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INTRODUCTION

I

We know very little of the author of the Clitophon and Leucippe. Suidas\(^1\) speaks of him thus: "Achilles Statius\(^2\) of Alexandria: the writer of the story of Leucippe and Clitophon, as well as other episodes of love,\(^3\) in eight books. He finally became a Christian and a bishop. He also wrote a treatise on the sphere, and works on etymology, and a mixed narration telling of many great and marvellous men. His novel is in all respects like that of the other writers of love-romances." It is possible that our author became a Christian later in his life (though there is certainly no sign of any such tendency in

\(^1\) The lexicographer who wrote in the tenth century, but made much (and usually accurate) use of earlier materials.

\(^2\) Sic. We find the correct form of the name in the MSS. of our author and in other places where he is casually mentioned by late grammarians and scholiasts.

\(^3\) This may either be interpreted that he wrote other novels with a love-interest, or as referring to the various loves, happy and unhappy, which are represented in the present work, subordinate to the main passion of the hero and heroine.
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his work), but the statement that he ended in the episcopate should be looked upon with caution: it is probably a reflection of the similar story told of Heliodorus, the older novelist. His date is not easy to place with accuracy: it seems certain that in his style or language he imitates certain writers of the third century A.D., and on the other hand palaeographical considerations forbid us to attach a much later date than the early fourth century to the Oxyrhynchus papyrus fragment mentioned below, so that we shall not be far wrong if we give the end of the third century as the approximate date of the composition of the novel. There is no particular reason to doubt the statement of Suidas and of some of the MSS. of the novel that the author was a native of Alexandria, and the somewhat exaggerated description of the beauties of the city at the beginning of Book V. would seem to be evidence of the writer's patriotism. The scholiast Thomas Magister calls him an orator (μισθός), and he may well have been an advocate: his general style is redolent of the rhetorician, and the lawsuit towards the end of the romance betrays a practised hand in the speeches on both sides. It will by now be apparent to the reader how much of our knowledge of Achilles Tatius is little more than conjecture on somewhat
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narrow grounds: one can only say that he seems to come towards the end of the school of the Greek novelists\(^1\) which flourished from the first to the third century A.D., and he certainly became one of the most popular, for he was widely read throughout later Greek and Byzantine days.

Beyond the passage of Suidas mentioned above, the references to our author in antiquity are very few. Photius\(^2\) in his great Bibliotheca has more than one reference to him, praising his literary art and powers as a raconteur, but censuring some of the episodes and digressions as inconsistent with the standard of purity that a Patriarch could desire: "in this respect alone is Achilles Tatius inferior to Heliodorus." We have a formal comparison of the two authors from the pen of Michael Psellus; it is too long to give here, but may be found on pp. cvi-cxiv of Jacobs' edition, and is an interesting example of eleventh century criticism, for, besides ethical comparisons, the styles of narration are set against one another with plentiful illustration and considerable acumen.

\(^1\) See a short general article on the Greek novelists printed as an appendix to the Loeb Series edition of Longus and Parthenius.

\(^2\) Patriarch of Constantinople, 868-886: a man of real erudition, but not quite equal judgment.
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Almost the only other reference to our author in ancient literature is an epigram in the Palatine Anthology (ix. 203), which is ascribed in the lemma as "by Photius, patriarch of Constantinople: but others say that it is by Leon the philosopher."

Φωτίου Πατριάρχου Κωνσταντινουπόλεως, ἄλλοι δὲ φασίν Δέσποτος τοῦ φιλοσόφου

εἰς τὴν βίβλον Λευκίππηνς

"Ερωτα πικρόν, ἄλλα σώφρονα βίον
ὁ Κλειτοφώντος μὲν παρεμφαίνει λόγος·
ὁ Λευκίππης δὲ σωφρονέστατος βίος
ἀπανταὶ ἔξωσαν, πῶς τετυμμένη
κεκαρμένη τε καὶ κατηχεωμένη,
τὸ δὴ μέγιστον, τρὶς θανουρ' ἐκαρτέρει.
εἰπὲν δὲ καὶ σὺ σωφρονέαν θέλης, φίλος,
μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέλων,
τὴν τοῦ λόγου δὲ πρῶτα συνθρομήν μᾶθε·
τοὺς μοιφοστόλει γὰρ τοὺς ποθούντας ἑμφρόνως.

There are difficulties in both ascriptions: the style of prosody is too late and accentual for Leon (and his other epigrams are hardly of the same style), and the sentiment of the little poem is rather more favourable to the moral standard of the novel than we should expect if we judge from the other mentions by Photius. This attribution is, however, the more probable of the two—and the real point of the
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epigram is that the reader is not to allow himself to be distracted by any of the incidents of the novel, but to profit by the lesson of the main plot, which is undoubtedly, considered as a whole, a panegyric of chastity.

II

It must frankly be admitted that a critical edition of Achilles Tatius, founded on a complete collation of the manuscripts, has yet to be made. The manuscripts, with one notable if fragmentary exception presently to be mentioned, are all late and do not vary very much among themselves in date or excellence: they are described at length on pp. lxxviii–xciii of the Prolegomena to Jacobs' edition. It will here be sufficient to state that most are of the fifteenth or even of the early sixteenth century,¹ and though no "stemma codicum" has yet been produced showing their relationship, they are clearly all derived from a common ancestor not very distant from their own time; in none of them are there any traces of an independent tradition: one of the MSS. in the Vatican seems rather better than the

¹ Two MSS.—one at the Vatican and the other at Florence—seem to be as early as the thirteenth century. The former is perhaps the best single authority for the text.
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rest, but there is indeed little to choose, and no edition of Achilles Tatius that has yet appeared is definitely founded on any one manuscript. The text in the present volume is frankly eclectic: I have taken what I believed to be the best readings from whatever source I could find them, fully recognizing that the present must be considered an interim edition until some competent scholar devotes the necessary time and skill to a complete examination of the existing authorities. There is, however, a single authority for one short passage which we must examine further.

The papyrus (GH) of the text was discovered at Oxyrhynchus and published in vol. x. of Grenfell and Hunt’s Oxyrhynchus Papyri, p. 135, No. 1250. It measures 24·4 by 22·5 centimetres and contains three consecutive and nearly complete columns of the text, of which two are reproduced in a facsimile by Grenfell and Hunt. The papyrus is now in the Bodleian Library at Oxford.

The fragment is some thousand years older than any extant MS. of our author, and naturally presents a better text; those of its readings which are clearly the true original have been incorporated into the text of this edition, and attention has been called in a footnote to other places where it is probably correct. It is, however, satisfactory to find that xii
our MSS., late as they are, have not habitually lost the truth, and that several places which have been doubted and freely altered by modern editors are corroborated in their traditional form by the new fragment.

There is, however, one important divergence in the papyrus: it is a matter of order, chapters ii. and iii. §§ 1–2 of Book II. being placed between chapters viii. and ix. I will here quote the words of Grenfell and Hunt, who express clearly and concisely the exact state of affairs: "Some slight changes in the transitional phrases are made, so that the passage as it stands runs quite smoothly. But the last section of chapter iii. would not join on to the end of chapter i., and there must have been a larger modification at this point. The abruptness of that section had already been observed by Jacobs, who suggested that something had fallen out. These remarkable divergences of the papyrus from the current version seem capable of two explanations. Either there were two redactions of the romance, a view which was suggested long ago by Salmasius but was vigorously contested by Jacobs, or possibly a leaf in the archetype from which the mediaeval MSS. were devised was copied in the wrong position and the dislocation has been concealed by subsequent
patching. The omission in some MSS. of the words καὶ ἀρχικὰ ... καιρὸς ἦν, in others of καὶ πάλιν ... καιρὸς ἦν at the beginning of chapter ii. might be taken to point in that direction."

The second explanation, or something like it, seems the more probable; but after considerable hesitation no change from the traditional order has been made in the present edition. It would have been necessary to make some kind of bridge between the end of chapter i. and the latter part of chapter iii., which would have presented considerable difficulties, and the story, which now reads continuously, would run less smoothly if such a course were adopted. It was therefore thought sufficient to chronicle the fact of the variant order in the papyrus, and to allow readers to try for themselves the difference that this changed order would have made.

But the most important service rendered by GH to the study of our author is in its date. It had been the fashion of the last few years to bring Achilles Tatius down to a rather late date—to make all the novelists later than had previously been supposed, and to put Achilles Tatius as the last of them, except the Byzantines, after a considerable interval; it was thus a common-place among the best German critics to speak of him xiv
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as writing in the fifth ¹ or sixth ² century. But palaeographical reasons forbid us to consider GH as having been written later than the first half of the fourth century, and we must therefore not suppose that the Clitophon and Leucippe was composed after 300 a.d. Achilles Tatius must thus, as Grenfell and Hunt remark, be placed only a generation after Heliodorus, and if he comes at the end of the earlier school of Greek novelists he is only just the last of them.

III

BIBLIOGRAPHY

The first appearance in print of any part of Achilles Tatius was a Latin translation of the last four books by Annibale della Croce (Crucetius) of Milan (Lyons, 1544); in a second edition (Basle, 1554) he translated the whole.

The Greek text first appeared at Heidelberg in 1601, with Longus and Parthenius in the same volume. The edition of Salmantius (Leyden, 1640) was both critically and exegetically of great importance, as was that of F. Jacobs (Leipzig, 1821);

¹ Rohde, Der griechische Roman, p. 472.
INTRODUCTION

this is indeed still the fullest and in many ways the most valuable edition, especially for the very elaborate notes. Since that time the most important texts are those of G. A. Hirschig (Paris, Firmin-Didot, 1856, still in print) and R. Hercher (Leipzig, Teubner, 1858).¹ The last-named is long out of print, and it is said that another edition is in preparation for the Teubner series.

There are translations into Italian by L. Dolce (Venice, 1546) and Angelo Coccio (Venice, 1550); into French by F. de Belleforest (Paris, 1568), Jacques de Rochemonre (Lyons, 1573), Jean Baudouin (Paris, 1635), and L. A. Du Perron de Castaia (Amsterdam, 1733); into German (anonymous) in 1670, by D. C. Seybold (Lemgo, 1772), and by F. Ast and G. Guldenapfel (Leipzig, 1802); and into English by W. B[urton] (London, 1597),² Anthony Hodges (Oxford, 1638), Anonymous (London, 1720), and by Rowland Smith (Bohn’s Library, London, 1848).

Reference should also be made to a general bibliography in the article mentioned in note 1, p. ix.

¹ Both these are in collected editions of the Greek novelists (Scriptores Erotici Graeci).
² Only one copy of this book exists, now in the possession of the present writer. For details see the Literary Supplement of the Times, February 10, 1905, and Appendix C to Wolff’s Greek Romances in Elizabethan Fiction, New York, 1912.
ACHILLES TATIUS
ΑΧΙΛΛΕΩΣ ΤΑΤΙΟΥ
ΑΛΕΞΑΝΔΡΕΩΣ
ΤΩΝ ΚΑΤΑ
ΛΕΥΚΙΠΠΗΝ ΚΑΙ ΚΛΕΙΤΟΦΩΝΤΑ

Α'


2. Ἐνταῦθα ἦκον ἐκ πολλοῦ χειμῶνος: σωστρα ἔθουν ἐμαυτοῦ τῇ τῶν Φοινίκων θεῖ: 'Αστάρτην αὐτὴν οἱ Σιδώνιοι καλοῦσιν: περιδῶν οὖν καὶ τὴν ἄλλην πόλιν καὶ περισσοτέρων τὰ ἀναθήματα: ὄρῳ γραφῆν ἀνακειμένην γῆς ᾧς ἀμα καὶ θαλάσσης.
ACHILLES TATIUS
OF ALEXANDRIA

THE ADVENTURES OF LEUCIPPE AND CLITOPHON

BOOK I

1. Sidon is on the sea-board of the Assyrian Ocean: it is the Phoenicians' mother city, and its people may be termed the father of the Theban race. There is a double harbour in the bay, wide within but with a narrow entrance so as to land-lock the sea by a gentle curve: where the bay makes an inward turn towards the right, a second inlet has been channelled out, for the water to run in, and thus there is formed a further harbour behind the first, so that in winter the ships can lie safely in the inner basin, while in summer they need not proceed further than the outer port.

On arriving there after a severe storm, I went to make my votive offerings for my safe arrival to the Phoenicians' goddess; Astarte the people of Sidon call her: as I was thus walking about the city, paying especial attention to the temple-offerings, I saw a picture hanging up which was a landscape and a sea-
Εὐμόπης ἡ γραφὴ. Φωνίκας ἡ θάλασσα. Σιδώνος
3 ἡ γῆ, ἐν τῇ γῇ λειμῶν καὶ χορός παρθένων· ἐν τῇ
θάλασσῃ ταῖρος ἐνήχετο, καὶ τοῖς νότοις καλὰ
pαρθένως ἐπεκάθητο, ἐπὶ Κρήτην τῷ ταύρῳ
πλέουσα, ἐκόμα πολλοῖς ἄνθεσιν ὁ λειμών δέν-
δρων αὐτοῖς ἀνεμέμκτο φάλαγχε καὶ φυτῶν
συνεχῆ τὰ δένδρα, συνηρεφῆ τὰ πέταλα· συνήρητον
οἱ πτόρθοι τὰ φύλλα, καὶ ἐγινετο τοῖς ἄνθεσιν
4 ὄροφος ἡ τῶν φύλλων συμπλοκή. ἔγραψεν ὁ
τεχνίτης ὑπὸ τὰ πέταλα καὶ τὴν σκίαν· καὶ ὁ
ἥλιος ἡρέμα τοῦ λειμῶνος κάτω σποράδῃ διέρρευε,
ὅσον τὸ συνηρέθη τῆς τῶν φύλλων κόμης ἀνέφ.
5 ἤχει ὁ γραφεύς. ὁλον ἐτείχιζε τῶν λειμῶνα περι-
βολὴν ἐίς ὅ ὁ τῶν ὀρέφων στεφανώματος ὁ
λειμών ἐκάθετο. αἱ δὲ πρασιᾶι τῶν ἄνθεων ὑπὸ
τὰ πέταλα τῶν φυτῶν στοιχηδὸν ἐπεφύκεσαν,
μάρκισσας καὶ ρόδα καὶ μύρριναι. ὤδωρ δὲ κατὰ
μέσον ἔρρητο τοῦ λειμῶνος τῆς γραφῆς, τὸ μὲν
ἀναβλύζον κάτωθεν ἀπὸ τῆς γῆς, τὸ δὲ τοῖς
6 ἄνθεσι καὶ τοῖς φυτοῖς περιχεόμενοι. ὅχετηγός
τις ἐγέρατο δίκελλαν κατέχον καὶ περὶ
μίαν ἀμάραν κεκυφῶς καὶ ἀνοιγών τὴν ὀδὸν τῷ
ῥέματι.
Ἐν δὲ τῷ τοῦ λειμῶνος τέλει πρὸς ταῖς ἐπὶ θά-
λασσαν τῆς γῆς ἐκβολαῖς τὰς παρθένους ἔταξεν ὁ
7 τεχνίτης. τὸ σχῆμα ταῖς παρθένοις καὶ χαρᾶς καὶ
φοβοῦ, στέφανοι περὶ τοῖς μετόποις δεδεμένοι
κόμαι κατὰ τῶν ὀμῶν λευμέναι· τὸ σκέλος πάν
γεγυμνωμέναι· τὸ μὲν ἀνω, τοῦ χιτώνος, τὸ δὲ
κάτω, τοῦ πεδίου, τὸ γάρ ἡώσμα μέχρι γόνατος
ἀνεῖλκα τὸν χιτώνα· τὸ πρόσωπον ὄχραί· σεση-
ρυιάς τὰς παρειάς· τοὺς ὀφθαλμοὺς ἀνοίξασαι πρὸς
scape in one. The painting was of Europa: the sea depicted was the Phoenician Ocean; the land, Sidon. On the land part was a meadow and a troop of girls: in the sea a bull was swimming, and on his back sat a beautiful maiden, borne by the bull towards Crete. The meadow was thick with all kinds of flowers, and among them was planted a thicket of trees and shrubs, the trees growing so close that their foliage touched; and the branches, intertwining their leaves, thus made a kind of continuous roof over the flowers beneath. The artist had also represented the shadows thrown by the leaves, and the sun was gently breaking through, here and there, on to the meadow, where the painter had represented openings in the thick roof of foliage. The meadow was surrounded on all sides by an enclosure, and lay wholly within the embowering roof; beneath the shrubs grass-beds of flowers grew orderly—narcissus, roses, and bays; in the middle of the meadow in the picture flowed a rivulet of water, bubbling up on one side from the ground, and on the other watering the flowers and shrubs; and a gardener had been painted holding a pick, stooping over a single channel and leading a path for the water.

The painter had put the girls at one end of the meadow where the land jutted out into the sea. Their look was compounded of joy and fear: garlands were bound about their brows; their hair had been allowed to flow loose on their shoulders; their legs were bare, covered neither by their tunics above nor their sandals below, a girdle holding up their skirts as far as the knee; their faces were pale and their features distorted; their eyes were fixed wide
ΑΧΙΛΛΕΣ ΤΑΙΤΙΟΣ

τὴν θαλάσσαν μικρὸν ὑποκεχηρυχθεὶς τὸ στόμα, ὥσπερ ἀφίσειν ὑπὸ φόβου μέλλουσαι καὶ βοήν

8 τὰς χείρας ὡς ἐπὶ τῶν βοῶν ὄρεγον. ἐπέβαινον ἄκρας τῆς θαλάσσης, δοσὺν ὑπεράνω μικρὸν τῶν
tαρσῶν ύπερέχειν τὸ κύμα· ἐφίκεσαν δὲ βούλεσθαι
mὲν ὡς ἐπὶ τὸν ταύρον δραμεῖν, φοβεῖσθαι δὲ τῇ
θαλάσσῃ προσέλθειν.

Τῆς δὲ θαλάσσης ἢ χροιὰ διπλῆ· τὸ μὲν γὰρ

9 πρὸς τὴν γῆν ὑπέρυθρον, κυάνου δὲ τὸ πρὸς τὸν
πέλαγος. ἄφρος ἐπεπόθητο καὶ πέτρα καὶ
κῦματα· αἱ πέτραι τῆς γῆς ὑπερβαθῆσθαι, ὁ
ἄφρος περιελευκάνων τὰς πέτρας, τὸ κύμα κορυ-
ϕοῦμεν καὶ περὶ τὰς πέτρας λυόμενον εἰς τοὺς
ἄφροις. ταύρος ἐν μέσῃ τῇ θαλάσσῃ ἐγέρθησεν
tοῖς κύμαις ἐποχοῦμενοι, ὡς δρους ἀναβαινόντος
tοῦ κυματος, εὕθα καμπτόμενον τοῦ βοῶς κυρ-

10 τοῦτα τῷ σχῆνος. ἡ παρθένος μέσος ἐπεκάθηκε

τοῖς νότοις τοῦ βοῶς, ὡς περιβάδην, ἀλλὰ κατὰ
πλευράν, ἐπὶ δεξὶα συμβάσα ἐκ τοῦ πόδε, τῇ

λαιᾷ τοῦ κέρας ἐχομένῃ, ὡς περὶ ἱέροιος χαλινοῦ· καὶ

γὰρ ὁ βοῦς ἐπέστραπτο ταῦτα μᾶλλον πρὸς τὸ
tῆς χαίρος ἐλκὸν ἡνισχούμενος. χειτῶν ἀμφὶ τὰ

στέρνα τῆς παρθένου μέχρις αἰδοὺς· τοιχωτεῦθεν

ἐπεκάλυπτε χλαίνα τὰ κάτω τοῦ σώματος. λευκὸς ὁ

χειτῶν· ἡ χλαίνα πορφυρᾶ· τὸ δὲ σώμα

11 διὰ τῆς ἐσθῆτος ὑπεφαίνετο. βαθὺς ὀμφαλός·

γαστὴρ τεταμένη· λαπάρα στενὴ· τὸ στενὸν εἰς

ἐξὸν καταβαίνων ἑκρύσετο· μαζὶ τῶν στέρνων

ἡρέμα προκύπτοντες· ὡς συμαγωσᾶ ξάνθη τῶν

χειτῶν καὶ τοὺς μαζους ἐκλείει, καὶ ἐγένετο τοῦ

12 σώματος κάτοπτρον ὁ χειτῶν· αἱ χεῖρες ἁμφῷ

diētēntaunto, ἡ μὲν ἐπὶ κέρας, ἡ δὲ ἐπὶ οὐράν·
open upon the sea, and their lips were slightly parted, as if they were about to utter a cry of fear; their hands were stretched out in the direction of the bull. They were rushing to the water’s edge, so that the surge just wetted their feet: and they seemed to be anxious to run after the bull, but to be afraid of entering the water.

The sea had two different tinges of colour; towards the land it was almost red, but out towards the deep water it was dark blue: and foam, and rocks, and wave crests had been painted in it. The rocks ran out from the shore and were whitened with foam, while the waves rose into crests and were then dashed into foam by breaking upon the rocks. Far out in the ocean was painted a bull breasting the waves, while a billow rose like a mountain where his leg was bent in swimming: the maiden sat on the middle of his back, not astride but sideways, with her feet held together on the right: with her left hand she clung to his horn, like a charioteer holding the reins, and the bull inclined a little in that direction, guided by the pressure of her hand. On the upper part of her body she wore a tunic down to her middle, and then a robe covered the lower part of her body: the tunic was white, the robe purple: and her figure could be traced under the clothes—the deep-set navel, the long slight curve of the belly, the narrow waist, broadening down to the loins, the breasts gently swelling from her bosom and confined, as well as her tunic, by a girdle: and the tunic was a kind of mirror of the shape of her body. Her hands were held widely apart, the one to the bull’s horn, the other to his tail; and
 Achilles Tatius

13 ὃσπερ ἵστο τῷ πέπλῳ χρωμένῃ. περὶ δὲ τὸν ἄρχοντα δελφίνες, ἐπαιξοῦ Ἑρωτεῖς εἶπες ἃν αὐτῶν γεγράφθαι καὶ τὰ κειμένα. Ἑρως εἶπε τῶν Βοίων Ἐρως, μικρὸν παιδίον, ἡπλάκει τὸ πτερόν, ἦρτητο τὴν \(^1\) φαρέτραν, ἔκρατε τὸ πύρ: ἐπέστραπτο δὲ ὡς ἐπὶ τῶν Δία καὶ ἕπεμβα, ὃσπερ αὐτοῦ καταγελῶν, ὅτι δὲ αὐτὸν γέγονε βοῦς.

2. Ἔγω δὲ καὶ τάλλα μὲν ἐπήμονος τῆς γραφῆς, ἀτέ δὲ ὁν ἔρωτικὸς περιεργύτερον ἐβλεπον τὸν ἄγοντα τὸν Βοῦν Ἑρωτα, καὶ "Οἶον," εἶπον, "ἄρξει βρέφος οὐρανοῦ καὶ γῆς καὶ βαλάσῃς." ταῦτά μου λέγοντος, νεανίσκος καὶ αὐτὸς παρεστώς, "'Εγὼ ταῦτ' ἐν ἐδεικνυν," ἔφη, 2 "τοσαῦτα ὄθρεις ἓξ ἑρωτος παθῶν." "Καὶ τί

\(^{1}\) It seems necessary to supply, with Herachor, the definite article, in order to make the expression balance with the others of the same sentence.

\(^{2}\) This picture may be compared with the short description in Ovid, Metamorphoses, vi. 101 seq.:

A Lydian maiden in her web did portray to the full
How Europe was by royal Jove beguiled in shape of Bull.
A swelling sea, so lively had she wrought
The lady seemed looking back to landward and to cry
Upon her women, and to fear the water sprinkling high,
And shrinking up her fearful feet.
BOOK I, 1–2

with both she held above her head the ends of her veil which floated down about her shoulders, bellying out through its whole length and so giving the impression of a painted breeze. Thus she was seated on the bull like a vessel under way, using the veil as a sail; about the bull dolphins gambolled, Cupids sported: they actually seemed to move in the picture. Love himself led the bull—Love, in the guise of a tiny boy, his wings stretched out, wearing his quiver, his lighted torch in his hands: he was turning towards Zeus with a smile on his face, as if he were laughing at him for becoming a bull for his sake.  

2. I was admiring the whole of the picture, but—a lover myself—paid particular attention to that part of it where love was leading the bull; and "Look," I said, "how that imp dominates over sky and land and sea!" As I was speaking, a young man standing by me broke in: "I may term myself a living example of it," he said; "I am one who has suffered many buffets from the hand of Love." "How is that?" said I. "What have your sufferings been,

The subject was closely connected with Sidon, and is represented, almost exactly as in Achilles Tatius' description (so

far as the bull and his burden are concerned) on the Sidonian coins.

3. Ο ὁ ἁρχεῖ τοῦ λέγειν ὁδε. Ὁ μιὸς Φοινίκη γένος, Τύρως πατρίς, ὄνομα Κλειτοφῶν, πατὴρ Ἰππίας, ἀδελφὸς πατρός Σώστρατος, οὐ πάντα δὲ ἀδελφὸς, ἀλλ' ὅσον ἀμφότερον ἔς πατὴρ αἱ γὰρ μητέρες, τῷ μὲν Ἰωνία Βυζαντίων, τῷ δὲ ἐμῷ πατρὶ Τυρικα. ὁ μὲν οὖν τῶν πάντων χρόνων εἶχεν ἐν Βυζαντίῳ πολὺς γὰρ ὁ τῆς μητρὸς κλῆρος ἦν 2 αὐτῷ. ο ὁ ὁμός πατὴρ ἐν Τύρῳ κατούχει. τὴν δὲ μητέρα ὁμίων οἶδα τὴν ἐμὴν ἐπὶ νυκτὸς γὰρ μοι τέθηκεν. ἐδέσυσιν οὖν τὸν πατρὶ γυναικὸς ἐτέρας, ἐξ ὡς ἀδελφῆς ἐμοὶ Ἐλληνική γίνεται. καὶ ἐδόκει μὲν τῷ πατρὶ συνάψαι μᾶλλον ἡμᾶς γάμων. αἱ δὲ Μοῖραι τῶν ἀνθρώπων κρείττονυς ἄλλην ἐτήρουν μοι γυναῖκα.

1 MSS. ὁ τοιοῦτος τόπος. Hirschig and Hercher seem right to omit τοιοῦτος.
2 Most of the MSS read ἐξένθηκε ἐρωτικῶν. I follow the Vaticanus in omitting ἐπάρχει.
BOOK I, 2–3

my friend? I can see by your looks that you are not far from being one of the god's initiates." "You are stirring a whole swarm of stories," said he; "my adventures are really like fiction." "I hope, Sir," said I, "in the name of Zeus and that very god Love, that you will not hesitate to give me all the same the pleasure of hearing them, even if they are like fiction": and while I was speaking I took him by the hand and led him to a grove at no great distance, where many thick plane-trees were growing, and a stream of water flowing through, cool and translucent, as if it came from freshly melted snow. There I bade him sit down on a low bench, and I sat by him, and said: "Now is the time to hear your tale; and the surroundings are pleasant and altogether suitable for listening to a love-story."

3. This is how he began: I am a Phoenician by nation, my country is Tyre; my name is Clitophon, my father is called Hippias, my uncle Sostratus; but he was only my father's half-brother, on the father's side, for my grandfather was twice married: my uncle's mother was a Byzantine woman, my father's a Tyrian. My uncle has lived all his life at Byzantium, having inherited there a very considerable property from his mother; my father stayed in Tyre. My mother I never knew, as she died when I was a baby; and then my father took a second wife, who was the mother of my sister Calligone. To this sister my father determined to unite me in marriage; but Fate, stronger than the will of man, was reserving another to be my wife.

3 Marriage was allowed in ancient Greece between half-brothers and half-sisters descended from the same father: but not between uterine half-brothers and half-sisters.
ἈΧΙΛΛΕΣ ΤΑΙΤΙΟΥΣ

Φίλε, δε τὸ δαιμόνιον τὸ μέλλον ἄνθρωπος νῦκτωρ πολλάκις λαλεῖν· οὐ χιλιάδες φυλάξωντας μὴ παθεῖν (οὐ γὰρ εἰμαρμένης δύνανται κρατεῖν)

3 ἀλλ’ ἵνα κοντύτερον πάσχοντες φέρωσι· τὸ μὲν γὰρ ἐξαιρῆσθαι ἀθρόον καὶ ἀπροσδόκητον ἐκπλήσσει τὴν ψυχήν ἂν ὑπέρ προσπεσοῦν καὶ κατεβάπτωσον· τὸ δὲ πρὸ τοῦ παθεῖν προσδοκώμενον προκατηγώλωσε κατὰ μικρὸν μελετῶμενον τοῦ πάθους τὴν ἀκμήν. ἐπεὶ γὰρ εἶχον ἐναυτῶν ἔτος ἔπτο τοὺς δέκα, καὶ παρασκεύαζεν ὁ πατήρ εἰς νέωτα ποιήσων τοὺς ἡμῶν, ἔρχετο τὸν

4 δράματός ἢ τύχην. διὸν ἐδόκουν συμφύνας τῇ παρθένῳ τὰ κατὸ μέρη μέχρις ὁμφαλοῦ, δύο δὲ ἐντεῦθεν τὰ ἄνω σώματα· ἔφεσταται δὲ μοι γυνὴ φοβερὰ καὶ μεγάλη, τὸ πρόσωπον ἀγρία. ὀφθαλμός ἐν αἵματι, βλεποτριή παρειά, ὅφεις αἱ κόμαι· άρπην ἐκράτει τῇ δεξιᾷ, ἄδα τῇ λαίῳ· ἐπιπεσοῦσα οὖν μοι θυμὸ καὶ ἀνατένασα τὴν ἄρπην, καταφέρει τῆς ἱένου, ἐνθα τῶν δύο σωμάτων ἦσαν αἱ συμβολαί, καὶ ἀποκόπτει

5 μου τὴν παρθένον. περιδέθης οὖν ἀναβορών ἐκ τοῦ δείματος, φράξῳ μὲν πρὸς οὐδένα, κατ’ ἐμαυτὸν δὲ ποιηρὰ ἐσκεπτόμην.

Ἐν δὲ τούτῳ συμβαίνει τοιάδε. ἦν ἀδελφὸς, ὡς ἐφη, τοῦ πατρὸς Σώστρατος· παρὰ τούτων τες ἔρχεται κομίζων ἐπιστολὰς ἀπὸ Βυζαντίου· καὶ ἦν τὰ γεγραμμένα τοιάδε·

12

Ἰππία τῷ ἀδελφῷ χαίριν Σώστρατος.

"Ἡκούσει πρὸς σὲ θυγάτηρ ἐμῆ Δευκλῆπτη καὶ Πάνθεα γυνῆ· πόλεμος γὰρ περιλαμβάνει
Providence sometimes foreshews the future to men in dreams, not so that they may be able to avoid the sufferings fated for them, for they can never get the better of destiny, but in order that they may bear them with the more patience when those sufferings come: for when disasters come all together and unexpectedly, they strike the spirit with so severe and sudden a blow that they overwhelm it; while if they are anticipated, the mind, by dwelling on them beforehand, is able little by little to turn the edge of sorrow. Well, I was nineteen years of age, and my father was making preparations to celebrate my marriage in the following year, when Fate began the drama of my fortunes. I had a dream, in which I seemed to have grown into one with Calligone from the belly downwards, while above we had two separate bodies: then there stood over me a tall woman of fearful appearance; she had a savage countenance, blood-shot eyes, grim, rough cheeks, and snakes for hair; in her right hand she held a sickle, and in her left a torch. She advanced angrily upon me, brandishing the sickle: and then struck with it at my waist, where the two bodies joined, and so cut the maiden away from me. In mortal fear I jumped up, terrified: I told nobody the dream, but revolved inwardly the most gloomy forebodings.

Meanwhile, the following events were happening. My father's brother, as I told you, was Sostratus; and a messenger came from him bringing letters from Byzantium. This was the purport of them:

"Sostratus, to his brother Hippias, greeting. My daughter Leucippe and my wife Panthea are on their way to you: war has been declared by the Thracians"
Βυζαντίους Θρηκικός. σώζε δή μοι τὰ φίλτατα τοῦ γένους μέχρι τῆς τοῦ πολέμου τύχης.

4. Ταῦτα ὁ πατὴρ ἀναγνώρισες ἀναπηδᾷ καὶ ἐπὶ τὴν θάλασσαν ἐκτρέχει καὶ μικρὸν ὅστορον ἀνθίς ἐπαινήκειν. εἶποντο δὲ αὐτῷ κατόπιν πολὺ πλῆθος οἰκετῶν καὶ θεραπαινίδων, ὡς συνεκ- πέμψας ὁ Σώστρατος ἔτυγχαν ταῖς γυναιξὶν· ἐν μέσοις δὲ ἦν γυνὴ μεγάλη καὶ πλουσία τῇ 2 στολῇ. ὡς δὲ ἐπέτεινα τοὺς ὄφθαλμους ἐπὶ αὐτῆς, ἐν ἀριστερᾷ παρθένος ἐκφαίνεται μοι, καὶ καταστράπτει μου τοὺς ὄφθαλμους τῷ 3 προσώπῳ. τοιαύτῃν εἶδον ἐγὼ ποτὲ ἐπὶ ταύρῳ γεγραμμένην Εὐρώπην. ¹ ὁμαν γοργὸν ἐν ἤδονη- κόμῃ ξανθῆ, τὸ ἄκρον οὐδον ὄφρος μέλαινα, τὸ μέλαν ἄκρατον λευκῆ παρεῖα, τὸ λευκὸν εἰς μέσον ἐφοινίσσετο καὶ ἐμιμεῖτο πορφύραν, οἷαν εἰς τὸν ἔλεφαντα Δυσία βάπτει γυνὴ· τῷ στόμα μόδων ἄνθος ἦν, ὅταν ἄρχηται τὸ ρόδον 4 ἀνοίγειν τῶν φύλλων τὰ χείλη. ὡς δὲ εἶδον, εὐθὺς ἀπωλάλειν κάλλος γὰρ ἰξύτερον τιτρώ- σκει βέλους καὶ διὰ τῶν ὀφθαλμῶν εἰς τὴν ψυχὴν καταρρέει ὀφθαλμὸς γὰρ ὁδὸς ἐρωτεκῷ 5 τραύματι. πάντα δὲ μὲ εἶχεν ὁμοῦ, ἔπαινος, ἐκπλήξεις, τρόμος, αἰδῶς, ἀναίδεια· ἐπήνουν τὸ μέγεθος, ἐξεπεπλήγμην τὸ κάλλος, ἑτέρους τὴν καρδίαν, ἐβλέπον ἀναίδως, ἡδούμην ἀλώναι. τοὺς δὲ ὀφθαλμοὺς ἀφέλκειν μὲν ἀπὸ τῆς κόρης ἔβιαζόμεν· οἱ δὲ σωκ ἠθέλουν, ἀλλ' ἀνθείλκον

¹ The MSS. all have ξελάτην: but it seems necessary to adopt Salmosius' change into Ἐφώπην, to give some point to the introduction of the story by the elaborate description of the picture of Europa and the Bull.
against the Byzantines. Keep safe these, the dearest of my family, until the war is decided one way or the other.

4. Directly my father had read these words, he jumped up and hurried down to the sea-shore. He was not long in returning, and then there followed him a great number of men-servants and maidservants, sent by Sostratus to accompany his ladies: in the middle of them walked a tall woman richly dressed; and as I gazed at her, I suddenly saw a maiden on her left, who blinded my eyes, as with a stroke of lightning, by the beauty of her face. She was like that picture of Europa on the bull which I saw but just now: an eye at once piercing and voluptuous; golden hair in golden curls; black eyebrows—jet black; pale cheeks, the pallor shading in the centre into a ruddy hue, like that stain wherewith the Lydian women tint ivory; and a mouth that was a rose—a rose-bud just beginning to uncurl its petals. Directly I saw her, I was lost: for beauty wounds deeper than any arrow and strikes down through the eyes into the soul; the eye is the passage for love’s wound. All manner of feelings took possession of me at once—admiration, stupefaction, fear, shame, shamelessness. I admired her tall form, I was stupefied by her beauty, I shewed my fear by the beating of my heart; I stared shamelessly at her, but I was ashamed to be caught doing so. Try as I would to drag my eyes away from gazing upon her, they would not obey me, but
 Açilles Tatius

έαντον εικα τῷ τοῦ κάλλους ἐκκόμενοι πείσματι, καὶ τέλος ἐνίκησαν.

5. Αἱ μὲν δὲ κατήγοντο πρὸς ἡμᾶς, καὶ αὐταῖς ὁ πατήρ μέρος τι τῆς οἰκίας ἀποτεμόμενος, εὐτρεπῆς δεῖπνοι. καὶ ἔπει καίρος ἦν, συνεπι-

νομεν κατὰ δύο τὰς κλίνας διαλαχόντες (οὕτω γὰρ ἐταξιεν ὁ πατήρ), αὐτός κἀγὼ τὴν μέσην, αἱ μητέρες αἱ δύο τὴν ἐν ἀριστερᾷ, τὴν δεξιὰν

2 εἶχον αἱ παρθένοι. ἔγω δὲ ὡς ταύτην ἠκουσα τὴν εὐταξίαν, μικροῦ προσελθὼν κατεφίλησα τὸν πατέρα, ὅτι μοι κατ' ὰφθαλμοὺς ἀνέκλινε

3 τὴν παρθένον. τῷ μὲν οὖν ἐφαγον, μὰ τοὺς θεοὺς, ἔγωγε οὐκ ἤδειν ἐφίκειν γὰρ τοῖς ἐν ὀνείροις ἑσθίοσιν. ἔρεισα δὲ κατὰ τὴς στρω-

ματι τῶν ἄγκων καὶ ἐγκλάμας ἔμαυτόν, δεῖς ἐβλεπον τὴν κόρην τοὺς προσώπους, κλέπτων ἀμα τὴν θέαν τοῦτο γὰρ μοι ἦν τὸ δεῖπνον. ὡς δὲ

4 ἦμεν ἀπὸ τοῦ δείπνου, παῖς εἰσέρχεται κιθάραν ἀρμοσάμενος, τὸν πατρὸς οἰκέτης, καὶ γείλας

1 The dinner couches were thus arranged:

<table>
<thead>
<tr>
<th>LEUCIPPE</th>
<th>CALLIGONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PANTHEA</td>
<td>Tablo</td>
</tr>
<tr>
<td>CLITOPHON</td>
<td></td>
</tr>
<tr>
<td>STEPMOTHER</td>
<td></td>
</tr>
</tbody>
</table>

As the guests at a Greek dinner-party reclined on their left elbows, leaving the right arm free for eating and
remained fixed upon her by the force of her beauty, and at length they won the day against my will.

5. Such was the manner of their arrival. My father then set aside for their use a part of the house, and ordered dinner to be made ready. When the hour for it came, we sat down two on each couch, my father arranged that he and I should occupy the middle one, the two mothers that on the left, and the two maidens the right-hand one. I was overjoyed when I heard of this arrangement, and I could hardly restrain myself from publicly embracing my father for thus putting the girl under my very eyes. I swear that I have not the slightest idea what I ate—I was like a man eating in a dream. I rested myself firmly on my elbow on the couch, and, leaning forward, devoured the maiden with my eyes, sometimes intercepting a glance on her part; for that was my dinner. After it was over, a young slave (one of my father's servants) came in with a lute ready tuned; first of all he played it with his drinking, the expressions left and right in the text, describing the benches on which the ladies of the party reclined, must be from the point of view of a spectator looking up towards the middle bench occupied by the two men.
ACHILLES TATIUS

tō prōtōn dēsputináξâs taîs χερσι, tās χορδās ἔκρουν, kai tī kroumátoν ὑπολεγήμας ὑποψιθυρέ-ξουσι tōis δακτύλοις, metà tōto ἤδη tī pλήκ-τρον tās χορδās ἔκρουν, kai ὅλων ὅσον κεφαρί-
5 ςας συνήδε τοῖς κρούμασι. tō δὲ ἄσμα ἢ, Ἀπόλλων μεμφόμενος tīn Δάφνην φεύγουσαν kai diókων ἁμα kai μέλλων καταλαμβάνειν, kai γενομένη φυτῶν ἡ κόρη, kai Ἀπόλλων τῶν
6 φυτῶν στεφανούμενος. τουτό μοι μᾶλλον ἁσθέν

6 eis tēlos tīn ψυχήν ἐξέκασθεν' ὑπέκκαυμα γὰρ ἐπιθυμίας λόγος ἑρωτικός' καὶ εἰς σωφροσύνα

tics ἑαυτῶν νουθετή, τὸ παραδείγματε πρὸς τὴν

7 γίνεται. καὶ ταῦτα πρὸς ἑραντον ἔλεγον. "Ἰδοὺ kai Ἀπόλλων ἔρᾶ, κάκεινος παρθένου, καὶ ἔρων

8 σωφρονεῖς; μὴ kai ἀκαίρως σωφρονεῖς; μὴ

9 ἕκεν ἔλεγον. ἢ δὲ ὅτι ἐσπέρα, πρῶτες μὲν πρὸς

10 ὑπνού ἠφανίσκαν ἀλ γνώναις' μικρὸν δὲ ὄστερον

11 καὶ ἡμεῖς; οἱ μὲν δὲ ἄλλοι τῇ γαστρὶ μετρή-

12 σαντες τῆν ἱδονήν, ἢγὼ δὲ τὴν εὐφυξίαν ἐν τοῖς

13 ὀσφαλμοῖς φέρων, τῶν τῆς κόρης προσώπων

14 ἱερισθεὶς καὶ ἀκράτον θεάματε καὶ μέχρι κόρου

15 προελθόν, ἀπῆλθον μεθύουν ἐρωτε. ὡς δὲ eis τὸ

16 δωμάτιον παρῆλθον, ἕθα μοι καθεύθεν ἔθος ἤ, οὐδὲ ὑπνοῦ tυχεῖν ἡδυνάμην. ἦστε μὲν γὰρ
hands alone, sweeping over the strings and producing a subdued tone by twanging them with his fingers; then he struck the strings with the plectrum, and having played a short prelude he sang in concert with the music. The subject of his song was the chiding of Apollo as Daphne fled from him; his pursuit, and how he all but caught her; and then how the maid became a tree, and how Apollo made himself a crown out of its leaves. This story, as he sang it, at last set my heart more fiercely ablaze: for love stories are the very fuel of desire; and however much a man may school himself to continence, by the force of example he is stimulated to imitate it, especially when that example proceeds from one in a higher position than himself: for that shame, which prevents a man going astray, is converted into boldness by the approval of one of higher rank. So I said to myself: "Look, here is Apollo in love, and like you in love with a maiden; and when he is in love, he feels no shame about it, but pursues his maiden, while you hesitate and profess to be ashamed, and encourage a most untimely continence: do you put yourself above a god?"

6. When the evening came, the women went first to bed, and we followed their example after a short interval. The others had taken their pleasure by the satisfying of their appetite, but all my feast was through my eyes: so that I retired to rest gorged with the vision of the maiden's face and sated with undiluted gazing upon her. Indeed, I was drunk with love; but when I reached the chamber where I always lay I was unable to get to sleep. For Nature will have it that diseases and
φύσει καὶ τάλλα νοσήματα καὶ τὰ τοῦ σώματος τραύματα ἐν ἑνυκτὶ χαλεπῶτερα, καὶ ἐπανάσταται μᾶλλον ἢ μὲν ἢ συχνάζουσι καὶ ἐρεθίζει τᾶς
3 ἀληθοῦνας ὡταν γὰρ ἀναπαύῃ τὸ σῶμα, τότε σχολάζει τὸ ἄλκος νοσεῖν· τὰ δὲ τῆς ψυχῆς τραύματα, μὴ κινουμένου τοῦ σώματος, πολὺ μᾶλλον ὀδυνά. ἐν ἡμέρᾳ μὲν γὰρ ὀφθαλμοὶ καὶ ὡστά πολλῆς ἡμερίδος συρριεγγιέται τήν νόσον τὴν ἄκμην, ἀντιπεριάγοντα τὴν ψυχήν τῆς εἰς τὸ πονεῖν σχολής· εάν δὲ ἡ συχνὰ τὸ σῶμα πεδηθῇ, καθ' ἐαυτὴν ἡ ψυχὴ
4 γενομένη τῷ κακῷ κυμαίνεται. πάντα γὰρ ἐξεγείρεται τότε τὰ τέως κοιμώμενα· τοῖς πενθοῦσιν αἱ λύπαι· τοῖς μεριμνᾶσιν αἱ φροντίδες· τοῖς κινδυνεύουσιν οἱ φόβοι· τοῖς ἔρωτι τὸ πῦρ· περὶ δὲ τὴν ἕω μόλες ἔλεγχα· τὸς ὑπόνοιας
5 ἀνέπαυσεν ὕλος· ἀλλ' οὐδὲ τότε μοι τῆς ψυχῆς ἀπελθεῖν ἢ ἠθελεν ἢ κόρη· πάντα γὰρ ἤν μοι Δευτέρη τὰ ἐνόμισα· διελεγόμενα αὐτῇ, συνεπάγουσι, συνεδέπνουσι, ἡπτόμεν, πλαίσια ἑλχον ἀγαθὰ τῆς ἡμέρας. καὶ γὰρ κατεφίλησα, καὶ ἦν τὸ φίλημα ἀληθινόν· ὅτε ἔσπευδῆ ἔν της ἡμέρᾳς, ὡς ἀπολέσας ὄνειρον ὀλίγων γλυκῶν.
6 ἀναστὰς οὖν ἐβάδιξον ἐξεπίθετες εἰς τῆς οἰκίας κατὰ πρόσωπον τῆς κόρης, βιβλία ἀμα κρατῶν, καὶ ἐγκεκυφῶς ἀνεγλυφοῦσον τὸν ὀφθαλμὸν, εἰ κατὰ τὰς θύρας γενομένην, ὑπελείπτον κατώθεν,

1 ēν was inserted by Cobet. I do not feel quite certain that nunc alone would not bear the sense. Herber suggested nuncs, which is not impossible, though he did not admit it into his text.
bodily wounds are worse at night: while we are at rest they obtain more power to attack us and aggravate the pain that they cause; for when the body is still, the wound has the more leisure to hurt. In like manner the wounds of the soul are far more painful when the body is at rest: for during the daytime the eyes and ears have plenty of occupation and so turn the edge of the disease, distracting the soul so that it has less leisure for its grief; but when the body is bound fast by bodily rest, the soul has the greater freedom to be tossed about by its woe: all the sensations which were lately at rest are then aroused; mourners feel their grief anew, the anxious their cares, those in danger their fears, and lovers their consuming flame. Hardly about daybreak did sleep of a kind take pity upon me and give me a little respite: but not even then could I banish the maiden from my mind; Leucippe was all my dreams—I spoke with her, I sported with her, I ate with her, I touched her; yes, I obtained a greater degree of happiness than in the daytime; for I kissed her, and it was a real kiss: the natural result was that when my servant came to wake me, I upbraided him bitterly for his untimely coming, so that I thus lost so sweet a dream. I arose therefore, and determined to walk up and down somewhere in the house, into my sweetheart's presence. I took a book, and bent over it, and pretended to read; but every time that I came opposite the door, I peeped below the book at her. So making several journeys, and
καὶ τινας ἐμπεριπατήσας διαύλους, καὶ ἐποχε-
tευσάμενος ἐκ τῆς θέας ἔρωτα, σαφῶς ἀπῆλεν
ὄχιον τὴν ψυχήν κακῶς. καὶ ταῦτα μοι τριῶν
ήμερῶν ἔπυρσεντο.

7. "Ἡν δὲ μοι Κλεινίας ἀνεψιός, ὀρφανὸς καὶ
νέος, δύο ἀναβεβηκὼς ἐτη τῆς ἡλικίας τῆς ἱμής,
ἔρωτε τετελεσμένος· μειράκιον δὲ ὁ ἔρως ἦν.
οὕτω δὲ εἰχε φιλοτιμίας πρὸς αὐτό, ὡστε καὶ
ἔππον πριάμενος, ἐπεὶ θεασάμενον τὸ μειράκιον
ἐπήνεσεν, εἰδὼς ἐχαρίσατο φέρων αὐτῷ τὸν ὕπ-
πον. ἔσκωπτον οὖν αὐτὸν ἀεὶ τῆς ἁμεριμνίας, οτὲ
σχολάζει φιλεῖν καὶ δοῦλος ἐστιν ἐρωτικὴς ἱδονῆς·
ὁ δὲ μοι μειδίων καὶ τὴν κεφαλὴν ἐπισειλῶν
ἐλεγεν· "Ἔση ποτὲ καὶ σὺ μοι δοῦλος ταχύς."

3 πρὸς τοῦτον ἀπειδον καὶ ἀσπασάμενος καὶ παρα-
καθισάμενος, "'Εδωκα," ἔφην, "Κλεινία, σοι δίκην
τῶν σκορμάτων. δοῦλος γέγονα καγώ." ἀνα-
κροτήσας οὖν τὰς χειρὰς ἐξεγέλασε, καὶ ἀναστὰς
κατεφίλησε μου τὸ πρόσωπον, ἐμφαίνων ἐρω-
τικὴν ἄγρυπνιαν καὶ, "'Ερᾶς," εἶπεν, "'ερᾶς
ἀλθῆς· οἱ ὁφθαλμοὶ σου λέγουσιν."

"Ἄρτε δὲ λέγοντος αὐτοῦ, Χαρικλῆς εἰστρέχει
(τοῦτο γὰρ ἢν ὅνομα τῷ μειρακίῳ) τεθορυβημένος,
4 "Οἶχομαι σοι," λέγων, "Κλεινία. καὶ συνε-
stέναξεν ὁ Κλεινίας, ὡσπερ ἐκ τῆς ἑκάνου
ψυχῆς κρεμάμενος· καὶ τῇ φωνῇ τρέμων,
"'Ἀποκτενεῖς," εἶπε, "σιωπῶν τι σε λυπεῖ;
τινι δὲι μάχεσθαι;" καὶ ὁ Χαρικλῆς, "Γάμον,"
eἶπεν, "ὁ πατήρ μοι προξενεῖ, καὶ γάμου
ἀμόρφου κόρης, ἵνα διπλῷ συνοικῶ κακῷ. πονη-
ρόν μὲν γὰρ γυνῆ, κἂν εὐμορφος ἦ· εάν δὲ καὶ
drawing in fresh draughts of love every time I saw her, I returned with my heart in ill case indeed. And those flames went on burning up in me for the next three days.

7. Now I had a cousin called Clinias. Both his parents were dead, and he was young, two years older than myself; one of Love’s adepts. But the object of his affections was a youth; and so strong were his feelings towards him that once when he had bought a horse, and the boy saw it and admired it, he at once sent it to him as a present. So I used constantly to be laughing at him for neglecting all his proper pursuits and having leisure for nought but his affections, a slave to love and pleasure; but he always used to smile, wagging his head and saying: "Mark my words, some day you will be a slave too." To him then I went, and greeted him, and said: "At last, Clinias, I have been paid out for all my scoffing: I too have become a slave." He clapped his hands and burst out laughing; then he rose and kissed me—my face bore every sign of a lover’s sleeplessness—and, "Yes," he said, "you are really in love: your tell-tale eyes shew it."

He was still speaking, when Charicles (that was the name of his dear youth) burst in, greatly disordered, crying: "It is all over with me, Clinias." Clinias gave a deep groan, as though his life hung on his friend’s, and murmured with a trembling voice: "You will kill me if you do not tell me at once; what is your trouble? What have we to fight against?" "Marriage!" Charicles answered, "which my father is arranging for me, and a marriage with an ugly girl, to give me double agony. Any woman is bad enough, however fair; but if she
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5 ἀμορφίαν δυστυχή, διπλούν τὸ κακὸν. ἀλλὰ πρὸς τὸν πλοῦτον ὁ πατὴρ ἀποβλέπων σπουδάζει τὸ κήδος. ἐκδίδομαι ὁ δυστυχής τοὺς ἐκείνους χρήμασιν, ἵνα γῆμοι πωλούμενος.

8. Ὁς οὖν ταῦτα ἦκουσεν ὁ Κλεινίας, ἀκρίβεσθε. ἐπειπαρόξυνεν οὖν τὸ μειράκιον ἀποθεωθήσει τὸν γάμον, τὸ τῶν γυναικῶν γένος λοιδορῶν. "Γάμον," εἶπεν, "ἤδη σοι δίδωσιν ὁ 2 πατήρ; τί γὰρ ἡδίκηκας, ἵνα καὶ πεδήθης; οὸν ἄκουες τοῦ Δίως λέγοντος.

Τοῖς δὲ ἐγὼ ἀντὶ πυρὸς δόσω κακὸν, ὃ κεν ἄποινες
tέρπονται κατὰ θυμὸν, ἐὼν κακὸν ἀμφαγα-
πόντες;

αὐτὴ γυναικῶν¹ ἠδονή καὶ ὑπεκ τῇ τῶν Σειρήνων
φύσει κάκειναι γὰρ ἠδονῆ φονεύουσιν φόδης.

3 ἔστι δὲ σοι συνεῖσαι τὸ μέγεθος τοῦ κακοῦ καὶ ἀπ’ αὐτῆς τῆς τοῦ γάμου παρασκευῆς. βόμβος ἀυλῶν, δικλίδων κτύπωσι, πυρείων διδούσια.

εἶπε τις ἵδων τοσοῦτον κυδομῶν Ἡτυχῆς ὁ
μέλλων γαμεῖν ἐπὶ πόλεμον, δοκοῦ μοι, πέμ-
4 πεταῖ. ἄλλ’ εὶ μὲν ἰδιώτης ἦσθα μοισικής,
ηγούης ἄν τὰ τῶν γυναικῶν δράματα: εἰ ὃν
dὲ καὶ ἄλλοις λέγοις, ὅσον ἐνεπλήσαν μῦθοι
γυναῖκες τὴν σκηνήν. ὁ 2 ὀρμὸς Ἐρειφύλης,

¹ Gottling’s correction for the MSS. ἱαρῶν.
² Inserted by Cobet. The article seems clearly necessary.

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has the bad luck to be ugly, the business is twice as bad. But she has a fortune; that is what my father looks at in arranging the match: so that I am unhappy enough to be bartered for her money: I am to be sold into marriage."

8. When Clinias heard this, he grew suddenly pale; and then he urged the youth to refuse the marriage absolutely, abusing the whole female sex. "Marriage!" he said, "is that what your father is arranging for you already? What have you done, to be so fettered? Do you not remember the words of Zeus:

"The stolen fire must be avenged, and so
Men must seem joyful and hug close their woe."?¹

Such is the pleasure of woman; she is like the Sirens, who kill men by the charm of their song. Why, the magnitude of the evil can be conjectured from the very preparations for a marriage, the whistling of the flutes, the banging of doors, the carrying of torches; anyone who sees all this disturbance would naturally say: 'How wretched is a bridegroom—he looks to me like one being sent off to the wars.' If you were one that were un instructed in the examples of poetry, you might perhaps be unaware of women's doings; but, as it is, you know enough even to teach others the kind of stories with which women have filled the stage—

¹ Hesiod, Works and Days, 57. The punishment sent to men for the fire stolen for them by Prometheus was the gift of woman.
Φελομήλας ἡ τράπεζα, Σθενοθοίας ἡ διαβολή, ὡς Ἀερότης ἡ κλοπή, Πρόκλης ἡ σφαγή. Ἀν τὸ Χρυσήθος κάλλος Ἀγαμέμνων ποθῇ, λοιμὸν τοῖς Ἐλλησι τοῖς ἀνθρώποις τῷ Βρισινδὸς κάλλος Ἀχιλλεύς, πένθος αὐτῷ προξενεῖ: ἐὰν ἔχῃ γυναῖκα Καυναίλης καλῆν, φονεύει Καυναίλην ἡ γυνὴ, τὸ μὲν γὰρ Ἑλένης τῶν γάμων πῦρ ἀνήγγει κατὰ τῆς Τροίας ἀλλο πῦρ τὸ δὲ Πιθέος τῆς σώφρους πόσονς νυμφίους ἀπώλεσην: ἀπέκτεινεν Ίππόλυτον φιλοῦσα Φαίδρα, Κλυταιμήστρα δὲ Ἀγαμέμνονα μὴ 7 φιλοῦσα. ὁ πάντα τολμῶσαι γυναίκες καὶ φιλῶσαι, φονεύοσαι καὶ μὴ φιλῶσαι, φονεύοσαι Ἀγαμέμνονα ἔδει φονευθῆναι τῶν καλῶν, οὗ κάλλος ἐπουράνιον ἦν,

"Ομματα καὶ κεφαλὴν ἱκελός Διὸ τερπικεραῖνονος καὶ ταύτην ἀπέκοψεν, ὁ Ζεὺς, τὴν κεφαλὴν 8 γυνῆ. καὶ ταύτα μὲν περὶ τῶν εὐμόρφων τις Ἀμφιαραυς εἶποι γυναικῶν, ἐνθα καὶ μέτριον τὸ ἀτύχημα. τὸ γὰρ κάλλος ἔχει τινὰ 2 παρρηγορίαν τῶν κακῶν, καὶ τούτ' ἐστὶν ἐν ἀτυχήμασιν εὐτύχημα: εἰ δὲ

1 After Ἀχιλλεὺς the MSS. again read ποθῇ, the deletion of which is due to Cobet.
2 Headlam's correction from MSS. τεύ.
Eriphyle's necklace, Philomela's feast, Sthenoboia's false accusation, Aerope's wicked stratagem, Procne's murder. When Agamemnon desires the beauty of Chryseis, he brings destruction upon the Greek army; when Achilles desires Briseis' beauty, he makes sorrow for himself. If Candaules has a fair wife, his wife murders Candaules. The fire of Helen's marriage-torches lit another fire for Troy. But Penelope's marriage, chaste creature, how many suitors did that destroy? Phaedra destroyed Hippolytus by loving him, Clytemnestra Agamemnon because she loved him not. O women, women, that stay at nothing! If they love, they kill: and if they do not love, they kill all the same. Agamemnon was fated to be murdered—Agamemnon whose beauty was described to be as of heaven.

"In eyes and head like thunder-hurling Zeus," and, O Zeus, a woman lopped off that very head. And all these are the accusations which can be brought against fair women, where the ill-fortune of having to do with them is moderated, for beauty is some consolation in distress, and a certain amount of good luck amid the bad; but if the woman is not mela. To avenge themselves, the women served to him a cannibal feast of his own son Itya. The story is given at length in V. v.

5 The Potiphar's wife of Greek mythology: Protesus was Potiphar, Bellerophon Joseph.
6 The wicked wife of Atrus, who sinned with her husband's brother Thyestes.
8 See footnote 2 above.
9 Herodotus, i. 12. Candaules, king of Lydia, was so infatuated with the beauty of his wife, that he must needs shew her naked to his friend Gyges: in revenge for the insult, she plotted with Gyges to kill him and seize his throne.
7 Homer, Iliad, ii. 478.
μηδὲ εὔμορφος, ὃς φής, ἢ συμφορὰ διπλῆ. καὶ πῶς ἂν τις ἀνάσχυτο, καὶ ταῦτα μειράκιον οὕτω 9 καλόν; μή, πρὸς θεῶν, Χαρίκλεις, μήτω μοι δούλοις γένη, μηδὲ τὸ ἄνθος πρὸ καιροῦ τῆς ἤβης ἀπολέσῃ πρὸς γὰρ τοῖς Ἀλλοις καὶ τούτ᾽ ἔστε τού γάμου τὸ ἀτύχημα· μαραίνει τὴν ἀκρίβη. μή, δέομαι, Χαρίκλεις, μήτω μοι μαρανθῆς· μή παρα- δώς εὔμορφον τρυγήσαι ρόδων ἀμορφοφ γεωργοῦ." 10 καὶ ὁ Χαρικλῆς, "Ταῦτα μὲν," ἐφι, "καὶ θεοῖς κάμοι μελήσει· καὶ γὰρ εἰς τὴν προθεσμίαν τῶν γάμων χρόνος ἐστὶν ἤμερῶν, πολλά δὲ ἃν γένοιτο καὶ ἐν νυκτὶ μεθ᾽ καὶ κατὰ σχολὴν ζητῆσομεν. 11 τὸ δὲ νῦν ἔχουν, ἐφὶ ἑπάσαις ἀπειμέ. δὲ ὅτου γὰρ μοι τὸν ἐπὶ τὸν ἐχαρίσω τὸν καλόν, οὔπω σου τῶν δόρων ἀπελαύνα. ἐπικουφεῖ δὲ μοι τὸ γυμνάσιον τῆς ψυχῆς τὸ λυπούμενον." ὁ μὲν 12 οὖν ἀπῆκε τὴν τελευταίαν ὅδον ὅστατα καὶ πρώτα μελλῆσων ἐπιτάξεσθαι. 9. Ἑγὼ δὲ πρὸς τὸν Κλεινίαν καταλέγω μου τὸ δρόμα πῶς ἐγένετο, πῶς πάθοιμε, πῶς ἵδοιμε, τὴν καταγωγήν, τὸ δείπνον, τὸ κάλλος τῆς κόρης. τελευτῶν δὲ τὸ λόγῳ συνήθιν ἀσχημονῶν, "Οὐ φέρω," λέγων, "Κλεινία, τὴν ἄνιαν" δόλος γὰρ μοι προσέπεσεν ὁ ἔρως, καὶ αὐτὸν μοι διώκει τὸν ὑπὸν τῶν ὄμματῶν πάντοτε Λευκίππην 2 φαντάξομαι. οὐ γέγονεν ἄλλος τινὶ τοιούτων ἀτύχημα· τὸ γάρ κακὸν μοι καὶ συνοικεί. καὶ ὁ Κλεινίας, "Ἀηρεῖς," εἶπεν, "οὕτως εἰς ἑρωτεῖ ἐνυχ- χοῦν. οὐ γὰρ ἐπ᾽ ἀλλοτρίας θύρας ἔλθειν σε δεῖ, οὐδὲ διάκονον παρακαλεῖν· αὐτὴν σοι δέδωκε τὴν 3 ἐρωμένην ἡ τύχη καὶ φέρουσα ἐνδοὺ ἰδρυσεν. ἄλλος
even fair, as you tell me, the misfortune is double. No one could tolerate such a thing—least of all a youth as fair as you. I pray you, Charicles, by all that you hold holy, do not allow yourself to become a slave, do not throw away untimely the flower of your youth; in addition to all its other disadvantages marriage has this, that it does away with the bloom of vigour and beauty. Do not wither yet, Charicles, I implore you; do not hand over a lovely rose to be plucked by an ill-favoured rustic clown." "This whole affair," said Charicles, "must be left to providence and to me; I have, after all, a certain number of days before the day ordained. A great deal can happen even in a single night; and we must think over all this at our leisure. Now, at any rate, I am going riding. I have never made use of your present since you gave me that splendid horse; the exercise will lighten the grief on my mind." So with this he went away, on what was to be his first and last ride.

9. I related to Clinias my whole story—how it came about, my feelings, how I first saw her, the arrival, the dinner, the great beauty of the maiden. At last I felt that I was talking in a very unseemly way, and burst out: "I cannot bear the pain, Clinias; Love with all his forces has attacked me and drives sleep away from my eyes; I see Leucippe always. No one has ever been in such misery as I am; my grief lives always with me." "What nonsense you talk," cried Clinias, "you, who are a fortunate lover. You do not have constantly to be going to the doors of another's house; you have no need of a messenger; fortune has given her to you, has brought her and established her at your
μὲν γὰρ ἔραστῇ καὶ Βλέμμα μόνον ἥρκεσε τηροῦμένης παρθένου, καὶ μέγιστον τούτο ἄγαθὸν νενόμικεν ἔραστῆς, εἰ δ' καὶ μέχρι τῶν ὄρματων εὐτυχῆ, οἱ δ' εὖδαιμονέστεροι τῶν ἑραστῶν, ἀν τὸχωσὶ καὶ ῥήματος μόνον. σὺ δὲ Ἑλέπεις ἀεὶ καὶ ἀκούεις ἀεὶ καὶ συνειπεῖς καὶ συμπίνεις-

4 καὶ τούτως εὐτυχῶν ἐγκαλεῖς ἀχάριστος εἰ πρὸς ἔρωτος δωρεάν· οὐκ οἴδας οἷάν ἐστιν ἐρωτεύμενη βλεπομένη· μεῖζον τῶν ἔργων ἔχει τὴν ἡδονήν. ὁφθαλμοὶ γὰρ ἄλλα οἷας ἀντανακλῶμεν αὐτοῖς αὐτοῖς ἡ ὑποτροφικά τῶν σωμάτων τὰ εἶδολα· ὡς ἐν κατόπτροι τῶν σωμάτων τὰ εἶδολα· ὡς ἐν τοῖς κάλλους ἀπορροή, δι' αὐτῶν εἰς τὴν ψυχὴν καταρρέουσα, ἔχει τειν

5 μέξιν ἐν ἀποστάσει. καὶ παρὰ ὀλγὸν ἐστὶ τῆς τῶν σωμάτων μέξεως· καὶ καὶ ἐστὶ σωμάτων συμπλοκή. ἐγὼ δέ σοι καὶ τὸ ἔργον ἐκεῖσαι ταχύ μαντεύμαι· μέγιστον γὰρ ἐστίν ἐφόδιον εἰς πειθῶ συνεχῆς πρὸς ἐρωτεύμενην ὁμίλλα. ὁφθαλμοὶ γὰρ φιλίας πρόξενος καὶ τὸ σύνθετος

6 τῆς κοινωνίας εἰς χάριν ἀνυσμότερον. εἰ γὰρ τὰ ἄγρια τῶν θηρίων συνεχεῖα τιθασσεῖται, πολλῷ μᾶλλον ταύτῃ μαλαχθεῖσι καὶ γυνῇ· ἔχει δὲ τε πρὸς παρθένῳ ἐπαγωγὸν ἡλικεύτης ἔρων· τὸ δὲ ἐν ὑρα τῆς ἀκμῆς ἐπείγον εἰς τὴν φύσιν καὶ τὸ συνεισὶ τοῦ φιλεῖσθαι πτέτει πολλάκις ἀντέρωτα. θέλει γὰρ ἐκάστη τῶν παρθένων εἶναι καλῆ, καὶ φιλομένη χαίρει, καὶ ἐπαινεῖ τῆς μαρτυρίας τῶν φιλούντα· καὶ μὴ φιλήσῃ τις

1 Göttling suggested γιακαίνων for ὀλγὸν, and the sense would indeed be more consistent with μεῖζον τῶν ἔργων just above. I prefer however to adopt Knox's suggestion of inserting παρ' before ὀλγὸν.
very side. Some lovers have to be content with a mere look at their sweetheart, so well guarded is she, and to think themselves very lucky if they can obtain this pleasure of the eye; others are more fortunate, if they can but get a word with her: but you—you are constantly seeing her and hearing her; you eat with her and drink with her: and yet, with all this good fortune, you grumble; let me tell you that you are ungrateful for this gift that Love has made you. You do not know what it is to be able to see the one you love; it is a greater pleasure than further favours. When the eyes meet one another they receive the impression of the body as in a mirror, and this emanation of beauty, which penetrates down into the soul through the eyes, effects a kind of union however the bodies are sundered; 'tis all but a bodily union—a new kind of bodily embrace. But I prophesy to you that you will soon obtain all you desire. There is no more ready road to overcoming the resistance of the beloved than constantly to be in her presence; the eye is the go-between of affection, and the habit of being regularly in one another’s society is a quick and successful way to full favour. Wild beasts can be tamed by habit, as they become used to their masters; how much more easily can a woman’s heart be softened by the same means! And then the fact that her lover is of the same age as herself is a powerful impulse to a maiden. Those feelings which are natural in the heyday of youth, and her knowledge that she is adored, will often inspire her to return your passion; for every maiden wishes to be fair, is pleased to be loved, and is grateful to the lover for the witness that he bears to her charms—if no one were in
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7 αυτήν, οὕτω πεπίστευκεν εἶναι καλῆ. ἐν οὖν σοι παραμῦνο μόνον, ἔρασθαι πιστευσάτω, καὶ
tαχέως σε μμήστειι. " Πῶς ἂν οὖν," εἶπον,
"γένοιτο τοῦτο τὸ μάντευμα; δός μοι τὸς ἀφορμᾶς οὐ γὰρ ἀρχαιότερος μύστης ἐμοῦ καὶ
cυνηθέστερος ἢ ἢ τῇ τελετῇ τοῦ θεοῦ, τῇ λέγω; 
tῇ ποιώ; πῶς ἂν τύχοιμε τῆς ἐρωμένης; οὐκ
οἶδα γὰρ τὰς ὁδοὺς."

10. "Μηδέν," εἶπεν ὁ Κλεινίας, "πρὸς ταῦτα
χάτει παρ’ ἄλλου μαθείν αὐτοδίδακτος γὰρ ἐστὶν
ὁ θεὸς σοφιστής. ὥσπερ γὰρ τὰ ἀρτιτοκα τῶν
βρεφῶν οὐδέποτε διδάσκει τὴν τροφήν, αὐτόματα
γὰρ ἐκμαθᾶνε καὶ οἶδεν ἐν τοῖς μαζεῖς οὖσαν
αὐτοῖς τὴν τράπεζαν, οὕτω καὶ νεανίσκοι ἔρωτος
πρωτοκύμων οὐ δεῖται διδασκαλίας πρὸς τὸν
2 τοκετὸν. ἐὰν γὰρ η ὧδες παραγένηται καὶ
ἐνετῇ τῆς ἀνάγκης ἡ προθεσμία, μηδέν πλανη-
θείς, καὶ πρωτοκύμων ἡς, εὐρήσεις τεκείν ὑπ’
αὐτοῦ μανωθές τοῦ θεοῦ. ὡς δὲ έστι κοινὰ
καὶ μὴ τῆς εὐκαλύπτου τύχης δεόμενα, ταῦτα ἀκούσας
μᾶθε. μηδέν μὲν εἴπης πρὸς τὴν παρθένον
ἀφροδίσιον" τὸ δὲ ἐργον χάτει πῶς γένηται σιωπῇ.
3 παῖς γὰρ καὶ παρθένοις ὅμοιοι μὲν εἰς ἔναί
αιδῶν πρὸς δὲ τὴν τῆς Ἀφροδίτης χάριν καὶ
γνώμης τῇ ἐκχωσι, ὁ πάσχουσιν ἀκούσειν οὐ θέ-

5 The MSS. have γὰρ γέγονεν ἐκχωσι: it is necessary either to
write γέγονεν, as Jacobs (τὴν γέγονεν Herchon), or to insert τῇ
as I have done in the text.
love with her, she could have so far no grounds of confidence that she was beautiful. One only piece of advice then I have to give you: let her be sure that she is loved, and she will soon return your affection.” “But how,” said I, “is this prophecy of yours to be accomplished? Indicate to me at any rate how to begin; you were initiated before me into the mysteries of the god and are better acquainted with the course required to become an adept. What am I to say? What am I to do? How am I to win the object of my passion? I have no idea of the way to proceed.”

10. “On this subject,” said Clinias, “you have no need to enquire of another: Love is a self-instructed expert. He is like the new-born babe which needs no teaching from anybody where to look for its nourishment; for that is an accomplishment which it learns of itself, knowing that its table is spread in its mother’s breasts; in the same way a young man for the first time big with love needs no instruction as to how to bring it to birth. For when you begin to feel the pangs and it is clear that the destined day is at hand, you cannot go wrong, even though it be your first labour, but you will find the way to bring forth and the god himself will deliver you. However, you may as well listen to the ordinary maxims which are applicable at any time and need no fortunate occasion. In the first place, say nothing to the maiden of the actual fruition of love, but rather look for a means for your passion silently to be translated into action: boys and girls are alike shamefaced creatures; however much they may be inclined towards the pleasures that Aphrodite can afford, they do not care to hear their experi-
Λούσε τὴν γὰρ αἰσχύνην κείσθαι νομίζουσιν ἐν τοῖς ῥήμασιν. γυναῖκας μὲν γὰρ εὐφραίνει καὶ τὰ ῥήματα παρθένοι δὲ τοὺς μὲν ἐξείθεν ἀκροβολισμοὺς τῶν ἑραστῶν εἰς πείραιν φέρει καὶ ἀφινεῖ συντίθεται τοῖς νεύμασιν. έλαν δὲ αἰτήσις τὸ ἔργον προσελθὼν, ἐκπλήξεις αὐτῆς τὰ ὅσα τῇ φωνῇ, καὶ ἠρυθρὰ καὶ μισεῖ τὸ ῥῆμα καὶ λοιποτεῖς δοκεῖ καὶ ὑποσχέσθαι θέλη τὴν χάριν, αἰσχύνεται. τότε γὰρ πάσχειν νομίζει τὸ ἔργον, ὅτε μᾶλλον τὴν πείραν ἐκ τῆς τῶν λόγων ἡδονῆς ἀκούει. έλαν δὲ, τὴν πείραν προσάγων τὴν ἄλλην, καὶ ὑπάγων αὐτὴν παρασκευάσεις, ἡδέος ἢ δὴ προσέρχετο, σιώπα μὲν ὁμαν τὰ πολλὰ ὡς ἐν μυστηρίῳ, φέλησον δὲ προσελθὼν ἴμενα. τὸ γὰρ ἑραστὸν φίλημα πρὸς ἐφοβομένην θέλουσαν μὲν παρέχειν, αἰτησὶς ἐστὶν,3 πρὸς ἀπε-6 θοῦσαι δὲ, ἰκετηρία, καὶ μὲν προσῇ τις συνθήκῃ τῆς πράξεως,2 πολλάκις δὲ καὶ ἐκοῦσαι πρὸς τὸ ἔργον ἑρχόμεναι θέλουσι βιάζεσθαι δοκεῖν, ὡς τῇ δόξῃ τῆς ἀνάγκης ἀποτρέπονται τῆς αἰσχύνης τὸ ἐκούσιον. μὴ τοῖνυν ὅκυρσι, ἐὰν ἀνθισταμένην αὐτὴν ἢ διος, ἀλλ’ ἐπιτήρει πῶς ἀνθισταται. 7 σοφίας γὰρ κάνταυθα δελ. καὶ μὲν προσκαρτερῆ, ἐπίσης τὴν βλαύν ὁπως γὰρ πειθεῖαν

1 The MSS. after δετὶ read σωσῇ, which is omitted on the suggestion of Jacobs.

2 Jacobs thought there must be a lacuna after πράξεως, and in any case there is something of an anaclouther—a dis-jointure of the grammatical construction.
encees mentioned aloud: they think that modesty is a matter of words, while grown women, on the other hand, take a pleasure in the words too. A girl will regard very calmly the first skirmishes that a lover uses to feel his way, and will suddenly express her complacency by a gesture; but if you go bluntly to her with a verbal invitation, you will only shock her ears by the words you employ. She will blush, affect to regard your proposal with horror, and think that an insult is being offered to her; even if she is desirous to afford you her favours, she is ashamed, for it seems to her that she is already yielding, when the pleasure she derives from your words seems to transform your tentative into reality. If, however, you act upon the other tack, gradually moulding her to your wishes and gaining easy access to her, be as silent as in church, but approach her gently and kiss her: if the beloved is compliant, the lover's kiss is an invitation to her to accord him all her favours; if reluctant, it is a kind of supplication and prayer. Then, even when they have promised and are certain to yield, many of them, however willing, prefer to have at least the appearance of coercion applied, so that by a shew of force they can avoid the charge of compliance which would be a reproach to their modesty. Even if you find her persistently obdurate, do not relax your efforts, but rather watch closely for the means of converting her: here too tact is wanted. Do not in any case, if she remains obstinate, employ force; she is not yet sufficiently softened: but if you desire her to melt,
έαν δέ μαλθακότερον ἔδη θέλης, χορήγησον τὴν ὕπόκρισιν, μὴ ἀπόλεσῃς σου τὸ δράμα."  

11. Κάγω δέ, "Μεγάλα μέν," ἤφην, "ἐφοδιά μοι δέδωκας καὶ εὐχομαι τυχεῖν, Κλεινέα· φοβοῦμαι δὲ ὅμως μὴ κακῶν γένηται μοι τὸ εὐτύχημα μειώσων ἀρχή καὶ ἐπιτρέψῃ με πρὸς ἔρωτα πλέονα. ἃν γοῦν αὐξηθῇ τὸ δεινὸν, τὸ δράσω;  

2 γαμεῖν μὲν οὔκ ἂν δυναίμην ἀλλὰ γὰρ δέδομαι παρθένη. ἐπίκειται δὲ μοι πρὸς τούτον τὸν γάμον ὁ πατὴρ, δίκαια αὐτῶν, οὐ δὲν τῇ αἰσχρᾷ γῆμαι κόρην, σοῦ ὡς Χαρικλέα πλούσιοι μὲ πωλεῖ, ἀλλ' αὐτὸν μοι δίδωσι θυγατέρα, καλὴν μὲν, ὥς θεοί, πρὸς Δευκλέην ἴδειν νῦν δὲ καὶ πρὸς τὸ κάλλος αὐτῆς τυφλόττω καὶ πρὸς  

3 Δευκλέην μάλιν τοὺς ὀφθαλμοὺς ἔχω. ἐν μεθορίῳ κεῖμαι δυὸ ἐναυτῶν ἔρως ἀνταγωνίζεται καὶ πατὴρ. ο μὲν ἐστηκεν αἰδοὶ κρατῶν, ο δὲ κάθηται πυρπολῶν. πῶς κρίνω τὴν δίκην; ἀνάγκη μάχεται καὶ φύσις. καὶ θέλω μὲν σοὶ δικάσαι, πάτερ, ἀλλ' ἀντίδικον ἔχω χαλεπότερον. βασανίζει τὸν δικαστήν, ἐστηκε μετὰ βελῶν, κρίνεται μετὰ πυρός. ἢν ἀπειθήσοι, πάτερ, αὐτοῦ καλοίμαι τῷ πυρὲ."  

12. Ἡμεῖς μὲν οὖν τάτα ἐφιλοσοφοῦμεν περὶ τοῦ θεοῦ· ἐξαλίφησι δὲ τις εἰστρέχει τῶν τοῦ  

1 The last words of this paragraph contain rather an elaborate metaphor from the Attic system of the production of plays, which is difficult to render into appropriate
you must be prepared to act a part, or else you will lose all the trouble of your plot.”

11. “By your advice, Clinias,” said I, “you have given me the most admirable provision for my journey, and I pray that I may arrive safely; but at the same time I cannot help fearing that my very success may be the beginning of worse troubles and expose me to the more violent flames of love; and at any rate if they do become more savage, what am I to do? I cannot marry her—I am pledged to another maiden; and my father is greatly set on this match. Nor is his object an unreasonable one: he does not ask me to marry a foreigner, or an ugly girl; he does not sell me for gold, as Charicles is to be sold; but he intends for me his own daughter, who was beautiful enough, God knows, before I saw Leucippe; but now I am blind to her beauty and have eyes for Leucippe alone. I am on the horns of a dilemma—Love and my father wait on opposite sides of me: my father stands behind me, holding me back by the respect which I owe to him; Love sits before me, brandishing his torch of fire. How am I to decide the contest, when affection is at war with the promptings of nature? I desire to give my verdict for you, father, but I have a stronger adversary—he puts the judge to the torture, he stands in court armed with his arrows, he pleads his cause with flame; if I do not decide against you, father, I must be utterly consumed by his fire.”

12. We were engaged in this kind of philosophical discussion about Love, when one of Charicles’

English. “You must stage-manage (χορηγεῖ) your own acting, or else you will not get your play accepted, and so will have wasted all the trouble you took in composing it.”

3 ἀπομάττωτος δὲ τῆς ἐδρας τοὺς ἱδρώτας, ψόφος κατόπιν γίνεται, καὶ ὁ ἱππος ἐκταραξθεῖς πτηδα δρόθιος ἁρθεῖς καὶ ἀλογίστους ἐφέρετο. τὸν γὰρ χαλινὸν ἐνδακὼν καὶ τὸν αὐχένα σιμάσας, φρίξας τε τὴν κόμην, οἰστρηθεὶς τῷ φόβῳ διάφρος1 Ἕπτατο. τῶν δὲ ποδῶν οἱ μὲν ἐμπροσθεν ἤλλοντο, οἱ δὲ ὀπίσθεν τοὺς ἐμπροσθεν ἐπεγόμενοι φθάσας, τὸν ὁρμὸν ἐπέσπευδον,

4 διάκονος τὸν ἱππον. ὁ δὲ ἱππος τῆς τῶν ποδῶν κυρτούμενος ἀμήλη, ἀνω τε καὶ κάτω πηδῶν πρὸς τὴν ἐκατέρων σπουδὴν δίκην νεῶς χειμαξομένης τοὺς νότους ἐκμαίνωτο. ὁ δὲ κακοβαλόν Χαρικλῆς ὑπὸ τοῦ τῆς ἱππείας ταλαντεύμονος κύματος, ἐκ τῆς ἐδρας ἐσφαίριζετο, ποτὲ μὲν ἐπὶ οὐράνιον κατολευθάνων, ποτὲ δὲ ἐπὶ τραχηλοὺς κυβιστῶν ὁ δὲ τῶν κλόωνος ἐπίεζεν αὐτὸν 5 χειμῶν. τῶν δὲ ῥυτῆρον σβετί κρατεῖν δυνά-

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1 The adjective διάφρος of the Vatican MS. seems slightly preferable to the ἐκ αἵρος of the other MSS. and editions, being used again in II. xxii. § 3.
servants rushed in, with evil tidings so clearly written upon his face that Clinias instantly cried out: "Something has happened to Charicles." He had not yet finished speaking, when the servant exclaimed in the same breath: "Charicles is dead." At this announcement Clinias was stricken utterly dumb and stood motionless, as though he had been struck by a whirlwind. The servant went on: "He mounted your horse, Clinias, and at first rode quietly enough upon him; after two or three turns, he pulled him up, and, dropping the reins on his back, began to rub down the sweating animal as he sat. While he was wiping by the saddle, there was a sudden noise behind; the horse was frightened, reared, and bolted wildly. He took the bit between his teeth, tossed up his head, shook his mane, and seemed to fly through the air spurred on by fear; his hinder feet seemed to be trying to catch up his galloping fore-quarters, increasing the speed of his flight and spurring on his pace; his body arched by reason of the contest between his feet, bounding up and down at each stride, the motion of his back was like a ship tossed in a storm. Poor Charicles, thrown up and down rather as if by a wave than on a horse, bounded from the saddle like a ball, at one time slipping back on to the horse's quarters, at another hurled forward on to his neck, while the tempest-like motion ever more and more overcame his efforts. At last, no longer able to hold
μενος, δοὺς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι, ὅλος ὑπὲρ τῆς τύχης ἦν. ὁ δὲ ἔπος ῥύμῃ θέων ἐκτρέπεται τῆς λεωφόρου καὶ ἐς ὑλὴν ἐπήδησε καὶ εὐθὺς τὸν ἄθλιον Χαρικλέα περιρρήγνυοι δένδρῳ. ὁ δὲ, ὡς ἀπὸ μηχανῆς προσαραχθεῖς, ἐκκρούεται μὲν τῆς ἔδρας, ὡπὸ δὲ τῶν τοῦ δένδρου κλάδων τὸ πρόσωπον αἰσχύνεται καὶ τοσοῦτοι περιδρύπτεται τραύμασιν, ὡσαν τῶν ἕκλαδων ἦσαν αἱ αἰχμαί. οἷ δὲ ρυθμὸς αὐτῶν περιεδέθεντες οὐκ ἦθελον ἀφεῖναι τὸ σῶμα, ἀλλ' ἀνθέιλκον αὐτῷ, περισύροντες θανάτου τρίβον. ὁ δὲ ἔπος ἐτὶ μᾶλλον ἐκταραχθεῖς τῷ πτώματι καὶ ἐποδιξόμενος εἰς τὸν δρόμον τῷ σῶματι κατεπάτηκε τὸν ἄθλιον, ἐκλαστίζων τὸν δέσμῳ τῆς φυγῆς ὡστε οὐκ ἂν αὐτὸν τις ἰδὼν οὐδὲ γνωρίσειεν.

13. Ταύτα μὲν οἷν ἀκούων ὁ Κλεινίας ἐσύγα τινὰ χρόνων ὑπ’ ἐκπλήξεως μεταξὺ δὲ νήσας ἐκ τοῦ κακοῦ διωλύγιον ἐκώκυσε, καὶ ἐκδραμεῖν ἐπὶ τὸ σῶμα μὲν ἢπείγετο, ἐπηκολούθουν δὲ κάγω, 2 παρηγορῶν ὡς ἱδυνάμην. καὶ ἐν τούτῳ φοράνθη Χαρικλῆς ἐκομίζετο, θέαμα οἰκτίστου καὶ ἐλεείνον- δος γὰρ τραίμα ἦν, ὡστε μηδένα τῶν παρόντων κατασχεῖν τὰ δάκρυα. ἔξηρε δὲ τοῦ θρήνου ὁ πατήρ πολυτάρακτον βοῶν· "Οἶος ἀπ’ ἐμοὶ προειλθὼν, οἶος ἐπανέρχῃ μοι, τέκνοι; ὁ ποιημένων ἱππασμάτων. οὐδὲ κοινῷ μοι θανάτῳ τέθνηκας·

1 ἐλεω was inserted by Salmusius, and seems necessary to the construction and the sense.
the reins, he let himself drive with the storm and
was at the mercy of fortune; then the horse, still
at top speed, turned aside from the high road,
bounded into a wood, and straightway dashed
the miserable Charicles against a tree. He left the
saddle, shot like a stone from a sling; his face
was cut to pieces by the tree's branches and he was
covered with as many wounds as there were sharp
points on the boughs. The reins twisted round his
body,\(^1\) which he was unable to extricate, and then
dragged it along with them, making a very path of
death. The horse, still more alarmed by the fall and
finding his speed checked by the body dragging
behind him, trampled upon the unhappy boy,
kicking out at what he found to be a check upon
his flight; so that now no one who saw him could
possibly recognize him as the Charicles they once
knew.\(^3\)

13. At this news Clinias was struck with utter
silence for a considerable period; then, as if suddenly
awaked from a swoon of grief, he cried out very
pitifully and hurried to run to meet the corpse,
while I followed him, affording him such poor
comfort as I was able. At that moment Charicles
was brought in on a bier, a sight most pitiful and
sad; he appeared to be all one wound, so that
none of the standers-by were able to refrain from
tears. His father led the chorus of lamentation,
greatly disordered and crying out: "Look on this
picture and on that—how you left me and how
you come back to me; a curse on all riding of
horses! A worse than common death is yours, which

\(^1\) The Greek rider had the reins carried round behind his
waist.
3 οὐδὲ εὐσχήμων φαίνη μεκρός, τοῖς μὲν γὰρ ἄλλοις τῶν ἀποδανούσων τὸ ἐχθνος τῶν γυναικῶν διασώζεται, κἂν τὸ ἄνθος τις τῶν προσώπων ἀπολέσῃ, τηρεῖ τὸ εἰδώλον καὶ παρηγορεῖ τὸ λυπούμενον καθεύδοντα μμούμενος· τὴν μὲν γὰρ ψυχὴν ἔξειλεν ὁ θάνατος, ἐν δὲ τῷ 4 σῶματι τηρεῖ τὸν ἄνθρωπον. σοῦ δὲ ὅμοιο καὶ ταύτα διέφθειρεν ἡ τύχη, καὶ μοι τέθηκας θάνατον διεπλοὺν, ψυχὴ καὶ σῶματι. ὡς τοῦτο 1 σου τέθηκε καὶ τῆς εἰκόνος ἡ σκιὰ· ἡ μὲν γὰρ ψυχὴ σου πέφευγεν οὐχ εὐρίσκω δὲ σε οὖν ἐν τῷ σῶματι. πότε μοι, τέκνων, γαμεῖς; πότε σου θύσω τοὺς γάμους, ἵππευ καὶ νυμφεῖ; νυμφεῖ μὲν ἀτελεῖς, ἵππευ δὲ δυστυχίς. τάφος μὲν σοι, τέκνων, ὁ θάλαμος· γάμος δὲ ὁ θάνατος· θρήνος δὲ ὁ ὑμέναιος· ὁ δὲ κακυτός οὗτος τῶν γάμων ἡδαι. 6 ἄλλο σοι, τέκνων, προσεδόκων πῦρ ἀνάψειν· ἄλλα τούτο μὲν ἐσβέσεν ἡ πονηρᾶ τύχη μετὰ σοῦ ἀνάπτει δὲ σοι βάδας κακῶν. ὡ πονηρᾶς ταύτης δαδούχια. ἡ νυμφική σοι δαδούχια ταφῇ γίνεται."

14. Ταύτα μὲν οὖν οὕτως ἐκόκκευν ὁ πατήρ· ἐτέρωθεν δὲ καθ’ αὐτὸν ὁ Κλεινίας· καὶ ἦν

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1 Hercher's ingenious conjecture for MSS. aτίως.

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2 Cf. St. Gregory of Nyssa, De deitate Filii et Spiritus Sancti (ed. Paris. 1615, ii. p. 906 A), where Abraham laments over the approaching sacrifice of Isaac: καὶ ἢ πάντως ἐν ἀυτῷ οὐχὶ λαμπάδια γεμήλων, ἀλλά πῦρ ἐπισάζων; "All I to kindle for him no marriage lights, but the torches for his
leaves you an unsightly corpse; when others die, at least the lineaments of their features are preserved, and even if the living bloom of beauty be gone, at least the face keeps a semblance of its former appearance and affords some comfort to the mourner by its mimicry of sleep; death may have snatched away the soul, but at least it leaves in the body the one we knew. But with you even this has been destroyed by fate—so you are doubly dead to me, soul and body too; even the very shadow of your likeness is gone—your soul is fled and I cannot find my Charicles in this corpse. When, my child, shall the day of your wedlock be? When shall I perform at your marriage the rites that religion demands, horseman and bridegroom—bridegroom that shall never wed, most unfortunate of horsemen? Your bridal chamber is the grave; your wedlock is with death; the dirge your bridal song; these wailings your marriage lays. A very different fire from this, my child, did I hope to kindle for you; but cruel fate has extinguished both it and you, and lit up in its place the torches of a funeral. A cruel illumination this! The tapers of your marriage rite have become the flambeaux of a requiem." 1

14. So wailed his father, and on the other side of the body Clinias was reproaching himself: it was a burial? We might also compare...
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥ

θηρίων ἀμελλὰ, ἐραστοῦ καὶ πατρός. "Ἐγὼ μου ὁ δεσπότης ἀπολάλεκα. τί γαρ αὐτῷ τοιοῦτον δώρον ἑχαριζόμην; φεύλη γαρ ὅσι ήν χρυσῆ, ἣν ἐσπένδετο πίνου καὶ ἐχρήτῳ μου τῷ δώρῳ 2 τρυφῶν; ἐγὼ δὲ ὁ κακοδαίμων ἑχαριζόμην θηρίον μειρακίῳ καλῷ, ἑκαλλώπιζον δὲ καὶ τὸ ποιηρὸν θηρίον προστερνίδιοι, προμετωπίδιοι, φαλάροις ἀργυρίσι, χρυσαῖς ἤνίαισι. οἴμοι Χαρίκλεις ἐκόσμησόν σοι τὸν φονέα χρυσῷ. ἤπει πάντων θηρίων ἄγριωτατε, ποιηρὲ καὶ ἀχάριστε καὶ ἀναλ-3 σβητε κάλλους, ὁ μὲν κατέγα σου τοὺς ἰδρώτας καὶ τροφὰς ἐπηγγελλετο πλείονας καὶ ἐπήρνει τὸν ὄμοιον, σὺ δὲ ἀπέκτεινας ἐπαινούμενος. σὺ ἢδον προσπαπεμένου σου τοιοῦτον σώματος, σὺ ἢν σοι τοιούτος ἦπεις τρυφῆ, ἀλλ' ἔρριψας, ἀστοργε, τὸ κάλλος χαμαί. οἴμοι δυστυχῆς· ἐγὼ σοι τὸν φονέα, τὸν ἀνδροφόνου ἐσω-σάμην."

15. Μετὰ δὲ τὴν ταφὴν εὐθὺς ἐσπευδον ἐπὶ τὴν κόρην ἢ δὲ ἢν ἐν τῷ παραδείσῳ τῆς θεᾶς. ὁ δὲ παραδείσιος ἄλος ἢν, μέγα τι χρήμα πρὸς ὒθαλμῶν ἤδονήν καὶ περὶ τὸ ἄλος τειχίσιν ἢν αὐτάρκεις εἰς ύψος καὶ ἐκάς τε πλευρά πειρίσιον (τέσσαρες δὲ ἦσαν πλευραῖ) κατάστηγος ὑπὸ χορῷ κλάσιν· ὑπὸ δὲ τοῖς κίοσιν ἔνδον ἢν ἢ τῶν 2 δένδρων πανήγυριν. ἐθαλλον οἱ κλάδοι, συνεπιπτων ἄλληλος ἄλλος ἐπ' ἄλλου, ἢ γεῖτονες τῶν πετάλων περιπλοκαλί, τῶν φύλλων περιβολαῖ, τῶν καρπῶν συμπλοκαί. τοιαύτη τε ἦν 3 ὀμμαία τῶν φυτῶν. ἔνδος δὲ τῶν δένδρων τῶν ἀδροτέρων κίττος καὶ σμίλαξ παρεπεθύκεν. ἢ μὲν ἐξηρημενη πιλατάνου καὶ περιπυκάζουσα ῥαδίνη
very rivalry of laments, the loving friend and the father. "It is I," said he, "that have destroyed him that was the master of my heart. Why did I give him such a gift as that? Why not rather a cup of gold for libations when he drank, to use and pride himself on my present? As it is, wretched fool that I was, I gave this fair lad a wild beast, and I decked out the cursed brute with martingales and frontlets, silver trappings and gold-embroidered reins; yes, alas, Charicles, I furbished up your murderer with gold. Vile horse, the most savage of all beasts, wicked, thankless brute, senseless of beauty, he was wiping away your sweat and promising you a fuller manger and praising your paces; and you killed him as you were being flattered—you took no pleasure in the touch of that beautiful body, that fair horseman was no source of pride in you; you entertained no feelings of affection for him, but dashed his beauty to the ground. Woe is me: it was I that bought for you the cause of your death, your murderer!"

15. When the entombment was over, I hurried to my sweetheart, who was in the garden of our house. This garden was a meadow, a very object of beauty to the eyes; round it ran a wall of sufficient height, and each of the four sides of the wall formed a portico standing on pillars, within which was a close plantation of trees. Their branches, which were in full foliage, intertwined with one another; their neighbouring flowers mingled with each other, their leaves overlapped, their fruits joined. Such was the way in which the trees grew together; to some of the larger of them were ivy and smilax attached, the smilax hanging from planes and filling all the
ACHILLES TATIUS

τῇ κόμῳ ὁ δὲ κιττὸς περὶ πεύκην εἴλεχθείς ἀκειοῦτο τὸ δένδρον ταῖς περιπλοκαῖς, καὶ ἐγένετο τῷ κιττῷ ὀχήμα τὸ φυτὸν, στέφανος δὲ ὁ 4 κιττὸς τοῦ φυτοῦ. ἀμπελοῦ δὲ ἐκατέρωθεν τοῦ δένδρου, καλάμως ἐποχοῦμεναι, τοῖς φύλλοις ἐθαλλοῦν, καὶ ὁ καρπὸς ὁραίαν εἶχε τὴν ἀνθήν καὶ διὰ τῆς ὅπης τῶν καλάμων ἐξεκρέματο καὶ ἦν βόστρυχος τοῦ φυτοῦ τῶν δύο φύλλων ἀνωθέν αἰωρομένων, ὥπε ἦλθον πρὸς ἄνεμον συμμυγεῖ 5 ὀχράν ἐμάρμαρεν ἡ γῆ τὴν σκιάν. τὰ δὲ ἄνθη ποικῖλην ἔχοντα τὴν χροῖαν, ἐν μέρει συνεξέφαινε τὸ κάλλος, καὶ ἦν τούτο τῆς γῆς πορφύρα καὶ νάρκισσος καὶ ρόδων· μία μὲν τῷ ρόδῳ καὶ τῷ νάρκισσῳ ἡ κάλυξ, δοσόν εἰς περιγραφὴν καὶ ἦν φίάλη τοῦ φυτοῦ. ἡ χροία δὲ τῶν περὶ τὴν κάλυκα φύλλων ἐσχισμένων, τῷ ρόδῳ μὲν αἰματος ὁμοίων ἐς καλλικτοσ, τὸ κάτω τοῦ φύλλου, καὶ ὁ νάρκισσος ἦν τὸ πάν ὄμοιον τῷ 6 κάτω τοῦ ρόδου. τῷ ἦς κάλυξ μὲν οὐδαμοῦ, χροία δὲ οἷαν ἡ τῆς βαλαίσσης ἀστράπτει γαλήνη. ἐν μέσοις δὲ τοῖς ἀνθέους πηγὴν ἀνέβλυζε καὶ περισσεύραπτο πετράγωνος χαράδρα χειροποίητος τῷ βρέματι. τὸ δὲ ὅσοτι τῶν ἀνθέων ἦν κάτοπτρον, ὅς δοκεῖν τὸ ἄλσος εἶναι δειπλοῦν, τὸ μὲν 7 τῆς ἁλθείας, τὸ δὲ τῆς σκιάς. ὀρυθεὶς δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἄλσος ἐνέμοντο, οὓς ἐκολάχευσιν αἱ τῶν ἀνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερών, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιξαν· οἱ μὲν ἄδοντες τὰ ὀρυθῶν χσματα, οἱ δὲ τῷ τῶν πτερῶν ἀγλαίζο-
interstices between the boughs with its soft foliage, the ivy twisting up the pines and embracing the trunks, so that the tree formed a support for the ivy, and the ivy a garland for the tree. On either side of each tree grew vines, creeping upon reed supports, with luxuriant foliage; these, now in full fruitage, hung from the joints of the reeds, and formed as it were the ringlets of the tree. The leaves higher up were in gentle motion, and the rays of the sun penetrating them as the wind moved them gave the effect of a pale, mottled shadow on the ground. Flowers too of many hues displayed each their own beauty, setting the ground aflame; the narcissus and the rose, with their blossoms—the cup of the flowers—alike in shape but different in colour, the rose being of the colour of blood above and milk below, whereas the narcissus was wholly of the colour of the lower part of the rose; there were violets too, whose cup-shaped blossoms you could not distinguish, but their colour was as that of a shining calm at sea. In the midst of all these flowers bubbled up a spring, the waters of which were confined in a square artificial basin; the water served as a mirror for the flowers, giving the impression of a double grove, one real and the other a reflexion. Birds there were too: some, tame, sought for food in the grove, pampered and domesticated by the rearing of men; others, wild and on the wing, sported around the summits of the trees; some chirping their birds’ songs, others brilliant in their gorgeous plumage.
μενοι στολῇ. οἱ φόδοι δὲ, τέττιγες καὶ χελιδόνες: οἱ μὲν τὴν Ἰοὺς ἄδοντες εὐνῶν, αἱ δὲ τὴν Τηρέως τράπεζαν. οἱ δὲ χειροθέδες, ταῦτα καὶ κύκνος καὶ ψεττάκος: οὗ κύκνος περὶ τὰς τῶν ὑδάτων πίδακας νεμόμενος, οὗ ψεττάκος ἐν οἰκίσκοι περὶ δένδρων κρεμάμενος, οὐ ταῦτα τοις ἀνθείς περισύρων τὸ πτερών. ἀντέλαμπε δὲ ἢ τῶν ἀνθέων θέα τῆς τῶν ὅρνιθων χρο Finger at] 

16. Βουλόμενος οὖν εὐδαιμονίᾳ τὴν κόρην εἰς ἔρωτα παρασκευάσαι, λόγον πρὸς τὸν Σάτυρον ἡρχόμενην, ἀπὸ τοῦ ὅρνιθος λαβὼν τὴν εὐκαριαν' διαβαδδίζουσα γὰρ ἔτυχεν ἀμα τῇ Κλειοῖ καὶ 2 ἐπιστάσα τῷ ταῷ καταντήμ. ἕτυχε γὰρ τύχῃ τειν συμβαῖν τότε τὸν ὅρνιν ἀναπτερώσας τὸ κάλλος καὶ τῷ θέατρῳ ἐπιδεικνυόμενοι τῶν πτερών. “Τούτῳ μέντοι οὐκ ἁνευ τέχνης ὁ ὅρνις,” ἔφην, “ποιεῖ ἀλλ’ ἔστι γὰρ ἐρωτείκος· ὅταν γοῦν ἐπαγαγότισθαι θέλῃ τὴν ἔρωμένην, τότε οὕτως καλλωπίζεται. 3 ὥρας ἔκεισιν τὴν τῆς πλατάνου πλησίον;” (δεῖξες θήλειαν ταῦτα) “ταύτῃ νῦν οὕτως τὸ κάλλος ἐπιδεικνυότα τελετῶν, ὁ δὲ τοὐ ταῦτα λειμῶν εὐανθέστερος, πεσόντευται γὰρ αὐτῷ καὶ χρυσός ἐν τοῖς πτερώις, κύκλῳ δὲ τῷ ἄλουργες

1 MSS. καὶ αὐτῷ, which is omitted by Hercher as a gloss. But it is a simpler correction to read κατάτην, in the sense of κατάτην, opposite, and not of κάτωτα, down-hill.

2 Tithonus, the human spouse of the goddess of the Dawn, asked for and obtained the gift of immortality; but neglecting also to demand perpetual youth, he shrivelled up in extreme old age until it was the truest mercy to change him into a grasshopper.

48
BOOK I, 15-16

The songsters were grasshoppers and swallows: the former sang of Aurora’s marriage-bed,\(^1\) the latter of the banquet of Tereus.\(^2\) The tame birds were peacocks, swans, and parrots; the swans fed round about the sources of the spring, the parrots were hung in cages from the branches of the trees, the peacocks spread their tails among the flowers, and there was a kind of rivalry between the brilliance of the flowers and the hues of the peacocks, whose plumage seemed itself to consist of very flowers.

16. Desiring to influence the thoughts of the maiden so as to make her amenable to love, I began to address myself to Satyrus,\(^3\) taking the birds as my text. Now my sweetheart happened to be walking with Clio and had stopped opposite the peacock, who chanced at that moment to be making a display of all his finery and shewing off his tail to its best advantage. “This bird,” said I, “does not behave thus without intent: he is really an amorous creature; at least he shews off this gorgeous livery when he wishes to attract the object of his passion. Do you not see her (and as I spoke I pointed to the hen) near that plane tree? It is for her that he is shewing his beauties, his train which is a garden in itself—a garden which contains more beautiful flowers than a natural garden, for there is gold in the plumage, with an outer circle of purple running

mela was changed into a nightingale, Procone into a swallow, Tereus into an owl, and Itys, miraculously revived, into a pheasant.

\(^3\) Satyrus and Clio are rather inartistically introduced without further description. Satyrus was a male slave of the household, Clio Lençippe’s chambermaid: they form another pair of lovers.
τοῦ χρυσοῦ περιβείει τῶν ἵσον κύκλου, καὶ ἔστιν ὀφθαλμὸς ἐν τῷ πτερῷ.”

17. Καὶ ὁ Σάτυρος συνελ τοῦ λόγου μου τὴν ὑπόθεσιν, ἵνα μοι μάλλον εἴη περὶ τούτου λέγειν, "Ἡ γὰρ ὁ ἔρως," ἐφη, "τοσαυτὴν ἦκει τὴν ἱσχύν, ὡς καὶ μέχρις ὀρνίθων πέμπειν τὸ πῦρ;" "Ὅτι μέχρις ὀρνίθων," ἐφην, "τούτο γὰρ ὁμ θαυμαστῶν, ἐπεὶ καὶ αὐτὸς ἦκει πτερόν, ἄλλα καὶ ἑρπετῶν καὶ φυτῶν, ἐγὼ δὲ δοκῶ," 2 καὶ λίθων. ἔρα γοῦν ἡ μαγνησία λίθος τοῦ σιδήρου· καὶ μόνον ἵδη καὶ θύρη, πρὸς αὐτὴν εἰλικρινῶν, ὡσπερ ἐρωτικὸν τι ἐνδον ἔχουσα. καὶ μὴ τι τούτῳ ἐστιν ἐρώτης λίθου καὶ ἐρωμένου
3 σιδήρου φίλημα; περὶ δὲ τῶν φυτῶν λέγουσι παιδεῖς σοφῶν· καὶ μύθου ἔλεγον ἀν ἡ τῶν λόγων εἰναι, εἴ μὴ καὶ παιδεῖς ἔλεγον γεωργῶν. οὐ δὲ λόγος· ἀλλὰ μὲν ἄλλου φυτῶν ἔραν, τῷ δὲ φοίνικί τὸν ἔρωτα μᾶλλον ἑνοχλεῖν· λέγουσι δὲ
4 τῶν μὲν ἄρρενα τῶν φοίνικῶν, τῶν δὲ θήλων. ὁ ἄρρην οὖν τοῦ θήλεως ἔρα· καὶ ὁ θήλεως ἀποκισμένος ἢ τῇ τῆς φυτείας στὰσει, ὁ ἱραστὴς 3 αὐαλνεται. συνήσῃν οὖν ὁ γεωργὸς τὴν λύπην τοῦ φυτοῦ, καὶ εἰς τὴν τοῦ χωρίου περισσὴν ἀνελθὼν, ἐφορὰ ποι νένεικε· κλίνεται γὰρ εἰς τὸ ἐρώμενον· καὶ μαθῶν, θεραπεύει τοῦ φυτοῦ τὴν νόσον.
5 πτόρθον γὰρ τοῦ θήλεως φοίνικος λαβῶν, εἰς τὴν τοῦ ἄρρενος καρδίαν ἐντίθησαι, καὶ ἀνέψυξεν

1 The MSS. have δοκᾶ μοι—a confusion with the other construction, δοκᾶ μοι.
2 Not in the MSS. Supplied by Cobet.
3 After this word the MSS. have δ ἄρρην, which Cobet saw to be a gloss.

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round the whole circle of gold, and on every feather an eye."

17. Satyrus, perceiving the trend and object of my discourse, was desirous of assisting me to enlarge further on the subject, and, "Has then Love," said he, "such mighty power that he is able to inflame even birds?" "Not birds only," I answered; "that would be no marvel, for you too know that he is winged himself, but creeping snakes and plants too, and I believe even stones as well: at least the loadstone\(^1\) loves the iron, and if it may but see it and touch it, it attracts it towards itself as though possessed of the passion of love. May this not be the kiss of the loving stone and the beloved metal? As for plants, the children of wisdom have a tale to tell, one that I should deem a fable were it not that it was borne out by countrymen; and this it is. Plants, they say, fall in love with one another, and the palm is particularly susceptible to the passion: there are both male and female palms; the male falls in love with the female; and if the female be planted at any considerable distance, the loving male begins to wither away. The gardener realises what is the cause of the tree's grief, goes to some slight eminence in the ground, and observes in which direction it is drooping (for it always inclines towards the object of its passion); and when he has discovered this, he is soon able to heal its disease: for he takes a shoot of the female palm and grafts it into the very heart of the male. This refreshes the

\(^1\) The French call it l'aimant.
μὲν τὴν ψυχὴν τοῦ φυτοῦ, τὸ δὲ σῶμα ἀποθει-σκον πάλιν ἀνεξοπύρησε καὶ ἐξανέστη, χαίρον ἐπὶ τῇ τῆς ἔρωμένης συμπλοκῇ. καὶ τούτο ἐστι γάμος φυτῶν.

18. "Γίνεται δὲ καὶ γάμος ἄλλου ύδατος δια-πόντιος. καὶ ἔστιν οἱ μὲν ἐραστὴς ποταμὸς Ἡλεῖος, ἡ δὲ ἐρωμένη κρήνη Σικελικῆ. διὰ γὰρ τῆς θαλάς-της ὁ ποταμός ὡς διὰ πεδίου τρέχει. ἡ δὲ οὐκ ἀφαινεῖται ὅλους ἐραστὴν ἀλμυρό κύματι, σχι-ζεται δὲ αὐτῷ ρέοντι, καὶ τὸ σχίσμα τῆς θαλά-της χαράδρα τῷ ποταμῷ γίνεται καὶ ἐπὶ τὴν Ἀρέσουσαν οὔτω τῶν Ἀλφείδων νυμφοστολεῖ. ὅταν οὖν ἡ ἡ 1 τῶν Ὀλυμπίων ἔρημη, πολλοὶ μὲν εἰς τὸς δίνας τοῦ ποταμοῦ καθίασιν ἄλλος ἄλλα δώρα. ὁ δὲ εὑθὺς πρὸς τὴν ἐρωμένην κομίζει καὶ ταῦτα ἔστιν οὖν τῶν ποταμοῦ.

3. Γίνεται δὲ καὶ ἐν τοῖς ἐρπετοῖς ἄλλῳ ἐρωτῶς μυστήριον, οὗ τοῖς ὁμοιογενεστί μόνον πρὸς ἄλληλα, ἄλλα καὶ τοῖς ἄλλοφύλοις. ὁ ἔχει τὴς γῆς ὅφις εἰς τὴν σμύραιναν οὐστρεὶ, ἡ δὲ σμύραινα ἐστὶν ἄλλος ὅφις θαλάσσιος, εἰς μὲν τὴν μορφὴν ὅφις, 4 εἰς δὲ τὴν χρῆσιν ἱχθύς. ὅταν οὖν εἰς τὸν γὰρ τῶν ἐθέλωσιν ἄλληλοις συνελθεῖν, ὁ μὲν εἰς τὸν αἰγιαλὸν ἐλθὼν συρίζει πρὸς τὴν ἄλασσαν τῇ σμυραιίᾳ σύμβολου, ἡ δὲ γνωρίζει τὸ σύνθημα καὶ ἐκ τῶν κυμάτων ἀναδύεται. ἄλλονδὲ εὐθέως πρὸς τὸν νυμφίου ἐξέρχεται (οὐδὲ γὰρ, ὅτι θάνα-

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1 Not in the MSS. Supplied by Jacobs.

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1 Pliny, N.H. xxxi. 5. "Over and besides, is not this a strange miracle, that the fountain Arethusa in Syracuse should have a scent or smell of dung during the solemn games and exercises at Olympia? But there is some pro-
tree’s spirit, and the trunk, which seemed on the point of death, revives and gains new vigour in joy at the embrace of the beloved: it is a kind of vegetable marriage.

18. "There is even an example of wedlock between waters, which takes place across the sea. In this case the lover is a river of Elis, the beloved a fountain in Sicily; the river traverses the sea as though it were a plain, and the sea, far from overwhelming the lover’s fresh waters with its salt billows, makes an opening for the river’s flow and thus becomes a sort of watercourse for it; so that it may fairly be said to be the match-maker between the spring Arethusa and the river Alpheus: thus when the Olympic games are in progress, it is the custom for many of those present at the Festival to throw various objects into the waters of the river, and these are borne directly by the river to the beloved, serving as wedding presents.

Among reptiles, there is an even more extraordinary mystery of love, because it is not merely the affection of two individuals of the same race towards one another, but that of a member of one species for a member of another. The viper, which is a land snake, has a burning passion for the lamprey, a snake of the sea, which has the outward appearance indeed of a snake, but is essentially a fish; so when these wish to join together in matrimony, the viper goes down to the shore and hisses seaward, as a signal to the lamprey, who recognizes it as the agreed sign, and comes out of the water. However, she does not go straight to the bridegroom, knowing hable reason to be rendered hereof, because the river Alpheus passeth from Olympus under the very bottom of the sea into that Island of Sicily where Syracuse standeth, and so cometh to the foresaid fountain."


19. Ταῦτα λέγων ἐβλέπον ἀμα τὴν κόρην, 1 πῶς ἔχει πρὸς τὴν ἀκρόσαυν τὴν ἐρωτικήν· ἡ δὲ ὑπεσήμανεν οὐκ ἄγιος ἁκούειν. τὸ δὲ κάλλος ἀστράπτον τοῦ ταῦ ἢττον ἐδόκει μοι τοῦ Δευκάττητης εἶναι προσώπου. τὸ γὰρ τοῦ σώματος κάλλος αὐτῆς πρὸς τὰ τοῦ λειμώνος ἢριζεν ἀνθηναρκήσθησον μὲν τὸ πρόσωπον ἐστῆθη χρυσάν, ρόδον δὲ ἀνέτελεν ἐκ τῆς παρείας, ἵνα δὲ ἡ τῶν ὀφθαλμῶν ἐμάρμαρεν αὐγή, αἰ δὲ κόμαι βοστρυχοῦμαι μεναι μᾶλλον εἰλίττοντο κείτον τοιοῦτος ἵνα Δευκάττητης ἐπὶ τῶν προσώπων ὁ λειμῶν. ἡ μὲν οὖν μετὰ μικρὸν ἀπειόστα ὄχετο τῆς γὰρ κιθάρας αὐτῆς ὁ καιρὸς ἐκάλεσε· ἡμοὶ δὲ ἐδόκει παρεῖναι, ἀπελθοῦσα γὰρ τὴν μορφήν ἐπαφήκη μοι τοῖς ὀφθαλμοῖς. ἦσαντός οὖν ἐπηνοεῦμεν ἐγὼ τε καὶ ὁ Σάτυρος· ἐγὼ μὲν ἐμαυτὸν τῆς μυθολογίας, ὁ δὲ ὅτι μοι τὰς ἀφορμὰς παρέσχειν. 2

1 Jacobs suggested ἀνέβλεπον τῆς κόρης. However, I leave the MSS. reading, comparing ταῦτην βλέπον τοῦ v. § 2, where, however, the meaning is “stare at,” rather than “cast a glance at.” See Knox in Choice Gen. xxvii. p. 120.

2 After παρέσχειν the MSS. have the words καὶ μετὰ μικρὸν τοῦ δειπνον καίρος ἡν καὶ τὰλα ἔρωτας συνεπινοεῖν, which Jacobs saw to be an insertion derived from II, ix. § 1. They are totally inconsistent with the opening words of Book II.
that he carries a deathly poison in his fangs, but climbs a rock and waits until he has been able to purify his mouth, and so they stay looking at one another, the lover of the land and the beloved of the sea. After the lover has been able to vomit forth that which has so greatly frightened his bride, and she has seen the death spat out on the ground, she comes down from the rock to the mainland and embraces her lover, and is no longer in terror of his kisses."

