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LONGUS

XENOPHON OF EPHESUS

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LONGUS

DAPHNIS AND CHLOE

XENOPHON OF
EPHESUS

ANTHIA AND HABROCOMES

EDITED AND TRANSLATED BY

JEFFREY ~~HENDERSON~~

HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

2009

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First published 2009

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Library of Congress Control Number 2008938509

ISBN 978-0-674-99633-5

*Composed in ZephGreek and ZephText by
Technologies 'N Typography, Merrimac, Massachusetts.
Printed on acid-free paper and bound by
The Maple-Vail Book Manufacturing Group*

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PREFACE

This edition replaces the Loeb Classical Library edition containing Longus and Parthenius, first published in 1916, which for Longus had a Greek text by J. M. Edmonds paired with a seventeenth-century translation by one George Thornley. Xenophon of Ephesus, making his debut in the Library, replaces Parthenius, who is to reappear freshly edited in a new Loeb volume of Hellenistic works. The pairing of Xenophon's *Anthia and Habrocomes*, perhaps the earliest and certainly the least polished of the extant novels, with Longus' highly sophisticated *Daphnis and Chloe* well illustrates both the basic conventions of the genre and its creative range.

For my texts I have adapted the Teubner editions of Longus by M. D. Reeve (1982, corr. 1994) and of Xenophon of Ephesus by J. N. O'Sullivan (2005). In my textual notes I include only readings that significantly affect interpretation or translation; for more detailed information the reader should consult the critical editions.

It is now more than forty years since I was introduced to *Daphnis and Chloe* by my first Greek teacher, William McCulloh, who was then at work on his *Longus* (New York, 1970), the first comprehensive literary treatment of the novel. Instantly captivated, I resolved to follow Goethe's advice to revisit *Daphnis and Chloe* once every year "so as

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to learn from it again and again, and to sense freshly its great beauty" (*Conversations with Eckermann*, 20 March 1831). Although my visits have turned out to be less frequent, Goethe's promise has always come true. It is a special pleasure to contribute to the Library an edition of this last great work of classical Greek literature and to dedicate it, *parvum pro magno*, to William E. McCulloh.

For comments on the final draft of Longus I thank William McCulloh; for comments on Xenophon, Stephen Trzaskoma.

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LONGUS



INTRODUCTION

Author and Date

We have no external evidence for the Longus to whom *The Story of Daphnis and Chloe*¹ is attributed in the MSS.² The name was not uncommon in the imperial period and, like many another Roman name, was also borne by Greeks, e.g. the Pompeii Longi of Lesbos, the descendants of the Greeks given citizenship by Pompey the Great. The novel's Lesbian setting is not traditionally associated with pastoral³ and drawn vividly and particularly enough that

¹ For the title, which the MSS transmit with three toponymic descriptors—*Poimenika* "Pastoral Tale" in the title (V and F), *Aipolika* "Goatherding Tale" (V) and *Lesbiaka* "Lesbian Tale" (F) in the subscriptions—see the Introduction to Xenophon of Ephesus, n. 1.

² In the title V gives the author's name as Longos, F (in both title and subscription) as Logos. It has been suggested that Logos (an attested name but also "book" or "account") originated in a misreading of the title (for example, Florentinus Laurentianus 627 gives as the title *Λόγον ποιμενικῶν περὶ Δάφνιν καὶ Χλόην*) and that Longos was merely a subsequent attempt to produce a more plausible name. But Longos is likelier to have been altered to Logos than vice versa, and elsewhere F tends to alter proper names.

³ Though the programmatic figure Lycidas in Theocritus 7

Longus could have been a native or resident. On the other hand, the island's erotic, and particularly Sapphic, associations⁴ well suited a literary love story; the narrator's persona is that of a non-resident who requires instruction from a local expert (Prologue); and his tale is so addressed to an audience of non-residents as to suggest discovery rather than native familiarity (e.g. 2.1). In any case, the novel's refined style and dense allusiveness suggest that Longus was a native speaker of Greek, and its allusions to material found in Latin poets but not in their extant Greek models were probably to lost Greek models, in particular the poems of Philitas of Cos, as signalled by his emblematic namesake in the novel.⁵

No internal details fix the novel's date, but its literary and stylistic affinities, taken together, are consistent with a date in the middle to late second century CE or early in the third: the heyday of the Greek novel (as witnessed by the papyri) and a period of cultural efflorescence in Greece generally (the "second sophistic"). It has features in common with the fictitious letters (especially those of farmers and fishermen) by Aelian and Alciphron, with the

comes from Cydonia, the island off the coast of Lesbos (?), which thus may have figured in the tradition, perhaps in Philitas' poetry.

⁴ Sappho's poetry is an important intertextual constituent of the novel.

⁵ Although Philitas (born c. 340 BCE) was a major influence on Hellenistic and Latin poetry, especially erotic elegy and pastoral, little of his work survives (see L. Sbardella, *Filite. Testimonianze e frammenti poetici* [Rome, 2000]). The passing of the syrinx in 2.37.3 apparently symbolizes the literary succession Philetas–Theocritus–Longus.

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Euboicus of Dio of Prusa, and with Lucian, and among the extant novels with Achilles Tatius' *Leucippe and Clitophon* (two papyri are datable to c. 150, and its portrayal of the Boukoloi may reflect their revolt of 172) and Apuleius' *Metamorphoses* (based on a Greek original and datable to the same era), which are comparable in their narrative sophistication and complexity, their literary texture, and their creative engagement with features of romantic fiction that had become stereotypical.

Summary

Daphnis and Chloe, born to prominent families of Mytilene but abandoned as infants in the countryside, are suckled respectively by a goat and a ewe, discovered each by a different shepherd, and raised by that shepherd's family. Grazing their goats and sheep together in their early teens, they develop a strong mutual attraction but know nothing about the workings of love, which they gradually discover by trial and error. They are pointed in the right direction by a wise old shepherd, Philetas, and Daphnis is tutored in the basics of lovemaking by a married woman from the city. Along the way they encounter external obstacles as well—the demands of seasonal labor, separation in winter, Daphnis' abduction by pirates and Chloe's by a party of wealthy young men from Methymna, unwelcome attention from amorous rivals—but these they overcome with help from the benevolent and ever-present deities of the countryside: Pan and the Nymphs, and Dionysus. Daphnis' true identity is discovered when his parents visit their country estate, and Chloe's recognition soon follows. The couple are married and finally consummate their love.

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Longus' unique amalgam of romantic prose fiction and pastoral poetry well suited his theme: the nature and discovery of love. His countryside is based in reality as seen through the eyes of his urban narrator and exemplified by visiting town-dwellers, including the owners of the land, and is not immune to poverty, ignorance, hard labor, and base behavior. At the same time it is envisioned as an edenic place, under the control of but uncontaminated by civilization, where innocence can still be found and where nature is not embellished or supplanted by artifice except to cater to the expectations of vacationing urban landlords. To his pastoral purposes Longus adapted conventional features of the romantic novel: the plot is simple and linear instead of complex and episodic; a unitary location in Greece replaces far-flung and exotic travel; gradual, dynamic, and mutual discovery of love replaces static love at first sight followed by long separation and belated reunion;⁶ and the couple's adventures on the way to happiness are more internal and psychological than external, unfolding in time rather than confronted in space. Longus adapts his pastoral inheritance as well, although its norms and sensibility predominate and always transform the conventional novelistic elements: the earlier bucolic conception of love as a disease requiring a cure (cf. especially the programmatic figure of Daphnis in Theocritus 1) is redefined by a conception of true love as a natural and organic process, and the simplicity of country life is viewed not from the superior and ironic perspective of urbanity (exemplified, for example, by Simichidas in Theocritus 7) but in a sentimental

⁶ Though Achilles Tatius does something similar in the first quarter of his novel.

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and playful light, as an ideal world of the imagination and the spirit, reachable only through art and imagination.

The world of *Daphnis and Chloe* is in fact a self-consciously literary construction, and the narrative, though simple and straightforward on the surface, is extraordinarily complex and subtle. In a programmatic Prologue, the narrator describes a painting⁷ that he happened upon while hunting, i.e. he is a townsman who visits the countryside for recreation. The painting's beauty, lovelier even than the Nymphs' grove which it adorned, impelled him to respond in writing and to seek out an interpreter of its meaning, signalling that the story is not an imitation of life but an artifact, that its narrator is himself part of the fiction and his authority only partial, and that there is meaning, both literary and personal, that lies beyond what he tells us and that readers are invited to discover by their own contemplation.

The surface behind which contemplative readers can glimpse, or project, elusive depths is intricately crafted and highly polished: a smooth and tuneful narrative style (hiatus is generally avoided), basically Attic, with rhetorical heightening in the speeches, deft use of metaphor, and the sort of rhythmical, symmetrical, and variegated patterning familiar in the Gorgianic and Asianic traditions of the second sophistic era, though they are more poetic, and worn much more lightly, than in Achilles Tatius and Heliodorus. The overall structure is carefully shaped, its rhythm and symmetry more musical than geometric, following the human and natural pattern of the seasons, the protagonists' parallel process of discovery, the repetition,

⁷ Achilles Tatius also begins his novel with an ephrasis.

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variation, and counterpointing of themes, speeches, and events, and the central role played by nature, whose vitality, immanent divinity, and musicality complement the human action at every turn.

Longus also incorporates a wider range of literary texts than the other novelists, as befits his fundamentally Hellenistic orientation: prominent besides pastoral and romance are Homer (especially the *Odyssey*), Sappho, Euripides, Plato (especially *Phaedrus*), and (especially in Book IV) New Comedy. His literary reminiscences are not merely quotation or allusion but always creatively appropriated, so that they become part of the fabric of his own artistic sensibility and the meaning that his narrator attaches to the story. Although his literary interests and moral outlook are always foremost, the settings, action, and characters are never implausible, as they often are in the other novels (especially Xenophon's). From Theocritus, for example, he takes pastoral incidentals, but his portrayal of pastoral innocence and erotic awakening in a sympathetic natural setting is original, as is his adaptation of motifs and descriptive details to suit, or playfully subvert, the narrative requirements of a romantic novel.

Longus uses none of his literary or mythological sources to construct a consistent framework for his story, but near the end of each of the first three books, and corresponding to the stages of the couple's progress in love, is an aetiological erotic myth involving Pan, told second-hand, about a musical girl, aggression against her, the girl's metamorphosis, and the survival of her music: the wood-dove, alluding to the myth of Pitys (1.27), Pan and Syrinx (2.34, then mimed by the protagonists in 37-39), and Echo (3.23). As often, the myths serve to universalize the couple's experience and complicate our responses to it. Their

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tragic and violent tenor is at variance with the novel's overall comic-pastoral mode, in which real harm rarely comes to anyone and the tutelary divinities are benign, but mythical glimpses of this dimension add perspective and contrast.

Because of their mythic and initiatory features, the Greek and Roman novels have been read as cultic texts derived from, or even as esoteric allegories of, the rituals and lore of mystery religions, in the case of *Daphnis and Chloe* the Dionysiac mysteries or Dionysiac/Orphic theology, in which Eros is an avatar of Dionysus. It is true that an atmosphere of divine immanence pervades the novel, that education is a central theme, that some themes or images are found also in Dionysiac cult and myth, and that the narrative invites discovery of more than meets the eye. But this theory lacks explanatory power: there is nothing in the novel that cannot be more naturally accounted for as an element of the literary narrative, which is always rationally and plausibly motivated; none of its narrative or didactic voices has superior authority; and the assumption that the novel contains a systematic esoteric meaning is at variance with its pervasive humor, irony, playfulness, and ambiguity, and is incompatible with the universal appeal claimed in the Prologue.

Reception

Although *Daphnis and Chloe* has yet to turn up on papyrus and the earliest likely reminiscence is in a ninth-century poem by Constantine of Sicily,⁸ the novel has enjoyed a richer literary, artistic, and musical reception than any

⁸ R. C. McCail, *Byzantion* 58 (1988) 112-122.

of the other Greek novels.⁹ Direct references and adaptations begin to appear in the twelfth century (the verse romance *Drosilla and Charicles* by Nicetas Eugenianus) and translations even before the first printed edition of the Greek text (Florence, 1598), into Italian by Annibal Caro (Parma, 1784, but completed before 1538), into English by Angel Day (London, 1587), and, most influentially, into French by Jacques Amyot (Paris, 1559); subsequently translations have appeared in all the major languages, in editions cheap or lavish (some with illustrations by prominent artists), expurgated or (much less often) faithful.¹⁰ The novel was a source for Belleau's *Bergerie* (1565, 1572), Lorenzo Gambara's *Foundlings* (Naples, 1574, in Latin hexameters), Spenser's *The Faerie Queene* (1590, 1596), and perhaps Shakespeare's *Tempest* (c. 1610), in modern times for Ravel's ballet *Daphnis et Chloé*, Yukio Mishima's novel *The Sound of Waves* (1954), and for the films *Young Aphrodites* (1963), *The Blue Lagoon* (1980), and *Dafnis i Khloya* (1993). Despite its perennial popularity and the admiration of no less an authority than Goethe,¹¹ *Daphnis and Chloe* was largely ignored by classical scholars, being considered trivial and/or pornographic, until the 1960s, when the ancient novel began to be viewed as a worthwhile object of study.

⁹ Surveys in García Gual, 263–75; Rojas Álvarez, xxviii–xxxvi; Schönberger, 45–52; Vieillefond, lxxx–xcviii; Morgan (1997) 2273–76; and Pattoni, 180–89.

¹⁰ Surveys in Barber; Ferrini; and Morgan (1997) 2212–16.

¹¹ *Conversations with Eckermann*, 9, 18, and 20 March 1831.

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The Text

Two independent manuscripts preserve the whole (F) or most (V) of the text, and one contains four gnomic excerpts (O). F and V derive from the same archetype, V through an intermediary manuscript; O is related to V, possibly through the lost intermediary (since O predates V). The other manuscripts predating the first printed edition of the Greek text (Juntine, ed. Raffaello Colombani, Florence, 1598) all derive from V with occasional contamination from F, but they occasionally provide useful corrections and conjectures; both the Juntine edition and the vernacular versions made before its publication (see above) were based on one or another of these derivative manuscripts. The standard chapter divisions derive from Villoison's edition (Paris, 1778) as numbered in Passow's edition (Leipzig, 1811).

F (formerly A)	Florentinus Laurentianus Conv. Soppr. 627 (XIII)
V (formerly B)	Vaticanus Graecus 1348 (XVI)
O	Olomucensis M 79 (XV)

ΤΑ ΚΑΤΑ ΔΑΦΝΙΝ ΚΑΙ ΧΛΟΗΝ¹

<ΠΡΟΟΙΜΙΟΝ>

Ἐν Λέσβῳ θηρῶν ἐν ἄλσει Νυμφῶν θέαμα εἶδον κάλλιστον ὧν εἶδον· εἰκόνα γραπτὴν, ἱστορίαν ἔρωτος. καλὸν μὲν καὶ τὸ ἄλσος, πολύδενδρον, ἀνθηρόν, κατάρρυτον· μία πηγὴ πάντα ἔτρεφε, καὶ τὰ ἄνθη καὶ τὰ δένδρα· ἀλλ' ἢ γραφὴν τερπνοτέρα καὶ τέχνην ἔχουσα περιττὴν καὶ τύχην ἐρωτικὴν· ὥστε πολλοὶ καὶ τῶν ξένων κατὰ φήμην ἤεσαν, τῶν μὲν Νυμφῶν ἰκέται, τῆς δὲ εἰκόνης θεαταί. 2. γυναῖκες ἐπ' αὐτῆς τίκτουσαι καὶ ἄλλαι σπαργάνοις κοσμοῦσαι, παιδία ἐκκέιμενα, ποιμνία τρέφοντα, ποιμένες ἀναιρούμενοι, νέοι συντιθέμενοι, ληστῶν καταδρομὴ, πολεμίων ἐμβολή, πολλὰ ἄλλα καὶ πάντα ἐρωτικά. 3. ἰδόντα με καὶ θαυμάσαντα πόθος ἔσχεν ἀντιγράψαι τῇ γραφῇ· καὶ ἀναζητησάμενος ἐξηγητὴν τῆς εἰκόνης τέτταρας βίβλους ἐξεπονησάμην, ἀνάθημα μὲν Ἐρωτι καὶ Νύμφαις καὶ Πανί, κτήμα δὲ τερπνὸν πᾶσιν ἀνθρώποις, ὃ καὶ νοσοῦντα ἰάσεται, καὶ λυπούμενον παραμυθήσεται,

¹ Λόγγου ποιμενικῶν τῶν κατὰ Δάφνιν καὶ Χλόην V: Λόγγου ποιμενικῶν περὶ Δάφνιν καὶ Χλόην F: ἐκ τοῦ τρίτου λόγου τοῦ Λόγγου O ad III 5.4, et cf. subscriptionem

THE STORY OF DAPHNIS AND CHLOE

PROLOGUE

On Lesbos while hunting I saw in a Nymphs' grove a display, the fairest I ever saw: an image depicted, a story of love. Fair also was the grove, thick with trees, flowery, well watered: a single spring nourished it all, flowers and trees alike. But that depiction was lovelier still, owning outstanding technique and an amorous subject, so that its prestige drew many visitors, even strangers, to worship the Nymphs and to view the image. 2. In it were women giving birth and other women adorning babies in swaddling clothes, babies abandoned and beasts feeding them, shepherds taking them up, youngsters plighting their troth, a pirate raid, an enemy invasion, and much more, all of it amorous. 3. I looked and marveled, and a longing seized me to rival the depiction in words; I sought out an interpreter of the image and have carefully fashioned four books, an offering to Love and the Nymphs and Pan, a delightful possession for all mankind that will heal the sick and encourage the depressed, that will stir memories in

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τὸν ἐρασθέντα ἀναμνήσει, τὸν οὐκ ἐρασθέντα προ-
παιδεύσει. 4. πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ
φεύξεται, μέχρις ἂν κάλλος ἢ καὶ ὀφθαλμοὶ βλέπω-
σιν. ἡμῖν δ' ὁ θεὸς παράσχοι σωφρονούσι τὰ τῶν
ἄλλων γράφειν.

PROLOGUE

those experienced in love and for the inexperienced will be a lesson for the future.¹ 4. For absolutely no one has ever escaped Love nor ever shall, as long as beauty exists and eyes can see. For our part, may the god grant us proper detachment in depicting the story of others.

¹ Recalling the programmatic claims of Thucydides (1.22) and Polybius (9.2.6) but combining enjoyment with utility.

ΛΟΓΟΣ ΠΡΩΤΟΣ

- 1 Πόλις ἐστὶ τῆς Λέσβου Μιτυλήνη, μεγάλη καὶ καλή· διείληπται γὰρ εὐρίποις ὑπεισρεούσης τῆς θαλάσσης, καὶ κεκόσμηται γεφύραις ξεστοῦ καὶ λευκοῦ λίθου. νομίσεις οὐ πόλιν ὄραν ἀλλὰ νῆσον. 2. ταύτης τῆς πόλεως τῆς Μιτυλήνης ὅσον ἀπὸ σταδίων διακοσίων² ἀγρὸς ἦν ἀνδρὸς εὐδαίμονος, κτήμα κάλλιστον· ὄρη θηροτρόφα, πεδία πυροφόρα, γήλοφοι κλημάτων, νομαὶ ποιμνίων· καὶ ἡ θάλασσα προσέκλυζεν ἠϊόνος ἐκτεταμένης ψάμμω μαλθακῇ.
- 2 Ἐν τῷδε τῷ ἀγρῷ νέμων αἰπόλος, Λάμων τοῦνομα, παιδίον εὗρεν ὑπὸ αἰγὸς τρεφόμενον. δρυμὸς ἦν καὶ λόχη βάτων καὶ κιττὸς ἐπιπλανώμενος καὶ πόα μαλθακῇ, καθ' ἧς ἔκειτο τὸ παιδίον. ἐνταῦθα ἡ αἰξ θεουσα συνεχῆς ἀφανῆς ἐγένετο πολλακίς καὶ τὸν ἔριφον ἀπολιπούσα τῷ βρέφει παρέμενε. 2. φυλάττει τὰς διαδρομὰς ὁ Λάμων οἰκτείρας ἀμελούμενον τὸν ἔριφον, καὶ μεσημβρίας ἀκμαζούσης κατ' ἵχνος ἐλθὼν ὄρᾳ τὴν μὲν αἰγα πεφυλαγμένως περιβεβηκυῖαν μὴ ταῖς χηλαῖς βλάπτει πατούσα, τὸ δὲ ὥσπερ ἐκ μητρῶας θηλῆς τὴν ἐπιρροὴν ἔλκον τοῦ γάλακτος. 3. καὶ θαυμάσας, ὥσπερ εἰκὸς ἦν, πρόσσειω ἐγγὺς καὶ εὐρίσκει παιδίον ἄρρεν, μέγα καὶ καλὸν καὶ τῆς κατὰ

² εἴκοσι V: an ἑκατὸν? E. L. Bowie CQ 79 (1985) 86–90

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Mitylene is a city on Lesbos, large and beautiful, for it is 1
divided by channels where the sea flows in and adorned by
bridges of bright polished stone. You will have the impres-
sion not of a city but an island. 2. About two hundred
stadest² from this city of Mitylene was a rich man's country
manor, a very fine property: hills supporting game, plains
bearing wheat, slopes spread with vineyards, pastures with
flocks; and the sea washed upon the soft sand of an exten-
sive beach.

While pasturing his flock on this estate a goatherd 2
named Lamo³ found a baby being suckled by a she-goat. It
was a copse with a bramble thicket, wandering ivy, and soft
grass where the baby lay. The goat kept running out of
sight in this direction and abandoning her kid to stay with
the newborn. 2. Lamo, feeling sorry for the neglected kid,
kept an eye on these comings and goings, and at high noon
he tracked her and saw the goat standing over the child
carefully, so as not to hurt it by treading with her hooves,
while it sucked her flowing milk as if from a mother's
breast. 3. Naturally he was amazed, and coming closer he
discovered a male child, large and handsome, in swaddling

² 37 km; the variant reading "twenty stades" is incompatible
with the statement in IV 33.2-3 that the trip from the farm to the
city took an entire day.

³ The name appears elsewhere only in an epigram of
Philippus (*AP* 6.102) of a horticulturist, cf. 4.1-3.

τὴν ἔκθεσιν τύχης ἐν σπαργάνοις κρείττοσι· χλαμύδιόν τε γὰρ ἦν ἀλουργές καὶ πόρπη χρυσῆ καὶ ξιφίδιον ἐλεφαντόκωπον.

- 3 τὸ μὲν οὖν πρῶτον ἐβουλεύσατο μόνα τὰ γνωρίσματα βαστάσας ἀμελῆσαι τοῦ βρέφους· ἔπειτα αἰδεσθεῖς εἰ μηδὲ αἰγὸς φιλανθρωπίαν μιμῆσεται, νύκτα φυλάξας κομίζει πάντα πρὸς τὴν γυναῖκα Μυρτάλην, καὶ τὰ γνωρίσματα καὶ τὸ παιδίον καὶ τὴν αἶγα αὐτήν. 2. τῆς δὲ ἐκπλαγείσης εἰ παιδία τίκτουσιν αἶγες, πάντα αὐτῇ διηγείται· πῶς εὗρεν ἐκκέιμενον, πῶς εἶδε τρεφόμενον, πῶς ἠδέσθη καταλιπεῖν ἀποθανούμενον. δόξαν δὴ κάκεινη, τὰ μὲν συνεκτεθέντα κρύπτουσι, τὸ δὲ παιδίον αὐτῶν νομίζουσι, τῇ δὲ αἰγὶ τὴν τροφήν ἐπιτρέπουσιν. ὡς δ' ἂν καὶ τό ὄνομα τοῦ παιδίου ποιμενικὸν δοκοίη, Δάφνιν αὐτὸν ἔγνωσαν καλεῖν.

- 4 Ἦδη δὲ διητοῦς χρόνου διηνησμένον,³ ποιμῆν ἐξ ἀγρῶν ὁμόρων νέμων, Δρύας τὸ ὄνομα, καὶ αὐτὸς ὁμοίοις ἐπιτυγχάνει καὶ εὐρήμασι καὶ θεάμασι. Νυμφῶν ἄντρον ἦν, πέτρα μεγάλη, τὰ ἔνδοθεν κοίλη, τὰ ἔξωθεν περιφερής. 2. τὰ ἀγάλματα τῶν Νυμφῶν αὐτῶν λίθοις ἐπεποίητο· πόδες ἀνυπόδητοι, χεῖρες εἰς ὤμους γυμναί, κόμαι μέχρι τῶν αὐχένων λελυμέναι, ζῶμα περὶ τὴν ἰξύν, μεϊδιάμα περὶ τὴν ὀφρύν· τὸ πᾶν σχῆμα χορείας⁴ ἦν ὀρχουμένων. 3. ἡ ὤα⁵ τοῦ ἄντρου τῆς μεγάλης πέτρας ἦν τὸ μεσαίτατον, ἐκ δὲ [τῆς] πηγῆς⁶

3 in ras. V²: δικνουμένου cett: διαγενομένου Reeve cl. 1.15.1, 21.1, 2.2.4, 3.2.5

4 Suppl. Hunter cl. Ach. Tat. 1.1.7

5 ἡ ὤα codd: ἴνα Castiglioni cl. 4.3.1

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clothes too fine for a foundling's condition: a little purple mantle with a golden clasp, and a little sword with an ivory hilt.

His first plan was to ignore the newborn and just make 3
off with its tokens of identity. Then feeling ashamed were
he not to match even a goat's humanity, he waited until
nightfall and brought everything to his wife, Myrtale:⁴ the
tokens, the child, and the goat as well. 2. She was as-
tounded at the thought of goats having babies, so he told
her the whole story: how he saw it being suckled, how he
felt ashamed to leave it to die. With her agreement they
hid the accompanying objects, called the child their own,
and assigned its feeding to the goat. To assure that even the
child's name would sound pastoral, they decided to call
him Daphnis.⁵

When two years had been accomplished, a shepherd 4
named Dryas⁶ was pasturing his flock on an adjoining farm
when he happened upon similar discoveries and sights. It
was a cave of the Nymphs, a great boulder hollow inside
and domed outside. 2. The statues of the Nymphs them-
selves were made of stones, with feet unshod, arms bare to
the shoulders, tresses loose on their necks, a belt around
the waist, a smile upon the face. The whole arrangement
was of dancers in circular motion. 3. The mouth of the cave
was at the very center of the great boulder, and water bub-

⁴ "Myrtle," a conventional name found in both erotic and pas-
toral poetry.

⁵ An archetypal figure in pastoral poetry, cf. especially
Theocritus 1.

⁶ The name (based on $\delta\rho\upsilon\varsigma$ "oak tree") perhaps suggests
Nymphs, a variety of whom were the Dryads, cf. 2.39.3.

ἀναβλύζον ὕδωρ ρεῖθρον ἐποίει χεόμενον, ὥστε καὶ
 λειμῶν πάνυ γλαφυρὸς ἐκτέτατο πρὸ τοῦ ἄντρου,
 πολλῆς καὶ μαλακῆς πόας ὑπὸ τῆς νοτίδος τρεφο-
 μένης. ἀνέκειντο δὲ καὶ γανλοὶ καὶ αὐλοὶ πλάγιοι καὶ
 σύριγγες καὶ καλαύροπες,⁶ πρεσβυτέρων ποιμένων
 ἀναθήματα.

5 Εἰς τοῦτο τὸ νυμφαῖον οἷς ἀρτιτόκος συχνὰ φοι-
 τῶσα δόξαν πολλάκις ἀπωλείας παρείχε. κολάσαι δὴ
 βουλόμενος αὐτὴν καὶ εἰς τὴν προτέραν εὐνομίαν
 καταστήσαι, δεσμὸν ῥάβδου χλωρᾶς λυγίσας ὁμοιον
 βρόχῳ τῇ πέτρᾳ προσῆλθεν, ὡς ἐκεῖ συλληψόμενος
 αὐτὴν. 2. ἐπιστὰς δὲ οὐδὲν εἶδεν ὧν ἠλπισεν, ἀλλὰ τὴν
 μὲν διδοῦσαν πάνυ ἀνθρωπίνως τὴν θηλὴν εἰς ἄφθο-
 νον τοῦ γάλακτος ὀλκὴν, τὸ δὲ παιδίον ἀκλαντὶ
 λάβρως εἰς ἀμφοτέρας τὰς θηλὰς μεταφέρον τὸ στόμα
 καθαρὸν καὶ φαιδρὸν, οἷα τῆς οἷος τῇ γλώττῃ τὸ
 πρόσωπον ἀπολιχνωμένης μετὰ τὸν κόρον τῆς τρο-
 φῆς. 3. θῆλυ ἦν τοῦτο τὸ παιδίον, καὶ παρέκειτο καὶ
 τούτῳ [σπάργανα] γνωρίσματα· μίτρα διάχρυσος,
 ὑποδήματα ἐπίχρυσα, περισκελίδες χρυσαῖ.

6 Θεῖον δὴ τι νομίσας τὸ εὔρημα καὶ διδασκόμενος
 παρὰ τῆς οἷος ἐλεεῖν τε τὸ παιδίον καὶ φιλεῖν, ἀναι-
 ρεῖται μὲν τὸ βρέφος ἐπ' ἀγκῶνος, ἀποτίθεται δὲ τὰ
 γνωρίσματα κατὰ τῆς πήρας, εὔχεται δὲ ταῖς Νύμφαις
 ἐπὶ τύχῃ χρηστῇ θρέψαι τὴν ἰκέτιν αὐτῶν. 2. καὶ ἐπεὶ
 καιρὸς ἦν ἀπελαύνειν τὴν ποιμνὴν, ἐλθὼν εἰς τὴν
 ἔπαυλιν τῇ γυναικὶ διηγεῖται τὰ ὀφθέντα, δείκνυσι τὰ
 εὔρεθέντα, παρακελεύεται θυγάτριον νομίζειν καὶ λαν-
 θάνουσαν ὡς ἴδιον τρέφειν. 3. ἡ μὲν δὴ Νάπη (τοῦτο

⁶ Trzaskoma cl. 4.26.2: καὶ (om. F) κάλαμοι

⁷ The name (meaning "glen") appears elsewhere though not

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bling up from a spring created a running stream, so that before the cave stretched a silky meadow, thick with soft grass nourished by the moisture. Hung on the walls were milk pails, transverse flutes, panpipes, and staffs, offerings of bygone shepherds.

A newly lambed ewe kept visiting this shrine of the Nymphs, often making it seem that she had vanished. Meaning to punish her and recall her to her former good behavior, he twisted a green switch into a halter like a snare and went off to the boulder hoping to catch her there. 2. But on arrival he did not see at all what he expected: no, he saw the ewe in quite human fashion offering her teat for unstinted sucking of milk, and the child, without a whimper, eagerly applying to one teat and then the other a mouth clean and shiny, as the ewe licked off its face with her tongue when it had fed enough. 3. This child was female, and lying beside it too were tokens of identity: a headband threaded with gold, gilded sandals, and anklets of solid gold. 5

Thinking his discovery something divine, and learning from the ewe to feel compassion and love for the child, he picked up the baby in the crook of his arm, packed the tokens in his knapsack, and asked the Nymphs in prayer to favor with good luck his rearing of their suppliant. 2. And when it was time to drive his flock home, he returned to his farmhouse and told his wife what he had seen, showed her what he had found, and urged her to regard it as a little daughter and raise it, as far as anyone knew, as her own. 3. From that moment on, Nape (that was her name)⁷ moth-

in pastoral poetry; there was a town of this name on Lesbos and a variety of Nymphs were called Napaea.

γὰρ ἐκαλείτο) μήτηρ εὐθὺς ἦν καὶ ἐφίλει τὸ παιδίον, ὥσπερ ὑπὸ τῆς οἴος παρευδοκιμηθῆναι δεδοικῦα, καὶ τίθεται καὶ αὐτὴ ποιμενικὸν ὄνομα πρὸς πίστιν αὐτῷ Χλόην.

7 Ταῦτα τὰ παιδιά ταχὺ μάλα ἠϋξῆσε, καὶ κάλλος αὐτοῖς ἐξεφαίνετο κρεῖττον ἀγροικίας. ἤδη τε ἦν ὁ μὲν πέντε καὶ δέκα ἐτῶν ἀπὸ γενεᾶς, ἡ δὲ τοσοῦτων δυοῖν ἀποδεόντων, καὶ ὁ Δρύας καὶ ὁ Λάμων ἐπὶ μιᾶς νυκτὸς ὀρώσιν ὄναρ τοιόνδε τι. 2. τὰς Νύμφας ἐδόκουν ἐκείνας, τὰς ἐν τῷ ἄντρῳ ἐν ᾧ ἡ πηγὴ, ἐν ᾧ τὸ παιδίον εὔρειν ὁ Δρύας, τὸν Δάφνιν καὶ τὴν Χλόην παραδιδόναι παιδίῳ μάλα σοβαρῶ καὶ καλῶ, πτερὰ ἐκ τῶν ὤμων ἔχοντι, βέλη σμικρὰ ἅμα τοξαρίῳ φέρουσι, τὸ δὲ ἐφαιψάμενον ἀμφοτέρων ἐνὶ βέλει κελεύσαι λοιπὸν νέμειν τὸν μὲν τὸ αἰπόλιον, τὴν δὲ τὸ ποιμνιον.

8 Τοῦτο τὸ ὄναρ ἰδόντες ἤχθοντο μὲν εἰ ποιμένες ἔσοιντο καὶ αἰπόλοι <οἱ> τύχην ἐκ σπαργάνων ἐπαγγελόμενοι κρεῖττονα, δι' ἣν αὐτοὺς καὶ τροφαῖς ἔτρεφον ἀβροτέραις καὶ γράμματα ἐπαίδευον καὶ πάντα ὅσα καλὰ ἦν ἐπ' ἀγροικίας· ἐδόκει δὲ πείθεσθαι θεοῖς περὶ τῶν σωθέντων προνοία θεῶν. 2. καὶ κοινώσαντες ἀλλήλοις τὸ ὄναρ καὶ θύσαντες τῷ τὰ πτερὰ ἔχοντι παιδίῳ παρὰ ταῖς Νύμφαις (τὸ γὰρ ὄνομα λέγειν οὐκ εἶχον) ὡς ποιμένας ἐκπέμπουσιν αὐτοὺς ἅμα ταῖς ἀγέλαις ἐκδιδάξαντες ἕκαστα, πῶς δεῖ νέμειν πρὸ μεσημβρίας, πῶς ἐπινέμειν κοπάσαντος τοῦ καύματος, πότε ἄγειν ἐπὶ ποτόν, πότε ἀπάγειν ἐπὶ κοῖτον, ἐπὶ τίσι καλαύροπι χρηστέον, ἐπὶ τίσι μόνῃ φωνῇ. 3. οἱ δὲ μάλα χαίροντες ὡς ἀρχὴν μεγάλην παρελάμβανον

8 "First Growth in Spring," a conventional personal name and a cult-title of Demeter but not found in extant pastoral poetry.

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ered and loved the child, as though frightened of being outshone by the ewe, and for credibility she too gave the child a pastoral name: Chloe.⁸

These children grew very rapidly and their beauty conspicuously surpassed the rural norm. The boy was now fifteen years of age and the girl just two years younger, when in the very same night Dryas and Lamo had the following dream. 2. They dreamed that those Nymphs in the cave where the spring was, where Dryas had found the baby, were handing Daphnis and Chloe over to a very headstrong and handsome boy sporting wings on his shoulders and carrying a small bow and arrows, who lightly touched them both with a single arrow and ordered them henceforth to tend the flocks, he the goats and she the sheep.⁹ 7

Both were depressed by the vision of this dream, if it meant that they were to be mere shepherds and goatherds who from swaddling had shown promise of a better future—the reason why they had raised them on daintier fare and taught them reading and writing and whatever refinements a country life held; but they decided to obey the gods in the case of those saved by the gods' providence. 2. So they shared the dream with each other and in the Nymphs' shrine made an offering to the winged boy (they did not know what to call him), and then sent them forth with the flocks as shepherds, after instructing them in every particular: how they should let them graze before midday, how to graze them again after the midday heat has abated, when to take them for a drink, when to bring them home to sleep, on which ones to use the staff, on which ones the voice alone. 3. They accepted this role with great 8

⁹ The boy is Eros.

καὶ ἐφίλουν τὰς αἰγας καὶ τὰ πρόβατα μᾶλλον ἢ ποιμέσιν ἔθος, ἡ μὲν ἐς ποιμνιον ἄγουσα τῆς σωτηρίας τὴν αἰτίαν, ὁ δὲ μεμνημένος ὡς ἐκκείμενον αὐτὸν αἰξ ἀνέθρεφεν.

9 Ἦρος ἦν ἀρχὴ καὶ πάντα ἤκμαζεν ἄνθη, τὰ ἐν δρυμοῖς, τὰ ἐν λειμῶσι καὶ ὅσα ὄρεια· βόμβος ἦν ἤδη μελιτῶν, ἤχος ὀρνίθων μουσικῶν, σκιρτήματα ποιμνίων ἀρτιγεννητῶν ἄρνες ἐσκίρτων ἐν τοῖς ὄρεσιν, ἐβόμβουν ἐν τοῖς λειμῶσιν αἱ μέλιτται, τὰς λόχμας κατῆδον ὄρνιθες. 2. τοσαύτης δὴ πάντα κατεχούσης εὐωρίας οἷα ἀπαλοὶ καὶ νέοι μιμηταὶ τῶν ἀκουομένων ἐγίνοντο καὶ βλεπομένων· ἀκούοντες μὲν τῶν ὀρνίθων ἀδόντων ἦδον, βλέποντες δὲ σκιρτῶντας τοὺς ἄρνας ἤλλοντο κούφα, καὶ τὰς μελίττας δὲ μιμούμενοι τὰ ἄνθη συνέλεγον· καὶ τὰ μὲν εἰς τοὺς κόλπους ἔβαλλον, τὰ δὲ στεφανίσκους πλέκοντες ταῖς Νύμφαις ἐπέφερον.

10 Ἐπραττον δὲ κοινῇ πάντα, πλησίον ἀλλήλων νέμοντες, καὶ πολλάκις μὲν ὁ Δάφνις τῶν προβάτων τὰ ἀποπλανώμενα συνέστελλε, πολλάκις δὲ ἡ Χλόη τὰς θρασυτέρας τῶν αἰγῶν ἀπὸ τῶν κρημνῶν κατήλαυνεν· ἤδη δέ τις καὶ τὰς ἀγέλας ἀμφοτέρας ἐφρούρησε θατέρον προσλιπαρήσαντος ἀθύρματι. 2. ἀθύρματα δὲ ἦν αὐτοῖς ποιμενικὰ καὶ παιδικά· ἡ μὲν ἀνθερίκους ἀνελομένη ποθέν ἀκριδοθήραν⁷ ἔπλεκε καὶ περὶ τοῦτο πονουμένη τῶν ποιμνίων ἠμέλησεν, ὁ δὲ καλάμους ἐκτεμῶν λεπτοὺς καὶ τρήσας τὰς τῶν γονάτων διαφυὰς ἀλλήλοις τε κηρῶ μαλθακῶ συναρτήσας μέχρι νυκτὸς συρίζειν ἐμελέτησε. 3. καὶ ποτοῦ δὲ ἐκοινώνουν γάλακτος ἢ οἴνου καὶ τροφᾶς ἃς οἴκοθεν ἔφερον

⁷ -θήκην F, cf. Theocr. 1.52

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delight as if it were a high office, and grew fonder of the goats and the sheep than shepherds usually are, for she credited a sheep with her survival, and he remembered that when he lay abandoned a goat had nursed him.

Spring had begun and all the flowers were abloom, in the woods, in the meadows, and on the hills. Now there was buzzing of bees, music of songbirds, gamboling of newborn sheep; lambs gambled on the hills, bees buzzed in the meadows, birds enchanted the thickets. 2. Such was the season's beauty that filled the world, and being tender and young they began to mimic its sights and sounds: hearing the birds sing, they sang; seeing the lambs gambol, they skipped nimbly; and mimicking the bees, they gathered flowers, putting some inside their clothes and weaving others into garlands to bring to the Nymphs. 9

They did everything together, pasturing their flocks side by side. Often would Daphnis round up sheep that strayed, and often would Chloe drive the bolder goats down from the cliffs; it also happened that one would mind both flocks while the other was busy with a pastime. 2. Their pastimes were pastoral and childlike: she would collect stalks of asphodel here and there and weave a locust-trap,¹⁰ ignoring the sheep as she worked at it; he would cut tender reeds, punch holes in the clefts at the joints, join them with soft wax, and practice playing the syrinx until nightfall.¹¹ 3. For drink they would share milk or wine, and the food they brought from home they brought to 10

¹⁰ Alluding to a scene on the ivy-cup, symbolic of Theocritean pastoral, in *Idyll* 1; there is a further reminiscence of this cup below, 15. 3.

¹¹ Panpipes, the emblematic instrument of Greek pastoral.

εἰς κοινὸν ἔφερον. θάπτον ἄν τις εἶδε τὰ ποίμνια καὶ τὰς αἴγας ἀπ' ἀλλήλων μεμερισμένας ἢ Χλόην καὶ Δάφνιν.

- 11 Τοιαῦτα δὲ αὐτῶν παιζόντων τοιάνδε σπουδὴν Ἔρωσ ἀνέπλασε. λύκαινα τρέφουσα σκύμνους νέους ἐκ τῶν πλησίον ἀγρῶν ἐξ ἄλλων ποιμνίων πολλὰ ἤρπαζε, πολλῆς τροφῆς ἐς ἀνατροφὴν τῶν σκύμνων δεομένη. 2. συνελθόντες οὖν οἱ κωμήται νύκτωρ σιροὺς ὀρύττουσι τὸ εὖρος ὀργυιάς, τὸ βάθος τεττάρων. τὸ μὲν δὴ χῶμα τὸ πολὺ σπείρουσι κομίσαντες μακράν, ξύλα δὲ ξηρὰ μακρὰ τείναντες ὑπὲρ τοῦ χάσματος τὸ περιττὸν τοῦ χῶματος κατέπασαν τῆς πρότερον γῆς εἰκόνα, ὥστε κἂν λαγὼς ἐπιδράμη, κατακλᾶν τὰ ξύλα καρφῶν ἀσθενέστερα ὄντα καὶ τότε παρέχειν μαθεῖν ὅτι γῆ οὐκ ἦν ἀλλὰ μεμίμητο γῆν. τοιαῦτα πολλὰ ὀρύγματα κἂν τοῖς ὄρεσι κἂν τοῖς πεδίοις ὀρύξαντες, τὴν μὲν λύκαιναν οὐκ εὐτύχησαν λαβεῖν (αἰσθάνεται γὰρ καὶ γῆς σεσοφισμένης), πολλὰς δὲ αἴγας καὶ ποίμνια διέφθειραν, καὶ Δάφνιν παρ' ὀλίγον ᾧδε.

- 12 Τράγοι παροξυνθέντες εἰς μάχην συνέπεσον. τῷ οὖν ἐτέρῳ τὸ ἕτερον κέρας βιαιοτέρας γενομένης συμβολῆς θραύεται, καὶ ἀλγήσας φριμαξάμενος ἐς φυγὴν ἐτρέπετο· ὁ δὲ νικῶν κατ' ἴχνος ἐπόμενος ἄπαστον ἐποίει τὴν φυγὴν. ἀλγεί Δάφνις περὶ τῷ κέρατι καὶ τῇ θρασύτητι ἀχθεσθεὶς ξύλον καὶ τὴν καλαύροπα λαβῶν ἐδίωκε τὸν διώκοντα. 2. οἷα δὲ τοῦ μὲν ὑπεκφεύγοντος, τοῦ δὲ ὀργῇ διώκοντος οὐκ ἀκριβῆς τῶν ἐν ποσὶν ἢ πρόσοιψις ἦν, ἀλλὰ κατὰ χάσματος ἄμφω πίπτουσι, ὁ τράγος πρότερος, ὁ Δάφνις δεύτερος. τοῦτο μὲν ἔσωσε Δάφνιν, χρῆσασθαι τῆς καταφορᾶς ὀχήματι τῷ τράγῳ. 3. ὁ μὲν δὴ τὸν ἀνιμησόμενον εἶ τις

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share. You would sooner have seen the sheep and the goats parted from one another than Chloe and Daphnis.

While they played at these pastimes, Love fashioned a serious development. A she-wolf with young cubs to feed was carrying off lots of sheep from other flocks on the neighboring farms, since she needed lots of food for raising her cubs. 2. So the villagers gathered one night and dug pits six feet wide and twenty-four feet deep. Most of the dug soil they carried off and scattered at a distance, and then they put long dry sticks over the hole and spread the rest of the soil on top to make it look like the ground looked before, so that if even a hare ran over them it would snap the sticks, which were flimsier than straw, and then would have found out that it was not ground but a semblance of ground. They dug many such pits both in the hills and on the plains, and while they had no luck in catching the she-wolf (a wolf recognizes specious ground), they did destroy lots of goats and sheep, and almost Daphnis too, in the following way.

Two he-goats got worked up and fell to fighting. In an especially violent clash, one of them had a horn broken and took to flight, bucking in pain, but the victor followed close on his heels and kept him on the run. Daphnis was upset about the horn and annoyed at such impetuosity, so grabbing a stick and his staff he took off in pursuit of the pursuer. 2. What with one trying to get away and the other in furious pursuit, there was no close attention to what lay underfoot and both fell into a pit, first the goat and then Daphnis. What saved Daphnis' life was using the goat as a vehicle on the way down. 3. He waited tearfully for anyone

ἄρα γένοιτο δακρύων ἀνέμενεν, ἡ δὲ Χλόη θεασαμένη τὸ συμβὰν δρόμῳ παραγίνεται πρὸς τὸν σιρόν καὶ μαθοῦσα ὅτι ζῆ καλεῖ τινα βουκόλον ἐκ τῶν ἀγρῶν τῶν πλησίον εἰς ἐπικουρίαν. 4. ὁ δὲ ἐλθὼν σχοῖνον ἐζήτει μακρὰν ἧς ἐχόμενος ἀνιμώμενος ἐκβήσεται, καὶ σχοῖνος μὲν οὐκ ἦν, ἡ δὲ Χλόη λυσαμένη ταινίαν δίδωσι καθεῖναι τῷ βουκόλῳ, καὶ οὕτως οἱ μὲν ἐπὶ τοῦ χείλους ἐστῶτες εἶλκον, ὁ δὲ ἀνέβη ταῖς⁸ τῆς ταινίας ὀλκαῖς ταῖς χερσὶν ἀκολουθῶν. 5. ἀνιμήσαντο δὲ καὶ τὸν ἄθλιον τράγον συντεθραυσμένον ἄμφω τὰ κέρατα τοσοῦτον ἄρα ἡ δίκη μετήλθε τοῦ νικηθέντος τράγου. τοῦτον μὲν δὴ τυθησόμενον χαρίζονται σώστρα τῷ βουκόλῳ, καὶ ἔμελλον ψεύδεσθαι πρὸς τοὺς οἴκοι λύκων ἐπιδρομήν, εἴ τις αὐτὸν ἐπόθησεν· αὐτοὶ δὲ ἐπανελθόντες ἐπεσκοποῦντο τὴν ποιμνὴν καὶ τὸ αἰπόλιον, καὶ ἐπεὶ κατέμαθον ἐν κόσμῳ νομῆς καὶ τὰς αἴγας καὶ τὰ πρόβατα, καθίσαντες ἐπὶ στελέχει δρυὸς ἐσκόπουν μὴ τι μέρος τοῦ σώματος ὁ Δάφνις ἤμαξέ καταπεσῶν. 6. τέτρωτο μὲν οὖν οὐδὲν οὐδὲ ἤμακτο οὐδέν, χώματος δὲ καὶ πηλοῦ πέπαστο καὶ τὰς κόμας καὶ τὸ ἄλλο σῶμα. ἐδόκει δὲ λούσασθαι πρὶν αἰσθησιν γενέσθαι τοῦ συμβάντος Λάμωνι καὶ Μυρτάλῃ.

- 13 Καὶ ἐλθὼν ἅμα τῇ Χλόῃ πρὸς τὸ νυμφαῖον τῇ μὲν ἔδωκε καὶ τὸν χιτωνίσκον καὶ τὴν πήραν φυλάττειν, αὐτὸς δὲ τῇ πηγῇ προστὰς τὴν τε κόμην καὶ τὸ σῶμα πᾶν ἀπελούετο. 2. ἦν δὲ ἡ μὲν κόμη μέλαινα καὶ πολλή, τὸ δὲ σῶμα ἐπίκαντον ἡλίῳ· εἶκασεν ἂν τις αὐτὸ χρώζεσθαι τῇ σκιᾷ τῆς κόμης. ἐδόκει δὲ τῇ Χλόῃ θεωμένη καλὸς ὁ Δάφνις, ὅτι πρῶτον⁹ αὐτῇ καλὸς ἐδόκει τὸ λουτρὸν ἐνόμιζε τοῦ κάλλους αἴτιον. καὶ τὰ

⁸ Post ἀνέβη ταῖς usque ad 1.17.4 ἐγένετο deficit V

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who might show up to pull him up, and Chloe, who had seen the accident, came running to the pit, and finding that he was alive hailed a cowherd from the neighboring farm for help. 4. He came and cast about for a long rope that Daphnis could hold onto and be pulled up. There was no rope, but Chloe undid her breast-band and gave it to the cowherd to let down. So they stood at the edge and pulled, and he ascended, following with both hands their pulls on the breast-band. 5. They also pulled up the poor goat, with both its horns broken: such then was its penalty in the matter of the vanquished goat. As a life-saver's reward they presented it to the goatherd to sacrifice, and in case anyone missed it they made up a story to tell their families about an attack by wolves. They themselves went back and looked over their herd and flock, and when they found the goats and the sheep grazing properly, they sat by the trunk of an oak tree and checked to be sure that in his fall Daphnis had not bloodied any part of his body. 6. In fact he had not been wounded at all and there was no trace of blood, but he was caked with dirt and mud in his hair and all over his body. It seemed best to wash before Lamo and Myrtale found out what had happened.

He went with Chloe to the Nymphs' shrine and gave her his shirt and his knapsack to look after, while he stood by the spring and began washing his hair and his whole body. 2. His hair was dark and thick, his body tanned by the sun—one might have supposed it colored by the shadow of his hair. As Chloe watched, Daphnis seemed beautiful, and since he seemed beautiful to her for the first time, she thought the washing was the cause of the beauty. And

⁹ Maltese: *πρότερον* F

νώτα δὲ ἀπολουούσης ἢ σὰρξ ὑπέπιπτε μαλθακή, ὥστε λαθοῦσα ἑαυτῆς ἤψατο πολλάκις, εἰ τρυφερώτερος εἶη πειρωμένη. 3. καὶ τότε μὲν (ἤδη γὰρ ἐπὶ δυσμαῖς¹⁰ ἦν ὁ ἥλιος) ἀπήλασαν τὰς ἀγέλας οἴκαδε, καὶ ἐπεπόνθει Χλόη περιττὸν οὐδὲν ὅτι μὴ Δάφνιν ἐπεθύμει λουόμενον ἰδεῖν πάλιν. 4. τῆς δὲ ἐπιούσης ὡς ἦκον εἰς τὴν νομήν, ὁ μὲν Δάφνις ὑπὸ τῆ δρυὶ τῆ συνήθει καθεζόμενος ἐσύριττε καὶ ἅμα τὰς αἶγας ἐπεσκόπει κατακειμένας καὶ ὥσπερ τῶν μελῶν ἀκρωμένας, ἡ δὲ Χλόη πλησίον καθημένη τὴν ἀγέλην μὲν τῶν προβάτων ἐπέβλεπε, τὸ δὲ πλεον εἰς Δάφνιν ἑώρα, καὶ ἐδόκει καλὸς αὐτῇ συρίττων πάλιν, καὶ αὐθις αἰτίαν ἐνόμιζε τὴν μουσικὴν τοῦ κάλλους, ὥστε μετ' ἐκείνου καὶ αὐτῇ τὴν σύριγγα ἔλαβεν, εἰ πως γένοιτο καὶ αὐτῇ καλή. 5. ἔπεισε δὲ αὐτὸν καὶ λούσασθαι πάλιν καὶ λουόμενον εἶδε καὶ ἰδοῦσα ἤψατο καὶ ἀπῆλθε πάλιν ἐπαινέσασα, καὶ ὁ ἔπαινος ἦν ἔρωτος ἀρχή. ὅ τι μὲν οὖν ἔπασχεν οὐκ ἤδει, νέα κόρη καὶ ἐν ἀγροικίᾳ τεθραμμένη καὶ οὐδὲ ἄλλον λέγοντος ἀκούσασα τὸ τοῦ ἔρωτος ὄνομα· ἄση δὲ αὐτῆς εἶχε τὴν ψυχὴν καὶ τῶν ὀφθαλμῶν οὐκ ἐκράτει καὶ πολλὰ ἐλάλει Δάφνιν. 6. τροφῆς ἡμέλει, νύκτωρ ἠγγρύπνει, τῆς ἀγέλης κατεφρόνει· νῦν ἐγέλα, νῦν ἔκλαεν· εἶτα ἐκάθητο,¹¹ εἶτα ἀνεπήδα· ὠχρία τὸ πρόσωπον, ἐρυθήματι αὐθις ἐφλέγετο. οὐδὲ βοὸς οἴστρω πληγείσης τοσαῦτα ἔργα. ἐπήλθόν ποτε αὐτῇ καὶ τοιοῖδε λόγοι μόνη γενομένη.

- 14 “Νῦν ἐγὼ νοσῶ μὲν, τί δὲ ἡ νόσος ἀγνοῶ· ἀλγῶ, καὶ ἔλκος οὐκ ἔστι μοι· λυπούμαι, καὶ οὐδὲν τῶν προ-

¹⁰ ἤδη γὰρ ἐπὶ δυσμαῖς Reeve: [γὰρ ἐπὶ δυ]σμαῖς F

¹¹ Henderson cf. 1.18.2: ἐκάθευδεν F: ἐκάθιζεν Rohde

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when she washed his back, his skin yielded softly to her touch, so that she kept touching herself stealthily to find out whether he was more velvety than she. 3. At that point they drove their flocks home (by now the sun was setting), and Chloe had experienced nothing extraordinary except that she longed to see Daphnis washing again. 4. When they got to the pasture next day, Daphnis sat beneath the usual oak and played the syrinx while he watched his goats that lay about as if listening to the tunes; Chloe sat nearby and kept an eye on her flock of sheep, but mostly she was looking at Daphnis. As he played he once again seemed to her beautiful, and this time she thought the music was the cause of the beauty. And so when he had finished she picked up the syrinx herself, hoping that she too might become beautiful. 5. She also persuaded him to have another wash, and she watched him while he washed, and after watching she touched him, and again she came away in admiration, and that admiration was the beginning of love. She did not know what was happening to her, being but a young girl raised in the country, who had never even heard anyone speak of love. Her heart began to ache, she could not control her eyes, she was always talking about Daphnis. 6. She neglected food, she was sleepless at night, she neglected her flock. Now she would be laughing, now she would be crying. One moment she would sit quietly, the next she would leap into action. Her face would turn pale and then blush red. Not even a cow stung by a gadfly acts this way. One day when she was alone, she found herself speaking this way:

“I’m ailing these days, but I don’t know what my ailment is. I hurt, and I have no wound. I feel sad, and none of 14

βάτων ἀπόλωλέ μοι· κάομαι, καὶ ἐν σκιᾷ τοσαύτη
 κάθημαι. 2. πόσοι βάτοι με πολλάκις ἤμυξαν, καὶ οὐκ
 ἔκλαυσα· πόσαι μέλιτται <τὰ> κέντρα ἐνήκαν, καὶ οὐκ
 ἔκραγον¹². τουτὶ δὲ τὸ νύττον μου τὴν καρδίαν πάντων
 ἐκείνων πικρότερον. καλὸς ὁ Δάφνις, καὶ γὰρ τὰ ἄνθη
 καλὸν ἢ σῦριγξ αὐτοῦ φθέγγεται, καὶ γὰρ αἱ ἀηδόνες.
 ἀλλ' ἐκείνων οὐδεὶς μοι λόγος. 3. εἶθε αὐτοῦ σῦριγξ
 ἐγενόμην, ἵν' ἐμπνέη μοι εἶθε αἶξ ἵν' ὑπ' ἐκείνου
 νέμωμαι. ὦ πονηρὸν ὕδωρ, μόνον Δάφνιν καλὸν ἐποίη-
 σας, ἐγὼ δὲ μάτην ἀπελουσάμην. οἴχομαι, Νύμφαι
 φίλαι· καὶ οὐδὲ ὑμεῖς σώζετε τὴν παρθένον τὴν ἐν ὑμῖν
 τραφεῖσαν. 4. τίς ὑμᾶς στεφανώσει μετ' ἐμέ; τίς τοὺς
 ἀθλίους ἄρνας ἀναθρέψει; τίς τὴν λάλον ἀκρίδα θερα-
 πεύσει, ἣν πολλὰ καμουσα ἐθήρασα ἵνα με κατα-
 κοιμίσῃ φθεγγομένη πρὸ τοῦ ἄντρον; νῦν δὲ ἐγὼ μὲν
 ἀγρυνπῶ διὰ Δάφνιν, ἡ δὲ μάτην λαλεῖ.”

- 15 Τοιαῦτα ἔπασχε, τοιαῦτα ἔλεγεν, ἐπιζητοῦσα τὸ
 ἔρωτος ὄνομα. Δόρκων δὲ ὁ βουκόλος ὁ τὸν Δάφνιν ἐκ
 τοῦ σιροῦ καὶ τὸν τράγον ἀνιμησάμενος, ἀρτιγένειος
 μειρακίσκος καὶ εἰδὼς ἔρωτος καὶ τὰ ἔργα καὶ τὰ
 ὀνόματα, εὐθὺς μὲν ἐπ' ἐκείνης τῆς ἡμέρας ἐρωτικῶς
 τῆς Χλόης διετέθη, πλειόνων δὲ διαγενομένων μᾶλλον
 τὴν ψυχὴν ἐξεπυρσεύθη καὶ τοῦ Δάφνιδος ὡς παιδὸς
 καταφρονήσας ἔγνω κατεργάσασθαι δώροις ἢ βία.
 2. τὸ μὲν δὴ πρῶτον δῶρα αὐτοῖς ἐκόμισε τῷ μὲν σῦ-
 ριγγα βουκολικὴν, καλάμους ἐννέα χαλκῷ δεδεμένους
 ἀντὶ κηροῦ, τῇ δὲ νεβρίδα βακχικὴν, καὶ αὐτῇ τὸ
 χρῶμα ἦν ὡσπερ γεγραμμένον¹³ χρώμασιν. 3. ἐν-
 τεῦθεν δὲ φίλος νομιζόμενος τοῦ μὲν Δάφνιδος ἡμέλει

¹² ἀλλ' (melius καὶ) οὐκ ἔκραγον Edmonds: ἀλλὰ ἔφαγον
 F ¹³ ὡσπερ γεγραμμένον] ὡς ἐπεστιγμένον Follet

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my sheep have gone missing. I feel hot, and I'm sitting in deep shade. 2. How often have brambles scratched me, and I never cried! How often have bees plunged their stingers, and I never screamed! But this thing that now stings my heart is sharper than all of those. Daphnis is beautiful, but so are the flowers; his syrinx sounds beautiful, but so do the nightingales. And yet they are nothing special to me. 3. I wish I could be his syrinx, so he could breathe into me! I wish I could be a goat, so I could be in his flock! Wicked water, you made only Daphnis beautiful, but washing did nothing for me! I'm passing away, dear Nymphs, and not even you try to save the girl who was raised among you. 4. After I'm gone, who will garland you? Who will bring up the poor lambs? Who will take care of the chatty locust that I took such trouble to catch, so that it would sing me to sleep in front of the cave? And now on account of Daphnis I can't sleep, and its chatter is wasted."

Such were her feelings and such her speech as she sought the word for love. But Dorco,¹² the cowherd who had pulled Daphnis and the goat out of the pit, a young man with his first beard who knew about love, both what it does and the words for it, on that very day had conceived an immediate passion for Chloe, and as the days passed his heart grew more inflamed, and scorning Daphnis as a mere child, he resolved to make her his, by gifts or by force. 2. First of all he brought them gifts: for him a cowherd's syrinx, nine reeds joined by bronze instead of wax, and for her a bacchic fawnskin whose color was as if applied with paints. 3. Being now regarded as a friend, he took less and

¹² "Roe Deer", a name not found in extant pastoral poetry.

κατ' ὀλίγον, τῇ Χλόῃ δὲ ἀνὰ πᾶσαν ἡμέραν ἐπέφερον ἢ τυρὸν ἀπαλὸν ἢ στέφανον ἀνθηρὸν ἢ μῆλον ὠραῖον· ἐκόμισε δὲ ποτε αὐτῇ καὶ μόσχον ἀρτιγέννητον καὶ κισσύβιον διάχρυσον καὶ ὀρνίθων ὀρείων νεοττούς. ἡ δὲ ἄπειρος οὕσα τέχνης ἐραστοῦ λαμβάνουσα μὲν τὰ δῶρα ἔχαιρε, μᾶλλον δὲ ἔχαιρεν ὅτι Δάφνιδι εἶχεν αὐτῇ χαρίζεσθαι. 4. καὶ (ἔδει γὰρ ἤδη καὶ Δάφνιν γνῶναι τὰ ἔρωτος ἔργα) γίνεται ποτε τῷ Δόρκωνι πρὸς αὐτὸν ὑπὲρ κάλλους ἔρις, καὶ ἐδίκαζε μὲν Χλόῃ, ἔκειτο δὲ ἄθλον τῷ νικήσαντι φιληῆσαι Χλόην. Δόρκων δὲ πρότερος ᾧδε ἔλεγεν·

- 16 “Ἐγώ, παρθένε, μείζων εἰμὶ Δάφνιδος, καὶ ἐγὼ μὲν βουκόλος, ὁ δὲ αἰπόλος· τοσοῦτον <οὖν ἐγὼ>¹⁴ κρείττων ὅσον αἰγῶν βόες· καὶ λευκός εἰμι ὡς γάλα καὶ πυκρὸς ὡς θέρος μέλλον ἀμᾶσθαι, καὶ <με>¹⁵ ἔθρεψε μήτηρ, οὐ θηρίον. 2. οὗτος δὲ ἐστὶ μικρὸς <ὡς παῖς>¹⁶ καὶ ἀγένειος ὡς γυνή καὶ μέλας ὡς λύκος· νέμει δὲ τράγους, ὀδωκδῶς αὐτὸς>¹⁷ δεινόν, καὶ ἔστι πένης ὡς μηδὲ κύνα τρέφειν. εἰ δ' ὡς λέγουσι καὶ αἶξ αὐτῷ γάλα δέδωκεν, οὐδὲν ἐρίφων διαφέρει.” 3. ταῦτα καὶ τοιαῦτα ὁ Δόρκων, καὶ μετὰ ταῦτα ὁ Δάφνις· “ἐμὲ αἶξ ἀνέθρεψε ὥσπερ τὸν Δία, νέμω δὲ τράγους τῶν τούτου βοῶν μείζονας, ὅζω δὲ οὐδὲν ἀπ' αὐτῶν, ὅτι μηδὲ ὁ Πάν, καίτοιγε ὦν τὸ πλέον τράγος. 4. ἀρκεῖ δέ μοι τυρὸς καὶ ἄρτος ὀβελίας καὶ οἶνος λευκός,¹⁸ ὅσα ἀγροίκων πλουσίῳ κτήματα. ἀγένειός εἰμι, καὶ γὰρ ὁ Διόνυσος· μέλας,¹⁹ καὶ γὰρ ὁ ὑάκινθος· ἀλλὰ κρείττων καὶ ὁ

14 Suppl. Cobet

15 Suppl. Courier cl. 3.29.3

16 Suppl. Reeve

17 Suppl. Henderson: ὀδωκδῶς ἀπ'

αὐτῶν Cobet: ὀδωκδεν ἄρα Follet: ὀδω[c. 6–8 litt.] F

18 an γλυκύς? Morgan cl. 4.17.6 (V F)

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less notice of Daphnis, but every day he would bring Chloe soft cheese or a garland of flowers or a ripe apple. One day he brought her a newborn calf, a wooden ivy-bowl inlaid with gold,¹³ and some nestling mountain birds. Being unfamiliar with a lover's technique, she was happy to receive the gifts, and even happier that she herself had something to give Daphnis. 4. One day, for now it was Daphnis' turn to discover what love does, Dorco got into a beauty contest with him. Chloe would be the judge, and the victor's prize would be to kiss Chloe. Dorco spoke first:

"I, my girl, am bigger than Daphnis, and I'm a cowherd 16 while he's a goatherd, so I'm as superior to him as cows are to goats. I'm as white as milk and my hair is ruddy like a cornfield ready for reaping. And a mother raised me, not a beast. 2. But this fellow is short <like a boy>, beardless like a woman, and dark like a wolf. He tends he-goats and smells terrible himself, and he's too poor to keep even a dog. And if what they say is true, that a goat suckled him, he's really no better than a kid." 3. This and the like from Dorco, and then it was Daphnis' turn: "A goat did nurse me, just like Zeus,¹⁴ and the goats I tend are bigger than his cows. I don't smell of them at all, because Pan doesn't either, and he's mostly goat. 4. And I have plenty of cheese, bread baked on a spit, and white¹⁵ wine—the sort of goods that make countrymen rich. I'm beardless, but so is Dionysus; dark, and so is the hyacinth. And yet Dionysus is better

¹³ See 1.10.2 n.

