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LONGUS
DAPHNIS AND CHLOE
—
PARTHENIUS
DAPHNIS & CHLOE
BY LONGUS
WITH THE ENGLISH TRANSLATION OF
GEORGE THORNLEY
REVISED AND AUGMENTED BY
J. M. EDMONDS
FELLOW OF JESUS COLLEGE, CAMBRIDGE

THE LOVE ROMANCES OF
PARTHENIUS
AND OTHER FRAGMENTS
WITH AN ENGLISH TRANSLATION BY
S. GASELEE
FELLOW OF MAGDALEN COLLEGE, CAMBRIDGE

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## INDEX TO PARTHENIUS, THE ALEXANDRIAN EROTIC FRAGMENT, THE NINUS ROMANCE, AND APPENDIX ON THE GREEK NOVEL

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Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.

- Song of Solomon, 1. 7.
INTRODUCTION

I.—LONGUS

Nothing is known of the author of the *Pastoralia*. He describes Mytilene as if he knew it well, and he mentions the peculiarities of the Lesbian vine. He may have been a Lesbian, but such local colouring need not have been gathered on the spot, nor if so, by a native. His style and language are Graeco-Roman rather than Hellenistic; he probably knew Vergil’s *Bucolics*; like Strabo and Lucian he writes in Greek and yet bears a Roman name. Till the diggers discover a dated papyrus-fragment, we can say provisionally that he may have written as early as the beginning of the second century after Christ, probably not much later than the beginning of the third.

Two of Longus’ characters connect him, indirectly at least, with the New Comedy, Gnatho the parasite, and Sophrone the nurse who exposed the infant Daphnis. It is to be noted that he and Horace, some of whose names are found like his in the

1 Cf. 2. 7 ἐπηνοε ἣν ἢχῳ τὸ Ἀμαρολίδου ἄνωμα μετ’ ἕνα καλόναν with *Buc.* i. 5. 2 Cf. Terence *Enni.,* Menander *Epitr.*
INTRODUCTION

New Comedy, are the only literary users of the name Chloe.\textsuperscript{1} He knows and loves his Sappho; witness the crushed but still beautiful flowers in the ravaged garden, and the lovely apple left by the gatherers upon the topmost bough.\textsuperscript{2} To Theocritus he plainly owes more than the locust-cage and the name Clearista.\textsuperscript{3} Not only has he numerous verbal imitations of Theocritus, but the whole atmosphere of the book is, in a sense, Theocritean. And there are passages reminiscent of the other Bucolic poets.\textsuperscript{4} In one place Longus definitely connects his rustic characters with the herdsmen of Bucolic poetry. When Lamo tells the Story of the Pipe, we are told that he had it from a Sicilian goatherd. And it is hardly going too far, perhaps, to see a similar intention in the name he gives to the old herdman Philetas, who is second only to Pan in playing the pipe, and who tells Daphnis and Chloe the nature of love. For Philetas or Philitas was the father of Hellenistic poetry, the great man who taught the elegiac love-poet Hermesianax and the pastoral, epic, and lyric love-poet Theocritus, and was himself, perhaps, the first writer of love-tales in elegiac verse.

\textsuperscript{1} Except Longus’ Byzantine imitators. \textsuperscript{2} Cf. 4. 8, 3. 33 with Sapph. 94, 93 (Bkg.); and i. 17 χλαρέτερον τὸ πρόσωπον ἵνα τὸ σαῖς (ms. χλόαι) with Sapph. 2. \textsuperscript{3} Amaryllis, Chromis, Daphnis, Tityrus he might have got from Vergil. \textsuperscript{4} Cf. 2. 5 with Ep. Bion. 16 (Wilam.), i. 18 with Mosch. Romasay Love 27, 2. 4 with Bion Love and the Fowler (and Theocr. 15. 121).
INTRODUCTION

This is the only Greek prose-romance we have which is purely pastoral, and the inclusion of this feature in its title may show that in this respect it was a new departure. It is by far the best of the extant romances. Rohde\(^1\) saw the fore-runners of the prose-romance in two kinds of literature. The first is the erotic tale of the elegiac writers of the Hellenistic age, dealing with the loves of mythical personages. These poems formed the material of such works as Ovid's *Metamorphoses*. Three of Longus' names, Astylus, Dryas, and Nape, are the names of mythical personages in Ovid. The second literary ancestor Rohde believed to be the traveller's tale, such as the *Indica* of Ctesias, a type parodied by Lucian in the *True History* and not unconnected with the Utopias of Aristophanes, Plato, and others. A trace of this ancestry survives perhaps in the title of this book "The Lesbian Pastorals of Daphnis and Chloe."\(^2\)

It is now generally thought that Rohde's pedigree hardly accounts for all the facts.\(^3\) In Chariton's *Story ofChaereas and Callirrhoë*, of which the date cannot be much later than 150 a.d. and may be a century earlier, the heroine is the daughter of Hermocrates, the Syracusan general of whom we read in Thucydides. The *Romance of Ninus*, of which

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\(^1\) *Der griechische Roman und seine Vorläufer.*  
\(^2\) The word *Λεσβιακῶν* occurs in the colophon of Α, but appears to have been neglected.  
INTRODUCTION

A few pages have been found in Egypt, and which was probably written in the last century before Christ, is in all probability the love-story of the famous Semiramis and Ninus the founder of Nineveh. The author of the Ninus-romance takes two historical personages and weaves a story—not the traditional story—around them; Chariton, showing perhaps a later stage of development, merely tells us that his fictitious heroine was the daughter of an historical personage. These are the only instances, in the extant romances, of the consistent employment of historical matter. But they may well be the evolutionary survival of a once essential feature. If so, our second forerunner will not be merely the traveller’s tale, but what often, as in the case of Herodotus, included it, history; but history, of course, in the Greek sense. For even in Thucydides there is an element of what to us is fiction, and the line between history and myth was never firmly drawn.

The enormous preponderance, in the extant romances, of invented, and sometimes confessedly invented matter,1 matter having no foundation either in history or in mythology, and involving invented persons as well as invented circumstances, points again to elements outside of Rohde’s list. There may well be some connexion with the Mime, not only as we have it in the pages of Theocritus and

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1 Cf. Longus’ Proem.
INTRODUCTION

Herodas, but in other forms for which we have scanty and fragmentary evidence. There is almost certainly a relationship with the New Comedy. As we have seen, two of Longus’ characters come ultimately from Menander; and there are instances, both in the Pastoralia and in the other romances, of the employment of two familiar dramatic devices, the περιπέτεια or sudden change of fortune, and the ἀναγνωρισμός or recognition.

But side by side with all these indications of a various ancestry in past forms of literature, there are certain considerations which betoken a very close—probably far closer—kinship with contemporary methods of education. The use of set speeches for “stock” occasions, of full-coloured descriptions of “repertory” scenes, of soliloquies in which the speaker debates with himself, and the frequently observed tendency of the narrative to arrange itself as a string of episodes—these considerations, combined with others of an external nature which are too long to be given here, point clearly to the schools of rhetoric, where Hannibal, according to Juvenal, “became a declamation,” and boys were taught to make speeches on imaginary themes. This form of education, which was in vogue as early

1 It is worth noting that Theocritus’ poems were sometimes known as δράματα Βουκελικά, and the word δράμα or δραματικός is applied to these romances by Photius. 2 See, for Longus, particularly Lamo’s lament for the ravaged garden 4. 8, the description of the garden 4. 2, Gnatho’s speech on Love 4. 17, and Daphnis’ soliloquy, 3. 6.

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as the last century before Christ, produced, in the second and third centuries of our era, the rhetoricians, half advocate, half public entertainer, known as "sophists." Although there is no warrant in the manuscripts for describing him as "the Sophist," Longus, to judge by his style, language, and matter, is to be reckoned of their number. He is far then from belonging to the best period of Greek literature. But to admit this, is not to deny his claim to the lesser sort of greatness. The first eleven chapters of his third book—the hard winter, Daphnis' fowling expedition, the meeting of the parted lovers—are little short of a masterpiece. The truth is that the age which gave birth to Lucian was capable of much, and Longus has earned his fame by something more than a pretty story.

The Text

The following account of the manuscripts can make no claim tofinality; for I have not had the time or the opportunity to do more than examine the various readings as they are recorded in print. But a comparison of all the passages where the MSS. are said to vary—these number about two hundred and fifty—has enabled me to make a provisional stemma codicum, which I hope will not be without value to the future student of the text.
INTRODUCTION

For the readings of A and B, I have used (1) Seiler's edition of 1843, which was based ultimately, through Sinner's of 1829, upon Courier's of 1810, (2) Cobet's corrections of Courier's account of A, made from an inspection of the MS. and published partly in Variae Lectiones and partly in the preface to Hirschig's edition of 1856 (Didot), and (3) a few corrections of Cobet made by Castiglioni in Rivista di Filologia 1906; for the readings of the three Paris MSS. I have used Villoison's edition of 1778; for the readings of the MS. of Alamannius and the three MSS. of Ursinus, I have used a copy of the Editio Princeps of 1598;\(^1\) for the readings of Amyot's translation published in 1559, nearly forty years before the Greek text was printed, I have used the double French edition of 1757, which gives Amyot's rendering side by side with a modern one. The weak point in this materia critica is the record of the readings of B; for there is good reason to believe that Courier's scholarship was not always above suspicion. Still I believe it will be found that his account of B is substantially correct.

About the year 1595 Fulvius Ursinus (Fulvio Orsini), the great scholar and collector of MSS. who from 1559 to his death in 1600 was librarian to the Farnese cardinals at Rome, appears to have made a MS. of the Pastoralia with marginal variants. This is the MS. mentioned by the scribe of

\(^1\) Seiler was unable to find a copy of this book, and was led into mistakes on this account.
INTRODUCTION

Parisinus iii as having been collated by him in 1597,¹ and it was doubtless from this MS. that Ursinus answered Columbanius' request for variants on certain passages when he was preparing the Juntine edition of 1598. In compiling his MS. Ursinus used three MSS., known to editors as Ursiniani i, ii, and iii. These have not been identified, and their readings can only be gathered from the text and notes of the Juntine edition. Courier, however, speaks of the existence of other MSS. besides B in the Vatican Library; and since Ursinus is known to have bequeathed his collection to the Vatican, these may well prove to be the three Ursiniani.

The MSS. of the Pastoralia at present known either from Columbanius' edition or from the work of later editors, arrange themselves by means of the great lacuna comprising chapters 12 to 17 of the first book. This occurs in all the MSS. except A, which was discovered at Florence by P. L. Courier in 1809. The MSS. which have the lacuna arrange themselves further in two groups, one where it begins at § 13, which I call p, and the other where it begins in the middle of § 12, which I call q. The extension of the lacuna in the latter group was probably due to a clumsy piece of emendation; however it was caused, the former group, despite

¹ That this scribe was a Frenchman appears from the inadvertent use of the abbreviation p (peut-être) instead of f (forte) in a single passage.
INTRODUCTION

Courier's enthusiasm for B—an enthusiasm which B often deserves—must be considered as representing the older tradition.

I have identified the three Ursiniani as follows, the first two belonging to p and the third to q:—

Urs. i: a MS. used by Amyot; this as well as Urs. iii was perhaps acquired by Ursinus on Amyot's death in 1593,

Urs. ii: a MS. from which Parisinus iii is partly derived,

Urs. iii: a MS. used by Amyot, ancestor of Parisini i and ii and (in common with Urs. ii) of Parisinus iii. It appears to have had one variant (δακόν 3. 34) derived from the common ancestor of itself and B, and four of its own, μετὰ κράτος (κατὰ κράτος 1. 21, πρεσβύτατος γε 2. 15, κατέχον 2. 24, and νεώσετε 2. 23), due to emendation or correction. It also seems to have contained several lacunae which it did not share with B; some of these omissions, as appears from his translation, were regarded as correct by Amyot.

Columbanius, the editor of the Juntine edition, the Editio Princeps of 1598, used, as he tells us, (1) a MS. belonging to Aloisius Alamannius, which I take to have been a conflations of Urss. i and iii, with many but not all variations between these two MSS.
added in the margin; (2) the readings sent him by Ursinus from the MS. Ursinus had copied and equipped with variants from his three MSS. (Urss. i, ii, and iii). Ursinus does not appear to have made any note of correspondences between his MS. and the text of Colombanius, and it is important too to remember that the variants recorded as his in the Juntine edition are only those belonging to the passages on which he was consulted. In his note on page 82 he says: “Is [Ursinus] enim antequam nos hune librum impressioni subijciendum traderemus, locos aliquot cum suis codicibus collatos, Roma ad nos remiserat.” It is clear that Colombanius had but one MS. He refers to it in the singular in several places, notably in his preface. In the two passages where he speaks of nostri libri,¹ he means either the four “books” of the Pastoralia, or the MSS. from which both the text and the marginalia of his own MS. were derived. His note on p. 87 “τε] N. al. γε al. τότε” merely means that his MS. here had two marginal readings; and since all three readings were known to Ursinus, and he was asked only for variants, no note of Ursinus’ readings is made by Colombanius. It is unfortunate that Colombanius’ notes tell us neither which were the readings of Alamannius’ text and which of the margin, nor make any distinction of name in recording the variants of the three Ursiniani.

¹ Both on p. 82.
The Parisini are all of the sixteenth century. i and ii belong to group q, and were derived from a copy of Urs. iii which I call z. This contained the few variants of its parent, as well as about thirty derived from Urs. ii. The special minor omissions of Urs. iii, as well as those it shared with B, appear in Parr. i and ii. Par. iii, though, unlike them, it has the lesser extent of the Great Lacuna, shows many
INTRODUCTION

of the same minor omissions. It may be regarded as a conflation of Urs. ii and ς. Its margin contains (1) variants between Urs. ii and ς, (2) variants derived from no known source, perhaps readings of Urs. ii rejected both by Ursinus when he compiled the conflation of his three MSS. and by the scribe who added Urs. ii’s variants to ς. None of the latter are of the slightest value.

There remain the two MSS. unknown to Columbanianus and Ursinus no less than to Amyot, and discovered by Courier in 1809, Laurentianus (A) and Vaticanus (B). It is well known how Courier, after copying the new part of A, obliterated it, whether by accident or design, by upsetting his inkpot. Courier’s copy, upon which, as he perhaps intended, we are now almost entirely dependent, is probably correct enough in the main; but Cobet has shown, by comparing it with the few places still legible in the original, that the copy was unfortunately not altogether accurate. Apart from filling the Great Lacuna, A, though it contains many minor corruptions and some omissions, is of the greatest value as representing the oldest extant tradition. It is ascribed to the thirteenth century.

Of Courier’s other discovery, B, I have found no description. His record of its readings is given by Seiler. It contains several special lacunae of minor importance and shares others with Urs. iii, and, as belonging to q, does not represent so old a tradition as Urss. i and ii; but it nevertheless fully deserves xviii
the position assigned it by Courier of second in value to A.

The text of the present edition is the result of my investigations into the recorded readings of the manuscripts. When the variation among the manuscripts lies merely in the order of the words, I have often followed A without recording the variant readings. Otherwise, the critical notes contain all the variants of any importance for the history of the text. But it should be remembered that the ascription of variants to the individual MSS. of Ursinus, is conditional upon the acceptance of my *stemma* and the identifications it involves. Emendations of previous editors I hope I have acknowledged in every case. Emendations which I believe to be my own, I have marked E. Sometimes an emendation appears from his translation to have been anticipated by Amyot. In these cases I have added his name in brackets. I have done the same where his translation indicates that the reading in question was the reading of one of his MSS. In the notes on the passage included in the Great Lacuna, I have given both Furia's and Courier's readings of A. It should be borne in mind that Furia saw the text only after the spilling of the ink.

III.—The Translation

There is nothing on Thornley's title-page to tell us that his book is a translation, and if his "most sweet
and pleasant pastoral romance" ever came into the hands of the "young ladies" for whom he wrote it, they may well have supposed it to be his original work. For although his rendering is generally close enough to the Greek to satisfy the most fastidious modern scholar, it has all the graces of idiom, rhythm, and vocabulary characteristic of the best English prose of the day. Of most of his excellences I must leave the reader to judge, but I cannot forbear to remark upon one outstanding feature of his style. He always shows you that he has a complete grasp of the situation he is describing. He not only sees and hears, but he thinks and feels. He knows what it was like to be there.

In making his translation Thornley had before him the parallel Latin and Greek edition of Jungermann, published in 1605. His English is often suggested by Jungermann's Latin; in one or two places he has made mistakes through paying more attention to the Latin than to the Greek; and he sometimes prefers a reading only to be found in Jungermann's notes. That he was familiar with Amyot's French version of 1559 I have not been able to establish.

In my revision of Thornley's work, I set myself to alter only what was actually wrong; but right and wrong being so often a matter of opinion, I cannot hope to have pleased all my readers as well as myself and the editors of this series. I can only say that I have corrected as little as seemed in the circumstances possible, and tried to make the corrections
INTRODUCTION

consonant with my conception of Thornley's style. In the long passage where Thornley's translation was not available, I have imitated him as nearly as I could.

I have not discovered that any other work was ever published by the maker of this delightful book; indeed, the following are the only facts I have been able to glean about him. George Thornley was born in 1614. He was the son of a certain Thomas Thornley described as "of Cheshire," and was at Repton School under Thomas Whitehead, the first master appointed on the re-founding of the school in 1621. Whitehead's usher at the time, John Lightfoot, was afterwards master of St. Catherine's, and was elected Vice-Chancellor of the University of Cambridge in 1655. Whitehead sent many of his scholars to his old college, Christ's, and it was here that Thornley was admitted sizar—sizarships were given to poor students—under Mr. King in 1631. This King is the Edward King who is the subject of Milton's Lycidas, and Milton resided at Christ's from 1625 to 1632. In 1635, Thornley proceeded Bachelor in Arts, and we hear no more of him save that in his forty-fourth year he is described upon the title-page of his Daphnis and Chloe as "Gentleman."

J. M. E.

CAMBRIDGE, 1913.

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Editio Princeps: Longus was first printed in the French translation of Amyot published in 1559. The Greek text was first published by Philip Junta at Florence in 1588.

The Best Commentary is that contained in Seller's parallel Greek and Latin edition published in Latin at Leipzig in 1843.

The Earliest English Version is rather an adaptation than a translation; the following is its title-page: *Daphnis and Chloe* excellently describing the weight of affection, the simplicitie of love, the purport of honest meaning, the resolution of men, and disposition of Fate, finished in a Pastorall, and interlaced with the praises of a most peerlesse Princesse, wonderfull in Maiestie, and rare in perfection, celebrated within the same Pastorall, and therefore termed by the name of The Shepheards Holidiaie. By Angell Dayes. Altior fortuna virtus. At London printed by Robert Waldegrave, and are to be sold at his shop in Pauls church-yard at the signe of the Crane 1587. (Reprinted and edited by Joseph Jacobs, London, 1890.)
THE LESBIAN PASTORALS
OF
DAPHNIS AND CHLOE
ΛΟΓΓΟΥ ΠΟΙΜΕΝΙΚΩΝ ΤΩΝ ΠΕΡΙ
ΔΑΦΝΙΝ ΚΑΙ ΧΛΟΗΝ
ΛΕΣΒΙΑΚΩΝ
ΛΟΓΟΙ Δ'
DAPHNIS AND CHLOE

A MOST SWEET AND PLEASANT PASTORAL ROMANCE FOR YOUNG LADIES

BY

GEO. THORNLEY, GENT.

Humili casâ nihil antiquius nihil nobilius. — Sen. Philos

LONDON:
PRINTED FOR JOHN GARFIELD, AT THE SIGN OF THE ROLLING PRESSE FOR PICTURES NEAR THE ROYAL-EXCHANGE IN CORNHILL, OVER AGAINST POPES-HEAD-ALLEY.
1657.
A SUMMARY OF THE FIRST BOOK

The author sees a picture of curious interpretation in the island Lesbos. And he describes it in four books. The situation of Mytilene (the scene of the story) is drawn. Lamo a goatherd, following a goat that neglected her kid, finds an infant-boy exposed with fine accoutrements about him, takes him away, keeps him, and names him Daphnis. Two years after, Dryas a shepherd, looking for a sheep of his, found in a cave of the Nymphs a girl of the very same fortune, brings her up, and calls her Chloe. Dryas and Lamo, warned by dreams, send forth the exposed children together to keep their flocks. They are joyful, and play away their time. Daphnis, running after a he-goat, falls unawares together with him into a trap-ditch made for a wolf, but is drawn up alive and well. Chloe sees Daphnis at his washing and praises his beauty. Dorco the herdsman woos Chloe with gifts, and contends with Daphnis for her favour. Daphnis praises Chloe and she kisses him. Dorco asks of Dryas Chloe for his wife, but all in vain. Therefore, disguised in a wolf-skin, he thinks to seize her
A SUMMARY OF THE FIRST BOOK

from a thicket and carry her away by force, but the flock-dogs fall upon him.

Daphnis and Chloe are variously affected. Daphnis tells the Tale of the Stock-Dove. The Tyrian pirates plunder the fields and carry away Daphnis. Chloe, not knowing what to do, runs up to Dorco whom she finds a dying of his wounds. He gives her a pipe of wonderful power. She plays on it, and the oxen and cows that were carried away turn over the vessel. They and Daphnis swim to the land while the armed pirates drown. Then they bury poor Dorco and return to their wonted game.
<ΠΡΟΟΙΜΙΟΝ>

1. Ἐν Δέσβῳ θηρῶν ἐν ἀλσει Νυμφῶν θέαμα εἶδον κάλλιστον ὅπεν εἶδον, εἰκόνα γραπτὴν, ἵστοριαν ἐρωτο-ρίαν ἐρωτος. καλὸν μὲν καὶ τὸ ἀλσος, πολύδεν-δρον, ἀνθηρόν, κατάρρυτον, μία πηγὴ πάντα ἐτρεφε καὶ τὰ ἀνθη καὶ τὰ δένδρα, ἀλλ' ἡ γραφή τερπνοτέρα καὶ τέχνην ἔχουσα περιπτήν καὶ τύχην ἑρωτικήν, ὡστε πολλοὶ καὶ τῶν ξένων κατὰ φήμην ἦσαν τῶν μὲν Νυμφῶν ἰκέται, τῆς δὲ εἰκόνος θεαταί. γυναῖκες ἐπὶ αὐτῆς πληθοῦσαν καὶ ἄλλαι σπαργάνως κοσμοῦσαν, παιδία ἐκκείμενα, πολλινα τρέφοντα, ποιμένες ἀναρούμενοι, νέοι συντιθέμενοι, λῃστῶν κατα-δρομή, πολέμων ἐμβολῆ.

2. Πολλὰ ἄλλα καὶ πάντα ἑρωτικὰ ἰδόντα μὲ καὶ θαυμάσαντα πόθος ἐσχὲν ἀντιγράφῃ τῇ γραφῇ. καὶ ἀναξηπτομένους ἐξηγήσει τῆς εἰκόνος τέταρας βίβλους ἔξεπονησάμην ἀνάθημα μὲν

Title: Α΄ Δόγμα: τῆς Δόγμας Χερσίτου Δεσ. only in colophon ¹ so Brunck: Αρ εἰκόνα γραφήν: q eikōnas gráphi ² so Heusinger: mss invert τύχην and τύχην
PROEM

1. When I was hunting in Lesbos, I saw in the grove of the Nymphs a spectacle the most beauteous and pleasing of any that ever yet I cast my eyes upon. It was a painted picture, reporting a history of love. The grove indeed was very pleasant, thick set with trees and starred with flowers everywhere, and watered all from one fountain with divers meanders and rills. But that picture, as having in it not only an excellent and wonderful piece of art but also a tale of ancient love, was far more amiable. And therefore many, not only the people of the country but foreigners also, enchanted by the fame of it, came as much to see that, as in devotion to the Nymphs. There were figured in it young women, in the posture, some of teeming, others of swaddling, little children; babes exposed, and ewes giving them suck; shepherds taking up foundlings, young persons plighting their troth; an incursion of thieves, an inroad of armed men.

2. When I had seen with admiration these and many other things, but all belonging to the affairs of love, I had a mighty instigation to write something as to answer that picture. And therefore, when I had carefully sought and found an interpreter of the image, I drew up these four books, an oblation
Ερωτε καὶ Νύμφαις καὶ Παντέ, κτήμα δὲ τερπνόν πάσιν ἀνθρώποις, δὲ καὶ νοσοῦντα ἱάσεται καὶ λυπούμενον παραμυθήσεται, τὸν ἱρασθέντα ἀναμυνήσει, τὸν οὐκ ἱρασθέντα παιδεύσει. πάντως γὰρ οὐδεὶς Ἐρωτα ἐφυγεν ἢ φεῦξεται, μέχρι ἂν κάλλος ἢ καὶ φθαλμοὶ βλέπωσιν. ἡμῖν δὲ ὁ θεὸς παράσχοι σωφρονοῦσι τὰ τῶν ἄλλων γράφειν.

1 Προπαιδεύσει
to Love and to Pan and to the Nymphs, and a delightful possession even for all men. For this will cure him that is sick, and rouse him that is in dumps; one that has loved, it will remember of it; one that has not, it will instruct. For there was never any yet that wholly could escape love, and never shall there be any, never so long as beauty shall be, never so long as eyes can see. But help me that God to write the passions of others; and while I write, keep me in my own right wits.
ΔΟΓΩΣ ΠΡΩΤΟΣ

1. Πόλεις ἐστὶ τῆς Δέσβου Μυτιλήνης μεγάλη καὶ καλὴ. διείληπται γὰρ εὐρίποις ἐπεισδροῦσθη
τῆς θαλάττης καὶ κεκόσμηται γεφύραις ξεστοῦ
καὶ λευκοῦ λίθου· νομίσεις2 οὐ πόλεν ὄραν, ἄλλα
νῆσον. ἄλλα ἦν ταύτης3 τῆς πόλεως τῆς Μυτι-
λήνης δόσον ἀπὸ σταδίων διακοσίων4 ἄγρος ἀνδρὸς
ἐνδαίμονος, κτῆμα κάλλιστον, ὧν θηροτρόφα,
πεδία πυροφόρα, γῆλοφοι κλημάτων, νομαί
ποιμνίων· καὶ ἡ θάλαττα προςέβλυξεν5 ἔπων6 ἤτοι
νοσήματες ψυχαγωγίαν μαλθακῆν.7

2. Ἐν τῷ ἄγρῳ νέμον αἰπτόλος Δάμων
tοῦνομα, παιδίον εὐφρεν ὑπὸ μιᾶς τῶν ἁγιῶν8
τρεφόμενον. ὃ ὑπὲρ ἦν καὶ λόγια, <ἡ> κατω-
tάτω9 καὶ κυττὸς ἐπιπλανώμενος καὶ πόλα μαλ-

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1 ἐπεισδροῦσθη: η ἐπεισδροῦσθη ἂρ τῇ θαλάσσῃ (A without iota) 2 ἄρ-εἰς 3 ἦν ταύτης: ἦν ἐκ τ. (μ ταύτης)
and ἦν after ἄγροι 4 Ullii εἰκοσιω 5 ἦν -κλόξεν ἦν ἄν
δύν (B Ioanna) 6 so Ε, prob. old variant: ἂρ ψάμμω
μαλθακῆς (μ -κή): η ψυχαγωγίας μαλθακῆς 7 μιᾶς τ. ἁγιῶν
ἀρ (Amyot): ἄγιος 8 so Ε, cf. rhaps. τοαὶ: Ullii κατώ βάτων: ἂρ βάτων old var. of corruption κατω
THE FIRST BOOK

1. Mytilene is a city in Lesbos, and by ancient titles of honour it is the great and fair Mytilene. For it is distinguished and divided (the sea flowing in) by a various euripus,¹ and is adorned with bridges built of white polished marble. You would not think you saw a city, but an island. From this Mytilene some two hundred furlongs there lay a manor of a certain rich lord, the most sweet and pleasant prospect under all the eyes of heaven. There were mountains stored with wild beasts for game; there were hills and banks that were spread with vines; the fields abounded with all sorts of corn; the valleys with orchards and gardens and purls from the hills; the pastures with sheep and goats and kine; the sea-billows, swelling and gushing upon a shore which lay extended along in an open horizon, made a soft magic and enchantment.

2. In this sweet country, the field and farm of Mytilene, a goatherd dwelling, by name Lamo, found one of his goats suckling an infant-boy, by such a chance, it seems, as this: There was a lawn,² and in it a dell, and in the nethermost part of the dell a place all lined with wandering ivy, the ground

¹ i.e. euripuses or canals. ² i.e. a glade, the Greek is "oakwood."
θακή, ἔφ' ἡς ἐκεῖνο τὸ παιδίον. ἐνταῦθα ἦ αἱξ θέουσα συνεχεῖς ἀφανὴς ἐγίνετο πολλάκις, καὶ τὸν ἔριφον ἀπολλυοῦσα τῷ βρέφει παρέμενε. φυλάττει τὰς διαδρομὰς ὁ Δάμων σίκτερας ἁμελούμενον τὸν ἔριφον, καὶ μεσημβρίας ἀκμαζοῦσης κατ' ἔχνος ἐλθὼν, ὅρᾳ τὴν μὲν αἰγα πεφυλαγμένους περιβεβηκόμεναν, μὴ ταῖς χειλαῖς βλάπτοι πατοῦσα, τὸ δὲ δῶστε ἐκ μητρώος θηλῆς τῆς ἐπιρροῆν ἕλκου τοῦ γάλακτος. θαυμάσας, ὅσπερ εἰκὸς ἦν, πρόσεισαν ἐγγὺς καὶ εὑρίσκει παιδίον ἄρρεν, μέγα καὶ καλὸν καὶ τῆς κατὰ τὴν ἔκθεσιν τύχης ἐν σταργάνωις κρέπττοσι. χλαμίδιον τε γὰρ ἦν ἄλουργες καὶ πόρτῃ χρυσῆ καὶ ξιφίδιον ἑλεφαν- τόκωπον.

3. Τὸ μὲν οὖν πρῶτον ἐβουλεύσατο μόνα τὰ γυνωρίσματα βαστάσας ἀμελήσαι τοῦ βρέφους· ἐπειτὰ αἰδεσθεὶς εἰ μηδὲ αἰγὸς φιλανθρωπίαν μμῆσται, νῦκτα φυλάξας κομίζει πάντα πρὸς τὴν γυναῖκα Μυρτάλην, καὶ τὰ γυνωρίσματα καὶ τὸ παιδίον καὶ τὴν αἰγὰ αὐτῆς. τῆς δὲ ἐκπλα- γείσης εἰ παιδία τίκτουσιν αἰγες, δὸς τότε πάντα αὐτῆς δηγεῖται, πῶς εὑρεῖν ἐκκείμενον, πῶς εἰς τρεφόμενον, πῶς ἠδὲσθη καταλπεῖν ἀποθανοῦ- μενον. δόξαν δὴ κάκειν, τὰ μὲν συνεκτεθέντα κρύπτουσι, τὸ δὲ παιδίον αὐτῶν ἐπονομάζοντο, τῇ δὲ αἰγῇ τὴν τροφὴν ἐπιτρέπουσιν. ὡς δ' ἂν καὶ τὸ ὅνομα τοῦ παιδίου ποιμενικὸν δοκοῖ, Δάφνιν αὐτὸν ἐγνωσέν καλεῖν.

1 so ἢ: <s>καθ' corruption of κατ' above from marg.
2 ρ Ulil χ λαμίδιον, cf. 4. 21  3 so ἢ: <s>δὲ  4 ο εὑρεν
BOOK 1, §§ 2-3

furred over with a finer sort of grass, and on that the infant lay. The goat coming often hither, disappeared very much, neglecting still her own kid to attend the wretched child. Lamo observes her frequent outs and discursions, and pitying that the kid should be so forsaken, follows her even at high noon. And anon he sees the goat bestriding the child carefully, lest she should chance to hurt it with her hooves, and the infant drawing milk as from the breast of a kind mother. And wondering at it, as well he might, he comes nearer and finds it a man-child, a lusty boy and beautiful, and wrapped in richer clothes then you should find upon a foundling. His mantle or little cloak was purple, fastened with a golden brooch, and by his side a little dagger, the handle polished ivory.

3. He thought at first to take away the tokens and take no thought about the child. But afterwards conceiving shame within himself if he should not imitate the kindness and philanthropy he had seen even in that goat, waiting till the night came on he brings all to Myrtle his wife, the boy, his precious trinkets, and the goat. But Myrtle, all amazed at this, "What?" quoth she, "do goats cast boys?". Then he fell to tell her all, namely how he had found him exposed, how suckled; how overcome by mere shame he could not leave the sweet child to die in that forsaken thicket. And therefore, when he discerned Myrtle was of his mind, the things exposed together with him are laid up carefully and hid, they say the boy's their own child, and put him to the goat to nurse. And that his name might be indeed a shepherd's name, they agreed to call him Daphnis.
4. Ἡδὲ δὲ διετούς χρόνον διηνυσμένον, θυμήν ἐξ ἀγρῶν ὀμόρων, Δρύας τὸ ὅνομα, νέμων καὶ αὐτὸς ὀμολογεῖ ἐπιτυγχάνει καὶ εὐρήμασι καὶ θεάμασι. Νυμφῶν ἄντρου ἦν, πέτρα μεγάλη, τὰ ἐνδοθεν κολλή, τὰ ἐξωθεν περιφερής. τὰ ἀγάλματα τῶν Νυμφῶν αὐτῶν λίθοις πεποίητο: πόδες ἀνυπόδητοι, χεῖρες εἰς ὅμοιος οὐμαναί, κόμαι μέχρι τῶν αὐχένων λελυμέναι, ἵνα μειδίαμα περὶ τὴν ὄφρον τὸ πάν σχῆμα χορεία ἢν ὄρχουμεν. ἢ ὁδὸ τοῦ ἄντρου τῆς μεγάλης πέτρας ἢν τὸ μεσαίτατον. ἐκ δὲ ἀναβλύξιν ὄδωρ ἀπῆς θεμένου, διέτητο πρὸ τοῦ ἄντρου, πολλὴς καὶ μαλακῆς πόας ὑπὸ τῆς νοτίδος τρεφομένης. ἀνέκειντο δὲ καὶ γαύλοι καὶ αὐλοὶ πλαγίοι καὶ σύργυγες καὶ κάλαμοι προσβιτέρων ποιμένων ἀναβήματα.

5. Εἰς τοῦτο τὸ νυμφαῖον οἷς ἅρτιτοκος συχνὰ φοιτῶσα δόξαν πολλάκις ἀπολείπεις παρεῖχε. κολάσατε δὲ βουλόμενοι αὐτὴν καὶ εἰς τὴν προτέαν εὐνομίαν καταστήσατε, δευτέρων ράβδους χλωράς λυγίζας ὀμοιον βρόχῳ τῇ πέτρᾳ προσήλθεν, ὡς ἐκεῖ ληφόμενος αὐτήν. ἐπιστάται δὲ οὔτεν εἶδεν ὅπως ἠλπίσεν, ἀλλὰ τὴν μὲν διδούσαν <παιδίῳ> πάνυ ἀνθρωπίνως τὴν θηλήν εἰς ἀφθονον τοῦ γαλακτος ὅλην, τὸ δὲ παιδίον ἀκλαυστῆ 7 λάβρως εἰς ἀμφοτέρας τὰς θηλὰς μεταφέρον τὸ στόμα καθαρὸν καὶ φαιδρόν, οία τῆς οἰός τῇ γαλάττῃ τὸ πρόσωπον ἀπολεχωμένης μετὰ τῶν κόρων τῆς τροφῆς. θήλα

1 so p3, prob. old var: Απ δάκρυον. 2 so Ε (Amyot by emendation): μὲν νέμων τὸ δρ. 3 πῇ sing. 4 ἄναβ. χάρις Ε. 5 so Ε, cf. 3. 16 ἐκ... ἠρπασεν: Α ἐκ δὲ πυγῆ ἀναβ. δἐ. ἐπηγχάδεμον: ρῇ ἐκ δὲ τῆς τηρ. δἐ. ἀναβ. ἔδεαν

14
4. And now, when two years’ time was past, a shepherd of the neighbouring fields, Dryas by name, had the luck, watching his flock, to see such sights and find such rarities as Lamo did. There was a solitary sacred cave of the Nymphs, a huge rock, hollow and vaulted within, but round without. The statues or images of the Nymphs were cut out most curiously in stone; their feet unshod, their arms bare to the shoulder, their hair loose over their necks, their eyes sweetly smiling, their lawny petticoats tucked up at the waist. The whole presence made a figure as of a divine amusing dance or masque. The mouth of the cave was in the midst of that great rock; and from it gushed up a strong crystal fountain, and running off in a fair current or brook, made before the holy cave a fresh, green, and flowery mead. There were hanging up and consecrated there milking-pails, pipes, and hautboys, whistles, and reeds, the offerings of the ancient shepherds.

5. To this cave the often gadding of a sheep newly delivered of young, made the shepherd often think that she undoubtedly was lost. Desiring therefore to correct the straggler and reduce her to her rule, of a green with he made a snare, and looked to catch her in the cave. But when he came there he saw things he never dreamed of. For he saw her giving suck from her udders in a very human manner to an infant, which, without crying, greedily did lay, first to one udder then to the other, a most neat and fair mouth; for when the child had sucked enough, the careful nurse licked it still and trimmed
DAPHNIS AND CHLOE

ἡν τούτο τὸ παιδίον. καὶ παρέκειτο καὶ τούτῳ γνωρίσματα, μίτρα διάχυσος, ὑποδήματα ἐπίχρυσα καὶ περισκελίδες χρυσαὶ.

6. Θείον δὴ τι νομίσασ τὸ εὔρημα καὶ διδασκόμενος παρὰ τῆς οἰδὸς ἔλεείν τε τὸ παιδίον καὶ φιλείν, ἀναρείται μὲν τὸ βρέφος ἐπ’. ἀγκάνως, ἀποτίθεται δὲ τὰ γνωρίσματα κατὰ τῆς πῆρας, εὐχετά δὲ ταῖς Νύμφαις ἐπὶ χρηστῇ τόχῳ θρέψας τὴν ἱκέτειν αὐτῶν. καὶ ἐπεὶ καιρὸς ἦν ἀπελαύνειν τὴν ποίμην, ἐλθὼν εἰς τὴν ἐπαύλιν τῇ γυναικί διηγεῖται τὰ ὁφθέντα, δείκνυσι τὰ εὑρεθέντα, παρακελεύεται θυγάτριον νομίζειν, καὶ λαυθάνουσαν ὡς ἰδιον τρέφειν. ἡ μὲν δὴ Νάπη (τοῦτο γὰρ ἐκαλεῖτο) μήτηρ εὐθὺς ἦν καὶ ἐφίλει τὸ παιδίον, ἀτε 3 ὑπὸ τῆς οἰδὸς παρευδοκιμηθήμει δεδοκιμεῖ, καὶ τίθεται καὶ αὐτὴ ποιμενικὸν ὄνομα πρὸς πίστιν αὐτῷ, Χλόην.

7. Ταῦτα τὰ παιδία ταχὺ μάλα ἠξέπεσε καὶ κάλλος αὐτοῖς ἐξεφαίνετο κρείττων ἀγροκλέας. ἔδη τε ἦν 4 ο μὲν πέντε καὶ δέκα έτῶν ἀπὸ γενεὰς, ἡ δὲ τοσούτων δυοῖν ἀποδεότων, καὶ ὁ Δρύας καὶ ὁ Δάφνις ἐπὶ μᾶς νυκτὸς ὀρῶσιν ὁμοίως τοῖς ταῖς 5 Νύμφαις ἐδόκουν ἔκεινας, τὰς ἐν τῷ ἀντρω, ἐν ὧν ἡ πηγή, ἐν ὧν τὸ παιδίον εὑρεθεὶς ὁ Δρύας, τῶν Δάφνιος καὶ τὴν Χλόην παραδιδόναι παιδίορ μάλα

1 so Hercher: mss στάργανα γνωρ. incorporated gloss, cf. 8 2 so Hirschig: mss ἄνθετε
3 ὁ δὴ ἦν ορ αἰνεῖν 5 ἐρεῖν τὰς
it up. That infant was a girl, and in such manner as before, there lay tokens beside her; a girdle embroidered with gold, a pair of shoes gilded, and ankle-bands all of gold.

6. Wherefore Dryas, thinking with himself that this could not come about without the providence of the Gods, and learning mercy and love from the sheep, takes her up into his arms, puts her monuments into his scrip, and prays to the Nymphs they may have happily preserved and brought up their suppliant and votary. Now therefore, when it was time to drive home his flocks, he comes to his cottage and tells all that he had seen to his wife, shews her what he had found, bids her think she is her daughter, and, however, nurse her up, all unbeknown, as her child. Nape, that was her name, began presently to be a mother, and with a kind of jealousy would appear to love the child lest that ewe should get more praise; and, like Myrtale before, gives her the pastoral name of Chloe to assure us it's their own.

7. These infants grew up apace, and still their beauty appeared too excellent to suit with rustics or derive at all from clowns. And Daphnis now is fifteen and Chloe younger two years, when upon one night Lamo and Dryas had their visions in their sleep. They thought they saw those Nymphs, the Goddesses of the cave out of which the fountain gushed out into a stream, and where Dryas found Chloe; that they delivered Daphnis and Chloe to a certain young boy, very disdainful, very fair, one

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1 immediately.
σοβαρῷ καὶ καλῷ, πτερὰ ἐκ τῶν ὄμων ἔχοντι, βέλη σμεκρὰ ἀμα τοξαρίῳ φέροντι: τὸ δὲ ἐφα-
ψάμενον ἀμφοτέρων ἔνι βέλει κελέυσαι λοιπὸν 
pοιμαίνειν, 1 τὸν μὲν τὸ αἰπόλον, τὴν δὲ τὸ 
πολυμνοῦ.
8. Τοῦτο τὸ οὖν ἔναστε ἢχθοντο μέν, ποιμένες 2 
el ἔσοντο καὶ αἰπόλοι <οἶ> τύχην ἐκ ἱερωσμά-
tων 3 ἐπαγγελλόμενοι κριέττοιν: διὸ 4 αὐτοὺς καὶ 
τροφαίς ἀβρωτέραις ἔπρεφον καὶ γράμματα ἐπαλ-
δευον καὶ πάντα ὅσα καλὰ ἦν ἐπὶ άγροικίας. 5 
edοκεῖ δὲ πείθεσθαι θεοῖς περὶ τῶν σωθέντων 
προνόλει θεῶν.
Kal κοινώσασται ἀλλήλοις τὸ οὖν καὶ θύσαστε 
tὸ τὰ πτερὰ ἐχούντε παιδίῳ παρὰ ταῖς Νύμφαις 
(τὸ ἕνα ὅνυμα λέγειν όὐκ εἶχον), ὡς ποιμένες ἐκ-
pέμπουσιν αὐτοὺς ἀμα ταῖς ἀγέλαις 6 ἐκδιδάσαντες 
ἐκαστα, πῶς δὲ νέμειν πρὸ μεσημβρίας, πῶς ἐπι-
nέμειν 7 κοπάσαντος τοῦ καύματος, πότε ἄγειν ἐπὶ 
ποτόν, πότε ἀπάγειν ἐπὶ κοῦτον, ἐπὶ τίσι καλαὔ-
ροπι κρηστέον, ἐπὶ τίσι φωνῆ μόνη. οἴ δὲ μᾶλλα 
χαράντες ὡς ἁρχὴν μεγάλην παρελάμβανον καὶ 
ἔφιλουν τὰς ἄγας καὶ τὰ πρόβατα μᾶλλον ἡ 
pοιμέσιν ἐθος, ἡ μὲν ἐς ποιμῖνοι ἅπασφέρουσα 8 τῆς 
σωτηρίας τὴν αἰτίαν, ὁ δὲ μεμνημένος ὡς ἐκκει-
mενον αὐτὸν αἷξ ἀνέθρεψεν.

1 for λοιπ., τοιμ. Α has νέμειν 2 so Seiler; miss εἰ τοιμ. 
αἰτέλει Α; δὲ εἶσεν οὕτω αἰτ.: ἡ οὕτω αἰτ.: <οἶ> E 3 so 
E (Amyot by em.): miss σπαργάνων 4 so p prob. old var.: 
Δη ἐκ δὲ 5 sg dat. 6 Uliss omits ἀμα τ. ἀγ. 7 so B, 
prob. old var.: Απ ἐπιμένειν: Uliss δὲ νέμειν 8 ἡ ἀγους.
that had wings at his shoulders, wore a bow and little darts; and that this boy did touch them both with the very selfsame dart, and commanded it from thenceforth one should feed his flock of goats, the other keep her flock of sheep.

8. This dream being dreamed by both, they could not but conceive grief to think that those should be nothing but shepherds or goatherds to whom they had read better fortune from their monuments, and indeed for that cause had both allowed them a finer sort of meat, and bin at charge to teach them letters and whatsoever other things were passing brave among the rural swains and girls. Yet nevertheless it seemed fit that the mandates of the Gods concerning them who by their providence were saved, should be attended and obeyed.

And having told their dreams one to another and sacrificed in the cave of the Nymphs to that winged boy (for his name they knew not), they sent them out shepherds with their flocks, and to everything instructed: how to feed before high noon and drive them to fresh pasture when the scorching glare declined, when to lead them to water, when to bring them to the folds, what cattle was disciplined with the crook, what commanded by the voice alone. And now this pretty pair of shepherds are as jocund in themselves as if they had got some great empire while they sit looking over their goodly flocks, and with more then usual kindness treated both the sheep and goats. For Chloe thankfully referred her preservation to a sheep, and Daphnis had not forgot to acknowledge his to a goat.
9. Ηρος ἦν ἄρχη καὶ πάντα ἦκμαζεν ἀνθή, τὰ ἐν δρυμοῖς, τὰ ἐν λειμώσι, καὶ ὅσα δρεια. βόμβος ἦν ήδη μελλτῶν, ἤχος ὁρνήθων μουσικῶν, σκιρτήματα ποιμνίων ἁρτυγεννήτων ἁρνεῖ εὐκίρτων ἐν τοῖς δρεσί, ἐβόμβου ἐν τοῖς λειμώσιν αἱ μέλεται, τὰς¹ λόγχας κατηδο ὁρνίθες. τοσαύτης δὲ πάντα κατεχούσης εὐφραίας,² οἱ ἀπαλοὶ <οὔτε> καὶ νέοι μεμητα τῶν ἀκοουμένων ἐγινοντο καὶ βλεπομένων. ἀκούοντες μὲν τῶν ὁρνίθων ἀδύντων ἤδουν, βλεποντες δὲ σκιρτωντας τοὺς ἁρνας ἠλλοτο κοῦφα, καὶ τὰς μέλετας δὲ μιμούμενοι τὰ ἄνθη συνέλεγον, καὶ τὰ μὲν εἰς τοὺς κόλπους ἐβαλλον, τὰ δὲ στεφανισκους πλέκοντες ταῖς Νύμφαις ἐπέθερον. 10. ἐπραττον δὲ κοινῆ πάντα πλησίων ἄλληλων νέμοντες. καὶ δείκταις μὲν ὁ Δάφνις τῶν προβάτων συνέστελεν² τὰ ἀποπλανόμενα, πολλάκις δὲ ἡ Χλόη τὰς θραυστέρες τῶν αἰγῶν ἀπὸ τῶν κρημνῶν κατῆλαλνεν. ἤδη δὲ τις καὶ τὰς ἀγέλας ἀμφοτέρας ἐφρούρησε βατέρου προσλεπαρήσαντος ἀθύρματι.

Ἀθύρματα δὲ αὐτοῖς ἦν ποιμενικα καὶ παιδικά. ἡ μὲν ἀντικίους ἀνελομένη ποθὲν ἐξελθοῦσα ἀκριδοθήκην ἐπλεκε καὶ περὶ τοῦτο πονομένη τῶν ποιμνῶν ἦμελησεν, ὁ δὲ καλάμους λεπτοὺς ἔκτεμι καὶ τρήσας τὰς τῶν γονάτων διαφυγας ἄλληλους τε κηρῷ μαλθακό συναρτήσας, μέχρι

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¹ A eis tās ² so Ul 111 prob. old var. : ApB εύφραῖας ἀπαλοὶ p παλαί <οὔτε> B (Amyot by em.) ³ A συνέλεγε ⁴ q omits ἀκριδοθήκαν

20
BOOK I, §§ 9–10

9. It was the beginning of spring, and all the flowers of the lawns, meadows, valleys and hills were now blowing. All was fresh and green. Now was there humming of bees, and chanting of melodious birds, and skipping of newborn lambs; the bees hummed in the meadows, the birds warbled in the groves, the lambs skipt on the hills. And now, when such a careless joy had filled those blest and happy fields, Daphnis and Chloe, as delicate and young folks will, would imitate the pleasant things they heard and saw. Hearing how the birds did chant it, they began to carol too, and seeing how the lambs skipt, tript their light and nimble measures. Then, to emulate the bees, they fell to cull the fairest flowers; some of which in toysome sport they cast in one another’s bosoms, and of some platted garlands for the Nymphs; 10. and always keeping near together, had and did all things in common; for Daphnis often gathered in the straggling sheep, and Chloe often drove the bold venturous goats from the crags and precipices; and sometimes to one of them the care of both the flocks was left while the other did intend some pretty knack or toysome play.

For all their sports were sports of children and of shepherds. Chloe, scudding up and down and here and there picking up the windlestraws, would make in plats a cage for a grasshopper, and be so wholly bent on that, that she was careless of her flocks. Daphnis on the other side, having cut the slender reeds and bored the quills or intervals between the joints, and with his soft wax joined and fitted one to another, took no care but to practise or devise some
νυκτὸς συρίζειν ἐμελέτα. καὶ ποτε δὲ ἐκοινώ
νουν γάλακτος καὶ οἶνον, καὶ τροφᾶς ἃς οἴκοθεν
ἐβέβην εἰς κοινὸν ἔνεμον.¹ θαττὸν ἂν τις εἰδὲ τὰ
πόλιμνα καὶ τὰς αἰγας² ἀπ᾽ ἄλληλοις μεμερισμένας
ἡ Χλόη καὶ Δάφνην.

11. Τοιαῦτα δὲ αὐτῶν παιζόντων τοιαῦτα σπου-
δὴν Ἐρως ἔνεκαυσε.³ λύκαινα τρέφοντας σκύμωνς
νέους ἐκ τῶν πλησίων ἀγρῶν ἐξ ἄλλων ⁴ ποιμνὸν
πολλὰ ἤρπαξε, πολλῆς τροφῆς ἑς ἀνατροφήν τῶν
σκύμων δεμένη. συνεδρύνετο οὖν οἱ κομίθαι
-figure προς ὁρώτους τὸ εὕρος ὀργιῶς, τὸ
βάθος τεττάρων. τὸ μὲν δὴ χώμα τὸ πολύ σπείρουσι
κομίζοντες μακράν, ξύλα δὲ ξηρὰ μακρὰ τεῖναντες
ὑπὲρ τοῦ χάσματος τὸ περιττὸν τοῦ χώματος κατέ-
πασαν τῆς πρῶτερον γῆς εἰκόνας ὁστὲ, κἂν λαγώς
ἐπιδράμη, κατακλᾶ τὰ ξύλα κάρφου ἀσθενῶστερα
τυγχάνοντα,⁵ καὶ τὸν παρέχει μαθεῖν, ὅτι γῆ ὑπὲ
νὰ, ἀλλὰ μεμέμπτε γῆν. τοιαῦτα πολλὰ ὀργί-
ματα κἂν τοὺς ὀρεῖς κἂν τοὺς πέδιας ὀργίαντες
τὴν μὲν λύκαιναν οὐκ εὐτύχησαν ἀλλὲν ὡς ἐγείρ-
νετο ⁶ γάρ, ὡς γῆς σεσοφισμένης πολλὰς δὲ αἰγας
καὶ πόλιμνα διέφθειρει καὶ Δάφνις παρ᾽ ὅλον
ἀδε.—

12. Τράγοι παροξυσθέντες ἐς μάχην συνέπεσον.

¹ so Ε: mes ἔβεβην ² so Schaefer: mes ἄγαλας, cf. 13
³ q ἄνεκαυσο ⁴ Haupt ἄλλων ἄλλοτε ⁵ ὅτι ὃτε ⁶ so
Ε: mes αἰγαςμέναι ὡς Ε, cf. 16: mes καὶ

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tune even from morning to the twilight. Their wine and their milk and whatsoever was brought from home to the fields, they had still in common. And a man might sooner see all the cattle separate from one another than he should Chloe and Daphnis asunder.

11. But while they are thus playing away their time to sweeten pleasure, afterwards Love in good earnest kindled up this fire. A wolf that had a kennel of whelps was come often ravenous upon the neighbouring fields, and had borne away from other flocks many cattle, because she needed much prey to keep herself and those cubs. The villagers therefore meet together, and in the night they dig ditches a fathom wide and four fathom deep; of the earth flung up they scatter the more part all abroad at a good distance, and laying over-cross the chasm long, dry, and rotten sticks, they strow them over with the earth that did remain, to make the ground like it was before; that if a hare do but offer to run there, she cannot choose but break those rods that were as brittle as the stubble, and then does easily make it known that that indeed was not true, but only counterfeited soil. Many such trap-ditches were now digged in the mountains and the fields; yet they could not take this wolf (for she could perceive them because of the sophistic and commenmitious ground), but many of their sheep and goats were there destroyed, and there wanted but a little that Daphnis too was not slain. And it was on this chance:

12. Two he-goats were exasperated to fight, and

\(^{1}\) here sheep and goats.
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tó oúν éτέρω to òt' eρων kéras biaioτéras génoμé̂nhs <τής> συμβολής θραύσταται, καὶ ἀλγήσας, φριμα-ξάμενος ἐσ φυγήν ἐτρέπετο. 1 ὁ δὲ εἰκών ἐπόμενος κατ' ἔχον ἀπαντοῦν ἐποίει τὴν φυγήν. ἀλλιαί Δάφνις περὶ τῷ κέρατι καὶ τῇ θραύτητῃ ἀχθε-σθεὶς εὐλογεῖ ἐδιωκοῦται. οἷα δὲ τοῦ μὲν ὑπεκφεύγοντος, τοῦ δὲ ὀργῇ διώκοντος, οὐκ ἄκρι-βῆς ἦν τῶν ἐν ποσίν ἡ πρόσοψις, ἀλλὰ κατὰ <τοῦ> χάσματος ἀμφώ πίπτουσιν, ὁ τράγος πρότερος, ὁ Δάφνις δεύτερος. τοῦτο καὶ ἐσώσε

Δάφνιν χρήσασθαι τῆς καταφορᾶς ὁχύματε τῷ τράγῳ. ὁ μὲν δὴ τῶν ἀνιμησόμενον, εἰ τις ἡ ἀρά γένοιτο, δακρύων ἀνέμενεν 3 ἡ δὲ Χλόη θεσαμένη τὸ συμβιάν ὁρώμορ παραγίνεται εἰς τὸν σειρόν, καὶ μαθοῦσα ὅτι ἦν, καλεῖ τενά θιούκολον ἐκ τῶν ἀγρῶν τῶν πλησίον πρὸς ἐπικουρίαν. ὁ δὲ ἔλθὼν σχοίνοις ἐξήτησε μικράν, Ἦς ἐχόμενος, ἀνιμώμενος ἐκθησάται. καὶ σχοίνοις μὲν οὐκ ἦν 4 ἡ δὲ Χλόη λυσαμένη <τῆς> ταινίαν διδώσας καθεῶν τῷ θιούκολῳ. καὶ οὕτως οἱ μὲν ἕπι τοῦ χείλους ἐστῶτες εἶλκον, ὁ δὲ ἄνεθη 5 ταῖς τῆς ταινίας ὀλκαῖς 6 ταῖς χερσίν ἀκολούθων. ἀνιμήσαντο 5 δὲ καὶ τῷ άθλιον τράγῳ συντεθραυσμένοι ἀμφώ τὰ κέρατα: τοσοῦτον ἄρα ἡ δίκη μετῆλθε τοῦ ἰκη-θέντος τράγου. τούτων μὲν δὴ τυθησόμενον 1 ἔχει χαρίζονται σώστρα τῷ θιούκολῳ, καὶ ἐμέλλουν ψεύδεσθαι πρὸς τοὺς οἴκους Λύκων ἐπιδρομήν. 7 εἰ

<τῆς> Ἐ 1 ὁ ἄνεθη. 2 A ἐχόμεν τῇ κελαφρα ιατεῖ: οἱ ἐκλόγον καὶ τῷ καλ. λαβ. (incorp. gloss) <τοῦ> Hercul.

<τῆς> Ἐ 2 ἀνέθη is the first word of the Great Lacuna in η : B marg. λείπει φόλλα 6 6 so Uii : Α τῆς ἐχόμε

ταινίας : Uii ταῖς τῆς ἀλήθες ταινίας : Amyot omits 5 Uii -τες 6 Uii -οί : Uii τεθησόμενοι 7 A corr. to -άς

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the shock was furious. One of them, by the violence of the very first butt, had one of his horns broke. Upon the pain and grief of that, all in a fret and mighty chase he betakes himself to flight, but the victor, pursuing him close, would not let him take breath. Daphnis was vexed to see the horn broke and that kind of malapertness of the goat. Up he catches a cudgel, and pursues the pursuer. But as it frequently happens when one hastes away as fast as possibly he can and the other with ardency pursues, there was no certain prospect of the things before them, but into the trap-ditch both fall, first the goat, then Daphnis. And indeed it was only this that served to save poor Daphnis, that he flundered down to the bottom a-cockhorse on the rough goat. There in a lamentable case he lay, waiting if perchance it might be somebody to draw him out. Chloe seeing the accident, away she flies to the ditch, and finding he was alive, calls for help to a herdsman of the adjoining fields. When he was come, he bustled about for a long cord, which holding, Daphnis might be drawn up; but finding none, Chloe in a tearing haste pulls off her stomacher or breastband, gives him it to let down, and standing on the pit-brim, they both began to draw and hale; and Daphnis, holding fast by it, nimbly followed Chloe's line, and so ascended to the top. They drew up too the wretched goat, which now had both his horns broke (so fiercely did the revenge of the vanquished pursue him); and they gave him to the herdsman to sacrifice, as a reward of the rescue and redemption of their lives. And if anybody missed him at home,
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tis auton pothseien.  1 autol de epaneldontes
epeskopoynato tyn polmyn kai to aipolion.

Kai etei katemabon en kosmoi nomies kai tas
agias kai ta probata, kathisantes epi stelzechi
drudos eskopoun mhi ti meros tois swmatois o Dafnis
ymexe katapevou. tetrwto mhen oin oudein,
ymakto oudein, kwmato de kai pilou petaasto
kai tas kormas kai to allo sma. edokei de
lousasvai prin aiosthoun genvethai to syvmbain-
tos Damosai kai Myrtale.

13. KAI ELWON AMA TÔ XLOH PROS TO NIMPHAION,"
tê mên edwke kai toin xitowistikov 3 kai tin
phrana phulatttein, 4 autos de tê pignitei prosta tê
korma kai to smeia maw an apeleueto. hê de h
mê korma melaina kai pollh, to de smeia episkantos
hleis eikasen an tis auton chrwzesthai tis skia
thi korma. edokei de tê Xloh thewemyn kallos o
Dafnis, oti <de o> pruteron auti kallos edokei,
to loutron enome itou kallous aitios. kai ta
moota de apolouusies h sarp kathupteipte 5 mal-
theiki. doste lathousa eautis hpsato pollakies,
ei trufereotera eih peirwmene. kai, tote mên gar
en dusmais h o hlias, epitistan tas anegelas oikade,
kai epeposvhe Xloh perittos oudein, oti h Dafin
epethyme lounomenein idesvai palin.

Thi de epistrofis 6 ois hykou eis tin nymen, o mên
Dafnis upo tê druti tê synithiei kadezemoivos

1 so Schneer: mas eduthaen 2 Ul apt. t. N. ev h pieh 3 Ul and ii xitewna 4 phulatttein is
the first word of the Great Laconus in p: A is the only ms
till the last line of 17 <de ou> : Scil. <de mhx>
5 so A (Furia): A (Courier) upex. 4 so A (Fur.): A (Cour.)
vesteralas

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they would say it was an invasion of wolves. And so returned to see after their sheep and goats.

And when they had found that all were feeding orderly, both goats and sheep, sitting down upon the trunk of an oak they began curiously to search whether he had hurt any limb in that terrible fall. But nothing was hurt, nothing bloodied; only his hair and the rest of his body were dirtied by mud and the soil which covered over and hid the trap. And therefore they thought it best before the accident was made known to Lamo and Myrtale, that he should wash himself in the cave of the Nymphs.

13. And coming there together with Chloe, he gave her his scrip and his shirt to hold, and standing by the spring fell to washing himself from top to toe. Now his hair was long and black, and his body all brown and sunburnt, insomuch that the one seemed to have taken colour from the shadow of the tother; and to Chloe's eye he seemed of a sweet and beautiful aspect, and when she wondered that she had not deemed him such before, she thought it must be the washing that was the cause of it. And when she washed his back and shoulders the flesh yielded so softly and gently to her hand, that again and again she privily touched herself to see if hers were more delicate than his. Sunset now coming on, they drove home their flocks, and that night there was but one thing in Chloe's mind, and that the wish she might see Daphnis at his washing again.

When they came out to pasture in the morning, and Daphnis, sitting down under the oak where
ΔΑΦΝΗΣ AND CHLOE

εσύριτε καὶ ἀμα τὸς αἴγας ἐπεσκόπει κατακεμένας καὶ ὁστερ τῶν μελῶν ἀκρωμένας, ἢ δὲ Χλώη πλησίου καθημένη, τὴν ἀγέλην μὲν τῶν προβάτων ἐπέβλεπε, τὸ δὲ πλέον εἰς Δάφνιν ἑώρα. καὶ ἐδόκει καλῶς αὕτῇ συρίττων πάλιν, καὶ αὖθις αὐτίαν ἐνόμιζε τὴν μουσικὴν τοῦ κάλλους, ὅστε μετ' ἐκείνου καὶ αὕτῃ τὴν σύρυγγα ἔλαβεν, εἰ πως γένοιτο καὶ αὕτῃ καλή. ἔπεισε δὲ αὐτὸν καὶ λούσασθαι πάλιν καὶ λονόμενον εἶδε καὶ ἱδούσα ἡφαί, καὶ ἀπῆλθε πάλιν ἐπανέσασα, καὶ ὁ ἐπαινοὺς ἧν ἐρωτὸς αρχῇ.

"Ὁ τε μὲν οὖν ἐπασχεν οὐκ ἤδει νέα κόρη καὶ ἐν ἀγροκίας τεθραμμένη καὶ οὔδὲ ἄλλου λόγουτος ἀκούσασα τὸ τοῦ ἔρωτος ὀνόμα. ἄση δὲ αὕτης εἶχε τὴν ψυχὴν, καὶ τῶν ὀφθαλμῶν οὐκ ἐκράτει καὶ πολλὰ ἔλαπεν Δάφνιν· τροφῆς ἡμέλει, νύκτωρ ἡγρύπνει, τῆς ἀγέλης κατεφρόνει· νῦν ἐγέλα, νῦν ἐκλαεν· εἶτα ἐκάθευθεν, εἶτα ἀνεπιήδα· ὁχρὰ τὸ πρόσωπον, ἐρυθήματι αὖθις ἐφλέγετο· οὔδὲ βοὸς οἴστρῳ πληγείσης τοσαῦτα ἔργα.

Ἐπῆλθον ποτε αὕτῇ καὶ τοιοῦδε λόγοι μόνη γενομένη. 14. "Νῦν ἐγὼ νοσῶ μὲν, τί δὲ ἢ νόσος ἀγνοῶ· ἄλγον, καὶ ἐλκος οὖκ ἔστε μοι. ἱπποῦμαι, καὶ οὔδεν τῶν προβάτων ἀπόλουλε μοι· κάμοι,

1 οἱ Θεοτ.: Α ἀγέλαις εἰ. 10 2 Α ἄση
they were wont, played his pipe and watched the flocks that lay around as if to listen to the music of it, Chloe, sitting close by, although she looked well after her sheep, looked better after Daphnis. And piping there, he seemed again to her goodly and beautiful to look to, and wondering again, she thought the cause must be the music; and so, when he was done, took the pipe from him and played, if haply she herself might be as beautiful. Then she asked him if he would come again to the bath, and when she persuaded him, watched him at it; and as she watched, put out her hand and touched him; and before she went home had praised his beauty, and that praise was the beginning of love.

What her passion was she knew not, for she was but a young girl and bred up among clowns, and as for love, had never so much as heard the name of it. But her heart was vexed within her, her eyes, whether she would or no, wandered hither and thither, and her speaking was ever Daphnis this and Daphnis that. She could neither eat nor take her rest; she neglected her flock; now she would laugh and now would weep, now would be sleeping and then again up and doing; and if her cheek was pale, in a twink it was flaming red. In sum, no heifer stung with a breese\(^1\) was so resty and changeable as the poor Chloe.

And one day when she was alone she made such lamentation as this: 14. "I am sick now, but of what disease? I know not, save that I feel pain and there is no wound. I mourn, though none of my sheep is dead. I burn, and here I sit in

\(^{1}\) gadfly.
καὶ ἐν σκιᾷ τοσαῦτῇ κάθημαι. πόσοι βάτοι μὲ πολλάκις ἦμιξαν, καὶ οὐκ ἔκλαυσα· πόσαι μέλλειται κέντρα ἐνήκαν, ἀλλ' οὐκ ἔκραγον.² τοιτεὶ δὲ τὸ νύστον μου τὴν καρδίαν πάνων ἐκεῖνων πεκρότερον. καλὸς ὁ Δάφνις, καὶ γὰρ τὰ ἄφθινα καλὸν ἡ σύρηγξ αὐτοῦ φθέγγεται, καὶ γὰρ αἱ ἀναπάντες ἀλλ' ἐκείνων οὐδές μοι λόγος. εἰθαύ τοῦτο σύρηγξ εὐγενῶρη, ἢ ἐμπνέῃ μοι· εἰθαύ αἱ, ἢν ὑπ' ἑκείνου νέωμαι. ὁ ποιητὴν ὑδαρ, μόνον Δάφνις καλὸν ἑποίησας, ἐγὼ δὲ μάτην ἀπελουσάμην. οἴχομαι, Νύμφα, καὶ οὐδὲ ὑμεῖς σώζετε τὴν παρθένον τὴν ἐν ὑμῖν τραφέεσαν. τὰς ύμᾶς στεφανώσει μετ' ἐμὲ; τὰς τοὺς ἄθλιους ἀρνας ἀναθρέψει; ταῖς τὴν λάλον ἁκρίδα θεραπεύσει; ἦν πολλά καμοῦσα ἡθήρασα, ἵνα με κατακοµµᾶσθη φθεγγομένη πρὸ τοῦ ἄντρου, νῦν δὲ ἐγὼ μὲν ἁγρυπνὸν διὰ Δάφνις, ὡς μὲν λαλεῖ·"  

15. Τοιαῦτα ὑπάσχε, τοιαῦτα ἐλεγεν, ἐπιγιγνοµένα τὸ ἔρωτος ὅρμω. Δόρκων δὲ ὁ βουκὸλος, ὁ τῶν Δάφνιων ἐκ τοῦ σιέρου καὶ τῶν πράγματος ἀνεµρησάμενος, ἀρτουρέος μειρακίσκος καὶ εἰδώς ἔρωτος τὰ ἔργα καὶ τὸ ὅνομα, εἰδώς μὲν ἐπ' ἑκείνης τῆς ἡµέρας ἐρωτικῶς τῆς Χλόης διατέθη, πλειόνων δὲ διαγενοµένων μᾶλλον τὴν ψυχήν ἐξεπροσεύθη, καὶ τοῦ Δάφνιδος ὡς παιδὸς καταφρονήσας ἔγνω κατεργάσασθαι δόρους ἡ βία. 

Τὸ μὲν δὲ πρῶτον ⁴ δῶρα αὐτοῖς ἐκόμισε, τὸ μὲν σύρυγγα βουκολικὴν καλάµους ἐννέα χαλκοῖ.⁵

¹ ἀλλ' οὐκ ἔκραγον Ε': Α ἀλλ' ἔφαγον ἐρεμολόγιαν ὁ ἄλλος ἔφαγον (haplogr.) ² τὰ ἔργα Α (Fur.) : Α (Cour.) καὶ τὰ ἔργα ³ σού Hirsch : Α plur. ⁴ τοῦ Ε': Α plur. ⁵ τοῦ Α (Cour.) : Α (Fur.) χρυσοί
the deepest shade. How many the briers have torn me, and I have not wept! How many the bees have stung me, and I have not squeaked! But this that pricks my heart is worse to bear than any of those. Daphnis is fair, but so are the flowers; and fair the sound of his pipe, but so is the voice of the nightingales: and yet I care nothing for those. Would to God I might have been his pipe that his mouth might inspirit me, or a goat that he might be my keeper! Thou cruel water! thou hast made Daphnis beautiful, but I for all my washing am still the same. Alas! sweet Nymphs, I am undone, and you will not lift a hand to save your fosterling. Whence shall you get garlands when I am gone? or who shall bring up my poor lambs, and tend the prattling locust I was at such pains to catch? I used to set him before the cave to lull me to sleep with his pretty song, but now long of Daphnis I am fain to watch, and my locust prattles on in vain."

15. In such case was Chloe, and with such words she spoke, in her seeking after the name of love. But the oxherd Dorco (he that had drawn Daphnis and the he-goat out of the pit), a stripling of the first down, acquainted alike with the name and the works of love, not only on that day was straightway struck with love of Chloe, but every day that followed it he was the more inflamed, till at last, despising Daphnis for a child, he determined either by gifts or force to have his way.

For a beginning he brought them gifts, to Daphnis a pastoral pipe of nine quills bound with brass for
δεδεμένους ἀντὶ κηροῦ, τῇ δὲ νεβρίδα βακχείκην, καὶ αὐτῇ τὸ χρῶμα ἦν ὀσπερ γεγραμμένον χρώμασιν. ἐντεῦθεν δὲ φίλος νομιζόμενος τοῦ μὲν Δάφνιδος ἦμελει κατ᾽ ὀλέγον, τῇ Χλόῃ δὲ ἀνὰ πάσαν ἡμέραν ἐπέφερεν ἢ τυρών ἀπαλὸν ἢ στέφανον ἀνθηρόν ἢ μῆλα ὅπωραίνα· ἐκόμισε δὲ ποτε αὐτῇ καὶ μόσχον ἀρτηγένητον καὶ κισσύβιον διάχρυσον καὶ ὀρνιθῶν ὄρειν νεοττοὺς. ἦ δὲ ἀπειρος οὖσα τέχνης ἑραστοῦ, λαμβάνουσα μὲν τὰ δώρα ἔχαρεν ὅτι Δάφνιδε εἶχεν αὐτῇ χαρέ-ζεσθαι.

Καὶ, ἐδει γὰρ ἢδη καὶ Δάφνιος γυνώναι τὰ ἔρωτος ἔργα, γίνεται ποτὲ τῷ Δόρκωνι πρὸς αὐτὸν ὑπὲρ κάλλους ἔρεις, καὶ ἐδίκαζε μὲν Χλόῃ, ἐκείνῳ δὲ ἀθλον τῷ νικήσαντε φιλήσαι Χλόην. Δὸρκων δὲ πρότερος ἄδε ἔλεγεν· 16. "Ἐγώ, παρθένε, μείζων εἰμι Δάφνιδος, καὶ ἐγώ μὲν βουκόλος, ὁ δὲ αἰτόλος τοσοῦτον <οὖν ἐγώ> κρεῖττων ὄσον αλγῶν βοες· καὶ λευκός εἰμι ὄς γάλα καὶ πυρρός ὃς θέρος μέλλων ἀμάσθαι, καὶ ἔθρεψεν ἐγώ μήτηρ, οὐ θηρίων. οὕτος δὲ ἐστὶ μικρός, καὶ ἀγένειος ὃς γυνή, καὶ μελας ὃς λύκος. νέμει δὲ τραγους, ὀδωδών ἀπ’ αὐτῶν 5 δεινῶν. καὶ ἐστὶ πένθη ὃς μηδὲ κόνα τρέφειν. εἰ δ’, ὃς λέγονσι, καὶ αἰξὶ αὐτῷ γαλα δέδωκεν, οὐδὲν ἐριφὼν δια-φέρει.”

Ταῦτα καί τοιαῦτα ο Σόρκων, καὶ μετὰ ταῦτα

1 so Hirsch: A (Cour.) ἀνὰ πάσαν ἡμέραν: A (Fur.) ἐν ἀντάσαις ἡμέραις 2 so A (Fur.): A (Cour.) μῆλα ὅρατον ἐκόμισε Cour.: A ἐκάσχοσε 3 so A (Fur.): A (Cour.) ἔρεγεν. 4 A αὐτῷ <οὖν ἐγώ> Cohet: A has lac. of 6 or 7 letters <με> Hirsch. 5 οὐδὲν αὐτῷ Cob: A δια-σαμ and lac.
wax, and to Chloe a fawnskin of the sort that Bacchae use, the colour of it like the colours of a painted picture. Soon they believed him their friend, and he by little and little neglecting Daphnis came to bring Chloe every day either a dainty cheese or a garland of flowers or two or three early apples. And one day he brought her a young calf, a gilded tankard, and a nest of mountain birds. The simple girl, that knew nothing of lovers’ tricks and wiles, accepts the gifts with joy; for now she herself had something to give Daphnis.

And thus (for Daphnis too must then know the works of love) one day there arises between him and Dorco a strife and contention of beauty, and the judge was Chloe, and the prize to kiss Chloe. Dorco spoke first: 16. “I, sweet girl, am taller then Daphnis, and an oxherd. He is but a goatherd, and therefore, as goats are of less account than oxen, so much the worser man. I am as white as milk, and my hair as ruddy as the fields before harvest, and what is more, I had a mother, not a beast, to my nurse. But this fellow is of little stature; he has no more beard then a woman, and is as black as a wolf. Moreover he tends he-goats, as any may know by his rankness. And he’s so poor that he could not keep a dog. And if what they say is true, that he was suckled and nursed up by a she-goat, he is every whit as much a kid as any in these fields.”

This and the like said Dorco, when Daphnis
ὁ Δάφνις. "Εμὲ αἱξ ἀνέθρεψεν ὁσπερ τὸν Δία, νέμω δὲ τράγοις τῶν τούτου βοῶν μείξονας· ἄξω δὲ οὐδὲν ἀπ’ αὐτῶν, ὅτι μηδὲ ὁ Πάν, καὶ τοι γε ἰδὼ τὸ πλέον τράγος. ἀρκεῖ δὲ μοι ὁ τυρὸς καὶ ἄρτος ὀβελίας καὶ οἶνος λευκός, ὅσα ἀγροίκων πλούσιων κτήματα. ἄγενείος εἰμι, καὶ γὰρ ὁ Διόνυσος μέλαις, καὶ γὰρ ὁ ἄκριβος ἀλλὰ κρέττων καὶ ὁ Διόνυσος Σατύρων, ὁ ἄκριβος κρίσσων. οὐτός δὲ καὶ πυρρὸς ὡς ἀλάπης καὶ προγένειος ὡς τράγος καὶ λευκός ὡς ἐξ ἀστεοῦ γυνῆ. κἂν δὲρ σε φιλεῖν, ἐμοῦ μὲν φιλεῖς τὸ στόμα, τούτου δὲ τὰς ἐπὶ τοῦ γενέου τρίχας, μέμνησο δὲ, ὅ παρθένε, ὅτι καὶ σε πολυμνίων ἐθρεψεν, ἀλλὰ καὶ ὅς ἐλ καλῆ.

17. Οὐκὲ Ἡ Χλόη περιέμεινεν, ἀλλὰ τὰ μὲν ἠσθεία τῷ ἐγκώμῳ, τὰ δὲ πάλαι ποθοῦσα φιλήσαι Δάφνιον, ἀναπηθήσασα αὐτῶν ἐφιλήσεν, ἀδίδακτον μὲν καὶ ἀτεχνὸν, πάνω δὲ πυρρὴν θερμῶς αὐτὸς κυμάτων. Δόρκων μὲν οὖν αλγής ἀπὲ-δραμε ξητῶν ἄλλην ὅδον ἔρωτος. Δάφνιος δὲ ὁσπερ οὐ φιληθείς ἀλλὰ δηχθείς, σκυθρωτός τε εὐθὺς ἤν, καὶ πολλάκις ἐφύχετο, καὶ τὴν καρδίαν παλλομένην κατείχε, καὶ βλέπειν μὲν ἠθελε τὴν Χλόην, βλέπων δὲ ἐρυθήματος ἐπιμπλάτο τότε πρῶτον καὶ τὴν κόμην αὐτῆς ἑθαύμασεν ὅτι ξανθὴ <ὁσπερ πῦρ>, καὶ τοὺς ὀφθαλμοὺς ὅτι μέγαλοι καθάπερ βῶς, καὶ τὸ πρόσωπον ὃτε λευκότερον ἄληθώς καὶ τοῦ τῶν αἰγῶν γάλακτος, ὁσπερ τότε πρῶτον

1 for ὁδὲ, cf. 19 2 kal ὁ Seil. cf. 11: A καὶ 3 so Cob: A -τι 4 so Cour: Α ἐθαύμασεν <ὁσπερ πῦρ> 5 so Cour: A -λη

Naber, cf. 2. 4 6 so Cour: A -λη

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began thus: "As for me, my foster-mother was a goat, and so was Jove’s; and if I tend he-goats, yet are they finer than this fellow’s cows; and I carry no taint of them neither, for even Pan himself, for all he is more goat then man, is as sweet company as can be. And as for my living, I have plenty cheese and rye-bread \(^1\) to eat, and good store of white wine to drink, and indeed all that makes a rustic rich is ready to my hand. If I have no beard to my chin, neither has Bacchus; if I am black,\(^2\) so is the hyacinth; and yet Bacchus is better than a Satyr and the hyacinth then a lily. But this man, look you, is red as a fox, bearded as a goat, and white and pale as a city wench. And if kissing is toward, you may come at my lips, but his kiss is a thing of hairs and bristles. And lastly, sweet girl, I pray you remember that you too had a mother of the flock, and yet you are of sweet and beautiful aspect."

17. This said, Chloe tarried no longer, but what with his praise of her beauty and her long desiring to kiss him, she started up and gave him a kiss; and though it were the kiss of a novice, 'twas enough to heat and inflame a lover’s heart. With that, Doreo in an agony betakes himself off to seek other means to win his end. But Daphnis, more like one that is bitten than kissed, was suddenly downcast and sad. He went often cold, and laid hand to his panting heart. He was fain to look upon Chloe, and yet looking was all on a blush. Then too for the first time he marvelled at her hair golden as fire, and her eyes great and gentle like the kine’s, and bethought him that her face was truly as white as the milk of his

\(^1\) the Greek has 'bread baked on the spit,' a cheaper sort.
\(^2\) i.e. dark.
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οφθαλμοὺς κτησάμενος, τὸν δὲ πρῶτον χρόνον πετηρωμένος. οὔτε οὐν τροφὴν προσεφέρετο πλὴν ὅσον ἀπογευσάθαι, καὶ ποτόν, εἰ ποτε ἐσμάθη, μέχρι τοῦ διαβρέξαι τὸ στόμα προσεφέρετο. σιωπηλός ἦν ὁ πρῶτον τῶν ἀκρίδων λαλότερος, ἀργὸς ὁ περιπτότερα τῶν αὐγών κινούμενος· ἡμέλητο 2 ἢ ἀγέλη· ἐφριπτὸ καὶ ἡ σύρυγξ· χλωρότερον τὸ πρόσωπον ἦν πῶς 3 καιρίμενη. εἰς μόνην Χλόην ἐγύρνετο λάλος.

Καὶ εἴποτε μόνος ἄπ" 4 αὐτής ἐγένετο, τοιαύτα πρὸς αὐτὸν ᾠπελήρει: 18. “Τὰ ποτὲ με Χλόης ἐργάζεται 5 φίλημα; χείλη μὲν ρόδων ἀπαλάτερα καὶ στόμα κηρίων γυλυκότερον, τὸ δὲ φίλημα κέντρου μελέτης πικρότερον. πολλάκις ἐφίλησα ἔρφους, πολλάκις ἐφίλησα σκύλακας ἀρτυγεννήτους καὶ τὸν μόσχον ὅν ὁ Δόρκων ἐδωρήσατο· ἀλλὰ τοῦτο φίλημα καινόν. ἐκπηδή μου τὸ πνεῦμα, ἐξαλλητεί ἡ καρδία, τηκετεί ἡ ψυχή, καὶ ὅμως πάλιν φιλήσατε θέλω. ὁ νικής κακής· ὁ νόσου καινής, ἦς οὐδὲ εἰπεῖν οἴδα τὸ ὅνομα· ἄρα φαρμάκων ἐγενέσατο ἡ Χλόη μέλλουσα με φιλείν; πῶς οὖν οὐκ ἄπεθανεν; οἷον ἄδουσιν αἱ ἀγάπης, ἢ δὲ ἐμὴ σύρυγξ σιωπᾶ· οἷον σκέρτωσιν οἱ ἔρυθροι, κἀγὼ κάθημαι· οἷον ἄκμαξε τὰ ἄνθη, κἀγὼ στεφάνους ὅπλεκα. ἀλλὰ τὰ μὲν ἔκα καὶ ὁ ὑάκινθος ἀνθεῖ, Δάφνις δὲ μαράνεται. ἄρα μου καὶ Δόρκων εὐμορφότερος ὀφθησέται;”

19. Τοιαύτα ὁ βέβλητος Δάφνις ἐπασχε καὶ

1 A ἤν διαμ. 2 Α ἡμέλητο 3 so Cour: Δ χλόης corr. to χλόας καιρίμης E ‘at its best’; Cour. δαρίνης: A καιρίμης corr. to δαρίνης 4 so Cour.: A ἄπ" αὐτής is the last word of the Great Lacuna in pq 5 Uili fut. 6 pq ἐχαράσατο
BOOK I, §§ 17–19

goats. Indeed 'twas as if hitherto he had no eyes. And he would none of his meat but a taste in the mouth, nor yet of his drink, if drink he must, save so much as to wet his lips. He that prattled aforetime like a locust, opened not his mouth, he that used to be as resty and gadabout as a goat, sate ever still. His flock was neglected, his pipe flung aside, his cheeks grew paler then grass in season. For Chloe only he found his tongue.

And if ever she left him alone, he fell to mutter with himself such fancies as these: 18. "Whither in the name of the Nymphs will that kiss of Chloe drive me? Her lips are softer then roses, and her mouth sweeter then the honeycombs, but her kiss stings sharper then a bee. I have often kissed the young kids, I have kissed a pretty whippet and that calf which Dorco gave me, but this kiss is a new thing. My heart leaps up to my lips, my spirit sparkles and my soul melts, and yet I am mad to kiss her again. Oh what a mischievous victory is this! Oh what a strange disease, whose very name I know not! Did Chloe take poison before she kissed me? How then is she not dead? How sweetly sing the nightingales, while my pipe is silent! How wantonly the kids skip, and I lie still upon the ground! How sweetly do the flowers grow, and I neglect to make garlands! So it is, the violet and the hyacinth flourish, but alas! Daphnis, Daphnis withers. And will it come at length to this, that Dorco shall appear hereafter handsomer then I?"

19. These passions and complaints the good Daphnis
δελεγέν, ὁ δὲ πρῶτον γενόμενος τῶν ἔρωτος καὶ ἔργων καὶ λόγων. ὁ δὲ Δόρκως, ὁ Βουκόλος, ὁ τῆς Χλόης ἑραστής, φυλάξας τῶν Δρύαντα φυτῶν κατορύπτοντα πλασίων κλήματος, πρόσεισιν αὐτῷ μετὰ τυρόσκων τινῶν γενικῶν. καὶ τοὺς μὲν δῶρον εἶναι δίδωσι, πάλαι φίλος ἡ ἡμίκα αὐτὸς ἐνεμεν, ἐνεθήκεν δὲ ἀρξάμενος ἐνέβαλε λόγον περὶ τοῦ τῆς Χλόης γάμου. καὶ ηλιαμβάνοι γυναῖκα, δόρα πολλὰ καὶ μεγάλα, ὡς Βουκόλος, ἐπηγγέλμετο, ξεύγος βοῶν ἀροτήρων, σμήνη τέτταρα μελιττῶν, φυτὰ μηλεῶν πεντίκουντα, δέρμα ταύρου τεμαίν ὑποδήματα, μόσχον ἀνὰ πάν ἐτος μηκέτι γαλάκτος δεόμενον εἰς τε μικρὸν δὲ ὁ Δρύας δεκχεῖτο τοῖς δῶροις ἐπένευσε τὸν γάμον. ἐννοίας δὲ, ὡς κρείττονος ἡ παρθένος ἄξια νυμφίου, καὶ δεῖσας, φροφαῖες μήποτε κακοῖς ἀνηκέστοις περιπέτειας, τὸν τε γάμον ἀνένευσε καὶ συγγνώμην ἥχειν ήτίσατο καὶ τὸ δομομαθέντα δώρα παρητήσατο.

20. Δευτέρας δὴ διαμαρτυρῶν ἐλπίδος ὁ Δόρκως καὶ μάτην τυρών ἄγαθος ἀπολέσας, ἤγετο διὰ χειρῶν ἐπιθέσιμα τῇ Χλόῃ μόνη γενομένη, καὶ παραφυλάξας ὅτι παρ' ἡμέραν ἀπὸ ποτῶν ἄγουσι τὰς ἄγελας ποτὲ μὲν ὁ Δάφνης ποτὲ δὲ ἢ παῖς, ἐπιτεχνᾶται τέχνην ποιμένη πρέπουσαι λύκου δέρμα πεντίκουντα λαβών, δὴ ταύρος ποτὲ πρὸ τῶν βοῶν μαχόμενος τοῖς κέρασι διέφθειρεν, περιέτειν τῷ σώματι ποδίρες κατανωτισάμενος,

1 Uiiii τυρών καὶ (from below) συρὴγαρ (corruption of τυρόσκων) τινῶν γενικῶν (emendation following the corruption) 2 Uiiii τυρων δώρων (from gloss on τοῦ) 3 Α καὶ φυ. μήποτε: μή μὴ φυ. ποτὲ 4 p opt. 5 p οἴσιν τῶν
felt and murmured to himself, as now first beginning to taste of the works and language of love. But Dorco, the herdsman that loved Chloe, waiting till Dryas was planting the scions of his vines near by, came to him with certain fine cheeses and presented him withal, as one who had long been his acquaintance and friend when he himself tended cattle. And taking his rise from thence, he cast in words about the marrying of Chloe, and, if he might have her to his wife, promised many and great gifts according to the estate of herdsman: a yoke of oxen for the plough, four hives of bees, fifty choice young apple-trees, a good bull-hide to make shoes, every year a weaned calf. So that it wanted but a little that allured by these gifts Dryas did not promise Chloe. But when he had recollected himself and found the maid deserved a better husband, and likewise that he had reason to fear, lest at any time, being apprehended to have given her to a clown, he should fall into a mischief from which he could no way then escape, he desires to be excused, denies the marriage, rejects the gifts.

20. But Dorco, falling again from his hope and losing his good cheeses, resolves with himself to lay his clutches upon Chloe if ever he could catch her alone. And having observed that by turns one day Daphnis, the next the girl, drove the flocks to watering, he practised a trick not unbecoming one that tended a herd of cattle. He took the skin of a huge wolf, which formerly a bull fighting for the herd had killed with his horns, and flung it o'er his back, and it dangled down to his feet; so that the
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ὢς τοὺς τ' ἐμπροσθίους πόδας ἐφηπλῶσθαι ταῖς χερσὶ καὶ τοὺς κατόπιν τοῖς σκέλεσιν ἀχρὶ πτέρνης, καὶ τοῦ στῶματος τὸ χάσμα σκέπειν τὴν κεφαλὴν ὀσπερ ἀνδρὸς ὀπλίτου κράνος. ἐκθηραίωσας δὲ αὐτὸν ὡς ἐνι μάλιστα παραγίνεται πρὸς τὴν πηγήν, ἦς ἔπινον αἱ αἰγῖνες καὶ τὰ πρόβατα μετὰ τὴν νομήν. ἐν κοιλῇ δὲ πάνω ἐγὼ ἦν ἡ πηγὴ καὶ πέρι αὐτὴν πας ὁ τόπος ἀκάνθαις, βάτοις καὶ ἄρκεοθῷ ταπεινῷ καὶ σκολύμοις ἄγριωτοι, βραδίως ἀν ἐκεῖ καὶ λύκος ἀληθῶς ἔλαβε λόγων. ¹

'Ενταῦθα κρύφας ἐαυτὸν ἐπετῆρε τοῦ ποτοῦ τὴν ὃραν ὁ Δόρκων καὶ πολλὴν εἰχὲ τὴν ἑλπίδα τῷ σχήματι φοβήσας λαβεῖν ταῖς χερσὶ τὴν Χλόην. 21. χρόνος ὁλίγος διαγίνεται, καὶ Χλόη κατήλλανε τὰς ἀγέλας εἰς τὴν πηγὴν καταληψάσα τὸν Δάφνιν θυλλάδα χλωρὰν κόπτοντα τοῖς ἐρίφοις τροφήν μετὰ τὴν νομήν. καὶ οἱ κύνες, οἱ τῶν προβάτων ἐπιφύλακες καὶ τῶν αἰγῶν ἐπόμενοι, οἷα ἐς κυμῶν ἐν ρυπηλασίαις περιεργίᾳ, κινοῦμεν τὸν Δόρκωνα ⁴ πρὸς τὴν ἐπίθεσιν τῆς κόρης φοράσαντες, πικρῶν μάλα ὡς αἰγηθάντες ὄρησαν ὡς ἐπὶ λύκων, καὶ περισσότεροι πρὸς ὅλως ἀναστήρας ⁵ ἐκκλησίσαντες ἐκδικοῦν κατὰ τοῦ δέρματος. ⁶ τῶς μὲν οὖν τὸν ἐλεγχὸν αἰδοῦμενος καὶ ὑπὸ ⁷ τοῦ δέρματος ἐπισκέπτοντος φρουροῦμενος ἔκειτο σιωπῶν ἐν τῇ λόχῃ. ἐπεὶ δὲ ἡ τε Χλόη πρὸς τὴν πρώτην θέαν διαταραχθεῖσα τὸν Δάφνιν ἔκαλει

¹ ApUiiι λόγῳ ² p ταῦταν εἶχε τὴν : q πολλὴν εἶχεν
³ so Passow : man eis ⁴ μυγλασίαις and περιεργίᾳ
⁴ Uiiι omits τὸν Δ.—μάλα ⁵ A omits ⁶ Uiiι metὰ κράτος καὶ κατὰ κράτος : B κατὰ κράτος ⁷ A ἐπὶ
fore-feet were drawn on his hands, the hinder over his thighs to his heels, and the gaping of the mouth covered his head like the helmet of an armed man. When he was got into this lycanthropy\(^1\) as well as possibly he could, he makes to the fountain where the flocks after their feeding used to drink. But that fountain lay in a bottom, and about it all the place was rough with bushes, thorns, brakes, thistles, and the brush juniper, so that indeed a true wolf might very well lie lurking there.

Therefore, when he had hid himself, he waited the time when the cattle were driven thither to drink, and conceived no small hope that in that habit he should affray and so snap the poor Chloe. 21. After a while she left Daphnis shaking down green leaves for the kids, and drove the flocks down to the fountain. But the flockdogs of the sheep and the goats, following Chloe and (so busy upon the scent are dogs wont to be) catching Dorco in the act to go to set upon the girl, barked furiously and made at him as at a wolf, and before he could wholly rise from the lurk because of the sudden consternation, were all about the wolf-Dorco and biting at his skin. However, fearing lest he should be manifestly discovered, blamed, and shamed, guarding himself as he could with the skin he lay close and still in the thicket. But when Chloe was feared at the first sight and cried out to Daphnis for help, the dogs soon tore

\(^1\) made himself a werewolf.
ΔΑΦΗΝΙΣ ΚΑΙ ΧΛΟΗ

βοηθῶν, οἱ τε κύνες περιπόντωντες τὸ δέρμα τοῦ σωματος ἢπτοντο αὐτοῦ, μέγα οἰμάξας ἱκέτευε βουθεῖν τὴν κόρην καὶ τὸν Δάφνιον ἦδη παρόντα. τοὺς μὲν δὴ κύνες ἀνακαλέσαντες συνήθως ἠμέρωσαν, τὸν δὲ Δόρκωνα κατὰ τε μηρῶν καὶ ὀμίων διηγημένων ἀγαγότες ἐπὶ τὴν πηγήν, ἀπένεψαν τὰ δήγματα ἕνα ἦσαν τῶν ὀδόντων αἱ ἐμβολαὶ, καὶ διαμασσοσάμενοι φλοιὸν χλωρὸν πτελέας ἐπέπαισαν.

