ACHILLES

= TATIUS

WITH AN ENGLISH TRANSLATION BY

S. GASELEE, M.A.

FELLOW AND LIBRARIAN OF MAGDALENE COLLEGE, CAMBRIDGE

LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
MCMXVII
## CONTENTS

<table>
<thead>
<tr>
<th>INTRODUCTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>vii</td>
</tr>
<tr>
<td>BOOK I</td>
<td>2</td>
</tr>
<tr>
<td>BOOK II</td>
<td>56</td>
</tr>
<tr>
<td>BOOK III</td>
<td>134</td>
</tr>
<tr>
<td>BOOK IV</td>
<td>190</td>
</tr>
<tr>
<td>BOOK V</td>
<td>236</td>
</tr>
<tr>
<td>BOOK VI</td>
<td>304</td>
</tr>
<tr>
<td>BOOK VII</td>
<td>348</td>
</tr>
<tr>
<td>BOOK VIII</td>
<td>390</td>
</tr>
<tr>
<td>INDEX</td>
<td>457</td>
</tr>
</tbody>
</table>

V
INTRODUCTION

I

We know very little of the author of the *Clitophon and Leucippe*. Suidas¹ speaks of him thus: "Achilles Statius² of Alexandria: the writer of the story of Leucippe and Clitophon, as well as other episodes of love,³ in eight books. He finally became a Christian and a bishop. He also wrote a treatise on the sphere, and works on etymology, and a mixed narration telling of many great and marvellous men. His novel is in all respects like that of the other writers of love-romances." It is possible that our author became a Christian later in his life (though there is certainly no sign of any such tendency in

¹ The lexicographer who wrote in the tenth century, but made much (and usually accurate) use of earlier materials.
² Sic. We find the correct form of the name in the MSS. of our author and in other places where he is casually mentioned by late grammarians and scholiasts.
³ This may either be interpreted that he wrote other novels with a love-interest, or as referring to the various loves, happy and unhappy, which are represented in the present work, subordinate to the main passion of the hero and heroine.
INTRODUCTION

his work), but the statement that he ended in the episcopate should be looked upon with caution: it is probably a reflection of the similar story told of Heliodorus, the older novelist. His date is not easy to place with accuracy: it seems certain that in his style or language he imitates certain writers of the third century A.D., and on the other hand palaeographical considerations forbid us to attach a much later date than the early fourth century to the Oxyrhynchus papyrus fragment mentioned below, so that we shall not be far wrong if we give the end of the third century as the approximate date of the composition of the novel. There is no particular reason to doubt the statement of Suidas and of some of the MSS. of the novel that the author was a native of Alexandria, and the somewhat exaggerated description of the beauties of the city at the beginning of Book V. would seem to be evidence of the writer's patriotism. The scholiast Thomas Magister calls him an orator (ῥήτωρ), and he may well have been an advocate: his general style is redolent of the rhetorician, and the lawsuit towards the end of the romance betrays a practised hand in the speeches on both sides. It will by now be apparent to the reader how much of our knowledge of Achilles Tatius is little more than conjecture on somewhat
INTRODUCTION

narrow grounds: one can only say that he seems to come towards the end of the school of the Greek novelists which flourished from the first to the third century A.D., and he certainly became one of the most popular, for he was widely read throughout later Greek and Byzantine days.

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

1 See a short general article on the Greek novelists printed as an appendix to the Loeb Series edition of Longus and Parthenius.
2 Patriarch of Constantinople, 858–886: a man of real erudition, but not quite equal judgment.
Almost the only other reference to our author in ancient literature is an epigram in the *Palatine Anthology* (ix. 203), which is ascribed in the *lemma* as “by Photius, patriarch of Constantinople: but others say that it is by Leon the philosopher.”

Φωτίου Πατριάρχου Κωνσταντινουπόλεως, ἄλλοι δὲ φασίν Δέοντος τοῦ φιλοσόφου εἰς τὴν βιβλίον Δευκίπης

"Ερωτα πικρόν, ἄλλα σῶφρονα βίον ὁ Κλειτοφῶντος μὲν παρεμφαίνει λόγος· ὁ Δευκίπης δὲ σωφρονέστατος βίος ἅπαντας ἐξίστησι, πῶς τετυμμένη κεκαρμένη τε καὶ κατηχρειωμένη, τὸ δὴ μέγιστον, τρὶς θανοῦσ᾽ ἐκαρτέρει. εἴπερ δὲ καὶ σὺ σωφρονεῖν θέλῃς, φίλο, μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέαν, τὴν τοῦ λόγου δὲ πρῶτα συνδρομὴν μάθε· νυμφοστολεῖ γὰρ τοὺς ποθοῦντας ἐμφρόνως.

There are difficulties in both ascriptions: the style of prosody is too late and accentual for Leon (and his other epigrams are hardly of the same style), and the sentiment of the little poem is rather more favourable to the moral standard of the novel than we should expect if we judge from the other mentions by Photius. This attribution is, however, the more probable of the two—and the real point of the
INTRODUCTION

epigram is that the reader is not to allow himself to be distracted by any of the incidents of the novel, but to profit by the lesson of the main plot, which is undoubtedly, considered as a whole, a panegyric of chastity.

II

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

¹ Two MSS.—one at the Vatican and the other at Florence—seem to be as early as the thirteenth century. The former is perhaps the best single authority for the text.
INTRODUCTION

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

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

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

There is, however, one important divergence in the papyrus: it is a matter of order, chapters ii. and iii. §§ 1–2 of Book II. being placed between chapters viii. and ix. I will here quote the words of Grenfell and Hunt, who express clearly and concisely the exact state of affairs: "Some slight changes in the transitional phrases are made, so that the passage as it stands runs quite smoothly. But the last section of chapter iii. would not join on to the end of chapter i., and there must have been a larger modification at this point. The abruptness of that section had already been observed by Jacobs, who suggested that something had fallen out. These remarkable divergences of the papyrus from the current version seem capable of two explanations. Either there were two redactions of the romance, a view which was suggested long ago by Salmasius but was vigorously contested by Jacobs, or possibly a leaf in the archetype from which the mediaeval MSS. were devised was copied in the wrong position and the dislocation has been concealed by subsequent
patching. The omission in some MSS. of the words καὶ ἄρτι ... καὶ ὁμός ἦν, in others of καὶ πάλιν ... καὶ ὁμός ἦν at the beginning of chapter ii. might be taken to point in that direction." The second explanation, or something like it, seems the more probable; but after considerable hesitation no change from the traditional order has been made in the present edition. It would have been necessary to make some kind of bridge between the end of chapter i. and the latter part of chapter iii., which would have presented considerable difficulties, and the story, which now reads continuously, would run less smoothly if such a course were adopted. It was therefore thought sufficient to chronicle the fact of the variant order in the papyrus, and to allow readers to try for themselves the difference that this changed order would have made.

But the most important service rendered by GH to the study of our author is in its date. It had been the fashion of the last few years to bring Achilles Tatius down to a rather late date—to make all the novelists later than had previously been supposed, and to put Achilles Tatius as the last of them, except the Byzantines, after a considerable interval; it was thus a common-place among the best German critics to speak of him xiv
INTRODUCTION

as writing in the fifth¹ or sixth² century. But palaeographical reasons forbid us to consider GH as having been written later than the first half of the fourth century, and we must therefore not suppose that the Clitophon and Leucippe was composed after 300 A.D. Achilles Tatius must thus, as Grenfell and Hunt remark, be placed only a generation after Heliodorus, and if he comes at the end of the earlier school of Greek novelists he is only just the last of them.

III

BIBLIOGRAPHY

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

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

¹ Rohde, Der griechische Roman, p. 472.
this is indeed still the fullest and in many ways the most valuable edition, especially for the very elaborate notes. Since that time the most important texts are those of G. A. Hirschig (Paris, Firmin-Didot, 1856, still in print) and R. Hercher (Leipzig, Teubner, 1858). The last-named is long out of print, and it is said that another edition is in preparation for the Teubner series.

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

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

1 Both these are in collected editions of the Greek novelists (Scriptores Erotici Graeci).

2 Only one copy of this book exists, now in the possession of the present writer. For details see the Literary Supplement of the Times, February 10, 1905, and Appendix C to Wolff’s Greek Romances in Elizabethan Fiction, New York, 1912.
ACHILLES TATIUS
ΑΧΙΛΛΕΩΣ ΤΑΤΙΟΥ
ΑΛΕΞΑΝΔΡΕΩΣ
ΤΩΝ ΚΑΤΑ
ΔΕΥΚΙΠΠΗΝ ΚΑΙ ΚΛΕΙΤΟΦΩΝΤΑ
Α'

1. Σιδών επὶ θαλάσσῃ πόλις: Ἡ Ασσυρίων ἡ θάλασσα· μήτηρ Φοινίκων ἡ πόλις· Θηβαίων ὁ δῆμος πατήρ. δίδυμος λιμήν ἐν κόλπῳ πλατύς, ἥρέμα κλείων τὸ πέλαγος. ὃ γὰρ τὸ κόλπος κατὰ πλευρὰν ἐπὶ δεξιὰ κοιλαίνεται, στόμα δεύτερον ὀρώρυκται, καὶ τὸ ὕδωρ αὖθις εἰσρεῖ, καὶ γίνεται τοῦ λιμένος ἄλλος λιμήν, ὡς χειμάζειν μὲν ταύτῃ τὰς ὀλκάδας ἐν γαλήνῃ, θερίζειν δὲ τοῦ λιμένος εἰς τὸ προκόλπιον.

Ἐνταῦθα ἥκων ἐκ πολλοῦ χειμῶνος, σῶστρα ἐθυνον ἐμαυτοῦ τῇ τῶν Φοινίκων θεᾷ· Ἡ Ἀστάρτην αὐτὴν οἱ Σιδώνιοι καλοῦσιν. περιῴων οὖν καὶ τὴν ἄλλην πόλιν καὶ περισκοπῶν τὰ ἀναθήματα, ὥρῳ γραφήν ἀνακειμένην γῆς ἄμα καὶ θαλάσσης.

2
ACHILLES TATIUS
OF ALEXANDRIA

THE ADVENTURES OF LEUCIPPE AND CLITOPHON

BOOK I

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

On arriving there after a severe storm, I went to make my votive offerings for my safe arrival to the Phoenicians’ goddess; Astarte the people of Sidon call her: as I was thus walking about the city, paying especial attention to the temple-offerings, I saw a picture hanging up which was a landscape and a sea-
Εὐρώπης ἡ γραφὴ. Φοινίκων ἡ θάλασσα. Σιδῶνος ἡ γῆ. ἐν τῇ γῇ λειμὼν καὶ χορὸς παρθένων· ἐν τῇ θαλάσσῃ ταῦρος ἐνήχετο, καὶ τοῖς νότοις καλὴ παρθένος ἐσπεκάθητο, ἐπὶ Κρήτην τῷ ταῦρῳ πλέουσα. ἐκόμιζα πολλοῖς ἀνθέσιν ὁ λειμῶν· δένδρον αὐτοῖς ἀνεμέμικτο φάλαγξ καὶ φυτῶν· συνεχὴ τὰ δέντρα, συνηρεφῆ τὰ πέταλα· συνήπτουν οἱ πτόρθοι τὰ φύλλα, καὶ ἐγίνετο τοῖς ἀνθέσιν ὁρόφος ἢ τῶν φύλλων συμπλοκῆ. ἔγραφεν ὁ τεχνίτης ὑπὸ τὰ πέταλα καὶ τὴν σκιάν· καὶ ὁ ἀνθέσιος ἠρέμα τοῦ λειμῶνος κατὼς σποράδην διέρρεε, ὡσον τὸ συνηρεφῆς τῆς τῶν φύλλων κόμης ἀνέφεγεν. ὁ γραφεύς. ὅλου ἐτείχε τὸν λειμῶνα περιβολή· εἶσον ὁ τῶν ὀρόφων στεφανώματος ὁ λειμὼν ἐκάθητο. αἱ δὲ πρασιαὶ τῶν ἀνθέων ὑπὸ τὰ πέταλα τῶν φυτῶν στοιχήθηκαν ἀνέκκεκαμέναι, νάρκισσος καὶ ρόδα καὶ μύρριναι. ὁ θεὸς ἦν κατὰ μέσου ἔρρεε τοῦ λειμῶνος τῆς γραφῆς, τὸ μὲν ἀναβλύζον κάτωθεν ἀπὸ τῆς γῆς, τὸ δὲ τοῖς ἄνθεσιν ὁχετήγος ἐγέγραπτο δίκελλαν περὶ μίαν ἀνθέσιν ὁδὸν τῷ ρεύματι.

Ἐν δὲ τῷ τοῦ λειμῶνος τέλει πρὸς ταῖς ἐπὶ θάλασσαν τῆς γῆς ἐκβολαῖς τὰς παρθένους ἐταξεν ὁ τεχνίτης. τὸ σχῆμα ταῖς παρθένους καὶ χαρᾶς καὶ φόβου. στέφανοι περὶ τοῖς μετώποις δεδεμένοι· κόμαι κατὰ τῶν ὀμών λειμέναι· τὸ σκέλος πᾶν γεγυμνωμέναι· τὸ μὲν ἀνω, τοῦ χιτῶνος, τὸ δὲ κάτω, τοῦ πεδίλου, τὸ γὰρ ξώσμα μέχρι γόνατος ἀνείλκε τοῦ χιτῶνα· τὸ πρόσωπον ὡχραί· σεσηρυίαι τὰς παρειάς· τοὺς ὀφθαλμοὺς ἀνοίξασαι πρὸς
scaope in one. The painting was of Europa: the sea depicted was the Phoenician Ocean; the land, Sidon. On the land part was a meadow and a troop of girls: in the sea a bull was swimming, and on his back sat a beautiful maiden, borne by the bull towards Crete. The meadow was thick with all kinds of flowers, and among them was planted a thicket of trees and shrubs, the trees growing so close that their foliage touched; and the branches, intertwining their leaves, thus made a kind of continuous roof over the flowers beneath. The artist had also represented the shadows thrown by the leaves, and the sun was gently breaking through, here and there, on to the meadow, where the painter had represented openings in the thick roof of foliage. The meadow was surrounded on all sides by an enclosure, and lay wholly within the embowering roof; beneath the shrubs grass-beds of flowers grew orderly—narcissus, roses, and bays; in the middle of the meadow in the picture flowed a rivulet of water, bubbling up on one side from the ground, and on the other watering the flowers and shrubs; and a gardener had been painted holding a pick, stooping over a single channel and leading a path for the water.

The painter had put the girls at one end of the meadow where the land jutted out into the sea. Their look was compounded of joy and fear: garlands were bound about their brows; their hair had been allowed to flow loose on their shoulders; their legs were bare, covered neither by their tunics above nor their sandals below, a girdle holding up their skirts as far as the knee; their faces were pale and their features distorted; their eyes were fixed wide
τὴν θάλασσαν μικρὸν ὑποκεχηνυῖαι τὸ στόμα, ὦστερ ἀφῆσειν ὑπὸ φόβου μέλλουσαι καὶ βοήν·
8 τὰς χεῖρας ὡς ἐπὶ τὸν βοῦν ὄρεγον. ἔπεβαινον ἀκραὶς τῆς θαλάσσης, ὅσον ὑπεράνω μικρὸν τῶν
tαρσῶν ὑπερέχειν τὸ κῦμα· ἔφκεσαν δὲ βούλεσθαι μὲν ὡς ἐπὶ τὸν ταῦρον δραμεῖν, φοβεῖσθαι δὲ τῇ
θαλάσσῃ προσελθεῖν.
Τῆς δὲ θαλάσσης ἡ χροιὰ διπλῆ· τὸ μὲν γὰρ πρὸς τὴν γῆν ὑπέρυθρον, κυάνεον δὲ τὸ πρὸς τὸ
9 πέλαγος. ἀφρὸς ἐπεποίητο καὶ πέτραι καὶ κύματα· αἱ πέτραι τῆς γῆς ὑπερβεβλημέναι, οἱ ἀφρὸς περιλευκαῖς τὰς πέτρας, τὸ κῦμα κορυφόμενον καὶ περὶ τὰς πέτρας λυόμενον εἰς τοὺς ἀφρούς. ταῦρος ἐν μέση τῇ θαλάσσῃ ἐγέγραπτο τοῖς κύμαις ἐποχούμενος, ὡς ὄρους ἀναβαίνοντος τοῦ κύματος, ἐνθα καμπτόμενον τοῦ βοῶς κυρ-
tοῦται τὸ σκέλος. ἡ παρθένος μέσοι ἐπεκάθητο τοῖς νώτοις τοῦ βοῶς, οὐ περιβάδην, ἀλλὰ κατὰ
πλευράν, ἐπὶ δεξιά συμβᾶσα τὸ πόδε, τῇ λαιᾷ τοῦ κέρως ἐχομένη, ὦστερ ἡνίοχος χαλινοῦ· καὶ
gαρ ὁ βοῦς ἐπέστραπτο ταῦτα καὶ πρὸς τὸ τῆς χειρὸς ἐλκὸν ἡνιοχούμενος. χιτῶν ἅμφι 
tὰ στέρνα τῆς παρθένου μέχρις αἵδους· τούτων ἐπεκάλυπτε χαλινα τὰ κάτω τοῦ σώματος. λευκὸς ὁ χιτῶν· ἡ χαλινα πορφυρὰ· τὸ δὲ σῶμα
10 διὰ τῆς ἐσθῆτος ὑπεφαίνετο. βαθὺς ὁμφαλὸς· γαστὴρ τεταμένη· λαμπάρα στενὴ· τὸ στενὸν εἰς
ἐξὸν καταβαίνον ἡγύνειον. μαζὶ τῶν στερνῶν ἡρέμα προκύπτοτε· ἡ συνάγουσα ζώνη τῶν
χιτῶν καὶ τοὺς μαξοὺς ἐκλείει, καὶ ἐγύνετο τοῦ
11 διὰ τῆς ἐσθῆτος ὑπεφαίνετο. βαθὺς ὁμφαλὸς· γαστὴρ τεταμένη· λαμπάρα στενὴ· τὸ στενὸν εἰς
ἐξὸν καταβαίνον ἡγύνειον. μαζὶ τῶν στέρνων ἡρέμα προκύπτοτε· ἡ συνάγουσα ζώνη τῶν
χιτῶν καὶ τοὺς μαξοὺς ἐκλείει, καὶ ἐγύνετο τοῦ
12 σώματος κάτωπτρον ὁ χιτῶν. αἱ χεῖρες ἅμωδε
διετέταντο, ἡ μὲν ἐπὶ κέρας, ἡ δὲ ἐπὶ στερνῶν.
open upon the sea, and their lips were slightly parted, as if they were about to utter a cry of fear; their hands were stretched out in the direction of the bull. They were rushing to the water's edge, so that the surge just wetted their feet: and they seemed to be anxious to run after the bull, but to be afraid of entering the water.

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

ηρτητο δὲ ἀμφοῖν ἑκατέρωθεν οὐπὲρ τὴν κεφαλὴν καλύττρα κύκλῳ τῶν νώτων ἐμπεπετασμένην· ὁ δὲ κόλπος τοῦ πέπλου πάντοθεν ἐτέτατο κυρτοῦ· μενος· καὶ ἡν οὖτος ἁνεμος τοῦ ξωγράφου. ὑ δὲ δίκην ἐπεκάθητο τῷ ταύρῳ πλεούσῃ νεώς, 13 ὡσπερ ἵστιφ τῷ πέπλῳ χρωμένην. περὶ δὲ τῶν βοῶν ὁρχούντο δελφίνες, ἐπαιξον Ἐρωτες· εἰπες ἃν αὐτῶν γεγράφθαι καὶ τὰ κινήματα. Ἐρως εἶλκε τὸν βοῦν. Ἐρως, μικρὸν παιδίου, ἤπλωκε τὸ πτερόν, ἠρτητο τὴν 1 φαρέτραν, ἐκράτει τὸ πῦρ· ἐπέστραπτο δὲ ὃς ἐπὶ τῶν Δία καὶ ὑπεμειδία, ὡσπερ αὐτοῦ καταγελῶν, ὅτι δὲ αὐτῶν γέγονε βοῦς.


1 It seems necessary to supply, with Hercher, the definite article, in order to make the expression balance with the others of the same sentence.

1 This picture may be compared with the short description in Ovid, Metamorphoses, vi. 101 seq.:

A Lydian maiden in her web did portray to the full How Europe was by royal Jove beguiled in shape of Bull. A swimming bull, a swelling sea, so lively had she wrought The lady seemed looking back to landward and to cry Upon her women, and to fear the water sprinkling high, And shrinking up her fearful feet.
with both she held above her head the ends of her veil which floated down about her shoulders, bellying out through its whole length and so giving the impression of a painted breeze. Thus she was seated on the bull like a vessel under way, using the veil as a sail; about the bull dolphins gambolled, Cupids sported: they actually seemed to move in the picture. Love himself led the bull—Love, in the guise of a tiny boy, his wings stretched out, wearing his quiver, his lighted torch in his hands: he was turning towards Zeus with a smile on his face, as if he were laughing at him for becoming a bull for his sake.¹

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

The subject was closely connected with Sidon, and is represented, almost exactly as in Achilles Tatius' description (so far as the bull and his burden are concerned) on the Sidonian coins.

9
ACHILLES TATIUS


3. Ὁ δὲ ἄρχεται τοῦ λέγειν ὄδε. Ἐμοὶ Φοινίκη γένος, Τύρος πατρίς, ὄνομα Κλειτοφῶν, πατὴρ Ἰπτίας, ἀδελφὸς πατρὸς Σώστρατος, ὧν πάντα δὲ ἀδελφὸς, ἀλλ᾽ ὅσον ἀμφοῖν εἰς πατηρ. αἱ γὰρ μητέρες, τῷ μὲν ήν Βυζαντία, τῷ δὲ ἐμῷ πατρὶ Ἰππία. οἷος ὁ μὲν ὄν τὸν πάντα χρόνον εἰχεν ἐν Βυζαντίῳ· πολὺς γὰρ ὁ τῆς μητρὸς κλῆρος ἦν 2 αὐτῷ. ὁ δὲ ἐμὸς πατὴρ ἐν Τύρῳ κατῴκει. τὴν δὲ μητέρα οὐκ οἶδα τὴν ἐμῆν ἐπὶ ηπτίῳ γὰρ μοι τέθνηκεν. ἐδέησεν οὖν τῷ πατρὶ γυναικικὸς ἐτέρας, ἐξ ἦς ἀδελφὴ μοι Καλλιγόνη γίνεται. καὶ ἐδόκει μὲν τῷ πατρὶ συνάψαι μᾶλλον ἡμᾶς γάμῳ· αἱ δὲ Μοῖραι τῶν ἀνθρώπων κρείττονες ἄλλην ἐτήρουν μοι γυναῖκα.

1 MSS. ὁ τοιοῦτος τόπος. Hirschig and Hercher seem right to omit τοιοῦτος.

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

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

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

Φιλεῖ δὲ τὸ δαιμόνιον τὸ μέλλον ἀνθρώπων νύκτωρ πολλάκις λαλεῖν· οὐχ ῥα φυλάξωνται μὴ παθεῖν (οὐ γὰρ εἰμαρμένης δύνανται κρατεῖν)

3 ἀλλ' ἐνα κουφότερον πάσχοντες φέρωσι. τὸ μὲν γὰρ ἐξαίφνης ἀθρόος καὶ ἀπροσδόκητον ἐκπλήσσει τὴν ψυχὴν ἄφνω προσπεσον καὶ κατεβάπτισε· τὸ δὲ πρὸ τοῦ παθεῖν προσδοκῶμεν προκατηνάλωσε κατὰ μικρὸν μελετώμενον τοῦ πάθους τὴν ἀκμήν. ἐπεὶ γὰρ εἶχον ἐννατον ἔτους ἐτὶ τοῖς δέκα, καὶ παρεσκεύαζον ὁ πατὴρ εἰς νέωτα ποιῆσαι τῶν γάμους, ἥρχετο τοῦ δράματος ἡ τύχη. ὡναρ ἐδόκουν συμφύναι τῇ παρθένῳ ὡς τά κάτω μέρη μέχρι μέχρις ὀμφαλοῦ, δύο δὲ ἐπετεύθεν τὰ ἀνω σώματα· ἐφιστάται δὲ μοι γυνὴ φοβερὰ καὶ μεγάλη, τὸ πρὸ τοῦ παθεῖν προκατηνάλωσε κατὰ μικρὸν μελετώμενον τοῦ πάθους τὴν ἀκμήν. ὡναρ ἐδόκουν συμφύναι τῇ παρθένῳ τῇ πρωτῇ ἡν κάτω μέρη μέχρις ὀμφαλοῦ, δύο δὲ ἐπετεύθεν τὰ ἀνω σώματα· τὴν ἀρπην ἐκράτει τῇ δεξιᾷ, δὰδα τῇ λαϊᾷ. ἐπιπεσοῦσα οὖν μοι γυνὴ ἐντεῦθεν δέματος καὶ ἀνατείνασα τῇ παρθένῃ, καταφέρει τῆς ἱξύος, ἔνθα τῶν δύο 

4 σωμάτων ζησαν οἱ συμβολαί καὶ ἀποκόπτει μου τὴν παρθένον. περιδεὴς οὖν ἐν τῷ ἀναθορῶν ἐκ τοῦ δείματος, ὑπὲρ οὗ πρὸς ἀνδρίδα, κατ' ἐμαυτὸν δὲ πονηρὰ ἐσκεπτόμην.

Ἐν δὲ τούτῳ συμβαίνει τοιάδε. ἦν ἀδελφός, ὃς ὑπὴρ, τοῦ πατρὸς Σώστρατος· παρὰ τούτῳ τῆς θυγάτηρ ἐν τῇ Λευκίππῃ 

5 πόλεις γὰρ περιλαμβάνει. ἔφη πατρὸς Σώστρατος· παρὰ τούτῳ τῆς" ἔρχεται κομῖζων ἐπιστολάς ἀπὸ Βυζαντίου· καὶ ἦν τὰ γεγραμμένα τοιάδε·

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

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

Sostratus, to his brother Hippias, greeting.

My daughter Leucippe and my wife Panthea are on their way to you: war has been declared by the Thracians
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

Βυζαντινός Ὄρθρικός. σῶζε δὴ μοι τὰ φίλτατα τοῦ γένους μέχρι τῆς τοῦ πολέμου τύχης.

4. Ταύτα ὁ πατὴρ ἀναγνοὺς ἀναπηδᾶ καὶ ἐπὶ τὴν θάλασσαν ἔκτρεχει καὶ μικρὸν ύστερον αὐθις ἐπανήκειν. εἴποντο δὲ αὐτῷ κατόπιν πολὺ πλῆθος οἰκετῶν καὶ θεραπαινίδων, ὡς συνεκτέμψας ὁ Σώστρατος ἐτύγχανε ταῖς γυναιξῖν· ἐν μέσοις δὲ ἦν γυνὴ μεγάλη καὶ πλουσία τῇ 2 στολῇ· ὡς δὲ ἐπέτεινα τοὺς ὀφθαλμοὺς ἐπὶ αὐτὴν, ἐν ἀριστερὰ παρθένος ἐκφαίνεται μοι, καὶ καταστράπτει μοι τοὺς ὀφθαλμοὺς τῷ 3 προσώπῳ· τοιαύτῃν έιδον ἐγώ ποτε ἐπὶ ταύρῳ γεγραμμένην Εὐρώπην· 1 ὦμμα γοργὸν ἐν ἣδουνό· κόμη ξανθή, τὸ ξανθὸν οὖλον· ὀφρὺς μέλαινα, τὸ μέλαν ἄκρατον· λευκὴ παρειά, τὸ λευκὸν εἰς μέσον ἐφοινίσσετο καὶ ἐμιμεῖτο πορφύραν, οὕτως εἰς τὸν ἐλέφαντα Λυδία βάπτει γυνή· τὸ στόμα ρόδων ἀνθοῦς ἦν, ὅταν ἀρχητῇ τὸ ῥόδον 4 ἀνοίγειν τῶν φύλλων τὰ χείλη. ὥς δὲ εἶδον, εὐθὺς ἀπωλώλειν· κάλλος γὰρ ὀξύτερον τιτρώσκει βέλους καὶ διὰ τῶν ὀφθαλμῶν εἰς τὴν 5 ψυχὴν καταρρέει· ὀφθαλμός γὰρ ὀξὺς ἐρωτικῶς τραύματι· πάντα δὲ με εἰχὲν ὦμοι, ἔπαινος, ἐκπληξία, τρόμος, ἀιδός, ἀναίδεια· ἐπήνουν τὸ μέγεθος, ἐξεπτεπλήγμην τὸ κάλλος, ἐμπεμοῦν τὴν καρδίαν, ἐβλεποῦν ἀναιδῶς, ἡδούμην ἀλώναι. τοὺς δὲ ὀφθαλμοὺς ἀφέλκειν μὲν ἀπὸ τῆς κόρης ἐβιαζόμην· οἱ δὲ οὐκ ἦθελον, ἀλλ' ἀνθεῖλκον

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

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

<table>
<thead>
<tr>
<th>Hippias</th>
<th>Clitophon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panthea</td>
<td></td>
</tr>
<tr>
<td>Clitophon's Mother</td>
<td></td>
</tr>
<tr>
<td>Table</td>
<td>Leucippe</td>
</tr>
<tr>
<td>Calligone</td>
<td></td>
</tr>
</tbody>
</table>

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

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

drinking, the expressions left and right in the text, describing the benches on which the ladies of the party reclined, must be from the point of view of a spectator looking up towards the middle bench occupied by the two men.
ACHILLES TATIUS

τὸ πρῶτον διατινάξας ταῖς χερσί, τὰς χορδὰς ἔκρουε, καὶ τι κρουμάτων ὑπολυγήνας ὑποψιεθυρία τῶν δακτύλων, μετὰ τούτο ἡδὴ τῷ πλήκτρῳ τὰς χορδὰς ἔκρουε, καὶ ὅλιγον ὅσον κιθαρίζως συνήδε τοῖς κρούμασι. τὸ δὲ ἁσμα ἦν, Ἐπόλλων μεμφόμενος τὴν Δάφνην φεύγουσαν καὶ διώκοντάν τε καὶ μέλλον καταλαμβάνειν, καὶ γινομένη φυτὸν ἡ κόρη, καὶ Ἐπόλλων τὸ φυτὸν στεφανούμενον. τούτῳ μοι μᾶλλον ἀσθένει ἐὰν τέλος τὴν ψυχὴν ἐξέκαυσεν: ὑπέκκαυμα γὰρ ἐπιθυμίας λόγος ἐρωτικός: κἂν εἰς σωφροσύνην τις ἐαυτὸν νοῦθετη, τῷ παράδειγματι πρὸς τὴν μέρους ἐρεθίζεται, μάλιστα δὲ, ὅταν ἐκ τοῦ κρείττου καὶ τὸ παράδειγμα· ἡ γὰρ ὧν ἁμαρτάνει τις αἰδὼς τῷ τοῦ βελτίονος ᾗς ἱκέματι παρρησία γίνεται. καὶ ταῦτα πρὸς ἐμαυτὸν ἔλεγον: Ἐπόλλων ἐρᾷ, κἀκεῖνος παρθένου, καὶ ἐρῶν οὐκ αἰσχύνεται, ἀλλὰ διώκει τὴν παρθένον: σὺ δὲ ὀκνεῖς, καὶ αἰδήτη, καὶ ἀκαίρως σωφρονεῖς; μὴ κρείττων εἶ τοῦ θεοῦ;

6. Ὡς δὲ ἦν ἐσπέρα, πρότεραι μὲν πρὸς ὕπνου ἐτράπησαν αἱ γυναῖκες· μικρὸν δὲ ὑστεροῦν καὶ ἠμεῖς· οἱ μὲν δὴ ἄλλαι τῇ γαστρὶ μετροῦντες τὴν ἡδονήν, ἔγω δὲ τῇ εὐωχίαν ἐν τοῖς ὀφθαλμοῖς φέρων, τῶν τε τῆς κόρης προσώπων γεμισθείς καὶ ἀκράτῳ θεάματι καὶ μέχρι κόρου προελθὼν, ἀπῆλθον μεθύων ἐρωτί. ὡς δὲ εἰς τὸ δωμάτιον παρῆλθον, ἐνθα μοι καθεύδειν ἤθος ἦν, οὐδὲ ὑπνοῦ τυχεῖν ἡδυνάμην. ἔστι μὲν γὰρ

18
hands alone, sweeping over the strings and producing a subdued tone by twanging them with his fingers; then he struck the strings with the plectrum, and having played a short prelude he sang in concert with the music. The subject of his song was the chiding of Apollo as Daphne fled from him; his pursuit, and how he all but caught her; and then how the maid became a tree, and how Apollo made himself a crown out of its leaves. This story, as he sang it, at last set my heart more fiercely ablaze: for love stories are the very fuel of desire; and however much a man may school himself to continence, by the force of example he is stimulated to imitate it, especially when that example proceeds from one in a higher position than himself: for that shame, which prevents a man going astray, is converted into boldness by the approval of one of higher rank. So I said to myself: "Look, here is Apollo in love, and like you in love with a maiden; and when he is in love, he feels no shame about it, but pursues his maiden, while you hesitate and profess to be ashamed, and encourage a most untimely continence: do you put yourself above a god?"

When the evening came, the women went first to bed, and we followed their example after a short interval. The others had taken their pleasure by the satisfying of their appetite, but all my feast was through my eyes: so that I retired to rest gorged with the vision of the maiden's face and sated with undiluted gazing upon her. Indeed, I was drunk with love; but when I reached the chamber where I always lay I was unable to get to sleep. For Nature will have it that diseases and
ACHILLES TATIUS

φύσει καὶ τάλλα νοσήματα καὶ τὰ τοῦ σώματος τραύματα ἐν νυκτὶ χαλεποτέρα, καὶ ἐπανίσταται μᾶλλον ἡμῖν ἡ σοφία καὶ έρεθίζει τὰς ἄλγηδόνας. ὅταν γὰρ ἀναπαύσεται τὸ σῶμα, τότε σχολάζει τὸ ἐλκος νοσεῖν· τὰ δὲ τῆς ψυχῆς τραύματα, μὴ κινουμένου τοῦ σώματος, πολὺ μᾶλλον ὀδυνᾶ. Εν ἡμέρᾳ μὲν γὰρ ὁ φθαλμὸς καὶ ὁ ἄλωται φεμιζομενα περιεργίας ἐπικοουφίζει τής νόσου τὴν ἀκμῆν, ἀντιπεριάγοντα τὴν ψυχὴν τῆς εἰς τὸ πονεῖν σχολῆς· ἤκατο δὲ ἡσυχία τὸ σῶμα πεδηθῆ, καθ’ ἑαυτῆ τῇ ἐαυτῆ τῇ ψυχῇ·

γενομένη τῷ κακῷ κυμαλωταί. πάντα γὰρ ἕξεγείρεται τότε τὰ τέως κοιμώμενα· τοῖς πενθούσιν αἰ λυπαί τοῖς μεριμνῶσιν αἰ φροντίδες· τοῖς κινδυνεύσαν αἰ φόβοι· τοῖς κινδυνεύσαν αἰ πείρας· περὶ δὲ τὴν ἤε μόλυν ἔλεηςα μὲ τὰς ὑπνας·

ἀνέπαυσεν ὁλόγον, ἀλλ’ οὐδὲ τότε μοι τῆς ψυχῆς ἀπελθεῖν ἤθελεν ἡ κόρη· πάντα γὰρ ἦν μοι δεκάπτῃ τὰ ἐνύπνια· διελεχομενα αὐτῆς, συνεκαπιζον, συνεδέπνουν, ἀποτομήν, πλείσταν εἰχον ἀγαθὰ τῇ ἡμέρᾳ. καὶ γὰρ κατεφίλησα καὶ ἦν τὸ φίλημα ἀληθινόν· ὥστε ἐπειδὴ με ἴησεν, ἐπειδὴ ἦθελεν ἤθελεν ἤθελεν ἤθελεν ἤθελεν ἤθελεν. περὶ δὲ τῆς ἕω μόλις ἐλεημον με τὰς ὑπνας·

ἀναστὰς οὖν ἐβάδιζον ἐξεπίτηδες εἰς ἐκατοσκηνίας κατὰ πρόσωπον τῆς κόρης, βιβλίου ἃμα κρατῶν, καὶ ἐγγεκυφώς ἀνεγείρωσκον τὸν δὲ ὁφθαλμόν, εἰ κατὰ τὰς θύρας γενομένην, ὑπείλυτον κάτωθεν,

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

7. Ἦν δὲ μοι Κλεινίας ἀνεψιός, ὀρφανὸς καὶ
νέος, δύο ἀναβεβηκὼς ἐτη τῆς ἡλικίας τῆς ἐμῆς,
ἔρωτι τετελεσμένος: μειρακιόν δὲ ὁ ἔρως ἦν.
οὕτῳ δὲ εἰχε φιλοτιμία πρὸς αὐτὸ, ὅστε καὶ
ἴπτων πριάμενος, ἐτεὶ θεασάμενον τὸ μειράκιον
ἐπήνεσεν, εὐθὺς ἔχαριστατο φέρων αὐτῷ τὸν ἴπ-
πον. ἔσκωπτον οὖν αὐτὸν ἄεὶ τῆς ἀμεριμνίας, ὅτι
σχολάζει φιλείν καὶ δοῦλος ἐστιν ἐρωτικῆς ἡδονῆς·
ὅ δὲ μοι μειδιῶν καὶ τὴν κεφαλὴν ἐπισείων
ἐλεγεν: "Ἔση ποτὲ καὶ σὺ μοι δοῦλος ταχύ." 2

3 πρὸς τούτον ἀπίδων καὶ ἀσπασάμενος καὶ παρα-
καθισάμενος, "Εδωκα," ἔφη, "Κλεινία, σοι δίκη
τῶν σκωμμάτων. δοῦλος γέγονα κἀγώ." ἀνα-
κροτήσας οὖν τὰς χεῖρας ἐξεγέλασε, καὶ ἀνα-
στὰς κατεφίλησε μοι τὸ πρόσωπον, ἐμφαίον ἐρω-
tικὴν ἀγρυπνίαν· καὶ, "Ερᾶς," εἶπεν, "ἐρᾶς
ἀληθῶς· οἱ ὀφθαλμοὶ σου λέγουσι."

"Αρτι δὲ λέγοντος αὐτοῦ, Χαρικλῆς εἰστρέχει
(τοῦτο γὰρ ἦν ὄνομα τῶ μειρακιῶ) τεθορυβημένος,
4 "Οἶχομαί σοι," λέγων, "Κλεινία. καὶ συνε-
στέναξεν ὁ Κλεινίας, ὅσπερ ἐκ τῆς ἐκείνου
ψυχῆς κρεμάμενος· καὶ τῇ φωνῇ τρέμων,
"Ἀποκτενεῖς," εἶπε, "σιωπῶν τί σε λυπεῖ;
tίνι δὲ μάχεσθαι;" καὶ ὁ Χαρικλῆς, "Γάμον,
εἶπεν, "ὁ πατὴρ μοι προξενεῖ, καὶ γάμον
ἀμόρφου κόρης, ἵνα διπλῶ συνοικῶ κακῶ. ποιη-
ροῦν μὲν γὰρ γυνῆ, κἂν εὔμορφος ἢ εάν δὲ καὶ
BOOK I, 6-7

drawing in fresh draughts of love every time I saw her, I returned with my heart in ill case indeed. And those flames went on burning up in me for the next three days.

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

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

8. Ἄψ οὖν ταῦτα ἱκουσέν ὁ Κλεινίας, ὁχρίσασεν. ἐπιπαρώξυνεν οὖν τὸ μειράκιον ἀπωθεῖσθαι τὸν γάμον, τὸ τῶν γυναικῶν γένος λοιπῶν. "Γάμον," εἶπεν, "ἡδη σοι δίδωσιν ὃ 2 πατήρ; τί γὰρ ἡδίκηκας, ἵνα καὶ πεδηθής; οὐκ ἀκούεις τοῦ Δίως λέγοντος

Τοῖς δ’ ἐγὼ ἀντὶ πυρὸς δῶσω κακὸν, ὃ κεν ἀπαντεῖς
tέρπωνται κατὰ θυμόν, ἔδων κακὸν ἀμφαγα-πώντες;

αὕτη γυναικῶν1 ἡδονή· καὶ ἔοικε τῇ τῶν Σειρήνων φύσει· κάκειναι γὰρ ἡδονή φονεύουσιν ὃ ὃς.
3 ἐστι δὲ σοι συνιέναι τὸ μέγεθος τοῦ κακοῦ καὶ ἀπ’ αὐτῆς τῆς τοῦ γάμου παρασκευῆς. βόμβος αὐλῶν, δικλίδων κτύπος, πυρσῶν δαδουχία.

ὁ ΒΝ ἢ 58 / ἑὸν κακὸν ἀμφαγαπῶντες;

ἔστι δέ σοι συνιέναι τὸ μέγεθος τοῦ κακοῦ καὶ ἀπ’ αὐτῆς τῆς τοῦ γάμου παρασκευῆς. βόμβος αὐλῶν, δικλίδων κτύπος, πυρσῶν δαδουχία.

ἐρεῖ τις ἰδὼν τοσοῦτον κυδοιμόν: "Ατυχής ὁ μέλλων γαμεῖν: ἐπὶ πόλεμον, δοκῶ μοι, πέμ-4 πεται." ἀλλ’ εἰ μὲν ἰδιώτης ἡσθα μουσικῆς,

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

24
has the bad luck to be ugly, the business is twice as bad. But she has a fortune; that is what my father looks at in arranging the match: so that I am unhappy enough to be bartered for her money: I am to be sold into marriage."

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

"The stolen fire must be avenged, and so

Men must seem joyful and hug close their woe." ¹

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

¹ Hesiod, Works and Days, 57. The punishment sent to men for the fire stolen for them by Prometheus was the gift of woman.
Φιλομήλας ἡ τράπεζα, Σθενοβοίας ἡ διαβολή, 5 Ἀερόπης ἡ κλοπή, Σθενοβοίας ἡ διαβολή. ἂν τὸ Χρυσηῖδος κάλλος ἀγαμέμνον ποθῇ, λοιμὸν τοῖς Ἐλλησι ποιεῖ ἂν τὸ Βρισηῖδος κάλλος Ἀχιλλεύς, 1 πένθος αὐτῷ προξενεῖ: ἐὰν ἔχῃ γυναῖκα Κανδαύλης καλήν, φονεύει Κανδαύλην ἢ 6 γυνή. τὸ μὲν γὰρ Ἐλένης τῶν γάμων πῦρ ἀνῆψε κατὰ τῆς Τροίας ἄλλο πῦρ· ὁ δὲ Πηνελόπης γάμος τῆς σώφρονος πόσους νυμφίους ἀπώλεσεν; ἀπέκτεινεν Ἰππόλυτον φιλοῦσα Φαίδρα, Κλυταιμνήστρα δὲ Ἀγαμέμνονα μὴ 7 φιλοῦσα. ὃ πάντα τολμῶσαι γυναῖκες: κἂν φιλῶσι, φονεύουσι· κἂν μὴ φιλῶσι, φονεύουσιν. Ἀγαμέμνονα ἔδει φονευθῆναι τὸν καλὸν, οὐ κάλλος ἐπουράνιον ἢν, Ὀμματα καὶ κεφαλὴν ἱκελοὶ Διὐ τερπικεραίνειν· 8 καὶ ταῦτα ἀπέκοψεν, ὦ Ζεῦ, τὴν κεφαλὴν γυνῆ. καὶ ταῦτα μὲν περὶ τῶν εὐμόρφων τις ἂν εἶποι γυναικῶν, ἐνθα καὶ μέτριον τὸ ἀτύχημα. τὸ γὰρ κάλλος ἔχει τινὰ 2 παρηγορίαν τῶν κακῶν, καὶ τοῦτ’ ἐστιν ἐν ἀτυχήμασιν εὐτύχημα· εἰ δὲ

1 After Ἀχιλλεύς the MSS. again read ποθῇ, the deletion of which is due to Cobet.

2 Headlam’s correction from MSS. τὴν.

1 Amphiaraus, who was a prophet, knew that he was destined to perish if he joined in the famous attack of the Seven against Thebes. Polynices, the leader of the invaders, bribed his wife Eriphyle with a golden necklace to indicate Amphiaraus’ hiding-place and to persuade him to go to his doom.

2 Tereus, the husband of Proene, viola ed her sister Philo-
BOOK 1, 8

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

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

1 The Potiphar's wife of Greek mythology: Proteus was Potiphar, Bellerophon Joseph.
2 The wicked wife of Atreus, who sinned with her husband's brother Thyestes.
3 See footnote 2 above.
4 Herodotus, i. 12. Candaules, king of Lydia, was so infatuated with the beauty of his wife, that he must needs shew her naked to his friend Gyges: in revenge for the insult, she plotted with Gyges to kill him and seize his throne.
5 Homer, Iliad, ii. 478.
ACHILLES TATIUS

μηδὲ εὔμορφος, ὡς φής, ἡ συμφορὰ διπλῆ. καὶ πῶς ἄν τις ἀνάσχοιτο, καὶ ταῦτα μειράκιον οὔτω
9 καλῶν; μή, πρὸς θεῶν, Χαρίκλεις, μήπω μοι δούλος γένη, μηδὲ τὸ ἄνθος πρὸ καιροῦ τῆς ἡβής ἀπολέσης, πρὸς γὰρ τοῖς ἄλλοις καὶ τοῦτ' ἐστὶ τοῦ γάμου τὸ ἀτύχημα· μαραίνει τὴν ἀκμήν. μή, δέομαι, Χαρίκλεις, μήπω μοι μαρανθῆς· μή παρα-δῶς εὐμορφον τρυγῆς καὶ Χαρίκλης, "Ταῦτα μέν, ἔφη, "καὶ θεοῖς κάμοι μελήσει· καὶ γὰρ εἰς τὴν προθεσμίαν τῶν γάμων χρόνος ἐστὶν ἡμερῶν, πολλὰ δὲ ἄν γένοιτο καὶ ἐν νυκτί μιᾶ, καὶ κατὰ σχολὴν ξητήσομεν. 10 καὶ ὁ Χαρικλῆς, "Ταῦτα μέν, ἔφη, "καὶ θεοῖς κάμοι μελήσει· καὶ γὰρ εἰς τὴν προθεσμίαν τῶν γάμων χρόνος ἐστὶν ἡμερῶν, πολλὰ δὲ ἄν γένοιτο καὶ ἐν νυκτί μιᾶ, καὶ κατὰ σχολὴν ξητήσομεν. 11 τὸ δὲ νῦν ἔχον, ἐδένοις ἄπειμι. ἐφ' ὅτου γάρ μοι τὸν ἵππον ἐχαρίσω τὸν καλόν, οὔπω σου τῶν δώρων ἀπέλαυσα. ἐπικουφιεῖ δὲ μοι τὸ γυμνάσιον τῆς ψυχῆς τὸ λυπούμενον. ὁ μὲν οὖν ἀπῆς τὴν τελευταίαν ὅδου ὑστατα καὶ πρῶτα μελλήσων ἀπείκωσι. Λεοβίδης πρὸς τὸν Κλεινίαν καταλέγω μου τὸ δρᾶμα πῶς ἔγένετο, πῶς πάθοιμι, πῶς ἱδοιμι, τὴν καταγωγὴν, τὸ δεῖπνον, τὸ κάλλος τῆς κόρης. 9. Ἐγὼ δὲ πρὸς τὸν Κλεινίαν καταλέγω μου τὸ δρᾶμα πῶς ἔγένετο, πῶς πάθοιμι, πῶς ἱδοιμι, τὴν καταγωγὴν, τὸ δεῖπνον, τὸ κάλλος τῆς κόρης. τελευτῶν δὲ τῷ λόγῳ συνίην ἀσχημονῶν, "Οὐ φέρω," λέγων, "Κλεινία, τὴν ἀνίαν· ὅλος ἃ ἔρως καὶ αὐτὸν μου διώκει τὸν ὑπόν τῶν ὁμμάτων· πάντοτε Λευκίππην φαντάζομαι. οὐ γέγονεν ἄλλῳ τινὶ τοιοῦτον ἀτύχημα· τὸ γὰρ κακὸν μοι καὶ συνοικεῖ. Καὶ ὁ Κλεινίας, "Δηρεῖς," εἶπεν, "οὖτως εἰς ἔρωτα εὐτυχῶν, οὐ γὰρ ἐπ᾽ ἀλλοτρίας θύρας ἐλθεῖν σε δεῖ, οὔτε διάκονον παρακαλεῖν· αὐτὴν σοι δέδωκε τὴν 3 ἐρωμένην ἡ τύχη καὶ φέρουσα ἐνδοὺ ἰδρυσεν. άλλῳ
even fair, as you tell me, the misfortune is double. No one could tolerate such a thing—least of all a youth as fair as you. I pray you, Charicles, by all that you hold holy, do not allow yourself to become a slave, do not throw away untimely the flower of your youth; in addition to all its other disadvantages marriage has this, that it does away with the bloom of vigour and beauty. Do not wither yet, Charicles, I implore you; do not hand over a lovely rose to be plucked by an ill-favoured rustic clown." "This whole affair," said Charicles, "must be left to providence and to me; I have, after all, a certain number of days before the day ordained. A great deal can happen even in a single night; and we must think over all this at our leisure. Now, at any rate, I am going riding. I have never made use of your present since you gave me that splendid horse; the exercise will lighten the grief on my mind." So with this he went away, on what was to be his first and last ride.

9. I related to Clinias my whole story—how it came about, my feelings, how I first saw her, the arrival, the dinner, the great beauty of the maiden. At last I felt that I was talking in a very unseemly way, and burst out: "I cannot bear the pain, Clinias; Love with all his forces has attacked me and drives sleep away from my eyes; I see Leucippe always. No one has ever been in such misery as I am; my grief lives always with me." "What nonsense you talk," cried Clinias, "you, who are a fortunate lover. You do not have constantly to be going to the doors of another's house; you have no need of a messenger; fortune has given her to you, has brought her and established her at your
μὲν γὰρ ἐραστὴ καὶ βλέμμα μόνων ἔρκεσε τηρομένης παρθένου, καὶ μέγιστον τούτο ἀγαθὸν νενόμικεν ἐραστὴς, ἐὰν καὶ μέχρι τῶν ὀμμάτων εὐτυχῶς, οἴ δὲ εὐδαιμονεστεροί τῶν ἐραστῶν, ἄν τύχωσι καὶ ρήματος μόνων. σὺ δὲ βλέπεις ἀεὶ καὶ ἀκούεις ἀεὶ καὶ συνδειπνείς καὶ συμπίνεις.

καὶ τούτως εὐτυχῶς ἐγκαλεῖς· ἀχάριστος εἰ πρὸς ἔρωτας δωρεάν· οὐκ οἴδας οἷόν ἐστιν ἐρωμένη βλεπομένη. μεῖζον τῶν ἔργων ἔχει τήν ἡδονήν. ὁφθαλμοὶ γὰρ ἀλλήλους ἀντανακλῶμενοι ἀπομάττουσιν ὡς ἐν κατόπτρῳ τῶν σωμάτων τὰ εἰδώλα· ἥ δὲ τοῦ κάλλους ἀπορροή, δι ἀυτῶν εἰς τὴν ψυχὴν καταρρέουσα, ἔχει τινὰ μίξιν ἐν ἀποστάσει. καὶ παρ’ ὅλιγον ἐστὶ τῆς τῶν σωμάτων μίξεως· καὶνη γὰρ ἔστι σωμάτων συμπλοκή. ἡγὼ δὲ σοι καὶ τὸ ἔργον ἑσεσθαι ταχὺ μαντεύματος μέγιστον γὰρ ἐστίν ἐφόδιον εἰς πειθὴ συνεχῆς πρὸς ἐρωμένην ὀμηλία. ὁφθαλμὸς γὰρ φιλίας πρόξενος καὶ τὸ σύνθεσες τῆς κοινωνίας εἰς χάριν ἀνυσιμώτερον. εἰ γὰρ τὰ ἄγρια τῶν θηρίων συνηθεὶς τιθασεύεται, πολλῷ μᾶλλον ταύτη μαλαχθεῖ καὶ γυνῆ. ἔχει δὲ τι πρὸς παρθένου ἐπαγγελματίας ἤλεκτρισμοῦ ἔρων· τὸ δὲ ἐν ἁρμα τῆς ἁκμῆς ἐπειδὴ εἰς τὴν φύσιν καὶ τὸ συνειδός τοῦ φιλείσθαι τίκτει πολλάκις ἀντέρωτα. θέλει γὰρ ἐκάστη τῶν παρθένων εἶναι καλή, καὶ φιλομένη χαίρει, καὶ ἐπαινεῖ τῆς μαρτυρίας τῶν φιλοῦντα· καὶ μὴ φιλήσῃ τις

1 Gottling suggested γλυκίων ὃς ὀλίγον, and the sense would indeed be more consistent with μεῖζον τῶν ἔργων just above. I prefer however to adopt Knox’s suggestion of inserting παρ’ before ὅλιγον.
very side. Some lovers have to be content with a mere look at their sweetheart, so well guarded is she, and to think themselves very lucky if they can obtain this pleasure of the eye; others are more fortunate, if they can but get a word with her: but you—you—you are constantly seeing her and hearing her; you eat with her and drink with her: and yet, with all this good fortune, you grumble; let me tell you that you are ungrateful for this gift that Love has made you. You do not know what it is to be able to see the one you love; it is a greater pleasure than further favours. When the eyes meet one another they receive the impression of the body as in a mirror, and this emanation of beauty, which penetrates down into the soul through the eyes, effects a kind of union however the bodies are sundered; 'tis all but a bodily union—a new kind of bodily embrace. But I prophesy to you that you will soon obtain all you desire. There is no more ready road to overcoming the resistance of the beloved than constantly to be in her presence; the eye is the go-between of affection, and the habit of being regularly in one another’s society is a quick and successful way to full favour. Wild beasts can be tamed by habit, as they become used to their masters; how much more easily can a woman’s heart be softened by the same means! And then the fact that her lover is of the same age as herself is a powerful impulse to a maiden. Those feelings which are natural in the heyday of youth, and her knowledge that she is adored, will often inspire her to return your passion; for every maiden wishes to be fair, is pleased to be loved, and is grateful to the lover for the witness that he bears to her charms—if no one were in
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

7 αὐτὴν, οὕτω πεπίστευκεν εἶναι καλὴ. ἐν οἷν σοι παραίνω μόνον, ἔρασθαι πιστευσάτω, καὶ ταχέως σε μιμήσεται." "Πῶς ἂν οὖν," εἶπον, "γένοιτο τοῦτο τὸ μάντευμα; δόσ μοι τὰς ἀφορμὰς: σὺ γὰρ ἀρχαιότερος μύστης ἐμοῦ καὶ συνηθέστερος ἦδη τῇ τελετῇ τοῦ θεοῦ. τί λέγω; τί ποιῶ; πῶς ἂν τύχοιμι τῆς ἐρωμένης; οὐκ οἶδα γὰρ τὰς ὁδούς."

10. "Μηδέν," εἶπεν ὁ Κλεινίας, "πρὸς ταῦτα ζήτει παρ᾽ ἄλλου μαθεῖν: αὐτοδίδακτος γάρ ἐστιν ὁ θεὸς σοφιστής. ωσπερ γὰρ τὰ ἀρτίτοκα τῶν βρεφῶν οὔδεὶς διδάσκει τὴν τροφήν, αὐτόματα γὰρ ἐκμανθάνει καὶ οἶδεν ἐν τοῖς μαξὸις οὕτω ἁνταῖ τὴν τράπεζαν, οὕτω καὶ νεανίσκος ἔρωτος πρωτοκύμων οὐ δεῖται διδασκαλίας πρὸς τὸν 2 τοκετὸν. ἕαν γὰρ ἡ οὐδὶς παραγένηται καὶ ἐνστῇ τῆς ἀνάγκης η προθεσμία, μηδὲν πλαισθείς, καὶ πρωτοκύμων ής, εὐρήσεις τεκεῖν ύπ᾽ αὐτοῦ μαιωθεῖς τοῦ θεοῦ. ὅσα δὲ ἐστι κοινὰ καὶ καὶ τῆς εὔκαιρου τῦχης δεόμενα, ταῦτα ἀκούσας μάθε. μηδὲν μὲν εἴπῃς πρὸς τὴν παρθένον ἀφροδίσιον. τὸ δὲ ἔργον ζήτει πῶς γενήσθαι σιωπῆ. 3 παῖς γὰρ καὶ παρθένος ὁμοίως μὲν εἴσιν εἰς αἴδω. πρὸς δὲ τὴν τῆς Ἀφροδίτης χάριν καὶ γυνῶμης τὶ ἔχωσιν, ἀ πάσχουσιν ἀκούειν οὐ θέ-

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

10. “On this subject,” said Clinias, “you have no need to enquire of another: Love is a self-instructed expert. He is like the new-born babe which needs no teaching from anybody where to look for its nourishment; for that is an accomplishment which it learns of itself, knowing that its table is spread in its mother’s breasts; in the same way a young man for the first time big with love needs no instruction as to how to bring it to birth. For when you begin to feel the pangs and it is clear that the destined day is at hand, you cannot go wrong, even though it be your first labour, but you will find the way to bring forth and the god himself will deliver you. However, you may as well listen to the ordinary maxims which are applicable at any time and need no fortunate occasion. In the first place, say nothing to the maiden of the actual fruition of love, but rather look for a means for your passion silently to be translated into action: boys and girls are alike shamefaced creatures; however much they may be inclined towards the pleasures that Aphrodite can afford, they do not care to hear their experi-
λόγων ἡδονῆς ἀκούει. ἐὰν δὲ, τὴν πείραν προσσο-
άγων τὴν ἀλλην, καὶ εὐάγωγον αὐτὴν παρασκευά-
σας, ἢδέως ἢδη προσέρχῃ, σιώπα μὲν οὖν ὁ τὰ
πολλὰ ὡς ἐν μυστηρίῳ, φίλησον δὲ προσελθὼν
ηρέμα. τὸ γὰρ ἐραστὸν φίλημα πρὸς ἐρωμένην
θέλουσαν μὲν παρέχειν, αἰτηθεῖσαν ἐστι,1 πρὸς ἀπει-
6 θοῦσαν δὲ, ἰκετηρία. κἀν μὲν προσῇ τις συνθήκη
τῆς πράξεως,2 πολλάκις δὲ καὶ ἐκοῦσα πρὸς τὸ
ἔργον ἐρχόμεναν ὑποσχέσθαι δοκεῖν, ἵνα τῇ δόξῃ τῆς ἀνάγκης ἀποτρέπωνται τῆς ἀἰσχύνης
tὸ ἐκούσιον. μὴ τοῖνυν ὁκνήσῃς, ἢ ἄνθρωποι τοῖς ἀνθίσταται.3 σοφίας γὰρ καῦτα θα δεῖ. κἀν μὲν προσκαρ-
tερῆ, ἐπίσχεσθαι τὴν βίαν οὔτω γὰρ πείθεται.

1 The MSS. after ἦστι read σιωπῇ, which is omitted on the
suggestion of Jacobs.
2 Jacobs thought there must be a lacuna after πράξεως, and
in any case there is something of an anacoluthon—a dis-
jointure of the grammatical construction.

34
ences mentioned aloud: they think that modesty is a matter of words, while grown women, on the other hand, take a pleasure in the words too. A girl will regard very calmly the first skirmishes that a lover uses to feel his way, and will suddenly express her complacency by a gesture; but if you go bluntly to her with a verbal invitation, you will only shock her ears by the words you employ. She will blush, affect to regard your proposal with horror, and think that an insult is being offered to her; even if she is desirous to afford you her favours, she is ashamed, for it seems to her that she is already yielding, when the pleasure she derives from your words seems to transform your tentative into reality. If, however, you act upon the other tack, gradually moulding her to your wishes and gaining easy access to her, be as silent as in church, but approach her gently and kiss her: if the beloved is compliant, the lover's kiss is an invitation to her to accord him all her favours; if reluctant, it is a kind of supplication and prayer. Then, even when they have promised and are certain to yield, many of them, however willing, prefer to have at least the appearance of coercion applied, so that by a shew of force they can avoid the charge of compliance which would be a reproach to their modesty. Even if you find her persistently obdurate, do not relax your efforts, but rather watch closely for the means of converting her: here too tact is wanted. Do not in any case, if she remains obstinate, employ force; she is not yet sufficiently softened: but if you desire her to melt,
ἐὰν δὲ μαλθακώτερον ἡδη θέλης, χορήγησον τὴν ὑπόκρισιν, μὴ ἀπολέσῃς σου τὸ ὅραμα.”

11. Καγώ δὲ, “Μεγάλα μὲν,” ἐφη, “ἐφόδιά μοι δέδωκας καὶ εὐχομαι τυχεῖν, Κλεινία. φοβοῦμαι δὲ ὅμως μὴ κακῶν γένηται μοι τὸ εὐτύχημα μειζόνων ἀρχή καὶ ἐπιτρίψῃ με πρὸς ἔρωτα πλείονα. ἄν γοῦν αὐξηθῇ τὸ δεινὸν, τί ὅρασο; γαμεῖν μὲν οὐκ ἂν δυναίμην ἄλλη γὰρ δέδομαι παρθένῳ. ἐπίκειται δὲ μοι πρὸς τούτον τὸν γάμον ὁ πατὴρ, δίκαια αἰτῶν, οὐ ξενήν οὐδὲ αἰσχρὰν γῆμαι κόρην, οὐδὲ ὡς Χαρικλέα πλούτῳ μὲ πωλεῖ, ἂλλ᾽ αὐτοῦ μοι δίδωσι θυγατέρα, καλῆν μὲν, ὃ θεοί, πρὶν Δευκίππην ἰδεῖν· νῦν δὲ καὶ πρὸς τὸ κάλλος αὐτῆς τυφλώττω καὶ πρὸς 3 Δευκίππην μόνην τοὺς ὀφθαλμοὺς ἐξω. ἐν μεθορίῳ κείμαι δύο ἐναντίων· ἔρως ἀνταγωνίζεται καὶ πατήρ. ὁ μὲν ἐστηκεν αἴδοι κρατῶν, ὁ δὲ κάθηται πυρπολῶν. πῶς κρίνω τῇ δίκην; ἀνάγκη μάχεται καὶ φύσις. καὶ θέλω μὲν σοι δικάσαι, πάτερ, ἂλλ᾽ ἀντίδικον ἐξω χαλεπώτερον. βασανίζει τὸν δικαστήν, ἐστηκε μετὰ βελῶν, κρίνεται μετὰ πυρός. ἄν ἀπειθήσω, πάτερ, αὐτοῦ καίσομαι τῷ πυρί.”

12. Ἥμεις μὲν οὖν ταῦτα ἑφιλοσοφοῦμεν περὶ τοῦ θεοῦ ἐξαίφνησι δὲ τις εἰστρέξει τῶν τοῦ

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

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

12. We were engaged in this kind of philosophical discussion about Love, when one of Charicles’ English. “You must stage-manage (χορηγεῖν) your own acting, or else you will not get your play accepted, and so will have wasted all the trouble you took in composing it.”
Χαρικλέους οἰκετῶν, ἐξών ἐπὶ τοῦ προσώπου τὴν ἀγγελίαν τοῦ κακοῦ, ὡς καὶ τὸν Κλεινίαν εὐθὺς ἀνακραγεῖν θεασάμενον, "Κακὸν τι γέγονεν Χαρικλεῖ." ἀμα δὲ αὐτοῦ λέγοντος, συνεξεφώνησεν ὁ οἰκέτης, "Τέθνηκε Χαρικλῆς." τὸν μὲν οὖν Κλεινίαν πρὸς τὴν ἀγγελίαν ἀφῆκεν ἡ φωνή καὶ ἔμεινεν ἀκίνητος, ὡσπερ τυφῶνι βεβλημένος τῷ λόγῳ. ὁ δὲ οἰκέτης διηγεῖται: "Ἐπὶ τὸν ἵππον τοῦ σὸν ἐκάθισεν, ὁ Κλεινία, ὡς τὰ μὲν πρῶτα ἱλαυνόν ἱρέμα, δύο δὲ ἡ τρεῖς δρόμους περιελθόν, τὴν ἱππασίαν ἐπέσει καὶ τὸν ἵππον ἱδροῦντα κατέψα καθήμενος, τοῦ ῥυτήρος ἀμελήσας.

3 ἀπομάττοντος δὲ τὴς ἔδρας τοὺς ἱδρῶτας, ψόφος κατόπιν γίνεται, καὶ ὁ ἵππος ἐκαταραχθείς πηδᾶ ὁ ὑποτιθος ἀρθείς καὶ ἀλογίστως εἰς ἐφέρετο. τὸν γὰρ χαλικινὸν ἐνδακών καὶ τὸν αὐχένα σιμώσας, φρίξας τε τὴν κόμην, οἰστρηθεὶς τῷ φόβῳ διαέριος ἰπτατο. τῶν δὲ ποδῶν οἱ μὲν ἔμπροσθεν ἱλλοῦτο, οἱ δὲ ὀπίσθεν τοὺς ἔμπροσθεν εὐπαγόμενοι ἐπισκέφεθον, τῶν δρόμον ἐπέσπευδον,

4 διώκοντες τὸν ἵππον. ὁ δὲ ῥυτήρος τῇ τῶν ποδῶν κυρτούμενος ἀμίλλην, ἀνω τε καὶ κάτω πηδῶν πρὸς τὴν ἐκατέρων σπουδὴν δίκην νεῶς χειμαζομένης τοὺς νότους ἐκυμαίνετο. ὁ δὲ κακοδαίμων Χαρικλῆς ὑπὸ τοῦ τῆς ἱπποτής ταλαντεύμενος κύματος, ἐκ τῆς ἔδρας ἐσφαιρίζετο, ποτὲ μὲν ἐπὶ οὐρὰν κατολισθάνων, ποτὲ δὲ ἐπὶ τράχηλον κυβιστῶν. ὁ δὲ τὸν κλύδωνον ἐπίεζεν αὐτὸν χειμών. τῶν δὲ ῥυτήρων οὐκέτι κρατεῖν δυνά-

1 The adjective διαέριος of the Vatican MS. seems slightly preferable to the δι' ἄφρος of the other MSS. and editions, being used again in II. xxii. § 3.

38
servants rushed in, with evil tidings so clearly written upon his face that Clinias instantly cried out: "Something has happened to Charicles." He had not yet finished speaking, when the servant exclaimed in the same breath: "Charicles is dead." At this announcement Clinias was stricken utterly dumb and stood motionless, as though he had been struck by a whirlwind. The servant went on: "He mounted your horse, Clinias, and at first rode quietly enough upon him; after two or three turns, he pulled him up, and, dropping the reins on his back, began to rub down the sweating animal as he sat. While he was wiping by the saddle, there was a sudden noise behind; the horse was frightened, reared, and bolted wildly. He took the bit between his teeth, tossed up his head, shook his mane, and seemed to fly through the air spurred on by fear; his hinder feet seemed to be trying to catch up his galloping fore-quarters, increasing the speed of his flight and spurring on his pace; his body arched by reason of the contest between his feet, bounding up and down at each stride, the motion of his back was like a ship tossed in a storm. Poor Charicles, thrown up and down rather as if by a wave than on a horse, bounded from the saddle like a ball, at one time slipping back on to the horse's quarters, at another hurled forward on to his neck, while the tempest-like motion ever more and more overcame his efforts. At last, no longer able to hold
μενος, δοὺς δὲ ἐαυτὸν τῷ τοῦ δρόμου πνεύματι, ὅλος τῆς τύχης ἤν. ὦ δὲ ὅππος ῥύμη θέων ἐκτρέπεται τῆς λεωφόρου καὶ ἐς ὑλήν ἐπήδησε καὶ εὐθὺς τὸν ἄθλιον Χαρικλέα περιρρήγνυσι δένδρῳ. ὦ δὲ, ὡς ἀπὸ μηχανῆς προσαραχθεῖς, ἐκκρούεται μὲν τῆς ἑδρας, ὕπο δὲ τῶν τοῦ δένδρου κλάδων τὸ πρόσωπον αἰσχύνεται καὶ τοσοῦτος περιδρύπτεται τραύμασιν, ὡσαὶ τῶν 6 κλάδων ἦσαν αἱ αἰχμαί. οἱ δὲ ῥυτῆρες αὐτῷ περιδεθέντες οὐκ ἦθελον ἄφειναι τὸ σῶμα, ἀλλ’ ἀνθεῖλκον αὐτῷ, περισύροντες θανάτου τρίβον. ὦ δὲ ὅππος ἐτι μᾶλλον ἐκταραχθεῖς τῷ πτώματι καὶ ἐκκρούεται, μὲν τῆς ἕδρας, ὑπὸ δὲ τῶν τοῦ δένδρου κλάδων τὸ πρόσωπον αἰσχύνεται καὶ τοσοῦτος περιδρύπτεται τραύμασιν, ὡσαὶ τῶν κλάδων ὡς ᾧ οἴκτιστον καὶ ἐλεεινόν" ὁ Νἰκινάς ἐκομίζετο, θέαμα οἴκτιστον καὶ ἐλεεινόν· ὅλος γὰρ τραῦμα ἦν, ὡστε μηδένα τῶν παρόντων κατασχεῖν τὰ δάκρυα. ἐξῆρχε δὲ τοῦ θρήνου ὁ πατὴρ πολυτάρακτον οἷος ἐπανέρχῃ μοι, τέκνο; ὦ πονηρῶν ἱππασμάτων. οὐδὲ κοινὸ μοι θανάτῳ τέθνηκας·

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

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

1 The Greek rider had the reins carried round behind his waist.
3 οὖν δὲ εὐσχήμων φαίνη νεκρός. τοῖς μὲν γὰρ ἄλλοις τῶν ἀποθανόντων τὸ ἰχνός τῶν γνωρισμάτων διασώζεται, κἂν τὸ ἄνθος τις τῶν προσώπων ἀπολέσῃ, τηρεῖ τὸ εἴδωλον καὶ παρηγορεῖ τὸ λυπούμενον καθεύδοντα μιμούμενος· τὴν μὲν γὰρ ψυχὴν ἐξείλεν ὁ θάνατος, ἐν δὲ τῷ σῶματι τηρεῖ τῶν ἄνθρωπων. σοῦ δὲ ὁμοί καὶ ταῦτα διέφθειρεν ἡ τύχη, καὶ μοι τέθνηκας θάνατον διπλοῦ, ψυχῆ καὶ σώματι. ὀντῶς ¹ σοῦ τέθνηκας καὶ τῆς εἰκόνος ἦ σκιά· ἡ μὲν γὰρ ψυχὴ σοῦ πέφευγεν· σὺν εὐφρίσκω δὲ σε οὐδὲ ἐν 5 τῷ σώματι. πότε μοι, τέκνοι, γαμεῖς; πότε σου θύσω τοὺς γάμους, ἱππεῦ καὶ νυμφίε; νυμφίε μὲν ἄτελής, ἱππεῦ δὲ δυστυχής. τάφος μὲν σοι, τέκνοι, ο ὅθαλαμος· γάμος δὲ ο θάνατος· θρῆνος δὲ ο ὑμέναιος· ο δὲ κωκυτὸς οὕτως τῶν γάμων φίδαι. 6 ἄλλο σοι, τέκνοι, προσεδόκων πῦρ ἄνάψειν· ἀλλὰ τούτῳ μὲν ἐσβεσθεν ἡ πονηρὰ τύχη μετὰ σοῦ· ἀνάπτει δὲ σοι δᾶδας κακῶν. ὁ πονηρᾶς ταύτης ἐντολής. ἡ νυμφική σοι δακυώνοντας, ταφή γίνεται.”

14. Ταῦτα μὲν ὁ σοῦ οὐτώς ἐκώκυνεν ὁ πατὴρ· ἐτέρωθεν δὲ καὶ αὐτὸν ὁ Κλεινίας· καὶ ἦν

¹ Hercher’s ingenious conjecture for MSS. οὕτως.

² Cf. St. Gregory of Nyssa, De deitate Filii et Spiritus Sancti (ed. Paris. 1615, ii. p. 906 A), where Abraham laments over the approaching sacrifice of Isaac: καὶ ἢψα ἐπ' αὐτῷ οὐχὶ λαμπάδα γαμήλιον, ἀλλὰ τῷρ ἐπιτάφιοιν; ¹¹ Am I to kindle for him no marriage lights, but the torches for his
leaves you an unsightly corpse; when others die, at least the lineaments of their features are preserved, and even if the living bloom of beauty be gone, at least the face keeps a semblance of its former appearance and affords some comfort to the mourner by its mimicry of sleep; death may have snatched away the soul, but at least it leaves in the body the one we knew. But with you even this has been destroyed by fate—so you are doubly dead to me, soul and body too; even the very shadow of your likeness is gone—your soul is fled and I cannot find my Charicles in this corpse. When, my child, shall the day of your wedlock be? When shall I perform at your marriage the rites that religion demands, horseman and bridegroom—bridegroom that shall never wed, most unfortunate of horsemen? Your bridal chamber is the grave; your wedlock is with death; the dirge your bridal song; these wailings your marriage lays. A very different fire from this, my child, did I hope to kindle for you; but cruel fate has extinguished both it and you, and lit up in its place the torches of a funeral. A cruel illumination this! The tapers of your marriage rite have become the flambeaux of a requiem."

14. So wailed his father, and on the other side of the body Clinias was reproaching himself: it was a burial?" We might also compare Anth. Pal. vii. 185 and 712, and our Herrick's (ed. Moorman, p. 109)

That morn which saw me made a bride,
That evening witnessed that I died.
Those holy lights, wherewith they guide
Unto the bed the bashful bride,
Served but as tapers, for to burn
And light my reliques to their urn.
This epitaph, which here you see,
Supplied the Epithalamy.
ΑCHILLES TATIUS

θρήνων ἅμιλλα, ἐραστοῦ καὶ πατρός. "Ἐγὼ μου τῶν δεσπότης ἀπολώλεκα. τί γὰρ αὐτῷ τοιούτων δώρων ἐχαριζόμην; φιάλη γὰρ οὐκ ἦν χρυσῆ, ἤν ἐσπένδετο πίνον καὶ ἑχριτῆ καὶ τῷ δῶρῷ τῶν τρυφῶν; ὣν ἔκατον θηρίον μειρακίῳ καὶ τῷ δωρεῖ καὶ τῷ ἀγρυροῖς, χρυσαῖς ἤνεσις. οἴμοι Χαρίκλεις ἐκοσμήσας σου τὸν φονέα χρυσῷ. ἤπε τὸν βασιλέα τούτου σοι τοιοῦτος ἱππεύς τρυφή, ἀλλ᾽ ἐρρίφας, τὸ κάλλος χαμαί. οἴμοι δυστυχῆς εγὼ σοι τὸν φονέα, τὸν ἀνδροφόνον ἔσκαψας εἰς σάμην." 15. Μετὰ δὲ τὴν ταφὴν εὐθὺς ἐσπευδόν ἐπὶ τὴν κόρην ἡ δὲ ἦν ἐν τῷ παραδείσῳ τῆς οἰκίας. ὁ δὲ παράδεισος ἄλσος ἦν, μέγα τοῖς ὀφθαλμῶν ἡδονήν καὶ περὶ τοῦ ἄλσους τειχίον ἦν αὐτάρκες εἰς ὑπότρυφον καὶ ἐκάστη πλευρὰ τειχίου (τέσσαρες δὲ ἦσαν πλευραὶ) κατάστεγος ὑπὸ κίονων καὶ δὲ τοῦς κύκλους ἡ τῶν δέντρων πανήγυρις. ἔθαλλον οἱ κλάδοι, καὶ συνέπεττο τῶν πετάλων συμπλοκάς, τῶν φυλλῶν συμπλοκάς, τῶν καρπῶν συμπλοκάς. τοιαύτη τις ἡ ὁμιλία τῶν φυτῶν. τῶν ἁδροτέρων κυτταρῶν καὶ σμίλαξ παρεπεφύκει. οἱ δὲ ἔσκαψας εἰς ὑπότρυφον καὶ περὶ τῶν δέντρων μεθαρπασμενον αὐτάρκες εἰς ὑπότρυφον καὶ συνέπεττο τῶν πετάλων συμπλοκάς, τῶν φυλλῶν συμπλοκάς, τοιαύτη τις ἡ ὁμιλία τῶν φυτῶν.
very rivalry of laments, the loving friend and the father. "It is I," said he, "that have destroyed him that was the master of my heart. Why did I give him such a gift as that? Why not rather a cup of gold for libations when he drank, to use and pride himself on my present? As it is, wretched fool that I was, I gave this fair lad a wild beast, and I decked out the cursed brute with martingales and frontlets, silver trappings and gold-embroidered reins; yes, alas, Charicles, I furbished up your murderer with gold. Vile horse, the most savage of all beasts, wicked, thankless brute, senseless of beauty, he was wiping away your sweat and promising you a fuller manger and praising your paces; and you killed him as you were being flattered—you took no pleasure in the touch of that beautiful body, that fair horseman was no source of pride in you; you entertained no feelings of affection for him, but dashed his beauty to the ground. Woe is me: it was I that bought for you the cause of your death, your murderer!"

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

τῇ κόμῃ. ο δὲ κιττός περὶ πεύκην εἰλιχθεὶς ἀκείνυτο τὸ δένδρον ταῖς περιπλοκαῖς, καὶ ἐγύνετο τῷ κιττῷ ἄχιμα τὸ φυτὸν, στέφανος δὲ ὁ κιττός τοῦ φυτοῦ. ἀμπελοὶ δὲ ἐκατέρωθεν τοῦ δένδρου, καλάμων ἐποχοῦμεναι, τοῖς φύλλοις ἔθαλπον, καὶ ὁ καρπὸς ὃραιαν ἔχε τὴν ἁνθὴν καὶ διὰ τῆς ὅπης τῶν καλάμων ἐξεκρέματο καὶ ἦν βόστρυχος τοῦ φυτοῦ· τῶν δὲ φύλλων ἄνωθεν αἰωρουμένων, ὑφ' ἤλιῳ πρὸς ἄνεμον συμμυγεῖ. ὡχρὰν ἐμάρμαιρεν ἡ γῆ τὴν σκιάν. τὰ δὲ ἁνθῆ ποικίλην ἔχοντα τὴν χροίαν, ἐν μέρεις συνεξέφαιν τὸ κάλλος, καὶ ἦν τοῦτο τῆς γῆς πορφύρα καὶ νάρκισσος καὶ ῥόδος καὶ χροίαν ἐκείνην καὶ ἦν φιάλη τοῦ φυτοῦ. η χροία δὲ τῶν περὶ τὴν κάλλικα φύλλων ἐσχισμένων, τῷ ῥόδῳ μὲν αἵματος ὅμου καὶ γάλακτος, τὸ κάτω τοῦ φύλλου, καὶ ὁ νάρκισσος ἦν τὸ πάν ὄμοιον τῷ κάτω τοῦ ῥόδου. τῷ ῥόδῳ κάλυξ μὲν ὑμάδαμοι, χροία δὲ οἶαν ἢ τῆς χαλάσσης ἀστράπτει γαλήνη. ἐν μέσοις δὲ τοὺς ἁνθέους πεὺγη ἀνέβλυξε καὶ περιεγέγραπτο τετράγωνος χαράδρα χειροποιητὸς τῷ ῥεύματι. τὸ δὲ ὕδωρ τῶν ἀνθέων ἣν κάτω ἀναπτύσσετο, διπλοῦν τῆς ἀληθείας, τὸ δὲ τῆς σκιᾶς. οἱ ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὐς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὕς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὕς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὕς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὕς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες δὲ, οἱ μὲν χειροθεῖς περὶ τὸ ἁλσός ἐνέμοντο, οὕς ἐκολάκευον αἱ τῶν ἁνθρώπων τροφαί, οἱ δὲ ἐλεύθερον ἔχοντες τὸ πτερόν, περὶ τὰς τῶν δένδρων κορυφὰς ἔπαιζον· οἱ μὲν ἄδοντες τὰ ὀρνίθων ἄσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγαλαίζοντες ὀρνίθες.
interstices between the boughs with its soft foliage, the ivy twisting up the pines and embracing the trunks, so that the tree formed a support for the ivy, and the ivy a garland for the tree. On either side of each tree grew vines, creeping upon reed supports, with luxuriant foliage; these, now in full fruitage, hung from the joints of the reeds, and formed as it were the ringlets of the tree. The leaves higher up were in gentle motion, and the rays of the sun penetrating them as the wind moved them gave the effect of a pale, mottled shadow on the ground. Flowers too of many hues displayed each their own beauty, setting the ground aflame; the narcissus and the rose, with their blossoms—the cup of the flowers—alike in shape but different in colour, the rose being of the colour of blood above and milk below, whereas the narcissus was wholly of the colour of the lower part of the rose; there were violets too, whose cup-shaped blossoms you could not distinguish, but their colour was as that of a shining calm at sea. In the midst of all these flowers bubbled up a spring, the waters of which were confined in a square artificial basin; the water served as a mirror for the flowers, giving the impression of a double grove, one real and the other a reflexion. Birds there were too: some, tame, sought for food in the grove, pampered and domesticated by the rearing of men; others, wild and on the wing, sported around the summits of the trees; some chirping their birds' songs, others brilliant in their gorgeous plumage.
8 μενοι στολη. οι φοδοι δε, τεττυγες και χελιδόνες· οι μεν την Ἡθος ἂδοντες ευνην, αι δε την Τηρεως τράπεζαν. οι δε χειροθεις, ταδος και κύκνος και ψιττακός· ο κύκνος περι τας των υδατων πιδακας νεμόμενος, ο ψιττακός ευ οικίσκω περι δένδρων κρεμάμενος, ο ταδος τοις άνθεσι περισύρων το πτερον. άντελαμπε δε η των άνθεων θεα τη των ορνιθων χροια και ήν άνθη πτερων.

16. Βουλομενος ουν ευαγωγοι την κόρην εις έρωτα παραπεσαζαι, λόγων προς των Σάτυρον ήρχομην, απο των ορνιθων λαβων την ευκαιριαν· διαβαδιζουσα γαρ έτυχεν άμα τη Κλειοι και επιστασα των τα των καταντην.1 έτυχε γαρ τυχη των συμβαν τοτε των ορνιων άναπτερωσα το καλλος και το θεατρον επιδεικνυαν των πτερων. "Του το μεντοι ουκ άνευ τεχνης ο ορνις," εφην, "ποιει· αλλ εστι γαρ έρωτικος· οταν γοιν επαγαγεσθαι θελη την έρωμενη, τοτε ουτως καλλωπιζεται.

3 ορας έκεινην την της πλατανου πλησιον;" (δειξας θηλειαν ταοια) ταυτη νυν ουτος το καλλος επιδεικνυαι λειμωνα πτερων. ο δε του ταο λειμων ευανθεστερος, πεφυτευται γαρ αυτο και χρυσος ευ τως πτερως, κυκλω δε το άλουργες

1 MSS. κατ αυτην, which is omitted by Hercher as a gloss. But it is a simpler correction to read καταντην, in the sense of καταντιον, opposite, and not of κάταντα, down-hill.
The songsters were grasshoppers and swallows: the former sang of Aurora's marriage-bed, the latter of the banquet of Tereus. The tame birds were peacocks, swans, and parrots; the swans fed round about the sources of the spring, the parrots were hung in cages from the branches of the trees, the peacocks spread their tails among the flowers, and there was a kind of rivalry between the brilliance of the flowers and the hues of the peacocks, whose plumage seemed itself to consist of very flowers.

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

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

Satyrus and Clio are rather inartistically introduced without further description. Satyrus was a male slave of the household, Clio Leucippe's chambermaid: they form another pair of lovers.
τὸν χρυσὸν περιθέει τὸν ἴσον κύκλον, καὶ ἔστιν ὀφθαλμὸς ἐν τῷ πτερῷ.

17. Καὶ ὁ Σάτυρος συνεὶς τοῦ λόγου μου τὴν ὑπόθεσιν, ἵνα μοι μᾶλλον εἰη περὶ τούτου λέγειν, “Ἡ γὰρ ὁ ἔρως,” ἔφη, “τοσαύτην ἔχει τὴν ἴσχὺν, ὡς καὶ μέχρις ὀρνίθων πέμπειν τὸ πτέρον;” “Οὐ μέχρις ὀρνίθων,” ἔφην, “τοῦτο γὰρ οὐ θαυμαστόν, ἐπεὶ καὶ αὐτὸς ἔχει πτερόν, ἀλλὰ καὶ ἑρπετῶν καὶ φυτῶν, ἐγὼ δὲ δοκῶ, 1 καὶ λίθων. ἔρα γοῦν ἡ μαγνησία λίθος τοῦ σιδήρου· καὶ μόνον ἑκάτερον τὴν ἴσην καὶ θήγη, πρὸς αὐτὴν εἰλκυσθείς, ὥσπερ ἐρωτικῶν τι ἐνδοσα ἔχοντα. καὶ μή τι τούτο ἐστὶν ἐρώτησιν λίθου καὶ ἐρωμένου

3 σιδήρου φίλημα; περὶ δὲ τῶν φυτῶν λέγουσι παῖδες σοφῶν καὶ μύθου ἔλεγον ἀν 2 τῶν λόγων εἶναι, εἰ μή καὶ παῖδες ἔλεγον γεωργῶν. ο ὁ δὲ λόγος· ἀλλά μὲν ἄλλου φυτῶν ἔραν, τῷ δὲ φοίνικι τῶν ἔρωτα μᾶλλον ἐνοχλεῖν· λέγουσι δὲ

4 τὸν μὲν ἄρρενα τῶν φοίνικων, τὸν δὲ θῆλυν. ὁ ἄρρην οὖν τοῦ θήλεος ἔρα· καὶ θῆλυς ἀπρικισμένος ἥ τῇ τῆς φυτείας στάσει, ὁ ἐραστὴς 3 αὐτοῦς. συνήσθησι οὖν ὁ γεωργὸς τὴν λύσθη τοῦ φυτοῦ, καὶ εἰς τὴν τοῦ χορίου περιοπην ἀνελθὼν, ἔφορά ποὶ νέενεκε κλίνεια γὰρ εἰς τὸ ἐρώμενον καὶ μαθῶν, θεραπεύει τοῦ φυτοῦ τὴν νόσον· 5 πτόρθου γὰρ τοῦ θήλεος φοίνικος λαβῶν, εἰς τὴν τοῦ ἄρρενος καρδίαν ἐντίθησι, καὶ ἀνέψυξε

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

50
round the whole circle of gold, and on every feather an eye."

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

\(^1\) The French call it l'aimant.
μὲν τὴν ψυχὴν τοῦ φυτοῦ, τὸ δὲ σῶμα ἀποθνῄσκον πάλιν ἀνεξώπυρησε καὶ ἐξανέστη, χαῖρον ἐπὶ τῇ τῆς ἐρωμένης συμπλοκῇ. καὶ τούτο ἐστὶ γάμος φυτῶν.

18. "Γίνεται δὲ καὶ γάμος ἄλλος υδάτων διαπόντιος. καὶ ἐστὶν οἷος ἐραστῆς ποταμὸς Ἡλείως, ἢ δὲ ἐρωμένη κρήνη Σιεκελικῆ. διὰ γὰρ τῆς θαλάττης ὁ ποταμὸς ἦσθαν ὑμφοστολεῖ. ὅταν οὖν ἢ ¹ τῶν Ὀλυμπίων ἐορτῆς, πολλοὶ μὲν εἰς τὰς δίνας τοῦ ποταμοῦ καθιᾶσιν ἄλλα δῶρα" ὁ δὲ εὐθὺς πρὸς τὴν ἐρωμένην κομίζει καὶ ταῦτά ἐστιν ἕδνα ποταμοῦ.

3 Γίνεται δὲ καὶ ἐν τοῖς ἑρπετοῖς ἄλλο ἐρωτος μυστήριον, οὐ τοῖς ὁμοιογενέσι μόνον πρὸς ἄλληλα, ἄλλα καὶ τοῖς ἀλλοφύλοις. ὁ ἔχις ὁ τῆς γῆς ὄφις εἰς τὴν σμύραιναν οἰστρεῖ, ἡ δὲ -σμύραινα ἐστὶν ἄλλος ὄφις θαλάσσιος, εἰς μὲν τὴν μορφὴν ἰχθύς, εἰς δὲ τὴν χρήσιν ἰχθύς. ὅταν οὖν εἰς τὸν γάμον ἐθέλωσιν ἀλλήλοις συνελθεῖν, ὁ μὲν εἰς τὸν αἰγιαλὸν ἐνθὸς συνέλθει, ἡ δὲ γνωρίζει τὸ σύνθημα καὶ ἐκ τῶν κυμάτων ἀναδύεται. ἀλλ' οὐκ εὐθέως πρὸς τὸν νυμφίον ἐξέρχεται (οἴδε γάρ, ὅτι θάνατος ἐστὶν τῆς ἐρωμένης κρήνης)."
tree's spirit, and the trunk, which seemed on the point of death, revives and gains new vigour in joy at the embrace of the beloved: it is a kind of vegetable marriage.

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

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

tou en tois odoysi feirei) alla aneisin eis tin petran kal periemeni ton nymfon kathrai to 5 stoima. estasin oin amfoterou prois allhlos blenontes, o men hepeirothta erasth, h de erwmeni vnaioites. othan oin o erasth eixemesh ths nymfhs ton fobon, h de erimmemon idi ton thananon xamai, tote katabaivnei ths petras kal eis thn hepeiron eixerchetai kal ton erasth peri- ptyvsetai kal ouketi foseitai ta filymata.

19. Taueta legon evlteleon ama thn korhn,1 pois exei prois thn akroas in thn erovthkhn. h de upesimaiven oin aphdos akouein. to de kallos astrapptou tou tado ippou edokei mo tou Leukip- phis einai prosophoton. to gar tou swmatos kallas autis ths prois ta tou leimwoun heixen atuath- narxiosou men to prosopton estilbe charouan, rodou de anetellein ek ths paraias, mou de w ton ofhal- mou emarmairein anughi, ai de komai bostruxou-

2 menai malloin elipontoto kittou' tououtos thn Leukippths eti ton prosopton thn leimwn. h mev oin metap mikrou anpioussa oxeto ths gar kitharas auth thn kairos ekalven emoi de edokei pareni, apellesouda gar thn morphi enaftikhke mou tois 3 ofbalmois. euantous oin entnuomev enwo te kal o Sanyuros. egw men emauton ths murologias, o de oti moi tas afornmas paroexen.2

1 Jacobs suggested evelteleon th korhn. However, I leave the MSS. reading, comparing taunth blete le II. v. § 2, where, however, the meaning is "stare at," rather than "cast a glance at." See Knox in Class. Rev. xxvii. p. 120.

2 After paroexen the MSS. have the words kal metap mikron tov deistpon kairos ou kal palin omois suneplunomev, which Jacobs saw to be an insertion derived from II. ix. § 1. They are totally inconsistent with the opening words of Book II.

54
that he carries a deathly poison in his fangs, but climbs a rock and waits until he has been able to purify his mouth, and so they stay looking at one another, the lover of the land and the beloved of the sea. After the lover has been able to vomit forth that which has so greatly frightened his bride, and she has seen the death spat out on the ground, she comes down from the rock to the mainland and embraces her lover, and is no longer in terror of his kisses.”

19. While recounting all these stories, I kept at the same time glancing at the maiden, to see how she felt while hearing all this talk of love; and there were some indications that she was not listening without pleasure. The gleaming beauty of the peacock seemed to me nothing in comparison with Leucippe’s lovely face; indeed, her beauty was rival of the flowers of the meadow. Her skin was bright with the hue of the narcissus, roses sprang from her cheeks, the dark gleam of her eyes shone like the violet, the ringlets of her hair curled more tightly than the ivy—Leucippe’s whole appearance was that of a flowery meadow. She soon turned and left the garden, as the time for her harp-playing claimed her: but she seemed to me to be still present, as even when she had gone she was able to fix the image of her form in my eyes. So Satyrus and I were then equally well satisfied with ourselves—I for the learned subjects I had been able to discuss, and he because he had given me my starting-cue.
1. "Αμα δὲ ἑαυτοὺς ἐπαινοῦντες ἐπὶ τὸ δω-
μάτιον ἐβαδίζομεν τῆς κόρης, ἀκροασόμενοι δῆθεν 
tῶν κιθαρισμάτων· οὐ γὰρ ἦδυνάμην ἐμαυτοῦ 
καὶ ἐπὶ ὠλίγον κρατεῖν τοῦ μη ὀρᾶν τὴν κόρην. 
ἡ δὲ πρώτον μὲν ἦσεν Ὁμήρου τὴν πρὸς τὸν 
λέοντα τοῦ συὸς μάχην· ἐπειτα δὲ τι καὶ τῆς 
ἀπαλῆς μούσης ἐλίγαινε· ὥδη ἡ ἐπὶ τὸ 
ῥόδον ὕπνοι τῶν καμπάς τῆς ἠσφαλείας 
τῶν χειλέων, ὡς εἴ τις κάλυκος τὸ περιφερὲς εἰς 
tὴν τοῦ στόματος ἐκλείσε 
η. Καὶ ἄρτι ἐπέπαυτο τῶν κιθαρισμάτων καὶ 
πάλιν τοῦ δείπνου καιρὸς ἦν. ἦν γὰρ ἔορτὴ 
προτρυγαίου Διονύσου τότε· τὸν γὰρ Διόνυσον 
Τύριοι νομίζουσιν ἑαυτῶν, ἐπεὶ καὶ τὸν Κάδμον
1. Thus congratulating one another we repaired to the maiden's chamber to hear her play on the harp, for I could not bear, even for a short time, to let her out of my sight. First of all she performed Homer's fight between the boar and the lion, then she changed to a tenderer strain, her song celebrating the praises of the rose. Neglecting the modulations of the music, one might describe thus the bare theme of the composition: "If Zeus had wished to give the flowers a king, that king would have been the rose; for it is the ornament of the world, the glory of the plants, the eye of all flowers, the meadows' blush, beauty itself glowing; it has the breath of Love, it is the go-between of Aphrodite; its foliage is of sweet-smelling leaves, it glories in its rustling petals which seem to smile at the approach of the Zephyr." Thus she sang; but to me it seemed as if I saw that rose upon her lips, as it were a flower converted into the shape of her sweet mouth.

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

1 Iliad, xvi. 823.
2 Cadmus, the mythical founder of Thebes and introducer into Greece of the art of writing, was himself a Tyrian.
2 μῦθον ἀδουσι καὶ τῆς ἔορτῆς διηγούνται πατέρα μῦθον, οἶνον οὐκ εἰναί πω παρ’ ἀνθρώποις,1 οὐ τὸν μέλανα, τὸν ἀνθοσμίαν, οὐ τὸν τῆς Βιβλίας ἀμπέλου, οὐ τὸν Μάριωνος τὸν Ῥαίκιον, οὐ τὸν Ῥίον τὸν ἐκλευκοῦ, οὐ τὸν Ἰκάρου τὸν νησιώτην, ἀλλὰ τούτους μὲν ἀπαντας ἀποίκους εἶναι Τυρίων ἀμπέλων.2 τὴν δὲ πρώτην παρ’ αὐτοῖς φῦναι τὸν οἶνον μητέρα. εἶναι γὰρ ἐκεῖ τινὰ φιλόξενον ποιμένα, οἶνον ’Αθηναῖοι τὸν Ἰκάριον 3 λέγουσι, καὶ τούτον ἐνταῦθα τὸν μῦθον γενέσθαι πατέρα: ὅσον ’Αττικόν εἶναι δοκείν. ἐπὶ τούτον ἥκεν ὁ Διόνυσος τὸν βουκόλον. ὁ δὲ αὐτὸ παρατίθησιν ὅσα γῆ τρέφει καὶ μαζὶ βοῶν: ποτὸν δὲ ἥν παρ’ αὐτοῖς οἶνον καὶ ὁ βοῦς ἑπινεύς. οὔπω γὰρ τὸ ἀμπέλινον ἣν. ὁ Διόνυσος καὶ ἐπαινεῖ τῆς φιλοφροσύνης τὸν βουκόλον καὶ αὐτῷ προπίνει κύλικα ποτὸν οἶνος ἣν. οὗτος δὲ πιὼν ὑφ’ ἡδονῆς βακχεύεται καὶ λέγει πρὸς τὸν θεοῦ: "Πόθεν, ὦ ξένε, σοι τὸ ὕδωρ τοῦτο τὸ πορφυρόν; πόθεν οὕτως εὗρες αἷμα γλυκύ; οὐ γὰρ ἐστίν ἐκεῖνο τὸ χαμαί ρέον. τὸ μὲν γὰρ εἰς τὰ στέρνα καταβαίνει καὶ λεπτὴν ἐχει τὴν ἱθονὴν" τοῦτο δὲ

1 After ἀνθρώποι the MSS. have οὐπω παρ’ αὐτοῖς—removed by Cobet as a gloss: but perhaps a corruption of a true reading, as the papyrus fragment (GH) reads for it ὅπου μῆπο παρ’ αὐτοῖς. See Introduction.

2 Jacobs’ conjecture for the pointless ἀνθρώπων of the MSS.

3 It is possible that we should here read Ἰκάριον with Boden. Both forms seem to be found. The whole passage is difficult and probably corrupt.

1 A doubtful name, found also in Hesiod, Works and Days, 587, and Theocritus, xiv. 15. It is variously derived from a district in Thrace or as a generic term for wine in Crete.
BOOK II, 2

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

2 Ulysses’ wine which proved so fatal to the Cyclops was a present to him from Maron, priest of Apollo (Od. ix. 197).
3 The excellence of Chian wine is a commonplace in Latin poets: particularly in Horace, by whom it is often mentioned as on a par with Falernian, the most highly prized wine of Italy.
4 Icarus, who was a friend of Bacchus, was given a cutting of the vine by him. Cultivating this, and manufacturing wine from the grapes, he wished to impart the new gift to men: but unfortunately he began by administering it to some ignorant shepherds, who at first drank greedily of it, but when they began to feel its effects they thought that they were poisoned, and killed their unlucky benefactor.
καὶ πρὸ τοῦ στόματος τὰς ρίνας εὐφραίνει καὶ θυγόντι μὲν ψυχρὸν ἔστιν, εἰς τὴν γαστέρα δὲ καταθορὸν ἀνάπτει κάτωθεν ἡδονῆς πῦρ." καὶ ὁ Δίόνυσος ἐφη: "Τοῦτ' ἔστιν ὅπωρας υδωρ, τούτ' ἔστιν αἷμα βότρυνος." ἀγεῖ πρὸς τὴν ἄμπελον ὁ θεὸς τὸν βουκόλον, καὶ τῶν βοτρύων λαβὼν ἀμα καὶ θλίβων καὶ δεικνὺς τὴν ἄμπελον, "Τοῦτο μὲν ἔστιν," ἔφη, "τὸ υδωρ· τοῦτο δὲ ἡ πηγή." ὁ μὲν οὖν οἶνος οὔτως ἐς ἀνθρώπους παρῆλθεν, ὡς ὁ Τυρίων λόγος, (3) ἐνεντῆθη δὲ ἄγουσιν ἐκείνην τὴν ἡμέραν ἕκαστον τῷ θεῷ.