¹⁴ By the goat-nymph Amaltheia.

¹⁵ Perhaps "sweet" should be read.

¹⁹ Courier: μέγας F

Διόνυσος Σατύρων <καὶ> ὁ ὑάκινθος κρίνων. 5. οὗτος δὲ καὶ πυρρὸς ὡς ἀλώπηξ καὶ προγένειος ὡς τράγος καὶ λευκὸς ὡς ἐξ ἄστεος γυνή· κἄν δέη σε φιλεῖν, ἐμοῦ μὲν φιλεῖς τὸ στόμα, τούτου δὲ τὰς ἐπὶ τοῦ γενείου τρίχας. μέμνησο δέ, ὦ παρθένε, ὅτι σὲ ποίμνιον ἔθρεψεν, ἀλλ' εἰ καλή.”

17 Οὐκέθ' ἡ Χλόη περιέμεινε, ἀλλὰ τὰ μὲν ἠσθείσα τῷ ἐγκωμίῳ, τὰ δὲ πάλαι ποθοῦσα φιλήσαι Δάφνιν, ἀναπηδήσασα αὐτὸν ἐφίλησεν, ἀδίδακτον μὲν καὶ ἄτεχνον, πάνυ δὲ ψυχὴν θερμᾶναι δυνάμενον. 2. Δόρκων μὲν οὖν ἀλγήσας ἀπέδραμε ζητῶν ἄλλην ὁδὸν ἔρωτος· Δάφνις δὲ ὥσπερ οὐ φιληθεὶς ἀλλὰ δηχθεὶς σκυθρωπὸς τις εὐθύς ἦν καὶ πολλάκις ἐψύχετο καὶ τὴν καρδίαν παλλομένην κατεῖχε, καὶ βλέπειν μὲν ἤθελε τὴν Χλόην, βλέπων δ' ἐρυθθήματι ἐπίμπλατο. 3. τότε πρῶτον καὶ τὴν κόμην αὐτῆς ἐθαύμασεν ὅτι ξανθὴ καὶ τοὺς ὀφθαλμοὺς ὅτι μεγάλοι καθάπερ βοῶς καὶ τὸ πρόσωπον ὅτι λευκότερον ἀληθῶς καὶ τοῦ τῶν αἰγῶν γάλακτος, ὥσπερ τότε πρῶτον ὀφθαλμοὺς κτησάμενος, τὸν δὲ πρότερον χρόνον πεπηρωμένος. 4. οὔτε οὖν τροφὴν προσεφέρετο πλὴν ὅσον ἀπογεύσασθαι καὶ ποτὸν εἰ ποτε ἐβιάσθη μέχρι τοῦ διαβρέξαι τὸ στόμα προσεφέρετο. σιωπηλὸς ἦν ὁ πρότερον τῶν ἀκρίδων λαλίστερος, ἀργὸς ὁ περιττότερα τῶν αἰγῶν κινούμενος. ἡμέλητο καὶ ἡ ἀγέλη· ἔρριπτο καὶ ἡ σῦριγξ, χλωρότερον τὸ πρόσωπον ἦν πῶας θερινῆς.²⁰ εἰς μόνην Χλόην ἐγίγνετο λάλος, καὶ εἰ ποτε μόνος ἀπ' αὐτῆς ἐγένετο²¹ τοιαῦτα πρὸς αὐτὸν ἀπελήρει·

18 “Τί ποτέ με <τὸ>²² Χλόης ἐργάζεται φίλημα; χεῖλη μὲν ῥόδων ἀπαλώτερα καὶ στόμα κηρίων γλυκύτερον, τὸ δὲ φίλημα κέντρον μελίττης πικρότερον. πολλάκις ἐφίλησα ἐρίφους, πολλάκις ἐφίλησα σκύλακας ἀρτι-

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than Satyrs and the hyacinth better than lilies. 5. But this fellow is ruddy like a fox, goateed like a goat, and white like a townswoman. And if you must kiss someone, you can kiss my mouth but only the hairs on his chin. Remember, my girl, that a sheep nursed you, but you are beautiful."

Chloe delayed no longer, but delighted by his homage and anyway having long yearned to kiss him, she jumped up and gave him a kiss, untrained and artless but with power to inflame a soul. 2. So Dorco ran off in pain, looking for another route to love, while Daphnis, as if not kissed but rather stung, was from that moment a sullen sort; he kept getting chills and kept trying to control his pounding heart; he wanted to look at Chloe but when he looked he blushed all over. 3. That was the first time he saw with wonder that her hair was blonde, her eyes as big as a cow's, her face truly whiter even than goats' milk, as if that was the first time he had eyes to see and hadn't eyes before. 4. So he took no food except a mere taste, and if he had to drink he took only enough to moisten his lips. Before, he had been more chatty than a locust, but now he was taciturn; before, he had been busier than the goats, but now he was listless. His flock was neglected, his syrinx tossed aside, his face paler than summer grass. He was chatty only with Chloe, and if ever he was alone without her, he would prattle to himself this way:

"What in the world is Chloe's kiss doing to me? Her lips are softer than rose petals and her mouth is sweeter than honeycombs, but her kiss is sharper than a bee sting. I have many times kissed kids, many times newborn puppies and

²⁰ Courier: χλόας (-ης superscr.) καιρινῆς (θε- superscr.) F

²¹ Hic redit V ²² Suppl. Reeve

γεννήτους καὶ τὸν μόσχον ὃν ὁ Δόρκων ἐχαρίσατο.²³ ἀλλὰ τοῦτο φίλημα καινόν· ἐκπηδᾷ μου τὸ πνεῦμα, ἐξάλλεται ἡ καρδία, τήκεται ἡ ψυχὴ, καὶ ὁμως πάλιν φιλῆσαι θέλω. 2. ὦ νίκης κακῆς, ὦ νόσου καινῆς, ἧς οὐδὲ εἰπεῖν οἶδα τὸ ὄνομα. ἄρα φαρμάκων ἐγεύσατο Χλόη μέλλουσά με φιλεῖν; πῶς οὖν οὐκ ἀπέθανεν;²⁴ οἶον ἄδουσι αἱ ἀηδόνες, ἡ δὲ ἐμὴ σὺριγξ σιωπᾷ· οἶον σκιρτῶσιν οἱ ἔριφοι, καὶ γὰρ κάθημαι· οἶον ἀκμάζει τὰ ἄνθη, καὶ γὰρ στεφάνους οὐ πλέκω, ἀλλὰ τὰ μὲν ἴα καὶ ὁ ὑάκινθος ἀνθεῖ, Δάφνις δὲ μαραίνεται. ἄρά μου καὶ Δόρκων εὐμορφότερος ὀφθήσεται;”

19 Τοιαῦτα ὁ βέλτιστος Δάφνις ἔπασχε καὶ ἔλεγεν, οἷα πρῶτον γενόμενος τῶν ἔρωτος ἔργων καὶ λόγων. ὁ δὲ Δόρκων ὁ βουκόλος ὁ τῆς Χλόης ἐραστῆς φυλάξας τὸν Δρύαντα φυτὸν κατορύττοντα πλησίον κλήματος πρόσκεισιν αὐτῷ μετὰ τυρίσκων²⁵ τινῶν γεννικῶν καὶ τοὺς μὲν δῶρον εἶναι δίδωσι, πάλαι φίλος ὢν ἠνίκα αὐτὸς ἔνεμεν, ἐντεῦθεν δὲ ἀρξάμενος ἐνέβαλε λόγον περὶ τοῦ τῆς Χλόης γάμου. 2. καὶ εἰ λαμβάνοι γυναῖκα δῶρα πολλὰ καὶ μεγάλα ὡς βουκόλος ἐπηγγέλλετο, ζεύγος βοῶν ἀροτήρων, σμήνη τέτταρα μελιττῶν, φυτὰ μηλεῶν πεντήκοντα, δέρμα ταύρου τεμῆν ὑποδήματα, μόσχον ἀνὰ πᾶν ἔτος μηκέτι γάλακτος δεόμενον. 3. ὥστε σμικροῦ δεῖν ὁ Δρύας θελχθεὶς τοῖς δώροις ἐπένευσε τὸν γάμον. ἐννοήσας δὲ ὡς κρείττονος ἢ παρθένος ἀξία νυμφίου καὶ δείσας μὴ φωραθεὶς ποτε κακοῖς ἀνηκέστοις περιπέσοι, τὸν τε γάμον ἀνένευσε καὶ συγγνώμην ἔχειν ἠτήσατο καὶ τὰ ὀνομασθέντα δῶρα παρητήσατο.

20 Δευτέρας δὴ διαμαρτῶν ὁ Δόρκων ἐλπίδος καὶ μάτην τυροῦς ἀγαθοῦς ἀπολέσας ἔγνω διὰ χειρῶν

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the calf that was Dorco's gift. But this kiss is something strange: my breath is surging, my heart is leaping, my soul is melting away, and yet I want to kiss her again. What a malign victory, what a strange sickness; I don't even know what to call it. Did Chloe sip poison just before she kissed me? Then how come she didn't die? How the nightingales are singing, and my syrinx is silent! How the kids are frisking about, and I sit still! How the flowers bloom, and I weave no garlands. The violets and the hyacinth flower, and Daphnis withers. Will even Dorco be looking handsomer than me?"

In this manner did that fine fellow Daphnis suffer and speak upon first tasting love's effects and expressions. But Dorco, Chloe's cowherd suitor, waited until Dryas was planting a tree beside a vine slip and went over to him with some fine little cheeses. These he gave as a present, being his old friend from the days when Dryas herded cattle himself. He followed this opener by broaching the subject of Chloe's marriage. 2. He promised a cowherd's plethora of great gifts if he got her as his wife: a yoke of plough oxen, four swarms of bees, fifty apple trees, a bull's hide to cut up for shoes, and a weaned calf annually. 3. Dryas, charmed by these gifts, very nearly consented to the marriage. But he reckoned that the girl deserved a better bridegroom and feared that one day he would be found out and get into desperate trouble, so he rejected the marriage, begged pardon, and declined the proffered gifts. 19

Now Dorco had suffered his second disappointment and had wasted some good cheeses, so he resolved to get 20

23 ἔδωρήσατο F

24 ἀπέθανον V

25 συρίγγων F

ἐπιθέσθαι τῇ Χλόῃ μόνη γενομένη, καὶ παραφυλάξας ὅτι παρ' ἡμέραν ἐπὶ ποτὸν ἄγουσι τὰς ἀγέλας ποτὲ μὲν ὁ Δάφνις ποτὲ δὲ ἡ παῖς, ἐπιτεχνᾶται τέχνην ποιόμενι πρέπονσαν. 2. λύκον δέρμα μεγάλου λαβῶν ὃν ταῦρός ποτε πρὸ τῶν βοῶν μαχόμενος τοῖς κέρασι διέφθειρε, περιέτεινε τῷ σώματι ποδῆρες κατανωτισάμενος ὡς τοὺς τ' ἐμπροσθίους πόδας ἐφηπλώσθαι ταῖς χερσὶ καὶ τοὺς κατόπιν τοῖς σκέλεσιν ἄχρι πτέρυγης καὶ τοῦ στόματος τὸ χάσμα σκέπειν τὴν κεφαλὴν ὡσπερ ἀνδρὸς ὀπλίτου κράνος. 3. ἐκθηριώσας δὲ αὐτὸν ὡς ἔνι μάλιστα, παραγίνεται πρὸς τὴν πηγὴν ἧς ἔπινον αἱ αἶγες καὶ τὰ πρόβατα μετὰ τὴν νομῆν. ἐν κοίλῃ δὲ πάνυ γῆ ἦν ἡ πηγὴ, καὶ περὶ αὐτὴν πᾶς ὁ τόπος ἀκάνθαις καὶ βάτοις καὶ ἀρκεύθῳ ταπεινῇ καὶ σκολύμοις ἠγρίωτο. 4. ῥαδίως ἂν ἐκεῖ καὶ λύκος ἀληθινὸς ἔλαθε λοχῶν. ἐνταῦθα κρύψας ἑαυτὸν ἐπετήρει τοῦ ποτοῦ τὴν ὥραν ὁ Δόρκων καὶ πολλὴν εἶχεν ἐλπίδα τῷ σχήματι φοβήσας λαβεῖν ταῖς χερσὶ τὴν Χλόην.

- 21 Χρόνος ὀλίγος διαγίνεται καὶ Χλόη κατήλανε τὰς ἀγέλας εἰς τὴν πηγὴν, καταλιπούσα τὸν Δάφνιν φυλλάδα χλωρὰν κόπτοντα τοῖς ἐρίφοις τροφὴν μετὰ τὴν νομῆν. 2. καὶ οἱ κύνες οἱ τῶν προβάτων ἐπιφύλακες²⁶ καὶ τῶν αἰγῶν ἐπόμενοι, οἷα δὴ κυνῶν ἐν ῥινηλασίαις περιεργία, κινούμενον τὸν Δόρκωνα πρὸς τὴν ἐπίθεσιν τῆς κόρης φωράσαντες πικρὸν μάλα ὑλακτῆσαντες ὤρμησαν ὡς ἐπὶ λύκον καὶ περισχόντες πρὶν ὄλως ἀναστῆναι δι' ἐκπληξίν ἔδακνον κατὰ τοῦ δέρματος.²⁷ 3. τέως μὲν οὖν τὸν ἔλεγχον αἰδούμενος καὶ ὑπὸ τοῦ δέρματος ἐπισκέποντος φρουρούμενος ἔκειτο σιωπῶν ἐν τῇ λόχμῃ· ἐπεὶ δὲ ἦ τε Χλόη πρὸς τὴν πρώτην θέαν διαταραχθεῖσα τὸν Δάφνιν ἐκάλει βοηθὸν οἷ τε κύνες

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Chloe into his clutches when she was alone. Noticing that they drove their flocks to drink on alternate days, one day Daphnis and the next day the girl, he worked out a stratagem befitting a herdsman. 2. He got the skin of a big wolf that a bull once gored to death in defense of his cows and stretched it over his back, wrapping it around his body down to his toes so that the forepaws spread over his hands and the hind paws over his legs down to the heels, and the gaping maw covered his head like an infantryman's helmet. 3. Having turned himself into a beast as best he could, he went to the spring where the goats and sheep drank after grazing. The spring was in a deep hollow, and the whole area around it grew wild with thorns, brambles, dwarf juniper, and thistles. 4. Even a real wolf could easily have lurked there unseen. Dorco hid himself in that spot and waited for watering time, very confident that he would scare Chloe with his disguise and get her into his clutches.

In a little while, Chloe left Daphnis cutting green 21
leaves as fodder for the kids and began driving her flocks to the spring. 2. The dogs that went with her to guard the sheep and goats, with typical canine nosiness in tracking a scent, got wind of Dorco as he moved on the girl and, barking deafeningly, rushed at him as at a wolf. Before his panic allowed him to stand fully upright, they were all over him and biting away at the skin. 3. For a while he lay mute in his copse, embarrassed at the prospect of exposure and still protected by the skin that covered him; but when Chloe, quite spooked by her first sight of him, started calling Daphnis to help and the dogs pulled off the skin and began

²⁶ ἐπιφύλαξ memoratur ap. Apollon. 104.10: ἐπὶ φυλακὴν F

²⁷ τοῦ δέρματος F: κράτος V

περισπώντες τὸ δέρμα τοῦ σώματος ἤπτοντο αὐτοῦ, μέγα οἰμώξας ἰκέτετε βοηθεῖν τὴν κόρην καὶ τὸν Δάφνιν ἤδη παρόντα. 4. τοὺς μὲν δὴ κύνας ἀνακαλέσαντες συνήθως²⁸ ταχέως ἡμέρωσαν, τὸν δὲ Δόρκωνα κατὰ τε μηρῶν καὶ ὤμων δεδηγμένοι ἀγαγόντες ἐπὶ τὴν πηγὴν ἀπένυψαν τὰ δῆγματα [ἵνα ἦσαν τῶν ὀδόντων αἱ ἐμβολαὶ]²⁹ καὶ διαμασησάμενοι φλοιὸν χλωρὸν πτελέας ἐπέπασαν, 5. ὑπὸ τε ἀπειρίας ἐρωτικῶν τολμημάτων ποιμενικὴν παιδιὰν νομίζοντες τὴν ἐπιβολὴν τοῦ δέρματος οὐδὲν ὀργισθέντες ἀλλὰ καὶ παραμυθησάμενοι καὶ μέχρι τινὸς χειραγωγήσαντες ἀπέπεψαν.

22 Καὶ ὁ μὲν κινδύνου παρὰ τοσοῦτον ἐλθὼν καὶ σωθεὶς ἐκ κυνός φασι οὐ λύκου στόματος ἐθεράπευε τὸ σῶμα· ὁ δὲ Δάφνις καὶ ἡ Χλόη κάματον πολὺν ἔσχον μέχρι νυκτὸς τὰς αἴγας καὶ τὰς οἷς συλλέγοντες· 2. ὑπὸ γὰρ τοῦ δέρματος πτοηθεῖσαι καὶ ὑπὸ τῶν κυνῶν ὑλακτησάντων ταραχθεῖσαι αἱ μὲν εἰς πέτρας ἀνέδραμον, αἱ δὲ μέχρι καὶ τῆς θαλάσσης αὐτῆς κατέδραμον. καίτοιγε πεπαίδευτο καὶ φωνῇ πείθεσθαι καὶ σύριγγι θέλγεσθαι καὶ χειρὸς παταγῇ συλλέγεσθαι· ἀλλὰ τότε πάντων αὐταῖς ὁ φόβος λήθην ἐνέβαλε. 3. καὶ μόλις ὥσπερ λαγῶς ἐκ τῶν ἰχνῶν εὐρίσκοντες εἰς τὰς ἐπαύλεις ἤγαγον. ἐκείνης μόνης τῆς νυκτὸς ἐκοιμήθησαν βαθὺν ὕπνον καὶ τῆς ἐρωτικῆς λύπης φάρμακον τὸν κάματον ἔσχον. 4. αὐτὴς δὲ ἡμέρας ἐπελθούσης πάλιν ἔπασχον παραπλήσια. ἔχαιρον ἰδόντες, ἐλυποῦντο ἀπαλλαγέντες [ἤλγουν].³⁰ ἤθελόν τι, ἠγνόουν ὅ τι θέλουσι. τοῦτο μόνον ἤδεσαν, ὅτι τὸν μὲν φίλημα, τὴν δὲ λουτρὸν ἀπώλεσεν.

23 Ἐξέκαε δὲ αὐτοὺς καὶ ἡ ὥρα τοῦ ἔτους. ἦρος ἦν ἡδη

to fasten onto him, he gave a loud cry and pleaded for help from Chloe and Daphnis, who was now on the scene. 4. Calling off the dogs in their usual way they quickly quieted them, and Dorco, bitten on the thighs and shoulders, they led to the spring and washed his bites clean, and chewed some green elm bark to daub on them. 5. In their innocence of amorous adventures they regarded the skin costume as a pastoral game, so they were not at all angry and even tried to cheer him up, and they led him by the hand for a while before sending him on his way.

After so narrow a brush with danger, and safely 22
snatched from the jaws of a dog (not the proverbial wolf), Dorco nursed his wounds, while Daphnis and Chloe were kept hard at work till nightfall rounding up the she-goats and the ewes; 2. for panicked by the skin and startled by the baying of the dogs, some had run up cliffs and others had run down all the way to the sea. They were trained to obey the human voice, to be calmed by the syrinx, and to gather at a hand-clap, yet on that occasion their fright had consigned everything to oblivion. 3. It took some doing to track them down like hares and drive them into their folds. That night, for once, they slept soundly, and in weariness had relief from the pain of love. 4. But when daylight returned their feelings were much the same as before: they were happy to see one another and sad to be apart; they wanted something but did not know what they wanted. They knew only that a kiss had been his undoing, and a bath hers.

The time of year inflamed them too. It was now the end 23

28 ἀνακλάσει (-κλή- V²) συνήθει V 29 Del. Hercher

30 ἤλγονν del. Reeve, ἐλυποῦντο del. Cobet

τέλη καὶ θέρους ἀρχή, καὶ πάντα ἐν ἀκμῇ· δένδρα ἐν καρποῖς, πεδία ἐν ληϊοῖς· ἡδεῖα μὲν τεττίγων ἡχή, γλυκεῖα δὲ ὀπώρας ὀδμή, τερπνὴ δὲ ποιμνίων βληχή. 2. εἴκασεν ἄν τις καὶ τοὺς ποταμοὺς ἄδειν ἡρέμα ῥέοντας καὶ τοὺς ἀνέμους συρίττειν ταῖς πίτυσιν ἐμπνέοντας καὶ τὰ μῆλα ἐρῶντα πίπτειν χαμαὶ καὶ τὸν ἥλιον φιλόκαλον ὄντα πάντας ἀποδύειν. ὁ μὲν οὖν Δάφνις θαλπόμενος τούτοις ἅπασιν εἰς τοὺς ποταμοὺς ἐνέβαινε καὶ ποτὲ μὲν ἐλούετο, ποτὲ δὲ καὶ τῶν ἰχθύων τοὺς ἐνδινεύοντας ἐθήρα, πολλάκις δὲ καὶ ἔπιπεν ὡς τὸ ἔνδοθεν καῦμα σβέσων· 3. ἡ δὲ Χλόη μετὰ τὸ ἀμέλξαι τὰς οἷς καὶ τῶν αἰγῶν τὰς πολλὰς ἐπὶ πολλὴν μὲν χρόνον εἶχε πηγνῦσα τὸ γάλα· δειναὶ γὰρ αἱ μῦθαι λυπήσαι καὶ δακεῖν εἰ <μῆ>³¹ διώκοντο· τὸ δὲ ἐντεῦθεν ἀπολουσαμένη τὸ πρόσωπον πίτυος ἐστεφανοῦτο κλάδοις καὶ τῇ νεβρίδι ἐζώννυτο καὶ τὸν γαυλὸν ἀναπλήσασα οἴνου καὶ γάλακτος κοινὸν μετὰ τοῦ Δάφνιδος ποτὸν εἶχε.

- 24 Τῆς δὲ μεσημβρίας ἐπελθούσης ἐγένετο ἤδη τῶν ὀφθαλμῶν ἄλωσις αὐτοῖς· ἡ μὲν γὰρ γυμνὸν ὀρώσα τὸν Δάφνιν εἰς ἄθρον³² ἐνέπιπτε τὸ κάλλος καὶ ἐτήκετο μηδὲν αὐτοῦ μέρος μέμφασθαι δυναμένη· ὁ δὲ ἰδὼν ἐν νεβρίδι καὶ στεφάνῳ πίτυος ὀρέγουσαν τὸν γαυλὸν μίαν ᾤετο τῶν ἐκ τοῦ ἄντρου Νυμφῶν ὄραν. 2. ὁ μὲν οὖν τὴν πίτυν ἀπὸ τῆς κεφαλῆς ἀρπάζων αὐτὸς ἐστεφανοῦτο, πρότερον φιλήσας τὸν στέφανον· ἡ δὲ τὴν ἐσθήτα αὐτοῦ λουομένου καὶ γυμνωθέντος ἐνεδύετο, πρότερον καὶ αὐτὴ φιλήσασα. 3. ἤδη ποτὲ καὶ μῆλοις ἀλλήλους ἔβαλον καὶ τὰς κεφαλὰς ἀλλήλων ἐκόσμησαν διακρίνοντας τὰς κόμας, καὶ ἡ μὲν εἴκασεν

³¹ Suppl. Bowie

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of spring and the start of summer, and everything was in its prime: fruit in the trees, crops in the fields. Pleasant was the sound of cicadas, sweet the fragrance of fruit, delightful the bleating of sheep. 2. One would have thought that the very rivers sang as they flowed gently along, the winds made syrinx-music as they blew through the pines, the apples swooned to the ground from love, and the sun in liking for beauty made everyone undress. So Daphnis, made hot by all this, took to wading into rivers; sometimes he bathed, sometimes he tried to catch the fish that swirled around him, and often he drank the water, hoping to quench the burning within him. 3. And Chloe, after milking the ewes and most of the she-goats, took a long time pressing the milk into cheese, for the flies were awful, plaguing her and biting if <not> shooed away; then she would wash her face, adorn her head with pine twigs, put her fawnskin around her waist, fill her pail with wine and milk, and share a drink with Daphnis.

When midday came they fell prey to each other's eyes. 24
Beholding Daphnis naked, she would succumb to his overwhelming beauty and melt away, unable to fault any part of him; and seeing her in fawn skin and pine garland offering the pail, he would imagine that he beheld one of the Nymphs from the cave. 2. So he would snatch the pine garland from her head and put it on his own, after giving the garland a kiss; and when he was bathing and undressed, she would put on his clothes, after likewise giving them a kiss. 3. Occasionally they also pelted each other with apples and spruced up their heads by combing each other's hair. She compared Daphnis' hair to myrtle berries be-

³² ε(ι)ς ἄθροον Hercher: ἐπαθροῦν F: ἐπανθοῦν V

αὐτοῦ τὴν κόμην ὅτι μέλαινα μύρτοις, ὁ δὲ μήλω τὸ πρόσωπον αὐτῆς ὅτι λευκὸν καὶ ἐνερευθὲς ἦν. 4. ἐδίδασκεν αὐτὴν καὶ συρίπτειν, καὶ ἀρξαμένης ἐμπνεῖν ἀρπάζων τὴν σύριγγα τοῖς χεῖλεσιν αὐτὸς τοὺς καλάμους ἐπέτρεχε καὶ ἐδόκει μὲν διδάσκειν ἀμαρτάνουσαν, εὐπρεπῶς δὲ διὰ τῆς σύριγγος Χλόην κατεφίλει.

25 Συρίπτοντος δὲ αὐτοῦ τὸ μεσημβρινὸν καὶ τῶν ποιμνίων σκιαζομένων ἔλαθεν ἡ Χλόη κατανοστήσασα. φωράσας τοῦτο ὁ Δάφνις καὶ καταθέμενος τὴν σύριγγα πᾶσαν αὐτὴν ἔβλεπεν ἀπλήστως οἷα μηδὲν αἰδούμενος καὶ ἅμα [κρύφα]³³ ἠρέμα ὑπεφθέγγετο· 2. “οἶοι καθεύδουσιν ὀφθαλμοί, οἷον δὲ ἀποπνεῖ τὸ στόμα· οὐδὲ τὰ μήλα τοιοῦτον, οὐδὲ αἱ ὄχραι.³⁴ ἀλλὰ φιλήσαι δέδοικα· δάκνει τὸ φίλημα τὴν καρδίαν καὶ ὥσπερ τὸ νέον μέλι μαίνεσθαι ποιεῖ· ὀκνῶ δὲ μὴ καὶ φιλήσας αὐτὴν ἀφυπνίσω. 3. ὦ λάλων τεττίγων· οὐκ ἔασουσιν αὐτὴν καθεύδειν μέγα ἠχούντες. ἀλλὰ καὶ οἱ τράγοι τοῖς κέρασι παίουσι μαχόμενοι· ὦ λύκων ἀλωπέκων δειλοτέρων, οἱ τούτους οὐχ ἤρπασαν.”

26 Ἐν τοιούτοις ὄντος αὐτοῦ λόγοις τέττιξ φεύγων χελιδόνα θηρᾶσαι θέλουσαν κατέπεσεν εἰς τὸν κόλπον τῆς Χλόης, καὶ ἡ χελιδὼν ἐπομένη τὸν μὲν οὐκ ἠδυνήθη λαβεῖν, ταῖς δὲ πτέρυξιν ἐγγὺς διὰ τὴν δίωξιν γενομένη τῶν παρειῶν αὐτῆς ἤψατο. 2. ἡ δὲ οὐκ εἰδυῖα τὸ πραχθὲν μέγα βοήσασα τῶν ὑπνῶν ἐξέθορεν, ἰδοῦσα δὲ καὶ τὴν χελιδόνα ἔτι πλησίον πετομένην καὶ τὸν Δάφνιν ἐπὶ τῷ δέει γελῶντα τοῦ φόβου μὲν ἐπαύσατο, τοὺς δὲ ὀφθαλμοὺς ἀπέματτεν ἔτι καθεύδειν θέλοντας, 3. καὶ ὁ τέττιξ ἐκ τῶν κόλπων ἐπήχησεν ὁμοιον ἰκέτη χάριν ὁμολογοῦντι τῆς σωτηρίας. πάλιν οὖν ἡ Χλόη μέγα ἀνεβόησεν, ὁ δὲ Δάφνις ἐγέλασε καὶ προφάσεως

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cause it was black, and he compared her face to an apple because it was fair and pink. 4. He also began to teach her to play the syrinx, and when she started to blow into it he would snatch the syrinx away and run his own lips over it; he gave the impression of correcting her mistakes, but by proxy of the syrinx he was giving Chloe kisses.

While he played the syrinx at midday and the flocks took to the shade, Chloe fell asleep unobserved. Noticing this, Daphnis put down his syrinx and, fearing no embarrassment, looked her all over insatiably and quietly whispered, 2. "Such eyes sleep here! Such a breath from this mouth—not even apples, not even pears can match it! But I'm afraid to kiss: her kiss stings my heart and, like new honey, drives me mad, and I worry that a kiss will wake her. 3. Oh those chattering cicadas! They won't let her sleep on with all their loud noise. And the goats too, slamming their horns as they fight! Oh wolves more cowardly than foxes, for not having carried them off!"

As he went on with these pronouncements a cicada, on the run from a swallow looking to capture it, dropped into Chloe's shirt. The swallow followed and could not catch it, but in its pursuit came close enough to touch her cheeks with its wings. 2. Unaware of what had happened, she started from her slumbers with a loud scream, but when she saw the swallow flying near and Daphnis laughing at her fear, she stopped being afraid and rubbed her eyes, which still wanted to sleep. 3. The cicada chirped from her shirt like a suppliant giving thanks for its life. So Chloe screamed loudly again, but Daphnis laughed and, seizing

33 Del. Boissonade: *κύψας* Giangrande

34 Wyttenbach: *λόχμαι* V F

λαβόμενος καθήκεν αὐτῆς εἰς τὰ στέρνα τὰς χεῖρας
καὶ ἐξάγει τὸν βέλτιστον τέττιγα, μηδὲ ἐν τῇ δεξιᾷ
σιωπῶντα. ἡ δὲ ἤδετο ἰδοῦσα καὶ ἐφίλησε λαβοῦσα
καὶ αὐθις ἐνέβαλε τῷ κόλπῳ λαοῦντα.

- 27 "Ἐτερψε δὲ αὐτοὺς ποτε φάττα βουκολικὸν ἐκ τῆς
ὑλῆς φθειγξαμένη, καὶ τῆς Χλόης ζητούσης μαθεῖν ὅ
τι λέγει διδάσκει αὐτὴν ὁ Δάφνις μυθολογῶν τὰ
θρυλούμενα. 2. "ἦν παρθένος, παρθένε, οὕτω καλὴ καὶ
ἐνεμε βοῦς πολλὰς οὕτως ἐν ὑλῇ. ἦν δὲ ἄρα καὶ ᾠδική,
καὶ ἐτέρποντο αἱ βόες αὐτῆς τῇ μουσικῇ, καὶ ἐνεμεν
οὔτε καλαῦροπος πληγῇ οὔτε κέντρον προσβολῇ,
ἀλλὰ καθίσασα ὑπὸ πίτυν καὶ στεφανωσαμένη πίτυϊ
ἦδε Πάνα καὶ τὴν Πίτυν, καὶ αἱ βόες τῇ φωνῇ παρέμε-
νον. 3. παῖς οὐ μακρὰν νέμων βοῦς, καὶ αὐτὸς καλὸς
καὶ ᾠδικὸς ὡς ἡ παρθένος, φιλονεικήσας πρὸς τὴν
μελωδίαν μείζονα ὡς ἀνὴρ, ἠδεῖαν ὡς παῖς φωνῆν
ἀντεπεδείξατο καὶ τῶν βοῶν ὀκτὼ τὰς ἀρίστας ἐς τὴν
ιδίαν ἀγέλην θέλξας ἀπεβουκόλησεν. 4. ἄχθεται ἡ
παρθένος τῇ βλάβῃ τῆς ἀγέλης, τῇ ἥττη τῆς ᾠδῆς,
καὶ εὔχεται τοῖς θεοῖς ὄρνις γενέσθαι πρὶν οἴκαδε
ἀφικέσθαι. πείθονται οἱ θεοὶ καὶ ποιοῦσι τήνδε τὴν
ὄρνιν, ὄρειον ὡς ἡ παρθένος, μουσικὴν ὡς ἐκείνη, καὶ
ἔτι νῦν ἄδουσα μηνύει τὴν συμφορὰν, ὅτι βοῦς ζητεῖ
πεπλανημένας."

- 28 Τοιάσδε τέρψεις αὐτοῖς τὸ θέρος παρείχε. μετοπώ-
ρου δὲ ἀκμάζοντος καὶ τοῦ βότρνος <ἤδη περκάζον-
τος>³⁵ Τύριοι³⁶ λησταὶ Καρικὴν ἔχοντες ἡμιολίαν ὡς

³⁵ Suppl. Bernhard

³⁶ Πύρριοι F: Πυρραῖοι Young

this pretext, put his hands down around her breasts and retrieved that trusty cicada, which did not fall silent even in his hand. She was delighted to see it, took and kissed it, and tossed it back into her shirt still chirping.

One day a wood pigeon entertained them from the wood by singing a pastoral tune, and when Chloe sought to learn what it meant, Daphnis instructed her by recounting a story commonly told.¹⁶ 2. "Once, my girl, there was a girl as beautiful as you who herded many cows in a wood, just as you do. She was a singer too, and her cows were entertained by her music; she herded them not by the stroke of a crook or the prod of a goad, but sitting beneath a pine and garlanded with pine twigs she would sing of Pan and Pitys,¹⁷ and the cows stayed in range of her voice. 3. Not far off a boy herded cows, and he too was fair and a singer like the girl. He vied with her in singing and countered with a voice as strong as a man's but as sweet as a boy's, and charming her eight best cows into his own herd he herded them away. 4. The girl was distressed at the loss to her herd, the defeat of her song, and prayed to the gods to become a bird before she got home. The gods granted her prayer and turned her into this bird, a dweller in the mountains like the girl and musical like her. And to this day her song recounts her misfortune, that she is looking for her stray cows."

Such were the pleasures that summer brought them. 28
But in high autumn, when the grapes were already turning dark, some Tyrian pirates, manning a Carian cutter so as to

¹⁶ There is no obvious source, though Ovid, *Met.* 13.640-7 (Anius' daughters) is somewhat similar.

¹⁷ "Pine" (a nymph), cf. Propertius 1.18.20.

ἂν δοκοῖεν βάρβαροι³⁷ προσέσχον τοῖς ἀγροῖς καὶ ἐκβάντες σὺν μαχαίραις καὶ ἡμιθωρακίοις κατέσυρον πάντα τὰ εἰς χεῖρας ἐλθόντα· οἶνον ἀνθοσμίαν, πυρὸν ἄφθονον, μέλι ἐν κηρίοις. ἤλασάν τινας καὶ βοῦς ἐκ τῆς Δόρκωνος ἀγέλης. 2. λαμβάνουσι καὶ τὸν Δάφνιν ἀλύοντα περὶ τὴν θάλασσαν· ἡ γὰρ Χλόη βραδύτερον ὡς κόρη τὰ πρόβατα ἐξῆγε τοῦ Δρύαντος φόβῳ τῶν ἀγερώχων ποιμένων. ἰδόντες δὲ μειράκιον μέγα καὶ καλὸν καὶ κρεῖττον τῆς ἐξ ἀγρῶν ἀρπαγῆς, μηκέτι μηδὲν μῆτε εἰς τὰς αἴγας μῆτε εἰς τοὺς ἄλλους ἀγροὺς περιεργασάμενοι κατήγουν αὐτὸν ἐπὶ τὴν ναῦν κλαίοντα καὶ ἠπορημένον καὶ μέγα Χλόην καλοῦντα. 3. καὶ οἱ μὲν ἄρτι τὸ πείσμα ἀπολύσαντες καὶ τὰς κώπας ἐμβαλόντες ἀπέπλεον εἰς τὸ πέλαγος, Χλόη δὲ κατήλαυε τὸ ποίμνιον σύριγγα καινὴν τῷ Δάφνιδι δῶρον κομίζουσα· ἰδοῦσα δὲ τὰς αἴγας τεταραγμένας καὶ ἀκούσασα τοῦ Δάφνιδος ἀεὶ μείζον αὐτὴν βοῶντος, προβάτων μὲν ἀμελεῖ καὶ τὴν σύριγγα ρίπτει, δρόμῳ δὲ πρὸς τὸν Δόρκωνα παραγίνεται δεησομένη βοηθεῖν.

- 29 Ὅ δὲ ἔκειτο πληγαῖς νεανικαῖς συγκεκομμένος ὑπὸ τῶν ληστῶν καὶ ὀλίγον ἐμπνέων αἵματος πολλοῦ χεομένου. ἰδὼν δὲ τὴν Χλόην καὶ ὀλίγον ἐκ τοῦ πρότερον ἔρωτος ἐμπύρευμα λαβὼν “ἐγὼ μὲν” εἶπε, “Χλόη, τεθνήξομαι μετ’ ὀλίγον, οἱ γὰρ με ἀσεβεῖς λησταὶ πρὸ τῶν βοῶν μαχόμενον κατέκοψαν ὡς βοῦν,

³⁷ ὡς ἂν δοκοῖεν βάρβαροι fort. delendum ut ex glossemate ortum

¹⁸ Tyrian pirates appear in other Greek novels, and the Carian cutter (“one-and-one-half boat”) was a typical pirate craft (one

look like barbarians,¹⁸ put in at the farm. They came ashore with cutlasses and breastplates and started pillaging everything that came to hand: fragrant wine, plentiful wheat, honey in the combs. They also rustled some cows from Dorco's herd. 2. And they caught Daphnis as he wandered by the seashore, for Chloe was driving Dryas' sheep out more slowly, being a girl and wary of the headstrong shepherds. Spotting a tall, handsome lad worth more than their plunder from the farm, they lost all interest in the goats and the other farms and marched him onto their ship, wailing desperately and calling loudly for Chloe. 3. No sooner had they untied the mooring rope, dipped their oars, and started to sail out to sea than Chloe came driving her flock down, carrying a new syrinx as a present for Daphnis. When she saw the goats scattered and heard Daphnis ever more loudly yelling for her, she forgot about her sheep, dropped the syrinx, and ran off to Dorco to ask for help.

But he was lying on the ground, thoroughly battered 29
by the pirates' lusty blows, scarcely breathing and losing a lot of blood. When he saw Chloe he briefly held onto a spark of warmth from his earlier passion and said, "Chloe, I will soon be dead—as I defended my cows those impious pirates butchered me like a cow—but you must res-

bank of oars was modified to facilitate grappling). Tyre, a city on the Phoenician coast, was an important Hellenistic and Roman capital, and Caria, the southwest region of modern Turkey, had long since been hellenized, but Longus evidently thought of Caria as barbarian, unless the phrase about barbarians is spurious (it may have originated as a gloss). In any case there is no need to emend "Tyrian" to "Pyrrhaean," i.e. from Pyrrha, a town on Lesbos and an unlikely venue for pirates.

σὺ δέ μοι καὶ Δάφνιν σῶσον κάμοι τιμώρησον κακέι-
 νους ἀπόλεσον. 2. ἐπαίδευσα τὰς βούς ἤχῳ σύριγγος
 ἀκολουθεῖν καὶ διώκειν τὸ μέλος αὐτῆς κἂν νέμωνται
 ποι μακράν. ἴθι δὴ, λαβοῦσα τὴν σύριγγα ταύτην
 ἔμπνευσον αὐτῇ μέλος ἐκείνο ὃ Δάφνιν μὲν ἐγὼ ποτε
 ἐδίδαξάμην, σέ δὲ Δάφνις· τὸ δὲ ἐντεῦθεν τῇ σύριγγι
 μελήσει καὶ τῶν βοῶν ταῖς ἐκεῖ. 3. χαρίζομαι δέ σοι
 καὶ τὴν σύριγγα αὐτήν, ἣ πολλοὺς ἐρίζων καὶ βου-
 κόλους ἐνίκησα καὶ αἰπόλους. σὺ δὲ ἀντὶ τῶνδε καὶ
 ζῶντα ἔτι φίλησον καὶ ἀποθανόντα κλαῦσον, κἂν ἴδῃς
 ἄλλον νέμοντα τὰς βούς ἐμοῦ μνημόνευσον.”

- 30 Δόρκων μὲν τοσαῦτα εἰπὼν καὶ φίλημα φιλήσας
 ὕστατον ἀφήκεν ἅμα τῷ φιλήματι καὶ τῇ φωνῇ τὴν
 ψυχὴν· ἣ δὲ Χλόη λαβοῦσα τὴν σύριγγα καὶ ἐνθείσα
 τοῖς χεῖλεσιν ἐσύριξε μέγιστον ὡς ἠδύνατο, καὶ αἱ
 βόες ἀκούουσι καὶ τὸ μέλος γνωρίζουσι καὶ ὄρμῃ μιᾷ
 μυκησάμεναι πηδῶσιν εἰς τὴν θάλασσαν. 2. βιαίου δὲ
 πηδήματος εἰς ἓνα τοῖχον τῆς νεῶς γενομένου καὶ
 ἐκ τῆς ἐμπτώσεως τῶν βοῶν κοίλης τῆς θαλάσσης
 διαστάσης στρέφεται μὲν ἡ ναῦς καὶ τοῦ κλύδωνος
 συνιόντος ἀπόλλυται, οἱ δὲ ἐκπίπτουσι οὐχ ὁμοίαν
 ἔχοντες ἐλπίδα σωτηρίας. 3. οἱ μὲν γὰρ λησται τὰς
 μαχαίρας παρήρτηντο καὶ τὰ ἡμιθωράκια λεπιδωτὰ
 ἐνεδέδυντο καὶ κνημίδας εἰς μέσην κνήμην ὑπεδέ-
 δοντο, ὃ δὲ Δάφνις ἀνυπόδετος <ἦν> ὡς ἐν πεδίῳ νέμων
 καὶ ἡμίγυμνος ὡς ἔτι τῆς ὥρας οὔσης καυματ(ώ-
 δο)κ(υ)ς.³⁸ 4. ἐκείνους μὲν οὖν ἐπ' ὀλίγον νηξαμένους
 τὰ ὄπλα κατήνεγκεν εἰς βυθόν, ὃ δὲ Δάφνις τὴν μὲν
 ἐσθῆτα ῥαδίως ἀπεδύσατο, περὶ δὲ τὴν νῆξιν ἔκαμνεν,
 οἷα πρότερον νηχόμενος ἐν ποταμοῖς μόνοις· 5. ὕστε-
 ρον δὲ παρὰ τῆς ἀνάγκης τὸ πρακτέον διδαχθεὶς εἰς
 μέσας ὥρμησε τὰς βούς καὶ δύο βοῶν δύο κεράτων

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cue Daphnis, avenge me, and destroy them. 2. I taught my cattle to attend to the sound of the syrinx and follow its tune however far away they might be grazing. Here, take this syrinx and breathe into it the tune that I once taught Daphnis and Daphnis taught you. What happens next will be up to the syrinx and the cattle out there. 3. The syrinx itself is my gift to you; with it I won competitions against many cowherds and shepherds. In return for all this, give me a kiss while I'm still alive and weep for me when I'm dead, and if you see someone else grazing my cattle, remember me."

With these words Dorco kissed his last kiss and, along with the kiss and his voice, took leave of his life. Chloe took the syrinx, put it to her lips, and began playing as loudly as she could. The cattle heard and recognized the tune, and in a concerted charge lunged mooing into the sea. 2. What with a violent lunge to one side of the ship and a trough opened in the sea from the plunge of the cattle, the ship capsized and sank as the waves met. Those aboard fell in, with unequal chances to survive: 3. the pirates had the cutlasses hanging at their sides and were wearing the mail breastplates and greaves fastened halfway up their shins, while Daphnis was barefoot, as befits a herdsman on the plain, and half-dressed, as it was still seasonally hot. 4. So the pirates swam only a short way before their gear pulled them to the bottom, while Daphnis easily shucked his clothes, though the swim tired him, since he had swum only in rivers before. 5. But before long he learned by necessity what had to be done: he plunged into the midst of the cattle, grabbed two horns of two cattle in his [two]

ταῖς [δύο]³⁹ χερσὶ λαβόμενος ἐκομίζετο μέσος ἀλύπῳς
καὶ ἀπόνῳς ὡσπερ ἐλαύνων ἄμαξαν. 6. νήχεται δὲ ἄρα
βοῦς ὅσον οὐδὲ ἄνθρωπος· μόνων λείπεται τῶν ἐν-
ύδρων ὀρνίθων καὶ αὐτῶν ἰχθύων· οὐδ' ἂν ἀπόλοιτο
βοῦς νηχόμενος εἰ μὴ τῶν χηλῶν οἱ ὄνυχες περι-
πέσοιεν διάβροχοι γενόμενοι. μαρτυροῦσι τῷ λόγῳ
μέχρι νῦν πολλοὶ τόποι τῆς θαλάσσης βοῦς πόροι
λεγόμενοι.

- 31 Ἐκσφίζεται μὲν δὴ τοῦτον τὸν τρόπον ὁ Δάφνις, δύο
κινδύνους παρ' ἐλπίδα πάσαν διαφυγῶν, λησστηρίου
καὶ ναυαγίου· ἐξελθὼν δὲ καὶ τὴν Χλόην ἐπὶ τῆς γῆς
γελῶσαν ἅμα καὶ δακρύνουσαν εὐρῶν ἐμπίπτει τε
αὐτῆς τοῖς κόλποις καὶ ἐπυθάνετο τί βουλομένη
συρίσειεν. 2. ἡ δὲ αὐτῷ διηγείται πάντα· τὸν δρόμον
τὸν ἐπὶ τὸν Δόρκωνα, τὸ παιδεύμα τὸ τῶν βοῶν, πῶς
κελευσθείη συρίσαι, καὶ ὅτι τέθνηκε Δόρκων· μόνον
αἰδεσθείσα τὸ φίλημα οὐκ εἶπεν· ἔδοξε δὴ τιμῆσαι τὸν
εὐεργέτην, καὶ ἐλθόντες μετὰ τῶν προσηκόντων Δόρ-
κωνα θάπτουσι τὸν ἄθλιον. 3. γῆν μὲν οὖν πολλὴν
ἐπέθεσαν, φυτὰ δὲ ἡμέρα πολλὰ ἐφύτευον καὶ ἐξ-
ήρτησαν αὐτῷ τῶν ἔργων ἀπαρχάς· ἀλλὰ καὶ γάλα
κατέσπεισαν καὶ βότρυς κατέθλιψαν καὶ σύριγγας
πολλὰς κατέκλασαν. 4. ἠκούσθη καὶ τῶν βοῶν ἐλεεινὰ
μυκήματα καὶ δρόμοι τινὲς ὤφθησαν ἅμα τοῖς μυκή-
μασιν ἄτακτοι· καὶ ὡς ἐν ποιμέσιν εἰκάζετο καὶ αἰπό-
λοις ταῦτα θρήνος ἦν τῶν βοῶν ἐπὶ βουκόλῳ τετε-
λευτηκότι.

- 32 Μετὰ δὲ τὸν Δόρκωνος τάφον λούει τὸν Δάφνιν ἡ
Χλόη πρὸς τὰς Νύμφας ἀγαγοῦσα, εἰς τὸ ἄντρον
εἰσαγαγοῦσα, καὶ αὐτὴ τότε πρῶτον Δάφνιδος ὀρών-
τος ἐλούσατο τὸ σῶμα, λευκὸν καὶ καθαρὸν ὑπὸ κάλ-
λους καὶ οὐδὲν λουτρῶν ἐς κάλλος δεόμενον· 2. καὶ

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hands, and rode between them as comfortably and effortlessly as driving a wagon. 6. A cow in fact swims better than any person, bettered only by waterfowl and fish themselves. A cow would never drown while swimming unless its hooves got waterlogged and dropped off. To this day, many places by the sea named Bosporus¹⁹ prove this point.

In this way Daphnis was saved, rescued against all hope from two hazards, piracy and shipwreck. He emerged to find Chloe on shore, laughing and crying at the same time. He fell into her arms and wanted to know her reason for playing the syrinx. 2. She told him the whole story: her dash to Dorco, the cattle's training, how she was told to play the syrinx, and that Dorco was dead; she only omitted the kiss, feeling embarrassed. They thought it right to honor their benefactor, so they went with his relatives and buried poor Dorco. 3. They put ample earth on his grave, planted many cultivated trees, and dedicated the first fruits of their labors to him. They also poured libations of milk, crushed some grapes, and broke many syrinxes. 4. There was the sound of cattle mooing in pity and the sight of them running in disorder as they mooed; all this the shepherds and herdsmen imagined was the cattle's dirge for a deceased herdsman. 31

After Dorco's burial Chloe took Daphnis to the Nymphs, took him into the cave and bathed him, and for the first time she bathed her own body while Daphnis was looking. It was white and pure in its beauty, needing no baths to enhance beauty. 2. Gathering all the flowers that 32

¹⁹ "Cattle Crossing," cf. "Oxford."

³⁹ Del. Reeve

ἄνθη τε συλλέξαντες, ὅσα ἄνθη τῆς ὥρας ἐκείνης ἕστεφάνωσαν τὰ ἀγάλματα καὶ τὴν τοῦ Δόρκωνος σύριγγα τῆς πέτρας ἐξήρτησαν ἀνάθημα, καὶ μετὰ τοῦτο ἐλθόντες ἐπεσκόπουν τὰς αἶγας καὶ τὰ πρόβατα. 3. τὰ δὲ πάντα κατέκειτο μῆτε νεμόμενα μῆτε βληχόμενα, ἀλλ' οἶμαι τὸν Δάφνιν καὶ τὴν Χλόην ἀφανεῖς ὄντας ποθοῦντα. ἐπεὶ γοῦν ὀφθέντες καὶ ἐβόησαν τὸ σύνηθες καὶ ἐσύρισαν, τὰ μὲν <πρόβατα>⁴⁰ ἀναστάντα ἐνέμετο, αἱ δὲ αἶγες ἐσκίρτων φριμασσόμεναι καθάπερ ἠδόμεναι σωτηρία συνήθους αἰπόλου. 4. οὐ μὴν ὁ Δάφνις χαίρειν ἔπειθε τὴν ψυχὴν, ἰδὼν τὴν Χλόην γυμνὴν καὶ τὸ πρότερον λαυθάνον κάλλος ἐκκεκαλυμμένον. ἤλγει τὴν καρδίαν ὡς ἐσθιομένην ὑπὸ φαρμάκων, καὶ αὐτῷ τὸ πνεῦμα ποτὲ μὲν λάβρον ἐξέπνει καθάπερ τινὸς διώκοντος αὐτόν, ποτὲ δὲ ἐπέλειπε καθάπερ ἐκδαπανηθὲν ἐν ταῖς προτέραις ἐπιδρομαῖς· ἐδόκει τὸ λουτρὸν εἶναι τῆς θαλάσσης φοβερώτερον· ἐνόμιζε τὴν ψυχὴν ἔτι παρὰ τοῖς λησταῖς μένειν, οἷα νέος καὶ ἄγροικος καὶ ἔτι ἀγνοῶν τὸ ἔρωτος ληστήριον.

⁴⁰ Suppl. Villoison

BOOK I

flower in that season, they garlanded the statues and hung Dorco's syrinx on the rock as a dedication, and then they went to inspect the goats and sheep. 3. They were all lying on the ground, not grazing or bleating but I think missing the absent Daphnis and Chloe; after all, when they came into view and gave their usual cry and played their tunes, the sheep got up and started to graze, and the goats started to frisk about, bucking as if joyful at the safe return of their accustomed goatherd. 4. But Daphnis could not bring his spirit to feel happy, now that he had seen Chloe naked and her hitherto hidden beauty unveiled. He was sore at heart as though it were gnawed by poisons. Sometimes the breath within him would rush out violently, as if someone were chasing him, and sometimes it would fail him as if spent in the recent attacks. The bath seemed more frightful than the sea. He thought that his life must still be in the pirates' hands, rustic lad that he was and still unaware of love's piracy.

ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ

- 1 Ἦδη δὲ τῆς ὀπώρας ἀκμαζούσης καὶ ἐπείγοντος τοῦ τρυγητοῦ πᾶς ἦν κατὰ τοὺς ἀγρούς ἐν ἔργῳ· ὁ μὲν ληνοὺς ἐπεσκεύαζεν, ὁ δὲ πίθους ἐξεκάθαιρεν, ὁ δὲ ἀρρίχους ἔπλεκεν· 2. ἔμελέ τινη δρεπάνης μικρᾶς ἐς βότρνος τομῆν καὶ ἐτέρῳ λίθου θλίψαι τὰ ἔνοια τῶν βοτρυκδίων⁴¹ δυναμένον καὶ ἄλλῳ λύγου ξηρᾶς πληγαῖς κατεξασμένης ὡς ἂν ὑπὸ φωτὶ νύκτωρ τὸ γλεῦκος φέροιτο. 3. ἀμελήσαντες οὖν ὁ Δάφνις καὶ ἡ Χλόη τῶν αἰγῶν καὶ τῶν προβάτων, χειρὸς ὠφέλειαν ἄλλοις μετεδίδοσαν· ὁ μὲν ἐβάσταζεν ἐν ἀρρίχοις βότρνος καὶ ἐπάτει ταῖς ληνοῖς ἐμβαλῶν καὶ εἰς τοὺς πίθους ἔφερε τὸν οἶνον, ἡ δὲ τροφήν παρεσκεύαζε τοῖς τρυγῶσι καὶ ἐνέχει ποτὸν αὐτοῖς πρεσβύτερον οἶνον, καὶ τῶν ἀμπέλων δὲ τὰς ταπεινότερας ἀπετρύγα. 4. πᾶσα γὰρ κατὰ τὴν Λέσβον ἢ ἄμπελος ταπεινὴ, οὐ μετέωρος οὐδὲ ἀναδενδρὰς ἀλλὰ κάτω τὰ κλήματα ἀποτείνουσα καὶ ὥσπερ κιττὸς νεμομένη· καὶ παῖς ἂν ἐφίκοιτο βότρνος ἄρτι τὰς χεῖρας ἐκ σπαργάνων λελυμένος.⁴²
- 2 Οἶον οὖν εἰκὸς ἐν ἑορτῇ Διονύσου καὶ οἴνου γενέσει, αἱ μὲν γυναῖκες ἐκ τῶν πλησίον ἀγρῶν εἰς ἐπικουρίαν [οἴνου]⁴³ κεκλημέναι τῷ Δάφνιδι τοὺς ὀφθαλμοὺς ἐπέβαλλον καὶ ἐπήνουν ὡς ὅμοιον τῷ Διονύσῳ τὸ

41 Suppl. Schäfer

42 πᾶσα . . . λελυμένος del. Schmidt

43 Om. Parisinus Gr. 2903 (s. XVI), del. Villoison

BOOK II

With the fruit season now at its peak and vintage-time 1
drawing near, everyone was busy on the farms. Some re-
paired wine presses, some scrubbed jars, some plaited bas-
kets; 2. someone saw to a small sickle for cutting clusters of
grapes, someone else to a stone fit for crushing the juice
from the clusters, another to a dry willow twig, pounded
into shreds, by whose light the must could be drawn af-
ter dark. 3. So Daphnis and Chloe stopped tending their
goats and sheep and lent the others a helping hand: he
hoisted bunches of grapes in baskets, dumped them into
the presses and trod them, and collected the wine into the
jars, while she made meals for the vintners, poured them a
drink of more mature wine, and harvested the fruit from
the vines nearer the ground.²⁰ 4. Indeed every vine on
Lesbos is near the ground, not high up or trained on trees
but trailing its shoots downwards and creeping like ivy.
Even a baby with its hands barely free of swaddling clothes
could reach a cluster.

As befits a festival for Dionysus and the birth of wine, 2
the women who had been called in from the nearby farms
to lend a hand cast glances at Daphnis and praised him as

²⁰ Puzzling in view of the following statement that all the
vines were near the ground, which also contradicts what is re-
ported in 1.19.1 (vines trained on trees) and 4.2.2 (vines high up),
so that the following digression in §4 may be an interpolation.

κάλλος, καί τις τῶν θραυστέρων καὶ ἐφίλησε καὶ τὸν Δάφνιν παρώξυνε, τὴν δὲ Χλόην ἐλύπησεν· 2. οἱ δὲ ἐν ταῖς ληνοῖς ποικίλας φωνὰς ἔρριπτον ἐπὶ τὴν Χλόην καὶ ὥσπερ ἐπὶ τινα Βάκχην Σάτυροι μανικώτερον ἐπήδων καὶ ἠύχοντο γενέσθαι ποίμνια καὶ ὑπ' ἐκείνης νέμεσθαι, ὥστε αὖ πάλιν ἢ μὲν ἦδετο, Δάφνις δὲ ἐλυπεῖτο. 3. ἠύχοντο δὲ δὴ ταχέως παύσασθαι τὸν τρυγητὸν καὶ λαβέσθαι τῶν συνήθων χωρίων καὶ ἀντὶ τῆς ἀμούσου βοῆς ἀκούειν σύριγγος ἢ τῶν ποιμνίων αὐτῶν βληχωμένων. 4. καὶ ἐπεὶ διαγενομένων ὀλίγων ἡμερῶν αἱ μὲν ἄμπελοι τετρύγητο, πίθοι δὲ τὸ γλευκὸς εἶχον, ἔδει δὲ οὐκέτ' οὐδὲν πολυχειρίας, κατήλανον τὰς ἀγέλας εἰς τὸ πεδίον καὶ μάλα χαίροντες τὰς Νύμφας προσεκύνον, βότρυς αὐταῖς κομίζοντες ἐπὶ κλημάτων ἀπαρχὰς τοῦ τρυγητοῦ. 5. οὐδὲ τὸν πρότερον χρόνον ἀμελῶς ποτὲ παρήλθον ἀλλ' αἰεὶ τε ἀρχόμενοι νομῆς προσήδρευον καὶ ἐκ νομῆς ἀνιόντες προσεκύνον καὶ πάντως τι ἐπέφερον, ἢ ἄνθος ἢ ὀπώραν ἢ φυλλάδα χλωρὰν ἢ γάλακτος σπονδήν. 6. καὶ τούτου μὲν ὕστερον ἀμοιβὰς ἐκομίσαντο παρὰ τῶν θεῶν, τότε δὲ κύνες φασὶν ἐκ δεσμῶν λυθέντες ἐσκίρτων, ἐσύριττον, ἦδον, τοῖς τράγοις καὶ τοῖς προβάτοις συνεπάλαιον.

- 3 Τερπομένοις δὲ αὐτοῖς ἐφίσταται πρεσβύτης σισύραν ἐνδεδυμένος, καρβατίνας ὑποδεδεμένος, πήραν ἐξηρητημένος καὶ τὴν πήραν παλαιάν. οὗτος πλησίον καθίσας αὐτῶν ὧδε εἶπε· 2. “Φιλητᾶς, ὦ παῖδες, ὁ πρεσβύτης ἐγώ, ὃς πολλὰ μὲν ταῖσδε ταῖς Νύμφαις

BOOK II

the equal of Dionysus in beauty; one of the more forward ones even kissed him, which excited Daphnis but pained Chloe. 2. Meanwhile the men in the wine presses flung manifold compliments at Chloe and pranced madly about her like satyrs about a maenad, praying to be turned into sheep and pastured by her, so that now she was pleased and he was pained. 3. They prayed for the vintage to be finished quickly, so that they could return to their usual haunts and instead of discordant shouting hear the syrinx or the bleating of their own flocks. 4. A few days later the vines were harvested, the juice was in the jars, and there was no further need of many hands, so they drove their flocks down to the plain and joyfully paid obeisance to the Nymphs, bringing them bunches of grapes on the stem as first fruits of the vintage. 5. Nor had they in time past ever passed by neglectfully but at the start of each day's pasturing they would pay their respects, and when they returned from the pasture they would make obeisance and never fail to offer them something: a flower, fruit, green leaves, or a libation of milk. 6. For this they received a reward from the goddesses later on, but for now they were like dogs off the leash, as they say, frisking, playing the syrinx, singing, and romping with their goats and sheep.

While they were enjoying themselves an old man approached, clad in a goat-skin jacket, with rawhide sandals on his feet and a bag slung from his shoulder, and a very old bag it was. He sat down beside them and said, 2. "My children, I am old Philetas.²¹ Many a song have I sung to these 3

²¹ The name appropriately suggests love (*philia*) but also recalls and emblemizes the Hellenistic poet and scholar Philitas (*var.* Philetas) of Cos; see Introduction.

ἦσα, πολλά δὲ τῷ Πανὶ ἐκείνῳ ἐσύρισα, βοῶν δὲ πολλῆς ἀγέλης ἠγησάμην μόνη μουσικῇ. ἦκω δὲ ὑμῖν ὅσα εἶδον μηνύσων, ὅσα ἤκουσα ἀπαγγελῶν. 3. κῆπος ἐστὶ μοι τῶν ἐμῶν χειρῶν, ὃν ἐξ οὗ νέμειν διὰ γῆρας ἐπαυσάμην ἐξεπονησάμην, ὅσα ὦραι φύουσι⁴⁴ πάντα ἔχων ἐν αὐτῷ καθ' ὥραν ἐκάστην. 4. ἦρος ῥόδα <καὶ>⁴⁵ κρίνα καὶ ὑάκινθος καὶ ἴα ἀμφότερα, θέρους μήκωνες καὶ ἀχράδες καὶ μήλα πάντα, νῦν ἄμπελοι καὶ συκαὶ καὶ ῥοιαὶ καὶ μύρτα χλωρά. 5. εἰς τοῦτον τὸν κῆπον ὀρνίθων ἀγέλαι συνέρχονται τὸ ἐωθινόν, τῶν μὲν ἐς τροφήν, τῶν δὲ ἐς ὦδὴν· συνηρεφῆς γὰρ καὶ κατάσκιος καὶ πηγαῖς τρισὶ κατάρρυντος· ἂν περιέλη τις τὴν αἶμασιαν ἄλσος ὄραν οἰήσεται.

- 4 “Εἰσελθόντι δὲ μοι τήμερον ἀμφὶ μέσῃν ἡμέραν ὑπὸ ταῖς ῥοιαῖς καὶ ταῖς μυρρίναις βλέπεται παῖς μύρτα καὶ ῥοιὰς ἔχων, λευκὸς ὥσπερ γάλα καὶ ξανθὸς ὡς πῦρ, στιλπνὸς ὡς ἄρτι λελουμένος. γυμνὸς ἦν, μόνος ἦν· ἔπαιζεν ὡς ἴδιον κῆπον τρυγῶν. 2. ἐγὼ μὲν οὖν ὄρμησα ἐπ’ αὐτὸν ὡς συλληψόμενος, δείσας μὴ ὑπ’ ἀγερωχίας τὰς μυρρίνας καὶ τὰς ῥοιὰς κατακλάσῃ· ὁ δὲ με κούφως καὶ ῥαδίως ὑπέφευγε, ποτὲ μὲν ταῖς ῥοδωνιαῖς ὑποτρέχων, ποτὲ δὲ ταῖς μήκωσιν ὑποκρυπτόμενος ὥσπερ πέρδικος νεοττός. 3. καίτοι πολλάκις μὲν πράγματα ἔσχον ἐρίφους γαλαθηνούς διώκων, πολλάκις δὲ ἔκαμον μεταθέων μόσχους ἀρτιγεννήτους· ἀλλὰ τοῦτο ποικίλον τι χρῆμα ἦν καὶ ἀθήρατον. καμῶν οὖν ὡς γέρων καὶ ἐπερεισάμενος τῇ βακτηρίᾳ καὶ ἅμα φυλάττων μὴ φύγῃ, ἐπνυθανόμην τίνος ἐστὶ τῶν γειτόνων καὶ τί βουλόμενος ἀλλότριον

⁴⁴ φύουσι Naber, cf. 3.34.2, X. An. 1.4.10: φέρουσι V F

⁴⁵ Suppl. Hercher

BOOK II

Nymphs, and many a tune have I played for Pan over there, and many the herd of cattle that I have herded by music alone. I have come to disclose to you what I have seen and to pass on to you what I have heard. 3. I have a garden, made by my own hands, that I have worked on ever since I retired from being a herdsman on account of old age. It has everything that the seasons produce in its due season: 4. in spring roses, lilies, hyacinth, both kinds of violet; in summer poppies, wild pears, and every kind of apple; and currently vines, figs, pomegranates, and green myrtle berries. In the morning flocks of birds gather in this garden, some for food and some for song, for it is sheltered, shady, and watered by three springs. If the stone fence were removed it would look to be a sacred grove.

