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Plutarch, *Moralia*

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ORIGINAL CONTRIBUTIONS

PLUTARCH, *MORALIA*.¹

Plutarch, *Moralia*. Bernardakis. 7 vols. 1888-1896. Teubner Text.

7E. πὼς ἀλλοτρίους should follow πὼς φίλοις.

8B. ὦν ἐκάτερος (which is not to be altered to ἄτερος with Wyttenbach and others) is slightly out of place. Put it after Συρακόσιος and there ceases to be any difficulty, for Archytas, like Dion, was an associate of Plato.

9A. The present κλαυθμυρίζωσιν is needed.

13B. Flatterers (κόλακες) of youth are spoken of as ὡς ἐκ λυρικῆς τέχνης ἐπὶ τοὺς νέους ἀγόμενοι. λυρικῆς is clearly wrong and has puzzled scholars a good deal. Does it stand for αὐλικῆς, a courtier's art? A and Λ are very often confused.

21B.

δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τὰ βατὰ καὶ πρὸς τ' ἄβατα χῶπόθεν πένης κ.τ.λ.

This is usually corrected to ἔς τε τὰ βατὰ | καὶ πρὸς τά—, leaving it very doubtful what βατὰ stands for (βάσιμα, βέβηλα, which gives an anapaest in the second foot). I would emend Sophocles' lines rather differently:

ἔς τε τὰ βατὰ καὶ
πρὸς τὰ βατ' <ἐστὶ>.

¹ A few other notes on the *Moralia* will be found in a scattered form in my *Aristophanes and Others*: see the *Index* under *Plutarch*.

τὰ ἄβατα should certainly come second, not first, if it can. χῶπόθεν seems to me right: the words describe an awkward and difficult place.

41A. δεῖ τὸν μὲν ἔπαινον ἀφελῶς τοῖς λέγουσι, τὴν δὲ πίστιν εὐλαβῶς προὔεσθαι τοῖς λόγοις.

ἀφελῶς is quite senseless here and represents ἀφειδῶς. Δ and Λ get confused like A and Λ (13B above).

48E. τῷ σφόδρα φιλεῖν ἑαυτὸν . . . φάσκοντι συγγνώμην ἅπαντας ὁ Πλάτων διδόναι φησί.

May one guess that φάσκοντι stands for δοκοῦντι, miswritten under the influence of the coming φησί?

62D. οὐ διδοὺς ἐτέρῳ τόπον οὐδὲ χώραν διακονίας (of a κόλαξ). τόπον and χώραν being the same thing, I conjecture that one of them, probably χώραν, stands for χρόνον.

87D. Before εὐλαβούμενον ζῆν something has been lost, ποιοῦν, or ποιεῖ γάρ, or to that effect.

90C. δι' ἀσθένειαν θυμοῦ.

θυμοῦ, which makes no sense here, is due to θυμοῖς in the line before. Plutarch may have written λογισμοῦ, but various words would do.

94E. For καὶ γάρ read ὡς γάρ. οὕτως calls for something of the sort.

96D. τὴν αὐτῆς κοινωνίαν.

I do not think Plutarch allows the personal pronoun in this place. Read ταύτης or move αὐτῆς.

109D. In the verse οὐκ ἦν γὰρ ζῶειν καλὸν αὐτῷ οὐδὲ γονεῦσι it is fairly clear that we should read αὐτῷ καλόν.

110A. It is odd that Epicharmus' tetrameter has not been corrected to a proper metrical form by writing ἦνθεν for ἦνθε—συνεκρίθη καὶ διεκρίθη ἀπ' ἦνθεν ὅθεν ἦνθεν πάλιν.

119E. προειληφέναι is unsuitable and simply due to προειλήφασιν immediately following. ὑπειληφέναι would do (so Madvig, I find), or any word with that sense.

127C. οἱ ἀγαθοὶ ναύκληροι.