19. While recounting all these stories, I kept at the same time glancing at the maiden, to see how she felt while hearing all this talk of love; and there were some indications that she was not listening without pleasure. The gleaming beauty of the peacock seemed to me nothing in comparison with Leucippe's lovely face; indeed, her beauty was rival of the flowers of the meadow. Her skin was bright with the hue of the narcissus, roses sprang from her cheeks, the dark gleam of her eyes shone like the violet, the ringlets of her hair curled more tightly than the ivy—Leucippe's whole appearance was that of a flowery meadow. She soon turned and left the garden, as the time for her harp-playing claimed her: but she seemed to me to be still present, as even when she had gone she was able to fix the image of her form in my eyes. So Satyrus and I were then equally well satisfied with ourselves—I for the learned subjects I had been able to discuss, and he because he had given me my starting-cue.
1. "Δια μὲν ἐαυτοὺς ἐπαινοῦντες ἐπὶ τὸ δωμάτιον ἐβαδίζομεν τῆς κόρης, ἀκροαοῦμεν δῆθεν τῶν κιθαρισμάτων, οὐ γὰρ ἡ δυνάμην ἐμαυτοῦ καὶ ἐπὶ διόγγον κρατεῖν τοῦ μὴ ὄραν τὴν κόρην. ἡ δὲ πρώτον μὲν ἤσεν Ὁμήρου τὴν πρὸς τὸν λέοντα τοῦ συνὸς μάχην ἐπευτὰ δὲ τι καὶ τῆς ἀπαλῆς μούσης ἐλύγαινεν ῥόδον γὰρ ἐπήνευ τὸ 2 ἁσμα. εἰ τις τὰς καμπάς τῆς φώθης περιελαβὼν ψῆλῳ ἔλεγεν ἀρμονίας τὸν λόγον, οὕτως ἀν ἔχειν ὁ λόγος. "Εἰ τοῖς ἂνθεσιν ἤθελεν ὁ Ζεὺς ἑπιθείναι βασιλεά, τὸ ῥόδον ἀν. τῶν ἂνθέων ἐβασίλευε. τῆς ἐστὶ κόσμου, φυτῶν ἀγλαίσμα, ὀφθαλμοὶ ἂνθέων, λειμῶνος ἐρύθημα, κάλλος 3 ἀστράπτων ἔρωτος πνεεί, Ἀφροδίτην προξενεῖ, εὐφύλλους κομᾶ, εὐκυκλήτως πετάλως τρούφα, τὸ πέταλον τῷ Ζεφύρῳ γελᾶ." ἦ μὲν ταῦτα ἤδεν: ἐγὼ δὲ ἐδόκουν τὸ ῥόδον ἐπὶ τῶν χειλέων αὐτῆς ἰδεῖν, ὡς εἰ τις κάλλικος τὸ περιφέρει εἰς τὴν τοῦ στόματος ἐκλεισε μορφήν.

2. Καὶ ἄρτε ἐπέπαινε τῶν κιθαρισμάτων καὶ πάλιν τοῖς δεήτεροι καιροῖς ἦν. ἦν γὰρ ἐφετή προτρυγάιον Διονύσου τὸτε τὸν γὰρ Διόνυσον Τύριοι νομίζουσιν ἑαυτῶν, ἐπεὶ καὶ τὸν Κάδμου
BOOK II

1. Thus congratulating one another we repaired to the maiden's chamber to hear her play on the harp, for I could not bear, even for a short time, to let her out of my sight. First of all she performed Homer's fight between the boar and the lion, then she changed to a tenderer strain, her song celebrating the praises of the rose. Neglecting the modulations of the music, one might describe thus the bare theme of the composition: "If Zeus had wished to give the flowers a king, that king would have been the rose; for it is the ornament of the world, the glory of the plants, the eye of all flowers, the meadows' blush, beauty itself glowing; it has the breath of Love, it is the go-between of Aphrodite; its foliage is of sweet-smelling leaves, it glories in its rustling petals which seem to smile at the approach of the Zephyr." Thus she sang; but to me it seemed as if I saw that rose upon her lips, as it were a flower converted into the shape of her sweet mouth.

2. Hardly had she ended when the time of dinner was again at hand. It happened at that season to be the festival of Dionysus Lord of the Vintage; for the Tyrians claim him as their own proper deity, singing on the subject Cadmus' myth, which

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1 Iliad, xvi. 823.

2 Cadmus, the mythical founder of Thebes and introducer into Greece of the art of writing, was himself a Tyrian.
2 μύθου ἄδουσιν· καὶ τῆς ἠστής διηγοῦνται πατέρα μύθου, οίνου οὐκ εἰναι πιὸ παρ’ ἀνθρώποις,
they relate as the origin of the festival; and this is it. In early days men had no wine; neither the dark, fragrant kind, nor that from the Biblian vine, not Maron's Thracian sort, not the white Chian kind, not the island wine of Icarus, but all these, they said, were derived from Tyrian vines, the original mother of all wines being a plant of their country. There was a certain shepherd noted for his hospitality, just as the Athenians describe Icarus, from whom this Tyrian story derives its origin, so that it almost seems an Attic tale. Dionysus once paid a visit to this herdsman, who set before him the produce of the earth and the result of the strength of his oxen: but their drink was the same as that of the oxen, since vines did not yet exist. Dionysus thanked the herdsman for his kindly cheer, and pledged him in a friendly cup; but his drink was wine. The herdsman, drinking of it, danced for joy, and said to the god: “Where did you get this purple water, my friend? Wherever did you find blood so sweet? For it is not that water which flows on the ground—that, as it descends into the midriff, affords but a faint pleasure, while this delights the sense of smell

2 Ulysses' wine which proved so fatal to the Cyclops was a present to him from Maron, priest of Apollo (Od. ix. 197).
3 The excellence of Chian wine is a commonplace in Latin poets: particularly in Horace, by whom it is often mentioned as on a par with Falernian, the most highly prized wine of Italy.
4 Icarus, who was a friend of Bacchus, was given a cutting of the vine by him. Cultivating this, and manufacturing wine from the grapes, he wished to impart the new gift to men; but unfortunately he began by administering it to some ignorant shepherds, who at first drank greedily of it, but when they began to feel its effects they thought that they were poisoned, and killed their unlucky benefactor.
καὶ πρὸ τοῦ στόματος τὰς ῥίνας εὐφραίνει καὶ
θυγάτη μὲν ψυχρὸν ἔστιν, εἰς τὴν γαστέρα δὲ
cαταθορὸν ἀνάπτει κάτωθεν ἤδονής πῦρ." καὶ ὁ
Δίονυσος ἐφη: "Τούτ' ἔστιν ὁπώρας ὕδωρ, τούτ'
ἔστιν αἷμα βότρυος." Ἀγεὶ πρὸς τὴν ἄμπελον ὁ
θεὸς τὸν Βουκόλον, καὶ τῶν βοτρώνον λαβὼν ἀμα
καὶ θλίβων καὶ δεικνύς τὴν ἄμπελον, "Τούτῳ μὲν
ἔστιν," ἐφη, "τὸ ὕδωρ· τούτῳ δὲ ἡ πηγή." ὁ μὲν
οὖν οἶνος οὕτως ἐς ἀνθρώπους παρῆλθεν, ὡς ὁ
Τυρίων λόγος, (3) ἐσφην δὲ ἀγουσίν ἐκείνην τὴν
ἡμέραν ἐκείνην τῆς θεῆ.

Φιλοτιμοῦμενος οὖν ὁ πατὴρ τά τε ἄλλα
παρασκευάζας εἰς τὸ δεύτερον ἔτυχε πολυτελέσ-
tερα καὶ κρατήρα παρεδήκατο ἱερόν τοῦ θεοῦ
πολυτελή, μετὰ τὸν Γλαύκον τοῦ Χίου δεύτερον.

2 ὑάλου μὲν τὸ πᾶν ἔργον ὄρωρυμμένης κύκλῳ δὲ
αὐτῶν ἄμπελοι περιέστεφον ἀπ' αὐτοῦ τοῦ
κρατήρος πεφυτευμέναι οἱ δὲ βότρυες πάντη
περικρεμέμενοι ὁμφαῖς μὲν αὐτῶν ἐκαστὸς ἐν'
ὅσον ἦν κενὸς ὁ κρατήρ· εάν δὲ ἐγχείρης οἷον, κατὰ
μικρὸν ὁ βότρυς ὑποπερκάζεται καὶ σταφυλή
την ὁμφακα ποιεῖ. Δίονυσος δὲ ἐντετύπωται τῶν
βοτρών πλήσιον, ἐνα τῇ ἄμπελον οἶνος ἱερογῆ.

3 τοῦ δὲ πότου προίόντος ἡδὴ καὶ ἀναισχύντος ἐς
αὐτὴν ἔωρον. Ἐρως δὲ καὶ Δίονυσος, δύο βλέποι
θεοὶ, ψυχὴν κατασχόντες, ἐκμαίνουσιν εἰς ἀναι-
σχυντίαν, ὁ μὲν καίον αὐτὴν τῷ συνήθει πυρί, ὁ δὲ

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1 At this point the fragment GH ceases: for its different position in the papyrus see Introduction. I have adopted a fair number of unimportant corrections from it, and two which are great improvements: ἐκλείψων for ἐκ Λακαίης in ii. §2, and µαζὸν for ἄμαζα in §3.
before ever it reaches the mouth; when you touch it, it is cold, but it leaps down into the belly and there, far down, lights up the fires of delight." "This," said Dionysus, "is harvest water, the blood of the grape": then the god led the herdsman to the vine, and took hold of the clusters and squeezed them; and then, pointing to the vine, "Here is your water," said he, "this is its source." That is the way in which wine came to men, as the Tyrian story goes, (3) and they keep that day as Dionysus' festival.

My father, wishing to celebrate it with splendour, had set out all that was necessary for the dinner in a rich and costly fashion; but especially a precious cup to be used for libations to the god, one only second to the famous goblet of Glaucus of Chios. The material of it was wrought rock-crystal; vines crowned its rim, seeming to grow from the cup itself, their clusters drooped down in every direction: when the cup was empty, each grape seemed green and unripe, but when wine was poured into it, then little by little the clusters became red and dark, the green crop turning into the ripe fruit; Dionysus too was represented hard by the clusters, to be the husbandman of the vine and the vintner. As we drank deeper, I began to look more boldly and with less shame at my sweetheart: Cupid and Dionysus are two of the most violent of the gods, they can grasp the soul and drive it so far towards madness that it loses all restraint; Cupid fires it with the flames which are his attribute, while Dionysus supplies wine which is

1 Or, perhaps, "the water of fruit."
2 Presumably that mentioned in Herodotus, i. 25. Glaucus was a contemporary of Gyges.
τῶν οίνων ὑπέκκαιμα φέρων' οίνος γὰρ ἔρωτος τροφή. ἦδη δὲ καὶ αὐτὴ περιεργότερον εἰς ἐμὲ βλέπειν ἑθρασύνετο, καὶ ταῦτα μὲν ἡμᾶς ἡμερῶν ἐπράττετο δέκα: καὶ πλέον τῶν ὦμάτων ἐκερδαίνομεν ἡ ἐπολμώμεν οὐδέν.

4. Κοινοῦμαι δὴ τῷ Σατύρῳ τὸ πάν καὶ συμπράττειν ἡζίουν ὃ δὲ ἔλεγε καὶ αὐτὸς μὲν ἐγνωκέναι πρὶν παρ' ἐμοῦ μαθεῖν, ὅκενεν δὲ ἔλεγχεν βουλόμενων λαθεῖν. ὅ γὰρ μετὰ κλοπῆς ἑρῶν ἀν ἐλεγχθῇ πρὸς τινος, ὡς ὀνειδίζοντα τὸν 2 ἑλέγξαντα μισεῖ. "Ἤδη δὲ," ἐφη, "καὶ τὸ αὐτόματον ἡμῶν προνύμοσεν.\(^{1}\) ὅ γὰρ τῶν θάλαμον αὐτῆς πεπιστευμένη Κλειὼν κεκοινώνηκε μοι καὶ ἔχει πρὸς με ὡς ἑραστήν. ταῦτην παρασκευᾶσθαι κατὰ μικρὸν πρὸς ἡμᾶς οὔτως ἔχειν, ὡς καὶ 3 συμαίρεσθαι πρὸς τὸ ἔργον. δεῦ δὲ σε καὶ τὴν κόρην μὴ μέχρι τῶν ὀφθαλμῶν\(^{2}\) πειρᾶν, ἄλλα καὶ ῥήμα δριμύτερον εἰπεῖν. τὸτε δὲ πρόσαγε 4 τὴν δευτέραν μηχανήν· θύει χειρός, θλίψου δάκτυλον, θλίβων στέναξον. ἢν δὲ ταῦτα σου ποιοῦντος καρτερῇ καὶ προσέγναται, σὸν ἔργον ἦδη δέσποιναν τε καλεῖν καὶ φιλῆσαι τράχηλον."

"Πιθανῶς μὲν," ἐφη, "ἐν τῷ Ἀθηνᾶν, εἰς τὸ ἔργον παιδοτριβεῖς: δέδοικα δὲ μὴ ἄτολμος\(^{3}\) καὶ δειλὸς ἔρωτος ἄθλητης γένωμαι." "Ἔρως, ὦ

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1 After προνύμοσεν some MSS. have ἃ τύχη. But it is probably a marginal gloss on τὸ αὐτόματον which has crept into the text. cf. ch.vi. §3.

2 Here in some MSS. follows μάννα: but Jacobs was probably right in omitting it, as the insertion of a reader trying to make the text easier: μέχρι τῶν ὀφθαλμῶν really means in itself "by glances of the eyes only."

3 ἂν, which here followed in the MSS., is omitted on the authority of Cobet.
as fuel to the fire: for wine is the very sustenance of love. She too became more hardy, and scrutinized me more curiously. In this state of affairs ten days passed, but we made no other progress nor ventured further than this duel of eyes.

4. I imparted the whole story to Satyrus and asked for his assistance: he replied that he had perceived how things were before I had told him, but had shrunk from questioning me and had preferred to seem to remain ignorant; for the secret lover, when questioned, often contracts a hatred of the questioner as if he were offering him some insult. "However," said he, "things have already of their own accord fallen out to our advantage; for Clio, the serving-maid entrusted with the care of your sweetheart's chamber, confides in me and regards me as her lover. I hope little by little to be able to wheedle her and make her so favourably disposed to us that she will lend her assistance to the final effort. But as for you, you must not be content with making advances to her with glances of your eyes alone; you must use a direct and outright form of speech. Then bring forward your second line, touch her hand, squeeze a finger, and sigh as you squeeze; if she allows you to do this and seems to approve, your next step is to call her your princess and to kiss her on the neck." "You are a plausible trainer, I vow," said I, "for the difficult accomplishment; but I fear that I shall prove a backward and cowardly performer." "Love," he answered, "tolerates no
γεναίες, ἐφη, "δειλίας οὐκ ἀνέχεται. ὁ ὅς αὐτοῦ τὸ σχῆμα ὡς ἐστὶ στρατιωτικὸν; τόξα καὶ φαρέτρα καὶ βέλη καὶ πῦρ, ἀνδρεία πάντα καὶ τόλμης γέμοντα. τοιούτων οὕν ἐν σεαυτῷ θεὸν ἔχων, δειλὸς εἰ καὶ φοβῇ; ὃρα μὴ καταψεύσῃ ἐν τῷ θεῷ. ἄρχην δὲ σου ἐγὼ παρέξω τὴν Κλειῶ γὰρ ἀπάξω μάλιστα ὅταν ἐπιτήδειον ἴδοι καιρὸν τοῦ σὲ τῷ παρθένῳ δύνασθαι καθ' αὐτὸν συνείναι μόνη." 5. Ταῦτα εἰπὼν ἐχώρησεν ἐξω τῶν θυρῶν· ἐγὼ δὲ κατ' ἐμαυτὸν γενόμενος καὶ ὑπὸ τοῦ Σατύρου παροξυνθείς, ἤσκοιεν ἐμαυτὸν εἰς εὐτολμίαν πρὸς τὴν παρθένου. "Μέχρι τίνος, ἀνανδρέ, συγας; τί δὲ δειλὸς εἰ στρατιώτης ἀνδρείου θεοῦ; τὴν κόρην προσελθεῖν σοι περιμένεις;" εἶτα προσετίθην ἢ γάρ, ὁ κακόδαιμον, οὐ σωφρονεῖς; τί δὲ οὐκ ἔρας ὡς σε δεῖ; παρθένου ἔριον ἔχεις ἥλιον καλῆν ταύτης ἔρα, ταύτην βλέπε, ταύτην ἐξεστὶ σοι γαμεῖν." ἐδόκουν πεπείθησαι κάτωθεν δὲ ὡσπέρ ἐκ τῆς καρδίας ὁ ἔρως ἀντεφθέγγετο. "Ναί, τολμηρέ, κατ' ἐμοὶ στρατεύῃ καὶ ἀντιπαρατάτη; ἑπταιρι καὶ τοξεῦο καὶ φλέγω. πῶς δυνῆσῃ με φυγεῖν; ἂν φυλάξῃ μου τὸ τόξον, οὐκ ἔχεις φυλάξασθαι τὸ πῦρ· ἂν δὲ κατασβεῖς σωφροσύνη τὴν φλόγα, αὐτὸ σε καταλήψωμαι τῷ πτερῷ." 6. Ταῦτα διαλεγόμενος ἔλαβον ἐπιστατὰς ἀπρο- 
οράτως τῇ κόρῃ καὶ ἀθρίασα ἴδον ἐξαιρῆσθαι· εἰτ' ἐφοινίχθην. μένη δὲ ἤν καὶ οὐδὲ ἡ Κλειῶ συμπαρῆ. ὅμως οὖν, ὡς ἂν τεθορυβημένος οὐκ

1 So the Munich MS., giving better grammar. The other MSS. have καταψεύσῃ.
cowardice at all: look how warlike is his appearance—bow, quiver, arrows, and fire—all of them the furniture of courage, and rich with venturous enterprise. With such a god as that within you, can you be backward and fearful? Be careful not to give him the lie. However, I will give you an opening: I will distract Clio directly I see the most favourable time for you to be alone and by yourself to have a private conversation with the maiden."

5. This said, he left the room: when I was by myself, stimulated by Satyrus’ words, I began to screw up my courage for the coming attack. "How long," said I, "do you mean to keep silent, you coward? Why are you so fearful a soldier of so brave a god? Do you expect the maiden to make the first advances toward you?" Then I went on: "But why cannot you control yourself, fool? Why not love where duty bids you? You have another in the house—a virgin, and fair: love her, look at her, marriage with her is in your power." I thought that I had persuaded myself, but deep down love answered, as though speaking from my heart: "Ha, insolent, do you dare to take arms and set yourself up to do battle with me? I can fly, I can shoot, I can burn, how can you avoid me? If you escape my bow, you cannot escape my fire; and if you can quench my fire by your self-control, I shall yet catch you with my wings."

6. While I was thus arguing with myself, I unexpectedly found that I was standing in the maiden’s presence, and at the sudden sight of her I turned pale and then blushed red: she was all alone, not even Clio with her. However, I could say nothing in

7. Ἐπιχεὶ τῇ προτεράθα ταύτης ἦμέρᾳ περὶ μεσημβρίαν ἡ παῖς ψάλλουσα κιθάρα, ἐπιπαρῆν δὲ αὐτῇ καὶ Ἡ Ἐρμῆν καὶ παρεκάθισε, διεβάδιζον δὲ ἐγώ· καὶ τὴς ἑαυτῆς μέλεττα ποθεν ἐπιπτώσα

2 τῆς Ἐρμῆς ἐπάταξε τὴν χεῖρα, καὶ ἡ μὲν ἀνέκραγεν ἡ δὲ παῖς ἀναθορύσα καὶ καταθεμένη τὴν κιθάραν κατευόει τὴν πληγήν, καὶ ἀμα παρήνει, λέγουσα μηδὲν ἀχθεσθαι παύσειν γὰρ αὐτὴν τῆς ἀληθείας δύο ἐπάσασαν ῥήματα·

3 πληγάς σφηκῶν καὶ μελεττών. καὶ ἀμα ἐπῆδε·

καὶ ἠλεγεν ὁ Ἐρμῆν μετὰ μικρὸν ράον γεγονέναι τότε οὐν κατὰ τύχην μέλεττα τῆς ἡ σφής περιθομβήσασα, κύκλος μου τὸ πρόσωπον περιέπη καὶ κυνὸς λαμβάνω τὸ ἐνθύμιον καὶ τὴν χεῖρα ἐπιβαλὼν τοῖς προσώποις, προσεποιούμεν 4 πεπλήρθαι καὶ ἀλγεῖν. ἢ δὲ παῖς προσεπιδούσα,
my agitation, but did my best with "Greetings, my princess." She smiled very sweetly, showing through her smile that she understood why I greeted her as my princess, and said: "I your princess? Do not call me by such a name." "Say not so," said I: "one of the gods has sold me into captivity to you, as he did Hercules to Omphale." "Is it Hermes you mean," said she, "whom Zeus sent to effect the sale?" and burst out laughing. "Hermes, indeed!" I answered. "How can you talk such nonsense, when you know well enough what I mean?" One such repartee led to another, and my good luck helped me.

7. Now it had happened on the day before that while the maiden was playing on her harp, Clio was sitting by her and I was walking about the room: and suddenly a bee flew in from somewhere and stung Clio on the hand, who gave a loud scream. Leucippe jumped up, laid down her harp, examined the wound, and did her best to comfort her, telling her not to complain; for she could ease her of the pain by saying over it a couple of charms which she had learned of a gipsy against the stings of wasps and bees: and she pronounced them, and almost immediately Clio said that she was much better. Well, on this second occasion there happened to be some wasp or bee buzzing about and flying round my face, so I adopted the idea, and putting my hand to my face, pretended that I had been stung and was in pain. The maiden came over

1 Hercules had committed some crime: opinions differ as to whether he had killed somebody or stolen a tripod from Apollo's shrine. To expiate this he was ordered by Zeus, using Hermes as messenger, to be a slave for a time of Omphale, Queen of Lydia.
εἶλε τὴν χείρα καὶ ἐπυνθάνετο ποὺ ἐπατάχθην· κἀγὼ, "Κατὰ τοῦ χείλους," ἔφην. "άλλα τι οὐκ ἐπάθεις, φιλτάτη;" ἢ δὲ προσῆλθε τε καὶ ἀνέθηκεν, ὡς ἐπάσουσα, τὸ στόμα, καὶ τε ἐψη-θύριζεν, ἐπιπολής ψαύσουσα μου τῶν χειλέων. 5 κἀγὼ κατεφίλουσι σιωπῇ, κλέπτων τῶν φιλή-
μάτων τοῦ ψόφου, ἢ δὲ ἀνοίγουσα καὶ κλείουσα τῶν χειλέων τὴν συμβολὴν τῷ τῆς ἐπιφοδίας ψυχρᾶσματι, φιλήματα ἐποίει τὴν ἐπιφοδίαν· κἀγὼ τότε ὢν περιβαλὼν φανερῶς κατεφίλουσι· ἢ δὲ δια-
σχούσα, "Τί ποιεῖς;" ἔφη, "καὶ σὺ κατεπάδεις;" "Τὴν ἐπιφόδιον," εἶπον,1 "φιλῶ, ὅτι μου τὴν ὄδυνην 6 ἱάσω." ὡς δὲ συνήκεν ὁ λέγω καὶ ἐμεδίασε, θαρρήσας εἶπον "Οἶμοι, φιλτάτη, πάλιν τέτρω-
μαι χαλεπώτερον; ἐπὶ γὰρ τὴν καρδίαν κατέ-
ρευσε τὸ τραύμα καὶ ξητεῖ σου τὴν ἐπιφοδίαν. ἢ 
ποὺ καὶ σὺ μελετᾶν ἐπὶ τοῦ στόματος φέρεις; 
καὶ γὰρ μελετῶσι γέμεις, καὶ τετράσκει σου τὰ 7 φιλήματα. ἀλλὰ δέομαι, κατέπασον αὖθις καὶ 
μὴ ταχύ τὴν ἐπιφοδίαν παραδράμης καὶ πάλιν ἀγριάνθης τὸ τραύμα." καὶ ἀμα λέγων τὴν χείρα 
βιαίωτερον περιβαλὼν καὶ ἐφιλῶν ἔλευθερώ-
τερον ἢ δὲ ἤρειχετο, κολύουσα δὴθεν. 8. ἐν τούτῳ 
πόρρωθεν ἴδοντες προσειδοῦσαν τὴν θεράπαιναν 
διελθήμενην, ἐγὼ μὲν ἄκω καὶ λυπούμενος, ἢ δὲ 
οὐκ οἶδ᾽ ὅπως ἔχειν. 
1 Ρέον οὐν ἐγεγόνειν καὶ μεστὸς ἐκπίδων, 
γινθόμην δὲ ἐπικαθημένοι μοι τοῦ φιλήματος ὡς σῶματος. καὶ ἐφυλαττὼν ἀκριβῶς ὡς θησαυ-
ρῶν τὸ φίλημα τηρῶν ἰδονῆς, ὃ πρῶτον ἐστιν

1 The MSS. read ὃτι φιλῶ ὃτι. The first ὃτι was bracketed by Salmacius.
to me, drew my hand away, and asked me where the sting was: "On the lip," said I: "will you not repeat the charm, my dearest?" She came close to me and put her mouth close to mine, so as to work the charm, and murmured something while she touched the tip of my lips; and I gently kissed her, avoiding all the noise of an ordinary salute, until, in the successive opening and shutting of her lips as she murmured it, she converted the charm into a series of kisses: then at last I actually threw my arms round her and kissed her fully without further pretence. At this she started back, crying: "What are you doing? Are you saying a charm too?" "No," said I, "I am kissing the charmer who has cured me of my pain." As she did not misunderstand my words, and smiled, I plucked up my courage and went on: "Ah, my dearest, I am stung again, and worse: this time the wound has reached my heart and needs your charm to heal it. I think you must have a bee on your lips, so full of honey are you, and your kisses sting. I implore you to repeat your charm once more, and do not hurry over it and make the wound worse again." So speaking, I put my arm more boldly round her and kissed her with more freedom than before: and she let me do it, while pretending to resist. 8. At that moment we saw her serving-maid approaching from a distance and sprang apart: with me it went much against the grain and to my displeasure—what her feelings were I do not know.

This experience made me feel less unhappy, and I began to be full of hope: I felt as if the kiss, like some material object, were still on my lips and preserved it jealously, keeping it as a kind of treasury
2 ἑραστὴ γλυκῆ. καὶ γὰρ ἀπὸ τού καλλίστου τῶν τού σώματος ὁργάνων τίκτεται στόμα γὰρ φωνῆς ὁργάνον· φωνὴ δὲ ψυχῆς σκελέ. αἱ γὰρ τῶν στομάτων συμβολαὶ κεινάμεναι καὶ ἐκπέμπουσαι κατὰ τῶν στέρνων τὴν ἠδονήν ἔλκουσι.

3 τὰς ψυχὰς πρὸς τὰ φιλήματα. οὐκ οἶδα δὲ οὗτο πρῶτον ἡσθείς ἐκ τῆς καρδίας· καὶ τότε πρῶτον ἐμαθὼν ὅτι μηδέν εἶναι πρὸς ἠδονὴν φιλήματε ἐρωτικῷ.

9. Ἐπειδὴ δὲ τοῦ δείπνου καίρος ἦν, πάλιν ὁμολογεῖς συνεπίνομεν φινοχοῖ δὲ ὁ Σάτυρος ἤμεν καὶ τι ποιεῖ ἔρωτικον. διακαθάρισε τὰ ἐκπώματα καὶ τὸ μὲν ἔμοι τῇ κόρῃ προστίθησαι, τὸ δὲ ἐκεῖνης ἐμοί, καὶ ἐγχέων ἀμφότεροι καὶ κερασάμενος ὁρέγεται. ἐγὼ δὲ ἐπιτηρήσας τὸ μέρος τοῦ ἐκπώματος, ἔβα τὸ κεῖλος ἡ κόρη πένωσα προσέδθηκεν, ἐναρμοσάμενος ἐπινυς, ἀποστολαμαίον τοῦτο φίλημα ποιῶν, καὶ ἀμα κατε-β 3 φίλους τὸ ἐκπώμα. ἦ δὲ ὅσ εἶδεν, συνήκεν ὅτι τοῦ κεῖλους αὐτῆς καταφίλω καὶ τὴν σκιάν. ἀλλ' ὅ γε Σάτυρος συμφωρήσας πάλιν τὰ ἐκπώματα ἐκβάλλαξαν ἠμῖν. τότε δὴ καὶ τὴν κόρην ἔδων τὰ ἐμὰ μυμουμένην καὶ ταῦτα πένωσαν, καὶ ἥμαρπον ἡδὴ πλέον, καὶ τρίτου ἄγενετο τοῦτο καὶ τέταρτον καὶ τὸ λοιπὸν τῆς ἡμέρας οὗτος ἀλλήλον προσπόνομεν τὰ φιλήματα.

10. Μετὰ δὲ τὸ δείπνου ὁ Σάτυρος μοι προσέλθὲν ἐφη ἑκάστη ἕναν υδρίζεσθαι καίρος. ἦ γὰρ...

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1 Most of the MSS. read συμφόρας. Jacobus' emendation συμφωρήσας does not seem very satisfactory, and I have preferred to suggest συμφωρήσας rather than the συμφωρήσας of the older editions.
of delight; the kiss is the lover’s first favour. It is of the fairest part of the whole body—the mouth, which is the instrument of the voice, and the voice is the reflection of the soul. When lovers’ lips meet and mingle together they send down a stream of pleasure beneath the breast and draw up the soul to the lips.\textsuperscript{1} I know that never before this did I feel such pleasure in my inmost heart: then for the first time I learned that there is no pleasure on earth comparable with a lover’s kiss.

9. When the time for dinner came, we drank with one another as before. Satyrus was serving the wine, and he devised a trick such as lovers enjoy. He exchanged our cups, giving mine to Leucippe and hers to me, after he had put in the wine and made the mixture: I had observed which part of the cup she had touched when drinking, and then set my own lips upon the same place when I drank myself, so that as my mouth touched the brim I seemed to be sending her a kiss by proxy: when she saw this, she comprehended at once that I was glad enough to kiss even the shadow of her lips. Presently Satyrus once more stole away the cups and again exchanged them: then I saw her copying my procedure and drinking from the same spot where I had drunk, and at this I was still more delighted. This happened a third and a fourth time, and indeed for the rest of that evening we were thus pledging kisses to one another.

10. When the dinner was over Satyrus came up to me and said: “Now is the time to play

\textsuperscript{1} Cf. ch. xxxvii. The idea is a commonplace of Greek and Latin literature, from a famous epigram of Plato’s onward; and Tennyson’s \textit{Eutima}: “With one long kiss he drew My whole soul through my lips.”
μήτηρ τῆς κόρης, ὡς οἶδας, μαλακίζεται καὶ καθ' αὐτὴν ἀναπαυεῖται μόνη δὲ ἡ παῖς βαδιείται κατὰ τὰ εἰδισμένα τῆς Κλειοῦς ἐπομένης, πρὶν ἔπι τῶν υπνοῦ τραπῆμαι. ἐγὼ δὲ σοι καὶ ταύτην ἀπάξω διαλαχώμενος. ταῦτα εἰπών, τῇ Κλειοῖ μὲν αὐτὸς, ἐγὼ δὲ τῇ παιδὶ διαλαχώντες ἐφη- δρεύομεν. καὶ οὕτως ἔγενετο. ἀπεσπάσθη μὲν ἡ Κλειώ, ἡ δὲ παρθένος ἐν τῷ περιπάτῳ κατε- λέειντο. ἐπιτηρήσας οὖν ὅτε τὸ πολὺ τῆς αὐγῆς ἐμαραίνετο, πρόσειμυ πρὸς αὐτὴν θρασύτερος γενόμενος ἐκ τῆς πρώτης προσβαλής, ὅσπερ στρατιώτης ἤδη νευκηκώς καὶ τοῦ πολέμου καταπεφρονηκὼς· πολλὰ γὰρ ἦν τὰ τότε ὅπλιζοντα με θαρρεῖν, οὕνεκε, ἐρωτευόμενος, ἐρημίας, καὶ οὐδὲν εἰπών, ἀλλ' ὅσο εἶπε συγκεκριμένως ἔργον. ός εἰχον, περικυκλώσας τὴν κόρην κατεφίλουν. ὡς δὲ καὶ ἐπεμβάτας το προσόγκοι ποιεῖν, ψόφος τις ἡμῶν κατόπιν γίνεται· καὶ ταραχθέντες ἀνε- πιδήσαμεν. καὶ ἡ μὲν ἐπέκεινα τρέπεται ἐπὶ τὸ δωμάτιον αὐτῆς, ἐγὼ δὲ ἐπὶ θάτερα, σφόδρα ἀνιώμενος, ἔργον οὕτω καλὰ ἀπολέσας, καὶ τὸν ψόφον λοιποῖν. ἐν τούτῳ δὲ οἱ Σάτυροι υπεντείξαντε μοι φανέρῳ τῷ προσόγκο ταὐτάρακτον γὰρ μοι ἐδόκει ὡς αὐτοῖς ἐπράττομεν, ὑπὸ τινὶ τῶν δένδρων λοχῶν μὴ τις ἡμῶν ἔπελθη· καὶ αὐτὸς ἢν ὁ ποιήσας τὸν ψόφον, προσιόντα θεασάμενός τενα.
the man. Your sweetheart's mother, as you know, is not in good health and is gone to rest alone: while Leucippe will take a stroll, before retiring to sleep, with no other escort than her maid Clio, her regular attendant: I will fall into conversation with Clio and lead her apart." Acting on this suggestion, we lay in wait for them, I devoting my energies to the maiden, and he to Clio: and all turned out well; Clio disappeared, and Leucippe was left walking in the court. I thus bided my time until the greater part of the sun's light was obscured, and then advanced to the attack, a bolder man since the success of my first onslaught, like a soldier that has already gained the victory and made light of war: for the arms that gave me such confidence were not a few—wine, love, hope, solitude: so that I uttered never a word, but without other preliminaries, as if all had been arranged between us beforehand, I threw my arms round her and kissed her. I was even beginning to make further advances, when we suddenly heard a noise behind us, and in our anxiety jumped apart: she retired to her chamber and I to the other part of the house, very angry at the spoiling of such a good beginning, and cursing the noise. While so engaged Satyrus met me with a smiling face: it appeared that he had seen all our proceedings, hiding behind some bushes in case anybody should come; and it was he that had made the noise, because he had seen someone approaching.
11. Ὁλίγων δὲ ἡμερῶν διελθούσών, ὁ πατὴρ μου τοὺς γάμους συνεκρότει βάπτων ἢ δισεγνόκει. ἐνύπνια γὰρ αὐτὸν διετέρατε πολλά καὶ ἔδοξεν ἂγειν ἡμῶν τοὺς γάμους, ἣδη δὲ ἄφαντος αὐτοῦ τὰς δάδας, ἀποσβεσθήναι τὸ πῦρ. ἦ καὶ μᾶλλον ἥταν γεγέντο συναγαγεῖν ἡμᾶς· τοῦτο δὲ εἰς τὴν ὑπεραίαν παρεσκευάζετο. ἔσωντο δὲ τῇ κόρῃ τὰ πρὸς τὸν γάμον περιδέραιον μὲν λίθων ποικίλων· ἐσθήτα δὲ τὸ πῶς μὲν πορφύρων ἐνθα δὲ ταῖς ἄλλαις ἐσθήσεων ἡ χώρα τῆς πορφύρας, ἐκεί χρυσὸς ἦν. ἤριξιν δὲ πρὸς ἄλληλους 3 οἱ λίθοι, ὑάκινθος μὲν ῥόδου ἢν ἐν λίθῳ ἀμέθυστος δὲ ἐπορφύριον τοῦ χρυσοῦ πλησίον. ἐν μέσῳ δὲ τρεῖς ἦσαν λίθοι, τὴν χρυσάν ἐπάλληλοι· συγκείμενοι δὲ ἦσαν οἱ τρεῖς· μέλανα μὲν ἡ κρήτης τοῦ λίθου, τὸ δὲ μέσον σῶμα λευκὸν τῷ μέλαιν συνεφαίνετο, ἐξῆς δὲ τῷ λευκῷ τὸ λοιπὸν ἐπυρρία κορυφοῦμεν τὸ λίθος δὲ τῷ χρυσῷ στεφάνοιμεν, ἀφθαλμὸν ἐμμεῖτο 4 χρυσοῦν. τῆς δὲ ἐσθήτος οὐ πάρεργον εἶχεν ἢ πορφύρα τὴν βαφῆν, ἀλλὰ οἶαν μυθολογοῦσι Τόριος τοῦ ποιμένος εὐρεῖν τὸν κόνα, ἦ καὶ μέχρι τούτου βάπτουσιν Ἀφροδίτης τὸν πέπλον.
BOOK II, 11

11. A few days later, my father began to push on the preparations for my marriage with more haste than he had originally intended, because he was being troubled by frequent dreams. He thought that he was conducting our marriage ceremonies, and had already lit the torches, when the fire was suddenly put out [and, what disturbed him even more deeply, both Calligone and I vanished]. This made him in the greater hurry to unite us, and preparations were made for the wedding to be on the following day. All the bridal ornaments had been bought for the maiden: she had a necklace of various precious stones and a dress of which the whole ground was purple; where, on ordinary dresses there would be braidings of purple, on this they were of gold. In the necklace the gems seemed at rivalry with one another; there was a jacinth that might be described as a rose crystallized in stone\(^1\) and an amethyst that shone so brightly that it seemed akin to gold; in between were three stones of graded colours, all mounted together, forming a gem black at the base, white streaked with black in the middle, and the white shaded off into red at the top: the whole jewel was encircled with gold and presented the appearance of a golden eye. As for the dress, the purple with which it was dyed was no casual tint, but that kind which (according to the story the Tyrians tell) was discovered by the shepherd’s dog, with which they dye Aphrodite’s robe

\(^1\) This does not refer to the shape of the gem, but to its colour.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥ

ην γὰρ χρόνος ὅτε τής πορφύρας ὁ κόσμος ἀνθρώπως ἀπόρρητος ἦν· μικρὸς δὲ αὐτὴν ἐκά
5 λυπτε κόχλος ἐγκύκλῳ μυχῷ. ἀλευρὸς ἀγρεύει τὴν ἄγραν ταύτην καὶ ὁ μὲν ἐκέχθη προσεδο-
κησεν, ὡς δὲ εἰς τοῦ κόχλου τὴν τραχύτητα, ἐλοιδόρει τὴν ἄγραν καὶ ἔρριψεν ὡς βαλάσσας σκύβαλον. εὐρίσκει δὲ κύων τὸ ἔρμαιον καὶ καταθραύσει τοὺς ὁδούς, καὶ τῷ στόματι τοῦ κυνὸς περιρρέει τοῦ ἄνθισα τὸ ἁίμα καὶ βάπτει τὸ ἁίμα τὴν γέννη καὶ ὑφαίνει τοῖς χαῖλετί τὴν 6 πορφύραν. ὁ ποιμὴν ὅρῳ τὰ χείλη τοῦ κυνὸς ἡμαγμένα καὶ τραύμα νομίσας τὴν βαφήν πρόσ-
εισε καὶ ἀπέπλυνε τῇ βαλάσσῃ, καὶ τὸ ἁίμα λαμπρότερον ἐπορφύρετο· ὡς δὲ καὶ ταῖς χερσὶν
7 ἔθυγε, τὴν πορφύραν εἶχε καὶ ἡ χεῖρ. κυνήκησεν οὖν τοῦ κόχλου τὴν φυσιν ὁ ποιμὴν, ὅτε φάρ-
μακον ἔχει κάλλους πεφυτευμένον καὶ λαβὼν μαλλὸν ἐρίου, καθήκησε εἰς τὸν χηραμὸν αὐτοῦ ἐ
τὸ ἐρίον, χείτων τοῦ κόχλου τὰ μυστήρια· τὸ δὲ κατὰ τὴν γέννῃ τοῦ κυνὸς ἡμάσσετο· καὶ τὸτε
8 τὴν εἰκόνα τῆς πορφύρας εἰδιδάσκετο. λαβὼν δὴ τινὰς λίθους περιθραύει τὸ τείχος τοῦ φαρ-
μάκου καὶ τὸ ἅδυτον ἀνοίγει τῆς πορφύρας, καὶ θησαυρὸν εὐρίσκει βαφῆς.

1 For τὴν εἰκόνα Hercher suggested τὴν ἀλευρίν (Knox, better, τὴν ἀλευρίν), the "home" of the dye instead of its "appearance." But the change does not seem absolutely necessary.

1 This interruption of the action by a description of the origin of the purple dye seems strangely inartistic to us. Compare the account in ch. ii. above of the discovery of wine, and the account of the hippopotamus in Bk. IV. ii. sqq.
to this day. There was once a time, you must know, when purple was still an ornament forbidden to men; it lay concealed in the round cavity of a tiny shell. A fisherman captured some of these; he at first thought that he had obtained some fish, but when he saw that the shell was rough and hard, he was vexed with what he had caught, and threw it away as the mere offal of the sea. A dog found this windfall, and crunched it with its teeth; the blood of the dye streamed all over the dog’s mouth, staining its muzzle and indelibly imprinting the purple on its lips. The shepherd, seeing his dog’s lips thus blood-stained, thought that the colour arose from a wound, and went and washed it in sea-water; but the blood only shone the brighter, and when he touched it with his hands, some of the purple appeared on the hand. He then realised the character of the shell, how it contained within it a medicament of great beauty; he took a fleece of wool and pressed it into the interior of the shell, trying to find out its secret; and the wool too appeared as though blood-stained, like the dog’s muzzle; thence he learned the appearance of the dye. He therefore took some stones and broke the outer shell which hid the substance, opened the hiding-place of the purple, and thus discovered what was a very treasury of dye.

there are many other instances. It may perhaps here be mentioned that the famous purple was probably more like our scarlet or crimson.

2 It does not seem quite certain whether the “shepherd” and the “fisherman” are identical; the scribe of one manuscript clearly thought so, by here altering ἄρασις into ἑλεσίς. But a fisherman would perhaps not have possessed a dog, and the two seem better regarded as quite separate persons.
12. Ἡθυνεν οὖν τότε ὁ πατὴρ προτέλεια τῶν γάμων. ὡς δὲ ἦκουσα, ἀπολύλωειν καὶ ἐξῆτον μηχανήν διὸ ἦς ἀναβαλέσθαι δυναίμην τὸν γάμον. σκοπούντος δὲ μου, θόρυβος ἑξαίφησι γίνεται κατὰ τὸν ἀνδρῶν τῆς οἰκίας. ἐγερόμενεν δὲ τι τοιοῦτον ἐπειδὴ θυσάμενος ὁ πατὴρ ἔτυχε καὶ τὰ θύματα ἐπέκειτο τοῖς βωμοῖς, ἀετός ἀναβεβηκεν καταπτάς ἀρπάζει τὸ ἱερεῖον σοβοῦντων δὲ πλέον οὐδὲν ἦν· ὁ γὰρ ὄρνης ὁχετο φέρων τὴν ἁγαρ. ἐδόκει τοῖς οὖκ ἀγάθον εἶναι, καὶ δὴ ἐπέσχον ἐκείνην τὴν ἠμέραν τοὺς γάμους· καλεσάμενος δὲ μάντεις ὁ πατὴρ καὶ τερατο- σκόπους τὸν οἰκονόμον δηηγεῖται. οἱ δὲ ἔφασαν δεῖν καλλιερήσαι Ξενίῳ Διὸ δικτὸς μεσούσης ἐπὶ βάλασαν ἰκονας· ὁ γὰρ ὄρνης ἔτυχεν ἐπτά- μενος εκεῖ. ἦγος δὲ ταῦτα ἢς ἐγένετο τὸν ἀετὸν ὑπερηπῆνον καὶ δικαίως ἐλεγον ἀπώτατον ὄρνηθων εἶναι βασιλέα· οὐκ εἰς μακρὰν δὲ ἀπέβη τοῦ τέρατος τὸ ἔργον.

13. Νεανίσκος ἦν Βυζάντιος, ὁνόμα Καλλι- σθένης, ἀρραβὼν καὶ πλούσιος, ἀσωτὸς δὲ καὶ πολυτελής. οὔτος ἄκοινον τῷ Σαουστάτῳ θυγα- τέρᾳ εἶναι καλῆν, ἢδον δὲ οὐδέποτε, ἦθελεν αὐτῷ ταύτην γενέσθαι γυναικα· καὶ ἦν ἐξ ἄκοιῆς ἑραστῆς· τοσαῦτη γὰρ τοῖς ἀκολάστοις ύβρις,

1 Cobet would here insert ιν, believing that it had fallen out because it consisted of the same two letters as the opening of the next word. It would be necessary in classical Greek, but its absence may perhaps be excused in a writer of so late a date as this.

2 After this the MSS. have the sentence τὸ δὲ ἔργον εὐθὺς ἀπέβη τῶν γὰρ ἄκοιν ἀμπατάτα ἐπὶ τὴν βάλασαν συνέβη φανῆαι εἰκότε, which Jacoba saw to be a gloss.
BOOK II, 12-13

12. My father then began to perform the sacrifices which are the necessary preliminaries to a wedding; and when I heard of this, I gave myself up for lost and began to look for some excuse to defer it. While I was thus engaged, a sudden tumult arose throughout the men's part of the house: and this was what had occurred. My father was in the act of sacrificing, and had just placed the victims upon the altar, when an eagle swooped down from above and carried off the offering. It was of no avail that those present tried to scare him away; he flew off carrying away his prey. Now this seemed to bode no good, so that they postponed the wedding for that day: my father called in soothsayers and augurs and related the omen to them; and they answered that he must perform a sacrifice at midnight to Zeus as god of strangers upon the sea-shore, for that was the direction in which the bird had flown. [And that was the end of the matter: for it had indeed so chanced that the eagle had flown seaward and appeared no more.] At all this I was greatly delighted with the eagle, and I remarked that it was certainly true that the eagle was the king of all birds. Nor was it long before the event followed the prodigy which had foreshadowed it.

13. There was a certain youth of Byzantium, named Callisthenes. His father and mother were dead; he was rich, but profligate and extravagant. He, hearing that Sostratus had a beautiful daughter, wished, although he had never seen her, to make her his wife, and became her lover by hearsay; for such is the lack of self-control in the lewd, that
ACHILLES TATIUS

ός καὶ τοῖς ὠσὶν εἰς ἔρωτα τρυφῶν καὶ ταῦτα πάσχειν ὑπὸ ῥημάτων, ἢ τῇ ψυχῇ προσβεβληθεῖς
diakonoúσιν ὃθολμοί. προσελθὼν οὖν τῷ Ἑσ-
στράτῳ πρὸν τὸν πόλεμον τοὺς Βυζάντιους ἐπιπε-
σεῖν, ἦτετο τῇ κόρῃ: ὁ δὲ βδελυγμένος αὐτοῦ
tοῦ βίου τὴν ἀκολούθιαν, ἦρνησάτο. Θυμῶς ἔσχει
τὸν Καλλισθένην καὶ ἱτιμᾶσθαι νομίζοντα ὑπὸ
tοῦ Ἑστράτου καὶ ἄλλως ἔρθοντα· ἀναπλάττων
gὰρ ἑαυτῷ τῆς παιδὸς τὸ κάλλος καὶ φανταξό-
μενος τὰ ἄρατα, ἔθαυβε σφόδρα κακῶς διακελ-
μενος. ἐπιβουλεύει δ' οὖν καὶ τὸν Ἑστράτου
ἀμύνασθαι τῆς ὑβρεως, καὶ αὐτῷ τὴν ἐπιθυμίαν
tελέσαι νόμου γὰρ ὅτους Βυζάντιους, εἰ τις
ἀρπάσας παρθένου φθάσας ποιῆσει γνωάκα,
γάμον ἔχειν τῆς ξημίαν, προσεέχει τοῦτῳ τῷ νόμῳ,
καὶ ὁ μὲν ἔξητει καιρὸν πρὸς τὸ ἔργον.

14. Ἔν τούτῳ δὲ τοῦ πολέμου περισσάτον
καὶ τῆς παιδὸς εἰς ἡμᾶς ὑπεκεκερμένης, ἐμεμαθήκει
μὲν ἐκαστα τούτων οὐδὲν δὲ ἦτον τῆς ἐπι-
βουλῆς εἶχετο καὶ τοιοῦτο τέ αὐτῷ συνήργησε.
χρησμὸν ἔσχοσιν οἱ Βυζάντιοι τοιούτα

Νῆσος τῆς πόλις ἐστὶ φυτῶνυμον αἷμα λαχοῦσα,
ἰσθμὸν ὀμοῦ καὶ πορθμὸν ἐπὶ ἰπείροιο φέρουσα,

3 The Greek word thus translated might also mean that
he escaped the notice of others (ἐλαθεὶς ἄλλως) rather than
ἐλαθεὶς ἑαυτῷ, "he escaped his own notice," or did it
they are led into the passion of love by means of their ears, and report has the same effect upon them as the ministry of the love-smitten eyes, acting upon the mind, has upon others. Before, then, the war broke out in which the Byzantines were engaged, he approached Sostratus, and asked him for his daughter's hand, but Sostratus refused it because he loathed Callisthenes' loose life. This enraged him, not only because he considered himself slighted by Sostratus, but because he actually was in love: for he pictured in his imagination the beauty of the maiden, conceiving inwardly that which he had never seen, and in this manner he fell, before he knew where he was, into a very bitter state of mind. The result was that he began to plot how he might at the same time be revenged upon Sostratus for the injury and accomplish his own desires; and to this end he purposed to have recourse to a law of the Byzantines, to the effect that if a man carried off a virgin and instantly made her his wife, the penalty exacted was simply the fact of the marriage itself: so that he began to look about for an occasion to accomplish his ends.

14. Meanwhile the war broke out and the maiden came to live with us, but his knowledge of these facts did not restrain him from his plotting. He was assisted by the following circumstance; an oracle was current among the Byzantines to this effect:—

"There is an island city: they who dwell
Therein are named from trees. It makes as well

unwittingly. In the former case the rendering would be "he secretly worked himself into a very bitter state of mind."
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ


dηθε" Ἡφαιστός ἔχων χαίρει γλαυκώπειν Ἀθηνὶς 
κεῖθε θυτοπλήν σε φέρειν κέλομαι Ὑρακλέωι.1

2 ἀπορώντων δὲ αὐτῶν τὶ λέγει τὸ μάντευμα, 
Σωστράτος (τοῦ πολέμου γὰρ, ὡς ἔφην, στρατηγὸς 
ἡν οὖτος), ""Ὡρα πέμπειν ἡμᾶς θυσίαν εἰς 
Τύρων," εἶπεν, ""Ὑρακλέω τὰ γὰρ τοῦ χρήσμον 
ἐστὶ πάντα ἐνταῦθα. φυτώνμοιν γὰρ ὁ θεὸς 
ἐπεὶ αὐτῆς, ἐπεὶ Φιωνίκων ἡ νῆσος· ὃ δὲ φολνεῖ 
φυτῶν. ἔρξει δὲ περὶ ταύτης γῆ καὶ 
θάλασσας· ἐλκει <μὲν ἡ θάλασσα, ἐλκει> 2 
δὲ ἡ γῆ, ἢ δὲ εἰς 
3 ἀμφότερα αὐτῆς ἡρμοσε. καὶ 
γὰρ ἐνθαλάσσῃ 
καθηται καὶ οὐκ ἀφίκει τὴν γῆν· συνδεὶ γὰρ 
αὐτῆς πρὸς τὴν ἱπείρου στενὸς αὐχήν, καὶ 
ἔστι 
4 ὀσπερ τῆς νῆσου τράχηλος. οὐκ ἔρρξεται δὲ 
κατὰ τῆς 
θαλάσσης, ἀλλὰ τὸ ὅποι ὑπορρεῖ 
κάτωθεν. ὑποκεῖται δὲ πορθμὸς κάτωθεν ἵσθομεν· 
καὶ γίνεται τὸ θέαμα καινόν, πόλεις ἐν ἡθαλάσσῃ, 
5 καὶ νῆσος ἐν γῇ. Ἀθηνὰν δὲ "Ἡφαιστός ἔχει 
εἰς τὴν ἐλαίαν ἄμβατο καὶ τὸ πῦρ, ἢ παρ' ἡμῖν 
ἀλλήλοις συνοικεί. τὸ δὲ χαρίσιν ἵερόν ἐν 
περιβόλων ἐλαίαις μὲν ἀναθάλλει φαιδροῖς τοῖς

1 This oracle is also found in the Anthologia Palatina, 
xiv. 34, where a line of doubtful meaning, ἰδω' ἰπί' ἰδω' ἰδω' 
ἀλα ὅμων καὶ Κέρασος αἴμα, is inserted between ll. 2 
and 3. It 
is supposed to indicate that there were many 
foreigners in 
Tyre, such as Byzantines and Athenians, as well as 
the 
Tyrians of native stock.

2 The words within brackets are an ingenious suggestion 
by Cobet: they might easily have dropped out from a 
copyist 
looking on from the first ἐλκεῖ to the second.
BOOK II, 14

An isthmus on the sea, a bay on shore,
Where, to Hephaestus' joy, for evermore
Consorts with him Athene, grey-eyed maid.
There let your rites to Hercules be paid."

Now they had no idea what the oracle meant; but Sostratus, who was, as I said,¹ one of the generals in the war, spoke as follows: "It is time," said he, "to send to Tyre and sacrifice to Hercules: the particulars of the oracle all agree with that spot. The god called it 'named from trees,' because it is an island belonging to the Phoenicians, and the phoenix-palm is a tree. It is a subject of contention to both land and sea, the sea striving for it in one direction, the land in the other; but it partakes of both, for it is founded in the sea and is yet not disconnected with the shore: there is a narrow strip of land which joins it to the mainland, forming a kind of neck to the island.² Nor is it rooted to the bottom of the sea, but the water flows beneath it, and also beneath the isthmus, so that it presents the curious spectacle of a city in the sea and an island on land. As for the expression of 'Hephaestus consorting with Athene,' the riddling allusion is to the connection of the olive with fire, which are also found in company in our own country. There is there a sacred piece of ground walled in, where the olive grows with its gleaming foliage, and there is

¹ A mistake of the writer: we only know (from I, iii.) that Sostratus lived all his life at Byzantium, and sent his wife and daughter to Tyre on the outbreak of hostilities.

² Pliny, Natural History, v. 19: "Then followeth the noble city Tyrus, in old time an Island, lying almost 3 quarters of a mile within the deeps sea: but now, by the great travaile and devises wrought by Alexander the Great at the siege thereof, joyneed to the firme ground."
κλάδοις, πεφύτευται δὲ σὺν αὐτῇ τὸ πῦρ καὶ ἀνάπτει περὶ τοὺς πτόρους πολλὰς τὴν φλόγα
6 ἢ δὲ τοῦ πυρὸς αἰθάλη τὸ φυτὸν γεωργεῖ. αὐτὴ
πυρὸς φίλια καὶ φυτὸν· οὕτως οὐ φεύγει τὸν
"Ηφαίστον Ἀθηνή." καὶ ὁ Χαιρεφόν συντρά-
tιγγός ὁ τοῦ Σωστράτου μείζων, ἐπεὶ πατρόθεν
ἡν Τύριος, ἐκεῖσκεφαλὸς αὐτῶν, "Πάντα μὲν τὸν
χρησμόν," εἶπεν, "ἐξηγήσω καλῶς· μὴ μέντοι
θαύμαζε τὴν τοῦ πυρὸς μόνον, ἀλλὰ καὶ τὴν τοῦ
7 ὕδατος φύσιν. ἐβεβαίωσε γὰρ ἐγὼ τοιαῦτα
μυστήρια. τὸ γρόνος τῆς Σωκληκῆς πηγῆς ὕδωρ
κεκερασμένον ἔχει πῦρ· καὶ φλόγα μὲν ὅψει
κάτωθεν ἀπ' αὐτῆς ἀλλομεθυνεν ἀνοικάνουν· θυγάντε
δὲ σοι τὸ ὕδωρ ψυχρόν ἐστει λιόντερ χιόν, καὶ
οὐτὲ τὸ πῦρ ὑπὸ τοῦ ὕδατος κατασβέννυται, οὔτε
τὸ ὕδωρ ὑπὸ τοῦ πυρὸς φλέγεται, ἀλλ' ὕδατος
8 εἰσὶν ἐν τῇ κρήνῃ καὶ πυρὸς σπονδαί. ἐπεὶ καὶ
ποταμὸς Ἰβηρικός, εἰ μὲν ἴδιος αὐτῶν εὐθὺς,
οὐκείτω άλλοι κρείττοιν ἐστὶ ποταμῷ· ἢν δὲ
ἀκούσας θέλης τοῦ ὕδατος καλούντος, μικρόν
ἀνάμεινον ἐκπέτασας τὰ ὀφτα. ἔαν γὰρ ὅλιγος
ἀνέμος εἰς τὰς δίνας ἐμπέσῃ, τὸ μὲν ὕδωρ ὡς
χορὸς κρύσταλλον ὁμοίως, τὸ δὲ πυρὸν τοῦ ὕδατος
πλήκτρον γίνεται, τὸ ῥεὺμα δὲ ὡς κενάρα λαλεῖ.
9 ἀλλὰ καὶ λίμνῃ Διβυκῆ μιμεῖται ὑπὶ Ἰνδικήν,

1 Jacques would replace Τύριος by Βυζάντιος. If Τύριος be
retained, the words give the reason why Chaerephon agreed
with Sostratus in his interpretation: if we accept the altera-
tion, Byzantios, they are an explanation why Chaerephon, a
full-blooded Byzantine, was an officer of higher rank than
Sostratus, who was of a Byzantine mother but a Tyrian
father (I. iii.).
also fire in the ground which sends up a great blaze among the branches, the soot of which manures the trees.\(^1\) This is the affection existing between the fire and the plant, and it may thus be said that Athene flies not from Hephaestus." Chaerephon, who was a fellow-general with Sostratus of superior rank, was a native of Tyre on his father's side, and congratulated him on his interpretation. "You have explained the whole oracle admirably," said he: "but it is not fire only, but water as well, which has properties not unworthy of wonder. I myself have seen some of these miraculous sights: there is, for example, a spring in Sicily which has fire mixed with its waters; if you look down you can see the flame shooting up from beneath, and yet if you touch the water it is as cold as snow: the fire is not put out by the water, nor is the water heated by the fire, but a truce reigns in the spring between the two elements. Then there is a river in Spain which does not seem at first sight different from any other river; but if you wish to hear the water talking, open your ears and wait a little: for if a gentle breeze strikes its eddies, the water thrills like a string: the wind acts as a plectrum upon the water, and the water sings like a lyre. Again, there is in Libya a lake\(^2\) which may be compared to

\(^1\) Volcanic ground suits the olive, as it does the vine.

\(^2\) Was Bishop Heber thinking of some such story when he wrote of places "Where Afric's sunny fountains Roll down their golden sand"? Perhaps he was referring to the colour of the soil alone. This account seems to be taken, with some modifications, from Herodotus iv. 195, who relates how the maidens of the island of Cyraunis, on the east coast of Africa, obtain gold from a lake by means of feathers smeared with pitch. He had also mentioned (iii. 102) that the sand, or soil, of parts of India is gold-bearing.
καὶ ἵσασιν αὐτῆς τὸ ἀπόρρητον αἵ Δεβύων παρθένου, ὅτι ὅδε ἔχει πλούσιον. ὁ δὲ πλούτος ταύτῃ κάτωθεν τεταμένεται τῇ τῶν ὕδατών ἐλύει δεδεμένος· καὶ ἐστιν ἐκεῖ χρυσοῦ πηγή. κοινὸν οὖν εἰς τὸ ὕδωρ βαπτίζουσι πίσση πεφαρμαγ-μένου καὶ ἀνούγουσι τοῦ ποταμοῦ τὰ κλεῖδρα.

10 ὁ δὲ κοινὸς πρὸς τὸν χρυσὸν οἶνον πρὸς τὸν ἰχθὺν ἀγκιστρον γίνεται, ἀγρεύει γὰρ αὐτὸν, ἢ δὲ πίσσα δέλεαρ γίνεται τῆς ἀγρας, ὅ τι γὰρ ἂν εἰς αὐτὴν ἐμπέσῃ τῆς τοῦ χρυσοῦ γονῆς, τὸ μὲν προσήφατο μόνον, ἢ πίσσα δὲ εἰς τὴν ἠπειρον ἥρπασε τὴν ἀγραν. οὕτως ἐκ ποταμοῦ Δεβυκοῦ χρυσὸς ἀλιεύεται.”

15. Ταῦτα εἶπον τὴν θυσίαν ἔπει τὴν Τύρον ἐπέμεπε, καὶ τῷ πόλει συνδοκοῦν. ὁ γαῖν Καλλεσθένης διαπράττεται τῶν θεωρῶν εἰς γενέσθαι καὶ ταχὺ καταπλέοσας εἰς τὴν Τύρον καὶ ἐκμαθῶν τὴν τοῦ πατρὸς οἰκίαν, ἐφήδρευε ταῖς γυναιξίν. αἰ δὲ ὠφόμεναι τὴν θυσίαν ἔχεσαν καὶ γὰρ ἦν πολυτελής. πολλὰ μὲν ἡ τῶν θυμιαμάτων πομπῆ, ποικίλη δὲ ἡ τῶν ἄνθεων συμπλοκή. τὰ θυμαμάτα, κασσία καὶ λιβανωτὸς καὶ κρόκος· τὰ ἄνθη, νάρκισσος καὶ βόδα καὶ μυρρίναι· ἡ δὲ τῶν ἄνθεων ἀναπνοὴ πρὸς τὴν τῶν θυμιαμάτων ἢριξεν ὄμην· τὸ δὲ πνεῦμα ἀναπεμπόμενον εἰς τὸν ἁέρα τὴν ὄμην ἑκεράνυν, καὶ ἦν ἀνεμος τὸ ἠδονῆς. τὰ δὲ ἱερεία πολλὰ μὲν ἦν καὶ ποικίλα, διέπρεπον δὲ ἐν αὐτοῖς οἱ τοῦ Νεῖλου βόες. βοῦς
the soil of India: the Libyan maidens know its secret, that its water contains a store of wealth; this is preserved below as in a treasury, being intermingled with the mud of the lake, which is a very spring of gold. So they smear with pitch the end of a pole and thrust it down beneath the water: thus they open its concealed store-house, the pole being with respect to the gold what the hook is to a fish, for it does the fishing, while the pitch acts as bait; since all the gold which touches it (and nothing else) sticks to it and thus the pitch draws its capture to the land. That is the manner of the gold fisheries in this Libyan stream."

15. After thus speaking, Chaerephon gave his opinion in favour of sending the sacrifice to be performed at Tyre, and the city also agreed. Callisthenes was successful in getting himself appointed one of the envoys,\(^1\) and at once, after arriving at Tyre by sea and finding out where my father lived, laid his snares for the women. They had gone out to see the sacrifice, which was indeed a very sumptuous affair: there was a great variety of different kinds of burnt perfumes, and many different nosegays of flowers; of the former, cinnamon, frankincense, and saffron; of the latter, jonquil, rose, and myrtle; the smell of the flowers competed with the scent of the perfumes, and the breeze as it travelled up into the air mingled the two together, so that it formed a gale of delight. The victims were many in number and various in kind: conspicuous among them were the cattle from the Nile.

\(^1\) The \textit{ambassadors} were strictly the quasi-sacred messengers sent by Athens to the Delphic Oracle and the great Hellenic games. But in later Greek the word came to be used for any kind of ambassador.
γὰρ Ἀιγύπτιος οὐ τὸ μέγεθος μόνον ἀλλὰ καὶ τὴν χροῖνα εὔτυχεί τὸ μὲν γὰρ μέγεθος πάνυ μέγας, τὸν αὐχένα παχύς, τὸν νότον πλατύς, τὴν γαστέρα πολὺς, τὸ κέρας οὐχ ὡς ὁ Σικελικὸς εὐτελῆς οὐδὲ ὡς ὁ Κύπριος δυσειδῆς, ἀλλ' ἐκ τῶν κροτάφων ὁμοίων ἀναβαίνον, κατὰ μικρὸν ἐκατέρωθεν κυρτούμενον τὰς κορυφὰς συνάγει τοσοῦτον, ὅσον αἱ τῶν κεράτων διεστάσθην ἀρχαῖ· καὶ τὸ θέαμα κυκλουμένης σελήνης ἐστὶν εἰκόνι ἡ χροῖνα δὲ οἶνον "Ομηρος τοὺς 1 τοῦ Ἡρακλῆς ἔποιες 4 ἐπανεῖ. Βαδίζει δὲ ταύρος ύψαυκενῶν καὶ ὁσπερ ἐπιδεικνύμενος ὅτι τῶν ἄλλων βοῶν ἐστὶ βασιλεύς. εἶ δὲ ὁ μῦθος Εὐρώπης ἄληθῆς, Ἀιγύπτιον βοῶν ὁ Ζεὺς ἐμμεῖςτο. 16. Ἐπιτεχν οὖν ἡ μὲν ἡμὶ μήτηρ τότε μαλα- ὄς ἔχουσα· σκηψαμένη δὲ καὶ ἡ Δευκάπη μοσεῖν, ἔνδον ὑπέμεινε (συνέκειτο γὰρ ἡμῖν εἰς ταύταν ἐλθείν, ὡς ἀν τῶν πολλῶν ἐξιόντων), ὡστε συνέβη τὴν ἀδελφὴν τὴν ἐμὴν μετὰ τῆς 2 Δευκαπῆς μητρὸς προελθεῖν. ὁ δὲ Καλλισθένης τὴν μὲν Δευκάπην σὺν ἑορακός ποτὲ, τὴν δὲ Καλλιγόνην ἑδῶν τὴν ἐμὴν ἀδελφὴν, νομίσας Δευκάπην εἶναι (ἐγνώρισε γὰρ τοῦ Σωστράτου τὴν γυναῖκα), πυθόμενος οὐδὲν, ἣν γὰρ ἐαλακώς

1 The grammar is a little loose, but not impossible, so that it does not seem necessary to alter with Hercher into ἐν τοῖς ... ἑπεις.

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BOOK II, 15–16

For the Egyptian ox is especially favoured, both in bulk and in colouring: he is of very great size, with a brawny neck, a broad back, a great belly, horns neither small like those of the Sicilian cattle, nor ugly like those from Cyprus; but they spring up straight from the forehead, bending outward a little on either side, and their tips are the same distance apart as their roots, giving the appearance of the moon coming to the full: their colour is like that for which Homer so greatly commends the horses of the Thracian.\(^1\) The bull paces with neck well lifted up, as though he would show that he was the king of all other cattle. If the story of Europa be true, Zeus put on the appearance of an Egyptian bull.

16. It so happened that at that time my mother\(^2\) was in delicate health: and Leucippe also pretended that she was ill and remained indoors, for by such means it was arranged by us to contrive to meet, while the others were away: the result of this was my sister went out to the spectacle with Leucippe's mother alone. Callisthenes, who had never set eyes on Leucippe, when he saw my sister Calligone, thought that she was Leucippe, because he recognized Sostratus' wife; without asking any questions,

\(^1\) Ρήχος βασιλεύς, πάρε 'Ηλειός.
τοῦ δὲ καλλίστους ἡπτεσὶ πεπού ἄκη μεγίστους
λευκότεροι χιόνος, δεξιῶν δὲ ἀνίξους ὅμοιοι.

(IIιδ x. 435.)

King Rhesus, of Eiones the son,
Whose horses, very fair and great, did make a goodly show:
They faster ran than any wind, and whiter were than snow.

These lines were also imitated by Virgil in the account of the horses which Orithyia gave to Pilumnus (Aen. xii. 84):
*Quis cimborae nivea anteirent, curasibus auro.*

\(^2\) i.e. his step-mother.
έκ τῆς θέας, δείκνυσων ἐνὶ τῶν οἰκετῶν τὴν κόρην, δε ἦν αὐτῷ πιστοτάτος, καὶ κελεύει λέγοις ἐπ’ αὐτῆς συγκροτῆσαι, καταλέξας τὸν πρόπον τῆς ἀρπαγῆς. παρῆγυρει δὲ ἐπέκειτο, καθ’ ἦν ἥκηκεν πᾶσας τὰς παρθένους ἀπαντῶν ἐπὶ θάλασσαν.

"Ο μὲν οὖν ταῦτα εἰπὼν καὶ τὴν θεωρίαν ἀφωσιωμένος ἀπῆλθε 17. ναῦν δὲ εἶχεν ὅς τι, τούτῳ προκατασκευάζας οἶκοθεν εἰ τύχοι τῆς ἐπεχειρήσεως. οἱ μὲν δὲ ἄλλοι θεωροὶ ἀπέπλευσαν, αὐτός δὲ μικρὸν ἀπεσάλευε τῆς γῆς, ἀμα μὲν ὡς 2 δοκοῖ τοὺς πολέμας ἐπέστηκε, ἀμα δὲ ἵνα μὴ πλησίον τῆς Τύρου τοῦ σκάφους δυνούσιν, κατάφωρος ἥγευσε 2 μετὰ τὴν ἀρπαγήν. ἐπεὶ δὲ ἐγένετο κατὰ Σάραπτα κόμην Τυρίων ἐπὶ θαλάσσῃ κειμένῃ, ἑνταῦθα προσπορίζεται λέμβος, δίδωσι δὲ τῷ Ζήρωνι, τούτῳ γὰρ ἦν δυναμὸ τοῦ οἰκετῆ ὑπ’ ἑπὶ 3 τὴν ἀρπαγην παρεσκευάκει. ὁ δὲ (ὡς γὰρ καὶ ἄλλως εὑρότος τὸ σῶμα καὶ φύσει πειρατικὸς) ταχὺ μὲν ἐξεῖδε θεωρᾶς ἀλλεὶς ἀπὸ τῆς κόμης ἐκείνης καὶ δῆτα ἀπέπλευσεν ἐπὶ τὴν Τύρου. ἔστε δὲ μικρὸν ἐπίευσιν Τυρίων, ὑποθίον ἀπέχον ὀλίγον τῆς Τύρου (Ῥοδός ὁ αὐτὸ τάφον οἱ Τύριοι λέγουσιν) ἐνθά ο λέμβος ἑφίδρευε.

18. Πρὸ δὲ τῆς πανηγύρεως, ἢν ὁ Καλλισθένης 2 προσεδόκα, γίνεται δὴ τὰ τοῦ ἅπτος καὶ τῶν μάντεων καὶ εἰς τὴν ὑστεραίαν παρεσκευαζόμεθα

1 Hercher here inserts ὅς. It is a question whether Achilles Tatius is a sufficiently correct writer thus to make him conform to the strict Attic standard.
2 The MSS. have καὶ προσθέδω, which cannot stand,
for he was carried away by the sight of her, he pointed her out to his most trusty servant, bidding him get together a band of robbers to carry her off, and instructed him how the attempt was to be made: a holiday was near at hand, on which, he had heard, it was customary for all the maidens of the place to come together on the sea-shore.

After giving these instructions, and after performing the sacrifice for which he had formed part of the embassy, he retired. 17. He had a vessel of his own—he had made all these preparations at home, in case he should succeed in such an attempt: so when the rest of the envoys sailed off, he weighed anchor and rode a little off the land, waiting in order that he might seem to be accompanying his fellow-citizens on their homeward journey, and that after the carrying off of the girl his vessel might not be too close to Tyre and so himself be taken in the act. When he had arrived at Sarepta, a Tyrian village on the sea-board, he acquired a small boat and entrusted it to Zeno; that was the name of the servant in whose charge he had placed the abduction—a fellow of a robust body and the nature of a brigand. Zeno picked up with all speed some fishermen from that village who were really pirates as well, and with them sailed away for Tyre: the boat came to anchor, waiting in ambush, in a little creek in a small island not far from Tyre, which the Tyrians call Rhodope's Tomb.

18. However, the omen of the eagle and the soothsayers happened before the holiday for which Callisthenes was waiting, and for the next day we made the prescribed preparations at night for sacri-
νῦκτωρ, ὥς θυσόμενοι τῷ θεῷ. Τούτων δὲ τῶν Ζήμωνα ἐλάλησεν οὐδὲν ἄλλο ἑπείδη καρδὸς ἦν βαθείαις ἐσπέρας. ἦμεῖς μὲν προῆλθομεν, αὐτὸς δὲ εἰπετο. ἂρτι δὲ γενομένων ἡμῶν ἐπὶ τῷ χείλει τῆς θαλάσσης, ὁ μὲν τὸ συγκελμένον ἀνέτεινε σημεῖον, ὁ δὲ λέμβος ἐξαίφνης προσέπλει, καὶ ἐπεὶ πλησίον ἐγένετο, ἐφάνησαν ἐν αὐτῷ νεανίσκοι δέκα. ὁκτὼ δὲ ἔτεροι ἐπὶ τῆς γῆς εἶχον προλογίσαντες, οἱ γυναικεῖαι μὲν εἶχον ἐσθήταις καὶ τῶν γενεῶν ἐφίλωντο τὰς τρίχας, ἐφέρον δὲ ἐκαστὸς ὑπὸ κόλπων ξίφος, ἐκόμιζον δὲ καὶ αὐτῶν θυσίαν, ὡς ἂν ἦκιστα ὑποπτευθεῖν. ἦμεῖς δὲ φόρμησα γυναῖκας εἶναι. ἐπει δὲ συνετίθεμεν τὴν πυρᾶν, ἐξαίφνης βοῶντες χυτρέχουσι καὶ τὰς μὲν δᾶδας ἡμῶν ἀποσβεβλώσουσι, φευγονταὶ δὲ ἀτάκτως ὑπὸ τῆς ἐκπλήξεως, τὰ ξίφη γυμνώσαντες ἀρπάζουσι τὴν ἀδελφὴν τὴν ἐμὴν καὶ ἐνθέμενοι τῷ σκάφει, ἐμβάντες εὐθὺς, ὅριοθα δὲ ἔκευν ἀφίππανται. ἡμῶν δὲ οἱ μὲν θυευγόν, οὐδὲν οὔτε εἰδότες οὔτε ἐσωράκοτες, οἱ δὲ ἀμα τε οἴδον καὶ ἐβόων, “Ἀριστεῖ καλλιγόνην ἔχουσιν” τὸ δὲ πλοῖον ἦδη μέσην ἐπέραινε τὴν θάλασσαν ὡς δὲ τῶν Σαράπτους προσέχον, πόρρωθεν ὁ Καλλισθένης τὸ σημεῖον ἰδὼν, ὑπηρτίασεν ἑπιπλεύσας καὶ δέχεται μὲν τὴν κόρην, πλεῖ δὲ εὐθὺς πελάγιος. ἐγὼ δὲ ἄνεπνευσά μὲν οὕτω διαλυθέντων μοι τῶν γάμων παραδόξως, ἡχοῦμην δὲ ὅμως ὑπὲρ ἀδελφῆς περιπεσοῦσις τοιαύτη συμφοσί.
facing to the god. Nothing of all this escaped Zeno’s notice: when evening was now far advanced, we went forth, and he was following us. Hardly had we arrived at the water’s edge, when he hoisted the preconcerted signal; the boat rapidly sailed toward the shore, and when it had come close, it was apparent that it contained ten youths. They had already secretly posted eight others on land, dressed like women and with their faces closely shaved of all hair; each was wearing under his gown a sword, and they too carried a sacrifice in order to avoid all suspicion: we thought that they were women. No sooner had we raised our pyre, when they suddenly gave a shout, ran all together upon us, and put out our torches; and as we fled, all in disorder from the sudden surprise, they drew their swords, seized my sister, put her aboard the boat, quickly embarked themselves, and were off like a bird. Some of our party were flying, knowing and seeing nothing; others did see, and cried out, “Calligone has been carried off by brigands.” Their boat, however, was already far out at sea. When they began to approach Sarepta, Callisthenes observed their signal from a distance; he sailed to meet them, put the girl on board his ship, and quickly sailed for the open sea. I felt a great relief at my wedding being thus all unexpectedly made impossible, and yet at the same time I was of course much distressed at the way this great disaster had befallen my sister.
19. Ὄλγας δὲ ἡμέρας διαιλπτών, πρὸς τὴν 
Δευκάπτην διελεγόμην: "Μέχρι τίνος ἐπὶ τῶν 
φιλημάτων ἱστάμεθα, φιλτάτη, κατὰ τὰ προσφέρ
μας προσθῶμεν ἢ δει τι καὶ ἑρωτικόν.¹ φέρε, 
ἀνάγκην ἄλληλοις ἐπιθῶμεν πίστεως. ἄν γὰρ 
ἡμᾶς "Ἀφροδίτη μυσταγωγής, οὐ μὴ τις ἄλλος 
κρείττων γένηται τῆς θεοῦ." ταῦτα πολλάκις 
kατεπάθων ἐπεπέλεκεν τὴν κόρην ὑποδέξασθαι 
με νυκτὸς τῷ θαλάμῳ, τῆς Κλειὼς συνεργοῦσας, ἦτις 
ἂν αὐτῇ θαλαμηπόλος. εἰχε δὲ ὁ θαλάμος 
αὐτῆς οὕτως· χωρὶς ἦν μέγα τέταρα οἰκηματα 
ἐχον, δύο μὲν ἐπὶ δεξιά, δύο δὲ ἐπὶ θάτερα· 
μέσος δὲ διείργε στενωπός² ἐπὶ τὰ οἰκήματα· 
θύρα δὲ ἐν ἀρχῇ του στενωποῦ μία ἐπέκειτο. 
4 ταῦτην εἶχον τὴν καταγωγὴν αἰ γυναῖκες· καὶ 
τὰ μὲν ἐνδοτέρω τῶν οἰκημάτων ἢ τε παρθένος 
καὶ ἡ μῆτηρ αὐτῆς διελήχεσαν, ἐκάτερα τὰ 
ἀπτικρῦ, τὰ δὲ ἔξω δύο τὰ πρὸς τὴν εἴσοδον, 
τὸ μὲν ἡ Κλειὼ τὸ κατὰ τὴν παρθένον, τὸ δὲ 
5 ταμεῖον ἦν. κατακοιμίζουσα δὲ ἄεὶ τὴν Δευ
cέιπτην ἡ μῆτηρ, ἐκλείειν ἐνδοθεν τὴν ἐπὶ τοῦ 
στενωποῦ θύραν· ἔξωθεν δὲ τις ἐτερος ἐπέκλειε 

¹ Hercher suggests ἐρωτευότερον, "something more amat
tory," which may perhaps be right. 
² After στενωπός the word ἔξω occurs in the MSS., which 
must be a gloss.
19. After a few days had elapsed, I said to Leucippe: "How long, my dearest, are we to stop at kisses, which are nothing but a prelude? Let us add to them something with real love in it. Let us fetter one another with an indissoluble bond; for if but once Aphrodite initiate us into her mysteries, no other god will ever prove stronger than she." By constantly reiterating my request, I had persuaded the maiden to receive me one night in her chamber, with the connivance of Clio, who was her chambermaid. This was how her chamber lay: there was a large wing of the house divided into four rooms, two on the right and two on the left, separated by a narrow passage down the middle; there was a single door at the beginning of the passage, and this was the entrance the women used. The two inner rooms opposite one another belonged to the maiden and her mother; as for the two outer rooms nearer the entrance, the one next to Leucippe's was occupied by Clio, and the other was used as the steward's store. Her mother was in the habit, when she put Leucippe to bed, of locking the passage door from the inside, and somebody else would also lock it from the

2 Anthony Hodges, translating Achilles Tatius in 1638, paraphrases the opening words of Clitophon in a pretty lyric, which I cannot forbear to quote:

"Dances in love, how long shall we
Be poring on our A, B, C?
For such are kisses, which torment
Rather than give my soul content:
Letters from which you scarce will prove
The wisest scholler can spell love.
What though the lily of your hand,
Or corall lip I may command?
It is but like him up to th' chin,
Whose mouth can touch, but take none in."
καὶ τὰς κλεῖς ἔβαλλε διὰ τῆς ὁπῆς· ἢ δὲ λαβοῦσα ἐφύλαττε καὶ περὶ τὴν ἑώ καλέσασα τὸν εἰς τοῦτο ἐπιτεταγμένον, διέβαλλε πάλιν τὰς 6 κλεῖς, ὡς ἀνοίξειε. ταῦτας οὖν ἔσας μηχανησάμενος ὁ Σάτυρος γενέσθαι, τὴν ἄνουξιν πειράται καὶ ὡς εὔρε δυνατήν, τὴν Κλειὼν ἐπεπείκει, τῆς κόρης συνειδώνας, μηδὲν ἀντεπράξει τῇ τῇ τέχνῃ, ταῦτα ἦν τὰ συγκείμενα.

20. Ἡν δὲ τες αὐτῶν οἰκέτης πολυπράγμων καὶ λάλος καὶ λέχρος καὶ πᾶν ὁ τε ἂν εἴποι τες, ὅνομα Κώνωψ. οὕτως μοι ἐδόκει πόρρωθεν ἐπιτηρείν τὰ πραττόμενα ἡμῶν· μάλιστα δὲ, ὅπερ ἦν, ὑποπτεύομαι μὴ τι νύκτωρ ἡμῶν πραχθῇ, διενυκτέρευε μέχρι πόρρω τῆς ἐσπέρας, ἀναπτασας τοῦ δοματίου τᾶς θύρας, ὥστε ἄργον ἦν 2 αὐτῶν λαθεῖν. ὁ σὺν Σάτυρος βουλόμενος αὐτὸν εἰς φιλίαν ἀγαγεῖν, προσέπαιξε πολλάκις καὶ κόσμου ἐκέλει καὶ ἐσκοπεῖ τούνομα σὺν γέλωσι. καὶ ὁ γὰρ εἰδὼς του Σατύρου τὴν τέχνην, προσποιεῖτο μὲν ἀντεπάξειν καὶ αὐτὸς, ἐνετίθει δὲ τῇ 3 παιδίας τῆς γνώμης τὸ ἀσπονδῦν. λέγει δὴ πρὸς αὐτῶν Ἐπειδὴ καταμοκὲ μου καὶ τούνομα, φέρε σοι μίθον ἀπὸ κόσμους εἴπω.

21. Ὁ λέων κατεμέμφετο τοῦ Προμηθέα πολλάκις, ὅτε μέγαν μὲν αὐτὸν ἐπιλασε καὶ καλὸν καὶ τὴν μὲν γένων ὄπλασε τοῖς ὁδοῦσι, τοὺς δὲ πόδας ἐκράτυσε τοῖς ὀνυξιν, ἐποίησε τε τῶν ἄλλων θηρίων δυνατότερον. Ὁ δὲ τοιοῦτος,
outside and pass the keys through the hole; she used to take and keep them, and in the morning, calling the servant whose business this was, she would pass the keys back again for him to open the door. Satyrus obtained a duplicate set of these keys and experimented with unlocking the door; finding that this was practicable, he persuaded Clio, with the maiden’s consent, to raise no objections to our plan. Such, then, were the arrangements we had made.

20. There was one of their servants called Conops—a meddlesome, talkative, greedy rascal, deserving any bad name you liked to call him. I noticed that he seemed to be watching from a distance all that we were about; and being particularly suspicious that we were intending (as was indeed the case) to make some attempt by night, he would constantly sit up until very late, leaving open the doors of his room, so that it was a difficult business to escape him. Satyrus, wishing to conciliate him, used often to joke with him, calling him the Conops or Gnat, and good-humouredly punned upon his name; he saw through the device, and while he pretended to make jokes in return, he shewed in his humour his cross-grained and intractable nature. “Since,” said he, “you even mock at my name, allow me to relate to you a fable derived from the gnat.

21. “The lion often used to complain to Prometheus that he had made him great and handsome, that he had armed his jaw with teeth and made his feet strong with claws, and made him stronger than all the other beasts: ‘And yet,’ he would say,
2 ἔφασε, ’τὸν ἀλεκτρυώνα φοβοῦμαι.’ καὶ ὁ Προμηθέας ἐπιστὰς ἔφη, ’Τί με μάτην αἵτις; τὰ μὲν γὰρ ἐμὰ πάντα ἔχεις ὡς πλάττεις ἰδιωμάτη, ἢ δὲ σῇ ψυχῇ πρὸς τούτο μόνον μαλακίζεται.’ ἔκλαιεν οὖν ἑαυτὸν ὁ λέων καὶ τῆς δειλίας κατεμέμφετο καὶ τέλος ἀποθανεῖν
3 ἦθελεν. οὕτω δὲ γνώμης ἔχων ἐλέφαντε περιτυχάνει καὶ προσαγορεύσας εἰστήκει διαλεγόμενοι, καὶ ὁ ὅρος διὰ παντὸς τὰ ὡτα κινοῦντα,
’Τί πάσχεις;’ ἔφη, ’καὶ τί δήποτε οὐδὲ μικρὸν
4 ἀπεφεί σου τὸ οὐς;’ καὶ ὁ ἐλέφας, κατὰ τύχην παραπτάντος αὐτῷ κόμωπος, ’Ὁρᾶς, ἔφη, ’τοιτὶ τὸ βραχὺ τὸ βομβοῦν; ἢν εἰσδύῃ μου τῇ τῆς ἀκοῆς ὄσφι, τέθυνικα.’ καὶ ὁ λέων, ’Τί οὖν,’ ἔφη,
’ἀποθησκείν ἐτί με δέ, τοσοῦτον ὡτα καὶ ἐλέφαντος εὐτυχέστερον, ὅσον κρείττων κόμωπος ἀλεκτρυών;’ ὁρᾶς, ὅσον ἵππος ὁ κόμωψ;
5 ἔχει, ὡς καὶ ἐλέφαντα φοβεῖν.” συνεῖς οὖν ὁ Σάτυρος τὸ ὑπολογούν αὐτοῦ τῶν λόγων, ἥρεμα μειδιῶν, ’”Ἀκούσοιν κάρμοι τινὰ λόγον,” εἶπεν,
’ἀπὸ κόμωπος καὶ λέοντος, ἣν ἀκήκοα τενὸς τῶν φιλοσόφων χαρίζομαι δὲ σοι τοῦ μύθου τοῦ ἐλέφαντα.

22. ’Δέγει τοῖνυν κόμωψ ἀλαζόν ποτε πρὸς τὸν λέοντα: ’Εῖτα καὶ μοῦ βασιλεοῦν νομίζεις ὡς καὶ τῶν ἄλλων θηρίων; ἀλλ’ οὕτε ἐμοῦ

1 Pliny, Natural History, x. 21: “Hereupon it is, that marching proudly as they [cocks] do, the very lions (which
BOOK II, 21–22

'powerful as I am, I am terrified of a cock.' Why thus blame me in vain?' said Prometheus, his attention thus attracted to the matter: 'you have everything that I could give you at the moment of creation: your spirit is feeble in this one respect.' The lion wept much at his evil case and cursed his cowardice and at last determined to slay himself: but while he was in this frame of mind, he happened to meet the elephant, and after hailing him, stopped gossiping with him. He noticed that his ears kept moving the whole time, and asked him: 'What is the matter with you? Why is it that your ear never keeps still even for a moment?' It so chanced that at that instant a gnat was flying about him, and the elephant replied: 'Do you see this tiny little buzzing creature? If once it were to get into the channel through which I hear, it would be the death of me.' 'Well,' said the lion, 'there is surely no reason for me to die after all, seeing that I am big enough and as much better off than the elephant, as the cock is a nobler creature than the gnat.' You see then how powerful is the gnat, so that even the elephant is afraid of him." Satyros understood the innuendo that lay beneath this story, and, with a slight smile, "Listen," said he, "to a fable of mine as well, taken from the gnat and the lion, which I once heard from a learned man: and I will make you a present of the elephant of your story.

22. "The rascally braggar gnat said one day to the lion: "I suppose that you think that you are king over me as over all other beasts? But you have of all beasts be most courageous) stand in fear and awe of them, and will not abide the sight of them."
καλλιών, οὔτε ἄλκιμότερος ἔφυς, οὔτε μείζων. 2 ἐπεὶ τίς σοι πρῶτόν ἐστιν ἄλη; ἀμύσσεισ τοῖς ὀνυξί καὶ δάκρυσ τοῖς ὀδοὺς. ταῦτα γὰρ οὐ ποιεῖ μαχαμένη γυνὴ; ποτόν δὲ μέγεθος ἢ κάλλος σε κοσμεῖ; στέρνου πλατύ, ὧμοι παχέεσ καὶ πολλὴ περὶ τὸν αὐχένα κόμη. τὴν κατοπιν οὖν αἰσχύνην οὐχ ὅρᾶς; ἐμὸι δὲ μέγεθος μὲν ὁ ἀήρ ὄλος, ὅσον μου καταλαμβάνει τὸ πτερόν, κάλλος δὲ αἱ τῶν λειμάνων κόμαι: αἱ μὲν γὰρ εἰσιν ὅσπερ ἔσθητες, ὡς ὅταν θέλω παῦσαι τὴν 3 πτήσιν ἐνδύομαι. τὴν δὲ ἀνδρείαν μου μὴ καὶ γελοίον ἢ καταλέγειν ὀργανόν γὰρ ὄλος εἰμὶ πολέμου: μετὰ μὲν σάλπυγγος παρατάττομαι, σάλπυγξ δὲ μοι καὶ βέλος τὸ στόμα: ὅστε εἰμὶ καὶ αὐθητῆς καὶ τοξότης. ἐμαυτοῦ δὲ οἷοτός καὶ τὸξόν γίνομαι: τοξεύει γὰρ μὲν 1 διαέρισαν τὸ πτερόν, ἐμπειρῶ δὲ ὡς ἀπὸ βέλους ποιῶ τὸ τραύμα: ὃ δὲ παταχθεῖ ἐξαίφνης βοῦ καὶ τὸν τετρωκότα χρητεῖ. ἐγὼ δὲ παρὼν οὐ πάρειμι· ὁμοῦ δὲ καὶ φεῦγω καὶ μένω, καὶ περιππεῖν τὸν ἀνθρώπον τῷ πτέρῳ, γελῶ δὲ αὐτῶν βλέπων 4 περὶ τοὺς τραύμασιν ὀρχούμενον. ἄλλα τί δεῖ λόγως; ἀρχώμεθα μάχης. τὰ μὲν ἔκλημεν εἰς τὸν κλάμας, καὶ εἰς τοὺς ὀφθαλμοὺς ἐμπηχῶν περὶ 2τὸν προσώποιν περιπτά-

1 The MSS. have μὲν: μὲ is the ingenuous and certain conjecture of Cruccius or della Croce, the early Italian translator of Achilles Tatius.
not better looks than I, or more courage or even
greatness. What, in the first place, is your courage?
You scratch with your claws and bite with your
teeth: and so does any woman when she fights. Then
what about your size or your looks of which you are
so proud? You have a broad chest, muscular
shoulders and plenty of hair about your neck: but
you cannot see what a wretched sight you are from
behind.\(^1\) My greatness is that of the whole air
which is traversed by my wings, and my beauty is
the flowers of the meadows, which are as it were
my garments which I put on when I am tired of
flying. I fear it will make you laugh to hear all the
catalogue of my valour: I am wholly an instrument
of war; I am ready for the fray at the sound of the
trumpet, and my mouth being at once trumpet and
weapon I am both bandsman and archer. I am at
once my own arrow and my own bow; my wings
shoot me through the air, and as I pounce I make
a wound like an arrow: the person who is struck
suddenly crieth out and looks for him who dealt
the wound. I am there and not there: at the
same moment I retire and advance: I use my
wings as cavalry use their horses to circle round
the man I am attacking; and I laugh at him when
I see him dancing with the pain of my wounds.
But what need of words? Let us begin the battle.'
So speaking, he fell upon the lion, alighting upon
his eyes and flying about all the part of his face
that was unprotected by hair, at the same time

\(^1\) I do not feel quite sure of the reason for this taunt—
whether the lion was supposed to be particularly unsightly
in his hinder parts, \textit{quia paulo sub ejus non satís tegebat cauda},
or simply that the rest of the body, after the fine maned
front, seems to be a poor and scraggy thing.
μενος, ἀμα καὶ τῷ βόμβῳ καταυλῶν. οὐ δὲ λέων ἤγραυνε τε καὶ μετεστρέφετο πάντη καὶ τὸν ἄερα περιέγχασκεν, οὐ δὲ κόνωψ ταῦτα πλέον τὴν ὄργην ἐπίθετο παιδιάν καὶ ἐπ’ αὐτοῖς ἐτι-δ’ τρωσκε τοὺς χείλεσιν. καὶ οὐ μὲν ἐκλείπει εἰς τὸ λυποῦν μέρος, ἀνακάμπτων ἐνθά τοῦ τραύματος ἡ πληγή, οὐ δὲ ὅσπερ παλαιότης τὸ σῶμα σκευάζων, εἰς τὴν συμπλοκὴν ἀπέρρει τῶν τοῦ λέοντος ὀδόντων, αὐτὴν μέσην διασπάς κλειο-μένην τὴν γέννην. οἱ δὲ ὀδόντες κενοὶ τῆς θήρας περὶ ἔαυτοὺς ἐκροζάλιζον. ἢδη τοῖνυν ὁ λέων ἐκεκμήκη σκιαμαγχὸν πρὸς τὸν ἄερα τοῖς ὀδούσι καὶ εἰστήκει παρειμένος ὀργὴν. οὐ δὲ κόνωψ περιπτάμενος αὐτῷ τὴν κόμην, ἐπηγέλει μέλος. 7 ἐπειδήκιον. μακρότερον δὲ ποιούμενος τῆς πτη-σεως τὸν κύκλον ὑπὸ περιττῆς ἀπειροκαλλίας ἀράχνης λατράνει νήμασιν ἐμπλακείς, καὶ τὴν ἀράχνην οὐκ ἔλαθεν ἐμπεσὼν. ὡς δὲ σύκετο εἰκε φυγεῖν, ἄδημονον εἰπεν, "Ὥ τῆς ἀνοίας προοικαλούμην γὰρ ἐγὼ λέοντα, ὀλίγος δὲ με ἠγρευεν ἀράχνης χείτων." ταῦτα εἰπών, "Ὥρα τοῖνυν," ἐφη, "καὶ σοὶ τὰς ἀράχνας φοβεῖσθαι" καὶ ἀμα ἐγέλασε.

23. Καὶ ὀλίγας διαλιπων ὑμέρας, εἰδὼς αὐτὸν γαστρὸς ἤττομενον, φάρμακον πριάμενος ὑπνοῦ βαθέος, ἐφ’ ἐστίασιν αὐτῶν ἐκάλεσεν. οὐ δὲ ὑπ- ωπτευε μὲν τινα μηχανὴν καὶ ἄκυνε τὸ πρῶτον ὡς δὲ ἡ βελτίστη γαστήρ κατηράγκασε, πειθεται. 2 ἐπεὶ δὲ ἦκε πρὸς τὸν Σάτυρον, εἶτα δειπνήσας ἐμελλεν ἀπιέναι, ἐγχεῖ τοῦ φαρμάκου κατὰ τῆς

1 So Cobet rightly for σὲ of the MSS.
piping with his drone. The lion began to be furious, jumping round in every direction and making empty bites at the air: then the gnat all the more made sport of his anger, and wounded him actually on the lips. The lion turned towards the direction in which he was hurt, bending over to where he felt the blow of the wound, but the gnat adapted his body like a wrestler, avoided at the encounter the snap of the lion's teeth, and flew clean through the middle of his jaw as it closed, so that his teeth clashed idly against one another. By this time the lion was tired out with fighting vainly against the air with his teeth, and stood quite worn out with his own passion, while the gnat hovered round his mane, chanting a song of victory: but as he took a wider sweep of flight in his unmannerly exultation, he became entangled unawares in the meshes of a spider's web, though the spider was not at all unaware of his arrival. Now unable to escape, he began to cry in despair: 'Fool that I was: I challenged the lion, while a paltry spider's web has caught me!'" Thus did Satyrus speak: and, "Now," said he, with a smile, "you had better beware of spiders."

23. After letting a few days pass, he (knowing that Conops was always the slave of his belly) bought a drug of the nature of a strong sleeping-draught, and asked him to dinner. At first he suspected some trick and hesitated: then, his beloved belly being too strong for him, he accepted. He came to Satyrus, and after dinner was just on the point of going away, when Satyrus poured some of the drug
telēntaias kūlikos ο Σάτυρος αὐτῷ καὶ ο μὲν ἐπει, καὶ μικρὸν διαλεπών, ὅσον εἰς τὸ δωμάτιον αὐτοῦ φθάσαι, καταπεσὼν ἐκεῖτο, τὸν ὑπνόν 3 καθεύδων τοῦ φαρμάκου. ο δὲ Σάτυρος εἰσ-
τρέχει πρῶς με καὶ λέγει Ἔκει τοι καθεύδων ὁ Κύκλωϕ" 1 σὺ δὲ ὅπως Ὁδυσσεύς ἀγαθὸς γένη." ἀμα ἔλεγε καὶ ἤκουεν ἐπὶ τὰς θύρας τῆς ἐρωμένης καὶ ο μὲν ὑπελείπετο, ἐγὼ δὲ εἰσῆλθεν, ὑποδεχο-
μένης μὲ τής Κλειοῦς ἀψιφητή, τρέμων τρόμου 4 δειπλών, χαρᾶς ἀμα καὶ φόβου. ο μὲν γὰρ τοῦ κυκάκιος φόβος ἐδορύβει τὰς τῆς ψυχῆς ἐλπίδας, ἢ δὲ ἐλπίς τοῦ τυχεῖν ἐπεκάλυπτεν ἠδονή τὸν φόβον σοῦτω καὶ τὸ ἐπίζων ἐβοβείτο μου καὶ ἔχαιρε τὸ λυποῦμένου. ἀρτὶ δὲ μου προσελ-
θόντος εἰσὶ τοῦ θαλάμου τῆς παιδός, γίνεται τι τοιοῦτο περὶ τὴν τῆς κόρης μητέρας ἐτυχε γὰρ 5 ὁνείρος αὐτῆς ταράξας. ἔδοκει τινὰ λυπῆν 
μέγαραν ἐχοῦτα γυμνῆς ἄγειν ἀρπασάμενον αὐτῆς τὴν τυγατέρα καὶ καταθέμενον ὑπτλαμ, 
μέσην ἀνατέμνειν 2 τῇ μαχαίρᾳ τὴν γαστέρα κάτωθεν ἀρβάμενον ἀπὸ τῆς αίδους. ταρακθεῖσα 
οὐν ὑπὸ δείματος, ὡς εἶχεν, ἀναπηδᾷ καὶ ἐπὶ τὸν 
τῆς θυγατρὸς θαλάμον τρέχει, ἐγώς γὰρ ἦν, 6 ἀρτὶ μου κατακλυθέντος. εἶχοι μὲν δὴ τὸν ψόφον 
ἀκούσας ἀνοιγομένων τῶν θυρῶν, εὐθὺς ἀνεπι-
δῆσα. ἦ δὲ ἐπὶ τὴν κλίνην παρῆν. συνελθει 
τὸ κακὸν ἐξάλλομαι καὶ διὰ τῶν θυρῶν ἔριμαι 
δρόμω, καὶ ο Σάτυρος ὑποδέχεται τρέμοντα καὶ 1 }

1 Götting's brilliant and certain emendation for Κόνωρς; an ignorant copyist would inevitably alter it into the familiar name.
2 Cobet restored the present infinitive for the MSS.

ανατείμων.

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into his parting glass: he drank it, had just time to get to his own room, and then fell down and lay sleeping a drugged sleep. Then Satyrus hurried to me and said: "Your Cyclops is asleep; see that you prove yourself a brave Ulysses." He was still speaking when we came to my beloved’s door. He left me, and I entered, Clio letting me in on tiptoe, trembling with the double emotion of joy and fear: the fear of the danger we were running troubled the hopes of my heart, while the hope of success dulled with pleasure the fear I had conceived; hope was afraid and apprehension rejoiced. But hardly had I entered the maiden’s chamber, when a strange event befell her mother: she was troubled by a dream in which she saw a robber with a naked sword snatch her daughter from her, throw her down on her back, and then rip her up the middle of the belly with the blade, beginning from below. Greatly frightened and disturbed, naturally enough, she jumped up and rushed to her daughter’s chamber, which was quite close, when I had but just lain down: I, hearing the noise of the doors opening, leaped quickly up; but she was already at the bed-side. Then I understood the mischief, sprung away, and ran through the door-way, where Satyrus was waiting for me, all trembling and disordered as I

1 A reference to the famous story in the ninth book of the Odyssey.
24. Ἡ δὲ πρῶτον μὲν ὑπὸ ἱλάγγου κατέπεσεν, εἶτα ἀνενεγκούσα τὴν Κλειώ κατὰ κόρρησ, ὡς εἶχε, ῥατίζει καὶ ἐπιλαβομένη τῶν τρεχῶν, ἀμα πρὸς τὴν θυγατέρα ἀνάμφιμος, "Ἀπόλλεσά μοι,"

2 λέγουσα, "Λευκίππη, τὰς ἠλπίδας. οἴμοι, Σάψτρατε σὺ μὲν ἐν Βυζαντίῳ πολέμεις ὑπὲρ ἀλλοτρίων γάμων, ἐν Τύρῳ δὲ καταπεπολέμησαι καὶ τὴν θυγατρός σου τοῖς τούς γάμωσι σεσύληκεν. οἴμοι δὲ δελαία, τοιοῦτοι σου γάμοις ὁφεσθαί σου προσεδόκων. ὀφελον ἤμεινας ἐν Βυζαντίῳ, ὀφελον ἐπαθες πολέμου νόμοι τὴν θυρίαν. ὀφελον σε κἂν Θραξ νεκήσας θυρίσαν οὐκ εἶχεν ἢ συμφορά διὰ τὴν ἀνάρχην ὀνείδος; νῦν δὲ, κακὸ-

4 δαίμων, ἀδοξεῖς ὡς δυστυχεῖς ἐπλάνα δὲ με καὶ τὰ τῶν ἐνυπώλων φαντάσματα, τὸν δὲ ἀληθέστερον οὐνέρον οὐκ θεόσιμην νῦν ἀθλιώ-

τερον ἀνεμίθης τὴν γαστέρα: αὕτη δυστυχε-

στέρα τῆς μαγαίρας τομή, οὐδὲ εἰδον τὸν ῥώμα-

σαντά τοι, οὐδὲ οἴδα μοι τῆς συμφορᾶς τῆς τύχης. οἴμοι τῶν κακῶν μὴ καὶ δούλος ἦν;"

25. 'Εθάρρησεν οὖν ἡ παρθενος, ὡς ἂν ἐμοὶ

διατροφήσησος, καὶ λέγει: "Μὴ λοιδόρει μοι,

μὴτερ, τὴν παρθενίαν οὐδὲν ἔργον μοι πέπρακται
toiouToV ρημάτων ἀξίων, oVdē oιδα τούτων ὡς τοῖς ἢ

η, έτε δαίμων, έτε ἱρώς, έτε ληστής. έκείνην

δὲ πεφοβημένη, μηδὲ ἀνακραγείς διὰ τὸν φόβον
dynámēs phōbos gar hλώτης ἐστὶ δεσμός. ἐν

oιδα μόνον, ουδεὶς μοι τὴν παρθενίαν κατρύχυνε.

3 καταπεσοῦσα οὖν ἡ Πάνθεια πάλιν ἔστενεν

1 Inserted by Cobet.
was: then we fled through the darkness and came to our own rooms.

24. Panthea first of all fell down in a swoon: when she recovered, she straightway boxed Clio’s ears and caught her by the hair, at the same time crying out to her daughter: “Leucippe, you have destroyed all my hopes. Ah, my poor Sostratus, you are fighting at Byzantium to protect other people’s marriages, while at Tyre you have already been defeated and another has ravished your daughter’s marriage. Woe is me, Leucippe: I never thought to see your wedding in this wise: would that you had remained at Byzantium; would that you had suffered violence after the custom of war; yes, would even that a conquering Thracian had been your ravisher: a misfortune brought about by force does not carry shame with it. But now, wretched girl, you have lost your fame at the same time as your happiness. Even the visions of the night have beguiled me—this is truer than any dream: you have suffered a worse fate than being, as I saw you, ripped up; this is a crueller wound than the cutting of the sword—and I could not see your ravisher, nor do I know how the whole wretched business came about: alas, alas, was he perhaps a slave?”

25. This, showing that I had escaped, gave the maiden fresh courage. “Do not, mother,” said she, “thus disparage my virginity; nothing has happened to justify what you have said, and I know not who was here—god, demigod, or burglar. I was lying stricken with fright, and I was too much afraid, even to cry out: fear is a shackle on the tongue. Only one thing I know, that nobody has offended my virginity.” Then Panthea again fell down and wept:
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

ἡμεῖς δὲ ἐσκοπούμενεν, καθ' ἑαυτοῦς γενόμενοι, τί ποιητέων εἶη, καὶ ἐδόκει κράτιστον εἶναι φεύγειν, πρὶν ἡ ἔως γένηται καὶ τὸ πᾶν ἡ Κλειώ βασανιζομένη κατείπη.

26. Δόξαν οὖν οὖτως εἰγόμεθα ἐργον, σκηψάμενοι πρὸς τὸν θυρωρὸν ἀπιέναι πρὸς ἐρωμένην, καὶ ἐπὶ τὴν οἰκίαν εἰρχόμεθα τὴν Κλεινία τοῦτον. ἦσαν δὲ λοιπῶν μέσαι νύκτες, ὡστε μόλις ὁ θυρωρὸς ἀνέφεξεν ἡμῖν. καὶ ὁ Κλεινίας, ἐν ὑπεροχῇ γὰρ τὸν βάλαμον εἴχε, διαλεγομένων ἡμῶν ἄκουσας, 2 κατατρέχει τεταραγμένος. καὶ ἐν τοσούτῳ τὴν Κλειώ κατόπιν ὀρῶμεν σπουδὴ θέουσαν· ἦν γὰρ δρασμὸν βεβουλευμένη. ἀμα τε οὖν ὁ Κλεινίας ἤκουσεν ἡμῶν ἀ πεπόνθαμεν καὶ τῆς Κλειώς ἡμεῖς, ὡστε φῦγοι, καὶ πάλιν ἡμῶν ἡ Κλειώ τί 3 ποιεῖν, μέλλομεν. παρελθόντες οὖν εἰσὶν τῶν θυρῶν, τῷ Κλεινίᾳ δηργούμεθα τὰ γεγονότα καὶ ὅτι φεύγειν διεγράκαμεν. λέγει ἡ Κλειώ, “Κἀγὼ σὺν ἡμῖν ἦν γὰρ περιμενόν τὴν ἐως, θάνατός μοι πρόκειται, τῶν βασανῶν ἔλυκτερος.”

27. Ὁ οὖν Κλεινίας τῆς χειρὸς μου λαβόμενος ἄγει τῆς Κλειώς μακρὰν καὶ λέγει: “Δοκῶ μοι καλλιστὴν γρόμην εὑρήκειν, ταύτην μὲν ὑπεξαγαγεῖν, ἡμᾶς δὲ ολίγας ἡμέρας ἐπισχεῖν, κἂν οὕτω 2 δοκῆ, συσκευασάμενος ἀπελθεῖν. οὐδὲ γὰρ νῦν ὁδὸς τῆς κόρης ἡ μήτηρ τῶν κατέλαθεν, ὡς ἠμένος φατέ, ὅ τε καταμαρνύσων οὐκ ἔσται, τῆς Κλειώς ἐκ μέσου γενομένης· τάχα δὲ καὶ τὴν κόρην
but Satyrus and I, when we were alone in our rooms, were considering what we had best do, and we decided that the best course would be to fly before morning came and Clio revealed the whole story under torture.

26. This resolved, we set about it at once. We told the porter that we were going out to see my mistress, and went to Clinias' house. It was still deep night, and his porter made some difficulty about opening to us; but Clinias, whose bedroom was upstairs, heard us talking to him and came running down in disorder: and just at that moment we saw Clio behind us, running; she too had made up her mind to run away. So all together Clinias heard our story from us, and we Clio's, how she had fled, and Clio our next intentions. We all therefore went indoors, related to Clinias all that had happened, and told him that we had made up our mind to fly. Then said Clio: "I am with you too: if I wait until morning, my only resource is death, which I prefer to torture."

27. Then Clinias took me by the hand and led me away from Clio. "I think," said he, "that I have conceived the best idea: namely, to send her away privily, and ourselves remain a few days; then, if we like, we can ourselves go alter making all necessary preparations. At present, so you tell me, the girl's mother does not even know whom she caught; and when Clio has once disappeared there will be nobody able to inform her. And perhaps you will be able to persuade the girl to escape with

1 Not, of course, Leucippe, but some girl of lower station. Young Greeks and Romans were almost encouraged in light love-affairs to keep them from the graver offences of meddling with women of their own rank.
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

συμφυγείν πείσετε." ἔλεγε δὲ καὶ αὐτὸς ὅτι

2 κοινωνὸς γενήσεται τῆς ἀποδήμαι. ταύτα ἔδοξε-

καὶ τὴν μὲν Κλειῶ τῶν οἰκετῶν αὐτοῦ τινὶ παρα-

δίδωσι, κελεύσας ἐμβαλέσθαι σκάφει, ἥμεις δὲ

αὐτοῦ καταμείναντες ἐφροντίζομεν περὶ τῶν

ἔσομένων, καὶ τέλος ἔδοξεν ἀποπειραθῆναι τῆς

κόρης καὶ εἰ μὲν θελήσει συμφυγείν, οὔτω

πράττειν· εἰ δὲ μὴ, μένειν αὐτοῦ, παραδόντας

ἐαυτοὺς τῇ τύχῃ. κοιμηθέντες οὖν ὀλγοῦν τῆς

νυκτὸς ὡσον τὸ λοιπὸν, περὶ τὴν ἐσω πάλιν ἐπὶ τὴν

οἰκίαν ἐπανήλθομεν.

28. Ἡ οὖν Πάνθεια ἀναστάσα περὶ τὰς βασά-

νους τῆς Κλειοῦς ἡμιπρέπειτο καὶ καλέων αὐτὴν

ἐκέλευεν. ὥσ δὲ ἦν ἄφανὴς, πάλιν ἐπὶ τὴν

θυγατέρα ἔται καὶ "Οὐκ ἔρεις," ἔφη, "τὴν

συσκευὴν τοῦ δράματος; ἵδοι καὶ ἡ Κλειῶ

2 πέφεβεν." ἢ δὲ ἔτι μᾶλλον ἐθάρρησε καὶ λέγει:

"Τι πλέον εἶποι, σοι, τίνα δὲ ἄλλην προσαγάγω

πίστιν τῆς ἄλθειας μείζονα; εἰ παρθενίας ἐστὶ

3 τῆς δοκίμασια, δοκίμασιν." "Ετε καὶ τούτο,"

ἔφη η Πάνθεια, "λείπεται, ἕνα καὶ μετὰ μαρτύ-

ρῶν δυστυχῶμεν." ταύτα ἀμα λέγουσα, ἀνεπηδη-

σεν ἔξω.

29. Ἡ δὲ Δευκάπη καθ' ἐαυτὴν γευμένη καὶ

τῶν τῆς μητρὸς γεμίσθαι ῥημάτων παινοδαπῆ

tis ἦν. ἡχθετο, χορχυνετο, ὀργίζετο. ἡχθετο

μὲν πεφωραμένη, χορχυνετο δὲ ἀνειδιζομένη, ὀργί-

ζετο δὲ ἀπιστομένη. αἰδώς δὲ καὶ λύπη καὶ

2 ὀργή τρία τῆς ψυχῆς κύματα: ἡ μὲν ἡ ἀρ αἰδῶς

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you." At the same time he told us that he was prepared to share our flight abroad. This plan commended itself to us; so he handed Clio over to the charge of one of his servants, telling him to put her aboard a ship, while we waited there and discussed the future. Our final decision was to make an attempt to persuade Leucippe, and if she were willing to accompany us in our flight, to act accordingly: if not, to remain at home and put ourselves in the hands of fortune. We reposed ourselves therefore for the small part of the night that was still left, and returned home again about dawn.

28. When Panthea had risen, she began to set about the preparations for the torturing of Clio, and bade her be summoned. As Clio could not be found, she again attacked her daughter. "Do you refuse," said she, "to tell how this plot was composed? Now Clio too has fled." On this Leucippe gained still greater courage, saying, "What more can I tell you? What more valid proof can I bring that I am speaking the truth? If there be any test of virginity, apply it to me." "Yes," said Panthea, "that was the one thing lacking—that our disgrace should be publicly known to others too." As she said this, she flounced out of the room.

29. Leucippe, left alone to ponder on her mother's words, was a prey to various differing emotions; grief, shame, and anger. She was grieved at having been found out: she was ashamed because of the reproaches which had been cast upon her; and she was angry because her mother would not believe her. Shame, grief, and anger may be compared to three billows which dash against the soul: shame enters
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διὰ τῶν ὁμμάτων εἰσρέουσα τὴν τῶν ὀφθαλμῶν ἔλευθεριαν καθαρεῖ: ἡ λύπη δὲ περὶ τὰ στέρνα διανεμομένη κατατήκει τῆς ψυχῆς τὸ ἔωπυρον· ἡ δὲ ὀργὴ περιῴλακτοσα τὴν καρδιὰν ἐπικλύει

3 τὸν λογοσμὸν τῷ τῆς μανιάς ἀφρῷ. λόγος δὲ τοῖνοι ἀπάντων πατήρ, καὶ ἔοικεν ἐπὶ σκοπῶν τὸν βάλλειν καὶ ἐπιτυγχάνειν καὶ ἐπὶ τὴν ψυχὴν πέμπειν τὰ βλέματα καὶ ποικίλα τοξεύματα. τὸ μὲν ἔστιν αὐτῶδες λοεδορία ¹ βέλους καὶ ἐνέται τὸ ἐλκος ὀργή· τὸ δὲ ἔστιν ἐλεγχος ἀτυχημάτων· ἐκ τούτοι τῷ βέλους λύπη γίνεται· τὸ δὲ ὀνείδος ἀμαρτημάτων καὶ καλοῦσιν

4 αἰδῶ τὸ πραῖμα. ἔδω τοῖνοι ἀπάντων τῶν βελῶν βαθέα μὲν τὰ βλέματα, ἀναίμα δὲ τὰ τοξεύματα. ἐν δὲ τοῖνοι ἀπάντων φάρμακον, ἀμύνεσθαι βάλλοντα τοῖς αὐτῶις βλέμασιν· λόγος ἄρ γιλασίης βέλος ἀλλής γιλασίης βέλει θεραπεύεται· καὶ ἄρ τῆς καρδίας ἔσται τὸ θυμούμενον καὶ τῆς ψυχῆς ἐμάραντο τὸ λυποῦν

5 μενον. ἂν δὲ τῆς ἀνάγκης τοῦ κρείττονος συγκόσιος τῆς ἄμων, ἀλγεινότερα γίνεται τὰ ἐλκυ συνηγήσει· ἀρ γὰρ ὀδίνεις τῶν ἐκ τοῦ λόγου κυμάτων, οὐκ ἀποτύσασαι τῶν ἀφρῶν, οἴδονσι περὶ ἑαυτᾶς πεφυσημέναις. τοσοῦτοι οὖν ἡ Δευκίππη γεμισθεῖσα ῥημάτων, οὐκ ἐφερε τὴν προσβολήν. ²

¹ Scaliger's correction for the MSS. λεοδορία.
² The last sentence of this chapter is rejected by Hercher as the scholion of a copyist. But it does not seem to me entirely alien to the style of our author.