“When I went into my garden around midday today, beneath the pomegranate trees and the myrtle bushes, I caught sight of a boy with pomegranates and myrtle berries in his hands, as pale as milk, as tawny-haired as fire, gleaming as if just bathed. He was unclothed, he was alone, he was having fun picking fruit as if the garden were his own. 2. So I lunged and tried to grab him, afraid that in his naughtiness he would damage my myrtle bushes and my pomegranate trees, but he kept dodging me nimbly and easily, now darting under the rose bushes, now hiding beneath the poppies like a partridge chick. 3. Well, I have often had trouble chasing unweaned kids and I have often worn myself out running after newborn calves, but this one was a complicated little thing and uncatchable. So being an old man, I got tired and, leaning on my stick while watching to see that he didn’t escape, I asked which of the neighbors he belonged to and what he meant by picking fruit in 4

κῆπον τρυγᾶ. 4. ὁ δὲ ἀπεκρίνατο μὲν οὐδέν, στὰς δὲ πλησίον ἐγέλα πάνν ἀπαλὸν καὶ ἔβαλλέ με τοῖς μύρτοις καὶ οὐκ οἶδ' ὅπως ἔθελγε μηκέτι θυμοῦσθαι. ἐδεόμην οὖν εἰς χεῖρας ἐλθεῖν μηδὲν φοβούμενον ἔτι καὶ ὤμνον κατὰ τῶν μύρτων ἀφήσειν ἐπιδούς μῆλων καὶ ροιῶν παρέξειν τε αἰὲ τρυγᾶν τὰ φυτὰ καὶ δρέπειν τὰ ἄνθη τυχῶν παρ' αὐτοῦ φιλήματος ἑνός.

5

“Ἐνταῦθα πάνν καπυρὸν γελάσας ἀφίησι φωνὴν οἶαν οὔτε χελιδῶν οὔτε ἀηδῶν οὔτε κύκνος ὅμοιος ἐμοὶ γέρων γενόμενος. ἔμοι μὲν, ὦ Φιλητᾶ, φιλήσαι σε πόνος οὐδεὶς· βούλομαι γὰρ φιλεῖσθαι μᾶλλον ἢ σὺ γενέσθαι νέος. ὅρα δὲ εἴ σοι καθ' ἡλικίαν τὸ δῶρον. 2. οὐδὲν γάρ σε ὠφελήσει τὸ γῆρας πρὸς τὸ μὴ διώκειν ἐμὲ μετὰ τὸ ἐν φίλημα. δυσσθήρατός εἰμι καὶ ἰέρακι καὶ αἰετῶ καὶ εἴ τις ἄλλος τούτων ὠκύτερος ὄρνις. οὔτοι παῖς ἐγὼ καὶ εἰ δοκῶ παῖς, ἀλλὰ καὶ τοῦ Κρόνου πρεσβύτερος καὶ αὐτοῦ τοῦ παντὸς χρόνου. 3. καί σε οἶδα νέμοντα πρωθήβην ἐν ἐκείνῳ τῷ ὄρει τὸ πλατὺ βουκόλιον καὶ παρήμην σοι συρίττοντι πρὸς ταῖς φηγοῖς ἐκείναις ἡνίκα ἦρας Ἀμαρυλλίδος, ἀλλὰ με οὐχ ἑώρας καίτοι πλησίον μάλα τῇ κόρῃ παρεστῶτα. σοὶ μὲν οὖν ἐκείνην ἔδωκα, καὶ ἤδη σοὶ παῖδες ἀγαθοὶ βουκόλοι καὶ γεωργοί. 4. νῦν δὲ Δάφνιν ποιμαίνω καὶ Χλόην, καὶ ἡνίκα ἂν αὐτοὺς εἰς ἓν συναγάγω τὸ ἐωθινόν, εἰς τὸν σὸν ἔρχομαι κῆπον καὶ τέρπομαι τοῖς ἄνθεσι καὶ τοῖς φυτοῖς κὰν ταῖς πηγαῖς ταύταις λού-

²² Cronus, father of Zeus, was the king of the pre-Olympians. Longus' Eros combines the primal entity of philosophical and cosmogonic thought (cf. Hesiod, *Theogony* 120–122) with the eternally young son of Aphrodite frequently encountered in Hellenistic poetry and art.

BOOK II

someone else's garden. 4. He made no reply, but stood beside me and began to laugh very softly and to pelt me with myrtle berries, and somehow he charmed my anger away. So I encouraged him to embrace me and be frightened no more, and I swore by the myrtle berries that I would send him off with a gift of apples and pomegranates and give him permission to pick the fruit and pluck the flowers any time he wanted, if I could get one kiss from him.

“At that, with clear silvery laughter he produced a voice 5
that no swallow owns, no nightingale, no swan grown old like me. ‘For my part, Philetas, it is no trouble to kiss you, for I want to be kissed more than you want to grow young again, but do consider whether the gift is appropriate at your age. 2. Your old age will not help you resist stalking me after that one kiss. I am hard to catch even for a hawk or an eagle, or any other bird that may be swifter than they are. I am not really a boy, even though I look like a boy, but senior even to Cronus and time itself.²² 3. I know that in your earliest youth you used to graze your broad herd of cattle on that mountain there, and I was with you when you played your syrinx beside those oak trees when you were in love with Amaryllis,²³ but you could not see me even though I stood right next to the girl. It was I who gave her to you, and now you have sons, fine shepherds and farmers. 4. At present I am shepherd to Daphnis and Chloe, and when I herd them together in the morning, I come to your garden and enjoy the flowers and trees, and I bathe in these springs. It is because your flowers and trees are wa-

²³ The name appears in Theocritus and Virgil and perhaps derives from Philitas.

ομαι. διὰ τοῦτο καλὰ καὶ τὰ ἄνθη καὶ τὰ φυτὰ τοῖς ἐμοῖς λουτροῖς ἀρδόμενα. 5. ὄρα δὲ μὴ τί σοι τῶν φυτῶν κατακέκλασται, μὴ τις ὀπώρα τετρύγηται, μὴ τις ἄνθους ρίζα πεπάτηται, μὴ τις πηγὴ τετάρρακται καὶ χαίρε, μόνος ἀνθρώπων ἐν γῆρᾳ θεασάμενος τοῦτο τὸ παιδίον.'

6 "Ταῦτα εἰπὼν ἀνήλατο καθάπερ ἀηδόνας νεοττὸς ἐπὶ τὰς μυρρίνας καὶ κλάδον ἀμείβων ἐκ κλάδου διὰ τῶν φύλλων ἀνείρπεν εἰς ἄκρον. εἶδον αὐτοῦ καὶ πτέρυγας ἐκ τῶν ὤμων καὶ τοξάρια μεταξὺ τῶν πτερύγων⁴⁶ καὶ οὐκέτι οὔτε ταῦτα οὔτε αὐτόν. 2. εἰ δὲ μὴ μάτην ταύτας τὰς πολιὰς ἔφυσσα μηδὲ γηράσας ματαιοτέρας τὰς φρένας ἐκτησάμην, Ἔρωτι, ὦ παῖδες, κατέσπεισθε καὶ Ἔρωτι ὑμῶν μέλει."

7 Πάνυ ἐτέρφθησαν ὥσπερ μῦθον οὐ λόγον ἀκούοντες καὶ ἐπυνθάνοντο τί ἐστὶ ποτε ὁ Ἔρωσ, πότερα παῖς ἢ ὄρνις, καὶ τί δύναται. πάλιν οὖν ὁ Φιλητᾶς ἔφη "θεός⁴⁷ ἐστίν, ὦ παῖδες, ὁ Ἔρωσ, νέος καὶ καλὸς καὶ πετόμενος· διὰ τοῦτο καὶ νεότητι χαίρει καὶ κάλλος διώκει καὶ τὰς ψυχὰς ἀναπτεροῖ. 2. δύναται δὲ τοσοῦτον ὅσον οὐδὲ ὁ Ζεὺς· κρατεῖ μὲν στοιχείων, κρατεῖ δὲ ἄστρον, κρατεῖ δὲ τῶν ὁμοίων θεῶν· οὐδὲ ὑμεῖς τοσοῦτον τῶν αἰγῶν καὶ τῶν προβάτων. 3. τὰ ἄνθη⁴⁸ πάντα Ἔρωτος ἔργα, τὰ φυτὰ πάντα⁴⁹ τούτου ποιήματα, διὰ τοῦτον καὶ ποταμοὶ ῥέουσι καὶ ἄνεμοι πνέουσιν· 4. ἔγνων δὲ ἐγὼ καὶ ταῦρον ἐρασθέντα καὶ ὡς οἷστρω πληγεῖς ἐμκᾶτο, καὶ τράγον φιλήσαντα αἶγα καὶ ἠκολούθει πανταχοῦ. αὐτὸς μὲν γὰρ ἡμῖν νέος καὶ ἠράσθην Ἀμαρυλλίδος, καὶ οὔτε τροφῆς ἐμεμνήμην

⁴⁶ πτερύγων Hercher: πτερύγων καὶ τῶν ὤμων V F

⁴⁷ θεός . . . ὁμοίων θεῶν habet O

BOOK II

tered by my baths that they are beautiful. 5. Look and see whether any of your trees is damaged, any fruit picked, any flower's stem trampled, any spring muddied. Goodbye, then, and be glad that you are the only elderly person ever to have seen this child.'

"With these words he hopped up into the myrtles like a nightingale's chick, and moving from branch to branch worked his way up through the leaves to the top. I saw wings on his shoulders and a little bow and arrows between his wings, and then I couldn't see them or him anymore. 2. Unless I have grown these gray hairs for nothing and turned feeble-minded in my old age, you are consecrated to Love, my children, and Love is looking after you."

They enjoyed this very much, as if they were listening to a story and not fact, and asked just what Love is, a boy or a bird, and what power he has. So Philetas continued, "Love is a god, my children, young, beautiful, and winged. That is why he enjoys youth, pursues beauty, and makes souls take wing. 2. He has more power even than Zeus: he rules the elements, rules the stars, rules his fellow gods, moreso even than you rule your goats and sheep. 3. All the flowers are the work of Love, all the trees are his creations, and on his account rivers flow and winds blow. 4. I have even known a bull in love, and he bellowed as if stung by a gadfly, and a he-goat who fancied a she-goat and followed her everywhere. And of course I was once young myself and in love with Amaryllis; I forgot about food, took

⁴⁸ τὰ ἄνθη . . . πανταχοῦ habet O

⁴⁹ Hercher: ταῦτα V F

οὔτε ποτὸν προσεφερόμην οὔτε ὕπνον ἤρούμην. 5. ἤλγουν τὴν ψυχὴν, τὴν καρδίαν ἐπαλλόμεν, τὸ σῶμα ἐψυχόμεν· ἐβόων ὡς παιόμενος, ἐσιώπων ὡς νεκρούμενος, εἰς ποταμούς ἐνέβαινον ὡς καόμενος. 6. ἐκάλουν τὸν Πᾶνα βοηθὸν ὡς καὶ αὐτὸν τῆς Πίτυος ἐρασθέντα· ἐπήγουν τὴν Ἥχῶ τὸ Ἀμαρυλλίδος ὄνομα μετ' ἐμὲ καλοῦσαν· κατέκλων τὰς σύριγγας ὅτι μοι τὰς μὲν βούς ἔθελγον, Ἀμαρυλλίδα δὲ οὐκ ἤγουν. 7. Ἔρωτος γὰρ οὐδὲν φάρμακον, οὐ πινόμενον, οὐκ ἐσθιόμενον, οὐκ ἐν ὧδαῖς λαλούμενον, ὅτι μὴ φίλημα καὶ περιβολὴ καὶ συγκατακλιθῆναι γυμνοῖς σώμασι.”

- 8 Φιλητᾶς μὲν τοσαῦτα παιδεύσας αὐτοὺς ἀπαλάττεται, τυρούς τινας παρ' αὐτῶν καὶ ἔριφον ἤδη κεράστην λαβών· οἱ δὲ μόνοι καταλειφθέντες καὶ τότε πρῶτον ἀκούσαντες τὸ Ἔρωτος ὄνομα τὰς τε ψυχὰς συνεστάλησαν ὑπὸ λύπης καὶ ἐπανελθόντες νύκτωρ εἰς τὰς ἐπαύλεις παρέβαλλον οἷς ἤκουσαν τὰ αὐτῶν. 2. “ἀλγοῦσιν οἱ ἐρώωντες, καὶ ἡμεῖς· <τροφῆς> ἀμελοῦσιν.⁵⁰ ἡμελήκαμεν ὁμοίως, καθεύδειν οὐ δύνανται τοῦτο νῦν πάσχομεν καὶ ἡμεῖς. κάεσθαι δοκοῦσι καὶ παρ' ἡμῖν τὸ πῦρ. ἐπιθυμοῦσιν ἀλλήλους ὀρᾶν· διὰ τοῦτο θᾶπτον εὐχόμεθα γενέσθαι τὴν ἡμέραν. 3. σχεδὸν τοῦτό ἐστιν ὁ ἔρωσ καὶ ἐρώμεν ἀλλήλων οὐκ εἰδότες. ἢ τοῦτο μὲν ἐστιν ὁ ἔρωσ, ἐγὼ δὲ ἐρῶ μόνος;⁵¹ τί οὖν τὰ αὐτὰ ἀλγοῦμεν; τί δὲ ἀλλήλους ζητοῦμεν; ἀληθῆ πάντα εἶπεν ὁ Φιλητᾶς. 4. τὸ ἐκ τοῦ κήπου παιδίον ὠφθη

⁵⁰ Suppl. Courier: ἀμελοῦσιν ἴν' V F

⁵¹ ἢ τοῦτο . . . ἐρῶ μόνος Jackson: εἰ τοῦτο . . . ἐρώμενος (ὁ ἐρ. V) V F

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nothing to drink, and got no sleep. 5. I was soul-sick, my heart throbbed, my body was frozen. I would scream as if beaten, I fell as quiet as a dying man, I plunged into rivers as if on fire. 6. I would call on Pan for help, since he himself had been in love with Pitys. I would praise Echo for repeating Amaryllis' name after me. I would smash my syrinxes for charming my cattle but not bringing me Amaryllis. 7. No, there is no remedy for Love, none to drink, to eat, or chant in songs, except kissing, embracing, and lying down together with naked bodies."²⁴

When Philetas had given them this lesson he went on his way, accepting from them some cheeses and a kid that already had its horns, while they were left on their own, having heard Love's name for the very first time. Their souls were painfully downcast, and when they returned to their farms that night they compared their own experiences with what they had heard. 2. "Lovers are in pain, and so are we. They neglect food: we have neglected it likewise. They cannot sleep, and now that is happening to us too. They think they're burning up: that fire is in us too. They long to see each other, and that is why we pray for the day to come sooner. 3. This must be love and we must be in love with each other without realizing it. Or maybe this is love and I am the only one in love? Then why do we feel the same pain? Why do we seek after each other? Everything that Philetas said is true. 4. The little boy in the garden ap- 8

²⁴ Alluding to and "correcting" the negative formulation in Theocritus 11.1-3, "There is no other medicine for love, it seems to me, Nicias, neither smeared in nor sprinkled on, than the Daughters of Pieria" (the Muses), i.e. than by singing an appropriate song.

καὶ τοῖς πατράσιν ἡμῶν ὄναρ ἐκείνο καὶ νέμειν ἡμᾶς τὰς ἀγέλας ἐκέλευσε. πῶς ἂν τις αὐτὸ λάβοι; μικρὸν ἔστι καὶ φεύζεται. καὶ πῶς ἂν τις αὐτὸ φύγοι; πτερὰ ἔχει καὶ καταλήσεται. 5. ἐπὶ τὰς Νύμφας δεῖ βοηθοὺς καταφεύγειν. ἀλλ' οὐδὲ Φιλητᾶν ὁ Πᾶν ὠφέλησεν Ἀμαρυλλίδος ἐρώντα. ὅσα εἶπεν ἄρα φάρμακα, ταῦτα ζητητέον, φίλημα καὶ περιβολὴν καὶ κείσθαι γυμνοὺς χαμαί. κρύος μὲν, ἀλλὰ καρτερήσομεν⁵² δεύτεροι μετὰ Φιλητᾶν.”

9 Τούτο αὐτοῖς γίνεται νυκτερινὸν παιδευτήριον, καὶ ἀγαγόντες τῆς ἐπιούσης ἡμέρας τὰς ἀγέλας εἰς νομὴν ἐφίλησαν μὲν ἀλλήλους ἰδόντες, ὃ μῆπω πρότερον ἐποίησαν, περιέβαλον τὰς χεῖρας ἐπαλλάξαντες, τὸ δὲ τρίτον ὄκνου φάρμακον, ἀποδυθέντες κατακλιθῆναι θρασύτερον γὰρ οὐ μόνον παρθένων ἀλλὰ καὶ νέων αἰπόλων. 2. πάλιν οὖν νύξ ἀγρυπνίαν ἔχουσα καὶ ἔννοϊαν τῶν γεγενημένων καὶ κατὰμεμψιν τῶν παραλελειμμένων. “ἐφίλησαμεν, καὶ οὐδὲν ὄφελος. περιεβάλομεν, καὶ οὐδὲν πλεόν. σχεδὸν τὸ συγκατακλιθῆναι μόνον φάρμακον ἔρωτος. πειρατέον καὶ τούτου πάντως ἐν αὐτῷ τι κρεῖττον ἔσται φιλήματος.”

10 Ἐπὶ τούτοις τοῖς λογισμοῖς οἶον εἰκὸς καὶ ὀνειράτα ἐώρων ἐρωτικά· τὰ φιλήματα, τὰς περιβολάς· καὶ ὅσα δὲ μεθ' ἡμέραν οὐκ ἔπραξαν, ταῦτα ὄναρ ἔπραξαν· γυμνοὶ μετ' ἀλλήλων ἔκειντο. 2. ἐνθεώτεροι δὴ κατὰ τὴν ἐπιούσαν ἡμέραν ἀνέστησαν καὶ ροίζω τὰς ἀγέλας κατήλαυνον ἐπειγόμενοι πρὸς τὰ φιλήματα καὶ ἰδόντες ἀλλήλους ἅμα μειδιάματι προσέδραμον. 3. τὰ μὲν οὖν φιλήματα ἐγένετο καὶ ἡ περιβολὴ τῶν χειρῶν ἠκολούθησε, τὸ δὲ τρίτον φάρμακον ἐβράδυνε, μήτε

⁵² D. Heinsius: μαρτυρήσομεν V F

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peared to our fathers in that dream, and he told us to graze the flocks. How could anyone catch him? He is small and will get away. And how could anyone get away from him? He has wings and will overtake you. 5. We must run to the Nymphs for help. But Pan didn't even help Philetas when he was in love with Amaryllis. Those remedies he mentioned, we must look for them: kissing, embracing, and lying naked on the ground. It's icy, but we will endure it, following Philetas' example."

That was their nocturnal lesson, and the next day, as they led their flocks to pasture, they kissed each other on sight, which they had never done before, and threw their arms around each other tightly, but they balked at the third remedy, undressing and lying down: that was too bold not only for girls but also for young goatherds. 2. So another night of insomnia, thinking over what had happened, and remorse for what had been left undone. "We kissed, and that was no help. We embraced, and that was no better. Lying down together must be the only remedy for love. We must try that too: there will certainly be something in it more potent than kissing." 9

After these calculations they naturally had erotic dreams about their kisses and embraces, and what they had not done by day they did in their dreams: they lay naked with each other. 2. They got up next morning even more possessed, and whistled their flocks down in eagerness for kisses, and on sight they ran to each other with a smile. 3. There were kisses, of course, followed by embraces, but the third remedy took its time, since Daphnis 10

τοῦ Δάφνιδος τολμῶντος εἰπεῖν μήτε τῆς Χλόης βουλομένης κατάρχεσθαι, ἔστε τύχη καὶ τοῦτο ἔπραξαν.

- 11 Καθεζόμενοι ὑπὸ στελέχει δρυὸς πλησίον ἀλλήλων καὶ γευσάμενοι τῆς ἐν φιλήματι τέρψεως⁵³ ἀπλήστως ἐνεφοροῦντο τῆς ἡδονῆς· ἦσαν δὲ καὶ χειρῶν περιβολαὶ θλίψιν τοῖς στόμασι παρέχουσαι. 2. κατὰ τὴν τῶν χειρῶν προσβολὴν βιαίτερον δὴ τοῦ Δάφνιδος ἐπισπασαμένον κλίνεται πῶς ἐπὶ πλευρὰν ἢ Χλόη, κἀκείνος δὲ συγκατακλίνεται τῷ φιλήματι ἀκολουθῶν, καὶ γνωρίσαντες τῶν ὀνείρων τὴν εἰκόνα κατέκειντο πολὺν χρόνον ὥσπερ συνδεδεμένοι. 3. εἰδότες δὲ τῶν ἐντεῦθεν οὐδὲν καὶ νομίσαντες τοῦτο εἶναι πέρασ ἐρωτικῆς ἀπολαύσεως, μάτην τὸ πλείστον τῆς ἡμέρας δαπανήσαντες διελύθησαν καὶ τὰς ἀγέλας ἀπήλαννον τὴν νύκτα μισοῦντες. ἴσως ἂν τι καὶ τῶν ἀληθῶν ἔπραξαν εἰ μὴ θόρυβος τοιόσδε πάσαν τὴν ἀγροικίαν ἐκείνην κατέλαβε.

- 12 Νέοι Μηθυμναῖοι πλούσιοι, διαθέσθαι τὸν τρυγητὸν ἐν ξενικῇ τέρψει θελήσαντες, ναῦν μικρὰν καθελκύσαντες καὶ οἰκέτας προσκώπους καθίσαντες τοὺς Μιτυληναίων ἀγροὺς παρέπλεον ὅσοι θαλάσσης πλησίον. 2. εὐλίμενός τε γὰρ ἢ παραλία καὶ οἰκήσεσιν ἡσκημένη πολυτελῶς, καὶ λουτρὰ συνεχῇ παράδεισοί τε καὶ ἄλση, τὰ μὲν φύσεως ἔργα, τὰ δ' ἀνθρώπων τέχνη· πάντα ἐνηβῆσαι καλά. 3. παραπλέοντες δὲ καὶ ἐνορμιζόμενοι κακὸν μὲν ἐποίουν οὐδέν, τέρψεις δὲ ποικίλας ἐτέρποντο, ποτὲ μὲν ἀγκίστροις καλάμων ἀπηρητημένοις ἐκ λίνου λεπτοῦ πετραίους ἰχθῦς ἀλιεύοντες ἐκ πέτρας ἀλιτενοῦς, ποτὲ δὲ κυσὶ καὶ δικτύοις λαγῶς φεύγοντας τὸν ἐν ταῖς ἀμπέλοις θόρυβον λαμ-

⁵³ γεύσεως F

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did not dare to suggest it nor did Chloe want to take the lead, until by accident they did this too.

Sitting close beside each other by the trunk of an oak, they tasted the delight of kissing and kept indulging in that pleasure insatiably, and there were embraces too, abetting the pressure of their lips. 2. When during these embraces Daphnis hugged Chloe rather forcefully, she somehow tipped over on her side and, following his kiss, he tipped over with her. Recognizing the image in their dreams, they lay there for a long while as if lashed together. 3. Knowing nothing of what comes next, and imagining that this was the limit of erotic satisfaction, they parted after wasting most of the day and drove their flocks away with hateful thoughts of the night. Perhaps they would have done the real thing if the following disturbance had not gripped the whole countryside. 11

Some rich young men from Methymna,²⁵ wanting to celebrate the vintage by having fun away from home, launched a small yacht, enlisting their houseboys as oarsmen, and went sailing along the seaside farms of Mytilene. 2. This coast is well supplied with harbors and sumptuously equipped with residences, with swimming pools one after another, parks and groves, some the product of nature and others of human handiwork, all of them fine places to be young. 3. They were having all kinds of fun and doing no mischief as they sailed along and put into shore, sometimes casting for rockfish from a prominent rock, using hooks on a fine line hung from reeds, sometimes trying with dogs and hounds to catch hares fleeing the hubbub in 12

²⁵ The second-largest city on Lesbos.

βάνοντες· 4. ἤδη δὲ καὶ ὀρυίθων ἄγρας ἐμέλησεν αὐτοῖς καὶ ἔλαβον βρόχοις χήνας ἀγρίους καὶ νήττας καὶ ὠτίδας, ὥστε ἡ τέρψις αὐτοῖς καὶ τραπέζης ὠφέλειαν παρείχεν. εἰ δέ τινος προσέδει, παρὰ τῶν ἐν τοῖς ἀγροῖς ἐλάμβανον, περιττοτέρους τῆς ἀξίας ὀβολοὺς καταβάλλοντες. 5. ἔδει δὲ μόνον ἄρτου καὶ οἴνου καὶ στέγης· οὐ γὰρ ἀσφαλὲς ἐδόκει μετοπωρινῆς ὥρας ἐνεστῶσης ἐνθαλαττεύειν, ὥστε καὶ τὴν ναῦν ἀνεῖλκον ἐπὶ τὴν γῆν νύκτα χειμέριον δεδοικότες.

13 Τῶν δὴ τις ἀγροίκων ἐς ἀνολκὴν λίθου θλίβοντος τὰ πατηθέντα βοτρυδία χρήζων σχοῖνον, τῆς πρότερον ῥαγείσης, κρύφα ἐπὶ τὴν θάλασσαν ἐλθὼν, ἀφρουρήτῳ τῇ νηὶ προσέλθων, τὸ πείσμα ἐκλύσας, οἴκαδε κομίσας, ἐς ὃ τι ἔχρηζεν ἐχρήσατο. 2. ἔωθεν οὖν οἱ Μηθυμναῖοι νεανίσκοι ζήτησιν ἐποιοῦντο τοῦ πείσματος καὶ (ὠμολόγει γὰρ οὐδεὶς τὴν κλοπὴν) ὀλίγα μεμψάμενοι τοὺς ξενοδόχους παρέπλεον καὶ σταδίους τριάκοντα παρελάσαντες προσορμίζονται τοῖς ἀγροῖς ἐν οἷς ᾤκουν ὁ Δάφνις καὶ ἡ Χλόη· ἐδόκει γὰρ αὐτοῖς καλὸν εἶναι τὸ πεδῖον ἐς θήραν λαγῶν. 3. σχοῖνον μὲν οὖν οὐκ εἶχον ὥστε ἐκδήσασθαι πείσμα, λύγον δὲ χλωρὰν μακρὰν στρέψαντες ὡς σχοῖνον ταύτῃ τὴν ναῦν ἐκ τῆς πρύμνης ἄκρας εἰς τὴν γῆν ἔδησαν, ἔπειτα τοὺς κύνας ἀφέντες ῥινηλατεῖν ἐν ταῖς εὐκαίροις φαινομέναις τῶν ὀδῶν ἐλινοστάτου. 4. οἱ μὲν δὴ κύνες ἅμα ὑλακῇ διαθέοντες ἐφόβησαν τὰς αἴγας, αἱ δὲ τὰ ὀρεινὰ καταλιπούσαι μᾶλλον τι πρὸς τὴν θάλασσαν ὥρμησαν, ἔχουσαι δὲ οὐδὲν ἐν ψάμμῳ τρώξιμον ἐλθούσαι πρὸς τὴν ναῦν αἱ θρασύτεραι αὐτῶν τὴν λύγον τὴν χλωρὰν ἧ δέδετο ἡ ναῦς ἀπέφαγον.

14 Ἦν δέ τι καὶ κλυδώνιον ἐν τῇ θαλάσῃ κινηθέντος

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the vineyards. 4. Then they turned to wildfowl and snared wild geese, ducks, and bustards, so that their fun also provided for their table. Whatever else they needed they got from the country people, paying more money than it was worth. 5. They needed only bread, wine, and shelter, for they thought it unsafe to stay at sea with autumn set in and would even beach their yacht if they feared a stormy night.

Now one of the farmers needed a rope, his own having broken, for hoisting a stone being used to crush the grapes after treading. So he stole down to the shore, approached the yacht, which had been left unguarded, untied her cable, took it home, and used it for what he needed. 2. Next morning the young men from Methymna launched an inquiry after the rope, and when no one would own up to the theft they made a few complaints about their hosts and sailed on. After cruising thirty stades²⁶ they put in at the farm where Daphnis and Chloe lived, for this plain seemed to them a fine spot for hunting hares. 3. But since they had no rope to use as a mooring cable, they plaited a long, green willow shoot for a rope, used it to moor the yacht's stern to land, then released their hounds to pick up a scent and started setting out nets on the paths that looked promising. 4. The hounds ran around baying and frightened the goats, which left the high ground and rushed down to the shore. Having nothing to eat on shore, the bolder ones went over to the yacht and ate up the green willow shoot that moored it. 13

There was also a bit of swell on the sea, as a breeze from 14

²⁶ About 5.5 km.

ἀπὸ τῶν ὀρῶν πνεύματος. ταχὺ δὴ μάλα λυθείσαν αὐτὴν ὑπήνεγκεν ἢ παλίρροια τοῦ κύματος καὶ ἐς τὸ πέλαγος μετέωρον ἔφερεν. 2. αἰσθήσεως δὴ τοῖς Μηθυμναίοις γενομένης, οἱ μὲν ἐπὶ τὴν θάλασσαν ἔθεον, οἱ δὲ τοὺς κύνας συνέλεγον· ἐβῶν δὲ πάντες, ὡς πάντας τοὺς ἐκ τῶν πλησίον ἀγρῶν ἀκούσαντας συνελθεῖν. ἀλλ' ἦν οὐδὲν ὄφελος· τοῦ γὰρ πνεύματος ἀκμάζοντος ἀσχέτῳ τάχει κατὰ ῥοῦν ἢ ναῦς ἐφέρετο. 3. οἱ δ' οὖν οὐκ ὀλίγων κτημάτων οἱ Μηθυμναῖοι στερόμενοι ἐζήτουν τὸν νέμοντα τὰς αἶγας καὶ εὐρόντες τὸν Δάφνιν ἔπαιον, ἀπέδουν· εἷς δέ τις καὶ κυνόδεσμον ἀράμενος περιῆγε τὰς χεῖρας ὡς δῆσων. 4. ὁ δὲ ἐβῶα τε παιόμενος καὶ ἰκέτευε τοὺς ἀγροίκους καὶ πρῶτους γε τὸν Λάμωνα καὶ τὸν Δρύαντα βοηθοὺς ἐπεκαλεῖτο. οἱ δὲ ἀντείχοντο σκληροὶ γέροντες καὶ χεῖρας ἐκ γεωργικῶν ἔργων ἰσχυρὰς ἔχοντες καὶ ἠξίουν δικαιολογήσασθαι περὶ τῶν γεγεννημένων.

15 Ταῦτὰ δὲ καὶ τῶν ἄλλων ἀξιούντων δικαστὴν καθίζουσι Φιλητᾶν τὸν βουκόλον· πρεσβύτατός τε γὰρ ἦν τῶν παρόντων καὶ κλέος εἶχεν ἐν τοῖς κωμήταις δικαιοσύνης περιττῆς. πρῶτοι δὲ κατηγοροῦν οἱ Μηθυμναῖοι σαφῆ καὶ σύντομα βουκόλον ἔχοντες δικαστὴν· 2. “ἤλθομεν εἰς τούτους τοὺς ἀγροὺς θηρᾶσαι θέλοντες. τὴν μὲν οὖν ναῦν λύγῳ χλωρᾷ δῆσαντες ἐπὶ τῆς ἀκτῆς κατελίπομεν, αὐτοὶ δὲ διὰ τῶν κυνῶν ζήτησιμ ἐποιούμεθα θηρίων. ἐν τούτῳ πρὸς τὴν θάλασσαν αἱ αἶγες τούτου κατελθούσαι τὴν τε λύγον κατεσθίουσι καὶ τὴν ναῦν ἀπολύουσι. 3. εἶδες αὐτὴν ἐπὶ τῇ θαλάσσῃ φερομένην, πόσων οἶει μεστὴν ἀγαθῶν; οἷα μὲν ἐσθῆς ἀπόλωλεν, οἷος δὲ κόσμος κυνῶν, ὅσον δὲ ἀργύριον. τοὺς ἀγροὺς ἂν τις τούτους ἐκεῖνα ἔχων ὠνήσατο. ἀνθ' ὧν ἀξιούμεν ἄγειν τούτον πονη-

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the hills had kicked up. As soon as the yacht was unmoored, the backwash of the surf lifted her and took her out to the open sea. 2. When this news reached the Methymnaeans, some went running to the shore, the rest collected the hounds, and all were shouting, so that everyone from the neighboring farms heard them and arrived on the scene en masse. But it was no use: the breeze was at its peak and the backwash carried the yacht away with irresistible speed. 3. The Methymnaeans had lost no trivial amount of property, so they went looking for the person in charge of those goats. When they found Daphnis they started beating him and stripping off his clothes, and one of them even picked up a dog-leash and started pulling his hands behind his back to tie him up. 4. He screamed as he was beaten and appealed to the farmers, calling first of all on Lamo and Dryas for help. And they held their own, being hard old men with hands strengthened by farm work, and demanded a judicial inquiry into the events.

The other side made the same demand, so they appointed Philetas the cowherd as judge: he was the most venerable person there and among the villagers owned a reputation for exceptional fairness. First the Methymnaeans argued the case for the prosecution, making it plain and simple for their herdsman judge: 2. "We came to these fields to do some hunting. We moored our yacht with green willow and left her on the beach while we set our hounds on the quest for game. Meanwhile, this fellow's goats came down to the shore, ate up the willow, and cast the yacht adrift. 3. You saw her drifting on the sea. Have you any idea how valuable her cargo is? Such fine clothing, such gear for the hounds, so much money, all lost. Anyone with that cargo could buy up these farms. In recompense, we claim

15

ρὸν ὄντα αἰπόλον, ὃς ἐπὶ τῆς θαλάσσης νέμει τὰς αἰγας ὡς ναύτης.”

16 Τοσαῦτα οἱ Μηθυμναῖοι κατηγορήσαν· ὁ δὲ Δάφνις διέκειτο μὲν κακῶς ὑπὸ τῶν πληγῶν, Χλόην δὲ ὀρώων παροῦσαν πάντων κατεφρόνει καὶ ᾧδε εἶπεν· “ἐγὼ νέμω τὰς αἰγας καλῶς. οὐδέποτε ἠτιάσατο κωμῆτης οὐδὲ εἰς ὡς ἢ κῆπόν τινος αἰξ ἔμῃ κατεβοσκήσατο ἢ ἄμπελον βλαστάνουσαν κατέκλασεν. 2. οὔτοι δὲ εἰσι κυνηγέται πονηροὶ καὶ κύνας ἔχουσι κακῶς πεπαιδευμένους, οἵτινες τρέχοντες πολλὰ καὶ ὑλακτοῦντες σκληρὰ κατεδίωξαν αὐτὰς ἐκ τῶν ὀρώων καὶ τῶν πεδίων ἐπὶ τὴν θάλασσαν ὥσπερ λύκοι. 3. ἀλλ’ ἀπέφαγον τὴν λύγον· οὐ γὰρ εἶχον ἐν ψάμμῳ πόαν ἢ κόμαρον ἢ θύμον· ἀλλὰ ἀπώλετο ἡ ναῦς ὑπὸ τοῦ πνεύματος καὶ τῆς θαλάσσης· ταῦτα χειμῶνος οὐκ αἰγῶν ἐστὶν ἔργα. ἀλλ’ ἐσθῆς ἐνέκειτο καὶ ἄργυρος· καὶ τίς πιστεύσει νοῦν ἔχων ὅτι τοσαῦτα φέρουσα ναῦς πείσμα εἶχε λύγον;”

17 Τούτοις ἐπεδάκρυσεν ὁ Δάφνις καὶ εἰς οἶκτον ὑπηγάγετο τοὺς ἀγροίκους πολύν, ὥστε ὁ Φιλητᾶς, ὁ δικαστής, ᾤμνυε Πάνα καὶ Νύμφας μηδὲν ἀδικεῖν Δάφνιν ἀλλὰ μηδὲ τὰς αἰγας, τὴν δὲ θάλασσαν καὶ τὸν ἄνεμον, ὧν ἄλλους εἶναι δικαστάς. 2. οὐκ ἔπειθε ταῦτα Φιλητᾶς <τοῖς> Μηθυμναίοις λέγων, ἀλλ’ ὑπ’ ὀργῆς ὀρμήσαντες ἦγον τὸν Δάφνιν πάλιν καὶ συνδεῖν ἤθελον. 3. ἐνταῦθα οἱ κωμῆται ταραχθέντες ἐπιπηδῶσιν αὐτοῖς ὡσεὶ ψᾶρες ἢ κολοιοὶ καὶ ταχὺ μὲν ἀφαιροῦνται τὸν Δάφνιν ἤδη καὶ αὐτὸν μαχόμενον, ταχὺ δὲ ξύλοις παίοντες ἐκείνους εἰς φυγὴν ἔτρεψαν·

27 That is, no more competently than a goatherd would sail a

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the right to carry off this bungling goatherd, who tends his goats like a sailor."²⁷

Such was the Methymnaeans' case for the prosecution. 16
Daphnis was in a bad way from his beating but when he saw Chloe there, he disregarded all that and said, "I graze my goats just fine. Never has a single villager ever complained that a goat of mine has eaten up anyone's garden or trampled a budding vine. 2. These hunters are the bunglers, with their poorly trained hounds that chased the goats off the hills and plains down to the shore by running all about and baying harshly, like wolves. 3. Item: they ate the willow. Yes, because on the beach they had no grass, arbutus, or thyme. Item: the yacht was lost because of the wind and the sea. Yes, that was the work of a storm, not goats. Item: clothing and money were on board. But who in their right mind will believe that a yacht with such a cargo had a willow shoot for a mooring cable?"

To this Daphnis added a burst of tears and made the 17
country folk feel very sorry for him. And so Philetas the judge swore by Pan and the Nymphs that Daphnis had done no wrong and neither had the goats, but rather the sea and the wind, who were answerable to different judges. 2. This verdict of Philetas did not satisfy the Methymnaeans; they angrily charged at Daphnis and again started to take him away and were ready to tie him up. 3. Here the villagers got stirred up and lit into them like starlings or jackdaws. They soon reclaimed Daphnis, who was now fighting too, and soon routed them with cudgel-blows,

ship. There may, however, be a pun on *aigas* ("goats" or "waves"), in which case we might translate "who is like a sailor at sea tending billow-goats."

ἀπέστησαν δὲ οὐ πρότερον ἔστε τῶν ὄρων αὐτοὺς ἐξήλασαν ἐς ἄλλους ἀγρούς.

18 Διωκόντων δὴ τοὺς Μηθυμναίους ἐκείνων, ἡ Χλόη κατὰ πολλὴν ἡσυχίαν ἄγει πρὸς τὰς Νύμφας τὸν Δάφνιν καὶ ἀπονίπτει τε τὸ πρόσωπον ἡμαγμένον ἐκ τῶν ῥινῶν ῥαγισῶν ὑπὸ πληγῆς τινοῦ καὶ τῆς πῆρας προκομίσασα ζυμίτου μέρος καὶ τυροῦ τμημά τι δίδωσι φαγεῖν, τὸ δὲ μάλιστα ἀνακτησάμενον⁵⁴ αὐτόν, φίλημα ἐφίλησε μελιτώδες ἀπαλοῖς τοῖς χεῖλεσι.

19 Τότε μὲν δὴ παρὰ τοσοῦτον Δάφνις ἦλθε κακοῦ· τὸ δὲ πρᾶγμα οὐ ταύτῃ πέπαυτο ἀλλ' ἐλθόντες οἱ Μηθυμναῖοι μόλις εἰς τὴν ἑαυτῶν, ὄδοιπόροι μὲν ἀντὶ ναυτῶν, τραυματῖαι δὲ ἀντὶ τρυφόντων,⁵⁵ ἐκκλησίαν τε συνήγαγον τῶν πολιτῶν καὶ ἰκετηρίας θέντες ἰκέτερον τιμωρίας ἀξιοθῆναι, 2. τῶν μὲν ἀληθῶν λέγοντες οὐδὲ ἓν, μὴ καὶ προσκαταγέλαστοι γένοιτο τοιαῦτα καὶ τοσαῦτα παθόντες ὑπὸ ποιμένων, κατηγοροῦντες δὲ Μιτυληναίων, ὡς τὴν ναῦν ἀφελομένων καὶ τὰ χρήματα διαρπασάντων πολέμου νόμῳ. 3. οἱ δὲ πιστεύοντες διὰ τὰ τραύματα καὶ νεανίσκοις τῶν πρώτων παρ' αὐτοῖς οἰκιῶν τιμωρῆσαι δίκαιον νομίζοντες Μιτυληναίοις μὲν πόλεμον ἀκήρυκτον ἐψηφίσαντο, τὸν δὲ στρατηγὸν ἐκέλευσαν δέκα ναῦς καθελκύσαντα κακουργεῖν αὐτῶν τὴν παραλίαν· πλησίον γὰρ χειμῶνος ὄντος οὐκ ἦν ἀσφαλὲς μείζονα στόλον πιστεύειν τῇ θαλάσῃ.

20 Ὁ δὲ εὐθὺς τῆς ἐπιούσης ἀναγόμενος αὐτερέταις στρατιώταις ἐπέπλει τοῖς παραθαλασσίαις τῶν Μιτυληναίων ἀγροῖς καὶ πολλὰ μὲν ἤρπαζε ποίμνια, πολὺν

⁵⁴ τὸ δὲ . . . -σάμενον Seiler: τότε . . . -σαμένη V F

⁵⁵ ὄδοιπόροι . . . τρυφόντων V: πόλιν τραυματῖαι τῶν

and they did not let up until they had driven them over the boundaries into other farms.

While they were chasing the Methymnaeans, Chloe 18
took Daphnis in very calm circumstances to the Nymphs,
where she washed from his face the blood from his nose,
broken by a punch, and gave him from her knapsack a
piece of leavened bread and a slice of cheese to eat. But
what most revived him was the kiss she gave him, sweet as
honey, with her soft lips.

So narrow was Daphnis' escape from harm that day. 19
But the matter did not end there: when the Methym-
naeans returned home the hard way, trekkers instead of
sailors, casualties instead of voluptuaries, they convened
an assembly of the citizens and, placing olive branches, pe-
titioned to be accorded vengeance. 2. In their account they
spoke not a word of truth, for fear that on top of everything
else they would become laughing-stocks for having been
foiled in so many ways by shepherds. Instead, they accused
the Mitylneans of seizing their yacht and plundering
their possessions in an act of war. 3. The assemblymen
were convinced by their wounds and thought it right to
avenge young men from the leading families in town, so
they voted for an undeclared war against the Mitylneans
and authorized the commander to launch ten ships to rav-
age their coast: with winter approaching, it was unsafe to
commit a larger fleet to the sea.

The very next day the commander put to sea with infan- 20
trymen at the oars and invaded the coastal farms of the
Mitylneans. He seized many animals, large quantities of

*ἐγχωρίων τρυφώντων καὶ ἐν ἡσυχίᾳ ὄντων τούτους εἰς
βοήθειαν ἤξιον ἰκέτερον F*

δὲ σῖτον καὶ οἶνον, ἄρτι πεπαυμένου τοῦ τρυγητοῦ, καὶ ἀνθρώπους δὲ οὐκ ὀλίγους ὅσοι τούτων ἐργάται. 2. ἐπέπλευσε καὶ τοῖς τῆς Χλόης ἀγροῖς καὶ τοῦ Δάφνιδος καὶ ἀπόβασιν ὀξείαν θέμενος λείαν ἤλαυνε τὰ ἐν ποσίν. ὁ μὲν Δάφνις οὐκ ἔνεμε τὰς αἶγας ἀλλ' ἐς τὴν ὕλην ἀνελθὼν φυλλάδα χλωρὰν ἔκοπτεν ὡς ἔχει τοῦ χειμῶνος παρέχειν τοῖς ἐρίφοις τροφήν, ὥστε ἄνωθεν θεασάμενος τὴν καταδρομὴν ἐνέκρυψε αὐτὸν στελέχει κοίλω⁵⁶ ξηρὰς ὀξύς· 3. ἡ δὲ Χλόη παρῆν ταῖς ἀγέλαις καὶ διωκομένη καταφεύγει πρὸς τὰς Νύμφας ἰκέτις καὶ ἐδεῖτο φείσασθαι καὶ ὧν ἔνεμε καὶ αὐτῆς διὰ τὰς θεάς. ἀλλ' ἦν οὐδὲν ὄφελος· οἱ γὰρ Μηθυμναῖοι πολλὰ τῶν ἀγαλμάτων κατακερτομήσαντες καὶ τὰς ἀγέλας ἤλασαν κάκεινην ἠγαγον ὥσπερ αἶγα ἢ πρόβατον παίοντες λύγοις.

21 Ἐχοντες δὲ ἤδη τὰς ναῦς παντοδαπῆς ἀρπαγῆς μεστὰς οὐκέτ' ἐγίνωσκον περαιτέρω πλεῖν ἀλλὰ τὸν οἴκαδε πλοῦν ἐποιοῦντο, καὶ τὸν χειμῶνα καὶ τοὺς πολεμίους δεδιότες. οἱ μὲν οὖν ἀπέπλευον εἰρεσία προσταλαιπωροῦντες (ἄνεμος γὰρ οὐκ ἦν), 2. ὁ δὲ Δάφνις ἠσυχίας γενομένης ἐλθὼν εἰς τὸ πεδῖον ἔνθα ἔνεμον καὶ μήτε τὰς αἶγας ἰδὼν μήτε τὰ πρόβατα καταλαβὼν μήτε Χλόην εὐρῶν ἀλλὰ ἐρημίαν πολλὴν καὶ τὴν σύριγγα ἐρριμμένην ἣ συνήθως ἐτέρπετο ἢ Χλόη, 3. μέγα βοῶν καὶ ἐλεεινὸν κωκύων, ποτὲ μὲν πρὸς τὴν φηγὸν ἔτρεχεν ἔνθα ἐκαθέζοντο, ποτὲ δὲ ἐπὶ τὴν θάλασσαν ὡς ὀψόμενος αὐτήν, ποτὲ δὲ ἐπὶ τὰς Νύμφας, ἐφ' ἃς διωκομένη⁵⁷ κατέφυγεν. ἐνταῦθα καὶ ἔρριψεν ἑαυτὸν χαμαὶ καὶ ταῖς Νύμφαις ὡς προδούσαις κατεμέμφετο·

22 Ἄφ' ὑμῶν ἠρπᾶσθη Χλόη καὶ τοῦτο ὑμεῖς ἰδεῖν ὑπεμείνατε, ἢ τοὺς στεφάνους ὑμῖν πλέκουσα, ἢ σπέν-

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grain and wine (the vintage having just ended), and not a few of the people who were workers there. 2. He also invaded the farms of Daphnis and Chloe, where he made a blitz landing and plundered whatever he found. Daphnis was not grazing his goats but had gone up to the woods and was chopping green leaves so that he would have food for his kids that winter. So he saw the raid from up there and hid in the hollow trunk of a dry beech tree. 3. But Chloe was with her flocks, and when they started to chase her fled for sanctuary to the Nymphs, where she pleaded with them in the name of the goddesses to spare her flocks and herself. But it was no use: pouring scorn on the statues, the Methymnaeans drove off her flocks and led her away too, whipping her with willow shoots like a goat or a sheep.

Now that they had filled their ships with all kinds of booty they decided to sail no farther and set their course for home, worried about the weather and their enemies. So they sailed away toiling at their oars, for there was no wind, 2. while Daphnis, once the coast was clear, went to the plain where they had been grazing. He saw no goats, he found no sheep, he discovered no Chloe, only great desolation and the syrinx, Chloe's habitual delight, lying discarded. 3. He gave a loud shout and wailed piteously, now running to the oak tree where they used to sit, now to the sea hoping to see her there, now to the Nymphs, where she had fled when chased. And there he threw himself onto the ground and berated the Nymphs for their betrayal:

"Chloe was snatched from you, and you were content to look on? Chloe, who weaves you garlands, who makes liba-

56 Scaliger: ξύλω V F

57 Wakefield: ἐλκομένη V F

δουσα τοῦ πρώτου γάλακτος, ἧς καὶ ἡ σύριγγς ἦδε ἀνάθημα; 2. αἶγα μὲν οὐδὲ μίαν μοι λύκος ἤρπασε, πολέμοι δὲ <καὶ> τὴν ἀγέλην καὶ τὴν συννέμουσαν, καὶ τὰς μὲν αἶγας ἀποδεροῦσι καὶ τὰ πρόβατα καταθύκσουσι, Χλόη δὲ λοιπὸν πόλιον οἰκήσει. 3. ποίους ποσὶν ἄπειμι παρὰ τὸν πατέρα καὶ τὴν μητέρα ἄνευ τῶν αἰγῶν, ἄνευ Χλόης, λιπεργάτης ἐσόμενος; ἔχω γὰρ νέμειν ἔτι οὐδέν. 4. ἐνταῦθα περιμενῶ κείμενος ἢ θάνατον ἢ πόλεμον δεύτερον. ἄρα καὶ σύ, Χλόη, τοιαῦτα πάσχεις; ἄρα μέμνησαι τοῦ πεδίου τοῦδε καὶ τῶν Νυμφῶν τῶνδε κάμου; ἢ παραμυθοῦνταί σε τὰ πρόβατα καὶ αἱ αἶγες αἰχμάλωτοι μετὰ σοῦ γενόμεναι;”

- 23 Τοιαῦτα λέγοντα αὐτὸν ἐκ τῶν δακρῦων καὶ τῆς λύπης ὕπνος βαθὺς καταλαμβάνει, καὶ αὐτῷ αἱ τρεῖς ἐφίστανται Νύμφαι, μεγάλαι γυναῖκες καὶ καλάι, ἡμίγυμνοι καὶ ἀνυπόδετοι, τὰς κόμας λελυμέναι καὶ τοῖς ἀγάλμασιν ὅμοιαι. 2. καὶ τὸ μὲν πρῶτον ἐώκεσαν ἐλεοῦσαι <ς> τὸν Δάφνιν· ἔπειτα ἡ πρεσβυτάτη λέγει ἐπιρρωννύουσα· “μηδὲν ἡμᾶς μέμφου, Δάφνι. Χλόης γὰρ ἡμῖν μᾶλλον ἢ σοὶ μέλει. ἡμεῖς τοι καὶ παιδίον οὔσαν αὐτὴν ἠλεήσαμεν καὶ ἐν τῷδε τῷ ἄντρῳ κειμένην αὐτὴν ἀνεθρέψαμεν. 3. [ἐκείνη πεδίους κοινὸν οὐδὲν καὶ τοῖς προβατίοις τοῦ Λάμωνος.]⁵⁸ καὶ νῦν δὲ ἡμῖν πεφρόντισται τὸ κατ’ ἐκείνην ὡς μήτε εἰς τὴν Μήθυμναν κομισθεῖσα δουλεύοι μήτε μέρος γένοιτο λείας πολεμικῆς. 4. καὶ τὸν Πᾶνα ἐκείνον τὸν ὑπὸ τῇ πίτυϊ ἰδρυμένον, ὃν ὑμεῖς οὐδέποτε οὐδὲ ἄνθεσιν ἐτιμήσατε, τούτου ἐδεήθημεν ἐπίκουρον γενέσθαι Χλόης· συνήθης γὰρ στρατοπέδοις μᾶλλον ἡμῶν καὶ πολλοὺς ἦδη πολέμους ἐπολέμησε τὴν ἀγροικίαν καταλιπών,

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tions of the first milk, whose dedication this syrinx was? 2. No wolf ever snatched a single goat of mine, but now enemies have snatched the flock too as well as the girl who tended them with me. They will skin the goats and sacrifice the sheep, and from now on Chloe will live in a town. 3. How can I bring myself home to my father and mother without my goats, without Chloe, to be unemployed? Because I have nothing left to graze. 4. I will lie here and wait either for death or a second war. Chloe, are you feeling the same torment? Do you think of this plain and these Nymphs, and of me? Or do the sheep and the goats, your fellow captives, comfort you?"

While he was speaking this way, a deep sleep spirited 23
him away from his tears and pain, and the three Nymphs appeared to him, tall and beautiful ladies, semi-clothed and barefoot, with their hair unbound and looking like their statues. 2. First of all they looked as if they felt sorry for Daphnis, and then the eldest encouraged him by saying, "Find no fault with us, Daphnis: we care about Chloe more than you do. We were the ones who took pity on her when she was a baby and who nursed her as she lay in this cave. 3. [She has nothing in common with plains and with Lamo's little sheep.] And today too she is on our minds, that she not be taken to Methymna to be a slave and not become a piece of war booty. 4. Pan there, his image set up under the pine, whom you two have never honored with so much as a bunch of flowers, we have asked him to be Chloe's protector. He is more at home in army camps than we are and many a time has he left the countryside to fight a war. When he comes at the Methymnaeans he will not be

καὶ ἔπεισι τοῖς Μηθυμναίοις οὐκ ἀγαθὸς πολέμιος. 5. κάμνε δὲ μηδὲν ἄλλ' ἀναστὰς ὄφθητι Λάμωνι καὶ Μυρτάλῃ, οἳ καὶ αὐτοὶ κείνται χαμαί, νομίζοντες καὶ σὲ μέρος γεγενῆσθαι τῆς ἀρπαγῆς. Χλόη γάρ σοι τῆς ἐπιούσης ἀφίξεται μετὰ τῶν αἰγῶν, μετὰ τῶν προβάτων, καὶ νεμήσετε κοινῇ καὶ συρίσετε κοινῇ· τὰ δὲ ἄλλα μελήσει περὶ ὑμῶν "Ἐρωτι."

24 Τοιαῦτα ἰδὼν καὶ ἀκούσας Δάφνις ἀναπηδήσας τῶν ὕπνων καὶ κοινῇ ὑφ' ἡδονῆς καὶ λύπης δακρύνων τὰ ἀγάλματα τῶν Νυμφῶν προσεκύνει καὶ ἐπηγγέλλετο σωθείσης Χλόης θύσειν τῶν αἰγῶν τὴν ἀρίστην. 2. δραμῶν δὲ καὶ ἐπὶ τὴν πίτυν ἔνθα τὸ τοῦ Πανὸς ἀγαλμα ἴδρυτο, τραγοσκελές, κερασφόρον, τῇ μὲν σύριγγα, τῇ δὲ τράγον πηδῶντα κατέχον, κἀκείνον προσεκύνει καὶ ἠύχετο ὑπὲρ τῆς Χλόης καὶ τράγον θύσειν ἐπηγγέλλετο, 3. καὶ μόλις ποτὲ περὶ ἡλίου καταφοράς πανσάμενος δακρύνων καὶ εὐχῶν ἀράμενος τὰς φυλλάδας ἃς ἔκοιψεν ἐπανῆλθεν εἰς τὴν ἔπαυλιν καὶ τοὺς ἀμφὶ τὸν Λάμωνα πένθους ἀπαλλάξας, εὐφροσύνης ἐμπλήσας, 4. τροφῆς τε ἐγεύσατο καὶ ἐς ὕπνον ὤρμησεν οὐδὲ τοῦτον ἄδακρυν, ἀλλ' εὐχόμενος μὲν αὖθις τὰς Νύμφας ὄναρ ἰδεῖν, εὐχόμενος δὲ τὴν ἡμέραν γενέσθαι ταχέως, ἐν ᾗ τὴν Χλόην ἐπηγγείλαντο αὐτῷ. νυκτῶν ἐκείνη πασῶν ἔδοξε μακροτάτη γεγενῆσθαι· ἐπράχθη δὲ ἐπ' αὐτῆς τάδε.

25 Ὁ στρατηγὸς ὁ τῶν Μηθυμναίων ὅσον δέκα σταδίου ἀπελάσας ἠθέλησε τῇ καταδρομῇ τοὺς στρατιώτας κεκμηκότας ἀναλαβεῖν. 2. ἄκρας οὖν ἐπεμβαίνουσης τῷ πελάγει λαβόμενος ἐπεκτεινομένης μηνοειδῶς, ἧς ἐντὸς ἢ θάλασσα γαληνότερον τῶν λιμένων ὄρμον εἰργάζετο, ἐνταῦθα τὰς ναῦς ἐπ' ἀγκυρῶν μετεώρους διορμίσας ὡς μηδεμίαν ἐκ τῆς γῆς τῶν

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a good enemy to have. 5. Do not be downcast, but get up and show yourself to Lamo and Myrtale, who are also lying on the ground, thinking that you are also part of the plunder. Tomorrow Chloe will return to you with the goats, with the sheep, and you will graze them together and play the syrinx together. As for the rest, Love will take care of you."

When Daphnis saw and heard this, he bolted up from his slumbers and, weeping all at once with pleasure and pain, knelt before the Nymphs and promised to sacrifice the finest of his she-goats if Chloe were rescued. 2. And he ran to the pine tree where Pan's statue was set up, goat-legged and horned, with a syrinx in one hand and a frisking he-goat in the other, and knelt before him too, prayed for Chloe, and promised to sacrifice a he-goat. 3. Only around sunset did he finally stop weeping and praying, and then he picked up the leaves that he had cut and went back to the farmhouse, relieving Lamo and his family of grief and filling them with joy. 4. He had something to eat and went straight to sleep, though not even that sleep was without tears, while he prayed to see the Nymphs again in a dream and prayed for the quick arrival of the day when they had promised him Chloe. Of all nights ever, that one seemed the longest, and during that night here is what happened.

After sailing for about ten stades,²⁸ the Methymnaean commander decided to rest his troops, who were tired out after their raid. 2. So he made for a long crescent-shaped cape jutting into the deep, in which the sea formed a haven stiller than any harbor, and there brought his ships to anchor off shore, so that none would be damaged from land

²⁸ About 1.8 km.

ἀγροίκων τιὰ λυπήσαι, ἀνῆκε τοὺς Μηθυμναίους εἰς
 τέρψιν εἰρηνικῆν. 3. οἱ δὲ ἔχοντες πάντων ἀφθονίαν ἐκ
 τῆς ἀρπαγῆς ἔπινον, ἔπαιζον, ἐπινίκιον ἑορτὴν ἐμι-
 μούντο. ἄρτι δὲ πανομένης ἡμέρας καὶ τῆς τέρψεως ἐς
 νύκτα ληγούσης, αἰφνίδιον μὲν ἢ γῆ πᾶσα ἐδόκει
 λάμπεσθαι πυρί, κτύπος δὲ ἠκούετο ῥόθιος κωπῶν ὡς
 ἐπιπλέοντος μεγάλου στόλου. 4. ἐβόα τις ὀπλίζεσθαι,
 τὸν στρατηγὸν ἄλλος ἐκάλει, καὶ τετρώσθαι τις ἐδόκει
 καὶ σχῆμά τις ἔκειτο νεκροῦ μιμούμενος. εἴκασεν ἄν
 τις ὄραν νυκτομαχίαν οὐ παρόντων πολεμίων.

26 Τῆς δὲ νυκτὸς αὐτοῖς τοιαύτης γενομένης ἐπῆλθεν
 ἡ ἡμέρα πολὺ τῆς νυκτὸς φοβερωτέρα. οἱ τράγοι μὲν
 οἱ τοῦ Δάφνιδος καὶ αἱ αἰγες κιττὸν ἐν τοῖς κέρασι
 κορυμβοφόρον εἶχον, οἱ δὲ κριοὶ καὶ αἱ ὄιες τῆς Χλόης
 λύκων ὠρυγμὸν ὠρύοντο. 2. ὤφθη δὲ καὶ αὐτὴ πίτυος
 ἑστεφανωμένη. ἐγίνετο καὶ περὶ τὴν θάλασσαν αὐτὴν
 πολλὰ παράδοξα· αἶ τε γὰρ ἄγκυραι κατὰ βυθοῦ
 πειρωμένων ἀναφέρειν ἔμενον, αἶ τε κῶπαι καθιέντων
 εἰς εἰρεσίαν ἐθραύοντο, καὶ δελφῖνες πηδῶντες ἐξ ἁλὸς
 ταῖς οὐραῖς παίοντες τὰς ναῦς ἔλυνον τὰ γομφώματα.
 3. ἠκούετό τις καὶ ὑπὲρ τῆς ὀρθίου πέτρας τῆς ὑπὸ τὴν
 ἄκραν σύριγγος ἤχος, ἀλλὰ οὐκ ἔτερπεν ὡς σύριγξ,
 ἐφόβει δὲ τοὺς ἀκούοντας ὡς σάλπιγξ. 4. ἐταράττοντο
 οὖν καὶ ἐπὶ τὰ ὄπλα ἔθεον καὶ πολεμίους ἐκάλουν τοὺς
 οὐ βλεπομένους, ὥστε πάλιν ἠνῆχοντο νύκτα ἐπελθεῖν
 ὡς τευξόμενοι σπονδῶν ἐν αὐτῇ. 5. συνετὰ μὲν οὖν
 πᾶσιν ἦν τὰ γινόμενα τοῖς φρονούσιω ὀρθῶς, ὅτι ἐκ
 Πανὸς ἦν τὰ φαντάσματα καὶ ἀκούσματα μηνιόντός τι
 τοῖς ναύταις, οὐκ εἶχον δὲ τὴν αἰτίαν συμβαλεῖν
 (οὐδὲν γὰρ ἱερὸν σεσύλητο Πανός), ἔστε ἀμφὶ μέσην

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by the farmers, and then gave the Methymnaeans leave for peaceful recreation. 3. Having plenty of everything from their plunder, they started drinking, carousing, and aping a victory celebration. Just as day was ending and the recreation was tapering off for the night, the whole landscape seemed to burst into flame, and the sound of oars splashing could be heard, as of a huge fleet on the attack. 4. Someone gave the call to arms, someone else summoned the commander; here someone looked to be wounded, there someone lay in an attitude suggesting a corpse. An observer would have imagined a night battle, although no enemy was at hand.

Such was their night, but the day that followed was much more terrifying than the night. Daphnis' he-goats and she-goats sported ivy with clusters on their horns, and Chloe's rams and ewes were howling like wolves. 2. She herself was seen wearing a crown of pine. About the sea itself many extraordinary things were happening too: their anchors stuck to the seabed when they tried to raise them, their oars broke off when they lowered them to row, and dolphins leaping from the water struck the ships with their tails and loosened the timber joints. 3. And over the sheer cliff beneath the cape came the sound of a syrinx, but it did not give pleasure like a syrinx but brought fear like a bugle. 4. Of course they were rattled, ran for their weapons, and called the enemy those they could not see, so that they prayed for the return of night in hope of making a truce then. 5. But the meaning of what had happened was clear to those who had their wits about them: the strange sights and sounds came from Pan because for some reason he was angry with the sailors. But they could not guess the reason, for no shrine of Pan had been plundered, un-

26

ἡμέραν εἰς ὕπνον οὐκ ἄθειε τοῦ στρατηγοῦ κατα-
πεσόντος αὐτὸς ὁ Πᾶν ὤφθη τοιάδε λέγων·

27 “Ὡ πάντων ἀνοσιώτατοι καὶ ἀσεβέστατοι, τί ταῦτα
μαινομέναις φρεσὶν ἐτολμήσατε; πολέμον μὲν τὴν
ἀγροικίαν ἐνεπλήσατε τὴν ἐμοὶ φίλην, ἀγέλας δὲ
βοῶν καὶ αἰγῶν καὶ ποιμνίων ἀπηλάσατε τὰς ἐμοὶ
μελομένας, 2. ἀπεσπάσατε δὲ βωμῶν παρθένον ἐξ ἧς
Ἔρως μῦθον ποιῆσαι θέλει, καὶ οὔτε τὰς Νύμφας
ἠδέσθητε βλέπουσας οὔτε τὸν Πᾶνα ἐμέ. οὔτ’ οὖν
Μήθυμναν ὄψεσθε μετὰ τοιούτων λαφύρων πλέοντες
οὔτε τήνδε φευξέσθε τὴν σύριγγα τὴν ὑμᾶς ταραξά-
σαν, 3. ἀλλὰ ὑμᾶς βορὰν ἰχθύων θήσω καταδύσας εἰ
μὴ τὴν ταχίστην καὶ Χλόην ταῖς Νύμφαις ἀποδώσεις
καὶ τὰς ἀγέλας Χλόη,⁵⁹ καὶ τὰς αἰγας καὶ τὰ πρόβατα.
ἀνίστω δὴ καὶ ἐκβίβαζε τὴν κόρην μεθ’ ὧν εἶπον,
ἠγήσομαι δὲ ἐγὼ καὶ σοὶ τοῦ πλοῦ κακείνη τῆς ὁδοῦ.”