Not ἀγαθοί but a disparaging epithet is required by the context. Very unlikely words have been suggested, ἄθλιοι, ἄθριοι, ἄπλοιοι. ἀμαθείς or ἀνόητοι would seem more suitable.

140B. Read τοῦ (for τὸ) συνακολουσταίνειν—οὐ μεταδιδόασιν. The verb takes a genitive just below and—in this sense—always.

152D. οὐπω γέγραφας ὅτι ὅμοιον οἰκέτας μὴ μεθύειν, ὡς ἔγραψας Ἀθήνησιν οἰκέτας μὴ ἐραῖν μηδὲ ξηραλοφεῖν.

ὡς might go with something like ὅμοιον, but ὅτι ὅμοιον makes no sense. Wyttenbach ὦδε (here, I think) νόμον, but ὦδε was not at all likely to appear as ὅτι. ὅτι νόμιμον is not likely, because νόμιμόν ἐστι μὴ . . . would mean it is lawful, permissible, not to do so and so. ὅμοιον is perhaps not a simple corruption, but due to the following ὅμοιον (or ἀνόμοιον, as Wyttenbach rightly says it should be), and in its place ἀπειρημένον may be conjectured.

171E. Does μάλλον stand for ἀλλήλαις?

181C. νῦν, ἔφη, κ.τ.λ. νῦν by itself seems wrong. νῦν οὖν or νῦν γε?

182C. ἔστω for ἔσται?

Ib. ἐπεὶ δὲ ποτε χειμῶνος ἐν τόποις σπανίζουσι τῶν ἐπιτηδεῶν ἡνάγκασε καταξέχει, κ.τ.λ.

Antigonus is taken to be the subject of the verb. But it is fairly certain, I think, that we should read ἡναγκάσθη, or else χειμῶν.

Ib. D. Without knowing that Cobet had done the same, I have before corrected μαστιγοῦσθαι to μεμαστιγῶσθαι.

185A. πότερον <ἂν> ἤθελες, like ἐβούλετ' ἂν. In 188D write again <ἂν> ἤθελεν. ἂν has already been added to ἡξιούμεν in 220E.

190A and 221F. οὐδ' εἰ has but little point. Is it a corruption of νῆ Δί' εἰ, the νῆ Δία found in 212E and other versions of the story cited by Wyttenbach?

191B and 211F. ἥρκει for ἀρκεῖ.

Ib. D. (τοῦτό μοι μνημεῖόν ἐστι). Even without 215A, where the same story recurs, it would be plain enough that we want ἔσται.

In 195A we should probably read λυσίτελές ἐσται.

Just in the same way immediately above (191D. παρατάξας . . . καὶ πρὸς ἱσους ἱσοὶ ἀγωνισάμενοι ἐνίκησαν), common sense, the use of the exact words in 215A, and the double hiatus all show that ἱσοὶ ἀγωνισάμενος ἐνίκησεν should be read.

200A. τριβόλοις σιδηροῖς? μὴ σύ is no doubt (Wyttenbach) another version of μέσον.

Ib. c. Has it really not been seen that we should read ἐπαγγελλομένου?

206B. μάλλον ἂν ἐβουλόμην πρῶτος ἐνταῦθα εἶναι ἢ δεύτερος ἐν Ῥώμῃ.

I have suggested βουλόμην in these words as they appear in Caesar's *Life* (Class. Quart. 4. 19). The imperfect implies that he actually was, or had been, second at Rome, and this cannot well be right.

208B. πρὸς τὸν εἰπόντα (asked) πῶς ἂν τις ἀδορυφόρητος ὦν ἀρχεῖν δύναίτο, 'ἐὰν οὕτως,' ἔφη, 'αὐτῶν ἀρχῇ, ὥσπερ οἱ πατέρες τῶν υἱῶν.'

Read ἀστῶν or rather τῶν ἀστῶν, the confusion being quite common.

210A. ἀντὶ ταύτης τῆς διαίτης . . . τὴν ἐλευθερίαν ἀμώμεθα.

