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LETTERS—EMBASSY—SPEECH FROM THE ALTAR—DECREE

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14. Ἴπποκράτης Δαμαγήτῳ γαίρειν.

Οἶδα παρὰ σοὶ γενόμενος ἐν Ῥόδῳ, Δαμάγητε, τὴν νῶν ἐρείην, "Ἄλιος
 ἐπιγραφεὶ ἦν αὐτῆ, πάγκαλόν τινα καὶ εὐφυμνον ἰκανῶς (τε)
 τεροπισμένην, καὶ διάβασιν εἶχε πολλήν, ἐτήνεις δὲ καὶ τὸ νουτικὸν
 αὐτῆς ὡς οὕτ' καὶ ἀσφαλῆς καὶ εὐτεχνον ὑπουργησάσθαι καὶ τοῦ πλοῦ τὴν
 εὐδροσίην. αὐτὴν ἐκτεμνων ἡμῖν, ἀλλ' εἰ οἶόν τε μὴ κόρησιν, ἀλλὰ
 περσοῖσιν ἐπεμύστας αὐτῆν. εἰπέγει γὰρ τὸ πρῆγμα, φιλότις, καὶ μάλα ἐς
 "Ἀβδηρα διαπλεύσασθαι πάντῳ ταχέως. Βοδύλομαι γὰρ νοσέουσιν ἰησασθαι
 πόλιν διὰ νοσέοντα ἕνα Δημόκριτον, ἀκούεις που τῶνδρὸς τὸ κλέος· τοῦτον
 ἢ παρῆς ἤτρηται μανίῃ κεκακῶσθαι. ἐγὼ δὲ Βοδύλομαι, μάλλον δὲ
 εὐχομαι μὴ ἐντὼς αὐτὸν παρακώρειν, ἀλλ' ἐκείνοισιν δόξαν εἶναι.
 γελᾷ, φασίν, αἰεὶ καὶ οὐ παύεται γέλωθ' ἐπι παντὶ πρῆγματι καὶ
 σημείων αὐτοῖσι μανίης τοῦτο δοκεῖ. ὅθεν λέγει τοῖσιν ἐν Ῥόδῳ φίλοισι
 μεριδιάζειν αἰεὶ καὶ μὴ πολλα γέλωθ' μηδὲ πολλα σκυθρωπάζειν, ἀλλὰ
 τοῦτων ἀμφοῖν τὸ μέτριον κτήσασθαι, ἵνα τοῖσι μὲν χαριέστατος εἶναι
 δόξης, τοῖσι δὲ φροντιστῆς περὶ ἀρετῆν μεριμνῶζων. ἐνὶ μέντοι τι,
 Δαμάγητε, κακὸν παρ' ἑκάστον αὐτοῦ γελῶντος, εἰ γὰρ ἢ ἀμερτήν
 φλαδιρῶν, τὸ διὰ παντὸς φλυαρότερον, καὶ εἴρομ' ἂν αὐτῷ· Δημόκριτε, καὶ
 νοσέωντος καὶ κτεινομένου καὶ θενωέτου καὶ πολιορκουμένου καὶ παντὸς
 ἐμπίπτωντος κακοῦ ἑκάστον τῶν πρησομένων ἴλη σοὶ γέλωτος ὑπόκειται.
 οὐ θεομαχεῖς δέ, εἰ δύο ἴονταν ἐν κόσμῳ, λύπησ' καὶ χαρῆς, σὺ θάτερον
 αὐτῶν ἐκβεβλήσῃς; μακάριός τ' ἂν ἦς, ἀλλ' ἀδύνατον, εἰ μήτε μήτηρ σοὶ
 νεύσῃτε μήτε πατήρ μήτε τὰ ὑστέρον τέκνα ἢ γυνὴ ἢ φίλος, ἀλλὰ διὰ τὸν
 σὸν γέλωτα, ἵνα σφίζηται, εὐτυχεῖς πάντα. ἀλλὰ νοσέοντων γέλωδς,
 ἀποθηγιακόντων γαίρεις, εἴ τι που πῆθοιο κακόν, εὐφραίνει· ὡς πονηρότατος
 εἶ, ὃ Δημόκριτε, καὶ πόρρω γε σοφίης. ἦ νομίσεις αὐτὰ μηδὲ κακὰ εἶναι;
 μελαγχολῶδς οὖν, Δημόκριτε, κινδυνέων καὶ αὐτὸς Ἀβδηρίτης εἶναι,
 φρονιμώτερον δὲ ἢ πόλις, ἀλλὰ περὶ μὲν οὕτ' αὐτῶν ἀκριβετέρον ἐκείσε
 λέξομεν, Δαμάγητε, ἢ δὲ νῶδς καὶ τὸν χρόνον, ὃν ἐπιστέλλω σοὶ, χρονηΐζειν.
 ἔρωασο.

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1 Ἴπποκρ. οἰ. Ο || 2 ante "Ἄλιος add. ἦ b || 3 τε: add. Com. || 4 πόλιν οἰ. U || 5 εὐτεχνον Ο ||
 6 ἀλλ' οἰ. Ο || 7 αὐτῆν οἰ. Vb γάρ: οὖν Ο || 8 γὰρ οἰ. bO || 9 τὸ κλέος τοῦ ἀνδρὸς Ο || 10
 αἰτήται Ο ἡγείται conji. b² δέ: τε Ο δέ: || καὶ U || 11 δόξας V δόξων corr. in δόξας M
 δόξα γίνεται (οἰ. εἶναι) Ο || 12 γέλωθ' U φησὶν Ο οὐδέποτε Ο καὶ II οἰ. Ο || 13 αὐτοῖσι:
 αὐτὸ Ο αὐτῆς U τοῦτο μανίης bO in marg. ante ὅθεν add. τοῦτο δὲ καὶ ἔσοθεν b² || 13-14
 αἰεὶ μετρ. b || 14 αἰεὶ οἰ. VO post στυβωσθ. add. αἰεὶ U ἀλλὰ: καὶ ἀλλὰ U || 15 κησασθαι
 VMm (corr. M²) κησασθαι U post κτ. add. παρὰ Ἀβδηρίτων b δόξης scriptis δόξας mss.
 totat¹: οἰς mss. corr. Com. || 16 ἀρετῆς bO ἐν εἰ τι μέντοι τι M ἐν: ἐν V τι οἰ. Ο || 17
 διὰ παντὸς: διαπαν U || 18 καὶ I οἰ. V || 19 κρινόμενος b² κρινυμένον Ο || 21 ἔρωασο Ο ||
 22 αὐτῶν οἰ. Ο τ' οἰ. V μήτε οἰ. V ἢ μήτηρ Ο || 23 ἦ: μὴ... μὴ Ο ἀλλὰ: ἀλλ' εἰ U ||
 24 ἵνα σφίζηται: ἵνα διασφίζηται M πάντα σφίζεται U τὰ post εὐτυχεῖς add. Ο ἀλλὰ: τὰ
 ἀλλὰ MV || 25 ante γαίρεις add. δέ U || 26 ὃ οἰ. Ο ἦ b ἦν νομίζης U || 27 ante Δημ. add. ὃ
 Ο κινδυνέω Ο || 28 φρονιμώτερος b (corr. b²) ἢ οἰ. Ο δὴ οἰ. VVO ἐκεῖ Ο || 29 λέξομεν U
 post χρόνον add. τοῦτον bO ante ὃν add. καθ' U ὃν M || 30 ἔρωασο οἰ. Ο

14. Hippocrates to Damagetus. Greetings.

Having been with you in Rhodes, Damagetus, I know that fine vessel, Helios
 she was called,¹ with the fine stern, a sturdy keel and good deck space. You
 praised her seaworthiness too, said she was lively, safe, and precise to handle, and
 swift of passage. Send her to us, fitting her if you can, with wings for oars.²
 The business is pressing, dear friend; indeed I must sail to Abdera with all speed.
 I want to cure a city which is sick because of the sickness of a single man,
 Democritus. You have heard of his reputation, no doubt. His city has accused
 him of being undone by madness. It is my wish, rather my prayer, that he is not
 truly mad but seems so to them. He laughs continually, they say, and never
 stops. He laughs at everything, and that seems a sign of madness to them. So
 tell your friends at Rhodes to be ever moderate, never laugh much nor be stern
 much, but acquire moderation in both, so that you will seem very charming to
 some people, and to others a deep thinker meditating on virtue. But there is
 something bad in his laughing at everything, Damagetus. If excess is wicked,
 then unremitting excess is more so. I may say to him, "Democritus, when
 people are sick, being killed, dead, besieged, subject to any evil, everything that
 happens to them is matter for laughter to you. Are you not fighting the gods
 when, since the universe holds grief and joy, two things, you have rejected one?
 You would be blessed (But this cannot happen!) if your mother never fell ill, nor
 your father, nor again your children, nor your wife or friend, but, for the sake of
 your laughter, so that it could be maintained, they were fortunate in all respects.
 But people do get ill, and you laugh. They do die and you are delighted. If you
 should learn of something bad, you become cheerful. What a vile fellow you are,
 Democritus, and how far from wisdom. Or do you think these things are not
 evils? You are melancholic, then, Democritus, in danger of being a proper
 Abderite, and the city is wiser than you." But we shall speak more in detail about
 these things there, Damagetus. Your ship is wasting time even while I am
 writing to you. Be well!

¹ Lionel Casson, *Ships and SeamanSHIP in the Ancient World* (Princeton: 1971) 346 n. 7,
 would translate "Helios was the painted device on it." Rhodes had an active cult of the god
 Helios, in honor of whom the Halieia was celebrated. (See H. J. Rose, *OCD*, s.v. Helios, for
 bibliography.) Casson says that this is the earliest instance of a name of a merchant ship that we
 know, but he is probably assuming too early a date for this letter.

² Alluding probably to Aeschylus, *Agamemnon* 52, πτερόων ἐπερνούσιν ἐπεσοόμενοι, the
 eagles "towing with wings for oars."

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ἀλλὰ εὐθὺς ἡμῖν ταῦτα πέμψον· καὶ γὰρ ἡ ὄρη τοῦ ἔτους ἀρμόδιος καὶ ἡ ἀνάγκη τῆς λεγομένης μακίης ἐπαίγει. τέχνης δὲ πάσης μὲν ἀλλότριον ἀναβολή, ἰητρικῆς δὲ καὶ πάνυ, ἐν ἣ ψυχῆς κίνδυνος ἢ ὑπέθεσις· ψυχαὶ δὲ τῶν θεοπασιῶν οἱ καιροί, ὧν ἡ παραφυλάκη τὸ τέλος. ἔλαττοι μὲν οὖν ὑπέα εἶναι τὸν Δημόκριτον καὶ Δίγα ἰήσιος, εἰ δ' ἄρα τι σφάλμα φύσιος ἢ καιροῦ ἢ ἀλλοτρίας τινὸς αἰτίας γένοιτο, πολλὰ γὰρ ἂν ἡμέας θνητὸς ἕσθως λάθοι ἢτε μὴ πάργυ δι' ἀπεκείνης εὐρονέοντας, ἐπὶ τὸ δίδωλον πᾶσαν χρεὼ δύναιμι ἠθροῦσθαι. οὐ γὰρ ἀρκεῖται ὁ κινδυνεύων οἷσι δυνάμεθα, ἀλλ' ἐπιθυμεῖ καὶ ἂ μὴ δυνάμεθα. καὶ σχεδὸν πρὸς δύο στρατευόμεθα, τὸ μὲν ἀνθρώπου, τὸ δὲ τέχνης, ὧν τὸ μὲν ἄδηλον, τὸ δὲ τῆς ἐπιστήμης ὄριστα. δεῖ δὲ ἐν ἀμφοτέροις τοῦτοι καὶ τύχης, τὸ γὰρ ἀτέκμητον ἐν τῆσιν καθάρσεσι δι' εὐλαβείης ἰόντων. καὶ γὰρ στομάχου κάκωσι νυφορῶμεθα καὶ ξυμμερίην φαρμακίης πρὸς ἀγνωσομένην φύσιν στομαζόμεθα. οὐ γὰρ ἡ αὐτὴ καὶ μία φύσις ἀπάντων, ἔτερον δ' αἰεὶ καὶ πρὸς ἐκαστὴν ὀρίζουσα οἰκεῖον. ἐνίοτε δὲ καὶ τῆσι Βοράνησιν πολλὰ τῶν ἐπεταῶν ἐνυιοβόλησε καὶ περυχανόντα τῆ ἐντὸς αὐρῆ κάκωσι δυνε' ἀλεξίτης αὐτοῖσι προσέειπεν. εἰ μὴ τις ἄρα κηλὶς ἢ σπῆλαις ἢ ὀδμηθρησιδίας καὶ ἀπηγῆς τοῦ γενομένου ξύμβολον φανεῖν, εἴθ' ἡ τέχνη διὰ τὸ ξύμμεταμα τῆς τύχης τῆς κοροθώσιος ἀφήμαρε. Βεβαιότερα δὲ αἰεὶ αἰ δι' ἐλαβεθῶν διὰ τοῦτο καθάρσιός εἰσιν. καὶ Μελάμπου ἐπὶ τῶν Προΐτου θυγατέρων καὶ Ἀντικυρεῦς ἐφ' Ἡρακλέους ἰστοροῦνται | κερηγιθάει, μὴ χρησαίμεθα δὲ ἡμεῖς ἐπὶ Δημοκρίτου μηδενὶ τούτων, ἀλλὰ γένοιτα ἐκείνῳ τῶν δραστηκωτέων καὶ ἰητρικωτέων φαρμάκων σοφῆν τέλους. ἔρρωσο.