Τῷ τε ἀπειρίᾳ ἀρωτικῶν τολμημάτων ποιμενεκῆ παιδιὰν νομίζοντες τὴν ἐπιβολὴν τοῦ δέρματος, συνέκε τὸν ὅργανον ἑκάστῃ καὶ παραμυθοτάμενοι καὶ μέχρι τῶν χαιραγωγήσαντες ἀπέπεμψαν. 22. καὶ ὁ μὲν κυνός παρὰ τοσοῦτον ἐλθὼν καὶ σωθεὶς ἐκ κυνός, οὐ λύκου, φασὶν, στόματος, ἐθεράπευε τὸ σῶμα. ὁ δὲ Δάφνις καὶ ὡς Χλόη κάμπτον πολύν ἐσχοῦν μέχρι νυκτὸς τὰς αἰγας καὶ τὰς οῖς συλλέγοντες. ὑπὸ γὰρ τοῦ δέρματος πτοσθεῖσαν καὶ υπὸ τῶν κυνῶν ὑλακτησάντων παραχθεῖσαν, αἱ μὲν εἰς πέτρας ἄνεδραμον, αἱ δὲ μέχρι καὶ τῆς ταλάτης αὐτῆς κατέδραμον, καίτοιε ἐσπειάδευντο καὶ φωνῆ πειθεῖσαν καὶ σῷργης θέλησθαι καὶ χειροπλαστῇ συλλέγοντες ἀλλὰ τὸτε πάντων αὐταῖς ὁ φόβος λύθην ἐνέβαλε. καὶ μὸλις ὥσπερ λαγὼς ἐκ τῶν ἱχνῶν εὐρίσκοντες εἰς τὰς ἐπαύλεις ἤγαγον.

1 ἢ ἀπειρίᾳ ἀρωτικῶν τολμημάτων 2 μὲν ἐπιβολὴν τοῦ Δόρκωνος 3 συνῇται, φασὶν συνῇται, οὐ λύκου 4 συνῇται, φασὶν συνῇται, οὐ λύκου 5 οὐ ἰλλομένων συνῇται.
his wizard off, tattered the skin, and bit him soundly. Then he roared and cried out amain, and begged for help of Chloe and of Daphnis who was now come up. They rated off the dogs with their usual known recalls, and quickly made them quiet, and they led Dorco, who was torn in the shoulder and the thigh, to the fountain; and where they found the dogs had left the print of their teeth, there they gently washed, and chawing in their mouths the green rine of the elm, applied it softly to his wounds.

Now because of their unskilfulness in amourous adventures, they thought Dorco’s disguising and hiding of himself was nothing else but a pastoral prank, and were not at all moved at it. But endeavouring rather to cheer him, and leading him by the hand some part of his way, they bid him farewell and dismissed him. 22. Thus came Dorco out of great danger, and he that was saved from the jaws, not of the wolf in the adage, but of the dog, went home and dressed his wounds. But Daphnis and Chloe had much ado to get together, before it was late in the evening, their scattered straggling sheep and goats. For they were terrified with the woldskin and the fierce barking and baying of the dogs, and some ran up the steep crags, some ran on rucks and hurried down to the seashore, although they were taught not only to obey the voice and be quieted by the pipe, but to be driven up together even by the clapping of the hands. But fear had cast in an oblivion of all, so that at length with much stir, following their steps like hares by the foot, they drave them home to their own folds.

1 stamped.
'Εκείνης μόνης τῆς νυκτὸς ἐκοιμήθησαν βαθὺν ὑπνον καὶ τῆς ἐρωτικῆς λύπης φάρμακον τὸν κάματον ἔσχον. αὕτης δὲ ἡμέρας ἐπελθοῦσις πάλιν ἐπασχον παραπλησία. ἔχαρον ἰδόντες, ἀπαλλαγέντες ἤλθον ἤθελόν τι, ἤγνωσον δὲ τι θέλουσι. τούτῳ μόνον ἤδεσαν, ὅτε τὸν μὲν φίλημα, τὴν δὲ λουτρῶν ἀπώλεσεν.

'Εξέκαε δὲ αὐτοὺς καὶ ἡ ἤρα τοῦ ἔτους. 23. ἦρος ὢν ἠδὴ τέλος καὶ θέρους ἀρχὴ καὶ πάντα ἐν ἀκμῇ, δὲνδρα ἐν καρποῖς, πεδία ἐν λήνοις, ἢδεια μὲν τεττυγων ἡχῆ, γλυκεία δὲ ὀπώρας ὀνάμη, τερπνῆ δὲ ποιμνίων βληχῆ. εἰκάσαν ἂν τις καὶ τοὺς ποταμοὺς ἠδειν ἡρέμα ρέοντας, καὶ τοὺς ἀνέμους συρρέττειν ταῖς πέτυσιν ἐμπνέοντας, καὶ τὰ μήλα ἔρωτα πῆπτειν χαμαι, καὶ τὸν ἠλιου φιλόκαλον ὄντα πάντας ἀποδύειν. οἱ μὲν δὲ Δάφνεις βαλπόμενοι τούτοις ἄπασιν εἰς τοὺς ποταμοὺς ἐνέβαλεν, καὶ ποτὲ μὲν ἐλούετο, ποτὲ δὲ καὶ τῶν ἱχθῶν τοὺς ἐνδυνεύοντας ἐδήρα, πολλάκις δὲ καὶ ἔπινεν, ὡς τὸ ἐνδοθεν καῦμα σβέσειν.

'Η δὲ Χλόη, μετὰ τὸ ἀμέλεια τὰς οἷς καὶ τῶν αὐγῶν τὰς πολλάς, ἐπὶ πολὺν μὲν χρόνον πολὺν πόνον εἶχε πηγνύσα τὸ γάλα. δειναλ γὰρ αἱ μυῖαι λυπῆσαι καὶ δακεῖν εἰ διώκομητο, τὸ δὲ

1 so Hirsch: οὐς ἐκτοίνου ἀπαλλ. 2 so Hirsch: μεῖσ ἢρ. οἶν ἕξ. τέλη 3 pUllii καὶ ἡ τῆς: B lac. 4 τερπν.—βληχ. and ἠδειν—ῥέοντας: ης has lacunae 5 Ullii ὤφ' ἐπ. 6 ἐνέβαλεν: Π ποτ' ἐνέβαλεν πολὺν πόνον Β
That night alone Daphnis and Chloe slept soundly, and found that weariness was some kind of remedy for the passion of love. But as soon as the day appeared they fell again to these fits. When they saw one another they were passing joyful, and sad if it chanced that they were parted. They desired, and yet they knew not what they would have. Only this one thing they knew, that kissing had destroyed Daphnis and bathing had undone Chloe.

Now besides this, the season of the year inflamed and burnt them. 23. For now the cooler spring was ended and the summer was come on, and all things were got to their highest flourishing, the trees with their fruits, the fields with standing corn. Sweet then was the singing of the grasshoppers, sweet was the odour of the fruits, and not unpleasant the very blating of the sheep. A man would have thought that the very rivers, by their gentle gliding away, did sing; and that the softer gales of wind did play and whistle on the pines;\(^1\) that the apples, as languishing with love, fell down upon the ground; and that the Sun, as a lover of beauty unveiled, did strive to undress and turn the rurals all naked. By all these was Daphnis inflamed, and therefore often he goes to the rivers and brooks, there to bathe and cool himself, or to chase the fish that went to and fro in the water. And often he drinks of the clear purrs, as thinking by that to quench his inward caum and scorching.

When Chloe had milked the sheep and most of the goats and had spent much time and labour (because the flies were importune and vexatious, and would sting if one chased them) to curdle and

\(^1\) there is a play (as above in § 14) upon the word ἔμφασις, which was used of a lover inspiring his beloved.
ΔΑΦΝΙΣ ΚΑΙ ΧΛΟΗ

ṇτενθεὶ ώπολουσαμενὴ τὸ πρόσωπον πίντου ἐστεφανύτοι κλάδοις καὶ τῇ νεβρίδῃ ἐξάνυντο, καὶ
tὸν γαβοὺν ἀναπλήσασα ὀλῖνοι καὶ γαλακτος
cωμὸν μετὰ τοῦ Δάφνιδος ποτὸν ἔχει.

24. Τῆς δὲ μεσημβρίας ἐπελθούσης ἐχῆντο ὡδὴ
τῶν ὀφθαλμῶν ἀλωσὶς αὐτοῖς. ἦ μὲν γὰρ γυμνὸν
ὁρῶσα τὸν Δάφνιν ἐπὶ ἄθροιν1 ἐνέπιπτε τὸ κάλλος
καὶ ἐτήκετο μηδὲν αὐτοῦ μέρος ἐμφασθαι δυνα-
μένη, ὡδὲ ἰδῶν ἐν νεβρίδῃ καὶ στεφάνῳ πίντου
ὄρεγονσαν τὸν γαβόν, μᾶλλον ἢ ἐν τῶν ἐκ τοῦ
ἀντροῦ2 Νυμφῶν ὀραῖν. ὡδὲ μὲν τὴν πίτων ἀπὸ
τῆς κεφάλης ἄρπαξαν αὐτὸς ἐστεφανύτο πρότερον
φιλήσας τὸν στεφανον, ἦ δὲ τὴν ἐσβήτα αὐτοῦ
λουρεῖνον καὶ γυμνωθέντος ἐνεδύετο πρότερον καὶ
αὐτὴ φιλήσασα. ὡδὴ ποτὲ καὶ ἵλοις ἑβαλοὺν
ἀλλήλοις καὶ τὰς κεφαλὰς ἀλλήλων ἐκόψησαν
dιακρίνοντες τὰς κόμας. καὶ ἦ μὲν εἰκασαν αὐτοῖς
τὴν κόμην, ὅτι μέλαινα, μύρτως, ὡδὲ μὴλὸ τὸ
πρόσωπον αὐτῆς, ὅτι λευκὸν καὶ ἐνερευθὲς ἦν.
ἐδίδασκεν αὐτὴν καὶ συρίμπτειν, καὶ ἀρξαμένης
ἐμπνεῦν ἄρπαξαν τὴν σύριγγα τοῖς χείλεσιν αὐτὸς
tοὺς καλάμους ἐπέτρεχεν3 καὶ ἐδόκει μὲν διδά-
σκειν ἀμαρτάνουσαν, εὐπρεπῶς δὲ διὰ τῆς σύριγγος
Χλόην κατεφίλει.4

25. Συρέττοντος δὲ αὐτοῦ5 κατὰ τὸ μεσημβρι-
νὸν καὶ τῶν πομηλῶν σκιαζομένων, ἔλαθεν ἡ
Χλόη κατανυστάξασα. φωράσας τοῦτο ὁ Δάφνις
καὶ καταθέμενος τὴν σύριγγα, πᾶσαν αὐτὴν

1 ὡς Corneius: Δ ἐπάθοιν: ῥῆ ἐπαυδοῦν 2 ῥῆ ἐν τῷ ἄντρο
3 ἀρ ἐπέλεγεν old var. 4 ῥ ἐφίλει: ῥ ἐξεφίλει (B lac.)
5 ῥ ἐποίητ (B lac. betw. συρίττειν and μεσθ.}

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press the milk into cheeses, she would wash herself and crown her head with pine-twigs, and when she had girt her fawnskin about her, take her piggin and with wine and milk make a sillibub for her dear Daphnis and herself.

24. When it grew towards noon they would fall to their catching of one another by their eyes. For Chloe, seeing Daphnis naked, was all eyes for his beauty to view it every whit; and therefore could not choose but melt, as being not able to find in him the least moment to dislike or blame. Daphnis again, if he saw Chloe, in her fawnskin and her pine coronet, give him the sillibub to drink, thought he saw one of the Nymphs of the holy cave. Therefore taking off her pine and kissing it o'er and o'er, he would put it on his own head; and Chloe, when he was naked and bathing, would in her turn take up his vest, and when she kissed it, put it on upon herself. Sometimes now they flung apples at one another, and dressed and distinguished one another's hair into curious trammels and locks. And Chloe likened Daphnis his hair to the myrtle because it was black; Daphnis, again, because her face was white and ruddy, compared it to the fairest apple. He taught her too to play on the pipe, and always when she began to blow would catch the pipe away from her lips and run it presently o'er with his. He seemed to teach her when she was out, but with that specious pretext, by the pipe, he kissed Chloe.

25. But it happened, when he played on his pipe at noon and the cattle took shade, that Chloe fell unawares asleep. Daphnis observed it and laid down his pipe, and without any shame or fear was
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εβλεπεν ἀπλήστως οἰα μηδὲν αἰδούμενος, καὶ ἄμα κρύφα ἡρέμα ὑπεθέργητο. "Οἱοι καθεύδουσιν ὀφθαλμοὶ. οἴον δὲ ἀποπτεῖ στόμα, οὐδὲ τὰ μῆλα τοιοῦτοι, οὐδὲ αἱ λόχμαι. ἀλλὰ φιλήσαι δεδοικα. δάκνει τὸ φίλημα τὴν καρδίαν καὶ ὀσπέρ τὸ νέον μέλι μαίνεσθαι ποιεῖ· ὁκνὸ δὲ καὶ μὴ φιλήσας αὐτὴν ἀφυπνίσω. ὁ λάλων τεττληνὸν οὐκ εάσουσιν αὐτὴν καθεύδειν μέγα ἤχοιντες. ἀλλὰ καὶ οἱ τράγοι τοῖς κέρασι παταγοῦσί· μαχόμενοι· ὁ λύκων ἀλωπέκων δειλοτέρων· οἱ τούτοις οὐχ ἤρπασαν."

26. Ἐν τοιούτωι δυντὸς αὐτοῦ λόγοις, τέττιξ φεύγων χελιδόνα θηρᾶσαι θέλουσαν κατέπεσεν εἰς τὸν κόλπον τῆς Χλόης, καὶ ἡ χελιδόνα ἐπομένη τόν μὲν οὐκ ἤδυνηθί ναβείν, ταῖς δὲ πτέρυξιν ἐγγύς διὰ τὴν διαξίσεως γενομένη τῶν παρειῶν αὐτῆς ἡπατο: ἡ δὲ οὐκ εἰδοῦσα τὸ προχθέν, μέγα βοήθεσα τῶν ἐπισω ἐξεθορεῖν, ἱδοῦσα δὲ καὶ τὴν χελιδόνα ὑπὶ πλησίον πετομένη καὶ τὸν Δάφνιν ἐπὶ τῷ δεῦτερῳ γελώντα, τοῦ φοβοῦ μὲν ἐπαύσατο, τοὺς δὲ ὀφθαλμοὺς ἀπέματεν ἐτι καθεύδειν θέλουσα. καὶ ὁ τέττιξ ἐκ τῶν κόλπων ἐπήχθησεν ὁμοίων ἐκέτη χάριν ἱμαλογοῦντες τῆς σωτηρίας. πάλιν οὖν ἡ Χλόη μεγάλα ἀνεβόθησεν· ὁ δὲ Δάφνις ἐγελάσα, καὶ προφάσεως λαβώμενος καθήκεν αὐτής εἰς τὰ στέρνα τὰς χείρας καὶ ἐξάγει τὸν βελτιστὸν τέττιγα μηδὲ ἐν τῇ δεξιαὶ σιωπῶντα. ἡ δὲ ἡδετο ἱδοῦσα καὶ ἐφίλησε καὶ λαβώντα ἐνεβάλεν· αὕτης τῷ κόλπῳ λαλῶντα.

1 p ἄμα καὶ αὐτῇ 2 p ἔ τὸ στόμα 3 Wytonbach ἄρα 4 Ullii φιλήσαι µέν· B φιλ and loc. 5 Ullii omits καὶ μή: p μή καὶ 6 so Hirsch: mas ταιοῦσι 7 ἐβάλεν 48
bold to view her, all over and every limb, insatiably; and withal spoke softly thus: "What sweet eyes are those that sleep! How sweetly breathes that rosy mouth! The apples smell not like to it, nor the flowery lawns and thickets. But I am afraid to kiss her. For her kiss stings to my heart and makes me mad like new honey. Besides, I fear lest a kiss should chance to wake her. Oh the prating grasshoppers! they make a noise to break her sleep. And the goats beside are fighting, and they clatter with their horns. Oh the wolves, worse dastards then the foxes, that they have not ravished them away!"

26. While he was muttering this passion, a grasshopper that fled from a swallow took sanctuary in Chloe’s bosom. And the pursuer could not take her, but her wing by reason of her close pursuit slapped the girl upon the check. And she not knowing what was done cried out, and started from her sleep. But when she saw the swallow flying near by and Daphnis laughing at her fear, she began to give it over and rub her eyes that yet would be sleeping. The grasshopper sang out of her bosom, as if her suppliant were now giving thanks for the protection. Therefore Chloe again squeaked out; but Daphnis could not hold laughing, nor pass the opportunity to put his hand into her bosom and draw forth friend Grasshopper, which still did sing even in his hand. When Chloe saw it she was pleased and kissed it, and took and put it in her bosom again, and it prattled all the way.
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27. *Ετερψεν αυτοὺς ποτε ὁ φίλτα Βουκολείκον ἐκ τῆς ὤλης φθεγξαμένη. καὶ τῆς Χλόης ζητοῦσης μαθεὼν ὃ τε λέγει, διδάσκει αὐτὴν ὁ Δάφνης μυθολογών τὰ θρυλούμενα: "*Ἡν οὖς, παρθένε, παρθένος καλῆ, καὶ ἐνεμε βοῦς πολλὰς οὔτως ἐν ὕλῃ. ἦν δὲ ἄρα καὶ φίδική, καὶ ἔτερπουτο αἱ βόες ἐπὶ αὐτῆς τῇ μουσικῇ, καὶ ἐνεμεν οὔτε καλαύροπος πληγὴ ὅπε κέντρον προσβολῆ, ἀλλὰ καθίσασα ὑπὸ πίτου καὶ στεφανωσαμένη πίτυι ἤδε Πάνα καὶ τὴν Πίτυν, καὶ αἱ βόες τῇ φωνῇ παρέμευν. παῖς οὐ μακράν νεῶν βοῦς καὶ αὐτὸς καλὸς καὶ φίδικος φιλονεκησάς πρὸς τὴν μελοδίαν, μείζονα ὡς ἄνήρ, ἦδειαν ὡς παῖς, φωνὴν ἀντεπεδεξάτο, καὶ τῶν βοών ὁκτὼ τὰς ἄριστας ἐς τὴν ἱδίαν ἀγέλην θέλ-ξας ἀπεθουκόλησεν. ἔκθεται ἡ παρθένος τῇ βλάβῃ τῆς ἀγέλης, τῇ ἤττῃ τῆς φώνης, καὶ εὐχαίτας τοῖς θεοῖς ὅρμων γενέσθαι πρὶν οἴκαδε ἀφικέσθαι. πείθονται οἱ θεοὶ καὶ ποιοῦσι τὴν ἔτιν τὴν ὅρμων ὁρεινολ καὶ μουσικὴν ὡς ἐκεῖνην, καὶ ἐτί νῦν ἁδύοντας μηνύει τήν συμφοράν, ὅτι βοῦς ζητεὶ πεπλανημένας."

28. Τοιάδε τέρψεις αὐτοῖς τὸ θέρος παρείχε. μετοπώρου δὲ ἀκμάζοντος καὶ τοῦ βότρυνος, Τύριοι λησταὶ Καρικήν ἔχουσιν ἡμολίαιν ὡς μὴ δοκοῦσι βάρβαροι, προσέχον τοῖς ἁγροῖς, καὶ ἐκβάντες

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1 *ὅ τετε and Βουκολείκον
2 *μακ. -ἐφ
3 *π παρθένος παρθένει oitwn : *π παρθένοi παρθένει ἐς σφ ὁμαθα : cf. Plat. Phaedr. 237 π
4 ὡς ἀκαλ. πνεύματος
5 καὶ ἀκαλ. A : ἀκαλ. B : μακ. add ὡς ὁ παρθένος incorp. gloss on καὶ ἄτοσ
6 *π omiss τὴν ; but supply αὐτὴν with ποιοῦσι
7 A ὁρεινὸν ὃ παρθένος μουσ. (ὁ παρθένος gloss on ἔκεισθαι) : μακ. ἅπ. ὃ παρθένον μουσ. (correction of ὃ παρθ.)
8 so Uln. and prob. B : A ἄρ : ἄρ ὃ ἢχος μη ( الوح shows the corrector)

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27. But besides these the stock-dove did delight them too, and sang from the woods her country song. But Chloe, desiring to know, asked Daphnis what that complaint of the stock-dove meant. And he told her the tradition of the ancient shepherds: "There was once, maiden, a very fair maid who kept many cattle in the woods. She was skilful in music, and her herds were so taken with her voice and pipe, that they needed not the discipline of the staff or goad, but sitting under a pine and wearing a coronet of the same she would sing of Pan and the Pine, and her cows would never wander out of her voice. There was a youth that kept his herd not far off, and he also was fair and musical, but as he tried with all his skill to emulate her notes and tones, he played a louder strain as a male, and yet sweet as being young, and so allured from the maid's herd eight of her best cows to his own. She took it ill that her herd was so diminished and in very deep disdain that she was his inferior at the art, and presently prayed to the Gods that she might be transformed to a bird before she did return home. The Gods consent, and turned her thus into a mountain bird, because the maid did haunt there, and musical, as she had been. And singing still to this day she publishes her heavy chance and demands her truant cows again."

28. Such delights and pleasures as these the summer-time entertained them withal. But when autumn was coming in and the grapes were ripening, some Tyrian pirates, in a Carian vessel lest perchance they should seem to be barbarians, sailed up to the
σὴν μαχαίραν καὶ ἡμιθωρακίον κατέσυρον πάντα τὰ εἰς χεῖρας ἑλθόντα, οἷον ἀνθοσμίαν, πυρὸν ἀφθονον, μὲλε ἐν κηρίου ἡλικίαν τινας καὶ βοῦς ἐκ τῆς Δόρκωνος ἀγέλης. λαμβάνοντες καὶ τὸν Δάφνιν ἀλύστα τοῖς 1 τὴν θαλατταν ἡ γὰρ Χλόη βραδύτερον ὡς κόρη 2 τὰ πρόβατα ἔχεγγε τοὺς όρφανον φόβο οὕς ἀγερόχων ποιμένων. Ἰδόντες δὲ μειράκιον μέγα καὶ καλὸν καὶ κρείττον τῆς ἐξ ἄγρῳ ἁρπαγής, μηκέτε μηδὲν μηδὲ εἰς τὰς αἰγὰς μηδὲ εἰς τοὺς ἄλλους ἁγροὺς περιεργασάμενοι, κατηγοῦν αὐτὸν ἐπὶ τὴν ναῦν κλάστα καὶ ἠπορημένου καὶ μέγα Χλόην καλοῦντα. καὶ οἱ μὲν ἄρτε τὸ πείσμα ἀπολύσαντες καὶ τὰς κόρας ἐμβαλόντες 3 ἀπέπλεον εἰς τὸ πέλαγος.

Χλόη δὲ κατῆλαινε τὸ πολύμνον σύρυγγα καίνην τῶν Δάφνιδω δῶρον κομῆτος. Ἰδούσα δὲ τὰς αἰγὰς τεταραγμένας καὶ ἀκούσας τοῦ Δάφνιδος ἀδει μέζουν αὐτὴν βοῶντος, προβάτων μὲν ἀμέλει καὶ τὴν σύρυγγα βίπτει, δρόμῳ δὲ πρὸς τὸν Δόρκωνα παραγίνεται δεησομένη βοηθεῖν. 29. ὁ δὲ ἐκαίνω πληγαῖς νεανικαῖς συγκεκομμένοις ὑπὸ τῶν ληστῶν καὶ ὅλων ἐμπνεύσων, αἵματος πολλοῦ χειμερέους. 4 Ἰδὼν δὲ τὴν Χλόην καὶ ὅλων ἐκ τοῦ πρότερον ἔρωτος ἐμπύρευμα λαβὼν, "Ἐγὼ μέν," εἰπε, "Χλόη, τεθυνήσομαι μετ' ὅλων· οἱ γὰρ μὲ ἄσβεσι λησταὶ πρὸ τῶν βοῶν μαχόμενον κατεκόψαν ὡς βοῦν. σὺ δὲ καὶ σοὶ ὅ τοι Δάφνιν σώσον κἀμοι τιμώρησον κἀκεῖνος ἀπόλεσον. 5

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1 οὐ Oec: ἀεις περὶ 2 ὡς 3 ρη ταῖς ξεροῦν ἔμβ. 4 θερμαμένων 5 λαβὼν τὴν: ρη ὅ, δὲ καὶ τὴν 5 τοῦ δὲ σοι καὶ: ρή σοι δὲ μει καὶ: η σοὶ δὲ μει καὶ
fields, and coming ashore armed with swords and half-corsets, fell to rifle, plunder, and carry away all that came to hand, the fragrant wines, great store of grain, honey in the comb. Some oxen too they drove away from Dorco's herd, and took Daphnis as he wandered by the sea. For Chloe, as a maid, was fearful of the fierce and surly shepherds, and therefore, till it was somewhat later, drove not out the flocks of Dryas. And when they saw the young man was proper and handsome and of a higher price than any of their other prey, they thought it not worth their staying longer about the goats or other fields, and hauled him aboard lamenting and not knowing what to do, and calling loud and often on the name of Chloe. And so, waiting only till they had loosed from the shore and cast in their oars, they made in haste away to sea.

Meanwhile Chloe had brought out her sheep, and with her a new pipe that was to be a gift to Daphnis. When Chloe saw the goats in a hurry,¹ and heard Daphnis louder and louder call "Chloe," she presently casts off all care of her flocks, slings the pipe on the ground, and runs amain for help to Dorco. 29. But he, being cruelly wounded by the thieves and breathing yet a little, his blood gushing out, was laid along upon the ground. Yet seeing Chloe, and a little spark of his former love being awakened in him, "Chloe," said he, "I shall now presently die, for alas! those cursed thieves, as I fought for my herd, have killed me like an ox. But do thou preserve Daphnis for thyself, and in their sudden destruction take vengeance on the rogues for me. I

¹ commotion.
ἐπαιδεύεσα τὰς βοῦς ἥχω σύρυγγος ἀκολουθεῖν καὶ διώκειν τὸ μέλος αὐτῆς, κἀν νέμονταί ποι ἐμακρᾶν. ἰδι δὴ, λαβοῦσα τὴν σύρυγγα ταύτην ἐμπνευσόν αὐτῆς μέλος ἐκεῖνο, ὁ Δάφνις μὲν ἐγώ ποτε ἐδιδαξάμην, σὲ δὲ Δάφνις. τὸ δὲ ἐντεῦθεν τῇ σύρυγγῃ μελήσει καὶ τῶν βοῶν ταῖς ἐκεί. χαριζομαί δὲ σοὶ καὶ τὴν σύρυγγα αὐτῆς, ἢ πολλοὺς ἐρίζων καὶ βουκόλους ἐνίκησα καὶ αἰτώλος. σὺ δὲ ἄντι τὼν καὶ ἔστων ἐμφυσον καὶ ἀποθανόντα κλαῖς, κἀν ἕδης ἄλλον νέμοντα τὰς βοῦς ἐμοῦ μυθομένουν." 30. Δόρκων μὲν τοσαύτα εἴπὼν καὶ φίλημα φιλήσας ὅστιν ἄφικεν ἁμα τῷ φιλήματί καὶ τῇ φωνῇ τῆς φυχῆς.

'Ἡ δὲ Χλόη λαβοῦσα τὴν σύρυγγα καὶ ἔνθείσα τὸς χείλεσιν ἐσώρυττε μεγίστον ὁς ἐδώματο. καὶ αἱ βόες ἀκούσαν καὶ τὸ μέλος γυμνάζουσα, καὶ ὅρμῃ μοῦ μῦκησάμεναι πηδῶσιν εἰς τὴν θάλατταν. βιάζου δὲ πηδήματος εἰς ἕνα τοῦχον τῆς νεώς γενομένου καὶ ἐκ τῆς ἐμπτώσεως τῶν βοῶν κοίλης τῆς θαλάττης διαστάσης, στρέφεται μὲν ἡ ναῦς καὶ τοῦ κλύδωνος συμιόντος ἀπόλλυται. οἱ δὲ ἐκπίπτουσιν σὺν ὧμοιαν ἐχοντες ὀπίδια σωτηρίας. οἱ μὲν γὰρ λησταὶ τὰς μαχαλρὰς παρῆρθητο καὶ τὰ ἁμηθωράκια λεπιδώτα ἐνεδέδυντο καὶ κυμάδας εἰς μέσην κυμάμην ὑπεδέδυντο: ὁ δὲ Δάφνις ἀνυπόδητος ὡς ἐν πεδίῳ νέμων, καὶ ἤμεγαμός ὁς ἑτε τῆς ἱδρας οὐσίας καμματώδεις. ἐκείνος μὲν οὖν ἐπ τὸ οἴγον υψαμένους κατῆργε τὰ ὅπλα εἰς βυθόν, ὁ δὲ Δάφνις τὴν μὲν ἐσθῆτα βαδίως ἑπεδύσατο, περὶ δὲ τὴν 1 ἢ μεν 2 Δαφ. ἦν σε 3 Uli omits 4 Δ ἐκτάσεως 5 πρ ἰμπφ.

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have accustomed my herd to follow the sound of a pipe, and to obey the charm of it although they feed a good way off me. Come hither then and take this pipe, and blow that tune which I heretofore taught Daphnis and Daplinis thee. Leave the care of what shall follow to the pipe and to the cows which are yonder. And to thee, Chloe, I give the pipe, this pipe by which I have often conquered many herdsman, many goatherds. But, for this, come and kiss me, sweet Chloe, while I am yet awhile alive; and when I am dead, weep a tear or two o'er me, and if thou seest some other tending my herd upon these hills, I pray thee then remember Dorco." 30. Thus spake Dorco and received his last kiss; and together with the kiss and his voice, breathed out his soul.

But Chloe, taking the pipe and putting it to her lips, began to play and whistle as loud as possibly she could. The cows aboard the pirates presently hear and acknowledge the music, and with one bounce and a huge bellowing shoot themselves impetuously into the sea. By that violent bounding on one of her sides the pinnace toppled, and the sea gaping from the bottom by the fall of the cows in, the surges on a sudden return and sink her down and all that were in her, but with unequal hope of escape. For the thieves had their swords on with their scaled and nailed corslets, and greaves up to the middle of their shins. But Daphnis was barefoot because he was tending his flocks in the plain, and half-naked, it being yet the heat of summer. Wherefore they, when they had sworn a little while, were carried by their arms to the bottom. Daphnis on the other side, easily got off his clothes, and yet was much

Recognise.
υήξεων έκαμενος οἱ πρότερον νηχόμενος εν ποταμοῖς μόνος. ὢστερόν δὲ παρὰ τῆς ἀνάγκης τὸ πρακτέων διδαχθεῖς εἰς μέσας ὁμησίς τὰς βοῦς, καὶ βοῦν δύο ἐκείνων ταῖς δύο χερσὶς λαβόμενος ἐκμικήτω μέσας ἄλυπως καὶ ἀπόνως, ἁσπερ ἐξαιόπων ἁμάξαν. νήχεται δὲ ἁρα βοῦς, ὡσον οὐδὲ ἀνθρώπος νόμον λειτεῖ τῶν ἐνύδρων ὄρυξεν καὶ αὐτῶν ἱχθύων. οὐδὲ ἀν ἀπόλοιο ἀν αὑτῶν νηχόμενος, εἰ μὴ τῶν χιλιῶν οἱ δυνάμεις περιπέτειαι διάμεροι γενόμενοι. μαρτυροῦσι τῷ λόγῳ μέριμνας πολλοὶ τῶν τῆς θαλάττης, ἢ ρὸς πόροι λεγόμενοι.

31. Καὶ σώζεται μὲν δὴ τούτων τῶν τρόπων ὁ Δάφνις δύο κινδύνους παρ’ ἐλίπεια πάσαν διαφυγόν, ληστηρίου καὶ ναναγίου. ἐξελθὼν δὲ καὶ τὴν Χλόην ἐπὶ τῆς γῆς γελώσαν ἁμα καὶ δικρύνουσαν εὐρόν, ἐμπίπτει τοῖς κόλποις καὶ ἐπιθάνετο τῷ βουλομένῳ συνάγειν. ἢ δὲ αὐτῷ διηγεῖται πάντα, τὸν δρόμον τῶν ἐπὶ τῶν Δόρκωνα, τὸ παίδευμα τῶν βοῶν, πῶς κελευσθεὶς συνάζεις, καὶ ὅτι τέθυγκε Δόρκων μόνον αἰδεύσθειά τὸ φίλημα οὐκ ἔθεν.

Ἐδοξεὶ δὲ τιμῆσαι τῶν εὐεργέτης, καὶ ἐλθόντες μετὰ τῶν προσηκόντων Δόρκωνα θάπτουσα τῶν ἄθλιον. γῆς μὲν οὖν πολλῆς ἐπέθεσαν, φυτὰ δὲ ἡμερα πολλὰ ἐφύτευσαν, καὶ ἐξήρθασαν αὐτῷ τῶν ἔργων ἀπαρχᾶς. ἀλλὰ καὶ γάλα κατέσπεισαν καὶ βότρυς κατέθλεψαν καὶ σύρυνας

1 Α ποτ. 2 ὁ δὲ βοῦν δόο γν. ἡ δὲ βοῦν 3 ὁ ἐλίπ. 4 Ἐμεῖς περιπέτειαι
puzzled to swim because he had been used before only to the brooks and rivers. But at length, being taught by necessity what was best for him to do, he rushes into the midst of the cows and on his right and left laid hold on two of their horns, and so without trouble or pain was carried between them to the land as if he had driven a chariot. Now an ox or cow swim so well that no man can do the like, and they are exceeded only by water-fowl and fish; nor do they ever drown and perish unless the nails upon their hooves be thorough drenched with wet and fall. Witness to this those several places of the sea to this day called Bospori, the trajects or the narrow seas swom over by oxen.

31. And thus poor Daphnis was preserved, escaping beyond hope two dangers at once, shipwreck and latrocinny. When he was out, he found Chloe on the shore laughing and crying; and casting himself into her arms asked her what she meant when she piped and whistled so loud. Then she told him all that had happened, how she scuttled up to Dorco, how the cows had been accustomed, how she was bidden to play on the pipe, and that their friend Dorco was dead; only for shame she told him not of that kiss. They thought then it was their duty to honour their great benefactor, and therefore they went with his kinsfolk to bury the unfortunate Dorco. They laid good store of earth upon the corse, and on his grave they set abundance of the most fragrant lasting sative\(^1\) plants and flowers, and made a suspension to him of some of the first-fruits of their labour. Besides they poured on the ground a libation of milk, and pressed with their hands the fairest bunches of the

\(^1\) cultivated.
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πολλὰς κατέκλασαν. ἠκούσθη καὶ τῶν βοῶν ἑλεινὰ μυκήματα καὶ δρόμοι τινὲς ὀφθησαν ἀμὰ τοῖς μυκήμασιν ἀτακτον καὶ, ὡς ἐν ποιμέσιν εἰκάζετο καὶ αἰτόλοις, ταύτα θρήνος ἦν τῶν βοῶν ἐπὶ βουκόλων τετελευτηκότι.

32. Μετὰ δὲ τὸν Δόρκωνος τάφον λούει τῶν Δάφνων ἡ Χλόη πρὸς τὰς Νύμφας ἁγαγούσα εἰς τὸ ἀντρόν.¹ καὶ αὐτὴ τὸτε πρῶτον Δάφνιδος ὀρώντος ἔλούσατο τὸ σῶμα λευκὸν καὶ καθαρὸν ὑπὸ κάλλους καὶ οὐδὲν ² λουτρῶν ἐς κάλλος δεόμενον. καὶ ἀνθῇ δὲ ³ συλλέξαντες, ὡσα ἀνθῇ ⁴ τῆς ὀρας ἐκείνης, ἐστεφάνωσαν τὰ ἀγάλματα καὶ τὴν τοῦ Δόρκωνος σύρυμα τῆς πέτρας ἐξήρτησαν ἀνάθημα. καὶ μετὰ τούτο ἐλθόντες ἐπεσκοποῦντο ⁵ τὰς αἰγας καὶ τὰ πρόβατα. τὰ δὲ πάντα κατέκευτο μήτε νεμόμενα μήτε βλημάσαμεν, ἀλλ' οἶμαι, τῶν Δάφνων καὶ τῆς Χλόης ἀφανεῖς ὄντας ποθοῦντα. ἐπεὶ ⁶ γούν ὀφθέντες καὶ ἐβόησαν τὸ σύνθεσα καὶ ἐσύρισαν, τὰ μὲν <ποιμεν> ἀναστάντα ἐνέμετο, αἱ δὲ αἰγας ἐσκήρτων φρέμασόμενα, καθάπερ ἠδόμεναι σωτηρία συνήθους αἰτόλοι.

Οὐ μὴν ὁ Δάφνες χαίρειν ἐπειδή τὴν ψυχὴν ἵδας τὴν Χλόην γυμνὴν καὶ τὸ πρότερον λαυθάνον κάλλος ἐκεκαλυμμένον. ἢλγε τὴν καρδίαν ὡς ἐσθιομένην ὑπὸ φαρμάκων. καὶ αὐτὸ τὸ πνεῦμα ποτὲ μὲν λύβρον ἐξέπνευε καθάπερ τινὸς διώ-

¹ ὁ λαότρον : max null εἰσαγογεύομαι ² so Cob : οὐδὲν ³ so H : μισὶς τε ⁴ Ἑφεστὸς ἀνθῇ ⁵ so H, cf. 12: Αἱ ἐφεστοῦν : ὑπὸ ἐπεσκόπον ⁶ so εἶναι : cf. 2.2 <ποιμεν> Herch.
grapes, and then broke many shepherd's-pipes o'er him. There were heard miserable groans and bellowings of the cows and oxen, and together with them certain incomposed cursations and freaks were seen. The cattle amongst themselves (so the goatherds and the shepherds thought) had a kind of lamentation for the death and loss of their keeper.

32. When the funeral of Dorco was done, Chloe brought Daphnis to the cave of the Nymphs and washed him with her own hands. And she herself, Daphnis then first of all looking and gazing on her, washed her naked limbs before him, her limbs which for their perfect and most excellent beauty needed neither wash nor dress. And when they had done, they gathered of all the flowers of the season to crown the statues of the Nymphs, and hanged up Dorco's charming pipe for an offering in the fane. Then coming away they looked what became of their sheep and goats, and found that they neither fed nor blated, but were all laid upon the ground, peradventure as wanting Daphnis and Chloe that had been so long out of their sight. Certainly when they appeared and had called and whistled as they were wont, the sheep rose up presently and fell to feed, and the mantling goats skipped and leapt as rejoicing at the safety of their familiar goatherd.

But Daphnis for his life could not be merry, because he had seen Chloe naked, and that beauty which before was not unveiled. His heart ached as though it were gnawed with a secret poison, insomuch that sometimes he puffed and blowed thick and short as if somebody had been in a close pursuit of him,

1 eagerly desiring.
κοιτος αυτον, ποτε δε ἐπέλειπεν καθαρας ἐκδαπανηθεν ἐν ταις προτέραις ἐπιθραμαις. ἔδοκε τὸ λουτρον εἶναι τῆς θαλάττης φοβερότερον. ἐνόμιζε τὴν ψυχήν ζητεῖ παρὰ τοῖς λυσταῖς μένειν, οἷς χέος καὶ ἀγροικὸς καὶ ἄγνοιαν τὸ Ἡρῴδος λυστήριον.

1 no p, prob. old var. : ἂν ἐπέλειπεν  
2 pq omit
sometimes again he breathed so faintly as if his
breath had bin quite spent in the late incursions.
That washing seemed to him more dangerous and
formidable then the sea, and he thought his life was
still in the hands and at the dispose of the Tyrian
pirates, as being a young rustic and yet unskilled in
the assassinations and robberies of Love.

THE END OF THE FIRST BOOK
THE SECOND BOOK
A SUMMARY OF THE SECOND BOOK

The Vintage is kept and solemnized.

After that, Daphnis and Chloe return to the fields. Philetas the herdsman entertains them with a discourse of Cupid and love. Love increases betwixt them. In the mean time the young men of Methymnaea come into the fields of Mytilene to hawk and hunt. Their pinnace having lost her cable, they fasten her to the shore with a with. A goat gnaws the with in pieces. The ship with her money and other riches is blown off to sea. The Methymnaeans, madded at it, look about for him that did it. They light upon Daphnis and pay him soundly. The country lads come in to help him. Philetas is constituted judge. A Methymnaean is plaintiff; Daphnis defendant. Daphnis carries the day. The Methymnaeans fall to force, but are beaten off with clubs. Getting home they complain of injury and loss by the Mytilenians. The Methymnaeans presently command Bryaxis their general to move with 10 ships against the Mytilenians knowing nothing. They land at the fields, plunder all they can lay their hands on, and carry away Chloe.
Daphnis, knowing it, would die, but the Nymphs comfort him. Pan sends a terror (which is rarely described) upon the Methymnaeans, and warns their captain in his sleep to bring back Chloe. The captain obeys, and she returns joyful to Daphnis. They keep holy-days to Pan, and Philetas is there. Lamo tells the Story of the Pipe. Philetas gives Daphnis his most artificial pipe. Daphnis and Chloe proceed to the binding of one another by amorous oaths.
ΛΟΓΟΣ ΔΕΤΕΡΟΣ

1. "Ἡδη δὲ τῆς ὁπώρας ἀκμαξύσης καὶ ἐπείγοντος τοῦ τρυγητοῦ, πᾶς ἢν κατὰ τοὺς ἄγρον ἐν ἔργῳ. ὥς μὲν ληνοὺς ἐπεσκεύασεν, ὁ δὲ πίθους ἐξεκάθαρεν, ὁ δὲ ἄρρηχοις ἐπλεκεν. ἔμελε τινὶ δρεπάνῳ μικρᾶς ἐς βότρυνος τομῆν, καὶ ἔτερῳ λίθῳ θέλεις τὰ ἐνοίκα τῶν βοτρύων δυναμένου, καὶ ἄλλοι λύγων ἡρᾶς πληγάς κατεξασμένης, ὡς ἦν ὅποι φωτὶ νύκτωρ τὸ γλεύκος φέροιτο. ἀμελήσαντες οὐκ ὁ Δάφνες καὶ ἡ Χλόη τῶν αὐγῶν καὶ τῶν προβάτων χειρὸς ὁφελειαν ἄλλην ἄλλους μετέδιδοσαν. ὁ μὲν ἐβάσταζεν ἐν ἄρρηχοις βότρυν, καὶ ἐπάτει ταῖς ληνοῖς ἐμβάλλον, καὶ εἰς τοὺς πίθους ἐφέρε τὸν ὅλον, ὥς δὲ τροφὴν παρεσκεύαζε τοὺς τρυγωσι, καὶ ἔνεχει ποτὸν αὐτοῖς προσβύτερον ὅλον, καὶ τῶν ἀμπέλων δὲ τὰς ταπεινωτέρας ἀπετρύγα. πᾶσα γὰρ κατὰ τὴν Λέσβου ἄμπελος ταπεινή, σὰς μετέωρος ὁμοὶ ἀναδενδράς, ἄλλα κατὰ τὰ κλῆματα ἀποτείνουσα καὶ ἄσπερ κειτός νεμομένη καὶ παῖς ἄν ἐφίκοιτο βότρυνος ἅρτε τὰς χεῖρας ἐκ σπαργάνου λελυμένοις.

1 U III ἐπελεκέζεν   2 ἠλλὰ ἄλλοις E: 1888 ἄλληλοις
A ἐβάσταζεν  3 ex Hercul: 1888 ἦν ἄρω.  4 ἄρκ.
THE SECOND BOOK

1. The autumn now being grown to its height and the vintage at hand, every rural began to stir and be busy in the fields, some to repair the wine presses, some to scour the tuns and hogsheads; others were making baskets, skeps, and panniers, and others providing little hooks to catch and cut the bunches of the grapes. Here one was looking busily about to find a stone that would serve him to bruise the stones of grapes, there another furnishing himself with dry willow-wood \(^1\) brayed in a mortar, to carry away \(^2\) the must in the night with light before him. Wherefore Daphnis and Chloe for this time laid aside the care of the flocks, and put their helping hands to the work. Daphnis in his basket carried grapes, cast them into the press and trod them there, and then anon tunned the wine into the butts. Chloe dressed meat for the vintagers and served them with drink of the old wine, or gathered grapes of the lower vines. For all the vines about Lesbos, being neither high-grown nor propped with trees, incline themselves and pretend their palmits towards the ground, and creep like the ivy; so that indeed a very infant, if that his hands be loose from his swathes, may easily reach and pull a bunch.

\(^1\) i.e. to make some sort of torch or lamp.  \(^2\) draw off.
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2. Οἶνον οὖν ἐλκός ἐν ἔορτῇ Διονύσου καὶ οἴνου γενέστει, αἰ ἡ μὲν γυναικὲς ἐκ τῶν πλησίον ἄγρων εἰς ἐπικουρίαν οἴνου ¹ κεκλημέναι τῷ Δάφνῳδι τοὺς ὀφθαλμοὺς ἐπέβαλλον, ² καὶ ἐπτήμοναν ὡς ὄμοιον τῷ Διονύσῳ τῷ κάλλος. καὶ τις τῶν βρασυτέρων καὶ ἐφέλησε, καὶ τὸν Δάφνιον παρόξυνε, τὴν δὲ Χλόην ἐλύπησεν.

Οἱ δὲ ἐν ταῖς ληνοῖς ποικίλας φωνὰς ἔρριπτον ἐπὶ τὴν Χλόην, καὶ ὄστερ ἐπὶ ³ τινα Βάκχην Σάτυροι μανικώτερον ἐπῆδων, καὶ ἡγοῦντο γενέσθαι ποίμνα καὶ ὅπε ἐκεῖνης νέμεσθαι· ὡστε αὐτὸ πάλιν ἡ μὲν ἤδετο, Δάφνις δὲ ἐλυπεῖτο. εὔχοντο δὲ ⁴ δὴ ταχέως παύσασθαι τοῦ τρυγητοῦ ⁵ καὶ λαβέσθαι τῶν συνήθων χωρίων, καὶ ἀντὶ τῆς ἁμοίους βοής ἀκούειν σύρυγγος ἢ τῶν ποιμάτων αὐτῶν βληχωμένων.

Καὶ ἐπεὶ διαγενομένων ὄλγον ἡμέρων αἰ μὲν ἄμπελοι τετρύγηντο, πίθοι δὲ τὸ οἴλεικος ⁶ εἶχον, ἐδει δὲ οὐκετ' οὔδ' ἐν πολυχειρίας, κατηλισμὸν τάς ἀγέλας εἰς τὸ πεδίον. καὶ μάλα χαύροντες τάς Νύμφας προσεκύνουν, βότρυς αὐταῖς κομίζοντες ἐπὶ κλημάτων ἀπαρχάς τοῦ τρυγητοῦ. οὐδὲ τῶν πρότερον χρώνων ἀμελῶς ποτὲ παρῆλθον, ἀλλ' ἀεὶ τε ἄρχόμενος ⁷ νομῆς προσηδέειν καὶ ἐκ νομῆς ἀνίόντες προσεκύνουν, καὶ πάντως τι

¹ Uiiii omits ² A δέξασθε ἐμβάλετ (corr. to ἐπάτει) ³ A omits Uiiii Βάκχοι (Amyot) ⁴ A omits ⁵ so Hirsch: mas acc. ⁶ Parr τείχος ⁷ A ἠρχ.
2. Now as they were wont in the feast of Bacchus and the solemnisation of the birth of wine, the women that came from the neighbouring fields to help, cast their eyes all upon Daphnis, gave him pricks and praise for beauty, and said he was like to Bacchus himself. And now and then one of the bolder strapping girls would catch him in her arms and kiss him. Those wanton praises and expressions did animate the modest youth, but vexed and grieved the poor Chloe.

But the men that were treading in the press cast out various voices upon Chloe, and leapt wildly before her like so many Satyrs before a young Bacchant, and wished that they themselves were sheep, that such a shepherdess might tend them. And thus the girl in her turn was pleased, and Daphnis stung with pain. But they wished the vintage might soon be done that they might return to their haunts in the fields, that instead of that wild untuned noise of the clowns they might hear again the sweet pipe or the blating of the cattle.

And when after a few days the grapes were gathered and the must tunned into the vessels, and there needed no longer many hands to help, they drove again their flocks to the plain, and with great joy and exultation worshipped and adored the Nymphs, offering to them the firstfruits of the vintage, clusters hanging on their branches. Nor did they in former time with negligence ever pass by the Nymphs, but always when they came forth to feed would sit them down reverentially in the cave, and when they went home would first adore and beg their grace, and brought to them always something,
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ἐπέφερον, ἢ ἄνθος ἢ ὅπωραν ἢ φυλλάδα χλωρᾶν ἢ γάλακτος σπονδήν. καὶ τούτου μὲν ἄστερον ἀμοββᾶς ἐκομίσατο παρὰ τῶν θεῶν. τότε δὲ κύνες, φασίν, ἐκ δεσμῶν λυθέντες ἐσκίρτον, ἐσύρρετον, ἥδον, τοῖς τράγοις καὶ τοῖς προβάτοις συνεπάλαιον.

3. Τερπομένοις δὲ αὐτοῖς ἐφίσταται πρεσβύτης σισύραν ἐνδεδυμένος, καρβατίνας ὑποδεδεμένος, πήραν ἐξηρτημένος καὶ τὴν πήραν２ παλαιάν, οὗτος πλησίον καθίσας αὐτῶν ὥδε εἶπε: "Φελητάς, ὡς παῖδες, ὁ πρεσβυτής ἐγώ, ὃς πολλὰ μὲν ταῖς ταῖς Νύμφαις ἔσα, πολλὰ δὲ τῷ Πανὶ ἐκείνῳ ἐσύρισα, βοῶν δὲ πολλῆς ἁγέλης ἡγεσάμην μόνῃ μούσικῇ. ἦκε δὲ ύμῖν ὅσα εἶδον μηνόσων, ὧν ἦκουσα ἀπαγγελῶν. κήπῳς ἐστὶν μοι τῶν ἔμων χειρῶν <ἐργον>, δι', δὲ οὗ νέων διὰ γῆρας ἐπαυσάμην, ἐξεποιησάμην, ὧν ὁραὶ φέρουσιν πάντα ἔχον ἐν αὐτῷ καθ’ ὄραν ἐκαστηνήρος ῥόδα, κρίνα καὶ ύάκινθος καὶ ἅμφοτερα, θέρους μήκωνς καὶ ἄχραδες καὶ μήλα πάντα, νῦν ἀμπελοῦ καὶ συκαὶ καὶ ῥοϊα καὶ μύρτα χλωρά. εἰς τοῦτο τὸν κήπον ὄρεις, ἁγέλαι συνερχόνται τὸ ἐσθίον, τῶν μὲν ἐς τροφήν, τῶν δὲ ἐς φίδην. συνηρεφῆς γὰρ καὶ κατάσκην καὶ πηγαῖς τρισὶ κατάρρυτος ἔναν περιέλη τῆς τὴν αἰματίαν, ἅλπος ὀράν οἴησεται.

4. "Εἴσελθοντες δὲ μοι τήμερον ἀμφὶ μέσην ἠμέραν ὑπὸ ταῖς ροιαῖς καὶ ταῖς μυρίναις βλέπεται παῖς μύρτα καὶ ροῖας ἔχων, λευκός

1 τὴν τιν.: Heollam ταύτην <ἔργον> Hirsch.
2 omission of αὐ is strange; perh. διὰρ and delete φέρ, αὐ
gloss E
3 Ἁρ-θεον
either a flower or an apple or an apronful of green leaves or a sacrifice of milk. And for this they afterwards received no small rewards and favours from the Goddesses. And now, like dogs let slip, as the saying is, they skip and dance and sing and pipe, and wrestle playfully with their flocks.

3. While they thus delight themselves, there comes up to them an old man, clad in his rug and mantle of skins, his carabatins or clouted shoes, his scrip hanging at his back, and that indeed a very old one. When he was sate down by them, thus he spoke and told his story: "I, my children, am that old Philetas who have often sung to these Nymphs and often piped to yonder Pan, and have led many a herd by the art of music alone. And I come to shew you what I have seen and to tell you what I have heard. I have a garden which my own hands and labour planted, and ever since by my old age I gave over fields and herds, to dress and trim it has been my care and entertainment. What flowers or fruits the season of the year teems, there they are at every season. In the spring there are roses and lilies, the hyacinths and both the forms of violets; in the summer, poppies, pears, and all sorts of apples. And now in the autumn, vines and figtrees, pomegranates, and the green myrtles. Into this garden flocks of birds come every morning, some to feed, some to sing. For it is thick, opacous, and shady, and watered all by three fountains; and if you took the wall away you would think you saw a wood.

4. "As I went in there to-day about noon, a boy appeared in the pomegranate and myrtle grove, with myrtles and pomegranates in his hand; white as milk, and his hair shining with the glance of fire; clean
δόσσερ γάλα καὶ ξανθὸς δόσσερ ἕπερ, στιλπνὸς ὡς ἄρτε λελουμένος. γυμνὸς ἦν, μόνος ἦν ἐπαι-ζευ ὡς ἱδιὸν κήπον τρυγῶν. ἐγὼ μὲν οὖν ῥηματα ἐπ' αὐτὸν ὡς συλληψόμενος, δείσας μη ὑπ' ἀγε-ρωχίας τὰς μυρίνας καὶ τὰς ροῖς κατακλάσῃ· ὦ δὲ μὲ κοῦφος καὶ ῥαδίως ὑπέφευγε, ποτὲ μὲν ταῖς ῥοδωναῖς ὑποτρέχων, ποτὲ δὲ ταῖς μῆκοσιν ὑποκρυπτόμενοι, δόσσερ πέρδικος νεοτός. καλτοὶ τολλάκις μὲν πράγμα ἐσχον ἔρφους γαλαθημοὺς διώκων, τολλάκις δὲ ἐκαμον μεταθέων μόσχους ἀρτεγεννήτους· ἀλλὰ τοῦτο ποικίλον τι χρῆμα ἦν καὶ ἀθηρατον.

"Καμών οὖν ὡς γέρων καὶ ἐπερεισάμενος τῇ βακτηρίᾳ καὶ ἁμα φυλάττων μη φύγῃ, ἐπυνθα-νόμην τίνος ἐστι τῶν γειτόνων καὶ τῇ βουλόμενος ἀλλότριον κήπον τρυγᾷ. ὦ δὲ ἀπεκρίνατο μὲν οὐδέν, στὰς δὲ πλησίον ἑγέλα πάνυ ἀπαλὼν καὶ ἐβαλλέ με τοῖς μύρτοις καὶ οὐκ οἶδ' ὅπως ἔθελγε μηκέτει θυμοῦσαί. ἐδεόμην οὖν εἰς χεῖρας ἐλθεῖν μηδὲν φοιβούμενον ἔτε, καὶ ὅμως κατὰ τῶν μύρτων ἀφῆσειν ἐπεδούς μῆλον καὶ ροῖῶν παρέξειν τε ἀεὶ τρυγῶν τὰ φυτὰ καὶ δρέπειν τὰ ἀνθή, τυχῶν παρ' αὐτοῦ φιλήματος ἐνός.

δ. "Ενταῦθα πάνω κατυρνον γελάσας ἀφῆσει φωνήν, οἷαν οὔτε ἁπτών οὔτε χελιδῶν οὔτε κύκνως

1 ὡς 2 Α. εἰς 3 πράγματα 4 ἀφῆσειν

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and bright as if he had newly washed himself. Naked he was, alone he was; he played and wantoned it about, and called and pulled, as if it had bin his own garden. Therefore I ran at him as fast as I could, thinking to get him in my clutches. For indeed I was afraid lest by that wanton, untoward, malapert ramping and hoity-toity which he kept in the grove, he would at length break my pomegranates and myrtles. But he, with a soft and easy sleight, as he listed, gave me the slip, sometimes running under roses, sometimes hiding himself in the poppies, like a cunning, huddling chick of a partridge. I have often had enough to do to run after the sucking kids, and often tired myself off my legs to catch a giddy young calf; but this was a cunning piece and a thing that could not be caught.

"Being then wearied, as an old man, and leaning upon my staff, and withal looking to him lest he should escape away, I asked what neighbour's child he was, and what he meant to rob another man's orchard so. But he answered me not a word, but coming nearer, laughed most sweetly and flung the myrtle-berries at me, and pleased me so, I know not how, that all my anger vanished quite. I asked him therefore that he would give himself without fear into my hands, and swore to him by the myrtles that I would not only send him away with apples and pomegranates to boot, but give him leave whenever he pleased to pull the finest fruits and flowers, if he would but give me one kiss.

5. "With that, setting up a loud laughter, he sent forth a voice such as neither the swallow nor the nightingale has, nor yet the swan when he is grown
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"Εμοὶ δὲν, ὃ Φιλητᾶ, φιλήσαί σε φθόνος ὑπὲρ φιλεῖσθαι μᾶλλον ἦ σὺ γενέσθαι νέος; δρα δὲ, εἴ σου καθ’ ἡλικίαν τὸ δόρον. οὐδὲν γὰρ σε ὀφελήσει τὸ γήρας πρὸς τὸ μὴ διώκειν ἐμὲ μετὰ τὸ ἐν φιλημα. δυσθήρατος εἰμι καὶ ἑρακεῖ καὶ ἀετῶ καὶ εἰ τις ἄλλος τούτων ὁκύτερος ὄρνης. οὗτοι παῖς ἐγὼ καὶ εἰ δοκῶ παῖς, ἀλλὰ καὶ τοῦ Κρόνου πρεσβύτερος καὶ αὐτῷ τοῦ παντὸς. καὶ σε οἴδα νέμοντα πρωθήβην ἐν ἐκείνῳ τῷ ὥλοι τὸ πλατύ βουκόλιον, καὶ παρῆμην σοι συρήσοντες πρὸς ταῖς φηγοῖς ἐκείναις, ἥνικα ἦρας Ἀμαρυλλίδος. ἀλλὰ μὲ οὐχ ἐώρας καὶ τοῦ πλησίον μάλα τῇ κόρῃ παρεστώτα. σοὶ μὲν οὖν ἐκείνην ἔδωκα, καὶ ἦν σοι παῖδες ἁγαθοὶ βουκόλιοι καὶ γεωργοὶ. οὗν δὲ Δάφνην ποιμαίνω καὶ Χλόην καὶ ἥνικα ἂν αὐτοὺς εἰς ἐν συναγάγω τὸ ἔωσπερ, εἰς τὸν σὸν ἐρχόμαι κήπον καὶ τέρπομαι τοῖς ἀνθετε καὶ τοῖς φυτοῖς κἀν ταῖς πηγαῖς ταὔταις καὶ λυώμαι. διὰ τοῦτο καλὰ καὶ τὰ ἄνθη καὶ τὰ φυτὰ τοῖς ἐμοῖς λουτροῖς ἀρδόμενα. δρα δὲ μῇ τὶ σοι τῶν φυτῶν κατακέκλασαι, μὴ τις ὅπωρα τετρύγηται, μὴ τις ἄνθους ὅξα πεπάτηται, μὴ τις πηγῆ τετάρακται. καὶ χαῖρε μόνος ἀνθρώπων ἐν γήρᾳ θεασάμενος τούτο τὸ παιδίον.

6. "Ταῦτα εἰπὼν ἀνήλατο καθάπερ ἄνθονος

1 so Brunck: niss διώκεις γενόμενος. 2 A phaino. 3 so Wyatt: niss πάντως. 4 so Herch: niss πάντως. 5 A δραί: but cf. Theoc. 25, 16. 6 Util omits
old like to me: 'Phileetas,' said he, 'I grudge not at all to give thee a kiss; for it is more pleasure for me to be kissed then for thee to be young again. But consider with thyself whether such a gift as that be of use to thy age. For thy old age cannot help thee that thou shalt not follow me, after that one kiss. But I cannot be taken, though a hawk or an eagle or any other swifter bird were flown at me. I am not a boy though I seem to be so, but am older then Saturn and all this universe. I know that when thou wast yet a boy thou didst keep a great herd on yonder water-meadow; and I was present to thee when under those oak-trees thou didst sing and play on the pipe for the dear love of Amâryllis. But thou didst not see me although I stood close by the maid. It was I that gave her thee in marriage, and thou hast had sons by her, jolly herdsmen and husbandmen. And now I take care of Daphnis and Chloe; and when I have brought them together in the morning, I come hither to thy garden and take my pleasure among these groves and flowers of thine, and wash myself also in these fountains. And this is the cause why thy roses, violets, lilies, hyacinths, and poppies, all thy flowers and thy plants, are still so fair and beautiful, because they are watered with my wash. Cast thy eyes round about, and look whether there be any one stem of a flower, any twig of a tree, broken, whether any of thy fruits be pulled or any flower trodden down, whether any fountain be troubled and muddied; and rejoice, Philetas, that thou alone of all mortals hast seen this boy in thy old age.'

6. 'This said, the sweet boy sprang into the
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νεοτός ἐπὶ τὰς μυρρίνας, καὶ κλάδον ἄμελβων ἐκ κλάδου διὰ τῶν φύλλων ἀνείρπεν ἐκ άκρον. εἶδον αὐτοῦ καὶ πτέρυγας ἐκ τῶν ὄμων καὶ τοξάρια μεταξύ τῶν πτερύγων καὶ τῶν ὄμων, καὶ οὐκέτι εἶδον οὔτε ταῦτα οὔτε αὐτὸν. εἰ δὲ μὴ μάτην ταύτας τὰς πολιάς ἐφύσα, μηδὲ γηράσας ματαιοτέρας τὰς φρένας ἐκτησάμην, Ἔρωτε, ὁ παῖδες, κατέσπεισθε, καὶ Ἔρωτε ὑμῶν μέλει.

7. Πάνω ἐτέρφθησαν ὑστεροὶ μύθοι ὑμῶν οὐ λόγου ἀκοδουσθες, καὶ ἐπυνθάνοντο τὰ ἐστὶ ποτὲ ὁ Ἔρως, πότερα παῖς ἢ ὄρνη, καὶ τὶ δύναται. πάλιν οὖν ὁ Φιλήττας ἔφη: "Θεός ἐστιν, ὁ παῖδες, ὁ Ἔρως, νέος καὶ καλὸς καὶ πετόμενος. διὰ τοῦτο καὶ νεότητι χαίρει καὶ κάλλος διάκει καὶ τὰς ψυχὰς ἀναπτεροῖ, δύναται δὲ τοσοῦτον ὑδού σου οὐδὲ ὁ Ζεὺς. κρατεῖ μὲν στοιχεῖοι, κρατεὶ δὲ ἄστρων, κρατεῖ δὲ τῶν ὄμοιων θεῶν: οὐδὲ ὡς τοσοῦτον τῶν αἰγῶν καὶ τῶν προβάτων. τὰ ἀνθῆ πάντα Ἐρωτος ἔργα: τὰ φυτὰ ταῦτα τοῦτον ποιήματα. διὰ τοῦτο καὶ ποταμοὶ βέουσι καὶ ἀνεμοὶ πνεύσουσιν. ἔγειρον δὲ ἑγὼ καὶ ταῦρον ἐρασθέντα, καὶ ὡς οἴστρῳ πληγεὶς ἐμμακτοῦ καὶ τράγου φιλήσαντα αἰγα, καὶ ἠκολούθει πανταχοῦ.

"Αὐτὸς μὲν γὰρ ἡμῶν νέος, καὶ ἤρασθην 'Αμαρυλλίδος· καὶ οὔτε τροφῆς ἐμμακτεῖ, οὔτε ποτὸν

1 Α. ἀνήλθεν 2 Parr. omit 3 ὁ Ἐρως: Α. Ἐρως, Christian emendation? cf. ἔβατος 2. 1 4 Α. Ἰν, but cf. παρὰμην 2. 5
myrtle grove, and like a young nightingale, from bough to bough under the green leaves, skipped to the top of the myrtles. Then I saw his wings hanging at his shoulders, and at his back between his wings a little bow with darts; and since that moment never saw either them or him any more. If therefore I wear not now these gray hairs of mine in vain, and by my age have not got a trivial mind, you two, O Daphnis and Chloe, are destined\(^1\) to Love, and Love himself takes care of you."

7. With this they were both hugely delighted; and thought they heard a tale, not a true discourse, and therefore they would ask him questions: "And what is Love? is he a boy or is he a bird? and what can he do I pray you, gaffer?" Therefore again thus Philetas: "Love, my children, is a God, a young youth and very fair, and winged to fly. And therefore he delights in youth, follows beauty, and gives our fantasy her wings. His power's so vast that that of Jove is not so great. He governs in the elements, rules in the stars, and domineers even o'er the Gods that are his peers. Nay, you have not such dominion o'er your sheep and goats. All flowers are the work of Love. Those plants are his creations and poems.\(^2\) By him it is that the rivers flow, and by him the winds blow. I have known a bull that has been in love and run bellowing through the meadows as if he had been stung by a breese, a he-goat too so in love with a virgin-she that he has followed her up and down through the woods, through the lawns.

"And I myself once was young, and fell in love with Amaryllis, and forgot to eat my meat and drink

\(^1\) consecrated. \(^2\) things made.
προσεφερόμην, ούτε ὑπνον ἡροῦμην. ἦλθον τὴν ψυχήν, τὴν καρδίαν ἐπαλλόμενη, τὸ σῶμα ἐφυγόμην ἐβόων ὡς παίομενος, ἐσιώπωτοι ὡς νεκροῦμενος, εἰς ποταμοὺς ἐνέβαινον ὡς καθιεμοῦσα. ἐκάλουν τὸν Πάνα βοηθῶν ὡς καὶ αὐτὸν τὴς Πάνου ἔρασθεντα. ἐπῆφον τὴν 'Ἡχώ το Ἀμαρυλλίδος ὄνομα μετ' ὅμοιο ἐκλαυσάναν κατέκλυν τὰς σύρρυγας, ὅτι μου τὰς μὲν βοῶς ἔβελγον, Ἀμαρυλλίδα δὲ οὐκ ἦγον. "Ερωτός γὰρ οὐδεὶς φάρμακον, οὐ πανόμενον, οὐκ ἐσθιόμενον, οὐκ ἐν φίδας λεγόμενον, οὐτὶ μὴ φίλημα καὶ περιβολὴ καὶ συγκατακλιθήναι γυμνοῖς σώμασι."
my drink, and never could compose to sleep. My panting heart was very sad and anxious, and my body shook with cold. I cried out oft, as if I had bin thwacked and basted back and sides; and then again was still and mute, as if I had layen among the dead. I cast myself into the rivers as if I had bin all on a fire. I called on Pan that he would help me, as having sometimes bin himself caught with the love of peevish Pitys. I praised Echo that with kindness she restored and trebled to me the dear name of Amaryllis. I broke my pipes because they could delight the kine, but could not draw me Amaryllis. For there is no medicine for love, neither meat, nor drink, nor any charm, but only kissing and embracing and lying side by side."

8. Philetas, when he had thus instructed the unskilful lovers, and was presented with certain cheeses and a young goat of the first horns, went his way. But when they were alone, having then first heard of the name of Love, their minds were struck with a kind of madness, and returning home with the fall of night, they began each to compare those things which they had suffered in themselves with the doctrine of Philetas concerning lovers and love: "The lover has his grief and sadness, and we have had our share of that. They are languishing and careless in just such things as we. They cannot sleep, and we still watch for the early day. They think they are burnt, and we too are afire. They desire nothing more then to see one another, and for that cause we pray the day to come quickly. This undoubtedly is love, and we, it seems, are in love without knowing whether or
eîdôtes eî toûto mév èstîn ò ërôs ègô de ò ërô-
mênos. tî òou tâuta álghômen; tî de álghlous 
ëgîtoûmen; álghh pânta eîstîn ò Filêtâs. tô èk 
tou kîpou pайдîon ôfhî kai toûs pâtâsîn ëmôv
ðnav èkeînou kai nêmeîn ëmâs tâs ëghlalas èkèlênou.
pôs ìnn tîs aûtô lâbou; mikróv ëstî, kai fëv-
ëtoî. kai pôs ìnn tîs aûtô fînou; pterâ ëcheî, kai 
katalêpëteî. èpî tâs Nûmfas ðeî Bôthouûs kata-
phëugên.1 òll' òûde Filêtâv ò Pîn ðêlëthousen
`Amarullîdos èrówna. òsâ eîstîn ára fàrmaka,
tâuta ëgîthrîou,2 fîłhuma kai pêribolhî kai kei-
sthâi nymnoûs ñamai kûvov mév, òllâ karterhîsô-
imèn3 deûteroi metâ Filêtâv." 

9. Tôûto aûtôis ñînëteî 4 nukterûvûn pайдênth-
rîou. kai ãgagônîs tîs èpionûsîs ëmëras5 tâs 
ëghlalas eîs nûmîn, êfîlîsou meû álghlous ëdôntes,
ò meûto prôteron èpouîsou, kai pêribolhî tâs 
chéiras èpallâxantes: tô èk trîtov mîkñou fàr-
makov, ãpoudûvîntes katalêbînâî. ãbrasonîr
ìa ou mûon pàrthèvov allâ kai vèou aûtôloun.
pîlîn òou vûz ègûnûsîsîan6 ëkëousa kai ènuîn
toûn ãgeûmënov kai katalêmûvûn toûn parrëvleim-
mênov. "êfîlîsoumen, kai ouûûn ëfëloû pêrre-
bîloumen, kai ouûûn plëvou. ñchêdôn tô sýmkata-
kathînâî 7 mûûn fàrmakov êratoûs. ñeîpætîn kai

1 pq sor. 2 p -tâ: A omîta tâuta 3 so Heinsius
(Ammot): mss marthõhsmen p deûteron 4 Ulî ñînëteî
5 A dat. 6 vûz ègûnûsîsîan: A ègûnûsîsîan (p lost after ouû)
: p ègûnûsî: q ègûnûsî (B marg. vûz) p ènouû B omîta
tôv ãgeûv. katalêmûvûn Jungermann: mss -is: Uîli omîta
cal 7 so B, cf. 8 and 11: mss ñchêdôn. tô ouû katalêbî.
no this be love or ourself a lover. And so if we ask why we have this grief and why this seeking each after the other, the answer is clear: Philetas did not lie a tittle. That boy in the garden was seen too by our fathers Lamo and Dryas in that dream, and 'twas he that commanded us to the field. How is it possible for one to catch him? He's small and slim, and so will slip and steal away. And how should one escape and get away from him by flight? He has wings to overtake us. We must fly to the Nymphs our patronesses; but Pan, alas! did not help his servant Philetas when he was mad on Amaryllis. Therefore those remedies which he taught us are before all things to be tried, kissing, embracing, and lying together on the ground. It's cold indeed, but after Philetas we'll endure it.”

9. Of this sort then was their nocturnal schooling. When it was day and their flocks were driven to the field, they ran, as soon as they saw one another, to kiss and embrace, which before they never did. Yet of that third remedy which the old Philetas taught, they durst not make experiment; for that was not only an enterprise too bold for maids, but too high for young goatherds. Therefore still, as before, came night without sleep, and with remembrance of what was done and with complaint of what was not: “We have kissed one another and are never the better; we have clipped and embraced, and that’s as good as nothing too. Therefore to lie together is certainly the only remaining remedy of love. That must be tried by all means.
τούτου. ἐν αὐτῷ πάντως τι κράττουν ἐσται ἕνεκα φιλήματος."

10. Ἐπὶ τούτων τοὺς λογισμοῖς, οἶον εἰκός, καὶ ὀνείρατα ἐφόρων ἐρωτικά, τὰ φιλήματα, τὰς περιβολὰς· καὶ ὅσα δὲ μεθ' ἡμέραν οὐκ ἔπραξαν, ταῦτα ἄναρ ἔπραξαν γεμινοὶ μετ' ἀλλήλων ἔκειντο. ἐνθεώτεροι δὲ κατὰ τὴν ἐπιούσιαν ἡμέραν ἀνέστησαν, καὶ ῥοίξι τὰς ἀγέλας καταλαυνων ἐπευγόμενοι πρὸς τὰ φιλήματα. καὶ ἰδόντες ἀλλήλους ἀμα μειδιάματε προσέδραμον, τὰ μὲν οὖν φιλήματα ἐγένετο καὶ ἡ περιβολὴ τῶν χειρῶν ἡκολούθησε· τὸ δὲ τρίτον φάρμακον ἐβράδυνε, μήτε τοῦ Δάφνιδος τολμάντος εἰπεῖν μήτε τῆς Χλόης βουλομένης κατάργυσθαι, ὥστε τύχη καὶ τοῦτο ἔπραξαν.

11. Καθεξήςνυν ἐπὶ στελέχους δρυὸς πλησίον ἀλλήλων καὶ γευσάμενοι τῆς ἐν φιλήματε τέρψεως, ἀπλήστως ἐνεφοροῦντο τῆς ἡδονῆς. ἦσαν δὲ καὶ χειρῶν περιβολαὶ θλίψιν τοῖς στόμασι παρέχουσαι. καὶ κατὰ τὴν τῶν χειρῶν περιβολὴν βιαστέρων δὴ τοῦ Δάφνιδος ἐπιστασαμένου, κλίνεται πως ἐπὶ πλευρὰν ἡ Χλόη· κακεῖνος δὲ συγκατακλυνεῖ τὸ φιλήματι ἠκολουθῶν. καὶ γνωρίσαντες τῶν ὀνείρων τὴν εἰκόνα, κατέκεισε τολὺν χρόνων δώστε συνδεδέμενοι. εἰδότες δὲ τῶν ἐνετείθεν οὐδέν, καὶ νομίσαντες τοῦτο εἶναι πέρας ἐφρατικῆς ἀπολαύσεως, μάτην τὸ πλεῖστον τῆς ἡμέρας δαπανήσαντες διελύθησαν, καὶ τὰς ἀγέλας ἀπήλαυνων τὴν νύκτα μισοῦσατε.

1 Ἀ ἰστι 2 ο κατὰ 3 ὅ κατιότ. 4 ἔστε τύχη· Α ἑσο. 5 καὶ κατὰ τοῦ Ἐ Αῇ κατὰ· ὅ καὶ 6 Ἀ προσβολαὶ (from peribolei abovc)· ἕ προσβολὴν 7 Α ἰδόντες 8 ρ ἰδόντες
BOOK II, §§ 9–11

There 's something in it, without doubt, more efficacious then in a kiss."

10. While they indulged these kind of thoughts, they had, as it was like, their amorous dreams, kissing and clipping; and what they did not in the day, that they acted in the night, and lay together. But the next day they rose up still the more possessed, and drive their flocks with a whistling to the fields, hasting to their kisses again, and when they saw one another, smiling sweetly ran together. Kisses passed, embraces passed, but that third remedy was slow to come; for Daphnis durst not mention it, and Chloe too would not begin, till at length even by chance they made this essay of it:

11. They sate both close together upon the trunk of an old oak, and having tasted the sweetness of kisses they were ingulled insatiably in pleasure, and there arose a mutual contention and striving with their clasping arms which made a close compression of their lips. And when Daphnis hugged her to him with a more violent desire, it came about that Chloe inclined a little on her side, and Daphnis, following his kiss, fell beside her. And remembering that they had an image of this in their dreams the night before, they lay a long while clinging together. But being ignorant as yet, and thinking that this was the end of love, they parted, most part of the day spent in vain, and drove their flocks home from the fields with a kind of hate to the oppression of the night.
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12. Νέοι Μηθυμαναίοι πλούσιοι διαθέσαι τῶν τρυγητῶν ἐν ξενικῇ τέρψει θελήσαντες, ναῦν μικράν καθελκύσαντες καὶ οἰκέτας προσκόπους καθίσαντες, τοὺς Μυτιληναίους ἄγρους παρέπλεον, ὥσιν θαλάσσης πλήσιον. εὐλίμενος τε γὰρ ἡ παραλία καὶ οἰκήσεως ὑσκημένη πολυτελῶς. καὶ λουτρὰ συνεχῇ παράδεισοί τε καὶ ἀλσί, τὰ μὲν φύσεως ἔργα, τὰ δὲ ἀνθρώπων τέχναι πάντα ἐνθηβῆσαι καλά.

Παραπλέοντες δὲ καὶ ἐνορμεξόμενοι κακὸν μὲν ἐποίουσιν οὐδὲν, τέρψεις δὲ ποικίλας ἐτέρποντο, ποτὲ μὲν ἀγκλάστρους καλάμους ἄπηρητημένους ἐκ λίνου λεπτοῦ πετραίους ἐχθύς ἄλειψαντες ἐκ πέτρας ἀλιτευοῦσι, ποτὲ δὲ κυσί καὶ δικτύους λαγὸς φεύγοντας τὸν ἐν ταῖς ἀμπέλοις θόρυβον λαμβάνοντες. ἡδὴ δὲ καὶ ὁρνίθων ἄγρας ἐμέλησεν αὐτοῖς, καὶ ἐλαβον βρόχους χόμας ἄγρίους καὶ νῆττας καὶ ἀντίδας. ὡστε καὶ ἡ τέρψις αὐτοῖς καὶ τραπέζης ὀφθέλειαν παρείχαν. εἰ δὲ τινος προσέδει, παρὰ τῶν ἐν τοῖς ἄγροις ἐλάμβανον περιπτοτέρους τῆς ἀξίας ὄβολους καταβάλλοντες.

εἶ δὲ μοῦν ἄρτον καὶ οἶνον καὶ στέγης· οὐ γὰρ ἀσφαλές ἐδόκει μετοπωρινῆς ὀρας ἐνεστώσης ἐνθαλαττεῖν ὡστε καὶ τὴν ναῦν ἀνείλλον ἐπὶ τὴν γῆν νῦκτα χειμέριον δεδοικότες.

1 Δ ίων χεὶ τι καὶ τ. ἄληθῶν ἐπρ.: καὶ οὖν καὶ δια Schnell.
2 μι πάσα (before τήν) 3 so Hirsch. (Amyot): mass περὶτα. 4 Δ παραπλασσόμεναι et emittis πολυτελῶς 5 Uiliί ἄληθη 6 so Valckenier: Δ ἐνθηβᾶει (corr. to ἐμ.): pΒ ἐνθηβῆσαι: Uiliί ἐνθ:. 7 p κατατλ. 8 Δ Εβαλον

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And perchance something that was real had then bin done, but that this tumult and noise-filled all that rural tract:

12. Some young gallants of Methymna, thinking to keep the vintage holy-days and choosing to take the pleasure abroad, drew a small vessel into the water, and putting in their own domestic servants to row, sailed about those pleasant farms of Mytilene that were near by the seashore. For the maritim coast has many good and safe harbours, and all along is adorned with many stately buildings. There are besides many baths, gardens, and groves, these by art, those by nature, all brave for a man to take his pastime there.

The ship therefore passing along and from time to time putting in at the bays, they did no harm or injury to any, but recreated themselves with divers pleasures, sometimes with angles, rods, and lines taking fish from this or the other prominent rock, sometimes with dogs or toils\(^1\) hunting the hares that fled from the noise of the vineyards; then anon they would go a fowling, and take the wild-goose, duck, and mallard, and the bustard of the field; and so by their pleasure furnished themselves with a plenteous table. If they needed anything else they paid the villagers above the price. But there was nothing else wanting but only bread and wine and house-room. For they thought it unsafe, the autumn now in its declination, to quit the land and lie all night aboard at sea; and therefore drew the vessel ashore for fear of a tempestuous night.

\(^{1}\) nets.
13. Τῶν δὴ τες ἀγροίκας εἰς ἀνολκην λίθουν <τοῦ> θάμβοντος τὰ πατηθέντα βοτρύδια¹ χρῆσαν σχοίνου, τῆς πρότερον² βαγλίσις, κρύφα ἐπὶ τὴν βάλατταν ἅλθων, ἀφρούρητο τῇ νησὶ προσελθὼν, τὸ πεῖσμα ἐκλύσας, οὐκαδὲ κομίσας, ἐς ὄ τι ἔχρησεν ἐχρήσατο. ἔωθεν οὖν οἱ Μηθυμναῖοι νεανίσκοι ξήτησιν ἐποιούντο τοῦ πεῖσματος, καὶ (ἀμολογεῖ γὰρ οὖδες τὴν κλοπὴν) ὁλγά μεμφάμενοι τοὺς ξενοδόκους παρέπλεον. καὶ σταδίους³ τριάκοντα παρελάσαντες προσορμίζονται τοῖς ἀγροῖς ἐν οἷς ὄκουν ὁ Δάφνις καὶ ἡ Χλόη· ἔδοκε γὰρ αὐτοῖς καλὸν εἶναι τὸ πεδίον ἐς θήραν λαγῶν. σχοίνυνον⁴ μὲν οὖν οὐκ⁵ ἔλγον ὡστε ἐκδόσασθαι πεῖσμα· λόγον δὲ χλωρῶν μακρὰν στρέψαντες ὡς⁶ σχοίνυν ταύτη τὴν ναίν ἐκ τῆς πρύμνης ἀκρας εἰς τὴν γῆν ἐδησαν. ἔπειτα τοὺς κύνας ἀφέντες ῥυμηταίνει, ἐν ταῖς εὐκαλύπτοις φαιομέναις⁷ τὸν οὖν ἐλυσσάτονς.

Οἱ μὲν δὴ κόνις ἁμα ὕλαιν διαθέουντες ἐφόβησαν τὰς αἰγας, αἰ δὲ τὰ ὀρειά καταλιπόντος μᾶλλον τι πρὸς τὴν βάλατταν ὁφρύσαν, ἔχουσας δὲ οὐδὲν ἐν ψάμμῳ τρούμιον, ἐλθοῦσας πρὸς τὴν ναίν αἱ βρασύτεραι αὐτῶν τὴν λόγον τὴν χλωρίαν, ἡ δὲτο ἢ ναίν, ἀπέφαγον.⁸ 14. ἦν δὲ τε καὶ κλυδώνιον ἐν τῇ βαλάττῃ, κυμηθέντος⁹ ἀπὸ τῶν ὅρων τοῦ πνεύματος. ταχὺ δὴ μάλα λυθεῖσαν αὐτὴν ὑπῆγεικεν ἡ παλάρροια τοῦ κύματος καὶ ἐς τὸ πέλαγος μετέφερον ἐφερεν.

Αἰσθήσεως δὴ τοῖς Μηθυμναίοις γενομένης, οἳ

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¹ graeco-stones
² Part стάδια
³ so Ε; mes σχοίνον
⁴ A στάφαρτες εἰς
⁵ A φαιομέναι
⁶ A εἴτε
⁷ A κυμήθηκ
BOOK II, §§ 13–14

13. Now it happened that a country fellow wanting a rope, his own being broke, to haul up the stone wherewith he was grinding grape-stones, sneaked down to the sea, and finding the ship with nobody in her, loosed the cable that held her and brought it away to serve his business. In the morning the young men of Methymna began to enquire after the rope, and (nobody owning the thievry) when they had a little blamed the unkindness and injury of their hosts, they loosed from thence, and sailing on thirty furlongs arrived at the fields of Daphnis and Chloe, those fields seeming the likeliest for hunting the hare. Therefore being destitute of a rope to use for their cable, they made a with of green and long sallow-twigs, and with that tied her by her stern to the shore. Then slipping their dogs to hunt, they cast their toils in those paths that seemed fittest for game.

The deep-mouthed dogs opened loud, and running about with much barking, scared the goats, that all hurried down from the mountains towards the sea; and finding nothing there in the sand to eat, coming up to that ship some of the bolder mischievous goats gnawed in pieces the green sallow-with that made her fast. 14. At the same moment there began to be a bluster at sea, the wind blowing from the mountains. On a sudden therefore the backwash of the waves set the loose pinnace adrift and carried her off to the main.

As soon as the Methymnaeans heard the news,
μὲν ἐπὶ τὴν βάλατταν ἔθεον, οἱ δὲ τοὺς κύνας συνέλεγον, ἑβάζων δὲ πάντες, ὡς πάντας τοὺς ἐκ τῶν πλησίον ἄγρων ἀκούσαντας συνελθεῖν. ἀλλ' ἢν οὐδὲν ὄφελος τοῦ γὰρ πνεύματος ἀκμάζοντος, ἀρχέτορ τάχει κατὰ ῥοῦν ἡ ναῦς ἐφέρετο. οἱ δ' οὖν οὐκ ὀλίγων κτημάτων ἕξοντον τὸν νέμοντα τὰς αὐγὰς, καὶ εὐρόντες τῶν Δάφνην ἐπαίων, ἀπέδυον εἰς δὲ τις καὶ κυνόδεισμον ἀράμενος περιήγη τὰς χείρας ὡς δήσων. ὁ δὲ ἔβοα τε παιόμενος καὶ ἱκέτευσε τοὺς ἄγροικους, καὶ πρῶτος γε τὸν Δάμωνα καὶ τὸν Δρύαντα βοηθοῦσι ἑπεκαλεῖτο. οἱ δὲ ἀντείχοντο σκηρροὶ γέροντες καὶ χείρας ἐκ γεωργικῶν ἐργῶν ἱσχυράς ἔχοντες, καὶ ἥξιον δικαιολογήσασθαι περὶ τῶν γεγενημένων. 16. ταῦτα δὲ καὶ τῶν ἄλλων ἄξιοιντων, δικαστὴν καθίζουσι Φιλητᾶν τὸν Βουκόλον πρεσβύτατος τε γὰρ ἢν τῶν παρόντων καὶ κλέος ἔχειν ἐν τοῖς κοιμήταις δικαιοσύνης περιττῆς.

Πρώτοι δὲ κατηγόρουν οἱ Μηθυμναῖοι σαφῆ καὶ σύντομα, Βουκόλον ἔχοντες δικαστὴν "'Ἡλθομεν εἰς τούτους τοὺς ἄγρους θηρᾶσαι θέλοντες. τὴν μὲν σῶν ναῦν λύγῳ χλωρᾷ δύσαντες ἐπὶ τῆς ἁκτῆς κατελέγομεν, αὐτοὶ δὲ διὰ τῶν κυνῶν ξήτησιν ἐποιούμεθα θηρῶν. ἐν τούτῳ πρὸς τὴν βάλατταν αἱ αἴγες τούτοι καταλυοῦσε ἡν τὸ λύγον κατεσθίουσι καὶ τὴν ναῦν ἀπολύουσιν.

1 after κτήμ. p Μηθυμναίοι: Δη ὥς Μ. 2 so Hirsch: Cαὶ τὰ. 3 A σκηρροὶ prob. old var: q σκηρρὸι 4 Ulli. πρ. τε and πρ. γε: p πρ. τότε: A πρεσβύτα (corr. to -την) τότε 5 A ἰμπό.
some of them posted to the sea, some stayed to take up the dogs, all made a hubbub through the fields, and brought the neighbouring ruralis in. But all was to no purpose; all was lost, all was gone. For the wind freshening, the ship with an irrevocable pertaincy and swiftness was carried away.

Therefore the Methymnaeans, having a great loss by this, looked for the goatherd, and lighting on Daphnis, fell to cuff him, and tore off his clothes, and one offered to bind his hands behind him with a dog-slip. But Daphnis, when he was miserably beaten, cried out and implored the help of the country lads, and chiefly of all called for rescue to Lamo and Dryas. They presently came in, and opposed themselves, brawny old fellows and such as by their country labour had hands of steel, and required of the furious youths concerning those things that had happened a fair legal debate and decision. 15. And the others desiring the same thing, they made Philetas the herdsman judge. For he was oldest of all that were there present, and famous for uprightness among the villagers.

The Methymnaeans therefore began first, and laid their accusation against Daphnis, in very short and perspicuous words as before a herdsman-judge: "We came into these fields to hunt. Wherefore with a green sallow—with we left our ship tied to the shore while our dogs were hunting the grounds. Meanwhile his goats strayed from the mountains down to the sea, gnawed the green cable in pieces, set her at liberty, and let her fly. You saw her tossing in the sea, but with what choice and rich good laden! what fine clothes are lost! what
eίδες αὐτὴν ἐν τῇ θαλάττῃ φερομένην, πόσων οἷς μεστῆς ἄγαθῶν; οἷα μὲν ἐσθης ἀπόλωλεν· οἶος δὲ κόσμος κυνῶν. ὅσοι δὲ ἄργυροι· τοὺς ἀγροὺς ἀν τις τοῦτος ἑκείνα ἤχων ἀνήσταιο. ἀνθ᾽ ὧν ἄξιομεν ἄγεων τούτον πονηρὸν ὅταν αἰσθόλον, ὡς ἐπὶ τῶν ἄγγικ τὰς αἰγας νέμει."  

16. Τοιαῦτα οἱ Μηθυμανίοι κατηγόρησαν. ὁ δὲ Δάφνις διέκειτο μὲν κακὸς ὑπὸ τῶν πληγῶν, Χλόης δὲ ὁρῶν παροῦσα πάντων κατεφρόνει καὶ ὁδε γείτεν ἢ Ἕγω νέμω τὰς αἰγας καλῶς. οὐδέποτε ἤταν καμίας σκληροῦς οὐδὲ εἷς, ὡς ἡ κηπόν τινος αἰξ ἐμῇ κατεβασκήσατο ή ἀμπελον βλαστάνουσαν κατέκλασεν. οὕτω δὲ εἷς κυνηγεῖται πονηρὸς καὶ κύνας ἤχουσι κακῶς πεπαιδευμένους, οὕτως τρέχουστε̄ς πολλα καὶ ὑλακτοῦσας σκληρὰ κατεδίωξαν αὐτὰς ἐκ τῶν ὅρων καὶ τῶν πεδίων ἑπὶ τὴν θαλατταν ὅσπερ λύκοι. ἀλλὰ ἀπέφαγον τὴν λύγου. οὐ γὰρ εἶχον ἐν ψάμμῳ πόσαν ἡ κόμαρον ἡ θύμων. ἀλλὰ ἀπόλετο ἡ ναὸς ὑπὸ τοῦ πνεύματος καὶ τῆς θαλάττης· ταῦτα χειμώνοις, οὐκ αἰγαῖς ἑστὶν ἐργα. ἀλλ᾽ ἐσθης ἐνεκεῖτο καὶ ἄργυρος· καὶ τὸς πιστεύσει νοῦν ἤχων, ὅτε τοσάτα φέροντα ναῦς πείσμα ἐχε λύγους; 7  

17. Τούτως ἐπεδάκρυσεν ὁ Δάφνις καὶ εἰς οἷκων ὑπηγόνετο τοὺς ἀγροίκους πολὺν· ὅστε ὁ Φιλητάς ὁ δηκαστὴς ὠμοιοὶ Πάνα καὶ Νῆμφας,

1 A ἐτι 2 Ulli εἰδέν 3 so Bonner-E: mes εν της θαλάσσῃ δόξα τας (pq omit δόξαν and read νεμει before τας) and at end ως ναοῦς (a gloss) 4 Ulli τρόχ. 5 prob. old var: Α λύγων: p λύγων 6 A omits, and following καὶ 7 porh. λύγων E 8 A προσ.
BOOK II, §§ 15–17

rare harness and ornaments\(^1\) for dogs are there! what a treasury of precious silver! He that had all might easily purchase these fields. For this damage we think it but right and reason to carry him away our captive, him that is such a mischievous goatherd to feed his goats upon those other goats,\(^2\) to wit, the waves of the sea.”

16. This was the accusation of the Methymnaeans. Daphnis on the other side, although his bones were sore with basting, yet seeing his dear Chloe there, set it at naught and spoke thus in his own defence: “I, in keeping my goats, have done my office well. For never so much as one of all the neighbours of the vale has blamed me yet, that any kid or goat of mine has broke into and eaten up his garden or browzed a young or sprouting vine. But those are wicked cursed hunters, and have dogs that have no manners, such as with their furious coursing and most vehement barking have, like wolves, scared my goats and tossed them down from the mountains through the valleys to the sea. But they have eaten the green with. For they could find nothing else upon the sand, neither arbute, wilding, shrub, nor thyme. But the ship’s lost by wind and wave. That’s not my goats, but the fault of seas and tempests. But there were rich clothes and silver aboard her. And who that has any wit can believe that a ship that is so richly laden should have nothing for her cable but a with?”

17. With that Daphnis began to weep, and made the rustics commiserate him and his cause, so that Philetas the judge called Pan and the Nymphs to

\(^1\) gear. \(^2\) the word for ‘goats’ also means ‘waves.’
μηδὲν ἄδικείν Δάφνει, ἀλλὰ μηδὲ τὰς ἀλγας, τὴν δὲ θάλατταν καὶ τὸν ἄνεμον, ὅν ἄλλους εἶναι δικαστάς. οὐκ ἔπειθε ταύτα Φιλητᾶς Μηθυμναίους ἑλγον, ἀλλ’ ὑπ’ ὀργὴς ὀρμήσαντες ἤγον πάλιν τὸν Δάφνιον καὶ συνδεῖν ἤθελον. ἦντεθα γὰρ καὶ ἔργα ταῦτα εἰς τὸν χάριν τοῦ θεοῦ, καὶ ταῦτα μὲν ἀφαιροῦνται τὸν Δάφνιον ἕκατον καὶ αὐτὸν μαχόμενον, ταῦτα δὲ εὑροῖς παλούτες ἐκείνους εἰς φυγὴν ἐπεφέσαν, ἀπεστησαν δ’ ὑπὸ προτερον, ἐστε τῶν ὅρων αὐτοὺς ἐξῆλθαν εἰς ἄλλους ἁγρούς.

18. Διωκότων δὴ τούτων ἡ Χλόη κατὰ πολλὴν ἦσυχαν ἄγει πρὸς τὰς Νύμφας τὸν Δάφνιον, καὶ ἀπονέπτει τε τὸ πρόσωπον ἤμαιγμένον ἐκ τῶν ρευστῶν βαγχεισῶν ὑπὸ πληγῆς τινος, κάκτης τῆς πύρας προκομίσασα ξυμέτοιχος μέρος καὶ τυρπὸ τμήμα τι δίδωσι φαγεῖν. τὸ τε μᾶλλον ἀνακτησάμενον αὐτόν, φίλημα ἐφέλησε μελετῶνος ἀπαλοίς τοῖς χελέσει. 19. τότε μὲν δὴ παρὰ ἐκείνου τὸν Δάφνιον ἔλθε κακὸν.

