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INTRODUCTION

I

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

---

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

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

\(^3\) This may either be interpreted that he wrote other novels with a love-interest, or as referring to the various loves, happy and unfortunate, 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 (ῥητωρ), 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\(^1\) which flourished from the first to the third century A.D., and he certainly became one of the most popular, for he was widely read throughout later Greek and Byzantine days.

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

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

\(^2\) Patriarch of Constantinople, 858–886: a man of real erudition, but not quite equal judgment.
INTRODUCTION

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
dὲ φασίν Λέοντος τοῦ φιλοσόφου

eἰς τὴν βίβλον Λευκίππης

"Ερωτα πυκρόν, ἀλλὰ σώφρονα βίον
ὁ Κλειστοφώντος μὲν παρεμφαίνει λόγος:
ὁ Λευκίππης δὲ σωφρονεστάτος βίος
ἀπαντας ἐξίστησι, πῶς τετυμμένη
κεκαρμένη τε καὶ κατηχεωμένη,
τὸ δὴ μέγιστον, τρὶς θανόντα' ἐκαρτέρει.
εἰπέρ δὲ καὶ σὺ σωφρονεῖν θέλης, φίλος,
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. lxxviii–xciii of the Prolegomena to Jacobs' edition. It will here be sufficient to state that most are of the fifteenth or even of the early sixteenth century, 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
INTRODUCTION

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 ῥὸς ἦν, in others of καὶ πάλιν . . . καὶ ῥὸς 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 fifth\(^1\) or sixth\(^2\) century. But palaeographical reasons forbid us to consider GH as having been written later than the first half of the fourth century, and we must therefore not suppose that the *Clitophon and Leucippe* was composed after 300 A.D. Achilles Tatius must thus, as Grenfell and Hunt remark, be placed only a generation after Heliodorus, and if he comes at the end of the earlier school of Greek novelists he is only just the last of them.

III

BIBLIOGRAPHY

The first appearance in print of any part of Achilles Tatius was a Latin translation of the last four books by Annibale della Croce (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.
INTRODUCTION

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

There are translations into Italian by L. Dolce (Venice, 1546) and Angelo Coccio (Venice, 1550); into French by F. de Belleforest (Paris, 1568), Jacques de 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),² Anthony Hodges (Oxford, 1638), Anonymous (London, 1720), and by Rowland Smith (Bohn's Library, London, 1848).

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

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

Α'

1. Σιδών ἔπι θαλάσσῃ πόλις. Ἀσσυρίων ἡ θάλασσα· μήτηρ Φοινίκων ἡ πόλις. Θηβαῖων ὁ δήμος πατήρ. δίδυμος λιμὴν ἐν κόλπῳ πλατύς, ἡρέμα κλείων τὸ πέλαγος. ἡ γὰρ ὁ κόλπος κατὰ πλευρὰν ἐπὶ δεξιὰ κοιλαίνεται, στόμα δεύτερον ὀρώρυκται, καὶ τὸ ὕδωρ αὕθες εἰσρέει, καὶ γίνεται τοῦ λιμένος ἄλλος λιμὴν, ὡς χειμάζειν μὲν ταύτῃ τὰς ὀλκάδας ἐν γαλήνῃ, θερίζειν δὲ τοῦ λιμένος εἰς τὸ προκόλπιον.

2. Ἐνταῦθα ἦκων ἐκ πολλοῦ χειμῶνος, σώστρα ἔθνον ἐμαυτοῦ τῇ τῶν Φοινίκων θεᾶ· Ἀστάρτην αὐτὴν ὁ Σιδώνιοι καλοῦσιν. περιωὸν οὖν καὶ τὴν ἄλλην πόλιν καὶ περισκοπῶν τὰ ἀναθήματα, ὡρῶ γραφῆν ἀνακειμένην γῆς ἅμα καὶ θαλάσσης.
ACHILLES TATIUS
OF ALEXANDRIA

THE ADVENTURES OF LEUCIPPE AND
CLITOPHON

BOOK I

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

On arriving there after a severe storm, I went to
make my votive offerings for my safe arrival to the
Phoenicians' goddess; Astarte the people of Sidon
call her: as I was thus walking about the city, paying
especial attention to the temple-offerings, I saw a
picture hanging up which was a landscape and a sea-
Εὐρώπης ἡ γραφή· Φοινίκεων ἡ θάλασσα· Σιδώνος

3 ἡ γῆ. ἐν τῇ γῇ λειμῶν καὶ χορὸς παρθένων· ἐν τῇ
θαλάσσῃ ταῦρος ἔνχετο, καὶ τοῖς νάτοις καλὴ
pαρθένος ἐπεκάθητο, ἐπὶ Κρήτην τῷ ταῦρῳ
πλέον. ἐκόμα πολλοῖς ἀνθεσίν ὁ λειμῶν δέν-
dρῶν· αὐτοῖς ἀνεμέμκετο φάλαγξ καὶ φυτῶν
συνεχῇ τὰ δένδρα, συνηρεψί τὰ πέταλα· συνηρήσαν
οί πτόρθοι τὰ φύλλα, καὶ ἐγίνετο τοῖς ἀνθεσίν

4 ὁροφὸς ἡ τῶν φύλλων συμπλοκή. ἔγραψεν ὁ
τεχνίτης ὕπο τὰ πέταλα καὶ τὴν σκιάν· καὶ ὁ
ἡλιος ἥρεμα τοῦ λειμῶνος κατό σποράδην διέρρει,
ὅσον τὸ συνηρήσες τῆς τῶν φύλλων κόμης ἀνέφ-

5 ἤσεν ὁ γραφεύς. ὁλον ἐτείχιζε τὸν λειμῶνα περι-
βολή· εἴσο δὲ τοῦ τῶν ὀρόφων στεφανώματος ὁ
λειμῶν ἐκάθετο. αἱ δὲ πρασιαὶ τῶν ἀνθέων ὕπο
τὰ πέταλα τῶν φυτῶν στοιχηδόν ἐπεφύκεσαν,
νάρκισσος καὶ ρόδα καὶ μύρνα. ὡδὼρ δὲ κατὰ
μέσον ἔρρει τοῦ λειμῶνος τῆς γραφῆς, τὸ μὲν
ἀναβλύζον κάτωθεν ἀπὸ τῆς γῆς, τὸ δὲ τοῖς

6 ἀνθεσὶ καὶ τοῖς φυτοῖς περιχεόμενον. ὄχετηγός
τις ἐγέραπτο δίκελλαν κατέχων καὶ περὶ
μίαν ἀμάραν κεκυφῶς καὶ ἀνοίγων τὴν ὀδὸν τῷ
ῥεύματι.

Ἐν δὲ τῷ τοῦ λειμῶνος τέλει πρὸς ταῖς ἐπὶ θά-
λασσαν τῆς γῆς ἐκβολαῖς τὰς παρθένους ἔταξεν ὁ

7 τεχνίτης. τὸ σχῆμα ταῖς παρθένοις καὶ χαρὰς καὶ
φόβοι. στέφανοι περὶ τοῖς μετώποις δεδεμένοι·
κόμαι κατὰ τῶν ὀμών λευμέναι· τὸ σκέλος τῶν
γεγυμνωμένων· τὸ μὲν ἄνω, τοῦ χιτῶνος, τὸ δὲ
κάτω, τοῦ πεδίου, τὸ γάρ ἄσωμα μέχρι γόνατος
ἀνείλκε τὸν χιτῶνα· τὸ πρόσωπον ώραίνει· σεση-
ρυίαι τὰς παρείας· τοὺς ὀφθαλμοὺς ἀνοίξασαι πρὸς
scape in one. The painting was of Europa: the sea depicted was the Phoenician Ocean; the land, Sidon. On the land part was a meadow and a troop of girls: in the sea a bull was swimming, and on his back sat a beautiful maiden, borne by the bull towards Crete. The meadow was thick with all kinds of flowers, and among them was planted a thicket of trees and shrubs, the trees growing so close that their foliage touched: and the branches, intertwining their leaves, thus made a kind of continuous roof over the flowers beneath. The artist had also represented the shadows thrown by the leaves, and the sun was gently breaking through, here and there, on to the meadow, where the painter had represented openings in the thick roof of foliage. The meadow was surrounded on all sides by an enclosure, and lay wholly within the embowering roof; beneath the shrubs grass-beds of flowers grew orderly—narcissus, roses, and bays; in the middle of the meadow in the picture flowed a rivulet of water, bubbling up on one side from the ground, and on the other watering the flowers and shrubs; and a gardener had been painted holding a pick, stooping over a single channel and leading a path for the water.

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

τὴν θάλασσαν μικρὸν ὑποκεχηνυῖαι τὸ στόμα, ὥσπερ ἀφῆσειν ὑπὸ φόβου μέλλουσαι καὶ βοήν.

8 τὰς χείρας ὡς ἐπὶ τὸν βοῦν ἀρεγοῦ. ἐπέβαινον ἅκρας τῆς θαλάσσης, ὅσον ὑπεράνω μικρὸν τῶν ταρσῶν ὑπέρεχειν τὸ κῦμα· ἔφκεκαν δὲ βουλεύονται μὲν ὡς ἐπὶ τὸν ταῦρον δραμεῖν, φοβεῖσθαι δὲ τῇ θαλάσσῃ προσελθεῖν.

Τῆς δὲ θαλάσσης ἡ χροϊα διπλῇ· τὸ μὲν γὰρ πρὸς τὴν γῆν ὑπέρυθρον, κυάνεον δὲ τὸ πρὸς τὸ 9 πέλαγος. ἀφρὸς ἐπεποίητο καὶ πέτραι καὶ κῦματα· αἱ πέτραι τῆς γῆς ὑπερβεβλημέναι, ὁ ἀφρὸς περιλεικαίων τὰς πέτρας, τὸ κῦμα κορυφούμενο καὶ περὶ τὰς πέτρας λυμένον εἰς τοὺς ἀφρούς. ταῦρος ἐν μέσῃ τῇ θαλάσσῃ ἐγέγραπτο τοῖς κύμαις ἐποχούμενος, ὡς δροὺς ἀναβαίνοντος τοῦ κῦματος, ἔνθα καμπτόμενον τοῦ βοῶς κυρι- 10 τοῦται τὸ σκέλος. ἡ παρθένος μέσους ἐπεκάθιστο τοῖς νότοις τοῦ βοῶς, οὐ περιβάδην, ἀλλὰ κατὰ πλευράν, ἐπὶ δεξιὰ συμβάσα τῷ πόδε, τῇ λαιᾷ τοῦ κέρως ἔχομεν, ὡσπερ ἤνισχος χαλινοῦ· καὶ γὰρ ὁ βοῦς ἐπέστραπτο ταύτῃ μᾶλλον πρὸς τὸ τῆς χειρὸς ἑλκὸν ἦμοχοῦμενος. χιτῶν ἀμφὶ τὰ στέρνα τῆς παρθένου μέχρις αἰδοῦς· τούστεθεν ἐπεκάλυπτε χαλινὰ τὰ κάτω τοῦ σώματος. λευκὸς ὁ χιτῶν· ἡ χαλινὰ πορφυρὰ· τὸ δὲ σῶμα 11 διὰ τῆς ἐσθήτος ὑπεφαινετο. βαθὺς ὁμφαλὸς· γαστὴρ τεταμένη· λαπάρα στενή· τὸ στενὸν εἰς ἵξῳ καταβαίνων ἦμυνυντε· μαζὶ τῶν στέρνων ἥρεμα προκύπτοντες· ἡ συνάγουσα ξώνῃ τὸν χιτῶνα καὶ τοὺς μαζοὺς ἐκλεεί, καὶ ἐγίνετο τοῦ 12 σώματος κάτοπτρον ὁ χιτῶν. αἱ χεῖρες ἀμφὶ διετέταντο, ἡ μὲν ἐπὶ κέρας, ἡ δὲ ἐπὶ οὐράν.
BOOK I, i

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
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ηρητητο δε ἀμφοῦ ἐκατέρωθεν ὑπὲρ τὴν κεφαλὴν καλύπτρα κύκλῳ τῶν νώτων ἐμπεπετασμένη· ὁ δὲ κόλπος τοῦ πέπλου πάντοθεν ἐτέτατο κυρτοῦ-μενος· καὶ ἦν οὕτως ἀνεμος τοῦ ξυγράφου. ἡ δὲ δίκην ἐπεκάθητο τῷ ταύρῳ πλεούσῃ νεώς, ὁς περὶ τὸν βοῦν ὄρχοντο δελφίνες, ἐπαιξον Ἐρωτες· εἶπες ἀν αὐτῶν γεγράφαι καὶ τὰ κινῆματα. Ἐρως εἶλκε τὸν βοῦν· Ἐρως, μικρὸν παιδίον, ἦπλώκει τὸ πτέρων, ἦρητη τῇ 1 φαρέτραν, ἐκράτει τὸ πῦρ· ἐπέστραπτο δὲ ὡς ἐπὶ τὸν Δία καὶ ὑπε-μεδία, ὡσπερ αὐτοῦ καταγελῶν, ὅτι δὲ αὐτὸν γέγονε βοῦς.

2. Ἔγω δὲ καὶ τάλλα μὲν ἐπήμουν τῆς γραφῆς, ἀτε δὲ ὅν ἐρωτικὸς περιεργότερον ἐβλε-πον τὸν ἄγοντα τὸν βοῦν Ἐρωτα, καὶ "Οἶον," εἶπον, "ἄρχει βρέφος οὐρανοῦ καὶ γῆς καὶ θαλάσσης." ταῦτά μου λέγοντος, νεανίσκας καὶ αὐτὸς παρεστώς, "Ἔγω ταῦτ' ἄν ἐδείκνυν," ἐφη, τὸσαύτας ὑβρεῖς ἐξ ἔρωτος παθῶν." "Καὶ τί

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.  

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.
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3. Ὁ δὲ ἀρχεται τοῦ λέγειν ἄδει. Ἐμοὶ Φοινίκη γένος, Τύρως πατρὶς, ὅνομα Κλειτοφῶν, πατήρ Ἰππίας, ἄδελφος πατρὸς Σώστρατος, οὐ πάντα δὲ ἄδελφος, ἀλλ’ ὅσον ἀμφοῖν εἷς πατήρ αἱ γὰρ μητέρες, τῷ μὲν ἦν Βυζαντία, τῷ δὲ ἐμῷ πατρὶ Τυρία. ὁ μὲν οὖν τὸν πάντα χρόνον εἰχεν ἐν Βυζαντίῳ πολὺς γὰρ ὁ τῆς μητρὸς κλήρος ἦν 2 αὐτῷ· ὁ δὲ ἐμὸς πατήρ ἐν Τύρῳ κατόκηκε. τὴν δὲ μητέρα οὐκ οἶδα τὴν ἐμὴν· ἐπὶ υγιὴς γὰρ μοι τέθηκεν. ἐδέχεσαν οὖν τῷ πατρὶ γυναικὸς ἐτέρας, εξ ἦς ἄδελφη μοι Καλλιγόνη γίνεται. καὶ ἐδόκει μὲν τῷ πατρὶ συνάγαμαι μᾶλλον ἡμᾶς γάμῳ· αἱ δὲ Μοῖραι τῶν ἀνθρώπων κρέωττονς ἄλλην ἐτήρουν μοι γυναῖκα.

1 MSS. ὁ τοιοῦτος τόπος. Hirschig and Hercher seem right to omit τοιοῦτος.
2 Most of the MSS. read ἁξίως 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\(^1\); but Fate, stronger than the will of man, was reserving another to be my wife.

\(^1\) 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.
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Φιλεὶ δὲ τὸ δαμόνιον τὸ μέλλον ἀνθρώπων νῦκτωρ πολλάκις λαλεῖν· οὐχ ἴνα φυλάξωνται μὴ παθεῖν (οὐ γὰρ εἰμαρμένης δύνανται κρατεῖν)

3 ἀλλ᾿ ἴνα κουφότερον πάσχοντες φέρωσι· τὸ μὲν γὰρ ἐξαίφνης ἀθρόον καὶ ἀπροσδόκητον ἐκπλήσσει τὴν ψυχὴν ἄφω προσπεσόν καὶ κατεβάπτισε· τὸ δὲ πρὸ τοῦ παθεῖν προσδοκώ-μενον προκατηγάλωσε κατὰ μικρὸν μελετῶμενον τοῦ πάθους τὴν ἁκμήν. ἔπει γὰρ εἰχον ἐννατον ἐτῶν ἐπὶ τοῖς δέκα, καὶ παρεσκεύαζεν ὁ πατὴρ εἰς νέωτα ποιησὼν τοὺς γάμους, ἤρχετο τοῦ 4 δράματος ἡ τύχη. ὄναρ ἔδοκοναν συμφύναι τῇ παρθένῳ τὰ κατώ μέρη μέχρις ὀμφαλοῦ, δύο δὲ ἐντεῦθεν τὰ ἅνω σωμάτα· ἐφίσταται δὲ μοι γυνὴ φοβερὰ καὶ μεγάλη, τὸ πρόσωπον ἄγρια. ὀφθαλμὸς ἐν αἴματι, βλεσσόρια παρειαλ, ὡφεὶς ἀι κόμαι· ἅρπην ἱκράτει τῇ δεξιᾷ, δᾶδα τῇ λαιᾷ. ἐπιπεσοῦσα ὅπως μοι θυμὸ καὶ ἀνατείνασα τὴν ἅρπην, καταφέρει τῆς ἵξος, ἐνθα τῶν δύο σωμάτων ἦσαν αἱ συμβολαὶ, καὶ ἀποκόπτει 5 μοι τὴν παρθένον. περιδεχὴς οὖν ἀνασθορῶν ἐκ τοῦ δείματος, φράζω μὲν πρὸς οὐδένα, καὶ ἐμαυτὸν δὲ πονηρὰ ἐσκεπτόμην.

Ἐν δὲ τούτῳ συμβαίνει τοιάδε. ἦν ἄδελφος, ὡς ἐφη, τοῦ πατρὸς Σῶστρατος· παρὰ τούτου τις ἔρχεται κομίζων ἐπιστολὰς ἀπὸ Βυζαντίων· καὶ ἦν τὰ γεγραμμένα τοιάδε·

6 Ἡππία τῷ ἄδελφῳ χαίρειν Σῶστρατος.

"Ηκουσί πρὸς σὲ θυγάτηρ ἐμῇ Δευκίππῃ καὶ Πάνθεια γυνή· πόλεμος γὰρ περιλαμβάνει
BOOK 1, 3

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
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Βυζαντίους Ὄρακικός. σῶζε δὴ μοι τὰ φίλτατα τοῦ γένους μέχρι τῆς τοῦ πολέμου τύχης.

4. Ταῦτα ο πατὴρ ἀναγνωρίσας ἀναπηδᾶ καὶ ἐπὶ τὴν θάλασσαν ἔκτρεχει καὶ μικρὸν ύστερον αὖθις ἐπανήκεν. εὑρόντο δὲ αὐτῷ κατόπιν πολὺ πλῆθος οἰκετῶν καὶ θεραπανίδων, ἃς συνεκπέμψας ὁ Σώστρατος ἐτύγχανε ταῖς γυναιξίν· ἐν μέσοις δὲ ἦν γυνὴ μεγάλῃ καὶ πλούσια τῇ 2 στολῇ. ὡς δὲ ἐπέτεινα τοὺς ὀφθαλμοὺς ἐπὶ αὐτῆν, ἐν ἀριστερὰ παρθένος ἐκφαίνεται μοι, καὶ καταστράπτει μοι τοὺς ὀφθαλμοὺς τῷ 3 προσώπῳ. τοιαύτην εἶδον ἐγὼ ποτὲ ἐπὶ ταῦρῳ γεγραμμένην Εὐρώπην. Ὅμηρος γοργὸν ἐν ἡδονῇ κόμη ξανθῆν, τὸ ξανθὸν ὦλον ὀφρύς μέλανα, τὸ μέλαιν ἀκρατον λευκὴ παρεία, τὸ λευκὸν εἰς μέσον ἐφοινίσσετο καὶ ἐμμείτο πορφῦραν, οὕτας εἰς τὸν ἐλέφαντα Λυδία βάπτει γυνή, τὸ στόμα ρόδων ἄνθος ἦν, ὅταν ἀρχηται τὸ ῥόδου 4 ἄνοιγει τῶν φύλλων τὰ χείλη. ὡς δὲ εἶδον, εὑθὺς ἀπωλώλειν κάλλος γὰρ ὄξυτον τιτρώσκει βέλους καὶ διὰ τῶν ὀφθαλμῶν εἰς τὴν ψυχὴν καταρρεῖ ὀφθαλμὸς γὰρ ὄδος ἐρωτικὸ 5 τραύματι. πάντα δὲ μὲ εἰχὲν ὀμοί, ἕπαινος, ἐκπληξία, τρόμος, αἰδώς, ἀναιδεία· ἐπήγαγε τὸ μέγεθος, ἐξεπεπλήγμην τὸ κάλλος, ἔτρεμον τὴν καρδίαν, ἔβλεπον ἀναιδῶς, ἡδούμην ἀλώνια. τοὺς δὲ ὀφθαλμοὺς ἀφέλκευν μὲν ἀπὸ τῆς κόρης ἐβιαζόμεν; οἱ δὲ σύν ἦθελον, ἀλλ’ ἀνθείλκον

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 maid-servants, 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
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ёαυτοὺς ἐκεῖ τῷ τοῦ κάλλους ἐλκόμενοι πείσματι, καὶ τέλος ἐνίκησαν.

5. Αἱ μὲν δὲ καθήγοντο πρὸς ἡμᾶς, καὶ αὐταῖς ὁ πατήρ μέρος τι τῆς οἰκίας ἀποτεμόμενος, εὐτρεπίζει δεῖπνον. καὶ ἐπεὶ καλρὸς ἦν, συνεπί-

νομεν κατὰ δύο τὰς κλίνας διαλαχόντες (οὕτω γὰρ ἔταξεν ὁ πατήρ), αὐτὸς κἀγὼ τῇ κύριῇ, αἰ μητέρες αἰ δύο τῇ ἐν ἀριστερᾷ, τῇ δεξιᾷ

2 εἶχον αἰ παρθένωι. ἔγα δὲ ὡς ταύτην ἠκουσά

τὴν εὐταξίαν, μικροῦ προσελθὼν κατεφίλησα

tὸν πατέρα, ὅτι μοι κατ' ὀφθαλμοὺς ἀνέκλινε

3 τὴν παρθένον. τί μὲν οὖν ἔφαγον, μὰ τοὺς

θεοὺς, ἔγωγε οὐκ ἤδειν ἔφκειν γὰρ τοῖς ἐν

ὀνείροις ἐσθίονςιν. ἑρεῖσας δὲ κατὰ τῆς στρω-

μνῆς τὸν ἄγκηνα καὶ ἑγκλίνας ἐμαυτὸν, ὅλος

ἔβλεπον τὴν κόρην τοῖς προσώποις, κλέπτων ἀμα

τὴν θέαν· τοῦτο γὰρ μοι ἦν τὸ δείπνον. ὡς δὲ

4 ἦμεν ἀπὸ τοῦ δείπνου, παῖς εἰσέρχεται κιδάραν

ἀρμοσάμενος, τοῦ πατρὸς ὀἰκέτης, καὶ ψυλαῖς

1 The dinner couches were thus arranged:

<table>
<thead>
<tr>
<th>HIPPIAS</th>
<th>OLTORPHON</th>
</tr>
</thead>
<tbody>
<tr>
<td>PANTHEA</td>
<td></td>
</tr>
<tr>
<td>CLITOPHON'S</td>
<td>Table</td>
</tr>
<tr>
<td>STEPMOTHER</td>
<td>CALLIGONE</td>
</tr>
</tbody>
</table>

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

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

drinking, the expressions left and right in the text, describing the benches on which the ladies of the party reclined, must be from the point of view of a spectator looking up towards the middle bench occupied by the two men.
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tò πρώτουν διατινάξας ταῖς χερσὶ, τὰς χορδὰς ἔκρουε, καὶ τί κρουμάτων ὑπολυγήνας ὑποψιθυρί-ξουσί τοῖς δακτυλοῖς, μετὰ τοῦτο ἢδη τῷ πλήκτρῳ τὰς χορδὰς ἔκρουε, καὶ ὄλγουν ὅσον κεθαρί-5 σας συνήδε τοῖς κρούμασι. τὸ δὲ ἄσμα ἦν, Ἄπόλλων μεμφόμενος τὴν Δάφνην φεύγουσαν καὶ διώκων ᾧμα καὶ μέλλων καταλαμβάνειν, καὶ γινομένη φυτὸν ἡ κόρη, καὶ Ἄπόλλων τὸ φυτὸν στεφανόμενος. τοῦτό μοι μᾶλλον ἀσθέν
6 εἰς τέλος τῆς ψυχῆς ἐξέκαυσεν· ὑπέκκαυμα γὰρ ἐπιθυμίας λόγος ἐρωτικός· καὶ εἰς σωφροσύνην τις ἐαυτὸν νουθετῆ, τῷ παραδείγματι πρὸς τὴν μέμησιν ἐρεθίζεται, μάλιστα ὅταν ἐκ τοῦ κρείτ-τονος ἢ τὸ παραδείγμα· ἢ γὰρ ὅν ἀμαρτάνει τις αἰ埃及 τῷ τοῦ βελτίων αξιώματι παρρησία
7 γίνεται· καὶ ταῦτα πρὸς ἐμαυτὸν ἔλεγον· "Ἰδοὺ καὶ Ἄπόλλων ἔρα, κάκεινος παρθένον, καὶ ἔρων ὅπις αἰσχύνειται, ἄλλα διώκει τὴν παρθένον· σὺ δὲ ὅκνεῖς, καὶ αἰδή, καὶ ἀκαίρως σωφρονεῖς· μὴ κρείττων εἰ τοῦ θεοῦ;"

6. Ὡς δὲ ἦν ἐσπέρα, πρότεραι μὲν πρὸς ὑπνον ἐτράτησαν αἱ γυναῖκες· μικρὸν δὲ ὑστέρουν καὶ ἡμεῖς· οἱ μὲν δὴ ἄλλοι τῇ γαστρὶ μετρή-σαντες τὴν ἠδονήν, ἐγὼ δὲ τὴν εὐωχίαν ἐν τοῖς ὀφθαλμοῖς φέρων, τῶν τε τῆς κόρης προσώπων γεμίσθεις καὶ ἀκράτῳ θεάματι καὶ μέχρι κόρου
2 προελθὼν, ἄπτῆλθον μεθύων ἔρωτι. ὅς δὲ εἰς τὸ δωμάτιον παρῆλθον, ἐνθα μοι καθεύδειν ἔθος ἦν, οὐδὲ ὑπνον τυχεῖν ἡδυνάμην. ἔστι μὲν γὰρ
hands alone, sweeping over the strings and producing a subdued tone by twanging them with his fingers; then he struck the strings with the plectrum, and having played a short prelude he sang in concert with the music. The subject of his song was the chiding of Apollo as Daphne fled from him; his pursuit, and how he all but caught her; and then how the maid became a tree, and how Apollo made himself a crown out of its leaves. This story, as he sang it, at last set my heart more fiercely ablaze: for love stories are the very fuel of desire; and however much a man may school himself to continence, by the force of example he is stimulated to imitate it, especially when that example proceeds from one in a higher position than himself: for that shame, which prevents a man going astray, is converted into boldness by the approval of one of higher rank. So I said to myself: "Look, here is Apollo in love, and like you in love with a maiden; and when he is in love, he feels no shame about it, but pursues his maiden, while you hesitate and profess to be ashamed, and encourage a most untimely continence: do you put yourself above a god?"

6. When the evening came, the women went first to bed, and we followed their example after a short interval. The others had taken their pleasure by the satisfying of their appetite, but all my feast was through my eyes: so that I retired to rest gorged with the vision of the maiden's face and sated with undiluted gazing upon her. Indeed, I was drunk with love; but when I reached the chamber where I always lay I was unable to get to sleep. For Nature will have it that diseases and
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φύσει καὶ τάλλα νοσήματα καὶ τὰ τοῦ σώματος
τραύματα ἐν νυκτὶ χαλεπώτερα, καὶ ἐπανύσταται
μᾶλλον ἤμιν ἤσυχάζουσι καὶ ἔρεβίζει τὰς
3 ἀλγηδόνας. ὦταν γὰρ ἄναπαυότα σῶμα,
tότε σχολάζει τὸ ἐλκος νοσεῖν τὰ δὲ τῆς
ψυχῆς τραύματα, μὴ κινουμένοι τοῦ σώματος,
pολὺ μᾶλλον ὄδυνā. ἐν ἡμέρα μὲν γὰρ ὀφθαλμοὶ
cαὶ ὥτα πολλῆς γεμίζομενα περιεργίας ἐπικου-
φίζει τῆς νόσου τὴν ἀκμὴν, ἀντιπεριάγοντα
tὴν ψυχὴν τῆς εἰς τὸ πονεῖν σχολῆς. ἔαν δὲ
ἤσυχία τὸ σῶμα πεδηθῇ, καθ' ἐαυτὴν ἡ ψυχή
4 γενομένη τῷ κακῷ κυμαινεῖται. πάντα γὰρ
ἔξεγείρεται τότε τὰ τέως κοιμώμενα τοῖς πεν-
θοῦσιν αἱ λύπαι τοῖς μεριμνῶσιν αἱ φροντίδες
tοῖς κινδυνεύουσιν οἱ φόβοι τοῖς ἔρωσι τὸ πῦρ,
περὶ δὲ τὴν ἑω μόλις ἔλεησας μὲ τίς ὑπνὸς
5 ἀνέσταυσεν ὀλίγον. ἀλλ' οὐδὲ τότε μου τῆς
ψυχῆς ἀπελθεῖν ἤθελεν ἢ κόρη πάντα γὰρ ἤν
μοι Δευκάττῃ τὰ ἐνύπνια διελεγόμην αὐτῇ,
συνεπαιξον, συνεδείπνου, ἦπτόμην, πλείονα
eἴχον ἄγαθα τῆς ἡμέρας καὶ γὰρ κατεφίλησα,
kαὶ ἦν τὸ φίλημα ἀληθινόν ὡστε ἔπειδη με
ήγερεν ὁ οἰκέτης, ἔλοιδορούμην αὐτῷ τῆς
ἀκαίριας, ὡς ἀπολέσας ὄνειρον οὕτω γλυκῶν.
6 ἀναστάς οὖν ἐβάδιξου εὐπεπτίδης εἰσώ τῆς οἰκίας
cατὰ πρόσωπον τῆς κόρης, βιβλίον ἀμα κρατῶν,
cαὶ ἐγκεκυφῶς ἀνεγίνωσκον τὸν δὲ ὀφθαλμόν,
eι κατὰ τὰς θύρας γενοίμην, ὑπείλιττον κάτωθεν,

1 ἐν was inserted by Cobet. I do not feel quite certain
that νυκτὶ alone would not bear the sense. Hercher suggested
νυκτός, 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
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καὶ τινας ἐμπεριπατήσας διαύλους, καὶ ἐποχε-
tευσάμενος ἐκ τῆς θέας ἔρωτα, σαφῶς ἀπήειν
ἐχοι τὴν ψυχήν κακῶς. καὶ ταύτα μοι τρεῖν
ήμερῶν ἐπιτρεπέτο.

7. Ἡν δὲ μοι Κλεινίας ἀνεψιός, ὀρφανὸς καὶ
νέος, δύο ἀναβεβηκός ἐτη τῆς ἡλικίας τῆς ἐμῆς,
ἐρωτικεῖ φιλοτιμίας: μειράκιον δὲ ὁ ἔρως ἦν.
οὖν δὲ εἰςχε ϕιλοτιμίας πρὸς αὐτό, ὡστε καὶ
ἐπιπον πριάμενος, ἐπεὶ θεασάμενον τὸ μειράκιον
ἐπήνεσεν, εὐθύς ἐχαρίσατο φέρων αὐτῷ τὸν ἵπ-
2 πον. ἐσκωπτῶν οὖν αὐτὸν ἀεὶ τῆς ἀμερίμνιας, ὅτι
σχολάζει φιλεῖν καὶ δούλος ἐστιν ἐρωτικής ἱδονής.
ἀδὲ μοι μειδιῶν καὶ τὴν κεφαλὴν ἐπισειῶν
ἐλεγεν: "Ἐσθη ποτὲ καὶ σὺ μοι δούλος ταχύς.

3 πρὸς τοῦτον ἀπίον καὶ ἀσπασάμενος καὶ παρα-
καθισάμενος, "Εὐώκα, ἐφη, "Κλεινία, σοι δίκην
τῶν σκωμμάτων. δοῦλος γέγονα κάγω." ἀνα-
κροτήσας οὖν τὰς χεῖρας ἐξεγέλασε, καὶ ἀναστὰς
κατεφίλησέ μου τὸ πρόσωπον, ἐμφαίνον ἐρω-
tικὴν ἀγρυπνίαν καὶ, "Ἐράς," εἶπεν, "ἐράς
ἀληθῶς: οἱ ὀφθαλμοί σου λέγουσιν.

"Ἀρτι δὲ λέγοντος αὐτοῦ, Χαρικλῆς εἰστρέχει
(τοῦτο γὰρ ἦν ὄνομα τῷ μειρακίῳ) τεθορυβημένοι,
4 "Οἴχομαι σοί," λέγων, "Κλεινία.", καὶ συνε-
στέναξεν ὁ Κλεινία, ὡσπερ ἐκ τῆς ἐκείνου
ψυχῆς κρεμάμενος καὶ τῇ φωνῇ τρέμουν,
"Ἀποκτενεῖς," εἶπε, "σωπῶν τί σε λυπεῖ;
tίνι δέ μάχεσθαι;" καὶ ὁ Χαρικλῆς, "Γάμου,"
eἶπεν, "ὁ πατήρ μοι προξενεῖ, καὶ γάμου
ἀμόρφου κόρης, ἵνα διτπό συνοικῶ κακῶ. ποιη-
ρῶν μὲν γὰρ γυνῆ, καὶ εὔμορφος ἦ: ἕαν 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
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5 ἀμορφίαν δυστυχῆ, διπλοὺν τὸ κακόν. ἄλλα πρὸς τὸν πλοῦτον ὁ πατήρ ἀποβλέπων σπουδάζει τὸ κήδος. ἐκδίδομαι ὁ δυστυχής τοὺς ἐκείνης χρήμασιν, ἵνα γήμω πωλούμενος.

8. Ὡς οὖν ταῦτα ἠκούσεν ὁ Κλεινίας, ὄχρισεν. ἐπιπαρώξυνεν οὖν τὸ μειράκιον ἀπωθεῖσθαι τὸν γάμον, τὸ τῶν γυναικῶν γένος λοιδορῶν. "Γάμον," εἶπεν, "ἡδη σοι δίδωσιν ὁ 2 πατήρ; τί γὰρ ἡδίκηκας, ἵνα καὶ πεδηθῆς; οὐκ ἀκούεις τοῦ Δίος λέγοντος

Τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, φ' κεν ἄπαντες

τέρπωνται κατὰ θυμόν, ἕων κακὸν ἄμφαγα-

πώνες;

αὕτη γυναικῶν¹ ἡδονή καὶ ἔοικε τῇ τῶν Σειρήνων φύσει· κάκειναι γὰρ ἡδονή φονεύουσιν φόδης.

3 ἐστι δὲ σοι συνιέναι τὸ μέγεθος τοῦ κακοῦ καὶ ἀπ' αὕτης τῆς τοῦ γάμου παρασκευής. βόμβος αὐλῶν, δικλίδων κτύπωσ, πυρσῶν δαδουχία. ἔρει τις ἰδὼν τοσοῦτον κυδοίμον ὁ Ἀτυχής ὁ μέλλων γαμεῖν· ἐπὶ πόλεμον, δοκῶ μοι, πέμ-

4 πεται· ἀλλ' εἰ μὲν ἰδιώτης ἦσθα μουσικής,

ἡγοῦεις ἄν τα τῶν γυναικῶν δράματα· νῦν
dὲ κἂν ἄλλοις λέγοις, ὃσων ἐνέπλησαν μύθων
gυναικες τὴν σκηνήν. ὁ² ὄρμος Ἐρεβύλης,

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

Φιλομήλας ἡ τράπεζα, Σθενοβολας ἡ διαβολή.
5 Ἀερόπης ἡ κλοπή, Πρόκυπης ἡ σφαγή. ἀν τὸ
Χρυσηῖδος κάλλος Ἄγαμεμνων ποθῆ, λοιμῶν τοῦς
"Ελλησι ποιεῖ: ἀν τὸ Βρυσηῖδος κάλλος
Ἅχιλλεύς, 1 πένθος αὐτῶ προξενεῖ· ἐδώ ἔχῃ
γυναῖκα Καυδαύλης καλήν, φοινεῖ Καυδαύλην ἡ
6 γυνή. τὸ μὲν γὰρ Ἐλένης τῶν γάμων πῦρ
ἀνήψε κατὰ τῆς Τροίας ἄλλο πῦρ: ὁ δὲ
Πηνελόπης γάμος τῆς σώφρους πόσους υψηλοὺς
ἀπώλεσεν; ἀπέκτεινεν Ἰππόλυτον φιλοῦσα
Φαίδρα, Κλυταιμνήστρα δὲ Ἄγαμεμνώνα μὴ
7 φιλοῦσα. ὃ πάντα τολμῶσα γυναῖκες· κἂν
φιλῶσι, φοινεύοντες· κἂν μὴ φιλῶσι, φοινεύοντες.
Ἅγαμεμνώνα ἐδει φοινεύθηναι τὸν καλὸν, ςὲ
κάλλος ἐπουράνιον ὑμῖν,

"Ὀμματα καὶ κεφαλὴν ἐκελοῦ Διὸ τερπικε-

καὶ ταύτην ἀπέκοψεν, ὃ Ζεῦ, τὴν κεφαλὴν
8 γυνῆ. καὶ ταύτα μὲν περὶ τῶν εὐμόρφων τις ἀν
εἴποι γυναῖκῶν, ἐνθὰ καὶ μέτρου τὸ ἀτύχημα.
τὸ γὰρ κάλλος ἔχει τινά 2 παρηγορίαν τῶν κακῶν,
καὶ τοῦτ' ἐστίν ἐν ἀτυχήμασιν εὐτύχημα· εἰ δὲ

1 After Ἅχιλλεύς the MSS. again read ποθῇ, the deletion of
which is due to Cobet.
2 Headlam's correction from MSS. θῆ.

1 Amphiaraurus, 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
Amphiaraurus' hiding-place and to persuade him to go to his
doom.
2 Tereus, the husband of Procu, viola ed her sister Philo-
BOOK I, 8

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

'In eyes and head like thunder-hurling Zeus,' and, O Zeus, a woman lopped off that very head. And all these are the accusations which can be brought against fair women, where the ill-fortune of having to do with them is moderated, for beauty is some consolation in distress, and a certain amount of good luck amid the bad; but if the woman is not

The Potiphar's wife of Greek mythology: Proteus was Potiphar, Bellerophon Joseph.

3 The wicked wife of Atreus, who sinned with her husband's brother Thyestes. 5 See footnote 2 above.

6 Herodotus, i. 12. Candaules, king of Lydia, was so infatuated with the beauty of his wife, that he must needs shew her naked to his friend Gyges: in revenge for the insult, she plotted with Gyges to kill him and seize his throne.

7 Homer, Iliad, ii. 478.
μηδὲ εὖμορφος, ὡς φῆς, ἡ συμφορὰ διπλῆ. καὶ πῶς ἀν τις ἀνάσχοιτο, καὶ ταῦτα μειράκιον οὕτω
9 καλόν; μή, πρὸς θεῶν, Χαρίκλεις, μήπω μοι
δούλος γένη, μηδὲ τὸ ἄνθος πρὸ καιροῦ τῆς ἡβής
ἀπολέσης· πρὸς γὰρ τοὺς ἄλλους καὶ τοῦτ' ἔστι
τοῦ γάμου τὸ ἀτύχημα· μαραίνει τὴν ἀκμήν. μή,
δέωμαι, Χαρίκλεις, μήπω μοι μαρανθῆς· μὴ παρα-
δόσε εὖμορφον τρυγήσαι ρόδον ἀμόρφῳ γεωργῷ.
10 καὶ ο Χαρικλῆς, "Ταῦτα μὲν," ἔφη, "καὶ θεοῖς
κάμοι μελήσει· καὶ γὰρ εἰς τὴν προθεσμίαν τῶν
γάμων χρόνος ἔστιν ἡμερῶν, πολλὰ δὲ ἀν γένοιτο
καὶ ἐν νυκτὶ μᾶ· καὶ κατὰ σχολὴν ξητήσομεν.
11 τὸ δὲ νῦν ἔχων, ἐφ' ἱππασίαν ἀπειμ. ἐξ ὅτου
γάρ μοι τὸν ἱππὸν ἥχαρίσω τοῦ καλόν, οὕτω σου
τῶν δῷρων ἀπέλαυσα. ἐπικουφεὶ δὲ μοι τὸ
γυμνάσιον τῆς ψυχῆς τὸ λυπούμενον." ο Μὲν
οὖν ἀπῆε τὴν τελευταίαν οὖδ' ἔστατα καὶ
πρῶτα μελλήσων ἱππάξεσθαι.

9. Ἐγὼ δὲ πρὸς τὸν Κλεινίαν καταλέγω μου
τὸ δρᾶμα πῶς ἐγένετο, πῶς πάθοιμι, πῶς ἴδοιμι,
tὴν καταγωγὴν, τὸ δεῖπνον, τὸ κάλλος τῆς κόρης.
tελευτῶν δὲ τῶν λόγω συνήν ἂσχημονῶν, "Οὐ
φέρω," λέγων, "Κλεινία, τὴν ἀνίαν· ὅλος γὰρ
μοι προσέπεσεν ὁ ἔρως, καὶ αὐτόν μου διώκει
tὸν ὑπὸν τῶν ἰμμάτων· πάντοτε Δευκίττην
2 φαντάζομαι. οὐ γέγονεν ἄλλῳ τινὶ τοιοῦτον
ἀτύχημα· τὸ γὰρ κακόν μοι καὶ συνοικείν." καὶ ο
Κλεινίας, "Ἀθρεῖς," ἐίπεν, "οὕτως εἰς ἔρωτα εὐτυ-
χῶν. οὐ γὰρ ἐπὶ ἀλλοτρίας θύρας ἐλθεῖν σε δεῖ,
oὐδὲ διάκονον παρακαλεῖν· αὐτὴν σοι δέδωκε τὴν
3 ἐρωμένην ἡ τύχη καὶ φέρουσα ἐνδοὺς ἱδρυσεν. ἄλλῳ
even fair, as you tell me, the misfortune is double. No one could tolerate such a thing—least of all a youth as fair as you. I pray you, Charicles, by all that you hold holy, do not allow yourself to become a slave, do not throw away untimely the flower of your youth; in addition to all its other disadvantages marriage has this, that it does away with the bloom of vigour and beauty. Do not wither yet, Charicles, I implore you; do not hand over a lovely rose to be plucked by an ill-favoured rustic clown.” “This whole affair,” said Charicles, “must be left to providence and to me; I have, after all, a certain number of days before the day ordained. A great deal can happen even in a single night; and we must think over all this at our leisure. Now, at any rate, I am going riding. I have never made use of your present since you gave me that splendid horse; the exercise will lighten the grief on my mind.” So with this he went away, on what was to be his first and last ride.

9. I related to Clinias my whole story—how it came about, my feelings, how I first saw her, the arrival, the dinner, the great beauty of the maiden. At last I felt that I was talking in a very unseemly way, and burst out: “I cannot bear the pain, Clinias; Love with all his forces has attacked me and drives sleep away from my eyes; I see Leucippe always. No one has ever been in such misery as I am; my grief lives always with me.” “What nonsense you talk,” cried Clinias, “you, who are a fortunate lover. You do not have constantly to be going to the doors of another’s house; you have no need of a messenger; fortune has given her to you, has brought her and established her at your
μὲν γὰρ ἔραστῇ καὶ βλέμμα μόνου ἥρκεσε τηρο-μένης παρθένου, καὶ μέγιστον τοῦτο ἀγαθὸν
νενόμικεν ἔραστής, ἔαν καὶ μέχρι τῶν ὦμμάτων
ἐυτυχῆ, οἱ δὲ εὐδαιμονεστεροί τῶν ἔραστῶν, ἂν
τύχωσι κἂν ῥήματος μόνου. σὺ δὲ βλέπεις ἀεὶ
καὶ ἀκούεις ἀεὶ καὶ συνδειπνεῖς καὶ συμπίνεις.
4 καὶ τούτως εὐτυχῶν ἐγκαλεῖς: ἀχάριστος εἰ
πρὸς ἔρωτας δωρεάν· οὐκ οἶδας οἷὸν ἔστιν
ἐρωμένη βλεπομένη· μείζονα τῶν ἔργων ἔχει
τὴν ἤδονήν. ὁφθαλμοὶ γὰρ ἀλλήλοις ἀντανακλώ-
μενοι ἀπομάττουσιν ὡς ἐν κατόπτρῳ τῶν σωμά-
των τὰ εἶδωλα· ἢ δὲ τοῦ κάλλους ἀπορρήθη, δι’
αὐτῶν εἰς τὴν ψυχὴν καταρρέουσα, ἔχει τινὰ
5 μέξιν ἐν ἀποστάσει. καὶ παρ’ ὀλίγον ἐστὶν τῆς
τῶν σωμάτων μέξεως· καὶ ποὺ γὰρ ἐστὶ σωμάτων
συμπλοκή. ἔγω δὲ σοι καὶ τὸ ἔργον ἔσεσθαι
tαχὺ μαντεύομαι· μέγιστον γὰρ ἔστιν ἐφόδιον
eἰς πειθῶ συνεχῆς πρὸς ἐρωμένην ὀμίλια. ὁφ-
θαλμὸς γὰρ φιλίας πρόξενος καὶ τὸ σύνθες
6 τῆς κοινωνίας εἰς χάριν ἀνυσιμώτερον. εἰ γὰρ
tὰ ἄγρια τῶν θηρίων συνηθεῖα τιθασεύται,
pολλῷ μᾶλλον ταύτῃ μαλαχθεὶς καὶ γυνὴ. ἔχει
dὲ τὶ πρὸς παρθένον ἐπαγγείλατε διδυστὶ ἔρων
dὲ ἐν ὁρᾷ τῆς ἀκμῆς ἑπείγου εἰς τὴν φύσιν καὶ
tὸ συνείδος τοῦ φιλεῖσθαι τίκτη τολμάκις ἀντέρ-
ωτα. θέλει γὰρ ἐκάστη τῶν παρθένων εἶναι
cαλῆ, καὶ φιλομενή χαίρει, καὶ ἔπαινε τῆς
μαρτυρίας τὸν φιλούντα· κἂν μὴ φιλήσῃ τὸς

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

10. "Μηδέν," εἶπεν ὁ Κλεινίας, "πρὸς ταῦτα
ζητεῖ παρ’ ἄλλου μαθεῖν· αὐτοδίδακτος γὰρ ἔστω
ὁ θεός σοφιστής. ὥσπερ γὰρ τὰ ἀρτίτοκα τῶν
βρεφῶν οὐδεὶς διδάσκει τὴν τροφὴν, αὐτόματα
γὰρ ἐκμανθάνει καὶ οἶδεν ἐν τοῖς μαζίς οὖσαν
αὐτοῖς τὴν τράπεζαν, οὕτω καὶ νεανίσκος ἔρωτος
πρωτοκύμων οὐ δεῖται διδασκαλίας πρὸς τὸν
2 τοκετὸν. ἐὰν γὰρ ἡ ὡδὴς παραγένηται καὶ
ἐνστῇ τῆς ἀνάγκης ἢ προβεβηκα, μηδὲν πλανη-
θεῖς, κἀν πρωτοκύμων ἢς, εὐρήσεις τεκεῖν ὑπ’
αὐτοῦ μαωθεῖς τοῦ θεοῦ. ὅσα δὲ ἐστὶ κοινὰ
καὶ μὶ τῆς εὐκαίρου τύχης δεόμενα, ταῦτα ἀκούσας
μάθε. μηδὲν μὲν εἰπῆς πρὸς τὴν παρθένον
ἀφροδίσιον· τὸ δὲ ἐργὸν ζητεῖ πῶς γεννηται σωτῆ.
3 παῖς γὰρ καὶ παρθένος ὁμοίοι μὲν εἰσὶν εἰς
αἰῶν· πρὸς δὲ τὴν τῆς Ἀφροδίτης χάριν καὶ
γνώμης τι ἔχωσιν, ἀ πάσχουσιν ἀκούειν οὐ θέ-

1 The MSS. have γνώμης ἔχωσιν: it is necessary either to
write γνώμην, as Jacobs (τὴν γνώμην Hercher), or to insert τι
as I have done in the text.
BOOK I, 9-10

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-
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λουσι· τὴν γὰρ αἰσχύνην κεῖσθαι νομίζουσιν ἐν
tois ῥήμασιν. γυναῖκας μὲν γὰρ εὐφραίνει καὶ
tὰ ῥήματα· παρθένος δὲ τοὺς μὲν ἔξωθεν ἀκρο-
βολισμοὺς τῶν ἐραστῶν εἰς πειράν φέρει καὶ
ἀφνω συντίθεται τοῖς νεύμασιν· εὰν δὲ αἰτή-
σης τὸ ἔργον προσελθῶν, ἐκπλήξεις αὐτῆς τὰ
ὠτα τῇ φωνῇ, καὶ ἐρυθριὰ καὶ μωσεῖ τὸ ῥήμα
καὶ λοιδορεῖσθαι δοκεῖ· καὶ ὑποσχέσθαι θέλη
τὴν χάρων, αἰσχύνεται. τότε γὰρ πάσχειν νομίζει
tὸ ἔργον, ὅτε μᾶλλον τὴν πείραν ἐκ τῆς τῶν
λόγων ἡδονῆς ἀκούει. εὰν δὲ, τὴν πείραν προσ-
ἀγων τὴν ἄλλην, καὶ εὐάγγελον αὐτὴν παρασκευά-
σας, ἡδέως ἡδὴ προσέρχῃ, σιώπα μὲν ὁμα τὰ
πολλὰ ὡς ἐν μυστηρίῳ, φίλησον δὲ προσελθῶν
ἡρέμα. τὸ γὰρ ἐραστοῦ φίλημα πρὸς ἐρωμένην
θέλουσαν μὲν παρέχειν, αἰτησίς ἐστὶ,1 πρὸς ἀπει-
θοῦσαν δὲ, ἱκετηρία. καὶ μὲν προσῆ τις συνθήκη
tῆς πράζεως,2 πολλάκις δὲ καὶ ἐκούσαι πρὸς τὸ
ἔργον ἔρχομεναι θέλουσι βιάξεσθαι δοκεῖν, ἵνα
tῇ δόζῃ τῆς ἀνάγκης ἀποπτέρωσιν τῆς αἰσχύνης
tὸ ἐκούσιον. μὴ τοίνυν ὅκνησις, εὰν ἀνθιστα-
μένην αὐτὴν ἔδης, ἀλλ' ἐπιτήρει πῶς ἀνθίσταται:
7 σοφίας γὰρ κάνταύθα δεῖ. καὶ μὲν προσκαρ-
tερῆ, ἐπίσχεις τὴν βίαν· οὕτω γὰρ πείθεται·

1 The MSS. after ἐστὶ read σιωπῆ, which is omitted on the
suggestion of Jacobs.

2 Jacobs thought there must be a lacuna after πράζεως, and
in any case there is something of an anacoluthon—a dis-
jointure of the grammatical construction.

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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,
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

ἐὰν δὲ μαλθακώτερον ἦδη θέλης, χορήγησον τὴν ὑπόκρισιν, μὴ ἄπολέσης σου τὸ δράμα.

11. Κάγω δὲ, "Μεγάλα μὲν," ἔφην, "ἐφοδιά μοι δέδωκας καὶ εὐχομαι τυχεῖν, Κλεινλα- φοβοῦ- μαι δὲ ὅμως μὴ κακῶν γένηται μοι τὸ εὐτύχημα μειζόνων ἀρχῆ καὶ ἐπιτρίψῃ με πρὸς ἔρωτα πλείονα. ἂν γοῦν αὐξηθῇ τὸ δεινόν, τῷ δράσῳ;

2 γαμεῖν μὲν οὖκ ἂν δυναίμην ἄλλῃ γὰρ δέδομαι παρθένῳ. ἐπίκειται δὲ μοι πρὸς τοῦτον τὸν γάμον ὁ πατήρ, δίκαια αἰτημά, οἷς ξένην οὔδὲ αἰσχρὰν γῆμαι κόρην, οὔδὲ ὡς Χαρικλεά πλοῦτῳ με πωλεῖ, ἀλλ' αὐτοῦ μοι δίδωσι θυγατέρα, καλὴν μὲν, ὁ θεός, πρὶν Δευκάτην ἰδεῖν· νῦν δὲ καὶ πρὸς τὸ κάλλος αὐτῆς τυφλῶττο καὶ πρὸς

3 Δευκάτην μόνην τοὺς ὄφθαλμοὺς ἔχω. ἐν μεθορίῳ κεῖμαι δύο ἑναντίῳ έρωτι: ἀνταγωνίζεται καὶ πατήρ. ὁ μὲν ἐστηκεν αἴδοι κρατῶν, ὁ δὲ κάθηται πυρπολῶν. πῶς κρίνω τὴν δίκην; ἀνάγκη μάχεται καὶ φύσις. καὶ θέλω μὲν σοι δικάσαι, πάτερ, ἀλλ' ἀντίδικον ἔχω χαλεπώτερον. βασανίζει τὸν δικαστήν, ἐστήκε μετὰ βέλων, κρίνεται μετὰ πυρῶς. ἄν ἀπειθήσομεν, πάτερ, αὐτοῦ καίομαι τῷ πυρί."

12. Ἦμεις μὲν οὖν ταῦτα ἐφιλοσοφοῦμεν περὶ τοῦ θεοῦ· ἔξαιφνης δὲ τις εἰστρέχει τῶν τοῦ

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

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'

3 ἀπομάττοντος δὲ τῆς ἔδρας τοὺς ἱδρώτας, ψόφος κατόπων γίνοτα, καὶ ὁ ἱππός ἐκταραχθεὶς πηδᾶ ὄρθιος ἀρθεὶς καὶ ἀλογίστως ἐφέρετο. τὸν γὰρ χαλινὸν ἐνδακών καὶ τὸν αὐχένα συμώσας, φρίξας τε τὴν κόμην, οἰστρηθεὶς τῷ φόβῳ διαέρισιν ἱππατο. τῶν δὲ ποδῶν οἱ μὲν ἐμπροσθέν ἠλλοντο, οἱ δὲ ὄπισθεν τοὺς ἐμπροσθεν ἐπειγόμενον φθάσας, τὸν ὅρμον ἐπέσπευδον.

4 διώκοντες τὸν ἱππο. ἢ δὲ ἱππός τῇ τῶν ποδῶν κυρτούμενος ἀμίλλη, ἀνω τε καὶ κατὸ πηδῶν πρὸς τὴν ἐκατέρων σπουδὴν δύκην νεὼς χειμαζο-μένης τοῖς νότοις ἐκμαίνετο. ὃ δὲ κακοδαίμων Χαρικλῆς ὑπὸ τοῦ τῆς ἱππείας ταλαντεύμενος κύματος, ἐκ τῆς ἔδρας ἐσφαίριζο, ποτὲ μὲν ἐπ’ οὐραν κατολισθάνων, ποτὲ δὲ ἐπὶ τράχηλον κυβιστῶν ὁ δὲ τοῦ κλύδωνος ἐπίεζεν αὐτὸν χειμών. τῶν δὲ ῥυτήρων οὐκέτι κρατεῖν δυνά-

1 The adjective διαέρισις of the Vatican MS. seems slightly preferable to the δ’ ἄερος of the other MSS. and editions, being used again in II. xxii. § 3.
BOOK I, 12

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, δους δὲ ἐαυτὸν τῷ τοῦ δρόμου πνεύματι, ὅλος τῆς τύχης ἦν. ο δὲ ὑπος ρύμη θέων ἐκτρέπεται τῆς λεωφόρου καὶ ἐσ ὑλὴν ἐπήδησε καὶ εὐθὺς τὸν ἄθλιον Χαρικλέα περιρρήγυνυ σὲ δένδρῳ. ο δὲ, ὡς ἀπὸ μηχανῆς προσαραχθεῖς, ἐκκρούεται μὲν τῆς ἐδρας, ὑπὸ δὲ τῶν τοῦ δένδρου κλάδων τὸ πρόσωπον αἰσχύνεται καὶ τοσούτοις περιδρύπτεται τραύμασιν, ὅσα τῶν κλάδων ήσαν αἱ αἰχμαί. ο ὅτε ῥυτήρες αὐτῶ περιδεθέντες οὐκ ἠθέλουν ἀφεῖναι τὸ σῶμα, ἀλλ' ἀνθείλκον αὐτό, περισύροιτες θανάτου τρίβον. ο δὲ ὑπος ἐτι μᾶλλον ἔκταραχθεῖς τῷ πτώματι καὶ ἐμποδίζομενος εἰς τὸν δρόμον τῷ σώματι κατεπάτει τὸν ἄθλιον, ἐκλακτίζων τὸν δεσμὸν τῆς φυγῆς· ὅστε οὐκ ἄν αὐτὸν τις ἴδων οὐδὲ γνωρίσειεν.”

13. Ταῦτα μὲν οὖν ἀκούων ο Κλεινίας ἐσίγα τινὰ χρόνον ὑπ’ ἐκπλήξεως· μεταξὺ δὲ νήψας ἐκ τοῦ κακοῦ διωλύγου ἐκώκυσε, καὶ ἐκδραμεὶν ἐπὶ τὸ σῶμα μὲν ἡπείγετο, ἐπηκολούθουν δὲ κἀγὼ, παρηγορῶν ὡς ήδυνάμην. καὶ ἐν τούτῳ φοράδην Χαρικλῆς ἐκομίζετο, θέαμα οἰκτιστὸν καὶ ἐλεεινών· ὅλος γὰρ τραύμα ἦν, ὡστε μηδένα τῶν παρόντων κατασχεῖν τὰ δάκρυα. ἐξήρχε δὲ τοῦ θρήνου ο πατήρ πολυτάρακτον βοῶν· “Οἶος ἀπ’ ἐμοῦ προελθὼν, οἶος ἐπανέρχη μοι, τέκνοι; ὁ πονηρῶν ἰππασμάτων. οὐδὲ κοινῷ 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,\(^{1}\) which he was unable to extricate, and then dragged it along with them, making a very path of death. The horse, still more alarmed by the fall and finding his speed checked by the body dragging behind him, trampled upon the unhappy boy, kicking out at what he found to be a check upon his flight; so that now no one who saw him could possibly recognize him as the Charicles they once knew.”

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.
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3 οὐδὲ εὐσχήμων φαίην νεκρός. τοῖς μὲν γὰρ ἀλλοίς τῶν ἀποθανόντων τὸ ἱχνὸς τῶν γυναικισμάτων 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
4 σῶματι τηρεῖ τὸν ἀνθρώπον. σοὶ δὲ ὅμοι καὶ ταύτα διέφθειρεν ἡ τύχη, καὶ μοι τέθνηκας θάνατον διπλοῦν, ψυχῆ καὶ σῶματι. ὁντὼς ¹ σον τέθνηκε καὶ τῆς εἰκόνος ἡ σκιὰ· ἡ μὲν γὰρ ψυχῆ σου πέφυγεν. οὐχ εὑρίσκω δὲ σε οὕτως ἐν
5 τῷ σῶματι. πότε μοι, τέκνου, γαμεῖς; πότε σου θύου τοὺς γάμους, ἢππεῖ καὶ νυμφίε; νυμφίε μὲν ἀτελῆς, ἢππεῖ δὲ δυστυχῆς. τάφος μὲν σοι, τέκνου, ὁ θάλαμος γάμος δὲ ὁ θάνατος θρῆνος δὲ ὁ ὑμέναιος· ὁ δὲ κωκτός οὕτος τῶν γάμων ϕιδαῖ.
6 ἄλλο σοι, τέκνου, προσεδόκων πῦρ ἀνάψειν· ἄλλα τουτο μὲν ἔσβεσεν ἡ πονηρὰ τύχη μετὰ σου· ἀνάπτει δὲ σοι δίδασ κακῶν. ὡ πονηρᾶς ταύτης δαδουχίας. ἡ νυμφικὴ σοι δαδουχία ταφὴ γίνεται.”

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

¹ Hercher’s ingenious conjecture for MSS. οὕτως.

¹ 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 ἀψω ἐπ’ αὐτῷ οὐχὶ λαμπάδα γαμήλιων, ἄλλα πῦρ ἐπιτάφιον; “Am I to kindle for him no marriage lights, but the torches for his

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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 taper's 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 relics to their urn.
This epitaph, which here you see,
Supplied the Epithalamy.
θρήνων ἀμιλλα, ἐραστοῦ καὶ πατρός. “Εγώ μου
tὸν δεσπότην ἀπολώλεκα. τὸ γὰρ αὐτῷ
tοιοῦτον
dῶρον ἐχαριζόμην; φιάλη γὰρ οὐκ ἦν χρυσή, ἦν
ἐσπένευτο πίων καὶ ἔχριτο μου τῷ δώρῳ
2 τρυφών; ἐγώ δὲ οἱ κακοδαίμων ἐχαριζόμην θηρίων
μειρακίῳ καλῷ, ἐκαλλώπιζον δὲ καὶ τὸ πονηρὸν
θηρίων προστερνίδιοις, προμετωπίδιοις, φαλάροις
ἀργυρῷς, χρυσαῖς ἤνιας. οἴμοι Χαρίκλεις· ἐκο-
σμησά σου τὸν φονέα χρυσῷ. ἱππεῖ πάντων θη-
ρίων ἀγριώτατε, πονηρὲ καὶ ἀχάριστε καὶ ἀναί-
3 σθητε κάλλους, ὁ μὲν κατέψα σου τοὺς ἰδρῶτας
καὶ τροφᾶς ἐπηγγέλλετο πλείονας καὶ ἐπήνει τὸν
dρόμον, σὺ δὲ ἀπέκτεινας ἐπαινοῦμενος. οὐχ
ἡδον προσπατομένου σου τοιοῦτον σώματος, οὐκ
ἡν σοι τοιοῦτος ἱππεὺς τρυφῆ, ἀλλ’ ἔρριψας,
ἀστοργή, τὸ κάλλος χαμαί. οἴμοι δυστυχῶς·
ἐγὼ σοι τὸν φονέα, τὸν ἀνδροφόνον ἔωη-
σάμην.”

15. Μετὰ δὲ τὴν ταφήν εὔθυς ἐσπευδον ἐπὶ
tὴν κόρην· ὡ δὲ ἦν ἐν τῷ παραδείσῳ τῆς οἰκίας.
ὁ δὲ παράδεισος ἄλλος ἦν, μέγα τι χρῆμα πρὸς
ὁθαλμῶν ἡδονήν· καὶ περὶ τὸ ἄλλος τειχίον ἦν
ἀὐταρκες εἰς ύψος καὶ ἐκάστη πλευρὰ τειχίου
(τέσσαρες δὲ ἦσαν πλευραῖ) κατάστεγος ὑπὸ
χορῷ κιόνων· ὑπὸ δὲ τοῖς κίοσιν ἐνδον ἦν ἡ τῶν
2 δενδρῶν πανήγυρις. ἔθαλλον οἱ κλάδοι, συνε-
πιττῶν ἀλλήλοις ἄλλος ἐπ’ ἄλλον, αἱ γεῖτονες
tῶν πετάλων περιπλοκαί, τῶν ψύλλων περι-
βολαί, τῶν καρπῶν συμπλοκαί. τοιαῦτ’ τις ἦν
3 ὀμιλία τῶν φυτῶν. ἐνίοις δὲ τῶν δενδρῶν τῶν
ἀδροτέρων κιττῶς καὶ σμίλαξ παρεπεφύκει· ὡ μὲν
ἐξηρτημένη πλατάνου καὶ περιπυκάζουσα ῥαδινῆ.
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
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tη κόμη· ο δὲ κιττός περὶ πεύκην εἰλιχθεῖσ
φικειοῦτο τὸ δένδρον ταῖς περιπλοκαῖς, καὶ
ἐγίνετο τῷ κιττῷ δχῆμα τὸ φυτόν, στέφανος δὲ ὁ
4 κιττός τοῦ φυτοῦ. ἀμπελοὶ δὲ ἐκατέρωθεν τοῦ
dένδρου, καλάμωις ἐποχοῦμεναι, τοῖς φύλλοις
ἐχαλλον, καὶ ο ἑαρπός ὑραίαν εἶχε τὴν ἄνθην καὶ
dιὰ τῆς ὀπῆς τῶν καλάμων ἐξεκρέματο καὶ ἦν
βόστυρχος τοῦ φυτοῦ· τῶν δὲ φύλλων ἀνωθὲν
αἰωρουμένων, ὑφ' ἡλίῳ πρὸς ἀνεμον συμμυγεὶ
5 ὀχρὰν ἐμάρμαρεν ἡ γῆ τὴν σκίαν. τὰ δὲ ἄνθη
ποικίλην ἔχουτα τὴν χροῖαν, ἐν μέρει συνεξέφαινε
τὸ κάλλος, καὶ ἦν τούτῳ τῆς γῆς πορφύρα καὶ
νάρκιςσας καὶ ρόδων· μία μὲν τῷ ρόδῳ καὶ τῷ
ναρκίσσῳ ἡ κάλυξ, ὅσον εἰς περιγραφήν καὶ ἦν
φιάλη τοῦ φυτοῦ. ἡ χροῖα δὲ τῶν περὶ τὴν
κάλυκα φύλλων ἐσχισμένων, τῷ ρόδῳ μὲν
ἀίματος ὁμοῦ 1 καὶ γάλακτος, τὸ κάτω τοῦ
φύλλου, καὶ ὁ νάρκισσος ἦν τὸ πᾶν ὅμοιον τῷ
6 κάτω τοῦ ρόδου. τῷ ἵπ τό κάλυξ μὲν οὐδαμοῦ,
χροῖα δὲ οἶλαν ἡ τῆς θαλάσσης ἀστράπτει γαλήνη.
ἐν μέσοις δὲ τοῖς ἄνθεσει πηγῆ ἀνέβλυζε καὶ
περιεγέρατο τετράγωνος χαράδρα χειροποίητος
τῷ ῥεῦματι. τὸ δὲ ὕδωρ τῶν ἄνθεων ἦν κάτο-
πτρον, ὡς δοκεῖν τὸ ἄλσος εἶναι διπλοῦν, τὸ μὲν
7 τῆς ἀληθείας, τὸ δὲ τῆς σκίας. ἀρωθεὶς δὲ, οἱ
μὲν χειροθείαις περὶ τὸ ἄλσος ἐνέμοντο, οὕς
ἐκολάκευον αἱ τῶν ἀνθρώπων τροφαί, οἱ δὲ
ἐλεύθερον ἔχουτες τὸ πτερόν, περὶ τὰς τῶν
dένδρων κορυφάς ἐπαιζον· οἱ μὲν ἄδοντες τὰ
ἄρνιθων ἀσματα, οἱ δὲ τῇ τῶν πτερῶν ἀγλαῖζο-

1 After ὅμοιον the MSS. give ἓν, which Jacobs removed
from the text.

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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.
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8 μενοι στολῆ. οἱ ὕδαι δὲ, τέττυγες καὶ χειλιδόνες·
οἱ μὲν τὴν Ἡσύς ἀδοντες εὐνύν, αἰ δὲ τὴν Τηρέως
τράπεζαν. οἱ δὲ χειροθεῖς, ταῦτα καὶ κύκνος καὶ
ψιττάκος· ὁ κύκνος περὶ ταύς τῶν ὑδάτων πίδακας
νεμόμενος, ὁ ψιττάκος ἐν οἰκίσκῳ περὶ δένδρων
κρεμάμενος, ὁ ταῦτα τοῖς ἀνθεσι περισύρων τὸ
πτερόν. ἀντέλαμπε δὲ ἢ τῶν ἀνθέων θέα τῇ τῶν
ὄρνιθων χρωμά καὶ ἦν ἀνθή πτερών.

16. Βουλόμενος οὖν εὐάγγελον τὴν κόρην εἰς
ἔρωτα παρασκευάσας, λόγοι φρό τοῦ Ἐντυρῳν
ἡρώου, ἀπὸ τοῦ ὅρνιθος λαβὼν τὴν εὐκαιρίαν·
διαβαδίζουσα γὰρ ἔτυχεν ἀμα τῇ Κλειοὶ καὶ
2 ἐπιστάσα τὸ ταῦτα κατάντην. 1 ἔτυχε γὰρ τύχῃ
tων συμβάν τότε τὸν ὄρνιτ ἀναπτερώσας τὸ κάλλος
καὶ τὸ θεάτρον ἐπιδεικνύων τῶν πτερών. "Τοῦ-
το μέντοι οὐκ ἀνευ τέχνης ὁ ὅρνις," ἔφην, "ποιεῖτ
ἀλλ' ἐστι γὰρ ἔρωτικός· ὅταν γοῦν ἐπαγαγόσθαι
θέλη τὴν ἐρωμένην, τότε οὕτως καλλωπίζεται.

3 ὁρᾶς ἐκείνην τὴν τῆς πλατάνου πλησίον;
(δεῖξας θῆλεαν ταῦνα) "ταύτη νῦν οὕτως τὸ
κάλλος ἐπιδείκνυται λειμῶνα πτερῶν. ὁ δὲ τοῦ
tαῦτα λειμῶν εὐανθέστερος, πεφύτευται γὰρ αὐτῷ
καὶ χρυσὸς ἐν τοῖς πτεροῖς, κύκλῳ δὲ τὸ ἄλουργες

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

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

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

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

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

³ Satyrus and Clio are rather inartistically introduced without further description. Satyrus was a male slave of the household, Clio Leucippe's chambermaid: they form another pair of lovers.
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tōn χρυσῶν περιθεῖς τῶν ἵσον κύκλου, καὶ ἐστὶν ὀφθαλμὸς ἐν τῷ πτερῷ.

17. Καὶ ὁ Σάτυρος συνεἰς τοῦ λόγου μου τὴν ὑπόθεσιν, ἵνα μοι μᾶλλον εἶπη περὶ τοῦτον λέγειν, "Ἡ γὰρ ὁ ἔρως," ἔφη, "τοσαυτὴν ἔχει τὴν ἴσχὺν, ὡς καὶ μέχρις ὄρνιθων πέμπειν τὸ πῦρ;" "Οὐ μέχρις ὄρνιθων," ἔφη, "τοῦτο γὰρ οὐ θαυμαστόν, ἐπεὶ καὶ αὐτὸς ἔχει πτερόν, ἀλλὰ καὶ ἐρπετῶν καὶ φυτῶν, ἐγώ δὲ δοκῶ, 1

2 καὶ λίθων. ἔρα γοῦν ἡ μαγνησία λίθος τοῦ σιδήρου καὶ μοῦν ἴδῃ καὶ θύγη, πρὸς αὐτὴν εἰλκυσεν, ὡσπερ ἐρωτικόν τι ἔνδον ἔχουσα. καὶ μὴ τοῦτο ἐστίν ἐρωτησθεὶς λίθον καὶ ἐρωμένου

3 σιδήρου φίλημα; περὶ δὲ τῶν φυτῶν λέγουσι παῖδες σοφῶν καὶ μῦθον ἔλεγον ἄν 2 τῶν λόγων εἶναι, εἰ μὴ καὶ παῖδες ἔλεγον γεωργῶν. ὁ δὲ λόγος ἀλλο μὲν ἄλλου φυτῶν ἐρᾶν, τῷ δὲ φοίνικι τὸν ἐρωτα μᾶλλον ἐνοχλεῖν λέγοντι δὲ

4 τὸν μὲν ἄρρενα τῶν φοίνικὼν, τὸν δὲ θῆλυν. ὁ ἄρρην οὖν τοῦ θῆλεος ἔρα· καὶ ὁ θῆλυς ἀπφυκισμένος ἢ τῇ τῆς φυτείας στάσει, ἐραστής 3 αὐτάρκης. συνήσεις οὖν ὁ γεωργὸς τῆς λύπης τοῦ φυτοῦ, καὶ εἰς τὴν τοῦ χωρίου περιοχῆν ἀνέλθων, ἐφορᾶ ποῖ νέωνικε κλῖνεται γὰρ εἰς τὸ ἐρώμενον καὶ μαθῶν, θεραπεύει τοῦ φυτοῦ τὴν νόσον.

5 πτόρθου γὰρ τοῦ θῆλεος φοίνικος λαβῶν, εἰς τὴν τοῦ ἄρρενος καρδιὰν ἐντίθησι, καὶ ἀνέψυξε

1 The MSS. have δοκῶ μοι—a confusion with the other construction, δοκεῖ μοι.
2 Not in the MSS. Supplied by Cobet.
3 After this word the MSS. have ὁ ἄρρην, which Cobet saw to be a gloss.
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.\n
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μὲν τὴν ψυχήν τού φυτοῦ, τὸ δὲ σῶμα ὑποθνῄσκον πάλιν ἀνεξωπύρησε καὶ ἔξανέστη, χαῖρον ἐπὶ τῇ τῆς ἐρωμένης συμπλοκῆ. καὶ τούτῳ ἔστι γάμος φυτῶν.

18. Ἡ γίνεται δὲ καὶ γάμος ἄλλος ὑδάτων διαπόντιος. καὶ ἔστω ὁ μὲν ἔραστὴς ποταμὸς Ἡλείος, ἡ δὲ ἐρωμένη κρήνη Σικελικῆ. διὰ γὰρ τῆς θαλάττης τῆς ποταμῶς ὡς διὰ πεδίου τρέχει. ἡ δὲ οὐκ ἀφανίζει γιλκκυιν ἔραστὴν ἄλμυροφ κύματι, σχίζεται δὲ αὐτῷ ἰπέντε, καὶ τὸ σχίζομα τῆς θαλάττης χαράδρα τῷ ποταμῷ γίνεται. καὶ ἐπὶ τῆν Ἀρέθουσαν οὕτω τῶν Ἀλφειῶν νυμφοστολεῖ. ὅταν οὖν ἢ ἢ τῶν Ὀλυμπίων ἔωτη, πολλοὶ μὲν εἰς τὰς δῖνας τοῦ ποταμοῦ καθιάσιν ἄλλος ἀλλὰ δώρα: ὁ δὲ εὐθὺς πρὸς τὴν ἐρωμένην κομίζει καὶ ταῦτα ἐστὶν ἐδών ποταμοῦ.

3 Ἡ γίνεται δὲ καὶ ἐν τοῖς ἑρπητοῖς ἄλλο ἐρωτος μυστήριον, οὗ τοῖς ὁμοιογενέσι μόνον πρὸς ἄλληλα, ἄλλα καὶ τοῖς ἄλλοφύλοις. ὁ ἐχῖς ὁ τῆς γῆς ὁφις εἰς τὴν σμύραναν οἰστρεῖ. ἡ δὲ σμύρανα ἐστὶν ἄλλος ὁφις θαλάσσιος, εἰς μὲν τὴν μορφῆν ὁφις, εἰς δὲ τὴν χρήσιν ἰχθύς. ὅταν οὖν εἰς τὸν γάμον ἐθέλωσιν ἄλληλοις συνελθεῖν, ὁ μὲν εἰς τὸν αὐγιαλὸν ἐλθὼν συρίζει πρὸς τὴν θάλασσαν τῇ σμυραίη σύμβολον, ἡ δὲ γγωρίζει τὸ σύνθημα καὶ ἐκ τῶν κυμάτων ἀναδύεται. ἀλλ' οὐκ εὐθέως πρὸς τὸν νυμφίον ἐξέρχεται (ὁδὲ γὰρ, ὅτι θάνα-

1 Not in the MSS. Supplied by Jacobs.

1 Pliny, N.H. xxxi. 5. "Over and besides, is not this a strange miracle, that the fountain Arethusa in Syracuse should have a scent or smell of dung during the solemn games and exercises at Olympia? But there is some pro-
BOOK I, 17–18

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 extraordi-
nary 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 appear-
ance 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 theforesaid fountain."

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tον ἐν τοῖς ὁδοῦσι φέρει) ἀλλ' ἀνείσων εἰς τὴν πέτραν καὶ περιμένει τὸν νυμφίον καθήραι τὸ 5 στόμα. ἔστάσις οὖν ἀμφότεροι πρὸς ἄλληλος βλέπουτες, ὥμεν ἦτειρωθής ἑραστής, ἡ δὲ ἐρωμένη νήσιώτης. ὅταν οὖν ὁ ἑραστής ἐξεμένῃ τῆς νύμφης τὸν φόβον, ἡ δὲ ἐρριμένου ἤδη τὸν θάνατον χαμαί, τότε καταβαίνει τῆς πέτρας καὶ εἰς τὴν ἡτειρον ἐξέρχεται καὶ τὸν ἑραστήν περιπτύσσεται καὶ οὐκέτι φοβεῖται τὰ φιλήματα.”

19. Ταῦτα λέγων ἐβλέπον ἅμα τὴν κόρην,1 πῶς ἔχει πρὸς τὴν ἀγρόσιν τὴν ἐρωτικήν· ἡ δὲ ὑπεσήμαινεν οὖκ ἄηδως ἀκουέων. τὸ δὲ κάλλος ἀστράπτον τοῦ ταῦ ἦττον ἐδόκει μοι τοῦ Δευκιππῆς εἶναι προσώπου. τὸ γὰρ τοῦ σώματος κάλλος αὐτῆς πρὸς τὰ τοῦ λειμώνος ἤριζεν ἀνθήναρκίσσου μὲν τὸ πρόσωπον ἐστιλβε χροιαίνον, ῥόδον δὲ ἀνέτελλεν ἐκ τῆς παρειάς, ἵνα δὲ ἡ τῶν ὀφθαλμῶν ἐμάρμαρεν ἀγαγή, αἱ δὲ κόμαι βοστρυχοῦ- 2 μεναι μᾶλλον εἰλίττοντο κιττοῦ· τοιοῦτος ἦν Δευκίππης ἐπὶ τῶν προσώπων ὁ λειμὼν. ἡ μὲν ὁμια μετὰ μικρὸν ἀπιούσα φιλετοὶ τῆς γὰρ κιθάρας αὐτῆς ὁ καιρὸς ἐκάλει· ἐμοὶ δὲ ἐδόκει παρεῖναι, ἀπελθοῦσα γὰρ τὴν μορφήν ἐπαφῆκέ μοι τοῖς 3 ὀφθαλμοῖς. εἰαυτοῦς οὖν ἐπνοοῦμεν ἐγώ τε καὶ ὁ Σάτυρος· ἐγὼ μὲν ἐμαυτὸν τῆς μυθολογίας, ὁ δὲ ὅτι μοι τὰς ἀφορμὰς παρέσχεν.2

1 Jacobs suggested ἐνέβλεπον τῇ κόρῃ. However, I leave the MSS. reading, comparing ταῦτα βλέπε in 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 παρέσχεν the MSS. have the words καὶ μετὰ μικρὸν τοῦ δείπνου καιρὸς ἢν καὶ πάλιν ὄμοιας συνεπίνυμεν, which Jacobs saw to be an insertion derived from II. ix. § 1. They are totally inconsistent with the opening words of Book II.

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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.
Β’

1. Ἄμα δὲ ἐαυτοὺς ἐπαινοῦντες ἐπὶ τὸ δῶματιον ἐβαδίζομεν τῆς κόρης, ἀκροασόμενοι δήθεν τῶν κιθαρισμάτων. οὐ γὰρ ἦδυνάμην ἐμαύτου κἂν ἐπὶ ὕλιγον κρατεῖν τοῦ μὴ ὁρᾶν τήν κόρην. η δὲ πρῶτον μὲν ἦσεν Ὁμήρου τὴν πρὸς τὸν λέοντα τοῦ συνὸς μάχην ἔπειτα δὲ τι καὶ τῆς ἀπαλῆς μούσης ἐλύγατε ῥόδον γὰρ ἐπήνει τὸ ἀσμα. εἰ τις τὰς καμπάς τῆς φώθης περιελῶν ψιλὸν ἔλεγεν ἀρμονίας τοῦ λόγου, οὔτως ἂν εἰχέν ὁ λόγος. "Εἰ τοῖς ἀνθεσιν θὲλεν ὁ Ζεύς ἐπιθεῖναι βασιλέα, τὸ ρόδον ἂν τῶν ἀνθέων ἐβασίλευε. γῆς ἐστι κόσμου, φυτῶν ἀγλαίσμα, ὁφθαλμός ἀνθέων, λειμῶνος ἐρύθημα, κάλλος αὐτῶν ἐρωτοὶ πνεῖει, Ἀφροδίτην προξενεῖ, εὐώδεσι φύλλοις κομᾶ, εὐκινήτους πτεράλοις τρυφᾶ, τὸ πέταλον τῷ Ζεφύρῳ γελᾶ." ἦ μὲν τὰύτα ἤδειν ἐγὼ δὲ ἐδόκοιν τὸ ρόδον ἐπὶ τῶν χειλέων αὐτῆς ἱδεῖν, ὡς εἰ τις κάλυκος τὸ περιφέρες εἰς τὴν τοῦ στόματος ἐκλείσε μορφη. 3

2. Καὶ ἄρτι ἐπέπαυσε τῶν κιθαρισμάτων καὶ πάλιν τοῦ δείπνου καιρὸς ἦν. ἦν γὰρ ἕορτη προτρυγαίον Διονύσου τότε τὸν γὰρ Διόνυσου Τύριοι νομίζουσιν ἑαυτῶν, ἐπεὶ καὶ τὸν Κάδμου
BOOK II

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

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

1 _Iliad_, xvi. 823.
2 Cadmus, the mythical founder of Thebes and introducer into Greece of the art of writing, was himself a Tyrian.
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2 μῦθου ἄδουσιν καὶ τῆς ἐορτῆς διηγοῦνται πατέρα μῦθου, οἶνον οὐκ εἶναι πὼ παρ᾽ ἄνθρωποις, οὗ τὸν μέλανα, τὸν ἀνθοσμίαν, οὗ τὸν τῆς Βιβλίας ἁμπέλου, οὗ τὸν Μάρωνος τὸν Θράκιον, οὗ τὸν Χίων τὸν ἐκλευκοῦ, οὗ τὸν Ἰκάρον τὸν νησιώτην, ἀλλὰ τούτους μὲν ἀπαντᾶς ἀποίκους εἶναι Τυρών ἁμπέλων. τῇ δὲ πρώτῃ παρ᾽ αὐτοῖς φύναι τῶν oinen πυτέρα. εἶναι γὰρ ἐκεῖ τινὰ φιλόξενον ποιμένα, οἶνον Ἀθηναίων τὸν Ἰκάριον λέγουσιν, καὶ τούτων ἐνταῦθα τοῦ μῦθου γενέσθαι πατέρα: ὅσον Ἀττικῶν εἶναι δοκεῖν. ἐπὶ τούτων ἦκεν ὁ Δίονυσος τὸν Βουκόλον: ὁ δὲ αὐτῷ παρατίθεσιν ὅσα γῇ τρέφει καὶ μαζὸς βοῶν: ποτὸν ἐκέινον παρ᾽ αὐτοῖς οἶνον καὶ ὁ βοῦς ἐπινεεί οὕτω γὰρ τὸ ἁμπέλων ἦν. ὁ Δίονυσος καὶ ἐπαινεῖ τῆς φιλοφροσύνης τὸν Βουκόλον καὶ αὐτῷ προτίνει κύλικα φιλοτησίαν τὸ δὲ ποτὸν οἶνος ἦν. ὁ δὲ πῖον ὑφ᾽ ἦδονῆς βακχεύεται καὶ λέγει πρὸς τὸν θεόν: "Πόθεν, ὦ ξένε, σοὶ τὸ ὕδωρ τούτο τὸ πορφυροῦν; πόθεν οὕτως εὕρεσ αἷμα γυλκύ; οὐ γὰρ ἐστιν ἐκεῖνο τὸ χαμαί ρέον. τὸ μὲν γὰρ εἰς τὰ στέρνα καταβαίνει καὶ λεπτὴν ἐχεῖ τὴν ἦδονήν τοῦτο δὲ

1 After ἄνθρωποι the MSS. have οὕτω παρ᾽ αὐτοῖς—removed by Cobet as a gloss: but perhaps a corruption of a true reading, as the papyrus fragment (1H) reads for it ὅποι μὴ ἴπτι παρ᾽ αὐτοῖς. See Introduction.
2 Jacobs' conjecture for the pointless ἄνθρωποι of the MSS.
3 It is possible that we should here read Ἰκάρον 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.