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17. Ἰπποκράτης Δαμειγίτῳ χαιρεῖν.
 Τοῦτ' ἐκείνῳ, Δαμειγίτε, ὅπερ εἰκάζομεν, οὐ παρεκστρεν Δημόκριτος, ἀλλὰ πάντα ὑπερπερὸναι καὶ ἡμέας ἐσοφρονίξε καὶ δι' ἡμέων πάντας ἀνθρώπων. ἐξέπειμα δέ σοι, φιλότης, ὧς ἀληθῆώς τῆν Ἀσκήπυρῶδα νῆα, ἣν πρόες μετὰ τοῦ Ἄλιου ἐπίσημον καὶ Ὑγείην, ἐπεὶ κατὰ δαίμονα τῷ ἔοντι ἰστροδρόμηκε καὶ ἐκείνη τῆ ἡμέρη κατέλαυσεν ἐξ Ἀβδηρα, ἣπερ αὐτοῖσιν ἐπεστάλακειν ἀφίξεσθαι. πάντας οὖν ἀλέας πρὸ τῶν πυλῶων εὔρομεν ὧς εἰκὸς ἡμέας περιμένοντας, οὐκ ἀνδρας μόνους, ἀλλὰ καὶ γυναικάς, ἔτι δὲ καὶ πρεσβύτας καὶ παιδία, νῆ θεούς, καρτηφέας, καὶ τὰ

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flowers (you call them spring-flowers), which I consider weak, slack, and of sweet juice. All that have flowing juice or sap should be brought in glass jars, and bring the leaves, blossoms and roots in new cups that are bound tightly so that they will not be open to the winds and lose their concentration of pharmaceutical virtue so as to faint, as it were, dead away.¹ But, send these things to us immediately. The time of year is fitting and the constraints of the so-called madness press. Delay is foreign to all science, especially to medicine in which postponement is danger to life. The soul of therapy is in opportunity, and our job is to be on guard for opportunities.² *Aphorisms*:1.1 I hope that Democritus is well, even without treatment. But if there should be some failure of nature or of opportunity or of some other cause (many things could escape our notice, since we are mortals whose exertions are not always precise), we must gather all our force against what is obscure. The man in danger is not satisfied with what we can do. He wants also what we cannot. It is almost as though we go to combat with two things, the human being and science, the first obscure and the second limited by what we know. In both of them we have need of luck. Take, as an example, the lack of precise standards in purgation for those who proceed with caution: we anticipate harm to the stomach, and we aim at equating the pharmaceutical effect with the unknown nature. One and the same constitution does not belong to everyone, and it is always defining something different as appropriate for itself. Sometimes, too, in the case of plants, many snakes have injected their poison into them, and gaping around them, have, with their inner fumes, breathed harmfulness into them instead of helpfulness.³ Hence, if no stain or blemish or foul animal odor appears as token of what has happened, the science, because of the hazards of fortune, then fails of correct procedure. Therefore, catharsis with the hellebores is more certain. Melampus is famous for having used it for the daughters of Proetus, and Anticyreus for Heracles, but I hope we use none of these things on Democritus! May wisdom in the end be among the most effective and healing drugs for him. Be well!

17. Hippocrates to Damagetus. Greetings.
 Just as we conjectured, Damagetus, Democritus was not demented, but was very wise in all things, and he gave me instruction in virtue, and through me all men. I have sent you back the ship, my dear friend. How truly it was Asclepius' flowers

¹ These are standard procedures and common containers for storing medical material. Dioscorides, *Preface* 9, recommends linewood boxes, papyrus, and silver, glass, horn, earthenware, boxwood, copper, and tin containers for the various types of drugs.
² This may allude to *Precepts* 1, "Opportunity is that in which there is little time" (καρπὸς ἐν ᾧ χρόνος οὐ πολλός) or *Precepts* may allude to this passage if it was written later. Both are probably aware of *Aphorisms* 1. 1, "Opportunity is fleeting" (καρπὸς ὀξύς).
³ The baleful effect of snakes on plants is accepted by the pharmacologists. Poisonous mushrooms are so because they have absorbed snake breath or venom at the snake's lair: Dioscorides *Materia Medica* 4.82, Nicander, *Alexipharmaca* 521-6. Pliny, *N.H.* 22.95, extends the notion to many plants.

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νήπια· και οὔτοι μέντοι ὡς ἐπὶ μαινομένῳ τῷ Δημοκρίτῳ, ὁ δὲ μετ' ἀκριβείης τότε ὑπερφηλοσόφει. ἐπεὶ δὲ με εἶδον, ἔδοξέν μου σμικρὸν ἐφ' ἔωστῶν γεγενῆσθαι και χρηστὰς ἐλατίδας ἐπιποιῶντο. ὁ δὲ φιλοποιήτην ἄγειν ἐπὶ τὴν ξεινήτην με ὄρηματὸς κάκεινοισι ξυνοδοῦντο. ἐγὼ δέ, ᾧ ἄνδρες, ἔφηνα, Ἄβδηρῖται, οὐδὲν ἐστὶ μοι προὔργου ἢ Δημοκρίτου θεοσιμαθῆαι. οἱ δ' ἐτήνηον ἀκούσαντες και ἠσθήσαν, ἦγόν τε με | ξυνομῶς διὰ τῆς ἀγορῆς, οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες ἐτέρωθεν ἔτεροι, Σῶζε, λέγοντες, βοήθει, θεράπευσον. κάγῳ παρήνησον θαρραίν ὡς τάχα μὲν οὐδένοδός ἐόντος κάκῳ, πύσσονος ἐπισητήσιν ὄρησιν, εἰ δ' ἄρα και τινος, βραχεῖος, ἐυδορθῶτου.

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2. Και ἅμα ταῦτα λέγων ἦεν. οὐδὲ γάρ πόρρω ἦν ἡ οἰκίη, μάλλον δ' οὐδ' ἡ πόλις ὄλη. παρήμεν οὖν, πλησίον γάρ τοῦ τείχους ἐτύγχανε, και ἀνάγκουσιν με ἡσυχῇ· ἔπειτα κατόπιν τοῦ κύργου Βουνοδός ἦν τις ὑψηλός, μακρήσι και λασίησιν αἰγείροισιν ἐπίοικτος, ἔνθεν τε ἐθεωρεῖτο τὰ τοῦ Δημοκρίτου καταγῶγια. και αὐτὸς ὁ Δημόκριτος καθῆστο ὑπὸ τινι ἀμφιλαφεῖ και χθαιμαλῇ πλατανίστῳ, ἐν ἐξωμίδι παχείῃ, μοδινοσ, ἀνεύληφός, ἐπὶ λιθίνῳ θώκῳ, ὄρησιακῶς πᾶνσ και λαπόσαρκος, κουριδῶν τὰ γένευσ. παρ' αὐτὸν δ' ἐπὶ δεξιῆς λατόρρυτον ὕδωρ κατὰ πρηνοδός τοῦ λόφου ἡρημαίως ἐκελάρυσεν. ἦν δὲ τι τέμενος ὑπὲρ ἐκεῖνον τὸν λόφον, ὡς ἐν ὑπονοίῃ καταεικάζοντι, νημφέων ἰδρυμένον, αὐτοφυνοῖσιν ἐτηρηπέδς ἀμπελοισιν. ὁ δ' εἶγεν ἐν εὐκοσμῇ πολλῇ ἐπὶ τοῖν γονάτροιν βιβλίον, και ἔτερα δὲ τινα ἐξ ἀμφοῖν τοῖν μεροῖν αὐτῷ παρεβέβλητο· σεσῶρυντο δὲ και ζῆθα συγγὰ ἀνατετημένα δι' ὄλων. ὁ δὲ ὅτε μὲν ξυντόνωσ ἔπρασεν ἐκείμενος, ὅτε δὲ ἡρέμει πᾶμπολύ | τι ἐπέγων και ἐν ἔσωτῳ μερητηρίζων. εἶτα μετ' οὐ πολὺ τούτων ἐρδομένων ἐξανασταῖς περιεράττει και τὰ σπλάγγνα τῶν ζῶων ἐπεσκόπει και καταθείς αὐτὰ μετελθῶν ἐκαθέζετο. οἱ δὲ Ἄβδηρῖται περιεστῶτές με καταφείς και οὐ πόρρω τὰς ὄρησις θακρυδόντων ἔχοντῆς φασιν, Ὅρηῆς μέντοι τὸν Δημοκρίτου βίον, ὃ Ἰπτόκρητες, ὡς μέμνηεν και οὐτε ὅτι θέλει οἶδεν οὐτε ὅτι ἔρδει; και τῆς αὐτῶν ἔρι μάλλον ἐνδειξασθῆαι βουλόμενος τὴν μανῆτην αὐτοῦ, ὄξυ ἀνεκώκυσεν εἰκέλον γυναικὶ ἐπὶ θανάτῳ τέκνου οἰδυρομένηῃ· εἶτ' ἀνφώμωξεν ὑποκρινόμενος παροδίτην ἄλλοσ ὀλέσαντα ὃ διεκόμλξεν. και ὃ

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1 ante ὡς add. ὄδε εἶχον OM² post Δημοκ. add. ὄδε εἶχον U || 2 ποσ om. O post ποσ add. ἡδίσον b || 2-3 μικρὸν τι ἐφ' ἔσωτοισι b || 4 με post εἶγεν O || 4-5 ἐγὼ δὲ ἔφηνα ὃ εἰδηρ. (om. ἀνδρες) O || 6 ἦγοντο δὲ V ἦγόν τε MO ἦγόν τε αὐτῶν b || 7 Σῶζε εἰ. ὃ Zeῖ M² ὃ Zeῖ Βασιλᾶδὲ cd Βασιλᾶδὲ a || 8 παρηγόρουν βο ἔδοντος om. O || 10 ante ἐυδορθῶ. add και. U || 11 ἡ οἰκίη: ἡ κῆη U || 12 ὄλη om. O γάρ. δὲ Vb || 13 ἡσυχῇ O τῆς ἦν O || 14 σεσῶσιν M V ἐνεῖθεβεν Ub (corr. b?) ἐθεωρεῖτο: ἐποῦατο O || 15 ἐκείητο UO || 17 ἀνήλιμος Ub (corr. b?) ἀνήλιφος M² et in marg., ἐκτετηγμένος ἢ ἀνυπόδητος || 19 post λόφου add. θέον b ὑπερκειμένον U || 20 ἐτηρηπέδς M Vb || 21 τῶν γονάτρον U || 22 αὐτοῦ U παρεμβεβέβλητο U σεσῶρυντο βο ἔσεσῶρυντο U || 23 συντόμῶς O || 24 τι: τε O ante ἐν add ἦν. b || 25 ante ἐπὸ. add. τῶν b || 26 περιεστῶτές O || 27 ante ἐκαθέζ. add. πάλιν. U με om. M (corr. M² || 28 θακρυδόν O ante Δημοκ. add. τοῦ O ante ὃ add. αὐτοῦς b || 28-9 ὃ Ἰπρ. post μέμνηεν O ὅτι ἔρδει: ὃ ἔρδει O || 30 ἔρι om. O τὴν μανῆτην ante βουλό. U αὐτοῦ om. b (corr. b?) || 31 ἐκώκυσεν O ὀδυρομένη UbO || 32 ante ὑποκριν. add. πάλιν U πάλιν ἄλλοσ b ἄλλοσ: ἄλλοσ U om. b ἀπώλεσάντα b ὃ: τι ὄν U ὃν O τι ὄν δ' ἄν b om. M

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1 ante ὡς add. ὄδε εἶχον OM² post Δημοκ. add. ὄδε εἶχον U || 2 ποσ om. O post ποσ add. ἡδίσον b || 2-3 μικρὸν τι ἐφ' ἔσωτοισι b || 4 με post εἶγεν O || 4-5 ἐγὼ δὲ ἔφηνα ὃ εἰδηρ. (om. ἀνδρες) O || 6 ἦγοντο δὲ V ἦγόν τε MO ἦγόν τε αὐτῶν b || 7 Σῶζε εἰ. ὃ Zeῖ M² ὃ Zeῖ Βασιλᾶδὲ cd Βασιλᾶδὲ a || 8 παρηγόρουν βο ἔδοντος om. O || 10 ante ἐυδορθῶ. add και. U || 11 ἡ οἰκίη: ἡ κῆη U || 12 ὄλη om. O γάρ. δὲ Vb || 13 ἡσυχῇ O τῆς ἦν O || 14 σεσῶσιν M V ἐνεῖθεβεν Ub (corr. b?) ἐθεωρεῖτο: ἐποῦατο O || 15 ἐκείητο UO || 17 ἀνήλιμος Ub (corr. b?) ἀνήλιφος M² et in marg., ἐκτετηγμένος ἢ ἀνυπόδητος || 19 post λόφου add. θέον b ὑπερκειμένον U || 20 ἐτηρηπέδς M Vb || 21 τῶν γονάτρον U || 22 αὐτοῦ U παρεμβεβέβλητο U σεσῶρυντο βο ἔσεσῶρυντο U || 23 συντόμῶς O || 24 τι: τε O ante ἐν add ἦν. b || 25 ante ἐπὸ. add. τῶν b || 26 περιεστῶτές O || 27 ante ἐκαθέζ. add. πάλιν. U με om. M (corr. M² || 28 θακρυδόν O ante Δημοκ. add. τοῦ O ante ὃ add. αὐτοῦς b || 28-9 ὃ Ἰπρ. post μέμνηεν O ὅτι ἔρδει: ὃ ἔρδει O || 30 ἔρι om. O τὴν μανῆτην ante βουλό. U αὐτοῦ om. b (corr. b?) || 31 ἐκώκυσεν O ὀδυρομένη UbO || 32 ante ὑποκριν. add. πάλιν U πάλιν ἄλλοσ b ἄλλοσ: ἄλλοσ U om. b ἀπώλεσάντα b ὃ: τι ὄν U ὃν O τι ὄν δ' ἄν b om. M

ship! Put the device of Hygieia on her next to that of Helios,¹ since she truly sailed with a god, and put in to Abdera on the very day I had told them I would arrive.

We found them all gathered before the gates, apparently waiting for us, not men only but women, too, and old men and children, dreadfully disheartened, even the infants; they came for the sake of a maddened Democritus, while he was even at that moment doing precise higher philosophy. When they saw me they seemed to become somewhat composed, and they afflicted optimism. Philoponemen started to lead me off to my guest quarters and they approved. But I said, "Men of Abdera, for me nothing is more important than to see Democritus." When they heard it they praised me and were cheered up. And they led me immediately off through the agora, some behind, some preceding on both sides, saying "Save him, help him, heal him." I advised them to be of good cheer, since perhaps there was nothing wrong, and trusting the season of the Etesian winds, if there was something it was perhaps brief, easily mended.