² I do not feel very sure of the meaning of this passage: it is a rhetorical sententia not very well fitted into its context. The obvious interpretation is that shame is caused by things
through the eyes and takes away their freedom; grief diffuses itself about the breast and tends to extinguish the lively flame of the soul; while anger, roaring round the heart, overwhells the reasoning power with its foam of madness. Of all these speech is the begetter: it is like a bow shooting and aiming at its mark and discharging its wounding arrows of various kinds against the soul. One of its arrows is upbraiding, the wound it causes, anger. Another is the conviction of wrong, and the wound caused by it grief. The third is the reproach for error, and the wound inflicted by this is called shame. All these arrows have the same peculiarity: the wounds they deal are deep, but bloodless, and there is but one remedy for all of them—to return the same arrows against the enemy. Speech is the arrow of the tongue, and the wound it causes can only be cured by another tongue shooting in return: this quiets the anger of the heart and deadens the soul’s pain. If the fact that one is dealing with a stronger makes such a return impossible, the wound grows more painful by reason of the silence thus enjoined. For the pains which are the result of these stormy waves of speech, if they cannot cast off their foam, swell within and only become the more severe. Such were the thoughts that surged upon Leucippe’s mind, and she was little able to bear their onslaught.

seen, and shame may be said to deprive the eyes of their liberty in that it causes the person ashamed to cast his eyes down to the ground; but it has been stated only a sentence above that Leucippe’s shame came from the reproaches levelled at her, and this is the sense of the continuation of the *ανευδότη*, in which it is stated that the efficient cause of these distressing emotions is speech.
30. Ἐν τούτῳ δὲ ἔτυχον πέμψας τὸν Σάτυρον πρὸς τὴν κόρην ἀποπειρασόμενον τῆς φυγῆς. ἦ δὲ πρὶν ἀκούσαι, πρὸς τὸν Σάτυρον "Δέομαι," ἐφη, "πρὸς θεῶν ξένων καὶ ἐγχωρίων, ἡξαρπάσατε με τὰς τῆς μητρὸς ὀμφαλιάς, ὅπερ βούλεσθε εἰ δὲ με ἀπελθόντες καταλύσατε, βρόχον πλεξαμένη τῆς πυξῆς μου οὕτως ἀφῆσω." ἐγὼ δὲ ὕσ ταῦτα ἠκούσα, τὸ πολὺ τῆς φροντίδος ἀπεριβλήσημον, δύο δὲ ἡμέρας διαλεύκησε, ὅτε καὶ ἀπόδημων ἔτυχεν ὁ πατὴρ, παρεσκευαζόμεθα πρὸς τὴν φυγῆν.

31. Εἶχε δὲ ὁ Σάτυρος τοῦ φαρμάκου λείψανος, δὲ τὸν Κώνωπα ἦν κατακομβάς, τούτου διακομοῦμενός ὡς ἐγχὲι λαθῶν κατὰ τῆς κύλλης τῆς τελευταίας, ἢ τῆς Παρθένας προσέφερεν ἢ δὲ ἀναστάσει φίλετο εἰς τὸν βαλάμον αὐτῆς καὶ ἐυθὺς ἐκάθευδεν. ἔλεξε δὲ ἔτεραν ἡ Δεκάπτη θαλαμιτόλον, ἢ τῷ αὐτῷ φαρμάκῳ καταβαπτίσας ὁ Σάτυρος (προσεποιησάτο γὰρ καὶ αὐτῆς, ἐξ ὧν τῷ βαλάμῳ προσεπεληθεύει, ἐρώτησε τὴν τρίτην θήραν) ἐρχεται τῶν θυρωρῶν κάκεινων

3 ἐβεβλύκει τῷ αὐτῷ πώματι. ὧν ἦν τοῖς πυλῶν ἐξεδέχετο, ὅπερ ὁ Κλειναὶς παρεσκεύαζε, καὶ ἐφθασεν ὡς αὐτῷ περιπεμένων αὐτὸς. ἔπει δὲ πάντες ἐκάθευδον, περὶ πρῶτας νυκτὸς φυλακὰς προβῆς ἀψιθητέ, 4 Δεκάπτη τοῦ Σατύρου χειραγωγοῦντος. καὶ γὰρ ὁ Κώνωπς, ἢσπερ ἦμιν ἐφιδρευε, κατὰ τύχην ἐκείνην ἀπεδήμηε τὴν ἡμέραν, τῇ δεσποτικῇ διακοινοσόμενον. ἀνοιγεί δὲ τὰς θύρας ὁ Σάτυρος

1 θήραν—his third victim—is the ingenious enunciation of Boden for θύραν, the third door.
30. It so happened that just at that moment I sent Satyrus to her to see if she were prepared to run away with us. But before she even heard what he had to say, "I implore you," said she to Satyrus, "in the name of our country gods and all there are in the world, take me away, wherever you like, out of my mother's sight. If you go away and leave me behind, I shall end my life by a noose of my own making." When I heard of her words, I felt that the greater part of my anxiety was gone; we waited a couple of days, while my father was still away,¹ and began to make our preparations for flight.

31. Satyrus still had some of that drug left with which he had put Conops to sleep; and while he was waiting upon us, he poured some of it unobserved into the last cup which he was bringing to Panthea: after rising from the table she went to her chamber and there fell at once asleep. Leucippe had a second chambermaid; with her, too, ever since she had been placed in that position, Satyrus had pretended to be in love, and he gave her also a dose of the same mixture; then he proceeded to his third victim, the porter, and successfully dragged him with a similar draught. A carriage was waiting in readiness for us outside the gates, due to the forethought of Clinias, and he himself got into it and waited there for us. When everybody was asleep, at about the first watch of the night, we went out without a sound, Satyrus leading Leucippe by the hand; fortunately Conops, who was in constant ambush for us, was away on that particular day on some business for his mistress. Satyrus opened the

¹ In Palestine: see V. x. §3.
καὶ προῆλθομεν ὅς ὅπεριμεν ἐπὶ ταῖς πύλαις, ὅ ἐπέστημεν τοῦ ἀχήματος. ἦμεν δὲ οἱ πάντες ἐξ, ἦμεῖς καὶ ὁ Ἑκλείπας καὶ δύο θεράποντες αὐτοῦ. ἐπελαύνομεν οὖν τὴν ἐπὶ Σιδώνα καὶ περὶ μοῖρας τῆς νυκτὸς δύο παρῆμεν ἐπὶ τὴν πόλιν καὶ εὐευτίς ἐπὶ Βηροῦτόν τὸν ὁρὸμον ἐποιοῦμεθα, νυμίζοντες εὑρήσειν ἑκέος ναῦν ἐφορμοῦσαν. καὶ οὐκ ἦτυχησαμεν ὅς γὰρ ἐπὶ τοῦ Βηροῦτος λεμένος ἠλθόμεν, ἀναγόμενον σκάφος εὑρομεν, ἀρτέ τὰ προμνήσια μέλλον ἀπολύειν. μηδὲν αὐν ἐρωτήσαντε τοῖ πλεῖ, μετεσκευαζόμεθα ἐπὶ τὴν θάλασσαν ἐκ τῆς γῆς, καὶ ἦν ὁ καιρὸς μικρὸν ἄνω τῆς ἑω. ἐπεὶ δὲ τὸ πλοῖον εἰς Ἀλεξάνδρειαν, τὴν μεγαλὴν τοῦ Νείλου πόλιν.

32. Ἐγκαίρων τὸ πρῶτον ὅρῳ τὴν θάλασσαν, οὕτω πελαγίζοντος τοῦ σκάφους ἀλλ' ἐπὶ τοὺς λιμένις ἐποχουμένου. ὡς δὲ ἐδοξεῖν οὐριον εἶναι πρὸς ἀναγωγὴν τὸ πνεῦμα, θόρυβος ἦν πολὺς κατὰ τὸ σκάφος, τῶν ναυτῶν διαθεότων, τοῦ κυβερνήτου κελεύοντος, ἐλκωμένου τῶν κάλλων, ἡ κεραία περιήγητο, τὸ ἱστίον καθίετο, ἡ ναῦς ἀπεσαλεύετο, τὰς ἀγκύρας ἀνέσπων, ὁ λιμὴν κατελείπετο τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νῆς κατὰ μικρὸν ἀναχωροῦσαι, ὡς αὐτὴν πλέουσαν παλαιομοῦ καὶ τὴν ηὐχῆς, θεοῦς σωτηρίας καλοῦντες, εὐφημοῦντες αἰώνιον τῶν πλοίων γενέσθαι τὸ πνεῦμα ἱρέτο σφοδρότερον, τὸ ἱστίον ἐκυρτοῦτο καὶ εἶλκε τὴν ναῦν.

1 The editors have altered these participles into the genitive: but a nominatives pendens does not seem an impossibility in Achilles Tatius.
BOOK II, 31-32

doors; we followed; and when we had arrived at the gates, we entered the carriage: we were six in all—ourselves, Clinas, and two servants of his. We took the road to Sidon; arriving there when another watch of the night was about spent, we hurried on to Berytus, expecting that we should find some ship at anchor there. Nor were we disappointed: for as we arrived at the harbour of Berytus, we found a ship just sailing, on the very point of casting loose; so we asked no questions as to her destination, but embarked all our belongings aboard; it was then a little before dawn. It appeared that she was making the voyage to Alexandria, the great city at the mouth of the Nile.

32. I was at once full of joy, even at my first sight of the ocean, before the boat got out to sea but was still riding in the harbour. When the breeze seemed favourable for putting off, a busy commotion arose throughout the ship—the crew running hither and thither, the helmsman giving his orders, men hauling on the ropes. The yard-arm was pulled round, the sail set, the ship leaped forward, the anchors were pulled in-deck, the harbour was left; we saw the coast little by little receding from the ship, as though it were itself in movement; there were songs of joy and much prayer directed to the gods saviours, invoking good omens for a prosperous voyage; meanwhile the wind freshened, the sail bellied, and the ship sped along.
33. "Ετυχε δὲ τις ἡμῶν νεανίσκος παρασκηνῶν, ὥς ἐπελ καίρος ὅν ἀρίστον, φιλοφρονούμενος ἡμᾶς συναριστᾶν ἤξιον, καὶ ἡμῖν δὲ ὁ Σάτυρος παρέφερεν ὡστε εἰς μέσου καταθέμενοι ἂ εἴχομεν, τὸ ἀρίστον ἐκοινοῦμεν, ἢδη δὲ καὶ λόγον. Ἀλήω δὴ πρῶτος "Πόθεν, ὦ νεανίσκε, καὶ τίνα σε δεῖ καλεῖν;" "Εγὼ Μενέλαος," εἶπεν. "τὸ δὲ γένος Λύγυπτος, τὰ δὲ ύμετέρα τίνα;" "Εγὼ Κλειτοφῶν, οὗτος Κλεινίας, Φοίνικες ἀμφω." "Τίς οὖν ἡ πρόφασις ἡμῶν τῆς ἀποδημίας;" "Ἡν σὺ πρῶτος ἡμῶν φράσης, καὶ τὰ παρ’ ἡμῶν ἀκούσῃς."

34. Δέχεται οὖν ὁ Μενέλαος. "Τὸ μὲν κεφάλαιον τῆς ἐμῆς ἀποδημίας ἵνα βάσκανος καὶ θῆρα δυστυχής. ἦροι μειράκιαν καλοῦ τὸ δὲ μειράκιον φιλοθηρον ἢν. ἔπειχον τὰ πολλά, κρατεῖν οὐκ ἥδυνόμην, ὡς δὲ οὐκ ἔπειθον, εἰπόμην ἐπὶ τὰς άγρας κάγω. ἐθηρώμεν οὖν ἱππεύοντες ἀμφω καὶ τὰ πρῶτα ὑπυγχώμεν, τὰ λεπτὰ διάκοντες τῶν θηρίων. ἔθαιφυς δὲ σὺς τῆς ᾨδης προπηδᾶ καὶ τὸ μειράκιον ἐδίωκε καὶ ὁ σὺς ἐπιστρέφει τὴν γένου καὶ ἀντιπρόσωπος ἑχόμεν δρόμῳ, καὶ τὸ μειράκιον οὐκ ἔξετρέπετο, βοῶντος ἐμοῦ καὶ κεκραγότος, "Ελκὲ τὸν ἵππον, μετέρεγκε τὰς ἰμίας, πονηρῶ τὸ θηρίῳ." ἀνάξας δὲ ὁ σὺς σπουδὴ ἔτρεχεν ὡς ἐπ’ αὐτό καὶ οἱ μὲν συνέπτου εὐληλεοῖς, ἐμὲ δὲ τρόμος, ὡς εἶδον,

1 The MSS. have ἀλλάξας: ἀγας or ἀνάξας were suggested by Jacobs, and one of them is almost certainly right.

2 παρασκηνῶν means literally "hivouacking near us." It was doubtless the custom (as in modern ships in Eastern
33. There happened to be camping near us on board a young man, who, when breakfast-time arrived, very courteously asked us to take the meal with him. Satyrus was just bringing our victuals; so that we put all that we had into the common stock, and made a joint meal and also shared the conversation. I was the first to speak: "Where do you come from, young sir, and what are you called?" "Menelaus is my name," he replied, "an Egyptian by nationality. What are yours?" "I am Clitophon, this is Clinias, Phoenicians both." "What then is the reason that you are thus leaving your country?" "Tell us your story first, and then we will relate ours to you."

34. Menelaus then began: "The summary of my absence from my native land is an ill-starred love and a hunt with evil event. I loved a fair youth, who was a passionate huntsman. I tried to check him, but my attempts were unsuccessful; as he would not obey me, I used to go with him on his expeditions. One day we were both out hunting on horseback; at first we were successful, chasing small beasts only. Suddenly a boar sprang from the wood; the youth gave chase. Then the boar turned and faced him, charging directly at him. But he would not give ground, though I shouted and yelled, 'Pull in your horse and turn the reins; the beast is dangerous.' The boar made a spring and charged right at him. They closed with one another, but as I saw it I was waters) for the passengers to bring their bedding and other household effects and make themselves as comfortable as they could on the deck.

\[ \text{\textsuperscript{a}} \text{δεκατως is \textit{dejeuner}, and may be regarded indifferently as breakfast or luncheon.} \]
ΛΑΜΒΑΝΕΙ ΚΑΙ ΦΟΒΟΫΜΕΝΟΣ ΜΗ ΦΘΆΣyat ΘΗΡΙΟΥ ΚΑΙ ΠΑΤΑΞη ΤΩΝ ὙΠΠΟΥ, ΕΝΑΓΚΥΛΙΣΜΕΝΟΣ ΤΟ ἌΚΟΝΤΙΟΝ, ΠΡὶΝ ΑΚΡΙΒῶς ΚΑΤΑΣΤΟΧΆΣΑΣΘΑΙ ΤΟῦ ΣΚΟΠΟΥ, ΠΕΜΠΩ ΤΟ ΒΕΛΟΣ: ΤO ΔΕ ΜΕΙΡΆΚΙΟΝ ΠΑΡΆΔΕΘΟΝ ἈΡΡΆΞΕΙ ΤΗΝ ΒΟΛΗΝ. ΤΙΝΑ ΟΔΕΙ ΜΕ ΤΟΤΕ ΨΥΧΗΝ ἘΧΕΙΝ; ΕΙ ΚΑΙ ΨΥΧΗΝ ΕΙΣΧΟΝ ὍΛΟΣ, ὍΣ ἌΝ ἈΛΛΟΣ ΤΗΣ ΑΠΟΘΆΝΟΝ ΞΩΝ. ΤΟ ΔΕ ΝΙΚΤΡΟΤΕΡΟΝ, ΤΑΣ ΧΕΙΡΑΣ ὈΡΕΓΕΙ ΜΟI ΜΙΚΡΟΝ ΕΤΕ ΕΜΠΝΕΩΝ ΚΑΙ ΠΕΡΙΕΒΑΛΛΕ ΚΑΙ ἈΠΟΒΗΣΚΩΝ ΟΥΚ ἘΜΙΣΕΙ ΜΕ ΤΩΝ ΠΟΝΗΡΩΝ Ο ὩΡΙ ΕΜΟΥ ΠΕΦΟΝΕΥΜΕΝΟΣ, ἈΛΛΑ ΤΗΝ ΨΥΧΗΝ ΑΦΗΚΕ ΤΗ 6 ΦΟΝΕΥΣΑΙΣ ΠΕΡΙΠΛΕΚΟΜΕΝΟΣ ΔΕΞΙΑ. ἈΓΟΥΣΙΝ ΟΥΝ ΜΕ ΕΠΙ ΤΟ ΔΙΚΑΣΤΗΡΙΟΝ ΟΙ ΤΟΥ ΜΕΙΡΑΚΙΟΥ ΓΟΝΕΙΣ ΟΥΚ ΆΚΟΝΤΑ: ΚΑΙ ΓΑΡ ΠΑΡΕΛΘΟΝ ἩΠΕΛΟΓΟΥΜΗΝ ΟΥΔΈΝ, ΘΑΝΑΤΟΝ ΔΕ ΕΤΕΜΟΡΜΗΝ ΕΜΑΥΤΟ. ἘΛΕΙΘΑΝΤΟΣ ΟΥΝ ΟΙ ΔΙΚΑΣΤΑΙ ΠΡΟΣΕΤΙΜΗΣΑΙ ΜΟΙ ΤΡΙΕΤΗ ΨΥΧΗΝ ὩΙΝ ΤΕΛΟΣ ἘΧΟΥΣΗΣ, ΑὐΘΙΝΕ ΕΠΙ ΤΗΝ ΕΜΑΥΤΟΥ ΚΑΤΑΙΡΩ." ΞΕΠΕΔΑΚΡΥΣΕΝ Ὁ ΚΛΕΙΝΙΑΣ ΑΥΤΟῦ ΛΕΓΟΝΤΟΣ ΠΑΤΡΟΚΛΟΥ ΠΡΟΒΑΣΙΝ, ἈΝΑΜΝΗΣΕΙΣ ΧΑΡΙΚΛΕΟΥΣ. ΚΑΙ Ὁ ΜΕΝΕΛΑΟΣ, "ΤΑΜΑ ΔΑΚΡΥΕΙΣ," ἘΦΗ, "Ἡ ΚΑΙ ΣΕ ΤΙ ΤΟΙΟΥΤΟΝ ΕΞΗΓΑΓΕΙ;" ΣΤΕΝΑΣΑΙ ΟΥΝ Ὁ ΚΛΕΙΝΙΑΣ ΚΑΤΑΛΕΓΕΙ ΤΟΝ ΧΑΡΙΚΛΕΑ ΚΑΙ ΤΟΝ ὙΠΠΟΥ, ΚΑΙΓΩ ΤΑΜΑΥΤΟΥ.

35. ὍΡΩΝ ΟΥΝ ΤΟΝ ΜΕΝΕΛΑΟΝ ἘΓΩΝΕ ΚΑΤΗΦΗ ΠΆΝΥ ΤΩΝ ΕΑΥΤΟΥ ΜΕΜΗΜΕΝΟΥ, ΤΟΝ ΔΕ ΚΛΕΙΝΙΑΝ ὈΠΟΔΑΚΡΥΟΝΤΑ ΜΗΜΗΧ ΧΑΡΙΚΛΕΟΥΣ, ΒΟΥΛΟΜΕΝΟΣ ΑΥΤΟΥΣ ΤΗΣ ΛΥΠΗΣ ἈΠΑΓΆΓΕΙΝ, ἘΜΒΑΛΛΟΝ ΛΟΓΟΝ ΕΡΩΤΗΣΗΣ ἘΧΟΜΕΝΟΝ ΨΥΧΑΓΩΓΙΑΣ ΚΑΙ ΓΑΡ ΟΥΔΕ Η ΛΕΙΚΙΣΠΗ ΠΑΡΗΝ, ἈΛΛῼ ΕΝ ΜΥΧῼ ἘΚΑΘΕΝΔΕ ΤῼΗΣ

1 In Greek law-suits the defendant was required to state the penalty he thought would be the just reward for his offence; the reader will recall the manner in which Socrates did so at his trial, recorded in Plato's Apologia.
BOOK II, 34-35

overcome with fright, and, fearing that the brute would get his blow in first and wound the horse, I poised my javelin without taking sufficiently careful aim, and let fly. The youth crossed the line and received it full. What do you think that my feelings were then? If I had any feelings at all, they were like those of a living death. More pitiful still, while he yet faintly breathed he stretched out his hands to me and embraced me; in his death-throes he that was slaughtered by me did not loathe my accursed self, but he gave up the ghost embracing my murderous hand. His parents dragged me, not at all unwilling, before the tribunal of justice. I made no defence there, and proposed the penalty of death. So the jury took pity upon me, and sentenced me to three years' banishment; this period has now come to an end, and I am returning to my own country." As he spoke, Clinias wept as the Trojan women wept over Patroclus; he remembered Charicles. "You weep at my woes," said Menelaus; "Has some similar adventure exiled you too?" Then Clinias groaned bitterly and related to him the story of Charicles and the horse, and I told my tale too.

35. Seeing that Menelaus was greatly dejected at the memory of his sorrows, and that Clinias too was secretly weeping when he recalled Charicles, I was anxious to banish their grief, and embarked upon a discussion which would divert the mind by a love-interest. Leucippe was not present, but was

2 Homer, Iliad, xix. 302. The captive Trojan women were forced to act as mourners for the dead Patroclus; and they shed real enough tears, but they were thinking of their own woes rather than of the dead hero, The scene passed into a proverb, which is also used by Plutarch.

36. Καὶ ὁ Μενέλαος, "Ἀγιος, ὁ Κλειτοφὼν," ἐφη, "τὸ κεφάλαιον τῆς ἱδονῆς. ποθεινῶν γὰρ ἢε τὸ ἄκορεστον τὸ μέν γὰρ εἰς χρήσιν χρονιώτερον τῷ κόρφῳ μαραίνει τὸ τερπνόν: τὸ δὲ ἀρπαξόμενον καίνον ἐστιν ἢε καὶ μᾶλλον ἀνθεῖν: οὐ γὰρ γεγηρακιών ἔχει τὴν ἱδονήν, καὶ 2 ὅσον ἔλαττοται τῷ χρόνῳ, τοσοῦτον εἰς μέγεθος

1 Cobet wished to insert ἀφ' ἀφ' after πρὶν.
2 It is not possible to make sense of the words τοῖς ἄλλοις which here followed καὶ. I omit them with Hereker.

1 Clitophon shewed a very proper spirit in waiting for Leucippe's absence before propounding this dubbius axiomen. Anthony Hodges in his translation (1638) omits the whole
asleep in the ship's hold.\(^1\) I remarked to them with a smile, "How much more fortunate than I is Clinias: he was doubtless about to declaim against women, as is his wont, and now he can speak with the greater freedom, because he has found another that shares his ideas in love. I know not how it is that this affection for youths is now so fashionable."

"Why," said Menelaus, "is not the one sort much preferable to the other? Youths have a much simpler nature than women, and their beauty is a keener stimulant to delight." "How keener," said I, "considering that it has no sooner blossomed\(^2\) than it is gone, giving the adorer no opportunity of enjoying it? It is like the draught of Tantalus; often in the very act of drinking it disappears, and the lover must retire thirsty, and that which is actually being drunk is whisked away before the drinker has had his fill. Never can the lover leave the object of his affection with unalloyed delight; it always leaves him thirsty still."

36. "You know not, Clitophon," said Menelaus, "the sum of all pleasure: the unsatisfied is the most desirable of all. The longer a thing lasts, the more likely is it to cloy by satiety; that which is constantly being ravished away from us is ever new and always at its prime—delight cannot grow old and the shorter its time the greater is its intensity

\(^{1}\) passage from here to the end of the book, and della Croce omits some and softens down some of the rest: of the two, I have followed della Croce's example rather than that of Hodges, as the discussion is characteristic, and certainly less gross than the similar example at the end of [pseudo-]Lucian's Assores.

\(^{2}\) παρακύψεως means literally "peeped out."
2 ἐκτείνεται πόθω. καὶ τὸ βόδου διὰ τοῦτο τῶν ἄλλων εὐμορφότερον ἐστὶ φυτῶν, ὅτε τὸ κάλλος αὐτοῦ φεύγει ταχὺ. δύο γὰρ ἐγὼ νομίζω καὶ ἀνθρώπους κάλλη πλανᾶσθαι, τὸ μὲν οὐράνιον, τὸ δὲ πάνθημον, [ὅσπερ τοῦ κάλλους οἱ χορηγοὶ
3 θεαί]. ἀλλὰ τὸ μὲν οὐράνιον ἀχθεται θυμήθω σκῆψει διεδέμενον καὶ ξητεῖ πρὸς οὐρανὸν ταχὺ φεύγειν τὸ δὲ πάνθημον ἐρριπταί κάτω καὶ ἐγχρονίζει περὶ τοῖς σώμασιν. εἰ δὲ καὶ ποιητὴν δεῖ λαβεῖν μάρτυρα τῆς οὐρανίας τοῦ κάλλους ἀνόδου, ἄκουσον Ὡμήρου λέγοντος;

Τὸν καὶ ἀνηρεύαντο θεοὶ Δὲι οἰνοχοεῦειν κάλλεος εἶνεκα οἶο, ἵνα ἀθανάτοιοι μετείη.

4 οὐδεμία δὲ ἀνέβη ποτὲ εἰς οὐρανὸν διὰ κάλλος ἔννη (καὶ γὰρ γνωαίξει κεκουνώνηκεν ὁ Ζεὺς) ἄλλ᾽ Ἀλκμήνη μὲν ἔχει πένθος καὶ φυγὴν. Δανάην δὲ λύραζε καὶ θάλασσαν. Σεμέλη δὲ πυρὸς γέγονε τροφῆν, ἀν δὲ μεσαρκίου Φρυγῶς ἐρασθῇ, τὸν οὐρανὸν αὐτῷ δίδωσιν, ἵνα καὶ συνοικῇ καὶ οἰνοχόον ἔχῃ τοῦ νέκταρος ἂ δὲ πρότερον

1 The bracketed words can hardly be construed; they are probably the insertion of a scholiast. Whether the words of the bracketed passage be genuine or not, the reference is to the two kinds of love treated of in Plato’s Symposium.
2 Jacobs’ emendation for the MSS. κάλλεος.

1 This argument—and its contrary used by Clitophon in his speech above—is a commonplace of discussions of this kind. Paul Adam paradoxically alleged the opposite: “L’éphèbe offre une beauté plus durable que la vierge; et cet espoir de durée suffit seul à justifier sa suprématie.”
2 See note on this passage in the Greek text.

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increased in desire. This is why the rose is of all flowers the most beautiful, because its beauty is so fleeting. I hold that there are two different kinds of beauty conversant among men, the one heavenly, the other vulgar [presided over by their respective goddesses 2]; the heavenly sort chafes at being fettered by its mortal habitation and is ever seeking to hurry back again to its heavenly home, while the vulgar kind is diffused on our earth below and stays long in association with human bodies. If one may quote a poet as a witness of the flight of beauty to heaven, listen to Homer, who tells how

The gods to be Jove’s cup-bearer in heaven him 3 did take,
To dwell immortal there with them, all for his beauty’s sake.

But no woman ever went up to heaven by reason of her beauty—yes, Zeus had dealings with women too—but the fate of Alcmene 4 was sorrow and exile, of Danae 5 an ark and the sea, while Semele 6 became food for fire. But if his affections fall upon this Phrygian youth, he takes him to heaven to be with him and to pour his nectar for him; and she 7 whose

3 Ganymede. *Iliad, xx. 234.*
4 The wife of Amphitryon, in whose semblance Zeus visited her and begat Heracles.
5 The daughter of Acrisius, visited by Zeus in the form of a shower of gold. Her father in anger put her and her baby (Perseus) into a chest or ark and sent them adrift at sea; they finally arrived at the island of Seriphus.
6 The daughter of Cadmus, who foolishly prayed that Zeus might visit her as he visited Hera. He came therefore with fire and lightning, by which she was destroyed; but her offspring was saved, the god Dionysus.
7 Hebe.
ACHILLES TATIUS

diákonos tís timís e žásotaî ὡν γάρ, ομαί, γυνή.

37. Ἡπολαβών οὖν ἐγώ, "Καὶ μὴν οὐράνιον," ἔφην, "ἐοίκε μάλλον εἶναι τὸ τῶν γυναικῶν κάλλος, ὅσον μὴ ταχύ φθείρεται ἐγώ γάρ τοῦ θείου τὸ ἀφθαρτον. τὸ δὲ κυροῦμενον ἐν φθορᾷ θυτὴν φύσιν μεμοῦμενον, οὐκ οὐράνιον ἑστων 2 ἀλλὰ πάνδημον. ἡράσθη μειρακίον Ψρυγος, ἀνήγαγεν εἰς οὐρανόν τὸν Ψρύγα: τὸ δὲ κάλλος τῶν γυναικῶν αὐτὸν τὸν Δία κατήγαγεν ἐξ οὐρανοῦ. διὰ γυναικᾶ ποτε Ζεὺς ἐμυκῆσατο, διὰ γυναικᾶ ποτε Σάτυρον ὀρχήσατο, καὶ χρυσὸν 3 πεποίηκεν ἐαυτὸν ἅλλη γυναίκι. οἰνοχεῖτο μὲν Γανυμήδης, μετὰ δὲ τῶν θεῶν Ἡρα 1 πινέτω, ἵνα ἐχῃ μειράκιον διάκονον γυνῆ. έλεώ δὲ αὐτοῦ καὶ τὴν ἀρταγήν: ὅρνεσ ἐπ' αὐτὸν κατέβη ὁμηρτής, ὃ δὲ ἀνάρπαστος γενόμενος υβρίζεται, καὶ ἐοικεν ἑσταυρωμένη; 2 καὶ τὸ θεαμά ἑστην αἰσχίστον,

1 Götting's emendation "Ηρα is most attractive, considering the mention of her at the end of the last chapter; and yet "Ηρα may still be right, Hera and Ganymede being considered as the two rivals for the affections of Ζεύς: as Ganymede poured out the wine for the heavenly feast, Ηρα, the queen of the gods, might properly be said to have him as her butler.

2 A brilliant emendation by Jacobs for the MSS. τυρασσόμενη.

1 Europa. ὑφ. Book I. chap. i.
2 Antiope. See Ovid, Metamorphoses, vi. 110. The whole passage (a continuation of that quoted upon Book I. chap. i. ἐκ.) is here instructive:

She portrayal'd also there
Asterie struggling with an Erne which did away her bear.
And over Leda she had made a Swan his wings to splay.
She added also how by Jove in shape of Satyr gay

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was formerly this duty, was deprived of the honour—she, I fancy, was a woman."

37. Here I interrupted him. "Woman's beauty," said I, "seems the more heavenly of the two, because it does not rapidly fade; the incorruptible is not far from the divine, while that which is ever changing and corruptible (in which it resembles our poor mortality) is not heavenly but vulgar. Zeus was fired with a Phrygian stripling; true, and he took his Phrygian up to heaven; but women's beauty actually brought Zeus down from heaven. For a woman Zeus once lowed as a bull; for a woman he danced the satyr's dance; for another woman he changed himself into gold. Let Ganymede pour out the wine; but let Hera drink with the gods, so that a woman may have a youth to serve her. I am even sorry for him in the manner of his assumption—a savage bird swooped down upon him, and when he had been seized by it he was placed in an ignominious position, looking like one crucified. Can one imagine a viler sight than a youth hanging from a beast's

The fair Antiope with a pair of children was bespied:
And how he took Amphitrtyo's shape when in Alcmena's bed
He got the worthy Hercules: and how he also came
To Danae like a Shower of Gold, to Aegina like a Flame,
A Shepherd to Mnemosyne, and like a Serpent sly
To Proserpine.

3 This is very different from Tennyson's beautiful portrait
in The Palace of Art:

Or else flush'd Ganymede, his rosy thigh
Half-buried in the Eagle's down,
Solo as a flying star shot through the sky
Over the pillar'd town.

But pictures also exist in which Ganymede is represented as
in the extremity of anguish and terror, such as one ascribed
to Rembrandt in the Dresden Gallery.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

4 μειράκιον ἐξ οὐνοχῶν κρεμάμενον. Σεμέλην δὲ εἰς οὐρανὸν ἀνήγαγεν σῶς ὅρνις ὀμηστής, ἀλλὰ πῦρ, καὶ μὴ βανμάζος, εἰ διὰ πυρὸς τις ἀναβαίνει εἰς οὐρανὸν οὕτως ἀνέβη Ἡρακλῆς. εἰ δὲ Δανάης τὴν λάρνακα γελᾶς, πῶς τοὺς Περσέα σιωπᾶς; Ἀλκμήνη δὲ τοῦτο μόνον δώρον ἀρκεῖ, ὅτε δὲ

5 αὐτὴν ἔκλεψεν ὁ Ζεὺς τρεῖς ὄλους ἦλιους. εἰ δὲ δεὶ μεθένεται τὸς μυθολογίας αὐτὴν εἰπεῖν τὴν ἐν τοῖς ἔργοις ἤδονην, ἐγὼ μὲν πρωτόπειρος ὅπως εἰς γυναίκας, ὅσον ὀμιλήσαι ταῖς εἰς Ἀφροδίτης παλομονίαις ἄλλος γὰρ ἄν ἔσως εἰπεῖν τι καὶ πλέον ἦχοι μεμιμημένοι εἰρήσεται δὲ μοι, καὶ

6 μετρίως ἐχὼ πεῖρας. γυναῖκες μὲν σὺν ὑγρόν μὲν τὸ σῶμα ἐν ταῖς συμπλοκαίς, μαλβακά δὲ τὰ χείλη πρὸς τὰ φιλήματα. καὶ διὰ τοῦτο μὲν ἔχει τὸ σῶμα ἐν τοῖς ἀγκαλίσμασιν, ἐν δὲ ταῖς σαρξίν ὅλως ἐνημοσυνέν, καὶ πῶς ἐγκείμενον

7 περιβάλλει τὴν ἤδονήν ἐγγύει δὲ τοῖς χείλεσιν ὅσπερ σφραγίδας τὰ φιλήματα, φιλεῖ δὲ τέχνη καὶ σκευάζει τὸ φίλημα γαλακτώρον, οὐ γὰρ μόνον ἐδέλει φιλεῖν τοῖς χείλεσιν, ἀλλὰ καὶ τοῖς ὀφθαλμοῖς συμβάλλεται καὶ περὶ τοῦ φιλούστος στόμα βόσκεται καὶ δάκνει τὰ φιλήματα: ἔχει δὲ τις καὶ μαστὸς ἐπαφόμενος

8 ἐδίαν ἤδονην. ἐν δὲ τῇ τῆς Ἀφροδίτης ἀκμῇ οἰστρεί μὲν ὕφη ἤδονῆς, περικέχειν δὲ φιλοῦσα καὶ μαίνεται αὐτῇ γλύττας τοῦτον τὸν χρόνον φοιτῶσιν ἀλλήλαις εἰς ὁμολογίαν καὶ ὁς δύνανται βιάζονται κἀκεῖναι φιλεῖν· σὺ δὲ μελζόνα ποιεῖς

1 These generic terms are throughout the argument in the singular, and Hercher seems to be right in here altering the plural γυναῖκας into the singular γυναῖκα.
talons? But Semele was caught up to heaven—not by a savage bird, but by fire. It is no matter for surprise that any should ascend to heaven through fire: that is how Hercules ascended. You laugh at Danae’s ark, but you say nothing of Perseus. As for Alemene, this compliment alone is enough for her, that for her sake Zeus stole away three whole courses of the sun. But it is time to leave mythology and to talk of the delights of reality, though here I am but a novice; I have only had the society of women to whom love is a profession; perhaps somebody else who has been more deeply initiated might have more to say; but I will make an attempt, though my experience has been so small.

Mulieribus ergo lubricum corpus in concubitu, mollia labra ad osculationes, quare et in amplexu brachiorum suorum et in tenuitudine carnium corpus suum praebet, quod et juxta amantem jacens voluptatem circumfundit: ocula autem tanquam sigilla labris ejus imprimit, artificiose eum osculatur et de industria suavius osculum facit. Non labris enim tantum osculatur, sed etiam dentibus convenit et circa os amantis pascitur et basiis suis mordet; cujus et papilla tecta propriam voluptatem assecurit. In summo vero Veneris discrimine baccatur voluptate concitata, inhiat dum basiat, et furit; cocunt interea inter se linguæ et invicem, quoad licet, osculari volunt:

1 Danae’s hero son—a worthy scion of Zeus.
2 "Tam libens cum ea concubit, ut unus diem usurparet, duas noctes congeminaret, ita ut Aeleumena tam longam noctem admiraretur."—Hyginus, Fabulae, 29.
9 τὴν ἱδονὴν, ἀνοίγων τὰ φιλήματα. πρὸς δὲ τὸ τέρμα αὐτὸ τῆς Ἀφροδίτης ἡ γυνὴ γυνωμένη πέφυκεν ἀσθμαίνειν ὑπὸ καυματώδους ἱδονῆς, τὸ δὲ ἄσθμα σὺν πνεύματι ἐρωτικῷ μέχρι τῶν τοῦ στόματος χείλεων ἀναθορῶν συντυχάει πλαγιώμενῳ τῷ φιλήματι καὶ ξητούντε καταβηκαὶ κἀτῶς
10 ἀναστρέφον τε σὺν τῷ ἄσθματι καὶ τὸ φιλήμα καὶ μικρὰν ἐπέτατ καὶ βάλλει τὴν καρδίαν· ἢ δὲ παραχθεῖσα τῷ φιλήματι πάλλεται. εἰ δὲ μὴ τοῖς σπλάγχνοις ἄν ἐδεμένη, ἰκυλούθησεν ἀν καὶ ἀνείλκυσεν αὐτὴν ἀνω τοῖς φιλήμασι. παιδῶν δὲ φιλήματα μὲν ἀπαίδευτα, περιπλοκαὶ δὲ ἀμαθεῖς, Ἀφροδίτη δὲ ἄργη, ἱδονῆς δὲ οὐδέν."  

38. Καὶ ὁ Μενέλαος, "οὐλαὶ σὺ μοί δοκεῖς," ἐφι, ".StoredProcedure ἄλλα γέρων εἰς Ἀφροδίτην τυχχαίνει τοσαύτας ἡμῶν κατέχεισας ἦναρκόνες περιεργίας. εἰν μέρει δὲ καὶ τὰ τῶν παιδῶν
2 ἀντάκουσον. γυναικὶ μὲν γὰρ πάντα ἐπίπλαστα καὶ τὰ βήματα καὶ τὰ σχῆματα· κἂν εἶναι δόξῃ καλῇ, τῶν ἀλειμμάτων ἢ πολυπράγμων μηχανῆ. καὶ ἐστὶν αὐτής τὸ κάλλος ἢ μύρων, ἢ τρεχῶν βαφῆς, ἢ καὶ φυκωμάτων ἐκ τῶν πολλῶν τούτων γυμνόως δόλου, ἔσομεν κολοφώς γεγυμνώ—
3 μένῳ τῶν τὸν μύθον πετρῶν. τὸ δὲ κάλλος τὸ παιδικὸν οὐκ ἀρδεύεται μῦρων ὀσφραις, οὔσα δολεραῖς καὶ ἀλλοτρίαις ὀσμαῖς, πάσῃς δὲ γυναικῶν μυραλοιφίας ἦδιον ὀδώδεν ὧ τῶν παιδῶν
4 ἱδρῶς. ἐξεστὶ δὲ αὐτῷ καὶ πρὸ τῆς ἐν Ἀφροδίτη συμπλοκῆς καὶ ἐν παλαιότητα συμπεσεϊν καὶ

5 The MSS. φιλήματων cannot be right: kisses are not a kind of cosmetic or artificial means of producing beauty, Jacobs proposed συντριμμάτων, which is too far from the text,
majorem autem efficis voluptatem ore ad oscula aperto. Tune Veneris ad ipsum culmen anhelat propter ardenterm voluptatem, natura ipsius cogente, mulier; cujus anhelitus cum amatorio spiritu usque ad labia oris surgens, vaganti occurrit osculo et intus descendere desideranti; quod reversum et post anhelitus mixtionem subsequitur et cor vulnerat. Cor vero cum osculo turbatur, subsalit; et nisi ad ipsum corpus esset religatum, secutum per talia oscula sese in altum ferret. Puerorum contra minime instructa oscula, carens arte concubitus, tarda Venus; in iis denique nihil est voluptatis."

38. Tune Menelaus: "At enim tu mihi videris," inquit, "tiro minime sed inveteratus in rebus Veneriis esse, quippe qui tantas mulierum industrias nobis narraveris; nunc contra et res pueriles audi. Apud mulieres omnia faco illita sunt, et verba et facta, quorum si qua videtur pulchra, nihil est nisi pigmentorum artificiosa colluvies; illius pulchritudo aut muriae aut capillorum tinctorum aut fucorum est: quibus dolis mulierem si privas omnibus, similis graculo est pennis, qualiter in fabula, denudato. At pulchritudo puerilis non madet olenti murra neque odoribus fallacibus et sui alienis; sudor vero puerilis suavius olet quam omnia mulierum unguenta. Neenon multo ante ipsum concubitum licet pueris in gymnasio occurrere, et palam amplecti,
ACHILLES TATIUS

Φανερῶς περιχωθῆμαι καὶ οὐκ ἔχουσιν αἰσχύνην αἱ περιπλοκαὶ καὶ οὐ μαλθᾶσθε τὰς ἑν Ἀφρο-
δίτη περιπλοκὰς ὑγρότητι σαρκῶν, ἀλλ' ἀντε-
τυπεῖ πρὸς ἄλληλα τὰ σώματα καὶ περὶ τῆς ὅ ἢ
dονῆς ἄθλιε. τὰ δὲ φιλήματα σοφίαν μὲν
οὐκ ἔχει γυναικεῖαν, οὐδὲ μαχαγάνει τοῖς χείλεσι
σινάμωρον ἀπάτην, ὡς δὲ οἶδε φιλεῖ, καὶ οὐκ
ἐστι τέχνης ἄλλα τῆς φύσεως τὰ φιλήματα. Αὐτὴ
dὲ παιδὸς φιλήματος εἰκών' εἰ νέκταρ
ἐπήρυτο καὶ χεῖλος ἐγείνετο, τοιάῦτα ἄν ἔχεις τὰ
φιλήματα. φιλῶν δὲ οὐκ ἂν ἔχοις κόρον, ἀλλ' ὅσον ἐμφορῇ, δεψῇς ὅτι φιλεῖν, καὶ οὐκ ἂν
ὑποσπάσεις τὸ στόμα, μέχρις ἂν ύψι ἡδονῆς
ἐκφύγῃ τὰ φιλήματα.

1 An ingenious correction of Jacobs for the MSS. ἔδει

1 Besides the similar discussion of this dolio amoroso at
the end of the Amores of pseudo-Lucian, referred to on
et tales amplexus verecundia non afficiuntur; neque
ipsam rem Veneream nimium mollesciant lubricae
carnes, sed corpus corpori resistit et de voluptate
invicem contendit. Oscula vero arte muliebri carent,
neque in labris dolos meretricios congerit puer;
se ut novit osculatur, ut basia non sint artis sed
naturae: imago basii puerilis, si nectar concretum
esset et labrum factum; tali habuisse basia.
Osculas denique puere nonquam satiaretis: sed
quo magis impleveris, eo etiam osculari sitires, neque
os ab ore detraheres dum prae ipsa voluptate oscula
refugeres."

p. 123, mention may also be made of a medieval example,
the "Ganymede and Helen" (Zeitschrift für Deutsches
Alterthum, xviii. p. 124), and, in Oriental literature,
Arabian Nights, 419 sqq. The curious may find a full in-
vestigation of our author's sources for this dialogue by
Friedrich Wilhelm, in vol. lvii. of the Rheinisches Museum.
1. Τρίτην δὲ ἡμέραν πλεόντων ἦμῶν, εἷς αἰθρίας πολλῆς αἰφνίδιον ἄχλυς περιχεῦται καὶ τῆς ἡμέρας ἀπωλώλει τὸ φῶς ἑγείρεται δὲ κάτωθεν ἄνεμος ἐκ τῆς θαλάσσης κατὰ πρόσωπον τῆς νησί, καὶ ὁ κυβερνήτης περιάγει ἐκέλευσε τὴν κεραίαν.

2 καὶ σπουδὴ περιήγησαν οἱ ναῦται, πὴ μὲν τὴν ὀθόνην ἐπὶ βάτερα συνάγοντες ἀνά τοῦ κέρως βία (τὸ γὰρ πνεῦμα σφοδρότερον ἐμπεσοῦν ἀνθέλκειν οὐκ ἐπέτρεπε), πὴ δὲ πρὸς βάτερα μέρος, φυλάττοντες τοῦ πρόσθεν μέτρου καθ' ὁ συνέβαινεν οὔριον εἶναι τῇ περιαγωγῇ τὸ πνεῦμα.

3 κλίνεται δὲ κολλὼν τοιχίσαν τὸ σκάφος καὶ ἐπὶ βάτερα μετεωρίζεται καὶ πάντη πρηνάς ἦν, καὶ ἔδοκεν τοὺς πολλοὺς ἦμῶν ἀεὶ περιτραπήσεσθαι καθάπαξ ἐμπίπτοντος τοῦ πνεύματος. μετεσκευάζομεθα οὖν ἀπαντεῖς εἰς τὰ μετέωρα τῆς νησί, ὅπως τὸ μὲν βαπτιζόμενον τῆς νησί ἀνακοφίσαμεν, τὸ δὲ τῇ προσβήκῃ βιασάμεθοι καὶ μικρῶν καθέλοιμεν εἰς τὸ ἀντίρροπον. πλέον δὲ ἡμῖν μεν οὖν ἑνώμενον ἀνέφερε γὰρ ἠμᾶς μᾶλλον κορυφούμενον τὸ ἐδάφος τῆς νησί ἢ πρὸς ἡμῶν κατεβιβάζετο. καὶ χρόνον μὲν τινα διαταλαντούμενην οὕτω τὴν ναῦν τοὺς κύμασιν ἐπαλαίομεν εἰς τὸ ἀντίρροπον καθέλκειν.¹ αἰφνίδιον δὲ μετα-

¹ So Headlam for MSS. καθελεύ.
BOOK III

1. On the third day of our voyage, the perfect calm we had hitherto experienced was suddenly overcast by dark clouds and the daylight disappeared, a wind blew upwards from the sea full in the ship's face, and the helmsman bade the sailyard be slewed round. The sailors hastened to effect this, bunching up half the sail upon the yard by main force, for the increasing violence of the gusts obstructed their efforts; for the rest, they kept enough of the full spread to make the wind help them to tack. As a result of this, the ship lay on her side, one bulwark raised upward into the air and the deck a steep slope, so that most of us thought that she must heel over when the gale next struck us. We transferred ourselves therefore to that part of the boat which was highest out of water, in order to lighten that part which was down in the sea, and so if possible, by our own added weight depressing the former, to bring the whole again to a level; but all was of no avail: the high part of the deck, far from being weighed down by our presence, merely lifted us higher still away from the water. For some time we thus ineffectually struggled to bring to an equilibrium the vessel thus balanced on the waves: but the wind suddenly
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

βάλλεται τὸ πνεῦμα ἐπὶ θάτερα τῆς νησὸς καὶ μικρὸν βαστίζεται τὸ σκάφος, τοῦ μὲν τέως εἰς κύμα κλιθέντος, ἀναθόρωντος ὄξεια ροπῆ, θατέρου δὲ, ἢ ψυρίτο, καταφραγέντος εἰς τὴν θάλασσαν. 6 κακοῦς οὖν αἰρεται μέγας ἐκ τῆς νησοῦ, καὶ μετοικία πάλιν καὶ δρόμοις μετὰ βοῆς ἐπὶ τὰς ἀρχαίας ἔθρας. καὶ τρίτων καὶ τέταρτον καὶ πολλάκις τὸ αὐτὸ πάσχοντες κοινὴν ταύτην εἴχομεν τῷ σκάφει τὴν πλάνην. πρὶν μὲν γὰρ μετασκευάσασθαι τὸ πρῶτον, δίαιτος ἦμας διαλαμβάνει δεύτερος.

2. Σκευοφοροῦντες οὖν κατὰ τὴν ναῦν διὰ πάσης ἡμέρας, δύλιχον τυπα τούτον δρόμοι νερόν ἐπονομένην, ἢν τὸν θάλασσαν προσδοκῶντες. 2 καὶ ἦν, ὦς εἰς, οὐ μακρὰν περὶ γὰρ μεσημβρίαν δείλην ὦ μὲν ἦλιος τέλεον ἀρπάζεται, ἐφόροις δὲ ἐαυτοῦς ὡς ὑπὸ σελήνης. πῦρ μὲν ὁ ἀπ' ἀυτῆς ἵππος, μυκάται δὲ βρυχεὶν σφόντας καὶ τόν ἄερα γεμίζει βούμβους, ἀντεβόμβοι δὲ κάτωθεν τῶν κυρίτων οὗ στάσεις, μεταξὺ δὲ οἴρον καὶ 3 θαλάσσης ἀνέμων ποικίλων ἐσύριζε ψόφος. καὶ ὁ μὲν ἄρπ εἶχε σάλπιγγος ἤχον οὐ δὲ κάλκο περὶ τῆς ὀθόνης πίπτονσιν, ἀντεπαναγοῦντες δὲ ἐπετρέ- γεσαν, ἐφόβης δὲ καὶ τὰ ξύλα τῆς νησοῦ ῥηγγυ- μενα, μὴ κατὰ μικρὸν ἀνοεχθείη τὸ σκάφος τῶν νάυσσων ἀποσπωμένων γέρρα δὲ περὶ πᾶσαν 4 την ναῦν ἐκεκάλυπτο. καὶ γὰρ ὁμβρὸς ἐπέκλυσε πολὺς, ἢμεῖς δὲ τὰ γέρρα ὑποδύσατε ὡσπερ εἰς ἄντρον ἐμένομεν, παραδόντες ἐαυτοὺς τῇ τύχῃ.
shifted to the other side so that the ship was
almost sent under water, and instantly that part
of the boat which had been down in the waves
was now violently thrown up, and the part
formerly raised on high was crushed down into
the waters. Then arose a great wailing from the
ship, and all changed their station, running, with
shouts and cries, to the position in which they
had been before they moved; and the same thing
happening a third and a fourth, nay, many times,
we thus imitated the motion of the ship; and
even before we had finished one transmigration,
the necessity for a second and contrary one was
upon us.

2. The whole day long then we carried our baggage
up and down the ship, running, as it were, a long-
distance race a thousand times, with the expectation
of death ever before our eyes. Nor did it seem far
off, for about mid-day or a little after the sun totally
disappeared, and we could see one another no better
than by moonlight. Lightning flashed from the sky,
the heaven bellowed with thunder so that the whole
air rang with the din; this was answered from below
by the tumult of the waves, and between sky and
sea whistled the noise of contending winds. In this
manner the air seemed to be turned into one vast
trumpet; the ropes beat against the sail, creaking
as they crossed one another, and there was every
reason to fear for the broken planks of the ship that
the rivets would no longer keep together and that
the whole would fall asunder. The wicker bulwarks
were actually under water the whole ship round.
For much rain fell too, washing over the decks, so we
crept under the wattlings as if into a cave, and there
5 ῥήσαντες τὰς ἐλπίδας. τρικυμίας δὲ πολλαί καὶ πάντοθεν, οἱ μὲν κατὰ πρόσωπον, οἱ δὲ κατ᾿ οὖραν τής νηθὸς ἀλληλαίοις ἀντέπιπτον. ἡ δὲ ναῦς ἂεὶ πρὸς μὲν τὸ κυρτούμενον τῆς θαλάσσης ἤγείρετο, πρὸς δὲ τὸ παράδρομον ἤδη καὶ χθαμαλὸν τοῦ κύματος κατεδύετο. ἔφεκε δὲ τῶν 6 κυμάτων τὰ μὲν ὅρεσι, τὰ δὲ χάσμασι. ἦν δὲ καὶ τὰ ἐγκάρσια τῶν κυμάτων ἐκατέρωθεν φοβηρώτερα: ἀναβάλλοντα μὲν γὰρ ἐπὶ τὴν ναῦν ἡ θάλασσα διὰ τῶν γέρρων ἐκυλλευον καὶ 7 ἐκάλυπτε πάν τὸ σκάφος. τὸ γὰρ κῦμα αἰρόμενον υψοῦ, ψαυνὸν αὐτῶν τῶν νεφῶν, πάρρωθεν μὲν πρὸς ἀντιπρόσωπον ἐφαίνετο τῷ σκάφει μέγεθος οἶον. . . . προσίον δὲ βλέπων, κατα- 8 ποθήσεσθαι τὴν ναῦν προσεδάκτησας. ἦν σὺν ἄνεμων μάχῃ καὶ κυμάτων ἡμεῖς δὲ οὐκ ἡδυνά- μεθα κατὰ χώραν μένειν ὑπὸ τοῦ τῆς νηθὸς σεισμοῦ. συμμεγῆς δὲ πάντων ἐγίνετο βοή· ἔρροχει τὸ κῦμα, ἑπάφλαξε τὸ πνεῦμα, ὀλολυγ- μὸς γνωαίκων, ἀλαλαγμός ἄνδρῶν, κελευσμός ναυτῶν, πάντα θρίψων καὶ κακοτῶν ἀνάμεστα. 9 καὶ ὁ κυβερνήτης ἐκέλευε ἔρπτευν τῶν φόρτων· διάκρισις δὲ οὐκ ἦν ἀργύρου καὶ χρυσοῦ πρὸς ἄλλο τε τῶν εὐτελῶν, ἀλλὰ πάνθ’ ὀμοίως ἦκουτε ἐξω τῆς νηθὸς: πολλοὶ δὲ καὶ τῶν ἑμπόρων, αὐτοὶ τῶν οἰκείων λαμβάνοντες ἐν οἷς εἶχον τὰς ἐλπίδας, ἐφόβουν ἐπειγόμενοι. καὶ ἦν ἢδη ἡ ναῦς τῶν ἐπιπλῶν γυμνή· ὁ δὲ χειμών οὐκ ἐσπέρδετο.

1 The word to which the size of the billow is compared seems to be lost. Dr. Rouse suggests that it may have been δρος: a word which could easily be omitted by haplography owing to its similarity with the first syllable of προσίον.

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we waited, trusting to luck but giving up all hope. Great waves came from every quarter; some from the bows, some dashed against one another at the ship's stern. The vessel rose first as the wave heaved beneath it, and then sank deep as it retired and sank low down; the billows were now like mountains, now like valleys. More terrifying still were those which struck us athwart from either side. For the water rose up, rolled over the bulwarks, and deluged the whole vessel; even from a distance the wave could be seen lifting its head on high so as almost to touch the clouds, and threatening the ship, as large as [a mountain]; and when one saw it as it approached nearer, one would think that it would swallow it up altogether. It was a fight between wind and water: we could never keep still in one spot owing to the shocks imparted to the vessel. A confused noise of all kinds arose—roaring of waves, whistling of wind, shrieking of women, shouting of men, the calling of the sailors' orders; all was full of wailing and lamentation. Then the helmsman ordered the jettison of the cargo. No difference was made between gold and silver and the cheapest stuff, but we hurled all alike from the ship's sides; many of the merchants themselves seized their goods, on which all their hopes were centred, and hastened to pitch them overboard. Now the ship was stripped of all its contents; but the storm was still unabated.
3. Τέλος ὁ κυβερνήτης ἀπειπὸν ῥίπτει μὲν τὰ πηδάλια ἐκ τῶν χειρῶν, ἀφείςε δὲ τὸ σκάφος τῇ θαλάσσῃ καὶ εὐτρεπίζει ἣδη τὴν ἐφολκίδα καὶ τοὺς ναῦτας ἐμβαίνειν κελεύσας, τῆς ἀποβάθρας ἂρχειν· οί δὲ εὐθὺς κατὰ πόδας ἐξῆλθοντο. ἔνθα δὴ καὶ τὰ δεινὰ ἦν καὶ ἦν μάχη χειροποίητος. οἱ μὲν γὰρ ἐπιβάντες ἦδη τὸν κάλουν ἐκοπτῶν διὸ συνέβει τὴν ἐφολκίδα τοῦ σκάφους τῶν δὲ πλοτήρων ἐκαστὸς ἐσπευσθεῖ θεοπηδῶν ἔνθα καὶ τὸν κυβερνήτην ἐωράκεσαν ἐφέλκοντα τὸν κάλουν· οἱ δὲ ἐκ τῆς ἐφολκίδος μεταβαίνειν οὐκ ἐπέτρεπον.

3 εἰχον δὲ καὶ πελέκεος καὶ μαχαίρας, καὶ πατάξεων ἰππεῖαν, εἰ τις ἐπιβήσεται πολλοὶ δὲ ἐκ τῆς νησίς ὑπλισάμενοι τὸ δυνατόν, ὦ μὲν κάπης παλαιὰς τρίφος ἱράμενος, ὦ δὲ τῶν τῆς νησίς σελμάτων, ἡμίνετο. θάλασσα γὰρ εἰχε νόμον τὴν βιαν καὶ ἦν καυμαχίας καινὸς τρόπος. οἱ μὲν γὰρ ἐκ τῆς ἐφολκίδος δέει τοῦ καταδύουν τὸ τῶν ἐπιμβαίνοντων ὄχλον πελέκεος καὶ μαχαίραις τοὺς ἐξαλλομένους ἐπαινοῦ · οἱ δὲ σκυτάλαις καὶ κάπαις ἀμα τῷ πιθήματι τὰς πληγὰς κατε.

4 χέρους· οἱ δὲ καὶ ἄκρους γαύνουτε τοῦ σκάφους ἐξουλίσθανον· ἐνοῦ δὲ καὶ ἐπιβαίνοντες τοὺς ἐπὶ τῆς ἐφολκίδος ἦδη διεσπάλανον φιλίας γὰρ ἡ αἰώνιος οὐκ ἔτι θεσμὸς ἦν, ἀλλὰ το οἰκεῖον ἐκαστὸς σκοπῶν ἀσφαλείς, τὸ πρὸς τοὺς ἐτέρους εὐγνωμον οὐκ ἐλογίζετο. οὕτως οἱ μεγάλοι κίνδυνοι καὶ τοὺς τῆς φιλίας λύουσι νόμους.

5 So Cubet for the MSS. κέφαλιον: to him is also due the change of ἐξουλίσθανον from ἐξουλίσθανον.

I.40
BOOK III, 3

3. At length the helmsman threw up his task. He dropped the steering oars from his hands and left the ship to the mercy of the sea; he then had the jolly-boat got ready, and bidding the sailors follow him, was the first to descend the ladder and enter her. They jumped in close after him, and then was confusion worse confounded and a hand-to-hand fight ensued. They who were already in the boat began to cut the rope which held her to the ship, while all the passengers made preparations to jump where they saw the helmsman holding on to the rope; the boat's crew objected to this, and, being armed with axes and swords, threatened to attack any who leaped in; many, on the other hand, of those still on the ship armed themselves as best they might, one picking up a piece of an old oar, another taking a fragment of one of the ship's benches, and so began to defend themselves. At sea might is right, and there now followed a novel kind of sea-fight; those already in the jolly-boat, fearing she would be swamped by the number of those desiring to enter her, struck at them as they jumped with their axes and swords, while the passengers returned the blows as they jumped with planks and oars. Some of them merely touched the edge of the boat and slipped into the sea; some effected their entry and were now struggling with the crew already there. Every law of friendship and pity1 disappeared, and each man, regarding only his own safety, utterly disregarded all feelings of kindliness towards his neighbours. Great dangers do away with all bonds, even the most dear.

1 altēr, Latin pietas. The dutiful affection felt by children to their parents, or between relations generally; or the respect due from a younger to an older man.
4. Ἕνθα δὴ τῆς ἀπὸ τῆς νηὸς πεινάσκος εὐφρωστος λαμβάνεται τοῦ κάλω καὶ ἑφέλκεται τήν ἐφολκίδα, καὶ ἢν ἔργως ἢδη τοῦ σκάφους· νύτερες δὲ ἐκαστος, ὡς, εἰ πελάσειε, πηδήσων 2 εἰς αὐτὴν. καὶ δύο μὲν ἡ τρεῖς ηὐτύχησαν οὐκ ἀναμωτὶ, πολλοὶ δὲ ἀποπηδάν πειρώμενοι ἕξεκυλάσθησαν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τήν ἐφολκίδα ἀπολύσαντες οἱ μαύται, πελέκει κύψαντες τῶν κάλων, τὸν πλοῖον εἶχον ἐνθα αὐτοὺς ἦγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἔπει- 3 ρώτο καταδύναι τήν ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενον, λανθάνει δὲ προσενεχθῆν ὑφάλλε πέτρα καὶ ρήμυται πάν. ἀπωσθέσης δὲ τῆς νηὸς ὁ ἱστος ἐπὶ θάτερα πεσὼν τὸ μὲν τε κατέκλασε, τὸ δὲ τε κατέδυσεν 4 αὐτῆς. ὅποιοι μὲν οὖν παραχρῆμα τῆς ἄλλης πιόντες κατεσχέθησαν, οὕτωι μετριωτέραν ὡς ἐν κακοῖς ἐσχεν τῆς συμφορᾶς, οὐκ ἐνδιατρίφαστες τῷ τοῦ θανάτου φόβῳ. ὁ γὰρ ἐν θαλάσσῃ 5 θάνατος βραδὺς προαιρεῖ πρὸ τοῦ παθεῖν· οὐ γὰρ ὀφθαλμὸς πελάγους εἰμισθείς ἀόριστον ἐκτείνει τὸν φόβον, ὡς καὶ διὰ τῶν θάνατος δυνατεῖν πλεύσαν· ὅσον γὰρ τῆς θαλάσσης τὸ μέγεθος, τοσοῦτος καὶ ὁ τοῦ θανάτου φόβος. 6 ἐνοι δὲ κολυμβάν πειρώμενοι, προσφειγέντες ὑπὸ τοῦ κύματος τῇ πέτρᾳ διεφθείροντο· πολλοὶ δὲ καὶ ξύλοις ἀπερρογόσει συμπεσόντες ἐπείροντο δίκην ἔχθων· οἱ δὲ καὶ ἡμιδυνῆς ἕμχοντο. 5. Ἐπεὶ οὖν τὸ πλοῖον διελύθη, δαίμον τῆς ἄγαθος περίεσωσθη ἢμιν τῆς πρόφας μέρος, ἐνθα περικαθέσαντες ἐγὼ τε καὶ ἡ Δενκίππη κατὰ
4. At that point one of the passengers, a sturdy young man, seized the cable and drew up the jolly-boat until it was quite close to the ship's side, and everybody made ready to jump into it directly it should be close enough. Two or three were successful, though they effected their object not unscathed, and many made the attempt to leap only to fall from the ship into the sea; for the crew cut the rope with an axe, cast the boat off, and set sail wherever the wind was driving them, while the passengers did their best to sink it. Our vessel, after much plunging and tossing upon the waves, drove unexpectedly on to a rock hidden under water, and was utterly broken in pieces; as she slipped off the rock the mast fell on one side, breaking up part of her and carrying the rest beneath the water. Those who instantly perished, their lungs full of salt water, experienced the most tolerable fate in our general evil plight, because they were not kept in suspense by the fear of death. For a slow death at sea lets a man suffer all its pangs before the actual moment of dissolution. The eye, satiated with the waste expanse of the waters, prolongs the agony of fear, so that perishing in these circumstances is far more wretched than in any other: the terror of such a death is great in proportion to the size of the ocean. Some tried to swim, and were killed by being dashed by the waves on to the rock: many others fell upon broken pieces of wood and were spitted upon them like fishes; others were swimming about already half dead.

5. The ship thus broken up, some favouring deity kept whole for us that part of the prow on which Leucippe and I were seated astride, and we floated as
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ροῦν ἐφερόμεθα τῆς θαλάσσης· ὦ δὲ Μενέλαος καὶ ὁ Σάτυρος σὺν ἄλλοις τῶν πλωτήρων ἐπετυχόντες τοῦ Ἵστων καὶ ἐπιπεσόντες ἐνήχοντο.
2 πλησίον δὲ καὶ τὸν Κλεινίαν ἔσωραμεν περιπεσάμενον τῇ κεραίᾳ καὶ ταύτην ἤκουσαμεν αὐτὸῦ τῆς βοής, "Ἐχού τοῦ ἄβλου, Κλειστοφῶν" ἀμα δὲ λέγοντα κύμα ἐπεκάλυπτε κατόπων· καὶ ἡμεῖς
3 ἐκωκύσαμεν. κατὰ ταύτῳ καὶ ἡμῖν ἐπεφέρετο τὸ 1 κύμα· ἀλλὰ τὸ χρῆ τινὶ πλησίον γενομένου ἡμῶν κάτωθεν παρατρέχει, ὡστε μόνον ἤφοι
μενον μετέρωτον τὸ ἄβλον κατὰ τὸν αὐχένα τοῦ
4 κύματος καὶ τὸν Κλεινίαν ἰδεῖν αὐθεν· ἀνομοῤῥας ὅν, "Ἐλέγον," ἐφη, "δέσποτα Πόσειδών,
καὶ σπείραι πρὸς τὰς ναυαγίας σου λείψανα,
πολλοὺς ἕδη τῷ φόβῳ διανόντως ὑπεμείναμεν· οἱ δὲ ἡμᾶς ἀποτείνανθεν Θέλεις, 
μὴ διαστήμας ἡμῶν τὴν τελευτήν· ἐν ἡμῖν κύμα καλυπτότω· 
εἰ δὲ καὶ θηρίων ἡμᾶς βορῶν πέπρωσι γενέσθαι, εἰς ἡμᾶς ἰχθύς ἀναλαματώμεθα, μία ἀστὴρ χωρησάτω,
5 ἢν καὶ ἐν ἰχθύσι κοινῇ ταφώμεθα," μετὰ μικρὸν
δὲ τῆς εὐχῆς τὸ πολὺ τοῦ πνεύματος περιεπέ-
πατο, τὸ ἄγριον ἐστόρεστο τοῦ κύματος· μεστή
dὲ ἦν ἡ βάλασσα νεκρῶν σώματων. τοὺς μὲν ὅπων
ἀψόμενον τὸν Μενέλαον ἤττον προσάγει τῇ γῇ τὸ
κύμα· καὶ ἤν ταῦτα τῆς Λιγύπτου τὰ παράλια
κατείχον δὲ τότε λισταὶ πᾶσαν τὴν ἑκεῖ χώραν
6 ἡμεῖς δὲ περὶ δέλπῃ ἐσπέραν τὸ ἄβλο
πολυσφόρον προσίσχομεν καὶ ἀσμένοι γῆς λαβό-
μενοι τοὺς θεοὺς ἀνευφημούμενοι εἶτα ἀδισφυρό-

1 An insertion due to Jacobs. The word is particularly likely to have dropped out owing to its being identical with the last syllable of the preceding word.
the sea carried us. Menelaus and Satyrus, together with some others of the passengers, happened upon the mast, and swam, using it as a support. Close by we saw Clinias swimming with his hands on the yard-arm, and we heard him cry; “Keep hold of your piece of wood, Clitophon.” As he spoke, a wave overwhelmed him from behind. We cried out at the sight, and at the same time the wave bore down upon us too; but by good fortune when it came near it only heaved us up and passed by beneath us, and we once again saw the spar lifted up on high on the crest of the billow, with Clinias upon it. “Have pity,” I wailed and cried, “Lord Poseidon, and make a truce with us, the remnants of your shipwreck. We have already undergone many deaths through fear; if you mean to kill us, do not put off longer our end; let one wave overwhelm us. If our fate is to become food for sea-beasts, let one fish destroy us and one maw swallow us, that even in the fish we may have a common tomb.” It was but a short time after I had uttered this prayer that the wind dropped and the savagery of the waves subsided; the sea was full of the corpses of the dead; and the tide rapidly brought Menelaus and his servants to land. (This land was the coast of Egypt, then wholly infested by robbers.) We, towards evening, chanced to come ashore at Pelusium; in joy at our safe arrival we first gave thanks to the
μέθα τῶν Κλεινίαν καὶ τῶν Σάτυρον, νομίζοντες αὐτοὺς ἀπολωλέναι.

6. Ἔστι δὲ ἐν τῷ Πηλούσιῳ Δίως ἱερὸν ἀγαλμα Κασίων τὸ δὲ ἀγαλμα νεανίσκος, Ἀπόλλωνι μᾶλλον ἔωικός; οὕτω γὰρ ἥλικια εἶχε προβέβληται δὲ τὴν χεῖρα καὶ ἔχει ῥοιάν ἐπ' αὐτήν· 2 τῆς δὲ ροίας ὁ λόγος μυστικός. προσευξάμενοι δὴ τῷ Θεῷ καὶ περὶ τοῦ Κλεινίου καὶ τοῦ Σάτυρου σύμβολον ἐξαιτήσαντες (καὶ γὰρ ἔλεγον μαντικόν εἶναι τὸν θεοῖν) περιῆγεμεν τὸν νεόν.

3 κατὰ δὲ τὸν ὁπεσθόδομον ὄρομεν εἰκόνα διπλῆν, καὶ ὁ γραφεύς ἑνεγέγραπτο: Εὐθύνθη μὲν ὁ γραφεύς, ἢ δὲ εἰκὼν Ἀνδρομέδα, καὶ Προμήθεως, δεσμώται μὲν ἄμφω (διὰ τοῦτο γὰρ αὐτούς, οἷμαι, εἰς ὑπερηγγενέν ὁ ξυγράφος) ἀδελφαῖ· 4 δὲ καὶ τὴν ἄλλην τύχην αὐ γραφαῖ. πέτραι μὲν ἄμφοιν τὸ δεσμωτήριον, θῆρες δὲ κατ' ἄμφοιν οἱ δῆμοι, τῷ μὲν ἐξ ἀέρος, τῇ δὲ ἐκ βαλάσσης; ἐπίκουροι δὲ αὐτοῖς Ἀργείων δύο συγγενεῖς, τῷ μὲν Ἡρακλῆς, τῇ δὲ Περσεύς; ὁ μὲν τοξεύων τὸν ὄρμον τοῦ Δίος, ὁ δὲ ἐπὶ τὸ κῆτος τοῦ Ποσειδῶνος ἄθλων. ἄλλ' ὁ μὲν ἰδρυται τοξαζόμενος ἐν γῆ, ὁ δὲ ἐξ ἀέρος κρίμαται τῷ πτερῷ.

7. Ὑπώρυκται μὲν οὖν εἰς τὸ μέτρον τῆς κόρης ἡ πέτρα. θέλει δὲ τὸ ὄρομα λέγειν ὅτι μή τις αὐτὸ πεποίηκε χείρ, ἄλλ' ἐστιν αὐτόχθον: 1

1 Most MSS. give αὐτόχθοιν: one αὐτόχθοιν which Hereher adopted, and rightly expelled the ἡ γραφή which followed it as a reader's marginal note.

2 A mountain out in the desert towards the Red Sea.

3 It is a pity that our author did not explain what this mystery was. Some have supposed that the large number of
gods and then bewailed Clinias and Satyrus, thinking that they had both perished.

6. At Pelusium is the holy statue of Zeus of Mount Casius; in it the god is represented so young that he seems more like Apollo. He has one hand stretched out and holds a pomegranate in it, and this pomegranate has a mystical signification. After adoring the deity and asking for an oracle about Clinias and Satyrus (we were told that the god was willing to give prophetic answers) we went round the temple, and near the postern door we saw a double picture, signed by the artist; it had been painted by Evanthes, and represented first Andromeda, then Prometheus, both of them in chains—and this was the reason, I suppose, why the artist had associated the two subjects. In other respects too the two works were akin. In both, the chains were attached to a rock, and in both, beasts were the torturers—his from the air, and hers from the sea; their deliverers were Argives of the same family, his Hercules and hers Perseus; the one shooting Zeus's eagle and the other contending with the sea-beast of Poseidon. The former was represented aiming with his arrow on land, the latter suspended in the air on his wings.

7. In the picture of Andromeda, there was a hollow in the rock of about the size of the maiden, but it was of a sort that would indicate that it was

seeds in a pomegranate typify the fertility and productivity of nature.

3 Lit. "executioners."
4 Perseus was the great-grandfather of Hercules. The former's son, Electryon, was the father of the latter's mother, Alcmena.
ετράχυνε γάρ τοῦ λιθου τὸν κάλπον ὁ γραφεύς, 2 ἢ ἦν δὲ εἰς τὸ δέσμα, εἰ μὲν εἰς τὸ κάλλος ἀπίστιοις, ἀγάλματι καινῷ, εἰ δὲ εἰς τὰ δεσμὰ καὶ τὸ κῆτος, αὐτοσχεδεσφό τάφον. ἢπὶ δὲ τῶν προσώ̈- 3 πων αὐτῆς κάλλος κεκέρασται καὶ δέος ἐν μὲν γάρ ταῖς παρειαῖς τὸ δέος κάθηται, ἐκ δὲ τῶν ὀφθαλμῶν ἀνθέε τὸ κάλλος. ἀλλ’ οὔτε τῶν παρειῶν τὸ ὄχρον τέλεον ἀφοίνικτον ἢν, ἢρέμα δὲ τῷ ἄθεου βέβασται οὕτε τὸ τῶν ὀφθαλμῶν ἀνθός ἐστὶν ἀμέριμνον, ἀλλ’ οὖκ ἐστὶς ἄρτι μαρανθομένως ίονος. οὕτως αὐτὴν ἐκόψισεν ὁ 4 θεόνομος εὐμόρφῳ φόβῳ. τάς δὲ χείρας καὶ την πέτραν ἔξεπτάσεν, ὡγίσας δὲ ἄνω δεσμῶν ἐκατέ- 5 ραν συνάπτων τῇ πέτρᾳ, οἱ καρποὶ δὲ ὀσπερ ἀμπέλου βότρυνες κρέμασαν. καὶ αἱ μὲν ὠλέναι τῆς κόρης ἄκρατον ἐχοῦσα τὸ λευκὸν εἰς τὸ πελευθόν, καὶ ἐσκαίνει ἀποθνῄσκειν οἱ δὲ ἄκτυλοι. δέεται μὲν οὖν οὕτω τὸν θάνατον ἐκδεχομένης ἑτητηκε δὲ νυμφικὸς ἐστολισμένη, ὀσπερ Ἀδούνεια 2 νύμφη κεκοσμημένη ποθὴρης ὁ 6 χιτῶν, λευκὸς ὁ χιτῶν τὸ ύφασμα λεπτῶν, ἀραχνίνων ἑοικὸς πλοκῆ, οὐ κατὰ τήν τῶν προ- βατειῶν τριχῶν, ἀλλὰ κατὰ τήν τῶν ἄριστων τῶν πτηνῶν, οἷον ἀπὸ δένδρων ἔλυνσαι νήματα γυναικεῖς υφαίνουσιν Ἰνδαῖ. τὸ δὲ κῆτος ἄντι- πρόσωπον τῆς κόρης κάτωθεν ἀναβαίνου ἀναγεί τῇ χάλασαν καὶ τὸ μὲν πολὺ τοῦ σώματος περιβέβληται τῷ κύματι, μοῦν δὲ τῇ κεφαλῇ τῆς χάλασαν ἀποδύεται. ὑπὸ δὲ τῆς ἀλμην

1 A play on the double meaning of καρπή, "wrist" and "fruit." 2 Jacobs’ certain correction for Ἀδούνεια.
not artificially made, but natural, for the painter had made its surface rough, just as nature had fashioned it. She rested within its embrace, and while, if one gazed upon her beauty, one would compare her to a newly carven statue, anybody seeing the chains and the approaching beast would think the rock a hastily contrived tomb. Upon her face was a mixture of beauty and fear; fear sat upon her cheeks, and beauty shone from her eyes. Even so, the pallor of her cheeks was not utterly without colour, but there was a gentle flush upon them; nor was the flower of beauty in her eyes without care, but was rather to be compared to violets that have just begun to fade. The painter had depicted her with the terror that did but enhance her charms. Her hands were stretched out on the surface of the rock, a bond holding both of them fast to it above her head, so that her fingers hung like bunches of fruit from a vine; the arms of spotless white verging towards the livid, and the fingers white with the pallor of death. Thus was she bound, waiting for her fate, adorned for a bridal as one who was to be the bride of the King of Death. She wore a tunic reaching to her feet, and white, of the thinnest woof like a spider’s web; not like that woven of the hair of sheep but of the produce of that winged insect which Indian women spin into thread from trees and weave into silk.¹ The beast is just coming up and opening the surface of the water, facing the maiden; most of its body was still enveloped in the waves, its head alone being above the surface, but beneath the foam

¹ Such seems to be the meaning of this obscure sentence. The silk-worm, from the fact that it afterwards changes into a moth or butterfly, is represented as itself winged.
τοῦ κύματος ἢ τῶν νάτων ἐγέρραπτο φαινομένη σκιά, τὰ τῶν φολίδων ἐπάρρια, τὰ τῶν αὐχένων κυρτόματα, ἡ λοφιὰ τῶν ἄκαθθῶν, οἱ τῆς οὐράς
7 ἐλιγμοὶ. γένεις πολλῇ καὶ μακρᾷ ἀνέσυκτο δὲ πάσα μέχρι τῆς τῶν ὄμων συμβολῆς, καὶ εὐθὺς ἡ γαστήρ, μεταξὺ δὲ τοῦ κήτους καὶ τῆς κόρης ὁ Περσεὺς ἐγέρραπτο καταβαίνων εὖ ἀέρος, καταβάινει δὲ ἐπὶ τὸ θηρίον γυμνὸς τὸ πάνθεσμος ἀμφὶ τοῖς ὄμως μονὸν καὶ πέδιλον περὶ τὸ πόδε πλησίον τοῦ πτεροῦ πέλος δὲ αὐτοῦ τὴν κεφαλὴν καλύπτει: ὁ πέλος δὲ ὑπνιότετο τῶν Ἀἴδων κυνόν. τῇ λαμψῇ τῆς τῆς Γοργοῦς κεφαλὴν κρατεῖ καὶ προβέβληται δίκην ἀσπίδος.
8 ἡ δὲ ἐστὶ φοβερὰ καὶ ἐν τοῖς χρωμασι: τοὺς ὀφθαλμοὺς ἐξέπετασεν, ἔφρεξε τὰς τρίχας τῶν κροτάφων, ὑγιεί τοὺς δράκοντας: οὕτως ἀπειλεὶ καὶ τῇ γραφῇ. ὅπλον μὲν τούτο τῇ λαμψῇ τῷ Περσεί ὀπλισταῖ δὲ καὶ τὴν δεξιὰν δείμηι
9 σιδήρῳ εἰς δρέπανον καὶ ξίφος ἐσχισμένης. ἀρχεῖ τοὺς γαρ ἡ κόπη κάτωθεν ἀμφῷ ἐκ μιᾶς, καὶ ἔστων ἐφ’ ἡμῖνει τῷ σιδήρῳ ξίφος, ἐκτείθεν δὲ ἀπορραγέν, τὸ μὲν ἐξέρχεται, τὸ δὲ ἐπικάρπηται. καὶ τὸ μὲν ἀπωμκυμένον μὲνει ξίφος, ὡς ἡμῖν, τὸ δὲ καμπτόμενον δρέπανον γίνεται, ἕνα μιᾶ πληγῇ τὸ μὲν ἐρείς, τὴν σφαγῆν, τὸ δὲ κρατῇ τὴν τομήν, τὸ μὲν τῆς Ἀνδρομέδας δράμα τούτο.
8. Ἐξῆς δὲ τὸ τοῦ Προμήθεως ἐγεγόνει. δέδεται μὲν ὁ Προμήθειος σιδήρῳ καὶ πέτρᾳ, ὀπλισταῖ δὲ Ἡρακλῆς τὸξο καὶ δόρατε. ὠρίσε ὑπ’ εἶν τοῦ

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1 The monster seems to be drawn from an exaggerated and more terrible crocodile. Compare the description in Bk. IV. en. xix.

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the outline of its back was represented as apparent, as well as its knotted scales, its arched neck, its pointed prickles, and its twisting tail. Its mouth was wide and deep, and gaped open to where its neck joined its shoulders, and straightway there is the belly.\(^1\) Painted between the beast and the maiden was Persus descending from the air; he was advancing to attack the monster, quite naked except for his mantle thrown about his shoulders, his winged sandals upon his feet, and a cap on his head, which signified Pluto’s helmet.\(^2\) In his left hand he bore the Gorgon’s head and held it before him like a shield; it was frightful, even in the artist’s representation, with its staring, protruding eyes, its bristling hair about the temples, its waving snakes; even as painted it seemed to threaten evil. That was the armament of Persus’s left hand, in his right he held an iron weapon of double shape, something between a sickle and a sword; it began below as one, but half way up it split; half was pointed, and that half remained a sword, as it began; the other half was curved, thus becoming like a sickle, so that in a single blow one might with one portion kill by piercing and with the other by cutting.\(^3\) So much for the episode of Andromeda.

8. Next to it was that of Prometheus. Rock and iron form his bonds, and Hercules is armed with bow and spear. The bird was feasting upon his

\(^{1}\) The “cap of darkness,” which made the wearer invisible. It was a gift from the Cyclopes to Pluto at the same time that they forged Zeus his thunderbolts.

\(^{2}\) The description of the weapon is not easy to understand, but it was presumably not unlike a mediaeval halberd. Persus is traditionally represented with a \textit{falcatus ensis}, a \textit{ferrum curvo hamo instructum}; op. Ovid, \textit{Met.} iv. 720, 727.
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Προμηθέως γαστέρα τρυφά· διότι δε γάρ αὐτήν 2 ἀνόησαν, ἵδι ἡμὲν οὖν ἄνεφημένη· ἀλλὰ τὸ ράμφος ἐς τὸ ὄργυμα καθέται,2 καὶ ἐσοκεν ἑποροῦττεν τὸ τραύμα καὶ εἶπεν τῷ ἄραρ· τὸ δὲ ἐκφαίνεται τοσοῦτον, ὡς εἰς ἄνεφημένον τὸ γράφει τὸ διόργυμα τοῦ τραύματος· ἔρειδε δὲ τῷ μηρῷ τῷ τοῦ Προμηθεί 3 θέως τὰς τῶν ὀνύχων ἀκμὰς. ο ὑπὸ ἀλώγων πάντη συνέσταται καὶ τὴν πλευρὰν συνέσπασται καὶ τὸν μέριν ἐγείρει καθ’ αὐτοῦ· ἐὰν γάρ τὸ ἄραρ συνάγει τὸν ὄρμον· ο δὲ ἐτεροίς αὐτῷ τῶν ποδοῦν τὸν σπασμὸν ὁρθὸν ἀντιτάσκει κατ’ ἀρχ’ καὶ εἰς 4 τοὺς δακτύλους ἀποξύνεται. τὸ δὲ ἓλλο σχήμα διέκυψε τῶν πόνου κεκύρωται τάς ὄρθις, συνέσταται τὸ χέλος, φαίνει τοὺς ὁδόντας· ἡ λέγεσα 5 ἀν ὡς ἄλογονα τὴν γραφὴν· ἀναφέρει δὲ λυπουμένων 'Ἡρακλῆς· διότι γάρ τοξεόν τοῦ Προμηθέως τὸν δῆμον ἐνήρμοσται τῷ τόξῳ βέλος· τῇ λαμῇ προβεβληται τὸ κέρας ὀδόντων· ἐπὶ μαξών ἐλκει τὴν δεξιάν, ἐλκὼν τὸ νεῦρόν 6 κεκύρωται κατόπιν τῶν ἀγκώνα· πάντα οὖν ὁμοὶ πτυσσεται, τὸ τόξον, τὸ νεῦρον, τὸ βέλος, ἡ δεξιά. συνάγεται μὲν ὑπὸ τοῦ νεῦρου τὸ τόξον, διπλοῦται δὲ ὑπὸ τῆς χειρός τὸ νεῦρον, 7 κλίνεται δὲ ἐπὶ μαξών ἡ χείρ. ο δὲ Προμηθεύς μεστὸς έστιν ἐλπίδος ἀμα καὶ φόβου· πῇ μὲν γάρ εἰς τὸ ἔλκος, πῇ δὲ εἰς τὸν 'Ἡρακλέα βλέπει, καὶ βδελεί μὲν αὐτὸν ὀλος τοῖς ὀφθαλμοῖς ἢδειν, ἐλκεῖ δὲ τὸ ἡμίσι τοῦ βλέμματος ὁ πόνος.

1 εὖ is not in the MSS., but, as Dr. Rouse suggests, must be supplied.
2 Herecher’s emendation for MSS. κεῖται.
belly, and standing just ripping it open, or rather had already ripped it open, its beak dipped into the wound, and it seemed to be digging about in it, looking for the sufferer’s liver, which could just be seen, by the depth to which the painter had depicted the wound as being open, and it was pressing the sharp points of its claws into Prometheus’ thigh. He, in agony, is all drawn up, twisting himself on to his side, and lifts up his thigh; but to his own harm, for this does but bring the bird nearer to his liver. The other leg is stretched out straight right down to his feet, and the tension of it can be seen actually into the toes. His torture is shown by the rest of the representation of him; his eyebrows are arched, his lips drawn up, his teeth shewn; you cannot help feeling pity even for what you know is only a picture. Then Hercules is coming to bring help to him in his distress; he stands just about to shoot at his torturer; the arrow is fitted to the bow; with his left hand he is drawing it to its full extent, while he holds his right hand back against his breast, and as he draws the string his arm, viewed from behind, appears somewhat foreshortened. All seem in motion at once—the bow, the string, the arrow, the hand which holds it; the bow is bent by means of the string, the string is made to run double by means of the hand, the hand is at rest upon the hero’s breast. The countenance of Prometheus has a mixed look of hope and fear; he looks partly at his wound, partly at Hercules; he would like to fix all his gaze upon the hero, but his agony robs him of half of the sight of him.1

1 Because the other half is distracted by the wound, from which he cannot wholly turn his eyes away.
9. Ἐνδιατρίψαντες οὖν ἡμεῖς δύο καὶ ἀναλαβόντες ἑαυτοὺς ἐκ τῶν κακῶν, ναῦν Ἀλυσίδων μυσθωσάμενοι (εἰχομεν δὲ ὀλίγον χρυσίον, ὅπερ ετύχομεν ἐξωσμένοι) διὰ τοῦ Νείλου πλοίον ἔπε `Ἀλεξάνδρειαν ἐποιοῦμεθα, μάλιστα μὲν, ἐκεῖ διεγρακότες ποιήσασθαι τὴν διατριβήν καὶ νομίζοντες ταύτη τάχα τοὺς φίλους εὐρήσειν 2 προσενεχθέντας. ἔπει δὲ ἐγενόμεθα κατά τινα πόλιν, ἐξαιρήθη βοής ἁκούόμεν πολλὴς. καὶ ὁ ναύτης εἰπὼν, Ἔνθερκόλος, μεταστρέφει τὴν ναῦν, ὡς ἐπαναπλεύσον εἰς τούτεσσον καὶ ἀμα πλῆρης ἡ γῆ φοβερὸν καὶ ἄγριον ἀνθρώπων μεγάλοι μὲν πάντες, μιᾶς δέ τὴν χροίαν, οὐ κατὰ τὴν τῶν Ἰουδῶν τὴν ἀκρατοῦ, ἀλλ’ ὁ ὅσος ἂν γένοιτο νόδος Ἀλετίος, πιθαίνει καὶ κεφαλάς, λεπτὸ τοὺς πόδας, τὸ σώμα παχεῖς ἐβαρβάριζον δὲ 3 πάντες. καὶ ὁ κυβερνήτης εἰπών, Ἐπολώλαμεν, ἔστησε τὴν ναῦν, ὁ γὰρ ποταμὸς ταύτη στενώτατος, καὶ ἐπεμβάντες τῶν ἁρτῶν τέσσαρες, πάντα μὲν τὰ ἐν τῇ νηθ λαμβάνουσι, καὶ τὸ χρυσίον ἦμων ἀποφέρουσι, ἦμᾶς δὲ διόγαντες καὶ κατακλείσαντες εἰς τὶ δωμάτιον, ἀπηλλάττοτο, φύλακας ἦμων καταλιπόντες, ὡς εἰς τὴν ἐπιούσαι ἄξοντες ἦμᾶς ὡς τὸν βασιλέα τούτῳ γὰρ ἐκάλουν τὸν ὁρόματο τὸν λαρσίον τῶν μείζων καὶ ἦν ὁδὸς ἡμερῶν δύο, ὡς παρὰ τῶν σὺν ἦμῶν ἐανεκκότων ἥκουσμεν.

10. Ἐπει δὲν νῦς ἐγένετο καὶ ἐκείμεθα, ὡς ἦμεν, δεδεμένοι καὶ ἐκάθευδον οἱ φρουροί, τότε, ὡς ἐξὼν ἡδή, κλαίει ήρχον τὴν Δευκάπτην καὶ δὴ λογισάμενος ὦσον αὐτῇ γέγονα κακῶν αἰτίος, κακούσας ἐν τῇ ψυχῇ βίθιον, τῷ δὲ νῦ κλέψας
9. Having waited therefore two days and somewhat refreshed ourselves after our troubles, we hired an Egyptian boat (we had just a little money which we happened to have kept in our belts), and started by the Nile towards Alexandria; there we purposed to make some stay and thought it was just possible that we might find that some of our shipwrecked friends had arrived there. We had arrived at a certain town, when suddenly we heard a great shouting. "The herdsmen," cried the skipper, and tried to put the boat about and sail back; but already the place was full of terrifying savage men, all tall, dark-coloured (yet not absolutely black like an Indian, but more like a bastard Ethiopian), with shaven heads, small feet, and gross bodies: all spoke an outlandish jargon. "We are done for," cried the helmsman, and brought the boat to a standstill, for the river is there very narrow; and four of the robbers boarded her, took all that there was in her, and snatched our money from us; then tying us up they shut us into a little hut and went away, setting a guard over us, with the intention of taking us before their king the following day: "king" is the name they gave to the robber-chief, and it would be a journey of two days, as we learned from those who had been made prisoners along with us.

10. When the night had come on, and we lay, bound as we were, and our guards were asleep, I began, as indeed I might, to mourn Leucippe's fate, and, counting up how great were her woes of which I was the cause, to bewail them deep in my soul,
τοῦ κωκυτοῦ τὸν ψύφον, "Ω θεοί καὶ δαίμονες," ἐφη, "εἴπερ ἐστέ που καὶ ἄκούστε, τὶ τηλικοῦτον ἡδικήκαμεν, ὡς ἐν ὀλγαίς ἡμέραις τοῖς σοῦτω πλήθει βαπτισθήναι κακῶν; νῦν δὲ καὶ παραδεξάκας ἡμᾶς λησταῖς Διογντίοις, ἵνα μηδὲ ἐλέου τύχωμεν. ἔρχεται γὰρ "Εὐλήνα καὶ φωνὴ κατέκλασε καὶ δέσις ἐμάλαζεν" ο γὰρ λόγος πολλάκις τῶν ἔλεους προέβεβε τῷ γὰρ πονοῦντι τῆς πυρκίας ἢ γλώττα πρὸς ἱκετηρίαν διακονομένη τῆς τῶν ἄκοιντων πυρκίας ἡμεροῖ τὸ 3 θυμοῦμεν. νῦν δὲ πολαῖ μὲν φωνῇ δεσθῶμεν; τίνας δὲ ὁρκοὺς προτείνωμεν; κἂν Σειρήνων τις γένηται πιθανότερος, ὁ ἀνδροφόνος οὐκ ἄκουει. μόνοις ἱκετεύειν με δὲ τοῖς νεύμασι καὶ τὴν δέσιν δηλοῦν ταῖς χειρονομίαις. οὐ τῶν ἄτυχεν 4 μάτων ήδη τῶν θρήνων ἐξορχήσομαι. τὰ μὲν οὖν ἡμᾶ, κἂν ὑπερβολὴν ἔχῃ συμφοράς, ἢττον ἀλγώ, τὰ σὰ δὲ, Λευκίσση, ποίῳ στόματι θρηνήσω; ποῖος ὁμμασι δακρύσω; οἱ πιστῇ μὲν πρὸς ἀνέγκην ἔρωτος, χρηστῇ δὲ πρὸς ἐραστὴν 5 δυστυχοῦτα. ως καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνῆ δὲ ἡ γῆ, ὄρμον δὲ καὶ ψέλια κάλοι καὶ βρόχος, καὶ σου νυμφαγωγός ἱρστής παρακαθεύδει: ἀντὶ 6 δὲ ὑμεινῶν τίς σοι τῶν θρήνων ἢδει. μάτην σοι, ὁ θάλασσα, τὴν χάριν ώμολογήσαμεν μέριμοι σου τῇ φιλανθρωπίᾳ: χρηστότερα γέγονας πρὸς οὐς ἀπέκτεινας, ἡμᾶς δὲ σώσασα μᾶλλον ἀπέκτεινας. εφθάσησας ἡμῖν ἀληστεύτους ἀποθανεῖν."
while hiding inwardly the sound of my grief. "O all ye gods and guardian angels," said I, "if really ye exist and can hear me, what great wrong have we done to be plunged in such a sea of troubles in so short a space of time? Now have you also delivered us over into the hands of Egyptian robbers, so that we have not even a chance of pity. A Greek buccaneer might be moved by the human voice, prayer might soften him: for speech is often the go-between of compassion; the tongue, ministering to him that is in anguish of soul by helping him to express supplication, subdues the fury of the listener's mind. But, as things are, in what language are we to make our prayers? What oaths can we pour out? I might be more persuasive than the Sirens, but the murderer would not listen to me; I can only make my supplications by signs and explain my prayers for mercy by the gestures of my hands. Alack for my mishaps; already, in dumb show, I shall begin my funeral dirge. For my own woes, intolerable as they are, I care less; but yours, Leucippe—how can my lips deplore them, my eyes weep for them? Faithful you were when love's stress came upon you, gentle and good to your unhappy lover: and here are fine trappings for your wedding! A prison is your bridal chamber, the earth your marriage bed, ropes and cords your necklaces and bracelets, a robber sleeps without as your bridesman, a dirge is your marriage-hymn. Ah, all in vain, O sea, did we give you thanks: now I blame your mercy; you were kinder to those whom you destroyed, and you have destroyed us yet more grievously by keeping us alive; you grudged us death save by a robber's hand."
11. Ταῦτα μὲν οὖν ἔθρησον ἡσυχὴ, κλαίειν δὲ οὐκ ἠδυνάμην· τούτῳ γὰρ ἔδιον τῶν ὀφθαλμῶν ἐν τοῖς μεγάλοις κακοῖς. ἐν μὲν γὰρ ταῖς μετρίαις συμφοραῖς ἀφθάνονσι τὰ δάκρυα καταρρέει καὶ ἐστὶ τοῖς πάχουσιν εἰς τοὺς κολάζοντας ἱκετηρία, καὶ τοὺς ἀλγούντας, ὡσπερ ἀπ’ ὁδούντων τραύματος, ἐξεκένωσεν· ἐν δὲ τοῖς ὑπερβάλλουσι δεινοῖς φεύγει καὶ τὰ δάκρυα καὶ 2 προδίδωσι καὶ τοὺς ὀφθαλμοὺς. ἐντυχόνσα γὰρ αὐτοῖς ἀναβαίνουσι ἡ λύπη, ἵστησι τε τὴν ἄκμην καὶ μετοχευόμενοι καταφέρουσα σὺν αὐτῇ κατ’ ἑκτερόμενα τῆς ἐπὶ τοὺς ὀφθαλμοὺς ὄδος εἰς τὴν ψυχὴν καταρρέει καὶ χαλεπώτερον αὐτῆς ποιεῖ τὸ τραύμα. λέγω οὖν πρὸς τὴν Δευκίππην πάντα συγώμασιν· "Τί σεγάς, φιλτάτη, καὶ οὐδέν μοι λαλεῖς;" "Ὅτι μοι," ἐφη, "πρὸ τῆς ψυχῆς, Κλειτοφῶν, τέθηκεν ἡ φωνήν."

12. Ταῦτα ἦμας διαλεγομένους ἔλαβεν ἔως γενομένη καὶ τις ἔπτων ἐπελαύνων ἔρχεται, κόμην ἔχων πτέλην καὶ ἀγριῶς ἐκόμα δὲ καὶ ὁ ἔπτως. γημνὸς ἦν ὁ ἔπτως, καὶ οὐκ εἴχε φάλαρα· τοιούτῳ γὰρ τῶν ληστῶν εἶσιν οἱ ἔπτως. ἀπὸ δὲ τοῦ ληστάργου παρῆκαν καὶ, "Εἴ τες," ἐφη, "παρθένοις ἔστιν ἐν τοῖς εἰλημμένοις, ταύτην ἀπάγειν πρὸς τοῦ θεοῦ, ἱερεῖον ἱερομένη καὶ 2 καθάρσιον τοῦ στρατοῦ." οἱ δὲ ἐπὶ τὴν Δευκίππην εὐθὺς τρέπονται· ή δὲ εἰχετό μοι καὶ ἐξεκρέματο βοῶσα. τῶν δὲ ληστῶν οἱ μὲν ἀπέσπαν, οἱ δὲ ἔτυπτον ἄπεσπαν μὲν τὴν

1 ἔστρωτος follows in the MSS., which was removed by Jacobs as an obvious gloss on γημνός.

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11. Thus did I silently lament, but I could not weep—a peculiarity of the eyes in excessive sorrows. For when disasters are but moderate, tears flow freely, and serve for the sufferer as intercessions addressed to him that inflicts the suffering; they relieve an aching heart like the draining of a swollen wound. But when misfortunes are overwhelming, even tears fail and are traitors to the eyes; grief meets them as they well up, depresses their rise, conducts them away into other channels, and takes them back again below with itself, and then, diverted from the path of the eyes they flow back upon the soul and aggravate its wound. So I whispered to Leucippe, who lay speechless; "Why do you keep silence, my darling, and say no word to me?" "Because, Clitophon," said she, "my voice is dead, even before the departure of my soul."

12. Thus conversing, we did not notice the approach of dawn, when a man arrived on horseback, with long and wild hair; his horse too had a full mane and tail, and was without harness or trappings, after the manner of robbers' horses. He came from the robber chief, and "If there chance to be a virgin among the captives," said he, "I am to take ¹ her away for the god, to be a propitiatory and cleansing sacrifice for the host." They at once rushed upon Leucippe, who clung to me and hung upon me screaming; the guards, some dragging her away and

¹ This sentence is, in the Greek, a mixture of the Oratio Recta and Obliqua. I have, for convenience, put all the English into the former mode of speech.
Δευκάππην, ἐτυπτοῦ δὲ ἐμέ. ἀράμενοι οὖν αὐτὶν μετέωρον ἀπάγουσιν ἡμᾶς δὲ κατὰ σχολὴν ἤγουν ἰδεμένους.

13. Καὶ ἔπει δύο σταδίους τῆς κόμης προῆθεν, ἀλαλαγμὸς ἀκούεται πολὺς καὶ σάλπυγγος ἤχος καὶ ἐπιφανεῖται φάλαγξ στρατιωτική, πάντες ὀπλίται. οἱ δὲ λῃσταὶ κατικόντες, ἡμᾶς μέσους διαλαβώντες ἔμενον ἐπίντοντας, ὡς αὐτοῦς 2 ἀμυνόμενοι. καὶ μετ' οὐ πολὺ παρῆσαν πεντήκοντα τὸν ἀριθμὸν,1 οἱ μὲν ποδόρεις ἔχοντες τὰς ἀσπίδας, οἱ δὲ πεῖλτας, οἱ δὲ λῃσταὶ πολλῷ πλείους ὄντες, βώλους ἀπὸ τῆς γῆς λαμβάνοντες 3 τοὺς στρατιώτας ἔβαλλον. παντὸς δὲ βόλου χαλεπότερος βόλος Διηγόττιος, βαρύς τε καὶ τραχύς καὶ ἀνόμαλος. τὸ δὲ ἅγωμαλόν ἔστων αἰ 2 αἰχμαῖ τῶν λίθων ὅστε βληθείς διπλοῦν ποιεῖ ἐν ταὐτῷ τὸ τραύμα, καὶ οἴδημα, ὡς ἀπὸ λίθου, 4 καὶ τομάς, ἡς ἀπὸ ξέλους. ἀλλὰ ταῖς γε ἀσπίσιν ἐκθεχόμενοι τοὺς λίθους ὅλγου τῶν βαλλόντων ἐφροντίζου. ἔπει οὖν ἐκαμοῦν οἱ λῃσταὶ βάλλοντες, ἀνοίγουσι, μὲν οἱ στρατιωταὶ τὴν φάλαγγα, ἐκθέουσι δὲ ἀπὸ τῶν ὅπλων ἄνδρες κούφως ἐσταλμένοι, φέρον ἀἰχμὴν ἐκαστὸς καὶ δίφος, καὶ ἀκοντίζουσιν ἅμα, καὶ ἴνα οὐδεὶς ὡς οὐκ 5 ἐπέτυχεν. εἰτα οἱ ὀπλίται προσέρρεσον καὶ ἴνα ἢ

1 Here follows πάντες ὀπλίται, removed by Hercher as an echo of the same words three lines above.
2 Inserted by Hercher: it might easily have dropped out because followed by the same syllable at the beginning of the next word.

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BOOK III, 12-13

some raining blows upon me,\(^1\) took her up and carried her off on their shoulders;\(^2\) us they conveyed, bound, with no such speed.

13. We had progressed about a quarter of a mile from the village, when there came to our ears loud shouting and the sound of trumpets, and a regiment of soldiers appeared, all heavily armed. When the robbers saw them, they placed us in the middle of their band and waited for their advance, with the intention of resisting them. Soon they came on, about fifty in number, some with long shields and some with small targets; the robbers, who were far their superior in numbers, picked up clods from the ground and began hurling them at the soldiers. The Egyptian clod is more effective for this purpose than any other, being heavy, jagged, and unlike others, in that the jagged points of it are stones, so that when it is thrown and strikes, it can inflict a double sort of wound—a swelling, as from the blow of a stone, and an actual cut, like that of an arrow. The soldiers, however, received the stony clods on their shields and seemed to make light of the casting of their adversaries; and when the robbers began to tire by reason of their efforts in throwing, they opened their massed ranks, and from behind the shields out ran men lightly armed, each carrying a javelin and a sword, and as they hurled their javelins there was none that failed in his aim. Then the heavy-armed soldiers came in a flood; the battle was

\(^1\) A good example of the over-elaboration of antithesis, which is intolerable in English. Literally translated, the sentence is; "Of the guards, some dragged and some beat; while they dragged Lascippe, they beat me."

\(^2\) Or perhaps "on horseback."
μάχη στερρά, πληγαί δὲ παρ’ ἀμφότερον καὶ 
τράματα καὶ σφαγαί. καὶ τὸ μὲν ἐμπειρὸν 
παρὰ τοὺς στρατιώτατας ἀνεπλήγου τοῦ πλήθους 
τὸ ἐνδεές. ὥμεις δὲ ὅσοι τῶν άιχμαλώτων ἤμεν, 
ἐπιτηρήσαντες τὸ πονοῦ τῶν ἁγιῶν μέρος, ἀμα 
συνελθόντες διακόπτομεν τε αὐτῶν τὴν 
φάλαγγα 
καὶ ἐπὶ τοὺς ἐναντίους ἐκτρέχομεν. οἱ δὲ στρατιώ-
ται τὸ μὲν πρῶτον ἐπεχείρου ἀναρεῖν οὐκ εἰδότες, 
ώς δὲ εἶδον γημούς καὶ δεσμὰ ἔχοντας, ὑπονοή-
σαντες τὴν ἁλίθειαν, δέχονται τῶν ὁπλῶν εἰσώ, 
καὶ ἐπ’ οὐράν παραπέμψαντες εἰσὶν ἵσυχαξεν.
7 ἐν τούτῳ δὲ καὶ ἵππεις πλείους προσέρρεον καὶ 
ἐπὶ πλησίον ἐγένετο, κατὰ κέρας ἐκάτερον 
ἐκτείναντες τὴν φάλαγγα περίπτευσον αὐτοὺς ἐν 
κύκλῳ, καὶ ἐν τούτῳ συναγαγότες αὐτοὺς εἰς 
ὁλίγον κατεύρενον, καὶ οἱ μὲν ἔκειντο τεθνη-
κότες, οἱ δὲ καὶ ἡμιθυμήτας ἐμάχοντο· τοὺς δὲ 
λυποῦντο ἐξώγρησαν.
14. Ἡν δὲ περὶ δείλην ὁ καιρὸς· καὶ ὁ στρατη-
γὸς διαλαβὼν ἡμῶν ἔκαστον, ἐπυρόωντο τίνες 
ἐξήμεν καὶ πῶς ληφθείμεν διηγεῖτο δὲ ἄλλος ἀλλο 
ti, κῶνω τιμὰ ἐπον, ἐπεὶ οὖν ἀπαντα ἐμαθεν, ἐκέλευσεν ἀκολουθεῖν, αὐτός δὲ ὅπλα 
δώσειν ὑπεσχέω. διεγνώκει γὰρ ἀναμείνα 
στρατιῶν ἐπελθεῖν τῷ μεγάλῳ λῃστηρίῳ. ἐλέ-
2 χοντο δὲ ἀμφὶ τοὺς μυρίους εἶναι. ἐγὼ δὲ ἵππων 
ήμουν, σφόδρα γὰρ ἦδειν ἅπειδει προμαχω-
μένοις. ὥς δὲ τις παρῆν, περιάγων τῶν ἵππων 
ἐπιθετικήμης εἰς ῥυθμὸ τὰ τῶν πολεμοῦντων 
χῆματα, ὡστε καὶ τὸν στρατηγὸν σφόδρα ἐπαινέσαι. 
ποιεῖσθαι δὴ μὲ ἐκείνην τὴν ἡμέραν 
ὁμοτράπεζον καὶ παρὰ τὸ δεῖπνον ἐπυνθάνετο
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severe, with plenty of blows, wounds, and slaughter on both sides: the experience of the soldiers compensated for their inferiority in numbers. We prisoners, seeing that one flank of the robbers was weakening, made a concerted rush, broke through their line, and ran to join the enemy; they at first did not realise the position, and were ready to slay us, but when they saw that we were unarmed and bound, they suspected the truth, received us within the protection of their lines, and sent us to the rear and allowed us to remain there quietly. Meanwhile a large body of horse charged up; on their approach they spread out their wings and completely surrounded the robbers, and thus herding them together into a narrow space began to butcher them. Some were lying killed, some, half-dead, went on fighting; the rest they took alive.

14. It was now late afternoon, and the general took each of us separately aside, enquiring of us who we were and how we had been captured; each related his own story, and I mine. So when he had heard all, he bade us follow him, and said that he would give us arms. His intention was to wait for the rest of his forces and then attack the great robbers' stronghold; there were said to be about ten thousand of them there. I asked for a horse, being well versed in the art of riding, and when one came, I rode him about and went through the various evolutions of cavalry fighting, so that the general was greatly pleased with me; on that same day he made me a companion of his own table, and at dinner he asked me about my story, and, when he
3 τάμα καὶ ἀκούσων ἤλεγεν. συμπαθής δὲ πως εἰς ἑλεον ἀνθρωπος ἀκροατης ἀλλοτρίων κακῶν, καὶ ὁ ἑλεος πολλάκις φιλίαν προεξεῖτ᾿ ἦ γὰρ ψυχὴ μαλαχθεῖσα πρὸς τὴν ὁν ἦκουσε λύπην, συνδιατεθεῖσα κατὰ μικρὸν τῇ τοῦ πάθους ἀκροάσει τῶν οἰκτων εἰς φιλίαν καὶ τὴν λύπην
4 εἰς τὸν ἑλεον συλλέγει. οὕτως οὖν διεθηκα τὸν στρατηγὸν ἐκ τῆς ἀκροάσεως ὡς καὶ αὐτῶν δάκρυα προσαγαγεῖν πλέον δὲ ποιεῖν εἰχομεν οὐδέν, τῆς Δευκάπης ὑπὸ τῶν ληστῶν ἐχομένης. εἶποκε δὲ μοι καὶ θεράποντα τὸν ἐπιμεληθόμενον Αὐγύπτιον.

15. Τῇ δὲ ὑστεραλφ πρὸς τὴν διάβασιν παρε-σκευάξετο καὶ ἐπεξελείρει τὴν διώρυχα χώσαι, ἦτε τὴν ἐμποδῶν. καὶ γὰρ ἐσφράωμεν τὸν ληστας μετὰ πλείστης δυνάμεως ἐπὶ θατερα τῆς διώρυχος ἐστότας ἐν τοῖς ὀπλοῖς βωμος δὲ τις αὐτῶν αὐτοσχέδιοι ἢν πηλοῦ πεποιημένος καὶ σορὸς
2 τοῦ βωμοῦ πλησίον. ἀγουσε δὴ τινες δύο τὴν κόρη, ὁπίσω τοῦ χείρε δεδεμένη καὶ αὐτοὺς μὲν οἰτίνες ἤσαν ὡκ εἰδον, ὡςαν γὰρ ὀπλισμένοι, 3 τὴν δὲ κόρην Δευκάπης ὤσσαν ἐγνώρισα. εἶτα κατὰ τῆς κεφαλῆς σπονδήν χέαντες,1 περιάγουσι τὸν βωμὸν κύκλῳ καὶ ἐπημίλει τις αὐτή, καὶ ὁ ἱερεύς, ὡς εἰκός, ἤδειν φὴν Δινύπτιαν τὸ γὰρ σχῆμα τοῦ στόματος, καὶ τῶν προσώπων τὸ
4 διελκυσμένον ὑπέφαειν φὴν. εἶτα ἀπὸ συνθή-ματος πάντες ἀναχωροῦσι τοῦ βωμοῦ μακράς τῶν δὲ νεανίςκων ὁ ἔτερος ανακλίνας αὐτὴν

1 MSS. περεξίστητε. The peri doubtless came from the next word, and its removal was suggested by Hercher who would, however, slightly have preferred καταχίστητε.
heard it, was moved with pity. When a man hears
of another's misfortunes, he is inclined towards
pity, and pity is often the introduction to friendship;
the heart is softened by grief for what it hears, and
gradually feeling the same emotions at the mournful
story converts its commiseration into friendship and
the grief into pity. So much did I move the general
by my recital that I forced him to weep. More we
could not do, Leucippe being in the robbers' power.
He also gave me an Egyptian servant to attend to
me.

15. On the next day he made preparations to
fill up and so cross over a wide trench which lay in
our way: for on the other side of it we could see the
robbers standing in great numbers and fully armed;
they had an improvised altar made of mud and a
coffin near it. Then two of them led up the girl,
hers hands tied behind her back. I could not see
who they were,¹ as they were in full armour, but I
recognized her as Leucippe. First they poured
libations over her head and led her round the altar
while, to the accompaniment of a flute, a priest
chanted what seemed to be an Egyptian hymn; this
at least was indicated by the movements of his lips
and the contortions of his features.² Then, at a
concerted sign, all retired to some distance from the
altar; one of the two young attendants laid her down

¹ The reason for this will be made clear in chapters xxi
and xxii.

² I do not think that this necessarily means that the
Egyptian language was of so "crack-jaw" a kind that the
face of anybody singing it would be distorted beyond recog-
nition; but rather that the narrator was standing too far off
to hear the words, and could only guess as to their nature by
observing the facial movements of the singer.
υπτίαν, ἔδησεν ἐκ παπτάλων ἐπὶ τῆς γῆς ἐρημευμένων, οἷον ποιοῦσιν οἱ κοροπλάβοι τῶν Μαραθῶν ἐκ τοῦ φυτοῦ δεδεμένου· εἶτα λαβὼν ξίφος βάπτει κατὰ τῆς καρδίας καὶ διελκύσας τὸ ξίφος ὑπὸ τὴν κάτω γαστέρα, βήγγυς· τὰ σπλάγχνα δὲ εὐθὺς ἤξεπηδήσεν, ἀ παῖς χερσὶν ἤξελκύσαντες ἐπιτιθέασε τῷ βωμῷ, καὶ ἐπεὶ ὁπτήθη, κατατεμοῦσε ἀπαντεῖς εἰς μοῖρας ἔφαγον. ταῦτα δὲ ὅρωτες οἱ μὲν στρατιώται καὶ ὁ στρατηγὸς καθ ἐν τῶν πραπτομένων ἄνεβοι καὶ τὰς ὀψεῖς ἀπέστρεφον τῇς θέας, ὡγὸ δὲ ἐκ παραλόγου ἐκαθήμενος ἐθεώρουν. τὸ δὲ ἦν ἐκπληκτικός· μέτρου γὰρ ὁ σίκον ἔχου τὸ κακὸν ἐνεβροῦτο μὲ. καὶ τάχα ὁ τῆς Νιόβης μύθος οὐκ ἦν φυεδής, ἀλλὰ κακεύνη τοιοῦτον τε παθοῦσα ἐπὶ τῇ τῶν παῖδων ἀπωλείαν δοξαν παρέσχεν ἐκ τῆς ἀκινησίας ὡσεὶ λίθος γενομένη. ἐπεὶ δὲ τέλος εἶχεν, ὡς γε ὀφειλεῖν τὸ ἔργον, τὸ σώμα ἐνθέντες τῇ σορῷ καταλείποντο, πώρα ἐπ᾿ αὐτῆς ἐπιθέντες, τὸν δὲ βωμὸν καταστρέφαντες, φεύγουσιν ἀμεταστρεπτὲ. οὕτω γὰρ αὐτοῖς ποιείν ἐμυχε μεμαντευμένοις ὁ ἱερεύς.

16. Ἑσπέρας δὲ γενομένης, ἡ διώρυξ ἑκάχω- στο πᾶσα· οἱ δὲ στρατιώται διαβίώντες αὐλίζονται μικρῶν ἀνώ τῆς διώρυγος καὶ περὶ δειπνοῦ ἦσαν· ὁ δὲ στρατηγὸς ἐπεχείρει μὲ παρηγορεῖν ἀμαρτὸς ἐχοντα. περὶ δὲ πρώτην νυκτὸς φυλακῆς πάντας ἐπιτηρήσας καθεύδοντας, πρόειμι, τὸ ξίφος ἐχον, ἐπικατασφάξαμεν ἐμαυτὸν τῇ σορῷ. ἐπεὶ δὲ πλησίον ἐγενόμην, ἀπαίτεον τὸ ξίφος, “Λευ- κίππη,” λέγον, “ἀδελφα καὶ πάντων ἀνθρώπων

1 So Hesych for τέρατα of the MSS.
on her back, and strapped her so by means of pegs fixed in the ground, just as the statuaries represent Marsyas fixed to the tree; then he took a sword and plunging it in about the region of the heart, drew it down to the lower part of the belly, opening up her body; the bowels gushed out, and these they drew forth in their hands and placed upon the altar; and when they were roasted, the whole body of them cut them up into small pieces, divided them into shares and ate them. The soldiers and the general who were looking on cried out as each stage of the deed was done and averted their eyes from the sight. I sat gazing in my consternation, rooted to the spot by the horror of the spectacle; the immeasurable calamity struck me, as by lightning, motionless. Perhaps the story of Niobe was no fiction; she too, suffering some such woe as I, may, at the destruction of her children, have become so fixed and motionless, that she seemed to be made of stone. When the business came, as I thought, to an end, the two attendants placed her body in the coffin, put the lid upon it, overturned the altar, and hurried away without looking round; such were the instructions given to them by the priest in the liturgy which he chanted.