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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\(^1\) vine, not Maron's\(^2\) Thracian sort, not the white Chian\(^3\) kind, not the island wine of Icarus,\(^4\) 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.
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

καὶ πρὸ τοῦ στόματος τὰς ρίνας εὐφραῖνε καὶ 
θυγότη χρῶν ἐστιν, εἰς τὴν γαστέρα δὲ 
καταθερόν ἀνάπτει κάτωθεν ἕδονῆς πῦρ.” καὶ ὁ 
Δίονυσος ἔφη: “Τούτ’ ἐστιν ὅπωρας ὑδωρ, τοῦτ’ 
6 ἐστιν αἷμα βότρυος.” ἀγεὶ πρὸς τὴν ἁμπελοῦν ὁ 
θεὸς τῶν Βουκόλων, καὶ τῶν βοτρύων λαβὼν ἀμα 
καὶ θλίβων καὶ δεικνύς τὴν ἄμπελον, “Τοῦτο μὲν 
ἐστιν,” ἔφη, “τὸ ὕδωρ τούτῳ δὲ ἡ πηγὴ.” ὁ μὲν 
οὗν οἶνος οὔτος ἐς ἀνθρώπους παρῆλθεν, ὡς ὁ 
Τυρίων λόγος, (3) ἔορτὴν δὲ ἀγούσιν ἐκείνην τὴν 
ἡμέραν ἐκείνῳ τῷ θεῷ.

Φιλοτιμούμενος οὖν ὁ πατὴρ τὰ τέ ἀλλα 
παρασκευάσας εἰς τὸ δεῖπνον ἔτυχε πολυτελέσ-
τερα καὶ κρατήρα παρεθήκατο ἱερὸν τοῦ θεοῦ 
pολυτελῆ, μετὰ τῶν Γλαύκου τοῦ Χίου δεύτερον.

2 ὡλού μὲν τὸ πᾶν ἔργον ὀρωρυγμένης κύκλῳ δὲ 
αὐτῶν ἁμπελοῦν περιέστεφον ἀπ’ αὐτοῦ τοῦ 
κρατήρος πεφυτευμέναι οἱ δὲ βότρυνεσ πάντη 
περικρεμάμενοι ὦμφαξ μὲν αὐτῶν ἐκαστὸς ἐφ’ 
ὅσον ἦν κενὸς ὁ κρατήρ’ ἔαν δὲ ἐγχέχησι οἶνον, κατὰ 
μικρὸν ὁ βότρυς ὑποπερκάζεται καὶ σταφυλὴ 
τὴν ὦμφακα ποιεῖ. Δίονυσος δὲ ἐντετύπωται τῶν 
βοτρύων πλῆσιον, ἵνα τὴν ἁμπελοῦν οὖν γεωργή.¹

3 τοῦ δὲ πότου προϊόντος ἥδη καὶ ἀνανεύςτως ἐς 
αὐτὴν ἑώρων. Ἕρως δὲ καὶ Δίονυσος, δύο βθαῖοι 
θεοὶ, ψυχὴν κατασχότες, ἐκμαίνουσιν εἰς ἀναι-
σχυντιαν, ὁ μὲν καίων αὐτὴν τῷ συνήθει πυρὶ, ὃ 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: έκκελευκον for έκ Λακαίνης in ii. §2, and μαζοι for άμαξα in §3.
BOOK II, 2–3

before ever it reaches the mouth; when you touch it, it is cold, but it leaps down into the belly and there, far down, lights up the fires of delight.” “This,” said Dionysus, “is harvest water, the blood of the grape”: then the god led the herdsman to the vine, and took hold of the clusters and squeezed them; and then, pointing to the vine, “Here is your water,” said he, “this is its source.” That is the way in which wine came to men, as the Tyrian story goes, (3) and they keep that day as Dionysus’ festival.

My father, wishing to celebrate it with splendour, had set out all that was necessary for the dinner in a rich and costly fashion; but especially a precious cup to be used for libations to the god, one only second to the famous goblet 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.

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tὸν οἴνον ὑπέκκαμα φέρων· οἶνος γὰρ ἔρωτος τροφῆ. ἥδη δὲ καὶ αὐτὴ περιεργότερον εἰς ἑμὲ βλέπειν ἑθρασύνετο. καὶ ταῦτα μὲν ἡμῖν ἡμερὼν ἐπράττετο δέκα· καὶ πλέον τῶν ὀμμάτων ἐκερδαίνομεν ἡ ἐτολμώμεν οὐδέν.

4. Κοινοῦμαι δὴ τῷ Σατύρῳ τὸ πᾶν καὶ συμπράττειν ἥξιον· ὅ δὲ ἐλεγε καὶ αὐτὸς μὲν ἐγνωκέναι πρὶν παρ᾽ ἐμοὺ μαθεῖν, ὅκνειν δὲ ἐλέγχειν βουλόμενον λαθεῖν. ὁ γὰρ μετὰ κλοπῆς ἔρων ἀν ἐλεγχθῇ πρὸς τινος, ὡς ὀνειδίζοντα τὸν ἑλέγξαντα μισεῖ. ""Ἡδη δὲ," ἐφη, "καὶ τὸ αὐτόματον ἡμῶν προσυνόσεν.1 ἡ γὰρ τὸν θάλαμον αὐτῆς πεπιστευμένη Κλειώ κεκοινώνηκε μοι καὶ ἔχει πρὸς με ὡς ἑραστήν. ταύτην παρασκευάσω κατὰ μικρὸν πρὸς ἡμᾶς οὕτως ἔχειν, ὡς καὶ 3 συναιρέσθαι πρὸς τὸ ἔργον. δεῖ δὲ σε καὶ τὴν κόρην μὴ μέχρι τῶν ὀφθαλμῶν2 πειρᾶν, ἀλλὰ καὶ ρήμα δριμύτερον εἰπεῖν. τότε δὲ πρόσαγε 4 τὴν δευτέραν μηχανήν· θύγχειρος, θλῆσθαι δάκτυλον, θλίβων στέναξον. ἡν δὲ ταύτα σου ποιοῦντο καρτερῇ καὶ προσίται, σὸν ἔργον ἥδη δεσποινῶν τε καλεῖν καὶ φιλῆσαι τράχηλον." "Πιθανῶς μὲν," ἐφη, "νὴ τὴν 'Αθηνᾶν, εἰς τὸ ἔργον παιδοτριβεῖς· δέδοικα δὲ μὴ ἀτολμος3 καὶ δειλὸς ἔρωτος ἄθλητῆς γένωμαι." "Ἐρως, ὃ

1 After προσυνόσεν some MSS. have ἡ τύχη. But it is probably a marginal gloss on τὸ αὐτόματον which has crept into the text. cf. ch.vi. § 3.
2 Here in some MSS. follows 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 ὃν, 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


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γενναίε," ἔφη, "δειλίας οὐκ ἀνέχεται. ὅρας αυτοῦ τὸ σχῆμα ὡς ἐστὶ στρατιωτικὸν; τὸξα καὶ φαρέτρα καὶ βέλη καὶ πῦρ, ἀνδρεία πάντα καὶ τόλμησις γέμοντα. τοιοῦτον οὖν ἐν σεαυτῷ θεὸν ἔχων, δειλὸς εἰ καὶ φοβῆ; ὅρα μὴ καταψεύσῃ 1

6 τοῦ θεοῦ. ἀρχὴν δὲ σοι ἐγὼ παρέξω· τὴν Κλειῶ γὰρ ἀπάξω μάλιστα ὅταν ἐπιτίθεσον ὅδω καίρον τοῦ σε τῇ παρθένῳ δύνασθαι καθ’ αὐτῶν συνείναι μόνη."

5. Ταῦτα εἰπὼν ἔχωρῃςεν ἔξω τῶν θυρών· ἔγω δὲ κατ’ ἐμαυτὸν γενόμενος καὶ ὑπὸ τοῦ Σατύρου παροξυνθείς, ἔσκουν ἐμαυτὸν εἰς εὐτολμίαν πρὸς τὴν παρθένον. "Μέχρι τίνος, ἄνανδρε, συγῆ; τί δὲ δειλὸς εἰ στρατιώτης ἀνδρείαν θεοῦ; τὴν κόρην 2 προσελθεῖσιν σοι περιμένεις;" εἶτα προσετίθην· "Τί γὰρ, ὃ κακοδαιμον, οὐ σωφρονεῖς; τί δὲ οὐκ ἔρας ὃν σε δεῖ; παρθένον ἐνδοὺ ἔχεις ἀλλήν καλήν· ταύτης ἔρα, ταύτην βλέπε, ταύτην ἕξεστί σου γαμεῖν." ἐδόκουν πεπείσθατο· κάτωθεν δὲ ὠσπερ ἐκ τῆς καρδίας ὃ ἔρως ἀντεφθέγγετο. "Ναί, τολμηρὲ, κατ’ ἐμοῦ στρατεύῃ καὶ ἀντι‐

6. Ταῦτα διαλεγόμενος ἔλαθον ἐπιστᾶσα ἀπο‐

orάτως τῇ κόρῃ καὶ ὠχρίσασα ἰδὼν ἐξαίφνης· εἰρ’ ἐφοινίχθην. μόνη δὲ ἢν καὶ οὔδε ἡ Κλειῶ συμπαρῆν. ὅμως οὖν, ὡς ἂν τεθορυβημένοις 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
2 ἔχων τί εἴπω, "Χαίρε," ἔφην, "δέσποινα." ἢ δὲ μειδιάσασα γλυκὺ καὶ ἐμφανίσασα διὰ τοῦ γέλωτος, ὅτι συνήκε πῶς εἴποι τὸ "Χαίρε, δέσποινα," εἶπεν. "Ἐγὼ σή; μὴ τούτ’ εἴπης." "Καὶ μὴν πέπρακε μὲ τίς σοι θεῶν ὀσπέρ καὶ τὸν

7. "Ετυχὲ τῇ προτεραίᾳ ταύτης ἡμέρα περὶ μεσημβρίαν ἡ παῖς φάλλουσα κιθάρα, ἐπιπαρῆν δὲ αὐτῇ καὶ ἡ Κλεώ καὶ παρεκάθητο, διεβάδιζον δὲ ἐγώς καὶ τῖς ἐξαίφυς μέλιττα ποθεῖν ἐπιπτᾶσα
2 τῆς Κλειώς ἐπάταξε τὴν χεῖρα. καὶ ἡ μὲν ἀνέκραγεν ἢ δὲ παῖς ἀναθοροῦσα καὶ καταθεμένη τὴν κιθάραν κατενόει τὴν πληγήν, καὶ ἀμα παρῆνει, λέγουσα μηδὲν ἀχθεσθαι παύσεων γὰρ αὐτὴν τῆς ἀληθινῶς δύο ἐπάσασαν ρήματα· διδαχθῆναι γὰρ αὐτὴν ὑπὸ τῶν Ἀἰγυπτίων εἰς
3 πληγᾶς σφηκῶν καὶ μελιττῶν. καὶ ἀμα ἐπήδε· καὶ ἔλεγεν ἡ Κλεώ μετὰ μικρὸν ράων γεγονέναι. τότε οὖν κατὰ τύχῃ μέλιττα τῆς ἡ σφῆς περιβομβήσασα, κύκλῳ μοῦ τὸ πρόσωπον περιἐπτη· κἀγὼ λαμβάνω τὸ ἐνθύμιον καὶ τὴν χεῖρα ἐπιβαλῶν τοῖς προσώποις, προσεποιοῦμην
4 πεπλήχθαι καὶ ἀλγεῖν. ἢ δὲ παῖς προσελθοῦσα,
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\(^1\) 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 χείρα καὶ ἔπυνθανετὸ ποῦ ἐπατάχθην·
κάγῳ, "Κατὰ τοῦ χείλους," ἔφην. "ἀλλὰ τι
οὐκ ἐπάδεις, φιλτάτη;" ἢ δὲ προσῆλθέ τε καὶ
ἀνέθηκεν, ὡς ἐπάσουσα, τὸ στόμα, καὶ τι ἐψι-
thύριζεν, ἐπιπολὴς ψαύνουσα μοι τῶν χειλέων.
5 κάγῳ κατεφίλουσιν σιωπῆ, κλέπτων τῶν φιλη-
mάτων τὸν ψόφον, ἢ δὲ ἁνοίγουσα καὶ κλείουσα
tῶν χειλέων τὴν συμβολὴν τῷ τῆς ἐπωδῆς
ψυχρᾶσματι, φιλήματα ἐποίει τὴν ἐπωδῆν· κάγῳ
tότε δὴ περιβαλὼν φανερῶς κατεφίλουσι· ἢ δὲ δια-
sχοῦσα, "Τί ποιεῖς;" ἔφη, "καὶ σὺ κατεπάδεις;"
"Τὴν ἐπωδῆν," εἶπον, ἕφε, "φιλῶ, ὅτι μοι τὴν ὀδύνην
6 ἱάσω." ὡς δὲ συνήκεν ὁ λέγω καὶ ἐμεπίστησε
θαρρῆσας εἶπον. "Οἶμοι, φιλτάτη, πάλιν τέτρω-
μαι χαλεπώτερον ἐπὶ γαρ τὴν καρδίαν κατέ-
ρευσε τὸ τραύμα καὶ ζητεῖ σου τὴν ἐπωδῆν. ἢ
που καὶ σὺ μέλιταν ἐπὶ τοῦ στόματος φέρεις;
καὶ γὰρ μέλιτος γέμεις, καὶ τιτρώσκει σου τὰ
7 φιλήματα. ἀλλὰ δέομαι, κατέπασου αὐθίς καὶ
μὴ ταχὺ τὴν ἐπωδῆν παραδράμης καὶ πάλιν
ἀγριάνης τὸ τραύμα." καὶ ἀμα λέγων τὴν χείρα
βιαίτορον περιέβαλλον καὶ ἐφίλουν ἐλευθερώ-
tερον ἢ δὲ ἢμεῖχετο, κωλύουσα δήθεν. 8. ἐν τούτῳ
πόρρωθεν ἴδοντες προσιούσαν τὴν θεράπαιναν
διελύθησαν, ἐγὼ μὲν ἀκὼν καὶ λυπούμενος, ἢ δὲ
οὐκ οἶδ᾽ ὅπως εἶχεν.

Ῥάων οὖν ἐγεγόνειν καὶ μεστὸς ἐλπίδων,
ησθόμην δὲ ἐπικαθημένου μοι τοῦ φιλήματος
ὡς σώματος. καὶ ἐφύλαττον ἀκριβῶς ὡς θησαυ-
rῶν τὸ φίλημα τηρῶν ἡδονῆς, ὃ πρῶτον ἐστιν

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

This experience made me feel less unhappy, and
I began to be full of hope: I felt as if the kiss,
like some material object, were still on my lips and
preserved it jealously, keeping it as a kind of treasury
2 ἐραστῇ γλυκῷ. καὶ γὰρ ἀπὸ τοῦ καλλίστου τῶν τοῦ σώματος ὀργάνων τίκτεται στόμα γὰρ φωνῆς ὀργανοῦ φωνὴ δὲ ψυχῆς σκιά. αἱ γὰρ τῶν στομάτων συμβολαί κιρνάμεναι καὶ ἐκπέμπουσα κάτω τῶν στέρνων τὴν ἰδονήν ἔλκουσι.

3 τὰς ψυχὰς πρὸς τὰ φιλήματα. οὐκ οἶδα δὲ οὗτω πρῶτον ἥσθεὶς ἐκ τῆς καρδίας· καὶ τότε πρῶτον ἔμαθον ὅτι μηδὲν ἐρίζει πρὸς Ἧδων ἕληματι ἐρωτικῷ.

9. Ἐπειδὴ δὲ τοῦ δεύτερου καιροῦ ἦν, πάλιν ὁμοίως συμπέπινομεν ὁνοχόει δὲ ὁ Σάτυρος ἰμίν καὶ τι ποιεῖ ἐρωτικόν. διαλλάσσει τὰ ἐκπώματα καὶ τὸ μὲν ἑμὸν τῇ κόρῃ προστίθησι, τὸ δὲ ἐκείνης ἐμοί, καὶ ἐγχέων ἀμφότέρους καὶ κερασάμενος ἐρέγεν. ἐγώ δὲ ἐπιτηρήσας τὸ μέρος τοῦ ἐκπώματος, ἔνθα τὸ χείλος ἢ κόρη πίνουσα προσέθηκεν, ἐναρμοσάμενος ἔπινον, ἀποστολιμαίον τούτῳ φιλήμα ποιῶν, καὶ ἀμα κατε. 3 φίλουν τὸ ἐκπώμα. ἡ δὲ ὡς εἶδεν, συνήκεν ὅτι τοῦ χείλους αὐτῆς καταφιλῶ καὶ τὴν σκιάν. ἀλλὰ ὁ γε Σάτυρος συμφωρήσας πάλιν τὰ ἐκπώματα ἐνῆλλαξεν ἰμῖν. τότε δὴ καὶ τὴν κόρην εἶδον τὰ ἐμὰ μμουμένην καὶ ταύτα πίνουσαν, καὶ ἔχαριον ἡδὴ πλέον, καὶ τρίτον ἐγένετο τούτῳ καὶ τέταρτῳ καὶ τὸ λοιπὸν τῆς ὁμέρας οὗτος ἄλληλος προπύνομεν τὰ φιλήματα.

10. Μετὰ δὲ τὸ δεύτερον ὁ Σάτυρος μοι προσελθὼν ἔφη: "Νῦν μὲν ἀνδράζεσθαι καιρὸς. ἢ γὰρ

1 Most of the MSS. read συμφώρασ. Jacobs’ emendation συμφωρήσας does not seem very satisfactory, and I have preferred to suggest συμφωρήσας rather than the συμφωρήσας of the older editions.
of delight; the kiss is the lover's first favour. It is of the fairest part of the whole body—the mouth, which is the instrument of the voice, and the voice is the reflection of the soul. When lovers' lips meet and mingle together they send down a stream of pleasure beneath the breast and draw up the soul to the lips.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 *Futima*: "With one long kiss he drew My whole soul through my lips."
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μήτηρ τῆς κόρης, ός οίδας, μαλακίζεται καὶ καθ’ αὐτὴν ἀναπαύεται· μόνη δὲ ἢ παῖς βαδεῖται κατὰ τὰ εἰθισμένα τῆς Κλειοῦς ἐπομένης, πρὶν ἦπι τὸν ὑπνὸν τραπέζαι. ἔγω δὲ σοι καὶ ταύτην ἀπάξω διαλεγόμενον.” ταύτα εἰπὼν, τῇ Κλειοί μὲν αὐτός, ἐγὼ δὲ τῇ παιδί διαλαχόντες ἐφη- δρεύσαμεν. καὶ οὕτως ἐγένετο. ἀπεστάθη μὲν ἡ Κλειώ, ἡ δὲ παρθένος ἐν τῷ περιπάτῳ κατε- 3 λέειντο. ἐπιτηρήσας οὖν ὅτε τὸ πολὺ τῆς αὐγῆς ἐμαραίνετο, πρόσειμι πρὸς αὐτὴν 2 θρασύτερος γενόμενος ἐκ τῆς πρώτης προσβολῆς, ὀστερός στρατιώτης ἦδη νεικικῶς καὶ τοῦ πολέμου καταπεφρονηκός. πολλὰ γὰρ ἦν τὰ τότε ὀπλίζοντα μὲ θαρρεῖν, οἶνος, ἔρως, ἔλπις, ἐρημία· καὶ οὐδὲν εἰπόν, ἀλλ’ ὡς ἐπὶ συγκεκριμένον ἔργον,

4 ὡς εἶχον, περιχυθεῖς τὴν κόρην κατεφίλουν. ὡς δὲ καὶ ἐπεχείρουν τι προὐργον ποιεῖν, ψόφος τις ἡμῶν κατοπιν γίνεται· καὶ ταραχθέντες ἀνε- πεθήσαμεν. καὶ ἡ μὲν ἐπέκεινα τρέπεται ἐπὶ τὸ δωμάτιον αὐτῆς, ἐγὼ δὲ ἐπὶ θάτερα, σφόδρα ἀνωμένος, ἔργον οὐτω καλὸν ἀπολέσας, καὶ τὸν

5 ψόφον λοιδορῶν. ἐν τούτῳ δὲ 3 ὁ Σάτυρος υπαντιάζει μοι φανέρῳ τῷ προσώπῳ καθορᾶν γάρ μοι ἐδόκει ὡσα ἐπράττομεν, ὑπὸ των τῶν δένδρων λοχῶν μὴ τῆς ἡμῶν ἐπέλθη· καὶ αὐτὸς ἦν ὁ ποιήσας τὸν ψόφον, προσιόντα θεασάμενός τινα.

1 Here followed in the MSS. τοῦ φωτὸς, 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. Ὠλίγων δὲ ἡμερῶν διελθοῦσῶν, ὁ πατὴρ μοι τοὺς γάμους συνεκρότει θάττων ἢ διεγνώκει. ἐνύπνια γὰρ αὐτὸν διετάραττε πολλά. ἐδοξεῖν ἄγειν ἡμῶν τοὺς γάμους, ἣδη δὲ ἀψαντός αὐτοῦ τὰς δάδας, ἀποσβεσθήμαι τὸ πῦρ... ἢ καὶ 2 μᾶλλον ἥπειγετο συναγαγεῖν ἡμᾶς· τούτο δὲ εἰς τὴν ὑστεραίαν παρεσκευάζετο. ἐώνητο δὲ τῇ κόρῃ τὰ πρὸς τὸν γάμον· περιδέραιοι μὲν λίθων ποικίλων· ἐσθήτα δὲ τὸ πᾶν μὲν πορφυράν, ἐνθα δὲ ταῖς ἄλλαις ἐσθήσαι ἡ χώρα τῆς πορφυρας, ἐκεῖ χρυσὸς ἦν. ἦριζον δὲ πρὸς ἀλλήλους 3 οἱ λίθοι. ὑάκινθος μὲν ρόδου ἦν ἐν λίθῳ· ἀμέθυστος δὲ ἐπορφύρετο τοῦ χρυσοῦ πλησίον. ἐν μέσῳ δὲ τρεῖς ἦσαν λίθοι, τὴν χροῖαν ἐπάλληλον· συγκείμενοι δὲ ἦσαν οἱ τρεῖς· μέλαια μὲν ἡ κρηπὶς τοῦ λίθου, τὸ δὲ μέσον σῶμα λευκὸν τῷ μέλαινι συνεφαίνετο, ἐξῆς δὲ τῷ λευκῷ τὸ λουπὸν ἐπιρρία κορυφούμενον· ὁ λίθος δὲ τῷ χρυσῷ στεφανούμενος, ὀφθαλμὸν ἐμμεῖτο 4 χρυσοῦν. τῆς δὲ ἐσθήτος οὐ πάρεργον εἰχεν ἢ πορφύρα τὴν βαφήν, ἀλλ’ οἶλαν μυθολογοῦσι. Τύρτεα τοῦ ποιμένος εὐρεῖν τὸν κύνα, ἢ καὶ μέχρι τοῦτο 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.
11. A few days later, my father began to push on the preparations for my marriage with more haste than he had originally intended, because he was being troubled by frequent dreams. He thought that he was conducting our marriage ceremonies, and had already lit the torches, when the fire was suddenly put out [and, what disturbed him even more deeply, both Calligone and I vanished]. This made him in the greater hurry to unite us, and preparations were made for the wedding to be on the following day. All the bridal ornaments had been bought for the maiden: she had a necklace of various precious stones and a dress of which the whole ground was purple; where, on ordinary dresses there would be braidings of purple, on this they were of gold. In the necklace the gems seemed at rivalry with one another; there was a jacinth that might be described as a rose crystallized in stone\(^1\) and an amethyst that shone so brightly that it seemed akin to gold; in between were three stones of graded colours, all mounted together, forming a gem black at the base, white streaked with black in the middle, and the white shaded off into red at the top: the whole jewel was encircled with gold and presented the appearance of a golden eye. As for the dress, the purple with which it was dyed was no casual tint, but that kind which (according to the story the Tyrians tell) was discovered by the shepherd’s dog, with which they dye Aphrodite’s robe

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

ἡν γὰρ χρόνος ὅτε τῆς πορφύρας ὁ κόσμος ἀνθρώποις ἀπόρρητος ἦν· μικρὸς δὲ αὐτὴν ἐκά- 
5 λυπτε κόχλος ἐγκύκλω μυχώ. ἀλλευς ἀγρεύει 
τὴν ἄγραν ταύτην· καὶ ὁ μὲν ἰχθὺν προσεδο- 
κησεν, ὡς δὲ εἶδε τού κόχλου τὴν τραχύτητα, 
ἐλοιδόρει τὴν ἄγραν καὶ ἔρρησεν ὡς τὸ ἱππόπο- 
sκῦβαλον. εὐρίσκει δὲ κύων τὸ ἐρμαῖον καὶ 
καταθραύσει τοῖς ὄδουσι, καὶ τῷ στόματι τοῦ κυνὸς 
περιρρέει τοῦ ἄνθους τὸ ἀίμα καὶ βάπτει 
τὸ ἀίμα την γέννην καὶ υφαίνει τοῖς χείλεσι τῆν 
6 πορφύραν. ὃ ποιμὴν ὅρα τὰ χείλη τοῦ κυνὸς 
ἡμαγμένα καὶ τραύμα νομίσας τὴν βαφὴν πρόσ- 
eισι καὶ ἀπέπλυνε τῇ τῆς τοῦ αἴμα 
λαμπρότερον ἐπορφύρετο· ὡς δὲ καὶ τὰς χερσίν 
7 έθυγε, τὴν πορφύραν εἶχε καὶ ἥ χείρ. συνήκεν 
οὖν τοῦ κόχλου τὴν φύσιν ὁ ποιμὴν, ὅτι φάρ- 
μακον ἔχει κάλλους πεφυτευμένον· καὶ λαβὼν 
μαλλὸν ἐρίου, καθήκεν εἰς τὸν χηραμὸν αὐτοῦ 
τὸ ἐρίον, ζητῶν τοῦ κόχλου τὰ μυστήρια· τὸ δὲ 
κατὰ τὴν γέννην τοῦ κυνὸς ἡμάσσετο· καὶ τὸτε 
8 τὴν εἰκόνα τῆς πορφύρας ἐδιδάσκετο. λαβὼν 
δὴ τινας λίθους περιθραύσει τὸ τείχος τοῦ φαρ- 
μάκου καὶ τὸ ἄδυτον ἀνοίγει τῆς πορφύρας, καὶ 
θησαυρὸν εὐρίσκει βαφής.

1 For τὴν εἰκόνα Hercher suggested τὸν οἶκον (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.: 
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to this day. There\textsuperscript{1} 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,\textsuperscript{2} 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.

\textsuperscript{2} It does not seem quite certain whether the “shepherd” and the “fisherman” are identical: the scribe of one manuscript clearly thought so, by here altering ποιμήν into ἀλεύς. But a fisherman would perhaps not have possessed a dog, and the two seem better regarded as quite separate persons.
12. Ἐθνεν οὖν τὸτε ὁ πατὴρ προτέλεια τῶν γάμων. ὡς δὲ ἤκουσα, ἀπωλῶλεν καὶ ἐξῆτον μηχανήν δὲ ἢς ἀναβαλέσθαι δυναίμην τῶν γάμων. σκοποῦντος δὲ μου, θόρυβος ἤξαίφης γίνεται κατὰ τῶν ἀνδρῶν τῆς οἰκίας. ἔγεγόνει 2 δὲ τι τοιούτοις ἐπειδήθι θυσάμενος ὁ πατήρ ἔτυχε καὶ τὰ θύματα ἐπέκειτο τοῖς βωμοῖς, ἀετὸς ἀνώθεν καταπτάς ἀρτάξει τὸ ἱερεῖον σοβούντων δὲ πλέον οὐδὲν ἦν· ὁ γὰρ ὄρνις ἤχετο φέρων τὴν ἄγραν. ἐδόκει τοίς οὖκ ἁγαθὸν εἶναι, καὶ δὴ ἐπέσχον ἐκεῖλην τὴν ἡμέραν τοὺς γάμους· καλεσάμενος δὲ μάντεις ὁ πατήρ καὶ τερατο- 3 σκόπους τῶν οἰωνῶν διηγεῖται. οἳ δὲ ἔψανεν δεῖν καλλιερήσαι Ἐξεῖρ Διὶ νυκτὸς μεσούσης ἐπὶ θάλασσαν ἤκουνσα. ὁ γὰρ ὄρνις ἔτυχεν ἰπτά- μενος ἐκεῖ. 2 ἐγὼ δὲ ταῦτα ὁς ἐγένετο τὸν ἀετὸν ὑπερεπήνου καὶ δικαίως ἐλέγον ἀπάντων ὄρνιθων εἶναι βασιλεᾶ· οὐκ εἰς μακρὰν δὲ ἀπέβη τοῦ τέρατος τὸ ἔργον.

13. Νεανίσκος ἦν Βυζάντιος, ὄνομα Καλλι- σθένης, ὄρφανος καὶ πλούσιος, ἀσωτὸς δὲ καὶ πολυτελῆς. οὗτος ἄκοιουν τῷ Σωστράτῳ δύνα- τερα εἶναι καλὴν, ἰδὼν δὲ οὐδέποτε, ἦθελεν αὐτῷ ταύτην γενέσθαι γυναῖκα, καὶ ἦν ἡς ἀκοὴς ἐραστῆς· τοσαύτη γὰρ τοῖς ἀκολάστοις ὑβρις,

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

2 After this the MSS. have the sentence τὸ δὲ ἔργον εὐθὺς ἄπεβη· τῶν γὰρ ἀετῶν ἀνατάντα ἐπὶ τὴν θάλασσαν συνέβη φανεράν ὀβκέτα, which Jacobs saw to be a gloss.
BOOK II, 12-13

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

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

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ώς καὶ τοῖς ὠσὶν εἰς ἔρωτα τρυφάν καὶ ταύτα, πάσχειν ὑπὸ ῥημάτων, ἀ τῇ ἰσχυίᾳ τρωθέντες

2 διακονοῦσιν ὀφθαλμοί. προσέλθων οὖν τῷ Ἐω-

στράτῳ πρὶν τὸν πόλεμον τοῖς Βυζαντίοις ἐπιπε-

σεῖν, ἦτειτο τὴν κόρην· ὥ δὲ βδελυγμένος αὐτοῦ

τοῦ βίου τῇ ἀκολασίᾳ, ἡρῴσατο. θυμός ἵσχει

tὸν Καλλισθένην καὶ ἡτημόθαι νομίζοντα ὑπὸ

tοῦ Ἐωστράτου καὶ ἄλλως ἱρώντα· ἀναπλάττων

γὰρ ἐαυτῷ τῆς παιδὸς τὸ κάλλος καὶ φανταξό-

μενος τὰ ἄρατα, ἐλαθείς σφόδρα κακῶς ἰδακεί-

3 μενος. ἐπιβουλεύει δ’ οὖν καὶ τὸν Ἐωστρατοῦ

ἀμώνασθαι τῆς ὑβρεως, καὶ αὐτῷ τὴν ἐπιθυμίαν

tελέσαι· νόμου γὰρ ὄντος Βυζαντίως, εἰ τῆς

ἀρπάςας παρθένον φθάσας ποιήσει γυναῖκα,

γάμον ἐχειν τὴν ζημίαν, προσέλει τοῦτῳ τῷ νόμῳ.

καὶ ἢ μὲν ἐξήτει καιρὸν πρὸς τὸ ἔργον.

14. Ἐν τούτῳ δὲ τοῦ πολέμου περιστάντος

καὶ τῆς παιδὸς εἰς ἡμᾶς ὑπεκκειμένης, ἐμεμαθῆκε

μὲν ἐκαστὰ τούτων· οὐδὲν δὲ ἦτον τῆς ἐπι-

βουλῆς εἰχέτο· καὶ τοιοῦτο τι αὐτῶ συνήργησε.

χρησμὸν ἵσχουσιν οἱ Βυζαντιοὶ τοιώδει·

Νῆσὸς τῆς πόλεως ἐστὶ φυτώνυμον αἶμα λαχοῦσα,

ἰσθμὸν ὀμοῦ καὶ πορθμὸν ἐπ’ ἡπείροιο φέρουσα,

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

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

"There is an island city: they who dwell
Therein are named from trees. It makes as well
unwittingly. In the former case the rendering would be "he secretly worked himself into a very bitter state of mind."
ἐνθ' Ἡφαιστος ἔχων χαίρει γλαυκῶπιν Ἀθήνην κεῖθε θυηπολήν σε φέρειν κέλομαι Ἡρακλεῖ. 1

2 ἀπορούντων δὲ αὐτῶν τί λέγει τὸ μάντευμα, Σώστρατος (τοῦ πολέμου γάρ, ὡς ἐφήν, στρατηγὸς ἦν οὗτος), "Ὡρα πέμπειν ἡμᾶς θυσίαν εἰς Τύρον," εἶπεν, "Ἡρακλεῖ: τὰ γὰρ τοῦ χρησμοῦ ἔστι πάντα ἑνταῦθα. φυτώνυμον γὰρ ὁ θεὸς εἶπεν αὐτήν, ἐπεὶ Φοινίκους ἡ νῆσος· ὁ δὲ φοινίξ

3 φυτῶν. ἔριζε δὲ περὶ ταύτης γῆ καὶ θάλασσα· ἔλκει <μὲν ἡ θάλασσα, ἔλκει> 2 δὲ ἡ γῆ, ἢ δὲ εἰς ἀμφότερα αὐτήν ἡρμοσε. καὶ γὰρ ἐν θαλάσσῃ κάθηται καὶ οὐκ ἀφίκει τὴν γῆν· συνδεῖ γὰρ αὐτὴν πρὸς τὴν ἱππεύον στενῶς αὐχήν, καὶ ἐστὶν

4 ὥσπερ τῆς νῆσου τράχηλος. οὐκ ἐρρίζωται δὲ κατὰ τῆς θαλάσσης, ἀλλὰ τὸ ὑδωρ ὑπορρεῖ κάτωθεν. ὑπόκειται δὲ πορθμὸς κάτωθεν ἵσθημι· καὶ γίνεται τὸ θέαμα καωνόν, πόλις ἐν θαλάσσῃ,

5 καὶ νῆσος ἐν γῇ. Ἀθηνᾶν δὲ ὁ Ἡφαιστος ἔχει· εἰς τὴν ἔλαιαν ἤνιζατο καὶ τὸ πῦρ, ἀ παρ' ἡμῖν ἀλλήλως συνοικεῖ. τὸ δὲ χωρίον ἱερὸν ἐν περιβόλῳ ἔλαιαν μὲν ἀναθάλλει φαιδροῖς τοῖς

1 This oracle is also found in the Anthologia Palatina, xiv. 34, where a line of doubtful meaning, ἐνθ' ἀπ' ἐμῆς ἵσθι αἰμα ὅμοι κάλ Κέρατος αἴμα, is inserted between ll. 2 and 3. It is supposed to indicate that there were many foreigners in Tyre, such as Byzantines and Athenians, as well as the Tyrrians 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 ἔλκει to the second.
BOOK II, 14

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

Now they had no idea what the oracle meant; but Sostratus, who was, as I said,¹ one of the generals in the war, spoke as follows: “It is time,” said he, “to send to Tyre and sacrifice to Hercules: the particulars of the oracle all agree with that spot. The god called it ‘named from trees,’ because it is an island belonging to the Phoenicians, and the phoenix-palm is a tree. It is a subject of contention to both land and sea, the sea striving for it in one direction, the land in the other; but it partakes of both, for it is founded in the sea and is yet not disconnected with the shore: there is a narrow strip of land which joins it to the mainland, forming a kind of neck to the island.² Nor is it rooted to the bottom of the sea, but the water flows beneath it, and also beneath the isthmus, so that it presents the curious spectacle of a city in the sea and an island on land. As for the expression of ‘Hephaestus consort ing 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.”
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

κλάδοις, πεφύτευται δὲ σὺν αὐτῇ τὸ πῦρ καὶ ἀνάπτει περὶ τοὺς πτώρθους πολλὴν τὴν φλόγα.

6 ὡς τοῦ πυρὸς αἰθάλη τὸ φυτὸν γεωργεῖ. αὐτῇ πυρὸς φιλία καὶ φυτοῦ. οὕτως οὐ φεύγει τὸν Ἡφαιστον Ἄθηνη. καὶ ὁ Χαίρεφων συστράτηγος ἄν τοῦ Σωστράτου μείζων, ἐπεὶ πατρὸθεν ἦν Τύριος, ἐκθείαζον αὐτὸν, "Πάντα μὲν τὸν χρησμὸν," εἶπεν, "ἐξηγήσω καλῶς. μὴ μέντοι θαύματε τὴν τοῦ πυρὸς μόνον, ἀλλὰ καὶ τὴν τοῦ ὦδατος φύσιν. ἐθεασάμην γὰρ ἐγὼ τοιαύτα μυστήρια. τὸ γοῦν τῆς Σικελικῆς πηγῆς ὕδωρ κεκερασμένον ἔχει πῦρ καὶ φλόγα μὲν ὅψει κάτωθεν ἀπ' αὐτῆς ἀλλομενήν ἀναθεῖν θυγώντι δὲ σοι τὸ ὕδωρ ψυχρὸν ἔστιν ὀϊνυπερ χιών, καὶ οὔτε τὸ πῦρ ὑπὸ τοῦ ὦδατος καταβέβηνυται, οὔτε τὸ ὕδωρ ὑπὸ τοῦ πυρὸς φλέγεται, ἀλλ' ὦδατός εἴσιν ἐν τῇ κρήνῃ καὶ πυρὸς σπονδαί. ἐπεὶ καὶ ποταμὸς Ἰβηρικός, εἰ μὲν ὧδος αὐτῶν εὐθύς, οὐδενὸς ἄλλου κρείττων ἐστὶ ποταμοῦ. ἦν δὲ ἀκούσαι θέλης τοῦ ὦδατος καλοῦντος, μικρὸν ἀνάμεινον ἐκπετάσας τὰ ὠτα. εἶν γὰρ ἄλγος ἀνεμος εἰς τὰς δύνας ἐμψέψη, τὸ μὲν ὕδωρ ὡς χορδῆ κρυότει, τὸ δὲ πνεῦμα τοῦ ὦδατος πλήκτρον γίνεται, τὸ ρέμα δὲ ὡς κιθάρα λαλεῖ.

9 ἀλλὰ καὶ λίμνη Λιβυκή μμεῖται ἕνεκ '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.).

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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.
ACHILLES TATUS

καὶ ἔσασιν αὐτῆς τὸ ἀπόρρητον αἰ Διβύων παρθένοι, ὅτι ὕδωρ ἔχει πλοῦσιον. ὡς δὲ πλοῦτος ταύτη κάτωθεν τεταμένηται τῇ τῶν ὕδατων ἦλθεῖς δεδεμένος· καὶ ἔστιν ἐκεῖ χρυσοῦ πηγή. κοντὸν οὖν εἰς τὸ ὕδωρ βαπτίζουσι πίσισι πεφαρμαγμένον καὶ ἀνοίγουσι τοῦ ποταμοῦ τὰ κλείδρα. 10 ὡς δὲ κοντὸς πρὸς τὸν χρυσὸν οἶνον πρὸς τῶν ἠχῶν ἀγκιστρον γίνεται, ἀγρεύει γὰρ αὐτὸν, ὡς πίσσα δέλεαρ γίνεται τῆς ἁγρας, ὡς τὸ γαρ ἀν εἰς αὐτὴν ἐμπέσῃ τῆς τοῦ χρυσοῦ γονῆς, τὸ μὲν προσήψατο μόνον, ἡ πίσσα δὲ εἰς τὴν ἡπειρον ἠρπασε τὴν ἁγραν. οὕτως ἐκ ποταμοῦ Διβυκοῦ χρυσὸς ἀλλεύεται.

15. Ταύτα εἴσων τὴν θυσίαν ἐπὶ τὴν Τύρων ἐπεμπε, καὶ τῇ πόλει συνδοκοῦν. ὁ γαρ Καλλισθένης διαπράπτεται τῶν θεωρῶν εἰς γενέσθαι· καὶ ταχὺ καταπλεύσας εἰς τὴν Τύρων καὶ ἐκμαθῶν τὴν τοῦ πατρὸς οἰκίαν, ἐφήδρευε ταῖς γυναιξῖν. αἰ δὲ ἀφόμεναι τὴν θυσίαν ἐξήσπασεν· καὶ γὰρ 2 ἡ πολυτελής· πολλὰ μὲν ἡ τῶν θυμιαμάτων πομπῆ, ποικίλη δὲ ἡ τῶν ἄνθεων συμπλοκῆ. τὰ θυμιάματα, κασσία καὶ λιβανωτός καὶ κρόκος· τὰ ἄνθη, νάρκισσος καὶ ρόδα καὶ μυρρίναι· ἡ δὲ τῶν ἄνθεων ἀναπνοὴ πρὸς τὴν τῶν θυμιαμάτων ἤριξεν ὑδμὴν· τὸ δὲ πνεῦμα ἀναπεμπόμενον εἰς τὸν ἀέρα τὴν ὑδμὴν ἐκεράννυ, καὶ ἦν ἀνέμος 3 ἡ δοῦνής. τὰ δὲ ιερεία πολλὰ μὲν ἦν καὶ ποικίλα, διέπρεπον δὲ ἐν αὐτοῖς οἱ τοῦ Νείλου βόες. βοῦς
the soil of India: the Libyan maidens know its secret, that its water contains a store of wealth; this is preserved below as in a treasury, being intermingled with the mud of the lake, which is a very spring of gold. So they smear with pitch the end of a pole and thrust it down beneath the water: thus they open its concealed store-house, the pole being with respect to the gold what the hook is to a fish, for it does the fishing, while the pitch acts as bait; since all the gold which touches it (and nothing else) sticks to it and thus the pitch draws its capture to the land. That is the manner of the gold fisheries in this Libyan stream.”

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

¹ The θερσιλ were strictly the quasi-sacred messengers sent by Athens to the Delphic Oracle and the great Hellenic games. But in later Greek the word came to be used for any kind of ambassador.
γὰρ Αἰγύπτιος οὐ τὸ μέγεθος μόνον ἀλλὰ καὶ
tὴν χροιὰν εὐτυχεί· τὸ μὲν γὰρ μέγεθος πάνυ
μέγας, τὸν αὐχένα παχύς, τὸν νότουν πλατύς, τὴν
γαστέρα πολὺς, τὸ κέρας ὃ ὢς ὁ Σικελικὸς
eὐτελῆς οὐδὲ ὡς ὁ Κύπριος δυσειδῆς, ἀλλ’ ἐκ
τῶν κροτάφων ὅρθιον ἀναβαίνον, κατὰ μικρὸν
ἐκατέρωθεν κυρτοῦμενον τὰς κορυφὰς συνάγει
τοσοῦτον, ὅσον αἱ τῶν κεράτων διεστάσιν ἀρχαί·
kαὶ τὸ θέαμα κυκλομένης σελήνης ἐστὶν εἰκόν.
ἡ χροιὰ δὲ οἶαν ὁ Ὀμηρὸς τοὺς¹ τοῦ Θρακίου ἑπτῶ
ἐπαινεῖ. βαδίζει δὲ ταῦρος ὕψαυχεν καὶ ὀσπερ
ἐπιδεικνύμενος ὅτι τῶν ἄλλων βοῶν ἐστὶ βασι-
λεὺς. εἰ δὲ ὁ μῦθος Εὐρώπης ἀληθῆς, Αἰγύπτιον
βοῦν ὁ Ζεὺς ἐμμήσατο.

16. Ἔτυχεν οὖν ἡ μὲν ἐμὴ μήτηρ τότε μαλα-
κῶς ἐχούσα· σκηψαμένη δὲ καὶ ἡ Δευκύπτη
νοσεῖν, ἐνδον ὑπέμεινε (συνέκειτο γὰρ ἡμῖν εἰς
tαυτὸν ἐλθεῖν, ὡς ἄν τῶν πολλῶν ἔξωτων),
ὥστε συνέβη τὴν ἀδελφὴν τὴν ἐμὴν μετὰ τῆς
2 Δευκύπτης μητρὸς προελθεῖν. ὁ δὲ Καλλισθένης
tὴν μὲν Δευκύπτην οὖχ ἐωρακός ποτε, τὴν δὲ
Καλλιγόνην ἴδὼν τὴν ἐμὴν ἀδελφήν, νοµίσας
Δευκύπτην εἶναι (ἐγνώρισε γὰρ τὸν Σωστράτου
tὴν γυναῖκα), πυθόμενος οὐδέν, ἤν 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
... ἑπτῶ.

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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 Ρήγος βασιλεύς, παῖς Ὑινῆως. Τοῦ δὲ καλλίστους ἱπποὺς ἱδον ἥδε μεγίστους: λευκότεροι χιόνοι, θελεῖν δ’ ἀνέμοισιν ὅμοιοι.

(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.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

ἐκ τῆς θέας, δείκνυσιν ἐνὶ τῶν οἰκετῶν τὴν κόρην, ὃς ἦν αὐτῷ πιστότατος, καὶ κελεύει ληστὰς ἐπὶ αὐτὴν συγκροτῆσαι, καταλέξας τὸν τρόπον τῆς ἀρπαγῆς. πανήγυρις δὲ ἐπέκειτο, καθ’ ἢν ἢκηκόει πᾶσας τὰς παρθένους ἀπαντᾶν ἐπὶ θάλασσαν.

'Ὁ μὲν οὖν ταῦτα εἰπὼν καὶ τὴν θεωρίαν ἀφωσιωμένος ἀπῆλθε. 17. ναῦν δὲ εἰχὲν ἰδίαν, τούτῳ προκατασκευάσας οἰκοθεν εἰ τύχοι τῆς ἐπιχειρήσεως. οἱ μὲν δὴ ἄλλοι θεωροὶ ἀπέπλευσαν, αὐτῶς δὲ μικρὸν ἀπεσάλευε τῆς γῆς, ἀμὴν μὲν ὡς 1 δοκοίη τοῖς πολίταις ἔπεσθαι, ἀμὴν δὲ ἵνα μὴ πλησίον τῆς Τύρου τοῦ σκάφους δύντος, κατάφωρος γένοιτο 2 μετὰ τὴν ἀρπαγὴν. ἐπεὶ δὲ ἐγένετο κατὰ Σάραπτα κόμην Τυρίων ἐπὶ θαλάσσης κειμένην, ἐνταύθα προσπορίζεται λέμβον, διδώσα δὲ τῷ Ζήνωνι, τούτῳ γὰρ ἦν ὄνομα τῷ οἰκέτῃ ὅν ἐπὶ 3 τὴν ἀρπαγὴν παρεσκευάκει. ὁ δὲ (ὡς γὰρ καὶ ἄλλως εὕρωστος τὸ σῶμα καὶ φύσει πειρατικὸς) ταχὺ μὲν ἐξεύρει ληστὰς ἄλλως ἄπο τῆς κόμης ἐκεῖνης καὶ δήτα ἀπέπλευσαν ἐπὶ τὴν Τύρον. ἔστι δὲ μικρὸν ἔπεινει τοὺς Τυρίων, νησίδιον ἀπέχου ὀλίγον τῆς Τύρου (Ῥοδότης αὐτῷ τάφον οἱ Τύριοι λέγουσιν) ἐνθα ὁ λέμβος ἐφῆδρεν.

18. Πρὸ δὲ τῆς πανηγύρεως, ἢν ὁ Καλλισθένης 2 προσεδόκα, γίνεται δὴ τὰ τοῦ ἀετοῦ καὶ τῶν μάντεων· καὶ εἰς τὴν ὑστεραίαν 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-
 νῦκτωρ, ὡς θυσόμενοι τῷ θεῷ. Τούτων δὲ τῶν Ζήνωνα ἐλάνθανεν οὐδέν. ἂλλ᾽ ἐπειδὴ καίρος ἦν βαθείας ἐσπέρας, ἤμεις μὲν προήλθομεν, αὐτὸς δὲ εἶπεν. ἂρτι δὲ γενομένων ἡμῶν ἐπὶ τῷ χείλει τῆς θαλάσσης, ὁ μὲν τὸ συγκείμενον ἀνέτευε σημείον, ὁ δὲ λέμβος ἐξαίφνης προσέπλευ, καὶ ἐπεὶ πλησίον ἐγένετο, ἐφάνησαν ἐν 3 αὐτῷ νεανίσκοι δέκα. ὅκτῳ δὲ ἔτεροις ἐπὶ τῆς γῆς εἶχον προλοχίσαντες, οἱ γυναικεῖας μὲν εἶχον ἐσθήτας καὶ τῶν γενείων ἐψιλωντο τὰς τρίχας, ἐφερον δὲ ἐκαστὸς ὑπὸ κόλπῳ ἐξίφος, ἐκόμιζον δὲ καὶ αὐτοὶ θυσίαν, ὅσ ἢ ἦκιστα ὑποπτευθεὶν. 4 ἤμεις δὲ φόμεθα γυναῖκας εἶναι. ἐπεὶ δὲ συνετιθεμέν τὴν πυρᾶν, ἐξαίφνης βωώντες συντρέχουσι καὶ τὰς μὲν δῶδας ἡμῶν ἀποσβενύουσι, φευγόντων δὲ ἀτάκτως ὑπὸ τῆς ἐκπλήξεως, τὰ ξίφη γυνώσαντες ἀρπάζουσι τὴν ἄδελφην τὴν ἐμῆν καὶ ἐνθέμενοι τῷ σκάφει, ἐμβάντες εὐθὺς, ὀριθος 5 δίκην ἀφίππανται. ἡμῶν δὲ οἱ μὲν ἐφευγον, οὐδὲν οὔτε εἰδότες οὔτε ἑορακότες, οἱ δὲ ἅμα τε εἶδον καὶ ἑβόων, “Ληστὰι Καλλιγόνην ἔχουσι;” τὸ δὲ πλοῖον ἢδη μέσην ἐπέραινε τὴν θάλασσαν ὡς δὲ τοῖς Σαράπτοις προσέσχον, πόρρωθεν ο Καλλισθένης τὸ σημεῖον ἴδον, ὑπηντίασαν ἐπιπλεύσας καὶ δέχεται μὲν τὴν κόρην, πλεῖ δὲ 6 εὐθὺς πελάγιος. ἐγὼ δὲ ἀνέπνευσα μὲν οὖτω διαλυθέντων μοι τῶν γάμων παραδόξως, ἡχθόμην δὲ ὁμως ὑπὲρ ἄδελφης περιπετεύσις τοιαύτῃ συμφοσί. 92
facing to the god. Nothing of all this escaped Zeno's notice: when evening was now far advanced, we went forth, and he was following us. Hardly had we arrived at the water's edge, when he hoisted the preconcerted signal; the boat rapidly sailed toward the shore, and when it had come close, it was apparent that it contained ten youths. They had already secretly posted eight others on land, dressed like women and with their faces closely shaved of all hair; each was wearing under his gown a sword, and they too carried a sacrifice in order to avoid all suspicion: we thought that they were women. No sooner had we raised our pyre, when they suddenly gave a shout, ran all together upon us, and put out our torches; and as we fled, all in disorder from the sudden surprise, they drew their swords, seized my sister, put her aboard the boat, quickly embarked themselves, and were off like a bird. Some of our party were flying, knowing and seeing nothing; others did see, and cried out, "Calligone has been carried off by brigands." Their boat, however, was already far out at sea. When they began to approach Sarepta, Callisthenes observed their signal from a distance; he sailed to meet them, put the girl on board his ship, and quickly sailed for the open sea. I felt a great relief at my wedding being thus all unexpectedly made impossible, and yet at the same time I was of course much distressed at the way this great disaster had befallen my sister.
19. Ὄλγας δὲ ἡμέρας διαλιπτῶν, πρὸς τὴν 
Δευκάππην διελεγόμην. "Μέχρι τῶν 
φιλημάτων ἰστάμεθα, φιλτάτη, κατὰ τὰ προοί-
μα; προσθῶμεν ἢδη τι καὶ ἔρωτικὸν. 1 φέρε,
ἀνάγκην ἀλλήλοισ ἐπιθῶμεν πίστεως. ἀν γὰρ 
ἡμᾶς Ἀφροδίτῃ μυσταγωγήσῃ, οὐ μή τις ἄλλος
κρεῖττων γένηται τῆς θεοῦ." ταῦτα πολλάκις 
kατεπάδων ἐπεπείκειν τὴν κόρην ὑποδέξασθαι 
με νυκτὸς τῷ θαλάμῳ, τῆς Κλειών συνεργοῦσης,
ἡτις ἦν αὐτῇ θαλαμητόλος. εἴχε δὲ ὁ θάλαμος
αὐτῆς οὗτος. χωρίον ἦν μέγα τέταρα οἰκήματα
έχου, δύο μὲν ἐπὶ δεξιά, δύο δὲ ἐπὶ θατερα-
μέσος δὲ διεῖργε στενωπὸς 2 ἐπὶ τὰ οἰκήματα.
θύρα δὲ ἐν ἀρχῇ τοῦ στενωποῦ μία ἐπέκειτο.
ταῦτην εἶχον τὴν καταγωγήν αἰ γυναῖκες. καὶ 
τὰ μὲν ἐνδοτέρω τῶν οἰκημάτων ἢ τε παρθένος 
καὶ ἡ μήτηρ αὐτῆς διειλῆχεσαν, ἑκάτερα τὰ 
ἀντικρύ, τὰ δὲ ἔξω δύο τὰ πρὸς τὴν εἰσοδον, 
τὸ μὲν ἡ Κλειὼ τὸ κατὰ τὴν παρθένον, τὸ δὲ 
ταμιεῖον ἦν. κατακοιμίζουσα δὲ ἀεὶ τὴν Δευ-
kάππην ἢ μήτηρ, ἐκλείπειν ἐνδοθὲν τὴν ἐπὶ τοῦ 
στενωποῦ θύραν· ἔξωθεν δὲ τις ἐτερός ἐπέκλειε

1 Hescher suggests ἔρωτικάτερον, "something more am-
tory," which may perhaps be right.
2 After στενωπὸς the word ὄδος occurs in the MSS., which
must be a gloss.

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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, Ė?
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."
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20. Ἡν δὲ τις αὐτῶν οἰκέτης πολυπράγμων καὶ λάλος καὶ λέχνος καὶ πάν ὁ τι ἂν εἴποι τις, ὅνομα Κώνωψ. οὗτός μοι ἐδόκει πόρρωθεν ἐπιτηρεῖν τὰ πραττόμενα ἕμιν· μάλιστα δὲ, ὅπερ ἦν, ὑποπτεύομαι, μὲ τού νύκτωρ ἥμων πρακίνη, διενυκτέρευε μέχρι πόρρω τῆς ἐσπέρας, ἀναποτά- σας τοῦ δωματίου τὰς θύρας, ὡστε ἔργον ἦν 2 αὐτὸν λαθεῖν. ὁ οὖν Σάτυρος βουλόμενος αὐτῶν εἰς φιλίαν ἀγαγεῖν, προσέπαιξε πολλάκις καὶ κόνωπα ἐκάλει καὶ ἐσκοπάτε τὸν νέον σὺν γέλωτι. καὶ οὗτος εἶδώς τοῦ Σατύρου τὴν τέχνην, προσε- παιεῖτο μὲν ἀντιπράξει καὶ αὐτὸς, ἐνετίθει δὲ τῇ 3 παιδία τῆς γυνώμης τοῦ ἀσπονδου. λέγει δὴ πρὸς αὐτὸν. "Ἐπειδῆ καταμωκά μου καὶ τούνομα, φέρε σοι μύθον ἀπὸ κόνωπος εἴπω.

21. "Ὅ λέων κατεμέμβετο τὸν Πρωμήθεα πολ- λάκις, ὅτι μέγαν μὲν αὐτὸν ἐπιλασε καὶ καλὸν καὶ τὴν μὲν γέννῃ ὑπλίσε τοῖς ὀδοὺς, τοὺς 4 δὲ πόδας ἐκράτυσε τὸις ὀνυχίν, ἐποίησε τε τῶν ἀλλων θηρίων δυνατότερον. "Ὅ δὲ τοιοῦτος,

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1 The τε and καὶ originally after Κλειῶ and before τῆς κόρης must be removed with Jacobs.
2 MSS. τῇ κόρη, which Salmasius saw to be a gloss.
BOOK II, 19-21

outside and pass the keys through the hole; she used to take and keep them, and in the morning, calling the servant whose business this was, she would pass the keys back again for him to open the door. Satyrus obtained a duplicate set of these keys and experimented with unlocking the door; finding that this was practicable, he persuaded Clio, with the maiden's consent, to raise no objections to our plan. Such, then, were the arrangements we had made.

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

21. "The lion often used to complain to Prometheus that he had made him great and handsome, that he had armed his jaw with teeth and made his feet strong with claws, and made him stronger than all the other beasts: 'And yet,' he would say,
2 ἐφασκε, 'τὸν ἀλεκτρυόνα φοβοῦμαι.' καὶ ὁ
Προμηθεύς ἐπιστάσ ἔφη, 'Τι με μάτην αὐτία;
τὰ μὲν γὰρ ἐμὰ πάντα ἔχεις ὡσα πλάττειν
ηὐναμὴν, ἢ δὲ σῇ ψυχῇ πρός τοῦτο μόνον
μαλακίζεται.' ἔκλαυεν σὺν ἐαυτὸν ὁ λέων καὶ
τῆς δειλίας κατεμέμφετο καὶ τέλος ἀποθανείν
3 ἦθελεν. οὖτω δὲ γυνώμης ἔχον ἔλεφαντι περι-
τυγχάνει καὶ προσαγορεύσας εἰστήκει διαλεγό-
μενος. καὶ ὄρων διὰ παντὸς τὰ ὅτα κινοῦτα,
'Tι πάσχεις,' ἔφη, 'καὶ τὶ δήποτε οὐδὲ μικρὸν
4 ἀτρέμεϊ σοι τὸ οὖς;' καὶ ὁ ἐλέφας, κατὰ τῷ χὴ
παραπτάντος αὐτῷ κώνωπος, 'Ὅρας,' ἔφη, 'τοῦτο
τὸ βραχὺ τὸ βομβουρ.; ἢν εἰσδύῃ μου τῇ τῆς ἀκοής
όδῷ, τέθυμκα.' καὶ ὁ λέων, 'Τι σὺν,' ἔφη,
'ἀποθνησκεῖν ἔτι με δεῖ, τοσοῦτον ὁντα καὶ
ἐλέφαντος εὑτυχέστερον, ὅσον κρείττων κώνω-
πος ἀλεκτρυῶν;' ὥρας, ὅσον ἰσχύς ὁ κώνωψ
5 ἔχει, ὡς καὶ ἔλεφαντα φοβεῖν." συνεὶς οὖν ὁ
Σάτυρος τοῦ ὑπολογούν αὐτοῦ τῶν λόγων, ἥρεμα
μειδών, "'Ἀκουσον κάμοι τινὰ λόγον," εἶπεν,
'ἀπὸ κόνωπος καὶ λέοντος, ὅν ἀκήκοα τινὸς τῶν
φιλοσόφων χαρίζομαι δὲ σοι τοῦ μέθον τὸν
ἐλέφαντα.

22. "Δέγει τοίνυν κώνωψ ἄλαξών ποτὲ πρὸς
τὸν λέοντα: 'Εἴτα κάμοι βασιλεύειν νομίζεις
ὡς καὶ τῶν ἄλλων θηρίων; ἀλλ' οὕτε ἐμοῦ

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

'powerful as I am, I am terrified of a cock.'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.' Satyrs 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.'"
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καλλίων, οὕτε ἀλκιμώτερος ἔφυς, οὕτε μείζων.
2 ἐπει τίς σοι πρῶτόν ἔστιν ἀλκή; ἀμύσσεις τοῖς ὄνυξι καὶ δάκνεις τοῖς ὄδοϋσι. ταύτα γὰρ οὐ ποιεῖ μαχομένη γυνὴ; ποῖον δὲ μέγεθος ἡ κάλλος σε κοσμεῖ; στέρνου πλατύ, οἰμοὶ παχεῖς καὶ πολλὴ περὶ τὸν αὐχένα κόμη. τὴν κατόπιν οὖν αἰσχύνην οὖν ὄρας; ἐμοὶ δὲ μέγεθος μὲν ὁ ἀὴρ ὄλος, ὅσον μον καταλαμβάνει τὸ πτερόν, κάλλος δὲ αἱ τῶν λειμώνων κόμαι: αἱ μὲν γὰρ εἰσιν ὥσπερ ἔσθητες, ὥς ὅταν θέλω παύσαι τὴν
3 πτήσιν ἐνδύομαι. τὴν δὲ ἄνδρείαν μον μὴ καὶ γελοίον ἢ καταλέγειν ὡργανον γὰρ ὄλος εἰμὶ πολέμου: μετὰ μὲν σάλπυγγος παρατάττομαι, σάλπυγξ δὲ μοι καὶ βέλος τὸ στόμα; ὡστε εἰμὶ καὶ ἀυλητὴς καὶ τοξότης. ἐμαυτοὶ δὲ οἶστος καὶ τόξον γίνομαι: τοξεύει γὰρ μὲ διαέριον τὸ πτερόν, ἐμπεσὼν δὲ ὡς ἀπὸ βέλους ποιῶ τὸ τραύμα: ὁ δὲ παταχθεὶς ἔξαίφνης βοᾶ καὶ τὸν τετρωκότα ζητεῖ. ἐγὼ δὲ παρὼν οὐ πάρειμι ὁμοῦ δὲ καὶ φεύγω καὶ μένω, καὶ περίππευσ᾽ τὸν ἄνθρωπον τῷ πτερῷ, γελὼ δὲ αὐτὸν βλέπων
4 περὶ τὸις τραύμασιν ὀρχοῦμενον. ἀλλὰ τὶ δεῖ λόγων; ἀρχώμεθα μάχης. ἡμι λέγων ἐμπίπτει τῷ λέοντι, καὶ εἰς τοὺς ὀφθαλμοὺς ἐμπηδῶν καὶ εἴ τι ἄλλο ἀτριχον τῶν προσώπων περιπτά-

1 The MSS. have μον: με is the ingenious and certain conjecture of Cruciæus or della Croce, the early Italian translator of Achilles Tatius.
not better looks than I, or more courage or even greatness. What, in the first place, is your courage? You scratch with your claws and bite with your teeth: and so does any woman when she fights. Then what about your size or your looks of which you are so proud? You have a broad chest, muscular shoulders and plenty of hair about your neck: but you cannot see what a wretched sight you are from behind.  

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 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

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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, seemed to be a poor and scraggy thing.
μενος, ἀμα καὶ τῇ βόμβῳ καταυλών. ὦ δὲ λέων ἦγραινε τε καὶ μετεστρέφετο πάντη καὶ
tὸν ἀέρα περιέχασκεν, ὦ δὲ κώνωψ ταύτη πλέον
tὴν ὀργήν ἔτιθετο παιδιάν καὶ ἐπ' αὐτοῖς ἔτι-
5 τρωσκα τοῖς χέιλεσιν. καὶ ὦ μὲν ἔκλυνεν εἰς
tὸ Χυτρών μέρος, ἀνακάμπτων ἕνθα τοῦ τραύ-
ματος ἡ πληγή, ὦ δὲ ὀστερ παλαιστὴς τὸ σώμα
σκενάζον, εἰς τὴν συμπλοκὴν ἀπέρρει τῶν τοῦ
χέοτος ὀδοντῶν, αὐτὴν μέσην διαπτᾶς κλείω-
6· μένην τὴν γέννην. οἱ δὲ ὀδοντες κενοὶ τῆς θήρας
περὶ ἐαυτοὺς ἐκροτάλιζον. ἡδ' τοῖνυν ὁ λέων
ἐκεκμήκηε σκιαμαχῶν πρὸς τὸν ἀέρα τοῖς ὀδοντὶ
cαι εἰστήκηε παρεμένος ὀργήν ὦ δὲ κώνωψ
περιπτάμενος αὐτοῦ τὴν κόμην, ἐπηύλει μέλος
7 ἐπινίκιον. μακρότερον δὲ ποιούμενος τῆς πτή-
σεως τῶν κύκλων ὑπὸ περιττῆς ἀπειροκαλίας
ἀράχνης λανθάνει νήμασιν ἐμπλακείς, καὶ τὴν
ἀράχνην ὦκ' ἐλαθεν ἐμπεσόν. ὡς δὲ οὐκέτι
eἰςε φυγεῖν, ἀδημονῶν εἶπεν, ὁ"Ω τῆς ἀνοίας·
προεκαλούμην γὰρ ἐγὼ λέοντα, ὅλιγος δὲ με
ήγρευσεν ἀράχνης χειτῶν." ταῦτα εἰπὼν, ""Ωρα
τοῖνυν," ἐφι, "καὶ σοι 1 τὰς ἀράχνας φοβεῖσθαι"
cαὶ ἀμα ἐγέλασε.

23. Καὶ ὅλιγας διαλιπῶν ἡμέρας, εἰδὸς αὐτοῦ
gαστρὸς ἡττώμενον, φάρμακον πρεμένος ὑπνοῦ
βαθέος, ἐφ' έστιασιν αὐτοῦ ἐκάλεσεν. ὦ δὲ ὑπ-
πατεμε μὲν τινα μηχανὴν καὶ φίκει τὸ πρότον;
ὡς δὲ ἡ βελτίστη γαστήρ κατημάγκασε, πείθεται.
2 ἐπεὶ δὲ ἦκε πρὸς τὸν Σάτυρον, εἶτα δειπνήσας
ἐμελλεν ἀπιέναι, ἐγχεὶ τοῦ φαρμάκου κατὰ τῆς

1 So Cobet rightly for σε of the MSS.

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BOOK II, 22–23

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 διαλιτών, ὅσον εἰς τὸ δωμάτιον αὐτοῦ φθάσαι, καταπεσῶν ἔκειτο, τὸν ὕπνον 3 καθεύδων τοῦ φαρμάκου. ὃ δὲ Σάτυρος εἰστρέχει πρὸς με καὶ λέγει: “Κεῖται σοι καθεύδων ὁ Κύκλωψ” 1 σὺ δὲ ὁπως ὄντως ἄγαθος γένη.” ἀμα ἔλεγε καὶ ἤκουμεν ἐπὶ τὰς θύρας τῆς ἐρωμένης· καὶ ὁ μὲν υπελείπετο, ἔγω δὲ εἰσῆνει, ὑποδεχομένης με τῆς Κλειοῦς ἄρσοφητι, τρέμων τρόμον 4 διπλοὺν, χαρᾶς ἀμα καὶ φόβου. ὃ μὲν γὰρ τοῦ κυνδύνου φόβος ἔθορύβει τὰς τῆς πυχῆς ἐξπίδας, ἢ δὲ ἐλπὶς τού τυχεῖν ἐπεκάλυπτεν ἵδου ἡ τοῦ φόβου οὐτώ καὶ τὸ ἐλπίζον ἐφοβεῖτο μου καὶ ἔχαιρε τὸ λυπούμενον. ἀρτί δὲ μου προσελθόντος εἰσώ τοῦ θαλάμου τῆς παιδός, γίνεται τι τοιοῦτο περὶ τῆς κόρης μητέρα: ἔτυχε γὰρ 5 ὅνειρος αὐτῆς ταράξας. ἐδόκει τινὰ ληστὴν μάχαιραν ἐχόντα γυμνῆν ἀγειν ἀρπασάμενον αὐτῆς τὴν θυγατέρα καὶ καταθέμενον ὑπτίαν, μέσην ἀνατέμειν 2 τῇ μαχαίρᾳ τὴν γαστέρα κάτωθεν ἀρξάμενον ἀπὸ τῆς αἴδος. ταραχθεῖσα οὖν ὑπὸ δείματος, ὃς εἶχεν, ἀναπηδᾶ καὶ ἔπὶ τὸν τῆς θυγατρὸς θάλαμον τρέχει, ἐγγὺς γὰρ ἦν, 6 ἀρτὶ μου κατακλιθέντος. ἔγω μὲν δὴ τὸν ψόφον ἀκοῦσας ἀνοιγμένων τῶν θυρῶν, εὕθυς ἀνεπτήδησα· ἢ δὲ ἔπι τὴν κλίνην παρῆν. συνεις οὖν τὸ κακὸν ἐξάλλομαι καὶ διὰ τῶν θυρῶν ἕμαι δρόμω, καὶ ὁ Σάτυρος υποδέχεται τρέμοντα καὶ

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

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into his parting glass: he drank it, had just time to
get to his own room, and then fell down and lay
sleeping a drugged sleep. Then Satyrus hurried to
me and said: "Your Cyclops is asleep; see that you
prove yourself a brave Ulysses.\(^1\)" 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

tetaparagménon. eíta éfeúgomev dià tòu skótous kai
eptí to dówmatiou éautón híðromev.

24. Ἡ δὲ πρῶτον μὲν ὑπὸ ἱλίγγου κατέπεσεν,
eíta ánenegekouśa tìn Kleiód kata kórrhēs, ὡς εἶχε,
ραπίζει καὶ ἐπιλαβομένη τῶν τριχῶν, ἃμα πρὸς
tìn thvgratéra ἀνφόμωξεν, ἑν Ἀπόλλεσάς μου,”

λέγουσα, “Δευκίππη, τὰς ἐλπίδας. οἴμοι, Σώ-
στρατε’ σὺ μὲν ἐν Βυζαντίῳ πολεμεῖς ύπὲρ
ἀλλοτρίων γάμων, ἐν Τύρῳ δὲ καταπεπολέμησαι
καὶ τῆς θυγατρός σοῦ τοὺς γάμους σεσύληκεν.
οἴμοι δειλαία, τοιοῦτος σοι γάμους ὤψεσθαι οὐ

3 προσεδόκων. ὠφελοῦ ἐμείς ἐν Βυζαντίῳ:
ὠφελοῦ ἐπαθεῖς πολέμου νόμῳ τὴν ὑβρίν: ὠφελῶν
σε καὶ Ὁρᾶξ νικήσας ὑβρίσεν: οὐκ εἶχεν ἡ συμ-
φορὰ διὰ τὴν ἀνάγκην ὀνείδος. νῦν δέ, κακο-

4 δαίμον, ἀδοξεῖς ἐν οἷς δυστυχεῖς: ἐπλάνα δέ με
καὶ τὰ τῶν ἐνυπνίων φαντάσματα, τὸν δὲ
ἀληθέστερον ὄνειρον οὐκ ἔθεασάμην: νῦν ἀθλιώ-
τερον ἀνετμήθης τὴν γαστέρα: αὕτη δυστυχε-
στέρα τῆς μαχαίρας τομῆ, οὐδὲ εἶδον τὸν ὑβρί-
σαντά σε, οὐδὲ οἶδα μου τῆς συμφορᾶς τὴν τύχην.
οἴμοι τῶν κακῶν μὴ καὶ δούλος ἦν;”

25. Ἐθάρρησεν οὖν ὁ παρθένος, ὡς ἀν ἔμοι
diapeseugóstos, καὶ λέγει: “Μη λοιδορέ μου,
μήτε, τὴν παρθενίαν: οὐδὲν ἔργων μοι πέπρακται
toiou'ton ῥημάτων ἄξιον, οὐδὲ οἶδα τούτον ὡστὶς

2 ἦν, εἰτε δαίμων, εἰτε ἦρως, εἰτε ληστῆς.
ἐκείμην
dὲ πεφοβημένη, μηδὲ ἀνακραγεῖν διὰ τῶν φόβων
δυναμένη: φόβος γὰρ γλώττης ἐστὶ δεσμός. ἐν
οἶδα μόνον, οὐδείς μου τὴν παρθενίαν κατήχυνε.”

3 καταπεσούσα οὖν ἡ Πάνθεια πάλιν ἔστενεν.

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

24. Panthea first of all fell down in a swoon: when she recovered, she straightway boxed Clio's ears and caught her by the hair, at the same time crying out to her daughter: "Leucippe, you have destroyed all my hopes. Ah, my poor Sostratus, you are fighting at Byzantium to protect other people's marriages, while at Tyre you have already been defeated and another has ravished your daughter's marriage. Woe is me, Leucippe: I never thought to see your wedding in this wise: would that you had remained at Byzantium; would that you had suffered violence after the custom of war; yes, would even that a conquering Thracian had been your ravisher: a misfortune brought about by force does not carry shame with it. But now, wretched girl, you have lost your fame at the same time as your happiness. Even the visions of the night have beguiled me—this is truer than any dream: you have suffered a worse fate than being, as I saw you, ripped up; this is a 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:
Ημεῖς δὲ ἐσκοποῦμεν, καθ’ έαυτοῦς γενόμενοι, τί ποιητέου εἶ, καὶ ἐδόκει κράτιστον εἶναι φεύγειν, πρὶν ἢ ἔως γένηται καὶ τὸ πάν ἢ Κλείω βασα-νιζομένη κατείη.

26. Δόξαν οὖν οὕτως εἰχόμεθα ἔργον, σκηψά-μενοι πρὸς τὸν θυρωρὸν ἀπίειν πρὸς ἐρωμένην, καὶ ἐπὶ τὴν οἰκίαν ἐρχόμεθα τῇ Κλεινίοι. ἦσαν δὲ λοιπὸν μέσαι νῦκτες, ὡστε μόλις ὁ θυρωρὸς ἀνέφεξεν ἦμιν. καὶ οἱ Κλεινίας, ἐν ὑπερφώ γὰρ τὸν θάλαμον εἴχε, διαλεγομένων ἦμων ἀκούσας, καὶ ἐν τοσοῦτῳ τῇ Κλείῳ κατόπιν ὅρῳμεν σπουδὴ θέουσαν ἣν γὰρ δρασμὸν βεβουλευμένη. ἀμα τε οὖν οἱ Κλεινίας ἠκουσαν ἦμων ἃ πεπόνθαμεν καὶ τῷς Κλειοῦς ἠμεῖς, ὅπως φύγοι, καὶ πάλιν ἦμων ἢ Κλείῳ τῷ 3 ποιεῖν μέλλομεν. παρελθόντες οὖν εἰς τῶν θυρών, τῷ Κλεινίᾳ δηηγούμεθα τὰ γεγονότα καὶ ὅτι φεύγειν διεγνώκαμεν. λέγει οἱ Κλείω, "Κάγω σὺν ὑμῖν. ἢ γὰρ περιμείνω τὴν ἑω, θάνατός μοι πρόκειται, τῶν βασάνων γλυκύτερος."

27. Ο οὖν Κλεινίας τῆς χειρὸς μοι λαβόμενος ἄγει τῆς Κλειοῦς μακρὰν καὶ λέγει: "Δοκῶ μοι καλλίστην γνώμην εὐρηκέναι, ταύτην μὲν ὑπεξαγ-αγεῖν, ἡμᾶς δὲ ὀλίγας ἡμέρας ἐπισκεῖν, καὶ οὕτω 2 δοκή, συσκευασάμενος ἀπελθεῖν. οὐδὲ γὰρ νῦν οἶδε τῆς κόρης ἡ μήτηρ τίνα κατέλαβεν, ὡς ἦμεις φατέ, ὃ τε καταμηνύσων οὐκ ἔσται, τῆς Κλειοῦς 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.
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συμφυγείν πείσετε." ἔλεγε δὲ καὶ αὐτὸς ὅτι
3 κοινωνὸς γενήσεται τῆς ἀποδημίας. ταῦτα ἐδοξεῖ
καὶ τὴν μὲν Κλειώ τῶν οἰκετῶν αὐτοῦ τινι παρα-
δίδωσι, κελεύσας ἐμβαλέσθαι σκάφει, ἢμεῖς δὲ
αὐτοῦ καταμείναντες ἐφροντίζομεν περὶ τῶν
ἐσομένων, καὶ τέλος ἐδοξεὶ ἀποπειράθηκαι τῆς
κόρης καὶ εἶ μὲν θελῆσει συμφυγεῖν, οὔτω
πράττειν εἰ δὲ μῆ, μένειν αὐτοῦ, παραδόντας
ἐαυτοὺς τῇ τύχῃ. κοιμηθέντες οὖν ὄλγον τῆς
νυκτὸς ὅσον τὸ λοιπὸν, περὶ τὴν ἔως πάλιν ἐπὶ τὴν
οἰκίαν ἐπανήλθομεν.

28. Ἡ σὸν Πάνθεια ἀναστάσα περὶ τὰς βασά-
νους τῆς Κλειώς ἦτρεπτίζετο καὶ καλεῖν αὐτὴν
ἐκέλευεν. ὡς δὲ ἦν ἄφανῆς, πάλιν ἐπὶ τὴν
θυγατέρα ἱετάι καὶ "Οὐκ ἔρεις," ἔφη, "τὴν
συσκευὴν τοῦ δράματος; ἵδον καὶ ἢ Κλειὼ
2 πέφυγεν." ἢ δὲ ἔτι μάλλον ἐθάρρησε καὶ λέγει;
"Τὶ πλέον εἴπω σοι, τίνα δὲ ἄλλην προσαγάγω
πίστιν τῆς ἀληθείας μείζονα; εἰ παρθενίας ἐστὶ
3 τῆς δοκίμασία, δοκίμασον." ἦγη καὶ τούτο,
ἔφη ἢ Πάνθεια, "λείπεται, ἵνα καὶ μετὰ μαρτυ-
ρῶν δυστυχῶμεν." ταῦτα ἁμα λέγουσα, ἀνεπιθή-
σεν ἐξὼ.

29. Ἡ δὲ Δευκάπτη καθ’ ἐαυτῆς γενομένη καὶ
tῶν τῆς μητρὸς γεμισθείσα ῥημάτων παντοδαπῆ
τις ἦν. ἤχθετο, ἦσχύνετο, ὦργίζετο. ἤχθετο
μὲν πεφωραμένη, ἦσχύνετο δὲ ὀνειδιζομένη, ὦργί-
ζετο δὲ ἀπιστομένη. αἰδῶς δὲ καὶ λύπη καὶ
2 ὀργὴ τρία τῆς ψυχῆς κύματα; ἢ μὲν γὰρ αἰδῶς

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

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

29. Leucippe, left alone to ponder on her mother's words, was a prey to various differing emotions; grief, shame, and anger. She was grieved at having been found out: she was ashamed because of the reproaches which had been cast upon her: and she was angry because her mother would not believe her. Shame, grief, and anger may be compared to three billows which dash against the soul: shame enters
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διὰ τῶν ὀμμάτων εἰσφέρουσα τήν τῶν ὀφθαλμῶν ἐλευθερίαν καθαρεῖ. ἡ λύπη δὲ περὶ τὰ στέρνα διανεμομένη κατατήκει τῆς ψυχῆς τὸ ζωπυροῦν· ἡ δὲ ὀργὴ περιὕλακτοῦσα τὴν καρδίαν ἐπικλύζει τὸν λογισμὸν τῷ τῆς μανίας ἀφρῷ. λόγος δὲ τούτων ἀπάντων πατήρ, καὶ ἐοικεν ἐπὶ σκοπῷ πόξων βάλλειν καὶ ἐπιτυγχάνειν καὶ ἐπὶ τὴν ψυχήν πέμπειν τὰ βλήματα καὶ ποικίλα τοξεύματα. τὸ μὲν ἐστὶν αὐτῷ λοιδορία ἱ βέλος καὶ γίνεται τὸ ἔλκος ὀργὴν τὸ δὲ ἐστὶν ἐλεγχός ἀτυχημάτων ἐκ τούτου τοῦ βέλους λύπη γίνεται τὸ δὲ ὅνειδος ἀμαρτημάτων καὶ καλούσιν 4 αἰδῶ τὸ τραύμα. ἱδιον δὲ τούτων ἀπάντων τῶν βελῶν βαθέα μὲν τὰ βλήματα, ἄναιμα δὲ τὰ τοξεύματα. ἐν δὲ τούτων ἀπάντων φάρμακον, ἀμόνεσθαι βάλλοντα τοὺς αὐτοῖς βλήμασι: λόγος γὰρ γλώσσης βέλος ἄλλης γλώσσης βέλει θεραπεύεται καὶ γὰρ τῆς καρδίας ἐπανεῖ τὸ θυμούμενον καὶ τῆς ψυχῆς ἐμάρανε τὸ λυποῦμενον. ἄν δὲ τὰς ἀνάγκης τοῦ κρείττονος σημάσῃ τὴν ἀμυναί, ἀλγεὐνότερα γίνεται τὰ ἔλκη τῇ σωπῇ: αἱ γὰρ ὡδῖνες τῶν ἐκ τοῦ λόγου κυμάτων, οὐκ ἀποπτύσσαται τῶν ἄφρων, οἴδοντι περὶ ἐαυτὸς πεφυσημέναι. τοσοῦτων οὖν ἡ Λευκίππη γεμισθεῖσα ἰμάτων, οὐκ ἐφερε τὴν προσβολήν.

1 Scaliger’s correction for the MSS. λοιδορία.

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, overwhelms 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.