2. Talking thus I went along, for his house was not far; indeed, the whole city was not. Then we were there, for it was near the wall and they brought me forward quietly. After that, behind the tower, there was a high hill shaded by great shaggy poplars, and from that spot one looked down on the residence of Democritus. And Democritus himself was sitting under a spreading low plane tree, in a coarse shirt, alone, not anointed with oil, on a stone seat, pale and emaciated, with untrimmed beard. Next to him on the right a small stream bubbled down the hill's slope softly. There was a sanctuary on top of that hill, which I conjectured was dedicated to the nymphs, roofed over with wild grapes. He had a papyrus roll on his knees in a very neat manner, and some other book-rolls were laid out on both sides. And stacked around were a large number of animals, generally cut up. He sometimes bent and applied himself intensely to writing; sometimes he sat quietly attentive, pondering within himself. Then after a short time of this activity he stood up and walked around and examined the entrails of the animals, set them down and went back and sat down. The Abderites, standing about me downcast, their eyes not far from tears, said, "You see Democritus' way of life, Hippocrates, how mad he is, how he doesn't know what he wants or what he is doing? One man, who wanted even more to point out his madness waited shrilly like a woman lamenting a child's death. Then another groaned imitating a wayfarer who had lost his belongings. When

¹ Lionel Casson, *Ships and SeamanSHIP in the Ancient World*, 346 n. 7, suggests that Helios is thought of as the equivalent of Apollo, father of Asclepius, and proposes that the ship's "device" (*epitaximon*) somewhere included Asclepius in the decoration. That may be what the author is imagining, although Helios is nowhere called Asclepius' father that I have seen.

Δημόκριτος ὑπακούων τὰ μὲν ἐμειδία, τὰ δὲ ἐξεγέλα και οὐκέρι οὐδὲν ἔπραξε, τὴν δὲ κεφαλὴν θαμινὰ ἐπέσειεν. ἐγὼ δέ, Ὑμέϊς μὲν, ἔφη, Ἀβδηρίται, αὐτόθι μίμνυτε· ἐγγυτέρω δ' αὐτὸς και λόγων και σωματῶν τὰνδρος γενηθεῖς ἰδὼν τε και ἀκούσας εἶσομαι τοῦ πάθους τὴν ἀλήθειαν.

3. Καὶ ταῦτ' εἶπον κατέβανον ἠσυγῆ. ἦν δὲ δῆξυ και ἐπίφορον ἐκείνω τὸ χωρίον· μόλις οὖν διαστηρίξιμος διήλαθον. ἐπει δ' ἐπλησταζόν, ἔπραχεν ἐπελθὼν αὐτῷ ὅτι δήποτε γράψειν ἐνθουσιωδῶς και μεθ' ὀρμῆς· εἰστήκειν οὖν περιμμένων αὐτοῦ τὸν καιρον τῆς ἀναπαύσεως· ὁ δὲ μετὰ σμικρὸν τῆς φορῆς λήξας τοῦ γραφείου ἀνέβλεψεν τε ἐς ἐμὲ προσόντα και φησιν, Χαίρει, ξεῖνε. κάγω, Πτολάει και σὺ, Δημόκριτε, ἀνδρῶν σοφώτατε. | ὁ δὲ ἀϊσεθεῖς, οἶμαι, ὅτι ὀνομαστὶ μὴ προσείπεν με, Σε δέ, ἔφη, τί καλέομαι; ἀγνοῦα γὰρ τοῦ σοῦ ὀνόματος ἦν ἡ τοῦ ξείνου προσήγορη. Ἰπποκράτης, ἔφη, ἔμουγε τοῦνομα, ὁ ἡτέρως. ὁ δὲ εἶπεν, Ἡ τῶν Ἀσκληπιδῶν εὐγένεια· πολὺ γε σοῦ τὸ κλέος τῆς ἐν ἡτροικῆ σοφῆς πεφοίτηκεν και ἐς ἡμέας ἀφίκεται· τί δὲ χρέος, εἰαίρει, δεῦρό σε ἦγυγε; μάλαον δὲ πρὸ πάντων κάθησο. ὀρῆς δὲ ὡς ἔστιν οὐκ ἀηδῆς φύλακον θῶκος, γλαερός και μαλακὸς ἐγκαθίσταται, προσηγέστερος τῶν τῆς τύγης ἐπιφθόνων θῶκων. καθίστατος δὲ μου πάλιν φησίν. ἴδιον οὖν ἡ ἐπιδημιον προήγμα διζήμενος δεῦρο ἀφίξαι; φράζε σαφῶς. και γὰρ ἡμεῖς ὅτι δυναίμεθα συνεργοίμεν ἄν. κάγω, Τὸ μὲν κατ' ἀληθειάν, ἔφη, αἴτιον, σέο δεῦρο χάριν ἦκω ξυνηχεῖν σοφῆ ἀνδρὶ· ἔχει δὲ πρόφασιν ἡ παρῆς, ἦς προσβείην τελέω. ὁ δέ, Ξεινή τοῖνιν, φησί, τὰ πρότα κέγρησο ἡμετέρη. περιφόμενος δὲ κάγω κατὰ πάντα τὰνδρος καιτέρ ηἶδη μοι δήλαου μὴ παρακαότερειν ἐνέοντος, φιλωτοίμενα οἶσθα, ἔφη, πολίτην ἕοντα ὑμέτερον; ὁ δέ, Καὶ μάλα, εἶπεν, τὸν Δάμωνος λέγεις υἱὸν τὸν οἰκιδῶντα παρὰ τὴν Ἐρμείδα κρήνην; Τούτον, εἶπον, φῆ και τυγγάνω ἐκ πατέρων ἴδιος ξείνος· ἀλλά σὺ, Δημόκριτε, τί κρείσσονί με ξεινή δέχο. και πρώτον γε τί ἦν τοῦτο ὁ γράφεις, φράζε. | ὁ δ' ἐπισχῶν ὀλίγον, Περὶ μανίης, ἔφη. κάγω, Ὡ Ζεῦ Βασίλειῷ, φημί, εὐκαίρως γε ἀντιγράφεις πρὸς τὴν πάλιν. ὁ δέ, Πότῃν, φησίν, πάλιν,

1 ἐπακούων UO και om. O || 2 γράφων O || 3 ante ἈΒδ. add. δὲ O και σῶματος UO και σῶματος και λόγων b και λόγων και σῶματος O || 3-4 και λόγων τὰνδρος και σωματῶν γενήσομαι και ἀκριβεστέρων ἰδὼν και U τε om. O || 6 ante οὖν add. δ' O || 7 ἐπελθὼν MUVa τότε ἐπελθὼν cd ὅτε ἐπὶ λαθὼν b (corr. b²) || 8 αὐτὸς post καιρὸν U || 8-9 τῆς φορῆς post γραφείου U, post λήξας bV || 9 γράψειν Ob (corr. b²) ἐπέβλεψε Vb προσέβλεψε O προσόντα post φησιν V || 10 γε: δέ O ἀπῆ post σοφῆ. U || 11 ὀνόματι U ὀνομά τι b (corr. b²) μοι V τι: τῶνα O καλέομαι V || 12 ἀγνοῦα b ἦν om. O habent πρόφασιν post ὀνόματος MUVVO post ἦν b scilist ὀνομα O || 13 ὁ δέ om. b || 14 ἐν ἡτροικῆ: ἡτροικῆς Ua || 14-15 και...ἀφίκεται: ὡς...θῶκος: τὸν οὐτως οὐκ ἀηδῆ φύλακον θημῶνα ὡς O θῶκος ante φύλακων V ante γλαερός add. ὅτι M, ἐπὶ U || 17 ἐγκαθίσταται: ἐπὶ καθίστα O τῆς om. bO νωγῆς M || 18 πάλιν: αὐτῆς b ἰδὼν τι ἡ θημῶν U τι post οὖν add. bO παρῆμα post διζήμενος Ubo || 19 ἄν. am. UO || 20 αἴτιον om. O σέο εἰ χάριν om. U σέο κτλ.: ἐνεκα σέυ. δεῦρο γὰρ ἦκω σοι συντηρεῖν ἀνδρὶ σοφῆ O || 21 τὴν προσβείαν τελέως U 122 φησὶ om. O κάγω: ἐγὼ b om. O || 23 κατασθῆλον U ἐνέοντος: ἕοντος Ub om. O || 24 πολίτην ὑμετ. ἕοντα b εἶπεν: ἔφη ei O || 26 φ: οὐ MU ἴδιος: φάσις b ἰδιόξενος Ob² || 27 γ' ἐπὶ ἦν M ἦν am. U . δ om. M γράφεις: γράφων τυγγάνεις MUVbO || 28 post ὀλίγον add. χρόνον b Ὡ om. O || 29 γράφεις U πρὸς om. b (corr. b²) φησίν: φῆ U

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Democritus heard the first he smiled, on hearing the second, he laughed. He stopped writing, and shook his head frequently. I said, "Abderites, you stay here. When I have got nearer to his speech and his person and have seen and heard him I shall know the truth of his affection."

3. So saying I descended quietly. The place sloped sharply to a point, so that I hardly kept my footing as I proceeded. And when I was coming near, it happened that there had come on him a fit of writing something with inspired intensity. I stood and waited for the opportunity of his pausing. And he, after a short time, stopped the movement of his pen, glanced up as I approached, and said, "Greetings, stranger." And I, "Many greetings to you, Democritus, wisest of men." He, embarrassed, I think, that he had not addressed me by name, "And you, how shall we address you? My calling you 'stranger' was ignorance of your name." "Hippocrates is my name," I said, "the physician." And he said, "The excellence of the Asclepiads! The great fame of your wisdom in medicine has traveled far, and has reached even us. But what brings you here, my friend? But do first take a seat. You see how pleasant is this seat of leaves here, green and soft for sitting, more soothing than thrones of those envied for their fortune." I sat and he spoke again: "Do you come in pursuit of private business or public? Tell me plainly, for if I could be of any help, I would." And I said, "The real reason is that I came here because of you, to meet a wise man. But the excuse was offered by the fatherland whose embassy I perform." And he, "First of all, take advantage of my entertainment." And making test of the man in all ways, though it was already obvious to me that he was not really mad, I said, "Do you know Philopomen, your fellow townsman?" And he, "Indeed. You mean Damon's son who lives by the fountain of Hermes?" "That is he," I said. "I am his proper guest by ancestral connection. But you, Democritus, please accept me in still greater guest-friendship, and first tell me what it is that you are writing?" After hesitating briefly, he said, "A treatise on madness." And I, "Oh Zeus, King of the gods! You are writing a timely refutation of the city!" And he, "City?

Ἱπποκράτης; ἐνὼ δέ, Οὐδέν, ἔφην, ὃ Δημόκριτε, ἀλλ' οὐκ οἶδ' ὅπως προὔπτεον. ἀλλὰ τί περι μανίης γράφεις; Τί γάρ, εἶπεν, ἄλλο ἢ τίς πέλαι και ὅκως ἀνθρώποισιν ἐγγίνεται και τίνα τρόπον ἀπολωφέντου. τά τε γάρ ζῷα, ἔφη, ταῦτα ὀκῶσα ὀρῆς, τοῦτου μέντοι γε ὄννεκα ἀνατέμνω, οὐ μισέων θεοῦ ἔργα, γολῆς δέ διζήμενος φύσιν και θέσιν. οἷσθα γάρ ἀνθρώπων παρακοπῆς ὡς αἰτίη ἐπὶ τὸ πολὺ αὐτῆ παθεύσασα, ἐρεὶ πᾶσι μὲν φύσει ἐνυπάρχει, ἀλλὰ παρ' οἷσι μὲν ἐλάσσων, παρ' οἷσι δέ τι πλείων. ἢ δ' ἀμετρίη αὐτῆς νοῦσοι τυγχάνουσιν, ὡς ὕλης ὅτε μὲν ἀγαθῆς, ὅτε δέ φούλης ὑποκειμένης. κἄνω, Νῆ Δία, ἔφην, ὃ Δημόκριτε, ἀληθές γε και φρονιμῶς λέγεις. ὅθεν εὐδοκίμονά σε κρίνω τοσαύτης ἀπολαύοντα ἥσυχῆς. ἤμῃν δέ μετέγειν ταύτης οὐκ ἐπιτρέπεται. ἐρεομένου δέ, Διὰ τί, ὃ Ἱπποκράτης, οὐκ ἐπιτρέπεται; Ὅτι, ἔφην, ἢ ἀραιοκίη ἢ τέκνα ἢ δάμεια ἢ νοῦσοι ἢ θάνατοι ἢ θμῶδες ἢ γάμοι ἢ τοιαῦτά τινα τῆν εὐκαιρίην ὑποτάμνεται.