The suggested μώμεθα (Valckenaer) does not seem quite good. We want some verb of 'getting' rather than 'desiring.' I should think of πώμεθα, if there were any example cited of the present tense of that verb (πέπαμαι, etc.), it being specially Doric; and it seems not unlikely. We might think of ὠνούμεθα, possibly of κτώμεθα.

Ib. B. ἄλλου δὲ προτρεπομένου ἀνίστασθαι καὶ λέγοντος διὰ τὸ τῆς τύχης ἄδηλον μήποτε τούτου καιρὸς γένηται, 'ἀλλ' ἐγώ,' εἶπεν, 'ἐμαυτὸν ἐθίζω λέγων ὥστ' ἐν μηδεμιᾷ μεταβολῇ μεταβολὴν ζητεῖν.'

The general sense appears fairly well from the context, but λέγων cannot be right and μήποτε . . . γένηται has no construction. The former stands for ζῶν, or something similar, corrupted perhaps through λέγοντος preceding. To supply a construction we might insert before, μήποτε something like φυλάττεσθαι δεῖν.

213B. μᾶλλον τοὺς Μήδους λακωνίζειν.

I was wrong before in proposing to alter the parallel passage in *Vit. Artax.* 22, as this and *Ages.* 23 show.

215E. αἱ κατοικοῦσαι, not αἱ κατοικοῦσι.

219F. In εἰ μὴ τὰς πρὸς αὐτὸν διαλλαγὰς ποιήσονται, the article is surely strange. τινάς? ταχύ?

220F. ταῦτόν ἐστι <τῷ> . . . μάχεσθαι.

222A. Wyttenbach proposed αὐτὸς αὐτόθι for οὗτος οὗτοι. αὐτόθι may be right, though αὐτοῦ would perhaps be better. But there is no point in αὐτός, and, as οὗτος and οὐ get confused, we might think of an interrogative οὐκ. On the other hand, in 222D I think οὐχ οὕτω may be a mistake for ὅτι οὕτω.

224C. ὅσον γὰρ εἴη πρᾶγμα, τοσοῦτον καὶ ὁ λόγος δν χρῆσαι.

εἴη is scarcely grammatical. Either read ἂν ἦ or put the εἴη before καὶ ὁ λόγος, understanding it in the semi-imperative sense which the optative has occasionally in prose (*Xen. An.* 3. 2. 37; *R. Eq.* 1. 8; *Plato Laws* 726 and several other places) and oftener in verse. τοσοῦτον should of course be τοσοῦτος. χρῆσαι might be one of several things, χρήσει, χρήσαι ἂν, χρήσθαι δεῖν.

Ib. F. ἐρωτηθεὶς ποῖαν τις ἂν πόλιν οἰκήσας ἀσφαλῶς οἰκοίη.

Probably οἰκίσας. This is suggested both by the use of the aorist and by the futures following, which would naturally be presents, if it were a question of settling in some existing state that had a character already formed.

225B. οὕτω ought, one would think, to go in sense with ὀλίγων or πολλούς. In that case it should be moved.

226E. No doubt οὐδέ-οὐδέ has been corrected before now to οὔτε-οὔτε.

Ib. F. Logic requires γάρ for δέ after ἐκάκιζον. The two particles are apt to get confused. In 262B write τοῦτο δέ for τοῦτο γάρ.

227C. ὅπως ἂν μετριάξοιεν . . . καὶ . . . ἔχῃσι.

I do not know if this syntax can be paralleled in the Plutarchian corpus. Without ἂν it would not be difficult.

228A. Is not something missing after ζητοῦντα?

Ib. c. I can hardly believe ἐκτίνει for ἐκτίσει to be right, though it is found in the *Life* too (49D). As there was no law on the subject, the present tense cannot answer to our 'under the law he pays so-and-so.'

Ib. E. περὶ τοῦ πένθους καὶ τῆς ἱεουργίας.