31. Εἴχε δὲ ο Σάτυρος τού φαρμάκου λείψανον, ὅ τον Κώνωπα ἦν κατακομίσας· τούτου διακονούμενος ἦμιν ἐγχεὶ λαθῶν κατὰ τῆς κύλικος τῆς τελευταίας, ἢν τῇ Πανθεία προσέφερεν· ἦ δὲ ἀναστάσα φχετο εἰς τὸν θάλαμον αὐτῆς καὶ εὐθὺς ἐκάθευδεν. εἰχε δὲ ἐτέραν ἡ Λευκίππη θαλαμητόλον, ἢν τῷ αὐτῷ φαρμάκῳ καταβαπτίσας ο Σάτυρος (προσεπετούητο γάρ καὶ αὐτῆς, ἐξ οὗ τῷ θαλάμῳ προσεληνύθει, ἐρᾶν) ἔπει τὴν τρίτην θήραν ἔρχεται τὸν θυρωρόν κάκεινον

3 ἐβεβλήκει τῷ αὐτῷ πώματι. ὅχιμα δὲ εὐτρεπές ἦμᾶς πρὸ τῶν πυλῶν ἐξεδέχετο, ὅπερ ο Κλεινίας προσκεύασε, καὶ ἐφθάσεως ἦμᾶς ἐπὶ αὐτοῦ περιέμενον αὐτός. ἔπει δὲ πάντες ἐκάθευδον, περὶ πρῶτας νυκτὸς φυλακᾶς προῆμεν ἀψοφητί, δεικτήσῃ πρὸ τοῦ Κώνωψτος. καὶ γάρ ο Κώνωψ, ὅσπερ ἦμιν εὑρίσκει, κατὰ τύχην ἑκέινην ἀπεδήμησε τὴν ἡμέραν, τῇ δεσποινῆ διακονησόμενος. ἤνοιγε δὴ τὰς θύρας ο Σάτυρος

1 θήραν—his third victim—is the ingenious emendation of Boden for θύραν, the third door.

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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, 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.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

καὶ προῆλθομεν· ὡς δὲ παρῆμεν ἐπὶ τὰς πύλας,
5 ἐπέβημεν τοῦ ὄχημάτος. ἦμεν δὲ οἱ πάντες ἔξ,
ἡμεῖς καὶ οἱ Κλεονίας καὶ δύο θεράποντες αὐτοῦ.
ἐπελαύνουμεν οὖν τὴν ἐπὶ Σιδώνα καὶ περὶ μοίρας
τῆς νυκτὸς δύο παρῆμεν ἐπὶ τὴν πόλιν καὶ εὐθὺς
ἐπὶ Βηρυτῶν τὸν δρόμον ἐποιούμεθα, νομίζουτες
6 εὐρήσεων ἕκει ναῦν ἐφορμοῦσαν. καὶ οὐκ ἦτυχή-
σαμεν· ὡς γὰρ ἐπὶ τοῦ Βηρυτίων λιμένος ἠλθο-
μεν, ἀναγόμενον σκάφος εὐρομεν, ἀρτὶ τὰ πρυ-
μνήσια μέλλουν ἀπολλειν. μηδὲν οὐν ἐρωτήσαντες
ποί πλεῖ, μετεσκευαζόμεθα ἐπὶ τὴν θάλασσαν
ἐκ τῆς γῆς, καὶ ἢν ὁ καιρὸς μικρὸν ἄνω τῆς ἕω.
ἔπλευ δὲ τὸ πλοῖον εἰς Ἀλεξάνδρειαν, τὴν μεγάλην
τοῦ Νεῖλου πόλιν.

32. Ἐχαίρον τὸ πρῶτον ὅρων τὴν θάλασσαν,
οὔπω πελαγίζοντος τοῦ σκάφους ἀλλ’ ἐπὶ τοῖς
λιμέσιν ἐποχομένου. ὡς δὲ ἐδοξεὶν οὐριον εἶναι
πρὸς ἀναγωγὴν τὸ πνεῦμα, θώρυβος ἢν πολὺς
κατὰ τὸ σκάφος, τῶν ναυτῶν διαθεόντων, τοῦ
κυβερνήτου κελεύοντος, ἐλκυμένων τῶν κάλων·
2 ἡ κεραία περιήγητο, τὸ ἰστίον καθέτο, ἢ ναῦς
ἀπεσαλεύετο, τὰς ἀγκυρὰς ἁνέσπων, ὁ λιμήν
κατελείπετο τῆς γῆς ἐωρῶμεν ἀπὸ τῆς νησίς
κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτήν πλέον ἄψα
πανάλισμός ἤν καὶ πολλῆς τῆς εὐχῆς, θεὸς σωτη-
ρας καλοῦντες, εὐφημοῦντες ἄισιον τὸν πλοῦν
γενέσθαι τὸ πνεῦμα ἤτετο σφοδρότερον, τὸ ἱστίον
ἐκυρτοῦτο καὶ εἰλικρ καὶ ναῦν.

1 The editors have altered these participles into the
genitive; but a nominativo pendens does not seem an
impossibility in Achilles Tatius.

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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.
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33. Ἐτυχε δὲ τις ἦμιν νεανίσκος παρασκηνών, δι' ἐπεὶ καιρὸς ἦν ἀρίστου, φιλοφρονοῦμεν ἡμᾶς συναριστάν ἦξιον. καὶ ἦμιν δὲ ὁ Σάτυρος παρέφημεν ὅστε εἰς μέσον καταθέμενοι αἰχμομεν, τὸ ἀρίστου ἐκοινοῦμεν, ἦδη δὲ καὶ λόγον. λέγω δὴ πρῶτος: "Πόθεν, ὦ νεανίσκε, καὶ τίνα σε δεῖ καλείν;" "Ἐγὼ Μενέλαος," εἶπεν. "τὸ δὲ γένος Αἰγύπτων. τὰ δὲ ὑμέτερα τίνα;" "Ἐγὼ Κλειτοφῶν, ὦτος Κλεινιάς, Φοίνικες ἄμφω." "Τίς οὖν ἡ πρόφασις ἦμιν τῆς ἀποδημίας;" "Ἡν σὺ πρῶτος ἦμιν φράσης, καὶ τὰ παρ' ἦμῶν ἀκούσῃ." 34. Δέχει οὖν ὁ Μενέλαος. "Τὸ μὲν κεφάλαιον τῆς ἐμῆς ἀποδημίας ἐρως βάσκανος καὶ θῆρα δυστυχῆς. ἦρων μειράκιον καλοῦ τὸ δὲ μειράκιον φιλόθηρον ἦν. ἐπείχον τὰ πολλά, κρατεῖν οὐκ ἡδυνάμην. ὡς δὲ οὐκ ἐπειθόν, εἰπόμην ἐπὶ τὰς ἁγρας κἀγὼ. έθηρῶμεν οὖν ἰππεύνοντες ἄμφω καὶ τὰ πρῶτα ἑπτυχοῦμεν, τὰ λεπτὰ διώκοντες τῶν θηρίων. ἔξαλφησὶ δὲ σὺς τῆς ἀληθείᾳ προπηδά καὶ τὸ μειράκιον, ἐδίωκε καὶ ὁ σὺς ἐπιστρέφει τὴν γένυν καὶ ἀντιπρόσωπος ἐχώρει δρόμον, καὶ τὸ μειράκιον οὐκ ἔξετρεπετο, βοῶτος ἐμὸ καὶ κεκραγότος, "Ἐλκε τὸν ἵππον, μετένεγκε τὰς ἡνίας, πονηρὸν τὸ θηρίον." ἀνάξας ἐδὲ ὁ σὺς σπουδή ἐπετεχεν ὡς ἐπ' αὐτῷ καὶ οἱ μὲν συνεπιττον ἀλλήλοις, ἐμὲ δὲ τρόμος, ὡς εἶδον,

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

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

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

3  ἀρριστον is déjeuner, and may be regarded indifferently as breakfast or luncheon.
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λαμβάνει καὶ φοβούμενος μὴ φθάσῃ τὸ θηρίον καὶ πατάξῃ τὸν ἵππον, ἐναγκυλισάμενος τὸ ἀκόντιον, πρὶν ἀκρίβως καταστοχάσασθαί τοῦ σκοποῦ, πέμπτῳ τὸ βέλος· τὸ δὲ μειράκιον παρα-5 θέων ἀρπάζει τὴν βολὴν. τίνα οἴει με τὸ τέ 6 στος λαμβάνειν, ἐάν καὶ στρατεύειν ὑπὸ, ὡς ἂν ἄλλος τις ἀποθάνων χῶν. τὸ δὲ οἰκτρότερον, τὰς χεῖρας ἀφεῖρε μοι μικρὸν ἔτι ἐμπνέων καὶ περιέβαλλε καὶ ἀποθήκης ὀυκ ἐμίσει με τὸν πονηρὸν ὁ ὑπ’ ἐμοὶ πεφονεμένος, ἀλλὰ τὴν ψυχὴν ἀφῆκε τῇ φοινικώθη τὸν περιπλεκόμενος δεξιῶ. ἀγονεύον ὀν 6 με ἔτι τὸ δικαστήριον οἱ τοῦ μειρακίων γονεῖς οὐκ ἀκούντα· καὶ γὰρ παρελθὼν ἀπελαγοῦμην οὐδὲν, θανάτου δὲ ἐτιμώμην ἐμαυτῷ. ἐλεύθαντες ὅν οἱ δικασταὶ προσετίμησάν μοι τριετή φυγὴν· ἡς νῦν τέλος ἑχοῦσης, αὖθις ἔπτι τὴν ἐμαυτοῦ καταίρω.”


35. Ὅρων οὖν τὸν Μενέλαον ἐγνώγει κατηφή πάνυ τῶν ἐαυτοῦ μεμνημένων, τὸν δὲ Κλεινίαν ὑποδακρύνατα μνήμη Χαρικλέους, βουλόμενος αὐτοὺς τῆς λύπης ἀπαγόγη, ἐμβάλλω λόγον ἐρωτικῆς ἐχόμενου ψυχαγωγίας· καὶ γὰρ οὖδὲ ἡ Δευκάπη παρῆν, ἀλλὰ 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.

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

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

2 Homer, Iliad, xix. 302. The captive Trojan women were forced to act as mourners for the dead Patroclus; and they shed real enough tears, but they were thinking of their own woes rather than of the dead hero, The scene passed into a proverb, which is also used by Plutarch.
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2 νῦνος. λέγω δὴ πρὸς αὐτοὺς ὑπομειδιῶν. "Ὤς παρὰ πολὺ κρατεῖ μου Κλεινίας. ἐβοῦλετο γὰρ λέγειν κατὰ γυναικῶν, ὥσπερ εἰώθει. ῥὰν δὲ ἂν
3 εἴποι νῦν ἢτοι, ὡς κοινωνὸν ἐρωτος εὐρών. οὐκ
οἶδα γὰρ πῶς ἐπιχωριάζει νῦν ὁ ἐις τοὺς ἀρρενας
ἐρως." "Οὐ γὰρ πολὺ ἄμεινον," ὁ Μενέλαος ἔφη,
"τούτῳ ἐκείνῳ; καὶ γὰρ ἀπλοῦστερον παιδες
γυναικῶν καὶ τὸ κάλλος αὐτοῖς δρμύτερον εἰς
4 ἡδονήν." "Πῶς δριμύτερον," ἔφη, "ὀ τι παρα-
κύψαι μόνον οἴχεται καὶ οὐκ ἀπολαύσαι δίδωσι
τῷ φιλοῦντι, ἀλλ' ἐουκε τῷ τοῦ Ταντάλου
5 πόματι; πολλάκις γὰρ ἐν φί πίνεται πέφενυε,
καὶ ἀπῆλθεν ὁ ἑρατής οὐχ εὐρών πιείν τὸ δὲ
ἐτι πιωόμενον ἀρπάζεται πρὶν 1 ὁ πίνων κορεσθή,
καὶ οὐκ ἐστῖν ἀπὸ παιδίς ἀπελθείν ἑραστὴν ἀλυπον ἔχοντα τὴν ἡδονήν καταλεῖπει γὰρ ἐτὶ
dιψώντα." 

36. Καὶ ὁ Μενέλαος, "Ἀγνοεῖς, ὁ Κλειτοφῶν," ἔφη, "τὸ κεφάλαιον τῆς ἡδονῆς. ποθεῖνον γὰρ
ἀεὶ τὸ ἀκόρεστον. τὸ μὲν γὰρ εἰς χρῆσιν
χροιώτερον τῷ κόρῳ μαραίνει τὸ τερποῦν. τὸ δὲ
ἀρπαζόμενον καινὸν ἐστὶν ἄεὶ καὶ μάλλον ἄνθεί;
οὐ γὰρ γεγηρακυῖαν ἔχει τὴν ἡδονήν, καὶ 2 ὁσον
ἐλαττοῦται τῷ χρόνῳ, τοσοῦτον εἰς μέγεθος

1 Cobet wished to insert καὶ after πρὶν.
2 It is not possible to make sense of the words τοῖς ἀλλοῖς which here followed καί. 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
asleep in the ship’s hold.\textsuperscript{1} I remarked to them with a smile, “How much more fortunate than I is Clinias: he was doubtless about to declaim against women, as is his wont, and now he can speak with the greater freedom, because he has found another that shares his ideas in love. I know not how it is that this affection for youths is now so fashionable.” “Why,” said Menelaus, “is not the one sort much preferable to the other? Youths have a much simpler nature than women, and their beauty is a keener stimulant to delight.” “How keener,” said I, “considering that it has no sooner blossomed\textsuperscript{2} than it is gone, giving the adorer no opportunity of enjoying it? It is like the draught of Tantalus; often in the very act of drinking it disappears, and the lover must retire thirsty, and that which is actually being drunk is whisked away before the drinker has had his fill. Never can the lover leave the object of his affection with unalloyed delight; it always leaves him thirsty still.”

\textbf{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}

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

\textsuperscript{2} \textit{παρακύψαν} means literally “peeped out.”

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2 έκτείνεται πόθω. καὶ τὸ ρόδον διὰ τοῦτο τῶν ἄλλων εὐμορφότερόν ἐστὶ φυτῶν, ὅτι τὸ κάλλος αὐτοῦ φεύγει ταχύ. δύο γὰρ ἐγὼ νομίζω καὶ ἀνθρώπος κάλλη πλανᾶσθαι, τὸ μὲν οὐράνιον, τὸ δὲ πάνθημον, ἃςπερ τού κάλλους οἱ χορηγοὶ 3 θεοὶ. ἀλλὰ τὸ μὲν οὐράνιον ἄχθεται θυντῷ σκῆνει 2 δεδεμένου καὶ θητεῖ πρὸς οὐρανίον ταχύ φεύγειν. τὸ δὲ πάνθημον ἔρριπται κάτω καὶ ἐγχρονίζει περὶ τοῖς σώμασις. εἰ δὲ καὶ ποιητήν δεῖ λαβεῖν μάρτυρα τῆς οὐρανίας τοῦ κάλλους ἀνόδου, ἀκούσον Ομήρου λέγοντος,

Τὸν καὶ ἄνθηψαντο θεοὶ Διὸ οἰνοχοεύειν κάλλεος εἶνεκα οἷο, ἵν᾽ ἄθανάτοις μετεῖν.

4 οὐδέμια δὲ ἀνεβη ποτὲ εἰς οὐρανόν διὰ κάλλος γυνῆ (καὶ γὰρ γυναῖξι κεκοινώνηκεν ὁ Ζεὺς) ἀλλ᾽ Ἀλκμήνην μὲν ἔχει πένθος καὶ φυγή. Δανάην δὲ λάμπαξ καὶ θάλασσα. Σεμέλη δὲ πυρὸς γέγονε προφῆ. ἄν δὲ μειρακίου Φρυγὸς ἐρασθῇ, τὸν οὐρανὸν αὐτῷ δίδωσιν, ἵνα καὶ συνοικηθῇ καὶ οἰνοχόου ἔχῃ τοῦ νέκταρος. ἡ 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.

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

2 See note on this passage in the Greek text.
increased in desire. This is why the rose is of all flowers the most beautiful, because its beauty is so fleeting. I hold that there are two different kinds of beauty conversant among men, the one heavenly, the other vulgar [presided over by their respective goddesses]; 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 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 was sorrow and exile, of Danae an ark and the sea, while Semele 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 whose

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

37. Ὑπολαβῶν οὖν ἔγω, “Καὶ μὴν οὐράνιον,” 
ἐφη, “ἔοικε μᾶλλον εἶναι τὸ τῶν γυναικῶν 
κάλλος, δοσιν μὴ ταξύ φθείρεται: ἔγγυς γὰρ τοῦ 
θείου τὸ ἄφθαρτον. τὸ δὲ κινοῦμεν εὖ φθορᾶ 
θυτήν φύσιν μιμούμενον, οὐκ οὐράνιον ἔστιν 
2 ἄλλα πάνθημον. ἦρασθη μειρακίου Φρυγός, 
ἀνήγαγεν εἰς οὐρανὸν τὸν Φρύγα: τὸ δὲ κάλλος 
tῶν γυναικῶν αὐτὸν τὸν Δία κατήγαγεν ἐξ 
οὐρανοῦ. διὰ γυναικά ποτε Ζεὺς ἐμυκήσατο, διὰ 
γυναικά ποτε Σάτυρον ἴρχησατο, καὶ χρυσὸν 
3 πεποίηκεν ἑαυτὸν ἄλλῃ γυναικῇ. οἶνοχοεῖτω μὲν 
Γανυμήδης, μετὰ δὲ τῶν θεῶν Ἡρὰ 1 πινέτω, ἵνα 
ἐχῃ μειρακίον διάκονον γυνῆ. ἔλεω δὲ αὐτῶν καὶ 
τὴν ἄρπαγην· ὀρνὺς ἐπ’ αὐτὸν κατέβη ὑμετήρ, ο 
δὲ ἀνάρπαστος γενόμενος ὑβριζεται, καὶ ἔοικεν 
ἐσταυρωμένω· 2 καὶ τὸ θέαμα ἔστιν αἰσχιστον,

1 Gotting’s emendation “Ἡ βη is most attractive, considering 
the mention of her at the end of the last chapter: and 
yet "Ἡρα 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. τυραν-
νομένω.

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. 
fin.) is here instructive:

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

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

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

The fair Antiope with a pair of children was besped:
And how he took Amphitryo's shape when in Alcmena's bed
He set 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.
μειράκιον εξ οὐνόχων κρεμάμενον. Σεμέλην δὲ εἰς οὖρανον ἀνήγαγεν οὐκ ὁρις ὤμηστής, ἀλλὰ πῦρ. καὶ μὴ θαυμάσης, εἰ διὰ πυρὸς τις ἀναβαίνει εἰς οὖρανον· οὔτως ἀνέβη Ἡρακλῆς. εἰ δὲ Δανάης τὴν λάρνακα γελᾶς, πῶς τὸν Περσέα σιωπᾶς; Ἀλκμήνη δὲ τοῦτο μοῦν δῶρον ἄρκει, ὅτι δι᾽ αὐτὴν ἐκλεψεν ὁ Ζεὺς τρεῖς ὄλους ἥλιους. εἰ δὲ δεὶ μεθέντα τὰς μυθολογίας αὐτὴν εἰπεῖν τῇν ἐν τοῖς ἐργοῖς ἡδονῆν, ἐγὼ μὲν πρωτόπειρος ὅν εἰς γυναῖκας, ὅσον ὀμιλήσαι ταῖς εἰς Ἀφροδίτην πωλομέναις. ἄλλος γὰρ ἄν ἵσως εἰπεῖν τι καὶ πλέον ἔχοι μεμνημένοις διερήσεται δέ μοι, κἂν μετρίως ἔχω πείρας. γυναίκι ¹ μὲν οὖν ὕγρον μὲν τὸ σῶμα ἐν ταῖς συμπλοκαῖς, μαλθάκα δὲ τὰ χείλη πρὸς τὰ φιλήματα. καὶ διὰ τοῦτο μὲν ἔχει τὸ σῶμα ἐν τοῖς ἀγκαλίσμασιν, ἐν δὲ ταῖς σαρξὶν ὅλως ἐνηρμοσμένων, καὶ πῶς ἐγκείμενον περιβάλλει τὴν ἡδονήν· ἐγγίζει δὲ τοῖς χείλεσιν ὥσπερ σφραγίδας τὰ φιλήματα, φιλεῖ δὲ τέχνη καὶ σκευάζει τὸ φίλημα γλυκύτερον. οὐ γὰρ μόνον ἐθέλει φιλεῖν τοῖς χείλεσιν, ἀλλὰ καὶ τοῖς ὀδούσι συμβάλλεται καὶ περὶ τὸ τοῦ φιλοῦντος στόμα βόσκεται καὶ δάκνει τὰ φιλήματα· ἔχει δὲ τινα καὶ μαστὸς ἐπαφώμενος ἱδίαν ἡδονῆν. ἐν δὲ τῇ τῆς Ἀφροδίτης ἀκμῇ οἰστρεῖ μὲν ὕφ’ ἡδονῆς, περικέχενε δὲ φιλοῦσα καὶ μαίνεται· αἰ δὲ γλώτται τοῦτον τὸν χρόνον φοιτῶσιν ἀλλήλαις εἰς ὀμιλίαν καὶ ὡς δύνανται βιάζονται κάκειναι φιλεῖν· σὺ δὲ μείζωνα ποιεῖς

1 These generic terms are throughout the argument in the singular, and Hercher seems to be right in here altering the plural γυναῖκες 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 Alcmene, 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 assert. 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 congreginaret, ita ut Alcumena tam longam noctem admiraretur."—Hyginus, Fabulae, 29.
9 τὴν ἡδονὴν, ἀνοίγων τὰ φιλήματα. πρὸς δὲ τὸ τέρμα αὐτὸ τῆς Ἀφροδίτης ἔ γυνὴ γυνομένη πέφυκεν ἀσθμαίνειν υπὸ καυματώδους ἡδονῆς, τὸ δὲ ἀσθμα σὺν πυνεύματι ἐρωτικῷ μέχρι τῶν τοῦ στόματος χειλέων ἀναθορὸν συντυγχάνει πλανώμενῳ τῷ φιλήματι καὶ ξητούντι καταβηναι κάτω. 10 ἀναστρέψαν τε σὺν τῷ ἀσθματι καὶ τὸ φίλημα καὶ μιχθέν ἐπεται καὶ βάλλει τὴν καρδίαν. ἦ δὲ ταραχθεῖσα τῷ φιλήματι πάλλεται. εἰ δὲ μὴ τοῖς σπλάγχνοις ἢν δεδεμένη, ἠκολούθησεν ἄν καὶ ἀνείλκυσεν αὐτὴν ἀνω τοῖς φιλήμασι. παιδῶν δὲ φιλήματα μὲν ἀπαίδευτα, περιπλοκαὶ δὲ ἀμαθεῖς, Ἀφροδίτη δὲ ἠργη, ἡδονῆς δὲ οὐδέν.

38. Καὶ ὁ Μενέλαος, “Ἀλλὰ σὺ μοι δοκεῖς,” ἔφη, “μὴ πρωτόπειρος ἀλλὰ γέρων εἰς Ἀφροδίτην τυγχανεῖν” τοσαύτας ἡμῶν κατέχεας γυναικῶν περιεργίας. ἐν μέρει δὲ καὶ τὰ τῶν παιδῶν 2 ἀντάκουσον. γυναικὶ μὲν γὰρ πάντα ἐπίπλαστα καὶ τὰ ρήματα καὶ τὰ σχῆματα· κἂν εἶναι δόξη καλή, τῶν ἀλειμμάτων ἢ πολυπράγμων μηχανῆ. καὶ ἐστὶν αὐτῆς τὸ κάλλος ἢ μῖρον, ἢ τριχῶν βαφῆς, ἢ καὶ φυκωμάτων. 1 δὲ τῶν πολλῶν τούτων γυμνώσης δόλων, ἐοικε κολούῳ γεγυμνω- μένῳ τῶν τοῦ μύθου πτερών. τὸ δὲ κάλλος τὸ παιδικὸν οὔκ ἀρδεύεται μύρων ὁσφραῖς, οὐδὲ δολεραῖς καὶ ἀλλοτρίαις ὁσμαῖς, πάσης δὲ γυναι- κῶν μυραλοφίας ἥδιον ὁδωδεν ὁ τῶν παιδῶν 3 ἱδρώς. ἔξεστι δὲ αὐτῷ καὶ πρὸ τῆς ἐν Ἀφροδίτῃ συμπλοκῆς καὶ ἐν παλαίστρα συμπεσευίν καὶ

1 The MSS. φιλημάτων cannot be right: kisses are not a kind of cosmetic or artificial means of producing beauty, Jacobs proposed συντριμάτων, which is too far from the text.
BOOK II, 37-38

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, secutum per talia oscula sese in altum ferret. Puerorum contra minime instructa oscula, carens arte concubitus, tarda Venus; in iis denique nihil est voluptatis."

38. 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 murae 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 mura 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.
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φανερῶς περιχυθῆναι καὶ οὖκ ἔχουσιν αἰσχύνην ἀι περιπλοκαί καὶ οὐ μαλθᾶσει τὰς ἐν Ἀφρο-
δίτη περιπλοκᾶς υγρότητι σαρκῶν, ἀλλ' ἀντί-
tυπεῖ πρὸς ἄλληλα τὰ σώματα καὶ περὶ τῆς
5 ἡδονῆς ἀθλεῖ. τὰ δὲ φιλήματα σοφίαν μέν
οὐκ ἔχει γυναικείαν, οὔτ' ἦμαγγανεύει τοῖς χείλεσι
συνάμωρον ἀπάτην, ὡς δὲ οἴδε φιλεῖ, καὶ οὖκ
ἔστι τέχνης ἄλλα τῆς φύσεως τὰ φιλήματα.
αὕτη δὲ παιδὸς φιλήματος εἰκών· εἰ νέκταρ
ἐπήγυντο καὶ χεῖλος ἐγίνετο, τοιαύτα ἄν ἔσχες τὰ
φιλήματα. φιλῶν δὲ οὖκ ἄν ἔχοις κόρον, ἀλλ' ὁς
ἐμφορῆ, διψής ἐτί φιλεῖν, καὶ οὖκ ἄν
ἀποστάσειας τὸ στόμα, μέχρις ἄν ὑφ' ἡδονῆς
ἐκφύγης τὰ φιλήματα.”

1 An ingenious correction of Jacobs for the MSS. εἶναι
μωρᾶν.

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
ipsam rem Venereum 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 habuisses basia.
Osculans denique puerum nunquam satiareris: sed
quo magis implereris, eo etiam osculari sitires, neque
os ab ore detrheres dum prae ipsa voluptate oscula
refugeres." 1

p. 123, mention may also be made of a medieval example,
the "Ganymede and Helen" (Zeitschrift für Deutsches
Alterthum, xviii. p. 124), and, in Oriental literature,
Arabian Nights, 419 sqq. The curious may find a full in-
vestigation of our author's sources for this dialogue by
Friedrich Wilhelm, in vol. lvii. of the Rheinisches Museum.
1. Τρίτην δὲ ἡμέραν πλεόντων ἡμῶν, εξ αἰθρίας πολλῆς αἴφνιδιον ἀχλύς περιχεῖται καὶ τῆς ἡμέρας ἀπωλῶλει τὸ φῶς· ἐγείρεται δὲ κάτωθεν ἀνεμὸς ἐκ τῆς θαλάσσης κατὰ πρόσωπον τῆς νῆσος, καὶ ὁ κυβερνήτης περιάγει ἐκέλευσε τὴν κεραίαν.  
2 καὶ σπουδῆ περιήγουν οἱ ναῦται, πῇ μὲν τὴν ὀδόννη ἐπὶ θάτερα συνάγοντες ἄνω τοῦ κέρως βίᾳ (τὸ γὰρ πνεῦμα σφοδρότερον ἐμπεσοῦ ἀνθέλ-κειν οὐκ ἐπέτρεπε), πῇ δὲ πρὸς θάτερον μέρος, φυλάττοντες τὸ πρόσθεν μέτρου καθ’ ὅ συνέ-βαινεν οὖριον εἶναι τῇ περιαγωγῇ τὸ πνεῦμα.  
3 κλίνεται δὲ κοῖλον τοιχίσαν τὸ σκάφος καὶ ἐπὶ θάτερα μετεωρίζεται καὶ πάντῃ πρηνῆς ἦν, καὶ ἐδόκει τοῖς πολλοῖς ἡμῶν ἀεὶ περιτραπήσεσθαι καθάπαξ ἐμπίπτοντος τοῦ πνεύματος. μετε-σκευαζόμεθα οὖν ἀπαντες εἰς τὰ μετέωρα τῆς νῆσος, ὅπως τὸ μὲν βαπτιζόμενον τῆς νῆς ἀνακοψίσαιμεν, τὸ δὲ τῇ προσθήκῃ βιασάμενοι  
4 κατὰ μικρὸν καθέλοιμεν εἰς τὸ ἀντίρροπον. πλέον δὲ ἡμὺρεν οὐδέν· ἀνέφερε γὰρ ἡμᾶς μᾶλλον κορυφοῦμεν τὸ ἐδαφὸς τῆς νῆς ἡ πρὸς ἡμῶν  
5 κατεβιβάζετο. καὶ χρόνον μὲν τινα διαταλαν-τουμένην οὕτω τὴν ναῦν τοῖς κύμαισιν ἐπάλαιομεν εἰς τὸ ἀντίρροπον καθέλκειν.¹ αἴφνιδιον δὲ μετα-

¹ So Headlam for MSS. καθελείν.
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
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βάλλεται τὸ πνεῦμα ἐπὶ θάτερα τῆς νησίς καὶ μικροῦ βασπίζεται τὸ σκάφος, τοῦ μὲν τέως εἰς κόμα κλιβέντος, ἀναθορόντος ὄξεια ῥοπῆ, θατέρου δὲ, ἦ ἡ ὠρείτο, καταρραγέντος εἰς τὴν θάλασσαν.

6 κωκυτός οὖν αἱρεται μέγας ἐκ τῆς νησίς, καὶ μετοικία πάλιν καὶ δρόμος μετὰ βοῆς ἐπὶ τὰς ἀρχαίας ἔδρας. καὶ τρίτων καὶ τέταρτων καὶ πολλάκις τὸ αὐτὸ πάσχοντες κοινὴν ταύτην εἰχομεν τῷ σκάψει τὴν πλάνην. πρὶν μὲν γὰρ μετασκεκαθάσθαι τὸ πρῶτον, δίαυλος ἡμᾶς διαλαμβάνει δεύτερος.

2. Σκευοφοροῦντες οὖν κατὰ τὴν ναύν διὰ πάσης ἡμέρας, δόλιχον τινα τούτον δρόμον μυρίων ἐπονοοῦμεν, ἵνα τὸν θάνατον προσδοκῶμεν.

2 καὶ ἦν, ὡς εἰκός, οὐ μακράν περὶ γὰρ μεσημβρίαν δείλην ὁ μὲν ἦλιος τέλεον ἀρπάζεται, ἐωρῶμεν δὲ εαυτοὺς ὡς ἐν σελήνῃ. τῶρ μὲν ἀπ' αὐτῆς ὑπταται, μυκᾶται δὲ βροντῆς οὐρανοῦ καὶ τὸν ἀέρα γεμίζει βόμβως, ἀντεβόμβει δὲ κάτωθεν τῶν κυμάτων ἡ στάσις, μεταξὺ δὲ οὐρανοῦ καὶ

3 θαλάσσης ἀνέμων ποικίλων ἐσύριζε ψόφος. καὶ ὁ μὲν ἄρη εἶχε σάλπιγγος ἦχου· οἱ δὲ κάλοι περὶ τὴν θόντην πίπτουσιν, ἀντεπαταγοῦντες δὲ ἑτερίγεσαν, ἐφοβεῖ δὲ καὶ τὰ ξῦλα τῆς νησίς ῥγνύμενα, μὴ κατὰ μικρόν ἀνοιχθείν τὸ σκάφος τῶν γόμφων ἀποστρωμένον γέρρα δὲ περὶ πᾶσαν

4 τὴν ναύν ἐκεκάλυπτο. καὶ γὰρ ὠμβρος ἐπέκλυζε πολὺς, ἥμεις δὲ τὰ γέρρα ὑποδύντες ὅσπερ εἰς ἀντρον ἐμένομεν, παραδόντες ἐαυτοὺς τῇ τύχῃ,
shifted to the other side so that the ship was almost sent under water, and instantly that part of the boat which had been down in the waves was now violently thrown up, and the part formerly raised on high was crushed down into the waters. Then arose a great wailing from the ship, and all changed their station, running, with shouts and cries, to the position in which they had been before they moved; and the same thing happening a third and a fourth, nay, many times, we thus imitated the motion of the ship; and even before we had finished one transmigration, the necessity for a second and contrary one was upon us.

2. The whole day long then we carried our baggage up and down the ship, running, as it were, a long-distance race a thousand times, with the expectation of death ever before our eyes. Nor did it seem far off, for about mid-day or a little after the sun totally disappeared, and we could see one another no better than by moonlight. Lightning flashed from the sky, the heaven bellowed with thunder so that the whole air rang with the din; this was answered from below by the 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
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5 ῥήγαντες τὰς ἐλπίδας. τρικυμίαι δὲ πολλαί καὶ πάντοθεν, αἱ μὲν κατὰ πρόσωπον, αἱ δὲ κατ᾽ οὖραν τῆς νῆσος ἀλλήλαις ἀντέπιπτον. ἢ δὲ ναύς ἀεὶ πρὸς μὲν τὸ κυρτούμενον τῆς θαλάσσης ἡγεῖτο, πρὸς δὲ τὸ παράδρομον ἥδη καὶ χθαμαλὸν τοῦ κύματος κατεύθυτο. ἐφίκει δὲ τῶν
6 κυμάτων τὰ μὲν ὄρεσι, τὰ δὲ χάσμασιν. ἢν δὲ καὶ τὰ ἐγκάρσια τῶν κυμάτων ἐκατέρωθεν φοβερότερα: ἀναβαίνουσα μὲν γὰρ ἐπὶ τὴν ναῦν ἡ θάλασσα διὰ τῶν γέρρων ἐκυλίετο καὶ
7 ἐκάλυπτε πάν τὸ σκάφος. τὸ γὰρ κῦμα αἱρόμενον ὑψὸ, ψαῦνον αὐτῶν τῶν νεφῶν, πόρρωθεν μὲν πρὸς ἀντιπρόσωπον ἑφαίνετο τῷ σκάφει μέγεθος οἶου... προσιον δὲ βλέπουν, κατα-
8 ποθήσεσθαι τὴν ναῦν προσεδόκησας. ἢν οὖν ἀνέμων μάχη καὶ κυμάτων ἡμεῖς δὲ οὐκ ἡδυνάμεθα κατὰ χώραν μένειν ὑπὸ τοῦ τῆς νῆσος σεισμοῦ. συμμυγῆς δὲ πάντων ἐγίνετο βοὴ ἔρροχθε τὸ κῦμα, ἔπαφλαξε τὸ πνεῦμα, ὀλολυγμὸς γυναικῶν, ἀλαλαγμὸς ἀνδρῶν, κελευσμὸς ναυτῶν, πάντα θρήνου καὶ κωκυτῶν ἀνάμεστα.
9 καὶ ο ἐκβερνήτης ἐκέλευε ρίπτειν τῶν φόρτων διάκρισις δὲ οὐκ ἦν ἀργύρου καὶ χρυσοῦ πρὸς ἀλλο τῶν εὐτελῶν, ἀλλὰ πάνθ’ ὅμοιως ἥκοντίζομεν ἐξω τῆς νῆσος πολλοὶ δὲ καὶ τῶν ἐμπόρων, αὐτοὶ τῶν οἰκείων λαμβάνοντες ἐν οἷς εἶχον τὰς ἐλπίδας, ἐώθουν ἐπεγόμενοι. καὶ ἦν ἡδη η ναύς τῶν ἐπίπλων γυμνή: ὡ δὲ χειμῶν οὐκ ἔσπευδετο.

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

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

3 εἴχον δὲ καὶ πελέκεις καὶ μαχαίρας, καὶ πατάξειν ἡπείλουν, εἰ τις ἐπιβήσεται πολλοὶ δὲ ἐκ τῆς νῆσος ὀπλισάμενοι τὸ δυνατὸν, ὁ μὲν κόπης παλαιὰς τρύφων ἄραμεν, ὁ δὲ τῶν τῆς νῆσος σελμάτων, ἡμύνετο. θάλασσα γὰρ εἰχε νόμον

4 τὴν βίαν καὶ ἦν ναυμαχίας καίνος τρόπος. οἱ μὲν γὰρ ἐκ τῆς ἐφολκίδος δεί συναντῶν καταδύουν τῷ τῶν ἐπεμβαίνοντων ὄχλῳ πελέκεσι καὶ μαχαίραις τούς ἐξαλλομένους ἐπαινοῦ· οἱ δὲ σκυτάλαις καὶ κώπαις ἀμα τῷ πηδήματι τὰς πληγὰς κατε-

5 φέροντο· οἱ δὲ καὶ ἄκρουν ψαύοντες τοῦ σκάφους ἐξωλίσθανον· ἔννοι δὲ καὶ ἐπιβαίνοντες τοῖς ἐπὶ τῆς ἐφολκίδος ἢδη διεπάλαιον· φιλίως γὰρ ἢ αἰδοὺς οὐκ ἔτι θεσμὸς ἦν, ἀλλὰ τὸ οἰκεῖον ἐκαστὸς σκοπῶν ἄσφαλες, τὸ πρὸς τοὺς ἐτέρους εὐγνωμόν οὐκ ἐλογίζετο. οὕτως οἱ μεγάλοι κύνδυνοι καὶ τοὺς τῆς φιλίας λύουσι νόμους.

1 So Cobet for the MSS. κατέφερον: to him is also due the change of ἐξωλίσθανον from ἐξωλίσθανον.

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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.

\(^1\) *aïdòs*, Latin *pietas*. The dutiful affection felt by children to their parents, or between relations generally; or the respect due from a younger to an older man.
4. Ἐνθα δὴ τις ἀπὸ τῆς νηὸς νεανίσκος εὗρωστος λαμβάνεται τοῦ κάλω καὶ ἐφέλκεται τὴν ἐφολκίδα, καὶ ἢν ἔγγυς ἦδη τοῦ σκάφους· ἡμιτρεπίζετο δὲ ἐκαστὸς, ὥς, εἰ πελάσει, πηδήσων εἰς αὐτήν. καὶ δύο μὲν ἢ τρεῖς ἤτυχκησαν οὐκ ἀναμωτὶ, πολλοὶ δὲ ἀποπηδᾶν πειρώμενοι ξέκουλισθησαν τῆς νηὸς κατὰ τῆς θαλάσσης. ταχύ γὰρ τὴν ἐφολκίδα ἀπολύσαστες οἱ ναῦται, πελέκει κόψαντες τὸν κάλων, τὸν πλοῦν εἰχον ἐνθα αὐτοὺς ἦγε τὸ πνεῦμα. οἱ δὲ ἐπὶ τῆς νηὸς ἐπει- ρώντο καταδύναι τὴν ἐφολκίδα. τὸ δὲ σκάφος ἐκυβίστα περὶ τοῖς κύμασιν ὀρχούμενον, λανθάνει δὲ προσενεκχεῖν ύφάλῳ πέτρα καὶ ῥήγνυται πᾶν. ἀπωσθείσης δὲ τῆς νηὸς ὁ ἴστος ἐπὶ θάτερα πεσὼν τὸ μὲν τι κατέκλασε, τὸ δὲ τι κατέδυσεν αὐτῆς. ὅποιοι μὲν οὖν παραχρῆμα τῆς ἁλμης πίοντες κατεσχέθησαν, οὕτωι μετριωτέραν ὡς ἐν κακοῖς ἔσχοι τὴν συμφοράν, οὐκ ἐνδιατρίψαντες τὸ τοῦ θανάτου φόβῳ. ὁ γὰρ ἐν θαλάσσῃ θάνατος βραδὺς προαναίρει πρὸ τοῦ παθεῖν· ὁ γὰρ ὀφθαλμὸς πελάγους γεμισθεὶς ἀόριστον ἐκτείνει τὸν φόβον, ὡς καὶ διὰ τούτων θάνατον δυνατικὸν πλείονα· ὅσον γὰρ τῆς θαλάσσης τὸ μέγεθος, τοσοῦτος καὶ ὁ τοῦ θανάτου φόβος. ἔνιοι δὲ κολυμβᾶν πειρώμενοι, προσραγέντες ὑπὸ τοῦ κύματος τῇ πέτρᾳ διεφθείροντο· πολλοὶ δὲ καὶ ξύλοις ἀπερρωγόσι συμπεσόντες ἐπείροντο δίκην ἰχθύων· οἱ δὲ καὶ ἡμινύτες ἐνήχουσιν. 5. Ἡπείλιν ὁ πλοῖον διελύθη, δαίμον τις ἀγαθὸς περιέσωσεν ἡμῖν τῆς πρόφας μέρος, ἐνθα περικαθίσαντες ἐγώ τε καὶ ἡ Δευκίππη κατὰ
4. At that point one of the passengers, a sturdy young man, seized the cable and drew up the jolly-boat until it was quite close to the ship's side, and everybody made ready to jump into it directly it should be close enough. Two or three were successful, though they effected their object not unscathed, and many made the attempt to leap only to fall from the ship into the sea; for the crew cut the rope with an axe, cast the boat off, and set sail wherever the wind was driving them, while the passengers did their best to sink it. Our vessel, after much plunging and tossing upon the waves, drove unexpectedly on to a rock hidden under water, and was utterly broken in pieces; as she slipped off the rock the mast fell on one side, breaking up part of her and carrying the rest beneath the water. Those who instantly perished, their lungs full of salt water, experienced the most tolerable fate in our general evil plight, because they were not kept in suspense by the fear of death. For a slow death at sea lets a man suffer all its pangs before the actual moment of dissolution. The eye, satiated with the waste expanse of the waters, prolongs the agony of fear, so that perishing in these circumstances is far more wretched than in any other: the terror of such a death is great in proportion to the size of the ocean. Some tried to swim, and were killed by being dashed by the waves on to the rock: many others fell upon broken pieces of wood and were spitted upon them like fishes; others were swimming about already half dead.

5. The ship thus broken up, some favouring deity kept whole for us that part of the prow on which Leucippe and I were seated astride, and we floated as
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ροῦν ἐφερόμεθα τῆς θαλάσσης. ὁ δὲ Μενέλαος καὶ ὁ Σάτυρος σὺν ἄλλοις τῶν πλωτήρων ἐπιτυχόντες τοῦ ἱστοῦ καὶ ἔπιπεσόντες ἐνήχοντο. 2 पλησίον δὲ καὶ τὸν Κλεινιάν ἐφρώμεν περιφηχόμενον τῇ κεραίᾳ καὶ ταυτήν ἱκουσάμεν αὐτοῦ τὴν βοὴν, "’Εχοι τοῦ ξύλου, Κλειστοφών:" ἀμα δὲ λέγοντα κῦμα ἐπεκάλυπτε κατόπιν καὶ ἴμεῖς
3 ἐκκυσάμεν. κατὰ ταύτῳ καὶ ἴμων ἐπεφέρετο τὸ 1 κῦμα: ἄλλα τύχῃ τινὶ πλησίον γενόμενον ἴμων κατώθεν παρατρέχει, ὥστε μόνον ὑψούμενον μετέωρον τὸ ξύλον κατὰ τὸν αὐχένα τοῦ
4 κύματος καὶ τὸν Κλεινιάν ἐδείκνυ αὐθίς. ἀνοιμώξας οὖν, "’Ελέησον," ἔφην, "δέσποτα Πόσειδόν, καὶ σπείσαι πρὸς τὰ τῆς ναυαγίας σου λείψανα. πολλοὺς ἤδη τῷ φώβῳ θανάτους ὑπεμείναμεν· εἰ δὲ ἴμας ἀποκτεῖναι θέλεις, μὴ διαστῆσῃ ἴμων τὴν τελευτήν· ἐν ἴμας κῦμα καλυψάτω. εἰ δὲ καὶ θηρίων ἴμας βορᾶν πέπρωται γενέσθαι, εἰς ἴμας ἵχθος ἀναλωσάτω, μία γαστὴρ χωρησάτω,
5 ἵνα καὶ ἐν ἵχθυσι κοινῇ ταφῶμεν." μετά μικρὸν δὲ τῆς εὐχῆς τὸ πολὺ τοῦ πνεύματος περιπέπαυτο, τὸ δὲ ἀγριον ἐστόρεστο τοῦ κύματος· μεστή δὲ ἦν ἡ θάλασσα νεκρῶν σωμάτων. τοὺς μὲν οὖν ἄμφι τὸν Μενέλαον θάττον προσώγει τῇ γῇ τὸ κῦμα· καὶ ἴνα ταύτα τῆς Αἰγύπτου τὰ παράλια· κατείχον δὲ τότε λησταὶ πᾶσαν τὴν ἐκεὶ χώραν.
6 ἴμεῖς δὲ περὶ δεῖλην ἐσπέραν τύχῃ τινὶ τῷ Πηλουσίῳ προσίσχομεν καὶ ἀσμενοὶ γῆς λαβόμενοι τοὺς θεοὺς ἀνευφημοῦμεν· εἰτὰ ὀδοφυρό-

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.

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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
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μεθα τον Κλεινίαν καὶ τον Σάτυρον, νομίζοντες αὐτοὺς ἀπολωλέναι.

6. Ἐστι δὲ ἐν τῷ Πηλοσίῳ Δίῳ ιερὸν ἀγαλμα Κασίου· τὸ δὲ ἀγαλμα νεανίσκος, Ἀπόλλωνι μᾶλλον ἑορκὸς· οὗτο γὰρ ἡλικίας εἰχε· προβεβληται δὲ τὴν χείρα καὶ ἔχει ροιάν ἐπ’ αὐτῇ·

2 τῆς δὲ ροιάς ὁ λόγος μυστικός. προσενξάμενοι δὴ τῷ θεῷ καὶ περὶ τοῦ Κλεινίου καὶ τοῦ Σάτυρου σύμβολον ἐξαιτήσαντες (καὶ γὰρ ἐλευθέρων μαντικών εἰναι τὸν θεόν) περιήγειμεν τὸν νεών.

3 κατὰ δὲ τὸν ὁπισθόδομον ὀρὼμεν εἰκόνα διπλῆν, καὶ ὁ γραφεύς ἐνεγέγραπτο. Ἐνάνθης μὲν ὁ γραφεύς, ἢ δὲ εἰκῶν Ἀνδρομέδα, καὶ Προμηθεύς, δεσμωται μὲν ἄμφω (διὰ τοῦτο γὰρ αὐτοὺς, οἶμαι, εἰς ἐν συνήγαγεν ὁ ξωγράφος) ἀδελφαὶ

4 δὲ καὶ τὴν ἄλλην τύχην αἰ γραφαί. πέτραι μὲν ἄμφοι τὸ δεσμωτήριον, θήρες δὲ κατ’ ἄμφοιν οἱ δῆμοι, τῷ μὲν ἐς ἄερος, τῇ δὲ ἐκ θαλάσσης· ἐπίκουροι δὲ αὐτοῖς Ἀργείων δύο συγγενεῖς, τῷ μὲν Ἡρακλῆς, τῇ δὲ Περσεύς· ὁ μὲν τοξεὺν τὸν ὀρόν τοῦ Δίως, ὁ δὲ ἐπὶ τὸ κῆτος τοῦ Ποσειδῶνος ἀθλῶν. ἀλλ’ ὁ μὲν ἰδρυται τοξαζόμενος ἐν γῇ, ὁ δὲ ἐς ἄερος κρέμαται τῷ πτερῷ.

7. Ὀρώφυκται μὲν οὖν εἰς τὸ μέτρον τῆς κόρης ἡ πέτρα· θέλει δὲ τὸ ὀργυμα λέγειν ὅτι μή τις αὐτὸ πεποίηκε χείρ, ἀλλ’ ἐστιν αὐτόχθων.

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

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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 t46
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 Posidon. 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.
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ἐτράχυνε γὰρ τοῦ λίθου τὸν κόλπον ὁ γραφεύς, 2 ὡς ἔτεκεν αὐτὸν ἡ γῆ. ἡ δὲ ἐνίδρυται τῇ σκέπῃ· καὶ ἔοικε τὸ θέαμα, εἰ μὲν εἰς τὸ κάλλος ἀπίδοις, ἀγάλματι κανών, εἰ δὲ εἰς τὰ δεσμὰ καὶ τὸ κήτος, αὐτοσχεδιῷ τάφῳ. ἔπε δὲ τῶν προσώ—

3 πων αὐτῆς κάλλος κεκέρασται καὶ δέος· ἐν μὲν γὰρ ταῖς παρειαῖς τὸ δέος κάθηται, ἐκ δὲ τῶν ὀφθαλμῶν ἀνθεὶ τὸ κάλλος. ἀλλ' οὔτε τῶν παρειῶν τὸ ὄχρον τέλεων ἀφοινικτὸν ἦν, ἥρεμα δὲ τῷ ἔρευθει βέβαπται· οὔτε τὸ τῶν ὀφθαλμῶν ἀνθος ἔστιν ἀμέριμνον, ἀλλ' ἔοικε τοῖς ἀρτι μαραίνομένοις ίοις· οὔτως αὐτὴν ἔκοσμησεν ὁ

4 ξωγράφος εὐμόρφοι φόβῳ. τὰς δὲ χείρας εἰς τὴν πέτραν ἐξεπέτασεν, ἀγχεὶ δὲ ἀνώ δεσμὸς ἐκατέραν συνάπτων τῇ πέτρα· οἱ καρποὶ 1 δὲ ὑστέρος ἀμπέλου βότρυνες κρέμασται. καὶ αἱ μὲν ὠλέναι τῆς κόρης ἀκρατον ἔχουσαι τὸ λευκὸν εἰς τὸ πελιδίων μετέβαλον καὶ ἐοίκασιν ἀποθησίγεις οἱ

5 δάκτυλοι. δέδεται μὲν οὖν οὕτω τῶν θάνατον ἐκδεχομένη· ἔστηκε δὲ νυμφικῶς ἐστολισμένη, ὅσπερ 'Αἰδώνει 2 νύμφη κεκοσμημένη· ποδήρης ὁ χιτῶν, λευκὸς ὁ χιτῶν· τὸ ὑφασμα λεπτόν, ἀραχνίων ἐοικὸς πλοκή, οὐ κατὰ τὴν τῶν προβατείων τριχῶν, ἀλλὰ κατὰ τὴν τῶν ἐρίων τῶν πτηνῶν, οἷον ἀπὸ δένδρων ἐξελουσαι νήματα

6 γυναικεῖς υφαίνουσιν Ἰνδαί. τὸ δὲ κήτος ἀντι—πρόσωπον τῆς κόρης κάτωθεν ἀναβαίνον ἀναίγει τὴν θάλασσαν· καὶ τὸ μὲν πολὺ τοῦ σώματος περιβεβληται τὸ κύματι, μονή· δὲ τῇ κεφαλῇ τὴν θάλασσαν ἀποδύεται. ὑπὸ δὲ τὴν ἀλμη

1 A play on the double meaning of καρπός, “wrist” and “fruit.” 2 Jacobs’ certain correction for Ἀδώνιδι.

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BOOK III, 7

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

¹ Such seems to be the meaning of this obscure sentence. The silk-worm, from the fact that it afterwards changes into a moth or butterfly, is represented as itself winged.
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tou kúmatos h twn nótwn égénrappto faivoméne
skía, tа twn folídon épárrmatα, tα twn aúxénωn
kυρτώματα, h lɔfiа twn ákavnwωn, oί tηs ouías
7 élymou. gέννωs pòllh kαι mαkrà aðérɔkto dē
pása méhr tηs twn ómwn sυmβολής, kαι eυθύς
h γαστήρ. metαξu dē tου kýptou kai tηs kórfh
o Pεrseuς égénrappto kαtαβailablen eξ áerος·
kαtαβάινει dē ēpti τo θηρίον gυμνός το πάν-
χlαμυδις ámfι tois ómous mónon kai πédiloiν pеrī
tω pódε pλησίωn του πτερού· pίλος dē aútoù
ηn κεφαλήν kαλύπτει· o pίλοs dē ῥυμήνετε
ηn Ἄιδος κυνένη. tη λαία tηn tηs Γοργούς
κεφαλήν kρατεί kai pροβέβληται δίκηn ἀσπίδος·
8 h dē èstti fɔbɛrɔ kαι ën tòis χρώμασι: tòus
ófthalmon ëxetétașen, ëfrixe tás tòpikas tòw
kροτάφwν, ἤγειρε tòus drákontas: ðùtwς àpεiλει
kαn tη γραφή. ðplon mèn tòto tη λαία tò
Pεrsei: ðplιstai dē kai tηn dēziàn dìfυei
9 sìdhírò eìs dρépànou kαι ξífοs èsxhismènυ. ἀρ-
χetαι mèn gάr h kòpη kάτωθεn ãmfòiñ èk mìas,
kαι èstiv ëf hìmìsεi tò sìdhíron ξífοs, èntevθen
dè àporragnì, tò mèn ðêυnetai, tò dē èpiká-
petetai. kai tò mèn àpòwxiomènò mènei ξífοs, ès
hðβατο, tò dē kαmpìtòmeñò dρépànou ðêνεται, ìnα
mìa πληγή tò mèn èreîdη tηn sφagην, tò dē kρατη
tηn tòmhì. tò mèn tηs 'Ανδρομέδας dράμα tòtò.
8. Êξıhì dē tò tòu Pρομηθέως èγεγόνει. dèdεtai
mèn o Pρομηθέus sìdhíh kai pέtra, ðplιstai dē
'Hraklhìs tòξh kai dòratì. ðrυncì ës tηn tòu

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

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the outline of its back was represented as apparent, as well as its knotted scales, its arched neck, its pointed prickles, and its twisting tail. Its mouth was wide and deep, and gaped open to where its neck joined its shoulders, and straightway there is the belly.\textsuperscript{1} 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.\textsuperscript{2} In his left hand he bore the Gorgon's head and held it before him like a shield; it was frightful, even in the artist's representation, with its staring, protruding eyes, its bristling hair about the temples, its waving snakes; even as painted it seemed to threaten evil. That was the armament of 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.\textsuperscript{3} So much for the episode of Andromeda.

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

\textsuperscript{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.

\textsuperscript{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.
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Προμηθέως γαστέρα τρυφᾶ· ἔστηκε γὰρ αὐτὴν
2 ἀνοίγων, ἤδη μὲν οὖν ἁνεφομένη· ἀλλὰ τὸ ῥάμφος ἐς τὸ ὄρυγμα καθεῖται,2 καὶ ἐοικεν ἐπορύττευν τὸ τραύμα καὶ ζητεῖν τὸ ἦπαρ· τὸ δὲ ἐκφαίνεται τοσοῦτον, ὅσον ἁνέφεξεν ὁ γραφεὺς τὸ διόρυγμα τοῦ τραύματος· ἔρειδει δὲ τῷ μὴρῳ τῷ τοῦ Προμηθέως τὰς τῶν ὀνύχων ἀκμὰς. τὸ δὲ ἀλγῶν πάντη συνέσταλται καὶ τὴν πλευρὰν συνέσπασται καὶ τὸν μηρὸν ἐγείρει καθ' αὐτοῦ· εἰς γὰρ τὸ ἦπαρ συνάγει τὸν ὀργιν. τὸ δὲ ἔτερος αὐτῷ τοῖν ποδοῖν τὸν σπασμὸν ὄρθιον ἀντιτείνει κατώ καὶ εἰς τοὺς δακτύλους ἀποξύνεται. τὸ δὲ ἦλλο σχῆμα διέκυμε τὸν πόνον κεκύρωται τὰς ὀρφύς, συνέσταλται τὸ χεῖλος, φαίνει τοὺς ὀδόντας· ἡλέσας ἤν ως ἀλγοῦσαν τὴν γραφὴν. ἀναφέρει δὲ λυπούμενον Ἦρακλῆς· ἔστηκε γὰρ τοξεῦων τοῦ Προμηθέως τὸν δήμιον ἐνήρμοστατα τῷ τόξῳ βέλος· τῇ λαϊᾳ προβέβληται τὸ κέρας ὁθών· ἐπὶ μαζὸν ἔλκει τὴν δεξιάν, ἔλκων τὸ νεῦρον κεκύρωται κατόπιν τῶν ἁγκώνα. πάντα οὖν ὀμοῦ πτύσσεται, τὸ τόξον, τὸ νεῦρον, τὸ βέλος, ἢ δεξιά. συνάγεται μὴν ὑπὸ τοῦ νεῦρον τὸ τόξον, διπλοῦται δὲ ὑπὸ τῆς χειρὸς τὸ νεῦρον, κλίνεται δὲ ἐπὶ μαζὸν ἡ χεῖρ. ὁ δὲ Προμηθεὺς μεστὸς ἔστιν ἐλπίδος ἀμα καὶ φόβοιν· πῇ μὲν γὰρ εἰς τὸ ἐλκος, πῇ δὲ εἰς τὸν Ἦρακλέα βλέπει, καὶ θέλει μὲν αὐτὸν ὅλος τοῖς ὀφθαλμοῖς ἰδεῖν, ἔλκει δὲ τῷ ἦμιον τοῦ βλέμματος ὁ πόνος.

1 oûn is not in the MSS., but, as Dr. Rouse suggests, must be supplied.
2 Hercher's emendation for MSS. κεῖται.

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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.
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9. Ἐνδιατρίψαντες οὖν ἡμερῶν δύο καὶ ἀναλαβόντες ἑαυτούς ἐκ τῶν κακῶν, ναῦν Ἀγυπτίαν μισθωσάμενοι (εἴχομεν δὲ ὀλίγον χρυσίον, ὤπερ ἐτύχομεν ἐξωσμένοι) διὰ τοῦ Νείλου πλοῦν ἔπι Ἀλεξάνδρειαν ἐποιούμεθα, μάλιστα μὲν ἐκεῖ διεγνωκότες ποιήσασθαι τὴν διατριβὴν καὶ νομίζοντες ταύτη τάχα τοὺς φίλους εὐρήσειν 2 προσενεχθέντας. ἔπει δὲ ἐγενόμεθα κατὰ τινὰ πόλιν, ἔξαίφνης βοῆς ἀκούομεν πολλῆς. καὶ ὁ ναύς τῆς εἴπων, "Ὁ βουκόλος," μεταστρέφει τὴν ναύ, ὡς ἐπαναπλεύσων εἰς τοῦτον· καὶ ἀμα πλήρης ἐν ἡ γῆ φοβερῶν καὶ ἄγριων ἀνθρώπων· μεγάλοι μὲν πάντες, μέλανες δὲ τὴν χροῖαν, οὐ κατὰ τὴν τῶν ἱνδῶν τὴν ἀκρατον, ἀλλ’ οἶος δὲ γένοιτο νόθος Αἰθίοψ, ψιλοῖ τὰς κεφαλὰς, λεπτοῖ τοὺς πόδας, τὸ σώμα παχεὶς· ἐβαρβάριζον δὲ 3 πάντες. καὶ ὁ κυβερνήτης εἴπὼν, "Ἄπολο- λαμεν," ἔστησε τὴν ναύ, ὅ γάρ ποταμός ταῦτα στενώτατος, καὶ ἐπεμβάντες τῶν ληστῶν τέσσαρες, πάντα μὲν τὰ ἐν τῇ νησί λαμβάνονσι, καὶ τὸ χρυσίον ἡμῶν ἀποφέρουσιν, ἡμᾶς δὲ δῆσαντες καὶ κατακλείσαντες εἰς τὸ δωμάτιον, ἀπηλλάττοντο, φύλακας ἡμῶν καταιτόντος, ὡς εἰς τὴν ἐπιούσαν ἄξοντες ἡμᾶς ὡς τὸν βασιλέα· τούτῳ γὰρ ἐκάλουν τῷ ὀνόματι τῶν ἱστην τῶν μείζονα· καὶ ἦν ὄδὸς ἡμερῶν δύο, ὡς παρὰ τῶν σών ἡμῶν ἐαλωκότων ἱκούσαμεν.

10. Ἐπεὶ οὖν νῦν ἔγενετο καὶ ἐκείμεθα, ὡς ἦμεν, δεδεμένοι καὶ ἐκάθευδον οἱ φρουροὶ, τότε, ὡς ἔξου ἡδη, κλαίειν ἤρχον τὴν Δευκάπην· καὶ ἤ λογοσάμενος ὅσων αὐτῇ γέγονα κακῶν αἴτιος, κωκύσας εἰς τῇ ψυχῇ βύθιον, τῷ δὲ νῷ κλέψας.

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BOOK III, 9-10

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 herdsman," 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,
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tou kokutou ton psophou, "Ω theoi kai daimones," ἔφην, "εἰπὲρ ἐστὲ που καὶ ἀκούετε, τί τηλικὸν ἤδικηκαμεν, ὡς ἐν ὀλγαίς ἡμέρας το-2 σούτῳ πλήθει βαπτισθήναι κακῶν; νῦν δὲ καὶ παραδεδώκατε ἡμᾶς λησταῖς Αἰγυπτίοις, ἵνα μηδὲ ἔλεου τύχωμεν. ληστῆν γὰρ "Ἐλληνα καὶ φωνὴ κατέκλασε καὶ δέησις ἐμάλαξεν· ὁ γὰρ λόγος πολλάκις τῶν ἑλεον προξενεῖ· τῷ γὰρ πονοῦντι τῆς ψυχῆς ἡ γλώττα πρὸς ἱκετηρίαν διακονοῦμέναι τῆς τῶν ἀκουόντων ψυχῆς ἡμεροῖ τὸ 3 θυμοῦμενον. νῦν δὲ ποία μὲν φωνὴ δεηθῶμεν; τίνας δὲ ὀρκους προτείνωμεν; κἂν Σειρήνων τις γένηται πιθανότερος, ὁ ἄνδροφονος οὐκ ἀκούει. μόνοις ἱκετεύειν μὲ δεῖ τοῖς νεύμασι καὶ τὴν δέσαι δηλοῦν ταῖς χειρονομίαις. ὃ τῶν ἄτυχὴ-4 μάτων· ἥδη τῶν θρήνου ἐξορχήσομαι. τὰ μὲν οὖν ἐμά, κἂν ὑπερβολὴν ἔχῃ συμφορᾶς, ἦττον ἅλγῳ, τὰ σὰ δὲ, Λευκίππη, ποίῳ στόματι θρηνῆς; ποίοις ὀμμασὶ δακρύσω; ὁ πιστὴ μὲν πρὸς ἄναγκην ἐρωτός, χρῆστη δὲ πρὸς ἐραστὴν 5 δυστυχοῦντα. ὅς καλὰ σου τῶν γάμων τὰ κοσμήματα: θάλαμος μὲν τὸ δεσμωτήριον, εὐνή δὲ ἡ γῆ, ὀρμοὶ δὲ καὶ ψέλεα κάλοι καὶ βρόχος, καὶ σοι νυμφαγωγὸς ληστῆς παρακαθεύδει· ἀντὶ 6 δὲ υμεναῖων τις σοι τῶν θρήνον ἀδει. μάτῃ σοι, ὃ θάλασσα, τὴν χαρῖν ὠμολογήσαμεν· μέμφομαι σου τῇ φιλανθρωπίᾳ· χρηστοτέρα γέγονας πρὸς οὖς ἀπέκτεινας, ἦμᾶς δὲ σώσας μᾶλλον ἀπέκτεινας. ἐφθόνησας ἡμῖν ἀληστεύτοις ἀποθανεῖν." 156
while hiding inwardly the sound of my grief. "O all ye gods and guardian angels," said I, "if really ye exist and can hear me, what great wrong have we done to be plunged in such a sea of troubles in so short a space of time? Now have you also delivered us over into the hands of Egyptian robbers, so that we have not even a chance of pity. A Greek buccaneer might be moved by the human voice, prayer might soften him: for speech is often the go-between of compassion; the tongue, ministering to him that is in anguish of soul by helping him to express supplication, subdues the fury of the listener's mind. But, as things are, in what language are we to make our prayers? What oaths can we pour out? I might be more persuasive than the Sirens, but the murderer would not listen to me; I can only make my supplications by signs and explain my prayers for mercy by the gestures of my hands. Alack for my mishaps; already, in dumb show, I shall begin my funeral dirge. For my own woes, intolerable as they are, I care less; but yours, Leucippe—how can my lips deplore them, my eyes weep for them? Faithful you were when love's stress came upon you, gentle and good to your unhappy lover: and here are fine trappings for your wedding! A prison is your bridal chamber, the earth your marriage bed, ropes and cords your necklaces and bracelets, a robber sleeps without as your bridesman, a dirge is your marriage-hymn. Ah, all in vain. O sea, did we give you thanks: now I blame your mercy; you were kinder to those whom you destroyed, and you have destroyed us yet more grievously by keeping us alive; you grudged us death save by a robber's hand."
11. Ταύτα μὲν οὖν ἔθρημον ἦσυχῇ, κλαίειν δὲ οὖκ ἡδυνάμην· τούτο γὰρ ἱδιον τῶν ὀφθαλμῶν ἐν τοῖς μεγάλοις κακοῖς. ἐν μὲν γὰρ ταῖς μετρίαις συμφοραῖς ἀφθόνως τὰ δάκρυα καταρρεῖ καὶ ἐστὶ τοῖς πάσχουσιν εἰς τοὺς κολάζοντας ἱκετηρία, καὶ τοὺς ἀλγοῦντας, ὅσπερ ἀπ' οἱ- δούντος τραύματος, ἐξεκένωσεν· ἐν δὲ τοῖς ὑπερ- βάλλουσι δεινοῖς φεύγει καὶ τὰ δάκρυα καὶ 2 προδίδωσι καὶ τοὺς ὀφθαλμούς. ἐνυχωῦσα γὰρ αὐτοῖς ἀναβαίνουσιν ἡ λύπη, ἵστησι τὴν ἀκμὴν καὶ μετοχετεύει καταφέρουσα σὺν αὐτῇ κάτω· τὰ δὲ ἐκτρεπόμενα τῆς ἐπὶ τοὺς ὀφθαλμοὺς ὀδοὺ εἰς τὴν ψυχὴν καταρρεῖ καὶ χαλεπῶτερον αὐτῆς ποιεῖ τὸ τραύμα. λέγω οὖν πρὸς τὴν Δευκίττην πάντα συγώσαν ὁς ρυγάς, φιλτάτη, καὶ οὐδὲν μοι λαλεῖς; "Οτι μοι," ἔφη, "πρὸ τῆς ψυχῆς, Κλειτοφῶν, τέθνηκεν ἡ φωνή."

12. Ταύτα ἡμᾶς διαλεγομένους ἔλαθεν ἐως γενομένην· καὶ τις ὅππον ἐπελαύνων ἔρχεται, κόμην ἔχων πολλὴν καὶ ἀγρίαν ἑκόμα δὲ καὶ ὁ ὅππος. γυμνὸς ὅν ὁ ὅππος,1 καὶ οὐκ εἰχὲ φάλαρα· τοιοῦτο γὰρ τοῖς λῃσταίς εἰσὶν οἱ ὅπποι. ἀπὸ δὲ τοῦ λῃστάρχου παρῆν καὶ, "Εἴ τις," ἔφη, "παρθένος ἐστὶν ἐν τοῖς εἰλημμένοις, ταύτην ἀπάγειν πρὸς τὸν θεόν, ἱερεῖον ἐσομένην καὶ 2 καθάρσιον τοῦ στρατοῦ." οἱ δὲ ἐπὶ τὴν Δευ- κίττην εὐθὺς τρέπονται· ἡ δὲ εἶχετό μου καὶ ἐξεκέρματο βοῶσα. τῶν δὲ λῃστῶν οἱ μὲν ἀπέστων, οἱ δὲ ἐτυπτοῦν· ἀπέστωσιν μὲν τὴν

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

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BOOK III, 11-12

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

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

¹ This sentence is, in the Greek, a mixture of the Oratio Recta and Obliqua. I have, for convenience, put all the English into the former mode of speech.

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Λευκίσσης, ἐτυπτοῦν δὲ ἐμὲ. ἀράμενοι οὖν αὐτὴν μετέωρον ἅπαγουσίων ἡμᾶς δὲ κατὰ σχολὴν ἦγον δεδεμένους.

13. Καὶ ἐπεὶ δύο σταδίους τῆς κόμης προήλθομεν, ἀλαλαγμὸς άκούεται πολὺς καὶ σίλπυγγος ἥχος καὶ ἐπιφαίνεται φάλαγξ στρατιωτική, πάντες ὀπλῖται. οἱ δὲ λῃσταὶ κατιδόντες, ἡμᾶς μέσους διαλαβόντες ἔμενον ἐπίόντα, ὡς αὐτοὺς 2 ἀμυνούμενοι. καὶ μετ' οὐ πολὺ παρῆσαν πεντήκοντα τὸν ἀριθμόν,1 οἱ μὲν ποδήρεις ἔχουσες τὰς ἁσπίδας, οἱ δὲ πέλτας. οἱ δὲ λῃσταὶ πολλῷ πλείους ὄντες, βώλους ἀπὸ τῆς γῆς λαμβάνουτες 3 τοὺς στρατιώτας ἐβάλλουν. παντὸς δὲ βώλου χαλεπώτερος βῶλος Αἰγύπτιος, βαρύς τε καὶ τραχύς καὶ ἀνώμαλος. τὸ δὲ ἀνώμαλον ἐστὶν αἱ 2 αἰχμαῖ τῶν λίθων. ὡστε βληθεὶς διπλοῦν ποιεῖ ἐν ταύτῳ τὸ τραύμα, καὶ οἴδημα, ὡς ἀπὸ λίθου, 4 καὶ τομᾶς, ὡς ἀπὸ βέλους. ἀλλὰ ταῖς γε ἁσπίσις ἐκδεχόμενοι τοὺς λίθους ὀλίγου τῶν βαλλόντων ἐφρόντιζον. ἐπεὶ οὖν ἔκαμον οἱ λῃσταὶ βάλλοντες, ἀνοίγουσι μὲν οἱ στρατιῶται τὴν φάλαγγα, ἐκθέουσι δὲ ἀπὸ τῶν ὀπλῶν ἄνδρες κούφοις ἐσταλμένοι, φέρων αἰχμὴν ἐκαστὸς καὶ ἕιδος, καὶ ἀκοντίζουσιν ἄμα, καὶ ἴνα οὐδεὶς ὃς οὐκ 5 ἐπέτυχεν. εἶτα οἱ ὀπλῖται προσέρρουν καὶ ἴνα ἡ

1 Here follows πάντες ὀπλῖται, 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.
BOOK III, 12-13

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

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

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

\(^2\) Or perhaps “on horseback.”

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μάχη στερρά, πληγαί δὲ παρ᾽ ἀμφοτέρων καὶ τραύματα καὶ σφαγαί. καὶ τὸ μὲν ἐμπειρον παρὰ τοὺς στρατιώτας ἀνεπλήρου τοῦ πλῆθους τὸ ἐνδεές. ἦμεις δὲ ὅσι τῶν αἰχμαλώτων ἦμεν, ἐπιτηρήσαντες τὸ πονοῦν τῶν ἄρητων μέρος, ἀμα συνελθόντες διακόπτομέν τε αὐτῶν τὴν φάλαγγα καὶ ἐπὶ τοὺς ἐναντίον ἐκτρέχομεν. οἱ δὲ στρατιώται τοῦ μὲν πρῶτον ἐπεχείρον ἀναίρειν οὐκ εἶδότες, ὡς δὲ εἴδον γυμνοὺς καὶ δεσμὰ ἐχοντας, ὑπονοήσαντες τὴν ἀλήθειαν, δέχονται τῶν ὁπλῶν εἰσώ, καὶ ἐπ᾽ οὖραν παραπέμψαντες εἰσὼν ἡσυχάζειν. 

7 ἐν τούτῳ δὲ καὶ ἵππεῖς πλείους προσέρρεον καὶ ἐπεὶ πλησίον ἐγένοντο, κατὰ κέρας ἐκάτερον ἐκτείναντες τὴν φάλαγγα περιππευον αὐτῶς ἐν κύκλῳ καὶ ἐν τούτῳ συναγαγόντες αὐτοὺς εἰς ὅλῃν κατεφόνεον. καὶ οἱ μὲν ἔκειντο τεθηκότες, οἱ δὲ καὶ ἡμιθυμεῖς ἐμάχοντο· τοὺς δὲ λοιπούς ἐξώθησαν.

14. Ἡν δὲ περὶ δείλην ὁ καιρὸς· καὶ ὁ στρατηγὸς διαλαβὼν ἥμων ἔκαστον, ἐπυνθάνετο τίνες εἶχαν καὶ πῶς ληφθείμενεν· διηγεῖτο δὲ ἄλλος ἀλλῳ τι, κἀγὼ τάμα εἶπον. ἐπεὶ οὖν ἀπαντα ἔμαθεν, ἐκέλευσεν ἀκολουθεῖν, αὐτὸς δὲ ὅπλα δόσειν ὑπέσχετο. διεγνώκει γάρ ἀναμείνας στρατιὰν ἐπελθεῖν τῷ μεγάλῳ ληστηρίῳ· ἐλέγχοντα δὲ ἀμφὶ τοὺς μυρίους εἶναι· ἐγὼ δὲ ὑπὸν ἦτον, σφόδρα γὰρ ἦδειν ἵππεῖν γεγυμνασμένος. ὦς δὲ τις παρηγ., περιώγγων τὸν ὑπὸν ἐπεδεικύμην ἐν ρυθμῷ τὰ τῶν πολεμοῦντο σχῆμα, ὅστε καὶ τὸν στρατηγὸν σφόδρα ἐπανέσαι. ποιεῖται δὴ με ἐκείνην τὴν ἡμέραν ὁμοτράπεζον 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
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3 τάμα καὶ ἀκούων ἤλεει. συμπαθής δέ πως εἰς ἔλεον ἀνθρωπὸς ἀκροατὴς ἀλλοτρίων κακῶν, καὶ ὁ ἔλεος πολλάκις φιλίαν προξενεῖ· ἢ γὰρ ψυχὴ μαλαχθεῖσα πρὸς τὴν ὄν ἦκουσε λύπην, συνδιατεθεῖσα κατὰ μικρὸν τῇ τοῦ πάθους ἀκροάσει τῶν οἰκτον εἰς φιλίαν καὶ τὴν λύπην εἰς τὸν ἔλεον συλλέγει. οὕτως οὖν διέθηκα τῶν στρατηγῶν ἐκ τῆς ἀκροάσεως ὡς καὶ αὐτῶν δάκρυα προαγαγεῖν· πλέον δὲ ποιεῖν εἴχομεν οὐδέν, τῆς Δευκάπτης ὑπὸ τῶν ληστῶν ἐχομένης. ἐδώκε δὲ μοι καὶ θεράποντα τῶν ἐπιμελησόμενον Αἰγύπτιων.

15. Τῇ δὲ ύστερᾳ πρὸς τὴν διάβασιν παρεσκευάζετο καὶ ἐπεχέρει τὴν διώρυχα χώσαι, ἤτις ἦν ἐμποδῶν. καὶ γὰρ ἐωρώμεν τοὺς ληστὰς μετὰ πλειστῆς δυνάμεως ἐπὶ θάτερα τῆς διώρυχος ἐστῶτας ἐν τοῖς ὀπλοῖς· βωμὸς δὲ τὶς αὐτοῖς αὐτοσχέδιος ἦν πηλοῦ πεποιημένος καὶ σορὸς τοῦ βωμοῦ πλησίον. Ἁγονύση δὲ τινὲς δύο τὴν κόρην, ὀπίσω τῷ χείρῳ διεθέμενην· καὶ αὐτοὺς μὲν οὕτως ἤσαν οὐκ εἴδον, ἤσαν γὰρ ὁπλισμένοι, τὴν δὲ κόρην Δευκάπτην οὕσαν ἐγνώρισα. εἶτα κατὰ τῆς κεφαλῆς σπουδῆς χέαντες,1 περιάγοντο τὸν βωμὸν κύκλῳ καὶ ἐπηύλευ τὶς αὐτῆ, καὶ ὁ ἰερεύς, ὡς εἰκός, ἢδεν ὅθῇ Αἰγύπτιαν· τὸ γὰρ σχῆμα τοῦ στόματος, καὶ τῶν προσώπων τὸ 4 διειλκυσμένον υπέφαινεν φῶδην. εἶτα ἀπὸ συνθήματος πάντες ἀναχωροῦσι τοῦ βωμοῦ μακρῶν τῶν δὲ νεανίσκων ὁ ἐτέρος ἀνακλίνας αὐτὴν

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.

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BOOK III, 14-15

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 xxii.

² I do not think that this necessarily means that the Egyptian language was of so "crack-jaw" a kind that the face of anybody singing it would be distorted beyond 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.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

υπτίαν, ἔδησεν ἐκ παπτάλων ἐπὶ τῆς γῆς ἔρημεσ-
μένων, οἷον ποιοῦσιν οἱ κοροπλάθοι τὸν Μαρσύαν
ἐκ τοῦ φυτοῦ δεδεμένου· εἶτα λαβὼν ξῖφος
βάπτει κατὰ τῆς καρδίας καὶ διελκύσας τὸ ξῆφος
5 εἰς τὴν κάτω γαστέρα, ῥήγυσεν· τὰ σπλάγχνα
dὲ εὐθὺς ἐξεπήδησεν, ἃ ταῖς χερσὶν ἔξελκόμενοις
ἐπιτιθέασι τῷ βωμῷ, καὶ ἐπεὶ ὀπτήθη, κατατε-
μόντες ἄπαντες εἰς μοίρας ἔφαγον. ταῦτα δὲ
ὁρώντες οἱ μὲν στρατιώται καὶ ὁ στρατηγὸς καθ'
ἐν τῶν πραττομένων ἀνέβοσι καὶ τὰς ὀψεῖς
ἀπέστρεφον ἐκ τῆς θέας, ἐγὼ δὲ ἐκ παραλογιοῦ
6 καθήμενος ἔθεωρον. τὸ δὲ ἦν ἐκπλήξεως· μέτρον
γὰρ οὐκ ἔχον τὸ κακὸν ἐνεβρόντησει με. καὶ
tάχα ὃ τῆς Νιόβης μῦθος οὐκ ἦν ψευδής, ἀλλὰ
κάκενη τοιούτον τι παθοῦσα ἐπὶ τῇ τῶν παίδων
ἀπωλείᾳ δόξαν παρέσχεν ἐκ τῆς ἀκινήτας ὡς εἰ
λίθος γενομένη. ἐπεὶ δὲ τέλος εἴχεν, ὡς γε
ὦμιν, τὸ ἔργον, τὸ σῶμα ἐνθέντες τῇ σορῷ κατα-
λείπον, πῶμα ἐπ' αὐτῆς ἐπιθέντες, τὸν δὲ
βωμὸν καταστρέφοντες, φεύγουσιν ἀμεταστρεπτῇ.
οὕτω γὰρ αὐτοὶς ποιεῖν ἐτυχε μεμαντεμένον οἱ
ἱερεῖς.

16. Ἔσπερας δὲ γενομένης, ἡ διώρυξ ἐκέχω-
στο τᾶσα· οἱ δὲ στρατιῶται διαβάντας αὐλίζομεν
μικρὸν ἀνώ τῆς διόρυχος καὶ περὶ δεῖπνον ήσαν
ὁ δὲ στρατηγὸς ἐπεχείρησε με παρηγορεῖν ἀνιαρῶς
2 ἔχοντα. περὶ δὲ πρώτην νυκτὸς φυλακῆς πάν-
τας ἐπιτηρήσας καθεύδοντας, πρόειμι,1 τὸ ξῆφος
3 ἔχων, ἐπικατασφάξων ἐμαυτὸν τῇ σορῷ. ἐπεὶ
dὲ πλησίον ἐγενόμην, ἀνατείνον τὸ ξῆφος, “Δευ-
κιπτη,” λέγων, “ἀθλία καὶ πάντων ἀνθρώπων

1 So Hercher for πρόσειμι of the MSS.
BOOK III, 15–16

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,
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dustychrestatì, ou ton thanaton dýuromai sou mou, oude oti tevnikas epì xênis, oude oti sou gégonen ek basias sfaghe, all' oti taúta ton tôn són átvakhmaton paínyia, all' oti kathárion gégonas ákathártwn sômataw kai se xwson ánêtemon, oîmou, kai blêpousan ólhn tìn ánato-
mhn, all' oti sou tîs gavstrôs tà mousthria emêrisan kai tîn tañĩ kavodaimon bòimô kai
4 sorô. Kai to mev swma taúth katatêteita, tâ de spângxha pou; ei mev êdedapanhkei to pûr, ëttow ë sumfora vûn de ë tîw spângxwn sou tañĩ lûstôn gégon trôphi. òi povnìras epî bòimô dàdovkías: ò trôfow kainâ mousthria. 5 kal' epî touòtois ëmumai ëvelen ãwthen oî theoi kal' oûk êsbêsth tî pûr, all'â màiwnomîn ëneîxeto kal' anefere tois theois tîn kûsas. Lâbe ouv, Deukîpty, tàs pretopûsas sou xôas par' émou." 17. Taúta eipow anateînaw ãw to xîphos, òs kathasw emautô kata tîs sfaghe: kai orô 
dûo tîwâs êx evanthesis (selhnaia de ënv) spoudh 
thetaitas. ëpêschn oûn lêstas eviâ dokôw, òs 
an ëp' aûtwôn apothânonmî. én toûtw de ëgnûs 
egênoto kal' anabouwîn amfîw. Mènèlas de ënv 2 kal' ò Sáturos. ëgw de ãndras idîwv ék paralô-
gous xwntas kai filous, ouîte perimeptukamhî, ouîte 
explagnh ûf' ëðouhî: tosoûton ëi lûpî me 3 tîs sumforas êzekôfôse.1 lambsânovtai dë

1 So Salmusius for the MSS. êzekôfôse.

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

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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 woe—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.¹
Accursed requiem at an accursed altar! Horrible
and new-fangled banquet! At a sacrifice such as
this the gods looked down—and yet the fire was
not quenched, but was allowed to pollute itself and
carry up to heaven the savour of such an offering!
Receive then, Leucippe, from me the only fitting
expiatory offering.”

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

18. Μόλις οὖν ἀναξωπυρήσας λέγω πρὸς τὸν Μενέλαον, "Οὐκ ἐρεῖς μοι, τὶ ταῦτα; οὐχὶ Λευκίππην ὀρῶ; 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 Zeús Zévios in his dealings with him.
ΑΧΙΛΛΕΣ ΤΑΤΙΥΣ

λαλούσης; ὃ ὄν ἅθες ἑθεασάμην, τίνα ἦν; ἥ γὰρ
2 ἐκείνα ἔστιν ἢ ταύτα εὐπνια. ἀλλ' ἵδον καὶ
φίλημα ἀληθίνων καὶ ἔσοφεν, ὡς κάκεινο τὸ τῆς
Δευκάπτης γλυκύ. " Ἀλλ' νῦν," ὁ Μενέλαος
ἔφη, "καὶ τὰ σπλάγχνα ἀπολήψεται καὶ τὰ
στέρνα συμφύσηται καὶ ἀτρωτὸν ὅψει. ἀλλ'
ἐπικάλυψαί σοι τὸ πρόσωπον· καλῶ γὰρ τῆς
3 Εκάτην ἐπὶ τὸ ἔργον." ἐγὼ δὲ πιστεύσας
ἐνεκαλυψάμην. ὁ δὲ ἄρχεται τερατεύεσθαι καὶ
λόγον τινά καταλέγειν καὶ 1 ἀμα λέγων περιαρεί
tὰ μαγγανέματα τὰ ἐπὶ τῇ γαστρὶ τῆς Δευ-
4 κάπτης καὶ ἀποκατέστησεν εἰς τὸ ἀρχαῖον. λέγει
dὲ μοι, "Ἀποκάλυψαι." κἀγὼ μόλις μὲν καὶ
φοβούμενος (ἀληθῶς γὰρ φόμη τῆς Εκάτην
παρείναι) ὅμως δ' ὅν ἀπέστησα τῶν ὀφθαλμῶν
tὰς χεῖρας καὶ ὀλόκληρον τῆς Δευκάπτην ὁρῶ.
5 ἔτι μᾶλλον ὅν ἐκπλαγεὶς ἐδεόμην τοῦ Μενελάου,
λέγων. "Ω φίλτατε Μενέλαιε, εἰ διάκονος τις εἰ
θεῶν, δέομαι σοι, ποὺ 2 γῆς εἰμὶ καὶ τῖνα 3 ποτὲ
tαύτα ὀρῶ;" καὶ ἡ Δευκάπτη, "Παῦσαι," ἔφη,
"Μενέλαιε, δεδιδόμενος αὐτῶν' λέγε δὲ πῶς τοὺς
ληστάς ἡπάτησας."