4. Ἐνταῦθα δὴ ὁ ἀνήρ ἐς τὸ εἰωθὸς κατηγορήθη και μάλα ἀφροῦν τι ἀνεκάλυψε και ἐπετρόθασε και τὸ λοιπὸν ἥσυχῆν ἦγε. κἄνω, Τί μέντοι, Δημόκριτε, ἔφην, γελᾷς; | πότερον τὰ ἀγαθὰ ὧν εἶπον ἢ τὰ κακά; ὃ δέ ἔτι μῶλλον ἐγέλα. και ἀπαθεν ὀρεῦντες οἱ Ἀβδηρίται οἱ μὲν τὰς κερφαλάς αὐτῶν ἔπαιον, οἱ δέ τὰ μέτωπα, οἱ δέ τὰς τρίχας ἔτριλλον. και γάρ, ὡς ὕστερον ἔφησαν, πλεονάζοντι παρὰ τὸ εἰωθὸς ἐχρήσατο τῷ γέλωτι. ὑποτυχῶν δ' ἐγὼ, Ἄλλὰ μὴν, ἔφην, σοφῶν ἄριστε, Δημόκριτε, ποθέω γάρ αἰτίην τοῦ περι σέ πάθεος καταλάβεσθαι, τίνος ἄξιος ἐφάνην ἐγὼ γέλωτος ἢ τὰ λεχθέντα ὀκῶς μαθὼν παύσσωμαι τῆς αἰτίης ἢ σὺ ἐλεγγθεὶς διακρούση τοῦς ἀκαίρους γέλωτας, ὃ δέ, Ἱπποκράτης, ἔφη, εἰ γάρ θυνήση με ἐλέγξαι, θεραπειῆν θεραπειύσεις οἴην οὐδένα πώποτε, Ἱπποκράτης. και πῶς οὐκ ἐλεγγθείη, ἔφην, ὃ ἄριστε; ἢ οὐκ οἶει ἄτοπος γε εἶναι γελῶν ἀνθρώπου θάνατον ἢ νοῦσον ἢ παρακοπῆν ἢ μανίην ἢ μελαγχολίην ἢ σφαγήν ἢ ἄλλο τι χέσειον ἢ τοῦμπαλιν γάμου; ἢ πανηγύριος ἢ τεκνονογίην ἢ μυστήρια ἢ ἀρχάς και τιμὰς ἢ ἄλλο τι ὄλας ἀγαθόν; και γάρ ἄ δέον οἰκτεῖρειν γελῆς και ἐφ' οἷσιν ἠδουθαι χρεῖ, καταγελάς τούτων, ὡστε μήτε ἀγαθὸν μήτε κακὸν παρὰ σοι

1 post ὅκως add. ἔφην b || 2 προὔπτεον O^b2 πρὸς ἔπτεον U ἢ τίς πέλαι: O πάλιν εἶ τις εἶη VMB πάλιν ἦ τις εἶη U || 3 ἀπόλωτο M. te om. UO || 4 ταῦτα ἔφη U || 6 ἐπὶ, πάλιν bO ἐπὶ πάλιν U || 7 ἔλεπτον M || 8 και δ' ἀμετρία U || 8-9 ποτέ... ποτέ U || 9 φαλαύρης b || 10 γε: te O βάλεις corr. in λέγεις b ἀπολαύοντα τοσαύτης O || 11 ἐπιτρέπεται b ἐρωμένου U ἐρομένου VBO δῶτα V || 11-12 ἐρεομένου... οὐκ α || 12 ὃ om. O ἦ: ἢ V ἀραιοκίη: ἔργα add. οἰκίη b ἀραιοκίη M || 14 ἡμῶν ἀποτέμνεται U ὑποτάμνεται U ὑποτάμνεται b (corr. b²) || 15 post εἰωθὸς add. πᾶθος UBO || 15 και ἀνεκάλυψε και ἐπετρόθασαι M || 17 Δημόκριτε, ἔφην: ὃ Δημ. ἔφην b ἔφην ὃ Δημ. UO φαλαύρα b (corr. b²) || 18 και om. b || 18-19 οἱ μὲν... ἐτριλλον post γέλωτι (20) V || 19 post τρίχας add. αὐτῶν O || 20 ὄλας corr. in εἰωθὸς b post εἰωθὸς add. κατηγορήθη και μάλ' ἀφροῦν τι O || 21 ἔφην ante ἄλλὰ O || 22-3 ἐφάνην post γέλωτος V ἄξιος post γέλωτος b || 23 post γέλωτος add. αὐτῶς O λαληθέντα O post ὅκως add. ἢ bO παύσσωμαι VBO σὺ om. M || 24 εὐδοκίμος U || 25 οὐδέποτε MU || 26 ante τιν. add. ὃ O ἐλεγγθείης MO ὄλας O || 27 θάνατον ἀνθρ. O παρακοπῆν U || 27-8 ἢ μανίην ἢ μελαγχολίην om. O || 28 γέμων MU || 29 και: ἢ bO || 29-30 ἄλλο τι ὄλας: πᾶν ὄλας ὄνομα O ἄλλο τι πᾶν ὄλας b || 31 μήτε ἀγαθὸν om. U

What do you mean, Hippocrates?" And I, "Nothing, Democritus. That slipped out somehow". But what are you writing on madness?" "Just what it is, how it comes on men, and how to relieve it. All these animals that you see here I am dissecting for that, not because I hate divine works, but because I am pursuing the nature and location of the gall. You know how its overabundance generally causes dementia in men, since it is present by nature in all but less in some and somewhat more in others. Disproportion of it becomes disease because it is a substance sometimes good, sometimes harmful!" And I said, "By Zeus, Democritus, you speak truly and wisely. For that reason I consider you blessed to enjoy such leisure. It has not fallen to me to share in it." And when he asked, "Why, Hippocrates, has it not so fallen?" "Because," I said, "traveling, children, debts, disease, death, servants, marriages: such things whittle away my leisure."

4. Thereupon the man was swept back to his usual manner. He burst out laughing; he scoffed and then remained silent. I said, "But what are you laughing at, Democritus, the good things I mentioned, or the bad ones?" He laughed even more, and looking on from a distance some of the Abderites struck their heads, some their foreheads, some pulled out their hair because as they later said, he was laughing more excessively than usual. I interrupted him and said, "But, Democritus, wisest of men, I want to find out the reason for your affection, why I or what I said seems to deserve laughter, so that, when I find out, I can cure my fault, or you, when you are proved mistaken, can repress your inappropriate laughter." He said, "By Heracles, if you can prove me mistaken you will have effected a cure such as you have never achieved for anyone, Hippocrates." "How shall you not be proved mistaken, oh best of men?" I said, "Don't you think you are outlandish to laugh at a man's death or illness, or delusion, or madness, or melancholy, murder, or something still worse, or again at marriages, feasts, births, initiations, offices and honors, or anything else wholly good? Things that demand grief you laugh at, and when things should bring happiness you laugh at them. There is no distinction between good and bad with you." And he said,

διακεκρισθαι. ὁ δέ, Ταῦτα μὲν εὖ, ἔφη, λέγεις, ὦ Ἱππόκρατες, ἀλλ' οὐκ οἶσθ' ἅπαντα τοῦ ἡμετέρου γέλωτος αἰτίην. μαθὼν δ' εὖ οἶδ' ὅτι κρέσσονα τῆς πρῶτης ἀντιφοριτάμενος αἰτίης θεραπεύην τὸν ἐμὸν γέλωτα τῆ πατριῶδι καὶ ἑωυτῷ καὶ τοὺς ἄλλους δυνήσῃ σωφρονίζεν. ἀνθ' ὧν ἴσως κόμῃ διδάξεις ἱερικὴν ἀμοιβήδων, γνούς ὅση σπουδῇ περὶ τὰ ἀσποῦδαστα φιλοτιμύμενοι | πρήσσειν τὰ μηδενὸς ἄξια πάντες ἀνθρώποι τὸν βίον ἀναλίσκουσι, γελῶσαν ἄξια διοικεῦντες. ἐγὼ δέ, λέγει, φημί, πρὸς θεῶν, μήποτε γὰρ διαλανθάνει πᾶς ὁ κόσμος νοσέων καὶ οὐκ ἔχει ὅσον διατέμνεται πρῶτον πρὸς θεραπεύην· τί γὰρ ἂν εἴη ἔξω αὐτοῦ; ὁ δ' ὑπολαβὼν, Πολλοὶ γε, φησὶν, ἀπειρία κόσμων εἰσίν, Ἱππόκρατες, καὶ μηδαμῶς, ἔπαίρε, κατασμικρολόοιτε πλουσίην τὴν φύσιν ἑοδισαν. Ἀλλὰ ταῦτα μὲν, ἔφη, Δημόκρτες, διδάξεις ἐν ἰδίῳ καιρῷ. εὐλαβοῦμαι γὰρ μή πᾶς καὶ τὴν ἀπειρίην διεξιῶν γελῆν ἄρξῃ. ἴσθι δὲ νῦν περὶ τοῦ σοῦ γέλωτος τῷ βίῳ λόγον δάσω.

5. Ὁ δὲ μάλα τρανὸν ἀντιδῶν μοι, Δύο, φησί, τοῦ ἐμοῦ γέλωτος αἰτίας δοκεῖς, ἀγαθὰ καὶ φαῦλα. ἐγὼ δὲ ἕνα γελῶ τὸν ἀνθρώπον, ἀνοήτης μὲν γέμοντα, κενεὸν δὲ πρηγμάτων ὄρθων, πάσῃσιν ἐπιβολῆσιν νηριάζοντα καὶ μηδεμιῆς ἔνεκεν ἀφελείης ἀλγέοντα τοὺς ἀνηντήτους μόχθους, πείρατα γῆς καὶ ἀορίστους μυχοὺς ἀμετρήσιν ἐπιθυμῆσιν ὀδεύοντα, ἀργύρον τήκοντα καὶ χρυσὸν καὶ μὴ παυόμενον τῆς κτήσιος ταύτης, αἰεὶ δὲ θοροβούμενον περὶ τὸ πλεόν, ὅπως αὐτὸς ἐλάσσων γένηται. καὶ οὐδὲ αἰσχύνεται λεγόμενος εὐδαίμων, ὅτι χάσιματα γῆς ὀρύσσει δεσμίαν χερσίν, ὧν οἱ μὲν ὑπὸ σομφῆς ἐπιτεσσούσης τῆς γῆς | ἐφθάρησαν, οἱ δὲ πολυχρῶνιστάτην ἔχοντες τὴν ἀνάγκην ὡς ἐν πατριῶδι τῇ κολλάσει παραιμένουσιν, ἀργύρον καὶ χρυσὸν μαστεύοντες, ἔχνη κόνας καὶ νήγματα ἐρευνῶντες, νόμιμον ἄλλαην ἀλλαχόθεν ἀγείροντες καὶ τῆς γῆς φλέβας ἐκτέμνοντες ἐς περιουσίην, αἰεὶ βωλοποιεῦντες ἐκ γῆς μητροῦς. τὸ δὲ μίαν γῆν καὶ τὴν αὐτὴν ἑοδισαν καὶ θασυμάζοντες παροῦσιν. ὅσος γέλωας ἐπιμύχθου καὶ κρυφίης γῆς ἔηδαι τὴν φανερὴν ὑβρίζοντες, κύνας ἀνεθνται, οἱ δ' Ἱπποκρτες, 30

1 εὖ post ἔφη M ἔφη om. O ἀλλ': ἢ γὰρ O || 2 ante τοῦ add. τὴν U post αἰτίην add. μέχρις ἂν μάθῃς b κρῖσσον U || 3 ἀντιφοριτάμενος O ἀποίση bO || 4 ἑωυτὸν O ἀνθ' ὧν: ἀληθῶς U post ἴσως add. δὲ U || 5 ὅσην σπουδῆν Ub οἴην σπουδῆν O || 6 κρέσσονα καὶ εἰς τὰ μηδενὸς ἄξια U post βίον add. ἀγρήσους bO || 7 λέγει φημί: λέγει ἔφη U λέγω O φημί λέγει MU || 8 διαλανθάνη UV πᾶς: ἀπᾶς MU νοσέων ante πᾶς U bO ὁ ante πᾶς b καὶ om. U οὐκ οὐδὲ U bO || 9 ἂν om. a γὰρ: δὲ O || 13 ἴθι b δὲ νῦν: τοῖνων O || 15 τρανὸν: τρηγὸ O || 16 φαῦλα bO γέλωτα ἀνθρώπων MU γελῶ τὰ ἀνθρώπου U μὲν om. MV || 17 κενεὸν U κενὸν O ἐπιβουλήσιν b ἐπιβουλεύσιν U || 18 ἀλγέοντα: ἀνόντα O ante μόχθους add. πόνους καὶ b || 19 ἀσποῦδαστα: μόχθους καὶ μυχοὺς U χυμοὺς M (et in marg. γρ. καὶ μυχοῦς) ἀμετρήτης ἐπιθυμῆν O ἀμετρήσιν b (ante corr.) τήκοντα: τείνοντα U || 20 θοροβούμενος VM || 21 ἀρῶς om. V ἐλάσσων M (corr. M²) ante γένηται add. μὴ b οὐδὲ: οὐδὲν O om. U || 22 ante τῆς U δεσμίαν U ὧν: ὧν V || 23 ὑπὸ σομφῆς: ἐπισομφῆς MU ἐπιπυκτούσης MUO || 23-4 πᾶσι γρόφ ταύτην ἔχοντες (ἔχοντες (ἔ) O || 24 ἔχοντες τὴν om. V ἐν om. a καταμένουσιν O b² ἀργύρον MUB || 25 χρῶσιν Ub μαστεύοντες om. MU νήγματα: πηγματα καὶ ἤγματα (sic) V νήματα M (corr. M²) ἐγείροντες UM || 26 τῆς: τᾶς b om. O || 28 πᾶσι μίαν MV μίαν U πᾶσι μίαν bO τὸ δὲ μίαν Diels Puz. || 29 θασυμάζοντα καὶ παρ. bO || 30 ante τὴν add. καὶ O post τὴν add. δὲ U ὑβρίζουσι O

"Right you are, Hippocrates, but you are as yet unaware of the cause of my laughter. And when you learn it, I am certain that you will take on a better cargo than you brought on your embassy, my laughter, and carry it back as therapy for your country and yourself, and you will be able to instruct all others in virtue. And perhaps in return you will teach me medicine, when you know how passionately people in general, striving for what is not worth striving for, pour out their lives on activities that are of no value, busying themselves with things that deserve laughter." And I said, "Speak, by the gods! Maybe, without it being apparent, the whole world is sick and has no place to send an embassy for therapy. For what could there be outside itself?" And he answered, "There are many infinities of worlds, Hippocrates, and never, my friend, belittle the riches of nature." I said, "But you will teach me that in its own season. I am wary that you will start to laugh even while going through infinity. Know that now you are about to give an explanation of your laughter to the life that we know."