16. Evening come, the whole trench was filled up, the soldiers crossed it, pitched their camp a little beyond it, and set about preparing their supper, while the general tried to console me in my misery. Nevertheless about the first watch of the night, waiting until all were asleep, I took my sword and went forth, intending to kill myself over the coffin. When I had arrived at the spot, I held out the sword, and, "Leucippe," said I, "wretched Leucippe,
δυστυχεστάτη, οὐ τὸν θάνατον ὀδύρομαι σου μόνον, οὐδὲ οὐκ ἔμενεν ἐκ βίας σφαγῆς, ἀλλ' ὑπέτατά των σών ἀτυχημάτων πάντων, ἀλλ' οὗτοι καθάρσιον γένοντας ἀκαθάρτων σωμάτων καὶ σε ξύσον αὐτῶν, οἶκοι, καὶ βλέπουσαν ὅλην τὴν ἀνατομήν, ἀλλ' ὑπετάτε τῆς γαστρὸς τὰ μυστήρια ἐμέρισαν καὶ τῆν ταφήν κακοδαίμονι βωμῷ καὶ
4 σορῷ, καὶ τὸ μὲν σῶμα ταύτης κατατέθηται, τὰ δὲ σπλάγχνα ποὺ; εἰ μὲν ἐδιδαπανήκει τὸ πῦρ, ἤττων ἡ συμφορά· καὶ δὲ τὸ σπλάγχνον σου ταφῆν ληστῶν γέγονε τροφή. ὁ ποιητὴς ἐπὶ βωμῷ δάδουχις· ὁ τροφῶν καὶ μυστήρια. 5 καὶ ἐπὶ τοιούτως θύμασιν ἐβλεπον ἀνωθεν οἱ θεοὶ καὶ οὐκ ἐσβέβης τὸ πῦρ, ἀλλὰ μιανόμενον ἤνεχετο καὶ ἀνέφερε τοὺς θεοῖς τὴν κυστήν. λάβε οὖν, Δευτερίπη, τὰς προπούσας σου χοάς παρ᾽ ἐμοῦ." 17. Ταύτα εἰπὼν ἀνατείνω ἂνω τὸ ξίφος, ὡς καθήσων ἐμαυτῷ κατὰ τῆς σφαγῆς· καὶ ὅρῳ δύο τινάς ἐξ ἐναυτίας (σεληναλα δὲ ἢν) σπουδὴ θέους. ἐπέσχον οὖν ληστᾶς εἴναι δοκῶν, ὡς ἂν ὑπ᾽ αὐτῶν ἀποθάνοιμι. ἐν τούτῳ δὲ ἐγγὺς ἐγένοντο καὶ ἀναβαίνεσθι ἄμφω· Μενέλαος δὲ ἦν 2 καὶ ὁ Σάτυρος. ἐγὼ δὲ ἄνδρας ἴδουν ἐκ παραλόγου ζῶντας καὶ φίλους, οὔτε περιπτευόμεθα, οὔτε ἐξεπλάγην ψυχήν ηδονῆς· τοσοῦτον ἡ λύπη με 3 τῆς συμφορᾶς ἐξεκούσε. 1 λαμβάνονται δὴ

1 So Salmasius for the MSS. ἐξεκούσε.

The appalling ill taste of this rhetorical apostrophe prevents the English translation from being anything but ludicrous. Compare chap. v. § 4 of this book, where the
most ill-fated of mankind, it is not thy death alone
that I mourn, nor thy death in a strange land, nor
the violence of thy murder, but I grieve at the
mockeries added to thy woes—that thou didst
become a purifying sacrifice for the bodies of the
most impure of men; that, still alive, thou wast
ripped up and couldst see the torture with thine
own eyes; that division was made of the secret and
inner parts of thy belly, to receive its burial upon this
ill-starred altar and in this ill-starred coffin. Here
lies the shell of thy carcass, but its entrails where?
If the fire had consumed them, thy fate would have
been more tolerable; but now has the burial of them
been at the same time the robbers' sustenance.¹
Accursed requiem at an accursed altar! Horrible
and new-fangled banquet! At a sacrifice such as
this the gods looked down—and yet the fire was
not quenched, but was allowed to pollute itself and
carry up to heaven the savour of such an offering!
Receive then, Leucippe, from me the only fitting
expiatory offering."

17. With these words I raised my sword on high,
intending to plunge it into my throat, when I saw
two figures—the moon was shining—running towards
me from in front. I therefore stayed my hand,
thinking them to be two of the robbers, in order
to meet my death at their hands. They approached
and shouted aloud; they were Menelaus and Satyrus!
When I saw that they were friends, and all un-
expectedly still alive, I neither embraced them, nor
had I the astonishment of joy; my grief for my
misfortunes had made me dumb. They seized my
hero prays for burial, together with his beloved, in the belly
of the same whale.
μου τῆς δεξιῶς καὶ ἐπεχείρουν ἀφαιρεῖσθαι τὸ ξίφος· ἔγω δὲ, "Πρὸς θεῶν," ἐφην, "μὴ μοι φθονήσητε θανάτου καλοῦ, μᾶλλον δὲ φαρμάκου τῶν κακῶν" οὐδὲ γὰρ ξην ἔτι δύναμαι, καὶ νῦν με βιάσησθε, Δευκάπτης οὕτως ἀνηριμένης. 4 τοῦτο μὲν γὰρ ἀφαιρήσεσθε μου τὸ ξίφος, τὸ δὲ τῆς ἐμῆς λύπης ξίφος ἐνδοὺ καταπέπηγε καὶ τέμνει κατ’ ὀλίγον. ἀθανάτῳ σφαγῇ ἀποθνῄσκει με βούλεσθε;" λέγει οὖν ὁ Μενέλαος, "Ἀλλ᾽ εἰ διὰ τοῦτο θέλεις ἀποθανεῖν, ὥρα σοι τὸ ξίφος ἐπισχέσθη· Δευκάπτη δὲ σοι νῦν ἀναβιώσεται." βλέψας οὖν πρὸς αὐτόν, "Εἰς μου καταγελάσεις," ἐφην, "ἐπὶ τηλικοῦτῳ κακῷ; εὐ γε, Μενέλαε, Ἐυνίου μέμνησαι Διὸς." ο δὲ κρούσας τὴν σορῶν, "Επεὶ τοίνυν ἀπιστεῖ Κλειτοφῶν," ἐφη, "σὺ μοι, Δευκάπτη, μαρτυρησον, εἰ ἐγὼ." ἀμα δὲ εἶπε, καὶ διὸ που καὶ τρῖς ἔπαταξε τὴν σορῶν, καὶ κάτωθεν ἄκουσ φωνῆς πάνιν λεπτῆς. τρόμος οὖν εὐθὺς ἔσχε με καὶ πρὸς τὸν Μενέλαον ἀπέβλεπον, μάγου εἶναι 7 δοκῶν. ο δὲ ἠρωτεῖ γὰρ τὴν σορῶν καὶ ἡ Δευκάπτη κάτωθεν ἀνέβαινε, φοβερὸν θέαμα, ὁ θεός, καὶ φρικώδεστατον. ἀνέφηκε μὲν ἡ γαστήρ αὐτῆς πᾶσα καὶ ἦν ἐντέρων κενή· ἐπιπεσοῦσα δὲ μοι περιπλέκεται καὶ συνεέφυμεν καὶ ἄμφω κατεπέσεμεν.

18. Μόλις οὖν ἀναξωπυρήσας λέγω πρὸς τὸν Μενέλαον, "Ὄυκ ἔρεις μοι, τι ταῦτα; οὐχὶ Δευκάπτην ὀρῶ; ταύτην οὖ κρατῶ καὶ ἄκουσ
hand and tried to wrest away the sword from me; but "By all the gods," said I, "do not grudge me a death that is honourable, nay, is a cure for my woes; I cannot endure to live, even though you now constrain me, after Leucippe has thus been murdered. You can take away this sword of mine from me, but the sword of my grief has already stuck fast within me, and is little by little wounding me to death. Do you prefer that I should die by a death that never dies?" "If this is your reason for killing yourself," said Menelaus, "you may indeed withhold your sword; your Leucippe will now at once live once more." "Do you still mock me," said I, looking steadily at him, "in this my great woe? Come, Menelaus, have regard to Zeus, the god that protects the guest.\textsuperscript{1}" But he knocked upon the lid of the coffin, and said, "Since Clitophon is still an unbeliever, do you, Leucippe, bear me witness if you are yet alive." As he spoke, he struck the coffin two or three times in different places, and I heard a faint voice come from beneath; a shuddering instantly took hold of me, and I looked hard at Menelaus, thinking him a wizard; then he opened the coffin, and out came Leucippe—a shocking and horrible sight, God wot. Her belly seemed ripped open and deprived of all its entrails, but she fell upon my neck and embraced me; we clung together and both fell to the ground.

18. When I had with difficulty come again to myself, I said to Menelaus, "Tell me, what is this? Is not this Leucippe whom I see, and hold, and hear

\textsuperscript{1} Menelaus being an Egyptian, a Tyrian such as Clitophon would be able in Egypt to invoke \textit{Zeus Hēros} in his dealings with him.
λαλούσης; ἢ οὖν χθές ἔθεασάμην, τίνα ἦν; ἢ γὰρ ἡ ἑκείνα ἐστὶν ἠ ταῦτα ἐνύπτωσε. ἀλλ’ ἵδοῦ καὶ φίλημα ἀληθινὸν καὶ ξῶν, ὥς κάκεινο τὸ τῆς Ἀιγύπτου θηλυκῆς.” "Ἀλλὰ νῦν," ὁ Μενέλαος ἔφη, "καὶ τὰ σπλάγχνα ἀπολύφεται καὶ τὰ στέρνα συμφύεται καὶ ἀτρωτόν ὄψις. ἀλλ’ ἐπικαλύπται σου τὸ πρόσωπόν καλὸ γὰρ τὴν Ἔκατην ἐπὶ τὸ ἔργον." ἐγὼ δὲ πιστεύεις ἑνεκαλυφάμην. ὦ δὲ ἀρχαῖον τερατεύεσθαι καὶ λόγον τινὰ καταλέγειν καὶ ἀμα λέγων περιαρεῖ τὰ μαγγανεύματα τὰ ἐπὶ τῇ γαστρὶ τῆς Ἀιγύπτου κύπης καὶ ἀποκατέστησεν εἰς τὸ ἀρχαῖον. λέγει δὲ μοι, "Ἀποκάλυψαι," κάργῳ μόλες μὲ καὶ φοβοῦμενος (ἀληθῶς γὰρ φόρην τὴν Ἐκάτην παρεῖναι) ὁμοί δ’ οὐν ἀπέστησα τῶν ὀφθαλμῶν τὰς χεῖρας καὶ ὀλόκληρον τὴν Λευκόπτην ὀρό; 5 ἔτε μᾶλλον οὖν ἐκπλαγεῖς ἐδεόμην τοῦ Μενέλαου, λέγων "Τὸ φιλτάτε Μενέλαε, εἰ διάκονος τις εἰ θεοῦ, δέομαι σου, ποῦ γὰς εἰμὶ καὶ τίνα ποτὲ ταῦτα ὀρό;" καὶ ἡ Λευκόπτη, "Παῦσαι," ἔφη, "Μενέλαε, διδετόμενος αὐτοῦ. λέγε δὲ πῶς τοὺς ληστὰς ἡπάτησαι." 19. Ὁ οὖν Μενέλαος λέγει: "Οἶδας, ὡς Ἀλγυπτίος εἰμὶ τὸ γένος φθαῖνω γὰρ σοι ταῦτα εἰπὼν ἐπὶ τῆς ἤρος. ἦν οὖν μοι τὰ πλεύσα τῶν κτημάτων περὶ ταῦτα τὴν κόμην καὶ οἱ ἄρχοντες αὐτῆς γνώριμοι. ἐπεὶ οὖν τῇ ναυαγίᾳ περιεπέσαμεν, εἰτά μὲ προσέρρυσε τὸ κύμα τοῖς τῆς Ἀλγυπτίου παραλίοις, λαμβάνομαι μετὰ τοῦ

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1. ςαι, supplied by Hercher, seems to be necessary to join this clause to the last.  
2. So Jacobs, for MSS. σι.  
3. The correction of Cobet for MSS. σι.
her speaking? What was it then that I saw yesterday? Either that was a dream, or else this is. But certainly this is a real, living kiss, as was of old Leucippe's sweet embrace." "Yes," said Menelaus, "and now all these entrails shall be taken away, the wound in her body shall close, and you shall see her whole and sound. But cover your face, I am going to invoke the assistance of Hecate in the task."

I believed him and veiled myself, while he began to conjure and to utter some incantation; and as he spoke he removed the deceptive contrivances which had been fitted to Leucippe's belly, and restored it to its original condition. Then he said to me, "Uncover yourself"; with some hesitation and full of fright (for I really thought that Hecate was there), I at length removed my hands from my eyes and saw Leucippe whole and restored. Still more greatly astonished, I implored Menelaus, saying; "Menelaus, my best of friends, if you are really a minister of the gods, where am I and what is this I see?" Hereupon Leucippe broke in. "Stop teasing and frightening him, Menelaus," said she, "and tell him how you cheated the robbers."

19. So Menelaus began his story. "You know," said he, "that I am an Egyptian by birth; I told you so before, on the ship; most of my property is near this village, and the chief people here are acquaintances of mine. Well, when we had suffered shipwreck, the tide brought me to the shores of Egypt, and I, with Satyrus, was captured by the
Σατύρου πρὸς τῶν ταύτης παραφυλαττόντων ληστῶν. ὡς δὲ ἄγομαι πρὸς τῶν λησταρχῶν, ταχὺ με τῶν ληστῶν τινες γνωρίσαντες λύουσί μου τὰ δεσμά, θαρρεῖν τε ἐκέλευον καὶ συμπονεῖν αὐτοῖς, ὡς ἂν ὁικεῖον. ἔξαγομαι δή καὶ τῶν Σάτυρον ὡς ἐμὸν. οί δὲ, Ἐς 'Αλλ' ὅπως, ἔφασαν, ἔπιδείξεως ἤμιν σεαυτὸν τολμηρὸν πρῶτον. κἂν τούτῳ χρησμὸν ἱσχύσοι κόρην καταθᾶσαι καὶ καθῆραι τὸ λῃστήριον καὶ τοῦ μὲν ἤπατος ἀπογευσάσθαι τυθείσης, τὸ δὲ λοιπὸν σῶμα σω- ρῷ παραδόντας ἀναχωρῆσαι, ὡς ἂν τὸ τῶν ἑναντίων σтратόπεδον ὑπερβάλξοι τῆς θυσίας τῶν τόπων. λέγε δὴ τὰ ἐπίλοιπα, Σάτυρε, σὺς γὰρ ἐνέπεφεῖν ὁ λόγος.

20. Καὶ ὁ Σάτυρος λέγει: "-ajaxόμενος ἐπὶ τὸ σтратόπεδον ἐκλαίων, δὲ δέσποτα, καὶ ὅδυρομην, τὰ περὶ τῆς Δευκάπης πυθόμενος, καὶ ἑδέσμην Μενελάου παντὶ τρόπῳ σῶσαι τὴν κόρην. δαίμων δὲ τὸ ἀγαθὸς ἢμιν συνήργησεν. ἐτύχωμεν τῇ προτεραίᾳ τῆς θυσίας ἤμερα καθεξό- μενοι πρὸς τῇ θαλάσσῃ λυπούμενοι καὶ περὶ τούτων σκοποῦντες, τῶν δὲ ληστῶν τινες ναῦν ἱδόντες ἄγραφα πλανηθεῖσαι, ὅρμησαν ἐπὶ αὐτῆς. τὸ δὲ επὶ τῆς νηὸς συνέντευτοι οἱ τυγχάνουσιν, ἐπεχείρουν ἐλαύνειν εἰς τούπισών ὡς δὲ φθανο- σιν οἱ λησταὶ καταλαβόντες, πρὸς ἄμωμαν τρέπονται. καὶ γὰρ τις ἐν αὐτοῖς ἢν τῶν τὰ

1 Jacobs' correction for MSS. ταύτης.
BOOK III, 19-20

robbers who were on guard in this part of it. When I was brought before the robber-chief, some of them at once recognized me, struck off my chains, and bade me be of good cheer and join their company, as a friend ought to do. I begged to have Satyrus too, as being my servant. 'Yes,' said they, 'if you will first prove yourself a courageous companion.' At this time it happened that they had received an oracle that they should sacrifice a maiden and so purify the robber-camp, devouring her liver after her sacrifice; they were then to put the rest of her body in a coffin and retire from the spot, and all this was to be done so that the opposing army would have to march over the spot where the sacrifice had taken place.¹ Do you now relate the rest, Satyrus; from this point the story is yours."

20. "When I was brought by force to the robbers' camp," said Satyrus, continuing the story, "I wept, master, and lamented when I heard about Leucippe, and implored Menelaus to save the maiden, and some kindly deity assisted us. On the day before the sacrifice we happened to be sitting on the seashore and thinking how we could effect this end, when some of the robbers seeing a ship wandering and ignorant of her course, attacked her; those on board, realising the character of their assailants, tried to put her about, but the robbers being too quick for them, they made preparations to resist. Now there

¹ So that the magic should take them, presumably, as they crossed the place. If, on the other hand, we wish to understand the sentence in the sense that the horror of the cannibal sacrifice was to affright and overawe the enemy, the rendering would be more easily reached if we were to read τῆς θυσίας τὸ ἄτομον, which would then be the subject of ὑπεμβάλει, and τὸ τῶν ἐναρτίων στρατιῶτων its object.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

'Ομήρου τῷ στόματι δεικνύντων ἐν τοῖς θεάτροις·
τὴν Ὄμηρικὴν οὖν ὁπλισάμενος καὶ
ἀυτὸς καὶ τοὺς ἄμφοτέρους σκευάσας, ἔπειτα
χείρων μάχεσθαι. πρὸς μὲν οὖν τοὺς πρῶτους ἔπελθόντας καὶ μάλα ἐρρωμένους ἀντετάξαντον
πλειόνων δὲ ἐπιπλευσάντων σκαφῶν θησαυρόν καταδύνουσι τὴν ναῦν καὶ τοὺς ἄνδρας ἐκπεσόντας
6 ἀνήρων. λαυθάνει δὴ κίστη ἐκτραπεῖσά τις, καὶ
τῷ ναυαγίῳ καθ' ἡμᾶς τῷ ὑψίς κομισθείσα, ἢν ὁ
Μενέλαος ἀναπηρεῖται, καὶ ἀναχωρῆσας ποι παράνοιας ἀμα κάμοι (προσεδόκα γὰρ την σπουδαῖον
ἐνδοὺ εἶναι) ἀναγιμένη γῆν καὶ ὀρῶμεν
χαμένα καὶ ἥφισσος, τὴν μὲν κόπην ὅτιν παλαι-
στῶν τεσσάρων, τὸν δὲ σίδηρον ἐπὶ τῇ κόπῃ
βραχύτατον, δακτύλων ὅτιν οὐ πλεῖον τριῶν.
7 ὡς δὲ ἀνελόμενος τὸ ἥφισσος ὁ Μενέλαος ἔλαθε
μεταστρέψας κατὰ τὸ τού σιδήρου μέρος, τὸ
μικρὸν ἔκειν ἥφισσος ἀσπέρ ἀπὸ χειρομοῦ τῆς
κόπης κατατρέχων τοσοῦτον, ὅτι ἐφεξῆ ἡ κόπη
τὸ μέγεθος· ὡς δὲ ἀνέστρεψαν εἰς τοῦμπαριν,
ἀνθέος ὁ σίδηρος εἴσω κατεδύετο. τούτῳ δὲ ἅρα,
ὡς εἰκός, ὁ κακοδαίμον ἔκειν ὅτι τοὺς θεάτρους
ἐχρῆτο πρὸς τὰς κυβήδηλους σφαγάς.

21. "Λέγω οὖν πρὸς τὸν Μενέλαον, Ὁθεὸς ἡμῶν,
ἄν θέλης χρηστὸς γενέσθαι, συναγωνιεῖται. δυνη-
σάμεθα γὰρ καὶ τὴν κόρην σώσαι καὶ τοὺς λῃστὰς
2 λαθείν. ἠκούσων δὲ ποίᾳ τρόπῳ. δέρμα προ-
βάτου λαβόντες ὡς ὅτι ῥαδινώτατον συρράγωμεν
eἰς σχῆμα βαλαντίου, μέτρου ὅτιν γαστρὸς ἀν-
θρωπίνης, εἶτα ἐμπλήσαντες θηρείσων σπλάγχνων

1 A connecting particle of some sort seems to be necessary
to the sense, and Cædot's οὖν is as good as any other.
was among the passengers one of those actors who recite Homer in the public theatres; he armed himself with his Homeric gear and did the same for his companions, and did his best to repel the invaders. Against the first comers of the attacking party they made a good fight, but several of the pirate boats coming up, the enemy sank the ship and murdered the passengers as they jumped off. They did not notice that a certain chest fell from the boat and this, after the ship had gone to pieces, was washed ashore near us by the tide. Menelaus found it, and retiring with it—I was with him—expected that there might be something of value in it, and opened it. We saw there a cloak and a dagger; the latter had a handle about a foot long with a very short blade fitted to it not more than three inches in length. Menelaus took out the dagger and casually turned it over, blade downwards, when the blade suddenly shot out from the handle so that handle and blade were now of equal size; and when turned back again, the blade sank back to its original length. This had doubtless been used in the theatre by that unlucky actor for sham murders.

21. "We shall have the help of Heaven," said I to Menelaus, "if you will shew yourself a good fellow; we shall be able to trick the robbers and save the girl. Listen to my plan. We must take a sheep's skin, as thin a one as we can get, and sew it into the form of a pouch, about the size of a man's belly; then we must fill it with some animal's

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1 Literally, "four palm-breadths," which may be taken roughly as three inches each, though perhaps in reality a little more. The δευτερνη or breadth of the finger (transversae pollex) may in the same way be taken as an inch.
καὶ αἴματος, τὴν πλαστὴν ταύτην γαστέρα ῥάψωμεν, ὡς ἡ μὴ βραδίως τὰ σπλάγχνα διεκπέπτοι, καὶ ἐνσκευάσαντες τὴν κόρην τούτον τὸν τρόπον καὶ στολὴν ἔξωθεν περιβαλόντες μέτραις τε καὶ ξώμασιν ἐνδεδυμένην, τὴν σκευὴν ταύτην ἐπικρύψωμεν. πάντως δὲ καὶ ὁ χρησμὸς ἤμων εἰς τὸ λαθεῖν χρήσιμος· ὁλοκλήρως γὰρ αὐτὴν ἐσταλμένην δὲ αὐτής ἀνατιθῆκεν μέσην τῆς ἐσθήτος λέγει ὁ χρησμός. ὅρας τούτο τὸ ἔξοδος ὡς ἔχει μηχανής· ἀν γὰρ ἐφεύγῃ τις ἐπὶ τῶν σώματος, φεύγει πρὸς τὴν κόπην, ὡσπερ εἰς κοὐλεόν· καὶ οἱ μὲν ὁρῶντες δοκοῦσι βαπτίζεσθαι τὸν σίδηρον κατὰ τοῦ σώματος, ὃ δὲ εἰς τὸν χηραμοῦ τῆς κόπης ἀνέδραμε, μόνην δὲ καταλείπει τὴν αἰχμήν, ὅσον τὴν πλαστὴν γαστέρα τεμεῖν καὶ τὴν κόπην ἐν χρῷ τοῦ σφαξομένου τυχεῖν καὶ ἀποστάσης τις τὸν σίδηρον ἐκ τοῦ τραύματος, καταρρέει πάλιν ἐκ τοῦ χηραμοῦ τὸ ἔξοδος, ὅσον τῆς κόπης ἀνακουφίζεται τὸ μετέωρον καὶ τὸν αὐτὸν τρόπον τοὺς ὁρῶντας ἀπατᾷ· δοκεῖ γὰρ τοσοῦτον καταβιναι ἐν τῇ σφαγῇ, ὡσον ἄνεισιν ἐκ τῆς μηχανῆς. τούτων οὖν γενομένων, οὐκ ἐν εἰδίδειν οἱ λησταί τὴν τέχνην, τὰ τὸ γὰρ δέματα ἀποκεκρυπτάται, τὰ τὲ σπλάγχνα τῆς σφαγῆς προσηθήσεται, ἀπερ ἦμεις ἔξελοντες ἐπὶ τῷ βωμῷ βύσομεν. καὶ τὸ ἐντεύδθην οὐκέτι προσίσαιν οἱ λησταί τῷ σώματι, ἀλλ' ἦμεις εἰς τὴν σορὰν καταβήσομεν. ἀκίνδυνος τοῦ ληστάρχου μικρὸ πρόσθεν ἐπέστρεψεν, δεῖν τι τολμήσῃν ἐπι-1

1 Herecher proposed to insert ἐν after ἂν.
2 A very ingenious restoration by Herecher for the MSS. meaningless δ σίδηρος.

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enteinai and blood, sew up this sham stomach so that its contents cannot easily leak out, and fit her to it; by putting a dress outside and fastening it with bands and girdles we can thus hide the whole contrivance. The oracle is extremely useful to us for our stratagem, as it has ordered that she is to be fully adorned and must thus be ripped up through her clothes. You see the mechanism of this dagger; if it is pressed against a body, the blade retreats into the handle, as into a sheath; all those who are looking on think that it is actually plunged into the flesh, whereas it has really sprung back into the hollow of the handle, leaving only this point exposed, which is just enough to slit the sham stomach, and the handle will be flush with the thing struck: when it is withdrawn from the wound, the blade leaps forth from its cavity in proportion as the hilt is raised and deceives the spectators just as when it was plunged in: they think that so much of it penetrated at the stroke as now springs out by its mechanism. This being so, the robbers cannot perceive the trick, for the sheepskin is hidden away: at the blow the entrails will gush forth and we will take them and sacrifice them on the altar. After that the robbers will not approach the body, and we will put it into the coffin. You heard the robber-chief say a little while ago that you must give them some

3 So Jacobs for ἡ ταρτήν: the oracle did not speak of "this dress," but had simply indicated that the cut was to be made through her clothes.

4 κατατεθήκει ἦν is Cobet’s restoration from the MSS. κατα-

θέθηκεν.
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deixasthai pròs autòs; óste éstì sou proselthein autò kai úposkhrétheai taútn thn éptideixein.

taúta légon, ñedémhn Día Æneiou kalóon kai koinhí ánarmenískon trapezìs 1 kai koinhí nanagílas.

22. "O dé chrístos òutos, 'Méga mév,' éfhi.
'tò èrgo, ãllì úper ðilou, kai ãpòdanan déshì, kalos ò kínousos, ñlykous ò õthanatos.

2 'Nòmizow dé,' éfhi, 'zìn kai Kleytofónhta. ñ
ýar kórho nýthroméno moi kataleptei autòn eîte parà tois éallolokei tòn ërstòn dédeímenon oî
de tòn ërstòn pròs tòn lèstrarchon ékphugwntes éleugon pántas toús ùp' autòn eîllhmeméνous

thn eis tò stratúpedon màχhria ñkpetheugnéinì, õoste ãpokéisteai ñoi par' autò h chrís kai
ámia ñlèshai kórho ãnthia ñk tòsoùtou kakò.

3 taúta légon peithi, kai synéptratein õ Túkhì
ègò mév ouì peri tìn tòu mèkhaneîmatos ùmèn
skènhì. ãrte dé tòu Meneleíou méllontos thò
estraid peri tìs ðusías légein, õ lèstrarchos

phásas kata dáimona, 'Nòmos ãmèn,' éfhi, 'toûs

pírotomístas tòs ñerounhíâis ãrkhheinì, mállista

4 òtàn ãnthropón kataðwnein déh. õhora tònuvn eis

árioi sou peri parakúneîsaì pròs tìn ðusíaì

déshì dé kai tòn ñon oikètên åma sou ñmènhaiì.

'Kai málìa,' òutos ñfhi, 'píroðnoseìmaa ùmè-

5 devido ãrmoûn xeríous gennèshai. sêlelai dé õmàs

autòs déshì tìn kórho õs ãrmodiós pròs tìn

ánatomì. 'Tìmod', õ lèstrarchos ñfhi, 'tò

6 ìerèiò.' sêlellemv dé tìn kórho tòu ñproerì-

1 kal chrístì, which here appears in the MSS., seems to have crept in from the opening of the next chapter.

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proof of your courage, so that you can now go to him and undertake this service as the proof required.' After these words I prayed, calling upon Zeus the god of strangers, remembering before him the common table at which we had eaten and our common shipwreck.

22. "'It is a great undertaking,' said this good fellow, 'but for a friend—even if one must perish—danger is noble and death sweet.' 'I think,' I added, 'that Clitophon also is still alive: the maiden told me that she had left him in bonds among the robbers' captives, and those of the band who had escaped to the robber-chief mentioned that their prisoners had all slipped out of the battle and reached the enemy's camp: you will thus be earning his warmest gratitude and at the same time rescue a poor girl from so cruel a fate.' He agreed with what I said, and Fortune favoured us. So I set about making the preparations for our stratagem, while Menelaus was just about to broach the subject of the sacrifice to the robbers, when the robber-chief by the instigation of Providence anticipated him, saying: 'It is a custom among us that those who are being initiated into our band should perform the sacred rites; particularly when there is a question of sacrificing a human being. It is time therefore to get yourself ready for to-morrow's sacrifice, and your servant will have to be initiated at the same time as yourself.' 'Certainly,' said Menelaus, 'and we shall try to show ourselves as good men as any of you. But it must be our business to arrange the maiden as may be most convenient for the operation.' 'Yes,' said the robber-chief, 'the victim is wholly your charge.' We therefore dressed her up in the manner I have
μένον τρόπον καθ' έαντος, καὶ θαρρεῖν παρεκλευσίμεθα, διεξελθόντες έκαστα, καὶ ώς μένειν είσον τῆς σοροῦ χρῆ, καὶ θάντων αὐτῆς ὁ ὑπ'ος ἀφῆ, τῆν ἡμέραν ἐνδον μένειν. "Ὄν δὲ τι ἕμων ἐμποδίων γένηται, σώζε σαυτῆν ἐπὶ τὸ στρατόπεδον. ταύτα εἰπόντες ἐξάγομεν αὐτῆν ἐπὶ τῶν βωμῶν καὶ τὰ λοιπὰ οἶδας."

23. Ὅς οὖν ἥκουσα, παντοδαπὸς ἐγκνόμην καὶ διηπόρουν ὃ τι ποιήσω πρὸς τὸν Μενδλαοὺν ἀντάξιον. τὸ δ' οὖν κοινοτατον, προσπεσών κατηπαξόμην καὶ προσεκόμουν ὡς θεόν, καὶ μου κατὰ τῆς ψυχῆς ἁθρόα κατεχεῖτο ἡδωνι. 2 ὡς δὲ τὰ κατὰ Δευκιππῆν εἰχὲ μοι καλῶς; "Ὁ δὲ Κλεινίας," εἶπον, "τί γέγονεν;" ὁ δὲ Μενδλαος, "Οὐκ οἶδα," ἐφη: "μετὰ γὰρ τὴν ναυαγίαν εὐθὺς εἶδον μὲν αὐτὸν τῆς κεραίας 3 λαβόμενον, ὅποι δὲ κεχώρηκεν οὐκ οἶδα." ἀνεκώκυσα οὖν ἐν μέσῃ τῇ χαρᾷ ταχὺ γὰρ ἐφθονίας μοι δαίμον τῆς καθαρᾶς ἡδουνής τὸν δὲ ἐμὲ φαίνομεν οὐδαμοῦ, τὸν μετὰ Δευκιππῆν ἐμὸν δεσπότην, τούτον ἐκ πάντων κατέσχεν ἡ θάλασσα, ἴσα μὲ τὴν ψυχῆν μόνον ἀπολέσῃ, 4 ἀλλὰ καὶ τὴν ταφῆν "Ὄ θάλασσα ἁγνουμ, ἐφθονίας ἕμων ὀλοκλήρου τοῦ τῆς φιλανθρωπίας σου δράματος," ἀπίμεν οὖν εἰς τὸ στρατόπεδον

1 It is not quite obvious why the (supposed) death of Clinias was Clitophon's fault, and editors have wished to alter the reading δ' ἐμὲ for this reason. It is, however, possible to argue that, since Clinias did not originally intend to leave his house, and only embarked on the voyage to be Clitophon's companion, Clitophon was in some measure responsible for death encountered on that voyage.
previously described, apart from the others, and told her to be of good courage; we went through all the details with her, telling her to stay inside the coffin, and even if she woke early from sleep, to wait inside until day appeared. If anything goes amiss with us,' we said, 'take flight to the hostile camp.' With these injunctions we led her out to the altar, and the rest you know.'

23. On hearing this story I felt almost out of my senses, and was utterly at a loss how I could make any recompense to Menelaus for his great services to me. I adopted the commonest form of gratitude, falling at his feet, embracing him, and worshipping him as a god, while my heart was inundated with a torrent of joy. But now that all was well in the matter of Leucippe, 'What has happened,' I asked, 'to Clinias?' 'I do not know,' said Menelaus. 'Directly after the shipwreck I saw him clinging to the yard-arm, but I do not know whither he was carried.' I gave a cry of sorrow even in the midst of my joy; for some god quickly grudged me unalloyed happiness; and now he that was lost through my doing, he who was everything to me after Leucippe, he of all men was in the clutches of the sea, and had lost not only his life, but any hope of burial. 'Unkindly ocean,' I cried, 'thus to deprive us of the full measure of the mercy thou hast shewn us!' We then returned all

\[\text{\textsuperscript{1}}\text{ It is usual to explain this passage by referring to the belief common in the ancient world that the souls of those drowned at sea do not find a rest in the next world, but remain wandering about the waves. But ψωξί can mean \textit{life} as well as \textit{soul}, so that the explanation suggested is not absolutely necessary.}\]
κοινῆ καὶ τῆς σκηνῆς εἴσω παρελθόντες τῆς ἐμῆς, τὸ λοιπὸν τῆς νυκτὸς διετρίψαμεν, καὶ τὸ πρόγμα οὐκ ἔλαβε τοὺς πολλοὺς.

24. "Ἄμα δὲ τῇ ἐφ᾽ ἄγῳ τὸν Μενέλαον τῷ στρατηγῷ καὶ ἄπαντα λέγων ὦ δὲ συνήδετο καὶ τὸν Μενέλαον ποιεῖται φίλου, πυνθάνεις δὲ, πόση δύναμις ἔστε τοῖς ἐναντίοις; ὦ δὲ ἔλεγεν πάσαν ἐμπεπλήσθαι τὴν ἐξῆς κώμην ἄνδρῶν ἀπονεομένων καὶ πολὺ συνηδροῦσθαι λῃστῆ-2 ριον, ὡς εἶναι μυρίους. λέγει οὖν ὁ στρατηγὸς, "Ἀλλ᾽ ἢμῖν αὐτοῖς πέντε χιλιάδες ἵκαναι πρὸς εἴκοσι τῶν ἐκείνων. ἀφίζονται δὲ ὅσον συνήδω τῶν τούτων ἐτεροί δισεκάτου τῶν ὁμφὶ τὸ Δέλτα καὶ τὴν Ἡλλὸν πόλιν τεταγμένων ἐπὶ τοὺς 3 βαρβάρους," καὶ ἄμα λέγοντος αὐτοῦ πάσης εἰστρέχει τις, λέγων ἀπὸ τοῦ Δέλτα πρόδρομον ἢκεὼν τούκειθεν στρατοπέδου καὶ πέντε λέγειν ἄλλων ἡμερῶν διατηρῆσει τοὺς δισεκάτους τοὺς γὰρ βαρβάρους τοὺς κατατρέχοντας πεπαύσθαι, μελλούσης δὲ ἢκεὼν τῆς δυνάμεως, τῶν ὄριν αὐτοῖς ἐπιδημήσαν τῶν ἱερῶν, φέροντα τοῦ πατρὸς τῆς ταφῆς ἀνάγκην δὲ εἶναι τὴν ἔξοδον ἐπισχεῖν τοσούτων ἡμερῶν.

25. "Καὶ τίς ὁ ὄρνις αὐτοῦς, ὅστες," ἔφην, "τοσαύτης τιμῆς ἢξίωσα; ποιαν δὲ καὶ κομίζει ταφῆν;" "Φολίνε μὲν ὁ ὄρνις ὄνομα, τὸ δὲ γένος Λιθίος, μέγεθος κατὰ ταῦτα τῇ χροίᾳ ταῦτα ἐν 2 κάλλει δεύτερος. κεκέρασται μὲν τὰ πτερά

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1 The MSS. reading, ἀνάγκης δὲ ἢς, is hardly Greek, and I have slightly preferred the ἀνάγκης δὲ εἶσαι of Horcher to the ἀνάγκης δὲ πῶς of Jacobs.
together to the camp, and entering my tent passed
the rest of the night there, and our adventures soon
became the common property of the army.

24. At early dawn I took Menelaus to the general
and told him the whole story; he was delighted to
hear it, and made him one of his companions. To
his enquiry as to the size of the enemy's forces,
Menelaus replied that the whole of the village before
us was full of desperate fighters, and that the
robber-camp was so thickly manned that they must
amount to ten thousand. "But these five thousand
of ours," replied the general, "are a match for twenty
of theirs, and besides that, very shortly another two
thousand will arrive of the troops stationed in the
Delta and about Heliopolis ready to fight against
these savages." While he was still speaking, a
courier arrived, saying that a messenger had arrived
from the camp in the Delta with the news that the
two thousand would have to wait for five more days;
they had been successful in repelling the incursions
of the savages, but just as the force was ready to
start, their Sacred Bird had arrived, bearing with
him the sepulchre of his father, and they had
therefore been compelled to delay their march for
that space of time.

25. "What bird is that," said I, "which is so greatly
honoured? And what is this sepulchre that he
carries?" "The bird is called the Phoenix;" was the
answer, "he comes from Ethiopia, and is of about a
peacock's size, but the peacock is inferior to him in
beauty of colour. His wings are a mixture of gold and
Achilles Tatius

χρυσῶ καὶ πορφύρας αὐχεῖ δὲ τὸν Ἁλλον δεσπότην καὶ ἥ κεφαλὴ μαρτυρεῖ, ἔστεφάνωσε γὰρ αὐτὴν κύκλος εὐφυῆς ἡλίου δὲ ἐστιν ὁ τοῦ κύκλου στέφανος εἰκὼν. κυάνεός ἐστιν, ρόδιος ἐμφερῆς, εὐερῆς τὴν θέαν, ἀκτίσις κομῆ, καὶ εἰσὶν αὐταὶ πτερῶν ἅνατολαι. μερίζονται δὲ αὐτοῦ Ἀθίόπης μὲν τὴν ζωῆν, Ἀγαύττοις δὲ τὴν τελευτήν ἐπείδαν γὰρ ἀποθάνη (σὺν χρῶν θέτο τότε πάσχει μακρὰ), ὁ παῖς αὐτῶν ἐπὶ τὸν Νεῖλον φέρει, σχεδιάζας αὐτὸ καὶ τὴν ταφήν. σμύρνης γὰρ βότλων τῆς εὐωδεστάτης, ὁσον ἰκανὸν πρὸς ὄρνυθος ταφήν, ὁρῶτει τε τῷ στόματι καὶ κοιλαίνει κατὰ μέσον, καὶ τὸ ὄρνυμα θῆκη γίνεται τῷ νεκρῷ. ἐνθέλει δὲ καὶ ἐναρμόσας τὸν ὄρνυν τῇ σοφῇ, καὶ κλείσας τὸ χάσμα γην ὕματι, ἐπὶ τὸν Νεῖλον οὕτως ἔπταται τὸ ἔργον φέρων. ἐπεταί δὲ αὐτῷ χορὸς ἄλλων ὄρνυθων ὄσπερ δορυφόρων καὶ ἐοικεν ὁ ὄρνις ἀποδημοῦντι βασιλεί, καὶ τὴν πόλιν οὐ πλανᾶται τὴν Ἁλλον ὄρνυθος αὐτῇ μετοικία νεκροῦ. ἐστηκεν οὖν ἐπὶ μετεώρου σκοποῦ καὶ ἐκδέχεται τοὺς προπόλους τοῦ θεοῦ. ἐρχεῖται δὴ τὶς ἱερεύς Ἀγαύττοις, βιβλίον ἐξ ἀδύτων φέρων, καὶ δοκεί-  

1 Some verb is here necessary, and κλείσας seems the best suggestion, restored by Jacobs from the MSS. eis.

2 "By report," says Pliny (H.N. x. 2), "he is as big as an eagle; for colour, as yellow and bright as gold (namely, all about the neck); the rest of the body a deep red purple; the tail azure blue, intermingled with feathers among, of rose
scarlet; he is proud to acknowledge the Sun as his lord, and his head is witness of his allegiance, which is crowned with a magnificent halo—a circular halo is the symbol of the sun. It is of a deep magenta colour, like that of the rose, of great beauty, with spreading rays where the feathers spring. The Ethiopians enjoy his presence during his life-time, the Egyptians at his death; when he dies—and he is subject to death after a long period of years—his son makes a sepulchre for him and carries him to the Nile. He digs out with his beak a ball of myrrh of the sweetest savour and hollows it out in the middle sufficiently to take the body of a bird; the hollow that he has dug out is employed as a coffin for the corpse. He puts the bird in and fits it into the receptacle, and then, after sealing up the cavity with clay, flies to the Nile, carrying with him the result of his labours. An escort of other birds accompanies him, as a bodyguard attends a migrating king, and he never fails to make straight for Heliopolis, the dead bird’s last destination. Then he perches upon a high spot and awaits the coming of the attendants of the god; an Egyptian priest goes out, carrying with him a book from the sacred shrine, and assures himself that he is the genuine bird from his likeness to carnation colour, and the head bravely adorned with a crest and plummage finely wrought; having a tuft and a plume thereupon, right fair and goodly to be seen.” Cf. also Herodotus ii. 73, from which most of the details in the rest of this chapter are taken.

2 The Sun—worshipped in Heliopolis, the Sun’s City. Pliny’s account is very similar, except that he makes the dying bird construct his own coffin, and be carried by his offspring to a city of the Sun in the direction of Panchaea (Socotra?), an Arabian spice-island in the Red Sea.
ACHILLES TATIUS

7 ξεί τόν ὄρνεν ἐκ τῆς γραφῆς. οὐ δὲ οἶδεν ἀπιστοῦμενος καὶ τὰ ἀπόρρητα φαίνει τοῦ σώματος καὶ τόν νεκρὸν ἐπιδείκνυται καὶ ἐστὶν ἐπιτάφιος σοφιστής. ἱερέων δὲ παῖδες Ἡλίου τὸν ὄρνεν τὸν νεκρὸν παραλαβόντες θάπτουσι. ξῶν μὲν οὖν Αἰθίοψ ἐστὶ τῇ τροφῇ, ἀποθεανὼν δὲ Αἰγυπτίος γίνεται τῇ ταφῇ."
the picture which he possesses. The bird knows that he may be doubted, and displays every part, even the most private, of his body. Afterwards he exhibits the corpse and delivers, as it were, a funeral panegyric on his departed father; then the attendant-priests of the Sun take the dead bird and bury him. It is thus true that during life the Phoenix is an Ethiopian by right of nurture, but at his death he becomes an Egyptian by right of burial."

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BOOK III, 25

3 "χρησάμεν όν τῶν τῆς Ἀφροδίτης ὀργῶν; οὐχ ὅρας οίᾳ ἐκ παραλόγου γίνεται; ναναγία, καὶ λυσταί, καὶ θυσία, καὶ σφαγία, ἀλλ' ἐνε ἐν γαλήνῃ τῆς Τύχης ἐσμέν, ἀποχρησόμεθα τῷ καιρῷ, πρῶν ἡ καλεπότερον ἡμᾶς ἐπισκέψει." ἦ δὲ, "Ἀλλ' οὐ θέμες," ἔφη, "τοῦτο ἢδη γενέσθαι.

4 ἢ γὰρ μοι θεὸς Ἀρτεμίς ἐπιστάσαι πρὸς ναὸν κατὰ τους ὑπονοῦσ, ὅτε ἐκλαυμεί μέλλουσα σφαγήσεσθαι, "Μὴ νῦν," ἔφη, "κλαῖε· οὐ γὰρ τεθνηκές· βοήθος γὰρ ἐγὼ σοι παρέσωμαι· μενεῖς δὲ παρθένος, ἐστὶν αὐτὸ νεμφοστολήσω· ἀξιέται δὲ σε ἄλλος 5 σοῦ δὲ Κλειτοφῶν." ἐγὼ δὲ τῷ μὲν ἀναβολῇ ἡχὴμορν, ταῖς δὲ τοῦ μέλλοντος ἐπισίων ὕδομῆς." ὡς δὲ ἦκουσα τὸ ὅναρ, ἀναμμυνησκομαι προσό-

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1 In previous editions and translations Leucippe's speech has been brought to an end with the pronouncement of Artemis, and the following sentence (I was disappointed . . .)
BOOK IV

1. WHEN the general heard of the amount and equipment of his adversaries' forces as well as the delay of his own succours, he decided to turn back to the village whence we had set out until the reinforcements should appear. Leucippe and I had a house assigned to us a little beyond the general's lodging. After entering it, I took her in my arms and desired to exercise the rights of a husband; but as she would not allow me to do so, "How long," said I, "are we to be deprived of the rites of Aphrodite? Do you take no account of all our mishaps and adventures, shipwrecks, robbers, sacrifices, murders? While we are now in Fortune's calm, let us make good use of our opportunity, before some other more cruel fate impedes us." "No," said she, "this cannot be now at once. Yesterday, when I was weeping at the thought of my coming sacrifice, the goddess Artemis stood before me in a dream and said, 'Weep no more; thou shalt not die, for I will be thy helper, but thou must remain a virgin, until I deck thee as bride, and none other than Clitophon shall be thy spouse.' I was disappointed to hear that our happiness must thus be postponed, but glad for the hopes of the future." Hearing her dream, I remembered that

made the beginning of Clitophon's reflexions; but on the whole it seems slightly preferable to make Leucippe speak as far as the word "future."

2. Ἑν τούτῳ δὴ Χαμίδης, τούτῳ γὰρ ἦν ὅνομα τῆς στρατηγῆς, ἐπιβάλλει τῇ Δευκίππῃ τὸν ὀφθαλ-μόν, ἀπὸ τοιαύτης ἀφορμῆς αὐτὴν ἱδών. ἔτυχον ποτάμιον θηρίον ἀνδρεῖς τεθηρακότες θέας ἄξιον ἵππον δὲ αὐτόν τοῦ Νείλου καλοῦσιν οἱ Αἰγύπ-2 τοι. καὶ ἔστε μὲν ἤππος, ὡς ὁ λόγος βούλεται, τὴν γαστέρα καὶ τοὺς πόδας, πλὴν ὅσον ἐν χηλῇ σχίζει τὴν ὀπλίν· μέγεθος δὲ κατὰ τὸν βοῦν τὸν μέγιστον οὐρὰ βραχεία καὶ ψιλή τρεχόν, διτ 3 καὶ τὸ λοιπὸν τοῦ σώματος οὕτως ἔχει: κεφαλὴ περιφερῆς, οὐ σιμερὰ· ἕργος ἦππον παρεια-μυκτήρ ἐπὶ μέγα κεχνών καὶ πνεύμων πυρώδη κατιν, ὡς ἄπο πηγῆς πυρὸς· γένυς εὐρεία, ὅση καὶ παρειά, μέχρι τῶν κροτάφων ἀνοίγει τὸ στόμα. ἔχει δὲ καὶ κυνόδοντας καμπύλους, κατὰ μὲν τὴν ἱδέαν καὶ τὴν θέσιν ὡς ἤππος, 1 τὸ δὲ μέγεθος εἰς τριπλάσιον.

1. Jacobs was probably right when he wished to alter this into σῶσ, though I have not actually made the change in the text. It is much more likely that the teeth resembled a boar's tusks (except in their size) than those of a horse.

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I too had had a similar vision; during the night just past I thought I saw before me Aphrodite's temple and the goddess's image within it; but when I came near to make my prayers, the doors were shut. I was distressed at this, but then a woman appeared exactly like the statue, saying; "At present you cannot enter the temple, but if you wait for a short time, I will not only open it to you but make you a priest of the goddess." I related this dream to Leucippe and did not continue my attempts to constrain her, and yet, when I considered and compared Leucippe's own dream, I was not a little disturbed.

2. Meanwhile Charmides (that was the general's name) cast his eyes upon Leucippe, and this is how the business began. It so happened that some men were chasing a river-beast that is well worth seeing—the Nile-horse,¹ as the Egyptians call it. It is like a horse, or so the account of it runs, as regards its belly and its feet, except that it has cloven hooves; it is about the size of the largest kind of ox; and it has a tail both short and hairless, as is indeed the rest of its body. Its head is round, and of considerable size, with its cheeks like those of a horse; its nostrils wide and breathing out hot vapour,² as from a spring of fire; its jaws enormous as its cheeks, and its mouth gaping open right up to its temples; its eyeteeth crooked, in shape and position like those of a horse, but about three times as big.

¹ The whole of this chapter is of course a distorted picture of the hippopotamus.
² Compare Job xli. 19 seqq. with this passage.
3. Καλεὶ δὴ πρὸς τὴν θέαν ἡμᾶς ὁ στρατηγὸς καὶ ἡ Δευκίππη συμπαρῆν. ἡμεῖς μὲν οὖν ἔπι τὸ θηρίον τοὺς ὀφθαλμοὺς ἔχομεν, ἐπὶ τὴν Δευκίππην δὲ ὁ στρατηγὸς καὶ εὐθὺς ἔκαλοκεί.

2 Βουλόμενος οὖν ἡμᾶς παραμένειν ἐπὶ πλεῖστον, ἵνα ἔχου τοὺς ὀφθαλμοὺς αὐτοῦ χαρίζεσθαι, περιπλοκὰς ἔξητει λόγων πρῶτον μὲν τὴν φύσιν τού θηρίου καταλέγον, εἶτα καὶ τὸν τρόπον τῆς ἄγρας, ὡς ἐστὶ μὲν ἀδηφαγῶτατον καὶ ποιεῖται τροφὴν ὅλον λῃστήν, ἀπάτη ὃ δὲ πᾶσχει 3 τὴν ἄγραν. "Ἐπετηρήσαντες γὰρ αὐτοῦ τὰς διατριβὰς, ὄργια ποιησάμενοι, ἐπικαλύπτουσιν ἀνωθεν καλάμη καὶ χόρματι; ὅποι δὲ τὴν τῶν καλάμων μηχανὴν ἱστάναι κἀτω ἔλεμον οἰκήμα τὰς θύρας ἀνεφγιμένον εἰς τὸν ὅροφον τοῦ βόθρου, 4 καὶ τὴν πτώσιν τοῦ θηρίου λοχῶν τὸν μὲν γὰρ ἑπιθάντα φέρεσθαι εὔθὺς καὶ τὸ οἴκημα φαίλειν δίκην ὑποδέχεσθαι καὶ τοὺς κυνηγότας ἕκθοροντας εὐθὺς ἐπικλείειν τοῦ πόματος τὰς θύρας καὶ ἔχειν ὅτω τὴν ἄγραν, ἐπεὶ πρὸς γε τὸ 5 καρτέρου ὅπου ἐν αὐτοῦ κρατήσεις βία. τα 1 τα γὰρ ἄλλα ἐστὶν ἀλκιμότατος καὶ τὸ δέρμα, ὡς ὀράτε, φέρει παχὺ καὶ οὐκ ἐθέλει πεῖθεσθαι σειήρου τραύματι, ἄλλ' ἐστὶν, ὡς εἰπεῖν, ἐλέφας Αλκυστίος. καὶ γὰρ δεύτερος φαίνεται εἰς ἀλκὴν ἐλέφαντος Ἰνδοῦ.

4. Καὶ ὁ Μενέλαος, ""Ἡ γὰρ ἐλέφαντα," ἔφη, "ἡδὴ τεθέασαι ποτὲ; " "Καὶ μάλα," ὁ Χαρμίδης εἶπε, "καὶ ἀκήκοα παρὰ τῶν ἀκριβῶς εἰδότων τῆς γενέσεως αὐτοῦ τὸν τρόπον ὡς παράδοξος." 2 ""Αλλ' ἡμεῖς γε οὐκ ἐξομολογεῖμεν εἰς ταύτην," ἔφην ἔγον,

1 MSS. τραχό, rough. The correction is due to Hercher.
3. The general called us to watch the spectacle, and Leucippe was with us. We kept our eyes fixed on the animal, the general kept his on Leucippe, and he was straightway Love’s prisoner. Desiring to keep us by him as long as possible, in order thus to feast his eyes, he span out his conversation about the beast; first he described its appearance and character, and then the way it is captured. It is the greediest of all animals, sometimes taking a whole field of corn at a meal, and it is caught by strategy. "The huntsmen," he said, "observe its tracks, and then dig a pit, roofing it in with straw and earth; under this arrangement of thatch they place at the bottom a wooden box with its cover open up to the top of the pit, and wait for the beast to fall in. When it arrives, in it tumbles, and the box receives it like a trap; the huntsmen then rush out and close the lid and thus gain possession of their prey, since he is so strong that no one can master him by mere force. Not only is he extremely strong, but his hide, as you may see, is of great thickness, and cannot be penetrated by the steel.¹ He is, so to speak, the elephant of Egypt, and indeed in strength he is only second to the Indian elephant."

4. "Why," said Menelaus, "have you ever seen an elephant?" "Certainly," replied Charmides, "and I have heard from experts the extraordinary circumstances connected with its birth." "We," said I, "have never seen one up to this time,

¹ "I shoot the hippopotamus with bullets made of platinum, Because, if I use leaden ones, his hide is sure to flatten ’em."

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"τὴν ἡμέραν, ὅτε μὴ γραφῇ." "Λέγοιμ' ἂν ὑμῖν," εἶπε, "καὶ γὰρ ἄγομεν σχολήν. κυρίως μὲν αὐτὸν ἢ μήτηρ χρονιώτατην δέκα γὰρ ἐναιστοίς πλάπτει τὴν σπορὰν μετὰ δὲ τοσαύτην ἐτῶν περίοδον τίκτει, ὅταν ὁ τόκος γέρων γέννηται. 3 διὰ τούτο, οἴμαι, καὶ ἀποτελεῖται μέγας τὴν μορφήν, ἀμαχὸς τὴν ἀλκήν, πολὺς τὴν βιωτίν, βραδὺς τὴν τελευτήν' βιοῦν¹ γὰρ αὐτῶν λέγουσιν 4 ὑπὲρ τὴν Ἡσιόδου κορώνην. τοιαύτη δὲ ἐστὶν ἐλέφαντος ὡς γένος, οἷα τοῦ βοῶς ἢ κεφαλῆς. σὺ μὲν γὰρ ἂν ἵνα εἴποις κέρας ἔχειν αὐτὸ τὸ στόμα διπλοῦν ὅστις δὲ τούτο ἐλέφαντος καμπύλος ὄδος. μεταξὺ δὲ τῶν ὀδόντων ἀνισταταὶ² αὐτῷ προβοσκίς, κατὰ σάλπιγγα μὲν καὶ τὴν ὄψιν καὶ τὸ μέγεθος, εὐπειθὴς δὲ τῶν πρὸς τὸν 5 ἐλέφαντα' προνομεύει γὰρ αὐτῷ τὰς βοσκὰς καὶ πᾶν ὃ τι ἂν ἐμποδῶν εὐρὺ σετίων ἐὰν μὲν γὰρ ἂν ὑπὸ τοῦ ἐλέφαντος, ἐλαβὲ τε εὐθὺς καὶ ἑπιπτυχθεῖσα κάτω πρὸς τὴν γέννην τῷ στόματι τὴν τροφὴν διακονεῖν ἃν δὲ τοῖς ἁματέροις³ ἴδῃ, τούτῳ περιβείλλη, κύκλῳ τὴν ἁγραν περισφίγχας καὶ τὸ πᾶν ἄνεκούφισε καὶ ὀδρέξεν ἄνω 6 δῶρον διστότης. ἐπικινδυνεῖ γὰρ τις αὐτῷ ἡμὴ Αἴδιοψ, καίνος ἐλέφαντε ἵππεις ὅν· καὶ κολάκευε καὶ φοβεῖται καὶ τῆς φωνῆς αἰσθάνε- ¹ So Cobet for the MSS. διὸν γὰρ αὐτὸν οὐ αὐτῷ. ² So Hercher for MSS. αἰσθαναί. ³ Jacobs' suggestion for ἀματέρων of the MSS. Hercher would have preferred ἀματέρων, but the alteration is violent and the sense not greatly improved.
 except in a picture." "In that case," he said, "I will describe it to you, as we have plenty of time. The female has a long period of pregnancy; for she takes ten years \(^1\) to give form to the seed in her womb, and after that period she brings forth, her offspring being thus already old. This is the reason, I imagine, that he grows in the end to such an enormous bulk, as is unconquerable by reason of his strength, and is so long-lived and slow to come to his end; they say that he lives longer than the crow in Hesiod. \(^2\) The elephant's jaw is like the head of an ox, because to the observer his mouth appears to have two horns; these are, however, in reality the elephant's curved tusks. Between them grows his trunk, in appearance and size not unlike a trumpet, and very convenient for all that the beast may require; it takes up his food for him or anything that he finds to eat; if it is proper nutriment for an elephant, he takes it at once, and then bending inwards towards his jaw, delivers it to his mouth; but if he sees that it is anything too rich for him, he seizes it, twists up his find in a circle, mises it on high, and offers it as a gift to his master. This master is an Ethiopian who sits on his back, a sort of elephant horseman; the beast fawns on him and fears him, and attends to his voice and submits to

\(^1\) Pliny, H.N. viii. 10. "The common sort of men think that they go with young for ten years, but Aristotle that they go but two years."

\(^2\) Although the extant works of Hesiod, as we have them, do not include this allusion, we fortunately have a reference to it in Pliny, and Hesiod's exact words preserved to us in Plutarch, de defectu oraculorum (Morals, 415 c):

ēπενά τοι δόμη γαμνᾶς λαξίουξα κεφάλη

ἀετῶν ἡμέρων.

Nine ages of men in their flower doth live
The cawing crow.
ταὶ καὶ μαστίγοντος ἀνέχεται: ἢ δὲ μάστιξι αὐτῷ
7 πέλεκυς σιδηροῦς. εἶδον δὲ ποτὲ καὶ θέαμα
καὶνὸν ἀνὴρ Ἐλλην ἐνέθηκε τὴν κεφαλὴν κατὰ ἥ
μέσην τοῦ θηρίου τὴν κεφαλὴν ὦ δὲ ἐλέφας
ἐκεχθῆκε καὶ περιήγημαιε τὸν ἀνθρώπον ἐγκεί-
μενον. ἀμφότερα οὖν ἐθαύμαζον, καὶ τὸν ἀνθρώ-
πον τῆς εὐτολμίας καὶ τὸν ἔλεφαντα τῆς
8 φιλανθρωπίας. ὦ δὲ ἀνθρώπος ἔλεγεν ὅτι καὶ
μισθὸν εἶν δεδοκὼς τῷ θηρίῳ προσπενεῖν γὰρ
 المواد καὶ μόνον οὐκ ἄρωμάτων Ἰνδικῶν ἐστὶ δὲ
καὶ κεφαλῆς νοσούσης φάρμακον. οἴδεν οὖν τὴν
θεραπευν ὄλεψα καὶ προϊκα οὐκ ἀνοίγει τὸ
στόμα, ἀλλ' ἐστὶν ἰατρὸς ἀλαζῶν καὶ τὸν μισθὸν
πρῶτον αὖτε. καὶ δὴν, πείθεται καὶ παρέχει τὴν
χάριν καὶ ἀπλοὶ τῇ γένει καὶ τοσοῦτον ἀνέχεται
9 κεχρωμός, ὅσον ο Ἀνθρώπος θεύλεται; οἴδε γὰρ ὅτι
πέρρακε τὴν ὅδον;" 5. "Καὶ πόθεν," ἐφη, "οὗτος ἀμόρφῳ
τοσαῦτη τῆς εὐδοκίας ἥδουσιν;" ""Οτε," ἐφη Χαρ-
μίδης, ὅτι αὐτὴν ποιεῖται καὶ τὴν τροφὴν. Ἰνδῶν
γὰρ ή τῇ γείτον ἤλιον πρῶτοι γὰρ ἀνατελλοῦντα
τὸν θείου ὀρῶσιν Ἰνδοῖ, καὶ αὐτοῖς θερμότερον
τὸ φῶς ἐπικάθηται, καὶ τηρεῖ τὸ σῶμα τοῦ πυρὸς
2 τὴν βαθύν. γίνεται δὲ παρὰ τοῖς Ἐλλησιν
ἄνθος Αλήσσως χροιάς ἐστὶ δὲ παρ' Ἰνδοῖς
οὐκ ἄνθος ἀλλὰ πέταλον, οὐαρ ἢμῖν τὰ πέταλα
tῶν φυτῶν ὦ ἐκεῖ ὡς κλέπτει 3 τὴν πυρήν καὶ
1 The MSS. have ἀνέχεται, which cannot be construed. The alteration is due to Jacobs.
2 Jacobs’ insertion (it was perhaps present in the MS. translated by della Croce): without it the sense is not satisfactory.
3 Thus Cobet for MSS., κλέπτειν.
be beaten by him, the instrument with which he is
beaten being an iron axe. I once saw an extraordinary
sight; there was a Greek who had put his head right
into the middle of the animal’s jaws; it kept its
mouth open and breathed upon him as he remained in
that position. I was surprised at both, the audacity
of the man and the amiability of the elephant; but
the man told me that he had in fact given the
animal a fee for it, because the beast’s breath was
only less sweet than the scents of India, and a
sovereign remedy for the headache. The elephant
knows that he possesses this power of healing, and
will not open his mouth for nothing; he is one of
those rascally doctors that insist on having their fee
first. When you give it him, he graciously consents,
stretches open his jaws, and keeps them agape as
long as the man desires; he knows that he has let
out on hire the sweetness of his breath.”

5. “From what source,” said I, “does this ugly
beast get this delightful scent of his?” “From the
character of his food,” said Charmides. “The country
of the Indians is close to the sun: they are the first
to see the sun-god rising; his rays are very hot
when they strike them, and their body preserves
the tint due to exposure to his fire.¹ We Greeks
have a certain flower as dark as a negro’s skin: in
India it is not a flower, but a leaf, such as we find
on trees in our country: there, it conceals its

¹ Ovid, Met. ii. 235 (of Phaethon’s fatal drive):—
The Aethiopians at that time (as men for truth uphold)
—The blood by force of that same heat drawn to the outer
part
And there almost from that time forth—became so black and
swart.

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tην οὔδὲν οὐκ ἐπιδείκνυται: ἢ γὰρ ἀλαξονεύεσθαι πρὸς τοὺς εἰδότας ὅκνει τὴν ἡδονήν ἢ τοῖς πολίτασις φθονεῖ. ἀν δὲ τῆς γῆς μικρὸν ἐξοικήσῃ καὶ ὑπερβῆ τοὺς ὁρῶς, ἀνοίγει τῆς κλοπῆς τὴν ἡδονήν καὶ ἀνθέλει ἀντὶ φύλλου γίνεται καὶ τὴν 3 οὔδὲν ἐνδύεται. μέλαιν τοῦτο ῥόδου 'Ινδῶν ἔστι δὲ τοῖς ἐλέφασι σετίων, ὡς τοῖς βουσί παρ’ ἡμᾶς ἡ πόα. ἀτε οὖν ἐκ πρώτης γοινῆς αὐτῷ τραφεῖς, ὀδότε τε πᾶς κατὰ τὴν τρόφην καὶ τὸ πνεῦμα πέμπει κάτωθεν εὐδοκήτατον, ὁ τῆς πνοῆς αὐτῷ γέγονε πηγή.”

6. Ἡπελ οὖν ἐκ τῶν λόγων ἀπηλλαγμεν τοῦ στρατηγοῦ, μικρὸν διαλιπόν, ὅτι οὐ δύναται τὶς τροθεῖς ἀνέχεσθαι θλιβόμενος τῷ πυρί, τὸν Μενέλαον μεταπέμπεται, καὶ τῆς χειρὸς λαβόμενος λέγει: "Ἀγαθὸν εἰς φιλίαν οἰδὰ σε ἐξ ὅν ἐπραξας εἰς Κλειτόφωντα καὶ δὲ εὐρήσεις οὐ 2 χείρονα. δέομαι δὲ παρὰ σοῦ χάριτος, σοὶ μὲν ῥαδίας, ἐμοὶ δὲ ἀνασώσεις τὴν ψυχήν, ἀν θέλησ. Λευκίτιππη με ἀπολόλεκε σῶσον δὲ σὺ. ὁφείλεται σοι παρ’ αὐτῆς ξιώγρια, μισθὸς δὲ σοὶ μὲν χρυσοὶ πεντήκοντα τῆς διακονίας, αὐτῇ δὲ, ὅσοις 3 ἀν θέλη." λέγει οὖν ὁ Μενέλαος: "Τοὺς μὲν χρυσοὺς ἐχε καὶ φύλαττε τοῖς τὰς χάριτας πιπράσκουσιν ἐγὼ δὲ φίλος ὦν, πειράζομαι γενέσθαι σοι χρήσιμος.” ταῦτα εἰπὼν ἔρχεται

1 This remarkable plant is said to be simply the clove, its Greek name καροφύλλον, which some think derived from

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fragrance and gives no evidence of its scent; for it either hesitates to vaunt its qualities before those who know them well, or grudges them to those of its own country. But if it remove but a little from its own haunts and pass the borders of its own land, it throws open the sweetness that it has hidden, turns into a flower instead of a leaf, and becomes invested with scent. This is the black rose of the Indians; it is the food of the elephant, as is grass to our oxen. Nurtured on it from birth, the whole animal acquires the scent of its food and sends forth its breath endowed with the sweetest savour—its breathing is the origin of its fragrance.”

6. Not very long after the general had made an end of these stories (for he who has suffered Cupid’s attack cannot long endure torture in his fire), he sent for Menelaus and took him by the hand, saying: “Your services to Clitophon shew that you have a genius for friendship; and you shall find the same in me. I ask of you a favour which is quite easy for you to perform; and by granting it you can save my life, if you will. Leucippe is the death of me; do you come to the rescue. She is already in your debt for saving her life; your reward for the service you can do me will be fifty pieces of gold, while she can have as much as she likes.” “No,” said Menelaus, “keep your money for those who make their friendship a matter of barter; I, who am already your friend, will try to be of service to you.” With these words, he

an Eastern word Qur'nîfûl, altered to appear to have a Grecian origin (“nut-leaf”), still persists (through middle Latin) in the French girafe.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

πρός με καὶ πάντα καταγορεύει εβουλευόμεθα
σὺν τί δει πράττειν. ἔδοξε δὲ αὐτὸν ἀπατῆσαι:
4 τό τε γὰρ ἀντιλέγειν οὐκ ἀκίνδυνον ἦν, μὴ καὶ
βλαν προσαγάγῃ, τό τε φεύγειν ἀδύνατον, πάντη
μὲν λῃστῶν περικεχυμένων, τοσοῦτον δὲ στρα-
τιωτῶν ἀμφ’ αὐτὸν δινών.

7. Μικρὸν οὖν διαλιπτόν ὁ Μενέλαος, ἀπελθὼν
πρὸς τὸν Χαρμίδην, "Κατείργασται τὸ ἔργον," ἔφη:
"καὶ τοι τῷ πρῶτῳ ἰνεῖτο ἱσχυρὸς ἡ γυνὴ, δεο-
μένου δὲ μου καὶ ὑπομιμήσκοντος τῆς ἐνεργείας,
2 ἐπένευσεν. ἀξιοὶ δὲ δικαλαν δέσποιν, ὀλίγην αὐτῇ
χαρίσασθαι προσεμπλαν ἤμερών, 'ἐστι' ἄν εἰς τὴν
"Ἀλεξάνδρειαν ἀφίκωμαι. κάμη γὰρ αὕτη, καὶ ἐν
当て τὰ γυνόμενα, καὶ πολλοὶ μάρτυρες.
" "Εἰς
μακράν," ὁ Χαρμίδης εἶπε, "δίδωσι τὴν χάριν.
3 εὖ πολέμῳ δὲ τῆς ἐπιθυμίας ἀναβάλλεται;
στρατιώτης δὲ ἐν χερσὶν ἔχων μάχην, οἶδεν εἰ
ζήσηται; τοσοῦτά τὸν θανάτων εἰς ἐαυτῷ
συνεπεσοῦσέ μοι παρὰ τῆς Τύχης τῆς ἀσφάλειαν, καὶ
μενῶ. ἐπὶ πολέμου νῦν ἔξελενόν με βουκόλων
πέντε μοι τῆς ψυχῆς ἄλλος πολέμος κάθηται.
στρατιώτης με πορθεῖ τοῦ τὸ ἔχων, βέλος ἔχων·
4 νεκτημα, πεπλήρωμαι βελῶν κάλεσον, ἀνθρωπε,
ταχὺ τὸν ἱώμενον ἐπέλεγε τὸ τραύμα. ἄψω πῦρ
ἐπὶ τοὺς πολεμίους· ἄλλας δάδας ὁ ἔρως ἀνήψῃ
κατ’ ἔμοι τούτῳ πρῶτον, Μενέλαιε, σβέσον τὸ
5 πῦρ. καλὸν τὸ οἰόνισμα πρὸ πολέμου συμβολής

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came to me and related the whole story, and we took counsel what to do. Our conclusion was that it was best to cozen him; for open opposition was not without danger, in case he should employ force, while flight was impossible, as we were surrounded on every side both by the robbers and by his own very large retinue of soldiers.

7. Menelaus therefore waited a short time, and then returned to Charmides. "Your business is done," he said. "At first she refused most vehemently, but when I implored her, reminding her that she was under obligations to me, she consented. She makes, however, a reasonable request, and that is a short delay of a few days; 'Until,' she says, 'I arrive at Alexandria; this is only a village, where everything is in the public view, and there are too many here who see everything that goes on.' " 'It is a long time to wait," said Charmides, "for her favours. When one is at war, how can one postpone one's desires? And when a soldier is just going into battle, how can he know whether he will survive? There are so many different roads to death; if you can get my safety guaranteed to me by Fate, I will wait. I am just going out to fight against buccaneers; but within my soul there is a different kind of conflict. A warrior, armed with bow and arrows, is ravaging me: I am beaten, I am covered with wounds; call, my friend, call quickly the physician that can heal me; the wound is dangerous. I shall carry fire into the country of my enemies; but Love has lit up another kind of torch against me; do you, Menelaus, quench this fire first. Love's congress would be a fair omen

1 Cupid.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΣ


Ὁρῶν οὖν ὁ Μενέλαος τοῦ Χαρμίδου τὴν σπουδὴν καὶ φοβηθεὶς περι ἐμοῦ, ταχὺ τε σκῆ-7 πτεται πιθανὸν καὶ λέγει: "Βούλει τὴν ἀλήθειαν ἀκοῦσαι τῆς ἀναβολής; αὐτῇ2 γὰρ χθές ἀφῆκε τὰ ἐμμνημα καὶ ἄνδρι συνελθέν οὐθέμε. "Οὐκοῦν ἰναμενοῦμεν," ὁ Χαρμίδης εἶπεν, "ἐνταῦθα τρεῖς 8 ἡμέρας ἢ τέτταρας, αὐτὰς γὰρ ἰκαναί. ὁ δὲ ἔξεστι, αὐτοῦ παρ' αὐτῆς εἰς ὀφθαλμοὺς ἠκέτω τοὺς ἐμοὺ καὶ λόγων μεταδότω ἀκοῦσαι θέλω φωνῆς, χειρὸς θυγείν, ψαύσαι σῶματος. αὐτὰς γὰρ ἐρωτῶν παραμυθέω. ἔξεστι δὲ αὐτήν καὶ φιλήσαι τοῦτο γὰρ οὐ κεκόλυκεν ἡ γαστῆρ.

8. Ὡς οὖν ταῦτα ὁ Μενέλαος ἔλθων ἀπαγγέλλει μοι, πρὸς τοῦτο ἀνεβύσσα, ὡς θάττου ἀν ἀποδόνομαι ἢ περίδω λευκίστης φίλημα ἀλλοτριούμενον. "Ωτ τε γάρ," ἔφη, "ἔστι 2 γλυκίστερον; τὸ μὲν γὰρ ἐργον τῆς Ἀφροδίτης καὶ ὀρον ἔχει καὶ κρόνον, καὶ οὐδὲν ἔστει, ἐὰν ἐξῆλθες αὐτοῦ τὰ φιλήματα. φίλημα δὲ καὶ ἀδότιστον ἔστε καὶ ἀκόρεστον καὶ καμίνον ἄει, τρία γὰρ τὰ κύλλιστα ἀπὸ τοῦ στόματος ἀνέσεως, 3 ἀναπνοὴ καὶ φωνὴ καὶ φίλημα τοῖς μὲν γὰρ

1 So Cobet for MSS. σκέπτεται.
2 It seems necessary to adopt this suggestion (due to Cobet), or Fritzche's ἢ γάρ γεώη for the MSS. ἢ γάρ αὐτή. Schaefer ingenuously proposed ἢ γάρ αὑτής.
before we join in battle; let it be Aphrodite that sends me out on my way to Ares.” “But you must see,” said Menelaus, “that it is not easy for her here to trick her future husband, especially as he is greatly in love with her.” “Tush,” said Charmides, “it is easy enough to send off Clitophon somewhere else.”

Menelaus saw that Charmides was in earnest, and began to fear for my safety; he therefore hastily concocted a plausible excuse saying: “Do you wish to know the real reason of the delay? Only yesterday there was upon her after the manner of women, so that she cannot be approached by a man.” “Very well then,” said Charmides, “we must wait here three or four days, which will be quite enough. But ask her to do what is possible; let her at any rate come into my sight and converse with me; I wish to hear her voice, to hold her hand, to touch her—the consolations of lovers. Yes, and I may kiss her too; in her condition there is no objection to this.”

8. When Menelaus came and told me this, I cried out that I would much rather die than see Leucippe’s kiss bestowed upon another. “What,” I said, “can be sweeter than her kiss? Love’s full enjoyment comes to an end and one is soon sated with it—it is nothing, if you take away the kisses from it; the kiss does not come to an end, never brings satiety, and is always fresh. Three very charming things come from the mouth; the breath, the voice, and the kiss; we kiss those whom we
χείλεσιν ἀλλήλους φιλοῦμεν, ἀπὸ δὲ τῆς ψυχῆς ἢ τῆς ἡδονῆς ἐστὶ πηγή. πίστευσόν μοι λέγοντε, Μενέλαε (ἐν γὰρ τοῖς κακοῖς ἐξορχήσομαι τὰ μυστήρια), ταῦτα μόνα παρὰ Δευκάπης ἔχω κἀγὼ· ἐτι μὲνεὶ παρθένος· μέχρι μόνων τῶν 4 φιλήματων ἐστὶ μου γυνὴ, εἰ δὲ τις ἀρπάσει μου καὶ ταῦτα, οὐ φέρω τήν φθοράν, οὐ μοιχεύ- ται μου τὰ φιλήματα.” “Οὐκοῦν,” ἔφη ὁ Μενέ- λαος, “βουλῆς ἡμῶν ἀριστής δεῖ καὶ ταχέστης. 5 ἐρῶν γὰρ τις, εἰς ὅσον μὲν ἔχει τὴν ἐπίδα τοῦ τυχεῖν, φέρει, εἰς αὐτὸ τὸ τυχεῖν ἀποτεινώμενος· εὰν δὲ ἀπογρῄζω τὸ ἐπιθυμοῦν μεταβαλὸν ἀντι- λυπήσαι μέχρι τοῦ δυνατοῦ τολμᾶ τὸ καλόν. 6 ἐστώ δὲ καὶ ἱσχύς, εἰστε τι δράσαι μετὰ τοῦ μὴ παθεῖν· τούτο δὲ τῆς ψυχῆς τὸ μὴ φοβοῦμενον ἀγριαίνει μᾶλλον τὸ θυμοῦμενον. καὶ γὰρ ὁ καιρὸς ἐπεξεῖ γε τῶν πραγμάτων τὸ ἀπορον.”

9. Σκοπούοντων οὖν ἡμῶν εἰστρέχει τις τεθρυ- βημένος, καὶ λέγει τὴν Δευκάπην ἄφων βαδί- ξουσαν καταπεσείν καὶ τὸ ὀφθαλμῶν διαστρέφειν. ἀναπηδήσαντες οὖν ἐθέομεν ἐπὶ αὐτὴν καὶ ὅρωμεν 2 ἐπὶ τῆς γῆς κειμένην. προσελθὼν οὖν ἐπυθόμην ὅ τι πάθοι. ἢ δὲ ὡς εἴδε με, ἀναπηδήσασα παλεῖ με κατὰ τῶν προσώπων, ὑφαίμον βλέπονσα. ὡς δὲ καὶ ὁ Μενέλαος οἶδος τε ἦν ἀντιλαμβάνεσθαι, παλεῖ· κάκεινον τὸ σκέλει. συνέντευς οὖν, ὅτι μανία τῆς ἐστι 1 τὸ κακόν, βία συλλαβάντες

1 After τις the MSS. had ἐστι, which Jacobs proposed either to omit or to change into ἐστι.
love with the lips, but the spring of the pleasure comes from the soul. Believe me, Menelaus, when I tell you (for in my troubles I will reveal to you the most sacred secrets), that this is all that even I have received from Leucippe; she is still a virgin; only as far as kisses go she is my spouse; and if another is to ravish these from me, I will not tolerate the rape; there can be no adultery with my kisses.”

“It is clear, then,” said Menelaus, “that we need good and speedy counsel. For when a man is in love, he can bear it so long as he cherishes a hope of success, striving eagerly to that very success; once drive him to despair, and he will transform his desire into a passion to inflict pain in return upon that which stands in his way. And suppose he has power also, so as to inflict, without suffering, an injury, then the fact that his spirit is without fear inflames his fury further; and the opportunity urges him to deal drastically with his difficult situation.”

9. We were still looking for a plan when a man rushed in, greatly disturbed, and told us that Leucippe, while walking abroad, had suddenly fallen down, her eyes rolling; so we jumped up and ran to her, and found her lying on the ground. I went up to her and asked her what was the matter, but no sooner had she seen me than, her eyes all bloodshot, she struck me in the face; and when Menelaus tried to constrain her, she kicked him. This made us understand that she was afflicted with some kind of madness, so that we forcibly seized her and tried to

1 I do not feel at all sure of the exact meaning of Menelaus’ last sentence. It might also mean: “Yes, and the occasion [the short time we have in which to act] increases our difficulties in dealing with the situation.”
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥ

ἐπειρῶμεθα κρατεῖν ἢ δὲ προσεπάλαιεν ὑμᾶς, οὐδὲν φροντίζουσα κρύπτειν ὅσα γυνὴ μὴ ὀρᾶσθαι
3 θέλει. θόρυβος οὖν πολὺς περὶ τὴν σκηνὴν αἰρεῖται, διότι καὶ αὐτὸν εἰσδραμέαν τὸν στρατηγὸν
καὶ τὰ γινόμενα ὅραν. ὃ δὲ τὰ πρῶτα σκήψατε ὑπώτευτε τὴν ἀσθένειαν καὶ τέχνην ἐπ’ αὐτὸν καὶ
τὸν Μενέλαον ὑπεβλέπετο· ὡς δὲ κατὰ μικρὸν ἐώρα τὴν ἀλήθειαν, ἐπαθὲ τι καὶ αὐτὸς καὶ ἠλέησε. κομίσαντες οὖν βρυχόντας ἔδησαν τὴν
4 ἁθλίαν. ὡς δὲ εἶδον αὐτὴς περὶ τὰς χεῖρας τὰς
dεσμαῖς, ἐδεόμεν Ἔννελασον, τῶν πολλῶν ἄπηλλαγ-
mένων ἡδη, “Ἀλώσατε,” λέγων, “ἴκετεύω, λύσατε:
οὐ φέρουσι δεσμὸν χεῖρες ἀπαλαί: ἐάνσατε μὲ σὺν
αὐτῇ μόνος ἐγὼ περιπτυξόμενος αὐτῇ δεσμῷ
5 ἐσομαι: μακρόθυμα κατ’ ἐμοῦ, τι γὰρ μὲ καὶ ξὺν
ἔτι δεῖ; οὐ γνωρίζει με Λευκίππη παρόντα.
κεῖται δὲ μοι δεδεμένη, καὶ ὁ ἄραιδῆς ἐγὼ λύσαι
dυνάμενος σὺν ἐθέλω. ἐπὶ τούτῳ ἠμᾶς σέσωκεν
ἡ Τύχη ἐκ τῶν ληστῶν, ἦν γένη μανίας παιδιά;
6 ὁ δυστυχεῖς ἡμεῖς, ὅταν εὐτυχήσωμεν. τῶν
ioκεί θέσεως ἐπέφευγαμεν, ἦν ναυαγίων1 δυσ-
tυχήσωμεν· ἐκ τῆς θαλάσσης περιγεγόναμεν . . . .
ἐκ τῶν ληστῶν ἄνασσομόρημα· μανία γὰρ ἔτηρον.
7 μεθα. ἔγω μὲν, ἀν σωφρονήσῃ, ἐπιλάτῃ,
φοβοῦμαι πάλιν τὸν δαίμον, μή τί σοι κακὸν
ἐργάσῃται. τις οὖν ἡμῶν κακοδαιμόνεστος, οὐ
φοβούμεθα καὶ τὰ εὐτυχήματα· ἀλλ’ εἰ μόνον
μοι σωφρονίσειας καὶ σεαυτὴν ἀπολάβοις,
pαιζέτω πάλιν ἡ Τύχη.”

1 So Jacobs for ἡμεῖς, which is bad grammar.
BOOK IV, 9

hold her; she struggled against us, however, and seemed to care little for womanly modesty. As a result of all this, a great hubbub arose in the tent, so that the general himself hurried in and saw what was happening. At first he suspected that this illness of hers was but a pretense against his advances, and looked suspiciously at Menelaus; when he saw the truth, as he soon did, he too grieved and felt pity for her. Ropes were therefore brought, and the poor girl tied up. But when I saw the bonds about her wrists, I could not but implore Menelaus (the others had gone away), saying, "Loose them, I beseech you, loose them; these tender hands cannot bear fetters. Leave me with her; I alone will, with my embrace, be the rope to bind her; let her madness rage against me. For what profits it me to live longer? I am here, and Lencippa knows me not; there my love lies bound, and I, heartless wretch, could loose her and will not. Has Fate only saved us from the hands of the robbers for you to become the sport of madness, ill-starred that we were, when we seemed to be most fortunate? We escaped the terrors that awaited us at home, only to suffer shipwreck; we were saved from the sea, . . . . 1; we were rescued from the robbers, only to find madness waiting for us. Yes, dearest, even if you recover, I still fear the visitation of God has some ill to work upon you. Who can be more wretched than we are, who are in fear even of what seems our good fortune? But do you but once get well and come again to your senses, and let Fortune again play what pranks she will!"

1 The rhetorical structure of the sentence seems to show that something is here lost, such as "only to fall into the hands of robbers."
10. Ταῦτα μὲ λέγοντα παρηγόρουν οἱ ἀμφὶ τὸν Μενέλαον, φάσκοντες μὴ ἐμμόνα εἶναι τὰ τοιαῦτα νοσήματα, πολλάκις δὲ καὶ ἡλικίας ξεούσης ὑπάρχειν τὸ γὰρ αἷμα πάντη νεάζου, καὶ ὑπὸ πολλῆς ἀκμῆς ἀναξέον, ὑπερβλῦξει πολλάκις τὰς φλέβας, καὶ τὴν κεφαλὴν ἐνδον περικλύξοις βαπτίζει τοῦ 2 λογίσμου τὴν ἀναπνοὴν· δεὶ οὖν ἱατρῶν μεταπέμπειν καὶ θεραπεῖαν προσφέρειν. πρόσειον οὖν τῷ στρατηγῷ ὁ Μενέλαος καὶ δεῖται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλεσασθαι. κάκεινος ἄσμενος ἐπείσθη χαίρουσι γὰρ οἱ ἑρότιντες εἰς τὰ 3 ἐρωτικὰ προστάγματα.1 καὶ ὁ ἱατρὸς παρῆκαν καὶ λέγει: "Νῦν μὲν ὑπὸν αὐτῇ παρασκευάζομεν, ὅπως τὸ ἄγριον τῆς ἀκμῆς ἡμερώσσομεν· ὑπὸς γὰρ πάντων νοσημάτων φάρμακον ἐπείτα δὲ 4 καὶ τὴν λοιπὴν θεραπείαν προσόθομεν." δίδωσιν οὖν ἡμῖν φάρμακαν τι μικρὸν, ὅσον ὀρόσεις μέγεθος καὶ κελεύει λύσαντας εἰς ἑλαίων ἐπαλείψαι τὴν κεφαλὴν μέσην σκευίσεωι δὲ ἐφη καὶ 5 ἐτέρον εἰς γαστρὸς αὐτῆς κάθαρσιν. ἤμεις μὲν οὖν ἂν ἐκέλευσον ἐποιούμεν ἢ δὲ ἐπαλείψεις μετὰ μικρὸν ἐκάθευδε τὸ ἐπιλοιπὸν τῆς νυκτὸς μέχρι τῆς ἑως. ἔγω δὲ δὲ ἄλλος τῆς νυκτὸς ἑνηπειρωτός, ἐκλαιον παρακαθήμενος καὶ βλέπων ἐλεγον τὰ δεσμά, "Ὁμοίως, φιλτάτη, δέδεσαι καὶ καθεύδουσα, 6 οὐδὲ τὸν ὑπὸν ἐλεύθερον ἐχεις. τίνα ἁρὰ σοι τὰς φαντάσματα; ἁρὰ κἂν κατὰ τοὺς ὑπὸνος σοφρονεῖς, ἢ μαίνεται σοι καὶ τὰ ὀνελράτα;" ἐπεὶ δὲ
10. At these words of mine Menelaus' companions tried to comfort me; such troubles, they said, were not lasting, but often occurred at the hot season of youth, when the blood, being young and new, and boiling at its approach to full age, overflows the veins and floods the brain, drowning the fount of reason. It was proper, therefore, to send for doctors and attempt to find a cure. Accordingly, Menelaus approached the general and asked that the army doctor might be called in; the general assented with pleasure, for those in love are glad enough to obey the behests which love lays upon them. When the physician had come: "First," said he, "we must make her sleep, in order to overcome the violent crisis of the disease from which she is suffering—sleep is the remedy for all illness—and after that we will prescribe a further course of treatment." With this intention he gave us a small medicament about the size of a nut, bidding us dissolve it in oil and rub the crown of her head with it; later, he said, he would prepare another to purge her. We followed out his instructions, and after being rubbed with the drug she quickly fell asleep and remained so for the rest of the night until morning. I kept watch the whole night long, and as I sat I could not but weep and say, as I beheld her bonds, "Alas, my darling, you are a prisoner even while you slumber; even your sleep is not free. I wonder of what you are dreaming; are you, in your sleep, in your right senses, or are your dreams too those of a madwoman?" But even when she woke, she again
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

ἀνέστη, πάλιν ἄσημα ἐβόα· καὶ ὁ ἱατρὸς παρῆν καὶ τὴν ἀλλήν ἑραπείαν ἑπεράπευεν.

11. Ἐν τούτῳ δὴ ἐρχεται τις παρὰ τοῦ τῆς Ἀγιντοῦ σατράπου, κομίζου ἐπιστολὴν τῷ στρατηγῷ ἐπέστευε δε αὐτὸν, ὡς εἰκός, ἐπὶ τὸν πόλεμον τὰ γράμματα, ἐκεῖνος γὰρ εὐθὺς πάντας ἐν τοῖς ὅπλοις γενόσθαι ὡς ἐπὶ τοὺς βουκόλους.

2 αὐτίκα δὴ μάλι ἐξορμήσαντες, εὐθὺς ἐκαστος, ὡς εἰχε τάχους, ἐπὶ τὰ ὅπλα ἐχώρουν καὶ παρῆσαν ἃμα τοῖς λοχαγοῖς. τότε μὲν οὖν αὐτοῖς δοῦσ τὸ σύνθημα καὶ κελεύσας αὐτοῖς στρατο-πεδεύσθαι, καθ' αὐτόν ἤν τῇ δὲ ύστερα ἁμα τῇ ἕμερᾳ τὸ στράτευμα ἐξῆγεν ἐπὶ τοὺς πολεμίους.

3 εἰσὶ δὲ αὐτοῖς οὕτω τῆς κώμης ἡ θέσεις. ὁ Νείλος δὲ μὲν ἀνωθεν ἐκ Θηβῶν τῶν Ἀγιντίων εἰς ὅν ἀγαθοὶ Μέμφεως καὶ ἐστι μικρὸν κάτω κόμης Ἡκαστορας ὅνομα τῇ κώμῃ πρὸς τὴν τέλει τοῦ 4 μεγάλου περίματος. ἐνθεύθην δὲ περιπρήγανται τῇ γῇ καὶ ἕξ ἐνὸς ποταμοῦ γίνονται τρεῖς, δύο μὲν ἐκατέρωθεν λελυμένοι, ὁ δὲ εἰς ὅστερ ἡμὲν ἤρων πρὸν λυθήναι, καὶ τὴν γῆν εἰς τὰ σχῆματα Δέλτα 5 ποιῶν. ἀλλ' οὖν τοὺτον ἐκαστος τῶν ποταμῶν ἀνέχεται μέχρι θαλάσσης ἱερον, ἀλλὰ περισση- χεται ἀλλὸ κατὰ πόλεις, καὶ εἰσὶν αἱ σχῆσεις μείζονες τῶν παρ' Ἕλληνς ποταμῶν το

1 After Ἀγιντίων the MSS. have καὶ ἐστιν εἰς τοῦτο ἱερον. These words, so far as they mean anything at all, seems only to repeat the ἤν just above, and Hercher's ingenious simplification of εἰς ἵν, following a hint given by Jacobs, should probably be accepted. In the next line the name of the village is restored by Wesseling from κῆρας Ξέρος (which means nothing) of the MSS.

2 This κώμη is not in the MSS. and was supplied.
cried out some meaningless words; the doctor was at hand, and gave her the other medicine.

11. While this was going on, a messenger came from the Satrap of Egypt, bidding the army set forth, and it appears as if the letter must have ordered the general to make haste to give battle, for he at once ordered all his men to arm themselves to engage with the buccaneers. They therefore hurried with all speed to their arms and were soon in readiness with their company-commanders. He then gave them the watchword, bade them encamp, and stayed where he was; on the next morning at day-break he led them out against the enemy. Now the situation of the village held by the robbers was as follows. The Nile flows down in a single stream from Thebes of Egypt as far as Memphis; a little below is a village (Cercasorus is its name), at the end of the undivided body of the river. From that point it breaks up round the land, and three rivers are formed out of one; two streams discharge themselves on either side, while the middle one flows on in the same course as the unbroken river, and forms the Delta in between the two outer branches. None of these three channels reaches the sea in an unbroken state; each, on reaching various cities, splits up further in different directions. The resulting branches are all of them larger than the rivers of Greece, and the water, although so

by Wesseling. It might easily have dropped out by haplography, owing to the following ἀπὸς.

3 It does not seem necessary to expunge this clause, as some editors wish to do, but to remove it from after el is to the end of the sentence. I translate el τὰ σχίσματα as if it were εἶτον τῶν σχίσματων, which may indeed have been the original reading.
δὲ ὕδωρ πανταχοῦ μεμερισμένον οὐκ ἔξασθενεῖ, ἀλλὰ καὶ πλέωται καὶ πίνεται καὶ γεωργεῖται.

12. Νείλος ὁ πολὺς πάντα αὐτοῖς γίνεται, καὶ ποταμὸς καὶ γῆ καὶ θάλασσα καὶ λίμνη καὶ ἔστι τὸ θέαμα καὶνών, ναῦς ὅμοι καὶ δικελλα, κόπη καὶ ἄροτρον, πηδάλιον καὶ πτῶν,¹ ναυτῶν ὅμοι καὶ γεωργῶν καταρχή, ἵχθυων ὅμοι καὶ βοῶν. ὁ πέπλευκας, φυτεύεις καὶ ὁ φυτεύεις, τούτο 2 πέλαγος γεωργούμενον. ἔχει γὰρ ὁ ποταμὸς ἐπιδημίας κάθεται δὲ αὐτὸν Ἀλγύπτιος ἀναμένων καὶ ἀρίθμῳν αὐτῷ τὰς ἡμέρας. καὶ ὁ Νείλος οὐ θεύδεται, ἀλλ' ἔστι ποταμὸς μετὰ προθεσμίας τὸν χρόνον τηρῶν καὶ τὸ ὕδωρ μετρῶν, ποταμὸς 3 ἀλώναι μὴ θέλων ὑπερήμερος. ἔστι δὲ ιδεῖν ποταμὸς καὶ γῆς φιλονεικίαν. ἐρίζετον ἀλλήλους ἐκάτερον, τὸ μὲν ὕδωρ, τοσάρτην γῆν πελαγίσασα: ἢ δὲ γῆ, τοσάρτην χωρίσαι γηλυκείαν θάλασσαν, καὶ νικῶσι μὲν τὴν ἴσην νίκην οἱ δύο, οὐδαμοὶ δὲ 4 φαίνεται τὸ νικῶμενον τὸ γὰρ ὕδωρ τῇ γῇ συν-εκτείνεται.

Περὶ δὲ τὰς τῶν Βουκόλων ταύτας νομᾶς ἀεὶ πολὺ ἐγκάθαρται οὕτως γὰρ τὴν πᾶσαν γῆν πελαγίση, καὶ λίμνας ἐναιδία ποιεῖ: αἱ δὲ λίμναι, κἂν ὁ Νείλος ἀπέλθῃ, μένουσιν οὐδὲν ἄττον, τὸ ὕδωρ ἐχουσα, τὸν δὲ πηλὸν τοῦ ὕδατος. 5 ἐπὶ ταύτας αὐτοῖς καὶ βαδίζουσε καὶ πλέουσεν, οὐδὲ ναύς ἑτέρα δύναται πλεῖν, ἀλλ' ὅσον ἄνθρω-

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¹ MSS. τρόπαιον, which has been explained as Δήμαρχος τρόπαιον, and translated "sheaf." Salmasius proposed πράσαν (reaping-hook); but I think that my friend Mr. A. D. Knox has reached the truth with πτῶν: the τρα- comes from the preceding ἄροτρον. He compares Theophylact, Hist. p. 93.
much subdivided, does not lose its utility, but is used for boats, for drinking, and for agricultural irrigation.

12. This great Nile is the centre of their existence—their river, their land, their sea, their lake; it is a strange sight to see close together the boat and the hoe, the oar and the plough, the rudder and the winnowing-fan—the meeting-place of sailors and husbandmen, of fishes and oxen. Where you have sailed, there you sow; where you sow, there is a sea subject to tillage. For the river has its due seasons, and the Egyptian sits and waits for it, counting the days. Nor does the Nile ever deceive; it is a river that keeps its appointments both in the times of its increase and the amount of water that it brings, a river that never allows itself to be convicted of being unpunctual. You may see a conflict between river and land: each struggles with the other, the water to make a sea of so wide an expanse of soil, and the soil to absorb so much fresh water. In the end it is a drawn battle, and neither of the two parties can be said to suffer defeat, for water and land are coextensive and identical.

About the haunts of the robbers previously mentioned there is always plenty of water standing; when it floods the land, it forms lakes, and these remain undiminished when the Nile goes down, full of water, and also of the water’s mud. The natives can either walk or row over them, but only in boats just large enough to contain a single passenger (any

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1 Compare the epigram of Philippus of Thessalonica, *Athen. Pat.* ix. 200, where two oxen, used to ploughing, complain that they are compelled to pull a drag-net.
ΠΟΝ ἐπιθῆμαι: ἄλλα πάν τὸ ξένον τοῦ τόπου ὁ πηλὸς ἐμπίπτων κρατεῖ. τοὺς δὲ μικρὰ μὲν καὶ κούφα πλοῦτα καὶ δίλογον ὄδωρ αὐτοῖς ἀρκεῖ. εἰ δὲ τέλεον ἀνυδρον εἰ, ἀράμενοι τοῖς νότοις οἱ πλω- 
τηρεῖ τὸ πλοῖον φέρουσιν, ἀχρις ἄν ἐπιτύχωσιν ὑδατοῖς. ἐν ταύταις δὴ ταῖς λίμναις μέσαι νῆσοι 
tinēs eisai σποράδην πεποιημέναι αἰ μὲν οἰκοδομη-
mátων ἔρημοι, παπύρωις πεφυτευμέναι τῶν δὲ πα-
pύρων διεστάσισαί αἱ φάλαγγες πεπυκρωμέναι το-
σοῦτων ὅσον παρ’ ἐκάστην ἄνδρα στῆινα μόνον-
to μεταξὺ δὲ τοῦτο τῆς πυκνώσεως αὐτῶν ἀνωθεν 
7 ἀναπληροῦσιν αἱ τῶν παπύρων κόμαι. ὑπο-
τρέχουσες οὖν ἔκει καὶ βουλεύονται καὶ λοχώσι 
καὶ λαθάνουσι, τείχεσι ταῖς παπύροις χρώμενοι. 
eisai δὲ τῶν νῆσων τινὲς καλύβας ἔχουσαι, καὶ 
aὐτοσχεδὸν ¹ μεμιμημαι πόλιν ταῖς λίμναις 
8 τετειχισμένην. βουκόλων αὐταὶ καταγωγῆς τῶν 
πλησίων οὖν μία, μεγέθει καὶ καλύβαις πλείοσι 
diaφέρουσα (ἐκάλουν δὲ αὐτήν, οἴμαι, Νίκωχιν), 
ἐνταῦθα πάντες συνελθόντες ὡς εἰς τόπον ὅχυρω-
tatōν, ἔθαρσουν καὶ πλήθει καὶ τόπω. εἰς γὰρ 
αὐτήν διείργη στενωπὸ τῷ μὴ πᾶσαν νῆσον γενε-
σθαι. ἦν δὲ σταδίου μὲν τὸ μέγεθος, τὸ δὲ πλάτος 
ἀργυρών δώδεκα. λίμναι δὲ τῆς κάκεισα τὴν 
pόλιν περιέρρεων.

13. Ἐπεὶ τοῦτοι ἐώραν τὸν στρατηγὸν προσ-
pελάξοντα, τεχνάζονται τι τοιοῦτον. συναγα-
γόντες πάντας τοὺς γέροντας καὶ ἐπιθέντες αὐτοῖς

¹ aὐτοσχεδὸς is an adjective of three terminations. Unless there is evidence that in these late writers it was used as one of two terminations, we ought either to alter the MSS. aὐτοσχεδον to aὐτοσχεδίαν or to the adverb aὐτοσχεδών. I have preferred the latter alternative.
kind strange to the locality the mud there chokes and stops; theirs are small and light vessels,\(^1\) drawing very little water; if there is no water at all, the boatmen pick up their craft and carry it on their backs until they come to water again. In the middle of these lakes lie some islands dotted here and there. Some of them have no houses upon them, but are planted with papyrus, and the stems of it grow so close that there is only just room for a man to stand between them; over the head of this thick jungle the leaves of the plant make a close covering. Robbers therefore can slip in there, make their plans, devise ambushes or lie hid, using the papyrus-plants as their fortifications. Others of the islands have cabins upon them, and present the appearance, the huts being closely packed together, of a town protected by water. These are the resorts of the buccaneers; one of them, larger than the others and with a greater number of cabins upon it, was called, I think, Nicochis; there, as their strongest fastness, they all collected, and took courage both from their numbers and the strength of the position. It was made a peninsula by a narrow causeway, a furlong in length and twelve fathoms broad, on either side of which the waters of the lake entirely surrounded the town.

13. When they saw the general approaching they devised the following stratagem. They collected all their old men and provided them with branches of

\(^1\) These must have been like our old-fashioned coracles. Pliny (H.N. xiii. 11) tells us of what they were made: "The very body and pole of the papyrus itself serveth very well to twist and weave therewith little boats"; cf. Lucan, iv. 136.
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ικετηρίας ράβδους φοινικίνας, ὁπισθεν ἐπιτάττοντοι τῶν νέων τοὺς ἀκραιοτάτους, ἀσπίζει καὶ
2 λόγχαις ὀπλισμένους. ἐμελλὼν δὲ οἱ μὲν γέροντες ἀνισχουστὲ τὰς ἰκετηρίας πετάλων κόμαις καλύφειν τοὺς ὁπισθεν· οἱ δὲ ἐπόμενοι τὰς λόγχας ἐπισυρεῖν ὑπτίας, ὡς ἂν ἰκιστα ὀψθεῖν. κἂν μὲν ὁ στρατηγὸς πεισθῇ ταῖς τῶν
gέρωντων λείαις, μηδὲν τι νεωτέριεν τοὺς λογχοφόρους εἰς μάχην εἰ δὲ μῆ, καλεῖν αὐτόν ἐπὶ τὴν πόλιν, ὡς σφᾶς ¹ αὐτοὺς διδόντων εἰς
3 θάνατον. ὡς δὲ ἐν μέσῳ γένωνται τὰ στενωτῷ, τοὺς μὲν γέρωντας ἀπὸ συνθήματος διαδιδράσκειν καὶ ῥόπτειν τὰς ἱκετηρίας, τοὺς δὲ ὀπλισμένους περιδραμόμενα ὡ τι καὶ δύναυτο ποιεῖν.
4 Παρῆσαν οὖν ἐσκευασμένοι τοῦτον τὸν τρόπον καὶ ἐδέχοντο τοῦ στρατηγοῦ αἰδεσθῆναι μὲν αὐτῶν τὸ γῆρας, αἰδεσθῆναι δὲ τὰς ἱκετηρίας, ἐλεῖσαί τε τὴν πόλιν, διδόναι ² δὲ αὐτῷ ἵδια μὲν ἄργυρίῳ τάλαντα ἑκάτον, πρὸς δὲ τὸν σατράπην ἄγειν ἀνδραῖς ἑκάτον, ἔδωκαν αὐτοὺς ὑπὲρ τῆς πόλεως διδόναι, ὡς ἂν ἦκοι καὶ πρὸς ἐκείνων λάφυρον
5 φέρειν. καὶ ὁ λόγος αὐτοῖς ὄχι ἐγεύοντο, ἀλλ' ἐδωκαν ἂν, εἰ λαβεῖν ἦθελησαν. ὡς δὲ οὐ προσέτο τοὺς λόγους, "Οὐκοῦν," ἔφασαν οἱ γέροντες, "εἰ ταῦτα σοι δέδοκται, οἰσομεν τὴν εἰρμαμένην.
6 εὖ κακοῖς σὺ πάρασχε τὴν χάριν μὴ ἔξω φοινικίνης πυλῶν, μηδὲ τῆς πόλεως μακρῶν, ἀλλ' ἐπὶ τὴν πατρίδαν γῆν, ἐπὶ τὴν τῆς γενέσεως ἐστίνα

¹ Cobet’s correction for MSS. σφᾶς.
² The MSS. have ἔδωκαν. But this must still be part of the Oration Obliqua, and Cobet’s restoration of the infinitive is to be accepted.

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palm, to make them look like suppliants, while behind them they drew up the flower of their youth, armed with shield and spear; the veterans were to hold the branches aloft, so as to hide those in the rear behind the foliage, while the latter were to keep their spears horizontal and trail them along the ground, so that they might not be apparent. If the general were overcome by the old men's prayers, the armed warriors were not to make any attempt to join battle; but if he were not, they were to invite him to enter their city, as if they were there to give themselves up to their fate; and when they arrived at the middle of the causeway, the old men, at a signal previously arranged, were to run away, throwing down the branches, while the men in arms were to turn and charge and fight their hardest.

They were there then in their places, drawn up according to this plan, and implored the general to show respect to their grey hairs and to the suppliantly palm-branches, and to have pity upon the town; they were ready, they said, to give him for his private purse a hundred talents of silver, and to send to the Satrap a hundred men willing to offer themselves as hostages for the city, so that he might be able to carry his superior some spoils of war. This offer of theirs was quite genuine, and if the general had chosen to accept their terms, they would have paid the money and given the hostages; but as he would not agree, "Very well," said the old men, "if that is your decision we must accept what is fated for us. Only grant us one favour in our distress; do not kill us without our gates, or far from our town, but take us to the spot where our fathers lived, to the hearths where we were born, and let
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άγε, τάφον ἤμων ποιήσον τὴν πόλιν. Ἰδού σοι πρὸς τὸν θάνατον ἤγοιμεθα." ταῦτα ἀκούσας ὁ στρατηγός, τὴν μὲν παρασκευὴν τῆς μάχης ἀφίησε, κελεύει δὲ ἔρχεσθαι καθ' ἱσυχίαν τῷ στρατῷ.

14. Ὅσοι δὲ τῶν πραττομένων σκοποὶ πόρρωθεν, οὓς οἱ βουκόλοι προκαθίσαντες ἐκέλευον, εἰ διαβαίνοντάς ἴδοιεν τοὺς πολεμίους, τὸ χώμα τοῦ ποταμοῦ κόψαντας ἐπαφείναι τὸ ὕδωρ πᾶν τοῖς ἐναντίοις. ἔχει γὰρ σύνω τὰ τοῦ Νείλου 2 ῥέματα. καθ' ἐκάστην διάρθυκα χώμα ἔχουσιν Ἀιγύπτιοι, ὡς ἄν μὴ πρὸ καιροῦ τῆς χρείας ὑπερέχον ὁ Νείλος τῷ γῆν ἐπικλύσῃ. ὅταν δὲ δεηθῶσιν ἁρδεύσαι τὸ πεδίον, ἀνέφιξαν ὀλέγον τοῦ χώματος, εἰς δὲν ἰσίεται. ἦν οὖν τῆς κώμης ὁπίσθεν διάφυς τοῦ ποταμοῦ μεγάλη καὶ πλατεία: 3 ταῦτῃ οἱ τεταγμένοι τὸ ἔργον, ὡς εἶδον εἰσιόντας τοὺς πολεμίους, διακόπτουσι ταχύ τὸ χώμα τοῦ ποταμοῦ. πάντα οὖν ἰμιόν γίνεται οἱ μὲν γέροντες οἱ κατὰ πρόσωπον ἀφίων διέστανται οἱ δὲ τὰς λόγχας ἐγείραντες ἐκτέρχουσί: τὸ δὲ ὕδωρ ἡδή παρῆκα. καὶ ὁγκοῦντο μὲν αἱ λίμναι πάντοθεν οἰδοῦσαι, οἱ δὲ ἵσθιμος ἐπεκλίζετο, πάντα δὲ ἦν 4 ὅσπερ θάλασσα. ἐμπεσόντες οὖν οἱ βουκόλοι, τοὺς μὲν κατὰ πρόσωπον καὶ τὸν στρατηγὸν αὐτῶν διαπείρουσι ταῖς λόγχαις, ἀπαρασκευάζοντες δὲντας καὶ πρὸς τὸ ἁδόκητον τεταρραμένους.

5 τῶν δὲ ἄλλων ἀδίκητος θάνατος ἦν: οἱ μὲν γὰρ εἰσὶν ἐκ πρώτης προσβολῆς μηδὲς κενῆσαντες τὰς

1 So Knox (or εἰς σαμ. l.) for εἰς ταλάντα. This clause is not found in all the MSS, and some editors have omitted it: but it is in the best, and with Knox’s correction makes good sense.

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our town be also our tomb. Look, we will lead the way for you to our death." The general, hearing this request, released his troops from their battle formation, and bade them follow after him at leisure.

14. There were some scouts who were watching the course of events from a distance; they had been posted by the buccaneers, who had ordered them, when they saw the enemy crossing, to break down the dykes and let all the water in upon them as they advanced. For this is the arrangement adopted with the waters of the Nile: at the mouth of every canal the Egyptians keep a dyke, so that the river should not overflow its banks and inundate the land before the time of need; when they wish to irrigate the soil, they open the dyke a little way, until it is turned into a swamp. There was in this way behind the town a long and wide canal from the river; and those appointed for the task, when they saw the entry of the hostile forces, quickly cut through the dyke. All happened in a moment; the old men in front suddenly disappeared, the others raised their spears and rushed forward, and the water flowed in at once; the lagoons rose, the water swelling on every side, the isthmus was flooded and the whole country became like a sea. The buccaneers fell on their enemies and transfixed with their spears those in front, including the general; for they were unarmed and quite disordered at the unexpected attack. As for the rest, the ways in which they met their death were too many to describe. Some at the first rush never even drew their weapons, but perished at once; others had no time in which
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αἰχμαῖς ἀπώλλυντο: οἱ δὲ οὐ λαβόντες σχολὴν ἀμύνασθαι, ἀμα γὰρ ἐμάνθανον καὶ ἔπασχον. ἐνίοις δὲ ἔφθανε τὸ παθεῖν πρὸ τοῦ μαθεῖν. οἱ δὲ ὑπ’ ἐκπλήξεως παραλόγου τὸν θάνατον εἰστήκεσαν περιμένοντες οἱ δὲ καὶ κινήθεντες μόνον κατωλύθανον, ὑποσκέληζοντος αὐτοῦς τοῦ ποταμοῦ οἱ δὲ καὶ φεύγειν ὰρμῆσαντες εἰς τὸ βαθὺ τῆς λίμνης ἐγκυλωσθέντες ὑπετύρησαν. τῶν μὲν γὰρ ἐπὶ τῆς γῆς ἑστώτων, τὸ ύδωρ ἦν ἄχρις ὁμφαλοῦ, ὡστε καὶ ἀνέκρουνει αὐτῶν τὰς ἀσπίδας καὶ ἐγύμνου πρὸς τὰ τραύματα τὰς γαστέρας. τὸ δὲ κατὰ τὴν λίμνην ύδωρ πάντρη ὑπὲρ κεφαλῆς ἄνδρος ἦν. διακρίνεται δὲ οὐκ ἦν, τὴ λίμνη καὶ τὶ πεδίον ἀλλὰ καὶ ὁ διὰ τῆς γῆς τρέχων δεει τοῦ μὴ διαμαρτεῖν βραδύτερος ἦν πρὸς τὴν φυγήν, ὡστε ταχέως ἠλίσκετο καὶ ὁ κατὰ τῆς λίμνης πλανθείς, δύσας γῆν εἶναι, κατεδύετο. καὶ ἦν καὶνὰ ἀτυχήματα, καὶ ναυάγια τοσάῦτα, καὶ ναῦς οὐδαμοῦ. ἀμφότερα δὲ καίνα καὶ παράλογα, ἐν ύδατε πεζομαχία, καὶ ἐν τῇ γῇ ναυάγια.

οἱ μὲν δὴ τοὺς πεπραγμένους ἐπαρθέντες μέγα ἐφρόνουν, ἀνδρεῖα νομίζοντες κεκρατηκέναι καὶ οὐκ ἀπάτης κλοπῆς. ἀνὴρ γὰρ Ληγύπτιος καὶ τὸ δειλὸν, ὅπου φοβεῖται, ἱδευόλωται, καὶ τὸ μάχειν, ἐν οἷς θαρρεῖ, παράξυνται. ἀμφότερα δὲ οὐ κατὰ μέτρον, ἀλλὰ τὸ μὲν ἀσθενεστέρον δυστυχεί, τὸ δὲ προπετέστερον κρατεῖ.

15. Δέκα δὲ τῇ Δευκόπη διεληλύθεσαν ἤμέραι τῆς μανίας, ὡς δὲ νόσος οὐκ ἐκουφίζετο.

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2I think Herecher’s suggestion, πάντρη, must be right. πάντας, over the head of every man, is very feeble.
to make their defence; they were cut down in the same moment that they realised they were being attacked; others even before they realised it. Others, struck into immobility by the unexpected event, stood and waited for death. Some slipped directly they attempted to move, the water undermining their footsteps; others, as they attempted to flee, rolled into the deep part of the lake, and were dragged under. As for those who were standing on the firm ground, the water came up as far as their navels, and thereby turned up their shields, thus exposing their bodies to the blows of the enemy. The water in the lagoon was everywhere above the height of a man’s head; indeed, it was impossible to tell which was lake and which was land; those who attempted to run away upon land had to go slowly for fear of making a mistake, and so were quickly captured; while those who mistook their way into the lake, thinking it to be land, were drowned. It was a paradoxical kind of mishap, innumerable wrecks, but no ship. Both indeed were new and strange, a land-fight in the water and a shipwreck on land. The conquerors were greatly elated by the result, and in high conceit with themselves, imagining that they had gained their victory by their bravery, and not by an underhand stratagem; for the Egyptian is subject to the most slavish cowardice when he is afraid and the most fool-hardy rashness when encouraged by his position; in neither case has he any moderation—he either bows to fortune with over-great pusillanimity, or displays in success more than idiotic temerity.

15. Ten days had now passed since the madness came upon Leucippe, and there was no improvement

1 Lobeck's emendation for προπολομένη, which can hardly be construed. There have been other suggestions: Cobet simply changed the participle into the nominative case, while others preferred a suggestion found in some of the MSS., προπολομένη, "these favored words."
in her malady. On one occasion, however, while asleep, she uttered these words in her dream: "It is through you that I have lost my senses, Gorgias." When morning came, I told Menelaus what she had said, and enquired if there were any Gorgias in the place. As we walked out, a young man came up to us and, addressing me, "I come," he said, "to be the salvation of you and your beloved." I was struck dumb at this and thought that he must be divinely sent to me. "You do not happen to be Gorgias, I suppose?" said I. "No," said he, "but Chaereas. It is Gorgias that has been your undoing." I could not but shiver at this, and said, "What is this undoing, and who is Gorgias? Some god communicated to me his name in the night; it is for you to be the interpreter of the heavenly message." "Gorgias was," he said, "an Egyptian soldier; now he is no more, but has become the victim of the buccaneers. He fell in love with your chosen, and being naturally an expert in drugs, he prepared a love-philtre and bribed your Egyptian servant to take it and mix it in Leucippe's drink; but the servant by a mistake administered the philtre undiluted, and it had the effect of producing madness. All this was told me yesterday by Gorgias' servant, who was fighting by his side against the robbers; it seems that good fortune has kept him safe for you; he asks four pieces of gold to cure her, for he says that he possesses another preparation of drugs.