19. 'Ο σών Μενέλαος λέγειν. "Οἶδας, ὡς
Αἰγύπτιος εἰμὶ τὸ γένος· φθάνω γὰρ σοι ταύτα
εἰπὼν ἐπὶ τῆς νήσος. ἦν ὅν μοι τὰ πλεῖστα τῶν
κτημάτων περὶ ταύτην τῆν κόμην καὶ οἱ ἄρχοντες
2 αὐτῆς γνώριμοι. ἔπει ὅν τῇ ναναγίᾳ περι-
επέσωμεν, εἰτά με προσέρρυψε τὸ κῦμα τοῖς τῆς
Αἰγύπτου παραλίοις, λαμβάνομαι μετὰ τοῦ

1 καί, supplied by Hercher, seems to be necessary to join
this clause to the last.  2 So Jacobs, for MSS. ποί.
3 The correction of Cobet for MSS. τί.

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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
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Σατύρου πρὸς τῶν ταύτην ἑπαρφυλαττόντων ληστῶν. ὡς δὲ ἀγομαί πρὸς τὸν λήσταρχον, ταχὺ με τῶν ληστῶν τινὲς γνωρίσαντες λύουσι μοι τὰ δεσμαὶ, θαρρεῖν τε ἐκέλευν καὶ συμπονεῖν 3 αὐτοίς, ὡς ἄν οἰκεῖοι. ἔξαιτούμαι δὴ καὶ τὸν Σατύρου ὡς ἐμὸν. οἱ δὲ, Ἐρατρίδης ἐστι, Ἐφασσαν, ἐπιτείχειες ἡμῖν σεαυτὸν τολμηρὸν πρῶτον. καὶ τούτῳ χρησμὸν ἦσοντος κόρην καταθύσαι καὶ καθῆρα τὸ ληστήριον καὶ τὸν μὲν ἦπατος ἀπογέυσασθαι τυθείσης, τὸ δὲ λοιπὸν σῶμα σώμα παραδὸν ἀναχωρῆσαι, ὡς ἄν τοῖς ἐναντίοις στρατόπεδον ὑπερβάλοι τῆς θυσίας τὸν τόπον. λέγε δὴ τὰ ἐπίλοιπα, Σατύρε, σὺς γὰρ ἐντεύθεν ὁ λόγος.”

20. Καὶ ὁ Σατύρος λέγει: “Ἀμα δὲ βιαζόμενος ἐπὶ τὸ στρατόπεδον ἐκλαιον, ὡς δέσποτα, καὶ ὅγυρον, τὰ περὶ τῆς Δεικτῆς πυθόμενος, καὶ ἐδεόμης Μενελάου παντὶ ὁμόψω σῶσαι τὴν 2 κόρην. δαίμων δὲ τις ἀγαθὸς ἡμῖν συνήργησεν. ἐτύχομεν τῇ πρῶτῃ τῆς θυσίας ἡμέρα καθεξο- μενοι πρὸς τῇ θαλάσσῃ λυπούμενοι καὶ περὶ τούτων σκοποῦντες, τῶν δὲ ληστῶν τινὲς ναῦν ἱδόντες ἀγνοίᾳ πλανηθείσαι, ἀρμισθαν ἐπί αὐτὴν. 3 οἱ δὲ ἐπὶ τῆς χῆς συνέντες οἱ τυχανοῦσιν, ἐπεχείρουν ἐλαύνειν εἰς τούπισιν ὡς δὲ φθάνου- σιν οἱ λησταὶ καταλαβόντες, πρὸς ἀμφαν 4 τρέπονται. καὶ γὰρ τις ἐν αὐτοῖς ἦν τῶν τὰ

1 Jacobs' correction for MSS. ταύτην.
robb[ers 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.\textsuperscript{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

\textsuperscript{1} So that the magic should take them, presumably, as they crossed the place. If, on the other hand, we wish to understand the sentence in the sense that the horror of the cannibal sacrifice was to affright and overawe the enemy, the rendering would be more easily reached if we were to read τῆς θυσίας τὸ ἄτομον, which would then be the subject of ὑπερβάλοι, and τὸ τῶν ἐναντίων στρατόπεδον its object.
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'Oμήρου τῷ στόματι δεικνύντων ἐν τοῖς θεάτροις·
tὴν 'Ομηρικὴν οὖν1 σκευὴν ὀπλισάμενος καὶ
aυτὸς καὶ τοὺς ἀμφ' αὐτὸν οὕτως σκευάσας, ἔπε-
χείρον μάχεσθαι. πρὸς μὲν οὖν τοὺς πρῶτους
ἐπεθόντας καὶ μάλα ἐρρωμένως ἀντετάξαντοι·
πλείόνων δὲ ἐπιπλευσάντων σκαφῶν ἱερστικῶν
καταδύοντο τὴν ναῦν καὶ τοὺς ἀνδρας ἐκπέμποντας

6 ἀνήροις. λαυθάνει δὴ κίστη ἐκτραπεῖσά τις, καὶ
tῷ ναυαγῷ καθ' ἡμᾶς τῷ ροῖ κομισθείσα, ἢν ὁ
Μενέλαος ἀναιρεῖται, καὶ ἀναχωρήσας ποι παρόν-
tος ἄμα κάμοι (προσεδόκα γάρ τι σποουδαίον
εὐδον εἶναι) ἀνοίγει τὴν κίστην καὶ ὀρῶμεν
χλαμύδα καὶ ξίφος, τὴν μὲν κόπην ὁσον παλαι-
στῶν τεσσάρων, τὸν ἐς σίδηρον ἐπὶ τῇ κόπῃ
βραχύτατον, δακτύλων ὁσον οὐ πλεῖω τριῶν.

7 ὡς δὲ ἀνελόμενος τὸ ξίφος ὁ Μενέλαος ἔλαβε
μεταστρέψας κατὰ τὸ τοῦ σίδηρου μέρος, τὸ
μικρὸν ἐκεῖνο ξίφος ὁσπερ ἀπὸ χραμοὶ τῆς
κόπης κατατρέχει τοσοῦτον, ὡσον ἐξεχειρ κόπῃ
τὸ μέγεθος: ὡς δὲ ἀνέστρεψεν εἰς τοῦμπαλιν,
αὐθίς ὁ σίδηρος εἴσοι κατεδέστε. τούτω δὲ ἀρα,
ὡς εἰκός, ὁ κακοδαιμόν εἰκεῖν ἐν τοῖς θεάτροις
ἐχρήτο πρὸς τὰς κιβδήλους σφαγάς.

21. "Δέγω οὖν πρὸς τὸν Μενέλαον, 'Θεὸς ἡμῶν,
ἀν θέλῃς χρηστὸς γενέσθαι, συναγωγεῖται. δυνη-
σόμεθα γάρ καὶ τὴν κόρην σῶσαι καὶ τοὺς ληστὰς

2 λαθεῖν. ἄκουσον δὲ πούρ τρόπῳ. δέρμα προ-
βάτου λαβόντες ὡς ὦτι βαρινότατον συρράψωμεν
eἰς σχήμα βαλαντίου, μέτρον ὅσον γαστρός ἀν-
θρωπίνης, εἰτὰ ἐμπλήσαντες θηρείων σπλάγχνων

1 A connecting particle of some sort seems to be necessary
to the sense, and Cobet's οὖν is as good as any other.

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

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

1 Literally, "four palm-breadths," which may be taken roughly as three inches each, though perhaps in reality a little more. The δάκτυλος or breadth of the finger (transversus pollex) may in the same way be taken as an inch.
καὶ αἵματος, τὴν πλαστὴν ταύτην γαστέρα ράψωμεν, ὡς ἡμᾶς ῥάδιως τὰ σπλάγχνα διεκπίπτοι, καὶ ἐνσκευάσατες τὴν κόρην τοῦτον τὸν τρόπον καὶ στολὴν ἔξωθεν περιβαλόντες μίτραις τε καὶ ζώμασιν ἐνδεδυμένην, τὴν σκενήν ταύτην ἐπικρύψωμεν. πάντως δὲ καὶ ὁ χρησμὸς ἦμιν εἰς τὸ λαθεῖν χρήσιμος. ὁλοκλήρως γὰρ αὐτὴν ἐσταλμένην δι' αὐτῆς ἀνατμηθῆναι μέσην τῆς ἐσθῆτος λέγει ὁ χρησμός. ὅρας τούτῳ τὸν ξίφος ὡς ἐχει μηχανής· ἀν γὰρ ἐρείσῃ τίς ἐπὶ τίνος σώματος, φεύγει πρὸς τὴν κόπτην, ὥσπερ εἰς κουλεόν· καὶ οἱ μὲν ὅρωντες δοκοῦσι βαπτίζεισθαι τὸν σίδηρον κατὰ τοῦ σώματος, ὁ δὲ εἰς τὸν χηραμοῦ τῆς κώπης ἀνέδραμε, μόνην δὲ καταλεῖπε τὴν αἰχμῆν, ὅσον τὴν πλαστὴν γαστέρα τεμεῖν καὶ τὴν κόπτην ἐν χρῷ τοῦ σφαξομένου τυχεῖν· καὶ ἀποσπάσῃ τὶς τὸν σίδηρον ἐκ τοῦ τραύματος, καταρρέει πάλιν ἐκ τοῦ χηραμοῦ τὸν ξίφος, ὅσον τῆς κώπης ἀνακουφίζεται τὸ μετέωρον καὶ τὸν αὐτὸν τρόπον τοὺς ὅρωντας ἀπατᾶ· δοκεῖ γὰρ τοσοῦτον καταβῆναι ἐν τῇ σφαγῇ, ὅσον ἀνείς ἐκ τῆς μηχανῆς. τούτων οὖν γενομένων, οὐκ ἂν εἰδεῖεν οἱ λησταὶ τὴν τέχνην. τὰ τὸ γὰρ δέρματα ἀποκέρυσται, τὰ τὰ σπλάγχνα τῆς σφαγῆς προσπηδησθεῖται, ἀπερ ἡμεῖς ἐξέλοντες ἐπὶ τῷ βωμῷ θύσομεν. καὶ τὸ ἐντεύθεν οὐκέτι προσίσαιν οἱ λησταὶ τῷ σώματι, ἂλλ' ἡμεῖς εἰς τὴν σορὼν καταθήσομεν. ἀκήκοας τὸν ληστάρχου μικρὸ πρόσθεν εἰπόντος, δεῖν τι τολμηρὸν ἐπι-

1 Hercher proposed to insert ἄν after ὡς.
2 A very ingenious restoration by Hercher for the MSS. meaningless δ ἱδηρος.
entails 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 καταβῆναι ἐν is Cobet's restoration from the MSS. καταβάλειν.
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dείξασθαι πρὸς αὐτούς· ὡστε ἔστι σοι προσελθεῖν
αὐτῷ καὶ ὑποσχέσθαι ταῦτην τὴν ἐπίδειξιν.
ταῦτα λέγων, ἔδειμην Δία Ξένιου καλῶν καὶ
κοινῆς ἀναμμηνήσκων τραπέζης¹ καὶ κοινῆς
ναυαγίας.

22. “Ὁ δὲ χρηστὸς οὗτος, ὁ Μέγα μέν, ἔφη,
τὸ ἔργον, ἀλλ’ ὑπὲρ φίλου, κἂν ἀποθανεῖν
δεήσῃ, καλὸς ὁ κίνδυνος, γλυκὸς ὁ θάνατος.”

2 ὁ Νομίζω δὲ, ἔφην, ὡς καὶ Κλειτοφῶντα.
ἡ γὰρ κόρη πυθομένῳ μοι καταλιπεῖν αὐτὸν εἶπε
παρὰ τοῖς ἑαλωκόσι τῶν λῃστῶν δεδεμένοιν· οἱ
δὲ τῶν λῃστῶν πρὸς τὸν λήσταρχον ἐκφυγόν-
τες ἐλέγον πάντας τοὺς ὑπ’ αὐτῶν εἰλημμένους
τὴν εἰς τὸ στρατόπεδον μάχην ἐκπέφευγέναι·
ἀςτε ἀποκείσεται σοι παρ’ αὐτῷ ἡ χάρις καὶ
ἄμα ἐλεησαι κόρην ἀθλίαν ἐκ τοσοῦτον κακοῦ.’

3 ταῦτα λέγων πείθω, καὶ συνέπραξεν ἡ Τύχη
ἔγω μὲν ὀν ἐπὶ τὴν τοῦ μηχανήματος ἢμην
σκευήν. ἀρτι δὲ τοῦ Μενελάου μέλλοντος τοῖς
λῃσταῖς περὶ τῆς θυσίας λέγειν, ὁ λήσταρχος
φθάσας κατὰ δαίμονα, ’Νόμος ἡμῶν, ἔφη, ’τοὺς
πρωτομύστας τῆς ἱερουργίας ἀρχέσαι, μάλιστα

4 ὅταν ἀνθρωπον καταθύειν δέη. ὃρα τοῖς εἰς
ἀγρίον σοι παρασκευάζεσθαι πρὸς τὴν θυσίαν
δεῖσαι δὲ καὶ τὸν σὸν οἰκέτην ἄμα σοὶ μιηθῆναι.’

‘Καλ’ μάλα,’ οὗτος ἔφη, ’προθυμησόμεθα μη-

5 δενὸς ὑμῶν χείροις γενέσθαι. στείλαι δὲ ἡμᾶς
αὐτοὺς δεῖσε τὴν κόρην ὡς ἀρμοδίως πρὸς τὴν
ἀνατομήν.” ’Τμῶν,’ ὁ λήσταρχος ἔφη, ’τὸ

6 ἱερεῖον.’ στέλλομεν δὴ τὴν κόρην τὸν προερή-

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

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BOOK III, 21-22

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
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μένον τρότον καθ’ εαυτούς, καὶ θαρρεῖν παρεκλευσάμεθα, διεξελθόντες ἐκαστα, καὶ ὡς μένειν εἰσ’ τὴς σοροῦ χρῆ, κἂν θάττον αὐτὴν ὁ ὑπνος ἀφῇ, τὴν ἡμέραν ἐνδον μένειν. Ἡν δὲ τι ἡμῖν ἐμποδῶν γένεται, σῶζε σαυτὴν ἐπὶ τὸ στρατόπεδον. ταῦτα εἰπόντες ἔξαγομεν αὐτὴν ἐπὶ τὸν βωμὸν καὶ τὰ λοιπὰ οἶδας.


4 ἄλλα καὶ τὴν ταφήν. "Ὡς θάλασσα ἄγνωμον, ἐφθάνοντες ἡμῖν ὀλοκλήρου τοῦ τῆς φιλανθρωπίας σου δράματος." ἀπίμενο οὖν εἰς τὸ στρατόπεδον

1 It is not quite obvious why the (supposed) death of Clinias was Clitophon’s fault, and editors have wished to alter the reading δι’ ἐμέ for this reason. It is, however, possible to argue that, since Clinias 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.

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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, 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.
ΑΧΙΛΛΕΣ ΤΑΪΤΙΟΥ

κοινῇ καὶ τῆς σκηνῆς εἶσω παρελθόντες τῆς ἐμῆς, τὸ λουπὸν τῆς νυκτὸς διετρήψαμεν, καὶ τὸ πράγμα οὐκ ἔλαθε τοὺς πόλλοις.

24. Ἄμα δὲ τῇ ἁγῳ τὸν Μενέλαον τῷ στρατηγῷ καὶ ἀπαντᾷ λέγω· ὁ δὲ συνήδετο καὶ τὸν Μενέλαον ποιεῖται φίλον, πυνθάνεται δὲ, πόση δύναμις ἐστί τοῖς ἐναυτίοις· ὁ δὲ ἔλεγεν πᾶσαν ἐμπεπλήσθαι τὴν ἔξοχης κόμης ἀνδρῶν ἀπονενομένων καὶ πολὺ συνηθροίσθαι λεστὶ-2 μον, ὡς εἶναι μυρίους. λέγει οὖν ὁ στρατηγὸς, ἧμιν αὐτοῖ τέντε χιλιάδες ἰκαναὶ πρὸς εἰκοσὶ τῶν ἐκείνων ἀφίζονται δὲ ὅσον οὔδέπω πρὸς τούτος ἐπεροῖ δισχίλιοι τῶν ἁμφὶ τὸ Δέλτα καὶ τὴν Ἡλίου πόλιν τεταγμένων ἐπὶ τοὺς 3 βαρβάρους· καὶ ἂμα λέγοντος αὐτοῦ παῖς εἰστρέχει τις, λέγων ἀπὸ τοῦ Δέλτα πρόδρομον ἦκεν τού κέθεων στρατοπέδου καὶ πέντε λέγει καὶ ἄλλων ἡμερῶν διατρίβειν τοὺς δισχίλιους· τὸς γὰρ βαρβάρους τοὺς κατατρέχοντας πεπᾳῦσθαι, μελλούσης δὲ ἦκεν τῆς δυνάμεως, τὸν ὀρνιν αὐτοῖς ἐπιδημῆσαι τὸν ἱερόν, φέροντα τοῦ πατρὸς τὴν ταφήν· ἀνάγκην δὲ εἶναι 1 τὴν ἔξοδον ἐπισχεῖν τοσοῦτων ἡμερῶν.

25. "Καὶ τὰς ὁ ὀρνις οὖτος, ὡς τοις," ἔφη, "τοσαῦτης τιμῆς ἠξίωται; ποιὰν δὲ καὶ κομίζει ταφήν;" "Φοίνιξ μὲν ὁ ὀρνῖς ὄνομα, τὸ δὲ γένος Αἰθιοπ, μέγεθος κατὰ ταῦτα τῇ χροῶ ταῦτα ἐν 2 κάλλει δεύτερος. κεκέρασται μὲν τὰ πτερὰ

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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 enquirey 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
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χρυσῷ καὶ πορφύρᾳ: αὐχεῖ δὲ τὸν Ἥλιον
dεσπότην καὶ ἡ κεφαλὴ μαρτυρεῖ, ἐστεφάνωσε
gὰρ αὐτὴν κύκλος εὐφυῆς. ἦλιον δὲ ἐστίν ὁ τοῦ
cύκλου στέφανος εἰκών. κυάνεός ἐστιν, ρόδοις
ἐμφερής, εὐειδής τὴν θέαν, ἀκτίσι κομῇ, καὶ
εἰσὶν αὐταῖ πτερῶν ἀνατολαῖ. μερίζονται δὲ
αὐτοῦ Αἰθίοπες μὲν τὴν ξωῆν, Αἰγύπτιοι δὲ τὴν
tελευτήν ἐπειδὰν γὰρ ἀποθάνῃ (σὺν χρόνῳ δὲ
τούτῳ πᾶσχει μακρῶ), ο παῖς αὐτὸν ἐπὶ τὸν
Νεῖλον φέρει, σχεδιάζας αὐτῷ καὶ τὴν ταφήν.
σμύρνης γὰρ βόλου τῆς εὐωδεστάτης, ὅσον
ἰκανον πρὸς ὄρνιθος ταφῆν, ὀρύττε τε τῷ
στόματι καὶ κοιλαίνει κατὰ μέσον, καὶ τὸ ὄργυμα
θῆκη γίνεται τῷ νεκρῷ. ἐνθεὶς δὲ καὶ ἑναρμόσας
tὸν ὄρνιν τῇ σορᾷ, καὶ κλείσας τὸ χάσμα
γηνῷ χώματι, ἐπὶ τὸν Νεῖλον οὕτως ὑπάται
tὸ ἔργον φέρων. ἐπεται δὲ αὐτῷ χορὸς ἄλλων
ὄρνιθων ὡσπερ δορυφόρων καὶ ἐοικεν ὁ ὄρνισ
ἀποδημοῦντι βασιλεῖ, καὶ τὴν πόλιν οὐ πλανᾶται
6 τὴν Ἡλίου ὄρνιθος αὐτὴ μετοικία νεκρῶν. ἐστη-
κευν οὖν ἐπὶ μετεώρου σκοπῶν καὶ ἐκδέχεται
tοὺς προπόλους τοῦ θεοῦ. ἔρχεται δὴ τις ἱερεὺς
Αἰγύπτιος, βιβλίον ἔξ ἄδυτων φέρων, καὶ δοκιμά-

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

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
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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.
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7 ξει τοῦ ὄρνιν ἐκ τῆς γραφῆς. ὁ δὲ οἶδεν ἀπίστοτοῦ-μενὸς καὶ τὰ ἀπόρρητα φαίνει τοῦ σώματος καὶ τὸν νεκρὸν ἐπιδείκνυται καὶ ἔστιν ἐπιτάφιος σοφιστῆς. ἱερέων δὲ παῖδες Ἡλίου τὸν ὄρνιν τὸν νεκρὸν παραλαβόντες θάπτουσιν. ἤδη μὲν οὖν Ἀἴθλος ἔστι 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. Ἐδοξεν οὖν τῷ στρατηγῷ, μαθόντι τὴν τε τῶν ἐναντίων παρασκευὴν καὶ τὴν τῶν συμμαχῶν ἀναβολὴν, εἰς τὴν κόμην ἀναστρέψαι πάλιν, οὖν εἰς εὐρήματα, ἔστε ἂν οἱ σύμμαχοι παραγένωνται. ἕμοι δὲ τὸ σῖκος ἀπετέτακτο ἀμα τῇ Λευκίππῃ μικρὸν ἀνωτέρω τῆς τοῦ στρατηγοῦ καταγωγῆς. καὶ ὡς εἰσώ παρῆλθον, περιπτυσσόμενος αὐτὴν οἶδα τῇ ἣμην ἀνδρίζοντα. ὡς δὲ οὐκ ἐπέτρεπε, "Μέχρι πότε," εἶπον.

2. "Χρησίμοισιν τῶν τῆς Ἀφροδίτης ὀργίων; οὔχ ὀρᾶσθαι ἐκ παραλόγου ἔγονται; ναναγία, καὶ λησταὶ, καὶ θυσίαι, καὶ σφαγαί; ἀλλ' ἐως ἐν γαλήνῃ τῆς Τύχης ἐσμένι, ἀποχρησόμεθα τῷ καιρῷ, πρὶν ἢ χαλεπῶτερον ἡμᾶς ἐπισχεῖν." ἦ δὲ, "Ἀλλ' οὐ θέμες," ἔφη, "τούτῳ ἢ δη γενέσθαι.

3. ἡ γὰρ μοι θεὸς Ἀρτεμις ἐπιστάσα τρέφην κατὰ τοὺς υπνούς, ὅτε ἐκλαίων μέλλουσα σφαγῆσθαι, ὡς ἐν ὕμνῳ, ἔφη, "κλαίεις; οὐ γὰρ τευκρήκης; δοκιμάζεις γὰρ ἐγὼ σοι παρέσομαι; μενεῖ δὲ παρθένος, ἔστε ἂν σε νυμφοστολήσω; ἄξεται δὲ σε ἀλλοις οὖδεὶς ἡ Κλειτοφών; ἔγορα δὲ τῇ μὲν ἀναβολῇ ἡχόμην, ταῖς δὲ τοῦ μέλλοντος ἑλπίζων ἡδόμην."1 ὡς δὲ ἥκουσα τὸ ὀνάρ, ἀναμμιμησκομαι προσό-

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

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

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

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6 μοιον ἰδὼν ἐνύπνιον' ἐδόκουν γὰρ τῇ παρελθούσῃ νυκτὶ νεὼν 'Αφροδίτης ἱδεῖν καὶ τὸ ἀγαλμα ἐνδον εἶναι τῆς θεοῦ· ὡς δὲ πλησίον ἐγενόμην προσευξόμην, κλεισθήναι τὰς θύρας... ἀνθρώπων δὲ μοι γυναικα ἐκφανῆσαι κατὰ τὸ ἀγαλμα τὴν μορφήν ἔχουσαν, καὶ "Νῦν," εἶπεν, "οὐκ ἔξεστι σοι παρελθεῖν εἰσώ τοῦ νεών· ἢν δὲ ὅλγον ἀναμείνης χρόνον, οὐκ ἀνοίξω σοι μόνον, ἀλλὰ καὶ ἱερέα τῷ ποιήσω τῆς θεοῦ." καταλέγω δὴ τούτῳ τῇ Δευκίππῃ τὸ ἐνύπνιον καὶ οὐκέτι ἐπεχείρουν βιάζεσθαι ἀναλογιζομένους δὲ τὸν τῆς Δευκίππης ὅνειρον, οὐ μετρίως ἔταραττόμην.

2. Ἕν τούτῳ δὲ Χαρμίδης, τούτῳ γὰρ ἦν ἰὸν καὶ στρατηγῷ ἐπίβαλλε τῇ Δευκίππῃ τὸν ἀρθαλμὸν, ἀπὸ τοιαύτῃς ἀφορμῆς αὐτῆς ἰδῶν· ἔτυχον ποτάμιον θηρίων ἀνδρές τεθρακότες θέας ἄξιον ἦππον δὲ αὐτὸν τὸν Νείλου καλούσιν οἴ Αἰγύπτῳ τιοι. καὶ ἔστι μὲν ἦππος, ὡς ὁ λόγος βούλεται, τὴν γαστέρα καὶ τοὺς πόδας, πλήν ὅσον ἐν χηλή σχίζει τὴν ὀπλῆν· μέγεθος δὲ κατὰ τὸν βοῦν τὸν μεγιστὸν· οὐρὰ βραχεῖα καὶ ψιλή τριχών, ὅτι καὶ τὸ λοιπὸν τοῦ σώματος ὅτως ἔχει: κεφαλή περιφερής, οὐ σμικρά· ἐγγύς ἦππον παρεῖναι μυκτήρ ἐπὶ μέγα κεχηρῶς καὶ πνέων πυρόδη καπνόν, ὡς ἀπὸ πηγής πυρός· γέννησι εὐρεία, ὡσ καὶ παρεῖαι· μέχρι τῶν κροτάφων ἀνοίγει τὸ στόμα. ἔχει δὲ καὶ κυνόδοντας καμπύλους, κατὰ μὲν τὴν ἱδεῖαν καὶ τὴν θέσιν ὃς ἦππος, τὸ δὲ μέγεθος εἰς τριπλάσιαν.

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.
BOOK IV, 1-2

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.
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3. Καλεῖ δὴ πρὸς τὴν θέαν ἡμᾶς ὁ στρατηγὸς καὶ ἦ τὴν Δευκίππην συμπαρῆν. ἦμεις μὲν οὖν ἐπὶ τὸ θηρίον τοὺς ὀφθαλμοὺς εἶχομεν, ἐπὶ τὴν Δευκίππην δὲ ὁ στρατηγὸς καὶ εὐθὺς ἐκαλώκει. 2 βουλόμενοι οὖν ἡμᾶς παραμένειν ἐπὶ πλείστον, ἵν’ ἔχοι τοῖς ὀφθαλμοῖς αὐτοῦ χαρίζεσθαι, περιπλοκᾶς εξῆτει λόγων πρῶτον μὲν τὴν φύσιν τοῦ θηρίου καταλέγων, εἶτα καὶ τὸν τρόπον τῆς ἄγρα, ὡς ἔστι μὲν ἀδηφαγώτατον καὶ ποιεῖται τροφῆν ὁλον λήιον, ἀπάτη δὲ πάσχει 3 τὴν ἄγραν. "Ἐπιτηρήσαντες γὰρ αὐτοῦ τὰς διατριβὰς, ὄρυγμα ποιησάμενοι, ἔτικαλύπτουσιν ἀνωθεν καλάμη καὶ χώματι ὑπὸ δὲ τὴν τῶν καλάμων μηχανὴν ἱστάναι κάτω εὔλινον ὀίκημα τὰς θύρας ἀνεφγμένον εἰς τὸν ὅροφον τοῦ βόθρου, 4 καὶ τὴν πτώσιν τοῦ θηρίου λοχαν’ τὸν μὲν γὰρ ἐπιβάντα φέρεσθαι εὐθὺς καὶ τὸ ὀίκημα φωλεοῦ δίκην ὑποδέχεσθαι καὶ τοὺς κυνηγότας ἐκθο- ρόντας εὐθὺς ἐπικλείειν τοῦ πώματος τὰς θύρας καὶ ἔχειν οὕτω τὴν ἄγραν, ἐπεὶ πρὸς γε τὸ 5 καρτερὸν οὐδεὶς ἀν αὐτοῦ κρατήσει πίε. τὰ γὰρ ἀλλὰ ἐστὶν ἀλκειμώτατος καὶ τὸ δέρμα, ὃς ὀράτε, φέρει παχὺ καὶ οὐκ ἐθέλει πείδεσθαι συδήρου τραύματι, ἀλλ’ ἐστὶν, ὡς εἰπεῖν, ἔλεφας Αἰγύπτιος. καὶ γὰρ δεύτερος φαίνεται εἰς ἀλκήν ἐλέφαντος Ινδοῦ.”


1 MSS. τραξύ, rough. The correction is due to Hercher.

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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 tumble, and the box receives it like a trap; the huntsmen then rush out and close the lid and thus gain possession of their prey, since he is so strong that no one can master him by mere force. Not only is he extremely strong, but his hide, as you may see, is of great thickness, and cannot be penetrated by the steel.1 He is, so to speak, the elephant of Egypt, and indeed in strength he is only second to the Indian elephant."

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

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

The Bad Child's Book of Beasts.
"τὴν ἕμεραν, ὅτι μὴ γραφῇ." "Λέγοιμ' ἂν ὑμῖν," εἶπε, "καὶ γὰρ ἀγομέν σχολήν. κυεῖ μὲν αὐτὸν ἡ μήτηρ χρωιώτατον δέκα γὰρ ἐνιαυτοῖς πλάττει τὴν σποράν· μετὰ δὲ τοσαῦταν ἔτων περίοδον τίκτει, ὅταν ὁ τόκος γέρων γένηται.

3 διὰ τοῦτο, οἴμαι, καὶ ἀποτελεῖται μέγας τὴν μορφήν, ἀμαχός τὴν ἀλκήν, πολὺς τὴν βιοτήν, βραδύς τὴν τελευτήν· βιοῦν¹ γὰρ αὐτὸν λέγουσιν

4 ὑπὲρ τὴν Ἡσίόδου κορώνην. τοιαύτη δὲ ἐστιν ἐλέφαντος ἡ γένυς, οία τοῦ βοὸς ἡ κεφαλὴ· σὺ μὲν γὰρ ἀν ἰδὼν εἴποις κέρας ἔχειν αὐτὸ τὸ στόμα διπλοῦν· ἐστὶ δὲ τούτῳ ἐλέφαντος καμπύλος ὀδοὺς· μεταξὺ δὲ τῶν ὀδὸντων ἀνίσταται² αὐτῷ προβοσκίς, κατὰ σάλπιγγα μὲν καὶ τὴν ὀψιν καὶ τὸ μέγεθος, εὐπειθῆς δὲ τῶν πρὸς τὸν ἐλέφαντα· προνομεύει γὰρ αὐτῷ τὰς βοσκᾶς καὶ πᾶν ὁ τι ἄν ἐμποδῶν εὐρή συτίου· ἔαν μὲν γὰρ ἢ ὀψιν ἐλέφαντος, ἐλαβὲ τε εὐθὺς καὶ ἐπτυπυχθεῖσα κατώ πρὸς τὴν γένυν τῷ στόματι τὴν τροφὴν διακονεῖ· ἀν δὲ τι τῶν ἀβροτέρων³ ἵδη, τοῦτο περιβάλλει, κύκλω τὴν ἄγραν περισφύγας καὶ τὸ πᾶν ἀνεκούφισε καὶ ὠρεξεν ἄνω

6 δῶρον δεσπότη. ἐπικάθηταί γὰρ τις αὐτῷ ἀνὴρ Αἰθίοψ, καινὸς ἐλέφαντι Ἰππεὺς ὄν· καὶ κολακεύει καὶ φοβεῖται καὶ τῆς φωνῆς αἰσθάνε-

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¹ So Cobet for the MSS. ἔλων γὰρ αὐτοῦ or αὐτῷ.
² So Hercher for MSS. ἀνίσταται.
³ Jacobs' suggestion for ἀβροτέρων of the MSS. Hercher would have preferred ἀνθρωπόων, but the alteration is violent and the sense not greatly improved.

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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 years⁴ 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.² The elephant’s jaw is like the head of an ox, because to the observer his mouth appears to have two horns; these are, however, in reality the elephant’s curved tusks. Between them grows his trunk, in appearance and size not unlike a trumpet, and very convenient for all that the beast may require; it takes up his food for him or anything that he finds to eat; if it is proper nutriment for an elephant, he takes it at once, and then bending inwards towards his jaw, delivers it to his mouth; but if he sees that it is anything too rich for him, he seizes it, twists up his find in a circle, 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 τοις ζωείς γενέσεως λαχέρυσα κορώνη
ἀνθρώπων ἡβόντων.
Nine ages of men in their flower doth live
The cawing crow,
ταὶ καὶ μαστίζοντος ἀνέχεται· ἢ δὲ μάστιξιν αὐτῷ
7 πέλεκυς σιδηρός. εἶδον δὲ ποτὲ καὶ θέαμα
καὶνόν· ἀνὴρ Ἐλλην ἐνέθηκε τὴν κεφαλὴν κατὰ
μέσην τοῦ θηρίου τὴν κεφαλὴν· ὁ δὲ ἑλέφας
ἐκεχίνει καὶ περιήσθηκεν τὸν ἄνθρωπον ἐγκεῖ-
μενον. ἀμφότερα οὐν ἐθαύμαζον, καὶ τὸν ἄνθρω-
πον τῆς εὐτολμίας καὶ τὸν ἑλέφαντα τῆς
8 φιλανθρωπίας. ὁ δὲ ἄνθρωπος ἔλεγεν ὅτι καὶ
μισθὸν εἴη δεδουκὼς τῷ θηρίῳ προσπνεῖν γὰρ
αὐτῷ καὶ μόνον οὐκ ἄρωμάτων Ἰνδικῶν εἶναι δὲ
καὶ κεφαλῆς νοσούσης φάρμακον. οἴδεν οὖν τὴν
θεραπείαν ὁ ἑλέφας καὶ προῖκα οὐκ ἀνοίγει τὸ
στόμα, ἀλλ' ἐστὶν ἰατρὸς ἀλαξὼν καὶ τὸν μισθὸν
πρῶτον αἰτεῖ. κἂν δὲς, πείθεται καὶ παρέχει τὴν
χάριν καὶ ἀπλοῖ τὴν γέννην καὶ τοσοῦτον ἀνέχεται
1 κεχνώς, ὅσον ὁ ἄνθρωπος βούλεται· οἴδε γὰρ ὅτι
πέπρακε τὴν ὄδημάν·

5. "Καὶ πόθεν," ἔφη, "οὕτως ἀμόρφῳ θηρίῳ
τοσαύτη τῆς εὐωδίας ἴδονή γι' ὅτι Ἰαρ-
μίδης, τοιαύτην ποιεῖται καὶ τὴν τροφήν. Ἰνδῶν
γὰρ ἡ γῆ γείτων ἡλίου· πρῶτοι γὰρ ἀνατέλλοντα
τῶν θεῶν ὀρῶσιν Ἰνδοί, καὶ αὐτοῖς θερμότερον
tὸ φῶς ἐπικάθηται, καὶ τηρεῖ τὸ σῶμα τοῦ πυρὸς
2 τὴν βαφήν. γίνεται δὲ παρὰ τοῖς Ἐλλησον
ἀνδρὸς Αἰθιοπὸς χροιάς· ἐστὶ δὲ παρ' Ἰνδοῖς
οὐκ ἄνθρος ἀλλὰ πέταλον, ο逻 παρ' ἡμῖν τὰ πέταλα
tῶν φυτῶν· ὁ ἐκεῖ 2 μὲν κλέπτει 3 τὴν πνοήν καὶ

1 The MSS. have ἵκδεχεται, which cannot be construed. The alteration is due to Jacobs.
2 Jacobs’ insertion (it was perhaps present in the MS. translated by della Croce): without it the sense is not satisfactory.
3 Thus Cobet for MSS. κλέπτει.
be beaten by him, the instrument with which he is beaten being an iron axe. I once saw an extraordinary sight; there was a Greek who had put his head right into the middle of the animal’s jaws; it kept its mouth open and breathed upon him as he remained in that position. I was surprised at both, the audacity of the man and the amiability of the elephant; but the man told me that he had in fact given the animal a fee for it, because the beast’s breath was only less sweet than the scents of India, and a sovereign remedy for the headache. The elephant knows that he possesses this power of healing, and will not open his mouth for nothing; he is one of those rascally doctors that insist on having their fee first. When you give it him, he graciously consents, stretches open his jaws, and keeps them agape as long as the man desires; he knows that he has let out on hire the sweetness of his breath.”

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

\(^{1}\) Ovid, Met. ii. 235 (of Phaethon’s fatal drive):—

The Aethiopians at that time (as men for truth uphold)
—The blood by force of that same heat drawn to the outer part
And there adust from that time forth—became so black and swart.
ἈΧΪΛΛΕΣ ΤΑΤΙΟΟΣ

τὴν ὀδὴν οὐκ ἐπιδείκνυται· ἡ γὰρ ἀλαζονεύεσσα
πρὸς τοὺς εἰδότας ὁκνεῖ τὴν ἥδονην ἡ τοῖς πολίταις
φθονεῖ. ἂν δὲ τῆς γῆς μικρὸν ἐξουκῆσῃ καὶ
ὑπερβή τοὺς ὄρους, ἀνοίγει τῆς κλοπῆς τὴν
ὅδονην καὶ ἄνθος ἀντὶ φύλλου γίνεται καὶ τὴν
3 ὀδὴν ἐνδύεται. μέλαιν τούτο ρόδου Ἰνδῶν· ἔστι
δὲ τοῖς ἐλέφασι σιτίον, ὡς τοῖς βουσὶ παρ’ ἥμιν
ἡ πόα. ἂτε οὖν ἐκ πτώτης γονῆς αὐτῷ τραφεῖς,
ὅδωδε τε πᾶς κατὰ τὴν τροφήν καὶ τὸ πνεῦμα
πέμπει κάτωθεν εὐωδεστάτων, ὁ τῆς πυοῖς αὐτῷ
gέγονεν πηγή.”

6. Ἐπεὶ οὖν ἐκ τῶν λόγων ἀπηλλάγημεν τοῦ
στρατηγοῦ, μικρὸν διαλιπῶν, ὡς οὐ δύναται τοῖς
τρωθεῖς ἀνέχεσθαι θλιβόμενος τῷ πυρὶ, τὸν
Μενέλαον μεταπέμπεται, καὶ τῆς χειρὸς λαβό-
μενος λέγει: “Ἀγαθὸν εἰς φιλίαν οἴδα σε εὖ ὄν
ἐπραξας εἰς Κλειτοφῶντα· κάμε δὲ εὐρήσεις οὐ
2 χείρονα. δέομαι δὲ παρὰ σοῦ χάριτος, σοὶ μὲν
ῥαδίας, ἐμοὶ δὲ ἀνασώσεις τὴν ψυχήν, ἀν θέλῃς.
Δευκίππη με ἀπολόλεκε· σῶσον δὲ σὺ. ὅφει-
λεται σοι παρ’ αὐτῆς ξώαγρια, μισθὸς δὲ σοι μὲν
χρυσοὶ πεντήκοντα τῆς διακονίας, αὐτῇ δὲ, ὅσους
3 ἀν θέλῃ.” λέγει οὖν ὁ Μενέλαος: “Τοὺς μὲν
χρυσοὺς ἔχε καὶ φύλαττε τοῖς τὰς χάριτας
πιπράσκουσιν· ἐγὼ δὲ φίλος ὦν, πειράσομαι
gενέσθαι σοι χρήσιμος.” ταῦτα εἰπὼν ἔρχεται

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1 This remarkable plant is said to be simply the clove. Its Greek name καρυόφυλλον, which some think derived from
BOOK IV, 5–6

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, garunfäl, altered to appear to have a Greek origin (“nut-leaf”), still persists (through middle Latin) in the French girofle.
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πρός μὲ καὶ πάντα καταγορεύει· ἐβουλευόμεθα
οὕν τί δεὶ πράττειν. ἔδοξε δὲ αὐτὸν ἀπατῆσαι.
4 τὸ τε γὰρ ἀντιλέγειν οὐκ ἀκίνδυνον ἦν, μὴ καὶ
βίαν προσαγάγῃ, τὸ τε φεύγειν ἀδύνατον, πάντη
μὲν λῃστῶν περικεχυμένων, τοσοῦτον δὲ στρα-
τιωτῶν ἀμφ’ αὐτὸν οὖν τοῖς.

7. Μικρὸν οὖν διαλύπων ὁ Μενέλαος, ἀπελθὼν
πρὸς τὸν Χαρμίδην, “Κατείργασται τὸ ἔργον,” ἔφη:
“καίτοι τὸ πρῶτον ἠρέντο ἱσχυρῶς ἡ γυνὴ, δεο-
μένου δὲ μου καὶ ὑπομμιμήσκοινς τῆς εὐρεγείας,
2 ἐπένευσεν. ἄξιοί δὲ δικαίαν δέσων, ὀλίγην αὐτὴν
χαρίσασθαι προδεσμίαν ἥμερῶν, ‘ἔστ’ ἀν εἰς τὴν
’Αλεξάνδρειαν ἀφίκωμαι. κώμη γὰρ αὐτη, καὶ ἐν
ὄψει τὰ γινόμενα, καὶ πολλοὶ μάρτυρες.’’ “Εἰς
μακράν,” ὁ Χαρμίδης εἶπε, “δίδωσι τὴν χάριν.
3 ἐν πολέμῳ δὲ τις ἐπιθυμίαν ἀναβάλλεται;
στρατιώτης δὲ ἐν χερσὶν ἔχων μάχην, οἴδει εἰ
ξῆσεται; τοσάτται τῶν θανάτων εἰσὶν ὀδοῖ·
αἰτησάι μοι παρὰ τῆς Τύχης τὴν ἀσφάλειαν, καὶ
μενῶ. ἐπὶ πόλεμον νῦν ἐξελεύσομαι βοηκόλων·
ἔνδον μου τῆς ψυχῆς ἄλλος πόλεμος κάθηται.
στρατιώτης με πορθεῖ τόξων ἔχων, βέλος ἔχων·
4 νενίκημαι, πεπλήρωμαι βελῶν κάλεσον, ἀνθρώπε,
ταχὺ τῶν ἰώμενον· ἐπείγει τὸ τραύμα. ἂψω πῦρ
ἐπὶ τοὺς πολεμίους· ἄλλας δὲ δᾶς ὁ ἔρως ἀνῆψε
κατ’ ἐμοῦ· τοῦτο πρῶτον, Μενέλαε, σβέσον τὸ
5 πῦρ. καλὸν τὸ οἴωνίσμα πρὸ πολέμου συμβολῆς

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

7. Menelaus therefore waited a short time, and then returned to Charmides. "Your business is done," he said. "At first she refused most vehemently, but when I implored her, reminding her that she was under obligations to me, she consented. She makes, however, a reasonable request, and that is a short delay of a few days; 'Until,' she says, 'I arrive at Alexandria; this is only a village, where everything is in the public view, and there are too many here who see everything that goes on.'" "It is a long time to wait," said Charmides, "for her favours. When one is at war, how can one postpone one's desires? And when a soldier is just going into battle, how can he know whether he will survive? There are so many different roads to death; if you can get my safety guaranteed to me by Fate, I will wait. I am just going out to fight against buccaneers; but within my soul there is a different kind of conflict. A warrior,\(^1\) 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.
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

ἐρωτικὴ συμπλοκὴ. Ἀφροδίτη με πρὸς Ἐρέα ἀποστειλάτων. καὶ ὁ Μενέλαος, Ἐλλὰ ὃρᾶς, ἐφη, ὡς οὐκ ἔστι ράδιον λαθεῖν αὐτὴν ἐνθάδε 6 τὸν ἀνδρὰ ὄντα καὶ ταῦτα ἔρωτα. καὶ ὁ Χαρμίδης, Ἐλλὰ τοῦτο γε ράδιον, ἐφη, τὸν Κλειτοφώντα ἀποφορτίσασθαι.

Ὁρῶν οὖν ὁ Μενέλαος τοῦ Χαρμίδου τὴν σπουδήν καὶ φοβθεῖες περὶ ἐμοῦ, ταχὺ τὶ σκῆ- 7 πτεται πιθανὸν καὶ λέγει: "Βούλεις τὴν ἀλήθειαν ἀκούσας τῆς ἀναβολῆς; αὐτὴ ἡ γὰρ χθες ἀφίκε τὰ ἐμμηνα καὶ ἀνδρὶ συνελθεῖν οὐ θέμις." "Οὐκοῦν ἀναμενοῦμεν," ὁ Χαρμίδης εἶπεν, "ἐνταῦθα τρεῖς 8 ἡμέρας ἡ τέτταρας, αὐτὰ γὰρ ἰκαναί. δὲ ἔξεστι, αὐτοῦ παρ’ αὐτῆς εἰς ὀφθαλμοὺς Ἰκέτῳ τοὺς ἐμοὺς καὶ λόγων μεταδότω ἀκούσαι θέλω φωνῆς, χειρὸς θυγείν, παῦσαι σώματος; αὐταὶ γὰρ ἔρωτῶν παραμυθία. ἔξεστι δὲ αὐτὴν καὶ φιλήσαι τοῦτο γὰρ οὐ κεκόλυκεν ἡ γαστήρ.

8. Ὡς οὖν ταῦτα ὁ Μενέλαος ἐλθὼν ἀπαγ-γέλλει μου, πρὸς τοῦτο ἀνεβόησα, ὡς θάττων ἀν ἀποθάνοιμη ἡ περὶδῶ δευκάπην καὶ φίλημα ἀλλυριοῦμεν. "Οὐ τί γὰρ," ἐφη, "ἐστὶ 2 γλυκύτερον; τὸ μὲν γὰρ ἔργον τῆς Ἀφροδίτης καὶ ὁρὸν ἔχει καὶ κόρον, καὶ οὐδὲν ἔστιν, ἐὰν ἔξελθη αὐτοῦ τὰ φίλημα; φίλημα δὲ καὶ ἀοριστὸν ἔστι καὶ ἀκόρεστον καὶ καίνον ἅτε. τρία γὰρ τὰ κάλλιστα ἀπὸ τοῦ στόματος ἄνεισοιν, 3 ἀναπνοῆ καὶ φωνῆ καὶ φίλημα; τοῖς μὲν γὰρ

1 So Cobet for MSS. κεύτεται.
2 It seems necessary to adopt this suggestion (due to Cobet), or Fritzschke's ἡ γὰρ γυνὴ for the MSS. ἡ γὰρ αὐτή. Schaefer ingeniously proposed ἡ 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

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χείλεσθιν ἀλλήλους φιλούμεν, ἀπὸ δὲ τῆς ψυχῆς ἢ τῆς ἡδονῆς ἐστὶ πηγή. πίστευσόν μοι λέγοντι, Μενέλαος (ἐν γὰρ τοῖς κακοῖς ἐξορχήσομαι τὰ μυστήρια), ταῦτα μόνα παρὰ Δευκίππης ἐξω καγὼν ἐτι μένει παρθένος· μέχρι μόνων τῶν
φιλημάτων ἐστὶ μου γυνὴ· εἶ δὲ τις ἀρπάσει μου καὶ ταῦτα, οὐ φέρω τὴν φθοράν, οὐ μοιχεύεται μου τὰ φιλήματα." "Οὔκοιν," ἔφη ὁ Μενέλαος, "βουλής ἡμῶν ἀρίστης δεῖ καὶ ταχύτατης. εἰς ὅσον μὲν ἔχει τὴν ἐκπίδα τοῦ τυχεῖν, φέρει, εἰς αὐτὸ τὸ τυχεῖν ἱπτεινόμενοι· ἐὰν δὲ ἀπογυφή, τὸ ἐπιθυμοῦν μεταβαλῶν ἀνθρωπίσαι μέχρι τοῦ δυνατοῦ τολμᾶ τὸ κολάζων. ἐστω δὲ καὶ ἵσχὺς, ὅστε τι δράσαι μετὰ τοῦ μὴ παθεῖν· τούτο δὲ τῆς ψυχῆς τὸ μὴ φοβούμενον ἀγραίνει μᾶλλον τὸ θυμούμενον. καὶ γὰρ ὁ καιρὸς ἐπείγει τῶν πραγμάτων τὸ ἀποροῦν." 9. Σκοπούντων οὖν ἡμῶν εἰστρέχει τις τεθρυ-βημένος, καὶ λέγει τὴν Δευκίππην ἀφώ βαδίζουσαν καταπεσεῖν καὶ τῷ ὀφθαλμῷ διαστρέφειν. ἀναπτήρισενς οὖν ἐθέομεν ἐπὶ αὐτὴν καὶ ὅρωμεν ἐπὶ τῆς γῆς κειμένην. προσελθὼν οὖν ἐπιθύμησαν ὁ τι πάθοι. ἢ δὲ ὡς εἰδέ με, ἀναπτηρίσασα παίει με κατὰ τῶν προσώπων, ὑφαίμοι βλέπουσα. ὡς δὲ καὶ ὁ Μενέλαος οἶς τε ἢν ἀντιλαμβάνεσθαι, παίει κάκεινον τῷ σκέλει. συνέντευς οὖν, ὅτι μανία τίς ἐστιν τὸ κακόν, βία συλλαβόντες

1 After τις the MSS. had ἔστι, which Jacobs proposed either to omit or to change into ἔστι.
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

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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.”
ΑΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

ἐπειρώμεθα κρατεῖν ᾧ δὲ προσεπάλαλευ ἡμῖν, οὐδὲν φροντίζουσα κρύπτειν ὦσα γυνὴ μὴ ὀράσθαι
3 θέλει. θόρυβος οὖν πολὺς περὶ τὴν σκηνὴν αἴρεται, ὥστε καὶ αὐτὸν εἰσδραμεῖν τὸν στρατηγὸν
καὶ τὰ γινόμενα ὄραν. ὃ δὲ τὰ πρῶτα σκηψιν ὑπόττευε τὴν ἀσθένειαν καὶ τέχνην ἐπὶ αὐτὸν καὶ
τὸν Μενέλαον ὑπεβλέπετο. ὡς δὲ κατὰ μικρὸν ἑώρα τὴν ἀλήθειαν, ἔπαθε τι καὶ αὐτὸς καὶ
ἡλέησε. κομίσαντες ὅμων βρόχους ἔδησαν τὴν
4 ἀθλίαν. ὡς δὲ εἶδον αὐτὴς περὶ τὰς χειρὰς τὰ
dεσμά, ἐδεόμη Μενέλαον, τῶν πολλῶν ἀπηλλαγ-
mένων ἡδ., "Δύσατε," λέγων, "ἰκετεύω, λύσατε;
οὐ φέροντι δεσμῶν χειρὲς ἀπαλαί. εἰσατέ με σὺν
αὐτῇ· μόνος ἐγὼ περιπτυκόμενος αὐτῇ δεσμὸς
5 ἔσομαι· μανέσθω κατ' ἐμοῦ. τί γάρ με καὶ ξῆν
ἐτὶ δεῖ; οὐ γυνώριζε με Δευκάπη παρόντα.
κεῖται δὲ μοι δεδεμένη, καὶ ὁ ἀναιδὴς ἐγὼ λύσαι
dυνάμενος ὅικε ἔθελο. ἐπὶ τούτῳ ἡμᾶς σέσωκεν
ἡ Τύχη ἐκ τῶν ληστῶν, ἢν γένη μανίας παιδιά;
6 ὁ δυστυχεῖς ἡμεῖς, ὅταν εὐτυχήσωμεν. τοὺς
οἶκοι φῶλους ἐκπεφεύγαμεν, ἢν ναναγιάν1 δυς-
tυχήσωμεν· ἐκ τῆς θαλάσσης περιγεγόναμεν . . .
ἐκ τῶν ληστῶν ἀνασεσώσμεθα. μανίας γὰρ ἑτηροῦ-
7 μεθα. ἐγὼ μὲν, ἂν σωφρονῆσης, φιλτάτη,
φοβοῦμαι πάλιν τὸν δαίμονα, μὴ τι σοι κακὸν
ἐργάσηται. τίς οὖν ἡμῶν κακοδαιμονέστερος, οἱ
φοβούμεθα καὶ τὰ εὐτυχήματα; ἀλλ' εἰ μόνον
μοι σωφρονήσεια καὶ σεαυτὴν ἀπολάβοις,
παιζέτω πάλιν ἡ Τύχη."

1 So Jacobs for ναναγία, which is bad grammar.

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BOOK IV, 9

hold her; she struggled against us, however, and seemed to care little for womanly modesty. As a result of all this, a great hubbub arose in the tent, so that the general himself hurried in and saw what was happening. At first he suspected that this illness of hers was but a 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. Ταύτα με λέγοντα παρηγόρουν οι ἀμφι τόν Μενέλαον, φάσκοντες μὴ ἔμμονα εἶναι τὰ τοιαύτα νοσήματα, πολλάκις δὲ καὶ ἡλικίας ζεούσης ύπάρχειν· τὸ γάρ αἷμα πάντη νεάζον, καὶ ὑπὸ πολλής ἀκμῆς ἀναζέου, ὑπερβλύζει πολλάκις τὰς φλέβας, καὶ τὴν κεφαλὴν ἐνδον περικλύζον βαπτίζει τοῦ
2 λογισμοῦ τὴν ἀναπνοὴν· δεὶ οὖν ἱατροὺς μεταπέμπειν καὶ θεραπεῖαν προσφέρειν. πρόσεισιν οὖν τῷ στρατηγῷ ὁ Μενέλαος καὶ δεῖται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλέσασθαι. κάκεινος ἁςμενος ἐπείσθη· χαίρονσι γὰρ οἱ ἐρώτεις εἰς τὰ
3 ἐρωτικὰ προστάγματα.1 καὶ οἱ ἱατροὶ παρὴλι καὶ λέγει· "Νῦν μὲν ὑπὸν αὐτῷ παρασκευάσομεν, ὡς τὸ ἄγριον τῆς ἀκμῆς ἡμερόσωμεν· ὑπὸς γὰρ πάντων νοσημάτων φάρμακον ἐπέειτα δὲ
4 καὶ τὴν λοιπὴν θεραπείαν προσοίσομεν." δίδωσιν οὖν ἡμῖν φάρμακον τὴ μικρῶν, ὅσον ὅροβον μέγεθος, καὶ κελεύει λύσαντας εἰς ἑλαίων ἐπαλείψαι τὴν κεφαλὴν μέσην· σκευάσεις δὲ ἔφη καὶ
5 ἕτερον εἰς γαστρός αὐτῆς κάθαρσιν. ἡμεῖς μὲν οὖν ἄ ἐκέλευσαν ἔποιοῦμεν· ἡ δὲ ἐπαλειφθεῖσα μετὰ μικρῶν ἔκαθευδε τὸ ἐπίλοπτον τῆς νυκτὸς μέχρι τῆς ἑω. ἐγὼ δὲ δι’ ὅλης τῆς νυκτὸς ἀγρυπνῶν, ἐκλαιον παρακαθήμενοι καὶ βλέπων ἔλεγον τὰ δεσμὰ, "Οἴμοι, φιλτάτη, δέδεσαι καὶ καθεύδουσα,
6 οὐδὲ τὸν ὑπὸν ἐλεύθερον ἔχεις. τίνα ἀρα σου τὰ φαντάσματα; ἀρα κἂν κατὰ τοὺς ὑπὸν σωφρονεῖς, ἦ μαίνεται σου καὶ τὰ ονελράτα;" ἐπελ δὲ

1 The MSS. here read πράγματα, which is hopelessly feeble and without meaning. Hercher’s προστάγματα seems a slight alteration and to give satisfactory sense: it was independently conjectured by Headlam.
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
ΑΠΙΛΙΤΕΥΣΑΙ ΤΟΥ ΆΙΩΝΤΟΥ ΚΟΜΙΔΟΥ ΣΟΥ ΗΒΕΩΜΑ ΕΒΟΙΑ ΚΑΙ Ο ΙΑΤΡΟΣ ΠΑΡΗΝ ΚΑΙ ΤΗΝ ΑΛΛΗΝ ΘΕΡΑΠΕΙΑΝ ΕΘΕΡΑΠΕΥΕΝ.

11. Ἡν τούτῳ δὴ ἔρχεται τις παρὰ τοῦ τῆς Ἀίγυπτου σατράπου, κομίζον ἐπιστολὴν τῷ στρατηγῷ. ἐπέστευξε δὲ αὐτόν, ως εἰκός, ἔπι τὸν πόλεμον τά γράμματα, ἐκέλευσε γὰρ εὐθὺς πάντας ἐν τοῖς ὀπλοῖς γενεθαι ὡς ἐπὶ τοὺς βουκόλους.

2 αὐτίκα δὴ μᾶλα ἐξορμήσαντες, εὐθὺς ἐκαστος, ως εἰχε τάχους, ἑπὶ τὰ ὀπλα ἐχὼρουν καὶ παρῆσαν ἁμα τοῖς λοχαγοῖς. τὸτε μεν οὐν αὐτοίς δοὺς τὸ σύνθημα καὶ κελεύσας αὐτοίς στρατοπεδεύσονται, καθ᾽ αὐτὸν ἦν τῇ δὲ ὑστεραίᾳ ἀμα τῇ ἡμέρᾳ τὸ στρατεύμα ἐξῆγεν ἑπὶ τοῦ πολεμίους.

3 εἰχε δὲ αὐτοῖς οὔτω τῆς κώμης ἡ θέσις. ο Νεῖλος ρέι μὲν ἄνωθεν ἐκ Θηβῶν τῶν Ἀιγυπτίων εἰς ὅν 1 ἀχρί Μέμφεως καὶ ἐστι μικροῦ κάτω κώμης (Κερκάσωρος ὄνομα τῇ κώμῃ) πρὸς τῷ τέλει τοῦ μεγάλου ἰστατος. ἐντεύθεν δὲ περιπρόσγυνται τῇ γῇ καὶ εξ ἑνὸς ποταμοῦ γίνονται τρεῖς, δύο μὲν ἐκατέρωθεν λευμένοι, δὲ εἰς ὥσπερ ἦν ῥέων πρὶν λυθήναι, καὶ τὴν γῆν εἰς τὰ σχῆματα Δέλτα 5 ποτῶν. 3 ἀλλ᾽ οὖδὲ τούτων ἐκαστος τῶν ποταμῶν ἀνέχεται μέχρι θαλάσσης ῥέων, ἀλλὰ περισσαίοις ἐξεται ἀλλος ἀλλη κατὰ πόλεις, καὶ εἰσιν αἱ σχῆσεις μεῖσους τῶν παρ᾽ Ἕλλησι ποταμῶν τὸ

1 After Aἰγυπτίων the MSS. have καὶ ἔστιν εἰς τοῦτο ῥέων. These words, so far as they mean anything at all, seem only to repeat the ρέι just above, and Hercher's ingenious simplification of εἰς ὅν, following a hint given by Jacobs, should probably be accepted. In the next line the name of the village is restored by Wesseling from κέρας Σύρος (which means nothing) of the MSS.

2 This κώμη is not in the MSS. and was supplied

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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 εἰς τῶν σχίσματων, which may indeed have been the original reading.
ACHILLES TATIUS

de údow pantachou meperioménon ouk exasqenei, allá kai pleitai kai pinetai kai georugeitai.

12. Neilos o polus pantai autoi gínetai, kai potamos kai yh kai thalassa kai limni kai esti to théma kainon, naús ómou kai dikella, kÓpti kai árōtron, pηdálion kai ptúon,1 nautón ómou kai georwgón kataloghyn, Íkhýon ómou kai boû. Ó pépleukas, phuteúnai kai Í phuteúneis, toûto
2 pélagos georwoýmenon. Íchéi yar o potamós épithymías: káthtai de auton Aignuptios anaménon

kai arithmón autó tás Íméras. kai o Neilos ou

yevdeita, all Í esti potamos metà prothesmías
ton chrónon tērh kai to údor metrówh, potamós

3 álona mi Í thélwn uperímeros. Ëstí de ideín

potamón kai yh fíloneikian. Érízeton allhlois

ékateron, to mèn údor, tosaútyn yhyn pelagísaí:

h Í yh, tosaútyn xhoraísa ylukíai thalassan.

kai vikwsi meû tìn úsín vikyni oû duû, ouðamoun de

4 fainetai to vikómenon: to yar údor tî yh sym-

ekteinetai.

Peri de tás tón boukolów taúttna vnomás Íei

polu éngkathetai: ìtan yar tìn pásan yhyn

pelagísa, kai limnas êntaitha poieî: aì de

limnaî, kán o Neilos ápélthi, méounoun ouðen

yttov, to údor Ýchousai, tòvn de pêlon toû údatos.

5 èpí taútta autoi kai bádizouyi kai plèousin,
uðè naús étera dúvatai plêin, all h Ísou anðrhω-

1 MSS. tróspaiou, which has been explained as Δήμητρος
tróspaiou, and translated “sheaf.” Salmastius proposed króstion
(reaping-hook): but I think that my friend Mr. A. D. Knox
has reached the truth with ptúon: the tró-
comes from the preceding árotron. He compares Theophylact, Hist.
p. 95.

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much subdivided, does not lose its utility, but is used for boats, for drinking, and for agricultural irrigation.

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

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

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.
ACHILLES TATIUS

πον ἐπιβήναι· ἀλλὰ πᾶν τὸ ἕνον τοῦ τόπου ὁ
tηλὸς ἐμπίπτων κρατεῖ. τοῖς δὲ μικρὰ μὲν καὶ
κοῦφα πλοῖα καὶ ὀλύνων ὅψωρ αὐτοῖς ἀρκεῖ. εἰ
dὲ τέλεον ἀνυδρόν εἰη, ἀράμενοι τοῖς νῶτοις οἱ πλο-
tῆρες τὸ πλοῖον φέρουσιν, ἄχρις ἃν ἔπιτυχώσων
6 ὕδατος. ἐν ταύταις δὴ ταῖς λίμναις μέσαι νῆσοί
tινες εἰσὶ σποράδην πεποιημέναι· αἱ μὲν οἰκοδομη-
mάτων ἔρημοι, παπύρους πεφυτευμέναι· τῶν δὲ πα-
pύρων διεστάσων αἱ φάλαγγες πεπυκνωμέναι το-
ςούτων ὅσον παρ' ἕκαστην ἄνδρα στὴν μόνον·
tὸ μεταξὺ δὲ τοῦτο τῆς πυκνώσεως αὐτῶν ἄνωθεν
7 ἀναπληρῶσιν αὶ τῶν παπύρων κόμαι. ὑπο-
τέρχοντες οὖν ἐκεῖ καὶ βουλεύονται καὶ λοχῶσι
cαὶ λανθάνουσι, τείχεσι ταῖς παπύροις χρώμενοι.
eἰσὶ δὲ τῶν νῆσων τινὲς καλύβασις ἔχουσιν, καὶ
αὐτοσχέδον 1 μεμίμηται πόλιν ταῖς λίμναις
8 τετειχισμένην. βουκόλων αὐτῶν καταγωγαί· τῶν
πλησίον οὖν μία, μεγέθει καὶ καλύβασις πλεῖσσι
διαφέρουσα (ἐκάλουν δὲ αὐτὴν, οἴμαι, Νίκωχων),
ἐνταῦθα πάντες συνελθόντες ὡς εἰς τόπον ὅχυρω-
tατον, ἑθάρρουν καὶ πλήθει καὶ τόπῳ. εἰς γὰρ
αὐτὴν διείργη στενωπῶς τὸ μὴ πάσαν νῆσον γενε-
σθαι. ἤν δὲ σταδίου μὲν τὸ μέγεθος, τὸ δὲ πλάτος
ὀργυιῶν δώδεκα· λίμναι δὲ τῆς κάκεισε τὴν
πόλιν περιέρρεον.

13. Ἐπεὶ τοίνυν ἔώρων τὸν στρατηγὸν προσ-
πελάξοντα, τεχνάζοντα τι τοιούτοι. συναγα-
γόντες πάντας τοὺς γέροντας καὶ ἐπιθέντες αὐτοῖς

1 αὐτοσχέδος 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 αὐτοσχεδαν or to the adverb αὐτοσχέδιον. I
have preferred the latter alternative.

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BOOK IV, 12-13

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 (\textit{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"; \textit{cf.} Lucan, iv. 136.
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ικητηρίας ράβδους φοινικίνας, ὀπισθεν ἐπιτάττουσι τῶν νεὼν τοὺς ἀκμαιοτάτους, ἀσπίσι καὶ

2 λόγχαις ὀψίμοις. ἐμελλον, δὲ οἱ μὲν γέροντες ἀνίσχοντες τὰς ἱκετηρίας πετάλων κόμαις καλύφειν τοὺς ὀπίσθεν, οἱ δὲ ἐπέμενοι τὰς λόγχας ἐπισυρεῖν ὑπτίας, ὡς ἂν ἥκιστα ὀφθεῖν. κἂν μὲν ὁ στρατηγὸς πεισθῇ ταῖς τῶν γερόντων λιταῖς, μηδέν τι νεωτερίζειν τοὺς λογχοφόρους εἰς μάχην· εἰ δὲ μὴ, καλεῖν αὐτὸν ἐπὶ τὴν πόλιν, ὡς σφᾶς ¹ αὐτοῦ διδότων εἰς

3 θάνατον. ὅταν δὲ ἐν μέσῳ γένονται τῷ στενωπῷ, τοὺς μὲν γέροντας ἀπὸ συνθήματος διαδιδάσκειν καὶ ὑπότευν τὰς ἱκετηρίας, τοὺς δὲ ὀψίμοις περιδραμόντας ὃ τι καὶ δύναιντο ποιεῖν.

4 Παρήσαν οὖν ἐσκευασμένοι τούτον τὸν τρόπον καὶ ἐδέοντο τοῦ στρατηγοῦ αἴδεσθῆναι μὲν αὐτῶν τὸ γῆρας, αἴδεσθῆναι δὲ τὰς ἱκετηρίας, ἐλεήσαι τε τὴν πόλιν, διδόναι ² δὲ αὐτῷ ἱδιὰ μὲν ἀργυρίου τὰλαντα ἐκατόν, πρὸς δὲ τὸν σατράπην ἄγειν ἄνδρας ἐκατόν, θέλοντας αὐτοὺς ὑπὲρ τῆς πόλεως διδόναι, ὡς ἂν ἔχοι καὶ πρὸς ἐκεῖνον λάφυρον

5 φέρειν. καὶ ὁ λόγος αὐτοῖς οὐκ ἐψεύδετο, ἀλλ' ἐδοκοῦν ἂν, εἰ λαβεῖν ἡθέλησαν. ὡς δὲ οὐ προσίετο τοὺς λόγους, "Οὐκοῦν," ἔφασαν οἱ γέροντες, "εἰ ταῦτά σοι δέδοκται, οἴσομεν τὴν εἰμαρμένην.

6 ἐν κακοῖς συν πάρασχε τὴν χάριν· μὴ ἔξω φονεύσῃς πυλῶν, μηδὲ τῆς πόλεως μακραν, ἀλλ' ἐπὶ τὴν πατρίαν γῆν, ἐπὶ τὴν τῆς γενέσεως ἐστίνα

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

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

They were there then in their places, drawn up according to this plan, and implored the general to 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

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άγε, τάφον ἡμῖν ποίησον τὴν πόλιν. ἵδοι σοι πρὸς τὸν θάνατον ἤγουμεθα.” ταῦτα ἀκούσας ὁ στρατηγὸς, τὴν μὲν παρασκευὴν τῆς μάχης ἀφίησι, κελεύει δὲ ἔρχεσθαι καθ’ ἱσυχίαν τῷ στρατῷ.

14. Ἡσαν δὲ τῶν πραττομένων σκοποὶ πόρωθεν, οὐδὲν βοῦκόλοι προκαθίσαντες ἐκέλευον, εἰ διαβαίνοντας ἰδοὺς τοὺς πολέμους, τὸ χῶμα τοῦ ποταμοῦ κόψαντας ἐπαφεῖναι τὸ ὕδωρ πάντοις ἐναύτιοις. ἔχει γὰρ οὕτω τὰ τοῦ Νείλου 2 ρεύματα. καθ’ ἐκάστην διώρυχα χῶμα ἐχουσιν Αἰγύπτιοι, ὡς ἄν μὴ πρὸ καιροῦ τῆς χρείας ὑπερέχων τὸ Νείλος τὴν γῆν ἐπικλύσῃ. ὅταν δὲ δεηθῶσιν ἀρδεύσαι τὸ πεδίον, ἀνέφεξαν ὁλίγον τοῦ χώματος, εἰς ὃσον ἐλύτηται.1 ἦν οὖν τῆς κώμης ὁπίσων διώρυξ τοῦ ποταμοῦ μεγάλη καὶ πλατεία.

3 ταύτῃ οἱ τεταγμένοι τὸ ἔργον, ὡς εἰδον εἰσίοντας τοὺς πολέμους, διακόπτουσι ταχὺ τὸ χῶμα τοῦ ποταμοῦ. πάντα οὖν ὁμοῦ γίνεται· οἱ μὲν γέροντες οἱ κατὰ πρόσωπον ἀφίνω διήσανται· οἱ δὲ τὰς λόγχας ἐγείραντες ἐκτρέχουσι· τὸ δὲ ὕδωρ ἡ ἀρχὴ παρῆν. καὶ ὁγκοῦντο μὲν αἱ λίμναι πάντοθεν οἰδοῦσαι, ὁ δὲ ἱσθμὸς ἐπεκλύζετο, πάντα δὲ ἦν 4 ὀστερός θάλασσα. ἐμπεσόντες οὖν οἱ βουκόλοι, τοὺς μὲν κατὰ πρόσωπον καὶ τὸν στρατηγὸν αὐτὸν διαπείρουσι ταῖς λόγχαις, ἀπαρασκευοῦσι τε ὄντας καὶ πρὸς τὸ ἀδόκητον τεταραγμένους. 5 τῶν δὲ ἄλλων ἀδιήγητος θάνατος ἦν· οἱ μὲν γὰρ εὐθὺς ἐκ πρώτης προσβολῆς μηδὲ κινήσαντες τὰς

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1 So Knox (or εἰς δεια λ. i.) for εἰς ἀ σαλεύσει. This clause is not found in all the MSS. and some editors have omitted it; but it is in the best, and with Knox’s correction makes good sense.

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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
αἰχμᾶς ἀπώλλυντο· οἱ δὲ οὐ λαβόντες σχολὴν ἄμυνασθαι, ἀμα γὰρ ἐμάνθανον καὶ ἐπάσχον. ἐνίον δὲ ἐφθανε τὸ παθεῖν πρὸ τοῦ μαθεῖν. οἱ δὲ ὑπ᾽ ἐκπλήξεως παραλόγου τὸν θάνατον ἐστήκεσαν περιμένοντες· οἱ δὲ καὶ κινηθέντες μόνον κατωλίσθανον, ὑποσκελίζοντος αὐτοὺς τοῦ ποταμοῦ· οἱ δὲ καὶ φεύγειν ὁμοίσαντες εἰς τὸ βαθὺ
6 τῆς λύμης ἐγκυλισθέντες ὑπεσύρησαν. τῶν μὲν γὰρ ἐπὶ τῆς γῆς ἑστῶτων, τὸ ὕδωρ ἦν ἄχρις ὀμφαλοῦ, ὥστε καὶ ἀνέκρουεν αὐτῶν τὰς ἁσπίδας καὶ ἐγύμνου πρὸς τὰ τραύματα τὰς γαστέρας. τὸ δὲ κατὰ τὴν λύμην ὕδωρ πάντη 1 ὑπὲρ κεφαλῆς
7 ἀνδρὸς ἦν. διακρίνασθαι δὲ οὐκ ἦν, τί λύμη καὶ τί πεδίον· ἀλλὰ καὶ ὁ διὰ τῆς γῆς τρέχων δέει τοῦ μη διαμαρτεῖν βραδύτερος ἦν πρὸς τὴν φυγήν, ὥστε ταχέως ἠλίσκετο· καὶ ὁ κατὰ τὴς λύμης
8 πλανηθείς, δόξας γῆν εἶναι, κατεδύετο. καὶ ἦν καὶνά ἀτυχήματα, καὶ ναιάγια τοσαῦτα, καὶ ναϊς οὐδαμοῦ. ἁμφότερα δὲ καὶνά καὶ παραλογα, ἐν ὑδατὶ πεζομαχία, καὶ ἐν τῇ γῇ ναυαγία.
9 οἱ μὲν δὴ τοῖς πεπραγμένοις ἐπαρθέντας μέγα ἐφρόνουν, ἀνδρεία νομίζοντες κεκρατηκέναι καὶ οὐκ ἁπάτης κλοπῆς. ἀνὴρ γὰρ Αἰγύπτιος καὶ τὸ δειλόν, ὅπου φοβεῖται, δεδοῦλωται, καὶ τὸ μάχιμον, ἐν οἷς θαρρεῖ, παρώξυνται· ἁμφότερα δὲ οὐ κατὰ μέτρον, ἀλλὰ τὸ μὲν ἀσθενεστέρον ὄστυνχεϊ, τὸ δὲ προπέτεστερον κρατεῖ.
15. Δέκα δὲ τὴν Δευκίππην διεληλύθεσαν ἥμεραι τῆς μανίας, ἢ δὲ νόσος οὐκ ἐκουφίζετο.

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

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

1 γυνή, both here and in several other passages, is used in the sense of a prospective wife, like the German Braut. This cannot be exactly rendered in English by any of the ordinary equivalents of γυνή, so that it must be expressed by alternatives or circumlocutions.
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6 τερον. "'Αλλά σοι μέν," ἐφην, "ἀγαθὰ γένοιτο τῆς διακονίας· τὸν δὲ ἀνθρωπον, ὅν λέγεις, ἂγε πρὸς ἡμᾶς." καὶ ὁ μὲν ἀπῆλθεν ἐγὼ δὲ πρὸς τὸν Αἰγύπτιον εἰσελθὼν, τύπτων τε αὐτὸν πῦξ κατὰ τῶν προσώπων καὶ δευτέραν καὶ τρίτην, θορυβῶν δὲ ἀμα λέγω. "Εἰπόν, τί δέδωκας Δευκάπη; καὶ πόθεν μαίνεται;" ὁ δὲ φοβηθεῖς καταλέγει πάντα ὅσα ἦμιν ὁ Χαίρεας διηγήσατο. τὸν μὲν οὖν εἰχόμεν ἐν φυλακῇ καθείρξαντες.

16. Κἂν τοῦτῳ παρῆν ὁ Χαίρεας, ἄγων τὸν ἀνθρωπον. λέγω οὖν πρὸς ἀμφοτέρους: "Τοὺς μὲν τέτταρας χρυσοὺς ἦδη λάβετε μισθὸν ἀγαθῆς μηνύσεως· ἀκούσατε δὲ ὡς ἔχω περὶ τοῦ φαρμάκου. ὥρατε ὡς καὶ τῶν παρόντων τῇ γυναικὶ κακῶν 2 αἰτιῶν γέγονε φάρμακον. οὐκ ἀκίνδυνον δὲ ἐπι- φαρμάσσειν τὰ σπλάγχνα ἦδη πεφαρμαγμένα. φέρε εἰπάτε, ὅ τι καὶ ἔχει τὸ φάρμακον τούτο καὶ παρόντων ἡμῶν σκευάσατε· χρυσοὶ δὲ ὑμῖν ἄλλοι 3 τέτταρες μισθός, ἀν οὖτω ποιήτε." καὶ ὁ ἀν- θρωπος, "Δίκαια," ἐφη, "φοβή· τὰ δὲ ἐμβαλλό- μενα κοινὰ καὶ πάντα ἐδώδιμα· αὐτὸς δὲ τούτων ἀπογεύσομαι τοσοῦτον, ὅσον κάκειν λάβοι." καὶ ἀμα κελεύει τινὰ πριάμενον κομίζειν, ἐκαστον εἰπὼν· ὡς τε ταχύ μὲν ἐκομίσθη, παρόντων δὲ ἡμῶν συνέτριψε πάντα ὀμοῦ καὶ δίχα διελών, "Τὸ μὲν αὐτός," ἐφη, "πίομαι πρῶτος, τὸ δὲ 4 δῶσω τῇ γυναικί. κοιμηθήσεται δὲ πάντως δὲ ἰδῆς 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
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τὸν ύπνον καὶ τὴν νόσου ἀποθήσεται. ἦ λαμβάνει δὴ τοῦ φαρμάκου πρῶτος αὐτὸς, τὸ δὲ λοιπὸν
5 κελεύει περὶ τὴν ἐσπέραν δούναι πιεῖν. "Εγὼ δὲ ἀπεἰμι, ἐφη, "κοιμηθησόμενος τὸ γὰρ φάρμακον οὕτω βούλεται." ταῦτα εἴπὼν ἀπήλθε,
τοὺς τέτταρας χρυσοὺς παρ' ἐμοῦ λαβὼν. "Σοῦ δὲ λοιποῦς," ἐφην, "δῶσω, εἰ ρᾶσειν ἐκ τῆς
νόσου.

17. Ἐπεὶ οὖν καιρὸς ἦν αὐτῆ πιεῖν τὸ φάρμακον, ἐγχέας προσηνύχμην αὐτῷ. "Ὡς γῆς τέκνων, φάρμακον, ὦ δώρων Ἀσκληπιοῦ, ἀλήθευσον 1
σου τὰ ἐπαγγέλματα, εὐτυχέστερον ἐμοῦ γενοῦ καὶ σώζε μοι τὴν φιλτάτην. νίκησον τὸ
φάρμακον ἑκείνο τὸ βάρβαρον καὶ ἀγριον.

2 ταῦτα δοὺς τῷ φαρμάκῳ τὰ συνθήματα καὶ καταφιλήσας τὸ ἔκπωμα, δίδωμι τῇ Δευκίπτη πιεῖν. ἦ δὲ, ὡς ὁ ἄνθρωπος εἶπε, μετὰ μικρὸν
ἐκεῖτο καθεύδουσα. κάγω παρακαθήμενος, ἔλεγον πρὸς αὐτὴν ὡς ἀκούουσαν. "Αρά μοι σωφρονή-
σεις 2 ἀληθῶς; ἀρά μὲ ποτε γνωριεῖς; 3 ἀρά σου
3 τὴν φωνὴν ἑκείνην ἀπολήψομαι, μάντευσαι τι καὶ νῦν καθεύδουσα. καὶ γὰρ χθές τοῦ Γοργίου
κατεμαντεύσω δικαίως. εὐτυχεῖς ἄρα μάλλον
κοιμωμένη γρηγοροῦσα μὲν γὰρ μανίαν δυσ-

4 τυχεῖς, τὰ δὲ ἐνυπνιά σου σωφρονεῖ." ταῦτα μοι
διάλεγομένου ὡς πρὸς ἀκούουσαν Δευκίπτην,
μόλις ἢ πολὺευκτος ἐως ἀναφαίνεται, καὶ ἢ
Δευκίπτη φθέγγεται, καὶ ἢν ἢ φωνή: "Κλειτο-
φῶν." ἀναπηδήσας οὖν πρόσειμι τε αὐτῆ καὶ

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

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

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

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2 Both optatives (σωφρονήσειας, γνωρίσειας) in the MSS. : corrected by Cobet.
πυθάνομαι πώς ἔχει. ἢ δὲ ἐφεκε μὲν μηδὲν δὲν ἔπραξεν ἐγγωκέαν, τὰ δεσμὰ δὲ ἰδοῦσα ἐθαύμαζε
καὶ ἐπυνθάνετο τὰς ὅ δῆσας εἰη. ἐγὼ δὲ ἰδὼν σωφρονοῦσαν, ὑπὸ πολλῆς χαρᾶς ἔλυνον μὲν μετὰ
θορύβου τὰ δεσμά, μετὰ ταῦτα δὲ ἤδη τὸ πᾶν αὐτὴ διηγοῦμαι. ἢ δὲ ἣσχύνετο ἀκρωμένη καὶ
ἡμηθία καὶ ἐνόμιζε τότε αὐτὰ ποιεῖν. τὴν μὲν
οὖν ἀνελάμβανον παραμυθοῦμενος, τοῦ δὲ φαρ-
μάκου τὸν μισθὸν ἀποδίδωμι μάλα ἁπάντως.
ἡμὶ δὲ τὸ πᾶν ἠμῖν ἐφόδιον ἑπόν. ὁ γὰρ ὁ Σάτυρος
ἐτυχεν ἔχων ἐξωσμένος, ὅτε ἐναναγήσαμεν, οὐκ
ἀφήρητο ὑπὸ τῶν λῃστῶν, οὔτε αὐτὸς ὦστε ὁ
Μενέλαος οὐδὲν δὲν ἐίχεν.