5. He looked straight at me and spoke very clearly: "You think that there are two causes for my laughter, good things and bad. But I laugh at one thing, humanity, brimming with ignorance, void of right action, childish in all aspirations, agonizing through useless woes for no benefit, traveling to the ends of the earth and her boundless depths with unmeasured desire, melting gold and silver, never stopping this acquisitiveness of theirs, ever in an uproar for more, so that they themselves can be less. They have no shame at being called happy for digging gaping holes in the earth using the hands of chained men, some of whom have died from the collapse of porous earth, and others of whom stay on in endless bondage, as though punishment is their native place. They search for gold and silver, seeking out tracks and scrapings of dust, gathering sand from here and there and excising earth's veins for profit, ever turning mother earth into lumps. But it is one and the same earth that they walk on in wonder. Hilarious! They love the laborious, hidden earth as they violate the earth they see. They buy

οὐ δὲ χώραν πολλήν περιορίζοντες ἰδίην ἐπιγράφουσιν καὶ πολλὰς
 ἐθέλοντες δεσπόζειν οὐδὲ αὐτῶν δύνανται. γαμεῖν σπεύδουσιν, ἅς μετ'
 ὀλίγον ἐκβάλλουσιν· ἐπιθεῖν, εἶτα μισοῦσι· μετ' ἐπιθυμίας γεννώσιν, εἶτ'
 ἐκβάλλουσι τελείως· τίς ἡ κενὴ σπουδὴ καὶ ἀλόγιστος μηδὲν μακίης
 διαφέρουσα; πολλοὶ μὲν οὖν ἐμφολόν, ἠμελίην οὐχ αἰρετίζοντες,
 ἀνευθεδρεύουσι, βασιλέας ἀνδροφονοῦσι· γῆν ὀρυσσομενέας ἀργύριον ζητοῦσι,
 ἀργύριον εὐρόντες γῆν ἐθέλοντες πριασθῆναι, ἀνησάμενοι γῆν καρποῦς
 περιάσκουσι, καρποῦς ἀποδοῦμενοι πάλιν ἀργύριον λαμβάνουσι· ἐν ὄσσει
 μεταβολῆσιν εἰσιν, ἐν ὄσσει κακίῃ· οὐσίην μὴ ἔχοντες οὐσίην ποθέουσι,
 ἔπιτεινόμενοι τὸν γέλωτα ἐφ' οἷσι δυστυχοῦσι· θεσητὸς γὰρ ἀληθείνης
 παραβέβηκασι φιλονικέοντες ἔθρηνη πρός ἀλλήλους, δήτην ἔχουσι μετὰ
 ἀδελφῶν καὶ τοκίων καὶ πατρῶν καὶ τῶντα ὑπὲρ τοιούτων κτημάτων
 ὧν οὐδεὶς θανάθ δεσπότης ἐστίν· ἀλλὰ λοκρονέουσι, ἀθεσμώβια φρονέοντες
 φίλων καὶ πατριῶν ἀπορίην ὑπεροπῶσι. πολλοὶ τίζουσι τὰ ἀνάξια καὶ τὰ
 ἀνωχρα, τῆς οὐσίας ἀνδριάντας ἀνέονται, ὅτι δοκεῖ λαλεῖν τὸ
 ἄγαλμα· τοὺς δὲ ἀληθέως λαλέοντας μισοῦσι· τῶν γὰρ μὴ ῥηθῶν
 ἐπιένεται· καὶ γὰρ ἠπειρον οἰκεῦντες θαλάσσαν ποθέουσι· καὶ πάλιν ἐν
 νήσοισιν ἔοντες ἠπειρῶν γαίχοντα· καὶ πάντα διασπρέφουσιν ἐς ἰδίην
 ἐπιθυμίην· καὶ δοκέουσι μὲν ἐν πολέμῳ ἀνδρείην ἐπαινεῖσθαι, νικῶνται
 δὲ καθ' ἡμέτην ὑπὸ τῆς ἀσελείης, ὑπὸ φιλαργυρίας, ὑπὸ τῶν παθῶν
 πάντων δὲ νοσέουσι. Θεοῦται δ' εἰσι τοῦ βίου πάντες· τί δὲ τῶν ἐμῶν,
 Ἰπποκράτες, ἐμείψω γέλωτα; οὐ γὰρ αὐτοὶ τῆς ἰδίας ἀνοίης, ἀλλὰ ἄλλος
 ἄλλου καταγελῆτε, οἱ μὲν τῶν μεθύοντων, ὅταν αὐτοὶ δοκέωσι νῆφειν, οἱ
 δὲ τῶν ἐρώντων, χαλεπωτέρην νοῦσον νοσεῦντες αὐτοὶ, οἱ δὲ τῶν
 πλεόντων, ἄλλοι δὲ τῶν περὶ γεωργίαν ἀσχοληθέντων· οὐ συμφωνέουσι
 γὰρ οὐτε τίσι τέγγουσιν οὐτε τοῖσιν ἔργοισιν.

6. Ἐγὼ δέ, Ταῦτα μὲν, ἔφη, κρήνη, Δημόκριτε, οὐδ' ἄλλος τις ἂν εἴη
 λόγος ἀριμοδιώτερος ἐξαγγέλλων ταλαιπωρίην θνητῶν. ἀλλ' αἱ προήξεις
 νομοθετοῦσι τὴν ἀναγκαίην οικονομίην τε εἵνεκα καὶ ναυπηγίης καὶ τῆς
 ἐτέρης πολιτείας, ἐν ᾗ χρῆθαι εἶναι τὸν ἀνθρώπον. | οὐ γὰρ ἐς ἀρίτην
 αὐτὸν ἡ φύσις ἐγέννα· ἐκ τούτων δὲ πάλιν φιλοδοξίῃ χυθεῖσα ἐσφραῖε

1 post χώραν add. μάλα b πᾶν b² πολλῶν bO || 2 ἐθέλοντες V || 3 ἐκβαλλήκασι V O
 γεννώσιν: τετυνῶσιν O || 4 τελείως O in marg. b: γρ. τίς ἡ κενόσπουδῆ καὶ ὁ λογισμὸς || 5
 ἐπιθυμία O αἰρετίζουσιν UOb (corr. b²) || 6 ὀρυσσοῦσιν U ἀργύριον O || 7 ἀργύριον O || 8
 περιφρονοῦσι Vb ἀνευθεδρεύουσι U μεταλαμβάνουσιν O || 9 ἐν om. bO ἐν ὄσσει U post
 κακίῃ add. πολιτείας O οὐσίην¹ om. Ob (add. b²) || 10 ante ἀγαλμ., add. ἡ b καταγελᾷ om.
 O || 12 δήτην V δηρὸν b post μετὰ add. δὲ MV || 13 πολίτην b || 14 οὐδὲ εἰς VO ἀθεσμια
 βια φρονέοντες O φρονέοντες corr. in φρονέοντες M || 15 πατέρον Ub (corr. b²) || 16
 ἀνδριάντα U || 17 λέγοντας UO || 22 ἂν om. MV νοσέει V ἂν νοσοῦσι U || 23 αὐτοῦς M et
 in marg. γρ. καὶ αὐτοὶ ἀνοίης: ἂν ὄσσει V || 24 καταγελῆται b (corr. b²) καταγελῆ V
 καταγελᾷ O δοκέουσι M || 25 χαλεπωτέρον U post χαλ. add. ἐτέρην b νοῦσον om. O || 29
 αὐ om. M || 29-30 ἀλλὰ πρόξεις νομοθ. εἶναι ἀναγκαῖας U || 30 οικονομίας U οικονομίης
 b (corr. b²) || 32 φιλοδοξίῃ b

dogs, they buy horses, they put boundaries around large tracts and claim them for
 their own: they want to be master of much, and cannot master themselves. They
 rush to marry women whom they cast out shortly later. They love, then they
 hate. They beget children in desire, then they cast them out when they are grown.
 What is this empty and irrational passion, no different from madness? They war
 on their own kind and do not choose peace, they ambush each other, they murder
 kings. They dig up the earth in search of silver, and if they find silver they want
 to buy earth. Having bought earth they sell its fruits and disposing of its fruits
 they get silver once more. How they vacillate! In what ugliness! When they have
 no wealth they desire wealth, when they have it they conceal it, make it
 disappear. I laugh at the things in which they fail, I laugh long at their
 misfortunes, for they have transgressed the decrees of truth, trying to outdo one
 another in hatred. They battle with siblings and parents and fellow citizens, and
 do it for the sort of possessions that no one controls when he is dead. They
 murder one another, they long for life without restraints while they ignore the
 helplessness of friends and country. They turn the worthless and the lifeless into
 wealth; with their whole substance they purchase statues, 'because the pretty
 statue seems to speak.' But they hate men that actually speak. For they aim at
 the recherche. If they live on the mainland, they want the sea. If they live on
 islands they long for mainlands, and twist everything to their own singular desire.
 In war they seem to approve courage, but they are bested daily by lust, by greed,
 by all the passions they are sick with. Each one is a Thersites of life. Why did
 you criticize my laughter, Hippocrates? You people do not laugh at your own
 stupidity but each laughs at another's, some at drunk people, thinking themselves
 sober, some at lovers, though they have a worse disease themselves, some at
 sailors and some at those who practice farming. For they do not have a
 harmonious relation to the crafts or to useful work."

6. I said, "That is all very agreeable, Democritus, and no other account could
 describe so fittingly human wretchedness. But activities legislate the
 wretchedness that is necessary, in running a house, shipbuilding, or public
 activity in general, which men must be involved in, since nature did not beget
 them for inactivity. And flowing out of these activities desire to be outstanding
 has confused and tripped up many people's otherwise right thinking souls, as they

πολλῶν ὀρθογνώμονα ψυχῆν, σπουδαζόντων μὲν ἔπαντα ὡς ἐπὶ ἀδιαιτασίῃ, μὴ κατευθυνόντων δὲ τὴν ἀδηλόγητα προορασθῆαι. ἦκου γὰρ τίς, ὁ Δημόκριτε, γαμέων ἢ χωρισμῶν ἢ θάνατον προσεδόκησε; τίς δ' ὁμοίως παιδοτροφέων ἀρῶλαιαν; ἀλλ' οὐδ' ἐν γεωργίῃ καὶ πλοίῳ καὶ βασιλείῃ καὶ ἡγεμονίῃ καὶ πάνθ' ὅσα ὑπάρχει κατὰ τὸν αἰῶνα. οὐδεὶς γὰρ προὔλαβεν κταίσαι, ἀλλ' ἀραβήσιν ἕκαστος τοῦτων ἐλαττοὶ φέρβεται, τῶν δὲ χειροῦντων οὐδὲ μέμνηται. μήπορ' οὖν ὁ σὸς γέλωσ τούτους ἀνάρμοστος;

7. Ὁ δὲ Δημόκριτος, Μάλα, ἔφη, νοσήσῃ τὸν νόον ὑπάρχεις καὶ μακρὰν γε τῆς ἐμῆς γνώμης ἀπόδημος, Ἰπρόκρητες, ἀταραξίης καὶ ταρραχῆς μέτροα μὴ ἐπισηκορέων δι' ἄγνοιαν. ταῦτα γὰρ αὐτὰ διανοίῃ φρενῆπει διοικέουσες αὐτοὶ τε ρηϊδίως ἀτηλλασσον καὶ τὸν ἐλὼν ἐλῶθεον γέλωτα.

νῦν δ' ὡς ἐπαρηγόσει τοῖσιν ἐν τῷ βίῳ φρενοβλαβεῖς τερούφωνται ἀσυλλογίστῳ διανοίῃ τῆς ἀτάκτου φορηῆς, δουδισακται. νουθεσίη γὰρ αὐτάρκης ὑπῆρχεν ἡ τῶν ζυμαάντων μεταβολῇ ὀξείησι τροπῆσι ἐμπιρσοια, αἰωνίδιον τροχηλασίη παντοίη ἐννοέουσα. οἱ δ' ὡς ἐπαρηρῦται καὶ βεβαίῃ ἐκλεθησιμένοι παθέων κατὰ τὸ ζυνεχῆς συμπεριρῦτων ἄλλοτε ἄλλως κοθεῦντες τὰ λυπέωντα, διζήμειοι τὰ μὴ ζυμπερῶνα ἐναλινδῶνται πολλῆσι ζυμπερησίον. εἰ δ' ἐμπερηίρῖζεν κατὰ δυνάμιν ἰδίην | τὰ ζυμαάντα ἔρδειν, ἀδιάρτων ἐφορῶπει ζῶην ἔωτον ἐξερτατάμενος καὶ ζυγκρισιν ἰδίην σαφῶς κατανοήσας καὶ μὴ τῆς ἐπιθυμῆς τὴν σπουδὴν ἀόριστον ἐκτείνων, τὴν δὲ πλοουσίην φύσιν καὶ πάντων τιθῆν δὲ αὐταρεκίης ὀρέων. καθάπερ δὲ τῶν παθέων εὐεξίη κίνδυνος προδῆλως, οὐτως τὸ μέγεθος τῶν εὐτυχημάτων σφαλέρων ἐστί, ἀρίσμοι δ' ἐπὶ τῆσι κακοδαμούνῃσι ζυνθεωρεῦνται. ἄλλοι δὲ τὰ τῶν πέλως μὴ ιστορέοντες ὑπὸ τῆς ἰδίης κακοπραγίης ἀπώλοντο, τὰ δὴλα καθάπερ ἀδηλα μὴ θεωρεῦντες, ὑπόδειγμα τὸν μακρὸν βίον ἔχοντες γενομένων καὶ γινωμένων, ἐξ ὧν καὶ τὸ ἐσόμενον ἐρηκν κατανοήσασαι.