Ib. F. ἦν δέ should apparently be εἶναι δέ in spite of the *Life* 54A.

230B. Νίκανδρος, εἰπόντος τινὸς ὅτι κακῶς αὐτὸν λέγουσιν Ἀργεῖοι, 'οὐκοῦν,' ἔφη, δίκην τίνουσι τοὺς ἀγαθοὺς κακῶς λέγοντες.

But this is the offence itself, not the punishment. The punishment for speaking ill of the good is that you have to speak well of the bad. Read therefore something like τοὺς κακοὺς ἀγαθὰ (possibly ἀγαθοὺς, or even ἀγαθῶς (*Aristotle*) λέγοντας.

231E. Either βαδίζω or βαδίζειν. In 232E κομᾶς should be κομᾶ, unless we are to read τίνας for ἄς (cf. next story); in 234D πεποίηκε for ἐπεποιήκει, unless ὅτι or ὥς has been lost after ἔλεγον.

232E. ἐπαινοῦντός τινος τοὺς ἀρίστους μαχητάς, Λάκων εἶπεν 'ἐν Τροίᾳ.' This is too incoherent to be right. As no one would praise 'the best fighters' in the abstract, ἐπαινοῦντος may be the seat of error. Should we read ἐπιζητοῦντος? Even so ἐν Τροίᾳ is not quite natural, and there may be some greater fault.

234D. ὁποῖος καθίσσης has been emended by J. J. Hartman to κα ἴης, which may be right. I had previously

thought of some form of βαδίζω. In Aelian *V.H.* 9. 3 I have elsewhere suggested καθίζων for βαδίζων, and in Pherecr. *fr.* 36 the MSS. vary between the two words. Here in Plutarch we have βαδίζοντι following. οποιός κα βαδίζης would be the natural thing.

In what follows, τὼς δὲ λαγῶς ἐπὶ τῇ σκηνᾷ θηρεύομεν, Bernardakis proposes τᾷ εὐνᾷ. Rather ἐπὶ τὰς εὐνάς, or ἀπὸ τὰς εὐνάς.

237D. The first ὅπως (ὅπως τῶν αὐτοῦ) seems to be a mistaken anticipation of the second and perhaps to have taken the place of καί. From editors' notes it does not clearly appear whether ὅπως or ὥσπερ is in the MSS. ὥσπερ would come from the sentence before.

238E. μετέιχε (twice) is undoubtedly a blunder for μετέχει. This confusion occurs sometimes.

263E. ἡ οὐκ should be ἡ ὅτι οὐκ.

272C. Write οὐκ ἔλαττον δὲ τούτου καὶ τὸ τοὺς κ.τ.λ.

275A. καρπῶν ἀρετῆς καὶ (not ἡ) γεωργίας.

283C. <ἡ> ἐξουσία. H lost after N.

It is a very violent expression for anyone on the popular side to use, if he says that a tribune of the *plebs* should καταπατεῖσθαι *be* (or *let himself be*) *trampled on*, when he merely means that the tribune should be modest and unassuming, not rival the consular dignity. Only enemies of the people could want to trample on him, and Curio would not wish them to have their way. The sense is expressed a line or two below by ἐκταπεινοῦται τῷ σχήματι. Is it possible that καταπατεῖσθαι conceals something like καὶ (even) ταπεινοῦσθαι or καταταπεινοῦσθαι?

285B. ἀλλ' ἡ τὸ γῆρας τὴν Κύπριν χαίρειν ἔᾶ.

In this verse of Euripides ἀλλ' ἡ is obviously wrong. As ἄλλος and ὅλος get confused, should we write ὅλην?

290D. τοῖς τὸν ὑπέρτατον . . . εἰληφόσι θεραπεύειν θεόν.

Surely εἰληχόσι. The same mistake occurs in Ar. *Pol.* 7. 1. 1323^b 15 (some MSS.) and elsewhere. λαμβάνω θεραπεύειν is, I think, not even Greek.