18. Ἐν τούτῳ δὲ καὶ τοὺς λῃστὰς ἐπελθοῦσα
dύναμις μείζων ἀπὸ τῆς μητροπόλεως παρεστή-
σατο καὶ πᾶσαν αὐτῶν εἰς ἔδαφος κατέστρεψε
τὴν πόλιν. ἐλευθερωθέντος δὲ τοῦ ποταμοῦ τῆς
tῶν βουκόλων ὑβρεως, παρεσκευαζόμεθα τὸν ἐπὶ
tῆν Ἀλεξάνδρειαν πλοῦν. συνέπλει δὲ ἠμῖν καὶ ὁ
Χαίρεας, φίλος ἦδη γενόμενοι ἐκ τῆς τοῦ φαρ-
μάκου μενύσεως. ἢν δὲ τὸ μὲν γένος ἐκ τῆς
νήσου τῆς Φάρου, τὴν δὲ τέχνην ἀλευσίν, ἐστρα-
teυέτο δὲ μισθῷ κατὰ τῶν βουκόλων τὴν ἐν ταῖς
ναυσὶ στρατεύαν· ὅστε μετὰ τὸν πόλεμον τῆς
3 στρατεύας ἀπῆλλακτο. ἢν οὖν ἔξ ἀπλοίας
μακρὰς πλεῦντων πάντα μεστά, καὶ πολλῆς τις
ὄψεως ἡδονῆς, ναυτῶν φόδη, πλωτήρων κρότος,
χορεία νεὼν, καὶ ἢν ἄπας ὁ ποταμὸς ἐορτή· ἐφικει
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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 philtrum. He was of the Island of Pharos by birth and a fisherman by trade; he had served in the fleet sent against the buccaneers, and had taken his discharge after the conclusion of the war. Long had boats been absent from the Nile, but the river was now thronged with passengers, and the whole presented a delightful spectacle—the singing of the boatmen, the rhythm of the oars, and the procession of the boats; it was like a great fair, and the whole of our voyage seemed to be on

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

dε ο πλούς κωμάζοντι ποταμῷ. ἐπιων δὲ καὶ
tοῦ Νείλου τότε πρῶτον ἀνέυ τῆς πρὸς οἶνον
ὀμιλίας, κρίναι θέλων τοῦ πώματος τὴν ἱδονήν.
4 οἶνος γάρ φύσεως ὑδατος κλοπή. ἀρυσάμενος
οὖν ύλον τῆς διαφανοῦς κύλικα, τὸ ὕδωρ ἑώρων
ὑπὸ λευκότητος πρὸς τὸ ἐκπωμα ἀμιλλόμενον
καὶ τὸ ἐκπωμα νικώμενον. γλυκὺ δὲ πινόμενον
ἡν καὶ ψυχρὸν ἐν μέτρῳ τῆς ἱδονῆς. οἶδα γάρ
ἐνίους τῶν παρ᾽ Ἐλλησί ποταμῶν καὶ τετρώσ-
κοντάς τούτῳ συνέκρινον αὐτοὺς τῷ ποταμῷ.
5 διὰ τούτῳ αὐτῶν ἀκρατων ὁ Αἰγύπτιος πίνων οὐ
φοβεῖται, Διονύσου μὴ δεόμενος. ἔθαύμασα δὲ
αὐτῶν\(^1\) καὶ τὸν τρόπον τοῦ ποτοῦ. οὐτε γὰρ
ἀρύσαντες πίνειν ἐθέλουσιν, οὔτε ἐκπωμάτων\(^2\)
ἀνέχονται, ἐκπωμα αὐτουργόν ἔχοντες ἐκπωμα
6 γὰρ αὐτοῖς ἐστιν ἡ χειρ. εἰ γὰρ τοῖς αὐτῶν
dιψήσει πλέων, προκύψας ἐκ τῆς νησὸς τὸ μὲν
πρόσωπον εἰς τὸν ποταμὸν προβέβληκε, τὴν δὲ
χειρα εἰς τὸ ὕδωρ καθῆκε καὶ κοίλην βαπτίσας
καὶ πλησάμενος ὑδατος, ἀκοντίζει κατὰ τοῦ
στόματος τὸ πῶμα καὶ τυγχάνει τοῦ σκοποῦ. τὸ
dὲ κεχνὺς περιμένει τὴν βολὴν καὶ δέχεται καὶ
κλεῖσται, καὶ οὐκ ἔστω τὸ ὕδωρ αὐθίς ἔξω πεσεῖν.
19. Εἶδον δὲ καὶ ἄλλο θηρίον τοῦ Νείλου,
ὑπὲρ τοῦ ὑππον τοῦ ποτάμου εἰς ἀλκῆν ἐπαυνού-
μενον. κροκόδειλος δὲ ὁμομα ἣν αὐτῷ. παρῆλ-
λακτο δὲ καὶ τὴν μορφήν εἰς ἱχθύν ὀμοῦ καὶ
θηρίον.\(^3\) μέγας μὲν γὰρ ἐκ κεφαλῆς εἰς οὐράν,
2 τὸ δὲ εὔρος τοῦ μεγέθους οὐ κατὰ λόγουν. δορὰ

\(^1\) Hirschig's correction, which seems right, from αὐτοῖ, the
subject of the next sentence being in the plural.

\(^2\) A certain correction by Hüpeden for the MSS. πωμάτων.

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

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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.
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μὲν φολίσι ῥυσὶ· πετραία ¹ δὲ τῶν νώτων ἡ χροῖα
cal mélaina· ἡ γαστήρ δὲ λευκή· πόδες τέτταρες,
eis to plángion ἥρεμα κυρτούμενοι, καθάπερ
χερσαίας χελώνης· οὐρά μακρὰ καὶ παχεῖα καὶ
3 ἐσικνία στερεῷ σώματι. οὐ γὰρ ὡς τοῖς ἄλλοις
περίκειται θηρίοις, ἀλλὰ ἔστι τῆς ράχεως ἐν
οστοῦν τελευτῇ καὶ μέρος αὐτοῦ τῶν ὅλων.
ἐντετμηταὶ δὲ ἀνωθεν εἰς ἀκάνθας ἀναιδεῖς, οἷα
4 τῶν πρώνων εἰσὶν αἱ αἰχμαί. αὕτη δὲ αὐτῷ καὶ
μάστιξ ἐπὶ τῆς ἀγρας γίνεται, τύπτει γὰρ αὐτῇ
πρὸς οὐς ἀν διασπαλαίη καὶ πολλὰ ποιεῖ τραύματα
πληγῆς μιᾶ. κεφαλὴ δὲ αὐτῷ τοῖς νώτοις συνη-
υφαίνεται καὶ εἰς μίαν στάθμην ἱθύνεται, ἐκλέψῃ
γὰρ αὐτοῦ τὴν δειρὴν ἡ φύσις. ἔστι δὲ τοῦ
ἵππου ² βλοσυρώτερος τὰ ὄμματα, καὶ ἐπὶ πλέον
5 ἐπὶ τὰς γένους ἐκτείνεται καὶ ἀνοίγεται πᾶς.
τὸν μὲν γὰρ ἄλλον χρόνον, παρὸν σὸν οὐ κέχηνε τὸ
θηρίον, ἔστιν κεφαλὴ, ὅταν δὲ χάνῃ πρὸς τὰς
ἀγρας, ὅλον στόμα γίνεται. ἀνοίγει δὲ τὴν γένυν
τὴν ἄνω, τὴν δὲ κάτω στερεὰν ἔχει· καὶ ἀπόστασις
ἔστι πολλῆ, καὶ μέχρι τῶν ὁμών τὸ χάσμα, καὶ
6 εὐθὺς ἡ γαστήρ. ὀδόντες δὲ πολλοὶ, καὶ ἐπὶ
πλείστον τεταγμένοι· φασὶ δὲ ότι τὸν ἀριθμὸν
tυγχάνονσιν, ὅσας ὁ θεὸς εἰς ὅλον ἔτος ἀναλάμ-
πει τὰς ἁμέρας· τοσοῦτον ἐργὸν αἴρει τῶν
gενύων πεδίουν. ἂν δὲ ἐκπεράν ἐν τῇ γῇν,
ὅσον ἔχει δυνάμεως ἀπιστήσεις, ἱδὼν τὴν τοῦ
σώματος ὅλην.

¹ Although I have not received it into the text, I must
mention Hercher's ingenious conjecture, τεφρά, ash-
coloured. It is attractive, as the rest of the epithets in
the sentence are of colours.
² So Hirschig for λόπτων, which made no sense: he also
suggested ὄμματα and πᾶς for the MSS. σώματα and πᾶσα.
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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.
1. Τριῶν δὲ πλεύσαντες ἡμερῶν εἰς Ἀλεξάνδρειαν ἠλθομεν. ἀνεύοντες δὲ μοι κατὰ τὰς Ἡλίους καλουμένας πύλας, συνηγνύμενο εὕθυς τῆς πόλεως ἀστράπτουν τὸ κάλλος, καὶ μου τοὺς ὀφθαλμοὺς ἐγέμισεν ἡδονὴς. στάθμη μὲν κιόνων ὀρθὺς ἐκατέρωθεν ἐκ τῶν Ἡλίου πυλῶν εἰς τὰς Σελήνης πύλας: οὕτως γὰρ τῆς πόλεως οἱ πυλώροι. ἐν 3 μέσῳ δὴ τῶν κιόνων τῆς πόλεως τὸ πεδίον: ὅδος δὲ διὰ τοῦ πεδίου πολλή καὶ ἔνδημος ἀποδημα. ὀλύγους δὲ τῆς πόλεως σταδίους προελθὼν, ἠλθον εἰς τὸν ἐπώνυμον Ἀλεξάνδρου τόπον. εἰδον δὲ ἐντεῦθεν ἄλλην πόλιν καὶ σχιζόμενον ταύτην 4 τὸ κάλλος: δόσος γὰρ κιόνων ὄρχατος εἰς τὴν εὐθυμωρίαν, τοσοῦτος ἔτερος εἰς τὰ ἐγκάρσια. ἐγὼ δὲ μερίζων τοὺς ὀφθαλμοὺς εἰς πάσας τὰς ἁγιώτατα, θεασθή ἀκόρεστος ἦμη καὶ τὸ κάλλος ὀλως οὐκ ἐξήρκουν ἰδεῖν. τὰ μὲν ἔβλεπον, τὰ δὲ ἐμελλον, τὰ δὲ ἢπειρόμην ἰδεῖν, τὰ δὲ οὐκ ἦθελον παρελθεῖν ἐκράτει τὴν θέαν τὰ ὀρόμενα, εῖλκε τὰ προσδοκόμενα. περιάγων οὖν ἐμαυτὸν εἰς πάσας τὰς ἁγιώτατα καὶ πρὸς τὴν ὄψιν δυσερωτίων, εἶπον καμάν “Ὅφθαλμοί, 5 νευκήμεθα.” εἰδον δὲ δύο καὶ καὶ παράλογα, μεγέθους πρὸς κάλλος ἄμιλλαν καὶ δήμου πρὸς πόλιν φιλονεικίαν καὶ ἀμφότερα νικῶν τα ἡ μὲν 236
BOOK V

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
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γάρ ἥπειρον μείζων ἢν, οὐ δὲ πλείων ἔθνους.
καὶ εἰ μὲν εἰς τὴν πόλιν ἀπείδου, ἡπίστουν εἰ
πληρώσει τις δήμος αὐτὴν ἀνδρῶν, εἰ δὲ εἰς
tὸν δήμον ἑθεασάμην, ἑθαύμαζον, εἰ χωρῆσει
tις αὐτὸν πόλις. τοιαύτῃ τις ἢν ἱσότητος
τρυτάνη.

2. Ἡν δὲ πως κατὰ δαιμόνα ἱερομηνία τοῦ
μεγάλου θεοῦ, ὃν Δία μὲν Ἑλλήνης, Σέραπιν
δὲ καλούσιν Αἰγύπτιον. ἦν δὲ καὶ πυρὸς δαδου-
χια. καὶ τοῦτο μέγιστον ἑθεασάμην ἐστέρα
μὲν γὰρ ἦν καὶ ὁ ἡλίος κατεδύετο καὶ νυξ ἦν
οὐδαμοῦ, ἀλλὰ ἄλλος ἀνέτελλεν ἡλίος κατα-
κερματίζων· τότε γὰρ εἶδον πόλιν ἐρίζουσαν
περὶ κάλλους οὐρανὸ. ἑθεασάμην δὲ καὶ τὸν
Μειλίχου Δία, καὶ τὸν Δίος Οὐρανίου

3 προσευχάμενοι δὴ τῷ μεγάλῳ θεῷ καὶ ἱκετεύ-
ςαντες στῆναι ἢμῖν ποτὲ τὰ δεινὰ, εἰς τὴν
καταγωγὴν ἡλθομεν, ἦν ἐτυχεῦν ὁ Μενέλαος ἢμῖν
μεμισθωμένος. οὐκ ἐφίκει δὲ άρα ὁ θεὸς ἐπινεῦειν
tαῖς ἱμετέραις εὐχαίς, ἀλλὰ ἐμενεν ἠμᾶς καὶ ἄλλο
tῆς Τύχης γυμνάσιον.

3. ο γὰρ Χαίρεας πρὸ πόλλοῦ τῆς Λευ-
kίπτης ἐλάνθανεν ἔρων καὶ διὰ τοῦτο μεμηνύ-
κει τὸ φάρμακον, ἀμα μὲν ἀφορμὴν οἰκειότητος
ἐναυτῷ θηρῶμενος, ἀμα δὲ καὶ εναυτῷ σώζων
2 τὴν κόρην. εἰδὼς οὖν ἀμῆχανον τὸ τυχεῖν,
συντίθησιν ἐπιβουλῆι, ληστήριον ὁμοτέχινοι
συγκροτήσας, ἄτε θαλάσσιος ὁν ἀνθρωπος, καὶ
συνθέμενοι αὐτοῖς ἄ δεῖ ποιεῖν, ἐπὶ ξένιαι ἠμᾶς

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 ἄγελην
(Jacobs) or χειρα (Hercher) inserted after ὁμοτέχινοι.

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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
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3 έγει την Φάρον καλεῖ, σκηψάμενος γενεθλίων
ως οὖν προῆλθομεν τῶν θυρῶν,
οἰόνος ἦμιν γίνεται πονηρός. χελώνα κίρκος
διώκων τὴν Δευκάπτην πατάσσει τῷ πτερῷ εἰς
τὴν κεφαλήν. ταραχθεὶς οὖν ἐπὶ τοῦτο, καὶ
ἀνανεύσας εἰς οὐρανὸν, “Ὡς Ζεῦ, τι τοῦτο,”
ἔφη, “φαίνεις ἦμιν τέρας; ἀλλ’ εἰ τῷ ὄντι
σῶς ὄρνης οὕτως, ἀλλοι ἦμιν σαφέστερον δείξον
4 οἰωνόν.” μεταστραφεὶς οὖν (ἐτυχον γὰρ παρε-
στώς ἐργαστήρῳ ζωγράφῳ) γραφὴν ὥρω κειμέ-
νην, ἢτις ὑπερίττετο προσόμοιον. Φιλομήλας
γὰρ ἐχει φθορὰν καὶ τὴν βίαν Τηρέως καὶ τῆς
γλώττης τὴν τομήν. ἢν δὲ ὀλόκληρον τῇ γραφῇ
τὸ διήγημα τοῦ δράματος, ο πέπλος, ο Τηρεύς, ἢ
5 τράπεζα. τὸν πέπλον ἡπλωμένον εἰστήκει
κρατοῦσα θεράπαινα. Φιλομήλα παρειστήκει
καὶ ἐπετίθει τῷ πέπλῳ τὸν δάκτυλον καὶ ἔδει-
κυνε τῶν υφασμάτων τὰς γραφὰς. ἢ Πρόκυνη
πρὸς τὴν δείξιν ενενεύκει καὶ δριμὺ ἔβλεπε καὶ
ώργιζε τῇ γραφῇ. Θραξ ο Τηρεύς ἐνύφαυντο
6 Φιλομήλα παλαίων πάλην Ἀθρωδίσιαν. ἐστά-
ρακτο τὰς κόμας ἢ γυνὴ, τὸ ξώσμα ἑλένυο,
tὸν χιτώνα κατέρρηκτο, ἡμίγυμνος ὁ στέρνων
ην, τὴν δεξιὰν ἐπ’ ὀφθαλμόν ἥρειδε τοῦ Τηρέως,

1 The MSS. have Πρόκυνης. But it was Philomela, not
Procne, that was ravished by Tereus, and Πρόκυνης 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.

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BOOK V, 3

dinner at Pharos,¹ 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 bird² comes from thee, show us some other clearer augury.” Turning round (I happened to be standing by a painter’s studio) I saw a picture hanging there, the subject of which had a similar hidden significance, representing the rape of Philomela, the violence employed by Tereus, and the cutting out of her tongue. The whole story was fully represented in the picture, including the tapestry, Tereus himself, and the fatal table.³ A serving-maid was standing and holding up the tapestry unfolded; Philomela stood near with her finger on it, pointing out the subjects of the embroideries; 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 lighthouse upon it.
² ὁρος, like ὀιωρός, can mean both a “bird” and an “omen.”
³ As explained in ch. v. the πέπλος 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.
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tῇ λαία τὰ διερρωγότα τοῦ χιτώνος ἐπὶ τοὺς μαστοὺς ἐγκεν.1 ἐν ἀγκάλαις εἶχε τὴν Φιλομῆλαν ὁ Τηρέως, ἔλκων πρὸς ἐαυτὸν ὡς ἐνήν τὸ σῶμα καὶ σφίγγων ἐν χρῷ τὴν συμπλοκῆν.
7 ὅτε μὲν τὴν τοῦ πέπλου γραφῆν ύφηνεν ὁ ξωγράφος. τὸ δὲ λοιπὸν τῆς εἰκόνος, αἱ γυναῖκες ἐν κανοῦ τὰ λείψανα τοῦ δείπνου τῷ Τηρεῖ δεικνύοντο, κεφαλήν παιδίῳ καὶ χείρας· γελάσι
8 δὲ ἁμα καὶ φοβοῦνται. ἀναπηδῶν ἐκ τῆς κλίνης ὁ Τηρεὺς ἐγέγραπτο, καὶ ἔλκων τὸ ξῆφος ἐπὶ τὰς γυναῖκας τὸ σκέλος ἤρειδεν ἐπὶ τῇ τράπεζαν· ἢ δὲ οὕτε ἐστηκεν, οὕτε πέπτωκεν, ἀλλ’ ἐδείκνυε βοσῆν 2 μέλλοντος πτώματος.

4. Δέγει οὖν ὁ Μενέλαος: “Ἐμοὶ δοκεῖ τὴν εἰς Φάρον ὁδὸν ἐπισχείν. ὁρᾶς γὰρ οὐκ ἀγαθὰ δύο σύμβολα, τὸ τε τοῦ ὀρμίδος καθ’ ἡμῶν πτερόν καὶ τῆς εἰκόνος τὴν ἀπειλήν. Δέγουσι δὲ οἱ τῶν συμβόλων ἐξηγηταί σκοπεῖν τοὺς μύθους τῶν εἰκόνων, ἂν ἐξούσιω ἡμῖν ἐπὶ πρᾶξιν συντύχωσι, καὶ ἐξομοίωσον τὸ ἀποβησόμενον τῷ τῆς ἱστορίας
2 λόγῳ. ὁρᾶς οὖν ὅσων γέμει κακῶν ἡ γραφή· ἐρωτος παρανόμοι, μοιχεῖας ἀναισχύντων, γυναικείων ἀτυχημάτων. ὅθεν ἐπισχείν κελεύω τὴν ἔξοδον.” ἐδοκεῖ μοι λέγειν εἰκότα, καὶ παραιτοῦμαι τὸν Χαρέαν ἐκείνην τὴν ἡμέραν. ὅ μὲν οὖν σφόδρα ἀνωμένος ἀπηλλάττετο, φῆςας ἄυριον ἐφ’ ἡμᾶς ἀφίεσθαι.

5. Ἡ δὲ Δευκήστη λέγει πρὸς με (φιλόμυθον γὰρ πως τὸ τῶν γυναικῶν γένος): “Τί βούλεται τῆς

1 ἐγκεν (Scaliger) and ἐν (Jacobs) for MSS. ἐκλειεν.
2 The MSS. γραφῆν is intolerably flat: I have substituted for it Jacobs’ ἄφοιν.

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BOOK V, 3-5

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
ACHILLES TATIUS

eikónos o mūthos; kai tínes ai ὤρυθεσι ἀυταί; kai
tínes ai γυναίκες, kai tis o ἀναίδης ἐκεῖνος ἁνήρ;
kagyō katalégein ἄρχομαι. "Ἀθηνᾶ, kai χελιδῶν, kai
ἐποψ, πάντες ἀνθρωποι, kai πάντες ὤρυθεσι.

2 ἐποψ ὁ ἁνήρ. αἱ δύο γυναίκες, Φιλομήλα χελιδῶν, kai
Πρόκυη ἁηδῶν. τόλις αὐταῖς Ἀθηνᾶ. Τηρεύσες
ὁ ἁνήρ. Πρόκυη Τηρέως γυνή. βαρβάροις δὲ, ὡς
ἐοικεν, οὐχ ἱκανὴ πρὸς Ἀφροδίτην μία γυνή, μᾶ-
λιστα ὅταν αὐτὸ καιρὸς διδὼ πρὸς ὕβριν τρυφάν.

3 καιρὸς οὖν γίνεται τῷ Ὀρκλὶ τούτῳ χρήσασθαι
tῇ φύσει Πρόκυης ή φιλοστοργία. πέμπει γὰρ
ἐπὶ τὴν ἀδελφὴν τὸν ἀνδρὰ τὸν Τηρέα. ὁ δὲ
ἀπῆλε μὲν ἐτὶ Πρόκυης ἁνήρ, ἀναστρέφει δὲ
Φιλομήλας ἐραστής, καὶ κατὰ τὴν ὄδον ἄλλην

4 αὐτῷ ποιεῖται τῇ Φιλομήλαν Πρόκυην. τὴν
γλῶτταν τῆς Φιλομήλας φοβεῖται, καὶ ἔδω τῶν
γάμων αὐτῆ δίδωσι μηκέτι λαλεῖν, καὶ κείρει τῆς
φωνῆς τὸ ἄνθος. ἀλλὰ πλέον ἦνυσεν 2 οὐδένιν
ή γὰρ Φιλομήλας τέχνη σιωπῶσαν ηὐρήκε φωνήν.

5 υφαίνει γὰρ πέπλου ἄγγελον καὶ τὸ δρᾶμα πλέκει
tαῖς κρόκαις, καὶ μιμεῖται τὴν γλῶτταν ἓρχερ,
kai Πρόκυης τοῖς ὁφθαλμοῖς τὰ τῶν ὀτῶν μηνυεῖ
kai 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 Proco 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.

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BOOK V, 5

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 Proce the nightingale. Both these women had their home in Athens, and the man, Tereus, was Proce’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 Proce, who sent her husband to bring her sister to her. He started on his journey still the husband of Proce, but he came back¹ the lover of Philomela, and by the way he made her a second Proce; then, fearing Philomela’s tongue, his bride-groom’s present² 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 Proce’s eyes what Proce 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 Proce, who wished to see her sister; another relates that he told Pandion that Proce was dead, and that he wished to have Philomela, his deceased wife’s sister, in a second marriage.

² The ἐνα is the opposite of the dowry—the present given by the groom to the bride. It may well have corresponded to the Germanic Morgengabe, his reward to her for her virginity.
6 Ἡ Πρόκυνη τὴν βίαν ἀκούει παρὰ τοῦ πέπλου καὶ ἀμύνασθαι καθ' ὑπερβολὴν ξητεῖ τὸν ἀνδρᾶ. ὅργαν δὲ δύο, καὶ δύο γυναῖκες εἰς ἐν πνεύσωσι καὶ ὑβρεί κεράσασι τὴν ξηλοτυπίαν δεῖπνου ἐπινο. 7 οὔσι τῶν γάμων ἀτυχόστερον. τὸ δὲ δεῖπνον ἢν ὁ παῖς Τηρέως, οὐ μήτηρ μὲν ἢν πρὸ τῆς ὅργῆς ἡ Πρόκυνη τότε δὲ τῶν ὁδίων ἐπελέηστο. οὔτως αἱ τῆς ξηλοτυπίας ὁδίνες νικᾶσι καὶ τὴν γαστέρα· μόνον γὰρ ἔρωσαι ἵνα γυναῖκες ἀνιᾶσαι τὸν τὴν εὐθύνη λευτηκότα, κἀν πάσχωσιν ἐν ὁς ποιούσιν οὐχ ἦττον κακόν, τὴν τοῦ πᾶσχεν 8 λογίζονται συμφορὰν τῇ τοῦ ποιεῖν ἰδονή. ἐδείπνησεν ὁ Τηρεύς δεῖπνον Ἑρμίνων, αἱ δὲ ἐν κανῦ τὰ λείψανα τοῦ παιδίον παρέφερον, γελᾶσαι φόβῳ. ὁ Τηρεύς ὅρα τὰ λείψανα τοῦ παιδίον καὶ πενθεὶ τὴν τροφὴν, καὶ ἐγνώρισεν ὡς τοῦ δείπνου πατήρ· γνωρίσας μαίνεται καὶ σπάται τὸ ἐξίφος καὶ ἐπὶ τὰς γυναίκας τρέχει, ἃς δέχεται ὁ ἅγιος. καὶ ὁ Τηρεύς αὐταῖς συναναβαίνει, καὶ ὄρνις γίνεται· 9 καὶ τηροῦσιν ἔτι τοῦ πάθους τὴν εἰκόνα· φεύγει μὲν ἄγδων, διόκει δὲ ὁ Τηρεύς. οὔτως ἐφύλαξε τὸ μύσο καὶ μέχρι τῶν πτερῶν." 

6. Τότε μὲν οὖν οὕτως ἔξεφύγομεν τὴν ἐπιβουλήν· ἐκερδήσαμεν δὲ οὔδεν ἢ μίαν ἡμέραν. Τῇ γὰρ ὑστεραίᾳ παρῆν ἐσθέν ὁ Χαίρεας· καὶ ἡμεῖς

1 Jacobs, for MSS. ὅρωσαι. After this word the necessary article αἱ was supplied by Hirschig: it had disappeared by haplography.

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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 ζηλοτυπία which spurs on Procne, the ζυγίσ 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.
aídesthéntes ἀντιλέγειν οὐκ εἴχομεν. ἐπιβάντες οὖν σκάφος, ἦλθομεν εἰς τὴν Φάρον. οὸ δὲ Μενέλαος ἐμεινεν αὐτοῦ, φήσας οὐχ ὑμῖν ἔχειν.

2 πρῶτον μὲν οὖν ἦμας ὁ Χαιρέας ἐπὶ τὸν πύργον ἔγει καὶ δείκνυσι τὴν κατασκευὴν κάτωθεν.

3 θαυμασίαν τινὰ καὶ παράλογον. ὅρος ἦν ἐν μέσῃ τῇ θαλάσσῃ κείμενον, παύον αὐτῶν τῶν νεφῶν. ὑπέρρει δὲ ὑδῶρ κάτωθεν αὐτοῦ τοῦ ποιήματος· τὸ δὲ ἐπὶ θαλάσσης εἰστήκηε κρεμάμενον· ἐσί δὲ τὴν τοῦ ὁροῦ ἀκρόπολιν ὁ τῶν νεῶν κυβερνήτης ἀνέτελλεν ἄλλος ἡλίος. ¹ μετὰ δὲ ταύτα ἦγεῖτο ἧμιν ἐπὶ τὴν οἰκίαν· ἦν δὲ ἐπ' ἐσχάτων τῇ νήσῳ κείμενη ἐπ' αὐτῇ τῇ θαλάσσῃ.

7. Ἑσπέρας οὖν γενομένης, ὑπεξέρχεται μὲν ὁ Χαιρέας, πρόφασιν ποιησάμενος τὴν γαστέρα. Μετὰ μικρὸν δὲ βοή τις ἐξαιρήθης περὶ τὰς θύρας ἦν, καὶ εὐθὺς εἰστρέξουσιν ἀνθρωποὶ μεγάλοι καὶ πολλοί, μαχαίρας ἐσπασμένοι, καὶ ἐπὶ τὴν κόρην

2 πάντες ὀρμησάν. ἐγὼ δὲ ὅσ' εἶδον φερομένην μοι ἂν τὴν φιλτάτην, οὐκ ἔνεγκὼν ἵναι διὰ τῶν ξιφῶν· καὶ μὲ παλεῖ τις κατὰ τοῦ μηροῦ μαχαίρα καὶ ὠκλασά· ἐγὼ μὲν δὴ καταπεσὼν ἐρρέσην αἴματι· οἱ δὲ ἐνθέμενοι τῷ σκάφει τὴν κόρην ἐφευροῦν.

3 θορύβου δὲ καὶ βοῆς οὖν ἐπὶ λησταῖς γενομένης, ὁ στρατηγὸς τῆς νῆσου παρῆν· ἦν δὲ μοι γνώριμος ἐκ τοῦ στρατοπέδου γενομένος. δεικνύω δὴ τὸ τραύμα καὶ δέομαι διῶξει τοὺς ληστάς. ὡρμεὶ δὲ πολλὰ πλοία ἐν τῇ πόλει· τούτων ἐνὶ ἐπιβάς

¹ Hirschig's insertion: or you may, with Hercher, substitute ἡλιός for ἄλλος.
² I think Hercher must be right in substituting μοι—the dativus incommodi—for the ill-placed and weak possessive μου. The alteration is very slight.

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

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

4 Ὡς δὲ εἶδον οἱ λῃσταὶ προσιοῦσαν ἥδη τὴν ναῦν εἰς ναυμαχίαν, ἵστασιν ἐπὶ τοῦ καταστρώματος ὁπίσω τῷ χείρῳ δεδεμένην τὴν κόρην καὶ τις αὐτῶν μεγάλη τῇ φωνῇ, ὡς Ἰδοὺ τὸ ἄθλον ὑμῶν, εἰπόν, ἀποτέμνει αὐτῆς τὴν κεφαλήν καὶ τὸ λοιπὸν σῶμα

5 ὥθει κατὰ τῆς θαλάσσης. ἐγὼ δὲ ὃς εἶδον, ἀνέκραγον οἰμώξας καὶ ὄρμησα ἐμαυτὸν ἐπαφείναι· ὥς δὲ οἱ παρόντες κατέσχον, ἐδεόμην ἐπισχεῖν τῇ τὴν ναῦν, καὶ τινὰ ἀλέσθαι κατὰ τής θαλάσσης, εἰ πως κἀκεῖ πρὸς ταφὴν λάβοιμι τῆς κόρης τὸ

6 σῶμα. καὶ ὁ στρατηγός πείθεται καὶ ἱστηκε τὴν ναῦν καὶ δύο τῶν ναυτῶν ἀκοντίζουσιν ἐαυτοὺς ἐξω τῆς νησίδος καὶ ἀρπάσαντες τὸ σῶμα ἀναφέρουσιν. ἐν τούτῳ δὲ οἱ λῃσταὶ μᾶλλον ἔρρομεν—

7 στόρον ἥλανον· ὡς δὲ ἤμεν πάλιν πλησίον, ὅρωσιν οἱ λῃσταὶ ναῦν ἔτεραν, καὶ γνωρίσαντες, ἐκάλουν πρὸς βοήθειαν· πορφυρές δὲ ἦσαν πειρατικοί. ἵδων δὲ ὁ στρατηγός δύο ναύς ἢδη γενομένας, ἐφοβήθη, καὶ πρύμναν ἐκρούετο· καὶ γὰρ οἱ πειραταὶ τοῦ φυγεῖν ἀποπταπόμενοι προύν.

8 καλοῦντο εἰς μάχην. ἐπεὶ δὲ ἀνεστρέψαμεν εἰς γῆν, ἀποβὰς τοῦ σκάφους καὶ τῷ σώματι περιχυθεῖς, ἐκλαίων, ἐκλαίων: “Νῦν μοι Δευκίππη τέθηκας ἀληθῶς θάνατον διπλοῦν, γῆ καὶ θαλάσση διαρρούμενον. τὸ μὲν γὰρ λείψανον ἔχω σου τοῦ σώματος· ἀπολώλεκα δὲ σέ. οὐκ ἴση τῆς θαλάσσης πρὸς τὴν γῆν ἢ νομῇ. μικρὸν μοί σου μέρος καταλείπεται ἐν ὅψει τοῦ μείζονος: αὕτη δὲ ἔν ὀλίγῳ τὸ πᾶν 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
8. Ταύτα καταθρηνήσας καὶ θάψας τὸ σῶμα, πάλιν εἰς τὴν Ἀλεξάνδρειαν ἔρχομαι, καὶ θερα-
πευθεὶς ἄκων τὸ τραύμα, τοῦ Μενελάου με
παρηγοροῦντος, διεκαρτήρησα ξῦν. καὶ ἦδη
μοι γεγόνεσαν μῆνες ἔξ, καὶ τὸ πολὺ τοῦ πένθους
ήρχετο μαραίνεσθαι. χρόνος γὰρ λύτης φάρ-
μακον καὶ πεπαίνει τής ψυχῆς τὰ ἐλκή. μεστὸς
γὰρ ἠλιός ἤδωνῆς· καὶ τὸ λυπῆσαν πρὸς ὀλίγον,
κἂν ἢ καθ᾽ ὑπερβολὴν, ἀναζεῖ μὲν, ἐφ᾽ ὅσον ἡ
ψυχή καίεται, τῇ δὲ τῆς ἡμέρας ψυχαγωγία
υικωμένου καταψύχεται. καὶ μοῦ τις κατόπων
βαδίζοντος ἐν ἀγορᾶ τῆς χειρὸς ἀφυν λαβόμενος
ἐπιστρέφει, καὶ οὐδὲν εἰπὼν προσπτυξάμενος
με πολλὰ κατεφίλει. ἐγὼ δὲ τὸ μὲν πρῶτον
οὐκ ἦδειν ὡστὶς ἦν, ἀλλ᾽ εἰστήκειν ἐκπεπληγ-
μένου καὶ δεχόμενος τὰς προσβολὰς τῶν ἀσπα-
μάτων, όσ φιλημάτων σκοπός. ἐπεί δὲ μικρὸν
διέσχε, καὶ τὸ πρόσωπον εἶδον, Κλεινίας δὲ
ἡν, ἀνακραγὼν ὑπὸ χαρᾶς, ἀντιπεριβάλλω τίν
αὐτὸν καὶ τὰς αὐτὰς ἀπεδίδον περιπλοκάς,
cαὶ μετὰ ταύτα εἰς τὴν καταγωγὴν ἀνήλθομεν
tῆν ἐμήν. καὶ ο μὲν τὰ αὐτὸν μοι διηγεῖτο,
ὅπως ἐκ τῆς ναυαγίας περιεγένετο· ἐγὼ δὲ τὰ
περὶ τῆς Δευκίππης ἀπαντάτα.
νῆσος ἐπὶ τὸ κέρας ἦξα, καὶ ἀκρον λαβόμενος
μόλις, ἀνδρῶν ἦδη πεπτηρωμένου, περιβαλών
tὰς χείρας ἐπεχείρουν ἔχεσθαι 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.

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ολίγον δὲ ἡμῶν ἐμπελαγισάντων, κύμα μέγιστον ἀραν τὸ ξύλον προσφήγουσιν ὅρβιον ὑφάλῳ πέτρα κατὰ θάτερον, ὃ ἐγὼ ἐτυχὼν κρεμάμενος.

2 τὸ δὲ προσαρακθὲν βία πάλιν εἰς τούπισω δίκην μηχανής ἀπεκρούστο καὶ μὲ ὅσπερ ἀπὸ σφενδόνης ἐξερρίπτεσε. τούντεθεν δὲ ἐνηχόμην τὸ ἑπίλοιπον τῆς ἡμέρας, οὐκέτι ἔχον ἐλπίδα σωτηρίας. ἦδη δὲ καμὼν καὶ ἀφεῖς ἐμαυτὸν τῇ τύχῃ, ναῦν ὅρῳ κατὰ πρόσωπον φερομένην, καὶ τὰς χειρὰς ἀνασχὼν, δυ ἡδυνάμην τρόπον, ἱκετηρίαν ἐδεόμην τοῖς νεύμασιν. οί δὲ, εἰτε ἐλεήσαντες, εἴτε καὶ τὸ πνεῦμα αὐτῶς κατῆγαγεν, ἔρχονται κατ' ἐμέ, καὶ τις τῶν ναυτῶν πέμπει μοι κάλων ἅμα τῆς νηὸς παραθεούσης. κάνω μὲν ἐλαβόμην, οἱ δὲ ἐφείλκυσάν με ἐξ αὐτῶν τῶν τοῦ θανάτου πυλῶν. ἐπλεὶ δὲ τὸ πλοῖον εἰς Σιδῶνα καὶ μέ τωνς γυνώρισαντες ἐθεράπευσαν.

10. "Δύο δὲ πλεύσαντες ἡμέρας ἐπὶ τήν πόλιν ἦκομεν, καὶ δέομαι τῶν ἐν τῷ πλοίῳ Σιδωνίων, Ἰευδόμας δὲ ὁ ἐμπορὸς ἦν καὶ Θεόφιλος ὁ τούτου πενθερός, μηδευ Τυρίων, εἴ περιτύχοιεν, κατειπεῖν ὡς ἐκ ναυαγίας περιγενούμην, ὡς ἂν μὴ μάθουσιν συναποδημηκότα. ἦλπιζον γὰρ λήσειν, εἰ τὰ ἀπὸ τούτων ἐν ἰσυχίᾳ γένοιτο, πέντε μόνον ἡμερῶν μοι μετὰξι γενομένων, αἰς οὐκ ἐτυχον ὁφθεῖς. τοῖς δὲ κατὰ τὴν οἰκίαν τήν ἑμὴν, ὡς οἴδας, προηγορεύκειν λέγειν1 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 προηγορεύκειν.

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not long drifted upon it, when a mighty billow lifted the spar on high and dashed it, almost in a perpendicular 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.
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πυθανομένοις, εἰς κάμην ἀποδεδημηκέναι μέχρι
3 δέκα ὅλων ἡμερῶν. καὶ τούτων γε τῶν λόγων
εὐρον περὶ ἐμοῦ κατεχομένως. οὐπω δὲ ὁ
σῶς πατήρ ἐκ τῆς Παλαιστίνης ἔτυχευ ἥκων,
ἀλλὰ δύο ἄλλων ύστερον ἡμερῶν, καὶ κατα-
λαμβάνει πεμφθέντα παρὰ τοῦ τῆς Δευκά-
πης πατρὸς γράμματα, ἀπερ ἔτυχε μετὰ μάν
ἡμέραν τῆς ἡμετέρας ἀποδημίας κεκομισμένα,
δὲ οὖν ὁ Σώστρατος ἔγνυη σοὶ τὴν θυγατέρα.
4 ἐν ποικίλαις ἦν οὖν συμφοραῖς ἀναγεννέ τὰ
γράμματα καὶ τὴν ὑμετέραν ἀκούσας φυγήν,
τό μὲν, ὡς τὸ τῆς ἐπιστολῆς ἀπολέσας ἄθλου,
τὸ δὲ, ὡς παρὰ μικρὸν οὐτῶς ἡ Τύχη τὰ
πράγματα ἔθηκε· καὶ γὰρ οὐδὲν ἂν τούτων
5 ἔγεγονει, εἰ θάττων ἐκομίσθη τὰ γράμματα. καὶ
τῶν μὲν πεπραγμένων οὐδὲν πρὸς τὸν ἀδελφὸν
γηγαστό πω δεῖν γράφειν, ἀλλὰ καὶ τῆς μητρὸς
6 τῆς κόρης ἔδεχθη τὸ παρόν ἐπισχέων· ἢ Ἀχαὶ
γὰρ ἂν αὐτοὺς ἐξευρήσομεν· καὶ οὐ δεὶ
tο συμβαίν ἀτύχημα μαυθάνειν Σώστρατον. ἄσ-
μένως δὲ ὡς τοι ποτ’ ἂν ὅσων, ὅταν 2 ὡς ἄν
ἐγγυήν, ἀφίξονται, εἰγενει αὐτοῖς ἐξέσται φανερῶς
7 ἔχειν ὑπὲρ οὐ πεφεύγασιν. ἐπολυπραγμόνει
δὲ παντὶ σθένει, ποῖς κεχωρίκατε· καὶ ὡς ὅλων
πρὸ τούτων τῶν ἡμερῶν ἐρχεται Διόφαντος ὁ
Τύριος ἐξ Ἀιγύπτου πεπλευκῶς, καὶ λέγει πρὸς
αὐτὸν ὅτι σε ἐνθάδε ἐθεάσατο· κἀγὼ μαθῶν,
ὡς εἰχον, εὐθὺς ἐπιβάς νησί, ὁγδόην ταύτην
1 The MSS. have δείν: but there is no reason for the verb
to be in the infinitive, and Jacobs’ alteration should be
accepted.
2 Jacobs substituted δτω for δτω and δταν for a meaning-
less δττες, omitting the following καί before ἀφίξονται.

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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.
ΑΧΙΛΛΕΩΣ ΤΑΤΙΟΥΣ

ήμεραν πᾶσάν σε περιήλθων ἅγιον τὴν πόλιν. πρὸς ταῦτα οὖν σοι βουλευτέον ἔστιν, ὡς τάχα καὶ τοῦ πατρὸς ἥξοντος ἐνταῦθα τοῦ σοῦ.

11. Ταῦτα ἀκούσας ἀνφόμωξα ἐπὶ τῇ τῆς Τύχης παιδίᾶ, "Ὤ δαῖμον," λέγον, "νῦν μὲν Σώστρατός μοι Δευκάππην ἐκδίδοσι καὶ μοι γάμος ἐκ μέσου πολέμου πέμπται, μετρήσας ἀκριβῶς τὰς ἡμέρας, ἵνα μὴ φθάσῃ τὴν φυγήν. ὦ τῶν ἐξώρων εὐνυχημάτων, ὦ μακάριος ἐγώ παρὰ μίαν ἡμέραν· μετὰ θάνατον γάμοι, μετὰ θρήνων ὑμέναιοι. τίνα μοι διδώσι νύμφην ἡ Τύχη,


4 Ἢ γὰρ Ἀφροδίτη μέγα τούτῳ παρέσχεν ἀγαθόν, ὁ δὲ σὺν ἐθέλει λαβεῖν. γυναῖκα γὰρ ἐξέμηνεν

1 Cobet's change from σοὺ. 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 ἂν inserted by Cobet.

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

11. Hearing this story, I cried aloud at the prank that Fortune had played me: "Cruel goddess," I said, "this is the time that Sostratus chooses to give me Leucippe—an espousal coming from the field of war—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 \(\tau\o\l\e\m\o\s\ \Theta\r\a\k\i\k\o\s\) of I. iii. § 6.

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επ’ αὐτοῦ πάνω καλὴν, ὡστε ἄν ἴδων αὐτὴν εἰποὺς ἄγαλμα, Ἐφεσίαν τὸ γένος, ὄνομα Μελίτ-6 την πλοῦτος πολὺς καὶ ἠλικία νέα. τέθυνε δὲ αὐτὴς προσφάτως ὁ ἄνήρ κατὰ θάλασσαν· βοῦλεται δὲ τοῦτον ἔχειν δεσπότην· οὐ γὰρ ἀνδρὰ ἑρῶ· καὶ διδόσιν ἐαυτὴν καὶ πᾶσαν ἐαυτῆς τὴν ὀφείλ. δὲ αὐτὸν γὰρ τέτταρας μῆνας νῦν ἐνθάδε διέτρησεν, ἀκολουθήσας δεομένη. ὁ δὲ οὐκ ὅταν τί παθὼν ὑπερήφανεῖ, νομίζων αὐτῷ Λευκίττην ἀναβιώσεσθαι.

12. Καὶ ὁ Κλεινίας, "Οὐκ ἀπὸ τρόπου δοκεῖ μοι, φησίν, "ὁ Σάτυρος λέγειν. κάλλος γὰρ καὶ πλοῦτος καὶ ἐρώς εἰ συνήλθον ἐπὶ σέ, οὐχ ἔδρας οὐδὲ ἀναβολὴς· τὸ μὲν γὰρ κάλλος ἡδονῆ, ὁ δὲ πλοῦτος τρυφήν, ὁ δὲ ἐρώς αἰδῶ δῶσει. 2 μυσεὶ δὲ ο θεὸς τοὺς ἀλαξόνας. φέρε πείσθης τῷ Σατύρῳ καὶ χάρισαι 3 τῷ θεῷ." κἀγὼ στενάξας, "Ἀγε με," εἶπον, "ὅποι θέλεις, εἰ καὶ Κλεινία τοῦτο δοκεῖ: μόνον ὅτως τὸ γύναιον μοι μὴ παρέχῃ πράγματα, ἐπείγουσα πρὸς τὸ ἔργουν, 3 ἐστ’ ἂν εἰς τὴν "Εφεσον ἀφικώμεθα. φθάνω γὰρ ἐπομοσάμενος ἐνταῦθα μὴ συνελθεῖν, ἐνθα Λευ-κίττην ἀπολόλεκα. ταῦτα ἀκούσας ὁ Σάτυρος,

1 The MSS. have δῶο: but we know from ch. xxii. below that Melitte had waited four months at Alexandria hoping for the love of Clitophon, so that we must write τέτταρα with Jacobs, supposing that a copyist misread δ᾽ as δῶο.
2 A verb has dropped out. I slightly prefer δῶσει to Cobet's διδώσι or Hercher's προξενεῖ.
3 So Mitscherlich for MSS. ἱδρυσαι.

1 If we may judge from the Ephesian Matron of Petronius (chs. cxii–cxii.) the ladies of Ephesus were celebrated for the strength of their affections as well as for the sprightliness of their wit.

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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,² 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 respect² 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 αἰσχρός 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.
προστρέχει πρὸς τὴν Μελίττην ευαγγέλια φερων. καὶ μικρὸν αὖθις διαλιπὼν ἐπανέρχεται, λέγων ἀκούσασαν τὴν γυναικὴ υφ᾽ ἡδονῆς παρὰ μικρὸν τὴν ψυχήν ἀφείναι. δεῖσθαι δὲ ἤκειν ὡς αὐτὴν δειπνήσοντα τὴν ἡμέραν γάμων προσομιον. ἐπείθην καὶ ὁχόμην.

13. Ἡ δὲ ὡς εἶδε μὲ, ἀναθοροῦσα περιβάλλει καὶ πάν μου τὸ πρόσωπον ἐμπύμπλησι φιλήματων. ἦν δὲ τῷ ὄντι καλὴ καὶ γάλακτι μὲν ἄν εἶπες αὐτὴς τὸ πρόσωπον κεχρισθαί, ρόδου δὲ ἐμπεφυτεύσθαι ταῖς παρειαῖς. ἐμάρμαρεν αὐτῆς τὸ βλέμμα μαρμαρυγῆν Ἀφροδίσιον. κόμη πολλῆ καὶ βαθεία καὶ κατάχρυσος τῇ χροῖ, ὡστε 3 ἔδοξα οὐκ ἁγίως ἴδειν τὴν γυναίκα. τὸ μὲν σὺν δεῖπνον ἦν πολυτέλες. ἢ δὲ ἐφαπτομένη τῶν παρακείμενων, ὡς δοκεῖν ἔσθειν, οὐκ ἠδύνατο τυχεῖν ὅλοκλήρου τροφῆς, πᾶντα δὲ ἐξελεπεν ἐμέ. οὗδεν γὰρ ἦδυ τοῖς ἐρώσι πλὴν τὸ ἐρώμενον τὴν γὰρ ψυχήν πᾶσαν ὁ ἔρως καταλαβών, οὔδε αὐτῇ 4 χώραν διδώσε τῇ τροφῇ. ἢ δὲ τῆς θέας ἡδονή διὰ τῶν ὄμματων εἰσρέουσα τοῖς στέρνοις ἐγκάθηται. ἐλκουσά δὲ τοῦ ἐρωμένου τὸ εἰδωλον ἄει, ἐναπομάττεται τῷ τῆς ψυχῆς κατόπτρῳ, καὶ ἀναπλάττει τὴν μορφήν. ἢ δὲ τοῦ κάλλους ἀπορροή δὲ ἄφανων ἀκτίνων ἐπὶ τὴν ἐρωτικὴν ἐλκομένη καρδίαν ἐναποσφραγίζει κάτω τὴν σκιάν.

5 λέγω δὴ πρὸς αὐτὴν συνεῖς. "Ἀλλὰ σὺ γε οὔδενος μετέχεις τῶν σαυτῆς, ἂλλ᾽ ἐοίκὰς τοὺς ὑπὸ γραφαίς ἐσθίουσιν." ἢ δὲ, "Ποῖον γὰρ ὑπομ,"

1 The editions and the MSS. used for them have ὑπὸ 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.

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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 something of a paraphrase.
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ἐφή, "μοι πολυτελές ἢ ποιος οίνος τιμιώτερος τῆς σῆς ὄψεως;" καὶ ἀμα λέγουσα κατεφίλησε με, προσιέμενον οὐκ ἄηδως τὰ φιλήματα· εἶτα διασχοῦσα, εἶπεν· "Ἀὕτη μοι τροφή."

14. Τότε μὲν οὖν ἐν τούτοις ἥμεν· ἐσπέρας δὲ γενομένης, ἡ μὲν ἐπεχείρει με κρατεῖν ἐκεί κοιμησόμενον· ἐγὼ δὲ παρητούμην, εἶπὼν ἃ καὶ πρὸς τὸν Σάτυρον ἔτυχον προαγορεύσας. μόλις οὖν 2 ἀφίησεν ἀνικόμενη· τῇ δὲ υστεραίᾳ συνέκειτο ἡμῖν εἰς τὸ τῆς Ἰσιδος ἱερὸν ἀπαντήσαι, διαλεξομένοις τε ἀλλήλους καὶ πιστωσομένοις ἐπὶ μάρτυρι τῇ θεῷ. συμπαρῆσαν δὲ ἡμῖν ὁ τε Μενέλαος καὶ ὁ Κλεινίας· καὶ ὡμυόμεν, ἐγὼ μὲν ἀγαπήσαι 1 ἄδολως, ἡ δὲ ἄνδρα ποιήσασθαι, καὶ πάντων 3 ἀποφήναι δεσπότην. "Ἀρξει δὲ," εἶπον ἐγὼ, "τῶν συνθηκῶν ἡ εἰς Ἐφεσον ἡμῶν ἀφιξὶς· ἐνταῦθα γάρ, ὡς ἐφην, Δευκάπτη παραχωρῆσεις." δείπνον οὖν ἡμῖν ὑπρεπήζετο πολυτελές· καὶ ὠνομα μὲν ἦν τῷ δεῖπνῳ γάμοι, τὸ δὲ ἔργον 4 συνέκειτο ταμεύεσθαι. καὶ τι μέμνημαι καὶ γελοίον παρὰ τὴν ἐστίασιν τῆς Μελίτης· ὡς γάρ ἐπευφήμουν τοῖς γάμοις οἱ παρόντες, νεύσασα πρός με ἡσυχῇ, "Καινόν," εἶπεν, "ἐγὼ μοῦν πέπουθα καὶ οἶνον ἐπὶ τοῖς ἀφανέσι ποιόνσι

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.
BOOK V, 13-14

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 marriage blanc.
νεκροῖς. κενοτάφιον μὲν γὰρ εἶδον, κενογάμον δὲ σοῦ." ταῦτα μὲν ὦν ἔπαιζε σπουδῆ.  
15. Ὁ δὲ ἐπιούσῃ στελλόμεθα πρὸς ἀποδημὰν κατὰ τύχην δὲ καὶ τὸ πνεῦμα ἐκάλει ἡμᾶς. καὶ ὁ Μενέλαος μέχρι τοῦ λιμένος ἔλθων καὶ ἀσπασάμενος, εὐτυχεστέρας εἰπὼν νῦν ἡμᾶς τυχεῖν θαλάσσης, ἀπετράπετο ἀϑώς, νεανίσκος πάνω χρυστὸς καὶ θεῶν ἄξιος, καὶ ἀμα δακρύων ἐμπεπλησμένος καὶ ἡμῖν δὲ πᾶσι κατεφέρετο δόκρυαι. τὸ δὲ Κλεινία ἔδοκεν μή με καταλυπεῖν, ἀλλὰ μέχρις Ἐφεσοῦ συμπλευσάντα καὶ τίνα ἐνδιατρίψαντα τῇ πόλει χρόνου, ἔπανελθεῖν, εἰ 3 τὰμὰ ἐν καλῷ κείμενα καταμάθοι. γίνεται δὴ κατ’ οὐρὰν ἡμῶν ὁ ἀνέμος ἑσπέρα τε ἡ, καὶ δειπνήσαντες ἐκείμεθα κοιμησόμενοι. ἱδία δὲ ἔμοί τε καὶ τῇ Μελίττῃ καλύβῃ τις ἢ ἐπὶ τοῦ 4 σκάφους περιπεθραγμένη. περιβαλοῦσα οὖν με κατεφίλει καὶ ἀπήτευ τοῦ γάμου, "Νῦν μὲν," λέγουσα, "Δευκάππης τοὺς ὀρόους ἐξηλθομεν καὶ τῶν συνθηκῶν τοὺς ὀροὺς ἀπειλήφαμεν· ἐντεῦθεν ἡ προθεσμία. τί με δεῖ νῦν εἰς Ἐφεσον περιμένειν; ἀδηλοὶ τῆς θαλάσσης αἱ τύχαι· ἀπιστοὶ 5 τῶν ἀνέμων αἱ μεταβολαί. πίστευσον μοι, Κλείτοφὼν, καὶ ὅμως ὥφελον ἡδυνάμην δεῖξαι τὸ πῦρ· ὥφελον εἰχε τὴν αὐτὴν φύσιν τῷ κοινῷ τὸ ἕρωτος πῦρ, ἢν σοι περιχυθέσα κατέφλεξα. νῦν δὲ πρὸς τοὺς ἄλλους τοῦτο μόνον τὸ πῦρ ἴδιαν ὑλὴν ἔχει καὶ ἐν ταῖς περὶ τοὺς ἑραστάς συμπλοκαῖς ἀνακαιόμενον λάβρον τῶν συμπλε-  

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

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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 aslame 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.
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6 κομένων φείδεται. ὁ πυρὸς μυστικοῦ, πυρὸς ἐν ἀπορρήτῳ δαδουχομένου, πυρὸς τοὺς οἴρους αὐτοῦ φυγεῖν μὴ θέλοντος. μυθῶμεν οὖν, ὁ φιλτατε, τὰ τῆς Ἀφροδίτης μυστήρια."

16. Κάγῳ εἶπον "Μή με βιάσῃ λύσαι θεσμὸν οὐσίας νεκρῶν. οὕτω τῆς ἄθλιας εκείνης τοὺς ὅρους παρῆλθομεν, ἐως ἃν γῆς ἐπιβῶμεν ἐτέρας. οὐκ ἥκουσας ὡς ἐν θαλάσσῃ τέθνηκεν; ἔτι πλέω Λευκίππης τὸν τάφον. τάχα που περὶ τῆν ναῦν 2 αὐτῆς εἰλείται τὸ εἴδωλον. λέγοντι δὲ τὰς ἐν υδατι ψυχὰς ἀνηρημένας μηδὲ εἰς ἄδου καταβαίνειν ὅλως, ἀλλ' αὐτοῦ περὶ τὸ ὅδορ ἔχειν τὴν πλάνην, καὶ ἐπιστήσεται τάχα ἢμιν συμπλεκομένοις. ἐπιτιθείον δὲ σοι δοκεὶ τὸ χωρίον εἶναι πρὸς γάμον; γάμος ἐπὶ κύματος, γάμος ὑπὸ θαλάσσης φερόμενος; θάλαμον ἢμιν θέλεις γενέ.

3 σθαί μή μένοντα;" "Σὺ μὲν," ἐφη, "ἀφοίζῃ, φιλτατε: τὰς δὲ τόπος τοῖς ἔρῳσι θάλαμος' οὐδὲν γὰρ ἁβατον τῷ θεῷ. ἐν θαλάσσῃ δὲ μὴ καὶ οἰκεῖότερον ἐστιν Ἔρωτι καὶ Ἀφροδίτοις μυστηρίοις; θυγάτηρ Ἁφροδίτη θαλάσσης.

4 χαρισώμεθα τῇ γαμηλίῳ θεῷ, τιμήσωμεν αὐτῆς γάμῳ τὴν μητέρα. ἔμοι μὲν γὰρ δοκεῖ τὰ παρόντα γάμων εἶναι σύμβολα. ξυγὸς μὲν οὖτος ὑπὲρ κεφαλῆς κρεμάμενος, δεσμοὶ δὲ περὶ

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1 She was said to be Ἀφρογένεια, 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. 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 yoke of marriage that hangs above our heads, of marriage, which (like the yoke) are quite familiar to us in the figurative language of to-day. The succeeding comparisons are even more far-fetched.
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tῆν κεραίαν τεταμένοι· καλά γε, ὦ δέσποτα, τὰ
μαντεύματα· ὕπο ξυγὸν ὁ θάλαμος, καὶ κάλῳ
5 δεδεμένοι. ἀλλὰ καὶ πηδάλιον τοῦ θαλάμου
πλησίον· ἵδον τοὺς γάμους ἡμῶν ἡ Τύχη κυ-
βερνᾶ· νυμφοστολήσουσι δὲ ἡμᾶς Ποσειδῶν καὶ
Νηρείδων χορός· ἐνταύθα γὰρ καὶ αўτὸς Ἄμφι-
τρίτην γαμεῖ. λιγυρὸν δὲ συρίζει περὶ τοὺς
κάλως καὶ τὸ πνεῦμα· ἐμοὶ μὲν ὠμέγανον ἄδειν
6 δοκεῖ τὰ τῶν ἀνέμων αὐλήματα. ὀρᾶς δὲ καὶ τὴν
ὁθόνην κεκυρτωμένην, ὡσπερ ἐγκύμονα γαστέρα·
δεξιόν μοι καὶ τούτο τῶν οἰωνισμάτων· ἔσῃ μοι
7 ταχὺ καὶ πατήρ.· ἵδον οὖν αὐτῆς σφόδρα
ἐγκειμένην, “Φιλοσοφήσωμεν,” εἶπον, “ὅ γνώναι,
μέχρις λαβώμεθα γῆς. ὤμων γάρ σοι τὴν
θάλασσαν αὐτὴν καὶ τὴν τοῦ πλοῦ τύχην, ὡς
ἐσπούδακα καὶ αὐτὸς. ἀλλ’ εἰσὶ καὶ θαλάσσης
8 νόμοι. πολλάκις ἤκουσα παρὰ τῶν ναυτικῶτέρων,
καθαρὰ δεῖν Ἀφροδισίων εἶναι τὰ σκάφη, τάχα
μὲν ὡς ἱερά, τάχα δὲ ἵνα μὴ τις ἐν τηλικοῦτῳ
κυνδύνῳ τρυφᾷ. μὴ ἐνυβρίσωμεν, ὥ φιλτάτη, τῇ
θαλάσσῃ. μὴ συμμίξωμεν γάμου ὅμοι καὶ φόβον.
τηρῆσομεν ἐαυτοῖς καθαρὰν τὴν ἡδονήν.” ταῦτα
λέγων καὶ μειλισσόμενος τοῖς φιλήμασιν ἐπείθον,
καὶ τὸ λουπὸν οὕτωσι ἑκάθευδομεν.

17. Πέντε δὲ τῶν ἐξῆς ἡμερῶν διανύσαντες
τὸν πλοῦν ἦκομεν εἰς τὴν Ἐφεσον. οἰκία μεγάλη

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

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BOOK V, 16–17

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 groomsmen 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 sea-faring 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.
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καὶ πρώτῃ τῶν ἔκει. θεραπεία πολλῆ καὶ ἡ ἄλλη
2 παρασκευὴ πολυτελῆς. κελεύει δὴ δεῖπνον ὡς
ὅτι ἐκπρεπέστατον ἐτοιμάζειν. "Ἡμεῖς δὲ τέως,
ἐφη, "χωρήσωμεν εἰς τοὺς ἄγρους." ἀπείχον δὲ
τῆς πόλεως στάδιοις τέτταρας. ἐπικαθίσαντες
3 οὖν ὀχήματι, ἤξηλθομεν καὶ ἔπει τάχιστα
παρεγενόμεθα, διεβαδίζομεν τοὺς ὀρχάτους τῶν
φυτῶν, καὶ ἔξαίφνησι προσπίπτει τοῖς γόνασιν
ήμων γυνή, χοῦνξί 1 παχεῖαις δεδεμένη, δίκελλαν
κρατοῦσα, τὴν κεφαλὴν κεκαρμένη, ἔρρυπωμένη
tὸ σῶμα, χιτῶνα ἀνεξωσμένη ἀθλίον πάνυ, καὶ
"Ἐλέησον με," ἔφη, "δέστοια, γυνὴ γυναίκα,
ἐλευθέραν μένει, ὡς ἔφη, δούλην δὲ νῦν, ὡς δοκεῖ
tῇ
4 Τύχη," καὶ ἀμα ἐσιώπησε. λέγει οὖν ἡ Μελίττης.
"Ἀνάστηθι, ὦ γύναι: λέγε, τῖς εἰ, καὶ πόθεν, καὶ
τῖς σοὶ τοῦτον περιέθηκε τὸν σίδηρον κέκραγε
γάρ σου καὶ ἐν κακοῖς ἡ μορφή τὴν εὐγένειαν."
"Ὁ σῶς," εἶπεν, "οἰκέτης, ὦτι αὐτῷ μὴ πρὸς
5 εὐνὴν ἐδούλευον. ὁνόμα Δάκαινα, Θεττάλη τὸ
γένος καὶ σοι προσφέρω μου ταύτην τὴν τύχην
ἰκετηρίαν. ἀπόλυσόν με τῆς καθεστώσης συμφο-
ρᾶς πάρασχε 2 δὲ μοι τὴν ἄσφαλειαν, έστ' ἄν
ἀποτίσω τὰς διαχείλιας τοσοῦτον γὰρ με ὁ
6 Σωσθένης ἀπὸ τῶν ληστῶν ἐσώνησα. ποριοῦμεν
dὲ, εἴ τις, τὴν ταχίστην εἰ δὲ μή, σοὶ δούλευ-
σομεν. ὅρας δὲ καὶ πληγαίς ὡς κατέξηνε με

1 The MSS. have σχοῦνξί, which can be feminine: but the epithet παχεῖαι is much more appropriate to the thick, stock-like χοῦνξεις than to the thin σχοῦνξι, which should mean ropes made of reeds or withies. χοῦνξί is found, as a conjecture, in the margin of one of our MSS.

2 So Salmassius for MSS. παρασχείν. The infinitive cannot be construed.

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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 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 ἔφυ, δούλην δὲ νῦν form an iambic line; they may possibly be a quotation from some tragedy.

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πολλαίς.” καὶ ἀμα διανοίξασα τῶν χιτῶνα, δείκνυσι τὰ νῶτα διαγεγραμμένα ἐτι οἰκτρότερον.

7 ὡς οὖν ταῦτ’ ἣκουσαμεν, ἐγὼ μὲν συνεχύθην· καὶ γάρ τι ἐδοκεὶ Δευκίππης ἔχειν· ἢ δὲ Μελίττη ἔφη. “Θάρρει, γύναι· τοῦτω γάρ σε λύσομεν, εἰς τὴν οἰκείαν προῖκα ἀποπέμψομεν. τὸν Ἑωσθένην καλεσάτω τις ἡμῖν.”

8 Ἡ μὲν οὖν εὐθὺς τῶν δεσμῶν ἠλευθεροῦτο· ὡ δὲ παρῆν τεταραγμένος. λέγει οὖν ἡ Μελίττη· “彩神 κακὴ κεφαλῆ, τίνα 1 ποτὲ κἀν τῶν ἀχρεοτάτων οἰκετῶν τεθέασαι παρ’ ἡμῖν οὖτως ἤκισσάμενον; τίς αὐτὴ; λέγε μηδὲν ψευσάμενος.”


10 Δάκαιναν.” ἢ δὲ τὸν μὲν τῆς διοικήσεως, ἢς εἶχεν, ἀπέπαινεν, αὐτὴν δὲ παραδίδοσι θεραπαίναι, κελεύσασα λούσαι καὶ ἐσθήτα ἀμφιέσαι καθαράν καὶ εἰς ἄστυ ἀγαγεῖν. διοικήσασα δὲ τινα τῶν κατὰ τῶν ἄγροι, δῶν ἐνεκεν παρῆν, ἐπιβάσα τοῦ ἀχήματος ἀμα ἐμοὶ, ἐπαινήσεις εἰς τὴν πόλιν, καὶ περὶ τὸ δεῖπνον ὑμεῖν.

18. Ἐστιωμένῳ δὲ μοι μεταξ’ σημαίνει νεῦσας ὁ Ὁκτυρος προανίστασθαι, καὶ ἦν τὸ πρόσωπον ἐσπουδάκως. σκηψάμενος οὖν ἐπὶ τινὶ τῶν κατὰ τὴν γαστέρα ἐπείγειν, διανίσταμαι. καὶ ἐπεὶ προῆλθον, λέγει μὲν οὐδὲν, ἐπιστολήν δὲ ὕφει. ἅλβων δὲ, πρὶν ἀναγνώσαι, 2 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.

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BOOK V, 17–18

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 Sostenes hither to us."

The woman was at once freed from her fetters, and Sostenes 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
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εὐθὺς· ἐγνώρισα γὰρ Δευκίππης τὰ γράμματα. ἐγέγραπτο δὲ τάδε·

Δευκίππην Κλειτοφῶντι τῷ δεσπότῃ μου.

3 Τούτο γὰρ σε δεῖ καλεῖν, ἐπεὶ καὶ τῆς δεσπότης ἀνήρ εἰ τῆς ἐμῆς. ὅσα μὲν διὰ σε πέπονθα, οἶδας· ἀνάγκη δὲ νῦν ύπομνήσαι σε. διὰ σὲ τὴν μητέρα κατέληπον καὶ πλάνην εἰλόμην· διὰ σὲ πέπονθα ναυαγίαι καὶ ληστῶν ἁνεσχόμην· διὰ σὲ ἱερείων γέγονα καὶ καθαρμὸς καὶ τέθνηκα ἢδη δεύτερον· διὰ σὲ πέπραμαι καὶ ἐδέθησα σιδήρῳ καὶ δίκελλων ἔβαστασα, καὶ ἑσκάψα γῆν καὶ ἑμαστιγόθην, ἔνα σὺ δὲ γέγονας ἀλλὰ γυναικεῖ, κάγω τῷ ἐτέρῳ ἄνδρι ¹ γένομαι;

μὴ γένοιτο. ἀλλ' ἐγὼ μὲν ἐπὶ τοσαῦτας ἀνάγκαις διεκαρτήρησα· σὺ δὲ ἀπρατος, ἀμαστίγωτος γαμεὶς. εἰ τις οὖν τῶν πεπονημένων διὰ σὲ κεῖται χάρις, δεήθητι σου τῆς γυναικὸς ἀποτέμψαι, ὡς ἐπηγγείλατο· τάς δὲ δυσχίλιας, ἅς ὁ Σωθένης ὑπὲρ ἐμοῦ κατεβάλετο, πίστευσον ἡμῖν, καὶ ἐγγύησαι πρὸς τὴν Μελίτην ὅτι πέμψαμεν. ἐγνύσε γὰρ τὸ Βυζάντιον· εὰν δὲ καὶ ἀποτίσῃς, νόμιζε μισθὸν μοι δεδωκέναι τῶν ὑπὲρ σοῦ πόνων. ἔρωσο, καὶ ὦναι τῶν καίνων γάμων. ἐγὼ δὲ ἐτί σοι τάτα γράφω παρθένος.

19. Τούτοις ἐντυχὼν πάντα ἐγνώρισα· ἀνεφλεγόμην, ὁχρῶν, ἔθαυμαζων, ἕπιστουν, ἔχαιρον, ἡχθόμην. λέγω οὖν πρὸς τὸν Σάτυρον· "Πότερον ἐξ ἁδου ἥκεις φέρων τὴν ἐπιστολήν; η τί ταῦτα

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

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BOOK V, 18–19

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

Leucippe, to my lord Clitophon.

Lord I must call you, as you are my lady's husband. You know what I have suffered for your sake, but perforce I must remind you of it. For you I left my mother and took up the life of a wanderer; for you I suffered shipwreck and fell into the hands of pirates; for you I became a victim for sacrifice and an expiatory offering and twice entered the valley of the shadow of death; for you I was sold and fettered, I carried a hoe, I tilled the ground, I underwent the scourge—and was this all that I might become to another man what you have become to another woman? Never. I, through all these trials, have persevered to the end; you were never sold, never scourged, but you are marrying. If you have any gratitude for all that I have suffered for your sake, ask your wife to send me home as she promised; lend me the two thousand pieces of gold which Sosthenes paid for me, and go bail to Melitie 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 ΤΑΤΙΟΥΣ

θέλει; Δευκίππη πάλιν ἀνεβίω;” “Μάλιστα, “έφη “καὶ ἑστὶν ἦν εἴδες ἐν τοῖς ἀγροῖς. καὶ τότε μὲν ὦν ὦδ’ ἄν ἄλλος αὐτῆς ἵδ’ θυρίσκειν, ἔφηβον οὖτω γενομένην τούτο γὰρ ἡ τῶν τριχῶν
4 γυναίκα ὅρας πρῶτην Ἑφεσίων μανομένην ἐπὶ σοί, ἡμᾶς δὲ ἔρημους ἐν μέσαις ἄρκυσιν.” “Ἀλλ’ οὐ δύναμαι,” ἔφην “ἐπέρχεται γὰρ διὰ πασῶν
5 τῶν τοῦ σώματος ὀδῶν ἡ χαρά. ἄλλ’ ἰδοὺ μοι διὰ τῶν γραμμάτων ἐγκαλεῖ.” καὶ ἀμα αὐθίς ἐντυγχάνων τοῖς γράμμασιν, ὃς ἐκείνην δὲ αὐτῶν βλέπων καὶ ἀναγινώσκων καθ’ ἐν ἔλεγον “Δίκαια ἐγκαλεῖς, φιλτάτη. πάντα δὲ ἐμὲ ἔπαθες.
6 πολλῶν σοι γέγονα κακῶν αὐτίως.” ὡς δὲ εἰς τὰς μάστυγας καὶ εἰς τὰς βασάνους ἐγενόμην ὅς ὁ Σωσθένης αὐτῇ παρετρίψατο, ἐκλαιον ὡσπερ αὐτὰς τὰς βασάνους βλέπων αὐτῆς ὁ γὰρ λογισμὸς πέμπων τῆς ψυχῆς τὰ ὄμματα πρὸς τὴν ἀπαγγελία σῶν γραμμάτων, ἐδείκνυε τὰ ὄρωμα ὡς δρόμημα. πάνω δὲ ἡμυθρίων ἔφ’ οἷς
μοι τὸν γάμον ὀνείδιζεν, ὡσπερ ἐπ’ αὐτοφώρῳ μοιχὸς κατειλημμένος. οὖτως ἔσχυνόμην καὶ τὰ γράμματα.

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 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 ἔμέ, like ἀδίκησέ in the letter, has the double meaning of "for my sake" and "by my fault." It is not easy to express both together in English.
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20. "Οἶμοι, πῶς ἀπολογήσομαι, Σάτυρε;" ἔφην· "ἐαλώκαμεν. Λευκίππη κατέγνωκεν ἡμῶν τάχα δὲ καὶ μεμισῆμεθα. ἀλλὰ πῶς ἐσώθη, φράσον σύ; καὶ τίνος σῶμα ἑθάψαμεν;" "Αὐτῆ σοι κατὰ καιρὸν φράσει· τὸ δὲ νῦν," ὁ Σάτυρος ἔφη, "ἀντιγράψαι σε δεῖ, καὶ ἐλάσσασθαι τὴν κόρην. 2 κἀγὼ γὰρ αὐτῆ διωμοσάμην, ὡς ἄκων αὐτῆν ἕγγημας." "Εἶπας γὰρ," ἔφην, "ὅτι καὶ ἕγγημα; ἀπολωλεκάς με." "Τῆς εὐθείας· ὅλη γὰρ ἡ πόλις οὐκ οίδε τὸν γάμον;" "Ἀλλ' οὐκ ἔγημα, μὰ τὸν Ἡρακλέα, Σάτυρε, καὶ τὴν παροῦσαν 3 τύχην." "Παίξεις, ὥ 'γαθε' συγκαθεύδεις." "Οἶδα μὲν ἀπιστα λέγων, ἀλλ' οὔτω πέπρακται· καθαρὸς εἰς ταύτην τὴν ἡμέραν Μελίττης Κλειτο-
4 φὼ. ἀλλὰ τὰ γράφω, λέγε· σφόδρα γὰρ με ἑξέπληξε τὸ συμβάν, ὡστε ἅπόρως ἔχω." "Οὐκ εἰμὶ σοι σοφότερος," Σάτυρος εἶπεν "ἀλλὰ καὶ αὐτὸς σοι ὁ Ἐρως ὑπαγορεύσει. μόνον διὰ ταχέων." ἀρχομαὶ δή γράφειν.

Κλειτοφῶν Λευκίππη χαίρειν. 2

5 Χαίρε μοι, ὥ δέσποινα Λευκίππη. δυστυχῶ μὲν ἐν οἷς εὐτυχῶ, ὅτι σὲ παρὼν παροῦσαν ἅς ἀπόδημοῦσαν ὅρῳ διὰ γραμμάτων. εἰ μὲν οὖν τὴν ἁλήθειαν περιμένεις, μηδὲν προκαταγωγὸ-
σκουσά μου, μαθήσῃ τὴν σὴν με παρθενίαιν

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 αὐτὴ is here equivalent

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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 airds ἰφα, the master said it, and many similar examples in Attic comedy.

2 In some editions ch. xxi. begins here.
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μεμιμημένου, εἰ τις ἐστὶ καὶ ἐν ἀνδράσι παρθενία·
ei de me χωρίς ἀπολογίας ἦδη μεμίσθηκας, ὄμνυμι
stoi touz σώσαντάς σε θεούς, ὡς ἐν βραχεῖ σοι τὸ
ἐργον ἀπολογήσωμαι. ἔρρωσό μοι φιλτάτη, καὶ
ἴλεως γένοιο.

21. Δίδωμι δὴ τῷ Σατύρῳ τὴν ἑπιστολήν, καὶ
déōma ta eикότα εἰπείν πρὸς αὐτὴν περὶ ἐμοῦ.
ἐγὼ δὲ αὕθις ἔτι τὸ συμπόσιον ἀπῆειν, ἥδονής
άμα καὶ λύτης γεγεμισμένος. ἡδείν γὰρ τὴν
Μελίττην οὐκ ἀνήσουσάν με τῆς νυκτὸς τὸ μή ὦ
gενέσθαι1 τοὺς γάμους ἡμῶν· ἐμοὶ δὲ ἀδύνατον ἢν
Δευκάττην ἀπολαβόντι γυναῖκα ἐτέραν κἀ̔ν ἰδεῖν.

2 τὸ μὲν οὖν πρόσωπον ἐβιαζόμην μηδὲν ἄλλοιον
παρέχειν ἢ πρὶν ἦν· οὐ πάντη δὲ κρατεῖν ἡδυνάμην.
ὡς δὲ ἐνικάμην, σκίπτομαι φρίκην μοι ὑποδρα-
μεῖν. ἢ δὲ συνήκε μὲν ὅτι κατὰ τῆς ὑποσχέσεως
προοιμάζομαι· ἐλέγχειν δὲ οὐκ ἢδυνατο τὸ προ-

3 οίμοιν. ἐγώ μὲν δὴ ἀδειπνοῦσαν ἀνίσταμαι κοιμη-
σόμενος· ἢ δὲ κατὰ πόδας, ως εἰχέν, ἐφ' ἡμιτελεῖ
τῷ δείπνῳ συνανίσταται. ως δὲ εἰς τὸν θάλαμον
παρῆλθομεν, ἐγὼ μὲν ἐτι μᾶλλον ἐπέτεινον τῆς
νόσου τὴν ὑπόκρισιν· ἢ δὲ ἐλιπάρει, καὶ ἔλεγε·
"Τί ταύτα ποιεῖς; μέχρι τίνος με ἀπολλύεις;

3 οὐ γένεσθαι: so Cobet for MSS. συγγένεσθαι.
BOOK V, 20–21

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
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λύεις πίνειν. τοσοῦτον χρόνον ύδωρ ἔχουσα διψῶ, ἐν αὐτῇ καθεύδουσα τῇ πηγῇ. τοιαύτην ἔχω 5 τὴν εὐνήν, οἴαν ὁ Τάνταλος τὴν τρωφῆν." ταῦτα ἔλεγε καὶ ἔκλαιεν, ἐπιθείσα μου τοῖς στέρνοις τὴν κεφαλὴν οὕτως ἐλεεινῶς, ὡστε συμπαθεῖν μὲ τι τὴν ψυχήν. οὐκ εἰχον δὲ ὅστις γένωμαι· 6 καὶ γὰρ ἐδόκει μοι δίκαια ἐγκαλεῖν. λέγω οὖν πρὸς αὐτὴν "‘Ομνυμί σοι, φιλτάτη, τοῖς πατρῶσις θεούς, ἢ μὴν σφόδρα καὶ αὐτὸς ἐπείγομαι σου τὴν σπουδὴν ὡμείψασθαι. ἀλλ’ οὐκ οἶδα," ἔφη, "τί πέπονθα. νόσος γὰρ μοι 7 ἐξαίφνης ἐνέπεσεν οἴδας δὲ ὅτι ὑγιείας χωρίς οὐδέν ἐστιν 'Αφροδίτη." καὶ ἀμα λέγων ἀπέψων αὐτῆς τὰ δάκρυα, καὶ ὅρκοις ἔτεροις ἑπιστούμην, ὡς οὐκ εἰς μακρὰν ὅν θέλει τεῦξεται. τότε μὲν οὖν καὶ μάλα μόλις ἴνεσχετο.

22. Τῇ δὲ ὑστεραίᾳ καλέσασα τὰς θεραπαινί- δας, αἷς τὴν ἐπιμέλειαν τῆς Δευκάπτης ἐνεχειρισεν, ἐπηρώτα μὲν τὸ πρῶτον, εἰ δεξίως αὐτῇ κέχρηται: φασκουσῶν δὲ μηδὲν τῶν δεόντων παραλιπεῖν αὐτῇ, ἄγειν ἐκέλευσε τὴν ἀνθρώπον 2 πρὸς αὐτὴν. ὡς δὲ ἤλθε: "Τὰ μὲν ἐμὰ ὅπως ἔσχεν," ἔφη, "πρὸς σὲ φιλανθρωπίας, περισσοῦν εἰδνία σοι λέγειν. ἀλλ’ ἐν οἷς ἂν δύνῃ, τὴν ἱσην ἀπότισαι μοι χάριν. ἀκούσ τὸς Θετταλᾶς ὑμᾶς ὅν ἂν ἔρασθητε μαγεύειν οὕτως, ὡστε

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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\(^1\) 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 ἐτι τὸν ἀνδρόπον ἀποκλίνειν γυναῖκα, πρὸς τε τὴν μαγεύουσαν οὕτως ἔχειν, ὡς 3 πάντα νομίζειν ἐκείνην αὐτῷ. ἐμοὶ τούτῳ, φιλ-
tάτῃ, φλεγομένῃ πάρασχε φάρμακον. τὸν νεανι-
σκον εἶδες, τὸν ἄμα ἐμοὶ χθές βαδίζοντα;
4 ἡ τοῖς λίθοις. ἀλλὰ με παρενδοκιμεῖ τις νεκρά:
οὔτε γὰρ ἐσθίων οὔτε κοιμώμενος ἐπιλαθέσθαι
dύναται τοῦ Λευκίππης ὀνόματος. τοῦτο γὰρ
αὐτὴν καλεῖ. ἐγὼ δέ, φίλη, μην ὑπὲρ τεττάρων
eν Ἀλεξανδρεία δι’ αὐτὸν διέτριψα, δεομένη, 
λυπαροῦσα, ὑπισχυομένη. τὴ γὰρ οὐ λέγουσα;
5 τί δὲ οὐ ποιοῦσα τῶν ἀρέσαι δυναμένων; ὁ δὲ
σιδηροῦς τις, ἡ ξύλινος, ἡ τι τῶν ἀναίσθητων
ἡν ἁρα πρὸς τὰς δεήσεις τὰς ἐμᾶς. μόλις δὲ
τῷ χρόνῳ πείθεται ἐπείσθη δέ μέχρι τῶν
ὀμμάτων. ὁμμυμῷ γὰρ σοι τὴν Ἀφροδίτην
αὐτὴν, ὡς ἤδη πέμπτην ἡμέραν αὐτῷ συγκαθευ-
dουσα, οὔτως ἀνέστην ὡς ἀπ’ εὐνοῦχον. ἔσκα
δὲ εἰκόνος ἑρᾶν μέχρι γὰρ τῶν ὀμμάτων ἔχω
6 τὸν ἐρώμενον. δέομαι δὲ σοι γυναίκος γυνὴ
tὴν αὐτὴν δέχοιν, ἦν καὶ σὺ μοῦ χθὲς ἐδείχθης.
δός μοι τι ἐπὶ τοῦτον τὸν ὑπερήφανον σώσεις
7 γὰρ μου τὴν ψυχὴν διαρρέεσασαν ἦδη.” ὡς
οὖν ἢκουσεν ἡ Λευκίππη, ἡσθήναι μὲν ἑδοκεί

1 The phrase is very much abbreviated if it has to mean
“I have no more to do with him than with a stone”; un-
fortunately Hercher’s suggestion, to read ἐμοὶ καὶ for ἡ, is
not much more satisfactory.

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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\textsuperscript{1} heart." Leucippe, on hearing this, was naturally delighted that nothing further had passed

\textsuperscript{1} The Greek idiom is a little different: "flowing away," "melting."
τῷ μὴ δὲν πρὸς τὴν ἀνθρωπόν μοι πεπράχθαι·
φήσασα δὲ ἀνερευνήσειν, εἰ συγχωρήσεις αὐτῇ,
βοτάνας γενομένη κατὰ τοὺς ἀγροὺς, ἀπωφύσα
ἀχετοὶ· ἀρνουμένη γὰρ οὐκ ἔφετο πίστιν ἔξειν.
8 οὖν οἴμαι καὶ ἐπηγγείλατο. ἦ μὲν δὴ Μελίττη
ῥῶν ἐγεγόνει καὶ μόνον ἐλπίσασα. τὰ γὰρ ἦδεα
τῶν πραγμάτων, κἂν μὴ τῷ παρῇ, τέρπει ταῖς
ἐλπίσεως.

23. Ἠγὼ δὲ τούτων ἐπιστάμενος οὐδὲν, ἦθυ-
μον μὲν, σκοπῶν πῶς ἄν διακρουσαίμην καὶ
τὴν ἐπιουσαν νῦκτα τὴν γυναίκα, καὶ πῶς ἄν
2 συντυχεῖν Λευκίππη δυναίμην. ἐδόκει δὲ μοι . . .
κἀκεῖνη τὴν ἱσην σπουδὴν ποιεῖσθαι τοῦ ἀπελθεῖν
dι' αὐτὴν εἰς τοὺς ἄγροὺς, καὶ περὶ τὴν ἐσπέραν
ἀρθεὶς ἥκειν. ἔμελε πή Δευκίππη παρέξειν
3 οὖχημα καὶ . . . ἡμεῖς δὲ ἐπὶ τὸν πότον ἦμεν·
ἀρτι δὲ κατακλιθέντων ἡμῶν θόρυβος πολὺς κατὰ
tὸν ἀνδρῶν αὐκοῦται καὶ συνδρομή, καὶ εἰστρέχει
τις τῶν θεραπόντων, ἀσθμαίνων ἀμα καὶ λέγων·
4 "Θέρσανδρος ξῆ καὶ πάρεστιν." ήν δὲ ο Θέρ-
σανδρός οὔτος ὁ τῆς Μελίττης άνήρ, ὅν ἐνόμιζε
τεθνηκέναι κατὰ θάλασσαν. τῶν γὰρ συνόντων
ἀυτῷ τινὲς οἰκετῶν, ὡς περιστράπῃ τὸ σκάφος,
σωθέντες καὶ νομίσαντες ἀπολωλέναι, τούτῳ
ἀπαγγείλαντες ἔτυχον. ἀμα οὖν ὁ οἰκέτης εἴπε,
καὶ ὁ Θέρσανδρος κατὰ πόδας εἰστρέχει. πάντα
γὰρ τὰ περὶ ἔμοι πυθόμενος κατὰ τὴν ὁδὸν,

1 So Hercher for MSS. ἦμεν.

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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.