Φιλοτιμούμενος όμως ὁ πατὴρ τὰ τε ἄλλα παρασκευάσας εἰς τὸ δεῖπνον ἔτυχε πολυτελέστερα καὶ κρατῆρα παρεθήκατο ἱερὸν τοῦ θεοῦ πολυτελῆ, μετὰ τὸν Γλαύκου τοῦ Χίου δεύτερον. 2 ὑάλου μὲν τὸ πᾶν ἔργον ὀρωρυγμένης κύκλῳ δὲ αὐτοῦ ἄμπελοι περιέστεφον ἀπ' αὐτοῦ τοῦ κρατήρος πεφυτευμέναι· οἱ δὲ βότρυες πάντη περικρεμάμενοι· ὅμφαξ μὲν αὐτῶν ἐφ᾽ ὅσον ἦν κενὸς ὁ κρατήρ· ἐὰν δὲ ἐγχέῃς οἴνου, κατὰ μικρὸν ὁ βότρυς υποπερκάζεται καὶ σταφυλὴν τὴν ὄμφακα ποιεῖ· Διόνυσος δὲ ἐνετυπώται τῶν βοτρύων πλήσιον, ἵνα τὴν ἄμπελον οἴνῳ γεωργῇ· 3 τοῦ δὲ πότου προϊόντος ἡδὴ καὶ ἄνασχυντος ἐς αὐτὴν ἑώρων. Βραγχοὶ δὲ καὶ Διόνυσος, δύο βίαιοι θεοὶ, ψυχὴν κατασχόντες, ἐκμαίνουσιν εἰς ἀνασχυντικὰν, ὁ μὲν καὶ μιαν αὐτὴν τῷ συνήθει πυρῖ, ὁ δὲ

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

My father, wishing to celebrate it with splendour, had set out all that was necessary for the dinner in a rich and costly fashion; but especially a precious cup to be used for libations to the god, one only second to the famous goblet\(^2\) of Glaucus of Chios. The material of it was wrought rock-crystal; vines crowned its rim, seeming to grow from the cup itself, their clusters drooped down in every direction: when the cup was empty, each grape seemed green and unripe, but when wine was poured into it, then little by little the clusters became red and dark, the green crop turning into the ripe fruit; Dionysus too was represented hard by the clusters, to be the husbandman of the vine and the vintner. As we drank deeper, I began to look more boldly and with less shame at my sweetheart: Cupid and Dionysus are two of the most violent of the gods, they can grasp the soul and drive it so far towards madness that it loses all restraint; Cupid fires it with the flames which are his attribute, while Dionysus supplies wine which is

\(^1\) Or, perhaps, "the water of fruit."

\(^2\) Presumably that mentioned in Herodotus, i. 25. Glaucus was a contemporary of Gyges.
τὸν οἶνον ὑπέκκαυμα φέρων· οἶνος γὰρ ἐρωτος τροφή. Ἡδη δὲ καὶ αὐτὴ περιεργύτερον εἰς ἐμὲ βλέπειν ἑθρασύνετο. καὶ ταῦτα μὲν ἡμῖν ἦμερον ἐπράττετο δέκα· καὶ πλέον τῶν ὀμμάτων ἐκερδαίνομεν ἡ ἐτολμῶμεν οὐδέν.

4. Κοινοῦμαι δὴ τῷ Σατύρῳ τὸ πάν καὶ συμπράττειν ἥξιον· ὁ δὲ ἐλεγε καὶ αὐτός μὲν ἐγνωκέναι πρὶν παρ’ ἐμοῦ μαθεῖν, ὅκνειν δὲ ἐλέγχειν βουλόμενον λαθεῖν. ὁ γὰρ μετὰ κλοπῆς ἐρών ἄν ἐλεγχθῇ πρὸς τινὸς, ὅσον ἀνειδίξοντα τὸν ἡμῖν ἡμερῶν ἐπράττετο δέκα· καὶ πλέον τῶν ὀμμάτων ἐκερδαίνομεν ἡ ἐτολμῶμεν οὐδέν.

"Ἡδη δὲ," ἐφθαίνομεν καὶ τὸ αὐτόματον ἡμῶν προνύσει. Ὅ γὰρ τὸν θάλαμον αὐτῆς πεπιστευμένη Κλεών κεκοινώνηκε μοι καὶ ἐχεῖ πρὸς με ὅσον ἐραστήν. ταῦτην παρασκευάσω κατὰ μικρὸν πρὸς ἡμᾶς οὕτως ἐχεῖν, ὡς καὶ 3 συναίρεσθαι πρὸς τὸ ἔργον. δεῖ δὲ σε καὶ τὴν κόρην μὴ μέχρι τῶν ὀφθαλμῶν ἐπηραίνειν, ἀλλὰ καὶ ῥήμα δριμύτερον εἰπεῖν. τότε δὲ πρόσαγα 4 τὴν δευτέραν μηχανὴν· θίγε χειρός, θλίψον δάκτυλον, θλίβον στέναξον. Ἦδη δὲ ταῦτα σοι ποιούντος καρτερῆ καὶ προσίηται, σοῦ ἔργου ἥδη δέσποιναν τε καλεῖν καὶ φιλῆσαι τράχηλον." "Πιθανῶς μὲν," ἐφθαίνει, "ὡς τὴν Αθηνᾶν, εἰς τὸ ἔργον παιδοτριβεῖς· δέδουκα δὲ μὴ ἄτολμος· καὶ δειλὸς ἐρωτος ἀθλητής γένομαι." "Ἔρως, ὥ

1 After προνύσει some MSS. have ἢ τυχη. But it is probably a marginal gloss on τὸ αὐτόματον which has crept into the text. cf. ch. vii. § 3.

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

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

4. I imparted the whole story to Satyrus and asked for his assistance: he replied that he had perceived how things were before I had told him, but had shrunk from questioning me and had preferred to seem to remain ignorant; for the secret lover, when questioned, often contracts a hatred of the questioner as if he were offering him some insult. “However,” said he, “things have already of their own accord fallen out to our advantage; for Clio, the serving-maid entrusted with the care of your sweetheart’s chamber, confides in me and regards me as her lover. I hope little by little to be able to wheedle her and make her so favourably disposed to us that she will lend her assistance to the final effort. But as for you, you must not be content with making advances to her with glances of your eyes alone; you must use a direct and outright form of speech. Then bring forward your second line, touch her hand, squeeze a finger, and sigh as you squeeze; if she allows you to do this and seems to approve, your next step is to call her your princess and to kiss her on the neck.” “You are a plausible trainer, I vow,” said I, “for the difficult accomplishment; but I fear that I shall prove a backward and cowardly performer.” “Love,” he answered, “tolerates no
γενναῖε,” ἐφη, “δειλίας ούκ ἀνέχεται. ὅρας αὐτοῦ τὸ σχῆμα ὡς ἐστὶ στρατιωτικὸν; τόξα καὶ φαρέτρα καὶ βέλη καὶ πῦρ, ἀνδρεία πάντα καὶ τόλμης γέμοντα. τοιοῦτον οὖν ἐν σεαυτῷ θεοῦ ἔχων, δείλος εἰ καὶ φοβῇ; ὅρα μὴ καταψεύσῃ. 6 τοῦ θεοῦ. ἀρχὴν δὲ σοι ἐγὼ παρέξω. τὴν Κλειῶν γὰρ ἀπάξω μάλιστα ὅταν ἐπιτηδείου ὦκ καὶ ὄρος τοῦ σε τῇ παρθένῳ δύνασθαι καθ’ αὐτὸν συνεῖναι μόνῃ.

5. Ταῦτα εἶπὼν ἐχώρησεν ἐξὸ τῶν θυρῶν ἐγὼ δὲ κατ’ ἐμαυτὸν γενόμενος καὶ ὑπὸ τοῦ Σατύρου παροξυσθεὶς, ἦσκουν ἐμαυτὸν εἰς εὐτολμίαν πρὸς τὴν παρθένον. “Μέχρι τίνος, ἄνανδρε, συγά; τί δὲ δείλος εἰ στρατιώτης ἀνδρείου θεοῦ; τὴν κόρην 2 προσελθεῖν σοι περιμένεις;” εἶτα προσετῆθην. “Τι γάρ, ὦ κακόδαιμον, οὐ σωφρονεῖς; τί δὲ δειλὸς εἰ στρατιώτης ἀνδρείου θεοῦ; τὴν κόρην προσελθεῖν σοὶ περιμένεις;” ἐδόκουν πεπεῖσθαι. κάτωθεν δὲ ὡσπερ ἐκ τῆς καρδίας ὁ ἔρως ἀντεφθέγγετο. “Ναὶ, τολμηρέ, κατ’ ἐμοῦ στρατεύῃ καὶ ἀντιπαρατάττῃ; ὑπαγε καὶ τοξεῦσαι καὶ φλέγω. πῶς δυνήσῃ με φυγεῖν; ἄν φυλάξῃ μου τὸ τόξον, οὐκ ἐκεῖς φυλάξσαι τὸ πῦρ. ἄν δὲ κατασβέσῃς σωφροσύνη τὴν φλόγα, αὐτῷ σε καταλήψομαι τῷ πτερῷ.”

6. Ταῦτα διαλεγόμενος ἔλαθον ἐπιστᾶσα ἀπρο- ὁράτως τῇ κόρῃ καὶ ὄχρισα ἐνὸ τὸ ἐξαίφυῃς. εἰτ’ ἐφοινίχθην. μόνη δὲ ἐν καὶ οὔδε ἢ Ἐλευσίσσει. ὁμοιος οὖν ὃς τὲν πεθοῦμένος οὐκ

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

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

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

2 ἐχων τι εἶπων, “Χαίρε,” ἔφην, “δέσποινα.” ἢ δὲ μειδιάσασα γλυκὺ καὶ ἐμφανίσασα διὰ τοῦ γέλωτος, ὅτι συνήκε πῶς εἶπον τὸ “Χαίρε, δέσποινα,” εἶπεν ἐν θεῶ γέλωτος, ἡ δὲ δέσποινα, “Ἐγὼ σή; μή τούτ᾽ εἴπης.” “Καὶ μὴν πέτρακε μὲ τίς σοι θεῶν ὀσπέρ καὶ τὸν τινὸς ὁμφάλη. “Τὸν Ἑρμῆν λέγεις; τούτῳ τὴν πρᾶσιν ἐκέλευσεν ὁ Ζεὺς,” καὶ ἂμα ἐγέλασε. “Ποῖον Ἑρμῆν; τί ληρεῖς,” εἶπον, “εἰδυία σαφῶς ὃ λέγω;” ὥς δὲ περιεπλεκον λόγους ἐκ λόγων, τὸ αὐτόματὸν μοι συνήργησεν. 7. Ἐτυχὲ τῇ προτεραίᾳ ταύτης ἡμέρᾳ περὶ μεσημβριάν ἡ παῖς ψάλλουσα κιθάρα, ἐπιπαρῆν δὲ αὐτῇ καὶ ἡ Κλειὼ καὶ παρεκάθητο, διεβάδιζον δὲ ἐγώ· καὶ τις εξαίφνης μέλιττά ποθεν ἐπιπτᾶσα τῆς Κλειοῦς ἐπάταξε τὴν χεῖρα. ἡ δὲ παῖς ἀνωθοροῦσα κατενόει τὴν κιθάραν κατενόει τὴν πληγήν, καὶ ἂμα παρῆνει, λέγουσα μηδὲν ἀχθεσθαι παύσειν γὰρ αὐτὴν τῆς ἀλγηδόνος δύο ἐπάσασαν ρήματα· διδαχθῆναι γὰρ αὐτὴν ὑπὸ τινος Αἰγυπτίας εἰς ταύτῃ τῇ προτεραίᾳ ταύτῃ. καὶ ἢ μὲν ἀνέκραγεν· ἢ δὲ παῖς ἀναθοροῦσα καὶ καταθεμένη τὴν κιθάραν κατενόει τὴν πληγήν, καὶ ἂμα παρῆνει, λέγουσα μηδὲν ἀχθεσθαι· παύσειν γὰρ αὐτὴν τῆς ἀλγηδόνος δύο ἐπάσασαν ρήματα· διακρίθηκε γὰρ αὐτὴν ὑπὸ τινος Αἰγυπτίας εἰς πληγὰς σφῆκὼς καὶ μελιττῶν. καὶ ἂμα ἐπήδε· καὶ ἠλεγαγεν ἡ Κλειὼ μετὰ μικρὸν ράων γεγονέναι· τότε οὖν κατὰ τύχην μέλιττά τις ἡ σφῆς περιβομβήσασα, κύκλῳ μου τὸ πρόσωπον περι- ἐπτη· καγώ λαμβάνο τὸ ἐνθύμιον καὶ τὴν χειρὰ ἐπιβαλὼν τοῖς προσώποις, προσεποιούμην 4 πεπλήχθαι καὶ ἀλγεῖν. ἢ δὲ παῖς προσεποιοῦσα,
my agitation, but did my best with "Greetings, my princess." She smiled very sweetly, showing through her smile that she understood why I greeted her as my princess, and said: "I your princess? Do not call me by such a name." "Say not so," said I: "one of the gods has sold me into captivity to you, as he did Hercules to Omphale." "Is it Hermes you mean," said she, "whom Zeus sent to effect the sale?" and burst out laughing. "Hermes, indeed!" I answered. "How can you talk such nonsense, when you know well enough what I mean?" One such repartee led to another, and my good luck helped me.

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

1 Hercules had committed some crime; opinions differ as to whether he had killed somebody or stolen a tripod from Apollo's shrine. To expiate this he was ordered by Zeus, using Hermes as messenger, to be a slave for a time of Omphale, Queen of Lydia.
εἶλκε τὴν χεῖρα καὶ ἐπυνθάνετο ποῦ ἐπατάχθην. κἀγώ, "Κατὰ τοῦ χείλους," ἔφην. "ἄλλα τι ούκ ἐπάδεις, φιλτάτη;" ἣ δὲ προσήλθε τε καὶ ἀνέθηκεν, ὡς ἐπάσουσα, τὸ στόμα, καὶ τι ἐψιθύριζεν, ἐπιπολῆς ψαύουσά μου τῶν χειλέων. 5 κἀγὼ κατεφίλουν σιωτῆ, κλέπττον τῶν φιλήμάτων τῶν ψόφων, ἣ δὲ ἀνοίγουσα καὶ κλείουσα τῶν χειλέων τὴν συμβολὴν τῷ τῆς ἐπῳδῆς ψιθυρίσματι, φιλήματα ἐποίει τὴν ἐπῳδὴν κἀγώ τότε ἔπει δὴ περιβαλὼν φανερὸς κατεφίλουν. ἣ δὲ διασχύσα, "Τῇ ποιεῖς;" ἔφη, "καὶ σὺ κατεπάδεις;" ὡς δὲ ἐπῳδὸν, εἶπον, "φιλῶ, ὦτι μου τὴν δόυνην ἰάσω." ὥς δὲ συνῆκεν ὁ λέγω καὶ ἐμειδίασε, θαρρήσας εἶπον "Οἴμοι, φιλτάτη, πάλιν τέτρωμαι χαλεπώτερον" ἐπὶ γὰρ τὴν καρδίαν κατέρρευσε τὸ τραύμα καὶ θύησις ἐπὶ τὴν ἐπῳδὴν. ἢ που καὶ σὺ μέλιταν ἐπὶ τοῦ στόματος φέρεις καὶ γάρ μέλιτος γέμεις, καὶ τριτήσκει σου τὰ 6 φιλήματα. ἀλλὰ δέομαι, κατεπάσον καὶ μὴ ταχὺ τὴν ἐπῳδήν παραδράμησαι καὶ πάλιν ἀγριάνης τὸ τραύμα." καὶ ἀμα λέγων τὴν χεῖρα βιαστέρερον περιεβαλλόν καὶ ἐφίλοιν ἐλευθέρωτερον ἢ δὴ ἤνειχετο, κωλύουσα δῆθεν. 7 φιλήματα. ἀλλὰ δέομαι, κατεπάσον καὶ μὴ ταχὺ τὴν ἐπῳδήν παραδράμησαι καὶ πάλιν ἀγριάνης τὸ τραύμα." καὶ ἀμα λέγων τὴν χεῖρα βιαστέρερον περιεβαλλόν καὶ ἐφίλοιν ἐλευθέρωτερον ἢ δὴ ἤνειχετο, κωλύουσα δῆθεν. 8. ἐν τούτῳ πορρωθεὶς ἴδοντες προσιοῦσαν τὴν τεκνήναν διελύθημεν, ἐγὼ μὲν ἄκων καὶ λυπούμενος, ἢ δὲ οὐκ οἴοι ὡς εἶχεν. "Ράων οὖν ἔγεγόνειν καὶ μεστὸς ἐλπίδων, ἢσθόμην δὲ ἐπικαθημένου μοι τοῦ φιλήματος ὡς σώματος. καὶ ἐφύλαττον ἀκριβώς ὡς θεσαυροῦν τὸ φίλημα τηρῶν ἡδονῆς, ὃ πρῶτον ἐστιν 1

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

2 ἐραστῇ γλυκύ. καὶ γὰρ ἀπὸ τοῦ καλλίστου τῶν τοῦ σώματος ὄργανον τίκτεται στόμα γὰρ φωνῆς ὀργανον· φωνὴ δὲ ψυχῆς σκιά. αἱ γὰρ τῶν στομάτων συμβολαὶ κιρνάμεναι καὶ ἐκτέμπουσαι κάτω τῶν στέρνων τὴν ἡδονήν ἠλκουσι

3 τὰς ψυχὰς πρὸς τὰ φιλήματα. οὐκ οἶδα δὲ οὕτω πρὸτερον ἡσθεῖς ἐκ τῆς καρδίας· καὶ τότε πρῶτον ἐμάθου ὅτι μηδὲν ἐρίζει πρὸς ἡδονήν φιλήματι ἐρωτικῷ.

9. Ἐπειδὴ δὲ τοῦ δείπνου καιρὸς ἦν, πάλιν ὁμοίως συνεπίνομεν· ὁνοχόει δὲ ὁ Σάτυρος ἡμῖν καὶ τὶ ποιεῖ ἐρωτικόν. διαλλάσσει τὰ ἐκπώματα καὶ τὸ μὲν ἐμὸν τῇ κόρῃ προστίθησι, τὸ δὲ ἐκείνης ἐμοί, καὶ ἐγχέων ἅμφοτέρους καὶ κερασάμενος

10. Μετὰ δὲ τὸ δείπνον ὁ Σάτυρός μοι προσελθὼν ἔφη· "Νῦν μὲν ἰνδρίζεσθαι καιρὸς. ἢ γὰρ

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

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

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

¹ Cf. ch. xxxvii. The idea is a commonplace of Greek and Latin literature, from a famous epigram of Plato's onward; and Tennyson's Fatima: "With one long kiss he drew My whole soul through my lips."
μήτηρ τῆς κόρης, ώς οίδας, μαλακώσεται καὶ καθ’ αὐτὴν ἀναπαύεται: μόνη δὲ ἡ παις βαδιεῖται κατὰ τὰ εἰθισμένα τῆς Κλειοῦς ἐπομένης, πρὶν 2 ἔπὶ τὸν ᾦπνον τραπῆναι. ἔγω δὲ σοι καὶ ταύτην ἀπάξω διαλεγόμενος.” ταῦτα εἰπὼν, τῇ Κλειοῖ μὲν αὐτὸς, ἔγω δὲ τῇ παιδὶ διαλαχόντες ἐφη- δρεύομεν. καὶ οὕτως ἑγένετο. ἀπεσπάσθη μὲν ἡ Κλειώ, ἢ δὲ παρθένος ἐν τῷ περιπάτῳ κατε- 3 λέλειπτο. ἐπιτηρήσας ὅτι ὅτε 1 τὸ πολὺ τῆς αὐγῆς ἐμαραίνετο, πρὸς αὐτὴν 2 θρασύτερος γενόμενος ἐκ τῆς πρώτης προσβολῆς, ὡσπερ στρατιώτης ἢδη πληθὺς καὶ τοῦ πολέμου καταπεφρονηκὼς· πολλὰ γὰρ ἦν τὰ τότε ὀπλιζοῦτα με θαρρεῖν, ὀνομ, ἔρως, ἐλπίς, ἐρημία· καὶ οὐδὲν εἰπὼν, ἀλλ’ ὡς ἐπὶ συγκείμενου ἐργον, 4 ὡς εἶχον, περιχυθεὶς τὴν κόρην κατεφίλουν. ὡς δὲ καὶ ἐπεχείρουν τι προὔργου ποιεῖν, ψόφος τις τῆς ἡμῶν κατόπιν γίνεται· καὶ παραχθείς ἀνε- νυστίκησαμεν. καὶ ἡ μὲν ἐπέκεινα τοῦ δομάτων αὐτῆς, ἐγὼ δὲ ἐπὶ θάτερα, σφόδρα ἀνιώμενος, ἐργον οὕτω καλὸν κατεφίλου. καὶ τὸν 5 ψόφον λοιδορῶν. ἐν τούτῳ δὲ ὁ Σάτυρος ὑπαντιάξει μοι φαιδρῷ τῷ προσώπῳ· γάρ μοι ἐδόκει ὅσα ἐπράττομεν, ὑπὸ τίνι τῶν δεύτερων λοχῶν μή τις ἡμῖν ἐπέλθῃ· καὶ αὐτὸς ἦν ὁ πολύς τὸν ψόφον, προσιόντα θεασάμενός τινα.

1 Here followed in the MSS. τοῦ φωτός, which was rightly expunged by Spitzner as a gloss on τῆς αὐγῆς.
2 πρὸς αὐτὴν is found in the MSS. after γενόμενος. I prefer this transposition to removing it altogether, with Hercher.
3 Some MSS. have δὲ καί, but the second word is better omitted with the Vatican MS.
the man. Your sweetheart’s mother, as you know, is not in good health and is gone to rest alone: while Leucippe will take a stroll, before retiring to sleep, with no other escort than her maid Clio, her regular attendant: I will fall into conversation with Clio and lead her apart.” Acting on this suggestion, we lay in wait for them, I devoting my energies to the maiden, and he to Clio: and all turned out well; Clio disappeared, and Leucippe was left walking in the court. I thus bided my time until the greater part of the sun’s light was obscured, and then advanced to the attack, a bolder man since the success of my first onslaught, like a soldier that has already gained the victory and made light of war: for the arms that gave me such confidence were not a few—wine, love, hope, solitude: so that I uttered never a word, but without other preliminaries, as if all had been arranged between us beforehand, I threw my arms round her and kissed her. I was even beginning to make further advances, when we suddenly heard a noise behind us, and in our anxiety jumped apart: she retired to her chamber and I to the other part of the house, very angry at the spoiling of such a good beginning, and cursing the noise. While so engaged Satyrus met me with a smiling face: it appeared that he had seen all our proceedings, hiding behind some bushes in case anybody should come; and it was he that had made the noise, because he had seen someone approaching.
11. Ὦλίγων δὲ ἡμερῶν διελθουσῶν, ὁ πατήρ μοι τοὺς γάμους συνεκρότει θάττον ἢ διεγνώκει. ἐνύπνια γὰρ αὐτὸν διετάραττε πολλά: ἔδοξεν ἄγειν ἡμῶν τοὺς γάμους, ἢ δὲ ἄφαντος αὐτοῦ τὰς δάδας, ἀποσβεσθήναι τὸ πῦρ ¹... ἥ καὶ 2 μᾶλλον ἣπείγετο συναγαγεῖν ἡμᾶς· τοῦτο δὲ εἰς τὴν ὑστεραίαν παρεσκευάζετο. ἐόνητο δὲ τῇ κόρῃ τὰ πρὸς τὸν γάμον· περιδέραυσαν μὲν λίθων ποικίλων ἔσθητα δὲ τὸ πᾶν μὲν πορφυράν, ἐνθα δὲ ταῖς ἄλλαις ἔσθησιν ἡ χώρα τῆς πορφύρας, ἐκεῖ χρυσὸς ἦν. ἤριζον δὲ πρὸς ἄλληλους 3 οἱ λίθοι. ὑάκινθος μὲν ρόδων ἢν ἐν λίθῳ· ἀμέθυστος δὲ ἐπορφύρετο τοῦ χρυσοῦ πλησίον. ἐν μέσῳ δὲ τρεῖς ἦσαν λίθους, τὴν χροιάν ἐπάλληλον· συγκείμενοι δὲ ἦσαν οἱ τρεῖς· μέλαινα μὲν ἡ κρηπὶς τοῦ λίθου, τὸ δὲ μέσον σῶμα λευκόν τῷ μέλαινι συνεφαίνετο, ἐξῆς δὲ τῷ λευκῷ τὸ λοιπὸν ἐπυρρία κορυφούμενον· ὁ λίθος δὲ τῷ χρυσῷ στεφανούμενος, ὀφθαλμόν ἐμιμεῖτο 4 χρυσοῦν. τῆς δὲ ἐσθῆτος οὐ πάρεργον εἶχεν ἡ πορφύρα τὴν βαφήν, ἀλλ᾽ οἷαν μυθολογοῦσι Τύριοι τοῦ ποιμένος εὑρεῖν τὸν κύνα, ἥ καὶ μέχρι τούτου βάπτουσιν Ἀφροδίτης τὸν πέπλον.

¹ There seems to be something missing here in the Greek. The Latin translation of Annibale della Croce (published in 1544 before the appearance of the Greek text) contains words which may be rendered "and, a thing that gave him even keener anguish, the bride and I disappeared from his sight." Whether or not any MS. ever contained the original of these words, the sense is not unlike that which is required.
BOOK II, 11

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

1 This does not refer to the shape of the gem, but to its colour.
ἈΧΙΛΛΕΣ ΤΑΙΤΙΟΣ

ἡν γὰρ χρόνος ὅτε τῆς πορφύρας ὁ κόσμος ἀνθρώποις ἀπόρρητος ἦν· μικρὸς δὲ αὐτὴν ἐκά- 5 λυπτε κόχλος ἐγκύκλῳ μυχῶ. ἀλλεύς ἀγρεύει τῆν ἄγραν ταύτην καὶ ὁ μὲν ἵχθυν προσεδό- κησεν, ὡς δὲ εἶδε τοῦ κόχλου την τραχύτητα, ἐλοιδόρει τὴν ἄγραν καὶ ἔρριψεν ὡς θαλάσσης σκύβαλον. εὐρίσκει δὲ κύων τὸ ἔρμαιον καὶ καταθράτει τοῖς ὀδοῖς, καὶ τῷ στόματι τοῦ κυνὸς περιρρέει τοῦ ἀνθρώπου τὸ αἷμα καὶ βάπτει τὸ αἷμα τὴν γένυν καὶ υφαίνει τοῖς χείλεσι τὴν 6 πορφύραν. ὁ ποιμὴν ὃρα τὰ χείλη τοῦ κυνὸς ἡμαγμένα καὶ τραύμα νομίσας τὴν βαφήν πρόσ- εισι καὶ ἀπέπλυνε τὴν θαλάσση, καὶ τὸ αἷμα λαμπρότερον ἐπορφύρετο· ὡς δὲ καὶ ταῖς χερσὶν 7 ἤθυγε, τὴν πορφύραν εἴχε καὶ ἡ χείρ. συνήκεν οὖν τοῦ κόχλου τὴν φύσιν ὁ ποιμὴν, ὃτι φάρ- μακον ἔχει κάλλους πεφυτευμένον· καὶ λαβὼν μαλλὸν ἐρίου, καθήκει εἰς τὸν χιμαρόν αὐτοῦ τὸ ἔριον, ξητῶν τοῦ κόχλου τὰ μυστήρια· τὸ δὲ κατὰ τὴν γένυν τοῦ κυνὸς ὑμάσσετο· καὶ τότε 8 τὴν εἰκόνα 1 τῆς πορφύρας ἐδιδάσκετο. λαβὼν δὴ τινὰς λίθους περιθραύει τὸ τείχος τοῦ φαρ- μάκου καὶ τὸ ἄδυτον ἀνοίγει τῆς πορφύρας, καὶ θησαυρὸν εὐρίσκει βαφῆς.

1 For τὴν εἰκόνα Hercher suggested τοῦ ὀικον (Knox, better, τὴν οἰκίαν), the “home” of the dye instead of its “appearance.” But the change does not seem absolutely necessary.

1 This interruption of the action by a description of the origin of the purple dye seems strangely inartistic to us. Compare the account in ch. ii. above of the discovery of wine, and the account of the hippopotamus in Bk. IV. ii. sqq.: 76
to this day. There was once a time, you must know, when purple was still an ornament forbidden to men; it lay concealed in the round cavity of a tiny shell. A fisherman captured some of these; he at first thought that he had obtained some fish, but when he saw that the shell was rough and hard, he was vexed with what he had caught, and threw it away as the mere offal of the sea. A dog found this windfall, and crunched it with its teeth; the blood of the dye streamed all over the dog’s mouth, staining its muzzle and indelibly imprinting the purple on its lips. The shepherd, seeing his dog’s lips thus blood-stained, thought that the colour arose from a wound, and went and washed it in sea-water; but the blood only shone the brighter, and when he touched it with his hands, some of the purple appeared on the hand. He then realised the character of the shell, how it contained within it a medicament of great beauty; he took a fleece of wool and pressed it into the interior of the shell, trying to find out its secret; and the wool too appeared as though blood-stained, like the dog’s muzzle; thence he learned the appearance of the dye. He therefore took some stones and broke the outer shell which hid the substance, opened the hiding-place of the purple, and thus discovered what was a very treasury of dye.

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

It does not seem quite certain whether the “shepherd” and the “fisherman” are identical: the scribe of one manuscript clearly thought so, by here altering ποιμῆν into ἄλευς. But a fisherman would perhaps not have possessed a dog, and the two seem better regarded as quite separate persons.
12. Ἔθυεν οὖν τότε ὁ πατὴρ προτέλεια τῶν γάμων. ὡς δὲ ἦκουσα, ἀπωλώλειν καὶ ἐζήτουν μηχανὴν ἀναβαλέσθαι δυναίμην τῶν γάμων. σκοποῦντος δὲ μου, θόρυβος ἐξαίφησι γίνεται κατὰ τὸν ἀνδρῶνα τῆς οἰκίας. ἐγεγόνει 2 ὁ πατὴρ ἐπειδὴ θυσάμενος ὁ πατὴρ ἔτυχε καὶ τὰ θύματα ἐπέκειτο τοῖς βωμοῖς, ἅτε διὰ τοὺς ἀνδρῶν πολλάττας ὑρπάζει τὸ ιερεῖον σοβοῦντων 3 δὲ πλέον οὐδὲν ἦν. ὁ γὰρ ὄρνις ζητεῖτο φέρων τὴν ἄγραν. ἤδοκεν τοῖς ὀφείλειν ἴσην ἕγαθον εἶναι, καὶ δὴ οὐδὲν ἔκειν ἡμέραν τοὺς γάμους· καλεσάμενος δὲ μάντεις ὁ πατὴρ καὶ τερατοσκόπους τὸν οἰωνὸν διηγείται. οἱ δὲ ἐγέρσαν 18 νεανίσκος ἡν Βυζάντιος, ὀνόμα Καλλεσθένης, ὀρφανὸς καὶ πλούσιος, ἄσωτος δὲ καὶ πολυτελής. οὗτος ἀκούων τῷ Σωστράτῳ θυγατέρα εἶναι καλὴν, ἰδὼν δὲ οὐδέποτε, ἤθελεν αὑτῷ ταύτην γενέσθαι γυναῖκα, καὶ ἦν δὲ ἐπέβη τοῦ τέρατος τὸ ἔργον.
12. My father then began to perform the sacrifices which are the necessary preliminaries to a wedding; and when I heard of this, I gave myself up for lost and began to look for some excuse to defer it. While I was thus engaged, a sudden tumult arose throughout the men's part of the house: and this was what had occurred. My father was in the act of sacrificing, and had just placed the victims upon the altar, when an eagle swooped down from above and carried off the offering. It was of no avail that those present tried to scare him away; he flew off carrying away his prey. Now this seemed to bode no good, so that they postponed the wedding for that day: my father called in soothsayers and augurs and related the omen to them; and they answered that he must perform a sacrifice at midnight to Zeus as god of strangers upon the sea-shore, for that was the direction in which the bird had flown. [And that was the end of the matter: for it had indeed so chanced that the eagle had flown seaward and appeared no more.] At all this I was greatly delighted with the eagle, and I remarked that it was certainly true that the eagle was the king of all birds. Nor was it long before the event followed the prodigy which had fore-shadowed it.

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

ὡς καὶ τοῖς ὠσίν εἰς ἔρωτα τρυφᾶν καὶ ταύτα πάσχειν ὑπὸ ῥημάτων, ἃ τῇ ψυχῇ τρωθέντες διακονοῦσιν ὀφθαλμοῖ.

ὡς καὶ τοῖς ὠσίν εἰς ἔρωτα τρυφᾶν καὶ ταύτα πάσχειν ὑπὸ ῥημάτων, ἃ τῇ ψυχῇ τρωθέντες διακονοῦσιν ὀφθαλμοῖ.

προσελθὼν οὖν τῷ Σωστράτῳ πρὶν τὸν πόλεμον τοῖς Βυζαντίοις ἐπιπεσεῖν, ἦτεῖτο τὴν κόρην· οὗ δὲ βδελυγμένος αὐτοῦ τοῦ βίου τὴν ἀκολασίαν, ἦρνησατο. θυμὸς ἵσχε τὸν Καλλισθένην καὶ ἠτιμάσαντα νομίζοντα ὑπὸ τοῦ Σωστράτου καὶ ἀκόμη ἔρωτα· ἀναπλάττων γὰρ ἑαυτῷ τῆς παιδὸς τὸ κάλλος καὶ φανταζόμενος τὰ ἀόρατα, ἔλαθε σφόδρα κακὸς διακεῖται μενος. ἐπιβουλεύει δ' οὖν καὶ τὸν Σωστράτου ἀμύνασθαι τῆς ὑβρεως, καὶ αὐτῷ τὴν ἐπιθυμίαν τελέσαι· νόμον γὰρ ὄντος Βυζαντίοις, εἰ τις ἄρπάσας παρθένον φθάσας ποιήσει γυναῖκα, γάμον ἔχειν τὴν ζημίαν, προσεῖχε τούτῳ τῷ νόμῳ. καὶ ὁ μὲν ἐξῆτει καιρὸν πρὸς τὸ ἔργον.

14. Ἐν τούτῳ δὲ τοῦ πολέμου περιστάντος καὶ τῆς παιδὸς εἰς ἡμᾶς ὑπεκκειμένης, ἐμεμαθήκει μὲν ἑαυτῷ τούτῳ· οὐδὲν δὲ ἦττον τῆς ἐπιτλουλήσεις εἰχετο· καὶ τοιοῦτο τι αὐτῷ συνήργησε. χρησάτων ἵσχουσιν οἱ Βυζαντίοι τοιοῦτε.

 createState:

The Greek word thus translated might also mean that he escaped the notice of others (ἐλαθέω ἄλλους) rather than ἐλαθέω ἑαυτόν, "he escaped his own notice," or did it differently.
they are led into the passion of love by means of their ears, and report has the same effect upon them as the ministry of the love-smitten eyes, acting upon the mind, has upon others. Before, then, the war broke out in which the Byzantines were engaged, he approached Sostratus, and asked him for his daughter's hand, but Sostratus refused it because he loathed Callisthenes' loose life. This enraged him, not only because he considered himself slighted by Sostratus, but because he actually was in love: for he pictured in his imagination the beauty of the maiden, conceiving inwardly that which he had never seen, and in this manner he fell, before he knew where he was,\(^1\) into a very bitter state of mind. The result was that he began to plot how he might at the same time be revenged upon Sostratus for the injury and accomplish his own desires; and to this end he purposed to have recourse to a law of the Byzantines, to the effect that if a man carried off a virgin and instantly made her his wife, the penalty exacted was simply the fact of the marriage itself: so that he began to look about for an occasion to accomplish his ends.

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

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

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

ἔνθ᾽ Ὡφαιστος ἔχων χαίρει γλαυκῶπιν Ἀθῆνην κεῖθι θυηπολίην σε φέρειν κέλομαι Ἡρακλεῖ. 1

2 ἀπορούντων δὲ αὐτῶν τί λέγει τὸ μάντευμα, Σώστρατος (τοῦ πολέμου γάρ, ὡς ἐφην, στρατηγὸς ἤν οὗτος), "Ὥρα πέμπτειν ἡμᾶς θυσίαν εἰς Τύρον," εἶπεν, "Ἡρακλεῖ: τὰ γὰρ τοῦ χρησμοῦ ἐστὶ πάντα ἐνταῦθα. φυτώνυμον γὰρ ὁ θεὸς εἶπεν αὐτὴν, ἐπεὶ Φοινίκων ἡ νήσος: ὁ δὲ φοινίξ φυτὸν. ἐρίζει δὲ περὶ ταύτης γῆ καὶ θάλασσα: ἐλκεὶ <μὲν ἡ θάλασσα, ἐλκεὶ> 2 δὲ ἡ γῆ, ἢ δὲ εἰς ἀμφότερα αὐτὴν ἠμοσε. καὶ γὰρ ἐν θαλάσσῃ κάθηται καὶ οὐκ ἀφῆκε τὴν γην' συνδεῖ γὰρ αὐτὴν πρὸς τὴν ἥπειρον στενὸς αὐχήν, καὶ ἐστὶν ἀφίσπερ τῆς νήσου πράχθησιν. οὐκ ἐρρίζεται δὲ κατὰ τῆς θαλάσσης, ἀλλὰ τὸ ὕδωρ ὑπορρεῖ κάτωθεν. ὑπόκειται δὲ πορθμὸς κάτωθεν ἰσθμῷ, καὶ γίνεται τὸ θέαμα καινόν, πόλις ἐν θαλάσσῃ, καὶ νῆσος ἐν γῇ. Ἀθηνᾶν δὲ Ἡφαιστος ἔχει· εἰς τὴν ἐλαίαν ὑμῖν καὶ τὸ πῦρ, ἢ παρ' ἡμῖν ἀλλήλους συνοικεῖ. τὸ δὲ χωρίον ἵστρον ἐν περιβόλῳ ἐλαίαι μὲν ἀναθάλλει φαινοῖς τοῖς

1 This oracle is also found in the Anthologia Palatina, xiv. 34, where a line of doubtful meaning, ἐνθ᾽ ἀρτ' ἐμῆς ἐσθ' αἰμα ὁμοῦ καὶ Κέρκυρας αἰμα, is inserted between ll. 2 and 3. It is supposed to indicate that there were many foreigners in Tyre, such as Byzantines and Athenians, as well as the Tyrians of native stock.

2 The words within brackets are an ingenious suggestion by Cobet: they might easily have dropped out from a copyist looking on from the first ἐλκεῖ to the second.
An isthmus on the sea, a bay on shore,  
Where, to Hephaestus' joy, for evermore  
Consorts with him Athene, grey-eyed maid.  
There let your rites to Hercules be paid.’’

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

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

2 Pliny, Natural History, v. 19: ‘‘Then followeth the noble city Tyrus, in old time an Island, lying almost 3 quarters of a mile within the deepe sea: but now, by the great travaile and devises wrought by Alexander the Great at the siege thereof, joyned to the firme ground.’’
κλάδοις, πεφύτευται δὲ σὺν αὐτῇ τὸ πῦρ καὶ ἀνάπτει περὶ τοὺς πτόρθους πολλὴν τὴν φλόγα: η δὲ τοῦ πυρὸς αἰθάλη τὸ φυτὸν γεωργεῖ. αὕτη πυρὸς φιλία καὶ φυτοῦ. οὕτως οὖν φεύγει τὸν Ἡφαίστον Ἀθήνην καὶ ὁ Χαίρεφων συστρατηγὸς ὃν τοῦ Σωστράτου μείζων, ἐπεὶ πατρόθεν ἦν Τύριος, ἐκβιαῖζε αὐτὸν, “Πάντα μὲν τὸν χρησμὸν,” εἶπεν, “ἐξηγήσω καλῶς μὴ μέντοι θαύμαζε τὴν τοῦ πυρὸς μόνον, ἀλλὰ καὶ τὴν τοῦ ὕδατος φύσιν. ἐθεασάμην γὰρ ἐγώ τοιαῦτα μυστήρια. τὸ γοῦν τῆς Σικελικῆς πηγῆς ὕδωρ κεκερασμένον ἔχει πῦρ καὶ φλόγα μὲν ὄψει κάτωθεν ἀπ’ αὐτῆς ἀλλομένην ἀνωθεν. θυγόντι δὲ σοι τὸ ὕδωρ ψυχρόν ὡς κρύπτει χιών, καὶ οὔτε τὸ πῦρ ὑπὸ τοῦ ὕδατος κατασβέννυται, οὔτε τὸ ὕδωρ ὑπὸ τοῦ πυρὸς φλέγεται, ἀλλ᾽ ὕδατος εἰσιν ἐν τῇ κρήνῃ καὶ πυρὸς σπονδαί. ἐπεὶ καὶ ποταμὸς Ἰβηρικός, εἰ μὲν ὑδαίν αὐτὸν εὐθὺς, οὐδενὸς ἄλλου κρείττων ἐστὶ ποταμοῦ. ἦν δὲ ἁνήσαι χέλης τοῦ ὕδατος λαλούντος, μικρὸν ἀνάμεινον ἐκπετάσας τὰ ὦτα. ἐὰν γὰρ ὄξυος ἀνέμος εἰς τὰς δίνας ἐμπέσῃ, τὸ μὲν ὕδωρ ως χορᾶ κρούεται, τὸ δὲ πνεῦμα τοῦ ὕδατος πληκτρον γίνεται, τὸ ρέμα δὲ ὡς κιθάρα λαλεῖ. ἀλλὰ καὶ λίμνη Διπυκή μιμεῖται γῆν Ἰνδικῆν,

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

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

\(2\) Was Bishop Heber thinking of some such story when he wrote of places “Where Afric’s sunny fountains Roll down their golden sand”? Perhaps he was referring to the colour of the soil alone. This account seems to be taken, with some modifications, from Herodotus iv. 195, who relates how the maidens of the island of Cyrannis, on the east coast of Africa, obtain gold from a lake by means of feathers smeared with pitch. He had also mentioned (iii. 102) that the sand, or soil, of parts of India is gold-bearing.
καὶ ἵσασιν αὐτῆς τὸ ἀπόρρητον αἱ Λιβύων παρθένοι, ὅτι ὕδωρ ἔχει πλούσιον. ὁ δὲ πλοῦτὸς ταύτης κάτωθεν τεταμίευται τῇ τῶν ὑδάτων ἤλειδοι δεδεμένος· καὶ ἐστιν ἐκεῖ χρυσοῦ πηγή. κοινὸν οὖν εἰς τὸ ὕδωρ βαπτίζουσι πίσσῃ πεφαρμαμένου καὶ ἀνοίγουσι τοῦ ποταμοῦ τὰ κλείθρα. ὁ δὲ κοινὸς πρὸς τὸν χρυσὸν ὅπου πρὸς τὸν ἤλειδον ἀγκιστρούν γίνεται, ἀγρεύει γὰρ αὐτὸν, ἢ δὲ πίσσα δέλεαρ γίνεται τῆς ἄγρας, ὅ τι γὰρ ἄν εἰς αὐτὴν ἐπέπροστη τῆς τοῦ χρυσοῦ γονῆς, τὸ μὲν προσήψατο μόνον καὶ ἀνοίγει τὸ ποταμὸν τὰ κλεῖθρα, ἢ δὲ ἐπὶ τὴν ἁλίμωσιν ἐξερέωσε τὴν ἄγραν. οὕτως ἐκ ποταμοῦ Διβυκοῦ χρυσὸς ἀλλειτεῖα.

15. Ταῦτα εἰπὼν τὴν θυσίαν ἐπὶ τὴν Τύρον ἐπέμπε, καὶ τῇ πόλει συνδοκοῦν. ὁ γοῦν Καλλισθένης διαπράττεται τῶν θεωρῶν εἷς γενέσθαι· καὶ ταχὺ καταπλεύσας εἰς τὴν Τύρον καὶ ἐκμαθὼν τὴν τοῦ πατρὸς οἰκίαν, ἐφηδρεύει ταῖς γυναιξί. αἱ δὲ ὀψόμεναι τὴν θυσίαν ἐξήεσαν· καὶ γὰρ ἡ πολυτελὴς πολλὴ μὲν ἡ τῶν θυμιαμάτων πομπή, ποικίλη δὲ τῶν ἀνθέων συμπλοκή. τὰ θυμιάματα, κασσία καὶ λιβανωτὸς καὶ κρόκος· τὰ ἀνθῆ, νάρκισσος καὶ ῥόδα καὶ μυρρίναι· ἡ δὲ τῶν ἀνθέων ἀναπνοὴ πρὸς τὴν τῶν θυμιαμάτων ἡρίζειν ὅδμην· τὸ δὲ πνεῦμα ἀναπεμπόμενον εἰς τὸν ἀέρα τὴν ὅδμην ἐκεράννυ, καὶ ἡν ἄνεμος ἡδονῆς. τὰ δὲ ἱερεία πολλὰ μὲν ἦν καὶ ποικίλα, διέπρεπον δὲ ἐν αὐτοῖς οἱ τοῦ Νείλου βόες. Βοῦς
BOOK II, 14-15

the soil of India: the Libyan maidens know its secret, that its water contains a store of wealth; this is preserved below as in a treasury, being intermingled with the mud of the lake, which is a very spring of gold. So they smear with pitch the end of a pole and thrust it down beneath the water: thus they open its concealed store-house, the pole being with respect to the gold what the hook is to a fish, for it does the fishing, while the pitch acts as bait; since all the gold which touches it (and nothing else) sticks to it and thus the pitch draws its capture to the land. That is the manner of the gold fisheries in this Libyan stream."

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

1 The θεωροί were strictly the quasi-sacred messengers sent by Athens to the Delphic Oracle and the great Hellenic games. But in later Greek the word came to be used for any kind of ambassador.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

γὰρ Αὐγύπτιος οὐ τὸ μέγεθος μόνον ἀλλὰ καὶ τὴν χροιὰν εὐτυχεῖ: τὸ μὲν γὰρ μέγεθος πάνυ μέγας, τὸν αὐχένα παχύς, τὸν νῶτον πλατύς, τὴν γαστέρα πολὺς, τὸ κέρας ὡς ὁ Σικελικὸς εὐτελῆς οὐδὲ ὡς ὁ Κύπριος δυσειδῆς, ἀλλὰ ἐκ τῶν κροτάφων ὄρθιον ἀναβαίνων, κατὰ μικρὸν ἐκατέρωθεν κυρτοῦμεν τὰς κορυφὰς συνάγει τοσοῦτον, ὅσον αἰ τῶν κεράτων διεστάσω ἀρχαῖοι καὶ τὸ θέαμα κυκλουμένης σελήνης ἐστὶν εἰκών. ἡ χροιὰ δὲ οἵαν Ἐμηρὸς τοὺς ὁ Θρᾳκὸς ἵππους ἐπαινεῖ. βαδίζει δὲ ταῦρος ὑψαυχενῶν καὶ ὡσπερ ἐπιδεικνύμενος ὅτι τῶν ἄλλων βοῶν ἐστι βασιλεύς. εἰ δὲ ὁ μύθος Εὐρώπης ἀληθῆς, Αὐγύπτιον βοῦν ὁ Ζεὺς ἐμιμήσατο.

16. Ἐν τοῖς μήτηρ τῶν ἀδελφῶν ἔχουσα· σκηψαμένη δὲ καὶ ἡ Δευκάπτη νοσεῖν, ἐνδοὺ ὑπέμεινε (συνέκειτο γὰρ ἡμῖν εἰς ταὐτὸν ἐλθεῖν, ὡς ἂν τῶν πολλῶν ἐξιόντων), ὅστε συνέβη τὴν ἀδελφὴν τὴν ἐμὴν μετὰ τῆς δε Καλλυγόνης ἐκὼς προελθεῖν. ἐκὼς καὶ ἡ Δευκάπτη τὴν μὲν Δευκάπτην οὐχ ἐωρακώς ποτε, τὴν δὲ Καλλυγόνην ἑδών τὴν ἐμὴν ἀδελφὴν, νομίσας Δευκάπτην εἶναι (ἐγνώρισε γὰρ τοῦ Σωστράτου τὴν γυναίκα), πυθόμενος οὐδέν, ἦν γὰρ ἐαλωκῶς

1 The grammar is a little loose, but not impossible, so that it does not seem necessary to alter with Hercher into ἐν τοῖς... ἰπποῖς.
For the Egyptian ox is especially favoured, both in bulk and in colouring: he is of very great size, with a brawny neck, a broad back, a great belly, horns neither small like those of the Sicilian cattle, nor ugly like those from Cyprus; but they spring up straight from the forehead, bending outward a little on either side, and their tips are the same distance apart as their roots, giving the appearance of the moon coming to the full: their colour is like that for which Homer so greatly commends the horses of the Thracian. The bull paces with neck well lifted up, as though he would shew that he was the king of all other cattle. If the story of Europa be true, Zeus put on the appearance of an Egyptian bull.

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

1 Ρῆσος βασιλεύς, πάϊς Ἡἰονῆος.
τοῦ δὲ καλλίστου ἵππου ἱδον ἤδὲ μεγίστου.
λευκότεροι χίόνως, θελεω δ' ἀνέμοισιν ὁμοίοι.
(Iliad x. 435.)

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

These lines were also imitated by Virgil in the account of the horses which Orithyia gave to Pilumnus (Aen. xii. 84):

Qui candore nives anteirent, cursibus auras.

2 i.e. his step-mother.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

ἐκ τῆς θέας, δεῖκνυσιν ἐνὶ τῶν οἰκετῶν τῆν κόρην, ὃς ἦν αὐτῷ πιστότατος, καὶ κελεύει ληστὰς ἐπ᾽ αὐτὴν συγκροτῆσαι, καταλέξας τὸν άρπαγής. πανήγυρις δὲ ἐπέκειτο, καθ᾽ ἦν ἦκηκόει πάσας τὰς παρθένους ἀπαντῶν ἐπὶ θάλασσαν.

Ὁ μὲν οὖν ταῦτα εἰπὼν καὶ τὴν θεωρίαν ἀφωσιωμένος ἀπῆλθε· 17. ναῦν δὲ εἶχεν ἰδίαν, τούτῳ προκατασκευάσας οἰκοθεν εἰ τύχοι τῆς ἐπιχειρήσεως. οἱ μὲν δὴ ἄλλοι θεωροὶ ἀπέπλευσαν, αὐτὸς δὲ μικρὸν ἀπεσάλευε τῆς γῆς, ἅμα μὲν ὡς 1 δοκοίη τῶν πολίτων ἐπεσθαί, ἄμα δὲ ἦν μη πλησίον τῆς Τύρου τοῦ σκάφους ὃντος, κατάφωρος γένοιτο 2 μετὰ τὴν ἁρπαγήν. ἐπεὶ δὲ ἐγένετο κατὰ Σάραπτα κόμην Τυρίων ἐπὶ θαλάσσῃ κειμένην, ἐνταῦθα προσπορίζεται λέμβοιν, δίδωσι δὲ τῷ Ἰώνῳ, τούτῳ γὰρ ἦν ἄνομα τῷ οίκετῇ ὁν ἐπὶ 3 τὴν ἁρπαγήν παρεσκευάκει. οῦ δὲ (ἡν γὰρ καὶ ἄλλως εὐρωστός τὸ σῶμα καὶ φύσει πειρατικός) ταχὺ μὲν ἐξεύρη ληστὰς ἀλλεῖς ἀπὸ τῆς κόμης ἐκείνης καὶ δὴ ἄπεπλευσεν ἐπὶ τὴν Τύρον. ἔστι δὲ μικρὸν ἐπίνειον Τυρίων, νησίδιον αὕτου σύγχων ὃν τῆς Τύρου (Ῥοδόπης αὐτῷ τάφον οἱ Τύριοι λέγουσιν) ἐνθα δὲ λέμβοις ἐφήδρευε.

18. Πρὸ δὲ τῆς πανηγύρεως, ἦν ὁ Καλλισθένης 2 προσεδόκα, γίνεται δὴ τὰ τοῦ ἀετοῦ καὶ τῶν μάντεων καὶ εἰς τὴν ύστεραίαν παρεσκευαζόμεθα

1 Hercher here inserts ἀν. It is a question whether Achilles Tatius is a sufficiently correct writer thus to make him conform to the strict Attic standard.

2 The MSS. have καὶ προσεδόκα, which cannot stand.
for he was carried away by the sight of her, he pointed her out to his most trusty servant, bidding him get together a band of robbers to carry her off, and instructed him how the attempt was to be made: a holiday was near at hand, on which, he had heard, it was customary for all the maidens of the place to come together on the sea-shore.

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

18. However, the omen of the eagle and the soothsayers happened before the holiday for which Callisthenes was waiting, and for the next day we made the prescribed preparations at night for sacri-
νύκτωρ, ὃς θυσόμενοι τῷ θεῷ. Τούτων δὲ τῶν Ζήνωνα ἐλάνθανεν οὐδέν· ἀλλ’ ἐπειδὴ καίρος ἦν βαθείας ἐσπέρας, ἦμεῖς μὲν προῆλθομεν, αὐτὸς δὲ εἶπεν. ἂρτι δὲ γενομένων ἡμῶν ἐπὶ τῷ χείλε τῆς θαλάσσης, ὁ μὲν τὸ συγκείμενον ἀνέτεινες σημεῖον, ὁ δὲ λέμβος ἐξαίφνης προσέπλευ, καὶ ἐπεὶ πλησίον ἐγένετο, ἐφάνησαν εὖ 3 αὐτῷ νεανίσκοι δέκα. ὁκτὼ δὲ ἐτέρους ἐπὶ τῆς γῆς εἶχον προλοχίσαντες, οἱ γυναικείας μὲν εἰχον ἑσθῆτας καὶ τῶν γενείων ἐψίλων τρίχας, ἐφερον δὲ ἐκαστῶς ὑπὸ κόλπῳ ξίφος, ἐκομίζον δὲ καὶ αὐτοὶ θυσίαν, ὡς ᾧ ἦκιστα ὑποπτευθεῖεν· 4 ἦμεῖς δὲ φόμεθα γυναῖκας εἶναι. ἐπεὶ δὲ συνετεθεμεν τὴν πυράν, ἐξαίφνης βοῶντες συντρέχουσι καὶ τὰς μὲν δὰδας ἡμῶν ἀποσβεννύουσι, φευγόντων δὲ ἀπάξως ὑπὸ τῆς ἐκπλήξεως, τὰ ξύλην γυμνώσαντες ἁρπάζουσι τὴν ἀδελφὴν τὴν ἐμὴν καὶ ἐνθέμενοι τῷ σκάφει, ἐμβάντες εὐθὺς, ὁρινθος 5 δίκην ἀφίπτανται. ἡμῶν δὲ οἱ μὲν ἐφευγον, οὐδὲν οὗτε εἰδότες οὔτε ἑρωκότες, οἱ δὲ ἄμα τε εἶδον καὶ ἐβόων, “Ἀρσταὶ Καλλιγόνην ἐχουσι” τὸ δὲ πλοῖον ἢδη μέσην ἐπέραινε τὴν ἀδελφήν τὴν ἔμην καὶ ἐνθέμενοι τῷ σκάφει, ἐμβάντες εὐθὺς, ἐρινθος 6 εὐθὺς πελάγιος. ἐγὼ δὲ ἀνέπνευσα μὲν οὕτω διαλυθέντων μοι τῶν γάμων παραδόξως, ἡχθόμην δὲ ὅμως ὑπὲρ ἀδελφῆς περιπεσοῦσις τοιαύτη συμφοοῖ.
ficing to the god. Nothing of all this escaped Zeno's notice: when evening was now far advanced, we went forth, and he was following us. Hardly had we arrived at the water's edge, when he hoisted the preconcerted signal; the boat rapidly sailed toward the shore, and when it had come close, it was apparent that it contained ten youths. They had already secretly posted eight others on land, dressed like women and with their faces closely shaved of all hair; each was wearing under his gown a sword, and they too carried a sacrifice in order to avoid all suspicion: we thought that they were women. No sooner had we raised our pyre, when they suddenly gave a shout, ran all together upon us, and put out our torches; and as we fled, all in disorder from the sudden surprise, they drew their swords, seized my sister, put her aboard the boat, quickly embarked themselves, and were off like a bird. Some of our party were flying, knowing and seeing nothing; others did see, and cried out, "Calligone has been carried off by brigands." Their boat, however, was already far out at sea. When they began to approach Sarepta, Callisthenes observed their signal from a distance; he sailed to meet them, put the girl on board his ship, and quickly sailed for the open sea. I felt a great relief at my wedding being thus all unexpectedly made impossible, and yet at the same time I was of course much distressed at the way this great disaster had befallen my sister.
19. Ὄλιγας δὲ ἡμέρας διαλυπών, πρὸς τὴν Δευκάτην διελεγόμην: "Μέχρι τίνος ἐπὶ τῶν φιλημάτων ἰστάμεθα, φιλτάτη, κατὰ τὰ προοίμια; προσθῶμεν ἤδη τι καὶ ἐρωτικόν.¹ φέρε, ἀνάγκην ἀλλήλους ἐπιθῶμεν πίστεως. ἄν γὰρ ἡμᾶς Ἀφροδίτη μυσταγωγήσῃ, οὐ μὴ τις ἄλλος 2 κρείττων γένηται τῆς θεοῦ." ταῦτα πολλάκις κατεπάδων ἐπεπείκειν τὴν κόρην ὑποδέξασθαι με νυκτὸς τῷ θαλάμῳ, τῆς Κλειώς συνεργοῦσης, ἣτις ἦν αὐτῆς θαλαμητόλος. εἰχε δὲ ὁ θάλαμος 3 αὐτῆς οὖτως: χωρίον ἦν μέγα τέτταρα οἰκήματα ἔχον, δύο μὲν ἐπὶ δεξιά, δύο δὲ ἐπὶ θάτερα· μέσος δὲ διειργεί στενωπὸς ἐπὶ τὰ οἰκήματα· θύρα δὲ ἐν ἀρχῇ τοῦ στενωποῦ μία ἐπέκειτο. 4 ταύτην εἶχον τὴν καταγωγήν αἱ γυναῖκες· καὶ τὰ μὲν ἐνδοτέρῳ τῶν οἰκημάτων ἤ τε παρθένος καὶ ἡ μήτηρ αὐτῆς διειλήχεσαν, ἐκάτερα τὰ ἄντικρυ, τὰ δὲ ἔξω δύο τὰ πρὸς τὴν εἰσόδου, τὸ μὲν ἡ Κλειώ τὸ κατὰ τὴν παρθένον, τὸ δὲ 5 ταμιεῖον ἦν. κατακοιμίζουσα δὲ ἀδὲ τὴν Δευκάτην ἡ μήτηρ, ἐκλειεῖν ἐνδοθέν τῇ ἐπὶ τοῦ στενωποῦ θύραν· ἐξωθέν δὲ τις έτερος ἐπέκλειε

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

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

"Dunces in love, how long shall we
Be poring on our A, B, C?
For such are kisses, which torment
Rather than give my soule content:
Letters from which you scarce will prove
The wisest scholler can spell love.
What though the lilly of your hand,
Or corall lip I may command?
It is but like him up to th' chin,
Whose mouth can touch, but take none in."

95
καὶ τὰς κλεῖς ἔβαλλε διὰ τῆς ὀπῆς· ἡ δὲ λα-
βοῦσα ἔφυλαττε καὶ περὶ τὴν ἐως καλέσασα
tὸν εἰς τὸ τοῦτο ἐπιτεταγμένον, διέβαλλε πάλιν τὰς
6 κλεῖς, ὅπως ἀνοίξειε. ταῦτας οὖν ἔσας μηχανε-
σάμενος ο Σάτυρος γενέσθαι, τὴν ἀνοίξιν πειρα-
tαι καὶ ὡς εὔρε δυνατήν, τὴν Κλειῶ 1 ἐπεπείκει,
tῆς κόρης συνειδύναια, μηδὲν ἀντιπράξει τῇ 2 τέχνη.
tαῦτα ἦν τὰ συγκείμενα.

20. Ἦν δὲ τίς αὐτῶν οἰκέτης πολυπράγμων
καὶ λάλος καὶ λίχνος καὶ πάν ὃ τι ἂν εἴποι
τις, ὄνομα Κόκυνη. οὐτός μοι ἔδοκει πόρρωθεν
ἐπιτηρεῖν τὰ πράττόμενα ἥμιν· μάλιστα δὲ, ὅπερ
ἡν, ὑποπτεύσας μή τι νῦκτωρ ἥμιν πραχθῇ,
διενυκτέρευε μέχρι χιλίων τῆς ἐσπέρας, ἀναπετά-
sας τοῦ δωματίου τὰς θύρας, ὡς ἐργον ἦν
2 αὐτῶν λάθειν. ο οὖν Σάτυρος βουλόμενος αὐτὸν
eῖς φιλίαις ἀγαγεῖν, προσέπαιξε πολλάκις καὶ
κόνωπα ἐκάλει καὶ ἐσκωπεῖ τούτῳ σὺν γέλωτι.
καὶ οὐτός εἰδὼς τοῦ Σατύρου τὴν τέχνην, προσε-
ποιεῖτο μὲν ἀντιπράξειν καὶ αὐτός, ἐνετίθει δὲ τῇ
3 παιδαξὶ τῆς γυνώμης τὰ ἀστέοιδα. λέγει δὴ πρὸς
αὐτῶν: "Επειδὴ καταμωκαὶ μοι καὶ τούτομα,
φέρε σοι μῦθον ἀπὸ κώνωπος εἴπω.

21. "Ὁ λέων κατεμέμφετο τὸν Προμηθέα πολ-
λάκις, ὅτι μέγαν μὲν αὐτῶν ἐπλάσε καὶ καλὸν
καὶ τὴν μὲν γένυν ὀπίσθιε τοῖς ὀδοὺσι, τοὺς
de πόδας ἐκράτυνε τοῖς ὄνυξιν, ἐποίησε τε τῶν
ἀλλῶν θηρίων δυνατώτερον. "Ὁ δὲ τοιοῦτος;

---

1 The τε and καὶ originally after Κλειῶ and before τῆς κόρης must be removed with Jacobs.
2 MSS. τῆς κόρη, which Salmasius saw to be a gloss.
outside and pass the keys through the hole; she used to take and keep them, and in the morning, calling the servant whose business this was, she would pass the keys back again for him to open the door. Satyrus obtained a duplicate set of these keys and experimented with unlocking the door; finding that this was practicable, he persuaded Clio, with the maiden’s consent, to raise no objections to our plan. Such, then, were the arrangements we had made.

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

21. ”The lion often used to complain to Prometheus that he had made him great and handsome, that he had armed his jaw with teeth and made his feet strong with claws, and made him stronger than all the other beasts: ‘And yet,’ he would say,
"Λέγει τοίνυν κόνωψ: ἀλαζών ποτε πρὸς τὸν λέοντα: 'Είτα κάμοι βασιλεύειν νομίζεις ὡς καὶ τῶν ἄλλων θηρίων; ἀλλ' οὔτε ἐμοῦ)

---

1 Pliny, Natural History, x. 21: "Hereupon it is, that marching proudly as they [cocks] do, the very lions (which
'powerful as I am, I am terrified of a cock.' 1 'Why thus blame me in vain?' said Prometheus, his attention thus attracted to the matter: 'you have everything that I could give you at the moment of creation: your spirit is feeble in this one respect.' The lion wept much at his evil case and cursed his cowardice and at last determined to slay himself: but while he was in this frame of mind, he happened to meet the elephant, and after hailing him, stopped gossiping with him. He noticed that his ears kept moving the whole time, and asked him: 'What is the matter with you? Why is it that your ear never keeps still even for a moment?' It so chanced that at that instant a gnat was flying about him, and the elephant replied: 'Do you see this tiny little buzzing creature? If once it were to get into the channel through which I hear, it would be the death of me.' 'Well,' said the lion, 'there is surely no reason for me to die after all, seeing that I am big enough and as much better off than the elephant, as the cock is a nobler creature than the gnat.' You see then how powerful is the gnat, so that even the elephant is afraid of him." Satyrus understood the innuendo that lay beneath this story, and, with a slight smile, "Listen," said he, "to a fable of mine as well, taken from the gnat and the lion, which I once heard from a learned man: and I will make you a present of the elephant of your story.

22. "The rascally braggart gnat said one day to the lion: 'I suppose that you think that you are king over me as over all other beasts? But you have of all beasts be most courageous) stand in fear and awe of them, and will not abide the sight of them.'"
καλλίων, οὔτε ἄλκιμώτερος ἐφυς, οὔτε μείζων.
2 ἔπει τὸς σοι πρῶτὸν ἐστὶν ἁλκη; ἅμωσσεις τοῖς ὄνυξι καὶ δάκνεις τοῖς ὄδοις,
ταυτὰ γὰρ οὐ ποιεῖ μαχομένη γυνή; ποίον δὲ μέγεθος ἢ κάλλος
σε κοσμεῖ; στέρνουν πλατύ, ὤμοι παχεῖς καὶ
πολλὴ περὶ τὸν αὐχένα κόμη.
3 τὴν κατόπιν οὐν αἰσχύνην οὐχ ὀρᾶς; ἐμοὶ δὲ μέγεθος μὲν ὁ ἄηρ ὅλος,
ὅσον μου καταλαμβάνει τὸ πτερόν,
κάλλος δὲ αἰ τῶν λειμώνων κόμαι: αἳ μὲν γάρ
ἐσων ὀστέρησε ἐσθήτες, ὡς ὅταν θέλω παῦσαι τὴν
πτῆσιν ἐνυόμαι. τὴν δὲ ἄνδρεῖαν μου μῆ καὶ
γελοῖον ὑ καταλέγειν ὁργανὸν γὰρ ὅλος εἰμὶ
πολέμου: μετὰ μὲν σάλπιγγος παρατάττομαι,
σάλπιγξ δὲ μοι καὶ βέλος τὸ στόμα: ὥστε εἰμὶ
καὶ αὐλητὴς καὶ τοξότης. ἐμαυτοῦ δὲ οἶστός
καὶ τὸξον γίνομαι: τοξεύει γὰρ μὲ
dιαέριον τὸ πτερόν, ἐμπεσὼν δὲ ὡς ἀπὸ βέλους ποιῶ τὸ
τραῦμα: ὁ δὲ παταχθεὶς ἐξαίφνη βοᾷ καὶ τὸν
τετρωκότα ζητεῖ. ἐγὼ δὲ παρὼν οὐ πάρειμί
τὸν ἄνθρωπον τῷ πτερῷ, γελῶ δὲ αὐτὸν βλέπων
περὶ τοῖς τραύμασιν ὀρχοῦμενον. ἄλλα τὶ δεῖ
νόμων; ἀρχόμεθα μάχης. ἃ μα ξέγινον ἐμπτεῖ
tῷ λέοντι, καὶ εἰς τοὺς ὀφθαλμοὺς ἐμπηδῶν καὶ
eἶ τι ἄλλῳ ἀτριχος τῶν προσώπων περιπτά—

1 The MSS. have μον: με is the ingenious and certain
conjecture of Cruceius or della Croce, the early Italian
translator of Achilles Tatius.
100
not better looks than I, or more courage or even greatness. What, in the first place, is your courage? You scratch with your claws and bite with your teeth: and so does any woman when she fights. Then what about your size or your looks of which you are so proud? You have a broad chest, muscular shoulders and plenty of hair about your neck: but you cannot see what a wretched sight you are from behind. My greatness is that of the whole air which is traversed by my wings, and my beauty is the flowers of the meadows, which are as it were my garments which I put on when I am tired of flying. I fear it will make you laugh to hear all the catalogue of my valour: I am wholly an instrument of war; I am ready for the fray at the sound of the trumpet, and my mouth being at once trumpet and weapon I am both bandsman and archer. I am at once my own arrow and my own bow; my wings shoot me through the air, and as I pounce I make a wound like an arrow: the person who is struck suddenly cries out and looks for him who dealt the wound. I am there and not there: at the same moment I retire and advance: I use my wings as cavalry use their horses to circle round the man I am attacking; and I laugh at him when I see him dancing with the pain of my wounds. But what need of words? Let us begin the battle.

So speaking, he fell upon the lion, alighting upon his eyes and flying about all the part of his face that was unprotected by hair, at the same time

1 I do not feel quite sure of the reason for this taunt—whether the lion was supposed to be particularly unsightly in his hinder parts, quia pudenda ejus non satis tegebant cauda, or simply that the rest of the body, after the fine maned front, seems to be a poor and scraggy thing.
μενος, ἃμα καὶ τῷ βόμβῳ καταυλῶν. ὁ δὲ λέων ἡγρίαιν ἔστε καὶ «μετεστρέφετο πάντῃ καὶ τὸν ἀέρα περιέχασκεν, ὁ δὲ κώνωψς ταύτη πλέον τὴν ὀργήν ἐτίθετο παιδιὰν καὶ ἐπ’ αὐτοὺς ἐτί-
5 τρωσκε τοῖς χείλεσιν. καὶ ὁ μὲν ἔκλινεν εἰς τὸ λυποῦν μέρος, ἀνακάμπτων ἕνθα τὸν ἀέρα περιέχασκεν, ἐφ’ ἐν τῷ σώμα σκευάζων, εἰς τὴν ὀργήν ἐτίθετο παιδιὰν καὶ ἐπ’ αὐτοῖς ἐτί-
6 μένυν τὴν γένους. οἱ δὲ ὄντες κενοὶ τῆς θήρας περὶ ἐαυτοὺς ἔκροτάλιζον. ἦδη τοῖς ἔκκεκμήκει σκιαμαχῶν πρὸς τὸν λέων ἐκπομπὸς καὶ εἰστήκει παρειμένος ὀργης ὁ δὲ κώνωψς
7 ἐπινίκιον. μακρότερον δὲ ποιοῦμενος τῆς πτή-
σεως τὸν κύκλον ὑπὸ περιττῆς ἀνεχόμεν ισοδύναμος ἀράχνης ἔρχεται νῦν ἡμᾶς εὐπροσδοκεῖαι, καὶ τὴν ἀράχνην οὐκ ἔλαβεν ἐμπεσώμεν. ὡς δὲ οὐκέτι εἰσελέχθησαι εἰς τὸν ἀράχνης μακρὸτερον τῆς πτή-
23. Καὶ ὅλιγας διαλιπὼν ήμέρας, εἰδὼς αὐτοῦ
2 μαθήματι, ὥσπερ ἔλαβεν καὶ ἐπιγνώσατο τὸν Πάππου βαθέος, ἐφ’ ἐστίσαις τὸν κύκλον ὑπὸ
1 So Cobet rightly for σε of the MSS.
piping with his drone. The lion began to be furious, jumping round in every direction and making empty bites at the air: then the gnat all the more made sport of his anger, and wounded him actually on the lips. The lion turned towards the direction in which he was hurt, bending over to where he felt the blow of the wound, but the gnat adapted his body like a wrestler, avoided at the encounter the snap of the lion’s teeth, and flew clean through the middle of his jaw as it closed, so that his teeth clashed idly against one another. By this time the lion was tired out with fighting vainly against the air with his teeth, and stood quite worn out with his own passion, while the gnat hovered round his mane, chanting a song of victory: but as he took a wider sweep of flight in his unmannerly exultation, he became entangled unawares in the meshes of a spider’s web, though the spider was not at all unaware of his arrival. Now unable to escape, he began to cry in despair: ‘Fool that I was: I challenged the lion, while a paltry spider’s web has caught me!’” Thus did Satyrus speak: and, “Now,” said he, with a smile, “you had better beware of spiders.”

23. After letting a few days pass, he (knowing that Conops was always the slave of his belly) bought a drug of the nature of a strong sleeping-draught, and asked him to dinner. At first he suspected some trick and hesitated: then, his beloved belly being too strong for him, he accepted. He came to Satyrus, and after dinner was just on the point of going away, when Satyrus poured some of the drug
τελευταίας κύλικος ὁ Σάτυρος αὐτῷ καὶ ὁ μὲν ἔπιε, καὶ μικρὸν διαλιπών, ὅσον εἰς τὸ δωμάτιον αὐτοῦ φθάσαι, καταπεσὼν ἐκείνῳ, τὸν ὕπνον
καθεύδων τοῦ φαρμάκου. ὁ δὲ Σάτυρος εἰσ-τρέχει πρὸς με καὶ λέγει: “Ἔκαστοι σοι καθεύδων ὁ Κύκλωψ. 1 σὺ δὲ ὅπως ὁδυσσεύς ἄγαθὸς γένη.” ἀμα ἔλεγε καὶ ἦκομεν ἐπὶ τὰς θύρας τῆς ἐρωμένης· καὶ ὁ μὲν ὑπελείπετο, ἐγὼ δὲ εἰσήγημαι, ὑποδεχομένης με τῆς Κλειοῦς ἄψοφητη, τρέμων τρόμων
δυσπλοῦν, χαρᾶς ἀμα καὶ φόβου. ὁ μὲν γὰρ τοῦ κινδύνου φόβος ἐθορύβει τὰς τῆς ψυχῆς ἐλπίδας, ἡ δὲ ἐλπὶς τοῦ τυχεῖν ἐπεκάλυπτεν ἔνακτη τῶν φόβων· οὕτω καὶ τὸ ἐλπίζον ἐφοβεῖτο μου καὶ ἔχαιρε τὸ λυπούμενον. άρτι δὲ μου προσελθόντος εἶσώ τοῦ θαλάμου τῆς παιδός, γίνεται τι τοιοῦτο περὶ τὴν τῆς κόρης μητέρα· ἔτυχε γὰρ
5 ὁνειρός αὐτήν ταράζας. ἔδόκει τινὰ λῃστήν μάχαιραν ἔχοντα γυμνὴν ἁρπασάμενον αὐτῆς τὴν υγατέρα καὶ καταθέμενον ὑπτίαν, μέσην ἀρξάμενον τῇ μαχαίρᾳ τὴν γαστέρα κάτωθεν ἀρξάμενον ἀπὸ τῆς αἰδοῦς. ταραχθεῖσα οὖν ὑπὸ δείματος, ὡς εἶχεν, ἡματιδᾶ καὶ ἔτι τὸν τῆς θυγατρὸς θάλαμον τρέχει, ἐγγὺς γὰρ ἦν, ἄρτι μου κατακλιθέντος. ἐγὼ μὲν δὴ τὸν ψόφον ἀκούσας ἀνοιγμένον τῶν θυρῶν, εὐθὺς ἀνετη-δῆσα. ἡ δὲ ἔπι τὴν κλίνην παρῆν. συνεῖς οὖν τὸ κακὸν ἐξάλλομαι καὶ διὰ τῶν θυρῶν ἱεμαι δρόμω, καὶ ὁ Σάτυρος ὑποδέχεται τρέμοντα καὶ
1 Göttling’s brilliant and certain emendation for Κάνωψ: an ignorant copyist would inevitably alter it into the familiar name.
2 Cobet restored the present infinitive for the MSS. aorist ἀνατεμεῖν.
into his parting glass: he drank it, had just time to
get to his own room, and then fell down and lay
sleeping a drugged sleep. Then Satyrus hurried to
me and said: "Your Cyclops is asleep; see that you
prove yourself a brave Ulysses."
He was still
speaking when we came to my beloved’s door. He
left me, and I entered, Clio letting me in on tiptoe,
trembling with the double emotion of joy and fear:
the fear of the danger we were running troubled
the hopes of my heart, while the hope of success
dulled with pleasure the fear I had conceived; hope
was afraid and apprehension rejoiced. But hardly
had I entered the maiden’s chamber, when a strange
event befell her mother: she was troubled by a
dream in which she saw a robber with a naked sword
snatch her daughter from her, throw her down on
her back, and then rip her up the middle of the
belly with the blade, beginning from below. Greatly
frightened and disturbed, naturally enough, she
jumped up and rushed to her daughter’s chamber,
which was quite close, when I had but just lain down:
I, hearing the noise of the doors opening, leaped
quickly up; but she was already at the bed-side.
Then I understood the mischief, sprang away, and
ran through the door-way, where Satyrus was
waiting for me, all trembling and disordered as I

1 A reference to the famous story in the ninth book of the
Odyssey.
ACHILLES TATIUS

τεταραγμένον. ἔτα ἐφεύγομεν διὰ τοῦ σκότους καὶ ἔπι τὸ δωμάτιον ἔναυτῶν ἠλθομεν.

24. Η δὲ πρῶτον μὲν οὐκ ἠλίγγου κατέπεσεν, ἔτα ἀνενεγκοῦσα τὴν Κλειὼ κατὰ κόρρης, ὡς εἰχε, ῞ραπίζει καὶ ἐπιλαβομένη τῶν τριχῶν, ἀμα πρὸς τὴν θυγατέρα ἀνόμωξεν, "Ἄπωλεσάς μοι,

2 λέγουσα, "Δευκάτη, τὰς ἐλπίδας. οὐμοί, Σωστρατε, σῦ μὲν ἐν Βυζαντίῳ πολεμεῖς ὑπὲρ ἀλλοτρίων γάμων, ἐν Τύρῳ δὲ καταπεπολέμησαι καὶ τῆς θυγατρὸς σοῦ τούς γάμους σεσύληκεν. οὐμοί δειλαία, τοιοῦτοις σοῦ γάμους ὑψεθεῖσαι οὐ προσεδόκων. ὤφελον ἔμεινας ἐν Βυζαντίῳ. ὥφελον ἔμεινας ἐν Βυζαντίῳ. ὥφελον ἔπαθεν πολέμον τὴν ὕβριν. ὥφελον ἔπαθεν πολέμον τὴν ὕβριν. ὥφελον ἔπαθεν πολέμον τὴν ὕβριν: ὥφελόν σε κἂν Θρὰξ νικήσας ὑβρίσεν: οὐκ εἶχεν ἐν συμφορά διὰ τὴν ἀνάγκην ὑσείδος. νῦν δὲ, κακό

3 προσεδόκων. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ. ὥφελον ἐμεινας ἐν Βυζαντίῳ: ὥφελόν σε κἂν Θρὰξ νικήσας ὑβρίσεν: οὐκ εἶχεν ἐν συμφορά διὰ τὴν ἀνάγκην ὑσείδος: νῦν δὲ, κακό

3 κακομοί, ἄδοξεῦσκε ἐν οἷς δυστυχεῖς ἐπλάνα δὲ με καὶ τὰ τῶν ἐνυπνίων φαντάσματα, τὸν δὲ ἀληθέστερον ὑνειρον οὐκ ἐθεασάμην. νῦν ἀθλιώτερον ἀνετμήθης τὴν ὕβριν: αὕτη δυστυχεστέρα τῆς μαχαίρας τομή, οὐδὲ ἐιδον τὸν ὑβρίσαντα σε, οὐδὲ οἶδα μου τῆς συμφορᾶς τὴν τύχην. οὕμοι τῶν κακῶν: μὴ καὶ δούλος ἦν;

25. Ἐθάρρησεν οὖν ἡ παρθένος, ὡς Ὅλην ἐμοῦ διαπεφευγότο, καὶ λέγει: "Μη λοιδόρει μου, μῆτερ, τὴν παρθενίαν, ὥστε δερχον μοι πέτρακαί τοιοῦτοις ῿ρημάτων ἀξίων, ὥστε οἶδα τούτοις ὁστίς 2 ήν, εἶτα δαίμονες, εἴτε ἑρως, εἴτε ληστής. ἐκείμην δὲ πεφοβημένη, μηδὲ ἀνακραγεῖν διὰ τὸν φόβου δυσαμένη: φόβος γὰρ γλώττης ἐστὶ δεσμός. ἐν οἴδα μόνον, οὐδὲς μοι τὴν παρθενίαν κατήσχυε

3 καταπεσοῦσα οὖν ἡ Πάνθεια πάλιν ἔστεθεν,

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

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

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

ημεῖς δὲ ἐσκοποῦμεν, καθ’ έαυτούς γενόμενοι, τί ποιητέον εἴη, καὶ ἐδόκει κράτιστον εἶναι φεύγειν, πρὶν ἢ ἔως γένηται καὶ τὸ πάν ἢ Κλειώ βασανιζομένη κατείπτῃ.

26. Δόξαν οὖν οὕτως εἰχόμεθα ἐργού, σκηψάμενοι πρὸς τὸν θυρωρὸν ἀπίεναι πρὸς ἐρωμένην, καὶ ἐπὶ τὴν οἰκίαν ἐρχόμεθα τὴν Κλεινίαν. ἔσκει δὲ λοιπῶν μέσα νύκτες, ὡστε μόλις ὁ θυρωρὸς ἀνέφεξεν ἡμῖν. καὶ οἱ Κλεινίας, ἐν ὑψηλῷ γὰρ τὸν θάλαμον εἴχε, διαλεγομένων ἡμῶν ἀκούσας, 2 κατατρέχαςς τεταραγμένος. καὶ ἐν τοσούτῳ τὴν Κλειώ κατόπιν δρῶμεν σπουδὴ θέουσαν. ἦν γὰρ ὁ θυρωρὸς ἔγειρος ἐπὶ τὴν οἰκίαν εὐκλείους ἡμῶν, ὅτι καὶ πάλιν ἡμῶν ἡ Κλειώ τι 3 ποιεῖν μέλλομεν. παρελθόντος οὖν εἰςω τῶν θυρῶν, τῷ Κλεινίᾳ διηγούμεθα τὰ γεγονότα καὶ ὅτι φεύγειν διεγνώκαμεν. λέγει η Κλειώ, “Κἂν ἐν ὑμῖν ἔρξα φύγων ἡμῶν, τὸν θάλαμον ἔχομεν, τὴν Κλειῶς ἡμῶν ἀκούσας, 4 καὶ πάλιν οἱ Κλεινίας, ὅτι καὶ πάλιν ἡμῖν τὴν Κλειώς ἐπανεπηρεθή, τῶν βασάνων μελλόντος. παρελθόντες οὖν εἰςω τῶν θυρῶν, τῷ Κλεινίᾳ διηγούμεθα τὰ γεγονότα καὶ 

27. Ὅ οὖν Κλεινίας τῆς χειρὸς μου λαβόμενος ἄγει τῆς Κλειῶς μακρὰν καὶ λέγειν. “Δοκῶ μοι καλλίστην γνώμην εὑρῆκεν, ταύτην μὲν ὑπεξαγαγεῖν, ἡμᾶς δὲ ὁλόγας ἡμέρας ἐπισχεῖν, κἂν οὕτω 2 δοκῆ, συνεκεκασμένους ἀπελθεῖν, οὐδὲ γὰρ νῦν οἶδε τῆς κόρης ἢ μήτηρ τίνα κατέλαβεν, ὡς ὑμεῖς φατέ, ὅ τε καταλημφύσων οὐκ ἔσται, τῆς Κλειῶς ἐκ μέσου γενομένης. τάχα δὲ καὶ τὴν κόρην
but Satyrus and I, when we were alone in our rooms, were considering what we had best do, and we decided that the best course would be to fly before morning came and Clio revealed the whole story under torture.

26. This resolved, we set about it at once. We told the porter that we were going out to see my mistress,¹ and went to Clinias' house. It was still deep night, and his porter made some difficulty about opening to us; but Clinias, whose bedroom was upstairs, heard us talking to him and came running down in disorder: and just at that moment we saw Clio behind us, running; she too had made up her mind to run away. So all together Clinias heard our story from us, and we Clio's, how she had fled, and Clio our next intentions. We all therefore went indoors, related to Clinias all that had happened, and told him that we had made up our mind to fly. Then said Clio: “I am with you too: if I wait until morning, my only resource is death, which I prefer to torture.”

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

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

συμφυγεῖν πείσετε.” ἔλεγε δὲ καὶ αὐτὸς ὅτι
καὶ τὴν μὲν Κλειῳ τῶν οἰκετῶν αὐτοῦ τινι παρα-
καὶ κατακελεύσεις ἐφροντίζομεν περὶ τῶν
κόρης καὶ εἰ μὲν θελῆσαι συμφυγεῖν, οὕτω
καὶ τὴν μὲν Κλειὼ τῶν οἰκετῶν αὑτοῦ παρα-
δίδωσι, κελεύσας ἐμβαλέσθαι σκάφει, ἥμεις δὲ
τέλος ἔδοξεν ἀποπειραθῆναι τῆς
κόρης καὶ εἰ μὲν θελῆσαι συμφυγεῖν, οὕτω
πράττειν: εἰ δὲ μὴ, μένειν αὐτοῦ, παραδόντας
 Penis ὃσον τῆς νυκτὸς ὡς σώσω, περὶ τὴν ἐως πάλιν ἔπι τὴν
οἰκίαν ἐπανήλθομεν.

28. Ἡ οὖν Πάνθεια ἀναστᾶσα περὶ τὰς βασά-
νους τῆς Κλειοῦς ἐντρεπίζετο καὶ καλεῖν αὐτὴν ἐκέλευεν. ὡς δὲ ἦν ἄφανθη, πάλιν ἐπὶ τὴν
θυγατέρα ἱεται καὶ “Οὐκ ἐρεῖς,” ἐφη, “Ὀικηθηματίας; ἔστι τὴν συσκευήν τοῦ δράματος; ἦδον καὶ ἡ Κλειῳ
πέφευγεν.” ἢ δὲ ἔτι μᾶλλον ἐθάρρησε καὶ λέγει:
“Τι πλέον εὑπν σοι, τίνα δὲ ἄλλην προσάγαγον
πίστιν τῆς ἤλιεθείας μείζονα; εἰ παρθενίας ἔστι
τῆς δοκιμασία, δοκίμασον.” “Ἐτι καὶ τούτου,”
ἐφη ἡ Πάνθεια, “λειπέται, ὡς καὶ μετὰ μαρτύ-
ρων δυστυχῶμεν.” ταῦτα ἀμα λέγουσα, ἀνεπηδή-
σεν ἔξω.

29. Ἡ δὲ Δευκύπτη καθ’ έαυτὴν γενομένη καὶ
τῶν τῆς μητρὸς γεμισθέως ῥημάτων παντοδαπῆ
tis ἦν. ἥχθεται, ἀγάλμητο, ὀργίζετο. ἥχθετο
μὲν πεφωραμένη, ἀγάλμητο δὲ ὀνειδιζόμενη, ὀργί-
ζετο δὲ ἀπιστομένη. αἰδῶς δὲ καὶ λύπη καὶ
ὄργη τρία τῆς ψυχῆς κύματα: ἢ μὲν γὰρ αἰδῶς

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

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

29. Leucippe, left alone to ponder on her mother's words, was a prey to various differing emotions; grief, shame, and anger. She was grieved at having been found out: she was ashamed because of the reproaches which had been cast upon her: and she was angry because her mother would not believe her. Shame, grief, and anger may be compared to three billows which dash against the soul: shame enters
διὰ τῶν ὀμμάτων εἰσρέουσα τὴν τῶν ὀφθαλμῶν ἐλευθερίαν καθαιρεῖ. ἡ λύπη δὲ περὶ τὰ στέρνα διανεμομένη κατατήκει τῆς ψυχῆς τὸ ζωπυροῦν· ἡ δὲ ὀργή περιῤῥακτοῦσα τὴν καρδίαν ἐπικλύει τὸν λογισμὸν τῷ τῆς μανίας ἀφρῷ. λόγος δὲ τούτων ἀπάντων πατήρ, καὶ ἐσχήκεν ἐπὶ σκοπῷ τὸξον βάλλειν καὶ ἐπιτυγχάνειν καὶ ἐπὶ τὴν ψυχῆν πέμπειν τὰ βλήματα καὶ ποικίλα τοξεύματα. τὸ μὲν ἐστὶν αὐτῷ λοιδορία 1 βέλος καὶ γίνεται τὸ ἔλκος ὀργή· τὸ δὲ ἐστὶν ἔλεγχος ἀτυχημάτων· ἐκ τούτου τὸ βέλος λύπη γίνεται· τὸ δὲ ὀνείδος ἀμαρτημάτων καὶ καλοῦσιν αἰδὼ τὸ τραύμα. ἦδον δὲ τούτων ἀπάντων τῶν βελῶν βαθέα μὲν τὰ βλήματα, ἀναίμα δὲ τὰ τοξεύματα. ἐν δὲ τούτων ἀπάντων φάρμακον, ἀμύνεσθαι βάλλοντα τοῖς αὐτοῖς βλήμασι· λόγος γὰρ γλώσσης βέλος ἄλλης γλώσσης βέλει θεραπεύεται· καὶ γάρ τῆς καρδίας ἐπαυσε τὸ θυμοῦμενον καὶ τῆς ψυχῆς ἐμάρανε τὸ λυποῦμενον. ἢ δὲ τῆς ἀνάγκης τοῦ κρείττονος συγγήσῃ τὴν ἀμυναν, ἀλγεινότερα γίνεται τὰ ἔλκη τῇ σιωπῇ· αἱ γὰρ ὀδῖνες τῶν ἐκ τοῦ λόγου κυμάτων, οὐκ ἀποτύσασα τοῦ άφροῦν, οἰδοῦσι περὶ ἐαυτᾶς πεφυσημέναι· τοσοῦτον οὖν ἡ Δευκάπη γεμισθείσα ρημάτων, οὐκ ἔφερε τὴν προσβολήν. 2

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

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

seen, and shame may be said to deprive the eyes of their liberty in that it causes the person ashamed to cast his eyes down to the ground; but it has been stated only a sentence above that Leucippe's shame came from the reproaches levelled at her, and this is the sense of the continuation of the sententia, in which it is stated that the efficient cause of these distressing emotions is speech.
30. Ἐν τούτῳ δὲ ἔτυχον δὲ ἔτυχον πέμψας τὸν Σάτυρον πρὸς τὴν κόρην ἀποπειρασόμενον τῆς φυγῆς. ἦ δὲ πρὶν ἀκούσαι, πρὸς τὸν Σάτυρον "Δέομαι," ἔφη, "πρὸς θεῶν ξένων καὶ ἐγχωρίων, ἐξαρπάσατε με τῶν τῆς μητρὸς ὀφθαλμῶν, ὅτι θυμώ-2 λεσθε' εἰ δὲ με ἀπελθόντες καταλίποιτε, βρόχον πλεξαμένη τὴν ψυχὴν μου οὔτως ἀφῆσο." ἐγὼ δὲ ὡς ταῦτα ἰκουσά, τὸ πολὺ τῆς φροντίδος ἀπεριψασθε', δύο δὲ ἡμέρας διαλιπόντες, ὅτε καὶ ἀποδημών ἔτυχεν ὁ πατήρ, παρεσκευάζετο πρὸς τὴν φυγήν.

31. Εἶχε δὲ ὁ Σάτυρος τοῦ φαρμάκου λείψανον, ὥ τοῦ Κώνωπα ἦν κατακοιμίσας· τούτου διακονοῦμεν ἡμῖν ἐγχεῖ λαθὼν κατὰ τῆς τελευταίας, ἢν τῇ Πανθείᾳ προσέφερεν· ἢ δὲ ἀναστᾶσα φέρετο εἰς τὸν θάλαμον αὐτῆς καὶ 2 εὐθὺς ἐκάθευδεν. εἶχε δὲ ἐτέραν ἡ Δευκίππη θαλαμηπόλον, ἢν τῷ αὐτῷ φαρμάκῳ καταβαπτίσας ὁ Σάτυρος (προσεπεποίητο γὰρ καὶ αὐτῆς, ἐξ οὗ τῷ θαλάμῳ προσεπεποίητο, ἐράν) ἐπὶ τὴν τρίτην θυροῦν 1 ἐρχεται τὸν θυρωρόν· κάκεινον
3 ἐβεβλήκει τῷ αὐτῷ πόματι. οὐχιμα δὲ ἐντετεῖτε ἡμᾶς πρὸ τῶν πυλῶν ἐξεδέχετο, ὅτερ ὁ Κλεινίας παρεσκευάζει, καὶ ἐθαδεμὼ ἡμᾶς ἐπὶ αὐτοῦ περιμένων αὐτός. ἐπεὶ δὲ πάντες ἐκάθευδον, περὶ πρώτας νυκτός φυλακὰς προῆραν ἁψοφητῷ, 4 Δευκίππην τοῦ Σατύρου Χειραγωγοῦντος. καὶ γὰρ ὁ Κώνωψ, ὅσπερ ἡμῖν ἐφήδρευε, κατὰ τύχην ἐκείνην ἀπεδήμασται τῇ θυραίῃ, τῇ δεσποτίνῳ διακονησόμενος. ἀναλόγει δὴ τὰς θύρας ο Σάτυρος

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

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

¹ In Palestine: see V. x. §3.
καὶ προήλθομεν· ὡς δὲ παρῆμεν ἑπὶ τὰς πύλας,
5 ἐπέβημεν τοῦ ὀχήματος. ἦμεν δὲ οἱ πάντες ἐξ,
ἡμεῖς καὶ ο Ὀλυμπίας καὶ δύο θεράποντες αὐτοῦ.
ἐπελαύνομεν οὖν τὴν ἑπὶ Σιδῶνα καὶ περὶ μοίρας
τῆς νυκτὸς δύο παρῆμεν ἑπὶ τὴν πόλιν καὶ εὐθὺς
ἐπὶ Βηρυτὸν τὸν ὁρμὸν ἐποιούμεθα, νομίζοντες
6 εὐρήσειν ἑκατὸν ἐφορμοῦσαν. καὶ οὐκ ἠτυχή-
σαμεν· ὡς γὰρ ἐπὶ τοῦ Βηρυτίων λιμένος ἦλθο-
μεν, ἀναγόμενοι σκάφος εὑρομεν, ἀρτι τὰ προ-
μνήσια μέλλον ἀπολῦειν. μηδὲν οὖν ἐρωτήσατε
τοι πλεῖ, μετεσκευάζομεθα ἑπὶ τὴν θάλασσαν
ἐκ τῆς γῆς, καὶ ἦν ο καρπὸς μικρὸν ἄνω τῆς ἐω.
ἐπλει δὲ τὸ πλοῖον εἰς Ἀλεξάνδρειαν, τὴν μεγάλην
τοῦ Νείλου πόλιν.

32. Ἔχαιρον τὸ πρῶτον ὁρῶν τὴν θάλασσαν,
οὗτο πελαγίζοντος τοῦ σκάφους ἀλλ’ ἐπὶ τοῖς
λιμένοι ἐποχουμεν. ὡς δὲ ἐξοδεύοι τοις εἰναι
πρὸς ἀναγωγῆν τὸ πνεῦμα, θόρυβος ἦν πολύς
κατὰ τὸ σκάφος, τῶν ναυτῶν διαθεόντων, τοῦ
κυβερνήτου κελεύοντος, ἐλκομένου τῶν κάλων.
2 ἡ κεραία περιήγητο, τὸ ἱστίον καθίετο, ἡ ναῦς
ἀπεσαλεύστηκαν, τὰς ἀγκύρας αὐτήν ἐκ τῆς
γῆς κατὰ μικρὸν ἀναχωροῦσαν. ὡς αὐτήν ἐρωτῶν,
παιανίσμος ἦν καὶ πολλῆς τῆς ἐνυχής, θεους σωτη-
ρᾶς καλοῦντες, εὐφημοῦντες αἰσιοῦ τῶν πλούν
γενέσθαι· τὸ πνεῦμα ἄρτοιο σφοδρότερον, τὸ ἱστίον
ἐκυρτοῦτο καὶ εἰλκε τὴν ναῦν.

1 The editors have altered these participles into the
genitive: but a nominativus pendens does not seem an
impossibility in Achilles Tatius.
doors; we followed; and when we had arrived at the gates, we entered the carriage: we were six in all—ourselves, Clinias, and two servants of his. We took the road to Sidon; arriving there when another watch of the night was about spent, we hurried on to Berytus, expecting that we should find some ship at anchor there. Nor were we disappointed: for as we arrived at the harbour of Berytus, we found a ship just sailing, on the very point of casting loose; so we asked no questions as to her destination, but embarked all our belongings aboard; it was then a little before dawn. It appeared that she was making the voyage to Alexandria, the great city at the mouth of the Nile.

32. I was at once full of joy, even at my first sight of the ocean, before the boat got out to sea but was still riding in the harbour. When the breeze seemed favourable for putting off, a busy commotion arose throughout the ship—the crew running hither and thither, the helmsman giving his orders, men hauling on the ropes. The yard-arm was pulled round, the sail set, the ship leaped forward, the anchors were pulled in-deck, the harbour was left; we saw the coast little by little receding from the ship, as though it were itself in movement; there were songs of joy and much prayer directed to the gods saviours, invoking good omens for a prosperous voyage; meanwhile the wind freshened, the sail bellied, and the ship sped along.
33. Ἐτυχὲ δὲ τις ἡμῖν νεανίσκος παρασκηνῶν, ὅς ἔπει καρφὸς ἣν ἄριστον, φιλοφρονούμενος ἡμᾶς συναριστάν ἡξίον. καὶ ἡμῖν δὲ ὁ Σάτυρος παρέφερεν· ὥστε εἰς μέσον καταθέμενοι ἄ εὑχομεν, τὸ ἄριστον ἐκοινοῦμεν, ἥδη δὲ καὶ λόγον. λέγω δὴ πρῶτος. "Πόθεν, ὃ νεανίσκε συναριστᾶν ἠξίου. καὶ τῇ δὲ καλεῖν;" "Εγὼ Μενέλαος," εἶπεν. "τὸ δὲ γένος Αἰγύπτιος, οὗτος Κλεινίας, Φοίνικες ἄμφω. Τέσ σον ἥ πρόφασις ἡμῖν τῆς ἀποδημίας;" "Ἡν σὺ πρῶτος ἡμῖν φράσης, καὶ τὰ παρ’ ἡμῶν ἀκούσῃ.