Τὸ δὲ πρῶτα, οὐ πάντως ὁ πέπαυτο, ἀλλ’ ἐλθόντες οἱ Μηθυμναίοι μόλις εἰς τὴν ἔναυσθ, ὁδοιπόροι μὲν ἀντὶ ναυτῶν, ὑπάρχομεν δὲ ἀντὶ τρφώνων ἐκτελεῖσι τὸν συνήγαγον τῶν πολιτικῶν, καὶ ἐκτηρίας θέντες ἱκέτευον τιμωρίας ἀξιωθήναι, τῶν μὲν ἄλλων ἄγοντες οὐδὲ ἄν,

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1 ms dat. 2 Α. ἀπεστησαν 3 Ul vill δρῶν 4 τοῦτων: πρὶ τοις Μηθυμναίοις ἑκάσιν 5 so Hirsch: ms καὶ 6 A pros. 7 μετὸς 8 so Seil: ms -η 9 μὲ τηρήρ 10 A διαυ. πάλιν and omits by homoiotet. διαφερ. — ναυτῶν 11 A τραυ. τῶν ἄγχωρων τρφ. by em. after τρφ. Ἀρβ καὶ ἐν ἡπείρῃ ἄστων τούτων εἰς βοήθειαν ἔχειν ἱκέτευον (two incorp. glosses and τοῦτως by em.)
witness that neither Daphnis nor his goats had done any wrong, but that it was the wind and sea, and that of those there were other judges. Yet by this sentence Philetas could not persuade and bind the Methymnaeans, but again in a fury they fell to towse Daphnis, and offered to bind him. With which the villagers being moved, fell upon them like flocks of starlings or jackdaws, and carried him away as he was bustling amongst them, never ceasing till with their clubs they had driven them the ground, and beaten them from their coasts into other fields.

18. While thus they pursued the Methymnaeans, Chloe had time without disturbance to bring Daphnis to the fountain of the Nymphs, and there to wash his bloody face,¹ and entertain him with bread and cheese out of her own scrip, and (what served to restore him most of all) give him with her soft lips a kiss sweet as honey. 19. For it wanted but a little that then her dear Daphnis had bin slain.

But these commotions could not thus be laid and at an end. For those gallants of Methymna, having been softly and delicately bred, and every man his wounds about him, travelling now by land, with miserable labour and pain got into their own country; and procuring a council to be called, humbly petitioned that their cause might be revenged, without reporting a word of those things which indeed had happened, lest perchance over

Thornley omits 'nose' as suggesting the comic.
μὴ καὶ πρὸς καταγέλαστοι νέοντο τοιαύτα καὶ τοσαῦτα παθόντες ὑπὸ ποιμένων, κατηγο-
ροῦντες δὲ Μυτεληναῖοι, ὡς τὴν ναῦν ἀφελομένον καὶ τὰ χρήματα διαρπασάντων πολέμου νόμῳ.
Οἳ δὲ πιστεύοντες διὰ τὰ τραύματα, καὶ
μεινάριοι τῶν πρῶτων οἰκίων παρ’ αὐτοῖς τιμω-
ρήσαν δίκαιον νομίζοντες, Μυτεληναῖοι μὲν πό-
λεμον ἀκήρυκτον ἐφηφίζαντο, τὸν δὲ στρατηγὸν ἐκἐλευθάν δέκα ναῦς καθελκύσαντα κακουργεῖν
αὐτῶν τὴν παραλίαν πλησίον ἡμῶν χειμῶνος ὄντος οὐκ ἦν ἀσφαλὲς μεῖζον στόλον πιστεύειν
τῇ βαλάττῃ.
20. Ὅ δὲ εὐθὺς τῆς ἐπιούσης ἀναγόμενος αὐτερέταις στρατιώταις ἐπέπλευ τοῖς παραβαλατ-
τίοις τῶν Μυτεληναίων ἄγροίς καὶ πολλὰ μὲν ἢπαξὲ ποίμνια, πολὺν δὲ σιτῶν καὶ οίνου, ἄρτι
πεπαμένου τοῦ τρυγητοῦ, καὶ ἀνθρώπως δὲ οὐκ ὀλγους ὅσοι τούτων ἐργάται. ἐπέπλευσε καὶ τοῖς
τῆς Χλόης ἄγροις καὶ τοῦ Δάφνεδος καὶ ἀπό-
βασιν ὤξειν θέμενος λείαν ἤλαυνε τὰ ἐν τοις.
Ὁ μὲν Δάφνες οὐκ ἐνεμε τὰς αἰγας, ἀλλ’ ἐς τὴν ὠργήν ἄνελθαν φυλλάδα χλωριάν ἔκκοπτεν, ὡς ἔχοι
tοῦ χειμῶνος παρέχειν τοῖς ἐρίφοις τροφῆν· ὅστε ἀνωθεν θεασάμενος τὴν καταδρομὴν ἐνέκρυψεν
ἐαυτοῦ στελέχει ξηρὰς ἰδέης· ὅ δὲ Χλόη παρῆν
tαις ἄγελας, καὶ διωκομένη καταφένγει πρὸς τὰς
Νύμφας ἱκέτεις καὶ ἐδείκτο φείσασθαι καὶ ὃν ἐνεμε
καὶ αὐτῆς διὰ τὰς θέας. ἀλλ’ ἢν οὐκεὶν ὀφελος· οἱ

1 miss prosokata. 2 A dat. 3 Uii omits 4 A dat.
5 p áster. 6 p kal ñepes 7 mas stel. xóλε xhp.
8 p φεύγει: Uii καὶ φεύ.
BOOK II, §§ 19–20

and above their wounds they should be laughed at for what they had suffered at the hands of clowns; but accused the Mytilenaeans that they had taken their ship and goods in open warfare.

The citizens easily believed their story because they saw they were all wounded, and knowing them to be of the best of their families, thought it just to revenge the injury. And therefore they decreed a war against the Mytilenaeans without denouncing it by any herald, and commanded Bryaxis their general with ten sail to infest the maritim coast of Mytilene. For the winter now approaching, they thought it dangerous to trust a greater squadron at sea.

20. At dawn of the next day the general sets sail with his soldiers at the oars, and putting to the main comes up to the maritims of Mytilene, and hostilely invades them, plundering and raping away their flocks, their corn, their wines (the vintage now but lately over), with many of those that were employed in such business. They sailed up, too, to the fields of Daphnis and Chloe, and coming suddenly down upon them, preyed upon all that they could light on.

It happened that Daphnis was not then with his goats, but was gone to the wood, and there was cutting green leaves to give them for fodder in the winter. Therefore, this incursion being seen from the higher ground, he hid himself in an hollow beech-tree. But his Chloe was with their flocks, and the enemies invading her and them, she fled away to the cave of the Nymphs, and begged of the enemies that they would spare her and her flocks for those holy Goddesses' sakes. But that did not help
γὰρ Μηθυμαίοι πολλὰ τῶν ἀγαλμάτων κατακερ- 
τομῆσαντες καὶ τὰς ἁγέλας ἠλασαν κακεῖνην 
ἠγαγον ὀσπερ αἴγα ἢ πρόβατον, παῖοντες λύγοις. 
21. ἔχοντες δὲ ἢδη τὰς ναῦς μεστὰς παντοδαπῆς 
ἀρπαγῆς οὐκετὶ ἐγκώσκον περαιτέρω πλεῖν, ἄλλα 
τὸν οἰκαδε πλοῦν ἐποιεύτο καὶ τὸν χειμῶνα καὶ 
τοὺς πολεμίους δεδιότες. οἱ μὲν οὖν ἀπέπλεον 
eἰρέσια προσταλαπωροῦντες, ἀνεμος γὰρ οὐκ ἦν. 
'Ο δὲ Δάφνεις, ἤσυχίας γενομένης, ἐλθὼν εἰς τὸ 
πεδίον ἔνθα ἔνεμον, καὶ μῆτε τὰς αἴγας ἱδὼν 1 μῆτε 
τὰ πρόβατα καταλαβὼν μῆτε Χλόην εὐρόν, ἄλλα 
ἐρημίαν πολλὴν καὶ τὴν σύρηγα ἔρριμμένην ἢ 
συνήθεως ἐτέρπετο ἡ Χλόη, μέγα βοῶν καὶ ἔλεινον 
κοκύων ποτὲ μὲν πρὸς τὴν φηγὸν ἔτρεχεν ἔνθα 
ἐκαθέζοντο,2 ποτὲ δὲ ἐπὶ τὴν βαλλατταν ὡς 3 
ὁφόμενος αὐτὴν, ποτὲ δὲ ἐπὶ τὰς Νύμφας, ἐφ' ἃς 
ἐλκομένη κατέφυγεν. ἐνταῦθα καὶ 4 ἔρριψεν ἑαυτὸν 
χαμαὶ καὶ ταῖς Νύμφαις ὡς προδούσας κατεμέμ-
φετο

22. "'Αφ' ἐμὼν ἡρπάσθη Χλόη καὶ τοῦτο 
ὑμεῖς ἱδεῖν ὑπεμείνατε; ἢ τοὺς στεφάνους ὑμῶν 
πλέκουσα, ἢ σπένδουσα τοῦ πρώτου γαλακτος, ἂς 
καὶ ἡ σύριγξ ἢδη ἀνάθημα; αἴγα μὲν οὖν μίαν μοι 
λύκος ἡρπασε, πολεμίου δὲ τὴν ἁγέλην καὶ τὴν 
συννέμουσαν. καὶ τὰς μὲν αἴγας ἀποδεροῦσε 5 καὶ 
τὰ πρόβατα καταθύσουσα. 6 Χλόη δὲ λοιπὸν πόλειν 
οἰκήσει. πολίοις ποσὶν ἀπειμε παρὰ τὸν πατέρα

1 Α. εἰρῶν 2 Α. ἐκάθεζος 3 Α. οἰμίτω 4 Α. ἐστ. 
kατέφυγε καὶ 5 so Cub: miss press.
her at all. For the Methymnaeans did not only mock at and rail upon the statues of the Nymphs but drove away her flocks and her before them, thumping her along with their batons as if she had bin a sheep or a goat. 21. But now their ships being laden with all manner of prey, they thought it not convenient to sail any further but rather to make home, for fear of the winter no less then of their enemies. Therefore they sailed back again, and were hard put to it to row because there wanted wind to drive them.

The tumults and hubbubs ceasing, Daphnis came out of the wood into the field they used to feed in, and when he could find neither the goats, the sheep, nor Chloe, but only a deep silence and solitude and the pipe flung away wherewith she entertained herself, setting up a piteous cry and lamenting miserably, sometimes he ran to the oak where they sate, sometimes to the sea to try if there he could set his eyes on her, then to the Nymphs whither she fled when she was taken, and there flinging himself upon the ground began to accuse the Nymphs as her betakers:

22. "It was from your statues that Chloe was drawn and ravished away! and how could you endure to see it? she that made the garlands for you, she that every morning poured out before you and sacrificed her first milk, and she whose pipe hangs up there a sweet offering and donary! The wolf indeed has taken from me never a goat, but the enemy has my whole flock together with my sweet companion of the field; and they will kill and slay the sheep and goats, and Chloe now must live in a city. With what face can I now come into the sight of my
καὶ τὴν μητέρα, ἂνευ τῶν αἰγών, ἂνευ Χλόης 
λατεργάτης ἐσόμενος; ἦχω γὰρ καὶ νέμειν ἐὰν 
οὐδὲν. ἐνταῦθα περιμενόμενος ἢ θάνατον ἢ 
πόλεμον δεύτερον. ἀρα καὶ σύ, Χλόη, τοιαύτα 
πάσχεις; ἀρα μέμνησαι τοῦ πεδίου τούτου καὶ 
τῶν Νυμφών τόσιν κάρμοι; ὡς παραμυθοῦντα 
σὲ τὰ πρόβατα καὶ αἱ αἰγίς αἰχμάλωτοι μετὰ 
σοῦ γενόμεναι;”

23. Τοιαύτα λέγοντα αὐτὸν ἐκ τῶν δακρύων 
καὶ τῆς λύπης ὑπνὸς βαθὺς καταλαμβάνει. ἐκ 
αὐτῆς αἱ τρεῖς ἐφίσταται Νύμφαι, μεγάλαι γυ- 
ναῖκες καὶ καλαὶ, ἤμυγμοι καὶ ἀνυπόδητοι, τὰς 
κόμας λευκοῦνται καὶ τοῖς ἀγάλμασιν ὅροις. 
καὶ τὸ μὲν πρῶτον ἔσκεσαν ἐλεοῦσας τῶν 
Δάφνων, ἐπειτα ἡ προσβυτάτη λέγει ἐπιρροέσθωσα: “Μη- 
δὲν ἡμᾶς μέμψου, Δάφνε: Χλόης γὰρ ἡμῶν μᾶλλον 
μέλει ἡ σοὶ. ἡμεῖς τοι καὶ παιδίον οὐσαν αὐτὴν 
ἵλεσμαν καὶ ἐν τό̂ ἅτρο κειμένην αὐτὴν 
ἀνεθρέψαμεν. ἐκεῖνη πεδίος κοινῶν οὐδὲν καὶ 
τοῖς προσβαλόντος τοῦ Δράμαντος, καὶ ὑπὸ ἦμῶν 
περιβόταται τὸ κατ’ ἐκεῖνην, ὡς μήτε εἰς τὴν 
Μήδυμναν κομισθέαι δουλεύοι μήτε μέρος γένοιτο 
λείας πολεμικῆς. καὶ τὸν Πάνα ἐκείνου τὸν ὑπὸ 
τῇ πίστιν ἰδρυμένον, ὡς ἡμεῖς οὐδέποτε οὐδὲ ἀνθέσιν 
ἐτιμήσατε, τοῦτον ἐδεήθημεν ἐπίκουρον γενέσθαι 
Χλόης: συνήθης γὰρ στρατοπέδοις μᾶλλον ἡμῶν, 
καὶ πολλοὺς ἱδί θέλωντος ἐπιλέψαι τὴν ἀγορα-
father and my mother, without my goats, without Chloe, there to stand a quit-work and runaway? For now I have nothing left to feed, and Daphnis is no more a goatherd. Here I'll fling myself on the ground, and here I'll lie expecting my death or else a second war to help me. And dost thou, sweet Chloe, suffer now in thyself heavy things as these? Dost thou remember and think of this field, the Nymphs, and me? Or takest thou some comfort from thy sheep and those goats of mine which are carried away with thee into captivity?"

23. While he was thus lamenting his condition, by his weeping so much and the heaviness of his grief he fell into a deep sleep, and those three Nymphs appeared to him, ladies of a tall stature, very fair, half-naked, and bare-footed, their hair dishevelled, and in all things like their statues. At first they appeared very much to pity his cause, and then the eldest, to erect him, spoke thus: "Blame not us at all, Daphnis; we have greater care of Chloe than thou thyself hast. We took pity on her when she was yet but an infant, and when she lay in this cave took her ourselves and saw her nursed. She does not at all belong to the fields, nor to the flocks of Dryas. And even now we have provided, as to her, that she shall not be carried a slave to Methymna, nor be any part of the enemies' prey. We have begged of Pan, Pan that stands under yonder pine, whom you have never honoured so much as with flowers, that he would bring back thy Chloe and our votary. For Pan is more accustomed to camps then we are, and leaving the countryside has made

\[\text{ kal auṭ̄φ ... γυναῖκες}^2 \text{ so Wytt: miss nom.} \quad ^4 \text{Α έκεί}
\text{ γυναῖκες}^2 \text{ so Huet (Amyot): miss Adunov.} \]
κίαν καταληπτών, καὶ ἀπεισε τοῖς Μηθυμναίοις οὐκ ἄγαθος πολέμιος. κάμνε δὲ μηδέν, ἀλλ' ἀναστὰς ὅφθη τις Λάμων καὶ Μυρτάλης, οὗ καὶ αὐτοὶ κεῖναι χαμαι νομίζοντες καὶ σὲ μέρος γεγονέναι τῆς ἀρπαγῆς. Χλόη γὰρ σοι τῆς ἐπιούσης ἀφίζεται μετὰ τῶν αἰγῶν, μετὰ τῶν προβάτων, καὶ νεμήσετε κοινῆ καὶ συρίσετε κοινῆ τὰ δὲ ἄλλα μελήσει περὶ ὑμῶν "Ερωτί." 

24. Τοιαῦτα ἠδοὺν καὶ ἀκούσας Δάφνης ἀναπτύχθησα τῶν ὑπών καὶ κοινῶν 3 μεστὸς ἡδονῆς καὶ λύπης δακρύων τὰ ἀγάλματα τῶν Νυμφῶν προσεκύνει, καὶ ἐπηγγελλεῖτο σωθείσης Χλόης θύσεων τῶν αἰγῶν τῆν ἀρίστην. δραμὼν δὲ καὶ ἐπὶ τὴν πόλιν, ἔνθα τὸ τοῦ Παυσὶ ἄγαλμα ἢδοντο, κερασφόρου, τραγοσκελές, τῇ μὲν σύρυγγα, τῇ δὲ τράγον πηδῶντα κατέχον, 4 κάκεινον προσεκύνει καὶ ἑοχετο ὑπὲρ τῆς Χλόης καὶ τράγον θύσεων ἐπηγγελλεῖτο.

Καὶ μόλις ποτὲ περὶ ἡλίου καταφορᾶς 5 παυσάμενοι δακρύων καὶ εὐχῶν, ἀράμενος τὰς φυλάδας ἄς 6 ἐκοφεῖν, ἐπανήλθεν εἰς τὴν ἑπανίαν, καὶ τοὺς 7 ἀμφι τῶν Δάμωνα πένθους ἀπαλλάξας, εὐφροσύνης ἐμπλήσας, τροφῆς τε ἐγεύσατο καὶ ἐς ὑπὸ τρέπεται, 8 οὐδὲ τοῦτον ἄδακρυν, ἀλλ' εὐχόμενος μὲν αὐθάς τὰς Νύμφας ὅπως ἱδέων, εὐχόμενος δὲ τὴν ἡμέραν γενέσθαι ταχέως, ἐν ἡ Χλόῃ ἐπηγγελλεῖτο αὐτῷ.

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1 A dat. 2 ἅμισετε prob. old var. : UIII νεμήσετε 3 ἅμισετε 4 A κατέχον : ἐφ κατέχει  p ἡδ. κ. λόγ. μεστὸς 5 κατ. (UIII ἄφηδ.): ἐφ ἡδ. κ. λόγ. ἐφα. 6 Ἁμισετε 7 ἅμισετε 8 Ἁμισετε
many wars; and the Methymnaeans shall find him an infesting enemy. Trouble not thyself any longer, but get thee up and shew thyself to Myrtale and Lamo, who now themselves lie cast on the ground thinking thee too to be part of the rapine. For Chloe shall certainly come to thee to-morrow, accompanied with the sheep and the goats. You shall feed together as before and play together on the pipe. For other things concerning you, Love himself will take the care."

24. Now when Daphnis had seen and heard these things, he started up out of his sleep, and with tears in his eyes both of pleasure and of grief, adored the statues of the Nymphs, and vowed to sacrifice to them the best of all his he-goats if Chloe should return safe. And running to the pine where the statue of Pan was placed, the head horned, the legs a goat's, one hand holding a pipe, the other a he-goat leaping, that too he adored, and made a vow for the safety of Chloe and promised Pan a he-goat.

Scarce now with the setting of the sun he made a pause of his weeping, his wailing, and his prayers, and taking up the boughs he had cut in the wood, returned to the cottage, comforted Lamo and his household and made them merry, refreshed himself with meat and wine, and fell into a deep sleep; yet not that without tears, praying to see the Nymphs again and calling for an early day, the day that they had promised Chloe.
Νυκτῶν πασῶν ἐκείνη ἔδοξε μακροτάτη γεγονέ-
ναι. ἐπράξθη δὲ ἐπ' αὐτῆς ς τάδε 25. ὁ στρατηγὸς
ὁ τῶν Μηθυμναίων οἴον δέκα σταδίων ἀπελάσας
ἡθέλησε τῇ καταδρομῇ τοὺς στρατιώτας κεκμηκό-
tας ἀναλαβεῖν. ἀκρας οὖν ἐπεμβαινούσης τῷ
πελάγει λαβόμενος ἐπεκτεινομένης μημοιδῶς, ὡς
ἐντὸς θάλαττα γαλανότερον τῶν λεμέων ὄρμων
eἰργαζέτο, ἐναύθα τὰς ναυὶς ἐπ' ἀγκυρῶν μετεώ-
ρος διορμίσας, ὡς μηδὲ μιὰν ἐκ τῆς γῆς τῶν
ἀγροίκων τινα λυπήσατε, ἀνήκεν τοῖς Μηθυμναί-
ους εἰς τέρψις εἰρημικώς. οἱ δὲ ἔχοντες πάντων
ἀφθονίας ἐκ τῆς ἀρπαγῆς ἔπινον, ἐπαιζον, ἐπιφι-
kειον ἑρτήν ἐμμοῦντο.

"Ἀρτε δὲ πανομένης ἡμέρας καὶ τῆς τέρψεως ἐς
νῦκτα ἐνγούσης, αὐθελίον μὲν ἡ γῆ πάσα ἐδοκει
λάμβανεν πυρί, κτύποις δὲ ἱκουέτο ὀβοῖς κοπῶν
ὡς ἐπιπλέοντος μεγάλου στόλου. ἐβολος τις ὑπλι-
ζεσθαι τοῦ στρατηγοῦ, ἄλλους ἄλλο 2 ἐκάλες, καὶ
tετράωσας τις ἐδοκει καὶ σχήματι 3 ἐκεύτο νεκροῦ.
ἐξάσθεν ἀν τις ὀρῶν νυκτομαχίαιν οὐ παρόντων
πολεμίων.

26. Τῆς δὲ νυκτὸς αὐτοῖς τοιαύτης γεγομένης
ἐπηλθέν ἡ ἡμέρα πολὺ τῆς νυκτὸς φοβεροτέρα. οἱ
πρόγοι μὲν οἱ τοῦ Δάφνιδος καὶ αἱ ἀγάπας κυττῶν ἐν
τοῖς κέρασι κορυμβοφόρον εἶχον, οἱ δὲ κριοῦ καὶ αἱ
οἰς τῆς Χλόης λύκων ὀρυγμῶν ὀρύοντο. ὡμὴν
dὲ καὶ αὐτὴ πίτυος ἐστεφανωμένη. ἐγίνετο καὶ
περὶ τὸν θάλατταν αὐτὴν πολλὰ παράδοξα: αἱ
tε γὰρ ἄγκυραι κατὰ βυθοῦ πειρωμένων ἀναφέρειν

1 A dat. 2 cess omit 3 "like": pUill. σχήμα τι: B σχήμα τι: perh. σχήματι τις E ρι οι νεκροὶ μμοῦντον by om.
That night seemed the longest of nights, but in it these wonders were done. 25. The general of the Methymnaeans, when he had borne off to sea about ten furlongs, would refresh his wearied soldiers after the incursion and plunder. Coming up therefore to a promontore which ran into the sea, winding itself into a half-moon within which the sea made a calmer station then in a port—in this place when he had cast anchor (lest the rustics should mischieve him from the land), he permitted them securely to rant and be jovial as in peace. The Methymnaeans, because by this direcation they abounded with all things, feasted, caroused, and danced, and celebrated victorials.

But the day being now spent and their mirth protracted to the night, on a sudden all the land seemed to be on a light fire; then anon their ears were struck with an impetuous clattering of oars as if a great navy were a coming. Some cried out the general must arm; some called this and others that; here some thought they were wounded, there others lay like dead men. A man would have thought he had seen a kind of nocturnal battle, when yet there was no enemy there.

26. The night thus past in these spectres, the day arose far more terrible than the night. For on the horns of all Daphnis his goats there grew up on a sudden the berried ivy, and Chloe’s sheep were heard to howl like wolves in the woods. Chloe herself in the midst of her flocks appeared crowned with a most fresh and shady pine. In the sea itself too there happened many wonders, paradoxes, and prodigies. For when they laboured to weigh their
ἐμενον, αὐτε ἄπαντα καθιέντων εἰς εἰρεσίαν ἐθραυστέοντο, καὶ δελφίνες προδότες ἐξ ἀλλώ ταῖς οὐραίς παιούντες τὰς ναύς ἠλπον τὰ γομφώματα. ἦκοντο τες καὶ ἀπὸ τῆς ὄρθου πέτρας τῆς ἑπέρ τήν ἀκραν σύρρυγγος ἤχος· ἀλλὰ οὐκ ἔτερπεν ὁς σύρρυξ, ἐφοβέει δὲ τοὺς ἀκούοντας ὡς σάλπυξ. ἐταράττοντο οὖν καὶ ἔπλο τὰ ὅπλα έθεον καὶ πολεμῶν ἐκάλουν τοὺς οὐ στεπομένους. ὅστε πάλιν ἡγούντο νύκτα ἐπελθεῖν ὡς τευχόμενοι σπονδῶν ἐν αὐτῇ.

Συνετὰ μὲν οὖν πᾶσιν ἦν τὰ γυνόμενα τοῖς φρονοῦσιν ὄρθος, ὅτι ἐκ Πανὸς ἦν τὰ φαντάσματα καὶ ἀκούσματα μηρίοντός τε τῶς ναύταις. οὐκ ἔλθον δὲ τὴν αἰτίαν συμβαλεῖν (οὐδὲν γὰρ ἱερῶν σεισμῷ Πανὸς), ἐστε ἀμφι μέσην ἠμέραν εἰς ὑπνον οὐκ ἀθεεὶ τοῦ στρατηγοῦ καταπεσόντος αὐτὸς ὁ Πᾶν ὧθη τοιάδε λέγων 27. ""Ω πάντων ἀνοσιώτατοι καὶ ἀσεβέστατοι, τὰ ταῦτα μαινομέναις φρεσίν ἐτολμήσατε; πολέμου μὲν τὴν ἀγροικίαν ἐνεπλήσατε τὴν ἐμοὶ φίλην, ἀγέλασα δὲ βοῶν καὶ αἰγῶν καὶ ποιμνίων ἀπηλάσατε τὰς ἐμοὶ μελωμένας, ἀπεστάσατε δὲ βωμῶν παρθένου ἐξ ἢς ἢς ἔρως μόΘον ποιησαί θέλει, καὶ οὔτε τὰς Νύμφας ἰδέσθητε βλεποῦσας οὔτε τὸν Πᾶνα ἐμέ. οὔτε οὖν Μήθυμναν ὄψησε μετὰ τοιούτων λαφύρων πλέοντες οὔτε τὴν ἑπιδεικνύσει τὴν σύρρυγγα τὴν ὑμᾶς ταράξασαν, ἐντὰ ὑμᾶς βορᾶν ἱχθύων

1 μει ή αλ. after μει 2 so Cons. μει ἀπέρ 3 ρκ ὑπὸ ἄκραν Λ πέτραν 4 οὐ βλεπ. Λ δεισ. 5 Λ οὖδὲ 6 Λ omiss. 7 Ullii omiss. Λ ἀγέλασα δὲ τειμ. καὶ βωμ. ἀπλ. 8 Λ pres.
anchors and be gone, their anchors stuck as fast as the earth; and when they cast their oars to row, they snapped and broke; leaping dolphins with the thumping of their tails loosened the planks of the barges. From that crag which lifted up itself over the promontore, was heard a strange sound of a pipe; yet it was not pleasing as a pipe, but like a trumpet or a terrible cornet, which made them run to their arms and call those enemies whom they saw not at all. Insomuch that they wished it night again, as if they should have a truce by that.

Yet those things which then happened might very well be understood by such as were wise, namely that those spectres, phantasms, and sounds proceeded from Pan, shewing himself angry at the voyagers. Yet the cause they could not conjecture (for nothing sacred to Pan was robbed), until about high noon, their grand captain not without the impulse of some deity fallen into a sleep, Pan himself appeared to him and rated him thus: 27. "O ye most unholy and wickedest of mortals! What made you so bold as madly to attempt and do such outrages as these? You have not only filled with war these fields that are so dear to me, but also you have driven away herds of cattle, flocks of sheep and goats that were my care. Besides, you have taken sacrilegiously from the altars of the Nymphs a maid of whom Love himself will write a story. Nor did you at all revere the Nymphs that looked upon you when you did it, nor yet me whom very well you knew to be Pan. Therefore you shall never see Methymna, sailing away with those spoils, nor shall you escape that terrible pipe from the promontore, but I will
θήσω καταδύσας, εἰ μὴ τὴν ταχίστην καὶ Χλόην
taïs Νύμφαις ἀποδώσεις καὶ τὰς ἄγελας Χλόης
cαὶ τὰς αἴγας καὶ τὰ πρόβατα. ἀνάστα δὴ καὶ
ἐκβιβαζέ τὴν κόρην μεθ’ ὄν κείπον ἡγήσομαι δὲ
ἔγω καὶ σοὶ τοῦ πλοῦ κάκειν ἡμὸς ὁδοῦ."

28. Πάνω οὖν τεθορυβημένος ὁ Βρύαξης (οὕτω
γὰρ ἐκαλεῖτο ὁ στρατηγὸς) ἀναπήδα, καὶ τῶν νεών
καλέσας τοὺς ἡγεμόνας ἐκέλευσε τὴν ταχίστην ἐν
toῖς αἰχμαλώτοις ἀναξιετεῖσθαι Χλόην. οἱ δὲ
tαχέως καὶ ἀνέφουν καὶ εἰς ὀφθαλμοὺς ἕκομιςαν
ἐκαθέζετο γὰρ τῆς πλήθους ἐστεφανωμένη. σύμ-
βολον δὴ καὶ τοῦτο τῆς ἐν τοῖς ὀνείρους ὅψεως
ποιούμενος, ἐπ’ αὐτῆς τῆς ναυαρχίδος εἰς τὴν
γῆν αὐτὴν κομίζει. κάκειν δὲ ἄρτι ἀποβεβήκει
καὶ σύργους ἢχος ἀκούεται πάλιν ἐκ τῆς πέτρας,
οὐκέτα φοβερὸς καὶ πολέμικος, ἀλλὰ ποιμενικὸς
καὶ οἶος εἰς νομὴν ἤγείρεται ποιμάνα. καὶ τὰ
τε πρόβατα κατὰ τὴς ἀποβάθρας ἐξέτρεχεν ἐξολι-
σθάνοντα τοῖς κέρασι τῶν χηλῶν, καὶ αἱ αἴγες
πολὺ θρασύτερον, οἷα καὶ κρημνοβατεῖν εἴδοσέ-
ναι. 29. καὶ ταῦτα μὲν περιώσταται κύκλῳ τὴν
Χλόην δισπέρ χορός, σκηρτάτα καὶ Ἠληχώμενα
καὶ ὁμοία χαλαρώσων αἱ δὲ τῶν ἄλλων αἰτόλων
αἴγες καὶ τὰ πρόβατα καὶ τὰ βοικόλα κατὰ
χώραν ἔμενεν ἐν κοίλῃ νηῆ, καθάπερ αὕτα τοῦ
μέλους μὴ καλοῦντος. 6

Θαύματε δὲ πάντων ἑχομένων καὶ τοῦ Πάνα

1 μὴ ἀνίστω 2 ομίθα ἡγήσατο... ὅδου 3 μὴ τοῦτο
4 Χειραμ. ἐκαθήλε... ἐστεφ. 5 καὶ ημνοβατεῖν εἰς τῆς πληθοῦς
ἐστεφανωμένη 6 μὴ ἀνίστασθαι. 6 Uioi ἐκκαλοῦντος

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drown you every man and make you food for the fish, unless thou speedily restore to the Nymphs as well Chloe as Chloe's herds and flocks. Rise therefore and send the maid ashore, send her with all that I command thee; and I shall be as well to thee a convey in thy voyage home as to her a conduct on her way to the fields."

28. Bryaxis, being astonished at this, started up, and calling together the captains of the ships, commanded that Chloe should be quickly sought for among the captives. They found her presently and brought her before him; for she sate crowned with the pine. The general, remembering that the pine was the mark and signal distinction which he had in his dream, carried the maid ashore in the admiral with no small observance and ceremonious fear. Now as soon as Chloe was set on shore, the sound of the pipe from the promontore began to be heard again, not martial and terrible as before, but perfectly pastoral such as is used to lead the cattle to feed in the fields. The sheep ran down the scale of the ship, slipping and sliding on their horny hooves; the goats more boldly, for they were used to climb the crags and steeples of the hills. 29. The whole flock encircled Chloe, moving as in a dance about her, and with their skipping and their blating shewed a kind of joyfulness and exultation. But the goats of other goatherds, as also the sheep and the herds, stirred not a foot, but remained still in the holds of the ships as if the music of that pipe did not at all call for them.

When therefore they were all struck with admira-
ΔΑΨΗΝΗΣ ΑΝΔ ΧΟΛΧΟΕ
άνυσημούντων, οδήθη τούτων ἐν τοῖς στοιχείοις ἀμφιερείας θαυμασιώτερα. τῶν μὲν Μηθυμναίων πρὶν ἀναστάσαι τάς ἀγκύρας ἐπλευν αἱ νήσες, καὶ τῆς ναυαρχίδος ἱγείτο δελφίς πηδῶν ἐξ ἀλώσ. τῶν δὲ αἰγῶν καὶ τῶν προβάτων ἱγείτο σύρριγγος ἤχος ἤδιστος, καὶ τὸν συρίττοντα ἐβλεπεν σύνεις-δόστε τὰ πολυμνια καὶ αἱ αἰγες προήσατ' ἀμα καὶ ἐνέμοντο τερπόμεναι τῷ μὲλεί.

30. Δευτέρας ποὺ νομίζε καίρὸς ἢν καὶ ὁ Δάψινις ἀπὸ σκοπῆς τινος μετεώρου θεασάμενος τὰς ἀγέλας καὶ τὴν Χλόην, μέγα βοήσας "ὁ Νύμφαι καὶ Πάν" κατέδραμεν εἰς τὸ πεδίον, καὶ περιπλακεῖς τῇ Χλόῃ καὶ λεποθυμήσας¹ κατέπεσε. μόλις δὲ ἐμβιος ὑπὸ τῆς Χλόης φιλοσφίας καὶ ταῖς περιβολαῖς θαλπούσης γενόμενος, ὑπὸ² τὴν συνήθη φηγόν δρχέται, καὶ ἐπὶ³ τῷ στελέχει καθίσας ἐπυθάλειν πῶς ἀπέδρα τοσοῦτος πολεμίους. ὡ δὲ αὐτῷ κατέλεξε πάντα, τῶν τῶν αἰγῶν κιςτῶν, τῶν τῶν προβάτων ἀρνι-γμῶν, τὴν ἐπαυθήσαν τῇ κεφαλῇ πίνου, τὸ ἐν τῇ γῇ πύρ, τὸν ἐν τῇ θαλάτῃ κτύπου, τὰ συρίσματα ἀμφότερα τὸ πολεμικὸν καὶ τὸ ιερη-μικόν, τὴν νύκτα τὴν φοβεράν, ὅπως αὐτῇ τὴν ὀδὸν ἀγνοοούσῃ καθηγήσατο τῆς ὀδοῦ μουσικῆ.

Γνωρίσας οὖν ὁ Δάψινις τὰ τῶν Νυμφῶν

¹ μελετ. ² μᾶς ἐπὶ ³ so Brunck: μᾶς ἐπὶ
tion at these things and celebrated the praises of Pan, there were yet seen in both the elements things more wonderful then those before. For the ships of the Methymnaeans before they had weighed their anchors ran amain, and a huge dolphin bouncing still out of the sea went before and led their admiral. On the land a most sweet melodious pipe led the goats and the sheep, and yet nobody saw the piper; only all the cattle went along together and fed rejoicing at his music.

30. It was now the time of the second pasturing, when Daphnis having spied from a high stand Chloe coming with the flocks, crying out mainly "O ye Nymphs, O blessed Pan!" made down to the plain, and rushing into the embraces of Chloe, in a swoon fell to the ground. With much ado when he was come to himself with Chloe's kisses and embraces in her close and warm arms, he got to the oak where they were wont, and when he was sate down on the trunk he asked her how she had escaped such a dangerous captivity as that. Then she told him everything one after another; how the fresh and berried ivy appeared on the horns of all the goats, how her sheep howled like wolves, how a pine sprung up upon her head, how all the land seemed on a fire, what horrible fragors and clashings were heard from the sea; with the two tones of that pipe from the crag of the promontore, the one to war, the other to peace, the terrible spectres of the night, how she not knowing her way had for her companion and guide the sweet music of that strange invisible pipe.

Daphnis then acknowledged\(^1\) the vision of the

\(^1\) recognised.
όνειρατά καὶ τὰ τοῦ Παῦλος ἔργα, διηρεῖται καὶ αὐτὸς ὃσα εἶδεν, ὃσα ἤκουσεν, ὅτι μέλλων ἀποθυμήσειν διὰ τὰς Νύμφας ἔξησε. καὶ τὴν μὲν ἀποστέμπει κομίσουσαν¹ τοὺς ἄμφι τὸν Δράματα καὶ Δάμωνα καὶ ὅσα πρέπει ἡθοποίησις, αὐτὸς δὲ ἐν τούτῳ τῶν αὐγῶν τῆς ἀρίστης συλλαβῶν, καὶ κιττή στεφανώσας ὀσπέρ ὀφθησαν τοῖς πολεμίωις καὶ ἡγάλα τῶν κεράτων κατασπείας, ἐθυσε τε τὰς Νύμφας καὶ κρεμάσας ἀπέδειχε καὶ τὸ δέρμα ἀνέθηκεν.

31. Ἡδὴ δὲ παρόντων τῶν ἄμφι τὴν Χλόην, πῦρ ἀνακαύσας καὶ τὰ μὲν ἐφήσας τῶν κρεῶν τὰ δὲ ὀπτήσας, ἀπήρξε τε ταῖς Νύμφαις καὶ κρατήρα γλεῦκους ἐπέστειλε μεστούς. καὶ ἐκ φυλλάδιος στεβάδας ὑποσωματίζοντος ὑποσωματίζοντος <πᾶς> ἐντεθεῖσαν ἐν τροφῇ ἢν καὶ ποτᾷ ἢ καὶ παιδιᾷ. καὶ ἀμα τὰς ἄγελας ἐπεσκοποῦντο ὑπὸ λύκος ἔμπεσόν ἔργα ποιήσαν πολεμίων. ἦςαν τίνες καὶ φόδας εἰς τὰς Νύμφας, παλαιῶν ποιμένων ποιήματα. μικτὸς δὲ ἐπελθοῦσας αὐτοῦ κομμητέρες ἐν τῷ ἀγρῷ, τῆς ἐπιούσις τοῦ Παῦλος ἐμμημόνευσαν, καὶ τῶν τρόπων τῶν ἀγαλλάχθην στεφανώσαντες πύτνιος προσήγαγον τῇ πύτνῳ, καὶ ἐπισπείρασαν οἶνον καὶ ἐνθυμούντες τὸν θεῷ, ἐθύσαν, ἐκρέ-

¹ p pros. ² pB πρέπειν: Paret πρέπεται ³ Ulli ἀποστέμπει prob. old var. : ἅπαστεμάτεσι : pB ὑποτελοῦσας <πᾶς> ἢ ἐν τροφῇ ἢν καὶ ποτᾷ : ἅπαστεμάτεσι and lac. ⁵ so E cf. i. 32 : <pàs> (sing. following loss of πᾶς above) ⁶ Ulli -τῆς ⁷ pq impf.
Nymphs and the works of Pan, and storied to her what he himself had seen, and what he had heard, and how when he was ready to die for grief his life was saved by the providence and kindness of the holy Nymphs. And then presently he sent her away to bring Dryas and Lamo and their wives to the sacrifice, and all things necessary for such a devotion to Pan and the Nymphs. In the meantime he caught the fairest of all his she-goats, and when he had crowned it with ivy in that manner as the whole flock had appeared to the enemy, and had poured milk on the horns, in the name of the Nymphs he struck and killed it, and sacrificed it to them. He hanged it up, took off the skin, consecrated that, and made it an offering.

31. When Chloe with her company was come, he made a fire, and some of the flesh being boiled and some roasted, he offered the first and chiefest parts of both to the Nymphs, and filling a bowl with new wine, made a libation; then, having made several beds of green leaves, every man gave himself wholly to eating, drinking, and playing; only they looked out now and then lest the irruption of a wolf upon the flocks should chance to do something like an enemy. They sung too certain songs in the praise of the Nymphs, the solemn carmens of the ancient shepherds. All that night they lay in the fields; and the next day they were not unmindful of the wonder-working Pan, but took the he-goat that was captain and leader of the flock, and when they had crowned him with pine-garlands they brought him to the pine, and pouring wine upon his head, with benedictions and thankful
μασαν, ἀπέδειραν. καὶ τὰ μὲν κρέα ὀπτήσαντες καὶ ἐψήφαντες πλησίον ἔθηκαν ἐν τῷ λειμῶν ἐν τοις φύλλοις, τὸ δὲ δέρμα κέρασιν αὐτοῖς ἐνέπηξαν τῇ πίτυι πρὸς τῷ ἀγάλματι, ποιμενικὸν ἀνάθημα ἀποκόμισαν ἀρβανίαν καὶ τῶν κρεών, ἀπέσπευσαν καὶ κρατήρος μείζονος. ἦσεν ἡ Χλόη, Δάφνις διήρισεν.

32. Ἔπει τούτων κατακλιθέντες ἤσθιον καὶ αὐτοῖς ἐφίσταται ὁ βουκόλος Φιλητάς, κατὰ τύχην στεφανίσκοις τινὰς τῷ Πάνῳ κομίζον καὶ βότρυς ἐτε ἐν φύλλοις καὶ κλήμασι. καὶ αὐτῷ τῶν παίδων ὁ νεώτατος εἶπεν Τίτυρος, πυρρόν παιδίον καὶ γλαυκόν, λευκὸν παιδίον καὶ ἁγέρωχον καὶ ἢλλον κοῦφα βαδίζον δόσπερ ἔριφος. ἀνατηθήσαντες οὖν συνεστεφάνουν τὸν Πάνα καὶ τὰ κλήματα τῆς κόμης τῆς πίτυος συνεξήρτων, καὶ κατακλίναντες πλησίον αὐτῶν συμπότην ἔποιοῦντο. καὶ οἶα δὲ γέροντες ὑποβεβθήμενοι πρὸς ἄλληλους πολλὰ ἔλεγον, ὡς ἔνεμον ἤνικα ἦσαν νέοι, ὡς πολλὰ ληστῶν καταδρομᾶς διέφυγαν. ἐσεμμύνω τις ὡς λύκον ἀποκτείνοις ἄλλος ὡς μόνῳ τοῦ Πάνος δεύτερα

1 V leer. δὲ καὶ: Uili omita botv. γλαυκ. and ἔριφος
2 so E: μεσ ἔξηρτων

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praise they sacrificed him to Pan the preserver. Then hanging him up they slayed him, and the flesh, part roasted, part boiled, they set upon banks of green leaves hard by in the meadow. The skin, horns and all, they pegged to the pine close to the statue, to a pastoral God a pastoral offering. They offered too the first carvings of the flesh, and made him a libation with a greater bowl then to the Nymphs.\textsuperscript{1} Chloe sang and Daphnis played upon the pipe.

32. These rites performed, they sate down and fell to feast. And it happened that Philetas the herdsman came up to them bringing with him certain garlands to honour Pan, together with grapes hanging still among the leaves and branches. His youngest son Tityrus came along with him, a ruddy lad, grey-eyed and fair-skinned, stout and fierce, and of a nimble bounding pace like a kid. When they saw what the intention of the good old Philetas was, they started up, and all together crowned the statue of Pan with garlands, and hanged the palmits with their grapes upon the leaves of the pine; and then they make Philetas sit down to the feast and be their guest, to eat and drink and celebrate. Then, as old men use to do when they are a little whittled with wine, they had various discourses and chats amongst them; how bravely in their youth they had administered the pasturing of their flocks and herds, how in their time they had escaped very many invasions and inroads of pirates and thieves. Here one bragged that he had killed a wolf, here another that he had bin second to Pan alone in the skill

\textsuperscript{1} the Greek is simply ‘greater’: perhaps ‘a good large bowl’.
συρίσας. τούτο τού Φιλητᾶ τὸ σεμινολόγημα ἦν· 33. ὁ σὺν Δάφνις καὶ ἡ Χλόη πάσας δεήσεις προσέφερεν μεταδοθαί καὶ αὐτοῖς τῆς τέχνης συρίσαι τε ἐν ἑορτή θεοῦ σύρυνη χαῖρετος.

Ἐπαγγέλλεται Φιλητᾶς, καίτοι τὸ γήρας ὡς ἄπνουν μεμψάμενος, καὶ ἔλαβε σύρυνη τὴν τοῦ Δάφνιδος. ἢ δὲ ἦν μικρὰ πρὸς μεγάλην τέχνην, οὐδὲ στόματι παιδός ἐμπνεομένη. πέμπει οὐν Τέτυρον ἐπὶ τὴν ἑαυτοῦ σύρυνγα, τῆς ἐπαύλεως ἀπεχούσης σταδίους δέκα. ὁ μὲν βίβλιος τὸ ἐγκόμιον· βωμα γυμνὸς ὁμοιεὶ τρέχειν ὁσπερ νεβρός· ὃ δὲ Δάμων ἐπηγγέλλατο αὐτοῖς τὸν περὶ τῆς σύρυγγος ἀφηγήσασθαι μίθου, ὥν αὐτῷ Σικελὸς αἰτόλος ἦσεν ἐπὶ μισθῷ τράγῳ καὶ σύρυνγι.

34. ἂντι ἡ σύρυγξ τὸ ἀρχαῖον 1 οὐκ ἦν ὄργανον, ἀλλὰ παρθένος καλὴ καὶ τὴν φωνὴν μουσικήν. αἰγας ἐνέμευ, Νύμφαις συνέπαιζεν, ἦσεν οἶνον νῦν. Πάν, ταῦτῃ νεμοῦσῃ, παῖζοντα, ἀδούσῃς, προσελθὼν ἐπειθεὶ ἐς ὁ τι ἔχρηζε καὶ ἐπηγγέλλετο τὰς αἰγὰς πάσας θήσειν διδυμάτους. ἢ δὲ ἐγέλα τὸν ἔρωτα αὐτοῦ, οὐδὲ ἐραστὴν ἐφη δέξασθαι μήτε τράγον μήτε ἀνθρωπὸν ὀλόκληρον. ὥρμῳ διώκου ὁ Πάν ἐς θλίαν 2 η Σύρυνξ ἐφευγε καὶ τὸν Πάνα καὶ τὴν βλάστησε αἰ νέους καὶ δόνακας κρύπτεται, εἰς ἔλος ἀφανίζεται. Πάν τοῖς δόνακας ὄργῃ τεμών, τὴν κόρην οὐχ ἐυρών, τὸ πάθος μαθὼν

1 so Koen (Amyot by em.) : nss δραγαν 2 p omits ἡ Σ. . . . θλίαν
and art of piping. And this was the crack\(^1\) of Philetas; 33. and therefore Daphnis and Chloe used all manner of supplications to him, that he would communicate with them that art of piping, and play upon the pipe at the feast of that God whom he knew to delight so much in the pipe.

Philetas promised to do it, although he blamed old age for his short breath; and so took Daphnis his pipe. But that being too little for so great an art, as being made to be inspired by the mouth of a boy, he sent his son Tityrus for his own, the cottage lying distant from thence but ten furlongs. Tityrus, slinging off his jacket, ran swift as a hind. But Lamo promised to tell them that tale of the pipe which a Sicilian goatherd, hired by him for a goat and a pipe, had sung to him:

34. "This pipe was heretofore no organ, but a very fair maid, who had a sweet and musical voice. She fed goats, played together with the Nymphs, and sang as now. Pan, while she in this manner was tending her goats, playing and singing, came to her and endeavoured to persuade her to what he desired, and promised her that he would make all her goats bring forth twins every year. But she disdained and derided his love, and denied to take him to be her sweet heart who was neither perfect man nor perfect goat. Pan follows her with violence and thinks to force her. Syrinx fled Pan and his force. Being now aweary with her flight, she shot herself into a grove of reeds, sunk in the fen, and disappeared. Pan for anger cut up the reeds, and finding not the maid there, and then reflecting

\(^1\) boast.
DAPHNIS AND CHLOE

καὶ τοὺς καλάμους κηρήσας ἀνίσους, καθ’ ὅτε καὶ ὁ ἔρως ἀνίσους αὐτοῖς, τὸ ὄργανον νοεῖ, καὶ ἢ τότε παρθένος καλὴ νῦν ἐστὶ σύργυς μούσική.”

35. “Ἀρτε πέπαντο τοῦ μυθολογήματος οἱ Δάμων καὶ ἐπήνει Φιλητάς αὐτὸν ὡς εἰπόντα μύθον ὁδής γλυκύτερον, καὶ ὁ Τίτυρος ἐφίσταται τὴν σύργγα τῷ πατρὶ κομίζων, μέγα ὄργανον καὶ καλάμων μεγάλων, καὶ ἵνα κεκράστω χαλκὸς πεποίηκεντο ἵνα ἂν τίς εἰναι ταύτῃ ἐκείνῃ ἢν ὁ Παῦλος εὑρόν ἐπήξατο. Νεισαρθεῖς οὖν ὁ Φιλητάς καὶ καθίσας ἐν καθέδρᾳ ὄρθιον, πρώτον μὲν ἀπεπειράθη τῶν καλάμων εἰ εὑρόν ἐπείτα μαθῶν ὡς ἀκάλυπτον διατρέχῃ τὸ πνεῦμα, ἐνέπνευ τὸ ἐντεύθεν πολὺ καὶ νεανικόν αὐλῶν τις ἄν οὐδῆς συναυλοῦντων ἀκούειν, τοσοῦτον ἥχει τὸ σύργχα. κατ’ ἄλγον δὲ τῆς βιάς ἀφαιρῶν εἰς τὸ τερπνύτερον μετέβαλλε τὸ μέλος. καὶ πάσαν τέχνην ἐπιδεικνύμενος εὐνοίας μουσικῆς ἐσώρυττεν, οἰον βοῶν ἀγέλη πρέπου, οἰον αἰπολίῳ πρόσφορον, οἰον πολύμνας φίλου. τερπνύον ἢ τὸ ποιμνίων, μέγα τὸ βωμὸν, ὅξυ τὸ αἰγών. ὅλως πάσας σύργγας μία σύργυς ἐμμεῖμητο.

36. Οἱ μὲν οὖν ἄλλοι σιωπὴν κατέκειντο τερπνύτερον: Δρῦς δὲ ἀναστὰς καὶ κελεύσας συρίττειν Διονυσιακὸν μέλος, ἐπιλήμνιον αὐτοῖς ὀρχητικὸν τὸ ὄργανον νοεῖ, καθ’ ὅτε καὶ ὁ ἔρως ἀνίσους αὐτοῖς, τὸν συρνημεῖον παρθένον καλὴ νῦν ἐστὶ σύργυς μούσική.”
upon what had happened, joined together unequal quills, because their love was so unequal, and thus invented this organ. So she who then was a fair maid is now become a musical pipe."

35. Lamo had now done his tale and Philetas praised him for it as one that had told them a story far sweeter then any song, when Tityrus came in and brought his father’s pipe, a large organ and made of great quills, and where it was joined together with wax there too it was set and varied with brass. In so much that one would have thought that this had bin that very pipe which Pan the inventor made first. When therefore Philetas was got up and had set himself upright on a bench, first he tried the quills whether they sounded clear and sweet; then, finding never a cane was stopped, he played a loud and lusty tune. One would not have thought that he had heard but one pipe, the sound was so high, the consort so full. But by little and little remitting that vehemence, he changed it to a soft and sweeter tone, and displaying all the art of pastoral music, he shewed upon the pipe what notes were fit for the herds of cows and oxen, what agreed with the flocks of goats, what were pleasing to the sheep. The tones for the sheep were soft and sweet, those of the herds were vehement, and for the goats were sharp and shrill. In sum, that single pipe of his expressed even all the shepherd’s-pipes.

36. Therefore the rest in deep silence sate still, delighted and charmed with that music. But Dryas, rising and bidding him strike up a Dionysiac tune, fell to dance before them the dance of the wine-Hirsch. (Amyot) ; mass προτευω

5 mass δευον from μέγα below 6 A and perh. π ακόλωρ (Amyot) 7 A omits

8 p ποιμενον

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ἄρχησατο. καὶ ἑώσει πυτῆ μὲν τρυγώντε, πυτῆ δὲ
φέρουσι ἀρρίχους, εἶτα πατοῦντε τοὺς βότρυς, εἶτα
πληροῦντε τοὺς πῖθους, εἶτα πέννυοντε τοῦ γλεύκους.
ταῦτα πάντα οὕτως εὐσχήμονως ἄρχησατο ὁ
Δάφνις καὶ ἐναργῶς, ὡστε ἐδόκουν βλέπειν καὶ τὰς
ἀμφέλους καὶ τὴν λημνὸν καὶ τοὺς πῖθους καὶ ἀλη-
θῶς Δράμαντα πέννυοντα.

37. Τρίτος δὴ γέρων οὕτως εὐδοκιμήσας ἐπὶ
ἄρχησει, φιλεῖ Χλόην καὶ Δάφνιν. οἷς δὲ μάλα
ταχέως ἀναστάντες ἄρχησαντο τῶν μῦθον τοῦ
Λάμανος. ὁ Δάφνις Πάνα ἐμμεῖπτο, τὴν Σύρυγγα
Χλόην. ὁ μὲν ἵκετεν πείθουν, ἡ δὲ ἀμέλουσα
ἔμειδια. ὁ μὲν ἐδικεὶ καὶ ἐπὶ ἅκρων τῶν ὀνύχων
ἐτρέχε τὰς χηλὰς μιμοῦμενος, ἡ δὲ ἐνέφαιε τὴν
κάμνουσαν ἐν τῇ φυγῇ. ἔπειτα Χλόη μὲν εἷς τὴν
иноν ὡς εἷς ἄλος κρυπτεται Δάφνις δὲ λαβὼν
τὴν Φιλητᾶ σύρυγγα τὴν μεγάλην, ἐσύρειε γοερὸν
ὡς ἔρων, ἐρωτικὸν ὡς πεῖθων, ἀνακλητικὸν ὡς
ἐπιζητῶν̣ ὡστε ὁ Φιλητᾶς θαυμᾶσας φιλεῖ τε
ἀναπηδήσας καὶ τὴν σύρυγγα χαρέζεται φιλήσας,
καὶ εὐχεται καὶ Δάφνιν καταλυτεῖν αὐτὴν ὁμοίω
διαδόχῳ. ὁ δὲ τὴν ἱδίαν ἀναβείς τῷ Πανὶ τὴν
σμικρὰν καὶ φιλήσας ὡς ἐκ φυγῆς ἀληθείνης
εὐρεθεῖσαν τὴν Χλόην, ἀπήλαυνε τὴν ἀγέλην
συρίττων, μνεῖτος ἡδὴ γενομένης. 38. ἀπήλαυνε
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press. And now he acted to the life the cutting and gathering of the grapes, now the carrying of the baskets, then the treading of the grapes in the press, then presently the tunning of the wine into the butts, and then again their joyful and hearty carousing the must. All these things he represented so aptly and clearly in his dancing, that they all thought they verily saw before their face the vines, the grapes, the press, the butts, and that Dryas did drink indeed.

37. This third old man when he had pleased them so well with his dance, embraced and kissed Daphnis and Chloe. Therefore they two, rising quickly, fell to dancing Lamo's tale. Daphnis played Pan, and Chloe Syrinx. He woos and prays to persuade and win her; she shews her disdain, laughs at his love, and flies him. Daphnis follows as to force her, and running on his tiptoes, imitates the hooves of Pan. Chloe on the other side, acts Syrinx wearied with her flight, and throws herself into the wood as she had done into the fen. But Daphnis, catching up that great pipe of Philetas, plays at first something that was doleful and bewailing, as a lover, then something that made love and was persuasive to relenting, then a recall from the wood, as from one that dearly sought her. Insomuch that Philetas, struck with admiration and joy, could not hold from leaping up and kissing Daphnis. Then he gave him that pipe of his and commanded him to leave it to a successor like himself. Daphnis hanged up his own small one to Pan, and when he had kissed his Chloe, as returning from a true unfeigned flight, he began to drive home his flocks (for night was fallen), piping all the way. 38. Chloe too by the same
ΔΑΦΝΙΣ ΚΑΙ ΧΛΟΗ

<δὲ> καὶ ἡ Χλόη τὴν ποίμνην τῷ μέλει τῆς σύρυγγος συνάγουσα. καὶ αἳ τε αἰγεῖς πλησίον τῶν προβάτων ἦσαν ὀ τε Δάφνις ἐβάδιζεν ἔγγυς τῆς Χλόης: ὥστε ἐνεπλησαν ἐς νυκτὸς ἀλλήλους καὶ συνέθεντο θάττον τὰς ἀγέλας τῆς ἐπιούσης κατέλάσας.

Καὶ οὕτως ἐποίησαν. ἀρτὶ γοῦν ἄρχομένης ἡμέρας ἦλθον εἰς τὴν νυμῆν. καὶ τὰς Νύμφας προτέρας, εἰτα τὸν Πάνα προσαγορεύσαντες, τὸ ἐντεῦθεν ὑπὸ τῷ δρύῳ καθεσθέντες ἐσύριττον, εἰτα ἀλλήλους ἐφίλουν, περιέβαλλον, κατεκλώνοντο καὶ οὐδὲν δράσαντες πλέον ἀνίσταντο. ἐμέλησαν αὐτοῖς καὶ τροφὴς, καὶ ἐπιοῦν οἶνον μέξαντες γάλα. 39. καὶ τοῦτοι ἀπάσι θερμότεροι γενόμενοι καὶ θεραστέροι, πρὸς ἀλλήλους ἤριξαν ἐριν ἐρατικήν, καὶ κατ' ὁλόγον εἰς ὅρκων πίστειν προθέσαν. ὦ μὲν δὴ Δάφνις τὸν Πάνα ὁμοσεν ἐλθὼν ἐπὶ τὴν πίτου, μὴ ἔσχεσθαι μόνος ἀνευ Χλόης, μηδὲ μιᾶς χρόνου ἡμέρας: ὑ δὲ Χλόη Δάφνιδε τὰς Νύμφας εἰσελθοῦσα εἰς τὸ ἀντρον τὸν αὐτοῦ στέρξεων καὶ θάνατον καὶ βίον.

Τοσοῦτον δὲ ἄρα τῇ Χλόῃ τὸ ἀφελεῖς προσῆν ὡς κόρη, ὡστε ἐξισύσα τοῦ ἀντρον καὶ δεύτερον ἡξίου λαβεῖν ὅρκων παρ’ αὐτοῦ, "Ὤ Δάφνι," λέγουσα, "θεὸς ὁ Πᾶν ἐρατικός ἐστι καὶ ἀπίστος. ἤράσθη μὲν Πίτυν, ἤράσθη δὲ Σύρυγγος, παῦσαι δὲ οὐδὲποτε Δρυάσιν ἔνοχλῶν καὶ Ἐπιμηλέσει Νύμφαις παρέγγικ πράγματα. οὕτως μὲν οὖν, ἀμεληθεὶς ἐν τοῖς ὅρκοις ἀμελήσει καὶ κολάσαι, κἀν

<δὲ> Herech. 1 Uiiii ἢτειν 2 πῇ ἤν 3 πῇ δ
music gathered together her flocks and drove them home, the goats strutting along with the sheep, and Daphnis walking close by Chloe. Thus till it was night they filled themselves the one with the other, and agreed to drive out their flocks sooner the next morning.

And so they did. For as soon as it was day they went out to pasture, and when they had first saluted the Nymphs and then Pan, afterwards sitting down under the oak they had the music of the pipe. After that, they kissed, embraced, and hugged one another, and lay down together on the ground; and so rose up again. Nor were they inconstant of their meat, and for their drink they drank wine mingled with milk. 39. With all which incentives being more heated and made more lively and forward, they practised between them an amorous controversy about their love to one another, and by little and little came to bind themselves by the faith of oaths. For Daphnis coming up to the pine, swore by Pan that he would not live alone in this world without Chloe so much as the space of one day. And Chloe swore in the cave of the Nymphs that she would have the same death and life with Daphnis.

Yet such was the simplicity of Chloe, as being but a girl, that when she came out of the cave she demanded another oath of Daphnis. "Daphnis," quoth she, "Pan is a wanton, faithless God; for he loved Pitys, he loved Syrinx too. Besides, he never ceases to trouble and vex the Dryads and to solicit the Nymphs the president Goddesses of our flocks. Therefore he, if by thy faithlessness shouldst neglect him, would not take care to punish thee, although
ἐπὶ πλείους ἐλθῆς γυναῖκας τῶν ἐν τῇ σύρυμι ἑκατέρου καλάμων. σὺ δὲ μου τὸ αἰπόλιον τούτο ὄμοιον καὶ τὴν αἶγα ἐκείνην ἢ σε ἀνεθρέψε, μή καταλαμπεῖν Χλόην ἐστὶν πιστὴ σοι μένῃ ἀδίκων δὲ εἰς σὲ καὶ τὰς Νύμφας γενομένην καὶ φεύγε καὶ μίση καὶ ἀποκτείνου ὀσπέρ λύκον." ἦδετο ο Οὔρνις ἀπουκολομένος, καὶ στὰς εἰς μέσον τὸ αἰπόλιον καὶ τῇ μὲν τῶν χειρῶν αἰγός, τῇ δὲ τράγῳ λαβόμενος, ὃμως Χλόην φιλῆσαι φιλοῦσαν καὶ ἕτερον δὲ προκρίνῃ Δάφνιδος, ἀντ' ἐκείνης αὐτοῦ ἀποκτείνειν. ἡ δὲ ἐχαίρε καὶ ἐπίστευν, ὡς κόρη καὶ νέμουσα, καὶ νομίζον τὰς αἰγάς καὶ τὰ πρόβατα ποιμένων καὶ αἰπόλων ἵδιον θεοῦ.

1 so Moll: μη -κτείνειν: Δ ἀπέκτεινε
2 Α omits
thou shouldst go to more maids then there are quills in that pipe. But do thou swear to me by this flock of goats, and by that goat which was thy nurse, that thou wilt never forsake Chloe so long as she is faithful to thee; and when she is false and injurious to thee and the Nymphs, then fly her, then hate her, and kill her like a wolf." Daphnis was pleased with this pretty jealousy, and standing in the midst of his flocks, with one hand laying hold on a she-goat and the other on a he, swore that he would love Chloe that loved him, and that if she preferred any other to Daphnis, then he would slay, not her, but him that she preferred. Of this Chloe was glad, and believed him as a poor and harmless maid, one that was bred a shepherdess and thought that flocks of sheep and goats were proper deities of the shepherds.

THE END OF THE SECOND BOOK
THE THIRD BOOK
A SUMMARY OF THE THIRD BOOK

The Mytileneans, upon that incursion, send Hippasus their general with land-forces against Methymna. But the quarrel is taken up. Daphnis and Chloe take it heavily that they are parted by the winter. Daphnis, to see her, goes a fowling before Dryas his cottage, and looks as if he minded not her. Dryas brings him in to the feast of Dionysus. The spring returning, they return to their pastorals. Daphnis complains of his ignorance in love. Lycaenium cozenz him. Daphnis, as the mariners sail by, tells Chloe the Tale of Echo. Many and rich suitors are now about Chloe, and Dryas almost gives his consent. Daphnis is sad as being poor, but by direction of the Nymphs he finds a purse full of silver. He gives it Dryas, and Chloe is contracted to him; only Lamo, because he was a servant to Dionysophanes, says his lord is to be expected that he may ratify the business. Daphnis gives Chloe a rare apple.
ΔΟΓΩΣ ΤΡΙΤΟΣ

1. Μυτιληναιοί δέ, ὡς ἔσθοντο τὸν ἐπίπλον τῶν δέκα νεών, καὶ τινες ἐμῆνσαν αὐτοῖς τὴν ἀρπαγὴν ἐλθόντες ἐκ τῶν ἄγρων, οὐκ ἀνασχετῶν νομίσαντες ταῦτα ἐκ Μηθυμναίων παθεῖν ἐγνωσαν καὶ αὐτοὶ τὴν ταχύτητι ἐπὶ αὐτοὺς τὰ ὅπλα κινεῖν καὶ καταλέξαντες ἁσπίδα τρισχελίαν καὶ ἔπον πεντακοσίαν ἐξέπεμψαν κατὰ γῆν τὸν στρατηγὸν Ἱππασοῦν, ὅκνοῦντες ἐν ὅρᾳ χειμῶνος τὴν βάλατταν.

2. Ὁ δὲ ἐξορμηθεὶς ἄγροις μὲν οὐκ ἐλεηλάτει τῶν Μηθυμναίων οὐδὲ ἀγέλας καὶ κτήματα ἠρπαξε γεωργῶν καὶ ποιμένων, λήστου νομίζων ταῦτα ἔργα μᾶλλον ἢ στρατηγοῦ ταχὺ δὴ ἦε ἐπὶ τὴν πόλιν αὐτῆς, ὡς ἐπεισδοκεύμενος ἀφρορίτος ταῖς πύλαις. καὶ αὐτῷ σταδίους ὅσοι ἔκατον ἀπέχοντι κῆρυξ ἀπαντᾷ σπονδάς κομίζων. οἱ γὰρ Μηθυμναῖοι μαθόντες παρὰ τῶν ἐαυτοκότων ὡς οὐδὲν ἑσας Μυτιληναιοί τῶν γεγενημένων, ἄλλα γεωργοὶ καὶ ποιμένες ὑβρίζονται τοῖς νεανίσκοις ταῦτα ἔδρασαν, μετεγινώσκουν μὲν

1 ἡ κατα- 2 οἱ ἔποιον μὲν τεττ. 3 οἱ ομίλοι 4 δὴ ἐξε 5 οἱ μὲν ποιμ.
THE THIRD BOOK

1. But the Mytileneans, when they heard of the expedition of those ten ships, and some of the countrymen coming up from the farms had told them what a plundering and rapine there had bin, thought it too disgraceful to be borne, and therefore decreed to raise arms against Methymna with all speed. And having chosen out three thousand targeteers and five hundred horse, they sent away their general Hippusas by land, not daring to trust the sea in winter.

2. He did not as he marched depopulate\(^1\) the fields of Methymna, nor did he rob the farms of the husbandmen or the pastures of the shepherds, counting such actions as those to suit better with a larron\(^2\) then the grand captain of an army; but hasted up to the town itself to surprise it. But while he was yet an hundred furlongs off from the town an herald met him with articles. For after that the Methymnaeans were informed by the captives that the Mytileneans knew nothing of those things that had happened, and that ploughmen and shepherds provoked by the young gentlemen were they that were the causes of it all, it repented them of that

\(^1\) lay waste. \(^2\) freebooter.
DAPHNIS AND CHLOE

dεύτερα τολμήσαντες εἰς γείτονα πόλειν ἢ σωφρονέστερα: σπούδην ¹ δὲ εἶχον ἀποδότες πᾶσαν τὴν ἄρπαγὴν ἀδελφὰς ἐπιμέλησαν καὶ κατὰ γῆν καὶ κατὰ βάλαταν.

Τὸν μὲν οὖν κήρυκα τοῖς Μυτιληναίοις ὁ Ἰππασος ἀποστέλλει, καὶ ἥτοι αὐτοκράτωρ στρατηγὸς κεχειροτομημένος, αὐτὸς δὲ τῆς Μηθύμνης ὁσὸν ἀπὸ δέκα σταδίων στρατόπεδον βαλόμενος τὰς ἐκ τῆς πόλεως ἐντολὰς ἀνέμανε. καὶ δύο διαγενομένων ἡμερῶν ἔλθον ὁ ἀγγέλος τῆς τε ἄρπαγῆς ἐκέλευσε κομίσασθαι καὶ ἀδικήσαντα μηδὲν ἀναχωρεῖν οἰκαδόν πολέμοι γὰρ καὶ εἰρήνης ἐν αἱρέσει γενόμενω τῇ εἰρήνῃ εὐρίσκειν ² κερδαλεώτεραν. 3. ὁ μὲν δὲ Μηθύμναιων καὶ Μυτιληναιῶν πόλεμος ἀδόκητον λαβὼν ἄρχην καὶ τέλος οὕτω διελύθη.

Γίνεται δὲ χειμῶν Δάφνιδι καὶ Χλόῃ τοῦ πολέμου πυρότερος· ἐξαίφνης γὰρ περιπεσοῦσα ³ πολλὴ χιών πᾶσας μὲν ἀπέκλεισε τὰς ὀδοὺς, πάντας δὲ κατέκλεισε τοὺς γεωργοὺς. λάβροι μὲν οἱ χειμαρροὶ κατέρρεουν, ἐπεπήγει δὲ κρύοσταλλος· τὰ δένδρα φόκει κατακλωμένοις· ἡ γῆ πᾶσα ἀφανῆς ἡν, ότι μὴ περὶ πηγάς που καὶ ἡμίματα. οὕτω οὖν ἁγέλην τις εἰς νομὴν ἦγεν οὕτε αὐτὸς προήλθε τῶν θυρῶν, ἄλλα πῦρ καυσάντες μέγα περὶ φόδας ἀλεξτρυώνων οἱ μὲν λίνον

¹ prob. old var.: ἈρΒ σπούδην
² so E: ἔμει εὐρίσκειν
³ Parg pessûsa

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expedition of Bryaxis against a neighbouring city, as of an action more precipitant than moderate and wise; and they were eager to return all the prey and spoil that was taken and carried away, and to have commerce and trade securely with them by land and by sea.

Therefore Hippasus dispatches away that herald to Mytilene, although he had bin created the general of the war and so had power to sign as he listed; and pitching his camp about ten furlongs from Methymna, there he attended mandates from the city. Two days after, the messenger returned, and brought a command that they should receive the plundered goods and all the captives, and march home without doing the least harm, because Methymna, when war or peace were offered to be chosen, found peace to be more profitable. 3. And this quarrel betwixt Methymna and Mytilene, which was of an unexpected beginning and end, was thus taken up and composed.

And now winter was come on, a winter more bitter than war to Daphnis and Chloe. For on a sudden there fell a great snow, which blinded all the paths, stopped up all the ways, and shut up all the shepherds and husbandmen. The torrents rushed down in flood, and the lakes were frozen and glazed with crystal. The hedges and trees looked as if they had bin breaking down. All the ground was hoodwinked up but that which lay upon the fountains and the rills. And therefore no man drove out his flocks to pasture or did so much as come out of the door, but about the cock’s crowing made their fires nose-high, and some spun flax, some wove tarpaulin for the

1 The Greek is "general with full powers."
ἔστρεφον, οἱ δὲ αἰγῶν τρίχας ἐπιλεκοῦν, οἱ δὲ πάγας ὀρνίθων ἑσοφίζουσιν. τότε βοῶν ἐπὶ φάτναις φροντίς ἢν ἄχυρον ἐσθιόντων, αἰγῶν καὶ προβάτων1 ἐν τοῖς σηκοῖς φυλλάδας, ὕδων ἐν τοῖς συφεοῖς ἀκυλοῦν καὶ βαλάνους.

4. Ἀναγκαλας σὺν οἰκουρίας ἐπεχούσης ἀπαντας, οἱ μὲν ἄλλοι γεωργοὶ καὶ νομεῖσ ἔχαιρον πόνων τε ἀπηλλαγμένοι πρὸς ὅλην καὶ τροφὰς ἑωθεῖας ἐσθιόντες καὶ καθεύδοντες μακρὸν ὑπνοῦν· ὡστε αὐτοῖς τὸν χειμῶνα δοκεῖν καὶ θέρους καὶ μετοπώρον καὶ ἦρος αὐτοῦ γλυκύτερον. Χλόη δὲ καὶ Δάφνης ἐν μνήμῃ γενόμενοι τῶν καταλειφθέντων τερπνῶν, ὡς ἐφίλουν, ὡς περιεβάλλον, ὡς ἀμα τὴν τροφὴν προσεφέροντο, νύκτας τε ἀγρύπνους διήγου καὶ λυπηρὰς <ἡμέρας>, καὶ τὴν ἡμέρην2 ὄραν ανέμενον ἐκ θανάτου παλαγγελείαν.

'Ελύπει δὲ αὐτοὺς ἡ πῆρα τις ἐλθόντα εἰς χεῖρας, εἰς ἦς συνήσθιον,3 ἡ γαυλὸς ὀρθεῖς, εἰς οὗ συνέτην, ἡ σύρυγξ ἀμελῶς ἔρρεμεν, δώρου ἐρωτικῶν γεγενημένη. εὐχοῦντο δὴ ταῖς Νύμφαις καὶ τῷ Παντὶ καὶ τοῦτων αὐτῶν ἐκλύσασθαι τῶν

1 Α' προβ. τῶν <ἡμέρας> Ε'  2 sk Vulck: p ἐθνῆς (Ull ρημ. ἐθνής): η εἰρήνης: A τὴν δεκα τῆς εἰρήνης
3 sk Hirsch: μας ἰσθ.
sea, others with all their sophistry made gins and nets and traps for birds. At that time their care was employed about the oxen and cows that were foddered with chaff in the stalls, about the goats and about the sheep which fed on green leaves in the sheepecotes and the folds, or else about fatting their hogs in the sties with acorns and other mast.

4. When all was thus taken up perforce with their domestic affairs, the other husbandmen and shepherds were very jovial and merry, as being for a while discharged of their labours and able to have their breakfast in the morning after sleeping long winter nights; so that the winter was to them more pleasant than the summer, the autumn, or the very spring. But Chloe and Daphnis, when they remembered what a sweet conversation they had held before, how they had kissed, how they had embraced and hugged one another, how they had lived at a common scrip, all which were now as pleasures lost, now they had long and sleepless nights, now they had sad and pensive days, and desired nothing so much as a quick return of the spring, to become their regeneration and return from death.

Besides this, it was their grief and complaint if but a scrip came to their hands out of which they had eaten together, or a sillibub-piggin out of which they had used both to drink, or if they chanced to see a pipe laid aside and neglected such as had bin not long before a lover's gift from one to the other. And therefore they prayed severally to Pan and the Nymphs that they would deliver them from these as

1 the translator had in view Vergil Geor. 3. 312 where we are told that goats'-hair cloth (the Greek phrase here) was used by soldiers and sailors.  
2 cunning.
κακῶν καὶ δείξαι ποτε αὐτοῖς καὶ ταῖς ἄγέλαις ἦλιον καὶ ἁμα εὐχόμενοι τέχνην ἐξῆτον, δεὶ ἣς ἀλλήλους θεάσονται. ἢ μὲν δὴ Χλόη δεινὸς ἀπόρος ἦν καὶ ἀμήχανος, ἀδὶ γὰρ αὐτῇ συνήν ἡ δοκοῦσα μήτηρ ἐρία τε ξαίνειν διδάσκονσα καὶ ἀτράκτους στρέφειν καὶ γάμου μνημονεύουσα· ὃ δὲ Δάφνης, οἰα σχολὴν ἄγων καὶ συνετάτορος κόρης, τούτοις σῴφισμα εὑρέν ἐς θέαν της Χλόης.

5. πρὸ τῆς αὐλῆς τοῦ Αρώματος, ὑπ' αὐτῇ τῇ αὐλῇ μυρίναι μεγάλαι δύο καὶ κυττός ἐπεφύκει, αἱ μυρίναις πλησίον ἄλληλων, ὁ κυττός ἀμφοτέρων μέσος· ὥστε ἐφ' ἐκατέραν διαθεῖς τοὺς ἀκρέμονας ὡς ἀμπελοῦ ἀντρού σχῆμα διὰ τῶν φύλλων ἐπαλλαττόντων ἐποίει, καθ' οὐς κόρυμβος πολὺς καὶ μέγας ὡς βότρυς κλημάτων ἐξεκρέματο. ἤν οὖν πολὺ πλήθος περὶ αὐτῶν τῶν χειμερινῶν ὄρνιθων ἀπορία τῆς ἔξω τροφῆς, πολὺς μὲν κόψιχος, πολλὴ δὲ κίχη, καὶ φάτται καὶ ψάρει καὶ οὖν ἄλλο κεύτοφάγου πτερών.

Τούτων τῶν ὄρνιθων ἐπὶ προφάσει θῆρας, ἐξόρμησεν ὁ Δάφνης, ἐμπλήσας μὲν τὴν πήραν ὑψηλὰς μεμελετάμενος, κομίζων δὲ ἐς πίστιν ἐξον καὶ βρόχους. τὸ μὲν οὖν μεταξὺ σταδίων ἦν οὐ πλέον δέκα· οὕτω δὲ ή ἑτέρω λελυμένη

1 ἦν 2 οὖ Ε, cf. 4. 14 κατὰ τῶν ἄμων ξυρατάριον: μελ καὶ δὲ 3 ὑπίλος ὑπὸ Ε: μελ ἀπὸ ένα misunderstood correction of μέγας ὑπὸ 4 οὕτω δὲ; Α οὖ πολλή
from the other evils and miseries, and shew to them and their flocks the Sun again. And while they prayed, they laboured too and cast about to find a way by which they might come to see one another. Poor Chloe was void of all counsel and had no device nor plot. For the old woman her reputed mother was by her continually, and taught her to card the fine wool and twirl 'the spindle, or else was still a clocking for her, and ever and anon casting in words and twatling to her about her marriage. But Daphnis, who was now at leisure enough and was of a more projecting wit then a maid, devised this sophism\(^1\) to see her:

5. Before Dryas his cottage, and indeed under the very cottage itself, there grew two tall myrtles and an ivy-bush. The myrtles stood not far off from one another, and between them the ivy ran, and so that it made a kind of arbour by clasping the arms\(^2\) about them both and by the order, the thickness, and interweaving of its branches and leaves, many and great clusters of berries hanging from it like those of the vines from the palms. And therefore it was, that great store of winter birds haunted the bush, for want, it seems, of food abroad, many blackbirds, many thrushes, stock-doves and starlings, with other birds that feed on berries.

Under pretext of birding there, Daphnis came out, his scrip furnished indeed with sweet country dainties, but bringing with him, to persuade and affirm his meaning, snares and lime-twiggs for the purpose. The place lay off but ten furlongs, and yet the snow that lay unmelted found him somewhat

\(^1\) cunning plan. \(^2\) Thornley avoids "its."
πολήν αὐτῷ κάματον παράσχειν. ἔρωτι δὲ ἀρα πάντα βάσιμα, καὶ πῦρ καὶ ὤδωρ καὶ Σκυθικὴ χιών. 6. πόνῳ ὃν πρὸς τὴν αὐλὴν ἐρχεται, καὶ ἀποσεισάμενος τῶν σκελῶν τὴν χίονα τοὺς τε βρόχους ἐστήσε καὶ τὸν ἱξοῦ βάρδους μακραῖς ἐπήλευσε, καὶ ἐκαθέξετο τὸ ἐντεῦθεν ὄρνιθας καὶ τὴν Χλόην περιμενόν. 24

'Ἀλλ' ὄρνιθας μὲν καὶ ἦκον πολλοὶ καὶ ἐληφθῆσαν ἰκανοὶ, ὡστε πράγματα μυρία ἐσχεςυλλόγων αὐτῶν καὶ ἀποκτένως καὶ ἀποδύων τὰ πτερά: τῆς δὲ αὐλῆς προῆλθεν οὐδεὶς, οὐκ ἀνήρ, οὐ γυναῖκα, οὐ κατοικίδιος ὄρνις, ἀλλὰ πάντες τῷ πυρὶ παραμένοντες ἀνθρώποι κατεκέκλειστο· ὡστε πάνω ἢπορεῖτο ὁ Δάφνις, ὅς οὐκ αἰσθεὶς ὄρνισον ἐλθὼν. καὶ ἐτόλμα πρόφασιν σκηνήσαντος ὡσπερθα διὰ θυρών καὶ ἐξήτει πρὸς αὐτὸν ὁ τε λεγομένοι πιθανώτατον. 5 "Πῦρ ἐναισχύνοντος ἔλθον. Μὴ γὰρ οὐκ ἦρεν ἀπὸ σταδίου γείτονος; Ἀρτοὺς αἰτήσαμεν ἦκον. 'Ἀλλ' ἡ πύρα μεστὴ ἦν τροφῆς. ὡςον ἐκεῖνη. 9 Καὶ μὴν χθες καὶ πρὸν ἐπετρυγχαί. Λύκοις με ἐδίωκε. Καὶ ποὺ τὰ ἴχνη τοῦ λύκου; Ἐνράσων ἀφικόμενοι τοὺς ὄρνιθας. Τι οὖν θηράσας οὐκ ἄπει; Χλόην βεύσασθαι βούλομαι. Πατρὶ δὲ τίς καὶ μητρὶ παρθένου τοῦτο ὀμολογεῖς; πταῖον δὴ πανταχοῦ σιωπῆ. 7

1 so E: μαί ἐρώτα 2 A κάθεται 3 so Cour: μια μεριμνῶν 4 so Moll: μια αἰσθήτων 5 so τερπὰν 6 A ἀπαφάνοις 7 pth. δέκα σταδίων, cf. 5 8 A accidentally transposed ἄν and ἦ 9 so E: μαί προς. 10 pth. . . θηράσθη: (ὀμολογεῖς E: προ -εί) A παρθένοι, καὶ τοῦτο ὀμολογεῖ, πταῖον δὴ πανταχοῦ σιωπὴ τὰ θηραθή, taking καὶ τούτων πάσης ἀντίστατον as a comment on the state
to do to pass through it. But all things are pervious
to love, even fire, water, and Scythian snows.
6. Therefore plodding through, he came up to the
cottage, and when he had shook off the snow from
his thighs, he set his snares and pricked his lime-
twigs. Then he sate down and waited for Chloe and
the birds.

There flew to the bushes many birds, and a
sufficient number was taken to busy Daphnis a
thousand ways, in running up and down, in gathering,
killing, and depluming his game. But nobody stirred
out of the cottage, not a man or woman to be seen,
not so much as a hen at the door, but all were shut
up in the warm house; so that poor Daphnis knew
not what in the world to do, but was at a stand as if
his luck had bin less fair than fowl. And assuredly
he would have ventured to intrude himself, if he
could but have found out some specious cause and
plausible enough; and so deliberated with himself
what was the likeliest to be said: "I'll say I came
to fetch fire; And was there no neighbour, they
will say, within a furlong, let alone ten? I came to
borrow bread; But thy scrip is stuffed with cakes.
I wanted wine; Thy vintage was but tother day. A
wolf pursued me; Where are the tracings of a wolf?
I came hither to catch birds; And when thou hast
cought them why gettest thou not thyself home? I
have a mind to see Chloe; But who art thou to
confess such a thing as that to the father and mother
of a maid?—and then, on every side vanquished,

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1 make busy. 2 plucking. 3 there is a play upon
oρρης "birds" and oρης "omens." 4 best.
ἀλλ’ ουδέν τούτων ἀπάντων ἀνύποπτον. ἂμεινον ἀρα σιγάν’ Ἡράκλης δὲ ήρος ὄψομαι, ἐπεί μὴ εἴμαρτο, ὡς ἔοικε, χειμῶνός με ταύτην ἰδεῖν."

Τοιαύτα δὴ τινα διανοηθέλε καὶ τὰ θηραθέντα συλλαβῶν ὄρμητο ἀπέλανεν, καὶ, ὥσπερ αὐτὸν οἰκτείραντος τοῦ Ἐρωτος, τάδε γένεται: 7. περὶ τράπεζαν '"ἐλοι οἱ ἄμφι τὸν Δρύαντα' κρέα διηρέετο, ἄρτοι παρετίθεντο, κρατήρ ἐκείρυντο. εἰς δὴ κύων τῶν προβατευτικῶν ἀμέλειαις φυλάξας, κρέας ἀρτᾶςας, ἑφυγε διὰ θυρῶν. ἀλγήσας ὁ Δρύας (καὶ γὰρ ἦν ἐκείνου μοῦρα) ξύλον ἀρτασάμενος ἔδωκε κατ’ ἔχον ὅσπερ κύων. διάκων δὲ καὶ κατὰ τῶν κυπτῶν γενόμενος ὁ ὅ β' τὸν Δάφνων ἀνατεθειμένον ἐπὶ τοὺς ὁμοὺς τὴν ἁγραν καὶ ἀποσβείν ἔγνωκότα. κρέως μὲν οὖν καὶ κυνὸς αὐτίκα ἐπελάθετο, μέγα δὲ βοήσας, "Χαῖρε, ὦ παῖ," περιπλέκετο καὶ κατεφίλει καὶ ἤγενθ᾽ ἐσὼ λαβόμενοι.

Μικροῦ μὲν οὖν ἱδόντες ἀλλήλους εἰς τὴν γῆν κατερρύσαν, μείναι δὲ καρτερήσαντες ὄρθοι προσσηγορεύτων τε καὶ κατεφίλησαν, καὶ τούτῳ οἰονεῖ ἐρείσμα αὐτοῖς τοῦ μὴ πεσεῖν ἐγένετο. 8. τυχῶν δὲ ὁ Δάφνως παρ’ ἐλπίδας καὶ φιλίμματος καὶ Χλόης, τοῦ τε πυρὸς ἐκαθέσθη πλησίου,

1 ἄπερτατικαν: Ῥη τράπεζαν 2 Ῥη περίγγεφος cf. last note 3 τρχ. δὲ: Ἄ τά σον
I shall stand mum. But enough; there is not one of all these things that carries not suspicion with it. Therefore it's better to go presently away in silence; and I shall see Chloe at the first peeping of the spring, since, as it seems, the Fates prohibit it in winter."

These thoughts cast up and down in his anxious mind and his prey taken up, he was thinking to be gone and was making away, when, as if Love himself had pitied his cause, it happened thus: 7. Dryas and his family were at table, the meat was taken up and divided to messes, the bread was laid out, the wine-bowl set and trimmed.1 But one of the flock-dogs took his time while they were busy, and ran out adores with a shoulder of mutton. Dryas was vexed (for that belonged to his mess), and snatching up a club, followed at his heels as if it had bin another dog. This pursuit brought him up to the ivy, where he espied the young Daphnis with his birds on his back, and about to pack away. With that, forgetting the dog and the flesh, he cries out amain, "Hail, boy! hail, boy!" and fell on his neck to kiss him, and catching him by the hand, led him along into the house.

And then it wanted but a little that Daphnis and Chloe fell not both to the ground when at first they saw one another. Yet while they strove with themselves to stand upright, there passed salutations and kisses between them, and those to them were as pillars and sustentations to hold them from toppling into swoons. 8. Daphnis having now got, beyond all hope, not only a kiss but Chloe herself too, sate

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1 the Greek has "mixed."
καὶ ἐπὶ τὴν τράπεζαν ἀπὸ τῶν ὄμων ταῖς φάττας ἀπεφορτίσατο καὶ τοὺς κοψίχους, καὶ διεγείτο πῶς ἀσχάλλων πρὸς τὴν οἰκουρίαν ὀρμῆσε πρὸς ἀγραν, καὶ ὅπως τὰ μὲν βρόχοις αὐτῶν, τὰ δὲ ἱξὺ λάβοι τῶν μύρτων καὶ τοῦ κιττοῦ γλυχόμενα.

Οἱ δὲ ἐπὶ τὸ ἐνεργόν ἐκέλευον ἑσθείν ὃν ὁ κύων κατέλεπεν. ἐκέλευον δὲ τῇ Χλόῃ πιεῖν ἑγχέαι. καὶ ἡ χαίρουσα τοῖς τε ἀλλοις ὀρείᾳ καὶ Δάφυιδι μετὰ τούς ἀλλοὺς ἐσκῆπτετο γὰρ ὄργεσθαι, διότι ἐλθὼν ἐμελλέν ἀποτρέχειν οὐκ ἴδον. ὅμως μέντοι πρὶν προσενεγκεῖν ἀπέπεμπαν, εἰδ' οὕτως ἔδωκεν. ὁ δὲ καίτοι δεινὸν βραδέως ἐπινε, παρέχον ἑαυτῷ διὰ τῆς βραδύτητος μακροτέραν ἴδονήν.

9. Ἡ μὲν δὲ τράπεζα ταχέως ἐγένετο κενὴ ἄρτων καὶ κρέαν. καθίμενοι δὲ περὶ τῆς Μυρτάλης καὶ τοῦ Δάμωνος ἐπυνθάνοντο, καὶ εὐδαιμονίας αὐτοὺς τοιοῦτον γυροτρόφον εὐτυχίαςαντάς. καὶ τοῖς ἐπαίνοις μὲν ἢδετο Χλόης ἀκρωμένης, ὡτε δὲ κατείχον αὐτῶν ὡς θύσωντες Διονύσῳ τῆς ἐπιούσης ἡμέρας, μικροῦ δὲ τὸν ὑφ' ἴδονής ἐκείνους ἀντὶ τοῦ Διονύσου προσεκώνησεν. αὐτικά οὖν ἐκ τῆς πήδας προσοκόμεζε μελητάματα πολλὰ

1 Uiii έκάργας 2 Α & 3 Uiii ἢδε
down by the fire and laid upon the table his black-birds and stock-doves; and fell to tell them how tedious the business of the house and keeping within had bin to him, and that therefore he was come to recreate himself and, as they saw, to catch birds; how he had taken some with lime-twigs, some with snares, as they were feeding greedily upon the ivy and the myrtle-berries.

They, on the other side, fell to commend and praise Daphnis his diligence, and bade him eat of that which the dog had left; and commanded Chloe to wait on them and fill their wine. She with a merry countenance filled to the rest, and after them to Daphnis; for she feigned a pretty anger because that when he was there he would offer to go away in such a manner and not see her. Yet before she gave it to him she kissed the cup and sipped a little, and so gave it. Daphnis, although he was almost choked for want of drink, drank slowly, tickling himself, by that delay, with longer pleasure.

9. Dinner was quickly done and the table voided of bread and meat, and when they were sate down everybody began to ask how Lamo and Myrtale had done a great while, and so went on to pronounce them happy folks who had got such a stay and cherisher of their old age. And it was no small pleasure to Daphnis to be praised so in the hearing of Chloe. And when, besides, they said that he must and should tarry with them the next day because it was their sacrifice to Bacchus, it wanted but a little that for very pleasure the ravished lover had worshipped them instead of Bacchus himself; and therefore presently he drew out of his scrip
καὶ τοὺς θηραθέντας δὲ τῶν ὄρνιθων· καὶ τούτους ἐς τράπεζαν νυκτερινῆς ἡμιτρέπεισιν.

Δεύτερος κρατήρ ἱστατο καὶ δεύτερον πῦρ ἀνεκάστο. καὶ ταχὺ μᾶλλα νυκτὸς γενομένης δεύτερας τραπέζης ἐνεφοροῦντο· μεθ’ ἢ τὰ μὲν μυθολογήσαντες, τὰ δὲ ἄσαντες εἶς ὑπὸν ἔχοντον, Χλόη μετὰ τῆς μητρός, Δρύας ἀμα Δάφνιδι. Χλόη μὲν οὖν οὐδὲν χρηστὸν ἦν, ὡς μὴ τῆς ἐπιούσης ἡμέρας ὁφθησόμενος ὁ Δάφνις. Δάφνις δὲ κενὴν τέρψιν ἐτέρπετο· τερπνῷ γὰρ ἐνόμιζε καὶ πατρὶ συγκοιμηθῆναι Χλόης· ὥστε περίε- 

βαλλεν αὐτόν καὶ κατεφίλει πολλάκις, ταῦτα πάντα ποιεῖν Χλόην ὑπεροπολύμενον.

10. Ὅσ δὲ ἐγένετο ἡμέρα, κρῶς μὲν ἢν ἐξαίσιον καὶ αὐρα βόρειος ἀπέκαε πάντα. οἱ δὲ ἀναστάντες θύουσιν τῷ Διονύσῳ κρῖνῳ ἐναύσιον, καὶ πῦρ ἀνακαύσαντες μέγα παρεσκευάζοντο τροφῆν. τῆς οὖν Νάπης ἀρτοποιούσης καὶ τοῦ Δρύαντος τῶν κρῖνων ἐφοντος, σχολῆς ὁ Δάφνις καὶ ἡ Χλόη λαβόμενοι προῆλθον τῆς αὐλῆς ἣνα ὁ κεκτός· καὶ πάλιν βρόχοις στήσαντες καὶ ἵνα ἐπαλείφαντες ἐθηρῶν πλῆθος οὐκ ὅλγον ὀρνίθων. ὡς δὲ αὐτοῖς καὶ ψυχαγότων ἀπόλαυσις συνεχής καὶ λόγων ὁμωσὶ τερπνῆς “Διὰ σὲ ἐδόθην, Χλόη.” “Οἶδα, 

Δάφνι,” “Διὰ σὲ ἀπολλύω τοὺς ἀθλίους κοψι- 

χους.” “Τίς 1 οὖν σοι γένομαι;” “Μέμνησό μον.”