ταῦθ' ὁ ἐμὸς γέλωσ· ἄφορονες ἀνθρώποι, πονηρῆς δικίας ἐκτινοντες, φιλαιργυρῆς, ἀπλησίτης, ἔχθρης, ἐνέδρης, ἐπιβουλής, βασκανῆς· ἀπραγῶν ἐξυρεῖν πολλομηχανῆν κακῶν, ἀπειρίη γὰρ τις ἐστί κἂν τούτοις. δουλολοκίησι ἀνθαμιλλῶντες, σκολιόφρονες, ἀπερτῆς δὲ παρ' αὐτοῖσι τρόπος

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2 ἀδικαστοσίην ὁ ἀδικαστοσιν ὁ ἐπὶ δάκτυλοσιν ΜV μῆ: ἡμῆ M μηκέτ' εὐνονεόντων ὁ προορασθῆαι ὁ ποῦ Ὁ || 3 τίς: τοι α ἦ om. b || 4 ἀρῶλαιαν ante καθεῖν. ὁ πλοῖον: πλοῖον V πλοῖον καὶ ναυπηγίῃ Ὁ || 5 οὐδὲ εἰς UV Ὁ || 6 προορασθῆαι b προορασθε Ὁ || 7 ante γε add δὲ Ὁ οὐδὲ: οἱ Ὁ post ἀναρῖμ. add. ἦ Ὁ || 8 νοσήσῃ ante ἔφη Ὁ || 9 post ἀναρῖμ. add. εἰ b ἰων Ὁ || 10 μὴ om. Ὁ αὐτὰ om. Ὁ φρενῆπει M || 11 τε: δὲ Ὁ ante ἀτηλλασσον add. ἄν Ὁ ἀτηλλασσοντο b-c-γ-δ εἰσῶφον Ὁ || 12 τοῖσιν: τοῖσιν Ὁ τερούφωνται ΜV || 14 συμβάντων Ὁ || 15 ἐννοέουσα: ἐλίσσουσα Ὁ || 16 ἐκλεθησιμένη Ὁ || 17 ἐμπιρῶντων ΜV || 18 δ': δὲ τῆς b ἐμπερηίρῖζον Ὁ || 19-20 εαυτοῖς ἐξερτατάμενοι Ὁ || 20 κατανοήσαστες Ὁ || 21 ἐκτείνοντες Ὁ || 22 πλοουσίην Ὁ ὀρέων: ὀδοτροπέων b ὀδοτροπέων Ὁ ante εὐεξίη add. ἐν Ὁ || 23 ἐπισφαδέστερον Ὁ || 24 ἐπὶ: ἐν M || 25 ante μὴ add. ὡς M μῆ: δὲ Ὁ ἡμῶν Ὁ ἰστορέοντες: θεωρεῦντες Vb in marg. b γρ. παλαιῶν μὴ ἰστορόοντες post τὰ add δὲ Ὁ || 26 καθάπερ ἀδηλα post θεωρ. Ὁ ἔχοντες om. V || 27 καὶ γινωμένων om. Ὁ γινωμένων: μὴ γενομένων b Ὁ κατ' om. Ὁ || 28 ταῦθ' om. Ὁ ἐκτείνοντες ΜV || 29 ἐνέδρης Ὁ ἐπιβουλής Ὁ ἀπραγῶν Ὁ || 29-30 ἐπραγῶν ὡς εἰρεῖν a || 31 ἀνθαμιλλῶνται b

2 ἀδικαστοσίην ὁ ἀδικαστοσιν Ὁ ἐπὶ δάκτυλοσιν ΜV μῆ: ἡμῆ M μηκέτ' εὐνονεόντων ὁ προορασθῆαι ὁ ποῦ Ὁ || 3 τίς: τοι α ἦ om. b || 4 ἀρῶλαιαν ante καθεῖν. ὁ πλοῖον: πλοῖον V πλοῖον καὶ ναυπηγίῃ Ὁ || 5 οὐδὲ εἰς UV Ὁ || 6 προορασθῆαι b προορασθε Ὁ || 7 ante γε add δὲ Ὁ οὐδὲ: οἱ Ὁ post ἀναρῖμ. add. ἦ Ὁ || 8 νοσήσῃ ante ἔφη Ὁ || 9 post ἀναρῖμ. add. εἰ b ἰων Ὁ || 10 μὴ om. Ὁ αὐτὰ om. Ὁ φρενῆπει M || 11 τε: δὲ Ὁ ante ἀτηλλασσον add. ἄν Ὁ ἀτηλλασσοντο b-c-γ-δ εἰσῶφον Ὁ || 12 τοῖσιν: τοῖσιν Ὁ τερούφωνται ΜV || 14 συμβάντων Ὁ || 15 ἐννοέουσα: ἐλίσσουσα Ὁ || 16 ἐκλεθησιμένη Ὁ || 17 ἐμπιρῶντων ΜV || 18 δ': δὲ τῆς b ἐμπερηίρῖζον Ὁ || 19-20 εαυτοῖς ἐξερτατάμενοι Ὁ || 20 κατανοήσαστες Ὁ || 21 ἐκτείνοντες Ὁ || 22 πλοουσίην Ὁ ὀρέων: ὀδοτροπέων b ὀδοτροπέων Ὁ ante εὐεξίη add. ἐν Ὁ || 23 ἐπισφαδέστερον Ὁ || 24 ἐπὶ: ἐν M || 25 ante μὴ add. ὡς M μῆ: δὲ Ὁ ἡμῶν Ὁ ἰστορέοντες: θεωρεῦντες Vb in marg. b γρ. παλαιῶν μὴ ἰστορόοντες post τὰ add δὲ Ὁ || 26 καθάπερ ἀδηλα post θεωρ. Ὁ ἔχοντες om. V || 27 καὶ γινωμένων om. Ὁ γινωμένων: μὴ γενομένων b Ὁ κατ' om. Ὁ || 28 ταῦθ' om. Ὁ ἐκτείνοντες ΜV || 29 ἐνέδρης Ὁ ἐπιβουλής Ὁ ἀπραγῶν Ὁ || 29-30 ἐπραγῶν ὡς εἰρεῖν a || 31 ἀνθαμιλλῶνται b

strain for everything as though they cannot stumble, for they have not the power to foresee what is hidden. Really, Democritus, who, on marrying, expected separation or death? Similarly, who, in bringing up children foresaw their loss? So also in farming or sailing, or kingship, or leadership, or all the activities of life: nobody ever anticipated failure. Everyone feeds on good hope for those things. Nor is he mindful of the worse possibilities. Isn't your laughter inappropriate for them?"

7. Democritus said, "Your mind is sluggish, Hippocrates. You are far away from my thoughts because in your ignorance you do not look for measures of calm and perturbation.¹ If they managed these things with thoughtful calculation they would easily escape and get relief from my laughter, but as things are, assuming that matters in life are fixed, they are driven crazy by them, deluded by irrational calculation about change that is irregular. They are unteachable. There is inherent instruction in the alteration of all things which falls on them with sharp swerves, which makes us aware of every kind of unanticipated revolution.² They, as though it is fixed and secure, forget the sufferings that always befall them, and they desire, time after time, one way and another, things that are a source of grief. In their search for what is inappropriate they tumble about in numerous misfortunes. If one took thought to do everything in accord with his own capacity, he would keep his life erect, he would understand himself and comprehend clearly his own composition, and he would not stretch out boundlessly the eagerness of desire, for he would see that nature is rich and nurses all through her self-sufficiency. And just as blooming health offers clear danger of affections, so is a quantity of good fortune treacherous.³ Very prominent men are observed to be associated with evil fortune. Other people have been ruined by their own bad luck because they have not looked into what happened to their neighbors. They investigate what is patent just as little as what is obscure, though they have as the example of things that happened and are happening a long life, from which they should figure out what will happen. That is the cause of my laughter. Mindless men who pay the penalty for their baseness, greed, insatiability, enmity, treachery, scheming, malignity. It is painful to relate their various contrivances of evil, for there is an infinity of them too. They try to outdo each other in deviousness, their minds are twisted, their version of

¹ ὑπερακρίη and ταρραχῆ, see the note Letter 12, above.

² This passage transfers terminology from the motions of atoms to human life.

³ Democritus alludes here to *Aphorisms* 1.3, "In athletes extremely good condition is treacherous." Ἐν τοῖσι γυμναστικῶσιν αὐτῶν ἀκρῶν εὐεξία σφαλέρη....

ἔστι τὸ χέρεον, φιλοφροσύνη γὰρ ἀκεῖσσι, φιληθονίην κοσμήσουσι, νόμοισιν ἀπειθεῖντες, ὃ δὲ αὐτῶν κατακρίνει τὴν ἀπροαιρεσίην, μήτε ὀρθσεως μήτε ἀκοῆς μετέγοντες. μούνη δ' αἰσθησις ἀνθρώπου ἀτρεκέτη διανοίης τηλαυγής τὸ τε ἕον καὶ τὸ ἐσόμενον προορημένη. δυσαρρεῖται παῖσι καὶ πάλιν τοῖσιν αὐτοῖσιν ἐμπελάζονται· ἀρηνησάμενοι πλόον πλέουσι, γεωργίην ἀνωσάμενοι αὐτοῖς γεωργοῦσιν· ἐκβάλλοντες γαμήτην ἔτεργη ἐσάγονται, γεννήσαντες ἕθνησαν, θάνατες ἐγέννησαν, | πάλιν τρέφουσι· γῆρας ἠδύξαντο, ἐξ αὐτῶ δ' ἀφικόμενοι στενάζουσι.

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8. Ἴν οὐδευμῆ καταστράσει βεβαίην ἔχουσι τὴν γνώμη· ἠγεμόνες καὶ βασιλεῖς μακαρίζουσι τὸν ἰδιώτην, ὃ δὲ ἰδιώτης ὀρέγεται βασιλείης, ὃ

προπολιτευόμενος τὸν χειροτεχνεῖντα ὡς ἀκινδυνον, ὃ δὲ χειροτέγης ἐκείνον ὡς εὐτονεύντα κατὰ πάντων. τὴν γὰρ ὀρθὴν κέλευθον τῆς ἠρεμίας οὐ θεωροῦσιν καθαρὴν καὶ λείην καὶ ἀπρόδοταστον, ἐξ ἧν οὐδεὶς

τετόλιμικεν ἐμβαίνειν· φέρονται δὲ ἐπὶ τὴν ἀπειθῆ καὶ σκολίην τρηγυβατέοντες, καταφερόμενοι καὶ προσκρότοντες, οἱ δὲ πλείστοι

ἐκρίττοντες, ἀσθμαίνοντες ὡς διακόμενοι, ἐρίζοντες, ὑστρεπέουσι, προηγέμενοι. καὶ οὗς μὲν αὐτῶν ἔρωτες ἀτάσθαλοι ὑποπεπρηκασιν

ἀλλοτριῆς εὐνῆς, φθορῆ, ἀναιδείῃ πισύνους, οὗς δὲ τῆκε φιλαργυρίας νοήσοις ἀόριστος, οἱ δ' ἀλλήλοισιν ἀντεπυτιβένται, οἱ δ' ὑπὸ φιλοδοξίης ἐξ ἧέρα

ἀνευχεθέντες βρῖθει κακίης ἐξ βυθὸν ἀπωλείης καταφέρουται. κατασκάπτουσι, ἐποικοδομοῦσι· χαρίζονται, εἶτα μετανοοῦσιν ἢ

ἀφαιρῶνται τὰ φιλίης δίκαια, κακομηγεῖντες ἐξ ἔχθρην τὰ ξυγγενίης πολυεμποιεῖντες, καὶ τούτων πάντων αἰτίη φιλαργυρία. τί νηπιῶν

ἀθύροντων διαφέρουσι, παρ' οἷσιν ἄκροτος μὲν ἡ γνώμη, τὸ δὲ προσεσθὸν τερπνόν· ἐν δὲ τοῖσι θυμοῖσι τί περισοθὸν ζῶοισιν ἀλόγοισι παραλελειῶσται,

πλὴν ὅτι ἐν αὐταρκείῃ μένουσιν οἱ θῆρες; τίς γὰρ λέων ἐξ γῆν κατέρπυε | χυρούσιν; τίς ταῦτος πλεονεξίην ἐκορυΐατο; τίς πάροδαλις ἀπληστίην

κεχόρηκε; διωτῆ μὲν ἄγριος σὺς, ὅσον ὕδατος φρέγη, λύκος δὲ θαρδύατος τὸ προσεσθὸν τῆς ἀναρκτίας τροφῆς ἀναπέωνται. ἡμέρησι δὲ καὶ νυξί

ξυνατομέλησιν οὐκ ἔχει θοίνης κόρον ὠνθρώπος· καὶ χυρῶν μὲν ἐνωσῶσιν τάξις ὄχεις ἀλόγων τέρμα ἔστί· ὃ δὲ τὸ θυγκεῖς οἰοτρομασίην

ἔχει τῆς ἀσελεύειης. Ἴπποκράτες, μὴ γελάσω τὸν κλαίοντα δι' ἔρωτα, ὅτι

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1 ἀσεκεῖται· ἔχουσι ὁ κάσμου VOB² || 2 ὃ; scripta ὁ mss. ἀπροοριστήν b || 3 μετέγοντες; scripta ὁ mss. δ'· γὰρ U διανοίη MUV || 4 τηλαυγούς O || 5 πάλιν post αὐτοῖσιν U || 6 ἀπειθεῖντοι b γεμῆτην· deficit hic ms. a || 7 γενν. ἕθων. om. O post θαν. add ἄ. BO || 8 εἴχονται b (corr. b²) ante ἐξ add. εἶτα O δ' om. BO || 10 ὃ δὲ om. V || 11 πολυτελευόμενος UB^o δὲ om. O || 13 ἠρεμίας; ἀρετῆς MU οὐδὲ εἰς b || 14 ἐμβαίνει b ἀπειθῆ U ἀνοστήν O || 16 ἀποκρίτοντες b ante ἀσθμαίν. add καί. b ὀρίζοντες O || 17 οὗς O ἀτασθαλίαις (-λοι d) ὑποπεπρηκασιν O || 18 εὐνῆς, φθορῆ; φθῶρος εὐνῆς BO ἀναιδείης M φιλαργυρίαν U -ίη O || 20 ἀπρόδοταστον O ante κακίης add. ὑπὸ b || 21 ἐποικοδομοῦσιν; εἶτ' οἰκοδομοῦσιν b εἶτα οἰκοδομοῦσιν O | ἦ; καὶ BO, om. U || 23 κοσμήσουσι O κατακοιτεῖντες εἰ in marg. ἦρ. πόλιον ἐμποιέοντες b πάντων om. O αἴτον O ante φιλαργ. add. ἦ O || 24 ἀφροσύνη MUV ἀφροσύνη BO || 25 θυμοῖσι; ἡθῶς V || 26 λέοντων O || 27 ante πλόον. add. τὴν b πλεονεξίας ἐκορυΐατο U || 27-8 ἀπληστίην κεχώρηκε; εἰς ἀπληστ. δὲ κεχώρη. U || 28 ὀρθῶν U ἀρετῆ; ὀρετῆ U κοπεσθῆ O || 29 δὲ om. b || 30 θοίνης om. O καὶ om. O || 31 τάξις U ἀγρίων U ἔστί ante τέρμα O τὸ om. V

excellence is superiority in evil. They train themselves in lying, they wear licentiousness as an ornament, they disobey laws, and, what condemns them to inability to make rational choices, they use neither sight nor hearing. Perception alone is a beacon for right thinking, as it sees what is and foresees what will be. But they are dissatisfied with everything and keep returning to the same things. They renounce sailing, then sail, they reject farming, then farm, they cast off a mate and take another, they beget and bury, and, having buried, beget and rear again. They pray for old age, and if they reach it lament it.