34. Δέγει οὖν ὁ Μενέλαος. "Τὸ μὲν κεφάλαιον τῆς ἐμῆς ἀποδημίας ἔρως βάσκανος καὶ θήρα δυστυχής. ἤρων μειράκιον καλοῦ· τὸ δὲ μειράκιον φιλόθηρον ἦν. ἐπείχον τὰ πολλά, κρατεῖν οὐκ ἡξίον. ὡς δὲ οὐκ ἐπείχον, εἰπόμην ἀπ" ἡμῖν ἄγρας κἀγώ. ἐθηρῶμεν οὗν ἰππεύοντες ἄμφω καὶ τὰ πρῶτα ἑτυχοῦμεν, τὰ λεπτὰ διώκοντες τῶν θηρίων. ἐξαίφνης δὲ σὺς τῆς ὕλης προπηδᾶ· καὶ τὸ μειράκιον ἐδίωκε· καὶ οὗσ ἐπιστρέφει τὴν γέννην καὶ ἀντιπρόσωπος ἔχωρε δρόμῳ, καὶ τὸ μειράκιον οὐκ ἐξετρέπτετο, βοῶντος ἔμοι καὶ κεκραγότος, "Ελκε τὸν ἵππον, μετένεγκε τὰς ἡνίας, πονηρὸ τὸ θηρίον. ἀνάξας δὲ οὗς σπουδῇ ἔτρεχεν ὅς εἰπ’ αὐτῷ· καὶ οἱ μὲν συνεπτιπτον ἀλλήλαιος, ἐμὲ δὲ τρόμος, ὡς εἶδον.

1 The MSS. have ἀλλάξας: ἄξας or ἀνάξας were suggested by Jacobs, and one of them is almost certainly right.
33. There happened to be camping near us on board a young man, who, when breakfast-time arrived, very courteously asked us to take the meal with him. Satyrus was just bringing our victuals; so that we put all that we had into the common stock, and made a joint meal and also shared the conversation. I was the first to speak: "Where do you come from, young sir, and what are you called?" "Menelaus is my name," he replied, "an Egyptian by nationality. What are yours?" "I am Clitophon, this is Clinias, Phoenicians both." "What then is the reason that you are thus leaving your country?" "Tell us your story first, and then we will relate ours to you."

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

2 ἀρσιτον is déjeuner, and may be regarded indifferently as breakfast or luncheon.
λαμβάνει καὶ φοβούμενος μὴ φθάσῃ τὸ θηρίον καὶ πατάξῃ τὸν ἵππον, ἐναγκυλισάμενος τὸ ἀκόντιον, πρὶν ἄκριβῶς καταστοχάσασθαι τοῦ σκοποῦ, τέμπω τὸ βέλος· τὸ δὲ μειράκιον παρα-

5 θέου ἄρπάζει τὴν βολήν. τίνα οἴει με τότε ψυχὴν ἐχεῖν; εἰ καὶ ψυχὴν εἶχον ὅλως, ὡς ἂν ἄλλος τις ἀποθάνοι ξῶν. τὸ δὲ οἰκτρότερον, τὰς χεῖρας ἅρπαξε μοι μικρὸν ἔτι ἐμπνέων καὶ ἀποθνήσκων οὐκ ἐμίσει με τὸν πονηρὸν ὁ ὑπ᾽ ἐμοῦ ἐπιθυμεῖν, ἀλλὰ τὴν ψυχὴν ἀφῇκε τῇ

6 φονευσάσθη περιπλεκόμενος δεξιά. ἀγοῦσιν οὖν με ἐπὶ τὸ δικαστήριον οἱ τοῦ μειράκιου γονεῖς οὐκ ἂκοντα· καὶ γὰρ παρελθὼν ἄπελογούμην οὐδέν, θανάτου δὲ εὑρήσωμεν ἐμαυτῷ. ἔλεησαν δὲν οἱ δικασταὶ προσετίμησάν μοι τριετῆ φυγήν· ὡς νῦν τέλος ἐχοῦσης, αὕτως ἐπὶ τὴν ἐμαυτοῦ καταίρω.”

7 ἐπεδάκρυσεν ὁ Κλεινίας αὐτοῦ λέγοντος Ἰ!άτροκλον πρόφασιν, ἀναμνησθεὶς Χαρικλέους. καὶ ὁ Μενέλαος, “Τάμα δακρύεις,” ἔφη, “ἡ καὶ σὲ τι τοιούτων ἐξήγαγε;” στενάξας οὖν ὁ Κλεινίας καταλέγει τὸν Χαρικλέα καὶ τὸν ἵππον, κἀγὼ τάμαυτο." 35. Ὅρων οὖν τὸν Μενέλαον ἔγωγε κατηφῆ πάντων τῶν ἑαυτοῦ μεμνημένων, τὸν δὲ Κλεινίαν ὑποδακρύοντα μνήμης Χαρικλέους, βουλόμενος αὐτοῦ πρὸς τὴν λύπης ἀπαγάγειν, ἐμβάλλω λόγον ἐρωτικῆς ἐχόμενος φυγαμογίας· καὶ γὰρ οὖδε ἡ Δευκίππη παρῆν, ἀλλ’ ἐν μυχῷ ἐκάθευδε τῆς

1 In Greek law-suits the defendant was required to state the penalty he thought would be the just reward for his offence: the reader will recall the manner in which Socrates did so at his trial, recorded in Plato’s Apologia.
overcome with fright, and, fearing that the brute
would get his blow in first and wound the horse,
I poised my javelin without taking sufficiently
careful aim, and let fly. The youth crossed the line
and received it full. What do you think that my
feelings were then? If I had any feelings at all,
they were like those of a living death. More pitiful
still, while he yet faintly breathed he stretched out his
hands to me and embraced me; in his death-throes
he that was slaughtered by me did not loathe my
accursed self, but he gave up the ghost embracing
my murderous hand. His parents dragged me, not at
all unwilling, before the tribunal of justice. I made
no defence there, and proposed the penalty of death.¹
So the jury took pity upon me, and sentenced
me to three years’ banishment; this period has now
come to an end, and I am returning to my own
country.” As he spoke, Clinias wept as the Trojan
women wept over Patroclus²; he remembered
Charicles. “You weep at my woes,” said Menelaus;
“Has some similar adventure exiled you too?”
Then Clinias groaned bitterly and related to him the
story of Charicles and the horse, and I told my tale
too.

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

¹ Homer, Iliad, xix. 302. The captive Trojan women
were forced to act as mourners for the dead Patroclus; and
they shed real enough tears, but they were thinking of their
own woes rather than of the dead hero. The scene passed
into a proverb, which is also used by Plutarch.

² Homer, Iliad, xix. 302. The captive Trojan women
were forced to act as mourners for the dead Patroclus; and
they shed real enough tears, but they were thinking of their
own woes rather than of the dead hero. The scene passed
into a proverb, which is also used by Plutarch.
2 νησὶ. λέγω δὴ πρὸς αὐτοὺς ὑπομειδιῶν. "Ὡς
παρὰ πολὺ κρατεῖ μου Κλεινίας: ἐβούλετο γὰρ
λέγειν κατὰ γυναικῶν, ὡσπερ εἰδέθει. ῥᾶν δὲ ἀν
3 εἶποι νῦν ἦτοι, ὡς κοινωνὸν ἔρωτος εὐρῶν. ὡς
οἶδα γὰρ πῶς ἐπιχωρίαζει νῦν ὁ εἰς τοὺς ἄρρενας
ἔρως." "Οὐ γὰρ πολὺ ἀμεινοῦ, ὁ Μενέλαος ἐφη,
"τοῦτο ἐκεῖνον; καὶ γὰρ ἀπλούστεροι παῖδες
gυναικῶν καὶ τὸ κάλλος αὐτοῖς δριμύτερον εἰς
4 ἡδονήν." "Πῶς δριμύτερον," ἐφην, "ὁ τι παρα-
κύψαν μόνον οὐχεταὶ καὶ οὐκ ἀπολαῦσαι δίδωσι
τῷ φιλοῦντι, ἀλλ' ἐοικε τῷ τοῦ Ταντάλου
5 πώματι; πολλάκις γὰρ ἐν ὁ πίνεται πέφευγε,
καὶ ἀπῆλθεν ὁ ἐραστὴς οὐχ ἐφεύρων πιεύν· τὸ δὲ
ἐτι πιθῖπλε μόνον ἐστὶν ἐπὶ τοῦ ἐραστὴν
1 ὁ πῖνοι κορεσθῇ. καὶ οὐκ ἐστὶν ἀπὸ τοὺ παιδί
να ἐπελθεὶ ἐραστήν ἠλυποῦ ἑκοῦτα τὴν ἡδονήν καταλεῖπε 
γὰρ ἐμ 
διφόντα."  
36. Καὶ ὁ Μενέλαος, "Ἀγνοεῖς, ὦ Κλειτοφῶν,"  
ἐφη, "τὸ κεφάλαιον τῆς ἡδονῆς. ποθεινὸν γὰρ 
αἰὲ τὸ ἀκόρεστον. τὸ μὲν γὰρ εἰς χρῆσιν
χρονιώτερον τῷ κόρῳ μαραίνει τὸ τερπνὸν τὸ δὲ
ἀρπαξόμενον καινὸν ἐστὶν ἀεὶ καὶ μᾶλλον ἀνθεὶ:
οὐ γὰρ γεγηρακυίαν ἔχει τὴν ἡδονήν, καὶ ἐς ὁ 
ἐλαττοῦται τῷ χρόνῳ, τοσοῦτον εἰς μέγεθος

1 Cobet wished to insert ἀν after τῷν.
2 It is not possible to make sense of the words τοῖς ἄλλοις
which here followed καὶ. I omit them with Hercher.

1 Clitophon shewed a very proper spirit in waiting for
Leucippe's absence before propounding this dubbio amoroso.
Anthony Hodges in his translation (1638) omits the whole

122
asleep in the ship's hold. I remarked to them with a smile, "How much more fortunate than I is Clinias: he was doubtless about to declaim against women, as is his wont, and now he can speak with the greater freedom, because he has found another that shares his ideas in love. I know not how it is that this affection for youths is now so fashionable."

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

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

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

² παρακύψας means literally "peeped out."
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥ

2 ἐκτείνεται πόθῳ. καὶ τὸ ρόδον διὰ τοῦτο τῶν ἄλλων εὐμορφότερον ἐστὶ φυτῶν, ὅτι τὸ κάλλος αὐτοῦ φεύγει ταχύ. δύο γὰρ ἐγὼ νομίζω κατ’ ἀνθρώπους κάλλη πλανᾶσθαι, τὸ μὲν οὐράνιον, τὸ δὲ πάνδημον, [ὡς περὶ τοῦ κάλλους οἱ χορηγοὶ

3 θεαὶ] ἀλλὰ τὸ μὲν οὐράνιον ἄχθεται θυητῷ σκῆνει δὲ δεδεμένον καὶ ζητεῖ πρὸς οὐρανόν ταχὺ φεύγειν. τὸ δὲ πάνδημον ἔρριπται κάτω καὶ ἐγχρονίζει περὶ τοῖς σώμασιν. εἰ δὲ καὶ ποιητὴν δεῖ λαβεῖν μάρτυρα τῆς οὐρανίας τοῦ κάλλους ἀνόδου, ἀκουσον Ὁμήρου λέγοντος,

Τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν κάλλεος εἶνεκα οἷο, ἵν᾽ ἀθανάτοις μετείη.

4 οὐδεμία δὲ ἀνέβη ποτὲ εἰς οὐρανόν διὰ κάλλος γυνῆ (καὶ γὰρ γυναιξὶ κεκοινώνηκεν ὁ Ζεὺς) ἀλλ’ Ἀλκμήνην μὲν ἔχει πενθός καὶ φυγή. Δαιάνην δὲ λάρναξ καὶ θάλασσα. Σεμέλη δὲ πυρὸς γέγονε τροφή. ἂν δὲ μειρακίου Φρυγὸς ἔρασθῇ, τὸν οὐρανὸν αὐτῷ δίδωσιν, ἵνα καὶ συνοικῆ καὶ οἰνοχόον ἐχῃ τοῦ νέκταρος. ἥ δὲ πρότερον

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

2 Jacobs’ emendation for the MSS. κάλλει.
increased in desire.\textsuperscript{1} This is why the rose is of all flowers the most beautiful, because its beauty is so fleeting. I hold that there are two different kinds of beauty conversant among men, the one heavenly, the other vulgar [presided over by their respective goddesses \textsuperscript{2}]; the heavenly sort chafes at being fettered by its mortal habitation and is ever seeking to hurry back again to its heavenly home, while the vulgar kind is diffused on our earth below and stays long in association with human bodies. If one may quote a poet as a witness of the flight of beauty to heaven, listen to Homer, who tells how

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

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

\begin{itemize}
\item \textsuperscript{3} Ganymede. \textit{Iliad}, xx. 234.
\item \textsuperscript{4} The wife of Amphitryon, in whose semblance Zeus visited her and begat Heracles.
\item \textsuperscript{5} The daughter of Acrisius, visited by Zeus in the form of a shower of gold. Her father in anger put her and her baby (Perseus) into a chest or ark and sent them adrift at sea; they finally arrived at the island of Seriphus.
\item \textsuperscript{6} The daughter of Cadmus, who foolishly prayed that Zeus might visit her as he visited Hera. He came therefore with fire and lightning, by which she was destroyed; but her offspring was saved, the god Dionysus.
\item \textsuperscript{7} Hebe,
\end{itemize}
diákoulos tῆς τιμῆς ἐξέωσται· ἦν γάρ, οἶμαι, γυνῆ."

37. Ὑπολαβὼν οὖν ἐγὼ, "Καὶ μὴν οὐράνιον," ἐφην, "ἐοικε μᾶλλον εἶναι τὸ τῶν γυναικῶν κάλλος, ὡςον μὴ ταχύ Theodore. ἐγγὺς γάρ τοῦ θείου τὸ ἀφθαρτον. τὸ δὲ κινούμενον ἐν φθορᾷ θυμητὴν φύσιν μιμούμενον, οὐκ οὐράνιον ἐστίν ἡ χρυσάνθημα. ἦρας μειρακίου Ἀργος, ἀνήγαγεν εἰς οὐρανοῦ τὸν Φρύγα: τὸ δὲ κάλλος τῶν γυναικῶν αὐτῶν τῶν Δία κατήγαγεν ἐξ οὐρανοῦ. διὰ γυναῖκα ποτε Ζεὺς ἐμυκήσατο, ἀλλὰ γυναῖκα ποτε Ράχησατο, καὶ χρυσῶν 2 πεποίηκεν έαυτὸν ἄλλη γυναίκη. οἰνοχοείτω μὲν Γανυμήδης, μετὰ δὲ τῶν θεῶν Ἕρα ἡ πινέτω, ἵνα ἐοικε μᾶλλον οὐράνιον γυνη. ἔσεθα δὲ αὐτοῦ καὶ τὴν ἀρταγην· ὑπαγεν ἐπ’ αὐτὸν κατέβη ὁμήστης, ὁ δὲ ἀνάρπαστος γενόμενος ὑβρίζεται, καὶ ἐσταυρωμένως διάκονον γυνή. ἐλεῶ δὲ αὐτοῦ καὶ τὴν ἁρπαγήν ὄρνις ἐπ’ αὐτὸν κατέβη ὁμήστης, ὁ δὲ ἀνάρπαστος γενόμενος ὑβρίζεται, καὶ ἐοικεν ἔσταυρωμένως καὶ τὸ θέαμά ἐστίν αἰσχροτον,

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

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

---

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

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

126
was formerly this duty, was deprived of the honour—she, I fancy, was a woman.”

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

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

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

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

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

4 μειράκιον εξ ονύχων κρεμάμενον. Σεμέλην δὲ εἰς οὐρανοὺς, ἀνήγαγεν οὐκ ὄρνις οὐ, οὕτως ἀνέβη Ἦρακλῆς. εἰ δὲ Δανάης τὴν λάρνακα γελᾶς, πῶς τὸν Περσέα σιωπᾶς; Ἀλκμῆνη δὲ τούτῳ μόνῳ δώρου ἄρκει, ὅτι δέ

5 αὐτὴν ἐκλεφην ο Ζεὺς τρεῖς ὅλους ἦλιος. εἰ δὲ δεῖ μεθέντα τὰς μυθολογίας αὐτὴν εἰπεῖν τὴν ἐν τοῖς ἔργοις ἦδουν, ἐγὼ μὲν πρωτόπειρος ὃν εἰς γυναῖκας, οὕτως ωμολύπται ταῖς εἰς Ἀφροδίτην πολυομέναις; ἀλλος γὰρ ἂν ἑώς εἰπεῖ τι καὶ πλέον ἑχοι μεμνημένοι: εἰρήσεται δὲ μοι, κἂν

6 μετρίως ἔχω πείρας. γυναίκι1 μὲν οὖν ὑγρόν μὲν τὸ σῶμα ἐν ταῖς συμπλοκαῖς, μαλθάκα δὲ τὰ χείλη πρὸς τὰ φιλήματα. καὶ διὰ τούτῳ μὲν ἔχει τὸ σῶμα ἐν τοῖς ἀγκαλίσμασι, ἐν δὲ ταῖς σαρξῖ ὅλως ἐνηρμομένου, καὶ πῶς ἐγκείμενον

7 περιβάλλει τὴν ἦδον, ἐνηγίζει δὲ τοῖς χείλεσιν ὡσπερ σφραγίδας τὰ φιλήματα, φιλεῖ δὲ τέχνη καὶ σκευαζεῖ τὸ φίλημα γλυκέρως. οὕτως ἐπί τοῦ ὑατός ὑπὸ τῶν ἀγκαλίσμασι, δεῖ δὲ ταῖς σαρξί τοὺς ἐνηρμομένους, καὶ τοῖς ἐγκείμενοι

8 ἣ ἐχεῖ δὲ τινα καὶ μαστοὺς ἑπαφώμενον

1 These generic terms are throughout the argument in the singular, and Hercher seems to be right in here altering the plural γυναικί into the singular γυναίκι.
talons? But Semele was caught up to heaven—not by a savage bird, but by fire. It is no matter for surprise that any should ascend to heaven through fire: that is how Hercules ascended. You laugh at Danae’s ark, but you say nothing of Perseus. As for Alemene, this compliment alone is enough for her, that for her sake Zeus stole away three whole courses of the sun. But it is time to leave mythology and to talk of the delights of reality, though here I am but a novice; I have only had the society of women to whom love is a profession; perhaps somebody else who has been more deeply initiated might have more to say; but I will make an attempt, though my experience has been so small. Mulieribus ergo, lubricum corpus in concubitu, mollia labra ad osculationes, quare et in amplexu brachiorum suorum et in teneritudine carnium corpus suum praebet, quod et juxta amantem jacens voluptatem circumfundit: oscula autem tanquam sigilla labris ejus imprimit, artificiose enim osculatur et de industria suavius osculum facit. Non labris enim tantum osculatur, sed etiam dentibus convenit et circa os amantis pascitur et basiis suis mordet; cujus et papilla tacta propriam voluptatem affert. In summo vero Veneris discrimine bacchatur voluptate concitata, inhiat dum basiat, et furit; coeunt interea inter se linguae et invicem, quoad licet, osculari volunt:

1 Danae’s hero son—a worthy scion of Zeus.
2 “Tam libens cum ea concubuit, ut unum diem usurparet, duas noctes congeaminaret, ita ut Alcumenam tam longam noctem admiraretur.”—Hyginus, Fabulae, 29.
τὴν ἡδονήν, ἀνοίγων τὰ φιλήματα. πρὸς δὲ τὸ τέρμα αὐτὸ τῆς Ἀφροδίτης ἡ γυνὴ γινομένη
πέφυκεν ἀσθμαίνειν ὑπὸ καυματώδους ἡδονῆς,
tὸ δὲ ἀσθμα σὺν πνεύματι ἐρωτικῷ μέχρι τῶν τοῦ
στόματος χειλέων ἀναθορὸν συντυγχαῖαι πλανω-
μένω τὸ φιλήματι καὶ ζητοῦντι καταβῆναι κάτω.

αναστρέφον τε σὺν τῷ ἀσθματί καὶ τὸ φίλημα καὶ
μικθὲν ἐπεται καὶ βάλλει τὴν καρδίαν· ἡ δὲ
tαρακθεῖσα τῷ φίλημα καὶ μιχθὲν ἕπεται καὶ βάλλει τὴν καρδίαν’ ἡ δὲ
tαρακθεῖσα τῷ φιλήματι πάλλεται. εἰ δὲ μὴ
tois σπλάγχνοις ἤν δεδεμένη, ἡμολούθησεν ἀν καὶ
ἀνείλκυσεν αὐτήν ἀνω τοῖς φιλήμασι. παῖδων δὲ
φιλήματα μὲν ἀπαίδευτα, περιπλοκαὶ δὲ ἀμαθεῖς,
Ἀφροδίτη δὲ ἀργή, ἡδονῆς δὲ οὐδέν.

Καὶ ὁ Μενέλαος, "Ἀλλὰ σὺ μοι δοκεῖς,"
ἔφη, "μὴ πρωτόπειρος ἀλλά γέρων εἰς Ἀφρο-
δίτην τυγχάνειν· τοσαύτας ἡμῶν κατέχεας γυναι-
κῶν περιεργίας. εὖ μέρει δὲ καὶ τὰ τῶν παίδων
ἀντάκουσον. γυναῖκι μὲν γὰρ πάντα ἐπιπλαστα
καὶ τὰ ρήματα καὶ τὰ σχήματα· καὶ ἐὰν εἶναι δόξη
calh, τῶν ἀλειμμάτων ἡ πολυπράγμων μηχανή.
cαι ἀστιν αὐτῆς τὸ κάλλος ἢ μύρων, ἡ τριχῶν
βαφῆς, ἢ καὶ φυκωμάτων· ἂν δὲ τῶν πολλῶν
tουτῶν γυμνώσῃς δόλων, ἐοικε κολοιφο γεγυμνω-
μένω τῶν τοῦ μύθου πτερῶν. τὸ δὲ κάλλος τὸ
παιδικὸν οὐκ ἄρδευται μύρων ὀσφραίς, οὐδὲ
dolerais καὶ ἄλλοτρίαις ὀσμαῖς, πάσης δὲ γυναι-
κῶν μυραλοιφίας ἢδιον ὀδωδεν ὁ τῶν παίδων
4 ἱδρόσ. ἔξεστι δὲ αὐτῷ καὶ πρὸ τῆς ἐν Ἀφροδίτη
συμπλοκῆς καὶ ἐν παλαίστρᾳ συμπεσεῖν καὶ

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

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

and I have, with all diffidence, written φυκωμάτων. Knox would prefer φαρμάκων.
Achilles Tatius

φανερῶς περιχυθῆναι καὶ οὐκ ἔχουσιν αἰσχύνην αἰ περιπλοκαὶ καὶ οὐ μαλθάσσει τὰς ἐν Ἀφροδίτῃ περιπλοκὰς ὑγρότητι σαρκῶν, ἀλλὰ ἀντιτυπεῖ πρὸς ἄλληλα τὰ σώματα καὶ περὶ τῆς ἡδονῆς ἄθλει. τὰ δὲ φιλήματα σοφίας μὲν οὐκ ἐχει γυναικείαν, οὔτε μαγγανεύει τοῖς χείλεσι σινάμωρον ἀπάτην, ώς δὲ οἴδε φιλεῖ, καὶ οὐκ ἐστὶ τέχνης ἀλλὰ τῆς φύσεως τὰ φιλήματα. αὐτὴ δὲ παιδὸς φιλήματος εἰκόνα εἰ νέκταρ ἐπῆγνυτο καὶ χεῖλος ἐγίνετο, τοιαῦτα ἂν ἔσχες τὰ φιλήματα. φιλῶν δὲ οὐκ ἂν ἔχοις κόρον, ἀλλ' ὡς δὲ οἶδε φιλεῖν, καὶ οὐκ ἂν ἀποσπάσεις τὸ στόμα, μέχρις ἂν ὑφ᾽ ἡδονῆς ἑκφύγης τὰ φιλήματα."

1 An ingenious correction of Jacobs for the MSS. ēναι μωρὰν.

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

p. 128, mention may also be made of a medieval example, the "Ganymede and Helen" (Zeitschrift für Deutsches Alterthum, xviii. p. 124), and, in Oriental literature, Arabian Nights, 419 sqq. The curious may find a full investigation of our author’s sources for this dialogue by Friedrich Wilhelm, in vol. lvii. of the Rheinisches Museum.
1. Τρίτην δὲ ἡμέραν πλεόντων ἡμῶν, ἐξ αἰθρίας πολλῆς αἰφνίδιοι ἀχλὺς περιβεβλᾶται καὶ τῆς ἡμέρας ἀπωλέσις ἀπωλέσις τὸ φῶς· ἐγείρεται δὲ κάτωθεν ἄνεμος ἐκ τῆς θαλάσσης κατὰ πρόσοψιν τῆς νυκτός, καὶ ὁ κυβερνήτης περιάγειν ἐκείλευσε τὴν κεραίαν.

2 καὶ σπουδή περιήγησαν οἱ ναῦται, πῇ μὲν τὴν ὀθόνην ἐπὶ θάτερα συνάγοντες ἄνω τοῦ κέρως βία (τὸ γὰρ πνεῦμα σφοδρότερον ἐμπεσον ἀνθέλ- κειν οὐκ ἐπέτρεπε), πῇ δὲ πρὸς θάτερα μέρος, φυλάττοντες τοῦ πρόσθεν μέτρου καθ' ὃ συνεβαίνει στεφάνιον εἶναι τῇ περιαγωγῇ τὸ πνεῦμα. κλίνεται δὲ κοῖλον τοιχίσαν τὸ σκάφος καὶ ἔπι θάτερα μετεωρίζεται καὶ πάντῃ πρῆπες ἄνω, καὶ ἔδοκε τοῦς πολλοὺς ἡμῶν καθαράς ἐμπίπτοντος τοῦ πνεύματος. μετεσκευάζομαι οὖν ἀπαντίς εἰς τὰ μετέωρα τῆς νυκτός, ὁπως τὸ μὲν βαπτιζόμενον τῆς νυκτός ἀνακουφίσαμεν, τὸ δὲ τῇ προσθήκῃ βιασάμενοι κατὰ μικρὸν καθέλκομεν εἰς τὸ ἀντίστροφον. πλέουν δὲ ἡμῶν ὑπέκλινος αἰφνίδιος ἀνέφερε γὰρ ἡμᾶς καταρρακέναι τὸ ἔδαφος τῆς νυκτός ἡ πρὸς ἡμῶν κατεβιβάζετο. καὶ χρόνον μὲν τίνα διαταλαγόμενον οὖτω τὴν ναῦν τοῖς κύμαις ἐπαλαίμωσεν εἰς τὸ ἀντίστροφον καθέλκειν. 

1 So Headlam for MSS. καθέλειν.
BOOK III

1. On the third day of our voyage, the perfect calm we had hitherto experienced was suddenly overcast by dark clouds and the daylight disappeared, a wind blew upwards from the sea full in the ship's face, and the helmsman bade the sailyard be slewed round. The sailors hastened to effect this, bunching up half the sail upon the yard by main force, for the increasing violence of the gusts obstructed their efforts; for the rest, they kept enough of the full spread to make the wind help them to tack. As a result of this, the ship lay on her side, one bulwark raised upward into the air and the deck a steep slope, so that most of us thought that she must heel over when the gale next struck us. We transferred ourselves therefore to that part of the boat which was highest out of water, in order to lighten that part which was down in the sea, and so if possible, by our own added weight depressing the former, to bring the whole again to a level; but all was of no avail: the high part of the deck, far from being weighed down by our presence, merely lifted us higher still away from the water. For some time we thus ineffectually struggled to bring to an equilibrium the vessel thus balanced on the waves: but the wind suddenly
βάλλεται τὸ πνεῦμα ἐπὶ θάτερα τῆς νηός καὶ μικροῦ βαπτίζεται τὸ σκάφος, τοῦ μὲν τέως εἰς κύμα κλιθέντος, ἀναθορόντος ἐξεία ῥοπῆ, θατέρου δὲ, ἥ ἡμερίτο, καταρραγέντος εἰς τὴν θάλασσαν. 6 κωκύτος οὖν αἴρεται μέγας ἐκ τῆς νηός, καὶ μετοικία πάλιν καὶ δρόμος μετὰ βοῆς ἐπὶ τὰς ἀρχαίας ἔδρας. καὶ τρίτον καὶ τέταρτον καὶ πολλάκις τὸ αὐτὸ πάσχουσι κοινὴν ταύτην εἰχομεν τῷ σκάφει τὴν πλάνην. πρὶν μὲν γὰρ μετασκευάσασθαι τὸ πρῶτον, δίαυλος ἡμᾶς διαλαμβάνει δεύτερος. 2. Σκευοφοροῦντες οὖν κατὰ τὴν ναῦν διὰ πάσης ἡμέρας, δόλιχον των τούτων δρομον μυρίου ἐποιοῦμεν, ἀεὶ τὸν θάνατον προσδοκοῦμεν. 2 καὶ ἦν, ὡς εἰκός, οὐ μακρὰν περὶ γὰρ μεσημβρίαν δέιλην ὁ μὲν ἥλιος τέλεον ἁρπάζεται, ἐωράμεν δὲ ἑαυτοῦ ὡς ἐν σελήνῃ. πῦρ μὲν ἀπ' αὐτῆς ὑπεταίρει, μυκᾶται δὲ βροντὴν οὐρανοῦ καὶ τῶν κυμάτων ἡ στάσις, μεταξὺ δὲ οὐρανοῦ καὶ 3 θαλάσσης ἀνέμων ποικίλων ἐσύριζε ψόφος. καὶ ὁ μὲν ἥλιος ἐδέιχε σύντυγγος ἱχών' οἱ δὲ κάλοι περὶ τὴν θόνυμην πίπτουσι, ἀντιπαταγοῦντες δὲ ἐτετριγέσαν, ἐφόβει δὲ καὶ τὰ τοῖχα τῆς νηός ῥηγμυμένα, μὴ κατὰ μικρὸν ἀνοιχθεῖν τὸ σκάφος τῶν γόμφων ἀποσπωμένων: γέρρα δὲ περὶ πᾶσαν 4 τὴν ναῦν ἐκκαλύπτο. καὶ γὰρ ὁμβρὸς ἐπέκλυσε πολὺς, ἡμεῖς δὲ τὰ γέρρα ὑποδύντες ὅσπερ εἰς ἀντρον ἐμένομεν, παραδόντες ἑαυτοῦς τῇ τύχῃ, 136
shifted to the other side so that the ship was almost sent under water, and instantly that part of the boat which had been down in the waves was now violently thrown up, and the part formerly raised on high was crushed down into the waters. Then arose a great wailing from the ship, and all changed their station, running, with shouts and cries, to the position in which they had been before they moved; and the same thing happening a third and a fourth, nay, many times, we thus imitated the motion of the ship; and even before we had finished one transmigration, the necessity for a second and contrary one was upon us.

2. The whole day long then we carried our baggage up and down the ship, running, as it were, a long-distance race a thousand times, with the expectation of death ever before our eyes. Nor did it seem far off, for about mid-day or a little after the sun totally disappeared, and we could see one another no better than by moonlight. Lightning flashed from the sky, the heaven bellowed with thunder so that the whole air rang with the din; this was answered from below by the turmoil of the waves, and between sky and sea whistled the noise of contending winds. In this manner the air seemed to be turned into one vast trumpet; the ropes beat against the sail, creaking as they crossed one another, and there was every reason to fear for the broken planks of the ship that the rivets would no longer keep together and that the whole would fall asunder. The wicker bulwarks were actually under water the whole ship round. For much rain fell too, washing over the decks, so we crept under the wattlings as if into a cave, and there
5 ῥίψαντες τὰς ἐλπίδας. τρικυμίαι δὲ πολλαὶ καὶ
πάντοθεν, αἱ μὲν κατὰ πρόσωπον, αἱ δὲ κατ᾽
οὐρὰν τῆς νηὸς ἀλλήλαις ἀντέπιπτον. η ὁδοῖς
ἀεὶ προς μὲν τὸ κυρτούμενον τῆς θαλάσσης
ἡγείρετο, πρὸς δὲ τὸ παράδρομον ἥδη καὶ χθα-
μαλὸν τοῦ κύματος κατεδύετο. ἐφίκει δὲ τῶν
6 κυμάτων τὰ μὲν ὀρεσὶ, τὰ δὲ χάσμασιν. ἦν δὲ
καὶ τὰ ἐγκάρσια τῶν κυμάτων ἐκατέρωθεν
φοβερώτερα: ἀναβαινοῦσα μὲν γὰρ ἐπὶ τὴν
ναῦν ἡ θάλασσα διὰ τῶν γέρρων ἐκυλίετο καὶ
7 ἐκάλυπτε πᾶν τὸ σκάφος. τὸ γὰρ κύμα αἰρόμε-
νου ύψοῦ, ψαῦον αὐτῶν τῶν νεφῶν, πόρρωθεν
μὲν πρὸς ἀντιπρόσωπον ἐφαίνετο τῷ σκάφει
μέγεθος οἷον1... προσιὸν δὲ βλέπων, κατα-
8 ποθήσεσθαι τὴν ναῦν προσεδόκησας. ἦν οὖν
ἀνέμων μάχη καὶ κυμάτων ἡμεῖς δὲ οὐκ ἡδυνά-
μεθα κατὰ χώραν μὲν ὑπὸ τοῦ τῆς νηὸς
σεισμοῦ. συμμυγῆς δὲ πάντων ἐγίνετο βοή:
ἐρρόχθει τὸ κῦμα, ἐπάφλαξε τὸ πνεῦμα, ὀλολυγ-
μὸς γυναικῶν, ἀλαλαγμὸς ἀνδρῶν, κελευσμὸς
ναυτῶν, πάντα θρήνῳ καὶ κωκυτῶν ἀνάμεστα.
9 καὶ ὁ κυβερνήτης ἐκέλευε βίπτειν τῶν φόρτων
διάκρισις δὲ οὐκ ἦν ἀργύρου καὶ χρυσοῦ πρὸς
ἄλλο τι τῶν εὐτελῶν, ἀλλὰ πάνθ᾽ ὁμοίως ἡκοντι-
ζομεν ἐξω τῆς νηὸς: πολλοὶ δὲ καὶ τῶν ἐμπόρων,
αὐτοὶ τῶν οἰκείων λαμβάνοντες ἐν ὁις ἔιχον
τὰς ἐλπίδας, ἔωθουν ἐπευγόμενοι. καὶ ἦν ἡδη
ἡ ναῦς τῶν ἐπίπλων γυμνη: ὁ δὲ χειμών οὐκ
ἐσπένδετο.

1 The word to which the size of the billow is compared
seems to be lost. Dr. Rouse suggests that it may have been
ὁρός: a word which could easily be omitted by haplography
owing to its similarity with the first syllable of προσιον.
we waited, trusting to luck but giving up all hope. Great waves came from every quarter; some from the bows, some dashed against one another at the ship's stern. The vessel rose first as the wave heaved beneath it, and then sank deep as it retired and sank low down; the billows were now like mountains, now like valleys. More terrifying still were those which struck us athwart from either side. For the water rose up, rolled over the bulwarks, and deluged the whole vessel; even from a distance the wave could be seen lifting its head on high so as almost to touch the clouds, and threatening the ship, as large as [a mountain]; and when one saw it as it approached nearer, one would think that it would swallow it up altogether. It was a fight between wind and water: we could never keep still in one spot owing to the shocks imparted to the vessel. A confused noise of all kinds arose—roaring of waves, whistling of wind, shrieking of women, shouting of men, the calling of the sailors' orders; all was full of wailing and lamentation. Then the helmsman ordered the jettison of the cargo. No difference was made between gold and silver and the cheapest stuff, but we hurled all alike from the ship's sides; many of the merchants themselves seized their goods, on which all their hopes were centred, and hastened to pitch them overboard. Now the ship was stripped of all its contents; but the storm was still unabated.
3. Τέλος ὁ κυβερνήτης ἀπειπών ῥίπτει μὲν τὰ πηδάλια ἐκ τῶν χειρῶν, ἀφίησι δὲ τὸ σκάφος τῇ θαλάσσῃ καὶ εὐτρεπίζει ἡδή τὴν ἐφολκίδα καὶ τοῖς ναύταις ἐμβαίνειν κελεύσας, τῆς ἀποβάθρας ἡμεθεῖν. οἱ δὲ εὐθὺς κατὰ πόδας ἐξῆλλοντο. ἐνθα δὴ καὶ τὰ δεινὰ καὶ μάχη χειροποίητοι, οἱ μὲν γὰρ ἐπιβάντες ἡδή τὸν κάλων ἔκοπτον ὄς συνέδεσε τὴν ἐφολκίδα τῷ σκάφει· τῶν δὲ πλωτήρων ἐκαστὸς ἐσπευδὸς μεταπηθᾶν ἐνθα καὶ τὸν κυβερνήτην ἐωφάκον ἐφέλκοντα τὸν κάλων· οἱ δὲ ἐκ τῆς ἐφολκίδος ἐμβαίνειν οὐκ ἔπετρεπον. 3 εἴχον δὲ καὶ πελέκεις καὶ μαχαίρας, καὶ πατάξειν ἡπείλουν, εἴ τις ἐπιβήσεται· πολλοὶ δὲ ἐκ τῆς νηὸς ὁπλισάμενοι τὸ δυνατόν, ὁ μὲν κάστης παλαιᾶς τρύφος ἀράμενος, ὁ δὲ τῶν τῆς νηὸς σελμάτων, ἡμύνετο. θάλασσα γὰρ εἰχε νόμον 4 τὴν βίαν καὶ τὴν ναυμαχίαν καὶ τὸν ἄρχοντα καίνοις τρόποις. οἱ μὲν γὰρ ἐκ τῆς ἐφολκίδος δέει τοῦ καταδῦναι τῷ τῶν ἐπεμβαίνοντων όχλῳ πελέκεσι καὶ μαχαίρας τοὺς ἐξαλλομένους ἐπαινοῦν· οἱ δὲ σκυτάλαις καὶ κώπαις ἀμα τῷ πηνήματι τὰς πληγὰς κατε- 5 φέροντο. 1 οἱ δὲ καὶ ἄκρου ψαύοντες τοῦ σκάφους ἐξωλίσθανον· ἐνιοῦ δὲ καὶ ἐπιβαίνοντες τοῖς ἐπὶ τῆς ἐφολκίδος ἡδή διεπάλαιον· φιλίας γὰρ ἐν αἰστίας οὐκ ἔτι θεσμὸς ἦν, ἀλλὰ τὸ σικείον ἐκαστὸς σκοπῶν ἀσφαλέσ, τὸ πρὸς τοὺς ἐτέρους εὐγνωμον οὐκ ἔλογιζετο. οὕτως οἱ μεγάλοι κίνδυνοι καὶ τοὺς τῆς φιλίας λύουσι νόμοις.

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

1 aitida, Latin pietas. The dutiful affection felt by children to their parents, or between relations generally; or the respect due from a younger to an older man.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

4. ἔνθα δή τις ἀπὸ τῆς νηὸς νεανίσκος εὐρωστός λαμβάνεται τοῦ κάλω καὶ ἐφέλκεται τῇ ἐφολκίδα, καὶ ἤν ἐγγὺς ἤδη τοῦ σκάφους· ἑυτρεπτίζετο δὲ ἐκαστὸς, ὡς, εἰ πελάσειε, πηδήσων ἐς αὐτὴν. καὶ δύο μὲν ἢ τρεῖς ἤντυχον τής νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν ἐφολκίδα ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-3 ρώντο καταδύναι τῇ ἐφολκίδα· τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-3 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-4 τὸν πλοῦν ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-5 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-5 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-5 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-5 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἶχον ἐνθαδὲ αὐτοὺς ἤγε τὸ πνεῦμα· οἱ δὲ ἐπὶ τῆς νηὸς ἐπει-5 ρώντο καταδύναι τῇ ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενοι, λανθάνει δὲ προσενέχθεσθαι τὸν πλοῦν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχὺ γὰρ τὴν κύμασιν ἀπολύσαντες οἱ ναUIView the full text
At that point one of the passengers, a sturdy young man, seized the cable and drew up the jolly-boat until it was quite close to the ship's side, and everybody made ready to jump into it directly it should be close enough. Two or three were successful, though they effected their object not unscathed, and many made the attempt to leap only to fall from the ship into the sea; for the crew cut the rope with an axe, cast the boat off, and set sail wherever the wind was driving them, while the passengers did their best to sink it. Our vessel, after much plunging and tossing upon the waves, drove unexpectedly on to a rock hidden under water, and was utterly broken in pieces; as she slipped off the rock the mast fell on one side, breaking up part of her and carrying the rest beneath the water. Those who instantly perished, their lungs full of salt water, experienced the most tolerable fate in our general evil plight, because they were not kept in suspense by the fear of death. For a slow death at sea lets a man suffer all its pangs before the actual moment of dissolution. The eye, satiated with the waste expanse of the waters, prolongs the agony of fear, so that perishing in these circumstances is far more wretched than in any other: the terror of such a death is great in proportion to the size of the ocean. Some tried to swim, and were killed by being dashed by the waves on to the rock: many others fell upon broken pieces of wood and were spitted upon them like fishes; others were swimming about already half dead.

The ship thus broken up, some favouring deity kept whole for us that part of the prow on which Leucippe and I were seated astride, and we floated as
ACHELLES TATIUS

ῥοῦν ἐφερόμεθα τῆς θαλάσσης· ὁ δὲ Μενέλαος καὶ ὁ Σάτυρος σὺν ἄλλοις τῶν πλωτήρων ἐπιτυχόντες τοὺ ἰστοῦ καὶ ἐπιτεσοῦντες ἐνήχουσιν.

2 πλησίον δὲ καὶ τὸν Κλεινίαν ἐσωρῶμεν περινῆχομεν τῇ κεραίᾳ καὶ ταύτῃ ἵκονσαμεν αὐτοῦ τῆν βοὴν, "Ἐχον τοῦ ξύλου, Κλεισθώ" ἀμα δὲ λέγοντα κύμα ἐπικάλυπτε κατόπτιν· καὶ ἴμεις εἰκοκύσαμεν. κατὰ ταὐτὸ καὶ ἴμαι ἐπεφέρετο τὸ κύμα· ἀλλὰ τύχῃ τινὶ πλησίον γενὸμενον ἴμων κατοθεὶς παρατρέχει, ὡστε μόνον ὑψοῦμεν μετέωρον τὸ ξύλου κατὰ τὸν αὐχένα τοῦ.

3 κύματος καὶ τὸν Κλεινίαν ἰδεῖν αὔθεσ. ἀνουμῶξας οὖν, "Ἐλέησον," ἐφθιν, "δέσποτα Πόσειδον, καὶ σπείσαι πρὸς τὰ τῆς ναυαγίας σου λείψανα. πολλοὺς ἤδη τῷ φόβῳ θανάτους ὑπεμείναμεν· εἰ δὲ ἴμαις ἀποκτεῖναι θέλεις, μὴ διαστῆσῃς ἴμων τὴν τελευτήν· ἐν ἴμαις κύμα καλυψάτω. εἰ δὲ καὶ θηρίων ἴμαις βορὰν πέπρωται γενέσθαι, εἰς ἴμαις ἵχθους ἀναλωσάτω, μία γαστὴρ χωρησάτω, καὶ ἴμαι καὶ ἐν ἵχθους κοινῇ ταφῶμεν." μετὰ μικρὸν δὲ τῆς εὐχῆς τοῦ πολύ του πνεύματος περιστεταυτο, τὸ δὲ ἀγριον ἐστόρεστο του κύματος· μεστῃ δὲ ἴμῃ θᾶλασσα νεκρῶν σωμάτων. τοὺς μὲν οὖν ἄμφι τοῦ Μενέλαον θάττον προσώπεις τῇ γῇ τῷ κύμα: καὶ ἴμῃ ταύτα τῆς Αἰγύπτου τὰ παράλια· κατεῖχον δὲ τότε θησαυρὰν πᾶσαν τὴν ἔκει χώραν.

5 ἴμαι δὲ περὶ δείλην ἐσπέραν τύχῃ τινὶ τῷ Πηλουσίῳ προσίσχομεν καὶ ἀσμενοι γης λαβόμενοι τοὺς θεοὺς ἀνευφημοῦμεν· εἶτα ὀλοφυρό-

1 An insertion due to Jacobs. The word is particularly likely to have dropped out owing to its being identical with the last syllable of the preceding word.

144
the sea carried us. Menelaus and Satyrus, together with some others of the passengers, happened upon the mast, and swam, using it as a support. Close by we saw Clinias swimming with his hands on the yard-arm, and we heard him cry; “Keep hold of your piece of wood, Clitophon.” As he spoke, a wave overwhelmed him from behind. We cried out at the sight, and at the same time the wave bore down upon us too; but by good fortune when it came near it only heaved us up and passed by beneath us, and we once again saw the spar lifted up on high on the crest of the billow, with Clinias upon it. “Have pity,” I wailed and cried, “Lord Poseidon, and make a truce with us, the remnants of your shipwreck. We have already undergone many deaths through fear; if you mean to kill us, do not put off longer our end; let one wave overwhelm us. If our fate is to become food for sea-beasts, let one fish destroy us and one maw swallow us, that even in the fish we may have a common tomb.” It was but a short time after I had uttered this prayer that the wind dropped and the savagery of the waves subsided; the sea was full of the corpses of the dead; and the tide rapidly brought Menelaus and his servants to land. (This land was the coast of Egypt, then wholly infested by robbers.) We, towards evening, chanced to come ashore at Pelusium; in joy at our safe arrival we first gave thanks to the
μεθα τὸν Κλεινίαν καὶ τὸν Σάτυρον, νομίζοντες αὐτούς ἀπολωλέναι.

6. Ἑστὶ δὲ ἐν τῷ Πηλουσίῳ Δίος ἱερὸν ἁγαλμαΚασίου· τὸ δὲ ἁγαλμα νεανίσκος, Ἀπόλλωνι μάλλον ἑοικός· οὔτω γὰρ ἥλικιάς εἶχε· προβεβληται δὲ τὴν χείρα καὶ ἐξειρροῖ ἐπ' αὐτῇ

2 τῆς δὲ ὑοῖς ὁ λόγος μυστικός. προσευξάμενοι δὴ τῷ θεῷ καὶ περὶ τοῦ Κλεινίου καὶ τοῦ Σατύρου σύμβολον ἐξαιτήσαντες (καὶ γὰρ ἔλεγον μαντικὸν εἶναι τὸν θεὸν) περιήμενεν τῶν νεῶν.

3 κατὰ δὲ τὸν ὅπισθόδομον ὅρῶμεν εἰκόνα διπλῆν, καὶ ὁ γραφεὺς ἐνεγέγραπτο Ἵεράνθης μὲν ὁ γραφεὺς, ἡ δὲ εἰκὼν Ἀνδρομέδα, καὶ Προμηθεὺς, δεσμώται μὲν ἄμφῳ (διὰ τοῦτο γὰρ αὐτούς, οἴμαι, εἰς ἐν συνήγαγεν ὁ θυγράφος) ἀδελφαί

4 δὲ καὶ τῆν ἄλλην τύχην αὐτῷ γραφαί. πέτραι μὲν ἄμφιτος τὸ δεσμωτηρίον, θῆρες δὲ κατ᾽ ἄμφῳσιν ὁ δήμιος, τῷ μὲν ᾿Αργείου δὲ αὐτοὺς Ἀργεῖοι δύο συνήγαγες, τῷ μὲν Ὁράκλης, τῇ δὲ Περσεύς· ὁ μὲν τοξεύων τὸν ὄρνιν τοῦ Δίος, ὁ δὲ ἐπὶ τὸ κῆτος τοῦ Ποσειδῶνος ἀθλῶν. ἀλλ' ὁ μὲν ὕδρυται τοξαξόμενος ἐν γῇ, ὁ δὲ ᾿Αργείου κρέμαται τῷ πτερῷ.

7. Ὁρώρυκται μὲν οὖν εἰς τὸ μέτρον τῆς κόρης ἡ πέτρα· θέλει δὲ τὸ ὄρυγμα λέγειν ὅτι μὴ τίς αὐτὸ πεποίηκε χείρ, ἀλλ' ἔστων αὐτόχθονον·

---

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

---

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

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

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

7. In the picture of Andromeda, there was a hollow in the rock of about the size of the maiden, but it was of a sort that would indicate that it was seeds in a pomegranate typify the fertility and productivity of nature.

3 Lit. "executioners."

4 Perseus was the great-grandfather of Hercules. The former's son, Electryon, was the father of the latter's mother, Alcmena.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

ἐτράχυνε γάρ τοῦ λίθου τὸν κόλπον οὗ γραφεύσι, ὡς ἔτεκεν αὐτὸν ἡ γῆ, ὡς δὲ ἐνέδρυται τῇ σκέπῃ καὶ ἔοικε τὸ θέαμα, εἰ μὲν εἰς τὸ κάλλος ἀπίδοις, ἀναλάματι καὶ, εἰ δὲ εἰς τὰ δεσμὰ καὶ τὸ κῆτος, αὐτοσχεδῆς τάφῳ. ἐπὶ δὲ τῶν προσώπων αὐτῆς κάλλος κεκέρασται καὶ δέος· ἐν μὲν γὰρ ταῖς παρειαῖς τὸ δέος κάθηται, ἐκ δὲ τῶν ὀφθαλμῶν ἀνθεῖ τὸ κάλλος. ΄Α οὕτε τῶν παρειῶν τὸ ὄρχον τέλεσεν ἀφοινικτὸν ἢν, ἥρεμα δὲ τῷ ἐρεύθει βέβαπται οὕτε τὸ τῶν ὀφθαλμῶν ἀνθεῖ τὸ κάλλος, ἀλλὰ έοικε τοῖς ἀρτὶ μαρανομένους τοῖς οὕτως αὐτὴν ἐκόσμησεν ὁ ξογράφος εὐμόρφῳ φόβῳ. τὰς δὲ χεῖρας εἰς τὴν πέτραν ἐξεπέτασε, ἄγχει δὲ ἄνω δεσμὸς ἐκατέρραν συνάπτων τῇ πέτρᾳ· οἱ καρποὶ δὲ ὡσπερ ἄμπελον βότρυες κρέμανται. καὶ αἱ μὲν ἀπετεῖναν τῆς κόρης τὸ λευκὸν εἰς τὸ πελιδνὸν μετέβαλον καὶ ἐοίκασιν. δέδεται μὲν οὖτω τὸν θάνατον ἐκδεχομένη: ἵστηκε δὲ νυμφικῶς εἰς τὴν ἄλμην οὕτω τῶν προβατείων τριχῶν, οὐκ ἄνθος ἀμέριμνον, ἀλλὰ ἐοίκε τοῖς ἄρτι μαρανομένοις τοῖς οὕτως αὐτὴν ἐκόσμησεν ὁ κυρίως τῶν ὀφθαλμῶν ἀνθεῖ τὸ κάλλος. Ποδήρης ὁ χιτών, λευκὸς ὁ χιτών, τὸ ὕφασμα λεπτόν, ἀραχνίως οὐκ οὐ κατὰ τὴν τῶν προβατείων τριχῶν, οὐκ ἀπὸ δένδρων μετέβαλον καὶ ἐοίκασιν. τὴν θώλασαν ἀποθνήσκειν οἱ δάκτυλοι. Πολὺ τοῦ σώματος περιβέβληται τῷ κύματι, μόνῃ δὲ τῇ κεφαλῇ ἐπὶ τὴν θώλασαν ἀποδύεται. ύπὸ δὲ τῆν ἄλμην

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


8 ἡ δὲ ἐστὶ φοβερὰ καὶ ἐν τοῖς χρώμασι τοὺς ὀφθαλμοὺς ἐξεπέτασεν, ἔφριξε τὰς τρίχας τῶν κροτάφων, ἠγείρε τοὺς δράκοντας ἀπειλεῖ καὶ τῇ γραφῇ ὁ πῖλος δὲ αὐτοῦ τὴν κεφαλὴν καλύπτει: ὁ πῖλος δὲ ὑπῃνίττετο τῆς Ἀἰδος κυνέην. τῇ λαιᾷ τῆς Τ᾽ ἐρείδῃ τὸ μὲν ὀξύνεται, τὸ δὲ ἐπικάμπτεται καὶ τὸ μὲν ἀπωξυσμένον μένει ξίφος, τὸ δὲ καμπτόμενον δρέπανον γίνεται, ἵνα μιᾷ πληγῇ τὸ μὲν ἐρείδῃ τὴν σφαγήν, τὸ δὲ κρατῇ τὴν τομήν. τὸ μὲν τῆς Ἀνδρομέδας δράμα τούτο.

8 Ἑξῆς δὲ τὸ τοῦ Προμηθέως ἐγεγόνει. δέδεται μὲν ὁ Προμηθεὺς σιδήρῳ καὶ δόρᾳ, ὁπλισταὶ δὲ Ἡρακλῆς τόξῳ καὶ δόρᾳ. ὁρνὶς ἐς τὴν τοῦ

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

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

2 The "cap of darkness," which made the wearer invisible. It was a gift from the Cyclopes to Pluto at the same time that they forged Zeus his thunderbolts.

3 The description of the weapon is not easy to understand, but it was presumably not unlike a mediaeval halberd. Perseus is traditionally represented with a *falcatus ensis*, a *ferrum curvo hamo instructum*; cp. Ovid, *Met.* iv. 720, 727.
Προμηθέως γαστέρα τρυφᾶ: ἐστηκε γὰρ αὐτὴν ἀνοίγων, ἤδη μὲν οὖν ἀνεῳγμένην: ἀλλὰ τὸ ράμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεῳγμένην ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται, καὶ ἤδη μὲν οὖν ἀνεوهاν πάντη συνέσταλται καὶ τὴν πλευρὰν συνέσπασται καὶ τὸν μηρὸν ἑγείρει καθ' αὐτόν· εἰς γὰρ τὸ ἥπαρ συνάγει τὸν ὄρνιν· ὁ δὲ ἐτερὸς αὐτῷ τὸν ποδὸν τὸν σπασμὸν ὀρθίων ἀντιτείνει κάτω καὶ εἰς τοὺς δακτύλους ἀποξύνεται. τὸ δὲ ἀλλὸ σχῆμα δείκνυσι τὸν τόνον· κεκύρωτοι τὰς ὀφρύς, συνέσταλται τὸ χεῖλος, φαίνει τοὺς ὀδόντας· ἡλέησας ἂν ὡς ἀλγοῦσαν τὴν γραφὴν. ἀναφέρει δὲ λυποῦμενον Ἡρακλῆς· ἐστηκε γὰρ τοξεύων τοῦ Προμηθέους τὸν δήμιον· ἐνήρμοσται τῷ τόξῳ βέλος· τῇ λαιᾷ προβέβληται τὸ κέρας ὀθῶν· ἐπὶ μαξιόν ἐλκει τὴν δεξιά, ἐλκων τὸ νεῦρον κατόπιν τὸν ἀγκῶνα. πάντα οὖν ὦμον πτύσσεται, τὸ τόξον, τὸ νεῦρον, τὸ βέλος, ἢ δεξιά· συνάγεται μὲν ὑπὸ τοῦ νεῦρον τὸ τόξον, διπλοῦται δὲ ὑπὸ τῆς χειρός τὸ νεῦρον, κλίνεται δὲ ἐπὶ μαξιόν ἡ χείρ. ὁ δὲ Προμηθεὺς μεστὸς ἐστίν ἐλπίδος ἄμα καὶ φόβου· τῇ μὲν γὰρ εἰς τὸ ἔλκος, τῇ δὲ εἰς τὸν Ἡρακλέα βλέπει, καὶ θέλει μὲν αὐτὸν ὅλοις τοῖς ὀφθαλμοῖς ἰδεῖν, ἐλκει δὲ τὸ ἥμισυ τοῦ βλέμματος ὁ πόνος.

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

¹ Because the other half is distracted by the wound, from which he cannot wholly turn his eyes away.
9. Ἐνδιατρίψαντες οὖν ἡμερῶν δύο καὶ ἀναλβόντες ἑαυτοὺς ἐκ τῶν κακῶν, ναῦν Ἀιγυπτίαν μισθωσάμενοι (εἰχομεν δὲ ὀλύγου χρυσίου, ὅτερ ἐτύχωμεν ἐξωσμένοι) διὰ τοῦ Νείλου πλούν ἔπε. Ἀλεξάνδρειαν ἐποιούμεθα, μάλιστα μὲν ἐκεῖ διεγνωκότες ποιήσασθαι τὴν διατριβὴν καὶ νομίζοντες ταύτη τάχα τόσον φίλους εὑρήσειν 2 προσενεχθέντας. ἐπεὶ δὲ ἐγενόμεθα κατὰ τίνα πόλιν, ἐξαίφνης βοής ἀκοῦομεν πολλῆς, καὶ ὁ ναῦτης εἰπὼν, "Ὁ Βουκόλος," μεταστρέφει τὴν ναῦν, ὥσ ἐπαναπλεύσωσι εἰς τοῦτος καὶ ἀμα πλήρης ἢ γῆ φοβερὸν καὶ ἀγρίων ἀνθρώπων· μεγάλοι μὲν πάντες, μέλαις δὲ τῇ χροϊᾶν, οὐ κατὰ τὴν τῶν Ἀνδῶν τὴν ἄκρατον, ἀλλ᾽ ὅπερ ἄν γένοιτο νόθος Αἰθίοπ, ψιλοὶ τὰς κεφαλὰς, λεπτοὶ τοὺς πόδας, τὸ σῶμα παχεῖς: ἐβαρβάριζον δὲ πάντες. καὶ ὁ κυβερνήτης εἰπὼν, "Ἄπολω- λαμεν," ἔστησε τὴν ναῦν, ὁ γὰρ ποταμὸς ταύτη στενώτατος, καὶ ἐπεμβάντες τῶν λῃστῶν τέσσαρες, πάντα μὲν τὰ ἐν τῇ νηὶ λαμβάνοντες, καὶ τὸ χρυσίου ἡμῶν ἀποφέρουσι, ἡμᾶς δὲ δήσαντες καὶ κατακλείσαντες εἰς τὶ δομάτιον, ἀπηλλάττουσι, φύλακας ἡμῖν καταλιπόντες, ὡς εἰς τὴν ἐπιοῦσαν ἄξονες ἡμῶν ἀφορματώσει, ὅταν δὲ τὶς κατελήσατες, ὡς εἰς τὴν ἐπιοῦσαν ἄξονες ἡμῶς ἐν τῷ βασιλεα- τῷ γὰρ ἐκάλουν τῷ ὀνόματι τῶν λῃστῶν τὸν μείξονα: καὶ ἦν ὁ ὁδὸς ἡμερῶν δύο, ὡς παρὰ τῶν σὺν ἡμῖν ἑαυτῶν ἡμῶν συκοῦσαν.

10. Ἐπεὶ οὖν νῦξ ἔγενετο καὶ ἐκείμεθα, ὡς ἦμεν, δεδεμένοι καὶ ἐκάθευδον οἱ φρουροὶ, τότε, ὡς ἐξομεν ἥδη, κλαίειν ἡμῖν τὴν Δευκάπτην καὶ δὴ λογισάμενος ὅσων αὐτὴ γέγονα κακῶν αἰτίοις, κοκύσας ἐν τῇ ψυχῇ βύθιου, τῷ δὲ νῦ ὁ κλέψας

154
9. Having waited therefore two days and somewhat refreshed ourselves after our troubles, we hired an Egyptian boat (we had just a little money which we happened to have kept in our belts), and started by the Nile towards Alexandria; there we purposed to make some stay and thought it was just possible that we might find that some of our shipwrecked friends had arrived there. We had arrived at a certain town, when suddenly we heard a great shouting. "The herdsmen," cried the skipper, and tried to put the boat about and sail back; but already the place was full of terrifying savage men, all tall, dark-coloured (yet not absolutely black like an Indian, but more like a bastard Ethiopian), with shaven heads, small feet, and gross bodies: all spoke an outlandish jargon. "We are done for," cried the helmsman, and brought the boat to a standstill, for the river is there very narrow; and four of the robbers boarded her, took all that there was in her, and snatched our money from us; then tying us up they shut us into a little hut and went away, setting a guard over us, with the intention of taking us before their king the following day: "king" is the name they gave to the robber-chief, and it would be a journey of two days, as we learned from those who had been made prisoners along with us.

10. When the night had come on, and we lay, bound as we were, and our guards were asleep, I began, as indeed I might, to mourn Leucippe’s fate, and, counting up how great were her woes of which I was the cause, to bewail them deep in my soul,
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥ

τοῦ κωκυτοῦ τὸν ψόφου, "Ὦ θεοὶ καὶ δαίμονες," ἔφην, "εἰπὲρ ἐστέ που καὶ ἀκούετε, τί τηλικοῦτον ἡδικήκαμεν, ὡς ἐν ὅλγαις ἡμέραις το-2 σοῦτῳ πλήθει βαπτισθήναι κακῶν; νῦν δὲ καὶ παραδεδῶκατε ἡμᾶς λησταῖς Ἀἰγυπτίοις, ἵνα μηδὲ ἐλέου τύχωμεν. ληστὴν γὰρ Ἐλληνα καὶ φωνὴ κατέκλασε καὶ δέησις ἐμάλαξεν: οὸ γὰρ λόγος πολλάκις τὸν ἐλέου προζεῖνι τῆς ψυχῆς ἡ γλῶττα πρὸς ἱκετηρίαι διακονομεῖν τῆς τῶν ἀκουόντων ψυχῆς ἡμεροῖ τὸ 3 θυμοῦμεν. νῦν δὲ πολα μὲν φωνῇ δεηθῶμεν; τίνας δὲ ὅρκους προτείνωμεν; κἂν Σειρήνων τυγχανῇ πιθανότερος, ὁ ἄνδροφόνος οὐκ ἀκούει. μόνοις ἱκετεύει μὲ δεῖ τοῖς νεύμασι καὶ τὴν δέησιν δηλοῦν ταῖς χειρονομίαις. ὦ τῶν ἀτυχη-4 μάτων ἣδη τὸν θρῆνον ἐξορχήσομαι. τὰ μὲν οὐν ἐμῶ, κἂν ὑπερβολὴν ἔχῃ συμφορᾶς, ἦττον ἀλγῶ, τὰ σὰ δὲ, Δευκάππη, ποῖῳ στόματι θρηνήσομαι; ποίους ὁμοιόμενος δακρύσω; ὁ πιστὴ μὲν πρὸς ἀνάγκην ἐρωτος, ἱερης δὲ πρὸς ἐραστὴν 5 δυστυχοῦντα. ὃς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνὴ δὲ ἡ γῆ, ὁμοίοι δὲ καὶ γελεία κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστής παρακαθεύδει: ἀντὶ 6 δὲ ὑμεναίων τίς σοι τὸν θρῆνον ἄδει. μάθη σοι, ὁ θάλασσα, τὴν χάριν ψυχογήσαμεν. μέμφομαι σοι τῇ φιλανθρωπίᾳ: χρηστοτερά γέγονας πρὸς 156

"ποίῳ στόματι

θρηνήσω; ποίοις ὄμμασι δακρύσω; ὄς καὶ πρὸς ἐραστὴν

δυστυχοῦντα. ὃς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνὴ δὲ ἡ γῆ, ὁμοίοι δὲ καὶ γελεία κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστής παρακαθεύδει: ἀντὶ εὐνὴ δὲ πρὸς ἐραστὴν

δυστυχοῦντα. ὃς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνὴ δὲ ἡ γῆ, ὁμοίοι δὲ καὶ γελεία κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστής παρακαθεύδει: ἀντὶ εὐνὴ δὲ πρὸς ἐραστὴν

δυστυχοῦντα. ὃς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνὴ δὲ ἡ γῆ, ὁμοίοι δὲ καὶ γελεία κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστής παρακαθεύδει: ἀντὶ εὐνὴ δὲ πρὸς ἐραστὴν

δυστυχοῦντα. ὃς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνὴ δὲ ἡ γῆ, ὁμοίοι δὲ καὶ γελεία κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστής παρακαθεύδει: ἀντὶ εὐνὴ δὲ πρὸς ἐραστὴν
while hiding inwardly the sound of my grief. "O all ye gods and guardian angels," said I, "if really ye exist and can hear me, what great wrong have we done to be plunged in such a sea of troubles in so short a space of time? Now have you also delivered us over into the hands of Egyptian robbers, so that we, have not even a chance of pity. A Greek buccaneer might be moved by the human voice, prayer might soften him: for speech is often the go-between of compassion; the tongue, ministering to him that is in anguish of soul by helping him to express supplication, subdues the fury of the listener's mind. But, as things are, in what language are we to make our prayers? What oaths can we pour out? I might be more persuasive than the Sirens, but the murderer would not listen to me; I can only make my supplications by signs and explain my prayers for mercy by the gestures of my hands. Alack for my mishaps; already, in dumb show, I shall begin my funeral dirge. For my own woes, intolerable as they are, I care less; but yours, Leucippe—how can my lips deplore them, my eyes weep for them? Faithful you were when love's stress came upon you, gentle and good to your unhappy lover: and here are fine trappings for your wedding! A prison is your bridal chamber, the earth your marriage bed, ropes and cords your necklaces and bracelets, a robber sleeps without as your bridesman, a dirge is your marriage-hymn. Ah, all in vain, O sea, did we give you thanks: now I blame your mercy; you were kinder to those whom you destroyed, and you have destroyed us yet more grievously by keeping us alive; you grudged us death save by a robber's hand."
Achilles Tatius

11. Ταύτα μὲν οὖν ἐθρήνουν ἡσυχῇ, κλαίειν δὲ οὐκ ἤδυναμίν· τοῦτο γὰρ ἱδίον τῶν ὀφθαλμῶν ἐν τοῖς μεγάλοις κακοῖς. ἐν μὲν γὰρ ταῖς μετρίαις συμφοραῖς ἡφθόνως τὰ δάκρυα καταρρέει καὶ ἐστὶ τοῖς πάσχονσι εἰς τοὺς κολάζοντας ἱκετηρία, καὶ τοὺς ἀλγοῦντας, ὀστερὸν ἀπὸ οἰ- δοῦντος τραύματος, ἐξεκένωσεν· ἐν δὲ τοῖς ὑπερβάλλονσι δεινοῖς φεύγει καὶ τὰ δάκρυα καὶ 2 προδίδοσαι καὶ τοὺς ὀφθαλμούς. ἐνυχυρίσα γὰρ αὐτοῖς ἀναβαίνουσιν ἡ λύπη, ἱστησί τε τὴν ἀρμῆν καὶ μετοχετεύει καταφέρουσα σὺν αὐτῇ κάτω· τὰ δὲ ἐκτρεπόμενα τῆς ἐπὶ τοὺς ὀφθαλμούς ὀδοὺ εἰς τὴν ψυχὴν καταρρέει καὶ χαλεπώτερα αὐτῆς ποιεῖ τὸ τραύμα. λέγω οὖν πρὸς τὴν Ἑλενίσσαν πάντα συγώσαν· ἐν σιγῇ, φιλτάτη, καὶ οὐδέν μοι λαλεῖς; "Ὅτι μοι, ᾿έφη, πρὸ τῆς ψυχῆς, Κλειτοφῶν, τεθνηκεν ἡ φωνή."

12. Ταύτα ἡμᾶς διαλεγομένους ἐλαθεν ἐς γενομένη· καὶ τις ἱπποὺ ἐπελαύνων ἐρχεται, κόμην ἐχων πολλὴν καὶ ἀγρίαν, ἐκόμα δὲ καὶ ὁ ἱππός. γυμνὸς ὁ ἵππος, καὶ οὐκ εἶχε φάλαρα· τοιοῦτοι γὰρ τοῖς λῃσταῖς εἰσιν οἱ ἱπποῦ. ἀπὸ δὲ τοῦ λῃστάρχου παρῆν, "Κι ρις," ἔφη, "παρθένος ἐστιν ἐν τοῖς εἰλημμένοις, ταύτην ἀπάγειν πρὸς τὸν θεόν, ἱερεῖον ἐσομένην καὶ καθάρσιον τοῦ στρατοῦ." οἱ δὲ ἐπί τὴν Ἑλενίσσαν εὐθὺς τρέπονται· ἐκ τῶν ἐκχετοῦ καὶ ἐξεκρέματο βοῶσα. τῶν δὲ λῃστῶν ἦν μὲν ἀπέσπων, οἱ δὲ ἐπιτούλων· ἀπέσπων μὲν τὴν ἄστρωτος follows in the MSS., which was removed by Jacobs as an obvious gloss on γυμνὸς.
11. Thus did I silently lament, but I could not weep—a peculiarity of the eyes in excessive sorrows. For when disasters are but moderate, tears flow freely, and serve for the sufferer as intercessions addressed to him that inflicts the suffering; they relieve an aching heart like the draining of a swollen wound. But when misfortunes are overwhelming, even tears fail and are traitors to the eyes; grief meets them as they well up, depresses their rise, conducts them away into other channels, and takes them back again below with itself, and then, diverted from the path of the eyes they flow back upon the soul and aggravate its wound. So I whispered to Leucippe, who lay speechless; "Why do you keep silence, my darling, and say no word to me?" "Because, Clitophon," said she, "my voice is dead, even before the departure of my soul."

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

---

1 This sentence is, in the Greek, a mixture of the Oratio Recta and Obliqua. I have, for convenience, put all the English into the former mode of speech.
Δευκίππην, ἔτυπτον δὲ ἐμέ. ἀράμενοι οὖν αὐτὴν μετέωρον ἀπάγουσιν: ἡμᾶς δὲ κατὰ σχολὴν ἦγον δεδεμένους.

13. Καὶ ἐπεὶ δύο σταδίους τῆς κώμης προῆλθομεν, ἀλαλαγμὸς ἀκούεται πολὺς καὶ σάλπιγγος ἡχος καὶ ἐπιφαίνεται φάλαγξ στρατιωτική, πάντες ὀπλίται. οἱ δὲ λῃσταὶ κατιδόντες, ἡμᾶς μέσους διαλαβόντες ἔμενον ἔπιόντας, ὡς αὐτοὺς 2 ἀμυνούμενοι. καὶ μετ' οὐ πολὺ παρῆσαν πεντῆκοντα τὸν ἀριθμόν, οἱ μὲν ποδήρεις ἔχοντες τὰς ἀσπίδας, οἱ δὲ πέλτας· οἱ δὲ λῃσταὶ πολλῷ πλείους ὄντες, βόλους ἀπὸ τῆς γῆς λαμβάνοντες 3 τοὺς στρατιώτας ἐβαλλον. παντὸς δὲ βόλου χαλεπώτερος βόλος Αἰγύπτιος, βαρύς καὶ τραχὺς καὶ ἀνώμαλος· τὸ δὲ ἀνώμαλον ἐστιν αἱ 2 αἰχμαὶ τῶν λίθων· ὡς ἀπὸ λίθου, τοὺς στρατιώτας ἐβαλλόντες, ἀνοίγουσι μὲν οἱ στρατιώται τὴν φάλαγγα, ἐκθέουσι δὲ ἀπὸ τῶν ὁπλῶν ἄνδρες κούφως ἐσταλμένοι, φέρων αἰχμὴν ἕκαστος καὶ ξίφος, καὶ ἄκουσαν ἄμα, καὶ ἦν οὐδεὶς δὲ οὐκ 5 ἐπέτυχεν. εἴτη οἱ ὀπλίται προσέρρεον· καὶ ἦν ἡ

1 Here follows πάντες ὀπλίται, removed by Hercher as an echo of the same words three lines above.
2 Inserted by Hercher: it might easily have dropped out because followed by the same syllable at the beginning of the next word.
some raining blows upon me,\textsuperscript{1} took her up and carried her off on their shoulders;\textsuperscript{2} us they conveyed, bound, with no such speed.

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

\textsuperscript{1} A good example of the over-elaboration of antithesis, which is intolerable in English. Literally translated, the sentence is; “Of the guards, some dragged and some beat: while they dragged Leucippe, they beat me.”

\textsuperscript{2} Or perhaps “on horseback.”
μάχη στερρά, πληγαὶ δὲ παρ' ἀμφοτέρων καὶ τραύματα καὶ σφαγαὶ. καὶ τὸ μὲν ἐμπειρὸν παρὰ τοὺς στρατιώτας ἀνεπλήρου τοῦ πλήθους τὸ ἐνδεές. ἡμεῖς δὲ ὅσιοι τῶν αἰχμαλῶτων ἦμεν, ἐπιτηρήσαντες τὸ πονοῦν τῶν ληστῶν μέρος, ἀμα συνελθόντες διακόπτομεν τε αὐτῶν τὴν φάλαγγα καὶ ἐπὶ τοὺς ἐναντίους ἐκτρέχομεν. οἱ δὲ στρατιώται τοῦ μὲν πρῶτον ἐπεχείρου ἀναρέων οὐκ εἰδότες, ὡς δὲ εἶδον γυμνοὺς καὶ δεσμὰ ἔχοντας, ὑπονοή- σαντες τὴν ἀλήθειαν, δέχονται τῶν ὀπλῶν εἴσω, καὶ ἐπ᾽ οὐράν παραπέμψαντες εἴων ἤσυχάζειν.

ἐν τούτῳ δὲ καὶ ἰππεῖς πλείους προσέρρεον καὶ ἐπεὶ πλησίον ἐγένοντο, κατὰ κέρας ἐκάτερον ἐκτείναντες τὴν φάλαγγα περισσευον αὐτοῦς ἐν κύκλῳ, καὶ ἐν τούτῳ συναγαγόντες αὐτοῦς εἰς ὀλίγου κατεφόνευον. καὶ οἱ μὲν ἐκείνῳ τεθνη- κότες, οἱ δὲ καὶ ἡμιθνῆτες ἐμάχοντο τοὺς δὲ λοιποὺς ἐξώγρησαν.

14. Ἡν δὲ περὶ δείλην ὁ καιρὸς· καὶ ὁ στρατηγὸς διαλαβὼν ἠμῶν ἐκαστὸν, ἐπυνθάνετο τίνες εἴημεν καὶ πῶς ληφθείημεν· διηγεῖτο δὲ ἄλλος ἐπικλῆτο, κἀγὼ τἀμὰ εἶπον. ἐπεὶ οὖν ἅπαντα ἐμαθεί· ἐκείνοις ἀκολουθείν, αὐτοῦς δὲ ὑπὲρ δόσειν ὑπέσχετο. διεγνώκει γὰρ ἀναμείνας στρατιὰν ἐπελθεῖν τῷ μεγάλῳ λῃστηρίῳ· ἐλέ- γοντο δὲ ἀμφὶ τοὺς μυρίους εἴναι. ἐγὼ δὲ ὑππον ἦτοιν, σφόδρα γὰρ ἤδειν ἰππεύειν γεγυμνασ- μένος. ὡς δὲ τὶς παρῆν, περιάγων τῶν ὑππον ἐπεδεικνύμην ἐν ῥυθμῷ τὰ τῶν πολεμοῦντων σχήματα, ὅστε καὶ τὸν στρατηγὸν σφόδρα ἐπαινέσαι. ποιεῖται δὴ μὲ ἐκείνῃ τὴν ἡμέραν ὅμοτράπεζον καὶ παρὰ τὸ δεῖπνον ἐπυνθάνετο.
severe, with plenty of blows, wounds, and slaughter on both sides: the experience of the soldiers compensated for their inferiority in numbers. We prisoners, seeing that one flank of the robbers was weakening, made a concerted rush, broke through their line, and ran to join the enemy; they at first did not realise the position, and were ready to slay us, but when they saw that we were unarmed and bound, they suspected the truth, received us within the protection of their lines, and sent us to the rear and allowed us to remain there quietly. Meanwhile a large body of horse charged up; on their approach they spread out their wings and completely surrounded the robbers, and thus herding them together into a narrow space began to butcher them. Some were lying killed, some, half-dead, went on fighting; the rest they took alive.

14. It was now late afternoon, and the general took each of us separately aside, enquiring of us who we were and how we had been captured; each related his own story, and I mine. So when he had heard all, he bade us follow him, and said that he would give us arms. His intention was to wait for the rest of his forces and then attack the great robbers' stronghold; there were said to be about ten thousand of them there. I asked for a horse, being well versed in the art of riding, and when one came, I rode him about and went through the various evolutions of cavalry fighting, so that the general was greatly pleased with me; on that same day he made me a companion of his own table, and at dinner he asked me about my story, and, when he
ACHILLES TATIUS

3 τάμα καὶ ἄκουὼν ἦλεε. συμπαθὴς δὲ πως εἰς ἐλεον ἀνθρωπος ἀκροατης ἀλλοτρίων κακῶν, καὶ ὁ ἐλεος πολλάκις φιλιάν προξενεύν ἡ γὰρ ψυχὴ μαλαχθείσα πρὸς τὴν ὄν ἡκουσε λύπην, συνδιατεθείσα κατὰ μικρὸν τῇ τοῦ πάθους ἀκροάει τὸν οἰκτον εἰς φιλιάν καὶ τὴν λύπην

4 εἰς τὸν ἔλεον συλλέγει. οὕτως οὖν διέθηκα τὸν στρατηγὸν ἐκ τῆς ἀκροάσεως ὡς καὶ αὐτὸν δάκρυα προαγαγεῖν πλέον δὲ ποιεῖν εἴχομεν οὐδέν τῆς Δευκίππης ὑπὸ τῶν ληστῶν ἐν διώρυχος εἴχομεν ἐν τῷ πάθος συλλέγει. οὕτως οὖν διέθηκα τὸν στρατηγὸν ἐκ τῆς ἀκροάσεως ὡς καὶ αὐτὸν δάκρυα προαγαγεῖν πλέον δὲ ποιεῖν εἴχομεν οὐδέν, τῆς Δευκίππης ὑπὸ τῶν ληστῶν ἐν διώρυχος εἴχομεν.

15. Τῇ δὲ ύστεραι πρὸς τὴν διάβασιν μαρασκευάζετο καὶ ἐπεχείρει τὴν διώρυχα χῶσαι, ἥτις ην ἐμποδών. καὶ γὰρ ἑωρῶμεν τοὺς λῃστὰς μετὰ πλείστως δυνάμεως ἐν τῇ στέρεαι τῆς διώρυχος ἔστωτας ἐν τοῖς ὤπλοις. βωμὸς δὲ τοὺς αὐτοὺς αυτοσχέδιας ἢν πηλοῦ πεποιημένος καὶ σορος τοῦ βωμοῦ πλησίον. ἄγουσι δὴ τινες δύο τὴν κόρην, ὃπίσω τῷ χείρε δεδεμένην καὶ αὐτοὺς μὲν οὕτως ἦσαν οὐκ ἔδουν, ἦσαν γὰρ ὥπλομενοι, την δὲ κόρην Λευκίππην οὖσαν ἐγνώρισα. εἶτα κατὰ τῆς κεφαλῆς σπονδὴν χέαντες, ἐπηύλει τις αὐτῇ καὶ ὁἱερεὺς, ὡς εἰκός, ἃν ἰερεὺς ὑπὲρ Λευκίππην ἀγιοττίαιν τὸ γὰρ σχῆμα τοῦ στοματος, καὶ τῶν προσώπων τὸ διειλκυσμένον ὑπέφαινεν ὠδήν. εἶτα ἀπὸ συνθήματος πάντες ἀναχωροῦσι τοῦ βωμοῦ μακράν τῶν δὲ νεανίσκων ὁ ἐτερος ἀνακλίνας αὐτήν

1 MSS. περιχέαντες. The peri doubtless came from the next word, and its removal was suggested by Hercher who would, however, slightly have preferred καταχέαντες.

164
heard it, was moved with pity. When a man hears of another's misfortunes, he is inclined towards pity, and pity is often the introduction to friendship; the heart is softened by grief for what it hears, and gradually feeling the same emotions at the mournful story converts its commiseration into friendship and the grief into pity. So much did I move the general by my recital that I forced him to weep. More we could not do, Leucippe being in the robbers' power. He also gave me an Egyptian servant to attend to me.

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

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

² I do not think that this necessarily means that the Egyptian language was of so "crack-jaw" a kind that the face of anybody singing it would be distorted beyond recognition; but rather that the narrator was standing too far off to hear the words, and could only guess as to their nature by observing the facial movements of the singer.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

ὑπτίαν, ἐδησεν ἐκ παττάλων ἐπὶ τῆς γῆς ἐρημέρων, οἷον ποιοῦσιν ὁι κοροπλάθοι τῶν Μαρσύων ἐκ τοῦ φυτοῦ δεδεμένων· εἶτα λαβὼν ξίφος βάπτει κατὰ τῆς καρδίας καὶ διελκύσας τὸ ξίφος ἕις τὴν κάτω γαστέρα, ῥήγνυσι τὰ σπλάγχνα δὲ εὐθὺς ἐξεπήδησεν, ἄ ταῖς χερσὶν ἔξελκυσαντες ἐπιτιθέασι τῷ βωμῷ, καὶ ἔπει ὑπνήθη, κατατεμόντες ἄπαντες εἰς μοίρας ἐφαγον. ταῦτα δὲ ὀρὼντες οἱ μὲν στρατιῶται καὶ ὁ στρατηγὸς καθ᾽ ἐν τῶν πραττομένων ἀνεβόων καὶ τὰς ὀψίας ἀπέστρεφον τῆς θέας, ἐγὼ δὲ ἐκ παραλόγου καθήμενος ἐθεώρουν. τὸ δὲ ἣν ἐκπληξίς· μέτρου γὰρ οὐκ ἔχον τὸ κακὸν ἐνεβρόντησέ με. καὶ τάχα ὁ τῆς Νεόβης μύθος οὐκ ἦν ὑπευθύς, ἀλλὰ κακείνη τοῦτον τι παθοῦσα ἐπὶ τῆς ἀκινητίας ὡσεὶ λίθος γενομένη. ἐπεὶ δὲ τέλος εἴχεν, ὡς γε θάνατον, τὸ ἐργον, τὸ σῶμα ἐνθεάσασθαι τῇ σορᾷ καταλείπουσιν, πῶμα ἐπὶ αὐτῆς ἐπιτίθεντες, τὸν δὲ βωμὸν καταστρέφουσιν, ἐγγυωσίν ἀμεταστρεπτὶ, οὕτω γὰρ αὐτοῖς ποιεῖν ἐντυχε μεμαντευμένοι ὁ ιερεύς.

16. Ἑσπέρας δὲ γενομένης, ἡ διώρυξ ἐκέχωστο πᾶσα. οἱ δὲ στρατιῶται διαβάντες αὐλοῖς ἔναντι μικρὸν αὖ ὁ θεὸς διώρυχος καὶ περὶ δεύπων ὅσισιν· ὁ δὲ στρατηγὸς ἐπεχείρει με παρηγορεῖν ἀνιαρῶς ἐχόντα. περὶ δὲ πρώτην νυκτὸς φυλακῆς πάντας ἐπιτεθῆς καθεύδοντας, πρόειμω, τὸ ξίφος ἐχὼν, ἐπικατασφάξων ἐμαυτὸν τῇ σορῷ. ἐπεὶ δὲ πλησίον ἐπευγύμνη, ἀνατείνω τὸ ξίφος, “Λευκίππη,” λέγων, “ἄθλια καὶ πάντων ἀνθρώπων

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

16. Evening come, the whole trench was filled up, the soldiers crossed it, pitched their camp a little beyond it, and set about preparing their supper, while the general tried to console me in my misery. Nevertheless about the first watch of the night, waiting until all were asleep, I took my sword and went forth, intending to kill myself over the coffin. When I had arrived at the spot, I held out the sword, and, "Leucippe," said I, "wretched Leucippe,
ΤΑΥΤΑ ΕΙΠΩΝ ἈΝΑΤΕΙΝΩ ἍΝΩ ἘΩΣ ΕΧΙΦΟΣ, Ὡς ΚΑΘΗΣΩΝ ἘΜΑΥΤΩ ΚΑΤΑ ΤΗΣ ΣΦΑΓΗΣ· ΚΑΙ ὌΡΩ ΔΟΥ ΤΙΝΑΣ ΕΞ ἈΝΑΝΤΙΑΣ (ΣΕΛΗΝΑΙΑ ΔΕ ᾽ΗΝ) ΣΤΟΥΔΗΘΕΟΝΤΑΣ· ΕΠΕΣΧΟΥΝ ΟΥΝ ΛΗΣΤΑΣ ΕΙΝΑΙ ΔΟΚΩΝ, ὩΣ ΑΝ ΨΩ ΑΥΤΩΝ ΑΠΟΘΑΝΟΙΜΙ. ΕΝ ΤΟΤΙ ΔΕ ΕΓΓΥΣ ΕΓΕΝΟΝΤΟ ΚΑΙ ΑΝΑΒΟΩΣΙΝ ΑΜΦΩ· ΜΕΝΕΛΑΟΣ ΔΕ ᾽ΗΝ 2 ΚΑΙ Ὁ ΣΑΤΥΡΟΣ· ἘΓΟ ΔΕ ΆΝΔΡΑΣ ΙΔΩΝ ΕΚ ΠΑΡΑΛΟΥΝΤΑΣ ΚΑΙ ΦΙΛΟΥΣ, ΟΥΤΕ ΠΕΡΙΕΠΤΥΞΑΜΗΝ, ΟΥΤΕ ΕΞΕΠΛΑΓΗΝ ΨΩ ΊΔΟΝΗΣ ΤΟΣΟΥΤΟΝ Η ΛΥΠΗ ΜΕ 3 ΤΗΣ ΣΥΜΦΟΡΑΣ ΕΞΕΚΑΦΘΟΣ.1 ΛΑΜΒΑΝΟΝΤΑΙ ΔΗ

1 The appalling ill taste of this rhetorical apostrophe prevents the English translation from being anything but ludicrous. Compare chap. v. § 4 of this book, where the

168
most ill-fated of mankind, it is not thy death alone that I mourn, nor thy death in a strange land, nor the violence of thy murder, but I grieve at the mockeries added to thy woes—that thou didst become a purifying sacrifice for the bodies of the most impure of men; that, still alive, thou wast ripped up and couldst see the torture with thine own eyes; that division was made of the secret and inner parts of thy belly, to receive its burial upon this ill-starred altar and in this ill-starred coffin. Here lies the shell of thy carcase, but its entrails where? If the fire had consumed them, thy fate would have been more tolerable; but now has the burial of them been at the same time the robbers' sustenance. Accursed requiem at an accursed altar! Horrible and new-fangled banquet! At a sacrifice such as this the gods looked down—and yet the fire was not quenched, but was allowed to pollute itself and carry up to heaven the savour of such an offering! Receive then, Leucippe, from me the only fitting expiatory offering."

17. With these words I raised my sword on high, intending to plunge it into my throat, when I saw two figures—the moon was shining—running towards me from in front. I therefore stayed my hand, thinking them to be two of the robbers, in order to meet my death at their hands. They approached and shouted aloud; they were Menelaus and Satyrus! When I saw that they were friends, and all unexpectedly still alive, I neither embraced them, nor had I the astonishment of joy; my grief for my misfortunes had made me dumb. They seized my hero prays for burial, together with his beloved, in the belly of the same whale.


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

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

1 Menelaus being an Egyptian, a Tyrian such as Clitophon would be able in Egypt to invoke Ζεῦς Ζένιος in his dealings with him.
ἈΚΙΛΛΕΣ ΤΑΤΙΟΥ

λαλούσης; ἂν οὖν χθεσὶ ἔθεασάμην, τίνα ἤν; ἢ γὰρ ἀλλ' ἰδοὺ καὶ φίλημα ἄληθινον καὶ ἵκων, ὡς κάκεινο τὸ τῆς Δευκίππης γλυκύ; " "'Ἀλλὰ νῦν," ὁ Μενέλαος ἐφη, "καὶ τὰ σπλάγχνα ἀπολήφεται καὶ τὰ στέρνα συμφύσεται καὶ ἄτρωτον ὀψει. ἀλλ' ἐπικάλυψαι οὐκ ἦν πρὸς οὓς ἦλθον τὴν ἐκάτην ἐπὶ τὸ ἔργον." ἐγὼ δὲ πιστεύσας ἐνεκαλυφῆς ἐνεκαλυφήσησα καὶ ὅπου τίνα καταλέγειν καὶ ἕκων 1 ἀμα λέγων περιαρεῖ τὰ μαγγανεύματα τὰ ἐπὶ τῇ γαστρὶ, τῆς Ἀεικίππης καὶ ἀποκατέστησε εἰς τὸ ἀρχαῖον. λέγει δὲ μοι, "'Αποκάλυψαι." κἀγὼ μόλος μὲν καὶ φοβοῦμενός (ἀληθῶς γὰρ φίλημα τὴν Ἐκάτην παρεῖναι) ὅμως δ' οὖν ἀπέστησας τῶν ὀφθαλμών ταῖς χεῖρας καὶ ὅλοκληρον τὴν Δευκίππην ὄρῳ.

4 οὖ ἐτί σακαλλλόν οὖν ἐκπλαγεῖς ἐδεόμην τοῦ Μενελάου, λέγων: "Ὄ, φίλτατε Μενελαῖ, εἰ διάκονός ἐσι θεων, δεομαι σου, ποῦ τοῦ γῆς εἰμί καὶ τίνα ταῦτα ὁρῶ; καὶ Ἡ Δευκίππη, ""Παῦσαι," ἐφη, "Μενελαῖ, δεδυτόμενος αὐτοῦ λέγε δὲ πῶς τοὺς ληστὰς ἐπάτησας." αὐτοῦ αὐτὸν: λέγε δὲ πῶς τοὺς ληστὰς ἐπάτησας.

19. ὁ οὖν Μενέλαος λέγειν: "Οἶδας, ὡς Διόνυσίως εἰμὶ τὸ γένος φθάνω γάρ σοι ταῦτα εἰπὼν ἐπὶ τῆς νηός. ἢν οὖν μοι τὰ πλείστα τῶν κτημάτων περὶ ταῦτα τῆς κόμης καὶ οἱ ἄρχοντες αὐτῆς γνώριμοι. ἐπεὶ οὖν τῇ ναυαγίᾳ περιεπέσομεν, εἶτα με προσέρριψε τὸ κῦμα τοῖς τῆς Διόνυσίως παραλίῳς, λαμβάνομαι μετὰ τοῦ

1 καὶ, supplied by Hercher, seems to be necessary to join this clause to the last. 2 So Jacobs, for MSS. τοῦ. 3 The correction of Cobet for MSS. τἰ.
her speaking? What was it then that I saw yesterday? Either that was a dream, or else this is. But certainly this is a real, living kiss, as was of old Leucippe's sweet embrace.” "Yes," said Menelaus, "and now all these entrails shall be taken away, the wound in her body shall close, and you shall see her whole and sound. But cover your face, I am going to invoke the assistance of Hecate in the task.” I believed him and veiled myself, while he began to conjure and to utter some incantation; and as he spoke he removed the deceptive contrivances which had been fitted to Leucippe's belly, and restored it to its original condition. Then he said to me, "Uncover yourself"; with some hesitation and full of fright (for I really thought that Hecate was there), I at length removed my hands from my eyes and saw Leucippe whole and restored. Still more greatly astonished, I implored Menelaus, saying; "Menelaus, my best of friends, if you are really a minister of the gods, where am I and what is this I see?" Hereupon Leucippe broke in. "Stop teasing and frightening him, Menelaus," said she, "and tell him how you cheated the robbers."

19. So Menelaus began his story. "You know," said he, "that I am an Egyptian by birth; I told you so before, on the ship; most of my property is near this village, and the chief people here are acquaintances of mine. Well, when we had suffered shipwreck, the tide brought me to the shores of Egypt, and I, with Satyrus, was captured by the
Σατύρου πρὸς τῶν ταύτης παραφυλαττόντων λῃστῶν. ώς δὲ ἄγομαι πρὸς τὸν λήσταρχον, ταχύ με τῶν λῃστῶν τινες γρωφίζαντες λύουσί μου τὰ δεσμά, θαρρεῖν τε καὶ συμπονεῖν αὐτοῖς, ώς ἄν οἰκεῖον. ἔξαιτούμαι δὴ καὶ τὸν Σάτυρον ὡς ἐμὸν. οἱ δὲ, ἓν ἵνα ὃποιος ἐφάσαν, ἑπεδίεξεις ἢμῖν σεαυτὸν τολμηρὸν πρῶτον· κἂν τούτῳ χρησμὸν ἱσχούσι κόρην καταθύσασι καὶ καθήραι τὸ ληστήριον καὶ τοῦ μὲν ἡπατος ἀπογεύσασθαι τυθεῖσις, τὸ δὲ λοιπὸν σῶμα σο- ρῇ παραδόντας ἀναχωρῆσαι, ώς ἄν τὸ τῶν ἐναντίων στρατόπεδου ὑπερβάλοι τῆς θυσίας τὸν τόπον. λέγε δὴ τὰ ἐπίλοιπα, Σάτυρε, σὸς γὰρ ἐπετείθεν ὁ λόγος.

20. Καὶ ὁ Σάτυρος λέγει: "Αμα δὲ βιαζόμενοι ἐπὶ τὸ στρατόπεδον ἔκλαιον, ὃ δὲςποτα, καὶ ὅθερμην, τὰ περὶ τῆς Λευκίππης πυθόμενοι, καὶ ἐπεδίεξες Μενελάου παυτὶ τρόπῳ σῶσαι τὴν 2 κόρην. δαίμων δὲ τις ἄγαθὸς ἢμῖν συνήργησεν. ἐτύχομεν τῇ προτεραίᾳ τῆς θυσίας ἡμέρα καθεξόμενοι πρὸς τῇ θαλάσσῃ λυπηθοῦμενοι καὶ περὶ τούτων σκοποῦντες, τῶν δὲ ληστῶν τινες ναῦν ἵδοντες ἄγνοια πλανηθεῦσαι, ὀρμηθαν ἐπὶ αὐτὴν. τούτων σκοποῦντες, τῶν δὲ ληστῶν τινες ναῦν ἱδόντες ἄγνοια πλανηθεῦσαι, ὀρμηθαν ἐπὶ αὐτὴν. τούτων σκοποῦντες, τῶν δὲ ληστῶν τινες ναῦν ἱδόντες ἄγνοια πλανηθεῦσαι, ὀρμηθαν ἐπὶ αὐτὴν.

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

1 Do you now relate the rest, Satyrus; from this point the story is yours.'

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

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

(...) Ὅμηρος τῷ στόματι, δεικνύντων ἐν τοῖς θεάτροις τὴν Ὁμηρικὴν οὖν σκευὴν ὁπλισάμενος καὶ αὐτὸς καὶ τοὺς ἀμφ᾽ αὑτὸν ὡσπερ σκευάσας, ἐπεχείρου μάχεσθαι. πρὸς μὲν οὖν τοὺς πρῶτους ἐπελθόντας καὶ μᾶλα ἐρρωμένως ἀντεταξάντων πλειώνων δὲ ἐπιπλευσάντων σκαφῶν λῃστρικῶν καταδύουσι τὴν ναῦν καὶ τοὺς ἄνδρας ἐκπεσόντας ἀνήρουν. λανθάνει δὴ κίστη ἐκτραπεῖσά τις, καὶ τῷ ναυαγίῳ καθ᾽ ἡμᾶς τῷ ῥοῖ κομισθείσα, ἢν ὁ Μενέλαος ἀναιρεῖται, καὶ ἀναχωρήσας ποι παρόντος ἀμα κάμῳ (προσεδόκα γάρ τι σπουδαῖον ἐνδού εἶναι) ἀνοίγει τὴν κίστην καὶ ὁρῶμεν τὴν μὲν κώπην ὅσον τεσσάρων, τὸν δὲ σίδηρον ἐπὶ τῇ κώπῃ βραχύτατον, δακτύλων ὅσον οὐ πλεῖον τριῶν.

7 ὡς δὲ ἀνελόμενος τὸ ξίφος ὁ Μενέλαος ἔλαθε μεταστρέψας κατὰ τὸ τοῦ σιδήρου μέρος, τὸ μικρὸν ἐκεῖνο ξίφος ὡσπερ ἀπὸ χηραμοῦ τῆς κώπης κατατρέχει τοσοῦτον, ὅσον εἶχεν ἡ κώπη 

τὸ μέγεθος: ὡς δὲ ἀνεστρέψει εἰς τούμπαν, αὐθίς ὁ σίδηρος εἰσώ κατεδύετο. τούτω δὲ ἄρα, ὡς εἰκός, ὁ κακοδαίμων ἐκεῖνος ἐν τοῖς θεάτροις ἐχρήτο πρὸς τὰς κιβδήλους σφαγάς.