“Μνημονεύω, νη τὰς Νύμφας, ἃς ὁμοσά ποτὲ εἰς ἔκεινο τὸ ἄντρον, εἰς δὲ ἤξομεν εὐθέως, 2 ἀν ἴ

1 Α ἦν, but see τὶς ὑπῆκον θεασάμενος ἔσται 4. 8 ὑπὲρ γένος-

2 ρη εἴδοτε
good store or sweet-cakes and the birds he had caught, and these were ordered to be made ready for supper.

A fresh bowl of wine was set, a new fire kindled up, and night soon coming on they fell to eat again. When supper was done and part of their time was spent in telling of old tales, part in singing some of the ditties of the fields, they went to bed, Chloe with her mother, Daphnis with Dryas. But then nothing was sweet and pleasing to poor Chloe but that the next morning she should see her Daphnis again; and Daphnis entertained the night himself with a fantastic, empty pleasure; for it was sweet to his imagination to lie but with the father of Chloe, and he often embraced and kissed him, dreaming to himself that it was she.

10. In the morning it was a sharp frost and the north wind was very nipping, when they all rose and prepared to celebrate. A young ram was sacrificed to Bacchus and a huge fire built up to cook the meat. While Nape was making the bread and Dryas boiling the ram, Daphnis and Chloe had time to go forth as far as the ivy-bush; and when he had set his snares again and pricked his lime-twigs, they not only caught good store of birds, but had a sweet collation of kisses without intermission, and a dear conversation in the language of love: "Chloe, I came for thy sake." "I know it, Daphnis." "'Tis long of thee that I destroy the poor birds." "What wilt thou with me?"1 "Remember me." "I remember thee, by the Nymphs by whom heretofore I have sworn in yonder cave, whither we will go as

1 or, less likely (cf. 4. 35), "What wilt thou shall become of me?"
χων τακή." "ἆλλα πολλή ἐστὶ, Χλόη, καὶ δέδοικα μὴ ἐγὼ πρὸ ταύτης τακῶ." "Θάρρει, Δάφνη, θερμός ἐστιν ο ήλιος." "Εἰ γάρ οὔτως γένοιτο, Χλόη, θερμός, ὡς τὸ κάον πῦρ τὴν καρδίαν τὴν ἐμῶν." "Παῖξεις ἀπατῶν με." "Οὐ μᾶ τὰς αὕγας, δι σύ μὲ ἐκείλευς ὄμνυειν."

11. Τοιαύτα ἀντιφωνήσασα πρὸς τὸν Δάφνην ἡ Χλόη καθάπερ Ἡχώ, καλούσαν αὐτούς τῶν περὶ τὴν Νάπην, εἰσέδραμον πολὺ περιττοτέραν τῆς χθείης θήραν κομίζοντες. καὶ ἀπαρξάμενοι τῷ Διονύσῳ κρατήρος ἠσθίων κεῖτο τὰς κεφαλὰς ἐστεφανωμένου. καὶ ἐπεὶ καλός ἦν, ἱακχάσαντες καὶ εὐώσαντες προὔπεμπον τὸν Δάφνην πλήσαντες αὐτοῦ τὴν πηραν κρεών καὶ ἄρτων. ἔδωκαν δὲ καὶ τὰς φάττας καὶ τὰς κύκλας Δάμωνι καὶ Μυρτάλη κομίζειν, ὡς αὐτοὶ θηράσαντες ἀλλας, ἐστὶν ὁ χειμῶν ἔναρ καὶ ὁ κιντὸς μὴ λείψῃ. ὁ δὲ ἀπῆκε φιλώσας αὐτοὺς προτέρους Χλόης, ἶνα τὸ ἐκείνης καθαρὸν μείνη φέλημα. καὶ ἀλλας δὲ πολλὰς ἠλθέων ὅδοις ἐπὶ ἀλλαίς τέχναις ὡςτε μὴ παντάπασιν αὐτοῖς γενέσθαι τὸν χειμῶνα ἀνέραστον.

12. Ἡδὴ δὲ ἤρος ἀρχομένου καὶ τῆς μὲν χιόνος λυμένης, τῆς δὲ γῆς γυμνουμένης καὶ τῆς ποιάς ὑπανθούσης, οἱ τε ἀλλοι νομεῖς ἦγον τὰς ἀγέλας εἰς νομὴν, καὶ πρὸ τῶν ἀλλών Χλόη καὶ Δάφνης, οία μεῖζον δολεύουσας ποιμένει. εὔθυς οὖν δρόμος ἦν ἐπὶ τὰς Νύμφας καὶ τὸ ἄντρον, ἔντεθεν ἐπὶ τὸν Πάνα καὶ τὴν πύτων, εἶτα ἐπὶ τὴν δρύνι ὕφα 3 ἦν καθίζοντες καὶ τὰς ἄγελας ἐνεμον 4 καὶ ἀλλή—

1 Ulli iακχασ. 2 Α γορ. hοβοτο ἄλλατ πρὶ ο ἐλλοτα, ιι ἄλλα, iii ἄλλα 3 Δ ἐν τὴν δρύνι ὕφ 4 Δ νεμοντες

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BOOK III, §§ 10–12

soon as ever the snow melts." "But it lies very deep, Chloe, and I fear I shall melt before the snow." "Courage, man; the Sun burns hot." "I would it burnt like that fire which now burns my very heart." "You do but gibe and cozen me!" "I do not, by the goats by which thou didst once bid me to swear to thee."

11. While Chloe, like another Echo, was holding her antiphona to Daphnis, Nape called and in they ran, with even more birds then had bin taken the day before. Now when they had made a libation from the bowl to Dionysus, they fell to their meat, with ivy crowns upon their heads. And when it was time, having cried the Jacchus and Euoë, they sent away Daphnis, his scrip first crammed with flesh and bread. They gave him too the stock-doves and thrushes to carry Lamo and Myrtle, as being like to catch themselves more while the frost and ivy lasted. And so Daphnis went his way when he had kissed the rest first and then Chloe, that he might carry along with him her kiss untouched and entire. And now by that device and now by this he came often thither, insomuch that the winter escaped not away wholly without some fruition of the sweets of love.

12. It was now the beginning of spring, the snow melting, the earth uncovering herself, and the grass growing green, when the other shepherds drove out their flocks to pasture, and Chloe and Daphnis before the rest, as being scryants to a greater shepherd. And forthwith they took their course up to the Nymphs and that cave, and thence to Pan and his pine; afterwards to their own oak, where they sate...

down to look to their flocks and kiss each other. They sought about for flowers too to crown the statues of the Gods. The soft breath of Zephyrus, and the warm Sun, had but now brought them forth; but there were then to be found the violet, the daffodil, the anagall, with the other primes and dawning of the spring. And when they had crowned the statues of the Gods with them, they made a libation with new milk, Chloe from the sheep and Daphnis from the goats. They paid too the first-fruits of the pipe, as it were to provoke and challenge the nightingales with their music and song. The nightingales answered softly from the groves, and as if they remembered their long intermitted song, begun by little and little to jug and warble their Tercus and Itys again.¹

13. Here and there the blating of the flocks was heard, and the lambs came skipping and inclined themselves obliquely under the dams to wriggle and nuzzle at their dugs. But those which had not yet teemed, the rams pursued, and had their will of them. There were seen too the more ardent chases of the he-goats, which sometimes had battles for the she’s, and everyone had his own wives and kept them solicitously. Even old men, seeing such sights as these, had bin pricked to love, but the young and lusty were wholly inflamed with what they heard and melted away with what they saw, and amongst them was Daphnis chief. For he, as having spent

¹ Thornley has added Tercus; the nightingale’s song was the lament of a metamorphosed woman for the child Itys (see index).
ΔΑΦΝΗΣ ΑΝΔ ΧΛΟΕ

ἐνηθήσας τῇ κατὰ τῶν χειμωνία ὀικουρία καὶ ἀσχαλία, ¹ πρὸς τε τὰ φιλήματα ὥργα καὶ πρὸς ² τὰς περιβολὰς ἐσκετάλεξε, καὶ ἦν ὡς πᾶν ἔργον περιεργότερος καὶ θρασύτερος.

14. Ἡτεὶ δὲ τὴν Χλόην χαρίσασθαι οἱ πᾶν ὡςον βούλεται καὶ γυμνὴ γυμνῷ συγκατακλίθηναι μακρότερον ἢ πρόσθεν εἰσοδεύσαν (τούτῳ γὰρ δὴ λείπειν τοὺς Φιλητᾶς παιδεύμασιν), ἦν δὴ γένηται τὸ μόνον ἔρατα παῦν φάρμακον. τῆς δὲ πυθανομένης τὶ πλέον ἐστὶ φιλήματος καὶ περιβολῆς καὶ αὐτῆς κατακλίσεως, καὶ τὶ ἐγνωκῇ ³ δρᾶσαι γυμνὸς γυμνῷ συγκατακλιθεῖς, ⁴ "Τούτο," εἶπεν, "ὅ Γρεκόν ποιοῦσι τὰς οἷς καὶ οἱ τράγοι τὰς αἰγας. ὀρᾷς ὡς μετὰ τούτο τὸ ἔργον ὡςον ἐκεῖναι φεύγουσιν ἐκ τούτου ὡςον ἐκεῖνοι κάμνουσι διώκοντες, ἀλλ' ὅσπερ κοινῆς λοιπὸν ἀπολαύσασις ἠδονής συννέμονται; γλυκὺ τι, ὡς ἐοίκετον, ἐστὶ τὸ ἔργον καὶ νικᾶ τὸ ἔρωτος πικρῶν." "Εἶτα οὖχ ὅρας, ὁ Δάφνης, τὰς αἰγας καὶ τοὺς τράγους καὶ τοὺς Κριῶν καὶ τὰς οἷς, ὡς ὅρθοι μὲν ἐκεῖνοι δρᾶσιν, ὅρθαι δὲ ἐκεῖναι πάσχοντι, οἱ μὲν τροίκισσαντες, αἱ δὲ κατανωτισάμεναι; σὺ δὲ μὲ ἄξιοις συγκατακλιθήναι, καὶ ταύτα γυμνὰ, καὶ μείωσε ἐκεῖνοι πόσον ἐνδεδυμένης ἐμοῦ λασιάτερα;" πεῖθει δὲ ⁵ Δάφνης, καὶ συγκατακλιθεῖς αὐτὴ πολὺν χρόνον ἔκειτο, καὶ οὔδεν ὁ ἣν ἐνεκα ὥργα ποιεῖν ἐπιστάμενος, ἀναστήσεις αὐτὴν καὶ κατόπιν περιεπυότοι μυκόμενος τοὺς τράγους.

¹ so Cob. cf. 8: οἰωνία ἀσχαλία ² ἔργα καὶ πρὸς: Λ καὶ ³ A ἐγνώκ᾽ καὶ: ρθ ἐγνώ ⁴ ἀσκ.-κλωτές (aud. below) ⁵ so B: μεσ. πελίτεραι
his time in keeping tediously at home all the winter, was carried furiously to kissing and embracing, and in what he did was now more vehement then ever before.

14. And therefore he asked of Chloe that she would lie by his side (for there was nothing but that remaining of the institutes of old Philetas), that he might try the only canon, the only medicine to ease the pain of love. "Et Chloe sciscianti quid amplius esset osculo, amplexiu, et concubita ipso, quidve statuisset patrare nudus cum nuda concumbendo, "Illud," inquit "quod arietes ovibus, quod hirci capris faciunt. vides ut hoc opere peracto neque hae postea illos refugiant neque illi has insectando se postea fatigent, sed communem deinceps velut experti voluptatem una pascantur? dulce aliquid, ut videtur, hoc opus habet, atque amoris vincit amaritudinem." "Quid? an non vides, Daphni, capras et hircos et arietes et oves, quemadmodum recti illi faciunt et rectae contra istae patiantur, alteri insilientes, alterae dorso impositos admittentes? tu tamen a me petis ut una recumbam, idque nuda. atqui illae me, licet vestibus amicta, quanto sunt hirsutiores?" Daphnis tamen ei persuadet, et concumbens cum ea diu iacuit; nesciusque ullam earum rerum agere, quarum gratia tanto libidinis impetu concitatatur, eam erigit et a tergo, hircos imitatus, ei adhaesit.

1 instructions.
πολὺ δὲ μᾶλλον ἀπορηθεῖς, καθίσας ἐκλαεν εἰ καὶ 
κριῶν ἀμαθέστερος εἰς τὰ ἐρωτός ἔργα.

15. Ἡν δὲ τις αὐτῷ γείτων, γεωργός γῆς ἰδίας, 
Χρόμης τὸ ὄνομα, παρήθειν ἤδη τὸ σῶμα. τούτῳ 
γύναιν ἦν ἐπακτῶν ἐς ἄστεος, νέον καὶ ἰραῖον καὶ 
ἀγροκίας ἀβρότερον. τούτῳ Δυκαίνιον ὄνομα ἦν. 
αὐτῇ ἡ Δυκαίνιον ὅρωσα τῶν Δάφων καθ’ ἐκάστην 
ἡμέραν παρελαύνοντα τὰς αὐγὰς ἐσθένει εἰς νομὴν, 
νύκτωρ ἐκ νομῆς, ἐπεθύμησεν ἐραστὴν κτήσαισθαι 
δόρῳς δελεάσασα. καὶ δὴ ποτὲ λοχήσασα μόνον, 
καὶ σύργγα δῶρον ἔδωκε καὶ μέλι ἐν κηρῷ καὶ 
πήραν ἐλαφεῖν. εἰπεῖν δὲ τι ὅκνεις, τὸν Χλόης 
ἐρωτα καταμαντευομένην, πάντα γὰρ ἐόρα προσ-
κείμενον αὐτὸν τῇ κόρῃ.

Πρότερον μὲν όὖν ἐκ νευμάτων καὶ γέλωτος 
συμβάλετο τούτο, τότε δὲ ἐξ ἐωθινοῦ σκηναμένη 
πρὸς Χρόμην ὡς παρὰ τίκτοναν ἀπεισε γείτονα, 
κατόπιν τε αὐτοῖς παρηκολούθησε καὶ εἰς την 
λόχμην ἐγκρύψασα ἑαυτήν, ὡς μὴ βλέποντο, 
πάντα ἦκουσιν ὡσά εἶπο, πάντα εἶδεν ὡσά 
ἐπραξαίν ὡσκ ἐλαθεν αὐτὴν οὐδὲ κλαύσας ὁ 
Δάφως. συναληγήσασα δὴ τοῖς ἄθλοις καὶ καιρὸν 
ἡκεν νομίσασα διπλῶν, τὸν μὲν εἰς τὴν ἐκείνου 
σωτηρίαν τὸν δὲ εἰς τὴν ἑαυτῆς ἐπιθυμίαν, ἐπι-
τεχνισάται τι τοιόνδε·

16. τῆς ἐπιούσης ὡς παρὰ τὴν γυναικα λαβῆν·

1 so E, cf. Theocr. i. 24: Λ Χρόμης (but Χρόμην below and 
Χρόμης 4. 38): οὐ Χρόμης 2 ρυ ἐλαφεῖου 3 ρυ πάνου

15ο
at multo magis animi pendens sedit, et ploravit quod
arietibus rudior rerum amatoriarum esset.

15. But there was a certain neighbour of his, a
landed man, Chromis his name, and was now by his
age somewhat declining. He married out of the
city a young, fair, and buxom girl, one that was too
fine and delicate for the country and a clown. Her
name was Lycaenium, and she, observing Daphnis
as every day early in the morning he drove his goats
by to the fields and home again at the first twilight,
had a great mind to beguile the youth by gifts to
become her sweetheart. And therefore once when
she had skulked for her opportunity and caught him
alone, she had given him a curious fine pipe, some
precious honeycombs, and a new scrip of stag-skin,
but durst not break her mind to him because she
could easily conjecture at that dear love he bore to
Chloe; for she saw him wholly addicted to the girl.

So much then she had perceived before by the
winking, nodding, laughing, and tittering that was
between them. But that morning she had made
Chromis believe that she was to go to a woman's
labour, and had followed softly behind them two at
some distance, and then slipped away into a thicket
and hid herself; and so had heard all that they said
and seen too all that they did, and even the tears of
the untaught Daphnis had bin perfectly within her
sight. Wherefore she began to condole the condition
of the wretched lovers, and finding that she had light
upon a double opportunity, she projected to accomplish
both her desires by this device:

16. The next day, making as if she went to that

4 A το αὐτής παρικ.: ρή αὐτωι κατηκ. 5 "as a pre-
text": A λαβεῖν: we add gloss τὴν τιτωσαν
ἀπούσα, φανερῶς ἐπὶ τὴν δρῶν ἐν ἡ ἐκάθησον. 2 Δάφνης καὶ Χλόη παραγίνεται, καὶ ἀκριβῶς μεμημαμένη τὴν τεταραγμένην "Σωσόν με," εἶπε, "Δάφνη, τὴν ἄδικαι. ἐκ μοι τῶν χηρῶν τῶν ἐκκοσίων ἐνα τῶν κάλλιστον ἄετος ἔρπασε, καὶ οἶα μέγα φορτίον ἀράμενος οὐκ ἐδυνάθη μετέφερος ἐπὶ τὴν συνήθη τὴν υψηλήν κορίσσα ἐκείνην πέτραν, ἀλλ' εἰς τὴν δὲ τὴν ἦλην τὴν ταπεινήν ἐχὼν κατέπεσε. σὺ τούν πρὸς τῶν Νυμφῶν καὶ τοῦ Πανός ἐκεῖνου, συνεισέλθων 4 εἰς τὴν ἦλην (μόνη γὰρ δέδομαι) σῶσών μοι τὸν χήμα, μηδὲ περίβολος ἄτελη μου τὸν ἀριθμὸν ἑγώμενον. τὰχα δὲ καὶ αὐτὸν τὸν ἄετον ἀποκτενεῖς καὶ οὐκέτα πολλοὺς ὑμῶν ἄρνας καὶ ἐρέφους ἐρράσει. τὴν δὲ ἄγελθην τέως φρονηθήσει Χλόη· πάντως αὐτὴν ἴσασιν αἱ αἴγες αἰεὶ σοι συναίτοοισαν."

17. Οὐδὲν σοὶ τῶν μελλόντων ὑποτεύσας, ὁ Δάφνης εὔθὺς ἀνίσταται, 5 καὶ ἀράμενος τὴν καλαύροπα κατόπιν ἠκολούθει τῇ Δυκαλείᾳ. ἢ δὲ ἠγείτο ὡς μακροτάτω τῆς Χλόης, καὶ ἕπειδη κατὰ τὸ πυκνότατον ἐγένοντο, πηγῆς πλησίον καθίσαι κελεύσασα αὐτὸν, "ἲ Ἐρᾶς," εἶπε, "Δάφνη, Χλόης, καὶ τοῦτο ἔμαθον ἐγὼ νῦκταρ παρὰ τῶν Νυμφῶν ἐν οὐείρατος, καὶ 7 τὰ χθεία σου διηγήσαντο δάκρυα καὶ ἐκλευσάνσε σε σῶσαι διδαξαμένην τὰ ἔρωτος ἥργα. τὰ δὲ ἐστίν οὐ φιλήματα καὶ περιβολή καὶ οἴα δρῶσε κρεόν καὶ τράγοι, ἀλλὰ ταύτα πηδήματα καὶ τῶν ἐκεί γυμνίτερα· πρόσετε γὰρ αὐτοῖς χρόνους μακρότερος ἡδονῆς.

1 "αὐτὰ" 2 so Cob: θεὸς ἐκείνη 3 with ἔρπασα, cf. i. 4: ἐκ γὰρ μοι 4 so Hirsch, : mea elselab. 5 A ἐγείτατο  6 Parilli ἐρᾶς: then Ulli omits Δάφνη...
woman again, she came up openly to the oak where Daphnis and Chloe were sitting together, and skilfully counterfeiting that she was scared, “Help, Daphnis, help me,” quoth she; “an eagle has carried clean away from me the goodliest goose of twenty in a flock, which yet by reason of the great weight she was not able to carry to the top of that her wonted high crag, but is fallen down with her into yonder copse. For the Nymphs’ sake and this Pan’s, do thou, Daphnis, come in the wood with me and rescue my goose. For I dare not go in myself alone. Let me not thus lose the tale of my geese. And it may be thou mayst kill the eagle too, and then she will scarce come hither any more to prey upon the kids and lambs. Chloe for so long will look to the flock; the goats know her as thy perpetual companion in the fields.”

17. Now Daphnis, suspecting nothing of that that was to come, gets up quickly, and taking his staff, followed Lycaenium, who led him as far from Chloe as possibly she could. And when they were come into the thickest part of the wood and she had bid him sit down by a fountain, “Daphnis,” quoth she, “thou dost love Chloe, and that I learnt last night of the Nymphs. Those tears which yesterday thou didst pour down were shewn to me in a dream by them, and they commanded me that I should save thee by teaching thee all that thou shouldst know. Haec autem non sunt basia et amplexus et qualia faciunt arietes hircique, sed saltus hi alii longoque illis dulciores; habent enim longius tempus voluptatis.
18. Όπως ἑκατέρησην οἱ Δάφνες υψηλότερα, άλλα άτε ἄγροικος καὶ αὐτόλοχος καὶ ἕρων καὶ νέος, πρὸ τῶν ποδῶν κατάπεσον τὴν Λυκαίων ἰκέτευεν δ' ὅτι τάχιστα διδάξαι τὴν τέχνην, δι' ἢς οἱ βουλεται δράσει Χλόην. καὶ διστερτε τὸ μέγα καὶ θεοπεμπτον ἀλθέως μέλλων διδάσκεσθαι, καὶ ἔριφοι αὐτή 3 δῶσεις ἀπηγγελάτο και τυρών ἀπαλους πρωτορρύτου 4 γαλακτος καὶ τὴν αἰγα αὐτήν. εὐροῦσα δὴ ἡ Λυκαίων αὐτοπληκτική ἀφέλειαν 5 οἴον οὐ προσεδόκησεν, ἠρχετο παιδεύειν τὸν Δάφνιν τοῦτον τὸν τρόπον ἐκέλευσεν αὐτὸν καθίσαι πλησίον αὐτῆς ὥς ἔχει καὶ φιλήματα φιλεῖν οία εἰσώθει καὶ σῶ, καὶ φιλοῦντα ἁμα περιβάλλει καὶ κατακλίνοις χαμαί. ὡς δὲ ἐκαθέσθη καὶ ὑφίλησε καὶ κατεκλήθη, μαθοῦσα ἐνεργον τε 6 καὶ σφραγώντα, ἀπ' οὖν τὴν ἐπὶ πλευράν κατακλίσεως ἀνίστησιν, αὐτὴν δὲ υποστρέφασα ἐντέχνως ἐς τὴν τέως ξητουμένην ὅδον ἦγε. τὸ δὲ ἐντεύθεν ὁυδέν περιειργάξετο 7 ξένους αὐτή γὰρ ἡ φύσις λοιπὸν ἑπάδευσε τὸ πρακτέον.

19. Τελευθείας δὲ τῆς ἐρωτικῆς παιδαγωγίας, ο μὲν Δάφνες έτε παροιμικὴν γνώμην ἔχων ἀρμητό 8 τρέχειν ἐπὶ τὴν Χλόην καὶ σῶ σπαίδευστο δρᾶν αὐτίκα, καβάστερ δεδομένης μη βραδύναις ἐπιλάθοντο. ἡ δὲ Λυκαίων κατασχόοις αὐτῶν ἐλέξειν ὁ̱δε'

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BOOK III, §§ 17–19

If then thou wouldst be rid of thy misery, come on, deliver thyself to me a sweet scholar, and I, to gratify the Nymphs, will be thy mistress.”

18. At this, Daphnis, as being a rustic goatherd and a sanguine youth, could not contain himself for mere pleasure, but throws himself at the foot of Lycaenium and begs her that she would teach him that lesson quickly; and as if he were about to accept some rare and brave thing sent from the Gods, for her kindness he promised he would give her too a young kid, some of the finest beastings, nay, besides, he promised her the dam herself. Wherefore Lycaenium, now she had found a rustic simplicity beyond her expectation, gave the lad all his instruction. Iussit eum quem proxime ipsi posset sedere, necnon oscula figere qualia et quot consueverat, simul inter basiandum ruere in amplexus seseque humi reclinare. Vt ergo sedit et basiavit atque reclinato corpore iacuit, ipsa iam edocta eum ad patrandum et capacam esse et turgentem, ab reclinatione in latus facta eum crexit, seseque tum perite substernebens ad viam diu quae-sitam direxit; deinde nihil præterea fecit, ipsa natura quod porro agendum restabat docente.

19. Peracta tandem hac amatoria informatione, Daphnis, qui pastoralem adhuc habebat mentem, statim ad Chloën cursum instituit et quaecumque didicerat statim exsequi parat, tanquam veritus ne, si paulisper moratus esset, illud ipsum oblivioni traderet. verum Lycaenium ipsum inhibuit sic

6 so E: Ας ἐδερχεῖν τε: μὴ ἐδερχεῖν δυνάμενον
7 Ulli περιηγάγετο
8 μὴ ἔρμησε
“*Ετι καὶ ταύτά σε δεὶ μαθεῖν, Δάφνι. ἐγώ γυνὴ τυγχάνουσα πέπουθα νῦν οὐδέν. πάλαι γάρ με ταύτα ἀνήρ ἄλλος ἐπάδευσε μεσθόν τὴν παρθενίαν λαβὼν. Χλόη δὲ συμπαλαιώσα σοι ταύτην τὴν πάλην, καὶ ὁμοίως καὶ κλαίστει καὶ αἵματε κείσται πολλῷ καθάπερ πεφωνευμένη. ἀλλὰ σὺ τὸ αἶμα μὴ φοβήθης, ἀλλ’ ἤνικα ἄν πείσῃς αὐτὴν σοι παρασχεῖν, ἀγαγε αὐτὴν εἰς τούτο τὸ χωρίον, ἵνα κἀν βοήσῃ μηδὲς ἰκούσῃ, κἀν δακρύσῃ μηδὲς ἵνα, κἀν αἰμαχθῇ λούσηται τῇ πηγῇ. καὶ μέμνησο, ὅτι σε ἐγὼ ἄνδρα πρὸ Χλόης πεποίηκα.”

20. Ἡ μὲν οὖν Δυκαίμων τοσαῦτα ὑποθεμένη, κατ’ ἄλλο μέρος τῆς ὦλης ἀπῆλθεν ως ἐτεριστοῦσα τὸν χήμα. ὡς δὲ Δάφνις εἰς λογισμὸν ἄγων τὰ εἰρημένα τῆς μὲν προτέρας ὀρμὴς ἀπηλλακτο, διοικεῖν δὲ τῇ Χλόῃ περιππότερον ὤκει φιλήματος καὶ περιβολής, μήτε βοήσαι θέλων αὑτήν ὡς πρὸς πολἐμων, μήτε δακρύσαι ὡς ἀληθῶς, μήτε αἰμαχθήσῃ καθάπερ πεφωνευμένην. ἀρτεμισθῆς γὰρ ὅν εἴδονεκτο τὸ αἷμα καὶ ἐνόμιζεν ὅτι ἄρα ἐκ μονοῦ τραύματος αἵμα γίνεται.

Γυνοῦς δὲ τὰ συνήθη τέρπεσθαι μετ’ αὐτῆς ἕξβη τῆς ὀλης καὶ ἔλθων ἐν ἐκάθεντο στεφανίσκων ἐν πλέκουσα, τὸν τε χήμα του ἄετου τῶν ὀνύχων ἐφεύσατο ἐξαιράσαι καὶ περεφῆς ἐφίλησεν, οἶνον ὡς τῇ τερψει Δυκαίμων· τὸ τούτο γὰρ ἔβην ὡς αἰκίδων. ἡ δὲ τὸν στέφανον ἐφήμορσεν αὐτοῦ τῇ κεφαλῇ καὶ τῇ κόμην ἐφίλησεν ὡς τῶν ἱκείτων. καὶ τῆς πήρας προκομίσασα

1 Uili omits  2 so Schaeff: mas kal  3 Α βοή  4 A δακρύσῃ  5 ἐφιλήσε  6 so Schaeff: mas kal  7 προκομίσασα  παλάθης: p προσκομ. παλ.: Uili πρὸς: A omits το φαγεῖν

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locuta: "Insuper ista quoque te discere oportet, Daphnī. ego, quae sum mulier, nihil nunc passa sum insolens; olim enim me hac vir alius docuit, pro mercede virginitate mea accepta. Chloē autem ubi tecum in hac pulaëstra colluctata erit, plorabit eiulabitque, immo facebit haud secus ac volnerata múltó manāns sanguine. verum non est quod cruorem timeas, sed quando ei persuaseris ut tibi morem gerat, tunc tu cam in hunc adducito locum, ubi si forte clamaverit nemo audiat, si lacrimaverit nemo videat, si cruore foedata erit fonte se abluit; neque unquam oblivioni trade quod ego te virum antequam Chloē fecerim.

20. These advertisements\(^1\) given, Lycaenium went away through another glade of the wood, as if still she would look for her goose. Daphnī autem dicta illa mente agitanti prior ille impetus deservierat, vērebaturque ulla Chloae fæcessere negotium ultra osculum amplexumque, cavens ne vel illa velati hoste conspecto conclamarer vel tanquam dolore affecta fieret, vel sanguine foedaretur tanquam contrudētē. modo enim edoctus a sanguine abhorrebat sanguinemque de solo volnere sequi opinabatur. itaque constituit se cum illa consuetūm in modum oblectāre.

And so he comes out of the wood up to the place where Chloē sate platting a garland of violets, and tells her he had rescued the goose from the claws of the eagle, then flinging his arms about her and clasping her to him, kissed her as he had Lycaenium. But Chloē fits the chaplet to his head, and then kisses his locks as fairer and sweeter then the violets; and out of her scrip she gave him of her

\(^1\) instructions.
palathēs moiraan kai ārtous tivnēs ēdike fagēn, kai ēsthionos ēv toû stômatos ērpaē kai oútous ēsthien ósster neottos ērnuobos.

21. 'Esthionos dē autōn kai peripptoterē pha-

λούτων on ēsthion, naivs ēlēwv óphē parap-

λέουσα. ēnemos mēn ouk ēn, galehē dē ēn, kai drēttei ēdοκεi. kai ērpeton ērrōmēnous: ēppi-

γνυτο γαρ νεαλείς Ixθūs 1 eis tīn pōlyn dia-

σώμαται ποῖν tēn 2 plousian. ólon ouv eiō-

θasai nautai drān eis kaimatón ēmēliain, toúto kâkēiwn drōntes tās kópas anēferein. eis mēn

autōs keleusthēs nautikákās ēdēn bōdas, oi de

lōspon kathāper χορδος ómofónous katai kairop

tīs ēkeinou fōvnēs ēbōwn. ēnīka mēn ouv ēn 3

anapistamēnē tē thalāttē taúta ēprattov,

hphaiētov ἦ boh, xehomēnēs tīs fōvnēs eis polon

áera: ēpel de ēkra tīn υποδραμοντες eis kolpōn

mēnuoedēi kai kolōn eisήlasan, meizōn mēn

ēkouveto <ἡ> boh, saffē de ēkōpetein eis tīn gēn

tā keleusmata. 4 kolōn ēgar aulōn 5 υποκεί-

menos kai tōn ἤχου eis autōn ωs οργανον dekō-

menos, pāntωn tōn <ποιουμένων kai> legoromēnou

mēnuothe fōvnē apēdīōn, idia mēn tōn kaiptōn tōn

āχου, idia de tīn boh 6 tōn nautōn. kai égīneta

ākousma terpnōn phanōsugēs γαρ tīs ēpō tīs

thalāttēs fōvnēs, ἦ ἐκ tīs γῆs fōvnē tosostrapōn

ēpautētov brādioν 7 õson ērxiēto.

1 A Ixθ(os tωn petrauli (from 2. 12) 2 so Hemsterhusius, cf. 2. 13: miss tivnē 3 pq omit <ἡ> E 4 so E: miss tā tōn keleusmātōn ēsemata with incorp. gloss 5 so E:
BOOK III, §§ 20-21

cakes and sinnels to eat, and snatched it by stealth from his mouth again as he was eating, and fed like a young bird in a nest.

21. While thus they eat and take more kisses then bits, they saw a fisherman’s boat come by. The wind was down, the sea was smooth, and there was a great calm. Wherefore when they saw there was need of rowing, they fell to ply the oars stoutly. For they made haste to bring in some fish fresh from the sea to fit the palate of one of the richer citizens of Mytilene. That therefore which other mariners use to elude the tediousness of labour, these began, and held on as they rowed along. There was one amongst them that was the boatswain, and he had certain sea-songs. The rest, like a chorus all together, strained their throats to a loud holla, and caught his voice at certain intervals. While they did thus in the open sea, their voices vanished, as being diffused in the vast air. But when they came under a promontore into a flexuous, horned, hollow bay, there, as the voices of the rowers were heard stronger, so the songs of the boatswain to the answering mariners fell clearer to the land. For a hollow valley below received into itself that shrill sound as into an organ, and by an imitating voice rendered from itself all that was said, all that was done, and everything distinctly by itself; by itself the clattering of the oars, by itself the whooping of the seamen; and certainly it was a most pleasant hearing. The sound coming first from the sea, the sound from the land ended so much the later by how much it was slower to begin.

**notes**

1. τὸ πεδίον πῦλον (p πῦλον) a gloss
2. θερεκέμενος
3. <ποιον. καὶ> Ἔ so Ἔ; esse phontv from above
4. "later," cf. i. 28

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22. ὤ μὲν οὖν Δάφνις εἴδος τὸ πραττόμενον μόνη τῇ θαλάττῃ προσείχε, καὶ ἐτέρπετο τῇ ψηλῇ παρατρεχούσῃ τὸ πεδίον θάττον πτεροῦ, καὶ ἐπειράτο τῳ διασώσασθαι τῶν κελευσμάτων, ὡς γένοετο τῆς σύνεγγος μέλης. ἦ δὲ Χλόη τότε πρῶται πειρωμένῃ τῆς καλουμένης ἥχους ποτὲ μὲν εἰς τὴν θαλάτταν ἀπέβλεπε τῶν ναυτῶν κελευόντων, ποτὲ δὲ εἰς τὴν ἐκεῖνη ὑπόστρεφε ξητοῦσα τοὺς ἀντιφωνοῦντας. καὶ ἐπεὶ παραπλευσάντων ὡς καὶ τῷ αὐλῶνι συγή, ἐπυνθάνετο τοῦ Δάφνιδος, εἰ καὶ ὁπίσω τῆς ἀκρας ἐστὶ θαλάττα καὶ ναῦς ἀλλη παραπλεί καὶ ἄλλην ναῦτα τὰ αὐτὰ ἱδον καὶ ἀμα πάντας σιωπῶσι. γελάσας οὖν ὁ Δάφνις ἥδη καὶ φιλήσας ἠδιον φίλημα καὶ τῶν τῶν ὀνοι στέφανον ἐκεῖνη περιθείς, ἤρξατο αὐτῇ μυθολογεῖν τῶν μύθου τῆς Ἡχοῦς, αἰτήσας, εἰ διδάξειε, μισθόν παρ’ αὐτῆς ἀλλα φιλήματα δέκα.

23. Ἡμφοῦ, ὁ κόρη, πολὺ <τὸ> γένος, Μελλαῖος καὶ Δρυάδες καὶ Ἑλεοῖο, πᾶσαι καλαί, πᾶσαι μουσικαί. καὶ μίας τούτων θυγάτηρ Ἡχὼ γίνεται, θυρή μὲν ἐκ πατρὸς θυρητοῦ, καλὰ καὶ ἐκ μητρὸς καλῆς. τρέφεται μὲν ὑπὸ Ἡμφοῦ, παιδεύεται δὲ ὑπὸ Μουσῶν συρίττειν, αὐλεῖν, τὰ πρὸς λύραν, τὰ πρὸς κιθάραν, πᾶσαι ὄνει. ὦστε

1 so E: μη τῶν φωμέτων: A τὰ τῶν λευκασμάτων 2 p παράκλησιν. <τὸ> E 3 so Jung: ἐν Μελικαῖο μη omit καὶ 4 Part omit τῶς. κ. τῶς. μ.
22. Daphnis, therefore, knowing what it was, attended wholly to the sea, and was sweetly affected with the pinnace gliding by like a bird in the air, endeavouring the while to preserve to himself some of those tones\(^1\) to play afterwards upon his pipe. But Chloe, having then her first experience of that which is called echo, now cast her eyes towards the sea, minding the loud songs of the mariners, now to the woods, seeking for those who answered from thence with such a clamour. And when because the pinnace was passed away there was in the valley too a deep silence, she asked of Daphnis whether there were sea beyond the promontore and another ship did pass by there, and whether there were other mariners that had sung the same songs and all now were whist\(^2\) and kept silence together. At this, Daphnis laughed a sweet laugh, and giving her a sweeter kiss, put the violet chaplet upon her head, and began to tell her the tale of Echo, requiring first that when he had taught her that, he should have of her for his wages ten kisses more:

23. "There are of the Nymphs, my dear girl, more kinds then one. There are the Meliae of the Ash, there are the Dryades of the Oak, there are the Heleac of the Fen. All are beautiful, all are musical. To one of these Echo was daughter, and she mortal because she came of a mortal father, but a rare beauty, deriving from a beauteous mother. She was educated by the Nymphs, and taught by the Muses to play on the hautboy and the pipe, to strike the lyre, to touch the lute, and in sum, all music. And therefore when she was grown up and in the flower

\(^1\) perhaps Thornley intended "tunes."  \(^2\) silent.
καὶ παρθενίας εἰς ἄνθος ἀκμάσασα ταῖς Νύμφαις συνεχόμενε, ταῖς Μούσαις συνήδεν, ἄρρενας δὲ ἐφευγε πάντας καὶ ἀνθρώπους καὶ θεοὺς, φιλοῦσα τὴν παρθενίαν. ὁ Πάν ὄργησε τῇ κόρῃ, τῆς μουσικῆς φθονόν, τοῦ κάλλους μὴ τυχόν, καὶ μανίαν ἐμβάλλει τοῖς ποιμέσι καὶ τοῖς αἰτώλιοις. οἱ δὲ ἀσπέρ κύνες ἢ λύκοι διασπάσαντες αὐτὴν καὶ βίπτοντες εἰς πᾶσαν γην ὅτι ἄδοντα τὰ μέλη. καὶ τὰ μέλη Ἔγερσε Νύμφαις ἔκρυψε πάντα καὶ ἔτηρήσας τὴν μουσικήν καὶ ητέρων ἀνδρώποις, ἀνθρώπων, ὀργανά, θηρία. μείναντι καὶ αὐτῶν συμπαύοντα τῶν Πάνω· ὃ δὲ ἀκούσας ἀναπηδᾶς καὶ διέκοιτα κατὰ τῶν ὁρῶν, οὐκ ἔρων τυχεῖν ἄλλῃ ἢ τοῦ μαθεῖν, τὸς ἔστειν ὁ λαυθάνων μυθῆς; ταῦτα μυθολογήσαντα τὸν Δάφνιον ὃς δέκα μόνον ἄλλα φιλήματα, ἄλλα πάνυ πολλὰ κατεφθάσεν ἡ Χλόη· μικρὸν γὰρ καὶ τὰ αὐτὰ εἶπεν ἡ Ἡχώ, καθάπερ μαρτυροῦσα ὅτι μὴν ἔφευσατο.

24. Θερμοτέρον δὲ καθ’ ἐκάστην ἠμέραν γυνομένου τοῦ ἠλίου, οἰα τοῦ μὲν ἵρος παυομένοιν τοῦ δὲ θέρους ἀρχομένου, πάλιν αὐτοὺς ἐγίνοντο καὶ τέρψεις καὶ θέρειοι. ὁ μὲν ἱαρὸν ἐνήχετο ἐν τοῖς πταμώις, ἡ δὲ ἐν ταῖς πηγαίνει ἐλονετο, ὃ μὲν ἐστρίττεν ἀμμαλλάμενος πρὸς τὰς πίτους, ἡ δὲ ἦδε ταῖς ἀνδόσιν ἐρίζουσα. ἐθήρων ἀκρίδιας λάλους,
of her virgin beauty, she danced together with the Nymphs and sung in consort with the Muses; but fled from all males, whether men or Gods, because she loved virginity. Pan sees that, and takes occasion to be angry at the maid, and to envy her music because he could not come at her beauty. Therefore he sends a madness among the shepherds and goatherds, and they in a desperate fury, like so many dogs and wolves, tore her all to pieces and flung about them all over the earth her yet singing limbs.\(^1\) The Earth in observance of the Nymphs buried them all, preserving to them still their music property, and they by an everlasting sentence and decree of the Muses breathe out a voice. And they imitate all things now as the maid did before, the Gods, men, organs, beasts. Pan himself they imitate too when he plays on the pipe; which when he hears he bounces out and begins to post over the mountains, not so much to catch and hold as to know what clandestine imitator that is that he has got.” When Daphnis thus had told his tale, Chloe gave him not only ten more kisses but innumerable. For Echo said almost the same, as if to bear him witness that he did not lie.

24. But now, when the Sun grew every day more burning, the spring going out and summer coming in, they were invited to new and summer pleasure. Daphnis he swam in the rivers, Chloe she bathed in the springs; he with his pipe contended with the pines, she with her voice strove with the nightingales. Sometimes they hunted the prattling locusts, sometimes they caught the chirping grasshoppers.

\(^1\) there is a pun in the Greek on μῆλα "limbs" and μῦλα "songs."
DAPHNIS AND CHLOE

ἐλάμβανον τέττιγας ἥχοντας· ἀνθή συνέλεγον, δένδρα συνέσειον, ὄπωρας συνήσθιον.1 ἦδη ποτὲ καὶ γυμνοὶ συγκατεκλίθησαν καὶ ἐν δέρμα αἰγός ἐπεσύραντο. καὶ ἐγένετο ἄν γυνὴ Χλόη ράδιως, εἰ μὴ Δάφνιν ἐτάραξε τὸ αἷμα. ἀμέλει καὶ δεδομένῳ μὴ νυκτῇ τὸν λογισμόν ποτὲ, πολλὰ γυμνοῦσθαι τὴν Χλόην οὐκ ἐπέτρεπεν· ὅστε ἐδαύμαζε μὲν ἡ Χλόη, τὴν δὲ αἰτίαν ἦδειτο πυνθάνεσθαι.2

25. Ἐν τῷ θέρει τρίδε καὶ μενυτήρων πλῆθος ἦν περὶ τὴν Χλόην καὶ πολλοὶ πολλαχόθεν ἐφοίτων παρὰ τὸν Δρύαντα πολλὰ 3 πρὸς γάμον αὐτούντες αὐτήν. καὶ οἱ μὲν τῷ δῶρον ἐφεροῦν, οἱ δὲ ἐπηγγέλλοντο μεγάλα. ἢ μὲν οὖν Νάπη ταῖς ἐπίπλαι ἐπαραμένει συνεβούλευεν ἑκδιδόνας· τὴν Χλόην, μηδὲ κατέχεσαν οἶκοι πρὸς πλέον τηλεκαύτην κόρην, ἢ τάχα μικρὸν ὑστερον νέμουσα ἀνδρὰ ποιήσεται τενα τῶν ποιμένων ἐπὶ μῆλοις ὁ ῥόδοις, ἀλλ' ἐκείνην τε ποιήσας δεσποιναν οἰκίας, καὶ αὐτοῖς πολλὰ λαβόντας ἱδίῳ φυλάττειν αὐτὰ καὶ γησίφοι παιδίφρ', ἐγεγόνει δὲ αὐτοῖς ἄρρεν παιδίου οὐ πρὸ πολλοῦ τινος.

Ἡ δὲ Δρύας ποτὲ μὲν ἑθέλητο τοῖς λεγομένοις (μείξονα γὰρ ἢ κατὰ ποιμαίνουσαν κόρην δώρα ἄνομαξετο παρ' ἑκάστον), ποτὲ δὲ ἐννοιάσας ὡς κρέατων ἐστὶν ἢ παρθένους μηνιστήρων γεωργῶν, καὶ ὡς, εἴ ποτε τοὺς ἀληθινοὺς γονέας εὐροῦ, μεγάλοις αὐτοὺς εὐδαίμονας 4 θῆσαι, ἀνεβάλλετο τὴν ἀπόκρεσιν καὶ ἔλκε ὁ χρόνον ἐκ χρόνου, καὶ ἐν τῷ τέως ἀπεκέρδαινεν οὐκ ὄλγα δῶρα.

1 so Ε: mes ἐθεϊοσαν ἐστίν 2 μὴ γυμνοῦσα 3 ποι ἐπηγγέλλον ἐστίν 4 ἡ αὐτὴς εὐδαίμονα η ἤγεγκε

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They gathered flowers together, together they shaked the trees for mellow fruits. And now and then they lay side by side with a goatskin to their common coverlet. Et mulier Chloë facile esset facta nisi Daphnim sanguinis illius cogitatio terruisset. Certa veritas ne ratio aliquando sua dimoveretur sede, crebro ut nudaretur Chloae non permisit, quod quidem mirabatur Chloë, sed causam eius sciscitari verebatur.

25. That summer Chloe had many suitors, and many came from many places, and came often, to Dryas, to get his goodwill to have her. Some brought their gifts along with them, others promised great matters if they should get her. Nape was tempted by her hope, and began to persuade him that the girl should be bestowed, and to urge that a maid of her age should not longer be kept at home; for who knows whether one time or other she may not for an apple or a rose, as she keeps the field, make some unworthy shepherd a man; and therefore it was better she should now be made the dame of a house, and that they getting much by her, it should be laid up for their own son, for of late they had born a jolly boy.

But Dryas was variously affected with what was said. Sometimes he was ready to give way; for greater gifts were named to him by everyone then suited with a rural girl, a shepherdess. Sometimes again be thought the maid deserved better then to be married to a clown, and that if ever she should find her true parents she might make him and his family happy. Then he defers his answer to the wooers and puts them off from day to day, and in the interim has many presents.
'Η μὲν δὴ μαθοῦσα λυπηρῶς πάνω διήγε, καὶ τὸν Δάφνειν ἐλάνθανεν ἐπὶ πολὺ λυπεῖν οὐ θέλουσα· ὡς δὲ ἐλιπάρει καὶ ἐνέκειτο πυνθανόμενος καὶ ἐλυπεῖτο μᾶλλον μὴ μανθάνων ἢ ἐμελλε μαθῶν, πάντα αὐτῷ διηγείται, τοὺς μυηστενομένους ὡς πολλοῖ καὶ πλοῦσιοι, τοὺς λόγους οὓς ἡ Νάπη σπεύδουσα πρὸς τὸν γάμου ἔλεγεν, ὡς οὐκ ἀπείπατο Δρύας, ἀλλ’ ὅς εἰς τὸν τρυγητὸν ἀναβέβληται. 36. ἐκφροί ἐπὶ τούτοις ὁ Δάφνες γίνεται καὶ ἐδάκρυσε καθήμενος, ἀποθανεῖσθαι μηκέτε νεμοῦσης. Ἡ Χλόης λέγειν, καὶ οὐκ αὐτὸς μόνος, ἀλλὰ καὶ τὰ πρόβατα μετὰ τοιοῦτον ποιμένα.

Εἶτα ἀνενεγκὼν ἐθάρρης, καὶ πείσεις ἐνενοεῖ τὸν πατέρα, καὶ ἑνα τῶν μυωμένων αὐτόν ἠρίθμης, καὶ πολὺ κρατήσεις ἢλπικε τῶν ἄλλων. ἐν αὐτῶν ἑτάραττεν· οὐκ ἤν Λάμμων πλοῦσιος· τοῦτο μόνον αὐτοῦ τὴν ἐλπίδα λεπτὴν εἰργάζετο. ὡμοὶ δὲ ἔδοκει μιᾶσθαι, καὶ τῇ Χλόῃ συνεδόκης. τῷ Λάμμῳ μὲν οὖν οὐδὲν ἔτολμησεν εἰπεῖν, τῇ Μυρτάλῃ δὲ θαρρῆσας καὶ τὸν ἔρωτα ἐμήνυσε καὶ περὶ τοῦ γάμου λόγους προσήγγηκεν. ἢ δὲ τῷ Λάμμῳ νῦκτωρ ἑκοινώσατο. σκληρῶς δὲ ἐκεῖνος τὴν ἐντευξίαν ἑνεγκόμης, καὶ λοιδορήσαντος εἰ

1 μερόσης 2 Ἰαίδα ἀλλ’ οὐδὲ ἐλεύθερος εἰ καὶ πλοῦσιος (prob. gloss from 31) μάτων here Herch: mss after ἔλπ.
When Chloe came to the knowledge of this, she was very sad, and hid it long from Daphnis because she would not give him a cause of grief. But when he was importunate and urged her to tell him what the matter was, and seemed to be more troubled when he knew it not, than he should be when he knew it, then, poor girl, she told him all, as well of the wooers that were so many and so rich, as of the words by which Nape incited Dryas to marry her speedily, and how Dryas had not denied it but only had put it off to the vintage. 26. Daphnis with this is at his wit's end, and sitting down he wept bitterly, and said that if Chloe were no longer to tend sheep with him he would die, and not only he, but all the flocks that lost so sweet a shepherdess.

After this passion Daphnis came to himself again and took courage, thinking he should persuade Dryas in his own behalf, and resolved to put himself among the wooers with hope that his desert would say for him, “Room for your betters.” There was one thing troubled him worst of all, and that was, his father Lamo was not rich. That disheartened him, that allayed his hope much. Nevertheless it seemed best that he should come in for a suitor, and that was Chloe’s sentence 1 too. To Lamo he durst not venture to speak, but put on a good face and spoke to Myrtale, and did not only shew her his love, but talked to her of marrying the girl. And in the night, when they were in bed, she acquainted Lamo with it. But Lamo entertaining what she said in that case very harshly, and chiding her that she should offer to make a match between a shepherd’s

1 verdict,
παίδι θυγάτριον ποιμένων προξενεῖ μεγάλην ἐν τοῖς γυαρίσμαις ἐπαγγελλομένων τύχην, ὅσ αὐτοῦς εὐρών τοὺς οἰκεῖους καὶ ἐλευθέρους θήσει καὶ δεσπότας ἄρρων μετώπων, ἡ Μυρτάλη διὰ τὸν ἔρωτα φοβουμένη, μὴ τελέως ἀπελπίσας ο Ἔλαφος τὸν γάμον τολμήσει τι θανατώδες, ἀλλὰ αὐτῷ τῆς ἀντιρρήσεως αἰτίας ἀπήγγελλε:

"Πένητες ἔσμεν, ὦ παῖ, καὶ δεόμεθα νύμφης φερούσης τι μᾶλλον ἢ αἰτούσης, οἱ δὲ πλούσιοι καὶ πλουσίων νυμφίων δεόμενοι. Ἰδε δὴ, πέισον Ἐλλην, ἢ δὲ τὸν πατέρα μηδὲν αἰτεῖν μέγα καὶ γαμεῖν. πάντως δὲ που κάκεινη φιλεῖ σε καὶ βούλεις συγκαθεύδεις πένητε καλῆ μᾶλλον ἢ πιθήκη πλουσίῳ." 27. Μυρτάλη μὲν, ὡσποτε ἐπίσκεσα θρύαντα τούτωι συνθήσεσθαι μην-στήρας ἠχοῦτα πλουσιωτέρους, εὐπρεπῶς φηστο παραγήσαται τὸν γάμον.

Δάφνις δὲ οὐκ ἔχει μέμφεσθαι τὰ λελεγμένα, λειπόμενος δὲ πολὺ τῶν αἰτούμενων τὸ σύνθες ἐρασταίς πενομένοις ἐπραττεν, ἔδακρυε καὶ τὰς Νύμφας αὐθεὶς ἐκάλει βοήθοις. αἱ δὲ αὐτῷ καθεύ-δοντι νύκτωρ ἐν τοῖς αὐτοῖς ἐφύσταναι σχήμασιν ἐν οἷς καὶ πρότερον. ἔλεγε δὲ ἡ πρεσβυτάτη πάλιν: "Γάμου μὲν μέλει τῆς Ἐλλής ἄλλης θεώ, δῶρα δὲ σοι δώσων ἡμεῖς, ἢ θέλεις Δρύαντα. ἡ ναῦς, ἡ τῶν Μηθυμναίων νεανίσκων, ἡς τὴν Λύγον ὁ ἦς αἰτόσ. > Ε' (Amyot by em.) ¹ A τάτους ² A Προς,
BOOK III, §§ 26–27

daughter and such a youth as he, whose tokens did declare him a great fortune and of high extraction, and one that if his true parents were found would not only make them free but possessors of larger lands, Myrtale, considering the power of love, and therefore fearing, if he should altogether despair of the marriage, lest he should attempt something upon his life, returned him other causes then Lamo had, to contradict:

"My son, we are but poor, and have more need to take a bride that does bring us something then one that will have much from us. They, on the other side, are rich and such as look for rich husbands. Go thou and persuade Chloe, and let her persuade her father, that he shall ask no great matter, and give you his consent to marry. For, on my life, she loves thee dearly, and had rather a thousand times lie with a poor and handsome man then a rich monkey." 27. And now Myrtale, who expected that Dryas would never consent to these things because there were rich wooers, thought she had finely excused to him their refusing of the marriage.

Daphnis knew not what to say against this, and so finding himself far enough off from what he desired, that which is usual with lovers who are beggars, that he did. With tears he lamented his condition, and again implored the help of the Nymphs. They appeared to him in the night in his sleep, in the same form and habit as before, and she that was eldest spoke again: "Some other of the Gods takes the care about the marrying of Chloe, but we shall furnish thee with gifts which will easily make 1 her father Dryas. That ship of the Methymnaeans,

1 bring over, persuade.
ai saí potê aîges katêfagou, hèméra μèn ἐκείνη μακράν τῆς γῆς ὑπηνέχθη πνεύματι νυκτὸς δέ, πελαγίου ταράξαντος ἀνέμου τῆς θαλαττας, εἰς τὴν γῆν εἰς τὰς τῆς ἄκρας πέτρας ἐξεβράσθη. αὕτη μὲν οὖν διεθάρη καὶ πολλὰ τῶν ἐν αὐτῇ βαλάντιον ἔδρας ἐκεῖ, ὡς τοῦ κύματος ἀπεπτώθη, καὶ κεῖται φυκίοις κεκαλυμμένοι πλησίον δελφίνων νεκρῶς, δι' ὅν 1 οὐδεὶς οὖν ἐποῆθεν ὡδοιπόρος, τὸ δυσώδες τῆς σηπεδόνος παραπέρευς. ἀλλὰ σὺ πρόσελθε καὶ προσελθὼν ἀνελότων καὶ ἀνελόμενος δός. ἦκανον σοι νῦν δέξαη 2 μῆ τέντη: χρόνῳ δὲ ὑστερον ἔση καὶ πλούσιος." 28. αἰ μὲν ταῦτα εἰποῦσαι τῇ νυκτὶ συναπῆλθον.

Γενομένης δὲ ἡμέρας ἀναπηδήσας ὁ Δάφνις περικηρίης ἤλαυνε βοῦζε φολλῷ τὰς αἶγας εἰς τὴν νομῆν, καὶ τὴν Χλόην φιλήσας καὶ τὰς Νύμφας προσκυνήσας κατῆλθεν ἐπὶ θαλαττας, ὡς περιπάτωσαι θέλων, καὶ ἐπὶ τῆς ψάμμου, πλησίον τῆς κυματωγῆς ἐβαδέξε ξητῶν τὰς τρισγυλλας. ἐμελλε δὲ ἄρα οὐ πολλῶν κάματος ἐξειν ὁ γὰρ δελφῖς οὐκ ἀγαθῶν ὤδωδος αὐτῷ προσέπτητεν ἑρρυμένος καὶ μυδῶν, οὐ τῇ σηπεδόνι καθάπερ ἡγεμόνος ὀδοὺ προσῆλθε τε εὐθὺς καὶ τὰ φυκία ἀφελῶν εὐρίσκει τὸ βαλάντιον ἄργυρον μεστὸν. τοῦτο ἀνελόμενος καὶ εἰς τὴν πῆραν ἑνθεύμενος, οὐ πρόσθεν ἀπῆλθε, πρὶν τὰς Νύμφας

1 A omits δὲ σὲ and has σὲ for σὲ ἔδέιξαι 2 Amyot apparently reads ὑστερον γῆς
when thy goats had eaten her cable, that very day
was carried off by the winds far from the shore.
But that night there arose a tempestuous sea-wind
that blew to the land and dashed her against the
rocks of the promontore; there she perished with
much of that which was in her. But the waves cast
up a purse in which there are three thousand
drachmas, and that thou shalt find covered with
ounce 1 hard by a dead dolphin, near which no
passenger comes, but turns another way as fast as he
can, detesting the stench of the rotting fish. But
do thou make haste thither, take it, and give it to
Dryas. And let it suffice that now thou art not
poor, and hereafter in time thou shalt be rich.” 28.
This spoken, they passed away together with the
night.
It was now day, and Daphnis leapt out of bed as
full of joy as his heart could hold, and hurried his
goats, with much whistling, to the field; and after
he had kissed Chloe and adored the Nymphs, to the
sea he goes, making as if that morning he had a
mind to bedew himself with sea-water. And walking
there upon the gravel, near the line of the excursion
and breaking of the waves, he looked for his three
thousand drachmas. But soon he found he should
not be put to much labour. For the stench of the
dolphin had reached him as he lay cast up and was
rotting upon the slabby sand. When he had got
that scent for his guide, he came up presently to the
place, and removing the ounce, found the purse full of
silver. He took it up and put it into his scrip; yet
went not away till with joyful devotion he had blest

1 sea-weed.
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εὐφημῆσαι καὶ αὐτὴν τὴν θάλατταν’ καλπέρ γὰρ
αιτῶλος ὧν, ἢδη καὶ τὴν θάλατταν ἐνόμιζε τῆς γῆς
γλυκυτέραν, ὡς εἰς τὸν γάμον αὐτῆς τὸν Χλόης
συλλαμβάνουσαν.

29. Ἐδημμένως δὲ τῶν τρισχιλίων οὐκέτ’ ἔμελλεν, ἀλλ’ ὡς πάντων ἀνθρώπων πλουσιώ-
tatos, οὐ μόνον τῶν ἐκεί γεωργῶν, αὐτίκα ἐλθὼν
παρὰ τὴν Χλόην διηγεῖται αὐτῆς τὸ ὑναρ, δείκνυσι
τὸ βαλάντιον, κελεύει τὰς ἀγέλας φυλάττειν ἐστ’
ἀν ἐπανέλθῃ, καὶ συντείνας σοβείς παρὰ τὸν
Δρύαντα. καὶ εὐρών πυροὺς τεναί ἀλωνιτρι-
βοῦντα μετὰ τῆς Νάπης, πάνω θραυσῖν ἐμβάλλει
λόγον περὶ γάμου: “Ἐμοὶ δὸς Χλόην γυναῖκα,
ἔγω καὶ συρίττειν οἶδα καλὸς καὶ κλάν ἄμπελον
καὶ φυτὰ κατορύττειν.” οἶδα καὶ γῆν ἀροῦν καὶ
λικμῆσαι πρὸς ἄνεμον. ἀγέλην δὲ ὅπως νέμω
μάρτυς Χλόης πεντήκοντα αῖγας παραλαβὼν
διπλασίονας πεποίηκα: ἔθρεψα καὶ τράγους
μεγάλους καὶ καλούς: πρότερον δὲ ἀλλοτρίους
tὰς αἰγὰς ύπεβάλλομεν. ἀλλὰ καὶ νέος εἰρί
καὶ γείτων ὑμᾶν ἄμεμπτος: καὶ με ἔθρεψεν αἶξ,
ὡς Χλόην οἶς. τοσοῦτον δὲ τῶν ἄλλων κρατῶν
οὐδὲ δόροις ἤττηθήσομαι εκεῖνοι δόσουσιν αἰγὰς
καὶ πρόβατα καὶ ξεύγος ψαραλέων βοῶν καὶ
σῖτον μηδὲ ἀλεκτορίδας θράψαι δυνάμενον, παρ’

1 Α. -τερος 2 Α. κορθέσειν

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the Nymphs and the very sea; for though he was a keeper of goats, yet he was now obliged to the sea, and had a sweeter sense of that then the land, because it had promoted him to marry Chloe.

29. Thus having got his three thousand drachmas, he made no longer stay, but as if now he were not only richer then any of the clowns that dwelt there but then any man that trod on the ground, he hastens to Chloe, tells her his dream, shews her the purse, and bids her look to his flocks till he comes again. Then stretching and strutting along, he bustles in like a lord upon Dryas, whom he then found with Nape at the threshing-floor, and on a sudden talked very boldly about the marrying of Chloe: "Give me Chloe to my wife. For I can play finely on the pipe, I can cut the vines, and I can plant them. Nor am I ignorant how and when the ground is to be ploughed, or how the corn is to be winnowed and fanned by the wind. But how I keep and govern flocks, Chloe can tell. Fifty she-goats I had of my father Lamo; I have made them as many more and doubled the number. Besides, I have brought up goodly, proper he-goats; whereas before, we went for leaps to other men's. Moreover, I am a young man, your neighbour too, and one that you cannot twit in the teeth with anything. And, further, I had a goat to my nurse as your Chloe had a sheep. Since in these I have got the start and outgone others, neither in gifts shall I be any whit behind them. They may give you the scrag-end of a small flock of sheep and goats, a rascal pair of oxen, and so much corn as scant will serve to keep the hens. But from me, look you here, three
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ἐμοῦ δὲ αἰδὲ 1 ὡμῶν τρισχίλιαι. μόνον ἐστο τοῦτο μηδείς, μὴ Δάμων αὐτὸς οὐμός πατήρ." ἀμα τε ἔδιδον καὶ περιβαλὼν κατεφίλει.

30. Οἱ δὲ παρ’ ἐπίθεν ἱδόντες τοσσοῦτον ἀργύριον, αὐτίκα τε δίσει πιθηγγέλλοντο τὴν Χλόην καὶ πείσειν ὑπισχυοῦντο τὸν Δάμωνα· ἡ μὲν δὴ Νάπη μετὰ τοῦ Δάφνιδος αὐτοῦ μένουσα περιβλαυνε τὰς βοῦς καὶ τοὺς τριβεῖοις 2 κατειργάζεται τὸν στάχυν ὁ δὲ Δρύας θησαυρίζει τὸ βαλάντιον ἐυθὼς ἀπέκειτο τὰ γνωρίσματα, ταχὺς τὴν πρὸς 3 Δάμωνα καὶ τὴν Μυρτάλην ἐφέρετο μέλλων παρ’ αὐτῶν, τὸ καινότατον, μνᾶσθαι χιμφάν. εὐρῶν δὲ κακείνους κριθία 4 μετροῦντας οὖ πρὸ πολλοῦ λελικμημένα, ἀθύμως τε ἔχοντας ὅτι μικρὸν δεῖν ὀλγαώτερα ἣν τῶν καταβληθεόντων σπερμάτων, ἐπὶ ἐκείνους μὲν παρεμβιοίσατο κοινὴν ὁμολογήσας αὐτίαν 5 γεγονέναι πανταχοῦ, τὸν δὲ Δάφνιν ἄτειτο Χλόην, καὶ ἔλεγεν δὲ τι πολλὰ ἄλλων διδόντων οὐδὲν παρ’ αὐτῶν λήψεται, μᾶλλον δὲ τι 0 οἰκοθέν αὐτοῖς ἔπιδώσει· συντετράβας 7 γὰρ ἄλληλοις, κἂν τῷ νέοιοι συνήθῳ 8 ῥαδίως λυθῆναι μὴ δυναμένη ἤδη δὲ καὶ ἦλθιαν ἔχειν ὡς καθεύθειν μετ’ ἄλληλων. ὁ μὲν ταῦτα καὶ ἢτε πλείω ἔλεγεν, οἶα τοῦ πείσαι λέγων ἀθλοῦν ἕχειν τὰς 9 τρισχίλιας.

1 A omits ὡμῶν. 2 so E: miss τριβεῖοι: Jung. τριβεῖοι. 3 τὴν πρὸς E (et. δὲν): A τὴν πρὸς: πρὶ παρὰ τῶν 4 only here: VIII. κριθία. 5 A οἰτί, but κοινὴ αὐτία is
thousand drachmas. Only let nobody know of this, no, not so much as my father Lamo." With that, he gave it into his hand, embraced Dryas, and kissed him.

30. They, when they saw such an unexpected sum of money, without delay promised him Chloe and to procure Lamo’s consent. Nape therefore stayed there with Daphnis and drove her oxen about the floor to break the ears very small and slip out the grain, with her hurdle set with sharp stones. But Dryas, having carefully laid up the purse of silver in that place where the tokens of Chloe were kept, makes away presently to Lamo and Myrtale on a strange errand, to woo them for a bridegroom. Them he found a measuring barley newly fanned, and much dejected because that year the ground had scarcely restored them their seed. Dryas put in to comfort them concerning that, affirming it was a common cause, and that everywhere he met with the same cry; and then asks their good will that Daphnis should marry Chloe, and told them withal that although others did offer him great matters, yet of them he would take nothing, nay, rather he would give them somewhat for him: "For," quoth he, "they have bin bred up together, and by keeping their flocks together in the fields are grown to so dear a love as is not easy to be dissolved, and now they are of such an age as says they may go to bed together." This said Dryas and much more, because for the fee of his oratory to the marriage he had at home three thousand drachmas.

prob. a proverb 6 πρετοι 7 μια συντέθεσαν: and 8 θελοικα and διαβροι 9 A omits

3 case.
"DAPHNIS AND CHLOR

"Ο δὲ Δάμων μήτε πενίαν ὅτι προβαίλλεσθαι δυνάμενος (αὐτοὶ γὰρ οὔχ ὑπερηφάνουν), μήτε ἡλικίαν Δάφνιδος (ὅτι γὰρ μειράκιον ἦν), τὸ μὲν ἁλθῆς οὖθ' ὅς ἑξηγορεύσειν, ὅτι κρείττων ἐστὶ τοιοῦτον γάμον· χρόνον δὲ σιωπήσας ὅλγον ὁὐτῶς ἀπεκρίνατο. 31. "Δίκαια ποιεῖτε τοὺς γείτονας προτειμῶντες τῶν ξένων καὶ πενίας ἀγαθῆς πλοῦτον μὴ νομίζοντες κρείττων. ὁ Πάν ὑμᾶς καὶ αἱ Νύμφαι ἀντὶ τῶν ἄλλων γλυκέσειαν. ὃ γὰρ δὲ σπεύδω μὲν καὶ αὐτὸς τὸν γάμον τοῦτον, καὶ γὰρ ἄν μαινομην εἰ μὴ γέρων τε ὅν ἦδη καὶ χειρὸς εἰς τὰ ἵππα περιπτοτέρας δεόμενος, ἔμην καὶ τὸν ὑμέτερον ὅλον φίλον προσλαβέων ἀγαθόν τι μέγα· περισσούδαστος δὲ καὶ Χλόη, καλὴ καὶ ὧραια κόρη καὶ πάντα ἀγαθή. δοῦλος δὲ ὅν σιδηρός εἰμι τῶν ἐμῶν κύριος, ἄλλα δὲ τὸν δεσπότην μανθάνοντα ταῦτα συγχωρεῖν. φέρε σοιν, ἀναβαλώμεθα τὸν γάμον εἰς τὸ μετόπωρον. ἀφίξεσθαι τὸτε λέγουσιν αὐτὸν οἱ παραγινόμενοι πρὸς ἡμᾶς εξ ἄστεος. τότε ἐσονται κἂν καὶ ἐνεύτη κὲ φιλεῖτωσαν· ἄλλης ὄντας ὡς ἄδελφοι. ἠσθε μόνον, ὁ Δρύα, τοσοῦτον σπεύδεις περὶ μειράκιον κρείττων ἡμῶν." ὁ μὲν ταῦτα εἰπὼν ἐφιλησέ τε αὐτὸν καὶ ὤρεξε ποτὸν, ἣδη μεσημβρίας ἀκμαζούσης, καὶ προὔπερησε μέχρι τοῦ τείχους φιλοφρονούμενος πάντα.

1 ἐλαυ 2 Amyot corr. ἀφειλάσεως 3 see Cour. (Amyot by em.): ἀπὶ εἰ μὴ γέρωντες: Uulp ἐργὸν τε 4 see Cour. (Amy. by em.): ἢν ὅτι μὴ 5 ἄφελτοταισαν
BOOK III, §§ 30–31

And now Lamo could no longer obtain poverty (for Chloe's parents themselves did not disdain his lowness), nor yet Daphnis his age (for he was come to his flowery youth). That indeed which troubled him, and yet he would not say so, was this, namely that Daphnis was of higher merit than such a match could suit withal. But, after a short silence, he returned him this answer: 31. "You do well to prefer your neighbours to strangers, and not to esteem riches better than honest poverty. Pan and the Nymphs be good to you for this. And I for my part do not at all hinder this marriage. It were madness in me who am now ancient and want many hands to my daily work, if I should not think it a great and desirable good to join to me the friendship and alliance of your family. Besides, Chloe is sought after by very many, a fair maid and altogether of honest manners and behaviour. But because I am only a servant, and not the lord of anything I have, it is necessary my lord and master should be acquainted with this, that he may give his consent to it. Go to, then, let us agree to put off the wedding till the next autumn. Those that use to come from the city to us, tell us that he will then be here. Then they shall be man and wife, and in the mean time let them love like sister and brother. Yet know this, Dryas; the young man thou art in such haste and earnest about is far better than us." And Lamo having thus spoke embraced Dryas and kissed him, and made him sit and drink with him when now it was hot at high noon, and going along with him part of his way treated him altogether kindly.
32. Ὅ ὶ Δρύς, οὐ παρέργας ἀκούσας τὸν ἀ-
στεροῦ λόγον τοῦ Δάμωνος, ἐφρόντιζε βαδίζων καθ' αὐτὸν ὡς ὶ ὁ Δάφνις: "Εὐτράφη μὲν ὑπὸ αἰγός,
ός κηδομένων θεών, ἔστι δὲ καλὸς καὶ οὐδὲν ἐοικώς
σεμφὸ γέροντε καὶ μαδώσῃ γυναικὶ, εὐπόρησε δὲ
καὶ τρισχειλῶς, ὅσον ὁ ἀγράδων εἶκος ἔχειν
ἀιπόλοι. ἀρα καὶ τοῦτον ἐξέθηκε τις ὡς Χλόην;
ἀρα καὶ τοῦτον ἔβρει Δάμων, ὡς ἐκείνην ἠγό;
ἀρα καὶ γνωρίσματα δόξαι παρέκειτο τοῖς εἱρ-
θείσαι ὑπ' ἐμοῖς, ἐκ δέκτη τούτως, ὡς δέσποτα
Πᾶν καὶ Νύμφαι φίλαι, τάχα οὕτως τοὺς ἑδύονε
εὐρύῳ εὐρήσει τι καὶ τὸν Χλόης ἀπορρήτων."
Τοιαύτα μὲν πρὸς αὐτὸν ἐφρόντιζε καὶ ὀνειρο-
πόλει μέχρι τῆς ἄλω, ἐθὼν δὲ ἐκεῖ καὶ τὸν
Δάφνιν μετέωρον πρὸς τὴν ἀκοὴν καταλαβὼν,
ἀνέφρωσε τε γαμβρὸν προσαγορεύσας, καὶ τῷ
μετοπόρῳ τοὺς γάμους θύσεως ἑπαγγέλλεται,
δεξιάν τε έδωκεν, ὡς οὐδενὸς ἐσομένης, ὡς μὴ
Δάφνιδος, Χλόης.

33. Θάττων οὖν νοῆσαντος μηδὲν πιὼν μηδὲ
φαγόν παρὰ τὴν Χλόην κατέδραμε, καὶ εὔρων
αὐτὴν ἀμέλγουσαν καὶ τυροποιοῦσαν, τὸν τε γάμον
εὐρήγειλέτο καὶ ὥς γυναῖκα λοιπὸν μὴ λαν-
θάνων κατεβίλει καὶ ἐκοιμώνει τοῦ πύνου. ἦμελγη
μὲν εἰς γαυλοῦς τὸ γάλα, ἐνεπήγγεν δὲ ταρσοῖς

1 A having lost a page is not available till 4. 5  
so Jung: οὐ δισῶν  2 so Elamer: οὐ δισῶν
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32. But Dryas had not heard the last words of Lamo only as a chat; and therefore as he walked along he anxiously enquired of himself who Daphnis should be: "He was suckled indeed and nursed up by a goat, as if the providence of the Gods had appointed it so. But he's of a sweet and beautiful aspect, and no whit like either that flat-nosed old fellow or the baldpate old woman. He has besides three thousand drachmas, and one would scarcely believe that a goatherd should have so many pears in his possession. And has somebody exposed him too as well as Chloe? and was it Lamo's fortune to find him as it was mine to find her? And was he trimmed up with such like tokens as were found by me? If this be so, O mighty Pan, O ye beloved Nymphs, it may be that he having found his own parents may find out something of Chloe's secret too!"

These moping thoughts he had in his mind, and was in a dream up to the floor. When he came there, he found Daphnis expecting and pricking up his ears for Lamo's answer. "Hail, son," quoth he, "Chloe's husband," and promised him they should be married in the autumn; then giving him his right hand, assured him on his faith that Chloe should be wife to nobody but Daphnis.

33. Therefore without eating or drinking, swifter then thought he flies to Chloe, finds her at her milking and her cheese-making, and full of joy brings her the annunciation of the marriage, and presently began to kiss her, not as before by stealth in a corner of the twilight, but as his wife thenceforward, and took upon him part of her labour. He helped her about the milking-pail, he put her cheeses into the
τοὺς τυροῖς, προσέβαλλε ταῖς μητράσι τοὺς ἄρνας καὶ τοὺς ἑρίφους. καλώς δὲ ἐχόντων τούτων, ἀπελούσαντο, ἐνέφαγον, ἐνέπιον, τοπούντες ὁπόραν ἀκμάζουσαν.

Ἡν δὲ ἀφθονία πολλή διὰ τὸ τῆς ὄρας πάμφορον, πολλαὶ μὲν ἀχράδες, πολλαὶ δὲ ὅχναι, πολλὰ δὲ μῆλα, τὰ μὲν ἢδη πεπτωκότα κάτω, τὰ δὲ ἔτι ἐπὶ τῶν φυτῶν, τὰ ἐπὶ τῆς γῆς εὐωδέστερα, τὰ ἐπὶ τῶν κλάδων εὐαρθοστερα, τὰ μὲν οἶον οἰνοὶ ἀπώτερα, τὰ δὲ οἶον χρυσοὶ ἀπέλαμπτε. μιὰ μηλέα τετρύγητο καὶ οὗτε καρπὸν εἶχεν οὔτε φύλλων γυμνοὶ πάντες ἦσαν οἱ κλάδοι. καὶ ἐν μήλῳ ἐπέτετο, ἐν αὐτοῖς <τοῖς> ἀκροὶς ἀκρότατον, μέγα καὶ καλὸν καὶ τῶν πολλῶν τῆς εὐῳδίας ἐνίκα μόνων. ἔδεισεν ὁ τρυγῶν ἀνελθεὶς ἢ ² ἠμέλησε καθελεῖν τάχα δὲ καὶ ἐφυλαττέτο <τὸ> καλὸν μήλον ἐρωτικὸ ποιμέν.
press, suckled the lambkins and the kids. And when all was done they washed themselves, eat and drank their fill, and went to look for mellow fruits.

And at that time there was huge plenty because it was the season for almost all. There were abundance of pears, abundance of apples. Some were now fallen to the ground, some were hanging on the trees. Those on the ground had a sweeter scent, those on the boughs a sweeter blush. Those had the fragrancy of wine, these had the fragrancy of gold. There stood one apple-tree that had all its apples pulled; all the boughs were now bare, and they had neither fruit nor leaves, but only there was one apple that swung upon the very top of the spire of the tree; a great one it was and very beautiful, and such as by its rare and rich smell would alone outdo many together. It should seem that he that gathered the rest was afraid to climb so high, or cared not to come by it. And peradventure that excellent apple was reserved for a shepherd that was in love.

34. When Daphnis saw it, he mantled to be at it, and was even wild to climb the tree, nor would he hear Chloe forbidding him. But she, perceiving her interdictions neglected, made in anger towards the flocks. Daphnis got up into the tree, and came to the place, and pulling it brought it to Chloe. To whom, as she shewed her anger against that adventure, he thus spoke: "Sweet maid, fair seasons begot this apple, and a goodly tree brought it up; it was ripened by the beams of the Sun and preserved by the care and kindness of Fortune. Nor
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túχη). καὶ οὐκ ἔμελλον αὐτὸ καταλυπεῖν ὀφθαλ-
μοὺς ἔχον, ἣν πέσῃ χαμαὶ καὶ ἡ ποίμνων αὐτὸ
πατήσῃ νεμόμενον, ἢ ἐφετον φαρμάξῃ συρόμενον,
ἡ χρόνος δαπανήσῃ ἑκεῖ μένου, βλεπόμενον, ἐπαί-
νούμενοι. τούτῳ Ἀφροδίτῃ κάλλιος ἔλαβεν
ἄθλον, τούτῳ ἐγὼ σοι διδωμε νικητήριον. ὁμοίως ἔ
χομεν <καὶ ὁ ἑκεῖνης καὶ> ὁ σὸς μάρτυρες. ὁ
ἑκεῖνος ἴνα ποιμήν, διπόλος ἐγὼ." ταῦτα ἐιδὼν
ἐντύθησι τοῖς κόλποις, ἢ δὲ ἐγγὺς ἐνόμενον κατε-
φιλήσαν. ὡστε ὁ Δάφνης οὐ μετέγειρο τομμῆσας
ἀνελθεῖν εἰς τοσοῦτον ὕψος: ἔλαβε γὰρ κρεῖττον
καὶ χρυσοῦ μῆλον φίλημα.

1 ἐκεῖ μένον so E: mes καίμενον, but time destroys it on the
2 ὁ ὁμοίως and ὁμολογ. 3 so E (Amyot by em.): 
mes τοὺς σοῦς μαρτυρίας by em. following loss of καὶ ὁ ἑκεῖνης
by haplogr.
might I let it alone so long as I had these eyes, lest either it should fall to the ground and some of the cattle as they feed should tread upon it or some creeping thing poison it, or else it should stay aloft for time to spoil while we only look at and praise it. Venus, for the victory of her beauty, carried away no other prize; I give thee this the palmary of thine. For we are alike, I that witness thy beauty and he that witnessed hers. Paris was but a shepherd upon Ida, and I am a goatherd in the happy fields of Mytilene." With that, he put it into her bosom, and Chloe pulling him to her kissed him. And so Daphnis repented him not of the boldness to climb so high a tree. For he received a kiss from her more precious than a golden apple.

1 prize.

THE END OF THE THIRD BOOK
THE FOURTH BOOK
A SUMMARY OF THE FOURTH BOOK

A fellow-servant of Lamo's brings word that their lord would be there speedily. A pleasant garden is pleasantly described. Lamo, Daphnis, and Chloe make all things fine. Lampis the herdsman spoils the garden to provoke the lord against Lamo, who had denied Chloe in marriage. Lamo laments it the next day. Endromus teaches him how he may escape the anger. Astylus, their young master, comes first, with Gnatho, his parasite. Astylus promises to excuse them for the garden and procure their pardon from his father. Gnatho is taken with Daphnis. Dionysophanes the lord, with his wife Clearista, comes down. Amongst other things sees the goats, where he hears Daphnis his music, and all admire his art of piping. Gnatho begs of Astylus that he may carry Daphnis along with him to the city, and obtains it. Endromus hears it, and tells Daphnis. Lamo, thinking it was now time, tells Dionysophanes the whole story, how Daphnis was found, how brought up. He and Clearista considering the thing carefully, they find that Daphnis is their son. Therefore they receive him with great joy, and Dionysophanes tells
A SUMMARY OF THE FOURTH BOOK

the reason why he exposed him. The country fellows come into gratulate. Chloe in the interim complains that Daphnis has forgot her. She's stolen and carried away by Lampis. Daphnis laments by himself. Gnatho hears him, rescues Chloe, and is received to favour. Dryas then tells Chloe's story. Her they take to the city too. There at a banquet Megacles of Mytilene owns her for his daughter. And the wedding is kept in the country.
ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ

1. “Ἡκὼν δὲ τις ἐκ τῆς Μυτελήνης ὁμόδουλος τοῦ Δάμωνος ἤγγειλεν, ὅτι ὅλογον πρὸ τοῦ τρυγητοῦ ὁ δεσπότης ἀφίξεται μαθησόμενος μὴ τε τοῦς ἄγρους ὁ τῶν Μηθυμναίων ἐσπλοὺς ἐλυμήνατο. ἦδη οὖν τοῦ θέρους ἀπιόντος καὶ τοῦ μετοπώρου προσιόντος, παρεσκεύαζεν αὐτῷ τὴν καταγωγὴν ὁ Δάμων εἰς πᾶσαν θέας ἡδονὴν πηγὰς ἐξεκάθαιρεν ὡς τὸ ὦδρο καθαρὸν ἔχοιεν, τὴν κόπρον ἐξεφόρει τῆς αὐλῆς ὡς ἀπόξουσα μὴ διοχλοίη, τοῦ παράδεισον ἐθεράπευεν ὡς ὀφθείς καλὸς.

2. Ἡν δὲ ὁ παράδεισος πάγκαλον τε χρῆμα καὶ κατὰ τοὺς βασιλικοὺς. ἐκτέτατο μὲν εἰς στάδιον μῆκος, ἐπέκειτο δὲ ἐν χώρῃ μεταώρῳ, τὸ εὐρος ἔχουν πλέθρων τεττάρων ἐξακέν ἂν τις αὐτῆς πεδίῳ μακρῷ. εἰχὲ δὲ πάντα δένδρα, μηλέας, μυρρίνας, ὀξυας καὶ ροῖδας καὶ συκῆν· καὶ ἔλαδας. ἐτέρῳ ἀμπέλος ὑψηλή ἐπέκειτο· ταῖς μηλέαις καὶ ταῖς ὀξυαῖς περκάξουσα, καθάπερ περὶ τοῦ

1 for sing. cf. ἡμέρας 2. 3, but perh. ἦν originated in ἦν a gloss on ὑψηλή below 2 so ἦν: μείζων ἀμπελῶν ὑψηλῆν, καὶ ἦτ.
THE FOURTH BOOK

1. And now one of Lamo's fellow-servants brought word from Mytilene that their lord would come towards the vintage, to see whether that irruption of the Methymnaeans had made any waste in those fields. When therefore the summer was now parting away and the autumn approaching, Lamo bestirred himself that his lord's sojourn should present him with pleasure everywhere. He scoured the fountains, that the water might be clear and transparent. He mucked the yard, lest the dung should offend him with the smell. The garden he trimmed with great care and diligence, that all might be pleasant, fresh, and fair.

2. And that garden indeed was a most beautiful and goodly thing, and such as might become a prince. For it lay extended in length a whole furlong. It was situate on a high ground, and had to its breadth four acres. To a spacious field one would easily have likened it. Trees it had of all kinds, the apple, the pear, the myrtle, the pomegranate, the fig, and the olive; and to these on the one side there grew a rare and taller sort of vines, that bended over and reclined their ripening bunches of grapes among the apples and pomegranates, as if they would vie and contend for beauty.
καρποῦ αὐταῖς προσερίζουσα. τοσαῦτα ἦμερα.
ήσαν δὲ καὶ κυπάριστοι καὶ δάφναι καὶ πλάτανοι
καὶ πῖτυς· ταῦτας πάσας ἀντὶ τῆς ἀμπέλου
κιττῶς ἐπέκειτο, καὶ ὁ κόρυμβος αὐτοῦ μέγας ὃν
καὶ μελαινόμενοι βότρυν ἐμμεῖτο.

"Εὔδον ἦν τὰ καρποφόρα φυτά, καθάπερ φρουρούμενα, ἐξωθέν περιειστήκει τὰ ἀκάρπα, καθάπερ
θρυγκὸς χειροποίητος· καὶ ταῦτα μέντοι λεπτῆς
αἰμασίας περιέδει περίβολος. τέτμητο καὶ δια-
κέκριτο πάντα, καὶ στέλεχος στελέχους ἀφεὶ-
στήκει. ἐν μετεώρῳ δὲ οἱ κλάδοι συνέπιπτον
ἀλλίποις καὶ ἐπήλλαττον τὰς κόμας: ἐδόκει
μέντοι καὶ ἡ τούτων φύσις εἶναι τέχνης. ἦσαν
καὶ ἄνθον πρασιαί, ὅπερ τὰ μὲν ἔφερεν ἡ γῆ, τὰ δὲ
ἐποίει τέχνη· ῥοδωνία καὶ ύάκινθοι" καὶ κρίνα
χειρὸς ἄργα, ἰωνίδας καὶ ναρκίσσους καὶ ἀναγαλ-
λίδας ἔφερεν ἡ γῆ. σκιά τε ἦν ἑρώς καὶ ἤρος
ἀνθῆ καὶ μετοπώρου ὀπόρα, καὶ κατὰ πᾶσαν
όραν τρυφῆ. 3. ἑντεύθεν εὔοπτον μὲν ἦν τὸ ²
πεδίον καὶ ἦν ὀρῶν τοὺς νέμοντας, εὐοπτὸς δὲ ἡ
θάλαττα καὶ ἔωρωντο οἱ παραπλέοντες· ὡστε

¹ Ulili sing. cf. 2. 3 ² p. omits
and worth of fruits with them. So many kinds there were of satives, or of such as are planted, grafted, or set. To these were not wanting the cypress, the laurel, the platan, and the pine. And towards them, instead of the vine, the ivy leaned, and with the errantry of her boughs and her scattered blackberries did imitate the vines and shadowed beauty of the ripening grapes.

Within were kept, as in a garrison, trees of lower growth that bore fruit. Without stood the barren trees, enfolding all, much like a fort or some strong wall that had bin built by the hand of art; and these were encompassed with a spruce, thin hedge. By alleys and glades there was everywhere a just distermination of things from things, an orderly discretion of tree from tree; but on the tops the boughs met to interweave their limbs and leaves with one another's, and a man would have thought that all this had not bin, as indeed it was, the wild of nature, but rather the work of curious art. Nor were there wanting to these, borders and banks of various flowers, some the earth's own volunteers, some the structure of the artist's hand. The roses, hyacinths, and lilies were set and planted by the hand; the violet, the daffodil, and anagall the earth gave up of her own good will. In the summer there was shade, in the spring the beauty and fragrancy of flowers, in the autumn the pleasantness of the fruits; and at every season amusement and delight. 3. Besides, from the high ground there was a fair and pleasing prospect to the fields, the herdsmen, the shepherds, and the cattle feeding; the same too looked to the sea and saw all the boats and pinnaces
καὶ ταῦτα μέρος ἐγένετο τῆς ἐν τῷ ¹ παραδείγμα 

'Ἰνα τοῦ παραδείγματος τὸ μεσαίτατον ἐπὶ μήκος καὶ εὐρὸς ἦν, νεώς Διονύσου καὶ βωμὸς ἦν: περιεῖχε τὸν μὲν βωμὸν κιττός, τὸν νεών δὲ κλῆ 

ματα. εἰχε δὲ καὶ ἐνδοθεν ὁ νεώς Διονυσιακὸς 

γραφάς, Σεμέλην τίκτουσαν, Ἄριάδνην καθεύ 

δουσαν, Δυνοῦργον δεδεμένον, Πευθέα διαιρούμενον 

هةν καὶ Ἰνδιοι νικώμενοι καὶ Τυρρηνοὶ μεταμορ 

φούμενοι πανταχοῦ Σάτυροι <πατοῦντες>, παν 

ταχοῦ Βάκχαι χορεύουσαν. οὐδὲ ὁ Πᾶν ἡμέλητο, 

ἐκαθέζετο δὲ καὶ αὐτὸς συρήτων ἐπὶ πέτρας, 

ὅμως ἔνδιδοντες κοινὸν μέλος καὶ τοῖς πατοῦσι 

καὶ ταῖς χορευούσαις.

4. Τοιοῦτον διὰ τὸν παράδειγμαν ὁ Δάμων ἔθεράπευε, τὰ ξηρὰ ἀποτέμνων, τὰ κλήματα ἀνα 

λαμβάνων. τὸν Δίονυσον ἐστεφάνωσε· τοῖς ἀν 

θεσιν ὅθερ ἐπιχέτευσε. πηγὴ τις ἦν, ἦν ² εὑρ 

ὲς τὰ ἄνθη Δάφνες. ἔσκόλαξε μὲν τοῖς ἄνθεσιν ἡ 

πηγή, Δάφνιδος δὲ ὅμως ἐκαλεῖτο πηγή.

¹ pUiii omit (Christian emendation ?) ² so Hirsch: ἢν ³ ἦν ἦν: pUiii ἦν: B ἦν and in marg. ἦν

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a sailing by; insomuch that that was no small addition to the pleasure of this most sweet and florid place.

In the midst of this paradise, to the positure of the length and breadth of the ground, stood a fane and an altar sacred to Bacchus. About the altar grew the wandering, encircling, clinging ivy; about the fane the palmlits of the vines did spread themselves. And in the more inward part of the fane were certain pictures that told the story of Bacchus and his miracles; Semele bringing forth her babe, the fair Ariadne laid fast asleep, Lycurgus bound in chains, wretched Pentheus torn limb from limb, the Indians conquered, the Tyrrhenian mariners transformed, Satyrs treading the grapes and Bacchae dancing all about. Nor was Pan neglected in this place of pleasure; for he was set up upon the top of a crag, playing upon his pipes and striking up a common jig to those Satyrs that trod the grapes in the press and the Bacchae that danced about it.

4. Therefore in such a garden as this that all might be fine, Lamo now was very busy, cutting and pruning what was withered and dry, and checking and putting back the too forward palmlits. Bacchus he had crowned with flowery chaplets, and then brought down with curious art rills of water from the fountains, amongst the borders and the knots. There was a spring, one that Daphnis first discovered, and that, although it was set apart for this purpose of watering the flowers, was nevertheless, in favour to him, always called Daphnis his fountain.¹

¹ the watering is by irrigation; no water was ever drawn there, but nevertheless it was called by a dignified name.
Παρεκκελεύετο δὲ καὶ τῷ Δάφνιδε ὁ Δάμων πιαίνειν τὰς αἰγάς ὡς δυνατῶν μάλιστα ποιν, πάντως κάκεινας λέγων ὁφεσθαι τὸν δεσπότην ἄφικόμενον διὰ μακροῦ. ὁ δὲ ἐθάρρη μὲν, ὡς ἐπαινεθησόμενος ἐπ᾿ αὐταῖς· διπλασίονίς τε γὰρ ὅν ἔλαβεν ἐποίησε, καὶ λύκος οὐδὲ μίαν ἤρπασε, καὶ ἦσαν πιὸτεραι τῶν οἰῶν βουλόμενος δὲ προθυμότεροι αὐτὸν γενέσθαι πρὸς τὸν γάμον, πᾶσαν θεραπείαν καὶ προθυμίαν προσέφερεν, ἀγων τε αὐτὰς πάνω ἔωθεν καὶ ἀπάγων τὸ δειλινόν διὸς ἤγείτο ἐπὶ ποτὸν, ἀνεξήτει τὰ εὐνομότατα τῶν χωρίων ἤμελησεν αὐτῷ καὶ σκαφίδων καινῶν καὶ γαυλῶν πλειώνων καὶ ταρσῶν μειζόνων· τοσαύτη δὲ ἦν κηδεμονία, ὡστε καὶ τὰ κέρατα ἤλειφε καὶ τὰς τρίχας ἐθεράπευε. Πανὸς ἂν τις ἱερὰν ἁγέλην ἐδοξεν ὅραν· ἐκοιμώνει δὲ παντὸς εἰς αὐτὰς καμάτον καὶ ἡ Χλόη, καὶ τῆς ποίμνης παραμελοῦσα τὸ πλέον ἐκείναις ἐσχόλιζεν, ὡστε ἐνόμιζεν ὁ Δάφνις δὲ ἐκείνην αὐτὰς φαίνεσθαι καλὰς.

5. Ἔν τούτωι οὖσιν αὐτῶις, δεύτερος ἄγγελος ἐλθὼν ἐξ ἀστεοῦ ἐκέλευεν ἀποτρυγάν τὰς ἀμπέλους ὅτι τάχιστα, καὶ αὐτῶς ἔφη παραμενεῖν.

1 so E: mess πελλάν 2 near the end of this § (Seill. does not say where) A recommences 3 so Cob: mess pres. 194
BOOK IV, §§ 4-5.

But Lamo besides commanded Daphnis to use his best skill to have his goats as fat as might be; for their lord would be sure to see them too, who now would come into the country after he had bin so long away. Now Daphnis indeed was very confident, because he thought he should be looked upon and praised for them. For he had doubled the number he had received of Lamo, nor had a wolf ravened away so much as one, and they were all more twaddling fat than the very sheep. But because he would win upon the lord to be more forward to approve and confirm the match, he did his business with great diligence and great alacrity. He drove out his goats betimes in the morning, and late in the evening brought them home. Twice a day he watered them, and called out for them the best pasture ground. He took care too to have the dairy-vessels new, better store of milking-pails and piggins, and greater crates\(^1\) for the cheese. He was so far from being negligent in anything, that he tried to make their horns to shine with vernich,\(^2\) and combed their very shag to make them sleek, insomuch that if you had seen this you had said it was Pan’s own sacred flock. Chloe herself too would take her share in this labour, and leaving her sheep would devote herself for the most part to the goats; and Daphnis thought ’twas Chloe’s hand and Chloe’s eyes that made his flocks appear so fair.