1 γυνή, both here and in several other passages, is used in the sense of a prospective wife, like the German Braut. This cannot be exactly rendered in English by any of the ordinary equivalents of γυνή, so that it must be expressed by alternatives or circumlocutions.
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6 τερον." "Άλλα σοι μέν," ἔφην, "άγαθα γένοιτο τῆς διακοινίας· τὸν δὲ ἀνθρωπὸν, ὅν λέγεις, ἄγε πρὸς ἡμᾶς." καὶ ὁ μὲν ἀπήλθεν ἐγώ δὲ πρὸς τὸν Αἰγύπτιον εἰσελθὼν, τόπτων τε αὐτοῦ πῦς κατὰ τῶν προσώπων καὶ δευτέραν καὶ τρίτην, θορυβῶν δὲ ἀμα λέγω: "Εἰπόν, τί δεδωκας Λευκίνητη; καὶ πόθεν μαλεταῖ;" ὁ δὲ φοβηθεὶς καταλέγει πάντα ὅσα ἤμιν ὁ Χαιρέας δηγήσατο. τὸν μὲν οὖν εἴχομεν ἐν φυλακῇ καθείρζαντες.

16. Κἂν τούτῳ παρῆν ὁ Χαιρέας, ἄγων τὸν ἀνθρωπὸν. λέγω οὖν πρὸς ἀμφιτέρους: "Τοὺς μὲν τέτταρας χρυσοὺς ἢδη λάβετε μισθὸν ἀγαθῆς μηνύσεως· ἀκούσατε δὲ ὡς ἔχω περὶ τοῦ φάρμακον. ὅτάτε ὡς καὶ τῶν παρόντων τῇ γυναικὶ· κακῶν 2 αἰτίων γέγονε φάρμακον. οὐκ ἀκινδυνον δὲ ἐπι- φαρμάσσειν τὰ σπλάγχνα ἢδη πεφαρμαγμένα. φέρε εἴπατε, ὅ τι καὶ ἔχει τὸ φάρμακον τοῦτο καὶ παρόντων ἡμῶν σκευάσατε· χρυσοὶ δὲ ύμῶν ἄλλοι 3 τέτταρες μισθῶς, ἀν οὖτω ποιήτε." καὶ ὁ ἀν- θρωπὸς, "Δίκαια," ἔφη, "φοβῇ· τὰ δὲ ἐμβαλλό- μενα κοινὰ καὶ πάντα ἐδόδιμα· αὐτός δὲ τούτων ἀπογεύσομαι τοσοῦτον, ὅσον κάκεινη λάβοι." καὶ ἦμα κελεύει τινὰ πριάμενον κομίζειν, ἐκαστὸν εἰπὼν· ὥς τε ταχὺ μὲν ἐκομίσθη, παρόντων δὲ ἡμῶν συνέτρεψε πάντα ὅμοι καὶ δίχα διελών, "Τὸ μὲν αὐτός," ἔφη, "πίσοι πρῶτος, τὸ δὲ 4 δόσω τῇ γυναικῇ. κοιμηθήσεται δὲ πάντως· δὲ δύστη τῆς νυκτὸς λαβοῦσα· περὶ δὲ τῆν ἑω καὶ 226
which is an antidote to the former." "May God bless you," said I, "for this service you are rendering to us! Please bring hither the man of whom you speak." He departed on this errand, while I went in to find my Egyptian, and I beat him about the face with my fist more than once or twice, shouting and saying to him, "Tell me, what did you give to Leucippe? What is it that has made her mad?" He was greatly frightened, and related to us the whole story just as Chaereas had told it to us; so we shut him up in prison and kept him there.

16. Meanwhile Chaereas came back, bringing his man with him, and I addressed myself to both of them: "Here are your four pieces of gold as a reward for your good tidings; but listen to what I have to say about the remedy. You see how a drugged potion has been the cause of the girl's present evil state; it cannot surely be without danger to add yet further drugs to organs already drugged. Tell us then of what ingredients it is composed, and make it up here in our presence; if you will do this, there will be a reward of four more gold pieces for you." "Your fears are quite justified," said he; "but the ingredients are quite common and all harmless to take; I will myself drink a portion equal to hers." So saying, he sent someone out to buy them and bring them back, naming each; and when they had arrived, which was in no long time, he pounded them all up before our eyes and divided the compound into two parts. "I will myself drink the one first," he said, "and the other I will give to the maiden. After she has taken it she will sleep the whole night through, and
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17. Ἐπεὶ οὖν καιρὸς ἦν αὐτῇ πιεῖν τὸ φάρμακον, ἔγχεις προσηνυχήμην αὐτῷ. "Ω γῆς τέκνου, φάρμακαν, οὐ δώρον Ἀσκληπιοῦ, ἀλλὰ θεοῦ ταῦτα ἐπαγγέλματα, εὐτυχέστερον ἐμοὶ ἁγεῖς καὶ σωζέ μοι τὴν φιλτάτην. νίκησον τὸ φάρμακον ἐκείνο τὸ βάρβαρον καὶ ἄγριον."

2 ταῦτα δοὺς τῷ φαρμάκῳ τὰ συνθήματα καὶ καταφιλήσας τὸ ἑκατόμια, διόδωμι τῇ Δευκίππῃ πιεῖν. ἔδει, ὡς ὁ ἀνθρώπος εἶπε, μετὰ μικρὸν ἐκείνο καθεύδουσα· καὶ γὰρ παρακαθήμενος, ἔλεγον πρὸς αὐτὴν ὡς ἀκούσωσαν: "Ἀρά μοι σωφρονήσεις ἢ ληθῶς; ἄρα μὲ ποτὲ γνωριζότοις; ἄρα σου 3 τὴν φωνὴν ἐκείνην ἀπολύσοιμαι, μάντευσαι τι καὶ νῦν καθεύδουσα· καὶ γὰρ χθές τοῦ Γοργίου κατεμαυτεύσω δικαίως. εὐτυχεῖς ἀρα μᾶλλον κοιμάμενη θηγγοροῦσα μὲν γὰρ μανίαν δυσ- 4 τυχεῖς, τὰ δὲ εὐπνεῖα σου σωφρονεῖ." ταῦτά μοι διαλεγόμενον ὡς πρὸς ἀκούσωσαν Δευκίππην, μόλις ἡ πολύευκτος ἔσεις ἀναφαίνεται, καὶ ἡ Δευκίππη φθέγγεται, καὶ ἡν ἡ φωνή: "Κλειστο- φών." ἀναπήδήσας οὖν πρόσειμι τι αὐτῇ καὶ

1 So Cobet for the MSS. ἀληθέσεως. Not only would the change of person be awkward, but the neuter plural substantive should take a singular verb.

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when morning comes she will arise at once from her sleep and from the disease." So he first took his portion of the drug, and bade the rest be given her to drink in the evening. "But I," he added, "must go away and rest, as the drug requires." With these words he departed, taking the four gold pieces I had given him. "I will give you the other four," I said, "on her recovery."

17. So when the time came to give her the medicine, I poured it out and prayed over it thus: "Drug, child of earth, gift of Aesculapius, bring true thy promises; be more fortunate than I and save me my dearest. Overcome that other cruel and savage philtre." When I had thus conjured the medicine I kissed the cup, and gave it to Leucippe to drink; and she, as the man had predicted, soon lay fast asleep. I sat by her, and addressed her as though she could hear my words; "Will you really regain your senses once more? Will you know me again? Shall I hear again that dear voice of yours? Give me some token of hope, now, in your sleep, just as yesterday you rightly divined the name of Gorgias. Happier are you while at rest; when awake, you suffer the misfortune of madness, while your dreams have sound sense." Thus did I harangue Leucippe, as though she could hear me, and at last appeared the dawn for which I had prayed so long; Leucippe spoke, and the word she uttered was "Clitophon." I jumped up, went to her, and asked her how she

2 Both optatives (σωφρονήσεις, γαμήσεις) in the MSS. corrected by Cobet.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

πυθάνομαι πώς έχει. ἢ δὲ έφοικε μὲν μηδὲν ὃν ἐπραξεν ἐγνωκέναι, τὰ δεσμὰ δὲ ἱδοῦσα ἐθαύμαζε ἤ καὶ ἐπυθάνετο τίς ὁ δήσας εἶη. ἐγὼ δὲ ἱδὼν σωφρονοῦσαν, ὑπὸ πολλῆς χαρᾶς ἔλυσον μὲν μετὰ θορύβου τὰ δεσμά, μετὰ ταῦτα δὲ ἤδη τὸ πᾶν αὐτῇ διηγοῦμαι. ἢ δὲ ἰσχύουτο ἀκροωμένη καὶ ἡ ἡμεθρία καὶ ἐνομίζε τότε αὐτὰ ποιεῖν. τὴν μὲν οὖν ἄνελάμβανον παραμυθούμενος, τοῦ δὲ φαρ-μάκου τὸν μισθὸν ἀποδίδωμι μάλα ἄσμενος. ἢν δὲ τὸ πᾶν ἡμῶν ἐφόδιον σῶον ὁ γὰρ ὁ Σάτυρος ἐνυχεν ἔχων ἐξωσμένος, ὑπὲ ἐναναγήσαμεν, οὐκ ἀφήνητο ὑπὸ τῶν ληστῶν, οὔτε αὐτὸς οὐτε ὁ Μενέλαιος οὐδὲν ὄν εἶχεν.

18. Ἐν τούτῳ δὲ καὶ τοῦς ληστὰς ἐπελθοῦσα δύναμις μείζων ἀπὸ τῆς μιτροπόλεως παρεστήσατο καὶ πᾶσαν αὐτῶν ἔφοικεν ἐκατέστρεψε τὴν πόλιν. Ἐλευθερωθέντος δὲ τοῦ ποταμοῦ τῆς τῶν βουκόλων ἤβρεως, παρεσκευαζόμεθα τὸν ἐπὶ τὴν Ἁλεξάνδρειαν πλοῦν. συνέπλει δὲ ἦμων καὶ ὁ Χαίρεας, φίλος ἦδη γενόμενος ἐκ τῆς τοῦ φαρ-2 μάκου μηνύσεως. ἢν δὲ τὸ μὲν γένος ἐκ τῆς νύσου τῆς Φάρου, τὴν δὲ τέχνην ἄλλης, ἐστρατεύει δὲ μισθὸν κατὰ τῶν βουκόλων τὴν ἐν ταῖς ναυσὶ στρατεύαν ὡστε μετὰ τῶν πόλεμον τῆς 3 στρατείας ἀπήλλακτο. ἢν οὖν ἔξ ἀπλοίας μακρὰς πλεόντων πάντα μεστά, καὶ πολλῆς τῆς ὀψεως ἤδονή, ναυτῶν ὀξίσθη, πλωτήρων κρότους, χορεία νεών, καὶ ἢν ἀπας ὁ ποταμὸς ἔστη: ἐφοίκει 230
was; she seemed to know nothing of what had happened, but was astonished to see her bonds, and asked who had fettered her. Seeing her in her senses again, I was overjoyed to confusion and undid the bonds, and then related to her the whole course of events; she was quite ashamed when she heard it; she blushed, and could hardly be persuaded that she was not still beside herself. I therefore did my best to comfort and calm her, and paid the fee for the drug with the utmost good will. All the money which we had provided for our journey was safe; that which Satyrus had happened to tie up in his girdle when we were shipwrecked had not been taken from him by the robbers, and neither he nor Menelaus had lost any of their possessions.

18. While all this was going on there came from the capital against the robbers a larger force, which settled their business and razed their town to the ground. The river freed from the buccaneers' violence, we proposed to sail to Alexandria, and Chaereas was to accompany us; for he had become on friendly terms with us on account of the information he had been able to give us about the philtre. He was of the Island of Pharos by birth and a fisherman by trade; he had served in the fleet sent against the buccaneers, and had taken his discharge after the conclusion of the war. Long had boats been absent from the Nile, but the river was now thronged with passengers, and the whole presented a delightful spectacle—the singing of the boatmen, the rhythm of the oars, and the procession of the boats; it was like a great fair, and the whole of our voyage seemed to be on

1 Owing to its having been long infested by the pirates, who had now been destroyed.
 Achilles Tatius

dε ὁ πλοῦς κομίζοντι ποταμῷ. ἔπινον δὲ καὶ
tοῦ Νείλου τότε πρῶτον ἀνευ τῆς πρὸς οἷν
όμιλίας, κρίναι θέλων τοῦ πάματος τῆς ἢδονῆς.
4 οἷνος γὰρ φύσεως ὑδατος κλοπῆ. ἀμυσάμενος
οὐν ὑλόν τῆς διαφανοῦς κύλικα, τὸ ὕδωρ ἐῴραν
ὑπὸ λευκότητος πρὸς τὸ ἐκπῶμα ἀμελλώμενον
καὶ τὸ ἐκπῶμα νικόμενον. ἥλικ vigilant πενάμενον
ἡν καὶ ἄγριον ἐν μέτρῳ τῆς ἢδονῆς. οἶδα γὰρ
ἐνίοτε τῶν παρ’ Ἑλλησ ποταμῶν καὶ τετράδιοι
κοντας: τούτῳ συνεκρίνου αὐτούς τοῦ ποταμῷ.
5 διὰ τοῦτο αὐτών ἄκρατον ὁ Ἀλγύπτιος πῖνων οὐ
φοβεῖται, Διονύσου μὴ δεόμενος. ἐθαύμασα δὲ
αὐτῶν καὶ τὸν πρόπον τοῦ ποταύο ὅπε γὰρ
ἀρόπαντες πίνειν ἐθελουσίν, οὔτε ἐκπωμάτων
ἀνέχονται, ἐκπῶμα αὐτοὺργον ἔχοντες ἐκπῶμα
6 γὰρ αὐτοῖς ἀπειρή ἡ χεῖρ. εἰ γὰρ τις αὐτῶν
dιψήσεις πλέων, προκύψαι ἐκ τῆς υδῆς τὸ μὲν
πρόσωπον εἰς τὸν ποταμὸν προβέβληκε, τὴν δὲ
χεῖρα εἰς τὸ ὕδωρ καθῆκε καὶ κούλην βαπτίσας
καὶ πλησάμενος ὕδατος, ἀκοντίζει κατὰ τοῦ
στόματος τὸ πῶμα καὶ τυγχάνει τοῦ σκοποῦ τοῦ
dὲ κεχνᾶς περιμένει τὴν βολὴν καὶ δέχεται καὶ
κλεῖσαι, καὶ οὐκ εἶ τὸ ὕδωρ αὐτῆς ἔξω πεσεῖν.
19. Ἔδων δὲ καὶ ἄλλη θηρίων τοῦ Νείλου,
ὑπὲρ τὸν ἰπποῦ τοῦ ποτάμου εἰς ἀλκῆν ἐπαυκοῦ
μένου κροκόδειλος δὲ ὄνομα ἦν αὐτῶ. παρῆλ-
λακτὸ δὲ καὶ τὴν μορφὴν εἰς ἱχθύν ὁμοῦ καὶ
θηρίων, μέγας μὲν γὰρ ἐκ κεφαλῆς εἰς οὐράνι,
ἐπὶ τὸ δὲ εὔρος τοῦ μεγέθους οὐ κατὰ λόγουν. ἔρα

1 Hirschig's correction, which seems right, from autò, the subject of the next sentence being in the plural.
2 A certain correction by Hüpeden for the MSS. παμάτων.
3 θηρίω is followed in the MSS. by μέγα, which Jacobs saw was a mere dittography from the following word.

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BOOK IV, 18-19

a river keeping festival. That was the first occasion on which I drank the water of the Nile without mixing it with wine, as I wished to test its excellence as a drink; wine spoils its character. I filled a transparent glass with it, and saw that in the matter of limpidity it vied with, nay, it defeated the vessel that contained it; to the taste it was sweet and cool enough to be delightful, whereas some of the Greek rivers with which I compared it are so cold as to be painful. For this reason the Egyptian does not feel the need of the juice of Bacchus, and fears not to drink the water without mixture. I was also surprised at the manner in which they drink it: they do not draw it in the usual way, nor use vessels to drink it from, having a vessel provided by nature—their hand. If one of them, while on ship-board, is thirsty, he leans his face forward over the side above the river, and then, making a hollow of his hand, plunging it beneath the surface, and filling it with water, he jerks it up into his mouth and does not miss the mark; his open mouth awaits, receives and keeps it when it is thrown, and then shuts, not allowing it to fall out again.

19. I also saw another beast, a denizen of the Nile, which is even more celebrated for its strength than the hippopotamus: it is called the crocodile. Its form partakes both of that of a beast and that of a fish; it is of great length from head to tail, though it is not proportionately broad. Its hide is wrinkled and

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1 Excellent water as it is, this is not at the present day one of its characteristics, though the slight opacity is quite harmless, and can to some extent be made to settle.
μὲν φολίσθε μυστή: πετραία το δὲ τῶν ναότων ἡ χροῶν· ἡ γαστήρ δὲ λευκῆ: πόδες τετταρεῖς, εἰς τὸ πλάγιον ἱρέμα κυρτούμενοι, καθάπερ χερσαίας χελώνης· οὐρὰ μακρὰ καὶ παχεία καὶ
3 ἐοικυὼ στρεφό σώματι. οὐ γὰρ ὡς τοῖς ἄλλοις περίκειται θηρίοις, ἀλλ' ἔστε τῆς ράχεως ἐν ὀστοῖς τελευτῇ καὶ μέρος αὐτοῦ τῶν ὀλον. ἐντέτημετά δὲ ἀνωθεν εἰς ἀκάνθας ἀναιδεῖς, οἵαι
4 τῶν πριόνων εἰσὶν αἰ αἰχμαί. αὐτὴ δὲ αὐτῷ καὶ μάστιξ ἐπὶ τῆς ἀγρας γίνεται, τύπτει γὰρ αὐτὴ πρὸς οἰς ἂν διαπαλαίη καὶ πολλὰ ποιεῖ τραύματα πληγῇ μιᾷ. κεφαλή δὲ αὐτῷ τοῖς νότοις συν-
υφαίνεται καὶ εἰς μίαν στάθμην ἴδυνεται, ἐκλεψε γὰρ αὐτοῦ τὴν δείρην ἡ φύσεις. ἔστε δὲ τοῦ ἐπτοὺ 2 βλοσυρότερος τὰ ὀμματα, καὶ ἐπὶ πλέον
5 ἐπὶ τὰς γένους ἐκτείνεται καὶ ἀνολέγεται πάς. τὸν μὲν γὰρ ἄλλον χρόνου, παρ' ὅσον οὐ κέχηθη τὸ
θηρίον, ἔστε κεφαλή, ὅταν δὲ χάρη πρὸς τὰς ἀγρας, ὅλον στόμα γίνεται. ἀνολέγει δὲ τὴν γένουν
6 τὴν ἄνω, τὴν δὲ κάτω στερεὰν ἔχει· καὶ ἀπόστασις
ἐστι πολλή, καὶ μέγερα τῶν ὀμοίων τὸ χάσμα, καὶ
εὐθὺς ἡ γαστήρ. ὀδύντες δὲ πολλοὶ, καὶ ἐπὶ
πλείστον τεταγμένοις· φασὶ δὲ ὅτι τῶν ἄριθμον
τυχικοῦν εἰσὶ, οὕτως ὁ θεὸς εἰς ὅλον ὄτος ἀναλάμ-
πει τὰς ἱμέρας· τοσοῦτον ἄροι τῶν
γενόμενον πεδίου. ἀν δὲ ἐκπεράσῃ πρὸς τὴν γῆν,
ὅσον ἔχει δυνάμεως ἀπηστήσεις, ἱδὼν τὴν τοὺ
σώματος ὀλιγήν.

1 Although I have not received it into the text, I must
mention Horehier's ingenious conjecture, πεφαλα, ash-
coloured. It is attractive, as the rest of the epithets in
the sentence are of colours.

2 So Hirschig for λάστρο, which made no sense; he also
suggested ὀμματα and πάς for the MSS. σώματα and πάσα.
BOOK IV, 19

scaly, the skin of its back black and hard as stones, whereas that of its belly is white; it has four feet, with curved, bony legs, like, those of a tortoise; its tail is long and thick, like the solid part of its body; unlike that of other animals, it is the bony continuation of the spine, of which it is indeed an integral part. On the upper side it is divided into cruel spines, like the teeth of a saw; the animal uses it like a scourge against its prey, striking with it anything against which it is struggling, and inflicting several wounds with a single blow. Its head grows directly on to its shoulders, forming with them a single straight line; for a neck is not one of the gifts with which it has been favoured by nature. Its eyes are more grim and staring than those of a horse; it is generally in the condition of having its mouth wide open. For the rest of the time, when not agape, that part of the beast is a head; but when it yawns after its prey, it is all mouth. It lifts its upper jaw, keeping the lower one rigid. So wide apart do they go that the opening reaches all the way to the shoulders and the entrance to its belly is visible.¹ Its teeth are numerous, placed one behind the other; they are said to be identical in number with the days God gives light to for a year—a mighty crop to spring up in the field of its jaws! When it comes up from the river on to the land, you would be surprised at the creature’s enormous strength if you observed the way it drags its body.

¹ Compare the description of the beast about to attack Andromeda in III. vii.

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1. Τριῶν δὲ πλεύσαντες ἤμερῶν εἰς Ἀλεξάνδρειαν ἤλθομεν. ἀνίωτε δὲ μοι κατὰ τὰς Ἡλίους καλουμένας πύλας, συνηντάτο εὐθὺς τῆς πόλεως ἀστράπτον τὸ κάλλος, καὶ μοι τοὺς ὀφθαλμοὺς ἐγέμισεν ἡδονῆς. στᾶθη μὲν κιόνων ὀρθίος ἐκατέρωθεν ἐκ τῶν Ἡλίου πυλῶν εἰς τὰς Σελήνης πύλας· οὕτω γὰρ τῆς πόλεως οἱ πυλῶροι. ἐν 3 μέσῳ δὴ τῶν κιόνων τῆς πόλεως τὸ πεδίον ὁδὸς δὲ διὰ τοῦ πεδίου πολλή καὶ ἐνύσιμος ἀποδημία. ὁλὸς δὲ τῆς πόλεως σταδίους προελθὼν, ἤλθον εἰς τὸν ἐπώνυμον Ἀλεξάνδρου τόπον. εἶδον δὲ ἐντεύθεν ἄλλην πόλιν καὶ σχεδόμενον ταύτη 4 τὸ κάλλος· ὅσος γὰρ κιόνων ὅρχατος εἰς τὴν εὐθυγραμμαν, τοσοῦτος ἐτέρος εἰς τὰ ἐγκάρσια. ἐγὼ δὲ μερίζων τοὺς ὀφθαλμοὺς εἰς πάσας τὰς ἀγνίας, θεατῆς ἀκόροστος ἢμιν καὶ τὸ κάλλος 5 ὀλοίς οὐκ ἔχεικον ἰδεῖν. τὰ μὲν ἐβλεπον, τὰ δὲ ἐμελλον, τὰ δὲ ἥπευγόμεν ἰδεῖν, τὰ δὲ οὐκ ἦθελον παρελθεῖν ἐκράτει τὴν θέαν τὰ ὀρώμενα, εἶλκε τὰ προσδοκώμενα. περιάγων οὖν ἔμαυτόν εἰς πάσας τὰς ἀγνίας καὶ πρὸς τὴν ὁμοὶ δυσερωτεῖν, εἶπον καμιῶν· "Ὄφθαλμοί, 6 νεκρήμεθα." εἶδον δὲ δύο καίνα καὶ παράλογα, μεγέθους πρὸς κάλλος ἀμέλλαν καὶ δήμον πρὸς πόλιν φιλονεικιάν καὶ ἀμφότερα νικῶντα· ἢ μὲν 236
1. After a voyage lasting for three days, we arrived at Alexandria. I entered it by the Sun Gate, as it is called, and was instantly struck by the splendid beauty of the city, which filled my eyes with delight. From the Sun Gate to the Moon Gate—these are the guardian divinities of the entrances—led a straight double row of columns, about the middle of which lies the open part of the town, and in it so many streets that walking in them you would fancy yourself abroad while still at home. Going a few hundred yards further, I came to the quarter called after Alexander, where I saw a second town; the splendour of this was cut into squares, for there was a row of columns intersected by another as long at right angles. I tried to cast my eyes down every street, but my gaze was still unsatisfied, and I could not grasp all the beauty of the spot at once; some parts I saw, some I was on the point of seeing, some I earnestly desired to see, some I could not pass by; that which I actually saw kept my gaze fixed, while that which I expected to see would drag it on to the next. I explored therefore every street, and at last, my vision unsatisfied, exclaimed in weariness, "Ah, my eyes, we are beaten." Two things struck me as especially strange and extraordinary—it was impossible to decide which was the greatest, the size of the place or its beauty, the city itself or its inhabitants; for
ACHILLES TATIUS

γὰρ ἥπειρον μεῖξιν ἢν, ὁ δὲ πλεῖον ἔδεινε. καὶ εἰ μὲν εἰς τὴν πόλιν ἀπείδου, ἦπείστον εἰ πληρώσει τις δῆμος αὐτῆς ἀνδρῶν, εἰ δὲ εἰς τὸν δήμον ἑθεασάμην, ἑθαύμαζον, εἰ χωρήσει τις αὐτῶν πόλεις. τοιαύτη τις ἦν ἰσότητος τρυτάνη.

2. "Ἡν δὲ πως κατὰ δαίμονα ἱερομνημία τοῦ μεγάλου θεοῦ, ὅν Δία μὲν "Ἑλληνες, Σέραπιν δὲ καλούσιν Αὐγόπτειον ἦν δὲ καὶ πυρὸς δάδουν-2 χία. καὶ τοῦτο μέγιστον ἑθεασάμην ἐστίναρα μὲν γὰρ ἦν καὶ ὁ ἦλιος κατεδώκε τι αὐξε ἦν ὑδαμοῦ, ἀλλ' ἄλλος ἀνέτελεν ἦλιος κατα-
κερματίζων τότε γὰρ εἴδον πόλιν ἐρίζουσαν περὶ κάλλους οὐρανῷ. ἑθεασάμην δὲ καὶ τὸν Μειλίκου Δία, καὶ τὸν Δίος Ὑφανίουν οὖν.

3. προσεύξαμενοι δὴ τῷ μεγάλῳ θεῷ καὶ ἱκετεύ-
σαντες στήναι ἦμῖν ποτὲ τὰ δεινά, εἰς τὴν καταγωγὴν ἥλθομεν, ἣν ἔτυγχεν ὁ Μενέλαος ἦμῖν 
μεμοιημένος. οὐκ ἔσκεις δὲ ἄρα ὁ θεὸς ἐπινεύειν ταῖς ἡμετέραις εὐχαῖς, ἀλλ' ἑμεῖς ἦμι 
καὶ ἀλλ' τῆς Τύχης γιμνασίων.

3. Ὅ γὰρ Χαιρέας πρὸ πολλοῦ τῆς Δει-
kάππης ἔλανθανεν ἔρων καὶ διὰ τοῦτο μεμηνυ-
κεῖ τὸ φάρμακον, ἀμα μὲν ἀφορμὴν οἰκειοτήτος ἐαυτῷ θηρώμενος, ἄμα δὲ καὶ ἐαυτῷ σῶζων
2 τὴν κόρην. εἴδος οὖν ἀμήχανον τὸ τυχεῖν, 
συντίθεσιν ἐπιβουλήν, ληστήριον ἰμοτέχνων 
συγκροτήσας, ἀτε θαλάσσιον ἄν ἀνθρώποι, καὶ 
συνθέμενος αὐτοῖς ἄ δει ποιεῖν, ἐπὶ ἔξειν ἦμι

1 So C. B. Hase for the MSS. οὐφανίουν.
2 Scaliger's emendation for the MSS. ἱστήριον, which cannot be construed. Or ἱστήριον may be kept, and ἰγίλη (Jacobs) or χείρα (Hercher) inserted after ἰμοτέχνων.
the former was larger than a continent, the latter outnumbered a whole nation. Looking at the city, I doubted whether any race of men could ever fill it; looking at the inhabitants, I wondered whether any city could ever be found large enough to hold them all. The balance seemed exactly even.

2. It so fortuned that it was at that time the sacred festival of the great god whom the Greeks call Zeus, the Egyptians Serapis, and there was a procession of torches. It was the greatest spectacle I ever beheld, for it was late evening and the sun had gone down; but there was no sign of night—it was as though another sun had arisen, but distributed into small parts in every direction; I thought that on that occasion the city vied with the sky for beauty. I also visited the Gracious Zeus and his temple in his aspect as god of Heaven; and then praying to the great god and humbly imploring him that our troubles might be at last at an end, we came back to the lodgings which Menelaus had hired for us. But the god, it seems, was not prepared to assent to our prayers, but still another of the trials and exercises of Fate was in store for us.

3. This was the cause of it. Chaereas had for some time been secretly in love with Leucippe; that was the reason that he had informed us about the drug which had been administered to her; he was seeking an opportunity of beginning a close acquaintance with her, and desired to save her to his own advantage. Knowing that it was impossible otherwise to succeed in his desires, he contrived a plot. Being himself a sea-faring man, he got together a pirate-band of fellows of his own sort; and, after instructing them how they were to act, asked us to
eis tìn Φάρον καλεῖ, σκηνήματος γενεθλίων
3 ἃγειν ἡμέραν. ὡς οὖν προῆλθομεν τῶν θυρῶν, οἰωνὸς ἡμῖν γίνεται πονηρός: χειλῶνα κύρκος
diákoun tìn Δευκάπτυχαν πατάσσει τῷ πτερῷ εἰς
tìn κεφαλήν. ταραχθεὶς οὖν ἐπὶ τοῦτῳ, καὶ
ἀνανεύσας εἰς οὐρανὸν, "Ὤ Ζεῦ, τῷ τούτῳ," ἔφη,
"φαίνεισ ἡμῖν τέρας; ἀλλ' εἰ τῷ ὀντὶ
σος ὅρνις ὀδός, ἀλλοι ἡμῖν σαφέστερον δεῖξον
4 οἰωνὼν." μεταστράφης οὖν (ἐτυχὼν γὰρ παρε-
στῶς ἐργαστηρίῳ ἥγοργράφου) γραφὴν ὄρῳ κειμέ-
νην, ὅτις ἐπερνύττετο προσόμοιον Φιλομήλας
γάρ εἰχε φθορὰν καὶ τὴν βίαιν Τηρέως καὶ τῆς
γλάττης τὴν τομῆν. ἤν δὲ ὀλόκληρον τῇ γραφῇ
τὸ δεῖγμα τοῦ δράματος, ὁ πέπλος, ὁ Τηρεύς,
5 τράπεζα. τὸν πέπλον ἡπλωμένον εἰστήκει
κρατοῦσα θεράπαινα: Φιλομήλα παρειστήκει
καὶ ἐπετίθει τῷ πέπλῳ τὸν δάκτυλον καὶ ἐδεί-
kivus τῶν υφασμάτων τὰς γραφές. ὡς Πρόκυπ
πρὸς τὴν δεξίαν ἐνενεύκει καὶ δριμῷ ἐβλεπε καὶ
ἀργύχετο τῇ γραφῇ. Θρᾶξ ο Τηρεύς ἐνύφαντο
6 Φιλομήλα παλαίων πάλην 'Αφροδισίαν. ἐσπά-
ρακτο τὰς κόμας ἡ γυνὴ, τὸ ἄσωμα ἐλέλυτο,
tὸν χυτῶνα κατέρρηκτο, ἡμέριμνος τὸ στέρνον
ἤν, τὴν δεξιὰν ἐπ᾽ ὀφθαλμοὺς ἤσειδε τοῦ Τηρέως,

1 The MSS. have Πρόκυπ. But it was Philomela, not
Procone, that was ravished by Tereus, and Πρόκυπ
must be a copyist’s mistake. The credit of the correction is claimed by
Heriche: but it is due, before him, to the Italian translator
Cecchina, followed by Rowland Smith.

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dinner at Pharos, professing that it was his birth-
day. We were but just leaving our door when an
evil omen happened to us; a hawk chasing a swallow
struck Leucippe's head with his wing. At this I was
somewhat disturbed, and, looking up to heaven,
"What is this portent," said I, "O Zeus, that thou
displayest to us? If in very deed this bird\(^2\) comes
from thee, show us some other clearer augury."

Turning round (I happened to be standing by a
painter's studio) I saw a picture hanging there, the
subject of which had a similar hidden significance,
representing the rape of Philomela, the violence
employed by Tereus, and the cutting out of her
tongue. The whole story was fully represented in
the picture, including the tapestry, Tereus himself,
and the fatal table.\(^3\) A serving-maid was standing
and holding up the tapestry unfolded; Philomela
stood near with her finger on it, pointing out the
subjects of the embroideries; Procupe was bowing
her head to show that she understood what was being
pointed out to her; there was a savage look in her
eyes and she had become furious at what she saw
depicted there. The subject embroidered on it was
the Thracian Tereus struggling with Philomela in a
lustful strife; her hair was dishevelled, her girdle
undone, her tunic torn, and her bosom half naked;
with her right hand she aimed for Tereus' eyes, while

\(^1\) An island in the bay of Alexandria, famous for the light-
house upon it.

\(^2\) ὅρις, like σίωρ, can mean both a "bird" and an
"omen."

\(^3\) As explained in ch. v. the πεταλος is the substitute for
speech employed by the dumb Philomela, the table the scene
of the cannibal feast. The whole story is one of the most
famous of ancient mythology, and is often told—best, perhaps,
in the sixth book of Ovid's *Metamorphoses.*
ἈΧΙΛΛΕΩΣ ΤΑΙΤΙΟΣ

τὴ λαϊκὰ τὰ διερρωγότα τοῦ χειτῶνος ἐπὶ τοὺς μαστοὺς ἐλλακτεῖν. ἐν ἀγκάλαις εἰχὲ τὴν Φελομηλαίαν ὁ Θηρεύς, ἔλκων πρὸς ἑαυτὸν ὡς ἐνεῖν τὸ σῶμα καὶ σφίγγων ἐν χρῷ τὴν συμπλοκήν. ἢ ὁδε μὲν τὴν τοῦ πέπλου γραφήν ὑφηνεν ὁ ξωγράφος. τὸ δὲ λοιπὸν τῆς εἰκόνος, αἱ γυναικεῖς ἐν καρφῷ τὰ λείψανα τοῦ δείπνου τῷ Θηρεύ δεικνύουσι, κεφαλὴν παιδίου καὶ χεῖρας γελῶσι. δὲ ἀμα καὶ φοβοῦνται. ἀναπτόν ἐκ τῆς κλίνης ὁ Θηρεύς ἐγέργασπῃ, καὶ ἔλκων τὸ ἔξοφο ἐπὶ τὰς γυναικας τὸ σκέλος ἱρείδεν ἐπὶ τὴν τράπεζαν· ἢ δὲ οὕτε ἐστηκεν, οὕτε πεπτωκεν, ἀλλ' ἐδέκυσεν ῥοπὴν 2 μέλλουσις πτώματος.

4. Λέγει οὖν ὁ Μενέλαος. "Εμοί δοκεῖ τὴν εἰς Φάρων ὄδον ἐπισχεῖν. ὅρας γὰρ οὐκ ἁγαθὰ δύο σύμβολα, τὸ τε τοῦ ὄριθος καθ' ἡμῶν πτερόν καὶ τῆς εἰκόνος τὴν ἀπειλήν. Λέγουσι δὲ οἱ τῶν συμβόλων ἐξηγηταί σκοπεῖν τοὺς μῦθους τῶν εἰκόνων, ἀν ἔξυπνοι ἡμῖν ἐπὶ πρᾶξιν συντύχωσι, καὶ ἔξομοιον τὸ ἀποβησόμενον τῷ τῆς ἱστορίας λόγῳ. ὅρας οὖν ὅσων γέμει κακῶν ἡ γραφή· ἔρωτος παρανόμου, μονιμείας ἀνασχήμου, γυναικείων ἀτυχημάτων. ὦθεν ἐπισχεῖν κελεύω τὴν ἔξοδον." ἔδοκει μοι λέγειν εἰκότα, καὶ παρατούμαι τὸν Χαίρεαν ἐκείνην τὴν ἡμέραν. ὁ μὲν οὖν σφόδρα ἁμώμενος ἀπηλλάττετο, φήσας αὐριον ἐφ' ἡμᾶς ἀφέσθαι.

5. Ἡ δὲ Δευκήππη λέγει πρὸς με (φιλόμυθου γὰρ πως τὸ τῶν γυναικῶν γένος). "Τι βούλεται τῆς

1 ἐλλακτεῖ (Scaliger) and ἐς (Jacobs) for MSS. ἐλλακτεῖ.
2 The MSS. γραφή is intolerably fist: I have substituted for it Jacobs' ῥοπὴν.
with her left she tried to draw her torn garments over her breasts. He held her in his arms, drawing her form towards him within them, and tightening his embrace round her, body to body; such was the picture of the tapestry which the painter had made. As for the rest of the painting, the women were shewing Theseus the remains of the feast in a basket, the child’s head and hands; their expression was a mixture of laughter and fear. Theseus was depicted leaping up from his seat and drawing his sword against the women; his leg was pressing against the table, which neither stood nor fell, but displayed the unstable balance of an impending fall.

4. “In my opinion,” said Menelaus, “we should not continue our journey to Pharos; for you may observe that we have had two bad signs, the touching of us by the bird’s wing and the threat which this picture implies. Those who profess to interpret signs bid us pay attention to the stories of pictures, if such happen to meet our eye as we set forth to our business, and to conclude that what is likely to happen to us will be of the same character as the event of the painted story. You see then how full of miseries is this drawing—unlawful love, shameless adultery, women’s woes; I therefore recommend you to desist from this expedition of yours.” His words seemed to me not without reason, and I prayed Chaereas to have us excused for that day; he left us in considerable displeasure, saying that he would return to us on the morrow.

5. Said Leucippe to me—all womankind is fond of stories—“What is the meaning of the subject of this
ACHILLES TATIUS

eικόνος ο μύθος; καὶ τίνες αἱ ὄρνιθες 1 αὐταί; καὶ
tίνες αἱ γυναῖκες, καὶ τίς ὁ ἀναίδης ἐκεῖνος ἀνήρ;”
καὶ ὁ καταλέγειν ἄρχομαι: “Ἀγών, καὶ χελιδών,
kai ἔποψ, πάντες ἀνθρωποί, καὶ πάντες ὄρνιθες.
2 ἔπος ὁ ἀνήρ: αἱ δυο γυναῖκες, Φιλομήλα χελιδών,
kai Πρόκυπη ἄγδων. πολὺς αὐταίς Ἀθήναι. Τηρεῖς
ὁ ἀνήρ: Πρόκυπη Τηρέως γυνή. βαρβάρους δὲ, ὃς
δούκεν, ὅποι ἱκανὴ πρὸς Ἀφροδίτην μία γυνή, μά-
λιστα ὅταν αὐτῷ καιρὸς διδῷ πρὸς υβρίν τρυφών.
3 καὶ ός οὖν γίνεται τῷ Θρακὶ τούτῳ χρήσασθαι
tῇ φύσει Πρόκυπῆς ἢ φιλοστοργία: πείμπει γὰρ
ἐπὶ τὴν ἀδελφὴν τὸν ἄνδρα τὸν Τηρέα. ὃ δὲ
απῆλε μὲν ἔτε Πρόκυπῆς ἀνήρ, ἀναστρέφει δὲ
Φιλομήλας ἡραστῆς, καὶ κατὰ τὴν ὁδὸν ἀλλην
4 αὐτῷ ποιεῖται τὴν Φιλομήλαν Πρόκυπην. τὴν
γλῶτταν τῆς Φιλομήλας φωβεῖται, καὶ ἐνα τῶν
gάμων αὐτῇ δίδωσι μηκέτι λαλεῖν, καὶ κείρει τῆς
φωνῆς τὸ ἄνθος. ἀλλὰ πλέον ἤρυουν 2 οὐδέν:
ὅ γάρ Φιλομήλας τέχνη σιωπῶσαν ἕρημκε φωνή.
5 υφαίνει γὰρ πέπλων ἀγγελον καὶ τὸ δράμα πλέκει
ταῖς κρόκαις, καὶ μεμεῖται τὴν γλῶτταν ἢ χείρ,
kai Πρόκυπῆς τοῖς ὀφθαλμοῖς τὰ τῶν ὠτῶν μηνει
καὶ πρὸς αὐτὴν ἢ πέπουθε τῇ κερκίδι λαλεῖ.

1 By an inadvertence of the author’s or an imperfection of
the text no mention of birds was made in the description
of the picture immediately preceding: the metamorphosis should
have been the last scene after the ever-set table. Achilles
Tatius follows the less usual tradition in making Procon the
nightingale and Philomela the swallow; conditions are more
usually reversed, and such is the tradition in modern poetry,
where “Philomel” has become a synonym for the nightingale.
But the tale in the text is not without support: a discussion
may be found in Muncker’s note on Hyggeus, Fab. 45.
2 Villoison’s correction for MSS ἄνησεν.

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picture? What are these birds? Who are those women and that vile man?” I began to relate to her the whole history: “They are the nightingale,” said I, “the swallow, and the hoopoe—all human creatures, and all birds as well; the man became the hoopoe, Philomela the swallow, and Procne the nightingale. Both these women had their home in Athens, and the man, Tereus, was Procne’s husband. One wife at a time, it seems, is not enough for a barbarian’s love, especially if opportunity occur for him to give rein to his wantonness; and this Thracian’s opportunity came through the natural affection of Procne, who sent her husband to bring her sister to her. He started on his journey still the husband of Procne, but he came back ¹ the lover of Philomela, and by the way he made her a second Procne; then, fearing Philomela’s tongue, his bridegroom’s present ² to her was that she should be dumb, and he shone away the glory of her speech. But this profited him nothing; Philomela’s art provided her with a silent voice. She weaves a tell-tale tapestry, working her story into the threads; her hand takes the place of her tongue and sets out for Procne’s eyes what Procne should have learned by her ears —she tells her sister of her sufferings by means of

¹ Accounts differ as to the means Tereus employed to take Philomela from her father Pandion. The more usual one, apparently followed here, is that his was a genuine mission from Procne, who wished to see her sister; another relates that he told Pandion that Procne was dead, and that he wished to have Philomela, his deceased wife’s sister, in a second marriage.

² The first is the opposite of the dowry—the present given by the groom to the bride. It may well have corresponded to the Germanic Morgengabe, his reward to her for her virginity.
6 ἡ Πρόκυνη τὴν βίαν ἀκούει παρὰ τοῦ πέπλου καὶ ἀμώνασθαι καθ᾽ ὑπερβολὴν ζητεῖ τὸν ἄνδρα. ὅργαι δὲ δύο, καὶ δύο γυναῖκες εἰς ἐν πνέουσαι καὶ βρει κεράσασαι τὴν ζηλοτυπίαν δεῖπνον ἐπινο-7 οὐσὶ τῶν γάμων ἀτυχέστερον. τὸ δὲ δείπνον ἢν ὁ παῖς Τηρέως, οὐ μέτηρ μὲν ἢ πρὸ τῆς ὀργῆς ἡ Πρόκυνη· τότε δὲ τῶν ὁδών ἐπελέλυστο. οὕτως αἱ τῆς ζηλοτυπίας ὁδὲνες μικῶσι καὶ τὴν γαστέρα· μόνον γὰρ ἔρωσαί 1 αἱ γυναῖκες ἀνιᾶσαι τὸν τὴν εὐθὺν λειτοπικότα, καὶ πάσχωσιν ἐν ὦς ποιοῦσιν οὐχ ἦττον κακῶν, τὴν τοῦ πάσχειν ἀναλάβοντας συμφόρον τῇ τοῦ ποιεῖν ἡδονῆς. ἐδείπνη-σεν ὁ Τηρέως δείπνον Ἑρώνων, αἱ δὲ ἐν καυφὶ τὰ λείψανα τοῦ παιδίου παρέφερον, γελῶσαι φόβοι. ὁ Τηρέως ὥρα τὰ λείψανα τοῦ παιδίου καὶ πενθεῖ τὴν τροφήν, καὶ ἐγνώρισεν ὅν τοῦ δείπνου πατήρ- γυνορέσας μαίνεται καὶ ῥήματα τὸ ξίφος καὶ ἐπὶ τὰς γυναῖκας τρέχει, ὡς δέχεται ὁ ἀνήρ. καὶ ὁ Τηρέως αὐταίς συναναβαίνει, καὶ ὠριαὶ γίνεται
καὶ τηροῦσιν ἐτὶ τοῦ πάθους τὴν εἰκόνα· φεύγει μὲν ἁμνὸν, διώκει δὲ ὁ Τηρέως. οὕτως ἐφύλαξε τὸ μίσος καὶ μέχρι τῶν πτέρων." 6. Τότε μὲν οὖν οὕτως ἔξεφθυγμεν τὴν ἐπεξου-λήν ἐκερδόσαμεν δὲ οὐδέν ἢ μίαν ἡμέραν. Τῇ γὰρ ὑστεραίᾳ παρῆν ἔσθεν ὁ Χαίρεας· καὶ ἡμεῖς

1 Jacobs, for MSS. ἔρωσα. After this word the necessary article αἱ was supplied by Hirschig: it had disappeared by haplography.
her shuttle. When Procne read of the deed of violence by means of the tapestry, she sought how she might take an overwhelming vengeance upon her husband. With two women, double was their wrath; they conspired together for one object, spurred on by jealousy and sense of violence done, and contrived a banquet even more hideous than the unhallowed nuptials; Tereus' own child was to be his dish, whose mother had been Procne before her fury; but now she had forgotten the pangs by which she gave him birth. So far greater were the agonies of jealousy than those of the womb; women care for nothing but to avenge themselves on him who has wronged their bed, even if they suffer in their revenge a woe equal to that which they inflict, and they balance the pain of what they suffer by the sweetness of the vengeance which they exact. So Tereus dined on this devils' dish, while they carried to him in a basket the remains of his son with a mixture of fear and mocking laughter; he sees those remains, mourns for what he has eaten—he knew that he was the father of the very food he had swallowed; knowing it, he draws his sword and rushes upon the women, but the air receives them from his vengeance; he mounts with them, and like them becomes a bird. They still preserve the image of the passions they feel—the swallow flies, Tereus pursues; his hate is as great as ever, even when they are all clothed with wings."

6. For the moment then we had by this incident escaped the plot laid against us; but we only gained one day. On the morrow came Chaereas at dawn:

1 Strictly speaking it is the ἰησοῦς which spurs on Procne, the ὅρμη which was the cause of Philomela's revenge. But by a perfectly natural extension both are made to apply to each of the women.

2 Itys.
aídevnètes àntelégew oûk elchomenv. épibántes oûn skáfoûs, hèlhomenv eîs tîn Phâron: oû de Ménelaoûs èméeneîn aûtoû, fêsas oûch ùngwos ðêchew. 2 pròtov mên oûn èmâs ô Xaireás èpî tôn pûrhov ânegi kai deîknuoi tîn kataskevên kàtowheîn 3 ðeûmasían teûa kai parâloûnon. ððrâs ãîn èn méson tî ðalásiphe keîmenov, ðêasîn aûtoû tônh rephêîn. òpêrei de ðûw ðàtowheîn aûtoû tôu poiêmâto- tô de èpî ðalásiphe eîstîkei kremâmênovî ñêdè tîn tôu ðóruous èkropóleîn o tônh reônh kuvêrênîtîhès ãnêtêllên állos hîlîs.1 metà de ðê taûta hgeîto ðêmû èpî tîn oûkîan ãîn de èpî èsqatów tî ðê nhèrî keîmenh èpî aûtoû tî ðalásiphe.

7. Êsgîrás oûn gênomènê, ûpedëêrketai mên ô Xaireás, prôfâsun poiêsanov tîn gástêra. Metà mûkron de boî tis ëxâfèfhe perî tâs thûras ãîn, kai ènðûs eîstêrêkousen ènðrôpîs megalîkî kai polloi, makáîras èspasmênovî, kai èpî tîn kórhê 2 pàntes ðêrêmhov. êgô de ès eîdu fêromênhîs ìmô 2 tîn fîlûtâthn, oûk ènèngkôn èrêma dià tônh xeîfîwî- kai me pâièi tis kata tôu mîrrou makáîra kai ôklasîa. êgô mên ðè katanêssôn èrpeîmênì aîmâtî- òi de ènðêmênov tô skáfhe tîn kórhê èfeñgûn. 3 thorûbou de kai boîs oîa èpî lîstâas gênomènê, ñ stratêghsûs tîs nhèrî ðêrêmîh ãîn de mîs ënèngkîmîs ëk tôu stratostêdou gênomênov. deîknuîs ðê tô tragêmî kai deômai dîôzêî tîus lîstâas. ðîrmei de pollà plóia ën tî ðôlêî tôtwon ènî ëpîbês

1 Hirshgî's insertion: or you may, with Hercher, substi- tute álloî for állass.

2 I think Hercher must be right in substituting ìmô—the dative incommunis—for the ill-placed and weak possessive ìmô. The alteration is very slight.

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for very shame we could make no further excuses and got aboard a boat to go to Pharos; Menelaus stayed behind, saying that he was not well. Chaereas first took us to the light-house and shewed us the most remarkable and extraordinary structure upon which it rested; it was like a mountain, almost reaching the clouds, in the middle of the sea. Below the building flowed the waters; it seemed to be as it were suspended above their surface, while at the top of this mountain rose a second sun to be a guide for ships. After this he took us to his house, which was on the shore at the extremity of the island.

7. As soon as evening was come, Chaereas went out, alleging as a pretence the demands of nature. Not long after there was a sudden tumult at the door, and in rushed a large number of tall men, their swords drawn, all directing themselves upon the maiden. Seeing my dearest being taken from me, I could not bear it, and rushed into the fray; one of them wounded me with his sword in the thigh, and I sank to the ground. While I was thus falling, streaming with blood, they put her aboard a boat and made off. Such was the noise and tumult caused by the pirates that the commander of the island came up, who happened to be an acquaintance of mine because he had been in our former camp. I shewed him my wound and implored him to pursue the pirates. There were plenty of ships anchored there about the town; the commander entered one of them and
ο στρατηγός, ἐδώκεν ἀμα τῇ παρούσῃ φρουρᾷ, κἂν δὲ συνανάβην φοράδην κομμυσθεῖς.

4 Ὅς δὲ εἶδον οἱ λῃσταὶ προσιόντας ἦδη τὴν ναῦν εἰς ναυμαχίαν, ἵστασιν ἐπὶ τοῦ καταστρόφατος ὁπίσω τῷ χειρὶ δεδεμένην τὴν κόρην· καὶ τις αὐτῶν μεγάλη τῇ φωνῇ, "Ἰδοὺ τὸ ἄθλον ὕμων," εἰπόν, ἀποτέμενε αὐτὴς τὴν κεφαλὴν καὶ τὸ λοιπὸν σῶμα.

5 ὁθεὶ κατὰ τῆς θαλάσσης. ἔγω δὲ ὡς εἶδον, ἀνέκραγον οἶμόσας καὶ ὄρμησα ἐμαυτὸν ἐπαφείναι· ὅσ δὲ οἱ παρόντες κατέσχον, ἐδεόμεν ἐπισχεῖν τε τὴν ναῦν, καὶ τεῖν ἀλέσθαι κατὰ τῆς θαλάσσης, εἵ πως κἂν πρὸς τὰ ἄνθρωπα τῆς κόρης τὸ σῶμα. καὶ ὁ στρατηγός πείθεται καὶ ἵστηκε τὴν ναῦν καὶ δύο τῶν ναυτῶν ἀκοινώσας ἐμαυτῶς ἕξω τῆς υδάτος καὶ ἀρπάσας τὸ σῶμα ἀναφέροντον. ἐν τούτῳ δὲ οἱ λῃσταὶ μᾶλλον ἐρρωμενεύσερον ἡλαύνον· ὡς δὲ ἦμεν πάλιν πλησίον, ὀρθῶς οἱ λῃσταὶ ναῦν ἔτεραν, καὶ γυναῖκας εὐρίσαντες, ἐκώλουν πρὸς βοήθειαν πορφυρείς δὲ ἦσαν.

7 πειρατικοὶ. ἵδον δὲ ὁ στρατηγὸς δύο ναῦς ἦδη γενομένας, ἐφοβήθη, καὶ πρόμαν ἐκρούσατο· καὶ γὰρ οἱ πειραταὶ τοῦ φυγεῖν ἀποτραπέμενοι προῦλοιν καλοῦντο εἰς μάχην. ἐπεὶ δὲ ἀνεστρέψαμεν εἰς γῆν, ἀποβὰς τοῦ σκάφους καὶ τῷ σώματι περιχυσεῶς, ἐκλαίαν "Νῦν μοι Δευκάττῃ τέθηκας ἀληθῶς θάνατον διπλοῦν, γῆ καὶ θαλάσση διατρόφουμεν. τὸ μὲν γὰρ λείψανον ἔχω σου τοῦ σώματος ἀπολύσκε αὐτὸ σε. οὐκ ἐσθε τῆς θαλάσσης πρὸς τὴν γῆν ἔνοικός με. μικρὸν μοι σου μέρος καταλείπεται ἐν ὑψί τοῦ μείζονος αὐτῆς δὲ ἐν ὑδάτω τὸ πᾶν σου κρατᾶτι. ἄλλο
BOOK V, 7

went in chase, his bodyguard with him, while I followed them, carried aboard in a litter.

Directly the pirates saw our ship putting out to give them battle, they brought the maiden up on deck with her hands tied behind her; and one of them cried out with a tremendous voice, "Here is the prize for which you are contending," cut off her head, and threw the body down into the sea. When I saw this, I cried out and wept, and would have cast myself in too; restrained from doing so by my companions, I begged them to stop the ship, and that somebody might be sent down into the water to see if I could rescue the maiden's body with a view to its burial. The commander agreed, and stopped the ship; two of the sailors jumped overboard, got hold of the trunk and, brought it back to us. Meanwhile the pirates rowed with still greater vigour; we were again nearing them when they sighted another ship, and, on recognising it, called to it for help; its crew were purple-fishers, also pirates. When the commander saw that there were now two ships against him, he became disquieted and ordered the rowers to reverse; the pirates indeed had already desisted from their flight and were challenging us to give battle. We reached the land; I disembarked, and there, embracing the body, I gave vent to my tears: "Now," I cried, "now, Leucippe, are you really dead; and a double death, with its share both in land and sea. The poor remains of your body I possess, but you I have lost; the division between land and sea is no fair one; though there seems to be left to me the greater part of you, it is really the less, while that which seems to possess but a small
ὅτει μοι τῶν ὑπὸ τὴν προσώπηφ φιλημάτων ἐφθάνησαν ἢ Τύχη, φέρεν σοι καταφιλήσω τὴν σφαγήν.”

8. Ταύτα καταθρηνήσας καὶ θάψας τὸ σῶμα, πάλιν εἰς τὴν Ἀλεξάνδρειαν ἔρχομαι, καὶ θεραπευθεὶς ἄκων τὸ τραύμα, τοῦ Μενελάου με παρηγοροῦντος, διεκαρτήρησα ξῶν. καὶ ἡδη μοι γεγόνεσαν μῆνες ἕξ, καὶ τὸ πολὺ τοῦ πένθους ἥρχετο μαραίνεσθαι· χρόνος γὰρ λύπης φάρμακον καὶ πεπαίνει τῆς ψυχῆς τὰ ἔλεγη. μεστὸς γὰρ ἡλιος ἠδύνη· καὶ τὸ λυπήσαν πρὸς ὀλύγον, κἂν καθ’ ὑπερβολὴν, ἀναζεῖ μέν, ἐφ’ ὅσον ἡ ψυχὴ καίεται, τῇ δὲ τῆς ἡμέρας ψυχαγωγία νικώμενον καταψύχεται. καὶ μοι τὰς κατόπων βαδίζοντος ἐν ἀγορᾷ τῆς χειρὸς ἀφφων λαβόμενος ἐπιστρέφει, καὶ οὐδὲν εἰπὼν προσπτυχόμενος μὲ πολλῇ κατεφίλει. ἐγὼ δὲ τὸ μὲν πρῶτον αὐτῷ ὑδείων ὡστε ὅτι, ἀλλ’ εἰστήκειν ἐκπεπληγμένου καὶ δεχόμενος τὰς προσβολὰς τῶν ἀσπασμάτων, ὡς φιλημάτων σκοπός· ἐπεὶ δὲ μικρὸν διέσχε, καὶ τὸ πρόσωπον εἶδον, Κλεινίας δὲ ἦν, ἀνακραγόν ὑπὸ χαρᾶς, ἀντιπεριβάλλω τοῦ αὐτοῦ καὶ τὰς αὐτῶς ἀπεδίστην περιπλοκάς, καὶ μετὰ ταύτα εἰς τὴν καταγωγὴν ἀνήλθομεν τὴν ἐμήν. καὶ ἦν μὲν τὰ αὐτῶ ποι ἐνεχειτο, ὅπως ἐκ τῆς ναναγίας περιγενέτο· ἐγὼ δὲ τὰ περὶ τῆς Λευκίππης ἀπαντά. 9. "Εὖθὺς μὲν γάρ," ἐφη, "βαγείεσθι τῆς νησίς ἐπὶ τὸ κέρας ἥξα, καὶ ἄκρων λαβόμενος μόλις, ἀνδρῶν ἡδη πεπληρωμένου, περιβαλλὼν τὰς χεῖρας ἐπεχείρουν ἐχεσθαι παρακρεμάμενος."
part of you has really all. 1 Come, since Fate has grudged me kisses on your face, I will kiss instead your wounded neck."

8. After this dirge, and after burying the body, I returned again to Alexandria; there my wound was tended, though against my will, Menelaus exhorting and comforting me, and I endured to live. Six months had now passed, and the intensity of my anguish began a little to fade: for time is the medicine of grief, healing the wounds of the soul—the light of the sun brings with it joy, and grief, however overwhelming it be, boils only while the soul is aflame, and cools when it is finally overcome by the influence of lapse of time. I was walking in the market-place when somebody behind me suddenly took hold of my hand and swung me round, and, without a word, seized me in his arms and kissed me warmly. At first I did not know who it was, but stood like one struck dumb, receiving his embraces—a mere target for kisses; but in a moment or so, when I saw his face, and it was Clinias, I shouted aloud for joy, and embraced him in return and gave him back the same endearments. After this we both went back to my lodgings, where he related to me his story, how he had escaped from the shipwreck, while I told him all that had come to pass in the matter of Leucippe.

9. "Immediately," said he, "after the break-up of the ship, I climbed on to the yard; I obtained a hold of it with some difficulty, as it was already crowded, but I put my hands round it and tried to hang from it and keep it within my clutch. We had

1 The head being the noblest part of the anatomy. No translation can make this laboured rhetoric anything but ridiculous.
οἷςον δὲ ὡμῶν ἐμπελαγισάντων, κύμα μέγιστον ἄραν τὸ ξύλον προσφήγωσιν ὅρθιον υφάλω φέρρα κατὰ βάτερον, ὥς ἔγγο ἐτυχον κρεμάμενος.

2 τὸ δὲ προσαραγθὲν βία πάλιν εἰς τούπισιν δίκην μηχανῆς ἀπεκρούετο καὶ με ὕσπερ ἀπὸ σφευδόνης ἐξερρήσε. τοῦτεῦθεν δὲ ἐνηχόμην τὸ ἐπίλουτον τῆς ἡμέρας, οὐκέτι ἔχον ἐλπίδα

3 σωτηρίας. ἦδη δὲ καμιῶν καὶ ἀφεῖς ἐμαυτῶν τῇ τύχῃ, ναῦν ὀρῶ κατὰ πρόσωπον φερομένην, καὶ τὰς χεῖρας ἀνασχόν, ἐν ἑυδαίμονι τρόπον, ἕκεπτιν ἐδεόμην τοὺς νεῦμασιν. οἱ δὲ, εἰτε ἔλεγεντες, εἰτε καὶ τὸ πνεῦμα αὐτοῦς κατήγαγεν, ἔρχοντας καὶ ἔμε, καὶ τὸς τῶν ναυτῶν πέμπευ μοι κῦλον ἀμα τῆς ἤρος παραθεοῦσης. κάνγο μὲν ἀλαβόμεν, οἱ δὲ ἐφελλυσάν με ἐξ αὐτῶν τῶν τοῦ θανάτου πυλῶν. ἔπλευ δὲ τὸ πλοῖον εἰς Σιδώνα· καὶ μὲ τινὲς γνωρίσαντες ἔθεράπευσαν.

10. "Δύο δὲ πλεύσαντες ἡμέρας ἐπὶ τῆς πόλεως ἔκομεν, καὶ δέουμα τῶν ἐν τῷ πλοίῳ Σιδώνας. Ἀναπόκειται δὲ ὁ ὅμορος ἤν καὶ Ἐφεσίλαος ὁ τοῦτον πενθερός, μεγάλης Τυρίας, εἰ περιτύχοιεν, κατεπτεύον ὡς ἐκ ναυμαχίας περιγενοῦμην, ὡς ἄν

2 μὴ μάθουσιν συναποδημημένος. ἤλπιζον γὰρ λήσειν, εἰ τὰ ἱππο τούτων ἐν ἴσχυς γένοιτο, πέντε μονον ἡμέρας μοι μεταξὺ γενομένων, αἰς ὦκ ἐτυχον ὀφθεῖς. τοῖς δὲ κατὰ τὴν οἰκίαν τὴν ἐμήν, ὡς οἶδας, προηγορεύκειν λέγειν τοῖς

1 The insertion of λέγειν is due to Jacoba. It may have been omitted by an over-clever scribe who thought it was only a gloss on προηγορεύειν.

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not long drifted upon it, when a mighty billow lifted
the spar on high and dashed it, almost in a per-
pendicular position, upon a rock beneath the surface
of the water, the impact being at the opposite end
of it to that upon which I was hanging. After it
actually struck, it sprang back again violently like a
catapult, and shot me from it as though I had been
flung from a sling. After that I swam for the rest
of the day, though I no longer cherished any hope
of being saved. I was already worn out and had
given myself up to fate, when I saw a ship bearing
towards me from straight in front; and so, lifting up
my hands as well as I could, I entreated and prayed
for their pity by gestures. They, either taking
compassion upon me or because the wind so impelled
them, came quite close by me, and one of the sailors
flung me a rope without the vessel pausing in her
course; I caught hold of it and so they dragged me
up from the very gates of death. The vessel was
bound for Sidon, and some of those who were on
board knew who I was and looked after me.

10. "After a voyage of two days we arrived at that
city, and I asked the Sidonians on board (Xenodamas
the merchant, and Theophilus his father-in-law) not
to mention to any Tyrian that they might meet how
I had escaped from the shipwreck, so that it might
not be known that I had fled from the country with
you. I hoped, that if they kept quiet on these
matters, my absence might escape notice; there were
only five days while I had been away and not been seen
about, and, as you know, I had instructed those of
my household to tell anybody that came making

1 This detail is not, as a matter of fact, mentioned in the
account of the flight of Clinius and Clitophon from Tyre.
πυρθανομένωις, εἰς κάμην ἀποδεδημηκέναι μέχρι
3 δέκα ὦλων ἡμερῶν. καὶ τούτων γε τὸν λόγον
eὑρον περὶ ἐμοῦ κατεσχικότα. οὕτω δὲ ὁ
σὸς πατήρ ἕκ τῆς Παλαιστίνης ἐτυχεὶς ᾗκὼν,
ἀλλὰ δύο ἄλλου ὕστερον ἡμερῶν, καὶ κατα-
λαμβάνει πεμφθέντα παρὰ τοῦ τῆς Δευκάπ-
πῆς πατρὸς γράμματα, ἀπερ ἐτυχε μετὰ μίαν
ἡμέραν τῆς ἡμετέρας ἀποδημίας κεκομισμένα,
δὲ ὁν ὁ Σώστρατος ἐγγυότα σοι τὴν θυγατέρα.
4 ἐν ποικίλαις ἦν οὖν συμφορᾷς ἀναγγούς τὰ
γράμματα καὶ τὴν ὑμετέραν ἀκούσας φυγῆν,
τὸ μὲν, ὡς τὸ τῆς ἑπιστολῆς ἀπολέσας ἄθλουν,
τὸ δὲ, ὅτι παρὰ μικρὸν οὕτως ἢ Τύχη τὰ
πρῶγμα τά ἢθηκε καὶ γὰρ οὐδὲν ἄν τούτων
5 οὐκανεῖ, εἰ θάττον ἐκομίσθη τὰ γράμματα.
καὶ τῶν μὲν πεπραγμένων οὐδὲν πρὸς τὸν ἀδελφὸν
γηγῆσατο πιὸ δεῖν γράφειν, ἀλλὰ καὶ τῆς μητρὸς
6 τῆς κόρης ἐδείξῃ τὸ παρόν ἐπισχεῖν. 'Τάχα
γὰρ ἂν αὐτοὺς ἐξευρήσομεν καὶ οὐ δεὶ
τὸ συμβαν ἄτυχημα μανθάνειν Σώστρατον.
ἀσ-
μένως δὲ ὅποιον ποτ' ἂν ὅσιν, ὅταν 
μάθωσι τὴν ἐγγύση, ἀφίθονται, εἰγὲ αὐτοῖς ἐξεῦθει
7 ἡμῶν υπὲρ οὐ πεφεύγασιν.' ἐπολυπραγμόνει
δὲ παντὶ σθένει, ποι κεχωρίκατε καὶ ὡς ἀλλόν
πρὸ τούτων τῶν ἡμερῶν ἔρχεται Διόφαντος ὁ
Τύρος ἐξ Ἀλγύπτου πεπλευκός, καὶ λέγει πρὸς
αὐτῶν ὅτι σε ἐνειδαθεὸν ἑθεάσατο κάργῳ μαθῶν,
ὡς εἶχον, εὐθὺς ἐπείδης νησί, ἀφήνῃ ταύτην

1 The MSS. have δεῖν: but there is no reason for the verb
to be in the infinitive, and Jacobs’ alteration should be
accepted.
2 Jacobs substituted ὅποιον for ὅποιον and ὅταν for a meaning-
less ὅτας, omitting the following καὶ before ἐξεῦθει.
inquiries that I had gone away to my country seat for ten full days; and I found that, as a fact, this report about me held the field. Your father did not return from his absence in Palestine until two days later; and he then found a letter had arrived from Leucippe's father—it had come the very day after our flight—betrothing his daughter to you. He was doubly distressed when he read the letter and heard of your flight; first, because of the loss of the prize which the letter brought, and second, because Fortune had arranged that you should suffer by so narrow a margin; none of all these misfortunes would have happened if the letter had come a little sooner. He decided that he had better not write to his brother an account of what had happened, and he also asked the girl's mother to keep silence for the present; 'We shall probably soon find them,' he said, 'and there is no necessity for Sostratus to know the misfortune that has befallen us. Wherever they are, they will be only too glad to come back when they hear of the betrothal, as they may thus openly attain the very object of their flight.' He did his very utmost to find out where you had gone; and just a few days ago there came one, Diophantus of Tyre, who had lately come by sea from Egypt, and told him that he had seen you there. When I learned how things were, I instantly took ship hither, and this is now the eighth

1 It is mentioned in II. xxx. that Hippias had gone away for a few days, but his destination is not there given.
2 Sostratus.
3 Not very clear; was Leucippe herself the prize? And if so, could Hippias be said to have lost her? Or is the reference to her dowry, which would thus come from the family of Sostratus to that of Hippias?
4 Panthena.
11. Ταῦτα ἀκούσας ἀνρῶμεθα ἑπὶ τῇ τῆς Τύχης παιδώρ, ":"Οι δαίμονι," λέγων, "νῦν μὲν Σωστρατός μοι Δευκάτην ἐκδίδωσι καὶ μοι γάμος ἡ μέσου πολέμου πέμπτεται, μετρήσας ἀκριβῶς τὰς ἡμέρας, ἕνα μὴ φθάσῃ τὴν φυγήν. ὅ τῶν ἕξωρων εὐτυχήματος ὁ μακάριος ἐγὼ παρὰ μίαν ἡμέραν μετὰ θάνατον γάμοι, μετὰ θρήνου ὑμέναιοι. τίνα μοι δίδωσι νόμφην ἡ Τύχη.

3 ἡν οὐδὲ ὀλόκληρον μοι δέδωκε νεκρῶν; ":"Οὐ θρήνων νῦν καιρός," ὁ Κλεινίας εἶπεν. ""Ἀλλὰ σκεφτόμεθα πότερον εἰς τὴν πατρίδα σου νῦν ἀνακομισθέν, ἢ τῶν πατέρα ἐνταῦθα ἀναμενετέον." "Ὅμωςερ, εἶπον, "ποιή γὰρ ἄν ἵδομεν προσώπο τῶν πατέρα, μάλιστα μὲν οὕτως αἴσχρος φυγῶν, εἴτε καὶ τὴν παρακαταθήκην αὐτοῦ ταξιλιθοῦ διαφθείρας; φεύγεις σου ἐντεῦθεν καὶ ὑπολείπεσαι πρὸς ἥκειν αὐτὸν." ἐν τούτῳ δὴ ὁ Μενελαος εἰσέρχεται, καὶ ὁ Σάτυρος μετ' αὐτοῦ, καὶ τὸν τε Κλεινίαν περιπτύσσουσι καὶ μανθάνουσι πάρ' ἡμῶν τα πεπραγμένα. καὶ ὁ Σάτυρος, "Ἀλλ' ἔστε σοι," ἐφη, "καὶ τὰ παρόντα βῆσαι καλῶς καὶ ἔλεησαι ψυχήν ἐπὶ σοι φλεγομένην. ἀκουσάτω δὴ καὶ ὁ Κλεινίας.

5 ἢ γὰρ Ἀφροδίτη μέγα τούτῳ παρέσχεν ἀγαθῶν, ὁ δὲ σὺν ἐθέλει λαβεῖν. γυναῖκα γὰρ ἐξέμηνεν

1 Cobet's change from σος. A dative is necessary for use with the verbal substantive, and it was probably changed into σος by coming at the right place for a possessive.

2 αἱρ (restored by Cobet) had doubtless been changed into αἱροῦ by the proximity of the genitive in the next word.
day that I have been scouring the city in search of you. You have to make up your mind as to your future plans, as your father will very soon be here."

11. Hearing this story, I cried aloud at the prank that Fortune had played me: "Cruel goddess," I said, "this is the time that Sostratus chooses to give me Leucippe—an espousal coming from the field of war—if exactly measuring his time that his message should not arrive before our flight. Alas for my untimely good luck! How happy could I have been with one day's difference! After death comes a wedding, after the dirge the marriage-hymn. What sort of a bride is this that Fate gives me? Why, she has not even given her to me in the shape of a whole corpse." "This is not the time," said Clinias, "for laments; but let us consider whether it would be best for you to return at once to your own country or to wait for your father here." "Neither," said I: "with what sort of countenance could I meet my father, after first fleeing from him in an underhand manner, and then being the destruction of the charge entrusted to him by his brother? There is nothing that I can do except to make my escape before he arrives." While I was thus speaking, in came Menelaus and Satyrus with him; after embracing Clinias they heard the whole story from us. "You have the chance," said Satyrus, "of putting your fortunes in a fine position and at the same time of shewing pity to a soul that is all asire for your sake. Let Clinias hear the state of affairs as well; Aphrodite offers this fellow a real prize, and he will not stretch out his hand to take it. She has made to

1 The πάληντος Ὄρκυνος of I. iii. § 6.
Επ' αυτόν πάνυ καλήν, ὅστε ἂν ἴδων αὐτὴν εἶποις ἄγαλμα, Ἐφεσίαν τὸ γένος, ὄνομα Μελίτην πλοῦτος πολὺς καὶ ἡλικία νέα. τέθηκε δὲ αὐτῆς προσφάτως ὁ ἄνηρ κατὰ θάλασσαν βούλεται δὲ τούτον ἔχειν δεσπότην· οὐ γὰρ ἄνδρα ἔρωτι καὶ δίδωσιν ἑαυτὴν καὶ πᾶσαν ἑαυτῆς τὴν οὐσίαν. δὲ αὐτῷ γὰρ τέταρτας μῆνας νῦν ἐνθάδε διετριβεῖν, ἀκολουθήσαι δεομένην. ὁ δὲ οὐκ οἶδα τι παθῶν ὑπερηφανεῖ, νομίζων αὐτῷ Δευτερπῆν ἀναβιώσεσθαι.

12. Καὶ ὁ Κλεινιάς, "Οὐκ ἀπὸ τρόπον δοκεῖ μοι," φησίν, "ὁ Σάτυρος λέγειν. κάλλος γὰρ καὶ πλοῦτος καὶ ἔρως εἰ συνήλθον ἐπὶ σέ, οὐκ ἔδρας οὐδὲ ἀναβολῆς· τὸ μὲν γὰρ κάλλος ἱδονήν, ὁ δὲ πλοῦτος τρυφῆν, ὁ δὲ ἔρως αἰδῶν δόσει."

2 μυστεῖ δὲ θεὸς τοὺς ἀλαζόνας. φέρε πείσθητε τῷ Σάτυρῳ καὶ χάρισαι τῷ θεῷ." καγὼ στενάξας, "Ἀγε με, εἶπον, "ὅποι δελεις, εἰ καὶ Κλεινιὰ τούτο δοκεῖ· μονοῦ δῶς τὸ γύναιον μοι μὴ παρέχῃ πράγματα, ἐπείγουσα πρὸς τὸ ἔργον, δὲν αἰ σὺ τὴν "Εφεσίου ἄφικόμεθα. φθάνω γὰρ ἐπομονάμενος ἐνταῦθα μὴ συνελθεῖν, ἐνθα Δευ-
κείτην ἀπολολέκα. ταῦτα ἀκούσας ὁ Σάτυρος,

1 The MSS. have ἔνο: but we know from oh. xxii. below that Molitte had waited four months at Alexandria hoping for the love of Clitophon, so that we must write τέταρτας with Jacobs, supposing that a scribe misread δ' as δέο.

2 A verb has dropped out. I slightly prefer δέοι to Cobet's δέοι or Hörcher's προτέρει.

3 So Mitscherlich for MSS. ἔνθα.

1 If we may judge from the Ephesian Matron of Petronius (chs. cxi.–cxii.) the ladies of Ephesus were celebrated for the strength of their affections as well as for the sprightliness of their wit.
dote on him a woman so beautiful that you might take her for a lovely statue; she is an Ephesian by race, her name is Melitte; she is very rich, and young. Her husband has lately been lost at sea, and now she is willing to take this fellow to be—I will not say her husband, but—her lord and master; she offers him herself and all that she possesses. On his account she has now spent four months here asking him to be her companion on her journey home, but he, for some reason which I cannot fathom, is too proud to consent; I suppose that he thinks that his Leucippe will come to life again.”

12. “Satyrus,” said Clinias, “seems to me to talk reason. When beauty, wealth, and love beckon you all at once, it is no time for sitting down and procrastination: her beauty will bring you pleasure, her wealth luxurious living, and her love the respect of men. God hates the proud, so come, allow yourself to be persuaded by Satyrus and obey God’s will.” “Take me where you will,” I said, with a groan, “if Clinias too approves; but on the one condition that this tiresome woman shall not trouble and press me to become her husband in deed until we arrive at Ephesus; I have some time ago taken an oath that I will have nothing to do with any woman here where I lost Leucippe.” Immediately that Satyrus

2 I am not quite certain of the meaning of this phrase. It may either be that Clitophon was to marry her, but to have more domination over herself and her riches than an ordinary husband; or, more probably, that he was not to be her husband, but in the more advantageous position of amant en titre.

3 alius is here difficult to translate: it may mean self-respect, or respect shown to others, or respect shown by others. I have preferred the third possibility.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

προστρέχει προς τὴν Μελίττην εὐαγγέλια φεροὺν. καὶ μικρῶν αὕτης διαλυτῶν ἐπανέρχεται, λέγων ἀκουσάσαν τὴν γυναίκα ὡς ἢδονής παρὰ μικρῶν τὴν ψυχὴν ἀφείναι: δεῖσθαι δὲ ἢκεῖν ὡς αὐτὴν διεπνῆσοντα τὴν ἥμεραν γάμων προοίμιον. ἐπείθην καὶ φῶνημι.

13. Ἡ δὲ ὡς εἶδε με, ἀναθοροῦσα περιβάλλει καὶ πάν μου τὸ πρόσωπον ἐμπλήπλησι φιλημάτων. ἦν δὲ τῷ ὄντι καλῆ καὶ γάλακτι μέν ἄν εἶπες αὐτῆς τὸ πρόσωπον κεχρύσθαι, ρόδον δὲ 2 ἐμπεφυτεύσατα ταῖς παρειάσις. ἐμάρμαρεν αὐτῆς τὸ βλέμμα μαρμαρυγῆν; Ἀφροδίσιον κόμη πολλῆ καὶ βασίλεια καὶ κατάχρονος τῇ χροῖ, ὡστε 3 ἔδωξε οὐκ ἀνέδω ιδείν τὴν γυναίκα. τὸ μὲν σὺν δεῖπτον ἦν πολύτελες· ἢ δὲ ἐφαπτομένη τῶν παρακείμένων, ὡς δοκείν ἐσθίειν, οὐκ ἠδύνατο τυγχαίνου ὀλοκλήρου τροφῆς, πάντα δὲ ἐξελέπον ἐμέ. οὔδεν γάρ ἢδον τοῖς ἔρωσι πλὴν τὸ ἐρώμενον· τὴν γὰρ ψυχὴν πάσαν ὡς ἔρως καταλαβὼν, οὐδὲ αὐτῇ 4 χήραν δίδωσι τῇ τροφῇ. ἢ δὲ τῆς θέας ἠδύνη διὰ τῶν ὀμμάτων εἰσέρχουσα τοὺς στερνοὺς ἐγκαθηταί· ἔλευσα δὲ τοῦ ἐρωμένου τὸ εἶδωλον αἰώ, ἐναπομάττεται τῷ τῆς ψυχῆς κατόπτρῳ, καὶ ἀναπλάττεται τὴν μορφήν· ἢ δὲ τοῦ κάλλους ἀπορροή δὲ ἀφανῶν ἀκτίων ἐπὶ τὴν ἐρωτικὴν ἐλκομένη καρδίαν ἐναποσφαγῆξε κατὰ τὴν σκιαν.

5 λέγω δὴ πρὸς αὐτὴν συνεῖς: "Ἄλλα σὺ γε σύνενος μετέχεις τῶν σαυτής, ἡ δὲ "Ποιον γὰρ ὤψον,"

1 The editions and the MSS. used for them have τῶν σών σωτής; but I have preferred the reading which Boissonade (on Pachymeres, p. 70, 3) found in the Venetian MS. 409. My thanks are due to Mr. Knox for this intimation.
heard this, he hurried to Melitte to take her the good news and very soon returned to report that when she had heard his message she very nearly expired from delight; also, that I must go that very day to dine with her as the prelude to our coming union. I agreed to this and repaired to her.

13. When she saw me, she jumped up, embraced me and covered my face with kisses. She was indeed beautiful; you might describe her face as of the colour and texture of milk,\(^1\) the rose also growing in her cheeks; her look shone with a splendour proper to the goddess of love, and her hair was long and thick and golden, so that I had to admit that it was not without pleasure that I beheld her. The dinner she provided was sumptuous; she took a portion of the meats set before her, so as to appear to eat, but could swallow nothing of the food; she did nothing but gaze upon me. To lovers there is no delight save in the object of love, which occupies the whole of their soul, and leaves no place in it for the pleasures of the table. The pleasure which comes from vision enters by the eyes and makes its home in the breast; bearing with it ever the image of the beloved, it impresses it upon the mirror of the soul and leaves there its image; the emanation given off by beauty travels by invisible rays to the lovesick heart and imprints upon it its photograph. Realizing the position, I said to her, “How is this? Do you take nothing of the dainties you have yourself provided? You consume no more than those who are painted as eating.” “What costly dish,” said

\(^1\) A literal translation would be: “that her face had been anointed with milk.” I have had to have recourse to something of a paraphrase.
14. Τότε μὲν οὖν ἐν τούτῳ ἦμεν· ἐσπέρας δὲ γενομένης, ή μὲν ἐπεχείρει με κρατεῖν ἑκεί κοιμη- σόμενον· ἐγώ δὲ παρητούμην, εἶπὼν ἃ καὶ πρὸς τὸν Σάτυρον ἐτυχὼν προαγορεύσας. μόλις οὖν ἡ ἄφιξις ἀνικομένη τῇ δὲ ὑστεραίᾳ συννέκειτο ἡμῶν εἰς τὸ τῆς Ἰσιδος ἱερὸν ἀπαντήσας, διαλεξομένως τε ἀλλίθροι καὶ πιστωσομένως ἐπὶ μάρτυρι τῇ θεῷ· συμπαρῆσαν δὲ ἡμῖν ὁ τε Μενέλαος καὶ ὁ Κλεινίας· καὶ ὁμοῦσμεν, ἐγώ μὲν ἀγαπήσας ἂνδόλως, ἡ δὲ ἄνδρα ποιῆσασθαι, καὶ πάντων ἀποφήμαι δεσπότην. "Ἀρξεῖ δὲ," εἶπον ἐγώ, "τῶν συνθηκῶν ἡ εἰς "Εφεσος ἡμῶν ἄφιξις· ἐνταῦθα γάρ, ὅσ ἐφην, Δευκάττῃ παραχωρήσεις." δείπνοι τοῦ θαυματίζετο πολυτελεῖς· καὶ ὁνομα μὲν ἦν τῷ δείπνῳ γάμοις, τὸ δὲ ἔρχουν συννέκειτο ταμιεύσεσθαι. καὶ τῷ μέμνημαι καὶ γελοῦν παρὰ τὴν ἐστίασιν τῆς Μελίττης· ὡς γάρ ἐπευφήμουν τοῖς γάμοις οἱ παρόντες, νεύσασα πρὸς μὲ ἴστυχῇ. "Καίνων," εἶπεν, "ἐγὼ μόνη πέπονθα καὶ οἶον ἐπὶ τοῖς ἀφανέσι ποιοῦσι

1 Some editors change ποιησασθαι and ἀποφήμαι into futures: I have preferred to make ἀγαπήσας into an aorist, as being more idiomatic and requiring less alteration.
she, "what wine could be more agreeable to me than the sight of you?" As she spoke, she kissed me, and it was not without pleasure that I received her kisses; then, as she tore herself from me—"That is my sustenance," she said.

14. For the time we continued in this manner; and when evening came she did her best to make me pass the night there. I, however, begged to be excused, using the same words to her that I had previously spoken to Satyrus. She let me go, though hardly and in distress; and it was agreed upon between us that the next day we should meet at the temple of Isis in order to discuss our future and take the goddess as witness to our troth. Menelaus and Clinias came there with us, and we took oaths, I to love her honourably, and she to make me her husband and declare me master of all that she possessed. "Our actual arrival at Ephesus," I said, "must be time enough for you for the completion of our nuptials; here, as I said, you must be content to give place to Leucippe." A rich banquet was then prepared for us: it was called a wedding breakfast, though we had agreed to defer the consummation of the marriage. I remember a good joke made by Melitte during the feast; the guests were calling down blessings upon our espousals, when she quietly nodded towards me, saying: "I seem to be unique in having an unheard of experience, and one that generally happens only in the case of the dead whose bodies cannot be found; I have often seen a tenantless catafalque,\(^1\) but

\(^1\) κενοτάφιον can be represented in English, and we have adopted the same word, cenotaph, for an empty memorial or tomb. But we have no proper expression for κενοτάφιον, a mariage blanc.
νεκροῖς. κενοτάφιον μὲν γὰρ εἶδον, κενογάμμον δὲ οὖ," ταῦτα μὲν οὖν ἔπαιξε σπουδὴ.

15. Τῇ δὲ ἐπισύγη στελλόμεθα πρὸς ἀποδημίαν κατὰ τόχην δὲ καὶ τὸ πνεῦμα ἐκάλει ἡμᾶς. καὶ ὁ Μενέλαος μέχρι τοῦ λιμένος ἑλθὼν καὶ ἀσπασάμενος, εὐτυχιστέρας εἰπὼν νῦν ἡμᾶς τυχεῖν θαλάσσης, ἀπετράπτετο αὐδίς, νεανίσκος πάνιν χρηστὸς καὶ θεόν ἄξιος, καὶ ἀμα δακρύων ἐμπεπλησμένος καὶ ἡμῶν δὲ πάσιν κατεφέρετο 2 δάκρυα. τῷ δὲ Κλεινίδᾳ ἐδόκει μὴ με καταλυσεῖν, ἀλλὰ μέγχρι Ἐφέσου συμπλευσάντα καὶ τίνα ἐνδιατρίψαντα τῇ πόλει χρῶνον, ἐπανελθεῖν, εἰ 3 τάμα ἐν καλῷ κείμενα καταμάθω σ. γίνεται δὴ κατ᾿ οὐράν ἡμῶν ὁ ἀνέμος· ἑσπέρα τε ἤη, καὶ δεσπυρώσανες ἐκείμεθα κοιμησόμενοι. ἔδια δὲ ἐμοὶ τε καὶ τῇ Μελάτῃ καλύψῃ τες ἡν ἐπὶ τοῦ 4 σκάφους περιτεφραγμένη. περιβαλοῦσα οὖν με κατεβλέπει καὶ ἠπήτεται τόν γάμον, "Νῦν μὲν," λέγοισα, "Δευτέρῃ τοὺς ὄρους ἔξηλθομεν καὶ τῶν συνθήκων τοὺς ὄρους ἀπειλῆφαμεν· ἐνεύθεν ἡ προθεσμία. τε με δεὶ νῦν εἰς Ἐφέσον περι- πέμενεν; ἄδηλοι τῆς θαλάσσης αἱ τύχαι· ἀπιστοι 5 τῶν ἀνέμων αἱ μεταβολαί. πίστευσόν μοι, Κλει- τοφῶν, καίμως ὄφελον ἦδυνάμην δεῖξαι τὸ πῦρ· ὄφελον εἰχε τήν αὐτήν φύσιν τῷ κοιψιء τὸ 1 τοῦ ἐρωτὸς πῦρ, ἕως σοι περιπεθείσα κατέφλεξα. νῦν δὲ πρὸς τοῖς ἄλλοις τοῦτο μόνον τὸ πῦρ ἴδιαν ὑλὴν ἔχει καὶ ἐν ταῖς περὶ τοὺς ἑραστὰς συμπλοκαῖς ἀνακαιόμενον λάβρου τῶν συμπλε-
never a tenantless marriage-bed”—a jest that was half in earnest.

15. On the next day we made our preparations for departure, being by good chance invited by a favourable wind. Menelaus came with us to the harbour and bade us god-speed, telling us that on this occasion we should find a sea that was more friendly to us; he then left us, a young man who was the truest of friends and of a nature better than mortal; his eyes filled with tears and we were all constrained to weep in return. Clinias decided not to leave me, but to sail with me as far as Ephesus, and, after remaining some time in that city, to return if he found my future prospects in fair case. The wind was fair behind us; it was now evening and we had dined and were retiring to rest; Melitte and I had a cabin to ourselves which had been built on the upper deck; and there she flung her arms about me, kissed me, and asked me for the full rites of marriage: “Now,” said she, “we have traversed Leucippe’s boundaries and reached those of your promises; now begins the time when they are to be fulfilled. Why must I wait for our arrival at Ephesus? No one can be sure of what will happen at sea, and no trust can be placed in the changeful winds. Believe me, Clitophon, I am all ashore—would that I could shew it to you—would that the fire of love had a like nature with that of the common element, in order that I might set you afame by my embrace; but, as it is, this fire of mine, unlike other kinds, has its fuel in itself, and in lovers’ embraces it seems to burn up furiously but to spare

1 Literally, “fenced round”; doubtless a temporary structure.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

6 κομένων φείδεται. ὃ πυρὸς μυστικός, πυρὸς ἐν ἀπορρήτῳ δαδουχομένου, πυρὸς τοὺς ὄρους αὐτοῦ φυγείν μὴ θέλοντος. μυρθάμεν οὖν, ὃ φίλτατε, τὰ τῆς Ἀφροδίτης μυστήρια."

16. Κάγῳ εἶπον: "Μὴ με βιάσῃ λύσαι θεσμῶν ὀσίας νεκρών. οὔτω τῆς ἁθλίας ἐκείνης τοὺς ὄρους παρῆλθοµέν, ὡς ἂν γῆς ἐπιβόµεν ἐτέρας. οὐκ ἤκουσας ὡς ἐν θαλάσσῃ τέθυκένεν; ἐτεῖ πλέω Λευκίππης τὸν τάφον. τάχα πρὶν περὶ τὴν ναῦν 2 αὐτῆς εἰλεῖται τὸ εἰδώλιον. λέγουσι δὲ τάς ὅπως ἦν ὅρηται ψυχᾶς ἀνθρωπών, μηδὲ εἰς ἄδον κατα-
βαίνειν ὅλως, ἀλλ' αὐτοῦ περὶ τὸ ώδερ ἔχειν τὴν πλάνην, καὶ ἐπιστήσεται τάχα ἢμῖν συμπλεκο-
μένους. ἐπιτήδειος δὲ σοι δοκεῖ τὸ χωρίον εἶναι πρὸς γάμου; γάμος ἐπὶ κύματος, γάμος ὕποθ 
θαλάσσης φερόμενος; θάλασσα ἢμῖν θέλεις γενέ-
3 ςαί μὴ μένουντα;" "Σὺ μὲν," ἔφη, "σοφίζῃ, φίλτατε: τὰς δὲ τόπους τοῖς ἑρωὴς θάλαμος-
οῦδεν γὰρ ἄβατον τῷ θεῷ. ἐν θαλάσσῃ δὲ μὴ καὶ οἰκειόστορών ἐστιν Ἐρωτὶ καὶ Ἀφροδίτιος
μυστηρίως; θυγατὴρ Ἀφροδίτη θαλάσσης.
4 χαρισώμεθα τῇ γαμηλίῳ θεῷ, τιμήσωμεν αὐτῆς 
γάμφῳ τὴν μιμέρα. ἐμοὶ μὲν γὰρ δοκεῖ τὰ 
παρόντα γάμων εἶναι σύμβολα. ἦγος μὲν 
οὖτος ὑπὲρ κεφαλῆς κρεμάμενος, δεσμοῖ δὲ περὶ

1 She was said to be 'Ἀφρογίνη, foam-born, and to have risen from the sea by the shore of the island of Cythera.
2 The symbolism is very elaborate. The yard crossing the mast at right angles reminds Mólite of a yoke, and so of 
Hera Ἕρα; in the same way the cables stand for the honds

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the object of those embraces. O strange and mystic fire, fire that glows in secret and will not transgress the limits of the victim on whom it preys! Let us then, my dearest, become initiates in the sacred rites of Aphrodite."

16. "No," said I, "force me not to do violence to the duty owed to the dead; we have not traversed the limits consecrated to that poor girl until we land in another country. Did you not hear that she perished at sea? I am now sailing over Leucippe's grave, and perhaps her shade is even now hovering round the ship. They say that the souls of those who have met their end in the deep never go down to Hades, but wander in the same spot about the face of the waters; she may perhaps be present at our embraces. Then does this seem to you a spot suitable for the completion of our marriage? A marriage on the ocean wave, a marriage tossed by the deep? Could you bear that ours should be an unstable and rocking marriage-bed?" "You quibble, my dearest," she cried; "lovers find every spot a possible marriage-bed, and Love is a god who finds nowhere inaccessible to him. Indeed where could a place be found more appropriate than on the sea for love and the mysteries of Aphrodite? Aphrodite is the sea's daughter.¹ Let us propitiate that goddess who presides over marriages and honour her mother by this marriage of ours. Yes, all that I see about seems to me to be emblematic of marriage: here is the yoke² of marriage that hangs above our heads,

of marriage, which (like the yoke) are quite familiar to us in the figurative language of to-day. The succeeding comparisons are even more far-fetched.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

tὴν κεραίαν τεταρμένου καλά γε, ὃ δέσποτα, τὰ μαντεύματα ὑπὸ ξυγὸν ὁ θάλαμος, καὶ κάλω ὅ δεδεμένοι. ἀλλὰ καὶ πηδάλιον τοῦ θαλάμου πλησίον ἱδοὺ τοὺς γάμους ἢμῶν ἢ Τύχη κυβερνᾶ: νυμφοστολήσουσι δὲ ἡμᾶς Ποσειδών καὶ Νηρείδων χορός ἐνταῦθα γὰρ καὶ αὐτὸς Ἀμφιτρίτην γαμεῖ. λεγορικὸν δὲ συρίξει περὶ τοὺς κάλως καὶ τὸ πνεῦμα ἐμοὶ μὲν ὑμέραιον ἴδειν 1 δοκεῖ τὰ τῶν ἀνέμων αὐλήματα. ὅρας δὲ καὶ τὴν θάλασσαν κεκυρτωμένην, ὡσπερ ἐγκύμονα γαστέραν δεξίον μοι καὶ τούτῳ τῶν οἰωνισμάτων ἐση μοι 7 ταχὺ καὶ πατήρ. ἴδον οὖν αὐτὴν σφόδρα ἐγκεκριμένην, "Φιλοσοφήσωμεν," εἶπον, “ὁ γὰρ, μέχρις λαβώμεθα γῆς, ὁμνυμίῳ γὰρ σοὶ τὴν θάλασσαν αὐτὴν καὶ τὴν τοῦ πλοῦτος τύχην, ὡς ἐσπούδακα καὶ αὐτὸς. ἀλλ᾽ εἰσὶ καὶ θαλάσσης 8 νόμοι. πολλάκις ἤκουσα παρὰ τῶν ναυτικοτέρων, καθαρὰ δεῖν 'Αφροδισίων εἶναι τὰ σκάφη, τάχα μὲν ὡς ἱερά, τάχα δὲ ἱκ νὴ τις ἐν τῆλεκούτερο κινδύνῳ τρυφᾶ. μὴ ἐνυβρίσωμεν, ὁ φιλότητι, τὴν θαλάσσην μὴ συμπλέξωμεν γάμον ὁμοίον καὶ φόβον τηρήσωμεν έαντοῦς καθαρὰς τὴν ἱδώνην.” ταῦτα λέγων καὶ μειλισσόμενος τοὺς φιλήμασιν ἐπείθον, καὶ τὸ λοιπὸν οὕτως ἐκαθεύδομεν.

17. Πέντε δὲ τῶν ἐξῆς ἠμερῶν διανύσαντες τὸν πλοῦν ἤκομεν εἰς τὴν Ἑφέσου. οἰκία μεγάλη

1 A most ingenious correction of MSS. δια, variously attributed to Homsterhuis and Berger.
there are the ties of marriage which depend from the yard—fine omens, my lord and master—our couch is beneath the yoke, and the ties are securely fastened. Here too is the rudder close to our couch, and Fortune is the helmsman that directs our espousals; our groomsman and bridesmaids are Poseidon and his train of Nereids; for it was here that he wedded Amphitrite. The wind too whistles tunefully in the rigging: I think that the breath of the gale is singing our bridal song. Then you also see the sail bellying out, like a woman’s fertile womb: this seems to me the most propitious of omens; I shall soon see you a father.” Seeing that she was in a coming-on humour, “Let us continue,” I said, “these arguments, dear lady, until we touch land. I swear to you by this very sea and by the good luck of our voyage, that I too am as anxious as you for fruition; but the sea too has its statutes, and I have often heard from seafaring men that ships should always be pure from the rites of love, perhaps because they themselves are sacred,¹ or perhaps that there should be no dalliance in the dangerous state in which ship-board always is. Therefore, my dearest, do not let us inflict this insult on the sea—we do not want our marriage to have in it a large admixture of fear—let us keep our pleasure pure and undefiled.” Using these words I did my best to appease her with my kisses, and finally succeeded; we then went to sleep in the cabin, just as we were, for the rest of the time on board.

17. It took us five days sail after this to reach Ephesus. Her house there was large and one of the

¹ I do not know why ships are sacred per se, unless it be for the tutela navis—the figure-head gods.
καὶ πρώτη τῶν ἐκεί̃ θεραπεία πολλῆ καὶ ἡ ἄλλη
2 παρασκευὴ πολυτελῆς. κελεύει δὴ δεύτηνν ὡς
ὅτε ἐκπρεπέστατον ἐτοιμάζειν "Ἦμεες δὲ τέως,"
ἐφι, "χαρῆσουμεν εἰς τοὺς ἀγρούς." ἀπέεχον δὲ
τῆς πόλεως σταδίους τέτταρας. ἐπικαθάσαντες
3 οὖν ὄχιμαι, ἐξήλθομεν καὶ ἐπεῖ τάχιστα
παραγενόμεθα, διεβαδίζομεν τοὺς ὄρχατος τῶν
φυτῶν, καὶ ἐξαίφνησι προσπίπτει τοῖς γόναις
ἡμῶν γυνή, χοίνες. 1 παχεῖαις δεδεμένης, δίκελλαις
κρατοῦσα, τὴν κεφαλὴν κεκαμμένη, ἐρμυτωμένη
τὸ σῶμα, χιτῶνα ἀνεξωσμένη ἄθλιον πάνω, καὶ
"Ἐλέησον με," ἔφη, "δεσποσία, γυνὴ γυναῖκα,
δευθέραι μὲν, ὡς ἐφιν, δούλην δὲ τῶν, ὡς δοκεῖ ἡ
4 Τύχη," καὶ ἄρα ἐσειώπησε. λέγει οὖν ἡ Μελάτη:
"Ἀνάστηθι, ὦ γυναικί λέγε, τὸς εἶ, καὶ πόθεν, καὶ
τὸς σοι τοῦτον περιέθηκε τὸν σίδηρον κέκραγε
γάρ σου καὶ ἐν κακοῖς ἡ μορφή τὴν εὐγένειαν."
"Ο σῶς," εἶπεν, "οἰκέτης, ὅτι αὐτὸ μὴ πρὸς
5 εὐσήνε ἐδουλεύον. ὅνομα Δάκαινα, Θεταλὴ τὸ
γένος· καὶ σοι προσφέρω μου ταύτην τὴν τύχην
ἰκετηρίαν. ἀπόλυσόν με τῆς καθεστῶσης συμφορᾶς
πάρασχε 2 δὲ μοι τὴν ἀσφάλειαν, ἦστ' ἂν
ἀποτίσω τὰς δισχίλιας τοσοῦτον γάρ με ὡς
6 Σωσθένης ἀπὸ τῶν λυστῶν ἐωσθέσατο. ποριοῦμεν
δὲ, εὖ Ἰσθε, τὴν ταχίστην εἴ δὲ μῆ, σοι δοῦλευ-
σόμεν, ὥρας δὲ καὶ πληγαίς ὡς κατέχηνε με

1 The MSS. have σχοινῶσι, which can be feminine: but the epithet παχεῖαι is much more appropriate to the thick, stock-like χειλεῖς than to the thin σχοινὰ, which should mean ropes made of reeds or withios. χοίνες is found, as a conjecture, in the margin of one of our MSS.
2 So Salmasius for MSS. παρασχεῖν. The infinitive cannot be construed.
most important in the city, her servants numerous and her furniture costly. She first ordered a most elaborate dinner to be prepared; "Meanwhile," said she, "we will visit my country seat." This was about half a mile from the city, and we entered a carriage and set out for it. On our arrival we were walking through the rows of plants in the garden when suddenly there threw herself at our feet a woman wearing heavy fetters and holding a hoe, her head shorn, her person dirty, clad in a short and wretched garment. "Have pity on me," she cried, "my lady, let a woman pity a woman, and one that was once 1 free, and was born so, though now, by the decree of Fortune, a slave." After these words she remained silent; so "Rise, woman," said Melitie, "say who you are and whence you come, and to whom you owe these fetters. Even in your misery your appearance proclaims aloud that you are of gentle birth." "It is your steward," she replied, "because I would not be a slave to his lusts. My name is Lacaena, I come from Thessaly. I lay before you this my fate with all supplication. Save me from this threatening disaster, grant me security until I can pay you the two thousand pieces of gold; that was the sum for which Sosthenes bought me from the hands of the pirates, and be sure that I can raise it with very small delay; if not, I will be your slave. Yes, and you can see how he has torn my

1 The editors have pointed out that the words ἔλενθραν ὁτεν, ὡς ἔφυγε, δολην δέ τι τῶν form an iambic line; they may possibly be a quotation from some tragedy.
πολλαῖς.” καὶ ἄμα διανοίξασα τὸν χιτώνα, δείκνυε τὰ νότα διαγεγραμμένα ἐτε οἰκτρότερον.
7 ὥς οὖν ταύτῃ ἤκουσαν, ἔγει μὲν συνεχύθην καὶ γὰρ τε ἐδόκει Δευκάπτης ἤχειν ἢ δὲ Μελίτην ἤφη: “Θάρρει, γύναι τούτων γάρ σε λύσομεν, εἰς τὴν οἰκείαν προῖκα ἀποπέμψιμεν. τὸν Ἐσκέδην καλεσάτω τις ἡμῖν.”
8 Ἡ μὲν οὖν εὐθὺς τῶν δεσμῶν ἠλευθερώτο: ὁ δὲ παρῆν τηταραγμένος. λέγει οὖν ἡ Μελίτην: “Ὡς κακή κεφαλῆς, τίνα τις 1 ποτὲ καὶ τῶν ἄχρειοτάτων οἰκετῶν τεθέασαι παρ’ ἡμῖν οὕτως ἱκεσιμένον; τίς αὕτη; λέγει μηδὲν ψευσάμενος.”
10 Δάκαινα.” ἢ δὲ τῶν μὲν τῆς διοικήσεως, ἦς εἶχεν, ἀπέπαυσεν, αὐτὴν δὲ παραδόθησε θεραπαιναί, κελεύσασα λούσαι καὶ ἐσθῆτα ἀμφιέσαι καθαρᾷν καὶ εἰς ἀστύ ἀγαγεῖν. διοικήσεις δὲ τινα τῶν κατὰ τοὺς ἄρχοντας, ὅν ἐνεκεν παρῆν, ἐπιβάσαι τοῦ οἰχήματος ᾧμα ἐμοὶ, ἐπανεῖμεν εἰς τὴν πόλιν, καὶ περὶ τὸ δεῖπνον ἦμεν.
18. Ἐστιωμένῳ δὲ μοι μεταξύ σημαίνει νεύσας ὁ Σάτυρος προανίστασθαι, καὶ ἢν τὸ πρόσωπον ἐσπονδάκος. σκηφάμενος οὖν ἐπὶ τινὶ τῶν κατὰ τὴν γαστέρα ἐπέλεγεν, διανίσταμαι, καὶ ἐπὶ προῆλθον, λέγει μὲν οὐδὲν, ἐσπετολὴν δὲ 2 ἀφέγει. λαβὼν δὲ, πρὶν ἀναγρύωναι, 2 κατεπλάγην

1 Jacobs’ emendation for MSS. τοιαῦτα.
2 ἀναγρύωναι is followed in the MSS. by an unnecessary πε, which must be the insertion of a copyist. It was removed by Cobet.
flesh with many stripes," and, as she spoke, she opened her tunic and shewed us her back most piteously marked and scarred. When we heard her story, while I was greatly moved, finding some look of Leucippe about her, Melitte said, "Be of good cheer, woman: I will both deliver you from your present apprehension and will send you back to your own country without ransom. Let someone call Sosthenes hither to us."

The woman was at once freed from her fetters, and Sosthenes appeared before us greatly disordered. "Wretch," said Melitte to him, "have you ever seen even the most worthless of my slaves disfigured like this at my hands? Who is this woman? No lies, now: tell me the whole story." "I know nothing, Madam," said he, "save that a dealer named Callisthenes sold her to me, saying that he had bought her from some pirates, and that she was of free birth. The dealer said that her name was Lacaena." Melitte deposed him from his stewardship, and handed over the woman to her servingmaids, bidding them wash her, clothe her in clean garments, and bring her to town. Then, having settled the business connected with her country place, the object of her journey thither, she entered the carriage with me and returned to the city, where we set about our dinner.

18. I was about at the middle of the banquet when Satyrus indicated to me by signs to come aside, with a grave expression on his face. I therefore made some pretence of a call of nature, and left the table. When I had come to him, he said nothing, but handed me a letter. Even as I took it from him, before I began to read it, I was thunder-struck; for
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εύθως ἐγνώρισα γὰρ Δευκάπης τὰ γράμματα. ἐγέραππο δὲ τάδε:

Δευκάπη Κλευτοφώντε τῷ δεσπότῃ μου.

3. Τούτῳ γὰρ σε δεῖ καλεῖν, ἐπεὶ καὶ τῆς δεσποτῆς ἀνὴρ εἰ τῆς ἐμῆς. ὅσα μὲν διὰ σὲ πέπονθα, οἶδας ἀνάγκης δὲ τού ὑπομνήσαι σε. διὰ σὲ τὴν μητέρα κατέληπτον καὶ πλάνην εἰλόμην. διὰ σὲ πέπονθα ναυαγίων καὶ λυρῶν ἱμεσχόμην διὰ σὲ ἱσραίων γέγονα καὶ καθαρίς καὶ τέθυκα ὡς δεύτερον, διὰ σὲ πέπραμαι καὶ ἐδέθην σιδήρῳ καὶ δίκελλων ἐβάστασα, καὶ ἐσκαφα γῆν καὶ ἐμαστυγώθην, ἵνα σὺ ὁ γέγονας ἄλλῃ γυναικί, κἀγὼ τῷ ἑτέρῳ ἀνδρὶ γένομαι; μὴ γένοετο. ἄλλῃ ἐγὼ μὲν ἐπὶ τοσαύταις ἀνάγκαις διεκαρτήσασα σὺ δὲ ἀπρατος, ἀμαστύγωτος γαμεῖς. εἰ τις σοὶ τῶν πεπονημάνων διὰ σὲ κεῖται χάρις, δεῆθητί σου τῆς γυναικὸς ἄποτε ἐρμηνεύσαι, ὅς ἐπηγγείλατο τὰς δὲ διαχειλίας, ὡς ὁ Σωσθένης ὑπὲρ ἐμοῦ κατεβάλετο, πίστευσον ἡμῖν, καὶ ἐγνύσαι πρὸς τὴν Μελήτην ὅτι πέμψας. ἐγγὺς γὰρ τῷ Βυζάντιῳ εὰν δὲ καὶ ἀποτέσθης, νόμιζῃ μισθὸν μοι δεδοκέναι τῶν ὑπὲρ σοῦ πόνων. ἔρρωσο, καὶ ὅναιο τῶν καϊνῶν γάμων. ἐγὼ δὲ ἔτι σοι ταύτα γράφω παρθένος.

4. 19. Τούτους ἐντυχῶν πάντα ἐμνήμην ὁμοὶον ἀνε- 

φλεγόμην, ὁχρῶν, ἐθαύμαζον, ἠπίστους, ἐχαίρουν, 

2 ἡχόμην. λέγω οὖν πρὸς τὸν Σάτυρον "Πότερον 

ἐξ ἄδου ἤκεις φέρων τῷ ἐπιστολῆ; ἢ τί ταύτα

1 The MSS. have τῶν ἑτέρων ἄνδρων. The correction is due to Cobet.

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BOOK V, 18–19

I recognized Leucippe's writing! This was the tenor of it.

_Leucippe, to my lord Clitophon._

_Lord I must call you, as you are my lady's husband. You know what I have suffered for your sake, but perforce I must remind you of it. For you I left my mother and took up the life of a wanderer; for you I suffered shipwreck and fell into the hands of pirates; for you I became a victim for sacrifice and an expiatory offering and twice entered the valley of the shadow of death; for you I was sold and fettered, I carried a hoe, I tilled the ground, I underwent the scourge—and was this all that I might become to another man what you have become to another woman? Never. I, through all these trials, have persevered to the end; you were never sold, never scourged, but you are marrying. If you have any gratitude for all that I have suffered for your sake, ask your wife to send me home as she promised; lend me the two thousand pieces of gold which Sosthenes paid for me, and go bail to Melitoe that I will send them to her. Byzantium is not far off, and even if you have to pay the money yourself, consider it a return for the services endured for your sake. Fare you well, and be happy in your new espousals: I who write this to you am still a virgin._

19. At this message I was moved with many emotions at once; I was flushed and pale, I was astonished and incredulous, I was full of joy and sorrow. "Do you come bringing this letter from Hades?" I said to Satyrus, "or what does this mean?

1 Inserted by Cobet.
Has Leucippe come to life again?" "She has," he replied, "and it was she whom you saw at the country place. No one would recognise her in that case, looking, as she did, like a boy—the cutting-off of her hair had alone so changed her." "Do you stop there," I cried, "at such good news, bringing these good tidings to my ears only, without also delighting my eyes by the sight of her?" "Stay," said Satyrus, "take no rash action, lest you ruin us all, until we have been able to decide upon some safe course in this matter. You see here a woman, one of the greatest among the Ephesians, doting upon you, and we without help in the midst of the toils." "I cannot," I replied; "joy is coursing through all the veins of my body. Look, she reproaches me in the letter she has written." As I spoke I went through it again, imagining that I could see her in it, and as I read it sentence by sentence, I exclaimed: "Your reproaches are just, my darling. All your sufferings have been for me; I am the cause of all your woes." And when I came to the account of the scourges and the torments which Sosthenes had inflicted upon her, I wept as though I could myself see the tortures; consideration so fixed the eyes of my soul upon the message conveyed by the writing that the scene seemed positively enacted before me. I blushed deeply at the reproaches she heaped upon me in the matter of my marriage, just as if I had been caught in the very act of adultery; so ashamed did her letter make me.

1 οἰκία, like οἰκία σε in the letter, has the double meaning of "for my sake" and "by my fault." It is not easy to express both together in English.
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20. "Όμως, πώς ἀπολογήσομαι, Σάτυρε;" ἤφην· ἡ ἀλαλόκαμεν. Δευκίππη κατέγνωκεν ἡμᾶς· τάχα δὲ καὶ μεμισθήμεθα. ἄλλα πώς ἐσώθη, φράσων σὺ; καὶ τίνος σῶμα ἐθάψαμεν;" "Ἄυτή σοι κατὰ καιρὸν φράσεν· τὸ δὲ νῦν," ὁ Σάτυρος ἤφη, ἀντιγράψαι σε δεῖ, καὶ ἰλάσασθαι τὴν κόρην. 2 κάγῳ γὰρ αὐτῇ διωμοσάμην, ὡς ἀκούν αὑτὴν ἑγγιμα. Ἐπισα γὰρ," ἤφην, ὡς καὶ ἑγγίμα; ἀπολῶλεκά με." "Τῆς εὐθείας· ὅλη γὰρ ἡ πόλις οὐκ οἴδε τὸν γάμον;" Ἔλλ' οὐκ ἑγγίμα, μᾶ τὸν Ἡρακλέα, Σάτυρε, καὶ τὴν παροῦσαν τὰ τόχην." "Παλέως, ὁ γαθὲ· συγκαθέως." "Οἶδα μὲν ἂπιστα λέγων, ᾱλλ' οὕτω πέπρακτα· καθαρὸς εἰς ταύτην τὴν ἡμέραν Μελίτης Κλειτο-


Κλειτοφών Δευκίππη χαίρειν.2

5 Χαίρε μοι, ὁ δέσποινα Δευκίππη. δυστυχῶ μὲν ἐν οἷς εὐπηχώ, ὅτι σὲ παρὸν παροῦσαν ὡς ἀποδημοῦσαν ὡς ἀγαθῆμάτων. εἰ μὲν οὖν τὴν ἀλήθειαν περιμένεις, μηδὲν προκαταγωγώ-

1 Herecher, following Orelli and Jacobs, wished to omit or alter αὐτὴν (= Melitte) as an awkward and ambiguous change of object. But I think that αὐτῇ is here equivalent
20. "Alas, Satyrus," said I, "how shall I make my excuses to her? I am caught. Leucippe has condemned me, and perhaps I have become the object of her hatred. But tell me, how was she saved, and whose body was it that we buried?" "She will recount the whole story to you," said Satyrus, "in due time; for the present it is your business to answer her and attempt to placate her. I swore to her that it was against your will that you had married your lady." "What?" said I, "Did you tell her that I was married? You have ruined me." "What nonsense! Does not the whole town know of your marriage?" "I swear by Hercules, Satyrus, and by this my present good fortune, that it has been no marriage." "You are jesting, my friend; you pass the night with her." "I know that I am telling you what seems incredible, but nothing has yet happened: to this day Clitophon is chaste as far as Melitie is concerned. But tell me what to write; I am so stupefied by what has happened that I am all at a loss." "I am certainly no better scholar than you," said Satyrus: "surely it is Love himself that will dictate. Only be quick about it." So I began to write:—

Clitophon to Leucippe, greeting.

Hail, my lady Leucippe! I am happy at the same moment that I am unhappy, because I find you present in your letter and yet still absent from me. If you will wait for the truth, not condemning me in advance, you will find

to the Latin ipsa or ipsius, the mistress: cf. the Pythagorean phrase αὐτὸς Ἰπσα, the master said it, and many similar examples in Attic comedy.

2 In some editions ch. xxii. begins here.
μεμεμημένον, εἰ τις ἐστὶ καὶ ἐν ἀνθράσι παρθενία·
εἰ δὲ με χωρίς ἀπολογίας ἤδη μεμάσχηκας, ὅμως
σοι τοὺς σώσαντάς σε θεούς, ὡς ἐν βραχέι σοι τὸ
ἔργον ἀπολογήσομαι. ἔρρωσό μοι φιλτάτη, καὶ
Ὡς γένοιο.

21. Δίδωμι δὴ τῷ Σατύρῳ τὴν ἐπιστολήν, καὶ
dέομαι τα εἰκότα εἰπεῖν πρὸς αὐτὴν περὶ ἐμοῦ.
ἐγὼ δὲ αὕτη ἐπὶ τὸ συμπόσιον ἀπῆεν, ἦδονῆς
άμα καὶ λύπης γεγερμένον. ἢδειν γὰρ τὴν
Μελάτην οὐκ ἀνήσουσάν με τῆς μυκτὸς τὸ μὴ οὐ
γενέσθαι1 τοὺς γάμους ἢμῶν· ἐμοὶ δὲ ἀδύνατον ἢν
Δεινόπην ἀπολαβώντες γυναῖκα ἔτεραν κἂν ἴδεῖν.