21. "Λέγω οὖν πρὸς τὸν Μενέλαον, 'Θεὸς ἡμῖν, ἂν θέλῃς χρηστὸς γενέσθαι, συναγωνιεῖται. δυνησόμεθα γὰρ καὶ τὴν κόρην σῶσαι καὶ τοὺς λῃστὰς λαθεῖν. ἄκουσον δὲ ποίῳ τρόπῳ. δέρμα προβάτου λαβόντες ὡς ὁτι ῥανδυνώτατον συρράψωμεν εἰς σχῆμα βαλαντίου, μέτρον ὅσον γαστρὸς ἀνθρωπίνης, εἶτα ἐμπλήσαντες θηρείων σπλάγχνων

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

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

\(^1\) Literally, "four palm-breadths," which may be taken roughly as three inches each, though perhaps in reality a little more. The δακτυλός or breadth of the finger (transversus pollex) may in the same way be taken as an inch.
καὶ αἵματος, τὴν πλαστὴν ταύτην γαστέρα ῥάψωμεν, ὡς ἡ μὴ βαδίσσα τὰ σπλάγχνα διεκπίπτοι, καὶ ἐνσκευάσαντες τὴν κόρην τοῦτον τὸν τρόπον καὶ στολὴν ἐξώθησεν περιβαλόντες μίτραις τε καὶ ζώμασιν ἐνδεδυμένην, τὴν σκευὴν 3 ταύτην ἐπικρύψωμεν. πάντως δὲ καὶ ὁ χρησμὸς ἡμῖν εἰς τὸ λαθεῖν χρήσιμος: ὅλοκληρος 2 γὰρ αὕτην ἐσταλμένην δι’ αὐτῆς 3 ἀνατιθῆκας μέσην τῆς ἐσθήτου λέγει ὁ χρησμὸς. ὅτις τοῦτο τὸ 4 ξίφος ὡς ἔχει μηχανὴν. ἂν γὰρ ἐρείσῃ τῆς ἐπὶ τινος σώματος, φεύγει πρὸς τὴν κόπην, ὡσπερ εἰς κουλεόν. καὶ οἱ μὲν ὀρώντες δοκοῦσι βαπτίζεσθαι τὸν σίδηρον κατὰ τοῦ σώματος, ὁ δὲ εἰς τὸν χηραμὸν τῆς κόπης ἀνέδραμε, μόνην δὲ καταλείπει τὴν αἰχμήν, ὅσον ὁ πλαστὴν γαστέρα νεκρὸν καὶ τὴν κόπην ἐν χρῷ τοῦ σφαξιμένου τυχεῖν καὶ ἀνακουφίζεται τὸ μετέωρον τυχεῖν τοῦτος οὗν γενομένων, οὐκ ἂν εἰδεῖν οἱ λῃσταὶ τὴν τέχνην. τὰ δέρματα ἀποκέκρυπται, ὅτι τῇ σφαγῇ προπηδήσεται, ὅταν εἰς τῇ μηχανῇ. τὸ αὐτὸν τρόπον καταβάτας 4 τῇ σφαγῇ, ἀλλὰ καταλείπει τό τοῦτον μηχανῆς. τούτων οὖν ἔγγυμεν, οὐκ ἂν εἰδεῖν τοὺς λῃσταί τῇ τέχνῃ. τὰ τῇ μηχανῇ ἀποκέκρυπται, τὰ τῇ σφαγῇ ἀνακουφίζεται, τό τῷ σώματι, ἀλλὰ ἡμεῖς ἐξέλοντες ἐπὶ 6 τῷ βωμῷ θύσομεν. καὶ τὸ ἐντεύθεν οὐκέτι προσίσασιν οἱ λῃσταί τῷ σώματι, ἀλλὰ ἡμεῖς εἰς τὴν σορὸν καταθήσομεν. ἀκήκοας τοῦ ληστάρχου μικρῷ πρόσθεν εἰπόντως, δεῖν τῷ τολμηρῷ ἐπι-

1 Hercher proposed to insert ἄν after ὡς.
2 A very ingenious restoration by Hercher for the MSS. meaningless ὁ σίδηρος.

178
entrails and blood, sew up this sham stomach so that its contents cannot easily leak out, and fit her to it; by putting a dress outside and fastening it with bands and girdles we can thus hide the whole contrivance. The oracle is extremely useful to us for our stratagem, as it has ordered that she is to be fully adorned and must thus be ripped up through her clothes. You see the mechanism of this dagger; if it is pressed against a body, the blade retreats into the handle, as into a sheath; all those who are looking on think that it is actually plunged into the flesh, whereas it has really sprung back into the hollow of the handle, leaving only this point exposed, which is just enough to slit the sham stomach, and the handle will be flush with the thing struck: when it is withdrawn from the wound, the blade leaps forth from its cavity in proportion as the hilt is raised and deceives the spectators just as when it was plunged in: they think that so much of it penetrated at the stroke as now springs out by its mechanism. This being so, the robbers cannot perceive the trick, for the sheepskin is hidden away: at the blow the entrails will gush forth and we will take them and sacrifice them on the altar. After that the robbers will not approach the body, and we will put it into the coffin. You heard the robber-chief say a little while ago that you must give them some

3 So Jacobs for διὰ ταύτης: the oracle did not speak of "this dress," but had simply indicated that the cut was to be made through her clothes.
4 καταβήναι ἐν is Cobet's restoration from the MSS. καταβείν.
δείξασθαι πρὸς αυτούς· ὥστε ἔστι σοι προσελθεῖν αυτῷ καὶ ὑποσχέσθαι ταύτην τὴν ἐπίδειξιν,'

ταύτα λέγων, ἔδεομην Δία Ξένιον καλῶν καὶ κοινῆς ἀναμμυνῆσκων τραπέζης 1 καὶ κοινῆς ναυαγίας.

22. "'Ο δὲ χρηστός οὗτος, 'Μέγα μέν,' ἐφη,' τὸ ἔργον, ἄλλ' ὑπὲρ φίλου, κἂν ἀποθανεῖν δεήσῃ, καλὸς ὁ κλίνουσι, γλυκὺς ὁ θάνατος.'

2 'Νομίζω δὲ, ἐφην, 'ζῆν καὶ Κλειτοφῶντα. ἣ γὰρ κόρη πυθομένῳ μοι καταλιπεῖν αὐτὸν εἰπὲ παρὰ τοῖς έαλωκόσι τῶν λῃστῶν δεδεμένου· οἱ δὲ τῶν λῃστῶν πρὸς τὸν λήσταρχον ἐκφυγόντες ἔλεγον πάντας τοὺς ὑπ᾽ αὐτῶν εἰλημμένους τὴν εἰς τὸ στρατόπεδον μάχην ἐκπεφευγέναι· ὥστε ἀποκείσεται σοι παρ' αὐτῷ ἡ χάρις καὶ ἀμα έλεησαι κόρην ἀθλίαν ἐκ τοσοῦτον κακοῦ.'

3 ταύτα λέγων πείθω, καὶ συνέπραξεν ἡ Τύχη ἐγὼ μὲν ὡς περὶ τὴν τοῦ μηχανήματος ἡμὴν σκευὴν. ἄρτι δὲ τοῦ Μενελάου μέλλοντος τοῖς λῃσταῖς περὶ τῆς θυσίας λέγειν, ὁ λήσταρχος φθάσας κατὰ δαίμονα, 'Νόμος ἡμῖν, ἐφη, 'τοὺς πρωτομύστας τῆς ἱερουργίας ἄρχεσθαι, μάλιστα ὅταν ἄνθρωπον καταθύειν δέῃ. ὥρα τοῖνυν εἰς αὐρίον σοι παρασκευάζεσθαι πρὸς τὴν θυσίαν· δείξει δὲ καὶ τὸν σὸν οἰκέτην ἁμα σοὶ μυηθῆναι.'

'Καὶ μάλα,' οὗτος ἐφη, 'προθυμησόμεθα μη-5 δενὸς υἱῶν χείρους γενέσθαι. στείλαι δὲ ἡμᾶς αὐτοὺς δείξει τὴν κόρην ὡς ἁρμοδίως πρὸς τὴν ἀνατομὴν. 'Ὑμῶν,' ὁ λήσταρχος ἐφη, 'τὸ 6 ἱερεῖον.' στείλλομεν δὴ τὴν κόρην τὸν προειρη-

1 καὶ χρηστῆς, which here appears in the MSS., seems to have crept in from the opening of the next chapter.
proof of your courage, so that you can now go to him and undertake this service as the proof required.' After these words I prayed, calling upon Zeus the god of strangers, remembering before him the common table at which we had eaten and our common shipwreck.

22. "'It is a great undertaking,' said this good fellow, 'but for a friend—even if one must perish—danger is noble and death sweet.' 'I think,' I added, 'that Clitophon also is still alive: the maiden told me that she had left him in bonds among the robbers' captives, and those of the band who had escaped to the robber-chief mentioned that their prisoners had all slipped out of the battle and reached the enemy's camp: you will thus be earning his warmest gratitude and at the same time rescue a poor girl from so cruel a fate.' He agreed with what I said, and Fortune favoured us. So I set about making the preparations for our stratagem, while Menelaus was just about to broach the subject of the sacrifice to the robbers, when the robber-chief by the instigation of Providence anticipated him, saying: 'It is a custom among us that those who are being initiated into our band should perform the sacred rites; particularly when there is a question of sacrificing a human being. It is time therefore to get yourself ready for to-morrow's sacrifice, and your servant will have to be initiated at the same time as yourself.' 'Certainly,' said Menelaus, 'and we shall try to show ourselves as good men as any of you. But it must be our business to arrange the maiden as may be most convenient for the operation.' 'Yes,' said the robber-chief, 'the victim is wholly your charge.' We therefore dressed her up in the manner I have...
μένον τρόπον καθ’ εαυτούς, καὶ θαρρεῖν παρεκλευσάμεθα, διεξελθόντες έκαστα, καὶ ὡς μένειν εἶσον τῆς σοροῦ χρῆ, κἀν θάττον αὐτὴν ο ὕπνοι ἀφῆ, τὴν ἥμεραν 'ένδοιν μένειν '广泛的 το θύμον γείνηται, σοῦ σαυτήν ἐπὶ το ο στρατόπεδον. ταύτα εἰπόντες ἐξάγομεν αὐτὴν ἐπὶ τον βωμόν καὶ τὰ λουτά οἶδας.


3 ὡς δὲ τὰ κατὰ Δευκίπτην εἰχέ μοι καλῶς, άνεκώκυσα οὖν ἐν μέσῃ τῇ χαρᾷ· ταχὺ γὰρ ἐφθόνησέ μοι δαίμων τῶν τῆς καθαρᾶς ἡδονῆς. τὸν δὲ ἐμέ φαινόμενον οὐδάμου, τὸν μετὰ Δευκίπτην ἐμὸν δεσπότην, τοῦτον ἐκ πάντων κατέσχεν ήθᾶλασσα, ὥσα μὴ τῆς ψυχῆς μονὸν ἀπολέσῃ, 4 ἀλλὰ καὶ τῆς ἡμέρας. "Ὤ θάλασσα ἄγνωσον, ἐφθόνησας ἤμιν ὀλοκλήρου τοῦ τῆς φιλανθρωπίας σου δράματος." ἀπιμέναν οὖν εἰς τὸ ο στρατόπεδον

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

23. On hearing this story I felt almost out of my senses, and was utterly at a loss how I could make any recompense to Menelaus for his great services to me. I adopted the commonest form of gratitude, falling at his feet, embracing him, and worshipping him as a god, while my heart was inundated with a torrent of joy. But now that all was well in the matter of Leucippe, “What has happened,” I asked, “to Clinias?” “I do not know,” said Menelaus. “Directly after the shipwreck I saw him clinging to the yard-arm, but I do not know whither he was carried.” I gave a cry of sorrow even in the midst of my joy; for some god quickly grudged me unalloyed happiness; and now he that was lost through my doing, he who was everything to me after Leucippe, he of all men was in the clutches of the sea, and had lost not only his life,¹ but any hope of burial. “Unkindly ocean,” I cried, “thus to deprive us of the full measure of the mercy thou hast shewn us!” We then returned all

¹ It is usual to explain this passage by referring to the belief common in the ancient world that the souls of those drowned at sea do not find a rest in the next world, but remain wandering about the waves. But ψυχή can mean life as well as soul, so that the explanation suggested is not absolutely necessary.
κοινῇ καὶ τῆς σκηνῆς εἶσον παρελθόντες τῆς ἐμῆς, τὸ λοιπὸν τῆς νυκτὸς διετρίψαμεν, καὶ τὸ πράγμα οὖκ ἐλαθείνους.

24. "Αμα δὲ τῇ ἑῳ ἄγω τὸν Ἔνελαον τῷ στρατηγῷ καὶ ἀπαντᾷ λέγω: οὐ δὲ συνήδετο καὶ τὸν Ἔνελαον ποιεῖται φίλον, τυνθάνειται δἐ, πόση δύναμίς ἐστι τοῖς ἐναντίοις: οὐ δὲ ἐλεγεῖ πᾶσαν ἐμπεπλήσθαι τῆς ἐξῆς κώμης ἀνδρῶν ἀπονεπομένων καὶ πολὺ συνηθροῖσθαι λεγομένων ἐπὶ τοῖς μιν, ὡς εἶναι μυρίους. λέγει οὖν ὁ στρατηγὸς, "Ἀλλ' ἦμιν αὐτοὶ πέντε χιλιάδες ἰκανοὶ πρὸς εἰκόσι τῶν ἑκείνων. ἄφιξονται δὲ ὅσον οὐδέπω πρὸς τούτους ἐτεροὶ δισχίλιοι τῶν ἀμφιτοὺς ὑμῖν, τὸ Δέλτα καὶ τὴν Ἡλίου πόλιν τεταγμένων ἐπὶ τοὺς 3 βαρβάρους." καὶ ἀμα λέγοντες αὐτοῦ παῖδα ἐστρέφει τις, λέγων ἀπὸ τοῦ Δέλτα πρόδρομον ἱκεῖν τοῦκ στρατοπέδου καὶ πέντε λέγειν ἄλλων ἠμέρων διατρέχειν τοὺς δισχίλιους· τοὺς γὰρ βαρβάρους τοὺς καταφθοῦσαν πεπαύσθαι, μελλούσης δὲ ἠκιν τῆς δυνάμεως, τὸν ὅρνιν αὐτοῖς ἐπιδημῆσαι τοῦ ἑρῴδου, φέροντα τοῦ πατρὸς τῆς ταφῆς· ἀνάγκην δὲ εἶναι 1 τὴν ἔξοδον ἐπισχεῖν τοσοῦτων ἠμέρων.

25. "Καὶ τίς ὁ ὅρνις οὗτος, ὅστις, ἔφην, "τοσαύτῃς τιμῆς ἦξιονται; πολὺν δὲ καὶ κομίζει ταφῆς;" "Φοίνιξ μὲν ὁ ὅρνις ὄνομα, τὸ δὲ γένος Αἰθίοψ, μέγεθος κατὰ τῶν ἐν 2 κάλλει δεύτερος. κεκέρασται μὲν τά πτερά

1 The MSS. reading, ἀνάγκην δὲ ἦσαν, is hardly Greek, and I have slightly preferred the ἀνάγκην δὲ εἶναι of Hercher to the ἀνάγκην δὲ πᾶσαν of Jacobs.
together to the camp, and entering my tent passed the rest of the night there, and our adventures soon became the common property of the army.

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

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

χρυσῷ καὶ πορφύρᾳ αὐχεῖ δὲ τὸν Ἡλίουν δεσπότην καὶ ἡ κεφαλὴ μαρτυρεῖ, ἐστεφάνωσε γὰρ αὐτὴν κύκλος εὐφυῆς: ἥλιον δὲ ἔστιν ὁ τοῦ κύκλου στέφανος εἰκὼν. κυάνεός ἔστιν, ῥόδοις ἐμφερῆς, εὐειδῆς τὴν θέαν, ἀκτῖσι κομὰ, καὶ εἰσὶν αὐταὶ πτερῶν ἀνατολαί. μερίζονται δὲ αὐτοῦ Αἰθίοπες μὲν τὴν ζωήν, Αἰγύπτιοι δὲ τὴν τελευτήν: ἐπειδὰν γὰρ αὐτὸν ἐπὶ τὸν Νεῖλον φέρει, σχεδιάσας αὐτὸ καὶ τὴν ταφήν. σμύρνης γὰρ βῶλον τῆς εὐωδεστάτης, ὅσον ἵκανον πρὸς ἀρνίθος ταφήν, ὁ ὅρνις στόματι καὶ κοιλαίνει κατὰ μέσον, καὶ τὸ ὅρνιμα θήκη γίνεται τῷ νεκρῷ. ἐνθεὶς δὲ καὶ ἐναρμόσας τὸν ὄρνιν τῇ σορῷ, καὶ κλείσας τὸ χάσμα ἐναρμύσας τὸν ἢκάςμα γῆν χώματι, ἐπὶ τὸν Νεῖλον ὀὐτὸς ἔπταται τὸ ἔργον φέρων. ἔπεται δὲ αὐτὸν ἄλλων ὁ ὅρνις ἐκ δομοῦ βασιλεῖ, καὶ τὴν πόλιν οὐ πλανᾶται τὴν Ἡλίου: ὄρνιθος αὕτη μετοικία νεκροῦ. ἔστηκεν οὖν ἐπὶ μετεώρον σκοπῶν καὶ ἐκδέχεται τοὺς προπόλους τοῦ θεοῦ. ἔρχεται δὴ τις ἱερεὺς Αἰγύπτιος, βιβλίον ἐς ἀδύτων φέρων, καὶ δοκιμά-

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

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

The Sun—worshipped in Heliopolis, the Sun’s City. Pliny’s account is very similar, except that he makes the dying bird construct his own coffin, and be carried by his offspring to a city of the Sun in the direction of Panchaea (Socotra?), an Arabian spice-island in the Red Sea.
7 ζει τὸν ὄρνιν ἐκ τῆς γραφῆς. ὁ δὲ οἶδεν ἀπιστοῦμενος καὶ τὰ ἀπόρρητα φαίνει τοῦ σώματος καὶ τὸν νεκρὸν ἐπιδείκνυται καὶ ἐστὶν ἐπιτάφιος σοφιστῆς. ἱερέων δὲ παῖδες Ἡλίου τὸν ὄρνιν τὸν νεκρὸν παραλαβόντες θάπτουσι. ζῶν μὲν οὖν Αἰθίοψ ἐστὶ τῇ τροφῇ, ἀποθανὼν δὲ Αἰγύπτιος γίνεται τῇ ταφῇ."
the picture which he possesses. The bird knows that he may be doubted, and displays every part, even the most private, of his body. Afterwards he exhibits the corpse and delivers, as it were, a funeral panegyric on his departed father; then the attendant-priests of the Sun take the dead bird and bury him. It is thus true that during life the Phoenix is an Ethiopian by right of nurture, but at his death he becomes an Egyptian by right of burial.”
Δ′

1. "Εδοξεν οὖν τῷ στρατηγῷ, μαθόντι τὴν τε τῶν ἐναντίων παρασκευήν καὶ τὴν τῶν συμμάχων ἀναβολήν, εἰς τὴν κόμην ἀναστρέψαι πάλιν, οὕτως εξωρμήσαμεν, ἐστ᾽ ἄν οἱ σύμμαχοι παραγένωνται ἕμοι δὲ τις ὅικος ἀπετέτακτο ἅμα τῇ Δευκίππῃ μικρὸν ἀνωτέρω τῆς τοῦ στρατηγοῦ καταγωγῆς. καὶ ὡς εἶσον παρῆλθον, περιπτυξάμενος αὐτὴν οὖσὶν τὴν τῶν συμμάχων ἀναβολήν, εἰς τὴν κώμην ἀναστρέψαι πάλιν, ὥσ ὅν υἱκ ἐπέτρεπε, "Μέχρι πότε," εἶπον, 3 ἡ γάρ μοι θεὸς Ἀρτεμίς ἐπιστᾶσα πρῴην κατὰ τοὺς ὕπνους, ὅτε καταγένωσε τῷ στρατηγῷ ἀναβολήν, καὶ ἠχθόν, τὰς δὲ τοῦ μέλλοντος ἡδόμην." ἢ δὲ, "Αλλ᾽ οὐ θεμίς," ἐπη, "τούτο ἦδη γενέσθαι. 4 ἡ γάρ μοι θεὸς Ἀρτεμίς ἐπιστᾶσα πρῷφεν κατὰ τοὺς ψπυγοῦς, ὅτε ἐκλαυνούσα σφαγθήσεσθαι, ἡ γάρ νῦν, ἐπη, 'κλαῖε νῦν τῇ μὲν ἀναβολῇ ἡχόμην, τὰς δὲ τοῦ μέλλοντος ἐλπίδος ἠδόμην." Ῥ ὅσ ὅν ἱκουσά τὸ ὄναρ, ἀναμμηνήσκοιμαι προσό-

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

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

6 μοιον ἵδων ἐνύπνιον· ἐδόκουν γὰρ τῇ παρελθούση νυκτὶ νεῶν Ἀφροδίτης ἰδεῖν καὶ τὸ ἄγαλμα ἐνυπνίαν εἰναι τῆς θεοῦ· ὡς δὲ πλησίον ἐγενόμην προσευξό-
7 μενος, κλεισθῆναι τὰς θύρας. ἀθυμοῦντι δὲ μοι γυναῖκα ἐκφανῆναι κατὰ τὸ ἄγαλμα τῆς μορφῆς ἐχουσαν, καὶ “Νῦν,” εἶπεν, “οὐκ ἐξετῆ σοι παρελθεῖν εἰσώ τοῦ νεῶν ἢν δὲ ὀλγούν ἀναμελήσης χρόνον, οὐκ ἀνοίξω σοι μόνον, ἀλλὰ καὶ ἱερέα
8 σε ποιήσω τῆς θεοῦ.” καταλέγω δὴ τοῦτο τῇ Λευκίππη τῇ ἐνύπνιον καὶ οὐκέτι ἐπεχείρουν βιάζεσθαι· ἀναλογιζόμενος δὲ τῶν τῆς Λευκίππῆς ὀνειρων, οὐ μετρίως ἐπαραττόμην.

2. 'Εν τούτῳ δὴ Χαρμίδης, τοῦτο γὰρ ἦν ὄνομα τῷ στρατηγῷ, ἐπιβάλλει τῇ Λευκίππη τὸν ὀφθαλμόν, ἀπὸ τοιαύτης ἀφορμῆς αὐτὴν ἰδόν· ἐτυχόν ποτάμιον θηρίον ἄνδρες τεθηρακότες θέας ἄξιον ἵππον δὲ αὐτῶν τοῦ Νείλου καλοῦσιν οἱ Αὐγύπ-
2 τιοι. καὶ ἔστι μὲν ἵππος, ὡς ὁ λόγος βούλεται, τὴν γαστέρα καὶ τους πόδας, πλην ὅσον ἐν χηλῇ σχίζει τὴν ὀπλήν· μέγεθος δὲ κατὰ τὸν βοῦν τὸν μέγιστον· οὐρὰ μείζον καὶ ψιλὴ τριχῶν, ὃτι
3 καὶ τὸ λοιπὸν τοῦ σώματος οὕτως ἔχει· κεφαλὴ περιφερής, οὐ σμικρά· ἐγγὺς ἵππον παρειά· μυκτήρ ἐπὶ μέγα κεκυμνώς καὶ πνεόν πυρώδη καπνῶν, ὡς ἀπὸ τηγής τυρώς· γένους εὕρεια, ὡς καὶ παρειά, μέχρι τῶν κροτάφων ἀνοίγει τὸ στόμα. ἔχει δὲ καὶ κυνόδοντας καμπύλους, κατὰ μὲν τὴν ἱδέαν καὶ τὴν θέσιν ὃς ἵππος,1 τὸ δὲ μέγεθος εἰς τριπλάσιον.

1 Jacobs was probably right when he wished to alter this into σῶς, though I have not actually made the change in the text. It is much more likely that the teeth resembled a boar's tusks (except in their size) than those of a horse.
I too had had a similar vision; during the night just past I thought I saw before me Aphrodite’s temple and the goddess’s image within it; but when I came near to make my prayers, the doors were shut. I was distressed at this, but then a woman appeared exactly like the statue, saying; “At present you cannot enter the temple, but if you wait for a short time, I will not only open it to you but make you a priest of the goddess.” I related this dream to Leucippe and did not continue my attempts to constrain her, and yet, when I considered and compared Leucippe’s own dream, I was not a little disturbed.

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

¹ The whole of this chapter is of course a distorted picture of the hippopotamus.
² Compare Job xli. 19 sqq. with this passage.
3. Καλεῖ δὲ πρὸς τὴν θέαν ἡμᾶς ὁ στρατηγός· καὶ ἡ Δευκάπτη συμπαρῆν. ἡμεῖς μὲν οὖν ἐπὶ τὸ θηρίον τοὺς ὀφθαλμοὺς εἴχομεν, ἐπὶ τὴν Δευκάπτην δὲ ὁ στρατηγός· καὶ εὐθὺς ἐαλώκει.

2 Βουλόμενος οὖν ἡμᾶς παραμένειν ἐπὶ πλείστουν, ἵν’ ἐχοί τοῖς ὀφθαλμοῖς αὐτοῦ χαρίζεσθαι, περιπλοκὰς ἐξῆτει λόγους πρῶτον μὲν τὴν φύσιν τοῦ θηρίου καταλέγων, εἰτα καὶ τὸν τρόπον τῆς ἄγρας, ὡς ἐστι μὲν ἄδηφαγώτατου καὶ ποιεῖται τροφῆν δὸλον λήσιν, ἀπάτη δὲ πᾶσχει τὴν ἄγραν. "Επιτηρήσαντες γὰρ αὐτοῦ τὰς διατριβάς, ὄρυγμα ποιησάμενοι, ἐπικαλύπτουσιν ἀνωθεν καλάμη καὶ χόματι· ὕπο δὲ τὴν τῶν καλάμων μηχανὴν ἵσταναι κὰτωξύλινον ὀίκημα τὰς θύρας ἀνεψημένον εἰς τὸν ὀροφὸν τοῦ βόθρου, καὶ τὴν πτώσιν τοῦ θηρίου λοχάν τὸν μὲν γὰρ ἐπιβάντα φέρεσθαι εὖθυσ καὶ τὸ οἴκημα φωλευοῦ δίκην ὑποδέχεσθαι καὶ τοὺς κυνηγότας ἐκθορόντας εὐθὺς ἐπικλείειν τὸν πώματος τὰς θύρας καὶ ἔχειν οὕτω τὴν ἄγραν, ὡς εἶπεῖν, γε τὸ καρτερὸν οὐδεὶς ἂν αὐτοῦ κρατήσει βία. τὰ τε γὰρ ἄλλα ἐστὶν ἀλκιμώτατος καὶ τὸ δέρμα, ὡς ὀράτε, φέρει παχὺ 1 καὶ οὐκ ἔθελει πείθεσθαι σιδήρου τραύματι, ἀλλ’ ἐστίν, ὡς εἴπειν ἐλέφας Αἰγύπτιος καὶ γὰρ δεύτερος φαίνεται εἰς ἀλκην ἐλέφαντος Ἰνδοῦ.

4. Καὶ ὁ Μενέλαος, "Ἡ γὰρ ἐλέφαντα," ἔφη, "ἡδη τεθέασαί ποτε; ἔκατον μάλα," ὁ Χαρμίδης εἶπεν, "καὶ ἀκήκοα παρά τῶν ἀκριβῶς εἰδότων τῆς γενέσεως αὐτοῦ τὸν τρόπον ὡς παραδόξος." "Αλλ’ ἡμεῖς γε οὖν εἴδομεν εἰς ταύτην," ἔφην ἐγώ,

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

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

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

The Bad Child's Book of Beasts.

195
"τὴν ἡμέραν, ὅτι μὴ γραφῇ." "Δέγοιμ ἂν υμῖν," εἶπε, "καὶ γὰρ ἁγομεν σχολὴν. κυεὶ μὲν αὐτὸν ἥ μῆτηρ χροιώτατον δέκα γὰρ ἐνιαυτοῖς πλάττει τὴν σπορὰν· μετὰ δὲ τοσαύτην ἕτων περίοδου τίκτει, ὅταν ο τόκος γέρων γένηται. 3 διὰ τοῦτο, οἴμαι, καὶ ἀποτελεῖται μέγας τὴν μορφήν, ἀμαχὸς τὴν ἀλκήν, πολὺς τὴν βιοτήν, βραδὺς τὴν τελευτήν· βιοῦν 1 γὰρ αὐτὸν λέγονσιν ὑπὲρ τὴν Ἡσιόδου κορώνην. τοιαύτη δὲ ἐστὶν ἐλέφαντος ἡ γένυς, οία τοῦ βοὸς ἡ κεφαλή· σὺ μὲν γὰρ ἀν ἰδῶν εἴποις κέρας ἑχειν αὐτὸ τὸ στόμα διπλοῦν ἐστὶ δὲ τοῦτο ἐλέφαντος καμπῦλος ὄδοὺς. μεταξὺ δὲ τῶν ὀδόντων ἀνίσταται 2 αὐτῷ προβοσκίς, κατὰ σάλπιγγα μὲν καὶ τὴν ὄψιν καὶ τὸ μέγεθος, εὐπειθῆς δὲ τῶν πρὸς τὸν ἐλέφαντα προουμεὺει γὰρ αὐτῷ τὰς βοσκὰς καὶ πᾶν ὁ τι ἀν ἐμποδῶν εὐρή σετίων· ἔαν μὲν γὰρ ἢ ὄψων ἐλέφαντος, ἔλαβε τε εὐθὺς καὶ ἐπιπτυχθείσα κατώ πρὸς τὴν γένυν τῷ στόματι τὴν τροφὴν διακονεῖ· ἀν δὲ τῶν ἄβρατων 3 ἑδη, τούτων περιβάλλει, κύκλῳ τὴν ἁγραν περισφύγειας καὶ τὸ πᾶν ἄνεκούφισε καὶ ὅρεξεν ἀνω 6 δῶρον δεσπότη· ἐπικάθηται γὰρ τῆς αὐτῷ ἀνὴρ Αἰθίοψ, καινὸς ἐλέφαντι ἱππεὺς ὃν καὶ κολακεύει καὶ φοβεῖται καὶ τῆς φωνῆς αἰσθάνε- 

1 So Cobet for the MSS. Βίον γὰρ αὐτὸν or αὐτῷ.
2 So Hercher for MSS. ἀνάβισταται.
3 Jacobs’ suggestion for ἄβρατερον of the MSS. Hercher would have preferred ἄνθρακεῖν, but the alteration is violent and the sense not greatly improved.

196
except in a picture.” “In that case,” he said, “I will describe it to you, as we have plenty of time. The female has a long period of pregnancy; for she takes ten years to give form to the seed in her womb, and after that period she brings forth, her offspring being thus already old. This is the reason, I imagine, that he grows in the end to such an enormous bulk, is unconquerable by reason of his strength, and is so long-lived and slow to come to his end; they say that he lives longer than the crow in Hesiod. The elephant’s jaw is like the head of an ox, because to the observer his mouth appears to have two horns; these are, however, in reality the elephant’s curved tusks. Between them grows his trunk, in appearance and size not unlike a trumpet, and very convenient for all that the beast may require; it takes up his food for him or anything that he finds to eat; if it is proper nutriment for an elephant, he takes it at once, and then bending inwards towards his jaw, delivers it to his mouth; but if he sees that it is anything too rich for him, he seizes it, twists up his find in a circle, raises it on high, and offers it as a gift to his master. This master is an Ethiopian who sits on his back, a sort of elephant horseman; the beast fawns on him and fears him, and attends to his voice and submits to

1 Pliny, H.N. viii. 10. “The common sort of men think that they go with young for ten years, but Aristotle that they go but two years.”

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

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη ἄνδρῶν ἡμῶν.

Nine ages of men in their flower doth live
The cawing crow.
ΤΑΙ ΚΑΙ ΜΑΣΤΙΓΩΝΤΩΣ ΑΝΕΧΕΤΑΙ. Η ΔΕ ΜΑΣΤΙΓΑ ΑΥΤΩ
7 ΠΕΛΕΚΥΣ ΣΙΗΡΟΥΣ. ΕΙΔΟΝ ΔΕ ΠΟΤΕ ΚΑΙ ΘΕΑΜΑ
ΚΑΙΝΟΥ ΑΝΗΡ "ΕΛΛΗΝ ΕΝΕΘΗΚΕ ΤΗΝ ΚΕΦΑΛΗΝ ΚΑΤΑ
ΜΕΣΗΝ ΤΟΥ ΘΕΡΙΟΥ ΤΗΝ ΚΕΦΑΛΗΝ. Ο ΔΕ ΕΛΕΦΑΣ
ΕΚΕΧΗΝΕΙ ΚΑΙ ΠΕΡΙΗΘΜΑΙΝΕ ΤΟΝ ΑΝΘΡΩΠΟΝ ΕΓΚΕΙ-
ΜΕΝΟΥ. ΑΜΦΟΤΕΡΑ ΟΥΝ ΕΘΑΥΜΑΖΟΥΝ ΚΑΙ ΤΟΝ ΑΝΘΡΩ-
PΟΝ ΤΗΝ ΕΥΤΟΛΜΙΑΣ ΚΑΙ ΤΟΝ ΕΛΕΦΑΝΤΑ ΤΗΣ
8 ΦΙΛΑΝΘΡΩΠΙΑΣ. Ο ΔΕ ΑΝΘΡΩΠΟΣ ΕΛΕΓΕΝ ΌΤΙ ΚΑΙ
ΜΙΣΘΟΝ ΕΥΗ ΔΕΔΑΚΩΣ ΤΟΥ ΘΕΡΙΟΥ ΠΡΟΣΠΕΝΕΙΝ ΓΑΡ
ΑΥΤΟΥ ΚΑΙ ΜΟΝΟΝ ΟΥΚ ΑΡΩΜΑΤΩΝ 'ΙΝΔΙΚΩΝ ΕΙΝΑΙ ΔΕ
ΚΑΙ ΚΕΦΑΛΗΣ ΝΟΣΟΥΣΗΣ ΦΑΡΜΑΚΩΝ. ΟΙΔΕΝ ΟΥΝ ΤΗΝ
ΘΕΡΑΠΕΙΑΝ Ο ΕΛΕΦΑΣ ΚΑΙ ΠΡΟΪΚΑ ΟΥΚ ΑΝΟΙΓΕΙ ΤΟ
ΣΤΟΜΑ, ΑΛΛ' ΕΣΤΙΝ ΙΑΤΡΟΣ ΆΛΑΖΩΝ ΚΑΙ ΤΟΝ ΜΙΣΘΟΝ
ΠΡΩΤΟΝ ΑΙΤΕΙ. ΚΑΝ ΔΟΣΙ ΠΕΙΔΕΤΑΙ ΚΑΙ ΠΑΡΕΧΕΙ ΤΗΝ
ΧΑΡΙΝ ΚΑΙ ΑΠΛΟΙ ΤΗΝ ΓΕΝΝΗΝ ΚΑΙ ΤΟΣΟΥΤΟΝ ΑΝΕΧΕΤΑΙ
1 ΚΕΧΗΝΩΣ, ΟΣΟΝ Ο ΑΝΘΡΩΠΟΣ ΒΟΥΛΕΤΑΙ. ΟΙΔΕ ΓΑΡ ΌΤΙ
ΠΕΡΙΒΑΚΕ ΤΗΝ ΙΛΗΝΗΝ.
2 "ΚΑΙ ΠΟΘΕΝ," ΕΦΗΝ, "ΟΥΤΟΣ ΑΜΟΡΦΟ ΘΕΡΙΟΥ
ΤΟΣΑΥΤΗ ΤΗΣ ΕΥΩΔΙΑΣ ΉΔΟΝΗ;" "ΟΤΙ," ΕΦΗ ΧΑΡ-
ΜΙΔΗΣ, "ΤΟΙΑΥΤΗΝ ΠΟΙΕΙΤΑΙ ΚΑΙ ΤΗΝ ΤΡΟΦΗΝ. 'ΙΝΔΟΥΝ
ΓΑΡ Η ΓΗ ΓΕΙΤΩΝ ΉΛΙΟΥ ΠΡΩΤΟΙ ΓΑΡ ΑΝΑΤΕΛΛΟΝΤΑ
ΤΟΝ ΘΕΟΝ ΟΡΩΣΙΝ 'ΙΝΔΟΙ, ΚΑΙ ΑΥΤΟΙΣ ΘΕΡΜΟΤΕΡΟΝ
ΤΟ ΦΩΣ ΕΠΙΚΑΘΗΤΑΙ, ΚΑΙ ΤΗΡΕΙ ΤΟ ΣΩΜΑ ΤΟΥ ΠΥΡΟΣ
ΤΗΝ ΒΑΦΗΝ. ΓΙΝΕΤΑΙ ΔΕ ΠΑΡΑ ΤΟΙΣ "ΕΛΛΗΝΕΠΝ
ΑΥΤΟΣ ΑΙΘΙΟΠΟΣ ΧΡΟΙΑΣ. ΕΣΤΙ ΔΕ ΠΑΡ' 'ΙΝΔΟΙΣ
ΟΥΚ ΑΥΤΟΣ ΑΛΛΑ ΠΕΤΑΛΟΥΝ, ΟΙΑ ΠΑΡ' ΗΜΙΝ ΤΑ ΠΕΤΑΛΑ
ΤΩΝ ΦΥΤΩΝ. Ο ΕΚΕΙ 2 ΜΕΝ ΚΛΕΠΤΕΙ 3 ΤΗΝ ΠΝΟΗΝ ΚΑΙ
1 The MSS. have ἐκέχεται, which cannot be construed. The alteration is due to Jacobs.
2 Jacobs' insertion (it was perhaps present in the MS. translated by della Croce): without it the sense is not satis-
factory.
3 Thus Cobet for MSS. κλέπτον.
be beaten by him, the instrument with which he is beaten being an iron axe. I once saw an extraordinary sight; there was a Greek who had put his head right into the middle of the animal's jaws; it kept its mouth open and breathed upon him as he remained in that position. I was surprised at both, the audacity of the man and the amiability of the elephant; but the man told me that he had in fact given the animal a fee for it, because the beast's breath was only less sweet than the scents of India, and a sovereign remedy for the headache. The elephant knows that he possesses this power of healing, and will not open his mouth for nothing; he is one of those rascally doctors that insist on having their fee first. When you give it him, he graciously consents, stretches open his jaws, and keeps them agape as long as the man desires; he knows that he has let out on hire the sweetness of his breath.

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

---

1 Ovid, Met. ii. 235 (of Phaethon's fatal drive):—
The Aethiopians at that time (as men for truth uphold)
—The blood by force of that same heat drawn to the outer part
And there adust from that time forth—became so black and swart.
τὴν ὀδμήν οὐκ ἐπιδείκνυται· ἢ γὰρ ἀλαζονεύεσθαι πρὸς τοὺς εἰδότας ὅκνει τὴν ἡδονὴν ἢ τοὺς πολίτας φθονεῖ. ἂν δὲ τῆς γῆς μικρὸν ἐξουκήση καὶ ὑπερβῇ τοὺς ὄρους, ἀνοίγει τῆς κλοπῆς τὴν ἡδονήν καὶ ἀνθός ἀντὶ φύλλου γίνεται καὶ τὴν ὀδμήν ἐνδύεται. μέλαν τούτο ῥόδον Ἰνδῶν· ἐστὶ δὲ τοῖς ἐλέφασι σιτίον, ὡς τοῖς βουσί παρ' ἡμῖν ἡ πόα. ἀτε οὖν ἐκ πρώτης γονής αὐτῷ τραφεῖς, ὁδωδὲ τε πᾶς κατὰ τὴν τροφήν καὶ τὸ πνεῦμα πέμπει κάτωθεν εὑωδέστατον, ὃ τῆς πυρὸς αὐτῷ γέγονε πηγῇ·

6. Ἐπεὶ οὖν ἐκ τῶν λόγων ἀπηλλάγημεν τοῦ στρατηγοῦ, μικρὸν διαλιπών, ὅτι οὐ δύναται τις τρωθεῖς ἀνέχεσθαι θλιβόμενος τῷ πυρί, τὸν Μενέλαον μεταπέμπεται, καὶ τῆς χειρὸς λαβόμενος λέγει· "Ἄγαθον εἰς φιλίαν οἶδά σε ἐξ ὧν ἐπράξας εἰς Ἰζλειτοφῶντα· κἀμὲ δὲ εὑρήσεις οὐ γείρωνα. δέομαι δὲ παρὰ σοῦ χάριτος, σοὶ μὲν ράδιας, ἐμοὶ δὲ ἀνασώσεις τὴν ψυχήν, ἀν θέλης. Δευκίππη με ἀπολόλεκε· σῶσον δὲ σὺ. ὁφεὶ λεταί σοι παρ' αὐτῆς ζωάργια, μισθὸς δὲ σοὶ μὲν χρυσοὶ πεντήκοντα τῆς διακονίας, αὐτῇ δὲ, ὅσους 3 ἀν θέλῃ." λέγει οὖν ὁ Μενέλαος· "Τοὺς μὲν χρυσοὺς ἐχε καὶ φύλαττε τοῖς τὰς χάριτας πιπράσκοισιν· ἕγῳ δὲ φίλος ὃν, πειράσομαι γενέσθαι σοι χρήσιμος." ταῦτα εἰπὼν ἐρχεται

---

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

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

an Eastern word قرنفول, altered to appear to have a Greek origin (“nut-leaf”), still persists (through middle Latin) in the French girofle.
πρὸς μὲ καὶ πάντα καταγορεῦει: ἐβουλευόμεθα
οὖν τὶ δεῖ πράττειν. ἐδοξε δὲ αὐτὸν ἀπατήσαι.

4 τὸ τε γὰρ ἀντιλέγειν οὐκ ἀκίνδυνον ἣν, μὴ καὶ
βλαν προσαγάγῃ, τὸ τε φεύγειν ἀδύνατον, πάντη
μὲν ληστῶν περικεχυμένων, τοσούτων δὲ στρα-
τιωτῶν ἀμφὶ αὐτὸν ὄντων.

7. Μικρὸν οὖν διαλιπὼν ὁ Μενέλαος, ἀπελθὼν
πρὸς τὸν Χαρμίδην, “Κατείργασται τὸ ἔργον,” ἐφη:
“καίτοι τὸ πρῶτον ἦρευτο ἱσχυρός ἡ γυνὴ, δεο-
μένον δὲ μου καὶ ὕπομμα κοντός τῆς εὐεργεσίας,

2 ἐπένευσεν. ἄξιοι δὲ δικαίαν δέσσιν, ὅλην αὐτῇ
χαρίσασθαι προθεσμίαν ἦμερων, ἔστ᾽ αὐτὴ τῇ
Ἀλεξάνδρειαν ἀφίκωμαι. καὶ ἔν ὑπομιμνήσκοντος τῆς εὐεργεσίας,

3 ἐν πολέμῳ δὲ τ ὡς ἐπιθυμούμενον ἀναβάλλεται;
στρατιώτης δὲ ἐν χερσὶν ἤχον μάχην, οἰδὲν εἰ
ζήσεται; τοσούτων τῶν βανάτων εἰς ὅδοι
ἀντιστράτησε αὐτὸν καὶ ἔπει ὧς Θῆκης τῇ ἁρών.

4 νενίκημαι, πεπλήρωμαι βελῶν κάλεσον, ἄνθρωπε,
tαχὺ τὸν ἱώμενον ἐπείγει τὸ τραῦμά. ἂν ὁ πύρ
ἐπὶ τοὺς πολέμους: ἄλλας δὰ δαδαὶ ὃ ἐρως ἀνήθη
κατ᾽ ἐμοὺ τοῦτο πρῶτον, Μενέλαε, σβέσεσον τὸ

5 πῦρ. καλὸν τὸ οἰώνισμα πρὸ πολέμου συμβολῆς

202
came to me and related the whole story, and we took counsel what to do. Our conclusion was that it was best to cozen him; for open opposition was not without danger, in case he should employ force, while flight was impossible, as we were surrounded on every side both by the robbers and by his own very large retinue of soldiers.

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

1 Cupid.
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥΣ


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

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

8. When Menelaus came and told me this, I cried out that I would much rather die than see Leucippe’s kiss bestowed upon another. “What,” I said, “can be sweeter than her kiss? Love’s full enjoyment comes to an end and one is soon sated with it—it is nothing, if you take away the kisses from it; the kiss does not come to an end, never brings satiety, and is always fresh. Three very charming things come from the mouth; the breath, the voice, and the kiss; we kiss those whom we
χείλεσιν ἀλλήλους φιλοῦμεν, ἀπὸ δὲ τῆς ψυχῆς ἢ τῆς ἡδονῆς ἐστὶ πηγή. πίστευσόν μοι λέγοντι, Μενέλαε (ἐν γὰρ τοῖς κακοῖς ἐξορχήσομαι τὰ μυστηρία), ταῦτα μόνα παρὰ Δευκάπης ἔχω κάγω· ἐτι μένει παρθένος· μέχρι μόνων τῶν 4 φιλημάτων ἐστὶ μου γυνή. εἰ δὲ τις ἀρπάσει μου καὶ ταῦτα, οὐ φέρω τὴν φθοράν, οὐ μοιχεύεται μου τὰ φιλημάτα. “Οὐκοῦν,” ἐφη ο Μενέλαος, “βουλής ἢμιν ἀρίστης δεὶ καὶ ταχύτητι. 5 ἐρῶν γὰρ τις, εἰς ὅσον μὲν ἔχει τὴν ἐλπίδα τοῦ τυχεῖν, φέρει, εἰς αὐτὸ τὸ τυχεῖν ἀποτεινόμενος· ἐὰν δὲ ἀπογνω, τὸ ἐπιθυμοῦν μεταβαλῶν ἀντιλυπῆσαι μέχρι τοῦ δυνατοῦ τολμᾶ τὸ κωλύον. 6 ἐστῶ δὲ καὶ ἱσχύς, ὡστε τι δρᾶσαι μετὰ τοῦ μή παθεῖν· τούτο δὲ τῆς ψυχῆς τὸ μή φοβοῦμεν, ἀγριαῖνε μᾶλλον τὸ θυμοῦμεν. καὶ γὰρ ό καιρὸς ἐπείγει τῶν πραγμάτων τὸ ἀποροῦν." 9. Σκοπούντων οὖν ἡμῶν εἰστρέχει τις τεθορυβημένος, καὶ λέγει τὴν Δευκάπην ἅφω βαδίζοντας καταπεσεῖν καὶ τὼ ὀφθαλμὼ διαστρέφειν. ἀναπηδήσαντες οὖν ἐθέομεν ἐπ᾽ αὐτὴν· ἐκτὸς ἦν ὁ Μενέλαος ἡ τοῦ σκέλες. συνέντες οὖν, ὅτι μανία τίς ἐστι. 1 τὸ κακὸν, βία συλλαβόντες

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

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

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

1 I do not feel at all sure of the exact meaning of Menelaus’ last sentence. It might also mean: “Yes, and the occasion [the short time we have in which to act] increases our difficulties in dealing with the situation.”
ἐπειρώμεθα κρατεῖν: ἡ δὲ προσεπάλαιεν ἡμῖν,
οὐδὲν φροντίζουσα κρύπτειν ὅσα γυνὴ μὴ ὁρᾶσθαι
θέλει. θόρυβος οὖν πολὺς περὶ τὴν σκηνὴν αἱρεταῖ, ὡστε καὶ αὐτὸν εἰσδραμεῖν τὸν στρατηγὸν καὶ τὰ γινόμενα ὁρᾶν. ὃ δὲ τὰ πρῶτα σκῆψιν ὑπώπτευε τὴν ἀσθένειαν καὶ τέχνην ἐπ᾽ αὐτὸν καὶ τὸν Μενέλαον ὑπεβλέπετο· ὡς δὲ κατὰ μικρὸν ἔφαν τὴν ἀλήθειαν, ἐπαθὲ τι καὶ αὐτὸς καὶ ἠλέησε. κομίσαντες οὖν βρόχους ἔδησαν τὴν ἀθλίαν. ὡς δὲ εἶδον αὐτῆς περὶ τὰς χεῖρας τὰ δεσμά, ἐδεόμην Μενελάου, τῶν πολλῶν ἄπηλλαγμένων ἢδη, "Δύστυχε, λέγων, ἰκετεύω, λύσατε· οὐ φέρουσι δεσμὸν χεῖρες ἀπαλαί· εάσατε με σὺν αὐτῇ· μόνος ἔγω περιπτυξάμενος αὐτῇ δεσμὸς ἔσομαι" μαινέσθω κατ᾽ ἐμοῦ. τί γάρ με καὶ ζῆν ἐτι δεί; οὐ γνωρίζει με Δευκίππη παρόντα. κεῖται δὲ μοι δεδεμένη, καὶ ὁ ἀναιδής ἐγὼ λύσαι δυνάμενος οὐκ ἐθέλω. ἐπὶ τούτῳ ἡ μᾶς σέσωκεν ἡ Τύχη ἐκ τῶν λῃστῶν, ἵνα γένη μανίας παιδιά; ὁ δὲ φοβοῦμαι τὴν ἀλήθειαν, ὅταν εὐτυχήσωμεν. τοὺς οἴκους ἁπαλάιας ἔσεσαν ἐκ τῆς θαλάσσης περυγεγόναμεν ἐόντι ἐκ τῶν λῃστῶν ἀνασεσώμεθα: μανίᾳ γὰρ ἐτηρούμεθα. ἐγὼ μὲν, ἄν σωφρονήσῃς, φιλτάτη, φοβοῦμαι πάλιν τῶν δαίμων, μῆ τι σοι κακὸν ἐργάσῃ. τοὺς οὖν ἦμῶν κακοδαιμονεστέρους, οὐ φοβούμεθα καὶ τὰ εὐτυχήματα; ἀλλ᾽ εἰ μόνον μοι σωφρονήσειας καὶ σεαυτὴν ἅπολαβοῖς, παίζετω πάλιν ἡ Τύχη."

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

1 The rhetorical structure of the sentence seems to shew that something is here lost, such as "only to fall into the hands of robbers."
10. Ταῦτα με λέγοντα παρηγόρουν οἱ ἄμφι τὸν Μενέλαον, φάσκοντες μὴ ἔμμονα εἶναι τὰ τοιαῦτα νοσήματα, πολλάκις δὲ καὶ ἄλλα πάντῃ νεάξον, καὶ υπὸ πολλῆς ἀκμῆς ἀναξέον, ὑπερβλύζει πολλάκις τὰς φλέβας, καὶ τὴν κεφαλὴν ἔνδον περικλύζει τοῦ λογισμοῦ τὴν ἀναπνοῆν δεῖ οὖσαν ιατροὺς μεταπέμπειν καὶ θεραπεῖαν προσφέρειν. πρόσεισιν οὖν τῷ στρατηγῷ ὁ Μενέλαος καὶ δεῖται τὸν τοῦ στρατοπέδου ιατρὸν μετακαλέσασθαι. κάκεινος ἀσμένους ἔπεισθην· χαίρετο γὰρ οἱ ἔρωτες εἰς τὰ ἔρωτικα προστάγματα. καὶ οἱ ιατροὶ παρῆν καὶ λέγει· "Νῦν μὲν υπνοῦν αὐτῇ παρασκευάσομεν, ὅπως τὸ ἅρμον τῆς ἀκμῆς ἡμερῶσωμεν ὑπνός γὰρ πάντων νοσήματων φάρμακον· ἔπειτα δὲ καὶ τὴν λοιπὴν θεραπείαν προσοίσομεν." δίδωσιν σὺν ἡμῖν φάρμακον τὶ μικρόν, ὅσον ὄροβοι μέγεθος, καὶ κελεύει λύσαντας εἰς ἔλαιον ἐπαλείψαι τὴν κεφαλὴν μέσην· σκευάσεις δὲ ἔφη καὶ ἐπευγέτον εἰς γαστρὸς αὐτῇ κάθαρσιν. ήμεῖς μὲν οὖν ἃ ἐκέλευσον ἐποιοῦμεν· ἢ δὲ ἐπαλειφθεῖσα μετὰ μικρὸν ἐκάθευδε τὸ ἔπιλοιπον τῆς νυκτὸς μέχρι τῆς ἑω. ἐγώ δὲ δι’ ὅλης τῆς νυκτὸς ἀγρυπνοῦν, ἐκλαυνον παρακαθήμενος καὶ βλέπων ἔλεγον τὰ δεσμά, "Οἶμοι, φιλτάτη, δέδεσαι καὶ καθεύδουσα, οὐδὲ τὸν υπνόν ἐλεύθερον ἔχεις. τίνα ἄρα σου συν τὰ φαντάσματα; ἄρα κἂν κατὰ τοὺς υπνοὺς σω- φρονεῖς, ἡ μαίνεται σου καὶ τὰ ὅνειρα;" ἐπεὶ δὲ ἡ δὲ εἰς τὸν υπνὸν ἐποιοῦμεν· ἠπείρωμεν ὁμοιότερον ἐχεις· τίνα ἄρα σου συν τὰ φαντάσματα; ἄρα κἂν κατὰ τοὺς υπνοὺς σω- φρονεῖς, ἡ μαίνεται σου καὶ τὰ ὅνειρα;" ἐπεὶ δὲ ἡ δὲ εἰς τὸν υπνὸν ἐποιοῦμεν· ἠπείρωμεν ὁμοιότερον ἐχεις· τίνα ἄρα σου συν τὰ φαντάσματα; ἄρα κἂν κατὰ τοὺς υπνοὺς σω- φρονεῖς, ἡ μαίνεται σου καὶ τὰ ὅνειρα;" ἐπεὶ δὲ
10. At these words of mine Menelaus' companions tried to comfort me; such troubles, they said, were not lasting, but often occurred at the hot season of youth, when the blood, being young and new, and boiling at its approach to full age, overflows the veins and floods the brain, drowning the fount of reason. It was proper, therefore, to send for doctors and attempt to find a cure. Accordingly, Menelaus approached the general and asked that the army doctor might be called in; the general assented with pleasure, for those in love are glad enough to obey the behests which love lays upon them. When the physician had come: “First,” said he, “we must make her sleep, in order to overcome the violent crisis of the disease from which she is suffering—sleep is the remedy for all illness—and after that we will prescribe a further course of treatment.” With this intention he gave us a small medicament about the size of a nut, bidding us dissolve it in oil and rub the crown of her head with it; later, he said, he would prepare another to purge her. We followed out his instructions, and after being rubbed with the drug she quickly fell asleep and remained so for the rest of the night until morning. I kept watch the whole night long, and as I sat I could not but weep and say, as I beheld her bonds, “Alas, my darling, you are a prisoner even while you slumber; even your sleep is not free. I wonder of what you are dreaming; are you, in your sleep, in your right senses, or are your dreams too those of a madwoman?” But even when she woke, she again
Ἀνέστη, πάλιν ἄσημα ἐβόα: καὶ ὁ ἰατρὸς παρῆν καὶ τὴν ἄλλην θεραπείαν ἐθεράπευεν.

11. Ἐν τούτῳ δὴ ἔρχεται τις παρά τοῦ τῆς Ἀιγύπτου σατράπου, κομίζων ἐπιστολὴν τῷ στρατηγῷ· ἐπέσπευδε δὲ αὐτὸν, ως εἰκός, ἐπὶ τῶν πόλεμον τὰ γράμματα, ἐκέλευσε γὰρ εὐθὺς πάντας ἐν τοῖς ὀπλοῖς γενέσθαι ὡς ἐπὶ τοὺς βουκόλους.

2 αὐτίκα δὴ μάλα ἐξορμήσαντες, εὐθὺς ἔκαστος, ὡς εἰχε τάχυς, ἐπὶ τὰ ὄπλα ἐχώρουν καὶ παρῆσαν ἀμα τοῖς λοχαγοῖς. τότε μὲν οὖν αὐτοῖς δοὺς τὸ σύνθημα καὶ κελεύσας αὐτοῖς στρατοπεδεύσθαι, καθ’ αὐτὸν ἂν· τῇ δὲ υστεραιά ἀμα τῇ ἡμέρᾳ τὸ στρατεύμα ἐξῆγεν ἐπὶ τοὺς πολεμίους.

3 εἰχε δὲ αὐτοῖς οὕτω τῆς κόμης ἡ θέσις. ὁ Νεῖλος ἤρει μὲν ἄνωθεν ἐκ Θηβῶν τῶν Ἀιγυπτίων εἰς ὁν ἀχρι Μέμφεως καὶ ἔστι μικρὸν κάτω κώμην (Κερκάσωρος ὄνομα τῇ κόμη) πρὸς τῷ τέλει τοῦ 4 μεγάλου ρεύματος. ἐντεῦθεν δὲ περιρρήγνυται τῇ γῇ καὶ εἴ χροτο ποταμοῦ γίνονται τρεῖς, δύο μὲν ἐκατέρωθεν λελυμένοι, ὁ δὲ εἰς ὀστηρ ἢν ρέων πρὶν λυθῆναι, καὶ τὴν γῇ εἰς τὰ σχίσματα Δέλτα 5 ποταῖς. ἀλλ’ οὐδὲ τούτων ἔκαστος τῶν ποταμῶν ἀνέχεται μέχρι θαλάσσης ρέων, ἀλλὰ περισχιζεται ἄλλος ἄλλη κατὰ πόλεις, καὶ εἰσιν αἱ σχίσεις μείζονές τῶν παρ’ Ἔλλησι ποταμῶν τὸ
cried out some meaningless words; the doctor was at hand, and gave her the other medicine.

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

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

3 It does not seem necessary to expunge this clause, as some editors wish to do, but to remove it from after εἰς to the end of the sentence. I translate εἰς τὰ σχίσματα as if it were εἰςω τῶν σχίσματων, which may indeed have been the original reading.
τῷ

ΑΗΚΙΛΕΣ ΤΑΤΙΟ

δὲ ὕδωρ πανταχοῦ μεμερισμένον οὐκ ἐξασθενεῖ, ἀλλὰ καὶ πλεῖται καὶ πίνεται καὶ γεωργεῖται.

12. Νεῖλος ὁ πολὺς πάντα αὐτῶς γίνεται, καὶ ποταμὸς καὶ γῆ καὶ θάλασσα καὶ λίμνη καὶ ἄρτος, πηδάλιον καὶ πτύον,¹ ναυτῶν ὁμοῖος καὶ γεωργῶν καταγωγή, ἱχθυῶν ὁμοῦ καὶ βοῶν. ὁ πέπλευκας, φυτεύεις καὶ ὁ φυτεύεις, τότῳ

2 πέλαγος γεωργοῦμεν έχει γὰρ ὁ ποταμὸς ἐπιδημίας κάθηται δὲ αὐτῶν Αἴγυπτιος ἀναμένου καὶ ἀριθμῶν αὐτῶ τάς ἡμέρας, καὶ ὁ Νεῖλος οὐ ψεύδεται, ἀλλ' ἐστὶ ποταμὸς μετὰ προθεσμίας τῶν χρόνων τηρῶν καὶ τὸ ὕδωρ μετρῶν, ποταμὸς

3 ἄλωναι μὴ θέλων ὑπερήμερος. ἐστὶ δὲ ἱδεῖν ποταμοῦ καὶ γῆς φιλονεικίαν. ἔριζον άλλης ἔκατερον, τὸ μὲν ὕδωρ, τοσαύτην γῆν ἐπικράτησαν, ἡ δὲ γῆ, τοσαύτην ποταμόν ἔδέκασαν. καὶ νικῶσι μὲν τὴν ἴσην νίκην οἱ δύο, οὐδαμοῦ δὲ

4 φαίνεται τὸ νικώμενον τὸ γὰρ ὕδωρ τῇ γῆ συνεκτείνεται.

Περὶ δὲ τὰς τῶν βουκόλων ταύτας νομὰς ἀεὶ πολὺ ἐγκαθεῖται, ὅταν γὰρ τὴν πᾶσαν γῆν ἐπικόμησα, καὶ λίμνας ἐνεπεκτάσατο, αἱ δὲ λίμναι, καὶ ὁ Νεῖλος ἀπέλθη, μένουσιν οὐδὲν ήττον, τὸ ὕδωρ ἔχουσαν, τὸν δὲ πηλὸν τοῦ ὕδατου.

5 ἐπὶ ταύτας αὐτοὶ καὶ βαδίζουσι καὶ πλέουσιν, οὐδὲν οὖν ἔτερα δύναται πλεῖν, ἀλλ' ὅσον ἀνθρω-

¹ MSS. τρόπαιον, which has been explained as Δήμητρος τρόπαιον, and translated "sheaf." Salmasius proposed κράπτιον (reaping-hook): but I think that my friend Mr. A. D. Knox has reached the truth with πτύον: the τρό- comes from the preceding ἄρωτρον. He compares Theophylact, Hist. p. 95.
much subdivided, does not lose its utility, but is used for boats, for drinking, and for agricultural irrigation.

12. This great Nile is the centre of their existence—their river, their land, their sea, their lake; it is a strange sight to see close together the boat and the hoe, the oar and the plough, the rudder and the winnowing-fan—the meeting-place of sailors and husbandmen, of fishes and oxen. ¹ Where you have sailed, there you sow; where you sow, there is a sea subject to tillage. For the river has its due seasons, and the Egyptian sits and waits for it, counting the days. Nor does the Nile ever deceive; it is a river that keeps its appointments both in the times of its increase and the amount of water that it brings, a river that never allows itself to be convicted of being unpunctual. You may see a conflict between river and land: each struggles with the other, the water to make a sea of so wide an expanse of soil, and the soil to absorb so much fresh water. In the end it is a drawn battle, and neither of the two parties can be said to suffer defeat, for water and land are coextensive and identical.

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

¹ Compare the epigram of Philippus of Thessalonica, Anth. Pal. ix. 299, where two oxen, used to ploughing, complain that they are compelled to pull a drag-net.
πον ἐπιβήναι· ἀλλὰ πάν τὸ ξένον τοῦ τόπου ὁ πηλὸς ἐμπίπτων κρατεῖ. τοῖς δὲ μικρὰ μὲν καὶ κοῦφα πλοία καὶ ὄλγον ὕδωρ αὐτοῖς ἀρκεῖ. εἰ δὲ τέλεσθαι ἄνυδρον εἰη, ἀράμενοι τοῖς νύταις οἱ πλοῖα τῆς ἐπιστύχοντο, ὄχρις ἂν ἐπιτύχωσιν 6 ὕδατος. ἐν ταύταις δὴ ταῖς Λίμναις μέσαι νῆσαι τινὲς εἰσὶ σποράδην πεποιημέναι· αἱ μὲν οἰκοδομημάτων ἔφημοι, παπύρωις πεφυτευμέναι· τῶν δὲ παπύρωις διεστᾶσιν αἱ φάλαγγες πεπυκνωμέναι το- σοῦτον ὦσον παρ᾽ ἐκάστην άνδρα στήναι μόνον· τὸ μεταξὺ δὲ τούτων τῆς πυκνώσεως αὐτῶν ἀνωθεν 7 ἀναπληροῦσιν αἱ τῶν παπύρωις κόμαι. ύπο- τρέχοντες οὖν ἐκεί καὶ βουλεύονται καὶ λοχῶσι καὶ λανθάνουσι, τείχεσι ταῖς παπύρωις χρώμενοι· εἰοί δὲ τῶν νήσων τινὲς καλύβαις ἔχουσαι, καὶ αὐτοσχέδιον 1 μεμίμηται πόλιν ταῖς Λίμναις 8 τετειχισμένην. Βουκόλων αὖτα καταγωγαί τῶν πλησίον ὃν μία, μεγέθει καὶ καλύβαις πλείστην διαφέρουσα (ἐκάλουν δὲ αὐτὴν, οἵμαν Νῖκωχιν), ἐνταῦθα πάντες συνελθόντες ὡς εἰς τόπον ὑχρωσ- τατον, ἐθάρρουσι καὶ πλήθει καὶ τόπῳ. εἰς γὰρ αὐτὴν διείργασε πυκνώσεως τὸ μή πᾶσαν νῆσον γενέ- σθαι. ὃν δὲ σταδίου μὲν τὸ μέγεθος, τὸ δὲ πλάτος ὄργυιάν δώδεκα· λίμναι δὲ τῇδε κάκεισε τὴν πόλιν περιέρρεοι.

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

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

¹ These must have been like our old-fashioned coracles. Pliny (H.N. xiii. 11) tells us of what they were made: "The very body and pole of the papyrus itself serveth very well to twist and weave therewith little boats"; cf. Lucan, iv. 136.
ίκετηρίας ράβδους φοινικίνας, ὑπισθεῖν ἐπιτάττουσι τῶν νέων τοὺς ἀκρωιστάτους, ἵστοι καὶ
2 λόγχαις ὑπείσημένους. ἔμελλον δὲ οἱ μὲν γέροντες ἀνύσχοντες τὰς ικετηρίας πετάλων κόμαις καλύψαιν τοὺς ὑπισθεῖν οἱ δὲ ἐπόμενοι τὰς λόγχας ἐπισυρεῖν ὑπτίας, ὡς ἤν ἡκιστα ὀθέειν. κἂν μὲν ὁ στρατηγὸς πεισθῇ ταῖς τῶν γερόντων λυτάῖς, μηδὲν τι νεωτερίζειν τοὺς λογχοφόρους εἰς μάχην· εἰ δὲ μὴ, καλεῖν αὐτὸν ἐπὶ τὴν πόλιν, ὡς σφᾶς ¹ αὐτοὺς διδόντων εἰς
3 θάνατον. ὅταν δὲ ἐν μέσῳ γένωνται τῷ στεωτῷ, τοὺς μὲν γέροντας ἀπὸ συνθήματος διαδιδάσκειν καὶ βίπτειν τὰς ικετηρίας, τοὺς δὲ ὑπείσημένους περιδραμόντας ὡς τι καὶ δύναται ποιεῖν.
4 Παρῆσαν οὖν ἐσκευασμένοι τούτοι τὸν τρόπον καὶ ἐδέστο τοῦ στρατηγοῦ αἰδεσθῆναι μὲν αὐτῶν τὸ γῆρας, αἰδεσθῆναι δὲ τὰς ικετηρίας, ἐλεῆσαι τε τὴν πόλιν, διδόναι ² δὲ αὐτῷ ἱδία μὲν ἀργυρίου τάλαντο ἐκατόν, πρὸς τὸν σατράπην ἄνθρωπον ἀνήκας ἐκατόν, θέλοντας αὐτοὺς ὑπὲρ τῆς πόλεως διδόναι, ὡς ἄν ἔχοι καὶ πρὸς ἐκεῖνον λάφυρον
6 ἐν κακοῖς ἐν πάρασχε τὴν χάριν· μὴ ἔξω φονεύσῃς πυλῶν, μηδὲ τῆς πόλεως μακρὰν, ἀλλ' ἐπὶ τὴν πατρίδαν γην, ἐπὶ τὴν τῆς γενέσεως ἐστίναι.

¹ Cobet's correction for MSS. σφῶν.
² The MSS. have εἶδόσαν. But this must still be part of the Oratio Obliqua, and Cobet's restoration of the infinitive is to be accepted.

218
palm, to make them look like suppliants, while behind them they drew up the flower of their youth, armed with shield and spear; the veterans were to hold the branches aloft, so as to hide those in the rear behind the foliage, while the latter were to keep their spears horizontal and trail them along the ground, so that they might not be apparent. If the general were overcome by the old men's prayers, the armed warriors were not to make any attempt to join battle; but if he were not, they were to invite him to enter their city, as if they were there to give themselves up to their fate; and when they arrived at the middle of the causeway, the old men, at a signal previously arranged, were to run away, throwing down the branches, while the men in arms were to turn and charge and fight their hardest.

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

14. Ἡσαν δὲ τῶν πραττομένων σκοποὶ πόρρωθεν, οὐδὲν οἱ βουκόλοι προκαθίσαντες ἐκέλευον, εἰ διαβαίνοντες ὑδαεῖν τοὺς πολεμίους, τὸ χῶμα τοῦ ποταμοῦ κόψαντας ἐπαφεῖναι τὸ ὕδωρ πάν τοῖς ἐναντίοις. ἔχει γὰρ οὕτω τὰ τοῦ Νείλου 2 μεῦμα. καθ’ ἐκάστην διώρυχα χῶμα ἐχουσιν Ἀγυπτιοῖς, ὅς ἄν μή πρὸ καραυφῷ τῆς χρέας ὑπερέχων οἱ Νεῖλος τὴν γῆν ἐπικλύσῃ. ὅταν δὲ δεηθῶσιν ἀρδεύσαι τὸ πεδίον, ἀνέφεκαν ὅλον τοῦ χῶματος, εἰς όσον ἒλυται.1 ἦν οὖν τῆς κόμης ὑποθεθεὶ διώρυξ τοῦ ποταμοῦ μεγάλη καὶ πλατεία: ταύτῃ οἱ τεταγμένοι τὸ ἔργον, ὡς εἶδον εἰσίντας τοὺς πολεμίους, διακόπτουσι ταχὺ τὸ χῶμα τοῦ ποταμοῦ. πάντα οὖν ὅμοι ξυπνεῖ: οἱ μὲν γέροντες διὰ τῶν λόγχων διορίσαντες ἐκτρέχουσιν: τὸ δὲ ὕδωρ ἔδη παρῆν. καὶ ἤμεν τοῖς στραταρχοῖς οἱ μὲν γὰρ εὐθὺς ἐκ πρώτης προσβολῆς μηδὲ κινήσαντες τὰς λόγχας ἀπαρασκευαστεῖς καὶ πρὸς τὸ ἀδόκητον τεταραγμένους.

5 τῶν δὲ ἄλλων ἀδιήγητος θάνατος ἦν: οἱ μὲν γὰρ εὐθὺς ἐκ πρώτης προσβολῆς μηδὲ κινήσαντες τὰς λόγχας ἀπαρασκευαστές καὶ πρὸς τὸ ἀδόκητον τεταραγμένους.

1 So Knox (or eis ὅσα ἰ.) for eis ὅ σαλεύεται. This clause is not found in all the MSS. and some editors have omitted it: but it is in the best, and with Knox’s correction makes good sense.
BOOK IV, 13-14

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

14. There were some scouts who were watching the course of events from a distance; they had been posted by the buccaneers, who had ordered them, when they saw the enemy crossing, to break down the dykes and let all the water in upon them as they advanced. For this is the arrangement adopted with the waters of the Nile: at the mouth of every canal the Egyptians keep a dyke, so that the river should not overflow its banks and inundate the land before the time of need; when they wish to irrigate the soil, they open the dyke a little way, until it is turned into a swamp. There was in this way behind the town a long and wide canal from the river; and those appointed for the task, when they saw the entry of the hostile forces, quickly cut through the dyke. All happened in a moment; the old men in front suddenly disappeared, the others raised their spears and rushed forward, and the water flowed in at once; the lagoons rose, the water swelling on every side, the isthmus was flooded and the whole country became like a sea. The buccaneers fell on their enemies and transfixed with their spears those in front, including the general; for they were unarmed and quite disordered at the unexpected attack. As for the rest, the ways in which they met their death were too many to describe. Some at the first rush never even drew their weapons, but perished at once; others had no time in which
αἰχμὰς ἀπώλετο, οἱ δὲ οὐ λαβόντες σχολὴν ἀμύνασθαι, ἀμα γὰρ ἐμάνθανον καὶ ἐπασχον. ἐνίος δὲ ἐφθανυ τὸ παθεῖν πρὸ τοῦ μαθεῖν. οἱ δὲ ὑπ’ ἐκπλήξεως παραλόγου τὸν θάνατον εἰστὶν κεσαν περιμένοντες, οἱ δὲ καὶ κινηθέντες μόνον κατωλίθανον, ὑποσκελίζουσας αὐτοὺς τοῦ ποταμοῦ, οἱ δὲ καὶ φεύγειν ὁρμήσαντες εἰς τὸ βαθὺ τῆς λίμνης ἐγκυλισθέντες ὑπεσύρησαν. τῶν μὲν γὰρ ἐπὶ τῆς γῆς ἑστώτων, τὸ ὕδωρ ἢν ἄχρις ὄμφαλού, ὡστε καὶ ἀνέκρουεν αὐτῶν τὰς ἀσπίδας καὶ ἐγύμνου πρὸς τὰ παθήματα τὰς γαστέρας, τὸ δὲ κατὰ τὴν λίμνην ὕδωρ πάντη ὑπὲρ κεφαλῆς ἀνδρὸς ἦν. διακρίνεται δὲ οὐκ ἦν, τὶ λίμνη καὶ τὶ πεδίον: ἀλλὰ καὶ ὁ διὰ τῆς γῆς τρέχων δει νῦν μὴ διαμαρτεῖν βραδύτερος ἢν πρὸς τὴν φυγήν, ὡστε ταχέως ἠλώσκετο καὶ ὁ κατὰ τῆς λίμνης πλανηθείς, δόξας γῆν εἶναι, κατεδύετο. καὶ ἣν καινὰ ἀτυχήματα, καὶ ναυάγια τοσαῦτα, καὶ ναῦς οὐδαμοῦ. ἀμφότερα δὲ καὶ παράλογα, ἐν τῇ γῇ ναυαγία, καὶ ἔντεκα πεζομαχία, καὶ ἄνθροπος ἀμφότερος καὶ τοῦ πεπραγμένος καὶ γέμειρε κατὰ μέτρον, ἀλλὰ τὸ προπετέστερον κρατεῖ.
to make their defence; they were cut down in the same moment that they realised they were being attacked; others even before they realised it. Others, struck into immobility by the unexpected event, stood and waited for death. Some slipped directly they attempted to move, the water undermining their footsteps; others, as they attempted to flee, rolled into the deep part of the lake, and were dragged under. As for those who were standing on the firm ground, the water came up as far as their navels, and thereby turned up their shields, thus exposing their bodies to the blows of the enemy. The water in the lagoon was everywhere above the height of a man's head; indeed, it was impossible to tell which was lake and which was land; those who attempted to run away upon land had to go slowly for fear of making a mistake, and so were quickly captured; while those who mistook their way into the lake, thinking it to be land, were drowned. It was a paradoxical kind of mishap, innumerable wrecks, but no ship. Both indeed were new and strange, a land-fight in the water and a shipwreck on land. The conquerors were greatly elated by the result, and in high conceit with themselves, imagining that they had gained their victory by their bravery, and not by an underhand stratagem; for the Egyptian is subject to the most slavish cowardice when he is afraid and the most fool-hardy rashness when encouraged by his position; in neither case has he any moderation—he either bows to fortune with over-great pusillanimity, or displays in success more than idiotic temerity.

15. Ten days had now passed since the madness came upon Leucippe, and there was no improvement
.GetAxis οὖν ποτὲ καθεύδουσα, ταύτην ἀφίησιν ὀνειροπολομένη 1 τήν φωνήν, "Διὰ σὲ μαίνομαι, Γοργία." ἐπεὶ οὖν ἐως ἐγένετο, λέγω τῷ Μενελάῳ τὸ λέχθην καὶ ἐσκόπουν εἰ τις εἴῃ ποιν κατὰ τήν κώμην Γοργίας. προελθοῦσι δὲ ἦμῖν νεανίσκος προσέρχεται τις καὶ προσαγορεύσας με, "Σωτήρ ἦκω σος," ἐφη, "καὶ τῆς σῆς γυναικός." ἐκπλαγεὶς οὖν καὶ θεόπεμπτον εἶναι νομίσας τὸν ἀνθρωπὸν, "Μὴ Γοργίας," εἰπον, "τυγχάνεις;" "Οὔ μὲν οὖν," εἰπεν, "ἀλλὰ Χαίρεις. Γοργίας 3 γάρ σε ἀπολώλεκεν." ἔτι μᾶλλον ἐφριξά καὶ λέγω. "Τίνα ταύτην ἀπώλειαν, καὶ τίς ἐστιν ὁ Γοργίας; δαίμων γάρ μοι τὸν ἀντίκα ἐμῆνουε νύκτωρ; σὺ δὲ διηγητῆς γενοῦ τῶν θείων μηνυμάτων." "Γοργίας ἦν μέν," ἐφη, "Ἀιγύπτιος στρατιώτης νῦν δὲ οὐκ ἐστὶν ἀλλ' ἔρημον γέγονε τῶν βουκόλων. ἦρα δὲ τῆς σῆς γυναικός: διότι καὶ φύσει φαρμακεύς, σκευάζει τι φάρμακον ἔρωτος καὶ πείθει τὸν διακονούμενον ὑμῖν Αἰγύπτιον λαβεῖν τὸ φάρμακον καὶ ἐγκαταμίξαι τῷ τῆς Λευκίππης ποτῷ. λανθάνει δὲ ἀκράτῳ χρησάμενος τῷ φαρμάκῳ, καὶ τὸ φίλτρον εἰς μανίαν 5 αἴρεται. ταύτα γάρ μοι χθὲς ὁ τοῦ Γοργίου θεράπων διηγήσατο, ὃς ἔτυχεν αὐτῷ συστρατευσάμενος εἰς τοὺς βουκόλους. ἔσωσε δὲ αὐτὸν, ὥς εἰκός, ὑπὲρ ὑμὸν ἡ Τύχη. αἰτεῖ δὲ χρυσοῦς τέταρας ὑπὲρ τῆς ιάσεως: ἔχει γάρ, φησίν, ἐτέρου φαρμάκου σκευήν, δι' οὔ λύσει τὸ πρό-

1 Lobeck’s emendation for προπολομένη, which can hardly be construed. There have been other suggestions: Cobet simply changed the participle into the nominative case, while others preferred a suggestion found in some of the MSS., πυρπολομένη, “these fevered words.”

224
in her malady. On one occasion, however, while asleep, she uttered these words in her dream: "It is through you that I have lost my senses, Gorgias." When morning came, I told Menelaus what she had said, and enquired if there were any Gorgias in the place. As we walked out, a young man came up to us and, addressing me, "I come," he said, "to be the salvation of you and your beloved." I was struck dumb at this and thought that he must be divinely sent to me. "You do not happen to be Gorgias, I suppose?" said I. "No," said he, "but Chaereas. It is Gorgias that has been your undoing." I could not but shiver at this, and said, "What is this undoing, and who is Gorgias? Some god communicated to me his name in the night; it is for you to be the interpreter of the heavenly message." "Gorgias was," he said, "an Egyptian soldier: now he is no more, but has become the victim of the buccaneers. He fell in love with your chosen, and being naturally an expert in drugs, he prepared a love-philtre and bribed your Egyptian servant to take it and mix it in Lencippe's drink: but the servant by a mistake administered the philtre undiluted, and it had the effect of producing madness. All this was told me yesterday by Gorgias' servant, who was fighting by his side against the robbers; it seems that good fortune has kept him safe for you; he asks four pieces of gold to cure her, for he says that he possesses another preparation of drugs.

1 γυνή, both here and in several other passages, is used in the sense of a prospective wife, like the German Bräut. This cannot be exactly rendered in English by any of the ordinary equivalents of γυνή, so that it must be expressed by alternatives or circumlocutions.
6 τετον." "Αλλὰ σοι μέν," ἔφην, "ἀγαθὰ γένοιτο τῆς διακονίας· τὸν δὲ ἄνθρωπον, ὅν λέγεις, ἄγε πρὸς ἥμας." καὶ ὃ μὲν ἀπῆλθεν ἐγὼ δὲ πρὸς τὸν Αἰγύπτιον εἰσελθὼν, τύπτων τε αὐτὸν πυξικά τῶν προσώπων καὶ δευτέραν καὶ τρίτην, θορυβῶν δὲ ἀμαί λέγω. "Εἰπόν, τί δέδωκας ἅμα τῆς διακονίας; καὶ πόθεν μαίνεται;" ὁ δὲ φοβηθεὶς καταλέγει πάντα ὅσα ἥμιν ὁ Χαιρέας δηηγήσατο· τὸν μὲν οὖν εἴχομεν ἐν φυλακῇ καθείρξαντες· 

16. Κάν τούτῳ παρῆν ὁ Χαιρέας, ἄγων τὸν ἄνθρωπον. λέγω οὖν πρὸς ἀμφοτέρους· "Τοὺς μὲν τέτταρας χρυσοὺς ἥδη λάβετε μισθὸν ἀγαθὴς μηνύσεως· ἀκούσατε δὲ ὡς ἔχον περὶ τοῦ φαρμάκου. ὁρᾶτε ὡς καὶ τῶν παρόντων τῇ γυναικὶ κακῶν 2 αἰτιον γέγονε φάρμακον. οὐκ ἀκίνδυνον δὲ ἐπι-φαρμάσσειν τὰ σπλάγχνα ἤδη πεφαρμαγμένα. φέρε εἴπατε, ὅ τι καὶ ἔχει τὸ φάρμακον τοῦτο καὶ παρόντων ἡμῶν σκευάσετε· χρυσοὶ δὲ ὑμῖν ἄλλοι· τὸν μὲν οὖν εἴχομεν ἐν φυλακῇ καθείρξαντες. καὶ οἱ ὅ Αθάνατος, "Δίκαια," ἐφη, "φοβῆτε τὰ δὲ ἐμβαλλόμενα κοινὰ καὶ πάντα ἐδώδιμα· αὐτὸς δὲ τούτων ἀπογεύσομαι τοσοῦτον, ὅς ὁ συνετήρησε πάντα ἐν Ἐς ΘΝ.

4 όμως τῇ γυναικὶ. κοιμηθήσεται δὲ πάντως δι' ὅλης τῆς νυκτὸς λαβοῦσα· περὶ δὲ τὴν ἑω καὶ 226
which is an antidote to the former.” “May God
bless you,” said I, “for this service you are
rendering to us! Please bring hither the man of
whom you speak.” He departed on this errand,
while I went in to find my Egyptian, and I beat him
about the face with my fist more than once or twice,
shouting and saying to him, “Tell me, what did you
give to Leucippe? What is it that has made her
mad?” He was greatly frightened, and related to
us the whole story just as Chaereas had told it
to us; so we shut him up in prison and kept him
there.

16. Meanwhile Chaereas came back, bringing his
man with him, and I addressed myself to both of
them: “Here are your four pieces of gold as a
reward for your good tidings; but listen to what I
have to say about the remedy. You see how a
drugged potion has been the cause of the girl’s
present evil state; it cannot surely be without
danger to add yet further drugs to organs already
drugged. Tell us then of what ingredients it is
composed, and make it up here in our presence; if
you will do this, there will be a reward of four more
gold pieces for you.” “Your fears are quite
justified,” said he; “but the ingredients are quite
common and all harmless to take; I will myself
drink a portion equal to hers.” So saying, he sent
someone out to buy them and bring them back,
naming each; and when they had arrived, which
was in no long time, he pounded them all up before
our eyes and divided the compound into two parts.
“I will myself drink the one first,” he said, “and
the other I will give to the maiden. After she has
taken it she will sleep the whole night through, and

17. Ἐπεὶ οὖν καίρος ἂν αὐτῇ πιεῖν τὸ φάρμακον, ἐγχέας προσηυχόμην αὐτῷ: "Ὡς γῆς τέκνον, φάρμακον, ὦ δῶρον Ἀσκληπιοῦ, ἀληθεύσον 1 σου τὰ ἐπαγγέλματα, εὐτυχέστερον ἐμοῦ γενοῦ καὶ σῶζε μοι τὴν φιλτάτην. νίκησον τὸ φάρμακον ἐκεῖνο τὸ βάρβαρον καὶ ἄγριον." 2 ταῦτα δοὺς τῷ φαρμάκῳ τὰ συνθήματα καὶ καταφιλήσας τὸ ἔκπωμα, δίδωμι τῇ Λευκίππῃ πιεῖν. ἡ δὲ, ὡς ὁ ἄνθρωπος εἶπε, μετὰ μικρὸν ἐκείνο καθεύδουσα· κάγω παρακαθήμενος, ἔλεγον πρὸς αὐτὴν ὡς ἀκούουσαν. "Ἀρά μοι σωφρονίσει 2 ἀληθῶς; ἀρά μὲ ποτε γνωριεῖσ; ἀρά σου 3 τὴν φωνὴν ἐκείνην ἀπολήψομαι; μάντευσαι τι καὶ νῦν καθεύδουσα· καὶ γὰρ χθες τοῦ Γοργίου κατεμαντεύσω δικαίως. εὐτυχεὶς ἂρα μάλλον κοιμομένη· γρηγοροῦσα μὲν γὰρ μανίαν δυστυχεῖς, τὰ δὲ ἐνύπνιά σου σωφρονεῖ." ταῦτα μοι διαλεγομένου ως πρὸς ἀκούουσαν Λευκίππην, μόλις ἢ πολύευκτος ἑως ἀναφαίνεται, καὶ ἡ Λευκίππη φθέγγεται, καὶ ἦν ἡ φωνή· "Κλειτο-φῶν." ἀναπηδήσας ὦν πρόσειμι τε αὐτῇ καὶ

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

228
when morning comes she will arise at once from her sleep and from the disease.” So he first took his portion of the drug, and bade the rest be given her to drink in the evening. “But I,” he added, “must go away and rest, as the drug requires.” With these words he departed, taking the four gold pieces I had given him. “I will give you the other four,” I said, “on her recovery.”

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

2 Both optatives (σωφρονήσειας, γνωρίσειας) in the MSS. corrected by Cobet.
πυνθάνομαι πώς ἔχει. ἦ δὲ ἐφίκει μὲν μηδὲν ὅπως ἔπραξεν ἐγνωκέναι, τὰ δεσμὰ δὲ ἱδοῦσα ἐθαύμαζε καὶ ἐπυνθάνετο τίς ὁ δήσας εἴη. ἔγω δὲ ἱδὼν σωφρονοῦσαν, ὑπὸ πολλῆς χαρᾶς έλυον μὲν μετὰ θορύβου τὰ δεσμά, μετὰ ταῦτα δὲ ἡδή τὸ πᾶν αὐτὴ διηγούμαι. ἦ δὲ ἡσχύνετο ἀκροσμένη καὶ ἡρυθρία καὶ ἐνόμιζε τότε αὐτὰ ποιεῖν. τὴν μὲν οὖν ἀνελάμβανον παραμυθούμενος, τοῦ δὲ φαρμάκου τὸν μισθὸν ἀποδίδωμι μάλα ἁσμενος. ἦν δὲ τὸ πᾶν ἡμῖν εἴ διόδιον σῶον. ὁ γὰρ ὁ Σάτυρος ἑτυχέν έχων ἐξωσμένος, ὥστε ἐναναγήσαμεν, οὖν ἀφήρητο ὑπὸ τῶν ληστῶν, οὔτε αὐτὸς οὔτε ὁ Μενέλαος οὐδὲν ὃς εἶχεν.

18. Ἐν τούτῳ δὲ καὶ τοὺς ληστὰς ἐπελθοῦσα δύναμις μελζων ἀπὸ τῆς μητροπόλεως παρεστήσατο καὶ πᾶσαν αὐτῶν εἰς ἔδαφος κατέστρεψε τὴν πόλιν. Ἐλευθερώθηκαν δὲ τοῦ ποταμοῦ τῆς τῶν βουκόλων ύβρεως, παρεσκευάζομεθα τὸν ἐπὶ τὴν Ἁλεξάνδρειαν πλοῦν. συνέπλευ δὲ ἡμῖν καὶ ὁ Χαιρέας, φίλος ἡδή γενόμενος ἐκ τῆς τοῦ φαρ-μάκου μηνύσεως. ἦν δὲ τὸ μὲν γένος ἐκ τῆς νήσου τῆς Φάρου, τὴν δὲ τέχνην ἀλλιὺς, ἐστρατεύτω δὲ μισθῷ κατὰ τῶν βουκόλων καὶ τὴν εἶν ταῖς ναυσὶ στρατεύειν. ὥστε μετὰ τὸν πόλεμον τῆς στρατείας ἀπῆλλακτο. ἦν οὖν ἐξ ἀπλοίας μακρὰς πλεόντων πάντα μεστά, καὶ πολλῆς τῆς όψεως ἠδονῆς, ναυτῶν φόδη, πλωτήρων κρότους, χορεία νεών, καὶ ἦν ἀπασ ὁ ποταμὸς ἑορτή· ἐφίκει 230
was; she seemed to know nothing of what had happened, but was astonished to see her bonds, and asked who had fettered her. Seeing her in her senses again, I was overjoyed to confusion and undid the bonds, and then related to her the whole course of events; she was quite ashamed when she heard it; she blushed, and could hardly be persuaded that she was not still beside herself. I therefore did my best to comfort and calm her, and paid the fee for the drug with the utmost good will. All the money which we had provided for our journey was safe; that which Satyrus had happened to tie up in his girdle when we were shipwrecked had not been taken from him by the robbers, and neither he nor Menelaus had lost any of their possessions.

18. While all this was going on there came from the capital against the robbers a larger force, which settled their business and razed their town to the ground. The river freed from the buccaneers’ violence, we proposed to sail to Alexandria, and Chaereas was to accompany us; for he had become on friendly terms with us on account of the information he had been able to give us about the philtre. He was of the Island of Pharos by birth and a fisherman by trade; he had served in the fleet sent against the buccaneers, and had taken his discharge after the conclusion of the war. Long had boats been absent from the Nile,¹ but the river was now thronged with passengers, and the whole presented a delightful spectacle—the singing of the boatmen, the rhythm of the oars, and the procession of the boats; it was like a great fair, and the whole of our voyage seemed to be on

¹ Owing to its having been long infested by the pirates, who had now been destroyed.
δὲ ὁ πλοῦς κωμάξοντι ποταμῷ. ἔπινον δὲ καὶ τοῦ Νείλου τότε πρῶτον ἄνευ τῆς πρὸς οἶνον ὀμιλίας, κρίνατε θέλων τοῦ πόματος τῆς ἣδονῆς·

4 οἶνος γὰρ φύσεως ὑδατὸς κλοπῆ. ἀρυσάμενος οὖν ὀλοκλῆν τῆς διαφανοῦς κύλικα, τὸ ὕδωρ ἑώρων ἀρυσάμενος τὸ πῶμα τὴν ἡδονήν· ὡς γὰρ φύσεως ὕδατος κλοπῆ. ἀρυσάμενος

гре καὶ ψυχρὸν ἐν μέτρῳ τῆς ἡδονῆς· οἶδα γὰρ ἐνίους τῶν παρ᾽ Ἕλλησι ποταμῶν καὶ τιτρώσκοντας· τούτῳ συνεκρίνων αὐτοὺς ποταμῶν. ὅ Ἐλλησεν ποταμῶν καὶ τιτρώσκοντας· τούτῳ συνεκρίνων αὐτοὺς ποταμῶν

5 διὰ τοῦτο αὐτῶν ἀκρατῶν ὁ Αἰγύπτιος πίνων οὐ φοβεῖται, Διονύσου μη δεόμενος. ἐθαύμασά δὲ αὐτῶν καὶ τὸν τρόπον τοῦ ποτοῦ· οὔτε γὰρ ἀρυσάντες πίνειν ἡμόλυνων, οὔτε ἐκπωμάτων ἀνέχονται, ἐκπωμάτων αὐτουργοῖν ἔχοντες· ἐκπωμάτων

6 γὰρ αὐτῶν ἐστιν ἡ χείρ. εἶ γὰρ τις αὐτῶν διψήσει πλέων, προκύψας ἐκ τῆς νηὸς τὸ μὲν πρόσωπον εἰς τὸν ποταμὸν προβεβλήκε, τὴν δὲ χεῖρα εἰς τὸ ὕδωρ καθῆκε καὶ κοίλην βαπτίσας καὶ πλησάμενος ὑδατος, ἀκοντίς κατὰ τοῦ στόματος τὸ πῶμα καὶ τυγχάνει τοῦ σκοτοῦν· τὸ δὲ κεχηνὸς περιμένει τὴν βολὴν καὶ δέχεται καὶ κλείεται, καὶ σκληρόν τὸ ὕδωρ αὔθις ἔξω πεσεῖν.

19. Εἶδον δὲ καὶ ἄλλο θηρίον τοῦ Νείλου, ὑπὲρ τοῦ ἰπποῦ τὸν ποταμὸν εἰς ἀλκήν ἐπαινοῦμεν· κροκόδειλος δὲ ὄνομα ἦν αὐτῶ· παρῆλθε καὶ τὴν μορφὴν εἰς ἰχθύν ὡμοῦ καὶ θηρίον. μέγας μὲν γὰρ ἐκ κεφαλῆς ἐς οὐράνι, 2 τὸ δὲ εὐρός τοῦ μεγέθους οὐ κατὰ λόγον. δορὰ

1 Hirschig's correction, which seems right, from αὐτω, the subject of the next sentence being in the plural.

2 A certain correction by Hüipeden for the MSS. πωμάτων.

3 θηρίον is followed in the MSS. by μέγα, which Jacobs saw was a mere dittography from the following word.

232
a river keeping festival. That was the first occasion on which I drank the water of the Nile without mixing it with wine, as I wished to test its excellence as a drink; wine spoils its character. I filled a transparent glass with it, and saw that in the matter of limpidity it vied with, nay, it defeated the vessel that contained it; to the taste it was sweet and cool enough to be delightful, whereas some of the Greek rivers with which I compared it are so cold as to be painful. For this reason the Egyptian does not feel the need of the juice of Bacchus, and fears not to drink the water without mixture. I was also surprised at the manner in which they drink it: they do not draw it in the usual way, nor use vessels to drink it from, having a vessel provided by nature—their hand. If one of them, while on ship-board, is thirsty, he leans his face forward over the side above the river, and then, making a hollow of his hand, plunging it beneath the surface, and filling it with water, he jerks it up into his mouth and does not miss the mark; his open mouth awaits, receives and keeps it when it is thrown, and then shuts, not allowing it to fall out again.

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

1 Excellent water as it is, this is not at the present day one of its characteristics, though the slight opacity is quite harmless, and can to some extent be made to settle.
μὲν φολίσι ῥυσή· πετραία 1 δὲ τῶν νώτων ἡ χροιά καὶ μέλαινα· ἡ γαστήρ δὲ λευκή· πόδες τέτταρες, εἰς τὸ πλάγιον ἦρέμα κυρτούμενοι, καθάπερ χερσαίας χελώνης· οὐρὰ μακρὰ καὶ παχεῖα καὶ 3 έοικυία στερεώ σώματι. οὐ γὰρ ὡς τοῖς ἄλλοις περίκειται θηρίως, ἀλλ' ἐστὶ τῆς ἰατρῶν ἐν ὀστοῖν τελευτή καὶ μέρος αὐτοῦ τῶν ὀλον. ἐντέτμηται δὲ ἀνωθεν εἰς ἀκάνθας ἀναίδεις, οἰαὶ 4 τῶν πριώνοι εἰσὶν αἱ αἰχμαῖ. αὑτὴ δὲ αὐτῷ καὶ μάστιξ ἐπὶ τῆς ἱμνας γίνεται, τύπτει γὰρ αὐτῇ πρὸς οὖν ἄν διαπαλαίη καὶ πολλὰ ποιεῖ τραύματα πληγή μιᾶ. κεφαλὴ δὲ αὐτῷ τῶν νώτων συνυφαίνεται καὶ εἰς μίαν στάθμην θάλακται, ἐκλεψιν γὰρ αὐτῷ τὴν δειρὴν η φύσις. ἐστὶ δὲ τοῦ ἰπποῦ 2 βλοσυρώτερος τὰ ὀμματα, καὶ ἐπὶ πλέον 5 ἐπὶ τὰς γένους ἐκτείνεται καὶ ἀνοίγεται πάς. τὸν μὲν γὰρ ἄλλον χρόνον, παρ' ὅσον οὐ κέχηνε τὸ θηρίον, ἐστὶ κεφαλῆς, ὅταν δὲ χάνῃ πρὸς τὰς ἱμνας, ὀλον στόμα γίνεται. ἀνοίγει δὲ τὴν γένους τὴν ἀνω, τὴν δὲ κάτω στερεάν ἐχει· καὶ ἀπόστασις ἐστὶ πολλη, καὶ μέχρι τῶν ὀμοιω τὸ χάσμα, καὶ 6 εὐθὺς ἡ γαστήρ. ὀοντες δὲ πολλοι, καὶ ἐπὶ πλειστον τεταγμένοι· φασι δὲ ὅτι τῶν ἄριστοι τυχάνουσιν, ὡς ὁ θεος εἰς ὅλον ἔτος ἀναλάμπει τᾶς ἠμέρας. τοσοῦτον ἐργον αἱρεῖ τῶν γενών πεδίουν. ἄν δὲ ἐκπεράση πρὸς τὴν γην, ὡς ἐχει δυνάμεως ἀπιστήσεις, ἰδὼν τὴν τοῦ σώματος ὀλκήν.

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

2 So Hirschig for λοίπον, which made no sense: he also suggested ὀμματα and πᾶς for the MSS. σώματα and πᾶσα.
scaly, the skin of its back black and hard as stones, whereas that of its belly is white; it has four feet, with curved, bandy legs, like those of a tortoise; its tail is long and thick, like the solid part of its body; unlike that of other animals, it is the bony continuation of the spine, of which it is indeed an integral part. On the upper side it is divided into cruel spines, like the teeth of a saw; the animal uses it like a scourge against its prey, striking with it anything against which it is struggling, and inflicting several wounds with a single blow. Its head grows directly on to its shoulders, forming with them a single straight line; for a neck is not one of the gifts with which it has been favoured by nature. Its eyes are more grim and staring than those of a horse; it is generally in the condition of having its mouth wide open. For the rest of the time, when not agape, that part of the beast is a head; but when it yawns after its prey, it is all mouth. It lifts its upper jaw, keeping the lower one rigid. So wide apart do they go that the opening reaches all the way to the shoulders and the entrance to its belly is visible. Its teeth are numerous, placed one behind the other; they are said to be identical in number with the days God gives light to for a year—a mighty crop to spring up in the field of its jaws! When it comes up from the river on to the land, you would be surprised at the creature’s enormous strength if you observed the way it drags its body.

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

1. Τριῶν δὲ πλεύσαντες ἢμερῶν εἰς Ἀλεξάνδρειαν ἤλθομεν. ἀνιόντι δὲ μοι κατὰ τὰς Ἡλίου καλουμένας πύλας, συνηντάτο εὐθὺς τῆς πόλεως ἀστράπτον τὸ κάλλος, καὶ μοι τοὺς ὀφθαλμοὺς ἐγέμισεν ἡδονῆς. στάθμη μὲν κιόνων ὀρθιός ἐκατέρωθεν ἐκ τῶν Ἡλίου πυλῶν εἰς τὰς Σελήνης πύλας: οὕτωι γὰρ τῆς πόλεως οἱ πυλώροι. ἐν μέσῳ δὲ τῶν κιόνων τῆς πόλεως τὸ πεδίον ὀδὸς δὲ διὰ τοῦ πεδίου πολλὴ καὶ ἐνδημὸς ἀποδημία. ὁλίγους δὲ τῆς πόλεως σταδίους προελθὼν, ἦλθον εἰς τὸν ἐπώνυμον Ἀλεξάνδρου τόπον. εἶδον δὲ ἐνυπέθεν ἄλλῃ πόλιν καὶ σχιζόμενον ταύτῃ τὸ κάλλος. ὅσος γὰρ κιόνων ὄρχατος εἰς τὴν εὐθυωρίαν, τοσοῦτος ἔτερος εἰς τὰ ἐγκάρσια. ἐγὼ δὲ μερίζων τοὺς ὀφθαλμοὺς εἰς πάσας τὰς ἀγυιάς, θεατὴς ἀκόρεστος ἦμην καὶ τὸ κάλλος ὅλους οὐκ ἐξήρκουν ἰδεῖν. τὰ μὲν ἔβλεπον, τὰ δὲ ἔμελλον, τὰ δὲ ἦπευγόμεν ἰδεῖν, τὰ δὲ οὐκ ἥθελον παρελθεῖν ἐκράτει τὴν θέαν τὰ ὁρώμενα, εἰλικρίνει πρὸς τὰ προσδοκώμενα. περιάγων οὖν ἐμαυτὸν εἰς πάσας τὰς ἀγυιάς καὶ πρὸς τὴν ὁψὶν δυσερωτιῶν, εἶπον καμῶν: "Ὀφθαλμοί, νενικήμεθα." εἶδον δὲ δύο καινὰ καὶ παράλογα, μεγέθους πρὸς κάλλος ἠμίλλαν καὶ δῆμον πρὸς πόλιν φιλονεικίαν καὶ ἀμφότερα νικῶντα· ἢ μὲν
1. After a voyage lasting for three days, we arrived at Alexandria. I entered it by the Sun Gate, as it is called, and was instantly struck by the splendid beauty of the city, which filled my eyes with delight. From the Sun Gate to the Moon Gate—these are the guardian divinities of the entrances—led a straight double row of columns, about the middle of which lies the open part of the town, and in it so many streets that walking in them you would fancy yourself abroad while still at home. Going a few hundred yards further, I came to the quarter called after Alexander, where I saw a second town; the splendour of this was cut into squares, for there was a row of columns intersected by another as long at right angles. I tried to cast my eyes down every street, but my gaze was still unsatisfied, and I could not grasp all the beauty of the spot at once; some parts I saw, some I was on the point of seeing, some I earnestly desired to see, some I could not pass by; that which I actually saw kept my gaze fixed, while that which I expected to see would drag it on to the next. I explored therefore every street, and at last, my vision unsatisfied, exclaimed in weariness, “Ah, my eyes, we are beaten.” Two things struck me as especially strange and extraordinary—it was impossible to decide which was the greatest, the size of the place or its beauty, the city itself or its inhabitants; for
γὰρ ἠπείρου μεῖζων ἦν, ὁ δὲ πλείων ἐθνοὺς. καὶ εἰ μὲν εἰς τὴν πόλιν ἀπείδου, ἦπερτουν εἰ πληρώσει τις δήμος αὐτὴν ἀνδρῶν, εἰ δὲ εἰς τὸν δήμον ἐθεασάμην, ἠθαύμαζον, εἰ χωρήσει τις αὐτὸν πόλις. τοιαύτη τις ἦν ἰσότητος τρυτάνη.