5. While both of them are thus busied, there came another messenger from the city, and brought a command that the grapes should be gathered with all speed; and told them withal he was to tarry with

\(^1\) larger pieces of straw or reed matting, out of which to cut “platters” for the cheeses.  \(^2\) varnish.
ἔστι δὲν τοὺς βότρυς ποιήσωσι γυλεύκος, ἐίτα οὕτως κατελθόντι εἰς τὴν πόλιν ἅξειν τὸν δεσπότην, ἥδη μετεώρου οὕσης τῆς τρύγης. τούτων τε ὑν τὸν Εὐδρόμου (οὗτω γάρ έκαλείτο, ὡς ἂν αὐτῷ ἔργον τρέχειν) ἐδεξιοῦτο πᾶσαν δεξιώσωσιν, καὶ ἄμα τάς ἀμπέλους ἀπετρύγων, τοὺς βότρυς ἔς τάς λημνούς κομίζοντες, τὸ γυλεύκος εἰς τοὺς πίθους φέροντες, τῶν βοτρύων τοὺς ἑβάτος ἐπὶ κλημάτων ἀφαίροντος, ὡς εἴη καὶ τοῖς ἔκ τῆς πόλεως ἐλθοῦσιν ἐν εἰκόνι καὶ ἱδονῇ γενέσθαι τρυγητοῦ.

6. Μέλλοντος δὲ ἥδη σοβεῖν ἀς ἂν τού τοῦ Εὐδρόμου, καὶ ἄλλα μὲν οὐκ ὅλγα αὐτῷ Δάφνιος ἔδωκεν, ἐδωκε δὲ καὶ ὅσα ἀπὸ αἰέπολλον ὠάρα, τυρων εὐπαγεῖς, ἀριστον υψώμον, δέρμα αἰγὸς λευκὸν καὶ λάσιον, ὡς ἔχω χειμώνος ἐπιβιάλλοντας τρέχουν. ὦ δὲ ἥδετο, καὶ ἐφίλει τοὺ Δάφνιον, καὶ ἀγαθὸν τε ἐρείν περὶ αὑτοῦ πρὸς τὸν δεσπότην ἐπηγγέλλετο.

Καὶ ὁ μὲν ἀπήει φιλα φρονῶν ὁ δὲ Δάφνιος ἀγωνιῶν τῇ Χλόῃ συνένεμεν. εἰχε δὲ κάκειν 4 πολὸν δέος οἰεράκιον εἰσοθὸς 5 αἰγῶς βλεπεῖν καὶ ὅρος καὶ γεωργοῦσα καὶ Χλόην, πρῶτον ἐμελλεν ὑψωθαι δεσπότην οὐ πρῶτερον 6 μόνον ἢκουε τὸ ὄνομα. ὑπὲρ τοῦ ὑν τοῦ Δάφνιδος ἐφρόντιξεν, ὅπως ἐντεύξεται τῷ δεσπότῃ καὶ

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1 ἐπτ. ἐος. τῆς: so E, mot. from ships reaching the open sea; τῆς τῆς μετοπορῆς (A omits τῆς and obelizes) from μετοποροῦσα (haplogr.) 2 ἀειπολλον 3 Uiiii συνέμενεν

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them there till the must was made, and then return
to the town to wait upon his lord thither, the vintage
being then at the height. This Eudromus¹ (for that
was his name, because he was a foot-page) they all
received and entertained with great kindness; and
presently began the vintage. The grapes were
gathered, cast into the press; the must made, and
turned into the vessels. Some of the fairest bunches
of the grapes, together with their branches, were
cut, that to those who came from the city a shew of
the vintage-work and some of the pleasure of it
might still remain.

6. And now Eudromus made haste to be gone and
return to the town, and Daphnis gave him great
variety of pretty gifts, but especially whatever could
be had from a flock of goats; cheeses that were close
pressed, a kid of the late fall, with a goatskin white
and thick-shagged to fling about him when he ran in
the winter. With this, Eudromus was very pleasantly
affected, and kissed Daphnis, and told him that he
would speak a good word for him to his master; and
so went away with a benevolent mind to them.

But Daphnis went to feed his flock beside Chloe
full of anxious thought; and Chloe, too, was not free
from fear, namely, that a lad that had bin used to see
nothing but goats, mountains, ploughmen, and Chloe,
should then first be brought into the presence of his
lord, of whom before he had heard nothing but only his
name. For Daphnis, therefore, she was very solicitous,
how he would come before his master, how he would
behave himself, how the bashful youth would salute

¹ so Vill: miss nom. ² q μπρ. γὰρ έλεη. ³ so Schael:
miss πρέτων from above

¹ the runner.
DAPHNIS AND CHLOE

περὶ τοῦ γάμου τὴν ψυχήν ἐταράττετο, μὴ μάτην ὁνειροπολοῦσιν αὐτὸν. συνεχεὶ μὲν οὖν τὰ
φιλήματα καὶ ὁσπερ συμμεφυκότων αἱ περι-
βολαὶ καὶ τὰ φιλήματα δειλὰ ἦν καὶ αἱ
περιβολαὶ σκυθρωπαῖ, καθάπερ ἦδη παρόντα
τὸν δεσπότην φοβουμένων ή λαθανώντων.

Προσγίνεται δὲ τις αὐτοῖς καὶ τοιόσδε τάραχος:
7. Δάμπις τε ἦν ἄγερωχος βουκόλος. οὗτος καὶ
αὐτὸς ὑμνᾷ τὴν Χλόην παρὰ τοῦ Δρύαντος,
καὶ δὲρα ἦδη πολλὰ ἐδεδωκεὶ σπεύδων τὸν
γάμον. αἰσθόμενος οὖν ὡς, εἰς ἕν συγχωρηθεῖ
παρὰ τοῦ δεσπότου, Δάφνις αὐτὴν ἄξεται,
τῇ χινη ἐξήτει δὲ ἦν τὸν δεσπότην αὐτοῖς ποιήσει
pικρόν καὶ εἰδὼς πάνυ αὐτὸν τῷ παραδείσῳ
τερπόμενον, ἔγνω τούτων, δόσον οἶός τὲ ἔστι,
διαφθείρας καὶ ἀποκοσμῆσαι. δὲνδρα μὲν οὖν
τέμνων ἔμελλεν ἀλώσεσθαι διὰ τὸν κτύπον,
ἐπείχε δὲ τοῖς ἀνθεσιν, ὡστε διαφθείρας αὐτά.
ὕκτα δὴ φυλάξας καὶ ὑπερβᾶς τὴν αἰμασίαν,
τὰ μὲν ἀνώρυξε, τὰ δὲ κατέκλασε, τὰ δὲ κατεπά-
τησεν ὁσπερ σὺς.

Καὶ ὁ μὲν λαβὼν ἀπεληλύθει: Δάμπιν δὲ
τῆς ἐπιούσις παρελθὼν εἰς τὸν κήπον ἔμελλεν
ὕδωρ αὐτοῖς ἐκ τῆς πηγῆς ἐπάξειν. ἦδον δὲ πάν
τὸ χωρίον δεδημένον καὶ ἔργων οἶον <ἄν>

1 p. omits 2 so Seil: nss -σὲς <ἄν> Harch
him. About the marriage, too, she was much troubled, fearing lest they might but only dream of a mere chance, or nothing at all. Therefore kisses passed between them without number, and such embracings of one another as if both of them were grown into one piece; but those kisses were full of fear, those embraces very pensive, as of them that feared their lord as then there, or kissed and clipped in hugger-mugger to him.¹

Moreover, then there arose to them such a distraction as this: 7. There was one Lampis, an untoward, blustering, fierce herdsman; and he amongst the rest had wooed Dryas for Chloe, and given him many gifts, too, to bring on and dispatch the marriage. Therefore, perceiving that if their lord did not dislike it, Daphnis was to have the girl, he sets himself to find and practise a cunning trick to enrage and alienate their lord. And knowing that he was wonderfully pleased and delighted with that garden, he thought it best to spoil that as much as he could and devest it of all its beauty. To cut the trees he durst not attempt, for he would then be taken by the noise. Wherefore he thinks to ruin the flowers;² and when 'twas night, gets over the hedge, and some he pulled up by the roots, of some he grasped and tore the stems, the rest he trod down like a boar; and so escaped unheard, unseen.

Lamo the next morning went into the garden to water the flowers from the spring.³ But when he saw all the place now made a waste, and that it was like the work of a mischievous enemy rather

¹ on the sly. ² the Greek is "he stopped short at destroying the flowers," i.e. went no further than that. ³ i.e. by opening the sluice.
DAPHNIS AND CHLOE

ἐχθρὸς οὐ ¹ λατάθη ὑρασαίτο, κατερρήξατο μὲν εὐθὺς τὸν χιτωνίσκον, βοή δὲ μεγάλη θεοῦς ἀνεκάλεν· ὡστε καὶ ἡ Μυρτάλη τὰ ἐν χερσὶ καταλευτοῦσα ἐξέδραμε καὶ ὁ Δάφνις ἐάσας ² τὰς αλγας ἀνέδραμε· καὶ ἰδόντες ἐβόων καὶ βοῶτες ἐδάκρυνον. 8. καὶ ἤν μὲν κενὸν ἰπένθος ἀνθῶν, ἀλλ' οἱ μὲν πτοσόμενοι ⁴ τὸν δεσπότην ἐκλαυν· ἐκλαυσε δ' ἀν τις καὶ ἐξέστη ἐπιστάς. ⁵ ἀποκεκά- σμητο γὰρ ὁ τόπος καὶ ἤν λοιπὸν πᾶσα ἡ ⁶ γῆ πηλόδης. τῶν δὲ εἰ τι διέφυγε τὴν ὑβριν, ὑπήθει καὶ ἐλαμπε καὶ ἤν ἐτι καλὸν καὶ κείμενον. ⁷ ἐπέκειντο δὲ καὶ μέλλοται αὐτοῖς, συνεχεῖς καὶ ἀπαυστὸν βομβοῦσαι καὶ θρηνοῦσαις ὄρμουν.

'Ο μὲν οὖν ⁸ Δάμων ὑπ' ἐκπλήξεως κακείνα ἔλεγε· "ἀφ' τῆς ῥοδωνίας ὡς κατακέκλασται, φεύ τῆς λωνίας ὡς πεπάτηται, φεύ τῶν ἴακίνθων καὶ τῶν ναρκίσσων οὐς, ἀνώρυξε τις πουηρὸς ἀνθρωπος. ἀφίζεσαι τὸ ἦρ, τὰ δὲ οὐκ ἀνθήσει, ἐσται τὸ θέρος, τὰ δὲ οὐκ ἀκμάσει, μετόπωρον, ἀλλὰ τάδε οὐδένα στεφάνωσει. οὐδὲ σύ, δέσποτα Διόνυσε, τὰ ἀθλαι ταῦτα ἠλέησαις ἀνθῆ, οῖς παρόκες καὶ ἐβλεπες, ἀφ' ὅν ἐστεφάνωσα σε πολλάκις καὶ ἐτερπόμην; ⁹ πῶς, πῶς δεξίω νῦν τὸν παράδεισον τῷ δεσπότῃ; τὸς ἐκεῖνος ¹⁰ θεασά-

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¹ Αρ omit ² so Cod.; ms of ἐλάσας ³ Α omits ο ἐκεῖνον (Amyot οδ Και.) ⁴ Παγ ρ ι ο μιτ πένθ. ἀνη. ⁵ ἀποκεκάσμητο: Β. infra. (2nd hand στεφάνωσεν) ⁶ Α ἀπ ποιοσ}; ²οο
then a thief or robber, he rent his clothes, and called so long upon the Gods, that Myrtale left all and ran out thither, and Daphnis, too, let his goats go where they would and ran back again. When they saw it, they cried out, lamented, and wept.

8. To grieve for the flowers it was in vain, but alas! their lord they feared. And indeed a mere stranger, had he come there, might very well have wept with them. For all the glory of the place was gone, and nothing now remained but a rutulent soil. If any flower had escaped the outrage, it had yet, as it was then, a half-hid floridness and its glance, and still was fair although 'twas laid. And still the bees did sit upon them, and all along, in a mourning murmur, sang the funeral of the flowers.

And so Lamo out of his great consternation broke forth into these words: "Alas, alas, the rosaries, how are they broken down and torn! Woe is me, the violaries, how are they spurned and trodden down! Ah me, the hyacinths and daffodils which some villain has pulled up, the wickedest of all mortals! The spring will come, but those will not grow green again; it will be summer and these will not blow; the autumn will come, but these will give no chaplets for our heads. And didst not thou, Bacchus, lord of the garden, pity the suffering of these flowers, among which thou dwelledst, upon which thou lookedst, and with which I have crowned thee so often in joy and gladness? How shall I now shew this garden to my lord?"

6 A omits πᾶσα ἢ 7 Cf. Sappho 94 8 so Hirsch: Α. ὁ μὲν: οἰκία 9 οἰκία καὶ τοπρ. but for syntax cf. Ἀθέατες with αἷς above 10 A. -ov
μενος ἔσται; κρεμα γέροντα ἀνθρωπον ἐκ μεᾶς πίνυος ὡς Μαρσύαν, τάχα δὲ καὶ Δάφνεω, ὡς τῶν αϊγῶν ταῦτα εἰργασμένων." 9. δάκρυα ἦν ἐπὶ τούτους θερμότερα, καὶ ἔθρηκον οὐ τὰ ἀνθή λοιπῶν, ἀλλὰ τὰ αὐτῶν σώματα. ἔθρηκε καὶ Χλόη Δάφνεω2 εἰ κρεμήσεται, καὶ ηὐχετο μηκέτι ἐλθεῖν τὸν δεσπότην αὐτῶν, καὶ ἡμέρας διήμελει μοχθήρας, ὥς ἦδη Δάφνεω βλέπουσα μαστηγοῦμενον.

Καὶ ἦδη νυκτὸς ἀρχομένης ο Εὐδρομος αὐτοὺς ἀπήγγελεν, ὅτε ὁ μὲν πρεσβύτερος δεσπότης μεθ' ἡμέρας ἀφίξεται τρεῖς, ὁ δὲ παῖς αὐτοῦ τῆς ἐπιούσης3 πρόειος. σκέψις οὖν ἦν περὶ τῶν συμβεβηκότων, καὶ κοινωνία5 εἰς τὴν γνώμην τῶν Εὐδρομον παρελάμβανον. ὁ δὲ εὖνοις ὁ πῆ Δάφνεις παρήκε τὸ συμβάν ῥομλογήσαι πρότερον τῷ νέῳ δεσπότῃ, καὶ αὐτὸς συμπράξεις ἐπηγγέλλει τοιμόμενος ὡς ὀμογάλακτος2 καὶ ἡμέρας γενομένης οὕτως ἐποίησαν.

10. Ἡκὲ μὲν ὁ Ἅστυλος ἐπὶ ἵππῳ καὶ παρά- σιτος αὐτοῦ, καὶ οὕτως ἐπὶ ἵππου, ὁ μὲν ἄρτι- γένειος, ὁ δὲ Γυάθων (τοιτε γὰρ ἐκαλεῖτο), τῶν πώγωνα εὐρόμενοι πάλαι. ὁ δὲ Δάμων ἀμα8 τῇ Μυρτάλῃ καὶ τῷ Δάφνεις πρὸ τῶν ποδῶν αὐτοῦ καταπεσόν, ἐκέτεινεν οἰκτείραι γέροντα ἄτυχη καὶ πατρίδας ὄργῆς ἐξαρπάσας τῶν οὐδὲν ἀδικήσαντα, ἀμα τε αὐτῷ καταλέγει πάντα. οἰκτείρει τὴν

1 =ποτε 2 Α omita Δάφ. ... ἦδη 3 Α αὑτῇ τῇ ἐπιούσῃ 4 μὴ ἐπὰ 5 Α κοινωνία 6 Α omita οὕτως ἐπὶ 7 Α -γένειος 8 Α omita ἀμα . . . ποδῶν

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will he look upon it? How will he take it? He will hang me up for an old rogue, like Marsyas upon a pine, and perchance poor Daphnis too, thinking his goats have done the deed. 9 With these there fell more scalding tears; for now they wept not for the flowers, but themselves. And Chloe bewailed poor Daphnis his case if he should be hanged up and scourged, and wished their lord might never come, spending her days in misery, as if even then she looked upon her sweet Daphnis under the whip.

But towards night Eudromus came and brought them word that their lord would come within three days, and that their young master would be there to-morrow. Therefore about what had befallen them they fell to deliberate, and took in good Eudromus into their council. This Eudromus was altogether Daphnis his friend, and he advised they should first open the chance to their young lord, and promised himself an assistant too, as one of some account with him; for Astylus was nursed with his milk, and he looked upon him as a foster-brother. And so they did the next day.

10. Astylus came on horseback, a parasite of his with him, and he on horseback too. Astylus was now of the first down, but his Gnatho (that was his name) had long tried the barber's tools. But Lamo, taking Myrtale and Daphnis with him, and flinging himself at the feet of Astylus, humbly beseeched him to have mercy on an unfortunate old man, and save him from his father's anger, one that was not in fault, one that had done nothing amiss; and then told him what had befallen them. Astylus had pity

1 Thornley has "goats has done." 2 Thornley has "acoompt." 3 i.e. the first down was upon his cheek.
ἐκείνην ὁ Ἀστύλος καὶ ἐπὶ τὸν παράδεισον ἐλθὼν καὶ τὴν ἀπόλειαν τῶν ἀνθῶν ἱδὼν, αὐτὸς ἔφη παρατήρησεσθαι τὸν πατέρα καὶ κατηγορήσειν τῶν ἰππών, ὡς ἐκεῖ δεδέντες ἐξήβρισαν καὶ τὰ μὲν κατέκλασαν, τὰ δὲ κατεπάτησαν, τὰ δὲ ἀνώρυξαν λυθέντες.

Ἐπὶ τούτοις εὑχονται μὲν αὐτῷ πάντα τὰ ἄγαθὰ ὥσπερ Δάμων καὶ Ἡ Μυρτάλη Δάφνης δὲ δῶρα προσεκόμισεν ἐρέσους, τυροῦς, ὅρνεος καὶ τὰ ἔχονα αὐτῶν, βότρυς ἐπὶ κλημάτων, μῆλα ἐπὶ κλάδων ἦν ἐν τοῖς δώροις καὶ ἀνθοσμίας οἶνοις Δέσβιος, ποθῆμα καλλιστὸς οἶνος. 11. ὁ μὲν δὴ Ἀστύλος ἐπήρει ταῦτα καὶ πρὶν θήραν εἰρήνα λαγάνων, οἱ πλούσιοι νεανίσκοι καὶ τρυφῶν ᾧ καὶ ἀφιγμένος εἰς τὸν ἄγρον εἰς ἀπόλαυσιν ξένης ἡδονῆς.

Ὁ δὲ Γνάθων, οἱ μαθῶν ἔσθειεν ἀνθρώπους καὶ πίνεις εἰς μέθην καὶ λαγνεύεις μετὰ τὴν μέθην καὶ συνὲκαὶ ἀλλὰ ὡς ἡ γνάθος καὶ γαστήρ καὶ τὰ ὑπὸ γαστέρα, οὐ παρέργως εἰδὲ τὸν Δάφνιω τὰ δῶρα κομίσαντα, ἀλλὰ καὶ φύσει παιδεραστῆς ὡς καὶ κάλλος οἰκο νοῦ καὶ ἐπὶ τῆς πόλεως εὐρῶν, ἐπιθέσθαι διέγειτο τῷ Δάφνιει καὶ πείσετο φιλοφρόνος ὡς αὐτόπολον.

Γνώς δὲ ταῦτα, θήρας μὲν οὐκ ἐκοιμώνει τῷ

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1 A τῶν ἰππών: τοῖς ἰππεῖν (B - εἶν)  
2 ἐρέσους  
3 ὧν ἐρέσους  
4 Δ λέσβω  
5 δὲ  
6 oix. Xen. Eph. 3. 2.
on the wretched supplicant, and went with him to the garden; and having seen the destruction of it as to flowers, he promised to procure them his father's pardon and lay the fault on the fiery horses, that were tied thereabouts, hobbled o'er something, and broke their bridles, and so it happened that almost all the flowers everywhere were trodden down, broken, and torn, and flundered up.

At this, Lamo and Myrtale prayed the Gods would prosper him in everything; and young Daphnis soon after presented him with things made ready to that purpose; young kids, cream-cheeses, a numerous brood of hen-and-chickens, bunches of grapes hanging still upon their palms, and apples on the boughs, and amongst them a bottle of the Lesbian wine, fragrant wine and the most excellent of drinks. Astylus commended their oblation and entertainment, and went a hunting the hare; for he was rich, and given to pleasure, and therefore came to take it abroad in the country.

But Gnatho, a man that had learnt only to guttule, and drink till he was drunk, and afterwards play the lecher, a man that minded nothing but his belly and his lasciviousness under that, he had taken a more curious view of Daphnis then others had, when he presented the gifts. Sed cum natura puerorum amator esset, inventa qualem ne in urbe quidem viderat forma, Daphnim aggredi decrevit, hoc facile ratus illi utpote homini caprario se persuasurum.

When he had now thus deliberated with himself, he went not along with Astylus a hunting, but

1 Thornley misprints “or something.” 2 the Greek has a pun on γόας “jaw,” and “Gnatho.”
DAPHNIS AND CHLOE

'Αστύλω, κατιδων δὲ ίνα ένεμεν ο Δάφνης λόγοι μεν των αιγών το δὲ ἄληθες Δάφνιδος ἐγίνετο θεατής. μαλαθάσσων δὲ αυτῶν τὰς τε αἰγας ἐπήκει καὶ συρίσαι τι1 αἰσπολικὸν ἡξίωσε καὶ ἐφη ταχέως ἐλεύθερον θήσειν τὸ πώς δυνάμενος. 12. ὡς δὲ εἶχεν χειροῆθη, νῦκτωρ λοχήσας ἐκ τῆς νυκτὸς ἐλαυνόντα τὰς αἰγας, πρῶτον μὲν ἐφίλησε προσδραμόν. εἰτὰ <έδειτο> ὑπίσθεν παρασχεῖν τοιούτου οὖν αἱ αἰγας τοῖς τράγοις. τοῦ δὲ βραδέως νοήσαντος καὶ λέγοντος ὡς αἰγας μὲν βαίνειν τράγους καλῶν, τράγον δὲ οὐπόποτε εἰδὲ τις βαίνοντα τράγον, οὐδὲ κριῶν ἀντὶ τῶν οἰῶν κριῶν, οὐδὲ ἀλέκτρωνας ἀντὶ τῶν ἀλκετριδῶν ἀλέκτρωνας, οἱος 2 ἢν ὁ Γνάθων βιάζεσθαι3 τὰς χεῖρας προσφέρων. ὁ δὲ μεθύσατα ἄνθρωπον ἑστῶτα μόλις παρασάμενους ἐσφηλευ εἰς τὴν γην, καὶ ἀσπερ σκύλαξ ἀποδραμών, κείμενοι κατέλεπεν, ἄνδρος οὐ παιδός εἰς4 χειραγωγῶν δεδεμενον. καὶ οὐκέτι προσκέτο ὅλως, ἀλλὰ ἄλλοτε ἄλλη τὰς αἰγας ἐνεμεν, ἐκείνων μὲν φεύγων, Χλόην δὲ τήρων.

Οὐδὲ ο Γνάθων ἐτε περιειριγάζετο καταμαθῶν ὡς οὐ μόνον καλῶς, ἀλλὰ καὶ ισχυρὸς ἐστεν. ἐπετήρει δὲ καιρὸν διαλεχθὲναι περὶ αὐτοῦ τῷ 'Αστύλῳ καὶ ἡπιείω δῶρον αὐτῶν ἔξειν παρά τοῦ νεανίσκου πολλά καὶ μεγάλα χαρίζεσθαι θέλοντος. 13. τότε μὲν οὖν οὐκ ἠδυνηθῆ προσῆε γὰρ ὁ Διονυσοφάνης ἀμα τῇ Κλεαρίστῃ, καὶ ἦν ἄθρυβος

1 so Brunck (Amyot): mss τὰ φυσὶ τι1 τὰς αἰγας ἐπηκεὶ καὶ συρίσαι τι;  
2 so Cub: mss οἱ ταῖς αἰγας τοῖς τράγοις.  
3 A ήλεισθαι  
4 οὐ πρῶτον
going down into the field where Daphnis kept, he
said he came to see the goats, but came indeed
spectator of the youth. He began to palp him with
soft words, praised his goats, called fondly on him
for a pastoral tune, and said withal he would speedily
impelrate his liberty for him, as being able to do
what he would with his lord. 12. Ut autem illum
mansuetum sibique morigerum vidit, noete insidiatus
capellas e pastu abducenti, accurrens oscula quaedam
dedit; deinde ut more caprarum hircis suis copiam
facientium sibi tergum obvertet precatur. Haece
num tandem animadvertisset Daphnis et dixisset
capras quod ineunt hirci, id quidem se recte
habere, sed hircum numquam quemquam vidisse
inire hircum neque arietem pro ovibus arietem,
neque gallos gallinarum loco gallos, ibi Gnatho
velle vi adigere manusque incere. But Daphnis
flung off this drunken sot, who scarce could stand
upon his legs, and laid him on the ground, and then
whipped away and left him. Nor would Daphnis
endure it he should near him ever after, and there-
fore still removed his flocks, avoiding him and
keeping Chloe carefully.

And indeed Gnatho did not proceed to trouble
him further; for he had found him already not only
a fair but a stout boy. But he waited an occasion
to speak concerning him to Astylus, hoping to beg
him of the gallant, as one that would bestow upon
him many and better gifts then that. 13. But it was
not a time to talk of it now; for Dionysophanes
was come with his wife Clearista, and all about was
a busy noise, tumultuous pudder of carriages,¹ and a

¹ pack animals.
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πολὺς κτημῶν, οἰκετῶν, ἀνδρῶν, γυναικῶν. μετά δὲ τοῦτο συνέταττε λόγον καὶ ἐρωτικὸν καὶ μακρόν.

*Ἡν δὲ ὁ Διονυσοφάνης μεσαιτόλεος μὲν ἢδη, μέγας δὲ καὶ καλὸς καὶ μειρακίοις ἀμαλλάσθαι δυνάμενος, ἄλλα καὶ πλούσιος ἐν ὀλίγοις καὶ χρηστὸς ὡς οὐδεὶς ἄτερος. οὕτως ἐλθὼν τῇ πρώτῃ μὲν ἡμέρᾳ θεοῖς ἐθυσεν ὅσοι προεστάσαν ἀγροικίας, Δήμητρι καὶ Διονύσῳ καὶ Πανὶ καὶ Νύμφαις, καὶ κοινὸν πάσες τοῖς παροῦσιν ἔστησε κρατῆρα, ταῖς δὲ ἄλλαις ἡμέραις ἐπεσκόπει τὰ τοῦ Δάμωνος ἔργα. καὶ ὅρων τὰ μὲν πεδία ἐν αὐλακί, τὰς δὲ ἀμπέλους ἐν κλήματι, τὸν δὲ παράδεισον ἐν κάλλει (περὶ γὰρ τῶν ἀνθῶν Ἀστύλος τὴν αἰτίαν ἀνελάμβανεν), ἣδετο περιττὸς, καὶ τὸν Δάμωνα ἐπῆγε καὶ ἐλεύθερον ἀφῆσειν ἐπηγγέλλετο.

Κατήλθε μετὰ ταῦτα καὶ εἰς τὸ αἰτόλιον τὰς τε αἴγας ὀψόμενος καὶ τὸν νέροντα. 14. Χλόη μὲν οὖν εἰς τὴν ὕλην ἐφυγεν ὄχλον τοσοῦτον αἰδευθείσα καὶ φοβηθείσα, ὥς δὲ Δαφνίς εἰστῆκεν δερμα λάσιον αἰγὸς ἐξωσομένος, πήραν νεαρὰ κατὰ τῶν ὄμων ἐξηρτημένος, κρατῶν ἀμφοτέρως, τῇ μὲν ἀρτιπαγέις τυροῦς, τῇ δὲ ἐρίφους γαλαθῆνος· εἰ ποτὲ Ἀπόλλων Λαομέδουτον θητεύων ἐβουκόλησε, τοῦτόν οὖν οἶος τότε οὐκῆ Δάφνις. αὐτὸς μὲν οὖν εἶπεν οὐδέν, ἄλλα ἐρυθήματος πληθείς ἔνεισε κἀκεῖ ἐπείνας τὰ δῶρα· ὅ δὲ Δάμων, "Οὕτως," εἶπε, "ὑμᾶς, δέσποτα, τῶν αἰγῶν αἰτόλιος. σὺ μὲν ἐμοὶ πεντήκοντα νέμειν

1 so E: mess tais xep shin aut. 2 q omits (not Amyot)
long retinue of menservants and maids. But he thought with himself to make afterwards a speech concerning Daphnis, sufficient for love, sufficient for length.

Dionysophanes was now half gray, but very tall and well-limbed, and able at any exercise to grapple in the younger list. For his riches few came near him; for honest life, justice, and excellent manners, scant such another to be found. He, when he was come, offered the first day to the president Gods of rural business, to Ceres, Bacchus, Pan, and the Nymphs, and set up a common bowl for all that were present. The other days he walked abroad to take a view of Lamo's works; and seeing how the ground was ploughed, how swelled with palmits and how trim the vineyard was, how fair and flourishing the viridary (for as for the flowers, Astylus took the fault upon himself), he was wonderfully pleased and delighted with all; and when he had praised Lamo much, he promised besides to make him free.

Afterwards he went into the other fields to see the goats and him that kept them. 14. Now Chloe fled into the wood; for she could not bear so strong a presence and was afraid of so great a company. But Daphnis stood girl with a skin from a thick-shagged goat, a new scrip about his shoulders, in one hand holding green cheeses, with the other leading suckling kids. If ever Apollo would be hired to serve Laomedon and tend on herds, just so he looked as Daphnis then. He spoke not a word, but all on a blush, casting his eyes upon the ground, presented the rural gifts to his lord. But Lamo spoke: "Sir," quoth he, "this is the keeper of those goats. To me you
δέδωκας καὶ δύο τράγους, οὕτος δὲ σοι πεποίηκεν ἕκατον καὶ δέκα τράγους. ὥρμης ὡς λυπαραὶ καὶ τὰς τρίχας λάσιαι καὶ τὰ κέρατα ἄδραυντοι; πεποίηκε δὲ αὐτὰς καὶ μονσεικάς σύρυγγος γούν ἀκούσας ποιοῦσί πάντα.”

15. Παροῦσα δὲ τοῖς λεγομένοις ἡ Κλεάριστη πείραν ἐπεθύμησε τοῦ λεχθέντος λαβεῖν, καὶ κελεύει τὸν Δάφνιν ταῖς αἷς ὄλις οἶλος εἴσθε συρίσαι, καὶ ἐπαγγέλλεται συρίσαντι χαριεῖσθαι χυτῶν καὶ χλαίναν καὶ ὕποδήματα. ὁ δὲ καθίσας αὐτοὺς ὄσπερ θέατρον, στὰς ὑπὸ τῇ φηγῷ καὶ ἐκ τῆς πήρας τὴν σύρυγγα προκομίσας, πρῶτα μὲν ὄλγον ἐνέπνευσε· καὶ αἱ αἵγες ἐστησαν τὰς κεφαλὰς ἀράμεναι. εἶτα ἐνέπνευσε τὸ νόμιον· καὶ αἱ αἵγες ἐνέρμοντο νεύσασαι κάτω. αἴθις λυγυρῶν ἐνέδωκε· καὶ ἀθρόαι κατεκλίθησαν. ἑσύρισε τι καὶ ὃξυ μέλος· αἱ δὲ, ὁσπερ λύκου προσιόντος, εἰς τὴν ὑλὴν κατέφυγον. μετ' ὄλγου ἀνακλητικὸν ἐφθέγξατο· καὶ ἐξελθοῦσας τῆς ὑλῆς πλησίον αὐτοῦ τῶν ποδῶν συνεδραμοῦν. οὐδὲ ἀνθρώπους οἰκέτας εἶδεν ἀν τὶς οὕτω πειθομένους προστάγματε δεσπότου. οὐ τε ὅπλοι πάντες ἠθαίμαζον καὶ πρὸ πάντων ἡ Κλεάριστη, καὶ τὰ δώρα ἀποδώσειν ὁμοσε καλῷ τε ὅπλῳ καὶ μονσεικῷ.

Καὶ ἀνελθόντες εἰς τὴν ἐπαύλιον ἀμφί ἄριστον

1 A omits eīta . . . κάτω . . . 2 Α ἄτ
BOOK IV, §§ 14–15

committed fifty she's and two he's. Of them he has made you an hundred now and ten he-goats. Do you see how plump and fat they are, how shaggy and rough their hair is, how entire and unshattered their horns? Besides he has made them musical. For if they do but hear his pipe, they are ready to do whatsoever he will.'

15. Clearista heard him what he said, and being struck with a longing to have it presently tried whether it were so indeed or not, she bids Daphnis to play to his goats as he wanted to do, promising to give him for his piping a coat, a mantle, and new shoes. Daphnis, when all the company was sate as a theatre, went to his oak, and standing under it drew his pipe out of his scrip. And first he blew something that was low and smart, and presently the goats rose up and held their heads bolt upright. Then he played the pastoral or grazing tune, and the goats cast their heads downwards to graze. Then again he breathed a note was soft and sweet, and all lay down together to rest. Anon he struck up a sharp, violent, tumultuous sound, and they all rushed into the wood as if a wolf had come upon them. After a while he piped aloud the recall, and they wheeled out of the wood again and came up to his very feet. Never was there any master of a house that had his servants so obsequious to his commands. All the spectators admired his art, but especially Clearista, insomuch that she could not but swear she would give him the things she promised, who was so fair a goatherd and skilled in music even to wonder.

From this pleasure they returned to the cottage
DAPHNIS AND CHLOE

εἶχον καὶ τῷ Δάφνιδι ἀφ’ ἄν ἥσθιον ἔπεμψαν. 16. ὁ δὲ μετὰ τῆς Χλόης ἥσθιε καὶ ἤδετο γενόμενος ἀστικῆς ὑφαρτυσίας, καὶ εὐδελπὶς ἦν τεῦξεσθαι τοῦ γάμου πέλας τοὺς δεσπότας. ὁ δὲ Γνάθων προσεκκαυθεῖς τοὺς κατὰ τὸ αἰτώλιον γεγενημένοις καὶ ἄβιωτον νομίζων τὸν βίον εἰ μὴ τεῦξεται Δάφνιδος, περιπατοῦντα τὸν Ἀστόλοφ ἐν τῷ παραδείσῳ φυλάξας, καὶ ἀναγαγὼν εἰς τὸν Διονύσου νεών, πόδας καὶ χεῖρας κατεφίλει. τοῦ δὲ πυθανομένου, τίνος ἔνεκα ταῦτα δρᾶ, καὶ λέγεις καλεύοντος καὶ ὑπουργῆσεις ὁμώνυμοις, "Οἶχεται σοι Γνάθων," ἐφη, "δέσποτα, ὁ μέχρι νῦν μόνης τραπέζης τῆς σής ἔρων, ὁ πρότερον ὁμοίως ὃτι μηδὲν ἔστιν ὥραιότερον οἴνου γέροντος, ὁ κρείττον τῶν ἐφήβων τῶν ἐν Μυτιλήνῃ τοὺς σοὺς ὑφαρτυτὰς λέγων, μόνον λοιπὸν καλὸν εἶναι Δάφνιν νομίζω. καὶ τροφῆς μὲν τῆς πολυτελεῖς οὐ γενόμαι καὶ τοσοῦτων παρασκευαζομένων ἐκάστης ήμέρας, κρεδών, ἱχθώνον, μελιτομάτων, ἢδεως δὲ ἂν αἱ γενόμενοι πόνων ἐσθλομίκαι καὶ φύλλα τῆς Δάφνιδος ἀκούσαν σύρυγγας καὶ ὅπ' ἐκεῖνοι νεμόμενοι. σὺ δὲ σῶσον Γνάθωνα τὸν σοῦ καὶ τὸν ἀἵττητον ἔρωτα νύκτησον. εἰ δὲ μὴ, σὲ ἐπόμυμι τὸν ἔμοι θεοὺ, ξεφίδιον λαβῶν καὶ ἐμπλήσας τῆς γαστέρα τροφῆς ἐμαυτὸν ἄποκτενῷ πρὸ τῶν Δάφνιδος θυρῶν σὺ δὲ ὀὐκέτι καλέσεις Γναθωνάριον, ὅσπερ εἰδόθει παίζων ᾑεί."  

1 so Hirsch: Α -ων: μη -φ  2 so Vill: mss σοι
to dine, and sent Daphnis some of their choicer fare to the fields; 16. where he feasted himself with Chloe, and was sweetly affected by those delicacies and confections from the city, and hoped he had pleased his lord and lady so, that now he should not miss the maid. But Gnatho now was more inflamed with those things about the goats; and counting his life no life at all unless he had Daphnis at his will, he caught Astylus walking in the garden, and leading him with him into Bacchus his bane, he fell to kiss his hands and his feet. But he inquiring why he did so and bidding him tell what was the matter with him, and swearing withal to hear and help him in anything, “Master, thy Gnatho is undone,” quoth he; “for I who heretofore was in love with nothing but thy plenteous table, and swore nothing was more desirable, nothing of a more precious tang, then good old wine, I that have often affirmed that thy confectioners and cooks were the sweetest things in Mytilene, I shall now hereafter for ever think that nothing is fair and sweet but Daphnis; and giving over to feed high, although thou art furnished every day with flesh, with fish, with banqueting, nothing could be more pleasant to me then to be turned into a goat, to eat grass and green leaves, hear Daphnis his pipe and be fed at his hand. But do thou preserve thy Gnatho, and be to him the victor of victorious love. Unless it be done, I swear by thee that art my God, that when I have filled my paunch with meat, I’ll take this dagger and kill myself at Daphnis his door. And then you may go look your little pretty Gnatho, as thou usest daily to call me.”
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17. Οὐκ ἀντέσχε κλάοντι καὶ αὖθις τούς πόδας καταφιλοῦντες νεανίσκος μεγαλόφρων καὶ οὐκ ἄπειρος ἐρωτικῆς λύπης, ἀλλ′ αἰτήσειν αὐτὸν παρὰ τοῦ πατρὸς ἐπηγγείλατο κομίζειν ἕως τὴν πόλιν αὐτῷ μὲν δούλουν ἐκείνῳ δὲ ἐρόμενον. 

εἰς εὐνυμίαι 2 δὲ καὶ αὐτὸν ἐκείνον θέλων προ-

ἀγαγεῖν, ἐπυνθάνετο μειδίων εἰ οὐκ αἰσχύνεται 

Δάμανος νῦν φιλῶν ἀλλὰ καὶ σπουδάζει συγ-

κατακλίθηναι νέμοντες αἰγάς μειρακλῆ, καὶ ἀμα ὑπεκρίνετο τὴν τραγικὴν δυσωδίαν μυστάττεσθαι.

Ὁ δὲ, οἷα πᾶσαι ἐρωτικῆς μυθολογίας ἐν 

τοῖς τῶν ἁσώτων 3 συμποσίοις πεπαιδευμένος, 

οὐκ ἀπὸ σκοποῦ καὶ ὑπὲρ αὐτοῦ καὶ ὑπὲρ τοῦ 

Δάφνιδος ἔλεγεν "Οὐδεὶς ταύτα, δέσποτα, ἐρα-

στής πολυπραγμονεί, ἀλλ' ἐν οἴῳ ποτὲ ἀν 

σωμάτε εὔρη τὸ κάλλος, ἑάλωκε. διὰ τοῦτο καὶ 

φυτοῦ τῆς ἱράσθη καὶ ποταμοῦ καὶ θηρίου. καλτοι 

τῆς οὐκ ἂν ἐραστήν ἠλέησαν ὃν ἐδει φοβεῖσθαι 

tὸν ἐρόμενον; ἐγὼ δὲ σώματος μὲν ἐρω ὁ δούλου, 

κάλλους δὲ ἐλευθέρου. ὅρας ὃς ὑπάκινθῳ μὲν 

τὴν κόμην ὁμοίαν ἔχει, λάμπουσι δὲ ὑπὸ ταῖς 

οφρύσειν οἱ ὀφθαλμοὶ καθάπερ ἐν χρυσῇ σφυνδών 

ψηφίς; καὶ τὸ μὲν πρόσωπον ἐρυθήματος μεστὸν, 

tὸ δὲ στόμα λευκῶν ὀδοντῶν ὀὑσπερ ἐλέφαντος; 

tῆς ἐκείθεν οὐκ ἂν εὔξαιτο λαβεῖν ἐραστῆς 

γλυκέα 8 φιλήματα; εἰ δὲ νέμοντος ἱράσθην, 

θεοὺς ἐμμησάμην. βουκόλος ἦν Ἀγχίσης καὶ 

1 ὡς Ἓν: καὶ καὶ καὶ. 2 A ἐν: B ἐν- 3 τῶν ἁσώτ.: A τῆς ἐσωμάτως from σώματι below 4 ὡς VIII: mss λευκ ὀ from above

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BOOK IV, § 17

17. Astylus, a generous youth and one that was not to learn that love was a tormentous fire, could not endure to see him weep in such a manner and kiss his feet again and again; but promised him to beg Daphnis of his father to wait upon him at Mytilene. And to hearten up Gnatho, as he before had bin heartened up himself, he smiled upon him and asked him whether he were not ashamed to be in love with a son of Lamo’s, nay, with a boy that kept goats. And while he said that, he made as if to show how abominable to him was the strong perfume of goats.

Gnatho on the other side, like one that had learnt the wanton discourse among good fellows in the drinking schools, was ready to answer him pat concerning himself and Daphnis thus: "We lovers, Sir, are never curious about such things as those. But wheresoever we meet with beauty, there undoubtedly we are caught. And hence it is that some have fallen in love with a tree, some with a river, some with a beast. And who would not pity that miserable lover whom we know fatally bound to live in fear of that that’s loved? But I, as I love the body of a servant, so in that the beauty of the most ingenuous. Do you not see his locks are like the hyacinths? and his eyes under the brows like diamonds burning in their golden sockets? how sweetly ruddy are his cheeks, and his mouth rowed with elephant-pearl? And what lover would not be fond to take from thence the sweetest kisses? But if I love a keeper of flocks, in that I imitate the Gods. Anchises was a herds-

high-born.
δεχθεὶ τοῦ 'Αφροδίτης αἴγας ἐνεμε Βράγχως καὶ 'Απόλλων αὐτὸν ἐφίλησε· ποιμήν ἢ Ναυμηδής καὶ αὐτὸν ὁ τῶν ὅλων βασιλεὺς ἤρπασε. μὴ καταφρονῶμεν παιὸς ὃ καὶ αἴγας, ὃς ἐρώσας, πειθομένας εἴδομεν, ἀλλ' εἰ καὶ ἔτι μένειν ἐπὶ γῆς ἐπιτρέπουσι τοιοῦτον κάλλος χάριν ἔχομεν τοὺς Δίος ἀντίοις.

18. Ἡδὺ γελάσας ὁ 'Αστύλος ἐπὶ τούτῳ μάλιστα τῷ λεγόμενῳ, καὶ ὡς μεγάλους ὁ Ἕρως ποιεῖ σοφίστας εἰπὼν ἐπετήρει καιρόν, ἐν φ' τῷ πατρὶ περὶ Δάφνιδος διαλέξεται. 

Ἀκούσας δὲ τὰ λεγόμενα κρύφα πάντα ὁ Εὐδρομος, καὶ τὰ μὲν τὸν Δάφνιον φιλῶν ὃς ἄγαθον νεανίσκον, τὰ δὲ ἀχθόμενοι εἰ Γνάθωνος ἐμπαροίνημα γενήσεται τοιοῦτον κάλλος, αὐτίκα καταλέγει πάντα ἐκείνῳ καὶ Δάμωνι. ὁ μὲν σὺν Δάφνις ἐκπλαγείς ἐγίνοσκεν ἀμα τῇ Χλόῃ τολμῆσαι φυγεῖν ἢ ἀποθανεῖν, κοινωνοῦ κάκειν ἱλασθήν. ὁ δὲ Δάμων προσκαλεσάμενος ἔξω τῆς αὐλῆς τὴν Μυρτάλην, "Οὐχόμεθα," εἶπεν, ἦν γὰρ. ὣς καὶ καὶ καταλύστει τὰ κρυπτα. ἔρρει μοι καὶ τὸ αὐτὸλογον καὶ τὰ λοιπὰ πάντα. ἀλλ' οὐ μὰ τὸν Πάνα καὶ τὰς Νύμφας, οὐδ' εἰ μέλλω βοῦς, φασίν, ἐν αὐλῇ καταλείπεσθαι, τὴν Δάφνιδος τύχην ἢ τεῖς ἢ γ' σιωπήσομαι, ἀλλὰ καὶ ὅτι εὕρον ἐκκείμενον ἐρῶ, καὶ ὅτως προφέρειν μηνύσω καὶ ὅσα εὗρον συνεκκείμενα δεῖξω. μαθέτω Γνάθων ὁ μιαρὸς οἶος ὡν οἶοιν ἐρα. παρασκευάζε μοι μόνον εὐτρεπῆ τὰ γνωρίσματα."

3 q. Βράγχως (not Amynt)
4 p. Κακείνω from below
5 omit Α omits ἐπὶ
2 τῶν ἐλ. βασ. : p. Zebr
man, and Venus had him; Branchus was a goatherd, and Apollo loved him; Ganymedes was but a shepherd, and yet he was the rape of the king of all. We ought not then to contemn a youth to whom we see even the goats, for very love of one so fair, every way obedient. Nay rather, that they let such a beauty as that continue here upon the earth, we owe our thanks to Jupiter's eagles."

18. At that word Astylus had a sweet laugh, and saying, "O what mighty sophisters this Love can make," began to cast about him for a fit time to speak to his father about Daphnis.

Endromus hearkened in secret what was said, and because he both loved Daphnis as an honest youth and detested in himself that such a flower of beauty should be put into the hands of a filthy sot, he presently told both Daphnis and Lamo all that happened. Daphnis was struck to the heart with this, and soon resolved either to run away with Chloe or to die with her. But Lamo, getting Myrtaul out of doors, "What shall we do?" quoth he; "we are all undone. Now or never is our time to open all that hitherto has bin concealed. Gone is my herd of goats, and gone all else too. But by Pan and all the Nymphs, though I should be left alone to myself like an ox forgotten in a stall, I will not longer hide his story, but declare I found him an exposed child, make it known how he was nursed, and shew the significations found exposed together with him. And let that rotten rascal Gnatho know himself, and what it is he dares to love. Only make ready the tokens for me."

* p κρόσα * so Cob. ; 
* μετ ἀγαθον * καὶ τὸ αἷρ. so E; 
* μετ ἀλ γες * a correction following the corruption.
19. Οἱ μὲν ταῦτα συνθέμενοι ἀπήλθον εἰσὶν πάλιν ὁ δὲ Ἀστύλος σχολὴν ἀγοντε τῷ πατρὶ προσρυεῖς, αἰτεῖ τὸν Δάφνιν εἰς τὴν πόλιν καταγαγεῖν, ὡς καλὸν τε δυτα καὶ ἀγροκλίας κρείττονα καὶ ταχέως ὑπὸ Γνάθωνος καὶ τὰ ἀστικὰ διδαχθῆναι δυνάμενον. χαίρων ὁ πατὴρ δίδωσι, καὶ μεταπεμψάμενος τὸν Δάμωνα καὶ τὴν Μυρτάλην εὐχαριστήσατο μὲν αὐτοῖς, ὅτι Ἀστύλον θεραπεύσει λοιπὸν ἀντὶ αὐτῶν καὶ τράγων Δάφνις, ἔπηγγέλλεις δὲ δύο ἀντὶ ἐκεῖνον δώσεις αὐτοῖς αἰτίλους.

'Ενταῦθα οἶ Δάμων, πάντων ἑδη συνεργηκότων καὶ διὸ καλὸν ὁμόδοιον ἔχουσιν ἡδομένων, αἰτήσας λόγον ἡρξατο λέγειν: "Ἄκουσον, ὃ δὲσποτα, παρὰ ἀνδρὸς γέροντος ἀληθῆ λόγον ἐποίωμε δέ τὸν Πᾶνα καὶ τὰς Νύμφας, ὡς οὐδὲν ψεύσωμαι. οὐκ εἰμι Δάφνιδος πατήρ, οὐδὲ εὐτυχιστείς ποτε Μυρτάλη μήτηρ γενέσθαι. ἀλλοὶ πατέρες ἐξέθηκαν τοῦτον, παιδῶν πρεσβυτέρων ἂν ἔχοντες ἐγὼ δὲ εὐρον ἐκκείμενον καὶ ὑπὸ αὐτῶν ἠμὴς τρεφόμενον ἤν καὶ ἀποθανόντων ἔθαψα ἐν τῷ περικέπτῳ, φιλῶν ὅτι ἐποίησε μετρὸς ἔργα. εὐρον αὐτῷ καὶ γνωρίσματα συνεκκείμενα· ὀμολογεῖ, δέσποτα, καὶ φυλάττων τύχης γὰρ ἐστὶ μείζονος ἢ καθ' ἡμᾶς σύμβολα. Ἀστύλου μὲν οὖν εἰμι δοῦλον αὐτῶν οὐχ ὑπερήφανον, καλὸν οἰκεῖσθαι καλῶν καὶ ἀγαθῶν δεσπότον παροίνημαι.

1 Λ ἀλλ' εἰ 2 σο E: Α τοῦτον παιδίς ἰσως παιδίων: η τοῦτον παιδίς ἰσως παιδίων: το τοῦ το παιδίν ἰσως παιδίων (ἰσως, and παιδίων rather than παιδίων, betray the gloss)
19. This agreed, they went again into the house. But Astylus, his father being at leisure, went quickly to him and asked his leave to take Daphnis from the country to serve him at Mytilene; for he was a fine boy, far above the clownish life, and one that Gnatho soon could teach the city garb. His father grants it willingly, and presently sending for Lamo and Myrtle, lets them know the joyful news that Daphnis should hereafter wait upon Astylus in the city, and leave his keeping goats; and instead of him he promised to give them two goatherds.

And now, when Lamo saw the servants running together and hug one another for joy they were to have so sweet a fellow-servant in the house, he asked leave to speak to his lord, and thus began: "Hear me, Sir, a true story that an old man is about to tell you. And I swear by Pan and the Nymphs that I will not lie a jot. I am not the father of Daphnis, nor was Myrtle so happy as to be the mother of so sweet a youth. Other parents exposed that child, having enow before. And I found him where he was laid and suckled by a goat of mine; which goat, when she died, I buried in yonder skirt of the garden, to use her kindly because she had played the part of a mother. Together with him I found habiliments exposed and signs, methought, of what he was. I confess them to you, Sir, and have kept them to this day. For they make him of higher fortune then we have any claim to. Wherefore, although I think not much he should become the servant of the noble Astylus, a good servant of a good and honest lord, yet I

1 ways.
δὲ Γνάθωνος οὐ δύναμαι περιεδείν γενόμενον, δις εἰς. Μυτιλήνην αὐτὸν ἄγειν ἐπὶ γυναικῶν ἔργα σπουδάζει."

20. Ὅ μὲν Δάμων ταῦτα εἶπὼν ἐσιώπησε καὶ πολλὰ ἀφῆκε δάκρυα. τοῦ δὲ Γνάθωνος βρασυνομένου καὶ πληγᾶς ἀπειλοῦντος, ὁ Διονυσοφάνης τοῖς εἰρημένοις ἐκπλαγεὶς τὸν μὲν Γνάθωνα σωσ-πὰν ἐκέλευσε σφόδρα τὴν ὀφρὺν εἰς αὐτὸν τοξοποιήσας, τὸν δὲ Δάμωνα πάλιν ἀνέκρινε καὶ παρεκελεύετο τάληθη λέγειν, μηδὲ ὅμως πλάττειν μῦθοις ἐπὶ τῷ κατέχειν ὡς υἱῶν. ὡς δὲ ἀτενής ἦν καὶ κατὰ πάντων ὄμως θεὸν καὶ θέλθον βα-σανίζει αὐτῶν, εἰ διαψεύδεται, καθημένης τῆς Κλεαρίστης ἠλεγχε 

1 τὰ λελεγμένα: "Τί δ' ἂν ἐψείδετο Δάμων μέλλων ἄν, ἔνοικον δύο λαμβάνειν αὐτόλοιπον; τῶς δ' ἄν καὶ ταῦτα ἔπλασσεν ἄγροις; οὔ γάρ εὐθὺς ἦν ἀπιστον, ἐκ τοιούτου γέροντος καὶ μήτρας 

2 εὐτελοῦς υἱῶν καλὸν οὕτω γενέσθαι;"

21. Ἐδόκει μὴ μαντεύεσθαι ἐπὶ πλέον, ἄλλα ἡδὲ τὰ γνωρίσματα σκοπεῖν, εἰ λαμπράς 
καὶ ἐνδοξότερας τύχης. ἀπῆκε μὲν Μυρτάλη κομί- 
σουσα πάντα, φυλαττόμενα ἐν πήρα παλαιά, 
κομισθεῖσα δὲ πρῶτος Διονυσοφάνης ἐπέβλεπε, 
καὶ ἱδὼν χλααδίον ἄλουργε, πόρτην χρυσῆ- 
λατον, εἰσίδιον ἑλεφαντόκωπον, μέγα βοήσας 
"Ζεῦ δέσποτα," καλεῖ τὴν γυναίκα θεασμοένην. 
ἡ δὲ ἱδούσα μέγα καὶ αὐτῇ βοᾷ: "Φιλαῖ Μοίραι
cannot endure to have him now exposed to the drunken glutton Gnatho, and as it were be made a slave to such a drivel."

20. Lamo, when he had thus said, held his peace and wept again. But Gnatho beginning to bluster and threatening to cudgel Lamo, Dionysophanes was wholly amazed at what was said, and commanded him silence, bending his brows and looking stern and grim upon him; then again questioned Lamo, charging him to speak the truth and tell him no such tales as those to keep Daphnis his son. But when he stood to what he said and swore to it by all the Gods, and would submit it to torture if he did deceive him, he examined every passage over again, Clearista sitting judge to him: \(^1\) "What cause is there that Lamo should lie, when for one he is to have two goatherds? And how should a simple country-fellow feign and forge such things as these? No, sure; it had been straightway incredible that of such an old churl and such an urchin as his wife there should come a child so fair."

21. And now it seemed best to insist no longer upon conjectures, but to view the tokens and try if they reported anything of a more noble and splendid fortune. Myrtale therefore went and brought them all to them, laid up safe in an old scrip. Dionysophanes looked first, and seeing there the purple mantle, the gold brooch, the dagger with the ivory heft, he cried out loud "Great Jupiter the governor!" and called his wife that she might see. She too, when she saw them, cried out again, "O

\(^2\) περὶν. λαμπροτέρως

\(^4\) so Cob: ἁλαμβ. : μὴ ἁλαμβ. :

cf. i. 2

\(^1\) cf. 2. 15.
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οὐ ταῦτα ἴμεις συνεξεθήκαμεν ἴδιῳ παιδὶ; ¹ οὐκ εἰς τούτους τοὺς ἄγρους κομίσοντας Σωφρόνην ἀπεστείλαμεν; οὐκ ἄλλα μὲν οὖν, ἄλλα αὐτὰ ταῦτα, ² φίλε ἄνερ. ἵμετερόν ἐστι τὸ παιδίον, σὺς νῦς ἐστὶ Δάφνες, καὶ πατρόφας ἔνεμεν αἰγας.


'Εν φ' δὲ ἐκείνων ἐφίλει, πλήθος τὸ λουπὸν ἐπιρρεῖ θεραπόντων, θεραπειῶν, αὐτὸς ὁ πατήρ, ἡ μήτηρ μετ' αὐτοῦ. οὗτοι πάντες περιεβάλλον,

¹ A ταῦτα: p (Amyot) καὶ ² so Cour: mis ³ άλλα ταῦτα: so Cour: A ⁴ π ρ' ομιλ ι τ τ ᾀ Δ. ⁵ ἰ ομιλ ι τ τ αυτοῦ ⁶ ρ' ριχνίον.
BOOK IV, §§ 21–23

dear, dear Fates! are not these those very things we exposed with a son of our own? Did we not send Sophrone to lay him here in these fields? They are no other, but the same, my dear! This is our child without doubt. Daphnis is thy son, and he kept his father’s goats.”

22. While Clearista was yet speaking, and Dionysophanes was kissing those sweet revelations of his child and weeping over them for joy, Astylus hearing it was his brother, flings off his cloak, and o’er the green away he flies in an earnest desire to be the first to entertain him with a kiss. Daphnis, seeing him make towards him so fast with such a company, and hearing his own name in the noise, thinking he came to apprehend him, flung away his scrip and his pipe, and in the scare set a running towards the sea to cast himself from the high crag. And peradventure the new-found Daphnis, strange to tell, had then him lost, but that Astylus perceiving it cried out to him more clearly, “Stay, Daphnis; be not afraid; I am thy brother, and they thy parents that were hitherto thy lords. Now Lano has told us all concerning the goat, and shewed the tokens thou hadst about thee. Turn thee and see with what a rejoicing, cheerful face they come along. But do thou kiss me first of all. By the Nymphs I do not lie.”

23. After that oath he ventured to stand, and stayed till Astylus came at him, and then offered him a kiss.

While they were kissing and embracing, the rest of the company came in, the men-servants, the maids, the father, and with him the mother. Everyone kissed him and hugged him in their arms,
κατεφύλουν, χαίροντες, κλάοντες. ὁ δὲ τὸν πατέρα καὶ τὴν μητέρα πρὸ τῶν ἄλλων ἐφιλοφρονεῖτο· καὶ ὡς πάλαι εἰδὼς προσεστερυζότο καὶ ἐξελθεῖν τῶν περιβολῶν ὁ δὲ ἤθελεν· οὕτω φύσις ταχέως πιστεύεται. ἐξελάβετο καὶ Χλόης πρὸς ὁλόγον.

24. Καὶ ἔλθων εἰς τὴν ἐπαυλὶν ἐσθήτα τε ἐλαβεὶ πολυτελῆ, καὶ παρὰ τὸν πατέρα τὸν ἵδιον καθεσθεῖς ἦκουν αὐτοῦ λέγοντος οὕτως: "Εγώ, ὁ παῖδες, κομιδῇ νέος. καὶ χρόνου διελθόντος ὁλόγου, πατήρ, ὥσ φήμη, εὐτυχίας ἐγεγόνειν ἐγένετο γὰρ μοι πρὸς τούτοις υἱὸς καὶ δευτέρα θυγάτηρ καὶ τρίτος Ἀστύλος. Φήμη ἦκαν εἰναι τὸ γένος, καὶ γενόμενον ἐπὶ πάσι τούτῳ τὸ παιδίον ἐξεθηκα γνώρισμα τὰ ταῦτα συνεκδεῖς, ἄλλα ἐνταφία. τὰ δὲ τῆς Γέννης ἄλλα βουλεύματα. ὁ μὲν γὰρ πρεσβύτερος παῖς καὶ ἡ θυγάτηρ ὁμοία νόσφη μᾶς ἡμέρας ἀπόλοιπο; σὺ δὲ μοι προνοίᾳ θεόν ἐσώθης, ἵνα πλείους ἧκους χειραγωγούς. μὴτε οὖν σὺ μοι μνησικακήσῃς ποτὲ τῆς ἐκθέσεως (ἐκών γὰρ οὐκ ἔβουλευσάμην), μὴ τὸ λυπηθῆς, Ἀστύλε, μέρος ληφόμενος ἀντὶ πάσης τῆς οὐσίας (κρέττον γὰρ τοῖς εὐ φρονοῦσιν ἄδελφοι κτήμα αὐθέντοι· ἄλλα ψελείτε ἄλληλους, καὶ χρημάτων ἐνεκα καὶ βασιλεύσων ἔριζετε. πολλὴν μὲν γὰρ ὕμων καταλείψω ὑμῖν, πολλοὺς δὲ ὁλίκετας

1 πν χρ. 2 A ur. 3 so Hirsch: mis ἐγέν.
BOOK IV, §§ 23–24

rejoicing and weeping. But Daphnis embraced his father and his mother the most familiarly of all the rest, and clinged to them as if he had known them long before, and would not part out of their arms. So quickly comes belief to join with nature. And he forgot even Chloe for a little while.

24. And when they got back to the cottage, they turned him out of his old clothes and put him in a gallant habit; and then seated near his own father he heard him speak to this purpose: "I married a wife, my dear sons, when I was yet very young, and after a while it was my happiness (so I thought it) to be a father. For first I had a son born, the second a daughter, and then Astylus the third. I thought there was enow of the breed; and therefore I exposed this boy, who was born after the rest, and set him out with those toys, not for the tokens of his stock but for sepulchral ornaments. But Fortune had other thoughts and counsels about him. For so it was that my eldest son and my daughter died on the same disease upon one and the same day. But thou, by the providence of the Gods, art kept alive and saved for us, in design to make us happy by more helps and manuductors to our age. So do not thou, when it comes in thy mind that thou wast exposed, take it unkindly or think evil of me; for it was not with a willing mind. Neither do thou, good Astylus, take it ill that now thou art to have but a part for the whole inheritance; for to any man that's wise there is no possession more precious then a brother is. Therefore esteem and love one another, and for your riches compare and vie yourselves with kings. For I shall leave you
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dεξιούς, χρυσόν, ἄργυρον, ὡσα ἄλλα εὐδαιμόνων κτήματα. μόνον ἐξαιρετον τοῦτο Δάφνιδι τὸ χωρίον δίδωμι καὶ Δάμωνα καὶ Μυρτάλην καὶ τὰς αἰγας ὡς αὐτὸς ἔνεμεν.


Κάκεινας μὲν θεραπεύσων ἐπέμφθη τις ἀλλος- όι δὲ θύσαντες Δία Σωτῆρι συμπόσιοι συνε- κρότουν. εἰς τοῦτο τὸ συμπόσιον μόνος σὺχ ἦκε Γνάθων, ἄλλα φοβούμενος ἐν τῷ νεόν τοῦ Διονύσου καὶ τὴν ἡμέραν ἡμείς καὶ τὴν νύκτα, ὡσπερ ἰκέτης. ταχέας δὲ φήμης εἰς πάντας ἐλθοῦσας, ὅτι Διονυσοφάνης εὑρεν νῦν καὶ ὅτι Δάφνις ὁ αἰτόλος δεσπότης τῶν ἄγρων εὑρέθη, ἀμα ἐφ συνέτρεχον ἄλλος ἀλλιγάθειν τῷ μὲν μειρακίῳ συνιδόμενοι, τῷ δὲ πατρὶ αὐτοῦ δῶρα κομίζοντες: ἐν οἷς καὶ ὁ Δρύας πρῶτος ὁ τρέφων τὴν Χλόην.

26. Ὁ δὲ Διονυσοφάνης κατείχε πάντας κοινω- νοὺς μετὰ τὴν εὐφροσύνην καὶ τῆς ἐφορτίας ἐσο- μένους. παρεσκεύαστο δὲ πολὺς μὲν οἶνος, πολλὰ δὲ ἄλευρα, ὄρινθες ἔλειοι, χοῖροι γαλαθηνοί, μελιτῶματα ποικίλα καὶ ἱερεία δὲ πολλὰ τοὺς

1 μη παρα- 2 σο Hirsch : Δ ένταϊθα : μη -θα 3 θέλ. εἰ. : η ψ 4 p (Ainyot) αἰγὰρ 5 σο Jung : μᾶς -ςι

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large lands, servants industrious and true, gold and silver, all the fortunate possess. Only in special I give to Daphnis this manor, with Lamo and Myrtale, and the goats that he has kept."

25. While he was still going on in speech, Daphnis starting, "'Tis well remembered, father," quoth he; "'tis time to go and lead my goats to watering. They are now dry and now expecting my pipe, and I am loitering and lolling here." They all laughed sweetly at this, to see him that was now a lord turning into a goatherd again; and so another was sent away to rid his mind of that care.

And now, when they had sacrificed to Jupiter Soter, the saviour of the exposed child, they made ready a jovial, rejoicing feast. And only Gnatho was not there; for he was in a mighty fear, and took sanctuary in Bacchus his fane, and there he was a sneaking suppliant night and day. But the same flying abroad that Dionysophanes had found a son, and that Daphnis the goatherd proved the lord both of the goats and the fields they fed in, the ruralis came in with the early day, some from one place, some another, there to congratulate the youth and bring their presents to his father. And amongst these Dryas was first, Dryas to whom Chloe was nurslng.

26. And Dionysophanes made them all stay as partakers of his joy and exultation, and to celebrate also the great feast of the Invention\(^1\) of Daphnis. Therefore great store of wine and bread was furnished out, water-fowl of all sorts, sucking-pigs, various curiosities of sweet cakes, wafers, simnels, and pies. And many victims that day were slain

\(^1\) 'Invention'
ἐπιχωρίους θεοίς ἐθύετο. ἐνταῦθα οἱ Δάφνες συναθροίσας πάντα τὰ ποιμενικὰ κτήματα διένειμεν ἀναθήματα τοῖς θεοῖς. τῷ Διονύσῳ μὲν ἀνέθηκε τὴν πτήραν. καὶ τὸ δέρμα, τῷ Πανὶ τὴν σύρυγγα καὶ τὸν πλάγιον αὐλὸν, τὴν καλαύροπα ταῖς Νύμφαις καὶ τοὺς γαυλοὺς οὓς αὐτὸς ἔτεκτήματο. ούτως δὲ ἄρα τὸ σύνθες ξενιζώσης εὐδαιμονίας τερπνότερον ἐστειν, ὡστε ἐδάκρυνεν ἐφ’ ἕκαστῳ τούτων ἀπαλλαττόμενοι· καὶ οὔτε τοὺς γαυλοὺς ἀνέθηκε πρὶν ἀμέλξαι, οὔτε τὸ δέρμα πρὶν ἐνδύσασθαι, οὔτε τὴν σύρυγγα πρὶν συρίσαι· ἄλλα καὶ ἐφίλησεν αὐτὰ πάντα, καὶ τὰς αἰγας προσεῖπε καὶ τοὺς τράγους ἐκάλεσεν ὁνομαστὶ· τῆς μὲν γὰρ πηγῆς καὶ ἔπιεν, ὅτι <καὶ ἐπικῆ> πολλάκις καὶ μετὰ Χλόης. οὕτω δὲ ὁμολόγει τὸν ἔρωτα, καίρον παραφυλάττων.1

27. Ἐν χρὸνος ἐν τῷ θυσίας ἦν, τάδε γίνεται περὶ τὴν Χλόην. ἐκάθεντο κλάουσα, τὰ πρόβατα νέμουσα, λέγουσα οἷα εἰκός ἦν· "Εξελάθετό μου Δάφνες· οὐνειροπολεῖ γάμους πλουσίους. τι γὰρ αὐτὸν ὀμνύειν ἀντὶ τῶν Νυμφῶν τὰς αἰγας ἐκεῖλεν; κατέλιπε ταῦτας ὅσ καὶ Χλόην. οὐδὲ θόνων ταῖς Νύμφαις καὶ τῷ Πανὶ ἐπεθύμησεν ἰδεῖν Χλόην.2 εὑρεν ἔσως παρὰ τῇ μητρὶ θερα-

<kαὶ ἐπικῆ> E: Α πηγ. δέ τι καὶ ἐπὶ πολλ. ἡ μητ. πηγ. καὶ ἐπικῆ πολλ. 1 A φαλάττων 2 A omits

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and offered to the Gods of Lesbos. Daphnis then, having got all his pastoral furniture about him, cast it into several offerings, his thankful donaries to the Gods. To Bacchus he dedicates his scrip and mantle, to Pan his whistle and his oblique pipe, his goat-hook to the holy Nymphs, and milking-pails that he himself had made. But so it is, that those things we have long bin acquainted withal and used ourselves to, are more acceptable and pleasing to us then a new and insolent felicity; and therefore tears fell from his eyes at every valediction to this and that, nor did he offer the pails to the Nymphs till he had milked into them first, nor his mantle till he had lapped himself in it, nor his pipe till he had piped a tame or two; but he looked wistly upon all the things and would not let them go without a kiss. Then he spoke to the she-goats, and called the he-goats by their names. Out of the fountain too he needs must drink before he goes, because he had drank there many a time, and with his sweetest, dearest Chloe. But as yet he did not openly profess to his love, because he waited a season to it.

27. And therefore in the mean time, while he was keeping holy-day, it was thus with poor Chloe: By the flocks she sate and wept, and complained to herself and them, as it was like, in this manner: "Daphnis has forgot me. Now he dreams of a great marriage. To what purpose is it now, that instead of the Nymphs I would make him swear to me by the goats? He has forsaken them and me. And when he sacrificed to Pan and to the Nymphs, he would not so much as see Chloe. Perchance he has found a prettier wench then I amongst his mother's

1 unaccustomed.
παίνας ἐμοὶ κρείττονας. χαίρέτων ἐγὼ δὲ οὐ ξῆσομαι."

28. Τοιαῦτα λέγουσαν, τοιαῦτα ἐννοοῦσαν, ὁ Δάμπης ὁ Βουκόλος μετὰ χειρὸς γεωργικῆς ἐπιστάς ἦρπασεν αὐτὴν, ὡς οὔτε Δάφνιδος ἦτο γαμῆςον καὶ Δρύαντος ἐκείνον ἀγαπήσοντος. ἡ μὲν οὖν ἐκομίζετο βοῶσα ἐλεεινών τῶν δὲ τις ἰδόντων ἐμήρυσε τῇ Νάπῃ, κάκεινῃ τῷ Δρύαντι καὶ ὁ Δρύας τῷ Δάφνιδι. ὁ δὲ ἔξω τῶν φρενῶν ἱενομενος, οὔτε εἰπείν πρὸς τὸν πατέρα ἔτολμα, καὶ καρτερείν μὴ δυνάμενος εἰς τὸν περίκηπον εἰσελθὼν ἄδορετο "Ω πικρᾶς ἀνευρέσεως" λέγων ἔποσον ἢ μοι κρείττον νέμειν πόσον ἡμιν μακαριώτερος, δούλοις ὡς τότε ἐξηλευον Χλόην, τότι ἐφίλουν, νῦν δὲ τὴν μὲν Δάμπης ἀρπάσας οἶχεται, νυκτός δὲ γενομένης συγκοιμηστέας. ἐγὼ δὲ πίνω καὶ τρυφῶ, καὶ μάτην τὸν Πάνα καὶ τᾶς ἀγας ὁμοστα."

29. Ταῦτα τοῦ Δάφνιδος λέγοντος ἦκουσεν ὁ Γνάθων ἐν τῷ παραδείσῳ λαυθάνων καὶ καιρὸν ἔκειν διαλλαγῶν πρὸς αὐτῶν νομίζων, τινὰς τῶν τοῦ Ἀστυλου νεανίσκων προσλαβῶν, μεταδίδει τὸν Δρύαντα. καὶ ἡγεῖσαι κελεύεις ἐπὶ τὴν τοῦ Δάμπιδος ἐπαυλίνιν, συνέτεινε δρόμον καὶ καταλάβων ἄρτι εἰσάγοντα τὴν Χλόην, ἐκείνην τε ἀφαιρεῖται καὶ τοὺς ἀνθρώπους συνηλόσε ἦν ἐκ

1 cf. 2. 13 <ἐφίλουν> B: mss τότε and lac. 2 so Valeck. (Almayot): mss κατα. 3 after alw. mss have καὶ ταῖς 230
maids. Fare him well! But I must die, and will not live."

28. While thus she was musing and afflicting herself, Lampis the herdsman, coming upon her with a band of rustics, ravished her away, presuming Daphnis had cast off all thoughts of Chloe and Dryas too would be content to let him have her. And so she was carried away, crying out most piteously. But one that saw it told it Nape, she Dryas, and Dryas Daphnis. This put Daphnis almost quite out of his wits, and to his father he durst not speak, nor was he able to endure in that condition; and therefore slinking away into the circuit-walks of the garden, broke forth into lamentations: "O the bitter invention of Daphnis! How much better was it for me to keep a flock! And how much happier was I when I was a servant! Then I fed my eyes with the sight of Chloe and my lips with her kisses; but now she is the rape of Lampis, and with him she lies to-night. And I stay here and melt myself away in wine and soft delights, and so in vain have sworn to her by Pan and by the goats."

29. These heavy complaints of Daphnis it was Gnatho's fortune to hear as he was skulking in the garden. And presently apprehending the happy hour to appease Daphnis and make him propitious, he takes some of Astylus his servants, makes after Dryas, bids them shew him to Lampis his cottage, and plucks up his heels to get thither. And lighting on him in the nick as he was hauling Chloe in, he took her from him and bashed his band of clowns. And

Nόμφας, but cf. 2. 39 (Cour. keeps and reads άμορφας)

4 A impf. <τούς> ãτθ. Ε": must add γιγαγοι (gloss)
πληγάς. ἐσπούδαζε δὲ καὶ τὸν Λάμπων δῆσας ἁγεῖν ὡς αἰχμάλωτον ἐκ πολέμου τινὸς, εἰ μὴ φθάσας ἀπέδρα. κατορθώσας δὲ τηλικοῦτον ἔργον νυκτὸς ἀρχομένης ἑπανέρχεται. καὶ τὸν μὲν Διονυσοφάνην εὐρίσκει καθεύδοντα, τὸν δὲ Δάφνων ἀγρυπνοῦντα καὶ ἔτι ἐν τῷ περικήφῳ δικρύοντα. προσάγει δὴ τὴν Χλόην αὐτῷ καὶ διδοὺς διηγεῖται πάντα καὶ δεῖται μηδὲν ἐτί μνησικακοῦντα δούλου ἔχειν οὐκ ἁχρητὸν, μηδὲ ἀφελέσθαι τραπέζης, μεθ᾽ ἃ 1 τεθνήζεται λιμῷ. ὅ δὲ ἱδὼν Χλόην καὶ ἑχὼν ἐν ταῖς χερσὶ Χλόην,2 τῷ μὲν ὁς ενεργεύτη διηλλάττετο, τῇ δὲ ύπερ τῆς ἀμελείας ἀπελογεῖτο.

30. Βουλευομένοις δὲ αὐτοῖς ἔδοκεῖ τὸν γάμον κρύπτειν, ἔχειν δὲ κρύφα τὴν Χλόην πρὸς μόνην ὀμολογήσαντα τὸν ἐρωτα τὴν μητέρα. ἀλλ᾽ οὐ συνεχόρει Δρύας, ἥξιον δὲ τῷ πατρὶ λέγειν καὶ παύσειν αὐτὸς ἐπηγγέλλετο. καὶ γενομένης ἡμέρας ἔχων ἐν τῷ πήρᾳ τὰ γνωρίσματα πρόσεις τῷ Διονυσοφάνει καὶ τῇ Κλεαρίστῃ καθημένοις ἐν τῷ παραδείσῳ (παρὶ δὲ καὶ ὁ Ἀστύλος καὶ αὐτὸς ὁ Δάφνων), καὶ σιωπῆς γενομένης ἔρξατο λέγειν ᾧ ὁμοὶα με ἀνάγκη Δάμων τὰ μέχρι νῦν ἀρρητα ἐκέλευσε λέγειν. Χλόην ταύτην οὔτε ἐγέννησα οὔτε ἄνεβησα· ἀλλὰ ἐγέννησαν μὲν ἄλλοι, κειμένη δὲ ἐν ἀντρὶ Νυμφῶν ἀνέτρεφεν οἷς. εἶδον τούτῳ αὐτὸς καὶ ἱδὼν ἑθαύμασα,

1 so Κ: men ἦν
2 p (Amyot) omits
Lampis himself he endeavoured to take and bring him bound as a captive from some war; but he prevented that by flight. This undertaking happily performed, he returned with the night, and found Dionysophanes at his rest, but Daphnis yet watching, weeping, and waiting in the walks. There he presents his Chloe to him, gives her into his hands, and tells the story of the action; then beseeches him to bear him no grudge, but take him as a servant not altogether useless, and not interdict him the table to make him die for want. Daphnis, seeing Chloe and having her now in his own hands, was reconciled by that service, and received him into favour; then excused himself to Chloe for his seeming to neglect her.

30. And now advising together about their intended wedding, it was, they thought, the best way still to conceal it, and to hide Chloe in some hole or other, then to acquaint his mother only with their love. But Dryas was not of that opinion. He would have the father know the whole business as it was, and himself undertakes to bring him on. In the morning betimes, with Chloe's tokens in his scrip, he goes to Dionysophanes and Clearista who were sitting in the garden. And Astylus was there present, and Daphnis himself. And silence made, the old goatherd thus begun: "Such a necessity as Lasso had, compels me now to speak those things that hitherto have bin concealed. This Chloe I neither begot nor had anything to do in her nursing up. But some others were her parents, and a sheep gave her suck in the Nymphaeum where she lay. I myself saw it done and wondered at it; wondering
θαυμάσαι ἢθρέφα. μαρτυρεῖ μὲν καὶ τὸ κάλλος (ὥστε γὰρ οὐδὲν ἡμῖν), μαρτυρεῖ δὲ καὶ τὰ γνωρίσματα (πλουσιότερα γὰρ ἢ κατὰ ποιμένα). ἰδεῖ ταῦτα καὶ τοὺς προσήκοντας τῇ κόρῃ ξητήσατε, ἀν ἄξια ποτὲ Δάφυδος φανῇ."

31. Τούτῳ οὔτε Δρόμος ἄσκόπως ἔρριψεν οὐτε Διονυσοφάνης ἄμελος ἤκουσεν, ἀλλὰ ἵδιν εἰς τὸν Δάφυνι καὶ ὅρων αὐτοῦ χλωρίωντα καὶ κρύφα δακρύοντα ταχέως ἐφόρασε τὸν ἔρωτα· καὶ ὡς ὑπὲρ παιδὸς ἱδίου μάλλον ἡ κόρης ἀλλοτρίας δεδουκόσ, διὰ πάσης ἀκριβείας ἤλεγχε τοὺς λόγους τοῦ Δρόμαντος. ἐπεὶ δὲ καὶ τὰ γνωρίσματα εἶδε κομισθέντα, <τὰ> ὑποδήματα <τὰ> κατάχρυσα, τὰς περισκελίδας, τὴν μίτραν, προσκαλεσάμενος τὴν Χλόην παρεκελεύετο θαρρεῖν, ὡς ἄνδρα μὲν ἔχουσαν ἡδή, ταχέως δὲ εὐρήσουσαν καὶ τὸν πατέρα καὶ τὴν μητέρα. καὶ τὴν μὲν ἄρ′ ἡ Κλεαρίστη παραλαβοῦσα ἕκοσμει λοιπὸν ὡς νῦσιν γυναῖκα, τὸν δὲ Δάφυνι ὁ Διονυσοφάνης ἀναστήσας μόνον, ἀνέκρινεν εἰ παρθένος ἐστι· τού δὲ ἰμόσαντος μηδὲν γεγονόναι φιλήματος καὶ ὅρκων πλείον, ἴσιθείς ἐπὶ τῷ συνυποσίφω κατέκλινεν αὐτοὺς.

32. Ἡν οὖν μαθεῖν οἰόν ἔστι τὸ κάλλος, ὅταν κόσμον προσλάβῃ· ἔνδυθεὶσα γὰρ ἡ Χλόη καὶ

"τὰ... τὰ" Hirsch ¹ A μὲν ἢκα Κ. λαβ. : ρῆ μᾶς ἢ Κ. παραλαβ. ² μῆ προσλάβηται Ulli ἐνδύσα

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at it, took her home and brought her up. And the excessive sweetness of her face bears me witness to what I say; for she is nothing like to us. The fine accoutrements she had about her make it more apparent too; for they are richer then becomes a shepherd's coat. Here they are; view them well, seek out her kin, and so try whether at length she may not be found not unworthy to marry Daphnis."

31. These words, as they were not unadvisedly cast in by Dryas, so neither were they heard by Dionysophanes without regard. But casting his eyes upon Daphnis, and seeing him look pale upon it and his tears stealing down his face, presently apprehended it was love. Then, as one that was solicitous rather about his own son then another man's daughter, he falls with all accurateness to reprehend what Dryas had said. But when he saw the monitory ornaments, her girdle, her anklebands, and her gilded shoes, he called her to him, bid her be of good cheer, as one that now had a husband and ere long should find her father and her mother. So Clearista took her to her care, and tricked her up and made her fine, as from that time her son's wife. And Dionysophanes, taking Daphnis aside, asked him if Chloe were a maid; and he swearing that nothing had passed betwixt them but only kissing, embracing, and oaths, his father was much delighted to hear of that pretty conjuration by which they had bound themselves to one another, and made them sit down together to a banquet brought in.

32. And then one might presently see what beauty was when it had got its proper dress. For
ἀναπληξαμένη τὴν κόμην καὶ ἀπολούσασα τὸ πρόσωπον, εὐμορφοτέρα τοσοῦτον ἑφαύνε πᾶσιν, ὡστε καὶ Δάφνης αὐτὴν μόλις ἐγνώρισεν ὡμοσεν ἓν τις καὶ ἄνευ τῶν γνωρισμάτων, ὅτε τοιαύτης κόρης Δρύας οὐκ ἦν πατήρ. ὃμως μέντοι παρῆν καὶ αὐτὸς, καὶ συνειστιάτο μετὰ τῆς Νάπης συμπότας ἐξων ἐπὶ κλίνης ιδίας τὸν Δάμωνα καὶ τὴν Μυρτάλην.

Πάλιν οὖν ταῖς ἐξῆς ἡμέραις ἐδύετο ἱερεῖα καὶ κρατήρες ἱσταντο· καὶ ἀνετίθει καὶ Χλόη τὰ ἑαυτῆς, τὴν σύρυγγα, τὴν πτήραν, τὸ δέρμα, τοὺς γαυλούς· ἔκέρασε δὲ καὶ τὴν πηγήν οἰνοποιίαν, τὴν ἐν τῷ ἄντρῳ, ὅτε καὶ ἐτράφη παρ' αὐτῆς καὶ ἐλούσατο πολλάκις ἐν αὐτῇ· ἐστεφάνωσε καὶ τὸν τάφον τῆς οἰός, δεξάμενος Δρύαντος. καὶ ἐσύρρετε τι καὶ αὐτή τῇ ποίμνῃ καὶ ταῖς θεαῖς συρίσασα ἡβάτο τούς ἐκθέντας εὑρεῖν ἄξιον τῶν Δάφνιδος γάμων.

33. Ἐπει δὲ ἀλει ἰν τῶν κατ' ἀγρὸν ἕορτῶν, ἔδοξε βαδίζειν εἰς τὴν πόλιν, καὶ τοὺς τε τῆς Χλόης πατέρας ἀναζητεῖν καὶ περί τὸν γάμον αὐτῶν μηκέτε βραδύνειν. ἔσωθεν οὖν ἐνσκευασάμενοι τῷ Δρύαντι μὲν ἔδωκαν ἄλλας τρυσχίλιας, τῷ Δάμωνι δὲ τὴν ἡμίσειαν μοῖραν τῶν ἀγῶν θερίζειν καὶ τρυγᾶν, καὶ τὰς αἰγαὶ ἁμα τῶν εἰπόλων, καὶ ξεύγη βωβών τέτταρα, καὶ ἐσθῆτας χειμερινάς, καὶ ἐλευθέραν τὴν γυναίκα. καὶ μετὰ τούτῳ ἡλιομυρὸν ἐπὶ Μυτιλήνην ἔποιος καὶ ξεύγεσε καὶ τρυφῇ πολλῇ.

Τότε μὲν οὖν ἐδαθον τοὺς πολίτας νυκτὸς

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1 so Cour : κατὰ -ην  
2 so Valck : κατὰ ἀγρόν  
3 ἐκ τῶν γάμων prob. old var.  
4 Amyot apparently read ἐλευθέραν
Chloe being so clothed, washed, and dressed in her hair, did so outshine to every eye her former beauty, that her own Daphnis now could scarce know her. And any man, without the faith of tokens, might now have sworn that Dryas was not the father of so fair a maid. But he was there, and Nape, and Lamo and Myrtle, feasting at a private table.

And again for some days after, upon this invention of Chloe, were immolations to the Gods, and the settings up of bowls of wine. And Chloe consecrated her trinkets, that skin she used to wear, her scrip, her pipe, her milking-pails. She mingled wine, too, with that fountain in the cave, because close by it she was nursed, and had often washed in it. The grave of her nurse, shown to her by Dryas, she adorned with many garlands; and to her flock, as Daphnis had done, played a little on her pipe. Then she prays to the Goddesses that she might find them, that exposed her, to be such as would not misbecome her marriage with Daphnis.

33. And now they had enough of feasting and holy-days in the fields, and would return to Mytilene, look out Chloe's parents there, and speedily have a wedding on't. In the morning betime when they were ready to go, to Dryas they gave other three thousand drachmas; to Lamo half of that land, to sow and mow and find him wine, and the goats together with the goatherds, four pair of oxen for the plough, winter clothes, and made his wife free. Then anon with a great pomp and a brave shew of horses and waggons, on they moved towards Mytilene.

And because it was night before they could come
κατελθόντες· τής δὲ ἐπιούσης ὄχλος ἠθροίσθη περὶ τᾶς θύρας, ἀνδρῶν, γυναικῶν. οἱ μὲν τῷ Διονυσοφάνει συνήδοντο παίδα εὐρόντε, καὶ μᾶλλον ἄρτος τῷ κάλλος τοῦ Δάφνιδος· αἱ δὲ τῇ Ἀλεξιάριστῃ συνέχαιρον ἀρα κομικοῦσι καὶ παίδα καὶ νύμφην. ἐξεπλήττε γὰρ κάκεινας ἡ Χλόη, κάλλος ἐκφέρονσα1 παρευδοκιμηθήναι μὴ δυνάμενον. ὅλη γὰρ ἐκίπτα2 ἡ πόλις ἐπὶ τῷ μειρακίῳ καὶ τῇ παρθένῳ, καὶ εὐθαμονίζουν μὲν ἡδὴ τῶν γάμων· ἤχοντο δὲ καὶ τὸ γένος ἄξιον τῆς μορφῆς εὐρεθήναι τῆς κόρης· καὶ γυναικὲς πολλαὶ τῶν μέγα3 πλουσίων ἤράσαντο θεοὶ αὐτοὶ πιστευόντας μητέρες4 θυγατρῶς οὕτω καλῆς.

34. Ὅπως δὲ Διονυσοφάνει μετὰ φροντίδα πολλήν εἰς βαθὺν ὕπνον κατενεκθέντες τοιοῦτα γίνεται· ἐδόκει τὰς Νύμφας δεῖσθαι τῷ Ἐρώτος ἡδῆ6 ποτε αὐτοῖς κατανευόντα τῶν γάμων· τῶν δὲ ἐκλύσαντα τὸ τοξόμιον καὶ ἀποθέμουν τὴν6 φαρέτραν κελέσατι τῷ Διονυσοφάνει, πάντας τοὺς ἀρίστους Μυτηληναίων θέμενον συμπότας, ἤνικα ἃν τὸν υπατόν πλήρη κρατήρα, τότε δικοῦνεν ἐκάστῳ τὰ γνωρίσματα· τῷ δὲ ἐντεύθεν ἄδειον τῶν ὑμέναν. ταῦτα ἱδὼν καὶ ἀκούσας ἔσωθεν ἀνίσταται, καὶ κελεύσας λαμπρὰν ἐστίσαις παρασκευασθῆναι τῶν ἀπὸ γῆς, τῶν ἀπὸ βαλάττης, καὶ εἰ τι ἐν λίμναις καὶ εἰ τι ἐν ποταμοῖς, πάντας τοὺς ἀρίστους Μυτηληναίων ποιεῖται συμπότας.

'Ως δὲ ἡδῆ νῦξ ἕν καὶ πέπληστο <ὁ> κρατὴρ

1 'displaying' 2 ἐκίπτα 3 Δ μάλα: Ulii omits 4 μητέρες and ἔσωθεν 5 so Cour: mis η δὲ 6 A omits: ρη παρὰ τὸν <ὁ> Schol. 238
in, they escaped the citizens' gaping upon them. But the next day there was a throng of men and women at the door, these to give joys and rejoice with Dionysophanes who had found a son (and their joy was much augmented when they saw the excessive sweetness of the youth), those to exult with Clearista who had brought home not only a son but a bride too. For Chloe's beauty had struck the eyes of them, a beauty for its lustre beyond estimation, beyond excess by any other. In fine, the whole city was with child to see the young man and the maid, and now with loud ingeminations cried "A happy marriage, a blessed marriage." They prayed, too, the maid might find her birth as great as she was fair, and many of the richer ladies prayed the Gods they might be taken for mothers of so sweet a girl.

34. Now Dionysophanes, after many solicitous thoughts, fell into a deep sleep, and in that had this vision: He thought he saw the Nymphs petition Cupid to grant them at length a licence for the wedding; then that Love himself, his bow unbent and his quiver laid by, commanded him to invite the whole nobility of Mytilene to a feast, and when he had set the last bowl, there to show the tokens to everyone; and from that point commence and sing the Hymenaeus. When he had seen and heard this, up he gets as soon as day, and gave order that a splendid supper should be provided of all varieties, from the land, from the sea, from the marshes, from the rivers; and had to his guests all the best of the Mytilenaeans.

And when night was fallen and the last bowl
ἄξοι ὑποθέουσαι Ἐρμῆ, εἰσκομίζει τις ἐπὶ σκεύους ἄργυρον ἐστάτος καὶ περιφέρειν ἐνδέξια πᾶσιν ἐδείκνυε. 35. τῶν μὲν οὖν ἄλλων ἐγνώρισεοι οὔδείς· Μεγακλῆς δὲ τις διὰ γῆρας ἐκβολὴς κατακείμενος, ὡς εἰδέ, ἐγνώρισας πάνω μέγα καὶ νεανικὸν ἔκβολον. "Τίνα ὅρω ταῦτα; τί γέγονέσθι μοι, θυγάτριοι; ἄρα καὶ σὺ εἶδες; ἢ ταῦτά τις ἐβάστασε μόνα ποίμην ἐντυχὼν; δέομαι, Διονυσόφαινε, εἰπέ μοι, πόθεν ἔχεις ἐμοὶ παιδίον γνωρίσματα; μὴ φθονησθῇς μετὰ Δάφνην ἐνερεῖν τι καμέ." 

Κελεύσατος δὲ τοῦ Διονυσόφανου πρότερον ἐκεῖνον λέγειν τὴν ἐκθέσιν, ὁ Μεγακλῆς οὐδὲν υφελών τοῦ τόνου τῆς φωνῆς ἔφη: "Ἡν ὅλγος μοι βίος τὸ πρότερον ὅπ' ἐγὼ εἶχον, εἰς τριηράχθιας καὶ χορηγίας ἐξεδαπάνησα. ὅτε ταῦτα ἦν, γίνεται μοι θυγάτριοι. τοῦτο τρέφειν ὁκνήσας ἐν πενίᾳ, τούτοις τοῖς γνωρίσμασι κοσμήσας ἐξεθηκα, εἴδος ὅτε πολλοὶ καὶ οὕτω σπουδάζουσι πατέρας γενέσθαι. καὶ τὸ μὲν ἐξέκειτο ἐν ἀντρῷ Νυμφῶν πιστευθέν ταῖς θεαῖς· ἐμοὶ δὲ πλοῦτος ἐπέρρει καθ’ ἐκάστην ήμέραν κληρονόμων οὐκ ἔχουτε. οὐκέτι γοῦν οὐδὲ θυγατρίων γενέσθαι

1 so Hirsch: mas acc. 2 so Brunck: perh. ὅπλ ο. 3 A impf. 4 The most honourable place was known as πρῶτος and the least as ἐσχατος; the former is called ἔστατος here because the servant reaches it last; the ἐσχατος τότε is for a similar reason called ἔστατος by Plato, Symp. 177 c 5 ρῇ ἔδα 6 so Schaeff: Α μὲν ἡ: ρῇ μὲν

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was filled, out of which a libation is wont to be poured to Mercury, one of the servants came in with Chloe's trinkets upon a silver plate, and carrying them about towards the right hand, presented them to every eye. 35. Of the others there was none that knew them. Only one Megæcles, who for his age sate last, when he saw them, knowing presently what they were, cried out amain with a youthful strong voice: "Bless me! what is this that I see? What is become of thee, my little daughter? Art thou yet indeed alive? or did some shepherd find thee and carry these home without thee? Tell me for God's sake, Dionysophonæs, how came you by the monuments of my child? Envy not me the finding something after Daphnis."

But Dionysophonæs bidding him first relate the exposing of the child, he remitted nothing of his former tone, but thus went on: "Some years ago I had but a scanty livelihood. For I spent what I had on the providing of plays and shows and the furnishing out the public galleys. In this condition I had a daughter born. And despairing, because of my want, of an honourable education for her, I exposed her with these monumental toys, knowing that even by that way many are glad to be made fathers. In a Nymphæum she was laid, and left to the trust of the resident Goddesses. After that, I began to be rich, and grew richer every day, yet had no heir; nor was I afterwards so fortunate as to

1 i.e. of the guests, the reverse of the modern custom.
2 he sat in the most honourable place, but was reached last.
DAPHNIS AND CHLOE

πατήρ ἡπτύχησαν ἀλλ’ ὁ θεὸς δεσπέρ ἔλευτη με ποιούμενοι νύκτωρ ὀνείρους μοι ἐπιπέμπουσιν, δηλούντες ὅτι με πατέρα ποιήσεις ποιμνίου.