294B. Madvig ἐμφανής for ἀφανής. Rather perhaps <οὐκ> ἀφανής.

295A. Write μνήμην καὶ δόξαν . . . καταστήσαι for καταστῆναι.

306B. ἡρεμίας ὑπαρχούσης is the phrase used to describe the state of things when Othryades was left alone after the famous fight of Spartans and Argives. The regular word for being alone is ἐρημία (e.g. 376C διέτριβεν ἐν ἐρημίᾳ), and there can be no doubt that we should read that here.

307A. Insert σύν or ἅμα before τῷ ἄρματι.

308F. Insert στρατηγόν after ἐχειροτόνησαν, as in E.

316C. κατηγορεῖται δ' ἀρετῇ μὲν ὡς καλὸν μὲν ἀνωφελὲς δέ, τύχῃ δ' ὡς ἀβέβαιον μὲν ἀγαθὸν δέ.

Both symmetry and the need of putting the more important word with δέ require us to transpose ἀγαθὸν and ἀβέβαιον.

317C. Constant Greek usage requires another transposition here, ὥσπερ ἀπὸ σκοπῆς τοῦ προβλήματος, not τοῦ π. before ὥσπερ. Cf. 321C, 323E.

324F. ἵνα οὖν μὴ καιρῷ δοκῇ, νόμφ δὲ λαμβάνειν ὁ ἀνὴρ μὴδ' ὡς ἀπεγνωκὼς τὴν πόλιν ὅπλοις ἀρχαιρεσιάξῃ τὰ τοῦ στρατοῦ σποράδος καὶ πλάνητος.

The latter half of this is very seriously wrong. One thing it is not difficult to put right. Some verb like ἀνασφύζειν *to recover* has been lost before or after ὅπλοις; τὴν πόλιν depended on it, and at present ὅπλοις too has no construction at all. The rest is less easy to cure. The general sense makes it certain that ἀπεγνωκὼς does not refer to Camillus, as Madvig's ἀρχαιρεσιάξεται presupposes, but to the people. Any feeling in Camillus' own mind is not at all to the point just here. Neither can ἀρχαιρεσιάξῃ here mean *canvass*, for there was no canvassing to be done nor was Camillus the man to do it. It is natural to think of ὁ δῆμος as the subject of ἀπεγνωκὼς ἀρχαιρεσιάξῃ; in that case those words (ὁ δῆμος) and others have been lost before τὰ. With τὰ again one thinks of μέρη or μόρια. But ἀπεγνωκὸτα . . . τὰ μέρη or ἀπεγνωκός . . . τὸ πλῆθος does not seem very likely. Finally the adjectives at the

end seem too loosely attached; but that depends on the other words.

326A. We ought to accept Abresch's interchange of διαφθαρήναι and συγχυθῆναι: the former word is certainly wanted to apply to ὑπομνηματισμούς. Probably a participle in the sense of *composed* (e.g. γεγραμμένους) or *preserved* should follow or precede ὑπομνηματισμούς. The sense of τίθεμαι is also incomplete. Read <ταύτης> τίθεμαι, *I put down to chance*. So perhaps in 319F we should read τῆς τύχης. In B, a few lines below, the ὡς before πρόφασις should probably be καί. καί and ὡς are well known to be often interchanged.

327B. Ἰνδῶν πληγαὶ καὶ βίαι θυμῶν. θυμουμένων? θυμῶ καὶ βία occurs a little below.

Ib. D. Alexander conceived the idea of universal empire τοῖς τρισμυρίοις οἰεσθαι πεζοῖς καὶ τετρακισχελίοις ἱππεύσι πιστεύσας.

Nothing good has been made of οἰεσθαι. After πιστεύσας we should expect any infinitive to give the sense of 'trusting to get, win,' and then οἰεσθαι naturally suggests οἰσεσθαι, this being a common use of φέρομαι. But it might be some other word, e.g. κτήσεσθαι.