2 τὸ μὲν οὖν πρόσωπον ἐβιαζόμην μηδεν ἀλλοίου
παρέχειν ἢ πρὶν ἢν οὐ πάντη δὲ κρατεῖν ἢδυνάμην.
ὡς δὲ ἑνικόμην, σκήπτομαι φρίκην μοι ὑποδρα-
μείν. ἢ δὲ συνήκε μέν ὦτε κατὰ τῆς ὑποσχέσεως
προομαζόμαι ἐλέγχειν δὲ οὐκ ἡδύνατο τὸ προ-

3 οίμοιν. ἐγὼ μὲν δὴ ἀδειπνος ἀνίσταμαι κοιμη-
σόμενος· ἢ δὲ κατὰ πίδας, ὡς εἰχεν, ἐφ' ἡμιτελεῖ
τῷ δείπνῳ συνανίσταται. ὡς δὲ εἰς τὸν θάλαμον
παρῆλθομεν, ἐγὼ μὲν ἔτι μᾶλλον ἐπέτεινον τῆς
νόσου τὴν ὑπόκρισιν· ἢ δὲ ἐλευθέρεος, καὶ ἔλεγεν:
"Τὸ ταύτα ποιεῖς; μέχρι τίνος με ἀπολλύεις;
ἰδοὺ καὶ τὴν θάλασσαν διεπλεύσαμεν· ἰδοὺ καὶ
4 Ἐφεσος, ἢ προθεσμία τῶν γάμων· πολίν ἔτι
περιμένομεν ἥμεραν; μέχρι τίνος ὡς ἐν ἰερῷ
συγκαθεύδομεν· ποταμῶν παρατίθεις πολύν κω-

1 σο γένεσθαι: so Cohet for MSS. συγγένεσθαι.

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that I have imitated your virginity, if there be any virginity in men; but if you have already begun to hate me, though I have had no chance of making my defence before you, I swear to you by the gods that have saved you that I will shortly make before you a full explanation of the whole matter. Farewell, my dearest, and think kindly of me.

21. I handed the letter to Satyrus, and asked him to put my case before her in a favourable light; I then returned to the banquet, full both of delight and distress, as I knew that in the approaching night Melitie would not permit that our marriage should fail to be consummated, and it was quite impossible for me, with Leucippe once again restored to me, even to look at another woman. However, I tried to preserve my expression unaltered from what it was before; but I could not entirely control my emotions, and, as I felt them becoming too strong for me, I pretended that I felt a shivering creeping through me. She suspected that I was making preliminaries to evade my promise; but she was unable at present to prove that this preliminary was but a pretext. I then arose from the table without my dinner, saying that I must retire to bed; she also instantly leapt to her feet and followed me, leaving the meal half-eaten. When we arrived at my bed-chamber, I made a still further pretence of indisposition; but she importuned me the more, saying: "Why do you do this? How long are you going thus to break my heart? We have finished our sea-journey; here is Ephesus, the place promised for the completion of our marriage. For what day are we waiting now? How long are we to spend our nights as if we were in church? You set before my eyes a fair river and
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λύεις πίνειν. τοσοῦτον χρόνον ὑδωρ ἔχουσα δείψω, ἐν αὐτῇ καθεύδουσα τῇ πηγῇ. τοιαύτῃν ἔχω 5 τὴν εὐημέρη, οἷον ὁ Τάνταλος τὴν τροφήν.” ταύτα δέλεγε καὶ ἐκλαίειν, ἐπιθέεσα μου τοῖς στέρνοις τὴν κεφαλὴν οὕτως ὁλευσώς, ὡστε συμπαθεῖν μὲ τε τὴν ψυχήν. οὐκ εἶχον δὲ ὅστις γένωμαι. 6 καὶ γὰρ ἐδόκει μοι δίκαια ἐγκαλεῖν. λέγω οὖν πρὸς αὐτήν: ""Ομνυμί σοι, φιλτάτη, τοὺς πατρῴους θεοὺς, ή μὴν σφόδρα καὶ αὐτὸς ἐπείγομαι σου τὴν σπούδην ἀμέσως. ἀλλ᾽ οὐκ οἶδα," ἔφην, "τι πέπουσθ᾽. νόσος γὰρ μοι 7 ἐξαιρένης ἐνέπεσεν οἴδας δὲ ὅτι ὑγιείας χαρῆς οὐδὲν ἔστων Ἀφροδίτη." καὶ ἀμα λέγων ἀπε-ψων αὐτῆς τὰ δάκρυα, καὶ ὅρκοις ἐπέρων ἐπιστούμην, ὡς οὐκ εἰς μακρὰν ὅπως θέλει τεῦξεται. τότε μὲν οὖν καὶ μάλα μόλις ἴνέσχετο.

22. Τῇ δὲ ὑστεραῖα καλέσασα τὰς θεραπαινίδας, αἰς τὴν ἐπιμέλειαν τῆς Ἀεικάπης ἐνεχείρισε, ἐπηρώτα μὲν τὸ πρῶτον, εἰ δεξιῶς αὐτῇ κέχρηται; φασκουσῶν δὲ μηδὲν τῶν δεόντων παραλεπεῖν αὐτῇ, ἄγειν ἐκέλευσε τὴν ἀνθρώπου 2 πρὸς αὐτήν. ὡς δὲ ἤλθε: "Τὰ μὲν ἐμὰ ὅπως ἔσχεν," ἔφη, "πρὸς σὲ φιλανθρωπίας, περισσοῦ εἰδικὰ σοι λέγων. ἀλλ᾽ ἐν οἷς ἂν δίση, τὴν ἴσην ἀποτίσει μοι χάριν. ἄκουὼ τὰς Θεταλάς ὑμᾶς ἄν ἔρασθητε μαγεύειν οὕτως, ὡστε
then forbid me to drink. All this time I have water to hand, and yet I thirst, though I sleep at the water's very fount; my bed is like the banquet of Tantalus." Thus she spoke and wept, laying her head on my bosom so very pitiably that I really felt my heart to some extent moved with sympathy for her. I was in great confusion, particularly as I could not but admit that her reproaches were just. I therefore said to her: "I swear to you, my dearest, by the gods of my fathers, that I too am equally anxious with you to return your passion. But I do not know," said I, "what is the matter with me. Some sudden illness has come upon me, and you know that love without sound health is worse than nothing." While I spoke, I kept wiping away her tears, and I vowed with new oaths that it should not be long before she should obtain that which she desired. Then, and only with difficulty, did she consent to refrain.

22. On the morrow she sent for the serving-maids to whom she had entrusted the care of Leucippe, and asked them first of all whether they had attended her with all skill and care; when they answered that she had lacked nothing of all that was necessary, she ordered that she should be brought before her. On her arrival, "I need not recount to you," she said, "because you already know, the kindness that I have felt toward you; now, as far as you are able, reward me with an equal favour. I understand that you Thessalian women, when you fall in love, are able to conjure in such a

¹ It was a common-place of classical literature (e.g. in the Golden Ass of Apuleius) that the women of Thessaly were skilful witches, particularly in love affairs.
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μὴ πρὸς ἔτεραν ἐτὶ τὸν ἄνθρωπον ἀποκλίνειν γυναῖκα, πρὸς τε τὴν μαγεύουσαν οὕτως ἔχειν, ὡς 3 πάντα νομίζειν ἐκείνην αὐτήν. ἔμοι τούτο, φιλιτάτη, φλεγομένη πάρασχε φάρμακον. τὸν νεανίσκον εἶδες, τὸν ἄμα ἐμοὶ χθὲς βαδίζοντα; “Τὸν ἄνδρα,” ἐφη, “λέγεις τὸν σὸν;” ὑπολαβοῦσα πάνω κακοήθως ἡ Δευκίππη, “τοῦτο γὰρ ἀκήκοα παρὰ τῶν κατὰ τὴν οἰκίαν.” “Ποῦν ἄνδρα;” Μελίττη εἶπεν “ουδὲν κοινὸν ἔστιν

4 ἡ τοῖς λίθοις. ἄλλα μὲ παρευδοκιμεῖ τις νεκρῷ οὔτε γὰρ ἐσθίον οὔτε κοιμῶμεν ἐπιλαβότηθαι δύναται τοῦ Δευκίππης οὐκόματος τοῦτο γὰρ αὐτὴν καλεῖ. ἐγὼ δὲ, φίλη, μην δεῦταρον ἐν 'Ἀλεξανδρέα δὲ αὐτὸν διέτριψα, δεομένη, λιπαροῦσα, ὑποχνομένη, τί γὰρ οὐ λέγουσα; 5 τι δὲ οὐ ποιοῦσα τῶν ἀρέστω δυναμένον; οὐ δὲ σιδηροῦσι τις, ἢ ξύλοις, ἢ τι τῶν ἀνασθητῶν ἢν ἄρα πρὸς τὰς δεήσεις τὰς ἐμᾶς. μόλις δὲ τῷ χρόνῳ πείθεται ἐπιλαβή δὲ μέχρι τῶν ὦμμάτων. ὁμοίως γὰρ σοι τὴν Ἀφροδίτην αὐτὴν, ως ἡ ἡδὸν πέμπτην ἠμέραν αὐτῶς συγκαθαίρουσα, οὕτως ἀνέςτην ὡς ἀπ’ ἐνυγχοῦ. δοικα δὲ εἰκόνος ἐρανέ μέχρι γὰρ τῶν οὐμάτων ἐχὼ 6 τὸν ὦμμενον. δέομαι δὲ σοι γυναικὸς γυνὴ τὴν αὐτὴν δέχεσθαι, ἣν καὶ σὺ μου χθές ἐδείχθης δός μοι τι ἐπὶ τοῦτον τὸν ὑπερήφανον σώσετες γὰρ μου τὴν ψυχὴν διαρρέωσασαν ἡδὴ.” ἄς 7 οὖν ἥκουσεν ἡ Δευκίππη, ἥσθησαν μὲν ἐδόκει

1 The phrase is very much abbreviated if it has to mean “I have no more to do with him than with a stone”; unfortunately Hercher's suggestion, to read ἦνοικον σαῦ for ἦν, is not much more satisfactory.
way that your lover never inclines to any other woman, and is so firmly attached to the woman who has bewitched him that he considers her his all-in-all. Now, dear woman, I am afire; prepare me this magic draught. Did you see that young man who was walking with me yesterday?" "Do you mean your husband?" said Leucippe, interrupting her maliciously; "at least, I heard that he was such from the people of your household." "Husband indeed!" cried Melitte; "as good a husband as a stone would be! Some dead woman seems to be my successful rival: both at board and in bed he does not seem to be able to forget the name of Leucippe—that is what he calls her. I, my dear, have been spending four months at Alexandria for his sake, beseeching, importuning, promising—what did I leave unsaid or undone that I thought could please him? But to all my prayers he was just as if he was made of iron, or wood, or some other senseless thing. At last, and with great difficulty, I won him over; but then only as far as seeing goes—I swear to you by the goddess of love herself that it is now five days that I have slept by his side, and every time I have left his bed as though it had been that of an eunuch. I seem to have fallen in love with a statue—I have a lover who is nothing more than an eye-pleaser. Now I make to you the same prayer that you made to me yesterday, that a woman should pity a woman: give me something that will be effectual on this proud fellow. Thus you can save my breaking heart."

Leucippe, on hearing this, was naturally delighted that nothing further had passed.

1 The Greek idiom is a little different: "flowing away," "melting."
τῷ μηδὲν πρὸς τὴν ἀνθρωπὸν μοι πεπράχθαι·
φήσασα δὲ ἀνερευνήσειν, εἰ συγχωρήσεις αὐτή·
βοτάνας γενομένη κατὰ τοὺς ἄγροις, ἄπιούσα
φήσετο· ἀρνομένη γὰρ οὐκ ἂντοκ πίστων ἔξειν.
8 οἶδεν οἶμαι καὶ ἐπηγγείλατο. ἢ μὲν δὴ Μελήττη
ῥᾶν ἐγενόμενοι καὶ μόνον ἐλπίσασα. τὰ γὰρ ἠδέα
τῶν πραγμάτων, κἂν μήπω παρῆ, τέρπει ταῖς
ἐλπίσεις.

23. Ἐγὼ δὲ τούτων ἐπιστάμενος οὐδέν, ἡθο-
μουν μέν, σκοπῶν πῶς ἄν διακρούσαμη καὶ
τὴν ἐπίσταν πάκτα τὴν γυναῖκα, καὶ πῶς ἄν
2 συντυχεῖν Δευκάπτη δυναλμήν. ὑδόκει δὲ μοι . . .
κάκειν τὴν ἔσον σπουδὴν ποιεῖσθαι τοῦ ἀπελθεῖν
δὲ αὐτὴν εἰς τοὺς ἄγροις, καὶ περὶ τὴν ἐσπέραν
αὐτής ἤκειν. ἐμελέμε τῇ Δευκάπτῃ παρέξειν
3 ὑπόμα καὶ . . . ἡμεῖς δὲ ἐπὶ τὸν πότον ἤμεν−
ἀρτι δὲ κατακελθέντων ἡμῶν θόρυβος πολὺς κατὰ
τὸν ἀνδρῶν αἰκούσαται καὶ συνδρομὴ, καὶ εἰστρέχει
τις τῶν θεραπόντων, ἀσθμαίνων ἀμα καὶ λέγων:
4 "Θέρσανδρος ἢ Γαλάρεστιν." ἦν δὲ ὁ Θέρ-
σανδρὸς οὐτος ὁ τῆς Μελήττης ἀνήρ, ἀλλ᾽ ἐνομίζε
τεθυγγεῖν κατὰ θάλασσαν. τῶν γὰρ συνόντων
αὐτῷ τινὰς σικετῶν, ὡς περιετράπη τὸ σκάφος,
σωθέντες καὶ νομίσαντες ἀπολελείποντας, τούτῳ
ἀπαγγείλαντες ἐτυχον. ἀμα οὖν ὁ σικετής ἐπιτε,
καὶ ὁ Θέρσανδρος κατὰ πόδας εἰστρέχει· πάντα
γὰρ τὰ περὶ ἄμοι πυθόμενος κατὰ τὴν ὀδόν,

1 So Hercher for MSS. ἢμεν.
between myself and Melitte. She said that, if leave
were given her, she would look for the necessary
herbs in the fields, and set off thither; for she
thought that she would not be believed if she said
that she had no knowledge of magic, and this was
the reason, I suppose, that she promised to do her
best. Melitte, through the action of hope alone,
became somewhat more calm: the thought of future
joys, even though they are not yet apparent, exer-
cises a soothing effect by means of hope.

23. I knew nothing of all this, and was in great
distress; I was wondering how to put off Melitte
for the coming night, and how I could manage to
meet Leucippe face to face, who seemed to be aiming
at the same object, in going, in a carriage provided
by Melitte, into the country and returning towards
evening. We were now coming to the time for
taking wine, and had but just sat down to it, when a
great shouting and sound of running about arose in
the men's quarters, and a servant came running in,
panting, and crying out: "Thersander is alive and
here!" Now this Thersander was Melitte's husband,
believed by her to have perished at sea: some of the
servants, who happened to be with him when his
boat was overturned, had afterwards been saved, and,
thinking that he had perished, had spread the report
of his death. The servant was still speaking when
Thersander rushed in close on his heels: he had
heard all about me on his way back, and was hurrying

1 The text is here corrupt, and one or two words must
certainly be lost. The translation represents the sense of
the passage, though even so it is inconsistent with ch. xxvi.
§ 12, where Melitte says that Leucippe (instead of returning
to Ephesus in the evening) was to spend the night in the
country gathering the magic herbs by moonlight.
5 ἐσπενδεὶ φθάσας καταλαβεῖν με. ἢ μὲν δὴ Μελίττη ἀνέθροεν ὑπ’ ἐκπλήξεως τοῦ παραλόγου καὶ περεβάλλειν ἑπεχείρει τοῖς ἄνδραί. ὁ δὲ τὴν μὲν ὡς εἶχεν ὅθεὶ μάλα ἐρρωμένας ἔμε δὲ ἴδαν καὶ εἶπον, “Ὀ μουχὸς οὗτος,” ἐμπηδόη, καὶ ῥαπίζει με κατὰ κόρρης πληγῆν πυμόν γέμουσαν. ἐλκύσας δὲ τῶν τρεχὼν, ῥάσσει πρὸς τοῦδαθος,
6 καὶ προσπέπτων κατακόπτει με πληγαῖς. ἔγω δὲ ὅσπερ εἰ μυστηρίῳ μηδὲν ὤδείν, ῥήτε μήτε ὁστες ἀνθρωπος ἢν, μήτε οὐ χάριν ἐτυπειν, ὑποπτεύσας δὲ τὶ κακὸν εἶναι, ἐδεδοκεῖκεν ἀμύνασθαι, καὶ τοι
7 δυνάμενος. ἐπεὶ δὲ ἐκαμέν, ὁ μὲν τῦπτων, ἔγω δὲ φιλοσοφῶν, λέγω πρὸς αὐτὸν ἀναστάς: “Τίς ποτε εἶ, ὁ άνθρωπε; καὶ τί με οὕτως ἤξιος; ” δὲ ἐτε μάλλον ὅργιον λέεις ὅτι καὶ φωνὴν ἀφῆκα, ῥαπίζει πάλιν, καὶ καλεῖ δεσμὰ καὶ πέδας. δεσμεύουσιν
8 οὖν μὲ καὶ ἄγουσιν εἰς τὰ δωμάτιον.
24. Ἐν οἷς δὲ ταῦτα ἐπράττετο, λανθάνει με ἐκ ἀναγνώσεα ὅ τῆς Δευκίππης ἐπιστολὴ. ἔτυχον γὰρ αὐτὴν εἰσῷ τοῦ χειρωνίκου προσδεδεμένην ἐκ τῶν τῆς ὀδόνης θυσίαν ἔχων. καὶ ἡ Μελίττη ἀναρεῖται λαθοῦσα. ἐδεδεῖ γὰρ μὴ τών τῶν πρὸς με αὐτῆς γραμμάτων ἤν. ὡς δὲ ἀνέγεν καθ’ ἀντικα γενομένη, καὶ τὸ τῆς Δευκίππης εἴρειν ὄνομα, βάλλει μὲν εὐθέως τὴν καρδίαν, γνωρίσασα τοῦνομα: οὐ μήν αὐτὴν ἐνόμιζεν εἶναι τῷ πολλάκις αὐτὴν ἀκουσεῖ τετελευτηκέναι.
9 όσὰ δὲ προϊόυσα, καὶ τοῖς λοιποῖς τῶν γεγραμμένων ἐνέτυχε, πᾶσαν μαθοῦσα τὴν ἀλήθειαν, ἐμεμέριστο πολλοῖς ἅμα τὴν ψυχήν, αἰδοὶ καὶ ὀργῆ

¹ A verb is necessary, and Hercher's ἐκαμέν seems probable.
² Cebot's correction for MSS. μν.
so as to be sure to catch me. Melitte jumped up, thunderstruck at the strangeness of the situation, and made as if to embrace her husband; but he thrust her violently from him, and, seeing me, "There is the gallant," he cried; he leaped at me and struck me on the forehead a blow full of fury. He then seized me by the hair, bore me to the floor, and, falling upon me, rained blows on me. I knew as little as though I were at the celebration of some secret mystery who the man was or why he was beating me; though, suspecting that there was something wrong, I was afraid to defend myself, though I could have done so. When he grew tired of pounding me (and I of my reasoning), I rose and said: "Who are you, sir, and why have you assaulted me in this way?" He was still more angry at my speech and struck me again, and then called for chains and fetters; his servants bound me and threw me into a closet.

24. While all this was happening, I did not observe that I had dropped Leucipp's letter: I had happened to have fastened it under my coat to the border of my shirt. Melitte privately picked it up, fearing that it was one of her letters to me. When she was alone she read it, and directly she found the name of Leucipp, she was cut to the heart on recognizing the name; she never guessed that the woman could be she, as she had heard so often that she had perished. When she went on and finished the rest of what was written, and so learned the whole truth, her heart was the scene of conflicting emotions—shame, and anger, and love, and jealousy.
καὶ ἔρωτε καὶ ξηλοτυπία. ἃςχύνετο τὸν ἄνδρα, ὁργίζετο τοῖς γράμμασιν, ὁ ἔρως ἐμάραϊνε τὴν ὀργήν, ἔξηπτε τὸν ἔρωτα ἡ ξηλοτυπία, καὶ τέλος ἐκρατήσεν ὁ ἔρως.

25. Ἡν δὲ πρὸς ἄσπέραν, καὶ ἔτυχεν Θέρσαν-δρος ἐκ τῆς πρώτης ὀργῆς πρὸς ἐπαίρον τίνα τῶν ἐγχωρίων ἐκθερών. ἥ δὲ διαλεχθεῖσα τῷ τῷν φυλακῆς τῆς ἔμην πεπεστευμένη, εἰσέρχεται πρὸς μὲ λαθοῦσα τοὺς ἀλλούς, θεράποντας δύο τοῦ δωματίου προκαθίσασα, καὶ καταλαμβάνει χαμαί 2 καταβεβλημένον. παραστᾶσα οὖν πάντα ἠθελεν εἰπεῖν ὅμοι: τὸ σχῆμα τοῦ προσώπου τοσαῦτα εἶχεν, οὕτω εἰπεῖν ἠθελεν. ""Ω δυστυχής ἐγὼ καὶ ἔπὶ τῷ ἐμαυτῆς κακῷ τεθεαμένη σε, τὸ μὲν πρῶτον ἀτέλεστα ἐρασθείσα καὶ μετὰ πάσης ἀνοίας, ἢ καὶ μησουμένη τὸν μεσούντα φιλώ, καὶ ὀδυναμένη τῶν ὀδυνῶντα ἔλεος, καὶ σοῦ ὑβρις 3 τὸν ἔρωτα παύει. ὁ ξένος κατ’ ἐμοῦ γοήτων, ἄνδρος καὶ γυναικός. ο μὲν τοσοῦτον μου χρόνον κατεγέλας, ἢ δὲ ἀπῆλθε κομιοῦσά μου φίλτρον. ἐγὼ δὲ ἢ κακοδαίμον, ἡγύνουν αἰτοῦσα παρὰ τῶν ἐχθρῶν κατ’ ἐμαυτῆς φάρμακον."

καὶ ἀμα τὴν ἐπιστολὴν τῆς Δευκάπτης μοι προσέρρυψεν. ἵδιον οὖν καὶ γυναικεῖα ἐφρξα, καὶ ἐβλεπὼν εἰς γῆν ὡς ἐλπηγεμένος. ἦ δὲ ἐτραγῳδεῖ πάλιν: "Οἱμος δειλαία τῶν κακῶν καὶ γὰρ τὸν ἄνδρα ἀπώλεσα διὰ σὲ οὔτε ἡρῶν ἢ ἔχομί σε τοῦ 292
BOOK V, 24-25

She felt shame as regarded her husband, and anger at the letter: love made her anger inclined to cool, while jealousy fired her love, though love was in the end victorious.

25. It was now towards evening; Thersander, in his first fit of rage, had rushed out to the house of one of his friends who lived close by. Melitoe addressed herself to the man to whom had been entrusted the charge of watching over me, and came secretly to me, setting a couple of her servants at the door to watch. She found me lying on the ground, and, as she stood over me, she seemed to design to give utterance to all her thoughts at once: in the expression of her face gleamed all the different emotions to which she would have liked to give vent in speech. "How wretched am I," she said, "who saw you first to my own undoing, who loved with a love that had no fulfilment and was mere folly, who was hated and love him that hated me, who was wounded and pity him that wounded me; and even the insults I have suffered do not extinguish my love. A fine pair you are of magicians, male and female, working your arts against me: one of you was laughing at me the whole time, while the other went off to bring me a love-philtre—I, poor I, did not know that I was begging for a magical drug, to be used against myself, from my deadliest enemies." As she spoke, she threw down Leucippe's letter in front of me; when I saw it and recognised what it was, I shuddered, and kept my eyes fixed on the ground like a man caught in the commission of some crime. Then she went on again in the same emotional style: "Wretched, wretched woman that I am! I have lost my husband for you, and now, after this, I may
Λοιπού χρόνου, καν μέχρι τῶν ὀμμάτων τῶν
5 κενῶν, ἐπεὶ μὴ δεδόμησαι τούτων πλέον. οἶδα οτι
ὁ ἀνήρ με μισεῖ καὶ μοιχεῖαν κατέγνωκεν ἐπὶ σοί,
μοιχείαν ἀκαρπόν, μοιχείαν ἀναφρόδιτον, ἢς
μόνον τὴν λοιδορίαν κεκέρδακα. αἱ μὲν γὰρ
ἄλλαι γυναῖκες μισθὸν τῆς αἰσχύνης ἔχουσι τὴν
tῆς ἐπιθυμίας ἡδονήν ἐγὼ δὲ ἢ δυστυχῆς τῆς
μὲν αἰσχύνην ἐκαρπωσάμην, τὸ δὲ τῆς ἡδονῆς
6 σουμαρίου. ἀπιστε καὶ βάρβαρε, ἐτὸλμησας
οὕτως ἔρωταν γυναῖκα κατατήξαι, καὶ ταῦτα
Ἐρωτος καὶ σὐ δούλως ὃν; οὐκ ἐφοβήθης αὐτοῦ
tὰ μηνύματα; οὐκ ἰδέσθης αὐτοῦ τὸ πῦρ; οὐκ
ἐτίμησας αὐτοῦ τὰ μυστήρια; οὐ κατέκλασέ σε
7 ταῦτα τὰ ὀμματα δακρύσεν; οἳ καὶ ληστῶν
ἄγριότερος δάκρυνα γὰρ καὶ ληστής αἰσχύνεται.
οὐδέν σε ἱρέθησεν εἰς ἀφροδίτην καὶ μίαν, οὐ
dέεσες, οὐ χρόνος, οὐχ ἢ τῶν σαμάτων συμπλοκῆ;
ἀλλὰ, τὸ πάντων ὑβριστικότατον, προσάπτο-
μενος, καταφελῶν, οὗτος ἄνεστης ὡς ἄλλη γυνὴ.
8 τῆς αὕτη τῶν γάμων ἡ σκιά; οὐ μὲν δὴ γεγορρακυίας
συνεκάθευθες, οὐδὲ ἀποστρεφομένη σου τὰς
περιπλοκάς, ἀλλὰ καὶ νέα καὶ φιλούσῃ, εἴποι δὲ
ἀν ἄλλος ὃτι καὶ καλῆ. εἰνόθλε καὶ ἀνδρόγυνε
καὶ κάλλουςἐνδοκαινοῦσιν
καὶ κάλλους καὶ καλῶς
9 καὶ κάλλους οὐτως σε ἀμύναιοτο ὃς Ἐρως εἰς τὰ σάτας;
tαῦτα ἔλεγε, καὶ ἄμα ἐκλαυεν.

1 After κάλλους the MSS. have καλοῦ; but this must be a copyist's repetition, and was rightly removed by Jacoba.
not even possess you to the extent of seeing you, which is as much pleasure as you have yet vouchsafed me; I know that my husband has come to hate me, and has believed me guilty of adultery on your account—a fruitless, pleasureless adultery, from which my only gain has been abuse. Other women at least obtain as a reward of their shame the pleasurable satisfaction of their desires; I have reaped the shame well enough, poor I, but have nowhere found the pleasure. Faithless, savage wretch! How could you bear to see a woman thus pining away for love, when you too were Love’s slave? Did you not fear his wrath? Had you no apprehension of his fire? No respect for his mysteries? Could not these weeping eyes of mine melt you? More brutal than a pirate! A pirate is at least moved by tears. Could nothing rouse you even to one trance of love, not my prayers, not the time you spent in my company, not our mutual embrace, breast to breast? No, and what is of all the most cruel insult to me, you have clung to me and kissed me, and then risen from my side as passionless as another woman. What is this wretched shadow of a marriage? It was not as if your mate had been an old woman or one who rejected your embraces; I am young and inclined to love, and anybody else would say that I was fair. Miserable eunuch—woman-man—beauty’s wet-blanket ¹; I call down upon you the justest curse of all: may Love requite you in your passions the same treatment that you have meted out to mine.” Thus she spoke, and at the same moment burst into tears.

¹ ἰδανάκας: impotence is supposed to be in a special degree due to magic. The frigidus ad reveras are regularly called in mediaeval Latin malificiati.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

26. Ὡς δὲ ἐτιῶπων ἐγὼ κατὸς νευεκός, μικρὸν διαλεποῦσα, λέγει μεταβαλοῦσα· "Α μὲν εἶπον, ὦ φίλτατε, θυμὸς ἔλεγε καὶ λύπη· ἃ δὲ νῦν μέλλον λέγειν, ἔρως λέγει. κἂν ὀργίζωμαι, καίσ-2 μαι· κἂν ὑβρίζωμαι, φίλω· σπείσαι κἂν νῦν, ἔλεησον· οὐκέτι δέομαι πολλῶν ἥμερῶν καὶ γάμου μακρῶν, ἄν ἡ δυστυχής ὀνειροπόλου ἐπί σοι· ἀρκεῖ μοι κἂν μία συμπλοκή. μικρὸν δέομαι φαρμάκου πρὸς τηλικαύτην νόσου· σβέ-3 σον μοι ὀλόγον τοῦ πυρός. εἰ δὲ τί σοι προπετῶς ἔθρασσαμήν, σύγγραψί, φίλτατε· ἔρως ἁτυχῶν καὶ μαίνεται. ἀσχημονοῦσα οἶδα, ἄλλῳ οὐκ ἀσχῦ-νομαι τὰ τοῦ Ἐρωτος ἐξαγορεύουσα μυστήρια. πρὸς ἄνδρα λαλῶ μεμυημένον. οἶδας τί πάσχον-τοῖς δὲ ἄλλοις ἀνθρώποις ἀδέατα τὰ βέλη τοῦ θεοῦ, καὶ οὐκ ἂν τις ἐπιδείξη τί δύνατο τὰ τοξεύματα, μόνοι δὲ οἴδασίν οἱ ἔρωτες τὰ τῶν 4 ὁμολόγων τραύματα. ἔτι μόνον ἔχω ταύτην τὴν ἥμεραν τὴν ὑπόσχεσιν ἄπαντω. ἀναμφήθητε ἢ τῆς Ἰσείας, αἰδέσθητε τοὺς ὄρκους τοὺς ἑκεῖ. εἰ μὲν γὰρ καὶ συνοικεῖς ἢθελες, ὀσπερ ὁμοιας, οὐκ ἂν ἐφρύντισα Θερσάνδρων μυρίων· ἔπει δὲ Δευκάπτην εὑρόντε σοι γάμον ἄδυνατος ἄλλης γυναικὸς, ἐκούσα σοι κἂν τοῦτο παραχωρῶ. οἶδα νικωμένη· οὐκ αἰτῶ πλέον ἢ δύναμαι τυχεῖν. κατ' ἐμοὶ γὰρ πάντα καίω· ἀναβιόουσι καὶ 5 νεκροὶ· ὁ θάλασσα, πλέουσαν μὲν μὲ διέ-

1 Jacobs' correction for ἄρα μυρίων.
26. I still kept silent, my head bowed to the ground, and after a little while she went on in changed mood: "What I have just said, my dearest, has been the utterance of anger and grief; what I am now going to say comes from the prompting of love. Though I be angry, yet I burn; though I be insulted and despised, still I love. Come to terms now and pity me; no longer do I ask for length of days and a long life's wedded love, which I was unhappy enough to dream of, in your company. Now one embrace will be enough for me. I ask but for a little medicine for my long disease; quench but for a moment, the fire with which I burn. If I raged against you without restraint, forgive me, my dear; an unhappy love becomes actually mad. I know that I am lost to all sense of shame—but I feel no shame in speaking openly of Love's mysteries: I speak to one who is already an adept in them. You know what I suffer; other men have never seen that god's darts, and none can clearly discern the shots of his bow, save that lovers alone recognize the wounds suffered by their kind. I still have this day, and this day only, and I claim the fulfilment of your promise. Remember Isis, respect the oaths you swore before her altar; if you had been willing to be my lover, as there you swore, I would have reeked nought of ten thousand Thersanders. If, now you have found Leucippe, marriage with another woman is no longer possible for you, I willingly grant you even this. I know I am beaten; I ask for nothing more than I am able to obtain. All sorts of miracles happen to my hurt: even the dead come to life. Cruel sea, to let me sail safely over thee,
σώσας, σώσασα δὲ μᾶλλον ἀπολόλεκας, δύο ἀποστείλασα κατ' ἐμοῦ νεκροὺς: ἦρκει γὰρ Δευκάπτη μὸνή ζήσασα, ἵνα μηκέτι λυπῆται Κλειτοφῶν· νῦν δὲ καὶ ὁ ἄγριος Θέρσανδρος ἡμῶν πάρει. τετύπησαι βλεπούσης μου, καὶ βοηθεῖν ἡ δυστυχῆς οὐκ ἡδυνάμην. ἐπὶ τούτῳ τὸ πρόσωπον πληγαὶ κατηνέχθησαν, ὁ θεός; 7 δοκῶ, τυφλὸς Θέρσανδρος ἦν. ἀλλὰ δέομαι, Κλειτοφῶν δέσποτα, δεσπότης γὰρ εἰ πυρηνῆς τῆς ἐμῆς, ἀπόδος σεαυτὸν τῆμερον πρῶτα καὶ ὅστατα. ἐμοὶ δὲ ἡμέραι τὸ βραχὺ τοῦτο πολλαί. οὕτω μηδὲ Λευκάπτην ἀπολέσαις, 1 οὕτως μηδὲ κέτε μηδὲ ψευδὸς ἀποθάνοι. μὴ ἀτιμάσῃς τὸν ἑρωτα τὸν ἐμὸν, δὲ ὅ τὰ μέγιστα εὐτυχεῖς. οὕτως σοι Λευκάπτην ἀποδέδωκεν· εἰ γὰρ σου μὴ ἱράσθην ἑγώ, εἰ γὰρ σε μὴ ἐνταῦθα ἤγαγον, 9 ἤν ἂν ἔτε σοι Λευκάπτη νεκρά. εἰσίν, ὁ Κλειτοφῶν, καὶ Τύχης δωρεάλ. ἦδη τις θησαυρὸς περιπτυχὼν, τὸν τόπον τῆς εὐρέσεως ἐτίμησε, βωμὸν ἤγειρε, θυσίαν προσήνεγκεν, ἑστεφάνωσε τὴν γῆν· σὺ δὲ παρ' ἐμοὶ θησαυρὸν ἔρωτος 10 εὐρόν ἀτιμάξεις τὰ εὐεργετήματα; νόμιζε σοι τὸν "Ερωτα δὲ ἐμοὶ λέγειν' 'Εμοὶ χάρισαι τοῦτο, Κλειτοφῶν, τῷ σὺ μυσταγγῷ. μὴ ἀμύνω- τοι τὴν Μελάττην ἀπέλθης καταλείπων· καὶ τὸ ταύτης ἐμὸν ἑστὶ πῦρ.' ἀκουσον δὲ ὡς καὶ τάλλα

1 The optative is necessary for the construction. Cobot restored it for the MSS. ἡσαλέσας.

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and then, after bringing me safe home, to work my deeper destruction by twice giving up thy dead. It was enough for Leucippe to be alive for Clitophon to desist from his grief; and now—here is that savage, Thersander, with us. You have been beaten, Clitophon, before my eyes, and I was unhappy enough not to be able to help you. Did blows rain upon that face, ye gods? Surely Thersander must have been blind. Now I beseech you, my lord Clitophon—you are the lord of my heart—surrender yourself to me now for the first and last time: the few short moments will be to me like many days. If you agree to this, may you never lose your Leucippe, may she never even falsely¹ seem to die again. Do not despise my love: through it all your great happiness has come. It has given you back Leucippe; for if I had never fallen in love with you, if I had not brought you hither, Leucippe would still have been dead as far as you are concerned. Yes, Clitophon, there are such things as the gifts of Fortune! When a man finds a treasure, he always honours the place of its discovery; he puts up an altar, he brings an offering for sacrifice, he puts a garland upon the ground; you have found with me the treasure of love, and do you do nothing to requite the good it has brought you? Imagine that Love is speaking thus to you through me: ‘Grant this favour to me, Clitophon, who will lead thee into my mysteries: do not depart and leave Melitte without initiation; her fire too is from me.’ Then listen

¹ As when she was first apparently ripped up by the buccaneers and afterwards apparently decapitated by the pirates.
ACHILLES TATIUS

11 μοι μέλει περὶ σοῦ. λυθήσῃ μὲν γὰρ ἄρτι τῶν
dεσμῶν, κἂν Θερσάνδρῳ μὴ δοκῇ καταγωγής εἰ
teύξῃ τοσούτων ἥμερῶν, ὅσων ἦν θέλης, πρὸς ἐμὸν
σύντροφον. ἐσθεν ὃ καὶ τὴν Δευκίπτην παρέσε—
12 σθαι προσδόκα: διανυκτερεύσειν γὰρ ἔλεγεν εἰς
tὸν ἄγρον βοτανῶν ἐνεκέν ¹ χάριν, όσ ὁ ὅψε
tῆς σελήνης αὐτᾶς ἀναλάβοι. οὕτως γὰρ μου
cατεγέλα. ἥτησα γὰρ φάρμακον παρ᾽ αὐτῆς ὡς
Θετταλῆς κατὰ σοῦ. τῇ γὰρ ἡδυνάμην ἐτὶ
pοιεῖν ἀποτυγχάνουσα, ἢ βοτάνας ξητεῖν καὶ
φάρμακα; αὐτή γὰρ τῶν ἐν ἱερωτ δυστυχοῦντων
13 ἢ καταφυγῆ. ὁ Θερσάνδρος δὲ, ὡς καὶ περὶ
tοῦτον θαρρήσῃς, ἐξεπίθησε πρὸς ἐταῖρον αὐτοῦ,
ἐξιστάμενος ἐμοὶ τῆς οἰκίας ὑπ᾽ ὀργῆς. δοκεῖ δὲ
ἐμοίγε θεός τις αὐτὸν ἐνεύθεν ἐξεπιλακέναι, ἢν
σου τὰ τελευταῖα τάυτα δυνηθῶ τυχεῖν. ἄλλα
μοι σαυτῶν ἀπόδος.

27. Ταῦτα φιλοσοφήσασα (διδάσκει γὰρ ὁ
"Ερως καὶ λόγους) ἔλυε τὰ δεσμὰ καὶ τὰς χείρας
κατεβίλει, καὶ τοὺς ὀφθαλμοὺς καὶ τῇ καρδίᾳ
προσέφερε καὶ εἶπεν, "Ὀρᾶς, πῶς πηδᾷ, καὶ
πάλλει πυκνὸν παλμὸν ἁγιωτᾶς γέμοντα καὶ
ἐλπίδος, γένοιτο δὲ καὶ ἱδονῆς: καὶ ἐοικὲν
2 ἱκετεύει σε τῷ πηδήματι." ὥς οὖν με ἔλυσε,

¹ Cobet wished to omit ἐνεκέν as a gloss on χάριν, but
such double prepositions as χάριν ἐνεκέν are found in late
Greek.

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how I have taken care for all that concerns you. Soon shall you be loosed from these bonds, however little Thersander likes it, and you shall find a place of refuge for as long as you desire with a foster-brother of mine. There in the morning wait for Leucippe to come to you; she said that she was going to spend the night in the country looking for herbs, in order to call them by moonlight. That was how she tricked me: for I asked her, thinking her a woman from Thessaly, for a philtre to be used upon you. What else could I do after all my failures but have recourse to herbs and magical drugs? That is the only resort for hopeless lovers. As for Thersander (I tell you this to assure you on this point too) he flung away from me out of the house in a rage, and has hurried to visit one of his friends; I cannot but think that some god has sent him away from here in order that I may be successful in gaining from you this last boon. Then do you give yourself to me!"

27. After these subtle arguments—Love is a fine master of rhetoric—she loosed my bonds and kissed my hands, and placed them, first on her eyes and then upon her heart, saying: "You see how it leaps and its flutterings betoken anguish and hope—soon may they betoken pleasure—and seems by that very leaping to cry your mercy." As

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1 The moon was almost a necessity for conjuring of this kind (Theocritus ii. 10), and herbs plucked by its light far more efficacious (Horace, Sat. i. viii. 21). In modern magic herbs gathered at night on St. John's Eve are very powerful. See also note (1) on p. 289.

2 Läb Liebchen, leg's Händchen auf's Herz mein; Ach, hörst du, wie's pochet im Kümmerlein?

Heine.

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καὶ περιέβαλε κλαίονσα, ἐπαθόν τι ἀνθρώπινον, καὶ ἄληθῶς ἐφοβήθην τὸν Ἐρωτα, μὴ μοι γένηται μήνιμα ἐκ τοῦ θεοῦ, καὶ ἂλλος ὁ τις Δευκάπτης ἀπειλήφθη, καὶ ὁ τις μετὰ ταῦτα τῆς Μελίττης ἀπαλλάττεσθαι ἔμελλον, καὶ ὁ τις οὐδὲ γάμος ἔτη τὸ πραττόμενον ἦν, ἀλλὰ φάρμακον 3 ὁσπέρ ψυχῆς νοσούσης. περιβαλούσης οὖν ἡνεχόμην καὶ περιπλεκομένης πρὸς τὰς περιπλοκὰς οὐκ ἀντέλεγον, καὶ ἐγένετο ὡσα ὁ Ἐρως ἔθελεν, οὔτε στρωμνῆς ἡμῶν δεηθέντων, οὔτε ἄλλου τινὸς τῶν εἰς παρασκευὴν ἀφροδισίων. 4 αὐτοῦργος γὰρ ὁ Ἐρως καὶ αὐτοσχέδιος σοφιστής, καὶ πάντα τὸ πνεῦμα αὐτῶς τιθέμενος μυστήριον. τὸ δὲ ἀπερίεργον εἰς Ἀφροδίτην ἤδιον μᾶλλον τοῦ πολυπράγμονος αὐτοφυῆ γὰρ ἔχει τὴν ἱδονήν.
she loosed my fetters and threw her arms about me, now all in tears, I felt the claims of humanity too strong for me, and I was really afraid that the god of love would visit his wrath upon me; and besides I felt that I had regained Leucippe, and was in the near future about to be rid of Melitte, and that anything that might take place could not possibly be regarded as a marriage, but only as medicine to an aching heart. I made no attempt therefore to escape from her encircling arms, and when she embraced me closer I did not resist her embraces, and soon all happened as Love would have it; nor did we feel at all the lack of a due couch or of any of the other accessories of pleasure. Love needs no teaching other than his own, and is an admirable improviser; he can make any place a proper spot for the celebration of his mysteries. And as regards such enjoyment, that which has not been too carefully prepared is better far than the meticulously elaborated; it has in itself its own genuine and natural pleasure.

1 Corrected by Cohot from the accusative.
BOOK VI

1. When therefore I had done my best to give Melitte her cure, I said to her: "Now you must take care to ensure my safe escape, and to perform the rest of the promise which you made me about Leucippe." "Do not be anxious on her account," she answered; "you can consider that Leucippe is already yours. But do you put on my clothes, and cover your face with this garment. Melantho will show you the way to the door, and then, just outside, there is waiting for you a young man who has instructions from me to convey you to the house where you will find Clinias and Satyrus, and Leucippe will soon be there with you." With these words, she dressed me up to resemble herself; and then, kissing me, "How much more beautiful still," said she, "you look in these clothes; you are like the Achilles that I once saw in a picture.¹ I wish you good luck, my dearest; keep these garments to remind you of me, and leave me yours; when I put them on I shall still have the illusion of being in your embrace." She then gave me a hundred pieces of gold, and

¹ He was concealed by his mother Thetis in female attire at the court of King Lycomedes in Seyros so that he might not have to go to the Trojan war, which would be fatal to him, but was discovered by choosing a helmet and spear from among an array of gifts set out for the maidens of the court.
χρυσοῦς ἐκατόν, καὶ καλεῖ τὴν Μελανθῶν θεράπαινα δὲ ἦν αὕτη τῶν πιστῶν, καὶ ἔφηδρεν ταῖς θύραις. ὡς δὲ εἶσήλθε, λέγει περὶ ἐμοῦ τὰ συγκείμενα, καὶ κελεύει πάλιν ἀναστρέφειν πρὸς αὐτήν, ἐπειδὰν ἤξω γένωμαι τῶν θυρῶν.

2. Ἐγώ μὲν δὲ τούτων τὸν τρόπον ὑπεκδύομαι καὶ ὁ φύλαξ τοῦ οἰκήματος ἀνεχώρησε, νομίζας τὴν δέσποιναν εἶναι, νευσάσης αὐτῷ τῆς Μελανθώου καὶ διὰ τῶν ἐρήμων τῆς οἰκίας ἐπὶ τινα θύραν οὐκ ἐν ὁδῷ κειμένην ἐρχομαι καὶ με ὑπὸ τῆς Μελίττης ταύτης προστεταγ. 2 μένος ἀπολαμβάνει. ἀπελεύθερος δὲ αὐτὸς τῶν συμπεπλευκότων ἦν ἦμιν καὶ ἄλλως ἐμοὶ κηρυσσόμοι. ὡς δὲ ἀνέστρεψεν ἡ Μελανθώ, καταλαμβάνει τὸν φρουρὸν ἀρτε ἐπικλησάντα τὸ 3 οἴκημα, καὶ ἀνοίγειν ἐκέλευσεν αὐθιν. ὡς δὲ ἦνοιξε, καὶ παρελθοῦσα ἐμήνυσε τῇ Μελίττῃ τὴν ἔξοδον τὴν ἐμὴν, καλεῖ τὸν φύλακα. κάκεινος, ὡς τὸ εἰκός, θέαμα ἰδὼν παραδόξω- τατον, τῆς κατὰ τὴν ἔλαφον ἀντὶ παρθένου 4 παραμίλας, ἔξεπλαγη καὶ ἔστη σιωπή. λέγει οὖν πρὸς αὐτόν “Οὐκ ἀπιστοῦσά σοι μὴ οὐκ ἔθελήσῃς ἀφεῖναι Κλειτοφώντα, ταύτης ἐδεήθην τῆς κλοπῆς, ἀλλ’ ἕνα σοὶ πρὸς Θέρσανδρον ἢ τῆς αἰτίας ἀπόλυσις γύρι, ὡς οὐ συνεγνωκότε. 5 χρυσοὶ δὲ σοι οὕτω δώρον δέκα, δώρων μὲν, ἄν ἐνταῦθα μείνῃς, παρὰ Κλειτοφώντος ἐδώ νυμίας φυγεῖν βέλτιον, ἐφόδιον.” καὶ ὁ
called Melantho, who was her serving-maid and among those whom she could entirely trust; she had been sitting at the door. On her entry, she told her the arrangements that had been made about me, and bade her come back again to her directly that I was outside the house.

2. I thus slipped out. The warden of the cell made way for me, thinking that I was his mistress, at a sign from Melantho, and I passed through the empty passages of the house to a door which did not open on to the street; and there the young man received me who had been appointed by Melitte for this service. He was a freedman, one of those who had been with us on the voyage,¹ and I had made friends with him previously. Melantho then went back and found the warden just locking the doors of the cell; she told him to open them again, and after he had complied with her request, she went in, told Melitte of my safe evasion, and called in the keeper. He, as might only be expected, when he saw this extraordinary substitution, like that of the stag for the maiden in the fable,² stood struck dumb. "It was no distrust in you," said Melitte to him, "lest you should be unwilling to let Clitophon out, that made me employ this stratagem, but so that in Thersander's eyes you might be free of all blame, as one not privy to the plot. Here is a present for you of ten pieces of gold—a present from Clitophon if you choose to stay here, or journey-money if you think it would be better to take flight." "Certainly,

¹ The voyage from Alexandria to Ephesus.
² When Iphigenia was about to be sacrificed to Diana at Aulis, as happened with Isaac and the ram. Hercher wished to omit the comparison as the note of a scribe, but it seems to me not unlike the style of our author.
Achilles Tatius

Πασίων (τούτο γὰρ ἦν οἶνος τῷ φύλακι), "Πάνω," ἔφη, "δεσποινα, τὸ σοὶ δοκοῦν κάμοι
dοκεῖ καλῶς ἔχειν." ἔδοξεν οὖν τῇ Μελίττῃ
tὸ μὲν ἀναγορεῖν ὅταν δὲ ἐν καλῷ θῆται τὰ
πρὸς τὸν ἄνδρα καὶ γένηται τὰ τῆς ὀργῆς
ἐν γαλήνῃ, τὸτε μετείναι. καὶ ὁ μὲν οὕτως
ἐπραξεν.

3. 'Εμοὶ δὲ ἡ συνήθης Τύχη πάλιν ἐπιτίθεται
καὶ συντίθεται κατ᾽ ἐμοῦ δράμα καὶ ὤν ἐπάγει
gάρ μου τὸν Θέρσανδρον εὐθὺς παρελθὼν.
μεταπεισθεὶς γὰρ ὑπὸ τοῦ φίλου πρὸς ὑπὸ διὸ χέρτο,
μὴ ἀπόκοιτος γενέσθαι, δειπνήσας πάλιν ἀνέ-
2 στρεφεν ἐπὶ τὴν οἰκίαν. ἦν δὲ τῆς Ἀρτέμιδος
ἱερομηνία, καὶ μεθύοντων πάντα μεστά· ὡστε
καὶ δὲ ὅλης τῆς 3 νυκτὸς τὴν ἀγορὰν ἄπασαν
κατείχε πλῆθος ἀνθρώπων. καὶ γὰρ μὲν ἐδόκουν
τούτο μόνον εἶναι δεινόν· ελελήθη δὲ καὶ ἄλλο
τεχθὲν μοι χαλεπώτερον.

3. Ὁ γὰρ Σωσθένης ὁ τῆς Δευκάπην ἄφησάμενος,
ὅτι ἡ Μελίττη τῆς τῶν ἄγρῳ ἐκέλευσεν ἀπο-
στήσαι διοικήσεως, μαθὼν παρεῖναι τὸν δεσπότην,
tοὺς τε ἄγρφους οὐκέτι ἀφῆκε, τὴν τε Μελίττην
4 ἦθελεν ἀμύνασθαι. καὶ πρῶτον μὲν φθάσας
καταμηνύει μου πρὸς τὸν Θέρσανδρον· ὁ γὰρ
dιαβάλων αὐτὸς ἦν ἔπειτα καὶ περὶ Δευκάπης
λέγει πάνι τε πιθανὸς πλασάμενος. ἐπεὶ γὰρ
αὐτὸς αὐτῆς ἀπεγνώκει τυχεῖν, μαστροπέευς πρὸς
tὸν δεσπότην, ὡς ἄν αὐτὸν τῆς Μελίττης ἀπαγ-
άγου. "Κόρην εἰσηγήσαμην, ὡς δεσποτα, καλὴν,

1 An iambic trimeter. A possible quotation from a play?
2 Cobet's correction for MSS. θγ.
3 A necessary insertion by Cobet.

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Mistress," said Pasion (that was the warder's name), "I shall agree to whatever you think best." Melitte advised him to go away for a time, and afterwards, when the relations between her and her husband were restored to tranquillity, and the latter's rage was calmed, to return. This was the course he actually followed.

3. As for me, Fortune, as usual, was hostile to me, and contrived a new plot against me; this was no less than to bring Thersander to meet me face to face. He had been persuaded by the friend to whom he had repaired not to sleep away from home, and, after dining, he was returning to his own house. It was the monthly festival of Artemis, and the whole place was full of drunken roysterers; the whole night long the entire market-place was occupied by crowds of people. I thought that this was my only danger; I never dreamed of another worse one that had been contrived for me.

For Sosthenes, the man who had purchased Leucippe, who had been dismissed by Melitte from his post as steward of the country estate, when he heard that his master had arrived, had remained on the estate, and had sought about how he might take vengeance on Melitte. In the first place he began by telling Thersander all about me—his was the slander that led to my capture—and then he came with a plausible story that he had made up about Leucippe. Unable himself to gain possession of her for his own purposes, he adopted the character of pimp to his master, in order to widen the breach between him and Melitte. "I have bought a girl, Master," he said, "who is beautiful, aye a perfect
5 ἀλλὰ χρημά τε κάλλους ἀπιστον ὦτως αὐτὴν πιστεύσειας ἀκούν, ὡς ἰδών. ταύτην ἐφύλαττόν σοι· καὶ γὰρ ἥκινονεν ἔσσωτα σε· καὶ ἐπίστευον, ὅπερ ἦθελον. ἀλλ' οὐκ ἐξεφαινον, ἣν τὴν δέσποιναν ἐπ' αὐτοφώρῳ καταλάβοις καὶ μῆς σοι καταγελάθη 1 μουχὸς ἀτέρμος καὶ ἔνος.
6 ἀφήρητα δε ταύτην χθές ἡ δέσποινα καὶ ἐμελλεν ἀποτέμψειν· ἡ τύχη δὲ ἐτήρησε σοι, ἄστε τοσούτον κάλλος λαβεῖν. ἔστε δὲ νῦν ἐν τοῖς ἄγροις, οὐκ οἶδ' ὅπως πρὸς αὐτὴς ἀπεσταλμένη. πρὶν οὖν αὖθις ἐπανελθεῖν, εἰ δὲλεις, κατακλείσας αὐτὴν φυλάξω σοι, ὡς ὑπὸ σοι γένοιτο.'

4. Ἐπήμεσεν ὁ Θέρσανδρος καὶ ἐκέλευσε τοῦτο ποιεῖν. ἔρχεται δὴ σπουδὴ μάλα ὁ Σωσθῆνης εἰς τοὺς ἄγροις, καὶ τὴν καλύβην ἑωρακός ἐνθα ἡ Λευκίππη διεμφερετέειν ἐμελλε, δύο τῶν ἐργατῶν παραλαβόν, τοὺς μὲν κελεύει τὰς θεραπαινίδας, αὖπερ ἦσαν ἀμα τῇ Λευκίππῃ παροῦσαι, περιελθέιν 2 δόλω, καὶ καλεσαμένους ότι παρρωτάτω διατρίβειν ἔγονται ἐφ' ὁμιλία 2 δύο δὲ ἄλλους διάγων, ὡς εἰδέ τὴν Λευκίππην μόνην, εἰσπηδήσας καὶ τὸ στόμα ἑπισχῶν συναρπάζει καὶ κατὰ βάτερα τῆς τῶν θεραπαινίδων ἐκτροπῆς χωρεῖ, φέρον εἰς τι δυματίου ἀπόρρητον, καὶ καταθέμενος λέγει πρὸς αὐτὴν ᾗ Ἡκω σοι φέρον σωρόν ἄγαθον, ἀλλ' ὅπως εὐτυχῆ-3 σασα μὴ ἐπιλήσῃ μου. μὴ γὰρ φοβηθῇς ταύτην

1 The optative is necessary and was restored by Jacobs from the MSS. καταγέλη.
2 I accept Hescher's περιελθέων for MSS. περιέλθειν. περι-έλθεω is regularly used with the meaning osexrech, entrup, which is not found among the meanings of περιαρείω.
miracle of beauty: believe it from hearsay, as though you actually saw her. I had been keeping her for you; I had heard that you were alive, and I believed it, because I desired it to be so. However, I did not make public my belief, in order that you might be able to catch my lady in the very act, and that a worthless paramour, a foreigner too, might not have the laugh of you. Yesterday my mistress took the girl from me, and purposed to send her away, but fortune has kept her for you, so that you will be able to get possession of this fair prize. She is now at the country estate, whither she has been sent for some object or other; if you like, I can shut her up before she comes back, so that she may be at your disposal."

4. Thersander praised him for his suggestion, and bade him act accordingly. Sosthenes therefore repaired with all haste to the country estate, and after inspecting the hut where Leucippe was to pass the night, took two of the labourers, and ordered them to employ the arts of deception upon the serving-maids who were with Leucippe by calling them away and keeping them at a distance on the pretence of having something to communicate to them; then, taking two others, when he saw that Leucippe was alone, he burst in upon her, and, after gagging her, seized her and went off in the opposite direction to that in which the maids had gone. He took her to a cottage in a secret spot, and depositing her there, spoke as follows: "I have come bringing you a mass of good fortune; see that you do not forget me when you are happy. Do not be frightened at the way you have thus been carried
τὴν ἀρπαγήν, μηδὲ ἐπὶ κακῷ τῷ σῷ γεγονότας δόξης αὐτή γὰρ τὸν δεσπότην τὸν ἐμὸν ἐραστήν σοι προξενεῖ." ὡ μὲν δὴ τῷ παραλόγῳ τῆς συμφορᾶς ἐκπλαγεῖσα ἐσιώτησεν· ὃ δὲ ἐπὶ τὸν Θέρσανδρον ἔρχεται καὶ λέγει τὰ πεπραγμένα· ἐτυχεῖ δὲ ὁ Θέρσανδρος ἑπανὶδῶν εἰς τὴν 4 οἰκίαν· τοῦ δὲ Σωσθένου αὐτῷ μημάσαντος τὰ περὶ τῆς Λευκίππης καὶ καταραγμοδοῦντος αὐτῆς τὸ κάλλος, μεστὸς γενόμενος ἐκ τῶν εἰρημένων ὡσεὶ κάλλους φαντάσματος, φύσει καλὸν, παραλυκόδος οὖσης, καὶ ὄντων μεταξὺ τεττάρων σταδίων ἐπὶ τοὺς ἄγρους, ἤγειρθαί κελεύσας, ἐπὶ αὐτὴν χωρεῖν ἐμελλέν.

5. Ἐν τούτῳ δὲ ἐγὼ τὴν ἑσθήτα τῆς Μελέττης εἶχον ἡμιφοβός, καὶ ἀπερισκέπτως ἐμπίπτω κατὰ πρόσωπον αὐτοῖς· καὶ με ὁ Σωσθένης πρῶτος γνωρίσας, "Ἄλλα ἰδοῦ," φησίν, "οὐτος ὁ μοιχὸς βακχεύουν ἡμῖν ἐπεισι καὶ τῆς σῆς 2 γυναικὸς ἑχὼν λάφυρα." ὁ μὲν οὖν νεανίσκος ἐτυχεῖ προηγούμενος, καὶ προῖδων ἀποφεύγει, ὡς λαβὼν καὶρον ὑπὸ δέους κάμοι προμηνύσαι. ἐμὲ ὁ δὲ ἱδώτιες συλλαμβάνουσα· καὶ ὁ Θέρσανδρος βοᾷ, καὶ πλῆθος τῶν παρευχόμενων συνέρρεεν.

3 ἔτε μᾶλλον οὖν ὁ Θέρσανδρος ἐδεισοψάθει, ῥητά μὲν καὶ ἄρρητα βοῶν, τῶν μοιχῶν, τὸν λασποδώ- 4 τὴν ἀπάγει1 δὲ με εἰς τὸ δεσμωτήριον καὶ παραδίδοσιν ἐγκλήμα μοιχείας ἐπιφέρων. ἐμὲ δὲ ἐλύπει τούτων μὲν οὖδέν, οὔτε ἡ τῶν δεσμῶν ύβρις, οὔτε ἡ τῶν λόγων αἰκία· 2 καὶ γὰρ ἐθάρ-

1 The simple verb ἀπάγει, found in the MSS., seems hardly to bear the requisite meaning "leads me off," so that I have adopted Cobet's ἀπάγει.
2 Salmasius' certain correction for MSS. alivia.
off, or think that it portends any harm to you; it is the means by which my master is to become your lover." Thunderstruck at the incredible nature of her misfortune, she kept silence, while Sosthenes went off to Thersander, who was just returning home, and related what he had done, at the same time praising Leucippe's beauty to the skies in high-flown language, with the result that the latter was excited by his words as though by some fair vision, instinct with beauty; and as the festival was going to last through the night, and it was only half a mile to the country place, he bade the steward lead on and set out to visit her.

5. I was meanwhile going on, clad in Melitte's garments, and suddenly without any warning fell in with them face to face. Sosthenes was the first to recognize me; and, "Hulloa," he cried, "here is the gallant coming roistering to meet us, and actually with your wife's spoils upon him." Now the young man who was acting as my guide was a little in front, and when he saw what was going to happen, he ran away, his fear preventing him from taking time to warn me. Thersander's companions, when they spied me, laid hands upon me, and he himself raised so great a commotion that a crowd of the revellers collected. Thersander then took to more and more violent language, shouting all kinds of abusive terms at me, and calling me now adulterer, now thief; he then hailed me off to the prison and handed me over to the constables, laying an information of adultery against me. I cared nothing for all this, the insult offered to me by the setters and the abusive words: I felt confident that at the hearing I should be able
ρον τῷ λόγῳ περιέστεθαι μὴ μοιχὸς εἶναι, γήμαι δὲ ἐμφανῶς. δέος δὲ με περὶ τῆς Δευκόπτης εἰχεν, οὕτω σαφῶς αὐτὴν ἀπολαβόντα. 5 ψυχαὶ δὲ πεφύκασι μάντεις τῶν κακῶν, ἐπεὶ τῶν γε ἀγαθῶν ἡμίστα ἐκ μαντείας εὐστοχοῦμεν. 1 οὐδὲν οὖν ὑμεῖς ἐνενόσουν περὶ τῆς Δευκόπτης, ἀλλὰ ἢν ὑποπτὰ μοι πάντα καὶ μεστὰ δείματος. ἔγω μὲν οὖν οὕτως εἰχον τὴν ψυχὴν κακῶς.

6. Ὁ δὲ Θέρσανδρος ἐμβαλὼν με εἰς τὸ δεσμωτήριον, ὁς εἰχεν ὀρμῆσι ἐπὶ τὴν Δευκόπτην ἔσται. ὁς δὲ παρῆσαν ἐπὶ τὸ δωμάτιον, καταλαμβάνουσιν αὐτὴν χαραι κειμένην, ἐν ψυ καθεστηκυών ὁν ἐπιχεῖν ο Σωσθένης εἰπὼν, ἐμφαίνουσαν τοῖς προσ- 2 ὁποῖς λύπην ὁμοῦ καὶ δέος. ὁ γὰρ νοῦς οὐ μοι δοκεῖ λελεγθαι καλῶς ἀδράτος εἶναι τὸ παράπαν φαίνεται γὰρ ἀκριβῶς ὡς ἐν κατόπτρῳ τῷ προσώπῳ. ἦσθεις το γὰρ ἐξέλαμψε τοῖς ὀφθαλμοῖς εἰκόνα χαρᾶς, καὶ ἀνακεθεὶς συνέστειλε τὸ πρόσωπον
3 εἰς τὴν σφιγματικότητα. ὁς οὖν ἦκουσεν ἡ Δευκόπτη ἀνοιγομένων τῶν θυρῶν, ἦν δὲ ἐνδον λύχνου, ἀνανεύσασα μικρόν, ἀδυνατος τοῖς ὀφθαλμοῖς κατέβαλεν. ἦδὼν δὲ ο Θέρσανδρος τὸ κάλλος ἐκ παραδρομῆς, ὁς ἀρπαξὼμεν ἀστραπῆς, μάλι- sta γὰρ ἐν τοῖς ὀφθαλμοῖς κάθηται τὸ κάλλος, ἀφῆκε τὴν ψυχὴν ἐπ' αὐτὴν καὶ εἰστήκει τῇ θέα δεδεμένος, ἐπιτηρῶν πότε αὕτης ἀναβλέψει πρὸς 4 αὐτῶν. ὁς δὲ ἦν οὕτως εἰς τὴν γῆν, λέγει: “Τί κάτω βλέπεσι, γῶσαι; τί δὲ σου τὸ κάλλος τῶν ὀφθαλ- μῶν εἰς ἥν καταρρεῖ; ἐπὶ τοὺς ὀφθαλμοὺς μᾶλλον ἰσότω τοὺς ἐμοὺς.”

1 Hirschig’s correction for MSS. «έτυχομεν». 314
to clear myself of the charge of adultery, and to prove that my marriage had been open and public; but I was still afflicted with fear in the matter of Leucippe, because I had not yet definitely recovered her. The mind is ever inclined to be a prophet of ill, because we are seldom successful in the presages of good fortune that we make; I had therefore no consoling thought about Leucippe, but was full of suspicions and fears. Such was my uncomfortable state of mind.

6. Thersander, after thrusting me into the gaol, started with all rapidity on his journey to Leucippe. Arriving at the cottage where she was, they found her lying on the ground and turning over in her mind what Sosthenes had said to her; the expression of her face shewed the presence together in her both of grief and fear. For I do not think that it is rightly said that the mind is entirely invisible: it can be accurately discerned in the face as in a mirror. When it is in a state of delight, it causes the appearance of joy to shine from the eyes; when in sorrow, it contracts the face in a manner that tells of the disaster that has occurred. So when Leucippe heard the doors open, and a light was struck within, she looked up for a moment, and then let her eyes drop again. Thersander, after obtaining this cursory sight of her beauty, sudden as a flash of lightning, for the chiefest seat of beauty is in the eyes, found his whole heart set on her and stood spell-bound by the sight, waiting for her to look up again at him. But as she still kept her eyes fixed on the ground, “Why look down, maiden?” said he. “Why waste the loveliness of your eyes upon the earth? Rather let it sink deep into mine.”
7. Ἡ δὲ ὡς ἦκουσεν, ἐνεπλήσθη δακρύων, καὶ
eἰχεν αὐτὴς ἱδίον κάλλος καὶ τὰ δάκρυα. Δάκρυνο
γὰρ ὀφθαλμῶν ἀνίστησι καὶ ποιεῖ προπετέστερον·
καὶ μὲν ἁμορφὸς ἦ καὶ ἀγροικος, προστίθησιν
eἰς δυσμορφίαν· εὰν δὲ ἤδη καὶ τοῦ μέλανος
ἔχων τὴν βαφὴν ἠρέμα τὸ λευκό στεφανοῦμενος,
ὅταν τοῖς δάκρυσιν ὑγρανθῇ, οὐκεὶ πηγής ἐγκύμων
2 μαζῶν. ἤ σκαμάνη 

χειμῶνος 

δὲ τῆς 

τῶν 

δακρύων 

ἄλμης 

περὶ 

τῶν 

κύκλων,

τὸ μὲν 

πιαίνεται, 

τὸ δὲ 

μέλα 

πορφύρεται, 

καὶ 

ἐστὶν 

ὄμοιον, 

τὸ μὲν 

ἐρω, 

τὸ δὲ 

μαρκίσσω τὰ 

δὲ 

δάκρυα 

τῶν 

ὀφθαλμῶν 

ἐνδοῦ 

3 εἰλούμενα 

γελᾶ. 

τοιαύτα 

Δευκάτης 

ἡ 

τὰ 

δάκρυα, 

αὐτὴν 

τὴν 

λύπην 

εἰς 

κάλλος 

νεκροκότα· 

εἰ 

δὲ 

ἡδύνατο 

παγηνᾶ 

πεσόντα, 

καὶ 

ἄν 

εἰχεν 

ἡλέκτρων 

ἢ 

γη. 

ὁ 

δὲ 

Θέρσανθρος 

ἵδιον, 

πρὸς 

μὲν 

τὸ 

κάλλος 

ἐκεχίνει, 

πρὸς 

δὲ 

τὴν 

λύπην 

ἐξεμεμήνει,

καὶ 

τους 

ὀφθαλμοὺς 

δακρύων 

ἐγκύμων 

εἰχεν. 

ἐστὶ 

μὲν 

γὰρ 

φύσει 

δάκρυνο 

ἐπαγωγότατον 

ἐλέον 

τοῖς 

ὄργῃ 

τὸ 

δὲ 

τῶν 

γυναικῶν 

μᾶλλον, 

ὁσοὶ 

θαλερω-

τέρον, 

τοσοῦτον 

καὶ 

γοητότερον. 

εὰν 

δὲ 

ἡ 

δακρύ-

ουσα 

ἤ 

καὶ 

καλῆ, 

καὶ 

ὁ 

θεατὴς 

ἐραστής, 

οὐδὲ 

ὀφθαλμὸς 

ἀτρεμεῖ, 

ἄλλα 

τὸ 

δακρύο 

ἐμμέσατο.

5 ἐπειδὴ 

γὰρ 

εἰς 

τὰ 

ὀρματα 

τῶν 

καλῶν 

τὸ 

κάλλος 

καθισταί, 

ῥέω 

ἐκείθεν 

ἐπὶ 

τοὺς 

ὀφθαλμοὺς 

τῶν 

ὀρώντων 

ὑσταται 

καὶ 

τῶν 

δακρύων 

τὴν 

πηγήν 

συνεφέλκεται. 

ὁ 

δὲ 

ἐραστής 

δεξάμενος ἀμφῶ, 

τὸ

1 So Cobet for the simple ἐπλήσθη of the MSS.
2 These three words form the end of an hexameter, and are probably a quotation from a poem.
3 I do not think that Berger's insertion of λευκῶν here is necessary. The sense is quite obvious without it; the eye is considered, as a whole, white, with the exception of its dark centre.
BOOK VI, 7

7. On hearing these words, she burst into tears; and her tears too had a peculiar beauty of their own. Tears set off the eye and make its character more prominent: if it be ugly or coarse, they make it less pleasing still; if it be handsome, the pupil jet-black and surrounded by the white into which it insensibly shades, it becomes like a rich fountain-spring when it is bedewed with tears. The brine of the tear-drops coming down into the white of the eye makes it rich and shining, while the black takes on from the same cause a deep purple hue; it comes to resemble a violet, while the rest of the eye is like a narcissus, and the tears which are rolling within the eye almost seem to smile. Such were Leucippe’s tears, which overcame her very grief and made it into beauty; if they could have solidified after they had fallen, the world would have possessed a new variety of amber.¹ When Thersander saw her thus, he was struck dumb with her beauty and maddened by the sight of her grief, and his own eyes filled with tears. Indeed tears are by their very nature exceedingly provocative of a beholder’s pity; those of a woman in particular have the more magic in their effects in proportion as they are the more abundant: be the woman fair, and he that sees her lover, his eye too cannot remain unmoved, but copies her weeping. Since, in the case of the beauteous, their beauty is in great part in their eyes, it therefore proceeding thence to the eyes of the beholder makes its home there and draws forth the fount of tears. Both—the beauty

¹ Ordinary amber was fabled to be derived from the tears of the Heliades weeping for their dead brother Phaethon.
μὲν κάλλος εἰς τὴν ψυχήν ἦρπασε, τὸ δὲ δάκρυν \[ ...\]

7 νενύμικεν δὲ καὶ φίλει. τοιοῦτο τε τὸ Θερσάνδρω συνεβεβίκε: ἐδάκρυε γὰρ 1 παθὼν μὲν τί, κατὰ τὸ εἰκός, ἀνθρώπων, καλλωπεζόμενος δὲ πρὸς τὴν Δευκίππην, ὡς διὰ τούτο δεδακρυμένος, ὅτι 8 κακείῃ δακρύει. λέγει οὖν πρὸς τὸν Σωσθένην προσκύνας: "Νῦν μὲν αὐτὴν θεράπευσον ὅρας γὰρ ὡς ἔχει λύπης: ὅστε ὑπεκτῆσομαι καὶ μάλα ἄκω, ὡς μὴ ὀχληθῶ εἰπήν. ὅταν δὲ ἤμερώτερον 9 διατεθή, τότε αὐτῇ διαλεγόμενοι. σὺ δὲ, ὃ γύναι, θάρρει: ταχὺ γὰρ σου ταῦτα τὰ δάκρυα ἱάσομαι." εἶτα πρὸς τὸν Σωσθένην πάλιν, ἐξιὼν ""Ὅπως ἐξῆς τὰ εἰκότα περὶ ἐμοῦ ἐσθεν 

dὲ ἦκε πρὸς με κατορθώσας," ἐφη. ἐπὶ τοῦτος ἀπηλλάττετο.

8. Ἐν ὧ δὲ ταῦτα ἐπερίττετο, ἐτυχεν ἐπὶ τὴν 

Δευκίππην, μετὰ τὴν πρὸς με ὁμιλίας, εὐθὺς εἰς 

touς ἀγρούς τὴν Μελίττην νεανίσκων ἀποστελλα-

σαν, ἐπείγει τινὴν εἰς τὴν ἐπάνοιον, μηδὲν ἐπὶ 2 

deomēn pharrmákōn. ὡς οὖν ἦκεν ἄντος εἰς τοὺς 

ἀγρούς, καταλαμβάνει τὰς θεραπευόντας ζητούσας

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1 I have ventured to leave out the words πρὸς ἐπείξιν here found in the MSS. They are extremely unsuitable to this part of the sentence, giving a meaning indeed exactly contrary to that which is required. They were probably a gloss on καλλωπεζόμενος which has found its way into a wrong part of the text.
and the tears—are received into the lover's being: the beauty he takes to his heart, but his tears he keeps in his eyes, and hopes that it will be apparent that he is in such a state; even if he could wipe them away, he will not do so, but keeps them hanging there as best he may, and fears lest they should disappear before they have had their effect. He will even refrain from moving his eyes, so that the tears may not too quickly fall before the beloved sees them: he thinks that they form a true witness that he loves. This was the case with Thersander: he wept partly because he felt some human compassion, as was only natural, and partly to make a shew to Leucippe that he was weeping too because she wept. He therefore whispered to Sosthenes: "Do you look after her for the present—you see in how sorrowful a plight she is—and I will retire, though much against my will, so as not to trouble her: when she has come to a calmer state, I will then put my arguments before her. And you, maiden, be of good cheer; I will soon cure you of these tears." Then, as he was going out, he spoke again to Sosthenes: "See that you give her a good account of me, and come to me in the morning when you have put all right." With these words he left the cottage.

8. While all this was happening, it chanced that Melitae, after her visit to me, had sent a young man to the country seat after Leucippe, to bid her hasten to return, as there was no longer any need for the philtre. On his arrival there, he found the serving-
ACHILLES TATIUS

τὴν Δευκλίππην, καὶ πάνιν τεταραγμένας· ὡς δὲ σύκ᾽ ἦν οὐδαμοῦ, δρόμῳ φθάσας ἀπῆγγειλε τὸ 3 συμβάν. ὡς δὲ ἦκοισε τὰ περὶ ἐμοῦ, ὡς εἶχαν εἰς τὸ δεσμωτήριον ἐμβληθείσαι, εἶτα περὶ τῆς Δευκλίππης, ὡς ἀφαιρῆς ἐγένετο, νέφος αὐτῇ 4 κατεχόθη λύπης. καὶ τὸ μὲν ἀλήθες οὐκ εἶχεν εὐρείως, ὑπενοεὶ δὲ τὸν Σωσθένην. Βουλομένη δὲ φανερὰν αὐτῆς τὴν ζήτησαν ποιήσασθαι διὰ τοῦ Θερσάνδρου, τέχνην λόγων ἐπενόησεν, ἦτες μεμοιρήθη εἴχε τῷ σοφίσματι τὴν ἀλήθειαν.

9. Ἡσεῖ γὰρ ο Θερσάνδρος εἰσελθὼν εἰς τὴν οἰκίαν ἐβόα πάλιν, "Τὸν μοιχὸν ἐξέκλεψα σύ, τῶν δεσμών ἐξελύσας, καὶ τῆς οἰκίας ἐξαπέστειλας· σὺν τὸ ἔργῳ τι οὖν οὐκ ἤκολούθεις αὐτῷ; τι δὲ ἐνταῦθα μένεις; ἀλλὰ οὐκ ἀπεί πρὸς τὸν ἔρωμεν, ἢν αὐτὸν ἰδῆς στερροτέρους δεσμοίς δεδεμένου;" ἦ Ἡμέλτη, "Ποίον μοιχὸν;" ἔφη. "τὸ πάσχεις; εἰ γὰρ θέλεις, τὴν μανίαν ἀφεῖς, ἀκούσας τὸ πάν, 2 μαθήσῃ βαδίως τὴν ἀλήθειαν. ἢν οὖν σου δέομαι, γενοῦ μοι δικαστῆς ἱσοῦ, καὶ καθήσας μὲν σου τὰ ὅτα τῆς διαβολῆς, ἐκβαλὼν δὲ τῆς καρδίας τὴν ὁργήν, τὸν δὲ λογισμὸν ἐπιστήσας κρητὶν ἀκέραιον, ἀκουσών. ὁ νεανίσκος οὗτος οὗτε μοιχὸς ἦν ἐμὸς οὗτε ἄνηρ; ἀλλὰ τὸ μὲν γένος ἀπὸ Φωκείκης, Τυρίων οὐδενὸς δεύτερος. ἐπέλυσε δὲ καὶ αὐτὸς οὐκ εὐτυχώς, ἀλλὰ πᾶς ὁ φύρτος αὐτοῦ γέγονε τῆς 3 βαλασσῆς. ἀκούσας τὴν τύχην ἤλεγχα, καὶ ἀνερμηνήσας σου, καὶ παρέσχον ἐστίλαν, 'Ἄχα,"

1 Cobet wished to alter αὐτῇ into αὐτῆς, and it is quite true that the genitive is the common post-Homeric construction. But Achilles Tatius may well have reverted to the earlier use to avoid the possible confusion occasioned by αὐτῆς seeming to agree with λύτης.

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maids looking for Leucippe, and greatly disordered; as she could not be found anywhere, he hurried back and related all he knew to his mistress. Having first heard my case, how I had been clapped into gaol, and now about the disappearance of Leucippe, a cloud of grief descended upon her. She had no means of finding out the truth, but suspected Sosthenes; and desiring to shed light on her enquiry by means of Thersander, she devised an artful plan to be put into effect by means of questions, mingling a little truth with the story she had made up.

9. When Thersander then came into the house, and began shouting again: "You have spirited away your gallant; you have loosed him from his fetters; you have got him out of the house! This is all your work; why do you not follow him? Why do you stay here? Why do you not get off to your beloved and see him now fettered in stronger bonds?" "What gallant?" replied Melitte. "What is the matter with you? If you can but drop this fury of yours, and hear the whole story, you will have no difficulty in realising the truth. I only ask one thing of you—be an impartial judge, clear your ears of all the slander you have heard; expel anger from your heart and put reason into its place, the only unbiased arbiter. This young man has been neither my gallant nor my husband; he is a Phoenician by birth, and of a stock second to none among the people of Tyre. He too had an unfortunate voyage, and the whole cargo that he had shipped became the prey of the sea. I heard of his mishap and took pity on him; I thought of you, and offered him my hospitality. "Perhaps," I said,
λέγουσα, 'καὶ Θέρσανδρος οὗτος πλανᾶται: τάχα,' λέγουσα, 'τις κἀκεῖνον ἠλέησει γυνὴ. εἰ δὲ τῷ ὄντι τέθυκε κατὰ τὴν θάλασσαν, ὡς ἡ φῆμιν λέγει, φέρε πάντα τιμόμενε ἐκ ναυάγια.' πόσους 4 καὶ ἄλλους ἔθρεψα νεανικήκότας; πόσους ἔθαψα τῆς θαλάσσης νεκροὺς, εἰ ἤλθον ἐκ ναυάγιας τῇ τῇ προσπεσοῦν ἐλάμβανον, 'Τάχα,' λέγουσα, 'ἐπὶ ταύτης τῆς ἰησοῦ Θέρσανδρος 5 ἔπλευς;' εἰς δὴ καὶ οὗτος ἦν τῶν ἐκ τῆς θαλάσσης σωζομένων ἔσχατος. ἐχαρεῖμην σοι τιμώσα τούτον. ἔπλευσεν ὁσπέρ σὺν ἔτιμων, φιλτατε, τῆς σῆς 6 συμφορᾶς τὴν εἰκόνα. πῶς οὖν ἐνταῦθα 6 συνεπεγρύμνη; ὁ λόγος ἄληθής. ἐτυχε μὲν πενθῶν γυναῖκα. ἥ δὲ ἄρα ἔλαβαν διὸ ἀποθανοῦσα. 7 τοῦτο τις αὐτῷ καταγορεύει καὶ ὡς ἐνταῦθα εἴη, παρὰ τῷ τῶν ἡμετέρων ἑπιτρόπων. Σωσθένην δὲ ἔλεγε. καὶ οὗτος εἶχε τὴν γὰρ ἀνθρώπον ἡκου- 7 τοῦτο εὑρομεν. διὰ τοῦτο ἡκολούθησε ἡο. ἔχεις τὸν Σωσθένην, πάρεστιν ἡ γυνὴ κατὰ τούς ἄγροις. ἐξέτασον τῶν λεχθεσεν ἐκαστον. εἰ τι ἐψευ- σάμην, μερολεγομαι.'

10. Ταύτα δὲ ἔλεγε, προσποιησαμένη τὸν ἀφα- νισμὸν τῆς Δευκάπης μὴ ἐγνωκέναι παρακε- σαμένη αἰθής, εἰ ἠτῆσει ὁ Θέρσανδρος εὑρεῖν τὴν ἄληθειαν, τὰς θεραπευτικὰς ἁγαγεῖν, αἰτὶ συν- απελθοῦσα ἐντυχε, ἀν μὴ 2 παραγένηται περὶ τῆν ἐω, λεγοῦσα, ὅπερ ἤν, οὐδαμοῦ φαίνεσθαι τὴν

1 The MSS. here have αὐτοῦ, which Jacobs changed into αἰτῆ, omitting τά. But it seems more likely, with Hercher, that αὐτοῦ is the mere insertion of a scribe who misunderstood the sentence.

2 Jacobs' necessary insertions.
BOOK VI, 9-10

'Thersander is now a wanderer like him; perhaps some woman will take pity on him too. And if he has really perished at sea, as the report tells, let us do our best then for all the victims of shipwreck.' How many others in such a plight did I not befriend? How many of the sea's dead did I not bury, if but a plank of a wreck were washed ashore? and 'Perhaps,' I would say, 'Thersander used to sail on the very ship of which this was a part?' This man, then, was the last of my refugees saved from the waters; I thought that I was doing what I could for you by looking after him. He had gone on a voyage like you; I was honouring, my dear, the parallel to your fate. How then did I happen to be here in his company? I will tell you the whole true story. He happened to be mourning for the loss of his wife; but though he had lost her, she was not dead. Somebody informed him of this, and also that she was here, in the possession of one of our bailiffs; and told him the bailiff's name, Sosthenes. This was actually the case; we found the woman here when we arrived. This was the reason that he came with me. You have Sosthenes at your disposal, and she is here at our country place; make inquiries as to the truth of every particular that I have told you. If my story is false in any respect, I admit myself convicted of unfaithfulness.'

10. This was the story she told, pretending that she knew nothing of Leucippe's abduction; but on the other hand she held in reserve her power, if Thersander should attempt to discover the truth, of bringing forward the serving-maids in whose company Leucippe had departed, to say, if she did not reappear in the morning, that she could not be
κόρην ούτω γὰρ αὐτὴν ἐγκείσθαι πρὸς τὴν ξητήσειν θαυμάτως, ὡς καὶ τὸν Θέρσανδρον ἐπαναγ-κάσαι. ταῦτα οὖν ὑποκριναμένη πιθανῶς, κακείνα προσετίθει: "Πλευευσον, ἄνερ οὐδέν μου, φίλ-τατε, παρὰ τὸν τῆς συμβιῶσεως κατέγνωκας
3 χρόνον μηδὲ νῦν τοιοῦτον ὑπολάβοις. ἢ δὲ φήμη διαπεφοίτηκεν ἐκ τῆς εἰς τὸν νεανίσκον τιμῆς, ὡς εἰδώτων τῶν πολλῶν τὴν αἰτίαν τῆς
4 κοινωνίας. καὶ γὰρ σὺ φήμη τέθυκας. Φήμη δὲ καὶ Διαβολή δύο συγγενῶν κακά: θυγατήρι η
Φήμη τῆς Διαβολῆς. καὶ ἔστι μὲν η Διαβολὴ μαχαίρας ἐξυτέρα, πυρὸς σφοδροτέρα, Σειρῆνων
πυθαγωτέρα: ἢ δὲ Φήμη ὀδικος ἐγρυτέρα, πνεύ-
5 ματος δρομικωτέρα, πτερῶν ταχυτέρα. ὅταν οὖν
ἡ Διαβολὴ τοξεώσῃ τὸν λόγον, ο μὲν δίκην βέλους
ἐξίπτωται καὶ τιτρώσκει μῆ παρόντα καὶ ὐπ
πέμπταιν ὃ δὲ ἀκούων ταχύ πείθεται, καὶ ὄργης
αὐτῷ πῦρ ἐξίπτωται καὶ ἔπὶ τὸν βληθέντα
6 μαίνεται. τεχθείσα δὲ ἡ Φήμη τῷ τοξεῦματι,
μὲν εὐθὺς πολλὴ καὶ ἐπικλύξει τὰ ὁτα τῶν
ἐντυχόντων, διαπρεπε δὲ ἐπὶ πλείστων καταυγίζουσα
tῷ τὸν λόγον πνεύματι, καὶ ἐξίπτωται κοιφ-
ζομένη τῷ τῆς γλώττης πτερῶ, ταῦτα μὲ τὰ δύο
πολλαῖς ταῦτα σου τὴν ψυχήν κατέλαβε καὶ
アップレオτες μου τοὺς λόγους τῶν ὁταν σου τὰς
θύρας."

1 Hercher's correction for MSS. κατέβαλε.
found anywhere. She could thus openly continue her search for the girl, and at the same time compel Thersander to reveal his own plans. In addition to the plausible story that she had already contrived, she went on as follows: "Trust me, my husband; in all the period of our married life, you have never, my dear, had anything with which to reproach me, and do not now suspect me of anything of the kind. This rumour got abroad because of the care which I took of the young man; the community did not know the real reason of our association; and by rumour, you, too, were dead. Rumour and Slander are two kindred Furies: Rumour is Slander's daughter. Slander is sharper than any sword, stronger than fire, more persuasive than a Siren; Rumour is more slippery than water, runs faster than the wind, flies quicker than any winged bird. When Slander shoots forth a lying report, it flies like an arrow and wounds him at whom it is aimed even though he is not present where the word is spoken; the hearer quickly believes it, the fire of his anger is kindled, and he is soon furious and mad against the object of the shot. Rumour, brought into being by the act of shooting, at once flows onward gaining in volume, and overwheels the ears of all whom she meets; she travels far, like a wind, carried storm-wise on the gale of words; she flies,² borne aloft by the wings of the human tongue. These two plagues are my enemies: they have captured your mind, and by their arguments they have shut against me the doors of your ears."
11. "Αμα λέγουσα, χειρός τε έθυγε καὶ καταφιλεῖν ήθελεν. ἔγεγονε δὲ ἡμερώτερος, καὶ αὐτὸν ἐσανε τῶν λεγομένων τὸ πιθανόν, καὶ τὸ τῆς Λευκίστης σύμφωνον τῷ λόγῳ τοῦ Σωσθένους μέρος τῆς ὑπονοιας μετέφερεν. οὐ μέντοι τέλεων ἐπίστευσε ξηλοτυπίᾳ γάρ ἀπαξ ἐμπεσοῦσα ψυχῇ
2 δισεκατοντάς ἐστίν. ἔθορυβήθη οὖν ὅτε τὴν κόρην ἠκουσεν εἰναὶ μου γυναίκα, ὡστε ἐμίσει με μᾶλλον. τότε μὲν οὖν εἰπὼν ἐξετάσευν περὶ τῶν εἰρημένων, κοιμητόμενος φύχετο καθ' αὐτῶν. ἢ δὲ Μελίτη κακῶς εἰχε τὴν ψυχήν, ὡς ἐκπεσοῦσα πρὸς με τῆς ὑποσχέσεως.

3 'Ο δὲ Σωσθένης προπέμψας 1 μέχρι τεινὸς τοῦ Θέρσανδρου, καὶ καθυποσχόμενος περὶ τῆς Λευκίστης, αὕτης ἀναστρέφει πρὸς αὐτὴν καὶ σχηματίσας τὸ πρόσωπον εἰς ἥδων, "Κατωρθώσαμεν," εἶπεν, "ὡς Δάκαινα. Θέρσανδρος ἐρασίσθη με, καὶ μαλλοίτως ὅστε τάχα καὶ γυναίκα ποιήσατε σε. τὸ δὲ κατόρθωμα τούτο ἔμοι. ἔγω γάρ σου πρὸς αὐτὸν περὶ τοῦ κάλλους πολλά ἐπεταξεύσαμην, καὶ τὴν ψυχήν αὐτοῦ φαντασίας ἐγέμισα. της κλαίεις; ἀνάστηθι, καὶ δὴ ἐπὶ τών εὐτυχήμασιν Ἀφροδίτη. μιμήθω τε καὶ κάμοι."  


1 So Jacobs for MSS. ἡρατώμας. The sense requires "accompanied" rather than "sent for."
11. While she was still speaking, she took his hand and made as though to kiss him. He was already somewhat calmed by her words; and was both coaxed by the plausibility of what she said and had part of his suspicions removed by the harmony of her story with that of Sosthenes. However, he did not yet completely trust her: for when jealousy has once entered the heart, it is hard indeed to remove its stain. Then he was greatly vexed at hearing that the maiden was my wife, and this made him but hate me the more. For the time, he said that he would make further inquiries about the story that she had told him, and retired alone to bed; Melitte, the while, was greatly distressed in that she had failed to perform her promise to me.

Sosthenes, after accompanying Thersander on part of his journey home and encouraging him to hope for Leucippe's favours, turned back again and went to her. He composed his face to wear an expression of delight, and, "We have succeeded, Lacaena," he said. "Thersander is in love with you, madly in love, so that he is likely to make you his wife. All this success was my doing; for it was I who dilated at great length to him of your beauty, and have filled his heart with a violent fancy for you. Why do you weep? Up, and sacrifice to Aphrodite for your good fortune; and then mind you remember me too."

12. "I pray," said Leucippe, "that you may have just such good fortune as you come and bring me now." Sosthenes did not in the least understand her sarcasm, and went on in high good humour: "I want to tell you all about Thersander, to give you the better conceit of your good luck. He is the
2 Μελίττης μὲν ἂν ἥν εἶδες ἐν τοῖς ἀγροῖς: γένει δὲ πρῶτος ἀπάντων τῶν Ἰάωνων πλοῦτος μείζων τοῦ γένους, ὑπὲρ τὸν πλοῦτον ἡ χρηστότης. τὴν δὲ ἡλικίαν οἶός ἐστιν εἶδες, ότι νέος καὶ 3 καλὸς, ὁ μάλιστα τέρπει γυναῖκα.” πρὸς τούτο σὺν ὑπήνεγκεν ἤ Δεκαίηπ πηλοῦντα τὸν Σω-
σθένην, ἄλλα, “Ω κακῶν σὺ θηρίον, μέχρι τίνος μοι ἰ μιαίνεις τὰ ότα; τί ἐμοί καὶ Θερσάνδρῳ
4 κοινῶν; καλῶς ἐστώ Μελίττη, καὶ πλούσιος τῇ
πόλει, χρηστός τε καὶ μεγαλόπυχος τοῖς δεο-
μένοις; ἐμοὶ δὲ οὐδὲν μέλει τούτων, εἶτε ἐστὶ καὶ
Κόδρου εὐγενέστερος, εἶτε Κραίσου πλουσιώτερος.
5 τί μοι καταλόγεις σωρὸν ἀλλοτρίων ἐγκώμων;
τότε ἐπανέσω Θερσάνδρον ὡς ἄνδρα ἀγαθῶν, ὅταν εἰς τὰς ἀλλοτρίας μη ἐνυβρίζῃ γυναῖκας.”
13. Καὶ ὁ Σωσθένης σπουδάσας εἶπε “Παλ-
ζεις;” “Ποι ὑπαλζω;” ἔφη. “ἔα με, ἀνθρωπε,
μετὰ τῆς ἐμαυτῆς συντρίβεσθαι τύχης καὶ τοῦ
κατέχοντός με δαιμόνος. οἴδα γὰρ οὕσα ἐν
πειρατηρίῳ.” “Δοκεῖς μοι,” ἔφη, “μαλακεῖσθαι
2 μαλακὸν ἀνήκεστον. πειρατήρους ταῦτα ἐίναι σοι
dokei, πλούσιος καὶ γάμος καὶ τρυφή, ἄνδρα
toioúton laboúsin para tis Túkhis, ὅν οὐτό
φιλοῦσιν oi theoi, ὃς αὐτόν καὶ ἐκ μέσων τῶν τοῦ
θανάτου πυλῶν ἀναγαγεῖν;” εἶτα κατέλεγε τὴν
μαναγίαν, ἐκθειάξων ὃς ἐσώθη, καὶ τερατεύωμενος

1 Inserted by Jacobs.
2 Cobet wished to alter poί to πώς. But the former is quite possibly right.

The allusion is here less to his patriotic self-sacrifice for his country’s salvation than to the fact that he was the last of a long line of kings.
husband of Melitte, the lady whom you saw at the country place; he is the very highest of all the Ionians in birth, his riches are above his birth, and his amiability above his riches. His looks you could see for yourself; how he is young and well-favoured, things that women particularly appreciate." At this point Leucippe could no longer bear the vapourings of Sosthenes, but burst out: "You vile beast, how much longer are you going on polluting my ears? What do I care about Thersander? Let him be well-favoured for his Melitte, and rich for his city, and amiable and generous for those who need it; I care for none of all these, whether he be nobler than Codrus,¹ or richer than Croesus. Why go on piling up another's praises to me? I shall esteem Thersander as a good man, when he stops forcing his attentions on other men's wives."

18. Sosthenes' tone then changed to earnest. "I suppose you are joking?" said he. "What could be my object² in joking?" she cried. "Leave me alone, fellow, with my ill-fortune and the fate that constrains me; I know now that I have fallen among pirates." "You seem to me," he replied, "to be mad; and incurably mad. Is this what you call falling among pirates—wealth, marriage, luxury, when you get from Fortune a husband such as Thersander, whom the gods love so dearly that they saved him from the very gates of death?" And he went on to relate to her the story of his shipwreck, making his escape a matter of divine

¹ As stated in the note on the Greek text, I have here kept the MSS. reading πεί. παί is the regular word—"Joking indeed!" or, "How could I be joking?"; but πεί, meaning literally "Whither do I joke?", can be translated so as to make good sense.
Achilles Tatius

3 ύπερ τὸν δελφίνα τὸν Ἀρίωνος. ὡς δὲ οὖσι τῆς Δευκάπης οὐκέτι μυθολογοῦντα πρὸς αὐτὸν εἰπε, “Σκέψαι,” ἔφη, “κατὰ σὲ, τῷ ἅμεινον, καὶ ὅπως μηδὲν τούτων πρὸς Θέρσανδρον ἔρεις, μὴ παραδόξως χρηστὸν ἄνδρα. ὄργισθείς γὰρ ἀφόρητός εστὶ. Χρηστότης γὰρ τυχχάνονσα μὲν χάριτος, ἐπὶ μᾶλλον αὐξημένον προσηλκυσθεῖσα δὲ εἰς ὅργην ἐρεθίζεται. τὸ γὰρ περιττὸν εἰς φιλαινθρωπίαν ίσον ἔχει τὸν θυμὸν εἰς τιμωρίαν.” τὰ μὲν δὴ κατὰ Δευκάπης εἶχεν οὕτως.

14. Κλεινίας δὲ καὶ οἱ Σάυροι πυθόμενοι με ἐν τῷ δεσμωτηρίῳ καθεδροῦσι (διηγηγέλκει γὰρ αὐτοῖς ἡ Μελίτη) τῆς νυκτὸς εὐθὺς ἐπὶ τὸ οἰκήμα σπουδῇ παρῆσαν. καὶ ἤθελον μὲν αὐτοῦ καταμείνας σὺν ἑμοί, ὃ δὲ ἐπὶ τῶν δεσμῶν οὐκ ἔπτετρεπεν, ἀλλ’ ἐκέλευεν ἀπαλλάττεσθαι αὐτοὺς τὴν ταχύτητι, ὃ μὲν δὴ τούτοις ἀπήλασεν ἄκοινον, ἐγὼ δὲ ἐντελέμενοι αὐτοῖς περὶ τῆς Δευκάπης, εἰ παραγένοιτο, περὶ τὴν ἐω σπουδῇ πρὸς μὲ ἥκειν, καὶ τὰς τῆς Μελίτης διηγησίμενος ὑποσχέσεις, τὴν ψυχὴν εἶχον ἐπὶ τριτάνης ἐπιλόσος καὶ φόβου, καὶ ἐφοβεῖτο μου τὸ ἐλπίζω καὶ ἤλπιζε τὸ φοβούμενον.

15. Ἑμέρας δὲ γενομένης, ὃ μὲν Σωσθένης ἐπὶ τὸν Θέρσανδρον ἔσπευδεν, οἱ δὲ ἀμφί τὸν Σάυρον ἐπὶ ἐμὲ. ὡς δὲ εἴδον ὁ Θέρσανδρος τὸν Σωσθένην, ἔπυρθανε, ἐπὶ γὰρ τὰ κατὰ τὴν κόρην εἰς πειθῶ πρὸς αὐτῶν. ὃ δὲ τὸν μὲν διὰ λόγον οὐ λέγει, σοφίζεται δὲ τι μάλα

1 So Cohet for σῷ. κατὰ σῴ would presumably mean "to your disadvantage."
2 ἔτι is Jacob's clever change for MSS. ἔτι.
 providence, and embroidering it with more miracles than Arion and his dolphin. Leucippe made no answer to him as he was recounting his marvels; so he went on: "You had better regard your own interests, and not indulge in any of this kind of talk to Thersander, in case you should anger a naturally amiable man; for once roused to fury, there is no stopping him. Amiability grows and multiplies if it meets with gratitude, while if it meets with contempt it is irritated into anger; the more a man is naturally inclined to friendliness, the more forward is he to avenge a slight." So much then for Leucippe's plight.

14. Clinias and Satyrus learning, by the information of Melitte, that I was shut up in gaol, at once came hurriedly by night to the prison, and were anxious to stay there with me; but the gaoler refused and bade them begone about their business as quick as might be. They were thus driven away by him, though greatly against their will, after I had conjured them to come to me without delay in the morning to tell me if Leucippe had reappeared; I also related to them all Melitte's promises, and then I had to stay with my heart on the balance between hope and fear, my hopes afraid and my terrors with a vestige of hope.

15. As soon as it was day Satyrus and his friends returned to me, while Sosthenes hurried to Thersander. Directly that Thersander saw him, he began to question him as to what progress was being made in the attempt to win Leucippe for him; to which question he did not reply the truth, but contrived an ingenious and plausible story. "She

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πιθανῶς: "Ἀρνεῖται μὲν γὰρ," ¹ ἐπεν ὡς μὴν ὧγομαι τὴν ἀρνητικὴν αὐτῆς οὖτως ἔχειν ἀπλῶς, ἀλλ᾽ ὑπονοεῖν μοι δοκεῖ σε χρησάμενον ἄπαξ ἀφῆσει καὶ ὅκνει τὴν ὑβρίν. "'Αλλὰ τοῦτο γε ἔνεκεν," ἐπεν ὁ Θέρσανδρος, "θαρρεῖτο τὸ γὰρ ἐμὸν οὕτως ἔχει πρὸς αὐτὴν ὡς ἀδάνατον εἶναι. ἐν δὲ μόνον φοβοῦμαι, καὶ ἐπείγομαι μαθεῖν περὶ τῆς κόρης, εἰ τῷ ὅπως γυνὴ τυγχάνει τοῦ νεανίσκου γενομένη, ὅσ ἡ Μελίτη μοι διηγήσατο." ταῦτα διαλέγομενοι παρῆσαν ἐπὶ τὸ τῆς Δευκάπτης δομᾶτον. ἐπεὶ δὲ πλησίον ἐγένετο τῶν θυρῶν, ἀκούουσιν αὐτῆς ποτυμομένης. ἐστησαν οὖν ἀψοφητλί κατόπιν τῶν θυρῶν.

16. "Οἶμοι, Κλειστοφὼν," (τοῦτο γὰρ ἔλεγε πολλάκις), "οὐκ οἶδας ποῦ γέγονα καὶ ποῦ καθέργηκα; οὐδὲ γὰρ ἐγώ, τίς σὲ κατέχει τύχη;" ἄλλα τὴν αὐτὴν ἀνροιαν δυστυχοῦμεν. ἂρα μή σε κατέλαβε Θέρσανδρος ἐπὶ τῆς οἰκείας; ἂρα μή καὶ σὺ τι πέπονθας ὑθριστικῶν; πολλάκις ἢθέλησα πυθέσαι παρὰ τοῦ Σωσθένους, ἀλλ᾽ οὐκ εἴχον ὅπως πόθομαι. εἰ μὲν ὡς περὶ ἀνδρὸς ἐμαυτῆς, ἐφοβούμην, μὴ τι σοι κινήσῃ κακόν, παροξύνασα Θέρσανδρον ἐπὶ σὲ· εἰ δὲ ὡς περὶ 3 ἕνου τινός, ὑπόνοια καὶ ² τοῦτο ἦν τι γὰρ μέλει γνωστικόν περὶ τῶν σωμάτων; ποσάκις ἐμαυτὴν ἐβιασάμην, ἀλλ᾽ οὐκ ἐπείδην τὴν γλῶσ-

¹ I am almost tempted to change the position of the inverted commas to μὴν," γὰρ ἐπεν: cf. such a phrase as Οὐ. Ῥ. 4. 2. 51. "Τὸ" que Miles "io" magnum vece "triumphé" canet.

² It would be possible to read οὐ for καὶ, but I do not think the change is absolutely necessary. The ἦν without ἦν ...
still refuses," he said, "but I do not think that her refusal is genuine and final; I fancy she suspects that after once enjoying her favours you will cast her off, and she shrinks from the insult that is thus offered to her." "As far as that goes," said Thersander, "she need have no apprehensions; my feelings towards her are of such a nature that they can never die. There is only one thing about her of which I am really afraid, and I am exceedingly anxious to know the truth about it—whether she is really that young man's wife, as Melitte told me." As they thus talked, they arrived at the cottage where Leucippe was, and as they approached the door, they heard her deliriously murmuring to herself; they therefore took up their position behind the door without making any noise.

16. "Alas, Clitophon," she was saying over and over again, "you do not know what has become of me and where I am imprisoned; and I know not either what has befallen you: the same ignorance is the unhappy lot of both of us. Did Thersander come upon you at the house? Have you too suffered insult and violence? Many is the time that I have desired to ask Sosthenes about you, but knew not how to inquire. If I asked of you as of my own husband, I was afraid that I might bring some new trouble upon you by embittering Thersander's rage against you; if as of a stranger, that too would have been a matter of suspicion: for what should a woman care about others than those of her own family? How often did I try to force myself to ask,
σαν εἶπεν· ἀλλὰ ταῦτα μόνον ἔλεγον, ἄνερ Κλειτοφῶν, Δευκήπτης μόνης ἄνερ, πιστὲ καὶ βέβαιον, ὅν οὐδὲ συγκαθεύδουσα πέπεικεν ἄλλη γυνῆ, κἂν ἡ ἀστοργός ἐγώ πεπιστευκα· μετὰ τοσοῦτον ἰδοὺσά σε χρόνον ἐν τοῖς ἄγροις οὐ κατεφίλησα· νῦν οὖν ἂν Θέρσανδρος ἔλῃ πυνθανόμενος, τί πρὸς αὐτὸν εἶπω; ἀρα ἀποκαλύφασα τοῦ δράματος τῆς ὑπόκρισιν διεγέρσομαι τὴν ἀλήθειαν; μή με νομίζῃς ἀνδράποδον εἶναι, Θέρσανδρε. στρατηγοῦ θυγάτηρ εἰρὲ Βυζάντιον, πρῶτον τῶν Τυρίων γυνῆς οὐκ εἰρὲ Θεττάλη· οὐ καλοῦμαι Λάκαινα. ἦβροι αὕτη ἐστὶ πειρατική· λελήστευμαι καὶ τοῦνομα. ἀνὴρ μοι Κλειτοφῶν, πατρὸς Βυζάντιον, Σώστρατος πατήρ, μήτηρ Πάνθεια. ἀλλ' οὐδὲ πιστεύσειας ἐμοὶ λεγοῦση. φοβοῦμαι δὲ καὶ εἰς πιστεύως περὶ Κλειτοφῶντος, μή τὸ ἄκαρπον μον τῆς ἐλευθερίας τὸν φίλτατον ἀπολέσῃ. φέρε πάλιν ἐνδύσωμαι μου τὸ δράμα· φέρε πάλιν περίθωμαι τὴν Λάκαιναν.

17. Ταῦτα ἀκούσας ὁ Θέρσανδρος μεκρὸν ἀναχωρήσας λέγει πρὸς τὸν Σωσθένην: "Ἡκουσας ἀπίστων ῥημάτων, γεμώντων ἔρωτος; ὡσα εἶπεν· ὡσα ὁδύρατο· ὡς ἐντὸ ἑαυτὴν κατεμέμψατο. ὁ μοιχὸς μου κρατεῖ πανταχοῦ. δοκῶ, ὁ λῃστής 2 καὶ φάρμακευς ἔστι. Μελίττη φίλει, Δευκήπτη φίλει. ὄφελον, ὁ Ζεὺς, γενέσθαι Κλειτοφῶν." ἂλλ' οὐ μαλακιστέον," ὁ Σωσθένης ἔφη,
but could not persuade my tongue to speak! I could only keep on saying this: ‘My husband Clitophon, husband of Leucippe alone, faithful and steadfast! Another woman could not persuade you to be her own, no, not though she slept by your side, though I, heartless I, believed that you were hers! When I saw you in the garden after so long an interval of time, I would not even kiss you.’ And now if Thersander comes again to ask me about myself, what shall I answer him? Shall I strip off the whole make-up and pretense of the long story and declare the truth? Think not, Thersander, that I am some servile chatter! I am the daughter of the commander-in-chief of the Byzantines, the wife of the first in rank among the people of Tyre; no Thessalian I, and my name is not Lacaena: this is but another instance of pirates’ violence; my very name too has been stolen from me. My husband is Clitophon, my fatherland Byzantium: Sostratus is my father, Panthea my mother. But you will hardly believe my words—and if you did, I should be afraid for Clitophon’s sake; my untimely frankness might be the ruin of him who is dearest to me. Come, let me play my part once more: let me once again assume the character of Lacaena!”

17. When he had heard this Thersander drew away a little, and said to Sosthenes; “Did you hear her love-sick words, almost incredible as they were? What things she uttered! How she wailed! How she reproached herself! That lecher has the better of me everywhere; I think the cut-purse must be a wizard too. Melitte loves him, Leucippe loves him; would God that I might become Clitophon!” “No,” said Sosthenes, “you must not
“δέσποτα, πρὸς τὸ ἔργον, ἀλλ᾽ ἐπὶ τὴν κόρην
3 ἰτέον αὐτῆν. καὶ γὰρ ἀν ψῆν ἔρα τοῦ καταράτου
τοῦτον μοιχοῦ, μέχρι μὲν αὐτὸν οἶδε μόνον, καὶ
οὐ κεκοιμώνηκεν ἐτέρῳ, βῶσκει τὴν ψυχὴν ἐπ᾽
αὐτὸν ἃν δὲ ἀπαξ οἷς ταῦταν ἔλθης (πολλὰς
γὰρ διαφέρεις ἐκεῖνον εἰς εὐμορφίαν) ἐπιλήσεται
4 τέλεον αὐτοῦ. παλαιὸν γὰρ ἔρωτα μορφεῖ
νέος ἔρωτις, γυνὴ δὲ καὶ μάλιστα τὸ παρὸν φιλεῖ,
tοῦ δὲ ἀπόντος ἑσσὶ καινῶν οὐχ εὑρε, μημονεύειν
προσλαβοῦσα δὲ ἔτερον, τὸν πρότερον τῆς ψυχῆς
5 ἀπῆλεψε." ταῦτα ἀκούσας ὁ Θέρσανδρος ἤγερθη.
λόγος γὰρ ἐλπίδος εἰς τὸ τυχεῖν ἔρωτος ἐς
πειθοῦ βαδίος: τὸ γὰρ ἐπιθυμοῦν, σύμμαχον ὁ
θέλει λαβῶν, ἐγείρει τὴν ἐλπίδα.

18. Διαλυτῶν οὖν ὅλην ἐφ᾽ οἷς πρὸς ἑαυτὴν
ἀληθεύειν ἡ Δευκέες, ὡς μὴ δοκοῖ τε κατακοῦσαι
2 τῶν ὑπ᾽ αὐτῆς εἰρημένων, εἰσέρχεται
σχηματίζοντας ἑαυτὸν εἰς τὸ εὐαγγελτέρον πρὸς
θέαν, ὡς ζητο. ἐπεὶ δὲ εἶδε τὴν Δευκέες, ἀνεβλέγη
tὴν ψυχὴν, καὶ ἔδοξεν αὐτῷ τότε
2 καλλίων γεγονέναι. θρέψας γὰρ ὅλες τῆς
μυκτὸς τὸ πῦρ, ὅσον χρώμων ἀπελεύθη τῆς
κόρης, ἀνεξοπύρησεν ἐξαίφνης ὅλην λαβῶν εἰς
tὴν φλόγα τὴν θέαν, καὶ μικροῦ μὲν προσπεσόν
περιεχύθη τῇ κόρῃ. καρτερίσας δ᾽ οὖν καὶ
παρακαθίσας διελέγετο, ἀλλοτε ἄλλα ρήματα

1 Some connecting particle seems to be required for the
sentence in the bracket, and none is present in the MSS.
Jacobs suggested δέ, Cobet γάρ.
2 So Cobet: the MSS. have the participle κατακοῦσαι.
3 ἐδώρων generally means "ductile" rather than "en-
gaging," and Jacobs may possibly have been right in desiring
to change it to ἐπαγγελτέρον.
weaken in your task, my master: you must once more approach the girl yourself. Even if now she is in love with this damned spark, it is only that as long as she has known him alone, and has no experience of others, she feeds her heart with love of him; once you step into his place—you are a far more handsome figure than he is—she will utterly forget him. A new love makes an old passion wither away; a woman is best pleased with things present before her, and only remembers the absent as long as she has failed to find something new: when she takes a new lover, she wipes off the impression of the old from her heart." When Thersander heard this exhortation, he roused himself; for words containing the prediction of success in love are efficacious in their power of persuasion: desire takes its own object as its ally, and so awakes the sentiment of hope.

18. He therefore waited for a little while after Leucippe had finished her soliloquy, so that he might not seem to have been listening to it, and then, composing himself to an expression which he thought would make him more acceptable in her sight, went into the hut. At the sight of Leucippe, his heart burned up into fresh love: she seemed to him at that moment to have become more beautiful than ever. All night long—the whole time that he had been absent from her—he had been nursing the fire of his passion; and now, the sight of her adding fresh fuel to its flames, it suddenly burst out, and he was all but falling upon her and embracing her. But he mastered himself and sat down by her side, beginning to converse with her and stringing to-
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

3 συνάπτων ούκ ἔχοντα νοῦν. τοιούτοι γὰρ οἱ ἄρωτες, ὅταν πρὸς τὰς ἐρωμένας ξητήσαντες λαλεῖν οὐ γὰρ ἐπιστήσαντες τὸν λογισμὸν τοὺς λόγους, ἀλλὰ τὴν ψυχὴν εἰς τὸ ἐρώμενον ἔχοντες, τῇ γλώττῃ μόνον χωρὶς ἡμιόχου τοῦ λογισμοῦ λαλοῦσιν. ἀμα οὖν συνδιαλεγόμενος, καὶ ἐπιθεῖς τὴν χεῖρα τῇ τραχήλῳ, περισσαλεν, ὡς μέλλων φιλήσειν. ἢ δὲ προϊδοῦσα τῆς χειρὸς τὴν ὅδον, 5 νεῖει κάτω, καὶ εἰς τὸν κόλπον κατεδύσετο. ος δὲ οὔδεν ἤττον περιβαλλόν, ἀνέλκειν τὸ πρόσωπον ἐβιάζετο. ή δὲ αὐτικατεδύσετο καὶ ἐκρύπτε τὰ φιλήματα. ὡς δὲ χρόνος ἐγένετο τῇ τῆς χειρὸς πάλη, φιλονεικία λαμβάνει τὸν Θέρσανδρον ἐρωτική, καὶ τὴν μὲν λαλῶν ύποβαλλει τῷ προσώπῳ κάτω, τῇ δὲ δεξιᾷ τῆς κόμης λαβόμενος, τῇ μὲν εἰλκεν εἰς τοῦτον, τῇ δὲ εἰς 6 τὸν ἄνθρεώνα ὑπερεῖδου ἀνώθει. ὡς δὲ ποτε ἐπαύσατο τῆς βίας, ή τυχῶν, ή μὴ τυχῶν, ή καμάν, λέγει πρὸς αὐτὸν ἡ Λευκίππη: "Ὤπε οὐς ἐλεύθερος ποιεῖτι, οὕτα οὐς εὐγενῆς; καὶ σὺ ἐμμένῃς Σωσθένην. ἄξιος οὐ δοῦλος τοῦ δεσπότου. ἀλλ' ἀπέχου τοῦ λοιποῦ, μηδὲ ἐπίεσθις τυχεῖν, πλὴν εἰ μὴ γένης Κλειστοφῶν." 19. Ταῦτα ἀκούσας ο Θέρσανδρος οὐκ εἰχεν ὡς τες γένηται καὶ γὰρ ἡρα, καὶ ὦργιζετο. θυμὸς δὲ καὶ ἐρως δύο λαμπάδες ἔχει γὰρ
BOOK VI, 18-19

together remarks with no particular meaning. This is characteristic of lovers, when they try to talk with the women they love; they put no sense into what they say, but, their whole heart fixed on the object of its love, they let their tongue prattle on without the guidance of reason. As he conversed with her and put his hand on her shoulder, he began to embrace her, making as though he would kiss her; but she, seeing the course which his hand was about to make, bent her head down and let it drop on her bosom; at which he did but encircle her neck the more, trying to compel her to lift up her face, while she in return still bent down and tried to avoid his kisses. Some time passing in this wrestling against the force of his hand, Thersander was overcome by love's anger and strife: he put his left hand beneath her face, while with the right he took hold of her hair; and pulling her head backward with the one and pushing upward beneath her chin with the other, he made her lift up her head. When he presently desisted from the force he was employing, either because he had been successful in his object, or because he had been unsuccessful in it, or because he was tired, Leucippe exclaimed to him, “You are not acting as a free man or as one that is noble; you behave like Sosthenes; the man is worthy of his master. Stop now, and know that you can never attain your wishes, unless you become Clitophon.”