36. Ἀνεβόθησεν ὁ Διονυσοφάνης μεῖζον τοῦ Μεγακλέους, καὶ ἀναπηδήσας εἰς Ἀγίην Χλόην πάνω καλῶς κεκοσμημένην, καὶ λέγει: "Τούτῳ τῷ παιδίῳ ἐξέδηκας. ταῦτῃ σοι τὴν παρθένον οἷς προνοία θεῶν ἔξεσθε, ὡς αἰὲ Δάφνιον ἔμοι. λαβὲ τὰ γνωρίσματα καὶ τὴν θυγατέραν λαβὼν δὲ ἀπόθεος Δάφνιδος νόμφην, ἀμφοτέρους ἐξεδηκαμεν, ἀμφοτέρους εὐρήκαμεν, ἀμφοτέρων ἐμέλησε Παῦλι καὶ Νύμφας καὶ Ἔρωτι." ἐπήνει τὰ λεγόμενα ὁ Μεγακλῆς, καὶ τὴν γυναίκα Ἰόδην μετεπέμπετο καὶ τὴν Χλόην ἐν τοῖς κόλποις εἴχε. καὶ ὅπως αὐτῷ μένοιτε εἴλοντο: Δάφνις γὰρ οὐδὲν διῶμνυτο προϊσθέσαι τὴν Χλόην, οὐδὲ αὐτῷ τῷ πατρί.

37. Ἡμέρας δὲ γενομένης συνθήμαποι πάλιν εἰς τὸν ἅγρον ἠλαφυνεν ἐξεδηκάσαν γὰρ τούτῳ Δάφνις καὶ Χλόη μὴ φέροντες τὴν ἐν ἄστει διατριβήν. ἐβόκει δὲ καλέοντας ποιμενικοὺς τινας αὐτῶν ποιῆσαι τοὺς γάμους. ἐλθόντες οὖν παρὰ τὸν Λάμωνα, τὸν τε Δρούαντα τῷ Μεγακλεῖ προσηγαγον καὶ τὴν Νάπην τῇ Ἰόδῃ συνέστησαν, καὶ τὰ πρὸς τὴν ἑορτὴν παρεσκευάζοντο λαμπρῶς. παρέδωκε μὲν οὖν ἐπὶ ταῖς Νύμφαις τὴν Χλόην ὁ πατήρ, καὶ μὲν ἄλλων πολλῶν ἐποίησεν

1 so Hirsch. (Amyot): mes δεσπερ of Heal 2 A νομφῆ, but in view of νόμφη below, this is prob. a gloss 3 Ἐρ (Amyot) ἐρ prob. old var.: Uili ἔρωτι

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be father but to a daughter. But the Gods, as if they mocked me for what I had done, sent me a dream which signified that a sheep should make me a father."

36. Dionysophanes upon that burst out louder then Megacles, and sprang away into a near withdrawing-room, and brought in Chloe finely dressed as curiosity could do it. And in haste to Megacles "This," quoth he, "is that same daughter of thine that thou didst expose. This girl a sheep by a divine providence did nurse for thee, as a goat did my Daphnis. Take her tokens, take thy daughter; then by all means give her to Daphnis for a bride. We exposed both of them, and have now found them both. Pan, the Nymphs, and Love himself took care of both." Megacles highly approved the motion, and commanded his wife Rhode should be sent for thither, and took his sweet girl to his bosom. And that night they lay where they were; for Daphnis had sworn by all the Gods he would not let Chloe go, no, not to her own father.

37. When it was day, 'twas agreed to turn again into the fields. For Daphnis and Chloe had impetrated that, by reason of the strangeness of city conversation to them. Besides, to the others too it seemed the best to make it a kind of pastoral wedding. Therefore coming to Lamo's house, to Megacles they brought Dryas, Nape to Rhode, and all things were finely disposed and furnished to the rural celebration. Then before the statues of the Nymphs her father gave Chloe to Daphnis, and with other more precious things suspended her tokens for

\[1\] way of life.
ἀναθήματα τὰ γνωρίσματα, καὶ Δρύαντι τὰς λεπτούσας εἰς τὰς μυρίας ἐπιλήφθεσεν.

38. Ὅ δὲ Διονυσοφάνης, εὐημερίας οὐσίας, αὐτοῦ πρὸ τοῦ ἄντρου στιβάδας ὑπεστόρεσεν ἐκ χλωρᾶς φυλλάδος, καὶ πάντας τοὺς κωμήτας κατακλίνας εἰστία πολυτελῶς. παρῆσαν δὲ Δάμων καὶ Μυρτάλη, Δρύας καὶ Νάπη, οἱ Δόρκωνι προσήκουτε, <Φιλητάς>, οἱ Φιλητᾶ παίδες, Χρόμεις καὶ Δυκαίωνοι οὐκ ἂπην οὐδὲ Δάμπτες, συγγράμμης ἡμιοθείς.

Ἡν οὖν, ὡς ἐν τοιούτῳ συμπόταις, πάντα γεωργικὰ καὶ ἀγροικα: ὁ μὲν ἦδεν οἰα ἄδουνι θερίζοντες, ὁ δὲ ἐκσωπτε τὰ ἐπὶ ληνοῖς σκόμματα. Φιλητᾶς ἐσύρετο, Δάμπτις ἡνήκε: Δρύας καὶ Δάμων ὄρχεσαντο: Χλόη καὶ Δάφνης ἀλληλοὺς κατεφίλουν. ἐνέμοντο δὲ καὶ αἱ αἰγίς πλησίου, ὀσπερ καὶ αὐταὶ κοινονοῦσαι τῆς ἑορτῆς. τούτο τοῖς μὲν ἀστικοῖς οὐ πάνυ τερπνὸν ἦν· ὁ δὲ Δάφνης καὶ ἐκάλεσέ τινας αὐτῶν ὀνομαστὶ καὶ φυλλάδα χλωρὰν ἔδωκε καὶ κρατήσας ἐκ τῶν κεράτων κατεφίλησε.

39. Καὶ ταύτα οὐ τότε μόνον, ἀλλ' ἐστε ἔξων, τὸν πλεῖστον χρόνον ποιμενικὸν εἶχον, θεσαύρος σεβόντες Νύμφας καὶ Πάνα καὶ Ἐρωτα, ἀγέλας δὲ προβάτων καὶ αἰγῶν πλείστας κτησιμενοι, ἠδίστην δὲ τροφὴν νομίζοντες ὁπώρας καὶ γάλα. ἀλλὰ καὶ ἄρρεν τε παιδίου <ἀγίλ>·

<Φιλητάς> Corræs ¹ cf. 3. 15 ² pq plur. ³ so E: A omits: pq μὲν <ἀγίλ> Schael. (Amyot)

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offerings in the cave. Then in recognition of Dryas
his care, they made up his number ten thousand
drachmas.

38. And Dionysophanes for his share, the day
being serene, open, and fair, commanded there
should be beds of green leaves made up before the
very cave, and there disposed the villagers to their
high feasting jollity. Lamo was there and Myrtale,
Dryas and Nape, Dorco's kindred and friends,
Philetas and his lads, Chromis and his Lycaenium.
Nor was even Lampis absent; for he was pardoned
by that beauty that he had loved.

Therefore then, as usually when rural revellers
are met together at a feast, nothing but georgies,
nothing but what was rustical was there. Here one
sang like the reapers, there another prattled it and
flung flirts and scoffs as in the autumn from the
press. Philetas played upon his pipes, Lampis upon
the hautboy. Dryas and Lamo danced to them.
Daphnis and Chloe clipped and kissed. The goats
too were feeding by, as themselves part of that
celebrity; and that was not beyond measure
pleasing to those from the city, but Daphnis calls
up some of the goats by their names, and gives
them boughs to browse upon from his hand, and
catching them fast by the horns, took kisses thence.

39. And thus they did not only then for that
day; but for the most part of their time held on
still the pastoral mode, serving as their Gods the
Nymphs, Cupid, and Pan, possessed of sheep and
goats innumerable, and nothing for food more
pleasant to them then apples and milk. Besides,
they laid a son down under a goat, to take the
DAPHNIS AND CHLOE

υπεθηκαν, καὶ θυγάτριον γενόμενον δεύτερον οἶδος ἔλκυσαι θηλῆν ἐποίησαν καὶ ἐκάλεσαν τὸν μὲν Φιλοποίμενα, τὴν δὲ Ἀγελαλαν. 1 οὕτως αὐτοῖς καὶ ταύτα συνεγέρασεν, καὶ 2 τὸ ἄντρον ἱκόσμησαν καὶ εἰκόνας ἀνέθεσαν, καὶ βωμὸν εἰσαντο Πομένος Ὁ Ἑρωτός καὶ τῷ Πανιδέῳ ὁ ἐδοσαν ἀρτὶ τῆς πίτυς οἰκεῖν νεῶν, 3 Πάνω Στρατιώτην ὁ νομίμαστες.

τέλος λοιτου ποιμενίκων τῶν περὶ δαφνίν καὶ χλοήν λεξιακών λογοί τεσσάρες.

1 so & following Amyot's emendation "Agelée" (sof Agelé) "qui signifie prenant plaisir aux troupeaux:" mas Ἀγελήν 2 so Ἕ: mas ὁδὲ καὶ (sbr. added in the belief that ταύτα meant the children) 3 A omits ὁλ. νέων 4 so Ἕ, perh. an old var. : mas παιδίων (perh. from colophon) which Amyot either omitted or read ἡ παιδίων colophon : so Λ, but ἁγεῖν and ἁλέω τέσσαρες
BOOK IV, §§ 39–40

dug, and a daughter that was born after him under a sheep. Him they called Philopoemen, her they named the fair Agelaea. And so the pastoral mode grew old with them. The cave they adorned with curious work, set up statues, built an altar of Cupid the Shepherd, and to Pan a sanc to dwell instead of a pine, and called him Pan Stratiotes, Pan the Soldier.

40. But this adorning of the cave, building an altar and a sanc, and giving them their names, was afterwards at their opportunity. Then, when it was night, they all lead the bride and bridegroom to their chamber, some playing upon whistles and hautboys, some upon the oblique pipes, some holding great torches. And when they came near to the door, they fell to sing, and sang, with the grating harsh voices of rustics, nothing like the Hymenaeus, but as if they had bin singing at their labour with mattock and hoe. But Daphnis and Chloe lying together began to clip and kiss, sleeping no more then the birds of the night. And Daphnis now profited by Lycaenium's lesson; and Chloe then first knew that those things that were done in the wood were only the sweet sports of children.

FINIS
PARTHENIUS
LOVE ROMANCES
POETICAL FRAGMENTS

THE ALEXANDRIAN EROTIC
FRAGMENT

THE NINUS ROMANCE

EDITED AND FOR THE FIRST TIME TRANSLATED INTO ENGLISH BY

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INTRODUCTION

I

The most important piece of evidence for the life of Parthenius is the notice of him in Suidas' 1 Lexicon: "Parthenius, the son of Heraclides and Eudora (Hermippus 2 gives his mother's name as Tētha) was a native of Nicaea 3 or Myrlēa 4 : he was an elegiac poet and also composed in other metres. He was taken as a captive by Cinna, 5 when the

1 Suidas, living in the tenth century, composed something between a dictionary and an encyclopaedia, using many ancient and valuable materials which have long since disappeared. Justus Lipsius described him, so far as his value to Greek scholars goes, in a happy epigram: Pecus est Suidas, sed pecus aurei vellneris.

2 Of Berytus, about the third century A.D., the author of a work περί τῶν ἐν πατρίδι δηλαδὴς (an account of those distinguished in education).

3 In Bithynia, on the southern bank of the river Ascania, famous for the Council held there which condemned Arianism. Stephanus of Byzantium (475 a) definitely states that Parthenius was a native of Nicaea.

4 Originally a colony of Colophon in Hellespontine Phrygia, afterwards annexed to Bithynia, on the southern shore of the οῖκος Cius: later called Apamea.

5 If the name of Cinna is correct, it refers, not to any general in the war, but to the master (perhaps the father of the poet C. Helvius Cinna) whose slave Parthenius became. Hillscher suggested that for Kōra we should read Kōrra, one of the Roman generals of the third Mithridatic war.

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Romans defeated Mithridates; but he was spared because of his value as a teacher, and lived until the reign of Tiberius.\(^1\) He wrote in elegiacs a poem called *Aphrodite*,\(^2\) a *Dirge on Arete*\(^3\) his wife, an *Escomium upon Arete* in three books, and many other works." In addition to this brief biography we have very little mention of Parthenius in Greek or Latin literature; by far the most interesting is that quoted from Macrobius in frg. 30 below, to the effect that he was Virgil’s tutor in Greek. He knew Cornelius Gallus well, as is clear from the dedicatory letter of the *Love Romances*, and Gallus was on terms of the closest intimacy with Virgil, so that there is no particular reason to doubt the statement of Macrobius, as some have done. We have a colourless allusion to him, as a writer who dealt in strange and out of the way stories and legends, in the book of Artemidorus on the interpretation of dreams; and a rather slighting mention in Lucian,\(^4\) who contrasts Homer’s

\(^1\) This reckoning gives him a suspiciously long life. Tiberius, whether he knew him personally or not, admired his writings: "he made (Suetonius Tib. 70) likewise Greek poems in imitation of Euphorion, Rhianus, and Parthenius: in which poets being much delighted, their writings and images he dedicated in the public libraries among the ancient and principal authors." Suetonius reflects on the bad taste of Tiberius in reckoning these Alexandrine writers as the equals of the classics.

\(^2\) cf. frg. 3.

\(^3\) cf. frg. 1. All three vowels are long in this name.

\(^4\) Quamodo historia sit conscribenda, § 57.

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directness of allusion with the elaborate and lengthy descriptions of Parthenius, Euphorion, and Callimachus.  

II

Parthenius, then, was known to the literary world of the ancients as one of the regular Alexandrine school of poets; rather pedantic and obscure, and treating of out-of-the-way stories and the less well known legends of mythology; and of these works of his we have fragments fairly numerous but tantalizingly small. With us, however, his claim to fame—if fame it can be called—rests not on his poetical remains, but on a single short work in prose, his Love Romances. This is a collection of skeleton stories, mostly belonging to fiction or mythology, some with an apocryphal claim to be historical, which were brought together to be used by Cornelius Gallus as themes for poems: they are just of the kind he would himself have employed, and in one case (No. xi = Frg. 29) he had already done so. The book has a double interest; for the study of Greek mythology—though most of the stories are so far off the beaten track that they are with

3 Some have thought that the epigram of Erycias (Anth. Pal. vii. 377) written against Parthenius τὸν Φωκαία, τὸν εἰς τὸν "Ομηρον παρακλησαντα should in reality be referred to Parthenius of Nicaea; but this theory does not yet appear to me to be proved. cf. frg. 7, p. 352.
INTRODUCTION

difficulty brought into line with the regular mythological writers—and for the development of the love-story (mostly love unfortunate) in Greek Romance.

III

The Love Romances exist only in one manuscript, the famous Palatinus 398; a facsimile of a page of it is given at the end of Martini’s edition; in his critical notes will be found all the necessary records of manuscript error and perversity, and the best of the conjectures of learned men to remedy the same. The text of the present edition does not profess to follow closely the opinion of any one editor; but I have been to some extent persuaded by the arguments of Mayer-G’Schrey¹ that we must not expect from Parthenius the observance of the rigid standards of classical Greek, and some grammatical usages will be found left in the text which would horrify a schoolmaster looking over a boy’s Greek Prose. In the fragments I have followed the numeration of Martini, whose collection is the fullest and most satisfactory.²

¹ Parthenii Nicerensis quae in subulis amatoriiis dirundi genus sit, Heidelberg, 1838.
² I have taken no account of the indication of Vossius and Joseph Scaliger that Parthenius wrote a Μοῦστατος or Μοῦστατος which was the Greek original of Virgil’s Moretum. Evidence is lacking—and we must remember Virgil’s nickname of Parthenius.

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IV

*Editio princeps*: Basle, Froben, 1531, ed. by Janus Cornarius, a physician of Zwiccau.

Among later editions of importance, mention should be made of those of Thomas Gale (*Historiae poeticae scriptores antiqui*), Paris, 1675: LeGrand and Heyne, Göttingen, 1798: Passow (*Corpus scriptorum eroticorum Graecorum*), Leipzig, 1824: Meineke (*Analecta Alexandrina*), Berlin, 1843 (of great importance for the fragments): Hirschig (*Erotici scriptores*), Paris, Didot, 1856 (still in some ways the most convenient edition): Hercher (*Erotici Scriptores Graeci*), Leipzig, 1858: and Martini, Leipzig, Teubner, 1902. The last-named is the standard and best edition: anyone wishing to work on the legends will find full clues to the places where parallels may be found, and references to the work of various scholars on the subjects of them. There have been translations of Parthenius into French and German, but not previously into English.
ΠΑΡΘΕΝΙΟΥ ΠΕΡΙ ΕΡΩΤΙΚΩΝ ΠΑΘΗΜΑΤΩΝ

ΠΑΡΘΕΝΙΟΣ ΚΟΡΝΗΛΙΩ ΓΑΛΛΩ ΧΑΙΡΕΙΝ

1. Μάλιστα σοι δοκῶν ἀρμόττειν, Κορνήλω Γάλλε, τὴν ἀθροίσιν τῶν ἐρωτικῶν παθημάτων, ἀναλεξάμενος ὡς ὅτι μάλιστα ἐν βραχυτάτοις ἀπέσταλκα. τὰ γὰρ παρὰ τίσι τῶν ποιητῶν κείμενα τούτων, μὴ αὐτοτελῶς λεγεμένα,1 κατανοήσεις ἐκ τῶν τε τὰ πλείστα. 2. αὐτῷ τέ σοι παρέσται εἰς ἑπτα καὶ ἔλεγελας ἀνάγειν τὰ μάλιστα ἐξ αὐτῶν ἀρμόδια. μηδὲ2 διὰ τὸ μὴ παρεῖναι τὸ περιττόν αὐτοῖς, ὃ δὴ σὺ μετέρχῃ, χείρον περὶ αὐτῶν ἐννοηθῆς: οἶονεὶ γὰρ ὑπομνηματίων τρόπον αὐτὰ συνελεξάμεθα, καὶ σοι νυνὶ τὴν χρήσειν ὀρμοῖν, ὡς ἔοικε, παρέξεται.

1 MS. λεγεμέναν: corrected by Lehra.
2 μηδὲ is not in the MS., but was inserted by Lehra.
THE LOVE ROMANCES OF PARTHENIUS

(Preface)

PARTHENIUS TO CORNELIUS GALLUS, GREETING

1. I thought, my dear Cornelius Gallus, that to you above all men there would be something particularly agreeable in this collection of romances of love, and I have put them together and set them out in the shortest possible form. The stories, as they are found in the poets who treat this class of subject, are not usually related with sufficient simplicity; I hope that, in the way I have treated them, you will have the summary of each: (2) and you will thus have at hand a storehouse from which to draw material, as may seem best to you, for either epic or elegiac verse. I am sure that you will not think the worse of them because they have not that polish of which you are yourself such a master: I have only put them together as aids to memory, and that is the sole purpose for which they are meant to be of service to you.
THE LOVE ROMANCES OF PARTHENIUS

A'

PERI ΔΥΡΚΟΥ

Ἡ ιστορία παρὰ Νικαινέτῳ ἐν τῷ Δύρκῳ καὶ Ἀπολλυνίῳ Ῥοδίῳ Καῦνῳ

1. Ἀρπασθείσης Ιούς τῆς Ἀργείας ὑπὸ λῃστῶν, ὁ πατὴρ αὐτῆς Ἰανχος μαστήρας τε καὶ ἐρευνητᾶς ἄλλους καθήκεν, ἐν δὲ αὐτοῖς Δύρκου τὸν Φορωνέως, ὃς μᾶλα πολλὴν γῆν ἐπιδραμὼν καὶ πολλὴν θάλασσαν περαιωθείς, τέλος, ὡς οὖν εὑρισκεν, ἀπεἶπε τῷ καμάτῳ καὶ εἰς μὲν Ἀργος, δεδοικῶς τὸν Ἰανχον, οὗ μᾶλα τι κατῆκε, ἅπερκόμενος δὲ εἰς Καῦνον πρὸς Ληχιαλδῷ γαμεῖ αὐτοῦ τὴν θυγατέρα Εἰλεβίην. 2. φασὶν γὰρ τὴν κόρην ἴδον οὖν τὸν Δύρκον εἰς ἐρωτα ἐλθεῖν καὶ πολλὰ τοῦ πατρὸς δεσθῆναι κατασχεῖν αὐτῶν· ὁ δὲ τῆς τε βασιλείας μοίραν οὐκ ἐλαχίστην ἀποδασάμενος καὶ τῶν λοιπῶν ὑπαργύματων γαμβρῶν εἰς χρόνου δὲ πολλοῦ προῖοντος, ὡς τῷ Δύρκῳ παῖδες οὐκ ἔγινοντο, ἠλθεν εἰς Δεδομέως, χρῆσομενος περὶ γονῆς τέκνων· καὶ αὐτῷ θεσπίζει ὁ θεὸς παῖδας φύσειν, ῥ ἢ ἐκ τοῦ ναοῦ χωρισθεῖς πρῶτη

1 MS. Ἐφαν. Robins saw that a present was necessary.

A little-known Alexandrine poet, whose works are not now extant.

2 No longer extant. In addition to the Ἀργοστηκτικα, which we possess, Ἀπολλονίου Ῥόδιου wrote several epics
I

The Story of Lyrcus

From the Lyrcus of Nicolaetius \(^1\) and the Caunus \(^2\) of Apollonius Rhodius

1. When Io, daughter of the King of Argos, had been captured by brigands, her father Inachus sent several men to search for her and attempt to find her. One of these was Lyrcus the son of Phoroneus, who covered a vast deal of land and sea without finding the girl, and finally renounced the toilsome quest; but he was too much afraid of Inachus to return to Argos, and went instead to Caunus, where he married Hilebia, daughter of King Aegialus, \(^3\) who, as the story goes, had fallen in love with Lyrcus as soon as she saw him, and by her instant prayers had persuaded her father to betroth her to him; he gave him as dowry a good share of the realm and of the rest of the regal attributes, and accepted him as his son-in-law. So a considerable period of time passed, but Lyrcus and his wife had no children; and accordingly he made a journey to the oracle at Didyma, \(^4\) to ask how he might obtain offspring; and the answer was, that he would beget a child upon the first woman with whom he should have to do after leaving the

describing the history of various towns and countries in which he lived at different times. The same work is called the Kaion artues in the title of No. XL.

\(^1\) Lit. "to the temple of Apollo at Didyma," an old town south of Miletus, famous for its oracle.
συγγέννηται. 3. ο δε μάλα γεγοθὼς ἦπειγετο πρὸς τὴν γυναῖκα πειθόμενος κατὰ νοῦν αὐτῷ χωρήσειν τὸ μαντεῖον. ἔπει δὲ πλέον ἄφικετο ἐς Βύβαστον πρὸς Στάφυλον τὸν Διονύσου, μάλα φιλοφρόνως ἐκεῖνος αὐτὸν ὑποδεχόμενος εἰς πολὺν οἶνον προετρέψατο, καὶ ἐπειδὴ πολλὴ μάθῃ παρ¬
εῖτο, συγκατέκλεινεν αὐτῷ Ὑμιθέαν τὴν θυγατέρα.
4. ταύτα δὲ ἔποιει προπεπνυσμένος τὸ τοῦ χρη¬
στηρίου καὶ βουλόμενος ἐκ ταύτης αὐτῷ παῖδας γενέσθαι. δὲ ὁρίδος μέντοι ἐγένετο ὃ ῥοῶ τε καὶ Ὑμιθέα αἱ τοῦ Στάφυλου, τὸς αὐτῶν μιχθεῖ
τῷ ξένῳ τοσοῦτος ἀμποτέρας κατέσχε πάθος.
5. Λύρκος δὲ ἐπιγυνοὺς τῇ ύστεραῖα οἰα ἐδεδράκει,
τὴν Ὑμιθέαν ὅρῳν συγκατακεκλεμένην, ἐδυσφόρει τε καὶ πολλὰ κατεμέμβετο τὸν Στάφυλον, ὡς ἀπατεώνα γενόμενου αὐτοῦ. ύστερον δὲ μηδὲν
ἔχων ὃ τι ποιῆ, περιελόμενος τὴν ζωὴν δίδωσι τῇ
κύρη κελέων ἡθήσαται τῷ παιδὶ φυλάττειν, ὅπως
ἔχῃ γνώρισμα, ὅπως ἂν ἄφικοιτο πρὸς τὸν πατέρα
αὐτοῦ εἰς Καῦνον, καὶ ἐξέπλευσεν.
6. Λιγιαλὸς
dὲ ὡς ἠθέσατο τὰ τὰ κατὰ τὸ χρηστήριον καὶ τὴν
Ὑμιθέαν, ἤλαμπε τὴς γῆς αὐτῶν. ἔνθα δὴ μάχη συνεχῆς ἦν τοὺς τα Ὁύρκον προσιεμένοις καὶ
tοὺς τὰ Λιγιαλοῦ φρονοῦσαι μάλιστα δὲ συνεργὸς
ἐγένετο Εἰλεβίη, οὐ γὰρ ἀπείπεν τὸν Λύρκον,
μετὰ δὲ ταύτα ἀνδρωθεῖς ὃ ἐξ Ὑμιθέας καὶ Λύρκου,
THE STORY OF LYRCUS

3. At this he was mightily pleased, and began to hasten on his homeward journey back to his wife, sure that the prediction was going to be fulfilled according to his wish; but on his voyage, when he arrived at Bybastes, he was entertained by Staphylus, the son of Dionysus, who received him in the most friendly manner and enticed him to much drinking of wine, and then, when his senses were dulled by drunkenness, united him with his own daughter Hemithea, having had previous intimation of what the sentence of the oracle had been, and desiring to have descendants born of her: but actually a bitter strife arose between Rhoco and Hemithea, the two daughters of Staphylus, as to which should have the guest, for a great desire for him had arisen in the breasts of both of them. 5. On the next morning Lyrcus discovered the trap that his host had laid for him, when he saw Hemithea by his side: he was exceedingly angry, and upbraided Staphylus violently for his treacherous conduct; but finally, seeing that there was nothing to be done, he took off his belt and gave it to the girl, bidding her to keep it until their future offspring had come to man's estate, so that he might possess a token by which he might be recognised, if he should ever come to his father at Caunus: and so he sailed away home. 6. Aegialus, however, when he heard the whole story about the oracle and about Hemithea, banished him from his country; and there was then a war of great length between the partisans of Lyrcus and those of Aegialus: Hilebia was on the side of the former, for she refused to repudiate her husband. In after years the son of Lyrcus and Hemithea,

1 Also called Bubasus, an old town in Caria.
Βασίλος αυτῷ όνομα, ἤλθεν εἰς τὴν Καυνίαν, καὶ αὐτὸν γνωρίσας ὁ Δύρκος ἤδη γηραιὸς ὁ ὄγχομα καθίστησι τῶν σφετέρων λαῶν.

Β'

ΠΕΡΙ ΠΟΛΥΜΗΛΗΣ

Ἱστορεῖ Φιλητᾶς Ἐρμῆ

1. Ἄδυσσευς ἀλώμενος περὶ Σικελίαν καὶ τὴν Τυρρηνίαν καὶ τὴν Σικελίων θάλασσαν, ἀφίκετο πρὸς Λίσολον εἰς Μελιγουνίδα νῆσον, ὅσ αὐτόν κατὰ κλέος σοφίας τεθητός ἐν πολλῇ φρουτίδι εἶχε τὰ περὶ Τροίας ἀλώσιν καὶ ὅν τρόπον αὐτοῖς ἐσκεδάσθησαν αἱ νῆσος κομιζομένεοι ἀπὸ τῆς Ἰλίου διεπιθανείτο, ἦκερον τε αὐτῶν πολὺν χρόνον διήγε. 2. τῷ δὲ ἄρα καὶ αὐτῷ ἦν ἡ μονὴ ἡδομένως. 1 Πολυμήλη γὰρ τῶν Λισολιδῶν τις ἔρασθείσα αὐτοῦ κρύφα συνῆν, ὅσ δὲ τοὺς ἀνέμους ἐγκεκλεισμένους παραλαβὼν ἀπέπλευσεν, ἡ κόρη φοράται τίνα τῶν Τροίκῶν λαφύρων ἐχούσα καὶ τούτους μετὰ πολλῶν δακρύων ἀλυσομένην.

3. ἔνθα ὁ Λίσολος τὸν μὲν Ὅδυσσεά καὶ πετο αὐτὸν ἑκάκιστεν, τὴν δὲ Πολυμήλην ἐν νῷ ἔσχε τίσασθαι. ἔτυχε δὲ αὐτῆς ἡρασμένος ὁ ἀδελφὸς Δίωρης, ὅσ αὐτὴν παρατειταὶ τε καὶ πείθει τὸν πατέρα αὐτῷ συνοικίσαι.

1 MS. ἡμέρην: corrected by Leopandus.
THE STORY OF POLYMELA

whose name was Basilus, came, when he was a
grown man, to the Caunian land; and Lyreus, now
an old man, recognized him as his son, and made him
ruler over his peoples.

II

THE STORY OF POLYMELA

From the Hermes of Philetas.¹

1. While Ulysses was on his wanderings round
about Sicily, in the Etruscan and Sicilian seas, he
arrived at the island of Meligunis, where King Aeolus
made much of him because of the great admiration
he had for him by reason of his famous wisdom:
he inquired of him about the capture of Troy and
how the ships of the returning heroes were scattered,
and he entertained him well and kept him with him
for a long time. 2. Now, as it fell out, this stay was
most agreeable to Ulysses, for he had fallen in love
with Polymela, one of Aeolus’s daughters, and was
engaged in a secret intrigue with her. But after
Ulysses had gone off with the winds shut up in a bag,
the girl was found jealously guarding some stuffs
from among the Trojan spoils which he had given
her, and rolling among them with bitter tears. Aeolus
reviled Ulysses bitterly although he was away, and
had the intention of exacting vengeance upon Poly-
mela; however, her brother Diores was in love with
her, and both begged her off her punishment and
persuaded his father to give her to him as his wife.²

¹ An elegiac poet of Cos, a little later than Callimachus.
We do not now possess his works.

See Odyssey x. 7. Aeolus had six sons and six daughters,
all of whom he married to each other.

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ΠΕΡΙ ΕΥΠΠΗΣ

'Ιστορεϊ Σοφοκλῆς Ευρυάλω

1. Ου μόνον δε Ὠδυσσεῶς περὶ Ἀιόλου εξήμαρτεν, ἀλλὰ καὶ μετὰ τὴν ἄλην, ὡς τοὺς μνηστήρας ἐφόνευσεν, εἰς Ἡπειροῦν ἄλθῳν χρηστηρίων τενῶν ἑνεκά, τὴν Τυρέμμαθα θυγατέρα ἐφθειρεν Εὐόππην, ὡς αὐτὸν οἰκεῖος τε ὑπεδέξατο καὶ μετὰ πάσης προθυμίας ἐξένειξεν. παίς δὲ αὐτῷ γίνεται ἐκ ταύτης Εὐρύαλος. 2. τούτου ἡ μήτηρ ἐπει διὰ ἧπθην ἠλθεν, ἀπορεμέπτεται εἰς Ἰθάκην, συμβόλαια τινα δοῦσα ἐν δέλτῳ κατεσφραγισμένα. τοῦ δὲ Ὠδυσσέως κατὰ τύχην τότε μὴ παρόντος, Πηνελόπη καταμαθοῦσα ταῦτα καὶ ἄλλως δὲ προπεπυσμένη τὸν τῆς Εὐόππης ἤρωτα, πείδει τὸν Ὠδυσσέα παραγενόμενον, πρὶν ἡ γρῶναι τε τούτων ὡς ἔχει, κατακτεῖναι τὸν Εὐρύαλον ὡς ἐπιβουλεύοντα αὐτῷ. 3. καὶ Ὠδυσσεῖς μὲν διὰ τὸ μὴ ἐγκρατής φύναι μηδὲ ἄλλως ἐπιεικής, αὐτόχειρ τοῦ παιδὸς ἐγένετο, καὶ οὐ μετὰ πολὺν χρόνου ἢ τόδε ἀπειργάσθαι πρὸς τῆς αὐτῶς αὐτοῦ γενεᾶς τροθεῖς ἀκάνθηθα ταλασσίας τρυγόνος ἐτελεύτησεν.
THE STORY OF EVIPPE

III

THE STORY OF EVIPPE

From the Eurypalus1 of Sophocles

1. AEOLUS was not the only one of his hosts to whom Ulysses did wrong: but even after his wanderings were over and he had slain Penelope's wooers, he went to Epirus to consult an oracle,2 and there seduced Evippe, the daughter of Tyrимmas, who had received him kindly and was entertaining him with great cordiality; the fruit of this union was Eurypalus. 2. When he came to man's estate, his mother sent him to Ithaca, first giving him certain tokens, by which his father would recognise him, sealed up in a tablet. Ulysses happened to be from home, and Penelope, having learned the whole story (she had previously been aware of his love for Evippe), persuaded him, before he knew the facts of the case, to kill Eurypalus, on the pretence that he was engaged in a plot against him. 3. So Ulysses, as a punishment for his incontinence and general lack of moderation, became the murderer of his own son; and not very long after this met his end after being wounded by his own offspring.3 with a sea-fish's4 prickle.

1 No longer extant.
2 Just possibly "by the command of an oracle."
3 Telegonus.
4 According to the dictionaries, a kind of roach with a spike in its tail.

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Δ'
ΠΕΡΙ ΟΙΝΩΝΗΣ

'Ιστορεῖ Νίκαιρος ἐν τῷ περὶ ποιητῶν καὶ Κεφάλων ὁ Γεργήθιος ἐν Τρωίκοις

1. Ἀλέξανδρος ὁ Πρεάμου βουκολῶν κατὰ τὴν Ἰδην ἡράσθη τῆς Κεβρῆμος δυνατὸς Οἰνώνης· λέγεται δὲ ταύτην ἐκ τοῦ θεοῦ κατεχομένην θεσπίζειν περὶ τῶν μελλόντων, καὶ ἄλλως δὲ ἐπὶ συνέσει φρενῶν ἐπὶ μέγα διαβεβοήθησαι. 2. ο ὁ συν Ἀλέξανδρος αὐτὴν ἀγαθόμενος παρὰ τὸν πατρὸς εἰς τὴν Ἰδην, ὅπου αὐτῷ οἱ σταθμοὶ ἦσαν, εἶχε γυναῖκα, καὶ αὐτῇ φιλοφρονούμενος ὅμως μηδεμαὶ προλέψεως, ἐν περισσοτέρᾳ τε τιμῇ ἀξείν. 3. ἢ δὲ συνεῖναι μὲν ἑφακεῖν εἰς τὸ παρὸν ὡς ὅτι πάνυ αὐτὴς ἐρώτης χρόνον μέντοι τινά γενησθαι, ἐν φ' ἀπαλλάξας αὐτὴν εἰς τὴν Εὐρώπην περαιωθήσεται, κακεὶ πτοινθεὶς ἐπὶ γυναίκει ξένη πόλεμον ἐπάξεται τοῖς οἰκείοις. 4. ἔγγειτο δὲ, ὡς δὲ αὐτὸν ἐν τῷ πολέμῳ προσήνασιν, καὶ ὑπὸ σύνθεα αὐτῶν οἶδο τε ἐσται ὑγιὴ ποιησάται ἡ αὐτή· ἐκάστοτε δὲ ἑπιλεγομένης αὐτῆς, ἔκεινος οὐκ εἶνα μεμνήσθαι.

Χρόνου δὲ προϊόντος, ἐπειδὴ Ἑλενήν ἐγγεμεν, ἢ μὲν Οἰνώνη μερομεῶς τῶν πραξηθέντων τὸν Ἀλέξανδρον εἰς Κεβρῆνα, ὀθενοπὲρ ἦν γένος,

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1 A word has clearly dropped out of the text. I insert εἰς, suggested by Zangarinas after Cobet.

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4 A poet of Colophon in the second century B.C.
5 Also called Cephalion (Athenaeus 383 b) of Gorgitha or
THE STORY OF OEONE

IV

THE STORY OF OEONE

From the Book of Poets of Nicander\(^1\) and the Trojan History of Cephalon\(^2\) of Gergitha

1. When Alexander,\(^3\) Priam's son, was tending his flocks on Mount Ida, he fell in love with Oenone the daughter of Cebren\(^4\): and the story is that she was possessed by some divinity and foretold the future, and generally obtained great renown for her understanding and wisdom. 2. Alexander took her away from her father to Ida, where his pasturage was, and lived with her there as his wife, and he was so much in love with her that he would swear to her that he would never desert her, but would rather advance her to the greatest honour. 3. She however said that she could tell that for the moment indeed he was wholly in love with her, but that the time would come when he would cross over to Europe, and would there, by his infatuation for a foreign woman, bring the horrors of war upon his kindred. 4. She also foretold that he must be wounded in the war, and that there would be nobody else, except herself, who would be able to cure him: but he used always to stop her, every time that she made mention of these matters.

Time went on, and Alexander took Helen to wife: Oenone took his conduct exceedingly ill, and returned to Cebren, the author of her days: then,

Gergis. For further particulars see Pauly-Wissowa, s.v. Hegesianax. Neither of these works is now extant.

\(^3\) More usually called Paris.

\(^4\) A river-god of the Troad.
THE LOVE ROMANCES OF PARTHENIUS

άπεχώρησεν ὁ δὲ, παρικοντος ἦδη τοῦ πολέμου, διατοξευόμενος Φιλοκτήτης τετράσκεται. 5. ἐν νῷ δὲ λαβὼν τὸ τῆς Οἰνώνης ἔπος, ὡς ἐφατο αὐτῶν πρὸς αὐτῆς μόνης οἶον τε εἶναι λαβήναι, κήρυκα πέμπει δεσομένου, ὡς ἐπειχθείσα ἀκέσηται τε αὐτῶν καὶ τῶν παροιχομένων λῆθην ποιήσηται, ἀτε δὴ κατὰ θεῶν βούλησιν ἐν αὐτοῖς εἰστιν. 6. ἢ δὲ αὐθάδεστερον ἀπεκρίνατο ὡς χρη παρ' Ἐλένην αὐτὸν ἰέναι, κάκελινης δεὶσαι αὐτὴ δὲ μάλιστα ἤπείγετο ἐνθα δὴ ἐπεψηυτο κεῖσθαι αὐτῶν. τοῦ δὲ κήρυκος τὰ λεγόμενα παρὰ τῆς Οἰνώνης θάττων ἀπαγγείλαντο, ἀδυμῆσαι ὁ Ἀλέξανδρος ἐξέπνευσεν. 7. Οἰνώνη δὲ, ἐπεὶ νέκιν ἦδη κατὰ γῆς κείμενον ἀλθοῦσα εἶδεν, ἀνθρώπει τε καὶ πολλὰ κατολοφυραμένη διεχρήσατο ἑαυτήν.

Ε'

ΠΕΡΙ ΔΕΥΚΙΙΠΠΟΥ

'Ιστορικ Ἐρμιούπατος Λεοντέρ

1. Δεύκιιππος δὲ, Ξανθίου παῖς, γένος τῶν ἀπὸ Βελλεροφόντου, διαφέρων ἱσχύοι μάλιστα τῶν καθ' ἑαυτῶν ἦσκε τὰ πολεμικά. διὸ πολὺς ἦν λόγος περὶ αὐτοῦ παρά τε Λυκίως καὶ τοῖς προσεχέσω τούτων, ἀτε δὴ ἀγομένους καὶ πάν ὅτιον δυσχερῆ πάσχουσιν. 2. αὕτως κατὰ μὴν Ἀφροδίτης εἰς ἔρωτα ἀφικόμενος τῆς

1 So Legrand, for the MS. ἀφικόμενος.

2 For what may be regarded as a continuation of this story see No. XXXIV.

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when the war came on, Alexander was badly wounded by an arrow from the bow of Philoctetes. 5. He then remembered Oenone’s words, how he could be cured by her alone, and he sent a messenger to her to ask her to hasten to him and heal him, and to forget all the past, on the ground that it had all happened through the will of the gods. 6. She returned him a haughty answer, telling him he had better go to Helen and ask her; but all the same she started off as fast as she might to the place where she had been told he was lying sick. However, the messenger reached Alexander first, and told him Oenone’s reply, and upon this he gave up all hope and breathed his last: (7) and Oenone, when she arrived and found him lying on the ground already dead, raised a great cry and, after long and bitter mourning, put an end to herself. 1

V

The Story of Leucippus

From the Leontium of Hermesianus 2

1. Now Leucippus the son of Xanthius, a descendant of Bellerophon, far outshone his contemporaries in strength and warlike valour. Consequently he was only too well known among the Lycians and their neighbours, who were constantly being plundered and suffering all kinds of ill treatment at his hands. 2. Through the wrath of Aphrodite he fell in love with his own

2 An elegiac poet of Colophon, a younger contemporary of Philetas. We possess little of his works except a single long extract given by Athenaeus 597–599.
THE LOVE ROMANCES OF PARTHENIUS

άδελφής, τέως μέν ἐκαρτέρει, οἶομενος βάστα ἀπαλλάξασθαι τῆς νόσου· ἐπέλεξεν μέντοι χρόνον διαγενομένου οὐδὲ ἐπὶ ὅλουν ἐλώφα τὸ πάθος, ἀνακοινούται τῇ μητρί καὶ πολλά καθικέτευε, μὴ περιδεῖν αὐτῶν ἀπολλύμενον· εἰ γὰρ αὐτῷ μὴ συνεργήσεις, ἀποσφάξεις αὐτὸν ὑπείλει. τῆς δὲ παραχρήμα τῆς ἐπιθυμίας φαμένης τελευτήσειν, ἡμῶν ἢδη γέγονεν 3. ἀνακαλεσαμένη δὲ τὴν κορίνθην συγκατακλίνει τάδελφῳ, κὰς τούτου συνήσαιν σὺ μάλα τακτοκότες, ἐως τὶς ἐξαγγέλλει τῷ κατηγορημένῳ τὴν κόρην μηρατήρι. ὁ δὲ τὸν τε αὐτοῦ πατέρα παραλαβὼν καὶ τίνας τῶν προσικοντων, πρόσειει τῷ Ἐανθέρῳ καὶ τὴν πρᾶξιν καταμηνύει, μὴ δηλῶν τούτων τοῦ Λευκίππου. 4. Ἐανθίος δὲ δισαφορῶν ἐπὶ τοῖς προσηγεγελμένοις πολλὴν σπουδὴν ἐτίθετο φωρᾶσαι τὸν φθορέα, καὶ διεκελέσατο τῷ μηρίτῃ, ὡστε ἵνα συνύντας ἀυτῷ δηλώσῃ τῷ δὲ ἐποίμως ὑπακούσαντος καὶ αὐτίκα τὸν προσβύτῃν ἐπαγομένου τῷ χαλάμῳ, ἡ παῖς, αἰφνιδίου ψόμου γευθέντος, ἔστε διὰ θυρῶν, οἰομένῃ λήσεσθαι τὸν ἐπιούντα· καὶ αὐτὴν ὁ πατὴρ ὑπολαβὼν εἶναι τὸν φθορέα πατᾶξις μαχαίρα καταβάλλει. 5. τῆς δὲ περιωδοῦν γενομένης καὶ ἀνακραγούσης, ὁ Λευκίππος ἐπαρέμφων αὐτῇ καὶ διὰ τὸ ἐκπεπλήρησαι μὴ προδώμενος ὡστε ἴν, κατακτεῖν τὸν πατέρα. δὲ ἦν αἰτεῖν ἀπολείπον τὴν οἰκίαν Θεταλοῖς τοῖς 2 συμβεβηκόσιν εἰς Κρήτην ἡγίσατο, κακεῖθεν

1 The MS. has τελευτήσει, and Martini's correction τελευτήσεως seems the simplest: Legrand suggested τελευτήσατο.
2 MS. est τεῖς: the omission was suggested by Rohde. A copist might have supposed that the native after ἔγγορα needed a preposition, which then fell into the wrong place.
sister: at first he held out, thinking that he would easily be rid of his trouble; but when time went on and his passion did not abate at all, he told his mother of it, and implored her earnestly not to stand by and see him perish; for he threatened that, if she would not help him, he would kill himself. She promised immediately that she would help him to the fulfilment of his desires, and he was at once much relieved: (3) she summoned the maiden to her presence and united her to her brother, and they consorted thenceforward without fear of anybody, until someone informed the girl’s intended spouse, who was indeed already betrothed to her. But he, taking with him his father and certain of his kinsfolk, went to Xanthius and informed him of the matter, concealing the name of Leucippus. 4. Xanthius was greatly troubled at the news, and exerted all his powers to catch his daughter’s seducer, and straitly charged the informer to let him know directly he saw the guilty pair together. The informer gladly obeyed these instructions, and had actually led the father to her chamber, when the girl jumped up at the sudden noise they made, and tried to escape by the door, hoping so to avoid being caught by whoever was coming: her father, thinking that she was the seducer, struck her with his dagger and brought her to the ground. 5. She cried out, being in great pain; Leucippus ran to her rescue, and, in the confusion of the moment not recognising his adversary, gave his father his death-blow. For this crime he had to leave his home: he put himself at the head of a party of Thessalians who had united to invade Crete, and after being driven
THE LOVE ROMANCES OF PARTHENIUS

εξελαθέως υπὸ τῶν προσώπων εἰς τὴν Ἐφεσίαν ἀφίκετο, ἐνθὰ χωρὶς ζήσης τὸ Κρητικοῦν ἐπικληθέν. 6. τοῦ δὲ Δευκίππου τούτου λέγεται τὴν Μανδρολύτου θυγατέρα Δευκοφρύνην ἔρασθείσαν προδοῦναι τὴν πόλιν τοὺς πολεμίους, ὅψιν ἐτύρχανεν ἡγούμενος ὁ Δευκίππος, ἑλομένων αὐτῶν κατὰ θεοπρόπιον τῶν δεκατευθέντων ἐκ Φερῶν ὑπ’ Ἀδμήτου.1

5

ΠΕΡΙ ΠΑΛΛΗΝΗΣ

Ἰστορᾶ Θεαγένης2 καὶ Ἡγίστιππος ἐν Παλληνικοῖς

1. Δέγεται καὶ Σίθονα, τὸν Ὀδομάντων βασιλέα, γεννήσαι θυγατέρα Παλλήνην, καλὴν τε καὶ ἐπίχαριν, καὶ διὰ τοῦτο ἐπὶ πλείστων χαρήσαι κλέος αὐτῆς, φοιτᾶν τε μνηστήρας οὐ μόνον ἀπ’ αὐτῆς ᾿Θράκης, ἀλλὰ καὶ ἐπὶ πρόσωθέν τινα, ἀπὸ τὸ Ἰλλυρίδος καὶ3 τῶν ἐπὶ Τανάδοος ποταμοῦ κατοχημένων. 2. τοῖς δὲ Σίθονα πρῶτον μὲν κελεῦσαι τοὺς ἀφεκνουμένους μνηστήρας πρὸς μάχην ἔναν τὴν κόρην ἑχοντα, εἰ δὲ ἦττον φανεῖν, τεθνάσαι, τοῦτο τῷ πρὸς πάνυ συχνοὺς διηρήκει. 3. μετὰ δὲ, ὡς αὐτῶν τῇ πλείσῳ

1 The events of the last part of this story are referred to in two inscriptions published by O. Kern, Die Gründungsgeschichte von Magnesia am Mæander, p. 7 seqg. They are too long to set out here, but are reprinted in the preface to Sakolowski’s edition of Parthenius.

2 MS. Ἰσιγένης. The correction is made from Stephanus of Byzantium.

3 καὶ is not in the MS., but was supplied by Cornarius.
THE STORY OF PALLENE

thence by the inhabitants of the island; repaired to
the country near Ephesus, where he colonised a tract
of land which gained the name of Creteinaeum. 6. It
is further told of Leucippus that, by the advice of
an oracle, he was chosen as leader by a colony of
one in ten 1 sent out from Pherae by Admetus, 2 and
that, when he was besieging a city, Leucophryne the
daughter of Mandrolytus fell in love with him, and
betrayed the town to her father's enemies.

VI

THE STORY OF PALLENE

From Theagenes 3 and the Palleniaca of Hegesippus 4

1. The story is told that Pallene was the daughter of
Sithon, king of the Odomanti, 5 and was so beautiful
and charming that the fame of her went far abroad,
and she was sought in marriage by wooers not only
from Thrace, but from still more distant parts, such
as from Illyria and those who lived on the banks of
the river Tanais. 2. At first Sithon challenged all
who came to woo her to fight with him for the girl,
with the penalty of death in case of defeat, and in
this matter caused the destruction of a considerable
number. 3. But later on, when his vigour began to

1 A remedy for over-population. One man in ten was sent
out to found a colony elsewhere.
2 The husband of the famous Alcestis.
3 An early logographer and grammarian. This story may
well come from the Marcellus we know him to have written.
4 Of Macebom, probably in the third century n.e. For
a full discussion of his work and date see Pauly-Wissowa, s.v.
5 A people living on the lower Strymon in north-eastern
Macedonia.
Ἅσχυς ἐπιελεοῦτε, ἐγνωστό τε αὐτῷ τὴν κόρην ἀρμόσασθαι, δύο μηνιστήρας ἀφιγμένους, Δρύαντα τε καὶ Κλέιτον, ἐκέλευεν, ἄθλου προκειμένου τῆς κόρης, ἀλλὰ λοις διαμάχεσθαι καὶ τὸν μὲν τεθνάναι, τὸν δὲ περιγενόμενον τὴν τε βασιλείαν καὶ τὴν παῖδα ἔχειν. 4. τῆς δὲ ἀφωρισμένης ἡμέρας παρούσης, ἡ Πάλληνη (ἐτυχε γὰρ ἔρωτα τοῦ Κλέιτον) πάνω ὄρρόδει περὶ αὐτοῦ· καὶ σημεῖα μὲν οὐκ ἐτόλμα τινὶ τῶν ἀμφ' αὐτῆς, δικρινὰ δὲ πολλὰ κατεχεῖτο τῶν παρειῶν αὐτῆς, ἔως ὅτε τροφεύει αὐτῆς πρεσβύτης ἀναπτυχθανόμενος καὶ ἐπιγνώστι τὸ πάθος, τῇ μὲν θαρρεῖν παρεκκλειστο, ώς ἦ βουλέται, ταῦτῃ τοῦ πράγματος χωρίζοντος. αὐτὸς δὲ κρύφα ὑπέρχεται τὸν ἱμόχον τοῦ Δρύαντος, καὶ αὐτῷ χρυσὸν πολὺν ὁμολογήσας πείθει διὰ τῶν ἀρματηγῶν τροχῶν μὴ διεῖναι τὰς περόνας. 5. ἐνθα δὴ ὡς ἐς μάχην ἐξήσαν καὶ ἠλαυνεν ὁ Δρύας ἑπὶ τὸν Κλέιτον, καὶ οἱ τροχοὶ περιερρήσαν αὐτὸν τῶν ἀρμάτων, καὶ οὕτως πεσόντα αὐτὸν ἐπιδραμὼν ὁ Κλέιτος ἀναιρεῖ. 6. αἰσθόμενος δὲ ὁ Σίθων τὸν ἐρωτα καὶ τὴν ἐπιβουλὴν τῆς θυγατρός, μάλα μεγάλην πυρὰν νήσας καὶ ἐπιθέλη τὸν Δρύαντα, οἶος τέ ἦν ἐπισφάζειν καὶ τὴν Πάλλην. φαντάσματος δὲ θείου γενομένου καὶ ἐξαπινοῖς ὤματος ἐξ οὐρανοῦ πολλοῦ καταρραγέντος, μετέγκε τε καὶ γάμοις ἀρεσάμενος τῶν παρόντα Θρακῶν ὁμίλου, ἐφίησε τῷ Κλέιτῳ τὴν κόρην ἀγεσθαι.

1 The first hand of the MS. has something like σιστεσθων ἐπισφάζειν. The reading given, which is due to Martini, seems the simplest correction, but there have been several other proposals for emending the text.
fail him, he realised that he must find her a husband, and when two suitors came, Dryas and Clitus, he arranged that they should fight one another with the girl as the prize of victory; the vanquished was to be killed, while the survivor was to have both her and the kingship. 4. When the day appointed for the battle arrived, Pallene (who had fallen deeply in love with Clitus) was terribly afraid for him: she dared not tell what she felt to any of her companions, but tears coursed down and down over her cheeks until her old tutor 1 realised the state of affairs, and, after he had become aware of her passion, encouraged her to be of good cheer, as all would come about according to her desires: and he went off and suborned the chariot-driver of Dryas, inducing him, by the promise of a heavy bribe, to leave undone the pins of his chariot-wheels. 5. In due course the combatants came out to fight: Dryas charged Clitus, but the wheels of his chariot came off, and Clitus ran upon him as he fell and put an end to him. 6. Sithou came to know of his daughter's love and of the stratagem that had been employed; and he constructed a huge pyre, and, setting the body of Dryas upon it, proposed to slay Pallene at the same time 2; but a heaven-sent prodigy occurred, a tremendous shower bursting suddenly from the sky, so that he altered his intention and, deciding to give pleasure by the celebration of a marriage to the great concourse of Thracians who were there, allowed Clitus to take the girl to wife.

1 Literally, a male nurse. cf. Welgall's Cleopatra (1914), p. 104. We have no exact equivalent in English.
2 Presumably as an offering to the shade of Dryas, for whose death Pallene had been responsible.
ΠΕΡΙ ΕΠΙΠΑΡΙΝΟΥ

1. 'Εν δὲ τῇ Ἰταλῇ Ῥακλείᾳ παιδὸς διαφόρου τῆς ὅψεως (Ἐπιπάρινος ἦν αὐτῷ ὄνομα) τῶν πάνω δοκίμων, Ἀντιλέων ἥρασθη ὅσ πολλὰ μηχανώμενος οὐδαμῇ δύνατος ἦν αὐτῷ ἁρμόσασθαι, περὶ δὲ γυμνάσια διατρέβοντι πολλὰ τῷ παιδὶ προσρυκεῖ ἐφὶ τοσοῦτον αὐτῷ πόθον ἔχειν, ὡστε πάντα πόνον ἄν τίθηναι, καὶ οὐ τι ἄν κελεύοι μηδενὸς αὐτόν ἁμαρτήσεσθαι. 2. ο δὲ ἄρα κατειρωνυμένος προσέταξεν αὐτῷ, ἀπὸ τινος ἔργων χαρίου, ὃ μάλιστα ἐφοροῦντο ὑπὸ τοῦ τῶν Ῥακλεωτῶν τυράννου, τὸν κάδωνα κατακομβῆσαι, πειθόμενος μὴ ἂν ποτὲ τελέσειν αὐτὸν τόνδε τὸν ἁθλόν. Ἀντιλέων δὲ κρύφα τὸ φρούριον ὑπελθὼν καὶ λοχίσας τὸν φύλακα τοῦ κάδωνος κατακαίνει· καὶ ἐπειδὴ ἂφίκετο πρὸς τὸ μειράκιον ἐπιτελέσας τὴν ὑπόσχεσιν, ἐν πολλῇ αὐτῷ εὐνοίᾳ ἐγένετο, καὶ ἐκ τούτω μᾶλιστα ἄλλης ἐφίλουν. 3. ἐπεὶ δὲ ὁ τυράννος τῆς ὁρας ἐγάγετο τοῦ παιδὸς καὶ οἶος τῇ ἄν αὐτὸν βία ἄγεσθαι, δυσαισθησάσας ὁ Ἀντιλέων ἐκεῖνος μὲν παρεκκελεύσατο μὴ ἀντιλέγοντα κεινυνεῖν, αὐτὸς δὲ ὀφείλονεν

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3 Meineke's correction for the MS. ἄπασθαι.
THE STORY OF HIPPARINUS

VII

THE STORY OF HIPPARINUS

From Phanius of Eresus

1. In the Italian city of Heraclea there lived a boy of surpassing beauty—Hipparinus was his name—and of noble parentage. Hipparinus was greatly beloved by one Antileon, who tried every means but could never get him to look kindly upon him. He was always by the lad's side in the wrestling-schools, and he said that he loved him so dearly that he would undertake any labour for him, and if he dared to give him any command, he should not come short of its fulfilment in the slightest degree. 2. Hipparinus, not intending his words to be taken seriously, bade him bring away the bell from a strong-room over which a very close guard was kept by the tyrant of Heraclea, imagining that Antileon would never be able to perform this task. But Antileon privily entered the castle, surprised and killed the warden, and then returned to the boy after fulfilling his behest. This raised him greatly in his affections, and from that time forward they lived in the closest bonds of mutual love. 3. Later on the tyrant himself was greatly struck by the boy's beauty, and seemed likely to take him by force. At this Antileon was greatly enraged; he urged Hipparinus not to endanger his life by a refusal, and then, watching for the moment when the tyrant was leaving his palace, sprang upon

1 A Peripatetic philosopher, perhaps a pupil of Aristotle. Athenæus tells us that he wrote a book on "how tyrants met their ends," from which this story is doubtless taken.

2 In Lesbos.
εξιόντα τὸν τύραννον προσδραμῶν ἀνείλεν· 4. καὶ
tοῦτο δράσας δρόμων ἐτελεῖ καὶ διέφυγεν ἄν, εἰ μὴ
προβάτοις συνδεδεμένοις ἀμφιπέσων ἔχειρῶθη.
διὸ τῆς πόλεως εἰς τὰρχαῖον ἀποκαταστάσης,
ἀμφοτέρους παρὰ τοὺς Ἡρακλεώτας ἐτέθησαν
εἰκόνες χαλκαῖ, καὶ νόμος ἔγραφη, μηδένα ἔλαιον
τοῦ λοιποῦ πρόβατα συνδεδεμένα.

Η'

ΠΕΡΙ ΗΡΙΠΠΗΣ

'Ιστορεῖ Ἀριστόδημος ὁ Νουσαίς ἐν α' Ἱστοριῶν περὶ τούτων, πλὴν ὅτι τὰ δύναμις ἐπικαλέσται, ἀντί Ηρίππης
calhōn Ebdymiain tōn ὅ ὂβαιβαρον Κανάραν

1. "Οτε δὲ οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν
καὶ τὰς πόλεις ἐπόρθουν, ἐν 'Μιλήτῳ Θεσμο-
φορίων ὅτε καὶ συνηθροισμένων γυναικῶν ἐν τῷ
ἱερῷ ὁ βραχύ τῆς πόλεως ἄπεχε, ἀποστάσθην τὸ
μέρος τοῦ βαρβαρικοῦ διηλθεῖν εἰς τὴν Μιλησίαν
καὶ ἐξαιτίαις ἐπίδραμον ἀνείλεν τὰς γυναῖκας.
2. ἔνθα δὲ τὰς μὲν ἔρρυσαντο, πολὺ ἄργυρων το

1 The whole story is a close parallel to that of the end of
Pissistratid rule in Athens brought about by Harmodius and
Aristogiton.

2 A grammarian and rhetorician, who paid a visit of some
length to Rome, and died about 50–40 B.C. The title given
to his work by Parthenius (ιστοριάν περὶ τούτων) is ambiguous:
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him and killed him. 4. As soon as he had done the deed, he fled, running; and he would have made good his escape if he had not fallen into the midst of a flock of sheep tied together, and so been caught and killed. When the city regained its ancient constitution, the people of Heraclea set up bronze statues to both of them, and a law was passed that in future no one should drive sheep tied together.

VIII

The Story of Herippe

From the first book of the Stories of Aristodemus of Nysa; but he there alters the names, calling the woman Euthymia instead of Herippe, and giving the barbarian the name of Cavaras.

1. During the invasion of Ionia by the Gauls and the devastation by them of the Ionian cities, it happened that on one occasion at Miletus, the feast of the Thesmophoria was taking place, and the women of the city were congregated in the temple a little way outside the town. At that time a part of the barbarian army had become separated from the main body and had entered the territory of Miletus; and there, by a sudden raid, it carried off the women. Some of them were ransomed for large sums of

but it appears that he must have collected a series of love-stories not unlike those of Parthenius' own.

3 This may be a gentile name. The Cavaras were a people of Gallia Narbonensis.

4 About B.C. 275.

5 A festival, celebrated by women, in honour of Demeter and Proserpine.
καὶ χρυσὸν ἀντιδόντες, τινὲς δὲ, τῶν Βαρβάρων αὐταῖς οἰκειοθέτων, ἀπήχθησαν, ἐν δὲ αὐταῖς καὶ Ἡρίττη, γυνὴ ἢ Ξάνθου, ἄνδρος ἐν Μιλήτῳ πάνω δοκίμου γένους τε τοῦ πρῶτου, παιδίων ἀπολεποῦσα διετές.

3. Ταύτης πολὺν πόθον ἔχων ὁ Ἐάνθος ἐξηγυρίσατο μέρος τῶν ὑπαρχμάτων, καὶ κατασκευασάμενος χρυσοὺς δισχελίους τὸ μὲν πρῶτον εἰς Ἰταλίαν ἐπεραιώθη ἐντεύθεν δὲ ὑπὸ ἱδιοβέβην τινῶν κομιζόμενος εἰς Μασσαλίαν ἀφικνεῖται κακείθεν εἰς τὴν Κελτικὴν 4. καὶ προσελθὼν τῇ οἰκίᾳ, ἔσθα αὐτοῦ συνή ποτεν ἡ γυνὴ ἄνδρι τῶν μάλιστα παρὰ Κελτοῖς δοξαζόμενω, ὑποδοχής ἐδείτο τυχείν. τῶν δὲ διὰ φιλοξενίαν ἐτοίμως αὐτῶν ὑποδεξαμένων, εἰσελθὼν ὅρα τῆς γυναίκας, καὶ αὐτὸν ἐκείνη τὸ χεῖρε ἀμφιβάλουσα μάλα φιλοφρόνως προσηγαγεῖτο. 5. παραχθῆναν δὲ τοῦ Κελτοῦ παραγενόμενον, διεξήλθαν αὐτὸ τὴν τέλη τάνδρος ἡ Ἡρίττη, καὶ ὡς αὐτῆς ἔνεκα ἢ κοι λύτρα καταδησάμενος ὁ δὲ ἡγασθῇ τῆς ψυχῆς τῶν Ἐάνθου, καὶ αὐτίκα συνουσίαν ποιησάμενος τῶν μάλιστα προσηγμένων, ἐξεινεῖ ἀυτὸν παρατέλωντος δὲ τοῦ πότου, τῆς γυναίκας συγκατακλῖνει αὐτῷ καὶ δὲ ἐμφέρεις ἐπυνθάνετο, πηλίκην οὐσίαν εἰς κεκτημένος τὴν σύμπασαν τοῦ δὲ εἰς ἀριθμὸν χιλίων χρυσῶν φύσσαντος, ὁ βάρβαρος εἰς τέσσαρα μέρη κατανέμειν αὐτῶν ἐκέλευς, καὶ τὰ μὲν τρία ὑπεξαιρεῖσθαι αὐτῷ, γυναίκι, παιδίω, τὸ δὲ τέταρτον ἀπολεῖπειν ἀποινὰ τῆς γυναικὸς.

1 A correction by Passow from the MS. χελίου.
2 The MS. has καὶ ἡ. The omission was proposed by Bost.
silver and gold, but there were others to whom the barbarians became closely attached, and these were carried away: among these latter was one Herippe, the wife of Xanthus, a man of high repute and of noble birth among the men of Miletus, and she left behind her a child two years old.

3. Xanthus felt her loss so deeply that he turned a part of his best possessions into money and, furnished with two thousand pieces of gold, first crossed to Italy: he was there furthered by private friends and went on to Marseilles, and thence into the country of the Celts; (4) and finally, reaching the house where Herippe lived as the wife of one of the chief men of that nation, he asked to be taken in. The Celts received him with the utmost hospitality: on entering the house he saw his wife, and she, flinging her arms about his neck, welcomed him with all the marks of affection. 5. Immediately the Celt appeared, Herippe related to him her husband's journeyings, and how he had come to pay a ransom for her. He was delighted at the devotion of Xanthus, and, calling together his nearest relations to a banquet, entertained him warmly; and when they had drunk deep, placed his wife by his side, and asked him through an interpreter how great was his whole fortune. "It amounts to a thousand pieces of gold," said Xanthus; and the barbarian then bade him divide it into four parts—one each for himself, his wife, and his child, and the fourth to be left for the woman's ransom.
6. 'Ως δὲ ἐς καῦτον τότε ἀπετράπετο, πολλὰ κατεμέμφετο τὸν Ἐάνθον ἡ γυνὴ διὰ τὸ μὴ ἔχοντα τοσοῦτον χρυσὸν ὑποσχέσθαι τῷ βαρβάρῳ, κινδυνεύσει τούτων, οἱ μὲν ἐμπεδώσει τὴν ἐπαγγελίαν. 7. τοῦ δὲ φήσαντος ἐν ταῖς κριτίσει τῶν παύλων καὶ ἄλλων τινὰς χιλίους χρυσοὺς κεκρυφθαι διὰ τὸ μὴ ἐλπίζειν ἐπιεικὴ τινὰ βάρβαρον καταληψεῖαι, δεῖσει τὸν πολλῷν λύτρων, ἡ γυνὴ τῇ ὑστεραίᾳ τῷ Κελτῷ καταμηνύει τὸ πλήθος τοῦ χρυσοῦ καὶ παρεκκελεύετο κτεῖναι τὸν Ἐάνθον, φάσκουσα πολὺ μάλλον αἰρεῖσθαι αὐτὸν τῆς τε πατρίδος καὶ τοῦ παίδου, τὸν μὲν γὰρ Ἐάνθον παντόπασιν ἀποστυγεῖν. 8. τῷ δὲ ἔρα οὐ πρὸς ἡδονὴν ἤν τὰ λεχθέντα· ἐν νῷ δὲ εἰχεν αὐτὴν τίσασθαι, ἔπειδὴ δὲ ὁ Ἐάνθος ἐσπούδαζεν ἀπεῖναι, μάλα φιλοφρόνως προβεμπεν ὁ Κελτὸς ἐπαγόμενος καὶ τὴν 'Ηρισπῆν· ὡς δὲ ἐπὶ τοὺς ὄρους τῆς Κελτῶν χώρας ἀφίκοντο, θυσίαν ὁ βάρβαρος ἐφῆ τελέσας βούλεσθαι πρὸς αὐτῶς ἀπ' ἀλλήλων χωρισθῆναι. 9. καὶ κοιμθέντος ἱερεῖον, τὴν 'Ηρισπῆν ἀκέλευεν ἀντιλαβῆσθαι τῆς δὲ κατασχούσης, ὡς καὶ ἄλλως σύνεσθαι αὐτῇ, ἐπανατεινάμενος τὸ ξίφος καθικεῖται καὶ τὴν κεφαλὴν αὐτῆς ἀφαιρεῖ, τῷ τὸ Εἀνθῷ παρεκκέλευσα τῷ δυσφόρειν, ἐξαγγείλας τὴν ἐπιθυμήλην αὐτῆς, ἐπέτρεπε τοῦ τῷ χρυσίῳ ἄπαν κομίζειν αὐτῷ.
THE STORY OF HERIPPE

6. After he had retired to his chamber, Herippe upbraided Xanthus vehemently for promising the barbarian this great sum of money which he did not possess, and told him that he would be in a position of extreme jeopardy if he did not fulfil his promise: (7) to which Xanthus replied that he even had another thousand gold pieces which had been hidden in the soles of his servants’ boots, seeing that he could scarcely have hoped to find so reasonable a barbarian, and would have been likely to need an enormous ransom for her. The next day she went to the Celt and informed him of the amount of money which Xanthus had in his possession, advising him to put him to death: she added that she preferred him, the Celt, far above both her native country and her child, and, as for Xanthus, that she utterly abhorred him. 8. Her tale was far from pleasing to the Celt, and he decided to punish her: and so, when Xanthus was anxious to be going, he most amiably accompanied him for the first part of his journey, taking Herippe with them; and when they arrived at the limit of the Celts’ territory, he announced that he wished to perform a sacrifice before they separated from one another. 9. The victim was brought up, and he made Herippe hold it: she did so, as she had been accustomed to do on previous occasions, and he then drew his sword, struck with it, and cut off her head. He then explained her treachery to Xanthus, telling him not to take in bad part what he had done, and gave him all the money to take away with him.
THE LOVE ROMANCES OF PARTHENIUS

Θ'

ΠΕΡΙ ΠΟΛΥΚΡΙΤΗΣ

'Η ἱστορία αὕτη ἐλήφθη ἐκ τῆς α' 'Ἀνδρέσκου Ναξιακοῦ·
γράφει περὶ αὐτῆς καὶ Θεόφραστος ἐν τῷ δ΄ τῶν.

Πρὸς τοὺς καιροὺς

1. Καθ' ὅν δὲ χρόνον ἐπὶ Ναξίους Μιλησίους
συνέβησαν σὺν ἑπεκοῦροις καὶ τείχος πρὸ τῆς
πόλεως ἑνοικοδομησάμενοι τὴν τε χώραν ἔτεμνον
καὶ καθέρβαντες τοὺς Ναξίους ἐφρούρουν, τότε
παρθένος ἀπολειφθεῖσα κατά τινα δαίμονα ἐν
Δηλίῳ ἱερῷ, ὁ πλήσιον τῆς πόλεως κεῖται, (Πολυ-
κρίτη ὄνομα αὐτῆς) τῶν τῶν Ἕρωδαιών ἠγεμόνα
Διόγνητον εἶλεν, ὃς οἰκείαν δύναμιν ἔχον συν-
εμάχει τοῖς Μιλησίοις. 2. πολλῷ δὲ συνεχόμενος
πόθερ διεπέμπτο πρὸς αὐτὴν· οὐ γὰρ δὴ γε
θεμιτὸν ἡν ἴκετιν οὕσαν ἐν τῷ ἱερῷ βιάζεσθαι·
ὁ δὲ ἔσος μὲν τινος οὐ προσιτο τοῦς παραγό-
μένους· ἐπεὶ μέντοι πολὺς ἐνέκειτο, οὐκ ἂν
πεισθῆσθαι αὐτῷ, εἰ μὴ ὀμόσειν ὑπηρετήσειν
αὐτῇ ὁ τι ἄν Βοιληθῇ. 3. ὁ δὲ Διόγνητος, οὔδὲν
ὑποτοπῆσας τοιῶνδε, μάλα προθύμως ὀμοσεν
Ἀρτεμιν χαριεῖσθαι αὐτῇ ὁ τι ἄν προσιρήται·

1 This τῶν is not in the MS., but was supplied by
Legrand.

1 The story is somewhat differently told by Plutarch in
No. 17 of his treatise On the Virtues of Women: he makes
Polycrate a captive in the hands of Diognetus, and she
decieves him, instead of persuading him to treachery, by the
stratagem of the leaves. Plutarch also makes Diognetus
taken prisoner by the Naxians, and his life is saved by Poly-
crute's prayers. It is clear from his text that there were
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THE STORY OF POLYCRITE

IX

The Story of Polycrite

From the first book of the Naxica of Andricus; and the story is also related by Theophrastus in the fourth book of his Political History

1. Once the men of Miletus made an expedition against the Naxians with strong allies; they built a wall round their city, ravaged their country, and blockaded them fast. By the providence of some god, a maiden named Polycrite had been left in the temple of the Delian goddess near the city: and she captured by her beauty the love of Diognetus, the leader of the Erythraeans, who was fighting on the side of the Milesians at the head of his own forces. 2. Constrained by the strength of his desire, he kept sending messages to her (for it would have been impiety to ravish her by force in the very shrine); at first she would not listen to his envoys, but when she saw his persistence she said that she would never consent unless he swore to accomplish whatever wish she might express. 3. Diognetus had no suspicion of what she was going to exact, and eagerly swore by Artemis that he would sever several versions of the story, one of which he ascribes to Aristotle.

2 Little is known of Andricus beyond this reference. He was probably a Peripatetic philosopher and historian of the third or second century B.C.

3 The famous pupil and successor of Aristotle. This work, of which the full title was πολιτικά πρὸς τῶν εἰροτ, was a survey of politics as seen in historical events.

4 I am a little doubtful as to this translation. As Polycrite made Diognetus swear by Artemis, it is at least possible that she was in a temple of Artemis.

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THE LOVE ROMANCES OF PARTHENIUS

κατομοσαμένον δὲ ἐκείνου, λαβομένην 1 τῆς χειρὸς αὐτοῦ ἢ Πολυκρίτη μεμημέκεται περὶ προδοσίας τοῦ χωρίου, καὶ πολλὰ καθικετεύει αὐτήν τε οἰκτείρει καὶ τὰς συμφορὰς τῆς πόλεως. 4. ὁ Διόγνητος ἀκούσας τοῦ λόγου ἐκτὸς τε ἐγένετο αὐτοῦ καὶ σπασάμενος τὴν μάχαιραν ὀρμησε διεργάσασθαι τὴν κόρην. ἐν μὲν μέντοι λαβὼν τὸ ἐγνωμον αὐτῆς καὶ ἀμα ὑπ’ ἔρωτος κρατουμένος, ἔδει γὰρ, ὡς ἐοικε, καὶ Ναξίους μεταβολὴν γενέσθαι τῶν παρόντων κακῶν, τότε μὲν οὖν ἅπεκρίνατο, Βουλευόμενος τὸ ποιητέον ἐνθ’ τῇ δὲ ύστεραλα καθωρομολογήσατο προδόσειν.

5. Καὶ εἶν τῷ δὴ τοῖς Μιλήσιοις ἔφυλτα μετὰ τρίτην ἦμέραν Θαργήλια ἐπηξίε, ἐν ἡ πολὺν τε ἄκρατον εἰσφοροῦνται καὶ τὰ πλεῖστον ἄξια καταναλίσκουσιν τότε παρασκευάζετο προδιδόναι τὸ χωρίον. καὶ εὐθεὼς διὰ τῆς Πολυκρίτης ἐνθέμενος εἰς ἄρτων μολυβδίνων ἐπιστολήν ἐπιστέλλει 2 τοῖς ἀδελφοῖς αὐτῆς (ἐτύρχανον δὲ ἄρα τῆς πόλεως ἑγεμόνες οὐτοὺς) ὅπως εἰς ἐκείνην τὴν νυκτα παρασκευασάμενοι ἦκουσιν σημεῖον δὲ αὐτοὶς ἀνασχῆσειν αὐτῶς ἐφ’ λαμπτῆρα. 6. καὶ ἢ Πολυκρίτη δὲ τῷ κομίζοντι τῶν ἄρτων φράζειν ἐκείλενε τοῖς ἀδελφοῖς μὴ ἐνδοιασθῆναι, 3 ὡς τῆς πράξεως ἐπὶ τέλος ἁχθησομένης, εἰ μὴ ἐκεῖνοι ἐνδοιασθέεν. τοῦ δὲ ἀγγέλου ταχέως εἰς τὴν πόλιν ἐλθόντος, Πολυκλῆς, ὁ τῆς Πολυκρίτης ἀδελφός, ἐν πολλῇ φρουτιδί ἐγένετο,

1 The MS. has καὶ λαβομένη, which can hardly stand. It is a pity that καταλαβομένη, the obvious correction, does not seem to be used in this sense.
2 Some verb is needed, and Legrand’s ἐπιστέλλει is palaeographically not improbable.
3 Passow’s correction for ἐνδοιασθῆναι.

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perform her every behest: and after he had taken the oath, Polycrite seized his hand and claimed that he should betray the blockade, beseeching him vehemently to take pity upon her and the sorrows of her country. 4. When Diognetus heard her request, he became quite beside himself, and, drawing his sword, was near putting an end to her. But when, however, he came to ponder upon her patriotism, being at the same time mastered by his passion,—for it was appointed, it seems, that the Naxians should be relieved of the troubles that beset them—for the moment he returned no answer, taking time to consider his course of action, and on the morrow consented to the betrayal.

5. Meanwhile, three days later, came the Milesians' celebration of the Thargelia—"a time when they indulge in a deal of strong wine and make merry with very little regard to the cost; and he decided to take advantage of this for the occasion of his treachery. He then and there enclosed a letter, written on a tablet of lead, in a loaf of bread, and sent it to Polycrite's brothers, who chanced to be the citizens' generals, in which he bade them get ready and join him that very night; and he said that he would give them the necessary direction by holding up a light: (6) and Polycrite instructed the bearer of the loaf to tell her brothers not to hesitate; for if they acted without hesitation the business would be brought to a successful end. When the messenger had arrived in the city, Polyclees, Polycrite's brother, was in the deepest

1 A festival of Apollo and Artemis, held at Athens in the early summer.
εἶτε πεισθεὶς τοῖς ἐπεσταλμένοις, εἶτε μὴ ἦ τέλος δὲ, ὡς ἐδόκει πάσι πείθεσθαι καὶ νῦν ἐπῆλθεν ἐν ἦ προσετέτακτο πάσι παραγίνεσθαι, πολλὰ κατευθύνθηκαν τοῖς θεοῖς, δεχομένων αὐτοὺς τῶν ἀμφὶ Διόγνητον, ἐσπίπτουσιν εἰς τὸ τείχος τῶν Μιλησίων, οἱ μὲν τινες κατὰ τὴν ἀνεφαρμένην Πυλίδα, οἱ δὲ καὶ τὸ τείχος ὑπερελθόντες, ἄθροι τε ὑπὸ τῶν γενόμενοι κατέκαυσαν τοὺς Μιλησίους· ὥστε δὴ κατʼ ἄγνοιαν ἀποβαλλόμενοι καὶ Διόγνητος. τῇ δὲ ἐπισύνη σιν Νάξιοι πάντες πολὺν πόθον εἶχον Ἰλάσσασθαι τὴν κόρην καὶ οἱ μὲν τινες αὐτὴν μέτρας ἀνέδουν, οἱ δὲ ξόναις, αἰς βαρβατεῖσα ἡ παῖς διὰ πλῆθος τῶν ἐπιρριπτομένων ἀπεπνυῆνεν καὶ αὐτὴν δημοσίᾳ θάπτοσιν ἐν τῷ πεδίῳ, πρὸβατα ἐκατὸν ἐναγίσαντες αὐτῇ. φασὶ δὲ τινες καὶ Διόγνητον ἐν τῷ αὐτῷ καὶ ἡ παῖς, σπουδαστάντων τῶν Νάξων.

ΠΕΡΙ ΔΕΥΚΩΝΗΣ

1. Ἐν δὲ Θεσσαλίᾳ Κυάνιττος, υἱὸς Φάρακος, μᾶλα καλῆς παιδός εἰς ἐπιθυμιᾶν Δευκώνης

1 The MS. has βᾶσσαν—surely the strangest of readings. It is difficult to say with certainty what the original word was, but Ἰλάσσαν, which was proposed independently by Meineke and Rossbach, gives a satisfactory sense.

2 Rohde’s suggestion for the MS. πάστα.

1 If Martini records the MS. tradition aright, the word oὐ occurs beneath the title of this story, which may perhaps mean that, if the indications of sources were not supplied by Parthenius himself, as is possible, the scholar who added them could not find this tale in any earlier historical or mythological writer. Some support might be lent to this view by 283
THE STORY OF LEUCONE

anxiety as to whether he should obey the message or no: (7) finally universal opinion was on the side of action and the night-time came on, when they were bidden to make the sally in force. So, after much prayer to the gods, they joined Diognetus' company and then made an attack on the Milesians' blockading wall, some through a gate left open for them and others by scaling the wall; and then, when once through, joined together again and inflicted a terrible slaughter upon the Milesians, (8) and in the fray Diognetus was accidentally killed. On the following day all the Naxians were most desirous of doing honour to the girl: but they pressed on her such a quantity of head-dresses and girdles that she was overcome by the weight and quantity of the offerings, and so was suffocated. They gave her a public funeral in the open country, sacrificing a hundred sheep to her shade: and some say that, at the Naxians' particular desire, the body of Diognetus was burnt upon the same pyre as that of the maiden.

X

THE STORY OF LEUCONE

1. In Thessaly there was one Cyanippus, the son of Phanix, who fell in love with a very beautiful girl a passage in the Parallēla Mινών ascribed to Plutarch, No. 21; the same tale is given in rather a shorter form, ending with the words ὅς Παρθενιᾶς ὅ ποιητής, which might either mean that it was taken from this work (Parthenius being better known as a poet than as a writer of prose), or that Parthenius had made it a subject of one of his own poems. "Ascribed to Plutarch" I say of the Parallēla Mινών: for "In the margin of an old manuscript copy, these words were found written in Greek: This booke was never of Plutarches making, who was an excellent and most learned Author; but penned by some odde vulgar writer, altogether ignorant both of Poetrie (or, Learning), and also of Grammar."
Ελθών, παρὰ τῶν πατέρων αἰτησάμενος αὐτὴν ἤγαγετο γυναῖκα. ἤν δὲ φιλοκύνηγος μεθ' ἤμεραν μὲν ἐπὶ τε λέοντας καὶ κάπρους ἐφέρετο, νῦκτωρ δὲ κατήμει πάνυ κεκυρίως πρὸς τὴν κόρην, ὡστε μηδὲ διὰ λόγων ἐσθ' ὅτε γινόμενον αὐτῇ ἐς βαθὺν ὑπὸν καταφέρεσθαι. 2. ἢ δὲ ἀρα ὑπὸ τε ἀνίας καὶ ἀλγηδῶν συνεχομένη, ἐν πολλῇ ἀμηχανίᾳ ἢν σπουδήν τε ἐποιεῖτο κατοπτεύσαι τὸν Κυάνιππον, ὁ τε ποιῶν ἡδονό τῇ κατ' ὅρος διαίτῃ αὐτίκα δὲ εἰς γόνυ ξωσαμένη κρύφα τῶν θεραπανίδων εἰς τὴν ύλην καταδύνει. 3. αἱ δὲ τοῦ Κυάνιππου κύνες ἐδίωκον μὲν ἔλαφουν οὐδαί δὲ συνία πάνω κτίλοι, ἀτε δὴ ἔκ πολλοῦ ἑγριωμέναι, ὡς ὁσφρήσαντο τῆς κόρης, ἐπηνεχθησαν αὐτῇ καὶ μιθεοῦς παρόντος πᾶσαν διεσπάραξαν καὶ ἡ μὲν διὰ πόθου ἄνδρος κουριδίου ταύτῃ τέλος ἔσχεν. 4. Κυάνιππος δὲ, ὅσ ἔπελθον κατελάβητο λεωβημένη τῇ Δευκόνῃ, μεγάλῳ τε ἄχει ἐπηνεχθῇ, καὶ ἀνακαλεσάμενος τὸν ἄμφ' αὐτῶν, ἐκείνην μὲν πυρὰν νηήσας ἐπέθετο, αὐτὸς δὲ πρῶτον μὲν τὰς κύνας ἐπικατέσφαξε τῇ πυρᾷ, ἐπείτα δὲ πολλά ἀποδυρόμενος τὴν παιδὰ διεχρή- σατο ἔαυτόν.
named Leucome: he begged her hand from her parents, and married her. Now he was a mighty hunter; all day he would chase lions and wild boars, and when night came he used to reach the damsel utterly tired out, so that sometimes he was not even able to talk to her before he fell into a deep sleep. At this she was afflicted by grief and care; and, not knowing how things stood, determined to take all pains to spy upon Cyanippus, to find out what was the occupation which gave him such delight during his long periods of staying out on the mountains. So she girded up her skirts above the knee, and, taking care not to be seen by her maid-servants, slipped into the woods. Cyanippus' hounds were far from tame; they had indeed become extremely savage from their long experience of hunting: and when they scented the damsel, they rushed upon her, and, in the huntsman's absence, tore her to pieces; and that was the end of her, all for the love she bore to her young husband. When Cyanippus came up and found her all torn by the dogs, he called together his companions and made a great pyre, and set her upon it; first he slew his hounds on the pyre, and then, with much weeping and wailing for his wife, put an end to himself as well.

1 "These, however, were the only seasons when Mr. Western saw his wife; for when he repaired to her bed he was generally so drunk that he could not see; and in the sporting season he always rose from her before it was light."—Tom Jones, Bk. vii, ch. 4.

2 Like the statues of Artemis as huntress.
ΠΕΡΙ ΒΥΒΛΙΔΟΣ

1. Περὶ δὲ Καῦνον καὶ Βυβλίδος, τῶν Μιλήτου παιδῶν, διαφόρως ἱστορεῖται. Νικαίνετος μὲν γὰρ φησὶ τὸν Καῦνον ἐρασθέντα τὴς ἀδελφῆς, ὡς οὐκ ἔληγε τοῦ πάθους, ἀπολιπεῖν τὴν αἰκίαν καὶ ὁδεύσαντα πόρρω τῆς αἰκίας χώρας, πόλιν τε κτίσας καὶ τοὺς ἀπεσκεδασμένους τὸτε Ἰωναὶ ἐν οἰκίσαι: 2. λέγει δὲ ἔπεισε τοῖσδέ.

αὐτὰρ ὅ γε προτέρωσε κιδὼν Οἰκούσιον ἀστυ κτίσατο, Τραγασίγ ὁ Κέλαινες ἐξετε παιδε, ἢ οἱ Καῦνον ἐτίκτεν ἀεὶ φιλέοντα δέμιστας· γεῖνατο δὲ ῥαδαλῆς ἐναλήγχουν ἀρκεύθουσι Βυβλίδα, τῆς ἤτοι ἄκοι ἱμάσατο Καῦνος· βῆ δὲ πέρην Δίας, ἑφύγων ὀφιώδεα Κύπρον καὶ Κάπρος ὑλευξαί καὶ Κάρηα ἰρὰ λυστρά· ἐνθ' ἦτοι πτολιέθρον ἐδείματο πρῶτος Ἰωναὶ.

1 The MS. inclines to the spelling Βυβλίς throughout: but from other versions of the story Βυβλίς seems certain.
2 So Passow and Ellis for the MS. κέλαινες. The whole of this little poem is very corrupt.
3 So Passow for the MS. βῆ δὲ φερεύδε. Κύπρον and Κάπρο are both probably wrong.
THE STORY OF BYBLIS

XI

THE STORY OF BYBLIS

From Aristocritus' History of Miletus and the Foundation of Caunus by Apollonius of Rhodes

1. There are various forms of the story about Caunus and Byblis, the children of Miletus. Nicaenetus says that Caunus fell in love with his sister, and, being unable to rid himself of his passion, left his home and travelled far from his native land; he there founded a city to be inhabited by the scattered Ionian people. 2. Nicaenetus speaks of him thus in his epic:—

Further he fared and there the Occasion town Founded, and took to wife Tragasia, Celaenecus' daughter, who twain children bare: First Caunus, lover of right and law, and then Fair Byblis, whom men likened to the tall junipers. Caunus was smitten, all against his will, With love for Byblis; straightway left his home, And fled beyond Dia: Cyprus did he shun, The land of snakes, and wooded Capros too, And Caria's holy streams; and then, his goal Once reached, he built a township, first of all The Ionians. But his sister far away,

1 A mythological historian of Miletus; he may be considered as a prose follower of the Alexandrine poets.
2 See note on the title of No. I.
3 An Alexandrine poet, author of a ἱστορία κατάλογος (from which these lines may perhaps be taken) on the model of the Eoimi of Hesiod.
4 Miletus, the founder of the city of the same name.
THE LOVE ROMANCES OF PARTHENIUS

αὐτοκασιγνήτη δ', ὁλολυγόνος αἵτων ἔχουσα, 
Βυβλίδος ἀποπρὸ πυλῶν Καύνων ὀδύρατο νόστον. 10

3. Οἷς δὲ πλείους τὴν Βυβλίδα φασίν ἐρασθείσαν τοῦ Καύνων λόγους αὐτῷ προσφέρειν καὶ
dεῖσθαι μὴ περιπεῖν αὐτὴν εἰς τὰν κακῶν προελθούσαν ἀποστηγὴσαντα δὲ οὕτως τὸν Καύνων
περαιοβηναι εἰς τὴν τότε ὑπὸ Δελέγων κατεχομένην γῆν, ἐνθα κρήνη ’Ἐχενῆς, πόλεις τε κτίσαί
tὴν αὐτῷ κληθείσαν Καύνων’ τὴν δὲ ἄρα, ὑπὸ τοῦ πάθους μὴ ἀνεμένην, πρὸς δὲ καὶ
dοκοῦσαν αἰτίαν γεγονόνα Καύνῳ τῆς ἄπαλλαγῆς,
ἀναψαμένην ὑπὸ τινος δρώς τὴν μέτραν, ἐνθείναι
tὸν τρέχχον 4. λέγεται δὲ καὶ παρ’ ἥμιν
οὕτως:

ἡ δ' δέτε δή ἡ ὀλοκληρώθητι νόσου ξεινον, 
κλαῖεν ἀληθοῦσαν 4 βαμμαντέρουν, αἷς ἐν’ ἔνθα 
βήσομεν Σιθονίων κούροι πέρι μυρίων αἰάζουσιν,
καὶ βα στιγμὸν ἑαυτοῦ σεσώνης αὐτήκα μέτρην
ἀφαμένη δειρῆν ἐνειδήκατο, ταῖ δ' ἔτε υεκίνη 
βεύθεα παρὰ παρθενικαῖ Μιλησίδες ἔρρισαντο.

Φασὶ δὲ τινὲς καὶ ἀπὸ τῶν δικρύων κρήνην
ρυήναι ἱδία 5 τὴν καλουμένην Βυβλίδα.

1 Legrand’s correction for αὐτῇ δὲ γεωτῇ.
2 These lines appear to be a good deal compressed. It is
likely that after 1. 5 the flight of Cammus was described, and
after 1. 7 his arrival at the place where he founded the city
called after him.
3 Rightly inserted for metrical reasons by Legrand.
4 The MS. has 'Αδοςίδων. The correction is due to Daniel
Heinsius.
5 Zangoniames suggests ἀτόκεων, “continual, everlasting,”
which is quite possibly right.

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Poor Byblis, to an owl divinely changed,
Still sat without Miletus' gates, and wailed
For Caunus to return, which might not be.

3. However, most authors say that Byblis fell in love with Caunus, and made proposals to him, begging him not to stand by and see the sight of her utter misery. He was horrified at what she said, and crossed over to the country then inhabited by the Leleges, where the spring Echenéis rises, and there founded the city called Caunus after himself. She, as her passion did not abate, and also because she blamed herself for Caunus’ exile, tied the fillets of her head-dress[^1] to an oak, and so made a noose for her neck. 4. The following are my own lines on the subject:—

She, when she knew her brother's cruel heart,
Plained louder than the nightingales in the groves
Who weep for ever the Sithonian[^2] lad;
Then to a rough oak tied her snood, and made
A strangling noose, and laid therein her neck:
For her Milesian virgins rent their robes.

Some also say that from her tears sprang a stream called after her name, Byblis.

[^1]: A head-dress with long bands ("hecatomredimiculon mitre"), which she could therefore use as a rope with which to hang herself. In an epigram by Aristodices (Anth. Pal. vii. 473) two women, Donna and Methymnna, hearing of the death of a friend or lover—

Σεβάς ἀρείαστο, ταυρελέκτων δ' ἀπὸ μιτρών
χερσὶ δειμωνίων ἀκρεφάζαστο Βρόχου.

[^2]: Itys, for whom Philomed weeps in the well-known story.
THE LOVE ROMANCES OF PARTHENIUS

ΙΒ'
ΠΕΡΙ ΚΑΛΧΟΥ

1. Δέγεται δὲ καὶ Κήρκης, πρὸς ἢν Ὄδυσσεος ἦλθε, Δαυνίων τεινά Κάλχων ἔρασθέντα, τὴν τε βασιλείαν ἐπετρέπειν τὴν Δαυνίων αὐτῇ καὶ ἄλλα πολλὰ μειλίγματα παρέχεσθαι· τὴν δὲ ὑποκαίο-

μένην Ὅδυσσέως, τότε γὰρ ἔτυγχαν παρὼν, ἀποστυγεῖν τε αὐτὸν καὶ κωλύειν ἐπιβαίνειν τῆς

νήσου. 2. ἐπεὶ μέντοι οὐκ ἄνεις φοιτῶν καὶ διὰ

στόμα ἔχων τὴν Κήρκην, μάλα ἀχθεθεῖσα ὑπέρχεται αὐτῶν, καὶ αὐτίκα εἰσκαλεσάμενη,

τράπεζαν αὐτῷ παντοδαπῆς θοινῆς πλῆσασα

παρατίθησιν· ἢν δὲ ἄρα φαρμάκων ἀνάπλεω τὰ

ἐδέσματα, φαγών τε ὁ Κάλχως εὐθέως παραπλῆξε

ιτα, καὶ αὐτῶν ἠλασεν ἐς συφεούς. 3. ἐπεὶ

μέντοι μετὰ χρόνου Δαυνίων στρατὸς ἐπήρε τῇ

νήσῳ ξῆτησιν ποιούμενος τοῦ Κάλχου, μεθίσειν

αὐτῶν, πρῶτον ὄρκιοις καταδησάμενη μὴ

ἀφίζεσθαί ποτε ἐς τὴν νήσον, μητε μνηστειας

μητὲ ἄλλοι του χάρων.