2. Ἡν δὲ πως κατὰ δαίμονα ἱερομνία τοῦ μεγάλου θεοῦ, ὅτι Δία μὲν Ἕλληνες, Σέραπιν δὲ καλοῦσιν Αἰγύπτιοι ἦν δὲ καὶ πυρὸς δαδου-2 χία. καὶ τοῦτο μέγιστον ἔθεασάμην, ἐσπέρα μὲν γὰρ ἦν καὶ ὁ ἠλίος κατεδύετο καὶ νυξ ἦν οὐδαμοῦ, ἀλλὰ ἄλλος ἀνέτελεν ἠλίος κατακερματίζων: τότε γὰρ εἶδον πόλιν ἐρίξουσαν περὶ κάλλους οὐρανῶ. ἐθεασάμην δὲ καὶ τὸν Ῥέιλίχιον Δία, καὶ τὸν Δίος Οὐρανίον¹ νεών. 3 προσευξάμενοι δὴ τῷ μεγάλῳ θεῷ καὶ ἱερομνίας συνεπεκαλέσαντες στῆναι ἦμῖν ποτὲ τὰ δεινὰ, εἰς τὴν καταγωγὴν ἠλίθρομον τῷ ὁ Μενέλαος ἦμῖν μεμισθώμενος. οὐκ εἴδει δὲ ἁρα ο θεὸς ἐπινεύειν ταῖς ἰσότηταις εὐχαίς, ἀλλὰ ἐμενεν ἦμᾶς καὶ ἄλλο τῆς Τύχης γυμνάσιον.

3. Ὁ γὰρ Χαίρεας πρὸ πολλοῦ τῆς Λευ-κίτης ἐλάνθανεν ἐρῶν καὶ διὰ τούτου μεμηνύ-κει τὸ φάρμακον, ἀμα μὲν ἀφορμήν οἰκειότητος ἐαυτῷ θηρώμενος, ἀμα δὲ καὶ ἐαυτῷ σώζων 2 τὴν κόρην. εἴδως οὖν ἀμήχανον τὸ τυχεῖν, συντίθησιν ἐπιβουλήν, λαμπτήρου ἑμικροτήσας, ἀτε ταλάσσιος ὁν ἀνθρωπός, καὶ συνθέμενος αὐτοῖς ὃ δεῖ ποιεῖν, ἐπὶ ξενίαν ἔμενεν ἦμᾶς αὐτοῖς ὃ δεῖ ποιεῖν, ἐπὶ ξενίαν ἔμενεν ἦμᾶς

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

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

3. This was the cause of it. Chaereas had for some time been secretly in love with Leucippe; that was the reason that he had informed us about the drug which had been administered to her; he was seeking an opportunity of beginning a close acquaintance with her, and desired to save her to his own advantage. Knowing that it was impossible otherwise to succeed in his desires, he contrived a plot. Being himself a sea-faring man, he got together a pirate-band of fellows of his own sort; and, after instructing them how they were to act, asked us to
ACHILLES TATIUS

3 ἀγείν ἡμέραν. ὡς οὖν προῆλθομεν τῶν θυρῶν, οἰωνὸς ἡμῖν γίνεται πονηρός. χελιδόνα κύρκος διώκων τὴν Δευκάππην πατάσσει τῷ πτερῷ εἰς τὴν κεφαλήν. ταραχθεὶς οὖν ἐπὶ τούτῳ, καὶ ἀνανεύσας εἰς οὐρανόν, "Ὄ Ζευ, τí τούτο," ἔφην, "φαίνεις ἡμῖν τέρας; ἀλλʼ εἰ τῷ ὃντι σὸς ὅρνις οὕτος, ἀλλοι ἡμῖν σαφέστερον δεῖξον οἰωνὸν." μεταστραφεὶς οὖν (ἐνυχνὸς γὰρ παρεστῶς ἐργαστηρίῳ ἡμῖν) γραφήν ὁ ὅρων κειμένην, ὅτις ὑπηνίττετο προσόμοιον. Φιλομήλας γὰρ εἰχεφθοράν καὶ τὴν βιαν Τηρέως καὶ τῆς γλωττῆς τὴν τομήν. ἦν δὲ δολόκληρον τῇ γραφῇ τὸ διηύγμα τοῦ δράματος, ο πέπλος, ο Τηρέως, ἦ τράπεζα. τὸν πέπλον ἤπλωμένου εἰστήκει κρατοῦσα θεράπαινα. Φιλομήλα παρειστήκει καὶ ἔπετίθει τῷ πέπλῳ τον δάκτυλον καὶ ἐδείκνυε τὰς γραφάς: ἡ ἸΠρόκνη πρὸς τὴν δείξιν ἔνενεύκει καὶ δριμύ ἔβλεπε καὶ ὁργίζετο τῇ γραφῇ. Θρᾷξ ὁ Τηρέως ἐνύφαντο Φιλομήλῳ ἔποτε τὰς κόμας ἡ γυνή, τὸ ζῶσμα ἐλέλυτο, τὸν χιτῶνα κατέρρηκτο, ἡμίγυμνος τὸ στέρνον ἦν, τὴν δεξιὰν ἐπʼ ὀφθαλμοὺς ἔρειδε τοῦ Τηρέως.

1 The MSS. have Πρόκνης. But it was Philomela, not Procne, that was ravished by Tereus, and Πρόκνης must be a copyist’s mistake. The credit of the correction is claimed by Hercher: but it is due, before him, to the Italian translator Coccio, followed by Rowland Smith.
dinner at Pharos, professing that it was his birth-
day. We were but just leaving our door when an
evil omen happened to us; a hawk chasing a swallow
struck Leucippe’s head with his wing. At this I was
somewhat disturbed, and, looking up to heaven,
“What is this portent,” said I, “O Zeus, that thou
displayest to us? If in very deed this bird comes
from thee, show us some other clearer augury.”
Turning round (I happened to be standing by a
painter’s studio) I saw a picture hanging there, the
subject of which had a similar hidden significance,
representing the rape of Philomela, the violence
employed by Tereus, and the cutting out of her
tongue. The whole story was fully represented in
the picture, including the tapestry, Tereus himself,
and the fatal table. A serving-maid was standing
and holding up the tapestry unfolded; Philomela
stood near with her finger on it, pointing out the
subjects of the embroideries; Procne was bowing
her head to show that she understood what was being
pointed out to her; there was a savage look in her
eyes and she had become furious at what she saw
depicted there. The subject embroidered on it was
the Thracian Tereus struggling with Philomela in a
lustful strife; her hair was dishevelled, her girdle
undone, her tunic torn, and her bosom half naked;
with her right hand she aimed for Tereus’ eyes, while

1 An island in the bay of Alexandria, famous for the light-
house upon it.
2 ὄρνις, like οἰωνός, can mean both a “bird” and an
“omen.”
3 As explained in ch. v. the πειλός is the substitute for
speech employed by the dumb Philomela, the table the scene
of the cannibal feast. The whole story is one of the most
famous of ancient mythology, and is often told—best, perhaps,
in the sixth book of Ovid’s Metamorphoses.
ACHILLES TATIUS

τῇ λαιᾷ τὰ διερρωγότα τοῦ χιτῶνος ἐπὶ τοὺς μαστοὺς εἶλκεν.\(^1\) ἐν ἀγκάλαις εἶχε τὴν Φιλομήλαν ὁ Τηρεύς, ἔλκων πρὸς ἑαυτὸν ὡς ἐνήν τὸ σῶμα καὶ σφίγγων ἐν χρῷ τὴν συμπλοκήν.

7 ὥστε μὲν τὴν τοῦ πέπλου γραφὴν ὑφηνεν ὁ ζωγράφος. τὸ δὲ λοιπὸν τῆς εἰκόνος, αἱ γυναικεῖς ἐν κανῷ τὰ λείψανα τοῦ δείπνου τῷ Τηρεὶ δεικνύουσι, κεφαλὴν παιδίου καὶ χεῖρας γελῶσι μὲ ἀμα καὶ φοβοῦνται. ἀνατηροῦν ἐκ τῆς κλίνης ὁ Τηρεύς ἐγέγραπτο, καὶ ἔλκων τὸ ξίφος ἐπὶ τὰς γυναῖκας τὸ σκέλος ἤρειδεν ἐπὶ τὴν τράπεζαν ὁ δὲ οὔτε ἔστηκεν, οὔτε πεπτωκεν, ἀλλ᾽ ἐδείκνυε ῥοπὴν ἀναπηδῶσι 2 μέλλοντος πτώματος.

4. Λέγει οὖν ὁ Μενέλαος: "Εἳ αὐτὰ δοκεῖ τὴν εἰς Φάρον ὄνομα ἐπισκεῖν. ὃς γὰρ οὐκ ἀγαθὰ ὄνομα σύμβολον ἄγαθά ἄγαθα τὸ τοῦ ὀρνιθοῦ καθ᾽ ἡμῶν πετοῦν καὶ τῆς εἰκόνος τὴν ἀπειλήν. Λέγουσι δὲ οἱ τῶν συμβόλων ἐξηγηταὶ σκοπεῖν τοὺς μύθους τῶν εἰκόνων, ἃν ἐξομοιοῦσι εἰς ἐπιστῆσαι πρᾶξιν, καὶ ἐξομοιοῦσι τὸ ἀποβησόμενον τῷ τῆς ἱστορίας ὁρᾶς οὖν ὅσων γέμει κακῶν ἡ γραφὴ; ἔρωτος παρανόμου, μοιχείας ἀναισχύντου, γυναικεῖων ἀτυχημάτων. ὅτι ἐξίσχειν ἄγαθά ἴσχειν κήλον τῆς ἱστορίας ἐπισκεῖν κελεύω τὴν ἐξοδον. ἐδοκεὶ μοι λέγειν εἰκότα, καὶ παρατόμοια τὸν Χαιρέαν ἐκείνην τὴν ἡμέραν, ἀν χαίρετα, καὶ ὁ Τήτων σφόδρα ἄνω ἀνωτάτου, ἀνήρας ἢ κόρας ἢ μαθήματος ἕφιλος ἢ μάρτυς ἀφίξεσθαι.

5. 'Ἡ δὲ Δευκήττη λέγει πρὸς με (φιλόμυθον γάρ πως τὸ τῶν γυναικῶν γένος): "Τι βούλεται τῆς

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

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

5. Said Leucippe to me—all womankind is fond of stories—“What is the meaning of the subject of this
εἰκόνος ὁ μύθος; καὶ τίνες αἱ ὄρνιθες 1 αὐταὶ; καὶ
τίνες αἱ γυναίκες, καὶ τίς ὁ ἀναιδὴς ἐκεῖνος ἀνήρ;"
καγώ καταλέγειν ἄρχομαι " Ἀηδῶν, καὶ χελιδῶν,
καὶ ἔποψ, πάντες ἄνθρωποι, καὶ πάντες ὄρνιθες.

2 ἔποψ ὁ ἀνήρ; αἱ δύο γυναίκες, Φιλομήλα χελιδῶν,
καὶ Πρόκνη ἄνδρον, πόλις αὐταῖς ᾿Αθηνᾶς. Τηρεῦς
ὁ ἀνήρ; Πρόκνη Τηρέως γυνή. βαρβάροις δὲ, ὡς
ἔοικεν, οὐχ ἱκανὴ πρὸς ᾿Αφροδίτην μία γυνή, μά-
λιστα δὲν αὐτῷ καιρὸς δίδῳ πρὸς ύβριν τρυφᾶν.

3 καιρὸς οὖν γίνεται τῷ Ῥωμαίοις τούτῳ χρησάσθαι
τῇ φύσει Πρόκνης ἢ φιλοστοργία: πέμπει γὰρ
ἐπὶ τὴν ἀδελφὴν τὸν ἄνδρα τόν Τηρέα. ὁ δὲ
ἀπήει μὲν ἔτι Πρόκνης ἀνήρ, ἀναστρέφει δὲ
Φιλομήλας ἐραστής, καὶ κατὰ τὴν ὀδόν ἄλλην

4 αὐτῷ ποιεῖται τὴν Φιλομήλαν Πρόκνην. τὴν
γλώτταν τῆς Φιλομήλας φοβεῖται, καὶ ἔδνα τῶν
γάμων αὐτῇ δίδωσι μηκέτι λαλεῖν, καὶ κείρει τῆς
φωνῆς τὸ ἄνθος. ἄλλα πλέον ἦν ὥσιεν 2 οὐδέν;
ἡ γὰρ Φιλομήλας τέχνη σιωπῶσαν ἦν ῥηκεῖ φωνήν.

5 ύφαίνει γὰρ πέπλον ἁγγελοῦ καὶ τὸ δρᾶμα πλέκει
ταῖς κρόκαις, καὶ μιμεῖται τὴν γλώτταν ἡ χείρ,
καὶ Πρόκνης τοῖς ὀφθαλμοῖς τὰ τῶν ὥστων μηνύει
καὶ πρὸς αὐτὴν ἀ πέπονθε τῇ κερκίδι λαλεῖ.

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

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

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

2 The ἐδώρα is the opposite of the dowry—the present given by the groom to the bride. It may well have corresponded to the Germanic Morgengabe, his reward to her for her virginity.
ἈΧΙΛΛΈΣ ΤΑΤΙΟΥΣ

6 ἧ Πρόκυνη τὴν βίαιν ἀκούει παρὰ τοῦ πέπλου καὶ ἀμύνασθαι καθ᾽ ὑπερβολὴν ζητεῖ τοῦ ἄνδρα. ὁργαὶ δὲ δύο, καὶ δύο γυναῖκες εἰς ἐν πυνέουσαι καὶ ὑβρεί κεράσασαι τὴν ξηλοτυπίαν δείπνου ἐπινο-7 οὐσὶ τῶν γάμων ἀτυχέστερον. τὸ δὲ δείπνον ἦν ὁ παῖς Τηρέως, οὗ μήτηρ μὲν ἦν πρὸ τῆς ὀργῆς ὧν ἦν Πρόκυνη: τότε δὲ τῶν ὁδίων ἐπελέληνστο. οὕτως αἱ τῆς ζηλοτυπίας ὀργαὶ δύο, καὶ δύο γυναῖκες εἰς ἕν πνέουσαι καὶ τὴν γαστέρα· μόνον γὰρ ἐρῶσαι 1 αἱ γυναῖκες ἰμιᾶσαι τὸν τῆς εὐθυνής λευτηκότα, κἀν πάσχωσιν ἐν ὃις ποιουσιν οὐχ ἰττον κακῶν, τὴν τοῦ πάσχειν ἐδείπνησεν ὁ Τηρεὺς δείπνον ἀηδών, τὰ λείψανα τοῦ παιδίου παρέφερον, γελῶσαι φόβῳ. οὗ Τηρεὺς ὁρᾷ τὰ λείψανα τοῦ παιδίου καὶ πενθεῖ τὴν ὁδίνην, καὶ ἐγνώρισε τὸν τοῦ παῖς Τηρέως συμφορὰν, ὃτι πολλὰς αἱ γυναῖκες τρέχει, ὅτι ἐπὶ τὰς γυναῖκας τρέχει, ὁ Τηρεὺς δὲ δέχεται ὁ κακὸς καὶ ὁ παῖς Τηρέως αὐταῖς συναναβαίνει, καὶ ὁρίζει γνώρισα τὴν τροφήν, καὶ ἐγνώρισε τὸν ἀεικόνα· φεύγει μὲν ἀηδών, διώκει δὲ ὁ Τηρεὺς. οὕτως ἐφύλαξε τὸ μῖσος καὶ μέχρι τῶν πτερῶν."

6. Τότε μὲν οὖν οὕτως ἐξεφύγομεν τὴν ἐπιβουλήν· ἐκερδήσαμεν δὲ ὅτι μίαν ημέραν. Τῇ γὰρ υπερβαίνα· παρῆν ἐωθεν ὁ Χαυρέας· καὶ ἦμεις

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

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

1 Strictly speaking it is the ζηλοντια which spurs on Procne, the υπερπις which was the cause of Philomela’s revenge. But by a perfectly natural extension both are made to apply to each of the women. 2 Itys.
αἰδεσθέντες ἀντιλέγειν οὐκ εἴχομεν. ἐπιβάντες οὖν σκάφους, ἠλθόμεν εἰς τὴν Φάρον' ὁ δὲ Μενέλαος ἐμείνεν αὐτοῦ, φήσας οὖν υγιῶς ἐχεῖν.
2 πρῶτον μὲν οὖν ἡμᾶς ὁ Χαιρέας ἐπὶ τὸν πύργον ἀγεὶ καὶ δείκνυσι τὴν κατασκευὴν κάτωθεν
3 θαυμασίαι τινὰ καὶ παράλογον. ὁ δὲ Ἑρμής ζῆν ἐν μέσῃ τῇ θαλάσσῃ, ψαῦον αὐτῶν τῶν νεφῶν. ὑπέρρει δὲ ὕδωρ κάτωθεν αὐτοῦ τοῦ ποιήματος. τὸ δὲ ἐπὶ θαλάσσης εἰστήκει κρεμάμενον· ἐς δὲ τὴν τοῦ ὄρους ἀκρόπολιν ὁ τῶν νεὼν κυβερνήτης ἀνέτελλεν ἄλλος ἥλιος. μετὰ δὲ ταῦτα ἡγεῖτο ἡμῖν κατασκευὴν κάτωθεν αὐτῆς ἐπὶ τῇ θαλάσσῃ.
7. Ἐστέρας οὖν γευμέμνης, ὑπεξέρχεται μὲν ὁ Χαιρέας, πρόφασιν ποιησάμενος τὴν γαστέρα. Μετὰ μικρὸν δὲ βοή τις ἐξαίφνης περὶ τὰς θύρας ἦν, καὶ εὐθὺς εἰστρέχουσιν ἄνθρωποι μεγάλοι καὶ πολλοί, μαχαίρας ἐσπασμένοι, καὶ ἐπὶ τὴν κόρην ἕγω μὲν ὡς εἶδον φερομένην μοι τὴν φιλτάτην, οὐκ ἐνεγκὼν ἵεμαι διὰ τῶν ξιφῶν. καὶ με παίει τις κατὰ τὸν μηροῦ μαχαίρα καὶ ὄκλασα. ὃς δὲ ἐνθέμενοι τῷ σκάφει τὴν κόρην ἔφευγον.
3 θορύβου δὲ καὶ βοῆς οἷα ἐπὶ λῃσταῖς γευμέμνης, ὁ στρατηγὸς τῆς νῆσου παρῆν· ὃς δὲ μοι γνώριμος ἐκ τοῦ στρατοπέδου γευμέμνης. δεικνύον δὴ τὸ τραύμα καὶ δέομαι διὸ δει νκαι τοὺς λῃστάς. ὃρμει δὲ πολλὰ πλοῖα ἐν τῇ πόλει τούτων ἐντε salsa.
tor very shame we could make no further excuses and
got aboard a boat to go to Pharos; Menelaus stayed
behind, saying that he was not well. Chaereas first
took us to the light-house and shewed us the most
remarkable and extraordinary structure upon which
it rested; it was like a mountain, almost reaching the
clouds, in the middle of the sea. Below the
building flowed the waters; it seemed to be as it
were suspended above their surface, while at the
top of this mountain rose a second sun to be a
guide for ships. After this he took us to his house,
which was on the shore at the extremity of the
island.

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

ὁ στρατηγὸς, ἐδὼκεν ἂμα τῇ παρούσῃ φρουρᾷ, κἀγὼ δὲ συνανέβην φοράς ἐν ὁμιλίαις.

4 'Ως δὲ εἶδον οἱ θρησταὶ προσιοῦσαν ἤδη τὴν ναῦν εἰς ναυμαχίαν, ἱστάσεν ἐπὶ τοῦ καταστρώματος ὁπίσω τῷ χείρῳ τῆς ναύς καὶ τῆς κόρης καὶ τῆς κόρης μεγάλη τῇ φωνῇ, "Ἰδοὺ τὸ ἄθλον ὑμῶν," εἰπὼν, ἀποτέμενε αὐτής τὴν κεφαλήν καὶ τὸ σῶμα "ὡς ὁ στρατηγὸς τῆς τάλασσας. ἐγὼ δὲ ὡς εἶδον, ἀνέκραγον οἴμώξας καὶ όρμησα ἐμαυτὸν ἐναρέων ὃς δὲ οἱ παρῶντες κατέσχοντες, ἐδεόμενον πρὸς τῇ ναύς, καὶ τίνα ἁλέσθαι κατὰ τῆς τάλασσας; εἰ πως καὶ πρὸς ταφὴν λάβοιμι τῆς κόρης τὸ σῶμα. καὶ ὁ στρατηγὸς πεῖθεται καὶ ἱστάσεὲ τὴν ναῦν καὶ δύο τῶν ναυτῶν ἀκοντίζουσιν ἐαυτοὺς ἐξο τῆς ναύς καὶ ἁρπάσαντες τὸ σῶμα ἀναφέρουσιν. ἐν τούτω δὲ οἱ λῃσταὶ μᾶλλον ἀρραβώνειστερον ἠλαύνον ὃς δὲ ἦμεν πάλιν πλησίον, ὁρῶσιν οἱ λῃσταὶ ναῦν ἑτέραν, καὶ γνωρίσαντες, ἐκάλουσιν τρόπος βοήθειαν περιφυρεῖς δὲ ᾠσαν

7 πειρατικοῖς. ἔδων δὲ ὁ στρατηγὸς δύο ναύς ἤδη γενόμενας, ἐφοβῆθη, καὶ πρύμναι ἐκρούετο καὶ γὰρ οἱ πειραταὶ τοῦ φυγεῖν ἀποτραπόμενοι προῦν. καὶ τοῦ παρέμενος εἰς μάχην. ἐπει δὲ ἀνεστρέψαμεν εἰς γῆν, ἀποβὰς τοῦ σκάφους καὶ τῷ σᾶματι περιπλησίως, ἐκλάθη: "Νῦν μοι Δεικτῆς τῆς τάλασσας ἀληθῶς χάνατων διπλούν, γῆ καὶ θαλάσσας διαρούμενον. τοῦτο μὲν γὰρ λείψανον ἐχω σου τοῦ σώματος. ἀποδόθηκα δὲ σε. οὐκ ἦν τῆς τάλασσας πρὸς τῆς γῆς ἡ νομή. μικρὸν μοι σον μέρος καταλέβειπται ἐν ὑμεῖς τοῦ μείζονος. αὕτη δὲ ἐν ὀλίγῳ τὸ πάν σου κρατεῖ. ἀλλ'
BOOK V, 7

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

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

ἐπεὶ μοι τῶν ἐν τῷ προσώπῳ φιλημάτων ἐφθόνησεν ἡ Τύχη, φέρε σου καταφιλήσω τὴν σφαγήν.”

8. Ταῦτα καταθρηνήσας καὶ θάψας τὸ σῶμα, πάλιν εἰς τὴν Ἀλεξάνδρειαν ἐρχομαί, καὶ θεραπευθεὶς ἄκω τὸ τραύμα, τοῦ Μενελάου με 2 παρηγοροῦντος, διεκαρτέρησα ἐξω. καὶ ἦδη μοι γεγόνεσαν μῆνες ἔξ, καὶ τὸ πολὺ τοῦ πένθους ἢρξετο μαραίνεσθαι. χρόνος γὰρ λύπης φάρμακον καὶ πεπαῖνει τῆς ψυχῆς τὰ ἔλκη. μεστὸς γὰρ ἡλίος ἡδονῆς καὶ τὸ λυπῆσαν πρὸς ὀλίγον, κἂν ἢ καθ᾽ ὑπερβολὴν, ἀναζεῖ μὲν, ἐφ᾽ ὅσον ἢ ψυχὴ καίεται, τῇ δὲ τῆς ἡμέρας ψυχαγωγίᾳ νικώμενον καταψύχεται. καὶ μοῦ τὶς κατόπιν βαδίζοντος ἐν ἀγορᾷ τῆς χειρὸς ἀφνώ λαβόμενος ἐπιστρέφει, καὶ οὔτεν εἰπών προσπτυξάμενος 3 με πόλλα κατεφίλει. ἐγὼ δὲ τὸ μὲν πρῶτον οὐκ ἦδευν ὅστις ἤν, ἀλλ᾽ εἰστήκειν ἐκπεπληγμένοι καὶ δεχόμενοι τὰς προσβολὰς τῶν ἀσπασμάτων, ὡς φιλημάτων σκοπός ἐπεὶ δὲ μικρὸν διέσχε, καὶ τὸ πρόσωπον ἐίδον, Κλεινίας δὲ ἦν, ἀνακραγών ὑπὸ χαρᾶς, ἀντιπεριβάλλω τε αὐτόν καὶ τὰς αὐτός ἀπεδίδουν περιπλοκὰς, καὶ μετὰ ταῦτα εἰς τὴν καταγωγὴν ἀνήλθομεν τὴν ἐμήν. καὶ ὁ μὲν τὰ αὐτὸν μοι διηγεῖτο, ὅπως ἐκ τῆς ναυαγίας περιεγένετο; ἐγὼ δὲ τὰ περὶ τῆς Λευκίππης ἀπαντά. 9. “Εὐθὺς μὲν γὰρ,” ἐφη, “ῥαγείσης τῆς νηὸς ἐπὶ τὸ κέρας ἦξα, καὶ ἀκρον λαβόμενος μόλις, ἀνδρῶν ἦδη πεπληρωμένοι, περιβαλὼν τὰς χειρὰς ἐπεχείρουν ἐχεσθαι παρακρεμάμενος.
part of you has really all.1 Come, since Fate has grudged me kisses on your face, I will kiss instead your wounded neck.”

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

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

1 The head being the noblest part of the anatomy. No translation can make this laboured rhetoric anything but ridiculous.
أمالهος δὲ ἡμῶν ἐμπελαγισάντων, κύμα μέγιστον ἄραν τὸ ἔυλον προσρήγυσιν ὄρθιον ύφάλῳ πέτρα κατὰ θάτερον, ὃ ἐγὼ ἔτυχον ἐμπάσμενος. 2 τὸ δὲ προσεραχθὲν βία πάλιν εἰς τοῦτο ἐκκήννη μηχανῆς ἀπεκρούετο κἀκε μὲ ὅπερ ἀπὸ σφενδόνης ἐξερρίπτεσε. τούτοις ἐς εὐήχαμην τὸ ἐπίλοιπον τῆς ἡμέρας, οὐκέτι ἐκείνω ἐπιτίθησιν σωτηρίας. ἂδε δὲ καμὼν καὶ ἄφαισε ἐμαυτὸν τῇ τύχῃ, ναῦν ὅρω κατὰ πρόσωπον ἀπομιχήνην, καὶ τὰς χεῖρας ἀνασχών, ὃν ἠδυνάμητο τρόπον, ἐκεῖνοι ἀνέφεραν τοὺς νεύμασιν. οἱ δὲ, εἰτε ἐλεήσαντες, εἰτε καὶ τὸ πνεῦμα αὐτοῦς κατηγαγεν, ἔρχονται κατ' ἐμὲ, καὶ τις τῶν ναυτῶν πέμπει μοι κάλων ἀμα τῆς νηὸς παραθεούσης. καὶ μὲν ἐλαβόμην, οἱ δὲ ἐφείλκυσάν με ἐξ αὐτῶν τῶν τοῦ θανάτου πυλῶν. ἐπλει δὲ τὸ πλοῖον εἰς Σιδῶνα· καὶ μὲ τινες γνωρίσαντες θεραπευσαν.

10. "Δύο δὲ πλεύσανες ἡμέρας ἐπὶ τὴν πόλιν ἦκομεν, καὶ δέομαι τῶν ἐν τῷ πλοῖῳ Σιδωνίων, Ἐννοδάμας δὲ ὁ ἐμπερος ἦν καὶ Θεόφιλος ὁ τούτου πενθρός, μηθεὶν Τυρίων, εἰ περιτύχοιεν, κατειπεῖν ὡς θανατής περιγενοεὖς, ὡς ἂν ἂν μὴ μάθοις. καὶ τὰ ἀπὸ τούτων ἐν ἡσυχίᾳ γένοιτο, πέντε μόνον ὢμοιομένων μοι μεταξὺ γενομένων, αἰς οὐκ ἔτυχον ὑπόθεσιν. τοῖς δὲ κατὰ τὴν οἰκίαν τὴν ἡμέραν, ὡς οἶδας, προηγορεύεις λέγειν 1. τοῖς

---

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

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

1 This detail is not, as a matter of fact, mentioned in the
account of the flight of Clinias and Clitophon from Tyre.
πυνθανομένοις, εἰς κώμην ἀποδεδημηκέναι μέχρι
3 δέκα ὄλων ἦμερῶν. καὶ τούτῳ γε τὸν λόγον εὗρεν περὶ ἐμοῦ κατεσχηκότα. οὕτω δὲ ὁ σὸς πατήρ ἐκ τῆς Παλαιστίνης ἔτυχεν ἦκων, ἀλλὰ δύο ἄλλων ὑστερον ἦμερῶν, καὶ καταλαμβάνει πεμφθέντα παρὰ τοῦ τῆς Δευκάπης πατρὸς γράμματα, ἀπερ ἔτυχε μετὰ μίαν ἦμεραν τῆς ἦμετέρας ἀποδημίας κεκομισμένα, δι' ὃν ὁ Σωστρατος ἐγγυά σοι τήν θυγατέρα.
4 εν ποικίλαις ἦν οὖν συμφοραῖς ἀναγνοούσα τὰ γράμματα καὶ τὴν ἦμετέραν ἀκούσας φυγῆν, τὸ μὲν, ὅσ τὸ τῆς ἐπιπτολής ἀπολέσας ἀθλον, τὸ δὲ, ὅτι παρὰ μικρὸν οὕτως ἡ Τύχη τὰ πράγματα ἔθηκε· καὶ γὰρ οὐδὲν ἂν τούτων ἦν εἰς γονεῖν, εἰ θάττων ἐκομίσθη τὰ γράμματα, καὶ τῶν μὲν πεπραγμένων οὐδὲν πρὸς τὸν ἄδελφον ἥγησατο πω ἔδει γράφειν, ἀλλὰ καὶ τῆς μητρὸς τῆς κόρης ἐδεήθη τὸ παρὸν ἐπεσχεῖν· εὰν αὐτοὺς ἐξευρήσει: καὶ οὐ δεῖ τὸ συμβὰ ἀτύχημα μανθάνει Σωστρατον. ἀσμένως δὲ ὁ στὸν ἄδει λῆσον, ὅταν μάθωσι τὴν ἐγγύην, ἀφίξονται, εἰγε αὐτοῖς ἐξέσται φανερῶς
5 ἔχειν ὑπὲρ οὖν πεφεύγασιν. ἐπολυπιραγμόνει δὲ παντὶ σθένει, ποὶ κεχωρήκατε· καὶ ὅσ ὅλων πρὸ τούτων τῶν ἦμερῶν ἐρχιται Διόφαντος ὁ Τύριος ἐκ Αἰγύπτου πεπλευκώς, καὶ λέγει πρὸς αὐτὸν ὅτι σε εὐθάδε ἐθεάσατο· κἀγὼ μαθήν, ὅσ εἰχον, εὐθὺς ἐπεβᾶς υἱός, ὁγδόνη ταύτην.
1 The MSS. ἢδῶνϑ δεῖν : but there is no reason for the verb to be in the infinitive, and Jacobs’ alteration should be accepted.
2 Jacobs substituted ὅποι for ὃποι and ὅταν for a meaning-less ὅτες, omitting the following καὶ before ἀφίξονται.
BOOK V, 10

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

1 It is mentioned in II. xxx. that Hippias had gone away for a few days, but his destination is not there given.
2 Sostratus.
3 Not very clear; was Leucippe herself the prize? And if so, could Hippias be said to have lost her? Or is the reference to her dowry, which would thus come from the family of Sostratus to that of Hippias?
4 Panthea.
ἡμέραν πᾶσάν σε περιήλθον ξητῶν τὴν πόλιν.
πρὸς ταῦτα οὖν σου βουλευτέον ἔστιν, ὡς τάχα
καὶ τοῦ πατρὸς ἥξοντος ἐνταῦθα τοῦ σου।"

11. Ταῦτα ἀκούσας ἀνόμωξα ἐπὶ τῇ τῆς Τύχης
παιδιᾷ, "Ὡς δαίμον, λέγων, " νῦν μὲν Σωστρατός
μοι Δευκιππην ἐκδίδωσι καὶ μοι γὰμος ἐκ μέσου
πολέμου πέμπτει, μετρήσας ἀκριβῶς τὰς ἡμέ-
2 ρας, ἵνα μὴ φθάσῃ τὴν φυγήν. ὃ τῶν ἐξόρων
ἐνυχμάτων ὁ μακάριος ἐγὼ παρὰ μίαν
ἡμέραν, μετὰ τοῦ πατρὸς ἥξοντος σοι.

Ων ὑγίει ὀλόκληρον μοι δέδωκε νεκράν; " "Οὐ
θρήνων νῦν καρπός," ὁ Κλεινίας εἶπεν, "ἄλλα
σκεψώμεθα πότερον ἐς τὴν πατρίδα σοι
νῦν ἀνακομιστέον, ἧ τοῦ πατέρα ἐνταῦθα ἀναμενε-
τέον." "Οὐδέτερον," εἶπον, "ποίῳ γὰρ ἂν

Ἰδοιμι προσώπῳ τῶν πατέρας, μάλιστα μὲν ὁμο complète συναγωγῶν, εἶτα καὶ τὴν παρακαταβάσην
ἀυτῷ τὰδελφοῦ διαφθείρας; ἐφευρεῖν τοῖς ἐντεῦ-
"θεν ὑπολείπεται πρὶν ἥκειν αὐτὸν." ἐν τούτῳ

δὴ ὁ Μενέλαος εἰσέρχεται καὶ ὁ Σάτυρος μετ᾽
αὐτοῦ, καὶ τὸν τε Κλεινίαν περιπτύσσονται καὶ
μανθάνουσι παρ᾽ ἡμῶν τὰ παρεγγέλματα καὶ
ὁ Σάτυρος, "Αλλ᾽ ἐστι σοι," ἐφη, "καὶ τὰ
παρόντα θέσας καλῶς καὶ ἐλεητὴν ψυχήν ἐπὶ
σοι φλεγομένην. ἀκούσατο δὴ καὶ ὁ Κλεινίας.

ἡ γὰρ Ἀφροδίτη μέγα τοῦτο παρέσχεν ἀγαθὸν,
ὁ δὲ ὁμιλεῖ λαβεῖν. γυναῖκα γὰρ ἐξέμηνεν

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

2 ἄν inserted by Cobet.

3 αὐτῷ (restored by Cobet) had doubtless been changed
into αὐτοῦ by the proximity of the genitive in the next word.

258
day that I have been scouring the city in search of you. You have to make up your mind as to your future plans, as your father will very soon be here."

11. Hearing this story, I cried aloud at the prank that Fortune had played me: "Cruel goddess," I said, "this is the time that Sostratus chooses to give me Leucippe—an espousal coming from the field of war 1—so exactly measuring his time that his message should not arrive before our flight. Alas for my untimely good luck! How happy could I have been with one day's difference! After death comes a wedding, after the dirge the marriage-hymn. What sort of a bride is this that Fate gives me? Why, she has not even given her to me in the shape of a whole corpse." "This is not the time," said Clinias, "for lamentations; but let us consider whether it would be best for you to return at once to your own country or to wait for your father here." "Neither," said I: "with what sort of countenance could I meet my father, after first fleeing from him in an underhand manner, and then being the destruction of the charge entrusted to him by his brother? There is nothing that I can do except to make my escape before he arrives." While I was thus speaking, in came Menelaus and Satyrus with him; after embracing Clinias they heard the whole story from us. "You have the chance," said Satyrus, "of putting your fortunes in a fine position and at the same time of shewing pity to a soul that is all afire for your sake. Let Clinias hear the state of affairs as well; Aphrodite offers this fellow a real prize, and he will not stretch out his hand to take it. She has made to

1 The πόλεμος Θρᾴκικος οἵ 1. iii. § 6. 259
ἐπ’ αὐτὸν πάνυ καλὴν, ὡστε ἂν ἰδὼν αὐτὴν εἶποις ἁγαλμα. Ἐφεσίαν τὸ γένος, ὄνομα Μελίτυ: πλοῦτος πολὺς καὶ ἡλικία νέα. τέθυνε δὲ αὐτῆς προσφάτως ὁ ἀνήρ κατὰ θάλασσαν. βούλεται δὲ τούτου ἤχειν δεσπότην· οὐ γὰρ ἀνδρα ἔρως καὶ δίδωσιν ἑαυτὴν καὶ πᾶσαν ἑαυτῆς τὴν οὐσίαν. δὲ αὐτὸν γὰρ τέτταρας μῆνας γὰρ ἐνθάδε διέτριψεν, ἀκολουθησάς δεομένη. ὁ δὲ οὐκ οἶδα τί παθὼν ὑπερηφανεῖ, νομίζων αὐτῷ Λευκίππην ἀναβιώσεις.

12. Καὶ ὁ Κλεινίας, "Οὐκ ἀπὸ τρόπου δοκεῖ μοι," φησίν, " ὁ Σάτυρος λέγειν. κάλλος γὰρ καὶ πλοῦτος καὶ ἔρως εἰ συνῆλθον ἐπὶ σέ, οὐχ ἕδρας οὐδὲ ἀναβολῆς· τὸ μὲν γὰρ κάλλος ἡδονήν, ὁ δὲ πλοῦτος τρυφήν, ὁ δὲ ἔρως αἰδῶ δώσει."

2 μισεῖ δὲ ὁ θεὸς τοὺς ἀλαζόνας. φέρε πείσθητι τῷ Σατύρῳ καὶ χάρισαι τῷ θεῷ. κἀγὼ στενάξας, Ἀγε με, εἶπον, "ὅποι θέλεις, εἰ καὶ Κλεινία τοῦτο δοκεῖ· μόνον ὅπως τὸ γύναιον μοι μὴ παρέχῃ πράγματα, ἐπείγουσα πρὸς τὸ ἔργον, ἔστ’ ἂν εἰς τὴν Εφεσον ἀφικώμεθα. φθάνω γὰρ ἑπομοσάμενος ἑνταῦθα μὴ συνελθεῖν, ἐνθα δευκιππην ἀπολώλει. ταῦτα ἀκούσας ὁ Σάτυρος,

1 The MSS. have δ' οὖν: but we know from ch. xxii. below that Melitie had waited four months at Alexandria hoping for the love of Clitophon, so that we must write τέτταρας with Jacobs, supposing that a copyist misread δ' as δ'ο,.

2 Α verb has dropped out. I slightly prefer δώσει to Cobet's δίδωσι or Hercher's προξενεί.

3 So Mitscherlich for MSS. ἱδρυσι.
dote on him a woman so beautiful that you might take her for a lovely statue; she is an Ephesian by race, her name is Melitte; she is very rich, and young. Her husband has lately been lost at sea, and now she is willing to take this fellow to be—I will not say her husband, but—her lord and master; she offers him herself and all that she possesses. On his account she has now spent four months here asking him to be her companion on her journey home, but he, for some reason which I cannot fathom, is too proud to consent; I suppose that he thinks that his Leucippe will come to life again."

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

---

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

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

προστρέχει πρὸς τὴν Μελίττην εὐαγγέλια φερον. καὶ μικρὸν αὖθις διαλιπών ἐπανέρχεται, λέγων ἀκούσασαν τὴν γυναίκα ὑφ᾽ ἡδονῆς παρὰ μικρὸν τὴν ψυχὴν ἀφεῖναι. δείσαθι δὲ ἥκειν ὡς αὐτὴν δειπνήσωντα τὴν ἡμέραν γάμων προοίμων. ἐπελεύνθη καὶ ὁ χόμην.

13. Ἡ δὲ ὡς εἶδέ με, ἀναθοροῦσα περιβάλλει καὶ πᾶν μου τὸ πρόσωπον ἐμπίμπλησι φιλημάτων. ἦν δὲ τῷ ὄντι καλὴ καὶ γάλακτι μὲν ἂν εἶπες αὐτῆς τὸ πρόσωπον κεχρῖσθαι, ὡς ὠφεὶ πολὺ τὸ βλέμμα μαρμαρυγὴν Ἀφροδίσιον κόμη πολλή καὶ βαθεῖα καὶ κατάχρυσος τῇ χροίᾳ, ὡστε ἥξοξα οὐκ ἄνδρος ἰδεῖν τὴν γυναίκα. τὸ μὲν σὰν δείπνου ἦν πολυτελές. η δὲ ἐφαπτομένη τῶν παρακειμένων, ὡς δοκεῖν ἐσθεῖν, οὐκ ἡδύνατο τυχεῖν ὅσα παρεῖσθαι. ἐμάρμαιρεν αὐτῆς τὸ βλέμμα μαρμαρυγὴν Ἀφροδίσιον κόμη πολλή καὶ βαθεῖα καὶ κατάχρυσος τῇ χροίᾳ, ὡστε ἄηδως ἰδεῖν τὴν γυναίκα. τὸ δεῖπνον ἤμεν πολυτελές: ἡ δὲ ἐφαπτομένη τῶν παρακειμένων, ὡς δοκεῖν ἐσθεῖν, οὐκ ἀδύνατο τυχεῖν ὅσα παρεῖσθαι. ἠδύνατο τῆς θέας ἡδονὴ διὰ τῶν ὑμμάτων εἰσφέρουσα τοῖς στέρνοις ἐγκάθηται ἐλκούσα δὲ τοῦ ἐρωμένου τὸ εἴδωλον ἰδεῖν, ἐναπομάττεται τῷ τῆς ψυχῆς κατόπτρῳ, καὶ ἀναπλάττει τὴν μορφήν. ἦ δὲ τοῦ κάλλους ἀπορροή δι᾽ ἀφανὸς ἀκτίνων ἐπὶ τὴν ἐρωτικὴν ἑλκυμένη καρδίαν ἐναποσφραγίζει κάτω τὴν σκιάν. ἢ δὲ πρὸς αὐτὴν συνείς: ἢ Ἀλλὰ σὺ γε οὔδεν ἐμπέφυτε ὅσα παρακειμένων, ἥ δὲ ἐν γραφαίς ἐσθίουσιν. ἢ δὲ, "Ποῖον γὰρ ὄψον." 1

1 The editions and the MSS. used for them have τῶν σῶν αὐτῆς: but I have preferred the reading which Boissonade (on Pachymeres, p. 76, 3) found in the Venetian MS. 409. My thanks are due to Mr. Knox for this intimation.

262
BOOK V, 12-13

heard this, he hurried to Melitte to take her the
good news and very soon returned to report that
when she had heard his message she very nearly
expired from delight; also, that I must go that very
day to dine with her as the prelude to our coming
union. I agreed to this and repaired to her.

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

1 A literal translation would be: “that her face had been
anointed with milk.” I have had to have recourse to some-
thing of a paraphrase.
εφη, "μοι πολυτελές ἢ ποῖος οἶνος τιμιώτερος τῆς σῆς ὀψεως;" καὶ ἀμα λέγουσα κατεφίλησέ με, προσιέμενον οὐκ ἁγιῶς τὰ φιλήματά εἶτα διασχυόσα, εἶπεν "Ἀύτη μοι τροφή."

14. Τότε μὲν οὖν ἐν τούτοις ἦμεν ἐστέρας δὲ γενομένης, ἦ μὲν ἐπεχείρει με κρατεῖν ἐκεῖ κοιμησόμενον· ἐγὼ δὲ παρητούμην, εἰπὼν ἅ καὶ πρὸς τὸν Σάτυρον ἐτυχον προαγορεύσας. μόλις οὖν 2 ἀφίησιν ἀνυωμένη τῇ δὲ υστεραία συνέκειτο ἡμῖν εἰς τὸ τῆς Ἰσίδος ἱερὸν ἀπαντήσας, διαλεξομένοις τε ἄλληλοις καὶ πιστωτοσπὸμένοις ἐπὶ μάρτυρι τῇ θεῇ. συμπαρήσας δὲ ἡμῖν ἦ τε Μενέλαος καὶ ὁ Κλεινίας· καὶ ὁμοῦ μοι, ἐγὼ μὲν ἀγαπήσαται 1 ἀδόλωσ, ἤ δὲ ἄνδρα ποιήσασθαι, καὶ πάντων 3 ἀποφήναι δεσπότην. "Ἀρξει δὲ," εἶπον ἐγώ, "τῶν συνθηκῶν ἡ εἰς Ἐφεσον ἡμῶν ἀφίξεις· ἐνταῦθα γάρ, ὡς ἐφη, Ἐφεσος παραχωρήσεις." δείπνον οὖν ἡμῖν ηὐτρεπίζετο πολυτελές· καὶ ὁμοῦ μὲν ἦν τῷ δείπνῳ γάμοι, τὸ δὲ ἔργον 4 συνέκειτο ταμιεύσθαι. καὶ τι μέμνημαι καὶ γελοίου παρὰ τὴν ἐστίασιν τῆς Μελίττης· ὡς γάρ ἐπευφημοῦν τοῖς γάμοις οἱ παρόντες, νεῦσασα πρὸς μὲ ἡσυχῇ, "Καὶνόν," εἶπεν, "ἐγὼ μόνη πέπονθα καὶ οἷον ἐπὶ τοῖς ἀφανέσι ποιοῦσι

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

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

¹ κενοτάφιον can be represented in English, and we have adopted the same word, cenotaph, for an empty memorial or tomb. But we have no proper expression for κενογάμιον, a mariage blanc.
νεκροῖς. κενοτάφιον μὲν γὰρ εἶδον, κενογάμιον δὲ ὀυ." ταῦτα μὲν ὄνν ἔπαιξε στουδῆ.

15. Τῇ δὲ ἐπιούσῃ στελλόμεθα πρὸς ἀποδημίαν: κατὰ τύχην δὲ καὶ τὸ πνεῦμα ἐκάλει ἡμᾶς. καὶ ὁ Μενέλαος μέχρι τοῦ λιμένος ἐλθὼν καὶ ἀσπασάμενος, εὐτυχεστέρας εἰπὼν νῦν ἡμᾶς τυχεῖν χρηστὸς καὶ θεῶν ἄξιος, καὶ ἂμα δακρύων ἐμπεπλησμένος καὶ ἡμῖν δὲ πάσι κατεφέρετο δάκρυα. τῷ δὲ Κλεινίᾳ ἐδόκει μή με καταλιπεῖν, ἀλλὰ μέχρις 'Ἐφέσου συμπλεύσαντα καὶ τίνα ἐνδιατρίψαντα τῇ πόλει χρόνον, ἐπανελθεῖν, εἰ τὰμὰ ἐν καλῷ κείμενα καταμάθοι. γίνεται δὴ κατ' οὐρανὸν ὁ ἄνεμος: ἑσπέρα τε ἦν, καὶ δειπνάσαντες ἐκείμεθα κατεφέρετο δάκρυα. τῷ δὲ Κλεινίᾳ ἐδόκει μή με καταλιπεῖν, ἀλλὰ μέχρις 'Ἐφέσου συμπλεύσαντα καὶ τίνα ἐνδιατρίψαντα τῇ πόλει χρόνον, ἐπανελθεῖν, εἰ τὰμὰ ἐν καλῷ κείμενα καταμάθοι. γίνεται δὴ κατ’ οὐρανὸν ὁ ἄνεμος: ἑσπέρα τε ἦν, καὶ δειπνάσαντες ἐκείμεθα κατεφέρετο δάκρυα. τῷ δὲ Κλεινίᾳ ἐδόκει μή με καταλιπεῖν, ἀλλὰ μέχρις 'Ἐφέσου συμπλεύσαντα καὶ τίνα ἐνδιατρίψαντα τῇ πόλει χρόνον, ἐπανελθεῖν, εἰ τὰμὰ ἐν καλῷ κείμενα καταμάθοι. γί

1 τὸ is not in the MSS., having doubtless disappeared before τοῦ. It was supplied by Jacobs.

266
never a tenantless marriage-bed”—a jest that was half in earnest.

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

1 Literally, “fenced round”; doubtless a temporary structure.
κομένων φείδεται. ὡς πυρὸς μυστικοῦ, πυρὸς ἐν ἀπορρήτῳ δαδουχομένου, πυρὸς τοὺς ὅρους αὐτοῦ φυγεῖν μὴ θέλοντος. μυηθῶμεν οὖν, ὡς φίλτατε, τὰ τῆς Αφροδίτης μυστήρια.”

16. Κἀγὼ εἶπον “Μὴ με βιάσῃ λύσαι θεσμὸν ὑσίας νεκρῶν. οὕτω τῆς ἀθλίας ἐκείνης τοὺς ὅρους παρήλθομεν, ἐως ὅταν γῆς ἐπιβῶμεν ἑτέρας. οὐκ ἤκουσας ὡς ἐν ἀθλίας τῆς θαλάσσης τιθηκέναι; ἐτί πλέω Λευκίππης τῶν τάφων. τάχα ποιον περὶ τὴν ναῦν αὐτῆς εἰλεῖται τὸ εἴδωλον. λέγονσι δὲ τὰς ἐν ὑδάτι ψυχὰς ἀνηργομένας μηδὲ εἰς ὃδον καταβαίνειν ὅλως. ἂλλ’ αὐτοῦ περὶ τὸ ὕδωρ ἐχεῖν τὴν πλάνην, καὶ ἐπιστήσεται τάχα ἡμῖν συμπλεκομένους. ἐπιτηδείουν δὲ σοι δοκεῖ τὸ χωρίου εἶναι πρὸς γάμουν; γάμος ἐπὶ κύματος, γάμος ὑπὸ θαλάσσης φερόμενος; θάλασσαν ἡμῖν θέλεις γενέσθαι μὴ μένοντα;” “Σὺ μέν,” ἔφη, “σοφίς, φίλτατε: πᾶς δὲ τῶν τοῖς ἐρωτήσεται τὰς ἐν ὑδάτι ψυχὰς μὴ εἰς ἅδου καταβαίνατε. ὡς καὶ οἰκείοτέρον ἐστὶν Ἐρωτὶ καὶ Ἀφροδίτις μυστήριοι; θυγάτηρ Ἀφροδίτη θαλάσσης.

χαρισώμεθα τῇ γαμηλίῳ θεῷ, τιμήσωμεν αὐτῆς γάμῳ τὴν μητέρα. ἐμοὶ μὲν γὰρ δοκεῖ τὰ παρόντα γάμων εἶναι σύμβολα. ξυγὸς μὲν οὕτως ὑπὲρ κεφάλης κρεμάμενος, δεσμοὶ δὲ περὶ

---

1 She was said to be 'Αφρογένεια, foam-born, and to have risen from the sea by the shore of the island of Cythera.

2 The symbolism is very elaborate. The yard crossing the mast at right angles reminds Melitte of a yoke, and so of Hera ζυγία; in the same way the cables stand for the bonds
the object of those embraces. O strange and mystic fire, fire that glows in secret and will not transgress the limits of the victim on whom it preys! Let us then, my dearest, become initiates in the sacred rites of Aphrodite."

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

¹ Aphrodite is often associated with the sea.
² The yoke is a symbol of marriage, often used in ancient Greek literature to refer to the bonds of marriage.
ACHILLES TATIUS

tὴν κεραίαν τεταμένου· καλά γε, ὥς δέσποτα, τὰ μαντεύματα· ὑπὸ ξυγὸν ὁ θάλαμος, καὶ κάλῳ δεδεμένου. ἀλλὰ καὶ πηδάλιων τοῦ θαλάμου πλησίον· ἵππο τοὺς γάμους ἦμῶν ἡ Τύχη κυ- βερνᾶ: νυμφοστολήσουσι δὲ ἡμᾶς Ποσειδῶν καὶ Νηρείδων χορός· ἐνταῦθα γαρ καὶ αὐτὸς Ἀμφι- τρίτην γαμεῖ. λυγυροῦ δὲ συρίζει περὶ τοὺς κάλως καὶ τὸ πνεῦμα· ἔμοι μὲν ὑμέναιον ἁδειν 1
6 δοκεῖ τὰ τῶν ἀνέμων αὐλήματα. ὅρας δὲ καὶ τὴν ὀθόνην κεκυρωμένην, ὡσπερ ἐγκύμονα γαστέρα· ἠδειν μοι καὶ τοῦτο τῶν οἰωνισμάτων· ἔσῃ μοι ταχὺ καὶ πατήρ.” ἵππον αὐτὴν σφόδρα ἐγκειμένην, “Φιλοσοφήσωμεν,” εἶπον, “ὡς γάρ, μέχρι λαβώμεθα γῆς. ὅμως γάρ σοι τὴν θάλασσαν αὐτὴν καὶ τὴν τοῦ πλοῦ τύχην, ὡς ἔσῃ μοι καὶ τοῦτο τῶν οἰωνισμάτων· ἔσῃ μοι ἀλλ’ εἰσὶ καὶ θαλάσσης νόμοι. πολλάκις ἠκούσα παρὰ τῶν ναυτικωτέρων, καθαρὰ δὲ Αφροδισίων εἶναι τὰ σκάφη, τάχα μὲν ὡς ἱερά, τάχα δὲ ἱππὸ τῆς κυβοῦρας τρυφᾶ. ὑμῶν ἐνυβρίσωμεν, ὡς φιλτάτη, τῇ θαλάσσῃ· μὴ συμμίξωμεν γάμον ὁμοῦ καὶ φόβον. τηρήσωμεν ἐαυτοῖς καθαρὰν τὴν ἠδονήν.” ταῦτα λέγων καὶ μειλισσόμενος τοῖς φιλήμασιν ἔπειθον, καὶ τὸ λοιπὸν οὕτως ἐκαθεύδομεν.

17. Πέντε δὲ τῶν ἐξής ἠμερῶν διανύσαντες τὸν πλοῦν ἦκομεν εἰς τὴν Ἑφέσου. οἰκία μεγάλη

1 A most ingenious correction of MSS. άγειν, variously attributed to Hemsterhuis and Berger.

270
there are the ties of marriage which depend from the yard—fine omens, my lord and master—our couch is beneath the yoke, and the ties are securely fastened. Here too is the rudder close to our couch, and Fortune is the helmsman that directs our espousals; our groomsman and bridesmaids are Poseidon and his train of Nereids; for it was here that he wedded Amphitrite. The wind too whistles tunefully in the rigging: I think that the breath of the gale is singing our bridal song. Then you also see the sail bellying out, like a woman's fertile womb: this seems to me the most propitious of omens; I shall soon see you a father.’ Seeing that she was in a coming-on humour, “Let us continue,” I said, “these arguments, dear lady, until we touch land. I swear to you by this very sea and by the good luck of our voyage, that I too am as anxious as you for fruition; but the sea too has its statutes, and I have often heard from seafaring men that ships should always be pure from the rites of love, perhaps because they themselves are sacred,¹ or perhaps that there should be no dalliance in the dangerous state in which ship-board always is. Therefore, my dearest, do not let us inflict this insult on the sea—we do not want our marriage to have in it a large admixture of fear—let us keep our pleasure pure and undefiled.” Using these words I did my best to appease her with my kisses, and finally succeeded; we then went to sleep in the cabin, just as we were, for the rest of the time on board.

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

¹ I do not know why ships are sacred per se, unless it be for the tutela navis—the figure-head gods.
ACHILLES TATIUS

καὶ πρώτη τῶν ἐκεῖ· θεραπεία πολλὴ καὶ ἡ ἄλλη
2 παρασκευὴ πολυτελὴς. κελεύει δὴ δεῖπνον ὡς ὅτι ἐκπρεπέστατον ἑτοιμάζειν. "Ἡμεῖς δὲ τέως," ἔφη, "χωρήσωμεν εἰς τοὺς ἀγρούς." ἀπείχον δὲ τῆς πόλεως σταδίους τετταράς. ἐπικαθίσαντες
3 οὖν ὀχήματι, ἐξῆλθομεν καὶ ἐπεὶ τάχιστα παρεγενόμεθα, διεβαδίζομεν τοὺς ὀρχάτους τῶν φυτῶν, καὶ ἐξαίφνης προσπίπτει τοῖς γόνασιν ἡμῶν γυνὴ, χοίνιξι 1 παχεῖας δεδεμένη, δίκελλαν κρατοῦσα, τὴν κεφαλὴν κεκαρμένη, ἐρρυπωμένη τὸ σῶμα, χιτῶνα ἀνεζωσμένη ἅθλιον πάνυ, καὶ "Ἐλέησόν με," ἔφη, "δέσποινα, γυνὴ γυναίκα, ἐλευθέραν μέν, ὡς ἐφυν, δουλὴν δὲ νῦν, ὡς δοκεῖ τῇ τῇ
4 Τύχῃ," καὶ ἀμα ἐσιώπησε. λέγει οὖν ἡ Μελίττη: "Αράστηθι, ὃ γύναι: λέγε, τίς εἰ, καὶ πόθεν, καὶ τίς σοι τοῦτον περιέθηκε τὸν σίδηρον" κέκραγε γάρ σου καὶ ἕως κακοῖς ἡ μορφὴ τὴν εὐγένειαν." "Ὁ σὸς," εἶπεν, "οἰκέτης, ὅτι αὐτῷ μὴ πρὸς
5 εὐνὴν ἐδούλευον. ὁνόμα Δάκαινα, Θετταλὴ τὸ γένος· καὶ σοι προσφέρω μου ταύτην τὴν τύχην ἱκετηρίαν. ἀπόλυσόν με τῆς καθεστώσας συμφορᾶς· πάρασχε 2 δὲ μοι τὴν ἀσφάλειαν, ἐστ' ἄν ἀποτίσω τὰς δισχιλίας· τοσοῦτον γάρ με ὁ
6 Σωσθένης ἀπὸ τῶν λῃστῶν ἐσωθίσατο. ποριῶμεν δὲ, εὖ ἵσθι, τὴν ταχίστην· εἰ δὲ μή, σοι δουλεύσομεν. ὅρας δὲ καὶ πληγαῖς ὡς κατέξηνε με

1 The MSS. have σχοίνοις, which can be feminine: but the epithet παχείας is much more appropriate to the thick, stock-like χοίνικες than to the thin σχοίνου, which should mean ropes made of reeds or withies. χοίνιξι is found, as a conjecture, in the margin of one of our MSS.
2 So Salmasius for MSS. παρασκείν. The infinitive cannot be construed.

272
most important in the city, her servants numerous and her furniture costly. She first ordered a most elaborate dinner to be prepared; “Meanwhile,” said she, “we will visit my country seat.” This was about half a mile from the city, and we entered a carriage and set out for it. On our arrival we were walking through the rows of plants in the garden when suddenly there threw herself at our feet a woman wearing heavy fetters and holding a hoe, her head shorn, her person dirty, clad in a short and wretched garment. “Have pity on me,” she cried, “my lady, let a woman pity a woman, and one that was once 1 free, and was born so, though now, by the decree of Fortune, a slave.” After these words she remained silent; so “Rise, woman,” said Melitte, “say who you are and whence you come, and to whom you owe these fetters. Even in your misery your appearance proclaims aloud that you are of gentle birth.” “It is your steward,” she replied, “because I would not be a slave to his lusts. My name is Lacaena, I come from Thessaly. I lay before you this my fate with all supplication. Save me from this threatening disaster, grant me security until I can pay you the two thousand pieces of gold; that was the sum for which Sosthenes bought me from the hands of the pirates, and be sure that I can raise it with very small delay; if not, I will be your slave. Yes, and you can see how he has torn my

1 The editors have pointed out that the words ἐλευθέραν μέν, ὡς ἔφυν, δούλην δὲ νῦν form an iambic line; they may possibly be a quotation from some tragedy.
ACHILLES TATIUS

πολλαίς.” καὶ ἀμα διανοεῖσασα τὸν χιτῶνα, δείκνυσι τὰ νότα διαγεγραμμένα ἐτι οἰκτρότερον. 7 ὡς οὖν ταῦτ’ ἥκουσαμε, ἐγὼ μὲν συνεκύθην’ καὶ γὰρ τι ἔδοκεν Δευκάττης ἐχειν’ ἡ δὲ Μελίτη ἔφη: “Θάρρει, γύναι: τούτων γάρ σε λύσομεν, εἰς τὴν οἰκείαν προῖκα ἀποπέμψομεν, τὸν Σωσθένην καλεσάτω τις ἡμῖν.”


10 Δάκαιναν.” ἡ δὲ τὸν μὲν τῆς διοικήσεως, ἡς εἰχεν, ἀπέταυσεν, αὐτὴν δὲ παραδίδωσι θεραπευών, κελεύσασα λοῦσαι καὶ ἐσθῆτα ἀμφιέσαι καθαρὰν καὶ εἰς ἄστυ ἀγαγεῖν. διοικήσασα δὲ τινα τῶν κατὰ τοὺς ἀγροὺς, διείρεαν καὶ ἐπιβᾶσα τοῦ ὀχήματος ἀμα ἐμοὶ, ἐπαινιεῖμεν εἰς τὴν πόλιν, καὶ περὶ τὸ δεῖπνον ἢμεν.

18. Ἐς τιμωμένῳ δὲ μοι μεταξὺ σημαίνει νεύσας ὁ Σάτυρος προανίστασθαι, καὶ ἦν τὸ πρόσωπον ἐπίςκεφαλώς. σκηφάμενος οὖν ἔπι τινι τῶν κατὰ τὴν γαστέρα ἐπείγειν, διανίσθαι μεν καὶ ἐπει προῆλθον, λέγει μὲν οὖν ἢμεν, ἐπιστολὴν δὲ ἢμεν. Λαβὼν δὲ, πρὸς ἀναγνώσαι, κατεπλάγην

1 Jacobs’ emendation for MSS. τοιαῦτα.
2 ἀναγνώσαι is followed in the MSS. by an unnecessary με, which must be the insertion of a copyist. It was removed by Cobet.

274
flesh with many stripes," and, as she spoke, she opened her tunic and shewed us her back most piteously marked and scarred. When we heard her story, while I was greatly moved, finding some look of Leucippe about her, Melitte said, "Be of good cheer, woman: I will both deliver you from your present apprehension and will send you back to your own country without ransom. Let someone call Sosthenes hither to us."

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

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

Δευκίππης Κλειτοφῶντι τῷ δεσπότῃ μου.

3 Τοῦτο γὰρ σε δεὶ καλεῖν, ἐπεὶ καὶ τῆς δεσποίνης ἀνὴρ εἰ τῆς ἐμῆς. ὥσα μὲν διὰ σὲ πέπουθα, οἶδας: ἀνάγκη δὲ νῦν ὑπομνῆσαι σε. διὰ σὲ τὴν μητέρα κατέλιπον καὶ πλάνην εἰλόμην· διὰ σὲ πέπουθα ναναγιάν καὶ ληστῶν ἡμεσχόμην· διὰ σὲ ἱερεῖον γέγονα καὶ καθαρμὸς καὶ τέθνηκα ἢδη δεύτερον· διὰ σὲ πέπραμαι καὶ ἐδέθην σιδήρῳ καὶ δίκελλαν ἔβαστασα, καὶ ἔσκαψα γῆν καὶ ἐμαστιγώθην, ἥν ὃ γέγονας ἄλλῃ γυναικί, κάγω τῷ ἑτέρῳ ἀνδρὶ γένωμαι; μὴ γένοιτο. ἀλλά ἐγὼ μὲν ἐπὶ τοσαύταις ἀνάγκαις διεκαρτέρησα· σὺ δὲ ἀπρατος, ἀμαστίγωτος γαμεῖς. εἰ τις οὖν τῶν πεπονημένων διὰ σὲ κεῖται χάρις, δεήθητί σου τῆς γυναικὸς ἀποπέμψαι, ὡς ἐπηγγείλατο· τὰς δὲ δισχίλιας, ἃς ὁ Σωσθένης ὑπέρ ἐμοῦ κατεβάλετο, πίστευσον ἡμῖν, καὶ ἐγγύησαι πρὸς τὴν Μελίττην ὅτι πέμψομεν. ἐγγὺς γὰρ τὸ Βυζάντιον: ἐὰν δὲ καὶ ἀποτίσῃς, νόμιζε μισθὸν μοι δεδωκέναι τῶν ὑπὲρ σοῦ πόνων. ἔρρωσο, καὶ ὅναιο τῶν καινῶν γάμων. ἐγὼ δὲ ἐτι σοι ταῦτα γράφω παρθένος.

4 Τούτωσι ἐντυχὼν πάντα ἐγινόμην ὁμοῦ ἀνεφλεγόμην, ὠχρίων, ἐθαυμαζόν, ἄπηστον, έχαιρον, 2 ἡχθόμην. λέγω οὖν πρὸς τὸν Σάτυρον· ὃς ὁδεικνύει τοῦ Πότερον ἐξ ἄδου ἥκεις φέρων τὴν ἐπιστολήν; ἡ τί ταῦτα

1 The MSS. have τῶν ἐτέρων ἀνδρῶν. The correction is due to Cobet.

276
BOOK V, 18-19

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

Leucippe, to my lord Clitophon.

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

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


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

1 δι' εµέ, like δια σέ in the letter, has the double meaning of "for my sake" and "by my fault." It is not easy to express both together in English.
ACHILLES TATIUS


Κλειτοφῶν Δευκίππη χαίρειν. 2

5 Χαίρε μοι, ὦ δέσποινα Δευκίππη. δυστυχώ μὲν ἐν οἷς εὔτυχῶ, ὅτι σὲ παρὼν παροῦσαν ὡς ἀποδημοῦσαν ὁρῶ διὰ γραμμάτων. εἰ μὲν οὖν τὴν ἀλήθειαν περιμένεις, μηδὲν προκαταγινώ- σκουσά μου, μαθήσῃ τὴν σήν με παρθενίαν

1 Hercher, following Orelli and Jacobs, wished to omit or alter αὐτὴν (= Melitte) as an awkward and ambiguous change of object. But I think that αὐτή is here equivalent 280
20. "Alas, Satyrus," said I, "how shall I make my excuses to her? I am caught. Leucippe has condemned me, and perhaps I have become the object of her hatred. But tell me, how was she saved, and whose body was it that we buried?" "She will recount the whole story to you," said Satyrus, "in due time; for the present it is your business to answer her and attempt to placate her. I swore to her that it was against your will that you had married your lady." "What?" said I, "Did you tell her that I was married? You have ruined me." "What nonsense! Does not the whole town know of your marriage?" "I swear by Hercules, Satyrus, and by this my present good fortune, that it has been no marriage." "You are jesting, my friend; you pass the night with her." "I know that I am telling you what seems incredible, but nothing has yet happened: to this day Clitophon is chaste as far as Melitte is concerned. But tell me what to write; I am so stupefied by what has happened that I am all at a loss." "I am certainly no better scholar than you," said Satyrus: "surely it is Love himself that will dictate. Only be quick about it." So I began to write:—

Clitophon to Leucippe, greeting.

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

to the Latin ipsa or ipsima, the mistress: cf. the Pythagorean phrase aúròs ἥφα, the master said it, and many similar examples in Attic comedy.

2 In some editions ch. xxii. begins here.
μεμιμημένον, εἴ τις ἐστὶ καὶ ἐν ἀνδράσι παρθενίᾳ. εἰ δὲ με χωρίς ἀπολογίας ἧδη μεμίσθηκας, ὃμωμὶ σοι τοὺς σώσαντάς σε θεούς, ὡς ἐν βραχεί σοι τὸ ἔργον ἀπολογήσομαι. ἐρρωσό μοι φιλτάτη, καὶ ἰλεως γένοιο.

21. Δίδωμι δὴ τῷ Σατύρῳ τὴν ἐπιστολήν, καὶ δέομαι τὰ εἰκότα εἰπεῖν πρὸς αὐτὴν περὶ ἐμοῦ. ἐγὼ δὲ αὐθίς ἐπὶ τὸ συμπόσιον ἀπῆς, ἡδονῆς ἀμα καὶ λύπης γεγεμισμένος. ήδειν γὰρ τὴν Μελίττην οὐκ ἀνήσουσαν με τῆς νυκτὸς τὸ μὴ οὐ γενέσθαι 1 τοὺς γάμους ἡμῖν. ἐμοὶ δὲ ἀδύνατον ἢν Δεικτιππὴν ἀπολαβόντες ἀναχαίτη ἐτέραν καὶ ίδεῖν.

2  ἢν οὖν πρόσωπον ἐβιαζόμην μηδὲν ἄλλοιον παρέχειν ἡ πρὶν ἣν οὐ πάντῃ δὲ κρατεῖν ἡδυνάμην. ὡς δὲ ἐνικώμην, σκιπτομαι φρίκην μοι ὑποδραι- 

μεῖν. ή δὲ συνήκε μὲν ὅτι κατὰ τῆς ὑποσχέσεως προοιμιάζομαι· ἐλέγχειν δὲ οὐκ ἠδύνατο τὸ προ-

3 οίμοιν. ἐγὼ μὲν δὴ ἀδειπνός ἀνίσταμαι κοιμη-

σόμενος· ή δὲ κατὰ πόδας, ὡς εἰχεῖν, ἐφ’ ἡμιτελεὶ τῷ δείπνῳ συνανισταται. ὡς δὲ εἰς τὸν θάλαμον παρὴλθομεν, ἐγὼ μὲν ἐτί μᾶλλον ἐπέτεειν τῆς νόσου τὴν ὑπόκρισιν· ή δὲ ἠλπισάτη, καὶ ἐλεγεν· "Τι ταῦτα ποιεῖς; μέχρι τίνος με ἀπολλύεις; ἰδοὺ καὶ τὴν θάλασσαν διεπλεύσαμεν ἰδοὺ καὶ Ἐφεσος, ἡ προθεσμία τῶν γάμων. ποίαν ἐτί περιμένομεν ἡμέραν; μέχρι τίνος ὡς ἐν ἱερῷ συγκαθεύδωμεν; ποταμὸν παρατιθεῖς πολὺν κο-

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

21. I handed the letter to Satyrus, and asked him to put my case before her in a favourable light; I then returned to the banquet, full both of delight and distress, as I knew that in the approaching night Melitte would not permit that our marriage should fail to be consummated, and it was quite impossible for me, with Leucippe once again restored to me, even to look at another woman. However, I tried to preserve my expression unaltered from what it was before; but I could not entirely control my emotions, and, as I felt them becoming too strong for me, I pretended that I felt a shivering creeping through me. She suspected that I was making preliminaries to evade my promise; but she was unable at present to prove that this preliminary was but a pretext. I then arose from the table without my dinner, saying that I must retire to bed; she also instantly leapt to her feet and followed me, leaving the meal half-eaten. When we arrived at my bed-chamber, I made a still further pretence of indisposition; but she importuned me the more, saying: “Why do you do this? How long are you going thus to break my heart? We have finished our sea-journey; here is Ephesus, the place promised for the completion of our marriage. For what day are we waiting now? How long are we to spend our nights as if we were in church? You set before my eyes a fair river and
ἈΧΙΛΛΕΣ ΤΑΤΙΟΣ

λύεις πίνειν. τοσοῦτον χρόνον ὑδωρ ἔχος άγα, ἐν αὐτῇ καθεύδουσα τῇ πηγῇ. τοιαύτην ἔχω 5 τὴν εὐνήν, οἶαν ὁ Τάνταλος τὴν τροφήν." ταύτα ἔλεγε καὶ ἐκλαίει, ἐπιθείσα μου τοῖς στέρνοις τὴν κεφαλὴν οὕτως ἐλεεινῶς, ὥστε συμπαθεῖν μὲ τι τὴν ψυχήν. οὐκ ἔχον δὲ ὅστις γένωμαι:

6 καὶ γὰρ ἐδόκει μοι δίκαια ἐγκαλεῖν. λέγω οὖν πρὸς αὐτήν: "ἐπιστούμην, ὡς οὐκ εἰς μακρὰν ὧν θέλει τεύξεται. ἐξαίφνης ἐνέπεσεν: οἷδας δὲ ὅτι ὑγιείας χωρὶς οὐδέν ἐστιν ᾿Αφροδίτη." καὶ ἅμα λέγων ἀπέψων αὐτῆς τὰ δάκρυα, καὶ ὥστε συμπαθεῖν, ὡς οὐκ εἰς μακρὰν ὧν θέλει τεύξεται.

7 ἔξαντος τὸ πρῶτον, εἰ δεξιῶς αὐτῇ κέχρηνται: φασκουσῶν δὲ μηδὲν τῶν δεόντων παραλιπεῖν αὐτῇ, ἀγείν ἐκέλευσε τὴν ἄνθρωπον πρὸς αὐτήν. ὡς δὲ ἦλθε: "τὰ μὲν ἐμὰ ἔχεις ἐσχεῖν," ἐφη, "πρὸς σὲ φιλανθρωπίας, περισσῶν εἰδυίᾳ σοι λέγειν. ἀλλ' ἐν οἷς ἂν δύνη, τὴν ἴσην ἀπότισαί μοι χάριν. ἀκούω τὰς Θετταλὰς ὑμᾶς ὧν ἂν ἐρασθῇτε μαγεύειν οὕτως, ὥστε

22. Τῇ δὲ ὑστεραιᾷ καλέσασα τὰς θεραπανίδας, αἰς τὴν ἐπιμέλειαν τῆς Δευκίππης ἐνεχειρίσεν, ἐπηρώτα μὲν τὸ πρῶτον, εἰ δεξιῶς αὐτῇ κέχρηνται: φασκουσῶν δὲ μηδὲν τῶν δεόντων παραλιπεῖν αὐτῇ, ἄγειν ἐκέλευσε τὴν ἀνθρωπον 2 πρὸς αὐτήν. ὡς δὲ ἦλθε: "Τὰ μὲν ἐμὰ ὄσπος ἔχεις," ἐφη, "πρὸς σὲ φιλανθρωπίας, περισσῶν εἰδυίᾳ σοι λέγειν. ἀλλ' ἐν οἷς ἂν δύνη, τὴν ἴσην ἀπότισαί μοι χάριν. ἀκούω τὰς Θετταλὰς ὑμᾶς ὧν ἂν ἐρασθῇτε μαγεύειν οὕτως, ὥστε

284
then forbid me to drink. All this time I have water to hand, and yet I thirst, though I sleep at the water's very fount; my bed is like the banquet of Tantalus.' Thus she spoke and wept, laying her head on my bosom so very pitifully that I really felt my heart to some extent moved with sympathy for her. I was in great confusion, particularly as I could not but admit that her reproaches were just. I therefore said to her: "I swear to you, my dearest, by the gods of my fathers, that I too am equally anxious with you to return your passion. But I do not know," said I, "what is the matter with me. Some sudden illness has come upon me, and you know that love without sound health is worse than nothing." While I spoke, I kept wiping away her tears, and I vowed with new oaths that it should not be long before she should obtain that which she desired. Then, and only with difficulty, did she consent to refrain.

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

---

1 It was a common-place of classical literature (e.g. in the Golden Ass of Apuleius) that the women of Thessaly were skilful witches, particularly in love affairs.
μὴ πρὸς ἑτέραν ἔτι τὸν ἄνθρωπον ἀποκλίνειν γυναίκα, πρὸς τῇ τὴν μαγεύουσαν οὔτως ἔχειν, ὡς πάντα νομίζειν ἐκείνην αὐτῷ, ἐμοὶ τοῦτο, φιλτάτη, φλεγομένη πάρασχε φάρμακον. τὸν νεανίσκον εἶδες, τὸν ἅμα ἔμοι χθές βαδίζοντα; ""Τὸν ἀνδρα," ἐφη, "λέγεις τὸν σὸν;" ὑπολαβοῦσα πάνυ κακοήθως ἡ Δευκίππη, "τοῦτο γὰρ ἀκήκοα παρὰ τῶν κατὰ τὴν οἰκίαν." "Ποῦν ἀνδρα;" Μελῆτη ἐίπεν: "οὐδὲν κοινὸν ἐστιν ἂν τοῖς λίθοις, ἀλλὰ μὲ παρευδοκιμεῖ τις νεκράν, οὗτο γὰρ ἔθισων οὔτε κοιμώμενος ἐπιλαθέσθαι δύναται τοῦ Δευκίππης ὑμάτως· τοῦτο γὰρ αὐτὴν καλεῖ. ἔγω δὲ, φίλη, μηνων τεττάρων ἐν Ἀλεξανδρείᾳ δι αὐτὸν διέτριψα, δεομένη, λυπαροῦσα, ὑπισχνουμένη· τί γὰρ οὐ λέγουσα; τί δὲ οὐ ποιοῦσα τῶν ἀρέσαι δυναμένων; ὅ δὲ σιδηροῦσιν, ὧς ἔμοι ἔχω τὸν ἐρώμενόν τινα τῶν ἀρεστῶν· ὅμως δὲ τῷ χρόνῳ πεῖθεται· ἐπείσθη δὲ μέχρι τῶν δυμάτων. ὄμνυμι γὰρ σοι τὴν Ἀφροδίτην αὐτήν, ὃς ἔδωκεν ἡμέραν αὐτῷ συγκαθαυδοῦσα, οὖτως ἀνέστην ὡς ἀπ’ εὐνούχου. ἐοικα δὲ εἰκόνος ἐράν· μέχρι γὰρ τῶν δυμάτων ἐχὼ τὸν ἐρώμενον. δεομαι δὲ σοι γυναικὸς γυνή τῇ τὴν αὐτὴν δύνασθαι, ἣν καὶ σὺ μου χθές ἐδείξας· δος μοί τι ἐπὶ τοῦτον τῶν ὑπερήφανον σώσεις γὰρ μου τὴν ψυχὴν διαρρεύσασαν ἦδη." ὡς οὖν ἠκούσεν ἡ Δευκίππη, ἠσθῆναι μὲν ἐδόκει 1

1 The phrase is very much abbreviated if it has to mean "I have no more to do with him than with a stone"; unfortunately Hercher's suggestion, to read ἐμοὶ καὶ for ἐς, is not much more satisfactory.

286
way that your lover never inclines to any other woman, and is so firmly attached to the woman who has bewitched him that he considers her his all-in-all. Now, dear woman, I am afire; prepare me this magic draught. Did you see that young man who was walking with me yesterday?" "Do you mean your husband?" said Leucippe, interrupting her maliciously; "at least, I heard that he was such from the people of your household." "Husband indeed!" cried Melitte; "as good a husband as a stone would be! Some dead woman seems to be my successful rival: both at board and in bed he does not seem to be able to forget the name of Leucippe—that is what he calls her. I, my dear, have been spending four months at Alexandria for his sake, beseeching, importuning, promising—what did I leave unsaid or undone that I thought could please him? But to all my prayers he was just as if he was made of iron, or wood, or some other senseless thing. At last, and with great difficulty, I won him over; but then only as far as seeing goes—I swear to you by the goddess of love herself that it is now five days that I have slept by his side, and every time I have left his bed as though it had been that of an eunuch. I seem to have fallen in love with a statue—I have a lover who is nothing more than an eye-pleaser. Now I make to you the same prayer that you made to me yesterday, that a woman should pity a woman: give me something that will be effectual on this proud fellow. Thus you can save my breaking heart." Leucippe, on hearing this, was naturally delighted that nothing further had passed

1 The Greek idiom is a little different: "flowing away," "melting."
τῷ μηδὲν πρὸς τὴν ἀνθρωπόν μοι πεπράχθαι· φήσασα δὲ ἀνερευνήσειν, εἰ συγχωρήσειειν αὐτῇ, βοτάνας γενομένη κατὰ τοὺς ἀγροὺς, ἀπιοῦσα ὕχετο· ἀρνουμένη γὰρ οὐκ ἤτο πίστιν ἔξειν. 8 ὦθεν οἶμαι καὶ ἐπηγγείλατο. ἣ μὲν δὴ Μελίττη ῥάων ἐγεγόνει καὶ μόνον ἐλπίσασα. τὰ γὰρ ἠδέα τῶν πραγμάτων, καὶ μήπω παρῆ, τέρπει ταῖς ἐλπίσιν.

23. Ἐγὼ δὲ τούτων ἔπιστάμενος οὐδέν, ἡθύ-μουν μέν, σκοπῶν πῶς ἀν διακρούσαίμην καὶ τὴν ἐπιοῦσαν νύκτα τὴν γυναίκα, καὶ πῶς ἀν 2 συντυχεῖν Δευκίστη δυναίμην. ἐδόκει δὲ μοι ... κακεῖνῃ τὴν ἴσῃν σπουδὴν ποιεῖσθαι τοῦ ἀπελθεῖν ἀν' αὐτήν εἰς τοὺς ἀγροὺς, καὶ περὶ τὴν ἐστήραν αὐθις ἠκεί. ἐμελλε τῇ Δευκίστῃ παρέξειν. 3 ὃχημα καὶ ... ἡμεῖς δὲ ἐπὶ τὸν πότον ἦμεν. ἀρτὶ δὲ κατακλιθέντων ἡμῶν θόρυβος πολὺς κατὰ τῶν ἀνδρῶν ποιοῦσαν νύκτα τὴν γυναίκα, καὶ περὶ τὴν ἐστήραν αὐθις ἠκεί. ἐμελλε τῇ Δευκίστῃ παρέξειν. 4 "Θέρσανδρος ζῇ καὶ πάρεστιν." ἡ μὲν ὁ Θέρ-σανδρος οὗτος ὁ τῆς Μελίττης ἀνήρ, ὃν ἐνόμιζε θάλασσαν. τῶν γὰρ συνόντων αὐτῷ τινὲς οἰκεῖν, ὡς περιετράπη τοῦ σκάφος, σωθέντες καὶ νομίσαντες ἀπολωλέναι, τοῦτο ἀπαγγείλαντες ἐτυχον. ἀμα οὖν ὁ οἰκέτης εἰπε, καὶ ὁ Θέρσανδρος κατὰ πόδας εἰστρέχει: πάντα γὰρ τὰ περὶ ἐμοῦ πυθόμενος κατὰ τὴν ὁδόν,

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

28. I knew nothing of all this, and was in great distress; I was wondering how to put off Melitte for the coming night, and how I could manage to meet Leucippe face to face, who seemed to be aiming at the same object, in going, in a carriage provided by Melitte, into the country and returning towards evening. 1 We were now coming to the time for taking wine, and had but just sat down to it, when a great shouting and sound of running about arose in the men’s quarters, and a servant came running in, panting, and crying out: “Thersander is alive and here!” Now this Thersander was Melitte’s husband, believed by her to have perished at sea: some of the servants, who happened to be with him when his boat was overturned, had afterwards been saved, and, thinking that he had perished, had spread the report of his death. The servant was still speaking when Thersander rushed in close on his heels: he had heard all about me on his way back, and was hurrying

1 The text is here corrupt, and one or two words must certainly be lost. The translation represents the sense of the passage, though even so it is inconsistent with ch. xxvi. § 12, where Melitte says that Leucippe (instead of returning to Ephesus in the evening) was to spend the night in the country gathering the magic herbs by moonlight.
5 ἐσπευδεὶς φθάσας καταλαβεῖν με. ἡ μὲν δὴ 
Μελίττη ἄνεθορεν ὑπ᾽ ἐκπλήξεως τοῦ παραλόγου 
καὶ περιβάλλειν ἐπεξεῖρει τὸν ἄνδρα. ὁ δὲ τὴν 
μὲν ὡς εἴχεν ὥθει μάλα ἐρρυμένως: ἐμὲ δὲ ἰδὼν 
καὶ εἰπὼν, "Ὁ μοιχὸς οὔτος," ἐμπηδά, καὶ 
ραπίζει με κατὰ κόρρης πληγὴν θυμοῦ γέμουσαν. 
ἐλκύσας δὲ τῶν τριχῶν, ράσσει πρὸς τοῦδαφος, 
6 καὶ προσπίπτων κατακόπτει με πληγαίς. ἐγὼ 
δὲ ὡσπερ ἐν μυστηρίῳ μηδὲν ὡδειν,1 μῆτε ὅστις 
ἀνθρωπὸς ἢν, μῆτε οὐ χάριν ἐτυπτεῖν, ὑποτεύσας 
δὲ τι κακὸν εἶναι, ἐδεδοίκειν ἀμύνασθαι, καίτοι 
7 δυνάμενος. ἐπεὶ δὲ ἐκαμεν, ὁ μὲν τῦπτων, ἐγὼ δὲ 
φιλοσοφῶν, λέγω πρὸς αὐτὸν ἀναστάς: "Τίς ποτὲ 
eἰ, ὃ ἀνθρωπε; καὶ τί με οὕτως ἠκίσω;" ὁ δὲ ἐτι 
μᾶλλον ὀργισθεὶς ὅτι καὶ φωνὴν ἀφῆκα, ραπίζει 
πάλιν, καὶ καλεῖ δεσμὰ καὶ πέδας. δεσμεύσουσιν 
οὖν με καὶ ἀγνοεῖν εἰς τι δωμάτιον. 

24. Ἐν δὲ ταῦτα ἐπράττετο, λανθάνει με ² 
διαρρυεῖσα ἡ τῆς Λευκίππης ἐπιστολή: ἔτυχον 
γὰρ αὐτὴν εἰσω τοῦ χιτωνίσκου προσδεδεμένην 
ἐκ τῶν ὀθόνης θυσάνων ἔχων. καὶ ἡ Μελίττη 
ἀναρέεται λαθοῦσα: ἐδεδίει γὰρ μὴ τινὰ τῶν 
2 πρὸς με αὐτὴς γραμμάτων ἢν. ὥσ δὲ ἀνέγνω καθ’ 
ἐαυτὴν γενομένη, καὶ τὸ τῆς Λευκίππης εὑρεν 
ὄνομα, βάλλεται μὲν εἰδθέως τὴν καρδίαν, 
γνωρίσασα τούνομα: ὡς οὖν αὐτὴν ἐνόμισεν εἶναι 
τῷ πολλάκις αὐτὴν ἀκούσας τετελευτηκέναι. 
3 ὡς δὲ προϊόσαν, καὶ τοῖς λοιποῖς τῶν γεγραμμένων 
ἐνέτυχε, πᾶσαν μαθοῦσα τὴν ἀλήθειαν, ἐμεμέ- 
ριστό πολλοῖς ἄμα τὴν ψυχὴν, αἰδοὶ καὶ ὀργῇ 

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

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

25. ᾿Ην δὲ πρὸς ἑσπέραν, καὶ ἔτυχεν Θέρσανδρος ἐκ τῆς πρώτης ὀργῆς πρὸς ἑταίρον τινά τῶν ἐγχωρίων ἐκθορῶν. ὡς ἐταλεχθεῖσα τῷ τὴν φυλακὴν τὴν ἐμὴν πεπιστευμένω, εἰσέρχεται πρὸς μὲ λαθοῦσα τοὺς ἀλλούς, θεράποντας δύο τοῦ ὁματίου προκαθίσασα, καὶ καταλαμβάνει χαμαί καταβεβλημένον. παραστάσα σοι πάντα ἰδελευν εἰπεῖν ὁμοῦ, τὸ σχῆμα τοῦ προσώπου τοσαῦτα εἰχεῖν, ὡς εἰπεῖν ἰδελευν. "Ω δυστυχής ἐγώ καὶ ἐπὶ τῷ ἐμαυτῆς κακῷ τεθεαμένῃ σε, τὸ μὲν πρῶτον ἀτέλεστα ἐρασθεῖσα καὶ μετὰ πάσης ἄνοιας, ἢ καὶ μισουμένη τὸν μισοῦντα φιλῶ, καὶ ὀδυνωμένη τὸν ὀδυνῶντα ἔλεω, καὶ οὐδὲ ὑβρίς τὸν ἔρωτα παύει. ο ξεύγος κατ᾽ ἔμοι γοητῶν, ἄνδρος καὶ γυναικός. ὁ μὲν τοσοῦτον μου χρόνον κατεγέλα: ἡ δὲ ἀπῆλθε κομιοῦσά μοι φίλτρον. ἐγώ δὲ ἠγνόουν αἰτοῦσα παρὰ τῶν ἡ κακοδαίμων, ἠγνόονν αἰτοῦσα παρὰ τῶν κακῶν ὡς ἐληλεγμένος. Οἴμοι δειλαία τῶν κακῶν: καὶ γὰρ τὸν ἄνδρα ἀπώλεσα διὰ σέ: οὔτε γὰρ ἄν ἔχοιμι σε τοῦ
She felt shame as regarded her husband, and anger at the letter: love made her anger inclined to cool, while jealousy fired her love, though love was in the end victorious.

25. It was now towards evening; Thersander, in his first fit of rage, had rushed out to the house of one of his friends who lived close by. Melitte addressed herself to the man to whom had been entrusted the charge of watching over me, and came secretly to me, setting a couple of her servants at the door to watch. She found me lying on the ground, and, as she stood over me, she seemed to design to give utterance to all her thoughts at once: in the expression of her face gleamed all the different emotions to which she would have liked to give vent in speech. "How wretched am I," she said, "who saw you first to my own undoing, who loved with a love that had no fulfilment and was mere folly, who was hated and love him that hated me, who was wounded and pity him that wounded me; and even the insults I have suffered do not extinguish my love. A fine pair you are of magicians, male and female, working your arts against me: one of you was laughing at me the whole time, while the other went off to bring me a love-philtre—I, poor I, did not know that I was begging for a magical drug, to be used against myself, from my deadliest enemies." As she spoke, she threw down Leucippe's letter in front of me; when I saw it and recognised what it was, I shuddered, and kept my eyes fixed on the ground like a man caught in the commission of some crime. Then she went on again in the same emotional style: "Wretched, wretched woman that I am! I have lost my husband for you, and now, after this, I may
λοιποῦ χρόνου, κἂν μέχρι τῶν ὀμμάτων τῶν
κενῶν, ἦπει μὴ δεδύνησαι τούτων πλέον. οἶδα ὅτι
ὁ ἀνήρ με μισεῖ καὶ μοιχείαν κατέγνωκεν ἐπὶ σοί,
μοιχείαν ἀκαρπόν, μοιχείαν ἀναφρόδιτον, ὡς
μόνον τὴν λοιδορίαν κεκέρδακα. αἱ μὲν γὰρ
8 άλλαι γυναῖκες μισθῶν τῆς αἰσχύνης ἔχουσι τὴν
tῆς ἐπιθυμίας ἡδονήν· ἐγὼ δὲ ἡ δυστυχίας τὴν
μὲν αἰσχύνην ἐκαρπώσαμην, τὸ δὲ τῆς ἡδονῆς
οὐδαμοῦ. ἀπίστε καὶ βάρβαρε, ἐτόλμησας
οὗτος ἔρωσαν γυναῖκα κατατήξαι, καὶ ταῦτα
"Ερωτός καὶ σὺ δούλος ὃν; οὐκ ἐφοβήθης αὐτοῦ
tὰ μυνίματα; οὐκ ἔδεσθης αὐτοῦ τὸ πῦρ; οὐκ
εἴδησας αὐτοῦ τὰ μυστήρια; οὐ κατέκλασέ σε
7 ταῦτα τὰ ὀμματα δακρύοντα; ὦ καὶ ληστῶν
ἀγριώτερε, δάκρυα γὰρ καὶ ληστὴς αἰσχύνεται.
οὐδέν σε ἠρέθισεν εἰς ἀφροδίτην κἂν μίαν, οὐ
dεήσις, οὐ χρόνος, οὐχ ἡ τῶν σωμάτων συμπλοκή;
ἀλλά, τὸ πάντων ὑβριστικώτατον, προσαπτό-
μενος, καταφιλῶν, οὕτως ἀνέστης ὡς ἄλλη γυνή.
8 τίς αὕτη τῶν γάμων ἡ σκιά; οὐ μὲν δὴ γεγηρακυῖᾳ
συνεκάθευδες, οὐδὲ ἀποστρεφομένη σοι τὰς
περιπλοκάς, ἀλλὰ καὶ νέα καὶ φιλούσῃ, εἴποι δὲ
ἂν ἄλλος ὅτι καὶ καλῆ. εὐνούχε καὶ ἀνδρόγυνε
 καὶ κάλλους1 βάσκανε, ἐπαρώματοι σοι δικαιοτάτην
ἀράν· οὕτως σε ἀμύνατο ὁ "Ἐρως εἰς τὰ σά." ταῦτα ἔλεγε, καὶ ἀμα ἐκλαειν.