23. I knew nothing of all this, and was in great distress; I was wondering how to put off Melitte for the coming night, and how I could manage to meet Leucippe face to face, who seemed to be aiming at the same object, in going, in a carriage provided by Melitte, into the country and returning towards evening.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. ἦ μὲν δὴ Μελίττη ἀνέθορεν ὑπ’ ἐκπλήξεως τοῦ παραλόγου καὶ περιβάλλειν ἐπεχείρει τὸν ἄνδρα. ὦ δὲ τὴν μὲν ὡς εἰχεῖν ὥθει μάλα ἐρρωμένως· ἔμε δὲ ἰδὼν καὶ εἴπον, “Ὅ μοιχὸς οὗτος,” ἐμπηδᾶ, καὶ ῥαπίζει με κατὰ κόρρης πληγὴν θυμοῦ γέμουσαν. ἐλκύσας δὲ τῶν τριχῶν, βάςσει πρὸς τοῦδαφος, καὶ προσπίπτων κατακόπτει με πληγαῖς. ἔγω δὲ ὡσπερ ἐν μυστηρίῳ μηδὲν ἦδειν,1 μήτε ὅστις ἄνθρωπος ήμι, μήτε οὐ χάριν ἔτηπτεν, ὑποπτεύοντας δὲ τι κακὸν εἶναι, ἐδεδοίκειν ἀμύνασθαι, καίτοι δυνάμενος. ἐπεὶ δὲ ἔκαμεν, ὦ μὲν τύπτων, ἔγω δὲ φιλοσοφῶν, λέγω πρὸς αὐτὸν ἀναστάς: “Τίς ποτε εἰ, ὦ ἄνθρωπε; καὶ τί με οὖτως ἥκισον;” ὦ δὲ ἐτι μᾶλλον ὅργισθεις ὅτι καὶ φωνῆν ἁφῆκα, ῥαπίζει τάλιν, καὶ καλεῖ δεσμὰ καὶ πέδας. δεσμεύοντιν οὖν με καὶ ἄγουσιν εἰς τὸ δωμάτιον.

24. Ἐν δὲ ταῦτα ἑπράττετο, λαυθάνει μὲ 2 διαρρυθέσῃ ἡ τῆς Δευκίππης ἐπιστολή. ἔτυχον γὰρ αὐτὴν εἴσω τοῦ χιτωνίσκου προσδεδεμένην ἐκ τῶν τῆς ὁθόνης θυσάνων ἔχων. καὶ ἡ Μελίττη ἀναιρεῖται λαθοῦσα: ἐδεδεί οὖρὸ τῇ τῶν πρὸς με αὐτῆς γραμμάτων ἦν. ὦς δὲ ἀνέγνω καθ’ ἑαυτὴν γενομένη, καὶ τὸ τῆς Δευκίππης εἴρεν ὄνομα, βάλλεται μὲν εὐθέως τὴν καρδιάν, γυνώρισα τούνομα· οὐ μήν αὐτὴν ἐνόμιζεν εἶναι τῷ πολλάκις αὐτὴν ἀκούσαι τετελευτηκέναι.

3 ὥς δὲ προϊόντα, καὶ τοῖς λοιποῖς τῶν γεγραμμένων ἐνέτυχε, πᾶσαν μαθοῦσα τὴν ἀλήθειαν, ἐμεμερίστω ἄλλοις ἀμα τὴν ψυχήν, αἴδοι καὶ ὀργῆ

1 A verb is necessary, and Hercher's γδεῖν seems probable.
2 Cobet's correction for MSS. μαν.
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 ἔλοτυπία. ἦσχύνετο τὸν ἄνδρα, ὦργίζετο τοῖς γράμμασιν, οὐ εἶρως ἐμάραινε τὴν ὀργὴν, ἐξήπτε τὸν ἔρωτα ἡ ἔλοτυπία, καὶ τέλος ἐκράτησεν οὐ εἶρως.

25. Ἡν δὲ πρὸς ἐσπέραν, καὶ ἔτυχεν Θέρσανδρος ἐκ τῆς πρώτης ὀργῆς πρὸς ἑταίρον τινα τῶν ἐγχωρίων ἐκθερῶν. ἦ δὲ διαλεχθεῖσα τῷ τῆς φυλακῆς τῆς ἐμῆς πεπιστευμένος, εἰσέρχεται πρὸς μὲ λαθοῦσα τοὺς ἄλλους, θεράποντας δύο τοῦ δωματίου προκαθίσασα, καὶ καταλαμβάνει χαμαι 2 καταβεβηλημένον. Παραστάσα σοὶ πάντα ἠθελεν εἰπεῖν ὁμοῦ τὸ σχῆμα τοῦ προσώπου τοσαῦτα εἰχεν, ὡσα εἰπεῖν ἠθελεν. "Ὡ δυστυχῆς ἐγώ καὶ ἐπὶ τῷ ἐμαυτῆς κακῷ τεθεαμένη σε, τὸ μὲν πρῶτον ἀτέλεστα ἐρασθεῖσα καὶ μετὰ πάσης ἀνοίας, ἦ καὶ μισομένη τὸν μισοῦντα φιλῶ, καὶ ὄνυνωμένη τὸν ὀδυνώντα ἔλεω, καὶ ὀυδεὶς ὑβρίς 3 τὸν ἔρωτα παίει. ὦ ξεύγος κατέ έμοι γοήτων, ἄνδρος καὶ γυναικός. ὦ μὲν τοσοῦτον μου χρόνον κατεγέλα· ἦ δὲ ἕπιλθε κομμοῦσά μοι φίλτρον. ἐγὼ δὲ ἦ κακοδάμων, ἦγυον αὐτοῦσα παρὰ τῶν 4 ἐχθρίστων κατ' ἐμαυτῆς-φάρμακον. " καὶ ἀμα τὴν ἐπιστολὴν τῆς Δευκάππης μοι προσέρριψεν. ἱδῶν οὖν καὶ γνωρίσας ἐφρίξα, καὶ ἐβλεπον εἰς γῆν ὡς ἐληλεγμένος. ἦ δὲ ἐτραγούδει πάλιν· "Οἴμοι δειλαία τῶν κακῶν καὶ γὰρ τὸν ἄνδρα ἀπώλεσα διὰ σέ· οὔτε γὰρ ἂν ἔχοιμί σε τοῦ 292
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
ΑΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

λοιποῦ χρόνου, καὶ μέχρι τῶν ὀμμάτων τῶν
5 κενῶν, ἔπει μὴ δεδύνησαι τούτων πλέον. οἴδα ὅτι
ὁ ἄντηρ μὲ μισεῖ καὶ μοιχείαν κατέγνωκεν ἐπὶ σοί,
μοιχείαν ἄκαρπην, μοιχείαν ἀναφρόδιτον, ἢς
μόνον τὴν λοιδορίαν κεκέρδακα. αἱ μὲν γὰρ
ἄλλα γυναίκες μισθὸν τῆς αἰσχύνης ἔχουσι τὴν
tῆς ἐπιθυμίας ἠδονήν. ἐγὼ δὲ ἡ δυστυχής τῆς
μὲν αἰσχύνην ἔκαρπωσάμην, τὸ δὲ τῆς ἠδονῆς
6 οὖδαμοι. Ἀπίστε καὶ βάρβαρε, ἐτόλμησας
οὕτως ἔρωσαν γυναῖκα κατατῆξαι, καὶ ταῦτα
'Ἐρωτός καὶ σὺ δοῦλος ὦν; οὐκ ἐφοβήθης αὐτοῦ
tὰ μηνίματα; οὐκ ἡδέσθης αὐτοῦ τὸ πῦρ; οὐκ
ἐτίμησας αὐτοῦ τὰ μυστήρια; οὐκ κατέκλασέ σε
7 ταῦτα τὰ ὀμμάτα δακρύνοντα; ὦ καὶ ληστῶν
ἀγριώτερε δάκρυα γὰρ καὶ ληστής αἰσχύνεται.
οὐδὲν σε ἥρεθισεν εἰς ἀφροδίτην κἂν μίαν, οὐ
δέσις, οὐ χρόνος, οὐχ ἢ τῶν σωμάτων συμπλοκῆς;
Ἤλλ᾽, τὸ πάντων ὑβριστικῶτατον, προσαπτό-
μένος, καταφιλῶν, οὕτως ἀνέστης ὡς ἄλλη γυνή.
8 τίς αὕτη τῶν γάμων ἡ σκιά; οὐ μὲν ἡ γεγορκυῖα
συνεκάθεντες, οὐδὲ ἀποστρεφομένη σου τὰς
περιπλοκὰς, ἄλλὰ καὶ νέα καὶ φιλούση, εἴποι δὲ
ἀν ἄλλος ὅτι καὶ καλῇ. εὐνούχῃ καὶ ἀνδρόγυνῳ
καὶ κάλλους1 βάσκανε, ἑπαρδόμαι σοι δικαιοτάτην
ἀράν. οὕτως σε ἀμύναιτο ὁ 'Ἐρως εἰς τὰ σά."
tαῦτα ἔλεγε, καὶ ἀμα ἔκλαιεν.

1 After κάλλους the MSS. have καλοῦ: but this must be a
copyist's repetition, and was rightly removed by Jacobs.

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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.

\(^1\) βασάκας: impotence is supposed to be in a special degree due to magic. The frigidi ad venerem are regularly called in mediaeval Latin maleficiati.
26. Ὡς δὲ ἐσιώπων ἐγὼ κἀτῳ γενεκὼς, μικρὸν διαλυτοῦσα, λέγει μεταβαλοῦσα· "Ἀ μὲν εἴπον, ὦ φιλτάτε, θυμός ἔλεγε καὶ λύτη. ἢ δὲ νῦν μέλλω λέγει, ἔρως λέγει. κἂν ὁργίζωμαι, καίο-2 μαν κἂν ὑβρίζωμαι, φιλῶ σπεῖσαι κἂν νῦν, ἐλέησον· οὐκέτι δέομαι πολλῶν ἥμερῶν καὶ γάμου μακροῦ, ὥ hol. δυστυχῆς ὄνειροπόλουν ἐπὶ σοί· ἀρκεῖ μοι κἂν μία συμπλοκῆ. μικροῦ δέομαι φαρμάκου πρὸς τηλικαύτην νόσου σβέ-σου μοι ὁλίγον τοῦ πυρὸς. εἰ δὲ τί σοι προπετῶς θρασυνάμην, σύγγνωθι, φιλτάτε· ἔρως ἄτυχῶν 3 καὶ μαίνεται. ἀσχημονοῦσα οἶδα, ἀλλ’ οὐκ αἰσχύν-νομαι τὰ τοῦ Ἐρωτος ἔξαγορεύουσα μυστήρια. πρὸς ἄνδρα λαλῶ μεμημένον. οἶδας τί πάσχω· τοῖς δὲ ἄλλοις ἀνθρώποις ἄθεατα τὰ βέλη τοῦ θεοῦ, καὶ οὐκ ἂν τις ἐπιδείξαι δύναιτο τὰ τοξεύματα, μόνοι δὲ οἶδασιν οἱ ἔροντες τὰ τῶν 4 ὁμοίων τραύματα. ἔτι μόνον ἔχω ταύτην τὴν ἡμέραν τὴν ὑπόσχεσιν ἀπαίτω. ἀναμνήσθητι τῆς Ἰσίδου, αἰδέσθητι τοὺς όρκους τοὺς ἐκεῖ. εἰ μὲν γάρ καὶ συνοικεῖν ἥθελες, ὀσπερ ὄμοσας, οὐκ ἂν ἐφρόντισα Θερσάνδρου μυρίων· ἐπεὶ δὲ Δευκίππην εὐρόντι σοι γάμος ἄδυνατος ἄλλης γυναικὸς, ἐκοῦσά σοι κἀγὼ τοῦτο παραχωρῶ. οἶδα νικωμένη· οὐκ αἰτῶ πλέον ἢ δύναμαι τυχεῖν. κατ’ ἐμοῦ γάρ πάντα καινά· ἀναβιοῦσι καὶ 5 νεκροὶ. ὁθάλασσα, πλέουσαν μέν με 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,
σῶσας, σῶσασα δὲ μᾶλλον ἀπολώλεκας, δύο ἀποστείλασα κατ᾽ ἐμοῦ νεκροὺς ἦρκει γὰρ Λευκίππη μόνη ξῆσασα, ἵνα μηκέτι λυπηται Κλειτοφῶν νῦν δὲ καὶ ὁ ἄγριος Θέρσανδρος ἥμιν πάρεστι. τετύπησαι βλεπούσης μου, καὶ βοηθεῖν ἡ δυστυχὴς οὐκ ἡδυνάμην. ἔπει τοῦτο τὸ πρόσωπον πληγαῖ κατηνέχθησαν, ὦ Θεοί; 7 δοκῶ, τυφλὸς Θέρσανδρος ἦν. ἀλλὰ δέομαι, Κλειτοφῶν δέσποτα, δεσπότης γὰρ εἰ ψυχῆς τῆς ἐμῆς, ἀπόδος σεαυτὸν τίμερον πρῶτα καὶ ὦστατα. ἐμοὶ δὲ ἡμέραι τὸ βραχὺ τοῦτο πολλαί. οὖτω μηκέτι Λευκίππην ἀπολέσειας, ¹ οὕτω μη- 8 κέτι μηδὲ ψευδῶς ἀποθάνοι. μὴ ἀτιμάσῃς τὸν ἔρωτα τὸν ἐμὸν, δι᾽ ὑπὶ τὰ μέγιστα εὐτυχεῖς. οὕτως σοι Λευκίππην ἀποδέδωκεν εἰ γὰρ σου μὴ ἡράσθην ἐγὼ, εἰ γάρ σε μὴ ἐνταῦθα ἤγαγον, 9 ἢν ἂν ἔτι σοι Λευκίππη νεκρα. εἰσιν, ὁ Κλειτοφῶν, καὶ Τύχης δωρεάλ. ἦδη τις θησαυρὸ περιτυχῶν, τὸν τόπον τῆς εὐρέσεως ἐτίμησε, βωμὸν ἤγειρε, θυσίαν προσήνεγκεν, ἐστεφάνωσε τὴν γῆν σὺ δὲ παρ᾽ ἐμοὶ θησαυρὸν ἔρωτος 10 εὐρῶν ἀτιμάζεις τὰ εὐεργετήματα; νόμιζε σοι τὸν Ἐρώτα δι᾽ ἐμοῦ λέγειν ᾗ Ἐμοὶ χάρισαι τοῦτο, Κλειτοφῶν, τῷ σῷ μυσταγωγῷ. μὴ ἀμύη- τον τὴν Μελίττην ἀπέλθης καταλιπτῶν καὶ τὸ ταύτης ἐμῶν ἔστι πῦρ᾽ ἀκούσουν δὲ ὡς καὶ τάλλα

¹ The optative is necessary for the construction. Cobet restored it for the MSS. ἀπολέσης.
and then, after bringing me safe home, to work my deeper destruction by twice giving up thy dead. It was enough for Leucippe to be alive for Clitophon to desist from his grief; and now here is that savage, Thersander, with us. You have been beaten, Clitophon, before my eyes, and I was unhappy enough not to be able to help you. Did blows rain upon that face, ye gods? Surely Thersander must have been blind. Now I beseech you, my lord Clitophon—you are the lord of my heart—surrender yourself to me now for the first and last time: the few short moments will be to me like many days. If you agree to this, may you never lose your Leucippe, may she never even falsely⁠¹ seem to die again. Do not despise my love: through it all your great happiness has come. It has given you back Leucippe; for if I had never fallen in love with you, if I had not brought you hither, Leucippe would still have been dead as far as you are concerned. Yes, Clitophon, there are such things as the gifts of Fortune! When a man finds a treasure, he always honours the place of its discovery; he puts up an altar, he brings an offering for sacrifice, he puts a garland upon the ground; you have found with me the treasure of love, and do you do nothing to requite the good it has brought you? Imagine that Love is speaking thus to you through me: 'Grant this favour to me, Clitophon, who will lead thee into my mysteries: do not depart and leave Melitte without initiation; her fire too is from me.' Then listen

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

11 μοι μέλει περὶ σου. λυθήση μὲν γὰρ ἄρτι τῶν δεσμῶν, κἂν Θερσάνδρῳ μὴ δοκῇ· καταγωγής δὲ τεύξῃ τοσοῦτον ἥμερῶν, ὅσων ἀν θέλῃς, πρὸς ἐμὸν σύντροφον. ἐώθεν δὲ καὶ τὴν Δευκίππην παρέσε- 12 σθαι προσδόκα· διανυκτερεύσειν γὰρ ἔλεγεν εἰς τὸν ἄγρον βοτάνων ἐνεκεν 1 χάριν, ὡς ἐν ὅψει τῆς σελήνης αὐτᾶς ἀναλάβοι. οὖτως γὰρ μοι κατεγέλα· ἤτησα γὰρ φάρμακον παρ’ αὐτῆς ὡς Θετταλῆς κατὰ σοῦ. τὶ γὰρ ἡδυνάμην ἐτὶ ποιεῖν ἀποτυγχάνουσα, ἡ βοτάνας ξητείν καὶ φάρμακα; αὕτη γὰρ τῶν ἐν ἔρωτι δυστυχώντων 13 ἡ καταφυγή. ὁ Θέρσανδρος δὲ, ὡς καὶ περὶ τούτου θαρρήσης, ἐξεπήθησε πρὸς ἑταίρουν αὐτοῦ, ἐξιστάμενος ἐμοὶ τῆς οἰκίας ὑπ’ ὀργῆς· δοκεῖ δὲ ἐμοίγε θεός τις αὐτὸν ἐντεύθεν ἐξεληλακέναι, ἵνα σου τὰ τελευταία ταύτα δυνηθῶ τυχεῖν. ἀλλὰ μοι σαυτὸν ἀπόδος.”

27. Ταύτα φιλοσοφήσασα (διδάσκει γὰρ ο ὁ Ἐρως καὶ λόγους) ἐλυε τὰ δεσμὰ καὶ τὰς χεῖρας κατεφίλει, καὶ τοῖς ὀφθαλμοῖς καὶ τῇ καρδίᾳ προσέφερε καὶ εἶπεν, “Ὁρᾶς, πῶς πηδᾷ, καὶ πάλλει πυκνῶν παλμῶν ἄγωνίας γέμουσα καὶ ἐπίδοσι, γένοιτο δὲ καὶ ἡδονής καὶ ἐσκεν 2 ἱκετεύειν σε τῷ πηδήματι.” ὡς οὖν μὲ ἐλυσε,

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

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how I have taken care for all that concerns you. Soon shall you be loosed from these bonds, however little Thersander likes it, and you shall find a place of refuge for as long as you desire with a foster-brother of mine. There in the morning wait for Leucippe to come to you; she said that she was going to spend the night in the country looking for herbs, in order to cull them by moonlight.¹ 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,² 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? 

Heine.

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ἈΧΙΛΛΕΣ ΤΑΤΙΟΥΣ

καὶ περιέβαλε κλαίουσα, ἔπαθον τι ἀνθρώπινον, καὶ ἀληθῶς ἐφοβήθην τὸν Ἠρώτα, μὴ μοι γένηται μήμιμα ἐκ τοῦ θεοῦ, καὶ ἄλλως ὅτι Δευκάπτην ἀπειλήφειν, καὶ ὅτι μετὰ ταῦτα τῆς Μελίτης ἀπαλλάττεσθαι ἐμέλλον, καὶ ὅτι οὐδὲ γάμος ἔτι τὸ πραττόμενον ἦν, ἀλλὰ φάρμακον

3 ὁσπερ ψυχῆς νοσούσης. περιβαλοῦσης οὐν ἵμερόμην καὶ περιπλεκομένης πρὸς τὰς περιπλοκὰς οὐκ ἀντέλεγον, καὶ ἐγένετο ὅσα ὁ Ἠρώς ήθελεν, οὕτω στρωμνής ἡμῶν δεηθέντων, οὕτω ἀλλοι τινὸς τῶν εἰς παρασκευὴν ἀφροδισίων.

4 αὐτοῦγος γὰρ ὁ Ἠρώς καὶ αὐτοσχέδιος σοφιστής, καὶ πάντα τόπον αὐτῷ τιθέμενος μυστήριον. τὸ δὲ ἀπερίεργον εἰς Ἀφροδίτην ἤδιον μᾶλλον τοῦ πολυπράγμονος· αὐτοφυὴ γὰρ ἔχει τὴν ἠδονήν.
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.
5'

1. 'Επει δὲν τὴν Μελίττην ἰασάμην, λέγω πρὸς αὐτὴν Ἡ' Ἀλλ' ὦτος μοι τῆς φυγῆς παράσχετος τὴν ἀσφάλειαν, καὶ τὰλλα ὡς ὑπέσχου περὶ Δευκίππης.' 'Μὴ φροντίσῃς,' εἶπε, 'τὸ γε κατ' ἐκείνην μέρους, ἄλλη ἡδη νόμιζε Δευκίππην ἔχειν. οὐ δὲν ἐνδυθεὶ τὴν ἐσθήτα τὴν ἐμῆν, καὶ 2 κλέπτε τὸ πρόσωπον τῷ πέπλῳ. ἦγανται δὲ σοι τῆς ἐπὶ τὰς θύρας ὅδοι Μελάνθων περιμένει δὲ σε καὶ νεανίσκος ἐπὶ αὐταῖς ταῖς θύραις, ὃ προστεταγμένον ἐστὶν ἐξ ἐμοῦ κομίσαι σε εἰς τὴν οἰκίαν, οὐ καὶ Κλεινίαν καὶ Σάτυρον εὑρή- 3 σεις, καὶ Δευκίππη σοι παρέσται.' ταῦτα ἀμα λέγουσα, ἐσκεύασε με ως ἐαυτήν, καὶ κατα- φίλουσα, 'Ὡς εὔμορφότερος,' ἔφη, 'παρὰ πολὺ γέγονας τῇ στολῇ τοιοῦτον Ἀχιλλέα ποτ' ἔθεασάμην ἐν γραφῇ. ἀλλὰ μοι, φίλτατε, σώ- ξιοι, καὶ τὴν ἐσθήτα ταύτην φύλατε μνήμην. ἐμοὶ δὲ τὴν σὴν κατάλυπτε, ως ἄν ἐχομί ἐνδυο- 4 μένη σοι περικεχύσθαι.' δίδωσι δὲ μοι καὶ

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. Melanthe 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.
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χρυσοῦς ἐκατόν, καὶ καλεῖ τὴν Μελανθώ· θερά-παινα δὲ ἡν αὐτῇ τῶν πιστῶν, καὶ ἐφήδρευε ταῖς θύραις. ὡς δὲ εἰσῆλθε, λέγει περὶ ἐμοῦ τὰ συγκείμενα, καὶ κελεύει πάλιν ἀναστρέφειν πρὸς αὐτὴν, ἑπειδὰν ἔξω γένωμαι τῶν θυρῶν.

2. Ἄγὼ μὲν δὴ τοῦτον τὸν τρόπον ὑπεκδύο-μαι καὶ ὁ φύλαξ τοῦ οἰκήματος ἀνεχώρησε, νομίζασ τὴν δέσποιναν εἶναι, νευσάσης αὐτῷ τῆς Μελανθοῦς· καὶ διὰ τῶν ἐρήμων τῆς οἰκίας ἐπὶ τινα θύραν οὐκ ἐν ὀδῷ κειμένην ἔρχομαι· καὶ με ὁ πρὸς τῆς Μελίττης ταῦτη προστεταγ.

3 μένως ἀπολαμβάνει. ἀπελεύθερος δὲ αὐτὸς τῶν συμπεπλευκότων ἢν ἡμῖν καὶ ἄλλως ἐμοὶ κεχα-ρισμένος. ὡς δὲ ἀνέστρεψεν ἡ Μελανθώ, κατα-λαμβάνει τὸν φρουρὸν ἄρτι ἐπικλείσαντα τὸ 3 οἰκήμα, καὶ ἀνοίγει ἐκέλευσεν αὖθις. ὡς δὲ ἦν οἶκος, καὶ παρελθοῦσα ἐμήνυσε τῇ Μελίττη τὴν ἔξοδον τὴν ἐμῆν, καλεῖ τὸν φύλακα. κάκεινος, ὡς τῇ εἰκός, θέαμα ἵδων παραδοξό-τατον, τῆς κατὰ τὴν ἐλαφού ἄντι παρθένον

4 παροιμίας, ἐξεπλάγη καὶ ἐστὶ σιωπή. λέγει οὖν πρὸς αὐτῶν. "Ὅνικ ἀπιστοῦσά σοι μή οὐκ ἐθελήσης ἀφεῖναι Κλειτοφῶντα, ταῦτης ἐδεήθην τῆς κλοπῆς, ἀλλ’ ἵνα σοι πρὸς Θέρσανδρον ἢ τῆς αἰτίας ἀπόλυσις ἦ, ὡς οὐ συνεγνωκότι.

5 χρυσοὶ δὲ σοι οὗτοι δῶρον δέκα, δῶρου μὲν, ἀν ἐνταύθα μείνης, παρὰ Κλειτοφόντος· ἐὰν δὲ νομίσῃς φυγεῖν βέλτιον, ἐφόδιον." καὶ ὁ 306
BOOK VI, 1–2

called Melantho, who was her serving-maid and among those whom she could entirely trust; she had been sitting at the door. On her entry, she told her the arrangements that had been made about me, and bade her come back again to her directly that I was outside the house.

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

¹ The voyage from Alexandria to Ephesus.
² When Iphigenia was about to be sacrificed to Diana at Aulis, as happened with Isaac and the ram. Hercher wished to omit the comparison as the note of a scribe, but it seems to me not unlike the style of our author.
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Πασίων (τούτο γὰρ ἦν ὄνομα τῷ φύλακι), "Πάνω," ἔφη, "δέσποινα, τὸ σοὶ δοκοῦν κάμοι
dοκεῖ καλῶς ἔχειν." 1 ἔδοξεν οὐν τῇ Μελίττῃ
tὸ νῦν ἀναχωρεῖν ὅταν δὲ ἐν καλῷ θῆται τὰ
πρὸς τὸν ἄνδρα καὶ γένηται τὰ τῆς ὥργης
ἐν γαλήνῃ, τότε μετείναι. καὶ ὃ μὲν οὕτως
ἐπραξέν.

3 Ἔμοι δὲ ἡ συνήθες Τύχη πάλιν ἐπιτίθεται
c καὶ συντίθεται κατ’ ἐμοῦ δράμα καὶ νόν ἐπάγει
γὰρ μοι τὸν Θέρσανδρον εὐθὺς παρελθόντα.
μεταπεισθεὶς γὰρ ὑπὸ τοῦ φίλου πρὸς ὃν φῶτο,
μὴ ἀπόκοιτος γενέσθαι, δειπνήσας πάλιν ἀνέ-
2 στρεφεν ἐπὶ τὴν οἰκίαν. ἤν δὲ τῆς Ἀρτέμιδος
ιερομηνία, καὶ μεθύνων πάντα μεστά· ἦσε
c καὶ δὲ ὅλης τῆς 3 νυκτὸς τὴν ἀγορὰν ἀπασαν
κατεἰχε πλῆθος ἀνθρώπων. κἀγὼ μὲν ἔδοκοι
τοῦτο μόνον εἶναι δεινόν· ἐλελήθη δὲ καὶ ἀλλο
τεχθὲν μοι χαλεπώτερον.

3 ο γὰρ Σωσθένης ὁ τῆς Δευκάπτης ὄνησάμενος,
dὴν Μελίττῃ τῆς τῶν ἀγρῶν ἐκέλευσεν ἀπο-
στήσαι διοικήσεως, μαθῶν παρεῖναι τοῖς δεσπότῃ,
tοὺς τῷ ἀγροῦ ὑπεκέπτῃ ἀφῆκε, τὴν τῇ Μελίττῃ
4 ἦθελεν ἀμύνασθαι. καὶ πρῶτον μὲν φθάσας
καταμηνύει μοῦ πρὸς τὸν Θέρσανδρον· ὁ γὰρ
dιαβαλῶν αὐτὸς ἦν· ἔπειτα καὶ περὶ Δευκάπτης
λέγει πάνυ τὶ πιθανῶς πλασάμενος. ἐπεὶ γὰρ
αὐτὸς αὐτῆς ἀπεγνώκει τυχεῖν, μαστροπεύει πρὸς
tὸν δεσπότην, ὡς ἄν αὐτὸν τῆς Μελίττης ἀπαγ-
άγουν. "Κόρην ἐωνησάμην, ὃ δέσποτα, καλῆν,

1 An iambic trimeter. A possible quotation from a play?
2 Cobet’s correction for MSS. θη.
3 A necessary insertion by Cobet.
Mistress,” said Pasion (that was the warder’s name), “I shall agree to whatever you think best.” Melitte advised him to go away for a time, and afterwards, when the relations between her and her husband were restored to tranquillity, and the latter’s rage was calmed, to return. This was the course he actually followed.

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

For Sosthenes, the man who had purchased Leucippe, who had been dismissed by Melitte from his post as steward of the country estate, when he heard that his master had arrived, had remained on the estate, and had sought about how he might take vengeance on Melitte. In the first place he began by telling Thersander all about me—his was the slander that led to my capture—and then he came with a plausible story that he had made up about Leucippe. Unable himself to gain possession of her for his own purposes, he adopted the character of pimp to his master, in order to widen the breach between him and Melitte. “I have bought a girl, Master,” he said, “who is beautiful, aye a perfect
5 ἀλλὰ χρήμα τι κάλλους ἀπιστον. οὕτως αὐτὴν πιστεύεις ἀκούων, ὡς ἰδών. ταύτην ἐφύλαττον σοι καὶ γὰρ ἡκίσκειν ξωντά σε καὶ ἐπίστευον, ὃπερ ἤδελον. ἀλλ' οὐκ ἔξεφαινο, ὡς τὴν δέσποιναν ἐπ' αὐτοφόρῳ καταλάβοις καὶ μή σου καταγελφή μοιχὸς ἄτιμος καὶ ξένος.

6 ἀφήρηται δὲ ταύτην χθες ἡ δέσποινα καὶ ἔμελλεν ἀποπέμψει μή τύχη δὲ ἐτήρησε σοι, ὡστε τοσοῦτον κάλλος λαβεῖν. ἔστι δὲ νῦν ἐν τοῖς ἄγροις, οὐκ οἶδ' ὅπως πρὸς αὐτὴς ἀπεσταλμένη. πρὸν σὸν αὐθίς ἐπανελθεῖν, εἰ θέλεις, κατακλείσας αὐτὴν φυλάξω σοι, ὡς ὑπὸ σοὶ γένοιτο."

4. Ἐπήνευσεν ο Θέρσανδρος καὶ ἐκέλευσε τούτο ποιεῖν. ἔρχεται δὴ σπουδὴ μάλα τὸ Σωσθένης εἰς τοὺς ἄγροις, καὶ τὴν καλύβην ἐωρακὼς ἐνθα ἡ Λευκίππη διανυκτερεύειν ἐμελλε, δύο τῶν ἐργατῶν παραλαβὼν, τοὺς μὲν κελεύει τὰς θεραπαινίδας, αὖπερ ἦσαν ἅμα τῇ Λευκίππῃ παροῦσαι, ρειλελθεῖν δόλῳ, καὶ καλεσαμένους ὡς πορωτάτῳ διατρίβειν ἔχοντας ἐφ' ὁμιλίᾳ.

2 δύο δὲ ἄλλους διάγων, ὡς εἰδε τὴν Λευκίππην μόνην, εἰςπηδήσας καὶ τὸ στόμα ἐπισχῶν συναπτάζει καὶ κατὰ θάτερα τῆς τῶν θεραπαινίδων ἐκτροπῆς χωρεῖ, φέρων εἰς τὸ δωμάτιον ἀπόρρητον, καὶ καταθέμενος λέγει πρὸς αὐτήν: "Ἡκω σοι φέρων σωρὸν ἀγαθῶν, ἀλλ' ὅπως εὐτυχή-3 σας μὴ ἐπιλήσῃ μου. μὴ γὰρ φοβηθῆς ταύτην

1 The optative is necessary and was restored by Jacobs from the MSS. καταγελά.

2 I accept Hercher’s περιελθεῖν for MSS. περιελεῖν. περι-έρχομαι is regularly used with the meaning overreach, entrap, which is not found among the meanings of περιαρέω.

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miracle of beauty: believe it from hearsay, as though you actually saw her. I had been keeping her for you; I had heard that you were alive, and I believed it, because I desired it to be so. However, I did not make public my belief, in order that you might be able to catch my lady in the very act, and that a worthless paramour, a foreigner too, might not have the laugh of you. Yesterday my mistress took the girl from me, and purposed to send her away, but fortune has kept her for you, so that you will be able to get possession of this fair prize. She is now at the country estate, whither she has been sent for some object or other; if you like, I can shut her up before she comes back, so that she may be at your disposal."

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

5. Ἐν τούτῳ δὲ ἐγὼ τὴν ἔσθήτα τῆς Μελίττης εἶχον ἡμιφιεσμένος, καὶ ἀπερισκέπτως ἐμπίπτων κατὰ πρόσωπων αὐτοῖς· καὶ με ὁ Σωσθένης πρῶτος γυνώσας, "Ἀλλ᾽ ἰδοὺ," φησίν, "οὗτος ὁ μοιχὸς βακχεύων ἦμιν ἔπεισι καὶ τῆς σῆς 2 γυναικὸς ἔχων λάφυρα." ὁ μὲν οὖν νεανίσκος ἐπιτρέχει προηγοῦμενος, καὶ προῦδων ὑποφεύγει, μὴ λαβὼν καὶ ὑπὸ δέους κάμοι προμηνύσαι. ἐμὲ δὲ ἱδόντες συλλαμβάνουσι· καὶ ὁ Θέρσανδρος βοᾷ, καὶ πλῆθος τῶν παννυχιζόντων συνέρρεεν. 3 ἔτι μάλλον οὖν ὁ Θέρσανδρος ἐδεινοπάθει, ῥητὰ μὲν καὶ ἄρρητα βοῶν, τὸν μοιχὸν, τὸν λωποδύτην. ἀπάγει 1 δὲ με εἰς τὸ δεσμωτήριον καὶ 4 παραδίδωσιν ἐγκλήμα μοιχείας ἐπιφέρων. ἐμὲ δὲ ἐλύπει τούτων μὲν οὐδέν, οὔτε ἡ τῶν δεσμῶν ὑβρις, οὔτε ἡ τῶν λόγων αἰκία: 2 καὶ γὰρ ἐθάρ-

1 The simple verb ἀγαμεῖ, found in the MSS., seems hardly to bear the requisite meaning "leads me off," so that I have adopted Cobet's ἀράγει.

2 Salmasius' certain correction for MSS. aitla.
BOOK VI, 4-5

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, “Hulloo,” 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
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ρον τῷ λόγῳ περιέσεθαι μὴ μοιχὸς εἶναι, γῆμαι δὲ ἐμφανῶς. δέος δὲ με περὶ τῆς Λευκίπ-πης εἴχεν, οὔπω σαφῶς αὐτὴν ἀπολαβόντα. 5 ψυχαὶ δὲ πεφύκασι μάντεις τῶν κακῶν, ἐπεὶ τῶν γε ἀγαθῶν ἢκιστα ἐκ μαντεῖας εὐστοχοῦ-μεν. οὐδὲν οὖν ὑγίες ἐνενόουν περὶ τῆς Λευ-κίππης, ἂλλ' ἦν ὑποπτά μοι πάντα καὶ μεστὰ δείματος. ἐγὼ μὲν οὖν οὕτως εἰχον τὴν ψυχὴν κακῶς.

6. Ὁ δὲ Θερσανδρὸς ἐμβαλὼν με εἰς τὸ δεσμω-τήριον, ὡς εἴχεν ὀρμῆς ἐπὶ τὴν Λευκίππην ἤεται. ὡς δὲ παρῆσαν ἐπὶ τὸ δώσιμον, καταλαμβάνονσιν αὐτὴν χαμαὶ κειμένην, ἐν νῷ καθεστηκυίαν ὄν ἐτυχεν ὁ Σωσθένης εἰπὼν, ἐμφαίνονσιν τοῖς προσ-2 ὠποῖς λύπην ὅμοι καὶ δέος. ὁ γὰρ νοῦς οὗ μοι δοκεῖ λελεχθαὶ καλῶς ἀόρατος εἶναι τὸ παράπαν-φαίνεται γὰρ ἀκριβῶς ὡς ἐν κατόπτρῳ τῷ προσ-ώπῳ. ήσθεὶς τε γὰρ ἐξέλαμψε τοῖς ὀφθαλμοῖς εἰκόνα χαρᾶς, καὶ ἀναθεὶς συνεστείλε τὸ πρόσωπον 3 εἰς τὴν ὄψιν τῆς συμφορᾶς. ὡς οὖν ἢκουσεν ἡ Λευκίππη ἀνοιγμένων τῶν θυρῶν, ἦν δὲ ἐνδον λύχνους, ἀνανεύσασα μικρῶν, αὕτης τοὺς ὀφθαλμοὺς κατέβαλεν. ἰδὼν δὲ ὁ Θερσανδρὸς τὸ κάλλος ἐκ παραδρομῆς, ὡς ἀρπαξόμενης ἀστραπῆς, μάλι-στα γὰρ ἐν τοῖς ὀφθαλμοῖς κάθηται τὸ κάλλος, ἀφῆκε τὴν ψυχὴν ἐπὶ αὐτὴν καὶ εἰστήκει τῇ θεῷ δεδεμένος, ἑπιτηρῶν πότε αὐτῇς ἀναβλέψει πρὸς 4 αὐτῶν. ὡς δὲ ἐνευσεν εἰς τὴν γῆν, λέγει: "Τί κάτω βλέπεις, γυναί; τί δέ σου τὸ κάλλος τῶν ὀφθαλ-μῶν εἰς γην καταρρεί; ἐπὶ τοὺς ὀφθαλμοὺς μᾶλλον ῥεέτω τοὺς ἐμοὺς."

1 Hirschig's correction for MSS. εἰτυχοῦμεν.

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

6. Thersander, after thrusting me into the gaol, started with all rapidity on his journey to Leucippe. Arriving at the cottage where she was, they found her lying on the ground and turning over in her mind what Sosthenes had said to her; the expression of her face shewed the presence together in her both of grief and fear. For I do not think that it is rightly said that the mind is entirely invisible: it can be accurately discerned in the face as in a mirror. When it is in a state of delight, it causes the appearance of joy to shine from the eyes; when in sorrow, it contracts the face in a manner that tells of the disaster that has occurred. So when Leucippe heard the doors open, and a light was struck within, she looked up for a moment, and then let her eyes drop again. Thersander, after obtaining this cursory sight of her beauty, sudden as a flash of lightning, for the chiefest seat of beauty is in the eyes, found his whole heart set on her and stood spell-bound by the sight, waiting for her to look up again at him. But as she still kept her eyes fixed on the ground, “Why look down, maiden?” said he. “Why waste the loveliness of your eyes upon the earth? Rather let it sink deep into mine.”
7. Ἡ δὲ ὡς ἦκουσεν, ἐνεπλήσθη 1 δακρύων, καὶ εἰχὲν αὐτῆς ἱδιον κάλλος καὶ τὰ δάκρυα. δάκρυον γὰρ ὀφθαλμῶν ἀνίστησι καὶ ποιεῖ προπετέστερον· κἂν μὲν ἁμορφος ἦ καὶ ἄγροικος, προστίθησιν εἰς δυσμορφίαν· εὰν δὲ ἴδιος καὶ τοῦ μέλανος ἔχων τὴν βαφὴν ἥρεμα τῷ λευκῷ στεφανούμενος, ὅταν τοῖς δάκρυσιν ὑγρανθῇ, ἐοίκε πηγής ἐγκύμουν μαζὶ. 2 χεομένης δὲ τῆς τῶν δακρύων ἁλμῆς περὶ τῶν κύκλων, τὸ μὲν 3 πιαίνεται, τὸ δὲ μέλαν πορφύρεται, καὶ ἔστω ὄμοιον, τὸ μὲν ἔω, τὸ δὲ ναρκίσσων· τὰ δὲ δάκρυα τῶν ὀφθαλμῶν ἐνδον εἰλουμένα γελὰ. τοιαύτα Δεικτήπης ἢν τὰ δάκρυα, αὐτὴν τὴν λύπην εἰς κάλλος νεφεληκότα· εἰ δὲ ἥδυνατο παγηναὶ πεσόντα, καὶ δὲν ἐιχὲν ἥλεκτρων ἡ γῆ. ὁ δὲ Θέρσανδρος ἱδών, πρὸς μὲν τὸ κάλλος ἐκεχήνει, πρὸς δὲ τὴν λύπην ἔξεμεμήνει, καὶ τοὺς ὀφθαλμοὺς δακρύων ἐγκύμους εἰχὲν. ἐςτὶ μὲν γὰρ φύσει δάκρυον ἐπαγωγότατον ἐλέου τοῖς ὀρῶσι· τὸ δὲ τῶν γυναικῶν μᾶλλον, ὅσοι θαλερώτεροι, τοσοῦτοι καὶ γοητότεροι. ἐὰν δὲ ἡ δακρύουσα ἡ καὶ καλή, καὶ ὁ θεατὴς ἔραστης, οὔδε ὀφθαλμὸς ἀτρεμεῖ, ἀλλὰ τὸ δακρύον ἐμιμήσατο. ἐπειδὴ γὰρ εἰς τὰ ὀμματα τῶν καλῶν τὸ κάλλος κάθηται, ἰὼν ἐκείθεν ἐπὶ τοὺς ὀφθαλμοὺς τῶν ὀρῶντων ἱσταται καὶ τῶν δακρύων τὴν πηγὴν συνεφέλκεται. ὁ δὲ ἔραστὴς δεξάμενος ἄμφω, τὸ

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

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BOOK VI, 7

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

1 Ordinary amber was fabled to be derived from the tears of the Heliades weeping for their dead brother Phaethon.
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μὲν κάλλος εἰς τὴν ψυχὴν ἥρπασε, τὸ δὲ δάκρυν
εἰς τοὺς ὀφθαλμοὺς ἐτήρησεν, ὁρᾶθηναι δὲ εὐχεταῖ,
καὶ ἀποψήσασθαι δυνάμενος, ὥσκε ἐθέλει, ἀλλὰ
τὸ δάκρυν, ὡς δύναται, κατέχει, καὶ φοβεῖται
6 μὴ πρὸ καιροῦ φύγῃ. ὃ δὲ καὶ τῶν ὀφθαλμῶν
tὴν κίνησιν ἐπέχει, μὴ πρὶν τὸ ἔρωμεν ἰδεῖν
tαχὺ θελήσῃ πεσεῖν μαρτυρίαν γὰρ ταῦτην
7 νενόμικεν ὃτι καὶ φίλει. τοιούτῳ τῷ Θερσάνδρῳ
συνεβεβήκει· ἔδαιρε γὰρ 1 παθῶν μὲν τι, κατὰ
tὸ εἰκός, ἀνθρώπινον, καλλωπιζόμενος δὲ πρὸς
tὴν Λευκίππην, ὡς διὰ τοῦτο δεδακρυμένος, ὡτι
8 κάκεινή δακρύει. λέγει οὖν πρὸς τὸν Σωσθένην
προσκύψας: "海内外 μὲν αὐτὴν θεράπευσόν· ὀρᾶς
γάρ ὡς ἔχει λύπης· ὡστε ὑπεκατήσομαι καὶ μάλα
άκων, ὡς μὴ ὀχληρὸς είην. ὅταν δὲ ἡμερώτερον
9 διατεθῇ, τότε αὐτῇ διαλεξήσομαι. σὺ δὲ, ὅ
γύναι, θάρρει ταχὺ γὰρ σου ταῦτα τὰ δάκρυα
ιάσομαι." εἶτα πρὸς τὸν Σωσθένην πάλιν,
ἐξιών· ""Ὅπως εὔπης τὰ εἰκότα περὶ ἐμοῦ ἔσωθεν
dὲ ἢκε πρὸς με κατορθώσας," ἐφη. ἐπὶ τούτων
ἀπηλλάττετο.

8. Ἐν δὲ ταύτα ἑπράττετο, ἔτυχεν ἐπὶ τὴν
Λευκίππην, μετὰ τὴν πρὸς με ὀμλίαν, εὐθὺς εἰς
tοὺς ἄγροις τὴν Μελίττην νεανίσκον ἀποστείλα-
asan, ἐπείγειν αὐτῆς εἰς τὴν ἐπάνωδο, μηδὲν ἔτι
2 δεομένην φαρμάκων. ὡς οὖν ἦκεν οὕτως εἰς τοὺς
ἄγροις, καταλαμβάνει τὰς θεραπείας ἥττούσας

1 I have ventured to leave out the words πρὸς ἐπίθεσιν here found in the MSS. They are extremely unsuitable to this part of the sentence, giving a meaning indeed exactly contrary to that which is required. They were probably a gloss on καλλωπιζόμενος which has found its way into a wrong part of the text.

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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-
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tην Δευκίππην, καὶ πάνυ τεταραγμένας· ὡς δὲ οὐκ ἦν οὔδαμοι, δρόμῳ φθάσας ἀπῆγγελε τὸ
3 συμβάν. ἦ δὲ ὦς ἦκουσε τὰ περὶ ἐμοῦ, ὡς εἰνὲς τὸ δεσμωτήριον ἐμβληθεῖς, εἶτα περὶ τῆς
Δευκίππης, ὡς ἀφανῆς ἐγένετο, νέφος αὐτῆς ¹
4 κατεχύθη λύτης. καὶ τὸ μὲν ἀληθὲς οὐκ ἔχειν εὐρεῖν, ὑπενόει δὲ τὸν Σωσθένην. Βουλομένη δὲ
φανερὰν αὐτῆς τὴν ξύτησιν ποιήσασθαι διὰ τοῦ
Θερσάνδρου, τέχνην λόγων ἐπινόησεν, ἢτις με-
μυγμένη εἰχε τῷ σοφίσματι τὴν ἀλήθειαν.
9. Ἐπεὶ γὰρ ὁ Θερσάνδρος εἰσελθὼν εἰς τὴν
οἰκίαν ἐβόα πάλιν, “Τὸν μοιχὸν ἐξέκλεψας σὺ,
tῶν δεσμῶν ἐξέλυσας, καὶ τῆς οἰκίας ἐξαπέστειλας·
σὸν τὸ ἔργον· τί οὐν οὐκ ἡκολούθεις αὐτῶ; τί δὲ
ἐνταῦθα μένεις; ἀλλ’ οὐκ ἄπει πρὸς τὸν ἐρώμενον,
ἐνα αὐτὸν ἵππος στερροτέρους δεσμοῖς δεδεμένον;” ἦ
Μελίττη, “Ποῖον μοιχὸν;” ἔφη. “τὶ πάσχεις;
eὶ γὰρ θέλεις, τὴν μανίαν ἀφεῖς, ἀκούσαι τὸ πᾶν,
2 μαθήσῃ βαδίσω τὴν ἀλήθειαν. ἐν οὐν σου δέομαι,
γενοῦ μοι δικαστῆς ἵσος, καὶ καθήμας μὲν σου τὰ
ῶτα τῆς διαβολῆς, ἐκβαλῶν δὲ τῆς καρδίας τὴν
ὄργην, τὸν δὲ λογισμὸν ἐπιστήσας κριτὴν ἀκέραιον,
ἀκούσον. ὁ νεανίσκος οὗτος οὔτε μοιχὸς ἢν ἐμὸς
οὔτε ἀνήρ· ἀλλὰ το μὲν γένος ἀπὸ Φοινίκης, Τυριῶν
οὐδενὸς δεύτερος. ἐπλευσε δὲ καὶ αὐτὸς οὐκ
ἐντυχώς, ἀλλὰ πᾶς ὁ φόρτος αὐτοῦ γέγονε τῆς
3 θαλάσσης. ἀκούσασα τὴν τύχην ἡλέσα, καὶ
ἀνεμφήσθην σου, καὶ παρέσχον ἑστὶν, ‘Τάχα,’

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

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

9. When Thersander then came into the house, and began shouting again: “You have spirited away your gallant; you have loosed him from his fetters; you have got him out of the house! This is all your work; why do you not follow him? Why do you stay here? Why do you not get off to your beloved and see him now fettered in stronger bonds?” “What gallant?” replied Melitte. “What is the matter with you? If you can but drop this fury of yours, and hear the whole story, you will have no difficulty in realising the truth. I only ask one thing of you—be an impartial judge, clear your ears of all the slander you have heard; expel anger from your heart and put reason into its place, the only unbiased arbiter. This young man has been neither my gallant nor my husband; he is a Phoenician by birth, and of a stock second to none among the people of Tyre. He too had an unfortunate voyage, and the whole cargo that he had shipped became the prey of the sea. I heard of his mishap and took pity on him; I thought of you, and offered him my hospitality. ‘Perhaps,’ I said,
ΑΧΙΛΛΕΣ ΤΑΤΙΥΣ

λέγουσα, 'καὶ Θέρσανδρος οὕτω πλανάται τάχα,' λέγουσα, 'τὶς κάκεινον ἔλεησει γυνή. εἰ δὲ τῷ ὄντι τέθυκε κατὰ τὴν θάλασσαν, ὥς ἡ φήμη λέγει, φέρε πάντα τιμώμεν1 τὰ ναυάγια.' πόσους 4 καὶ ἄλλους ἔθρεψα νεναναγηκότας; πόσους ἔθαψα τῆς θαλάσσης νεκροὺς, εἰ ξύλον ἐκ ναυαγίας τῇ γῇ προσπεσοῦν ἐλάμβανον, 'Τάχα,' λέγουσα, 'ἐπὶ ταύτης τῆς νηὸς Θέρσανδρος 5 ἔπλεις;' εἰς δὴ καὶ οὕτως ἢν τῶν ἐκ τῆς θαλάσσης σωζομένων ἔσχατος. ἐχαριτομην σοι τιμώσα τούτων. ἐπέλευσεν ὁσπερ σὺ ἐτίμων, φίλτατε, τῆς σῆς 2 συμφορᾶς τὴν εἰκόνα. πῶς οὖν ἐνταῦθα 6 συνετπηγόμην; ο λόγος ἀληθῆς. ἔτυχε μὲν πενθῶν γυναῖκα. ἢ δὲ ἄρα ἐλάνθανον οὐκ ἀποθανοῦσα· τοῦτο τις αὐτῷ καταγορεύει καὶ ὡς ἐνταῦθα εἶη, παρὰ τινὶ τῶν ἡμετέρων ἐπιτρόπων· Σωσθένην δὲ ἔλεγε. καὶ οὕτως ἔχει· τὴν γὰρ ἀνθρωπον ἦκον- 7 τες εὗρομεν. διὰ τοῦτο ἱκολούθησέ μοι. ἔχεις τὸν Σωσθένην, πάρεστιν ἡ γυνὴ κατὰ τοὺς ἄγροὺς. ἐξέτασον τῶν λεχθέντων ἐκαστον. εἰ τι ἐψευ- σάμην, μεμοίχευμαι.'

10. Ταύτα δὲ ἔλεγε, προσποιησάμενη τὸν ἀφανισμὸν τῆς Λευκίππης μὴ ἐγνωκέναι· ταμευ- σαμένη αὖθις, εἰ ξητήσει ὁ Θέρσανδρος εὑρέτη ἡν ἀλήθειαν, τὰς θεραπαινίδας ἄγαγεῖν, αἰς συγ- απελθοῦσα ἔτυχεν, ἀν μὴ 2 παραγένηται περὶ τὴν ἐω, λεγούσας, ὀπερ ἢν, οὐδαμοῦ φαίνεσθαι τὴν

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

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

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

10. This was the story she told, pretending that she knew nothing of Leucippe's abduction; but on the other hand she held in reserve her power, if Thersander should attempt to discover the truth, of bringing forward the serving-maids in whose company Leucippe had departed, to say, if she did not reappear in the morning, that she could not be
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2 κόρην οὖτω γὰρ αὐτὴν ἐγκείσθαι πρὸς τὴν ξήτησιν φανερῶς, ὡς καὶ τὸν Θέρσανδρον ἐπαναγκάσαι. ταῦτα οὖν ὑποκριναμένη πιθανῶς, κάκεινα προσετίθει: "Πίστευσον, ἀνερ. οὐδέν μου, φίλτατε, παρὰ τὸν τῆς συμβιώσεως κατέγνωκας χρόνον: μηδὲ νῦν τοιοῦτον ὑπολάβοις. ἡ δὲ φήμη διαπεφοίτηκεν ἐκ τῆς εἰς τὸν νεανίσκον τιμῆς, οὐκ εἰδότων τῶν πολλῶν τὴν αὐτίαν τῆς κοινωνίας, καὶ γὰρ σὺ φήμη τέθυκας. Φήμη δὲ καὶ Διαβολὴ δύο συγγενὴ κακὰ: θυγάτηρ ἡ Φήμη τῆς Διαβολῆς. καὶ ἐστὶ μὲν ἡ Διαβολὴ μαχαίρα ὀξυτέρα, πυρὸς σφοδροτέρα, Σειρῆνων πιθανωτέρα: ἡ δὲ Φήμη ύδατος ὑγροτέρα, πνεύματος δρομικωτέρα, πτερῶν ταχυτέρα. ὅταν οὖν ἡ Διαβολὴ τοξεύσῃ τὸν λόγον, ὁ μὲν δίκην βέλους ἐξίπτωται καὶ τιτρώσκει μὴ παρόντα καθ' οὐ πέμπται: ὃ δὲ ἁκούων ταχὺ πεῖθεται, καὶ ὁργῆς αὐτῷ πῦρ ἐξάπτεται καὶ ἐπὶ τὸν βληθέντα μάνεται. τεχθεῖσα δὲ ἡ Φήμη τῷ τοξεύματι, ῥεῖ μὲν εὐθὺς πολλὴ καὶ ἐπικλύζει τὰ ὅτα τῶν ἐντυχόντων, διαπνεῖ δὲ ἐπὶ πλείστον καταγίζουσα τῷ τοῦ λόγου πνεύματι, καὶ ἐξίπτωται κοτφί-ξομεν ἡ τῷ γλώττῃς πτερφ. ταῦτα με τὰ δύο πολεμεῖ: ταῦτα σου τὴν ψυχὴν κατέλαβε 1 καὶ ἀπέκλεισέ μου τοῖς λόγοις τῶν ὁτῶν σου τὰς θύρας."

1 Hercher's correction for MSS. κατέβαλε.

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1 The text seems here to be corrupt. It is not certain whether Melitite is trying to make Thersander also help in the search for Leucippe, 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.\footnote{1} 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 overwhels the ears of all whom she meets; she travels far, like a wind, carried storm-wise on the gale of words; she flies,\footnote{2} borne aloft by the wings of the human tongue. These two plagues are my enemies: they have captured your mind, and by their arguments they have shut against me the doors of your ears.”

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

\footnote{1} The metaphors seem a little mixed, but they are only repeating the three similes applied to Rumour in § 4 above.
11. Ἄμα λέγουσα, χειρός τε ἔδυγε καὶ καταφιλεῖν ἦθελεν. ἐγεγόνει δὲ ἡμερώτερος, καὶ αὐτὸν ἔσαινε τῶν λεγομένων τὸ πιθανὸν, καὶ τὸ τῆς Δευκίπτης σύμφωνον τῷ λόγῳ τοῦ Σωσθένους μέρος τῆς ὑπονοίας μετέφερεν. οὐ μέντοι τέλει ἐπίστευσε ἥτιον γὰρ ἀναξ ἐμπεσοῦσα ψυχή 2 δυσέκνιπτον ἐστιν. ἔθορυβῆθη οὖν ὅτι τὴν κόρην ἦκουσεν εἰναὶ μοι γυναῖκα, ὡστε ἐμίσει με μᾶλλον. τότε μὲν οὖν εἰπόν ἐξετάσειν περὶ τῶν εἰρημένων, κοιμησόμενος φίλετο καθ’ αὐτὸν. ή δὲ Μελίτη κακῶς εἰχε τὴν ψυχήν, ὡς ἐκπεσοῦσα πρὸς με τῆς ψυχέσεως.

3 Ὁ δὲ Σωσθένης προπέμψας 1 μέχρι τινὸς τῶν Θέρσανδρον, καὶ καθυποσχόμενος περὶ τῆς Δευκίπτης, αὕτης ἀναστρέφει πρὸς αὐτὴν καὶ σχηματίζει τὸ πρόσωπον εἰς ἡδονήν, “Κατωρθώσαμεν,” εἰπεν, “ὁ Δάκαινα. Θέρσανδρος ἔρα σου, καὶ μαίνεται ὡστε τάχα καὶ γυναῖκα πονηρείς; σεταί σε. τὸ δὲ κατόρθωμα τοῦτο ἐμόν. ἐγὼ γάρ σου πρὸς αὐτὸν περὶ τοῦ κάλλους πολλὰ ἑτερατευσάμην, καὶ τὴν ψυχὴν αὐτοῦ φαντασίας ἐγέμισα. τὶ κλαίεις; ἀνώστηθι, καὶ θὺ ἐπὶ τοῖς εὐρυχήμασιν Ἀφροδίτῃ. μνημόνευε δὲ κάμοι.”


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

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BOOK VI, 11-12

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; Melitoe, the while, was greatly distressed in that she had failed to perform her promise to me.

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

12. "I pray," said Leucippe, "that you may have just such good fortune as you come and bring me now." Sosthenes did not in the least understand her sarcasm, and went on in high good humour: "I want to tell you all about Thersander, to give you the better conceit of your good luck. He is the
2 Μελίττης μὲν ἀνήρ ἦν εἰδες ἐν τοῖς ἀγροῖς· γένει 
δὲ πρώτος ἀπάντων τῶν 'Ιώνων· πλούτος μεῖζων 
τοῦ γένους, ὑπὲρ τὸν πλούτον ἡ χρηστότητα. 
τὴν δὲ ἥλικιαν οἶδα ἐστὶν εἰδες, ὅτι νέος καὶ 
3 καλὸς, ὁ μάλιστα τέρπει γυναίκα.” πρὸς τοῦτο 
οὖν ὑπῆνεγκεν ἡ Λευκίττη ηληροῦντα τὸν Σω- 
σθένην, ἄλλ', "Ὡς κακοῦ σὺ θηρίον, μέχρι τίνος 
μοι1 μιαίνεις τὰ ὦτα; τί ἐμοι καὶ Θερσάνδρῳ 
4 κοινῷ; καλὸς ἐστὼ Μελίττη, καὶ πλοῦσιος τῇ 
πόλει, χρηστός τε καὶ μεγαλόψυχος τοῖς δεο- 
μένοις· ἐμοὶ δὲ οὐδὲν μέλει τούτων, εἶτε ἐστὶ καὶ 
Κόδρου εὐγενέστερος, εἶτε Κροίου πλουσιώτερος. 
5 τί μοι καταλέγεις σωρὸν ἀλλοτρίων ἐγκομίων; 
τότε ἐπαινέσω Θέρσανδρον ὡς ἄνδρα ἀγαθὸν, 
ὅταν εἰς τὰς ἀλλοτρίας μὴ ἐνυβρίζῃ γυναίκας.”

13. Καὶ ὁ Σωσθένης σπουδάσας εἶπε: "Παί- 
ζεις;" "Ποι2 παίζω;" ἔφη: "ἐὰν με, ἀνθρωπε, 
μετὰ τῆς ἐμαυτῆς συντρίβεσθαι τύχης καὶ τοῦ 
κατέχουτός με δαιμόνοισ. οἶδα γὰρ οὕσα ἐν 
πειρατηρίῳ." "Δοκεῖς μοι," ἔφη, "μαίνεσθαι 
2 μαυλαν ἀνήκεστων. πειρατήριον ταῦτα εἰναι σοι 
δοκεῖ, πλούτος καὶ γάμος καὶ τρυφή, ἄνδρα 
τοιοῦτον λαβοῦσῃ παρὰ τῆς Τύχης, ὅν οὔτω 
φιλοῦσιν οἱ θεοί, ως αὐτὸν καὶ ἐκ μέσων τῶν τοῦ 
θανάτου πυλῶν ἀναγαγεῖν;" εἶτα κατέλεγε τὴν 
ναναγίαν, ἐκθειάζων ὡς ἐσώθη, καὶ τερατεύομενος

1 Inserted by Jacobs.
2 Cobet wished to alter ποῖ 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.

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husband of Melitme, 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 Melitme, 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 object\(^2\) 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

\(^2\) As stated in the note on the Greek text, I have here kept
the MSS. reading ποί. πως 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.
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥ

3 ὑπὲρ τὸν δελφῖνα τὸν Ἄριωνος. ὡς δὲ οὐδὲν ἡ Δευκίπτης οὐκέτι μυθολογοῦντα πρὸς αὐτὸν εἶπε, "Σκέψασαι," ἔφη, "κατὰ σὲ, τί ἄμεινον, καὶ ὅπως μηδέν τούτων πρὸς Θέρσανδρον ἔρεις, μὴ παροξυστὶς χρηστὸν ἄνδρα. ὥργισθείς γὰρ ἀφοροντὸς ἐστὶ. χρηστότης γὰρ τυγχάνουσα μὲν χάριτος, ἐπὶ μᾶλλον αὐξεῖται προσηλκυσθείσα δὲ εἰς ὥργην ἔρεβιζεται. τὸ γὰρ περιττὸν εἰς φίλανθρωπίαν ἰσον ἔχει τὸν θυμὸν εἰς τιμωρίαν." τὰ μὲν δὴ κατὰ Δευκίπτην εἶχεν οὕτως.

14. Κλεινίας δὲ καὶ ὁ Σάτυρος πυθόμενοι μὲ ἐν τῷ δεσμωτηρίῳ καθεῖρχαι (διηγενέλκει γὰρ αὐτῶι ἡ Μελίττη) τῆς νυκτὸς εὐθὺς ἐπὶ τὸ οἴκημα σπουδῆ παρῆσαν. καὶ ἤθελον μὲν αὐτῶι καταμείναι σὺν ἐμοί, ο ὃ δὲ ἐπὶ τῶν δεσμῶν οὐκ ἐπέτρεπεν, ἀλλ’ ἐκέλευεν ἀπαλλάττεσθαι αὐτοὺς τῆς ταχίστης. ὁ μὲν δὴ τούτωσιν ἀπήλασεν ἀκοντας, ἐγὼ δὲ ἐντελάμενος αὐτῶι περὶ τῆς Δευκίπτης, εἰ παραγένοιτο, περὶ τὴν ἑω σπουδῆ πρὸς μὲ ἦκειν, καὶ τὰς τῆς Μελίττης διηγησάμενος ὑποσχέσεις, τὴν ψυχὴν ἐίχον ἐπὶ τρυπάνης ἐξπειδά καὶ φόβου, καὶ ἐφοβείτο μοῦ τὸ ἐπιλίζον καὶ ἠλπίζε τὸ φοβοῦμενον.

15. Ἡμέρας δὲ γενομένης, ὁ μὲν Σωσθενῆς ἐπὶ τῶν Θέρσανδρον ἔσπευδεν, οἱ δὲ ἄμφι τῶν Σάτυρον ἐπ’ ἐμέ. ὡς δὲ εἰδὲν ὁ Θέρσανδρος τὸν Σωσθενῆν, ἐπυνθάνετο πῶς ἔχει τὰ κατὰ τὴν κόρην εἰς πειθω πρὸς αὐτὸν. ὁ δὲ τὸν μὲν ὄντα λόγον οὗ λέγει, σοφίζεται δὲ τι μάλα

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1 So Cobet for σοῦ. κατὰ σοῦ would presumably mean “to your disadvantage.”
2 ἐπὶ is Jacobs’ clever change for MSS. ἐτί.
BOOK VI, 13–15

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

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

15. As soon as it was day Satyrus and his friends returned to me, while Sosthenes hurried to Thersander. Directly that Thersander saw him, he began to question him as to what progress was being made in the attempt to win Leucippe for him; to which question he did not reply the truth, but contrived an ingenious and plausible story. "She
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πιθανῶς: "Ἀρνεῖται μὲν γάρ," 1 εἶπεν· "οὐ μὴν ἥγουμαι τὴν ἀρνήσιν αὐτῆς οὕτως ἔχειν ἀπλῶς, ἀλλ’ ὑπονοεῖν μοι δοκεῖ σε χρησάμενον
3 ἀπαξ ἀφῆσειν καὶ ὅκνει τὴν ὑβριν." "Ἀλλὰ τούτου γε ἐνεκεν," εἶπεν ὁ Θέρσανδρος, "θαρρεῖτω· τὸ γὰρ ἐμὸν οὕτως ἔχει πρὸς αὐτὴν, ὥς ἀθάνατον εἶναι. ἐν δὲ μόνον φοβοῦμαι, καὶ ἐπειδῆμοι μαθεῖν περὶ τῆς κόρης, εἰ τῷ ὄντι γυνὴ τυγχάνει τοῦ νεανίσκου γενομένη, ὡς ἤ
4 Μελίττη μοι διηγήσατο." ταῦτα διαλεγόμενοι παρῆσαν ἐπὶ τὸ τῆς Δευκίππης δωμάτιον. ἐπεὶ δὲ πλησίον ἐγένοντο τῶν θυρῶν, ἀκούοντιν αὐτῆς ποτιωμένης. ἔστησαν οὖν ἄψοφητι κατόπιν τῶν θυρῶν.

2 ἀλλὰ τὴν αὐτὴν ἄγνοιαν δυστυχούμεν. ἀρα μὴ σε κατέλαβε Θέρσανδρος ἐπὶ τῆς οἰκίας; ἀρα μὴ καὶ σὺ τὶ πέπουθας ύβριστικόν; πολλάκις ἠθέλησα πυθέσθαι παρὰ τοῦ Σωσθένου, ἀλλ’ οὐκ εἰχον ὅπως πύθωμαι. εἰ μὲν ὡς περὶ ἄνδρος ἐμαυτῆς, ἐφοβούμην, μὴ τὶ σοι κινήσω κακόν, παροξύνασα Θέρσανδρον ἐπὶ σὲ; εἰ δὲ ὡς περὶ
3 ἐξον τινός, ὑπόνοια καὶ 2 τοῦτο ἣν τί γὰρ μέλει γνωαίκε περὶ τῶν οὖχ ἐαυτῆς; ποσάκις ἐμαυτῆν ἐβιασάμην, ἀλλ’ οὐκ ἔπειθον τὴν γλῶσ-

1 I am almost tempted to change the position of the inverted commas to μὲν; "γὰρ εἶπεν": cf. such a phrase as Ov. Tr. 4. 2. 51. "Io" que Miles "io" magna voce "triumphe" canet.
2 It would be possible to read κάν for καὶ, but I do not think the change is absolutely necessary. The ἥν without ἂν

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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 ἐφοβούμεν and expresses the certainty that suspicion would have been aroused by such a course of action.
χαρίζεται, ἀλλὰ ταύτα μόνον ἔλεγον, Ἄνερ Κλειτοφῶν, Δευκίππης μόνης ἄνερ, πιστὲ καὶ βέβαια, ὅν οὐδὲ συγκαθεύδοσα πέπεικεν ἀλλή 
4 γυνή, κἂν ἡ ἄστοργος ἔγω πεπίστευκα· μετὰ 
tοσοῦτον ἱδούσα σε χρόνον ἐν τοῖς ἀγροῖς οὗ 
kατεφίλησα· νῦν οὖν ἄν Θέρσανδρος ἔλθῃ 
pυνθανόμενος, τί πρὸς αὐτὸν εἴπω; ἀρα ἀπο-
καλύψασα τοῦ δράματος τὴν ὑπόκρισιν διηγή-
σομαι τὴν ἀλήθειαν; μὴ μὲ νομίσῃς ἀνδράποδον 
5 εἶναι, Θέρσανδρε. στρατηγοῦ θυγάτηρ εἰμὶ 
Βυζάντων, πρῶτον τῶν Τυρίων γυνή· οὐκ εἰμὶ 
Θετταλή· οὐ καλοῦμαι Λάκαινα. ὑβρις αὕτη 
6 ἐστὶ πειρατική· λελήστευμαι καὶ τούνομαι. ἀνὴρ 
μοι Κλειτοφῶν, πατρὶς Βυζάντων, Ἀβδατός 
pατήρ, μήτηρ Πάνθεια. ἀλλ’ οὐδὲ πιστεύσεις 
ἔμοι λεγοῦσαι. φοβοῦμαι δὲ καὶ έαν πιστεύσῃς 
περὶ Κλειτοφῶντος, μὴ τὸ ἄκαρπόν μου τῆς 
ἐλευθερίας τὸν φίλτατον ἀπολέσῃ. φέρε πάλιν 
ἐνδύσωμαι μον τὸ δράμα: φέρε πάλιν περιθωμα 
tὴν Λάκαιναν.”

17. Ταύτα ἀκούσας ὁ Θέρσανδρος μικρὸν 
ἀναχωρήσας λέγει πρὸς τὸν Σωσθένην· “Ὑκοπ-
νοσις ἀπίστων βημάτων, γεμόντων ἔρωτος; ὅσα 
eιπέν· ὅσα ὁδύρατο· ὅτι ἐαυτὴν κατεμέμψατο. 
ὁ μοιχὸς μον κρατεὶ πανταχοῦ. δοκῶ, ὁ ληστῆς 
2 καὶ φαρμακεύς ἐστὶ. Μελίττη φιλεῖ, Δευκίπτυ 
φιλεῖ. ὄφελον, ὁ Ζεῦ, γενέσθαι Κλειτοφῶν.”
“Ἀλλ’ οὐ μαλακιστέου,” ὁ Σωσθένης ἔφη,

1 The MSS. have τι, which Jacobs altered into δια. But surely it is only that the initial of δια disappeared before the final of the preceding word?
BOOK VI, 16–17

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
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"δέσποτα, πρὸς τὸ ἔργον, ἀλλ' ἐπὶ τὴν κόρην
3 ἵτεον αὐτὴν. καὶ γὰρ ἂν νῦν ἔρα τοῦ καταράτου
τούτου μοιχοῦ, μέχρι μὲν αὐτὸν οἶδε μόνον, καὶ
οὐ κεκοιμώνηκεν ἔτερῳ, βόσκει τὴν ψυχὴν ἐπ'
αὐτὸν. ἀν δὲ ἄπαξ εἰς ταῦτον ἐλθη (πολλῷ
γὰρ 1 διαφέρεις ἐκείνοις εἰς εὐμορφίαν) ἐπιλήσεται
4 τέλεον αὐτοῦ. παλαιὸν γὰρ ἐρωτα μαραίνει
νέος ἔρως, γυνὴ δὲ καὶ μάλιστα τὸ παρὸν φιλεῖ,
τοῦ δὲ ἀπόντος ἐως καίνον οὐχ εὑρε, μνημονεύει:
προσλαβοῦσα δὲ ἔτερον, τὸν πρότερον τῇς ψυχῆς
5 ἀπῆλεψε." ταῦτα ἄκούσας ὁ Θέρσανδρος ἡγέρθη.
λόγος γὰρ ἐλπίδος εἰς τὸ τυχεῖν ἔρωτος ἐς
πειθὼ ράδιος: τὸ γὰρ ἐπιθυμοῦν, σύμμαχον ὁ
θέλει λαβόν, ἐγείρει τὴν ἐλπίδα.

18. Διαλυπῶν οὖν ὅλῳν ἐφ' οἷς πρὸς ἐαυτὴν
ἐλάλησεν ἡ Δευκίππη, ὥς µὴ δοκοῖ τι κατακοῦσα
2 τῶν ὑπ' αὐτῆς εἰρημένων, εἰσέρχεται
σχηματίσας ἐαυτὸν εἰς τὸ εὐαγωγότερον 3 πρὸς
θέαν, ὡς φετο. ἐπεὶ δὲ εἶδε τὴν Δευκίππην,
ἀνεφλέγη τὴν ψυχήν, καὶ ἔδοξεν αὐτῷ τότε
καλλίων γεγονέων. θρέψας γὰρ ὅλης τῆς
νυκτὸς τὸ πῦρ, ὅσον χρόνον ἀπελεύθη τῆς
κόρης, ἀνεξωπύρησεν ἐξαίφνης ὅλην λαβῶν εἰς
τὴν φλόγα τὴν θέαν, καὶ µικρὸν µὲν προσπεσῶν
περιεχύθη τῇ κόρῃ. καρτερῆς δ' οὖν καὶ
παρακαθίσας διελέγετο, ἀλλοτε ἀλλὰ δῆματα

1 Some connecting particle seems to be required for the
sentence in the bracket, and none is present in the MSS.
Jacobs suggested δὲ, Cobet γὰρ.
2 So Cobet: the MSS. have the participle κατακούσας.
3 εὐάγγειος generally means "ductile" rather than "en-
gaging," 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 ούκ ἔχοντα νοῦν. τοιοῦτοι γὰρ οἱ ἔρωτες, ὅταν πρὸς τὰς ἐρωμένας ξητήσωσι λαλεῖν ὃν γὰρ ἐπιστήσαντες τὸν λογισμὸν τοῖς λόγοις, ἀλλὰ τὴν ψυχὴν εἰς τὸ ἔρωμενον ἔχοντες, τῇ γλώττῃ μόνον χωρὶς ὲψικχον τοῦ λογισμοῦ λαλούσων. ἀμα οὖν συνδιαλεγόμενος, καὶ ἐπιθεὶς τὴν χεῖρα τῷ τραχήλῳ, περιέβαλεν, ὡς μέλλων φιλήσειν. ἦ δὲ προϊδούσα τῆς χειρὸς τὴν ὀδόν, νεύει κάτω, καὶ εἰς τὸν κόλπον κατεδύετο. ὁ δὲ οὐδὲν ἦττον περιβαλὼν, ἀνέλκειν τὸ πρόσωπον ἐβιάζετο· ἦ δὲ ἀντικατεδύετο καὶ ἐκρυπτε τὰ φιλήματα. ὥς δὲ χρόνος ἐγίνετο τῇ τῆς χειρὸς πάλη, φιλονεικία λαμβάνει τὸν Ἡράσανδρον ἐρωτική, καὶ τὴν μὲν λαιὰν ὑποβάλλει τῷ προσώπῳ κάτω, τῇ δὲ δεξιᾷ τῆς κόμης λαβόμενος, τῇ μὲν εἴλκειν εἰς τούπτισον, τῇ δὲ εἰς τὸν ἀνθρεώνα ὑπερείδων ἀνώθειν. ὡς δὲ ποτε ἐπαύσατο τῆς βίας, ἢ τυχών, ἢ μὴ τυχῶν, ἢ καμὼν, λέγει πρὸς αὐτὸν ἢ Δευκίππη. “Οὔτε ὡς ἐλεύθερος ποιεῖς, οὔτε ὡς εὐγενής· καὶ σὺ ἐμμήνῳ Ἡσσθένην. ἄξιος ὁ δούλος τοῦ δεσπότου. ἀλλ᾿ ἀπέχου τοῦ λοιποῦ, μηδὲ ἐπίσης τυχεῖν, πλὴν εἰ μὴ γένη Κλητοφῶν.”

19. Ταῦτα ἀκούσας ὁ Ἡράσανδρος οὐκ εἶχεν ὡς τὶς ἁγνηταί· καὶ γὰρ ἦρα, καὶ ὦργιζε το. θυμὸς δὲ καὶ ἔρως δύο λαμπάδες· ἔχει γὰρ
gether 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\(^1\) 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 περεβάλλεν 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 ἄλλο πῦρ, καὶ ἐστὶ τὴν μὲν φύσιν
2 ἐναντιώτατον, τὴν δὲ βιαν ὅμοιον. ὁ μὲν γὰρ
παροξύνει μισεῖν, ὁ δὲ ἀναγκάζει φιλεῖν· καὶ
ἀλλήλων πάροικος ἢ τοῦ πυρός ἐστι πηγή.
ὁ μὲν γὰρ εἰς τὸ ἦπαρ κάθηται, ὁ δὲ τῇ καρδίᾳ
3 περιμαίνεται. ὅταν ὦν ἁμφῶ τὸν ἀνθρώπον
καταλάβωσι,1 γίνεται μὲν αὐτοῖς ἡ ψυχὴ τρυ-
tάνη, τὸ δὲ πῦρ ἐκατέρου ταλαντεύεται. μάχον-
tαι δὲ ἁμφῶ περὶ τῆς ῥοπῆς· καὶ τὰ πολλὰ
μὲν ὁ ἔρως εἰσοθε νικάν, ὅταν εἰς τὴν ἐπιθυμίαν
ἐυτυχῆ· ἢν δὲ αὐτὸν ἀτιμάσῃ τὸ ἔρωμεν, αὐτὸς
4 τὸν θυμὸν εἰς συμμαχίαν καλεῖ. κάκεινος ὡς
γείτων πείθεται, καὶ ἀνάπτουσιν ἁμφῶ τὸ πῦρ.
ἀν δὲ ἀπαξ ὁ θυμὸς τὸν ἔρωτα παρ' αὐτῷ λάβῃ
cαι τῆς οἰκείας ἔδρας ἐκπεσόντα κατάσχει, φύσει 2
ἀν ἀσποῦντος, ὦν ὡς φίλῳ πρὸς τὴν ἐπιθυμίαν
συμμαχεῖ, ἀλλ' ὡς δούλον τῆς ἐπιθυμίας πεδήσας
κρατεῖ· οὐκ ἐπιτρέπει δὲ αὐτῷ σπείρασθαι πρὸς
5 τὸ ἔρωμεν, κἂν θέλῃ. ὁ δὲ τὸ θυμὸν βεβαπτισ-
μένος καταδύεται, καὶ εἰς τὴν ἱδίαν ἀρχὴν
ἐκπετάνησαι θέλων, οὐκέτι ἐστὶν ἐλεύθερος, ἀλλὰ
μισεῖν ἀναγκάζεται τὸ φιλούμενον. ὅταν δὲ ὁ
θυμὸς κακλάξων γεμίσθη, καὶ τῆς ἐξουσίας
ἐμφορθηθεὶς ἀποβλύσῃ, κάμνει μὲν ἐκ τοῦ κόρου,
καμὼν δὲ παρίεται, καὶ ὁ ἔρως ἀμφὶνεται καὶ

1 This word, like μάχονται 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.
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opposite as possible to the other in its nature, but of equal strength. The one stirs up to hatred, the other forces on to love; and near to each other are the sources of both; the one has its seat in the bile, \(^1\) the other flutters madly round the heart. When both these passions together attack a man, his soul becomes a balance between them, with fire in either of its scales; they fight as to which shall weigh down the balance, and generally love wins, if it attain the object of its desire; but if the beloved scorn it, it calls in anger to be its ally; like a true neighbour it responds to the call, and both combine together in making the flames burn more fiercely. But \(^2\) if once anger, associating with love, has driven it from its proper place and keeps it without, it is an implacable foe, and will not fight together with it as a friend with a view of accomplishing its desire, but rather keeps it bound as its desire's serf; it will not allow it, even though it be anxious to do so, to come to terms with the beloved. Then love is 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 Indicrous, and I have departed more than usual from a closely literal rendering of the Greek.


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ὸπλίζει τὴν ἐπιθυμίαν καὶ τὸν θυμὸν ἢδη καθεύ-
6 δοντα νικᾷ. ὅρων δὲ τὰς ὑβερεῖς, ὡς κατὰ τῶν
φιλτάτων ἐπαρφώνσεν, ἀλγεί, καὶ πρὸς τὸ ἐρώ-
μενον ἀπολογεῖται, καὶ εἰς ὀμιλίαιν παρακα-
λεῖ, καὶ τὸν θυμὸν ἐπαγγέλλεται καταμαλάττειν
7 ἠδονή. τυχών μὲν οὖν ὃν ἤθελησεν, ἦλεως
γίνεται· ἀτιμούμενος δὲ πάλιν εἰς τὸν θυμὸν κατα-
δύεται. ὃ δὲ καθεύδων ἐξεγείρεται καὶ τὰ ἄρχαια
ποιεῖ· ἀτιμία γὰρ ἑρωτός σύμμαχός ἔστι θυμός.

20. ὁ Θέρσανδρος οὖν, τὸ μὲν πρῶτον ἐπιτί-
ξου εἰς τὸν ἑρωτα εὔτυχήσειν, ὅλος Δευκίπτης
δούλος ἦν· ἀτυχήσας δὲ ὅν ἠπίστησεν, ἀφῆκε
τῷ θυμῷ τὰς ἡμίας.  

1 Ῥατίζει δὴ κατὰ κόρρης
αὐτῆν, ὡς κακόδαιμον ἀνδράποδον,” λέγων,
“καὶ ἀληθῶς ἑρωτίων πάντων γάρ σου κατη-
2 κουσά. οὐκ ἄγαπάζει οὔτε σοι λαλῶ; καὶ μεγάλην
εὐτυχίαν δοκεῖς, τὸν σοῦ καταφίλησαι δεσπότην,
ἀλλὰ ἀκκίζη καὶ σχηματίζῃ πρὸς ἀπόνοιαν; ἔγω
μὲν σε καὶ πεπορνεύσθαι δοκῶ καὶ γὰρ μοιχὸν
3 φιλεῖς. ἀλλ’ ἐπειδὴ μὴ θέλεις ἑραστοῦ μου
πείραν λαβεῖν, πειράσῃ δεσπότον.” καὶ ἦ
Δευκίπτη, “Καὶ τυραννεῖν ἑθέλης, καὶ γάρ τυρα-
νεῖσθαι, πλὴν ὦ βιάσῃ.” καὶ πρὸς τὸν Σωσθέ-
νην ἤδονα, “Μαρτύρησον,” εἶπεν αὐτῷ, “πῶς
πρὸς τὰς αἰκίας ἔχω σὺ γάρ με καὶ μᾶλλον
4 ἠδίκησας.” καὶ ὁ Σωσθένης αἰσχυνθεὶς ὡς
ἐλημέγνενος, “Ταύτην,” εἶπεν, “ὡς δέσποτα,
ξανθῆναι μάστιξι δεῖ, καὶ μυρίας βασάνως

1 Wyttenbach’s correction for MSS. ἠδονάς.
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
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περιπεσεὶν, ὡς ἄν μάθη δεσπότου μὴ καταφρονεῖν.