ΠΕΡΙ ΑΡΠΑΛΥΚΗΣ

'Ἰστορεὶ Ἐὐφορίων Ἐρρεὶ καὶ Δεκτάδως

1. Κλύμενος δὲ ὁ Τελέως ἐν Ἀργεί γῆμας

Ἐπικάστην γεννὴ παῖδας, ἀρρενας μὲν Ἰδαῖν καὶ

1 I imagine that this implies that Circe’s victims were not actually changed into swine, but that, like Nebuchadnezzar, became animals in their minds and habits.

2 One of the most typical of the Alexandrine poets, who served as a model almost more than all the others to the poets
THE STORY OF HARPALYCE

XII

The Story of Calchus

1. The story is that Calchus the Daunian was greatly in love with Circe, the same to whom Ulysses came. He handed over to her his kingship over the Daunians, and employed all possible blandishments to gain her love; but she felt a passion for Ulysses, who was then with her, and loathed Calchus and forbade him to land on her island. 2. However, he would not stop coming, and could talk of nothing but Circe, and she, being extremely angry with him, laid a snare for him and had no sooner invited him into her palace but she set before him a table covered with all manner of dainties. But the meats were full of magical drugs, and as soon as Calchus had eaten of them, he was stricken mad,¹ and she drove him into the pig-styves. 3. After a certain time, however, the Daunians' army landed on the island to look for Calchus; and she then released him from the enchantment, first binding him by oath that he would never set foot on the island again, either to woo her or for any other purpose.

XIII

The Story of Harpalyce

From the Thrax of Euphorion ² and from Dectadas.³

1. Clymenus the son of Teleus at Argos married Epicasta and had two sons, who were called Idas and of Rome; he was of particular interest to Cornelius Gallus, because some of his works were translated into Latin by him. ² Otherwise unknown. Various attempts have been made, without any very satisfactory result, to emend the name into Arctadas, Dectadas, Diencichidas, Dinias, Athanadas, etc. ³
θηραγρον, θυγατέρα δὲ Ἀρπαλώκην, πολὺ τι τῶν ἡλίκων θηλείων κάλλει διαφέρουσαν. ταῦτας εἰς ἔρωτα ἐλθὼν χρόνον μὲν τινα ἐκαρτέρει καὶ περιήν τοῦ παθήματος· ὡς δὲ πολὺ μᾶλλον αὐτὸν ὑπέρρει τὸ νόσημα, τότε διὰ τῆς τροφοῦ κατεργασάμενος τὴν κόρην, λαθραίως αὐτῇ συνήλθεν. 3. ἐπεὶ μέντοι γάμου καιρὸς ἦν καὶ παρῆν Ἀλάστωρ, εἷς τῶν Νηλείδῶν, ἀξίμενος αὐτήν, ὃ καθωμολόγητο, παραχρῆμα μὲν ἐνεχεῖρισε, πάνω λαμπροῦς γάμους δαίσας. 3. μεταγνοῦς δὲ οὐ πολὺ ύστερον διὰ τὸ ἔκφρων ὅναι μεταβεί τὸν Ἀλάστορα, καὶ περὶ μέσην ὁδὸν αὐτῶν ἤθη ὄντων, ἀφαιρεῖται τὴν κόρην, ἀγαγόμενος τε εἰς Ἦργος ἀναφαγὸν αὐτῇ ἐμίσγετο. ἦ δὲ δεινὰ καὶ ἔκνομα πρὸς τοῦ πατρὸς ἀξιοῦσα πεπονθέναι, τὸν νεώτερον ἄδελφον κατακόπτει, καὶ τινος ἑορτῆς καὶ θυσίας παρ᾽ Ἀργείως τελουμένης, ἐν ἡ δημοσίᾳ πάντες εὔχοχυνται, τότε 1 σκευάσασα τὰ κρέα τοῦ παιδὸς παρατίθησι τῷ πατρί. 4. καὶ ταῦτα δρᾶσάσα αὐτῇ μὲν εὐξαμένη θεοὶς ἐξ ἀνθρώπων ἀπαλλαγῆναι, μεταβάλλεται τὴν ὄψιν εἰς χαλκίδα 2 ὅρνων. Κλύμενος δὲ, ὡς ἐννοιαν ἐλαβε τῶν συμφορῶν, διαχρῆται ἐαυτῶν.

1 MS. καὶ τότε. The omission is due to Lagrange.
2 MS. καλχίδα. It is a bird, apparently of the hawk tribe, inhabiting mountainous countries. Gods call it Callis, men Cynimolis. Homer, Il. xiv. 201.
Therager, and a daughter, Harpalyce, who was far the most beautiful woman of her time. Clymenus was seized with love for her. For a time he held out and had the mastery of his passion; but it came over him again with increased force, and he then acquainted the girl of his feelings through her nurse, and consorted with her secretly. 2. However, the time arrived when she was ripe for marriage, and Alastor, one of the race of Neleus, to whom she had previously been betrothed, had come to wed her. Clymenus handed her over to him without hesitation, and celebrated the marriage in magnificent style. 3. But after no long period his madness induced him to change his mind; he hurried after Alastor, caught the pair of them when they were half-way on their journey, seized the girl, took her back to Argos, and there lived with her openly as his wife. Feeling that she had received cruel and flagitious treatment at her father’s hands, she killed and cut in pieces her younger brother, and when there was a festival and sacrifice being celebrated among the people of Argos at which they all feast at a public banquet, she cooked the boy’s flesh and set it as meat before her father. 4. This done, she prayed Heaven that she might be translated away from among mankind, and she was transformed into the bird called the Chalcis. Clymenus when he began to reflect on all these disasters that had happened to his family, took his own life.
THE LOVE ROMANCES OF PARTHENIUS

ΙΔ'

ΠΕΡΙ ΑΝΘΕΩΣ

Ἱστορεῖ Ἀριστοτέλης καὶ οἱ τὰ Μελησιακαὶ

1. Ἐκ δὲ Ἀλικαρνασσοῦ παῖς Ἀθηναῖς ἐκ βασιλείου γένους ὀμήρευσε παρὰ Φοβίω, ἐν τῶν Νηλειδῶν, τότε κρατοῦντε Μελησιών. τούτου Κλεόβοια, ὡς τινὲς Φιλαίχμην ἐκάλεσαν, τοῦ Φοβίου γυνῆ, ἔρασθεῖσα πολλὰ ἐμηχανᾶτο εἰς τὸ προσαγαγέσθαι τῷ παῖδι. 2. ὡς δὲ ἐκεῖνος ἀπεωθεῖτο, ποτὲ μὲν φιάσκοι ὄρρωδεῖν μὴ καταδηλοῦσιν γένοιτο, ποτὲ δὲ Δία Ξέιζου καὶ κοινὴν τράπεζαν προσχώμενος, ἡ Κλεόβοια κακῶς φερομένη ἐν νῷ εἰρή τίσασθαι αὐτῶν, ἀνηλεύ τε καὶ ὑπέραυχον ἀποκαλομένην. 3. ἐνθα δὴ ἥρωνο προϊόντος, τοῦ μὲν ἔρωτος ἀπηλλάγχει προσεποίησθαι πέριδικα δὲ τιθασάν εἰς βαθὺ φρέαρ κατασβήσασα, ἐδείτο τοῦ Ἀνθέως ὅπως κατελθὼν ἀνέλοιτο αὐτῶν. 4. τοῦ δὲ ἔτοιμος ὑπακούσαντος διὰ τὸ μηδὲν ὑφοράσθαι, ἡ Κλεόβοια ἑπισεῖεν στειβαρὸν αὐτῷ πέτρων καὶ ὁ μὲν παραχρήμα ἑτεθνήκει. ἡ δὲ ἀρα ἐνοπιθέεσα ὡς δεινὸν ἐργον δεδράκοι, καὶ ἄλλος δὲ καμοβέες σφόδρῳ ἕρωτι τοῦ παιδὸς, ἀναρτᾶ ἑαυτὴν. 5. Φοβίος μέντοι διὰ ταύτην τὴν αἰτίαν ὡς ἐναγῆς παρεσχόρησε Φρυγίῳ τῆς ἀρχῆς. ἐφασαν δὲ τινὲς, οὐ πέριδικα, σκεῖος δὲ χρυσοῦν εἰς τὸ φρέαρ

1 Some scholars, such as Mueller, have doubted whether this story can really come from any of Aristotle's works, and have proposed to read some other name, such as Aristocides. But the philosophers often employed mythological tales in
THE STORY OF ANTHEUS

XIV

THE STORY OF ANTHEUS

From Aristotle¹ and the writers of Milesian History

1. A youth named Antheus, of royal blood, had been sent as a hostage from Halicarnassus to the court of Phobius, one of the race of Neleus, who was at that time ruler of Miletus. Cleoboea, the wife of Phobius (other authorities call her Philaechme), fell in love with him, and employed all possible means to gain his affections. 2. He, however, repelled her advances; sometimes he declared that he trembled at the thought of discovery, while at others he appealed to Zeus as god of hospitality and the obligations imposed on him by the King's table at which they both sat. Cleoboea's passion took an evil turn; she called him void of pity and proud, and determined to wreak vengeance on him: (3) and so, as time went on, she pretended that she was rid of her love, and one day she chased a tame partridge down a deep well, and asked Antheus to go down and fetch it out.

4. He readily consented, suspecting nothing ill; but when he had descended, she pushed down an enormous stone upon him, and he instantly expired. Then she realised the terrible crime she had committed and, being also still fired with an exceeding passion for the lad, hanged herself: (5) but Phobius considered himself as under a curse because of these events, and handed over his kingship to Phrygius. Other authorities say that it was not a partridge, but their more serious works, as Phainias in No. VII., and this may possibly belong to a description of the form of government at Miletus.

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THE LOVE ROMANCES OF PARTHENIUS

βεβλήσθαι, ώς καὶ Ἀλέξανδρος οὖν Ἀιτωλὸς μέμνησται ἐν τοίσδε ἐν Ἀπόλλωνι.

Παις Ἰπποκλῆς Φοβίος Νηλιάδαο ἔσται θαυμαντών γυνῆς εἰκάπτοιρον τοῦ δὲ ἀλοχος μνηστη δόμου ἤξεται, ὡς ἐτε νύμφης ἡλάκατ' ἐν θαλάμῳς καλὸν ἐλισσομένης, 'Ἀσσηποῦ βασιλίος ἐλεύθεται ἐγγονος 'Ἀνθεύος, 5 ὅρκε ομηρεῖς πίστις ἐπιβεσώμενος, προσβηθῆς, ἐαρος θαλερώτερος οὐδὲ Μελίσσω
Πειρήνης τοιοῦτον ἀλφασίβουον ὅδωρ θηλήσει τέρεν' ὦν, ἄφ' οὐ μέγα χάρμα Κορίνθων ἔσται καὶ θριαροίς ἄλγεα Βακχιάδαις: 10 'Ἀνθεύος Ἐρμεία ταχυνὸ φίλος, ὃ ἐπει νύμφη μανάς ἀφαρ σχίσει τον λιβόλευστον ἐρων καὶ ἐ καθαλαμαμένη γούνων ἀτέλεστα κομισσαὶ πεῖσει ο δὲ Ζήνα Ξεῖνων αἴδομενος, σπονδάς τ' ἐν Φοβίου καὶ ἐαὶ ξυνεώνα θαλάσσης, κρήναις καὶ ὁποιῶν νύφητ' ἀείκες ἐπος.

1 The MS. reads μέγα, which is intrinsically most unlikely, and probably derived from μέγα further on in the same line. The correction in the text is due to Haupt, and is as likely as any other.

1 Of Pleuron in Aetolia, a contemporary of Aratus and Philocles. This extract apparently comes from a poem in which Apollo is predicting the fates of various victims of unhappy love affairs.

2 Lit. "while she was still a young bride and was turning the wool on her distaff in the inner chambers of the palace."

3 Asses was a city in the territory of Miletus. The word may be here either the name of the city or of its eponymous founder.
THE STORY OF ANTHEUS

a cup of gold, that was thrown down into the well.
This is the story given by Alexander Aetolus in his
Apollo:

Next is the tale of Phoebus begun,
Of Neleus' noble line the true-born son.
This child of Hippocles a spouse shall win,
Young, and content to sit at home and spin: But lo, Assesus sends a royal boy,
Antheus, as hostage, than the spring's first joy
A stripling lovelier—not he so fair
Whom to Melissa did Pirene bear
(That fruitful fount), who joyful Corinth freed,
To the bold Bacchiads a bane indeed.
Antheus is dear to Mercury above,
But the young wife for him feels guilty love:
Clasping his knees, she prays him to consent;
But he refuses, fearing punishment,
If love, the god of hospitality,
And the host's bread and salt outraged be:
He will not so dishonour Phoebus' trust,
But casts to sea and stream the thought of lust.

4 Lit. "invoking the sure oaths of hostage-ship."
5 Aetaccon, whose death was the cause of the expulsion of the clan who had tyrannized over Corinth. The full story may be found in Plutarch, Narrationes Amatoriae 2.
6 Lit. "deserving of being stoned."
7 The meaning is a little doubtful, and some have proposed ἀσθένετα τελέσσει. But I think that ἀσθένετα can mean "that which ought not to come to pass."
8 A mysterious expression. If ἀδελφάμα really means "the salt of hospitality," ἀδελφάμα must be changed, though the conjectures (διελείψῃς, ἔπαρχῆς) are most unsatisfactory. 1 doubt if it is really any more than a conventional expression, "salt, the commune of the sea."
9 Lit. "will wash away in springs and rivers the unseemly word."
Η δ' ὅταν ἀρνήται μελέδων γάμουν ἀγλαὸς Ἀνθεύς, δὴ τότε ὁ θεὸς μητὶς πτωτὸν δόλῳ, μύθοις ἐξαιταφόσα: λόγος δὲ ὁ ἐστεται σύντος· Γαύλος μιοι χρύσεος φρείαστος ἐκ μυχάτου 20 νῦν δ' ἁνελκομένοις διὰ μὲν καλὸν ἠρικεν σύντος, αὐτὸς δ' ἐσ Ἡθοπα τῇ ἐφυδριάδας· πρὸς σὲ θεῶν, ἀλλ' εἴ μοι, ἐπεὶ καὶ πᾶσιν ἄκοιν ἤνδικην οἶμον τοῦ δ' ἐμεναι στομίου, ἰδύσας ἀνέλοιο, τὸτ' ἀν μέγα φιλτάτος εἴης. 25 οδε μὲν ἡ Φοβίαν Νηλιάδαο δάμαρ φθέγξει· ὁ δ' οὐ φράστεις ἀπὸ μὲν Δελεγηήνοις ἐμα μητρὸς ἐν ἐργον βησταται Ἐλλαμενής· αὐτὸς δὲ σπεύδον κοῖλον καταβηστεῖ ἄγκος φρείαστος· η δ' ἐπὶ οἱ λυρὰ νοεύσα γυνη 30 ἀμφοτέραις χείρεσι μυλακρίδα λάιαν ἐνήσει· καὶ τόθ' ὁ μὲν σείνοι πολλῶν ἀποτμόστας ἠρίον ἁγκώσει τὸ μεμορμένον· η δ' ὑπὸ δεῖρην ἀγάμενη σὺν τῷ βηστατεῖ εἰς Ἁδῆν.

ΠΕΡΙ ΑΛΦΝΗΣ

'Ἡ ἱστορία παρὰ Δεοδώρῳ τῷ Ἔλαιτῃ ἐν ἔλεγχαις καὶ Ἀυλάρχῳ ἐν εἰ'

1. Περὶ δὲ τῆς 'Ἀμύκλα θυγατρὸς τίδε λέγεται Δάφνης· αὕτη τὸ μὲν ἂπαν εἰς πόλιν οὐ κατήκει, οὐδ' ἀνεμίσγετο ταῖς λοιπαῖς παρθένοις· παρε-σκευασμένη δὲ πολλοὺς 2 κύνας ἔθησεν καὶ ἐν

1 MS. ἵ (ὁ γ'). The correction is due to Meineke.
2 For πολλοὺς κύνας the MS. has περόνας. Zangolannos ingeniously suggested that the π was a misread contraction for πολλοῖς, while νας is merely the letters of κόνας in another order.
Antheus refusing, she will then devise
A baneful stratagem. These are her lies:—
“Drawing my golden cup from out the well
Just now, the cord broke through, and down it fell:
Wilt thou descend and— easy ’tis, they say—
Save what were else the water-maidens’ prey?
Thus wilt thou gain my thanks.” So speaks the queen:
He, guileless, doffs his tunic (which had been
His mother’s handiwork, her son to please,
Hellenen, among the Leleges),
And down he climbs: the wicked woman straight
A mighty mill-stone rolls upon his pate.
Can guest or hostage sadder end c’er have?
The well will be his fate-appointed grave:
While she must straightway knit her neck a noose,
And death and shades of Hell with him must choose.

XV

The Story of Daphne

From the elegiac poems of Dionaurus of Eleea and the twenty-fifth book of Phylarchus.

1. This is how the story of Daphne, the daughter of Amyclas, is related. She used never to come down into the town, nor consort with the other maidens; but she got together a large pack of hounds and used to hunt, either in Laconia, or

1 Otherwise unknown.
2 A historian, variously described as being of Athens or Egypt. Besides his historical works, he wrote a many Tarcheró, from which this story may be taken.

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τῇ Λακωνίκῃ καὶ ἔστιν ὅτε ἐπιφθοτώσα· εἰς τὰ λυπᾶ τῆς Πελοποννήσου ὅρη· δι’ ἦν αὐτίαν μάλα καταθύμιος ἦν 'Αρτέμιδι, καὶ αὐτὴν εὐστοχα βάλλειν ἐποίει. 2. ταύτης περὶ τὴν 'Ηλιδίαν ἀλλοτρίας Λεύκιππος Οἰνομάδοι παῖς εἰς ἐπιθυμίαν ἔβαλε, καὶ τὸ μὲν ἀλλὸς πώς αὐτὴς πειράσθαι ἀπεγνώ, ἀμφισάμενος δὲ γυναικεῖαις ἀμπεχόναις καὶ ὀρμωθεὶς κόρη συνεθήρα αὐτῇ, ἔτυχε δὲ πῶς αὐτῇ κατὰ νοῦν γενόμενος, οὗ μεθίετε τε αὐτὸν ἀμφιπεσούσα τε καὶ ἐξηρτημένη πάσαν ὥραν. 3. Ἀπόλλων δὲ καὶ αὐτὸς τῆς παιδὸς πόθῳ καιόμενος, ὄργῃ τε καὶ φθόνῳ εἶχετο τοῦ Λεύκιππου συνόντος, καὶ έπὶ νοῦν ἀὐτῇ βάλλει σὺν ταῖς λοιπαῖς παρθένοις ἐπὶ κρήνην ἐλθούσαις λούσθαι. ἕνθα δὴ ὡς ἀφικόμεναι ἀπεδιδόσκοντο καὶ έώρῳν τὸν Λεύκιππον μὴ βουλόμενον, περιέρρηξαν αὐτὸν μαθοῦσαν δὲ τὴν ἰστάτην καὶ ὡς ἐπεβούλευεν αὐταῖς, πάσαν μεθίε- σαν εἰς αὐτὸν τὰς αἰχμαίς. 1. καὶ ὁ μὲν δὴ κατὰ θεὸν βούλησιν ἀφαιρῇς γίγνεται: 'Ἀπόλλωνα δὲ Δάφνη ἐπ’ αὐτὴν ὦντα προοδομένη, μάλα ἐρρωμένος ἐφευγεν· ὡς δὲ συνειδόκετο, παρὰ Δίως ἀπετείται εἰς ἀνθρώπων ἀπαλλαγήματι καὶ αὐτήν φιςτε γενόμεθα τὸ δένδρον τοῦ ἐπικληθὲν ἀπ’ ἐκείνης δάφνης.
THE STORY OF DAPHNE

sometimes going into the other countries of the Peloponnese. For this reason she was very dear to Artemis, who gave her the gift of shooting straight.

2. On one occasion she was traversing the country of Elis, and there Leucippus, the son of Oenomaus, fell in love with her; he resolved not to woo her in any common way, but assumed women’s clothes, and, in the guise of a maiden, joined her hunt. And it so happened that she very soon became extremely fond of him, nor would she let him quit her side, embracing him and clinging to him at all times.

3. But Apollo was also fired with love for the girl, and it was with feelings of anger and jealousy that he saw Leucippus always with her; he therefore put it into her mind to visit a stream with her attendant maidens, and there to bathe. On their arrival there, they all began to strip; and when they saw that Leucippus was unwilling to follow their example, they tore his clothes from him; but when they thus became aware of the deceit he had practised and the plot he had devised against them, they all plunged their spears into his body.

4. He, by the will of the gods, disappeared; but Daphne, seeing Apollo advancing upon her, took vigorously to flight; then, as he pursued her, she implored Zeus that she might be translated away from mortal sight, and she is supposed to have become the bay-tree which is called daphne after her.
PERI Λ'ΟΔΙΚΗΣ

1. Ἐλέχθη δὲ καὶ περὶ Λαοδίκης ὁδὸς λόγος, ὡς ἄρα παραγενομένων ἔπι Ἑλένης ἀπαίτησιν Διομήδους καὶ Λακάμαντος, πολλὴν ἐπιθυμίαν ἔχειν μνημονία παντάπασι νέῳ ὑπὶ Λακάμαντο, καὶ μέχρι μὲν τινος ὑπ' αἴδους κατέχεσθαι, ὡστερον δὲ νικημένην ὑπὸ τοῦ πάθους ἀνακοιμάσσασθαι Περσέως γυναικὶ (Φιλοβίῃ αὐτῆς ὄνομα) παρακαλεῖν τε αὐτῆς ὅσον σὲκ ἡ διοικομένη ἀρίστειν αὐτῇ. 2. κατοικτέρουσα δὲ τὴν συμφορὰν τῆς κόρης δεῖται τοῦ Περσέως ὅπως συνεργοὺς αὐτῇ γένηται, ἐκεῖνε τε ξενίαν καὶ φιλοτητα τίθεσθαι πρὸς τὸν Ἀκάμαντα. Περσέως δὲ τὸ μὲν καὶ τῇ γυναικὶ βουλόμενος ἄρμαδες εἶναι, τὸ δὲ καὶ τὴν Λαοδίκην σκιτέρων, πάση μηχανῇ τὸν Ἀκάμαντα εἰς Δάρδανον ἀφικέσθαι πεῖθεν καθίσματο γὰρ υπάρχος τοῦ χωρίου. 3. ἢδη καὶ Λαοδίκη ὅς εἰς ἔρτην τινα σὺν ἄλλων τῶν Τροικῶν ἔτη παρθένους οὖσα, ἐνθα δὴ παντοδαπὴν θολὴν ἐτοιμαζόμενος συγκατακλίνει καὶ τὴν Λαοδίκην αὐτῷ, φάμενος μίαν εἶναι τῶν τοῦ βασιλέως παλλακίδων. 4. καὶ Λαοδίκη μὲν οὕτως ἐξέπλησε τὴν ἐπιθυμίαν,

1 The MS. has Μικρισιάς, which is a mistake introduced from some of the other titles (e.g. No. XIV.). We know from No. VI. that Hagesippus wrote Παλληραδ. 2 μηχανῇ is followed in the MS. by ἐπὶ or ἐπι. Jacobs'
XVI

The Story of Laodice

From the first book of the Palleniaca of Hegesippus

1. It was told of Laodice that, when Diomed and Acamas came to ask for the restoration of Helen, she was seized with the strongest desire to have to do with the latter, who was still in his first youth. For a time shame and modesty kept her back; but afterwards, overcome by the violence of her passion, she acquainted Philobia, the wife of Perseus, with the state of her affections, and implored her to come to her rescue before she perished utterly for love.

2. Philobia was sorry for the girl's plight, and asked Perseus to do what he could to help, suggesting that he should come to terms of hospitality and friendship with Acamas. He, both because he desired to be agreeable to his wife and because he pitied Laodice, spared no pains to induce Acamas to come to Dardanus, where he was governor: (3) and Laodice, still a virgin, also came, together with other Trojan women, as if to a festival. Perseus there made ready a most sumptuous banquet, and, when it was over, he put Laodice to sleep by the side of Acamas, telling him that she was one of the royal concubines.

4. Thus Laodice accomplished her desire; and in

1 See title of No. VI.

ἐξαγγελία is the most attractive conjecture if any word is really represented there: but it seems more likely that it is simply a mistaken introduction, as in V. 5.
χρόνον δὲ προϊόντος γίνεται τῷ Ἀκάμαντι υἱὸς Μούντος ὅν ὑπ’ Αἴθρας τραφέντα μετὰ Τροίας ἀλώσιν διεκόμησεν ἐπ’ οἴκου· καὶ αὐτὸν θηρεύοντα ἐν Ὀλυμπῷ τῆς Θράκης ὅφις ἀνείλεν.

ΠΕΡΙ ΤΗΣ ΠΕΡΙΑΝΔΡΟΥ ΜΗΤΡΟΣ

1. Δέγαται δὲ καὶ Περιανδροῦ τῶν Κορινθίων τὴν μὲν ἀρχήν ἐπιεικῆ τε καὶ πρᾶξιν εἶναι, ὡστερον δὲ φονικότερον γενέσθαι δι’ αὐτῶν τήμετρα. ἡ μέτοχος αὐτοῦ κομιδῇ νέου πολλῷ πόθῳ 1 κατεῖχεν, καὶ τέως ἀνεπιμπλατο τῆς ἐπιθυμίας περιπλεκόμενη τῷ παιδί. 2. προϊόντος δὲ τοῦ χρόνου τὸ πάθος ἐπὶ μεῖζον ἠκυνεύτο, καὶ κατέχειν τὴν νόσον οὐκ ἔτε οἷα τε ἦν, ἐως ἀποτολμήσασα προσφέρει λόγους τῷ παιδί, ὡς αὐτοῦ γυνῆ τῆς ἑρμή τῶν πάνω καλῶν, παρεκάλει τε αὐτῶν μὴ περιορᾶν αὐτὴν περαιτέρω καταξανομομένην. 3. ο ὁ δὲ τὸ μὲν πρῶτον οὐκ ἔφη φθερεῖν ἐξευγμένην γυναῖκα ὑπὸ τε νόμων καὶ θεῶν· λιπαρός δὲ προσκειμένης τῆς μητρὸς συγκατατίθεται. καὶ ἐπειδὴ μυὲς ἐπῆλθεν εἰς ἧν ἐτέτακτο τῷ παιδί, προέδιδον αὐτῷ μήτε λύχνα φαίνειν ἐν τῷ θαλάμῳ μὴτε ἀνάγκην αὐτῇ ἐπάγειν πρὸς τὸ διαλειχθῆναι τοῦ ἐπιπροσδείσθαι 2 γὰρ αὐτὴν ὑπ’ αἰδοὺς. 4. καθομολογη-

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1 This word is not in the MS., but was inserted by Gale.
2 The MS. ἐπιπροσδείσθαι is meaningless. Robinson Ellis suggested ἐπιπροσδείσθαι, translating “for the woman herself seconded her urgent appeal from a feeling of shame.”
due course of time a son, called Munitus, was born to Acanas by her. He was brought up by Aethra, and after the capture of Troy Acanas took him home with him; later, he was killed by the bite of a snake while hunting in Olynthus in Thrace.

XVII

The Story of Periander and his Mother

1. It is said that Periander of Corinth began by being reasonable and mild, but afterwards became a bloody tyrant: and this is the reason of the change. When he was quite young, his mother was seized with a great passion of love for him, and for a time she satisfied her feelings by constantly embracing the lad; but as time went on her passion increased and she could no longer control it, so that she took a reckless resolve and went to the lad with a story that she made up, to the effect that a lady of great beauty was in love with him; and she exhorted him not to allow the poor woman to waste away any more for unrequited love. 3. At first Periander said he would not betray a woman who was bound to her husband by all the sanctions of law and custom, but, at the urgent insistence of his mother, he yielded at last. Then, when the pre-arranged night was at hand, she told him that there must be no light in the chamber, nor must he compel his partner to address any word to him, for she made this additional request by reason of shame. 4. Periander promised to carry

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1 The boy’s great-grandmother (Aethra-Thessus-Acanas-Munitus), who had accompanied Helen to Troy.

2 Her name is said to have been Cratea.
σαμένου δὲ τοῦ Περιάνδρου πάντα ποιήσειν κατὰ τὴν ύψηγήσιν τῆς μητρός, ὥς ὅτε κράτιστα αὐτὴν ἀσκήσασα εἰσέρχεται παρά τὸν παίδα, καὶ πρὶν ἡ ὑποφαίνειν ἐκ ναθραίως ἔξεσθαι. τῇ δὲ ὑστερείᾳ ἀναπυθανομένης αὐτῆς εἰ κατὰ νοῦν αὐτῷ γένοιτο, καὶ εἰ αὐτῶς λέγοι αὐτὴν παρ᾽ αὐτὸν ἀφικότατο, ὁ Περιάνδρος σπουδάζειν τε ἐφὶ καὶ ἠσθῆμαι οὐ μετρίως. 5. ὡς δὲ ἢκ 1 τούτου οὐκ ἄνεις φοιτῶσα πρὸς τὸν παίδα καὶ τῆς ἔρως ἐπέχει τοῦ Περιάνδρος, ἢδη σπουδήν ἐπέθετο γνωρίζατι τὴν ἁνθρωπὸν ἦτεν ἵνα, καὶ ἐως μὲν τινος ἐδείτο τῆς μητρός ἐξεκτενότα ἐκείνην, ὅπως τε εἰς λόγους αὐτῶν ἀφίκοιτο, καὶ ἐπειδὴ εἰς πολὺν πόθουν ἐπαγόμενον αὐτῶν, δήλη τὸτε γε γένηται νυνὶ δὲ παντάπασι πράγμα ἁγνωμὸν πάσχειν διὰ τὸ μὴ ἔφεσθαι αὐτῷ καθόραν τὴν ἐκ πολλοῦ χρόνου συνούσαν αὐτῷ. 6. ἐπεὶ δὲ ἡ μήτηρ ἀπείρχει, αἰτιωμένη τὴν αἰσχύνην τῆς γυναικὸς, κελευεῖ τινὰ τῶν ἀμφὶ αὐτῶν οἰκετῶν λύχνα κατακρύψαι τῆς δὲ κατὰ τὸ σύνθες ἀφικομένης καὶ μελλούσης κατακλίσεσθαι, ἀναδραμοῦν ὁ Περιάνδρος ἀναιρεῖ τὸ φῶς, καὶ κατειδὼν τὴν μητέρα ὁμήρουσαν ἐπὶ τὸ διεργάσασθαι αὐτῆς. 7. κατα-

1 ἢκ is not in the MS., but must be inserted.
out all his mother's instructions; she then prepared herself with all care and went in to the youth, slipping out secretly before the first gleam of dawn. The next day she asked him if all had gone to his taste, and if he would like the woman to come again; to which Periander answered that he would like it particularly, and that he had derived no little pleasure from the experience. 5. From that time onward she thus visited the lad constantly. But he began to feel real love for his visitant, and became desirous of knowing who she really was. For a time then he kept asking his mother to implore the woman to consent to speak to him, and that, since she had now enmeshed him in a strong passion, she should at last reveal herself: for as things stood, he found it extremely distasteful that he was never allowed to see the woman who had been consorting with him for so long a time. 6. But when his mother refused, alleging the shame felt by the woman, he bade one of his body-servants conceal a light in the chamber; and when she came as usual, and was about to lay herself down, Periander jumped up and revealed the light; and when he saw that it was his mother, he made as if to kill her. 7. However, he was restrained by a heaven-sent apparition, and desisted from his purpose, but from that time on he was a madman, afflicted in brain and heart; he fell into habits of savagery, and slaughtered many of the citizens of Corinth. His mother, after long and bitterly bewailing her evil fate, made away with herself.
THE LOVE ROMANCES OF PARTHENIUS

Η' ΠΕΡΙ ΝΕΑΙΡΑΣ

'Ἰστορεῖ Θεόφραστος ἐν α’ τῶν Πρὸς τοὺς καίρους

1. Τυψικρέων δὲ Μιλήσιος καὶ Προμέδων Νάξιος μάλιστα φίλω ἦσθιν. ἀφικομένου οὖν ποτε Προμέδωντος εἰς Μιλήτου, θατέρου λέγεται τὴν γυναῖκα Νέαιραν ἔρασθηναί αὐτοῦ καὶ παρόντος μὲν τοῦ Τυψικρέωντος μὴ τολμᾶν αὐτὴν διαλέγεσθαι τῷ ξένῳ μετα ὑπὲρ χρόνου, ὡς ὁ μὲν Τυψικρέως ἐτύχχανεν ἀποδημῶν, ο ἀπὸ αὐτῶν ἀφίκετο, νῦκτωρ αὐτῶν κομμαμένον ἐπεισέρχεται ἡ Νέαιρα. 2. καὶ πρῶτα1 μὲν οἷά τε ἢ πείθειν αὐτὸν ἐπειδὴ δὲ ἐκεῖνος οὐκ ἔνεδίδοι,2 Διὰ τε Ἠταιρῆσιν καὶ Ξένων αἰδούμενος, προσέταξεν ἡ Νέαιρα ταῖς θεραπαίναις ἀποκλείσαι τὸν θάλαμον καὶ οὕτως, πολλὰ ἑπαγωγὰ ποιοῦσις, ἡμαγκάσθη μεγῆναι αὐτῇ. 3. τῇ μέντοι ὑστεραῖα, δεινῶν ἡγησάμενος εἰναι τὸ πραγχθὲν, ἄχετο πλέων ἐπὶ τῆς Νάξου ἐνθα καὶ ἡ Νέαιρα, διάσασα τὸν Τυψικρέωντα, διἀπλευσεν εἰς τὴν Νάξου καὶ ἐπειδὴ αὐτὴν ἤξυρεν ὁ Τυψικρέων, ἰκέταις προσκαθῆσετο ἐπὶ τῆς ἑστίας τῆς ἐν τῷ πρυτανεῖῳ. 4. οἱ δὲ Νάξιοι λεπαροῦν τῷ Τυψικρέων τε ἐκδόσεων μὲν αὐτῆς ἐφασαν ἐκέλευσαν μὲν τοῦ πείσαντα αὐτὴν ἀγέθανα- δόξας δὲ ὁ Τυψικρέως ἀσεβεῖσθαι, πείθει Μιλήσιος πολεμεῖν τοῖς Νάξιοις.

1 MS. πρῶτα. I prefer Palairet’s correction of πρῶτα to the more ordinary πρῶτον.

2 Herz’s suggestion for the MS. ἔδιδοι, which can hardly be construed.
THE STORY OF NEAERA

XVIII

The Story of Neaera

From the first book of Theophrastus' Political History

1. Hypsicreon of Miletus and Promedon of Naxos were two very great friends. The story is that when on one occasion Promedon was on a visit to Miletus, his friend's wife fell in love with him. While Hypsicreon was there, she did not venture to disclose the state of her affections to her guest; but later, when Hypsicreon happened to be abroad and Promedon was again there, she went in to him at night when he was asleep. 2. To begin with she tried to persuade him to consent; when he would not give in, fearing Zeus the god of Comradeship and Hospitality, she bade her serving-maids lock the doors of the chamber upon them; and so at last, overcome by the multitude of her blandishments, he was forced to content her. 3. On the morrow, however, feeling that he had committed an odious crime, he left her and sailed away for Naxos; and then Neaera, in fear of Hypsicreon, also journeyed to Naxos; and, when her husband came to fetch her, took up a suppliant's position at the altar-hearth of the Prytaneum. 4. When Hypsicreon asked the Naxians to give her up, they refused, rather advising him to do what he could to get her away by persuasion; but he, thinking that this treatment of him was against all the canons of right, induced Miletus to declare war upon Naxos.

1 See the title of No. IX.
2 The town-hall, the centre of the civic life of the state.
THE LOVE ROMANCES OF PARTHENENIUS

10'

PERI PIAGKRATOUS

'Ιστορεῖ 'Ανδρόνικος ἐν Ναξιακῷ β'

Σκέλλις δὲ καὶ 'Αγασσαμενός, οἱ 'Εκήτωρος ἐκ Θράκης, ὁμήρουσαντες ἀπὸ νῆσου τῆς πρώτερον μὲν Στρογγύλης, ὑστερον δὲ Νάξου κληθείσης, ἐπηξώτο μὲν τὴν τε Πελοπόννησον καὶ τὰς πέριξ νῆσους προσχόντες δὲ Θεσσαλία πολλάς τε ἄλλας γυναικές κατέσυραν, ἐν δὲ καὶ τὴν Ἀλυσίδος γυναῖκα 'Ἰφιμέδην καὶ θυγατέρα αὐτῆς Παγκρατώς ἀμφότεροι εἰς ἀρωτα ἰφικόμενοι ἀλλήλους κατέκτειναι.

Κ'

PERI AEROYX

1. Λέγεται δὲ καὶ Ὀλυνπίνων καὶ νύμφης Ἑλλης 'Αερώ κόρην γενέσθαι ταύτης δὲ Ὡρίωνα τὸν 'Τριέως ἐρασθέντα παρ' αὐτῷ παρατείσθαι τὴν κόρην, καὶ διὰ ταύτην τὴν τε νῆσου ἐξεμερώσατο τὸτε θηρίων ἀνάπλων οὖσαν, λείαν τε πολλὴν περιελάυνοντα τῶν προσχώρων ἔδω διδόναι: 2. τοῦ μὲντο Ολυνπίνων ἐκάστοτε ὑπερτιθεμένου τὸν γάμον διὰ τὸ ἀποστυγείν αὐτὸ γαμβρὸν τοιοῦτον γενέσθαι, ὑπὸ μέθης ἔκφρονα γενόμενον.

1 The MS. is here gravely corrupt, giving Σ τε καὶ Κασσα-μενός κήτος ο Θ. The text as printed is the suggestion of Knaecke, who used the parallel account given by Diodorus in his Bibliotheca (v. 50).

2 The MS. gives the name as Hæro, for which Hero,
THE STORY OF AËRO

XIX

The Story of Pancrato

From the second book of the Naxicae of Andriacus

Scelles and Agassamenus, the sons of Hecetor, who came from Thrace, started from the island originally called Strongyle but afterwards Naxos, and plundered the Peloponnese and the islands about it: then reaching Thessaly they carried a great number of women into captivity; among them Iphimeede the wife of Halocas and her daughter Pancrato. With this maiden they both of them fell in love, and fought for her and killed each other.

XX

The Story of Aëro

1. Aëro, so the story runs, was the daughter of Oenopion and the nymph Helice. Orion, the son of Hyricus, fell in love with her, and asked her father for her hand; for her sake he rendered the island 2 where they lived habitable (it was formerly full of wild beasts), and he also gathered together much booty from the folk who lived there and brought it as a bridal-gift for her. 2. Oenopion however constantly kept putting off the time of the wedding, for he hated the idea of having such a man as his daughter’s husband. Then Orion, maddened

1 See the title of No. IX. 2 Chios.

Mero, Mero, and Pero have been variously conjectured. The restoration Aëro is due to Knaacke.
τὸν Ὄριωνα κατάξαι τὸν θάλαμον, ἐνθα ἡ παῖς ἐκοιμᾶτο, καὶ βιαζόμενον ἐκκαίναι τοὺς ὀφθαλμοὺς ὑπὸ τοῦ Οἶνοπίνωνος.

ΚΑ'

ΠΕΡΙ ΠΕΙΣΙΔΙΚΗΣ

1. Λέγεται δὲ καὶ οτὲ Ἀχιλλεὺς πλέον τὰς προσεχεῖς τῇ ἡπείρῳ νῆσους ἐπάρθει, προσσχεῖν αὐτῶν Λέσβων ἐνθα δὴ καθ' ἐκάστην τῶν πόλεων αὐτῶν ἐπιώντα κεραίζειν. 2. οὐ δὲ οἱ Μήθυμναν οἰκούντες μάλα καρτέρως ἀντεῖχον, καὶ ἐν πολλῇ ἀμηχανίᾳ ἦν διὰ τὸ μὴ δύνασθαι ἐλεύθῃ τὴν πόλιν, Πεισιδίκην τειν Μήθυμναν, τοῦ βασιλέως θυγατέρα, θεασαμένην ἀπὸ τοῦ τείχους τοῦ Ἀχιλλεά, ἔρασθην αὐτοῖς, καὶ οὕτως, τὴν τροφὸν διαπεμφαίνην, ὑπεσχεθεῖται ἐγχειρεῖν αὐτῷ τὴν πόλιν, εἰ γε μέλλοι αὐτὴν γυναῖκα ἐξείν. 3. ο δὲ τὸ μὲν παραντίκμεν καθωμολογήσατο· ἐπεὶ μέντοι ἐγκρατὴς τῆς ἑπόλεως ἐγένετο, νεμεσίσας ἐπὶ τῷ δρασθέντι, προϊσχόμενος τοῖς στρατῶντες καταλεύσαι τὴν κόρην. μέμνηται τοῦ πάθους τοῦ δὲ καὶ ὁ τῆς Λέσβου κτίσεως ποιήσας ἐν τοῖσι δὲ·

"Ενθα δὲ Πηθερίδης κατὰ μὲν κτάμε Λάμππετον ἄροι, εκ δὲ Ἰκτεάνων πέφνεν, ἰδιαμνεῦσος Λεπτύμμονοι νιὰν Μήθυμνης τε, καὶ ἀλκηστατοῦ ἄλλων αὐτοκασάγνητον Ἑλικίωνος, ἐνδοθε πάτρης

1 The MS. has καὶ ἐνθα. Heyne saw that the καὶ must be omitted.

2 τῆς, which had fallen out of the MS. by haplography, was supplied by Schneider.
by strong drink, broke in the doors of the chamber where the girl was lying asleep, and as he was offering violence to her Oenopion attacked him and put out his eyes with a burning brand.

XXI

THE STORY OF PISIDICE

1. There is a story that Achilles, when he was sailing along and laying waste the islands close to the mainland, arrived at Lesbos, and there attacked each of its cities in turn and plundered it. 2. But the inhabitants of Methymna held out against him very valiantly, and he was in great straits because he was unable to take the city, when a girl of Methymna named Pisdice, a daughter of the king, saw him from the walls and fell in love with him. Accordingly she sent him her nurse, and promised to put the town into his possession if he would take her to wife. 3. At the moment, indeed, he consented to her terms; but when the town was in his power he felt the utmost loathing for what she had done, and bade his soldiers stone her. The poet¹ of the founding of Lesbos relates this tragedy in these words:—

Achilles slew the hero Lampetus
And Hicetaon (of Methymna son
And Lepetynmus, born of noble sires)
And Helicaon’s brother, bold like him,

¹ Probably, though not quite certainly, Apollonius of Rhodes.
THE LOVE ROMANCES OF PARTHENIUS

tηλίκουν Ἑγίπτου θαλερή δὲ μιν ἀσε Κύ-
πρις.

horn ἔναν Λικίδη κούρη φρένας ἐπτοίησε
Πεισίδηκη, ὅτε τὸν γε μετὰ προμάχουσιν Ἀχαϊῶν
χάρμη ἀγαλλόμενον θησάκετο, πολλὰ δὲ ἐς ὑγρὴν
ήρα χεῖρας ἐτεινεν ἐκδομένη φιλότητασ.

4. εἶτα μικρὸν ὑποβάς:

Δέκτο μὲν αὐτίκα λαδὺ Ἀχαϊῶν ἐνδοθεῖ πάτρῃς 10
παρθενικῆ, κληίδας ὑπογλίσσασα πυλάων,
ἐτή δ' οἴσων ἰδέσθαι ἐν ὀφθαλμοὶς τοκῆς
χαλκῷ ἐληλαμένους καὶ δυόλια δεσμὶ γυναικῶν
ἐλκομένων ἐπὶ νήσα ὑποκεχεῖσθι Ἀχιλῆος,
οὕτω νῦς γλαυκῆς Θέτιδος πέλοι, ὅφρα οἱ ἐπὶ 15
πάνθεροι Λικίδαι, Φθῖς δὲ ἐν δώματα ναλοὶ
ἀνδρὸς ἀριστής πινυτῇ δόμαρ' οὖ δ' ἢ ἔμελλε
τὰ βέβειν, ἀλοφὸ δ' ἐπαγώσσατο πατρίδος οὕτῳ,
ἐνθ' ἢ ἡ ἀλογόταιν γάμον εἴσιδε Πηλείδαο
Ἀργείων ὑπὸ χερσὶ δυσάμμορος, οὗ μιν ἐπέφυον 20
παντονόθη θαμμῆς ἀράσσοντες λιθάδεσσοι.

ΚΒ'

ΠΕΡΙ ΝΑΝΙΔΟΣ

'Ἡ ἱστορία παρὰ Δικυμίνη τῷ Χίῳ μελοτοῦ καὶ Φραγκία-
νατεi

1. Ἐφαρμὸν δὲ τινες καὶ τὴν Ἀρδείων ἄκρο-
pολιν ὑπὸ Κύρου τοῦ Περσῶν βασιλέως ἀλώνων,

1 Almost certainly corrupt: but no satisfactory remedy has been found.

2 The MS. has δεφακετο. The correction is due to Gale.
THE STORY OF NANIS

Hypsipylus, the strongest man alive.
But lady Venus laid great wait for him:
For she set poor Pisidice’s young heart
A-fluttering with love for him, when as
She saw him revelling in battle’s lust
Amid the Achaean champions; and full oft
Into the buxom air her arms she flung
In craving for his love.

4. Then, a little further down, he goes on:—
Within the city straight the maiden brought
The whole Achaean hosts, the city gates
Unbarring stealthily; yea, she endured
With her own eyes to see her aged sires
Put to the sword, the chains of slavery
About the women whom Achilles dragged
—So had he sworn—down to his ships: and all
That she might sea-born Thetis’ daughter be,
The sons of Acaeus her kin, and dwell
At Phthia, royal husband’s godly spouse.
But it was not to be: he but rejoiced
To see her city’s doom, while her befell
A sorry marriage with great Peleus’ son,
Poor wretch, at Argive hands; for her they slew,
Casting great stones upon her, one and all.

XXII

The Story of Nanis

From the lyrics of Lycymnias¹ of Chios and from
Hermesianax²

1. The story has been told that the citadel of
Sardis was captured by Cyrus, the king of the

¹ A dithyrambic poet of the third century B.C.
² See title of No. V.

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προδοσίας τῆς Κροίσου θυγάτρος Νανίδος. ἐπειδή γάρ ἐπολεύρκει Σάρδεις Κύρος καὶ οὐδὲν αὐτῷ εἰς ἀλωσιν τῆς πόλεως προβαίνειν, ἐν πολλῷ τε δέει ἢ, μὴ ἄθροισθέν τὸ συμμαχικόν αὐτῷ τῷ Κροίσῳ διαλύσειν αὐτῷ τὴν στρατιάν,

(2) τότε τὴν παρθένου ταύτην εἶχε λόγον περὶ προδοσίας συνθεμένην τῷ Κύρῳ, εἰ κατὰ νόμους Περσῶν ἐξει γυναῖκα αὐτῆς, κατὰ τὴν ἀκραν, μηδενὸς φυλάσσοντος δὲ ὁχυρώτατα τοῦ χωρίου, εἰσδέχεσθαι τοὺς πολεμίους, συνεργῶν αὐτῇ καὶ ἄλλων τινῶν γενομένων τῶν μέρτων Κύρου μὴ ἐμπεδώσαι αὐτῇ τὴν ὑπόσχεσιν.

ΚΓ

ΠΕΡΙ ΧΕΙΛΩΝΙΔΟΣ

1. Κλεώνυμος ὁ Δακεδαιμόνιος, βασιλεῖον γένους ἢν καὶ πολλὰ κατορθωσάμενος Δακεδαιμονίοις, ἔγραψε Χειλωνίδα προσήκουσαν αὐτῷ κατὰ γένους. ταύτη σφοδρώς ἐπιτηθεμένου τοῦ Κλεωνύμου καὶ τοῦ ἔρωτα οὐκ ἤρεμα φέροντος, τοῦ μὲν κατηλόγει, πάσα δὲ ἐνέκειτο Ἄκροτάτῳ, τῷ τοῦ βασιλέως νικῆ. 2. καὶ γὰρ ὁ μειρακικὸς αὐτῆς ἀναφανδὸν ὑπεκαίετο, διότι πάντας ἄνδρα στόμα ἔχειν τὴν ὀμιλίαν αὐτῶν. δι’ ἣν αἰτίαν δυσαναπληγηθῆσας ὁ Κλεώνυμος καὶ ἄλλως δὲ οὐκ ἀρεσκόμενος τοῖς Δακεδαιμονίοις ἤθεσιν, ἐπεραιώθη πρὸς Πύρρον εἰς Ἡπειρον καὶ αὐτὸν ἀναπείθει πειράσθαι

1 The MS. has αὐτής, and Cobet's αὕτης must be considered as little more than a makeshift.
THE STORY OF CHILONIS

Persians, through its betrayal by Nanis, the daughter of Croesus. Cyrus was besieging Sardis, and none of the devices he employed resulted in the capture of the city: he was indeed in great fear that Croesus would get together again an army of allies and would come and destroy his blockading force. 2. Then (so the story went) this girl, Nanis, made an agreement to betray the place to Cyrus if he would take her to wife according to the customs of the Persians; she got together some helpers and let in the enemy by the extreme summit of the citadel, a place where no guards were posted owing to its natural strength. Cyrus, however, refused to perform the promise which he had made to her.

XXIII

THE STORY OF CHILONIS

1. Cleonymus of Sparta, who was of royal stock and had done great things for the Lacedaemonians, took to wife his kinswoman Chilonis. He loved her with a great love—his was no gentle passion—but she despised him, and gave her whole heart to Acrotatus, the son of the king. 2. Indeed the stripling let the fire of his love shew openly, so that all men were talking of their intrigue; wherefore Cleonymus, being sorely vexed, and having besides no liking for the Lacedaemonians and their ways, crossed over to Pyrrhus in Epirus and advised him to attack the
THE LOVE ROMANCES OF PARTHENIUS

tēs Πελοποννήσου, ὡς εἰ καὶ ἐντόνως ἄφαιτο τοῦ πολέμου, ῥαδίως ἐκπολιορκήσουτε τὰς ἐν αὐτοῖς πόλεις ἔφη δὲ καὶ αὐτῷ τῇ ἡδί προδιειρ-
γάθαι, ὡστε καὶ στάσεις ἐγγενέσθαι τίσὶ τῶν πόλεων.

ΚΔ'

ΠΕΡΙ ΙΠΠΑΡΙΝΟΥ

1. Ἰππαρῖνος δὲ Συρακούσιον τύραννος εἰς ἐπιθυμίαν ἄφικετο πάνυ καλὸν παιδὸς, Ἀχαῖος αὐτῷ ἄνομα· τούτων ἐξαλλάγματε πολλοὶ ὑπαγό-
μενοι πεῖθει τὴν οἰκίαν ἀπολεπόντα σύν αὐτῷ μένειν· χρόνου δὲ προϊόντος, ὡς πολεμίων τις ἐφοδος προσηγγέλθη πρὸς τι τῶν ὑπ᾽ ἐκείνου κατεχομένων χωρίων καὶ ἔδει κατὰ τᾶχος βοη-
θεῖν, ἔξορμῶν ὁ Ἰππαρῖνος παρεκκελεύσατο τῷ παιδί, εἰ τίς ἐντὸς τῆς αὐλῆς βιάζοιτο, κατα-
καίνειν αὐτῶν τῇ σπάθῃ ἢν ἐτύχχανεν αὐτῷ κεχαρισμένοις. 2. καὶ ἐπειδὴ συμβαλλόν τοῖς πολεμίων κατὰ κράτος αὐτοῦς εἰλειν, ἐπὶ πολὺν ὀλοῦν ἐτράπετο καὶ συνουσίαν ἐκκαλόμενος δὲ ὑπὸ μέθης καὶ πόθου τοῦ παιδὸς, ἀφιππευσεν εἰς τὰς Συρακούσιας καὶ παραγενόμενος ἐπὶ τὴν οἰκίαν ἐνθα τῷ παιδί παρεκκελεύσατο μένειν, ὡς

1 The latter part of the story is missing. It appears from the account given by Plutarch (in the Life of Pyrrhus) that during the siege of Sparta by Pyrrhus, Chilonis made ready a halter, in order never to fall into Cleonymus' hands alive, but that the siege was raised first by the personal valour of

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THE STORY OF HIPPARINUS

Peloponnese; if they prosecuted the war vigorously, he said, they would without difficulty storm the Lacedaemonian cities; and he added that he had already prepared the ground, so that in many of the cities there would be a revolt in his favour.¹

XXIV

The Story of Hipparinus

1. Hipparinus, tyrant of Syracuse, felt a great affection for a very fair boy named Achaeus, and, by means of presents² of varying kinds, persuaded him to leave his home and stay with him in his palace. Some little time after, the news was brought to him of a hostile incursion into one of the territories belonging to him, and he had to go with all speed to help his subjects. When he was starting, he told the boy that if anyone of the courtiers offered violence to him, he was to stab him with the dagger which he had given him as a present. 2. Hipparinus met his enemies and inflicted on them an utter defeat, and celebrated his victory by deep potations of wine and by banqueting: then, heated with the wine and by desire to see the lad, he rode off at full gallop to Syracuse. Arriving at the house where he had bidden the boy to stay, he did not tell him who Acrotatus, and then by the arrival of his father, King Arcesilaus, from Crete with reinforcements.² The meaning of ἐξιλλάδυμας is a little doubtful. It may either be “entertainments,” or “changes, variation of gifts.”
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μὲν ἦν οὐκ ἐδήλου, Θετταλίζων δὲ τῇ φωνῇ, τὸν Ἰππαρῶν έφησεν ἀπεκτομηκέναι: ὁ δὲ παις διαγανάκτησας σκότους δύτος παίει καριλάν τὸν Ἰππαρῶν ο ὦ δ᾽ ἑτέρας ἡμέρας ἐπιθειούς, καὶ τοῦ φόνου τὸν Ἀχαιῶν ἀπολύσας, ἐτελεύτησεν.

ΚΕ'

ΠΕΡΙ ΦΑΥΛΛΟΥ

'Ιστορεῖ Φύλαρχος

1. Φάυλλος δὲ τύραννος ἠράσθη τῆς Ἀρίστωνος γυναίκος, δέ Ὀλταίων προστάτης ἦν οὕτως διαπεμπόμενος πρὸς αὐτήν, χρυσὸν τε πολλὰ καὶ ἄργυρον ἐπηγγελλείτο δῶσειν, εἴ τε τινὸς ἄλλου δέουτο, φράξειν ἐκέλευεν ὡς οὐχ ἀμαρτησομένην. 2. τὴν δὲ ἀρὰ πολὺς εἶχε πόθος ὄρμου τοῦ τότε κειμένου ἐν τῷ τῆς Προνοίας Ἀθηνᾶς ἱερῷ, διειχὼ λόγος Ἦριφυλῆς γεγονότα, ἥξιον τε τὰῦτῃ τῆς ὁδοῦς τυχεῖν. Φάυλλος δὲ τὰ τε ἄλλα κατασύρων ἐκ Δελφῶν ἀναθήματα, ἀνατυρεῖται καὶ τὸν ὄρμον. 3. ἔπει δὲ διεκομίσθη εἰς οἶκον τῶν Ἀρίστωνος, χρόνον μὲν τινα ἐφόρει αὐτὸν ἡ γυνὴ μάλα περίπυντος οὐσά, μετὰ δὲ ταύτα παραπλήσιον αὐτῇ πάθος συνεβη τῶν περὶ τὴν Ἦριφυλῆς γεγομένων: ὁ γὰρ νεώτερος

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1 Parthenius has not mentioned the nationality of the enemy, and it seems doubtful whether Thessalianus would be likely to come into conflict with a Sicilian monarch. Meincke proposed ψελλίζως, “stammering, lisping.”
2 See title of No. XV.
3 Of Phocis.

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THE STORY OF PHAYLLUS

he was, but, putting on a Thessalian accent, cried out that he had killed Hipparinus: it was dark, and the boy, in his anger and grief, struck him and gave him a mortal wound. He lived for three days, acquitted Achaeus of the guilt of his death, and then breathed his last.

XXV

THE STORY OF PHAYLLUS

From Phylarchus

1. The tyrant Phayllus fell in love with the wife of Ariston, chief of the Oetaeans: he sent envoys to her, with promises of much silver and gold, and told them to add that if there were anything else which she wanted, she should not fail of her desire. 2. Now she had a great longing for a necklace that was at that time hanging in the temple of Athene the goddess of Forethought: it was said formerly to have belonged to Eriphyle; and this was the present for which she asked. Phayllus took a great booty of the offerings at Delphi, the necklace among the rest: (3) it was sent to the house of Ariston, and for some considerable time the woman wore it, and was greatly famed for so doing. But later she suffered a fate very similar to that of Eriphyle:

counsel of the Oetaeans at Phocis. But Oeta is a wild mountain-range, the inhabitants of which would hardly be so highly organized as to have a representative in foreign cities.

6 At Delphi.

6 The expedition of the Seven against Thebes could not be successful without the company of Amphiarauls, whom his wife Eriphyle, bribed by a necklace, persuaded to go. He there met his end, and was avenged by his son Alemneon, who killed his mother.
τῶν ὑδῶν αὐτῆς μανεῖς τὴν οἰκίαν ὅφηγε, καὶ τὴν τε μητέρα καὶ τὰ πολλὰ τῶν κτημάτων κατέφλεξεν.

KS

ΠΕΡΙ ΑΠΡΙΑΤΗΣ

'Ιστορεῖ Εὔφορίων Ῥωμίᾳ

1. Ἐν Δέσβῳ παιδὸς Ἀπριάτης Τράμβηλος ὁ Τελαμώνος ἔφηβες πολλὰ ἐποιεῖτο εἰς τὸ προσαγαγόσθαι τὴν κόρην· ὡς δὲ ἐκείνη οὐ πάνυ ἐνεδίδου, ἔνενειτὸ δόλῳ καὶ ἀπάτῃ περγανεύσθαι αὐτῆς. 2. πορευομένην οὖν ποτε σὺν θεραπαινίδιοι ἐπὶ τι τῶν πατρῴων χωρίων, ὁ πληθὺν τῆς θαλάσσης ἐκείτο, λοχήσας εἶλεν. ὡς δὲ ἐκείνη πολὺ μᾶλλον ἀπεμάχετο περὶ τῆς παρθενίας, ὁργισθεὶς Τράμβηλος ἐρρυθεῖ αὐτήν εἰς τὴν θαλάσσαν· ἑτύγχανε δὲ ἀγχιβαθῆς οὖσα, καὶ ἡ μὲν ἀρὰ οὕτως ἀπολάλεις τινὲς μὲνοι ὀφασαν διώκομεν ἑαυτὴν ῥύσαι. 3. Τράμβηλον δὲ οὖ πολὺ μετέπειτα τίσις ἐλάμβανεν ἐκ θεῶν· ἐπειδῆ γὰρ 'Αχιλλεὺς ἐκ τῆς Δέσβου πολλὴν λείαν ἀποτεμόμενος ἤγαγεν, οὕτως ἐπαγομένων αὐτῶν τῶν ἐγχωρίων βοηθῶν, συνισταται αὐτῷ. 4. ἐνθα δὴ πληγεῖς εἰς τὰ στέρνα παραχρήμα πῶτερ· ἀνάμμενος δὲ τῆς ἁλκῆς αὐτῶν 'Αχιλλεὺς ἔτε

1 There is here a marginal note in the MS., which may be considered as a continuation of the information in the title—γρ. Ἀριστοκρίτος ἐν τοῖς περὶ Μιλήσου.

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her youngest son went mad and set fire to their house, and in the course of the conflagration both she and a great part of their possessions were consumed.

XXVI

THE STORY OF APRIAE

From the Thrax of Euphorion

1. Trambelus the son of Telamon fell in love with a girl named Apriae in Lesbos. He used every effort to gain her; but, as she shewed no signs at all of relenting, he determined to win her by strategy and guile. 2. She was walking one day with her attendant handmaids to one of her father’s domains which was by the seashore, and there he laid an ambush for her and made her captive; but she struggled with the greatest violence to protect her virginity, and at last Trambelus in fury threw her into the sea, which happened at that point to be deep inshore. Thus did she perish; the story has, however, been related by others in the sense that she threw herself in while fleeing from his pursuit. 3. It was not long before divine vengeance fell upon Trambelus: Achilles was ravaging Lesbos and carrying away great quantities of booty, and Trambelus got together a company of the inhabitants of the island, and went out to meet him in battle. 4. In the course of it he received a wound in the breast and instantly fell to the ground; while he was still breathing, Achilles, who had

1 See title of No. XIII.
2 i.e. by Aristoeritus, writer on the early history of Miletus. See title of No. XI.
3 See No. XXI., 1.
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εμπνοούν ἄνεκρινεν ὡστες τε ἦν καὶ ὡπόθεν· ἐπεὶ δὲ ἐγὼ παιδὰ Τελαμάνων δυνα, πολλὰ κατοδυρό-μενος ἐπὶ τῆς ἡδύονς μέγα χώμα ἔχωσε· τοῦτο ἐπὶ νῦν ἠρῶν Τραμβῆλου καλεῖται.

ΚΖ’

ΠΕΡΙ ΑΛΚΙΝΟΗΣ

'Ιστορεῖ Μοιρὶ ἐν ταῖς 'Αραῖς

1. Ἐχει δὲ λόγος καὶ Ἀλκινόην, τήν Πολύβου μὲν τοῦ Κορινθίου θυγατέρα, γυναίκα δὲ Ἀμφι-λόχου τοῦ Δρύνατος, κατὰ μῆνιν Ἀθηνᾶς ἐπιμανήναι ξέγοι Σαμίων. Ἑάνθου αὐτῷ ὄνομα, ἐπὶ μισθῷ γὰρ αὐτὴν ἀγαγομένην χερνήτων γυναίκα Νικάνδρην καὶ ἐργασαμένην ἐνιαντὸν ὑστερον ἐκ τῶν οἰκίων ἔλασαί, μὴ ἐντελὴ τὸν μισθὸν ἀποδοῦσαι· τὴν δὲ ἀράσασθαι πολλὰ Ἀθηνᾶ τίσασθαι αὐτὴν ἄντ' ἄδικου στερήσεως. 2. οἴδαι εἰς τοσοῦτον’ ἔλθειν, ὡστε ἀπολυσεῖν οἰκόν τε καὶ παιδᾶς ἢδη γεγονότας, συνεκπλεῦσαι τε τῷ Ἑάνθῳ· γεγομένη δὲ κατὰ μέσον πόρον ἥνωσεν λαβεῖν τῶν εἰργασμένων, καὶ αὐτίκα πολλά τε δάκρυα προϊέσθαι καὶ ἰνακαλεῖν ὀτὲ μὲν ἄνδρα κουρίδου, ὀτὲ δὲ τοὺς παιδᾶς’ τέλος δὲ,

1 The MS. has τοσοῦτον τοίς. The omission of τοίς was rightly proposed by Peerlkamp.

1 The brother of his own father Pelcus.
2 Or Myro, of Byzantium, a poetess of about 250 B.C., daughter of the tragedian Homer. She wrote epigrams (we have two in the Palatine Anthology), and epic and lyric poetry. Such poems as the Dirae were not uncommon in 330
THE STORY OF ALCINOE

admired his valour, inquired of his name and origin. When he was told that he was the son of Telamon, he bewailed him long and deeply, and piled up a great barrow for him on the beach: it is still called "the hero Trambelus’ mound."

XXVII

THE STORY OF ALCINOE

From the Curses of Moero

1. ALCINOE, so the story goes, was the daughter of Polybus of Corinth and the wife of Amphilochoth the son of Dryas; by the wrath of Athene she became infatuated with a stranger from Samos, named Xanthus. This was the reason of her visitation: she had hired a woman named Nicandra to come and spin for her, but after she had worked for her for a year, she turned her out of her house without paying her the full wages she had promised, and Nicandra had earnestly prayed Athene to avenge her for the unjust withholding of her due. 2

2. Thus afflicted, Alcinoe reached such a state that she left her home and the little children she had borne to Amphilochoth, and sailed away with Xanthus; but in the middle of the voyage she came to realise what she had done. She straightway shed many tears, calling often, now upon her young husband the Alexandrine period—inventive against an enemy illustrated by numerous mythological instances. We have an example surviving in Ovid’s Ibis.

3 Deuteronomy xxiv. 14: "Thou shalt not oppress an hired servant that is poor and needy, . . . at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee."
πολλά τοῦ Εάνθου παρηγοροῦντος καὶ φαμένου γυναῖκα ἔξειν, μη δεισομένην βρύσαι εαυτὴν εἰς θάλασσαν.

ΚΗ'
ΠΕΡΙ ΚΛΕΙΤΗΣ

'Ιστορεὶ Εἴφορων 'Απολλοδόρῳ, τὰ ἔξη̣ς 'Απολλάνιος 'Αργοναυτικῶν ι'

1. Διαφόρως δὲ ἴστορεῖται περὶ Κυμίκου τοῦ Αἰνέου 1 οἱ μὲν γὰρ αὐτὸν ἔφασαν ἀρμοσάμενον 

Δάρισαν 2 τὴν Πιάσου, ὡς δὲ παθὴρ ἐμίχῃ πρὸ γάμου, μαχόμενον ἄποθανεὶς τινὲς δὲ προσφάτως ἡμᾶς πληκτὰς Κλείτην συμβαλεῖν δὲ ἀγνοιαν τοῖς μετὰ Πιάσονος ὑπὲ τῆς 'Αργοὺς πλέουσι, καὶ οὕτως πεσόντα πάσιν μεγάλως ἀλγεῖν πόθον ἐμβαλεῖν, ἔξογχος δὲ τῇ Κλείτῇ. 2 ἰδοὺς γὰρ αὐτὸν ἐρριμμένον, περιεχύθη καὶ πολλὰ κατῳδύρατο, νῦκτωρ δὲ λαθοῦσα τὰς θεραπαινίδας ἀπὸ τινὸς δένδρου ἀνήρτησεν εαυτῆν. 3

ΚΘ'
ΠΕΡΙ ΔΑΦΝΙΔΟΣ

'Ιστορεὶ Τήμαιος Σικελικὸς

1. 'Εν Σικελίᾳ δὲ Δάφνις 'Ερμοῦ παῖς ἐγένετο, σύρυγγι δὴ τε 'δεξίον 4 χρῆσθαι καὶ τὴν ἱδέαν

1 Probably corrupt. Aineros and Aferon have been suggested.
2 It is better to keep the spelling with one σ, as in the MS.
3 εαυτῆ is not in the MS., but is wanted after the active verb (Goems).
4 The MS. has δή τε δεξίος: the corrections are due to Jacobs and Gale.

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and now upon her children, and though Xanthus did his best to comfort her, saying that he would make her his wife, she would not listen to him, but threw herself into the sea.

XXVIII

The Story of Clite

From the Apollodorus of Enphorion: the latter part from the first book of the Argonautica of Apollonius.

1. There are various forms of the story of Cyzicus the son of Aeneas. Some have told how he married Larisa the daughter of Piasus, with whom her father had to do before she was married, and afterwards died in battle; others, how when he had but recently married Clite, he met in battle (not knowing who his adversaries were) the heroes who were sailing with Jason in the Argo; and that his fall in this combat caused the liveliest regret to all, but to Clite beyond all measure. 2. Seeing him lying dead, she flung her arms round him and bewailed him sorely, and then at night she avoided the watch of her serving-maids and hung herself from a tree.

XXIX

The Story of Daphnis

From the Sicylica of Timaeus.

1. In Sicily was born Daphnis the son of Hermes, who was skilled in playing on the pipes and also
THE LOVE ROMANCES OF PARTHENIUS

έκπρεπής. οὗτος εἰς μὲν τὸν πολὺν ὁμολογὸν ἀνδρῶν οὐ κατήκει, θουκολόν δὲ κατὰ τὴν Λέτυνθη χείματὸς τε καὶ θέρους ἤγραυλεὶ. τούτου λέγουσιν Ἐχενάβδα νύμφην ἐρασθείσαν παρακελεύσασθαι αὐτῷ γυναικὶ μὴ πλησιάξειν μὴ πειθομένου γὰρ αὐτοῦ, συμβήσεσθαι 1 τὰς ὤψεις ἀποβαλεῖν. 2. οἱ δὲ χρόνον μὲν τίνα καρτερός ἀντέχει, καὶπερ οὐκ ἄλγων ἐπιμαινομένων αὐτῷ· ὅστερον δὲ μία τῶν κατὰ τὴν Σικελίαν βασιλέων οὗνο πολλῷ δηλησαμένη αὐτῶν ἦγαγαν εἰς ἐπιθυμίαν αὐτῇ μυγήναι. καὶ οὗτος ἐκ τοῦδε, ὁμοίως Θαμύρα τῷ Θρακί, δι’ ἀφροσύνην ἐπετήρωτο.

Λ'

ΠΕΡΙ ΚΕΛΤΙΝΗΣ

1. Δέγγεται δὲ καὶ Ἡρακλέα, ὅτε ἀπ’ Ἑρυθείας τὰς Γηρυώνον βοῦς ἦγαγεν, ἀλώμενον διὰ τῆς Κελτῶν χώρας ἀφικέσθαι παρὰ Βρετανῶν· τὸ δὲ ἅρα ὑπάρχειν θυγατέρα Κελτίνην ὄνομα· ταῦτην δὲ ἐρασθείσαν τοῦ Ἡρακλέους κατακρύψας τὰς βοῦς, μὴ θέλειν τε ἀποδοῦναι εἰ μὴ πρότερον αὐτῇ μυγθήναι. 2. τὸν δὲ Ἡρακλέα τὸ μὲν τι καὶ τὰς βοῦς ἐπευγόμενον ἀνασώσασθαι, πολὺ μᾶλλον μὲντοι τὸ κάλλος ἐκπλαγέντα τῆς κόρης, συνεγένεσθαι αὐτῇ· καὶ αὐτοῖς, χρόνου περικούντος, γενέσθαι παῖδα Κελτῶν, ἢφ’ οὗ δὴ Κελτοὶ προσηγοροῦσαν.

1 The MS. has συμβήσεσθαι: but the infinitive (restored by Legrand) is necessary in the Oratio Obliqua.
THE STORY OF CELTINE

exceedingly beautiful. He would never frequent the places where men come together, but spent his life in the open, both winter and summer, keeping his herds on the slopes of Etna. The nymph Echenais, so the story runs, fell in love with him, and bade him never have to do with mortal woman; if he disobeyed, his fate would be to lose his eyes. 2. For some considerable time he stood out strongly against all temptation, although not a few women were madly in love with him; but at last one of the Sicilian princesses worked his ruin by plying him with much wine, and so brought him to the desire to consort with her. Thus he, too, like Thamyras\(^1\) the Thracian, was thenceforward blind through his own folly.

XXX

THE STORY OF CELTINE

1. Hercules, it is told, after he had taken the kine of Geryones\(^2\) from Erythea, was wandering through the country of the Celts and came to the house of Bretannus, who had a daughter called Celtine. Celtine fell in love with Hercules and hid away the kine, refusing to give them back to him unless he would first content her. 2. Hercules was indeed very anxious to bring the kine safe home, but he was far more struck with the girl's exceeding beauty, and consented to her wishes; and then, when the time had come round, a son called Celtus was born to them, from whom the Celtic race derived their name.

\(^1\) Or Thamyris, a mythical poet, who entered into a contest with the Muses, and was blinded on his defeat.
\(^2\) Or Geryon, who was supposed to have lived in Spain. This was one of the twelve labours of Hercules.
ΠΕΡΙ ΔΙΜΟΙΤΟΥ

1. Δέγεται δὲ καὶ Διμοίτην ἄρμόσασθαι μὲν Ἰορίζηνος τάξειν διά τινός θυγατέρα Εὔωπην· αἰσθανόμενον δὲ συνούσαν αὐτὴν διὰ σφόδρων ἐρωτα τάξεις, δηλαδή τῷ Ἰορίζῃν· τῇν δὲ διὰ τὸ 2 δέος καὶ αἰσχύνην ἀναρτήσαν αὐτὴν, πολλὰ πρότερον λυπηρὰ καταρασμένην τῷ αἰτίῳ τῆς συμφορᾶς. 2. ένθα δὲ τῶν Διμοίτην μετ’ οὗ πολὺν χρόνου ἐπιτυγχάνειν θυμαίοις μάλα καλῇ τὴν ὕφιστο τῶν κυμάτων ἐκβεβλημένη καὶ αὐτῆς εἰς ἑπιθυμίαν ἐλθόντα συνεῖναι· ὡς δὲ ἤδη ἐνεδίδου τὸ σώμα διὰ μήκος χρόνου, χῶσαι αὐτῇ μέγαν τάφον, καὶ οὕτως μή ἀνιέμενον τοῦ πάθους, ἐπικατασφάζαι αὐτῶν.

ΠΕΡΙ ΑΝΘΙΠΠΗΣ

1. Παρὰ δὲ Χάσι μειρακίσκος τις τῶν πάνω δοκίμων 'Ανθίππης ἱμάζῃ, ταύτην ὑπελθῶν

1 It is quite possible that, as Maass contends (Gött. gel. Anz. 1889, pp. 826 sqq.), this hero's name should be Θεμιστήρις; but I have not felt that his arguments are quite strong enough to justify making the change in the text.

2 The accusative (due to Heyne) is necessary, though the MS. has αἰσθανόμενος.

3 αδ' The correction is due to Rohde.
THE STORY OF ANTHIPPE

XXXI

The Story of Dimoetes

From Phylarchus

1. Dimoetes is said to have married his brother Troezen’s daughter, Evopis, and afterwards, seeing that she was afflicted with a great love for her own brother, and was consorting with him, he informed Troezen; the girl hung herself for fear and shame, first calling down every manner of curse on him who was the cause of her fate. 2. It was not long before Dimoetes came upon the body of a most beautiful woman thrown up by the sea, and he conceived the most passionate desire for her company; but soon the body, owing to the period of time since her death, began to see corruption, and he piled up a huge barrow for her; and then, as even so his passion was in no wise relieved, he killed himself at her tomb.

XXXII

The Story of Anthippe

1. Among the Chaonians a certain youth of most noble birth fell in love with a girl named Anthippe; he addressed her with every art to attempt

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1 See title of No. XV.
2 A people in the north-west of Epirus, supposed to be descended from Chaon, the son of Priam.
πάση μηχανή πείθει αὐτῷ συμμυγήραι· ἢ δὲ ἀρα καὶ αὐτῇ οὐκ ἐκτὸς ἦν τοῦ πρὸς τὸν παῖδα πόθου· καὶ ἐκ τούτῳ λανθάνοντες τοὺς αὐτῶν γονεῖς ἐξεπίμπλασαν τὴν ἐπιθυμίαν. 2. ἔφορτης δὲ ποτε τοῖς Χάοντι δημοτελοῦσ ἀγομένης καὶ πάντων εὐωχουμένων, ἀποσκεδασθέντες εἰς τενα δρυμὸν κατειλήθησαν. ἔτυχε δὲ ἀρα ὁ τοῦ βασιλέως ὁδὸς Κλήνυρος παρδαλιν διώκων, ἢς συνελασθείσης εἰς ἐκεῖνον τὸν δρυμόν, ἀφίησιν ἐπ’ αὐτῆς τὸν ἄκοντα· καὶ τῆς μὲν ἀμαρτάνει, τυγχάνει δὲ τῆς παιδός. 3. ὑπολαβόν δὲ τὸ θηρίον καταβεβληκέναι εὐγνύτερῳ τὸν ἱππον προσελαύνει· καὶ καταμαθόν τὸ μειράκιον ἐπὶ τοῦ τραύματος τῆς παιδός ἔχον τῷ χείρε, ἐκτός τε φρενῶν ἐγένετο καὶ περιδιώκθεις ἀπολειθάνει τὸν ἱππον εἰς χωρίον ἀπόκρημνον καὶ πετρῶδες. ἐνθα δὴ ὁ μὲν ἐτεθυμέκει, οἱ δὲ Χάονες, τεμώντες τὸν βασιλέα, κατὰ τὸν αὐτῶν τόπον τείχη περιεβάλοντο καὶ τὴν πόλιν ἐκάλεσαν Κλήνυρον. 4. φασὶ δὲ τινες τοῦ δρυμὸν ἐκεῖνον εἰναι τῆς Ἐχλινος θυγατρὸς Ἱπείρου, ἢν μεταναστάσαν ἐκ Βοωτίας βαδίζειν μεθ’ Ἀρμονίας καὶ Κάδρου, φερομένη τὰ Πενθέως λείψανα, ἀποθανοῦσαν δὲ περὶ τοῦ δρυμὸν τόυτο ταφήναι· διὸ καὶ τὴν γῆν Ἰπείρου ἀπὸ ταύτης ὑνομασθήναι.
her virtue, and indeed she too was not untouched by love for the lad, and soon they were taking their fill of their desires unknown to their parents. 2. Now on one occasion a public festival was being celebrated by the Chaonians, and while all the people were feasting, the young pair slipped away and crept in under a certain bush. But it so happened that the king's son, Cichyrus, was hunting a leopard; the beast was driven into the same thicket, and he hurled his javelin at it; he missed it, but hit the girl. 3. Thinking that he had hit his leopard, he rode up; but when he saw the lad trying to staunch the girl's wound with his hands, he lost his senses, flung away, and finally fell off his horse down a precipitous and stony ravine. There he perished; but the Chaonians, to honour their king, put a wall round the place and gave the name of Cichyrus to the city so founded. 4. The story is also found in some authorities that the thicket in question was sacred to Epirus, the daughter of Echion; she had left Bocotia and was journeying with Harmonia and Cadmus,1 bearing the remains of Pentheus; dying there, she was buried in this thicket. That is the reason that country was named Epirus, after her.

1 Cadmus = Harmonia  
   [Agave] = Echion  
   Pentheus  Epirus.

Agave with the rest of the Bacchants had torn Pentheus in pieces as a punishment for his blasphemy against the worship of Dionysus.
THE LOVE ROMANCES OF PARTHENIUS

ΔΓ'
ΠΕΡΙ ΑΣΣΑΟΝΟΣ
'Ιστορεῖ Ξάνθος Διδικαίος καὶ Νεώθης καὶ Σιμμίδας ὁ Ρόδιος

1. Διαφόρως δὲ καὶ τοῖς πολλοῖς ἱστορεῖται καὶ τὰ Νεώθης οὖ γὰρ Ταντάλου φασίν αὐτὴν γενέσθαι, ἀλλ' Ἀσσάονος μὲν θυγατέρα, Φιλότου δὲ γυναίκα εἰς ἑρίν δὲ ἀφικομένην Λητοῖν περὶ καλλιτεχνίας ὑποσχέων τίσιν τοιάνδε. 2. τὸν μὲν Φιλότον ἐν κυνηγίᾳ διαφθάρησα, τὸν δὲ Ἀσσάονα τῆς θυγατρὸς πόθῳ σχόμενον αὐτὴν αὐτῷ γῆμασθαι βούλεσθαι ὡς ἐνδιόνυσης δὲ τῆς Νεώθης, τοὺς παῖδας αὐτῆς εἰς εὐωχίαν καλέσαντα καταπρῆσα. 3. καὶ τὴν μὲν διὰ ταύτην τὴν συμφοράν ἀπὸ πέτρας ὑψηλοτάτης αὐτὴν ῥίψα, ἐνοικὴν δὲ λαβόντα τῶν σφητέρων ἀμαρτημάτων διαχρήσασθαι τὸν Ἀσσάονα ἑαυτῶν.

ΛΔ'
ΠΕΡΙ ΚΟΡΥΘΟΥ
'Ιστορεῖ Ἔλλειμκος Τρυῳκῶν β' καὶ Κεφάλων ὁ Γεργίδης

1. Ἐκ δὲ Ολυμπής καὶ 'Ἀλεξάνδρου παῖς ἐγένετο Κόρυθος· αὐτὸς ἑπίκουρος ἀφικόμενος

1 The MS. calls him Νέωθος, but Νεώθης is certain.
2 This word was inserted by Zangouianos. The homoeoteleuton would account for it dropping out.
3 The number of the book has dropped out. Heyne's restoration of β' is probably correct: Meursius thought there never was a number, and that Τρυῳκῶς is a mistake for Τρῳκῶς.
THE STORY OF CORYTHUS

XXXIII

The Story of Assaon

From the Lydiaca of Xanthus,¹ the second book of Neanthes,² and Simmias³ of Rhodes.

1. The story of Niobe is differently told by various authorities; some, for instance, say that she was not the daughter of Tantalus, but of Assaon, and the wife of Philottus; and for having had her dispute with Leto about the beauty of their children, her punishment was as follows: 2. Philottus perished while hunting; Assaon, consumed with love for his own daughter, desired to take her to wife; on Niobe refusing to accede to his desires, he asked her children to a banquet, and there burned them all to death. 3. As a result of this calamity, she flung herself from a high rock; Assaon, when he came to ponder upon these his sins, made away with himself.

XXXIV

The Story of Corythus

From the second book of Hellanicus'⁴ Troicus, and from Cephalon's⁵ of Gergitha

1. Of the union of Oenone and Alexander⁶ was born a boy named Corythus. He came to Troy to

¹ The historian of Lydia, fifth century B.C. ² Of Cyzicus. ³ An early Alexandrine poet. We possess various technopaugia by him in the Pulcitiae Anthology—poems written in the shape of a hatchet, an egg, an altar, wings, panpipes, etc. ⁴ Of Mytilene, an historian contemporary with Herodotus and Thucydides. ⁵ See title of No. IV. ⁶ This story is thus a continuation of No. IV. Another version of the legend is that Oenone, to revenge herself on Paris, sent Corythus to guide the Greeks to Troy.
eis Ἐλένης ἡράσθη, καὶ αὐτὸν ἐκεῖνη μάλα φιλοφρόνως ὑπεδέχετο. ἦν δὲ τὴν ἰδέαν κράτιστος φωράσας δὲ αὐτὸν ὁ πατήρ ἀνείλεν. 
2. Νίκανδρος μέντοι τῶν Κόρυθου οὐκ Οἰνώνης, ἀλλὰ Ἐλένης καὶ Ἀλεξάνδρου φησὶ γενέσθαι, λέγων ἐν τούτοις:

'Ἡρία τ᾽ εἰν Ἀίδαο κατοιχομένου Κορύθουο, ὅν τε καὶ ἀρπακτοῦσιν ὑποβαθμίσον, ὑμενάοις Τυνδαρίς, αἰν᾽ ἀχέουσα, κακὸν γόνων ἠρατο βούτεο.

ΛΕ'

ΠΕΡΙ ΕΥΛΙΜΕΝΗΣ

1. 'Εν δὲ Κρήτη ἡράσθη Δύκαστος τῆς Κύδωνος θυγατρὸς Εὐλιμένης, ἢν ὁ πατὴρ Ἀπτέρω καθωμολόγητο πρωτεύοντι τότε Κρητῶν ταύτη κρύφα συνών ἐλελήθει. 2. ὡς δὲ τῶν Κρητικῶν τινὲς πόλεων ἐπιεισνέστησαν Κύδων καὶ πολὺ περιῆσαν, πέμπει τοὺς πευσομένους εἰς θεοῦ, ὅ τε ἄν ποιῶν κρατήσει τῶν πολεμίων καὶ αὐτῷ θεσπίζεται τοὺς ἐγχειρίδιος ἡρωὶς σφαγόντας παρθένων. 3. ἀκούσας δὲ τοῦ χρηστηρίου Κύδων διεκλήρου τὰς παρθένους πᾶσας, καὶ κατὰ δαιμόνα ἡ θυγατὴρ λαγχάνει. 2. Δύκαστος δὲ δείσας περὶ αὐτῆς μηνύει τὴν φθορὰν καὶ ὡς ἕκ πολλοὺ χρόνου συνεῖν αὐτῆς ὁ δὲ πολὺς ἐμιλος πολὺ

1 See note on title of No. XXXVI.
2 Heyne's correction for the MS. τυγχάνει.
THE STORY OF EULIMENE

help the Trojans, and there fell in love with Helen. She indeed received him with the greatest warmth—he was of extreme beauty—but his father discovered his aims and killed him. 2. Nicander\(^1\) however says that he was the son, not of Oenone, but of Helen and Alexander, speaking of him as follows:

There was the tomb of fallen Corythus,
Whom Helen bare, the fruit of marriage-rape,
In bitter woe, the Herdsman's\(^2\) evil brood.

XXXV

THE STORY OF EULIMENE

1. In Crete Lycastus fell in love with Eulimene, the daughter of Cydon, though her father had already betrothed her to Apterus, who was at that time the most famous man among the Cretans; and he used to consort with her without the knowledge of her father and her intended spouse. 2. But when some of the Cretan cities revolted against Cydon, and easily withstood his attacks, he sent ambassadors to inquire of the oracle by what course of action he could get the better of his enemies, and the answer was given him that he must sacrifice a virgin to the heroes worshipped in the country. 3. Cydon, on hearing the oracle's reply, cast lots upon all the virgins of his people, and, as the gods would have it, the fatal lot fell upon his own daughter. Then Lycastus, in fear for her life, confessed that he had corrupted her and had indeed been her lover for a long time;

\(^1\) See title of No. IV.  \(^2\) Paris.

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μᾶλλον ἐδικαίων αὐτὴν τεθνάναι. 4. ἔπειθε δὲ ἐσφαγμαθη, ὁ Κύδων τὸν ιερέα κελεύει αὐτὴς διατεμεῖν τὸ ἐσπομφάλιον, καὶ οὕτως εὐφρέθη ἦκυνος. ᾧ ἀπτερός δὲ δόξας ὑπὸ Δυκάστου δεινὰ πεποιθεῖαι λοχήσας αὐτὸν ἀνείλε, καὶ διὰ ταύτην τὴν αἰτίαν ἐφυγε πρὸς Σαῦθον εἰς Τέρμερα.

Λ5'

ΠΕΡΙ ΑΡΓΑΝΘΩΝΗΣ

'Ἰστορεῖ 'Ἀσκληπιάδης ὁ Μυρλεύτος Βεθνακών α'

1. Αὔγεται δὲ καὶ Ἡρός, πρὶν ἐς Τροῖαν ἐπίκουρον ἐλθεῖν, ἐπὶ πολλὴν γῇν λέναι προσαγόμενον τε καὶ δασμὸν ἐπιτιθέντα· ἐνθα δὴ καὶ εἰς Κίον ἄφθασθαι κατὰ κλέος γυναικὸς καλῇς· Ὄργανθώνῃ αὐτῇ ὄνομα. 2. αὕτη τὴν μὲν κατ' οἶκον διάταν καὶ μονὴν ἀπεστυγεν, ἀθροισμένη δὲ κύωνα πολλοὺς ἔθρηεν ὡς μάλα τινὰ προσεμένη. ἔλθεττον οὖν ὁ Ἡρός εἰς τόνδε τὸν χώρον, βία μὲν αὕτην οὐκ ἤγεν ὡθὴ δὲ θέλειν αὐτῇ συγκυκνηγεῖν, καὶ αὕτος γὰρ ὁμοῖος ἐκεῖνη τὴν πρὸς ἀνθρώπους ὀμιλίαν ἐχθαίρειν ἤ δὲ ταύτα λέγαντος ἐκείνου κατήνεσε πειθομένη αὐτὸν ἀληθῆ λέγειν. 3. χρόνου δὲ πολλοῦ διαγενεμένου, εἰς

1 In the MS, the source of No. XXXVI wrongly appears as the source of No. XXXV. The correction is due to SakSolwski.

2 For this ἐδ. Jacobs would write ἐδ' εἰ. From the context it is really impossible to say whether she fell in love soon or late.

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but the assembly only voted all the more inflexibly\(^1\) that she must die. 4. After she had been sacrificed, Cydon told the priest to cut through her belly by the navel, and this done she was found to be with child. Apterus considering himself mortally injured by Lycastus, laid an ambush and murdered him: and for that crime was obliged to go into exile and flee to the court of Xanthus at Termess.\(^2\)

XXXVI

THE STORY OF ARGANTHONE

*From the first book of the Bithyniaca of Asclepiades*\(^3\) of Myrtea

1. Rhesus, so the story goes, before he went to help Troy, travelled over many countries, subduing them and imposing contributions; and in the course of his career he came to Cius,\(^4\) attracted by the fame of a beautiful woman called Arganthone. 2. She had no taste for indoor life and staying at home, but she got together a great pack of hounds and used to hunt, never admitting anybody to her company. When Rhesus came to this place, he made no attempt to take her by force; he professed to desire to hunt with her, saying that he, like her, hated the company of men; and she was delighted at what he said, believing that he was speaking the truth. 3. After some considerable time had passed,

\(^1\) Not, I think, as a punishment for her unchastity: they thought that Lycastus was trying to save her life by a trumped-up story.  
\(^2\) In Lycia.  
\(^3\) A grammarian, who probably lived at Pergamus in the first century n.c.  
\(^4\) A town in Bithynia.
πολὺν ἰρωτα παραγίνεται τοῦ 'Ῥήσου' καὶ τὸ μὲν πρῶτον ἰσχυξαί αἰδοί κατεχομένη ἑπειδὴ δὲ σφοδρότερον ἐγένετο τὸ πάθος, ἀπετδλησθεὶς εἰς λόγους ἐλθὼν αὐτῷ, καὶ οὕτως ἐθέλεν ἐθέλουσαν· αὐτὴν ἔκεινος ἥγαγητο γυναῖκα. 4. ὦστερον δὲ πολέμου γενομένου τοῖς Τρῳσί, μετήσαν αὐτὸν οἱ βασιλεῖς ἐπίκουρον· ἥ δὲ 'Ἀργαρθώνη, εἶτε καὶ δὲ ἰρωτα δὲ πολὺς ὑπῆρν αὐτῇ, εἶτε καὶ ἄλλως καταμαντευμένη τὸ μέλλον, βαδίζειν αὐτὸν οὐκ εἶα. Ἐρίσου δὲ μαλακιζόμενος τῷ ἐπιμονῇ οὔκ ἥγαγετο, ἀλλὰ ἰλθεὶν εἰς Τροίαν καὶ μαχόμενος ἐπὶ ποταμῷ, τῷ νῦν ἀπ' ἐκείνου Ῥήσου καλουμένῳ, πληγεῖς ὑπὸ Διομήδους ἀποθνήσκειν. 5. ἡ δὲ ἀς ἤσθεν τεθνηκότος αὐτῶ, αὐτὴς ἀπεχώρησεν εἰς τὸν τόπον ἑσθα ἐμίγη πρῶτον αὐτῷ, καὶ περὶ αὐτῶν ἀλωμένη θαμὰ ἐβοῦ τοῦνομα τοῦ Ῥήσου τίλος δὲ σύτα καὶ ποτὰ μὴ προσιεμένη διὰ λύπην ἐξ ἄνθρωπων ἀπηλλάγῃ.

ΠΑΡΘΕΝΙΟΥ ΝΙΚΑΙΟΥ
ΠΕΡΙ ΕΡΩΤΙΚΩΝ ΠΑΘΗΜΑΤΩΝ

1 ἐθέλουσαν (not in the MS.) was rightly supplied by Passow.
2 τῷ is not in the MS. Rohde first showed how this passage was to be taken: the older editors used to change μαλακιζόμενον into μαλα κακιζόμενον.
3 A primary emendation by Rohde. The MS. has ἔτα καὶ ποταμῷ, from which no sense can be extracted.
she fell deeply in love with him: at first, restrained by shame, she would not confess her affection; but then, her passion growing stronger, she took courage to tell him, and so by mutual consent he took her to wife. 4. Later on, when the Trojan war broke out, the princes on the Trojan side sent to fetch him as an ally; but Arganthone, either because of her very great love for him, or because she somehow knew the future, would not let him go. But Rhesus could not bear the thought of becoming soft and unwarlike by staying at home. He went to Troy, and there, fighting at the river now called Rhesus after him, was wounded by Diomed and died. 5. Arganthone, when she heard of his death, went once more to the place where they had first come together, and wandering about there called unceasingly "Rhesus, Rhesus"; and at last, refusing all meat and drink for the greatness of her grief, passed away from among mankind.

THE END
OF
THE LOVE ROMANCES
OF
PARTHENIUS OF NICAEA

1 If he could once have got his horses into Troy, the town would have been impregnable: but he was surprised and killed on the first night of his arrival.
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2. Hephast. Enchir., p. 64. Παρθένος ἐπικήδειον εἰς 'Αρχέλαιδα γράφων ἑλεγχικῶν, τὸν τελευταίον μόνον στίχον ἀντὶ ἑλεγχοῦ ἰαμβικῶν ἐποίησεν, ἐν ὧδ' ὁ δῖνομα ἔρευν ἐμελλεν. 'Αμυςχρόν οὖν οὐνομα ἔσοσε 'Αρχέλαιδος.


It is not possible to decide whether this is the Dirge on Arete or the Encomium of Arete mentioned by Suidas (see Introduction) as among Parthenius’ works. In the Corpus Inscriptionum Graecarum, iv. 6867 is an inscription (printed by Martini on p. 6 of his edition of Parthenius) which was found near Rome (perhaps at Hadrian’s Villa at Tibur), but unfortunately greatly damaged and incomplete. This describes how the tomb on which it was placed originally bore a poem in which Parthenius lamented the death of his wife Arete. The Aonio had risen, damaging the tomb and defacing the poem, and it was restored by Hadrian and a new inscription placed upon it. 2 MSS. ἀνεμένει, corrected by Valckenaer.