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

1 βασκανε: impotence is supposed to be in a special degree due to magic. The frigidī ad venerem are regularly called in mediaeval Latin maleficiati.
26. Ὅσ δὲ ἐσιώπων ἐγὼ κάτω νενευκώς, μικρὸν διαλυποῦσα, λέγει μεταβαλοῦσα: "Ἀ μὲν εἶπον, ὦ φίλτατε, θυμός ἔλεγε καὶ λύπη· ἀ δὲ νῦν μέλλω λέγειν, ἔρως λέγει. κὰν ὁργίζωμαι, καίο-2 μακρὸν υβρίζωμαι, φίλτατε· σπείσαι κὰν νῦν, ἀρκετί δέομαι πολλῶν ἠμερῶν καὶ γάμου μακροῦ, ἦν ἡ δυστυχής ὁμοίων ἡμερῶν καὶ ἔρως λέγει. ἢ δὲ νῦν μέλλω λέγειν, ἔρως λέγει. κὰν ὀργίζωμαι, καίο-
3 καὶ μαίνεται. ἀσχημονοῦσα οἴδα, ἀλλ' οὐκ αἰσχύ-
νομαι τὰ τοῦ Ἐρωτος ἐξαγορεύουσα μυστήρια. πρὸς ἄνδρα λαλῶ μεμυημένον. οἴδας τί πάθος·
τοῖς δὲ ἄλλοις ἄνθρωποι ἀνθρώπους ἁθέτατα τὰ βέλη τοῦ
θεοῦ, καὶ οὐκ ὁ ὑπ" άρχω τούτῳ δύναμε τὰ τοξεύματα, μόνοι δὲ οἴδασιν οἱ ἔρωτες τὰ τῶν
4 ὁμοίων τραύματα. ἔτη μόνοι ἔχω ταύτην τὴν
ἡμέραν· τὴν ὑπόσχεσιν ἀπαιτῶ. ἀναμνήστητι
τῆς Ἰσιδος, αἰδέσθητι τοὺς ὅρκους τοὺς ἐκεῖ. εἴ
μὲν γὰρ καὶ συνοικεῖν ἡθελε, ὥσπερ ἀμμοσας,
οὐκ ἀν ἐφρόντισα Θερσάνδρων μυριῶν' ἐπεὶ
δὲ Δενκίττην εὐροῦντι σοι γάμος ἀδύνατος ἀλλής
γυναικός, ἐκοῦσά σοι κἀγὼ τοῦτο παραχωρῶ·
οἴδα νικωμένη· οὐκ ἀιτῶ πλέον ἡ δύναμε τυχεῖν.
κατ' ἐμοῦ γὰρ πάντα καὶνά· ἀναβιοῦσι καὶ
5 νεκροὶ. ὡθάλασσα, πλέουσαν μὲν μὲ διέ-

1 Jacobs' correction for ἀμα μνήσθητι.
26. I still kept silent, my head bowed to the ground, and after a little while she went on in changed mood: "What I have just said, my dearest, has been the utterance of anger and grief; what I am now going to say comes from the prompting of love. Though I be angry, yet I burn; though I be insulted and despised, still I love. Come to terms now and pity me; no longer do I ask for length of days and a long life's wedded love, which I was unhappy enough to dream of, in your company. Now one embrace will be enough for me. I ask but for a little medicine for my long disease; quench but for a moment, the fire with which I burn. If I raged against you without restraint, forgive me, my dear; an unhappy love becomes actually mad. I know that I am lost to all sense of shame—but I feel no shame in speaking openly of Love's mysteries: I speak to one who is already an adept in them. You know what I suffer; other men have never seen that god's darts, and none can clearly discern the shots of his bow, save that lovers alone recognize the wounds suffered by their kind. I still have this day, and this day only, and I claim the fulfilment of your promise. Remember Isis, respect the oaths you swore before her altar; if you had been willing to be my lover, as there you swore, I would have recked nought of ten thousand Thersanders. If, now you have found Leucippe, marriage with another woman is no longer possible for you, I willingly grant you even this. I know I am beaten; I ask for nothing more than I am able to obtain. All sorts of miracles happen to my hurt: even the dead come to life. Cruel sea, to let me sail safely over thee,
σώσας, σώσας δὲ μᾶλλον ἀπολώλεκας, δύο ἀποστεῖλασα κατ᾽ ἐμοῦ νεκροὺς· ἦρκει γὰρ Λευκίππη μόνη ξῆσαςα, ἵνα μηκέτι λυπήται Κλειτοφῶν· νῦν δὲ καὶ ὁ ἄγριος Θέρσανδρος ἥμιν πάρεστι. τετύπτησαι βλεπούσης μου, καὶ βοηθεῖν ἡ δυστυχῆς οὐκ ἡδυνάμην. ἔπτι τοῦτο τὸ πρόσωπον πληγαὶ κατηνέχῃσαν, ὦ θεοί; δοκῶ, τυφλὸς Θέρσανδρος ἦν. ἀλλὰ δέομαι, Κλειτοφῶν δέσποτα, δεσπότης γὰρ εἰ ψυχῆς τῆς ἐμῆς, ἀπόδος σεαυτὸν τῆς μεροῦ πρῶτα καὶ ὅστατα. ἐμοὶ δὲ ἦμεραι τὸ βραχὺ τοῦτο πολλαί. σύτω μηκέτι Λευκίππην ἀπολέσειας, οὕτω μη-κέτι μηδὲ ψευδῶς ἀποθάνοι. μὴ ἀτιμάσῃς τὸν ἔρωτα τὸν ἐμὸν, δι᾽ ὑμῖν τὰ μέγιστα εὐτυχεῖς. οὕτω σοι Λευκίππην ἀποδέδωκεν· εἰ γὰρ σου μὴ ἡράσθην ἐγὼ, εἰ γὰρ σε μὴ ἐνταῦθα ἤγαγον, ἴν ἂν ἐτι σοι Λευκίππη πολλαί. εἰσίν, ὦ Κλειτοφῶν, καὶ Τύχης δωρεάλ. ἦδη τις θησαυρός περιτυχῶν, τὸν τότον τῆς εὐρέσεως ἐτίμησε, βιωμὸν ἡγειρε, θυσίαν προσήνεγκεν, ἐστεφάνωσε τήν γῆν· σὺ δὲ παρ᾽ ἐμοὶ ἥγασαν ἔρωτος εὑρὼν ἀτιμάζεις τὰ εὐεργετήματα; νόμιζέ σοι τὸν " Enumerator di' ἐμοῦ λέγειν" ὑμεῖς τούτο, Κλειτοφῶν, τῷ σῷ μυσταγωγῷ. μὴ ἀμύνῃ οὗτος Μελίττην ἀπέλθης καταλιπών· καὶ τὸ ταύτης ἐμὸν ἐστι πῦρ. άκουσον δὲ ὦς καὶ τάλλα

1 The optative is necessary for the construction. Cobet restored it for the MSS. ἀπολέσεις.

298
and then, after bringing me safe home, to work
my deeper destruction by twice giving up thy dead.
It was enough for Leucippe to be alive for Clitophon
to desist from his grief; and now here is that
savage, Thersander, with us. You have been
beaten, Clitophon, before my eyes, and I was
unhappy enough not to be able to help you. Did
blows rain upon that face, ye gods? Surely
Thersander must have been blind. Now I beseech
you, my lord Clitophon—you are the lord of my
heart—surrender yourself to me now for the first
and last time: the few short moments will be to
me like many days. If you agree to this, may
you never lose your Leucippe, may she never even
falsely \(^1\) seem to die again. Do not despise my
love: through it all your great happiness has come. It
has given you back Leucippe; for if I had never
fallen in love with you, if I had not brought you
hither, Leucippe would still have been dead as
far as you are concerned. Yes, Clitophon, there
are such things as the gifts of Fortune! When
a man finds a treasure, he always honours the place
of its discovery; he puts up an altar, he brings an
offering for sacrifice, he puts a garland upon the
ground; you have found with me the treasure of
love, and do you do nothing to requite the good it
has brought you? Imagine that Love is speaking
thus to you through me: ‘Grant this favour to
me, Clitophon, who will lead thee into my mys-
teries: do not depart and leave Melitte without
initiation; her fire too is from me.’ Then listen

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

11 μοι μέλει περὶ σοῦ. λυθήσῃ μὲν γὰρ ἄρτι τῶν δεσμῶν, κἂν Θερσάνδρῳ μὴ δοκῇ καταγωγῆς δὲ τευξῆ τοσούτων ἥμερῶν, ὅσων ἂν θέλησ, πρὸς ἐμὸν σύντροφον. ἐωθεν δὲ καὶ τὴν Λευκίππην παρέσε- 12 σθαι προσδόκα: διανυκτερέυσειν γὰρ ἐλεγεν εἰς τὸν ἄγρον βοτανῶν ἐνεκεν ἱχάριν, ὡς ἐν ὄψει τῆς σελήνης αὐτὰς ἀναλάβοι. οὔτως γὰρ μοι κατεγέλα: ἤτησα γὰρ φάρμακον παρ᾽ αὐτῆς ὡς Θετταλῆς κατὰ σοῦ. τί γὰρ ἢδυνάμην ἐτί τοιοῦτον ἀποτυγχάνουσα, ἡ βοτάνας ζητεῖν καὶ φάρμακα; αὐτὴ γὰρ τῶν ἐν ἔρωτι δυστυχῶν ἡ καταφυγὴ. ὁ Θέρσανδρος δὲ, ὡς καὶ περὶ τούτου θαρρήσῃς, ἐξεπήδησε πρὸς ἑταῖρον αὑτοῦ, ἐξιστάμενος ἐμοὶ τῆς οἰκίας ὑπ᾽ ὀργῆς" δοκεῖ δὲ ἐμοigne theos τις αὐτὸν ἐξεληλακέναι, ἵνα σου τὰ τελευταῖα ταῦτα δυνηθῶ τυχεῖν. ἀλλὰ μοι σαυτὸν ἀπόδος." 13 ἡ καταφυγὴ. ὁ Θέρσανδρος δὲ, ὡς καὶ περὶ τούτου θαρρήσῃς, ἐξεπήδησε πρὸς ἑταῖρον αὐτοῦ, ἐξιστάμενος ἐμοὶ τῆς οἰκίας ὑπ᾽ ὀργῆς. ὁδει δὲ ἐμοigne theos τις αὐτὸν ἐντεῦθεν ἐξεληλακέναι, ἵνα σου τὰ τελευταῖα ταῦτα δυνηθῶ τυχεῖν. ἀλλὰ μοι σαυτὸν ἀπόδος." 27. Ταῦτα φιλοσοφήσασα (διδάσκει γὰρ ὁ "Ερώς καὶ λόγους) ἐλυε τὰ δεσμὰ καὶ τὰς χεῖρας κατεφίλει, καὶ τοῖς ὀφθαλμοῖς καὶ τῇ καρδίᾳ προσέφερε καὶ ἐπιεν, "Ὀρᾶσ, πῶς πηδᾶ, καὶ πάλλει πυκνὸν πάλμον ἀγωνίας γέμοντα καὶ ἐλπίδος, γένοιτο δὲ καὶ ἡδονής" καὶ ἐσκεν. 2 ἱκετεύειν σε τῷ πηδήματι." ὡς οὖν με ἐλυσε,
how I have taken care for all that concerns you. Soon shall you be loosed from these bonds, however little Thersander likes it, and you shall find a place of refuge for as long as you desire with a foster-brother of mine. There in the morning wait for Leucippe to come to you; she said that she was going to spend the night in the country looking for herbs, in order to cull them by moonlight. That was how she tricked me: for I asked her, thinking her a woman from Thessaly, for a philtre to be used upon you. What else could I do after all my failures but have recourse to herbs and magical drugs? That is the only resort for hopeless lovers. As for Thersander (I tell you this to assure you on this point too) he flung away from me out of the house in a rage, and has hurried to visit one of his friends; I cannot but think that some god has sent him away from here in order that I may be successful in gaining from you this last boon. Then do you give yourself to me!"

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

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

2 Lieb Liebchen, leg's Händchen aufs Herze mein; Ach, hörst du, wie’s pochet im Kämmerlein?
καὶ περιέβαλε κλαίουσα, ἐπαθῶν τι ἀνθρώπων, καὶ ἀληθῶς ἐφοβήθην τὸν Ἔρωτα, μὴ μοι γένηται μήνιμα ἐκ τοῦ θεοῦ, καὶ ἄλλως ὅτι Δευκάπτην ἀπειλήφειν, καὶ ὅτι μετὰ ταῦτα τῆς Μελίτης ἀπαλλάττεσθαι ἐμελλον, καὶ ὅτι οὐδὲ γάμος ἦ ν τὸ πραττόμενον ἦ ν, ἀλλὰ φάρμακον ὥσπερ ψυχῆς νοσούσης. περιβαλούσης οὖν ἣνειχόμην καὶ περιπλεκομένης πρὸς τὰς περιπλοκὰς οὐκ ἀντέλεγον, καὶ ἐγένετο ὅσα ὁ Ἔρως ἦθελεν, οὔτε στρωμνῆς ἡμῶν ἐξετέλεντο, οὔτε ἄλλου τινὸς τῶν εἰς παρασκευὴν ἀφροδισίων. αὐτοῦργὸς γὰρ ὁ Ἔρως καὶ αὐτοσχέδιος σοφιστής, καὶ πάντα τὸν αὐτὸ τιθέμενος μυστήριον. τὸ δὲ ἀπερίεργον εἰς Ἀφροδίτην ἡδιὸν μᾶλλον τοῦ πολυπράγμονος αὐτοφυῆ γὰρ ἔχει τὴν ἡδονήν.
she loosed my fetters and threw her arms about me, now all in tears, I felt the claims of humanity too strong for me, and I was really afraid that the god of love would visit his wrath upon me; and besides I felt that I had regained Leucippe, and was in the near future about to be rid of Melitte, and that anything that might take place could not possibly be regarded as a marriage, but only as medicine to an aching heart. I made no attempt therefore to escape from her encircling arms, and when she embraced me closer I did not resist her embraces, and soon all happened as Love would have it; nor did we feel at all the lack of a due couch or of any of the other accessories of pleasure. Love needs no teaching other than his own, and is an admirable improviser; he can make any place a proper spot for the celebration of his mysteries. And as regards such enjoyment, that which has not been too carefully prepared is better far than the meticulously elaborated; it has in itself its own genuine and natural pleasure.

1 Corrected by Cobet from the accusative.
BOOK VI

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

¹ He was concealed by his mother Thetis in female attire at the court of King Lycomedes in Scyros so that he might not have to go to the Trojan war, which would be fatal to him, but was discovered by choosing a helmet and spear from among an array of gifts set out for the maidens of the court.
τῷ ΑΧΙΛΛΕΣ ΤΑΤΙΟΥ

χρυσοῦς ἑκατόν, καὶ καλεῖ τὴν Μελανθῷ: θεραπαινὰ δὲ ἦν αὕτη τῶν πιςτῶν, καὶ ἐφῆδρεν ταῖς θύραις. ὡς δὲ εἰσῆλθε, λέγει περὶ ἐμοῦ τὰ συγκεῖμενα, καὶ κελεύει πάλιν ἀναστρέφειν πρὸς αὑτὴν, ἐπειδὰν ἔξω γένομαι τῶν θυρῶν.

2. Ἐγὼ μὲν δὴ τοῦτον τὸν τρόπον ὑπεκδύομαι καὶ ὁ φύλαξ τοῦ οἰκῆματος ἀνεχώρησε, νομίσας τὴν δέσποιναν ἐναι, νευσάσης αὐτῷ τῆς Μελανθοῦς· καὶ διὰ τῶν ἔρημον τῆς οἰκίας ἐπὶ τινα θύραν οὖς ἐν ὁδὸν κειμένην ἐρχομαι· καὶ μὲ ὁ πρὸς τῆς Μελίτης ταύτῃ προστεταγ-2 μένος ἀπολαμβάνει. ἀπελεύθερος δὲ αὐτὸς τῶν συμπεπλευκότων ἦν ἦμιν καὶ ἄλλως ἐμοὶ κεχαρισμένοις. ὡς δὲ ἀνέστρεψεν ἡ Μελανθω, καταλαμβάνει τὸν φρουρὸν ἄρτι ἐπικλείσαντα τὸ 3 οἴκημα, καὶ ἀνοίγεισεν ἐκέλευσεν αὐθίς. ὡς δὲ ἦνοιξε, καὶ παρελθοῦσα ἐρήμησε τῇ Μελίτῃ τὴν ἔξοδον τὴν ἐμήν, καλεῖ τὸν φύλακα. κάκειν, ὡς τὸ εἰκός, θέαμα ἱδὼν παραδοξοτατού, τῆς κατὰ τὴν ἐλαφοῦ ἀντὶ παρθένου 4 παροιμίας, ἐξεπλάγη καὶ ἐστὶ σιωπη. λέγει σοῦ πρὸς αὐτῶν· "Οὐκ ἀπεκολοθήσας σοι μη σαν ἐκεῖσις ἀφείναι Κλειτοφῶντα, ταύτῃ ἐδεήθην τῆς κλοπῆς, ἀλλ' ἦνα σοι πρὸς Θέρσανδρον ἡ τῆς αἰτίας ἀπόλυσις ἡ, ὡς τὸ συνεκατοχὶ. 5 χρυσοῖ δὲ σοι οὕτω δῶρον δέκα, δῶρον μὲν, ἄν ἐνταῦθα μείνῃς, παρὰ Κλειτοφῶντος· ἐὰν δὲ νομίσῃς φυγεῖν βέλτιον, ἐφόδιον." καὶ ὁ 306
called Melantho, who was her serving-maid and among those whom she could entirely trust; she had been sitting at the door. On her entry, she told her the arrangements that had been made about me, and bade her come back again to her directly that I was outside the house.

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

1 The voyage from Alexandria to Ephesus.
2 When Iphigenia was about to be sacrificed to Diana at Aulis, as happened with Isaac and the ram. Hercher wished to omit the comparison as the note of a scribe, but it seems to me not unlike the style of our author.
Πασίων (τούτο γὰρ ἦν ὄνομα τῷ φύλακί), "Πάνυ," ἔφη, "δέσποινα, τὸ σοὶ δοκοῦν κάμοι 6 δοκεῖ καλῶς ἐχεῖν."¹ ἔδοξεν οὖν τῇ Μελίττῃ τὸ νῦν ἀναχωρεῖν· ὅταν δὲ ἐν καλῶθηται ² τὰ πρὸς τὸν ἀνδρά καὶ γένηται τὰ τῆς ὀργῆς ἐν γαλήνῃ, τότε μετιέναι. καὶ ὁ μὲν οὕτως ἐπραξεν.

3. Ἐμοὶ δὲ ἡ συνήθης Τύχῃ πάλιν ἐπιτίθεται καὶ συντίθεται κατ’ ἐμοῦ δράμα καινόν· ἐπάγει γάρ μοι τὸν Θέρσανδρον εὐθὺς παρελθόντα. μεταπεισθεὶς γὰρ ὑπὸ τοῦ φίλου πρὸς ὃν ἔδοξεν, μὴ ἀπόκοιτος γενέσθαι, δειπνήσας πάλιν ἀνέ- ² στρεφεῖ ἐπὶ τῆν οἰκίαν. ὃν δὲ τῆς 'Αρτέμιδος ἱερομηνία, καὶ μεθυόντων πάντα μεστά· ὡστε καὶ δι’ ὅλης τῆς νυκτὸς νυκτός τὴν ἀγορὰν ἀπασαν κατειχὲ πλῆθος ἀνθρώπων. κἀγὼ μὲν ἔδοκον τοῦτο μόνον εἶναι δεινὸν· ἐλελήθη δὲ καὶ ἀλλο τεχθὲν μοι χαλεπώτερον.}

Ο γὰρ Σωσθένης ὁ τὴν Δευκίπτην ὀνησάμενος,
ὅτε ἦν Μελίττῃ τής τῶν ἀγρῶν ἐκέλευσεν ἀπο-
στῆναι διοικήσεως, μαθὼν παρεῖναι τὸν δεσπότην,
τοὺς τε ἀγροὺς οὐκέτι ἀφῆκε, τήν τε Μελίττην
4 ἤθελεν ἀμύνασθαι. καὶ πρῶτον μὲν φθάσας
καταμηνύει μοι πρὸς τὸν Θέρσανδρον· ὁ γὰρ
diaβαλῶν αὐτὸς ἦν· ἔπειτα καὶ περὶ Δευκίπτης
λέγει πάντα τὶ πιθανὸς πλασάμενος. ἔπει γὰρ
αὐτὸς αὐτῆς ἀπεγνώκει τυχεῖν, μαστροπεύει πρὸς
τὸν δεσπότην, ὡς ἄν αὐτὸν τῆς Μελίττης ἀπαγ-
άγοι. "Κόρην ἐωνησάμην, ὡ δέσποτα, καλήν,

---

1 An iambic trimeter. A possible quotation from a play?
2 Cobet’s correction for MSS. θη.
3 A necessary insertion by Cobet.
BOOK VI, 2–3

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

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

For Sosthenes, the man who had purchased Leucippe, who had been dismissed by Melitte from his post as steward of the country estate, when he heard that his master had arrived, had remained on the estate, and had sought about how he might take vengeance on Melitte. In the first place he began by telling Thersander all about me—his was the slander that led to my capture—and then he came with a plausible story that he had made up about Leucippe. Unable himself to gain possession of her for his own purposes, he adopted the character of pimp to his master, in order to widen the breach between him and Melitte. “I have bought a girl, Master,” he said, “who is beautiful, aye a perfect
τὸ ἅλλα χρῆμα τι κάλλους ἀπιστον οὕτως αὐτὴν πιστευσείας ἄκουων, ὡς ἰδὼν. ταύτην ἑφύλαττόν σοι καὶ γὰρ ἰδών ἦκηκόειν ζῶντα σε καὶ ἐπιστευοῦν, ὅπερ ἦθελον. ἀλλ' οὐκ ἐξέφαινον, ἴνα τὴν δέσποιναν ἔπ αὐτοφώρω καταλάβοις καὶ μὴ σου καταγελώῃ 1 μοιχὸς ἀτιμος καὶ ξένος.

6 ἀφήρηται δὲ ταύτην χθές η δέσποινα καὶ ἐμελεύν ἀποπέμψειν ὡς τύχη δὲ ἐτήρησε σοι, ὅστε τοσοῦτον κάλλος λαβεῖν. ἔστι δὲ νῦν ἐν τοὺς ἄγροις, οὐκ οἴδ' ὅπως πρὸς αὐτῆς ἀπεσταλμένη. πρὶν οὖν αὕτης ἐπανελθεῖν, εἰ θέλεις, κατακλείσας αὐτὴν φυλάξω σοι, ὡς ὑπὸ σοὶ γένοιτο.

4. Ἕπεμέσεν ὁ Θέρσανδρος καὶ ἐκέλευσε τοῦτο ποιεῖν. ἔρχεται δὴ σπουδὴ μάλα ὁ Σωσθένης εἰς τοὺς ἄγροις, καὶ τὴν καλύβην ἑωρακὼς, ἔνθα ἡ Λευκίππη διανυκτερεύειν ἔμελλε, δύο τῶν ἐργατῶν παραλαβών, τοὺς μὲν κελεύει τὰς θεραπαινίδας, αὕτης ἤδη ἃμα τῇ Λευκίππῃ παροῦσαι, περιελθεῖν 2 δόλῳ, καὶ καλεσάμενος ὅτι πορρωτάτῳ διατρίβειν ἔχοντας ἔφ' ὁμιλία: δύο δὲ ἄλλους διάγων, ὡς εἴδε τὴν Λευκίππῃ μόνην, εἰσπηδάς καὶ τὸ στόμα ἐπισχὼν συναρτάζει καὶ κατὰ θάτερα τῆς τῶν θεραπαινίδων ἑκτροπῆς χωρεῖ, φέρων εἰς τὶς ὁματίων ἀπορρητον, καὶ καταθέμενος λέγει πρὸς αὐτῆν: ὃς σοι φέρων σωρὸν ἀγαθῶν, ἀλλ' ὅπως εὐτυχής σας μὴ ἐπιλήσῃ μοι. μὴ γὰρ φοβηθῆς ταύτην

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

4. Thersander praised him for his suggestion, and bade him act accordingly. Sosthenes therefore repaired with all haste to the country estate, and after inspecting the hut where Leucippe was to pass the night, took two of the labourers, and ordered them to employ the arts of deception upon the serving-maids who were with Leucippe by calling them away and keeping them at a distance on the pretence of having something to communicate to them; then, taking two others, when he saw that Leucippe was alone, he burst in upon her, and, after gagging her, seized her and went off in the opposite direction to that in which the maids had gone. He took her to a cottage in a secret spot, and depositing her there, spoke as follows: "I have come bringing you a mass of good fortune; see that you do not forget me when you are happy. Do not be frightened at the way you have thus been carried
τὴν ἀρμαγήν, μηδὲ ἐπὶ κακῷ τῷ σῷ γεγονέναι δόξης· αὕτη γὰρ τὸν δεσπότην τὸν ἐμὸν ἔραστὴν σοι προξενεῖ.” ἡ μὲν δὴ τῷ παραλόγῳ τῆς συμφορᾶς ἐκπλαγεῖσα ἐσιώπησεν· ὁ δὲ ἐπὶ τὸν Θέρσανδρον ἔρχεται καὶ λέγει τὰ πεπραγμένα· ἐτυχεὶ δὲ ὁ Θέρσανδρος ἐπανιὼν εἰς τὴν οἰκίαν. τοῦ δὲ Σωσθένους αὐτῷ μηνύσαντος τὰ περὶ τῆς Δευκίππης καὶ κατατραγῳδοῦντος αὐτῆς τὸ κάλλος, μεστὸς γενόμενος ἐκ τῶν εἰρημένων ἔσει κάλλους φαντασμάτως, φύσει καλοῦ, παννυχίδος οὐσίας, καὶ ὀυτῶν μεταξὺ τεττάρων σταδίων ἐπὶ τοὺς ἀγροὺς, ἤγεισθαι κελέυσασι· ἐπ᾽ αὐτὴν χωρεῖν ἐμελλεν.

5. Ἐν τούτῳ δὲ ἐγὼ τὴν ἑσθῆτα τῆς Μελίττης εἶχον ἠμφιεσμένος· καὶ ἀπερισκέπτως κατὰ πρόσωπον αὐτοῖς· καὶ με ὁ Σωσθένης πρῶτος γνωρίσας· "Αλλ᾽ ἰδοὺ," φησίν· "ὁ μοιχὸς βακχεύων ἡμῖν ἔπεισι καὶ τῆς σῆς γυναικὸς ἔχων λάφυρα." ὁ μὲν οὖν νεανίσκος ἐτυχεὶ προηγούμενος, καὶ προϊδὼν ἀποφεύγει· μὴ λαβὼν καιρὸν ὑπὸ δέους κἀμοὶ ἐμέ δὲ ἰδόντες συλλαμβάνουσι· καὶ ὁ Θέρσανδρος βοᾷ, καὶ πλῆθος τῶν παννυχιζόντων συνέρρεεν.

3 ἐτὶ μᾶλλον οὖν ὁ Θέρσανδρος ἐδεινοπάθει, ῥητὰ μὲν καὶ ἄρρητα βοῶν, τὸν μοιχὸν, τὸν λωποδύτην· ἀπάγει 1 δὲ με εἰς τὸ δεσμωτήριον καὶ παραδίδοσιν ἐγκλήμα μοιχείας ἐπιφέρων· ἐμὲ δὲ ἐλύπει τούτων μὲν οὐδέν, οὔτε ἡ τῶν δεσμῶν ὑβρις, οὔτε ἡ τῶν λόγων αἰκία· 2 καὶ γὰρ ἔθαρ-

1 The simple verb ἀπάγει, found in the MSS., seems hardly to bear the requisite meaning “leads me off,” so that I have adopted Cobet’s ἀπάγει.

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

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

6. Ὅ δὲ Θέρσανδρος ἔμβαλὼν με εἰς τὸ δεσμω-τήριον, ὡς εἶχεν ὀρμῆς ἐπὶ τὴν Δευκίππην ζεταί. ὡς δὲ παρῆσαν ἐπὶ τὸ δωμάτιον, καταλαμβάνουσιν αὐτὴν χαμαί κειμένην, ἐν νῷ καθεστηκυῖαν ὃν ἔτυχεν ὁ Σωσθένης εἰπών, ἐμφαίνουσαν τοῖς προσ-2 όποις λύπην ὁμοί καὶ δέος. ὁ γὰρ νοῦς οὐ μοι δοκεῖ λελεχθαι καλῶς ἀόρατος εἶναι τὸ παράπαν-φαίνεται γὰρ ἀκριβῶς ὡς ἐν κατόπτρῳ τῷ προσ-ωτῷ. ἡσθεῖς τε γὰρ ξελαμψῆ τοῖς ὀφθαλμοῖς εἰκόνα χαρᾶς, καὶ ἀνιαθεὶς συνέστειλε τὸ πρόσωπον τῇ ὄψιν τῆς συμφορᾶς. ὡς οὖν ἦκουσεν ἡ Δευκίππη ἀνουγομένων τῶν θυρῶν, ἢν δὲ ἐνδόν λύχνος, ἀναεύσασα μικρόν, αὕτης τοὺς ὀφθαλμοὺς κατέβαλεν. ιδὼν δὲ ὁ Θέρσανδρος τὸ κάλλος ἐκ παραδρομῆς, ὡς ἁρπαζομένης ἀστρατῆς, μάλι-στα γὰρ ἐν τοῖς ὀφθαλμοῖς κάθηται τὸ κάλλος, ἀφῆκε τὴν ψυχὴν ἐπ' αὐτὴν καὶ εἰστήκει τῇ θέας δεδεμένος, ἐπιτηρῶν πότε αὕτης ἀναβλέψῃ πρὸς 3 αὐτὸν. ὥς δὲ ἔνευσεν εἰς τὴν γῆν, λέγει· "Τί κάτω βλέπεις, γυναί; τί δὲ σοι τὸ κάλλος τῶν ὀφθαλ-μῶν εἰς γῆν καταρρεῖ; ἐπὶ τοὺς ὀφθαλμοὺς μᾶλλον ἐπέτω τους ἐμούς.

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

6. Thersander, after thrusting me into the gaol, started with all rapidity on his journey to Leucippe. Arriving at the cottage where she was, they found her lying on the ground and turning over in her mind what Sosthenes had said to her; the expression of her face shewed the presence together in her both of grief and fear. For I do not think that it is rightly said that the mind is entirely invisible: it can be accurately discerned in the face as in a mirror. When it is in a state of delight, it causes the appearance of joy to shine from the eyes; when in sorrow, it contracts the face in a manner that tells of the disaster that has occurred. So when Leucippe heard the doors open, and a light was struck within, she looked up for a moment, and then let her eyes drop again. Thersander, after obtaining this cursory sight of her beauty, sudden as a flash of lightning, for the chiefest seat of beauty is in the eyes, found his whole heart set on her and stood spell-bound by the sight, waiting for her to look up again at him. But as she still kept her eyes fixed on the ground, "Why look down, maiden?" said he. "Why waste the loveliness of your eyes upon the earth? Rather let it sink deep into mine."
ACHILLES TATIUS

7. Ἡ δὲ ὃς ἤκουσεν, ἐνεπλήσθη δακρύων, καὶ εἶχεν αὐτῆς ἰδιον κάλλος καὶ τὰ δάκρυα. δάκρυνα γὰρ ὄφθαλμον ἀνίστησι καὶ ποιεῖ προπετέστερον· καὶ μὲν ἁμορφος ἢ καὶ ἁγροικος, προστίθησιν εἰς δυσμορφίαν· εάν δὲ ἰδὼς καὶ τοῦ μέλανος ἔχων τὴν βαφήν ἤρέμα τῷ λευκῷ στεφανοῦμεν, ὅταν τοὺς δάκρυσιν ὑγρανθῇ, ἐσκεπθεὶς ἐγκύμονεν

2 ματῖν.² χεομένης δὲ τῆς τῶν δακρύων ἐλήφαν περὶ τὸν κύκλον, τὸ μὲν ³ πιαίνεται, τὸ δὲ μέλαν πορφυρέται, καὶ ἔστιν ὀμοίον, τὸ μὲν ἰδό, τὸ δὲ ναρκίσσον· τὰ δὲ δάκρυα ὅταν τῶν ὀφθαλμῶν ἐνδομένα γελά. τοιαῦτα Δευκίππης ἦν τὰ δάκρυα, αὐτὴν τὴν λύπην εἰς κάλλος νενικηκότα· εἰ δὲ ἰδίωμα παγηναι πεσοῦντα, καινόν ἄν εἶχεν ἐκλειττ σε. ὁ δὲ Θέρσανδρος ἰδόν, πρὸς μὲν τὸ κάλλος ἐκεχίνει, πρὸς δὲ τὴν λύπην ἐξεμεμήνει, καὶ τοὺς ὀφθαλμοὺς δακρύων ἐγκύμονας εἰχεν. ἐστι μὲν γὰρ φύσει δάκρυνα ἐπαγωγότατον ἐλέου τοῖς ὀρῶσι· τὸ δὲ τῶν γυναικῶν μᾶλλον, ὅσῳ θαλερώτερον, τοσοῦτῳ καὶ γοητότερον. ἐαν δὲ ἦ δακρύνουσα, ἡ καὶ καλῆ, καὶ ὁ θεατὴς ἐραστής, οὐδὲ ὄφθαλμος ἀτρεμεῖ, ἀλλὰ τὸ δάκρυνα ἐμιμήσατο. ἐπειδὴ γὰρ εἰς τὰ ὀρματα τῶν καλῶν τὸ κάλλος κάθηται, ἢν εἰς ἐκεῖθεν ἐπὶ τοὺς ὀφθαλμοὺς τῶν ὀρῶντων ἰσταται καὶ τῶν δακρύων τὴν πηγήν συνεφέλκεται. ὁ δὲ ἐραστής δεξάμενος ἀμφώ, τὸ

1 So Cobet for the simple ἐπαγωγή of the MSS.
2 These three words form the end of an hexameter, and are probably a quotation from a poem.
3 I do not think that Berger’s insertion of λευκῶν here is necessary. The sense is quite obvious without it; the eye is considered, as a whole, white, with the exception of its dark centre.
7. On hearing these words, she burst into tears; and her tears too had a peculiar beauty of their own. Tears set off the eye and make its character more prominent: if it be ugly or coarse, they make it less pleasing still; if it be handsome, the pupil jet-black and surrounded by the white into which it insensibly shades, it becomes like a rich fountain-spring when it is bedewed with tears. The brine of the tear-drops coming down into the white of the eye makes it rich and shining, while the black takes on from the same cause a deep purple hue; it comes to resemble a violet, while the rest of the eye is like a narcissus, and the tears which are rolling within the eye almost seem to smile. Such were Leucippe's tears, which overcame her very grief and made it into beauty; if they could have solidified after they had fallen, the world would have possessed a new variety of amber.\(^1\) When Thersander saw her thus, he was struck dumb with her beauty and maddened by the sight of her grief, and his own eyes filled with tears. Indeed tears are by their very nature exceedingly provocative of a beholder's pity; those of a woman in particular have the more magic in their effects in proportion as they are the more abundant; be the woman fair, and he that sees her lover, his eye too cannot remain unmoved, but copies her weeping. Since, in the case of the beauteous, their beauty is in great part in their eyes, it therefore proceeding thence to the eyes of the beholder makes its home there and draws forth the fount of tears. Both—the beauty

\(^1\) Ordinary amber was fabled to be derived from the tears of the Heliades weeping for their dead brother Phaethon.
μὲν κάλλος εἰς τὴν ψυχὴν ἥρπασε, τὸ δὲ δάκρυν
εἰς τοὺς ὀφθαλμοὺς ἐτήρησεν, ὁραθῆναι δὲ ἐυχεταί
καὶ ἀποψῆσασθαί δυνάμενος, οὐκ ἑθελεῖ, ἀλλὰ
tὸ δάκρυν, ὡς δύναται, κατέχει, καὶ φοβεῖται

6 μὴ πρὸ καίρου φύγη. ὁ δὲ καὶ τῶν ὀφθαλμῶν
τὴν κίνησιν ἐπέχει, μὴ πρὶν τὸ ἐρώμενον ἱδεῖν
ταχὺ τρέλησθαι πεσεῖν. μαρτυρίαν γὰρ ταύτην
7 νενόμικεν ὅτι καὶ φίλει. τοιοῦτο τι τῷ Θερσάνδρῳ
συνεβεβήκει· ἐδακρυνε γὰρ 

1 παθὼν μὲν τι, κατὰ
τὸ εἰκός, ἀνθρώποι, καλλωπιζόμενος δὲ πρὸς
τὴν Λευκίττην, ὡς διὰ τοῦτο δεδακρυμένος, ὅτι
8 κάκειν δακρύει. λέγει οὖν πρὸς τὸν Ἡσαῦθενη
προσκύψασα· “Νῦν μὲν αὐτὴν θεράπευσον ὁρᾶς
γὰρ ὃς ἐχει λύπης· ὡστε ύπεκαθήσομαι καὶ μάλα
ἀκών, ὥς μὴ ὑποκρινθῇς. ὅταν δὲ ἰμερώτερον
9 διατεθῇ, τὸτε αὐτῇ διαλεχθῆσομαι. σὺ δὲ, ὦ
γύναι, θάρρει· ταχὺ γὰρ σου ταῦτα τὰ δάκρυα
ἰάσομαι.” εἶτα πρὸς τὸν Ἡσαῦθενη πάλιν,

Εἰς ᾧ δὲ ταῦτα ἐπράττετο, ἐτυχει ἐπὶ τὴν
Λευκίττην, μετὰ τὴν πρὸς με ὀμιλίαν, εὐθὺς εἰς
tοὺς ἄγρους τὴν Μελίττην νεανίσκον ἀποστείλα-
sαι, ἐπείγειν αὐτὴν εἰς τὴν ἐπάνοδον, μηδὲν ἔτι

2 δεσμένην φαρμάκων. ὥς ὁμὴ ἤκεν ὦτος εἰς τοὺς
ἄγρους, καταλαμβάνει τὰς θεραπαινίδας ζητούσας

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

8. While all this was happening, it chanced that Melitte, after her visit to me, had sent a young man to the country seat after Leucippe, to bid her hasten to return, as there was no longer any need for the philtre. On his arrival there, he found the serving-
τὴν Δευκίππην, καὶ πάνυ τεταραγμένας: ὡς δὲ οὐκ ἦν οὐδαμοῦ, δρόμῳ φθάσας ἀπήγγειλε τό 3 συμβάν. ἢ δὲ ὡς ἦκουσε τὰ περὶ ἐμοῦ, ὡς εἶχαν εἰς τὸ δεσμωτήριον ἐμβληθεῖς, εἶτα περὶ τῆς Δευκίππης, ὡς ἄφαινης ἐγένετο, νέφος αὐτῇ. 4 κατεχύθη λύπης. καὶ τὸ μὲν ἀληθεῖς οὐκ ἐξέχειν εὑρεῖν, ὑπενόει δὲ τὸν Σωσθένην. Βουλομένη δὲ φανερὰν αὐτῆς τὴν ξήτησιν ποιῆσαι διὰ τοῦ Θερσάνδρου, τέχνην λόγου ἔπευγον, ἢτις με- 5 μυγμένην εἶχε τὸ σοφίσματι τὴν ἀλήθειαν. 9. ᾿ἔπει γὰρ ὁ Θερσάνδρος εἰσελθὼν εἰς τὴν οἰκίαν ἐβόα πάλιν, "Τὸν μοιχὸν ἐξέκλεψας σὺ, τῶν δεσμῶν ἐξέλυσας, καὶ τῆς οἰκίας ἐξαπέστειλας: σοῦ τὸ ἔργον" τί οὖν οὐκ ἠκολούθει σοι ; τί δὲ ἐνταῦθα μένεις ; ἀλλ' οὐκ ἄπει πρὸς τὸν ἐρώμενον, ἵνα αὐτὸν ὑδης στερροτέροι δέσμοις δεδεμένου;" ἥ 6 Μελίτη, "Ποῖον μοιχὸν;" ἔφη. "τί πάσχεις; εἰ γὰρ θέλεις, τὴν μανίαν ἀφείς, ἀκούσαι τὸ πᾶν, 2 μαθήσῃ μαρτιώς τὴν ἀλήθειαν. ἐν οὖν σου δέομαι, γενὸς μοι δικαστῆς ἱσος, καὶ καθήρας μέν σου τὰ ὡτα τῆς διαβολῆς, ἐκβάλων δὲ τῆς καρδιάς τὴν ὄργην, τὸν δὲ λογισμὸν ἐπιστήσας κριτὴν ἀκέραιον, ἀκουσον. ὁ νεανίσκος οὗτος οὔτε ἔχεις ἄνευς ὡς ἐν δέ νεν Ὀργῆς ἅλλα τὸ μὲν γένος ἀπὸ Φοινίκης, Τυρίων οὐδενὸς δεύτερος. ᾿ἔπλευσε δὲ καὶ αὐτὸς οὐκ ἐνυτυχῶς, ἄλλα πᾶς ὁ φόρτος αὐτοῦ γέγονεν τῆς 3 θαλάσσης. ἀκούσασα τὴν τύχην ἡλέφησα, καὶ ἀνεμνήσθην σου, καὶ παρέσχον ἑστίαν, 'Τάχα,' 1 Cobet wished to alter αὐτῇ into αὐτῆς, and it is quite true that the genitive is the common post-Homeric con- 320 struction. But Achilles Tatius may well have reverted to the earlier use to avoid the possible confusion occasioned by αὐτῆς seeming to agree with λύπης.
maids looking for Leucippe, and greatly disordered; as she could not be found anywhere, he hurried back and related all he knew to his mistress. Having first heard my case, how I had been clapped into gaol, and now about the disappearance of Leucippe, a cloud of grief descended upon her. She had no means of finding out the truth, but suspected Sosthenes; and desiring to shed light on her enquiry by means of Thersander, she devised an artful plan to be put into effect by means of questions, mingling a little truth with the story she had made up.

9. When Thersander then came into the house, and began shouting again: “You have spirited away your gallant; you have loosed him from his fetters; you have got him out of the house! This is all your work; why do you not follow him? Why do you stay here? Why do you not get off to your beloved and see him now fettered in stronger bonds?” “What gallant?” replied Melitte. “What is the matter with you? If you can but drop this fury of yours, and hear the whole story, you will have no difficulty in realising the truth. I only ask one thing of you—be an impartial judge, clear your ears of all the slander you have heard; expel anger from your heart and put reason into its place, the only unbiased arbiter. This young man has been neither my gallant nor my husband; he is a Phoenician by birth, and of a stock second to none among the people of Tyre. He too had an unfortunate voyage, and the whole cargo that he had shipped became the prey of the sea. I heard of his mishap and took pity on him; I thought of you, and offered him my hospitality. ‘Perhaps,’ I said,
λέγουσα, "καὶ Θέρσανδρος οὕτω πλανᾶται τάχα," λέγουσα, "τις κακείων ἐλεήσει γυνῇ. εἰ δὲ τῷ ὄντι τέθνηκε κατὰ τὴν θάλασσαν, ὡς ἡ φήμη λέγει, φέρε πάντα τιμῶμεν ἕταν ναυάγια." πόσους 4 καὶ ἄλλους ἠθρέφα νεναυαγηκότας; πόσους ἠθαφάς τῆς θαλάσσης νεκρούς, εἰ ξύλον ἐκ ναυαγίας τῇ γῇ προσπεσὸν ἔλάμβανον, "Τάχα," λέγουσα, "ἐπὶ ταύτης τῆς ἐποία Θέρσανδρος 5 ἐπλευ; εἶς δὴ καὶ ὤν ὅποις ἦν τῶν ἕκ τῆς θαλάσσης σωζόμενων ἔσχατος. ἐχαριζόμην σοὶ τιμῶσα τοῦτον. ἐπλευσεν ὡσπερ σὺ ἐπί μον, φύλτατε, τῆς σῆς συμφοράς τὴν εἰκόνα. πῶς οὖν ἐνταῦθα 6 συνεπηγόμην; ο ὁ λόγος ἄληθής. ἐτυχε μὲν πευθῶν γυναῖκα: ἡ δὲ ἀρὰ ἐλάνθανεν ὡς ἀποθανοῦσα· τοῦτό τις αὐτῷ καταγορεύει καὶ ὅσο ἐνταῦθα εἴη, παρὰ τινι τῶν ἠμετέρου ἐπιτρόπου. Σωσθένην δὲ ἐλεγε; καὶ ὄντος ἐίχε: τὴν γὰρ ἄνθρωπον σωζομένην, τὴν γὰρ ἄνθρωπον σωζομένην, πάρεστιν ἡ γυνὴ κατὰ τοὺς ἄνθρωπος. ἐχέις τὸν Σωσθένην, πάρεστιν ἡ γυνὴ κατὰ τούς ἄνθρωπος. εἴ ἐπί τῶν λεχθέντων ἕκαστον. εἰ τι ἐπευ- σάμην, μεμοίχευμαι." 10. Ταύτα δὲ ἐλεγε, προσποιησάμεν ὅτι ἀφανισμὸν τὴς Δευκίππης μὴ ἐγνωκέναι· ταμιεύ- σαμένη αὖθις, εἰ ζητήσει ὁ Θέρσανδρος εὑρεῖν τὴν ἀλήθειαν, τὰς θεραπαινίδας ἀγαγεῖν, αἱς συν- απελθοῦσα ἐτυχεν, ἀν μὴ 2 παραγένηται περὶ τὴν ἐω, λεγούσας, ὅπερ ἦν, οὐδαμοῦ φαίνεσθαι τὴν  

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

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

10. This was the story she told, pretending that she knew nothing of Leucippe's abduction; but on the other hand she held in reserve her power, if Thersander should attempt to discover the truth, of bringing forward the serving-maids in whose company Leucippe had departed, to say, if she did not reappear in the morning, that she could not be
ΑΕΛΙΛΕΣ ΤΑΤΙΟΥΣ

2 κόρην οὔτω γὰρ αὐτὴν ἐγκεῖσθαι πρὸς τὴν ξήτησιν φανερῶς, ὡς καὶ τὸν Θέρσανδρον ἐπαναγ-κάσαι. ταῦτα οὖν ὑποκριμαμένη πιθανῶς, κάκεινα προσετίθει: “Πίστευσον, ἄνερ: οὐδέν μου, φίλ-τατε, παρὰ τὸν τῆς συμβιώσεως κατέγγυσας

3 χρόνον μηδὲ νῦν τοιούτον ὑπολάβοις. ἢ δὲ φήμη διαπεφοίτηκεν ἐκ τῆς εἰς τὸν νεανίσκου τιμῆς, οὐκ εἰδότων τῶν πολλῶν τὴν αἰτίαν τῆς

4 κοινωνίας. καὶ γὰρ σὺ φήμη τέθυνηκας. Φήμη δὲ καὶ Διαβολὴ δύο συγγενῆ κακά: θυγάτηρ ἡ Φήμη τῆς Διαβολῆς. καὶ ἐστι μὲν ἡ Διαβολὴ μαχαῖρας ἄνευτέρα, πυρὸς σφοδροτέρα, Σειρήνων πιθανωτέρα: ἢ δὲ Φήμη ὕδατος ὑγροτέρα, πνεύ-

5 ματος δρομικωτέρα, πτερῶν παλατέρα. ὅταν οὖν ἡ Διαβολὴ τοξεύσῃ τὸν λόγον, ὃ μὲν δίκην βέλους ἐξίπταται καὶ τιτρώσκει μὴ παρόντα καθ’ οὗ πέμπεται: ὃ δὲ ἀκούσων ταχὺ πείθεται, καὶ ὀργῆς αὐτῷ πῦρ ἐξάπτεται καὶ ἐπὶ τὸν βληθέντα μαίνεται. τεχθείσα δὲ ἡ Φήμη τῷ τοξεύματι, ῥεῖ μὲν εὐθὺς πολλὴ καὶ ἐπικλύξει τὰ ὦτα τῶν ἐντυχόντων, διαπνεῖ δὲ ἐπὶ πλεῖστον καταυγίζουσα τῷ τοῦ λόγου πνεύματι, καὶ ἐξίπταται κουφι-

6 ἔρωμεν τῷ τῆς γλώττης πτερῷ. ταῦτα μὲ τὰ δύο πολεμεῖ: ταῦτα σοι τὴν ψυχήν κατέλαβε ἡ Φήμη τῷ τοξεύματι, καὶ ἐξίπταται κουφι-

1 Hercher’s correction for MSS. κατέβαλε.

1 The text seems here to be corrupt. It is not certain whether Melitte is trying to make Thersander also help in the search for Lencippe, or disclose his own intentions, or
found anywhere. She could thus openly continue her search for the girl, and at the same time compel Thersander to reveal his own plans. In addition to the plausible story that she had already contrived, she went on as follows: "Trust me, my husband; in all the period of our married life, you have never, my dear, had anything with which to reproach me, and do not now suspect me of anything of the kind. This rumour got abroad because of the care which I took of the young man; the community did not know the real reason of our association; and by rumour, you, too, were dead. Rumour and Slander are two kindred Furies: Rumour is Slander's daughter. Slander is sharper than any sword, stronger than fire, more persuasive than a Siren; Rumour is more slippery than water, runs faster than the wind, flies quicker than any winged bird. When Slander shoots forth a lying report, it flies like an arrow and wounds him at whom it is aimed even though he is not present where the word is spoken; the hearer quickly believes it, the fire of his anger is kindled, and he is soon furious and mad against the object of the shot. Rumour, brought into being by the act of shooting, at once flows onward gaining in volume, and overwhims the ears of all whom she meets; she travels far, like a wind, carried storm-wise on the gale of words; she flies, borne aloft by the wings of the human tongue. These two plagues are my enemies: they have captured your mind, and by their arguments they have shut against me the doors of your ears."

come round to her own point of view. A word or two has probably dropped out.

The metaphors seem a little mixed, but they are only repeating the three similes applied to Rumour in § 4 above.
11. "Αμα λέγουσα, χειρός τε ἔθυγε καὶ καταφι-
λεῖν ἱθελεν. ἐγεγόνει δὲ ἡμερώτερος, καὶ αὐτὸν
ἐσαινε τῶν λεγομένων ὅ το πιθανόν τις
Δευκίππης σύμφωνον τῷ λόγῳ τοῦ Σωσθένους
μέρος τῆς ὑπονοίας μετέφερεν. οὐ μέντοι τέλεον
ἐπιστεύετο; ἡμερώτερος ὁτι τὴν κόρην
ήκουσεν εἰναι μου γυναίκα, ὥστε ἐμίσει με
μάλλον. τότε μὲν οὖν εἴτεν ἐξετάσειν περὶ τῶν
eἰρημένων, κοιμησόμενος ἑχετο καθ’ αὐτὸν. ἡ δὲ
Μελίττη κακῶς εἰχε τὴν ψυχήν, ὡς ἐκπεσοῦσα
πρὸς με τῆς ὑποσχέσεως.

2 Ὁ δὲ Σωσθένης προπέμψας 1 μέχρι τινὸς τῶν
Θέρσανδρον, καὶ καθυποσχόμενος περὶ τῆς
Δευκίππης, αὖθις ἐπετοιμασάμενος ἐπιστεύει
σχηματίσας τὸ πρόσωπον εἰς ἡδονήν, "Κατωρ-
θώσαμεν,’" εἶπεν, “ὦ Λάκαιω. Θέρσανδρος ἐρᾷ
σου, καὶ μαίνεσαι; ἔστε τάχα καὶ γυναίκα ποιή-
4 σεταί se. τὸ δὲ κατόρθωμα τοῦτο ἐμὸν. ἐγὼ
γάρ σου πρὸς αὐτὸν περὶ τοῦ κάλλους ποιλὰ
ἐπιερατευσάμην, καὶ τὴν ψυχήν αὐτοῦ φαντασίας
ἐγέμισα. τι κλαίεις; ἀνάστηθι, καὶ θῦε ἐπὶ
tοῖς εὐτυχήμασιν Ἀφροδίτη. μνημόνευε δὲ
κάμοῦ.”

12. Καὶ ἡ Δευκίππη, “Τοιαῦτα σοί,” ἔφη,
"γένοιτο εὐτυχήματα, ὅτα ἐμοὶ κομίζων πάρει." ὁ
δὲ Σωσθένης τὴν εἰρωνείαν οὐ συνείς, ἀλλὰ νομίζων
αὐτὴν τῷ ὄντι λέγειν, φιλοφρονούμενος προσετί-
θει: “Βούλομαι δὲ σοι καὶ τὸν Θέρσανδρον,
όστις ἐστίν, εἰπεῖν, ὅσα ἄν μᾶλλον ἱσθεῖσης.

1 So Jacobs for MSS. παρατέμψας. The sense requires
“accompanied” rather than “sent for.”

326
11. While she was still speaking, she took his hand and made as though to kiss him. He was already somewhat calmed by her words; and was both coaxed by the plausibility of what she said and had part of his suspicions removed by the harmony of her story with that of Sosthenes. However, he did not yet completely trust her: for when jealousy has once entered the heart, it is hard indeed to remove its stain. Then he was greatly vexed at hearing that the maiden was my wife, and this made him but hate me the more. For the time, he said that he would make further inquiries about the story that she had told him, and retired alone to bed; Melitte, the while, was greatly distressed in that she had failed to perform her promise to me.

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

12. "I pray," said Leucippe, "that you may have just such good fortune as you come and bring me now." Sosthenes did not in the least understand her sarcasm, and went on in high good humour: "I want to tell you all about Thersander, to give you the better conceit of your good luck. He is the
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

2 Μελίτης μὲν ἄνηρ ἢν εἶδες ἐν τοῖς ἀγροῖς· γένει δὲ πρῶτος ἀπάντων τῶν Ἰώνων· πλούτος μείζων τοῦ γένους, ὑπὲρ τῶν πλούτων ὁ χρηστότης· τὴν δὲ ἡλικίαν οἷός ἐστιν εἶδες, ὅτι νέος καὶ καλὸς, ὁ μάλιστ' τέρπει γυναῖκα.πρὸς τούτῳ οὖν ὑπήνεγκεν ἡ Δευκίππη ληροῦντα τὸν Σωσθένη, ἀλλ', "Ὡς κακὸν σὺ θηρίον, μέχρι τίνος μοι ἡμίνεις τὰ ὅτα; τί ἐμοὶ καὶ Θερσάνδρῳ κοινὸν; καλὸς ἔστω Μελίτη, καὶ πλούσιος τῇ πόλει, χρηστός τε καὶ μεγαλόψυχος τοῖς δεομένοις· ἐμοὶ δὲ οὐδὲν μέλει τούτων, εἴτε ἐστὶ καὶ Κόδρου εὐγενέστερος, εἴτε Κροίσου πλουσιώτερος. τί μοι καταλέγεις σωρὸν ἀλλοτρίων ἐγκωμίων; τότε ἐπαίνεσω Θέρσανδρον ὡς ἄνδρα ἀγαθόν, ὅταν εἰς τὰς ἀλλοτρίας μὴ ἐνυβρίζῃ γυναῖκας."

13. Καὶ ὁ Σωσθένης σπουδάσας εἶπε· "Παίζεις;" "Ποὶ παίζω;" ἔφη. "Εὰ με, ἀνθρώπε, μετὰ τῆς ἐμαυτῆς συντρίβεσθαι τύχης καὶ τοῦ κατέχοντός με δαίμονος, οἶδα γὰρ οὕσα ἐν πειρατηρίῳ. "Δοκεῖς μοι," ἔφη, "μαίνεσθαι 2 μανίαν ἀνήκεστον. πειρατήριον ταῦτα εἶναι σοι δοκεῖ, πλούτος καὶ γάμος καὶ τρυφή, ἀνδρα τοιοῦτον λαβοῦσῃ παρὰ τῆς Τύχης, ὃν οὕτω φιλοῦσιν οἱ θεοὶ, ὡς αὐτὸν καὶ ἐκ μέσων τῶν τοῦ θανάτου πυλῶν ἀναγαγεῖν;" εἶτα κατέλεγε τὴν ναναγιάν, ἐκθειάζων ὡς ἐσώθη, καὶ τερατευόμενος

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

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

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

¹ As stated in the note on the Greek text, I have here kept
the MSS. reading ποί. ποί is the regular word—"Joking
indeed!" or, "How could I be joking?"; but ποί, meaning
literally "Whither do I joke?", can be translated so as to
make good sense.
3 ὑπὲρ τὸν δελφῖνα τὸν Ἀρίονος. ὡς δὲ οὖν ἡ Δευκίπτη τινὶ μυθολογοῦντα πρὸς αὐτὸν εἴπε, “Σκέψαι,” ἐφη, “κατὰ σέ, τί ἀμείνου, καὶ ὅπως μηδὲν τούτων πρὸς Θέρσανδρον ἐρεῖς, μή παροξύνῃς χρηστόν ἄνδρα. ὁργισθεὶς γὰρ ἀφόρητός ἐστι. χρηστότης γὰρ τυγχάνουσα μὲν χάριτος, ἐπὶ μᾶλλον αὔξεται προπηλακισθείσα δὲ εἰς ὀργήν ἐρεθίζεται. τὸ γὰρ περιττὸν εἰς φιλανθρωπίαν ἴσον ἔχει τὸν θυμὸν εἰς τιμωρίαν.” τὰ μὲν δὴ κατὰ Δευκίπτην εἴχε νοῦς.

14. Κλεινίας δὲ καὶ ο Σάτυρος πυθόμενοι μὲ ἐν τῷ δεσμωτηρίῳ καθεῖρχθαι (διηγγέλκει γὰρ αὐτοῖς ἡ Μελίττη) τῆς νυκτὸς εὐθὺς ἐπὶ τὸ οἴκημα σπουδὴ παρῆκεν. καὶ ήθελον μὲν αὐτὸν καταμεῖναι σὺν ἔμοι, ὁ δὲ ἐπὶ τῶν δεσμῶν οὐκ ἔπετρετεν, ἀλλὰ ἐκέλευεν ἀπαλλάττεσθαι αὐτοὺς τὴν ταχιζὴν. ὁ μὲν δὴ τούτους ἀπῆλασεν ἀκοντας, ἐγὼ δὲ ἐντειλάμενος αὐτοῖς περὶ τῆς Δευκίπτης, εἰ παραγένοιτο, περὶ τὴν ἔως σπουδὴ πρὸς με ἠκείνω, καὶ τὰς τῆς Μελίττης διηγησάμενος ὑποσχέσεις, τὴν ψυχὴν εἶχον ἐπὶ τρυτάνης ἐλπίδος καὶ φόβου, καὶ ἔφοβευτό μου τὸ ἐλπίζον καὶ ἠλπίζε τὸ φοβοῦμεν.

15. Ἡμέρας δὲ γενομένης, ὁ μὲν Σωσθένης ἐπὶ τὸν Θέρσανδρον ἐσπευδεν, οἱ δὲ ἀμφὶ τὸν Σάτυρον ἐπὶ ἔμε. ὅς δὲ εἶδεν ὁ Θέρσανδρος τὸν Σωσθένην, ἐπυνθάνετο πῶς ἔχει τὰ κατὰ τὴν κόρην εἰς πειθῶ πρὸς αὐτὸν. ὁ δὲ τὸν μὲν ὄντα λόγον οὐ λέγει, σοφίζεται δὲ τι μάλα

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

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

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

10. Οἴμοι, Κλειτοφῶν," (τοῦτο γὰρ ἔλεγε πολλακίς), "οὐκ οἶδας ποῦ γέγονα, καὶ ποῦ καθεδρυμαί οὔδὲ γὰρ ἐγώ, τίς σὲ κατέχει τύχη; ἀλλὰ τὴν αὐτὴν ἄγνοιαν υστυχοῦμεν. ἔνει. μὴ σε κατελαβε Θέρσανδρος ἐπὶ τῆς οἰκίας; ἀδρ ἐνεὶ καὶ συ το πέπονθας ὑβριστικόν πολλακίς ἡθέλησα πυθεῖσθαι παρὰ τοῦ Σωσθένους, ἀλλ' οὔκ εἶχον ὅπως πῦθομαι. εἰ μὲν ὡς περὶ ἁνδρός ἐμαυτῆς, ἐφοβούμην, μή τι σοι καὶ ἄναθακα κακόν, παραζύνασα Θέρσανδρον ἐπί σε ἐν δὲ ὡς περὶ 3 ξένου τινός, ὑπόνοια καὶ τοῦτο ἐντός τί γὰρ μέλει γυναικὶ περὶ τῶν οὐχ ἐαυτῆς; ποσάκις ἐμαυτῆς ἐβιασάμην, ἀλλ' οὔκ ἔπειθων τὴν γλῶσ-

1 I am almost tempted to change the position of the inverted commas to μὲν," γὰρ ἐπεν: cf. such a phrase as Οὐ. Tr. 4. 2. 51. "Io" que Miles "io" magna voce "triumphe" canet.

2 It would be possible to read κάν for καί, but I do not think the change is absolutely necessary. The ἡ without ἐν 332.
still refuses," he said, "but I do not think that her refusal is genuine and final; I fancy she suspects that after once enjoying her favours you will cast her off, and she shrinks from the insult that is thus offered to her." "As far as that goes," said Thersander, "she need have no apprehensions; my feelings towards her are of such a nature that they can never die. There is only one thing about her of which I am really afraid, and I am exceedingly anxious to know the truth about it—whether she is really that young man’s wife, as Melitte told me." As they thus talked, they arrived at the cottage where Leucippe was, and as they approached the door, they heard her deliriously murmuring to herself; they therefore took up their position behind the door without making any noise.

16. "Alas, Clitophon," she was saying over and over again, "you do not know what has become of me and where I am imprisoned; and I know not either what has befallen you: the same ignorance is the unhappy lot of both of us. Did Thersander come upon you at the house? Have you too suffered insult and violence? Many is the time that I have desired to ask Sosthenes about you, but knew not how to inquire. If I asked of you as of my own husband, I was afraid that I might bring some new trouble upon you by embittering Thersander’s rage against you; if as of a stranger, that too would have been a matter of suspicion: for what should a woman care about others than those of her own family? How often did I try to force myself to ask,

both corresponds to ἕφοβο ἐφοβούμην and expresses the certainty that suspicion would have been aroused by such a course of action.
σαν εἴπειν: ἀλλά ταῦτα μόνον ἔλεγον, "Ἀνερ Κλειτοφῶν, Δευκάτης μόνης ἀνερ, πιστὲ καὶ βέβαιε, ὅν οὐδὲ συγκαθεύδουσα πέπεικεν ἀλλή 
γυνὴ, κἂν ἡ ἄστοργος ἐγὼ πεπίστευκα: μετὰ 
tοσοῦτον ἰδοῦσά σε χρόνον ἐν τοῖς ἄγροις ὦ 
kατεφίλησα.: νῦν οὖν ἂν Θέρσανδρος ἔλθῃ 
πυνθανόμενος, τι πρὸς αὐτὸν εἴπω; ἄρα ἀπο-
καλύψασα τοῦ δρώματος τὴν ὑπόκρισιν διηγή-
σομαι τὴν ἀλήθειαν; μή με νομίσῃς ἀνδράποδον 
5 εἶναι, Θέρσανδρε. στρατηγοῦ θυγάτηρ εἰμὶ 
Βυζάντιος, πρωτὸν τῶν Τυρίων γυνὴ· οὐκ εἰμὶ 
Θετταλή· οὐ καλοῦμαι Δάκαινα. ὑβρις αὕτη 
6 ἐστὶ πειρατική· λελήστευμαι καὶ τούνομα. ἀνήρ 
μοι Κλειτοφῶν, πατρὶς Βυζάντιον, Σῶστρατος 
pατήρ, μήτηρ Πάνθεια. ἀλλ' οὐδὲ πιστεύσειας 
ἐμοὶ λεγούσῃ. φοβοῦμαι δὲ καὶ ἐὰν πιστεύσῃ 
περὶ Κλειτοφώντος, μὴ τὸ ἀκαιρὸν μου τῆς 
ἐλευθερίας τὸν φίλτατον ἀπολέσῃ. φέρε πάλιν
ἐνδύσωμαι μου τὸ δρᾶμα· φέρε πάλιν περίθωμαι 
tὴν Δάκαιναν."

17. Ταῦτα ἄκούσας ὁ Θέρσανδρος μικρὸν 
ἀναχωρήσας λέγει πρὸς τὸν Σωσθένην. "Ἡκου-
σας ἀπίστων ῥημάτων, γεμόντων ἔρωτος; ὡσα 
eίπεν· ὡσα ὁδύρατο· ὅτι 1 ἐαντὴν κατεμέμψατο.
ὁ μοιχὸς μον κρατει πανταχου. δοκώ, ὁ ληστὴς 
2 καὶ φαρμακεύσ ἐστι. Μελίττη φιλει, Δευκάτης 
φιλει. ὥφελον, ὁ Ζεῦ, γενέσθαι Κλειτοφῶν." 
"Ἀλλ' οὐ μαλακιστέουν," ὁ Σωσθένης ἐφη,

1 The MSS. have τί, which Jacobs altered into οία. But surely it is only that the initial o of δτι disappeared before the final o of the preceding word?
but could not persuade my tongue to speak! I could only keep on saying this: 'My husband Clitophon, husband of Leucippe alone, faithful and steadfast! Another woman could not persuade you to be her own, no, not though she slept by your side, though I, heartless I, believed that you were hers! When I saw you in the garden after so long an interval of time, I would not even kiss you.' And now if Thersander comes again to ask me about myself, what shall I answer him? Shall I strip off the whole make-up and pretence of the long story and declare the truth? Think not, Thersander, that I am some servile chattel! I am the daughter of the commander-in-chief of the Byzantines, the wife of the first in rank among the people of Tyre; no Thessalian I, and my name is not Lacaena: this is but another instance of pirates' violence; my very name too has been stolen from me. My husband is Clitophon, my fatherland Byzantium: Sostratus is my father, Panthea my mother. But you will hardly believe my words—and if you did, I should be afraid for Clitophon's sake; my untimely frankness might be the ruin of him who is dearest to me. Come, let me play my part once more: let me once again assume the character of Lacaena!''

17. When he had heard this Thersander drew away a little, and said to Sosthenes; "Did you hear her love-sick words, almost incredible as they were? What things she uttered! How she wailed! How she reproached herself! That lecher has the better of me everywhere; I think the cut-purse must be a wizard too. Melitte loves him, Leucippe loves him; would God that I might become Clitophon!" "No," said Sosthenes, "you must not
"δέσποτα, πρὸς τὸ ἔργον, ἀλλ᾽ ἐπὶ τὴν κόρην

ιτέον αὐτῆν. καὶ γὰρ ἄν νῦν ἔρα τοῦ καταράτου
toῦτον μοιχοῦ, μέχρι μὲν αὐτῶν οἶδε μόνον, καὶ
οὐ κεκοινώνηκεν ἐτέρῳ, βόσκει τὴν ψυχὴν ἐπ᾽
αὐτῶν, ἀν ὡς ἂπαξ εἰς ταῦτα ἔλθης (πολλῷ
γὰρ ἄπαξ ἐκείνου εἰς εὐμορφίαν) ἐπιλήσεται

τέλεον αὐτοῦ. παλαιὸν γὰρ ἔρωτα μαραίνει
νέος ἔρως, γυνὴ δὲ καὶ μάλιστα τὸ παρὸν φιλεῖ,
tοῦ δὲ ἀπόντος ἔστω καὶ οὐχ εὐρε, μνημονεύειν
προσλαβοῦσα δὲ ἔτερον, τὸν πρότερον τῆς ψυχῆς

ἀπῆλειφε." ταῦτα ἀκούσας ὁ Θέρσανδρος ἠγέρθη.

λόγος γὰρ ἐλπίδος εἰς τὸ τυχεῖν ἔρωτος ἐς
πειθὼ βάδιος: τὸ γὰρ ἐπιθυμοῦν, σύμμαχον ὁ
θέλει λαβὼν, ἐγείρει τὴν ἐλπίδα.

18. Διαλιπὼν οὖν ὀλίγον ἐφ᾽ οἷς πρὸς ἑαυτὴν
ἐλάλησεν ἡ Δευκάπτη, ὡς μὴ δοκοίη τε κατακοῦσαι
τῶν ὑπ᾽ αὐτῆς εἰρημένων, εἰσέρχεται

σχηματίσας ἑαυτὸν εἰς τὸ εὐαγωγότερον "πρὸς
θέων, ὡς ᾧετο. ἐπεὶ δὲ εἶδε τὴν Δευκάπτην,
ἀνεφλέγη τὴν ψυχήν, καὶ ἔδοξεν αὐτῷ τότε

καλλίων γεγονέναι. θρέψας γὰρ ὅλης τῆς
νυκτὸς τὸ πῦρ, ὡς ὑπὸ τοῦ ὑπὸ τῆς
κόρης, ἀνεξαφόρητος ὑπὸ τῆς
φλόγη τῆς θέαν, καὶ μικρὸν μὲν προσπεσὼν

περιεχύθη τῇ κόρῃ. καρπηθῆς δὴ οὕν καὶ

καρπακοθῆσας διελέγετο, ἀλλατε ἀλλα ῥήματα

1 Some connecting particle seems to be required for the sentence in the bracket, and none is present in the MSS. Jacobs suggested δ᾽, Cobet γὰρ.

2 So Cobet: the MSS. have the participle κατακοῦσας.

3 εὐάγωγος generally means "ductile" rather than "engaging," and Jacobs may possibly have been right in desiring to change it to ἐπαγωγότερον.
weaken in your task, my master: you must once more approach the girl yourself. Even if now she is in love with this damned spark, it is only that as long as she has known him alone, and has no experience of others, she feeds her heart with love of him; once you step into his place—you are a far more handsome figure than he is—she will utterly forget him. A new love makes an old passion wither away; a woman is best pleased with things present before her, and only remembers the absent as long as she has failed to find something new: when she takes a new lover, she wipes off the impression of the old from her heart.” When Thersander heard this exhortation, he roused himself; for words containing the prediction of success in love are efficacious in their power of persuasion: desire takes its own object as its ally, and so awakes the sentiment of hope.

18. He therefore waited for a little while after Leucippe had finished her soliloquy, so that he might not seem to have been listening to it, and then, composing himself to an expression which he thought would make him more acceptable in her sight, went into the hut. At the sight of Leucippe, his heart burned up into fresh love: she seemed to him at that moment to have become more beautiful than ever. All night long—the whole time that he had been absent from her—he had been nursing the fire of his passion; and now, the sight of her adding fresh fuel to its flames, it suddenly burst out, and he was all but falling upon her and embracing her. But he mastered himself and sat down by her side, beginning to converse with her and stringing to-
3 συνάπτων οὐκ ἔχοντα νοῦν. τοιούτοι γὰρ οἱ ἐρώτεσ, ὅταν πρὸς τὰς ἐρωμένας ξητήσωσι λαλεῖν· οὐ γὰρ ἐπιστήσαντες τὸν λογισμὸν τοῖς λόγοις, ἀλλὰ τὴν ψυχὴν εἰς τὸ ἐρώμενον ἔχοντες, τῇ γλώττῃ μόνον χωρὶς ἡμιόχου τοῦ λογισμοῦ λαλοῦσιν. ἃμα οὖν συνδιαλεγόμενοι, καὶ ἐπιθεὶς τὴν χεῖρα τὸ τραχήλῳ, περιέβαλεν, ὡς μέλλουν φιλήσειν. ἥ δὲ προϊδούσα τῆς χειρὸς τὴν ὀδὸν, νεύει κάτω, καὶ εἰς τὸν κόλπον κατεδύωσε. ὅ δὲ οὔδεν ἦττον περιβαλὼν, ἀνέλκειν τὸ πρόσωπον ἐβιάζετο· ἥ δὲ ἀντικατεδύετο καὶ ἐκρυπτε τὰ φιλήματα. ὡς δὲ χρόνος ἐγίνετο τῇ τῆς χειρὸς πάλη, φιλονεικία λαμβάνει τὸν Θέρσανδρον ἔρωτική, καὶ τὴν μὲν λαλαγῶν ὑποβάλλει τῷ προσώπῳ κάτω, τῇ δὲ ἑξιά τῆς κόμης λαβόμενος, τῇ μὲν εἰλκεν εἰς τούπισον, τῇ δὲ εἰς τὸν ἄνθερεώνα ὑπερέλθουν ἀνώθεν. ὡς δὲ ποτε ἐπαύσατο τῆς βίας, ἡ τυχών, ἡ μή τυχών, ἡ καμὼν, λέγει πρὸς αὐτὸν ἡ Λευκίππη· "Οὔτε ὡς ἐλεύθερος ποιεῖς, οὔτε ὡς εὐγενὴς· καὶ σὺ ἐμμὴσῳ Σωσθένην. ἀξίων ὁ δούλος τοῦ δεσπότου. ἀλλ' ἀπέχου τοῦ λοιποῦ, μηδὲ ἐλπίζῃς τυχεῖν, πλὴν εἰ μή γένη Κλειτοφών." 19. Ταῦτα ἀκούσας ὁ Θέρσανδρος οὐκ εἶχεν ὅς τὶς γένηται· καὶ γὰρ ἡρα, καὶ ὥργιζετο. θυμὸς δὲ καὶ ἐρως δύο λαμπάδες· ἔχει γὰρ
gathered remarks with no particular meaning. This is characteristic of lovers, when they try to talk with the women they love; they put no sense into what they say, but, their whole heart fixed on the object of its love, they let their tongue prattle on without the guidance of reason. As he conversed with her and put his hand on her shoulder, he began to embrace her, making as though he would kiss her; but she, seeing the course which his hand was about to make, bent her head down and let it drop on her bosom; at which he did but encircle her neck the more, trying to compel her to lift up her face, while she in return still bent down and tried to avoid his kisses. Some time passing in this wrestling against the force of his hand, Thersander was overcome by love’s anger and strife: he put his left hand beneath her face, while with the right he took hold of her hair; and pulling her head backward with the one and pushing upward beneath her chin with the other, he made her lift up her head. When he presently desisted from the force he was employing, either because he had been successful in his object, or because he had been unsuccessful in it, or because he was tired, Leucippe exclaimed to him, “You are not acting as a free man or as one that is noble; you behave like Sosthenes; the man is worthy of his master. Stop now, and know that you can never attain your wishes, unless you become Clitophon.”

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

1 It might be objected that this would rather render the imperfect περιβάλλει than the aorist in the text. But the Greek means that he placed his arm round her neck, trying to bring her face into the right position for a kiss.
καὶ ὁ θυμὸς ἀλλο πῦρ, καὶ ἐστὶ τὴν μὲν φύσιν 2 ἐναντιώτατον, τὴν δὲ βίαν ὁμοίων. ὁ μὲν γὰρ παροξύνει μισεῖν, ὁ δὲ ἀναγκάζει φιλεῖν· καὶ ἀλλήλων πάροικος ἢ τοῦ πυρὸς ἐστὶ πηγή, ὁ μὲν γὰρ εἰς τὸ ἦπαρ κάθηται, ὁ δὲ τῇ καρδίᾳ 3 περιμαίνεται. ὅταν οὖν ἄμφω τὸν ἀνθρωπὸν καταλάβωσι,1 γίνεται μὲν αὐτοῖς ἡ ψυχὴ τρυ- τάνη, τὸ δὲ πῦρ ἐκατέρου ταλαντεύεται. μάχου- ται δὲ ἄμφω περὶ τῆς ῥοπῆς· καὶ τὰ πολλὰ μὲν ὁ ἔρως εἰὼθε νικάν, ὅταν εἰς τὴν ἐπιθυμίαν εὐτυχῆ ἢν δὲ αὐτὸν ἀτιμάσῃ τὸ ἔρωμεν, αὐτὸς 4 τὸν θυμὸν εἰς συμμαχίαν καλεῖ. κάκεινος ὡς γείτων πείθεται, καὶ ἀνάπτουσιν ἄμφω τὸ πῦρ. ἀν δὲ ἄπαξ ὁ θυμὸς τὸν ἔρωτα παρ’ αὐτῷ λάβῃ καὶ τῆς οἰκείας ἐδρας ἐκπεσόντα κατάσχει μυστάν, φύσει 2 ὅταν ἄσπονδος, οὐχ ὡς φίλῳ πρὸς τὴν ἐπιθυμίαν συμμαχεῖ, ἀλλ’ ὡς δοῦλον τῆς ἐπιθυμίας πεδῆσας κρατεῖ· οὐκ ἐπιτρέπει δὲ αὐτῷ σπείσασθαι πρὸς 5 τὸ ἔρωμεν, κἀν θέλῃ. ὁ δὲ τῷ θυμῷ βεβαππισ- μένος καταδύεται, καὶ εἰς τὴν ἰδίαν ἄρχην ἐκπηδήσαι θέλων, οὐκέτι ἐστὶν ἐλεύθερος, ἀλλὰ μισεῖν ἀναγκάζεται τὸ φιλούμενον. ὅταν δὲ ὁ θυμὸς καχλάζων γεμισθῇ, καὶ τῆς ἐξουσίας ἐμφορηθεῖς ἀποβλύσῃ, κάμνει μὲν ἐκ τοῦ κόρου, καμὼν δὲ παρίεται, καὶ ὁ ἔρως ἀμύνεται καὶ

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

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

2 The whole of the rest of this chapter is a τόπος or patch, half physiological and half psychological, of a character extremely tiresome to modern readers. It is difficult to translate into any English that does not appear to us ludicrous, and I have departed more than usual from a closely literal rendering of the Greek.
ἈΧΙΛΛΗΣ ΤΑΙΤΙΟΣ

ὁπλίζει τὴν ἐπιθυμίαν καὶ τὸν θυμὸν ἣδη καθεύ-
6 δοτα νικᾶ. ὁρῶν δὲ τὰς ὑβρίσεις, ὃς κατὰ τὸν
φιλτάτων ἐπαρφύνησεν, ἀλγεῖ, καὶ πρὸς τὸ ἐρώ-
μενον ἀπολογεῖται, καὶ εἰς ὀμολόγον παρακα-
λεῖ, καὶ τὸν θυμὸν ἐπαγγέλλεται καταμαλάττειν
7 ἡδονῆ. τυχὼν μὲν οὖν ὃν ἡθελησεν, ἃλεως
γίνεται: ἀτυμοὺμενος δὲ πάλιν εἰς τὸν θυμὸν κατα-
δύεται. ὃ δὲ καθεύδων ἐξεγείρεται καὶ τὰ ἀρχαῖα
ποιεῖ: ἀτιμία γὰρ ἔρωτος σύμμαχος ἔστι θυμός.

20. Ὅ Θέρσανδρος οὖν, τὸ μὲν πρῶτον ἐλπί-
ζων εἰς τὸν ἔρωτα εὐτυχήσειν, ὅλος Δευκίππης
δοῦλος ἦν: ἀτυχήσας δὲ ὃν ἡπίσευς, ἀφήκε
τῷ θυμῷ τὰς ἡνίας. ἔρως σὺμμαχὸς θυμός.
1 οπιζε δὴ κατὰ κόρρης
αὐτῆς, “Ὡς κακόδαιμον ἀνδράποδον,” λέγων,
καὶ ἀληθῶς ἔρωτιῶν πάντων γὰρ σοι κατη-
2 κοσα. ὅν ἀγαπᾷς ὑποικεῖ, τὸν σὸν καταφιλῆσαι δεσπότην,
ἀλλὰ ἀκκίζῃ καὶ σχηματίζῃ πρὸς ἀπόνοιαν; ἐγὼ
μὲν σε καὶ πεπορνεύσθαι δοκῶ καὶ γὰρ μοιχὸν
3 φιλεῖς. ἀλλ᾽ ἔπειδὴ μὴ θέλεις ἔραστον μου
πείραν λαβέων, πειράσῃ δεσπότου.” καὶ ἦ
Δευκίππη, “Κἂν τυραννεῖν ἑθέλης, κἀγὼ τυρα-
νεῖσθαι, πλὴν οὐ βιάσῃ.” καὶ πρὸς τὸν Σωσθέ-
νην ἰδούσα, “Μαρτύρησον,” εἶπεν αὐτῷ, “πῶς
πρὸς τὰς αἰκίας ἔχω σὺ γὰρ με καὶ μᾶλλον
4 ἡδίκησας.” καὶ ὁ Σωσθένης αἰσχυνθεὶς ὃς
ἐληλεγμένος, “Ταύτην,” εἶπεν, “ὡ δέσποτα,
εἰς νόμον μάστιζε δεί, καὶ μυρίαις βασάνοις

1 Wyttenbach’s correction for MSS. ἡδονᾶς.

342
love takes the offensive, puts desire into arms, and wins the mastery over anger which has already begun to doze. It sees the wrongs which it has done to those very dear to it in its moment of frenzy; it feels remorse, it expresses its sorrow to the beloved and proposes terms of agreement, promising to soften anger by the power of pleasure. If it gains the object of its desires, it becomes agreeable and gentle; but if it is once more rejected, it is again overwhelmed by anger, which is aroused from its slumbers and acts as it did before. Anger is the ally of love suffering under scorn.

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

21. "Πείσθητι τῷ Σωσθένει," φησίν ἡ Λευκίππη. "συμβουλεύει γὰρ καλῶς. τὰς βασάνους παράστησον, φερέτω τροχὸν ἵδου χείρες, τεινέτω. φερέτω καὶ μάστιγας. ἵδου νῶτον, τυπτέτω. κομιζέτω πῦρ. ἵδου σῶμα, καιέτω. 2 φερέτω καὶ σίδηρον. ἵδον δέρη, σφαξέτω. ἄγωνα θεάσασθε κανόν. πρὸς πάσας τὰς βασάνους ἀγωνίζεται μία γυνῆ, καὶ πάντα νικᾶ. εἶτα Κλειτοφὼντα μοιχῶν καλεῖς, αὐτὸς μοιχὸς ᾐν; οὐδὲ τὴν 'Ἀρτεμιν, εἰπέ μοι, τὴν σὴν φοβῆ, ἀλλὰ Βιάζῃ παρθένον ἐν πόλει παρθένου; 3 Δέσποινα, πού σοι τὰ τόξα;" "Παρθένος;" εἶπεν ὁ Θέρσανδρος. "ὦ τόλμης καὶ γέλωτος. παρθένος τοσούτοις συννυκτερεύσασα πειραταῖς. εὐνοῦχοι σοι γεγονασιν οἱ λῃσταί; φιλοσοφῶν ἢν τὸ πειρατήριον; οὔδεὶς ἐν αὐτοῖς εἶχεν όφθαλμοὺς;"

22. Καὶ ἡ Λευκίππη εἶπεν. "Εἰ μὲν παρθένος, καὶ μετὰ Σωσθένην ἐτεί πυθοῦ Σωσθένους. οὗτος γὰρ ὄντως άντως γέγονε μοι ἡ Ληστής. ἐκεῖνοι γὰρ ἦσαν υἱῶν μετριώτεροι, καὶ οὔδεὶς αὐτῶν ἡ γυναῖκα υπέριστης. εἰ δὲ υμεῖς τοιαῦτα ποιεῖτε, ἀληθῶν τοῦτο πειρατήριον. εἶτα οὐκ αἰσχύνεσθε ποιοῦντες ἃ μὴ τετολμήκασιν οἱ Λησταί; λανθάνεις δὲ ἐγκώμιον μοι διδοὺς πλεῖον διὰ

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

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

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

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

---

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

\(^2\) Diana of the Ephesians, who was in reality rather, I believe, a goddess of fertility than of chastity.
taúτης σου τῆς ἀναισχυντίας· καὶ τις ἐρεῖ, κἂν νῦν μανώμενος φονεύσῃς· 'Δευκίππη παρθένος μετὰ Βουκόλους, παρθένος καὶ μετὰ Χαι-
3 ρέαν, παρθένος καὶ μετὰ Σωσθένην.' ἄλλα μέτρια ταύτα· τὸ δὲ μείζον ἐγκώμιον, 'Καὶ μετὰ Θέρσανδρον παρθένος, τὸν καὶ ηρητῶν ἀσελγέ-
στερον· ἂν υβρίσαι μὴ δυνηθῇ, καὶ φονεύει.'
4 ὅπλίζου τοῖνυν ἡδη, λάμβανε κατ' ἐμοῦ τὰς μάστιγας, τὸν τροχόν, τὸ πῦρ, τὸν σίδηρον· συστρατευέσθω δὲ σοι καὶ ὁ σύμβουλος Σωσθέ-
νης. ἐγὼ δὲ καὶ γυμνή, καὶ μόνη, καὶ γυνή,1 ἐν ὅπλον ἐχὼ τὴν ἐλευθερίαν, ἢ μήτε πληγαῖς κατακόπτεται, μήτε σιδήρῳ κατατέμνεται, μήτε πυρὶ κατακαίεται. οὐκ ἂφήσω ποτὲ ταύτην ἐγὼ· κἂν καταφλέγης, οὐχ οὕτως θερμὸν εὑρήσεις τὸ πῦρ.'

1 καὶ here follows in the MSS., and Jacobs was probably right in omitting it.
of yours, you are piling up the greater eulogies for me; if you kill me now in your mad passion, people will say; 'Here is Leucippe, who remained a virgin after falling among buccaneers, who remained a virgin after her abduction by Chaereas, who remained a virgin after passing through the hands of Sosthenes!' This would be but little; I shall have a still greater meed of praise; 'She remained a virgin even after her encounter with Thersander, who is more lecherous than any robber; if he cannot gratify his lust, he kills its object!' Take up then all your instruments of torture, and at once; bring out against me the scourges, the wheel, the fire, the sword, and let Sosthenes, your counsellor, take the field with you. I am defenceless, and alone, and a woman; but one shield I have, and that is my free soul, which cannot be subdued by the cutting of the lash, or the piercing of the sword, or the burning of the fire. That is a possession I will never surrender; no, not I: and burn as you will, you will find that there is no fire hot enough to consume it!'
1. Ταῦτ’ ἀκούσας ὁ Θέρσανδρος παντοδαπὸς ἦν. ἤχθετο, ὠργίζετο, ἐβουλεύετο. ὥς ὑβρισμένος ἤρως ἦν: ἤχθετο, ὠργίζετο δέ, ὡς ἀποτυχών ἐβουλεύετο δέ, ὡς ἐρωτόμενος. τὴν οὖν ψυχὴν διασπώμενος, οὐδὲν εἴπὼν πρὸς τὴν Λευκίππην, ἐξεπήδησεν. ὀργῇ μὲν δῆθεν ἐκδραμὼν, δοὺς δὲ τῇ ψυχῇ σχολὴν εἰς τὴν διάκρισιν τῆς τρικυμίας, βουλευόμενος ἀμα τῷ Σωσθένει, πρόσεισι τῷ τῶν δεσμῶν ἄρχοντι, δεόμενος διαφθαρῆναι με φαρμάκῳ. ὡς δὲ οὖν ἔπειθεν (ἐδεδίει γὰρ τὴν πόλιν: καὶ γὰρ ἄλλον ἄρχοντα πρὸ αὐτοῦ ληφθέντα τοιαύτην ἐργασάμενον φαρμακείαν ἀποθανεῖν) δευτέραν αὐτῷ προσφέρει δήσιν, ἐμβαλείν τινὰ εἰς τὸ οἴκημα ἐνθα, ἐνθα, ἐνθα ἐνθα ἐτυχον δεδεμένος, ὡς δή καὶ αὐτὸν ἐνα τῶν δεσμῶτῶν, προσποιησάμενος βούλεσθαι τὰμὰ δι’ ἐκείνου μαθεῖν. ἐπείσθη, καὶ ἐδέξατο τὸν ἄνθρωπον. ἔμελλε δὲ ἐκείνος ὑπὸ τοῦ Θερσάνδρου δεδιδαγμένος τεχνικῶς πάνιν περὶ τῆς Λευκίππης λόγον ἐμβαλείν, ὡς εἴη πεφοινευμένη, τῆς Μελίττης συσκευασμένης τὸν ἔμελλε δὲ ἐκείνος ὑπὸ τοῦ Θερσάνδρου δεδιδαγμένος τεχνικῶς πάνιν περὶ τῆς Λευκίππης λόγον ἐμβαλείν, ὡς εἴη πεφοινευμένη, τῆς Μελίττης συσκευασμένης τὸν

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

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

seventh and the Romans' tenth; but the word here refers to the three emotions described as distracting Thersander at the beginning of the chapter.
ACHILLES TATIUS

5 φόνου. τὸ δὲ τέχνασμα ἂν τῷ Θερσάνδρῳ ἐνθεμένον, ὡς ἂν ἀπογνοὺς ἐγὼ μηκέτι ζωσαν τὴν ἐρωμένην, κἂν τὴν δίκην φύγοιμι, μὴ πρὸς τὸ δε τέχνασμα ἂν τῷ Θερσάνδρῳ ἐὑρεθέν, ὡς ἂν ἀπογνοὺς ἐγὼ μηκέτι ζωσαν τὴν ἐρωμένην, κἂν "τὴν δίκην φύγοιμι, μὴ πρὸς τὸ δε τέχνασμα ἂν τῷ Θερσάνδρῳ ἐὑρεθέν, ὡς ἂν ἀπογνοὺς ἐγὼ μηκέτι ζωσαν τὴν ἐρωμένην, κἂν "τὴν δίκην φύγοιμι, μὴ πρὸς τὸ δε τέχ

6 ζήτησιν αὐτῆς ἐτι τραποίμην. προσέκειτο δὲ ἢ Μελίττη τῷ φόνῳ, ἢν μὴ, τετελευτηκέναι τὴν Ἀγκύκτηπῆν δοκόν, τὴν Μελίττην γῆμας ὡς ἂν ἔρωσαν, αὐτοῦ μένοιμι, κἂν τούτου παρέχοιμι τινα φόβον αὐτῷ τοῦ μὴ μετ’ ἄδειας Λευκίππην ἔχειν, ἀλλὰ μοιήσας, ὡς τὸ εἰκός, τὴν Μελίττην, ὡς ἂν ἀποκτέινασάν μου τὴν ἐρωμένην, ἀπαλλαγείην ἐκ τῆς πόλεως τὸ παράπαν.

2. Ὄς οὖν ὁ ἁνδρωπος ἐγένετο μον πλησίον, καὶ τοῦ δράματος ἠρχέτο ἀνοιμώξας γὰρ πάνω κακούργως, "Τίνα βίον," ἔφη, "βιωσόμεθα ἔτι; καὶ τίνα φυλαξόμεθα πρὸς ἀκίνδυνον ζωήν; οὐ γὰρ αὐτάρκης ἡμῶν ὁ δίκαιος τρόπος. ἐμπίπτουσαι δὲ αἰ τύχας βαπτίζουσιν ἡμᾶς. ἔδει γὰρ ἡμᾶς μαντεύσασθαι, τίς ἡν ὁ συμβαδίζων μοι καὶ τὶ 2 πεπραχώς εἰη." καθ’ ἐαυτόν δε ταῦτα ἔλεγε καὶ τὰ τοιαῦτα, ζητῶν ἀρχήν τῆς ἐτ’ ἐμὲ τοῦ λόγου τῆς ἐπιζήτησιν αὐτοῦ τοῦ μὴ μετ’ ἄδειας Λευκίππην ἔχειν, ἀλλὰ μοιήσας, ὡς τὸ εἰκός, τὴν Μελίττην, ὡς ἂν ἀποκτέινασάν μου τὴν ἐρωμένην, ἀπαλλαγείην ἐκ τῆς πόλεως τὸ παράπαν.

3 τέχνης, ὡς ἂν πυθοίμην τί ἐν παθών. ἀλλ’ ἐγὼ μὲν ἐφρόντιζον ὁν ἂν ὀμολογήσων ἐλυγον, ἄλλος δὲ τις τῶν συνδεδεμένων (περίεργον γὰρ ἀνθρωπός ἀντιχών εἰς ἀλλοτρίων ἀκράσιν κακῶν ὑπὲρ φάρμακον αὐτῷ τοῦτο τῆς ὡς ἐπαθεῖ λυπῆς ἡ πρὸς ἄλλου εἰς τὸ παθεῖν κοινωνία) "Τί δε σοι συμβ. 2 πεπραχώς εἰη.” καθ’ ἐαυτόν δε ταῦτα ἔλεγε καὶ τὰ τοιαῦτα, ζητῶν ἀρχήν τῆς ἐτ’ ἐμὲ τοῦ λόγου τῆς ἐπιζήτησιν αὐτοῦ τοῦ μὴ μετ’ ἄδειας Λευκίππην ἔχειν, ἀλλὰ μοιήσας, ὡς τὸ εἰκός, τὴν Μελίττην, ὡς ἂν ἀποκτέινασάν μου τὴν ἐρωμένην, ἀπαλλαγείην ἐκ τῆς πόλεως τὸ παράπαν.

4 βέβηκεν," εἶπεν, "ἀπὸ τῆς Τύχης; εἰκός γὰρ σε μηδὲν ἀδικήσαντα πονηρῷ περιπετείων δαίμονι τεκμαίρομαι δε ἐκ τῶν ἐμαυτοῦ." καὶ ἀμα τὰ

1 τὸ preceded ενθεμέν in the MSS., but it was rightly omitted by Cobet.
2 Some MSS. here follow with κατὰ νοῦν εἶχον ἀ δε, but it is better omitted.

350
The plot was composed by Thersander with this object: that if I were acquitted at my trial, I should believe that my loved one existed no more, and should therefore make no efforts to look for her; and Melitte was associated with her murder, so that I might not marry Melitte with the idea that she was still in love with me, thinking that Leucippe was dead, and so remain in the town and give constant anxiety to Thersander and prevent him from enjoying Leucippe at his ease, but should rather, as was natural, detest Melitte as the cause of my darling's murder, and leave Ephesus once and for all.

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


1 Cobet's correction for MSS. ἐποιοῦμην.
reason why he was in prison. However, I paid no attention to any of his talk.

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

I had not been attending previously, but when I
ACHILLES TATIUS

τοῦνομα, τὸν ἄλλον οὗ προσέχων χρόνον, τῷ δὲ λόγῳ τὴν ψυχὴν ὡστερ ὑπὸ μύωπος παταχθεὶς, ἐγείρων καὶ πρὸς αὐτὸν μεταστραφείς λέγων, “Τίς ἡ Μελίττη”; οὗ δὲ, “Μελίττη ἐστίν,” ἔφη, “τῶν 7 ἑνταῦθα πρώτη γυναικῶν. αὐτὴ νεανίσκου τινὸς ἡράσθη. Τύριον, οἰμαὶ, φασίν αὐτὸν κάκεινος ἔτυχεν ἐρωμένην ἔχων, ἦν εὔρεν ἐν τῇ τῆς Μελίττης οἰκίᾳ πεπραμένην. ἦ δὲ ὑπὸ ζηλοτυπίας πεφλεγμένη τὴν γυναίκα ταύτην ἀπατήσασα συλλαμβάνει καὶ παραδίδωσι τῷ νῦν δὴ 1 κακὴν τύχῃ μοι συνωδευκότι, φονεύσαι κελεῦσα. ὁ μὲν οὖν τὸ ἀνόσιον ἔργον τούτῳ δρᾶ; ἐγὼ δὲ ὁ ἅθλιος, οὔτε ἴδων αὐτὸν, οὔτε ἔργου τινὸς κοινωνίας ή λόγου, συναπηγόμην αὐτῷ δεδεμένως, ὡς τοῦ ἔργου κοινωνός. τὸ δὲ χαλεπώτερον, μικρὸν τοῦ πανδοκείου προελθόντες, τοὺς ἑκατὸν χρυσοὺς λαβόντες παρ᾿ αὐτοῦ, τὸν μὲν ἀφῆκαν φυγεῖν, ἐμὲ δὲ ἄγουσι πρὸς τὸν στρατηγὸν.”

4. Ὡς δὲ ἤκουσά μου τὸν μῦθον τῶν κακῶν, οὔτε ἀνόμωξα οὔτε ἐκλαυσα; οὔτε γὰρ φωνὴν εἶχον οὔτε δάκρυα; ἀλλὰ τρόμος μὲν εὔθεις περιεχόθη μου τῷ σώματι καὶ ἡ καρδία μου ἐλέλυτο, ὀλίγον δὲ τί μοι τῆς ψυχῆς ὑπελέλειπτο. 2 μικρὸν δὲ νῆψας ἐκ τῆς μέθης τοῦ λόγου, “Τίνα τρόπον τὴν κόρην,” ἔφη, “ἀπέκτεινεν ὁ μοσθωτός, καὶ τί πεποίηκε τὸ σῶμα;” οὗ δὲ ὃς ἀπαξ ἐνέβαλεν

1 Cobet’s correction for the meaningless ἔφη of the MSS.

354
BOOK VII, 3-4

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

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

1 The literal meaning of the Greek is "when I was something sobered from the intoxication caused by his story": but we use the metaphor of intoxication rather about joy than about grief.
μοι τὸν μύωπα, καὶ ἔργον εἰργάσατο οὖτω κατ᾽ ἐμοῦ δι᾽ ὁ παρῆν, ἑσίωτα καὶ ἔλεγεν οὖν ὅδεν.

3 πάλιν δὲ μου πυθομένου, “Δοκεῖς,” ἔφη, “κἀμὲ κεκοινωνηκέναι τῷ φόνῳ; ταῦτα ἦκουσα μόνα τοῦ πεφονευκότος, ὡς κτείνας εἰὴ τὴν κόρην; τοῦ δὲ καὶ τίνα τρόπον, οὐκ εἶπεν.” ἐπήλθε 1 δὲ μοι τότε δάκρυα καὶ τοῖς ὀφθαλμοῖς τὴν λύπην

4 ἀπεδίδουν. ὁσπερ γὰρ ἐν ταῖς τοῦ σώματος πληγαῖς οὐκ εὐθὺς ἡ σμῶδιξ ἐπανίσταται, ἀλλὰ παραχρῆμα μὲν οὐκ ἔχει τὸ ἀνθος ἡ πληγή, μετὰ μικρὸν δὲ ἀνέθορεκαὶ ἄθωτοι συνὸς τις παταχθεῖς εὐθὺς μὲν ἔτη τεῖτο τὸ τραύμα, καὶ οὐκ οἶδεν εὐρεῖν, τὸ δὲ έτι δέδυκεν καὶ λέγεται κατειργασμένον σχολὴ τῆς πληγῆς τῆν τομῆν· μετὰ ταῦτα δὲ ἐξαίθρησκος λευκῆ τις ἀνέτειλε γραμμή, πρόδρομος τοῦ αἵματος, σχολὴν δὲ ὀλίγην λαβὼν ἔρχεται

5 καὶ ἀθρόον ἐπιρρέει οὖτω καὶ ψυχὴ παταχθεῖσα τῷ τῆς λύπης βέλει, τοξεύσαντος λόγου, τετρωταὶ μὲν ἢδη καὶ ἔχει τὴν τομῆν, ἀλλὰ τὸ τάχος τοῦ βλημάτος οὐκ ἀνέφεξεν οὖντο τὸ τραύμα, τὰ δὲ δάκρυα ἐδίωξε τῶν ὀφθαλμοῦ μικράν. δάκρυνον γὰρ ἀλὰ τραύματος ψυχῆς· ὅταν δὲ τῆς λύπης ὀδοὺς κατὰ μικρῶν τῆν καρδίαν ἐκφάγην, κατέρρηκεν μὲν τῆς ψυχῆς τὸ τραύμα, ἀνέφεκται δὲ τῶν ὀφθαλμοῖς ἡ τῶν δάκρυνον θύρα, τὰ δὲ μετὰ

6 μικρῶν τῆς ἀνοίξεως ἐξεπήδησεν. οὖτω κἀμὲ τὰ μὲν πρῶτα τῆς ἀκροάσεως τῆς ψυχῆς προσπεσόντα, καθάπερ ἐν τοξεύματα, κατεσίγασε καὶ

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

3 This word is governed by κατεσφγασε, and must thus be in the accusative, as Hercher suggested, instead of the dative καμοί of the MSS.

4 τοτεύματα has the definite article τά in the MSS. It was rightly expunged by Jacobs.
ACHILLES TATIUS

τῶν δακρύων ἀπέφραξε τὴν πηγήν, μετὰ ταῦτα δὲ ἔρρει, σχολασάσης τῆς ψυχῆς τῶν κακῶν.

5. "Ελεγον οὖν: “Τίς με δαίμων ἐξηπάτησεν ὀλίγη χαρᾶ; τίς μοι Λευκίππην ἐδειχεν εἰς καινῆν ὑπόθεσιν συμφορῶν; ἀλλ" οὐδὲ ἐκόρεσά μου τοὺς ὀφθαλμούς, οἷς μόνοις ἡντύχησα, οὐδὲ ἐνεπλήσθην κἀν βλέπων. ἀληθῆς μοι γέγονεν ὁνείρων ἡδονή.

2 οἶμοι, Λευκίππη, ποσάκις μοι τέθνηκας. μὴ γὰρ θρηνῶν ἀνεπαυσάμην; αἰὲ σε πενθῶ, τῶν θανάτων διωκόντων ἀλλήλους; ἀλλ' ἐκείνους μὲν πάντας η Ἀφροδίτη ἐπαιξε κατ' ἐμοῦ· οὔτος δὲ οὐκ ἐστι τῆς 3 Τύχης ἐτι παϊδιά. πῶς ἂρα μοι, Λευκίππη, τέθνηκας; ἐν μὲν γὰρ τοὺς ψυχῶν χαρὰς ἐκείνους παρηγορίαν εἶχον ὀλίγην; τὸ μὲν πρῶτον, ὅλον σου τὸ σῶμα, τὸ δὲ δεύτερον, κἂν τὴν κεφαλῆν δοκῶν μὴ ἔχειν εἰς τὴν ταφήν ψυχῆς τῶν ἀλλήλων, οἷς μόνοις ἡ ἡ Τύχη ἔπαιξε κατ' ἐμοῦ· οὔτος δὲ οὐκ ἐστι τῆς 4 παῖς θανάτου τὴν ἀνδροφόνον σου κατεφίλησα, καὶ τὴν Ἀφροδίτης χάριν αὐτῇ παρέσχον πρὸ διαλέξων ματών. δύο ἐξέφυγες ληστήρια, τὸ δὲ τῆς Μελίτης 5 πεφόνευκέ σε πειρατήριον. ὁ δὲ ἀνόσιος καὶ ἀσεβῆς ἐγὼ τὴν ἀνδροφόνον σου κατεφίλησα πολλάκις καὶ συνεπλάκην μεμιασμένας συμπλοκάς, καὶ τὴν Ἀφροδίτης χάριν αὐτῇ παρέσχον πρὸ σοῦ."
of tears; but afterwards, when it had lain quiet for a time under its woe, they began to flow.

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

6. As I was thus making moan, in came Clinias, and I related the whole story to him, telling him at the same time that I was resolved on self-destruction. He did his best to comfort me: "Who can know," he said, "but that she will come to life again? Has she not died more than once and more than
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

τέθνηκε; μὴ γὰρ οὐ πολλάκις ἄνεβιῶ; τὶ δὲ προ-
πετῶς ἀποθυνῆσκεις; ὃ καὶ κατὰ σχολὴν ἐξεστὶν,
ὅταν μάθης σαφῶς τὸν θάνατον αὐτῆς.” “Ἀνεῖς:

3 τοῦτο γὰρ ἀσφαλέστερον πῶς ἄν μάθοις; δοκῦ
δὲ εὐρηκέων τοῦ θανάτου καλλίστην ὀδόν, δι’ ἦς
οὐδὲ ἡ θεοὶς ἔχθρα Μελίττη παντάπασιν ἄθροι,
ἀπαλλάξεται. ἀκούσων δὲ τὸν τρόπον. παρε-
σκευασάμην, ὡς οἶδα, πρὸς τὴν ἀπολογίαν τῆς
μοιχείας, εἰ κληροδοθῇ τὸ δικαστήριον. νῦν δὲ
μοι δεδοκται πάν τοῦναντίον, καὶ τὴν μοιχείαν
ὁμολογεῖν, καὶ ὡς ἀλλήλων ἔρωτες ἐγὼ τε καὶ

4 Μελίττη κοινή τὴν Δευκίπτην ἀνηρήκαμεν. οὔτω
γὰρ κακείνη δίκην δῶσει, κἀγὼ τὸν ἐπάρατον
βίον καταλύσω τι.1” “Εὐφημίσων,” ὁ Κλεινίας
ἐφή: “καὶ τολμήσεις οὔτως ἐπὶ τοῖς αἰσχύνοις
ἀποθανεῖν, νομίζω ὑμᾶς φονεῖν, καὶ ταῦτα Δευ-
κίπτης;” “Οὐδέν,” εἶπον, “αἰσχρόν, ὃ γὰρ 

5 τὸν ἔχθρον.” καὶ ἡμεῖς ἐν τούτοις ἂν, τὸν ἐκ
ἀνθρωπον ἔκεινον, τοῦ μηνυτὴν τοῦ ψευδοῦς φόνον,
μετὰ μικρὸν ἀπολύει ὁ ἐπὶ 2 τῶν δεσμῶν, φάσκων
τὸν ἀρχοντα κελεῦσαι κομίζειν αὐτὸν δώσοντα

6 λόγον δὲν αὐτίαν ἐσχεν. ἐμὲ δὲ παρηγόρει Κλεινίας
καὶ ὁ Σάτυρος, εἰ πῶς δύναμτο πεῖσαι, μηδὲν ὃν
διενοήθη εἰς τὴν δίκην εἰπεῖν: ἀλλ᾽ ἐπέραινον
οὐδέν. ἐκείνην μὲν οὖν τὴν ἡμέραν καταγωγήν
τινα μισθωσάμενοι κατῳκίσαντο, ὡς ἂν μηκέτι
παρὰ τῷ τῆς Μελίττης ἔιεν συντρόφοφ.