8. There is no condition in which their minds are firm. Kings and leaders call private citizens blessed, the private citizen grasps after a kingdom; the city's leader envies the craftsman as safe, and the craftsman envies the leader as powerful in all things. But they do not see the straight path of tranquility, clear and smooth, which will not make them stumble, but which no one has been bold enough to enter. They are borne along struggling on a treacherous and twisted path, burdened and stumbling; most fall down, panting as though pursued, quarreling, slipping behind, getting ahead. Disgusting loves have set some of them on fire for another's bed as they put their trust in corruption and shamelessness, and some the boundless disease of greed melts away. Some attack one another. Some, carried up into the air by desire for glory, are borne down to the depth of ruin by a burden of evil. They destroy, they build. They give and receive friendship, then they change their minds or withdraw what properly belongs to friendship. When they are in trouble they turn family relations into the enmity of war. Of all this, greed is the cause. How do they differ from children at play, whose minds lack judgment and who take joy in whatever falls to them. In their passions what excess have they left to the irrational beasts, except that beasts retain self-sufficiency? What lion ever hid gold in the ground? What bull butted out of greed? What leopard overfilled himself insatiately? A wild boar feels thirst for as much water as he takes, a wolf devours what he gets for needed nourishment, and stops. But, days and nights strung together, man is never glutted with a banquet. The order of the seasons is a marker for the breeding of dumb beasts, but man perpetually is driven by a gadfly of wantonness. Hippocrates, should I not laugh at a man who weeps for love

Ξυμφορόντως ἀνοκέκλευσται; μάλιστα δ' ἦν ρηγοκίνδυνος ἤη και φέρηται
κατὰ κρημνῶν ἢ βυθῶν πελάγους, ἔπρενω τὸν γέλωτα; μή γέλωσσω τὸν
τὴν νῆα παλαιοῖσι φορτίοισι βαρύναντα, εἴτα μεμφομένον τῆ θαλάττῃ, ὅτι
κατεβύθισεν αὐτὴν πάλῃσι;

9. Ἐγὼ μὲν οὐδὲμῶς δοκέω γελῆν· ἐξυπεῖν δὲ κατ' αὐτῶν ἦθελόν τι
λατηρόν. ἀλλ' οὐδὲ ἰηρηκτὴν ὑπὲρ τούτων ἔχρηθιν εἶνα μητιωμένην
παίηονα φάρμακα. ὁ σὸς πρόφρονος Ἄσκληπιῶς νοουθεσίη σοι γενέσθω·
σφῶλον ἀνθρώπουσ κερανοῖσιν ἠὺχαρίστηται. οὐχ ὄρησις, ὅτι κάγω τῆσι
κακίησι μοῖρᾶ εἶμι; μαυίησι δὲζήμενος αἰτίην ζῶα καταρεῖνω και
ἀναστάμνω, ἔχρηθιν δὲ ἐξ ἀνθρώπων τὴν αἰτίην ἐπευηῖσται. οὐχ ὄρησις, ὅτι και
ὁ κόσμος μισανθρώπιησ περιλήρωται; ἀπειρα κατ' αὐτῶν πᾶθεα
Ξυνηθροικε. ὄλος ἀνθρώπος ἐκ γενετῆσι νοσῶσ ἐστῖ· τρεφόμενος ἀχρηστοῖσι·
ἰκέτης βοηθείησ· αὐξαναόμενος ἀτάσθαλος, ἀφρων διὰ χειρὸς παιδαγωγίησ·

| Θρασίησ ἀκμάζων, παρακιάζων οἰκτρόσ, τούσ ἰδίους πόνους ἀλογιστήη
γεωργησ· ἐκ μητροφῶν γὰρ λυθῶν ἐξέθηκε τοιοῦτοσ. διὰ τούτο οἱ μὲν
θυμικοῖ και ὄρησις ἀμέτρου γέμοντες, οἱ δ' ἐν φθορησι και μοιχεῖσσι διὰ
παντός, οἱ δ' ἐν μέθησι, οἱ δ' ἐν ἐπιθυμῖσσι τῶν ἀλλοτριῶν, οἱ δ' ἐν
ἀπαλειψῖσσι τῶν σφετέρων. ὄφελον δύναμῖσ ὑπῆρχεν τάσ ἀνάντων οἰκίησι
ἀνακαλύψαντα μηθ' ἐν ἀφείναι τῶν ἐντός παρακάλυμμα, εἶθ' οὐτως
ὄραν τὰ πρησάσμενα ἐνδον. εἶδομεν ἀν οὐσ μὲν ἐσθίνοντα, οὐσ δὲ ἐμείοντα,
ἐτέρουσ δὲ αἰκίησι στρεβυλῶντα, τούσ δὲ φάρμακα κυκλόντασ, τούσ δὲ
Ξυνοπέοντασ ἐπιβουλίην, τούσ δὲ ψηφίζοντασ, ἀλλοουσ χαίροντασ, τούσ δὲ
κλαίοντασ, τούσ δὲ ἐπὶ κατηγορηῖη φιλῶν Ξυγρηθῶντασ, τούσ δὲ διὰ
φιλοδοξίηην ἔκφροντασ, και γε τινέσ βαθυτέρασι πρηξίησι τῶν κατὰ ψυχῆην
κευθόμενων. και τούτων ὀκόσοι μὲν νέοι, ὀκόσοι δὲ πρεσβυτά, αἰεθύντασ,
ἀρνεόμενοι, τενόμενοι, περιουσιάζοντασ, λιμῶ θλιβόμενοι, οἱ δὲ ἀσάτηη
βεβαρημένοι, ὀυπῶντασ, δέσμοιοι, οἱ δὲ τρυφήσι γευοῖωντασ, τρέφοντασ,
ἄλλοιο σφάττοντασ, ἄλλοιο θάρτοντασ, ὑπεροπέοντασ ἄ ἔχουσι, πρὸσ τῶσ

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1 ρηγοκίνδυνῆ Ο ἤη: ἦν U om. O || 2 βυθῶν ἢ κρημ. Ο Βυθῶν U ante πελάγους add. ἦ V
ἐπρενω UBH || 3 μεμφομένον: μεμψόμενον b και μεταμφομένον O || 4 κατεβύθισεν
MU αὐτήν: τὴν bO || 5 οὐδὲμῶς: οὐν οὐδ' ἀξίησ b οὐκ ἀξίησ O || 6 μητιωμένην: Putz-
μήτ' ἰαμμένην V μήτε ἰαμμένην MU μή τεγυωμένην bO || 7 παίηονα MN παίηονα O
πᾶθονα U ante ὁ add. και U νοουθεσίησ M (corr. M?) || 8 ante σφῶλον add. ὁ ἄ U
ἐπυχευεῖσται bO post ὄρησις add. δὲ U (hic et in 10) || 8-9 ὅτι τῆσι κακίησι κάγω μοῖρῆσ b
ὅτι κάγω τῆσι αἰτίησι μοῖρῆσ O || 9 ante ζῶα add. και O καταρεῖνω U καταρεῖνω bO || 10
ἐπεύνασθαι U || 11 ante ἀπειρα add. και UBH || 12 συνήθροισεν O ὄλος ὁ ἀνθρ. b || 13
αὐξόμενος UO διὰ χειρὸσ: ἐνδῆσι U || 14 post οἰκτρόσ add. τε. b πόνουσ: χρόνουσ O || 15
γεωργῆσται b ante διὰ add. και b ante οἱ add. και O || 16 νομικοῖ M ομικοῖ V ἐν om. M
φθῶρ. και μοιχῖ: Ξυμφορησι και μοιχῖσσι VM || 17 post παντός add. οὐδ' ἐν μέτρωσ και
Ξυμφοράσ U οἱ... μέθησι om. O πᾶθονασ U || 18 ἀπαλειψῖη O ὄφελε O || 19
ἀνακαλύψαντασ U -αντεσ b μηθὲν O εἰ δ' et in marg. γρ. εἶθ' U || 20 ὄραν... οὐσ δὲ om. V
τούσ μὲν... τούσ δὲ O ἐσθίνουσ U || 21 τούσ... κυκλόντασ om. MN κυτόντασ U
Ξυνοπέοντασ V || 22 ἐπιβουλίην UBH τούσ: οὐσ b τούσ: η. οὐσ bO || 22-3 τούσ δὲ κλαίοντασ
om. MV || 23 ἐπὶ κατηγορηῖη ἔων φιλῶν O Ξυγρηθῶντασ b τούσ: η. οὐσ bO || 24 και γε
τινέσ: καιροῖ γε UO και τὰ γε ἐπὶ βαθυτέρασι b || 26 πρῶόμενοι om. M || 27 βεβαρημένοι b
(corr. b?) ὀυπῶντασ O || 28 ἄλλοιο σφάττοντασ om. b ante θαρτ. add. δὲ O post θαρτ. add.
ἄλλοιο κλαίοντασ U

when it is his good fortune to have been locked out? And especially if man is a
daredevil and is carried away down cliffs or in the deeps of the sea, shall I not
apply my laugh? And shall I not laugh at the man who lowers his ship in the
water with a great cargo and then blames the sea because the sea takes it full to
the bottom?

9. I do not think it right to laugh; I wish I could find something to make
them grieve. But there should be no medical art contriving healing medicines for
them. Let your ancestor Asclepius be your warning. He saved men and got a
thunderbolt for thanks. Do you not see that I, too, am a portion of the evil? In
looking for the cause of madness I stretch animals out and cut them up, but I
should be seeking the cause from men. Don't you see that even the cosmos is
full of misanthropy? It has collected an infinity of affections for men. Man as a
whole is an illness from birth, while being raised, resourceless, suppliant for aid,
as he grows up he is incorrigible, mindless under his teacher's hand; when grown
he is reckless, and past his prime he is pitiable, having produced a crop of
suffering for himself with irrationality. That is what he is when he leaps forth
from his mother's bloody mess. For that reason, some are volatile, brimming
with unlimited passion, some live always in corruption and sexual license, some
in drink, some in coveting other's goods, some in squandering their own. I wish
I had the power to open up everyone's home and leave nothing covering what is
within and so see what was being done inside. We would see some people eating,
some vomiting, others torturing people with indignities, some mixing poisons,
some contriving plots, some voting, some rejoicing, others weeping, some
composing accusations against friends, some mad with ambition. And there are
deeper actions that are hidden in the soul! And all of them, young and old, are
begging, refusing, needy, too well off, pressed by starvation, weighed down by
wastefulness, wallowing in filth, chained, proud of their luxuries, some feeding
people, others slaughtering them, others burying, people who despise what they

1 Perhaps "There are deeper deeds than those hidden in the soul." This sentence is hardly
coherent, and this section generally lacks coherence, but there may be allusion here to an actual
statement by Democritus that there is a veritable treasure house of evil hidden within men (Plut.
Animae an corp. aff. 500 D, Diels-Kranz 68 B 149). κευθόμενων is a poetic word which may
allude to the often quoted words of Achilles in *Iliad* 9, "I have like the gates of Hell the man who
hides one thing in his heart but says another." ἐγθρὸσ γὰρ μοι κείνοσ ὄμωσ 'Αἴδωσ πύθησιν,
ὄσ χ' ἔπρεπον μὲν κείθη ἐνὶ φρεσὶν ἄλλω δὲ εἴρη.

376 ὑπερφορίους κτήσιος ἄρμη μόνου, οἱ μὲν ἀναίσχυντοι, οἱ δὲ φειδωλοί, οἱ δὲ
ἀνδρηστοί, οἱ μὲν φονεῦντες, οἱ δὲ τυπτόμενοι, οἱ δὲ ὑπερηφανεῦντες, οἱ δὲ
ἐντετραπυμένοι κενοδοξίῃ· καὶ οἱ μὲν ἴπποισι παρεστῶτες, οἱ δὲ ἀνδράσι, οἱ δὲ
κυσίν, οἱ δὲ λιθοῖσιν ἑξυλοῖσιν, οἱ δὲ χαλκῶ, οἱ δὲ γραφίσι· καὶ οἱ μὲν ἐν
πρεσβείησιν, οἱ δ' ἐν στρατηγήησιν, οἱ δὲ ἱερουσύνησιν, οἱ δὲ στεφανωφορήησιν·
οἱ δὲ ἔνοστοι, οἱ δὲ ἀποκτεινόμενοι, φέρονται δὲ τούτων ἕκαστοι οἱ μὲν ἐπὶ
ναυμαχητῶν, οἱ δὲ ἐπὶ στρατηγῶν, οἱ δὲ ἐπὶ ἀγροικίῃν, ἔτεροι δὲ ἐπὶ φορτίδας
ναυῶν, οἱ δὲ ἐς ἀγορήν, ἔτεροι δ' ἐπὶ ἐκκλησίῃσιν, οἱ δ' ἐπὶ θέητρον, οἱ δὲ ἐς
φυγῆν, ἄλλοι δὲ ἀλλοχοῖσε· καὶ οἱ μὲν ἐς φιληθονίην καὶ ἡδοναθείην καὶ
ἀκραιοσίην, οἱ δὲ ἐς ἀργίην καὶ βλάβημίν. τὰς ἀναξίους οὖν καὶ δυστήνους
σπουδὰς ὀρεῦντες καὶ τσοαύτας, πῶς μὴ γλευδάσωμεν τὸν τοιήσδε
ἀκραιοτῆς ἔχοντα βίον αὐτῶν; κάρτα γὰρ ἔλασμαι μηδὲ τὴν σὴν ἰητρικὴν
ἀνδνευὴν αὐτοῖσιν. δυσσαρεστέονται γὰρ ἵπ' ἀκραιοτῆς ἄρτασι καὶ μανίην
τὴν σοφίην νομίζουσι. ἦτρον γὰρ ὑπονοεῶ λαβθεῖσθαί σου τὰ πολλὰ τῆς
ἐπιστήμης ἧ διὰ φθόνον ἧ δι' ἀχαριστίην. οἷ τε γὰρ νοσέοντες ἄμα τῷ
σώζεσθαι τὴν | αἰτίην θεοῖσιν ἧ τύχην προσνέμουσι, πολλοὶ δὲ τῆ φύσει
προσάδωναντες, ἐχθαίρουσι τὸν εὐεργετήσαντα, σμικροῦ δειν
προσαγναντακτεῦντες εἰ νομίζονται χρεωφειλέται. οἷ τε πολλοὶ τὸ τῆς
ἀνεχίτης ἐφ' ἑαυτοῖσιν ἔχοντες αἰδίες ἐόντες κθαίρουσι τὸ κρέσσον· ἐν
ἀναυσιθήτοισι γὰρ εἰσιν αἱ ψήφοι. οὔτε δ' οἱ πάσχοι γὰρ ἐνίσταται. οὐκ
θέλουσι οὔτε οἱ ὀμοτεχνεῦντες μαρτυρεῖν. φθόνος γὰρ ἐνίσταται. οὐκ
ἀνεψίφου σοὶ τῶν τοιούτων ἄσχηνέως ταῦτα, σαφέως δὲ εἰδὼς ταῦτα ἐν
ἀναξίωσθαίησιν σε πολλὰκις γεννηθέντα καὶ οὐ δι' οὐσίην ἧ βασκανίην
φιλοκαθάσσοντα. ἀτρεκέλης γὰρ οὐδέμμία οὔτε γνώσις οὔτε μαρτυρή.