28 Πᾶν οὖν τεθορυβημένος ὁ Βρύαξις,⁶⁰ οὕτω γὰρ
ἐκαλεῖτο ὁ στρατηγός, ἀναπηδᾷ καὶ τῶν νεῶν καλέσας
τοὺς ἠγεμόνας ἐκέλευσε τὴν ταχίστην ἐν τοῖς αἰχμα-
λώτοις ἀναζητεῖσθαι Χλόην. 2. οἱ δὲ ταχέως καὶ
ἀνεῦρον καὶ εἰς ὀφθαλμοὺς ἐκόμισαν· ἐκαθέζετο γὰρ
τῆς πίτυος ἐστεφανωμένη. σύμβολον δὴ καὶ τοῦτο τῆς
ἐν τοῖς ὄνειροις ὄψεως ποιούμενος ἐπ’ αὐτῆς τῆς ναυ-
αρχίδος εἰς τὴν γῆν αὐτὴν κομίζει. 3. κακείνη ἄρτι
ἀποβεβήκει καὶ σύριγγος ἦχος ἀκούεται πάλιν ἐκ τῆς
πέτρας, οὐκέτι πολεμικὸς καὶ φοβερὸς ἀλλὰ ποιμε-
νικὸς καὶ οἶος εἰς νομὴν ἠγείται ποιμνίων, καὶ τὰ τε
πρόβατα κατὰ τῆς ἀποβάθρας ἐξέτρεχεν ἐξολισθαί-
νοντα⁶¹ τοῖς κέρασι τῶν χηλῶν καὶ αἱ αἰγες πολὺ
θρασύτερον οἶα καὶ κρημνοβατεῖν εἰθισμένα.

⁵⁹ Jungermann: Χλόης V F

⁶⁰ Βρύαξ F

⁶¹ οὐκ ἐξ. V

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til around midday the commander fell into an inspired trance, where Pan himself appeared and spoke:

“You most impious and ungodly of mankind, by what madness of heart have you dared such acts? You filled the countryside I love with war; you rustled herds of cattle, goats, and sheep under my care; 2. you dragged from a shrine a girl of whom Love intends to make a story; and you showed no respect for the Nymphs who looked on nor for me, Pan. If you set sail with such spoils you shall never see Methymna again, nor shall you escape this syrinx that rattled you. 3. No, I shall sink you and make you food for fish unless you return Chloe to the Nymphs at once, and the herds to Chloe, both the goats and the sheep. Get up now and put the girl ashore with the cargo I specified, and I will be your guide on your voyage and hers on her journey.” 27

Very shaken, Bryaxis²⁹ (for that was the commander's name) leapt up, summoned the ships' captains, and ordered them to look for Chloe among the captives on the double. 2. They were quick to find her and bring her before him, for she sat wearing a crown of pine. Regarding this as confirmation of his dream vision, he brought her ashore in his own flagship. 3. Just as she disembarked, the sound of a syrinx was again heard from the cliff, this time not warlike and terrifying but pastoral and like the sound that leads flocks to pasture. The sheep ran down the gangplank skittering on their horny hooves, while the goats went much more confidently, being used to walking on precipices. 28

²⁹ The name sounds non-Greek and suggests exuberant or wanton behavior (*βρυνάζειν*).

29 Καὶ ταῦτα μὲν περίσταται κύκλω τὴν Χλόην ὡσπερ χορὸς σκιρτῶντα καὶ βληχόμενα καὶ ὅμοια χαίρουσιν, αἱ δὲ τῶν ἄλλων αἰπόλων αἶγες καὶ τὰ πρόβατα καὶ τὰ βουκόλια κατὰ χώραν ἔμενευ ἐν κοίλῃ νηὶ καθάπερ αὐτὰ τοῦ μέλους μὴ κηλούντος.⁶² 2. θαύματι δὲ πάντων ἐχομένων καὶ τὸν Πάνα εὐφημούντων ὥφθη τούτων ἐν τοῖς στοιχείοις ἀμφοτέροις θαυμασιώτερα· 3. τῶν μὲν Μηθυμναίων πρὶν ἀνασπάσαι τὰς ἀγκύρας ἔπλεον αἱ νῆες καὶ τῆς ναυαρχίδος ἠγείτο δελφὶς πηδῶν ἐξ ἀλός· τῶν δὲ αἰγῶν καὶ τῶν προβάτων ἠγείτο σύριγγος ἤχος ἠδιστος καὶ τὸν συρίττοντα ἔβλεπεν οὐδεὶς, ὥστε τὰ ποιμνία καὶ αἱ αἶγες προήεσαν ἅμα καὶ ἐνέμοντο τερπόμεναι τῷ μέλει.

30 Δευτέρας που νομῆς καιρὸς ἦν καὶ ὁ Δάφνις ἀπὸ σκοπῆς τινος μετεώρου θεασάμενος τὰς ἀγέλας καὶ τὴν Χλόην μέγα βοήσας “ὦ Νύμφαι καὶ Πάν” κατέδραμεν εἰς τὸ πεδίον καὶ περιπλακεῖς τῇ Χλόῃ λειποθυμήσας κατέπεσε. 2. μόλις δὲ ἔμβιος ὑπὸ τῆς Χλόης φιλοῦσης καὶ ταῖς περιβολαῖς θαλπούσης γενόμενος ἐπὶ τὴν συνήθη φηγὸν ἔρχεται καὶ ὑπὸ τῷ στελέχει καθίσας ἐπυρθάνετο πῶς ἀπέδρα τοσοῦτους πολεμίους. 3. ἡ δὲ αὐτῷ κατέλεξε πάντα· τὸν τῶν αἰγῶν κιττόν, τὸν τῶν προβάτων ὠρυγμόν, τὴν ἐπανθήσασαν τῇ κεφαλῇ πίτυν, τὸ ἐν τῇ γῆ πῦρ, τὸν ἐν τῇ θαλάσῃ κτύπον, τὰ συρίσματα ἀμφότερα, τὸ πολεμικὸν καὶ τὸ εἰρηνικόν, τὴν νύκτα τὴν φοβερὰν, ὅπως αὐτῇ ὁδὸν ἀγνοοῦση καθηγῆσατο τῆς ὁδοῦ μουσική. 4. γνωρίσας οὖν ὁ Δάφνις τὰ τῶν Νυμφῶν ὀνειράτα καὶ τὰ τοῦ Πανὸς ἔργα διηγεῖται καὶ αὐτὸς ὅσα εἶδεν, ὅσα ἤκουσεν, ὅτι μέλλων ἀποθνήσκειν διὰ τὰς Νύμφας ἔζησε. 5. καὶ τὴν μὲν ἀποπέμπει κομίσουσαν τοὺς

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These animals formed a circle around Chloe like a chorus, frisking and bleating and looking joyful, while the goats belonging to the other herdsmen, along with their sheep and cattle, stayed where they were in the ship's hold, inasmuch as the tune worked no magic on them. 2. With everyone spellbound and praising Pan's name came even more spellbinding sights in both elements. 3. The Methymnaeans' ships started to sail before they had raised the anchors, and the flagship was guided by a dolphin leaping from the water, while a very sweet sound of a syrinx guided the goats and the sheep, though no one could see the player. And so the sheep and the goats moved forward in unison and grazed happily to the tune. 29

It was around the time of the second pasturing when Daphnis, from a high lookout, spotted the herds and Chloe. With a loud shout of "Nymphs and Pan!" he ran down to the plain, hugged Chloe, and collapsed in a dead faint. 2. Eventually revived by Chloe's kisses and warming embraces, he went to their usual oak tree, sat beneath its trunk, and asked how she had managed to escape such a large enemy force. 3. She told him the whole story: the goats' ivy, the sheep's howling, the pine sprouting on her head, the fire on the earth and the noise at sea, the two kinds of piping, martial and peaceful, the night of terror, how when she did not know a way home music had shown her the way. 4. Recognizing the dream visions of the Nymphs and the work of Pan, Daphnis told his own story of what he had seen, what he had heard, that when on the brink of death the Nymphs had given him life. 5. He sent her off to fetch Dryas and Lamo and their families and 30

ἀμφὶ τὸν Δρύαντα καὶ Λάμωνα καὶ ὅσα πρέπει θυσία, αὐτὸς δὲ ἐν τούτῳ τῶν αἰγῶν τὴν ἀρίστην συλλαβὼν καὶ κιτῶ στεφανώσας ὥσπερ ὠφθῆσαν τοῖς πολεμίοις καὶ γάλα τῶν κεράτων κατασπείσας ἔθυσέ τε ταῖς Νύμφαις καὶ κρεμάσας ἀπέδειρε καὶ τὸ δέρμα ἀνέθηκεν.

- 31 Ἦδη δὲ παρόντων τῶν ἀμφὶ τὴν Χλόην πῦρ ἀνακαύσας καὶ τὰ μὲν ἐψήσας τῶν κρεῶν, τὰ δὲ ὀπτήσας, ἀπήρξατό τε ταῖς Νύμφαις καὶ κρατῆρα ἐπέσπεισε μεστὸν γλεύκους καὶ ἐκ φυλλάδος στιβάδας ὑποστορέσας ἐντεῦθεν ἐν τροφῇ <τε> ἦν καὶ πότῳ καὶ παιδιᾷ καὶ ἅμα τὰς ἀγέλας ἐπεσκόπει μὴ λύκος ἐμπεσῶν ἔργα ποιήσῃ πολεμίων. 2. ἦσαν τινὰς καὶ ὠδὰς εἰς τὰς Νύμφας, παλαιῶν ποιμένων ποιήματα. νυκτὸς δὲ ἐπελθούσης αὐτοῦ κοιμηθέντες ἐν τῷ ἀγρῷ, τῆς ἐπιούσης τοῦ Πανὸς ἐμνημόνευον καὶ τῶν τράγων τὸν ἀγγελάρχην στεφανώσαντες πίτυος προσήγαγον τῇ πίτυϊ καὶ ἐπισπείσαντες οἴνου καὶ εὐφημοῦντες τὸν θεὸν ἔθυσαν, ἐκρέμασαν, ἀπέδειραν, 3. καὶ τὰ μὲν κρέα ὀπτήσαντες καὶ ἐψήσαντες πλησίον ἔθηκαν ἐν τῷ λειμῶνι ἐν τοῖς φύλλοις, τὸ δὲ δέρμα κέρασιν αὐτοῖς ἐνέπηξαν τῇ πίτυϊ πρὸς τῷ ἀγάλματι, ποιμενικὸν ἀνάθημα ποιμενικῷ θεῷ. ἀπήρξαντο καὶ τῶν κρεῶν, ἀπέσπεισαν καὶ κρατῆρος μείζονος· ἦσεν ἡ Χλόη, Δάφνις ἐσύρισεν.

- 32 Ἐπὶ τούτοις κατακλιθέντες ἦσθιον, καὶ αὐτοῖς ἐφίσταται Φιλητᾶς ὁ βουκόλος κατὰ τύχην στεφανίσκους τινὰς τῷ Πανὶ κομίζων καὶ βότρως ἔτι ἐν φύλλοις καὶ κλήμασι, καὶ αὐτῷ τῶν παίδων ὁ νεώτατος εἶπετο Τίτυρος, πυρρὸν παιδίον καὶ γλαυκόν,

30 A programmatic pastoral name (cf. the opening of Virgil's

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everything needed for a sacrifice, and in the meantime he rounded up the finest of his she-goats, garlanded her with ivy, just as they had appeared to the enemy, poured a libation of milk over her horns, and sacrificed her to the Nymphs. When he had hung and skinned her, he dedicated the skin.

Once Chloe and company were on hand, he lit a fire, 31
 boiled some of the meat and roasted the rest, offered the firstlings to the Nymphs and as a libation poured out a bowl of new wine. He spread out leaves for couches and then was occupied with food, drink, and fun. He kept an eye on the herds in case a wolf should attack them and do an enemy's work. 2. They also sang some hymns for the Nymphs, compositions by shepherds of old. At nightfall they slept there in the field, and next day they turned their thoughts to Pan. Garlanding the chief goat of the flock with pine, they took him to the pine tree, poured a libation of wine over him, and praising the god's name they sacrificed him, then hung him up and skinned him. 3. After roasting and boiling the meat, they set it out nearby upon the leaves in the meadow, but they pegged the skin, horns and all, to the pine tree facing the statue, a pastoral offering to a pastoral god. Again they offered the firstlings and poured a libation from a larger bowl. Chloe did the singing while Daphnis played the syrinx.

At this point they lay down and were eating when 32
 Philetas the cowherd came by chance onto the scene as he was bringing some small garlands for Pan and clusters of grapes still on their leafy stems. The youngest of his children, Tityrus,³⁰ was with him, a child ruddy and blue-eyed,

first *Eclogue* used by Theocritus (and no doubt by Philitas); it is a Doric form of the word *satyros*.

λευκὸν δὲ καὶ ἀγέρωχον· καὶ ἤλλετο κούφα βαδίζων ὡσπερ ἔριφος. 2. ἀναπηδήσαντες οὖν συνεστεφάνουν τὸν Πάνα καὶ τὰ κλήματα τῆς κόμης τῆς πίτυος ἐξήρτων καὶ κατακλίναντες πλησίον αὐτῶν συμπότην ἐποιούντο· 3. καὶ οἶα δὴ γέροντες ὑποβεβρεγμένοι πρὸς ἀλλήλους πολλὰ ἔλεγον· ὡς ἔνεμον ἠνίκα ἦσαν νέοι, ὡς πολλὰς ληστῶν καταδρομὰς διέφυγον· ἐσεμνύνετό τις ὡς λύκον ἀποκτείνας, ἄλλος ὡς μόνου τοῦ Πανὸς δεύτερα συρίσας· τοῦτο τοῦ Φιλητᾶ τὸ σεμνολόγημα ἦν.

- 33 Ὁ οὖν Δάφνις καὶ ἡ Χλόη πάσας δεήσεις προσέφερον μεταδούναι καὶ αὐτοῖς τῆς τέχνης συρίσαι τε ἐν ἑορτῇ θεοῦ σύριγγι χαίροντος. ἐπαγγέλλεται Φιλητᾶς καίτοι τὸ γῆρας ὡς ἄπνουν μεμφάμενος καὶ ἔλαβε σύριγγα τὴν τοῦ Δάφνιδος· 2. ἡ δὲ ἦν μικρὰ πρὸς μεγάλην τέχνην οἶα ἐν στόματι παιδὸς ἐμπνεομένη. πέμπει οὖν Τίτυρον ἐπὶ τὴν ἑαυτοῦ σύριγγα, τῆς ἐπαύλεως ἀπεχούσης σταδίου δέκα. 3. ὁ μὲν οὖν ρίψας τὸ ἐγκόμβωμα γυμνὸς ὄρμησε τρέχειν ὡσπερ νεβρός, ὁ δὲ Λάμων αὐτοῖς ἐπηγγείλατο τὸν περὶ τῆς σύριγγος ἀφηγήσασθαι μῦθον, ὃν αὐτῷ Σικελὸς αἰπόλος ἦσεν ἐπὶ μισθῷ τράγω καὶ σύριγγι.

- 34 Ἡ σύριγγξ αὕτη τὸ πρῶτον⁶³ οὐκ ἦν ὄργανον ἀλλὰ παρθένος καλὴ καὶ τὴν φωνὴν μουσική. αἶγας ἔνεμεν, Νύμφαις συνέπαιζεν, ἦδεν οἶον νῦν. Πὰν ταύτης νεμούσης, παιζούσης, ἀδούσης προσελθὼν ἔπειθεν ἐς ὃ τι ἔχρηξε καὶ ἐπηγγέλλετο τὰς αἶγας πάσας θήσειν διδυματόκους. 2. ἡ δὲ ἐγέλα τὸν ἔρωτα αὐτοῦ οὐδὲ ἔραστην ἔφη δέξασθαι⁶⁴ μήτε τράγον μήτε ἄνθρωπον

⁶³ West: ὄργανον V F

⁶⁴ Villoison: δέξασθαι V F

fair-skinned and lively; he capered lightly as he walked, like a kid. 2. So they jumped up and helped him to garland Pan, then hung the vine stems from the pine boughs and made Philetas recline next to them and join the party. 3. As old men do when tipsy, they started telling one another lots of stories: how they used to graze flocks when they were young, how they had dodged many a pirate raid; one boasted that he had killed a wolf, another that he was second only to Pan at playing the syrinx—this one was Philetas' boast.

So Daphnis and Chloe started pestering him with requests to share his art with them too, and to play the syrinx at a party for a god who loved the syrinx. Philetas consented, though he complained that old age makes for short breath, and took up Daphnis' syrinx. 2. But it was too small for his great artistry, being fit to be played on a boy's lips. So he sent Tityrus for his own syrinx, his farm being ten stades distant.³¹ 3. He threw off his apron and without his clothes dashed away like a fawn. Meanwhile Lamo agreed to tell them the story of the syrinx, which a Sicilian goatherd had sung for him for the price of a goat and a syrinx.³² 33

"This syrinx was originally not an instrument but a fair maiden with a musical voice. She grazed goats, played with the Nymphs, and sang as she still does. As she was grazing, playing, and singing, Pan approached her and tried to talk her into what he wanted by promising to make all her she-goats have twins. 2. But she scoffed at his love and refused to accept a lover who was not a full-fledged goat or man. 34

³¹ About 1.8 km.

³² For the story cf. Ovid. *Met.* 1.689–712 (probably from an Alexandrian source, perhaps Philitas), Achilles Tatius 8.6.7–11.

ὀλόκληρον. ὀρμᾶ διώκειν ὁ Πᾶν ἐς βίαν. ἡ Σύριγξ ἔφενγε καὶ τὸν Πᾶνα καὶ τὴν βίαν· φεύγουσα κάμνουσα ἐς δόνακας κρύπτεται, εἰς ἔλος ἀφανίζεται. 3. Πᾶν τοὺς δόνακας ὀργῇ τεμῶν τὴν κόρην οὐχ εὐρῶν τὸ πάθος μαθὼν τὸ ὄργανον νοεῖ [καὶ]⁶⁵ τοὺς καλάμους κηρῶ συνδήσας ἀνίσους, καθότι καὶ ὁ ἔρωσ ἀνισος αὐτοῖς· καὶ ἡ τότε παρθένος καλὴ νῦν ἐστὶ σύριγξ μουσικῆ·”

35 Ἄρτι πέπαντο τοῦ μυθολογήματος ὁ Λάμων καὶ ἐπήγει Φιλητᾶς αὐτὸν ὡς εἰπόντα μῦθον ᾧδῆς γλυκύτερον, καὶ ὁ Τίτυρος ἐφίσταται τὴν σύριγγα τῷ πατρὶ κομίζων, μέγα ὄργανον καὶ αὐλῶν⁶⁶ μεγάλων, καὶ ἵνα κεκῆρωτο χαλκῶ πεποίκιλτο. 2. εἴκασεν ἄν τις εἶναι ταύτην ἐκείνην ἣν ὁ Πᾶν πρώτην ἐπήξατο. διεγερθεὶς οὖν ὁ Φιλητᾶς καὶ καθίσας εἰς καθέδραν ὀρθίως πρῶτον μὲν ἀπεπειράθη τῶν καλάμων εἰ εὐπνοοι 3. ἔπειτα μαθὼν ὡς ἀκόλυτον διατρέχει τὸ πνεῦμα ἐνέπνει τὸ ἐντεῦθεν πολὺ καὶ νεανικόν. αὐλῶν τις ἂν ᾧθήη συναυλούντων ἀκούειν, τοσοῦτον ἤχει τὸ σύριγμα. κατ’ ὀλίγον δὲ τῆς βίας ἀφαιρῶν εἰς τὸ τερπνότερον μετέβαλλε τὸ μέλος 4. καὶ πᾶσαν τέχνην ἐπιδεικνύμενος εὐνομίας μουσικῆς ἐσύριττεν οἶον βοῶν ἀγέλη πρέπον, οἶον αἰπολίῳ πρόσφορον, οἶον ποιμναῖς φίλον. τερπνὸν ἦν τὸ ποιμνίων, μέγα τὸ βοῶν, ὄξυ τὸ αἰγῶν. ὅλως πάσας σύριγγας μία σύριγξ ἐμμήσατο.

36 Οἱ μὲν οὖν ἄλλοι σιωπῇ κατέκειντο τερπόμενοι, Δρύας δὲ ἀναστὰς καὶ κελεύσας συρίζειν Διονυσιακὸν μέλος ἐπιλήνιον αὐτοῖς ὄρχησιν ᾠρχήσατο καὶ ἐώκει ποτὲ μὲν τρυγῶντι, ποτὲ δὲ φέροντι ἀρρίχους, εἶτα

⁶⁵ Del. Villoison: καὶ τοὺς καλάμους <ἐμπνεί> Reeve

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Pan started to chase her with force in mind. Syrinx started running from Pan and his force. When she tired from running, she hid in some reeds and vanished into a marsh.

3. Pan angrily cut away the reeds, could not find the girl, realized what had happened to her, and thought of the instrument after he had bound reeds together with wax, of unequal lengths just as their love had been unequal. And what was once a fair maiden is now a musical syrinx."

Lamo had just finished his storytelling, and Philetas 35 was complimenting him on telling a story sweeter than any song, when Tityrus returned with his father's syrinx, a big instrument with big pipes and decorated with bronze where it had been joined with wax. 2. One would have imagined it was the very one that Pan had originally crafted. So Philetas rose and sat upright on a chair, and first of all tried the reeds for good air flow. 3. When he was satisfied that his breath could pass through unobstructed, he began to blow loudly and lustily. One would have thought it was multiple pipes playing in unison, so substantial was the sound of his playing. Reducing the force by degrees, he modulated the tune into a sweeter mode, 4. and displaying every technique of pastoral musicianship he piped the sort of tune that befit a herd of cattle, that suited a flock of goats, that was right for sheep. The sheep's tune was sweet, the cattle's loud, the goat's shrill. Altogether, a single syrinx represented all syrnixes.

While the others reclined in silent enjoyment, Dryas 36 rose to request that he play a Dionysiac tune and danced them a dance of the vintage. First he suggested someone picking grapes, then carrying baskets, then treading the

66 (καὶ) καλάμων Villoison

πατοῦντι τοὺς βότρυς, εἶτα πληροῦντι τοὺς πίθους, εἶτα πίνουσι τοῦ γλεύκου. 2. ταῦτα πάντα οὕτως εὐσχημόνως ὠρχήσατο Δρύας καὶ ἔναργῶς ὥστε ἐδόκουν βλέπειν καὶ τὰς ἀμπέλους καὶ τὴν ληνὸν καὶ τοὺς πίθους καὶ ἀληθῶς Δρύαντα πίνοντα.

37 Τρίτος δὴ γέρων οὗτος εὐδοκιμήσας ἐπ' ὀρχήσει φιλεῖ Χλόην καὶ Δάφνιν, οἱ δὲ μάλα ταχέως ἀναστάντες ὠρχήσαντο τὸν μῦθον τοῦ Λάμωνος. ὁ Δάφνις Πάνα ἐμμεῖτο, τὴν Σύριγγα Χλόη· ὁ μὲν ἰκέτευε πείθων, ἡ δὲ ἀμελοῦσα ἐμειδία· 2. ὁ μὲν ἐδίωκε καὶ ἐπ' ἄκρων τῶν ὀνύχων ἔτρεχε τὰς χηλὰς μιμούμενος, ἡ δὲ ἐνέφαινε τὴν κάμνουσαν ἐν τῇ φυγῇ. ἔπειτα Χλόη μὲν εἰς τὴν ὕλην ὡς εἰς ἔλος κρύπτεται, 3. Δάφνις δὲ λαβὼν τὴν Φιλητᾶ σύριγγα τὴν μεγάλην ἐσύρισε γοερὸν ὡς ἐρῶν, ἐρωτικὸν ὡς πείθων, ἀνακλητικὸν ὡς ἐπιζητῶν ὥστε ὁ Φιλητᾶς θαυμάσας φιλεῖ τε ἀναπηδήσας καὶ τὴν σύριγγα χαρίζεται φιλήσας καὶ εὔχεται καὶ Δάφνιν καταλιπεῖν αὐτὴν ὁμοίῳ διαδόχῳ.

38 Ὁ δὲ τὴν ἰδίαν ἀναθεὶς τῷ Πανί, τὴν μικράν, καὶ φιλήσας ὡς ἐκ φυγῆς ἀληθινῆς εὐρεθεῖσαν τὴν Χλόην ἀπήλαυε τὴν ἀγέλην συρίζων νυκτὸς ἤδη γενομένης· ἀπήλαυε <δὲ> καὶ ἡ Χλόη τὴν ποιμνὴν τῷ μέλει τῆς σύριγγος συνάγουσα, 2. καὶ αἶ τε αἶγες πλησίον τῶν προβάτων ἦσαν ὅ τε Δάφνις ἐβάδιζεν ἐγγὺς τῆς Χλόης, ὥστε ἐνέπλησαν ἕως νυκτὸς ἀλλήλους καὶ συνέθεντο θάπτον τὰς ἀγέλας τῆς ἐπιούσης κατελάσαι, καὶ οὕτως ἐποίησαν. 3. ἄρτι γοῦν ἀρχομένης ἡμέρας ἦλθον εἰς τὴν νομὴν καὶ τὰς Νύμφας προτέρας εἶτα τὸν Πάνα προσαγορεύσαντες τὸ ἐντεῦθεν ὑπὸ τῇ δρυὶ καθεσθέντες ἐσύριπτον, εἶτα ἀλλήλους ἐφίλου, περιέβαλλον, κατεκλίνοντο, καὶ οὐδὲν δρᾶσαντες πλέον ἀνίσταντο. ἐμέλησεν αὐτοῖς καὶ τροφῆς καὶ ἔπιον οἶνον μίξαντες γάλα.

BOOK II

clusters, then filling the jars, and finally drinking the new wine. 2. Dryas danced all this with such grace and vividness that they seemed to see the grapes, the wine press, the jars, and Dryas actually drinking.

So this old man by dancing was the third to win applause, and kissed Chloe and Daphnis, who quickly rose and danced Lamo's story. Daphnis took the part of Pan, Chloe of Syrinx; he implored her seductively, she smiled indifferently. 2. He gave chase and ran on tiptoe to suggest hooves, while she acted the girl tiring in her flight. Then Chloe hid in the woods as though in a marsh, 3. while Daphnis took Philetas' big syrinx and played a plaintive tune as of one in love, an amorous tune as of one wooing, and a recall tune as of one in pursuit. Philetas, amazed, leapt up and kissed Daphnis, then made him a present of the syrinx, and prayed that Daphnis would bequeath it to a successor just as good. 37

He dedicated his own syrinx, the small one, to Pan, kissed Chloe as if she were found after a real flight, and then drove his herd home, playing his syrinx, since night had fallen. And Chloe drove her flock home too, keeping them together with the tune of his syrinx. 2. The goats went along beside the sheep and Daphnis walked beside Chloe, and so they took their fill of one another until nighttime and made a plan to drive their herds down earlier than usual the next day, and this they did. 3. Day was just breaking when they came to the pasture. They greeted first the Nymphs and then Pan, then sat beneath the oak tree and played their syringes, and then started kissing, embracing, and lying down together, going no farther before they got up again. Food was also on their minds, and they drank wine mixed with milk. 38

Καὶ τούτοις ἅπασι θερμότεροι γενόμενοι καὶ θρασύτεροι πρὸς ἀλλήλους ἤριζον ἔριν ἐρωτικὴν καὶ κατ' ὀλίγον εἰς ὄρκων πίστιν προῆλθον. ὁ μὲν δὴ Δάφνις τὸν Πᾶνα ὤμοσεν ἐλθὼν ἐπὶ τὴν πίστυν μὴ ζήσεσθαι μόνος ἄνευ Χλόης μηδὲ μιᾶς χρόνον ἡμέρας, 2. ἡ δὲ Χλόη τὰς Νύμφας εἰσελθοῦσα εἰς τὸ ἄντρον τὸν αὐτὸν Δάφνιδι στέρξειν καὶ θάνατον καὶ βίον. τοσοῦτον δὲ ἄρα τῇ Χλόῃ τὸ ἀφελὲς προσῆν ὡς κόρη ὥστε ἐξιούσα τοῦ ἄντρου καὶ δεύτερον ἡξίου λαβεῖν ὄρκον παρ' αὐτοῦ, “ὦ Δάφνι” λέγουσα “θεὸς ὁ Πᾶν ἐρωτικός ἐστι καὶ ἄπιστος· 3. ἠράσθη μὲν Πίτυος, ἠράσθη δὲ Σύριγγος, παύεται δὲ οὐδέποτε Δρυάσιν ἐνοχλῶν καὶ Ἐπιμηλίσι Νύμφαις πράγματα παρέχων. οὗτος μὲν οὖν ἀμεληθεὶς ἐν τοῖς ὄρκοις ἀμελήσει σε κολάσαι κἂν ἐπὶ πλείονας ἔλθῃς γυναικας τῶν ἐν τῇ σύριγγι καλάμων· 4. σὺ δέ μοι τὸ αἰπόλιον τοῦτο ὄμοσον καὶ τὴν αἶγα ἐκείνην ἢ σε ἀνέθρεψε μὴ καταλιπεῖν Χλόην ἔστ' ἂν πιστὴ σοι μένη. ἄδικον δὲ εἰς σὲ καὶ τὰς Νύμφας γενομένην καὶ φεῦγε καὶ μίσει καὶ ἀπόκτεινον ὥσπερ λύκον.” 5. ἦδετο ὁ Δάφνις ἀπιστούμενος καὶ στὰς εἰς μέσον τὸ αἰπόλιον καὶ τῇ μὲν τῶν χειρῶν αἰγός, τῇ δὲ τράγου λαβόμενος ὤμνε Χλόην φιλήσειν φιλοῦσαν, κἂν ἕτερον δὲ προκρίνη Δάφνιδος ἀντ' ἐκείνης αὐτὸν ἀποκτενεῖν. 6. ἡ δὲ ἔχαιρε καὶ ἐπίστευεν ὡς κόρη καὶ νέμουσα καὶ νομίζουσα τὰς αἶγας καὶ τὰ πρόβατα ποιμένων καὶ αἰπόλων ἰδίους θεούς.

Made hotter and bolder by all this, they began to compete with one another in a contest of love, and gradually went so far as to swear oaths of fidelity. Daphnis went to the pine tree and swore by Pan that he would not live alone without Chloe, not even for a single day, 2. while Chloe went into the cave and swore by the Nymphs that all she wanted was to live and die with Daphnis. But such was Chloe's girlish simplicity that she came out of the cave and demanded from him a second oath. "Daphnis," she said, "Pan is an amorous god and untrustworthy. 3. He fell in love with Pitys, he fell in love with Syrinx, and he never stops pestering the Dryads³³ and bothering the Nymphs who watch over the flocks. So if you neglect the oaths you swear by him, he will neglect to punish you, even if you go after more women than there are reeds in your syrinx. 4. Swear to me by this herd of goats, and by that she-goat who nursed you, never to desert Chloe as long as she stays faithful to you. But if she proves wrongful to you and the Nymphs, shun her, loathe her, and kill her like a wolf." 5. Daphnis enjoyed being distrusted. Standing in the middle of his flock and grasping a she-goat with one hand and a he-goat with the other, he swore to love Chloe as long as she loved him, and if ever she preferred another to Daphnis, he would kill himself rather than her. 6. She was delighted and trusted him, being a shepherd girl and regarding goats and sheep as the special gods of shepherds and goatherds.

³³ Cf. 1.4.1.

ΛΟΓΟΣ ΤΡΙΤΟΣ

- 1 Μιτυληναῖοι δὲ ὡς ἦσθοντο τὸν ἐπίπλου τῶν δέκα
 νεῶν καὶ τινες ἐμήνυσαν αὐτοῖς τὴν ἀρπαγὴν ἐλθόντες
 ἐκ τῶν ἀγρῶν οὐκ ἀνασχετὸν νομίσαντες ταῦτα ἐκ
 Μηθυμναίων παθεῖν ἔγνωσαν καὶ αὐτοὶ τὴν ταχίστην
 ἐπ' αὐτοὺς ὄπλα κινεῖν, 2. καὶ καταλέξαντες ἀσπίδα
 τρισχιλίαν καὶ ἵππον πεντακοσίαν ἐξέπεμψαν κατὰ
 γῆν τὸν στρατηγὸν Ἴππασον, ὀκνοῦντες ἐν ὥρᾳ χει-
 μῶνος τὴν θάλασσαν.
- 2 Ὁ δὲ ἐξορμηθεὶς ἀγροὺς μὲν οὐκ ἐλεηλάτει τῶν
 Μηθυμναίων οὐδὲ ἀγέλας καὶ κτήματα ἤρπαζε γεωρ-
 γῶν καὶ ποιμένων, ληστοῦ νομίζων ταῦτα ἔργα μάλ-
 λον ἢ στρατηγοῦ, ταχὺ δὲ ἐπὶ τὴν πόλιν αὐτὴν ᾠρμη-
 σεν⁶⁷ ὡς ἐπεισπεσοῦμενος ἀφρουρήτοις ταῖς πύλαις,
 2. καὶ αὐτῷ σταδίους ὅσον ἑκατὸν ἀπέχοντι κῆρυξ
 ἀπαντᾶ σπονδὰς κομίζων. 3. οἱ γὰρ Μηθυμναῖοι μα-
 θόντες παρὰ τῶν ἐαλωκότων ὡς οὐδὲν ἴσασι Μιτυ-
 ληναῖοι τῶν γεγενημένων ἀλλὰ γεωργοὶ καὶ ποιμένες
 ὑβρίζοντας τοὺς νεανίσκους ἔδρασαν ταῦτα μετεγί-
 νωσκον μὲν ὀξύτερα τολμήσαντες εἰς γείτονα πόλιν ἢ
 σωφρονέστερα, σπουδὴν δὲ εἶχον ἀποδόντες πᾶσαν
 τὴν ἀρπαγὴν ἀδεῶς ἐπιμίγνυσθαι καὶ κατὰ γῆν καὶ

⁶⁷ Add. Huet

BOOK III

When the Mitylenaeans got word of the attack by the 1
ten ships, and some people came from the farms and in-
formed them about the plundering, they considered such
treatment by the Methymnaeans intolerable and resolved
to take up arms against them immediately. 2. Enlisting
three thousand infantry and five hundred cavalry, they dis-
patched their commander Hippasus³⁴ by land, being wary
of the sea during the winter.

He did not plunder the Methymnaeans' farms as he 2
marched or seize herds and property from farmers and
shepherds, regarding that as the conduct of a brigand
rather than a commander, but rapidly moved on the city
itself, hoping to breach the gates while they were un-
guarded. 2. When he was some hundred stades³⁵ distant a
herald came to meet him with the offer of a truce. 3. For
the Methymnaeans had learned from the captives that the
Mitylenaeans knew nothing of what had happened but that
farmers and shepherds had treated the young men this
way because of their outrageous behavior. So they be-
gan to regret their rash action, more impetuous than pru-
dent, against a neighboring city and were anxious to return
all the plunder and resume secure relations by land and

³⁴ The name suggests "knightly" Greek pedigree and com-
portment, by contrast with his Methymnaean counterpart,
Bryaxis. ³⁵ About 18.5 km.

κατὰ θάλασσαν. 4. τὸν μὲν οὖν κήρυκα τοῖς Μιτυληναίοις ὁ Ἴππασος ἀποστέλλει καίτοιγε αὐτοκράτωρ στρατηγὸς κεχειροτονημένος, αὐτὸς δὲ τῆς Μηθύμνης ὅσον ἀπὸ δέκα σταδίων στρατόπεδον βαλόμενος τὰς ἐκ τῆς πόλεως ἐντολὰς ἀνέμενε, 5. καὶ δύο διαγενομένων ἡμερῶν ἐλθὼν ἄγγελος τὴν τε ἀρπαγὴν ἐκέλευσε κομίσασθαι καὶ ἀδικήσαντα μηδὲν ἀναχωρεῖν οἴκαδε· πολέμου γὰρ καὶ εἰρήνης ἐν αἰρέσει γενόμενοι τὴν εἰρήνην εὗρισκον κερδαλεωτέραν.

3 Ὁ μὲν δὴ Μηθυμναίων καὶ Μιτυληναίων πόλεμος ἀδόκητον λαβὼν ἀρχὴν καὶ τέλος οὕτω διελύθη γίνεται δὲ χειμῶν Δάφνιδι καὶ Χλόῃ τοῦ πολέμου πικρότερος. ἐξαίφνης γὰρ πεσοῦσα χιὼν πολλὴ πάσας μὲν ἀπέκλεισε τὰς ὁδοὺς, πάντας δὲ κατέκλεισε τοὺς γεωργούς. 2. λάβροι μὲν οἱ χείμαρροι κατέρρευον, ἐπεπήγει δὲ κρύσταλλος· τὰ δένδρα ἐώκει κατακλωμένοις· ἡ γῆ πᾶσα ἀφανὴς ἦν ὅτι μὴ περὶ πηγὰς που καὶ ρεύματα. 3. οὔτε οὖν ἀγέλην τις εἰς νομὴν ἦγεν οὔτε αὐτὸς προΐει τῶν θηρῶν, ἀλλὰ πῦρ καύσαντες μέγα περὶ ὦδὰς ἀλεκτρονίων οἱ μὲν λίνον ἔστρεφον, οἱ δὲ αἰγῶν τρίχας ἔπεκον, οἱ δὲ πάγας ὀρνίθων ἐσοφίζοντο. 4. τότε βοῶν ἐπὶ φάτναις φροντὶς ἦν ἄχυρον ἐσθιόντων, αἰγῶν καὶ προβάτων ἐν τοῖς σηκοῖς φυλλάδας, ὑῶν ἐν τοῖς συφεοῖς ἄκυλον καὶ βαλάνους.

4 Ἀναγκαίᾳς οὖν οἰκουρίας ἐπεχούσης ἅπαντας, οἱ μὲν ἄλλοι γεωργοὶ καὶ νομεῖς ἔχαιρον πόνων τε ἀπηλλαγμένοι πρὸς ὀλίγον καὶ τροφὰς ἐωθιῶς ἐσθιόντες καὶ καθεύδοντες μακρὸν ὕπνον, ὥστε αὐτοῖς τὸν χειμῶνα δοκεῖν καὶ θέρους καὶ μετοπώρου καὶ ἦρος αὐτοῦ γλυκύτερον· 2. Χλόῃ δὲ καὶ Δάφνις ἐν μνήμῃ γινόμενοι τῶν καταλειφθέντων τερπνῶν, ὡς ἐφίλουν, ὡς περιέβαλλον, ὡς ἅμα τὴν τροφήν προσεφέροντο,

BOOK III

sea. 4. Although Hippasus had been elected commander with plenipotentiary authority, he sent the herald on to Mitylene while he made camp about ten stades³⁶ from Methymna and awaited orders from his city. 5. Two days later, a messenger arrived and instructed him to retrieve the plunder and return home without doing any damage. Given a choice between war and peace, they found peace more profitable.

3
This was resolved the war between Methymna and Mitylene, ending as unexpectedly as it began. But for Daphnis and Chloe the winter was more bitter than the war, for a sudden heavy snowfall had closed all the roads and shut in all the farmers. 2. Torrents rushed boisterously down and the ice was frozen solid, the trees looked to be bent over, the ground was completely invisible except here and there around springs and brooks. 3. No one drove a flock to pasture or ventured outdoors himself, but instead built a big fire at cock-crow and spun flax or combed goat hair or designed clever bird traps. 4. At the same time there was thought for the cattle that ate bran at their mangers, for the goats and sheep that ate leaves in their pens, and for the pigs that ate acorns and mast in their sties.

4
With everyone thus forced to be housebound, the farmers and herdsmen were glad of a short respite from their labors, to be eating meals in the morning and sleeping in late, so that to them winter seemed sweeter than summer and autumn and even spring. 2. But as Chloe and Daphnis looked back on the joys left behind—how they used to kiss, how they used to hug, how they used to take

³⁶ About 1.8 km.

νύκτας τε ἀγρύπνους διήγον καὶ λυπηρὰς <ἡμέρας>⁶⁸
καὶ τὴν ἡρινὴν ὥραν⁶⁹ ἀνέμενον ἐκ θανάτου παλιγ-
γενεσίαν. 3. ἐλύπει δὲ αὐτοὺς ἢ πῆρα τις ἐλθούσα εἰς
χεῖρας ἐξ ἧς ἦσθιον ἢ γαυλὸς ὄφθεις ἐξ οὗ συν-
έπικνον ἢ σῦριγξ ἀμελῶς ἐρριμμένη, δῶρον ἐρωτικὸν
γεγενημένη. 4. ἠῦχοντο δὴ ταῖς Νύμφαις καὶ τῷ Πανὶ
καὶ τούτων αὐτοὺς ἐκλύσασθαι τῶν κακῶν καὶ δεῖξαί
ποτε αὐτοῖς καὶ ταῖς ἀγέλαις ἥλιον, ἅμα τε εὐχόμενοι
τέχνην ἐζήτουν δι' ἧς ἀλλήλους θεάσονται. 5. ἡ μὲν δὴ
Χλόη δεινῶς ἄπορος ἦν καὶ ἀμήχανος· αἰεὶ γὰρ αὐτῇ
συνῆν ἡ δοκούσα μήτηρ ἔριά τε ξαίνειν διδάσκουσα
καὶ ἀτράκτους στρέφειν καὶ γάμου μνημονεύουσα· ὁ
δὲ Δάφνις οἷα σχολὴν ἄγων καὶ συνετώτερος κόρης
τοιούδε σόφισμα εὔρεν ἐς θεάν τῆς Χλόης.

- 5 Πρὸ τῆς αὐλῆς τοῦ Δρύαντος ἐπ' αὐτῇ τῇ αὐλῇ
μυρρίναι μεγάλαι δύο καὶ κιττὸς ἐπεφύκει, αἱ μυρρίναι
πλησίον ἀλλήλων, ὁ κιττὸς ἀμφοτέρων μέσος, ὥστε
ἐφ' ἑκατέραν διαθεῖς τοὺς ἀκρεμόνας ὡς ἄμπελος
ἄντρου σχῆμα διὰ τῶν φύλλων ἐπαλλαττόντων ἐποίει,
καὶ ὁ κόρυμβος πολὺς καὶ μέγας ὅσος βότρυς κλη-
μάτων ἐξεκρέματο. 2. ἦν οὖν πολὺ πλῆθος περὶ αὐτὸν
τῶν χειμερινῶν ὀρνίθων ἀπορία τῆς ἔξω τροφῆς·
πολὺς μὲν κόψιχος, πολλὴ δὲ κίχλη, καὶ φάτται καὶ
ψᾶρες καὶ ὅσον ἄλλο κιττοφάγον πτερόν. 3. τούτων
τῶν ὀρνίθων ἐπὶ προφάσει θήρας ἐξώρμησεν ὁ
Δάφνις, ἐμπλήσας μὲν τὴν πῆραν ὀψιμάτων μεμελι-
τωμένων, κομίζων δὲ ἐς πίστιν ἰξὸν καὶ βρόχους. 4. τὸ
μὲν οὖν μεταξὺ σταδίων ἦν οὐ πλέον δέκα, οὐπω δὲ ἡ
χιῶν λελυμένη πολὺν αὐτῷ κάματον παρέσχεν. ἔρωτι

⁶⁸ Add. Edmonds

⁶⁹ Valckenaer: εἰρήνης ὥραν V: ὥραν τῆς εἰρήνης F

BOOK III

their meals together—, they passed sleepless nights and tiresome <days> and looked forward to the spring season as a rebirth from death. 3. They felt pangs when a knapsack came to hand that they used to eat from, or they caught sight of a milk pail that they used to drink from, or a syrinx casually tossed away that had been a gift of love. 4. They prayed to the Nymphs and Pan to rescue them from these hardships too, and to show them and their flocks some sun, and while they prayed they also tried to think of a way to see one another. 5. Chloe was awfully helpless and stumped, for her reputed mother was always with her, teaching her how to card wool and turn the spindle, and mentioning marriage. But Daphnis, who had spare time and more sagacity than a girl, came up with the following ploy for seeing Chloe.

Right in front of Dryas' farmyard grew two large myrtles and an ivy bush, the myrtles close together and the ivy between them, so that it spread its tendrils over each of them like a vine and with its intertwining leaves formed a kind of cave, and many a cluster of berries, as big as grapes, hung from the stems. 2. So there was a crowd of winter birds around it, owing to the scarceness of food outside: many a blackbird, many a thrush, pigeons and starlings and every other winged ivy-eater. 3. Daphnis set out on the pretext of hunting these birds, filling his knapsack with honeyed tidbits and packing birdlime and snares to add credibility. 4. Although the trip was no longer than ten stades,³⁷ the still unmelted snow made considerable work

³⁷ About 1.8 km.

δὲ ἄρα πάντα βάσιμα, καὶ πῦρ καὶ ὕδωρ καὶ Σκυθικὴ
 χιών.⁷⁰

- 6 Δρόμω οὖν πρὸς τὴν αὐλὴν ἔρχεται καὶ ἀποσει-
 σάμενος τῶν σκελῶν τὴν χιόνα τοὺς τε βρόχους
 ἔστησε καὶ τὸν ἰξὸν ράβδοις μακραῖς ἐπήλευσε καὶ
 ἐκαθέζετο τὸ ἐντεῦθεν ὄρνιθας <ἀναμένων>⁷¹ καὶ τὴν
 Χλόην μεριμνῶν. 2. ἀλλ' ὄρνιθες μὲν καὶ ἦκον πολλοὶ
 καὶ ἐλήφθησαν ἱκανοί, ὥστε πράγματα μυρία ἔσχε
 συλλέγων αὐτοὺς καὶ ἀποκτινυὺς καὶ ἀποδύων τὰ
 πτερά· τῆς δὲ αὐλῆς προῆλθεν οὐδεὶς, οὐκ ἀνὴρ, οὐ
 γύναιον, οὐ κατοικίδιος ὄρνις, ἀλλὰ πάντες τῷ πυρὶ
 παραμένοντες ἔνδον κατεκέκλειντο, ὥστε πᾶν ἠπο-
 ρεῖτο ὁ Δάφνις ὡς οὐκ αἰσίοις ὄρνισιν ἐλθὼν καὶ
 ἐτόλμα πρόφασιν σκηψάμενος ὥσασθαι διὰ θυρῶν
 καὶ ἐζήτει πρὸς αὐτὸν ὅ τι λεχθῆναι πιθανώτατον. 3.
 “πῦρ ἐνανσόμενος ἦλθον.” “μὴ γὰρ οὐκ ἦσαν ἀπὸ
 σταδίου γείτονες;” “ἄρτους αἰτησόμενος ἦκον.” “ἀλλ' ἠ
 πήρα μεστή τροφῆς.” “οἶνον δέομαι.” “καὶ μὴν χθὲς
 καὶ πρώην ἐτρύγησας.” “λύκος με ἐδίωκε.” “καὶ πού τὰ
 ἴχνη τοῦ λύκου;” “θηράσων ἀφικόμην τοὺς ὄρνιθας.”
 “τί οὖν θηράσας οὐκ ἄπει;” “Χλόην θεάσασθαι βού-
 λομαι.” 4. “πατρὶ δὲ τίς καὶ μητρὶ παρθένου τοῦτο
 ὁμολογεῖ;” πταιῶν δὴ πανταχοῦ, “ἀλλ' οὐδὲν τούτων
 ἀπάντων ἀνύποπτον. ἄμεινον ἄρα σιγᾶν· Χλόην δὲ
 ἦρος ὄψομαι, ἐπεὶ μὴ εἴμαρτο ὡς εἴοικε χειμῶνός με
 ταύτην ἰδεῖν.” 5. τοιαῦτα δὴ τινα διανοηθεὶς καὶ σιω-
 πῆ⁷² τὰ θηραθέντα συλλαβῶν ὠρμητο ἀπιέναι, καὶ
 ὥσπερ αὐτὸν οἰκτείραντος τοῦ Ἔρωτος τάδε γίνεται.
- 7 Περὶ τράπεζαν εἶχον οἱ ἀμφὶ τὸν Δρύναντα· κρέα

⁷⁰ ἔρωτι . . . χιών habet O

⁷¹ Add. Henderson

⁷² ἀλλ' . . . διανοηθεὶς καὶ hic Hercher: post σιωπῆ V: om. F

BOOK III

for him. But love finds a way through everything, be it fire, water, or Scythian snow.

So he made tracks for the farmyard and, after shaking the snow off his legs, set his snares, daubed long sticks with his birdlime, and sat down waiting for birds and thinking anxiously of Chloe. 2. Plenty of birds came, and enough were caught that he was endlessly busy collecting, killing, and plucking them, but no one emerged from the farmhouse, not man, lass, or domestic fowl; instead, everyone was shut up indoors, staying close to the fire, so that Daphnis grew very baffled, wondering if he had come for birds of ill omen, and was working up the courage to find some pretext to barge through the door and asking himself what would sound most plausible. 3. "I came to get a light for the fire": "Why? Weren't there neighbors just a stade away?" "I'm here to ask for some bread": "But your knapsack is full of food." "I need some wine": "You did have your vintage just the other day." "A wolf was after me": "Then where are the wolf's tracks?" "I'm here to catch the birds": "Well, now that you've caught them, why aren't you leaving?" "I want to see Chloe": 4. "Who admits such a thing to a girl's father and mother?" Tripped up on every side, he thought "not one of these is above suspicion, so better to keep quiet. I will see Chloe in the spring, since I'm apparently not meant to see her during the winter." 5. Reaching these conclusions, without a word he collected what he had caught and had just begun his return trip when, as if Love had taken pity on him, the following happened.

Dryas and his family were at dinner: meat was being 7

διηρείτο, ἄρτοι παρετίθεντο, κρατῆρ ἐκιρνάτο. εἰς δὴ κύων τῶν προβατευτικῶν ἀμέλειαν φυλάξας, κρέας ἀρπάσας ἔφυγε διὰ θυρῶν. 2. ἀλγήσας ὁ Δρύας, καὶ γὰρ ἦν ἐκείνου μοῖρα, ξύλον ἀράμενος ἐδίωκε κατ' ἴχνος ὥσπερ κύων διώκων δὲ κατὰ τὸν κιττὸν γενόμενος ὀρᾷ τὸν Δάφνιν ἀνατεθειμένον ἐπὶ τοὺς ὄμους τὴν ἄγραν καὶ ἀποσοβεῖν ἐγνωκότα. 3. κρέως μὲν καὶ κυνὸς αὐτίκα ἐπελάθετο, μέγα δὲ βοήσας "χαῖρε, ὦ παῖ" περιεπλέκετο καὶ κατεφίλει καὶ ἦγεν ἔσω <τῆς χειρὸς>⁷³ λαβόμενος. μικροῦ μὲν οὖν ἰδόντες ἀλλήλους εἰς τὴν γῆν κατερρήσαν, μῆναι δὲ καρτερήσαντες ὀρθοὶ προσηγόρευσάν τε καὶ κατεφίλησαν, καὶ τοῦτο οἰονεῖ ἔρεισμα αὐτοῖς τοῦ μὴ πεσεῖν ἐγένετο.

8 Τυχῶν οὖν ὁ Δάφνις παρ' ἐλπίδας καὶ φιλήματος καὶ Χλόης τοῦ τε πυρὸς ἐκαθέσθη πλησίον καὶ ἐπὶ τὴν τράπεζαν ἀπὸ τῶν ὄμων τὰς φάττας ἀπεφορτίζετο καὶ τοὺς κοψίχους καὶ διηγείτο πῶς ἀσχάλλων πρὸς τὴν οἰκουρίαν ὤρμησε πρὸς ἄγραν καὶ ὅπως τὰ μὲν βρόχοις αὐτῶν, τὰ δὲ ἰξῶ λάβοι, τῶν μύρτων καὶ τοῦ κιττοῦ γλιχόμενα. 2. οἱ δὲ ἐπήνουν τὸ ἐνεργὸν καὶ ἐκέλευον ἐσθίειν ὦν ὁ κύων κατέλιπεν. ἐκέλευον δὲ καὶ τῇ Χλόῃ πιεῖν ἐγχείαι, καὶ ἡ χαίρουσα τοῖς τε ἄλλοις ὠρεξε καὶ Δάφνιδι μετὰ τοὺς ἄλλους· ἐσκήπτετο γὰρ ὀργίζεσθαι διότι ἐλθὼν ἔμελλεν ἀποτρέχειν οὐκ ἰδὼν. ὅμως μέντοι πρὶν προσενεγκεῖν ἀπέπιεν, εἶθ' οὕτως ἔδωκεν. ὁ δὲ καίτοι διψῶν βραδέως ἔπινε, παρέχων αὐτῷ διὰ τῆς βραδύτητος μακροτέραν ἡδονήν.

9 Ἡ μὲν δὴ τράπεζα ταχέως ἐγένετο κενὴ ἄρτων καὶ κρεῶν, καθήμενοι δὲ περὶ τῆς Μυρτάλης καὶ τοῦ Λάμωνος ἐπνυθάνοντο καὶ εὐδαιμόνιζον αὐτοὺς τοιού-

⁷³ Add. Hercher

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carved, bread passed, the wine bowl mixed. One of the sheepdogs, watching until no one was looking, snatched some meat and ran out the door. 2. Dryas, annoyed because it was his portion, grabbed a stick and followed its tracks like a dog. The chase had brought him to the ivy when he saw Daphnis with his catch on his shoulders and intent on scurrying away. 3. He forgot all about the meat and the dog, loudly cried "Hello there, boy!" and hugged him, gave him a kiss, took <his hand>, and led him into the house. When they saw one other they nearly sank to the ground, but managing to stay upright they exchanged greetings and kisses, and this served as a support to keep them from collapsing.

So Daphnis got more than he hoped for: both a kiss and Chloe. He settled by the fire, unloaded the pigeons and blackbirds from his shoulders onto the table, and told them how, sick of being housebound, he had gone out to hunt and caught some of them with snares and others with birdlime as they went after the myrtle berries and the ivy. 2. They applauded his energy and invited him to eat some of what the dog had left behind, and asked Chloe to pour them drinks. She gladly served the others first and Daphnis last, since she was pretending to be angry that he had come and meant to run off without seeing her. All the same, she took a sip before serving him, then gave it to him just so. And though he was thirsty he drank slowly, by slowness affording himself longer pleasure.

The table was soon empty of bread and meat, but they remained sitting and asked after Myrtale and Lamo, and congratulated them on their good fortune in having such a

του γηροτρόφου εὐτυχήσαντας· 2. καὶ τοῖς ἐπαίνοις μὲν ἦδετο Χλόης ἀκρωμένης, ὅτε δὲ κατεῖχον αὐτὸν ὡς θύσοντες Διονύσῳ τῆς ἐπιούσης ἡμέρας μικροῦ δεῖν ὑφ' ἠδουῆς ἐκείνους ἀντὶ τοῦ Διονύσου προσεκύνησεν. 3. αὐτίκα οὖν ἐκ τῆς πῆρας προεκόμιζε μελιτώματα πολλὰ καὶ τοὺς θηραθέντας δὴ τῶν ὀρνίθων, καὶ τούτους ἐς τράπεζαν νυκτερινὴν ἠντρίπιζον. 4. δεύτερος κρατῆρ ἴστατο καὶ δεύτερον πῦρ ἀνεκάετο, καὶ ταχὺ μάλα νυκτὸς γενομένης δευτέρας τραπέζης ἐνεφοροῦντο, μεθ' ἣν τὰ μὲν μυθολογήσαντες, τὰ δὲ ἄσαντες εἰς ὕπνον ἐχώρου, Χλόη μετὰ τῆς μητρός, Δρύας ἅμα Δάφνιδι. 5. Χλόη μὲν οὖν οὐδὲν χρηστὸν ἦν ὅτι μὴ τῆς ἐπιούσης ἡμέρας ὀφθησόμενος ὁ Δάφνις, Δάφνις δὲ κενὴν τέρψιν ἐτέρπετο· τερπνὸν γὰρ ἐνόμιζε καὶ πατρὶ συγκοιμηθῆναι Χλόης, ὥστε καὶ περιέβαλλεν αὐτὸν καὶ κατεφίλει πολλάκις, ταῦτα πάντα ποιεῖν Χλόην ὀνειροπολούμενος.

- 10 Ὡς δὲ ἐγένετο ἡμέρα, κρύος μὲν ἦν ἐξαισίον καὶ αὔρα βόρειος ὑπέκαε πάντα, οἱ δὲ ἀναστάντες θύουσι τῷ Διονύσῳ κριὸν ἐνιαύσιον καὶ πῦρ ἀνακαύσαντες μέγα παρασκευάζοντο τροφήν. 2. τῆς οὖν Νάπης ἀρτοποιούσης καὶ τοῦ Δρύαντος τὸν κριὸν ἔψοντος σχολῆς ὁ Δάφνις καὶ ἡ Χλόη λαβόμενοι προῆλθον τῆς αὐλῆς ἵνα ὁ κιττὸς καὶ πάλιν βρόχους στήσαντες καὶ ἰξὸν ἐπαλείψαντες ἐθήρων πλήθος οὐκ ὀλίγον ὀρνίθων. 3. ἦν δὲ αὐτοῖς καὶ φιλημάτων ἀπόλαυσις συνεχῆς καὶ λόγων ὁμιλία τερπνὴ· “διὰ σὲ ἦλθον, Χλόη.” “οἶδα, Δάφνι.” “διὰ σὲ ἀπολλύω τοὺς ἀθλίους κοψίχους.” “τίς οὖν σοι γένωμαι;” “μέμνησό μου.” “μνημονεύω νῆ τὰς Νύμφας, ἃς ὄμοσά ποτε εἰς ἐκείνο τὸ ἄντρον <εἰσελθούσα>⁷⁴ εἰς ὃ ἤξομεν εὐθὺς, <ἠνί-

⁷⁴ Add. Hercher

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carer in old age. 2. He was delighted enough by these compliments in Chloe's hearing, but when they pressed him to stay because they were going to make a sacrifice for Dionysus the next day, he was so delighted he nearly made obeisance to them instead of Dionysus. 3. So he promptly produced from his knapsack a great many honey cakes and the birds he had caught, and they set about preparing these for the evening meal. 4. Another wine bowl was set up and another fire lit, and after a very early nightfall they did justice to the second table and then told stories and sang songs until they went to bed, Chloe with her mother, Dryas with Daphnis. 5. For Chloe there was no gain except that tomorrow Daphnis would be there to see, while Daphnis was pleased with an empty pleasure, for he considered it pleasurable even to sleep beside Chloe's father, so that he hugged and kissed him again and again, dreaming that he was doing all this to Chloe.

When day came it was extraordinarily cold, and a northerly wind was parching everything. They got up and sacrificed a yearling ram to Dionysus, then built a big fire and began to prepare a meal. 2. While Nape was baking bread and Dryas was boiling the ram, Daphnis and Chloe used the free time to go outside the farmyard to where the ivy was, and once again placing snares and daubing birdlime, they managed to catch no small number of birds. 3. And they had the pleasure of continuous kissing and the enjoyment of conversation. "It was because of you that I came, Chloe." "I know, Daphnis." "It's because of you that I'm killing the poor blackbirds." "So what do you want me to do?" "Remember me." "I do remember you, by the Nymphs I once swore by when I entered that cave, where

10

κα⁷⁵ ἂν ἡ χιὼν τακῆ.” 4. “ἀλλὰ πολλή ἐστι, Χλόη, καὶ δέδοικα μὴ ἐγὼ πρὸ ταύτης τακῶ.” “θάρρει, Δάφνι, θερμὸς ἐστὶν ὁ ἥλιος.” “εἰ γὰρ οὕτως γένοιτο, Χλόη, θερμὸς ὡς τὸ κᾶον πῦρ τὴν καρδίαν τὴν ἐμήν.” “παί-
ζεις ἀπατῶν με.” “οὐ μὰ τὰς αἰγας, ἅς σύ με ἐκέλευες ὀμνύειν.”

11 Τοιαῦτα ἀντιφωνήσασα πρὸς τὸν Δάφνιν ἡ Χλόη καθάπερ ἠχώ, καλοῦντων αὐτοὺς τῶν περὶ τὴν Νάπην εἰσέδραμον πολὺ περιττοτέραν τῆς χθιζῆς θήραν κομίζοντες, καὶ ἀπαρξάμενοι τῷ Διονύσῳ κρατήρος ἡσθιον κιτῶ τὰς κεφαλὰς ἐστεφανωμένοι. 2. καὶ ἐπεὶ καιρὸς ἦν ἰακχάσαντες καὶ εὐάσαντες προέπεμπον τὸν Δάφνιν, πλήσαντες αὐτοῦ τὴν πήραν κρεῶν καὶ ἄρτων. ἔδωκαν δὲ καὶ τὰς φάττας καὶ τὰς κίχλας Λάμῳνι καὶ Μυρτάλῃ κομίζειν ὡς αὐτοὶ θηράσοντες ἄλλας ἔστ’ ἂν ὁ χειμῶν μένη καὶ ὁ κιττὸς μὴ λείπη. 3. ὁ δὲ ἀπήει φιλήσας αὐτοὺς προτέρους Χλόης, ἵνα τὸ ἐκείνης καθαρὸν μείνη φίλημα, καὶ ἄλλας δὲ πολλὰς ἦλθεν ὁδοὺς ἐπ’ ἄλλαις τέχναις, ὥστε μὴ παντάπασιν αὐτοῖς γενέσθαι τὸν χειμῶνα ἀνέραστον.

12 Ἦδη δὲ ἦρος ἀρχομένου καὶ τῆς μὲν χιόνος λυομένης, τῆς δὲ γῆς γυμνουμένης καὶ τῆς πόας ὑπανθούσης, οἳ τε ἄλλοι νομεῖς ἦγον τὰς ἀγέλας εἰς νομὴν καὶ πρὸ τῶν ἄλλων Χλόη καὶ Δάφνις οἷα μείζονι δουλεύοντες ποιμένι. 2. εὐθὺς οὖν δρόμος ἦν ἐπὶ τὰς Νύμφας καὶ τὸ ἄντρον, ἐντεῦθεν ἐπὶ τὸν Πᾶνα καὶ τὴν πίτυν, εἶτα ἐπὶ τὴν δρῦν ὑφ’ ἣν καθίζοντες καὶ τὰς ἀγέλας ἔνεμον καὶ ἀλλήλους κατεφίλου. ἀνεζητήσαντο καὶ ἄνθη στεφανῶσαι θέλοντες τοὺς θεοὺς· τὰ δὲ ἄρτι ὁ ζέφυρος τρέφων καὶ ὁ ἥλιος θερμαίνων ἐξῆγεν·

⁷⁵ Add. Reeve

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we will go as soon as the snow melts." 4. "But there's a lot of it, Chloe, and I'm afraid I will melt before the snow does." "Take heart, Daphnis, the sun is hot." "If only it were as hot, Chloe, as the flame that burns this heart of mine." "You're beguiling me." "I'm not, so help me those goats that you told me to swear by."

Chloe responded this way to Daphnis like an echo, 11 then when Nape and the others called them they ran inside, bringing a much bigger catch than yesterday's. They poured from the bowl first to Dionysus, and ate their meal with their heads crowned with ivy. 2. When the time came, they cried "Iacchus" and "Evoe,"³⁸ filled Daphnis' knapsack with meat and bread, and saw him on his way. They also gave him the pigeons and thrushes to take to Lamon and Myrtale, saying that they would catch others themselves as long as the winter lasted and the ivy did not run out. 3. He took his leave, kissing them before Chloe, so that her kiss would remain pure. He made many other trips on various pretexts, and so their winter was not entirely without love.

Now spring was beginning, the snow was melting, 12 the earth was being uncovered, and the grass was beginning to grow. The herdsmen drove their flocks to pasture, Daphnis and Chloe before the others, since they were servants of a greater shepherd. 2. They ran straight to the Nymphs in the cave, then to Pan by the pine, then to the oak tree, where they sat grazing their flocks and exchanging kisses. Wishing to make garlands for the gods, they also looked for flowers, only just now coming up, nurtured by the west

³⁸ Conventional ritual cries to Dionysus.

ὅμως δὲ εὐρέθη καὶ ἴα καὶ νάρκισσος καὶ ἀναγαλλίς
καὶ ὅσα ἦρος πρωτοφορήματα. 3. ἠμέλχθη καὶ⁷⁶ ἀπὸ
αἰγῶν καὶ οἴων τινῶν γάλα νέον, καὶ τοῦτο στεφα-
νοῦντες τὰ ἀγάλματα κατέσπεισαν. 4. ἀπήρξαντο καὶ
σύριγγος καθάπερ τὰς ἀηδόνας ἐς τὴν μουσικὴν
ἐρεθίζοντες, αἱ δ' ὑπεφθέγγοντο ἐν ταῖς λόχμαις καὶ
τὸν Ἴτυν κατ' ὀλίγον ἠκρίβουν ὥσπερ ἀναμνησκό-
μεναι τῆς ὁδοῦ ἐκ μακρᾶς σιωπῆς.