19. At these words Thersander was utterly distracted; he loved, he was wroth. Anger and love are two flames: yes, anger possesses a second fire, as

1 It might be objected that this would rather render the imperfect πεφιλαλών than the aorist in the text. But the Greek means that he placed his arm round her neck, trying to bring her face into the right position for a kiss.
Τις μὲν ό θυμὸς ἀλλὰ πῦρ, καὶ ἔστι τὴν μὲν φύσιν
ἐναντιώτατον, τὴν δὲ βιαν δροιον. ὁ μὲν γὰρ
παροξύνει μισεῖν, ὁ δὲ ἀναγκάζει φιλεῖν καὶ
ἀλλήλων πάροικος ἢ τοῦ πυρὸς ἄστι πηγὴ.
ὁ μὲν γὰρ εἰς τὸ ἦπαρ κάθηται, ὁ δὲ τῇ καρδίᾳ
περιμαλλεῖται. ἦταν δὲν ἄμφω τὸν ἄνθρωπον
καταλάβωσιν,1 γίνεται μὲν αὐτοῖς ἡ ψυχὴ τρι-
τάνῃ, τὸ δὲ πῦρ ἐκατέρου ταλαντεύεται. μάχου-
ται δὲ ἄμφω περὶ τῆς ῥοπῆς καὶ τὰ πολλὰ
μὲν ὁ ἔρως εἰσεθε νικᾶν, ὅταν εἰς τὴν ἐπιθυμίαν
εὐτυχὸς ἦν δὲ αὐτὸν ἀτιμάσθη τὸ ἔρωμενος, αὐτὸς
τὸν θυμὸν εἰς συμμαχίαν καλεῖ. κακεῖνος δὲς
γείτων πειθεῖται, καὶ ἀνάπτουσιν ἄμφω τὸ πῦρ.
ἄν δὲ ἀπαξ ὁ θυμὸς τὸν ἔρωτα παρ᾽ αὐτῷ λάβη
καὶ τῆς οἰκείας ὑδάτας εκπεσόντα κατάσχει, φύσει 2
ἄν ἀσπονδός, ὅποι ὁς φίλως πρὸς τὴν ἐπιθυμίαν
συμμαχεῖ, ἀλλ᾽ ὁς δούλον τῆς ἐπιθυμίας πενήθη ἵ
κρατεῖ οὐκ ἐπιτρέπει δὲ αὐτῷ σπείρασθαι πρὸς
τὸ ἔρωμενον, κἂν θέλῃ. ὁ δὲ τῇ θυμῷ βεβαπτισ-
μένος καταδῦεται, καὶ εἰς τὴν ἱδίαν ἄρχῃν
ἐκπηδῆσαι θέλων, οὐκετέ εἰς τὴν ἔλευθερον, ἀλλὰ
μισεῖν ἀναγκάζεται τὸ φιλοῦμενον. ὅταν δὲ ὁ
θυμὸς κακλάξῃ γεμίσθῃ, καὶ τῆς ἐξουσίας
ἐμφορηθεὶς ἀποβλύσῃ, κάμνει μὲν ἐκ τοῦ κόρου,
καμὼν δὲ παρίεται, καὶ ὁ ἔρως ἀμύνεται καὶ

1 This word, like μάχοται below, is found in the singular in the MSS. The plurals were restored by Cobet.
2 The MSS. read φύσει τε. There is no place for a conjunction, and it was rightly left out by Jacobus.
opposite as possible to the other in its nature, but of
equal strength. The one stirs up to hatred, the other
forces on to love; and near to each other are the
sources of both; the one has its seat in the bile,\(^1\)
the other flutters madly round the heart. When
both these passions together attack a man, his soul
becomes a balance between them, with fire in either
of its scales; they fight as to which shall weigh
down the balance, and generally love wins, if it
attain the object of its desire; but if the beloved
scorn it, it calls in anger to be its ally; like a true
neighbour it responds to the call, and both combine
together in making the flames burn more fiercely.
But\(^2\) if once anger, associating with love, has
driven it from its proper place and keeps it without,
it is an implacable foe, and will not fight together
with it as a friend with a view of accomplishing its
desire, but rather keeps it bound as its desire's serf;
it will not allow it, even though it be anxious to do so,
to come to terms with the beloved. Then love is over-
whelmed by anger and sinks in its flood; and when
it wishes to revert to its former power, it is no longer
free, but is forced to hate the object of its affections.
Anger, however, first froths up to its full and has
complete fruition of its power; then it grows weary
and begins to weaken from satiety, and when the
weakening has once begun its power relaxes: then

\(^1\) Literally, the liver. But the mention of that organ
seems medical, and almost ridiculous to our ears in such a
connexion.

\(^2\) The whole of the rest of this chapter is a \(\tau\varepsilon\varepsilon\nu\varepsilon\) or patch,
half physiological and half psychological, of a character
extremely tiresome to modern readers. It is difficult to
translate into any English that does not appear to us hu-
dicrous, and I have departed more than usual from a closely
literal rendering of the Greek.
ἈΧΙΛΛΕΣ ΤΑΙΤΙΟΣ

όπλίζει τὴν ἐπιθυμίαν καὶ τὸν θυμὸν ἦδη καθεύ-6 δοτα νικᾶ. ὁρῶν δὲ τὰς ὀξεῖς, ὡς κατὰ τῶν φιλτάτων ἐπαρρέψες, ἄλγει, καὶ πρὸς τὸ ἑρώ-μευνον ἀπολογεῖται, καὶ εἰς ὀμιλίαν παρακα-λεῖ, καὶ τὸν θυμὸν ἑπαγγέλλεται καταμαλάττειν
7 ἡδονῇ. τυχῶν μὲν οὖν ἄν ἡδέλησεν, ἔλεος γίνεται ἀτμούμενος δὲ πάλιν εἰς τὸν θυμὸν κατα-δύεται. ὁ δὲ καθεύδων ἔξεγείρεται καὶ τὰ ἀρχαία ποιεῖ: ἀτιμία γὰρ ἑρωτὸς σύμμαχος ἔστε θυμός.

20. Ὁ Θέρσανδρος οὖν, τὸ μὲν πρῶτον ἐπί-ζων εἰς τὸν ἔρωτα εὐτυχίης, ὅλος Δευκίππης δοῦλος ἦν ἀτυχίης δὲ ἄν ἡπτις, ἀφίκει τῷ θυμῷ τὰς ἴμιας.1 δεικνύει δὴ κατὰ κόρης αὐτῆς, ""Ω κακόδαιμον ἀνδράποδον," λέγουν, "καὶ ἀληθῶς ἑρωτείων πάντων γὰρ σου κατη-2 κουσα. οὐκ ἄγαπᾶς ὅτι σου λαλῶ; καὶ μεγάλην εὐτυχίαιν δοκεῖς, τὸν σὸν καταφείλησαι δεσπότην, ἀλλὰ ἄκκιξη καὶ σχηματίζῃ πρὸς ἀπόνοιαν; ἐγὼ μὲν σε καὶ πεπορνεύσα τοιῷ καὶ γὰρ μοιχῶν
3 φιλεῖς. ἀλλ’ ἐπειδὴ μὴ θέλεις ἑραστοῦ μου πείραν λαβεῖν, πειράσῃ δεσπότου." καὶ ἡ Δευκίππη, ""Κἂν τυραννεῖν ἐθέλης, κἂν θυμοῦ γείωτος, πλὴν σοὶ βιάσῃ. καὶ πρὸς τὸν Σωσθέ-νην ἱδοῦσα, ""Μαρτύρησον," εἶπεν αὐτῷ, ""πῶς πρὸς τὰς αἰκίαις ἔχως, σὺ γὰρ μὲ καὶ μᾶλλον
4 ἡδέλησας." καὶ ὁ Σωσθένης αἰσχυνθείς ὡς ἐλπιθεμένος, "Ταύτην," εἶπεν, "οὐ δεσποτα, ἡμῖνιμα μάς τείξε δεῖ, καὶ μυρίας βασιλείως

1 Wytenbach’s correction for MSS. διοδότ.
love takes the offensive, puts desire into arms, and
wins the mastery over anger which has already
begun to doze. It sees the wrongs which it has done
to those very dear to it in its moment of frenzy; it
feels remorse, it expresses its sorrow to the beloved
and proposes terms of agreement, promising to soften
anger by the power of pleasure. If it gains the
object of its desires, it becomes agreeable and gentle;
but if it is once more rejected, it is again over-
whelmed by anger, which is aroused from its slumbers
and acts as it did before. Anger is the ally of love
suffering under scorn.

20. Thersander then, when he first hoped to be
successful in his passion, was wholly Leucippe’s slave:
but when he was disappointed of his hopes, he gave
free rein to his anger. “Wretched slave,” he cried,
striking her on the face, “miserable, love-sick
girl; I heard all your ravings. Are you not delighted
that I even speak to you? Do you not think it a
great piece of good fortune to be able to kiss your
master? No, instead of that, you give yourself
airs and make yourself out to be mad. A
harlot you must be, for it is an adulterer that you
love. Since, then, you will not take me as a lover,
you shall experience me as a master.” “Very good,”
said Leucippe, “if you choose to play the tyrant,
and I have to suffer your oppression; but you will
never ravish me by violence. I call you to witness,”
she said, turning to Sosthenes, “how I bear outrage;
your treatment of me has been still worse.”
Sosthenes, full of shame at being thus convicted of
his wrong-doing, cried: “A good taste of the lash is
what this trollop wants, and an experience of all

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περιπετείων, ὡς ἂν μάθη δεσπότου μὴ καταφρονεῖν."

21. "Πείσθε τῷ Σωσθένει," φησίν ἡ Δευκίππη: "συμβουλεύει γὰρ καλῶς. τὰς βασάνους παράστησον, ϕερέτω τροχὸν ἱδοῦ χεῖρες, τεινέτω. ϕερέτω καὶ μάστυγας: ἱδοῦ νῦττον, τυπτέτω. κομιζέτω πῦρ ἱδοῦ σῶμα, κακεῖτω. 2 ϕερέτω καὶ σίδηρον ἱδοῦ δέρη, σφαξέτω. ἀγώνα θεάσασθε καὶν ἃς πάσας τὰς βασάνους ἀγωνίζεται μία ἡμείς, καὶ πάντα νικᾶς. εἶτα Κλειτοφῶντα μοιχὸν καλεῖς, αὐτὸς μοιχὸς ὄν; οὐδὲ τὴν Ἀρτεμίν, εἶπέ μοι, τὴν σὴν φορῆ; ἀλὰ βιάζῃ παρθένον ἐν πολεί παρθένου; 3 Δέσποινα, ποῦ σοῦ τὰ τόξα;" "Παρθένος;" εἶπεν ὁ Θεσσαλὸς; "ὁ τόλμης καὶ γέλωτος παρθένος τοσοῦτος συνυκτερεύσασα πειραταῖς, εὐνοῦχοι σοὶ γεγονασίν οἱ λησταὶ; φιλοσώφων ἡν τὸ πειρατήριον; οὐδεὶς ἐν αὐτοῖς εἶχεν ὀφθαλμοὺς;"

22. Καὶ ἡ Δευκίππη εἶπεν. "Εἰμι 1 παρθένος, καὶ μετὰ Σωσθένην εἶπε τυθοῦ Σωσθένους, οὗτος γὰρ ἄντων γέγονε ἡμοὶ 2 ληστής; ἐκεῖνοι γὰρ ἦσαν ὑμῶν μετριῶτεροι, καὶ οὔδεὶς αὐτῶν 2 ἦν οὕτως ὑβριστής. εἰ δὲ υμεῖς τοιαῦτα ποιεῖτε, ἀληθῶς τὸ παρθένιον. εἶτα οὐκ αἰσχύνεσθε ποιουντες ἃ μὴ τετολμήκασιν οἱ λησταὶ; λανθάνεις δὲ ἐγκάρμιον μοι διδοὺς πλεῖον διὰ

1 MSS. εἰ, corrected by Jacob. The alternative is to keep εἰ and put a comma after Σωσθένην, omitting the following εἰτε: "Ask Soetheneses if I am still a virgin, even after passing through his hands."

2 Corrected from μοὶ by C. B. Hase.
kinds of tortures, until she learns not to look down on her lord and master."

21. "You had better listen to Sosthenes," said Leucippe; "he gives you admirable advice. Set out your tortures, bring up the wheel. Here are my arms,\(^1\) stretch them out. Bring your scourges too: here is my back, smite upon it. Bring your fire; here is my body, burn it. Bring also the sword; here is my neck, pierce it. Feast your eyes with a new sight; one woman contends against all manner of tortures, and overcomes all her trials. Then do you dare to call Clitophon an adulterer when you are an adulterer yourself? Tell me, pray, have you no fear of your own patroness Artemis, that you would ravish a virgin in the virgin's\(^2\) city? Queen, where are thy avenging arrows?" "Virgin indeed!" cried Thersander. "The ridiculous impudence of the baggage! You a virgin, who passed night after night among a gang of pirates! I suppose your pirates were eunuchs? Or was the pirates' lair a Sunday-school? Or perhaps none of them had eyes?"

22. "Virgin I am," said Leucippe, "even after passing through Sosthenes' hands; if you do not believe me, ask him. He was the real brigand to me: the others had more command over their passions than both of you, and none of them shewed the brutal lust that you shewed. If you behave like this, here is the true pirates' lair. Do you feel no shame in acting as the pirates never dared to act? You do not seem to realize that by this very shamelessness

\(^1\) The victim was "spread-cagged" on the wheel, the hands and feet drawn as far apart as possible.

\(^2\) Diana of the Ephesians, who was in reality rather, I believe, a goddess of fertility than of chastity.
ταύτης σοι τῆς ἀναίσχυντης καὶ τίς ἔρει, κὰ ὑν ὑποπρέπους φονεύσῃ· 'Δεικτικὴ παρθένος μετὰ βουκόλους, παρθένος καὶ μετὰ Χαῖζρεως, παρθένος καὶ μετὰ Σωσθένης.' ἄλλα μέτρια τἀῦτα· τὸ δὲ μεῖζον ἐγκώμιον, 'Καὶ μετὰ Θέρσανδρον παρθένος, τὸν καὶ ληστῶν ἀσέλγεστον· ἄν ὑβρίσαι μὴ δυνηθῇ, καὶ φονεύει.'

4 ὀπλίζον τοίνυν ἢδη, λάμβανε κατ' ἐμοῦ τὰς μάστιγας, τὸν τροχόν, τὸ πῦρ, τὸν σίδηρον· συστατευόθηκος δὲ σοι καὶ ὁ σύμβουλος Σωσθένης· ἐγὼ δὲ καὶ γυμνή, καὶ μόνη, καὶ γυνή, 1 ἐν ὀπλίζον ἔχω τὴν ἐλευθερίαν, ἢ μὴ πληγαῖς κατακόπτεται, μὴ σίδηρῳ κατατέμνεται, μὴ πυρὶ κατακαλεῖται. οὐκ ἂφθως ποτὲ ταύτην ἐγώ· κἂν καταβλέγῃς, οὐχ οὕτως θερμῶν εὐρήσεις τὸ πῦρ.'

1 καὶ here follows in the MSS., and Jacobs was probably right in omitting it.
of yours, you are piling up the greater eulogies for me; if you kill me now in your mad passion, people will say; 'Here is Leneippe, who remained a virgin after falling among buccaneers, who remained a virgin after her abduction by Chaereas, who remained a virgin after passing through the hands of Sosthenes!' This would be but little; I shall have a still greater meed of praise; 'She remained a virgin even after her encounter with Thersander, who is more lecherous than any robber; if he cannot gratify his lust, he kills its object!' Take up then all your instruments of torture, and at once; bring out against me the scourges, the wheel, the fire, the sword, and let Sosthenes, your counsellor, take the field with you. I am defenceless, and alone, and a woman; but one shield I have, and that is my free soul, which cannot be subdued by the cutting of the lash, or the piercing of the sword, or the burning of the fire. That is a possession I will never surrender; no, not I: and burn as you will, you will find that there is no fire hot enough to consume it!"
1. Ταῦτ’ ἀκούσας ὁ Θέρσανδρος παντοδαπὸς ἦν ἡχθετο, ὄργιζετο, ἔβουλεύετο. Ὅργιζετο μὲν, ὡς ὤβρομένος ἡχθετο δέ, ὡς ἀποτυχών ἔβουλεύετο δέ, ὡς ἔρων. τὴν οὖν ψυχήν διασπώμενος, οὔδεν εἰπὼν πρὸς τὴν Δευκίππην, ἔστη. 
2 δὲ δὴν ὄργῃ μὲν δὴδεν ἐκδραμὼν, δεόν δὲ τῇ ψυχῇ σχολήν εἰς τὴν διάκρισιν τῆς τρικύμεας, βουλευόμενος ἀμα τῷ Σωσθένει, πρόσεις τῷ τῶν δεσμῶν ἀρχοντὶ, δεόμενος διαφθαρῆναι μὲ φαρμάκῳ. 
3 ὡς δὲ σώκ ἐπειθεὶς (ἐδείξε γὰρ τὴν πόλιν· καὶ γὰρ ἄλλον ἀρχοντα πρὸ αὐτοῦ ληφθέντα τοιοῦτ’ τὴν ἔργασάμενον φαρμακέαν ἀποθανεῖν) δευτέραν αὐτῷ προσφέρει δέσεις, ἐμβαλεῖν τινὰ εἰς τὸ οἴκημα ἔθα ἐτυχὼν δεδεμένος, ὡς δὴ καὶ αὐτὸν ἐνα τῶν δεσμωτῶν, προσποιησάμενος 
4 βουλεύοντας τὰμὰ δὲ ἕκεινον μαθεῖν, ἐπείσθην, καὶ ἐδέξατο τῶν ἄνθρωπων. ἐμελέλε δὲ ἕκεινος ὑπὸ τοῦ Θέρσανδρου δεδιδαγμάνοις τεχνικῶς πάντων ἐπὶ τὴς Δευκίππης λόγον ἐμβαλεῖν, ὡς εἰ τῇ πεφονευμένῃ, τῇ Μελίττης συσκευασίμης τὸν

2 This is not quite a literal translation. προσμία is the third wave, supposed to be bigger than the others, like our
BOOK VII

1. At these words Thersander was utterly distracted: he felt grief, anger, and the need of taking further counsel; the first, for his insulting repulse; the second, for his ill-success in his desires; and the third, because he was still in love. His soul therefore torn every way, he made no reply to Leucippe, but rushed from the hut. Although he flung away in a passion, he then allowed his mind the leisure to try to escape from the grievous quandary¹ in which he found himself: and, after consulting Sosthenes, he went to the chief gaoler and asked that I might be put out of the way by means of poison. He could not persuade him, because the gaoler was afraid of the people's vengeance, a predecessor of his having been found guilty of a similar poisoning and put to death: so he made a second request, that he would put a second inmate, in the guise of another prisoner, into the cell where I was lying shackled, with a view to learning my whole story by means of confidences made to him. The gaoler agreed, and the man was sent: he had had full instructions from Thersander, and he was to relate to me a story most artfully composed about Leucippe, to the effect that she had been killed by the contrivance of Melitte.

seventh and the Romans' tenth; but the word here refers to the three emotions described as distracting Thersander at the beginning of the chapter.
5 φόνον, τὸ δὲ τέχνασια ἂν τῷ Θεορσάνδρῳ ἐφεδὲν, ὡς ἀν ἀπογιούσα ἐγὼ μηκέτε ξύσαν τὴν ἐρωμένην, κἂν τὴν δίκην φύγομε, μὴ πρὸς
6 ζήτησιν αὐτῆς ἐστὶ τραπείμην. προσέκειτο δὲ ἡ Μελίττη τῷ φόνῳ, ἵνα μή, τετελευτηκέναι τὴν Δευκάπτην δοκῶν, τὴν Μελίττην γῆσας ὡς ἀν ἐφάγαν, αὐτῶν μένοιμι, κὰκ τοῦτο παρέχοιμι
τινα φόβον αὐτῷ τοῦ μὴ μετ’ ἀδείας Δευκάπτης ἐγείνει, ἀλλὰ μεσημα, ὡς τὸ εἰκός, τὴν Μελίττην, ὡς ἀν ἄποκτείνασαν μου τὴν ἐρωμένην, ἀπαλ-
λαγεῖν ἐκ τῆς πόλεως τὸ παράπαν.

2. Ἡμένοι οὖν ὁ ἄνθρωπος ἐγένετο μου πλησιον, καὶ τοῦ δράματος ἡρχοτον ἀνοιμώξας γὰρ πάνω κακούργους, “Τίνα βίων,” ἐφη, “βιωσόμεθα ἔτι; καὶ τίνα φυλαξόμεθα πρὸς ἀκίνδυνον ζωήν; οὐ γὰρ αὐτάρκης ἦμιν ὁ δίκαιος τρόπος. ἐμπίπ-
tουσα δὲ αἰ τούχαι βαπτίζουσιν ἡμᾶς. ἑδει γὰρ
με μαντεύσασθαι, τίς ἂν ὁ συμβαδίζων μοι, καὶ τι
2 πεπραχὼς εἰη.” καθ’ ἐαυτὸν δὲ ταῦτα ἔλεγε καὶ
tὰ τοιαῦτα, ζητῶν ἄρχην τῆς ἐπ’ ἐμὲ τοῦ λόγου
3 τέχνης, ὡς ἂν πυθοίμην τί εἰη παθών. ἀλλ’ ἐγὼ
μὲν ἐφρόντιζον ὁν 2 ομοιοῦν οἶλον, ἄλλος δὲ τινὸς
συνδεδεμένων (περίεργον γὰρ ἄνθρωπος
ἀτυχῶν εἰς ἄλλοτρίων ἀκρόασιν κακῶν· ἐπεὶ
φάρμακον αὐτῷ τοῦτο τῆς ὁν ἐπάθει, λύπης ἢ πρὸς
ἄλλον εἰς τὸ παθεῖν κοινωνία) “Τί δὲ σοι σωμ-
4 βέβηκεν,” ἐπευ, “ἀπὸ τῆς Τύχης; εἰκός γὰρ σε
μηδὲν ἀδικήσαντα πονηρὸν περιπεσεῖν δαίμον. τεκμαίρομαι δὲ ἐκ τῶν ἑμαυτοῦ.” καὶ ἄμα τα

1 to proceed εὖσθον in the MSS., but it was rightly
omitted by Cobet.
2 Some MSS. here follow with κατὰ σαῦ έιχον ὁ δὲ, but it is
better omitted.
BOOK VII, 1–2

The plot was composed by Thersander with this object: that if I were acquitted at my trial, I should believe that my loved one existed no more, and should therefore make no efforts to look for her; and Melitce was associated with her murder, so that I might not marry Melitce with the idea that she was still in love with me, thinking that Leucippe was dead, and so remain in the town and give constant anxiety to Thersander and prevent him from enjoying Leucippe at his ease, but should rather, as was natural, detest Melitce as the cause of my darling’s murder, and leave Ephesus once and for all.

2. So the fellow became my cell-mate and began to play the part that had been taught him. Heaving a simulated groan, “What kind of life,” he said, “am I to live in future? How can I direct my course so as to be out of danger? An honest life has by itself done me no good at all: evil fortune has overwhelmed me, and the waters of fate are closing over my head. I suppose I ought to have guessed the kind of man my fellow-traveller was, and the sort of things he had been doing.” This he murmured to himself and other phrases like it, trying to get a conversation begun with me, so that I should ask him what his trouble was. However, I paid little attention to what he said between his groans; but one of our fellow-prisoners (for in misfortune man is a creature always inquisitive to hear about another’s woes; community of suffering is something of a medicine for one’s own troubles), said to him: “What was the prank that Fortune played you? I dare say you met with a piece of bad luck, and did nothing wrong, if I may judge from my own misfortunes.” So saying, he related his own story, the
οικεία κατέληγεν, ἐφ᾽ οίς ἦν δεδεμένος· ἕγω δὲ σύνεδε κατόπτων προσεῖχον.

3. Ὡς δὲ ἐπαινέσατο, τὴν ἀντίδοσιν ἦτε τοῦ λόγου τῶν ἀτυχημάτων, "Δέχοιτε ἂν," εἰπὼν, "καὶ σὺ τὰ σαυτοῦ." ὁ δὲ, "Βαδίζων ἐπικεφαλῆς," εἶπε, "τὴν ἕξ ἄστεος χθές· ἐπορεύομην ἃ δὲ τὴν
2 ἐπὶ τῆς Σμύρνης ὁδόν. προσελθόντες δὲ μοι στάθησιν τέτταρας, νεανίσκος ἐκ τῶν ἀγρῶν προσέλθων καὶ προσευπών καὶ πρὸς μικρὸν συμβαδίσας, "Ποιῆ, ἐφ᾽, ἐχεῖς τὴν ὁδόν;" "Επὶ Σμύρνης," εἶπον. "Κἀγὼ, ἐφ᾽, τὴν αὐτήν, ἀγαθῇ τῷ̣ τόπῳ." τούτων ἐπορεύομηθα κοινῷ, καὶ διελεγόμεθα,
3 οἷα εἰκός ἐν ἔδη. ὡς δὲ εἰς τὰ πανδοκείον ἠλθομεν, ἡριστάμεν ἄμα· κατὰ ταύτα δὲ παρακαθίζονοι ἡμῶν τινὲς τέτταρες, καὶ προσπερισόμοιτο μὲν ἀριστᾶν κάκεινοι, ἐνέσπαρον δὲ ἡμῖν πυκνὰ καὶ
4 ἀλληλοῖς ἐπένευον. ἔγω μὲν οὖν ὑπάτευον τοὺς ἀνθρώπους διανοεῖσαί εἰς ἡμᾶς, οὐ μὴν ἑδυνάμην συνέναι τί αὐτοῖς ἐθέλει τὰ νεῦματα· οὗ δὲ ὁχρὸς ὠξεῖτο κατὰ μικρὸν καὶ ὄκνηρότερον ἠθίεν, ἡμὴ
5 δὲ καὶ τρόμως εἴχεν αὐτῶν. ὡς δὲ ταύτα ἐδόν, ἀματηθησάντες συλλαμβάνουσιν ἡμᾶς καὶ ἱμάσιν εὐθὺς δεσμεύονσιν· παῖες δὲ κατὰ κόρρης τις ἐκείνων καὶ παταχθὲοι, ὅσπερ βασάνους παθῶν μυρίας, καταλάγης μηδενὸς ἐρωτῶντος αὐτῶν· ἔγω
6 τὴν κόρην ἀπέκτεινα, καὶ ἐλαθὼν χρυσοὺς ἐκατόν παρὰ Μελάττης τῆς Θερσάνδρου γυναικὸς· αὕτη
γάρ με ἐπὶ τὸν φόνον ἐμμυθώσατο. ἀλλὰ ἵδιον
touς χρυσοὺς ἤμιν τοὺς ἐκατόν φέρω· ὅστε τι
με ἀπόκλητε καὶ ἕαυτος φθονεῖτε κέρδους;

1 Cochet’s correction for MSS. ἐπορεύομην.
reason why he was in prison. However, I paid no attention to any of his talk.

3. This concluded, he asked the other for the story of his troubles: "Now do you," said he, "relate what happened to you." "I happened yesterday," replied the other, "to be leaving the town on foot; I was proceeding on the road to Smyrna. When I had gone about half a mile, a young man from the country came up: he hailed me and accompanied me a little way. 'Where are you going?' said he. 'To Smyrna,' said I. 'So am I,' he said, 'by good luck.' So from there we went on together, and there passed between us the usual conversation of people journeying together, and when we arrived at an inn, we took our mid-day meal in one another's company. Then four fellows came and sat down with us: they too pretended to eat, but they kept casting glances at us and nodding and winking at each other. I suspected that they entertained some bad purpose against us, but I could not understand what their signs and nods meant: my companion, however, began to turn pale and ate more and more slowly, and was finally overcome with a fit of trembling. When they saw this, the men jumped up, and, overpowering us, quickly tied us up with leather thongs: one of them struck my companion on the head, and he, as if he had experienced a thousand tortures, began to blurt out, though no one had questioned him: 'Yes, I killed the girl, and took the bribe of a hundred pieces of gold from Melitte, Thersander's wife, which was the hire she gave me for the crime. Here is the money: why be the death of me and deprive yourselves of this chance of gain?'"

I had not been attending previously, but when I
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tοῦνομα, τὸν ἄλλον οὐ προσέχων χρόνον, τῷ δὲ λόγῳ τῆς ψυχῆς ὁσπέρ ὑπὸ μύσωπος παταχθεῖς, ἐγείρω καὶ πρὸς αὐτὸν μεταστραφεῖς λέγω. "Τίς ἡ Μελίτηττ;" ὥ δὲ, "Μελίτηττ ἔστιν," ἔφη, "τῶν 7 ἐνταῦθα πρώτη γυναικῶν. αὕτη νεανίσκου τεῦς ἡράσθη. Τύριου, οἶμαι, φασὶν αὐτὸν κάκεινος ἔτυχεν ἐρωμένην ἔχων, ἂν εὑρείν ἐν τῇ τῆς Μελίτητς οἰκίᾳ πεπραμένην. ἣ δὲ ὑπὸ ξηλοτυπίας πεφλεγμένη τῆς γυναικῆς ταύτης ἀπατήσασα συναλλημβάνει καὶ παραδίδωσι τῷ νῦν δὴ 1 κακή 8 τύχῃ μοι συνωθεκότι, φονεύσαι κελεύσασα. τὸ μὲν οὖν τὸ ἀνόσιον ἔργον τούτῳ δρᾶ· ἐγὼ δὲ ὁ ἄθλιος, οὐτε ἴδων αὐτὸν, οὔτε ἔργῳ τεῦς κοινωνήσας ἡ λόγου, συμπαθήσας αὐτῷ δεδεμένος, ὡς τοῦ ἔργου κοινωνός. τὸ δὲ χαλεπώτερον, μικρὸν τοῦ παιδεκελόν προεδρόντες, τοὺς ἐκατον χρυσοὺς λαβόντες παρ᾿ αὐτοῦ, τὸν μὲν ἀφῆκαν φυγεῖν, ἐμὲ δὲ ἁγοῦσι πρὸς τὸν στρατηγὸν." 1

4. Ὡς δὲ ἢκουσά μοι τὸν μῦθον τῶν κακῶν, οὔτε ἀνήμωξα οὔτε ἐκλαυσα· οὔτε γὰρ φωνήν ἐλέγχαν οὔτε ἀδάκρυα· ἀλλὰ τρόμος μὲν εὐβόω περιεχόθη μοι τῷ σώματι καὶ ἡ καρδία μου ἐθλυτοῦ· ὅλον δὲ τι μοι τῆς ψυχῆς ὑπελέυστο. 2 μικρὸν δὲ ἤφεσα· ἐκ τῆς μέθης τοῦ λόγου, "Τίνα τρόπον τὴν κόρην," ἔφην, "ἀπέκτεινεν ὁ μισθωτός, καὶ τί πεποίηκε τὸ σῶμα;" ὥ δὲ ἢς ἀπαξ ἐνέβαλε

¹ Cobet's correction for the meaningless ἔφη of the MSS.
heard the names of Thersander and Melitte, I started up, seeming to be stung to the heart by what he said as though by the sting of a gadfly: and I turned to him and said, "Who is Melitte?" "Melitte," said he, "is a lady of the highest rank among those of this place. She was in love with a certain young man—a Tyrian, they say—and this Tyrian happened to be in love with a girl whom he afterwards found as a bought slave in Melitte's house. She, fired by jealousy, got hold of this girl by fraud and handed her over to the man with whom it was my bad luck to travel, bidding him put her out of the way. He did indeed commit the crime: but the unhappy I, who had never even seen him or taken any part with him in word or deed, was now being dragged away with him as if I were an accomplice. Worse still, when we had gone a little way from the inn, those who had arrested us accepted his hundred pieces of gold and let him go, while they dragged me hither before the magistrate."

4. When I heard this trumped-up story of woe, I did not cry aloud nor weep; for I had neither voice nor tears in me. At once a great trembling took hold of all my body; my heart seemed turned to water, and I felt that there was but little of my spirit left in me. When I was slightly recovered from the paralysis occasioned by his story, I questioned him: "How did the hired murderer kill the girl, and what did he do with her body?" He, the sting once fairly planted and the work done

1 The literal meaning of the Greek is "when I was something sobered from the intoxication caused by his story": but we use the metaphor of intoxication rather about joy than about grief.
μοι τὸν μύσπα, καὶ ἔρρον εἰργάσατο οὖτω κατ’ ἐμοῦ δὲ ὁ παρήν, ἑσιῶπα καὶ ἔληεν σύδεν.

3 πάλιν δὲ μου πυθομένου, "Δοκεῖς," ἔφη, "καὶ τῆς κεκοιμωτέκειν τῷ φόνῳ; ταῦτα ἦκουσα μόνα τοῦ πεθονευκότος, ὡς κτείνας ἐγὼ τὴν κόρην τοῦ δὲ καὶ τὰν τρόπον, σὺν εἶπεν." ἐπήλθει δὲ μοι τότε δάκρυα καὶ τοῖς ὀφθαλμοῖς τὴν λύπην

4 ἀπεδίδουν. ὁσπερ γὰρ ἐν ταῖς τοῦ σώματος πληγαῖς σὺν εὐθὺς ἡ σμόδειξ ἐπανίσταται, ἀλλὰ παρακρῆμα μὲν σὺν ἔχει τὸ άνθος ἡ πληγή, μετὰ μικρὸν δὲ ἀνέθορε καὶ ὀδόντι σὺν τοσὶ παταχθεὶς εὐθὺς μὲν ἔχει τὸ τραύμα, καὶ σὺν οἴδον εὐρείαν, τὸ δὲ ἐτε δέδυκε καὶ κέκρυται κατειργασμένου σχολῆ τῆς πληγῆς τὴν τομήν μετὰ ταῦτα δὲ ἐξαίφνης λευκῆ τις ἀνέτειλε γραμμῆ, πρόδρομος τοῦ αἵματος, σχολῆν δὲ ὀλέγην λαβὼν ἔρχεται

5 καὶ ἄθροι ἐπερρεῖ δὲν καὶ ψυχῇ παταχθεῖσα τῷ τῆς λύπης βέλει, τοξεύσαντος λόγου, τέτρωται μὲν ἤδη καὶ ἔχει τὴν τομήν, ἀλλὰ τὸ τάχος τοῦ βλέματος σὺν ἀνέωζεν οὖτω τὸ τραύμα, τὰ δὲ δάκρυα ἐδίωξε τῶν ὀφθαλμῶν μικρῶν. δάκρυον γὰρ αἶμα τραύματος ψυχῆς: ὅταν οἱ τῆς λύπης ὁδοῖς κατὰ μικρῶν τὴν καρδίαν ἐκφάγη, κατέρρηκται μὲν τῆς ψυχῆς τὸ τραύμα, ἀνέκκεκται δὲ τοῖς ὀφθαλμοῖς ἢ τῶν δακρύων θύρα, τὰ δὲ μετὰ

6 μικρῶν τῆς ἀνοίξεως ἐξεπήδησεν. οὐτὸ κἀκεῖ3 τὰ μὲν πρῶτα τῆς ἀκροαίσεος τῇ ψυχῇ προσπε- σόντα, καθάπερ4 τοξιώματα, κατεσύγασε καὶ

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1 The simple verb ἔρρον, as found in the MSS., can hardly stand. ἐπήλθε is Cobet's suggestion.
2 Hirschel's certain correction for the τραύματος of the MSS.
for which he was sent to the prison, kept silence and answered me not a word. When I asked again, "Do you think," said he, "that I was an accessory in the murder? All I heard from the miscreant was, that he had killed the girl: he did not tell me where or how." Then came a flood of tears, making a vent for my grief through my eyes. It is like bodily blows—the weal does not come up at once; the bruise does not show directly after the stroke, but comes out suddenly after a little while. If a man gets a slash from a boar's tusk he looks at once to find the wound but cannot find it, because it is deep-set, and, far down in the flesh, has slowly completed the incision made by the blow; but then suddenly a white streak appears, the precursor of the blood, which after a short interval wells to the surface and flows in abundance. Just in the same way, when the soul is smitten by the dart of grief, the spoken word directing the arrow, it receives the cutting wound: but the rapidity of the blow prevents the wound at first from opening, and keeps the tears far from the eyes. Tears may be considered the blood that flows from the wound of the soul: and after the biting tooth of grief has been for some time gnawing at the heart, only then does the soul's wound begin to gape, and the portal of tears open in the eyes, and they gush out directly it is opened. So in my case; the news, attacking my soul like an arrow, had struck it to silence and shut off the fount

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3 This word is governed by κατεξετέω, and must thus be in the accusative, as Hercher suggested, instead of the dative κατά of the MSS.
4 τοξόπατα has the definite article τά in the MSS. It was rightly expunged by Jacobs.
τῶν δακρών ἀπέφραξε τὴν πηγήν, μετὰ ταῦτα δὲ ἔρρει, σχολασάσης τῆς ψυχῆς τῶν κακῶν.

5. "Ελεγον οὖν: "Τίς με δαιμόνι έξηπάτησεν ὅλην χαράν; τίς μοι Λευκίππην ἐδείξεν εἰς καυκὴν ὑπόθεσιν συμφορῶν; ἀλλ' οὐδὲ ἐκόρεσά μου τοὺς ὀφθαλμούς, οἷς μόνοις ηὐτύχησα, οὐδὲ ἐνεπλήσθην κἀν βλέπων. ἀληθῆς μοι γέγονεν δυνάμων ἡδονή.

2 οἶμοι, Λευκίππη, ποσάκις μοι τέθηκας. μὴ γὰρ θρηνῶν ἀνεπαυσάμην; ἄει σε πενθῶ, τῶν θανάτων διωκόντων ἀλλήλους; ἀλλ' ἐκείνους μὲν πάντας ἡ Τύχη ἐπιτείχε κατ' ἐμοῦ· οὔτος δὲ οὐκ ἔστι τής

3 Τύχης ἐτε παιδία. πῶς ἀρα μοι, Λευκίππη, τέθηκας; εὖ μὲν γὰρ τοὺς φευδέσω θανάτοις ἐκείνους παρηγορίαν εἶχον ὅλην· τὸ μὲν πρῶτον, ὅλον σου τὸ σῶμα, τὸ δὲ δεύτερον, κἂν τὴν κεφαλὴν δοκῶν μὴ ἔχειν εἰς τὴν ταφὴν νῦν δὲ τέθηκας θάνατον διπλῶν, ψυχῆς καὶ σῶμάτως, δύο ἔξεφυγες ληστήρια, τὸ δὲ τῆς Μελίττης

4 πεφύγακέ σε πειρατήριον. ο δὲ ἀνόσιος καὶ ἀσεβὴς ἐγὼ τὴν ἀνδροφόνον σου κατεφίλησα πολλάκις καὶ συνεπλάκην μεμισσομένας συμπλοκάς, καὶ τὴν Ἀφροδίτης χάριν αὐτῇ παρέσχον πρὸ σοῦ."

6. Μεταξὺ δὲ μου θρηνοῦντος Κλεινιάς εἰσέρχεται, καὶ καταλέγω τὸ πάν αὐτῷ, καὶ ὅτι μοι δέδοκται πάντως ἀποθανεῖν. ο δὲ παρεμνήσατο·

2 "Τίς γὰρ οἶδεν, εἰ ἔτη πάλιν; μὴ γὰρ οὐ πολλάκις

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of tears; but afterwards, when it had lain quiet for a time under its woe, they began to flow.

5. I began therefore thus to commune with myself: "What god is it that has thus cheated me by a few moments of joy, and let me have just a glance at Leucippe only to form a new starting-point for miseries? I did not even satisfy my eyes—they were as far as my happiness extended—and take my fill even of gazing at her: all my happiness has been no more than that of a dream. Alas, Leucippe, how often have I seen you die! Have I ever been able to cease from bewailing you? Am I always to be mourning you, one death coming hot upon the heels of another? Yet on all the former occasions Fate was but playing a bad joke on me: this time she is jesting no longer. And now how wholly have I lost you! Each time then, when you falsely seemed to die, I had at least a little consolation; the first time, your whole corpse at least I thought I had, and the second time, all but your head, for me to bury: but now you have died a double death, life and body too. Two brigands' bands did you escape, and now the contrivance of Melitte, a very pirate-venture of her own, has been your destruction. Accursed and wicked I, that kissed your murderess time and again, that joined with her in a crime-stained embrace, and that imparted to her, before you, the joys of Aphrodite!"

6. As I was thus making moan, in came Clinias, and I related the whole story to him, telling him at the same time that I was resolved on self-destruction. He did his best to comfort me: "Who can know," he said, "but that she will come to life again? Has she not died more than once and more than
τέθνηκε; μη γαρ οὐ πολλάκις ἀνεβῆλ; τί δὲ προ-
πετῶς ἀποθύμησεις; ὁ καὶ κατὰ σχολὴν ἔξεστιν,
ὅταν μάθης σαφῶς τὸν θάνατον αὐτῆς." "Ἄρρεῖς·
3 τούτου γὰρ ἁσφαλέστερον πῶς ἂν μάθοις; δοκῶ
δὲ εὑρίσκειν τοῦ θανάτου καλλίστην ὁδὸν, δὲ ἦς
οὐδὲ ἡ θεοῖς ἐχθρὰ Μελίττῃ παντάπασιν ἄθικος
ἀπαλλάξεται. ἀκουσών δὲ τὸν τρόπον. παρε-
σκευασάμην, ὡς οἶδας, πρὸς τὴν ἀπολογίαν τῆς
μοιχείας, εἰ κληροδείη τὸ δικαστήριον. νῦν δὲ
μοι δέδοκται πάν τοὺς θανάτου, καὶ τὴν μοιχείαν
ὁμολογεῖς, καὶ ὡς ἄλλοις ἔρωτες ἐγώ τε καὶ
4 Μελίττῃ κοινῇ τὴν Δευκάπην ἀνερήκαμεν. οὕτω
γὰρ κάκεινη δίκην δῶσει, κἀκεῖνῷ τὸν ἐπάρατον
βλον καταλίπομαι ἀν.1 " "Εὐφήμησον," ὁ Κλεινίας
ἐφῇ "καὶ τολμήσεις οὕτως ἐπὶ τοῖς αἰσχροῖς
ἀποθανεῖν, νομιζόμενος φονεῖς, καὶ ταῦτα Δευ-
κάπης;" "Οὐδὲν," εἶπον, "ἀισχρόν, ὃ λυπεῖ
5 τὸν ἐχθρὸν," καὶ ἡμεῖς ἐν τούτοις ἦμεν, τὸν δὲ
ἄνθρωπον ἐκείνον, τὸν μηνυτὴν τοῦ ψευδοῦς φόνου,
μετὰ μικρῶν ἀπολυτεί ὁ ἐπὶ τῶν δεσμῶν, φάσκων
τῶν ἀρχοντὰ κελεῦσαι κομίζειν αὐτὸν δῶσοντα
6 λόγον ἀν αἰτίαν ἔσχεν. ἐμὲ δὲ παραγγέλει Κλεινίας
καὶ ὁ Σάτυρος, εἰ πως δύναντο πείσαι, μηδὲν ὃν
διενοθῆνει εἰς τὴν δίκην εἰπεῖν ἀλλ' ἐσπεραῖνον
οὐδὲν. ἐκείνην μὲν οὖν τὴν ἡμέραν καταγωγῆν
τίνα μισθωσάμενοι κατακλίσατο, ὡς ἂν μηκέτι
παρὰ τῷ τῆς Μελίττης εἶεν συντρόφῳ.

1 αν is necessary, and it was here supplied by Jacoba.
2 ὃ ἐστι, though necessary to the sense, is not found in the
MSS. Its insertion is due to a friend of Schaefer's.
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once been restored to life? Why so rashly resolve to die? There is plenty of time to do so at leisure, when you know for certain that she is dead." "Your talk is folly," said I: "how could one possibly learn anything with greater certainty than this? But I think I have found the best way to put an end to myself, and by it that accursed Melitte too will not escape altogether without vengeance. Listen to my plan. I had resolved, as you know, if my case came into court, to put up a defence against the charge of adultery. But I have now determined to act in a precisely contrary manner—to confess the truth of the charge, and to add that Melitte and I, deeply in love with one another, made the plot for the murder of Leucippe. Thus she too will be condemned, and I shall have a chance of getting rid of my life which I now but execrate." "Speak not so," said Clinias. "What? Could you bear to be condemned to death on the vilest of all charges, reputed a murderer and that the murderer of Leucippe?" "Nothing," I answered, "is vile that hurts the enemy." Shortly after we were engaged upon these discussions the chief gaoler removed the fellow who had been sent to tell the story of the sham murder, on the pretext that the magistrate had ordered him to be fetched to answer to the charges made against him. Clinias and Satyrus did their very best to dissuade me from my purpose, exhorting me to make no such statement as I had intended at my trial: but their efforts were of no avail. They therefore on the same day hired a lodging and took up their abode there, so as no longer to be living with Melitte's foster-brother.

1 Either "speak words of better omen," or "be silent."
7. Τῇ δὲ ὑστεραλα ἐπηγόμην ἐπὶ τὸ δεκαστῆριον, παρασκευὴ δὲ πολλὴ ἦν τοῦ Θερσάνδρου κατ᾽ ἐμοῦ, καὶ πλῆθος ἰητῶρων οὗχ ἤττον δέκα· καὶ τῆς Μελέτης σπουδὴ πρὸς τὴν ἀπολογίαν παρε-πεκάμαστο. ἔπει δὲ ἐπαύσαντο λέγοντες, αἰτήσας κἀγὼ λόγον, "Ἀλλ’ οὕτω μέν," ἔφην, "ληπνοῦσι πάντες, καὶ οἱ Θερσάνδροι καὶ οἱ Μελέτης συνε-πώντες ἐγώ δὲ πάσαν ὑμῖν ἐρῶ τὴν ἀλήθειαν. 3 ἢν ἐρωμήνη μοι πάλαι Βυζαντία μὲν γένος, Δευκίππη δὲ τοῦνομα. ταῦτην τεθνάναι δοκῶν, ἢρπαστο ἢ τοῦ ληστῶν ἐν Ἀλγόπτωρ, Μελέτη περιτυχάνω, κάκειθεν ἀλλήλους συνόντες, ἤκουμεν ἐνταῦθα κοινῇ καὶ τὴν Δευκίππην εὑρίσκομεν Σωσθένει δουλεύονσαν, διοικητῇ τινὶ τῶν Θερ-4 σάνδρου χωρίων. ὅπως δὲ τὴν ἐλευθέραν ὁ Σω-σθένης εἰχε δουλήν, ἢ τῆς ἡ κοινωνία τοῖς λῃσταῖς πρὸς αὐτῶν, ὑμῖν καταλεῖπω σκοπεῖν. ἔπει τούθιν ἔμαθεν ἡ Μελέτη τὴν προτέραν εὐρόντα με γυναικα, φοβηθεῖσα μὴ πρὸς αὐτὴν ἀποκλίναμε τῶν νοῦν, συμβουλεύεται τὴν ἀνθρωπον ἄνελειν. 5 καὶ κοινὸν συνεδόκει, (τι γὰρ οὐ δεῖ τάλαρθή λέγειν;) ἔπει τῶν αὐτῆς με κύριον ἀποφανεῖν ἑυσχεῖτο. μισθοῦμαι ἐνα δῆ τινα πρὸς τὸν φόνον ἐκατὸν δὲ ὁ μισθὸς ὡν τοῦ φόνου χρυσοὶ. καὶ ὁ μὲν δὴ τὸ ἔργον ἰδράσας οὐχεῖται, καὶ τότε γέγονεν ἀφανῆς 6 ἐμὲ δὲ ὁ ἔρως εὐθὺς ἤμυνατο. ὁς γὰρ ἐμάθων ἀνηρμέλην, μετανόουν καὶ ἐκλαιον καὶ ἤρων καὶ νῦν ἐρῶ. διὰ τούτῳ ἐμαυτὸν κατεύθυν, ἢν με

1 Cobet’s correction for MSS. ἀνοφανεῖν.
BOOK VII, 7

7. On the following day I was taken to the court. Thersander had made a great show in his appearance against me, and had an array of no less than ten counsel, and every preparation for her defence had been made with great care by Melitte. When they had all finished their speeches, I asked to be allowed to speak too. "Every word," said I, "that has been spoken by these lawyers, both those appearing for Thersander and for Melitte, is pure nonsense. I will declare to you the whole true story. Long ago I was in love with a maiden; she was a Byzantine by birth, and her name was Leucippe. I believed that she was dead—she had been carried off by brigands in Egypt—and then fell in with Melitte. A familiarity grew up between us, and from that country we came together hither, where we found Leucippe in the position of a slave belonging to Sosthenes, who was one of the bailiffs of Thersander's country estates. How Sosthenes had obtained this free girl as a slave, and what were his relations with the brigands, I leave you to investigate. Now when Melitte learned that I had found my former mistress, she was afraid that I should again become attached to her, and began to plot to put her out of the way. I fell in with her schemes—there is nothing that stops me from revealing the truth—because she promised to make me lord and master of all her substance. I therefore hired a fellow to commit the murder; the price of it was a hundred pieces of gold. After his crime, he escaped, and from that time nothing more has been heard of him; as for me, love soon took its revenge: I felt remorse, I bewailed my crime; I was in love with her and I still am. This is the reason that I have accused
πέμψητε πρὸς τὴν ἐρωμένην. οὐ γὰρ φέρων νῦν ξῆν, καὶ μιαφόνος ἐγενόμενος, καὶ φελῶν ἂν ἅπεκτεινα."

8. Ταῦτα εἰπόντος ἐμοῦ, πάντας ἐκπληξὶς κατέσχε ἐπὶ τῷ παραλόγῳ τοῦ πράγματος, μάλιστα δὲ τὴν Μελίττην. καὶ οἱ μὲν τοῦ Θερσάνδρου ρήτορες μεθ᾽ ἰδιονῆς ἀνεβόθησαν ἐπιτυχίους οἱ δὲ τῆς Μελίττης ἀνεπόθιστο τὰ ταῦτα εἶξε τὰ λεγέντα.

2 ὡς δὲ τὰ μὲν ἔτεθορύθητο, τὰ δὲ ἠρρυεῖτο, τὰ δὲ διηγεῖτο σπουδὴ μάλα καὶ σαφῶς, τὴν μὲν Δευκάπην εἰδέναι λέγουσα, καὶ ὡσα εἰποῦν, ἀλλὰ τῶν γε φῶνον οὐ δοτε κάκεινος, διὰ τό τὰ πλεῖον μοι συνάδεων, ὑπόνοειν ἕχειν κατὰ τῆς Μελίττης, καὶ ἀπορεῖν ὅπερ χρὴσαντο λόγον πρὸς τὴν ἀπολογίαν.

9 Ἐν τούτῳ δὲ ὁ Κλεινίας, θορύβου πολλοῦ κατὰ τὸ δικαστήριον ὄντος, ἀνελθὼν, "Καμοὶ τινα λόγον," εἶπε, "συγχωρήσατε περὶ γὰρ 2 ψυχῆς ἀνδρὸς ὁ ἄγαν." ὡς δὲ Ἐλαβε, δακρύων γεμίσθης, "Ἤδε, ἄδειος, μὴ προπετῶς καταγγέλτει βάναυσον ἀνδρὸς ἐπιθυμοῦντος ἀποθανεῖν, ὅπερ φύσει τῶν ἀνυχοῦντων ἔστι φάρμακον κατέπεσται γὰρ ἕαυτοι τὴν τῶν ἀδικοῦντων αἰτίαν, ἢν πάθη τὴν τῶν δυστυχοῦντων τιμωρίαν. 3 τῶν τιμωρίαν. ἄ δὲ ἠτύχησε διὰ βραχέων ἐρῶν ἐρωμένην εἰχεν, ὡς εἰπεύν· τοῦτο γὰρ σὺν ἐφεύσατο· καὶ ὅτε λησταὶ ταῦτα ἠρράσαν, καὶ τὰ περὶ Σωσθένους, καὶ πάντως ὅσα πρὸ τοῦ φόνου 4 διηγήσατο, πέπρακται τῶν τρόπων τούτων. αὕτη

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myself, that you may send me after her whom I love. I can bear life no longer—I who am a murderer and still in love with the maiden whom I slew."

8. At this speech of mine all in court were struck dumb with astonishment at the extraordinary turn affairs had taken, Melitte most of all. Thersander's advocates were already joyfully upraising a panegyric of triumph, while Melitte's questioned her as to the statements that had been made. At some she professed to be overcome with surprise and distress; some she denied, others she confessed openly and clearly; she said that she knew Leucippe, and admitted the truth of what I said, except as regards the murder; to such an extent that her counsel, on account of most of her statements corroborating mine, began to suspect that she might indeed be guilty, and were at a great loss what arguments to use in her defence.

9. While the whole court was becoming a place of uproar, Clinias came forward. "Give me too leave to speak," he said, "the case involves a man's life." Leave given, he began, his eyes full of tears: "Men of Ephesus, do not be too hasty to pass the death sentence upon a man who desires to die, the last remedy of the miserable; he has lied, accusing himself of the crimes committed by the guilty, in order that he may suffer the fate of the unfortunate. I will briefly relate to you the whole course of his troubles. He was in love with a maiden, as he told you; here his speech was true enough; and that brigands carried her off, and the part about Sosthenes, and the whole story that he told up till the murder, all has actually happened as he related.
γέγονεν ἐξαιρήσεις ἀφανῆς, οὐκ οἶδ᾽ ὅπως, οὔτε εἰ τις ἀπέκτεινεν αὐτὴν, οὔτε εἰ ἦν κλαπείσα. πλὴν ἐν τούτῳ οἶδα μόνον, τὸν Σωσθένην αὐτῆς ἔρωτα καὶ αἰκισάμενον βασάνοις πολλαῖς, ἐφ᾽ οἷς οὐκ ἐτύγχανε, καὶ φίλους ἠχοντα ληστάς. οὗτος οὖν ἀνηρμένας δοκῶν τὴν γυναῖκα, ζητήσει θέλει, 5 καὶ διὰ τούτῳ ἔστι φόνον κατεψεύσατο. ὅτι μὴν γὰρ ἐπίθυμεν θανάτον, καὶ αὐτὸς ἀμολόγησε, καὶ οὔτε διὰ λόπην τὴν ἐπὶ γυναικικ. σκοπεῖτε δὲ εἰ τις ἀποκτείνας τινα ἀληθῶς ἐπαποθανεῖν 6 αὐτήθελε καὶ ζῆν δὲ οἴδυν ὡς φέρειν. τις οὗτος φιλόστοργος φονεύσε. ἤ ποῖον μᾶκες ἔστιν οὗτος φιλούμενον; μή, πρὸς θεῶν, μὴ πιστεύσητε, μηδὲ ἀποκτείνητε ἀνθρωπον ἔλεος μᾶλλον ἢ τιμωρίας δεόμενον.

"Εἰ δὲ αὐτὸς ἐπεβούλευσεν, ὡς λέγει, τὸν φόνον, εἶπάτω τίς ἐστιν τὸ μεμισθωμένος, δειξάτω 7 τὴν ἀνηρμένην. εἰ δὲ μήτε ἂποκτείνας ἐστί, μήτε ἄνηρμεν, τίς ἢκουσε ποτε τοιοῦτον φόνον; "'Ἡρων,' φησί, 'Μελάττης.' διὰ τούτῳ Λευκίππην ἀπέκτεινα.' πῶς οὖν Μελάττης φόνον κατηγορεῖ ἢς ἤρα, διὰ Λευκίππην δὲ νῦν ἐθέλει 8 ἀποθανεῖν ἂν ἀπέκτεινεν; οὗτος γὰρ ἂν τις καὶ μισοῖς 1 τὸ φιλούμενον, καὶ φιλοίς τὸ μισοῦμεν; ἄρ᾽ οὖν οὐ πολὺ μᾶλλον ἂν καὶ ἐλεγχόμενος ἡρμήσατο τὸν φόνον, ἓνα καὶ σώφρη τὴν ἐρω-

1 μισοῖς and φιλοῖς are Cobet's corrections for MSS. μισώ and φιλοί.
BOOK VII, 9

True it is that she has suddenly disappeared; I know not how, nor whether somebody has really murdered her, or whether she has been spirited away and is still alive; but this alone I do know, that Sosthenes was in love with her, that he afflicted her with divers torments, and he profited nothing by them, and that he consorts with brigands as his friends. Clitophon is a man who here, thinking that his mistress is no more, no longer cares to live, and this is why he has falsely accused himself of murder. Why, he has himself confessed that he longs for death, and that for grief for a maiden lost; consider, then, if it is really probable that one individual should kill another, and then desire to be united in death with his victim, finding life intolerable from his sorrow for the victim’s death? Was there ever so affectionate a murderer, or hatred so akin to love? Believe him not, I implore you in the name of heaven, believe him not, and do not put to death a man who deserves pity rather than punishment.

“Then, if he himself contrived the murder, as he says he did, let him describe the hireling he employed, let him produce the dead girl’s corpse; if, as in the present case, there exists neither murderer nor victim, was such a crime ever heard of before? Again, ‘I loved Melitte,’ he says, ‘and therefore I killed Leucippe.’ How is it then that he accuses of murder Melitte whom he loved, and is now desirous of dying for Leucippe whom he killed? Is it possible that anyone could thus hate the object of his love and love the object of his hatred? Nay, is it not rather far more probable that, if charged with the murder, he would have denied it, in order both to
μένην, καὶ ὑπὲρ τῆς ἀνηρμένης ¹ μὴ μάτην ἀποθάνῃ:

9 "Διὰ τί οὖν Μελίττης κατηγόρησεν, εἰ μηδὲν αὐτῇ τοιοῦτο πέπρακται; ἐγὼ καὶ τούτῳ πρὸς ὑμᾶς ἔρω, καὶ πρὸς τῶν θεῶν μὴ με νομίσῃ διαβάλλειν θέλοντα τὴν γυναῖκα ποιήσασθαι τὸν λόγον, ἀλλὰ ὡς τὸ πᾶν ἐγένετο. Μελίττη μὲν ἐπεπόνθει τι ² πρὸς τούτον ἐρωτικὸν καὶ περὶ τοῦ γάμου διείλεκτο, πρὶν ὁ θαλάττιος οὐτὸς ἄνεβη εἰκρός. ὁ δὲ οὐκ εἶχεν οὕτως, ἀλλὰ καὶ πάνω ἐρωμένως τὸν γάμον ἀπεκρούστο, κἀν τούτῳ τὴν ἐρωμένην εὐρών, ὡς ἔφη, παρὰ τῷ Σωσθένει ζῶσαν, ἂν ἰκετο νεκράν, πολὺ μάλλον πρὸς τὴν

10 Μελίττην εἶχεν ἀλλοτριώτερον. ἦ δὲ πρὶν μαθεῖν ἐρωμένην οὖσαν αὐτῇ τὴν παρὰ τῷ Σωσθένει, ταύτην ἤλειηςε τε καὶ ἔλυε τῶν δεσμῶν, οἷς ἦν ὑπὸ τούτῳ Σωσθένους δεδεμένη, καὶ εἰς τὴν οἰκίαν τε εἰσεύξατο καὶ τάλλα ὡς πρὸς ἐλευθέραν δυστυχήσασαν ἐφελοτιμήσατο. ἐπειδὲ δὲ ἐμαθεί, ἐπεμψε εἰς τοὺς ἁγρους διακονησμένην αὐτῇ καὶ μετὰ ταύτα φασὶν ἀφανῆ

11 γεγονότα. καὶ ὅτι ταῦτα οὐ ψεύδομαί, ἡ Μελίττη συνομολογήσει καὶ θεράπαται δύο, μεθ᾽ ὧν αὐτὴν ἐπὶ τοὺς ἁγροὺς ἐξεπέμψε. ἐν μὲν δὴ τούτῳ πρὸς ὑπόνοιαν ἤγαγε τούτον, μὴ ἀρα φονεύσασα εἰς τὴν Λευκάτην διὰ ξυλοτυπίαν αὐτήν ἔτερον δὲ τι αὐτῷ πρὸς τὴν τῆς ὑπονολάς

¹ Jacobs' correction for MSS. ἀνηρμένη, which is a mere repetition from ἐρωμένη immediately before.

² A necessary insertion by Mitscherlich.
save her whom he loved and not to die for nothing on account of the victim?

"Why then, you may ask, has he brought this accusation against Melitie, if she committed no crime of this sort at all? I will explain this to you too, and I call heaven to witness that you should not think that I am arguing in order to traduce this lady's character, but simply relating the story as it actually happened. Melitie had fallen in love with the defendant, and the matter of marriage had been mentioned between them before the sea gave up its dead in the person of Thersander. Clitophon was not at all inclined to agree, but resisted the proposal stoutly; and at this moment finding his mistress, whom he believed dead, a slave in the power of Sosthenes and alive, he was still less inclined to have anything to do with Melitie. She, before she found out that Sosthenes' slave was beloved by him, had taken pity on her and released her from the chains with which Sosthenes had loaded her; she took her into her own house, and generally treated her in the way in which one would treat a free woman who had fallen into misfortune. When she did learn the truth, she sent her into the country to perform some service for her, and it is after this that she is said to have disappeared; Melitie will acknowledge that this part of my story is true, as well as the two serving-maids whom she sent with her into the country. This single fact aroused a suspicion in Clitophon's mind, with the idea that she might have put an end to Leucippe from jealousy; and his suspicion was

1 Clinius is here mistaken. Melitie sent Leucippe away to gather the herbs before she knew of her relations with Clitophon.
ACHILLES TATIUS

. βεβαίωσιν ἐν τῷ δεσμωτηρίῳ συμβαύν καὶ καθ᾽ 13 αὐτοῦ καὶ κατὰ τῆς Μελίττης ἐξηγήθηνε. τῶν δεσμωτῶν τις ὄνειρόμενος ἔαυτός τὴν συμφοράν ἔλεγεν ὀδεύοντι 1 τις κεκοιμώνηκεν κατ᾽ ἄγνοιαν ἄνδρὶ φονεῖ, δεδρακέναι δὲ ἐκεῖνον γυναικὸς φόνον ἐπὶ μεσθῇ καὶ τούνομα ἔλεγε. Μελίττην μὲν εἶναι τὴν μυσθωσμένην, Δευκάππην δὲ τὴν ἀνηρη- 14 μένην. εἰ δὲ ταῦτα γέγονεν σωτῆς, ἐγὼ μὲν οὐκ οἶδα, μαθεῖν δὲ ὡμών 2 ἔξεσται. ἔχετε τὸν δεδεμένον εἰσὶν αἱ θεράπαισι· ἔστιν ὁ Ὀσσήνης. οἱ μὲν ἵπποι, πόθεν ἔσχε τὴν Δευκάππην δούλην· αἱ δὲ, πῶς γέγονεν ἠφανῆς; ἀ δὲ περὶ τοῦ μισθωτοῦ καταγορεύει. πρὶν δὲ μάθητε τούτων ἕκαστον, οὔτε ὅσιον οὔτε εὐσεβῆς νεανίσκον ἄθλιον ἄνελευ, πιστεύσαντας μανίὰς λόγοις· μαίνεται γὰρ ὑπὸ λύπης."

10. Ταῦτα εἰπόντος τοῦ Κλεινίου, τοῖς μὲν πολλοῖς ἐδόκει πιθανὸς ὁ λόγος, οἱ δὲ τοῦ Θερσάνδρου ῥήτορος, καὶ ὅσοι τῶν φίλων συμ- παρήκαν, ἐπεβόων ἄνελευ τῶν ἀνδροφόνων, τὸν 2 αὐτοῦ κατειπόντα θεοῦ προνοίᾳ. Μελίττη τὰς

1 MSS. ἔθη. δέοντως and ἐν ὅδε have also been suggested.
2 So Cobet, for MSS. ὁμᾶς.

1 The relevance of this is not immediately apparent, as it is only the circumstances of Leucippe's final disappearance which have brought suspicion on Clitophon, and the manner of her coming to Ephesus would have no effect on his guilt or innocence. I think the train of thought can be gathered
confirmed by a second event which occurred in the prison, one which aroused bitterness in his heart against both himself and Melitte. One of the prisoners was bewailing his lot, and began to relate how he had fallen in by the way with a man who was—though he did not know it—a murderer; that this fellow had murdered a woman for money; and he mentioned the names; it was Melitte who had hired him to commit the crime, and Leucippe who had been done to death. Whether all this really happened, I do not know; you will be able to find out; you have the prisoner of whom I spoke, and the serving-maids and Sosthenes are all in existence. Sosthenes can tell you whence he obtained Leucippe as a slave; the maids, how she disappeared; and the prisoner, who the hireling was. Until you have ascertained everyone of these particulars, it is not right, it is not consonant with your oaths, to condemn to death this wretched young man, accepting as evidence words spoken under the influence of madness; for he certainly has gone mad from grief.”

10. When Clinias had finished this speech, the majority of those present were convinced by his argument; but Thersander’s counsel, and those of his friends who were present in court with him, shouted for the sentencing of the murderer, who had been brought by God’s providence to become his own accuser. Melitte offered her serving-maids from § 4 above; Clinias is trying to throw the suspicion of making away with her upon Sosthenes; he has had one disreputable deal over Leucippe with pirates, and it is now quite probable that he has done the same a second time, and got rid of her again through their agency.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΟΥ

θεραπαύων εἴδιον καὶ Θέρσανδρον ἡξίου διδόναι Σωσθένην τάχα γὰρ αὐτὸν εἶναι τὸν Δευ-
κίππην ἀνηρκότα· καὶ οἱ συναγορεύοντες αὐτῆς
3 ταῦτην ἔκλειστα προεφέροντο πρόκλησιν. ὁ
δὲ Θέρσανδρος φοβηθεὶς λάθρα τινὰ τῶν προστα-
tῶν εἰς τὸν ἁγρόν ἀποστέλλει πρὸς τὸν Σω-
σθένην, κελεύσας τὴν παρακάτω ἀθανὴ γενεῦσαι,
πρὸν τοὺς ἐπ’ αὐτὸν πεμφθέντας ἦκειν· δὲ δὴ
ἐπιβαίνει ὑπερ σπουδῆ μᾶλα πρὸς αὐτὸν ἑρχεται
καὶ τὸν κλίνοντον λέγει καὶ ὡς, εἰ ληφθῇ παρῶν,
4 εἰς βασάνους ἀπαχθησεται. ὁ δὲ ἠτυχε μὲν
ἐν τῷ τῆς Δευκίππης δωματίῳ παρῶν, κατεπάθων
αὐτῆς· κληθεὶς δὲ ὑπὸ τοῦ παρόντος σὺν βοή
καὶ παραχῇ πολλῇ προέρχεται, καὶ ἀκούσας τὰ
δυτικα, μεστὸς γενόμενος δέοις, καὶ ἥδη νομίζων
τοὺς δημίους ἐπ’ αὐτὸν παρεῖναι, ἐπιβαίνει ὑπερ
σπουδῆ μᾶλα ἐλαῦνει ἐπὶ Σμύρνης· ὁ δὲ ἀγγελος
πρὸς τὸν Θέρσανδρον ἀναστρέψει. ἀληθῆς δὲ
ἐστιν, ὡς ἔοικεν, ὁ λόγος, δι’ ἀλήθην ἐκπλήσσεσθαι
5 πέρυσι φόβου· ὁ γὰρ Σωσθένης περὶ έαυτοῦ
φοβηθεὶς, ἀπαχαπάντων ἐξελαθετο τῶν ἐν ποσίν
ὑπ’ ἐκπλήξεως, ὡς μηδὲ τοῦ τῆς Δευκίππης
δωματίου κλείσαι τὰς θύρας. μάλιστα γὰρ τὸ
τῶν δοῦλων γένος ἐν ὡς ἂν φοβηθῇ σφόδρα
δελαίνων ἔστιν.

1 Rightly corrected by Cobet from MSS. ταύτα.
2 This word, which would properly mean "champions," is not quite satisfactory. Salmasius proposed προστατῶν, which is only a little better, though defended in a careful note by Jacoba; I should have preferred πρεσβέλων, if it were not so poetical a word.
to be questioned, and required Thersander to produce Sosthenes, for perhaps it was he who had murdered Leucippe; her advocates indeed laid great stress on this challenge\(^1\) which they put forward. Thersander was much alarmed at it, and privately sent one of his supporters to Sosthenes at his country place, advising him to make himself scarce at once, before the messengers sent for him could reach him; the envoy took horse with all speed, and when he had reached him, explained the danger that he was in; if he stayed where he was, he said, and were there arrested, he would certainly be put to the torture. Sosthenes happened to be at Leucippe's hut, trying his blandishments upon her; when the messenger called out his name with much shouting and noise, he came out, heard the state of affairs, and was overcome by fear; and thinking that the police were already on his heels, he took horse and rode off at full gallop for Smyrna, while the other returned to Thersander. True it is, it seems, that fear paralyses the memory; at any rate Sosthenes, in his fright for his own skin, utterly forgot all his immediate duties in the momentary shock, and did not remember even to lock the doors of Leucippe's hut. The whole tribe of slaves is greatly inclined to cowardice in any circumstances where there is the slightest room for fear.

\(^1\) One of the most essential institutions of Greek litigation; one side would put forward a salient point to be tested, the refusal by the other side to accept it as a test bringing the case to an end. \(\pi\rho\alpha\lambda\nu\sigma\iota\alpha\iota\iota\) may mean either a challenge or an offer, or something between the two; it is very often indeed (as here) an offer to produce one's own slaves to be questioned under torture as to the veracity of one's own evidence, or a challenge to the other party to produce his slaves to be treated in the same way, with the hope of shaking his evidence.
11. Ἐν τούτῳ δὲ οἱ Θέρσανδρος πρὸ ¹ τῆς προκλήσεως ἀπὸ τῆς Μελίττης οὗτος γενομένης παρελθῶν, “Ικανῶς μέν,” εἶπεν, “οὗτος, διότε ποτὲ ἄστη, κατελήσῃς μυθολογῶν. ἔγω δὲ ὑμῶν τεθαύμακα τῆς ἀναληψίας, εἰ φονέα ἐπὶ αὐτο-φώρῳ λαβόντες, μεῖζον γὰρ τῆς φωρᾶς τὸ αὐτὸν ἑαυτοῦ κατεπεῖν, οὐ δὴ κελεύετε τῷ δημῷ, καθέξεσθε δὲ γῆτος ἀκούσατε πιθανῶς μὲν ὑποκρινόμενον, πιθανῶς δὲ δακρύσωτος: δυνομίζω καὶ αὐτὸν κοινώνον γενόμενον τοῦ φόνου περὶ ἑαυτοῦ φοβεῖσθαι. ὥστε οὐκ οἶδα τί δὲ βεσάνον ἔτι περὶ πράγματος οὗτο σαφῶς ἔλη- 
2 λημένον. δοκῶ δὲ καὶ ἀλλον τινὰ ἐφράσασθαι φόνου· ὁ γὰρ Σωσθένης οὗτος, τὰν αὐτοῦ παρ’ ἐμοῦ, τρίτην ταύτην ἡμέραν γέγονεν ἀφανής, καὶ ἐστιν οὐ πόρρω τινὸς ὑπονίας, μή ἄρα τῆς τούτων ἐπιβουλῆς γέγονεν ἐργον· αὐτὸς γὰρ ἐτύγχανεν ὁ τῆς μοιχείας μοι κατευπῶν. ὥστε εἰκότως Ἀποκτείναμεν δοκοῦσθεν αὐτῶν, καὶ τούτω εἰδότες, ὃς ἄν οὐκ ἔχομεν παρασχεῖν τὸν ἄνθρω- 
πον, πρόκλησιν περὶ αὐτῶν πεποίηται πάνω 
3 κακούργωσι. εἰ δὲ μὲν οὖν κακεῖνον φανήμαΤι καὶ 
μὴ τεθνάναι τί δὲ καὶ, εἰ παρῆν, ἔδει παρ’ αὐτοῦ μαθεῖν; εἰ τινὰ κόρην ἐωνήσατο; τουγαρ- 
οῦν ἐωνημένος ἔστω καὶ εἰ ταύτην ἔσχε Μελίττη; λέγει καὶ τούτῳ δὲ ἐμοῦ. ἀπῆλ- 
καται μὲν δὴ Σωσθένης ταύτα εἰπὼν· τούτῳ τοῦτεύθεν

¹ I cannot understand πρὸ. Thersander was certainly not speaking before the πρόκλησις, for he is answering it: nor for it, since he is resisting it. If we are to keep the following genitives, πρὸς, which is most like πρὸ, only very rarely means “with regard to.” A friand suggests that it would be better to read πρὸς τὴν πρόκλησιν “against the challenge”:
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11. While all this was happening, Thersander appeared to answer the challenge thus put forward by Melitte. "We have surely had enough," said he, "of the raving moonshine put forward by this fellow, whoever he is. I am really astonished at your callousness; you have caught a murderer in the act—a man's own accusation of himself is even stronger than a capture in flagrante, and yet you do not call upon the officer to lead him away to death, but sit there listening to this charlatan with his plausible acting and his plausible tears. I rather suspect that he too, being an accomplice in the murder, is afraid for his own skin, and so I see no need for the process of torturing slaves for further evidence in a case so clearly proved as this. Nay more, I fancy that they have committed a second murder; this Sosthenes, whom they call upon me to produce, has now been missing for more than two full days, and there is every ground for suspicion that his disappearance is due to their plotting; he it was that informed me of the adultery. So I think that they have made away with him, and now, certain that I cannot produce the fellow, have most craftily put forward the challenge for him. Now suppose for a moment that he were not dead, and had appeared here in court: whatever could be learned from his presence? If he once bought a certain girl? It is granted at once that he bought her. If Melitte was at one time in possession of her? That too he acknowledges, by my lips. When he has given this evidence, Sosthenes is dismissed

\*\*\* and \*\*\* are written very nearly alike in MSS., and the change of case would naturally follow the change of the former preposition into the latter.
Δὲ ὁ λόγος μοι πρὸς Μελίττην καὶ Κλειτοφώντα.
4 τί μου τὴν δουλὴν λαβόντες πεποιήκατε; δουλὴ
gὰρ ἐμὴ, Σωσθένους αὐτὴν ἐωυμένου· καὶ εἰ
tερὴν καὶ μὴ πρὸς αὐτῶν ἐπεφόνευτο, πάντως ἂν
ἐδούλευεν ἐμοὶ.
5 Τούτων δὲ τῶν λόγων ὁ Θέρσανδρος πάνω
κακοῆθες παρενέβαλεν, ἢν κἀκεῖθεν ἢ
Δευκάπτη φωραθῇ ξώσα, πρὸς δουλεῖαν αὐτὴν
ἀγάγῃ. εἶτα προσετίθει: “Κλειτοφῶν μὲν ὁ
ἀμολογηθῇς ἀνρηκέναι, καὶ ἔχει τὴν δίκην,
Μελίττη δὲ ἀρνεῖται πρὸς ταύτην αἱ τῶν θεραι-
6 παιδίων εἰς βάσανοι. ἂν γὰρ φανὼσε παρὰ
ταύτης λαβωσαι τὴν κόρην, εἶτα υἱκέτε πάλιν
ἀγαγοῦσαι, τῇ γέγονε; τί δὲ ὅλως ἐξεπέρπητο;
καὶ πρὸς τίνα; ἄρ’ οὐκ εὐδηλον τὸ πράγμα, ὡς
συσκευασάμενοι μὲν ἑσάν τινας ὡς κτενοῦντας;
7 αἱ δὲ θεράπαιναι τούτους μὲν, ὡς εἰκός, οὐκ
ἐθεσαν, ἢν μὴ μετὰ πλειώνων μαρτύρων ἐγενομενόν
τὸ ἔργον κίνδυνον ἔχῃ μείζονα· κατέληπτον δὲ αὐτὴν
ἐνθα ἢν ὁ τῶν ληστῶν λόγος, λαυθάνων, ὡς
tενεχώρει μηδὲ ἐκεῖνας τὸ γενόμενον ἐωρακέναι.
ἐλήφησε δὲ καὶ περὶ δεσμῶτον τιμῶς, ὡς εἰπόντος
8 περὶ τοῦ φόνου. καὶ τίς ὁ δεσμώτης σώτος, ὃς τῇ
στρατηγῷ μὲν οὐδὲν εἶπε, τούτος δὲ μόνῳ τὰ ἀπόρ-
ρητα διελέγετο τοῦ φόνου, πλὴν εἰ μὴ κοινωνούντα
ἐγνώρισεν; οὗ παύσεσθε φληγάφων ἀνεχόμενοι

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from the case; from this point begins my arraignment of Melitte and Clitophon. What have you done with my slave, whom you took from me? For my slave she was, as Sosthenes had bought her, and if she were still alive and had not been murdered by them, she would still be my slave."

This last remark was interjected by Thersander with wicked cunning, so that if later on it were detected that Leucippe were still alive, he would be able to keep her in slavery to him. Then he went on: "Clitophon has acknowledged that he murdered her, and the verdict is settled on his case: Melitte denies it; well, her serving-maids may be tortured to refute her denial. Supposing it is established that they received the girl from her, but never brought her back again, what is the conclusion? Why was she ever sent off into the country? To whom? Is not the whole affair perfectly clear, that the conspirators had suborned men to do away with her? About them, naturally enough, no information was given to the serving-maids—the greater the number of those privy to the scheme, the greater danger would it involve; the maids left her near the spot where the robber-band was lying in hiding, and it was so quite possible that they did not even see what happened. Then this fellow uttered some frantic nonsense about some prisoner, who is supposed to have spoken of the murder. Who is this prisoner, who has said nothing to the magistrate, but has related to Clitophon alone all the secrets of the murder, which he certainly would not have done if he had not recognised him as a participator in it? It is surely time that you ceased to pay any attention to these empty
κενῶν, καὶ τηλικοῦτον ἔργον τιθέμενοι παιδιαίοι; οἷον τάχει γὰρ τοῦ θεοῦ τοῦτον ἑαυτῷ κατειπεῖν;

12. Ταῦτα λέγοντος τοῦ Θερσανδροῦ καὶ διομυμένου περὶ τοῦ Σωσθένου οὐκ εἰδέναι τί γέγονεν, ἐδοξέ τῷ προέδρῳ τῶν δικαστῶν—ἡν δὲ τοῦ βασιλείου γένους, καὶ τὰς μὲν φονικὰς ἐδίκαζε δίκαια, κατὰ δὲ τῶν νόμων συμβούλιοις ἐκ τῶν γεραιτέρων εἶχεν, οὐς ἐπιγνώμονας ἐλάμβανε τῆς γνώσεως—ἀντίχειαν οὖν αὐτῷ διασκόπησαντι σὺν τοῖς παρέδροις αὐτοῦ, θάνατον μὲν ἐμοῦ καταγγέλλει κατὰ τῶν νόμων, ὡς ἐκέλευσε τὸν αὐτὸν κατειπόντα φόνον τεθνάνας περὶ δὲ Μελίττης κρίσιν γενέσθαι δευτέραν ἐν ταῖς βασάνοις τῶν θεραπευτικῶν: Θερσάνδρος δὲ ἐπομάσαι περὶ τοῦ Σωσθένου ἐν γράμμασιν, ἡ μὴ οὖν εἰδέναι τί γέγονεν καὶ δὲ, όση ἡδή κατάδικον, βασανισθήμαι περὶ τοῦ Μελίττην τῷ φόνῳ συνεγερκέναι. ἀρτι δὲ μοι δεδέντος καὶ τῆς ἐσθήτος τοῦ σώματος γεγυμνωμένου, μετεώρου τε ἐκ τῶν βρόχων κρέμακτην καὶ τῶν μὲν μάστυγας κομίζοντων, τῶν δὲ πυρ καὶ τροχόν, ἀναμισθέντος δὲ τοῦ Κλεινίου καὶ ἐπικαλούντος τοὺς θεοὺς, ὁ τῆς Ἀρτέμιδος 3 ιερᾶς δάφνης ἑστεμένους προσεῖν ὀρᾶται. σημεῖον δὲ τοῦτο ἑστὼ ἡκούσης θεωρίας τῇ θεῷ.

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1 The only possible answer to Melitte's πράξεις.

2 This, with the mention of the satrap of Egypt in Book III., seems to show that the story takes place under the Persian rule: but the general mise-en-scène is extraordinarily vague, and the events described might have taken place at almost any moment of Greek antiquity. It forms a great contrast to Chariton's Chaereas and Callirhoë, in which historical probability is most carefully preserved.
babblings, making this serious business a matter of ridicule; can you think that this fellow would ever have brought this accusation against himself without the direct interposition of Providence?"

12. This was Thersander's speech, and he followed it by his oath that he knew nothing of what had become of Sosthenes. The president of the judges then delivered his sentence: he was of the royal house, and it was his business to sit in capital charges; but he had, as the law provided, assessors chosen from the elders of the town, whom he had selected as experts in jurisprudence. After consultation with the assessors, his sentence was that I was to be put to death, in accordance with the law which provided that a murderer admitting his crime was to be condemned, but that as concerning Melitte, there must be a second trial, the result of which would depend upon the evidence given by the serving-maids when put to the question; that Thersander was to make an additional affidavit in writing that he did not know what had become of Sosthenes, and that I, already judged guilty, was to be questioned under torture as to the connivance of Melitte in my crime. I was therefore at once fettered, stripped naked of my clothes, and slung up on the cords, the attendants were some of them bringing the scourges, some the fire and wheel; Clinias was crying aloud and calling upon the gods for help, when Artemis' bishop was descried approaching, crowned with bay. This is the indication that a sacred embassy to the goddess has arrived,

3 A good example of the injustice which may occur in the absence of the excellent rule requiring production of the body for the success of a charge of murder.
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tοῦτο δὲ ὅταν γένηται, πάσης εἶναι δεῖν τεμωρίας ἐκεχειρίαν ἡμερῶν τοσοῦτον, ὅσων οὐκ ἐπετελέσαν τὴν θυσίαν οἱ θεοὶ, οὔτω μὲν δὴ τότε τῶν δεσμῶν ἐλύθην, ἢν δὲ ὁ τῆς θεορίας ἄγων Σώ-

4 στρατος, ὁ τῆς Δευκίππης πατήρ. οἱ γὰρ Βυζάν-

τιοι, τῆς Ἀρτέμιδος ἐπιφανείης ἐν τῷ πολέμῳ τῷ πρὸς τοὺς Θράκας, νικήσαντες ἐλογίσαντο δεῖν αὐτὴν θυσίαν ἀποστέλλειν, τῆς συμμαχίας ἐπινε-

κιον' ἢν δὲ καὶ ιδία τῷ Σωστράτῳ νύκτωρ ἡ θεία ἐπιστάσα. τὸ δὲ ἀναρ ἐσήμαινε τὴν θυγατέρα εὐρήσεων ἐν 'Ἐφέσῳ καὶ τοῦ ἀδελφοῦ τοῦ νυόν.

13. Παρὰ δὲ τὸν αὐτὸν χρόνον καὶ ἡ Δευκίππη, τὰς μὲν τοῦ δωματίου θύρας ἀνεφγυμένας ὀρῶσα, τὸν δὲ Σωσθένην μὴ παρόντα, περισσοκόπει μὴ πρὸ θυρῶν εἰς. ὡς δὲ ἦν οὐδαμοῦ, θάρσος αὐτῇ καὶ ἐλπὶς ἡ συνήθης εἰσέρχεται μυϊμη γὰρ αὐτῇ τοῦ πολλάκις παρὰ δόξαν σεσώσθαι, πρὸς τὸ παρὸν τῶν κινδύνων τῆς ἐλπίδα προμένει ἀπο-

2 χρῆσαι1 τῇ Τύχῃ. καὶ, ἢν γὰρ τῶν ἀγρῶν πλησίον τὸ τῆς Ἀρτέμιδος ἱερὸν, ἐκτρέχει τε ἐπ' αὐτῷ, καὶ ἐχεῖ τοῦ νεῶ. τὸ δὲ παλαιὸν ἄβατος ἢν γυναιξὶν ἐλευθέραις οὕτως ὁ νεὼς, ἀνδράσι δὲ 3 ἐπετέρπατο καὶ παρθένοις. εἰ δὲ τις εἴσω παρ-

ήθη τοῖς γυνη, θάνατος ἢν ἡ δίκη, πλὴν εἰ μὴ δούλη τοῖς ἐγκαλοῦσα τῷ δεσπότῃ. ταύτῃ2 δὲ ἔξην ἱκετεύειν τὴν θεὰς, οἱ δὲ ἄρχοντες ἐδικαζοῦν αὐτῇ

1 Cobet's emendation for MSS. ἀποχρῆσαι.
2 So Salmasius for MSS. ταύτης.
and when such an event occurs, there is bound to be a respite from all judicial punishments until the ambassadors have completed the sacrifice which they have come to perform: I was therefore temporarily released from my chains. Now the head of the sacred embassy was Sostratus, Leucippe’s father; for Artemis had appeared to the Byzantines during their war against the Thracians, and after their consequent victory, they decided that they must send her a sacrifice as a recognition of her aid during the war. Nay more, the goddess had appeared to Sostratus separately by night, and his dream foretold him that he would find his daughter and his brother’s son at Ephesus.

13. To return to Leucippe; about the same time that all this was occurring, she perceived that the doors of her hut had been left open and that Sosthenes was not there: then she looked round to see if he were outside in front of the doors. As he was nowhere to be found, her accustomed courage and hope returned to her: she remembered that more than once she had been brought safely through, against all expectation, and in the matter of her present dangers she dared to hope that Fortune would once again come to her help. Now quite near to the country house was the temple of Artemis: so she ran thither, and there clutched hold with her hands of the shrine within it: the shrine was anciently forbidden to free matrons, but open to men and maidens: if any other woman entered it, death was the penalty of her intrusion, unless she were a slave with a legal complaint against her master: such a one was permitted to come as a suppliant to the goddess, while the magistrates de-
te καὶ τὸ δεσπότην καὶ εἰ μὲν ὁ δεσπότης οὐδὲν ἔτυχεν ἁδικῶν, οὔτε τὴν θεράπαιναν ἐλάμβανεν, ὁμώςας μή μημισικήσειν τῆς καταφυγῆς εἰ δὲ ἔδοξεν ἡ θεράπαινα 1 δίκαιαι λέγειν, ἔμενεν αὐτῷ δούλη τῇ θεῷ. ἀρτί δὲ τοῦ Σωστράτου τοῦ ἱερᾶ παραλαβόντος, καὶ ἔπι τὰ δικαστήρια παρελθόντος, ὡς ἂν ἐπίσχη τὰς δίκας, εἰς τὸ ἱερὸν ἡ Δενίππη παρῆν, ὡστε μικροῦ τινὸς ἀπελεύθη τοῦ μή τῷ πατρὶ συντυχεῖν.

14. Ὡς δὲ ἀπηλλάγην ἄγω τῶν βασάνων, διελεύθης μὲν τὸ δικαστήριον, ὅλος τε ἂν περὶ ἐμὲ καὶ θόρυβος, τῶν μὲν ἔλεούντων, τῶν δὲ ἐπιθειαζόντων,2 τῶν δὲ ἀναπνευσανομένων. ἔθα καὶ ὁ Σώ-ερατος ἐπιστάς ὅρα με καὶ γνωρίζει. καὶ γάρ, ὡς ἔφη ἐν ἀρχῇ τῶν λόγων, ἐν Τύρῳ ποτ' ἔγεναις περὶ τὴν τῶν Ἱρακλείων ἑορτήν, καὶ χρόνου πολλοῦ διατρίψεις ἔτυχεν ἐν Τύρῳ, πρὸ πολλοῦ τῆς ἡμετέρας φυγῆς· ὡστε ταχύ 3 μου τὴν μορφήν συνεβάλετο, καὶ διὰ τὸ ἐνυπνίου φύσει προσδοκῶν 3 εὐφάσειν ἕμαι. προσελθὼν οὖν μοι: "Κλειστοφών οὖτος, Δενίππη δὲ ποτ;" ἔγω μὲν οὖν γνωρίσας αὐτοῦ εἰς γῆν κατένευσα· οἱ δὲ παρόντες αὐτῷ διηγοῦντο ὅσα ἐπὶ τοῦ κατ' ἐμαυτὸν· καὶ ὡς ἀνοι-μόξας, καὶ κοπάμενος τὴν κεφαλήν, ἔμπηθα μου

1 MSS. ἔφης θεράπαιναν ; corrected by Jacobs.
2 MSS. ἐκθειαζόντων. The change suggested in the text seems a little less violent than Hirschig's ἐπτειαζόντων. ἐκθειάζω means "to deify," ἐπιθείαζω "to appeal to the gods against."
3 I think that Hercher's ταχὸ (for τάχα) must be accepted. In prose τάχα means "perhaps," ταχό "quickly."

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cided the case between her and the master. If the master were found to have committed no offence against her, he used to take the serving-girl back, after taking an oath that he would bear no malice against her on account of her flight: but if sentence were given for the servant, then she stayed there as the goddess's slave. Sostratus was just taking with him the bishop and coming to the law-court to stop the execution of the sentence at the moment when Leucippe arrived at the temple, and she only missed meeting her father by a few moments.

14. I was thus reprieved from the question, and the court had broken up: I was surrounded by a noisy mob, some expressing their pity, some calling upon the gods 1 to punish me, others questioning me about my story, when Sostratus, who had stopped near me, recognized who I was; for, as I mentioned at the beginning of my story, he had 2 once been in Tyre when the feast of Heracles was being celebrated, and had remained there for some days a considerable time before our flight: so that he at once realised from my appearance who I was, and he naturally expected to find us in Ephesus on account of his dream. He therefore came up to me, saying: "Here is Clitophon, but where is Leucippe?" As soon as I recognized him, I bent down my head, while the bystanders related to him the accusations I had brought against myself: at which he cried aloud, and buffeted his face, and then rushed at me.

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1 See note on the Greek text. If διακόπτειν be the true reading, it might perhaps also mean "calling upon the gods" in amazement at their timely intervention.

2 A mistake. Sostratus had recommended (II. xiv.) that a sacred embassy should be sent to the Tyrian Hercules, but Callisthenes actually conducted it.
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toûs òfthalmoiûs kai mikroû dévû exórfuzeug autouûs.
oudè gar épecheirous kalúteiv ògô, paréichon dé to
4 prósôpon eîs tîn òbrivn. ó dé Kleínias prosoel-
thôn éirîge paraggorôn autôn âma kai lêgônû
"Tî poieîs, anðrappe; tî màtîn exêghrôswsan kat' án-
drôs, òs màllon sou Leukîptûn fîlei; thànavou
îoun úpêtstî nathedîn, òti tevdunai taûtîn edoçen"

5 álîa te polllâ éleugê pararímuîmenou autôn. ó
dè òdûretî kalûn tîn "Artemîn" "'Epî toûto me,
dêsponia, ëgaghes èntaûtha; toiaûta sou tîn ènu-
pnîn tâ mântheûmata; kànov mèn épîsteunû sou
tôs òneîroûs kai eûrîseîn parâ sou prôsevdîkou
în thugatéra. kalûn dé moî òdîroun ðêdowkas;
êrîon tîn ènðrhoûn autîs parâ sói." kai ó
Kleínias âkouûas toû tîs 'Aretêmîdos ènuptîn
perixarîs ògêneto, kai lêgêî: "Òarárei, páter, ò
"Artemis òu ïeûûdetas ëhî sou Leukîptûn pîsteunû
mou tôs mântheûmasîn. ouîs òrêsî kai toûtîn òs
èk tôs bâsânîn vûîn kremâmênon ëxîrpasên;"

15. 'En toûto dè érxetai tîs tôû toû neô
prôpûlou âpî tôû ierêa spoudhî màlla thêon, kai
lêgîî pàntûs òkouûntov. "Kôrî tîs èpî tîn
"Artemîn énêî katêfugên." ègô mèn dê toûto
âkouûas anaptërûmâi, kai tà òmâmata èneggêrîs,
akî ènaxiûn òrhîmînu: ó dé Kleínias pîrûs tôû
Sôstratou, "'Alêthhî mou, páter," eîple, "tà mân-
teûmata" kai âma pîrûs tôû ânggelouv eîple: "Mî
2 kalî;" "Òuk âllhîn toiaûtîn," èfî, "meta tîn
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and made as if he would almost tear out my eyes; I made no resistance and did not try to prevent him, but rather freely offered my face to his violence. At this Clinias came forward and addressed him, trying to restrain him: "What are you doing, Sir?" he said, "Why do you exhibit so wrong a passion against a man who loves Leucippe even better than you do? He has at any rate offered himself up to be put to death because he thought that the maiden had perished:" and he exhorted him with these and many other like words. He, however, went on lamenting, calling upon Artemis; "Was it for this, great queen, that thou didst bring me hither? Was the interpretation of the vision thou sentest me to be after this fashion? Yes, and I believed thy dream, and trusted to find my daughter here with thee. Now it is a fine gift that thou hast made me; I have found her murderer here in thy city." When Clinias heard of the dream in which Artemis had appeared, he was overcome with joy; "Be of good cheer, venerable Sir;" he said, "Artemis is no liar: your Leucippe is alive; believe my powers of interpretation. Do you not see how she has delivered Citophon too, who was actually strung up for execution, from the tortures that were awaiting him?"

15. While he was thus speaking, one of the temple-keepers came running his fastest to the bishop, and cried, in the hearing of all, "A maiden, a foreigner, has taken sanctuary with Artemis." At these words I was all in a flutter with hope; I opened my eyes and began to live once more. Clinias turned to Sostratus, saying; "You see, aged Sir, that my divinations are coming true;" and at once, speaking to the messenger, "Is she not fair?" "Never saw I
"Αρτεμίς εἶδον," πρὸς τούτο ἐγὼ πηδῶ καὶ βοῶ, "Δεικτέπην λέγεις." "Καὶ μάλα," ἔφη "καλεῖσθαι γὰρ τούτῳ ἔλεγεν αὐτή, καὶ πατρίδα Βυζάντιον καὶ πατέρα Σώστρατον ἔχειν." ὦ μὲν δὴ Κλεινίας ἀνεκρότησε παιανίσας; ὁ δὲ Σώστρατος ὑπὸ χαρᾶς κατέπεσεν ἐγὼ δὲ ἐξάλλομαι μετὰ τῶν δεσμῶν εἰς ἀέρα καὶ ἐπὶ τὸ ιέρον ὡς ἀπὸ μηχανής βληθεὶς ἐπετόμην οἱ δὲ φυλάσσοντες ἐδίωκον, νομίζοντες ἀποδιδάσκειν, καὶ ἐβόων τοῖς ἑνυγχάνονσι λαβέθαι. ἀλλ' εἶχον οἱ πόδες μου τότε πτεράκαλ κρόισις οὖν τινες μαραμένου μου πρὸς τὸν δρόμον λαμβάνονται καὶ οἱ φύλακες ἀμα παρῆσαν καὶ ἐπεχέρουν με τύπτειν. ἐγὼ δὲ ἡ ἡδὴ θαρρῶν ἡμυνόμην οἱ δὲ εἶλκόν με εἰς τὸ δεσμωτηρίον.

16. Καὶ ἐν τούτῳ παρῆν ὁ Κλεινίας καὶ ὁ Σώστρατος, καὶ ὁ μὲν Κλεινίας ἔβοα. "Ποῖ ἂγετε τῶν ἄνθρωπον; οὐκ ἐστι φονεὺς εφ' ἵππα διδίκασται." καὶ ὁ Σώστρατος ἐν μέρει ταῦτα ἔλεγε, καὶ ὡς εἶ διότι τῆς ἄνηρήσῃς δοκούσης πατήρ. οἱ δὲ παρόντες, μαθόντες τὸ πᾶν, εὐφήμουν τε τὴν "Αρτεμίς καὶ περίσταντο μὲ καὶ 2 ἂγεῖν εἰς τὸ δεσμωτήριον οὐκ ἐπέτρεπον. οἱ δὲ φύλακες οὐκ εἶναι κύριοι τοῦ μεθεινα καταδίκασθέντα πρὸς θάνατον ἄνθρωπον ἔλεγον, ἕως ὁ ἱερεύς, τοῦ Σώστρατο τεθέντος, ἑνηγμηνήσατο

1 Cobet’s correction for MSS. αὐτήν.

1 A combination of two constructions: (a) "Never saw I fairer, save the goddess," and (b) "The fairest I ever saw
such another," he replied, "save the goddess alone."
At this I leaped up and shouted: "It must be
Leucippe of whom you speak." "Certainly," said
he; "that was the name by which she said that she
was called, and that her country was Byzantium and
her father Sostratus." Then Clinias clapped his
hands, shouting with triumph, while Sostratus fell
to the ground for joy, and I leaped up on high,
chains and all, and flew off to the temple like
a bullet from the gun: my warders pursued me,
thinking that I was running away, and called all those
whom we met to catch me. But my feet had wings,
and it was with the greatest difficulty that at length
some of them stopped me in my mad course, and
then my guards came up and set about beating me: to
which I, now back in my old good spirits, resisted
stoutly, and they began dragging me off to the prison.

16. Meanwhile, up came Clinias and Sostratus, the
former crying out; "Whither are you dragging this
man? He is not guilty of the murder for which he
was sentenced:" and Sostratus in his turn corroborated
his story and said that he was the father of the
girl who had been believed to have been murdered.
The bystanders when they heard the whole story,
blessed the name of Artemis; and making a ring
round me, refused to allow me to be taken off to
prison. The warders said that they did not possess the
power of letting out a man who had been condemned
to death; but presently the bishop, at the request
of Sostratus, went bail that he would be responsible
after the goddess." cf. Milton, P.L. iv. 324, "Fairest of her
daurters Eve." With the sentiment cf. Ovid, Her. xviii.
69 [Leander addressing the moon (Artemis)]: A Veneris facie
non est prior uilla tasque—Save Venus' face and thine there
is none surpasses Heron's.

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ΑΥΤΟΝ ἔχειν καὶ παράξειν ἔστι τὸν δήμον, ὅταν δὲν ὡς τὰς δεσμὰς ἀπολύσωμαι καὶ ἐπὶ τὸ ἱερὸν ταχὺ μᾶλα ἤπενεργήκαμεν καὶ ὁ Σώστρατος κατὰ πόδας, οὐκ οἶδα εἰ τὰ δόμια ἐμοὶ 3 χαῖρον. οὐκ ἔστι δὲ οὕτως ἀνθρώπος δρομικῶτατος, ὅπως ἡ φήμης φθάνει τὸ πτερὸν· ἢ καὶ τὸτε ἡμᾶς ἐπὶ Δεικτίτην προύλαβεν, ἀπαγγέλλονσα πάντα ταῦτα καὶ τὰ τοῦ Σώστρατον καὶ τάμα. ἴδοντα δὲ ἡμᾶς, ἔβεβηθησε τοῦ νεώ, καὶ τὸν μὲν πατέρα περιπτύξατο, τοὺς δὲ ὅφθαλμοις εἶχεν 4 ἐπ’ ἐμέ. ἐγὼ δὲ εἰστήκειν, αἰδοὶ τῇ πρὸς τὸν Σώστρατον κατέχων ἐμαυτὸν (καὶ ἀπαντὰ ἔβλεπον εἰς τὸ ἐκεῖνης πρόσωπον) ἐπ’ αὐτὴν ἐκθορεῖν. οὕτως ἄλληλοις ἥσσαζόμεθα τοῖς ὅμμασίν.

1 MSS. πατίζειν. The correction is due to Hirschig.
for the prisoner and produce him for public trial when the time came. Released thus then from my bonds, I hurried away with all possible speed to the temple, with Sostratus close at my heels, who probably felt the same kind of joy as my own. But, run a man never so swiftly, yet the winged tongue of speech gets to his destination before him: on this occasion again it anticipated us in our visit to Leucippe, relating the whole story to her, both Sostratus' adventures and mine; and when she saw us, she rushed forth from the shrine, and while her arms were folded round her father's neck, she kept her eyes fixed on me. There I stood, my shame for the way I had treated Sostratus restraining me—though all the time I was gazing steadfastly at her face—from falling into her arms; and so we greeted one another only with our eyes.
1. "Αρτέ δὲ ἢμῶν μελλόντων καθέξεσθαι καὶ περὶ τούτων διαλέγεσθαι, Θέρσανδρος σπουδὴ μάλα, μάρτυρας ἄγων τινάς, ἔρχεται πρὸς τὸν νεῶν, καὶ μεγάλη τῇ φωνῇ πρὸς τὸν ίερέα, "Μαρτύρομαι," ἐφη, "τῶν δὲ ἐναντίον, διὰ μὴ δεόντως ἐξαιρῆ δεσμῶν καὶ θανάτου κατεγνωσμένον ἄνθρωπον ἐκ τῶν νόμων ἀποθανεῖν. 2 ἦχες δὲ καὶ δούλην ἐμήν, γυναῖκα μάχλον καὶ πρὸς ἄνδρας ἐπιμανήτη ταύτην ὅπως μοι φυλάξῃς." ἐγὼ δὲ πρὸς τὸ "δούλην καὶ γυναίκα μάχλον" ὑπεραληθῶς τὴν ψυχήν, σὺν ἦνεγκα τῶν ῥημάτων τὰ τραύματα, ἀλλ’ ἐτί λαλοῦντος αὐτοῦ, "Σὺ μὲν οὖν," ἐφη, "καὶ τρίδουλος καὶ ἐπιμανήτης καὶ μάχλος; αὕτη δὲ καὶ ἔλευθερα καὶ παρθένος καὶ 3 ἀξία τῆς θεοῦ." ὡς δὲ ταῦτ’ ἤκουσε, "Καὶ λοιδορεῖς," φήσας, "δεσμῶτα καὶ κατάδικε;" παλιν μὲ κατὰ τῶν προσώπων μάλα βιαλῶς καὶ ἐπάγει δευτέραν οἱ δὲ τῶν ῥημῶν αἰματος ἔρρεον κρούνοι· δλον γὰρ αὐτοῦ τὸν θυμὸν εἰχεν ἡ πληγή. 4 ὡς δὲ καὶ τρίτην ἀπροφυλάκτως ἐπαισθε, λαυθάνει

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1 The reader, bearing in mind Clitophon’s behaviour at his previous meeting with Thersander (V. xxiii.), will by this time have come to the conclusion that the hero of the romance is a coward of the purest water. I do not know if
BOOK VIII

1. We were just about to sit down and talk of all this that had happened, when Thersander came rushing into the shrine, bringing some of his supporters as witnesses; and, addressing himself to the bishop, shouted out: "I testify before these witnesses that you have no right to release from his bonds and from the death-sentence a man who has been capitally condemned with all the solemnity of the law. And you have here a slave-girl of mine, a harlot who cannot be stopped from running after men; see that you keep her safe for me." At the words "slave and harlot," I was grievously affected, and could not bear the wounds inflicted by his words; but while he was still speaking, "Triply slave yourself," I interrupted, "and lecher, you run after harlots, while she is a free woman and a virgin, and well worthy of the goddess whom she serves." On hearing this, "Do you dare to revile me," he cried, "a gaol-bird and convicted felon?" and as he spoke, he gave me a violent blow on the face and followed it up with another, so that out flowed the streams of blood from my nostrils, as there was all the force of his fury behind the blow. He aimed a third, but taking less care in its direction, he accidentally struck Achilles Tatius intended to depict him so, or whether it is a fault in the drawing.

2 Literally, "a slave through three generations." Reference is probably made here to his being a slave to his lusts.
μου τῷ στόματι περὶ τοὺς ὁδόντας προσπταίσας τὴν χείρα, καὶ τρωθεὶς τοὺς δακτύλους, μόλις τὴν χείρα συνέστησεν ἀνακραγῶν. καὶ οἱ ὁδόντες ἀμύνουσι τὴν τῶν θεῶν ὑβρίς τετράεσκουσι γὰρ αὐτὸ τοὺς παῖδες δακτύλους, καὶ ἀ πεποίηκαν ἑπαθεῖν ἡ χείρ. καὶ ὁ μὲν ἐπὶ τῇ πληγῇ μᾶλλα ἀκών ἀνακραγῶν συνέστησε τὴν χείρα καὶ οὔτως ἐπαύσατο. ἐγὼ δὲ ἱδὼν οἶον ἔχει κακόν, τούτῳ μὲν οὐ προσεποιήσαμην· ἐφ’ οἶς δὲ ἑτυραν- νήθην τραγῳδῶν, ἐνέπλησα βοῶς τὸ ἱερόν.

2. "Ποῖ φύγωμεν ἐκ τοὺς βιαίους; ποῖ καταδράμωμεν; ἐπὶ τίνα θεῶν μετὰ τὴν Ἀρτεμίν; ἐν αὐτοῖς τυπτόμεθα τοῖς ἱεροῖς· ἐν τοῖς τῆς αὐλαίας παλαίμεθα χωρίοις. ταῦτα ἐν ἐρημίαις μόναις γίνεται, ὅπου μηδεὶς μάρτυς, μηδὲ ἄνθρωπός ἐστιν· σὺ δὲ αὐτῶν ἐν δῆμει τυραννεῖς τῶν θεῶν.

3 καὶ τοῖς μὲν πονηροῖς αἱ τῶν ἱερῶν ἀσφάλειαι διδόσει καταφυγῆν, ἐγὼ δὲ μηδένα ἀδικήσας, ἰκέτης δὲ τῆς Ἀρτέμιδος γενόμενος, τύπτομαι παρ’ αὐτῷ τῷ βωμῷ, βλεπούσης, οἴμοι, τῆς θεοῦ. ἐπὶ τὴν Ἀρτεμίν αἱ πληγαί. καὶ οὐ μέχρι πληγῶν ἡ παροιμία, ἀλλὰ καὶ ἐπὶ τῶν προσώπων τις λαμβάνει τραύματα, ὡς ἐν πολέμῳ καὶ μάχῃ, καὶ μεμίανται τὸ ἔδαφος ἀνθρωπίνῳ αἵματι. τοιαῦτα στένδει τίς θεῷ; οὐ βάρβαροι ταῦτα

1 Hercher's suggestion for MSS. μαλὰς.
2 Jacobus' correction for MSS. ποῦ.
3 μὲν followed in the MSS. I think Hercher must be right to omit it.
his hand on my mouth, right on the teeth, and wounding his knuckles badly, uttered a cry of pain, and drew back his hand, though the wound made it quite hard to do so; thus my teeth avenged the violence offered to my nose, wounding the fingers that had given the blow, and the striking hand was repaid in its own coin. He could not repress a cry at the wound, but drew back his hand and so desisted from his assault: while I saw the accident that had happened to him, but pretended not to do so; but instead I made a tremendous fuss and outcry at the violent and overbearing treatment meted out to me, filling the temple with my cries.

2. "Now whither are we to flee from violence? What is to be our refuge? To which of the gods are we to have recourse, if Artemis cannot protect us? We are assaulted in her very temple; we are beaten before the very sanctuary-veil. Such things as this happen only in deserted places where there are no witnesses at hand or even none of the human race; you shew your brutal violence in the sight of the gods themselves. Even evil-doers have a refuge in the safety of the sanctuary; but I, who have offended against no man, and had taken up the position of Artemis’ suppliant, am struck before her very altar, with the goddess, oh shame, looking on. These blows are aimed at Artemis herself: and the mad folly of her desecrator did not stop at mere blows; people are wounded, yes, wounded on the face, wounds such as one receives in wars and battles, and the holy pavement has been defiled with human blood. Is this a libation fit for the goddess? Are not these the offerings poured by
καὶ Ταύρου, καὶ ἡ Ἀρτεμίς ἡ Σκυθῶν; οὗ παρ’ ἐκείνους μόνος νεώς ὦτως αἰμάσσεται τῆν Ἰωνίαν Σκυθίαν πεποίηκας, καὶ ἔν Ἐφέσῳ ἰδὲ τὰ ἐν Ταύρους αἰματα. λαβὲ καὶ ἕφος κατ’ ἐμοῦ.

4 καὶ τοὶ τί δὲν σιδήρου; τὰ τοῦ ἔφοιν πεποίηκεν ἢ χείρ. ἀνδροφόνος αὕτη καὶ μαιαφόνος δεξία τοιαύτα δέδρακεν οἷα ἐκ φόνου γίνεται."

3. Ταύτα μου βοώντος ὁ ὄχλος συνερρήτ τῶν ἐν τῷ ἱερῷ παρόντων καὶ οὗτοι ἐκάκειζον αὐτὸν καὶ ὁ ἱερεὺς αὐτὸς, "Οὐκ ἀληθῶν τοιαύτα ποιῶν ὦτῳ φανερῶς καὶ ἐν τῷ ἱερῷ;" ἐγὼ τε τεθαρρηκὼς, "Τοιαύτα," ἔφην, "ὁ ἀνδρεῖς, πέπονθα, ἐλεύθερος τε ὦν, καὶ πόλεως οὐκ ἀσήμου, ἐπιθυμούνδε μὲν εἰς τὴν ψυχὴν ὑπὸ τούτου, σωθεὶς δὲ ὑπὸ τῆς Ἄρτεμίδος, ἢ τούτων ἀπεφήνει συνοφάντην. καὶ νῦν προελθεῖν με δεῖ καὶ ἀπονύφασθαι τὸ πρόσωπον ἐξω. μὴ γὰρ ἐνταῦθα τοῦτο ποιῆσαι μεν ἐγώγε, μὴ καὶ τὸ ἱερὸν ὅδωρ τῷ τῆς ὦβρεως αἰματι 3 μιανθῆτ." τότε μὲν δὴ μόλις ἀφελκύσαντες αὐτὸν ἐξάγουσι τοῦ ἱεροῦ. τοσοῦτον δὲ εἰπεν ἀπιῶν "Ἀλλὰ τὸ μὲν σὸν ἤδη κέκρυται, καὶ ὅσον οὐδέπω πείσῃ δίκην τὸ δὲ τῆς ψευδοπαρθένου ταύτης ἑταίρας ἣ σύρμης τιμωρήσεται."}

1 Salmassius’ emendation for MSS. οὕτως.

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1 The inhabitants of the Crimea, who, as we know from Euripides, Iphigenia in Tauris, and other sources, sacrificed to their Artemis any strangers who entered their country.

2 St. Paul’s exact words, Acts xxi. 39, ὦκ ἀσήμου πόλεως
BOOK VIII, 2-3

barbarians and the natives of Tauri, and is not this rather the Artemis worshipped by the Scythians? Only among them is the shrine drenched with blood after this fashion. You have converted Ionia into Scythia, Thersander, and here in Ephesus flows blood that should only flow at Tauri. Come, use your sword against me! But what need is there of the steel? Your hand has done the work of the sword. Yes, that murderous and bloody hand of yours has performed the work that is done at a human sacrifice."

3. As I shouted out these complaints, a great crowd came together of all those who were in the temple: and they began to abuse Thersander, as did the bishop himself, who said: "Are you not ashamed of acting thus, openly and in the temple?" At this, I took courage and added: "This is what I have suffered, Sirs, though I am a free man and a citizen of no mean city; this rascal conspired against my life, but Artemis saved me and proved him a trumper-up of false charges. Now I must go and wash my face outside; God forbid that the holy water of the temple should be polluted by the blood of violence." At this, they dragged him away with some difficulty and induced him to leave the temple, but thus much he was able to say as he went; "Your case is already judged and finished, and it will not be long before you pay the penalty that is due; as for this prostitute, this sham virgin, she shall be tested by the ordeal of the pan-pipes."

πελεκης, of which the present passage sounds a reminiscence.

3 Not in stoups, as in modern churches, but a fountain for purposes of ablation.

4 This will be explained in chapter vi.
4. Ἡς τε ἀπηλλάγη ποτὲ, κάργῳ ἐξελθὼν ἐκάθηρα τὸ πρόσωπον. τοῦ δὲ δείπνου καῖρος ἦν, καὶ ὑποδέξατο ἥμας ὁ ἱερεὺς μᾶλλα φιλοφρόνους. ἐγὼ δὲ εἰς τὸν Σώστρατον ὅρθος τοὺς ὀφθαλμοὺς ἴδειν οὐκ ἴδυνάμην, συνειδῶς οἷα αὐτὸν διεστῆκεν. καὶ ὁ Σώστρατος δὲ τὰς τῶν ὀφθαλμῶν ὄρον ἀμύξεις τῶν ἑμῶν ἃς ἔτυχον ὑπ’ αὐτοῦ παθῶν, ἀντηχύνετο με βλέπειν· καὶ ἡ Δευκίππη δὲ τὰ πολλὰ εἰς γῆν ἐβλεπε· καὶ 2 ἡν οἶον τὸ συμπόσιον αἰδῶς. προϊόντος δὲ τοῦ πότου καὶ τοῦ Διονύσου κατὰ μικρὸν ἐξελασκομένου τὴν αἰδῶ (ἐλευθερίας γὰρ αὐτοῦ πατήρ) ἀρχεῖς λόγου πρῶτος ὁ ἱερεὺς πρὸς τὸν Σώστρατον γένοις ἀληθείας, ἄρα καὶ εἰς τὰ πεπληκτικὰ των ἰσχεῖν οὐκ ἀνθέσθε, οἵῳ δὲ μάλιστα πρέποντεν 3 οἱ τοιοῦτοι λόγοι." καὶ ὁ Σώστρατος προφάσεως λαβόμενος ἁσμενος, "Τὸ μὲν κατ’ ἐμὲ τοῦ λόγου μέρος ἀπλοῦν," εἶπεν. "ὅτε Σώστρατος ὄνομα, Βυζάντιος τὸ γένος, τοῦτον θείος, πατήρ ταύτης. τὸ δὲ λοιπόν, ὅπερ ἐστὶ μῦθος, λέγει, 4 τέκνοιν Κλειστοφῶν, μηδὲν αἱδούμενος. καὶ ἡμῖν εἰ τί μοι συμβέβηκε λυπηρόν, μάλιστα μὲν οὖ σύν ἑστιν, ἀλλὰ τοῦ δαίμονος· ἔπειτα τῶν ἔργων παρελθόντων ἡ διήγησίς τῶν οὐκέτι πάσχουσιν ψυχαγωγεῖ μάλλον ἡ λυπεῖ." 5. Κάλγῳ πάντα τὰ κατὰ τὴν ἀποδημίαν τὴν ἀπὸ Τύρου διηγοῦμαι, τῶν πλοίων, τὴν ναυαγίαν, τὴν Δήμιου, τοὺς βουκόλους, τῆς Δευκίππης

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1 Possibly a reference to the Latin name of Bacchus, Liber pater.
BOOK VIII, 4–5

4. At last he went, and I too went out and washed my face. It was then time for dinner, and the bishop most hospitably invited us to dine with him. I was unable to look Sostratus in the face, conscious of the way I had treated him: while he, observing the scratches round my eyes of which he had been the inflicter, was in return ashamed to face me; and Leucippe for the most part kept her eyes fixed on the ground; so that the whole dinner was one long shamefastness. However, as we began to drink more deep and Dionysus little by little dissolved our shyness (rightly is he called the father of freedom), the bishop was the first to speak, addressing himself to Sostratus. "Will you not tell us, stranger," said he, "the story in which you are all involved? Some of its ins and outs are likely to be not without interest, and tales of this sort are most suitable for the time when the wine is going round." Sostratus was very glad to get hold of an excuse for breaking the ice. "My part of the story," he said, "is very simple. Sostratus is my name, and I am a Byzantine by birth; the uncle of one of your guests, and the father of the other. As for all the rest, do you, my boy Clitophon, relate whatever the story is, and do not be shy about it. Even if I have gone through a great deal of trouble, the greater part of it is not your fault, but that of Fortune; and besides, the recital of trials past is more likely to raise the spirits of a man who is no longer suffering under them than to depress him."