10. Ἐρεμειδίᾳ λέγων ταῦτα καὶ μοι, Δαμιάγριτε, θεοειδῆς τις
κατενοῖνετο καὶ τὴν προτρέτην αὐτοῦ μορφήν ἐξελελήσμην καὶ φημι, ᾧ

1 ὑπερφορίους: ἐκτίσιος ἀρμη μόνου O || 2 οἱ μὲν φονεῦντες:
οἱ μὲν φονεῦντες Ub οἱ δὲ μὴ φονεῦντες O ὑπερηφανεῦντες V ὑπερηφανοῦνται U ||
3 ἐπαιτούμενοι UOb² καινοδοξίῃ M (corr. M²) || 4 ἐξυλ. ἧ λιθ. U οἱ δὲ χαλκ... γραφ. om. bO
ἐν om. bO || 5 ἐν om. bO ante iepa. add. ἐν UO στεφανωφορῶντες bO || 6 ἐν ἑτάλοισιν O ||
7 οἱ δὲ ἐπὶ στρατ. om. M V στρατηγῶν O οἱ δὲ ἐπὶ ἀγρ. om. U φορτίδας om. UOb || 8
ἔτεροι: οἱ UOb ἐπ.: ἐς b || 9 φωνοθεῖν O -δίην b -θείαν U δὲ om. O καὶ om. bO || 10 ante
δουστ. add. τὰς O || 11 σπουδὰς: σπουδὰς τοιαύτας bO ἡγῶς τοιαύτας U γλευδάσμαι V ||
11-12 τοιήσδε ἀκραιοτῆς: τοιάδε ἀκραιοτῶν U ἀκραιοτῆν bO || 13 ἀνδάνην U ἵπ' ἀκρ:
ἀκροῖται O αὐτῆ εἰ in marg. γρ. τῆ ἀκροῖται b ἀρτασι om. UOb || 14 ἦτρον... ἵτρον:
ἦτροντα γὰρ ἵπὸ νοσέωντων O λαβθεῖσθαί: σαφέως λαβθεῖσθαί O ὧς σαφέως λαβθεῖσθαί U
σαφέως τοβδέσθαι b λαβθεῖσθαί σοι b² || 15 δι' ἀχαριστίην M τῶ: τὸ b || 16 ante θεοῖσιν
add. ἧ O τῆ φύσει: τῆ ἰδία φύσει U || 17 ἐχθαίρουσι Ob (corr. b²) || 18 νομίζωντα b post
χρῆσθ. add. εἶναι b τε om. O ποτὶ Vb τὰ: τὰ U || 19 ἐφ': ἐν UOb τε post ἀίδη. add. O
καθαίρουσι: ἐχθαίρουσι O || 19-20 ἐν αἰσθητοῖσι O || 20 συνόμιλοι εἶναι: ἐξομολογέειν
bO ὁμολογεῖν U || 22 ἀρετῶν σοι: ἀρετῶν U ἀρετῶν οὐ bO ἀρετῶν οἱ M ἄσχηνέως:
scripti ἄσχηνέων M V ἄσχημῶν U ἄσχεῶν bO || δὲ om. UO ταῦτα II om. UOb || 23
ἀξιοσθένει Vb οὐ om. UOb οὐσίην: αἰτίαν U ἧ: τε καὶ O καὶ διὰ U οὐ καὶ διὰ b ||
24 φιλοκαθασσοντα U φιλοκαθασσοντα bO φίλων ταβθασοντα V ἀτρεκέλης U οὐδέμμιης Ob
(corr. b²) οὔτε om. bO || 25 post Ἐρεμ. add. δὲ U θεοειδῆ U τις om. b || 26 καὶ τῆς
πρώτης αὐτοῦ μορφῆς ἐκλελήσμην b ἐκλελήσμην UV ἐκλελήσμην M καὶ φημι: φημι
δὲ b

have while pursuing others' possessions, some shameless, others stingy, others
insatiable, some murdering, others beaten, others arrogant, others soaring on
wings of false pride. Some beside themselves for horses, some for men, some for
dogs, some for stones or wood, some for bronze, some for paintings; some men
in embassies, others in military command, others in priesthoods, others wearing
crowns of victory; and some under arms, some killing; each of these is borne
along, towards sea battles, or fighting on land, or farming, or merchant ships, or
the market place, the assembly, or the theater, and some into exile, others
elsewhere, some to love of pleasure, self-indulgence and wantonness, and some to
laziness and indifference. When we see these wretched, unworthy pursuits, so
many of them, how can we fail to mock at their life which cleaves to such
wantonness. Really, I expect that your medical science is not even pleasing to
them. They are disaffected from everything by their wantonness, and they
consider wisdom madness. Yes, I suspect that they have slandered most of your
learning through jealousy or ingratitude. If they are sick, as soon as they are
saved they assign the cause to the gods or to fortune, and many of them fasten the
cause on Nature. They hate their benefactor, and they are almost more angry if
they think they are indebted. And the majority, void of knowledge or training
themselves, in their ignorance destroy what is superior, for the votes belong to
the imperceptive. Even those who have experience of it do not want to associate
with it, nor fellow practitioners to bear witness to it, for they are full of jealousy.
I am not saying this to you because you have no experience of such things; I
know well that you have often been put in undeserved positions in regard to these
things and that you are not one who mocks people on account of money or from
spite. For of strict truth there is neither knowledge nor testimonial."

10. He smiled as he said these things, and to me, Damagetus, he seemed like a
divine figure, and I forgot his earlier form. I said, "Oh great Democritus, I shall

Δημιόκριτε μεγάλα ὄδοξε, μεγάλας γε πάντων σὼν ξεινίων δωρεὰς ἐς Κῶ ἀποίσομαι· πολλὰ δὲ γάρ με τῆς σοφίης θαυμασμῶν περλήρωκας, ἀπροστέω δέ σου κήρυξ ἀληθείην ἀθροωπίνης φύσεως | ἐξηγεύσαντος καὶ νοήσαντος, θεραπεύτην δὲ λαβὼν παρὰ σέω τῆς ἐμῆς διανοίης ἀπαλλάσσομαι τῆς ἄρης τοῦτο ἀπαυτούσης καὶ τῆς τοῦ σώματος τημελείης, αὐρίον δὲ καὶ κατὰ τὸ ἐξῆς ἐν ταῖσι γυναισόμεθα. ἀνιστάμενην ταῦτα εἶπων καὶ ὅς ἦν ἔτοιμος ἀκολουθεῖν, προσελθόντι δέ τιμι οὐκ οἶδ' ἄβεν ἐπεδίδου τὰ βιβλία, κἀγὼ ἔυνοτάτερον ἤπειξα καὶ πρὸς τοὺς ἐόντας Ἀβδηρίτας ἐπι τῆ σκοτειῆ ἀναμένοντάς με. "Ἄνδρες, ἔφη, τῆς πρὸς ἐμὲ πρεσβείης χάρις ἡμῖν πολλαί, Δημιόκριτε γὰρ εἶδον, ἄνδρα σοφώτατον, σφρονίζειν ἀθροωπίνους μὲνον δυνάτωτατον. ταῦτ' ἔχω σοι περὶ Δημιόκριτεω, Δαμιάγητε, φράζειν γηθόσυνα πάνυ. ἔρωσο.

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18. Δημιόκριτος Ἴπποκράτει εὖ πρόττειν.

Ἐπιθέξ ἡμῖν ὡς μεμηγόσιν, ὁ Ἴπποκράτες, ἐλλάβερον δόσων πεισθεῖς ἀνοήτωςιν ἀνδράσι, παρ' οἷσιν ὁ πόνος μανίη ἐκρίνετο. ἐπυγχνόμεν δὲ περὶ κόσμου διαθέσεως καὶ πολολογαφίης ἔρι τε ἄστρον οὐρανίων ἔυγυράφοντες. γνώους δὲ τὴν ἐπι τοῦτοισι φύσιν ὡς ἀκεραίας κάρτα ἐπιδεδημιουρηγμένα καὶ ὡς τηλοδὸν μανίης καὶ παρασφρονήσεως καθέστηκεν, ἐμείο μὲν φύσιν ἐπιησεας, ἀτηνέας δὲ καὶ μεμηγόσας κείνουσ ἐκρινας, ὁκόσα γὰρ ἰνδαλμοῖσι διαλλάττοντα ἀνά τον ἡέρα πλάζει ἡμέας, ἀ δὴ κόσμω ἔυνορᾶται | καὶ ἀμειψιρυσμέοντα τέρευχε, ταῦτα νόος ἐμὸς φύσιν ἐρευνησεας ἀπρεκέως ἐς φάος ἦγαγε· μάριτες δὲ τούτων βίβλοι ἦτ' ἐμείο γραφείσαι. γρηὶ οὖν καὶ σέ, ὁ Ἴπποκράτες, μὴ τοιουτοτρόποισιν ἀνδράσι ἔυνορθεσθαι καὶ ἔυνομιλεῖν, ὄν νόος ἀκρόαδος καὶ ἀβέβιαος καθέστηκεν. εἰ γάρ τοι πεισθεῖς ὡς μεμηγότα με ἐπόρσεας, ἐν πινυτηί μανίη ἔν ἐγέγνοι καὶ σέο τέγγην κατεμύμαντο ὡς παραιτήην

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1 μεταλάξεν Ο γε: τε ΜΥ γάρ Ο πάντων: τῶν UB0 || 2 ante σοφ. add. σῆς Ub || 3 δέ: τε Ο ἀληθείης UM (corr. M²) post ἀληθ. add. δέ V φύσιν U post νοήσαντος add. καὶ Λαδῆσαντος BO || 4 δέ: τε Ο παρὰ σέω post διανοίας U || 5 ἀπαρ: ἐξέουσης Ο ἀπαυτούσης U ἐπιηέας U καὶ II om. O || 6 ἀνιστάμενην U ἔτοιμος ἦν O || 7 ἀκολουθεῖν b O ὁκόσων M ὁκόσων b ἀρεδίδου MU || 8 ἐπέξεις BO καὶ om. BO ὄντας MUO τῆς σκοπιάς U || 9 ἡμῖν om. UB0 || 11 δυνάμενον Ο φράζειν. Δαμ V || 12 γηθόσυνας U γηθόσυνας BO post πάνυ add. γε b

18. Ms: ΜΥΒΟ(=cd) 14 δ ἴπρ. post ἡμῖν BO || 15 πόνος: κόσμος c post πόνος add. τῆς ἀρετῆς ΜUb κρίνεται ΜUBO post δέ add. τότε U || 16 κολολογαφίης U || 17 γρόσση Μ γρόσση U γρόσσης b γρόσση O ἐπι τοῦτοισι: τουτέων BO ἀκεραίας: ἀκαταίας Μb² ἀπρεκέως UB0 || 18 ἐπιδεδημ.: ἐπι δεδημ. UB0 || 19 καθέστηκεν BO ἀτηνέας... κείνουσ: ἀφρονας δὲ ἐκείνουσ καὶ ἀτηνέας καὶ μεμηγόσας U || 20 διαλλάττονται U || 21 κόσμος U συνεορᾶται b ἀμειψιροῖς μιγῆς ἔοντα Μ ἀμειψιροῖς μιγῆσεοντα V ἀμειψιροῖς μιγῆς ἔοντα ei in marg. γρ. καὶ ἀμειψιροῖς μιγῆς ἔοντα U ἀμειψιροῖς μιγῆς (μιγῆς) ἔοντα O corr. Li. ταῦτα: τούτων U || 23 τούτους τρούσις U || 24 ἀκρόαδος V ἀκρόαδος UM || 25 τοι om. O post περὶθεῖς add. τοῦτοισι(ν) UB0 ἐν πινυ: ἡ πινυτή b ἡ πινυτή O || 26 μανίη Μ ἄν om. V ἐγέγνοιεν ΜV ἐπεγόνην U τέγγης U ante κατέμην. add. ἄν UB0 ὡς παραιτήην: ἀσπερ αἰτίων b (-τήν b²) ὡς παραιτίων O

carry the great gifts of all your friendship back to Cos. You have filled me with great wonder at your wisdom. I shall go away as herald that you have tracked down and understood the truth of human nature. And taking from you the therapy for my intellect I shall go away since the hour and the tendance of the body demand it. But tomorrow and the day after we shall be in the same place." I said that and rose, and he was ready to go with me. Someone came forward from somewhere, and he gave his book-rolls to him. I went off quickly to the genuine Abderites who were waiting for me at their lookout. I said, "Men, many thanks for your embassy to me. For I have seen Democritus, wisest of men, alone most capable of teaching mankind virtue."

That is what I have to tell you about Democritus, Damagetus. Happy news indeed! Be well!

18. Democritus to Hippocrates. Greetings.

You came to me to administer hellebore, on the assumption that I was mad, persuaded by mindless men in whose judgment my labor was madness. As it happened, I was writing about the disposition of the cosmos, about the heavens and about the stars. Since you know the nature that is in those things, with what purity they are ordered, and how far from madness and delirium they are, you praised my nature and judged those people crude and insane. All those things that go through the air and confuse us by altering their appearances, things which are seen in the universe and which change their forms, all these has my intellect brought unerringly to light, searching out their nature, as my books about those things bear witness.¹ Hippocrates, you should not have associated with men of such character, whose intellects are superficial and infirm. If you had given me the drink, as being mad, madness would have come in that drink, and they would

1 This letter seems to refer to titles of works by Democritus: περὶ κόσμου, "On the Universe", πολολογαφία, "Description of the Heavens", περὶ ἀστρονομίας, "On Study of the Stars", περὶ τῶν διαφερόντων πύσμων, "On Varieties of Configuration", and περὶ ἀμειψιροῦσιν, "On Changes of Configuration". Democritus used the verb ἀμειψιροῦσθαι, apparently, to describe changes of form, and the noun στήνως for body ("structure") as opposed to soul. See D-K, *Vorsokr.* 68 C 5, B 57, 270 etc.