- 13 Ἐβληχῆσατό που καὶ ποιμνιον, ἐσκίρτησάν που
καὶ ἄρνες καὶ ταῖς μητράσιν ὑποκλάσαντες αὐτοὺς
τὴν θηλὴν ἔσπασαν τὰς δὲ μήπω τετοκυίας οἱ κριοὶ
κατεδιώκοντες καὶ κάτω στήσαντες ἔβαινον ἄλλος
ἄλλην. 2. ἐγίνοντο καὶ τράγων διώγματα καὶ εἰς τὰς
αἰγας ἐρωτικώτερα πηδήματα· καὶ ἐμάχοντο περὶ τῶν
αἰγῶν καὶ ἕκαστος εἶχεν ἰδίας καὶ ἐφύλαττε μὴ τις
αὐτὰς μοιχεύσῃ λαθῶν. 3. κἄν γέροντας ὀρώντας
ἐξώρμησεν εἰς ἀφροδίτην τὰ τοιαῦτα θεάματα· οἱ δὲ
νέοι καὶ σφριγῶντες καὶ πολὺν ἤδη χρόνον ἔρωτα
ζητοῦντες ἐξεκάοντο πρὸς τὰ ἀκούσματα καὶ ἐτήκοντο
πρὸς τὰ θεάματα καὶ ἐζήτουν καὶ αὐτοὶ περιττότερον
τι φιλήματος καὶ περιβολῆς, μάλιστα δὲ ὁ Δάφνις. 4.
οἷα γοῦν ἐνηβήσας τῇ κατὰ τὸν χειμῶνα οἰκουρίᾳ καὶ
εὐσχολίᾳ⁷⁷ πρὸς τε τὰ φιλήματα ὄργα καὶ πρὸς τὰς
περιβολὰς ἐσκιτάλιζε καὶ ἦν ἐς πᾶν ἔργον περιερ-
γότερος καὶ θρασύτερος.

⁷⁶ Jackson: ἡ μὲν Χλόη καὶ (Δάφνις add. V²) V F

⁷⁷ Schäfer: ἀσχολία V: ἀσχαλία F

³⁹ In the myth, Tereus, King of Thrace, wed the Athenian princess Procne, but on a later visit to Athens raped her sister Philomela, whose tongue he cut out to prevent her from telling

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wind and warmed by the sun, but still they found violets, daffodils, pimpernels, and all the first bounty of spring-time. 3. They also took new milk from some of the goats and sheep and poured it in libation as they garlanded the statues. 4. They also offered the first fruits of the syrinx, as if encouraging the nightingales to sing, and the nightingales did reply from the thickets, gradually perfecting their lament for Itys³⁹ as if remembering how to sing after a long silence.

Here and there sheep bleated, and lambs frisked and knelt beneath their mothers and sucked on the tit, while the rams chased after the ewes that had not yet lambed, each of them holding and mounting one. 2. There were he-goat pursuits too, and even more amorous mounting of the she-goats: they fought over the she-goats, for each had his own harem and kept guard against any clandestine adulterer. 3. Such sights would have spurred even old men to sexual desire as they watched, but as they were young, lusty, and long since questing after love, they were inflamed by what they heard and melted away at what they saw, and they too tried to find for themselves something beyond kissing and hugging, especially Daphnis. 4. After a prime of youth spent in winter's idle domesticity, he grew taut at the kisses and horny at the embraces, and was bolder and more eager to try anything. 13

anyone. But she depicted the crime on an embroidery that she sent to Procne. The sisters avenged themselves by killing Itys, Procne's only child by Tereus, and serving him to his father for dinner. When Tereus chased the sisters with a sword, the gods changed him into a hoopoe, Procne into a nightingale, and Philomela into a swallow. The nightingale's song was regarded as a lament for Itys.

- 14 ἤτει δὴ τὴν Χλόην χαρίσασθαι οἱ πᾶν ὅσον βούλεται καὶ γυμνὴν γυμνῶ συγκατακλιθῆναι μακρότερον ἢ πρόσθεν εἰώθεσαν· τοῦτο γὰρ δὴ λείπειν τοῖς Φιλητᾶ παιδεύμασιν ἵνα γένηται τὸ μόνον ἔρωτα παῦνον φάρμακον. 2. τῆς δὲ πυνθανομένης τί πλέον ἐστὶ φιλήματος καὶ περιβολῆς καὶ αὐτῆς κατακλίσεως καὶ τί ἔγνωκε δρᾶσαι γυμνὸς γυμνῇ συγκατακλινεῖς, “τοῦτο” εἶπεν “ὁ οἱ κριοὶ ποιοῦσι τὰς οἷς καὶ τράγου τὰς αἰγας. 3. ὀρᾶς ὡς μετὰ τοῦτο τὸ ἔργον οὔτε ἐκείναι φεύγουσιν ἔτι αὐτοὺς οὔτε ἐκείνοι κάμνουσι διώκοντες ἀλλ’ ὥσπερ κοινῆς λοιπὸν ἀπολαύσαντες ἡδονῆς συννέμονται; γλυκύ τι ὡς ἔοικεν ἐστὶ τὸ ἔργον καὶ νικᾷ τὸ ἔρωτος πικρόν.” 4. “εἶτα οὐχ ὀρᾶς, ὦ Δάφνι, τὰς αἰγας καὶ τοὺς τράγους καὶ τοὺς κριοὺς καὶ τὰς οἷς ὡς ὀρθοὶ μὲν ἐκείνοι δρῶσιν, ὀρθαὶ δὲ ἐκείναι πάσχουσιν, οἱ μὲν πηδήσαντες, αἱ δὲ κατανωτισάμεναι; σὺ δέ με ἀξιοῖς συγκατακλιθῆναι καὶ ταῦτα γυμνῆν; καίτοιγε ἐκείναι πόσον ἐνδεδυμένης⁷⁸ ἐμοῦ λασιώτεραι.” 5. πείθεται Δάφνις καὶ συγκατακλινεῖς αὐτῇ πολὺν χρόνον ἔκειτο καὶ οὐδὲν ὦν ἔνεκα ὄργα ποιεῖν ἐπιστάμενος ἀνίστησιν αὐτὴν καὶ κατόπιν περιεφύετο μιμούμενος τοὺς τράγους. πολὺ δὲ μᾶλλον ἀπορηθεῖς, καθίσας ἔκλαεν εἰ καὶ κριῶν ἀμαθέστερος εἰς τὰ ἔρωτος ἔργα.
- 15 Ἦν δέ τις αὐτῶ γείτων, γεωργὸς γῆς ἰδίας, Χρόμις⁷⁹ τὸ ὄνομα, παρηβῶν ἤδη τὸ σῶμα. τούτῳ γύναιον ἦν ἐπακτὸν ἐξ ἄστεος, νέον καὶ ὠραῖον καὶ ἀγροικίας

⁷⁸ ἐκδ- F

⁷⁹ Edmonds cl. Theocr. 1.24: Χρόμης F: Χρῶμις V (ὄνομα κύριον Suda χ 542).

He pressed Chloe to give him all that he wanted and to lie together naked for longer than they used to before, since this was the last untried step in Philetas' instructions, so that the sole antidote for love could take effect. 2. She asked what more there was than kissing, hugging, and actually lying down, and what he meant to do once they were lying together naked. "What the rams are doing to the ewes," he replied, "and the he-goats to the she-goats. 3. Do you notice that after they do that, the females no longer run away from the males and the males no longer wear themselves out chasing the females, but instead they graze together afterwards as if having shared a mutual pleasure? Apparently this behavior has a sweetness that overcomes the bitterness of love." 4. "Don't you also notice, Daphnis, that the rams and the he-goats stand when they do this, and the ewes and the she-goats stand when they have it done, the males hopping onto the females and the females carrying them on their backs? And you ask me to lie down with you, and naked to boot? Yet how much woollier these females are than I am, even with my clothes on!" 5. Daphnis agreed. Reclining with her, he lay there a long time, and not knowing how to do any of what he grew taut for, he stood her up and clung to her from behind, imitating the he-goats. But much more frustrated than before, he sat down and started to weep, for being more inept than he-goats in making love. 14

He had a neighbor who farmed his own land, named Chromis⁴⁰ and physically past his prime. He had a lass, imported from the city, young, pretty, and by country stan- 15

⁴⁰ The name appears in Theocritus 1.24 and Virgil, *Eclogue* 6.13.

ἀβρότερον· τούτῳ Λυκαίνιον ὄνομα ἦν. 2. αὕτη ὀρώσα τὸν Δάφνιν καθ' ἑκάστην ἡμέραν παρελαύνοντα τὰς αἰγας ἔωθεν εἰς νόμην, νύκτωρ ἐκ νομῆς, ἐπεθύμησεν ἔραστον κτήσασθαι δώροις δελεάσασα. 3. καὶ δὴ ποτε λοχήσασα μόνον καὶ σύριγγα δῶρον ἔδωκε καὶ μέλι ἐν κηρίῳ καὶ πήραν ἐλάφον· εἰπεῖν δέ τι ὤκνει, τὸν Χλόης ἔρωτα καταμαντευομένη· πάντα γὰρ ἑώρα προσκείμενον αὐτὸν τῇ κόρη. 4. πρότερον μὲν οὖν ἐκ νευμάτων καὶ γέλωτος συνεβάλετο τοῦτο, τότε δὲ ἐξ ἑωθινοῦ σκηψαμένη πρὸς Χρόμιν ὡς παρὰ τίκτουσαν ἄπεισι γείτονα κατόπιν τε αὐτοῖς παρηκολούθησε καὶ εἰς τινα λόχμην ἐγκρύψασα ἑαυτὴν ὡς μὴ βλέποιο πάντα ἤκουσεν ὅσα εἶπον, πάντα εἶδεν ὅσα ἔπραξαν· οὐκ ἔλαθεν αὐτὴν οὐδὲ κλαύσας ὁ Δάφνις. 5. συναλγήσασα δὴ τοῖς ἀθλίοις καὶ καιρὸν ἦκειν νομίσασα διττόν, τὸν μὲν εἰς τὴν ἐκείνων σωτηρίαν, τὸν δὲ εἰς τὴν ἑαυτῆς ἐπιθυμίαν, ἐπιτεχνᾶται τι τοιόνδε.

- 16 Τῆς ἐπιούσης, ὡς παρὰ τὴν γυναῖκα [λαβὴν]⁸⁰ τὴν τίκτουσαν ἀπιούσα, φανερώς ἐπὶ τὴν δρῦν ἔνθα ἐκαθέζετο Δάφνις καὶ Χλόη παραγίνεται καὶ ἀκριβῶς μιμησαμένη τὴν τεταραγμένην 2. “σῶσόν με” εἶπε “Δάφνι, τὴν ἀθλίαν. ἐκ γάρ μοι τῶν χηνῶν τῶν εἴκοσιν ἕνα τὸν κάλλιστον ἀετὸς ἤρπασε καὶ οἶα μέγα φορτίον ἀράμενος οὐκ ἠδυνήθη μετέωρος ἐπὶ τὴν συνήθη τὴν ὑψηλὴν ἐκείνην κομίσει πέτραν ἀλλ' εἰς τήνδε τὴν ὕλην τὴν ταπεινὴν ἔχων κατέπεσε. 3. σὺ τοίνυν πρὸς τῶν Νυμφῶν καὶ τοῦ Πανὸς ἐκείνου <συν>εισελθὼν εἰς

⁸⁰ Del. Jungermann (λαβεῖν F): ταύτην Giangrande

⁴¹ “Little Wolf”: similar names were borne by prostitutes (including comic ones, cf. Pollux 4.150 of the typical mask) and also

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dards rather sophisticated. Her name was Lycaenium.⁴¹

2. Seeing Daphnis every day as he drove his goats down to pasture in the morning and drove them back in the evening, she conceived a desire to acquire him as a lover by enticing him with presents. 3. One day she waylaid him when he was by himself and gave him a syrinx, honey in the comb, and a deerskin knapsack, but divining his love for Chloe, she hesitated to say anything; she observed that he was completely devoted to the girl. 4. In fact she had already guessed as much by their nods and laughter. But early that morning, pretending to Chromis that she was off to visit a neighbor who was having a baby, she had tailed them and, hiding in a copse so as not to be seen, overheard everything they said and saw everything they did; not even Daphnis' weeping did she miss. 5. She felt sorry for the poor couple and thought she had a double opportunity: to come to their rescue and serve her own desire as well. She came up with the following scheme.

The next day, pretending to be off to visit the woman who was having a baby, she showed up openly at the oak tree where Daphnis and Chloe were sitting and gave an accurate impression of a woman in distress: 2. "Come to my rescue, Daphnis," she said, "I'm in a sorry state. An eagle snatched one of my twenty geese, the best one, and it was such a big load to carry that he couldn't get aloft and bring it to his usual high rock over there, but crashed into these woods down here still holding it. 3. So please, in the name of the Nymphs and Pan there, come with me into

by respectable women, and they appear in pastoral and elegiac poetry; in Propertius 3.15 Lycinna's role is analogous to Lycaenium's, as is Calypso's in the *Odyssey*.

τὴν ὕλην, μόνη γὰρ δέδοικα, σῶσόν μοι τὸν χῆνα μηδὲ περιίδης ἀτελῆ μοι τὸν ἀριθμὸν γενόμενον. 4. τάχα δὲ καὶ αὐτὸν τὸν ἀετὸν ἀποκτενεῖς καὶ οὐκέτι πολλοὺς ὑμῶν ἄρνας καὶ ἐρίφους ἀρπάσει. τὴν δὲ ἀγέλην τέως φρουρήσει Χλόη· πάντως αὐτὴν ἴσασι αἱ αἴγες αἰ σοι συννέμουσαν.”

- 17 Οὐδὲν οὖν τῶν μελλόντων ὑποπτεύσας ὁ Δάφνις εὐθύς ἀνίσταται⁸¹ καὶ ἀράμενος τὴν καλαύροπα κατόπιν ἠκολούθει τῇ Λυκαίνιῳ. ἡ δὲ ἠγείτο ὡς μακροτάτῳ τῆς Χλόης, καὶ ἐπειδὴ κατὰ τὸ πυκνότατον ἐγένοντο πηγῆς πλησίον καθίσαι κελεύσασα αὐτὸν “ἐρᾶς” εἶπε “Δάφνι, Χλόης, καὶ τοῦτο ἔμαθον ἐγὼ νύκτωρ παρὰ τῶν Νυμφῶν. 2. δι’ ὀνείρατος ἐμοὶ καὶ τὰ χθιζὰ σου διηγῆσαντο δάκρυα καὶ ἐκέλευσάν σε σῶσαι διδαξαμένην τὰ ἔρωτος ἔργα. τὰ δὲ ἐστὶν οὐ φίλημα καὶ περιβολὴ καὶ οἷα δρῶσι κριοὶ καὶ τράγοι. ἄλλα ταῦτα πηδήματα καὶ τῶν ἐκεῖ γλυκύτερα· πρόσ-εστι γὰρ αὐτοῖς χρόνος μακροτέρας ἡδονῆς. 3. εἰ δὴ σοι φίλον ἀπηλλάχθαι κακῶν καὶ ἐν πείρᾳ γενέσθαι ζητουμένων τερπνῶν, ἴθι, παραδίδου μοι [τερπνὸν]⁸² σαυτὸν μαθητὴν, ἐγὼ δὲ χαριζομένη ταῖς Νύμφαις ἐκείναις διδάξω.”

- 18 Οὐκ ἐκαρτέρησεν ὁ Δάφνις ὑφ’ ἡδονῆς ἀλλ’ ἄτε ἄγροικος καὶ αἰπόλος καὶ ἐρῶν καὶ νέος πρὸ τῶν ποδῶν καταπεσὼν τὴν Λυκαίνιον ἰκέτευεν ὅτι τάχιστα διδάξαι τὴν τέχνην δι’ ἧς ὁ βούλεται δράσει Χλόην, 2. καὶ ὥσπερ τι μέγα καὶ θεόπεμπτον ἀληθῶς μέλλων διδάσκεσθαι καὶ ἔριφον αὐτῇ σηκίτην δώσειν ἐπηγείλατο καὶ τυροὺς ἀπαλοὺς πρωτορρύτου γάλακτος καὶ τὴν αἴγα αὐτῆν. 3. εὐροῦσα δὴ ἡ Λυκαίνιον

⁸¹ ἐγείρεται F

⁸² Del. Reeve

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the woods—I'm afraid to go alone—and rescue my goose; don't just stand by while my roster is reduced. 4. Maybe you will kill the eagle too, and it will no longer be snatching lots of your lambs and kids. Chloe will look after your flock while you're gone. The goats must know her, since she is always grazing with you."

So having no suspicion of what was about to happen, 17
Daphnis got right up, picked up his crook, and followed behind Lycaenium. She led him as far away from Chloe as she could, and when they were in the thickest woods she told him to sit down by a spring and said, "Daphnis, you are in love with Chloe. I was told this by the Nymphs last night. 2. In a dream they described to me those tears of yours yesterday and bid me to come to the rescue by teaching you how to make love. It isn't merely kissing and hugging and what rams and he-goats do. It's a different kind of frolicking, sweeter than theirs, because the pleasure it brings lasts longer. 3. If you really want to be rid of your troubles and have a go at the delights that you're after, come on, give your [delightful] self to me as a pupil, and as a favor to these Nymphs I will teach you."

In his delight Daphnis could not resist, but coun- 18
try goatherd that he was, young and in love, he fell at Lycaenium's feet and begged her to teach him as soon as possible the skill that he wanted to use on Chloe. 2. As if about to learn something truly great and heaven-sent, he promised to give her a kid weaned in the fold, soft cheeses made from a she-goat's first milking, and the she-goat herself. 3. Discovering a pastoral generosity that she had not

αἰπολικὴν ἀφθονίαν οἷαν οὐ προσεδόκησεν ἤρχετο παιδεύειν τὸν Δάφνιν τοῦτον τὸν τρόπον· ἐκέλευσεν αὐτὸν καθίσειν πλησίον αὐτῆς ὡς ἔχει καὶ φιλήματα φιλεῖν οἷα εἰώθει καὶ ὅσα καὶ φιλοῦντα ἅμα περιβάλλειν καὶ κατακλίνεσθαι χαμαί. 4. ὡς δὲ ἐκαθέσθη καὶ ἐφίλησε καὶ κατεκλίθη, μαθοῦσα ἐνεργεῖν δυνάμενον καὶ σφριγῶντα ἀπὸ μὲν τῆς ἐπὶ πλευρὰν κατακλίσεως ἀνίστησιν, αὐτὴν δὲ ὑποστορέσασα ἐντέχνως εἰς τὴν τέως ζητουμένην ὁδὸν ἤγε, τὸ δὲ ἐντεῦθεν οὐδὲν περιεργάζετο ξένον· αὐτὴ γὰρ ἡ φύσις λοιπὸν ἐπαίδευσεν τὸ πρακτέον.

- 19 Τελεσθείσης δὲ τῆς ἐρωτικῆς παιδαγωγίας ὁ μὲν Δάφνις ἔτι ποιμενικὴν γνώμην ἔχων ὥρμητο τρέχειν ἐπὶ τὴν Χλόην καὶ ὅσα πεπαίδευτο δρᾶν ἀντίκα καθάπερ δεδοικῶς μὴ βραδύνας ἐπιλάθιτο, ἡ δὲ Λυκαίμιον κατασχούσα αὐτὸν ἔλεξεν ὧδε· “ἔτι καὶ ταῦτά σε δεῖ μαθεῖν, Δάφνι. 2. ἐγὼ γυνὴ τυγχάνουσα πέπονθα νῦν οὐδέν, πάλαι γάρ με ταῦτα ἀνὴρ ἄλλος ἐπαίδευσεν, μισθὸν τὴν παρθενίαν λαβών, Χλόη δὲ συμπαινοῦσά σοι ταύτην τὴν πάλην καὶ οἰμῶξει καὶ κλαύσεται κἂν αἷματι κείσεται πολλῶ [καθάπερ πεφονευμένη]⁸³. 3. ἀλλὰ σὺ τὸ αἷμα μὴ φοβηθῆς ἀλλ’ ἡνίκα ἂν πείσης αὐτὴν σοι παρασχεῖν ἄγαγε αὐτὴν εἰς τοῦτο τὸ χωρίον, ἵνα κἂν βοήσῃ μηδεὶς ἀκούσῃ κἂν δακρύσῃ μηδεὶς ἴδῃ κἂν αἰμαχθῆ λούσῃται τῇ πηγῇ· καὶ μέμνησο ὅτι σε ἄνδρα ἐγὼ πρὸ Χλόης πεποίηκα.”

- 20 Ἡ μὲν οὖν Λυκαίμιον τοσαῦτα ὑποθεμένη κατ’ ἄλλο μέρος τῆς ὕλης ἀπήλθεν ὡς ἔτι ζητοῦσα τὸν χῆνα, ὁ δὲ Δάφνις εἰς λογισμὸν ἄγων τὰ εἰρημένα τῆς μὲν προτέρας ὁρμῆς ἀπήλλακτο, διοχλεῖν δὲ τῇ Χλόῃ περι-

⁸³ Del. Castiglioni, cf. 20.1

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expected, Lycaenium began to educate Daphnis in the following way. She told him to sit beside her just as he was and to give her the same kind and number of kisses as usual, and as he kissed her, to put his arms around her and lie down on the ground. 4. So Daphnis sat down, kissed her, and lay down, and when she felt him distended and ready for action, she raised him from where he lay on his side, skillfully slipped under him, and guided him into the passage he had been looking for so long. From that point she had to make no extra effort: nature herself taught what was to be done.

When his lesson in love was over, Daphnis, still thinking like a shepherd, was eager to run to Chloe and do everything he had learned right away, as if afraid that he would forget if he delayed. But Lycaenium held him back with these words: "There is something more you should know, Daphnis. 2. Because I'm a mature woman, this didn't hurt at all; long ago another man taught me this lesson and took my virginity as his reward. But when Chloe has this sort of wrestling match with you, she will scream and cry and lie bleeding heavily [as if murdered]. 3. But don't be afraid of the blood, though when you convince her to surrender herself to you, bring her to this spot so that if she yells no one will hear it, if she weeps no one will see it, and if she bleeds she can wash in the spring. And just remember that I made you a man before Chloe did." 19

Leaving him with this advice, Lycaenium went off to a different part of the woods, saying that she was still looking for her goose, while Daphnis mulled over what she had said and abandoned his previous impulse. He was reluc- 20

τότερον ὤκνει φιλήματος καὶ περιβολῆς, μήτε βοῆσαι θέλων αὐτὴν ὡς πρὸς πολέμιον μήτε δακρῦσαι ὡς ἀλγοῦσαν μήτε αἵμαχθῆναι καθάπερ πεφονευμένην· 2. ἀρτιμαθῆς γὰρ ὢν ἐδεδοίκει τὸ αἷμα καὶ ἐνόμιζεν ὅτι ἄρα ἐκ μόνου τραύματος αἷμα γίνεται. γνοὺς δὲ τὰ συνήθη τέρπεσθαι μετ' αὐτῆς ἐξέβη τῆς ὕλης καὶ ἔλθων ἵνα ἐκάθητο στεφανίσκον ἴων πλέκουσα τὸν τε χῆνα τοῦ ἀετοῦ τῶν ὀνύχων ἐβένυστο ἐξαρπάσαι καὶ περιφύς ἐφίλησεν οἶον ἐν τῇ τέρψει Λυκαίνιον· τοῦτο γὰρ ἐξῆν ὡς ἀκίνδυνον. 3. ἡ δὲ τὸν στέφανον ἐφήρμοσεν αὐτοῦ τῇ κεφαλῇ καὶ τὴν κόμην ἐφίλησεν ὡς τῶν ἴων κρείττονα καὶ τῆς πήρας προκομίσασα παλάθης μοῖραν καὶ ἄρτους τινὰς ἔδωκε φαγεῖν καὶ ἐσθίοντος ἀπὸ τοῦ στόματος ἤρπαξε καὶ οὕτως ἦσθιεν ὥσπερ νεοττὸς ὄρνιθος.

21 Ἐσθιόντων δὲ αὐτῶν καὶ περιττότερα φιλούντων ὦν ἦσθιον, ναῦς ἀλιέων ὠφθη παραπλέουσα. ἄνεμος μὲν οὐκ ἦν, γαλήνη δὲ ἦν, καὶ ἐρέττειν ἐδόκει καὶ ἤρεττον ἐρρωμένως· ἠπείγοντο γὰρ νεαλείς ἰχθύς εἰς τὴν πόλιν διασώσασθαι τῶν τινι πλουσίων. 2. οἶον οὖν εἰώθασι ναῦται δρᾶν ἐς καμάτων ἀμέλειαν, τοῦτο κάκεινοι δρῶντες τὰς κώπας ἀνέφερον· εἰς μὲν αὐτοῖς κελυστῆς ναυτικὰς ἦδεν ὠδὰς, οἱ δὲ λοιποὶ καθάπερ χορὸς ὁμοφώνως κατὰ καιρὸν τῆς ἐκείνου φωνῆς ἐβόων. 3. ἡνίκα μὲν οὖν ἐν ἀναπεπταμένη τῇ θαλάσση ταῦτα ἔπραττον, ἠφανίζετο ἡ βοή χεομένης τῆς φωνῆς εἰς πολὺν ἀέρα· ἐπεὶ δὲ ἄκρα τινὶ ὑποδραμόντες εἰς κόλπον μηνοειδῆ καὶ κοῖλον εἰσήλασαν, μείζων μὲν ἠκούετο βοή, σαφῆ δὲ ἐξέπιπτεν εἰς τὴν γῆν τὰ τῶν κελυστῶν⁸⁴ ἄσματα. 4. κοῖλος γὰρ αὐλῶν⁸⁵ ὑπερκεί-

⁸⁴ Cobet: κελυσμάτων V: λευκασμάτων F

⁸⁵ Edmonds: τὸ πεδίον αὐλῶν V F

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tant to pester Chloe for more than kissing and hugging: he did not want her shouting at him as if he were an enemy, or weeping as if in pain, or bleeding as if murdered. 2. This was the first he had heard about the blood and he was frightened, believing that surely blood comes only from a wound. Having resolved to go on enjoying himself with her in the usual ways, he left the woods and when he came to where she sat plaiting a little garland of violets, he made up a story about snatching the goose from the eagle's talons, and then hugged her and kissed her the way he had kissed Lycaenium at the height of his pleasure: that he could do without risk. 3. She fitted the garland on his head and kissed his hair, saying it was better than the violets, then produced from her knapsack a piece of fruitcake and some bread and gave it to him to eat. What he ate she snatched from his mouth and ate it like a baby bird.

While they were eating, and doing more kissing than eating, a fishing boat came into view as it sailed by. There was no wind and the sea was calm, so they had decided to row and were rowing hard, since they were in a hurry to deliver some newly caught fish to a certain rich man in the city while it was fresh. 2. As they pulled their oars they did what sailors typically do to take their minds off their toil: one, acting as boatswain, sang sea shanties while the others piped up in unison, like a chorus, at the prompting of his voice. 3. As long as they did this on the open sea, the noise vanished as their voices were dispersed over an expanse of air, but when they rounded a given cape and rowed into a crescent-shaped and hill-rimmed bay, the noise was amplified and the boatswains' shanties carried clearly to the land. 4. For situated above was a hill-rimmed glen that re-

21

μενος⁸⁶ καὶ τὸν ἦχον εἰς αὐτὸν ὡς ὄργανον δεχόμενος πάντων τῶν λεγομένων μιμητὴν φωνὴν ἀπεδίδον, ἰδίᾳ μὲν τῶν κωπῶν τὸν ἦχον, ἰδίᾳ δὲ τὴν φωνὴν τῶν ναυτῶν, καὶ ἐγένετο ἄκουσμα τερπνόν. φθανούσης γὰρ τῆς ἀπὸ τῆς θαλάσσης φωνῆς ἢ ἐκ τῆς γῆς φωνὴ τοσοῦτον ἐπαύετο βράδιον ὅσον ἤρξατο.

22 Ὁ μὲν οὖν Δάφνις εἰδὼς τὸ πραττόμενον μόνη τῇ θαλάσῃ προσεῖχε καὶ ἐτέρπετο τῇ νηὶ παρατρεχούσῃ τὸ πεδίον θάπτον πτεροῦ καὶ ἐπειρᾶτό τινα διασώσασθαι τῶν ἀσμάτων, ὡς γένοιτο τῆς σύριγγος μέλη· 2. ἢ δὲ Χλόη, τότε πρῶτον πειρωμένη τῆς καλουμένης ἠχοῦς, ποτὲ μὲν εἰς τὴν θάλασσαν ἀπέβλεπε τῶν ναυτῶν κελευόντων, ποτὲ δὲ εἰς τὴν ὕλην⁸⁷ ὑπέστρεφε ζητοῦσα τοὺς ἀντιφωνοῦντας. 3. καὶ ἐπεὶ παραπλευσάντων ἦν κὰν τῷ αὐλῶνι σιγῇ, ἐπυθάνετο τοῦ Δάφνιδος εἰ καὶ ὀπίσω τῆς ἄκρας ἐστὶ θάλασσα καὶ ναῦς ἄλλη παραπλεῖ καὶ ἄλλοι ναῦται τὰ αὐτὰ ἦδον καὶ ἅμα πάντες σιωπῶσι. 4. γελάσας οὖν ὁ Δάφνις ἦδὺν καὶ φιλήσας ἦδιον φίλημα καὶ τὸν τῶν ἴων στέφανον ἐκείνῃ περιθείς ἤρξατο αὐτῇ μυθολογεῖν τὸν μῦθον τῆς Ἥχους, αἰτήσας εἰ διδάξειε μισθὸν παρ' αὐτῆς ἄλλα φιλήματα δέκα.

23 “Νυμφῶν, ὦ κόρη, πολὺ γένος, Μελίαι καὶ⁸⁸ Δρυάδες καὶ Ἐλειοί, πᾶσαι καλάί, πᾶσαι μουσικαί. μίας τούτων θυγάτηρ Ἥχῃ γίνεται, θνητὴ μὲν ὡς ἐκ πατρὸς θνητοῦ, καλὴ δὲ ὡς ἐκ μητρὸς καλῆς. 2. τρέφεται μὲν ὑπὸ Νυμφῶν, παιδεύεται δὲ ὑπὸ Μουσῶν συρίζειν, αὐλεῖν, <ἄδειν>⁸⁹ τὰ πρὸς λύραν, τὰ πρὸς κιθάραν, πᾶσαν ᾠδὴν ὥστε καὶ παρθενίας εἰς ἄνθος ἀκμάσασα

⁸⁶ ὑποκ- F

⁸⁷ γῆν F

⁸⁸ Μελίαι καὶ Cobet:

μελικαὶ V: μέλι καὶ F

⁸⁹ Suppl. Reeve

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ceived the sound like a musical instrument and returned a voice that imitated everything that was said, the sound of the oars, the voices of the sailors, each distinct. It made for pleasant listening, the sound from the sea coming first, then the sound from the land ending as much later as it began.

Daphnis knew what was going on and fixed his attention on the sea, enjoying the boat as it scudded past the plain faster than a bird and trying to retain some of the songs so that they could be tunes for his syrinx. 2. But this was Chloe's first experience of what is called an echo, so she kept looking out to sea, where the sailors were calling the stroke, and then turning around toward the woods in search of the answering voices. 3. After they had sailed by and the glen was quiet, she asked Daphnis whether there was sea behind the cape too, with another ship sailing by and other sailors singing the same songs and all falling silent together. 4. Laughing sweetly and giving her an even sweeter kiss, Daphnis fitted the garland of violets on her and began to tell her the story of Echo, asking a fee of ten more kisses for teaching her.⁴² 22

"Manifold is the race of Nymphs, my girl: there are Meliae and Dryads and Heleii,⁴³ all beautiful, all musical. One of them had a daughter, Echo, mortal in having a mortal father but beautiful in having a beautiful mother. 2. She was brought up by Nymphs and taught by Muses to play the syrinx and the pipes, <to sing> tunes for the lyre, tunes for the cithara, every kind of song. So when she reached 23

⁴² For the story cf. Ovid, *Met.* 3.356–401.

⁴³ Nymphs associated respectively with ash trees, oak trees, and marshes.

ταῖς Νύμφαις συνεχόρευε, ταῖς Μούσαις συνῆδεν. ἄρρενας δὲ ἔφενυγε πάντας, καὶ ἀνθρώπους καὶ θεούς, φιλοῦσα τὴν παρθενίαν. 3. ὁ Πᾶν ὀργίζεται τῇ κόρῃ, τῆς μουσικῆς φθονῶν, τοῦ κάλλους μὴ τυχῶν, καὶ μανίαν ἐμβάλλει τοῖς ποιμέσι καὶ τοῖς αἰπόλοις· οἱ δὲ ὥσπερ κύνες ἢ λύκοι διασπῶσιν αὐτὴν καὶ ρίπτουσιν εἰς πᾶσαν τὴν γῆν ἔτι ἄδοντα τὰ μέλη, 4. καὶ τὰ μέλη Γῆ χαριζομένη Νύμφαις ἔκρυψε πάντα καὶ ἐτήρησε τὴν μουσικὴν καὶ γνώμη Μουσῶν ἀφήσι φωνὴν καὶ μιμείται πάντα καθάπερ τότε ἢ κόρη, θεούς, ἀνθρώπους, ὄργανα, θηρία· μιμείται καὶ αὐτὸν συρίττοντα τὸν Πᾶνα, 5. ὁ δὲ ἀκούσας ἀναπηδᾷ καὶ διώκει κατὰ τῶν ὀρῶν οὐκ ἐρῶν τυχεῖν ἀλλ' ἢ τοῦ μαθεῖν τίς ἐστὶν ὁ λανθάνων μαθητής." ταῦτα μυθολογήσαντα τὸν Δάφνιν οὐδέκα μόνον φιλήματα ἀλλὰ πάνυ πολλὰ κατεφίλησεν ἢ Χλόη· μικροῦ γὰρ καὶ τὰ αὐτὰ εἶπεν ἢ Ἥχῳ καθάπερ μαρτυροῦσα ὅτι μηδὲν ἐβέβησεν.

24 Θερμοτέρου δὲ καθ' ἑκάστην ἡμέραν γινομένου τοῦ ἡλίου οἷα τοῦ μὲν ἦρος παυομένου, τοῦ δὲ θέρου ἀρχομένου, πάλιν αὐτοῖς ἐγίνοντο καιναὶ τέρψεις καὶ θέρειοι. 2. ὁ μὲν γὰρ ἐνήχετο ἐν τοῖς ποταμοῖς, ἢ δὲ ἐν ταῖς πηγαῖς ἐλούετο. ὁ μὲν ἐσύριζεν ἀμιλλώμενος πρὸς τὰς πίτυς, ἢ δὲ ἦδε ταῖς ἀηδόσιν ἐρίζουσα. ἐθήρων ἀκρίδας λάλους, ἐλάμβανον τέττιγας ἠχοῦντας· ἄνθη συνέλεγον, δένδρα ἔσειον, ὀπώραν ἤσθιον. ἤδη ποτὲ καὶ γυμνοὶ συγκατεκλίθησαν καὶ ἐν δέρμα αἰγὸς ἐπεσύραντο, 3. καὶ ἐγένετο ἂν γυνὴ Χλόη ραδίως εἰ μὴ Δάφνιν ἐτάραξε τὸ αἶμα. ἀμέλει καὶ δεδοικῶς μὴ νικηθῆναι τὸν λογισμὸν ποτε πολλὰ γυμνοῦσθαι τὴν Χλόην οὐκ ἐπέτρεπεν, ὥστε ἐθαύμαζε μὲν ἢ Χλόη, τὴν δὲ αἰτίαν ἠδέϊτο πυθέσθαι.

25 Ἐν τῷ θέρει τῷδε καὶ μνηστήρων πλήθος ἦν περὶ τὴν Χλόην καὶ πολλοὶ πολλαχόθεν ἐφοίτων παρὰ τὸν

BOOK III

the flower of maidenhood she danced with the Nymphs, she sang with the Muses. She shunned all males, humans and gods alike, liking her maidenhood. 3. Pan grew angry with the girl, being jealous of her music and unsuccessful at winning her beauty. He afflicted the shepherds and goatherds with madness, and they tore her apart like dogs or wolves and scattered her limbs, still singing, over all the earth. 4. As a favor to Nymphs, Earth hid all her limbs and preserved their music, and by will of the Muses, she has a voice and imitates everything just as that girl once did: gods, humans, instruments, animals. She even imitates Pan himself as he plays the syrinx, 5. and when he hears her he jumps up and chases over the hills, yearning only to know who his invisible pupil is." When Daphnis finished this tale, Chloe gave not only ten but a great many kisses, for Echo had repeated virtually everything, as if to testify that he told no lies.

As the sun grew hotter by the day, spring winding down and summer beginning, they again found new pleasures, summery ones. 2. He swam in the rivers, she bathed in the springs. He played the syrinx in competition with the pines, she sang in rivalry with the nightingales. They hunted chattering locusts, caught noisy cicadas. They picked flowers, shook trees, ate fruit. One day they even lay down naked together and covered up with a single goat-skin. 3. Chloe might easily have become a woman if the thought of blood had not disturbed Daphnis. Indeed he feared that some day his resolution might be overcome, so he did not let Chloe take off her clothes very often. Chloe wondered about this but was too modest to ask the reason why. 24

This summer there was a throng of suitors around Chloe. They came in great numbers from many places to 25

Δρύαντα πρὸς γάμον αἰτοῦντες αὐτήν, καὶ οἱ μὲν τι δῶρον ἔφερον, οἱ δὲ ἐπηγγέλλοντο μεγάλα εἰ ταύτης τύχοιεν. 2. ἡ μὲν οὖν Νάπη ταῖς ἐλπίσιν ἐπαιρομένη συνεβούλευεν ἐκδιδόναί τὴν Χλόην μηδὲ κατέχειν οἴκοι πρὸς πλεόν τηλικαύτην κόρην, ἢ τάχα μικρὸν ὕστερον νέμουσα τὴν παρθενίαν ἀπολέσει καὶ ἄνδρα ποιήσεταιί τινα τῶν ποιμένων ἐπὶ μῆλοις ἢ ρόδοις, ἀλλ' ἐκείνην τε ποιῆσαι δέσποιναν οἰκίας καὶ αὐτοὺς πολλὰ λαβόντας ἰδίῳ φυλάττειν αὐτὰ καὶ γνησίῳ παιδίῳ (ἐγεγόνει δὲ αὐτοῖς ἄρρεν παιδίον οὐ πρὸ πολλοῦ τιος). 3. ὁ δὲ Δρύας ποτὲ μὲν ἐθέλγετο τοῖς λεγομένοις, μείζονα γὰρ ἢ κατὰ ποιμαίνουσαν κόρην δῶρα ὠνομάζετο παρ' ἐκάστου, ποτὲ δέ, <ἐννοήσας>⁹⁰ ὡς κρείττων ἐστὶν ἢ παρθένος μνηστήρων γεωργῶν καὶ ὡς εἴ ποτε τοὺς ἀληθινοὺς γονέας εὔροι μεγάλως αὐτοὺς εὐδαίμονας θήσει, ἀνεβάλλετο τὴν ἀπόκρισιν καὶ εἶλκε χρόνον ἐκ χρόνου καὶ ἐν τῷ τέως ἀπεκέρδαιεν οὐκ ὀλίγα δῶρα. 4. ἡ μὲν δὴ μαθοῦσα λυπηρῶς πάνν διῆγε καὶ τὸν Δάφνιν ἐλάνθανεν ἐπὶ πολὺ, λυπεῖν οὐ θέλουσα· ὡς δὲ ἐλιπάρει καὶ ἐνέκειτο πνιθανόμενος καὶ ἐλυπέτο μᾶλλον μὴ μανθάνων ἢ ἔμελλε μαθῶν, πάντα αὐτῷ διηγείται, τοὺς μνηστευομένους ὡς πολλοὶ καὶ πλούσιοι, τοὺς λόγους οὐς ἡ Νάπη σπεύδουσα τὸν γάμον ἔλεγεν, ὡς οὐκ ἀπέιπατο Δρύας, ἀλλ' εἰς τὸν τρυγητὸν ἀναβέβληται.

- 26 Ἐκφρων ἐπὶ τούτοις ὁ Δάφνις γίνεται καὶ ἐδάκρυσε καθήμενος, ἀποθανεῖσθαι μηκέτι νεμούσης Χλόης λέγων καὶ οὐκ αὐτὸς μόνος ἀλλὰ καὶ τὰ πρόβατα μετὰ τοιοῦτον ποιμένα. εἶτα ἀνενεγκὼν ἐθάρρει καὶ πείσει ἐνενοῖε τὸν πατέρα καὶ ἓνα τῶν μνωμένων αὐτὸν

⁹⁰ Add. Villoison

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visit Dryas and ask for her hand in marriage. Some brought a present, some made big promises should they win her. 2. Nape was elated by the prospects; her advice was to marry Chloe off and not to keep a girl her age at home any longer, when pretty soon she would lose her maidenhood in the pasture and make a man of some shepherd in return for apples or roses. No, they should make her mistress of a household, get a windfall for themselves, and put it aside for their own natural child (a male child had been born to them not long before). 3. There were moments when Dryas was tempted by her rationale, since the gifts promised by each suitor exceeded the norm for a shepherd girl, but at other moments he thought that this maiden was too good for rustic suitors, and if she ever found her real parents she would make his family very well off. So he delayed his reply and played for time, and in the meantime he made no small profit in gifts. 4. When she heard about this she had a miserable time and managed to keep it from Daphnis for quite a while, not wanting to make him miserable. But he was insistent and pressed her for answers, and was more miserable not knowing than he would be if he knew, so she told him everything: that she had many rich suitors, the arguments Nape was using in her eagerness for the wedding, that Dryas had not said no but had put off his decision until the grape harvest.

At this Daphnis became distraught. He sat down and burst into tears, saying that he would die if Chloe no longer grazed with him, and the sheep along with him, without such a shepherdess. Then he recovered and began to take heart, formed a plan to win over her father, started counting himself as one of the suitors, and was confident that he

26

ἠρίθμει καὶ πολὺν κρατήσειν ἤλπιζε τῶν ἄλλων. 2. ἐν αὐτὸν ἐτάραττεν· οὐκ ἦν Δάμων πλούσιος⁹¹. τοῦτο αὐτοῦ τὴν ἐλπίδα μόνον λεπτὴν εἰργάζετο. ὅμως δὲ ἐδόκει μνάσθαι, καὶ τῇ Χλόῃ συνεδόκει. τῷ Δάμωνι μὲν οὖν οὐδὲν ἐτόλμησεν εἰπεῖν, τῇ Μυρτάλῃ δὲ θαρρήσας καὶ τὸν ἔρωτα ἐμήνυσε καὶ περὶ τοῦ γάμου λόγους προσήνεγκεν, ἣ δὲ τῷ Δάμωνι νύκτωρ ἐκοινώσατο. 3. σκληρῶς δὲ ἐκείνου τὴν ἔντευξιν ἐνεγκόντος καὶ λοιδορήσαντος εἰ παιδὶ θυγάτριον ποιμένων προξενεῖ μεγάλην ἐν τοῖς γνωρίσμασιν ἐπαγγελιομένῳ τύχην, ὃς αὐτοὺς εὐρῶν τοὺς οἰκείους καὶ ἐλευθέρους θήσει καὶ δεσπότας ἀγρῶν μειζόνων, ἣ Μυρτάλῃ διὰ τὸν ἔρωτα φοβουμένη μὴ τελέως ἀπελπίσας ὁ Δάφνις τὸν γάμον τολμήσῃ τι θανατῶδες ἄλλας αὐτῷ τῆς ἀντιρρήσεως αἰτίας ἀπήγγειλε· 4. “πένητές ἐσμεν, ὦ παῖ, καὶ δεόμεθα νύμφης φερούσης τι μᾶλλον· οἱ δὲ πλούσιοι καὶ πλουσίων νυμφίων δεόμενοι. ἴθι δῆ, πείσον Χλόην, ἣ δὲ τὸν πατέρα, μηδὲν αἰτεῖν μέγα καὶ <δοῦναι>⁹² γαμεῖν. πάντως δέ που κακείνη φιλεῖ σε καὶ βούλεται συγκαθεύδειν πένητι καλῷ μᾶλλον ἢ πιθήκῳ πλουσίῳ.”

27 Μυρτάλῃ μὲν οὐποτε ἐλπίσασα Δρύαντα τούτοις συντεθήσεσθαι μνηστήρας ἔχοντα πλουσιωτέρους εὐπρεπῶς ᾤετο παρητήσθαι τὸν γάμον, Δάφνις δὲ οὐκ εἶχε μέμφεσθαι τὰ λελεγμένα. λειπόμενος δὲ πολὺ τῶν αἰτουμένων τὸ σύνηθες ἐρασταῖς πενομένους ἔπραττεν· ἐδάκρυε καὶ τὰς Νύμφας αὖθις ἐκάλει βοηθούς. 2. αἱ δὲ αὐτῷ καθεύδοντι νύκτωρ ἐν τοῖς αὐτοῖς ἐφίστανται σχήμασιν, ἐν οἷς καὶ πρότερον· ἔλεγε δὲ ἣ

⁹¹ πλούσιος V: πλούσιος ἀλλ' οὐδὲ ἐλεύθερος εἰ καὶ πλούσιος F ⁹² Add. Dalmeyda

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would easily beat out the others. 2. One thing worried him: Lamo was not rich. This was the one factor that kept his hope slight. Even so, he thought that he should ask for her hand, and Chloe thought so too. He dared say nothing to Lamo but found the courage to reveal his love to Myrtale and to broach the subject of marriage, and that night she shared this with Lamo. 3. He adamantly rejected her advocacy and upbraided her for thinking to make a match between the daughter of shepherds and their son, who by his tokens was destined for great things and who, should he find his own family, would make the two of them free and masters of a larger spread. Because love was involved, Myrtale feared that if Daphnis' hope of marriage were completely disappointed he would do something lethal, so she gave him a different account of the rejection: 4. "We are poor people, my son, and look for a bride who will add some value, while they are rich and looking for rich bridegrooms. So come on, you convince Chloe, and get her to convince her father, to consent to the marriage without asking for a lot. I'm sure she loves you too and would rather sleep with a poor man who's handsome than a monkey who's rich."

Never expecting that Dryas would agree to this proposal as long as he had richer suitors, Myrtale thought that she had begged off the marriage in a plausible way, while Daphnis could find no fault with what she said. But falling far short of what he had asked, he did what penurious lovers usually do: he started to cry and appealed to the Nymphs once again for help. 2. As he slept that night they appeared to him in the same guise as before, and again it

27

πρεσβυτάτη πάλιν· “γάμον μὲν μέλει τῆς Χλόης ἄλλω θεῷ, δῶρα δέ σοι δώσομεν ἡμεῖς ἃ θέλξει Δρύαυτα. 3. ἡ ναῦς ἡ τῶν Μηθυμναίων νεανίσκων, ἧς τὴν λύγον αἰσαί ποτε αἶγες κατέφαγον, ἡμέρα μὲν ἐκείνη μακρὰν τῆς γῆς ὑπηνέχθη πνεύματι, νυκτὸς δὲ πελαγίου ταραξάντος ἀνέμου τὴν θάλασσαν εἰς τὴν γῆν εἰς τὰς τῆς ἄκρας πέτρας ἐξεβράσθη. 4. αὕτη μὲν οὖν διεφθάρη καὶ <τὰ> πολλὰ τῶν ἐν αὐτῇ, βαλάντιον δὲ τρισχιλίων δραχμῶν ὑπὸ τοῦ κύματος ἀπεπτύσθη καὶ κεῖται φυκίοις κεκαλυμμένον πλησίον δελφίνου νεκροῦ, δι’ ὃν οὐδεὶς οὐδὲ προσῆλθεν ὁδοιπόρος, τὸ δυσῶδες τῆς σηπεδόνος παρατρέχων. 5. ἀλλὰ σὺ πρόσσελθε καὶ προσελθὼν ἀνελοῦ καὶ ἀνελόμενος δός. ἱκανόν σοι νῦν δόξαι μὴ πένητι, χρόνῳ δὲ ὕστερον ἔση καὶ πλούσιος.”

28 Αἱ μὲν ταῦτα εἰποῦσαι τῇ νυκτὶ συναπῆλθον, γεομένης δὲ ἡμέρας ἀναπηδήσας ὁ Δάφνις περιχαρῆς ἤλαυνε ροίζῳ πολλῶ τὰς αἶγας εἰς τὴν νομὴν καὶ τὴν Χλόην φιλήσας καὶ τὰς Νύμφας προσκυνήσας κατήλθεν ἐπὶ <τὴν> θάλασσαν ὡς περιρράνασθαι θέλων καὶ ἐπὶ τῆς ψάμμου πλησίον τῆς κυματογῆς ἐβάδιζε ζητῶν τὰς τρισχιλίας. 2. ἔμελλε δὲ ἄρα οὐ πολὺν κάματον ἔξειν· ὁ γὰρ δελφίς οὐκ ἀγαθὸν ὁδωδὼς αὐτῷ προσέπιπτεν ἔρριμμένος καὶ μυδῶν, οὗ τῇ σηπεδόνι καθάπερ ἠγεμόνι χρώμενος ὁδοῦ προσῆλθέ τε εὐθὺς καὶ τὰ φυκία ἀφελὼν εὐρίσκει τὸ βαλάντιον ἀργυρίου μεστόν. 3. τοῦτο ἀνελόμενος καὶ εἰς τὴν πῆραν ἐνθέμενος οὐ πρόσθεν ἀπῆλθε πρὶν τὰς Νύμφας εὐφημῆσαι καὶ αὐτὴν τὴν θάλασσαν· καίπερ γὰρ αἰπόλος ὢν, ἤδη καὶ τὴν θάλασσαν ἐνόμιζε τῆς γῆς γλυκυτέραν ὡς εἰς τὸν γάμον αὐτῷ τὸν Χλόης συλλαμβάνουσαν.

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was the eldest who spoke: "Another god is in charge of Chloe's marriage, but we will give you presents that will entice Dryas. 3. The young Methymnaeans' boat, whose willow shoot your goats ate up, was blown far from land that day, but during the night an onshore wind churned the sea and the boat was cast ashore on the rocks of the cape. 4. The boat itself and most of its cargo were destroyed, but a purse containing three thousand drachmas was tossed up by the surf and is lying covered with seaweed beside a dead dolphin, so that no passerby has gone anywhere near it but gives it a wide berth because of the stench of the putrefaction. 5. But you approach it, and when you get there, retrieve it, and when you have retrieved it, make a present of it. It is enough for now that you not seem poor; in time you will actually be rich."

This said, they vanished with the night. At daybreak 28 Daphnis jumped up in high spirits and whistled loudly as he drove his goats to pasture. He gave Chloe a kiss and paid homage to the Nymphs, then went down to the sea as if wanting to have a splash and walked along the sand beside the breakers in search of the three thousand. 2. And apparently it would not take much effort, for the unpleasant odor of the beached and rotting dolphin assaulted him. Using its putrefaction to guide his way, he went straight to it, removed the seaweed, and found the purse full of money. 3. This he retrieved and put in his knapsack, and did not leave before praising the Nymphs' name and the sea itself, for though he was a goatherd he now thought the sea sweeter than the land, since it was the sea helping him marry Chloe.

29 Εὐλημμένος δὲ τῶν τρισχιλίων οὐκέτ' ἔμελλεν ἄλλ' ὡς πάντων ἀνθρώπων πλουσιώτατος, οὐ μόνον τῶν ἐκεῖ γεωργῶν, αὐτίκα ἔλθων παρὰ τὴν Χλόην διηγείται τὸ ὄναρ, δείκνυσι τὸ βαλάντιον, κελεύει τὰς ἀγέλας φυλάττειν ἔστ' ἂν ἐπανέλθῃ, καὶ συντείνας σοβεῖ παρὰ τὸν Δρύαντα καὶ εὐρῶν πυρούς τινας ἄλωνοτριβοῦντα μετὰ τῆς Νάπης πᾶν θρασὺν ἐμβάλλει λόγον περὶ γάμον. 2. "ἐμοὶ δὸς Χλόην γυναῖκα. ἐγὼ καὶ θερίζειν⁹³ οἶδα καλῶς καὶ κλᾶν ἄμπελον καὶ φυτὰ κατορύσσειν· οἶδα καὶ γῆν ἄρουν καὶ λικμηῆσαι πρὸς ἄνεμον. ἀγέλην δὲ ὅπως νέμω μάρτυς Χλόη. πεντήκοντα αἶγας παραλαβὼν διπλασίονας πεποίηκα· ἔθρεψα καὶ τράγους μεγάλους καὶ καλούς, πρότερον δὲ ἀλλοτρίοις τὰς αἶγας ὑπεβάλλομεν. 3. ἀλλὰ καὶ νέος εἰμὶ καὶ γείτων ὑμῖν ἄμεμπτος, καί με ἔθρεψεν αἰξ ὡς Χλόην οἷς. τοσοῦτον δὲ τῶν ἄλλων κρατῶν οὐδὲ δώροις ἠττηθήσομαι. 4. ἐκείνοι δώσουσιν αἶγας καὶ πρόβατα καὶ ζεύγος ψωραλέων βοῶν καὶ σῖτον μηδὲ ἀλεκτορίδας θρέψαι δυνάμενον, παρ' ἐμοῦ δὲ αἶδε ὑμῖν τρισχίλια. μόνον ἴστω τοῦτο μηδεῖς, μὴ Λάμων αὐτὸς οὐμὸς πατήρ." ἅμα τε ἐδίδου καὶ περιβαλὼν κατεφίλει.

30 Οἱ δὲ παρ' ἐλπίδα ἰδόντες τοσοῦτον ἀργύριον αὐτίκα τε δώσειν ἐπηγγέλλοντο τὴν Χλόην καὶ πείσειν ὑπισχνούντο τὸν Λάμωνα. 2. ἡ μὲν δὴ Νάπη μετὰ τοῦ Δάφνιδος αὐτοῦ μένουσα περιήλαυε τὰς βοῦς καὶ τοῖς τριβόλοις κατειργάζετο τὸν στάχυν· ὁ δὲ Δρύας θησαυρίσας τὸ βαλάντιον ἔνθα ἀπέκειτο τὰ γνωρίσματα ταχὺς παρὰ τὸν Λάμωνα καὶ τὴν Μυρτάλην ἐφέρετο μέλλον παρ' αὐτῶν, τὸ καινότατον, μνᾶσθαι νυμφίον· 3. εὐρῶν δὲ κάκείνους κριθία μετροῦντας οὐ

⁹³ Kairis: συρίζειν V F

With the three thousand in hand he waited no longer, but feeling that he was the richest not only of the farmers there but of all mankind, he went straight to Chloe, told her about his dream, showed her the purse, told her to look after the flocks until he got back, and bounded away to see Dryas. He found him with Nape threshing some grain and launched into a very bold proposal of marriage: 2. "Give me Chloe as my wife. I know how to make a good harvest, prune a vine, and plant trees. I know how to till the ground and winnow in a wind, and Chloe can witness how I graze a flock. I had fifty she-goats when I took over and doubled their number. I have also raised nice big he-goats, where before we used to mate our she-goats with other people's he-goats. 3. Furthermore, I am young and a faultless neighbor to you, and a she-goat nursed me just as a ewe nursed Chloe. In all this I outdo the others, and I will not be beaten when it comes to gifts either: 4. they will offer goats and sheep, a pair of mangy oxen, and grain that couldn't even keep hens alive, while from me here's three thousand for you. One thing: no one must know about this, not even my own father Lamo." As he made the gift, he hugged and kissed him. 29

At the unexpected sight of so much money they promised on the spot to give him Chloe and undertook to persuade Lamo. 2. Nape stayed there with Daphnis, driving the oxen around and grinding the ears of corn under the threshing boards, while Dryas stored the purse where the tokens were kept and then hurried off to see Lamo and Myrtale, intending something very novel: to ask for their son's hand in marriage. 3. He found them measuring the 30

πρὸ πολλοῦ λελικμημένα ἀθύμως τε ἔχοντας ὅτι μικροῦ δεῖν ὀλιγώτερα ἦν τῶν καταβληθέντων σπερμάτων, ἐπ' ἐκείνοις μὲν παρεμυθήσατο, κοινὴν ὁμολογήσας αἰτίαν πανταχοῦ γεγονέναι, 4. τὸν δὲ Δάφνιν ἠτέϊτο Χλόη καὶ ἔλεγεν ὅτι πολλὰ ἄλλων διδόντων οὐδὲν παρ' αὐτῶν λήψεται, μᾶλλον δέ τι οἴκοθεν αὐτοῖς ἐπιδώσει· συντεθράφθαι γὰρ ἀλλήλοις κὰν τῷ νέμειν συνῆφθαι φιλία ῥαδίως λυθῆναι μὴ δυναμένη, ἤδη δὲ καὶ ἡλικίαν ἔχει ὡς συγκαθεύδειν μετ' ἀλλήλων. 5. ὁ μὲν ταῦτα καὶ ἔτι πλείω <τούτων>⁹⁴ ἔλεγεν, οἷα τοῦ πείσαι λέγων ἄθλον ἔχων τὰς τρισχιλίας· ὁ δὲ Λάμων μήτε πενίαν ἔτι προβάλλεσθαι δυνάμενος, αὐτοὶ γὰρ οὐχ ὑπερηφάνουν, μήτε ἡλικίαν Δάφνιδος, ἤδη γὰρ μειράκιον ἦν, τὸ μὲν ἀληθὲς οὐδ' ὡς ἐξηγόρευσεν, ὅτι κρείττων ἐστὶ τοιούτου γάμου, χρόνον δὲ σιωπήσας ὀλίγον οὕτως ἀπεκρίνατο·

- 31 “Δίκαια ποιεῖτε τοὺς γείτονας προτιμῶντες τῶν ξένων καὶ πενίας ἀγαθῆς πλοῦτον μὴ νομίζοντες κρείττονα. ὁ Πὰν ὑμᾶς ἀντὶ τῶνδε καὶ αἱ Νύμφαι φιλήσειαν. 2. ἐγὼ δὲ σπεύδω μὲν καὶ αὐτὸς τὸν γάμον τοῦτον· καὶ γὰρ ἂν μαινοίμην εἰ μὴ γέρων τε⁹⁵ ὦν ἤδη καὶ χειρὸς εἰς τὰ ἔργα δεόμενος περιττοτέρας ὤμην⁹⁶ καὶ τὸν ὑμέτερον οἶκον φίλον προσλαβεῖν ἀγαθόν τι μέγα· 3. περισπούδαστος δὲ καὶ Χλόη, καλὴ καὶ ὠραία κόρη καὶ πάντα ἀγαθῆ· δούλος δὲ ὦν οὐδενός εἰμι τῶν ἐμῶν κύριος, ἀλλὰ δεῖ τὸν δεσπότην μανθάνοντα ταῦτα συγχωρεῖν. φέρε οὖν ἀναβαλώμεθα τὸν γάμον εἰς τὸ μετόπωρον· 4. ἀφίξεσθαι τότε λέγουσιν αὐτὸν οἱ παραγινόμενοι πρὸς ἡμᾶς ἐξ ἄστεος. τότε

⁹⁴ Add. Reeve
ρων τε V

⁹⁵ Courier: εἰ μὴ γέροντες F: ἡμιγέ-
⁹⁶ Courier: ὡς μὴ V F

BOOK III

barley that they too had just been winnowing and in low spirits because the barley was practically less than the seed that had been sown. He spoke comfortingly about this, saying that it was a common complaint everywhere. 4. Then he asked for Daphnis as a husband for Chloe, saying that while others were making large offers, he would accept nothing from them; instead, he would give Lamo and Myrtale some of his own property. After all, they had been brought up together and while grazing had been bonded by an affection that could not be easily broken; and now they were of an age to go to bed together. 5. He made these arguments and then some, as was natural for one whose prize for persuasion was three thousand. As an excuse Lamo could no longer plead poverty, since the other couple were not looking down on them, or Daphnis' age, since he was now a young man. Even so, he did not voice his true feeling, that Daphnis was too good for such a marriage, but after a brief silence he gave this answer:

“You are right to value neighbors over strangers and not to think wealth better than honest poverty. For that may Pan and the Nymphs cherish you. 2. I'm eager for this marriage too: now that I'm an old man and need an extra hand for the work, I would be insane if I did not think it a great advantage to ally our households. 3. Besides, Chloe is much sought after too: she's a fine young girl and good at everything. But since I'm a slave without any authority over my affairs, my master has to be informed about this and give his consent. So look, let's postpone the wedding until the autumn: 4. the travelers from town say that he will be here at that time. Then they will be man and wife, but

ἔσονται ἀνὴρ καὶ γυνή· νῦν δὲ φιλείτωσαν ἀλλήλους ὡς ἀδελφοί. ἴσθι μόνον, ᾧ Δρύα, τοσοῦτον· σπεύδεις περὶ μειράκιον κρεῖττον ἡμῶν.” ὁ μὲν ταῦτα εἰπὼν ἐφίλησέ τε αὐτὸν καὶ ὠρεξε πότον ἤδη μεσημβρίας ἀκμαζούσης καὶ προύπεμψε μέχρι τινός, φιλοφρονούμενος πάντα.

32 ὁ δὲ Δρύας οὐ παρέργως ἀκούσας τὸν ὕστερον λόγον τοῦ Λάμωνος ἐφρόντιζε βαδίζων⁹⁷ καθ’ αὐτὸν ὅστις ὁ Δάφνις. “ἐτράφη μὲν ὑπὸ αἰγὸς ὡς κηδομένων θεῶν, ἔστι δὲ καλὸς καὶ οὐδὲν εἰκῶς σιμῶ γέροντι καὶ μαδώσῃ γυναικί. εὐπόρησε δὲ καὶ τρισχιλίων, ὅσον οὐδὲ ἀχράδων εἰκὸς ἔχειν αἰπόλον. 2. ἄρα καὶ τοῦτον ἐξέθηκέ τις ὡς Χλόην; ἄρα καὶ τοῦτον εὔρε Λάμων ὡς ἐκείνην ἐγώ; ἄρα καὶ γνωρίσματα ὅμοια παρέκειτο τοῖς εὐρεθείσιν ὑπ’ ἐμοῦ; ἂν ταῦτα ἀληθῆ φανῆ, καὶ γένοιτο οὕτως⁹⁸, ᾧ δέσποτα Πὰν καὶ Νύμφαι φίλαι, τάχα οὗτος τοὺς ἰδίους εὐρῶν εὐρήσει τι καὶ τῶν Χλόης ἀπορρήτων.” 3. τοιαῦτα μὲν πρὸς αὐτὸν ἐφρόντιζε καὶ ὠνειροπόλει μέχρι τῆς ἄλω· ἐλθὼν δὲ ἐκεῖ καὶ τὸν Δάφνιν μετέωρον πρὸς τὴν ἀκοὴν καταλαβὼν ἀνέρρωσέ τε γαμβρὸν προσαγορεύσας καὶ τῷ μετοπώρῳ τοὺς γάμους θύσειν⁹⁹ ἐπαγγέλλεται δεξιάν τε ἔδωκεν ὡς οὐδενὸς ἔσομένης ὅτι μὴ Δάφνιδος Χλόης.

33 Θάττον οὖν νοήματος, μηδὲν πιὼν μηδὲ φαγὼν, παρὰ τὴν Χλόην κατέδραμε καὶ εὐρῶν αὐτὴν ἀμέλγουσιν καὶ τυροποιούσιν τὸν τε γάμον εὐηγγελίζετο καὶ ὡς γυναῖκα λοιπὸν μὴ λανθάνων κατεφίλει καὶ ἐκοινώνει τοῦ πόνου. 2. ἤμελγε μὲν εἰς γαυλοὺς τὸ

⁹⁷ post βαδίζων usque ad 4.7.5 καὶ ἦν deest F

⁹⁸ ἂν ταῦτα ἀληθῆ φανῆ, καὶ γένοιτο οὕτως Reeve: ἐὰν ταῦτα οὕτως V ⁹⁹ Elsner: θήσειν V

BOOK III

for now they must love one another like brother and sister. Here's one thing you should know, Dryas: the young man that you're promoting is a cut above the likes of us." With that, he kissed him and offered him a drink, for it was now high noon, and then walked him part of the way home, showing complete friendliness.