Stephanus appears to refer this epithet to the town of Acamantium in Phrygia, but it is doubtless really derived from a promontory in Cyprus named Acamas, which is mentioned by the Elder Pliny in his Natural History, v. 129, and by Ptolemy and Strabo.
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1. The Scholiast on Pindar’s Isthmianus ii. 68. Parthenius in his Arete uses ἀνεμα for ἀνάγωβη “read.”

2. Hephaestion,1 Euchiridion, p. 69. Parthenius wrote a dirge on Archelais in elegiacs, but made the last line, in which he had to introduce the name of his subject, an iambic instead of a pentameter: Holy and undefiled shall the name of Archelais be.


4. Choroboscus,5 Scholia on the Canons of Theodosius, p. 25226. Parthenius in his poem on Bias shows that

1 Of Alexandria, a writer on metre in the age of the Antonines.
2 A geographical writer of the late fifth or early sixth century A.D.
3 Also mentioned by Suidas as among the elegiac poems of Parthenius.
4 i.e. Aphrodite.
5 George Choroboscus, a professor at the University of Constantinople, of doubtful date: Krumbacher remarks that “he lived nearer to the sixth than the tenth century.” The “Canons of Theodosius” are a collection of commentaries on the school grammar of Dionysius Thrax—they can hardly be ascribed to Theodosius of Alexandria himself, who lived not long after 400 A.D. To them we owe the non-existent forms (e.g. ἅπερας) of the paradigm of our youth.
PARTHENIUS

ἐν τῷ εἰς Βίαντα εἰπὼν Ἡλκα ρα ταύτην δέχυσον1 πυρκαῖнолог. ἦστε δὲ ἐλεγείον τὸ μέτρον.

5. Schol. Townl. ad Hom. II. 9, ἡ γῆς ἀποξή-

σας. ἀττικῆ2 ἦστιν ἡ ἑκτασίς. Παρθένιος γοῦν ἐν Βίαντι συνήστειλεν ὁ ὁ ποτῶν ἐξεγειν αἰγανέας.

6. Steph. Byz., p. 213, μαται καὶ Γρύ-

νείος Ἀπόλλων, ὡς Παρθένιος Δήλω.

7. Steph. Byz., p. 705, Παρθένιος ὁ Νικανὸς3

Δήλω. Σὺν τῇ ἐγώ Ζηθύν4 τε καὶ ὡγείνης5

Στυνός ὤδωρ.

8. Steph. Byz., p. 161, Παρθένιος ἐν Δήλῳ:

Οὐδὲ ἀπὸ τηλίτων6 τῶν πόρω7 ἄκρα

Βεληδονίων.

9. Etymol. genuin., s.v. "Ἀρτυς" ὁ Ὑρωος ἡ

χρῆσις παρὰ Παρθένιῳ ἐν Κριναγόρᾳ. "Ἀμφοτέ-

1 MSS. δὲ χρυσο etc., corrected by Bekker.
2 Meineke thought it absurd to explain an Homeric

quantity by Attic usage, and proposed λαθ. 3
3 MSS. θωκανος: corrected by Meineke.
4 MSS. τῆς: corrected by Salmasina.
5 Supposed to equal Ἰκανός. Hesychius glosses ἡγέτων

αἰ παλαιῶν. Some other goddess had presumably been

mentioned in the previous line. The whole is clearly an oath—

possibly taken by Leto.
6 Various suggestions have been made for the correction

of these two words—ἀπὸ τηλίτων, ἀπὸ τηλίτων, ἀπότηλτων,

ἀποτηλίων.
7 Salmasius saw that this was a gloss on the preceding

words.
the α in Ἰασος is long, when he says: Do thou graciously accept the funereal pyre. The metre is elegiac.

5. The Townley Scholiast on Homer's Iliad 946: "Stripping off, old age": the lengthening [of the ν of ἄροξώρας] is Attic [ Ionic, Meineke]. At any rate in his Bias Parthenius wrote: "Who sharpened spears against men," [with the ν in ἥσωρεν short.]

6. Stephanus of Byzantium, p. 213. The expression Apollo of Ἰρνι1 is also found, as in the Delos of Parthenius.


8. Stephanus of Byzantium, p. 161. Parthenius in his Delos: Nor the distant lands4 of the far-off Beledonii.5

9. Etymologicum grammaticum,6 s.v. Ἀρετή: Love. So used by Parthenius in his Crinagoras7: Love, the

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1 Stephanus describes this as a little city belonging to the people of Myrina (in Mysia, on the Eleatic gulf). Virgil (Aen. iv. 345) also uses the expression Ἰρνι λυγ αρετ. Apollo.
2 A sea-goddess, wife of Oceanus.
3 Stephanus explains Ogenus as an ancient deity. The word is also supposed to be a form of ἰχαρπ. 4 Or perhaps "the mountain-tops." 5 Explained by Stephanus as an οινος πατρικ. ἰχαρπ. Ihm identifies them with the Bolendi, a people of Aquitaine, mentioned by the Elder Pliny in his Natural History iv. 108. 6 The smaller original of our Etymologicum magnum. 7 Perhaps addressed to the elegiac poet Crinagoras of Mitylene, who "lived at Rome as a sort of court poet during the latter part of the reign of Augustus." (Mackail.)
PARTHENIUS

10. Steph. Byz., p. 324\textsuperscript{19}. Παρθένιος ἐν Λευκαδίαις. \textsuperscript{2} Ἰβηρίτη πλεύσει ἐν αἰγιαλῷ.


12. Steph. Byz., p. 409\textsuperscript{15}. Λάμπεια. \textsuperscript{3} ὁρὸς Ἀρκαδίας. Παρθένιος Ἀντίππη.

13. Steph. Byz., p. 197\textsuperscript{10}. Γαλλήσιου: πόλις \textsuperscript{4} 'Εφέσου. Παρθένιος ἐν ἑπικηδείῳ τῷ εἰς Λυξίθεμον.

14. Apollon. De pronom., p. 92\textsuperscript{20}. οἱ πληθυντικαὶ καὶ κοινολεκτοῦνται κατ’ εὐθείαν πρὸς τὲ Ἰωνῶν καὶ Ἀττικῶν, ἡμεῖς, ὑμεῖς, σφεῖς. ἔστι πιστώσασθαι καὶ τὸ ἀδιάφρετον τῆς εὐθείας παρ’ Ἰωσίν ἐκ τῶν περὶ Δημόκρητον, Φερεκύδην, Ἐκαταῖον. τὸ γὰρ ἐν Εἰδώλωφανεῖ 'Τμέες Λίδλιον περικείετε παρὰ Παρθένιο ὑπὸ

\textsuperscript{1} Hesychius Ἀρτους Ἐρωτα. An improbable derivation has also been given to the effect that Ἀρτος is an Aeolic form for ἄρτος, union, and so love.

\textsuperscript{2} Meineke would have preferred to write Λευκαδίες, and one of the MSS. reads Λευκαδίας. But there is nothing to make the form certain.

\textsuperscript{3} Two of the MSS. of Stephanus read Λάμπεια, and in another a later hand has erased the π.

\textsuperscript{4} Meineke suggested ὁρός, Martin ὁρὸς πλησίον.

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Spoiler, leaped upon both and plundered them. So called from his spoiling the understanding.

10. Stephanus of Byzantium, p. 324\textsuperscript{19}. Parthenius in his Lencadian\textsuperscript{1}: He shall sail along the Iberian shore.

11. Stephanus of Byzantium, p. 381\textsuperscript{16}. The Cranides: a settlement in Pontus. So used by Parthenius in his Anthippe.\textsuperscript{2}

12. Stephanus of Byzantium, p. 409\textsuperscript{15}. Lampeia: a mountain in Arcadia. So used by Parthenius in his Anthippe.

13. Stephanus of Byzantium, p. 197\textsuperscript{19}. Gallesium: a town (al. a mountain) near Ephesus. So used by Parthenius in his Dirge on Anithemis.

14. Apollonius\textsuperscript{3} on Pronouns, p. 92\textsuperscript{20}. The plurals too are ordinarily used in the nominative in Ionic and Attic in the forms ἥμεσ, ὑμεῖς, σφεῖς: but the uncontracted form of the nominative is also established in the Ionic writers of the school of Democritus, Pherecydes, Hecataeus. The expression Do all of you (ὑμεῖς) bathe Acolius\textsuperscript{4} in the Idolophanes of Parthenius must only be ascribed to poetic licence,

\textsuperscript{1} Lencadia is an island, formerly a peninsula, in the Ionian Sea, opposite Aecarnania. The plural form of the title is doubtful.

\textsuperscript{2} Parthenius may possibly have treated in his Anthippe the story he has related in ch. xxxii. of his Romances. But another Anthippe is also known (Apollodorus, Bibliotheca ii. 162).

\textsuperscript{3} Apollonius Dyacoitus of Alexandria, a famous grammarian of the time of Marcus Aurelius.

\textsuperscript{4} It is not even certain whether this is a proper name. There was an Acolius among the wooers of Hippodamia.

\textsuperscript{1} 355
ποιητικής ἀδείας παραλήφθεν οὐ καταψευσται διαλέκτου πιστομένης ἀλογίμως συγγραφευσιν.


17. Etym. genuin., s.v. αὐροσχάδα ἡ ἀμπελοσ κεμνηταῖς Παρθένος ἐν Ἡρακλεί: Αὐροσχάδα βότρυν Ἰκαριωνείης.

18. Etym. magnum, s.v. ἔρισχηλος. Παρθένος ἐν Ἡρακλεί: Ἐρισχήλοις κορυνήταις.


1 Two MSS. have Ἰσσᾶς, and Salmasius proposed Ἰσσᾶς.

2 MSS. Κυκλάδων: Κυκλάδων was restored by Moinke, who would also have preferred to insert μα before τῶν.

3 Martini would omit βότρυν: the compiler of the Etym. genuin. goes on Ἑρατοσθένης ἐν Ἑπιθυμάμεω τῷ κατὰ βότρυν κλῆμα, and he suggests that the βότρυν in the Parthenius quotation is derived from that in the succeeding sentence. In that case the words from Parthenius, instead of forming the end of an hexameter and the beginning of another line, must be reversed, and will then form the beginning of an hexameter.

4 An island, as Stephanus explains, off the Carian coast.

5 This word is not in the scholion as it has come down with the text of Dionysius; but Eustathius (12th century)
and cannot be considered as belying the rule of the language established by the classical writers.

15. *Stephanus of Byzantium*, p. 339. The feminine adjective *Issas* is used by Parthenius in his *Hercules as an epithet of Lesbos.*

16. *Stephanus of Byzantium*, p. 486. Oenone: an island in the Cyclades. Those who live there are called *Oenonaeans*, as found in the *Hercules* of Parthenius.


20. *The Scholiast on Dionysius Periegetes*, l. 420. As Parthenius says in his *Metamorphoses*: *Minos took Megara by the help of Scylla the daughter of*

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1 Stephanus explains that Issa was a town in Lesbos called successively Himera, Pelasgia, and Issa.

2 Erigone. For her connexion with Bacchus and wine see Hyginus, *Fab.* 130.

3 See *κορωνήθης* and *κορωνηφόρος* in Liddell and Scott’s *Lexicon.*

4 More than one Iphiclus was known to Greek mythology. The most celebrated was one of the Argonauts.

5 A geographer who wrote in verse in the second century A.D. The scholia probably date from the fourth or fifth century.

produced a commentary on him which includes the text of the scholia in a better form. He gives *Σκάλλησ.*
θυγατρός, Ἐρασθείσης αὐτοῦ καὶ ἀποτε-μούσης τῆς κεφαλῆς τοῦ πατρὸς τοῦ μόρσιμον πλόκαμον καὶ σύτως αὐτοῦ προδούσης, ἄνυσθείς ὥς ἡ πατέρα προ-δοὺσα σύνεν ἢν ποτε ραδίως φείσατο, προσδήσας αὐτὴν πηδαλίῳ νεὸς ἀφῆκεν ἐπισύρεσθαι τῇ θαλάσσῃ, ἐστὶ eis ὄρνεον ἡ κόρη μετεβλήθη.


παρθένος ἡ Κιλίκων εἰχεν ἀνακτορίην, ἄγχλαμος δ' ἐπελευ, καθαρῷ δ' ἐπεμαί-νετο κύδνω

1 So Eustathius: the MSS. of the scholia, μάστα.
2 The words πηδαλίῳ νεὸς ἀφῆκεν are found in Eustathius, not in the MSS. of the scholia.
3 At this point followed the words ἔτεν Ἀρωματὸς σύνεν ἢ πώτερον ἐκλήθη, which must have crept in from elsewhere. Immediately before the quotation from Parthenius the Scholiast had been describing the Isthmus of Corinth, and, after naming the two seas on either side of it, explains the name "Saronic" of one of them as being derived from a certain hunter Saron who was drowned there.
4 So Martini for the MSS. ἔτεν.
5 cf. frg. 24.
6 In the text παρθένος Κιλίκων ἀνακτορίην ἔχουσα, omitting
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Nisus; she fell in love with him and cut off her father's fateful lock \(^1\) of hair and thus betrayed him; but Minos thought that one who had betrayed her father would certainly have no pity upon anybody else, so he tied her to the rudder of his ship and let her drag after him through the sea, until the maiden was changed into a bird.\(^2\)

21. Stephanus of Byzantium, p. 401\(_{48}^{48}\). Corycus: a city in Cilicia, mentioned by Parthenius in his Propemptikon.\(^3\)

22. Stephanus of Byzantium quoted by Eustathius on Homer's Iliad 2717. There is a village in Cilicia called Glaphyrhoe, thirty furlongs to the west of Tarsus, where there is a spring that rises from a cleft rock and joins the river \(^4\) that flows towards Tarsus. Among what Parthenius writes about it are the following lines: . . . A maiden \(^5\) who held the lordship among the Cilicians: and she was nigh to the time of wedlock, and she doted upon pure \(^6\) Cydnus,

\(^1\) A purple lock: as long as it was intact on his head, no enemy could prevail against him.
\(^2\) For a slightly different version of the story, in which Seylla becomes the sea-monster so well known to us in epic poetry, see Hyginus Fab. 198.
\(^3\) Properly, a poem written to accompany or escort a person, or to wish him good cheer on his way, like Horace Odes i. 3, Sic te dive potens Cyprī. \(^4\) The Cydnus.
\(^5\) Her name appears to have been Comesetho.
\(^6\) Because of his cold, clear waters.

\(^{84}\) in the next line. The metrical form was restored by Hermann.
Κύπρειδος εξ άδυτων πυρσον ἀναψαμένη, υιόσκε μιν Κύπρεις πηγήν θέτο, μίξε δ' ἐρωτὶ
Κύδνου καὶ νύμφης ύδατέντα γάμον.

23. Etym. genuin., a.v. 'Αδωνίς ποταμὸς τῆς Κύπρου . . . καὶ ὄρος τῇ ὀνομάσθη 'Λώιον,
ἐξ οὗ β' ποταμῶν φερομένων, Σετράχου¹ καὶ Ἀτλιέως, τὸν ἐνα τούτων ὁ Παρθένιος 'Αδων
κέκληκεν.

24. Ibid. ἡ διὰ τὸ πρὸς τὴν ἡδύ τετραμμένην ἐχειν τὴν ρύσιν, καθά φησιν ὁ Παρθένιος:
Κωρυκλίων σεύμενος εξ ὅρεων ἀνατολικῶν ὄρων.

25. Etym. genuin., a.v. δρύψελου² τὸ λέμμα,
ὁ φλοιός. Παρθένιος οἰον Οὐδὲ πόροι βίης
dρύψελα Ποντιάδος. παρὰ τὸ δρύψαι, ὃ
ἐστι λεπίσαι δρύψελον γὰρ ὁ ἀποδρυπτόμενος
φλοιός.

26. Ibid. καταγραφηκὼς δὲ καὶ φύλλων
dρύψελον ἐπὶ τοῦ σελίνου ὁ Παρθένιος.

¹ MSS. Σετράχον, corrected by Martini.
² Here and below the MSS. wrongly give δρύψελον.

¹ Some have suspected that this fragment comes from
Parthenius’ Metamorphoses (cf. frg. 20); but this is quite
doubtful, and it is likely that the Metamorphoses were
written in hexameters.
² The Setrachus. This fragment has something to do with
sunning within her a spark from the innermost altar of Cypris' fane, until Cypris turned her into a spring, and made in love a watery match betwixt Cydnus and the maid.¹

23. Etymologicum genuinum, s.v. Ἀος: A river in Cyprus. . . . There was a mountain called Aösan, from which flowed two rivers, the Setrachus and the Aplieus, and one² of them Parthenius called the Aöns.

24. Ibid. Or, because its³ flow was towards the East (ἡδος), as Parthenius says of it: Hurrying from the Corycian⁴ hills, which were in the East.

25. Etymologicum genuinum, s.v. δρύσελον: peel, husk. Parthenius uses it in such an expression as Nor would she (? furnishing peelings of Pontic⁵ root. The derivation is from δρύπτω, to scrape, which is the same as to peel: δρύσελον is the scraped-off husk.

26. Ibid. Parthenius also uses δρύσελον, a scraping, as a term of contempt for the leaf of the parsley.

Adonis (cf. frg. 37), of whom Aöns was another name: the Setrachus was the scene of the loves of Venus and Adonis.

² This is rather confusing, because Parthenius is now speaking not of the Aöns in Cyprus, but of another river of the same name in Cilicia.

⁴ cf. frg. 21.

³ The famous poisons of Colchis.

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27. Anth. Pal. xi. 130 (Pollianus):

τοὺς κυκλίους τούτους, τοὺς αὐτὰ ριέπειτα λέγοντας
μισώ, λωποθύτας ἀλλοτρίων ἑπέων,
καὶ διὰ τούτων ἐλέγοις ἑπέχω πλέον: οὐδὲν ἐχω
γάρ
Παρθένιον κλέπτειν ἢ πάλι Καλλιμάχου.
θηρὶ μὲν συνάτεντε γενοίμην, εἴ ποτε γράψω,
ἐξελοσ, Ἐκ ποταμῶν χλωρᾶ ἁελιδόνια.¹
οἱ δ' οὔτως τῶν Ὀμηροῦ ἀναιδῶς λυποδυτούσιν,
όστε γράφειν ἢδη μηνὶν αἰεὶδε θεά.

28. Ἐνγ. genuin., s.v. Ἐρκύνιος δρυμός: ὁ τῆς
Ίταλίας ἐνδότατος. Ἀπολλώνιος ἐν δ' Ἀργοναυτι-
κῶν καὶ Παρθένιος: Ἀλλ' ὁτ' ἀφ' ἐσπερίης
Ἀρκυνίδος ὁρετο γαῖης.

29. Parthenius Narr. amat. xi. 4, q.v.

30. Aulus Gallius Noct. Att. xiii. 27 (al. 26). De
versibus quos Vergilius sectatus videtur Homeri
ac Parthenii. Parthenii poetae versus est: Γλαῦκῷ

¹ MS. χαλικάνεα; the correct form was restored by H.
Stephanus. We know from Eustathius on Homer’s Iliad 11,
p. 817, and 23, p. 1412, that Callimachus used the descrip-
tion ἀπὸ σώλες of a donkey, so that we can be sure that the
other expression quoted from the elegy belongs to Parthenius.

¹ Perhaps a grammarian, and of about the time of Hadrian.
But nothing is certainly known of him.
² Strictly, the cyclic poets were the continuers of Homer
and the poets of the “cycle” of Troy. But here all the
modern epic writers are doubtless included, as in the famous
poem (Anth. Pal. xii. 42) in which Callimachus is believed to
27. Pollianus\(^1\) in the Palatine Anthology xi. 130: I hate the cyclic\(^2\) poets, who begin every sentence with “But then in very deed,” plunderers of others’ epics; and that is why I give more time to elegists, for there is nothing that I could wish to steal from Parthenius, or again from Callimachus.\(^3\) May I become like “a beast with long, long ears” if I ever write of “green swallow-wort from out the river-beds”; but the epic writers pillage Homer so shamelessly that they do not scruple to put down “Sing, Muse, Achilles’ wrath.”

28. Etymologicum genuinum, s.v. Ἐρκύνας δρυμός. The Hercynian\(^4\) forest: that inside Italy. So Apollonius in the fourth book\(^5\) of his Argonautica and Parthenius: But when he set forth from that western Hercynian land.


30. Aulus Gellius,\(^6\) Noctes Atticae xiii. 27 (al. 26). Of the lines of Homer and Parthenius which Virgil seems to have imitated. The line Τo Glaucus and have attacked Apollonius of Rhodes, Ἐχθάρω τὸ νῆσμα τὸ κυμλικόν.

\(^1\) Lucian also couples Callimachus with our author. See Introduction.

\(^2\) The Hercynian forest known to history was in Germany, between the Black Forest and the Hartz. But it appears that in early days all the wooded mountains of central Europe were called Hercynian by the ancients, and that the use of the word was afterwards narrowed down.

\(^3\) l. 640.

\(^4\) A dilettante scholar of the middle and end of the second century A.D., interested in many points of Latin literary criticism.
PARTHENIUS

καὶ Νηρῆς¹ καὶ εἰναλίφω Μελικέρτη. Eum versum Vergilius aemulatus est, itaque fecit duobus vocabulis venustae immutatis parem: Glauco et Panopeae et Inco Melicertae.²

Macrobius Sat. v. 18. Versus est Parthenii, quo grammatico in Graecis Vergilius usus est: Γλαύκῳ καὶ Νηρῆς καὶ Ἰνώφω Μελικέρτη.³

Μάρτυρα δὲ ἄμμων τῆς⁴ ἔπει Γαδείρη λίπεθ' οἴμοιν,⁵
ἀρχαίον Βριαρείδος ἀπ' οὖνομα τὸ πρὶν ἀράξας.

32. Choerobosc. Schol. in Theodos. canon., p. 252. οὗ Ἰλαος συνεσταλμένον ἔχου τὸ α, οἶνον ὃς παρὰ Παρθένιος "Ιλαος, ὁ Ἰτέμναιε.

33. Etym. Gud., s.v. ἄργειφόντης· ὁ Ἐρμῆς παρ' Ὀμήρῳ καὶ παρὰ πολλοῖς· παρὰ δὲ Σοφο-

¹ Both here and in the citation from Macrobius the form Νηρῆς is found, which was corrected by Joseph Scaliger.
² Georg. l. 437.
³ In Auth. Pal. vi. 164 there is an epigram by Lucilius (who lived in the time of Nero), or by Lucian, in which the line is quoted in the form Γλαύκῳ καὶ Νηρῆς καὶ Ἰνώφῳ καὶ Μελικέρτῃ. This is perhaps a direct reminiscence of Virgil—the subject is the same as in the passage of the Georgics, shipwrecked mariners' votive offerings for their saved lives.
⁴ MSS. τῆς.
⁵ MSS. αἱρε ὁμοῦ. There are various ways of reconstituting this line, for which see Martini's edition. Some have made it into a pentameter: some into the parts of two hexameters.

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Nereus and the sea-god Melicertes is from the poet Parthenius: this line Virgil copied, and produced a translation, changing two words with the most exquisite taste: "To Glauceus and Nereus and Melicertes, Ino's son."

Macrobius,¹ Saturnalia v. 18. The following verse is by Parthenius, who was Virgil's tutor in Greek: To Glauceus and Nereus and Melicertes, Ino's son.

31. The Scholiast on Dionysius Periegetes, l. 456. There² are the columns of Hercules; but Parthenius calls them the columns of Briarcus³; And he left us a witness of his journey to Gades, taking away from them their ancient name of old-time Briarcus.⁴

32. Choeroboscus, Scholia on the Canons of Theodosius, p. 252, Ἰλασ with the a short, as in Parthenius: Be favourable (Ἰλάσ), ⁵ O Hymenaeus.

33. Etymologicum Gudianum, s.v. ἄργειφόντης: ⁶ an epithet applied to Hermes in Homer and many other

¹ Macrobius lived at the end of the fourth and beginning of the fifth centuries, and often (as in this instance) founded his work on that of Aulus Gellius. He has altered the line of Parthenius into closer conformity with the Virgilian imitation, so belying Gellius' evidence, who tells us that two words were changed.
² At Cadiz.
³ The famous Titan with an hundred arms.
⁴ As the quotation is about Hercules, some have wished to refer it to the poem from which frgg. 15–18 are taken.
⁵ cf. frg. 4. The words in the present passage would probably come from an Epithalamium.
⁶ An epithet which used to be translated "slayer of Argus," but now supposed to mean "bright-appearing."

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34. Apoll. De advosb., p. 127, ἣ τὸ πλήρες τῆς φωνῆς ἀκούσω σὺ ἐμοὶ, ὡς ἔχει καὶ παρὰ Παρθενίῳ: Ὄ έμε 1 τὴν τὰ περισσά.


36. Etym. genuin., s.v. δείκελον λέγεται δὲ καὶ δείκηλον. σημαίνει δὲ ἄγαλμα ἡ ὁμοίωμα . . . εὑρηται2 γὰρ διὰ τοῦ ἡ, εὑρηται δὲ καὶ δείκελον παρὰ Παρθενίῳ. Δείκελον Ἰφιγόνης.


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1 It will be observed that the grammarians is explaining Ὅ ἐμε, but cites an instance of the use of Ὅ ἐμε.
2 MSS. διετο; corrected by Salmasius.
3 The MSS. are here rather corrupt: this reading, a combination of that presented by the two best, gives the required sense, though it is hardly probable that it exactly represents the original.
4 MSS. Ἰφιγόνης. Meineke restored Ἰφιγένης, which is found in Euripides.
writers: in Sophocles to Apollo as well, and in Parthenius to Telephus.\textsuperscript{1}

34. Apollonius Dyscolus on Adverbs, p. 127\textsuperscript{5}. The full phrase \textsuperscript{2} is \(\varepsilon \iota \mu \omicron \omicron \iota \), just as we find in Parthenius: \textit{Woe is me (\& \iota \mu \omicron \iota \) [that am suffering] all too much.}

35. Stephanus of Byzantium, p. 643\textsuperscript{26}. Typhrestus, a city in Trachis,\textsuperscript{3} so called either from the ashes (\(\tau \iota \phi \rho \alpha \)) of Hercules or from Typhrestus the son of Sporcheius. The gentile adjective is Typhrestius, which Parthenius uses in the neuter: \textit{The Typhrestian height.}

36. Etymologicum gentilinum, s.v. \(\delta \iota \kappa \gamma \kappa \lambda \omicron \omicron \omicron \) : also \(\delta \iota \kappa \gamma \kappa \lambda \omicron \omicron \), meaning an image or likeness. It is found with an \(\eta \), and also as \(\delta \iota \kappa \gamma \kappa \lambda \omicron \omicron \) in Parthenius: \textit{The image of Iphigenia.}

37. Stephanus of Byzantium, p. 176\textsuperscript{16}. When words ending in -ites are derived from words ending in -os, they are one syllable longer than their originals, as \(\tau \omicron \iota \tau \omicron \gamma \zeta \) from \(\tau \omicron \iota \tau \omicron \zeta \), and Adonis\textsuperscript{4} is called \textit{Canopiotes} (of Canopus) by Parthenius.

38. Stephanus of Byzantium, p. 202\textsuperscript{7}. Genea: a village in the territory of Corinth; a man who lives there is called Geneates . . . . Some call the women

\textsuperscript{1} Son of Hercules and king of Mysia. He was wounded before Troy by the spear of Achilles, and afterwards healed by means of the rest of the same weapon.\
\textsuperscript{2} Of which \(\varepsilon \mu \omicron \omicron \iota \omicron \omicron \omicron \) or \(\varepsilon \mu \omicron \omicron \iota \omicron \omicron \omicron \) is the shortened form.\
\textsuperscript{3} In central Greece, on the borders of Doris and Locris: it contained Mount Oeta, where Hercules ascended his pyre. It is thus just possible that this fragment, like 15–18, also comes from the \textit{Hercules} of Parthenius.\
\textsuperscript{4} \textit{cf.} frg. 23, which also seems to refer to Adonis.
καλοῦσι Γενειάδας, ὡς Παρθένιος. τινὲς δὲ Γενεὰ γράφουσιν.


40. Steph. Byz., p. 273. Ἐπιδάμμιος πόλεις Ἰλλυρίας . . . τὸ ἔθνικὸν Ἐπιδάμμιος. εὑρηται παρὰ Παρθένιῳ καὶ διδ. διεθνέγγου. ²

41. Steph. Byz., p. 424₁₃. Μαγνησίας πόλεις παρὰ τῷ Μαιώνδρῳ καὶ χώρα . . . . ὁ πολίτης Μάγνης . . . τὸ θηλυκὸν Μάγνησσα παρὰ Κάλλιμάχῳ καὶ Μαγνησίας παρὰ Παρθένιῳ καὶ Μαγνῆτις παρὰ Σοφοκλεί.

42. Steph. Byz., p. 463₁₄. Μύρκινος τόπος καὶ πόλεις κτισθείσα παρὰ τῷ Στρυμόνι ποταμῷ. τὸ ἔθνικὸν Μυρκίνιος καὶ Μυρκίνιας. Παρθένιος δὲ Μυρκίνιαν αὐτὴν φησιν.


44. Etym. genuin., s.v. δροῖτη ἡ πύλος. ὁ δὲ ἐλευθερος φησι τὴν σκάφην ἐν ἡ τιθηνείτα τὰ βρέφη. Παρθένιος δὲ τὴν σορῶν, καὶ Αἰσχύλος.

¹ The description of the place is lost. Isaac Vossius suggested Ἐλεφαντίνης πόλεις Αλγόντων. ² ἢ. ἀν. Ἐπιδάμμιος.

³ Some editors would prefer to write Μαγνησίς, the form found in Noanus (Diom. x. 322).

⁴ We should perhaps read Λεσβίας or Λεσβίδας.
of it Geneiades, as does Parthenius. Some write the name of the village with a T, Tenea.

39. Stephanus of Byzantium, p. 266\textsuperscript{13}. [Elephantine\textsuperscript{1}: a city of Egypt;] but Parthenius calls it Elephantis.

40. Stephanus of Byzantium, p. 273\textsuperscript{3}. Epidamnus: a city of Illyria . . . . The gentile derivative is Epidannius, but it is also found in Parthenius with a diphthong, Epidamneius.

41. Stephanus of Byzantium, p. 424\textsuperscript{19}. Magnesia; a city on the Maeander, and the surrounding country . . . . The citizen of it is called Magnes . . . . the feminine Magnessa in Callimachus, Magnesia in Parthenius, and Magnetis in Sophocles.

42. Stephanus of Byzantium, p. 468\textsuperscript{14}. Myrcenus: a place and the city founded on the river Strymon. The gentile derivatives are Myrcenius and Myrcinia, the latter called Myrcenina by Parthenius.

43. Stephanus of Byzantium, p. 465\textsuperscript{7}. Some [say that Mytilene was so named] from Myton the son of Posidon and Mytilene. Whence Callimachus in his fourth book calls Lesbos Mytonis and Parthenius calls the women of Lesbos Mytonides.

44. Etymologicium genuinum, s.v. δροσήν. A bathing-tub. The Aetolian poet\textsuperscript{2} so calls a cradle in which nurses put children: Parthenius and Aeschylus\textsuperscript{3} use it for a bier.

\textsuperscript{1} The town on the island just north of Syene or Assuan.
\textsuperscript{2} Alexander Aetolus; see Love Romances xiv. p. 302.
\textsuperscript{3} Agamemnon 1540.
PARTHENIUS


46. Etym. genuin., s.v. ἡλικια: τὸ μωραίων, καὶ ἡλικιανοῦ σα παρὰ Παρθενίως.


[48. Ps.-Apul. de Orthogr. § 64. At Phaedra indignata filium patri incusavit quod se appellasset;3 qui diras in filium iactavit, quae ratae fuerunt, a suis enim equis in rabiem versis discerptus est. Sic illam de se et sorore ultionem scripsit Lupus Anilius; idem scribit in Helene tragoeidia: Parthenius aliter.]

1 It is clear that something is here lost, and Martini would insert (from Steph. Byz. p. 609) ὁ παλίπος Ταυχείριος καὶ Ταυχέριως, “the inhabitant of it is called both Tauchelrius and Taucherius.”

2 MSS. Ιταλικ. But it is impossible to describe Nîmes as being in Italy, and it was rightly emended to Gallia by Xylander.

3 Meinecke suggests attenfast.
45. *Choeroboscus on Orthography* (Cramer's *Anecdota Oxoniensia*, ii. 266). Tauchera, spelt with an ei though it is also found without the i in Parthenius, who uses *Taucherius* as the gentile derivative.

*Cyril's*¹ *Lexicon* (Cramer's *Anecdota Parisiensia* iv. 191). Tauchera: a city of Libya . . . . Parthenius at any rate uses the form *Taucherius* [in the genitive plural].

46. *Etymologicum genninum*, s.v. ἠλαίνω.² To be mad. The expression ἠλαίνουσα, wandering, is found in Parthenius.

47. *Stephanus of Byzantium*, p. 472. Nemagnus, a city of Gaul, so-called from Nemausus, one of the Heraclidae, as Parthenius³ tells us.

[48. *Lucius Caecilius Miuntianus Apuleius on Orthography*, ⁴ § 64. But Phaedra in anger accused Hippolytus to his father of having made an attempt upon her virtue. He cursed his son, and the curses were fulfilled; he was torn to pieces by his own horses which had gone mad. This is the description of the vengeance that overtook him and his sister given by Lupus Anilius. The same description is given (?) in the tragedy called *Helen*: Parthenius relates it differently.]

¹ A Lexicon ascribed to St. Cyril, Patriarch of Alexandria.
² To wander, and so, to be wandering in mind.
³ Meineke thought that this might perhaps refer to the other Parthenius, of Phocaia.
⁴ This work is a forgery by Caecilius Rhodiginus, Professor at Ferrara 1508–1512, so that we need not consider the points raised by the quotation.
THE ALEXANDRIAN EROTIC FRAGMENT
THE ALEXANDRIAN EROTIC FRAGMENT

I

This was first published by Bernard P. Grenfell in a volume entitled An Alexandrian Erotic Fragment and other Greek Papyri, chiefly Ptolemaic, Oxford, 1896, and may now most conveniently be found in the miscellaneous pieces at the end of the fourth edition of O. Crusius' editio minor of Herodas, Teubner, 1905. The most important critical articles upon it were those of Otto Crusius (Philologus 55 (1896), p. 353), Ulrich von Wilamowitz-Moellendorf (Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen, 1896, Phil.-hist. Klasse, p. 209), Weil (Revue des études grecques, ix. p. 169), Blass (Jahrb. f. class. Phil. 1896, p. 147), and A. Manzini (Rivista di Storia Antica, ii. 3. [Messina, 15 June, 1897], p. 1).

II

The text is found on the back of a contract dated B.C. 173; palaeographical considerations forbid it to be regarded as written later than the end of the second century B.C.

Its first editor described it as "a kind of declamation in character, the lament of some Ariadne for her Theseus, written in half poetical, half rhetorical prose, remarkable for the somewhat harsh elisions and frequent asyndeta." We have several examples
in Greek literature of the παρακλαυσίθυρον, or melancholy serenade of a lover at his mistress’s closed door: this is of the same kind with the sexes reversed. Blass regarded it as more like a μελέτη or exercise on some such theme as τίνας ἄν ἐποι λόγους κόρη ἀπολαυσθῆται ὑπὸ τοῦ ἱραστοῦ: but its real passion and very poetical form seem to make it something better than a rhetorical exercise.

Crusius and v. Wilamowitz-Moellendorf both regard it as something more than poetical prose: as verse, loosely-constructed it is true, but still verse. The best “scheme” is that written out at length by the latter of the two scholars in his article cited above: but I am not satisfied that, even with the violences to which he occasionally subjects it and with the metrical liberties which he allows, he has been able to prove his point. I should prefer to compare it with the rhyming prose into which the ordinary narration in Arabic literature sometimes drops: and to say that it has a strong poetical and metrical element, rather than that it is itself verse.

It is more than doubtful whether it can be regarded as in the direct line of descent of the Greek Romance. It is possible, however, to find many parallels to its language and sentiments in the frequent rhetorical love-appeals found throughout the Novelists, and its influence on the Romance, though collateral and subsidiary, is not negligible. Its comparatively early date makes it of especial value to us.

1 The foot which occurs throughout is the dochmiac \_\_\_\_\_\_\_\_\_\_ or its equivalents and developments. The second half of the second paragraph and the whole of the third are written almost entirely in this measure.
THE ALEXANDRIAN EROTIC FRAGMENT

(Col. 1.) Ἐξ ἀμφοτέρων γέγον ἀφρεσίς ἐξευ-γίσμεθα: τῆς φιλίας Κύπρις ἐστ' ἀνάδοχος. ἄδυνη μ' ἔχει ὅταν ἀναμνησθῶ ὡς με κατεφίλει ἐπιθυμολογός μέλλων με καταλαμματ[ε]ν, ἀκατα-ςτασίς εὐρετής- καὶ ὁ τὴν φιλίαν ἐκτικῶς ἐλαβέ μ' ἔρως. οὐκ ἀπαναϊναιμαί αὐτὸν ἔχομαι' ἐν τῇ διανοιᾷ.

Ἀστρα φίλα καὶ συνερδόσα πότις καὶ ὑξί μοι παράπεμφων ἔτε με νῦν πρὸς ἐν ἡ Κύπρις ἐγδοτον' ἄγει μ[ε] καὶ ὁ πολὺς ἔρως παραλαβών' συνο-δηγὸν ἔχω τὸ πολὺ πῦρ τὸ ἐν τῇ ψυχῇ μου καίμεμον' ταύτα μ' ἄδικεῖ, ταύτα μ' ὀδυρᾶ. ὁ φρενατάτης ο πρὸ τοῦ μέγα φρονὸν, καὶ ὁ τὴν Κύπριν οὐ φάμενος εἶναι τοῦ ἐραν μοι αἰτίαι, ὅτι ἡνεκε λιὰν τὴν τυχοῦσαν ἀδικίαν.

Μέλλω μαίνεσθαι, ζήλως γάρ μ' ἔχει καὶ κατα-κάσομαι καταλελειμμένη. αὐτὸ δὲ τοῦτο μοι τοὺς στεφάνους βάλε ὅσι μεμονωμένη χρωτισθήσομαι. κύριε, μή μ' ἀφῆς, ἀποκεκλει(κλεί)μένην δέξαι μ' εὐδοκῶ ζηλῷ δουλεύειν, ἐπιμανοῦσ' ὁρᾶν. μέγαν ἔχει πόνον, ἡλιότυπεῖν γάρ δεῖ, στέγειν, καρτερεῖν'

1 We should write ἐγδοτον.
2 This passage is extremely uncertain and difficult. For μει αἰτίαι Grenfell says that καταστασισ is possible, and Hunt has suggested παλατριϊαν. The following ὅξι might possibly be ἀρ, and λιαν τὴν might also be read as τὰρτων.
THE ALEXANDRIAN EROTIC FRAGMENT

(Col. I.) From both of us was the choice: we were united: Cypris is the surety of our love. Grief holds me fast when I remember how he traitorously kissed me, meaning to desert me all the while, the contriver of inconstancy. Love, the stabisher of friendship, overcame me; I do not deny that I have him ever within my soul.

Ye dear stars, and thou, lady night, partner of my love, bring me even now to him to whom Cypris leads me as slave and the great love that has taken hold upon me: to light me on my way I have the great fire that burns in my soul: this is my hurt, this is my grief. He, the deceiver of hearts, he that was aforetime so proud and claimed that Cypris had nought to do with our love, hath brought upon me (?)... this wrong that is done me.

I shall surely go mad, for jealousy possesses me, and I am all afire in my deserted state. Throw me the garlands—this at least I must have—for me to lie and hug them close, since I am all alone. My lover and lord, drive me not forth, take me in, the maid locked out: I have good will to serve thee zealously, all mad to see thee.¹ Thy case hath great pain: thou must be jealous, keep

¹ Reading μετανωμις. The following words are quite uncertain; Crusius thinks ἀφενεγκα more probable than ὁ τις ἄφενεγκα, and doubts λοιπ. Blass reads ἄφεγκα  ἐμὴ.

² The alternative is to put a stop after δειλιζεσθαι, and then to read ἀφικαται ἐκα closely with the following words.
THE ALEXANDRIAN EROTIC FRAGMENT

ἐὰν δὲ ἐνὶ προσκάθει 1 μόνον, ἀφραυ ἔσειν: ὡ γὰρ 
μονὸς ἔρως μαίνεσθαι ποιεῖ.

Γίνωσκε δὲ κινῆσαι ἐν ίσω ὅταν ἔρις 
λάβῃ με· μαίνομ' ὅταν ἄναμ[νη]σθω εἰ μονοκοι-
τήσοι, σὺ δὲ χρωτίζεσθ' ἀποτρέχεις. νῦν ἄν-
οργισθῶμεν. εὐθὺ δὲ καὶ διαλύεσθαν οὐχὶ διὰ 
тούτο φίλους ἔχομεν, οὐ κρινοῦσι τίς ἄδικεῖ;

Col. 2 is very fragmentary.


νυν οὖν μη επε[  
ερω κυριε τον [  
νυν μεν ουθε[  
πλυτρος ο[  
δινησομαι : [ 5
κοιτασον ης εχ[  
ικανως σου ευ[ 
κυριε πως μα[  
πρωτος με πειρ[  
κυρι αν ατυχ[ν]σ ου[  
οπνασθωμεθα εμων [.]εδε[ . . . . επι 
τηδεως αισθεσθω μ[. . .]ται[  
εγώ δε μελλω μηλου τω[  
δουλ[ . . . . ] ταιν διαφορον η[  
ανθω[οπου]ς ακριτως θαυμαζεις 10
με[. . . . . . . . . ]φ[ο]ρη προσικου δω 
θαυ[μα . . . . . . . ]χριαν κατειδεν ο[  
σχω[. . . . . . . . . ]τω τοιρτη ητω[  
κου[. . . . . . . . . . . . . . . . . . . ησθμη 
νηπια σου δε κυριε 15
και [. . . . . . . . . . . . . . . . . μου[ 
λελαλ[ηκ . . . . . . πε]ρι εμην[  

1 We must write προσκαθε.
THE ALEXANDRIAN EROTIC FRAGMENT

thine own counsel, endure: if thou fix thy heart on one alone, thou must lose thy senses; a love of one, and one alone, makes mad.

Know that I have a heart unconquerable when hate takes hold upon me. Mad am I when I think that here I lie alone, while thou dost fly off to harlotry. But come, let us cease from this fury: yes, we must quickly be reconciled; why else have we common friends, but to judge who is in the wrong?

(Col. II. The words are too fragmentary to make any attempt at translation possible. On the whole, it appears as if the reconciliation hinted at were taking place. κόλπασον... ἀπεδέθα θάμεθα... "let us put the seal on it by a fresh union," and she will again be his faithful slave.)

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1 With considerable hesitation I have regarded the whole of this passage as an address by the girl to herself. In the next paragraph she turns to the lover.
THE NINUS ROMANCE
THE NINUS ROMANCE

THE FIRST FRAGMENT

The first column is so incomplete that it is necessary to print it line by line, showing the probable number of letters absent in each case. A dot beneath a letter means that the reading of it is uncertain.

A I

..................] πλουσι [..] νον
..................] αρεστι π[..]
..................]ο σφόδρα ἐρῶν
..................]όμενον [..] a
..................] ὑπολαμβ[άν]ων
..................κλ[υν]δυνον ἐρ ὁ
..................]ν τῆς εὐχ[ῆς] ἀ-
..................] ἐλπίδα [..] a
..................] πολὺ καὶ ἠπνη
..................] ξιν αἰδῶς ἀ[τ]e

1 π ? η. ε ? ο.
4 Probably κ or χ before a. 9 ε ? στ.
10 (? γενωξῖν). Faint traces of the [π].

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THE NINUS ROMANCE

I


II

The papyrus comes from Egypt—we do not know with certainty from what part of the country. On the back of it are written some accounts of the year A.D. 101: the writing of the Romance is careful and calligraphic, and experts have considered that it may be dated between B.C. 100 and A.D. 50. It consists
THE NINUS ROMANCE

\[\nu\ \theta\'\alpha\rho\sigma\varsigma.\ \ \delta\ \varepsilon\ b\sigma\upsilon\lambda[\epsilon]\iota\sigma\ \epsilon\iota\varsigma\ \kappa\alpha\iota\ \tau\alpha\upsilon\tau\alpha\]

\[\kappa\eta\sigma\varsigma\nu\ \tau\omega\nu\ a[.\ \]

\[\tau\nu\ \gamma\nu\nu\epsilon\omega\nu\varsigma[.\ \]

\[\omega\ \pi\lambda\nu\[\sigma\varsigma\]\varepsilon\sigma\theta\alpha\iota\]

\[\chi\rho\omicron\omicron\nu\nu\nu\ \iota\nu\varsigma\]

\[\omicron\omicron\nu\ \kappa\alpha\ \alpha\pi\epsilon\iota\]

\[\nu\ \phi\upsilon\lambda\alpha\xi\epsilon\iota\nu\]

\[\omega\ \alpha\pi\theta\alpha\varsigma\]

\[\tau\eta\varsigma\ \phi\upsilon\lambda\alpha\kappa\iota[\varsigma]\ \tau\omega\nu\]

\[\gamma\nu\sigma\xi\sigma\theta\alpha\iota\]

\[\pi\rho\delta\varsigma\ \tau[\eta]\nu\ \alpha\nu\alpha\beta\upsilon\lambda\iota\nu\ \tau\omega\nu\ \gamma\acute{a}m\omega\nu]\ \alpha\lambda\lambda\acute{a}\ \delta\acute{e}z[\epsilon]\sigma\varsigma\theta\alpha\iota\]

\[\alpha\mu\epsilon\nu\ \delta\upsilon\lambda\rho\]

\[\lambda\gamma\gamma\omicron\omicron\nu\ \kappa[\alpha]\iota\]

\[\mu\epsilon\nu\ \omicron\upsilon\delta\ \tau\delta\]

\[\eta\ \upsilon\pi\epsilon\mu\epsilon\iota\nu\alpha\nu\]

\[\alpha\upsilon\delta\beta\upsilon\lambda\omicron\omicron\nu\epsilon\iota\nu\]

\[\tau\nu\ \pi\epsilon\iota\alpha\nu\]

\[\sigma\ \iota\nu\nu\epsilon\nu\gamma\kappa\epsilon\nu\]

13 Faint traces of the \(e\).
20 Before \(\epsilon\) an \(a\) or \(\lambda\), not \(\delta\).
25 A \(\gamma\) or \(\tau\) before \(\sigma\).
27 The line should possibly be ended with a \([\nu]\).
of two unconnected fragments, and I have printed the texts in the order of their original publication by Wilcken: there are the remains of five columns on the first; and three on the second. It is quite doubtful whether this order is correct: in the first (A) the hero, Ninus, and the heroine (unnamed), deeply in love with one another, approach each other's mother and set forth their love, asking for a speedy marriage; in the second (B) the young couple seem to be together at the beginning, but almost immediately Ninus is found leading an army of his Assyrians, with Greek and Carian allies, against the Armenian enemy. If this is the right order of the fragments there is comparatively little missing: but it seems to me on the whole rather more probable that the order should be reversed, in which case it is more likely that there is a large gap between them, and B may be near the beginning of the story, while A will come almost at the end, shortly before their final and happy union. Ninus is doubtless the mythical founder of Nineveh, and his beloved may perhaps be the famous Semiramis, who is represented as younger and more innocent than the Oriental queen of mythology. Early as the Romance is, compared with our extant Greek novels, there are resemblances with them in language and in the situations, and it may be regarded as in the direct line of descent of them all. It would take too long here to attempt to estimate its exact place in Greek fiction; the arguments will be found in the articles mentioned above. Much of the papyrus is so fragmentary that restoration and translation are highly conjectural.
THE NINUS ROMANCE

οὗτε ὁ Νῖνος οὕτε ἡ παῖς ἑτολ-
μα, προειλο[ρ]το δὲ τοὺς
συγγενεῖς, ἠθάρρουν γὰρ ἀμ-
φότεροι πρὸς τὰς τηθίδας μᾶλ-
λον ἡ πρὸς τὰς ἑαυτῶν μὴτέρας. ὁ
δὲ Νῖνος ἢδη π[ρὸς τὴν Δερ-
κελαν διαλεγόμενος: “Ω μὴτερ,”

[ΑΠ.] εἶπεν, “εὐθρήσασι ἀφάγμαι καὶ εἰς τὴν σήν
ὁφιν καὶ εἰς τὰς περιβολὰς τῆς ἐμὸν τερπνοτάτης
ἀνεψιᾶς καὶ τούτο ἵστωσαν μὲν οἱ θεοὶ πρῶτον,
ὡστε δὴ καὶ ἵσασιν τεκμηριώσομαι δὲ κάγω
τάχα καὶ τῷ νῦν λόγῳ: διελθὼν γὰρ τοσαῦτην
γῆν καὶ τοσοῦτον δεσπόσας ἐθνῶν ἢ δορικτήτων
ἡ π[α]γράφῳ κράτεις θεραπεύσετε καὶ προσ-
κινούσων ἐδυνάμην εἰς κόρον ἐκπλήσσαι πᾶσαν
ἀπὸλαυσιν ἢν τε ἄν μοι τούτο ποιήσαντε δι’
διστονος ἡ ἀνεψιὰ πόθουν νῦν δὲ ἀδειᾶ-
θορος ἑλπιθὼς [ὑπὸ] τοῦ θεοῦ ἱκώμαι καὶ ὑπὸ
tῆς ἡλικίας ἐπτακαίδεκατον ἔτους ἂγα καθάπερ
οίσθαν καὶ ἐνεκρίθην μὲν εἰς ἀνδρας ἢδη πρὸ
ἐνιαυτὸν. παῖς δὲ ἄχρι νῦν εἰμὶ νήπιος. καὶ εἰ
μὲν οὐκ ἡσαύνομη Ἀφροδίτης, μακάριος ἄν ἢν
τῆς στερρότητος. νῦν δὲ τῆς ὑμετέρας θυγατρός
οὐκ [.].αχρόω ἄλλα ὄμων ἀθλησάντ[ας αὐ]χραμέλοτος ἄχρι τίνος ἑαλωκὸς ἀρνήσομαι;

32 A correction, perhaps τ, before the first ε.
37, 38 Letti: Νῖνος ἐδερὼς π[ρὸς τὴν Δερ[κελαν τραπέ-
μενος . . . . ] Viti: μὲν οὖν Ἕνος π[ρὸς τὴν Δερ[κελαν
ἀφικόμενος . . .

1 Between διστονος and ἡ παῖς an o, marked for omission by
two dots above it.

2 Only the top half of these letters remains. There seems
to be no trace of writing after the o. The word is presumably
αληχρω.
THE FIRST FRAGMENT

(A I.) Ninus and the maiden were both equally anxious for an immediate marriage. Neither of them dared to approach their own mothers—Thambe and Derceia, two sisters, the former Ninus' mother, the latter the mother of the girl—but preferred each to address themselves to the mother of the other: for each felt (l. 34) more confidence towards their aunts than towards their own parents. So Ninus spoke to Derceia: "Mother," (A II.) said he, "with my oath kept true do I come into thy sight and to the embrace of my most sweet cousin. This let the gods know first of all—yes, they do know it, and I will prove it to you now as I speak. I have travelled over so many lands and been lord over so many nations, both those subdued by my own spear and those who, as the result of my father's might, serve and worship me, that I might have tasted of every enjoyment to satiety—and, had I done so, perhaps my passion for my cousin would have been less violent: but now that I have come back uncorrupted I am worsted by the god of love and by my age; I am, as thou knowest, in my seventeenth year, and already a year ago have I been accounted as having come to man's estate. Up to now I have been nought but a boy, a child: and if I had had no experience of the power of Aphrodite, I should have been happy in my firm strength. But now that I have been taken prisoner—thy daughter's prisoner, in no shameful wise, but agreeably to the desires both of thee and her, how long must I bear refusal?
"Καὶ δὲν μὲν οἱ ταῦτας τῆς ἡλικίας ἀνδρεῖς ἰκανοὶ
gαμεῖν, δῆλον πόσοι ἦδρ ἀχρεὶ πεντεκαίδεκα[α] ἔφυ-
λάχθησαν ἐτῶν ἀδείφθοροι; νόμος δὲ βλάπτει με
οὐ γεγραμμένοι, ἄλλως δὲ ἔθει φλυάρῳ πλὴκ-
κυμένος, ἐπειδὴ [A III.] παρ᾽ ἡμῖν πεντεκαίδεκα ὡς
ἐπὶ τὸ πλεῖστον ἐτῶν γαμοῦνται παρθένοι· δὲ
δὲ ἡ φύσις τῶν τοιούτων συνόδων κάλλιστος
ἐστι νόμος, τές ἂν εὐ φρονῶν ἀντεῖποι; τετρα-
καίδεκα ἐτῶν κυοφορούσιν γυναικές καὶ 
τινες
καὶ καὶ τίκτουσιν· ἡ δὲ σὴν θυγάτηρ οὐδὲ
γαμήσεται; δὴ ἄτη περιμεῖνωμεν, εἴποις ἂν;
ἐκδεχόμεθα, μὴτερ, εἰ καὶ τὴ 
θυμιο[δ] ἄνη ὅμοιο 
ημοσάμην παρθένοιν;
καὶ οὐδὲ τοῖς κοινοῖς τούτοις ὑπετίθουνος εἰμὶ
μόνον, νόσοις λε[γο] καὶ τίχη 
πολλάκις καὶ τούς
[ἐπ] τῆς ὠσκέλας ἐστίας ἡρεμοῦνται ἃ[α] ἐροῦσῃ·
ἀλλὰ ναυτιλίας μὲ ἐκδέχονται καὶ ἐκ πολέμουν
πόλεμοι καὶ ὑπετίθους ἰχνὼς καὶ θυσιὸν ἄσφα-
λεῖας δείλαν προκαλυπτόμενος, ἀλλ᾽ οἶνον [ο] ἵσθας,
καὶ μὴ φορτικὸς ὁ λε[γο] νπ[ε]υσάτω δὴ ἡ
βασιλεία, σπευσάτω ἡ ἐπιθυμία, σπευσάτω τὸ
ἀσταθμόν καὶ ἀτέκμαρτον τῶν ἐκ[ε] χρονῶν
με χρονῶν, προλαβ[ε] τι καὶ φθίνω καὶ τὸ
μονογεν[ε]ς ἡμῶν ἀμφότεροι, ἃς καὶ νως ἡ
τίχη κακ[όν] τι βουλεύσηται περὶ ἡμῶν, κατα-
λεῖπομεν ἕμών ἐνέχυρα. ἀναίδης τάχα με ἑρεῖς
περὶ τοῦ[ν] διαλεγόμενον ἐγώ δὲ ἀναίδης ἂν
ἡμῶν λάβρα [A IV.] πείρον καὶ κλεπτομένῃ
ἀπολαυσιν ἀρπάζον καὶ νυκτὶ καὶ μέθῳ καὶ
θερ[α]ποντε καὶ τιθηνὶ κοινούμενος τὸ πάθος·

1 Wileken had originally read ἄλλα δὲ, but Kaibol's ἄραδόν is clearly far superior.
"That men of this age of mine are ripe for marriage, is clear enough: how many have kept themselves unspotted until their fifteenth year? But I am injured by a law, not a written law, but one sanctified by foolish custom, that [A III.] among our people virgins generally marry at fifteen years. Yet what sane man could deny that nature is the best law for unions such as this? Why, women of fourteen years can conceive, and some, I vow, even bear children at that age. Then is not thy daughter to be wed? Let us wait for two years,' you will say: let us be patient, mother, but will Fate wait? I am a mortal man, and betrothed to a mortal maid: and I am subject not merely to the common fortunes of all men—diseases, I mean, and that Fate which often carries off those who stay quietly at home by their own fire-sides; but sea-voyages are waiting for me, and wars after wars, and I am not the one to shew any lack of daring and to employ cowardice to afford me safety, but I am what you know I am, to avoid vulgar boasting. Let the fact that I am a king, my strong desire, the unstable and incalculable future that awaits me, let all these hasten our union, let the fact that we are each of us only children be provided for and anticipated, so that if Fate wills us anything amiss, we may at least leave you some pledge of our affection. Perhaps you will call me shameless for speaking to you of this: but I should indeed have been shameless if I had privily (A IV.) approached the maiden, trying to snatch a secret enjoyment, and satisfying our common passion by the intermediaries of night or wine, or servants, or tutors

1 A male nurse or foster-father, like ἀνεμπότης in Parthenius vi. 4.
THE NINUS ROMANCE

ο[ύ]κ ἀναίδης δὲ μητρὶ περὶ γάμων θυγατρὸς εὐκταῖνον διαλεγόμενος καὶ ἀπαίτον ἢ ἔδωκας καὶ
δεόμενος τὰς κοινὰς τῆς ὦ[κιάς καὶ τῆς βασι-
λείας ἀπάσης εὐχὰς µὴ εἰς τοῦτον ἀναβάλλεσθαι
tὸν καίρον."  

Ταύτα πρὸς Βουλωμένην ὠλεῦ τὴν Δερμείαν
καὶ τὰχ[α] ἐβιάσατο τοὺς περὶ τούτων ποιή-
σασθαι λόγους· ἀκκισαμένη δὲ οὖν βραχέα συνη-
γορήσεις[ε] ὑποσχεῖτο.  


tῇ κόρῃ δὲ ν ὀμολογὶ
πάθεσιν σύν ὀμολογια, παρρη-
σίᾳ τῶν λόγων ἡν πρὸς

τὴν Θάµβην.  

η γὰρ παρθὲνος ἔντος τῆς γυναι-
κωνίτιδοις ξώσα· ο[ύ]κ εὐσπρεσθεὶς ἐπο[λεὶ
tῶν λόγων αὐτῆς· αἰτ[ουμένη δὲ] καίρον ἐδάκρυσ[e
καὶ ἐβο[λεῖν τῆ λέγειν, ἐν τῷ δὲ ἀρχ[a]σθαι
ἀπεπαύετο·] τάχα δὲ µὲν ἔλληνεν αὐτῶν [ατ]ορ[
[σηµα]νας λόγου τὰ χεῖλη µὲν ἀν διήρᾳ καὶ
ἀνεβλέψειν ὦ[σπερ τῇ] λέξουσα.  

ἐφθέγγετο δὲ

tελε[ῖως οὐδενὶ κατέρρησιν][τὸ δὲ] αὐτῆς δάκρυα,
καὶ ἡρ[ταῖνον]µν ὑπὲρ τὸν αἰ 

παρεια πρὸς τὴν α[γ]δὸν

τῶν λόγων· ἐξ ὑ[πογόνου] δὲ πάλιν ἀρχοµένησ[ης]

[Βουλέ]σθαί 1 λέγειν ὀχραίνον[ντο, καὶ]

[Ἀ V.] 2 τὸ δὲς µεταξὺ [ἡν φόβου

καὶ ἐπιθυµίας, καὶ [ἀκούσθη καὶ

αιδόν], θρασὺνοµέν[νου δὲ καὶ

tοῦ πάθους, ἀποδ[ε]ούσης δὲ

τῆς γνώµης, ἐκ[ο]µακε σφόδρα

καὶ µε[τὰ π]ολλοῦ κ[λόνου] δὲ Θάµ-


1 Piccolomini suggests περὶ.]

2 The first six lines of this column are very incomplete. I have printed in the text Dicks' restoration (quoted by Piccol-

omini), but it must be regarded as far from certain. Levi
but there is nothing shameful in me speaking to thee, a mother, about thy daughter's marriage that has been so long the object of thy vows, and asking for what thou hast promised, and beseeching that the prayers both of our house and of the whole kingdom may not lack fulfilment beyond the present time."

So did he speak to the willing Derecia, and easily compelled her to come to terms on the matter: and when she had for a while dissembled, she promised to act as his advocate. Meanwhile although the maiden's passion was equally great, yet her speech with Thambe was not equally ready and free; she had ever lived within the women's apartments, and could not so well speak for herself in a fair shew of words: she asked for an audience—wept, and desired to speak, but ceased as soon as she had begun. As soon as she had shewn that she was desirous of pleading, she would open her lips and look up as if about to speak, but could finally utter nothing: she heaved with broken sobs, her cheeks reddened in shame at what she must say, and then as she tried to improvise a beginning, grew pale again: and (A.V.) her fear was something between alarm and desire and shame as she shrank from the avowal; and then, as her affections got the mastery of her and her purpose failed, she kept swaying with inward disturbance between her varying emotions. But Thambe wiped away her tears with proposes a slightly different arrangement: διὸ for καὶ at the end of A.IV., with a colon after δέος (A.V., I. I): then μεταγενέσθαι τινα [γῷ ζῷ δινοὶ] καὶ ἐπιθυμίας καὶ [παρθένιας] αἴσθησιν, ἑρασμού [τοι μὲν οὖ ῥεῖ]τοῦ...

1 So Diels. Wilcken had proposed πεπαρόμηκεν.
2 Vitelli: τάγμα δὲ κ[οιδοὶ ἢ σπεύδας τοιούτου γενομένου.
3 ἀλλὰ] Βοσέκει ...
4 Larea thinks that there is hardly room for γαμεῖν in the papyrus, and that the sense does not require it.
5 So written for αδοξέν.
her hands and bade her boldly speak out whatever she wished to say. But when she could not succeed, and the maiden was still held back by her sorrow, "This," cried Thambe, "I like better than any words thou couldst utter. Blame not my son at all: he has made no over-bold advance, and he has not come back from his successes and his victories like a warrior with any mad and insolent intention against thee: I trust that thou hast not seen any such intention in his eyes. Is the law about the time of marriage too tardy for such a happy pair? Truly my son is in all haste to wed: nor needest thou weep for this that any will try to force thee at all": and at the same time with a smile she embraced and kissed her. Yet not even then could the maiden venture to speak, so great was her fear (or, her joy), but she rested her beating heart against the other's bosom, and kissing her more closely still seemed almost ready to speak freely of her desires through her former tears and her present joy. The two sisters therefore met together, and Dereeia spoke first. "As to the actual (marriage ?)," said she . . . .
THE SECOND FRAGMENT

B I

...........] ou γὰρ ἀπελείφθη
...........τ]τις μητρὸς ἐν το-
...........ἀλλ’ ἥκομηθησεν ἀκα-
τάσχετος] καὶ περιερρηγμε-
νος καὶ οὐδ’αμῶς ἰεροπρεπῆς
...........ἐκλαίε δακρύων καὶ κο-
...........ἐκ τοῦ σχήματος
...........]εἰρχθείς ἀτε με-
...........ἀνα]πηθήσασαι δὲ αὐ-
τὴν ἐκ κλῆρος καὶ βουλομέ-
νην]αι ταῦτα πίέσας
...........ταῖς χερείν ὁ Νῖνος
ἐλεγεν ὁ’ Οστῆς εἰπών σοι με
...........]θενὼν ἑστώ καὶ
...........τ]τις μητρὸς καὶ η
...........οὕτως ἀργομε-
...........κ]αὶ τάχα που κὰγω

1 Perhaps an interview between Ninnus and the maiden. He asks for a rapid accomplishment of his desires, and when she jumps up from the couch on which she is sitting and would leave him, he restrains her, pointing out that he has no designs to overcome her virtue, but only desires an honourable marriage. The young couple spend all their days together.

2 The scribe seems to have divided up the words . . . . ἐπευξῆσα τερα. The attempts which have been made to com-
THE SECOND FRAGMENT

........... .]ς' οὐ δὴ βούλομαι
........... .]ων μᾶλλον ἡ πρό-
terou ... ]νεύεσθαι: οὐδ' αὐ-
........... .] σαμ[. ] ύπονοι-
........... .]στις ἐστω· του
........... .] ὀμοσθέντα το
........... .]κου πεπιστευ-
........... .]οι] δὲ πανήμε-
ροι συνήσαν] ἀλλήλους ὡσα μὴ
ὑπό τῶν στρατιωτ]ικῶν ἀφεῖλ-
κετο, οὐδ' ἐλ]ιπῶς ο ἔρως ἀνερ
εἰδίκων ... ] κόρῳ μὲν τὸ
........... .] δὲ αἰτήσεως ἅμ
φοτερ ... ] ἐδεις τὰς ἐπὶ
........... .] ἔρσι διαζεύξι-
ως ... ] μενὸς· οὔπω
δὲ τοῦ ἡρός ἀκ]μάζοντος
........... .] γόσ Ἀρμειν-
........... .] νοση

(Τwo lines missing.)

plete this column by Piccolomini, and, to a less extent, by Levi and Diels, seem to me too hazardous to be recorded.

11 sq. Perhaps βουλώμε[νεπ ἀπέρχεσθαι, ταῦτα, πιέσα
[ται αὐτοῦ χ]πρόν, . . .

23 The letters -ος- might also be read -αλ-

25 The traces of letters visible before δὲ might well form part of οὗ.

29 Possibly an ι before κόρῳ.

31 Before -δεις perhaps α τ or α π.
THE NINUS ROMANCE

B II

ἀνόπλου ¹ συγκροτεῖν τῶν ἐπιχωρίων. δοκοῦν δὴ καὶ τῷ πατρὶ τὸ Ἑλληνικὸν καὶ Ἐπικόν ἀπαν σύνταγμα καὶ μυριάδας Ἀσσυρίων ἐπιλέκτους ἐπτά πεζὰς καὶ τρεῖς ἐπιπέδων ἀναλαβῶν ὁ Νίνος ἑλέφαντάς τε πεντήκοντα πρὸς τοὺς ἔκατον ἡλικιωμένους καὶ φόβος μὲν ἢν κρυμῶν καὶ χίόνων περί τὰς ὁρείους ὑπερβολάς. παραλογώτατα δὲ θῆλυς καὶ πολὺ θερείότερος τῆς ὀρας ἐπεπεσόν μόνος λυσαί τε ἐδυνῆθη τὰς χώνας καὶ τῶν ὧν ὄδευσαν ὑπεικήν ὑπὶ τῶν πάροικῶν ἡ ταῖς διὰ τῶν ἄφροφοι τορεῖαις καὶ ὀλέγοις μὲν τες ὑποξυγίων φθόρος καὶ τῆς θεραπείας ἐγένετο ἀπαθης δὲ ἡ στρατιὰ καὶ ἀποκολλώσαν δὲ τῶν πολεμίων διεσέροσο τοῖς ἀμυνόμενοι καὶ μεγέθη ποταμῶν ὑπερβάλλοντα βραχὺν εἶναι ποὺν ὑπελάμβανε μεμηρώτας ἔλεην Ἀρμείων. εἰς δὲ τὴν ποταμίαν ἐμβαλὼν ὁ Νίνος καὶ λείαν ἐλασάμενος πολλὴν ἐρυμοῦν περιβάλλεται στρατόπεδον ἐν τῶι πεδίῳ δέκα τε ἡμέρας ἀναλαβῶν μάλιστα τοὺς ἑλέφαντας ἐν ταῖς πορείαις ἀποτε- [Β III.]-τριμένους ὅς ἐκ- [εἰσοῦς ὀρᾶ] μετὰ πολλῶν ὡς ὁμοταῦτα μυριάδων ἑξαγαγόν τῇ τὴν δύναμιν παρατάττε- [ἐ] κατέστησε δὲ τὸν μὲν ἐπὶ [τὸ] κεράτων, ψελλοὺς ῥητός.

¹ There seems hardly room for a π at the beginning of this word.
² We should write ἑπεικήν.
³ A dot over the ν, possibly to signify that it should be omitted.
⁴ ψελλοὺς—we should ordinarily write φιλοὺς. cf. μελίως σωμάτων.
THE SECOND FRAGMENT

(Ninus has gone to the wars, and is making his dispositions against the Armenian enemy.)

B II. . . . . According to the instructions of his father, Ninus took the whole body of the Greek and Carian allies, seventy thousand chosen Assyrian foot and thirty thousand horse, and a hundred and fifty elephants, and advanced. What he most had to fear were the frosts and snows over the mountain passes: but most unexpectedly a gentle south wind, much more summer-like than the season would warrant, sprang up, both melting the snow and making the air temperate to the travellers beyond all that they could dare to hope. They had more trouble over crossing the rivers than in traversing the high passes: they did have some losses of animals and of their servants, but the army regarded it not, and from its very dangers came through all the more bold to contend against the enemy; having overcome the impassability of roads and the enormous breadth of rivers, it thought that it would be but a slight labour to capture a host of mad Armenians. Ninus invaded the river-country, taking much booty, and built a fortified camp on a piece of flat ground; and there for ten days he halted his army, especially the elephants, who were very tired (B III.) from the journey: then, seeing the enemy advancing in great numbers against him, led out his troops and disposed them thus. On the wings he put his cavalry, and the light-armed troops

1 Piccolomini would prefer πλευρᾶν.
2 This letter may be an η, not an η.
3 The r might perhaps be a φ. Piccolomini proposes ἀντέλευς (Ac. κερέλευς). Diels εὔπορος (Ac. ὠδός).
4 Piccolomini ἑπτὰ[γεραν η] : Levi ἑπτὰ[κελευσθήλη].
5 Piccolomini’s ingenious suggestion for filling this bracket is εὔπορος δομ[]. Diels had informed him that the next letter after καθάπερ was either an η or a σ or a φ.
and scouts outside them again; in the centre the solid phalanx of infantry was deployed; in front of the phalanx, between the two opposing armies, were the elephants, some considerable distance from one another and each armed with a turret upon its back; and behind each there was a space left between the different companies of the phalanx, so that if the beast were frightened, it would have sufficient room to retire between the ranks. These intervals were so arranged that they could be quickly filled up if necessary, and again opened—the latter to receive the retiring elephants, the former to stop a charge of the enemy.

Thus Ninus arranged his whole force, and began the advance at the head of his cavalry: and stretching out his hands as if (offering sacrifice?), "This," he cried, "is the foundation and crisis of my hopes: from this day I shall begin some greater career, or I shall fall from the power I now possess. For the wars against the Egyptians and the others (through which I have passed were nothing in comparison to this. . . .)"

1 The text of the next few lines is not very certain, and the translation only attempts to give the sense.
2 Presumably by other troops from the rear.
APPENDIX
ON THE GREEK NOVEL

BY

S. GASELEE
APPENDIX ON THE GREEK NOVEL

The works of fiction that have come down to us in Greek are not in favour at the present day. The scholar finds their language decadent, artificial, and imitative: the reader of novels turns away from their tortuous plots, their false sentiment, their exaggerated and sensational episodes. We are inclined to be surprised at the esteem in which they were held when they became widely known in the later Renaissance; that at least three of them were thought worthy of translation in Elizabethan times, and that Shakespeare's casual reference to "the Egyptian thief" who "at point of death killed what he loved" should indicate that a knowledge of the Aethiopica was common property of the ordinary well-read man among his hearers: rather should we sympathize with Pantagruel on his voyage to the Oracle of the Holy Bottle, who was found "taking a nap, slumbering and nodding on the quarter-deck, with an Heliodorus in his hand." But novels were few in the sixteenth century, and literary appetites unjaded; the Greek romances were widely read, and left their mark upon the literature of the time; and they would therefore deserve our attention as sources, even if they were intrinsically worthless.

But they surely have a further interest for us, in a light which they throw upon a somewhat obscure side
of Greek culture. Although Greek civilisation profoundly affected the intellectual history of the world, it was itself hardly affected by the world. It was, generally speaking, self-contained and self-sufficient: the educated Greek very seldom knew any language but his own, and cared little for the institutions, manners, or learning of any foreign country. Political changes might bring him for a time into contact with Persia or under the empire of Rome; but he would never confess that he had anything to learn from East or West, and persisted in that wonderful process of self-cultivation with its results that still move the intellectual world of to-day. In this little corner of Greek literature now under consideration we find one of the very few instances of the Greek mind under an external influence—it might almost be said, Oriental ideas expressing themselves in Greek language and terms of thought.

The most significant feature of the Greek novels is their un-Greek character. We can always point to Oriental elements in their substance, and almost always to Oriental blood in their writers. Sometimes it would almost seem that the accident that they were written in Greek has preserved them to us in their present form, rather than in some some such shape as that of the Thousand and One Nights, but it would be a narrow Hellenism that would count them for that reason deserving the less attention or commanding a fainter interest. The student of the intellectual history of humanity will rather investigate more closely the evidence which exists of one of these rare points of contact between Hellenic and other thought.

Fortunately no general enquiry into the origin of
fashion is necessary for the consideration of these works. In the early history of every race, Eastern and Western, stories of a kind are to be found: “Tell me a story,” the child’s constant cry, was the expression of a need, and a need satisfied in various ways, of the childhood of the world. But as the world grew up, it put away its childish things and forgot its stories; and it was only, generally speaking, when a more adult culture, one capable of preserving a permanent form, was superimposed upon a less advanced civilization (ordinarily a story-telling civilization) that a result was produced which could give a lasting expression to what was a naturally ephemeral condition, a result that could endure the wear and tear of ages. Of this nature was the stereotyping of Oriental matter by Greek form in the Greek novel.

Poetic fiction may be left almost entirely out of account. It is perhaps easier to feel than to define the difference between epic or tragic poetry and a romance, but the two can never really be confused. Some of the Byzantine imitators of the Greek novels cast their tales into more or less accentual iambics, but romances they remain in spite of their versified form: on the other hand the Odyssey, though it contains material for thirty ancient novels, or three hundred modern ones, is eminently, and almost only, a poem. We may indeed be content to accept the definition of the learned Bishop of Avranches, the first modern scholar to turn his attention to the origins of this branch of classical literature, when he described the objects of his study as des fictions d’aventures écrites en prose avec art et imagination pour le plaisir et l’instruction du lecteur.
APPENDIX ON THE GREEK NOVEL

The first appearance in Greek of relations that can be called prose fiction is in Herodotus, and we at once notice the nationality and origin of the stories that he tells. Nothing could be more Oriental than the description of the means by which Gyges rose to power, the foolish pride of Candaules in the charms of his wife; and indeed the whole Croesus legend seems little more than a romance. Among the Egyptian λόγια the story of the treasure-house of Rhampsinitus immediately meets our definition; and of this Maspero justly remarks that "if it was not invented in Egypt, it had been Egyptianised long before Herodotus wrote it down." Again of an Eastern complexion is the story of the too fortunate Polycrates; only of all of these it might be said that the atmosphere of romantic love, so necessary for the later novels, was lacking; and this may be found better developed in a single episode in a writer but little later—that of Abradatus and Panthea in Xenophon. It forms part of the Cyropaedia, itself a work, as Cicero remarked, composed with less regard to historical truth than to Xenophon's ideal of what a king and his kingdom should be. The opening of the story is really not unlike the beginning of one of the long novels of later times. On the capture by Cyrus of the Assyrian camp, the beautiful Panthea is given into the custody of Cyrus' bosom friend Araspes, her husband being absent on a mission to the king of Bactria. We find Araspes holding a long conversation with Cyrus, in which he begins by mentioning her beauty and goes on to the subject of love in general, while he boasts that he has self-control enough not to allow himself to be affected by his charming captive. But he has over-
estimated his strength of will; and Cyrus, seeing his imminent danger, packs him off as a spy among the enemy. Panthea is greatly delighted, and sends a message to her husband telling him what has happened; and he, as a recompense for the delicacy with which she has been treated, joins Cyrus with all his troops, and fights on his side for the future. Soon there comes a touching farewell scene between wife and husband when he is leaving for battle: she melts down her jewellery and makes golden armour for him, saying that nevertheless in him she has "kept her greatest ornament." She goes on to praise the moderation and justice of Cyrus: and Abradatas lifts his eyes to heaven and prays: "O supreme Jove, grant me to prove myself a husband worthy of Panthea and a friend worthy of Cyrus, who has done us so much honour," and then leaves her in an affecting and emotional scene. The end of the story is obvious enough: Abradatas, in turning the fortunes of the battle, meets a hero’s death; Cyrus does his best to console the widow, and offers to do any service for her; she asks for a few moments alone with the dead, and stabs herself over the corpse; and a splendid funeral pyre consumes both bodies together. So like is the whole to the later romantic novels that it would hardly be rash to conjecture that it was a current story in Persia and was told to Xenophon there, and that similar tales from the unchanging East formed the foundation for many of the late romances.

We need not stay much longer over classical Greek. The philosophers employed a kind of fiction for illustrative purposes, but it is rather of the nature of the myth than of the novel: and for the
romantic element of which we are in search, we must look to the cycle that began to grow up later around Alexander; the story of Timoclea related by Aristobulus, again the fate of a captive woman in the conqueror’s army, will remind us vividly of the older romance of which Cyrus was the hero. We note occasionally that the historians whom Parthenius quotes as his authorities when describing the early, semi-mythical history of a country or city, did not hesitate to relate fabulous and romantic stories of the adventures of the founders. But popular taste seems to have turned, at any rate for a time, to another species of fiction—to the short story or anecdote rather than to the continuous novel. The great cities along the coast of Asia Minor seem to have had collections of such stories—originally floating, no doubt, and handed down by word of mouth—which were finally reduced to literary form by some local antiquarian or man of leisure. The most important in their effect on the history of literature were those composed at Miletus and written down by Aristides under the name of Μιλησιακά. Very little trace of the original stories remains to us: but we know of what kind they were by several references, and their influence was greater upon the Latin novel than upon the specimens of the Greek novel that we now possess. The Milesian Tales appear to have been short stories, little longer than anecdotes, dealing ordinarily with love affairs, and descending often to ribaldry. But they were used to good effect by Petronius and Apuleius: the latter indeed describes his long novel as “many stories strung together into the form of a Milesian tale:” some we meet again—and so they
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have not failed to exercise an effect on the literature of the modern world—in the Decameron of Boccaccio.

But we fortunately have one piece of evidence to shew that the taste for the long novel had not entirely been driven out by the short story—the fragments of the Ninus romance discovered in Egypt a quarter of a century ago, which we must date at about the beginning of our era. Its incompleteness is more a source of regret to the classical scholar than to the reader of novels; for, judging by what we have, little praise can be given to the work. It appears to have been crowded with tasteless rhetoric and wildly sensational adventures; the nobility and restraint of classical Greek seem to have disappeared, and it prepares us well for the coming of the long novels we shall meet three centuries later: its value to us is that of a link—a link long missing—between the earlier works to which allusion has been made and those which have come down to us comprised in the general category of "the Greek novels."

Nearly of the same date—perhaps half a century earlier—is the collection of Parthenius' Lore Romances. These are not in the same line of development as the story of Ninus: rather do they represent a parallel line of descent in the history of fiction, and the two were afterwards to combine to produce the Greek novel that we know. Mythology had become in Alexandrine and Hellenistic times the vehicle for the expression of art: it was almost a conventional literary form. The mythological tales which Parthenius has given us in his collection have little interest in the way of folk-lore or religion;
the mythology is above all made the groundwork for
the development of emotion. Cornelius Gallus,
or any writer with an artistic sense who determined
to found his work on the summaries given him in
these skeleton Love Romancers, would find that the
characteristics lending themselves best to elaboration
would not be their religious or historical elements,
but rather those of emotion; jealousy, hatred,
ambition, and above all unhappy and passionate love.
Take away the strictly mythological element (sub-
stitute, that is, the names of unknown persons for
the semi-historical characters of whom the stories
are related), and almost all might serve as the plots
for novels, or rather parts of novels, of the kind under
consideration.

Of the actual genesis of the long novels re-
maining to us there are several theories, but
little certainty. Rohde would have us believe
that they were begotten of a union of accounts of
fabulous travels on the one side with love stories
on the other, or at any rate that a love interest
was added to tales of travel and war. But such
speculations are still in the region of hypothesis,
and we shall do better to examine the works as
they are than to hazard rash conjectures as to their
origin.

One of the Byzantine imitators of the Greek
novels prefixed to his romance a little preface or
argument:

"Here read Drusilla's fate and Charicles'—
Flight, wandering, captures, rescues, roaring seas,
Robbers and prisons, pirates, hunger's grip;
Dungeons so deep that never sun could dip
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His rays at noon-day to their dark recess,
Chained hands and feet; and, greater heaviness,
Pitiful partings. Last the story tells
Marriage, though late, and ends with wedding-bells."

Nicetas Eugenianus' very moderate verses might really have served as the description of almost any one of the series, changing the names alone of the hero and heroine. A romantic love story is the thread on which is hung a succession of sentimental and sensational episodes; the two main characters either fall in love with one another soon after the opening of the story, or in some cases are actually married and immediately separated; they are sundered time and again by the most improbable misfortunes, they face death in every form; subsidiary couples are sometimes introduced, the course of whose true love runs very little smoother; both the hero and heroine inspire a wicked and hopeless love in the breasts of others, who become hostile influences, seeming at times likely to accomplish their final separation, but never with complete success; occasionally the narrative stops for the description of a place, a scene, or some natural object, usually redolent of the common-place book, only to be resumed at once with the painful adventures of the loving couple; and on the last page all is cleared up, the complicated threads of the story fall apart with detailed and lengthy explanations, and the happy pair is united for ever with the prospect of a long and prosperous life before them.

No attempt can here be made to give the plots of the novels individually; the English reader may
perhaps best judge of their length and complication in Dunlop's *History of Fiction*. The work of more recent scholars has however rather changed the chronological sequence from that in which they were formerly believed to occur: and the following list gives a rough idea of current opinion on the subject. The papyrus finds in Egypt of the last thirty years have unsettled earlier theories, and our conclusions may well be disturbed again by further discoveries.

Chariton of Aphrodisias (in Caria).
Xenophon of Ephesus.

(Author unknown.)
Iamblichus (a Syrian).

Antonius Dioneus.
Heliodorus of Emesa.

Longus.
Achilles Tatius of Alexandria.

Eustathius.¹
Nicetas Eugeniannus.
Theodorus Prodromus.
Constantine Manasses.

Chaereas and Callirrhoe.

Ephesiaca, Habrocomes and Anthea.
Apollonius of Tyre.²
Babyloniiaca,³ Rhodanes and Sinonius.
The wonderful things beyond Thule.⁴
Aethiopica, Theagenes and Chariclea.
Pastorals, Daphnis and Chloë.
Clitophon and Leucippe.

Hysmine and Hysaminias.
Charicles and Drusilla.
Dosiclea and Rhodanthe.
Aristander and Callithesa.

¹ The Greek original is lost, and the novel is known to us only in a Latin translation.
² Now existent only in an abstract in the *Bibliotheea* of Photius.
³ Also known through Photius. This is a combination of a love-story with a travel-book of marvellous adventures, of the kind satirized in Lucian's *Vera Historia*. It is thus the starting-point of Rohde's theory of the origin of the Greek novel mentioned above.
⁴ His name was also formerly written Eumathius, but Eustathius is now believed to be correct.
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The series from Chariton to Achilles Tatius may be considered to cover from the early second century a.D. to the late third: the last four names are those of Byzantine imitators of a far later time, dating probably from the twelfth century. The imitation of Eustathius is comparatively close: he follows the footsteps of Heliodorus and even tries to reproduce his style. Nicetas Eugenianus and Theodorus Prodromus wrote in semi-acentual iambics; Constantine Manasses, of whom we have but fragments, in the acentual "political" verse which is characteristic of modern Greek poetry.

"It is chiefly in the fictions of an age," says Dunlop, though he is wise enough to introduce his sentiment by the saving clause, it has been remarked, "that we can discover the modes of living, dress, and manners of the period." But it is to be feared that little could be predicated of the manners or thoughts of the authors of the works under consideration, or of their contemporaries, from internal evidence alone. The contents of a page of a note-book are sometimes introduced, not always very appropriately; but in general the action seems to be taking place in a curious timeless world—the Graecised East, where civilisation changed very little for a thousand years. Egypt, Persia, Babylonia, wherever the action is laid, are but names: the surroundings and people are the same whatever the country is called. Of psychology there is scarcely a trace, except perhaps in the scenes of love's awakening in the Daphnis and Chloe: any attempt indeed at character-drawing is faint and rough. Then what, it may be asked, is the resultant value to us of this class of literature? And the answer must be that it is much less in these works
themselves than in their successors and the descendants they have had in modern days. Our forefathers of the later Renaissance read Heliodorus with pleasure, as we know, where we soon tire: but our feeling is only one of satiety—brought up on good novels, we are bored with their rude predecessors of antiquity. The value of these surely lies not only in the fact that they are a product, however imperfect, of Greek thought and taste, but that they are the result of the working of Oriental ideas on European minds—a happy conjunction of body and spirit which begat that whole class of literature which is, while not our serious study, at least one of the greatest sources of our pleasure. Fiction is one of the very few of the inventions of man that have improved in the course of the ages: and the keen-sighted may amuse themselves by espying the germ of "Treasure Island" in the Aethiopica, and the Daphnis and Chloe may fairly be considered the spiritual forbear of "The Forest Lovers."

It has been necessary to consider a very large subject in a very few pages: and it will be found that the following books will repay study for those who wish to go into the subject in any detail. The texts of the works themselves will soon be available, it is to be hoped, in the Loeb Series: they may at present be found in the Teubner classical texts, edited by Hercher (Leipzig, 1858, out of print), and in the Firmin-Didot classics (Paris, 1856, etc., still obtainable), edited by Hirschig. Apart from separate editions of the various novelists, this latter is perhaps the most convenient form in which they may be read: they are contained in a single volume, with a Latin translation side by side with the text. For the
BIBLIOGRAPHY

general consideration of the subject, the following books are recommended:

Huet, P. D. *Traité de l'origine des Romains*. 1671, etc.
The first investigation of a modern scholar. Chiefly of
historical interest, but containing many acute remarks
on sources, which are of permanent value.

Still in print in the Bohn Libraries. The best general
work on the subject—a credit to English literary
scholarship.

A very wide survey of the whole of ancient fiction: it
contains much that cannot be found elsewhere.

Rohde, E. *Der griechische Roman*. Leipzig, 1876, 1900,
1914.
Profound, if speculative. The latest edition contains a
review of the most modern discoveries and theories by
W. Schmidt.

Schmidt, W. *Der griechische Roman*, in *Neue Jahrbücher für
A review of the position taken up by modern scholarship
on the Greek novel.

Wolff, S. L. *The Greek Romances in Elizabethan Prose
Fiction*. New York, Columbia University Press,
1912.
Careful analyses of Heliodorus, Longus, and Achilles
Tatius: and their influence on English sixteenth and
seventeenth century literature.

Phillimore, J. S. *The Greek Romances*, in *English Literature
An essay, at once original and conveniently summarising
ascertained results, which is perhaps the best approach
to the subject for the general reader.

Schüssel von Fleschenberg, O. *Entwicklungsgeschichte des
griechischen Romanes in Altertum*. Halle, 1913.
Speculative, but not unsound. The author carries on
Rohde's tradition, but looks at the Greek novel almost
entirely from the point of view of literary form.

A translation of Chariton's work with a very full introduction on the Greek novel at large. The book, which is too little known to English scholars, contains perhaps the widest investigation of the novels left to us: the author is steeped in his subject, and is particularly successful in showing the interdependence of the novelists and in pointing out their borrowings from each other.
INDEX TO DAPHNIS AND CHLOE

AEOLIANA: IV. 39
Amaryllis: II. 5, 8
Anchises: IV. 17; a princely cow-herd of Mt. Ida in the Troad; he was the father by Aphrodite of Aeneas.
Aphrodite (Venus): III. 34; IV. 17
Apollo: IV. 14
Ariadne: IV. 3; daughter of Minos, king of Crete; having saved Theseus from the Minotaur, she left Crete with him, only to be abandoned by him in the island of Naxos when asleep. Dionysus found her there and made her his wife.
Astylus: IV. 18–12, 14, 15, 19, 22–24, 29
Bacchus: II. 2; a female Bacchanal, priestess or votary of Bacchus.
Baccharum: see Dionysus
Bosphorus (Bosporus): I. 30; the name of several straits, most commonly applied to the Channel of Constantinople.
Branchus: IV. 17; a youth beloved by Apollo; his descendants, the Branchidae, were the ministers of the temple and oracle of Apollo Didymus near Miletus.
Bryaxis: II. 23
Caria: I. 28; a district of S.W. Asia Minor.
Cares (Demeter): IV. 13
Chloe: I. 6, etc.
Chromis: III. 15; IV. 38
Cleopatra: IV. 13, 15, 20, 29, 31, 33
Cupid: see Love
Daphnis: I. 3, etc.
Demeter: see Ceres.
Dionysus (Bacchus): I. 16; II. 2, 32; III. 9–11; IV. 3, 4, 8, 13, 16, 25, 26
Doreo: I. 15–21, 28, 29–32; IV. 38
Dryas: II. 30; III. 23; tree-nymphs
Dryas: I. 4, 7, 10, 28; II. 14, 20, 26; III. 5, 7, 9, 10, 20, 27, 29–32; IV. 7, 25, 28, 31–33, 37, 38
Earth: III. 23
Echo: II. 7; III. 23
Epimelis Nymphs: III. 39; nymphs who presided over the flocks.
Endromus: IV. 5, 6, 9, 13
Fates: IV. 21
Fortune: III. 34; IV. 24
Ganymeedes (Ganymed): IV. 17; a beautiful youth carried off by eagles to be the cupbearer of Zeus.
Gnatho: IV. 10–12, 14, 15–20, 29
Hellen Nymphs: III. 23; forest-nymphs.
Hermes: see Mercury.
Hippalus: III. 1, 2
Indians: IV. 3; one of the stories of Dionysus was that he made an expedition against the Indians and triumphed over them.
Jove: I. 16; II. 7; IV. 17, 21, 25
Lamia: I. 2, 7, 12; II. 14, 23, 24, 29, 33, 35; III. 9, 11, 28, 30, 32; IV. 1, 4, 7, 8, 10, 13, 14, 17–20, 22, 24, 30, 32, 33, 37, 38
Lampas: IV. 7, 22, 29, 33
Laomedon: IV. 14; king of Troy and father of Priam; having displeased Zeus, Poseidon and
INDEX TO DAPHNIS AND CHLOE

Apollo were made to serve
Laomedon for wages; Poseidon
built the walls of Troy, and
Apollo tended the king’s docks
Lesbos: Proem 1; I. 1; II. 1; a
large island of the E. Aegean
Love (Cupid): Proem 2; I. 11,
32; II. 6-8, 23, 27; IV. 15, 34,
36, 39
Lyceum: III. 15, 17-20; IV. 38
40
Lycurgus: IV. 3; Dionysus, ex-
pelled from the territory of the
Edoles of Thrace by their king
Lycurgus, visited him with mad-
ness and made the vines of the
country barren: in obedience to
an oracle the Edoles bound him
and entombed him in a rock
Marasias: IV. 8; a Thrygian, who
with his flute challenged Apollo
with his lyre to a musical con-
test; Apollo, having won the
day, bound him to a tree and
slayed him alive
Megacules: IV. 35-37
Meilan Nymphs: III. 23; Nymphs
of the ash-tree
Mercury (Hermes): IV. 34
Methymna: the second city of
Lesbos: II. 12-20, 23, 25, 27, 29;
III. 2, 27; IV. 1
Muses: III. 23
Myrtales: I. 3, 12; II. 23; III. 11,
26, 27, 30; IV. 7, 10, 18, 19, 24,
24, 26, 38
Mytilene: the chief city of Lesbos;
I. 1; II. 12, 19, 20; III. 1-3; IV. 1,
23, 34
Naphe: I. 9; III. 10, 11, 25, 29, 30;
IV. 26, 33, 37, 38
Nymphs: Proem 1, 2; I. 3, 4, 6-9, 24,
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30, 31, 34, 38, 39; III. 4, 12, 16,
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Pan: Proem 2; I. 16, 27; II. 7, 8,
17, 23, 24, 26, 27, 28, 30, 32, 34,
35, 37-39; III. 4, 12, 16, 23, 31,
32; IV. 3, 4, 19, 18, 19, 28-28,
36, 39
Penteus: IV. 3; son of Agave and
grandson of Cadmus, mythical
king of Thebes; he was killed
by his mother in a Bacchic
frenzy for resisting the intro-
duction of the worship of Dionysus
Philates: II. 8, 7, 8, 15, 17, 23, 26,
35, 37; III. 14; IV. 38
Philopoemen: IV. 39
Pitys: I. 27; II. 7, 39; a maiden
beloved both by Pan and by
Boreas; when she preferred Pan,
Boreas struck her to the ground,
whereupon she became a pine-
tree
Rhodes: IV. 30, 37
Saturn (Cronus): II. 5; father of
the Olympian Gods
Satyrs: I. 10; II. 2; IV. 3; the half-
breatest attendants of Dionysus
Scythia: III. 5; the S. part of what
is now Russia
Seasons: III. 34
Semelis: IV. 3; daughter of Cadmus
king of Thebes, and mother by
Zeus of Dionysus
Shepherd, Lost the: IV. 30
Sicily: II. 33
Soldier, Pan the: IV. 39
Sophrones: IV. 21
Soter (the Saviour): IV. 25
Syren: II. 34, 37, 39
Tityrus: II. 32, 33, 35
Tyrians: I. 28
Tyrrenians: IV. 3; in order to sail
to Naxos Dionysus once chartered
a ship which belonged to some
Tyrrenian (or Etruscan) pirates;
upon their steering for Asia
instead, in the hope of selling
him as a slave, he avenged him-
self by turning the crew into
dolphins
Zeus: see Jove

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