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

1 Either “speak words of better omen,” or “be silent.”
7. Τῇ δὲ ύστεραια ἀπηγόμην ἐπὶ τὸ δικαστήριον. παρασκευή δὲ πολλή ἦν τοῦ Θερσάνδρου κατ' ἐμοῦ, καὶ πλήθος ρητόρων οὖχ ἦττον δέκα καὶ τῆς Μελίττης σπουδῆς πρὸς τὴν ἀπολογίαν παρε-2 σκεύαστο. ἔπει δὲ ἐπαύσαυτο λέγοντες, αἰτήσας κἀγὼ λόγον, "Ἄλλος οὖτοι μὲν," ἔφη, "ληροῦσι πάντες, καὶ οἱ Θερσάνδρῳ καὶ οἱ Μελίττῃ συνει-πόντες· ἐγὼ δὲ πᾶσαν ὑμῖν ἔρω τὴν ἀλήθειαν. 3 ἂν εἰρωμένῃ μοι πάλαι Βυζαντία μὲν γένος, Δευκίππη δὲ τούνομα. ταύτην τεθνάναι δοκῶν, ἔρπαστο γὰρ ὑπὸ λῃστῶν ἐν Αἰγύπτῳ, Μελίττῃ περιπυγχάνων, κάκειθεν ἄλληλοις συνόντες, ἦκομεν ἐνταῦθα κοινῇ καὶ τὴν Δευκίππην εὐρίσκομεν Σωσθένει δουλεύουσαν, διοικητῆ τοῦ τῶν Θερ-4 σάνδρου χωρίων. ὅπως δὲ τὴν ἐλευθέραν ὁ Σω-σθένης εἰχε δούλην, ἢ τίς ἡ κοινωνία τῶν λῃστῶν πρὸς αὐτόν, ὑμῖν καταλείπω σκοπεῖν. ἐπει τοῖνυν ἐμαθεν ἡ Μελίττη τὴν προτέραν εὑρόντα με γυναῖκα, φοβηθεῖσα μὴ πρὸς αὐτὴν ἀποκλίναιμι τὸν νουν, συμβουλεύεται τὴν ἀνθρωπον ἀνελεῖν. 5 κἀμοὶ συνεδόκει, (τί γὰρ οὐ δεῖ τὰληθῆ λέγειν;) ἐπει τῶν αὐτῆς με κύριον ἀποφαίνειν1 ὑπισχνεῖτο. μισθοῦμαι ἐνα δὴ τινα πρὸς τὸν φόνον ἔκατον δὲ ὁ μισθὸς ἡν τοῦ φόνου χρυσοῖ. καὶ ὁ μὲν δὴ τὸ ἔργον δράσας οὐχεῖται, κἀκ τότε γέγονεν ἀφανής. 6 ἐμε δὲ ὁ ἔρως εὐθὺς ἠμύνατο. ὃς γὰρ ἐμαθον ἀνηρημένην, μετενόουν καὶ ἐκλαιον καὶ ἠρων καὶ νῦν ἔρω. διὰ τούτο ἐμαυτου κατεῖπου, ἴνα με

1 Cobet’s correction for MSS. ἀποφαίνειν.
7. On the following day I was taken to the court. Thersander had made a great show in his appearance against me, and had an array of no less than ten counsel, and every preparation for her defence had been made with great care by Melitte. When they had all finished their speeches, I asked to be allowed to speak too. "Every word," said I, "that has been spoken by these lawyers, both those appearing for Thersander and for Melitte, is pure nonsense. I will declare to you the whole true story. Long ago I was in love with a maiden; she was a Byzantine by birth, and her name was Leucippe. I believed that she was dead—she had been carried off by brigands in Egypt—and then fell in with Melitte. A familiarity grew up between us, and from that country we came together hither, where we found Leucippe in the position of a slave belonging to Sosthenes, who was one of the bailiffs of Thersander's country estates. How Sosthenes had obtained this free girl as a slave, and what were his relations with the brigands, I leave you to investigate. Now when Melitte learned that I had found my former mistress, she was afraid that I should again become attached to her, and began to plot to put her out of the way. I fell in with her schemes—there is nothing that stops me from revealing the truth—because she promised to make me lord and master of all her substance. I therefore hired a fellow to commit the murder; the price of it was a hundred pieces of gold. After his crime, he escaped, and from that time nothing more has been heard of him; as for me, love soon took its revenge: I felt remorse, I bewailed my crime; I was in love with her and I still am. This is the reason that I have accused
πέμψητε πρὸς τὴν ἐρωμένην. οὐ γὰρ φέρω νῦν ξῆν, καὶ μιαιφόνος γενόμενος, καὶ φιλῶν ἣν ἀπέκτεινα.

8. Ταῦτα εἰπόντος ἐμοῦ, πάντας ἐκπληξίς κατέσχε ἐπὶ τῷ παραλόγῳ τοῦ πράγματος, μάλιστα δὲ τὴν Μελίττην. καὶ οἱ μὲν τοῦ Θερσάνδρου ῥήτορες μεθ’ ἑδονῆς ἀνεβόησαν ἑπινίκιοι, οί δὲ τῆς Μελίττης ἀνεπύθουντο τί ταῦτα εἶη τὰ λεχθέντα. 2 ἡ δὲ τὰ μὲν ἐτεθορύβητο, τὰ δὲ ἣρνεῖτο, τὰ δὲ διηγεῖτο σπουδὴ μάλα καὶ σαφῶς, τὴν μὲν Δευκίππην εἰδέναι λέγουσα, καὶ ὅσα εἶπον, ἀλλὰ τῶν γε φόνου οὕτως ὡστε κάκεινως, διὰ τὸ τὰ πλεῖον μοι συνάδευμεν ὑπονοοῦν ἔχειν κατὰ τῆς Μελίττης, καὶ ἀπορεῖν ὅτι χρῆσαίντω λόγῳ πρὸς τὴν ἀπολογίαν.

9. Ἔν τούτω δὲ ὁ Κλεινίας, θορύβου πολλοῦ κατὰ τὸ δικαστήριον ὅπερ, ἀνελθών, "Κάμοι τίνα λόγου," εἶπε, "συγχωρήσατε περὶ γὰρ 2 ψυχῆς ἀνδρὸς ὁ ἀγών." ὡς δὲ ἔλαβε, δακρύων γεμισθεὶς, "'Ανδρες," εἶπεν, "Εφέσιοι, μὴ προπετῶς καταγνώτε θάνατον ἀνδρὸς ἐπιθυμοῦντος ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοὺντων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοüßων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοущеων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχο铚εων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχο铚εων ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοالتهاب ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχοالتهاب ἀποθανεῖν, ὅπερ φύσει τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχο_inactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχοInactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχοinactive τῶν ἀτυχo
3 τῶν τιμωρίαν. ἦτο τῆς ἡγεμονίας διὰ βραχείου ἐρωμένης εἶχεν, ὡς εἶπεν· τοῦτο γὰρ οὐκ ἐφεύσατο· καὶ ὅτι λησταὶ ταῦτα ήρπασαν, καὶ τὰ περὶ Σωσθένους, καὶ πάνθ᾽ ὅσα πρὸ τοῦ φόνου 4 διηγήσατο, πέπρακται τὸν τρόπον τοῦτον. αὕτη
myself, that you may send me after her whom I love. I can bear life no longer—I who am a murderer and still in love with the maiden whom I slew."

8. At this speech of mine all in court were struck dumb with astonishment at the extraordinary turn affairs had taken, Melitie most of all. Thersander's advocates were already joyfully upraising a paean of triumph, while Melitie's questioned her as to the statements that had been made. At some she professed to be overcome with surprise and distress; some she denied, others she confessed openly and clearly; she said that she knew Leucippe, and admitted the truth of what I said, except as regards the murder; to such an extent that her counsel, on account of most of her statements corroborating mine, began to suspect that she might indeed be guilty, and were at a great loss what arguments to use in her defence.

9. While the whole court was becoming a place of uproar, Clinias came forward. "Give me too leave to speak," he said, "the case involves a man's life." Leave given, he began, his eyes full of tears: "Men of Ephesus, do not be too hasty to pass the death sentence upon a man who desires to die, the last remedy of the miserable; he has lied, accusing himself of the crimes committed by the guilty, in order that he may suffer the fate of the unfortunate. I will briefly relate to you the whole course of his troubles. He was in love with a maiden, as he told you; here his speech was true enough; and that brigands carried her off, and the part about Sosthenes, and the whole story that he told up till the murder, all has actually happened as he related.
γέγονεν ἐξαίφνης ἀφανής, οὐκ οἴδ᾽ ὅπως, οὔτε εἰ
tis ἀπέκτεινεν αὐτήν, οὔτε εἰ ζῇ κλαπεῖσα· πλὴν ἐν τούτῳ οἶδα μόνον, τὸν Σωσθένην αὐτῆς ἐρώτα
καὶ αἰκισάμενον βασάνοις πολλαῖς, ἐφ᾽ οἷς οὐκ ἔτυγχανε, καὶ φίλους ἔχουσα λῃστάς. οὔτος οὖν ἀνηρίσθαι δοκῶν τὴν γυναίκα, ζῆν οὐκέτι θέλει, καὶ διὰ τούτο ἑαυτοῦ φόνον κατεψεύσατο. ὦτι μὲν γὰρ ἐπιθυμεῖ θανάτου, καὶ αὐτὸς ὠμολόγησε, καὶ ὦτι διὰ λύπην τὴν ἐπὶ γυναίκα. σκοπεῖτε ἐς εἰ τις ἀποκτείνας τινὰ ἀληθῶς ἐπαποθανεῖν.
6 αὐτῷ θέλει καὶ ζῆν δι᾽ ὀδύνην οὐ φέρει. τῆς οὕτω φιλόστοργος φονεύσον, ἢ ποίον μῖσος ἐστιν οὐτω φιλούμενον; μή, πρὸς θεῶν, μή πιστεύσῃ, ὑπὲρ ἀποκτείνησεν ἀνθρωπον ἔλεον μᾶλλον ἢ τιμωρίας δεόμενον.

"Εἴ δὲ αὐτὸς ἐπεβούλευσεν, ὡς λέγει, τὸν φόνον, εἰπάτω τις ἐστὶν ὁ μεμισθωμένος, δειξάτω τῇ ἀνηρμένῃ. εἰ δὲ μήτε ὁ ἀποκτείνας ἑστὶ, μήτε ἡ ἀνηρμένη, τῆς ἴκουσε ποτε τοιοῦτον φόνον; "Ἡρων, φησί, 'Μελίττης· διὰ τὸ τοῦτο γυναίκην ἀπέκτεινα.' τῶς οὖν Μελίττης φόνον κατηγορεῖ ἢς ἡρα, διὰ λευκίππην γυναίκα νῦν ἐθέλει ἀποθαναῖν ἢν ἀπέκτεινεν; οὔτω γὰρ ἄν τις καὶ μισοῖ τὸ φιλούμενον, καὶ φιλούμενον τὸ μισοῦμενον; ἄρ' οὖν οὐ πολὺ μᾶλλον ἄν καὶ ἐλεγχόμενος ἄνθρωπον ἔρω-

1 μισοῖ and φιλοῖ are Cobet’s corrections for MSS. μισοὶ and φιλοὶ.
True it is that she has suddenly disappeared; I know not how, nor whether somebody has really murdered her, or whether she has been spirited away and is still alive; but this alone I do know, that Sosthenes was in love with her, that he afflicted her with divers torments, and he profited nothing by them, and that he consorts with brigands as his friends. Clitophon is a man who here, thinking that his mistress is no more, no longer cares to live, and this is why he has falsely accused himself of murder. Why, he has himself confessed that he longs for death, and that for grief for a maiden lost; consider, then, if it is really probable that one individual should kill another, and then desire to be united in death with his victim, finding life intolerable from his sorrow for the victim's death? Was there ever so affectionate a murderer, or hatred so akin to love? Believe him not, I implore you in the name of heaven, believe him not, and do not put to death a man who deserves pity rather than punishment.

"Then, if he himself contrived the murder, as he says he did, let him describe the hireling he employed, let him produce the dead girl's corpse; if, as in the present case, there exists neither murderer nor victim, was such a crime ever heard of before? Again, 'I loved Melitte,' he says, 'and therefore I killed Leucippe.' How is it then that he accuses of murder Melitte whom he loved, and is now desirous of dying for Leucippe whom he killed? Is it possible that anyone could thus hate the object of his love and love the object of his hatred? Nay, is it not rather far more probable that, if charged with the murder, he would have denied it, in order both to
μένην, καὶ ὑπὲρ τῆς ἀνηρημένης μὴ μάτην ἀποθάνη; 9 "Διὰ τί οὖν Μελίττης κατηγόρησεν, εἰ μηδὲν αὐτῇ τοιούτο πέπρακται; ἐγὼ καὶ τούτο πρὸς ἥμας ἔρω, καὶ πρὸς τῶν θεῶν μὴ με νομίσητε διαβάλλειν θέλουτα τὴν γυναῖκα ποιήσασθαι τὸν λόγον, ἀλλὰ ὡς τὸ πᾶν ἐγένετο. Μελίττη μὲν ἐπετόθθη τι πρὸς τοῦτον ἐρωτικὸν καὶ περὶ τοῦ γάμου διείλεκτο, πρὶν ὁ θαλάττιος οὗτος ἀνεβιώ νεκρός, ὁ δὲ οὐκ εἶχεν οὕτως, ἀλλὰ καὶ πάνυ ἐρωμένως τὸν γάμον ἀπεκρούσθη, καὶ τούτῳ τὴν ἐρωμένην εὐρών, ὡς ἐφη, παρὰ τῷ Σωσθένει ξώσαν, ἂν ἤτευ νεκράν, πολὺ μάλλον πρὸς τὴν Μελίττην εἶχεν ἀλλοτριώτερον. ἡ δὲ πρὶν μαθεῖν ἐρωμένην οὐσαν αὐτῷ τὴν παρὰ τῷ Σωσθένει, ταύτην ἴλεψε τε καὶ ἐλυσε τῶν δεσμῶν, οἷς ἦν ὑπὸ τοῦ Σωσθένους δεδεμένη, καὶ εἰς τὴν οἰκίαν τε ἐσεῖδεξατο καὶ τὰλλα ὡς πρὸς ἐλευθέραν δυστυχημέναν ἐφιλοτιμήσατο. ἐπειδὴ δὲ ἐμαθεῖν, ἐπεμψεν εἰς τοὺς ἀγροὺς διακονησομένην αὐτῇ καὶ μετὰ ταύτα φασὶν ἀφανῆ 12 γεγονέναι. καὶ ὅτι ταύτα οὐ θεόμαι, ἡ Μελίττη συνομολογήσει καὶ θεράταιναι δύο, μεθ" δὲν ἀυτὴν ἐπὶ τοὺς ἀγροὺς ἐξέπεμψεν. ἐν μὲν δὴ τούτῳ πρὸς ὑπόνοιαν ήγαγε τοῦτον, μη ἀρα φονεύσασα εἰς τὴν Δευκίπτην διὰ ξηλοτυπίαν αὐτῇ ἐτερον δε τι αὐτῷ πρὸς τὴν τῆς ὑπονοιας

1 Jacobs' correction for MSS. ἔρωμεν, which is a mere repetition from ἔρωμένη immediately before.
2 A necessary insertion by Mitscherlich.
save her whom he loved and not to die for nothing on account of the victim?

"Why then, you may ask, has he brought this accusation against Melitte, if she committed no crime of this sort at all? I will explain this to you too, and I call heaven to witness that you should not think that I am arguing in order to traduce this lady's character, but simply relating the story as it actually happened. Melitte had fallen in love with the defendant, and the matter of marriage had been mentioned between them before the sea gave up its dead in the person of Thersander. Clitophon was not at all inclined to agree, but resisted the proposal stoutly; and at this moment finding his mistress, whom he believed dead, a slave in the power of Sosthenes and alive, he was still less inclined to have anything to do with Melitte. She, before she found out that Sosthenes' slave was beloved by him, had taken pity on her and released her from the chains with which Sosthenes had loaded her; she took her into her own house, and generally treated her in the way in which one would treat a free woman who had fallen into misfortune. When she did learn the truth,¹ she sent her into the country to perform some service for her, and it is after this that she is said to have disappeared; Melitte will acknowledge that this part of my story is true, as well as the two serving-maids whom she sent with her into the country. This single fact aroused a suspicion in Clitophon's mind, with the idea that she might have put an end to Leucippe from jealousy; and his suspicion was

¹ Clinias is here mistaken. Melitte sent Leucippe away to gather the herbs before she knew of her relations with Clitophon.
ACHILLES TATIUS

βεβαίωσιν ἐν τῷ δεσμωτηρίῳ συμβὰν καὶ καθ᾽ αὐτοῦ καὶ κατὰ τῆς Μελίττης ἐξηγρίαν. τῶν δεσμωτῶν τις ὀδυρόμενος ἔλεγεν ὑμένουτι τίνι κεκοινωνηκέναι κατ᾽ ἄγνοιαν ἀνδρὶ φονεῖ, δεδρακέναι δὲ ἐκείνου γυναικὸς φόνον ἐπὶ μισθῷ καὶ τούνομα ἐλεγε. Μελίττην μὲν εἶναι τὴν μισθωσαμένην, Λευκίππην δὲ τὴν ἀνηρη-μένην. εἰ δὲ ταῦτα γέγονεν οὕτως, ἐγὼ μὲν οὐκ οἶδα, μαθεῖν δὲ ὑμῖν" ἐξέσται. ἔχετε τὸν δεδεμένον εἰσὶν αἱ θεράπαι" ἔστιν ὁ Σωσθένης. οἱ δὲ πόθεν ἔσχε τὴν Λευκίππην δούλην" αἱ δὲ, πῶς γέγονεν ἀφανῆς: ὁ δὲ περὶ τοῦ μισθωτοῦ καταγορεύσει. πρὶν δὲ μάθητε τούτων ἑκατὼν, οὐτε ὅσιον οὔτε εὐσεβὲς νεανίσκον ἀθλιον ἀνελεῖ, πιστεύσαντας μανίας λόγοις" μαίνεται γάρ ὑπὸ λύπης."

10. Ταῦτα εἰπόντος τοῦ Κλεινίου, τοῖς μὲν πολλοῖς ἐδόκει πιθανὸς ὁ λόγος, οἱ δὲ τοῦ Θερσάνδρου ρήτορες, καὶ ὅσοι τῶν φίλων συμ-παρῆσαν, ἐπεβόων ἀνελεῖν τὸν ἀνδροφόνον, τὸν αὐτοῦ κατειπόντα θεοῦ προνοίᾳ. Μελίττη τὰς

1 MSS. ὃδ. ὀδεύων and ἐν ὃδ. have also been suggested.
2 So Cobet, for MSS. ὃμας.

1 The relevance of this is not immediately apparent, as it is only the circumstances of Leucippe’s final disappearance which have brought suspicion on Clitophon, and the manner of her coming to Ephesus would have no effect on his guilt or innocence. I think the train of thought can be gathered
confirmed by a second event which occurred in the prison, one which aroused bitterness in his heart against both himself and Melitte. One of the prisoners was bewailing his lot, and began to relate how he had fallen in by the way with a man who was—though he did not know it—a murderer; that this fellow had murdered a woman for money: and he mentioned the names; it was Melitte who had hired him to commit the crime, and Leucippe who had been done to death. Whether all this really happened, I do not know; you will be able to find out; you have the prisoner of whom I spoke, and the serving-maids and Sosthenes are all in existence. Sosthenes can tell you whence he obtained Leucippe as a slave; the maids, how she disappeared; and the prisoner, who the hireling was. Until you have ascertained everyone of these particulars, it is not right, it is not consonant with your oaths, to condemn to death this wretched young man, accepting as evidence words spoken under the influence of madness; for he certainly has gone mad from grief.”

10. When Clinias had finished this speech, the majority of those present were convinced by his argument; but Thersander’s counsel, and those of his friends who were present in court with him, shouted for the sentencing of the murderer, who had been brought by God’s providence to become his own accuser. Melitte offered her serving-maids from § 4 above: Clinias is trying to throw the suspicion of making away with her upon Sosthenes; he has had one disreputable deal over Leucippe with pirates, and it is now quite probable that he has done the same a second time, and got rid of her again through their agency.
Τθεραπαινίδας ἐδίδου καὶ Θέρσανδρον ἠξίου διδό
ναι Σωσθένην· τάχα γὰρ αὐτὸν εἶναι τὸν Λευ-
κίττην ἀνηρηκότα· καὶ οἱ συναγορεύοντες αὐτὴν
3 ταύτην 1 μάλιστα προεφέρουσα πρόκλησιν. ὢ
δὲ Θέρσανδρος φοβηθεὶς λάθρα τινὰ τῶν προστα-
tῶν 2 εἰς τὸν ἄγρον ἀποστέλλει πρὸς τὸν Σω-
stένην, κελεύσας τὴν ταχίστην ἀφανῆ γενέσθαι,
πρὶν τὸν Σιωσθένην, κελεύσας τὴν ταχίστην ἀφανῆ γενέσθαι,
4 εἰς βασάνους ἀπαχθήσεται. ὢ δὲ ἔτυχε μὲν ἐν τῷ τῆς Λευκίττης δωματίῳ παρῶν, κατεπάδων αὐτῆς· κληθεὶς δὲ υπὸ τοῦ παρόντος σὺν βοή
καὶ ταραχῇ πολλῇ προέρχεται, καὶ ἀκούσας τὰ
ὀντα, μεστὸς γενόμενος δέος, καὶ ἣδη νομίζων τοὺς δημίους ἐπ᾽ αὐτὸν παρεῖναι, ἀκούσας τὸν κίνδυνον λέγει καὶ ὡς, εἰ ληφθεὶς παρῶν,
5 πέφυκε φόβος· ὡς γὰρ Σωσθένης περὶ ἑαυτοῦ
φοβηθεὶς, ἀπαχθήσεται τῶν ἐν ποσὶν ὑπ᾽ ἐκπλήξεως, ὡς μηδὲ τοῦ τῆς Λευκίττης δωματίου κλεῖσαι τὰς θύρας. μάλιστα γὰρ τὸ
tῶν δούλων γένος ἐν οἷς ἂν φοβηθῇ σφόδρα
δειλόν ἔστιν.

1 Rightly corrected by Cobet from MSS. ταῦτα.
2 This word, which would properly mean "champions," is not quite satisfactory. Salmasius proposed παραστατῶν, which is only a little better, though defended in a careful note by Jacobs: I should have preferred προστάτων, if it were not so poetical a word.
to be questioned, and required Thersander to produce Sosthenes, for perhaps it was he who had murdered Leucippe; her advocates indeed laid great stress on this challenge¹ which they put forward. Thersander was much alarmed at it, and privately sent one of his supporters to Sosthenes at his country place, advising him to make himself scarce at once, before the messengers sent for him could reach him; the envoy took horse with all speed, and when he had reached him, explained the danger that he was in; if he stayed where he was, he said, and were there arrested, he would certainly be put to the torture. Sosthenes happened to be at Leucippe's hut, trying his blandishments upon her; when the messenger called out his name with much shouting and noise, he came out, heard the state of affairs, and was overcome by fear; and thinking that the police were already on his heels, he took horse and rode off at full gallop for Smyrna, while the other returned to Thersander. True it is, it seems, that fear paralyses the memory; at any rate Sosthenes, in his fright for his own skin, utterly forgot all his immediate duties in the momentary shock, and did not remember even to lock the doors of Leucippe's hut. The whole tribe of slaves is greatly inclined to cowardice in any circumstances where there is the slightest room for fear.

¹ One of the most essential institutions of Greek litigation; one side would put forward a salient point to be tested, the refusal by the other side to accept it as a test bringing the case to an end. προκαληματίζω may mean either a challenge or an offer, or something between the two; it is very often indeed (as here) an offer to produce one's own slaves to be questioned under torture as to the veracity of one's own evidence, or a challenge to the other party to produce his slaves to be treated in the same way, with the hope of shaking his evidence.
'Εν τούτῳ δὲ ὁ Θέρσανδρος πρὸ τῆς πρόκλησεως ἀπὸ τῆς Μελίττης οὕτω γενομένης παρελθὼν, “Ἰκανῶς μέν,” εἶπεν, “οὕτως ὡστε ποτὲ ἐστὶ, κατελήρησε μυθολογῶν. ἐγὼ δὲ ὑμῶν τεθαύμακα τῆς ἀναλγησίας, εἰ φονέα ἐπ’ αὐτο-φόρῳ λαβόντες, μεῖζον γὰρ τῆς φωρᾶς τὸ αὐτὸν ἑαυτοῦ κατειπεῖν, οὐ δὴ κελεύετε τῷ δημίῳ, καθέξεσθε δὲ γόοτος ἀκούοντες πιθανῶς μὲν ὑποκρινομένου, πιθανῶς δὲ δακρύοντος. ὃν νομίζω καὶ αὐτὸν κοινωνόν τεθαύμακα τοῦ φόνου περὶ ἑαυτοῦ φοβοῦντες: ὡστε οὐκ οίδα τί δεῖ βασάνων ἐπὶ περὶ πράγματος οὕτω σαφῶς ἔλη-2 λεγμένου. δοκῶ δὲ καὶ ἄλλου τινὰ ἐργάσασθαι φόνον· ὃ γὰρ Σωσθένης οὕτως, ὅν αἰτοῦσι παρ᾽ ἐμοῖς, τρίτην ταύτην ἡμέραν γέγονεν ἀφανής, καὶ ἐστιν οὐ πόρρω τινὸς ὑπονοίας, μὴ ἀρα τῆς τούτων ἐπιβουλῆς γέγονεν ἐργοῦ αὐτὸς γὰρ ἑτύγχανεν ὅ τιν μοιχείαν μοι κατειπών. ὡστε εἰκότως ἀποκτείνατο μοι δοκοῦσιν αὐτὸν, καὶ τούτο εἰδότες, ὃς ἄν ὑμῖν ἐχομι παρασχεῖν τὸν ἄνθρω-πον, πρόκλησιν περὶ αὐτοῦ πεποίηνται πάνυ 3 κακούργως. εἴη μὲν οὖν κάκεινον φανῆναι καὶ μὴ τεθνάναι· τί δὲ καὶ, εἰ παρῆν, ἐδει παρ’ αὐτοῦ μαθεῖν; εἰ τινα κόρην ἐσκηναντο; τοιγαρ-σίν ἐσκηναντος ἐν οἶς καὶ εἰ ταύτην ἐσχε Μελίττη; λέγει καὶ τούτο δὲ ἐμοῖς. ἀπήλ-λακται μὲν δὴ Σωσθένης ταύτα εἰπὼν τούτευθεν

1 I cannot understand πρό. Thersander was certainly not speaking before the πρόκλησις, for he is answering it: nor for it, since he is resisting it. If we are to keep the following genitives, πρός, which is most like πρό, only very rarely means “with regard to.” A friend suggests that it would be better to read πρὸς τὴν πρόκλησιν “against the challenge”: 374
11. While all this was happening, Thersander appeared to answer the challenge thus put forward by Melitte. "We have surely had enough," said he, "of the raving moonshine put forward by this fellow, whoever he is. I am really astonished at your callousness; you have caught a murderer in the act—a man's own accusation of himself is even stronger than a capture *in flagrante*, and yet you do not call upon the officer to lead him away to death, but sit there listening to this charlatan with his plausible acting and his plausible tears. I rather suspect that he too, being an accomplice in the murder, is afraid for his own skin, and so I see no need for the process of torturing slaves for further evidence in a case so clearly proved as this. Nay more, I fancy that they have committed a second murder; this Sosthenes, whom they call upon me to produce, has now been missing for more than two full days, and there is every ground for suspicion that his disappearance is due to their plotting; he it was that informed me of the adultery. So I think that they have made away with him, and now, certain that I cannot produce the fellow, have most craftily put forward the challenge for him. Now suppose for a moment that he were not dead, and had appeared here in court: whatever could be learned from his presence? If he once bought a certain girl? It is granted at once that he bought her. If Melitte was at one time in possession of her? That too he acknowledges, by my lips. When he has given this evidence, Sosthenes is dismissed

πρὸς and πρὸ are written very nearly alike in MSS., and the change of case would naturally follow the change of the former preposition into the latter.
δὲ ὁ λόγος μοι πρὸς Μελίττην καὶ Κλειτοφῶντα.

4 τί μον δὴν δουλὴν λαβόντες πεποιήκατε; δούλη γὰρ ἢν ἐμῆ, Σωσθένους αὐτὴν ἑωνημένου· καὶ εἰ περιῆ καὶ μὴ πρὸς αὐτῶν ἐπεφόνευτο, πάντως ἂν ἐδούλευεν ἐμοί.

5 Τούτον δὲ τὸν λόγον ὁ Θέρσανδρος πάντα κακοήθως παρενέβαλεν, ἵνα κἀκεῖ ὅστεν ἡ 

Δευκάπτη φωραθῇ ξῶσα, πρὸς δούλειαν αὐτὴν ἀγάγη. εἰτὰ προσετήθει: “Κλειτοφῶν μὲν ὃν ὅμοι 

κακοήθως παρενέβαλεν, ἵνα κἂν ἡμελαίων ἐπεφόνευτο, πάντως ἂν μὴ πρὸς ταύτην αἰ τῶν θερα-

6 παινίδων εἰσὶ βάσανοι. ἄν γὰρ φανόσι παρὰ 

taúṯẖs lαbο̱usai τὴν κόρην, εἰτὰ οὐκετὴ πάλιν 

ἀγαγοῦσαι, τί γέγονε; τί δὲ ὅλως ἐξεπέμπτο; 

καὶ πρὸς τίνα; ἄρ’ οὐκ εὐδηλον τὸ πρᾶγμα, ὡς 

συσκευασάμενοι μὲν ἃς ἃς κτενοῦτας; 

7 αἰ δὲ θεράπαιναι τούτους μὲν, ὥς εἰκός, οὐκ 

ὑδεσαν, ἵνα μὴ μετὰ πλειώνων μαρτύρων γενομενον 

tὸ ἐργον κίνδυνον ἔχει μείζονα; κατέλυπον δὲ αὐτὴν 

ἐνθά ἢν ὁ τῶν λῃστῶν λόχος λανθάνων, ὡστε 

ἐνεχώρει μηδὲ ἐκείνας τὸ γενόμενον ἑωρακέναι. 

ἔληρησε δὲ καὶ περὶ δεσμώτου τινός, ὡς εἰπόντος 

8 περὶ τοῦ φόνου. καὶ τίς ὁ δεσμώτης οὗτος, ὃς τῷ 

στρατηγῷ μὲν οὐδὲν εἶπε, τούτῳ δὲ μόνῳ τὰ ἀπόρ-

ρητα διελέγετο τοῦ φόνου, πλὴν εἶ μὴ κοινωνοῦντα 

ἐγνώρισεν; οὔ παύσεσθε φληγάφων ἀνεχόμενοι
from the case; from this point begins my arraign-
ment of Melitte and Clitophon. What have you
done with my slave, whom you took from me? For
my slave she was, as Sosthenes had bought her, and
if she were still alive and had not been murdered by
them, she would still be my slave."

This last remark was interjected by Thersander
with wicked cunning, so that if later on it were
detected that Leucippe were still alive, he would
be able to keep her in slavery to him. Then he
went on: "Clitophon has acknowledged that he
murdered her, and the verdict is settled on his case:
Melitte denies it; well, her serving-maids may be
tortured to refute her denial. Supposing it is estab-
lished that they received the girl from her, but
never brought her back again, what is the con-
clusion? Why was she ever sent off into the
country? To whom? Is not the whole affair per-
factly clear, that the conspirators had suborned
men to do away with her? About them, naturally
enough, no information was given to the serving-
maids—the greater the number of those privy to
the scheme, the greater danger would it involve;
the maids left her near the spot where the robber-
band was lying in hiding, and it was so quite
possible that they did not even see what happened.
Then this fellow uttered some frantic nonsense
about some prisoner, who is supposed to have spoken
of the murder. Who is this prisoner, who has said
nothing to the magistrate, but has related to
Clitophon alone all the secrets of the murder, which he
certainly would not have done if he had not recog-
nised him as a participator in it? It is surely time
that you ceased to pay any attention to these empty
1 The only possible answer to Melitte’s πρόκλησις.

2 This, with the mention of the satrap of Egypt in Book III., seems to show that the story takes place under the Persian rule; but the general mise-en-scène is extraordinarily vague, and the events described might have taken place at almost any moment of Greek antiquity. It forms a great contrast to Chariton’s Chaereas and Callirrhoë, in which historical probability is most carefully preserved.
babblings, making this serious business a matter of ridicule; can you think that this fellow would ever have brought this accusation against himself without the direct interposition of Providence?"

12. This was Thersander's speech, and he followed it by his oath that he knew nothing of what had become of Sosthenes. The president of the judges then delivered his sentence: he was of the royal house, and it was his business to sit in capital charges; but he had, as the law provided, assessors chosen from the elders of the town, whom he had selected as experts in jurisprudence. After consultation with the assessors, his sentence was that I was to be put to death, in accordance with the law which provided that a murderer admitting his crime was to be condemned, but that as concerning Melitite, there must be a second trial, the result of which would depend upon the evidence given by the serving-maids when put to the question; that Thersander was to make an additional affidavit in writing that he did not know what had become of Sosthenes, and that I, already judged guilty, was to be questioned under torture as to the connivance of Melitite in my crime. I was therefore at once fettered, stripped naked of my clothes, and slung up on the cords, the attendants were some of them bringing the scourges, some the fire and wheel; Clinias was crying aloud and calling upon the gods for help, when Artemis' bishop was descried approaching, crowned with bay. This is the indication that a sacred embassy to the goddess has arrived,

3 A good example of the injustice which may occur in the absence of the excellent rule requiring production of the body for the success of a charge of murder.
τούτο δὲ ὅταν γένηται, πάσης εἶναι δεῖν τιμωρίας ἐκεχειριαν ἡμερῶν, ὃς ὁμοί ἐπετέλεσαν τὴν θυσίαν οἱ θεωροὶ. οὖτω μὲν δὴ τὸ τῶν δεσμῶν ἐλύθην. ἦν δὲ ὁ τὴν θεωρίαν ἄγων Σῶ-4 στράτος, ὁ τῆς Λευκίππης πατήρ. ὁ γὰρ Βυζάντιος, τῆς Ἀρτέμιδος ἐπιφανείσης ἐν τῷ πολέμῳ τῷ πρὸς τοὺς Θράκας, νικήσαντες ἔλογαν δεῖν αὐτῆς θυσίαν ἀποστέλλειν, τῆς συμμαχίας ἐπινικίου ἦν δὲ καὶ ἑδὰ τῷ Σωστράτῳ νύκτωρ ἡ θεὸς ἐπιστάσα. τὸ δὲ ὄναρ ἐσήμαινε τὴν θυγατέρα εὐρήσειν ἐν Ἑφέσῳ καὶ τοῦ ἀδελφοῦ τῶν νικῶν.

13. Παρὰ δὲ τῶν αὐτῶν χρόνων καὶ ἡ Λευκίππη, τὰς μὲν τοῦ δωματίου θύρας ἀνεῳγμένας ὁρῶσα, τὸν δὲ Σωσθένην μὴ παρόντα, περιεσκόπει μὴ πρὸ θυρῶν εἴη. ὡς δὲ ἦν οὐδαμοῦ, θάρσος αὐτῆς καὶ ἐλπὶς ἡ συνήθης εἰσέρχεται· μνήμη γὰρ αὐτῆς τοῦ πολλάκης παρὰ δόξαν σεσώσθαι, πρὸς τὸ παρὸν τῶν κινδύνων τὴν ἐλπίδα προμόσφειν ἀπο-2 χρῆσθαι. τῇ Τύχῃ. καὶ, ἦν γὰρ τῶν ἀγρῶν πλησίον τὸ τῆς Ἀρτέμιδος ἱερόν, ἐκτρέχει τε ἐπ' αὐτῷ καὶ ἔχεται τοῦ νεῶς. τὸ δὲ παλαιὸν ἄβατος ἦν γυναιξίν ἔλευθέραις οὐτοὶ ὅ νεῶς, ἀνδράσι δὲ 3 ἐπετέτραπτο καὶ παρθένους. εἰ δὲ τὰς εὐσώ παρ-ήλθε γυνὴ, θάνατος ἦν ἡ δίκη, πλὴν εἰ μὴ δούλη τις ἦν ἐγκαλούσα τῷ δεσπότῃ. ταύτη 2 δὲ ἐξῆν ἱκετεύει τὴν θεόν, οἱ δὲ ἄρχοντες ἐδίκαζον αὐτῇ

1 Cobet's emendation for MSS. ἀποχρῆσαι.
2 So Salmasius for MSS. ταύτην.
and when such an event occurs, there is bound to be a respite from all judicial punishments until the ambassadors have completed the sacrifice which they have come to perform: I was therefore temporarily released from my chains. Now the head of the sacred embassy was Sostratus, Leucippe’s father; for Artemis had appeared to the Byzantines during their war against the Thracians, and after their consequent victory, they decided that they must send her a sacrifice as a recognition of her aid during the war. Nay more, the goddess had appeared to Sostratus separately by night, and his dream foretold him that he would find his daughter and his brother’s son at Ephesus.

13. To return to Leucippe; about the same time that all this was occurring, she perceived that the doors of her hut had been left open and that Sosthenes was not there: then she looked round to see if he were outside in front of the doors. As he was nowhere to be found, her accustomed courage and hope returned to her: she remembered that more than once she had been brought safely through, against all expectation, and in the matter of her present dangers she dared to hope that Fortune would once again come to her help. Now quite near to the country house was the temple of Artemis: so she ran thither, and there clutched hold with her hands of the shrine within it: the shrine was anciently forbidden to free matrons, but open to men and maidens: if any other woman entered it, death was the penalty of her intrusion, unless she were a slave with a legal complaint against her master: such a one was permitted to come as a suppliant to the goddess, while the magistrates de-
ACHILLES TATIUS

τε καὶ τω δεσπότη καὶ εὶ μὲν ο δεσπότης οὐδὲν ἐτυχεν ἀδικων, αὕθις τὴν θεράπαιαν ἐλάμβανεν, ὀμόσας μη μησικακήσειν τῆς καταφυγῆς· εἰ δὲ ἐδοξεν ἡ θεράπαιαν 1 δίκαια λέγειν, ἔμενεν αὐτῶι 4 δούλη τηθεφ. ἀρτι δε τοῦ Σωστράτου τὸν ιερεά παραλαβόντος, καὶ ἐπὶ τα δικαστήρια παρελθόντος, ως ἂν ἐπίσχη τας δίκας, εἰς τὸ ιερὸν ἡ Λευκίππη παρῆν, ὥστε μικροῦ τινὸς ἀπελείφθη τοῦ μη τῷ πατρὶ συντυχεῖν.

14. Ὡς δὲ ἀπηλλάγην ἐγὼ τῶν βασάνων, διελευντο μὲν τὸ δικαστήριον, ὀχλος τε ἦν περὶ ἐμὲ καὶ ἥρωβος, τῶν μὲν ἔλεοντων, τῶν δὲ ἐπιθειαζόντων, 2 τῶν δὲ ἀναπυνθανομένων. ἐνθα καὶ ὁ Σώστρατος ἐπιστὰς ἥρω προς ἐμὲ ἔγεγόνει περὶ τὴν τῶν Ἡρακλείων ἑορτήν, καὶ ἥμετέρας φυγῆς ὥστε ταχύ μου τὴν μορφὴν συνεβάλετο, καὶ διὰ τὸ ἐνυπνιον φύσει προσδοκῶι 3 εὑρήσειν ἡμᾶς. προσελθὼν οὖν μοι “Κλειτοφῶν οὔτος, Λευκίππη δε πού;” ἐγὼ μὲν οὖν γυνωρίσας αὐτὸν εἰς γην κατένευσα· οἳ δὲ παρόντες αὐτῷ διηγοῦντο ὅσα εἶπον κατ’ ἐμαυτῷ· καὶ ὃς ἀνοιμῶξας, καὶ κοψάμενος τὴν κεφαλῆν, ἐμπηδῆ ῥου

1 MSS. ἐδοξεθεράπαιαν; corrected by Jacobs.
2 MSS. ἐκθειαζόντων. The change suggested in the text seems a little less violent than Hirschig’s ἐπιτωδαζόντων. ἐκθειάζω means “to deify,” ἐπιθειάζω “to appeal to the gods against.”
3 I think that Hercher’s ταχύ (for τάχα) must be accepted. In prose τάχα means “perhaps,” ταχύ “quickly.”

382
cided the case between her and the master. If the master were found to have committed no offence against her, he used to take the serving-girl back, after taking an oath that he would bear no malice against her on account of her flight: but if sentence were given for the servant, then she stayed there as the goddess's slave. Sostratus was just taking with him the bishop and coming to the law-court to stop the execution of the sentence at the moment when Leucippe arrived at the temple, and she only missed meeting her father by a few moments.

14. I was thus reprieved from the question, and the court had broken up: I was surrounded by a noisy mob, some expressing their pity, some calling upon the gods to punish me, others questioning me about my story, when Sostratus, who had stopped near me, recognized who I was; for, as I mentioned at the beginning of my story, he had once been in Tyre when the feast of Heracles was being celebrated, and had remained there for some days a considerable time before our flight: so that he at once realised from my appearance who I was, and he naturally expected to find us in Ephesus on account of his dream. He therefore came up to me, saying: "Here is Clitophon, but where is Leucippe?" As soon as I recognized him, I bent down my head, while the bystanders related to him the accusations I had brought against myself: at which he cried aloud, and buffeted his face, and then rushed at me

1 See note on the Greek text. If εἰπὲ ἐνθεοπνήσων be the true reading, it might perhaps also mean "calling upon the gods" in amazement at their timely intervention.

2 A mistake. Sostratus had recommended (II. xiv.) that a sacred embassy should be sent to the Tyrian Hercules, but Callisthenes actually conducted it.
tois ὀφθαλμοῖς καὶ μικροῦ δεῖν ἔξωρυξεν αὐτοῦς·
οὐδὲ γὰρ ἐπεχείρουν κωλύειν ἐγώ, παρείχον δὲ τὸ
4 πρόσωπον εἰς τὴν ὑβρίν. ο ὃ δὲ Κλεινίας προσελ-
θὼν εἰργε παρηγορών αὐτὸν ἄμα καὶ λέγων· “Τί
ποιεῖς, ἀνθρωπε; τί μάτην ἔξηγιρώσαι κατ’ ἀν-
δρός, ὃς μᾶλλον σοῦ Δευκάπτην φιλεῖ; θάνατον
γοῦν ὑπέστη παθεῖν, ὅτι τεθνάναι ταύτην ἔδοξεν.”
5 ἀλλὰ τε πολλὰ ἔλεγε παραμυθούμενος αὐτών. ὃ
dὲ ὦδύρετο καλῶν τὴν Ἀρτεμιν. ὃ “Επὶ τοῦτο με,
δέσποινα, ἄγαγες ἐνυπνίον; τοιαύτα σοι τῶν ἐνυ-
πνίων τὰ μαντεύματα; καύγῳ μὲν ἐπίστευόν σου
τοῖς ὀνείροις καὶ εὐρήσειν παρὰ σοὶ προσεδόκων
τὴν θυγατέρα. καλῶν δὲ μοι δόρουν δέδωκας;
6 εὐροῦν τὸν ἀνδροφόνον αὐτῆς παρὰ σοὶ.” καὶ ὃ
Κλεινίας ἀκούσας τοῦ τῆς Ἀρτέμιδος ἐνυπνίου
περιχαρῆς ἐγένετο, καὶ λέγει. “Θάρρει, πτάτερ, ὃ
Ἀρτεμις οὐ ψεύδεται ζῇ σοι Λευκίππη: πίστευσόν
μου τοῖς μαντεύμασιν. οὐχ ὄρας καὶ τοῦτον ὡς
ἐκ τῶν βασάνων νῦν κρεμάμενον ἔξηρπασεν;”
15. Ἐν τούτῳ δὲ ἐρχεταί τις τῶν τοῦ νεῶ
προπόλων ἐπὶ τὸν ἱερέα σπουδῆ μάλα θέων, καὶ
λέγει πάντων ἀκουόντων. “Κόρη τις ἐπὶ τὴν
Ἀρτεμιν ξένη κατέφυγεν.” ἐγὼ μὲν δὴ τοῦτο
ἀκούσας ἀναπτεροῦμαι, καὶ τὰ ὄμματα ἀνεγείρω,
καὶ ἀναβιοῦν ἡρχόμην ὃ δὲ Κλεινίας πρὸς τὸν
Σώστρατον, “Ἀληθῆ μου, πάτερ,” εἶπε, “τὰ μαν-
tεύματα” καὶ ἄμα πρὸς τὸν ἀγγέλου εἶπε. “Μὴ
2 καλῆ;” “Οὐκ ἄλλην τοιαύτην,” ἐφη, “μετὰ τὴν
384
and made as if he would almost tear out my eyes; I made no resistance and did not try to prevent him, but rather freely offered my face to his violence. At this Clinias came forward and addressed him, trying to restrain him: "What are you doing, Sir?" he said, "Why do you exhibit so wrong a passion against a man who loves Leucippe even better than you do? He has at any rate offered himself up to be put to death because he thought that the maiden had perished:" and he exhorted him with these and many other like words. He, however, went on lamenting, calling upon Artemis; "Was it for this, great queen, that thou didst bring me hither? Was the interpretation of the vision thou sentest me to be after this fashion? Yes, and I believed thy dream, and trusted to find my daughter here with thee. Now it is a fine gift that thou hast made me; I have found her murderer here in thy city." When Clinias heard of the dream in which Artemis had appeared, he was overcome with joy; "Be of good cheer, venerable Sir;" he said, "Artemis is no liar: your Leucippe is alive; believe my powers of interpretation. Do you not see how she has delivered Clitophon too, who was actually strung up for execution, from the tortures that were awaiting him?"

15. While he was thus speaking, one of the temple-keepers came running his fastest to the bishop, and cried, in the hearing of all, "A maiden, a foreigner, has taken sanctuary with Artemis." At these words I was all in a flutter with hope; I opened my eyes and began to live once more. Clinias turned to Sostratus, saying; "You see, aged Sir, that my divinations are coming true;" and at once, speaking to the messenger, "Is she not fair?" "Never saw I
ΑΡΤΕΜΙΝ ΕΙΔΟΝ," ΠΡΟΣ ΤΟΥΤΟ ΕΓΩ ΠΗΔΩ ΚΑΙ ΒΟΩ, "ΔΕΥΚΙΤΠΗΝ ΛΕΓΕΙΣ." "ΚΑΙ ΜΑΛΑ," ΕΦΗ. "ΚΑΛΕΙΣΘΑΙ ΓΑΡ ΤΟΥΤΟ ΕΛΕΓΕΝ ΑΥΤΗ, 1 ΚΑΙ ΠΑΤΡΙΔΑ ΒΥΖΑΝΤΙΟΝ ΚΑΙ ΠΑΤΕΡΑ ΣΩΣΤΡΑΤΟΥ ΕΧΕΙΝ." Ο ΜΕΝ ΔΗ ΚΛΕΙΝΙΑΣ ΑΝΕΚΡΟΤΗΣΕ ΠΑΙΑΝΙΣΑΣ. Ο ΔΕ ΣΩΣΤΡΑΤΟΣ ΥΠΟ ΧΑΡΑΣ ΚΑΤΕΠΕΣΕΝ ΕΓΩ ΔΕ ΕΞΑΛΛΟΜΑΙ ΜΕΤΑ ΤΩΝ ΔΕΣΜΩΝ ΕΙΣ ΑΕΡΑ ΚΑΙ ΕΠΙ ΤΟ ΙΕΡΟΝ ΩΣ ΑΠΟ ΜΗΧΑΝΗΣ ΒΛΗΘΕΙΣ ΕΠΕΤΟΜΗΝ. ΟΙ ΔΕ ΦΥΛΑΣΣΟΝΤΕΣ ΕΘΙΔΩΚΟΝ, ΝΟΜΙΖΟΝΤΕΣ ΑΠΟΔΙΔΡΑΣΚΕΙΝ, ΚΑΙ ΕΒΩΝ ΤΟΙΣ ΕΥΝΥΓΧΑΝΟΥΣΙ ΛΑΒΕΣΘΑΙ. ΑΛΛ' ΕΙΧΟΝ ΟΙ ΠΟΔΕΣ ΜΟΥ ΤΟΤΕ ΠΤΕΡΑΙΚΑΙ ΜΟΛΙΣ ΚΑΙ ΤΙΝΕΣ ΜΑΙΝΟΜΕΝΟΥ ΜΟΥ ΠΡΟΣ ΤΟΝ ΔΡΟΜΟΝ ΛΑΜΒΑΝΟΝΤΑΙ ΚΑΙ ΟΙ ΦΥΛΑΚΕΣ ΑΜΑ ΠΑΡΙΘΣΑΝ ΚΑΙ ΕΠΕΧΕΙΡΟΥΝ ΜΕ ΤΥΠΤΕΙΝ. ΕΓΩ ΔΕ ΗΔΗ ΘΑΡΡΩΝ ΗΜΥΝΟΜΗΝ ΟΙ ΔΕ ΕΙΛΚΟΝ ΜΕ ΕΙΣ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ.

10. ΚΑΙ ΕΝ ΤΟΤΟ ΠΑΡΗΝ Ο ΚΛΕΙΝΙΑΣ ΚΑΙ Ο ΣΩΣΤΡΑΤΟΣ. ΚΑΙ Ο ΜΕΝ ΚΛΕΙΝΙΑΣ ΕΒΟΑ. "ΠΟΙΑ ΑΓΕΤΕ ΤΟΝ ΑΝΘΡΩΠΟΝ; ΟΥΚ ΕΣΤΙ ΦΟΝΕΥΣ ΕΦ' Η ΚΑΤΑΔΕΙΚΝΑΣΤΑΙ." ΚΑΙ Ο ΣΩΣΤΡΑΤΟΣ ΕΝ ΜΕΡΕΙ ΤΑΥΤΑ ΕΛΕΓΕΝ, ΚΑΙ Ως ΕΙΗ ΑΥΤΟΣ ΤΗΣ ΑΝΗΡΗΘΑΙ ΔΟΚΟΥΨΗΣ ΠΑΤΗΡ. ΟΙ ΔΕ ΠΑΡΟΝΤΕΣ, ΜΑΘΟΝΤΕΣ ΤΟ ΠΑΝ, ΕΥΦΗΜΟΝ ΤΕ ΤΗΝ 'ΑΡΤΕΜΙΝ ΚΑΙ ΠΕΡΙΩΣΤΑΝΤΟ ΜΕ ΚΑΙ 2 ΑΓΕΙΝ ΕΙΣ ΤΟ ΔΕΣΜΩΤΗΡΙΟΝ ΟΥΚ ΕΠΕΤΡΕΠΟΝ. ΟΙ ΔΕ ΦΥΛΑΚΕΣ ΟΥΚ ΕΙΝΑΙ ΚΥΡΙΟΙ ΤΟΥ ΜΕΘΕΙΝΑΙ ΚΑΤΑΔΙΚΑΣΘΕΝΤΑ ΠΡΟΣ ΘΑΝΑΤΟΝ ΑΝΘΡΩΠΟΝ ΕΛΕΓΟΝ, ΕΩΣ Ο ΙΕΡΕΥΣ, ΤΟΥ ΣΩΣΤΡΑΤΟΥ ΔΕΘΕΝΤΟΣ, ΕΥΝΥΓΧΑΝΟΥΣΙ

1 Cobet’s correction for MSS. autêns.

1 A combination of two constructions: (a) “Never saw I fairer, save the goddess,” and (b) “The fairest I ever saw

386
such another, " he replied, "save the goddess alone." At this I leaped up and shouted: "It must be Leucippe of whom you speak." "Certainly," said he; "that was the name by which she said that she was called, and that her country was Byzantium and her father Sostratus." Then Clinias clapped his hands, shouting with triumph, while Sostratus fell to the ground for joy, and I leaped up on high, chains and all, and flew off to the temple like a bullet from the gun: my warders pursued me, thinking that I was running away, and called all those whom we met to catch me. But my feet had wings, and it was with the greatest difficulty that at length some of them stopped me in my mad course, and then my guards came up and set about beating me: to which I, now back in my old good spirits, resisted stoutly, and they began dragging me off to the prison.

16. Meanwhile, up came Clinias and Sostratus, the former crying out; "Whither are you dragging this man? He is not guilty of the murder for which he was sentenced:" and Sostratus in his turn corroborated his story and said that he was the father of the girl who had been believed to have been murdered. The bystanders when they heard the whole story, blessed the name of Artemis; and making a ring round me, refused to allow me to be taken off to prison. The warders said that they did not possess the power of letting out a man who had been condemned to death; but presently the bishop, at the request of Sostratus, went bail that he would be responsible after the goddess." cf. Milton, P. L. iv. 324, "Fairest of her daughters Eve." With the sentiment cf. Ovid, Her. xviii. 69 [Leander addressing the moon (Artemis)]: A Veneris facie non est prior ulla tuaque—Save Venus' face and thine there is none surpasses Hero's.
αὐτὸν ἔχειν καὶ παράξειν¹ εἰς τὸν δῆμον, ὅταν
dé, σοῦ ῥώ μὲν δῆ τῶν δεσμῶν ἀπολύομαι καὶ
ἐπὶ τὸ ἱερὸν ταχὺ μάλα ἥπειρομήν· καὶ ὁ Σώ-
στρατός κατὰ πόδας, σοῦ σώδα εἰ τὰ ὀμοία ἐμοὶ
χαίρων. σοῦ ἐστὶ δὲ σοῦ ῥω ἀνθρωπος δρομικό-
tatos, διν σοῦ τῆς φήμης φθάνει τὸ πτερόν· ἢ καὶ
tότε ἡμᾶς ἐπὶ Δευκίππην προύλαβεν, ἀπαγγέλ-
λονσα πάνται καὶ τὰ τοῦ Σωστράτου καὶ τάμα.
ἰδοὺσα δὲ ἡμᾶς, ἐξεπήδησε τοῦ νεῶ, καὶ τὸν μὲν
πατέρα περιεπτυξατο, τοὺς δὲ ὀφθαλμοὺς εἶχεν
ἐπὶ ἐμέ. ἐγὼ δὲ εἰστήκειν, αἰδοὶ τῇ πρὸς τὸν
Σωστράτου κατέχων ἐμαυτὸν (καὶ ἀπαντὰ ἐβλεποῦν
eἰς τὸ ἐκείνης πρόσωπον) ἐπὶ αὐτὴν ἐκθορεῖν.
σοῦ ὀλλὴλοὺς ἠκταζόμεθα τοῖς ὀμμασιν.

¹ MSS. παρέξειν. The correction is due to Hirschig.
for the prisoner and produce him for public trial when the time came. Released thus then from my bonds, I hurried away with all possible speed to the temple, with Sostratus close at my heels, who probably felt the same kind of joy as my own. But, run a man never so swiftly, yet the winged tongue of speech gets to his destination before him: on this occasion again it anticipated us in our visit to Leucippe, relating the whole story to her, both Sostratus' adventures and mine; and when she saw us, she rushed forth from the shrine, and while her arms were folded round her father's neck, she kept her eyes fixed on me. There I stood, my shame for the way I had treated Sostratus restraining me—though all the time I was gazing steadfastly at her face—from falling into her arms; and so we greeted one another only with our eyes.
1. "Αρτι δὲ ἡμῶν μελλόντων καθέξεσθαι και περὶ τούτων διαλέγεσθαι, Θέρσανδρος σπουδὴ μάλα, μάρτυρας ἄγων τινάς, ἔρχεται πρὸς τὸν νεῶν, καὶ μεγάλη τῇ φωνῇ πρὸς τὸν ἱερέα, "Μαρτύρομαι," ἔφη, "τῶν δὲ ἐναντίον, οὗτοι δὲ ἐξαιρῆσθαι δεσμῶν καὶ θανάτου κατεγνωσμένον ἄνθρωπον ἐκ τῶν νόμων ἀποθανεῖν. 2 ἔχεις δὲ καὶ δούλην ἐμῆν, γυναῖκα μάχλον καὶ πρὸς ἄνδρας ἐπιμανῆς ταύτην ὅπως μοι φυλάξῃς." ἔγω δὲ πρὸς τὸ "δούλην καὶ γυναῖκα μάχλον" ὑπεραλγήσας τῇ ψυχήν, ὡκὴ ἦνεγκα τῶν ῥημάτων τὰ τραύματα, ἀλλ' ἔτι λαλοῦντος αὐτοῦ, "Σὺ μὲν οὖν," ἔφη, "καὶ τρίδουλος καὶ ἐπιμανητὴς καὶ μάχλος αὕτη δὲ καὶ ἑλευθέρα καὶ παρθένος καὶ 3 ἀξία τῆς θεοῦ. ὡς δὲ ταῦτ' ἦκουσε, "Καὶ λοιδορεῖς," φήσας, "δεσμῶτα καὶ κατάδικε;" παίει με κατὰ τῶν προσώπων μάλα βιαῖως καὶ ἐπάγει δευτέραν· οἱ δὲ τῶν ρινῶν αἵματος ἐρρεον κρουνοῖ· ὅλον γὰρ αὐτοῦ τὸν θυμὸν ἐίχεν ἡ πληγή. 4 ὡς δὲ καὶ τρίτην ἀπροφυλάκτως ἐπαισε, λανθάνει

1 The reader, bearing in mind Clitophon's behaviour at his previous meeting with Thersander (V. xxiii.), will by this time have come to the conclusion that the hero of the romance is a coward of the purest water. I do not know if
BOOK VIII

1. We were just about to sit down and talk of all this that had happened, when Thersander came rushing into the shrine, bringing some of his supporters as witnesses; and, addressing himself to the bishop, shouted out: "I testify before these witnesses that you have no right to release from his bonds and from the death-sentence a man who has been capitally condemned with all the solemnity of the law. And you have here a slave-girl of mine, a harlot who cannot be stopped from running after men; see that you keep her safe for me." At the words "slave and harlot," I was grievously affected, and could not bear the wounds inflicted by his words; but while he was still speaking, "Triply slave yourself," I interrupted, "and lecher, you run after harlots, while she is a free woman and a virgin, and well worthy of the goddess whom she serves." On hearing this, "Do you dare to revile me," he cried, "gaol-bird and convicted felon?" and as he spoke, he gave me a violent blow on the face and followed it up with another, so that out flowed the streams of blood from my nostrils, as there was all the force of his fury behind the blow. He aimed a third, but taking less care in its direction, he accidentally struck Achilles Tatius intended to depict him so, or whether it is a fault in the drawing.

2 Literally, "a slave through three generations." Reference is probably made here to his being a slave to his lusts.
μόνι τῷ στόματι περὶ τοὺς ὀδόντας προσπταλίσας τὴν χείρα, καὶ τρωθεὶς τοὺς δακτύλους, μόλις τὴν χείρα συνέστειλεν ἄνακραγών. καὶ οἱ ὀδόντες ἀμύνουσι τὴν τῶν ρινῶν ύβριν· τιτρώσκουσι γὰρ αὐτοὶ τοὺς παίνοντας δακτύλους, καὶ ἂ πεποίηκεν ἐπαθεὶν ἡ χείρ. καὶ ὁ μὲν ἐπὶ τῇ πληγῇ μάλα ἄκων ἄνακραγὼν συνέστειλε τὴν χείρα καὶ οὕτως ἐπαύσατο. ἐγὼ δὲ ἰδὼν οἶκεν κακῶν, τοῦτο μὲν οὐ προσποιημένη· ἐφ' ὅις δὲ ἐτυραννυθῆνε τραγῳδῶν, ἐνέπλησα βοῆς τὸ ἱερὸν.

2. "Ποῦ φύγωμεν ἐπὶ τοὺς βιαίους; ποῖ δικαδράμωμεν; ἐπὶ τίνα θεῶν μετὰ τὴν Ἀρτεμίδω; ἐν τοῖς παίοντας δακτύλους, καὶ ταῦτα ἐν ἐρημίαις μόναις γίνεται, ὅπου μαίνεται, μηδὲ ἄνθρωπος ἀμύνεται. ταῦτα οὐ οὐ οὐκ ἐγὼ τούτοις ἐπιτρέπω.

3. ἐπὶ τὴν Ἀρτεμίν αἰ πληγαί. καὶ οὐ μέχρι πληγών ή παροινία, ἀλλὰ καὶ τῶν προσώπων τις λαμβάνει τραύματα, ὡς ἐν πολέμῳ καὶ μάχῃ, καὶ μεμίανται τὸ ἔδαφος ἀνθρώπων αἵματι. τοιαῦτα σπένδει τίς θεῷ; οὐ βάρβαροι ταῦτα

---

1 Hercher’s suggestion for MSS. μαλακῶν.
2 Jacobs’ correction for MSS. ποῦ.
3 μὲν followed in the MSS. I think Hercher must be right to omit it.
his hand on my mouth, right on the teeth, and wounding his knuckles badly, uttered a cry of pain, and drew back his hand, though the wound made it quite hard to do so; thus my teeth avenged the violence offered to my nose, wounding the fingers that had given the blow, and the striking hand was repaid in its own coin. He could not repress a cry at the wound, but drew back his hand and so desisted from his assault: while I saw the accident that had happened to him, but pretended not to do so; but instead I made a tremendous fuss and outcry at the violent and overbearing treatment meted out to me, filling the temple with my cries.

2. "Now whither are we to flee from violence? What is to be our refuge? To which of the gods are we to have recourse, if Artemis cannot protect us? We are assaulted in her very temple; we are beaten before the very sanctuary-veil. Such things as this happen only in deserted places where there are no witnesses at hand or even none of the human race; you shew your brutal violence in the sight of the gods themselves. Even evil-doers have a refuge in the safety of the sanctuary; but I, who have offended against no man, and had taken up the position of Artemis' suppliant, am struck before her very altar, with the goddess, oh shame, looking on. These blows are aimed at Artemis herself: and the mad folly of her desecrator did not stop at mere blows; people are wounded, yes, wounded on the face, wounds such as one receives in wars and battles, and the holy pavement has been defiled with human blood. Is this a libation fit for the goddess? Are not these the offerings poured by
καὶ Ταῦροι, καὶ ἦ Ἀρτέμις ἡ Σκυθῶν; οὐ παρ’ ἐκείνους μόνον νεώς οὕτως αἰμάσσεται τὴν Ἰωνίαν Σκυθίαν πεποίηκας, καὶ ἐν Ἐφέσῳ ρέι τὰ ἐν Ταῦροις αἶματα. λαβὲ καὶ ξίφος κατ’ ἐμοῦ.

4 καὶ τοι τὶ δέῃ σιδήρου; τὰ τού ξίφους πεποίηκεν ἡ χείρ. ἀνδροφόνος αὐτή καὶ μαυροφόνος δεξιὰ τοιαῦτα δέδρακεν οἷα ἐκ φόνου γίνεται.

3. Ταῦτα μου βοῶντος ο ὁχλος συνερρύη τὸν ἐν τῷ ἱερῷ παρόντων καὶ οὕτως 1 ἐκάκιζον αὐτὸν καὶ ὁ ἱερεὺς αὐτὸς, "Οὐκ αἰσχύνῃ τοιαῦτα θανάτου οὕτως φανερῶς καὶ ἐν τῷ ἱερῷ;" ἐγὼ τε τεθαρρηκώς, "Ποία τοιαῦτα, ἔφην, ὃ ἢ ἄνδρες, πέποιηκεν νομισσάσθαι τὸν τούτων, ὁ δὲ εἰς τὴν ψυχὴν ὑπὸ τοῦτον, σωθεῖς δὲ ἵπτο τῆς Ταῦτας, ἢ τούτων ἀπέφημε συκοφάντην. καὶ νῦν προελθεῖν με δεῖ καὶ ἰσάμιασθαι τὸ πρόσωπον εξω. μὴ γὰρ ἐνταῦθα τοῦτο ποιήσαι με ἐγώ, μή καὶ τὸ ἱερὸν ὧδε τῷ τῆς ὕβρεως αἰματι 3 μιανθῇ." τότε μὲν δὴ μόλις ἀφελκύσαντες αὐτὸν ἀξέγονοι τοῦ ἱεροῦ. τοσοῦτον δὲ εἰπὲν ἀπόις "Ἀλλὰ τὸ μὲν σὸν ἢδη κέκριται, καὶ ὅσον οὐδέπω πείσῃ δίκην τὸ δὲ τῆς ψευδοπαρθένος ταύτης ἑταίρας ἡ σύριγξ τιμωρήσεται."

1 Salmassius’ emendation for MSS. οὔτως.

1 The inhabitants of the Crimea, who, as we know from Euripides, Iphigenia in Tauris, and other sources, sacrificed to their Artemis any strangers who entered their country.

2 St. Paul’s exact words, Acts xxii. 39, οὐκ ἀσήμου πόλεως 394
barbarians and the natives of Tauri,¹ and is not this rather the Artemis worshipped by the Scythians? Only among them is the shrine drenched with blood after this fashion. You have converted Ionia into Scythia, Thersander, and here in Ephesus flows blood that should only flow at Tauri. Come, use your sword against me! But what need is there of the steel? Your hand has done the work of the sword. Yes, that murderous and bloody hand of yours has performed the work that is done at a human sacrifice.”

3. As I shouted out these complaints, a great crowd came together of all those who were in the temple: and they began to abuse Thersander, as did the bishop himself, who said: “Are you not ashamed of acting thus, openly and in the temple?” At this, I took courage and added: “This is what I have suffered, Sirs, though I am a free man and a citizen of no mean city²; this rascal conspired against my life, but Artemis saved me and proved him a trumper-up of false charges. Now I must go and wash my face outside; God forbid that the holy water ³ of the temple should be polluted by the blood of violence.” At this, they dragged him away with some difficulty and induced him to leave the temple, but thus much he was able to say as he went; “Your case is already judged and finished, and it will not be long before you pay the penalty that is due; as for this prostitute, this sham virgin, she shall be tested by the ordeal of the pan-pipes."³⁹⁵

πολίτης, of which the present passage sounds a reminiscence.
³ Not in stoups, as in modern churches, but a fountain for purposes of ablution.
⁴ This will be explained in chapter vi.
Διηρύθησα τὸ πρόσωπον. τὸ δὲ τοῦ Σώστρατον ὅρθος τοῖς ὀφθαλμῶις ἰδεῖν οὐκ ἤδυνάμην, συνειδῶς οἷα αὐτὸν διετεθέειν. καὶ ὁ Σώστρατος δὲ τὰς τῶν ὀφθαλμῶν ὄρων ἀμύξεις τῶν ἔμων ὡς ἔτυχον ὑπ᾽ αὐτοῦ παθῶν, ἀντησχύνετο μὲ βλέπειν καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε· καὶ ἡ Λευκίππη δὲ τὰ πολλὰ εἰς γῆν ἔβλεπε. προϊόντος δὲ τοῦ πότου καὶ τοῦ Διονύσου κατὰ μικρὸν ἐξιλασκομένου τὴν αἰδῶ (ἐλευθερίας γὰρ οὗτος πατήρ) ἀρχεῖ λόγου πρῶτος ὁ ἱερεὺς πρὸς τὸν Σώστρατον. "Τί οὐ λέγεις, οἱ ἕνε, τὸν περὶ ύμᾶς μύθον ὡς ἐστί; δοκεί γὰρ ἐμοὶ περιπλοκάς τινας ἔχειν οὐκ ἀνδείς, οἰνῷ δὲ καὶ μάλιστα πρέπουσιν 3 οἱ τοιοῦτοι λόγοι." καὶ ὁ Σώστρατος προφάσεως τοῖς ὀφθαλμῶις ἀσμένος, "Τὸ μὲν κατ᾽ ἐμὲ τοῦ λόγου μέρος ἀπλοῦν," εἶπεν ὁ Σώστρατος ὄνομα, Βυζάντιος τὸ γένος, τοῦτον θείος, πατήρ ταύτης. τὸ δὲ λοιπόν, ὡς οὐ προφάσεως· τῶν ἔργων παρελθόντων ἡ διήγησις τῶν οὐκέτι πάσχοντα ὑπὲρ οὐκέτι πάσχοντα ψυχαγωγεῖ μᾶλλον ἢ λυπεῖ." Κἀγὼ πάντα τὰ κατὰ τὴν ἀποδημίαν τὴν ἀπὸ Τύρου διηγοῦμαι, τὸν πλοῦν, τὴν ναυαγίαν, τὴν Αἴγυπτον, τοὺς βουκόλους, τῆς Λευκίππης

1 Possibly a reference to the Latin name of Bacchus, Liber pater.

396
4. At last he went, and I too went out and washed my face. It was then time for dinner, and the bishop most hospitably invited us to dine with him. I was unable to look Sostratus in the face, conscious of the way I had treated him: while he, observing the scratches round my eyes of which he had been the inflicter, was in return ashamed to face me; and Leucippe for the most part kept her eyes fixed on the ground; so that the whole dinner was one long shamefastness. However, as we began to drink more deep and Dionysus little by little dissolved our shyness (rightly is he called the father of freedom 1), the bishop was the first to speak, addressing himself to Sostratus. “Will you not tell us, stranger,” said he, “the story in which you are all involved? Some of its ins and outs are likely to be not without interest, and tales of this sort are most suitable for the time when the wine is going round.” Sostratus was very glad to get hold of an excuse for breaking the ice. “My part of the story,” he said, “is very simple. Sostratus is my name, and I am a Byzantine by birth; the uncle of one of your guests, and the father of the other. As for all the rest, do you, my boy Clitophon, relate whatever the story is, and do not be shy about it. Even if I have gone through a great deal of trouble, the greater part of it is not your fault, but that of Fortune; and besides, the recital of trials past is more likely to raise the spirits 2 of a man who is no longer suffering under them than to depress him.”

5. At this I related the whole story which developed from our flight from Tyre—our voyage, the shipwreck, our adventures in Egypt, the buccaneers,

---

1 Not quite a literal translation: πυξαγωγέω means “to allure,” and so “to delight.”
τὴν ἀπαγωγὴν, τὴν παρὰ τῷ βωμῷ πλαστὴν γαστέρα, τὴν Μενελάου τέχνην, τὸν ἔρωτα τοῦ στρατηγοῦ καὶ τὸ Χαιρέου φάρμακον, τὴν τῶν ημιτῶν ἀρπαγὴν, καὶ τὸ τοῦ μηροῦ τραύμα

2 καὶ ἔδειξα τὴν οὐλήν. ἐπεὶ δὲ κατὰ τὴν Μελίττην ἐγενόμην, ἐξήρου τὸ πράγμα ἡμαυτοῦ πρὸς τὴν σωφροσύνην μεταποιοῦν καὶ σύνει ὑπενδόμην τὸν Μελίττης ἔρωτα, καὶ τὴν σωφροσύνην τὴν ἐμήν, ὡσον ἐλυπάρησε χρόνον, ὡσον ἀπέτυχεν, ὡσα ἐπηγγειλατο, ὡσα ὡδύρατο τὴν ναὸν διηγησάμην, τὸν εἰς "Ἐφεσον πλοῦν, καὶ ὡς ἄμφω συνεκαθεύδομεν, καὶ, μᾶ ταῦτην τὴν "Ἀρτεμιν, 3 ώς ἀπὸ γυναικὸς ἀνέστη γυνή. ἐν μόνον παρῆκα τῶν ἐμαυτοῦ δραμάτων, τὴν μετὰ ταῦτα πρὸς Μελίττην αἰδῶς ἐπεὶ καὶ τὸ δεῖπνον εἴπον, καὶ ὡς ἐμαυτοῦ κατεψευσάμην, καὶ μέχρι ὑπὲρ τῆς θεωρίας τὸν λόγον συνεπέρανα, καὶ, "Τὰ μὲν ἐμὰ ταῦτα," ἔφην "τὰ δὲ Δευκάππης τῶν ἐμὸν 4 μείζονα. πέπραται, δεδούλευκε, γῆν ἔσκαψε, σεσύληται τῆς κεφαλῆς τὸ κάλλος, τὴν κουράν ὄρας." καὶ καθ᾽ ἐκαστοῦ ὡς ἐγένετο διεξῆιν. 5 καὶ τῷ δὲ κατὰ τὸν Σωσθένην καὶ Θέρσανδρον γενόμενος, ἐξήρου καὶ τὰ αὐτῆς ἐτι μᾶλλον ἢ

1 πράγμα is a little feeble, and I should believe Hercher’s δράμα to be right were it not for δραμάτων in §3 below.
the carrying away of Leucippe, the mock stomach used at the altar (Menelaus’ artful device), the general’s love and the remedy administered by Chaereas, how Leucippe was carried off by the pirates and the wound I received in the thigh during the fight with them, of which I showed them the scar. When I came to the part of the story in which Melitte was concerned, I gave such a turn to the sequence of events that I made them appear greatly to the advantage of my continence, yet without any departure from the truth; I related the story of Melitte’s love for me, my own chastity with regard to her—the long time during which she besought me to take pity on her, her ill-success in her prayers, her promises, her laments; I told all about the ship, our voyage to Ephesus, how we shared the same couch, and how (I swore by Artemis present before us) she rose from it as one woman would rise from another’s bed. Only one thing I omitted in all my adventures, and that was the somewhat delicate matter of my connexion with Melitte after the events just mentioned; but I recounted my dinner with her, and how, later, I made the false accusation against myself, and I completed the story as far as the arrival of the sacred embassy. “These are my adventures,” said I, “but those of Leucippe have been more thrilling than mine. She has been bought and sold, she has been a slave, she has dug the ground, she has been robbed of the crowning glory of her hair; you can still see where her head was shaved”: and I then related all that had happened to her in its due order. When I came to to the part where she fell in with Sosthenes and Thersander, I made much more of her adventures than I had of
τάμα, ἔρωτικῶς 1 αὐτῇ χαριούμενος ἀκόουντος 
τοῦ πατρός· ὃς πᾶσαν αἰκίαν ἤνεγκεν εἰς τὸ 
σῶμα καὶ ὕβριν, πλὴν μιᾶς· ὑπὲρ δὲ ταύτης τὰς 
ἄλλας πᾶσας ὑπέστη: “Καὶ ἔμεινε, πάτερ, 
ταυτή μέχρι τῆς παρούσης ἥμερας, οἷαν αὐτὴν 
6 ἔξεπερψας, ἀπὸ Βυζαντίου. καὶ οὐκ ἔμοι τούτῳ 
ἔγκωμιον, ὅτι φυγήν ἐλόμενος οὐδὲν ἐδρασα 
ὑπὲρ δυν ἐφυγον, ἀλλὰ αὐτής, ὅτι καὶ ἐν μέσοις 
ληστῶν ἔμεινε παρθένος, καὶ τῶν μέγαν ἐνίκησε 
ληστὴν, Θέρασανδρὸν λέγω, τῶν ἀναίσχυντων, 
7 τοῦ βίαιον. ἐφιλοσοφήσαμεν, πάτερ, τὴν ἀποδη-
μίαν· ἐδίωξε γὰρ ἡμᾶς ἔρως, καὶ ἦν ἀραστὸ 
καὶ ἐρωμένης φυγή· ἀποδημήσαντες γεγόναμεν 
ἀλλήλων ἀδελφοί. εἰ τις ἀρα ἐστὶν ἀνδρὸς 
παρθένος, ταύτην κἀγὼ “μέχρι τῆς παρούσης 
8 τοῦ τῆς Ἁρτέμιδος ἔρως. δέσποινα Ἀφροδίτη, 
μὴ νεμεσήσῃς ἡμᾶς ὡς ὑβρισμένη. οὐκ ἠθέλομεν 
ἀπάτορα γενέσθαι τὸν γάμον· πάρεστιν οὖν 
ὁ πατήρ· ἥκε καὶ σύ: εὐμενὴ ἤδη γενοῦ.” 
9 ταύτα ἀκόουντες, ὁ μὲν ἔρευς ἐκεχηρίζει, θαυμάζων 
ἐκαστὸν τῶν λεγομένων· ὁ δὲ Σώστρατος καὶ 
ἐπεδάκρυεν, εἰ ποτὲ κατὰ Δευκίππην ἐγεγόνει

1 The MSS. have ἔτερως, for which Cobet suggested εἰδώς. 
But I prefer Jacobs' ἔρωτικῶς.

1 He calls Sostratus “father” either simply as a title of 
respect to an older man, or because Sostratus had called him 
τέκνον (iv. § 3), or because he hoped soon to be Sostratus’ 
son-in-law.

2 True enough. See Book IV. ch. i.

3 A very necessary qualification. Melitte is presently (xi. § 3 
and xiv. § 4) to get off by a similar mental reservation. The 
reference to Leucippe’s anxious expectation (if ἥρα can thus 
400
my own, wishing, as a lover should, to give her the greatest possible credit while her father was listening; how she suffered bodily all manner of insult and violence, save one, and because of this one alone withstood all the others: “And in that respect, father,” I added, “she is still the same, up to the present day, as when you sent her away from Byzantium. Nor is it to be put down at all to my credit that after accomplishing this flight I abstained from the very object for which we had fled: but to hers, that she remained a virgin when surrounded by a gang of pirates, and overcame that greatest pirate of all; I mean Thersander, the shameless, brutal wretch. Our departure from Tyre was a calculated one, my father; it was love that drove us from our native land, and the flight was that of a lover and his mistress; but when we had once started we became no more than a brother and sister to each other. If there be any such thing as virginity among us men, then that I have preserved with respect to Leucippe up to the present moment, while, as for her, she has long been anxiously hoping for this temple of Artemis. Lady Aphrodite, be not wroth with us as though we had slighted thee; we would not that our marriage should take place without her father being present; now he is here, come thou also, and look kindly upon us.” As they heard this tale, the bishop listened agape with astonishment, full of surprise at all the details of the story; while Sostratus was shedding tears every time the relation dealt with the adventures of Leucippe. When I had been translated) that she might come to the temple of Artemis is explained by IV. i. §4, where Artemis announces that she will assist at Leucippe’s marriage, and Clitophon’s appeal to Aphrodite by §§ 6 and 7 of the same chapter.
ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

tὸ δρᾶμα. καὶ ἐπεί ποτε ἐπαυσάμην, "Τὰ μὲν ἡμέτερα," εἴπον, "ἡκούσατε· ἐν δὲ αἰτῶ μαθεῖν κἄγῳ παρὰ σοι, ἵππον· τὶ ποτὲ ἐστὶν ὁ τελευταῖον ἀπιῶν ὁ Θέρσανδρος κατὰ Δευκάπτης προσέθηκε, σύριγγα εἰπὼν;" "Ἄλλα σὺ γε," ἐφη, "καλῶς ἀνήρος" καὶ γὰρ εἰδότας ἡμᾶς τὰ περὶ τὴν σύριγγα τοῖς παροῦσιν ὁμοὶς ἀρμόσαθαί προσήκειν κἄγῳ τὸν σὸν ἀμείψομαι μύθον εἰπὼν.

6. "Ὅρας τοιτὸ ἄλσος τὸ κατόπιν τοῦ νεῶ. ἐνθάδε ἐστὶ σπήλαιον ἀπόρρητον γυναιξὶν, καθαραῖς δὲ εἰσελθοῦσας οὐκ ἀπόρρητον παρθένοισι· ἀνάκειται δὲ σύριγξ ὀλίγον ἐνδόν τῶν τοῦ στη-2 λαίου θυρῶν. εἰ μὲν οὖν τὸ ὄργανον καὶ παρ᾽ ὑμῖν ἐπιχωριάζει τοῖς Βυζαντίοις, ἵστε ὁ λέγων· εἰ δὲ τις ὑμῶν ἤτοι ὁμίλησε τῇ μουσικῇ, φέρε καὶ οἷόν ἐστὶν εἰπὼν, καὶ τὸν ταύτῃ τοῦ 3 Πανὸς πάντα μύθον. ή σύριγξ αὐλόι μὲν εἰσὶ πολλοί, κάλαμος 1 δὲ τῶν αὐλῶν ἐκαστὸς· αὐλοῦσι δὲ οἱ κάλαμοι πάντες ὡστερ αὐλὸς εἰς. σύγκειται 4 δὲ στοιχηδὸν ἄλλος ἐπ᾽ ἄλλον ἤνωμεν· τὸ πρόσωπων ἱσοστάσιον καὶ τὸ νῦτον. καὶ οὐσὶ εἰσὶ τῶν καλάμων βραχὺ μικρὸν λειτόμενοι, τούτων μείζων ὁ μετὰ τοῦτον, καὶ ἐπὶ τῷ δευτέρῳ τοσοῦτον, οὐσί τοῦ δευτέρου μείζων ὁ μετὰ τοῦτον τρίτος, καὶ κατὰ λόγον οὕτως ὁ λειτόμος τῶν καλάμων χορὸς ἐκαστὸν 2 τοῦ πρόσθεν ἴσον

1 I think the singular (Hercher’s correction) is grammatically necessary. The MSS. have καλαμοι.
2 The Greek is very hard. A friend suggests ἐκαστος τοῦ πρόσθεν ἴσον (or ἴσῳ) προύχων.
at last made an end: "You have now both of you heard all that happened to us," I added, "but there is one thing about which I in my turn should like to question you, good bishop. What is it that Thersander meant in his last threats against Leucippe, just as he was going away, when he mentioned the pan-pipes?" "That is a fair question," he replied, "and as I know all about the pan-pipes, it is only right that I should add the explanation of them to the tale of which you have now put us in possession. I will make it clear to you as a return for the story you have just told.

6. "You see this grove here behind the shrine. Within it is a grotto that may not be entered by any women except clean maids, and a little within its walls there hangs up a pan-pipes. If this instrument is found as a native institution among you of Byzantium, you will be well acquainted with that of which I speak, but if any of you are less familiar with music of this description, allow me to explain it to you and to tell you the whole story of Pan. The pan-pipes is in reality a set of flutes, and while each reed is a flute, the whole group of reeds is equal to one flute; they are fastened together in a row, one after the other, to form a single whole, and the instrument appears the same whether regarded from the back or the front. The reeds differ slightly from one another in length; the shortest is fixed at one end of the row, then comes that which is next above it in size, then, third, the one which is as much longer than the second as the second is longer than the first, and so the whole of them in due order, going up in equal gradations

1 Because the one flute can make all the notes of the group of single reeds.
Εχων, τὸ δὲ ἐσω μέσου ἐστὶ τῷ περιττῷ. αὐτον
dὲ τῆς τοιαύτης τάξεως ἢ τῆς ἁρμονίας διανομῆ.
tὸ μὲν γὰρ ὄξυτατον ἄνω, καὶ ὅσον εἰς τὸ
kάτω πρῶτων βαρύ, κατὰ κέρας ἐκάτερον ὁ
ἀκρος ἐλαχεν αὐλός· τὰ δὲ μεταξὺ τῶν ἄκρων
tοῦ ρυθμοῦ διαστήματα, πάντες οἱ μεταξὺ
cάλαμοι, ἐκαστος ἐπὶ τῶν πέλας τὸ ὄξυ κατα-
φέρων ἐς τὸν τῷ τελευταῖο συνάπτει βάρει.

6 ὅσα δὲ ὁ τῆς Ἀθηνᾶς αὐλὸς ἐντὸς καλεῖ, τοσαῦτα
cαὶ ὁ τοῦ Παῦς ἐν τοῖς στόμασιν αὐλεῖ. ἀλλ᾽
ἐκεῖ μὲν οἱ δάκτυλοι κυβερνῶσι τὰ αὐληματα,
ἐνταῦθα δὲ τοῦ τεχνότου τὸ στόμα μιμεῖται τοὺς
dακτύλους. κάκει μὲν κλείσας ὁ αὐλητής τὰς
ἄλλας ὀψας, μίαν ἀνοίγει μόνην, δ᾽ ἦς τὸ πνεῦμα
cαταρρεῖ, ἐνταῦθα δὲ τοὺς μὲν ἄλλους ἔλευθέρους
ἀφῆκε καλάμους, μόνῳ δὲ τὸ χεῖλος ἐπιτίθεσιν,
ὅν ἀν ἐθέλη μὴ σιωπᾶν, μεταπηδῆ σε ἄλλοτε ἐπ᾽
ἄλλου, ὅποι ποτ᾽ ἄν ἦ τοῦ κρούματος ἁρμονία

7 καλὴ 1 οὕτως αὐτῷ περὶ τοὺς αὐλοὺς χορεύει
tὸ στόμα. ἤν δὲ ἡ σύριγξ οὕτε αὐλὸς ἀπ᾽ ἄρχης
οὐτε καλάμους, ἀλλὰ παρθένους εὐειδῆς οἶαν εἰς
θεους ἐγκρίνειν. 2 ὁ Πᾶν οὖν ἐδίσκωκεν αὐτὴν ὅρομον
ἐρωτικόν, τὴν δὲ ἔλη τις δέχεται δασεία φεύγο-
σαν· ὁ δὲ Πᾶν κατὰ πόδας εἰσθορὼν ὀρεγε τὴν

1 ἢ ... καλὴ is Jacobs’ correction for εἴη ... καλή of
the MSS.
2 The MSS. read οἶαν εἴχεν κρίνειν. The suggestion in the
text is due to Knox, and besides making excellent sense is
palaeographically most ingenious, owing to the comparatively
common confusion of ΥC with Χ. EICΘΥCENΚΡΙΝΕΙΝ
becomes ΕΙΧΕΝΚΡΙΝΕΙΝ.
from the first, and the middle one is half-way in size between the first and the last. The reason for this arrangement is to be found in the intervals of the scale: that which gives the highest note is at the top, and the note descends with the length of the reed, so that the two extremities are occupied by the pipes which are musically furthest apart; while, as for the intervals between these extremities, each reed is a note below its neighbour until it comes to the deepest of all at the far end. The sounds which Athene's flute makes within, the pan-pipes makes at the ends of the reeds, but whereas in the former the note is governed by the movement of the fingers over the holes, in the latter case the performer's lips replace the office of the fingers. With the flute, the performer stops all the holes but one, through which the breath escapes; but with the pan-pipes all the rest of the reeds are left untouched, and the lips are applied to one alone, the one which is to speak, and thence moves from one reed to another as the necessities of the tune indicate, so that the mouth may be said to dance along the pipes. Now originally the pan-pipes was neither pipe nor reed, but a maiden so fair that one would judge her worthy of a place among the gods. Pan was chasing her, a chase inspired by love, and in her flight she entered a thick wood; he, close on her heels,
ACHILLES TATIUS

8 χείρα ὡς ἐπ᾽ αὐτήν. καὶ ὁ μὲν φεῖτο τεθηρακέναι καὶ ἐχεσθαί τῶν τριχῶν, καλάμων δὲ κόμην εἶχεν ἢ χείρ. τὴν μὲν γὰρ εἰς γῆν καταδύναι λέγουσι, τέμνει δὲ τοῦς καλάμους ὑπ᾽ ὄργης οἵ Πάν, ὡς κλέπτοντας αὐτοῦ τὴν ἐρωμένην. ἐπεὶ δὲ μετὰ ταῦτα οὐκ εἶχεν εὑρεῖν, εἰς τοὺς καλάμους δοκῶν λελύνθαι τὴν κόρην, ἔκλαιε τὴν τομὴν, νομίζων τετμηκέναι. 10 τὴν ἐρωμένην. συμφορηθαίς οὖν τὰ τετμημένα τῶν καλάμων ὡς μέλη τοῦ σώματος, καὶ συνθεῖς εἰς ἔν σώμα, εἶχε διὰ χειρῶν τὰς τομὰς τῶν καλάμων καταφιλῶν, ὡς τῆς κόρης τραύματα ἔστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα πυλῶν. τὸ δὲ πνεῦμα διὰ τῶν ἐν τοῖς καλάμοις στενωπῶν καταρρέον, έστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα φιλῶν. τὰ τετμημένα τῶν καλάμων ὡς μέλη τοῦ σώματος, καὶ συνθεῖς εἰς ἔν σώμα, εἶχε διὰ χειρῶν τὰς τομὰς τῶν καλάμων καταφιλῶν, ὡς τῆς κόρης τραύματα ἔστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα φιλῶν. τὸ δὲ πνεῦμα διὰ τῶν ἐν τοῖς καλάμοις στενωπῶν καταρρέον, έστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα φιλῶν. τὰ τετμημένα τῶν καλάμων ὡς μέλη τοῦ σώματος, καὶ συνθεῖς εἰς ἔν σώμα, εἶχε διὰ χειρῶν τὰς τομὰς τῶν καλάμων καταφιλῶν, ὡς τῆς κόρης τραύματα ἔστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα φιλῶν. τὸ δὲ πνεῦμα διὰ τῶν ἐν τοῖς καλάμοις στενωπῶν καταρρέον, έστενε δὲ ἐρωτικὸν ἐπιθεὶς τὸ στόμα, καὶ ἐνέπνευεν ἀνωθεν εἰς τοὺς αὐλοὺς ἃ μα φιλῶν.

11 ταύτην οὖν τὴν σύρυγγα φασὶν ἀναθεῖναι μὲν ἐνθάδε τὸν Πάνα, περιορίσατε δὲ εἰς στήλαιον αὐτήν, θαμίζειν τε αὐτοῦ καὶ τῇ σύρυγγα συνήθως αὐλεῖν. χρόνοι δὲ ὅστε τῇ σύρυγγα ἐπελθεῖν τῷ χωρίῳ τῇ Αρτέμιδι, συνήθησασ ποιησάμενος πρὸς αὐτήν, μηδεμίαν ἐκεῖ καταβαίνειν γυναῖκα. ὦταν οὖν αὐτίαν ἐχχ ὧς οὐκ εἶναι παρθένος, προσεκόμπησε μὲν αὐτήν ὁ δήμος μέχρι τῶν τοῦ σπηλαίου θυρῶν, δικάζει δὲ ἡ σύρυγξ τὴν δίκην. ἢ μὲν γὰρ παῖς εἰσέρχεται κεκοσμημένη στολῇ τῇ νεομισμένη, ἀλλὰς δὲ ἐπικλεῖει τὰς τοῦ στήλαιον θύρας. κἂν μὲν ἢ παρθένος, ληγυρὸν τι μέλος ἄκοινεται καὶ ἐνθέου, ἤτοι τοῦ τόπου πνεῦμα ἐχοντος μου-

1 Jacobs’ most ingenious correction for MSS. τεθηρακέναι.
2 kai was formerly read (so in MSS.) after σύρυγγα. The transposition is due to Cobet.
was just stretching out his hand to catch her. He thought that his chase had been successful, and that he was grasping her hair: but his hand only clutched a bunch of reeds; she, it is said, had sunk into the ground, which bore a clump of reeds in her place. Pan, in a passion, cut away the reeds, thinking that they were hiding his beloved from him: but when, after a search lasting some time, he was unable to find her, he realised that she had been transformed into the reeds and regretted his action, thinking that he had actually cut down the object of his love. So he collected the fragments of reed as though they had been the maiden’s limbs and put them together as though to form a single body: and then, holding the pieces in his hands, kissed them, as though they had been her wounds. As he put his lips to them he groaned from love, and breathed down upon the reeds while he kissed them; and his breath, pouring down through the holes in them, gave musical notes, and the pan-pipes found its voice. So it is said that Pan there hung up the instrument, shutting it up in a cave, and that it was his custom to resort there often and play on the pipes. Some time after he made a gift of the whole spot to Artemis, making a compact with her that it should be entered by no woman no longer a maid. If therefore any girl is accused of being of doubtful virginity, she is sent by public decree to the door of the grotto, and the pan-pipes decides the ordeal for her; she goes in, clad in the proper dress, and the doors are closed behind her. If she is in reality a virgin, a clear and divine note is heard, either because there is some breeze in the place which enters the pipes and makes a musical
σικὸν εἰς τὴν σύριγγα τεταμιεύμενον, ἢ τάχα καὶ ὁ Πάν αὐτὸς αὐλεῖ. μετὰ δὲ μικρὸν αὐτόμαται μὲν αἱ θύραι ἀνεῴχθησαν τοῦ σπηλαίου, ἐκφαίνεται δὲ ἡ παρθένος ἐστεφανωμένη τὴν κεφαλὴν 14 πίτυν κόμαις. έὰν δὲ ἡ τὴν παρθενίαν ἐψευσμένη, σιωπᾶ μὲν ἡ σύριγξ, οἰμωγὴ δὲ τις ἀντὶ μουσικῆς ἐκ τοῦ σπηλαίου πέμπτει, καὶ εὔθυς ὁ δήμος ἀπαλλάττεται καὶ ἀφίησιν ἐν τῷ σπηλαίῳ τὴν γυναίκα. τρίτη δὲ ἡμέρα παρθένος ἱέρεια τοῦ τόπου παρελθοῦσα τὴν μὲν σύριγγα εὐρίσκει 15 χαμαί, τὴν δὲ γυναίκα οὐδαμοῦ. πρὸς ταύτα παρασκεύασασθε πῶς ἃν αὐτοὶ σχῆτε τύχης καὶ σύνετε. εἰ μὲν γάρ ἔστι παρθένος, ὡς ἐγωγεῖ βουλοίμην, ἀπίτε χαῖροντες τῆς σύριγγος τυχόντες εὐμενοῦς· ὃ γὰρ ἂν ποτε ψεύσαιτο τὴν κρίσιν· εἰ δὲ μη, αὐτοὶ γὰρ ἓστε οἷα εἰκὸς ἐν τοσάτοις αὐτὴν ἐπιβουλαῖς γενομένην ἄκουσαν—"

7. Καὶ εὔθυς ἡ Λευκίππη, πρὶν τὸν ἱερέα εἰπεῖν τὸν ἑξῆς λόγον: "Ὡς γέ μοι δοκεῖ, μηδὲ εἴπῃς, ἐγὼ γὰρ ἐτοιμὰ χαίρετε την σύριγγος σπήλαιον εἰσελθεῖν καὶ χωρὶς προκλήσεως κατακεκλεῖσθαι." "Ἀγαθὰ λέγεις," ὁ ἱερεὺς εἶπε, "καὶ σοι συνήδομαι 2 ὑπὲρ σωφροσύνης καὶ τύχης." τότε μὲν ὁ ἱερεὺς ἐπείδαι, έκαστος ἦμων ἀπῆλθε κοιμη- σόμενος ἐνθά ὁ ἱερεύς παρεσκεύαζεν. ὁ Κλεινίας δὲ οὐκ ἦν ἦμων συνδειπνῶν, ὡς ἂν μη φορτικοὶ

1 The MSS. have ταμείον. The word in the text was suggested by Hercher.
2 So Hirschig, for MSS. κλήσεως.
BOOK VIII, 6-7

sound, or possibly because it is Pan himself that is piping: and after a short time the doors of the grotto open of their own accord, and out comes the virgin with a wreath of the foliage of the pine upon her head. But if she has lied about her virginity, the pan-pipes is silent, and a groan comes forth from the cave instead of a musical sound; the people go away and leave the woman inside. On the third day after, the virgin priestess of the spot comes and finds the pan-pipes lying on the ground, but there is no trace of the woman. It is advisable therefore that you should take most careful thought as to the position that you are in, and be prudent. If she is a virgin, as I hope and think, go on light-heartedly and find the pan-pipes in your favour, for there is no instance of their giving a false decision; but if not, for you know that in the various trials to which she has been subject, it is possible that she, all against her will—"

7. But Leucippe would not let the bishop finish his sentence. "I am quite determined," she broke in; "say nothing more. I am ready to go into the grotto of the pan-pipes and to be shut up there even without any legal challenge." "Good news," said the bishop, "and I congratulate you on your discretion 1 and your good fortune." It was by this time the evening, and we each of us retired to bed according as the bishop had made disposition for us: Clinias had not dined with us, as we did not wish to

1 σοφροσύνη is exactly equivalent to the French sagesse in this rather technical shade of meaning. We are unable to represent it with precision in English. I fear that the bishop's next words sound a little cynical; we know that he was well up in Aristophanes, but I am not sure whether our author intends him to be speaking here with a smile.

409
Δοκοίημεν εἶναι τῷ ἕνεδόκῳ, ἀλλ' ἐνθα καὶ τήν
3 πρόσθεν ἰμέραν καὶ τήν τότε. τὸν μέντοι Σῶστρατον ἔωραν ὑποθορυβηθέντα τῷ τῆς σύριγγος
dιηγήματι, μὴ ἄρα τὰ περὶ τῆς παρθενίας δι᾽
4 αἴδῳ τὴν πρὸς αὐτὸν ψευδόμεθα. διανεύω δὴ τῇ
Δευκίππη νεύματι ἀφαντολογοῦντες τὸν πάτρος ἐξελείν, ἐπισταμένης 1 οἷς δὴ τρόπω μάλιστα οἴεται
πείσειν. κάκεινη δὲ ἐδίκει μοι ταύταν ὑποτευέων,
ὡςτε ταχύ μοι 2 συνήκη. διενοεῖτο δὲ καὶ πρὸ
tοῦ παρ᾽ ἐμοῖ νεύματος, πῶς ἄν κοσμιώτατα
5 προσενεχθεῖ τῷ πιστῷ νεύματι. μέλλονσα οὖν
πρὸς ὑπνὸν ἀναχωρεῖν, καὶ ἀσπαξομένη τοῦ πατέρα,
ἡμέρα πρὸς αὐτῶν, "Θάρρει, πάτερ," ἔφη,
"περὶ ἐμοῦ, καὶ πίστευε τὸς εἰρημένον. μὰ
τὴν γὰρ Ἀρτεμίν, οὐδέτερος ἡμῶν οὐδὲν ἐνεύ-
σατο.”
6 Τῇ δὲ ὑστεραιᾳ περὶ τὴν θεωρίαν ἦσαν ὡ τε
Σῶστρατος καὶ ὁ ἱερεύς, καὶ ἠτρεπτισμέναι ἦσαν
αι θυσίαι παρὴν καὶ ἡ θυσία μεθέξουσα τῶν
ἱερείων. εὐθυμίαι δὲ ἦσαν εἰς τὴν θεοὺς πολλαὶ,
καὶ ὁ Θέρσανδρος (ἐτυχελ ἄρα καὶ αὐτῶς παρὼν)
προσέθεν τῷ προέδρῳ, "Πρόγραψον εἰς αὔριον,
ἔφη, "τὰς περὶ ἡμῶν δίκας, ἐπει καὶ τῶν καταγω-
γενατα σοι χθες ἤδη τινὲς ἔλυσαν, καὶ ὁ Σωσθένης
ἐστὶν οὐδαμοῦ." προηγεχραπηκὲς ὡ ὡ εἰς τὴν
ὑστεραιῶν ἡ δίκη παρεσκευαζόμεθα δε ἡμεῖς μάλα
εὐπρεπῶς 3 ἔχουσε.