328B. Read καὶ ἀφ' ὧν . . . καὶ ἀφ' ὧν, not ἧ. This is plain in itself and further shown by the οἷς εἶπεν κ.τ.λ. below.

Ib. E. τέλεσι has been questioned, but it seems to have the special military sense, suitable here, of *companies* of men.

334E. ἐβουλόμην ἂν μᾶλλον ἀπολωλέναι μέρος τῆς βασιλείας.

Rather ἀπολωλέκεναι to have lost.

πάντων οἰόμενος δεῖν περιεῖναι, τοῦ δικαίου δ' ἡττᾶσθαι is incomplete until we read (say) ὅπλοις μὲν πάντων or make some other addition. I have elsewhere suggested πάντων <τῶν ἄλλων>.

336B. Read ὁ (for εἰ) μὲν γάρ. In 347B ὁ stands very similarly.

347B. It is difficult to see how ἄλαστον ἀγῶνα could grow out of the πολλὴν τὸν ἀγῶνα in Thuc. 7. 71: it points to

another reading or a lapse of memory. ἄλαστον itself too is hardly possible, and must stand for some other word. Bernardakis suggests πλείστον, but would πλείστος ἀγὼν instead of μέγιστος ἄ. be Greek? May it have been θαυμαστόν? θ might be absorbed in the very similar σ ending the word before, and λ gets confused sometimes with both μ and ν. But this is a very doubtful conjecture.

Ib. F. Read ἐγγὺς νῦν for ἐγγὺς οὖν, οὖν being hardly in place. Cf. on 181C.

Ib. Menander said 'my comedy is ready. I have arranged it all, and I have now only αὐτῇ τὰ στιχίδια ἐπᾶσαι.' ἐπᾶσαι does not seem to have been questioned, but it must be wrong, any use of ᾶδω being quite unsuitable here. Perhaps it is only an accidental misreading of ποιῆσαι. Or should we read ἐπιποιῆσαι? The second or third syllable would easily fall out.

349F. ὅτε Καρκίνος Ἀερόπη συνῆν ἢ Ἐκτορι Ἀστυδάμας.

Aerope and Hector are plays exhibited by the two poets and συνῆν must conceal some word appropriate to this. There is no evidence that συνιέναι ever = ἀγωνίζεσθαι in general, or we might think of συνῆει. Perhaps ἡνιμέρει, an almost technical word in this case.

351F. θεῖος and ὄσιος are so often confused that Bernardakis' ὀσιώσεως for θειώσεως is extremely probable, but his construction for it will not do. If right, it must have been governed by some word now lost, perhaps χάριν or ἔνεκα, perhaps a participle. The participial genitives may then agree with it, but Madvig's κολουούσα . . . ἐθίζουσα is obvious and attractive.

355A. τὸν γάρ . . . Ὅσιριν ὀφθαλμῶ καὶ σκῆπτρῳ γράφουσιν . . . τὸν δ' οὐρανὸν ὡς ἀγῆρων δι' αἰδιότητα καρδίᾳ θυμὸν ἐσχαρᾶς ὑποκειμένης.

In Wyttenbach's parallel passage θυμιατήριον answers to ἐσχαρᾶς here and does not seem to throw any light on θυμόν. The necessity of avoiding hiatus and the form of the whole sentence suggest that the word conceals some verb or other, and, that being so, σημαίνουσιν abbreviated seems possible. σ and θ were written so much alike that

the confusion is well known. The misreading is not worse than several others in the singularly corrupt text of this treatise.

355E. τῇ μὲν <οὖν>, or <καὶ> τῇ μὲν?

360B. ὑμνοῦνται <αἱ> πράξεις, as in the next clause.

361E. After πανταχοῦ μὲν a word or two have been lost parallel to δυνάμενοι μέγιστον.