5. At this I related the whole story which developed from our flight from Tyre—our voyage, the shipwreck, our adventures in Egypt, the buccaneers,

2 Not quite a literal translation: φυγώνωςφιλεί means "to allure," and so "to delight."
ACHILLES TATIUS

tὴν ἀπαγωγήν, τὴν παρὰ τῷ βοώμῳ πλαστὴν γαστέρα, τὴν Μενελάου τέχνην, τὸν ἔρωτα τοῦ στρατηγοῦ καὶ τὸ Χαίρεσον φάρμακον, τὴν τῶν λῃστῶν ἁρπάγην, καὶ τὸ τοῦ μηροῦ τραύμα 2 καὶ ἐδειξα τὴν οὐλὴν. ἐπεὶ δὲ κατὰ τὴν Μελέττην ἐγενόμην, ἐξῆρον τὸ πράγμα ἐμαυτοῦ πρὸς τὴν σωφροσύνην μεταποιῶν καὶ οὕδεν ἐσευδόμην τὸν Μελέττης ἔρωτα, καὶ τὴν σωφροσύνην τὴν ἐμῆν, δόσον ἐλπιάρης χρόνον, δόσον ἀπετυχεν, δόσα ἐπηχγείλατο, δόσα ἀδύρατο τὴν μαθὴν διηγησάμην, τὸν εἰς Ἐφεσον πλοῦν, καὶ ὡς ἄμφω συνεκαθεύδομεν, καὶ, μὰ ταῦτα τὴν Ἀρτεμίν, 3 ὡς ἀπὸ γυναικὸς ἀνέστη γυνή. ἐν μόνον παρῆκα τῶν ἐμαυτοῦ δραμάτων, τὴν μετὰ ταῦτα πρὸς Μελέττην αἰδῶν ἐπεὶ καὶ τὸ δείπνον εἶπον, καὶ ὡς ἐμαυτοῦ κατεφευσάμην, καὶ μέχρι τῆς θεωρίας τὸν λόγον συνεπέρανα, καὶ, "Τὰ μὲν ἐμὰ ταῦτα," ἐφη, "τὰ δὲ Λευκίππης τῶν ἔρων 4 μείζονα. πεπραται, δεδούλευκε, γηγ ἐσκαψε, σεσύληται τῆς κεφαλῆς τὸ κάλλος τῆς κουρᾶν ὀργῆς." καὶ καθ' ἐκαστὸν ὡς ἐγένετο διεξήγειν. 5 καὶ τόδε κατὰ τὸν Σωσθένην καὶ Θέρσανδρον γενόμενος, ἐξῆρον καὶ τὰ αὐτῆς ἐτε μᾶλλον ἢ

1 πράγμα is a little feeble, and I should believe Hecker’s ἔρημα to be right were it not for δραμάτων in § 3 below.
BOOK VIII, 5

the carrying away of Leucippe, the mock stomach used at the altar (Menelaus' artful device), the general's love and the remedy administered by Chaereas, how Leucippe was carried off by the pirates and the wound I received in the thigh during the fight with them, of which I showed them the scar. When I came to the part of the story in which Melitrite was concerned, I gave such a turn to the sequence of events that I made them appear greatly to the advantage of my continence, yet without any departure from the truth; I related the story of Melitrite's love for me, my own chastity with regard to her—the long time during which she besought me to take pity on her, her ill-success in her prayers, her promises, her laments; I told all about the ship, our voyage to Ephesus, how we shared the same couch, and how (I swore by Artemis present before us) she rose from it as one woman would rise from another's bed. Only one thing I omitted in all my adventures, and that was the somewhat delicate matter of my connexion with Melitrite after the events just mentioned; but I recounted my dinner with her, and how, later, I made the false accusation against myself, and I completed the story as far as the arrival of the sacred embassy. "These are my adventures," said I, "but those of Leucippe have been more thrilling than mine. She has been bought and sold, she has been a slave, she has dug the ground, she has been robbed of the crowning glory of her hair; you can still see where her head was shaved": and I then related all that had happened to her in its due order. When I came to to the part where she fell in with Sosthenes and Thersander, I made much more of her adventures than I had of
τὰμᾶ, ἐρωτικῶς· 1 αὕτη χαριούμενος ἀκούοντος τοῦ πατρὸς· ὡς πᾶσαν αἰκίαν ἤνεγκεν εἰς τὸ σῶμα καὶ ὄβριμη, πλὴν μιᾶς· ὑπὲρ δὲ ταύτης τᾶς ἄλλας πᾶσας ὑπέστη· "Καλ ἐμείνε, πάτερ, τοιαύτη μέχρι τῆς παρούσης ἡμέρας, οὔτε αὕτην ἐξεπεμψας, ἀπὸ Βυζαντίου· καὶ οὐκ ἔμοι τούτο ἐγκώμιον, ὅτι φυγὴν ἐλόμενος οὔδὲν ἐδρασά ὑπὲρ αὐτῆς ἀφύγον· ἀλλ' αὕτης, ὅτι καὶ ἐν μέσους λησταῖς ἐμείνε παρθένος, καὶ τὸν μέγαν ἐνίκησε λυστήν, Θέρσανδρον λέγω, τὸν ἀναισχυντον, τὸν βλαβον. ἐφιλοσοφήσαμεν, πάτερ, τὴν ἀποδημίαν· ἐδώζη γὰρ ἡμᾶς ἔρως, καὶ ἤπειρα ἐραστοῦ καὶ ἐρωμένης φυγή· ἀποδημήσαντες γεγόναμεν ἀλλήλων ἀдельφοί. εἰ τε ἂρα ἐστίν ἀνδρὸς παρθενία, ταύτην κἂν ἄρξατο τοῦ παρώντος πρὸς Δευκάπην ἔχω· ἢ μὲν γὰρ ἡρὰ ἐκ πολλοῦ τοῦ τῆς Ἄρτεμιδος ἱεροῦ· δέσποινα Ἀφροδίτη, μὴ νεμέσῃς ἡμῖν ὡς ύβρισμένη. οὐκ ἡθέλομεν ἀπάτωρα γενέσθαι τὸν γάμον πάρεστιν οὖν ὁ πατήρ· ήκε καὶ σὺ εὐμενὴς ἡμῖν ἢδη γενότο· "

9 ταύτα ἀκούοντες, ὃ μὲν ἱερεὺς ἐκεχείτε, θαυμάζων ἐκατόν τῶν λεγομένων· ὃ δὲ Σοστράτος καὶ ἐπεδάκρυεν, εἰ ποτὲ κατὰ Δευκάπην ἐγεγόνει

1 The MSS. have ἔτερως, for which Cobet suggested ἔτεσ. But I prefer Jacobs' ἐρωτικῶς.

1 He calls Sostratus "father" either simply as a title of respect to an older man, or because Sostratus had called him τέκνος (iv. § 3), or because he hoped soon to be Sostratus' son-in-law.

2 True enough. See Book IV. ch. 1.

3 A very necessary qualification. Melitte is presently (xi. § 3 and xiv. § 4) to get off by a similar mental reservation. The reference to Lencippe's anxious expectation (if ἡμα can thus
my own, wishing, as a lover should, to give her the greatest possible credit while her father was listening; how she suffered bodily all manner of insult and violence, save one, and because of this one alone withstood all the others: "And in that respect, father," I added, "she is still the same, up to the present day, as when you sent her away from Byzantium. Nor is it to be put down at all to my credit that after accomplishing this flight I abstained from the very object for which we had fled: but to hers, that she remained a virgin when surrounded by a gang of pirates, and overcame that greatest pirate of all; I mean Thersander, the shameless, brutal wretch. Our departure from Tyre was a calculated one, my father; it was love that drove us from our native land, and the flight was that of a lover and his mistress; but when we had once started we became no more than a brother and sister to each other. If there be any such thing as virginity among us men, then that I have preserved with respect to Leucippe up to the present moment, while, as for her, she has long been anxiously hoping for this temple of Artemis. Lady Aphrodite, be not wroth with us as though we had slighted thee; we would not that our marriage should take place without her father being present; now he is here, come thou also, and look kindly upon us." As they heard this tale, the bishop listened agape with astonishment, full of surprise at all the details of the story; while Sostratus was shedding tears every time the relation dealt with the adventures of Leucippe. When I had be translated) that she might come to the temple of Artemis is explained by IV. i. §4, where Artemis announces that she will assist at Leucippe's marriage, and Clitophon's appeal to Aphrodite by §§ 6 and 7 of the same chapter.

6. "Ορᾶς τούτι τὸ ἅλσος τὸ κατόπιν τοῦ νεῶ. ἐνθάδε ἔστι σπῆλαιον ἀπόρρητον γυναιξί, καθα- ραίς δὲ εἰσελθοῦσας οὐκ ἀπόρρητον παρθένοις: ἀνάκειται δὲ σύρυγξ ὁ λόγον ἐνθάδε τῶν τοῦ σπῆ- 2 λαίου θυρών. εἰ μὲν οὖν τὸ θρυγανον καὶ παρ' ὑμῖν ἐπεχωριάζει τοὺς Βυζαντίους, ἵστε τὸ λέγω, εἰ δὲ τις ὑμῖν ἤττον ὀμιλήσῃ ταύτη τῇ μουσικῇ, φέρε καὶ ὴλὼν ἐστὶν εἰπών, καὶ τὸν ταύτη τοῦ 3 Παρὸς πάντα μύθον. ἦ σύρυγξ αὐλοῖ μὲν εἰς πολ- λοῖς, κάλαμοι 1 δὲ τῶν αὐλῶν ἔκαστος αὐλοῦσι δὲ οἱ κάλαμοι πάντες ὀσπέρ αὐλὸς εἰς. σύγκειται

4 δὲ στοιχηθῶν ἄλλος ἐπ' ἄλλον ἱμωμένος: τὸ πρόσωπον ἰσοστάσιον καὶ τὸ νάὸν, καὶ ὅσοι εἰς τῶν καλάμων βραχοὶ μικρὸι λειτομενοί, τούτων μείζων ὁ μετὰ τούτων, καὶ ἔπτ' τῷ δευτέρῳ τοσοῦτων, ὅσον τοῦ δευτέρου μείζων ὁ μετὰ τούτων τρίτος, καὶ κατὰ λόγον οὕτως ὁ λοιπὸς τῶν καλάμων χορὸς ἔκαστον 2 τοῦ πρόσθεν ἴσον

1 I think the singular (Hescher's correction) is gram- matically necessary. The MSS. have κάλαμοι.

2 The Greek is very hard. A friend suggests ἔκαστος τοῦ πρόσθεν ἴσον (or ἴσοι) προδέχασθαι.
at last made an end: "You have now both of you heard all that happened to us," I added, "but there is one thing about which I in my turn should like to question you, good bishop. What is it that Thersander meant in his last threats against Leucippe, just as he was going away, when he mentioned the pan-pipes?" "That is a fair question," he replied, "and as I know all about the pan-pipes, it is only right that I should add the explanation of them to the tale of which you have now put us in possession. I will make it clear to you as a return for the story you have just told.

6. "You see this grove here behind the shrine. Within it is a grotto that may not be entered by any women except clean maids, and a little within its walls there hangs up a pan-pipes. If this instrument is found as a native institution among you of Byzantium, you will be well acquainted with that of which I speak, but if any of you are less familiar with music of this description, allow me to explain it to you and to tell you the whole story of Pan. The pan-pipes is in reality a set of flutes, and while each reed is a flute, the whole group of reeds is equal to one flute\(^1\); they are fastened together in a row, one after the other, to form a single whole, and the instrument appears the same whether regarded from the back or the front. The reeds differ slightly from one another in length; the shortest is fixed at one end of the row, then comes that which is next above it in size, then, third, the one which is as much longer than the second as the second is longer than the first, and so the whole of them in due order, going up in equal gradations

\(^1\) Because the one flute can make all the notes of the group of single reeds.
ΑΚΗΛΛΗΣ ΤΑΤΙΟΥΣ

5 ἔχων, τὸ δὲ ἔσω μέσον ἐστὶ τῷ περιττῷ. αἴτιον δὲ τῆς τοιαύτης τάξεως ἢ τῆς ἀρμονίας διανομῆς, τὸ μὲν γάρ ὀξύτατον ἄνω, καὶ ὅσον εἰς τὸ κάτω πρῶτον βαρύ, κατὰ κέρας ἐκάτερον ὁ ἄκρος ἕλαχεν αὐλὸς· τὰ δὲ μεταξὺ τῶν ἄκρων τοῦ ῥυμοῦ διαστήματοι, πάντες οἱ μεταξὺ καλάμων, ἐκαστὸς ἐπὶ τὸν πέλας τὸ δὲ καταφέρων εἰς τὸν τῷ τελευταῖο συνάπτει βάρει.

6 ὅσα δὲ ο τῆς 'Αθηνᾶς αὐλὸς ἐντὸς λαλεῖ, τοσαῦτα καὶ ο τοῦ Παρὸς ἐν τοῖς στόμασιν αὐλεῖ. ἀλλ' ἐκεῖ μὲν οἱ δακτύλιοι κυβερνῶσι τὰ αὐλήματα, ἐνταῦθα δὲ τοῦ τεχνίτου τὸ στόμα μειεῖται τοὺς δακτύλους. κακεῖ μὲν κλείσας ὁ αὐλητής τὰς ἄλλας ὑπός, μέναν ἀνοίγει μόνην, δε' ἂς τὸ πνεῦμα καταρρεῖ, ἐνταῦθα δὲ τοὺς μὲν ἄλλους ἐλευθέρους ἀφήκε καλάμους, μόνῳ δὲ τὸ χεῖλος ἐπετίθησεν, ὅν ἂν ἔθελῃ μὴ σιωπᾶν, μετατηθῆς καὶ ἄλλου, ὅποι ποτ' ἂν ἡ τοῦ κρούματος ἀρμονία.

7 καλῇ́ 1 οὕτως αὐτῷ περὶ τοὺς αὐλοὺς χορεύει τὸ στόμα. ἤν δὲ ἡ σύροιξ ὀυτε αὐλὸς ἀπ' ἀρχῆς ὀυτε καλάμος, ἀλλὰ παρθένοις εὐειδῆς οἱ θεοὶ θεοὺς ἐγκρίνουν. 2 ο Παῦς οὖν ἐδόθηκεν αὐτῷ δρόμον ἑρωτικον, τῆν δὲ θλή τις δέχεται δασεία φεύγουσαν· ὁ δὲ Παῦ κατὰ πόδας εἰσθοροῶν ὄρεγε τὴν

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¹ καλῇ is Jacobs' correction for ἔσω kalh of the MSS.
² The MSS. read ἔσω ἔσω κρένεισ. The suggestion in the text is due to Knox, and besides making excellent sense is palaeographically most ingenious, owing to the comparatively common confusion of ΥC with Χ. ΕΙΣΟΥΣΕΝΚΡΙΝΕΙΝ becomes ΕΙΣΕΝΚΡΙΝΕΙΝ.
from the first, and the middle one is half-way in size between the first and the last.\textsuperscript{1} The reason for
this arrangement is to be found in the intervals of
the scale: that which gives the highest note is at
the top, and the note descends with the length of the
reed, so that the two extremities are occupied by the
pipes which are musically furthest apart; while, as
for the intervals between these extremities, each reed
is a note below its neighbour until it comes to the
deepest of all at the far end. The sounds which
Athene’s flute makes within, the pan-pipes makes
at the ends of the reeds, but whereas in the former
the note is governed by the movement of the fingers
over the holes, in the latter case the performer’s
lips replace the office of the fingers. With the flute,
the performer stops all the holes but one, through
which the breath escapes; but with the pan-pipes
all the rest of the reeds are left untouched, and the
lips are applied to one alone, the one which is to
speak, and thence moves from one reed to another
as the necessities of the tune indicate, so that
the mouth may be said to dance along the pipes.
Now originally the pan-pipes was neither pipe nor
reed, but a maiden so fair that one would judge
her worthy of a place among the gods.\textsuperscript{2} Pan was
chasing her, a chase inspired by love, and in her
flight she entered a thick wood; he, close on her heels,

\textsuperscript{1} The whole of this passage is difficult to translate; the
description of the instrument is clumy and involved, and
the text is far from secure. I do not flatter myself that I
have done more than represent as closely as possible the
general sense of the Greek.

\textsuperscript{2} The story is given in full by Ovid, \textit{Metamorphoses} i. 691,
though the passage is unfortunately too long to quote here.
8 χείρα ός ἐσ' αὐτήν. καὶ ὁ μὲν φότο τεθηρακέναι καὶ ἔχεσθαι τῶν τρεχόν, καλάμων δὲ κόμην εἶχεν ἡ χείρ. τὴν μὲν γὰρ εἰς ἄγαν καταδύναι λέγουσι, 9 καλάμους δὲ τὴν γῆν ἀντ' αὐτῆς τεκεῖν. τέμενει δὴ τοὺς καλάμους ὑπ' ὀργῆς ὁ Πάν, ὃς κλέπτοντας αὐτὸν τὴν ἐρωμένην. ἐπεὶ δὲ μετὰ ταῦτα οὐκ εἶχεν εὐρεῖν, εἰς τοὺς καλάμους δοκῶν λελύσθαι τὴν κόρην, ἔκλαιε τὴν τομήν, νομίζων τετειμηκέναι 1 10 τὴν ἐρωμένην. συμφορήσας οὖν τὰ τετειμένα τῶν καλάμων ὡς μέλη τοῦ σώματος, καὶ συνθεὶς εἰς ἐν σῶμα, εἶχε διὰ χειρῶν τὰς τομὰς τῶν καλάμων καταβιλῶν, όσης τῆς κόρης τραύματα· ἐκτενεῖ δὲ ἐρωτικοὶ ἐπιθεῖς τὸ σῶμα, καὶ ἐνέπνευς ἀνασθεῖ εἰς τοὺς αὖλους ἄμα ψεῦδον. τὸ δὲ πνεῦμα διὰ τῶν ἐν τοῖς καλάμοις στενωτῶν καταρρέουν αὖληματα ἐποίει, καὶ ἡ σύρυγξ εἶχε φωνήν. 11 ταύτην οὖν τὴν σύρυγγα φασίν ἀναθεῖναι μὲν ἐνθάδε τῶν Πάνα, περιορίσαι δὲ εἰς σπῆλαιον αὐτῆς, θαμάξειν τε αὐτοῦ καὶ τῇ σύρυγγι συνῆθως αὖλεῖν. χρόνῳ δὲ υστερον χαρίζεται τὸ χορόν τῇ Ἀρτέμιδι, συνθηκας ποιησάμενος πρὸς αὐτήν, 12 μιθημέαν ἐκεῖ καταβαίνειν γυναῖκα. ὅταν οὖν αὐτίαν ἔχῃ τις οὖκ εἶναι παρθένος, προπέμπει μὲν αὐτὴν ὁ δήμος μέχρι τῶν τοῦ σπῆλαιου θυρών, δικάζει δὲ ἡ σύρυγξ τὴν δίκην. ἢ μὲν γὰρ παῖς εἰσέρχεται κεκοσμημένη στολῆ τῇ νενομισμένῃ, ἀλλος δὲ ἐπικλεῖε τὰς τοῦ σπῆλαιον θύρας. 13 καὶ μὲν ἡ παρθένος, λυγυρόν τι μέλος ἀκούεται καὶ ἐνθεον, ὅτοι τοῦ τόπου πνεῦμα ἄχρονος μου-

1 Jacob's most ingenious correction for MSS. τεθηρακέναι. 
2 καὶ was formerly read (so in MSS.) after σύρυγγι. The transposition is due to Cobet.
was just stretching out his hand to catch her. He thought that his chase had been successful, and that he was grasping her hair: but his hand only clutched a bunch of reeds; she, it is said, had sunk into the ground, which bore a clump of reeds in her place. Pan, in a passion, cut away the reeds, thinking that they were hiding his beloved from him: but when, after a search lasting some time, he was unable to find her, he realised that she had been transformed into the reeds and regretted his action, thinking that he had actually cut down the object of his love. So he collected the fragments of reed as though they had been the maiden's limbs and put them together as though to form a single body: and then, holding the pieces in his hands, kissed them, as though they had been her wounds. As he put his lips to them he groaned from love, and breathed down upon the reeds while he kissed them; and his breath, pouring down through the holes in them, gave musical notes, and the pan-pipes found its voice. So it is said that Pan there hung up the instrument, shutting it up in a cave, and that it was his custom to resort there often and play on the pipes. Some time after he made a gift of the whole spot to Artemis, making a compact with her that it should be entered by no woman no longer a maid. If therefore any girl is accused of being of doubtful virginity, she is sent by public decree to the door of the grotto, and the pan-pipes decides the ordeal for her; she goes in, clad in the proper dress, and the doors are closed behind her. If she is in reality a virgin, a clear and divine note is heard, either because there is some breeze in the place which enters the pipes and makes a musical
σικόν εἰς τὴν σύρυγγα τεταμεμέμενον, ἢ τάχα καὶ ὁ Πάν αὐτὸς αὐλεῖ. μετὰ δὲ μικρὸν αὐτῷ ματαὶ μὲν αἱ θύραι ἀνεφόρησαν τοῦ σπηλαίου, ἐκφαίνεται δὲ ἡ παρθένος ἐστεφανομένη τὴν κεφαλὴν 14 πίτυν κόμαις. ἐὰν δὲ ἡ τὴν παρθένιαν ἐψευσμένη, σιωπᾶ μὲν ἡ σύρυγξ, οἴμων γὰρ τὸς ἂντε μουσικῆς ἐκ τοῦ σπηλαίου πέμπεται, καὶ εὐθὺς ὁ δήμος ἀπαλλάττεται καὶ ἄφησεν ἐν τῷ σπηλαίῳ τὴν γυναῖκα. τρίτη δὲ ἡμέρα παρθένος ἱερεία τοῦ τόπου παρελθοῦσα τὴν μὲν σύρυγγα εὐρίσκει 15 χαμαι, τὴν δὲ γυναῖκα οὐδαμοῦ. πρὸς ταύτα παρασκευάσασθε πῶς ἁν αὐτοὶ σχήτε τύχης καὶ σύνετε. εἰ μὲν γὰρ ἔστι παρθένος, ὅς ἔγινε βουλομένη, ἀπετέχοντες τῆς σύρυγγος τυχόντες εἵμενοις; οὐ γὰρ ἂν ποτέ ψεύσατο τὴν κρίσιν; εἰ δὲ μὴ, αὐτοὶ γὰρ ἵστε οἰα εἰκὸς ἐν τοσαίταις αὐτῆν ἑπιβουλαῖς γενομένην ἄκουσαν—"

7. Καὶ εὐθὺς ἡ Δευκιππη, πρὶν τὸν ἱερέα εἴπην τὸν ἐξῆς λόγον. "'Ως γε μοι δοκεῖ, μηδὲ εἴπης· ἐγὼ γὰρ ἐτοίμη εἰς τὸ τῆς σύρυγγος σπῆλαιον εἰσελθεῖν καὶ χωρὶς προκλήσεως κατακεκλείσθαι." "Αγαθὰ λέγεις," ὁ ἱερεύς εἶπε, "καὶ σοι συνήδομαι 2 ύπερ σωφροσύνης καὶ τύχης." τότε μὲν οὖν ἑσπέρας γενομένης, ἐκατός ἡμῶν ἀπῆς κοιμη- σόμενος ἔθα βα ὁ ἱερεύς παρεσκευᾶσθεν. ὁ Κλεινίας δὲ οὐκ ἦν ἡμῖν συνδειπνῶν, ὡς ἄν μη φορτικὸ

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1 The MSS. have ταμείων. The word in the text was suggested by Hercher.

2 So Hirschig, for MSS. κλήσεως.
sound, or possibly because it is Pan himself that is piping: and after a short time the doors of the grotto open of their own accord, and out comes the virgin with a wreath of the foliage of the pine upon her head. But if she has lied about her virginity, the pan-pipes is silent, and a groan comes forth from the cave instead of a musical sound; the people go away and leave the woman inside. On the third day after, the virgin priestess of the spot comes and finds the pan-pipes lying on the ground, but there is no trace of the woman. It is advisable therefore that you should take most careful thought as to the position that you are in, and be prudent. If she is a virgin, as I hope and think, go on light-heartedly and find the pan-pipes in your favour, for there is no instance of their giving a false decision; but if not, for you know that in the various trials to which she has been subject, it is possible that she, all against her will—"

7. But Leucippe would not let the bishop finish his sentence. "I am quite determined," she broke in; "say nothing more. I am ready to go into the grotto of the pan-pipes and to be shut up there even without any legal challenge." "Good news," said the bishop, "and I congratulate you on your discretion ¹ and your good fortune." It was by this time the evening, and we each of us retired to bed according as the bishop had made disposition for us: Clinias had not dined with us, as we did not wish to

¹ σωφροσύνη is exactly equivalent to the French sagesse in this rather technical shade of meaning. We are unable to represent it with precision in English. I fear that the bishop's next words sound a little cynical; we know that he was well up in Aristophanes, but I am not sure whether our author intends him to be speaking here with a smile.
 Achilles Tatius

δοκολήμεν εἶναι τῷ ξενοδόκῳ, ἀλλ' ἑνθὰ καὶ τὴν
3 πρὸς ὅραμα καὶ τὴν τοτε. τὸν μέντοι Σῶ-
στρατον ἐόραν ὑποδομοβρεθέντα τῷ τῆς σύνεχος
διηγήματι, μὴ ἀρα τὰ περὶ τῆς παρθενίας δὲ
4 αἰών τῷ πρὸς αὐτῶν ψευδόμεθα. διανεύω δὴ τῇ
Δευτέρῳ προτομία ἀφανεῖ τὸν φόβου τοῦ πατρὸς
ἐξελείν, ἐπισταμένην 1 οἴρω δὴ τὴ ἐρέπτη μάλιστα οὐεῖται
πείσειν. κακείνη δὲ ἑδόκει μοι ταῦταν ὑποπτεύειν,
δόστε ταχύ μου 2 συνήκε. δυναστεῖο δὲ καὶ πρὸ
tοῦ παρ' ἐμοῦ νεύματος, πῶς ἀν κοιμιότατα
5 προσενεχθείη τῷ πιστᾶματι. μέλλουσα οὖν
πρὸς ὅπου ἀναγορείν, καὶ ἀπαξομένη τὸν πατέ-
ρα, ἥρεμα πρὸς αὐτών, "Θάρρει, πάτερ," ἐφη,
"περὶ ἐμοῦ, καὶ σίστευ τοὺς εἰρημένους. μᾶ
τὴν γὰρ Ἀρτέμιν, οὐδέτερος ἡμῶν οὐδὲν ἐγεύ-
σατο."

6 Τῇ δὲ ὡστεραίᾳ περὶ τὴν θεωρίαν ἦσαν ὁ τε
Σῶστρατος καὶ ὁ ἱερεύς, καὶ ἄπτθεπισμέναι ἦσαν
αἱ θυσίαι παρὴ δὲ καὶ ἡ βουλή μεθέβουσα τῶν
ἱερεῶν. εὐφημίαι δὲ ἦσαν εἰς τὴν θείαν πολλαῖ,
καὶ ὁ Θέρσανδρος (ἐπικε γὰρ καὶ αὐτῶς παρών)
προσελθὼν τῷ προέδρῳ, "Πρόγραψον εἰς αὐριον,"
ἐφη, "ταῦτα περὶ ἡμῶν δίκας, ἐπεὶ καὶ τῶν καταγω-
σθέντα σοι χθές ἤδη τινὲς ἔλυσαν, καὶ ὁ Ὁσσήνης
ἐστὶν οὐδαμοῦ." προνύγραπτο μὲν οὖν εἰς τὴν
ὡστεραίαν ἡ δίκη παρεσκευαζόμεθα δὲ ἡμεῖς μᾶλα
ἐντρεπόμενοι 3 ἔχοντες.

1 I think the dative, restored by Hereber, is necessary. The MSS. give the accusative.
2 Cobet’s correction for MSS. ἄρα; who also corrected ὁ into παρ' in the next line.
3 Corrected by Jacobs from MSS. εὑρέσατο.
seem to impose on the hospitality of our good host, but had stayed in the same lodging where he had been the day before. I should say that I had noticed that Sostratus shewed some slight signs of uneasiness during the story about the pan-pipes; he was evidently afraid that we had somewhat exaggerated Leucippe's virginity out of respect to his presence; I therefore gave Leucippe an imperceptible sign that she should relieve her father's anxiety, as she would obviously know best how to convince him; from the readiness with which she understood my hint, I rather think that she must have had the same suspicion about him, so that she quickly understood me and even before my sign she had been thinking of the most seemly way to make his assurance doubly sure. When therefore she was on the point of retiring to bed, she kissed her father good-night, and said to him in a low voice: "Courage, father, as far as I am concerned; and believe our story. I swear to you by Artemis that neither of us concealed the truth in any detail."

On the following day Sostratus and the bishop went about the business of the sacred embassy, and the sacrifices were handsomely performed, the members of the council being present and assisting at the service. Many were the blessings and hymns with which the goddess was invoked, when Thersander, who had also put in an appearance, went up to the presiding officer, saying: "I request you to put down my case for to-morrow; some persons have taken it upon themselves to release the prisoner whom you condemned yesterday, and Sosthenes is nowhere to be found." The case had therefore been put down for the following day, and we were making the most elaborate preparations for our part in it.
8. Ἡκούσες δὲ τῆς κυρίας, ὁ Θέρσανδρος εἶπεν ὀδη “Οὐκ ἂν δῶ τίνος ἄρξωμαι τὸν καὶ πόθεν, οὖν τίνων καθηγορήσω πρῶτον καὶ τίνος δεύτερον. τά τε γὰρ τετολμημένα πολλά ὑπὸ πολλῶν, καὶ οὖν ἄρα τὸ μνημεῖον μεγέθεις δεύτερον πάντα δὲ ἀλλήλων γυμνά, καὶ μεθ’ ὄν εὖν οὖν ἂν 2 ἄρξωμαι καθηγορῶν.” τά τε γὰρ τῆς ψυχῆς κρατοῦσης, φοβοῦμαι μὴ ἀτελής μοι ὁ λόγος γένηται, τῆς τῶν ἁλλων μυθῆς τὴν γλώτταν ἐφ’ ἐκαστὸν ἐλκούσης. ἢ γὰρ εἰς τὸ μήπω λεχθὲν ἐπείξει τοῦ λόγου τὸ ὄλκηλρον τῶν ἂν δὴ λεξθέντων 3 παραρέιται. ὅταν μὲν γὰρ φονεύσῃ τοῦς ἀλληλούς οἰκέτας οἱ μοιχοὶ, μοιχεύσει δὲ τὰς ἀλληλικὰς γυναῖκας οἱ φονεῖς, λύσει δὲ ἡμῶν τὰς θεωρίας οἱ πορνοβοσκοὶ, τὰ δὲ σεμνότατα τῶν ἱερῶν μιαύσωσιν αἱ πόρναι, τὰς ἡμέρας δὲ λογιζόμενον 4 ἢ ταῖς δούλαις καὶ τοῖς δεσπόταις, τι δράσει τις ἢτι, τῆς ἀνομίας ὁμοῦ καὶ μοιχείας, καὶ ἀσεβείας καὶ μιμοφονίας κεκερασμένης;

4 “Κατεγνώκατε τινος βανατον, ἐφ’ αἷς δή ποτ’ οὖν αἰτίας, οὖν γὰρ διαφέρει, καὶ δεδεμένον εἰς τὸ δεσμωτηρίου ἀπεστέλλατε, φιλαχθησόμενον τῇ καταδίκῃ σύνος δὲ παρέστηκεν ἡμῖν, ἀντὶ τῶν δεσμῶν λεκῆν ἡμιφεισμένος στολήν, καὶ εὖ τῇ τάξει τῶν ἐλευθέρων ἔστηκεν οἱ δεσμώτης. τάχα

1 So Cobet from MSS. ἄρξωμαι.
2 For this difficult clause Knox suggests καὶ μεστῶν ὁδ’ ἂν ἄρξωμαι καθηγορῶν, which may well be right.
3 I could make nothing of this passage as it stood: so that with some diffidence I have written γ for δ, which at least allows a certain sense to be wrung from the Greek. Dr. Rouse suggests that the original may have been ἂν τις δρέζωμεν, “someone fixing trials for masters and slaves.”

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BOOK VIII, 8

8. The appointed time having come, Thersander began, as follows. "I know not where to begin my argument, and with which to begin; against which to bring my accusation first, and which second. Crime has been piled on crime, by different parties, each as heinous as the rest, and these crimes are but loosely connected with one another; and there are some as well on which I shall hardly be able to touch during my indictment. Since the heart rules the head,\(^1\) I am afraid my speech will be too incoherent to comprehend them all; before I finish one my tongue will go on to another; my anxiety to proceed to some point on which I have not yet dwelt will blunt the general effect of the whole sum of what I have previously said. When adulterers murder other peoples' servants, when murderers commit adultery with other people's wives, when whoremongers desecrate sacred embassies, when whores pollute our most sacred temples, when a person is found to fix the day of trials between slave-girls and their masters, is there any further excess of crime that can be committed beyond the welter of contempt for the law, adultery, impiety and blood-guiltiness?

"You condemned a prisoner to death, on what charges it matters not now, and sent him in chains to prison to be kept there until his execution: and now here he stands before you; instead of his fetters he is wearing a white robe, and the prisoner is standing in the ranks of those who are free. He

\(^1\) The Greek is very difficult. Perhaps "My feelings are too much for me, and so I am afraid..." It seems barely possible to get from the Greek the sense more obviously required, "I have them all fully set out in my head, but..." Dr. Rouse suggests that for ἐὰν τε γὰρ we should read ὅτε γὰρ.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

de kai toλμήσεi φωνήν ἀφεῖναι καὶ ἐπιρρητορεύσαι τι κατ' ἐμοῦ, μᾶλλον δὲ καθ' ὑμῶν καὶ τῆς ὀμητέρας ψήφου. Ἐγεῖ δὲ τῶν προέδρων καὶ τῶν συμβούλων τὸ δόγμα. ἀκούετε καθάπερ ἐφηφεσασθε, καὶ τὴν περὶ τούτου μοι γραφὴν. ἔδοξεν ἀποθνῄσκειν Κλειντοφώντα. ποῦ τούτων ὁ δήμος; ἀπαγέτω τούτων λαβῶν. δὸς ἡδὲ τὸ κάνειν. ὁ ἡδὲ τέθυκε τοῖς νόμοις· κατάδικος ἐστίν ύπερήμερος.

"Τί λέγεις, ὅ σεμνότατε καὶ κοσμιώτατε ἱερεῖς; ἐν ποίοις ἱεροῖς γέγραπται νόμοις τοὺς υπὸ τῆς βουλῆς καὶ τῶν πρυτάνεων κατεγραμμένους καὶ θανάτους καὶ δεσμοὺς παραδοθέντας ἑξαρπάζειν τῆς καταδίκης καὶ τῶν δεσμῶν ἀπολύειν, καὶ κυριώτερον σαυτῶν ποιεῖν τῶν προέδρων καὶ τῶν δικαστηρίων; ἀνάστηθι τοῦ θάκου, προέδρε, παραχώρησον τῆς ἁρχῆς αὐτῷ καὶ τοῦ δικαστηρίου· οὐκέτι οὔδενος εἰ κύριος· οὐδὲν ἔξεστι σοι κατὰ τῶν πονηρῶν ψηφίσασθαι, καὶ σήμερον ὅ τι δόξης λύεται. τί ἔστηκας, ἱερεῖς, σὺν ἡμῖν ὡς τῶν πολλῶν εἰς; ἀνάβητι, καὶ καθίσον ἐν τῷ τοῦ προέδρου θρόνῳ, καὶ σὺ δίκαιε λοιπῶν ἡμῶν, μᾶλλον δὲ κέλευε τυραννικῶς, μηδὲ ἀναγινωσκέσθω σοί τες νόμος μηδὲ γνῶσις δικαστηρίου, μὴτε ὅλως ἀνθρωπον σεαυτόν ἡγοῦ. μετὰ τῆς Ἀρτέμιδος προσκυνοῦ· καὶ γάρ τὴν ἐκείνης τιμὴν

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will have the impudence, perhaps, to lift up his voice and bring some cavilling, sophisticated accusation against me—rather will it be against you and the vote you gave. Read, usher, the decree pronounced by the presiding judges and their assessors. [The usher reads the sentence.] You hear how you decided, and the verdict brought at my suit against this fellow. The vote was that Clitophon was to die. Where then is the public executioner? Let him arrest the prisoner and lead him away to death. Quick, give him the hemlock. He is already dead in the eyes of the law; he is a condemned felon whose date of execution is overdue.

"And now, most reverend and worthy bishop, what have you to say? In what part of the divine law is it written that, when men are condemned by the government and its executive officers and given over for death or chains, you should rescue them from their sentence and have their chains struck off them, arrogating to yourself higher powers than those of presiding judges and courts of law? Come down from the bench, my Lord Chief, and leave your position and the court in his favour; you have no longer power over anybody; it is not within your province to pass sentence on rascals; all your decrees are reversed to-day. Nay, good bishop, why stand among us as though you were one of the common herd? Go up, and take your seat on his Lordship's bench, and be our judge for the future—or rather, just express your sweet will and pleasure, like an autocrat; it is not worth while having any law or precedent of the court read to you. Better still, claim a position above mankind altogether; have worship paid to you along with Artemis, for it is her
9 ἔξηρπασας. αὐτὴ μόνη τοὺς ἐπ᾽ αὐτὴν καταφεύγοντας ἔξεστι σῶζειν καὶ ταύτα πρὸ δικαστηρίου γνώσεις. δεδεμένοι δὲ οὐδένα λέλυκεν ἡ θεὸς, οὐδὲ θανάτῳ παραδοθέντα ἠλευθερώσε τῆς τιμωρίας. τῶν δυστυχοῦντων εἰσίν, οὐ τῶν ἠδυκοῦστων οἱ βωμοὶ. σὺ δὲ καὶ τοὺς δεθέντας ἠλευθεροίς, καὶ τοὺς καταδίκους ἀπολύεις. οὗτος παρηγοκόμησας καὶ τὴν "Ἀρτέμιν. τίς φίλησεν ἀντὶ δεσμωτηρίου τὸ ἱερόν; φόνευς καὶ μοιχὸς ἔπαρ πῇ καθαρῇ θεῷ οἷς θεῷς παρὰ πῇ παρθένῳ. συνήν δὲ αὐτῷ καὶ γυνή τῆς ἀκόλουθος, ἀποδράσα τὸν δεσπότην. καὶ γὰρ ταύτῃ, ὡς εἰδομεν, ὑπεδέχοντο καὶ μιὰ γέγονεν αὐτοῖς ἐστία χιαστὸ σοὶ καὶ συμπόσιον, τάχα δὲ καὶ συνεκαθευδες, ἱερεῖς, οἰκήμα τὸ ἱερὸν ποιήσας. ἡ τῆς Ἀρτέμιδος οἰκία μοιχῶν γέγονε καὶ πόρνης θάλαμος. ταύτα μόλις ἐν χαρακτυπεῖο γίνεται. εἰς μὲν δὴ μοι λόγος οὗτος κατ᾽ ἀμφότερον τῶν μέντοι ἄξιοί τίς αὐθαδείας δοῦναι τιμωρίαν, τὸν δὲ ἀποδοθῆκα εἰλήψεις τῇ καταδίκῃ.

"Δεύτερος δὲ ἐστὶ μοι πρὸς Μελίτην μοιχείας ἄγον, πρὸς ἦν οὐδέν δέομαι λόγων· ἐν γὰρ τῇ τῶν θεραπευόνων βασάνῳ τὴν ἐξέτασιν γινέσθαι δέ-δεικται. ταύτας οὖν αὐτῶ, αὐτῶν ἐν βασανίζομεναι φήσωσιν οὐκ εἰθέναι τούτων τῶν καταδικών χρόνῳ.

1 I think it quite possible that Jacobs was right in believing that the words ὃμιοι φόνευς have here dropped out.

2 ἀποδιδράσα must take an accusative, and this was rightly altered from the MSS. τοῦ δεσπότου by Cobet.
honour that you have usurped. She alone has had the power, until now, of affording an asylum to those who fly to her for help (and that only before the court has pronounced its verdict; the goddess has never loosed a criminal from his chains or rescued a condemned felon from his deserved fate; her altars are for the unfortunate, not for the guilty), but now you take it upon yourself to strike the shackles from the prisoner and acquit the condemned, thus setting yourself up above the goddess. Who has dared thus to turn the temple into a prison? Yes, there was a murderer and an adulterer in the church of that pure goddess; alack, alack, an adulterer in the virgin-shrine! And with him was a woman of the lightest character, a slave who had run away from her master: her too, as I myself saw, you took in; you allowed them to share your hearth and your table; and I should not be surprised to hear, my lord bishop, that you shared their bed as well when you turned the temple into a common lodging. Yes, the church of Artemis is become a bawdy-house—a whore's bed-chamber; they would have been ashamed of the goings-on there in the commonest brothel. My case against these two men therefore stands together; I ask that the one may be punished for his presumption, and that you will order the other to be handed over to suffer the punishment to which he has been condemned.

"My second charge is against Melitte, for adultery; and I shall not have to speak at great length against her, as it has been already resolved that the enquiry shall be conducted by putting her serving-maids to the question. I therefore claim them for this purpose; if, under the torture, they deny that they
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πολλῷ συνώντα αὐτῆ καὶ ἐν ἀνδρός χώρᾳ ἐν¹ τῇ οἰκίᾳ τῇ ἑμῇ, οὐκ ἐν μοιχοῦ μόνον, καθεστηκότα, πάσης αἰτίας αὐτῆν ἀφίημι. ἀν τολμῶν τούτων, τὴν μὲν κατὰ τὸν νόμον ἀφεῖσθαι τῆς προικὸς φημὶ δεῖν ἐμοὶ τῶν δὲ ὑποσχεῖν τὴν ὀφειλομένην τοῖς μοιχοῖς τιμωρίαν θάνατος δὲ ἔστω αὐτῆ.² ὅστε ὑπότερως ἂν οὕτως ἀποθάνῃ,³ ὡς μοιχὸς ἢ ὡς φονεύς, ἀμφοτέρους ἐνοχὸς ὡν, δίκην δεδωκὼς οὐ δέδωκεν ἀποθανὸν γὰρ ὀφείλει 14 θάνατον ἄλλον. ὁ δὲ μοι τρότος τῶν λόγων πρὸς τὴν δούλην ἔστι τῆς ἑμῆν, καὶ τὸν σεμνὸν τούτον πατρὸς ὑποκριτήν, ὃν ἐνευρεῖ οὕτως, ὅταν τούτων καταψυχήσῃς, ταμείουσις.⁴ ὁ μὲν δὴ ταῦτα εἰπότως ἔπαιστο.

9. Παρελθὼν δὲ ὁ ἱερεύς (ἡν δὲ εἰπεῖν οὐκ ἀδύνατο, μάλιστα δὲ τὴν Ἀριστοφάνους ἕξηλωκὼς κωμῳδίαν) ἦρξατο αὐτὸς λέγειν πάνω ἄστειος καὶ κωμῳδικῶς εἰς πορνείαν αὐτοῦ καθαιτομένους, "Παρὰ τὴν θείαν," λέγων, "λοιποὶ ἐσμένθαι μὲν οὕτως ἀκόσμους τοῖς εὐ βεβιωκὸς στόματος 2 ἐστὶν οὐ καθαροῦ. οὕτως δὲ οὐκ ἐνταῦθα μόνον, ἀλλὰ καὶ πανταχοῦ τὴν γλῶτταν μεστὴν ὑβρεῖς ἔχει. καὶ τοῖ γε νέος ὃν συνεγίνετο πολλοῖς αἰδοίοις ἀνδράσι καὶ τὴν ὄραν ἄπασαν εἰς τούτο

1 If τῇ οἰκίᾳ τῇ ἑμῇ is to be kept, Jacobs' insertion of ἐν is necessary. But I am not sure that it is not a gloss to explain ἀνδρός χώρῃ.
2 Corrected by Jacobs from MSS. αὐτῆ.
3 Cobet's correction for MSS. ἀποθάνῃ.

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knew that this gaol-bird kept company with her for a long time, and actually held a husband's place, not a mere gallant's, in my house, then I will retract all charges against her. But if the contrary proves to be the truth, I claim that, as the law directs, she must lose her dowry, which then becomes my property, and that her paramour must suffer the punishment meted out to adulterers; which is death. So that for whichever crime he suffers, adultery or murder (as he is clearly guilty of both), he will escape his due while he pays the penalty of his crime; whichever death he dies he will avoid the other which he ought to undergo. The third part of my charge is against my slave-girl and this hoary impostor who sets out to be her father; but I will keep that till later on, after you have given your verdict against these others." With these words he ended his speech.

9. The bishop then came forward. He was no poor hand at speaking, and as good at quip and gibe as the plays of Aristophanes, and he began his speech with much humour, touching in a jesting vein on Thersander's own lecherous depravity. "This filthy abuse," he cried, "in the presence of the goddess, of those who have led respectable lives, is a sign of unclean lips! This fellow's tongue is full of wickedness in more ways than one. When he was a boy he consortcd with many men of standing, and indeed on this he spent all the period of his youthful

In the whole of the first part of the good bishop's speech there is a series of double meanings, insinuations, and plays upon words which are not without wit, but, like the discussion at the end of Book II., are not pleasing to Northern and Christian ears. I shall not point out the allusions in notes; they are to be found in almost every sentence down to the end of § 5.
δεδαπάνηκε. σεμφότητα ἔθρακε 1 καὶ σωφροσύνη

και σωφροσύνην ὑπεκρίνατο, παϊδείας προσποιούμενος ἐρᾶν καὶ
toῖς εἰς ταύτην αὐτῷ χρωμένοις πάντα ὑποκύπτον 3 καὶ ὑποκατακλινόμενος ἄει. καταλεπών γὰρ τὴν

ἐκεῖνον, ὅλον ἕαυτῷ μεσθωσάμενος στενωπείων, εἶχεν ἐνταῦθα τὸ οἴκημα, ὁμηρέξων
mὲν τὰ πολλά, πάντας δὲ τῶν χρησίμους πρὸς ἀπερ ἢθελε προσηταιρίζετο δεχόμενος. καὶ οὕτω
mὲν ἀσκεῖν τὴν ψυχήν ἐνομίζετο: [ἡν δὲ ἀρα
tοῦτο παλαιότερον ὑπόκρισις.2] ἔπειτα κἂν τοῖς

τὸ σῶμα ὑπηλείφετο καὶ πῶς πλήκτρον 3 περιέβαινε καὶ τοὺς μὲν

κάκουργίας ὑπόκρισις,3] ἔπειτα κἂν τοῖς
gυμνασίων ἑωρόμεν, πῶς τὸ σῶμα ὑπηλείφετο
cαι πῶς πλήκτρον 3 περιέβαινε καὶ τοὺς μὲν

νεανίσκους, οἷς προσεπάλαλε, πρὸς τοὺς ἄνδρειο-

τέρους μάλιστα συμπλεκόμενος οὕτως αὐτοῖς

κέχρηται καὶ τῷ σῶματι. ταῦτα μὲν οὖν ἀρχαῖοι

οὕτως αὐτοῖς ἄνευ δέ εἰς ἄνδρας ἤκε, πάντα ἀπεκάλυπτεν, ἃ
tοὔ ἀπέκρυπτε. καὶ τοῦ μὲν ἄλλου σώματος

ἐξωρας γενόμενος ἠμέλησε, μόνῳ δὲ τῇ γυναικὶ

eis ἀσέλεγειν ἀκούστη καὶ τῷ στόματι χρῆται πρὸς

καὶ τῷ στόματι χρῆται πρὸς

αἰσχυνίαν, ὑβρίζων πάντας, ἐπὶ τῶν προσ-

λόπων φέρου τὴν ἀναίδειαν, δε οὐκ ἦδος τὸν ὕφ

ὑμῶν ἱερωσίμην τετιμημένου οὕτως ἀπαιδεύσεως

βλασφημεῖν ύμῶν ἐναντίον. ἂλλ' εἰ μὲν ἄλλῃ

ποὺ βεβίωκας ἔτυχον, καὶ μὴ παρ' ἦμῖν, ἐδει μοι

1 MSS. ἔθρακε. It seems to me that, with ἔσχατος, an

noricist is wanted, so that I have made the lesser change into

ἔθρακε instead of adopting Hercher's ἔθρακε, which necessi-

tates the consequential alteration ἔσχατος.

2 I deeply suspect this sentence to be an inept gloss. It is

intolerably flat after the witty bishop's sallies.

3 So Salmassius for MSS. πλήκτρον.
bloom: he put on a look of high seriousness, and counterfeited discretion, making himself out to be passionately devoted to the training in the way he should go, and laudably submitting and subjecting himself to those who made it their business to be his masters. Yes, and he left his father's house and hired a little out-of-the-way hovel, where he took up his abode: and there he practised his fine art and was also always ready to receive and associate with himself those who were able to give him what he wanted. He was certain that in this manner he was developing the powers of his soul: [but all was in a reality a cloak for his wickedness\(^1\);] and then we used to see him in the public places of exercise too; how carefully he would anoint his body for the fray, with what agility he would grip the pole, and how in the wrestle, he never shrank from contact with youths who were almost men; such was the training to which he devoted his body. All this was when he was in the flower of his early years: when he came to associate with men, he unveiled all that had previously been hidden. The rest of his body became no longer suitable for the pursuits in which it had formerly been engaged, but he sharpened his tongue to wickedness and employed his lips for the grossest purposes: there was none whom he would not use it to defile, his shamelessness appearing openly on his countenance, and he has even gone so far as publicly and brutally to revile one who has been honoured by you with the priestly office. If I had happened to live anywhere else, and had not passed all my days among you, I might have found

\(^1\) See note on the Greek text. Besides the ineptitude of the insertion, it spoils the balance between the accounts of the young Thersander's spiritual and bodily development.
Λόγων περὶ ἐμαυτοῦ καὶ τῶν ἐμὸι βεβιωμένων· ἔπει δὲ σύνιστέ μοι πόρρω τῶν τούτων βλασφημιῶν τῶν βίων ἔχοντες, φέρε εἴπω πρὸς ὑμᾶς περὶ 7 ὧν ἐγκέκλημαι. Ἐλυσας,' φησὶ, 'τῶν θανάτου κατεγνωσμένων' καὶ ἔπει τούτῳ πάνιν δεινῶς ἐσχετλίασε, τύραννον ἀποκαλῶν με, καὶ ὅσα δὴ κατετραγόδησέ μου. ἔστε δὲ οὐχ ὁ σῶζων τοὺς συκοφαντηθέντας τύραννος, ἀλλ' ὁ τοὺς μηδὲν ἀδικοῦντας, μήτε βουλής, μήτε δὴμον κατεγνω- 8 κότος. ἢ κατὰ ποιοὺς νόμους, εἰπέ, τούτων τῶν ξένων νεανίσκων κατέκλεισας πρῶτον εἰς τὸ δεσμω- τήριον; τίς προέδρων κατέγνω; ποῖον δικα- στήριον ἐκέλευσε δεθήσαι τῶν ἀνθρώπων; ἐστώ γὰρ πάντα ἄδικησας, ὅσα ἐν εἴπης, ἀλλὰ κριθήτω πρῶτον, ἐλεγχθῆτω, λόγου μεταλαβόν· ὁ νόμος αὐτῶν, ὁ καὶ σοῦ καὶ πάντων κύριος, θησάτω· 9 οὐδενὸς γὰρ οὐδὲς ἔστω ἀνευ κρίσεως δυνατό- τερός. κλεῖσον οὖν τὰ δικαστήρια, κάθελε τὰ βουλευτήρια, ἐκβάλε τοὺς στρατηγούς· πάντα γὰρ ὅσα σὺ πρὸς τὸν πρόεδρον εἴρηκας, ἐσικα δικαιότερον ἔρεịν κατὰ σοῦ ἀληθῶς. ἐπανάστηθι Θερσάνδρῳ, πρόεδρε· μέχρι μόνων ὀνομάτων πρό- 10 εὕρος εἰ· οὕτως τὰ σὰ ποιεῖ. μᾶλλον δὲ ὅσα οὐδὲ σὺν σὺ μὲν γὰρ συμβούλους ἔχεις, καὶ οὐδὲν ἀνευ τούτων ἔξεστι σοι· ἀλλ' οὕτε τὸ τῆς ἔξουσιας 422
it necessary to give you an account of myself and of my life: but since you know how remote has been my way of life from the slanders which he has uttered against me, let me discourse to you at greater length upon the actual charges which he brings against me. 'You have set free,' he says, 'one condemned to death': and on this ground he has called me the hardest names, terming me 'autocrat' and all the other grandiloquent nonsense which he was able to trump up against me. But the autocrat is one who in this case has done his best to save not merely those who have been falsely charged, but persons who have done no wrong whatever, and who have been condemned neither by the government nor by the voice of the people. Tell me, Thersander, what was the law by whose authority you originally threw this young man, a foreigner, into gaol? Which of the presiding justices had condemned him? Which court had ordered him to be put into chains? Suppose for a moment that he had been guilty of all the crimes in your catalogue, yet must he be first be judged, conclusive evidence brought against him, and he be allowed an opportunity to defend himself: let the law, which is above you and everybody else, be the one to fetter him: before judgement has been given, no man has such powers over any other. Come then, shut up the law-courts, do away with the councillors’ benches, turn out the officers: every word of your address to the Lord Chief I could with greater justice apply in your disfavour. Come down, my Lord, in Thersander’s favour: you are the Chief Justice in name alone. He does your office—nay, more than yours; for you have your assessors, without whom you can come to no decision, and you
Δράσειας πρὶν ἐλθεῖν ἐπὶ τοῦτον τῶν θρόνων οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγρως. ὁ δὲ γενναῖος οὖτος πάντα ἐαυτῷ γίνεται, δήμος, βουλή, πρόεδρος, στρατηγός. 11 οἷκοι κολάζει καὶ δικάζει καὶ δεδήμαι κελεύει, καὶ ὁ τῆς δίκης καρὼς ἐσπέρα ἐστὶ· καλὸς γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοᾷ, 'Κατάδικον ἐλυσας θανάτῳ παραδοθέντα.' ποίω 12 θανάτῳ; ποῖον κατάδικον; εἰπὲ μοι τοῦ θανάτου τῆς αἰτίας. 'Ἐπὶ φόνῳ κατέγρωςται,' φησί· πεφώνευκεν οὖν; εἰπὲ μοι τῖς ἑστιν; ὡς ἄπεκτεινε καὶ ἐλεγες ἀνηρημένα, ἥσσαν βλέπεις, καὶ οὐκ ἂν ἔτε τολμήσειας 1 τῶν αὐτῶν αἰτίασθαι 2 φόνου. οὐ γὰρ δὴ τοῦτο τῆς κόρης ἑστὶν εἰδώλου· οὐκ ἀνέπηρέτεν ὁ 'Αἴδωνεὺς κατὰ σοῦ τῆς ἀνηρημένης. 13 δυσὶ μὲν οὖν φόνοις ἐνοχοῖς εἰ. τὴν μὲν γὰρ ἄπεκτεινας τῷ λόγῳ, τὸν δὲ τοῖς ἐργοῖς ἤθελησας. μᾶλλον δὲ καὶ ταύτην ἐμὲλλες· τὸ γὰρ δρᾶμά σου τὸ ἐπὶ τῶν ἁγρῶν ἦκούσαμεν. ὡς δὲ 'Αρτεμις ἡ μεγάλη θεὸς ἀμφότερον ἐσώσαι· τὴν μὲν ἐκ τῶν τοῦ Σωσθένους χειρῶν ἔξαρπάσασα, τὸν δὲ τῶν 14 σῶν. καὶ τὸν μὲν Σωσθένην ἐξήρπασας, ἵνα μὴ κατάφωρος γένη. οὐκ ἀισχώνῃ δὲ, ὅτι κατηγοροῦν τοὺς ξένους ἀμφῷ συκοφαντῶν ἔληλυγξαι; τὰ μὲν ἐμὰ ἐπὶ τοσοῦτον εἰρήσθω πρὸς τὰς τούτου

1 Corrected by Cobet from MSS. τολμήσεις.  
2 Jacobs' successful correction for MSS. αἰτιάσθαι.
never exercise your legal power until you have taken
your seat on the bench; you have never in your own
house condemned a man to chains: while our good
friend here combines all functions in one—people,
government, judge, officer, all combined. Yes,
gives sentence, he decides his case, he orders
people into chains at his own house, and further, he
chooses the evening for the time of his court of law:
a pretty thing is a juryman that sits at night! And
now he dares to bawl repeatedly, 'You have set free
Clitophon who was condemned to death?' How,
death? Condemned for what? Tell me the charge
on which he was capitally condemned. ‘He was con-
demned for murder,’ says he. Very well then, he has
committed murder: but upon whom? Come, you
see his victim, the very one whom you said had been
slain; now you can hardly dare to accuse Clitophon
of murder. This is not the girl's ghost: the god
of death has not sent her back here merely to con-
fute you. Two murders lie at your door: by your
lies and slanders you have done your best to kill the
girl, the youth by your actions. Worse, you were on
the very point of actually making an end of her;
we know all about your doings on your country
estate. But the great goddess Artemis has saved
them both: she has saved her from the hands of
Sosthenes, and him from yours: Sosthenes you have
got out of the way, that you might not be convicted
in flagrante: but do you feel no shame now that it is
definitely proved that in the course of your prosecut-
ing speech you have made false accusations against
both these foreigners? Gentlemen, I think I have
said enough to defend myself against Thersander's
ridiculous abuse: as for the defence of these
βλασφημίας, τὸν δὲ ὑπὲρ τῶν ξένων λόγων αὐτοῖς τούτους παραδίδωμι.

10. Μέλλοντος δὲ υπὲρ ἐμοῦ καὶ τῆς Μελάτης ἀνδρὸς οὐκ ἀδόξου μὲν ῥήτορος, ὄντος δὲ τῆς 1 Βουλής, λέγειν, φθάσας ἰθωρ ἔτερος, ὁ νῦμα Σώπατρου, Θερσάνδρου συνήγορος, " 'Αλλ' ἐμῶς," εἶπεν, "ἐντεῦθεν ὁ λόγος κατὰ τούτου τῶν μοιχῶν, ὃ βέλτιστε Νικόστρατε," (τούτῳ γὰρ ἦν ὁ νῦμα τῶν ῥήτωρ) "εἶτα σοὶ πρὸς τὸν ἐρεία μόνον ἀπετείλατο, ὄλγον ἀφάμευος ὑπὸν ἐπιφανῆς καὶ τοὐ κατὰ τὸν ἰσχυρὸν μέρος. ὅταν οὖν ἀποδείξῃ δυσὶ βανάτος ἐροχὸν ὑπετά, τότε ἄν εἰχε καὶ σοὶ καρδὸς ἀπολύσασθαι τὰς αἰτίας." ταύτα εἰπὼν καὶ τερατευόμενοι καὶ τρίβας τὸ πρόσωπον, "Τῆς μὲν τοῦ ἐρείως κομφώδιας," ἐφη, "ηκουσάμεν, πάντα ἀσελγῶς καὶ ἀνασχύντως ὑποκρινόμενον 3 τὰ εἰς τὸν Θερσάνδρου προσκρούσματα, καὶ τοῦ λόγου τὸ προοίμιον, μέμψεις εἰς Θερσάνδρον, ἐφ' οἷς αὐτὸν εἰπὲν." ἀλλὰ Θερσάνδρος μὲν οὐδὲν ὄν εἰπὲν εἰς τούτον ὑγεύσατο· καὶ γὰρ δεσμώτην ἅλυσε, καὶ πόρυν ὑπεδέβατο, καὶ συνέγγορος μοιχῶ· ἃ δὲ αὐτὸς μᾶλλον ἀναιδῶς ἔστικόφαντης, διασύρων τὸν Θερσάνδρου βίον, οὐδεμιᾶς ἀπῆλλακται 4 συκοφαντίας. ἐρεί ἃ ἐπρεπεν, εἰπὲρ ἀλλο, καὶ

1 Βουλή can hardly stand without the article, which was inserted by Jacobs.
2 Knox suggests for these difficult words καὶ τοῦ λόγου τὸ προοίμιον ἐλάχιστῳ αὐτῶν ἐφ' ἐκ τοῦ Θερσάνδρου εἰπὲν—his introduction will convince him of the charges he laid against Thersander. “The sentence is an interpolation, the corruptions being due to a minuscule hand.”
BOOK VIII. 9-10

foreigners, I propose to allow them to speak for themselves."

10. An advocate, who was a speaker of considerable merit and also a member of the council was just rising on behalf of Melitte and myself, when another lawyer, called Sopater, who was counsel for Thersander, jumped up before him. "No," he cried, "it is now my turn to address the court against this adulterous couple, good Sir Nicostratus" (that was my counsel's name) "and then your turn will come; what Thersander said was directed against the bishop alone, and he did nothing more than touch upon that part of the case which deals with the gaol-bird. When I have finished shewing that he is twice over liable to the capital punishment, it will then be your business to attempt to palliate the charges brought against him." Thus he spoke with frantic gesticulation and wiping his face: then he went on, "We have all been hearers of the bishop's farcical ribaldry while he indulged in the most brutal, shameless, trumped-up accusations against Thersander, and all the first part of his speech, which was nothing but calling Thersander back the same names that Thersander had called him. Yct every word that Thersander said was true; the bishop did actually release a criminal from his chains, receive and entertain a harlot, and consort with an adulterer; and as for the shameless false charges he brought when he represented in the worst light Thersander's way of life, he refrained from no calumny in the course of them.1 I should have thought the most necessary

1 I doubt whether the text is here sound. Sopater is more likely to say: "As for the complaints that the bishop made that he was being falsely accused by Thersander—the bishop's own speech simply teemed with false accusations."
ACHILLES TATIUS

toúto, katharάv Íchev tìn gílltavan ñbrēwos' khrí-

somaive ñár toúz autou pròs auton. ò ðè metà

tìn kowfidiàn e tràghódsev ñíðh, ñútò faherós
kai oúkëte ñí aínukgáttov, sçètliázov ñi moèkòv

tinà labòntes ñðísamaie, úpertiðhâmaka tì1

tosòútov ñíchusè príasctai pròs tìn tosàúthn

d spoudèn. ñpòvoeiv ñár tálkðhês ëstin: eìde

ñár tòv ókòlástov toútov tà pròsswap, toú te

moiçhou kai tìs ñtâírças. ñfraià mèn ñár auth

kai ñéa, ñfraiòv ðè kai toúto tò meírákion, kai

oùdeiw tìn ñfíne ñrgálèov, ìllì ñte khrísmiòv

ìn pròs tàs tòv ñréwov ñdòvàs. ñpòterà se toútov

ñovhátov; kównì ñár pàntes èkathèdête, kai

ëmeðhëte kównì, kai tìs nuktòs ñmòv óùdeis ñegòne

ñeàtìs. ñboðimài ñì tò tìs 'Arteëidòs ñeròv

'Affrodítov péppoiëkate, kai peri ñerowùnìs krenò-

mév, eì ðèi se tìn tìmìn taúthn ñchéiv.

7 "Tòv ðè ñeròsvándrov bìn ñÍasov pàntes kai èk

pròtìs ñÌllkìas metà ñwfròsûnìs kòsìmòv kai

òs èís ãòðras èlðówn ñgìme kañà toúz nómuov,

sñfàleis ñèn èís, tìn peri tìs ñynnaìkòs krízîw (òu

ñár èíreñ ñì ñìlpìse), tò ðè taúthìs ñènei kai tì

ò ñùsìa pépìsteukòs. èïkòs ñár authòv kai pròs

Ìllous tìnàs ñìmàtòkënav tàvò pròsèthn ñrònòv,

Lànthâneiv ðè ñpì èkëlnov khrìstòv ãòðra: òtò ðè

1 kai wrongly preceded ñì in the MSS., and was removed

by Jacoba.
priestly quality of all was a pair of lips clean of guile, to use his own expression against himself. As for the high-flown rhetoric of his speech, after the farcical part was over, when he began to speak openly and no longer in riddles, so grievously angered that we had caught a lecher and thrown him into chains, I was very greatly astonished, and wondered what the price could be that was high enough to arouse in him this excess of zeal. But I fear one may suspect the truth: he had taken note of the faces of this scandalous pair, the adulterer and his punk: she is young and pretty, and he is a pretty stripling too, with his cheeks still soft, and one still available for the bishop's pleasures. Which of them was it, reverend sir, whose charms won you over? You slept all in the same place, you tippled all together, and there was no spectator of how you passed your night. I greatly fear that Artemis' temple has been made by you into the temple of Aphrodite, and we shall have to sit in judgement on your priesthood, to decide if you are worthy of your cloth.

"As for Thersander's way of life, all here know how that from his first youth it was elegant and discreet; and how, when he came to years of manhood, he married in accordance with the direction of the law, but unfortunately made a mistake in his estimation of the character of his wife, for he found her not what he had hoped, but had put too much trust in her birth and material position. It is like enough that earlier in her married life she misconducted herself with several lovers, but was able to conceal her relations with them from her excellent husband;
τελευταίον τοῦ δράματος, πάσαν ἀπεκάλυψε τὴν
9 αἶδὼ, πεπλήρωτα δὲ ἀναίσχυντας. τοῦ γὰρ
ἀνδρὸς στειλαμένου τινὰ μακρὰν ἀποδημῶν,
καὶρὸν τοῦτον νεώμικεν εὐκαιρὸν μοιχείας, [καὶ
ἀφήμα.1] καὶ νεκρόσκυον εὐροῦσα πόρνου (τοῦτο
γὰρ τὸ μείζον ἀτόχημα, ὅτε τοιοῦτον ἥγε τὸν
ἐφώμενον, ὅπερ μὲν γυναῖκας ἀνδρας ἀπομειῶ
ται, γυνὴ δὲ γίνεται πρὸς ἀνδρας) οὕτως μετὰ
ἀδελαίας οὐκ ἦρχεσθαι ἐπὶ τῆς ἐξής αὐτῆς συνοῦσα
φανερῶς, ἀλλὰ καὶ ἐνταῦθα ἤγγισε ἐκά τοσοῦτον
πελάγους συγκαθεδοῦσα, κὰν τὸς σκάφειν φανερῶς
10 ἀσελγαίνουσα πάντων ὅρατων, ὡς μοιχείας
γῇ καὶ θαλάσσῃ μεμερισμένης, καὶ μοιχείας ἀπ'
Ἀγγέλου μέχρις Ἰωνίας ἀκτηταμένης. μοιχεύε
ταί τις, ἀλλὰ πρὸς μίαν ἡμέραν ἄν δὲ καὶ δεύτερον
γένηται τὸ ἄδικημα, κλέπτει τὸ ἔργον, καὶ πάντας
ἀποκρύπτεται· αὕτη δὲ οὐχ ὑπὸ σάλπνυγγι μόνων,
11 ἀλλὰ καὶ κήρυκε μοιχεύεται. "Εφεσος ὅλη τὸν
μοιχόν ἐγνώκει, ὥσπερ ἡσχύνετο τοῦτο ἀπὸ
τῆς ἐξής ἐνεγκώσα τὸ ἀγώγιμον, ὡς φορτίον
καλὸν ἐνωμένη ἢλθε, μοιχόν ἐμπεπορευμένη.
"Ἀλλ' ἀφήμα," φησί, "τὸν ἀνδρα τετελευτηκέναι.
12 οὐκοῦν, εἰ μὴν τέθηκεν, ἀπήλλαξαι τῆς αὐτίας·
οὐδὲ γὰρ ἐστιν ὁ τὴν μοιχείαν παθῶν, οὐδὲ
ὕβρισται γάμος οὐκ ἔχων ἄνδρα· εἰ δὲ ὁ γάμος
τῷ τὸν γῆμαντα ἐξῆ σὺν οὗκ ἀνήρτηται, τὴν γαμήθεισαν

1 Mitscherlich was probably right in rejecting these singularly inappropriate words from the text.
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but at the end of her career she threw off even the pretence of modesty and filled up the cup of impudence. Her husband had to go abroad for a long stay, and she considered this a suitable opportunity for unfaithfulness. She found a youth who may be described as a sort of male prostitute—perhaps the most wretched part of the business is that the lover she selected is one of those who ape manhood when they are among women, while they count as women among men. Well, it was not enough for her to put aside all fear and live openly with him in a foreign country, but she must needs bring him here over that wide stretch of sea, sleeping with him and exposing her unseemly lust on the boat for all to see. Oh, think of an adulterous intercourse with its shares both on sea and land, drawn out all the way from Egypt to Ionia! Does a woman fall? Then it is but for a single day: or, if the sin be repeated, she hides what she has done and conceals it from the eyes of all: but Melitte does not merely proclaim her unfaithfulness in the market-place; she has it put abroad by the town-crier! All Ephesus knew of her gallant; she had thought no shame to import him hither from abroad, trafficking in a lover as though he were merchandise, buying him and bringing him hither as a pretty bit of cargo! 'But I thought,' says she, 'that my husband had perished.' Certainly; if he is dead, you are quit of the charge against you. In that case there is nobody to be injured by the adultery, nor can a marriage be outraged when there is no husband. But if the marriage has not come to an end, owing to the fact that the husband is still alive, then an act of robbery is committed upon

1 Literally, "to the sound of the trumpet."

2 "Προκαλεῖται Θέρσανδρος Μελίττην καὶ Δευκίππην" τότε γὰρ ἦκουσα τὴν πόρυν καλέσθαι. Μελίττην μὲν, ἐὰν μὴ κεκοιμώνηκεν εἰς 'Αφροδίτην τὸδε τῷ ξένῳ παρ’ ἄπειδη- μουν χρόνον, εἰς τὸ τῆς ἱερᾶς Στυγὸς ὤδωρ εἰσβάζων καὶ ἐπομοσαμένην ἀπηλλάξατο τῶν ἐγκλημάτων τῆς δὲ ἐτέραν, ἐμὲν τυγχάνει γυνή, δουλεύων τῷ δεσπότῃ δούλαις γὰρ μόναις γυναιξὶν ἔξεστιν εἰς τὸν τῆς 'Αρτέμιδος νεών παριέναι: εἰ δὲ φησιν εἶναι παρθένος, ἐν τῷ τῆς σύργγας ἀντρο κλείσθηναι.

3 'Ἡμεῖς μὲν οὖν εὐθὺς ἑδεξάμεθα τὴν πρόκλησιν, καὶ γὰρ ὑδείμεν αὐτήν ἔσομέναν: ἢ δὲ Μελίττη θαρρήσασα τῷ παρ’ ὅν ἄπειδημεν χρόνον ὁ Θέρ- σανδρος μηδὲν μοι κοινὸν πρὸς αὐτήν γεγονόναι πλὴν λόγον, "ΑΛΛΑ καὶ ἔγογγε, ἐφη, "ταύτην δέχομαι τὴν πρόκλησιν, καὶ ἔτι πλέον αὐτή 4

1 Cobet's correction for δὲ.
2 δεῖ is not in the MSS., but was supplied by Cobet.
3 There was never any mention of putting Lencippio to the question, and this sentence is clearly an interpolation.
4 Salmisius' correction for αὐτήν.
it by the corruption of the wife by a third party. Exactly as much as if the marriage did not exist there would be no adulterer, so, as it does exist, an adulterer there must be."

11. Sopater was still speaking, but his speech was interrupted by Thersander, who cried: "There is no need of further talk. I make two challenges: one to Melitie here, and one to that girl who professes to be the daughter of the sacred ambassador, [with no further question of the torture which I mentioned a little time ago], but is really my slave." And he began to read out:

"Thersander challenges Melitie and Leucippe—I think I have heard that is the harlot's name. Melitie, if she has not had to do with this foreigner during the time that I was abroad, is to enter the sacred water of the Styx, take the oath and be cleared, if she can, of the charges brought against her. As for the other, if she is found to be a woman of whom man has had carnal knowledge, she is to remain in slavery to her proper master, for such women can only enter the shrine of Artemis if they are slaves; if, however, she persists in declaring that she is a virgin, she is to be shut into the grotto of the pan-pipes."

We at once accepted this challenge, having been sure that it would be made: and Melitie, who was encouraged by the fact that during the time of Thersander's absence abroad nothing more serious than words had passed between her and me, also complied. "Certainly," she said, "I accept this challenge; and I will even add something to it on
προστίθημι: τὸ δὲ μέγιστον, οὐδὲ εἴδον τὸ παρά-
pαν οὕτε ἥμουν, οὕτε πολύτιμη ἤκειν εἰς ὀμιλίαν, καὶ 1 ὁν ἱέγεις, καὶ ὁν . . . σε δεὶ παθεῖν, ἂν 4 συκοφάντης ἁλφα;" ""Ὁ τε ἂν," ἑφη, "δόξη προστιμήσαι τοῖς δικασταῖς." ἐπὶ τούτοις διελύθη τὸ δικαστήριον, καὶ εἰς τὴν ὑστεραίαν διώριστο τὰ τῆς προκλήσεως ὡμῶν γενέσθαι.

12. Τὸ δὲ τῆς Στυγὸς ὕδωρ εἶχεν οὕτως. παρθένος ἡν εὐειδῆς, ὁνομα τοῦ Ῥωδῶπις, κυνηγῶν ἐρώσα καὶ θήρας κίδος ταχεῖς, εὐστηκοί χείρες, ζώνη καὶ μίτρα, καὶ ἀνέξωσομένος εἰς γόνιμον χειτόν, καὶ κατὰ ἄνδρας κουρά τρίχων. ὅρα ταύτην Ἀρτέμις, καὶ ἔπηνει, καὶ ἤκαλε, καὶ σύνθηρον ἐποιήσατο, καὶ τὰ πλείστα κοινὰ ἢν αὐταῖς 2 θηράματα. ἀλλὰ καὶ ὁμοσεν ἄει παραμενεῖν, καὶ τὴν πρὸς ἄνδρας ὀμιλίαν φυγεῖν, καὶ τὴν ἐξ Ἀφροδίτης ὑβρίσει μὴ παθεῖν. ὁμοσεν ἡ Ῥωδῶπις, καὶ ἤκουσεν ἡ Ἀφροδίτη, καὶ ὤργίζεται, καὶ ἀμύ-
3 νασθαί θέλει τὴν κόρην τῆς ὑπερψίας. νεανί-
σκος ἢν Ἕφεσίους καλὸς ἐν μειράκιοις, ὡσον Ῥωδῶπις ἐν παρθένοις. Εὐθύνικον αὐτὸν ἐκάλουν ἔθηρα δὲ καὶ αὐτὸς ὡς Ῥωδῶπις, καὶ τὴν Ἀφροδίτην 4 ὀμοίως οὐκ ἤθελεν εἰδέναι. ἐπὶ ἀμφοτέρως οὖν ἡ θεὸς ἔρχεται καὶ τὰς θήρας αὐτῶν εἰς ἐν συνάγει-
tέως γὰρ ἦσαν κεχωρισμένοι: ὡς δὲ Ἀρτέμις τηνικαῖτα οὐ παρῆν. παραστησάμενη δὲ τὸν

1 The text is here corrupt and imperfect, and various emendations that have been proposed have not done much to cure it. The simplest seems Salmasius' ὀμιλίαν, σὺν λέγεις, καὶ τί σέ δεῖ. . . .

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my own account; the most important part of which is that I never allowed anybody, whether citizen or foreigner, to enter into such relations with me during the time of which you speak. And now, what ought your penalty to be if you are proved to be a maker of false charges?" "Whatever fine," said he, "that the jury like to inflict." These terms settled, the court broke up, and it was decided that the business of the challenge should be determined on the following day.

12. This is the story of the water of the Styx. There was a maiden fair to see, called Rhodopis, passionately fond of hunting and the chase. She was swift of foot and a sure shot: she wore a girdle and a cap, her tunic was girt up at the knee, and her hair was cut short like a man’s. Artemis once saw her, and was delighted with her pursuits; she summoned her, associated her with her in the chase, and many is the time that they hunted together: she took an oath that she would always remain with the goddess; that she would shun the company of men, and that she would never suffer the violence that Aphrodite inspires. Rhodopis swore: Aphrodite heard her, was wroth, and desired to punish the maid for her disdain. Now there was a young man at Ephesus, as fair among the striplings of that town as Rhodopis was among its maidens; Euthynicus was his name, and he was as passionate for the chase as was Rhodopis, and he too desired to know nothing of the power of Aphrodite. So the goddess was determined to attack them both, and brought to the same place the quarries they were hunting; for until that time they had never met, and on that occasion Artemis happened to be away. Aphrodite therefore
νίν τῶν τοξότητην ἡ Ἀφροδίτη εἶπεν: ὁ Ὁκρυν, ἑσύγος τοῦτο ὀρᾶς ἀναφρόδιτον καὶ ἐχθρὸν ἡμῶν καὶ τῶν ἰματέρων μυστηρίων; ἦ δὲ παρθένος καὶ ὑβριστέρον ὀμοσε καὶ ἐμοῦ. ὦρᾶς δὲ αὐτῶς ἐπὶ τὴν Ἐλαφον συντρέχοντας. ἄρξαι καὶ σὺ τῆς θήρας ἀπὸ πρώτης τῆς τολυμήρας κόρης καὶ πάντως γε τὸ σὸν βέλος εὐστοχιστέρον ἔστιν." ἐνεπικονοεῖ ἄμφοτεροι τὰ τόξα, ἦ μὲν ἐπὶ τὴν Ἐλαφον, ὤ δὲ Ἐρως ἐπὶ τὴν παρθένον καὶ ἄμφοτεροι τυγχάνουσι, καὶ ἡ κυνήγεις μετὰ τὴν ἑράον ἤ την τεθραμμένη. καὶ εἴχεν ἦ μὲν Ἐλαφος εἰς τὰ νόστα τὸ βέλος, ὥ δὲ παρθένος εἰς τὴν καρδίαν τὸ δὲ βέλος, Ἐὐθύνικον φίλειν. δεύτερον δὲ καὶ ἐπὶ τούτῳ οἰστὸν ἀφίησι καὶ εἴδου ἀλλήλους Ἐὐθύνικος καὶ ἡ Ροδώπεις. καὶ ἔσχησιν μὲν τὸ πρῶτον τοὺς ὀφθαλμοὺς ἐκάτεροι, μηδέτερος ἐκκλινὰν βέλων ἐπὶ θέτερα κατὰ μικρὸν δὲ τὰ τραύματα ἄμφοῖν ἐξάπτεται, καὶ αὐτοὺς ὁ Ἐρως ἐλαιὸν κατὰ τοῦτο τὸ ἀντρον, οὕτως ἐστιν ἡ πηγή, καὶ ἐνταῦθα τὸν ὄρκον ψεῦδονται.

8 ἡ Ἀρτέμις ὀρᾶ τὴν Ἀφροδίτην γελώσαν, καὶ τὸ πραγματεία συνίησεν, καὶ εἰς ὑδρό λύει τὴν κόρην, ἐνθα τὴν παρθενίαν ἐλυομεν. καὶ διὰ τοῦτο οὖν τις αἰτίαν ἔχει Ἀφροδισίων, εἰς τὴν πηγήν ἑσβᾶσα ἀπολούεται. ἡ δὲ ἐστὶν ὀλίγη, καὶ μέχρι κηρής.

9 μέσης. ἡ δὲ κρίσις ἐγγράφασα; τὸν ὄρκον γραμματείαν μηρύνθη διδομένου περιεθήκατο τῇ δέρῃ. καὶ μὲν ἄνσευσι τῶν ὄρκων, μένει κατὰ χωραν ἡ πηγῆ ἑν δὲ ψεύδηται, τὸ ὑδρό ὑργιζότευ καὶ ἀναβαίνει μέχρι τῆς δέρης καὶ τὸ γραμματείαν ἐκάλυψε.

3 Jacobs' emendation for MSS. ἐγγράφα.
sent for her son, the Archer; "My child," said she, "seest thou this pair that reck nought of love and hate us and our mysteries? And the virgin has even sworn a rash oath against me. Seest thou too how they are both following the same hind? Do thou begin the sport and that with this too daring maid; and thy dart shall surely miss not its aim." Both bend their bows—she at the hind, and Love at her; both hit, and after the quarry now is the huntress stricken. The hind received the arrow in its flank, the virgin in her heart; and her arrow was that she should love Euthynicus. Then Love shot another bolt, now at the youth; and then Euthynicus and Rhododips saw one another. At first they kept their eyes fixed, each on the other, and neither could turn them away: little by little both their wounds began to burn, and then Love drove them to this very cave, where the spring now is, and there they belied their oath. Artemis saw Aphrodite laughing and understood what had happened, and she changed the maiden into a water-spring on the very spot where she had changed her virginity for womanhood. On this account, if a woman is called into question over affairs of love, she has to go down into the spring and bathe. Now the water is low, reaching only half way to the knee, and this is the procedure of the ordeal. She writes her oath on a tablet, which she then suspends by a string round her neck. If she has sworn a true oath, the spring remains in its place; but if she has perjured herself, the water boils up, rises to the height of her neck, and covers the written tablet.
Ταύτα εἰσόντες, καὶ τοῦ καίροῦ προελθόντος εἰς ἑσπέραν, ἀπήμενεν κοιμηθόμενοι, χωρὶς ἔκαστος. 13. Ἐπὶ δὲ τῇ υστεραίᾳ ὁ δήμος μὲν ἂπας παρῆκεν ἡγεῖτο δὲ Θέρσανδρος φαινόμεν τῷ προσόπῳ καὶ εἰς ἥμας ἀρα βλέπων σὺν γέλασι, ἐστόλιστο 1 δὲ ἡ Δευκλίτη περὶ στολῆς ποδήρης ὁ 2 χιτῶν, οὐδὲνς ὁ χιτῶν, ἔως κατὰ μέσον τοῦ χιτῶνα, ταῦτα περὶ τῆς κεφαλῆς φοινικοβαφῆς, ἀσάνδαλος 2 ό πούς. καὶ ἡ μὲν εἰσήλθεν πάνω κοσμίως· ὡς δὲ ὁς εἶδον, εἰστήκεις τρέμον, καὶ ταύτα πρὸς ἐμαυτόν ἔλεγον: "Ὅτι μὲν παρθένος ἡ Δευκλίτη πεπίστευκα, ἄλλα τὸν Πάνα, ὁ φιλτάτης, φοβοῦ 3 μαί. θεὸς ἔστι φιλοπόρδενος, καὶ δέδοικα μὴ δευτέρα καὶ σὺ συρνυξ γένη, ἄλλ' ἐκείνη μὲν ἐφυγε διάκοντα αὐτὸν ἐν πεδίῳ, καὶ ἐδιώκετο ἐν πλάτει· σὲ δὲ καὶ εἶσιν θυρῶν ἀπεκλείσαμεν ὡς ἐν πολιορκίᾳ, ἔνα, καὶ διώκη, μὴ δύνα σφυγεῖν. 4 ἄλλ', ὁ δέσποτα Πάν, εὐγνωμονηθεῖς, καὶ μὴ παραβαίνεις τὸν νόμον τοῦ τόπου τῷ ἡμέρα γὰρ αὐτὸν τετήρηκαμεν. ἐξείτω πάλιν ἡμέν ἡ Δευκλίτη παρθένος· ταύτα πρὸς τὴν "Ἀρτεμίν συνθήκας ἔχεις· μὴ φεύγῃ τὴν παρθένου." 14. Ταύτα μου πρὸς ἐμαυτόν λαλοῦντος, μέλος ἐνεκούσιον μουσικόν, καὶ ἐλέγετο μηδεπώποτε λιγυρώτερον σύντος ἀκουσθήναι καὶ εὐθὺς ἄνεργα 2 μένας εἴδομεν τὰς θύρας, ὅσ δὲ ἐξεδροῦ ἡ Δευκλίτη, πᾶς μὲν ὁ δήμος ἐξεβοῦσεν ὑφ' ἡδονῆς καὶ τὸν Θέρσανδρον ἐλοιάρον, ἐγὼ δὲ δύσις ἐγκατέλε νόν ἀν εἴπομει λόγῳ, μιαν μὲν δὴ

1 Corrected by Cobet from MSS. ἔσταλετο.
2 I think Hercher's insertion of ὁ is necessary if we compare the exactly similar phrase in III. vii. § 5.
BOOK VIII, 12-14

We talked over these matters, and as it was now drawing towards evening, we retired, each to his own bed, to sleep. 13. On the following day the whole population of the town was present, and at their head was Thersander, with a smiling and confident face, and he kept looking at us and laughing. Leucippe had been clad in a sacred robe, which was a long tunic of linen, with a girdle about her waist, a scarlet fillet on her head, and bare feet. She thus entered the cave with calm and orderly bearing; but I stood and trembled as I saw her go, saying to myself: "That Leucippe is a virgin, I am sure enough; but it is Pan, my darling, of whom I am afraid. He is a god too fond of virgins, and my fear is that you should be the second to be metamorphosed into a pan-pipes. The former heroine was able to escape him because he pursued her on a plain, and her chase was in broad, open country: but you we have shut up within gates, like a besieged city, so that you will have no chance of flight if he comes after you. My lord Pan, be kindly, and break not the law and custom of the spot, which we, for our part, have kept. Let Leucippe come back to us a virgin; this was thy compact with Artemis, so defraud thou not the virgin goddess." 1

14. I was still murmuring thus to myself, when a strain of music sounded, and it was said that never had sweeter notes than those been heard from the grotto: and then we saw the doors open. Out sprang Leucippe, and all the people shouted for joy and began to revile Thersander, while I cannot express the state of delight in which I found myself.

1 These last few words might also be taken to mean "so corrupt not the virgin (Leucippe)."
3 καὶ ὁ δήμος οὗτος μετεσκευάζετο καὶ πρὸς ταῦτην τὴν θέαν καὶ πάντα συνεπεραίνετο κάκει. ἡ Μελίτη τὸ γραμματείον περικείετο ἡ πηγὴ διανυχής καὶ ὅλη ἡ ἐνέβη εἰς αὐτὴν καὶ ἔστη
4 φαινότα τῷ προσώπῳ. τὸ δὲ ὦδ' ὦλον ἦν κατὰ χώραν ἔμενε, μηδὲ τὸ βραχύτατον ἀναβορὸν τοῦ συνήθους μέτρου. ἐπεὶ δὲ ὁ χρόνος, ἐν ὑποδιατρίβειν ἐν τῇ πηγῇ διάριστο, παρελθεῖθε, τὴν μὲν ὁ πρόφορος δεξιώσαμεν, ἐκ τοῦ ὦδατος ἔξωγε, δύο παλαιόσαμα τοῦ Θερσανδροῦ νευκημένον. μελλὼν δὲ καὶ τὸ τρίτον ἤττᾶσθαι, ὑπεκίνεις εἰς τὴν οἰκίαν ἐκδιδράσκει, φοβηθεὶς μὴ καὶ καταλεύσεις αὐτὸν
5 ὁ δὴμος τοῦ γὰρ Σωσθένην εἰκὼν ἁγιοτες νεαλίσκοι τέτταρες, δύο μὲν τῆς Μελίτης συγγενεῖς, δύο δὲ οἰκεῖσι τούτοις γὰρ ἐπεπόμφει ζητήσοντας αὐτὸν ἢ Μελίτην. συνείς δὲ ὁ Θερσανδρος πόρρῳθεν, καὶ καταμηνύσεως τὸ πράγμα εἰδὼς, ἀν ἐν βασάνοις γένηται, φθάσας ἀποδιδράσκει, καὶ
6 νυκτὸς ἐπελθοῦσας, τῆς πόλεως ὑπεξέρχεται. τοῦ δὲ Σωσθένην εἰς τὴν εἰρήνην ἐκέλευσαν οἱ ἄρχοντες ἐμβληθήμεναι, τοῦ Θερσανδροῦ φυγοτες. τότε μὲν οὖν ἀπηλλαττόμεθα, κατὰ κράτος ἤδη γενόμενοι καὶ ὑπὸ πάντων εὐφημομένοι.

15. Τῇ δὲ ὑστεραίᾳ τῶν Σωσθένην ἤγου ἐπὶ τοὺς ἄρχοντας οἱ ταῦται ἁγιοτες τὴν πίστιν. ὁ δὲ ἐπὶ βασάνοις ἑαυτὸν ἁγιόμενον ἰδὼν, πάντα σαφῶς λέγει, ὅσα τε ἐτόλμησεν ὁ Θερσανδρος, καὶ

1 Jacobs' most ingenious correction for MSS. δὲ αὐτῆς.
2 Rightly altered by Hercher from MSS. μητῆς.
BOOK VIII, 14–15

We therefore retired, having won one magnificent victory; and we then went on to the second ordeal, that of the Styx. The people also came thither from the cave in order to witness the spectacle; and there too the whole process was gone through. Melitie put on the tablet round her neck, the water was clear and shallow; she descended into it and stood there with a smiling and cheerful face. The water remained at exactly its previous depth, rising not even an inch above its accustomed level. When the time had passed during which she had to stand in the spring, the presiding judge took her by the hand and led her out of the water; and so Thersander was defeated in two trials of strength. Guessing that he would be beaten in the third too, he slipped away and hurried to his house, fearing that he would be stoned by the populace: for at that moment came four youths, dragging with them Sosthenes—two of them Melitie’s kinsmen, and two of them her servants—whom she had sent to look for him. But Thersander had observed what was happening from afar, and knowing that if Sosthenes were put to the torture he would reveal the whole plot, determined to flee before this could happen, and so privately left the city when night fell. After Thersander had left the scene, the magistrates ordered Sosthenes to be put in ward; and we then departed, having thus won the mastery over our enemies, and having blessings called down upon our heads by all the people.

15. On the following day those appointed for the purpose brought Sosthenes before the magistrates. Immediately that he realised that he was being brought out to be put to the question, he told the whole story without concealment, both Thersander’s
ἈΧΙΛΛΕΣ ΤΑΙΤΙΟΥΣ

δὴ αὐτὸς ὑπηρέτησεν οὐ παρέλιπε δὲ οὐδὲ ὁσα ἰδία πρὸ τῶν τῆς Δευκήττης θυρῶν διελέχθησαν
2 πρὸς ἀλλήλους περὶ αὐτῆς. καὶ ὁ μὲν αὐθείς εἰς τὴν εἰρκτὴν ἐβέβλητο, δῶσαν δίκην· τοῦ δὲ Ἡθεράνδρου φυγὴν ἀπόντος κατέγνωσαν. ἦμας δὲ ὁ ἱερεὺς ὑπεδέχετο πάλιν τὸν εἰθισμένον
3 τρόπου. καὶ μεταξὺ δειπνοῦντες ἐμυθολογοῦμεν ἀτε τὴν προτέραν ἐτύχομεν εἰπόντες, καὶ εἰ τι ἐπιδεέστερον ἦν δὲν ἐπάθομεν. ἡ Δευκήττη δὲ, ἀτε δὴ μᾶλλον τὸν πατέρα μυκέτει αἰδουμένη, ὡς ἂν σαφῶς παρθένος εὑρεθείσα, τὰ συμβάντα μεθ’
4 ἡδονῆς διηγεῖτο. ἐπεὶ δὲ κατὰ τὴν Φάρον ἐγε‐γόνει καὶ τους ληστάς, λέγω πρὸς αὐτήν· “Οὐκ ἐρείς ἢμῖν τὸν μῦθον τῶν τῆς Φάρου ληστῶν καὶ
tῆς ἀποτμηθεῖσος ἐκεῖ τὸ αὐνγράμα κεφαλῆς, ἵνα
sou καὶ ὁ πατὴρ ἄκουσῃ; τούτο γὰρ μόνον ἐνδεὶ
pρὸς ἀκρόασιν τοῦ παντὸς δράματος.”


θάνατος οἱ λησταὶ τῶν ἐπὶ μυθῆρες προσωπῶν τὰ
Ἀφροδίτης, ὡς δὴ ναυκλήρῳ τών γυναικῶν συνεσο‐
mένη ἐπὶ τοῦ σκάφους, ταύτην εἶχον ἐπὶ τῆς
νησός, ἂργοῦσαν τὴν ἀλήθειαν ἐφ’ ὁ παρῆν, ὑπο‐
tεῖνουσαν δὲ ἡσυχῇ τινὶ τῶν πειρατῶν· λόγῳ δὲ ἧν ἔραστῆς ὁ ληστὴς. ἐπεὶ δὲ ἀρπάσαστε με, ὡς
eides, ἔνθεσαν τῷ σκάφει καὶ πτερώσαστε αὐτὰ
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attempts and his own contributions towards the success of the plot: and he did not even leave out the conversation which they had had with one another before the doors of the hut where Leucippe was confined. He was therefore thrust back into prison to await his sentence, while against Thersander in absence a decree of banishment was passed. As for us, the bishop entertained us once more in his usual hospitable fashion, and during dinner we conversed on the same subjects as on the previous occasion, making particular mention of any details of our adventures which were then omitted. Leucippe especially, being now no longer shy in her father's company, as her virginity was clearly proved, related her story with the greatest pleasure. When she came to the part connected with the island of Pharos and the pirates: "Tell us," said I to her, "of the stratagem which the Pharian pirates devised and explain the riddle of the decapitated woman for your father too to hear; for that is the only point still lacking to the complete understanding of the whole romance."

16. "She was one of those unfortunate women," said she, "who make a traffic of love. The pirates had imposed upon her, on the pretext that she was to become the wife of a skipper who was aboard; and they kept her on the ship, where she did not know the real reason that they desired her presence, but was secretly intimate with one of the pirates, who was supposed to be her lover. Now when they carried me off, as you saw, and put me aboard and

1 Hercher wished to change προτεραν into προτεράν, "the day before." But the previous dinner with the bishop was four days before.
ACHILLES TATUS

taіs κώπαις ἐφυγον, ὅρωντες τὴν διώκουσαν ναῦν
φθάνουσαν, περιελόντες τὸν τε κόσμον καὶ τὴν
ἐσθήτα τῆς ταλαιπώρου γυναίκος ἐμοὶ περιτε-
θέασε, τοὺς δὲ ἐμοῖς χειρωνίσκους ἐκεῖνη καὶ
στήσαντες αὐτὴν ἐπὶ τῆς πρύμνης ὅθεν διώκοντες
ὄψοισθε, τὴν κεφαλὴν ἀποτέμνουσιν αὐτῆς, καὶ
τὸ μὲν σῶμα ἔρρησαν, ὡς εἶδες, κατὰ τῆς θαλάσ-
σης, τὴν δὲ κεφαλήν, ὡς ἔπεσεν, εἶχον ἐπὶ τῆς
3 νῆσος τότε. μικρὸν γὰρ υστεροῦν καὶ ταύτην ἀπο-
σκευάζαντες ἔρρησαν ὁμοίως, ὅτε μηκέτε τοὺς
dιώκοντας εἶχον. οὐκ οίδα δὲ πότερον τούτου
χάριν προπαρασκευάζαντες ἑτυχον τὴν γυναίκα,
h διεγνωκότες ἀνδραποδίσαντες πωλήσασι, ὄσπερ
υστερον πεπράκασι κἂμε' τῷ δὲ διώκεσθαι πρὸς
ἀπάνω τῶν διωκόντων ἄντ' ἐμοῦ σφάττουσι, k
νομίζοντες πλέον ἐμπολήσειν ἐκ τῆς ἐμῆς πρᾶσεως
4 ἡ τῆς ἐκεῖνης. διὰ τούτο γὰρ καὶ τὸν Χαιρέαν
tὴν ἄξιαν δόντα δίκην ἐπείδον αὐτὸς γὰρ ἦν ὁ
συμβουλεύσας ἄντ' ἐμοῦ τὴν ἀνθρωπον ἀποκτεί-
5 ναιτας ῥῆσαι. ὁ δὲ λουτὸς τῶν ληστῶν ὁχλός
οὐκ ἐφασάν με αὐτὴ ἐφήσειν μόνη: φθάνει γὰρ
ἡδη λαβόντα σῶμα ἑτερον, ὁ πραθεὶν ἀν παρέσχεν
αὐτοῖς ἀφορμὴν κέρδους: δὲν δὲ ἄντε τῆς θανού-
sῆς εἰρ πραθείσαι κοινὴν ἀπασιν αὐτοῦς γενέσθαι
6 μᾶλλον ἡ ἐκείνη μόνη. ὡς δὲ ἀντέλεγε, δικαιολο-
γούμενος δῆθεν καὶ τὰς συνθήκας προφέρων, ὡς
οὐκ εἰς πρᾶσιν ἄρπάσειν αὐτοῖς, ἀλλὰ ἐρωμένην
αὐτῷ, καὶ τε βρασύτερον εἶπε, τῆς τῶν ληστῶν,

Hercher restored the optative for MSS. ὁψεθε.
BOOK VIII, 16

grew off with all the speed that their oars could effect, they saw that the pursuing vessel was gaining upon them; they therefore stripped the poor woman of her ornaments and clothes, which they put upon me, while they clad her in my garments, and then put her on the prow, where you, the pursuers, could see all that took place, and struck off her head. Her body, as you saw, they threw into the sea, while they picked up her head and kept it for the time on the ship: not long after, when they were no longer being pursued, they made away with her head too and threw it overboard. I do not know whether that was the actual reason that they had arranged to have the woman on the ship, or whether they intended to sell her as a slave, just as they afterwards bartered me away; but at any rate, when they were chased, they killed her in my place to cheat their pursuers, thinking that they would gain a greater profit from my sale than from hers. The result was that I saw Chaereas suffer the fate he deserved—it was he who had advised them to kill the female, and throw her overboard instead of me. The rest of the band of pirates said that they were certainly not going to hand me over to him alone; he had already had his share in the body of one slave, which, if sold, would have afforded them a considerable gain to begin with; and in the place of the dead woman I must be sold and so be a common source of profit to them all rather than to him only. He objected to this, arguing with them and alleging the agreement to which he had come with them; he asserted that he had not carried me off for them to sell, but to be his mistress. He went on to speak in a somewhat
17. Λέγει δὲ καὶ ο Σώστρατος: "Εσπελ τοίνυν τούς ὑμετέρους μοῦνοι, ὥ παιδία, κατελέξατε, φέρε ἀκούσατε," ὑφή, "καὶ παρ' ἐμοῦ τὰ οἴκοι πραχθέντα περὶ Καλλιγόνην τὴν σὴν, ὁ Κλειτοφὼν, ἀδελφὴν, ἣν μὴ ἀσύμβολος ὁ 1 μυθολογίας παντάπασι. κἀγώ ἀκούσας τὸ τῆς ἀδελφῆς ὄνομα, πάνυ τὴν γνώμην ἐπεστράφην, καὶ, "Ἀγε, πάτερ," εἶπον, "λέγε μόνον περὶ ξώσης 2 λέγοις." ἀρχεῖται δὴ λέγειν, ἡ φθάνας προειρηκῶς ἀπαντά, τὸν Καλλισθένην, τὸν χρησμὸν, τὴν θεωρίαν, τὸν λέξμον, τὴν ἀρταγήν.

3 Εἶπα προσέθηκεν, ὅτι "Μαθῶν κατὰ τῶν πλοῦν ὡς οὐκ ἦν θυγάτηρ ἐμή, διημαρτήθη δὲ τὸ πάν ἔργον αὐτῆ, ἤρα δὲ ὅμως καὶ σφόδρα τῆς Καλλιγόνης προσπεσοῦν αὐτής τοῖς γόναις, 'Δέσποινα, εἶπε, 'μή με νομίσῃς λῃστὴν εἶναι τις καὶ κακοῦργον. ἄλλα γὰρ εἰμὶ τῶν εὐ γεγονότων, γένει Βυζάντιος δεύτερος οὐδενός· ἔρως δὲ με ληστείας ὑποκρίτην πεποίηκε καὶ ταῦτα ἐπὶ σοὶ πλέξαι τὰς τέχνας. δοῦλον οὖν με σεαυτῆς ἀπὸ ταύτης τῆς ἡμέρας νόμιζε. καὶ σοι προίκα ἐπιδίδωμε, τὸ μὲν πρῶτον ἐμαυτῶν,

1 An anonymous conjecture in Passow's Lexicon for MSS. ἀσύμβολῳ.
2 ἐς, which used here to follow in the MSS., was rightly removed by Jacoba.
BOOK VIII, 16-17

violent manner, when one of the pirates, I am thankful to say, crept behind him and struck off his head. He thus received the most providential reward for his violent abduction of me, and was himself thrown into the sea: the pirates sailed on for two days more, carrying me to some country or other, I know not where, and sold me to their regular slave-dealer, and he in turn to Sosthenes."

17. Then said Sostratus: "Now that you, my children, have finished your stories, listen to mine: the story of what happened at home with regard to Calligone—your sister, Clitophon; I shall thus not have contributed absolutely nothing to these excellent recitals." Hearing the name of my sister, I was all attention: "Speak on, father," said I, "only may your story be of one who is still in the land of the living!" He began by recounting all that I described some time ago —about Callisthenes, and the oracle, and the sacred embassy, and the boat, and the abduction.

He then went on: "Callisthenes, during the course of the voyage, realised that she was not my daughter, and that his attempt had therefore completely failed of its object: yet all the same he fell in love with Calligone, and that violently. Throwing himself at her feet, 'Lady' said he, 'think not that I am a pirate or common malefactor; well born am I, a Byzantine, second to none, by descent: love made me act a pirate's part and weave this plot against you. So from this day forward count me your slave. I bring you as a marriage portion, first of all myself, and, secondly, greater wealth than your

1 Book II., chs. xiii.—xviii.
Επευτα δοσην ουκ ον ο πατηρ επεδωκε σοι. τηρησω
δε σε παρθενον μεχρι περ ον σοι δοκη· και
tαυτα ειπων και ετι τουτων πλειονα ευαγγειοτεραν
tιν κορην αυτη γενεσθαι παρεσκευασεν. ου δε
και οθηναι καλος και στομλος και πιθανω-
taton, και επειδη ήκεν εις το Βυζαντιουν, συμ-
βολαιον ποιησαμενον προικος μεγιστης και ταλλα
πολυτελων παρασκευασας, έσθητα τε και χρυσον
και δοσα εις κυσων γνυαικων ευδαιμωνων, περιει-
pεν εν και καλως, άχραντον γηρων, ως έπηγ-
γειλατο· οστε και αυτην ήρικει τινα κορην ήδη.
ο δε και ταλλα παντα παρειχεν εαυτον κοσμιω-
taton και επιεικη και σωφρονα, και ην τις
εξαιρηθη περι των νεανισκων θαυμαστη μεταβολη,
εδρας τε γαρ εξαινητατο τοις πρεσβυτεροις και
επεμελειτο φθανειν προσαγορευων τους εντυγχα-
νοντας, και το τεως άκρετον πολυτελες εκ της
πριν ήσωτης εις το ευβουλευσι μεταπλητουν, το
μεγαλοφρον εφιλαττε προς τους εν χρεαι του
λαβειν δια πειναι δωται· οστε θαυμαξειν άπαν-
tας το αιφνιδιον ουτως εκ του ξειρονου εις το
παν χρηστου μετελθον. εμε δε ουν ήρικει
παντων μαλλων, και υπερηγατων αυτων, και την
πριν ήσωτηαν φυσεως ένδομαν ειναι θαυμαστη
μεγαλυγριαν, αλλ' ουκ άκρασιαν.

7 "Καμε ουν υπεισηει το του Θεμιστοκλεους, Ωτι
κακεινος την πρωτην ηλικιαν σφοδρα δοξας άκο-

1 "In the first part of his youth his behaviour and doings
were very light and unconstant, as one carried away with a
rash head, and without any order of discretion; by reason
whereof his manners and conditions seemed marvellously to

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father would have allotted to you as your dowry: and I will respect your virginity as long as seems good to you!" By means of these words and others like them he was not unsuccessful in inducing the maiden to look upon him favourably, as he was handsome and both ready and persuasive of speech. On his arrival, too, at Byzantium, he made a marriage settlement of a very large sum of money upon her, and also provided her most handsomely with all else that she could require—clothes, gold, and all the ornaments that wealthy women wear: he treated her with the greatest respect, and, as he had promised, made no attempt on her chastity: with the result that he very soon captured her heart. In the other departments of life too he shewed himself polite, virtuous, and discreet; a most wonderful change had taken place in him! He would rise from his chair when anyone older than himself entered the room, he would be careful to be the first to salute people whom he met, and his former indiscriminate prodigality turned to prudence, but remained a copious liberality to those who, through their poverty, must needs accept favours. All wondered at this sudden transformation from the bad to the really excellent: I was perhaps of all the most attracted by him, both because I was naturally very fond of him and also because I thought that his former irregularities were more the result of an excess of extravagance, but never of vice.

"I called to mind the case of Themistocles; how he in his early youth appeared to indulge in the change, and oft-times fell into very ill-favoured events, as himself did afterwards confess, by saying that a rugged colt oft-times proves a good horse, specially if he be well-ridden and broken as he should be."—Plutarch.
λαστὸς εἶναι, πάντας ὑπερέβαλεν Ἀθηναίους ὑστερον σοφία τε καὶ ἀνδραγαθία. καὶ δὴ μετε
νόου ἀποσκορακίσας αὐτὸν, ὅτε μοι περὶ τοῦ
8 τῆς θυγατρὸς διελέξθη γάμον· καὶ γὰρ με σφύδρα
ἐθεράπευε καὶ ἐκάλει πατέρα καὶ κατὰ τὴν ἀγοράν ἐδορυφόρει. καὶ τῶν εἰς πόλεων γυμνασίων
οὐκ ἦμελεν, ἀλλὰ καὶ πάνω ἔρρωμένως ἐν ταῖς
9 ἑπτασίαις διέπρεπεν. ἦν μὲν σοὶ καὶ παρὰ τὸν
tῆς ἀσωτίας χρόνον τούτους χαίρον καὶ χρώμενος,
ἀλλ’ ὥς ἐν τρυφῇ καὶ παιδιᾷ· τὸ δὲ ἀνδρείων ὄμως
αὐτῷ καὶ τὸ ἐμπειρὸν λεληθότως ἐτρέφετο. τέ
λεον δὲ ἦν αὐτῷ τὸ ἔργον πρὸς τὸ καρτερῶς καὶ
ποικίλως διαπέρας ἐν τοῖς πολεμικοῖς· ἐπεδίδον
10 δὲ καὶ χρήματα ἱκανὰ τῇ πόλει. κακέων ἄμα
ἐμοὶ στρατηγὸν προεβάλοντο· θεον ἐτε μᾶλλον
ὑπερησπάζετο με, ὕπηκοον μοι κατὰ πάντα
παρέχων ἑαυτόν.

18. “Επεί δὲ ἐνυκῆσαμεν τῶν πόλεων ἐπιφανείᾳ
tῶν θεῶν, ὑποστρέφαντες εἰς τὸ Βυζάντιον, εὐφη-
μούντες τὸν Ἡρακλεά καὶ τὴν Ἀρτεμίαν, ἐχειροτο-
νήθημεν, ἐγὼ μὲν ἐνταῦθα τῇ Ἀρτέμιδι, ὅ δὲ εἰς
Τύρων Ἡρακλεύ, λαβόμενος μοι τῆς δεξιᾶς ὁ
Καλλισθένης, διηγεῖται πρῶτον τὰ πεπραγμένα
2 αὐτῷ περὶ τὴν Καλλιγόνην, ἂν ἀπερ ἐποιή-
σαμεν, πάτερ,” εἶπε, “τὰ μὲν νεότητος φύσιν
πέπρακται βία, τὰ δὲ μετὰ ταύτα προαιρέσεις,
παρθένου γὰρ τὴν κόρην μέχρι τούτου τετήρηκα,
wildest excesses, but later on excelled all the Athenians in wisdom and bravery. And so I began to be sorry that I had contemptuously rejected him when he had broached the subject of an alliance with my daughter—particularly as he always shewed me the greatest attention, calling me 'Father,' and escorting me through the open squares. Nor did he neglect the training that is necessary for military glory, but greatly distinguished himself in the cavalry exercises: indeed, even in the time of his dissipation he had been fond of horses and familiar with their use, but only as a distraction or a luxury, and he had thus, without knowing it, encouraged in himself the spirit of bravery and skill in horsemanship. It finally became his object to gain distinction in war by his endurance and his versatility: he gave large contributions towards the public services; and then his fellow-citizens appointed him as an associate-general with me, a position which made him still more deferential and cordial towards me, shewing himself willing to accede to my wishes at every turn.

18. "After we had brought the war to a successful conclusion, owing to the divine manifestations in our favour, we returned to Byzantium, as we desired to express our gratitude to Hercules and Artemis. It was voted I should be the delegate hither to Artemis and he to Hercules at Tyre. Before our departure, Callisthenes took me by the hand and told me the whole story about Calligone. 'As for what I did, father,' said he, 'it began as a deed of violence in the heat of youth, but it has gone on as a matter of sober inclination. Up to this very moment I have respected her chastity, and that in

1 That of Artemis is mentioned in VII. xii. § 4.
καὶ ταῦτα πολέμοις ὁμιλῶν, ἐν ὦς οὐδεὶς ἀνα-
3 βάλλεται τὰς ἡδονὰς. τῶν οὖν εἰς τὴν Τύρων
αὐτὴν ἀπαγαγεῖν ἐγγονα πρὸς τὸν πατέρα, καὶ
νόμοι παρ’ ἐκείνου λαβεῖν τὸν γάμον. ἂν μὲν οὖν
ἐθελήσῃ μοι δοῦναι τὴν κόρην, ἀγαθῇ τῳ ἑξομαὶ
ἀν δὲ σκαῖς γένηται καὶ δύσκολος, παρ-
4 θένου αὐτήν ἀπολῆψεται. ἐγὼ γὰρ προῖκα ἐπι-
δοὺς οὐκ εἰκαταφρῶντον, ἀγαπητὸς ἂν λάβοιμι
τὸν γάμον. ἀναγνώσομαι δὲ σοι καὶ τὸ συμ-
βολαῖον, ὁ φθάνω πρὸ τοῦ πολέμου γράψας,
δεόμενος συνοικίας τῷ Καλλισθένει τὴν κόρην,
τὸ τε γένος αὐτοῦ καταλέγων καὶ τὸ ἄξιον καὶ
τὰς ἐν τοῖς πολέμοις ἀριστεῖας: τοῦτο γὰρ ἐστιν
5 ἡμῖν τὸ συνκείμενον. ἐγὼ δὲ, ἢν τὴν ἐφεσιν
ἀγωγεσάμεθα, διέγνωκα πρῶτον μὲν εἰς τὸ Βυ-
ξάντιον διαπλέουσαι, μετὰ ταῦτα δὲ εἰς τὴν Τύρων.
καὶ ταῦτα διαμυθολογήσαντες ἐκοιμήθημεν τῶν
αὐτῶν τρόπον.

19. Τῇ δὲ ἤστερᾳ παραγενόμενος ὁ Κλεινίας
ἐβη Θερσανδροῦ διὰ τῆς νυκτὸς ἀποδεδρακέναι
tὴν γὰρ ἐφεσιν οὖχ ὡς ἀγωγούμενον πεποιήθαι
βουλόμενον δὲ μετὰ προφάσεως ἐπισχεθήμαι τῷ
2 ἔλεγχον ὃν ἐτόλμησε. μείναντες οὖν τῶν ἐξῆς
τριῶν ἤμερῶν, ὅσων ἦν ἡ προθεσμία, προσελ-

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war-time, when men are generally not accustomed to defer\(^1\) their pleasures. I have therefore now decided to take her back to her father at Tyre, and there to ask him to give her to me in marriage in accordance with the law.\(^2\) If he will give her to me, I will take her and rejoice at my good fortune; if he makes objections and refuses, he shall take her back, still a virgin: I have given her a marriage portion which is not to be despised, and I would gladly conclude the marriage. I will read you the letter which I wrote before he went to fight, asking Hippias to unite the girl to Callisthenes: in it is recited his good birth and worth, and also his brave deeds in the field\(^3\): that is the arrangement that Callisthenes and I made. As for myself, if we are successful in the appeal,\(^4\) I have made up my mind to sail first for Byzantium, and after that to proceed to Tyre.” When we had finished all this conversation, we retired to our couches as on the previous occasions.

19. On the following day Clinias came and told us that Thersander had fled in the night; he had appealed without any intention of appearing, and only wished, under this pretence, to put off the trial at which his plot would have come to light. We therefore stayed three days more, the legal time for renewing proceedings, and then appeared before the

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\(^1\) For reasons given in IV. vii. § 3.
\(^2\) Presumably the law mentioned in II. xiii. § 3. But that was a law at Byzantium, not at Tyre, and Callisthenes may merely mean “in due legal form.”
\(^3\) In other minor wars, I suppose.
\(^4\) No mention has been made of this appeal. Perhaps it has dropped out in some imperfection of the text, or it may mean little more than the conclusion of the case, which was still technically unfinished.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

θόντες τῷ προέδρῳ, καὶ τοὺς νόμους ἀναγνώστες καθ' οἷς ὀνδείς ἐτε τῇ Θερσάνδρῳ λόγος πρὸς ἡμᾶς ἦν, νηδόν ἔπιβάντες καὶ οὐρίῳ χρησάμενοι πνεύματι, κατήραμεν εἰς τὸ Βυζάντιον, κάκει τοὺς πολυεὐκτοὺς ἐπιτελέσαντες γάμους, ἀπεδημήσαμεν εἰς τὴν Τύρον. δύο δὲ ὑστερον ἡμέραν τοῦ Καλλισθένους ἐλθόντες, εὑρομεν τὸν πατέρα μέλλοντα θύειν τοὺς γάμους τῆς ἀδελφῆς εἰς τὴν ὑστεραλαν. παρῆμεν οὖν ὁς καὶ συνθήσοντες αὐτῷ καὶ εὐξόμενοι τοὺς θεοὺς τοὺς τρεῖς καὶ τοὺς ἐκείνου γάμους καὶ ἀγαθαῖς φυλαχθῆναι τόχαις. καὶ διογράφαμεν ἐν τῇ Τύρῳ παραχειμάσαντες διελθεῖν ἕως τὸ Βυζάντιον.

1 It is possible that Jacobs was right when he thought that some such word as ἢμι or ὅρη had dropped out before διελθεῖν.
Chief Justice, where we had the laws read in accordance with which Thersander could no longer have any cause of action against us. We then took ship and, obtaining a favouring wind, arrived at Byzantium, where we celebrated the marriage for which we had so long prayed, and thence set out for Tyre. We reached it two days after the arrival of Callisthenes, and we there found my father just about to offer the proper sacrifices for my sister's wedding, which was to take place on the following day. At this we were present to join in the sacrifices and to pray the gods that both my marriage and his might be guarded and secured by the best of fortune; and our intention was to pass the winter at Tyre and afterwards to proceed to Byzantium.¹

¹ Our author seems to have forgotten that the story began by being Clitophon's narration to himself. The narration took place at Silon, and there should have been a few words to round up the book to explain how it came about that Clitophon found himself at Silon, and for the author to thank him for his interesting narration.
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