Dryas had not listened idly to Lamo's last remark, and as he walked home he reflected about who Daphnis really was. "He was nursed by a she-goat, as if the gods cared about him. He's handsome and nothing like that pugnosed old man and his balding wife. He got hold of three thousand, an amount a goatherd isn't likely to have even of wild pears. 2. Did someone expose him too, like Chloe? Did Lamo find him just as I found her? Were there tokens beside him like the ones I found? If this turns out to be true—and may it happen that way, master Pan and dear Nymphs—maybe when he discovers his own relations he will discover something about Chloe's mysterious circumstances too." 3. These were his reflections and daydreams all the way back to the threshing floor. When he got there, he bucked up Daphnis, who was anxiously awaiting the news, by addressing him as son-in-law, and promised that he would celebrate the wedding in autumn and, shaking his hand, that Chloe would belong to no one but Daphnis. 32

So quicker than a thought, and without stopping to eat or drink, he ran back to Chloe and found her doing the milking and making cheese. He told her the good news and with no concealment kissed her as his bride-to-be, then pitched in with the work. 2. He milked the milk into the 33

γάλα, ἐνεπήγνυ δὲ ταρσοῖς τοὺς τυρούς, προσέβαλλε ταῖς μητράσι τοὺς ἄρνας καὶ τοὺς ἐρίφους. καλῶς δὲ ἐχόντων τούτων ἀπελούσαντο, ἐνέφαγον, ἔπιον, περιήεσαν ζητοῦντες ὀπώραν ἀκμάζουσιν. 3. ἦν δὲ ἀφθονία πολλὴ διὰ τὸ τῆς ὥρας πάμφορον· πολλαὶ μὲν ἀχράδες, πολλαὶ δὲ ὄχραι, πολλὰ δὲ μῆλα τὰ μὲν ἡδη πεπτωκότα κάτω, τὰ δὲ ἔτι ἐπὶ τῶν φυτῶν, τὰ ἐπὶ τῆς γῆς εὐωδέστερα, τὰ ἐπὶ τῶν κλάδων εὐανθέστερα· τὰ μὲν οἶον οἶνος ἀπῶζε, τὰ δὲ οἶον χρυσὸς ἀπέλαμπε. 4. μία μηλέα τετρύγητο καὶ οὔτε καρπὸν εἶχεν οὔτε φύλλον· γυμνοὶ πάντες ἦσαν οἱ κλάδοι καὶ ἐν μῆλον ἐπέττετο¹⁰⁰ ἐπ' αὐτοῖς ἄκροις ἀκρότατον, μέγα καὶ καλόν, καὶ τῶν πολλῶν τὴν εὐανθίαν ἐνίκα μόνον· ἔδεισεν ὁ τρυγῶν ἀνελθεῖν καὶ ἡμέλησε καθελεῖν· τάχα δὲ καὶ ἐφυλάττετο καλὸν μῆλον ἐρωτικῶ ποιμένι.

34 Τοῦτο τὸ μῆλον ὡς εἶδεν ὁ Δάφνις ὄρμα τρυγᾶν ἀνελθὼν καὶ Χλόης κωλυούσης ἡμέλησεν. ἡ μὲν ἀμεληθείσα ὀργισθείσα πρὸς τὰς ἀγέλας ἀπήλθε, Δάφνις δὲ ἀναδραμῶν ἐξέικετο τρυγῆσαι καὶ κομίσει δῶρον Χλόῃ καὶ λόγον τοιόνδε εἶπεν ὀργισμένη· “ὦ παρθένη, τοῦτο τὸ μῆλον ἔφυσαν ὦραι καλά καὶ φυτὸν καλὸν ἔθρεψε πεπαίνοντος ἡλίου καὶ ἐτήρησε τύχη. 2. καὶ οὐκ ἔμελλον αὐτὸ καταλιπεῖν ὀφθαλμοὺς ἔχων ἵνα πέση χαμαὶ καὶ ἡ ποιμνιον αὐτὸ πατήσῃ νεμόμενον ἢ ἐρπετὸν φαρμάξῃ συρόμενον ἢ χρόνος δαπανήσῃ κείμενον, βλεπόμενον, ἐπαινούμενον. τοῦτο Ἀφροδίτη

¹⁰⁰ Corais cl. Sapph. 105a (ἐρεύθεται): ἐπέτετο V: ἐπέκειτο Villoison

⁴⁴ This episode recalls a famous wedding song by Sappho (fr. 105a): for her bridegroom the bride has kept intact her virginity

BOOK III

pails, set the cheeses into baskets to harden, and put the lambs and kids under their mothers. When all this was in order, they had something to eat and drink, then walked about in search of ripe fruit. 3. There was a great abundance of it, since this was the most productive time of year: there were plenty of wild pears, plenty of cultivated pears, plenty of apples, some already fallen and some still on the trees. Those on the ground were more fragrant, those on the boughs more splendid; the former smelled like wine, the latter gleamed like gold. 4. One tree had been picked and wore neither fruit nor leaves; all of its boughs were bare. And one apple was ripening on its very topmost branches, a large fine one whose splendor by itself outshone many others put together. The picker had been afraid to climb up there and did not care to take it down. And maybe a fine apple was being reserved for a shepherd in love.⁴⁴

When Daphnis spotted this apple he was eager to climb up and pick it, and he ignored Chloe when she tried to stop him. Angry at being ignored, she went back to her flocks, while Daphnis climbed up and achieved his goal of picking the apple and bringing it to Chloe as a present. He spoke to her, angry as she was, this way: "Dear girl, fine seasons begot this apple, a fine tree nourished it under a ripening sun, and chance looked after it. 2. As long as I had eyes to see, I was not about to abandon it to fall to the ground, where a flock would trample it or a snake poison it or time waste it as it sat there being looked at and praised. This is what

34

"like a sweet apple ripening on the topmost bough, atop the very topmost, where the apple pickers have overlooked it, or no, not overlooked but were unable to reach it."

DAPHNIS AND CHLOE

κάλλους ἔλαβεν ἄθλον· τούτο ἐγὼ σοὶ δίδωμι νικητήριον. 3. ὁμοίους ἔχετε τοὺς¹⁰¹ μάρτυρας· ἐκεῖνος ἦν ποιμήν, αἰπόλος ἐγώ.” ταῦτα εἰπὼν ἐντίθησι τοῖς κόλποις, ἣ δὲ ἐγγὺς γενόμενον κατεφίλησεν, ὥστε ὁ Δάφνις οὐ μετέγνω τολμήσας ἀνελθεῖν εἰς τοσοῦτον ὕψος. ἔλαβε γὰρ κρεῖττον καὶ χρυσοῦ μήλου φίλημα.

¹⁰¹ ἔχετε τοὺς Cobet: ἔχομεν τοὺς σοὺς V

BOOK III

Aphrodite got as a beauty prize, and what I now give to you as a victory prize. 3. You have the same sort of judges: that one⁴⁵ was a shepherd, I am a goatherd." With these words he put the apple into her bosom. As he came close, she kissed him, so Daphnis did not regret daring to climb up so high: he got a kiss that was better even than a golden apple.

⁴⁵ Paris.

ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ

- 1 Ἦκων δέ τις ἐκ τῆς Μιτυλήνης ὁμόδουλος τοῦ Λάμωνος ἠγγειλεν ὅτι ὀλίγον πρὸ τοῦ τρυγητοῦ ὁ δεσπότης ἀφίξεται μαθησόμενος μὴ τι τοὺς ἀγροὺς ὁ τῶν Μηθυμναίων ἐπίπλους ἐλυμήνατο. 2. ἤδη οὖν τοῦ θέρους ἀπιόντος καὶ τοῦ μετοπώρου προσιόντος παρεσκεύαζεν αὐτῷ τὴν καταγωγὴν ὁ Λάμων εἰς πᾶσαν θέας ἠδονήν· 3. πηγὰς ἐξεκάθαιρεν ὡς τὸ ὕδωρ καθαρὸν ἔχοιεν, τὴν κόπρον ἐξεφόρει τῆς αὐλῆς ὡς ἀπόζουσα μὴ διοχλοίη, τὸν παράδεισον ἐθεράπευεν ὡς ὀφθείη καλός.
- 2 Ἦν δὲ ὁ παράδεισος πάγκαλόν τι χρῆμα καὶ κατὰ τοὺς βασιλικούς. ἐκτέτατο μὲν εἰς σταδίου μῆκος, ἔκειτο δὲ ἐν χώρῳ μετεώρῳ, τὸ εὖρος ἔχων πλέθρων τεττάρων. 2. εἴκασεν ἄν τις αὐτὸν πεδίῳ μακρῷ. εἶχε δὲ πάντα δένδρα, μηλέας, μυρρίνας, ὄχνας καὶ ροιάς καὶ συκᾶς καὶ ἐλαίας· ἐτέρωθι ἄμπελον ὑψηλὴν, καὶ ἐπέκειτο ταῖς μηλέαις καὶ ταῖς ὄχναις περκάζουσα, καθάπερ αὐταῖς περὶ τοῦ καρποῦ προσερίζουσα. 3. τοσαῦτα ἡμερα. ἦσαν δὲ καὶ κυπάριττοι καὶ δάφναι καὶ πλάτανοι καὶ πίτυς. ταύταις πάσαις ἀντὶ τῆς ἀμπέλου κιττὸς ἐπέκειτο, καὶ ὁ κόρυμβος αὐτοῦ μέγας ὢν καὶ μελαινόμενος βότρυν ἐμιμείτο. 4. ἔνδον ἦν τὰ καρποφόρα φυτὰ καθάπερ φρουρούμενα· ἔξωθεν περιειστήκει τὰ ἄκαρπα καθάπερ θριγγὸς χειροποίητος,

⁴⁶ The following description recollects oriental, especially

BOOK IV

One of Lamo's fellow slaves arrived from Mitylene with the news that the master would be coming shortly before the vintage to find out whether the Methymnaeans' raid had done any damage to his lands. 2. Now that summer was on its way out and autumn on its way in, Lamo began to make his accommodations a pleasure to behold in every way. 3. He cleaned out the springs so that their water would be clean, carted the dung from the yard so that its odor would not offend, and attended the park so that it would look beautiful. 1

The park was a thing of consummate beauty even by comparison with royal parks.⁴⁶ It was one stade long,⁴⁷ lay on high ground, and was four plethra wide.⁴⁸ 2. One would have compared it to a small plain. It had all sorts of trees: apple, myrtle, pear, pomegranate, fig, and olive. On one side was a towering vine that overspread the apple and pear trees, its grapes darkening as if competing with them in a contest of fruit. 3. These were the cultivated trees. There were also cypresses, bays, planes, and pines. To match the grape vine, ivy overspread all these, its large darkening berries mimicking bunches of grapes. 4. The fruit trees were on the inside as if under protection, and on the outside the non-fruiting trees surrounded them 2

Persian, formal gardens, and recalls the garden of Alcinous in the *Odyssey*. ⁴⁷ About 185 meters. ⁴⁸ About 120 meters.

καὶ ταῦτα μέντοι λεπτῆς αἵμασιᾶς περιέθει περίβολος. 5. τέτμητο καὶ διακέκριτο πάντα, καὶ στέλεχος στελέχους ἀφειστήκει· ἐν μετεώρῳ δὲ οἱ κλάδοι συνέπιπτον ἀλλήλοις καὶ ἐπήλλαττον τὰς κόμας. ἐδόκει μέντοι καὶ ἡ τούτων φύσις εἶναι τέχνης. 6. ἦσαν καὶ ἀνθῶν πρασιαί, ὧν τὰ μὲν ἔφερον ἡ γῆ, τὰ δὲ ἐποίει τέχνη· ῥοδωνιαὶ καὶ ὑάκινθοι καὶ κρίνα χειρὸς ἔργα, ἰωνιάς καὶ ναρκίσσους καὶ ἀναγαλλίδας ἔφερον ἡ γῆ. σκιά τε ἦν θέρους καὶ ἦρος ἀνθη καὶ μετοπώρου τρύγη¹⁰² καὶ κατὰ πᾶσαν ὥραν ὀπώρα.

- 3 Ἐντεῦθεν εὐοπτον μὲν ἦν τὸ πεδῖον καὶ ἦν ὄραν τοὺς νέμοντας, εὐοπτος δὲ ἡ θάλασσα καὶ ἐωρῶντο οἱ παραπλέοντες· ὥστε καὶ ταῦτα μέρος ἐγένετο τῆς ἐν τῷ παραδείσῳ τρυφῆς. ἵνα τοῦ παραδείσου τὸ μεσαίτατον ἐπὶ μῆκος καὶ εὖρος ἦν, νεὼς Διονύσου καὶ βωμὸς ἦν· περιεῖχε τὸν μὲν βωμὸν κιττός, τὸν νεῶν δὲ κλήματα. 2. εἶχε δὲ καὶ ἔνδοθεν ὁ νεὼς Διονυσιακὰς γραφάς· Σεμέλην τίκτουσαν, Ἀριάδην καθεύδουσαν, Λυκοῦργον δεδεμένον, Πενθέα διαιρούμενον· ἦσαν καὶ Ἴνδοι νικώμενοι καὶ Τυρρηνοὶ μεταμορφούμενοι· πανταχοῦ Σάτυροι <πατοῦντες>¹⁰³, πανταχοῦ Βάκχαι χο-

¹⁰² Jungermann: τρυφή V

¹⁰³ Add. Schäfer

⁴⁹ Semele, a Theban princess, was impregnated by Zeus and then incinerated when she asked to see him undisguised; Zeus rescued the fetal Dionysus and brought him to term sewn up in his thigh.

⁵⁰ Ariadne, daughter of King Minos of Crete, eloped with Theseus after he had killed the Minotaur, was abandoned on Naxos as she slept, and was carried off by Dionysus.

BOOK IV

like an artificial fence, and around them in turn ran a delicate stone wall. 5. All the trees were trimmed and spaced, and each trunk stood apart from its neighbor, while overhead the boughs met and entwined their foliage. Even their natural growth looked like a work of art. 6. There were flowerbeds too, some produced by the earth, others by art: roses, hyacinths, and lilies were the work of human hands, while the earth produced violets, daffodils, and pimpernels. There was shade in summer, flowers in spring, grapes for picking in autumn, and fruit in every season.

From this point there was a good view of the plain, where those grazing their flocks could be seen, and a good view of the sea, where those sailing along the coast were in view, so that all this too was an aspect of the park's luxuriousness. At the very center of the park's length and breadth was a shrine and altar of Dionysus; ivy covered the altar, vine shoots the temple. 2. Inside, the temple had paintings with Dionysiac themes: Semele in childbirth,⁴⁹ Ariadne asleep,⁵⁰ Lycurgus in chains,⁵¹ Pentheus being torn asunder;⁵² there were also Indians being conquered⁵³ and Etruscans having their shapes changed;⁵⁴ everywhere were satyrs <treading grapes>, everywhere maenads danc- 3

⁵¹ King Lycurgus of Thrace opposed Dionysus and was bound and torn apart by horses.

⁵² King Pentheus of Thebes opposed the advent of Dionysiac worship and was torn apart by maenads, including his own mother.

⁵³ Dionysus, with Pan among his commanders, invaded India after his successful campaigns in Greece.

⁵⁴ Etruscan pirates seized Dionysus as he sailed from Icaria to Naxos, leaped overboard when his chains fell away and ivy sprouted on the mast, and were transformed into dolphins.

ρεύουσαι. οὐδὲ ὁ Πᾶν ἡμέλητο, ἐκαθέζετο δὲ καὶ αὐτὸς
 συρίζων ἐπὶ πέτρας ὅμοιον ἐνδιδόντι κοινὸν μέλος καὶ
 τοῖς πατοῦσι καὶ ταῖς χορευούσαις.

- 4 Τοιοῦτον ὄντα τὸν παράδεισον ὁ Λάμων ἐθεράπευε,
 τὰ ξηρὰ ἀποτέμνων, τὰ κλήματα ἀναλαμβάνων. τὸν
 Διόνυσον ἐστεφάνωσε, τοῖς ἄνθεσιν ὕδωρ ἐπωχέτευ-
 σεν ἐκ πηγῆς τινὸς ἣν¹⁰⁴ εὔρεν ἐς τὰ ἄνθη Δάφνις·
 ἐσχόλαζε μὲν τοῖς ἄνθεσιν ὁ Λάμων, 2. παρεκελεύετο
 δὲ καὶ τῷ Δάφνιδι¹⁰⁵ πιαίνειν τὰς αἶγας ὡς δυνατὸν
 μάλιστα, πάντως που κακείνας λέγων ὄψεσθαι τὸν
 δεσπότην ἀφικόμενον διὰ μακροῦ. 3. ὁ δὲ ἐθάρρει μὲν
 ὡς ἐπαινεθσόμενος ἐπ' αὐταῖς· διπλασίονάς τε γὰρ
 ὦν ἔλαβεν ἐποίησε καὶ λύκος οὐδὲ μίαν ἤρπασε, καὶ
 ἦσαν πλιότεραι τῶν οἴων· βουλόμενος δὲ προθυμότερον
 αὐτὸν γενέσθαι πρὸς τὸν γάμον πᾶσαν θεραπείαν καὶ
 προθυμίαν προσέφερεν, ἄγων τε αὐτὰς πάνν ἔωθεν καὶ
 ἀπάγων τὸ δειλινόν. 4. δις ἠγγεῖτο ἐπὶ ποτόν, ἀνεζήτει
 τὰ εὐνομώτατα τῶν χωρίων· ἐμέλησεν αὐτῷ καὶ σκα-
 φίδων καινῶν καὶ γαυλῶν πολλῶν καὶ ταρσῶν μει-
 ζόνων. τοσαύτη δὲ ἦν κηδεμονία ὥστε καὶ τὰ κέρατα
 ἤλειφε καὶ τὰς τρίχας ἐθεράπευε· 5. Πανὸς ἂν τις ἱερὰν
 ἀγέλην ἔδοξεν ὄραν. ἐκοινώνει δὲ παντὸς εἰς αὐτὰς
 καμάτου καὶ ἡ Χλόη καὶ τῆς ποιμνῆς παραμελοῦσα τὸ
 πλεόν ἐκείναις ἐσχόλαζεν, ὥστε ἐνόμιζεν ὁ Δάφνις δι'
 ἐκείνην αὐτὰς φαίνεσθαι καλάς.

- 5 Ἐν τούτοις οὖσιν αὐτοῖς δεῦτερος ἄγγελος ἐλθὼν
 ἐξ ἄστεος ἐκέλευσεν ἀποτρυγᾶν τὰς ἀμπέλους ὅτι
 τάχιστα, καὶ αὐτὸς ἔφη παραμενεῖν ἔστ' ἂν τοὺς
 βότρυς ποιήσωσι γλεῦκος, εἶτα οὕτω κατελθὼν εἰς τὴν

¹⁰⁴ ἐκ πηγῆς τινὸς ἣν Brunck: πηγὴ τις ἣν V

¹⁰⁵ Christodoulou: ἐσχόλαζε μὲν ταῖς ἄνθεσιν ἢ πηγῇ,

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ing. Nor was Pan neglected: he was there too, sitting on a rock and playing the syrinx as if providing the music for both the treaders and the dancers.

This was the park that Lamo started to put in order, cutting away the dry wood, tying up the vine shoots. He put a garland on Dionysus, and watered the flowers from a spring that Daphnis had discovered for the flowers: Lamo tended the flowers 2. and also urged Daphnis to fatten the goats as much as he could, saying that the master would surely inspect them, since he had not visited for so long. 3. Daphnis felt confident that he would be complimented on that score: he had doubled the number that he had taken over, no wolf had snatched even one, and they were fatter than the sheep. But wanting the master to be enthusiastic for his marriage, he treated them with complete care and attention, driving them out very early in the morning and driving them back early in the evening. 4. He led them to drink twice a day and looked for the best grazing spots. He took care to have new bowls, plenty of milk pails, and larger cheese baskets, and he was so attentive that he was even oiling their horns and combing their hair: 5. one would have thought it was Pan's sacred flock on view. Chloe shared in all this work on them, neglecting her own flock to tend to the goats, which made Daphnis think it was her doing that they looked so fine.

While they were thus occupied a second messenger came from town and told them to strip the vines as soon as possible; he would remain on hand until they had turned the clusters into new wine and only then return to the

Δάφνιδος δὲ ὁμῶς ἐκαλεῖτο πηγῆ. παρεκελεύετο δὲ καὶ τῷ Δάφνιδι ὁ Λάμων V

πόλιιν ἄξειν τὸν δεσπότην <πεπαυμένης>¹⁰⁶ ἤδη τῆς μετοπωρινῆς τρύγης. 2. τοῦτόν τε οὖν τὸν Εὐδρομον, οὕτω γὰρ ἐκαλεῖτο, ὅτι ἦν αὐτῷ ἔργον τρέχειν, ἐδεξιοῦντο πᾶσαν δεξίωσιν καὶ ἅμα τὰς ἀμπέλους ἀπετρύγων, τοὺς βότρυς ἐς τὰς ληνοὺς κομίζοντες, τῶν βοτρύων τοὺς ἠβῶντας ἐπὶ κλημάτων ἀφαιροῦντες, ὡς εἶη καὶ τοῖς ἐκ τῆς πόλεως ἐλθοῦσιν ἐν εἰκόνι καὶ ἠδονῇ γενέσθαι τρυγητοῦ.

6 Μέλλοντος δὲ ἤδη σοβεῖν ἐς ἄστν τοῦ Εὐδρόμου, καὶ ἄλλα μὲν οὐκ ὀλίγα αὐτῷ Δάφνις ἔδωκεν, ἔδωκε δὲ καὶ ὅσα ἀπὸ αἰπολίου δῶρα, τυροὺς εὐπαγεῖς, ἔριφον ὀψίγονον, δέρμα αἰγὸς λευκὸν καὶ λάσιον, ὡς ἔχοι χειμῶνος ἐπιβάλλεσθαι τρέχων. 2. ὁ δὲ ἠῆδετο καὶ ἐφίλει τὸν Δάφνιν καὶ ἀγαθόν τι ἐρεῖν περὶ αὐτοῦ πρὸς τὸν δεσπότην ἐπηγγέλλετο. καὶ ὁ μὲν ἀπῆει φίλα φρονῶν, ὁ δὲ Δάφνις ἀγωνιῶν τῇ Χλόῃ συνέμεν. εἶχε δὲ κακείνη πολὺν δέος· μεράκιον γὰρ εἰωθὸς αἰγας βλέπειν καὶ ὄρος καὶ γεωργοὺς καὶ Χλόην πρῶτον ἔμελλεν ὄψεσθαι δεσπότην οὐ πρότερον μόνον ἤκουε τὸ ὄνομα. 3. ὑπὲρ τε οὖν τοῦ Δάφνιδος ἐφρόντιζεν ὅπως ἐντεύξεται τῷ δεσπότη καὶ περὶ τοῦ γάμου τὴν ψυχὴν ἐταράττετο μὴ μάτην ὀνειροπολοῦσιν αὐτόν. συνεχῇ μὲν οὖν τὰ φιλήματα καὶ ὥσπερ συμπεφυκότων αἰ περιβολαί, καὶ τὰ φιλήματα δειλὰ ἦν καὶ αἰ περιβολαὶ σκυθρωπαὶ καθάπερ ἤδη παρόντα τὸν δεσπότην φοβουμένων ἢ λανθανόντων. προσγίνεται δέ τις αὐτοῖς καὶ τοιοῦσδε τάραχος.

7 Λάμπις τις ἦν ἀγέρωχος βουκόλος. οὗτος καὶ αὐτὸς

¹⁰⁶ Add. Castiglioni

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city to bring the master, when the autumn harvest <was over>. 2. So they very welcomingly welcomed this man Eudromus,⁵⁵ for that was his name, meaning that running was his job, and all the while kept on with the vine-stripping, taking the bunches to the presses, drawing off the new wine into the jars, and setting aside the prime bunches on the stem so that their visitors from the city too could experience the look and pleasure of a grape harvest.

When Eudromus was ready to hustle back to town, 6
 Daphnis gave him a number of gifts, including the kind of gifts supplied by a herd of goats: firm cheeses, a kid born late in the year, a white woolly goatskin that he could throw on when running in winter. 2. He was delighted, kissed Daphnis, and promised to put in a good word for him with the master. He departed in a friendly mood, while Daphnis went on grazing with Chloe in an anxious frame of mind. She too was very apprehensive: he was a young man used to looking at goats, a mountain, country folk, and Chloe and was about to have his first sight of a master who until now had been merely a name. 3. So she worried for Daphnis' sake about the impression he would make on the master, and her heart was troubled by fear that their dream of marriage would never come true. So their kissing was continuous and their hugs were like fusion, but the kisses were timid and the hugs glum, as if the master were already there and they were afraid or shy of him. And then they were given yet another reason to feel troubled.

A certain Lampis⁵⁶ was a headstrong shepherd who was 7

⁵⁵ Not attested elsewhere, though the New Comic names Dromo and Dromio are similar.

⁵⁶ The name derives (ironically) from the verb "to shine."

ἐμνάτο τὴν Χλόην παρὰ τοῦ Δρύαντος καὶ δῶρα ἤδη πολλὰ ἐδεδώκει σπεύδων τὸν γάμον. 2. αἰσθόμενος οὖν ὡς εἰ συγχωρηθεῖη παρὰ τοῦ δεσπότης Δάφνις αὐτὴν ἄξεται, τέχνην ἐζήτει δι' ἧς τὸν δεσπότην αὐτοῖς ποιήσειε πικρόν, καὶ εἰδὼς πάνυ αὐτὸν τῷ παραδείσῳ τερπόμενον ἔγνω τοῦτον ὅσον οἶός τέ ἐστι διαφθεῖραι καὶ ἀποκοσμῆσαι. 3. δένδρα μὲν οὖν τέμνων ἔμελλεν ἀλώσεσθαι διὰ τὸν κτύπον, ἐπέειχε δὲ τοῖς ἄνθεσιν ὥστε διαφθεῖραι αὐτά. νύκτα δὲ φυλάξας καὶ ὑπερβάς τὴν αἵμασιαν τὰ μὲν ἀνώρυξε, τὰ δὲ κατέκλασε, τὰ δὲ κατεπάτησεν ὥσπερ σὺς. 4. καὶ ὁ μὲν λαθὼν ἀπεληλύθει, Δάμων δὲ τῆς ἐπιούσης παρελθὼν εἰς τὸν κῆπον ἔμελλεν ὕδωρ αὐτοῖς ἐκ τῆς πηγῆς ἐπάξειν. 5. ἰδὼν δὲ πᾶν τὸ χωρίον δεδηωμένον καὶ ἔργον οἶον ἐχθρὸς οὐ ληστῆς ἐργάσαιτο, κατερρήξατο μὲν εὐθύς τὸν χιτωνίσκον, βοῆ δὲ μεγάλη θεοὺς ἀνεκάλει, ὥστε καὶ ἡ Μυρτάλη τὰ ἐν χερσὶ καταλιπούσα ἐξέδραμε καὶ ὁ Δάφνις ἑάσας τὰς αἶγας ἀνέδραμε, καὶ ἰδόντες ἐβῶν καὶ βοῶντες ἐδάκρυον.

- 8 Καὶ¹⁰⁷ ἦν μὲν καινὸν πένθος ἀνθῶν. ἀλλ' οἱ μὲν φοβούμενοι τὸν δεσπότην ἔκλαον, ἔκλαυσε δ' ἄν τις καὶ ξένος ἐπιστάς· ἀποκεκόσμητο γὰρ ὁ τόπος καὶ ἦν λοιπὸν πᾶσα ἡ γῆ πηλώδης, τῶν δὲ εἴ τι διέφυγε τὴν ὕβριν ὑπήνθει καὶ ἔλαμπε καὶ ἦν ἔτι καλὸν καὶ κείμενον. 2. ἐπέκειντο δὲ αὐτοῖς καὶ μέλιτται συνεχῆς καὶ ἄπαιστον βομβοῦσαι καὶ θρηνοῦσαις ὅμοιον. ὁ μὲν οὖν Δάμων ὑπ' ἐκπλήξεως κακείνα ἔλεγε 3. "φεῦ τῆς ῥοδωνιάς, ὡς κατακέκλασται· φεῦ τῆς ἰωνιάς, ὡς πεπάτηται· φεῦ τῶν ὑακίνθων καὶ τῶν ναρκίσσων, οὓς ἀνώρυξέ τις πονηρὸς ἄνθρωπος. ἀφίξεται τὸ ἦρ, τὰ δὲ

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also asking Dryas for Chloe's hand and in his eagerness for the marriage had already given him lots of gifts. 2. So when he heard that Daphnis would marry her if he got his master's consent, he tried to think of a scheme to turn the master against them. Knowing that he took great pleasure in the park, he decided to ruin and deface it as much as he could. 3. If he tried to cut down trees, he would be caught because of the noise, so he targeted the flowers for destruction. He waited until nightfall, climbed over the wall, and dug some up, broke some off, and trampled the rest like a pig. 4. He got away unnoticed, but when Lamo arrived at the garden next morning to irrigate the flowers from the spring, 5. he saw the whole place devastated, more like the work of an enemy than a thief. He tore his tunic right off and with a great shout called on the gods. Myrtale dropped what she was doing and came running out, and Daphnis left his goats and came running up. They screamed when they saw it, and wept as they screamed.

This mourning for flowers was a novelty, but they were weeping in fear of the master, and even a stranger would have wept if he had been there: the place was thoroughly defaced and now all the ground was muddy, though any plant that had escaped the assault still kept some bloom, still shone, and still looked beautiful even on the ground. 2. The bees too still hung over them, buzzing continuously and without letup like mourners. In his shock Lamo even said, 3. "My poor rose bed, so broken down! My poor hyacinths and narcissi, that some troublemaker has uprooted! Spring will come, and they will not be flowering. It will be 8

οὐκ ἀνθήσει· ἔσται τὸ θέρος, τὰ δὲ οὐκ ἀκμάσει· μετόπωρον ἄλλο, τὰ δὲ οὐδένα στεφανώσει. 4. οὐδὲ σύ, δέσποτα Διόνυσε, τὰ ἄθλια ταῦτα ἠλέησας ἄνθη, οἷς παρώκεις καὶ ἔβλεπες, ἀφ' ὧν ἔστεφάνωσά σε πολλάκις; πῶς δείξω νῦν τὸν παράδεισον τῷ δεσπότη; τίς ἐκείνος θεασάμενος ἔσται; κρεμᾶ γέροντα ἄνθρωπον ἐκ μιᾶς πίτυος ὡς Μαρσύαν, τάχα δὲ καὶ Δάφνιν, ὡς τῶν αἰγῶν ταῦτα εἰργασμένων.”

9 Δάκρυα ἦν ἐπὶ τούτοις θερμότερα, καὶ ἐθρήνουν οὐ τὰ ἄνθη λοιπὸν ἀλλὰ τὰ αὐτῶν σώματα. ἐθρήνει καὶ Χλόη Δάφνιν εἰ κρεμήσεται καὶ ἠΰχετο μηκέτι ἐλθεῖν τὸν δεσπότην αὐτῶν καὶ ἡμέρας διήντηλει μοχθηρὰς ὡς ἤδη Δάφνιν βλέπουσα μαστιγούμενον. 2. καὶ ἤδη νυκτὸς ἀρχομένης ὁ Εὐδρομος αὐτοῖς ἀπήγγειλεν ὅτι ὁ μὲν πρεσβύτερος δεσπότης μεθ' ἡμέρας ἀφίξεται τρεῖς, ὁ δὲ παῖς αὐτοῦ τῆς ἐπιούσης πρόεισι. 3. σκέψις οὖν ἦν περὶ τῶν συμβεβηκότων, καὶ κοινωνῶν εἰς τὴν γνώμην τὸν Εὐδρομον παρελάμβανον· ὁ δὲ εὖνους ὦν τῷ Δάφνιδι παρήνει τὸ συμβὰν ὁμολογήσαι πρότερον τῷ νέῳ δεσπότη καὶ αὐτὸς συμπράξειν ἐπηγγέλλετο τιμώμενος ὡς ὁμογάλακτος. καὶ ἡμέρας γενομένης οὕτως ἐποίησαν.

10 Ἦκε μὲν ὁ Ἄστυλος ἐφ' ἵππου καὶ παράσιτος αὐτοῦ, καὶ οὗτος ἐφ' ἵππου, ὁ μὲν ἀρτιγένειος, ὁ δὲ Γνάθων, τουτὶ γὰρ ἐκαλείτο, τὸν πώγωνα ξυρώμενος πάλαι· ὁ δὲ Λάμων ἅμα τῇ Μυρτάλῃ καὶ τῷ Δάφνιδι πρὸ τῶν ποδῶν αὐτοῦ καταπεσὼν ἰκέτευεν οἰκτεῖραι

⁵⁷ A satyr who challenged Apollo to a musical contest and lost, whereupon Apollo hung him from a tree and flayed him alive.

⁵⁸ I.e. Eudromus' mother also nursed her mistress' baby.

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summer, and they will not be in full bloom. There will be another autumn, but they will garland no one. 4. Did even you, Lord Dionysus, feel no pity for these sorrowful flowers? You were their neighbor and used to look at them, and many a time I used them to make garlands for you. How am I to show my park to the master now? How will he react when he sees it? He'll hang up an old fellow on one of the pines like Marsyas,⁵⁷ and maybe Daphnis too, if he thinks his goats did this."

After this their tears were more vehement, as now they were bewailing not the flowers but their own skins. Chloe bewailed Daphnis too, at the possibility that he might be hung up, and prayed that their master would not come after all. The days she endured were as miserable as if she could already see Daphnis being flogged. 2. One day as night was falling, Eudromus brought them news that the elder master would arrive in three days and that his son was coming ahead tomorrow. 3. So they reviewed what had happened and included Eudromus in their decision-making. Being fond of Daphnis, he advised them to admit everything to the young master beforehand and promised to help them personally, since he had influence as having been nursed at the same breast.⁵⁸ And next day they acted accordingly. 9

Astylus⁵⁹ arrived on horseback with his hanger-on, also on horseback. His first whiskers were just coming in, while Gnatho,⁶⁰ as the other one was called, had been shaving his beard for a while now. Lamo, along with Myrtale and Daphnis, fell at his feet and begged him to take pity on a 10

⁵⁹ The name derives from *asty* "city."

⁶⁰ "Jaws", a name typical of the comic "parasite."

γέροντα ἀτυχῆ καὶ πατρώας ὀργῆς ἐξαρπάσαι τὸν οὐδὲν ἀδικήσαντα, ἅμα τε αὐτῷ καταλέγει πάντα. 2. οἰκτεῖρει τὴν ἱκεσίαν ὁ Ἄστυλος καὶ ἐπὶ τὸν παράδεισον ἐλθὼν καὶ τὴν ἀπώλειαν τῶν ἀνθῶν ἰδὼν αὐτὸς ἔφη παραιτήσεσθαι τὸν πατέρα καὶ κατηγορήσει τῶν ἵππων ὡς ἐκεῖ δεθέντες ἐξύβρισαν καὶ τὰ μὲν κατέκλασαν, τὰ δὲ κατεπάτησαν, τὰ δὲ ἀνώρυξαν λυθέντες. 3. ἐπὶ τούτοις ἠῦχοντο μὲν αὐτῷ πάντα τὰ ἀγαθὰ Λάμων καὶ Μυρτάλη, Δάφνις δὲ δῶρα προσεκόμισεν ἐρίφους, τυρούς, ὄρνιθας καὶ τὰ ἔκγονα αὐτῶν, βότρυσ ἐπὶ κλημάτων, μῆλα ἐπὶ κλάδων. ἦν ἐν τοῖς δώροις καὶ ἀνθοσμίας οἶνος· Λέσβιος ποθῆναι κάλλιστος οἶνος.

- 11 Ὁ μὲν δὴ Ἄστυλος ἐπῆνει ταῦτα καὶ περὶ θήραν εἶχε λαγῶν, οἷα πλούσιος νεανίσκος καὶ τρυφῶν ἀεὶ καὶ ἀφιγμένος εἰς τὸν ἀγρὸν εἰς ἀπόλαυσιν ξένης ἡδονῆς· 2. ὁ δὲ Γνάθων, οἷα μαθὼν ἐσθίειν ἄνθρωπος καὶ πίνειν εἰς μέθην καὶ λαγνεύειν μετὰ τὴν μέθην καὶ οὐδὲν ἄλλο ὢν ἢ γνάθος καὶ γαστήρ καὶ τὰ ὑπὸ γαστέρα, οὐ παρέργως εἶδε τὸν Δάφνιν τὰ δῶρα κομίσαντα, ἀλλὰ καὶ φύσει παιδεραστῆς ὢν καὶ κάλλος οἶον οὐδὲ ἐπὶ τῆς πόλεως εὐρῶν ἐπιθέσθαι διέγνω τῷ Δάφνιδι καὶ πείσειν ᾤετο ῥαδίως ὡς αἰπόλον. 3. γνοὺς δὲ ταῦτα θήρας μὲν οὐκ ἐκοινώνει τῷ Ἀστύλῳ, κατιῶν δὲ ἵνα ἔνεμεν ὁ Δάφνις λόγῳ μὲν τῶν αἰγῶν, τὸ δ' ἀληθὲς Δάφνιδος ἐγένετο θεατῆς, μαλθάσσων δὲ αὐτὸν τὰς τε αἶγας ἐπῆνει καὶ συρίσαι τὸ αἰπολικὸν ἠξίωσε καὶ ἔφη ταχέως ἐλεύθερον θήσειν τὸ πᾶν δυνάμενος.

BOOK IV

luckless old man and to rescue from his father's rage one who had done no wrong; at the same time he told him everything. 2. Astylus was moved to pity by this appeal. When he came to the park and saw the destruction of the flowers, he promised to intercede with his father and blame the horses, telling him that they had been tethered there and stampeded when they got loose, breaking down some of the flowers, trampling others, and uprooting the rest. 3. For this, Lamo and Myrtale wished him every blessing, and Daphnis brought him kids, cheeses, fowl and their chicks, grapes on the stem, and apples on the branch. Among the gifts was also wine with a floral bouquet: Lesbian wine makes the finest drinking.

Astylus expressed his appreciation for these gifts and turned his attention to hunting hares, being a wealthy young man who spent all his time amusing himself and who was in the countryside to enjoy unfamiliar pleasure, 2. while Gnatho, being a fellow who knew only eating, drinking until he was drunk, and fornicating after he was drunk, and who was no more than a mouth, a belly, and the parts below the belly, had taken more than a casual look at Daphnis when he brought the gifts: having an ingrained taste for boys, and having found beauty of a kind unknown even in the city, he decided to move on Daphnis and thought that a goatherd would be easy to seduce. 3. This being the plan, he did not go hunting with Astylus but went down to where Daphnis was grazing his herd, to look at the goats, he said, but actually to look at Daphnis. To soften him up, he complimented the goats and asked him to play the goatherd's tune on the syrinx, and he said that he would soon make him a free man, since he had the power to make anything happen. 11

- 12 Ὡς δὲ εἶδε χειροθήη, νύκτωρ λοχήσας ἐκ τῆς νομῆς ἐλαύνοντα τὰς αἶγας πρῶτον μὲν ἐφίλησε προσδραμῶν, εἶτα ὀπισθεν παρασχεῖν <ἐδέϊτο>¹⁰⁸ τοιοῦτον οἶον αἰ αἶγες τοῖς τράγοις. 2. τοῦ δὲ βραδέως νοήσαντος καὶ λέγοντος ὡς αἶγας μὲν βαίνειν τράγους καλόν, τράγον δὲ οὐπώποτέ τις εἶδε βαίνοντα τράγον οὐδὲ κριὸν ἀντὶ τῶν οἴων κριὸν οὐδὲ ἀλεκτρούνας ἀντὶ τῶν ἀλεκτοριδῶν ἀλεκτρούνας, οἷός τε ἦν ὁ Γνάθων βιάζεσθαι τὰς χεῖρας προσφέρων, 3. ὁ δὲ μεθύοντα ἄνθρωπον καὶ ἐστῶτα μόλις παρωσάμενος ἔσφηλεν εἰς τὴν γῆν καὶ ὡσπερ σκύλαξ ἀποδραμῶν κείμενον κατέλιπε, ἀνδρὸς οὐ παιδὸς ἐς χειραγωγίαν δεόμενον, καὶ οὐκέτι προσίετο ὄλως ἀλλὰ ἄλλοτε ἄλλη τὰς αἶγας ἔνεμεν, ἐκείνους μὲν φεύγων, Χλόην δὲ τηρῶν. 4. οὐδὲ ὁ Γνάθων ἔτι περιειργάζετο καταμαθῶν ὡς οὐ μόνον καλὸς ἀλλὰ καὶ ἰσχυρὸς ἐστίν, ἐπετήρει δὲ καιρὸν διαλεχθῆναι περὶ αὐτοῦ τῷ Ἀστύλῳ καὶ ἤλπιζε δῶρον αὐτὸν ἔξειν παρὰ τοῦ νεανίσκου πολλὰ καὶ μεγάλα χαρίζεσθαι θέλοντος.
- 13 Τότε μὲν οὖν οὐκ ἠδυνήθη προσῆει γὰρ ὁ Διονυσοφάνης ἅμα τῇ Κλεαρίστῃ, καὶ ἦν θόρυβος πολλὸς κτηνῶν, οἰκετῶν, ἀνδρῶν, γυναικῶν· μετὰ δὲ τοῦτο συνέταπτε λόγον καὶ ἐρωτικὸν καὶ μακρὸν. 2. ἦν δὲ ὁ Διονυσοφάνης μεσαιπόλιος μὲν ἤδη, μέγας δὲ καὶ καλὸς καὶ μειρακίους ἀμιλλᾶσθαι δυνάμενος, ἀλλὰ καὶ πλούσιος ἐν ὀλίγοις καὶ χρηστὸς ὡς οὐδεὶς ἕτερος. 3. οὗτος ἐλθὼν τῇ πρώτῃ μὲν ἡμέρᾳ θεοῖς ἔθυσεν ὅσοι

¹⁰⁸ Add. Edmonds

⁶¹ "Dionysus Manifest." The name is attested in various Greek cities.

BOOK IV

Sizing up Daphnis as being amenable, he waylaid him that evening as he drove his goats back from the pasture. First he ran up and gave him a kiss and then asked him to present his backside the way she-goats do for he-goats. 2. After a while Daphnis caught on and replied that while it was fine for he-goats to mount she-goats, no one had ever seen a he-goat mounting a he-goat, or a ram mounting a ram instead of the ewes, or roosters mounting roosters instead of the hens. At this, Gnatho grabbed him and was ready to resort to rape, 3. but since he was drunk and barely able to stand, Daphnis pushed him off and tripped him onto the ground, then ran off like a puppy and left him lying there needing a man, not a boy, to lend a hand. After that, Daphnis allowed him to come nowhere near him, but grazed his goats in different places, avoiding him and looking after Chloe. 4. Nor did Gnatho interfere with him again, having discovered that he was not merely handsome but also strong. So he looked for an opportunity to speak with Astylus about him, hoping to get him as a gift from the young man, who was often willing to do him big favors.

He could not do it just then, for Dionysophanes⁶¹ was arriving with Cleariste,⁶² and there was a great hubbub of animals, servants, men, and women, but later on he began to compose a long speech about love. 2. Dionysophanes' hair was now turning grey, but he was tall, handsome, and capable of competing with any young man. Few men were as rich, and none as good. 3. On the first day of his visit he

⁶² "Best Renown." The name, appropriate for an upper-class character, appears twice in Theocritus (2.74, 5.88) but is also widely attested as an actual name.

προεστᾶσιν ἀγροικίας, Δήμητρι καὶ Διονύσῳ καὶ Πανὶ καὶ Νύμφαις, καὶ κοινὸν πᾶσι τοῖς παροῦσιν ἔστησε κρατῆρα· ταῖς δὲ ἄλλαις ἡμέραις ἐπεσκόπει τὰ τοῦ Λάμωνος ἔργα, 4. καὶ ὁρῶν τὰ μὲν πεδία ἐν αὐλακι, τὰς δὲ ἀμπέλους ἐν κλήματι, τὸν δὲ παράδεισον ἐν κάλλει, περὶ γὰρ τῶν ἀνθῶν Ἄστυλος τὴν αἰτίαν ἀνελάμβανεν, ἤδετο περιττῶς καὶ τὸν Λάμωνα ἐπῆνει καὶ ἐλεύθερον ἀφήσειν ἐπηγγέλλετο. 5. κατῆλθε μετὰ ταῦτα καὶ εἰς τὸ αἰπόλιον τὰς τε αἶγας οὐφόμενος καὶ τὸν νέμοντα.

- 14 Χλόη μὲν οὖν εἰς τὴν ὕλην ἔφυγεν ὄχλον τοσοῦτον αἰδεσθεῖσα καὶ φοβηθεῖσα, ὁ δὲ Δάφνις εἰστήκει δέρμα λάσιον αἰγὸς ἕζωσμένος, πήραν νεορραφῆ κατὰ τῶν ὤμων ἐξερτημένος, κρατῶν ταῖς χερσὶν ἀμφοτέραις τῇ μὲν ἀρτιπαγείς τυρούς, τῇ δὲ ἐρίφους ἔτι γαλαθηνούς. 2. εἴ ποτε Ἀπόλλων Λαομέδοντι θητεύων ἐβουκόλησε, τοιοῦδε ἦν οἶος τότε ὤφθη Δάφνις. αὐτὸς μὲν οὖν εἶπεν οὐδὲν ἄλλ' ἐρυθήματος πλησθεὶς ἔνευσε κάτω προτείνας τὰ δῶρα, ὁ δὲ Λάμων "οὔτος" εἶπε "σοί, δέσποτα, τῶν αἰγῶν αἰπόλος. 3. σὺ μὲν ἐμοὶ πεντήκοντα νέμειν δέδωκας καὶ δύο τράγους, οὔτος δέ σοι πεποίηκεν ἑκατὸν καὶ δέκα τράγους. ὁρᾶς ὡς λιπαραὶ καὶ τὰς τρίχας λάσιαι καὶ τὰ κέρατα ἄθραυστοι; πεποίηκε δὲ αὐτὰς καὶ μουσικὰς· σύριγγος γοῦν ἀκούουσαι ποιοῦσι πάντα."

- 15 Παρούσα δὴ τοῖς λεγομένοις ἡ Κλεαρίστη πείραν ἐπεθύμησε τοῦ λεχθέντος λαβεῖν καὶ κελεύει τὸν Δάφνιν ταῖς αἰξὶν οἶον εἶωθε συρίσαι καὶ ἐπαγγέλλεται συρίσαντι χαρίσασθαι χιτῶνα καὶ χλαῖναν καὶ ὑποδήματα. 2. ὁ δὲ καθίσας αὐτοὺς ὥσπερ θέατρον

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sacrificed to the gods of the countryside, Demeter, Dionysus, Pan, and the Nymphs, and set up a wine bowl for everyone in attendance to share. The following days he spent inspecting Lamo's work. 4. When he saw the plains furrowed, the vines in shoot, the park in its beauty (for Astylus was taking responsibility for the flowers), he was extraordinarily pleased, complimented Lamo, and promised to make him a free man. 5. Then he went down to the goat pasture to look at the goats and their goatherd.

Chloe fled into the woods, embarrassed and frightened at such a large crowd, but Daphnis stood there with a shaggy goatskin around his waist, a newly sewn backpack hanging from his shoulders, and both hands full: one held freshly set cheeses, the other unweaned kids. 2. If ever Apollo did herd cattle for Laomedon, he must have looked just as Daphnis looked that day.⁶³ Daphnis said nothing, but blushed deeply and kept his head down as he proffered his gifts. It was Lamo who spoke: "Here, master, is the herdsman of your goats. 3. You gave me fifty to graze, plus two he-goats, but he has turned them into one hundred for you, plus ten he-goats. Do you see how sleek they are, with thick coats and unbroken horns? He has made them musical too: when they hear the syrinx they do everything he wants." 14

Cleariste was present for these remarks and was eager to put his claim to the test. She asked Daphnis to play his syrinx for the goats as usual, and promised to give him a tunic, a cloak, and a pair of shoes in appreciation of his playing. 2. He made them sit down as in a theater, then stood 15

⁶³ Apollo served King Laomedon of Troy for a year after an attempt to revolt from Zeus.

στὰς ὑπὸ τῇ φηγῶ καὶ ἐκ τῆς πήρας τὴν σύριγγα προκομίσας πρῶτα μὲν ὀλίγον ἐνέπνευσε, καὶ αἱ αἶγες ἔστησαν τὰς κεφαλὰς ἀράμεναι· εἶτα ἐνέπνευσε τὸ νόμιον, καὶ αἱ αἶγες ἐνέμοντο νεύσασαι κάτω· αὐθις λιγυρὸν ἐνέδωκε, καὶ ἄθροαι κατεκλίθησαν. 3. ἐσύρισέ τι καὶ ὄξυ μέλος, αἱ δὲ ὥσπερ λύκου προσιόντος εἰς τὴν ὕλην κατέφυγον· μετ' ὀλίγον ἀνακλητικὸν ἐφθέγγετο, καὶ ἐξελθοῦσαι τῆς ὕλης πλησίον αὐτοῦ τῶν ποδῶν συνέδραμον. 4. οὐδὲ ἀνθρώπους οἰκέτας εἶδεν ἄν τις οὕτω πειθόμενος προστάγματι δεσπότου. οἱ τε οὖν ἄλλοι πάντες ἐθαύμαζον καὶ πρὸ πάντων ἡ Κλεαρίστη, καὶ τὰ δῶρα ἀποδώσειν ὤμοσε καλῶ τε ὄντι αἰπόλῳ καὶ μουσικῶ· καὶ ἀνελθόντες εἰς τὴν ἔπαυλιν ἀμφὶ ἄριστον εἶχον καὶ τῷ Δάφνιδι ἀφ' ᾧ ἦσθιον ἔπεμψαν. ὁ δὲ μετὰ τῆς Χλόης ἦσθιε καὶ ἦδετο γεύομενος ἀστικῆς ὀψαρτυσίας καὶ εὐελπὶς ἦν τεύξεσθαι τοῦ γάμου πείσας τοὺς δεσπότας.

- 16 Ὁ δὲ Γνάθων προσεκκαυθεὶς τοῖς κατὰ τὸ αἰπόλιον γεγενημένοις καὶ ἀβίωτον νομίζων τὸν βίον εἰ μὴ τεύξεται Δάφνιδος, περιπατοῦντα τὸν Ἄστυλον ἐν τῷ παραδείσῳ φυλάξας καὶ ἀναγαγὼν εἰς τὸν τοῦ Διονύσου νεῶν πόδας καὶ χεῖρας κατεφίλει. 2. τοῦ δὲ πυνθανομένου τίνος ἔνεκα ταῦτα δρᾶ καὶ λέγειν κελεύοντος καὶ ὑπουργήσειν ὀμνύντος, “οἴχεται σοι Γνάθων” ἔφη “δέσποτα. ὁ μέχρι νῦν μόνης τραπέζης τῆς σῆς ἐρῶν, ὁ πρότερον ὀμνύς ὅτι μηδέν ἐστὶν ὠραιότερον οἴνου γέροντος, ὁ κρείττους τῶν ἐφήβων τῶν ἐν Μιτυλήνῃ τοὺς σοὺς ὀψαρτυτὰς λέγων, μόνον λοιπὸν καλὸν εἶναι Δάφνιν νομίζω, 3. καὶ τροφῆς μὲν τῆς πολυτελοῦς οὐ γεύομαι, καίτοι τοσοῦτων παρασκευαζομένων ἐκάστης ἡμέρας κρεῶν, ἰχθύων, μελιτωμάτων, ἠδέως δ' ἂν αἰξ γενόμενος πόαν ἐσθίοιμι καὶ

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under the oak tree and took his syrinx from his knapsack. First he played softly, and the goats stood still and lifted their heads. Then he played the grazing tune, and the goats lowered their heads and began to graze. Next he struck a limpid tone, and all together they lay down. 3. He piped something shrill, and they fled into the woods as if a wolf was coming. A little later he sounded the recall, and they came out of the woods and assembled at his feet. 4. No one ever saw even human servants so obedient to a master's command. Everyone was amazed, especially Cleariste, who swore that she would come through with the gifts, since he was a fine goatherd and musician. They went back up to the farmhouse for lunch and sent Daphnis some of what they were eating. He shared it with Chloe and enjoyed a taste of urban cuisine; and he felt confident that he would persuade his masters and win the marriage.

But Gnatho was further inflamed by what had happened in the goat pasture and thought his life not worth living unless he won Daphnis. So waiting for Astylus to take a stroll in the park, he took him into the shrine of Dionysus and started kissing his feet and hands. 2. Astylus asked why he was doing this and told him to speak up, swearing that he would help him out. "Your Gnatho's done for, master," he said. "I'm the one one who until now loved only your table, who used to swear that nothing has a more youthful bloom than old wine, who said that your chefs are choicer than any boys in Mytilene, but now I think Daphnis is finer than anything. 3. I have no taste for expensive food, even though there's so much meat, fish, honey cakes prepared every day. I would gladly become a she-goat and eat grass and leaves so long as I could listen to

16

φύλλα τῆς Δάφνιδος ἀκούων σύριγγος καὶ ὑπ' ἐκείνου νεμόμενος. σὺ δὲ σῶσον Γνάθωνα τὸν σὸν καὶ τὸν ἀήττητον Ἔρωτα νίκησον. 4. εἰ δὲ μή, σέ¹⁰⁹ ἐπόμνυμι τὸν ἐμὸν θεόν, ξιφίδιον λαβὼν καὶ ἐμπλήσας τὴν γαστέρα τροφῆς ἐμαυτὸν ἀποκτενῶ πρὸ τῶν Δάφνιδος θυρῶν, σὺ δὲ οὐκέτι καλέσεις Γναθωνάριον ὡσπερ εἰώθεις παίζων αἰεί.”

- 17 Οὐκ ἀντέσχε κλάοντι καὶ αὔθις τοὺς πόδας καταφιλοῦντι νεανίσκος μεγαλόφρων καὶ οὐκ ἄπειρος ἐρωτικῆς λύπης, ἀλλ' αἰτήσκει αὐτὸν παρὰ τοῦ πατρὸς ἐπηγγείλατο καὶ κομίσειν εἰς τὴν πόλιν αὐτῷ μὲν δούλον, ἐκείνῳ δὲ ἐρώμενον. 2. εἰς ἐνθυμίαν¹¹⁰ δὲ καὶ αὐτὸν ἐκείνον θέλων προαγαγεῖν ἐπυθάνετο μειδιῶν εἰ οὐκ αἰσχύνεται Δάμωνος υἱὸν φιλῶν ἀλλὰ καὶ σπουδάζει συγκατακλιθῆναι νέμοντι αἰγας μεираκίῳ, καὶ ἅμα ὑπεκρίνετο τὴν τραγικὴν δυσωδίαν μυσάττεσθαι. 3. ὁ δέ, οἷα πᾶσαν ἐρωτικὴν μυθολογίαν ἐν τοῖς τῶν ἀσώτων συμποσίοις πεπαιδευμένος, οὐκ ἀπὸ σκοποῦ καὶ ὑπὲρ αὐτοῦ καὶ ὑπὲρ τοῦ Δάφνιδος ἔλεγεν· “οὐδεὶς ταῦτα, δέσποτα, ἐραστῆς πολυπραγμονεῖ, ἀλλ' ἐν οἴῳ ποτὲ ἂν σώματι εὖρη τὸ κάλλος ἐάλωκε. 4. διὰ τοῦτο καὶ φυτοῦ τις ἠράσθη καὶ ποταμοῦ καὶ θηρίου. καίτοι τίς οὐκ ἂν ἐραστὴν ἠλέησεν ὃν ἔδει φοβεῖσθαι τὸν ἐρώμενον; ἐγὼ δὲ σώματος μὲν ἐρῶ δούλου, κάλλους δὲ ἐλευθέρου. 5. ὄρας ὡς ὑακίνθῳ μὲν τὴν κόμην ὁμοίαν ἔχει, λάμπουσι δὲ ὑπὸ ταῖς ὀφρῦσιν οἱ ὀφθαλμοὶ καθάπερ ἐν χρυσῇ σφενδόνη ψηφίς, καὶ τὸ μὲν πρόσωπον ἐρυθρήματος μεστόν, τὸ δὲ στόμα λευκῶν ὀδόντων ὡσπερ ἐλέφαντος; 6. τίς ἐκεῖθεν οὐκ ἂν εὖξαιτο λαβεῖν ἐραστῆς γλυκέα¹¹¹ φιλήματα; εἰ δὲ νέμοντος

¹⁰⁹ Villoison: σοὶ V F

Daphnis' syrinx and have him take me to pasture. Please rescue your own Gnatho, and defeat invincible Love! 4. Otherwise, I swear by you, my own god, that I will take a dagger, cram my belly with food, and kill myself on Daphnis' doorstep, and no more will you be calling me Gnathipoo, as you always did when you were kidding."

Astylus, a big-hearted young man and not unacquainted with love's painfulness, could not resist him as again he wept and covered his feet with kisses, but promised that he would ask his father to give him Daphnis to take to the city as his own slave and Gnatho's beloved. 17
2. Wanting to steer him toward having his own second thoughts, he asked with a smile whether he felt no shame to be in love with a son of Lamo and indeed eager to bed down with a young man who herded goats; as he said this he burlesqued disgust at the reek of goats. 3. But Gnatho, a veteran of debauched drinking parties, was well schooled in the whole of erotic mythology and did not miss the mark in defending both himself and Daphnis: "No lover worries about any of that, master: in whatever body he finds beauty, he is smitten all the same. 4. That is why people fall in love even with a plant or a river or a beast, though who would feel no pity for a lover who needed to fear his beloved? Mine is a case of love for the body of a slave but the beauty of a free man. 5. Do you see how his hair is like hyacinth, how his eyes shine beneath his brows like a gem set in gold, how his face is flush with pinkness and his mouth with teeth whiter than ivory? 6. What lover wouldn't pray to get sweet kisses from that mouth? If I've fallen for a

110 Piccolos: *εὐθυμίαν* V: *ἐπιθυμίαν* F

111 Schäfer: *λευκά* codd.

ἠράσθην, θεοὺς ἐμμησάμην. βουκόλος ἦν Ἀγχίσης, καὶ ἔσχεν αὐτὸν Ἀφροδίτη· αἶγας ἔνεμε Βράγχος, καὶ Ἀπόλλων αὐτὸν ἐφίλησε· ποιμὴν ἦν Γανυμήδης, καὶ αὐτὸν ὁ τῶν ὄλων βασιλεὺς ἤρπασε. 7. μὴ καταφρονῶμεν παιδὸς ᾧ καὶ αἶγας ὡς ἐρώσας πειθομένας εἶδομεν, ἀλλ' εἰ ἔτι μένειν ἐπὶ γῆς ἐπιτρέπουσι τοιοῦτον κάλλος, χάριν ἔχωμεν τοῖς Διὸς ἀετοῖς."

- 18 Ἦδὺν γελάσας ὁ Ἄστυλος ἐπὶ τούτῳ μάλιστα τῷ λεχθέντι καὶ ὡς μεγάλους ὁ Ἔρως ποιεῖ σοφιστὰς εἰπὼν ἐπετήρει καιρὸν ἐν ᾧ τῷ πατρὶ περὶ Δάφνιδος διαλέξεται. ἀκούσας δὲ τὰ λεχθέντα κρύφα πάντα ὁ Εὐδρομος καὶ τὰ μὲν τὸν Δάφνιν φιλῶν ὡς ἀγαθὸν νεανίσκον, τὰ δὲ ἀχθόμενος εἰ Γνάθωνος ἐμπαροίνημα γενήσεται τοιοῦτον κάλλος, αὐτίκα καταλέγει πάντα κάκεινῳ καὶ Λάμωνι. 2. ὁ μὲν οὖν Δάφνις ἐκπλαγεὶς ἐγίνωσκεν ἅμα τῇ Χλόῃ τολμήσαι φυγεῖν ἢ ἀποθανεῖν κοινῶν κάκεινῃ λαβῶν, ὁ δὲ Λάμων προκαλεσάμενος ἔξω τῆς αὐλῆς τὴν Μυρτάλην "οἰχόμεθα" εἶπεν "ὦ γυναῖ· ἦκει καιρὸς ἐκκαλύπτειν τὰ κρυπτά. 3. ἔρρει μοι¹¹² δὲ αἱ αἶγες καὶ τὰ λοιπὰ πάντα· ἀλλὰ μὰ τὸν Πᾶνα καὶ τὰς Νύμφας οὐδ' εἰ μέλλω βοῦς φασὶν ἐν αὐλίῳ καταλείπεσθαι τὴν Δάφνιδος τύχην ἣτις ἐστὶν οὐ σιωπήσομαι, ἀλλὰ καὶ ὅτι εὖρον ἐκκείμενον ἐρῶ καὶ ὅπως <εὖρον ὑπὸ αἰγῶς>¹¹³ τρεφόμενον μηνύσω καὶ ὅσα εὖρον συνεκκείμενα δείξω. μαθέτω Γνάθων ὁ

¹¹² Hirschig: ἔρημοι codd.

¹¹³ Suppl. Arnott

⁶⁴ Anchises and Aphrodite were the parents of Aeneas, *Iliad* 5.312-13.

BOOK IV

herdsman, I've followed the gods' example. Anchises was a cowherd, and Aphrodite took up with him;⁶⁴ Branchus grazed goats, and Apollo held him dear;⁶⁵ Ganymede was a shepherd, and the king of the universe snatched him.⁶⁶ 7. Let us not look down on a boy whom, as we have seen, even she-goats obey as if they were in love with him; no, we should instead be grateful to Zeus' eagles for allowing such beauty to remain on earth."

Astylus laughed gaily, particularly at this last remark, 18 and said that Love makes great rhetoricians. He started looking for an opportunity to speak with his father about Daphnis. But Eudromus had eavesdropped on this whole conversation. He liked Daphnis, considering him a fine young man, and disliked the prospect of such beauty used for Gnatho's drunken enjoyment, so he immediately told Daphnis and Lamo everything. 2. Daphnis was appalled, and decided to risk running away with Chloe or to take her with him in death, but Lamo called Myrtale out of the yard and said, "We are done for, wife. The time has come to reveal our secrets. 3. My goats are clean gone along with everything else, but by Pan and the Nymphs I will not keep silent about Daphnis' true circumstances, even if it means I'll be left like the proverbial ox in a stall.⁶⁷ No, I will say that I found him abandoned, I will reveal how I found him being nursed by a she-goat, and I will show everything that I found abandoned with him. That scum Gnatho needs to

⁶⁵ Branchus, to whom Apollo gave the gift of prophecy, was the eponymous ancestor of a family of influential Milesian seers.

⁶⁶ Zeus' eagle carried off Ganymede to be Zeus' beloved and cupbearer to the Olympian gods.

⁶⁷ Of something useless.

μιαρὸς οἶος ὦν οἶων ἐρᾶ. παρασκευάζέ μοι μόνου
εὐτρεπῆ τὰ γνωρίσματα.”

- 19 Οἱ μὲν ταῦτα συνθέμενοι ἀπῆλθον εἴσω πάλιν, ὁ δὲ
Ἄστυλος σχολὴν ἄγοντι τῷ πατρὶ προσρνεῖς αἰτεῖ
τὸν Δάφνιν εἰς τὴν πόλιν καταγαγεῖν ὡς καλὸν τε ὄντα
καὶ ἀγροικίας κρείττονα καὶ ταχέως ὑπὸ Γνάθωνος καὶ
τὰ ἀστικά διδασθῆναι δυνάμενον. 2. χαίρων ὁ πατὴρ
δίδωσι καὶ μεταπεμψάμενος τὸν Δάμωνα καὶ τὴν Μυρ-
τάλην εὐηγγελίζετο μὲν αὐτοῖς ὅτι Ἄστυλον θεραπεύ-
σει λοιπὸν ἀντὶ αἰγῶν καὶ τράγων Δάφνις, ἐπηγ-
γέλλετο δὲ δύο ἀντ’ ἐκείνου δώσειν αὐτοῖς αἰπόλους. 3.
ἐνταῦθα ὁ Δάμων πάντων ἤδη συνερρηκότων καὶ ὅτι
καλὸν ὁμόδουλον ἔξουσιν ἡδομένων αἰτήσας λόγον
ἤρξατο λέγειν· “ἄκουσον, ὦ δέσποτα, παρ’ ἀνδρὸς
γέροντος ἀληθῆ λόγον· ἐπόμνυμι δὲ τὸν Πᾶνα καὶ τὰς
Νύμφας ὡς οὐδὲν ψεύσομαι. 4. οὐκ εἰμι Δάφνιδος
πατὴρ, οὐδ’ εὐτύχησέ ποτε Μυρτάλη μήτηρ γενέσθαι·
ἄλλοι πατέρες ἐξέθηκαν τοῦτο τὸ παιδίον, ἴσως παί-
δων πρεσβυτέρων ἄλις ἔχοντες, ἐγὼ δὲ εὖρον ἐκκεί-
μενον καὶ ὑπὸ αἰγὸς ἐμῆς τρεφόμενον, ἦν καὶ ἀποθα-
νοῦσαν ἔθαιψα ἐν τῷ περικήπῳ, φιλῶν ὅτι ἐποίησε
μητρὸς ἔργα. 5. εὖρον αὐτῷ καὶ γνωρίσματα συνεκ-
κείμενα, ὁμολογῶ, δέσποτα, καὶ φυλάττω· τύχης γάρ
ἔστι μείζονος ἢ καθ’ ἡμᾶς σύμβολα. Ἄστυλου μὲν οὖν
εἶναι δοῦλον αὐτὸν οὐχ ὑπερηφανῶ, καλὸν οἰκέτην
καλοῦ καὶ ἀγαθοῦ δεσπότη, παροίνημα δὲ Γνάθωνος
οὐ δύναμαι περιδεῖν γενόμενον, ὃς ἐς Μιτυλήνην
αὐτὸν ἄγειν ἐπὶ γυναικῶν ἔργα σπουδάζει.”