21. "Πείσθητι τῷ Σωσθένει," φησὶν ἡ Λευκίππη. "συμβουλεύει γὰρ καλῶς. τὰς βασάνους παράστησον, φερέτω τροχὸν ἵδου χεῖρες, τεινέτω. φερέτω καὶ μάστυγας. ἵδου νῦτον, τυπτέτω. κομψότω πῦρ. ἵδου σῶμα, καίετω. 2 χερεῖ καὶ σίδηρον. ἵδου δέρη, σφαξέτω. ἀγώνα θεάσασθε καὶ νῦν; πρὸς πάσας τὰς βασάνους ἀγωνίζεται μία γυνῆ, καὶ πάντα νικᾶ. εἰτα Κλευτοφῶνα μοιχὸν καλεῖς, αὐτὸς μοιχὸς ὠν; οὐδὲ τὴν Ἄρτεμιν, εἰπέ μοι, τὴν σὴν φοβῆ, ἀλλὰ βιάζῃ παρθένον ἐν πόλει παρθένου; 3 Δέσποινα, ποῦ σοῦ τὰ τόξα;" "Παρθένος;" εἰπεν ὁ Θέρσαιδρος. "ὡ τόλμης καὶ γέλωτος; παρθένος τοσοῦτοις συννυκτερεύσασα πειραταῖς. εὐνοῦχοι σοι γεγόνασι οἱ λησταί; φιλοσοφῶν ἦν τὸ πειρατήριον; οὐδεὶς ἐν αὐτοῖς εἰχεν ὀφθαλμοὺς;"

22. Καὶ ἡ Λευκίππη εἶπεν. "Εἰμι1 παρθένος, καὶ μετὰ Σωσθένην. ἔπει πυθῶν Σωσθένως. οὗτος γὰρ ὄντως γέγονε μοι2 ληστῆς. ἐκεῖνοι γὰρ ἦσαν ὡμῶν μετριώτεροι, καὶ οὐδεὶς αὐτῶν 2 ἦν οὕτως ὑβριστής. εἰ δὲ ὑμεῖς τοιαύτα ποιεῖτε, ἀληθινὸν τοῦτο πειρατήριον. εἰτα οὐκ ἀσχύνεσθε ποιοῦντες ἃ μὴ τετολμήκασιν οἱ λησταί; λαυθάνεις δὲ ἐγκώμιον μοι διὸ δυσὶ πλεῖον διὰ

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

2 Corrected from μοι by C. B. Hase.

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BOOK VI, 20–22

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's² 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.
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taúthοs σου τῆς ἀναισχυντίας· καὶ τις ἐρεῖ, κἀν υἱὸν μανώμενος φονεύσης. 'Δευκίππη παρθένος μετὰ βουκόλους, παρθένος καὶ μετὰ Χαίρεων, παρθένος καὶ μετὰ Σωσθένην.' ἀλλὰ μέτρια ταῦτα· τὸ δὲ μεῖζον ἐγκώμιον, 'Καὶ μετὰ Θέρσανδρον παρθένος, τὸν καὶ ληστῶν ἀσέλγεστον· ἄν ὑβρίσαι μὴ δυνηθῇ, καὶ φονεύει.'

4 ὀπλίζον τοίνυν ἡδή, λάμβανε κατ' ἐμοῦ τὰς μάστιγας, τὸν τροχόν, τὸ πῦρ, τὸν σίδηρον, συστρατευεῖσθω δὲ σοι καὶ ὁ σύμβουλος Ἀπόλλωνς. ἐγὼ δὲ καὶ γυμνή, καὶ μόνη, καὶ γυνή, ἐν ὀπλοῦ ἔχω τὴν ἐλευθερίαν, ἢ μήτε πληγαῖς κατακόπτεται, μήτε σιδήρῳ κατατέμνεται, μήτε πυρὶ κατακαίεται. οὐκ ἀφῆσο ποτὲ ταύτην ἐγώ· κἂν καταφλέγῃς, οὐχ οὕτως θερμὸν εὐρήσεις τὸ πῦρ.'

1 καὶ here follows in the MSS., and Jacobs was probably right in omitting it.
of yours, you are piling up the greater eulogies for me; if you kill me now in your mad passion, people will say; 'Here is 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. Ταύτ’ ἀκούσας ὁ Θερσανδρὸς παντοδαπὸς ἦν· ἡχθετο, ὄργιζετο, ἐβουλεύετο. ὄργιζετο μὲν, ὡς ὑβρισμένος· ἡχθετο δὲ, ὡς ἀποτυχῶν· ἐβουλεύετο δὲ, ὡς ἔρων. τὴν οὖν ψυχὴν διαστῶμενος, οὐδὲν εἴποι πρὸς τὴν Δευκίπτην, ἐξετήρειν. ὦργῆ μὲν δὴθεν ἐκδραμῶν, δοὺς δὲ τῇ ψυχῇ σχολὴν εἰς τὴν διάκρισιν τῆς τρικυμίας, βουλευόμενος ἀμα τῷ Σωσθένει, πρόσεισι τῷ τῶν δεσμῶν ἄρχοντι, δεόμενος διαφθαρῆναι με φαρμάκων.

2 ὡς δὲ οὖκ ἐπείθεν (ἐδεδίει γὰρ τὴν πόλιν· καὶ γὰρ ἀλλον ἄρχοντα πρὸ αὐτοῦ ληφθέντα τοιαύτην ἐργασάμενον φαρμακείαν ἀποθανέων) δευτέραν αὐτῷ προσφέρει δέσησιν, ἐμβαλεῖν τινὰ εἰς τὸ οίκημα ἐνθα ἐτυχον δεδεμένος, ὡς δὴ καὶ αὐτὸν ἕνα τῶν δεσμωτῶν, προσποιησάμενος

3 βούλεσθαι τά μα δὲ ἐκείνου μαθεῖν. ἐπείσθη, καὶ ἐδέξατο τὸν ἀνθρωπὸν. ἐμελλε δὲ ἐκείνος ὑπὸ τοῦ Θερσανδροῦ δεδιδαγμένος τεχνικῶς πάνυ περὶ τῆς Δευκίπτης λόγον ἐμβαλεῖν, ὡς εἰς πεφονευμένην, τῆς Μελίττης συσκευασμένης τῶν

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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.
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5 φόνον. τὸ δὲ τέχνασμα ἡν τῷ Θερσάνδρῳ ἐφεσθέν, ὡς ἀν ἀπογνώσει ἐγὼ μηκέτι ἔσωσαν τὴν ἐρωμένην, καὶ τὴν δίκην φύγοιμι, μὴ πρὸς
6 ζήτησιν αὐτῆς ἔτι τραποίμην. προσέκειτο δὲ ἡ Μελίττη τῷ φοῦρῳ, ἵνα μή, τετελευτηκέναι τὴν Δευκάπτην δοκῶν, τὴν Μελίττην γῆμας ὥς ἂν ἐρώσατο, αὐτοῦ μένοιμ, κὰκ τοῦτο παρέχοιμι τινα φόβον αὐτῷ τοῦ μὴ μετ’ ἀδείας Δευκάπτην ἔχεω, ἀλλὰ μισῆς, ὡς τὸ εἰκός, τὴν Μελίττην, ὡς ἂν ἀποκτείνασαν μου τὴν ἐρωμένην, ἀπαλλαγεῖν ἐκ τῆς πόλεως τὸ παράπαν.

2. Ὡς οὖν ὁ ἀνθρωπος ἐγένετο μου πλησίον, καὶ τοῦ δράματος ἠρχήτο· ἀνουμόξας γὰρ πάνω κακούργως, “Τίνα βίον,” ἔφη, “βιωσόμεθα ἔτι; καὶ τίνα φυλαξόμεθα πρὸς ἀκίνδυνον ἰών; οὐ γὰρ αὐτάρκης ἴμων ὁ δίκαιος τρόπος. ἐμπίπτοντας δὲ αἱ τύχαι βαπτίζουσιν ἠμᾶς. ἔδει γὰρ με μαντεύσασθαι, τίς ἢν ὁ συμβαδίζων μοι, καὶ τὶ 2 πεπραξὼς εἰς.” καὶ έαντὰν δὲ ταῦτα ἔλεγε καὶ τὰ τοιαῦτα, ζητῶν ἀρχὴν τῆς ἐπ’ ἐμὲ τοῦ λόγου τέχνης, ὡς ἂν πυθοίμην τί εἰ οὐκ ἀκοῦ. ἀλλ’ ἐγὼ μὲν ἐφρόντιζον δὲν 2 φιμωζέων ὀλίγον, ἄλλος δὲ τὸς τῶν συνδεδεμένων (περεργον γὰρ ἀνθρωπος ἀτυχῶν εἰς ἀλλοτρίων ἀκρόασιν κακῶν. ἐπεὶ φάρμακον αὐτῷ τοῦτο τῆς δὲν ἐπαθεῖ λύπης ή πρὸς ἄλλοιν εἰς τὸ παθεῖν κοινωνία) “Τί δὲ σοι συμ- 4 βέβηκεν,” εἶπεν, “ἀπὸ τῆς Τύχης; εἰκός γὰρ σε μηδὲν ἀδικήσαντα ποιητῷ περιπετείῳ δαίμονι. τεκμαίρομαι δὲ ἐκ τῶν ἐμαυτοῦ.” καὶ ἀμα τὰ

1 τὸ preceded εὑρεθέν in the MSS., but it was rightly omitted by Cobet.
2 Some MSS. here follow with κατὰ νῦν εἶχον ὁ δὲ, but it is better omitted.
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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
οἰκεία κατέλεγεν, ἐφ' οίς ἦν δεδεμένος. ἐγὼ δὲ οὔδεν τούτων προσέχον.

3. Ὅς δὲ ἐπαύσατο, τὴν ἀντίδοσιν ἦτει τοῦ λόγου τῶν ἀτυχημάτων, "Δέγοις ἄν," εἰπὼν, "καὶ σὺ τὰ σαυτοῦ." ὁ δὲ, "Βαδίζων έτυχον," εἶπε, "τὴν ἐξ ἀστεος χθές ἐπορεύσατη 1 δὲ τὴν
2 ἐπὶ τῆς Σμύρνης ὀδόν. προελθόντι δὲ μοι σταθύντως τέτταρας, νεανίσκος ἐκ τῶν ἄγρων προσελθὼν καὶ προσεπείπων καὶ πρὸς μικρὸν συμβαδίσας,
'Ποί,' ἐφη, ἐχεις τὴν ὀδόν; 'Επὶ Σμύρνης, εἶπον. 'Κάγω,' ἐφη, 'τὴν αὐτὴν, ἀγαθή τύχῃ. τούντευθεν ἐπορεύομέθα κοινῇ, καὶ διελεγόμεθα,
3 ολα εἰκός ἐν ὀδῷ. ωσ δὲ εἰς τὶ πανδοκείον ἠθομεν, ἠριστώμεν ἄμα: κατὰ ταυτὸ δὲ παρακαθήσοις ἡμῶν τινῶς τέτταρες, καὶ προσεποιοῦντο μὲν ἀριστῶν κάκεινοι, ἐνεώρουν δὲ ἡμῶν πυκνὰ καὶ
4 ἀλλήλους ἐπένευσον. ἐγὼ μὲν οὖν ὑπώπτευον τοὺς ἀνθρώπους διανοεῖσθαι εἰς ἡμᾶς, οὐ μὴν ἡδυνάμην συνεῖναι τὶ αὐτοῖς ἐθέλει τὰ νείματα· ὁ δὲ ὕχρος ἐγίνετο κατὰ μικρὸν καὶ ὀκυνρότερον ἦσθεν, ἦδη
5 δὲ καὶ τρόμοις εἶχεν αὐτῶν. ωσ δὲ ταυτὰ εἶδον, ἀναπηδήσαντες συλλαμβάνουσιν ἡμᾶς καὶ ἰμᾶσιν εὐθὺς δεσμεύσουσι· παίει δὲ κατὰ κόρρης τις ἐκείνου καὶ παταχθεῖς, ὅστε βασάνους παθῶν μυρίας, καταλέγει μηδενὸς ἐρωτῶντος αὐτῶν. ὡς τὴν κόρην ἀπέκτεινα, καὶ ἔλαβον χρυσοὺς ἐκατὸν παρὰ Μελίττης τῆς Θερσάνδρου γυναικός· αὕτη
6 γάρ με ἐπί τῶν φόνων ἐμισθώσατο. ἀλλ' ἰδού τοὺς χρυσοὺς ὑμῖν τοὺς ἐκατὸν φέρω· ὡστε τί με ἀπόλλυτε καὶ έαυτοῖς φθονεῖτε κέρδους;

'Εγὼ δὲ ὡς ἦκουσα Θερσάνδρου καὶ Μελίττης

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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, over-powering us, quickly tied us up with leather thongs: one of them struck my companion on the head, and he, as if he had experienced a thousand tortures, began to blurt out, though no one had questioned him: 'Yes, I killed the girl, and took the bribe of a hundred pieces of gold from Melitte, Thersander's wife, which was the hire she gave me for the crime. Here is the money: why be the death of me and deprive yourselves of this chance of gain?'

I had not been attending previously, but when I
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tούνομα, τὸν ἄλλον οὐ προσέχων χρόνον, τῷ δὲ λόγῳ τὴν ψυχὴν ὁσπερ ὑπὸ μύωπος παταχθεῖς, ἐγείρω καὶ πρὸς αὐτὸν μεταστραφεῖς λέγω· "Τίς ἡ Μελίτη?"; ὁ δὲ, "Μελίτη ἐστίν," ἐφη, "τῶν 7 ἐνταῦθα πρώτη γυναικῶν. αὕτη νεανίσκου τινὸς ἡράσθη. Τύριον, οἷμαι, φασίν αὐτὸν κάκεινος ἔτυχεν ἐρωμένην ἔχων, ἂν εὕρει ἐν τῇ τῆς Μελίτης οἰκίᾳ πεπραμένην. ἡ δὲ ὑπὸ ξηλοτυπίας πεφλεγμένη τὴν γυναῖκα ταύτην ἀπατήσασα συλλαμβάνει καὶ παραδίδωσι τῷ νῦν δὴ 1 κακῆ 8 τύχῃ μοι συνωδευκότι, φονεύσαι κελεύσασα. ὁ μὲν οὖν τὸ ἀνόσιον ἔργον τούτο δρᾷ: ἐγὼ δὲ ὁ ἄθλιος, οὔτε ἰδὼν αὐτὸν, οὔτε ἔργον τινὸς κοινω

4. Ὡς δὲ ἦκονθά μου τὸν μύθου τῶν κακῶν, οὔτε ἀνοόμωξα οὔτε ἐκλαυσά· οὔτε γὰρ φωνὴν εἶχον οὔτε δάκρυα· ἀλλὰ τρόμος μὲν εὐθὺς περιεχύθη μου τῷ σώματι καὶ ἡ καρδία μου ἐλέυθη, ὁλέγον δὲ τί μοι τῆς ψυχῆς ὑπελέειτο. 2 μικρὸν δὲ νῆψας ἐκ τῆς μέθης τοῦ λόγου, "Τίνα τρόπον τῇν κόρην," ἐφην, "ἀπέκτεινον ὁ μυσθώτος, καὶ τί πεποίηκε τὸ σῶμα;" ὁ δὲ ὅς ἀπαξ ἐνέβαλε

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

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

1 The literal meaning of the Greek is "when I was something sobered from the intoxication caused by his story": but we use the metaphor of intoxication rather about joy than about grief.

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μοι τὸν μύωπα, καὶ ἔργον εἰργάσατο οὕτω κατ᾽ ἐμοῦ δι’ ὁ παρῆν, ἐσιώπα καὶ ἔλεγεν οὐδέν.
3 πάλιν δὲ μου πυθομένου, "Δοκεῖς," ἐφη, "κἀμὲ κεκοιμωνηκέναι τῷ φόνῳ; ταῦτα ἦκουσα μόνα τοῦ πεφονευκότος, ὡς κτείνας εἰῇ τὴν κόρην τοῦ δὲ καὶ τίνα τρόπον, οὐκ εἶπεν." ἐπῆλθε 1 δὲ μοι τότε δάκρυα καὶ τοῖς ὀφθαλμοῖς τὴν λύπην
4 ἀπεδίδουν. ὥσπερ γὰρ ἐν ταῖς τοῦ σῶματος πληγαῖς οὐκ εὐθὺς ἡ σμώδιξ ἐπανίσταται, ἀλλὰ παραχρῆμα μὲν οὐκ ἔχει τὸ ἀνθός ἡ πληγή, μετὰ μικρὸν δὲ ἀνέθορε καὶ οὐδόντι συνὸς τις παταχθεὶς εὐθὺς μὲν ξητεῖ τὸ τραύμα, καὶ οὐκ οἶδεν εὐρείν, τὸ δὲ έτι δέδυκε καὶ κέκρυπτας κατεργασμένον σχολὴ τῆς πληγῆς τὴν τομῆν μετὰ ταῦτα δὲ ἐξαίφνης λευκὴ τῆς ἀνέτειλε γραμμή, πρόδρομος τοῦ αὐματος, 2 σχολὴν δὲ ὀλύγην λαβὼν ἔρχεται
5 καὶ ἀθρόον ἐπιρρεῖ οὕτω καὶ ψυχὴ παταχθεῖσα τῷ τῆς λύπης βέλει, τοξεύσατος λόγου, τετρωταὶ μὲν ἡδὲ καὶ ἔχει τὴν τομῆν, ἀλλὰ τὸ τάχος τοῦ βλήματος οὐκ ἀνέφεξεν οὕτω τὸ τραύμα, τὰ δὲ δάκρυα ἐδίωξε τῶν ὀφθαλμῶν μακράν. δάκρυνον γὰρ αἷμα τραύματος ψυχῆς: ὅταν ὁ τῆς λύπης ὁδοὺς κατὰ μικρὸν τὴν καρδίαν ἐκφάγῃ, κατέρρηκται μὲν τῆς ψυχῆς τὸ τραύμα, ἀνέοικται δὲ τοῖς ὀφθαλμοῖς ἡ τῶν δακρύων θύρα, τὰ δὲ μετὰ
6 μικρὸν τῆς ἀνοίξεως ἐξεπήδησεν. οὕτω κακοὶ 3 τὰ μὲν πρῶτα τῆς ἀκροάσεως τῆς ψυχῆς προσπεσόντα, καθάπερ 4 τοξεύματα, κατεσίγασε καὶ

1 The simple verb ἠλθεί, as found in the MSS., can hardly stand. ἐπῆλθε is Cobet’s suggestion.
2 Hirschig’s certain correction for the τραύματος of the MSS.

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

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3 This word is governed by κατεσθενας, and must thus be in the accusative, as Hercher suggested, instead of the dative καμοι of the MSS.

4 τοαεδματα has the definite article τα in the MSS. It was rightly expunged by Jacobs.
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tῶν δακρύων ἀπέφραξε τὴν πηγὴν, μετὰ ταῦτα δὲ ἔρρει, σχολασάσθη τής ψυχῆς τῶν κακῶν.

5. "Ελεγον οὖν. "Τίς με δαίμων ἔξηπάτησεν ὀλύγη χαρᾶ; τίς μοι Δευκίππην ἔδειξεν εἰς καυχὴν ὑπόθεσιν συμφορῶν; ἄλλ' οὖδέ ἐκόρεσά μου τοὺς ὀφθαλμούς, οἷς μόνοις ἡμέρας, οὔτε ἐνεπλήσθην καὶ βλέπων. ἀληθῆς μοι γέγονεν ὀνείρων ἡδονῆ.

2 οἴμοι, Δευκίππη, ποσάκις μοι τέθυνκασ. μὴ γὰρ θρηνῶν ἀνεπαυσάμην; ἀεί σε πενθό, τῶν θανάτων διωκόντων ἀλλήλους; ἄλλ' ἐκείνους μὲν πάντας ἡ Τύχη ἔπαιξε κατ' ἐμοῦ ὁδόν, δὲ οὐκ ἐστι τῆς.

3 Τύχης ἔτι παιδιά. πώς ἀρά μοι, Δευκίππη, τέθυνκασ; ἐν μὲν γὰρ τοῖς φευδεσί θανάτοις ἐκείνους παρηγορίαν εἶχον ὀλύγης τὸ μὲν πρῶτον, ὅλου σου τὸ σῶμα, τὸ δὲ δεύτερον, καὶ τὴν κεφαλὴν δοκῶν μὴ ἔχειν εἰς τὴν ταφήν νῦν δὲ τέθυνκας θάνατον διπλῶν, ψυχῆς καὶ σώματος. δύο ἐξέφυγες ληστήρια, τὸ δὲ τῆς Μελίτης πεφόνευκε σε πειρατήριον. ὁ δὲ ἀνόσιος καὶ ἀσέβης ἔγω τὴν ἀνδροφόνον σου κατεβίλλησα πολλάκις καὶ συνεπλάκην μεμασμένας συμπλοκάς, καὶ τῇν Ἀφροδίτης χάριν αὐτῇ παρέσχον πρὸ σοῦ."

6. Μεταξὺ δὲ μου θρηνοῦντος Κλευνίας εἰσέρχεται, καὶ καταλέγω τὸ πάν αὐτῷ, καὶ ὅτι μοι δέδοκται πάντως ἀποθανεῖν. ὁ δὲ παρεμμεθεῖτο. οἱ "Τίς γὰρ οἴδεν, εἰ γὰρ πάλιν; μὴ γὰρ οὐ πολλάκις
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
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τέθηκε; μη γαρ ου πολλάκις άνεβίω; τι δε προ-
petwos aptothikes; ο και κατα σχολην εξεστιν,
οταν μαθης σαφως των θανατον αυτης.” “Δηρεις:
3 τουτον γαρ ασφαλεστερον πως αν μαθοις; δοκι-
dε ευρικεναι του θανατου καλλιστην οδον, δι’ ης
ουδε η θεοις εχθρα Μελιτη πανταπασιν άθος
απαλλαξεται. άκουσον δε των τρόπων. παρε-
σκευασμην, ως οδας, προς την απολογιαν της
μοιχειας, ει κληρωθει το δικαστηριον. νυν δε
μοι δεδοκται παν τουναντιον, και την μοιχειαν
ομολογειν, και ως αλληλων ερωτευει εγω τε και
4 Μελιτη κοινη την Λευκιππην άνηρκαμεν. ουτω
γαρ κακεινη δικην δωσει, καγω τον επαρατον
βιον καταληπτουμ’ άν.1” “Ευφήμησον,” ο Κλεινιας
εφη: “και τολμησεις ουτως έπη τωι αισχοστοις
αποδανειν, νομιζομενος φονευσ, και ταυτα Λευ-
κιππης;” “Ουδεν,” ειπον, “αισχρον, ο λυπει
5 των εχθρων.” και ήμεις εν τουτως ήμεν, τον δε
ανθρωπον εκεινον, τον μηνυτην του ψευδος φωνου,
μετα μικρων απολυει ο επι 2 των δεσμων, φασκων
των αρχοντα κελευσαι κομιζειν αυτουν δωσοντα
6 λογου ον αυτιαν εσχεν. εμε δε παρηγορει Κλεινιας
και ο Σατυρος, ει πως δυναντο πεισαι, μηδεν δω
διενοθην εις την δικην ειπειν. άλλη έπεραινον
ουδεν. εκεινη μεν ουν την ήμεραν καταγωγην
tina μυσθωσαμενοι κατοκησαντο, ως αν μηκετι
παρα τω της Μελιτης εισε συντρωφω.

1 έν is necessary, and it was here supplied by Jacobs.
2 ο επι, though necessary to the sense, is not found in the
MSS. Its insertion is due to a friend of Schaefer’s.
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BOOK VII, 6

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 Leucippus. 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,¹” 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 Leucippus?” “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.”
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7. Τῇ δὲ ύστεραία ἀπηγόμενη ἐπὶ τὸ δικαστήριον, παρασκευὴ δὲ πολλὴ ἢ τοῦ Θερσάνδρου κατ' ἐμοῦ, καὶ πλῆθος ῥητόρων οὐχ ἦττον δέκα· καὶ τῆς Μελίτης σπουδῆ πρὸς τὴν ἀπολογίαν παρε-2 σκέψαστο. ἐπεὶ δὲ ἐπαύσαντο λέγοντες, αἰτήσας καγὼ λόγον, "Ἄλλα οὔτοι μὲν," ἔφην, "ἀληροῦσι πάντες, καὶ οἱ Θερσάνδρος καὶ οἱ Μελίτης συνεπόντες· εγὼ δὲ πᾶσαν ὑμῖν ἔρω τὴν ἀλήθειαν. 3 ἡν ἐρωμένη μοι πάλαι Βυζαντία μὲν γένος, Λευκίππη δὲ τούνομα. ταύτην τεθνάναι δοκῶν, ἠρπαστο γὰρ ὑπὸ ληστῶν ἐν Αἰγύπτῳ, Μελίτη περιτυχώντι, κάκειθεν ἄλληλοις συνόντες, ἤκομεν ἐνταῦθα κοινῇ καὶ τὴν Λευκίππην εὐρίσκομεν Σωσθένει δουλεύουσαν, διοικητὴ των τῶν Θερ-4 σάνδρου χωρίων. ὅπως δὲ τὴν ἐλευθέραν ὁ Σωσθένης εἰχε δούλην, ἥ τις ἡ κοινωνία τοὺς λησταῖς πρὸς αὐτὸν, ὑμῖν καταλείπω σκοπεῖν. ἐπεὶ τοῖς ἐμαθὲν ἡ Μελίτη τὴν προτέραν εὐρόντα με γυναῖκα, φοβηθεῖσα μὴ πρὸς αὐτὴν ἀποκλίναιμι τὸν νοῦν, συμβουλεύεται τὴν ἀνθρώπων ἀνελεῖν. 5 κἂνοι συνεδόκει, (τὴ γὰρ οὐ δεῖ τάληθι λέγειν;) ἐπεὶ τῶν αὐτῆς με κύριον ἀποφαίνειν ἕν ὑπισχυεῖτο. μισθοῦμαι ἑνα δὴ τινα πρὸς τὸν φόνον ἐκατὸν δὲ ὁ μισθὸς ἦν τοῦ φόνου χρυσοῦ. καὶ ο μὲν δὴ τὸ ἔργον ὑπόλογος οἴχεται, καὶ τοῦτο γέγονεν ἀφανῆς. 6 ἐμὲ δὲ ὁ ἔρως εὐθὺς ἡμύνατο. ὡς γὰρ ἐμαθὼν ἀνηρμηνεύῃ, μετενόουν καὶ ἐκλαίουν καὶ ἢρων καὶ νῦν ἔρω. διὰ τούτο ἐμαυτοῦ κατεύθυν, ἴνα με

1 Cobet's correction for MSS. ἀποφαίνειν.

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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
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πέμψητε πρὸς τὴν ἐρωμένην. οὐ γὰρ φέρω νῦν ζῆν, καὶ μιαφόνος γενόμενος, καὶ φίλῶν ἢ ἀπέκτεινα.”

8. Ταῦτα εἰπόντος ἐμοῦ, πάντας ἐκπληξίς κατέσχε ἐπὶ τῷ παραλόγῳ τοῦ πράγματος, μάλιστα δὲ τὴν Μελίττην. καὶ οἱ μὲν τοῦ Θερσάνδρου ῥήτορες μεθ’ ἡδωνῆς ἀνεβόησαν ἐπινίκιον· οἱ δὲ τῆς Μελίττης ἀνεπύθοντο τὰ ταῦτα εἰς τὰ λεχθέντα.

2 ἡ δὲ τὰ μὲν ἐσεσοφίζοτο, τὰ δὲ ἦρνεῖτο, τὰ δὲ διηγεῖτο σπουδὴ μᾶλα καὶ σαφῶς, τῆ σὲ μὲν Λευκῖππην εἰδέναι λέγουσα, καὶ ὅσα εἶπον, ἀλλὰ τὸν γε φόνον οὐ· ὃς τε κάκεινος, διὰ τὸ τὰ πλεῖω μοι συνάδειν, ὑπόνοιαν ἔχειν κατὰ τῆς Μελίττης, καὶ ἄπορεῖν ὅτι θρήσαντο λόγῳ πρὸς τὴν ἀπολογίαν.


3 τῶν τιμωρίαν. ἀ δὲ ἠτύχησε διὰ βραχεῶν ἐρωμένην εἰχεν, ως εἶπεν· τούτο γὰρ οὐκ ἐπεύσατο· καὶ ὃτι λησταὶ ταύτην ἠρπάσαν, καὶ τὰ περὶ Σωσθένους, καὶ πάνθ’ ὅσα πρὸ τοῦ φόνου διηγήσατο, πέπρακται τὸν τρόπον τοῦτον. αὕτη

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myself, that you may send me after her whom I love. I can bear life no longer—I who am a murderer and still in love with the maiden whom I slew."

8. At this speech of mine all in court were struck dumb with astonishment at the extraordinary turn affairs had taken, 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.
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γέγονεν ἐξαίφνης ἀφανής, οὐκ οἶδ᾽ ὅπως, οὔτε οἱ τις ἀπέκτεινεν αὐτήν, οὔτε εἰ ζῇ κλαπείσα. πλὴν ἐν τούτῳ οἶδα μόνον, τὸν Σωσθένην αὐτής ἔρωτα καὶ αἰκισάμενον βασάνοις πολλαῖς, ἐφ᾽ οἷς οὐκ ἔτύγχανε, καὶ φίλους ἠχοῦτα ληστάς. οὕτος οὖν ἀνηρήσθαι δοκῶν τὴν γυναῖκα, ζῆν οὐκέτι θέλει, 5 καὶ διὰ τούτο ἐαντοῦ φόνου κατεφεύγατο. ὅτι μὲν γὰρ ἐπιθυμεῖ θεαντό, καὶ αὐτὸς ὁμολόγησε, καὶ ὦτι διὰ λύπην τὴν ἐπὶ γυναίκι. σκοπεῖτε δὲ εἰ τὶς ἀποκτείνας τινὰ ἀληθῶς ἔπαυσθανεν 6 αὐτῷ θέλει καὶ ζῆν δ᾽ ὄδυν όι φέρει. τίς ὦτῳ φιλοστοργος φονεύς, ἢ ποῖον μῖσος ἐστὶν ὦτῳ φιλούμενον; μή, πρὸς θεῶν, μὴ πιστεύσῃ, μηδὲ ἀποκτείνητε ἀνθρώπων ἐλέον µᾶλλον ἣ τιμωρίας δεόμενον.

"Εἰ δὲ αὐτὸς ἐπεβούλευσεν, ὡς λέγει, τὸν φόνον, εἰπάτω τὶς ἐστίν ὁ μεμισθωμένος, δειξάτω 7 τὴν ἀνηρμημένην. εἰ δὲ μῆτε ὁ ἀποκτείνας ἐστί, μῆτε ἢ ἀνηρμημένη, τὶς ἡκουσε ποτε τοιοῦτον φόνον; "Ἄρων," φησί, "Μελίττης· διὰ τούτῳ Λευκίππην ἀπέκτεινα." πῶς οὖν Μελίττης φόνον κατηγορεῖ ἢς ἦρα, διὰ Λευκίππην δὲ νῦν ἐθέλει 8 ἀποθανεῖν ἂν ἀπέκτεινεν; ὦτῳ γὰρ ἄν τις καὶ μισοῖς ἐστὶ φιλούμενον, καὶ φιλοὶ τὸ μισοῦμεν; ἄρτι οὖν οὐ πολὺ μᾶλλον ἄν καὶ ἐλεγχόμενος ἠρνήσατο τὸν φόνον, ἵνα καὶ σώσῃ τὴν ἔρω-

1 μισοῖ and φιλοῖ are Cobet's corrections for MSS. μισοῖ and φιλοῖ.

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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 ἀνηρμένης¹ μὴ μάτην ἀποθάνην;

9 "Διὰ τί οὖν Μελίττης κατηγόρησεν, εἰ μηδὲν αὐτῇ τοιούτο πέπρακται; ἐγὼ καὶ τούτο πρὸς ὑμᾶς ἐρώ, καὶ πρὸς τῶν θεῶν μὴ με νομίσῃς διαβάλλειν θέλοντα τὴν γυναῖκα ποιήσασθαι τὸν λόγον, ἀλλ' ὡς τὸ πᾶν ἐγένετο. Μελίττη μὲν ἑπετύνθη τι ἐπὶ τοῦτον ἐρωτικῶν καὶ περὶ τοῦ γάμου διείλεκτο, πρὶν ὁ θαλάττιος οὐτος ἀνεβίω νεκρός. ὁ δὲ οὐκ εἶχεν οὕτως, ἀλλὰ καὶ πάνω ἐρωμένως τὸν γάμον ἀπεκρύβηκεν, κἂν τούτῳ τὴν ἐρωμένην εὐρών, ὡς ἐφή, παρὰ τῷ Σωσθένει ἤσσαν, ἣν θετό νεκράν, πολὺ μᾶλλον πρὸς τὴν Μελίττην εἶχεν ἀλλοτριώτερον. ἡ δὲ πρὶν μαθεὶς ἐρωμένην οὕτως αὐτῷ τῇ παρὰ τῷ Σωσθένει, ταύτην ἠλεησέ τε καὶ ἔλυσε τῶν δεσμῶν, οἷς ἦν ὑπὸ τοῦ Σωσθένους δεδεμένης, καὶ εἰς τὴν οἰκίαν τὸ εἰσεδέξατο καὶ τάλλα ὡς πρὸς ἐλευθέραν δυστυχήσασαν ἐφιλοτιμήσατο. ἐπειδὴ δὲ ἔμαθεν, ἐπεμψεν εἰς τοὺς ἀγροὺς διακονησμένην αὐτῇ καὶ μετὰ ταῦτα φασιν ἀφανῆ

12 γεγονέναι. καὶ ὅτι ταῦτα οὐ ψεύδομαι, ἢ Μελίττη συνομολογήσει καὶ θεράταιαι δύο, μεθ' ὅν αὐτὴν ἐπὶ τοὺς ἀγροὺς ἔζεσαν. ἐν μὲν δὴ τούτῳ πρὸς ὑπόνοιαι ἤγαγε τοῦτον, μὴ ἄρα φονεύσασα εἴν τὴν Δευκίππην διὰ ζηλοτυπίαν αὐτῇ ἐτερον δὲ τι αὐτῷ πρὸς τὴν τῆς ὑπονοίας

¹ Jacobs' correction for MSS. ἐρωμένης, which is a mere repetition from ἐρωμένην immediately before.
² A necessary insertion by Mitscherlich.

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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 servingmaids 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.
βεβαιώσων ἐν τῷ δεσμωτηρίῳ συμβάν καὶ καθ' 13 αὐτοῦ καὶ κατὰ τῆς Μελίττης ἔξηγιαν. τῶν δεσμωτῶν τις ὄνυρόμενος ἐαυτῷ τὴν συμφοράν ἔλεγεν ὀδεύοντι 1 τινι κεκοιμωνηκέναι κατ' ἄγνοιαν ἀνδρὶ φονεῖ, δεδρακέναι δὲ ἐκείνου γυναικὸς φόνον ἑπὶ μισθῷ καὶ τούνομα ἔλεγε. Μελίττην μὲν εἶναι τὴν μισθωσαμένην, Δευκίππην δὲ τὴν ἀνηρη- 14 μένην. εἰ δὲ ταῦτα γέγονεν οὕτως, ἐγὼ μὲν ὀυκ σίδα, μαθεῖν δὲ ὑμῖν ἕξεσται. ἔχετε τὸν δεδεμένον εἰςιν αἱ θεράπαιαι ἐστιν ὁ Σωσθένης. ὁ μὲν ἔρει, πόθεν ἔσχε τὴν Δευκίππην δούλην- αἴ δὲ, πῶς γέγονεν ἀφανῆς· ὃ δὲ περὶ τοῦ μισθωτοῦ καταγορεύσει. πρὶν δὲ μάθητε τούτων ἐκαστον, οὔτε ὅσιον οὔτε εὐσεβῆς νεανίσκον ἄθλιον ἄνελεῖν, πιστεύσαντας μανίας λόγοις· μνίνεται γὰρ 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 ἄνελεῖν τὸν ἀνδροφόνον, τὸν 2 αὐτοῦ κατειπόντα θεοῦ προνοία. Μελίττη τὰς

1 MSS. ὸδη. ὠδεύων and ἐν ὸδη have also been suggested.
2 So Cobet, for MSS. ὸμᾶς.

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

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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.
ἈΧΙΛΛΗΣ ΤΑΤΙΟΥΣ

θεραπανίδας ἐδίδον καὶ Θέρσανδρον ἥξιον διδόναι Σωσθένην τάχα γὰρ αὐτὸν εἶναι τὸν Λευκίττην ἀνήρηκτοτα καὶ οἱ συναγορεύοντες αὐτῇ ταῦτα¹ μάλιστα προεφέροντο πρόκλησιν. ὁ δὲ Θέρσανδρος φοβηθεῖς λάθρα τινὲς τῶν προστατῶν ἐφὶ τὸν ἄγρον ἀποστέλλει πρὸς τὸν Σωσθένην, κελεύσας τὴν ταχιστὴν ἀφανή γενέσθαι, πρὶν τοὺς ἐπ᾽ αὐτὸν πεμφθέντας ἤκειν. ὡς δὴ ἐπιβάς ἵππῳ σπουδῇ μᾶλα πρὸς αὐτὸν ἔρχεται καὶ τὸν κίνδυνον λέγει καὶ ὡς, εἰ ληφθεὶ παρών, εἰς βασάνους ἀπαχθήσεται. ὁ δὲ ἔτυχε μὲν ἐν τῇ τῆς Λευκίππης σωματίῳ παρῶν, κατεπάθων αὐτῆς κληθεῖς δὲ ὑπὸ τοῦ παρόντος σὺν βοὴ καὶ ταραχῇ πολλῇ προέρχεται, καὶ ἀκούσας τὰ ὄντα, μεστὸς γενόμενος δέους, καὶ ἢδη νομίζων τοὺς δημίους ἐπ᾽ αὐτὸν παρεῖναι, ἐπιβὰς ἵππῳ σπουδῇ μᾶλα ἔλαιει εἰπὶ Σμύρνης. ὁ δὲ ἄγγελος πρὸς τὸν Θέρσανδρον ἀναστρέφει. ἄληθῆς δὲ ἐστιν, ὡς ἔσκειν, ὦ λόγοι, ὅτι μνήμην ἐκπλήσσειν 5 πέφυκε φόβος: ὁ γοῦν Σωσθένης περὶ ἑαυτοῦ φοβηθεῖς, ἀπαξαπάντων εξελάθετο τῶν ἐν ποσίν ὑπ᾽ ἐκπλήξεως, ὡς μηδὲ τοῦ τῆς Λευκίππης σωματίου κλεῖσαι τὰς θύρας. μάλιστα γὰρ τὸ τῶν δούλων γένος ἐν ὦς ἄν φοβηθῇ σφόδρα δειλόν ἐστιν.

¹ Rightly corrected by Cobet from MSS. ταῦτα.
² This word, which would properly mean “champions,” is not quite satisfactory. Salmasius proposed παραστάτων, 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.

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to be questioned, and required Thersander to produce Sosthenes, for perhaps it was he who had murdered Leucippe; her advocates indeed laid great stress on this challenge\(^1\) which they put forward. Thersander was much alarmed at it, and privately sent one of his supporters to Sosthenes at his country place, advising him to make himself scarce at once, before the messengers sent for him could reach him; the envoy took horse with all speed, and when he had reached him, explained the danger that he was in; if he stayed where he was, he said, and were there arrested, he would certainly be put to the torture. Sosthenes happened to be at Leucippe's hut, trying his blandishments upon her; when the messenger called out his name with much shouting and noise, he came out, heard the state of affairs, and was overcome by fear; and thinking that the police were already on his heels, he took horse and rode off at full gallop for Smyrna, while the other returned to Thersander. True it is, it seems, that fear paralyses the memory; at any rate Sosthenes, in his fright for his own skin, utterly forgot all his immediate duties in the momentary shock, and did not remember even to lock the doors of Leucippe's hut. The whole tribe of slaves is greatly inclined to cowardice in any circumstances where there is the slightest room for fear.

\(^1\) One of the most essential institutions of Greek litigation; one side would put forward a salient point to be tested, the refusal by the other side to accept it as a test bringing the case to an end. \(\pi\rho\alpha\kappa\lambda\nu\nu\iota\iota\omicron\sigma\iota\) may mean either a challenge or an offer, or something between the two; it is very often indeed (as here) an offer to produce one's own slaves to be questioned under torture as to the veracity of one's own evidence, or a challenge to the other party to produce his slaves to be treated in the same way, with the hope of shaking his evidence.
11. Ἐν τούτῳ δὲ ὁ Θέρσανδρος πρὸ ¹ τῆς προ-
κλήσεως ἀπὸ τῆς Μελίττης οὕτω γενομένης
παρελθὼν, "Ἰκανὸς μέν," εἶπεν, "ὀφτὸς, ὅστις
ποτὲ ἐστὶ, κατελήφθη μυθολογῶν. ἔγω δὲ ὑμῶν
τεθαῦμακα τῆς ἀναληψίας, εἰ φονέα ἐπὶ αὐτο-
φῶροι λαβόντες, μείζον γὰρ τῆς φωρᾶς τὸ
αὐτὸν ἑαυτοῦ κατεπτεῖν, οὐ δὴ κελεύετε τῷ
δημῷ, καθέξεσθε δὲ γόητος ἀκούοντες πιθανὸς
μὲν ὑποκρισμένου, πιθανὸς δὲ δακρύοντος. ὅν
νομίζω καὶ αὐτὸν κοινών γενόμενον τοῦ φόνου
περὶ ἑαυτοῦ φοβεῖσθαι ὡστε οὐκ οἶδα τί δὲ
βασάνων ἐτί περὶ πράγματος οὕτω σαφῶς ἔλη-
2 λεγμένου. δοκῶ δὲ καὶ ἄλλων τινὰ ἐργάσασθαι
φόνον. ὁ γὰρ Σωσθένης οὗτος, ὃ πορεύεται παρ’
ἐμοῦ, τρίτην ταύτην ἠμέραν γέγονεν ἁφανῆς,
καὶ ἐστὶν οὐ πόρρω τινὸς ὑπονοιάς, μὴ ἄρα τῆς
τούτων ἐπιβουλῆς γέγονεν ἐργόν. αὐτὸς γὰρ
ἐτύγχανεν ὁ τὴν μοιχείαν μοι κατειπών. ὡστε
εἰκότως ἀποκτεῖναι μοι δοκοῦσιν αὐτόν, καὶ τούτῳ
εἰδότες, ὡς ἂν οὐκ ἔχομι παρασχεῖν τὸν ἀνθρώ-
πον, πρόκλησιν περὶ αὐτοῦ πεποίηται τάνν
3 κακούργως. εἰ ἡ μὲν οὖν κάκεινον φανήσαι καὶ
μὴ τεθυνάσαι τί δὲ καί, εὶ παρὴν, ἐδει παρ’
αὐτὸν μαθεῖν; εἰ τινὰ κόρην ἐωνήσατο; τοῦγαρ-
οῦν ἐωνημένον ἐστω καὶ εἰ ταύτην ἔσχε
Μελίττη; λέγει καὶ τούτῳ δὲ ἐμοῦ. ἀπήλ-
λακται μὲν δὴ Σωσθένης ταύτα εἰσφών τοῦτον ἔδει

¹ I cannot understand πρὸ. Thersander was certainly not speaking before the πρόκλησις, for he is answering it: nor for it, since he is resisting it. If we are to keep the following genitives, πρὸς, which is most like πρὸ, only very rarely means "with regard to." A friend suggests that it would be better to read πρὸς τὴν πρόκλησιν "against the challenge":

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11. While all this was happening, Thersander appeared to answer the challenge thus put forward by Melitte. "We have surely had enough," said he, "of the raving moonshine put forward by this fellow, whoever he is. I am really astonished at your callousness; you have caught a murderer in the act—a man's own accusation of himself is even stronger than a capture in flagrante, and yet you do not call upon the officer to lead him away to death, but sit there listening to this charlatan with his plausible acting and his plausible tears. I rather suspect that he too, being an accomplice in the murder, is afraid for his own skin, and so I see no need for the process of torturing slaves for further evidence in a case so clearly proved as this. Nay more, I fancy that they have committed a second murder; this Sosthenes, whom they call upon me to produce, has now been missing for more than two full days, and there is every ground for suspicion that his disappearance is due to their plotting; he it was that informed me of the adultery. So I think that they have made away with him, and now, certain that I cannot produce the fellow, have most craftily put forward the challenge for him. Now suppose for a moment that he were not dead, and had appeared here in court: whatever could be learned from his presence? If he once bought a certain girl? It is granted at once that he bought her. If Melitte was at one time in possession of her? That too he acknowledges, by my lips. When he has given this evidence, Sosthenes is dismissed.

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.
Δή ο λόγος μοι πρὸς Μελίττην καὶ Κλειτοφῶντα.

4 τί μου τὴν δούλην λαβόντες πεποίηκατε; δούλη γὰρ ἦν ἐμή, Ἀσσαθένους αὐτὴν ἐωνημένου· καὶ εἰ περιήν καὶ μὴ πρὸς αὐτῶν ἐπεφόνευτο, πάντως ἀν ἐδουλευεν ἐμοί.

5 Τοῦτον δὲ τὸν λόγον ὁ Θέρσανδρος πάνω κακοήθως παρενέβαλεν, ἵνα καὶ ὑστερον ἢ Ἀλευκίττην φωραθῆξοσα, πρὸς δουλείαν αὐτὴν ἀγάγη. εἶτα προσετίθει: "Κλειτοφῶν μὲν οὖν ὠμολόγησέν ἀνηρηκέναι, καὶ ἔχει τὴν δίκην, Μελίττη δὲ ἀρνεῖταιγ πρὸς ταύτην αἰ τῶν θερα-

6 παινίδων εἰσὶ βάσανοι. ἄν γὰρ φανῶσι παρὰ ταύτης λαβοῦσαι τὴν κόρην, εἶτα οὐκέτι πάλιν ἀγαγούσαι, τί γέγονε; τί δὲ δῆλως ἐξεπέμπετο; καὶ πρὸς τίνα; ἄρ' οὐκ εὐδηλον τὸ πρᾶγμα, ὡς συνεκενασάμενοι μὲν ἦσαν τινας ὡς κτενοῦντας;

7 αἱ δὲ θεράπαιναι τοῦτον μὲν, ὡς εἰκός, οὐκ ἤδεσαν, ἵνα μὴ μετὰ πλειόνων μαρτύρων γενομενον τὸ ἔργον κίνδυνον ἔχη μεῖζων; κατέληπτον δὲ αὐτὴν ἐνθα ἦν ὁ τῶν ληστῶν λόχος λανθάνων, ὡστε ἐνεχώρει μηδὲ ἐκεῖνας τὸ γενόμενον ἐωρακέναι. ἔληφησε δὲ καὶ περὶ δεσμώτου τινός, ὡς εἰπόντος

8 περὶ τοῦ φόνου. καὶ τίς ὁ δεσμώτης τούτος, ὡς τῷ στρατηγῷ μὲν οὐδὲν εἶπε, τούτῳ δὲ μόνῳ τὰ ἀπόρρητα διελέγετο τοῦ φόνου, πλὴν εἰ μὴ κοινωνοῦντα ἐγνώρισεν; οὐ παύσεσθε φηνάφων ἀνεχόμενοι

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from the case; from this point begins my arraignment of Melitte and Clitophon. What have you done with my slave, whom you took from me? For my slave she was, as Sosthenes had bought her, and if she were still alive and had not been murdered by them, she would still be my slave.”

This last remark was interjected by Thersander with wicked cunning, so that if later on it were detected that Leucippe were still alive, he would be able to keep her in slavery to him. Then he went on: “Clitophon has acknowledged that he murdered her, and the verdict is settled on his case: Melitte denies it; well, her serving-maids may be tortured to refute her denial. Supposing it is established that they received the girl from her, but never brought her back again, what is the conclusion? Why was she ever sent off into the country? To whom? Is not the whole affair perfectly clear, that the conspirators had suborne men to do away with her? About them, naturally enough, no information was given to the serving-maids—the greater the number of those privy to the scheme, the greater danger would it involve; the maids left her near the spot where the robber-band was lying in hiding, and it was so quite possible that they did not even see what happened. Then this fellow uttered some frantic nonsense about some prisoner, who is supposed to have spoken of the murder. Who is this prisoner, who has said nothing to the magistrate, but has related to Clitophon alone all the secrets of the murder, which he certainly would not have done if he had not recognised him as a participator in it? It is surely time that you ceased to pay any attention to these empty

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κενῶν, καὶ τηλικοῦτον ἔργον τιθέμενοι παιδίων; οἴεσθε χωρίς θεοῦ τούτον ἐαυτοῦ κατειπεῖν;”

12. Ταύτα λέγοντος τοῦ Θερσάνδρου καὶ διομυμένου περὶ τοῦ Σωσθένου οὐκ εἰδέναι τί γέγονεν, ἔδοξε τῷ προέδρῳ τῶν δικαστῶν—ἡ δὲ τοῦ βασιλικοῦ γένους, καὶ τὰς μὲν φοινικὰς ἐδίκαξε δίκας, κατὰ δὲ τῶν νόμων συμβούλους ἐκ τῶν γεραιτέρων εἴχεν, οὐς ἐπιγνώμονας ἐλάμβανε τῆς γνώσεως—ἔδοξεν οὖν αὐτῷ διασκοπῆσαι σὺν τοῖς παρέδρους αὐτοῦ, θάνατον μὲν ἐμὸν καταγώναι κατὰ τὸν νόμον, ὡς ἔκελευσε τοῖς αὐτοῖς κατειπόντα φόνον τεθνάναι περὶ τῷ Μελίττης κρίσιν γενέσθαι δευτέραν ἐν ταῖς βασάνοις τῶν θεραπαινίδων. Θερσάνδρον δὲ ἐπομόσαι περὶ τοῦ Σωσθένου ἐν γράμμασι, ἢ μὴ οὖν εἰδέναι τί γέγονεν: καμὲ δὲ ὡς ἤδη κατάδικον, βασανίσθηναι περὶ τοῦ Μελίττην τῷ φόνῳ συνεγγυκέναι. ἄρτι δὲ μου δεθέντος καὶ τῆς ἐσθήτος τοῦ σάματος γεγυμνωμένου, μετεώρου τε ἐκ τῶν βρόχων κρεμαμένου καὶ τῶν μὲν μάστιγας κομιζόντων, τῶν δὲ πῦρ καὶ τροχόν, ἀνοιμωξάντως δὲ τοῦ Κλεινίου καὶ ἐπικαλούντος τοὺς θεοὺς, ὁ τῆς 'Αρτέμιδος ἱερεὺς δαφνῆν ἐστεμμένοις προσώπων ὀρᾶται. σημείων δὲ τούτω ἐστιν ἡκούσης θεωρίας τῇ θεῷ.

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 Callirhoe, in which historical probability is most carefully preserved.

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babblings, making this serious business a matter of ridicule; can you think that this fellow would ever have brought this accusation against himself without the direct interposition of Providence?"

12. This was Thersander’s speech, and he followed it by his oath that he knew nothing of what had become of Sosthenes. The president of the judges then delivered his sentence: he was of the royal house, and it was his business to sit in capital charges; but he had, as the law provided, assessors chosen from the elders of the town, whom he had selected as experts in jurisprudence. After consultation with the assessors, his sentence was that I was to be put to death, in accordance with the law which provided that a murderer admitting his crime was to be condemned, but that as concerning Melitte, there must be a second trial, the result of which would depend upon the evidence given by the serving-maids when put to the question; that Thersander was to make an additional affidavit in writing that he did not know what had become of Sosthenes, and that I, already judged guilty, was to be questioned under torture as to the connivance of Melitte in my crime. I was therefore at once fettered, stripped naked of my clothes, and slung up on the cords, the attendants were some of them bringing the scourges, some the fire and wheel; Clinias was crying aloud and calling upon the gods for help, when Artemis’ bishop was descried approaching, crowned with bay. This is the indication that a sacred embassy to the goddess has arrived,

3 A good example of the injustice which may occur in the absence of the excellent rule requiring production of the body for the success of a charge of murder.
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tοῦτο δὲ ὤταν γένηται, πάσης εἶναι δὲν τιμωρίας ἐκεχειρίαν ἡμερῶν τοσοῦτον, ὡσον οὐκ ἔπετελέσαν τὴν θυσίαν οἱ θεωροῦ· οὕτω μὲν δὴ τὸτε τῶν δεσμῶν ἔλύθην. ᾧν δὲ ὁ τὴν θεωρίαν ἄγων Σώ-4 στρατος, ὁ τῆς Λευκίππης πατήρ. οἱ γὰρ Βυζάν-τιοι, τῆς Ἀρτέμιδος ἐπιφανείσης ἐν τῷ πολέμῳ τῷ πρὸς τοὺς Θρᾶκας, νικήσαντες ἐλογίσαντο δεῖν αὐτῇ θυσίαν ἀποστέλλειν, τῆς συμμαχίας ἐπινίκ-κιον. ἦν δὲ καὶ ἱδία τῷ Σωστράτῳ νύκτωρ ἡ θεός ἐπιστάσα. τὸ δὲ ὄναρ ἐσήμαινε τὴν θυγατέρα εὐρήσειν ἐν 'Εφέσῳ καὶ τοῦ ἄδελφου τὸν ὕιόν.

13. Παρὰ δὲ τὸν αὐτοῦ χρόνου καὶ ἡ Λευκίππη, τὰς μὲν τοῦ δωματίου θύρας ἀνεφιγμένας ὀρῶσα, τόν δὲ Σωσθένην μὴ παρόντα, περιεσκόπει μὴ πρὸ θυρῶν εἰκ. ὡς δὲ ἦν οὐδαμοῦ, θάρσος αὐτῇ καὶ ἔλειπς η ἱσυνήθης εἰσέρχεται· μνήμη γὰρ αὐτῇ τοῦ πολλάκις παρὰ δοξαν σεσώσατο, πρὸς τὸ παρόν τῶν κινδύνων τὴν ἐλπίδα προξένει ἀπο-
2 χρήσθαι 1 τῇ Τύχη. καὶ, ἦν γὰρ τῶν ἀγρῶν πλησίον τὸ τῆς Ἀρτέμιδος ἱερόν, ἐκτρέχει τε ἐπ' αὐτό, καὶ ἔχεται τοῦ νεῶ. τὸ δὲ παλαιὸν ἅβατος ἦν γυναιξὶν ἐλευθέραις οὕτως ὁ νεώς, ἀνδράσι δὲ 3 ἐπετέτραπτο καὶ παρθένους. εἰ δὲ τοῖς εἰσω παρ-
ήλθε γυνὴ, θάνατος ἦν ἡ δίκη, πλὴν εἰ μὴ δούλη 
τις ἦν ἐγκαλοῦσα τῷ δεσπότῃ. ταύτη 2 δὲ ἔξεσ- 
ικετεύειν τὴν θεόν, οἱ δὲ ἄρχοντες ἐδικαζόν αὐτῇ

1 Cobet’s emendation for MSS. ἀποχρήσαι.
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-
te kai toiv despotitj; kai epi men o despotitis oudeiv etuchej adikon, au'tis tij therapeiavan elamvanev, omosas mih mnisiakiseiv tijis katasfugij; eij dei edojev h therapeiav
1 dikeia lugeiv, emeven autou
doulh tij thefo. arti dei toui Sostratou toui iereia paraalabrontos, kai epi taj dikastiria parale-
thontos, ois an epi'sychi tajes dikas, eis to ieroun h
deurkpti parh, oaste mikroei twos apellei'fhi
tou mih tij peripti syyntucheiv.

14. 'Ois dei apyllalagin ejow tijon basanwv, diele-
luto men taj dikastiriou, o'hlos te hi peri eme kai
thorubos, tijon men eliousinwv, tijon dei eti'deia'zw-
ton,
2 tijon dei anapunthameneiv. entha kai o Sow-
stratos epistatas ora me kai
ynowri'zei. kai gar, ois
'efhun en arxhij tijon logon, en Tymph pot' egenonei
peri tijon 'Hrakleijon eortij, kai
chroun
polloid diatrfiasa etuchej en
Tymph, pro pollooi
thi
metia phugis; oaste taj' 3
mou tijin morfis
synvebaleto, kai dia
to eunupion fusi prosochijon
3
euvrhsei
hme

proselethon oui mou: "Kleitofoj
ouj, Deurkpi'ti de po;" en
mewn oui ynouri'sas
autoon eis

kateneusia: oj
diropotes autoj
dihronti osa eipon katt
emautoj: kai
as
nuoi-
moxias, kai

1 MSS. edoxe therapeiavan; corrected by Jacobs.
2 MSS. eti'deia'zw. The change suggested in the text
seems a little less violent than Hirschig's etiwthi'aih." 
eti'deia'zw means "to deify," eti'deia'zw "to appeal to the gods
against."
3 I think that Hercher's taj' (for taj'a) must be accepted.
In prose taj'a means "perhaps," taj'a "quickly."
BOOK VII, 13-14

cided the case between her and the master. If the master were found to have committed no offence against her, he used to take the serving-girl back, after taking an oath that he would bear no malice against her on account of her flight: but if sentence were given for the servant, then she stayed there as the goddess's slave. Sostratus was just taking with him the bishop and coming to the law-court to stop the execution of the sentence at the moment when Leucippe arrived at the temple, and she only missed meeting her father by a few moments.

14. I was thus reprieved from the question, and the court had broken up: I was surrounded by a noisy mob, some expressing their pity, some calling upon the gods\(^1\) to punish me, others questioning me about my story, when Sostratus, who had stopped near me, recognized who I was; for, as I mentioned at the beginning of my story, he had\(^2\) once been in Tyre when the feast of Heracles was being celebrated, and had remained there for some days a considerable time before our flight: so that he at once realised from my appearance who I was, and he naturally expected to find us in Ephesus on account of his dream. He therefore came up to me, saying; "Here is Clitophon, but where is Leucippe?" As soon as I recognized him, I bent down my head, while the bystanders related to him the accusations I had brought against myself: at which he cried aloud, and buffeted his face, and then rushed at me

\(^1\) See note on the Greek text. If \(\text{επιθειασώνων}\) be the true reading, it might perhaps also mean "calling upon the gods" in amazement at their timely intervention.

\(^2\) A mistake. Sostratus had recommended (II. xiv.) that a sacred embassy should be sent to the Tyrian Hercules, but Callisthenes actually conducted it.
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toīs ἀφθαλμοῖς καὶ μικρὸν δεῖν ἐξώρυξεν αυτοῦς: οὐδὲ γὰρ ἐπεχείρουν κωλύειν ἑγό, παρείχουν δὲ τὸ 4 πρόσωπον εἰς τὴν ὑβριν. ὁ δὲ Κλεινίας προσέλθὼν εἰργε παρηγορῶν αὐτὸν ἁμα καὶ λέγων: “Τί ποιεῖσ, ἀνθρωπε; τί μάτην ἐξηγήσωσαι κατ’ ἀνδρός, δς μᾶλλον σοῦ Δευκάπτην φιλεῖ; θάνατον γοῦν ὑπέστη παθεῖν, ὅτι τεθνάναι ταύτην ἔδοξεν.”

5 ἄλλα τε πολλὰ ἔλεγε παραμυθούμενος αὐτὸν. ὁ δὲ ἀδύρετο καλῶν τὴν “Αρτεμιν. “Ἐπὶ τούτῳ με, δέσποινα, ἤγαγες ἐνταῦθα; τοιαῦτα σοι τῶν ἐνυπνίων τὰ μαντεύματα; κἀγὼ μὲν ἐπιστεῦον σοι τοῖς ὁνείροις καὶ εὐρήσειν παρὰ σοὶ προσεδόκων τὴν θυγατέρα. καλῶν δὲ μοι δῶρον δέδωκας:

6 εὐρὸν τῶν ἀνδροφόνου αὐτῆς παρὰ σοὶ.” καὶ ὁ Κλεινίας ἀκούσας τοῦ τῆς Ἀρτέμιδος ἐνυπνίων περιχαρής ἐγένετο, καὶ λέγει: “Θάρρει, πάτερ, ἣ Ἀρτεμίς οὐ ψεύδεται: ζῇ σοι Δευκάπτη πίστευσόν μου τοῖς μαντεύμαις. οὐχ ἥρας καὶ τοῦτον ὡς ἐκ τῶν βασάνων γὰρ κρεμάμενον ἐξήρπασεν;”

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

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"Αρτεμίν εἰδον," πρὸς τοῦτο ἔγω πηδῶ καὶ βοῶ,
"Λευκίππην λέγεις." "Καὶ μάλα," ἔφη "καλεὶ-
σθαί γὰρ τοῦτο ἔλεγεν αὐτὴ, ή δὲ Ἄρτε-
μίας ἀνεκρότησε παιανίσας: ή δὲ Σῶστρατος ὑπὸ
χαρᾶς κατέπεσεν ἐγώ δὲ ἔξαλλομαι μετὰ τῶν
dεσμῶν εἰς ἀέρα καὶ ἔπι τὸ ἱερὸν ὡς ἀπὸ
μηχανή βληθεὶς ἐπετόμην οἱ δὲ φυλάσσοντες ἔδωκον,
νομίζοντες ἀποδιδράσκειν, καὶ ἐβόων τοὺς ἐνυγχάνουσι
λαβέσθαι. ἀλλ' εἴχον οἱ πόδες μου τότε πτεράκ
καὶ μόλις οὖν τινες μαινομένου μου πρὸς τὸν
δρόμον λαμβάνονται καὶ οἱ φῦλακες ἄμα παρ-
ήσαν καὶ ἐπεχείρον με τύπτειν. ἐγὼ δὲ ἦδη
θαρρῶν ἡμυνόμην οἱ δὲ εἰλκὸν με εἰς τὸ δεσμωτ-
ριον.

16. Καὶ ἐν τούτω παρῆν οἱ Κλεινίας καὶ οἱ
Σῶστρατος καὶ οἱ μὲν Κλεινίας ἐβόα: "Ποῖ
ἀγετε τὸν ἄνθρωπον; οὐκ ἔστι φονεὺς ἐφ' ἦ
κατα-
dedikastai." καὶ οἱ Σῶστρατος ἐν μέρει ταύτα
ἐλεγε, καὶ ὡς εἴη αὐτὸς τῆς ἀνηρήθαι δοκούσης
πατήρ. οἱ δὲ παρόντες μαθόντες τὸ πᾶν, εὐφη-
μον τῇ τῆν "Αρτεμίν καὶ περιστατό με καὶ
2 ἄγειν εἰς τὸ δεσμωτήριον οὐκ ἐπέτρεπον. οἱ δὲ
φῦλακες οὐκ εἶναι κύριοι τοῦ μεθεῖνα καταδικα-
σθέντα πρὸς τάνατον ἄνθρωπον ἔλεγον, ἐως ὡς
ἀἱεὺς, τοῦ Σωστράτου δεθέντος, ἐνηγγυήσατο

1 Cobet's correction for MSS. autēv.

1 A combination of two constructions: (a) "Never saw I
cfairer, save the goddess," and (b) "The fairest I ever saw
such another," he replied, "save the goddess alone." At this I leaped up and shouted: "It must be Leucippe of whom you speak." "Certainly," said he; "that was the name by which she said that she was called, and that her country was Byzantium and her father Sostratus." Then Clinias clapped his hands, shouting with triumph, while Sostratus fell to the ground for joy, and I leaped up on high, chains and all, and flew off to the temple like a bullet from the gun: my warders pursued me, thinking that I was running away, and called all those whom we met to catch me. But my feet had wings, and it was with the greatest difficulty that at length some of them stopped me in my mad course, and then my guards came up and set about beating me: to which I, now back in my old good spirits, resisted stoutly, and they began dragging me off to the prison.

16. Meanwhile, up came Clinias and Sostratus, the former crying out; "Whither are you dragging this man? He is not guilty of the murder for which he was sentenced:" and Sostratus in his turn corroborated his story and said that he was the father of the girl who had been believed to have been murdered. The bystanders when they heard the whole story, blessed the name of Artemis; and making a ring round me, refused to allow me to be taken off to prison. The warders said that they did not possess the power of letting out a man who had been condemned to death; but presently the bishop, at the request of Sostratus, went bail that he would be responsible after the goddess." cf. Milton, P.L. iv. 324, "Fairest of her daughters Eve." With the sentiment cf. Ovid, Her. xviii. 69 [Leander addressing the moon (Artemis)]: A Veneris facie non est prior ualla tuaque—Save Venus’ face and thine there is none surpasses Hero’s.
αὐτὸν ἔχειν καὶ παράξειν ἕτερον, ὅταν δὲν ὡς τῶν δῆμων, ὅταν δὲν ὡς τῶν δημοσίων ἀπολύομαι καὶ ἐπὶ τὸ ἱερὸν ταχύ μᾶλλα ἠπειρόμην καὶ ὁ Σώστρατος κατὰ πόδας, οὐκ οἶδα εἰ τὰ ὅμοια ἔμοι 3 χαῖρον. οὐκ ἐστὶ δὲ οὕτως ἄνθρωπος δρομικώτατος, ὅποι οὐ τῆς φήμης φθάνει τὸ πτερόν ἢ καὶ τότε ἡμᾶς ἐπὶ Δευκάπτης προύλαβεν, ἀπαγγέλλοντα πάνται καὶ τὰ τοῦ Σώστρατον καὶ τὰμά. ἰδοὺ δὲ ἡμᾶς, ἔξεπτήδησε τὸν νεότα, καὶ τὸν μὲν πατέρα περιστύξατο, τοὺς δὲ ὀφθαλμοὺς εἶχεν 4 ἐπ' ἑμέ. ἔγω δὲ εἰστήκειν, αἰδοὶ τῇ πρὸς τὸν Σώστρατον κατέχον ἐμαυτὸν (καὶ ἀπαντα ἐβλεπον ἐις τὸ ἐκείνης πρόσωπον) ἐπ' αὐτὴν ἐκθορεῖν. οὕτως ἀλλήλοις ἡσπαζόμεθα τοῖς ὀμμασίων.

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. Ἄρτι δὲ ἡμῶν μελλόντων καθέξεσθαι καὶ
περὶ τούτων διαλέγεσθαι, Θέρσανδρος σπουδῆ
μάλα, μάρτυρας ἁγῶν τινάς, ἔρχεται πρὸς τὸν
νεών, καὶ μεγάλη τῇ φωνῇ πρὸς τὸν ἰερέα,
"Μαρτύρομαι," ἤφη, "τῶν ἐναντίων, ὅτι μὴ
dεόντως ἐξαιρῆς δεσμῶν καὶ θανάτου κατεγω-
σμένου ἄνθρωπον ἐκ τῶν νόμων ἀποθανεῖν.
2 ἔχεις δὲ καὶ δούλην ἐμήν, γυναῖκα μάχλον καὶ
πρὸς ἄνδρας ἐπιμανὴ; ταύτην ὅπως μοι φυλάξης."
ἔγω δὲ πρὸς τὸ "δούλην καὶ γυναῖκα μάχλον"
ὑπεραληθύσας τὴν ψυχήν, οὐκ ἤγεγκα τῶν ῥημάτων
τὰ τραύματα, ἀλλ' ἔτι λαλούντος αὐτοῦ, "Σὺ μὲν
οὖν," ἤφην, "καὶ τρίδουλος καὶ ἐπιμανής καὶ
μάχλος: αὕτη δὲ καὶ ἐλευθέρα καὶ παρθένος καὶ
3 ἀξία τῆς θεοῦ." ὡς δὲ ταύτ' ἤκουσε, "Καὶ
λοιδορεῖς," φήσας, "δεσμῶτα καὶ κατάδικε;"
pαίει με κατὰ τῶν προσώπων μάλα βιαίως καὶ
ἐπάγει δευτέραν· οἱ δὲ τῶν ῥινῶν αἵματος ἔρρεον
κρουνοῦ· ὁλον γὰρ αὐτοῦ τὸν θυμὸν ἤχειν ἡ πληγή.
4 ὡς δὲ καὶ τρίτην ἀπροφυλάκτως ἔπαισε, λαυθάνει

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1 The reader, bearing in mind Clitophon's behaviour at his previous meeting with Thersander (V. xxiii.), will by this time have come to the conclusion that the hero of the romance is a coward of the purest water. I do not know if
BOOK VIII

1. We were just about to sit down and talk of all this that had happened, when Thersander came rushing into the shrine, bringing some of his supporters as witnesses; and, addressing himself to the bishop, shouted out: "I testify before these witnesses that you have no right to release from his bonds and from the death-sentence a man who has been capitally condemned with all the solemnity of the law. And you have here a slave-girl of mine, a harlot who cannot be stopped from running after men; see that you keep her safe for me." At the words "slave and harlot," I was grievously affected, and could not bear the wounds inflicted by his words; but while he was still speaking, "Triply slave yourself," I interrupted, "and lecher, you run after harlots, while she is a free woman and a virgin, and well worthy of the goddess whom she serves." On hearing this, "Do you dare to revile me," he cried, "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.
μω τῷ στόματι περὶ τούς οδόντας προσποταίσας τὴν χείρα, καὶ τρωθεὶς τοὺς δακτύλους, μόλις τὴν χείρα συνέστειλεν ἀνακραγόν. καὶ οἱ οδόντες ἀμύνοντο τὴν τῶν ῥινῶν ὑβρίν· τυπρώσκουσι γὰρ αὐτοὶ τοὺς παίοντας δακτύλους, καὶ ἀ πεποίηκεν ἑπάθεν ἡ χείρ. καὶ ὁ μὲν ἐπὶ τῇ πληγῇ μάλα ἄκον ¹ ἀνακραγόν συνέστειλε τὴν χείρα καὶ οὕτως ἐπαύσατο. ἔγω δὲ ἰδὼν οἶνον ἔχει κακὸν, τοῦτο μὲν οὐ προσεποιησάμην· ἔφ’ οἷς δὲ ἐτυραννυθήν τραγῳδῶν, ἐνέπλησα βοής τὸ ιέρον.

2. "Ποί φύγωμεν ἐτί τοὺς βιαίους; ποι ἑκαταδράμωμεν; ἐπὶ τίνα θεῶν μετὰ τὴν Ἀρτέμιν; ἐν αὐτοῖς τυπτόμεθα τοὺς ιεροῖς· ἐν τοῖς τῆς αὐλαίας παιόμεθα χωρίοις. ταῦτα ἐν ἐρημίας μοναίς γίνεται, ὅπου μνείς μάρτυς, μνεῖς ἀνθρωπός ἐστι· σὺ δὲ αὐτῶν ἐν ὑψεὶ τυραννεῖς τῶν θεῶν.

2 καὶ τοῖς μὲν πονηροῖς αἱ τῶν ἱερῶν ἀσφάλειαι διδόσας καταφυγῆν, ἐγὼ δὲ μηδένα ἀδικήσας, ἵκέτης δὲ τῆς Ἀρτέμιδος γενόμενος, τύπτομαι παρ’ αὐτῷ τῷ βωμῷ, βλεποῦσθε, οὐ μοι, τῆς θεοῦ.

3 ἐπὶ τὴν Ἀρτέμιν αἱ πληγαὶ. καὶ οὐ μέχρι πληγῶν ἡ παροινία, ἀλλὰ καὶ ἐπὶ τῶν προσώπων τις λαμβάνει τραύματα, ὅς ἐν πολέμῳ καὶ μάχῃ, καὶ μεμίλανται ² τὸ ἔδαφος ἀνθρωπίνῳ αἵματι. τοιαύτα σπένδει τῆς θεοῦ· 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.

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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
ACHILLES TATIUS

καὶ Ταῦροι, καὶ Ἡ Ἀρτεμις ἡ Σκυθῶν; ὁ παρ' ἐκείνοις μόνος νεώς οὕτως αἰμάσσεται: τὴν Ἰωνίαν Σκυθλάν πεποίηκας, καὶ ἐν Ἐφέσῳ ἰεί τὰ ἐν Ταῦροις αἰμάτα. λαβὲ καὶ ξίφος κατ' ἐμοῦ.

καὶ τὸ τί δέχη σιδήρου; τὰ τού ξίφους πεποίηκεν ἡ χείρ. ἀνδροφόνοις αὐτῇ καὶ μαϊμονος δεξιὰ τοιαῦτα δέδρακεν ολα ἐκ φόνου γίνεται.

3. Ταῦτα μου βοῶντος ὁ ὄχλος συνερρή τῶν ἐν τῷ ἱερῷ παρόντων καὶ οὕτως ἕκακεῖτο αὐτῶν καὶ ὁ ἱερεὺς αὐτῶς, "Οὐκ ἀισχύνη τοιαῦτα ποιῶν οὕτω φανερῶς καὶ ἐν τῷ ἱερῷ;" ἔγω τε τεθαρρηκώς, "Τοιαῦτα," ἔφη, "ἄδρες, πέπονθα, ἑλεύθερος τε ὄν, καὶ πόλεως οὐκ ἁσίμου, ἐπιβουλευθεὶς μὲν εἰς τὴν ψυχὴν ὑπὸ τοῦτο, σωθεὶς δὲ ὑπὸ τῆς Ἀρτέμιδος, ἡ τούτων ἀπέφηνε συκοφάντην. καὶ νῦν προελθέων με δεῖ καὶ ἀπονύφασθαι τὸ πρόσωπον ἔξω. μη γὰρ ἐνταῦθα τοῦτο ποιήσαμεν ἔγωγε, μὴ καὶ τὸ ἱερὸν ὑδόρ τῷ τῆς ᾿Ιβρεως αἵματι 3 μιανθῇ." τὸτε μὲν δὴ μόλις ἀφελκύσαντες αὐτὸν ἔξαγονσι τού ἱεροῦ. τοσοῦτον δὲ εἴπεν ἀπιῶν ὁ Ἀλλὰ τὸ μὲν σὸν ἡ ἡ κέκριται, καὶ ὅσον ὁμέτω πείσῃ δίκην τὸ δὲ τῆς ψευδοπαρθένου ταύτης ἑταῖρας ἡ σύρυγξ τιμωρήσεται.

1 Salmasius' emendation for MSS. οὕτως.

1 The inhabitants of the Crimea, who, as we know from Euripides, Iphigenia in Tauris, and other sources, sacrificed to their Artemis any strangers who entered their country.

2 St. Paul's exact words, Acts xxi. 39, οὐκ ἁσίμου πόλεως.
barbarians and the natives of Tauri, and is not this rather the Artemis worshipped by the Scythians? Only among them is the shrine drenched with blood after this fashion. You have converted Ionia into Scythia, Thersander, and here in Ephesus flows blood that should only flow at Tauri. Come, use your sword against me! But what need is there of the steel? Your hand has done the work of the sword. Yes, that murderous and bloody hand of yours has performed the work that is done at a human sacrifice."

3. As I shouted out these complaints, a great crowd came together of all those who were in the temple: and they began to abuse Thersander, as did the bishop himself, who said: "Are you not ashamed of acting thus, openly and in the temple?" At this, I took courage and added: "This is what I have suffered, Sirs, though I am a free man and a citizen of no mean city; this rascal conspired against my life, but Artemis saved me and proved him a trumper-up of false charges. Now I must go and wash my face outside; God forbid that the holy water of the temple should be polluted by the blood of violence." At this, they dragged him away with some difficulty and induced him to leave the temple, but thus much he was able to say as he went; "Your case is already judged and finished, and it will not be long before you pay the penalty that is due; as for this prostitute, this sham virgin, she shall be tested by the ordeal of the pan-pipes."

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.
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4. Ὄς δὲ ἀπηλλάγη ποτὲ, κἀγὼ ἐξελθὼν ἐκάθερα τὸ πρόσωπον. τοῦ δὲ δείπνου καιρὸς ἦν, καὶ ὑπεδέχατο ἦμας ὁ ἱερεύς μᾶλα φιλοφρόνως. ἔγω δὲ εἰς τὸν Σώστρατον ὁρθῶς τοῖς ὀφθαλμοῖς ἰδεῖν οὐκ ἦδυνάμην, συνειδῶς οία αὐτὸν διετεθέικεν. καὶ ὁ Σώστρατος δὲ τὰς τῶν ὀφθαλμῶν ὀρῶν ἀμύξεις τῶν ἐμῶν ἂς ἔτυχον ὑπʼ αὐτοῦ παθόν, ἀντησχύνετο μὲ βλέπειν· καὶ ἡ Δευκίππη δὲ τὰ πολλά εἰς γῆν ἐβλεπε· καὶ ἡ ἡ ὁλον τὸ συμπόσιον αἰδώς. προίοντος δὲ τοῦ πότου καὶ τοῦ Διονύσου κατὰ μικρὸν ἐξιλασκομένου τὴν αἰδῶ (ἐλευθερίας γὰρ οὕτος πατήρ, ἀρχεῖ λόγου πρώτος ὁ ἱερεύς πρὸς τὸν Σώστρατον. “Τί οὖ λέγεις, οἶξένε, τὸν πείρα ὑμᾶς μῦθον ὡς εἰς ὑπτί; δοκεῖ γὰρ μοι περιπλοκάς τινας ἐχειν οὐκ ἄρδεις, οἷνος δὲ μάλιστα πρέπουσιν τοιοῦτοι λόγοι.” καὶ ὁ Σώστρατος προφάσεως λαβόμενος ἀσμενός, “Τὸ μὲν κατ’ ἐμὲ τοῦ λόγου μέρος ἀπλοῦν,” εἶπεν “ὅτι Σώστρατος ὄνομα, Βυζάντιος τὸ γένος, τούτοις θείος, πατήρ ταύτης. τὸ δὲ λοιπὸν, ὅπερ ἐστὶ μῦθος, λέγε, τέκνον Κλειτοφῶν, μηδὲν αἰδοῦμενος. καὶ γὰρ εἰ τί μοι συμβέβηκε λυπηρῶν, μάλιστα μὲν οὐ σὼν ἔστω, ἀλλὰ τοῦ δαίμονος. ἐπεὶ τῶν ἔργων παρελθόντων ἡ διήγησις τῶν οὐκέτι πάσχοντα ψυχαγωγεῖ μᾶλλον ἡ λυπεῖ.”

5. Κἀγὼ πάντα τὰ κατὰ τὴν ἀποδημίαν τὴν ἀπὸ Τύρου διηγοῦμαι, τὸν πλοῦν, τὴν ναυαγίαν, τὴν Ἀγνύττου, τοὺς βουκόλους, τῆς Δευκίππης

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1 Possibly a reference to the Latin name of Bacchus, Liber pater.

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BOOK VIII, 4–5

4. At last he went, and I too went out and washed my face. It was then time for dinner, and the bishop most hospitably invited us to dine with him. I was unable to look Sostratus in the face, conscious of the way I had treated him: while he, observing the scratches round my eyes of which he had been the inflicter, was in return ashamed to face me; and Leucippe for the most part kept her eyes fixed on the ground; so that the whole dinner was one long shamefastness. However, as we began to drink more deep and Dionysus little by little dissolved our shyness (rightly is he called the father of freedom), the bishop was the first to speak, addressing himself to Sostratus. "Will you not tell us, stranger," said he, "the story in which you are all involved? Some of its ins and outs are likely to be not without interest, and tales of this sort are most suitable for the time when the wine is going round." Sostratus was very glad to get hold of an excuse for breaking the ice. "My part of the story," he said, "is very simple. Sostratus is my name, and I am a Byzantine by birth; the uncle of one of your guests, and the father of the other. As for all the rest, do you, my boy Clitophon, relate whatever the story is, and do not be shy about it. Even if I have gone through a great deal of trouble, the greater part of it is not your fault, but that of Fortune; and besides, the recital of trials past is more likely to raise the spirits of a man who is no longer suffering under them than to depress him."

5. At this I related the whole story which developed from our flight from Tyre—our voyage, the shipwreck, our adventures in Egypt, the buccaneers,

2 Not quite a literal translation: ψυχαγωγεῖο means "to allure," and so "to delight."
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τὴν ἀπαγωγήν, τὴν παρὰ τῷ βωμῷ πλαστὴν γαστέρα, τὴν Μενελάου τέχνην, τὸν ἔρωτα τοῦ στρατηγοῦ καὶ τὸ Χαιρέου φάρμακον, τὴν τῶν ληστῶν ἄρπαγήν, καὶ τὸ τοῦ μηροῦ τραύμα
2 καὶ ἔδειξε τὴν οὐλῆν. ἐπεὶ δὲ κατὰ τὴν Μελίττην ἐγενόμην, ἐξῆρον τὸ πράγμα ἕμαυτοι πρὸς τὴν σωφροσύνην μεταποιῶν καὶ οὐδὲν ἐφευδόμην· τὸν Μελίττης ἔρωτα, καὶ τὴν σωφροσύνην τὴν ἔμην, ὅσον ἐλιπάρησε χρόνον, ὅσον ἀπέτυχεν, ὅσα ἐπηγγείλατο, ὅσα ἀδύρατο· τὴν ναὸν διηγησάμην, τὸν εἰς Ἐφεσον πλοῦν, καὶ ὃς ἄμφως συνεκαθεῦδομεν, καί, μὰ ταῦτα τὴν Ἀρτεμιν,
3 ὡς ἀπὸ γυναικῶς ἀνέστη γυνή. ἐν μόνῳ παρήκα τῶν ἐμαυτοῦ δραμάτων, τὴν μετὰ ταῦτα πρὸς Μελίττην αἰδὼς ἐπεί καὶ τὸ δείπνον εἴπον, καὶ ὃς ἐμαυτοῦ κατεψευσάμην, καὶ μέχρι τῆς θεωρίας τὸν λόγον συνεπέραν, καί, “Τὰ μὲν ἐμὰ ταῦτα,” ἐφην· “τὰ δὲ Δευκίππης τῶν ἐμῶν
4 μείξων. πέπραται, δεδούλευκε, γῆν ἔσκαψε, σεσύληται τῆς κεφαλῆς τὸ κάλλος· τὴν κουράν ὀρᾶς.” καὶ καθ’ ἐκαστὸν ὃς ἐγένετο διεξῆν. 5 κὰς τὸδε κατὰ τὸν Σωσθένη καὶ Θέρσανδρον γενόμενος, ἐξῆρον καὶ τὰ αὐτῆς ἔτι 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.

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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
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τάμα, ἔρωτικῶς ἀυτὴ χαριούμενος ἀκούοντος τοῦ πατρός· ὥς πάσαν αἰκίαν ἤνεγκεν εἰς τὸ σῶμα καὶ ύβριν, πλὴν μιᾶς ὑπὲρ δὲ ταύτης τὰς ἄλλας πάσας ὑπέστη. "Καὶ ἔμεινε, πάτερ, τοιαύτη μέχρι τῆς παρούσης ἡμέρας, οὔαν αὐτὴν ἐξέπεμψας, ἀπὸ Βυζαντίου. καὶ οὐκ ἔμοι τούτῳ ἐγκώμιον, ὅτι φυγὴν ἐλόμενος οὐδὲν ἔδρασα ὑπὲρ δὲν ἔφυγον, ἀλλ' αὐτής, ὅτι καὶ ἐν μέσοις ληστάις ἐμείνε παρθένος, καὶ τῶν μέγαν ἐνίκησε ληστῶν, Θέρσαιδρον λέγω, τὸν ἀναίσχυντον, τὸν βίαιον. ἐφιλοσοφήσαμεν, πάτερ, τὴν ἀποδημίαν ἐδίωξε γὰρ ἡμᾶς ἔρως, καὶ ἦν ἐραστοῦ καὶ ἔρωμένης φυγῆς ἀποδημήσαντες γεγόναμεν ἀλλήλων ἁδελφοί. εἰ τις ἀρὰ ἐστίν ἀνδρὸς παρθενία, ταύτην κἀκεῖθεν τοῦ παρόντος πρὸς Λευκίππην ἐχώ. ἢ μὲν γὰρ ἢρα ἐκ πολλοῦ τοῦ τῆς Ἀρτέμιδος ἱεροῦ. δέσποινα Ἀφροδίτη, μὴ νεμεσήσῃς ἡμῖν ὡς υβρισμένη. οὐκ ἡθέλωμεν ἀπάτωρα γενέσθαι τὸν γάμον πάρεστιν οὐκ ὁ πατήρ ἢκε καὶ σὺ εὔμενης ἡμῖν ἢδη γενοῦ." ταύτα ἀκούοντες, ὁ μὲν ἵερεύς ἐκεχήνει, θαυμάζων ἐκαστὸν τῶν λεγομένων: ὁ δὲ Σώστρατος καὶ ἐπεδάκρυεν, εἰ ποτὲ κατὰ Λευκίππην ἐγεγόνει

1 The MSS. have ἐτέρως, 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. Melitae is presently (xi. § 3 and xiv. § 4) to get off by a similar mental reservation. The reference to Leucippe's anxious expectation (if ἢρα can thus
BOOK VIII, 5

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,”¹ 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 credit² 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 Leucippe³ up to the present moment, while, as for her, she has long been anxiously hoping for this temple of Artemis. Lady Aphrodite, be not wroth with us as though we had slighted thee; we would not that our marriage should take place without her father being present; now he is here, come thou also, and look kindly upon us.” As they heard this tale, the bishop listened agape with astonishment, full of surprise at all the details of the story; while Sostratus was shedding tears every time the relation dealt with the adventures of Leucippe. When I had be translated) that she might come to the temple of Artemis is explained by IV. i. § 4, where Artemis announces that she will assist at Leucippe’s marriage, and Clitophon’s appeal to Aphrodite by §§ 6 and 7 of the same chapter.