362C. διὸ κ.τ.λ. There is no sense here in 'for which reason.' What we want is διότι because, adopting πάντων . . . ἐπιλανθάνεσθαι from Wytttenbach. For διότι with infinitive in *oratio obliqua* cf. Herod. 3. 55.

364E. δῆ should follow τίνα.

366E. βούν γάρ Ἰσίδος εἰκόνα καὶ γῆν. κατὰ γῆν on earth?

377C. μῆδ' ἔλη μῆδὲ λωτοὺς μὴ θεοποιῶν λέγοντες.

Wytttenbach's μῆδὲ πόαν is a much better substitute for μὴ θεοποιῶν than either μῆδὲ χέδροπα or μῆδ' ὀτιοῦν (Bernardakis). Nearer still to the text, especially when we remember that ρ and ι sometimes get confused, would be μῆδὲ ὀπώραν. Vines and fig-trees, not to mention others, were well known in Egypt. Cf. 379A τοὺς ἀπὸ δένδρων (καρπούς).

380B. Should δέξαντα be διδάξαντα? Cf. Markland's correction 356B.

381F. We should expect τὸ κατ' ἰσότητα (or at any rate τὸ ἰσότητι) δίκαιον.

383A. εἰ δὲ <δεῖ> . . . εἰπεῖν.

H. RICHARDS.

"FAIRY GOLD"—AN ANCIENT BELIEF.

WE are familiar enough in modern fairy-tales and other traditions with the belief in fairy gold; gold, that is, or some other valuable thing, possessed by a supernatural being and given by him to a mortal, who finds after a time that it has changed to a worthless substance, generally ashes. I do not remember ever seeing this noted in any work on mythology as an ancient Greek belief, but the following considerations show, I think, that it was:

(1) Such a belief undoubtedly exists in modern Greece. Considering the many events which have occurred to interrupt the flow of tradition through the Middle Ages from classical times, I do not lay much stress on this; but still, as a considerable number of modern peasant beliefs have been, if not with certainty, at least with high probability traced to ancient ritual and custom, I give an example or two from a recent article in *Λαογραφία*, the organ of the Greek Anthropological Society. In Vol. IV. p. 22 we have the following—part of the directions for finding treasure given by an inhabitant of Sozopolis to an enquirer:

ὁ γαῖρὸ πὰ παγαίνης νὰ βγάλῃς

γρόσια, πρέπει νὰ μὴ χωρατέψῃς κανεῖν-
αννα. . . . "Ἀμα χωρατέψῃς, χάνεται
ὁ θησαυρὸς . . . σκάφῃς, καὶ κεῖ ποῦ
σκάφῃς βρίσκεις κάρβουνα. "Ἀμα
βγάλῃς τὰ γρόσια, ὅσο ποῦ νὰ πάῃς 'ς
τὸ σπίτι, δὲ γάνει νὰ γυρίσῃ πίσον νὰ
δγῆς. Μόνε γυρίσῃς καὶ δγῆς, θὰ κακο-
πάθῃς. καὶ κεῖ ποῦ βαστᾷς χρήματα,
γλέπεις κάρβουνα. I.e., if I do not
misunderstand his rather broad dialect,
"All the while you are going to get
treasure, you mustn't pass the time of
day with anyone. If you do, the trea-
sure goes . . . you dig, and on the spot
where you dig you find ashes. If you
get the money, while you're going home
you mustn't turn round to look back; if
once you do turn round to look, you'll
have ill luck and where you're carrying
the money you'll have ashes."

Again, this time from the province of Kyzikos (*ibid.* p. 28):

"Ἀμα δύνῃ κ' οὐνιρευτῇ κανεῖς φλουριά
'ς ἓνα μέρους, πρεπ' νὰ μὴ δοῦ πῇ κανε-
νοῦ—ἄμα μλῆσ', τότες τὰ φλουριά γένδι
κάρβνα. 'If anyone happens to dream
that there are coins in a place, he mustn't
tell anyone about it; if he tells, then the
coins turn into ashes."

It appears from the rest of the article