- 20 Ὁ μὲν Δάμων ταῦτα εἰπὼν ἐσιώπησε καὶ πολλὰ
ἀφήκε δάκρυα, τοῦ δὲ Γνάθωνος θρασυνομένου καὶ
πληγᾶς ἀπειλούντος ὁ Διονυσοφάνης τοῖς εἰρημένους

learn what he is and what he lusts for. Just get the tokens ready for me."

They agreed on this and went back inside, while Astylus sidled up to his father when he was unoccupied and asked permission to take Daphnis back to the city, on the grounds that he was handsome and too good for the country, and could soon be taught urban ways by Gnatho. 2. His father gladly gave his assent, summoned Lamo and Myrtale, and told them the good news that Daphnis would henceforth be serving Astylus instead of she-goats and he-goats, and promised to give them two goatherds in his place. 3. All the slaves were now crowding around, pleased at the prospect of having such a handsome fellow slave, when Lamo asked permission to speak. "My lord," he began, "hear a true story from an old man; I swear by Pan and the Nymphs that I will tell no lies. 4. I am not Daphnis' father, nor has Myrtale ever had the luck to be a mother. Other parents abandoned this child, perhaps because they had enough older children, and I found him exposed and being suckled by a she-goat of mine; when she died I buried her in the garden around the house, feeling affection because she had done a mother's job. 5. I also found recognition tokens exposed with him: I admit I did, master, and I have kept them safe, because they are signs of circumstances higher than ours. So while I do not consider him too good to be Astylus' slave, a handsome servant for a handsome and good master, I cannot stand by and watch him be used for the drunken enjoyment of Gnatho, who is eager to take him to Mitylene for service as a woman."

With this Lamo fell silent and wept copiously, while Gnatho kept up a bold front and threatened to beat him. Dionysophanes was astonished by what he had heard and

ἐκπλαγείς τὸν μὲν Γνάθωνα σιωπᾶν ἐκέλευσε σφόδρα τὴν ὄφρυν εἰς αὐτὸν τοξοποιήσας, τὸν δὲ Λάμωνα πάλιν ἀνέκρινε καὶ παρεκελεύετο τᾶληθῆ λέγειν μηδὲ ὅμοια πλάττειν μύθοις ἐπὶ τῷ κατέχειν τὸν¹¹⁴ υἱόν. 2. ὡς δὲ ἀτενῆς ἦν καὶ κατὰ πάντων ὤμνυε θεῶν καὶ ἐδίδου βασανίζειν αὐτὸν εἰ ψεύδεται, <συν>καθημένης¹¹⁵ τῆς Κλεαρίστης ἐδοκίμαζε¹¹⁶ τὰ λελεγμένα. “τί δ’ ἂν ἐψεύδετο Λάμων μέλλων ἀνθ’ ἐνὸς δύο λαμβάνειν αἰπόλους; πῶς δ’ ἂν καὶ ταῦτα ἔπλασεν ἄγροικος; οὐ γὰρ εὐθὺς ἦν ἄπιστον ἐκ τοιούτου γέροντος καὶ μητρὸς εὐτελοῦς υἱὸν καλὸν οὕτω γενέσθαι;”

- 21 Ἐδόκει μὴ μαντεύεσθαι ἐπὶ πλέον ἀλλ’ ἤδη τὰ γνωρίσματα σκοπεῖν εἰ λαμπρᾶς καὶ ἐνδοξοτέρας τύχης. ἀπήει μὲν Μυρτάλη κομίσουσα πάντα φυλαττόμενα ἐν πῆρᾳ παλαιᾷ, 2. κομισθέντα δὲ πρῶτος Διονυσοφάνης ἐπέβλεπε, καὶ ἰδὼν χλαμύδιον ἀλουργές, πόρπην χρυσήλατον, ξιφίδιον ἐλεφαντόκωπον, μέγα βοήσας “ὦ Ζεῦ δέσποτα” καλεῖ τὴν γυναῖκα θεασομένην. 3. ἡ δὲ ἰδοῦσα μέγα καὶ αὐτὴ βοᾷ: “φίλαι Μοῖραι· οὐ ταῦτα ἡμεῖς συνεξεθήκαμεν ἰδίῳ παιδί; οὐκ εἰς τούτους τοὺς ἀγροὺς κομίσουσαν Σωφροσύνην¹¹⁷ ἀπεστείλαμεν; οὐκ ἄλλα μὲν οὖν ἀλλ’ αὐτὰ ταῦτα. φίλε ἄνερ, ἡμέτερόν ἐστι τὸ παιδίον· σὸς υἱός ἐστι Δάφνις καὶ πατρώας ἔνεμεν αἶγας.”

- 22 Ἐτι λεγούσης αὐτῆς καὶ τοῦ Διονυσοφάνους τὰ γνωρίσματα φιλοῦντος καὶ ὑπὸ περιττῆς ἡδονῆς δακρύντος ὁ Ἄστυλος συνεῖς ὡς ἀδελφός ἐστι ρύψας

114 Brunck: ὡς V F

115 Suppl. Boden

116 Reeve olim: ἐβασάνιζε codd.

117 Σωφρόνην Courier

BOOK IV

with a severe frown told Gnatho to be quiet. He began to question Lamo again, and warned him to tell the truth and fabricate no mythic tales in order to keep hold of his son. 2. But Lamo stuck to his story, swore by all the gods, and offered himself for torture to show if he was lying. So with Cleariste sitting at his side, Dionysophanes examined the testimony. "Why should Lamo lie when he stands to get two goatherds for one? How could a yokel make this up? In fact, was it not incredible from the very start that such a handsome son could have sprung from this sort of old man and shabby mother?"

It seemed best to stop guessing and examine the tokens now, to see if they bespoke an illustrious and more distinguished station. Myrtale went off to bring all the items, which were kept in an old knapsack, 2. and when they arrived Dionysophanes was the first to start looking through them. When he saw a little purple mantle, a golden clasp, and a little sword with an ivory hilt, he loudly shouted "Lord Zeus!" and told his wife to come look. 3. When she saw them, she herself loudly shouted "Dear Fates! Aren't these the things we left with our own child? Isn't this the farm where we told Sophrosyne⁶⁸ to take him? They're none other than those very things. Dear husband, the child is ours. Daphnis is your son, and he was tending his father's goats!" 21

While she was still speaking and Dionysophanes was still kissing the tokens and weeping with excessive joy, Astylus realized that he had a brother and, throwing off his 22

⁶⁸ "Modesty", the name of a nurse in *Aristaenetos* 1.6 and probably derived from New Comedy; Sophrone (Courier's emendation) is a nurse-name in Menander and Terence.

θοϊμάτιον ἔθει κατὰ τοῦ παραδείσου πρώτος τὸν Δάφνιν φιλήσαι θέλων. 2. ἰδὼν δὲ αὐτὸν ὁ Δάφνις θέοντα μετὰ πολλῶν καὶ βοῶντα “Δάφνι”, νομίσας ὅτι συλλαβεῖν αὐτὸν βουλόμενος τρέχει, ρίψας τὴν πήραν καὶ τὴν σύριγγα πρὸς τὴν θάλασσαν ἐφέρετο ρίψων ἑαυτὸν ἀπὸ τῆς μεγάλης πέτρας. 3. καὶ ἴσως ἂν, τὸ καινότερον, εὔρεθεις ἀπωλώλει Δάφνις εἰ μὴ συνείης ὁ Ἄστυλος ἐβόα πάλιν “στῆθι, Δάφνι, μηδὲν φοβηθῆς· ἀδελφός εἰμί σου καὶ γονεῖς οἱ μέχρι νῦν δεσπόται. 4. νῦν ἡμῖν Δάμων τὴν αἰγα εἶπε καὶ τὰ γνωρίσματα ἔδειξεν. ὅρα δὲ ἐπιστραφεῖς πῶς ἴασι φαιδροὶ καὶ γελῶντες. ἀλλ’ ἐμὲ πρῶτον φίλησον. ὄμνυμι δὲ τὰς Νύμφας ὡς οὐ ψεύδομαι.”

23 Μόλις μετὰ τὸν ὄρκον ἔστη καὶ τὸν Ἄστυλον τρέχοντα περιέμεινε καὶ προσελθόντα κατεφίλησεν. ἐν ᾧ δὲ ἐκείνον ἐφίλει, πλήθος τὸ λοιπὸν ἐπιρρεῖ θεραπεπόντων, θεραπευῶν, αὐτὸς ὁ πατήρ, ἢ μήτηρ μετ’ αὐτοῦ. οὗτοι πάντες περιέβαλλον, κατεφίλου, χαίροντες, κλάοντες. 2. ὁ δὲ τὸν πατέρα καὶ τὴν μητέρα πρὸ τῶν ἄλλων ἐφιλοφρονεῖτο καὶ ὡς πάλαι εἰδὼς προσεστερνίζετο καὶ ἐξελθεῖν τῶν περιβολῶν οὐκ ἠθελεν· οὕτω φύσις ταχέως πιστεύεται. ἐξελάθητο καὶ Χλόης πρὸς ὀλίγον καὶ ἐλθὼν εἰς τὴν ἔπαυλιν ἐσθητά τε ἔλαβε πολυτελῆ καὶ παρὰ τὸν πατέρα τὸν ἴδιον καθεσθεῖς ἤκουεν αὐτοῦ λέγοντος οὕτως·

24 “Ἐγῆμα, ὦ παῖδες, κομιδῆ νέος, καὶ χρόνου διελθόντος πατήρ ὡς ὅμην εὐτυχῆς ἐγεγόνειν· ἐγένετο γάρ μοι πρώτος υἱὸς καὶ δευτέρα θυγάτηρ καὶ τρίτος Ἄστυλος. ὅμην ἱκανὸν εἶναι τὸ γένος καὶ γενόμενον ἐπὶ πᾶσι τοῦτο τὸ παιδίον ἐξέθηκα, οὐ γνωρίσματα

BOOK IV

cloak, started to run from the park, wanting to be the first to give Daphnis a kiss. 2. When Daphnis saw him running with a great throng and crying "Daphnis!", he thought he was running because he wanted to carry him off. He tossed his knapsack and his syrinx away and headed for the sea to throw himself from the big rock. 3. And Daphnis, by a most strange turn, might have been lost because he was found, had Astylus not understood and cried out again: "Hold on, Daphnis, don't be afraid! I am your brother and your masters up till now are your parents! 4. Lamo has just now told us about the she-goat and showed us the tokens. Turn around and look how they come beaming and laughing. Come on, give me the first kiss! I swear by the Nymphs that I'm not lying."

At this oath Daphnis reluctantly held up and waited 23 for Astylus to run to him, and gave him a kiss when he came up. While he was kissing him, the rest of the throng streamed up, servants, maids, his father himself and his mother with him. Everyone hugged and kissed him, rejoicing and weeping. 2. But he embraced his father and mother before anyone else, and hugged them to his breast as if he had known them all along, and did not want to leave their embraces: so quickly does nature convince us! For a moment he even forgot about Chloe and returned to the house, where he donned expensive clothes and sat by his proper father to hear the story that he told.

"My sons, I married quite young, and after a while I 24 became a happy father, or so I thought. First I had a son, second a daughter, and third was Astylus. I thought my family was large enough, and when this child came along on top of all the others I abandoned him, leaving these things with him not as tokens of identity but as funeral of-

ταῦτα συνεκθεῖς ἀλλ' ἐντάφια. 2. τὰ δὲ τῆς Τύχης ἄλλα βουλευµατα. ὁ μὲν γὰρ πρεσβύτερος παῖς καὶ ἡ θυγάτηρ ὁμοία νόσῳ μιᾶς ἡμέρας ἀπώλοντο· σὺ δέ μοι προνοία θεῶν ἐσώθης ἵνα πλείους ἔχωμεν χειραγωγούς. 3. μήτ' οὖν σὺ μοι μνησικακῆσθης ποτὲ τῆς ἐκθέσεως, ἐκὼν γὰρ οὐκ ἐβουλευσάµην, μήτε σὺ λυπηθῆς, Ἄστυλε, μέρος ληψόμενος ἀντὶ πάσης τῆς οὐσίας, κρεῖττον γὰρ τοῖς εὖ φρονούσιν ἀδελφοῦ κτήμα οὐδέν, ἀλλὰ φιλεῖτε ἀλλήλους¹¹⁸ καὶ χρημάτων ἕνεκα καὶ βασιλευσιν ἐρίζετε. 4. πολλὴν μὲν γὰρ ἐγὼ ὑμῖν καταλείψω γῆν, πολλοὺς δὲ οἰκέτας δεξιούς, χρυσόν, ἄργυρον, ὅσα ἄλλα εὐδαιμόνων κτήματα. μόνον ἐξαίρετον τοῦτο Δάφνιδι τὸ χωρίον δίδωμι καὶ Λάµωνα καὶ Μυρτάλην καὶ τὰς αἴγας, ἃς αὐτὸς ἔνεμεν.”

25 Ἔτι αὐτοῦ λέγοντος Δάφνις ἀναπηδήσας “καλῶς με,” εἶπε “πάτερ, ἀνέμνησας. ἄπειμι τὰς αἴγας ἄξων ἐπὶ ποτόν, αἶ που νῦν διψῶσαι περιμένουσι τὴν σύριγγα τὴν ἐμήν, ἐγὼ δὲ ἐνταυθοῖ καθέζομαι.” 2. ἡδὺ πάντες ἐξεγέλασαν ὅτι δεσπότης γεγενηµένος ἔτι ἦν¹¹⁹ αἰπόλος, κακείνας μὲν θεραπεύσων ἐπέμφθη τις ἄλλος, οἱ δὲ θύσαντες Διὶ Σωτήρι συμπόσιον συνεκρότουν. εἰς τοῦτο τὸ συμπόσιον μόνος οὐχ ἦκε Γνάθων ἀλλὰ φοβούμενος ἐν τῷ νεῷ τοῦ Διονύσου καὶ τὴν ἡμέραν ἔμεινε καὶ τὴν νύκτα ὥσπερ ἰκέτης. 3. ταχείας δὲ φήμης εἰς πάντας ἐλθούσης ὅτι Διονυσοφάνης εὗρεν υἱὸν καὶ ὅτι Δάφνις ὁ αἰπόλος δεσπότης τῶν ἀγρῶν εὐρέθη, ἅμα ἔω συνέτρεχον ἄλλος ἀλλαχόθεν, τῷ μὲν μειρακίῳ συνηδόμενοι, τῷ δὲ πατρὶ αὐτοῦ δῶρα κομίζοντες· ἐν οἷς καὶ ὁ Δρύας πρῶτος ὁ τρέφων τὴν Χλόην.

118 κρεῖττον . . . ἀλλήλους habet O

119 θέλει εἶναι F

BOOK IV

ferings. 2. But Fate had other plans: my elder son and my daughter perished of the same illness in a single day, but you were saved by the gods' providence so that we would have more hands to support us. 3. Please, never bear a grudge against me for that abandonment, and Astylus, please bear no resentment that you will receive a portion of my wealth instead of the whole: for sensible people, no possession is greater than a brother. Come, love one another, and as far as money is concerned you will rival even kings. 4. For I shall bequeath you land, many competent servants, gold, silver, everything else that fortunate people possess. Only I award this place exclusively to Daphnis, along with Lamo and Myrtale and the she-goats that he himself used to graze."

While he was still speaking, Daphnis jumped up and said, "You were right to remind me, father: I'm off to take the goats to drink; they must be getting thirsty, waiting around for that syrinx of mine while I'm sitting here." 25

2. They all had a pleasant laugh to think that though he had become a master he was still a goatherd. Someone else was sent to look after the goats, while they all made sacrifice to Zeus the Savior and got busy preparing a party. Gnatho was the only one who did not attend this party: he was frightened and spent the whole day and night in the shrine of Dionysus like a suppliant. 3. Word spread rapidly to everyone that Dionysophanes had discovered his son and Daphnis the goatherd was discovered to be the master of these farms. At daybreak people came from all over to congratulate the young man and bring presents for his father. First among them was Dryas, Chloe's foster father.

- 26 Ὁ δὲ Διονυσοφάνης κατείχε πάντας κοινωνοὺς μετὰ τὴν εὐφροσύνην καὶ τῆς ἑορτῆς ἔσομένους. παρεσκευαστο δὲ πολὺς μὲν οἶνος, πολλὰ δὲ ἄλευρα, ὄρνιθες ἔλειοι, χοῖροι γαλαθηνοί, μελιτώματα ποικίλα· καὶ ἱερεῖα δὲ πολλὰ τοῖς ἐπιχωρίοις θεοῖς ἐθύετο. 2. ἐνταῦθα ὁ Δάφνις συναθροίσας πάντα τὰ ποιμενικὰ κτήματα διένειμεν ἀναθήματα τοῖς θεοῖς· τῷ Διονύσῳ μὲν ἀνέθηκε τὴν πήραν καὶ τὸ δέρμα, τῷ Πανὶ τὴν σύριγγα καὶ τὸν πλάγιον αὐλόν, τὴν καλαύροπα ταῖς Νύμφαις καὶ τοὺς γαυλοὺς οὓς αὐτὸς ἐτεκτήνατο. 3. οὕτω δὲ ἄρα τὸ σύνηθες ξενιζούσης εὐδαιμονίας τερπνότερόν ἐστιν ὥστε ἐδάκρυνεν ἐφ' ἑκάστῳ τούτων ἀπαλλασσόμενος¹²⁰ καὶ οὔτε τοὺς γαυλοὺς ἀνέθηκε πρὶν ἀμέλξαι οὔτε τὸ δέρμα πρὶν ἐνδύσασθαι οὔτε τὴν σύριγγα πρὶν συρίσαι, 4. ἀλλὰ καὶ ἐφίλησεν αὐτὰ πάντα καὶ τὰς αἴγας προσεῖπε καὶ τοὺς τράγους ἐκάλεσεν ὀνομαστί. τῆς μὲν γὰρ πηγῆς καὶ ἔπιεν ὅτι πολλάκις καὶ μετὰ Χλόης· οὕτω δὲ ὠμολόγει τὸν ἔρωτα, καιρὸν παραφυλάττων.
- 27 Ἐν ᾧ δὲ Δάφνις ἐν θυσίαις ἦν, τάδε γίνεται περὶ τὴν Χλόην. ἐκάθητο κλάουσα, τὰ πρόβατα νέμουσα, λέγουσα οἷα εἰκὸς ἦν· “ἐξελάθητό μου Δάφνις· ὄνειροπολεῖ γάμους πλουσίου. 2. τί γὰρ αὐτὸν ὀμνύειν ἀντὶ τῶν Νυμφῶν τὰς αἴγας ἐκέλευον; κατέλιπε ταύτας ὡς καὶ Χλόην. οὐδὲ θύων ταῖς Νύμφαις καὶ τῷ Πανὶ ἐπεθύμησεν ἰδεῖν Χλόην. εἶπεν ἴσως παρὰ τῇ μητρὶ θεραπαίνας ἐμοῦ κρείττονας. χαιρέτω· ἐγὼ δὲ οὐ ζήσομαι.”
- 28 Τοιαῦτα λέγουσαν, ταῦτα ἐννοοῦσαν ὁ Δάμπις ὁ βουκόλος μετὰ χειρὸς γεωργικῆς ἐπιστὰς ἤρπασεν

¹²⁰ οὕτω . . . ἀπαλλασσόμενος (-ττ-) habet O

BOOK IV

Dionysophanes kept them all there to share his good cheer and then his feast. Wine was provided in abundance, as was wheat-meal bread, waterfowl, suckling pigs, assorted honeycakes; and many victims were sacrificed to the local divinities. 2. Now Daphnis collected all of his pastoral possessions and distributed them among the gods as dedications. To Dionysus he dedicated his knapsack and his goatskin, to Pan his syrinx and his transverse flute, to the Nymphs his staff and the milk pails that he had made himself. 3. What is familiar so truly gives more pleasure than alien prosperity that Daphnis wept over each of these possessions as he parted with it, and he did not dedicate the pails until he had done the milking, nor the goatskin before he had put it on, nor the syrinx before he had played it, 4. but he actually kissed them all, said a word to the she-goats, and called the he-goats by name. He also drank from the spring, as many a time he had done with Chloe. But he did not as yet reveal his love, waiting for the right moment. 26

While Daphnis was busy with sacrifices, this is what was happening with Chloe. She sat weeping, grazing her sheep, and saying what could be expected: "Daphnis has forgotten me. He is dreaming of a wealthy marriage. 2. Why did I make him swear by the she-goats instead of the Nymphs? He has deserted them as he has deserted Chloe. Not even when he was sacrificing to the Nymphs and Pan did he feel any desire to see Chloe. Maybe he has found maids in his mother's service who are better than me. Good-bye to him! I won't go on living." 27

While she was speaking and thinking this way, Lampis the cowherd came up with a gang of farmhands and 28

αὐτὴν ὡς οὔτε Δάφνιδος ἔτι γαμήσοντος καὶ Δρύαντος ἐκείνον ἀγαπήσοντος. ἡ μὲν οὖν ἐκομίζετο βοῶσα ἐλεινόν, τῶν δέ τις ἰδόντων ἐμήνυσε τῇ Νάπῃ κακείνη τῷ Δρύαντι καὶ ὁ Δρύας τῷ Δάφνιδι. 2. ὁ δὲ ἔξω τῶν φρενῶν γενόμενος οὔτε εἰπεῖν πρὸς τὸν πατέρα ἐτόλμα καὶ καρτερεῖν μὴ δυνάμενος εἰς τὸν περὶ κηπον εἰσελθὼν ὠδύρετο, “ὦ πικρᾶς ἀνευρέσεως” λέγων 3. “πόσον ἦν μοι κρεῖττον νέμειν; πόσον ἤμην μακαριώτερος δούλος ὢν. τότε ἔβλεπον Χλόην, τότε ἤκουον Χλόης λαλούσης”,¹²¹ νῦν δὲ τὴν μὲν Λάμπις ἀρπάσας οἴχεται, νυκτὸς δὲ γενομένης <συγ>κοιμήσεται.¹²² ἐγὼ δὲ πίνω καὶ τρυφῶ καὶ μάτην τὸν Πᾶνα καὶ τὰς αἴγας¹²³ ὤμοσα.”

- 29 Ταῦτα τοῦ Δάφνιδος λέγοντος ἤκουσεν ὁ Γνάθων ἐν τῷ παραδείσῳ λαυθάνων, καὶ καιρὸν ἤκειν διαλλαγῶν πρὸς αὐτὸν νομίζων τινὰς τῶν τοῦ Ἀστύλου νεανίσκων προσλαβὼν μεταδιώκει τὸν Δρύαντα 2. καὶ ἠγγεῖσθαι κελεύσας ἐπὶ τὴν τοῦ Λάμπιδος ἔπαυλιν συνέτεινε δρόμῳ καὶ καταλαβὼν ἄρτι εἰς <αγ>άγοντα τὴν Χλόην ἐκείνην τε ἀφαιρεῖται καὶ ἀνθρώπους γεωργοὺς συνηλόησε πληγαῖς. 3. ἐσπούδαζε δὲ καὶ τὸν Λάμπιν δῆσας ἄγειν ὡς αἰχμάλωτον ἐκ πολέμου τινὸς εἰ μὴ φθάσας ἀπέδρα. κατορθώσας δὲ τηλικούτου ἔργου νυκτὸς ἀρχομένης ἐπανέρχεται 4. καὶ τὸν μὲν Διονυσοφάνην εὐρίσκει καθεύδοντα, τὸν δὲ Δάφνιν ἀγρυπνοῦντα καὶ ἔτι ἐν τῷ περικήπῳ δακρύνοντα. προσάγει δὴ τὴν Χλόην αὐτῷ καὶ διδοὺς διηγεῖται πάντα καὶ δεῖται μηδὲν ἔτι μνησικακοῦντα δούλον ἔχειν οὐκ ἄχρηστον μηδὲ ἀφελέσθαι τραπέζης μεθ’ ἣν τεθνήξεται λιμῷ. 5. ὁ δὲ ἰδὼν Χλόην καὶ ἔχων ἐν ταῖς

¹²¹ Suppl. Hercher

¹²² Suppl. Valckenaer

BOOK IV

snatched her, assuming that Daphnis would no longer be marrying her and that Dryas would be glad to have him. So she was carried off wailing piteously, but one of the bystanders who saw what happened told Nape, and she told Dryas, and Dryas told Daphnis. 2. He was beside himself, and though he dared not speak to his father, he could not bear it and went into the garden to lament: "What a bitter recognition! 3. How much better off I was as a herdsman! How much happier as a slave! Then I could look at Chloe, then <I could listen to her chatter,> but now Lampis has snatched her away, and tonight he will sleep with her. And here I am drinking and living in luxury, and my oaths by Pan and the she-goats meant nothing."

Gnatho, who was hiding in the park, overheard 29 Daphnis' speech and thought an opportunity had come for reconciliation with him. He rounded up some of Astylus' boys and set off after Dryas. 2. Telling him to lead the way, he made for Lampis' farmhouse at a run, caught him just as he was taking Chloe inside, took her away from him, and gave those farmhands a sound thrashing. 3. He wanted to tie Lampis up and march him off like some prisoner of war, but Lampis got away. This great exploit accomplished, Gnatho returned at nightfall. 4. He found Dionysophanes already in bed, but Daphnis was sleepless and still weeping in the park. He took Chloe to him, and as he presented her he told the whole story and asked Daphnis to bear no further grudge but rather to treat him as a slave not without his uses and not to sever him from a table without which he would starve to death. 5. At the sight of Chloe, and the feel

¹²³ καὶ τὰς αἴγας Castiglioni: καὶ τὰς αἴγας καὶ τὰς Νύμφας V: [καὶ τὰς] Νύμφας καὶ τὰς αἴγας F

χερσὶ Χλόην τῷ μὲν ὡς εὐεργέτη διηλλάττετο, τῇ δὲ ὑπὲρ τῆς ἀμελείας ἀπελογεῖτο.

- 30 Βουλευομένους δὲ αὐτοῖς ἐδόκει τὸν γάμον κρύπτειν, ἔχειν δὲ κρύφα τὴν Χλόην πρὸς μόνην ὁμολογήσαντα τὸν ἔρωτα τὴν μητέρα· ἀλλ' οὐ συνεχώρει Δρύας, ἡξίου δὲ τῷ πατρὶ λέγειν καὶ πείσειν αὐτὸς ἐπηγγέλλετο. 2. καὶ γενομένης ἡμέρας ἔχων ἐν τῇ πήρᾳ τὰ γνωρίσματα πρόσεισι τῷ Διονυσοφάνει καὶ τῇ Κλεαρίστῃ καθημένοις ἐν τῷ παραδείσῳ, παρῆν δὲ καὶ ὁ Ἄστυλος καὶ αὐτὸς ὁ Δάφνις, καὶ σιωπῆς γενομένης ἤρξατο λέγειν· 3. “ὅμοια με ἀνάγκη Λάμωνι τὰ μέχρι νῦν ἄρρητα ἐκέλευσε λέγειν. Χλόην ταύτην οὔτε ἐγέννησα οὔτε ἀνέθρεψα, ἀλλὰ ἐγέννησαν μὲν ἄλλοι, κειμένην δὲ ἐν ἀντρῷ Νυμφῶν ἀνέτρεφεν οἷς. 4. εἶδον τοῦτο αὐτὸς καὶ ἰδὼν ἐθαύμασα καὶ θαυμάσας ἔθρεψα. μαρτυρεῖ μὲν καὶ τὸ κάλλος, ἔοικε γὰρ οὐδὲν ἡμῖν, μαρτυρεῖ δὲ καὶ τὰ γνωρίσματα, πλουσιώτερα γὰρ ἢ κατὰ ποιμένα. ἴδετε ταῦτα καὶ τοὺς προσήκοντας τῇ κόρῃ ζητήσατε ἂν ἀξία ποτὲ Δάφνιδος φανῇ.”

- 31 Τοῦτο οὔτε Δρύας ἀσκόπως ἔρριψεν οὔτε Διονυσοφάνης ἀμελῶς ἤκουσεν, ἀλλ' ἰδὼν εἰς τὸν Δάφνιν καὶ ὀρῶν αὐτὸν χλωριῶντα καὶ κρύφα δακρύνοντα ταχέως ἐφώρασε τὸν ἔρωτα καὶ ὡς ὑπὲρ παιδὸς ἰδίου μᾶλλον ἢ κόρης ἀλλοτρίας δεδοικῶς διὰ πάσης ἀκριβείας ἤλεγχε τοὺς λόγους τοῦ Δρύαντος. 2. ἐπεὶ δὲ καὶ τὰ γνωρίσματα εἶδε κομισθέντα, <τὰ> ὑποδήματα <τὰ> κατὰχρυσα, τὰς περισκελίδας, τὴν μίτραν, προσκαλεσάμενος τὴν Χλόην παρεκελεύετο θαρρεῖν ὡς ἄνδρα μὲν ἔχουσαν ἤδη, ταχέως δὲ εὐρήσουςαν καὶ τὸν πατέρα καὶ τὴν μητέρα. 3. καὶ τὴν μὲν ἢ Κλεαρίστη παραλαβοῦσα ἐκόσμηι λοιπὸν ὡς υἱοῦ

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of Chloe in his arms, Daphnis reconciled with Gnatho as with a benefactor, and apologized to Chloe for his neglect.

In discussing the situation, they decided that Daphnis should hide his intended marriage and take Chloe in secret, confessing his love only to his mother. But Dryas did not agree: he asked to speak with Daphnis' father and promised that he himself would persuade him. 2. Next morning, he packed the tokens in his knapsack and visited Dionysophanes and Cleariste as they sat in the park; Astylus was present, as was Daphnis himself. When they were quiet he began his speech: 3. "Like Lamo, I am forced to tell what has until now gone untold. Chloe here is not my daughter and I did not nurse her. She has other parents, and a ewe fed her as she lay in a cave of the Nymphs. 4. I saw this with my own eyes and was amazed at the sight, and in my amazement I reared her. Her beauty bears witness, for she looks nothing like us, and these tokens bear witness too, for they are more valuable than befits a shepherd. Look at them and try to find the girl's relations, in case she turns out to be a suitable match for Daphnis."

Dryas did not drop this last comment without purpose nor did Dionysophanes listen carelessly. Glancing at Daphnis and seeing him turning pale and hiding tears, he was quick to sense love. More anxious about his own son than someone else's daughter, he began to test Dryas' statements with the utmost exactitude. 2. When he saw the tokens that had been brought, the gilded sandals, the anklets, the headband, he called Chloe to him and told her to take heart, because she now had a husband and would soon find her father and mother. 3. Cleariste took charge of Chloe and began to dress her for her future role as

γυναῖκα, τὸν δὲ Δάφνιν ὁ Διονυσοφάνης ἀναστήσας μόνον ἀνέκρινεν εἰ παρθένος ἐστί· τοῦ δὲ ὁμόσαντος μηδὲν γεγονέναι φιλήματος καὶ ὄρκων πλέον, ἡσθεῖς ἐπὶ τῷ συμποσίῳ¹²⁴ κατέκλινεν αὐτούς.

32 Ἦν οὖν μαθεῖν οἶόν ἐστι τὸ κάλλος ὅταν κόσμον προσλάβηται. ἐνδυθείσα γὰρ ἡ Χλόη καὶ ἀναπλεξαμένη τὴν κόμην καὶ ἀπολούσασα τὸ πρόσωπον εὐμορφοτέρα τοσοῦτον ἐφάνη πᾶσιν ὥστε καὶ Δάφνις αὐτὴν μόλις ἐγνώρισεν. 2. ὤμοσεν ἄν τις καὶ ἄνεν τῶν γνωρισμάτων ὅτι τοιαύτης κόρης Δρύας οὐκ ἦν πατήρ. ὅμως μέντοι παρῆν καὶ αὐτὸς καὶ συνεισιᾶτο μετὰ τῆς Νάπης, συμπότας ἔχων ἐπὶ κλίνης ἰδίας τὸν Λάμωνα καὶ τὴν Μυρτάλην. 3. πάλιν οὖν ταῖς ἐξῆς ἡμέραις ἐθύετο ἱερεῖα καὶ κρατῆρες ἴσταυτο, καὶ ἀνείθει καὶ Χλόη τὰ ἑαυτῆς, τὴν σύριγγα, τὴν πήραν, τὸ δέρμα, τοὺς γαυλοὺς· ἐκέρασε καὶ τὴν πηγὴν οἴνω τὴν ἐν τῷ ἄντρῳ ὅτι καὶ ἐτράφη παρ' αὐτῇ καὶ ἐλούσατο πολλάκις ἐν αὐτῇ· 4. ἐστεφάνωσε καὶ τὸν τάφον τῆς οἴος δείξαντος Δρύαντος καὶ ἐσύρισέ τι καὶ αὐτὴ τῇ ποίμνῃ καὶ συρίσασα ταῖς θεαῖς ἠῤῥατο τοὺς ἐκθέντας εὐρεῖν ἀξίους τῶν Δάφνιδος γάμων.

33 Ἐπεὶ δὲ ἄλις ἦν τῶν κατ' ἀγρὸν ἐορτῶν, ἔδοξε βαδίζειν εἰς τὴν πόλιν καὶ τοὺς τε τῆς Χλόης πατέρας ἀναζητεῖν καὶ περὶ τὸν γάμον αὐτῶν μηκέτι βραδύνειν. 2. ἔωθεν οὖν ἐνσκευασάμενοι τῷ Δρύαντι μὲν ἔδωκαν ἄλλας τρισχιλίας, τῷ Λάμῳ δὲ τὴν ἡμίσειαν μοῖραν τῶν ἀγρῶν θερίζειν καὶ τρυγᾶν καὶ τὰς αἰγὰς ἅμα τοῖς αἰπόλοις καὶ ζεύγη βοῶν τέτταρα καὶ ἐσθήτας χειμερινάς, καὶ ἐλεύθερόν τε αὐτὸν ἔθηκαν καὶ¹²⁵ ἐλευθέραν τὴν γυναῖκα, καὶ μετὰ τοῦτο ἤλαυνον ἐπὶ

124 Corais: *συνωμοσίῳ* V F

125 Add. *Courier*

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daughter-in-law, while Dionysophanes took Daphnis aside and privately asked whether Chloe was a virgin. When Daphnis swore that nothing had happened beyond kisses and vows, he was delighted and seated them both at the party.

Then could be seen what beauty is like when enhanced by adornment, for when Chloe had dressed, braided her hair, and washed her face, she looked so much comelier to everyone that even Daphnis hardly recognized her. 2. Even without the tokens, anyone would have sworn that Dryas was not the father of such a girl. Nevertheless, he was there too, celebrating with Nape and sharing his own couch with Lamo and Myrtale as drinking companions. 3. Over the days that followed, more victims were sacrificed and more wine bowls set up, and Chloe dedicated her possessions too, her syrinx, her knapsack, her goatskin, her milk pails, and she also poured some wine into the spring in the cave, because she had been nursed beside it and had often bathed in it. 4. Dryas showed her the ewe's grave, and she placed garlands on it, and as Daphnis had done, she played a tune for her flock, and when the tune was finished she prayed to the goddesses that she would find the ones who had abandoned her and that they would be worthy of her marriage to Daphnis. 32

When they had their fill of country festivities they decided to go to the city to look for Chloe's parents and delay the marriage no longer. 2. So they were packed up for the trip early in the morning. They gave Dryas another three thousand and Lamo a half share in the harvest and fruit-picking on the farm, along with the goats and goatherds, four pairs of oxen, and winter clothing; they also made him a free man and his wife a free woman. Then they set off 33

Μιτυλήνην ἵπποις καὶ ζεύγεσι καὶ τρυφῇ πολλῇ. 3. τότε μὲν οὖν ἔλαθον τοὺς πολίτας νυκτὸς κατελθόντες, τῆς δὲ ἐπιούσης ὄχλος ἠθροίσθη περὶ τὰς θύρας ἀνδρῶν γυναικῶν. οἱ μὲν τῷ Διονυσοφάνει συνήδοντο παῖδα εὐρόντι καὶ μᾶλλον ὀρώντες τὸ κάλλος τοῦ Δάφνιδος, αἱ δὲ τῇ Κλεαρίστῃ συνέχαιρον ἅμα κομιζούσῃ καὶ παῖδα καὶ νύμφην. 4. ἐξέπλησσε γὰρ κακείνας ἡ Χλόη κάλλος ἐκφέρουσα παρευδοκιμηθῆναι μὴ δυνάμενον. ὅλη δὲ ἄρα ἐκίττα¹²⁶ ἡ πόλις ἐπὶ τῷ μειρακίῳ καὶ τῇ παρθένῳ, καὶ εὐδαιμόνιζον μὲν ἤδη τοῦ γάμου, ἠϋχοντο δὲ καὶ τὸ γένος ἄξιον τῆς μορφῆς εὐρεθῆναι τῆς κόρης, καὶ γυναικες πολλαὶ τῶν μέγα πλουσίων ἠράσαντο θεοῖς αὐταὶ πιστευθῆναι μητέρες θυγατρὸς οὕτω καλῆς.

- 34 Ὅναρ δὲ Διονυσοφάνει μετὰ φροντίδα πολλὴν εἰς βαθὺν ὕπνον κατενεχθέντι τοιούδε γίνεται. ἐδόκει τὰς Νύμφας δεῖσθαι τοῦ Ἔρωτος ἤδη ποτὲ αὐτοῖς κατανεῦσαι τὸν γάμον, τὸν δὲ ἐκλύσαντα τὸ τοξάριον καὶ ἀποθέμενον τὴν φαρέτραν κελεύσαι τῷ Διονυσοφάνει πάντας τοὺς ἀρίστους Μιτυληναίων θέμενον συμπότας, ἠνίκα ἂν τὸν ὕστατον πλήσῃ κρατῆρα, τότε δεικνύειν ἐκάστῳ τὰ γνωρίσματα, τὸ δὲ ἐντεῦθεν ἄδειν τὸν ὑμέναιον. 2. ταῦτα ἰδὼν καὶ ἀκούσας ἔωθεν ἀνίσταται καὶ κελεύσας λαμπρὰν ἐστίασιν παρασκευασθῆναι τῶν ἀπὸ γῆς, τῶν ἀπὸ θαλάσσης καὶ εἴ τι ἐν λίμναις, καὶ εἴ τι ἐν ποταμοῖς, πάντας τοὺς ἀρίστους Μιτυληναίων ποιεῖται συμπότας. 3. ὡς δὲ ἤδη νυξ ἦν καὶ πέπληστο <ὁ> κρατῆρ ἐξ οὗ σπένδουσιν Ἑρμῆ, εἰσκομίζει τις ἐπὶ σκεύους ἀργυροῦ θεράπων τὰ γνωρίσματα καὶ περιφέρων ἐνδέξια πᾶσιν ἐδείκνυε.

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for Mitylene in great luxury, on horseback and in carriages. 3. Since it was dark when they arrived, they went unnoticed by the citizens until the following day, when a throng of men and women gathered outside their door. The men congratulated Dionysophanes on finding a son, especially when they saw how handsome Daphnis was, and the women rejoiced with Cleariste at bringing home both a son and his bride, 4. for Chloe's unsurpassable beauty stunned even them. The whole city was agog for the boy and the girl, and were already predicting a happy marriage and praying that the girl's family would be found to be worthy of her good looks. Many wives of the wealthiest husbands prayed to the gods that they themselves might be taken for mothers of such a lovely girl.

Dionysophanes, after much anxious thought, fell into a deep sleep and had the following dream. The Nymphs seemed to be asking Love now at last to consent to the marriage, and he unstrung his little bow, took off his quiver, and told Dionysophanes to invite all the leading citizens of Mitylene to a party, and when he filled the last wine bowl, to show the tokens to each of them and then sing the wedding hymn. 2. After seeing and hearing this, he got up in the morning and ordered a resplendent feast prepared with the produce of land and sea, and whatever is found in lakes and rivers, and invited as guests all the leading citizens of Mitylene. 3. When night came and the wine bowl was filled for the libation to Hermes,⁶⁹ a servant brought in the tokens on a silver tray and took them around from left to right for everyone to have a look. 34

⁶⁹ The last libation: Hermes presided over sleep, cf. Homer, *Odyssey* 7.136-38.

35 Τῶν μὲν οὖν ἄλλων ἐγνώριζεν οὐδεὶς, Μεγακλῆς δέ τις διὰ γῆρας ὕστατος κατακείμενος ὡς εἶδε γνωρίσας πάνν μέγα καὶ νεανικὸν ἐκβοᾷ: "τίνα ὁρῶ ταῦτα; τί γέγονάς μοι, θυγάτριον; ἄρα καὶ σὺ ζῆς, ἣ ταῦτά τις ἐβάστασε μόνα ποιμῆν ἐντυχῶν; 2. δέομαι, Διονυσόφανες, εἰπέ μοι πόθεν ἔχεις ἐμοῦ παιδίου γνωρίσματα; μὴ φθονήσης μετὰ Δάφνιν εὐρεῖν τι κάμέ." κελύσαντος δὲ τοῦ Διονυσοφάνους πρότερον ἐκείνον λέγειν τὴν ἔκθεσιν, ὁ Μεγακλῆς οὐδὲν ὑφελῶν τοῦ τόνου τῆς φωνῆς ἔφη: 3. "ἦν ὀλίγος μοι βίος τὸν πρότερον χρόνον· ὃν γὰρ εἶχον εἰς χορηγίας καὶ τριηραρχίας ἐξεδάπανησα. ὅτε ταῦτα ἦν γίνεται μοι θυγάτριον. τοῦτο τρέφειν ὀκνήσας ἐν πενίᾳ τούτοις τοῖς γνωρίσμασι κοσμήσας ἐξέθηκα, εἰδὼς ὅτι πολλοὶ καὶ οὕτω σπουδάζουσι πατέρες γενέσθαι. 4. καὶ τὸ μὲν ἐξέκειτο ἐν ἄντρῳ Νυμφῶν πιστευθὲν ταῖς θεαῖς, ἐμοὶ δὲ πλοῦτος ἐπέρρει καθ' ἐκάστην ἡμέραν κληρονόμον οὐκ ἔχοντι. 5. οὐκέτι γοῦν οὐδὲ θυγατρίου γενέσθαι πατὴρ εὐτύχησα, ἀλλ' ὥσπερ οἱ θεοὶ γέλωτά με ποιούμενοι νύκτωρ ὀνείρους μοι ἐπιπέμπουσι δηλοῦντες ὅτι με πατέρα ποιήσει ποίμνιον."

36 Ἀνεβόησεν ὁ Διονυσοφάνης μείζον τοῦ Μεγακλέους καὶ ἀναπηδήσας εἰσάγει Χλόην πάνν καλῶς κεκοσμημένην καὶ λέγει: "τοῦτο τὸ παιδίον ἐξέθηκας. ταύτην σοὶ τὴν παρθένον ὅις προνοία θεῶν ἀνέθρεψεν ὡς αἰξ Δάφνιν ἐμοί. 2. λαβὲ τὰ γνωρίσματα καὶ τὴν θυγατέρα, λαβῶν δὲ ἀπόδος Δάφνιδι νύμφην. ἀμφο-

⁷⁰ "Great Fame", a conventional aristocratic name.

⁷¹ The seat of honor.

⁷² Among the civic expenses that the wealthy were required,

No one recognized them until a certain Megacles,⁷⁰ 35
 who was seated last in order⁷¹ because of his age, recognized them on sight and gave a cry as loud as a young man's: "What's this I see? What has become of you, my little daughter? Are you still alive too, or did some shepherd find only these and pick them up? 2. Please tell me, Dionysophanes, how did you come by my child's tokens? After discovering Daphnis, don't begrudge me my own discovery!" But Dionysophanes told him to speak first about the abandonment, and without lowering his voice at all he replied, 3. "There was a time when I had little to live on: what I had I had spent on fitting out choruses and warships.⁷² During that time a daughter came along. Reluctant to raise her in poverty, I adorned her with these tokens and abandoned her, knowing that many men are eager to become fathers even in that way. 4. So the child was left lying in a cave of the Nymphs, entrusted to the goddesses, while for me wealth started to pour in day after day, though I had no heir. 5. For I never had the luck to become a father again, even of a daughter, but as if having a laugh at my expense the gods kept sending me dreams at night, that a sheep would make me a father."

Dionysophanes cried out louder than Megacles and 36
 leapt from his seat. He brought Chloe in, very beautifully decked out, and said, "Here is the child that you abandoned. By the gods' providence a ewe nursed this maiden for you, just as a goat nursed Daphnis for me. 2. Take your tokens and your daughter, and when you have taken her, return her to Daphnis as his bride. We abandoned them

but could also volunteer, to contribute; for Megacles' predicament cf. Xenophon, *Oeconomicus* 2.6.

τέρους ἐξεθήκαμεν, ἀμφοτέρους εὐρήκαμεν, ἀμφοτέρων ἐμέλησε Πανὶ καὶ Νύμφαις καὶ Ἔρωτι." 3. ἐπήγει τὰ λεγόμενα ὁ Μεγακλῆς καὶ τὴν γυναικα Ῥόδη μετεπέμπετο καὶ τὴν Χλόην ἐν τοῖς κόλποις εἶχε, καὶ ὕπνου αὐτοῦ μένοντες εἶλοντο. Δάφνις γὰρ οὐδεὶ διώμνυτο προήσεσθαι τὴν Χλόην, οὐδὲ αὐτῷ τῷ πατρὶ.

37 Ἡμέρας δὲ γενομένης συνθέμενοι πάλιν εἰς τὸν ἀγρὸν ἤλαυνον· ἐδεήθησαν γὰρ τοῦτο Δάφνις καὶ Χλόη μὴ φέροντες τὴν ἐν ἄστει διατριβήν, ἐδόκει δὲ κακείνοις ποιμενικούς τινας αὐτοῖς ποιῆσαι τοὺς γάμους. 2. ἐλθόντες οὖν παρὰ τὸν Λάμωνα τὸν τε Δρύαντα τῷ Μεγακλεῖ προσήγαγον καὶ τὴν Νάπην τῇ Ῥόδῃ συνέστησαν καὶ τὰ πρὸς τὴν ἑορτὴν παρεσκευάζοντο λαμπρῶς. παρέδωκε μὲν οὖν ἐπὶ ταῖς Νύμφαις τὴν Χλόην ὁ πατὴρ καὶ μετὰ ἄλλων πολλῶν ἐποίησεν ἀναθήματα τὰ γνωρίσματα καὶ Δρύαντι τὰς λειπούσας εἰς τὰς μυρίας ἐπλήρωσεν.

38 Ὁ δὲ Διονυσοφάνης εὐημερίας οὔσης αὐτοῦ πρὸ τοῦ ἄντρου στιβάδας ὑπεστόρεσεν ἐκ χλωρᾶς φυλλάδος καὶ πάντας τοὺς κωμήτας κατακλίνας εἰστία πολυτελῶς. 2. παρήσαν δὲ Λάμων καὶ Μυρτάλη, Δρύας καὶ Νάπη, οἱ Δόρκωνος προσήκοντες, <Φιλητᾶς καὶ>¹²⁷ οἱ Φιλητᾶ παῖδες, Χρόμις καὶ Λυκαίνιον· οὐκ ἀπῆν οὐδὲ Λάμπις συγγνώμης ἀξιωθεῖς. 3. ἦν οὖν ὡς ἐν τοιοῖσδε συμπόταις πάντα γεωργικὰ καὶ ἄγροικα. ὁ μὲν ἦδεν οἷα ἄδουσι θερίζοντες, ὁ δὲ ἔσκωπτε τὰ ἐπὶ ληνοῖς σκώμματα· Φιλητᾶς ἐσύρισε, Λάμπις ἠύλησε, Δρύας καὶ Λάμων ὠρχήσαντο, Χλόη καὶ Δάφνις ἀλλήλους κατεφίλου. 4. ἐνέμοντο δὲ καὶ αἱ αἰγες πλησίον ὥσπερ καὶ αὐταὶ κοινωνοῦσαι τῆς ἑορτῆς. τοῦτο

¹²⁷ Add. Boden

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both, we have found them both, and both were cared for by Pan and the Nymphs and Love. 3. Megacles agreed to all this. He sent for his wife, Rhoda,⁷³ and clasped Chloe to his breast. They stayed and slept there, for Daphnis had vowed to surrender Chloe to no one, not even her own father.

The next day they all decided to drive back into the countryside, at the request of Daphnis and Chloe, who were unable to bear life in town, and they too thought it right to put on a wedding in pastoral style. 2. When they got to Lamo's house, they presented Dryas to Megacles and Nape to Rhoda, and then began the splendid preparations for the feast. Chloe's father gave her away in the presence of the Nymphs and made numerous dedications, including her tokens, and he topped up Dryas' gift to make it an even ten thousand. 37

There in front of the cave Dionysophanes spread out beds of green leaves, since the weather was fine, had all the villagers recline on them, and feasted them lavishly. 2. In attendance were Lamo and Myrtale, Dryas and Nape, Dorco's family, < Philetas and > Philetas' sons, Chromis and Lycaenium; not even Lampis stayed away, having been considered worth forgiving. 3. Appropriately for party-goers like these, everything was agricultural and rustic. Someone sang such songs as reapers sing, another cracked the jokes heard at wine presses; Philetas played the syrinx, Lampis played the pipes, Dryas and Lamo performed dances, Chloe and Daphnis kept exchanging kisses. 4. Even the goats were grazing nearby, as if they too were joining in the party; for the townspeople this was not very 38

⁷³ "Rose", a conventional name.

τοῖς μὲν ἀστικοῖς οὐ πάντῃ τερπνὸν ἦν· ὁ δὲ Δάφνις καὶ ἐκάλεσέ τινας αὐτῶν ὀνομαστί καὶ φυλλάδα χλωρὰν ἔδωκε καὶ κρατήσας ἐκ τῶν κεράτων κατεφίλησε.

39 Καὶ οὐ τότε μόνον ἀλλ' ἔστε ἕζων τὸν πλείστον χρόνον <βίον>¹²⁸ ποιμενικὸν εἶχον, θεοὺς σέβοντες Νύμφας καὶ Πάνα καὶ Ἔρωτα, ἀγέλας δὲ προβάτων καὶ αἰγῶν πλείστας κτησάμενοι, ἡδίστην δὲ τροφήν νομίζοντες ὀπώραν καὶ γάλα. 2. ἀλλὰ καὶ ἄρρεν μὲν παιδίον ὑπέθηκαν <αἰγί>¹²⁹ καὶ θυγάτριον γενόμενον δεύτερον οἷος ἐλκύσαι θηλὴν ἐποίησαν καὶ ἐκάλεσαν τὸν μὲν Φιλοποίμενα, τὴν δὲ Ἀγέλην. οὕτως αὐτοῖς καὶ ταῦτα συνεγήρασεν. οὗτοι καὶ τὸ ἄντρον ἐκόσμησαν καὶ εἰκόνας ἀνέθεσαν καὶ βωμὸν εἶσαντο Ποιμένος Ἔρωτος, καὶ τῷ Πανὶ δὲ ἔδοσαν ἀντὶ τῆς πίτυος οἰκεῖν νεῶν, Πανὸς Στρατιώτου ὀνομάσαντες.

40 Ἀλλὰ ταῦτα μὲν ὕστερον καὶ ὠνόμασαν καὶ ἔπραξαν· τότε δὲ νυκτὸς γενομένης πάντες αὐτοὺς παρέπεμπον εἰς τὸν θάλαμον, οἱ μὲν συρίττοντες, οἱ δὲ αὐλοῦντες, οἱ δὲ δᾶδας μεγάλας ἀνίσχοντες. 2. καὶ ἐπεὶ πλησίον ἦσαν τῶν θυρῶν ἦδον σκληρᾶ καὶ ἀπηνεῖ τῇ φωνῇ, καθάπερ τριαίναις γῆν ἀναρρηγνύντες, οὐχ ὑμέναιον ἄδοντες. 3. Δάφνις δὲ καὶ Χλόη γυμνοὶ συγκατακλιθέντες περιέβαλλον ἀλλήλους καὶ κατεφίλον, ἀγρυπνήσαντες τῆς νυκτὸς ὅσον οὐδὲ γλαῦκες, καὶ ἔδρασε τι Δάφνις ὦν αὐτὸν ἐπαίδευσε Λυκαῖνιον, καὶ τότε Χλόη πρῶτον ἔμαθεν ὅτι τὰ ἐπὶ τῆς ὕλης γενόμενα ἦν ποιμένων παίγνια.¹³⁰

128 Add. Reeve

129 Add. Scaliger

130 subscriptio: τέλος τῶν κατὰ Χλόην καὶ Δάφνιν Λόγγου αἰπολικῶν V: τέλος Λόγγου ποιμενικῶν τῶν περὶ Δάφνιν καὶ Χλόην Λεσβιακῶν ἐρωτικῶν λόγοι τέσσαρες F

BOOK IV

pleasant, but Daphnis called several of the goats by name, gave them some green leaves, and held them by their horns and gave them kisses.

Not only at that time but for as long as they lived, they led for the most part a pastoral life, worshipping Nymphs, Pan, and Love as their deities, owning a great many flocks of sheep and goats, and considering fruit and milk the sweetest food. 2. They also put a baby boy to a she-goat, and when their second came, a girl, they had her suckle at a sheep's nipple. They called the boy Philopoemen⁷⁴ and the girl Agele.⁷⁵ And in this fashion too the children grew old with them. They also adorned the cave, dedicated images, built an altar for Love the Shepherd,⁷⁶ and gave Pan a temple to dwell in instead of the pine, dubbing him Pan the Soldier.⁷⁷ 39

But it was later that they bestowed these names and performed these acts. Now, at nightfall, everyone conducted them to their bedroom, some playing the syrinx, some the pipes, some holding great torches aloft. 2. As they approached the doorway, they began to sing with voices rough and harsh, as if they were breaking up the ground with pitchforks instead of singing a wedding hymn. 3. Daphnis and Chloe lay together naked, hugged and kissed, spending that night more sleepless than any owl. Daphnis did some of what Lycaenium had taught him, and for the very first time Chloe learned that what had happened in the woods was nothing but shepherds' games. 40

⁷⁴ "Fond of Shepherds."

⁷⁵ "Flock."

⁷⁶ Cf. 2.5.4, 3.12.1.

⁷⁷ Commemorating his help against the Methymnaeans in Book II; and cf. Valerius Flaccus 3.48 *Pan nemorum bellique potens*.



XENOPHON OF EPHEBUS

INTRODUCTION

*The Story of Anthia and Habrocomes*¹ attributed to Xenophon of Ephesus resembles the other four extant Greek romantic novels in featuring invented (not mythical or historical) characters in a plot centered on a boy and a girl who fall in love, remain true to one another despite obstacles, threats, temptations, and separations, and, by virtue of their own goodness and the grace of friendly deities, live happily ever after. In contrast to earlier Greek literature, where erotic relationships are unequal in terms of age and power, relationships and initiatives in the novels are more equal and reciprocal, and marriage, the ultimate goal and ideal, is based on romantic love and fidelity on the part of both partners.

¹ The Suda and F, our only independent MS, entitle the novel *The Ephesian Story of Anthia and Abrocomes* (for the most part F also uses this spelling in the text), while Gregory Pardus (c. 1070–1156) cites it as *The Story of Habrocomes and Anthia*. Because the form *ta kata/peri* + girl's (or girl's + boy's) name(s) is common to the titles of all five extant romantic novels but toponymic descriptors (three different ones in the case of Longus) are not, I assume that the former was the original and generic form. And because "Abrocomes" is meaningless in Greek, I adopt the aspirated form of the name ("Graceful-Haired"), which is normal from classical through imperial times.

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X.'s novel, like *The Story of Callirhoe* by Chariton of Aphrodisias, represents a "presophistic" mode of the genre, lacking the refinements of language, style, structure, narrative, rhetoric, literary allusion, and intertextuality that characterize the novels by Longus, Achilles Tatius, and Heliodorus. In terms of sophistication X. is indeed closer to *The Story of Apollonius of Tyre* than to *Callirhoe*, with some features more characteristic of oral storytelling and folktale than of literature. His language is simple, straightforward, and formulaic, an archaizing but unsystematic Attic that does not completely cover a *koine* base and pays less attention to such niceties as connection, subordination, rhythm, and avoidance of hiatus than in the other novelists. His narrative is rapid, paratactic, and schematic, with much repetition and parallelism but without large-scale shaping. Although he has literary interests (Herodotus, Xenophon, Thucydides, epic, drama, oratory, travel writing, geography, and mythography), there is no overt literary allusion or intertextual play, no mythological characters or situations, no artistic, philosophical, scientific, didactic, or sententious enhancements, and very little rhetorical ornamentation.

What X. gives us is not literature but action and adventure, in a form not unlike a screenplay for a television serial or action movie, or a graphic novel. The characters are functional, defined simply as good or bad of their type, motivated by basic and melodramatic emotions, and without moral or psychological depth. The focus is not so much on the overall plot as on the individual scenes and episodes, which are developed for their own interest and strung together with minimal, sometimes no, motivation, often simply a decision by a character, and with no great concern

for smooth transitions and logical consistency. There is less direct speech (under a third of the whole) than in the other novels but, despite the work's relative brevity, far more episodes and subplots, some of them developed for their own interest, and an unusually large number of characters, no fewer than 44, 33 of whom are given names. The premium is on incidental vividness and variety, on suspense and surprise, so that from a literary point of view the novel looks uneven and ill-proportioned, some episodes and characters (especially in half of Book II, Book IV, and chapters 2-10 of Book V) being less well developed than others.

These features have led some to suppose that our text is the work of an epitomator, a supposition that suits the statement in the *Suda*, derived from a sixth-century source (see below), that the novel was in ten books, not the five which our text contains. While this cannot be disproved, we need not resort to an epitomator's intervention to account for our text's language, characterizations, plot, and narrative style: they are consistent throughout, and suitably effective and entertaining at the level of simple, probably orally derived, storytelling. Indeed it is hard to imagine that the action-crammed, cinematic story we have was originally conceived and composed at twice the length and in a more polished style.

Nonetheless X.'s novel is a good read: its overall structure, designed to accommodate both the basic plot (the couple's separation, quest, and ultimate reunion) and a wealth of secondary characters, incidents, and locales, is clear and economical, more in the manner of epic than the other novels. The protagonists begin their adventures in Ephesus and share the same cyclic and clockwise route through Ionia and the islands (notably Rhodes), Asia,

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Egypt, Sicily, Italy, and then back again to Ephesus. From the point of their separation the perspective splits and broadens as more and more characters and subplots weave in and out of the action, until with accelerating pace and no little dexterity all the strands are gathered and sorted for a satisfyingly dramatic finale. Most of the characters, however memorable (e.g. the fierce females who beset Habrocomes), have only brief or functional roles, but the protagonists and the bandit Hippothous, who becomes connected to both of them, are given distinctive personalities: Anthia is active and resourceful, Habrocomes passive and morose (more a Jason than an Odysseus), and the sexually ambivalent Hippothous a complex mixture of good breeding and sociopathic violence, cruelty and compassion, selfishness and loyalty.

Unlike Chariton, X. sets his story not in the historical past but in an indefinite time that feels contemporary, though he avoids precise markers, never mentioning actual persons or events and identifying institutions and places only in vague terms. The names of his characters are ordinary or drawn from literature and mythology and seem to have no special significance or resonance. His geography too seems to be derived from books rather than personal experience: places are named but not described and are sometimes given defunct or variant identities (e.g. "Mazacus" for Mazaca, which had been renamed Caesarea under Tiberius; "Nucerium" for Nuceria); some of his itineraries are unlikely (e.g. the journey through Egypt in 4.1 and from Italy to Rhodes in 5.10); and his grasp of local information is often fuzzy (e.g. "local shepherds" instead of the well-known Boukoloi in 3.12.2; the titles *ἀρχων* and *διοικῶν* of the same official in 4.2).

The social strata in which most of X.'s story moves are

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lower, the predicaments of the characters more extreme, and the worldview bleaker and more lurid than in Chariton, more akin to the realistic-picaresque novel or a modern western. And so fidelity and chastity, the only sure principles in a treacherous and bewildering world, are more central, as is the importance of the gods, without whose enmity (Eros) there would be no love and separation and without whose miraculous interventions (especially by Isis, Nile, and Helius) there would be no happy reunion.

Summary

Book 1. Young Habrocomes and fourteen-year-old Anthia, each from a leading family of Ephesus, possess nearly divine good looks, but Habrocomes is as arrogant as he is handsome. His contempt of Eros provokes the god, who afflicts Habrocomes and Anthia with mutual passion and, even after Habrocomes capitulates and begs the god's forgiveness, determines to punish them. Their concerned parents consult Apollo, who responds with an oracle foretelling for the children long wandering across the sea and much suffering before final redemption by Isis. The parents accordingly give them a wedding and send them on a honeymoon abroad, and the couple exchange vows of eternal fidelity. They sail to Samos and Rhodes, where they dedicate a golden panoply to Helius, but as they continue their voyage they are captured by Phoenician pirates led by Corymbus. On the way to his headquarters, commanded by Apsyrus, Corymbus falls for Habrocomes and his friend Euxinus for Anthia. Habrocomes and Anthia stall for time.

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Book 2. While Habrocomes and Anthia contemplate suicide as preferable to surrender, Apsyrtus claims them as his share of the booty and takes them as slaves to his estate in Tyre. Apsyrtus' daughter Manto falls for Habrocomes and with threats and inducements enlists the aid of Anthia, Anthia's loyal servant Rhoda, and her companion Leuco. She also writes a letter to Habrocomes. When he rejects her, she tells Apsyrtus that she was raped by Habrocomes, who is imprisoned and tortured. Anthia, Rhoda, and Leuco are awarded to Manto, now married to her original fiancé Moeris, and they all move to Syria, where Manto gives Anthia to a goatherd named Lampo, who however respects her chastity. Apsyrtus discovers Manto's letter, frees Habrocomes, and appoints him steward of his estate. When Moeris falls for Anthia, Manto orders Lampo to kill her, but instead he sells her to Cilician merchants. They are shipwrecked and Anthia is captured by the bandit Hippothous, who plans to sacrifice her to Ares, but she is rescued by Perilaus, a peace officer from Tarsus. Perilaus pressures Anthia to marry him, but she contrives a delay. Meanwhile, Habrocomes has gone off to search for Anthia, meets Hippothous, and decides to join with him in hopes of finding Anthia.

Book 3. As Hippothous recruits a new band, he tells Habrocomes the story of his first love, the boy Hyperanthes, and its sad dénouement that set him on his career as a bandit. Habrocomes responds with his own story of Anthia, and Hippothous promises to help him find her. Anthia decides to kill herself rather than marry Perilaus and asks a doctor for poison, but he gives her a soporific instead. She is given a lavish funeral but is rescued by tomb-robbers, who take her to Alexandria and sell her to slave

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dealers. Habrocomes hears about Anthia's stolen body, vows to die as soon as he finds it, and takes off for Alexandria. Psammis, an Indian merchant, purchases Anthia, who puts him off by claiming to be consecrated to Isis for one year. Habrocomes is shipwrecked, captured by bandits, and sold as a slave to Araxus, who treats him like a son but whose wife Cyno propositions him. Habrocomes agrees but reneges when Cyno kills Araxus. Cyno has the Prefect of Egypt arrest Habrocomes for the murder.

Book 4. Hippothous recruits a new band and rampages through Syria, Phoenicia, and Egypt. Habrocomes is ordered crucified but is rescued by the Nile and Helius, then ordered burned but rescued again by the Nile. The Prefect returns him to prison pending an investigation. Psammis, headed to India with Anthia, stops at Memphis, where Anthia asks Isis for help. Hippothous' band kill Psammis and capture Anthia, whom they do not recognize. The Prefect frees Habrocomes and crucifies Cyno. Habrocomes sets off for Italy. When Anthia kills Anchialus, one of Hippothous' men, as he tries to rape her, Hippothous has her thrown into a pit with hungry dogs, but the guard Amphinomus falls for Anthia and keeps the dogs at bay.