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tò dràma. kai épèi pote épavnásìmv, "Tà mév ìmètera," éipouv, "ìkoússate eìn ìv aìtw màtheìw kàngò parà sòu, ièrévi, mònònv tì pòtè èstìnv ò tèlevntaìnov àpìwv ò Òèrsàndròs kata Lèvakìs-
pìs pròsèèhike, sùryngga éipòvvn;" "'Allà sù yge," èfhi, "kàlòs ìnìròn" kai gáv eìdòtav ìmàs tì ìpì tìn sùryngga tòis paròusìn ìmìw ìrmò-
saìsai pròsèèkei' kàngò tòv sòv àmeîfòmaî mûðon eìpòvvn.

6. "'Òrâs toutì tò állos tò katópìn tòv neòv. ènvòdè èstì stòfìlaiouv àpòrrìhtov ynuázi, kàthà-
raìs òë eìselthòúsaìs ouk àpòrrìhtov paròvèovs- 
ànàkeitai òë sùryngs òlìgon èndòw tòv tòv 
2 lаìouv thvòwv. èì meì òvò tò órganov kai par'
ùmìn èppìchhòriàxei tòis Buvàntìovs, ìsòe ò lègòv-
eì òë tìs ìmòw ìttòov òmìlíse teùtì hì 
moussìkh, 
fére kai òìvò èstìnv èipòw, kai tìn teùtì tòv 
3 Pànvòs pánta mûðòn. ò sùryngs àvllòv mév eìsi pòl-
loì, kàlamoù 1 òë tòv àvllòv èkkastòv. àvllòùisì 
òë òi kàlamoù pántes òwìper àvllòs eìs. sùngkeiwtai 
4 òë stòiçhòdòv ìllòs èpì ìllòu ìmòwvèòos- 
tò pròsòpou èssostásìov kai tòv ìvòtvvn. kai òsoì 
eìsi tòw kàlamoù bòrácvù mikróù lèwòmènov, tòòtvon 
meìzòv òì ìmetà tòòtvon, kai èpì tò ìdèntëòf 
tòsòtvov, òìsov tòv ìdèntërvò meìzòv òì ìmetà 
tòòtvon trìtòs, kai kata lògon òvòwv òì lòvòtòs 
tòw kàlamoù òhòvò èkkastòv 2 tòv pròsòtvn ìsvov

1 I think the singular (Hercher's correction) is grammatically necessary. The MSS. have kàlamoù.
2 The Greek is very hard. A friend suggests èkkastòv tòv pròsòtvn ìsvov (or ìsvì) pròbòkòwv.

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at last made an end: "You have now both of you heard all that happened to us," I added, "but there is one thing about which I in my turn should like to question you, good bishop. What is it that Thersander meant in his last threats against Leucippe, just as he was going away, when he mentioned the pan-pipes?" "That is a fair question," he replied, "and as I know all about the pan-pipes, it is only right that I should add the explanation of them to the tale of which you have now put us in possession. I will make it clear to you as a return for the story you have just told.

6. "You see this grove here behind the shrine. Within it is a grotto that may not be entered by any women except clean maids, and a little within its walls there hangs up a pan-pipes. If this instrument is found as a native institution among you of Byzantium, you will be well acquainted with that of which I speak, but if any of you are less familiar with music of this description, allow me to explain it to you and to tell you the whole story of Pan. The pan-pipes is in reality a set of flutes, and while each reed is a flute, the whole group of reeds is equal to one flute\(^1\); they are fastened together in a row, one after the other, to form a single whole, and the instrument appears the same whether regarded from the back or the front. The reeds differ slightly from one another in length; the shortest is fixed at one end of the row, then comes that which is next above it in size, then, third, the one which is as much longer than the second as the second is longer than the first, and so the whole of them in due order, going up in equal gradations.

\(^1\) Because the one flute can make all the notes of the group of single reeds.
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5 ἔχων, τὸ δὲ ἐσω μέσον ἐστὶ τῷ περιττῷ. αὐτιον
dὲ τῆς τοιοῦτης τάξεως ἡ τῆς ἀρμονίας διανομή.
tὸ μὲν γὰρ ὑξύτατον ἄνω, καὶ ὅσον εἶ ὁ
cάτω πρῶτον βαρύ, κατὰ κέρας ἐκάτερον ὁ
άκρος ἔλαχεν αὐλὸς· τὰ δὲ μεταξὺ τῶν ἄκρων
tοῦ ῥυθμοῦ διαστήματα, πάντες οἱ μεταξὺ
κάλαμοι, ἐκάστος ἐπὶ τὸν πέλας τὸ ὄξυ κατα-
φέρων ἐς τὸν τῷ τελευταίῳ συνάπτει βάρει.

6 ὅσα δὲ ὁ τῆς Ἀθηνᾶς αὐλὸς ἐντὸς λαλεῖ, τοσσαῦτα
καὶ ὁ τοῦ Πανὸς ἐν τοῖς στόμασιν αὐλεῖ.

7 καλῇ1 οὕτως αὐτῷ περὶ τοὺς αὐλοὺς ἵπτει
tὸ στόμα. ἢν δὲ ἡ σύρυνξ oὔτε αὐλὸς ἀπ’ ἀρχής
οὔτε κάλαμος, ἀλλὰ παρθένος εὐειδῆς οἶαν εἰς
θεοὺς ἐγκρίνειν.2 ο Ἐαν οὐν ἐδίωκεν αὐτὴν δρόμον
ἐρωτικὸν, τὴν δὲ ὑλή τις δέχεται δασεῖα φεύγου-
σαν· ὁ δὲ Παύν κατὰ πόδας εἰσθορῶν ὠρεγε τὴν

1 ἡ... καλῇ is Jacobs' correction for εἰ... καλῇ of
the MSS.
2 The MSS. read οἶαν εἰχὲν 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 X. ΕΙϹΟΤΗϹΕΝΚΡΙΝΕΙΝ
becomes ΕΙϹΕΝΚΡΙΝΕΙΝ.

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from the first, and the middle one is half-way in size between the first and the last.\footnote{The whole of this passage is difficult to translate; the description of the instrument is clumsy and involved, and the text is far from secure. I do not flatter myself that I have done more than represent as closely as possible the general sense of the Greek.} 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.\footnote{The story is given in full by Ovid, \textit{Metamorphoses} i. 691, though the passage is unfortunately too long to quote here.} Pan was chasing her, a chase inspired by love, and in her flight she entered a thick wood; he, close on her heels,
8 χείρα ὡς ἐπ’ αὐτήν. καὶ ὦ μὲν φῶτο τεθηρακέναι καὶ ἔχεσθαι τῶν τριχῶν, καλάμων δὲ κόμην εἰχεν ἡ χείρ. τὴν μὲν γὰρ εἰς γῆν καταδύναι λέγουσι, 9 καλάμους δὲ τὴν γῆν ἀντ’ αὐτῆς τεκεῖν. τέμνει δὴ τοὺς καλάμους ὑπ’ ὀργῆς ὁ Πάν, ὡς κλέπτοντας αὐτοῦ τὴν έρωμένην. ἐπεὶ δὲ μετὰ ταῦτα οὐκ εἰχεν εὔρεῖν, εἰς τοὺς καλάμους δοκῶν λελύσθαι τὴν κόρην, ἐκλαίε τὴν τομήν, νομίζων τετμηκέναι

10 τὴν έρωμένην. συμφορήσας οὖν τὰ τετμημένα τῶν καλάμων ὡς μέλη τοῦ σώματος, καὶ συνθεῖς εἰς ἐν σώμα, εἰχε διὰ χειρῶν τὰς τομὰς τῶν καλάμων καταφίλων, ὡς τῆς κόρης τραύματα· ἐστενε δὲ ἐρωτικὸν ἐπιθείς τὸ στόμα, καὶ ἐνέπνευ τὰνθεν εἰς τοὺς αύλους ἁμα φιλῶν. τὸ δὲ πνεύμα διὰ τῶν ἐν τοῖς καλάμοις στενωπῶν καταρρέου αὔληματα ἐποίει, καὶ ἡ σύριγγα εἰχε φωνήν.

11 ταύτην οὖν τὴν σύριγγα φασίν ἀναθεῖναι μὲν ἐνθάδε τὸν Πάνα, περιερήσας δὲ εἰς στηλαιον αὐτήν, θαμίζειν τε αὐτοῦ καὶ τῇ σύριγγι συνῆθως αὔλειν. χρόνῳ δὲ ύστερον χαρίζεται τὸ χωρίον τῇ Ἀρτέμιδι, συνθήκας ποησάμενος πρὸς αὐτήν, 12 μηδεμίαν ἐκεῖ καταβαίνειν γυναίκα. οὐτα παρθένης, πορείμπει μὲν αὐτὴν ὁ δὴ μος μέχρι τῶν του στηλαιῶν θυρῶν, δικάζει δὲ ἡ σύριγγα τὴν δίκην. ἡ μὲν γὰρ παῖς εἰσέρχεται κεκοσμημένη στολῆ τῇ νεομισμένη, ἀκρος δὲ ἐπικλεῖε τὰς του στηλαιῶν θύρας.

13 καὶ μὲν ἡ παρθένος, λυγρὸν τι μέλος ἀκούεται καλ ἐνθεον, ήτοι τοῦ τόπου πνεύμα ἔχουτος mou-

1 Jacobs’ most ingenious correction for MSS. τεθηρακέναι.
2 καὶ was formerly read (so in MSS.) after σύριγγι. 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
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σικὼν εἰς τὴν σύριγγα τεταμεύμενον, ἢ τάχα καὶ ὁ Παῦν αὐτὸς αὔλει. μετὰ δὲ μικρὸν αὐτόμαται μὲν αἱ θύραι ἀνεφώθησαν τοῦ σπηλαίου, ἔκφαίνεται δὲ ἡ παρθένος ἐστεφανωμένη τὴν κεφαλὴν 14 πίτυνος κόμαις. ἐὰν δὲ ἡ τὴν παρθενίαν ἐψευσμένη, σιωπᾶ μὲν ἡ σύριγξ, οἴμωνγε δὲ τις ἀντὶ μουσικῆς ἐκ τοῦ σπηλαίου πέμπται, καὶ εὕθυς ὁ δήμος ἀπαλλάττεται καὶ ἀφίησιν ἐν τῷ σπηλαίῳ τὴν γυναῖκα. τρίτη δὲ ἡμέρα παρθένος ἱέρεια τοῦ τόπου παρελθούσα τὴν μὲν σύριγγα εὐρίσκει 15 χαμαί, τὴν δὲ γυναίκα οὐδαμοῦ. πρὸς ταῦτα παρασκευάσασθε πῶς ἂν αὐτοὶ σχῆτε τύχης καὶ σύνετε. εἰ μὲν γὰρ ἐστὶ παρθένος, ὡς ἐγώγη βουλοίμην, ἀπίτε χαίροντες τῆς σύριγγος τυχόντες εὔμενοὺς· οὐ γὰρ ἂν ποτὲ ψεύσαιτο τὴν κρίσιν· εἰ δὲ μὴ, αὐτοὶ γὰρ ἱστε οία εἰκός ἐν τοσάταις αὐτὴν ἐπιβουλαίς γενομένην ἀκούσαν—"

7. Καὶ εὐθὺς ἡ Δευκίππη, πρὶν τὸν ἱερέα εἰπέκιν τὸν ἔξης λόγον. "Ὤς γε μοι δοκεῖ, μητὲν εἶπης. ἐγὼ γὰρ ἐτοίμη εἰς τὸ τῆς σύριγγος σπῆλαίου εἰσελθεῖν καὶ χωρίς προκλήσεως κατακεκλείσθαι." "Ἀγαθὰ λέγεις," ὁ ἱερέας εἶπε," καὶ σοι συννόδομαι 2 ύπὲρ σωφροσύνης καὶ τύχης." τότε μὲν οὖν ἐστέρας γενομένης, ἐκαστὸς ἡμῶν ἀπήει κοιμήσουν ἵνα ὁ ἱερέας παρασκεύασεν. ὁ Κλεινίας δὲ οὐκ ἦν ἡμῖν συνδεπτών, ὡς ἂν μὴ φορτικοῖ

1 The MSS. have ταμεῖον. The word in the text was suggested by Hercher.
2 So Hirschig, for MSS. κλήσεως.

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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-hearted and find the pan-pipes in your favour, for there is no instance of their giving a false decision; but if not, for you know that in the various trials to which she has been subject, it is possible that she, all against her will—"

7. But Leucippe would not let the bishop finish his sentence. "I am quite determined," she broke in; "say nothing more. I am ready to go into the grotto of the pan-pipes and to be shut up there even without any legal challenge." "Good news," said the bishop, "and I congratulate you on your discretion\(^1\) and your good fortune." It was by this time the evening, and we each of us retired to bed according as the bishop had made disposition for us: Clinias had not dined with us, as we did not wish to

\(^1\) σωφροσύνη is exactly equivalent to the French sagesse in this rather technical shade of meaning. We are unable to represent it with precision in English. I fear that the bishop's next words sound a little cynical; we know that he was well up in Aristophanes, but I am not sure whether our author intends him to be speaking here with a smile.
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dοκοίημεν εἰναι τῷ ξενοδόκῳ, ἀλλ' ἐνθα καὶ τὴν
3 πρόσθεν ἦμεραν καὶ τὴν τότε. τὸν μέντοι Σω-
στρατον ἐώρων ὑποθορυβηθέντα τῷ τῆς σύργεγγος
διαγήματι, μὴ ἄρα τὰ περὶ τῆς παρθενίας δι'
4 αἰδῶ τὴν πρὸς αὐτὸν ψευδώμεθα. διανεώ δὴ τῇ
Δευνίττῃ νεύματι ἀφανεῖ τὸν φῶςὸν τοῦ πατρὸς
ἐξελείν, ἐπισταμένη 1 οὐλ ὅτ' ἔρω σάλιστα οὔτει
πείσειν. κἀκεῖνη δὲ ἔδοκει μοι ταύτὸν ὑποτευέων,
ὡς ταχύ μου 2 συνήκε. διεμοιεῖτο δὲ καὶ πρὸ
tοῦ παρ' ἐμοὶ νεύματος, πῶς ἄν κοσμιώτατα
5 προσενεχθεῖν τῷ πιστῶματι. μέλλουσα οὖν
πρὸς ὑπνὸν ἀναχωρεῖν, καὶ ἀσπαζομένη τὸν πατέ-
ρα, ἥρεμα πρὸς αὐτὸν, "Θάρρει, πάτερ," ἔφη,
"περὶ ἐμοῦ, καὶ πίστευε τοῖς εἰρημένοις. μὰ
tὴν γὰρ Ἀρτέμιν, οὐδέτερος ἡμῶν οὐδὲν ἐψεύ-
σατο."
6 Τῇ δὲ ὑστεραιὰ περὶ τὴν θεωρίαν ἦσαν ὁ τε
Σωστράτος καὶ ὁ ἱερεύς, καὶ ἐντρεπτισμέναι ἦσαν
αἱ θυσίαι. παρὴν δὲ καὶ ἡ βουλὴ ἐμβέβουσα τῶν
ἱερείων. εὐθυμίαι δὲ ἦσαν εἰς τὴν θείον πολλαί,
καὶ ὁ Θερσανδρος (ἐτυχε γὰρ καὶ αὐτὸς παρῶν)
προσελθὼν τῷ προέδρῳ, "Πρόγραψον εἰς αὐργοῦ,
ἔφη, "τὰς περὶ ἡμῶν δίκας, ἐπεὶ καὶ τὸν καταγω-
γοῦντα σοι χθές ἦδη τινὲς ἔλυσαν, καὶ ὁ Σωσθένης
έστὶν οὐδαμοῦ." προσυγγέρατο μὲν οὖν εἰς τὴν
ὑστεραιὰν ἡ δίκη παρεσκευαζόμεθα δὲ ἡμεῖς μάλα
ἐντρεπτῶς 3 ἑχοντες.

1 I think the dative, restored by Hercher, is necessary.
The MSS. give the accusative.
2 Cobet's correction for MSS. μὲν; who also corrected ὃς
into τῶς in the next line.
3 Corrected by Jacobs from MSS. εὐπρεπῶς.

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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 Sothenes is nowhere to be found." The case had therefore been put down for the following day, and we were making the most elaborate preparations for our part in it.
8. Ἡκούσης δὲ τῆς κυρίας, ὁ Θέρσανδρος εἶπεν ὡδε: "Οὐκ οἶδα τίνος ἀρξώμαι λόγου καὶ πόθεν, οὐδὲ τίνος κατηγορήσω πρῶτον καὶ τίνος δεύτερον. τά τε γάρ τετολμημένα πολλὰ ύπο πολλῶν, καὶ οὐδὲν οὖδεν τῷ μεγέθει δεύτερον πάντα δὲ ἀλλήλων γνωμᾶ, καὶ μεθ' οὖν οὐδ' ἂν ἂν ἄψωμαι κατηγορών. 2 τά τε γάρ τῆς ζυγίζου κρατούσης, φοβοῦμαι μὴ ἀτελῆς μοι ὁ λόγος γένηται, τῆς τῶν ἄλλων μνήμης τὴν γλώτταν ἐφ' ἐκαστὸν ἐλκούσης. ἢ γὰρ εἰς τὸ μὴτω λεγθεὶ ἐπείξις τοῦ λόγου τὸ ὀλόκληρον τῶν ἴδι δεχθέντων 3 παραρέθηται. δόταν μὲν γὰρ φονεύσω τοὺς ἀλλοτρίους οἰκέτας οἱ μοιχοί, μοιχεύσω δὲ τάς ἀλλ' ἀλλοτρίας γυναίκας οἱ φονεῖς, λύσω δὲ ἢμῖν τάς θεωρίας οἱ πορνοβοσκοί, τά δὲ σεμνότατα τῶν ἰερῶν μιᾶνουσιν αἱ πόρναι, τάς ἡμέρας δὲ λογίζομενος ἢ τάς δούλαις καὶ τοῖς δεσπόταις, δράσεις τέτη, τῆς ἀνομίας ὄμοι καὶ μοιχείας καὶ ἁσβείας καὶ μιαφωνίας κεκερασμένης; 4 "Κατεγνώκατέ τινος βάνατον, ἥν αἷς δὴ ποιοῦν αἰτίας, οὐδὲν γὰρ διαφέρει, καὶ δεδεμένοι ἐπὶ τὸ δεσμωτήριον ἀπεστείλατε, φυλαχθησόμενοι τῇ καταδίκῃ οὗτος δὲ παρέστηκεν ὕμιν, ἀντὶ τῶν δεσμῶν λευκήν ἡμφιεσμένος στολήν, καὶ εὖ τι πάξει τῶν ἔλευθερων ἔστηκεν ὁ δεσμώτης. τάχα

1 So Cobet from MSS. ἄρξομαι.
2 For this difficult clause Knox suggests καὶ μεστῶν οὖν ἂν ἄψωμαι κατηγορών, 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 ἔ, which at least allows a certain sense to be wrung from the Greek. Dr. Rouse suggests that the original may have been δὲ τίς ἄρξη-μενος, "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 τὰ τε γάρ we should read δὲ τε γάρ.
Δὲ καὶ τολμῆσαι φωνῆν ἀφεῖναι καὶ ἐπιρρητορεῖ
σαί τι κατ’ ἐμοῦ, μάλλον δὲ καθ’ ὕμων καὶ τῆ
5 ύμετέρας ψήφου. Λέγε δὲ τῶν προέδρων καὶ τῶν
συμβούλων τὸ δόγμα. ἀκούετε καθάπερ ἐψηφίσσασθε, καὶ τὴν
περὶ τούτων μοι γραφὴν. ἔδοξε ἀποθνῄσκειν Κλειτοφῶντα. ποῦ τοίνυν ὁ δήμος
ἀπαγέτω τούτων λαβῶν. δὸς ἦδη τὸ κάνειον.
6 ἦδη τέθηκε τοῖς νόμοις. κατάδικος ἐστίν ὑπερήμερος.

"Τί λέγεις, ὥσεμνότατε καὶ κοσμιότατε ἱερεῖς. ἐν ποίοις ἱεροῖς γέγραπται νόμοι τοὺς ὑπὸ τῆς
βουλῆς καὶ τῶν πρωτανευων κατεγωσμένους καὶ
θανάτους καὶ δεσμών παραδοθέντας ἐξαιρέσθαι
τῆς καταδίκης καὶ τῶν δεσμῶν ἀπολύειν, καὶ
κυριότερον σαυτὸν ποιεῖν τῶν προέδρων καὶ τῶν
7 δικαστηρίων; ἀνάστηθι τοῦ θάκου, πρόεδρε,
παραχώρησον τῆς ἀρχῆς αὐτῷ καὶ τοῦ δικαστηρίων
οὐκέτι οὐδένος εἰ κύριος; οὐδὲν ἔξεστί σοι
κατὰ τῶν πονηρῶν ψηφίσασθαι, καὶ σήμερον ὃ τι
δόξει λύεται. τί ἐστηκας, ἱερεῦ, σὺν ἡμῖν ὡς τῶν
8 πολλῶν εἰς; ἀνάβηθι, καὶ κάθησον ἐν τῷ τῶν
προέδρων θρόνῳ, καὶ σὺ δίκαζῃ λοιπὸν ἡμῖν.
μάλλον δὲ κέλευε τυραννικῶς, μηδὲ ἀναγινωσκέσθω
σοὶ τῆς νόμου μηδὲ γνώσις δικαστηρίου, μήτε
ὅλως ἀνθρωπον σεαυτὸν ἥγου. μετὰ τῆς 'Αρ-
τέμιδος προσκυνοῦ καὶ γὰρ τὴν ἐκείνης τιμῆ

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BOOK VIII, 8

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
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9 ἐξήρπασας. αὕτη μόνη τοὺς ἐπ’ αὐτὴν καταφεύγοντας ἔξεστι σῶζειν καὶ ταύτα πρὸ δικαστηρίου γνώσεως. δεδεμένον δὲ οὐδένα λέλυκεν ἢ θεός, οὐδὲ θανάτῳ παραδοθέντα ἥλευθέρωσε τὴν τιμωρίας. τῶν δυστυχούντων εἰσίν, οὐ τῶν ἁδικούντων οἱ βωμοί. σὺ δὲ καὶ τοὺς δεθέντας ἥλευθεροῖς, καὶ τοὺς καταδίκους ἀπολύεις. οὕτως παρηνυδοκίμησας καὶ τήν Ἀρτέμιν. τῆς φιλησάμην ἀντὶ δεσμωτηρίου τὸ ιερὸν; φονεύς καὶ μοιχῶς παρὰ τῇ καθαρᾷ θεῷ. οἴμοι μοιχὸς παρὰ τῇ παρθένῳ. συνὴν δὲ αὐτῷ καὶ γυνής τις ἀκόλαστος.

10 ἀποδράσα τὸν δεσπότην. καὶ γὰρ ταύτην, ὥστε δομέειν, ὑπεδέχου, καὶ μία γέγονεν αὐτοῦ ἐστὶν παρα σοὶ καὶ συμπόσιον, τάχα δὲ καὶ συνεκάθευσε, ἰερεύ, οὐκεμα τὸ ιερὸν ποιήσας. ἢ τῇ Ἀρτέμιδος οἰκία μοιχῶν γέγονε καὶ πόρος

11 θάλαμος. ταύτα μόλις ἐν χαμαιτυπεῖσθε γίνεται. εἰς μὲν δὴ μοι λόγος οὕτος κατ’ ἁμφοῖς τοῖς μέντοι ἀξίω τῆς αὐθαδείας δοῦναι τιμωρίαν, τὸν ἰ ἀποδοθήναι κελεύσαι τῇ καταδίκῃ.

"Δεύτερος δὲ ἐστὶ μοι πρὸς Μελίττην μοιχεῖας ἀγών, πρὸς ἡν οὐδὲν δέομαι λόγων. ἐν γὰρ τῇ τῶν θεραπανῶν βασάνῳ τὴν ἔξετασιν γενέσθαι δε- 12 13 δοκταί. ταύτας οὖν αἰτῶ, αἰ κάν βασανιζόμεναι φήσασιν οὐκ εἰδέναι τούτοις τῶν καταδίκων χρώμα.

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 δεσπότου by Cobet.
honour that you have usurped. She alone has had the power, until now, of affording an asylum to those who fly to her for help (and that only before the court has pronounced its verdict; the goddess has never loosed a criminal from his chains or rescued a condemned felon from his deserved fate; her altars are for the unfortunate, not for the guilty), but now you take it upon yourself to strike the shackles from the prisoner and acquit the condemned, thus setting yourself up above the goddess. Who has dared thus to turn the temple into a prison? Yes, there was a murderer and an adulterer in the church of that pure goddess; alack, alack, an adulterer in the virgin-shrine! And with him was a woman of the lightest character, a slave who had run away from her master: her too, as I myself saw, you took in; you allowed them to share your hearth and your table; and I should not be surprised to hear, my lord bishop, that you shared their bed as well when you turned the temple into a common lodging. Yes, the church of Artemis is become a bawdy-house—a whore's bed-chamber; they would have been ashamed of the goings-on there in the commonest brothel. My case against these two men therefore stands together; I ask that the one may be punished for his presumption, and that you will order the other to be handed over to suffer the punishment to which he has been condemned.

"My second charge is against Melitte, for adultery; and I shall not have to speak at great length against her, as it has been already resolved that the enquiry shall be conducted by putting her serving-maids to the question. I therefore claim them for this purpose; if, under the torture, they deny that they
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πολλῷ συνόντα αὐτῇ καὶ ἐν ἀνδρὸς χώρᾳ ἔν τῇ οἰκίᾳ τῇ ἑμῇ, οὐκ ἐν μοιχοῦ μόνων, καθεστηκότα, πάσης αἰτίας αὐτὴν ἀφίημι. ἂν τοῖς τοῦνατιῶν τὴν μὲν κατὰ τὸν νόμον ἀφεῖσθαί τῆς προικὸς φημὶ δεῖν ἐμοὶ· τὸν δὲ ὑποσχεῖν τὴν ὀφειλομένην τοῖς μοιχοῖς τιμωρίαν θάνατος δὲ ἐστὶν αὐτῇ. ὡστε ὄποτέρως ἄν οὕτως ἀποθάνῃ· ὡς μοιχὸς ἢ ὁς φονεύς, ἀμφότερος ἐνοχὸς ἂν, δίκην δεδωκὼς οὐ δέδωκεν ἀποθανὼν γὰρ ὀφείλει

14 θάνατον ἄλλον. ὦ δέ μοι τρίτος τῶν λόγων πρὸς τὴν δούλην ἐστὶ τὴν ἑμήν, καὶ τὸν σεμνὸν τοῦτον πατρὸς ὑποκρίτην, ὅπως ἀφείσετο, ὅταν τοῦτο καταψυχήσῃ θεία, ταμεύσομαι." ὦ μὲν δὴ ταῦτα εἰπὼν ἐπαύσατο.

9. Παρελθὼν δὲ ὁ ἱερεύς (ὅτι δὲ εἰπεῖν οὐκ ἂν ἄνυμνως, μάλιστα δὲ τὴν Ἀριστοφάνου ἐξήλωκὼς κωμωδίαν) ἤρξατο αὐτὸς λέγειν παῖν ἀστείως καὶ κωμωδικὸς εἰς πορνείαν αὐτοῦ καθαπτόμενος, "Παρὰ τὴν θεών," λέγων, "ἔλοιποι ἔστω καὶ μὲν οὕτως ἀκόσμως τοῖς ἐν Βεσείας στόματός ἐστιν οὐ καθαροῦ. οὕτως δὲ οὐκ ἐνταῦθα μόνοι. ἄλλα καὶ πανταχόν τὴν γλῶτταν μεστὴν ὑβρεῖς εἴχει. καὶ τοὶ γε νέος ὃν συνεγίνετο πολλοῖς αἰδοῖοι ἀνδράσι καὶ τὴν ὠραν ἀπασαν εἰς τοῦτο

1 If τῇ οἰκίᾳ τῇ ἑμῇ is to be kept, Jacobs' insertion of ὃν is necessary. But I am not sure that it is not a gloss to explain ἀνδρὸς χώρᾳ.

2 Corrected by Jacobs from MSS. αὐτῇ.

3 Cobet's correction for MSS. ἀποθάνων.

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knew that this gaol-bird kept company with her for a long time, and actually held a husband’s place, not a mere gallant’s, in my house, then I will retract all charges against her. But if the contrary proves to be the truth, I claim that, as the law directs, she must lose her dowry, which then becomes my property, and that her paramour must suffer the punishment meted out to adulterers; which is death. So that for whichever crime he suffers, adultery or murder (as he is clearly guilty of both), he will escape his due while he pays the penalty of his crime; whichever death he dies he will avoid the other which he ought to undergo. The third part of my charge is against my slave-girl and this hoary impostor who sets out to be her father; but I will keep that till later on, after you have given your verdict against these others.” With these words he ended his speech.

9. The bishop then came forward. He was no poor hand at speaking, and as good at quip and gibe as the plays of Aristophanes, and he began his speech with much humour, touching in a jesting vein on Thersander’s own lecherous depravity. “This 1 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.
ἈΧΙΛΛΗΣ ΤΑΙΤΙΟΣ

dedapánñke. sevmóteta édrake 1 kai swphrosúnhà úpekívñato, paiðeías prosopoiúmenos èrâv kai
toìs eis taúthn autò χρωμénoi pánta úpokúpph
3 kai úpokataklinómenos áeí. kataleipòwún gár tì
patrofán oikíai, ólìgon èautò muðhwsámenv
stewopeíon, eìchēn èntaûta to òikìma, òmrìzòm
mèn tà pollà, pántas dè toûs chrishmous prò
ápèr èthele prosotaiarízeto dekómenos. kai oûth
mèn ìskexèn tìn phuxhìn ènomízeto. [hèn dè ãra
4 toûto kakovugúias úpokrisiàs.] 2 èpeita kàv tòi
gymnasíos èxéròmen, pòs to sòma ùpteleífete
kai pòs plèktrown 3 perieîmenv kai toûs me
neaniskous, oûs prosotpalaiè, pròs toûs ánðræ
tréous màlistà súmphlekoímenos. oûtous autòi
5 këkrhtai kai tò sómati. taûta mèn sò un òraì
òûn èpei dè eis òndras hèke, pánta àpekáluphe
ò tòte àpékrupte. kai toû mèn èllon sômatos
èzôros genómënoù ìméllhse, mònìn dè tûn gília
eîs àsgelgyeian ákouv kai tò stòmati òrrhTai prò
ànauxhtnìan, úbriçoun pántas, èptì tòv prò
òpwv fèron tìn ànaideian, ðs oûk èdèsèthe tìn èi
ûmón ìerwûnìa tétemhmenov oûtòs àppaidèitv
6 blassfìmënov èmèn ìnanitov. àll' ei mèn àllì
pou beßiwkovèst étuchò, kai mú par' èmûn, èdei ma

1 MSS. ðédrake. It seems to me that, with úpekívñato, àu-
aorist is wanted, so that I have made the lesser change in:
édrake instead of adopting Hercher's ðéðrkei, which neces-
titates the consequential alteration úpekívñeto.

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. plèktrown.

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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 wickedness¹:] 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.
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λόγων περὶ ἐμαυτοῦ καὶ τῶν ἐμοὶ βεβιωμένων ἔπει δὲ σύνιστέ μοι πόρρω τῶν τούτου βλασφη-μιῶν τὸν βίον ἔχοντι, φέρε ἐπὶ πρὸς ὑμᾶς περὶ 7 ὧν ἐγκέκλημα. ὡς Ἕλυσας, φησί, ὑ δανάτου κατεγνωσμένον καὶ ἐπὶ τούτῳ πάνω δεινῶς ἐσχέτλισε, τύραννον ἀποκαλῶν με, καὶ ὅσα δὴ κατετραγώδησε μοι. ἔστι δὲ ὦ ὁ σώζων τοὺς συκοφαντηθέντας τύραννος, ἀλλ' ὁ τοὺς μηδὲν ἀδικοῦντας, μήτε βουλής, μήτε δήμου κατεγνω-κότος. ἡ κατὰ ποίους νόμους, εἴπε, τούτων τῶν ἕνον νεανίσκον κατέκλεισας πρῶτον εἰς τὸ δεσμω-τήριον; τὶς προέδρου κατέγυω; ποίου δικα-στήριον ἐκέλευσε δεθήναι τὸν ἄνθρωπον; ἔστω γὰρ πάντα ἀδικήσας, ὅσα ἀν εἶπης, ἀλλὰ κριθήτω πρῶτον, ἐλεγχθήτω, λόγου μεταλαβῶν· ὁ νόμος αὐτόν, ὁ καὶ σοὶ καὶ πάντων κύριος, δηςάτω. 9 οὔδενος γὰρ οὐδείς ἐστιν ἄνευ κρίσεως δυνατώ-τερος. κλείσον οὖν τὰ δικαστήρια, κάθελε τὰ βουλευτήρια, ἐκβαλε τοὺς στρατηγούς· πάντα γὰρ ὅσα σὺ πρὸς τὸν πρόεδρον εἴρηκας, ἐσοικα δικαίοτερον ἔρειν κατὰ σοῦ ἄληθῶς. ἐπανάστηθι Θερσάνδρῳ, πρόεδρῳ· μέχρι μόνων ὀνομάτων πρό-θερος εἰ. οὗτος τὰ σὰ ποιεῖ. μᾶλλον δὲ ὦ ὀὐ-δὲ σὺ· σὺ μὲν γὰρ συμβούλους ἔχεις, καὶ οὐδὲν ἄνευ τούτων ἐξεστί σοι· ἀλλ' ὦ τι τῆς ἐξουσίας 422
it necessary to give you an account of myself and of my life: but since you know how remote has been my way of life from the slanders which he has uttered against me, let me discourse to you at greater length upon the actual charges which he brings against me. 'You have set free,' he says, 'one condemned to death': and on this ground he has called me the hardest names, terming me 'autocrat' and all the other grandiloquent nonsense which he was able to trump up against me. But the autocrat is one who in this case has done his best to save not merely those who have been falsely charged, but persons who have done no wrong whatever, and who have been condemned neither by the government nor by the voice of the people. Tell me, Thersander, what was the law by whose authority you originally threw this young man, a foreigner, into gaol? Which of the presiding justices had condemned him? Which court had ordered him to be put into chains? Suppose for a moment that he had been guilty of all the crimes in your catalogue, yet must he be first be judged, conclusive evidence brought against him, and he be allowed an opportunity to defend himself: let the law, which is above you and everybody else, be the one to fetter him: before judgement has been given, no man has such powers over any other. Come then, shut up the law-courts, do away with the councillors' benches, turn out the officers: every word of your address to the Lord Chief I could with greater justice apply in your disfavour. Come down, my Lord, in Thersander's favour: you are the Chief Justice in name alone. He does your office—nay, more than yours; for you have your assessors, without whom you can come to no decision, and you
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dráσειας πριν ἔλθειν ἐπὶ τοῦτον τῶν θρόνων οὐδὲ ἐπὶ τῆς σῆς οἰκίας ποτὲ δεσμὸν ἀνθρώπων κατέγνως. ὃ δὲ γενναίος οὗτος πάντα ἑαυτῷ γίνεται, δῆμος, βουλή, πρόεδρος, στρατηγός.

11 οἰκοι κολάζει καὶ δικάζει καὶ δεθήναι κελεύει, καὶ ὁ τῆς δίκης καιρὸς ἐσπέρα ἐστὶ· καλὸς γε καὶ ὁ νυκτερινὸς δικαστής. καὶ νῦν πολλάκις βοη,' Κατάδικον ἠλυσας θανάτῳ παραδοθέντα.' ποίο

12 θανάτῳ; ποίον κατάδικον; εἰπέ μοι τοῦ θανάτου τὴν αἰτίαν. 'Επὶ φόνῳ κατέγνωσται,' φησί. πεφόνευκεν οὖν; εἰπέ μοι τίς ἔστιν; ἢν ἀπέκτεινε καὶ ἔλεγες ἀνηρῆθαι, ξώσαν βλέπεις, καὶ οὐκ ἄν ἔτι τολμήσεις 1 τὸν αὐτὸν αἰτιᾶσθαι 2 φόνου. οὐ γὰρ δὴ τούτο τῆς κόρης ἐστὶν εἶδωλον· οὐκ ἄνε- πεμψεν ὁ 'Αἰδώνεις κατὰ σοῦ τὴν ἀνηρημένην.

13 δυσὶ μὲν οὖν φόνοις ἐνοχὸς εἰ. τὴν μὲν γὰρ ἀπέκτεινας τῷ λόγῳ, τὸν δὲ τοὺς ἔργους ἡθέλησας. μᾶλλον δὲ καὶ ταύτην ἔμελλες. τὸ γὰρ δρᾶμα σου τὸ ἐπὶ τῶν ἁγρῶν ἥκουσαμεν. ἢ δὲ Ἄρτεμις ἡ μεγάλη θεάς ἀμφοτέρους ἔσωσε· τὴν μὲν ἐκ τῶν τοῦ Σωσθένους χειρῶν ἐξαρπάσασα, τὸν δὲ τῶν 14 σῶν. καὶ τὸν μὲν Σωσθένην ἐξήρτασας, ἵνα μὴ κατάφωρος γένη. οὐκ αἰσχύνῃ δὲ, ὅτι κατηγορῶν τοὺς ἕνους ἅμφω συκοφαντῶν ἐλήλεγξαί; τὰ μὲν ἐμὰ ἐπὶ τοσοῦτον εἰρήσθω πρὸς τὰς τοῦτον

1 Corrected by Cobet from MSS. τολμήσεις.
2 Jacobs’ successful correction for MSS. αἰτείσθαι.
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 con-
demned for murder,’ says he. Very well then, he has
committed murder: but upon whom? Come, you
see his victim, the very one whom you said had been
slain; now you can hardly dare to accuse Clitophon
of murder. This is not the girl’s ghost: the god
of death has not sent her back here merely to con-
fute you. Two murders lie at your door: by your
lies and slanders you have done your best to kill the
girl, the youth by your actions. Worse, you were on
the very point of actually making an end of her;
we know all about your doings on your country
estate. But the great goddess Artemis has saved
them both: she has saved her from the hands of
Sosthenes, and him from yours: Sosthenes you have
got out of the way, that you might not be convicted
in flagrante: but do you feel no shame now that it is
definitely proved that in the course of your prosecut-
ing speech you have made false accusations against
both these foreigners? Gentlemen, I think I have
said enough to defend myself against Thersander’s
ridiculous abuse: as for the defence of these
βλασφημίας, τὸν δὲ ὑπὲρ τῶν ξένων λόγου αὐτοῖς τούτως παραδίδωμι.”


1 βουλῆς can hardly stand without the article, which was inserted by Jacobs.
2 Knox suggests for these difficult words καὶ τοῦ λόγου τὸ προοίμιον ἑλέγξει αὐτὸν ἐφ’ οίς εἰς Θέρσανδρον 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.”

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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.1 I should have thought the most necessary

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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.”
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touto, katharav exhein tin ylwtan ybrews· xrho-
somai gar tois autou prox auton. de metà
тин kawmodian etragofhzsen hde, outo fane ropo
kai ouketi di aivynumatow, sketliazoov ei moichon
tina labhontes edhzmene, upertebazymaka ti'
tosouton isxhuse priasbai prox tin tosa unh
5 spoudhn. uponoein gar tallhdes estin· ede
gar too akolastotou touton ta prosotypa, tou te
moichou kai tis etaIrast. oraiaste men gar aut
kai nea, oraiov de kai touto to meirakion, kai
oudeis to tin oymen argaleon, alll' eti xrhozmion
6 proso tous ierwos xhdonas. opoitera se toutow
ewnigato; kouh gar pantes ekathudete, kai
emethute kouh, kai tis nuktos ymoun oudeis gregon
theathe. foboymai mth to tis 'Artmidos ierov
'Aphrodiths ptepoinhake, kai perl ierwson kriou-
men, ei dei se tin timh taouth exh.

7 "Tou de Therzandrou binon 1sasii pantes kai ek
prwths hlikias metà sophrosunis kosmion· kai
ws eis andras elhvn eghme kata tous vnomous,
sfaileis men eis tin peri tis ynuakos krisin (ou
gar ebreun hyn hlipise), to de tauthi genei kai t
8 outhis ptepistekous. eikos gar autnh kai prox
allous tinas hmarkheveno touto prosbhen xronon,
lanthanein de ep' ekeinous xrhstovn andra· to de

1 kai wrongly preceded ti in the MSS., and was removed by Jacobs.

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priestly quality of all was a pair of lips clean of guile, to use his own expression against himself. As for the high-flown rhetoric of his speech, after the farcical part was over, when he began to speak openly and no longer in riddles, so grievously angered that we had caught a lecher and thrown him into chains, I was very greatly astonished, and wondered what the price could be that was high enough to arouse in him this excess of zeal. But I fear one may suspect the truth: he had taken note of the faces of this scandalous pair, the adulterer and his punk: she is young and pretty, and he is a pretty stripling too, with his cheeks still soft, and one still available for the bishop's pleasures. Which of them was it, reverend sir, whose charms won you over? You slept all in the same place, you tippled all together, and there was no spectator of how you passed your night. I greatly fear that Artemis' temple has been made by you into the temple of Aphrodite, and we shall have to sit in judgement on your priesthood, to decide if you are worthy of your cloth.

"As for Thersander's way of life, all here know how that from his first youth it was elegant and discreet; and how, when he came to years of manhood, he married in accordance with the direction of the law, but unfortunately made a mistake in his estimation of the character of his wife, for he found her not what he had hoped, but had put too much trust in her birth and material position. It is like enough that earlier in her married life she misconducted herself with several lovers, but was able to conceal her relations with them from her excellent husband;
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teleuータδον τοῦ δράματος, πάσαν ἀπεκάλυψε τὴν
9 αἴδω, πεπλήρωταὶ δὲ ἀναισχυνίας. τοῦ γὰρ
ἀνδρὸς στειλαμένων τινὰ μακρὰν ἀποδημίαν,
καὶ ρὸν τοῦτον νενόμικεν εὐκαίρον μοιχείας, [καὶ
άυχημα,1] καὶ νεανίσκον εὐροῦσα πόρνου (τοῦτο
γὰρ τὸ μεῖζον ἄτυχημα, ὅτι τοσοῦτον ηὗρε τὸν
ἐρώμενον, διός πρὸς μὲν γυναῖκας ἄνδρας ἀπομει-
ται, γυνὴ δὲ γίνεται πρὸς ἄνδρας) οὕτως μετὰ
ἀδελασις οὐκ ἤρκεσεν ἐπὶ τῆς ἕξενης αὐτῷ συνοῦσα
φανερῶς, ἀλλὰ καὶ ἐνταῦθα ἤγαγε διὰ τοσοῦτον
πελάγους συγκαθεύδουσα, καὶ τὸ σκάφει φανερῶς
10 ἁσελγαίνουσα πάντων ὀρόντων. ὁ μοιχείας
γῇ καὶ θαλάσσῃ μεμερισμένης. ὁ μοιχείας ἀπ’
Ἄγυπτου μέχρι Ἰωνίας ἐκτεταμένης. μοιχεύε-
ται τις, ἀλλὰ πρὸς μίαν ἡμέραν ἀν δὲ καὶ δεύτερον
γένηται τὸ ἀδίκημα, κλέπτει τὸ ἔργον, καὶ πάντας
ἀποκρύπτεται. αὐτὴ δὲ οὐχ ὑπὸ σάλπυγγι μόνον,
11 ἀλλά καὶ κήρυκι μοιχεύεται. Ἐφεσος ὅλη τῶν
μοιχὸν ἔγνωκεν ἡ δὲ οὐκ ἔσχυνε τοῦτο ἀπὸ
τῆς ἕξενης ἐνεγκοῦσα τὸ ἀγώνιμον, ὡς φορτίων
καλὸν ἐωνήμενη ἦλθε, μοιχὸν ἐμπεπορευμένη.
'Αλλ' ὥμην, φησί, τὸν ἄνδρα τετελευτηκέναι.'
12 οὐκοῦν, εἰ μὲν τέθυκεν, ἀπῆλλαξι τῆς αἰτίας,
οὐδὲ γὰρ ἐστιν ὁ τὴν μοιχείαν παθὼν, οὐδὲ
ὑβρίζεται γάμος οῦκ ἔχων ἄνδρα: εἰ δὲ ὁ γάμος
τοῦ γῆμαντα ξῆν οὐκ ἀνήρηται, τὴν γαμήθεισαν

1 Mitscherlich was probably right in rejecting these
singularly inappropriate words from the text.

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but at the end of her career she threw off even the pretence of modesty and filled up the cup of impi- dence. 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\(^1\); 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.”
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diaφθείραντος ἄλλου ληστεύεται. ὡσπερ γὰρ μὴ μένουσος ὁ μοιχὸς οὐκ ἦν, μένουσος δὴ ἡ μοιχὸς ἔστιν."


2 "Προκαλεῖται Θέρσανδρος Μελίττην καὶ Δευκίππην· τούτῳ γὰρ ἥκουσα τὴν πόρνην καλεῖσθαι. Μελίττην μὲν, εἰ μὴ κεκοινώσκεν εἰς Ἀφροδίτην τῷ τῷ δύο ἔρως παρ' ὅν ἀπεδήμουν χρόνου, εἰς τῇ τῆς ιερᾶς Στυγὸς ὕδωρ εἰσβάσαν καὶ ἐπομοσαμένην ἀπηλλάχθαι τῶν ἐγκλημάτων· τὴν δὲ ἐτέραν, εἰ μὲν τυγχάνει γυνή, δουλεύειν τῷ δεσπότῃ δούλαις γὰρ μόναις γυναιξὶν ἐξεστίν εἰς τὸν τῆς Ἀρτέμιδος νεῶν παρίμανε· εἰ δὲ φησιν εἶναι παρθένος, ἐν τῷ τῆς σύριγγος ἀντρὶ κλεισθήναι."

3 Ἡμεῖς μὲν οὖν εἰθὺς ἐδεξάμεθα τὴν πρόκλησιν, καὶ γὰρ ἤδειμεν αὐτὴν ἐσομένην· ή δὲ Μελίττη θαρρήσασα τῷ παρ' ὅν ἀπεδήμει χρόνου ὁ Θέρσανδρος μηδέν μοι κοινὸν πρὸς αὐτὴν γεγονόναι πλὴν λόγων, "Ἀλλὰ καὶ ἔγωγε," ἔφη, "ταύτην δέχομαι τὴν πρόκλησιν, καὶ ἐτι πλέον αὐτή 4

1 Cobet’s correction for δέ.
2 ήδει 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.
BOOK VIII, 10–11

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
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προστίθημι· τὸ δὲ μέγιστον, οὐδὲ εἶδον τὸ παρά-
παν οὔτε ξένων, οὔτε πολίτην ἦκειν εἰς ὀμιλίαν,
καὶ ὁ λέγεις, καὶ ὁν... σε δεῖ παθεῖν, ἀν
4 συκαφάντης ἀλὸς; ""Ο τι ἢν," ἐφη, "δόξη
προστιμήσαι τοῖς δικασταῖς." ἐπὶ τούτοις διελύθη
τὸ δικαστήριον, καὶ εἰς τὴν ὑστεραίαν διώριστο
τὰ τῆς προκλήσεως ἦμῖν γενέσθαι.

12. Τὸ δὲ τῆς Στυγοῦ ὦδωρ εἶχεν οὕτως.
παρθένος ἦν εὐειδῆς, ὀνομα Ροδώπια, κυνηγίων
ἐρῶσα καὶ θήρας· πόδες ταχεῖς, εὐστοχοι χεῖρες,
ζώνη καὶ μύτρα, καὶ ἀνεξοσμένος εἰς γόνυ χετών,
καὶ κατὰ ἄνδρας κουρά τριχῶν. ὅρι οὖα ταύτην
Ἀρτεμίς, καὶ ἔστην, καὶ ἐκάλει, καὶ σύνθηρον
ἐποιήσατο, καὶ τὰ πλείστα κοινὰ ἦν αὐταῖς
2 θηράματα. ἀλλὰ καὶ ὁμοσε ἄει παραμενεῖν,
καὶ τὴν πρὸς ἄνδρας ὀμιλίαν φυγεῖν, καὶ τὴν ἐξ
Ἀφροδίτης ὑβριν μὴ παθεῖν. ὁμοσε ἡ Ροδώπια,
καὶ ἡκουσεν ἡ Ἀφροδίτη, καὶ ὁργίζεται, καὶ ἀμύ-
3 νασθαὶ θέλει τὴν κόρην τῆς ὑπεροψίας. νεανίσκος
ἣν Ἑφέσιος καλὸς ἐν μειρακίοις, ὃσον
Ῥοδώπις ἐν παρθένοις. Ἐυθύνικον αὐτῶν ἐκάλουν
ἐθήρα δὲ καὶ αὐτὸς ὡς Ῥοδώπις, καὶ τὴν Ἀφροδίτην
4 ὁμοίως οὐκ ἦθελεν εἰδεῖναι. ἐπ’ ἀμφοτέρους οἷν ἢ
θεὸς ἔρχεται καὶ τὰς θήρας αὐτῶν ἐς ἐν συνάγει·
tέως γὰρ ἦσαν κεχωρισμένοι· ἤ δὲ Ἄρτεμις
τηνικαῦτα οὗ παρῆν. 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 Salmiasius' ὀμιλίαν, οἶαν λέγεις,
kαὶ τὶ σὲ δεῖ. . . .

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my own account; the most important part of which is that I never allowed anybody, whether citizen or foreigner, to enter into such relations with me during the time of which you speak. And now, what ought your penalty to be if you are proved to be a maker of false charges?" "Whatever fine," said he, "that the jury like to inflict." These terms settled, the court broke up, and it was decided that the business of the challenge should be determined on the following day.

12. This is the story of the water of the Styx. There was a maiden fair to see, called Rhodopis, passionately fond of hunting and the chase. She was swift of foot and a sure shot: she wore a girdle and a cap, her tunic was girt up at the knee, and her hair was cut short like a man's. Artemis once saw her, and was delighted with her pursuits; she summoned her, associated her with her in the chase, and many is the time that they hunted together: she took an oath that she would always remain with the goddess; that she would shun the company of men, and that she would never suffer the violence that Aphrodite inspires. Rhodopis swore: Aphrodite heard her, was wroth, and desired to punish the maid for her disdain. Now there was a young man at Ephesus, as fair among the striplings of that town as Rhodopis was among its maidens; Euthynicus was his name, and he was as passionate for the chase as was Rhodopis, and he too desired to know nothing of the power of Aphrodite. So the goddess was determined to attack them both, and brought to the same place the quarries they were hunting; for until that time they had never met, and on that occasion Artemis happened to be away. Aphrodite therefore
νιδὲ τὸν τοξότην ἢ Ἀφροδίτη εἶπεν. "Τέκνον, ξεύγος τοῦτο ὀρᾶς ἀναφρόδιτον καὶ ἤχθρον ἢμῶν καὶ τῶν ἡμετέρων μυστηρίων; ἢ δὲ παρθένος καὶ βρασύτερον ομοσε κατ’ ἐμοῦ. ὅρᾶς δὲ αὐτοῦς ἑπὶ τὴν ἔλαφον συντρέχοντας; ἀρξαί καὶ σὺ τῆς θήρας ἀπὸ πρώτης τῆς τολμηρᾶς κόρης· καὶ πάντως γε τὸ σὸν βέλος εὐστοχωτέρον ἐστὶν." ἐντείνουσιν ἀμφότεροι τὰ τοξα, ἢ μὲν ἕπι τῆν ἔλαφον, ὁ δὲ Ἕρως ἑπὶ τὴν παρθένον καὶ ἀμφότεροι τυγχάνουσι, καὶ ἢ κυνηγέτης μετὰ τὴν θήραν ἢ τεθηραμένη. καὶ εἶχεν ἢ μὲν ἔλαφος εἰς τὰ νότα τὸ βέλος, ἢ δὲ παρθένος εἰς τὴν καρδίαν τὸ δὲ βέλος, Ἐυθύνικον φίλείν. δεύτερον ἕκκλιναι θέλων ἑπὶ θάτερα· κατὰ μικρὸν δὲ τὰ τραύματα ἀμφότερον ἐξάπττεται, καὶ αὐτοῦς ὁ Ἕρως ἑλαύνει κατὰ τούτο τὸ ἄντρον, οὐ νῦν ἐστὶν ἡ πηγή, καὶ ἑνταῦθα τὸν ὅρκον ψεύδονται.

8 ἡ Ἄρτεμις ὅρὰ τὴν Ἀφροδίτην γελώσαν, καὶ τὸ πραξθὲν συνίστη, καὶ εἰς ὑδωρ λύει τὴν κόρην, ἐνθὰ τὴν παρθενίαν ἐλυσε. καὶ διὰ τοῦτο, ὅταν τις αἰτίαν ἐχῇ Ἀφροδίσιων, εἰς τὴν πηγὴν εἰσβάλαν ἀπολούσαται· ἢ δὲ ἐστὶν ὀλίγη, καὶ μέχρι κυνής μέσης. ἡ δὲ κρίσις ἐγγράφασα 1 τὸν ὅρκον γραμματείως μηρίνθω δεδεμένῳ περιεθήκατο τῇ δέρῃ. καὶ μὲν ἄψυχος τὸν ὅρκον, μένει κατὰ χώραν ἡ πηγῆ· ἄν δὲ ψεύδηται, τὸ ὑδωρ ὀργίζεται καὶ ἀναβαίνει μέχρι τῆς δέρης καὶ τὸ γραμματεῖον ἐκάλυψε.

1 Jacobs’ emendation for MSS. ἑγγράψασ.
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 suspends by a string round her neck. If she has sworn a true oath, the spring remains in its place; but if she has perjured herself, the water boils up, rises to the height of her neck, and covers the written tablet.
TAÚΤΑ ΕΙΠΟΝΤΕΣ, ΚΑΙ ΤΟΥ ΚΑΙΡΟΥ ΠΡΟΕΛΘΟΝΤΟΣ ΕΙΣ ἙΣΠΕΡΑΝ, ἈΠΗΕΙΜΕΝ ΚΟΙΜΗΣΟΜΕΝΟΙ, ΧΩΡΙΣ ΕΚΑΣΤΟΣ.

13. Ἐπὶ δὲ τῇ ύστεραιᾳ ὅ δήμος μὲν ἄπας παρῆν· ἡγεῖτο δὲ Θέρσανδρος φαιδρῷ τῷ προσώπῳ καὶ εἰς ἡμᾶς ἀμα βλέπων σὺν γέλωτι, ἐστόλιστο οὐκ ἔφυγε δὲ Ἡ Ἐλευκίππη ιερὰ στολὴν ποδήρης ὁ ἰχτίων, οὐκέτι σταυρὸν τῆς κεφαλῆς φοινικοβαφής, ἀσάνδαλος ἡ ποῦς. καὶ ἡ μὲν εἰσῆλθε πάνω κοσμώσε· ἐγὼ δὲ ὡς εἶδον, εἰστήκειν τρέμων, καὶ ταῦτα πρὸς ἔμαυτὸν ἔλεγον. "Οτι μὲν παρθένος ἡ Λευκίππη πεπίστευκα, ἀλλὰ τὸν Πᾶνα, ὁ φιλτάτης, φοβοῦ· ἀλλ' ἐκείνη μὲν ἔφυγε διώκοντα αὐτὸν ἐν πεδίῳ, καὶ ἐδώκετο ἐν πλάτει. σὲ δὲ καὶ εἰσὶν θυρῶν ἀπεκλείσαμεν ὡς ἐν πολυρκία, ἱνα, κἂν διώκη, μὴ δύνη φυγεῖν.

3 ἄλλως, δὲ δέσποτα Πάν, εὐγνωμονήσεισα, καὶ μὴ παραβαίνῃς τῶν νόμων τοῦ τόπου· ἡμεῖς γὰρ αὐτῶν τετηρήκαμεν. ἐξίτω πάλιν ἡμῖν ἡ Λευκίππη παρθένος· ταῦτα πρὸς τὴν "Ἀρτέμιν συνθήκας ἔχεις· μὴ ψευσθῇ τὴν παρθένον."

14. Ταῦτα μοι πρὸς ἔμαυτόν καλοῦντος, μέλος ἐξηκούσε τοὺς συμβολαίοις, καὶ ἐλέγατο μηδεπότετο λυγυρώτερον ὤμως ἀκουσθηναι· καὶ εὐθὺς ἀνεφιέ· 

2 μένας εἰδομεν τὰς θύρας. ὡς δὲ ἔξεθορεν ἡ Δευ- 

κίππη, πάς μὲν ὃ δήμος ἐξεβόησεν υφ' ἱδονῆ 

καὶ τὸν Θέρσανδρον ἐλοιδόρουν, ἐγὼ δὲ ὅστις 

ἐγεγόνειν οὐκ ἀν εἴποιμι λόγῳ. μίαν μὲν δὴ

1 Corrected by Cobet from MSS. ἐστολίστο.

2 I think Hercher's insertion of ὃ is necessary if we compare the exactly similar phrase in III. vii. § 5.

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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)."
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taútîn vîkhn kallîsthn nevikêsôtès, àpêżeimev
êpì dê tîn dêutêrân kûsîn èxoróûmen, tîn Ïptûga.
3 kai ò dêmos Ôûtw meteskênavêto kal prôs taútîn
tîn Ïtêan kal plànta suneperaînêto kàkêì. Ï
Melîttî tî ãrammatèion perìkeiêto. Ï pînêg
diângês kal Ïlîngê. Ï dê ènëbê eîs aûtênin kal èsê
4 faiôrî tî ïprôsòpî. tî dê ìdor óìon Ïn káta
kôrân èmene, ìdê kal braçûtato ãnathrôu tû
sunîthous métron. èpeti dê ò Ïrînom, ìn ìndiârîbêë
ìn tî pînêg diôristo, parêleðîhê, tûn mèn Ï
prôêdros deèiòsâmêno, èk tûn ìdoròs èzâgenê, ìdû
palaîsâmata tû Ïtharsándrûne nevikêsènênu. ìèlò
ðê kai tî trîtûn ìttâsêaì, ûpekûs eîs tûn oikíânu
èkîdôrâskei, fôbêðîsèi ìhê kai katalêûsêin auûtûn
5 Ï dêmos. tûn Ïâr Sôsthènîn ìllkôn ègônôs neanî-
skoi têttarës, ìdû mèn tîs Melîtûs sunegeneîs,
ìdû ìdê oîkètai. tûûtous Ïâr èpetômûfèi Ïztîsènta-
sûntûs Ï Melîttûs. suneîs ìðê Ïtharsándrôs ïôr-
rîsèn, kai katalêûsêin tû ìprâmûa ìdîwos, ìn
èn bâsánoi gènêtai, fôsàs àpôdiôrâskei, kai
6 ìwñêtûs èpetôsthûs, tîs pûleos ûpeçèrêtai. tûn
ìdê Sôsthènîn eîs tûn èirkîthn èkèlèusân ïi èr-
chûtes èmbleîhînai, tû Ïtharsándrôu fûgôntos.
tûtè mèn ìnì ìpêllallattômêtha, kàtà kàratos Ïðî
yenômênu kai ìppò plûntôn èûfêmoumênu.

15. Ïìì dê ùstêrîa tûn Sôsthènîn ìgon èpì
ïûs èrçônastûs ïi taûtîn èxôntas tûn ìsôtîn. Ïìì
dê èpì bâsánoi èautôn ègônômûnu ìdîwos, plûntà
safoûs lêgêi, ðsà te ètôlômêsan Ï Ïtharsándrôs, kai

1 Jacobs' most ingenious correction for MSS. ìi aûtênu.
2 Rightly altered by Hercher from MSS. ìhête.
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
ΑΧΙΛΛΕΩΣ ΤΑΤΙΟΥΣ

όσα αὐτὸς ὑπηρέτησεν οὐ παρέλυπε δὲ οὔδὲ ὁ σαμὸς ἱδία πρὸ τῶν τῆς Δευκάττης θυρῶν διελέξθησαν
2 πρὸς ἀλλήλους περὶ αὐτῆς. καὶ ο μὲν αὖθις εἰς τὴν εἰρκητὴν ἐβέβλητο, δῶσων δίκην· τοῦ δὲ
Θερσάνδρου φυγὴν ἀπόντος κατέγνωσαν. ἡμᾶς
δὲ ὁ ἱερεύς ὑπεδέχετο πάλιν τὸν εἰθισμένον
3 τρόπον. καὶ μεταξὺ δειπνοῦντες ἐμυθολογοῦμεν
α ὑπὲρ τὴν προτέραν ἐτύχομεν ἐσπόντες, καὶ εἰ τι
ἐπιδεέστερον ἦν δὲν ἐπάθομεν. ἡ Δευκάττη δὲ,
ἀτε δὴ μᾶλλον τὸν πατέρα μηκέτι αἰδομεμένη, ὦς
ἀν σαφῶς παρθένον εὐρεθεῖσα, τὰ συμβάντα μεθ' ἡ
4 ἴδισφς διηγεῖτο. ἔπει δὲ κατὰ τὴν Φάρου ἐγε
γόνει καὶ τοὺς ληστὰς, λέγω πρὸς αὐτὴν. "Οὐκ
ἐρεῖς ἡμῖν τὸν μῦθον τῶν τῆς Φάρου ληστῶν καὶ
τῆς ἀποτυμηθείσης ἔκει τὸ αἴνυμα κεφαλῆς, ἦνα
σου καὶ ὁ πατὴρ ἀκούσῃ; τούτο γὰρ μόνον ἐνδεί
πρὸς ἀκρόασιν τοῦ παντὸς δράματος."

16. "Γυναῖκα," ἐφη, "κακοδαίμονα ἐξαπα-
τήσαντες οἱ λησταὶ τῶν ἐπὶ μισθό χελουσῶν τὰ
Ἀφροδίτης, ὡς δὴ ναυκλήρω τινὶ γυναῖκα συνεισο-
μένην ἐπὶ τοῦ σκάφους, ταύτην εἰχον ἐπὶ τῆς
νησός, ἀγνοοῦσαν τὴν ἀλήθειαν ἐφ᾽ οὐ παρῆν, ύπο-
2 τείνουσαν δὲ ἡσυχῆ τινὶ τῶν πειρατῶν. λόγῳ δὲ
ὡς ἐραστής ὁ ληστής. ἔπει δὲ ἀρπάσαστες με, ὡς
ἐίδες, ἐνέθεσαν τῷ σκάφει καὶ πετρώσαντες αὐτὸ
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attempts and his own contributions towards the success of the plot: and he did not even leave out the conversation which they had had with one another before the doors of the hut where Leucippe was confined. He was therefore thrust back into prison to await his sentence, while against Thersander in absence a decree of banishment was passed. As for us, the bishop entertained us once more in his usual hospitable fashion, and during dinner we conversed on the same subjects as on the previous occasion, making particular mention of any details of our adventures which were then omitted. Leucippe especially, being now no longer shy in her father’s company, as her virginity was clearly proved, related her story with the greatest pleasure. When she came to the part connected with the island of Pharos and the pirates: “Tell us,” said I to her, “of the stratagem which the Pharian pirates devised and explain the riddle of the decapitated woman for your father too to hear; for that is the only point still lacking to the complete understanding of the whole romance.”

16. “She was one of those unfortunate women,” said she, “who make a traffic of love. The pirates had imposed upon her, on the pretext that she was to become the wife of a skipper who was aboard; and they kept her on the ship, where she did not know the real reason that they desired her presence, but was secretly intimate with one of the pirates, who was supposed to be her lover. Now when they carried me off, as you saw, and put me aboard and

Hercher wished to change προτέραν into προτεραίαν, “the day before.” But the previous dinner with the bishop was _four_ days before.
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ταῖς κώπαις ἔφυγον, ὅρωντες τὴν διώκουσαν ναίς
φθάνουσαν, περιελόντες τὸν τός κόσμον καὶ τὴν
ἐσθήτα τῆς ταλαιπώρου γυναῖκος ἐμοὶ περι-
θέασι, τοὺς δὲ ἐμοὺς χιτωνίσκους ἑκεῖνης καὶ
στήσαντες αὐτὴν ἐπὶ τῆς πρύμνης ὅθεν διώκοντες
ὁψίσθῃ, τὴν κεφαλὴν ἀποτέμνουσιν αὐτῆς, καὶ
tὸ μὲν σῶμα ἔρριψαν, ὡς εἶδες, κατὰ τῆς θαλάσ-
σης, τὴν δὲ κεφαλὴν, ὡς ἔπεσεν, εἶχον ἐπὶ τῆς
3 νηὸς τότε. μικρὸν γὰρ ὑστερον καὶ ταῦτην ἀπο-
σκευάσαντες ἔρριψαν ὁμοίως, ὅτε μηκέτι τοὺς
dιώκοντας εἶχον. οὐκ οἶδα δὲ πότερον τούτων
χάριν προπαρασκευάσαντες ἔτυχον τὴν γυναῖκα,
ἡ διεγνωστείς ἀνδραποδίσαντες πωλήσαι, ὥσπερ
ὑστερον πεπράκασι κάμε: τῷ δὲ διώκεσθαι πρὸς
ἀπάτῃ τῶν διωκόντων ἄντ᾽ ἐμοῦ σφάττουσι,
νομίζοντες πλέον ἐμπολήσειν ἐκ τῆς ἐμῆς πράσεως
4 ἡ τῆς ἔκεινης. διὰ τούτο γὰρ καὶ τὸν Χαίρέαν
τὴν ἁξίαν δόντα δίκην ἐπείδου αὐτὸς γὰρ ἦν ὁ
συμβουλεύσας ἄντ᾽ ἐμοῦ τὴν ἀνθρωπὸν ἀποκτεί-
5 νας ρίψαι. ὃ δὲ λοιπὸς τῶν ληστῶν ὄχλος
οὐκ ἔφασαν με αὐτῷ ἄφθειεν μόνῳ: φθάνειν γὰρ
ἡδη λαβόντα σῶμα ἔτερον, δὲ πραθὲν ἄν παρέσχεν
αὐτοῖς ἀφορμήν κέρδους: δεῖν δὲ ἄντ᾽ τῆς θανοῦ-
σης ἐμὲ πρατεῖσαν κοινὴ ἀπασίν αὐτοῖς γενέσθαι
6 μᾶλλον ἡ ἔκεινφ μόνῳ. ὡς δὲ ἄντελεγε, δικαιολο-
γούμενος δῆθεν καὶ τὰς συνθήκας προφέρων, ὡς
οὐκ εἰς πρᾶσιν ἀρπάσειεν αὐτοῖς, ἀλλ᾽ ἐρωμένην
αὐτῷ, καὶ τὶ θρασύτερον ἐπε, τῆς τῶν ληστῶν,

Hercher restored the optative for MSS. ὤσθε.
BOOK VIII, 16

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
17. Λέγει δ' Καί ο Σωστράτος: "Επει δ' θινυν 
τους υμετέρους μύθους, δ' παιδία, κατελέξατε 
φέρε ακούσατε," ἔφη, "καί παρ' ἐμοῦ τὰ οḯκα 
πραξάντα περὶ Καλλιγόνην τὴν σήν, ὁ Κλειστο-
φῶν, ἀδελφήν, ἵνα μὴ ἀσύμβολος δ' ὁ μυθολογίας 
παντάπασι." κἀγὼ ἀκούσας τὸ τῆς ἀδελφῆς 
ὄνομα, πάνυ τὴν γνώμην ἐπεστράφην, καί, "Ἀγα-
πάτερ, εἶπον, "λέγει· μόνον περὶ ξώσης ἡ λέγοις. 
ἀρχεῖαι δὴ λέγειν, ᾧ φθάνον προερημικῶς ἄμπαντα, 
τὸν Καλλισθένη, τὸν χρησμόν, τὴν θεωρίαν 
τὸν λέμβον, τὴν ἀρπαγῆν.

3 Εἶτα προσέθηκεν, ὅτι "Μαθὼν κατὰ τὸν 
πλοῦν ὡς οὖν ἦν θυγάτηρ ἐμή, διημαρτήθη δὲ 
τὸ πᾶν ἔργον αὐτῶ, ἦρα δὲ ὅμως καὶ σφόδρα 
τῆς Καλλιγόνης· προσπεσοῦν αὐτῆς τοὺς γόνας. 
'Δέσποινα," εἶπε, ἡμὲς μὲ νομίσον τῇ ξένῃ εἶναι 
τινα καὶ κακούργων. ἀλλὰ γὰρ εἰμὶ τῶν εἰ 
γεγονότων, γενεὶς Βυζάντιος δεύτερος οὖν ὅσον 
ἐρως δὲ μὲ ληστείας ὑποκριτὴν πεποίηκε καὶ 
ταύτας ἐπὶ σοι πλέξαι τὰς τέχνας. δούλων οὖν 
μὲ σεαυτῆς ἀπὸ ταύτης τῆς ἡμέρας νόμιζε. καὶ 
σοι προίκα ἐπιδίδομι, τὸ μὲν πρῶτον ἐμαυτῶν,

1 An anonymous conjecture in Passow's Lexicon for MSS. ἀσύμβολος.
2 ἡν, which used here to follow in the MSS., was rightly 
removed by Jacobs.

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BOOK VIII, 16-17

violent manner, when one of the pirates, I am thankful to say, crept behind him and struck off his head. He thus received the most providential reward for his violent abduction of me, and was himself thrown into the sea: the pirates sailed on for two days more, carrying me to some country or other, I know not where, and sold me to their regular slave-dealer, and he in turn to Sosthenes."

17. Then said Sostratus: "Now that you, my children, have finished your stories, listen to mine: the story of what happened at home with regard to Calligone—your sister, Clitophon; I shall thus not have contributed absolutely nothing to these excellent recitals." Hearing the name of my sister, I was all attention: "Speak on, father," said I, "only may your story be of one who is still in the land of the living!" He began by recounting all that I described some time ago—about Callisthenes, and the oracle, and the sacred embassy, and the boat, and the abduction.

He then went on: "Callisthenes, during the course of the voyage, realised that she was not my daughter, and that his attempt had therefore completely failed of its object: yet all the same he fell in love with Calligone, and that violently. Throwing himself at her feet, 'Lady' said he, 'think not that I am a pirate or common malefactor; well born am I, a Byzantine, second to none, by descent: love made me act a pirate's part and weave this plot against you. So from this day forward count me your slave. I bring you as a marriage portion, first of all myself, and, secondly, greater wealth than your

1 Book II., chs. xiii.-xviii.
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ἔπειτα ὅσην οὐκ ἄν ὁ πατὴρ ἐπέδωκέ σοι. τηρήσω
4 δὲ σε παρθένον μέχρι περ ἂν σοὶ δοκῇ. καὶ
tάντα εἰπὼν καὶ ἔτι τούτων πλείονα εὐαγγελιστερά
tὴν κόρην αὐτῷ γενέσθαι παρεσκεύασεν. ἦν δὲ
καὶ ὄφθηναι καλὸς καὶ στωμόλος καὶ πιθανό
τατος, καὶ ἐπειδὴ ἦκεν εἰς τὸ Βυζάντιον, συμ-
bολαιον ποιησάμενος προικός μεγάλης καὶ τάλλα
πολυτελῶς παρασκευάσας, ἔσθητά τε καὶ χρυσὸν
καὶ ὅσα εἰς κόσμον γυναικῶν εὐδαιμόνων, περεί-
πεν εὗ καὶ καλῶς, ἀχραντὸν τηρῶν, ὡς ἐπηγ-
γείλατο: ὡστε καὶ αὐτὴν ἔρρηκε τὴν κόρην ἥδη.
5 ὁ δὲ καὶ τάλλα πάντα παρεῖχεν ἑαυτὸν κοσμω-
tατόν καὶ ἑπεική καὶ σώφρονα, καὶ ἦν τις
ἐξαίφνης περὶ τὸν νεανίσκον θαυμαστὴ μεταβολή.
ἔδρας τε γὰρ ἐξανίστατο τοὺς πρεσβυτέρους καὶ
ἐπεμελεῖτο φθάνειν προσαγορεύων τοὺς ἐντυγχά-
νουτας, καὶ τὸ τέως ἀκριτον πολυτελῆ ἐκ τῆς
πρὶν ἁσωτίας εἰς τὸ εὐβουλιον μεταπέπτον, τὸ
μεγαλόφρον ἐφύλαττε πρὸς τοὺς ἐν χρείᾳ τοῦ
λαβεῖν διὰ πενιὰν ὡςτε ἐθαυμάζειν ἄπαν-
tας τὸ αἱρύδιον οὕτως ἐκ τοῦ χείρονος εἰς τὸ
6 πάνυ χρηστὸν μετελθόν. ἐμὲ δὲ οὖν ἦρηκεν
πάντων μᾶλλον, καὶ ὑπερηγάπων αὐτῶν, καὶ τὴν
πρὶν ἁσωτίαν φύσεως ἐνόμιζον εἶναι θαυμαστὴν
μεγαλουργίαν, ἀλλ' οὖν ἀκρασίαν.
7 "Κάμη όυν ὑπεισήθει τὸ τοῖς Θεομοστοκλέους, ὡς
κάκεινος τῆν πρώτην ἡλικίαν 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

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father would have allotted to you as your dowry: and I will respect your virginity as long as seems good to you!’ By means of these words and others like them he was not unsuccessful in inducing the maiden to look upon him favourably, as he was handsome and both ready and persuasive of speech. On his arrival, too, at Byzantium, he made a marriage settlement of a very large sum of money upon her, and also provided her most handsomely with all else that she could require—clothes, gold, and all the ornaments that wealthy women wear: he treated her with the greatest respect, and, as he had promised, made no attempt on her chastity: with the result that he very soon captured her heart. In the other departments of life too he shewed himself polite, virtuous, and discreet; a most wonderful change had taken place in him! He would rise from his chair when anyone older than himself entered the room, he would be careful to be the first to salute people whom he met, and his former indiscriminate prodigality turned to prudence, but remained a copious liberality to those who, through their poverty, must needs accept favours. All wondered at this sudden transformation from the bad to the really excellent: I was perhaps of all the most attracted by him, both because I was naturally very fond of him and also because I thought that his former irregularities were more the result of an excess of extravagance, but never of vice.

"I called to mind the case of Themistocles\(^1\); 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.

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\(^1\)
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λαστος ειναι, παντας υπερβαλεν 'Αθηναιουν υστερον σοφια τε και άνδραγαθια. καλ δη μετενον αποσκορακίσας αυτον, οτε μοι περι τοι 8 της θυγατρος διελεχθη γαμουν και γαρ με σφοδρα έθεράπευς και εκαλει πατερα και κατα την αγορα εδορυφορει. καλ των εις πολεμον γυμνασιων ουκ ήμελει, αλλα και παν ερρωμενως εν ται 9 ιππασίαις διεπρεπεν. ην μεν ουν και παρα τοι της ασωτιας χρονου τουτοις χαιρων και χρωμενος, αλλως εν τρυφη και παιδια το δε άνδρειον ομω αυτο και το έμπειρον λεληθότως ετρέφετο. τε λεον δε ην αυτο το έργον προς το καρτερως και πουκίλως διαπρέπεων εν τοις πολεμικοις επεδιδοι 10 δε και χρηματα ικανα τη πολει. κακεινου άμα εμοι στρατηγον προεβαλοντο οθεν έτι μαλλω υπερηπαζετο με, υπηκοον μοι κατα παντα παρεχων εαυτων.

18. "Επει δε ενικήσαμεν των πολεμον ἐπιφανείᾳ των θεών, υποστρέψαντες εἰς τὸ Βυζάντιον, εὐφημούντες τὸν Ἡρακλέα καὶ τὴν Ἀρτεμίν, ἑχειροτονήθημεν, ἐγὼ μὲν ενταύθα τῇ Ἀρτέμιδι, ὥστε εἰς Τύρων Ἡρακλεῖ, λαβόμενός μου τῆς δεξιᾶς ὁ Καλλισθένης, διηγεῖται πρὸ τῶν ἐπικράτημα 2 αὐτοῦ περὶ τὴν Καλλιγόνην, "Αλλ᾽ ἀπὸ εποίησαμεν, πάτερ, εἰπε, 'τὰ μὲν νεότητος φύσι πέπρακται βία, τὰ δε μετὰ ταύτα προαιρέσθη, 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 manifestations in our favour, we returned to Byzantium, as we desired to express our gratitude to Hercules and Artemis. It was voted I should be the delegate hither to Artemis and he to Hercules at Tyre. Before our departure, Callisthenes took me by the hand and told me the whole story about Calligone. 'As for what I did, father,' said he, 'it began as a deed of violence in the heat of youth, but it has gone on as a matter of sober inclination. Up to this very moment I have respected her chastity, and that in

1 That of Artemis is mentioned in VII. xii. § 4.
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καὶ ταῦτα πολέμους ὁμιλῶν, ἐν οἷς οὐδεὶς ἀνα-
3 βάλλεται τὰς ἡδονὰς. νῦν οὖν εἰς τὴν Τύρων
αὐτὴν ἀπαγαγεῖν ἔγνωκα πρὸς τὸν πατέρα, καὶ
νόμῳ παρ’ ἐκείνου λαβεῖν τὸν γάμον. ἃν μὲν οὖν
ἐθελήσῃ μοι δοθεῖν τὴν κόρην, ἀγαθή τύχῃ
dέξομαι· ἃν δὲ σκαῖδος γένηται καὶ δύσκολος, παρ-
4 θένον αὐτὴν ἀπολήψεται. ἐγὼ γὰρ προῖκα ἐπὶ-
δοὺς οὐκ εὐκαταφρόνητον, ἀγαπητῶς ἀν λάβωμι
tὸν γάμον. ἀναγνώσσομαι δὲ σοι καὶ τὸ συμ-
βόλαιον, ὃ φθάνω πρὸ τοῦ πολέμου γράψας,
δεόμενος συνοικίσαι τῷ Καλλισθένει τὴν κόρην,
tὸ τε γένος αὐτοῦ καταλέγων καὶ τὸ ἄξιόμα καὶ
tὰς ἐν τοῖς πολέμοις ἀριστεῖας· τοῦτο γὰρ ἔστιν
5 ἡμῖν τὸ συγκείμενον. ἐγὼ δὲ, ἢν τὴν ἐφεσιν
ἀγωνισώμεθα, διέγνωκα πρῶτον μὲν εἰς τὸ Βυ-
ξάντιον διαπλεύσαι, μετὰ ταῦτα δὲ εἰς τὴν Τύρων.
καὶ ταῦτα διαμυθολογήσαντες ἐκοιμήθημεν τὸν
αὐτὸν τρόπον.

19. Τῇ δὲ ύστεραιᾳ παραγενόμενος ὁ Κλεινίας
ἐφη Θέρσανδρον διὰ τῆς νυκτὸς ἀποδεδρακέναι
tὴν γὰρ ἐφεσιν οὐχ ὡς ἄγωνυμον πεποίησθαι
βουλόμενον δὲ μετὰ προφάσεως ἐπισχεθῆναι τὸν
2 ἔλεγχον δὲν ἐτόλμησε. μείνατες οὖν τῶν ἐξῆς
tριῶν ἥμερῶν, ὡς ἡ ἤ προθεσμία, προσέλ-

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war-time, when men are generally not accustomed to defer\(^1\) their pleasures. I have therefore now decided to take her back to her father at Tyre, and there to ask him to give her to me in marriage in accordance with the law.\(^2\) If he will give her to me, I will take her and rejoice at my good fortune; if he makes objections and refuses, he shall take her back, still a virgin: I have given her a marriage portion which is not to be despised, and I would gladly conclude the marriage.” I will read you the letter which I wrote before he went to fight, asking Hippias to unite the girl to Callisthenes: in it is recited his good birth and worth, and also his brave deeds in the field\(^3\): that is the arrangement that Callisthenes and I made. As for myself, if we are successful in the appeal,\(^4\) I have made up my mind to sail first for Byzantium, and after that to proceed to Tyre.” When we had finished all this conversation, we retired to our couches as on the previous occasions.

19. On the following day Clinias came and told us that Thersander had fled in the night; he had appealed without any intention of appearing, and only wished, under this pretence, to put off the trial at which his plot would have come to light. We therefore stayed three days more, the legal time for renewing proceedings, and then appeared before the

\(^1\) 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.
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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 τῷ Βυζάντιον, κάκει τοὺς πολυεύκτους ἐπιτελέσαντες γάμους, ἀπεδημήσας μὲν εἰς τὴν Τύρον. δύο δὲ ὑστερον ἡμερῶν τοῦ Καλλισθένου ἔλθόντες, εὗρομεν τὸν πατέρα μέλλοντα θύειν τοὺς γάμους τῆς ἀδελφῆς εἰς τὴν ὑστεραίαν. παρῆμεν οὖν ὡς καὶ συνθύσομεν αὐτῷ καὶ εὐξόμενοι τοῖς θεοῖς τοὺς τε ἐμοὺς καὶ τοὺς ἐκείνου γάμους σὺν ἀγαθαῖς φυλαχθῆναι τύχαις. καὶ διεγνώκαμεν ἐν τῇ Τύρῳ παραχειμάσαντες διελθεῖν 1 εἰς τὸ Βυζάντιον.

1 It is possible that Jacobs was right when he thought that some such word as ἡρι or θέρει had dropped out before διελθεῖν.
Chief Justice, where we had the laws read in accordance with which Thersander could no longer have any cause of action against us. We then took ship and, obtaining a favouring wind, arrived at Byzantium, where we celebrated the marriage for which we had so long prayed, and thence set out for Tyre. We reached it two days after the arrival of Callisthenes, and we there found my father just about to offer the proper sacrifices for my sister's wedding, which was to take place on the following day. At this we were present to join in the sacrifices and to pray the gods that both my marriage and his might be guarded and secured by the best of fortune; and our intention was to pass the winter at Tyre and afterwards to proceed to Byzantium.¹

¹ Our author seems to have forgotten that the story began by being Clitophon's narration to himself. The narration took place at 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.
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