1 I think the dative, restored by Hercher, is necessary.
The MSS. give the accusative.
2 Cobet's correction for MSS. μέν; who also corrected ὡς
into πῶς in the next line.
3 Corrected by Jacobs from MSS. εὐπρεπῶς.
seem to impose on the hospitality of our good host, but had stayed in the same lodging where he had been the day before. I should say that I had noticed that Sostratus shewed some slight signs of uneasiness during the story about the pan-pipes; he was evidently afraid that we had somewhat exaggerated Leucippe’s virginity out of respect to his presence; I therefore gave Leucippe an imperceptible sign that she should relieve her father’s anxiety, as she would obviously know best how to convince him; from the readiness with which she understood my hint, I rather think that she must have had the same suspicion about him, so that she quickly understood me and even before my sign she had been thinking of the most seemly way to make his assurance doubly sure. When therefore she was on the point of retiring to bed, she kissed her father good-night, and said to him in a low voice: “Courage, father, as far as I am concerned; and believe our story. I swear to you by Artemis that neither of us concealed the truth in any detail.”

On the following day Sostratus and the bishop went about the business of the sacred embassy, and the sacrifices were handsomely performed, the members of the council being present and assisting at the service. Many were the blessings and hymns with which the goddess was invoked, when Thersander, who had also put in an appearance, went up to the presiding officer, saying: “I request you to put down my case for to-morrow; some persons have taken it upon themselves to release the prisoner whom you condemned yesterday, and Sosthenes is nowhere to be found.” The case had therefore been put down for the following day, and we were making the most elaborate preparations for our part in it.

411
8. Ἡκούσης δὲ τῆς κυρίας, ὁ Θέρσανδρος εἶπεν ὡδὲ: “Οὐκ οίδα τίνος ἄρξομαι1 λόγον καὶ πόθεν, οὐδὲ τίνων κατηγορήσω πρῶτον καὶ τίνων δεύ-τερον. τά τε γὰρ τετολμημένα πολλὰ ὑπὸ πολλῶν, καὶ οὔδεν οὖν ὑπὲρ τῷ μεγέθει δεύτερον. πάντα δὲ ἀλλήλων γνωμικά, καὶ μεθ᾽ αὐτὸ οὐδ᾽ ἂν 2 ἁγιωμai κατηγορῶν,2 τά τε γὰρ τῆς ψυχῆς κρατούσης, φοβοῦμαι μὴ ἀτελής μοι ὁ λόγος γένηται, τῆς τῶν ἄλλων μνήμης τὴν γλώσσαν ἐφ᾽ ἔκαστον ἐλκούσης. ἡ γὰρ εἰς τὸ μήπω λεχθὲν ἐπειδῆς τοῦ λόγου τὸ ὀλόκληρον τῶν ἴδιων λεχθὲν τῶν 3 παραρέθτει. ὅταν μὲν γὰρ φονεύσωσι τοὺς ἀλλοτρίους οἰκέτας οἱ μοιχοὶ, μοιχευόμει δὲ τᾶς ἀλλοτρίας γυναῖκας οἱ φονεῖς, λύωσι δὲ ἡμῖν τὰς ἀλλοτρίας οἱ φονεῖς, τὰς ἡμίρας δὲ λογεζόμενοι 4 ἤ ταῖς δούλαις καὶ τοῖς δεσπόταις, τί δράσει τίς ἐτι, τῆς ἀνομίας ὁμοῦ καὶ μοιχείας, καὶ ἀσεβείας καὶ μιαιφονίας κεκερασμένης; 412

1 So Cobet from MSS. ἄρξομαι.
2 For this difficult clause Knox suggests καὶ μεστῶν οὐδ᾽ ἂν ἁγιωμai κατηγορῶν, which may well be right.
3 I could make nothing of this passage as it stood: so that with some diffidence I have written ἦ for ἴδιος, which at least allows a certain sense to be wrung from the Greek. Dr. Rouse suggests that the original may have been δέ τις ὁριζό-μενοι, “someone fixing trials for masters and slaves.”
8. The appointed time having come, Thersander began, as follows. "I know not where to begin my argument, and with which to begin; against which to bring my accusation first, and which second. Crime has been piled on crime, by different parties, each as heinous as the rest, and these crimes are but loosely connected with one another; and there are some as well on which I shall hardly be able to touch during my indictment. Since the heart rules the head, I am afraid my speech will be too incoherent to comprehend them all; before I finish one my tongue will go on to another; my anxiety to proceed to some point on which I have not yet dwelt will blunt the general effect of the whole sum of what I have previously said. When adulterers murder other peoples' servants, when murderers commit adultery with other people's wives, when whoremongers desecrate sacred embassies, when whores pollute our most sacred temples, when a person is found to fix the day of trials between slave-girls and their masters, is there any further excess of crime that can be committed beyond the welter of contempt for the law, adultery, impiety and blood-guiltiness?

"You condemned a prisoner to death, on what charges it matters not now, and sent him in chains to prison to be kept there until his execution: and now here he stands before you; instead of his fetters he is wearing a white robe, and the prisoner is standing in the ranks of those who are free. He

1 The Greek is very difficult. Perhaps "My feelings are too much for me, and so I am afraid..." It seems barely possible to get from the Greek the sense more obviously required, "I have them all fully set out in my head, but..." Dr. Rouse suggests that for τά τε γάρ we should read ὅτε γάρ.
ACHILLES TATIUS

dὲ καὶ τολμήσει φωνὴν ἀφεῖναι καὶ ἐπιρρητορεύσαι τι κατ’ ἐμὸν, μᾶλλον δὲ καθ’ ὑμῶν καὶ τῆς ὑμετέρας ψήφου. λέγε δὲ τῶν προέδρων καὶ τῶν συμβούλων τὸ δόγμα. ἀκούσει καθὰπερ ἐφηφίσαι, καὶ τὴν περὶ τούτου μοι γραφὴν. ἔδοξεν ἀποθνῄσκειν Κλειτοφῶντα. ποῦ τούτων ὁ δῆμος; ἀπαγέτω τούτων λαβῶν. δὸς ἥδη τὸ κώνειον. ἥδη τέθυνε τοῖς νόμοις καταδίκας ἐστίν ὑπερήμεροι.

"Τί λέγεις, ὦ σεμνότατε καὶ κοσμιώτατε ἱερεῖ; ἐν ποίοις ἱεροῖς γέγραπται νόμοις τοὺς ὑπὸ τῆς βουλῆς καὶ τῶν πρυτάνεων κατεγνωσμένους καὶ θανάτους καὶ δεσμῶν παραδοθέντας καὶ δικαστηρίων; ἀνάστηθι τοῦ θώκου, πρόεδρε, παραχώρησον τῆς ἀρχῆς αὐτῷ καὶ τοῦ δικαστηρίου. ἀνάβηθι, καὶ κάθισον ἐν τῷ τοῦ προέδρου θρόνῳ, καὶ σὺ δίκαζε λοιπὸν ἡμῖν, ἀνὴρ, μᾶλλον δὲ κέλευ τυραννικῶς, μηδὲ ἀναγινωσκέσθω σοι τοῖς νόμοις μηδὲ γνῶσις δικαστηρίου, μήτε ὅλως ἀνθρωποι σεαυτὸν ἡγοῦν. μετὰ τῆς 'Αρτέμιδος προσκυνοῦν καὶ γὰρ τὴν ἐκείνης τιμὴν
will have the impudence, perhaps, to lift up his voice and bring some cavilling, sophisticated accusation against me—rather will it be against you and the vote you gave. Read, usher, the decree pronounced by the presiding judges and their assessors. [The usher reads the sentence.] You hear how you decided, and the verdict brought at my suit against this fellow. The vote was that Clitophon was to die. Where then is the public executioner? Let him arrest the prisoner and lead him away to death. Quick, give him the hemlock. He is already dead in the eyes of the law; he is a condemned felon whose date of execution is overdue.

"And now, most reverend and worthy bishop, what have you to say? In what part of the divine law is it written that, when men are condemned by the government and its executive officers and given over for death or chains, you should rescue them from their sentence and have their chains struck off them, arrogating to yourself higher powers than those of presiding judges and courts of law? Come down from the bench, my Lord Chief, and leave your position and the court in his favour; you have no longer power over anybody; it is not within your province to pass sentence on rascals; all your decrees are reversed to-day. Nay, good bishop, why stand among us as though you were one of the common herd? Go up, and take your seat on his Lordship's bench, and be our judge for the future—or rather, just express your sweet will and pleasure, like an autocrat; it is not worth while having any law or precedent of the court read to you. Better still, claim a position above mankind altogether; have worship paid to you along with Artemis, for it is her
9 ἐξήρπασας, αὐτῇ μόνῃ τοὺς ἐπὶ αὐτὴν κατα-
φεύγοντας ἐξεστὶ σῶζειν καὶ ταῦτα πρὸ δικαστη-
ρίου γνώσεως. δεδεμένου δὲ οὐδένα λέλυκεν ἡ
θεός, οὐδὲ θανάτῳ παραδοθέντα ἥλευθέρωσε τῆς
τιμωρίας. τῶν δυστυχούντων εἰσίν, οὐ τῶν
10 ἀδικούντων οἱ βωμοί. σὺ δὲ καὶ τοὺς δεθέντας
ἐλευθεροῖς, καὶ τοὺς καταδίκους ἀπολύεις. οὕτως
παρηυδοκίμησα καὶ τὴν Ἀρτέμιν. τίς φίλησεν
ἀντὶ δεσμωτηρίου τὸ ἱερὸν; φονεύς καὶ μοιχὸς ἦ
παρὰ τῇ καθαρᾷ θεῷ. οἴμοι μοιχὸς παρὰ τῇ
παρθένῳ. συνήν δὲ αὐτῷ καὶ γυνὴ τίς ἄκολαστος,
11 ἀποδράσα τὸν διεσπότην. καὶ γὰρ ταῦτην, ὡς
εἰδομεν, ὑπεδέχοι, καὶ μία γέγονεν αὐτοῖς ἐστία
παρὰ σοὶ καὶ συμπόσιον, τάχα δὲ καὶ συνεκά-
θεντες, ἱερεύς, οἴκημα τὸ ἱερὸν ποιήσας. ἡ τῆς
Ἄρτεμίδος οἰκία μοιχῶν γέγονε καὶ πόρνης
12 θάλαμος. ταῦτα μόλις ἐν χαμαιτυπεῖᾳ γίνεται.
εἰς μὲν δὴ μοι λόγος οὗτος κατ᾽ ἀμφότερον τῶν
μέντοι ἄξιον τῆς αὐθαδείας δοῦναι τιμωρίαν, τὸν δὲ
ἀποδοθῆναι κελεύσαι τῇ καταδίκη.

"Δεύτερος δέ ἐστι μοι πρὸς Μελίττην μοιχείας
ἀγών, πρὸς ἦν οὐδὲν δέομαι λόγων. ἐν γὰρ τῇ τῶν
θεραπαυῶν βασάνῳ τὴν ἐξέτασιν γενέσθαι δὲ-
13 δοκεῖ. ταῦτα οὖν αἰτῶ, αὕτη καὶ βασανίζομεναι
φήσωσιν οὐκ εἰδέναι τοῦτον τῶν καταδίκουν χρόνῳ

1 I think it quite possible that Jacobs was right in
believing that the words οἴμοι φονεύς have here dropped out.
2 ἀποδιδράσκω must take an accusative, and this was rightly
altered from the MSS. τοῦ δισπότου by Cobet.

416
honour that you have usurped. She alone has had the power, until now, of affording an asylum to those who fly to her for help (and that only before the court has pronounced its verdict; the goddess has never loosed a criminal from his chains or rescued a condemned felon from his deserved fate; her altars are for the unfortunate, not for the guilty), but now you take it upon yourself to strike the shackles from the prisoner and acquit the condemned, thus setting yourself up above the goddess. Who has dared thus to turn the temple into a prison? Yes, there was a murderer and an adulterer in the church of that pure goddess; alack, alack, an adulterer in the virgin-shrine! And with him was a woman of the lightest character, a slave who had run away from her master: her too, as I myself saw, you took in; you allowed them to share your hearth and your table; and I should not be surprised to hear, my lord bishop, that you shared their bed as well when you turned the temple into a common lodging. Yes, the church of Artemis is become a bawdy-house—a whore's bed-chamber; they would have been ashamed of the goings-on there in the commonest brothel. My case against these two men therefore stands together; I ask that the one may be punished for his presumption, and that you will order the other to be handed over to suffer the punishment to which he has been condemned.

"My second charge is against Melitte, for adultery; and I shall not have to speak at great length against her, as it has been already resolved that the enquiry shall be conducted by putting her serving-maids to the question. I therefore claim them for this purpose; if, under the torture, they deny that they
πολλῷ συνόντα αὐτῇ καὶ ἐν ἀνδρὸς χώρᾳ ἐν¹ τῇ οἰκίᾳ τῇ ἐμῇ, οὐκ ἐν μοιχοὶ μόνον, καθεστηκότα, πάσης αἰτίας αὐτὴν ἀφίημι. ἄν τούνυν τούναντίον, τὴν μὲν κατὰ τὸν νόμον ἀφείσθαι τῆς προικὸς φημὶ δειν ἐμοὶ· τὸν δὲ ὑποσχεῖν τὴν ὀφειλομένην τοῖς μοιχοῖς τιμωρίαν. θάνατος δὲ ἐστιν αὐτῆ.² ὡστε ὅποτέρως ἄν οὕτος ἀποθάνῃ,³ ὡς μοιχὸς ἢ ὡς φονεύς, ἀμφοτέρους ἐνοχος ἂν, δίκην δεδωκός ὡς διδώκεν· ἀποθανῶν γὰρ ὀφεῖλε 14 θάνατον ἄλλον. ὁ δὲ μοι τρίτος τῶν λόγων πρὸς τὴν δούλην ἐστι τῆν ἐμήν, καὶ τὸν σεμνὸν τούτον πατρὸς ὑποκριτὴν, ὅταν τούτων καταψηφίσῃ, ταμιεύσομαι." ὁ μὲν δὴ ταῦτα εἰπὼν ἐπαύσατο.

9. Παρελθὼν δὲ ὁ ἱερεύς (ἦν δὲ εἰπεῖν οὐκ ἀδύνατος, μάλιστα δὲ τὴν Ἀριστοφάνους ἐξζηλωκὼς κωμῳδίαν) ἤρξατο αὐτὸς λέγειν πάνυ ἀστείως καὶ κωμῳδικῶς εἰς πορνείαν αὐτοῦ καθαπτόμενος, "Παρὰ τὴν θεὸν," λέγων, "λοιδορεῖσθαι μὲν οὕτως ἀκόσμως τοῖς εὖ βεβιωκόσι στόματος 2 ἐστὶν οὐ καθαρῷ. οὕτος δὲ οὐκ ἐνταῦθα μόνον, ἀλλὰ καὶ παυνάχου τὴν γλῶτταν μεστὴν ὑβρεως ἔχει. καὶ τοίς νέοις ὧν συνεγίνετο πολλοῖς αἰδοίοις ἀνδράσι καὶ τὴν ὁμαν ἀπασαν εἰς τοῦτο

¹ If τῇ οἰκίᾳ τῇ ἐμῇ is to be kept, Jacobs' insertion of ἐν is necessary. But I am not sure that it is not a gloss to explain ἀνδρὸς χώρᾳ.
² Corrected by Jacobs from MSS. αὐτῆ.
³ Cobet’s correction for MSS. ἀποθάνων.
knew that this gaol-bird kept company with her for a long time, and actually held a husband's place, not a mere gallant's, in my house, then I will retract all charges against her. But if the contrary proves to be the truth, I claim that, as the law directs, she must lose her dowry, which then becomes my property, and that her paramour must suffer the punishment meted out to adulterers; which is death. So that for whichever crime he suffers, adultery or murder (as he is clearly guilty of both), he will escape his due while he pays the penalty of his crime; whichever death he dies he will avoid the other which he ought to undergo. The third part of my charge is against my slave-girl and this hoary impostor who sets out to be her father; but I will keep that till later on, after you have given your verdict against these others."

With these words he ended his speech.

9. The bishop then came forward. He was no poor hand at speaking, and as good at quip and gibe as the plays of Aristophanes, and he began his speech with much humour, touching in a jesting vein on Thersander's own lecherous depravity. "This filthy abuse," he cried, "in the presence of the goddess, of those who have led respectable lives, is a sign of unclean lips! This fellow's tongue is full of wickedness in more ways than one. When he was a boy he consorted with many men of standing, and indeed on this he spent all the period of his youthful

In the whole of the first part of the good bishop's speech there is a series of double meanings, insinuations, and plays upon words which are not without wit, but, like the discussion at the end of Book II., are not pleasing to Northern and Christian ears. I shall not point out the allusions in notes; they are to be found in almost every sentence down to the end of § 5.
δεδαπάνηκε. σεμνότητα ἐδρακε ¹ καὶ σωφροσύνην ὑπεκρίνατο, παιδείας προσποιούμενος ἑρᾶν καὶ τοῖς εἰς ταύτῃν αὐτῷ χρωμένοις πάντα ὑποκύπτων καὶ ὑποκατακλινόμενος ἀεί. καταλιπὼν γὰρ τὴν πατρῷαν οἰκίαν, ὁλὸγον ἐαυτῷ μισθωσάμενος στενοπείον, εἶχεν ἐνταῦθα τὸ ὀίκημα, ὀμηρίζον μὲν τὰ πολλὰ, πάντας δὲ τοὺς χρησίμους πρὸς ἀπέρ ἦθελε προσηταιρίζετο δεχόμενος. καὶ οὔτω μὲν ἀσκεῖν τὴν ψυχήν ἐνομίζετο· ἢν δὲ ἀρα τοῦτο κακουργίας ὑπόκρισις. ² έπειτα κἂν τοῖς γυμνασίοις ἐωρώμεν, πῶς τὸ σῶμα ὑπηλείφετο καὶ πῶς πλήκτρον ³ περιέβαινε καὶ τοὺς μὲν νεανίσκους, οἷς προσπόλωμεν, πρὸς τοὺς ἀνδρεωτέρους μάλιστα συμπλεκόμενος· οὔτως αὐτοῦ κέχρηται καὶ τῷ σώματι. ταύτα μὲν οὖν ὅραιος ἢν ἐπεὶ δὲ εἰς ἄνδρας Ἰκε, πάντα ἀπεκάλυψεν, ἀ τότε ἀπέκρυπτε. καὶ τοῦ μὲν ἄλλου σώματος ἐξωροθ γενόμενος ἡμέλησε, μόνην δὲ τὴν γλῶτταν εἰς ἀσέλγειαν ἀκονᾷ καὶ τῷ στόματι χρῆται πρὸς ἀναισχυνίαν, ὑβρίζων πάντας, ἐπὶ τῶν προσώπων φέρων τὴν ἀναίδειαν, ὃς οὐκ ἠδέσθη τὸν υφ' ἱερωσύνη τετιμημένου οὔτως ἀπαιδεύτως ⁶ βλάσφημεῖν ὑμῶν ἑπετεί. ἀλλ' εἰ μὲν ἀλλή που βεβιωκὼς ἐτυχοῦ, καὶ μὴ παρ' υμῖν, ἔδει μοι

¹ MSS. δέδρακε. It seems to me that, with ὑπεκρίνατο, an aorist is wanted, so that I have made the lesser change into ἐδρακε instead of adopting Hercher's δέδρακεi, which necessitates the consequential alteration ὑπεκρίνετο.

² I deeply suspect this sentence to be an inept gloss. It is intolerably flat after the witty bishop's sallies.

³ So Salmasius for MSS. πλέκτρον.
bloom: he put on a look of high seriousness, and counterfeited discretion, making himself out to be passionately devoted to the training in the way he should go, and laudably submitting and subjecting himself to those who made it their business to be his masters. Yes, and he left his father’s house and hired a little out-of-the-way hovel, where he took up his abode: and there he practised his fine art and was also always ready to receive and associate with himself those who were able to give him what he wanted. He was certain that in this manner he was developing the powers of his soul; [but all was in a reality a cloak for his wickedness\(^1\):] and then we used to see him in the public places of exercise too; how carefully he would anoint his body for the fray, with what agility he would grip the pole, and how in the wrestle, he never shrank from contact with youths who were almost men; such was the training to which he devoted his body. All this was when he was in the flower of his early years: when he came to associate with men, he unveiled all that had previously been hidden. The rest of his body became no longer suitable for the pursuits in which it had formerly been engaged, but he sharpened his tongue to wickedness and employed his lips for the grossest purposes: there was none whom he would not use it to defile, his shamelessness appearing openly on his countenance, and he has even gone so far as publicly and brutally to revile one who has been honoured by you with the priestly office. If I had happened to live anywhere else, and had not passed all my days among you, I might have found

\(^1\) See note on the Greek text. Besides the ineptitude of the insertion, it spoils the balance between the accounts of the young Thersander’s spiritual and bodily development.
Λόγων περὶ ἐμαυτοῦ καὶ τῶν ἐμοὶ βεβιωμένων· ἐπεὶ δὲ σύνιστέ μοι πόρρω τῶν τούτων βλασφημών δὲν ἔγκεκλημαί. Ἕζησαν, φησί, ὅ τον θανάτου κατεγνωσμένον· καὶ ἐπὶ τούτῳ πάνυ δεινῶς ἐσχετλικεῖται, τύραννον ἀποκαλῶν με, καὶ ὅσα δὴ κατετραγώδησε μου. ἐστὶ δὲ οὐχ ὁ σώζων τοὺς συκοφαντηθέντας τύραννος, ἀλλ’ ὁ τοὺς μηδὲν ἠδικούντας, μήτε βουλῆς, μήτε δήμου κατεγνω-
κότος. Ἡ κατὰ ποίους νόμους, εἰπέ, τοῦτον τὸν ἐγκέκλημαν κατέκλεισας πρῶτον εἰς τὸ δεσμωτήριον; τίς προέδρων κατέγνω· ποίου δικαστήριον ἐκέλευσε δεθῆναι τὸν ἀνδροπούν; ἐστὶ γὰρ πάντα ἀδικήσας, ὅσα δὲν εἰπής, ἀλλὰ κριθήτω πρῶτον, ἐλεγχθήτω, λόγου μεταλαβών· ὁ νόμος αὐτὸν, ὁ καὶ σοῦ καὶ πάντων κύριος, δησάτω·
οὐδενὸς γὰρ οὐδεὶς ἐστιν ἄνευ κρίσεως δυνατώτερος. κλείσου οὖν τὰ δικαστήρια, κάθελε τὰ βουλευτήρια, ἐκβάλε τοὺς στρατηγούς· πάντα γὰρ ὅσα σὺ πρὸς τὸν πρόεδρον εὑρήκας, ἐσκε μὴ δικαιώτερον ἐρεῖν κατὰ σοῦ ἄληθῶς. ἐπανάστηθι Θερσάνδρῳ, πρόεδρε· μέχρι μόνων ὀνομάτων πρῶτοι εἰ· σὺ τὰ σὰ ποιεῖ. μᾶλλον δὲ ὅσα οὐδὲ σὺ· σὺ μὲν γὰρ συμβούλους ἔχεις, καὶ οὐδὲν ἀνευ τούτων ἔξεστι σοι· ἀλλ’ οὔτε τι τῆς ἐξουσίας

8

9

10
it necessary to give you an account of myself and of my life: but since you know how remote has been my way of life from the slanders which he has uttered against me, let me discourse to you at greater length upon the actual charges which he brings against me. 'You have set free,' he says, 'one condemned to death': and on this ground he has called me the hardest names, terming me 'autocrat' and all the other grandiloquent nonsense which he was able to trump up against me. But the autocrat is one who in this case has done his best to save not merely those who have been falsely charged, but persons who have done no wrong whatever, and who have been condemned neither by the government nor by the voice of the people. Tell me, Thersander, what was the law by whose authority you originally threw this young man, a foreigner, into gaol? Which of the presiding justices had condemned him? Which court had ordered him to be put into chains? Suppose for a moment that he had been guilty of all the crimes in your catalogue, yet must he be first be judged, conclusive evidence brought against him, and he be allowed an opportunity to defend himself: let the law, which is above you and everybody else, be the one to fetter him: before judgement has been given, no man has such powers over any other. Come then, shut up the law-courts, do away with the councillors' benches, turn out the officers: every word of your address to the Lord Chief I could with greater justice apply in your disfavour. Come down, my Lord, in Thersander's favour: you are the Chief Justice in name alone. He does your office—nay, more than yours; for you have your assessors, without whom you can come to no decision, and you
δράσειας πρὶν ἐλθεῖν ἐπὶ τοῦτον τὸν θρόνον, οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἄνθρωπον κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἐαυτῷ γίνεται, δήμος, βουλή, πρόεδρος, στρατηγός.

οἶκοι κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρός ἐστί: ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.

'Κατάδικον ἔλυσας θανάτῳ παραδοθέντα,' ποίω 12 θανάτῳ; ποίων κατάδικου; εἰπέ μοι τοῦ θανάτου τῆς αἰτίας. ἁπλὴ φόνῳ κατέγνωςται, φησί. 11 οἰκοί κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρός ἐστί: καὶ λόγος γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοᾷ, ἢν

οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.

'Κατάδικον ἔλυσας θανάτῳ παραδοθέντα,' ποίω 12 θανάτῳ; ποίων κατάδικου; εἰπέ μοι τοῦ θανάτου τῆς αἰτίας. ἁπλὴ φόνῳ κατέγνωςται, φησί. 11 οἰκοί κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρός ἐστί: καὶ λόγος γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοᾷ, ἢν

οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.

'Κατάδικον ἔλυσας θανάτῳ παραδοθέντα,' ποίω 12 θανάτῳ; ποίων κατάδικου; εἰπέ μοι τοῦ θανάτου τῆς αἰτίας. ἁπλὴ φόνῳ κατέγνωςται, φησί. 11 οἰκοί κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρός ἐστί: καὶ λόγος γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοᾷ, ἢν

οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.

'Κατάδικον ἔλυσας θανάτῳ παραδοθέντα,' ποίω 12 θανάτῳ; ποίων κατάδικου; εἰπέ μοι τοῦ θανάτου τῆς αἰτίας. ἁπλὴ φόνῳ κατέγνωςται, φησί. 11 οἰκοί κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρός ἐστί: καὶ λόγος γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοᾷ, ἢν

οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπου κατέγνως. ὁ δὲ γενναῖος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.
never exercise your legal power until you have taken your seat on the bench; you have never in your own house condemned a man to chains: while our good friend here combines all functions in one—people, government, judge, officer, all combined. Yes, he gives sentence, he decides his case, he orders people into chains at his own house, and further, he chooses the evening for the time of his court of law: a pretty thing is a juryman that sits at night! And now he dares to bawl repeatedly, ‘You have set free Clitophon who was condemned to death?’ How, death? Condemned for what? Tell me the charge on which he was capitally condemned. ‘He was condemned for murder,’ says he. Very well then, he has committed murder: but upon whom? Come, you see his victim, the very one whom you said had been slain; now you can hardly dare to accuse Clitophon of murder. This is not the girl’s ghost: the god of death has not sent her back here merely to confute you. Two murders lie at your door: by your lies and slanders you have done your best to kill the girl, the youth by your actions. Worse, you were on the very point of actually making an end of her; we know all about your doings on your country estate. But the great goddess Artemis has saved them both: she has saved her from the hands of Sosthenes, and him from yours: Sosthenes you have got out of the way, that you might not be convicted in flagrante: but do you feel no shame now that it is definitely proved that in the course of your prosecuting speech you have made false accusations against both these foreigners? Gentlemen, I think I have said enough to defend myself against Thersander’s ridiculous abuse: as for the defence of these
ἈΧΙΛΛΕΣ ΤΑΙΤΙΟΣ

βλασφημίας, τὸν δὲ ὑπὲρ τῶν ξένων λόγου αὐτοῖς τούτοις παραδίδωμι.

10. Μέλλοντος δὲ ὑπὲρ ἐμοῦ καὶ τῆς Μελίττης ἀνδρὸς οὐκ ἀδόξου μὲν ρήτορος, ὅντος δὲ τῆς ἰδιωτῆς βουλῆς, λέγειν, φθάσας ρήτωρ ἔτερος, ὁ νόμος Σῶτατρος, Θερσάνδρου συνήγορος, "Ἀλλ' ἐμός," εἶπεν, "ἐντεῦθεν ο λόγος κατὰ τούτων τῶν μοιχῶν, ὁ βέλτιστε Νικόστρατε," (τούτο γὰρ ἦν ὁ νόμος τῶν θρήσκων ρήτορος) "ἐίτα σοὶ: ὁ γὰρ Θέρσανδρος ἄρα εἶπε, πρὸς τὸν ιερέα μόνον ἀπετείνατο, ὄλγον ἀψάμενος ὅσον ἐπιψαῦσαι καὶ τοῦ κατὰ τὸν δεσμώτην μέρους. ὅταν οὖν ἀποδεῖξοι δυσὶ θανάτους ἐνοχὸν ὅτα, τότε ἂν εἰῇ καὶ σοι καιρὸς ἀπολύσασθαι τὰς αἰτίας." ταῦτα εἶπὼν καὶ τερατευσάμενος καὶ τρίψας τὸ πρόσωπον, "Τῆς μὲν τοῦ ἱερέως κωμῳδίας," ἐφη, "ἡκούσαμεν, πάντα ἀσελγῶς καὶ ἀναισχύντως ὑποκριναμένου τὰ εἰς τὸν Θερσάνδρον προσκρούσματα, καὶ τοῦ λόγου τὸ προοίμιον, μέμψεις εἰς Θερσάνδρον, ἐφ' οίς αὐτὸν εἶπεν. άλλα Θερσάνδρος μὲν συνεῖν ὅποι εἶπεν εἰς τοῦτον ἐγκυρίατο: καὶ γὰρ δεσμώτην ἐλυσε, καὶ πόρνην ὑπεδέξατο, καὶ συνέγνω μοιχῶν ἃ δὲ αὐτὸς μᾶλλον ἀναιδῶς ἐσυκοφάντησε, διασύρων τὸν Θερσάνδρον βίον, οὐδεμιᾶς ἀπῆλλακται συκοφαντίας. ἰερεὶ δὲ ἔπρεπεν, εἶπερ ἄλλο, καὶ

1 Βουλής can hardly stand without the article, which was inserted by Jacobs.
2 Knox suggests for these difficult words καὶ τοῦ λόγου τὸ προοίμιον ἐλεγχεῖ αὐτὸν ἐφ' οίς εἰς Θερσάνδρον εἶπεν—his introduction will convince him of the charges he laid against Thersander. "The sentence is an interpolation, the corruptions being due to a minuscule hand."
BOOK VIII, 9-10

foreigners, I propose to allow them to speak for themselves."

10. An advocate, who was a speaker of considerable merit and also a member of the council was just rising on behalf of Melitte and myself, when another lawyer, called Sopater, who was counsel for Thersander, jumped up before him. "No," he cried, "it is now my turn to address the court against this adulterous couple, good Sir Nicostratus" (that was my counsel’s name) "and then your turn will come; what Thersander said was directed against the bishop alone, and he did nothing more than touch upon that part of the case which deals with the gaol-bird. When I have finished shewing that he is twice over liable to the capital punishment, it will then be your business to attempt to palliate the charges brought against him." Thus he spoke with frantic gesticulation and wiping his face: then he went on, "We have all been hearers of the bishop’s farcical ribaldry while he indulged in the most brutal, shameless, trumped-up accusations against Thersander, and all the first part of his speech, which was nothing but calling Thersander back the same names that Thersander had called him. Yet every word that Thersander said was true; the bishop did actually release a criminal from his chains, receive and entertain a harlot, and consort with an adulterer; and as for the shameless false charges he brought when he represented in the worst light Thersander’s way of life, he refrained from no calumny in the course of them. I should have thought the most necessary

1 I doubt whether the text is here sound. Sopater is more likely to say: "As for the complaints that the bishop made that he was being falsely accused by Thersander—the bishop’s own speech simply teemed with false accusations."
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥ

τούτο, καθαρὰν ἔχειν τὴν γλῶτταν ὑβρεως· χρήσομαι γὰρ τοὺς αὐτοὺς πρὸς αὐτῶν. δὲ δὲ μετὰ τὴν κωμῳδιάν ἐτραγῳδησεν ἣδη, οὕτω φανερῶς καὶ οὐκέτι δι’ αἰνιγμάτων, σχετλιάζων εἰ μοιχὸν τινα λαβόντες ἐδήσαμεν, ὑπερτεθαύμακα τὶ τοσοῦτον ἔσχυσε πρίασθαι πρὸς τὴν τοσαύτην ἐπιθυμίαν. ὑπονοοῦν γὰρ τὰληθές ἔστιν εἴδε γὰρ τῶν ἀκολῶτων τούτων τὰ πρόσωπα, τοῦ τε μοιχοῦ καὶ τῆς ἑταίρας. ὡραία μὲν γὰρ αὐτὴ καὶ νέα, ὡρᾳίον δὲ καὶ τοῦτο τὸ μειράκιον, καὶ οὐδέπω τὴν ὄψιν ἀργαλέων, ἀλλ’ ἐτὶ χρήσιμον πρὸς τὰς τοῦ ἱερέως ἱδονάς. ὑποτέρα σε τούτων ἐωνήσατο; κοινῇ γὰρ πάντες ἐκαθεύδετε, καὶ ἐμεθύετε κοινῇ, καὶ τῆς νυκτὸς ὑμῶν οὐδεὶς γέγονε θεατής. φοβοῦμαι μὴ τὸ τῆς Ἀρτέμιδος ἱερόν Ἰνὴν ᾿Αφροδίτης πεποιήκατε, καὶ περὶ ἱερωσύνης κρίνοντες, εἰ δὲι τὴν τιμὴν ταύτην ἔχειν, εἰ δὲι σε τὴν τιμήν ταύτην έσχυσεν, ἐւῃ ἐν τοῖς ἀνδρῶν καὶ τῆς ἑταίρας καὶ ἀλλοι ἔμελεα μὲν εἰς τὴν περὶ τῆς γυναικὸς κρίσιν (οὐ γὰρ εὕρεν ἣν ἠλπίσε), τῷ δὲ ταύτης γένει εἰς τῇ οὐσίᾳ πεπιστευκῷς. εἰκὸς γὰρ αὐτὴν καὶ πρὸς ἀλλούς τινὰς ἦμαρτηκέναι τὸν πρόσθεν χρόνον, λανθάνειν δὲ ἐπ’ ἐκεῖνους χρήστον ἄνδρα: τὸ δὲ

1 καὶ wrongly preceded τι in the MSS., and was removed by Jacobs.
priestly quality of all was a pair of lips clean of guile, to use his own expression against himself. As for the high-flown rhetoric of his speech, after the farcical part was over, when he began to speak openly and no longer in riddles, so grievously angered that we had caught a lecher and thrown him into chains, I was very greatly astonished, and wondered what the price could be that was high enough to arouse in him this excess of zeal. But I fear one may suspect the truth: he had taken note of the faces of this scandalous pair, the adulterer and his punk: she is young and pretty, and he is a pretty stripling too, with his cheeks still soft, and one still available for the bishop’s pleasures. Which 1 of them was it, reverend sir, whose charms won you over? You slept all in the same place, you tippled all together, and there was no spectator of how you passed your night. I greatly fear that Artemis’ temple has been made by you into the temple of Aphrodite, and we shall have to sit in judgement on your priesthood, to decide if you are worthy of your cloth.

"As for Thersander’s way of life, all here know how that from his first youth it was elegant and discreet; and how, when he came to years of manhood, he married in accordance with the direction of the law, but unfortunately made a mistake in his estimation of the character of his wife, for he found her not what he had hoped, but had put too much trust in her birth and material position. It is like enough that earlier in her married life she misconducted herself with several lovers, but was able to conceal her relations with them from her excellent husband; 1 ὅποτέρα, feminine, is a subtlety that cannot be rendered into English.
τελευταῖον τοῦ δράματος, πάσαν ἀπεκάλυψε τὴν
9 αἴδὼ, πεπλήρωται δὲ ἀναισχυνίας. τοῦ γὰρ
ἀνδρὸς στειλαμένου τινὰ μακρὰν ἀποδημίαν,
καίρῳ τούτῳ νενόμικεν εὐκαιρον μοιχείας, [καὶ
αὐχήμα,1] καὶ νεανίσκον εὐροῦσα πόρνου (τούτῳ
γὰρ τὸ μείζον ἀτύχημα, ὅτι τοιούτων ἦδρε τὸν
ἐρώμενον, ὁς πρὸς μὲν γυναίκας ἄνδρας ἀπομιμεῖ-
tαι, γυνὴ δὲ γίνεται πρὸς ἄνδρας) οὕτως μετὰ
ἀδείας οὐκ ἤρκεσεν ἐπὶ τῆς ξένης αὐτῷ συνοῦσα
φανερῶς, ἀλλὰ καὶ ἐνταῦθα ἦγαγε διὰ τοσοῦτον
πελάγος συγκαθεύδουσα, καὶ τῷ σκάφει φανερῶς
10 ἀσελγαίνουσα πάντων ὁρώντων. ὃ μοιχείας
γῇ καὶ θαλάσσῃ μεμερισμένης: ὃ μοιχείας ἀπ’
Αἰγύπτου μέχρις Ἰωνίας ἐκτεταμένης. μοιχεύε-
tαι τίς, ἀλλὰ πρὸς μίαν ἥμεραν ἢν δὲ καὶ δεύτερον
γένηται τὸ ἀδίκημα, κλέπτει τὸ ἔργον, καὶ πάντας
ἀποκρύπτεται· αὕτη δὲ οὐχ ὑπὸ σάλπιγγι μόνον,
11 ἀλλὰ καὶ κήρυκι μοιχεύεται· Ἕφεσος ὅλῃ τὸν
μοιχὸν ἐγνωκέν· ἢ δὲ οὐκ ἦσχύνετο τούτῳ ἀπὸ
tῆς ξένης ἐνεγκοῦσα τὸ ἀγώμιον, ὥς φορτίον
καλὸν εἰς ἔως ἐκθέτει μοιχοῦ ἐμπεπορευμένη.
' Ἀλλ’ φύμην’ φησί, 'τὸν ἄνδρα τετελευτηκέναι.'
12 οὕκοιν, εἰ μὲν τέθνηκεν, ἀπῆλλαξαὶ τῆς αἰτίας·
oúde γὰρ ἔστιν ὁ τὴν μοιχείαν παρῆκα, οὐδὲ
ὑβρίζεται γάμος οὐκ ἔχων ἄνδρα· εἰ δὲ ὁ γάμος
tῷ τὸν γῆμαντα ξῆν οὐκ ἀνήρηται, τὴν γαμηθεῖσαν

1 Mitscherlich was probably right in rejecting these
singularly inappropriate words from the text.

430
but at the end of her career she threw off even the pretence of modesty and filled up the cup of impudence. Her husband had to go abroad for a long stay, and she considered this a suitable opportunity for unfaithfulness. She found a youth who may be described as a sort of male prostitute—perhaps the most wretched part of the business is that the lover she selected is one of those who ape manhood when they are among women, while they count as women among men. Well, it was not enough for her to put aside all fear and live openly with him in a foreign country, but she must needs bring him here over that wide stretch of sea, sleeping with him and exposing her unseemly lust on the boat for all to see. Oh, think of an adulterous intercourse with its shares both on sea and land, drawn out all the way from Egypt to Ionia! Does a woman fall? Then it is but for a single day: or, if the sin be repeated, she hides what she has done and conceals it from the eyes of all: but Melitte does not merely proclaim her unfaithfulness in the market place; she has it put abroad by the town-crier! All Ephesus knew of her gallant; she had thought no shame to import him hither from abroad, trafficking in a lover as though he were merchandise, buying him and bringing him hither as a pretty bit of cargo! 'But I thought,' says she, 'that my husband had perished.' Certainly; if he is dead, you are quit of the charge against you. In that case there is nobody to be injured by the adultery, nor can a marriage be outraged when there is no husband. But if the marriage has not come to an end, owing to the fact that the husband is still alive, then an act of robbery is committed upon

1 Literally, "to the sound of the trumpet."
diaφθείραντος ἄλλου λῃστεύεται. ὡσπερ γὰρ μὴ μένοντος ὁ μοιχὸς οὐκ ἦν, μένοντος δὲ μοιχὸς ἐστιν."

11. Ἑτὶ τοῦ Σωπάτρου λέγοντος, ὑποτεμὼν αὐτοῦ τὸν λόγον ὁ Θέρσανδρος, "Ἄλλα οὐκ," ἔφη, "λόγων δεῖ. δύο γὰρ προκαλοῦμαι προκλήσεις, Μελίττην τε ταύτην, καὶ τὴν δοκοῦσαν εἶναι τοῦ θεοπρόπου θυγατέρα, [οὐκέτι βασανίσων, ὥς μικρῷ πρόσθεν ἔλεγον] τῷ δὲ οὖντι δούλην ἐμήν." καὶ ἀνεγίνωσκε:

2 "Προκαλεῖται Θέρσανδρος Μελίττην καὶ Λευκίππην τοῦτο γὰρ Ἰκουσα τῆς πόρνης καλεῖσθαι. Μελίττην μέν, εἰ μὴ κεκοινώθηκεν εἰς Ἀφρόδιτην τῷ ξένῳ παρ᾽ ὃν ἀπεδήμησαν, ὡς τῆς ἱερᾶς Στυγὸς ὕδωρ εἰσβᾶσαν καὶ ἐπομοσαμένην ἀπηλλάχθη κτῶν ἐγκλημάτων· τὴν δὲ ἐτέραν, εἰ μὲν τυγχάνει γυνή, δουλεύει τῷ δεσπότῃ· δούλαις γὰρ μόναις γυναιξὶν ἐξοστῖν εἰς τὸν τῆς Ἀρτέμιδος νεὼν παριέναι· εἰ δὲ φησίν εἶναι παρθένοις, ἐν τῷ τῆς σύρυγγος ἀντρῳ κλεισθῆναι."

3 Ἡμεῖς μὲν οὖν εὐθὺς ἐδεξάμεθα τὴν πρόκλησιν, καὶ γὰρ ἤδειμεν αὐτὴν ἐσομένην· ἡ δὲ Μελίττη θαρρήσασα τῷ παρ᾽ ὃν ἀπεδήμησαν, ἀπεδήμησαν χρόνον ὁ Θέρσανδρος μηδέν μοι κοινὸν πρὸς αὐτὴν γεγονόταν πλὴν λόγων, "Ἄλλα καὶ ἔγωγε," ἔφη, "ταύτην δέχομαι τὴν πρόκλησιν, καὶ ἔτι πλέον αὐτήν."

1 Cobet’s correction for δέ.
2 δεῖ is not in the MSS., but was supplied by Cobet.
3 There was never any mention of putting Leucippe to the question, and this sentence is clearly an interpolation.
4 Salmasius’ correction for αὐτήν.
it by the corruption of the wife by a third party. Exactly as much as if the marriage did not exist there would be no adulterer, so, as it does exist, an adulterer there must be.”

11. Sopater was still speaking, but his speech was interrupted by Thersander, who cried: “There is no need of further talk. I make two challenges: one to Melitte here, and one to that girl who professes to be the daughter of the sacred ambassador, [with no further question of the torture which I mentioned a little time ago], but is really my slave.” And he began to read out:

“Thersander challenges Melitte and Leucippe—I think I have heard that is the harlot’s name. Melitte, if she has not had to do with this foreigner during the time that I was abroad, is to enter the sacred water of the Styx, take the oath and be cleared, if she can, of the charges brought against her. As for the other, if she is found to be a woman of whom man has had carnal knowledge, she is to remain in slavery to her proper master, for such women can only enter the shrine of Artemis if they are slaves; if, however, she persists in declaring that she is a virgin, she is to be shut into the grotto of the pan-pipes.”

We at once accepted this challenge, having been sure that it would be made: and Melitte, who was encouraged by the fact that during the time of Thersander’s absence abroad nothing more serious than words had passed between her and me, also complied. “Certainly,” she said, “I accept this challenge; and I will even add something to it on
προστίθημι: τὸ δὲ μέγιστον, οὐδὲ εἴδον τὸ παρά-
paν οὔτε ξένων, οὔτε πολίτην ἥκειν εἰς ὁμιλίαν,
καὶ ὁν λέγεις, καὶ ὁν . . . σε δεὶ παθεῖν, ἂν
4 συνοφάντης ἀλῆς;” “”Ο τι ἄν,” ἐφη, “δόξη
προστιμήσαι τοῖς δικασταῖς.” ἐπὶ τούτοις διελύθη
τὸ δικαστήριον, καὶ εἰς τὴν ύστεραίαν διώριστο
τά τῆς προκλήσεως ἦμιν γενέσθαι.

12. Τὸ δὲ τῆς Στυγὸς υδωρ εἶχεν οὖτως.
παρθένος ἦν εὐειδὴς, ὃνομα Ῥοδῶπις, κυνηγόνων
ἐρώτασα καὶ θήρας: πόδες ταχεῖς, εὐστοχοὶ χεῖρες,
ζώνη καὶ μύτα, καὶ ἀνεξωσμένος εἰς γόνυ χιτών,
καὶ κατὰ ἄνδρας κουρά τριχῶν. ὁρᾶ ταύτην
Ἅρτεμις, καὶ ἔπηνει, καὶ ἐκάλει, καὶ σύνθηρον
ἐποιήσατο, καὶ τὰ πλείστα κοινὰ ἦν αὐταῖς
θηράματα. ἀλλὰ καὶ ὁμοσεν ἄει παραμενεῖν,
καὶ τὴν πρὸς ἄνδρας ὁμιλίαν φυγεῖν, καὶ τὴν ἔξ
Ἀφροδίτης ύβριν μὴ παθεῖν. ὁμοσεν ἡ Ῥοδῶπις,
καὶ ἠκουσεν ἡ Ἅφροδίτη, καὶ ὀργίζεται, καὶ ἀμύ-
3 νασθαί θέλει τὴν κόρην τῆς ὑπεροψίας. νεανί-
ςκος ἦν Ἐφέσιος καλὸς ἐν μειρακίοις, ὥσον
Ῥοδῶπις ἐν παρθένοις. Ἐυθύνικον αὐτὸν ἐκάλουν
ἐθήρα δὲ καὶ αὐτὸς ὡς Ῥοδῶπις, καὶ τὴν Ἄφροδίτην
4 ὄμοιως οὐκ ἦθελεν εἰδέναι. ἐπ᾽ ἀμφοτέρους οὐν ἦ
θεος ἐρχεται καὶ τὰς θήρας αὐτῶν εἰς ἐν συνάγει
τέως γάρ ἦσαν κεχωρισμένοι ἡ δὲ Ἄρτεμις
τὴν κακῶτα οὐ παρὴν. παραστησαμένη δὲ τὸν

1 The text is here corrupt and imperfect, and various
emendations that have been proposed have not done much
to cure it. The simplest seems Salmasius’ ὁμιλίαν, οἶνον λέγεις.
kαὶ τί σε δεῖ. . . .
my own account; the most important part of which is that I never allowed anybody, whether citizen or foreigner, to enter into such relations with me during the time of which you speak. And now, what ought your penalty to be if you are proved to be a maker of false charges?" "Whatever fine," said he, "that the jury like to inflict." These terms settled, the court broke up, and it was decided that the business of the challenge should be determined on the following day.

12. This is the story of the water of the Styx. There was a maiden fair to see, called Rhodopis, passionately fond of hunting and the chase. She was swift of foot and a sure shot: she wore a girdle and a cap, her tunic was girt up at the knee, and her hair was cut short like a man's. Artemis once saw her, and was delighted with her pursuits; she summoned her, associated her with her in the chase, and many is the time that they hunted together: she took an oath that she would always remain with the goddess; that she would shun the company of men, and that she would never suffer the violence that Aphrodite inspires. Rhodopis swore: Aphrodite heard her, was wroth, and desired to punish the maid for her disdain. Now there was a young man at Ephesus, as fair among the striplings of that town as Rhodopis was among its maidens; Euthynicus was his name, and he was as passionate for the chase as was Rhodopis, and he too desired to know nothing of the power of Aphrodite. So the goddess was determined to attack them both, and brought to the same place the quarries they were hunting; for until that time they had never met, and on that occasion Artemis happened to be away. Aphrodite therefore
ACHILLES TATIUS

υίδον τὸν τοξότην ἡ Ἄφροδιτή εἶπε: "Τέκνον, ἥγυγος τούτῳ ὅρης ἀναφρόδιτον καὶ ἔχθρον ἡμῶν καὶ τῶν ἡμετέρων μυστηρίων; ἡ δὲ παρθένος καὶ θρασύτερον ὁμοσε κατ᾽ ἐμοῦ. ὁρᾷς δε αὐτοῦς 5 ἐπὶ τὴν ἐλαφον συντρέχοντας; ἀρξαι καὶ σὺ τῆς θήρας ἀπὸ πρώτης τῆς κύληρας κόρης καὶ πάντως γε τὸ σὸν βέλος εὐστοχώτερόν ἐστιν." ἐντείνουσιν ἀμφότεροι τὰ τόξα, ἡ μὲν ἐπὶ τὴν ἐλαφον, ὁ δὲ Ἔρως ἐπὶ τὴν παρθένον καὶ ἀμφότεροι τυγχάνονσι, καὶ ἡ κυνηγήτης μετὰ τὴν 6 θηραν θην τεθηραμένη. καὶ εἰχεν ἡ μὲν ἐλαφος εἰς τὰ νῶτα τὸ βέλος, ἡ δὲ παρθένος εἰς τὴν καρδίαν τὸ δέ βέλος, Εὐθύνικον φιλείν. δεύτερον 7 δὲ καὶ εἶπ τοῦτον οὐσεν οὐ πρῶτον, καὶ εἴδον ἀλλήλους Εὐθύνικος καὶ ἡ Ῥοδῶπις. καὶ ἐστησαν μὲν τὸ πρῶτον τους ὅφθαλμους ἑκάτεροι, μηδέτεροι ἐκκλίναι θέλων εἴπθαρε βεταρε παρθένοι κατὰ μικρὸν δὲ τὰ τραύματα ἀμφοῖν ἔξαπτεται, καὶ αὐτοὺς ὁ Ἐρως ἐλαύνει κατὰ τοῦτο τὸ ἄντρον, οὐ νῦν ἐστιν η πηγή, καὶ ἐνταῦθα τὸν ὅρκον ψεύδονται.

8 ἡ Ἁρτεμίς ὅρα τὴν Ἄφροδιτην γελῶσαν, καὶ τὸ πραξθὲν συνίησι, καὶ εἰς ὕδωρ λύει τὴν κόρην, ἔνθα τὴν παρθενίαν ἔλυσε. καὶ διὰ τοῦτο, ὅταν τις αἰτίαν ἔχη Ἄφροδισίων, εἰς τὴν πηγὴν εἰσβάζα ἀπολούεται, ἡ δὲ ἐστὶν ὀλίγη, καὶ μέχρι κυνῆς 9 μέσης. ἡ δὲ κρίτις ἐγγράφασα τὸν ὅρκον γραμματεύον προείζοντα καὶ ἐπὶ τὴν ἐκάλυψε. κἂν μὲν ἀψευδὴ τὸν ὅρκον, μένει κατὰ χώραν ἡ πηγή ἀν δὲ ψεύδηται, τὸ ὕδωρ ὅργιζεται καὶ ἀναβαίνει μέχρι τῆς δέρης καὶ τὸ γραμματείον ἐκάλυπτε.

1 Jacobs’ emendation for MSS. ἐγγράψα.
sent for her son, the Archer; “My child,” said she, “seest thou this pair that reck nought of love and hate us and our mysteries? And the virgin has even sworn a rash oath against me. Seest thou too how they are both following the same hind? Do thou begin the sport and that with this too daring maid; and thy dart shall surely miss not its aim.” Both bend their bows—she at the hind, and Love at her; both hit, and after the quarry now is the huntress stricken. The hind received the arrow in its flank, the virgin in her heart; and her arrow was that she should love Euthynicus. Then Love shot another bolt, now at the youth; and then Euthynicus and Rhodopis saw one another. At first they kept their eyes fixed, each on the other, and neither could turn them away: little by little both their wounds began to burn, and then Love drove them to this very cave, where the spring now is, and there they belied their oath. Artemis saw Aphrodite laughing and understood what had happened, and she changed the maiden into a water-spring on the very spot where she had changed her virginity for womanhood. On this account, if a woman is called into question over affairs of love, she has to go down into the spring and bathe. Now the water is low, reaching only half way to the knee, and this is the procedure of the ordeal. She writes her oath on a tablet, which she then suspend by a string round her neck. If she has sworn a true oath, the spring remains in its place; but if she has perjured herself, the water boils up, rises to the height of her neck, and covers the written tablet.
Ταῦτα εἰπόντες, καὶ τοῦ καιροῦ προελθόντος εἰς ἑσπέραν, ἀπήμεμεν κοιμησόμενοι, χωρὶς ἐκαστος.

13. Ἐπὶ δὲ τῇ ὑστεραίᾳ ὁ δῆμος μὲν ἀπας παρῆν· ἤγείτο δὲ Θέρσανδρος φαίδρῳ τῷ προσώπῳ καὶ εἰς ἡμᾶς ἄμα βλέπων σὺν γέλωτι, ἐστόλιστο Δή νευκίππη ἱερὰ στολὴ· ποδήρης ὁ 2 χιτῶν, ὀθόνης ὁ χιτῶν, ξώνη κατὰ μέσον τὸν χιτῶνα, τανία περὶ τὴν κεφαλὴν φοινικοβαφῆς, ἀσάνδαλος ὁ ποῦς. καὶ ὡς εἰσῆλθε πάνυ κοσμίως· εἰς ὡς ἐδίδασκα τρέμων, καὶ ταῦτα πρὸς ἑμαυτὸν ἔλεγον: "Οτι μὲν παρθένος ἡ Δευκίππη πεπίστευκα, ἀλλὰ τὸν Πᾶνα, ὁ φιλτάτης, φοβοῦ-3 

δείκνυται καὶ συν σύρυγξ γένη. ἄλλη εἰκόνι μὲν ἔφυγε διώκοντα αὐτὸν ἐν πεδίῳ, καὶ ἐδιώκετο ἐν πλάτει· σε δὲ καὶ εἰσώ θυρῶν ἀπεκλείσαμεν ὡς ἐν ἔντομοι, ἣν, καν διώκη, μή δύνη φυγεῖν. 4 ἄλλῃ, δὲ δέσποτα Πάν, εὐγνωμονήσειας, καὶ μή παραβαίνῃς τὸν νόμον τοῦ τόπου· ἡμεῖς γὰρ ἀπὸ τὴν τετηρήκαμεν. ἐξίτω πάλιν ἡμῖν Ἠ Λευκίππη παρθένοις· ταῦτα πρὸς τὴν Ἀρτέμιν συνθῆκας ἔχεις· μή ψεύσῃ τὴν παρθένον."

14. Ταῦτα μου πρὸς ἑμαυτοῦ λαλοῦντος, μέλος ἐξηκοότετο μουσικόν, καὶ ἐλέγετο μηδεπώποτε λυγυρώτερον οὕτως ἀκουσθῆναι καὶ εὐθὺς ἁνεψω-2 μένας εἰδομεν τὰς θύρας. ὡς δὲ εξῆθερον ἡ Δευκίππη, πᾶς μὲν ὁ δῆμος ἐξεβόησεν ὡς ἠδονῆς καὶ τὸν Θέρσανδρον ἐλοιδόρουν, ἐγὼ δὲ ὡς ὅστις ἐγεγόνειν οὐκ ἂν εἴπομι λόγω. μίαν μὲν δὴ 1 Corrected by Cobet from MSS. ἐστολίσατο.

2 I think Hercher’s insertion of ὁ is necessary if we compare the exactly similar phrase in III. vii. § 5.

438
BOOK VIII, 12–14

We talked over these matters, and as it was now drawing towards evening, we retired, each to his own bed, to sleep. 13. On the following day the whole population of the town was present, and at their head was Thersander, with a smiling and confident face, and he kept looking at us and laughing. Leucippe had been clad in a sacred robe, which was a long tunic of linen, with a girdle about her waist, a scarlet fillet on her head, and bare feet. She thus entered the cave with calm and orderly bearing; but I stood and trembled as I saw her go, saying to myself: “That Leucippe is a virgin, I am sure enough; but it is Pan, my darling, of whom I am afraid. He is a god too fond of virgins, and my fear is that you should be the second to be metamorphosed into a pan-pipes. The former heroine was able to escape him because he pursued her on a plain, and her chase was in broad, open country: but you we have shut up within gates, like a besieged city, so that you will have no chance of flight if he comes after you. My lord Pan, be kindly, and break not the law and custom of the spot, which we, for our part, have kept. Let Leucippe come back to us a virgin; this was thy compact with Artemis, so defraud thou not the virgin goddess.”

14. I was still murmuring thus to myself, when a strain of music sounded, and it was said that never had sweeter notes than those been heard from the grotto: and then we saw the doors open. Out sprang Leucippe, and all the people shouted for joy and began to revile Thersander, while I cannot express the state of delight in which I found myself.

1 These last few words might also be taken to mean “so corrupt not the virgin (Leucippe).”

439
ταύτην νίκην καλλίστην νενικήκοτες, ἀπήειμεν· ἐπὶ δὲ τὴν δευτέραν κρίσιν ἐχωρούμεν, τὴν Στύγαν.

καὶ δὲ δῆμος οὕτω μετεσκευάζετο καὶ πρὸς ταύτην τὴν θέαν· καὶ πάντα συνεπεραίνετο κάκει. ἢ Μελίττη τὸ γραμματείον περιέκειτο· ἢ πηγὴ διανυῆς καὶ ὀλίγη. ἢ δὲ ἐνέβη εἰς αὐτὴν καὶ ἔστη

4 φαιδρῷ τῷ προσώπῳ. τὸ δὲ ὤδωρ αὖθις κατά χώραν ἔμενε, μηδὲ τὸ βραχύτατον ἀναθορὸν τοῦ συνήθους μέτρου. ἐπεὶ δὲ ὁ χρόνος, ἢν ἐνδιατηρῆσθαι ἐν τῇ πηγῇ διώριστο, παρεληκυότας, τὴν μὲν ὁ πρόεδρος δεξιώσαμεν, ἢκ τοῦ ύδατος ἐξἀγει, δύο παλαίσματα τοῦ Θερσάνδρου νενικημένου, μέλλων δὲ καὶ τὸ τρίτον ἠττᾶσθαι, ὑπεκδύσι εἰς τὴν οἰκίαν ἐκδιδράσκει, φοβηθεὶς μη καὶ καταλεύσεις αὐτὸν

5 ὁ δῆμος τὸν Ἐκλέκτην ἕλκον ἄγοντες νεανί- σκοι τέτταρες, δύο μὲν τῆς Μελίττης συγγενεῖς, δύο δὲ οἰκέται· τούτους ἐγὼ ἐπεπόμφη τὸν Ἐκλέκτην ἀγονήσας καὶ καταμηνύσας τὸ πρᾶγμα εἰδῶς, ἢν ἐν βασάνοις γένηται, φθάσας ἀποδιδράσκει, καὶ νυκτὸς ἐπελθοῦσα, τῆς πόλεως ὑπεξέρχεται. τὸν δὲ Ἐκλέκτην εἰς τὴν εἰρκτὴν ἐκέλευσαν οἱ ἅρχοντες ἐμβληθῆναι, τοῦ Θερσάνδρου φυγόντος. τότε μὲν οὖν ἄν πολλαπλαττόμεθα, κατὰ κράτος ἠδη γενόμενοι καὶ ὑπὸ πάντων εὐφημοῦμενοι.

15. Τῇ δὲ υστεραῖα τοῦ Σωσθένου ἔγον ἐπὶ τοὺς ἅρχοντας οἱ ταύτην ἔχοντες τὴν πίστιν. ὁ δὲ ἐπὶ βασάνοις εὐαυτὸν ἀγόμενον ἰδών, πάντα σαφῶς λέγει, ὅσα τε ἐτόλμησεν ὁ Θερσάνδρος, καὶ

1 Jacobs' most ingenious correction for MSS. δ' αὐτῆς.
2 Rightly altered by Hercher from MSS. μήτε.
BOOK VIII, 14-15

We therefore retired, having won one magnificent victory; and we then went on to the second ordeal, that of the Styx. The people also came thither from the cave in order to witness the spectacle; and there too the whole process was gone through. Melitte put on the tablet round her neck, the water was clear and shallow; she descended into it and stood there with a smiling and cheerful face. The water remained at exactly its previous depth, rising not even an inch above its accustomed level. When the time had passed during which she had to stand in the spring, the presiding judge took her by the hand and led her out of the water; and so Thersander was defeated in two trials of strength. Guessing that he would be beaten in the third too, he slipped away and hurried to his house, fearing that he would be stoned by the populace: for at that moment came four youths, dragging with them Sosthenes—two of them Melitte's kinsmen, and two of them her servants—whom she had sent to look for him. But Thersander had observed what was happening from afar, and knowing that if Sosthenes were put to the torture he would reveal the whole plot, determined to flee before this could happen, and so privately left the city when night fell. After Thersander had left the scene, the magistrates ordered Sosthenes to be put in ward; and we then departed, having thus won the mastery over our enemies, and having blessings called down upon our heads by all the people.

15. On the following day those appointed for the purpose brought Sosthenes before the magistrates. Immediately that he realised that he was being brought out to be put to the question, he told the whole story without concealment, both Thersander's
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

οὐσα αὐτὸς ὑπηρέτησεν οὐ παρέλιπε δὲ οὔδε ὡσα ἴδια πρὸ τῶν τῆς Δευκήπτης θυρῶν διελέξθησαν

2 πρὸς ἀλλήλους περὶ αὐτῆς. καὶ ὁ μὲν αὖθις εἰς τὴν εἰρκτὴν ἐβέβλητο, δώσων δίκην τοῦ ὑπὸ Θερσάνδρου φυγὴν ἀπόντος κατέγνωσαν. ἡμᾶς δὲ ὁ ἱερεὺς ὑπεδέχετο πάλιν τῶν εἰθισμένων

3 τρόπων. καὶ μεταξὺ δειπνοῦντες ἐμυθολογοῦμεν ἃ τε τὴν προτέραν ἐτύχομεν εἰπόντες, καὶ εἰ τι ἐπιδεέστερον ἢν δὲν ἐπάθομεν. η Δευκήπτη δὲ, ἀτε δὴ μᾶλλον τῶν πατέρα ἐνεπικεύτη ἀγνοοῦσαν, ὡς ἄν σαφῶς παρθένος εὐρεθείσα, τὰ συμβάντα μεθ᾽ ἡμοῦς διηγεῖτο. ἐπεὶ δὲ κατὰ τὴν Φάρου ἐγενότας καὶ τοὺς λῃστὰς, λέγω πρὸς αὐτὴν ὑπεθέσας ταύτην ἐπὶ τοῦ σκάφους, ταύτην ἐξαπάτησαν τοὺς λῃστὰς τοῦ πατρὸς τῆς Ἀφροδίτης, ὡς δὴ ναυκλήρῳ τινὶ γυναῖκα συνεσόμενη ἐπὶ τοῦ σκάφους, ταύτην ἐξαπάτησαν τοῦ πατρὸς τῆς αἰδουμένη, ὡς δὲ καὶ ὁ πατὴρ ἀκούσῃ; τοῦτο γὰρ μόνον ἐνδεῖ πρὸς ἀκρόασιν τοῦ παντὸς δράματος.

attempts and his own contributions towards the success of the plot: and he did not even leave out the conversation which they had had with one another before the doors of the hut where Leucippe was confined. He was therefore thrust back into prison to await his sentence, while against Thersander in absence a decree of banishment was passed. As for us, the bishop entertained us once more in his usual hospitable fashion, and during dinner we conversed on the same subjects as on the previous occasion, making particular mention of any details of our adventures which were then omitted. Leucippe especially, being now no longer shy in her father's company, as her virginity was clearly proved, related her story with the greatest pleasure. When she came to the part connected with the island of Pharos and the pirates: “Tell us,” said I to her, “of the stratagem which the Pharian pirates devised and explain the riddle of the decapitated woman for your father too to hear; for that is the only point still lacking to the complete understanding of the whole romance.”

16. “She was one of those unfortunate women,” said she, “who make a traffic of love. The pirates had imposed upon her, on the pretext that she was to become the wife of a skipper who was aboard; and they kept her on the ship, where she did not know the real reason that they desired her presence, but was secretly intimate with one of the pirates, who was supposed to be her lover. Now when they carried me off, as you saw, and put me aboard and

1 Hercher wished to change προτέραν into προτέραλαν, “the day before.” But the previous dinner with the bishop was four days before.
ACHILLES TATIUS

ταῖς κόπαις ἐφυγον, ὅρωντες τὴν διώκουσαν ναῦν φθάνουσαν, τερμελόντες τὸν τε κόσμον καὶ τὴν ἐσθῆτα τῆς ταλαιπώρου γυναικὸς ἐμοὶ περιτεθέασιν, τοὺς δὲ ἐμοὺς χιτωνίσκους ἐκείνης καὶ στῆσαντες αὐτὴν ἐπὶ τῆς πρύμνης ὅθεν διώκοντες ὁψωσθεν, τὴν κεφαλὴν ἀποτέμνουσιν αὐτῆς, καὶ τὸ μὲν σῶμα ἔρριψαν, ὡς ἔπεσαν, εἰχον ἐπὶ τῆς 3 νηὸς τότε. μικρὸν γὰρ ὡς ἔπεσαν καὶ ταύτην ἀποσκεύασαν ἐκείνης ὁμοίως, ὅτε μηκέτι τοὺς διώκοντας εἰχον. οὐκ οἶδα δὲ πότε τοῦτον χάριν προπαρασκεύασαντες ἐτυχον τὴν γυναίκα, ἦ διεγνωκότες ἀνδραποδίσαντες πωλήσασιν, ὡσπερ ὡς ἔπεσαν πεπράκασιν κάμερον δὲ διώκεσθαι πρὸς ἀπάτην τῶν διώκοντων ἐντὸς ἐμοῦ σφάττουσιν, νομίζοντες πλέον ἐμπολήσειν ἐκ τῆς ἐμῆς πράσεως 4 ἠ τῆς ἐκείνης. διὰ τοῦτο γὰρ καὶ τὸν Χαιρέαν τὴν ἀξίαν δόντα δίκην ἐπείδουν αὐτὸς γὰρ ἦν ὁ συμβουλεύσασις ἐντὸς ἐμοῦ τὴν ἀνθρωπὸν ἀποκτείνας μένεις εἰς τὸν πρὸς τῶν λῃστῶν ὀχλος ὧν ἔφασαν με αὐτῷ ἀφήσεις μόνῳ. 5 χαὶ γὰρ ἔδωκαν σῶμα ἔσπειδον αὐτῶς γὰρ ἦν ἡ συμβουλεύσασις ἐντὸς ἐμοῦ τὴν ἀνθρωπὸν ἀποκτείνας μένεις εἰς τὸν πρὸς τῶν λῃστῶν ὀχλος ὧν ἔφασαν με αὐτῷ ἀφήσεις μόνῳ. 6 οὔτε τῶν δὲ λῃστῶν ἀρνησεις μόνῳ οὔτε δὲ λῃστῶν ἀπαθής εἶπε, τὶς τῶν λῃστῶν, Hercher restored the optative for MSS. ὁψωσθε.
went off with all the speed that their oars could effect, they saw that the pursuing vessel was gaining upon them; they therefore stripped the poor woman of her ornaments and clothes, which they put upon me, while they clad her in my garments, and then put her on the prow, where you, the pursuers, could see all that took place, and struck off her head. Her body, as you saw, they threw into the sea, while they picked up her head and kept it for the time on the ship: not long after, when they were no longer being pursued, they made away with her head too and threw it overboard. I do not know whether that was the actual reason that they had arranged to have the woman on the ship, or whether they intended to sell her as a slave, just as they afterwards bartered me away: but at any rate, when they were chased, they killed her in my place to cheat their pursuers, thinking that they would gain a greater profit from my sale than from hers. The result was that I saw Chaereas suffer the fate he deserved—it was he who had advised them to kill the female, and throw her overboard instead of me. The rest of the band of pirates said that they were certainly not going to hand me over to him alone; he had already had his share in the body of one slave, which, if sold, would have afforded them a considerable gain to begin with; and in the place of the dead woman I must be sold and so be a common source of profit to them all rather than to him only. He objected to this, arguing with them and alleging the agreement to which he had come with them; he asserted that he had not carried me off for them to sell, but to be his mistress. He went on to speak in a somewhat
καλῶς ποιῶν, ὃπισθεν ἐστώς ἀποκόπτει τὴν 7 κεφαλὴν αὐτοῦ. ὁ μὲν όλον δικήν οὐ μεμπτὴν δοὺς τῆς ἀρπαγῆς, ἔρριπτο καὶ αὐτὸς κατὰ τῆς θαλάσσης· οἱ δὲ λησταὶ, δύο πλεύσαντες ἥμερῶν, ἄγουσι μὲ σικ οἶδ᾽ ὅποι γε, καὶ πιπράσκουσιν ἐμπόρῳ συνήθει, κάκεινος Σωσθένει.”


3 Εἶτα προσέθηκεν, ὅτι “Μαθὼν κατὰ τὸν πλοῦν ὡς οὖκ ἦν θυγάτηρ ἐμή, διημαρτήθη δὲ τὸ πᾶν ἐργον αὐτῷ, ἡρα δὲ ὁμοφόρα καὶ σφόδρα τῆς Καλλιγόνης. προσπεσὼν αὐτῆς τῶς γόνασι, ‘Δέσποινα, εἶπε, ‘μή με νομίσῃς ληστὴν εἰναι τίνα καὶ κακοῦργον. ἀλλὰ γὰρ εἰμὶ τῶν εὐ γεγονότων, γένει Βυζάντιος δεύτερος οὐδενὸς, ἐρως δέ με ληστείας ύποκριτὴν πεποίηκε καὶ ταύτας ἐπὶ σοὶ πλέξας τὰς τέχνας. δούλων όν με σεαντῆς ἀπὸ ταύτης τῆς ἥμερας νόμιζε. καὶ σοι προίκα ἐπιδίδωμι, τὸ μὲν πρῶτον ἐμαυτῶν,

1 An anonymous conjecture in Passow’s Lexicon for MSS. ἀσύμβολης.
2 ἄν, which used here to follow in the MSS., was rightly removed by Jacobs.

446
violent manner, when one of the pirates, I am thankful to say, crept behind him and struck off his head. He thus received the most providential reward for his violent abduction of me, and was himself thrown into the sea: the pirates sailed on for two days more, carrying me to some country or other, I know not where, and sold me to their regular slave-dealer, and he in turn to Sosthenes.”

17. Then said Sostratus: “Now that you, my children, have finished your stories, listen to mine: the story of what happened at home with regard to Calligone—your sister, Clitophon; I shall thus not have contributed absolutely nothing to these excellent recitals.” Hearing the name of my sister, I was all attention: “Speak on, father,” said I, “only may your story be of one who is still in the land of the living!” He began by recounting all that I described some time ago—about Callisthenes, and the oracle, and the sacred embassy, and the boat, and the abduction.

He then went on: “Callisthenes, during the course of the voyage, realised that she was not my daughter, and that his attempt had therefore completely failed of its object: yet all the same he fell in love with Calligone, and that violently. Throwing himself at her feet, ‘Lady’ said he, ‘think not that I am a pirate or common malefactor; well born am I, a Byzantine, second to none, by descent: love made me act a pirate’s part and weave this plot against you. So from this day forward count me your slave. I bring you as a marriage portion, first of all myself, and, secondly, greater wealth than your

1 Book II., chs. xiii.—xviii.
ἔπειτα ὅσην οὐκ ἂν ὁ πατὴρ ἐπέδωκέ σοι. τηρήσω δὲ σε παρθένον μέχρι ἂν σοὶ "δοκῇ. καὶ ταῦτα εἰπὼν καὶ ἐτι τούτων πλείονα εὐαγγελότερα τὴν κόρην αὐτῷ γενέσθαι παρεσκεύασεν. ἦν δὲ καὶ ὁφθήναι καλὸς καὶ στωμύλος καὶ πιθανώτατος, καὶ ἐπειδὴ ἤκεν εἰς τὸ Βυζάντιον, συμβόλαιον ποιησάμενου προικὸς μεγάς ἐκεῖστης καὶ τάλλα πολυτέλες παρασκευάσας, ἐσθητά τε καὶ χρυσὸν καὶ ὀσα εἰς κόσμον γυναικῶν εὐδαιμόνων, περιείπεν εὕ καὶ καλῶς, ἄχραντος τηρῶν, ὡς ἐπηγγείλατο· ὡςτε καὶ αὐτὴν ἤρηκε τὴν κόρην ἤδη.

ὁ δὲ καὶ τάλλα πάντα παρείχεν ἐαυτὸν κοσμίωτατον καὶ ἐπειεικῇ καὶ σώφρονα, καὶ ἤν τις ἐξαίφνης περὶ τὸν νεανίσκον θαυμαστὴ μεταβολή. ἔδρας τε γὰρ ἐξανίστατο τοῖς πρεσβυτέροις καὶ ἐπεμελεῖτο φθάνειν προσαγορεύων τοὺς ἐν τῇ πρὶν ἀσωτίας εἰς τὸ εὔβουλον μεταπίπτον, τὸ μεγαλόφρον ἐφύλατο πρὸς τοὺς ἐν χρείᾳ τοῦ λαβεῖν διὰ πενίαν ὄντας· ὡστε θαυμάζειν ἄπαντας τὸ αὐτοίδιον ὄντως ἐκ τοῦ χείρος εἰς τὸ πάνυ χρηστὸν μετελθόν. ἐμὲ δὲ οὖν ἤρηκε πάντων μᾶλλον, καὶ ὑπερηγαγότων αὐτῶν, καὶ τὴν πρὶν ἀσωτίαν φύσεως ἐνόμιζεν εἶναι θαυμαστὴν μεγαλουργίαν, ἀλλ᾽ ὄνκυκρασίαν.

“Καὶ μὲ οὖν ὑπεισήει τὸ τοῦ Θεμιστοκλέους, ὅτι κάκεινος τῆς πρώτης ἡλικίας σφόδρα δόξας ἀκό-

1 “In the first part of his youth his behaviour and doings were very light and unconstant, as one carried away with a rash head, and without any order of discretion; by reason whereof his manners and conditions seemed marvellously to
father would have allotted to you as your dowry: and I will respect your virginity as long as seems good to you!’ By means of these words and others like them he was not unsuccessful in inducing the maiden to look upon him favourably, as he was handsome and both ready and persuasive of speech. On his arrival, too, at Byzantium, he made a marriage settlement of a very large sum of money upon her, and also provided her most handsomely with all else that she could require—clothes, gold, and all the ornaments that wealthy women wear: he treated her with the greatest respect, and, as he had promised, made no attempt on her chastity: with the result that he very soon captured her heart. In the other departments of life too he shewed himself polite, virtuous, and discreet; a most wonderful change had taken place in him! He would rise from his chair when anyone older than himself entered the room, he would be careful to be the first to salute people whom he met, and his former indiscriminate prodigality turned to prudence, but remained a copious liberality to those who, through their poverty, must needs accept favours. All wondered at this sudden transformation from the bad to the really excellent: I was perhaps of all the most attracted by him, both because I was naturally very fond of him and also because I thought that his former irregularities were more the result of an excess of extravagance, but never of vice.

“I called to mind the case of Themistocles; how he in his early youth appeared to indulge in the change, and oft-times fell into very ill-favoured events, as himself did afterwards confess, by saying that a ragged colt oft-times proves a good horse, specially if he be well-ridden and broken as he should be.”—Plutarch.
λαστος εἶναι, πάντας ὑπερέβαλεν Ἀθηναίονς ὑστερον σοφία τε καὶ ἀνδραγαθία. καὶ δὴ μετε- νόουν ἀποσκορακίσας αὐτὸν, ὅτε μοι περὶ τοῦ 8 τῆς θυγατρὸς διελέξθη γάμου καὶ γάρ με σφόδρα ἐθεράπευε καὶ ἐκάλει πατέρα καὶ κατὰ τὴν ἀγορὰν ἐδορυφόρει. καὶ τῶν εἰς πόλεμον γυμνασίων οὐκ ἦμελει, ἀλλὰ καὶ πάνυ ἐρρωμένως ἐν ταῖς 9 ἱππασίαις διέπρεπεν. ἦν μὲν οὖν καὶ παρὰ τὸν τῆς ἀσωτίας χρόνον τούτοις χαίρων καὶ χρώμενος, ἀλλ’ ὡς ἐν τρυφῇ καὶ παιδιᾷ τὸ δὲ ἀνδρεῖον ὄμως αὐτῷ καὶ τὸ ἐμπειρόν λεληθότως ἐτρέφετο. τε- λευν δὲ ἦν αὐτῷ τὸ ἔργον πρὸς τὸ καρτερῶς καὶ ποικίλως διαπρέπειν ἐν τοῖς πολεμικοῖς ἐπεδίδου 10 δὲ καὶ χρήματα ἱκανὰ τῇ πόλει. κάκεινον ἀμα ἐμοὶ στρατηγὸν προεβάλοντο ὅθεν ἐτι μᾶλλον ὑπερησπάζετό με, ὑπήκοον μοι κατὰ πάντα παρέχων ἐαυτόν.

18. Ὅτε δὲ ἐνικήσαμεν τὸν πόλεμον ἐπιφανείᾳ τῶν θεῶν, ὑποστρέψαντες εἰς τὸ Βυζάντιον, εὐφη- μοῦντες τὸν Ἡρακλέα καὶ τὴν Ἄρτεμιν, ἔχειροτο- νήθημεν, ἐγὼ μὲν ἐνταῦθα τῇ Ἀρτέμῳ, ὅ δὲ εἰς Ἰερου Ἡρακλεῖ, λαβόμενος μοι τῆς δεξιᾶς ὁ Καλλισθένης, διηγεῖται πρὸς τὸν ἐπεραγμένα 2 αὐτῷ περὶ τὴν Καλλιγόνην, Ἀρτέμις ἀπερ ἐποίη- σαμεν, πατέρι, εἰπε, τὰ μὲν νεότητος φύσει πέπρακται βία, τὰ δὲ μετὰ ταύτα προαιρέσθε. παρθένον γὰρ τὴν κόρην μέχρι τούτου τετήρηκα,
wildest excesses, but later on excelled all the Athenians in wisdom and bravery. And so I began to be sorry that I had contemptuously rejected him when he had broached the subject of an alliance with my daughter—particularly as he always shewed me the greatest attention, calling me 'Father,' and escorting me through the open squares. Nor did he neglect the training that is necessary for military glory, but greatly distinguished himself in the cavalry exercises: indeed, even in the time of his dissipation he had been fond of horses and familiar with their use, but only as a distraction or a luxury, and he had thus, without knowing it, encouraged in himself the spirit of bravery and skill in horsemanship. It finally became his object to gain distinction in war by his endurance and his versatility: he gave large contributions towards the public services; and then his fellow-citizens appointed him as an associate-general with me, a position which made him still more deferential and cordial towards me, shewing himself willing to accede to my wishes at every turn.

18. "After we had brought the war to a successful conclusion, owing to the divine manifestations¹ in our favour, we returned to Byzantium, as we desired to express our gratitude to Hercules and Artemis. It was voted I should be the delegate hither to Artemis and he to Hercules at Tyre. Before our departure, Callisthenes took me by the hand and told me the whole story about Calligone. 'As for what I did, father,' said he, 'it began as a deed of violence in the heat of youth, but it has gone on as a matter of sober inclination. Up to this very moment I have respected her chastity, and that in

¹ That of Artemis is mentioned in VII. xii. § 4.
καὶ ταῦτα πολέμοις ὁμιλῶν, ἐν οἷς οὐδὲς ἀνα-
3 βάλλεται τὰς ἡδονὰς. νῦν οὖν εἰς τὴν Τύρον
αὐτὴν ἀπαγαγεῖν ἑγνώκα πρὸς τὸν πατέρα, καὶ
νόμῳ παρ’ ἐκείνου λαβεῖν τὸν γάμον. ἄν μὲν οὖν
ἐθελήσῃ μοι δοῦναι τὴν κόρην, ἀγαθῇ τύχῃ
δέξομαι. ἄν δὲ σκαιὸς γένηται καὶ δύσκολος, παρ-
4 θένον αὐτὴν ἀπολήψεται. ἐγὼ γὰρ προῖκα ἐπι-
δοὺς οὐκ εὐκαταφρόνητον, ἀγαπητῶς ἂν λάβοιμι
tὸν γάμον. ἀναγράψομαι δὲ σοὶ καὶ τὸ συμ-
βόλαιν, ὁ φθάνω πρὸ τοῦ πολέμου γράφας,
δεόμενος συνοικίσαι τῷ Καλλισθένει τὴν κόρην,
tὸ τε γένος αὐτοῦ καταλέγων καὶ τὸ ἀξίωμα καὶ
tὰς ἐν τοῖς πολέμοις ἀριστείας συνοικίσαι τῷ τὸν γάμον ἂν οὐκ ἐστιν
5 ἕμιν τὸ συγκείμενον. ἐγὼ δὲ, ἣν τὴν ἔφεσιν
ἀγωνισόμεθα, διέγνωκα πρὸ τοῦ πολέμου μὲν εἰς τὸ Βυ-
ζάντιον διαπλεῦσαι, μετὰ ταῦτα δὲ εἰς τὴν Τύρον.”
καὶ ταῦτα διαμυθολογήσαντες ἐκουμηνήμεν τὸν
αὐτὸν τρόπον.

19. Τῇ δὲ ὑστεραίᾳ παραγενόμενος ὁ Κλεινίας
ἐφη Θέρσανδρον διὰ τῆς νυκτὸς ἀποδεδρακέναι
τὴν γάρ ἐφεσιν οὐχ ἄγωνισόμεθα, διέγνωκα πρὸ τοῦ
βουλόμενον δὲ μετὰ προφάσεως ἐπισχεθῆναι τὸν
2 ἐλεγχοῦ ἄν ἐτόλμησε. μείναντες οὖν τῶν ἐξής
τριῶν ἡμερῶν, ὅσων ἦν ἡ προθεσμία, προσελ-
war-time, when men are generally not accustomed to defer their pleasures. I have therefore now decided to take her back to her father at Tyre, and there to ask him to give her to me in marriage in accordance with the law. If he will give her to me, I will take her and rejoice at my good fortune; if he makes objections and refuses, he shall take her back, still a virgin: I have given her a marriage portion which is not to be despised, and I would gladly conclude the marriage.' I will read you the letter which I wrote before he went to fight, asking Hippias to unite the girl to Callisthenes: in it is recited his good birth and worth, and also his brave deeds in the field: that is the arrangement that Callisthenes and I made. As for myself, if we are successful in the appeal, I have made up my mind to sail first for Byzantium, and after that to proceed to Tyre.”

When we had finished all this conversation, we retired to our couches as on the previous occasions.

19. On the following day Clinias came and told us that Thersander had fled in the night; he had appealed without any intention of appearing, and only wished, under this pretence, to put off the trial at which his plot would have come to light. We therefore stayed three days more, the legal time for renewing proceedings, and then appeared before the

---

1 For reasons given in IV. vii. § 3.
2 Presumably the law mentioned in II. xiii. § 3. But that was a law at Byzantium, not at Tyre, and Callisthenes may merely mean “in due legal form.”
3 In other minor wars, I suppose.
4 No mention has been made of this appeal. Perhaps it has dropped out in some imperfection of the text, or it may mean little more than the conclusion of the case, which was still technically unfinished.
θόντες τῷ προέδρῳ, καὶ τοὺς νόμους ἀναγνώντες καθ᾽ οὓς οὐδεὶς ἔτι τῷ Θερσάνδρῳ λόγος πρὸς ἡμᾶς ἦν, νηὸς ἐπιβάντες καὶ οὐρίῳ χρησάμενοι πνεύματι, κατήραμεν εἰς τὸ Βυζάντιον, κάκει τοὺς πολυεύκτους ἐπιτελέσαντες γάμους, ἀπεδημήσαμεν εἰς τὴν Τύρον. δύο δὲ ύστερον ἁμερῶν τοῦ Καλλισθένους ἐλθόντες, εὐρομεν τὸν πατέρα μελλοντα θύειν τοὺς γάμους τῆς ἀδελφῆς εἰς τὴν ύστεραλαν. παρῆμεν οὖν ὡς καὶ συνθύσοντες αὐτῷ καὶ εὐξόμενοι τοὺς θεοὺς τοὺς τε ἐμοὺς καὶ τοὺς ἐκείνου γάμους σὺν ἀγαθαίς φυλαχθήναι τύχαις. καὶ διεγνώκαμεν ἐν τῇ Τύρῳ παραχειμάσαντες διελθείν εἰς τὸ Βυζάντιον.

1 It is possible that Jacobs was right when he thought that some such word as ἥπι or θέρει had dropped out before διελθείν.
Chief Justice, where we had the laws read in accordance with which Thersander could no longer have any cause of action against us. We then took ship and, obtaining a favouring wind, arrived at Byzantium, where we celebrated the marriage for which we had so long prayed, and thence set out for Tyre. We reached it two days after the arrival of Callisthenes, and we there found my father just about to offer the proper sacrifices for my sister's wedding, which was to take place on the following day. At this we were present to join in the sacrifices and to pray the gods that both my marriage and his might be guarded and secured by the best of fortune; and our intention was to pass the winter at Tyre and afterwards to proceed to Byzantium.\footnote{Our author seems to have forgotten that the story began by being Clitophon's narration to himself. The narration took place at Sidon, and there should have been a few words to round up the book to explain how it came about that Clitophon found himself at Sidon, and for the author to thank him for his interesting narration.}
INDEX
INDEX

Achilles, 27, 305
Achilles Tatius, vii
Aërope, 27
Aesculapius, 229
Agamemnon, 27
Alemene, 125
Alexander, 237
Alexandria, vii, 117, 155, 203, 231, 237 sqq., 253, 287
Alpheus, river, 53
Amphiaraus, 26
Amphitrite, 271
Andromeda, 147 sq.
Anger, psychology of, 341
Aphrodite, 33, 57, 75, 95, 128, 191, 205, 259, 269, 327, 359, 401, 429, 435
Apollo, 19
Ares, 205
Arethusa, spring, 53
Argives, 147
Arion, 331
Aristophanes, 419
Artemis, 191, 309, 345, 379 sq., 385, 393, 401, 415, 429, 433 sq., 451
Assyrian ocean, 3
Astare, 3
Athena, 83
Athenians, 59
Athens, 245
Aurora, 49
Bellerophon, 27
Biblial wine, 59
Briseis, 27
Byzantium, 11, 79, 107, 277, 335, 363, 381, 387, 401, 449, 451
Cadmus, 57
Calligone, 11, 13, 447, 451
Callithenes, 79, 81, 87 sqq., 447 sq.
Callithenes (a slave-dealer), 275
Candaules, 27
Causius, mount, 147
Cercasorus, 233
Chaereas, 225 sqq., 231, 239 sqq., 347, 399, 445
Chaerophon, 85
Charicles, 23 sqq., 39, 121
Charmides, 183, 191 sqq.
Chian wine, 59
Chios, 61
Chryseis, 27
Cilrias, 23 sqq., 109 sqq., 145, 183, 253 sqq., 331, 359 sqq., 365 sqq., 385, 400, 453
Clo, 49 sqq., 63, 95, 109
Clitophon, résumé of adventures, 399
Clove, 201
Clytemnestra, 27
Codrus, 329
Conops, 97 sqq., 115
Crete, 5
Crocodile, 233 sq.
Crosus, 329
Cupids, 9
Cypriote cattle, 89
Danae, 195
Daphne, 19
Delta, 185, 213
Dinner-table, arrangement of guests 16
Dionysus, 57, 61, 232, 397
Diophantus, 257
Egypt, 145 sqq., 213, 397, 431
Egyptians, 89, 119, 157, 223
Elephant, 195 sq.
Elis, 53
Ephesians, 261, 279, 435
Ephesus, 261, 267, 271 sqq., 365, 383, 395, 431

ACH. TAT. 459
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eriphyle, 27</td>
</tr>
<tr>
<td>Ethiopias, 185</td>
</tr>
<tr>
<td>Ethiopians, 155, 197</td>
</tr>
<tr>
<td>Europa and the Bull, 5, 15, 89, 126</td>
</tr>
<tr>
<td>Euthynicus, 435</td>
</tr>
<tr>
<td>Evanthes, painter, 147</td>
</tr>
<tr>
<td>Ganymede, 125</td>
</tr>
<tr>
<td>Glaucus of Chios, 61</td>
</tr>
<tr>
<td>Gold, fishing for, 87</td>
</tr>
<tr>
<td>Gorgias, 225, 229</td>
</tr>
<tr>
<td>Gorgon, 151</td>
</tr>
<tr>
<td>Greece, 213</td>
</tr>
<tr>
<td>Greeks, 157</td>
</tr>
<tr>
<td>Gregory, Saint, of Nyssa, 42</td>
</tr>
<tr>
<td>Gyges, 27</td>
</tr>
<tr>
<td>Hades (Aidoneus), 148, 151, 269, 277, 424</td>
</tr>
<tr>
<td>Half-brothers and half-sisters, marriage of, 11</td>
</tr>
<tr>
<td>Hebe, 125</td>
</tr>
<tr>
<td>Hebrae, 173</td>
</tr>
<tr>
<td>Helen, 27</td>
</tr>
<tr>
<td>Heliopolis, viii sq.</td>
</tr>
<tr>
<td>Heliopolis, 185</td>
</tr>
<tr>
<td>Hephaestus, 83</td>
</tr>
<tr>
<td>Hera, 127</td>
</tr>
<tr>
<td>Hercules, 67, 83, 129, 147, 151 sq., 281, 383, 451</td>
</tr>
<tr>
<td>Hermes, 67</td>
</tr>
<tr>
<td>Herodotus, 27, 61, 85, 187</td>
</tr>
<tr>
<td>Herrick, 43</td>
</tr>
<tr>
<td>Hesiod, 25, 58, 197</td>
</tr>
<tr>
<td>Hippias, 11, 13, 237, 453</td>
</tr>
<tr>
<td>Hippopotamus, 193</td>
</tr>
<tr>
<td>Homer, 27, 57, 89, 105, 121, 125, 177</td>
</tr>
<tr>
<td>Icarus, 59</td>
</tr>
<tr>
<td>Indians, 155, 199</td>
</tr>
<tr>
<td>Ionia, 395, 431</td>
</tr>
<tr>
<td>Iphigenia, 307</td>
</tr>
<tr>
<td>Isis, 265, 297</td>
</tr>
<tr>
<td>Itys, 49</td>
</tr>
<tr>
<td>Jacobs, ix, xi</td>
</tr>
<tr>
<td>Kiss, psychology of the, 71</td>
</tr>
<tr>
<td>Lacaena (Leucippe’s name in captivity), 273 sq., 327, 335</td>
</tr>
<tr>
<td>Leon, philosopher, x</td>
</tr>
</tbody>
</table>

Leucippe, résumé of adventures, 399
Libya, 85
Love, debate on, 121 sqq.
Love-philtres, 225 sqq., 287 sq.
Lydia, 27
Lydians, 15
Magic, 285 sqq.
Magister, see Thomas Magister
Magnet, 51
Maron, 59
Marsyas, 167
Melantho, 305 sq.
Melitte, 261 sqq., 351 sqq., 399, 417, 453 sqq.
Memphis, 213
Menelaus, 119, 145, 169 sqq., 201 sqq., 225, 239, 259, 267, 399
Michael Psellus, ix
Miracles of nature, 85
Nereids, 271
Nicochis, 217
Nicostratus, 427
Niobe, 167
Olive trees in volcanic soil, 85
Olympic games, 53
Omphale, 67
Oracles, 81
Ovid, 8, 126, 199, 405
Oxyrhynchus papyri, xii
Palatine Anthology, x
Palestine, 257
Palm-trees in love, 51
Pan, 403, 439
Panthea, 13, 105 sqq., 115, 335
Pasion, 309
Patroclus, 121
Pelusium, 145
Penelope, 27
Perseus, 129, 147, 151
Phaedra, 27
Pharos, 231, 241 sq., 443
Philomela, 27, 48, 241 sq.
Phoenixian Ocean, 5
Phoenixians, 3, 321
Phoenix, 185
Photius, ix sq.
Phrygians, 125
Pliny, 52, 83, 98, 186, 217
INDEX

Polynices, 26
Posidon, 145, 147, 271
Procne, 26, 49, 241 sq.
Prometheus, 97, 147, 151 sq.
Proteus, 27
Psellus, see Michael Psellus
Purple, discovery of, 75
Rhesus, 89
Rhodope's Tomb, 91
Rhodopis, 435 sq.
Sacrifice, 87
" bloody, 395
" human, 167
Sarepta, 91 sq.
Satyrus of Egypt, 213, 219
Satyrus, 49 sqq., 63, 71, 97, 115,
145, 169 sqq., 231, 259, 275, 331,
361
Scythians, 395
Semele, 125
Serapis, 239
Seven against Thebes, 26
Shipwreck, 135 sqq.
Sicilian cattle, 89
Sicily, 53, 85
Sidon, 3, 5, 9, 255
 Smyrna, 353, 373
Sopater, 427, 433
Sosthenes, 273 sq., 309 sqq., 321,
339, 363 sqq., 411, 425, 441
Sostratus, 11 sq., 79, 107, 257, 335,
381 sqq., 397, 401, 447
Spain, 85
Statius, mis-spelling for Tatius, vii
Sthenoboea, 27
Styx, 433 sqq., 441
Suidas, vii
Syrinx, 405
Tantalus, 123, 285
Tatius, see Achilles Tatius
Tauri, 395
Tears, beauty of, 317
" psychology of, 159, 357
Tereus, 26, 49, 241 sq.
Theban race, 3
Thebes (in Egypt), 213
Themistocles, 449
Theocritus, 58
Theophilus, 255
Thersander, 289 sqq., 309 sqq., 321
 sqq., 375 sqq., 391, 411 sqq., 433,
439, 453
Thessalian witches, 285 sqq., 301
Thessaly, 273
Thomas Magister, viii
Thracians, 13, 59, 241, 381
Tithonus, 48
Trojans, 121
Troy, 27
Tyre, 11, 83, 87, 91, 383, 397, 451
Tyrians, 57, 75, 321, 355
Ulysses, 105
Wine, origin of, 59
Xenodamas, 255
Zeno, 91
Zeus, 9, 25, 27, 57, 67, 89, 125, 147,
171, 181, 239, 241
PRINTED IN GREAT BRITAIN BY
RICHARD CLAY AND SONS, LIMITED,
BRUNSWICK STREET, STAMFORD STREET, S.E.,
AND BUNGAY, SUFFOLK.
THE LOEB CLASSICAL LIBRARY.

VOLUMES ALREADY PUBLISHED.

Latin Authors.

CICERO: DE FINIBUS. Trans. by H. Rackham. 1 Vol.
CICERO: DE OFFICIIS. Trans. by Walter Miller. 1 Vol.
CICERO: LETTERS TO ATTICUS. Trans. by E. O. Winstedt. Vols I and II.
HORACE: ODES AND EPODES. Trans. by C. E. Bennett. 1 Vol.
OVID: HEROIDES AND AMORES. Trans. by Grant Showerman. 1 Vol.
OVID: METAMORPHOSES. Trans. by F. J. Miller. 2 Vols.
PLINY: LETTERS. Melmoth's Translation revised by W. M. L Hutchinson. 2 Vols.
PROPERTIUS. Trans. by H. E. Butler. 1 Vol.
SENECA: TRAGEDIES. Trans. by F. J. Miller. 2 Vols.
SUETONIUS. Trans. by J. C. Rolfe. 2 Vols.
TERENCE. Trans. by John Sargeaunt. 2 Vols.
Greek Authors.

ACHILLES TATIUS. Trans. by S. Gaselee. 1 Vol.
APOLLONIUS RHODIUS. Trans. by R. C. Seaton. 1 Vol.
THE APOSTOLIC FATHERS. Trans. by Kirsopp Lake. 2 Vols.
APPIAN'S ROMAN HISTORY. Trans. by Horace White. 4 Vols.
DAPHNIS AND CHLOE. Thornley's Translation revised by J. M. Edmonds; PARTHENIUS. Trans. by S. Gaselee. 1 Vol.
EURIPIDES. Trans. by A. S. Way. 4 Vols.
JULIAN. Trans. by Wilmer Cave Wright. Vols. I and II.
LUCIAN. Trans. by A. M. Harmon. Vols. I and II.
MARCUS AURELIUS. Trans. by C. R. Haines. 1 Vol.
PINDAR. Trans. by Sir J. E. Sandys. 1 Vol.
PLATO: EURIPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. Trans. by H. N. Fowler. 1 Vol.
PROCOPIUS. Trans. by H. B. Dewing. Vols. I and II.
QUINTUS SMYRNAEUS. Trans. by A. S. Way. 1 Vol.
SOPHOCLES. Trans. by F. Storr. 2 Vols.
TheOPHRAPUS: ENQUIRY INTO PLANTS. Trans. by Sir Arthur Hort, Bart. 2 Vols.
XENOPHON: CYROPAEDIA. Trans. by Walter Miller. 2 Vols.

DESCRIPTIVE PROSPECTUS ON APPLICATION.

London = = WILLIAM HEINEMANN.
New York = = G. P. PUTNAM'S SONS.