Book 5. Habrocomes arrives in Syracuse and joins the old fisherman Aegialeus, who has perpetuated a happy marriage by mummifying his deceased wife. Amphinomus takes Anthia to Coptus while Hippothous' gang operates to the north. Polyidus, a relative of the Prefect charged with putting down the bandits, crushes Hippothous' band at Pelusium. Hippothous escapes and heads for Sicily. Polyidus captures Amphinomus and Anthia and falls for her. When he pressures her in Memphis she takes refuge with Isis, then visits the temple of Apis, whose oracle pre-

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dicts that she will soon regain Habrocomes. In Alexandria Polyidus' wife Rhenaea beats Anthia and turns her over to her slave Clytus with orders to take her to Italy and sell her to a pimp. Clytus reluctantly does so in Tarentum, but she preserves her virtue by feigning epilepsy. Habrocomes sails to Italy and takes work in a quarry. Hippothous marries a wealthy old woman who soon dies, leaving him her estate, and sails to Italy with a young boy named Cleisthenes in search of Habrocomes. Meanwhile, we learn that the couple's parents have died of grief, while Leuco and Rhoda have inherited their Syrian masters' large estate and stop at Rhodes en route back to Ephesus. Hippothous recognizes Anthia, buys her from the pimp, learns her true identity, and tells her of his affection for Habrocomes. Habrocomes decides to return to Ephesus, stops at Rhodes, and visits the temple of Helius, where he sees a dedication in honor of himself and Anthia made by Leuco and Rhoda, who meet him there and learn his identity. Hippothous and Anthia stop in Rhodes during the festival for Helius. Anthia dedicates a lock of hair, which leads to her recognition by everyone, Habrocomes being the last to hear the news. The couple reunite near the temple of Isis, and all sail back to Ephesus, where Habrocomes and Anthia honor Artemis and build tombs for their parents, while Hippothous builds a tomb on Lesbos for Hyperanthes, adopts Cleisthenes, and returns to Ephesus to live happily ever after with Habrocomes and Anthia.

Author and Date

A notice in the tenth-century Suda (ξ 50 Adler), drawn from an epitome of the *Dictionary of Notable People* by

the sixth-century scholar Hesychius of Miletus, provides our only testimony for the author:

Ξενοφῶν Ἐφέσιος, ἱστορικός. Ἐφεσιακά· ἔστι δὲ ἔρωτικὰ βιβλία ἰ' περὶ Ἀβροκόμου καὶ Ἀνθίας· καὶ Περὶ τῆς πόλεως Ἐφεσίων, καὶ ἄλλα.

*Xenophon of Ephesus, historiographer.*² *Ephesian Story. It is a love story in ten books about Abrocomes and Anthia; also The City of the Ephesians and other works.*

Since the *Suda* also records novels by other Xenophons, a *Babylonian Story* by a X. of Antioch and a *Cyprian Story* by a X. of Cyprus, it could be that X. was a generic name adopted by early novelists (perhaps in homage to X. of Athens), and that our X. was Ephesian could be a mere inference from the home city of his protagonists and/or the novel's (alternate? cf. n. 1) title, since the text itself contains nothing that demonstrates native or even eyewitness familiarity with Ephesus. But the mention of other works by X., including one about Ephesus, may reflect real information. For the number of books, itacism of ε' ("five"), which is the number given in the subscription to F, is a likelier explanation of the *Suda's* ι' ("ten") than the supposition that our text is an epitome.

X.'s vagueness about people, places, and events leaves us with no external evidence for dating the novel. If there are references to the Prefect of Egypt (but ἄρχων and

² This can also mean "story-teller" and designates both the setting of novels and local histories; cf. the Prologue of *Daphnis and Chloe* and *Julian Ep.* 8.

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διοικῶν are used of the same person in 4.2) they give only a *terminus post quem* in the time of Augustus. Minas as currency (3.5) went out of use in the Hellenistic era, but X. may not have known or cared. Perilaus is called "the head officer of the peace in Cilicia" (2.13) and some have thought that he must be an *eirenarch*, an office whose earliest attestation is (currently) an Ephesian inscription from the reign of Trajan (98–117 CE), giving a *terminus post quem* in that era. But this is an unlikely inference: the *eirenarch* seems to have been only a municipal officer, whereas Perilaus apparently has charge of an entire region; there had long been other such "officers of the peace" in many places; and even if Perilaus was supposed to be an *eirenarch*, we do not know when or where this office originated: that our earliest attestation is Trajanic does not mean that the office was created only then, and we have no attestation from Cilicia.

Internal features, however, suggest a date earlier than the mid-first century CE. As already noted, X. and Chariton are both "pre-sophistic" writers, and in addition they have significant narrative elements in common. Chariton can be firmly dated between the second half of the first century BCE (mention of a Chinese bow and quiver in 6.4.2) and c. 150 CE (papyri), and his style, an educated *koine* without sophistic features, seems to place him earlier rather than later within this time frame; if Persius' mention (1.134) of *Callirhoe* as an example of trivial literature refers to Chariton's novel (the title occurs nowhere else), then it was already well known in Neronian Rome. If the narrative elements that both novels share is the result of borrowing, it is impossible to tell who borrowed from the other: is what we find in X. a clumsy borrowing from Chariton or

something clumsy that Chariton found in X. and improved? Or did both draw independently from an existing stock of novelistic elements? In any event, it is clear that X. and Chariton treat their material, whatever its sources, differently, and if overall sophistication is a sign of progress in a genre, then X. should be dated earlier than Chariton.

Reception

No papyri have yet appeared, and although there are elements in the other ancient novels as well as Aristaenetus' letters (late 5th or early 6th century) and the *Acta Apocrypha* that may have been derived from X., they could also have come indirectly or from the common stock, so that the earliest sure reference is Gregory Pardus (see n. 1 above and the textual note on 1.1). The 33rd of the novellas of Masuccio Salernitano (born Tommaso Guardati) published in Naples in 1476 ("Mariotto and Giannozza") was likely drawn from Xenophon's story of Anthia and Perilaus (2.13, 3.8) and through subsequent treatments by Luigi da Porto, Matteo Bandello, and Arthur Brooke became the basis for Shakespeare's *Romeo and Juliet*. Politian cites X. in his *Miscellaneorum Centuria Prima* (1489). Parts of the story survive in oriental and modern Greek versions.

The Text

The 13th-century manuscript F (Florentinus Laurentianus Conv. Soppr. 627), which also contains Chariton, Longus, and part of Achilles Tatius, is the sole independent witness for X.'s novel. In F, X.'s spelling, forms, and syntax are not standardized, and this kind of variation may

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well reflect the author's own usage (see above). The first printed edition, with a Latin translation, was that of Antonio Cocchi (London, 1726); it was preceded by an Italian translation by Antonio Salvini (London, 1723). The chapter division traditionally follows the edition by A. von Locella (Vienna, 1796), the subchapter division that of R. Hercher (Teubner: Leipzig, 1858).

ΤΑ ΚΑΤΑ ΑΝΘΙΑΝ ΚΑΙ ἈΒΡΟΚΟΜΗΝ

ΛΟΓΟΣ ΠΡΩΤΟΣ¹

1 Ἦν ἐν Ἐφέσῳ ἀνὴρ τῶν τὰ πρῶτα ἐκεῖ δυναμένων, Λυκομήδης ὄνομα. τούτῳ τῷ Λυκομήδει ἐκ γυναικὸς ἐπιχωρίας Θεμιστοῦς γίνεται παῖς Ἀβροκόμης², μέγα δὴ τι χρῆμα [ὠραιότητι σώματος ὑπερβαλλούσῃ]³ κάλλους οὔτε ἐν Ἰωνίᾳ οὔτε ἐν ἄλλῃ γῆ πρότερον γενομένου. 2. οὗτος ὁ Ἀβροκόμης αἰεὶ μὲν καὶ καθ' ἡμέραν εἰς κάλλος ἠΰξετο, συνήνθει δὲ αὐτῷ τοῖς τοῦ σώματος καλοῖς καὶ τὰ τῆς ψυχῆς ἀγαθὰ· παιδεῖαν τε γὰρ πᾶσαν ἐμελέτα καὶ μουσικὴν ποικίλην ἤσκει, καὶ θήρα τε⁴ αὐτῷ καὶ ἵππασία καὶ ὀπλομαχία συνήθη γυμνάσματα. 3. ἦν δὲ περισπούδαστος ἅπασιν Ἐφεσίοις ἅμα καὶ τοῖς τὴν ἄλλην Ἀσίαν οἰκοῦσι, καὶ μεγάλας εἶχον ἐν αὐτῷ τὰς ἐλπίδας ὅτι πολίτης ἔσοιτο διαφέρων. προσεῖχον δὲ ὡς θεῷ τῷ μεираκίῳ, καὶ εἰσιν ἤδη τινὲς οἳ καὶ προσεκύνησαν ἰδόντες καὶ προσ-

¹ Ξενοφώντος τῶν κατὰ Ἀνθίαν καὶ Ἀβροκόμην Ἐφεσι-
ακῶν λόγος πρῶτος: Suda ξ 50 Ἐφεσιακά· ἔστι δὲ ἐρωτικά
βιβλία ε' (Salvini, cf. subscriptionem: ἰ' codd.) περὶ Ἀβροκό-
μου καὶ Ἀνθίας: τὰ κατὰ Ἀβροκόμην καὶ Ἀνθίαν Greg. Pard.
Comm. in Hermog. Meth. Walz Rhet. Gr. 7.2 p. 1236

² Hemsterhuys: Ἀβρ- plerumque F

THE STORY OF ANTHIA AND HABROCOMES

BOOK I

In Ephesus there was a man named Lycomedes,¹ one of 1
the most powerful people in the city. This Lycomedes and
his wife Themisto,² also a local, had a son Habrocomes,³ a
paragon of handsomeness without precedent in Ionia or
anywhere else. 2. This Habrocomes grew handsomer by
the day, and his spiritual virtues blossomed along with his
physical excellences, for he pursued every field of study
and practiced a variety of arts, and hunting, riding, and
training with heavy weapons were exercises familiar to
him. 3. He was much sought after by all Ephesians and
by the inhabitants of the rest of Asia as well, and they had
high hopes that he would be a citizen of distinction. They
treated the young man like a god, and there were some
who at the sight of him even bowed down and offered

¹ An actual as well as mythical name, and attested for Ephesus
in the *Gospel of John* (II CE).

² An actual as well as mythical name.

³ "Graceful-Haired"; for the name see Introduction.

³ Tresling

⁴ Higt: *κίθαρά δὲ*

ἤξαντο. 4. ἐφρόνει δὲ τὸ μειράκιον ἐφ' ἑαυτῷ μεγάλα καὶ ἠγάλλετο μὲν καὶ τοῖς τῆς ψυχῆς κατορθώμασι, πολὺ δὲ μᾶλλον τῷ κάλλει τοῦ σώματος· πάντων δὲ τῶν ἄλλων ὅσα δὴ ἐλέγετο καλὰ ὡς ἐλαττόνων κατεφρόνει καὶ οὐδὲν αὐτῷ, οὐ θέαμα, οὐκ ἄκουσμα ἄξιον Ἀβροκόμου κατεφαίνεται· 5. καὶ εἴ τινα ἢ παῖδα καλὸν ἀκούσαι ἢ παρθένον εὖμορφον, κατεγέλα τῶν λεγόντων ὡς οὐκ εἰδότες ὅτι εἷς καλὸς αὐτός. Ἔρωτά γε μὴν οὐδὲ ἐνόμιζεν εἶναι θεόν, ἀλλὰ πάντῃ ἐξέβαλεν ὡς οὐδὲν ἠγούμενος, λέγων ὡς οὐκ ἂν ποτε οὐκδέε τις ἐρασθεῖη οὐδὲ ὑποταγείῃ τῷ θεῷ μὴ θέλων· 6. εἰ δέ που ἱερὸν ἢ ἄγαλμα Ἔρωτος εἶδε, κατεγέλα ἀπέφαινε τε ἑαυτὸν Ἔρωτος παντὸς κρείττονα⁵ καὶ κάλλει σώματος καὶ δυνάμει. καὶ εἶχεν οὕτως· ὅπου γὰρ Ἀβροκόμης ὀφθείη, οὔτε ἄγαλμα καλὸν κατεφαίνεται οὔτε εἰκὼν ἐπηνεῖτο.

- 2 Μηνιᾶ πρὸς ταῦτα ὁ Ἔρως, φιλόνεικος γὰρ ὁ θεὸς καὶ ὑπερηφάνους ἀπαραίτητος, ἐζήτει δὲ τέχνην κατὰ τοῦ μειρακίου, καὶ γὰρ καὶ τῷ θεῷ δυσάλωτος ἐφαίνετο. ἐξοπλίσας οὖν ἑαυτὸν καὶ πᾶσαν δύναμιν ἐρωτικῶν φαρμάκων περιβαλόμενος ἐστράτευεν ἐφ' Ἀβροκόμην. 2. ἦγετο δὲ τῆς Ἀρτέμιδος ἐπιχώριος ἑορτή· ἔδει δὲ πομπεύειν⁶ ἀπὸ τῆς πόλεως ἐπὶ τὸ ἱερὸν, στάδιοι δὲ εἰσὶν ἑπτὰ, πάσας τὰς ἐπιχωρίους παρθένους κεκοσμημένας πολυτελῶς καὶ τοὺς ἐφήβους, ὅσοι τὴν

⁵ Jackson: καλλίονα

⁶ ἔδει δὲ πομπεύειν post ἑπτὰ transp. Jackson

⁴ The theme of Eros despised was familiar in myth and folk-tale, cf. Euripides' *Hippolytus* and Theocritus' *Daphnis*.

⁵ The famous story of Acontius and Cydippe (*Callimachus Aetia* 3, Ovid *Her.* 20 and 21) is similar.

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prayers. 4. The young man held a high opinion of himself, glorying both in his spiritual accomplishments and even more so in his physical beauty. Everything generally reckoned fine he despised as inferior, and nothing seen or heard seemed to him worthy of Habrocomes. 5. Whenever he was told that a boy was handsome or a girl pretty, he would mock those who said so for not knowing that he alone was handsome. He did not even recognize Eros as a god but rejected him wholesale and paid no attention to him, holding that no one at all would ever fall in love or submit to this god unwillingly. 6. Whenever he saw a shrine or statue of Eros he would laugh and declare that he was superior to any Eros both in physical beauty and power. And that was the case: wherever Habrocomes appeared, no statue looked handsome and no picture was admired.

Eros grew furious at this,⁴ being a competitive god and implacable against those who disdain him. He tried to find a stratagem to use against the young man, for even to the god he looked hard to catch. So he got himself fully armed and, equipping himself with a complete arsenal of love potions, set forth against Habrocomes.⁵ 2. A local festival for Artemis⁶ was underway, and from the city to her shrine, a distance of seven stades,⁷ all the local girls had to march sumptuously adorned, as did all the ephebes⁸ who were

⁶ Patron goddess of the unmarried, whose shrines were typically situated in liminal places; she had an old and important cult at Ephesus, and her temple there was regarded as one of the "wonders" of the world.

⁷ About 1.3 km.

⁸ Originally "cadets" in military training; by Xenophon's time the *ephebeia* had become a largely symbolic association for young men from prominent families.

αὐτὴν ἡλικίαν εἶχον τῷ Ἀβροκόμῃ. ἦν δὲ αὐτὸς περὶ τὰ ἐξκαίδεκα ἔτη καὶ τῶν ἐφήβων προσήπτετο καὶ ἐν τῇ πομπῇ τὰ πρῶτα ἐφέρετο. 3. πολὺ δὲ πλῆθος ἐπὶ τὴν θέαν, πολὺ μὲν ἐγχώριον, πολὺ δὲ ξενικόν, καὶ γὰρ ἔθος ἦν ἐκεῖνη τῇ πανηγύρει καὶ νυμφίους ταῖς παρθένους εὐρίσκεσθαι καὶ γυναῖκας τοῖς ἐφήβοις. 4. παρήεσαν δὲ κατὰ στίχον οἱ πομπεύοντες, πρῶτα μὲν τὰ ἱερά καὶ δᾶδες καὶ κανᾶ καὶ θυμιάματα, ἐπὶ τούτοις ἵπποι καὶ κύνες καὶ σκεύη κυνηγετικά, ὧν τὰ μὲν πολεμικά, τὰ δὲ πλείστα εἰρηνικά. ** ἐκάστη δὲ αὐτῶν οὕτως ὡς πρὸς ἔραστην ἐκεκόσμητο. 5. ἦρχε δὲ τῆς τῶν παρθένων τάξεως Ἀνθία, θυγάτηρ Μεγαμήδους καὶ Εὐύππης, ἐγχωρίων. ἦν δὲ τὸ κάλλος τῆς Ἀνθίας οἶον θαυμάσαι καὶ πολὺ τὰς ἄλλας ὑπερεβάλετο παρθένους. ἔτη μὲν ὡς τεσσαρεσκαίδεκα ἐγεγόνοι, ἦνθει δὲ αὐτῆς τὸ σῶμα ἐπ' εὐμορφία, καὶ ὁ τοῦ σχήματος κόσμος πολὺς εἰς ὧραν συνεβάλετο. 6. κόμη ξανθή, ἢ πολλή καθειμένη, ὀλίγη πεπλεγμένη, πρὸς τὴν τῶν ἀνέμων φορὰν κινουμένη· ὀφθαλμοὶ γοργοί, φαιδροὶ μὲν ὡς καλῆς,⁷ φοβεροὶ δὲ ὡς σώφρονος· ἐσθῆς χιτῶν ἀλουργῆς, ζωστὸς εἰς γόνυ, μέχρι βραχιόνων καθειμένος, νεβρὶς περικειμένη, ὅπλα⁸ γωρντὸς ἀνημμένος, τόξα < . . . >,⁹ ἄκοντες φερόμενοι, κύνες ἐπόμενοι. 7. πολλὰκίς αὐτὴν ἐπὶ τοῦ τεμένους ἰδόντες Ἐφέσιοι προσεκύνησαν ὡς Ἄρτεμιν, καὶ τότε οὖν ὀφθείσης ἀνεβόησε τὸ πλῆθος, καὶ ἦσαν ποικίλαι παρὰ τῶν θεωμένων φωναί, τῶν μὲν ὑπ' ἐκπλήξεως τὴν θεὸν εἶναι λεγόντων, τῶν δὲ ἄλλην τινα ὑπὸ τῆς θεοῦ

⁷ O'Sullivan cl. Aristaenet. 1.10.7-8: κόρης

⁸ ὅπλα post τόξα transp. Peerlkamp

⁹ Lacunam participio desiderato suspicatur O'Sullivan

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the same age as Habrocomes; he was about sixteen and already enrolled among the ephebes, and he headed the procession. 3. For the spectacle there was a large crowd both local and visiting, for it was customary at this assemblage to find husbands for the girls and wives for the ephebes. 4. The procession marched along in file, first the sacred objects, torches, baskets, and incense, followed by horses, dogs, and hunting equipment, some of it martial, most of it peaceful < . . . > each of the girls was adorned as for a lover. 5. Heading the line of girls was Anthia,⁹ daughter of Megamedes and Euipe,¹⁰ locals. Anthia's beauty was marvelous and far surpassed the other girls. She was fourteen, her body was blooming with shapeliness, and the adornment of her dress enhanced her grace. 6. Her hair was blonde, mostly loose, only little of it braided, and moving as the breezes took it. Her eyes were vivacious, bright like a beauty's but forbidding like a chaste girl's; her clothing was a belted purple tunic, knee-length and falling loose over the arms, and over it a fawnskin with a quiver attached, arrows < . . . >, javelins in hand, dogs following behind. 7. Often when seeing her at the shrine, the Ephesians worshiped her as Artemis, so also at the sight of her on this occasion the crowd cheered; the opinions of the spectators were various, some in their astonishment declaring that she was the goddess herself, others that she

⁹ "Blossomy." The usual form of the name is Antheia (which appears in a fragmentary novel, PSI 726), but Anthia, the form given in F and the Suda, is attested as an actual name in papyri.

¹⁰ Aristocratic names; Megamedes is also the name of a character in the fragmentary novel *Chione*.

πε[ρι]ποιημένην, προσήχοντο δὲ πάντες καὶ προσ-
 εκύνουν καὶ τοὺς γονεῖς αὐτῆς ἑμακάριζον, ἦν δὲ
 διαβόητος τοῖς θεωμένοις ἅπασιν Ἀνθία ἢ καλή. 8. ὡς
 δὲ παρήλθε τὸ τῶν παρθένων πλήθος οὐδεὶς ἄλλο τι ἢ
 Ἀνθίαν ἔλεγεν, ὡς δὲ Ἀβροκόμης μετὰ τῶν ἐφήβων
 ἐπέστη τὸνθένδε, καίτοι καλοῦ ὄντος τοῦ κατὰ τὰς
 παρθένους θεάματος, πάντες ἰδόντες Ἀβροκόμην ἐκεί-
 νων ἐπελάθοντο, ἔτρεψαν δὲ τὰς ὄψεις ἐπ' αὐτὸν βοῶν-
 τες ὑπὸ τῆς θεάς ἐκπεπληγμένοι, "καλὸς Ἀβροκόμης"
 λέγοντες, "καὶ οἶος οὐδὲ εἷς καλοῦ μίμημα θεοῦ." 9.
 ἤδη δὲ τινες καὶ τοῦτο προσέθεσαν "οἶος ἂν γάμος
 γένοιτο Ἀβροκόμου καὶ Ἀνθίας." καὶ ταῦτα ἦν πρῶτα
 τῆς Ἔρωτος τέχνης μελετήματα. ταχὺ μὲν δὴ εἰς
 ἑκατέρους ἢ περὶ ἀλλήλων ἦλθε δόξα, καὶ ἦ τε Ἀνθία
 τὸν Ἀβροκόμην ἐπεθύμει ἰδεῖν καὶ ὁ τέως ἀνέραστος
 Ἀβροκόμης ἤθελεν Ἀνθίαν ἰδεῖν.

- 3 Ὡς οὖν ἐτετέλεστο ἡ πομπή, ἦλθον δὲ εἰς τὸ ἱερὸν
 θύσοντες ἅπαν τὸ πλήθος καὶ ὁ τῆς πομπῆς κόσμος
 ἐλέλυτο, ἦσαν δὲ ἐς ταῦτὸν ἄνδρες καὶ γυναῖκες,
 ἔφηβοι καὶ παρθένοι, ἐνταῦθα ὀρώσιω ἀλλήλους, καὶ
 ἀλίσκεται Ἀνθία ὑπὸ τοῦ Ἀβροκόμου, ἠτᾶται δὲ ὑπὸ
 Ἔρωτος Ἀβροκόμης καὶ ἐνεώρα τε συνεχέστερον τῇ
 κόρῃ καὶ ἀπαλλαγῆναι τῆς ὄψεως ἐθέλων οὐκ ἐδύνατο,
 κατεῖχε δὲ αὐτὸν ἐγκείμενος ὁ θεός. 2. διέκειτο δὲ καὶ
 Ἀνθία πονήρως, ὅλοις μὲν καὶ ἀναπεπταμένοις τοῖς
 ὀφθαλμοῖς τὸ Ἀβροκόμου κάλλος εἰσρέον δεχομένη,
 ἤδη δὲ καὶ τῶν παρθένους πρεπόντων καταφρονούσα·
 καὶ γὰρ ἐλάλησεν ἄν τι, ἵνα Ἀβροκόμης ἀκούσῃ, καὶ
 μέρη τοῦ σώματος ἐγύμνωσεν ἂν τὰ δυνατά, ἵνα
 Ἀβροκόμης ἴδῃ. ὁ δὲ αὐτὸν ἐδεδώκει πρὸς τὴν θεάν
 καὶ ἦν αἰχμάλωτος τοῦ θεοῦ. 3. καὶ τότε μὲν θύσαντες
 ἀπηλλάττοντο λυπούμενοι καὶ τῷ τάχει τῆς ἀπαλ-

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was someone else fashioned by the goddess, but all of them prayed, bowed down, and congratulated her parents, and the universal cry among all the spectators was "Anthia the beautiful!" 8. As the crowd of girls passed by, no one said anything but "Anthia," but as soon as Habrocomes followed with the ephebes, as lovely as the spectacle of the girls had been, at the sight of Habrocomes they all forgot about them and turned their gaze to him, stunned at the sight and shouting "Handsome Habrocomes! Peerless likeness of a handsome god!" 9. And now some added, "What a match Habrocomes and Anthia would make!" These were opening moves in Eros' stratagem. They were both quickly aware of each other's reputation; Anthia longed to see Habrocomes and Habrocomes, hitherto insensible to love, wanted to see Anthia.

And so when the procession was over, the whole crowd 3 repaired to the shrine for the sacrifice, the order of the procession was dissolved, and men and women, ephebes and girls, gathered in the same spot. There they saw each other. Anthia was captivated by Habrocomes, and Habrocomes was bested by Eros. He kept gazing at the girl and though he tried, he could not take his eyes off her: the god pressed his attack and held him fast. 2. Anthia too was in a bad way, as with eyes wide open she took in Habrocomes' handsomeness as it flowed into her, already putting maidenly decorum out of her mind: for what she said was for Habrocomes to hear, and she uncovered what parts of her body she could for Habrocomes to see. He gave himself over to the sight and fell captive to the god. 3. After the sacrifice they parted painfully, complaining about being

λαγῆς μεμφόμενοι <καὶ> ἀλλήλους βλέπειν ἐθέλοντες ἐπιστροφόμενοι καὶ ὑφιστάμενοι πολλὰς προφάσεις διατριβῆς ἠῦρισκον. 4. ὡς δὲ ἦλθον ἑκάτερος παρ' ἑαυτὸν ἔγνωσαν τότε οἱ κακῶν ἐγεγόνεισαν, καὶ ἔννοια ἕκαστον ὑπῆει τῆς ὄψεως θατέρου καὶ ὁ ἔρωσ ἐν αὐτοῖς ἀνεκαίετο καὶ τὸ περιττὸν τῆς ἡμέρας αὐξήσαντες τὴν ἐπιθυμίαν ἐπειδὴ εἰς ὕπνον ἤεσαν ἐν ἀθρώφ γίνονται τῷ δεινῷ καὶ ὁ ἔρωσ ἐν ἑκατέροις ἦν ἀκατάσχετος.

- 4 Λαβὼν δὴ τὴν κόμην ὁ Ἀβροκόμης καὶ σπαράξας τὴν ἐσθήτα “φεῦ μοι τῶν κακῶν” εἶπε, “τί πέπονθα δυστυχῆς; ὁ μέχρι νῦν ἀνδρικός Ἀβροκόμης, ὁ καταφρονῶν Ἔρωτος, ὁ τῷ θεῷ λουδοροῦμενος ἐάλωκα καὶ νενίκημαι καὶ παρθένῳ δουλεύειν ἀναγκάζομαι, καὶ φαίνεται τις ἤδη καλλίων ἐμοῦ καὶ θεὸν Ἔρωτα καλῶ. 2. ὦ πάντα ἀνανδρος ἐγὼ καὶ πονηρός. οὐ καρτερήσω νῦν; οὐ μενῶ γενικνικός; οὐκ ἔσομαι κρείττων¹⁰ Ἔρωτος; νῦν οὐδὲν ὄντα θεὸν νικῆσαι με δεῖ. 3. καλὴ παρθένος· τί δέ; τοῖς σοῖς ὀφθαλμοῖς, Ἀβροκόμη, εὐμορφος Ἀνθία, ἀλλ' ἐὰν θέλῃς οὐχὶ σοί. δεδόχθω ταῦτα· οὐκ ἂν Ἔρωσ ποτέ μου κρατήσαι.” 4. ταῦτα ἔλεγε καὶ ὁ θεὸς σφοδρότερος αὐτῷ ἐνέκειτο καὶ εἶλκεν ἀντιπίπτοντα καὶ ὠδύνα μὴ θέλοντα. οὐκέτι δὴ καρτερῶν, ρίψας ἑαυτὸν εἰς γῆν “νενίκηκας”, εἶπεν, “Ἔρωσ. μέγα σοι τρόπαιον ἐγγήγερται κατὰ Ἀβροκόμου τοῦ σώφρονος· ἰκέτην ἔχεις· 5. ἀλλὰ σῶσον τὸν¹¹ ἐπὶ σὲ καταπεφευγότα τὸν πάντων δεσπότην. μὴ με περιύδῃς μηδὲ ἐπὶ πολὺ τιμωρήσῃ τὸν θρασύν. ἄπειρος ὢν, Ἔρωσ, ἔτι τῶν σῶν ὑπερηφάνουν· ἀλλὰ νῦν Ἀνθίαν ἡμῖν ἀπόδος· γενοῦ μὴ πικρὸς μόνον

¹⁰ Hemsterhuys: καλλίων

¹¹ Jackson: ἔχεις ἄσωτον σὸν

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parted so soon, <and> because they wanted to see each other they kept turning around and stopping, and found many an excuse for delay. 4. It was when each had come home that they realized what trouble had befallen them. For both of them the image of the other kept coming to mind, love flared up inside them, and having stoked their desire for the rest of the day, at bedtime they were in dire straits, and the love in each of them was uncontrollable.

Habrocomes pulled his hair and ripped his clothes. 4
“What troubles I have!” he exclaimed, “What bad luck! Until now Habrocomes was manly, contemptuous of Eros, a maligner of the god, and now I’m caught, vanquished, forced to be a girl’s slave. As there now seems to be someone better looking than me, I acknowledge Eros as a god. 2. Wait: what an utterly worthless coward I am! Will I not resist this time? Will I not stand firm? Will I not remain stronger than Eros? It’s time that I defeated this no-account god. 3. A girl is beautiful, but what of it? It’s in your eyes, Habrocomes, that Anthia is attractive, not in your heart, if only you have the will. Let this be your decision: Eros shall never vanquish me!” 4. At these words the god attacked him more determinedly, dragging him along as he resisted and tormenting him as he balked. When he could hold out no longer, he threw himself to the ground and cried, “You win, Eros! Here stands your great trophy over Habrocomes the Chaste. He is your suppliant. 5. Now rescue one who takes refuge with you, the master of the universe! Don’t abandon me or punish my rashness any further. It was through inexperience, Eros, that I scorned your powers. But now please give me Anthia! Don’t be only

ἀντιλέγοντι, ἀλλ' εὐεργέτης ἤπτωμένω θεός." ταῦτα ἔλεγεν, ὁ δὲ Ἔρωσ ἔτι ὠργίζετο καὶ μεγάλην τῆς ὑπεροφίας ἐνενοεῖτο τιμωρίαν [τὸ] πράξασθαι τὸν Ἀβροκόμην. 6. διέκειτο δὲ καὶ ἡ Ἀνθία πονήρως καὶ οὐκέτι φέρειν δυναμένη ἐπεγείρει ἑαυτὴν πειρωμένη τοὺς παρόντας λαυθάνειν. "τί" φησὶν "ὦ δυστυχῆς πέπονθα; παρθένος παρ' ἡλικίαν ἐρώ καὶ ὀδυνῶμαι καινὰ καὶ κόρη μὴ πρέποντα. ἐφ' Ἀβροκόμη μαίνομαι καλῶ μὲν, ἀλλ' ὑπερηφάνω. 7. καὶ τίς ἔσται ὁ τῆς ἐπιθυμίας ὄρος καὶ τί τὸ πέρασ τοῦ κακοῦ; σοβαρὸς οὗτος ἐρώμενος, παρθένος ἐγὼ φρουρουμένη· τίνα βοηθὸν λήψομαι; τίني ταῦτα κοινώσομαι; ποῦ δὲ Ἀβροκόμην ὄψομαι;"

- 5 Ταῦτα ἐκάτερος αὐτῶν δι' ὅλης νυκτὸς ὠδύρετο, εἶχον δὲ πρὸ ὀφθαλμῶν τὰς ὄψεις τὰς ἑαυτῶν, τὰς εἰκόνας ἐπὶ τῆς ψυχῆς ἀλλήλων ἀναπλάττοντες. ὡς δὲ ἡμέρα ἐγένετο ἦει μὲν Ἀβροκόμης ἐπὶ τὰ συνήθη γυμνάσματα, ἦει δὲ ἡ παρθένος ἐπὶ τὴν ἐξ ἔθους θρησκείαν τῆς θεοῦ. 2. ἦν δὲ αὐτοῖς καὶ τὰ σώματα ἐκ τῆς παρελθούσης νυκτὸς πεπονηκότα καὶ τὸ βλέμμα ἄθνημον καὶ οἱ χρώατες ἠλλαγμένοι· καὶ τοῦτο ἐπὶ πολὺ ἐγένετο καὶ πλεον οὐδὲν αὐτοῖς ἦν. 3. ἐν τούτῳ ἐν τῷ ἱερῷ τῆς θεοῦ διημερεύοντες ἐνεώρων ἀλλήλους, εἰπεῖν τὸ ἀληθὲς φόβῳ πρὸς ἐκατέρους αἰδούμενοι· τοσοῦτο δὲ ἐστέναξεν ἂν ποτε Ἀβροκόμης καὶ ἐδάκρυσεν καὶ προσηύχето¹² τῆς κόρης ἀκουούσης ἐλεεινῶς, 4. ἡ δὲ Ἀνθία ἔπασχε μὲν τὰ αὐτά, πολὺ δὲ μείζονι τῇ συμφορᾷ κατείχετο· εἰ δὲ ποτε ἄλλας παρθένους ἢ γυναῖκας ἴδοι βλεπούσας εἰς ἐκείνον, ἐώρων δὲ ἅπασαι Ἀβροκόμην, δῆλη ἦν λυπουμένη μὴ παρενδοκιμηθῆ φοβουμένη. εὐχαὶ δὲ αὐτοῖς ἐκατέροις ἦσαν πρὸς τὴν θεὸν κοινῇ, λαυθάνουσαι μὲν, ἀλλὰ ἐγίνοντο ὅμοιαι.

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a harsh god toward the gainsayer but also a benefactor to the vanquished." This was his prayer, but Eros was still angry and determined to think of a great punishment to visit on Habrocomes for his scorn. 6. Anthia too was in a bad way: no longer able to bear it, she collected herself as she tried to hide her condition from those around her. "What is wrong with me?" she said, "I'm an underage maiden in love, and I hurt in ways strange and inappropriate for a girl. I'm crazy for Habrocomes, who is handsome but arrogant. 7. Where is the limit of my desire, and where is the end of my suffering? The one I love is haughty, and I am a maiden kept under surveillance. What helper can I find? To whom can I confide this? Where can I see Habrocomes?"

Each of them spent the whole night lamenting this way, 5 and they held before their eyes the sight of the other as they refashioned their mental images of one another. Next day, Habrocomes went to his accustomed exercises and the girl went as usual to serve the cult of the goddess. 2. Their bodies were tired out after the previous night, their eyes listless, and their complexions altered, and this continued for quite a while with no change in their situation. 3. In the meantime, they spent their days watching each other in the goddess's temple, in their embarrassment fearful of telling each other the truth. Habrocomes went so far as moaning, weeping, and praying in pitiful fashion within ear-shot of the girl, 4. while Anthia felt the same way but was more deeply afflicted: whenever she spotted other girls or women looking at him—and they all eyed Habrocomes—she was visibly distressed, in fear of being outclassed. Each of them said prayers to the goddess that were private but

¹² Hercher: *προσείχετο*

5. χρόνου δὲ προϊόντος οὐκέτι τὸ μειράκιον ἐκαρτέρει, ἤδη δὲ αὐτῷ καὶ τὸ σῶμα πᾶν ἠφάνιστο καὶ ἡ ψυχὴ καταπεπτῶκει, ὥστε ἐν πολλῇ ἀθυμίᾳ τὸν Λυκομήδην καὶ τὴν Θεμιστῶ γεγονέναι οὐκ εἰδότας μὲν ὅ τι εἴη τὸ συμβαῖνον Ἀβροκόμη, δεδοικότας δὲ ἐκ τῶν ὀρωμένων. 6. ἐν ὁμοίῳ δὲ φόβῳ καὶ ὁ Μεγαμήδης καὶ ἡ Εὐίππη [καὶ] περὶ τῆς Ἀνθίας καθειστήκεισαν ὀρώντες αὐτῆς τὸ μὲν κάλλος μαραινόμενον, τὴν δὲ αἰτίαν οὐ φαινομένην τῆς συμφορᾶς. εἰς τέλος εἰσάγουσι παρὰ τὴν Ἀνθίαν μάντις καὶ ἱερέας ὡς εὐρήσοντας λύσιν τοῦ δεινοῦ. 7. οἱ δὲ ἐλθόντες ἔθνον τε ἱερεία καὶ ποικίλα ἐπέσπενδον καὶ ἐπέλεγον φωνὰς βαρβαρικὰς ἐξιλάσκεσθαί τινας λέγοντες δαίμονας καὶ προσεπίουον ὡς εἴη τὸ δεινὸν ἐκ τῶν ὑποχθονίων θεῶν. 8. πολλὰ δὲ καὶ ὑπὲρ Ἀβροκόμου οἱ περὶ τὸν Λυκομήδην ἔθνον τε καὶ ἠῦχοντο, λύσις δὲ οὐδεμία τοῦ δεινοῦ οὐδὲ ἐτέρω αὐτῶν ἐγένετο ἀλλὰ καὶ ἔτι μᾶλλον ὁ ἔρως ἀνεκαίετο. 9. ἔκειντο μὲν δὴ ἑκάτεροι νοσοῦντες, πάνυ ἐπισφαλῶς διακείμενοι, ὅσον οὐδέπω τεθνήξασθαι προσδοκώμενοι, κατειπεῖν αὐτῶν τὴν συμφορὰν μὴ δυνάμενοι. τέλος <δὲ> πέμπουσιν οἱ πατέρες ἑκατέρων εἰς θεοῦ¹³ μαντευσόμενοι τὴν τε αἰτίαν τῆς νόσου καὶ τὴν ἀπαλλαγὴν.
- 6 Ὀλίγον δὲ ἀπέχει τὸ ἱερὸν τοῦ ἐν Κολοφῶνι Ἀπόλλωνος διάπλουν ἀπὸν Ἐφέσου σταδίων ὀγδοήκοντα. ἐνταῦθα οἱ παρ' ἑκατέρων ἀφικόμενοι δέονται τοῦ θεοῦ ἀληθῆ μαντεύσασθαι· ἐληλύθεσαν δὴ κατὰ ταῦτά, 2. χρῶ δὲ ὁ θεὸς κοινὰ ἀμφοτέροις τὰ μαντεύματα ἐμμέτρως. τὰ <δὲ> ἔπη τάδε·

¹³ θεοῦ Cobet: θεοῦς (quod et in Plu. Mor. 245C corrigendum)

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identical. 5. As time passed, the young man could go on no longer: already his physique had vanished entirely and his mind had collapsed. Lycomedes and Themisto were considerably depressed, not knowing what had happened to Habrocomes but frightened by what they saw. 6. Megamedes and Euippe had become equally frightened about Anthia as they saw her beauty fading away without an apparent reason for her affliction. Finally they brought in seers and priests to Anthia to find relief from her terrible state. 7. Upon arrival they sacrificed victims, made various libations, uttered exotic words to placate, so they said, certain divinities, and pretended that her terrible state came from the underworld gods. 8. Lycomedes' household also made plenty of sacrifices and prayers for Habrocomes, but there was no relief for either of them from their terrible state, but their love burned even stronger. 9. Both lay sick, in a condition so critical that they were expected to die at any moment, unable to acknowledge what was wrong. Finally their fathers sent a delegation to the god's shrine to have the cause and the cure of the sickness divined.

The temple of Apollo at Colophon is a short distance away, eighty stades from Ephesus by boat.¹¹ There the envoys for both parties came seeking a true response from the god. They had come with the same question, and the god gave the same response in verse to both. The lines were as follows: 6

¹¹ About 14 km. This shrine of Apollo in Claros had been a major oracular center since archaic times.

τίπτε ποθεῖτε μαθεῖν νοῦσον τέλος ἤδὲ καὶ
ἀρχήν;

ἀμφοτέρους μία νοῦσος ἔχει, λύσις ἔνθεν
ἀνυστή.¹⁴

δεινὰ δ' ὀρῶ τοῖσδεσσι πάθη καὶ ἀνήγνυτα ἔργα·
ἀμφοτέροι φεύξονται ὑπεῖρ ἄλα λυσοδιώκτοι,
δεσμὰ¹⁵ δὲ μοχθήσουσι παρ' ἀνδράσι
μιξοθαλάσσοις

καὶ τάφος ἀμφοτέροις θάλαμος καὶ πῦρ αἰδηλον.
ἀλλ' ἔτι που μετὰ πῆματ' ἀρείονα πότμον
ἔχουσι¹⁶

καὶ ποταμοῦ ἱεροῦ¹⁷ παρὰ ρεύμασιν Ἰσιδι σεμνῇ
σωτείρη μετόπισθε παριστᾶσ' ¹⁸ ὄλβια δῶρα.

- 7 Ταῦτα ὡς ἐκομίσθη τὰμαντεύματα εἰς Ἐφεσον
εὐθὺς μὲν οἱ πατέρες αὐτῶν ἦσαν ἐν ἀμηχανία καὶ τὸ
δεινὸν ὃ τι ἦν πάνυ ἠπόρουν, συμβάλλειν δὲ τὰ τοῦ
θεοῦ λόγια οὐκ ἐδύναντο· οὔτε γὰρ τίς ἢ νόσος οὔτε τίς
ἢ φυγὴ οὔτε τίνα τὰ δεσμὰ οὔτε ὁ τάφος τίς οὔτε ὁ
ποταμὸς τίς οὔτε τίς ἢ ἐκ τῆς θεοῦ βοήθεια. 2. ἔδοξεν
οὖν αὐτοῖς πολλὰ βουλευομένοις παραμυθήσασθαι
τὸν χρησμὸν ὡς οἶόν τε καὶ συζεύξαι γάμφ τοὺς
παῖδας, ὡς τοῦτο καὶ τοῦ θεοῦ βουλ[ευ]ομένου δι' ὧν
ἐμαντεύσατο. ἐδόκει δὴ ταῦτα καὶ διέγνωσαν μετὰ τὸν
γάμον ἐκπέμψαι χρόνῳ τινὶ ἀποδημήσοντας αὐτούς.

14 Abresch: ἀνέστη 15 Ed. Cocchiana: δεινὰ

16 Hunc versum post δῶρα transp. Passow

17 Locella cl. 1.7.1: Νείλου

18 Passow: παραστῆς

12 Worship of the Egyptian goddess Isis became widespread

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Why do you long to discover the end and the start of
this illness?

Both are in thrall to one illness, and thence must the
cure be accomplished.

Terrible their sufferings I can foresee and toils never-
ending.

Both will take flight o'er the sea, pursued by a frenzy
of madness;

Chains will they bear at the hands of men who
consort with the ocean,

And one tomb and annihilating fire will be their
nuptial bower.

Yet in time, when their sufferings are over, a happier
fate is in store,

And alongside the streams of the sacred river to Isis
the Holy,¹²

Isis the Savior, in time thereafter rich gifts shall they
offer.

When this response was brought to Ephesus, their fa- 7
thers were immediately at a loss, had no idea what the dan-
ger was, and could not understand the god's utterance:
what was the illness? the flight? the chains? the tomb? the
river? the help from the goddess? 2. So after much deliber-
ation they decided to take as encouraging a view of the ora-
cle as possible and join the children in marriage, since the
god too was expressing this wish in his response. This de-
cided, they determined that after the wedding they should
send the couple on a trip out of town for a while. 3. Already

in the Hellenistic and Roman world, cf. Plutarch *Isis and Osiris*
and (for her role as savior) Book 11 of Apuleius' *Metamorphoses*.

3. μεστὴ μὲν ἦδη ἡ πόλις ἦν τῶν εὐωχουμένων, πάντα δ' ἦν ἐστεφανωμένα καὶ διαβόητος ὁ μέλλων γάμος, ἔμακαρίζετο δὲ ὑπὸ πάντων ὁ μὲν οἶαν ἄξεται γυναῖκα [Ἀνθίαν], ἡ δὲ οἴῳ μειρακίῳ συγκατακλιθῆσεται. 4. ὁ δὲ Ἀβροκόμης ὡς ἐπύθετο καὶ τὸν χρησμὸν καὶ τὸν γάμον ἐπὶ μὲν τῷ τὴν Ἀνθίαν ἔξειν μεγάλως ἔχαιρεν, ἐφόβει δὲ αὐτὸν οὐδὲν τὰ μεμαντευμένα ἀλλ' ἐδόκει παντὸς εἶναι δεινοῦ τὰ παρόντα ἡδίονα. κατὰ ταῦτα δὲ καὶ ἡ Ἀνθία ἦδετο μὲν ὅτι Ἀβροκόμην ἔξει, τίς δὲ ἡ φυγὴ ἢ τίνες αἱ συμφοραὶ κατεφρόνει, πάντων τῶν ἐσομένων κακῶν Ἀβροκόμην ἔχουσα παραμυθίαν.

- 8 Ὡς οὖν ἐφέστηκεν ὁ τῶν γάμων καιρὸς <καὶ> παννυχίδες ἤγοντο καὶ ἱερεῖα πολλὰ ἐθύετο τῇ θεῷ, καὶ ἐπειδὴ ταῦτα ἐκτετέλεστο ἡκούσης τῆς νυκτός, βραδύνειν δὲ πάντα ἐδόκει Ἀβροκόμη καὶ Ἀνθία, ἡγὼν τὴν κόρην εἰς τὸν θάλαμον μετὰ λαμπάδων τὸν ὑμέναιον ἄδοντες, ἐπευφημοῦντες, καὶ εἰσαγαγόντες κατέκλιον. 2. ἦν δὲ αὐτοῖς ὁ θάλαμος πεποιημένος κλίνη χρυσῇ στρώμασιν ἔστρωτο πορφυροῖς καὶ ἐπὶ τῆς κλίνης Βαβυλωνία ἐπεποίκιλτο σκηνή· παίζοντες Ἔρωτες, οἱ μὲν Ἀφροδίτην θεραπεύοντες, ἦν δὲ καὶ Ἀφροδίτης εἰκῶν, οἱ δὲ ἱππεύοντες ἀναβάται στρουθοῖς, οἱ δὲ στεφάνους πλέκοντες, οἱ δὲ ἄνθη φέροντες. 3. ταῦτα ἐν τῷ ἐτέρῳ μέρει τῆς σκηνῆς. ἐν δὲ τῷ ἐτέρῳ Ἄρης ἦν οὐχ ὠπλισμένος ἀλλ' ὡς πρὸς ἐρωμένην τὴν Ἀφροδίτην κεκοσμημένος, ἐστεφανωμένος, χλανίδα¹⁹ ἔχων· Ἔρωσ αὐτὸν ὠδήγει λαμπάδα ἔχων ἡμμένην. ὑπ' αὐτῇ τῇ σκηνῇ κατέκλιαν τὴν Ἀνθίαν ἀγαγόντες πρὸς τὸν Ἀβροκόμην, ἐπέκλεισάν τε τὰς θύρας.

- 9 Τοῖς δὲ ἐκατέροις πάθος συνέβη ταῦτὸν καὶ οὕτε

¹⁹ Hemsterhuys: χλαμύδα

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the city was full of revelers, everything was festooned with garlands, and the impending wedding was much ballyhooed. Everyone saw a blessed future for him in marrying such a wife and for her in sharing her bed with such a young man. 4. When Habrocomes found out about the prophecy and the wedding, he was overjoyed at the prospect of marrying Anthia and the prophecies did not scare him at all: his present situation seemed nicer than any danger. Anthia took the same delight at the prospect of marrying Habrocomes: she paid no attention to what the flight or the disasters might be, since she had Habrocomes as a consolation for all future ills.

And so the time for their wedding arrived. There were 8
 nightlong revels and many sacrifices to the goddess, and when these were performed and evening had come, though to Habrocomes and Anthia everything seemed to take too long, they escorted the girl to the bridal chamber with torches, singing the bridal hymn and shouting blessings, took her inside, and put her on the bed. 2. The chamber had been prepared for them: a golden bed had been spread with purple sheets, and above the bed a Babylonian canopy had been finely embroidered: there were Cupids at play, some attending Aphrodite, who was also represented, some riding mounted on sparrows, some plaiting garlands, some bearing flowers. 3. These were on one part of the canopy; on the other was Ares, not armed but garlanded and wearing a fine cloak, dressed for his lover Aphrodite; Eros, holding a lighted torch, was leading him on his way. Under the canopy itself they brought Anthia to Habrocomes, put her on the bed, and closed the doors.

The same passion overtook them both: they could no 9

προσειπεῖν ἔτι ἀλλήλους ἠδύναντο οὔτε ἀντιβλέψαι τοῖς ὀφθαλμοῖς, ἔκειτο δὲ ὑφ' ἠδονῆς παρειμένοι, αἰδούμενοι, φοβούμενοι, πνευστιῶντες [ἠδόμενοι], ἐπάλλετο δὲ αὐτοῖς τὰ σώματα καὶ ἐκραδαίνοντο αὐτοῖς αἱ ψυχαί. 2. ὅψε δὲ ὁ Ἀβροκόμης ἀνευεγκὼν περιέλαβε τὴν Ἀνθίαν, ἣ δὲ ἐδάκρυε τῆς ψυχῆς αὐτῆς σύμβολα προπεμπούσης τῆς ἐπιθυμίας τὰ δάκρυα. καὶ ὁ Ἀβροκόμης “ὦ τῆς ἐμοί” φησὶ “ποθεινοτάτης νυκτός, ἦν μόλις ἀπέληφα πολλὰς πρότερον νύκτας δυστυχήσας. 3. ὦ φωτὸς ἠδίων ἐμοὶ κόρη καὶ τῶν πώποτε λαλουμένων εὐτυχεστέρα, τὸν ἐραστὴν ἔχεις ἄνδρα μεθ' οὗ ζῆν καὶ ἀποθανεῖν ὑπάρξαι γυναικὶ σῶφρονι.” εἰπὼν κατεφίλει τε καὶ ὑπεδέχετο τὰ δάκρυα καὶ αὐτῷ ἐδόκει παντὸς μὲν εἶναι νέκταρος ποτιμώτερα τὰ δάκρυα, παντὸς δὲ τοῦ πρὸς ὀδύνην φαρμάκου δυνατώτερα. 4. ἣ δὲ ὀλίγα αὐτὸν προσφθεγξαμένη “ναὶ” φησὶν “Ἀβροκόμη, δοκῶ σοι καλὴ καὶ μετὰ τὴν σὴν εὐμορφίαν ἀρέσκω σοι; ἀνανδρε καὶ δειλέ, πόσον ἐβράδυνας ἐρῶν χρόνον; πόσον ἠμέλησας; ἀπὸ τῶν ἐμαυτῆς κακῶν ἃ πέπονθας οἶδα. 5. ἀλλ' ἰδού, δάκρυα μὲν ὑποδέχου τὰ μὰ καὶ ἡ καλὴ σου κόμη πινέτω πόμα τὸ ἐρωτικὸν καὶ συμφύντες ἀλλήλοις ἀναμιγῶμεν, καταβρέχωμεν δὲ καὶ τοὺς στεφάνους τοῖς παρ' ἀλλήλων δάκρυσιν ἵν' ἡμῖν καὶ οὗτοι συνερῶσιν.” 6. εἰπούσα ἅπαν μὲν αὐτοῦ τὸ πρόσωπον ἠσπάζετο ἅπασαν δὲ τὴν κόμην τοῖς αὐτῆς ὀφθαλμοῖς προσετίθει καὶ τοὺς στεφάνους ἀνελάμβανε καὶ τὰ χεῖλη τοῖς χεῖλεσι φιλοῦσα συνηρμόκει, καὶ ὅσα ἐνενοῦν διὰ τῶν χεπέων ἐκ ψυχῆς εἰς τὴν θατέρου ψυχὴν [διὰ τοῦ φιλήματος] παρεπέμπετο. 7. φιλοῦσα δὲ αὐτοῦ τοὺς ὀφθαλμοὺς “ὦ” φησὶ “πολλάκις με λυπήσαντες ὑμεῖς, ὦ τὸ πρῶτον ἐνθέντες τῇ ἐμῇ κέντρον ψυχῆ, οἳ ποτε σοβα-

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longer speak or meet each others' eyes but lay relaxed in pleasure, shy, fearful, breathing hard; their bodies were trembling and their hearts quivering. 2. At last Habrocomes recovered and embraced Anthia, and she started to cry as her heart itself poured forth the tears that were signs of her desire. Habrocomes sighed, "Ah night that I have most longed for and that was so hard to attain, after many previous nights in pain! Girl sweeter to me than the light of day, and luckier than any girl they talk about in stories, you have your lover as a husband: may it be yours to live and die with him as a chaste wife." With these words he kissed her and caught her tears, and he thought her tears sweeter to drink than any nectar and more potent against pain than any drug. 4. She spoke few words to him: "Truly, Habrocomes, do I look beautiful to you? Do I please you even after your own good looks? Unmanly coward, how long did you delay your love? How long did you neglect it? I know from my own ills what you suffered. 5. Here, catch my tears and let your beautiful hair drink a draught of love, let's cling together and become one, let's drench our garlands with each other's tears so that they too can share in our love." 6. With these words she pressed his whole face close, put all of his hair against her own eyes, took the garlands in her hands, and locked her lips on his in a kiss, and all their thoughts passed through their lips from one's heart to the other's. 7. As she kissed his eyes she said, "You're the ones that often caused me pain, you that first

ροὶ μὲν, νῦν δὲ ἐρωτικοί, καλῶς μοι διηκονήσατε καὶ τὸν ἔρωτα τὸν ἐμὸν καλῶς εἰς τὴν Ἀβροκόμου ψυχὴν ὠδηγήσατε. 8. τοιγαροῦν ὑμᾶς πολλὰ φιλῶ καὶ ὑμῖν ἐφαρμόζω τοὺς ὀφθαλμοὺς τοὺς ἐμοὺς τοὺς Ἀβροκόμου διακόνοισι, ὑμεῖς δὲ αἰεὶ βλέπετε ταῦτα καὶ μήτε Ἀβροκόμῃ ἄλλην δείξετε καλὴν μήτε ἐμοὶ δόξῃ τις ἄλλος εὐμορφος. ἔχετε ψυχὰς ἅς αὐτοὶ ἔξεκαύσατε ταύτας ὁμοίως τηρήσατε.” 9. ταῦτα εἶπε καὶ περιφύντες ἀνεπαύοντο καὶ τὰ πρῶτα τῶν Ἀφροδίτης [ἐρώτων] ἀπήλανον, ἐφιλονείκουν δὲ δι’ ὅλης νυκτὸς πρὸς ἀλλήλους, φιλοτιμούμενοι τίς φανέεται μᾶλλον ἐρώων.

- 10 Ἐπειδὴ δὲ ἡμέρα ἐγένετο ἀνίσταντο πολὺ μὲν ἠδίνονες, πολὺ δὲ εὐθυμότεροι, ἀπολαύσαντες ἀλλήλων ὧν ἐπεθύμησαν χρόνον πολύν.²⁰ 2. ἑορτὴ δὲ ἦν ἅπας ὁ βίος αὐτοῖς καὶ μεστὰ εὐωχίας πάντα καὶ ἤδη καὶ τῶν μεμαντευμένων λήθη, ἀλλ’ οὐχὶ τὸ εἰμαρμένον ἐπελέληστο [ἀλλ’] οὐδὲ ὅτῳ ἐδόκει ταῦτα θεῶ ἡμέλει. 3. χρόνου δὲ διελθόντος ὀλίγου ἔγνωσαν οἱ πατέρες ἐκπέμπειν αὐτοὺς τῆς πόλεως κατὰ τὰ βεβουλευμένα, ἡμελλόν τε γὰρ ἄλλην ὄψεσθαι γῆν καὶ ἄλλας πόλεις καὶ τὸν τοῦ θεοῦ χρησμόν, ὡς οἶόν τε ἦν, παραμυθῆσθαι ἀπαλλαγέντες χρόνῳ τινὶ Ἐφέσου. 4. παρεσκευάζετο δὴ πάντα αὐτοῖς πρὸς τὴν ἔξοδον, ναῦς τε μεγάλη καὶ ναῦται πρὸς ἀγωγὴν ἔτοιμοι, καὶ τὰ ἐπιτήδεια ἐνεβάλλοντο, πολλὴ μὲν ἐσθῆς καὶ ποικίλης, πολὺς δὲ ἄργυρος καὶ χρυσός, ἣ τε τῶν σιτίων ὑπερβάλλουσα ἀφθονία. 5. θυσίαι δὲ πρὸ τῆς ἀγωγῆς τῇ Ἀρτέμιδι καὶ εὐχαὶ τοῦ δήμου παντὸς καὶ δάκρυα πάντων ὡς μελλόντων ἀπαλλάττεσθαι παίδων κοινῶν. ἦν δὲ ὁ πλοῦς αὐτοῖς ἐπ’ Αἴγυπτον παρεσκευασμένος. 6. ὡς δ’ ἦλθεν ἡ τῆς ἀναγωγῆς ἡμέρα πολλοὶ μὲν

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planted a goad in my heart! Once haughty but amorous now, you have served me well, and well have you guided my love into Habrocomes' heart. 8. For that I give you lots of kisses and join to you my own eyes, the servants of Habrocomes. May you always see just what you see now and not show Habrocomes any other beautiful girl, and may no other man appear good-looking to me. Own the hearts that you yourselves set afire, and look after them both alike." 9. With these words they relaxed in close embrace and for the first time enjoyed the gifts of Aphrodite, and all night long they competed with each other, ambitious to be revealed as the one more in love.

The next day, they arose much happier and in much better spirits, now that they had enjoyed what they had for a long time desired from one another. 2. Their whole life was a festival, everything was full of enjoyment, and even the oracle was already forgotten. But fate had not forgotten, nor did the god neglect what he had decided. 3. A short while later, the fathers resolved to send them away from the city according to plan; they would see another country and other cities and soften the god's oracle, as far as they could, by being away from Ephesus for a time. 4. So everything was made ready for their departure: there was a large ship with a crew ready to sail, provisions were put on board, lots of clothing of various kinds, lots of silver and gold, and an excessive abundance of food. 5. Before their departure there were sacrifices for Artemis, prayers from the entire citizenry, and tears from everyone as if they were about to be separated from their own children. The voyage prepared for them was to Egypt. 6. When the

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²⁰ Locella: *χρόνων καλῶν*

οϊκέται, πολλαὶ δὲ θεράπαιναι <ἐνεβιβάζοντο>²¹ μελλούσης δὲ τῆς νεῶς ἐπανάγεσθαι²² πᾶν μὲν τὸ Ἐφεσίων <πλήθος> παρῆν παραπεμπόντων, πολλοὶ δὲ καὶ τῶν <ξένων>²³ μετὰ λαμπάδων καὶ θυσιῶν. 7. ἐν τούτῳ μὲν οὖν ὁ Δυκομήδης καὶ ἡ Θεμιστῶ πάντων ἅμα ἐν ὑπομνήσει γενόμενοι, τοῦ χρησμοῦ, τοῦ παιδός, τῆς ἀποδημίας, ἔκειντο εἰς γῆν ἀθυμοῦντες, ὁ δὲ Μεγαμήδης καὶ ἡ Εὐύππη ἐπεπόνθεσαν μὲν τὰ αὐτά, εὐθυμότεροι δὲ ἦσαν τὰ τέλη σκοποῦντες τῶν μεμαντευμένων. 8. ἤδη μὲν οὖν ἐθορύβουν οἱ ναῦται καὶ ἐλύετο τὰ πρυμνήσια καὶ ὁ κυβερνήτης τὴν αὐτοῦ χώραν κατελάμβανε καὶ ἡ ναῦς ἀπεκινείτο. 9. βοή δὲ τῶν ἀπὸ τῆς γῆς πολλὴ καὶ τῶν ἐν τῇ νηὶ συμμιγῆς, τῶν μὲν “ὦ παῖδες” λεγόντων “φίλτατοι, ἄρα ἔτι ὑμᾶς οἱ φύντες ὀψόμεθα;” τῶν δὲ “ὦ πατέρες, ἄρα ὑμᾶς ἀποληψόμεθα;” δάκρυα δὲ καὶ οἰμωγὴ καὶ ἕκαστος ὀνομαστὶ τὸν οἰκέλον ἐκάλει μέγα εἰς ὑπόμνησιν ἀλλήλοις ἐγκαταλείποντες τὸ ὄνομα. 10. ὁ δὲ Μεγαμήδης φιάλην λαβὼν καὶ ἐπισπένδων ἠύχετο ὡς ἑξακουστον εἶναι τοῖς ἐν τῇ νηὶ “ὦ παῖδες” λέγων “μάλιστα μὲν εὐτυχοῖτε καὶ φύγοιτε τὰ σκληρὰ τῶν μαντευμάτων, καὶ ὑμᾶς ἀνασωθέντας ὑποδέξαιτο Ἐφέσιοι, καὶ τὴν φιλτάτην ἀπολάβοιτε πατρίδα· εἰ δὲ ἄλλο <τι> συμβαίη, τοῦτο μὲν ἴστε οὐδὲ ἡμᾶς ἔτι ζησομένους, προῖεμεν δὲ ὑμᾶς ὁδὸν δυστυχῆ μὲν ἀλλ’ ἀναγκαίαν.”

11. ἔτι λέγοντα ἐξιόντα ἐπέσχε τὰ δάκρυα, καὶ οἱ μὲν ἀπήσαν εἰς τὴν πόλιν, τοῦ πλήθους αὐτοὺς θαρρεῖν παρακαλοῦντος, ὁ δὲ Ἀβροκόμης καὶ ἡ Ἀνθία ἀλλήλοις περιφύντες ἔκειντο πολλὰ ἅμα <ἐν>νοοῦντες, τοὺς πατέρας οἰκτείροντες, τῆς πατρίδος ἐπιθυμοῦντες, τὸν

21 Zagoiannes

22 O'Sullivan: ἐπανάξασθαι

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day came for their departure, many servants and maids <were put aboard>, and as the ship made ready to sail, the whole Ephesian populace was on hand to send them off, including many <foreigners> with torches and sacrifices.

7. Meanwhile Lycomedes and Themisto, remembering everything at once, the oracle, their child, the trip, lay prostrate in despair, while Megamedes and Euipe had the same experience but were in better spirits, since they focused on the oracle's final outcome. 8. Then the crew was bustling, the mooring cables were released, the pilot took his position, and the ship was under way. 9. The cry from those on shore was loud and was joined by those aboard the ship: "Dear children, are we your parents going to see you again?" and "Fathers, are we going to have you back?" There were tears and lamentation, with each loudly calling to a loved one by name, leaving one another their names to remember. 10. Megamedes picked up a bottle, poured a libation, and prayed audibly to those aboard the ship: "Children, may you have the very best of luck and escape the harsh terms of the oracle, may the Ephesians welcome you back safely, and may you regain your beloved homeland! If anything else should happen, know that we will not continue to live either; we are sending you away on a journey that is unfortunate but necessary."

Tears began to flow and prevented him from saying any more. They returned to the city as the crowd tried to console them, while Habrocomes and Anthia lay in a close embrace with much on their minds—pity for their fathers, homesickness for their country, worry about the oracle, 11

²³ Cobet, cf. 1.1-2

χρησμὸν δεδοικότες, τὴν ἀποδημίαν ὑποπτεύοντες, παρεμυθέϊτο δ' αὐτοὺς εἰς ἅπαντα ὁ μετ' ἀλλήλων πλοῦς. 2. κάκεινὴν μὲν τὴν ἡμέραν οὐρίῳ χρησάμενοι πνεύματι διανύσαντες τὸν πλοῦν εἰς Σάμον κατήνησαν τὴν τῆς Ἑρας ἱεράν νῆσον κἀνταῦθα θύσαντες καὶ δειπνοποιησάμενοι πολλὰ εὐξάμενοι τῇ θεῷ τῆς νυκτὸς ἐπιγυνομένης ἐπανήγοντο. 3. καὶ ἦν ὁ πλοῦς αὐτοῖς οὐριος, λόγοι δὲ ἐν αὐτοῖς πολλοὶ πρὸς ἀλλήλους· “ἄρα ἡμῖν ὑπάρξει συγκαταβιῶναι μετ' ἀλλήλων;” καὶ δὴ ποτε ὁ Ἀβροκόμης μέγα ἀναστενάζας ἐν ὑπομνήσει τῶν ἑαυτοῦ γενόμενος “Ἀνθία” ἔφησε “τῆς ψυχῆς μοι ποθεινοτέρα, μάλιστα μὲν εὐτυχεῖν εἶη καὶ σώζεσθαι μετ' ἀλλήλων, 4. ἂν δ' ἄρα τι ἦ πεπρωμένον παθεῖν καὶ πως ἀλλήλων ἀπαλλαγῶμεν ὁμόσωμεν ἑαυτοῖς, φιλτάτη, ὡς σὺ μὲν ἐμοὶ μενεῖς ἀγνή καὶ ἄλλον ἄνδρα οὐχ ὑπομενεῖς, ἐγὼ δὲ ὅτι οὐκ <ἂν> ἄλλη γυναικὶ συνοικήσαιμι.” 5. ἀκούουσα δὲ Ἀνθία μέγα ἀνωλόλυξε καὶ “τί ταῦτα” ἔφησεν “Ἀβροκόμη; πεπίστευκας ὅτι ἐὰν ἀπαλλαγῶ σου περὶ ἀνδρὸς ἔτι καὶ γάμου σκέψομαι,²⁴ ἥτις οὐδὲ ζήσομαι τὴν ἀρχὴν ἄνευ σου; ὡς ὁμνύω τέ σοι τὴν πάτριον ἡμῖν θεόν, τὴν μεγάλην Ἐφεσίων Ἄρτεμιν, καὶ ταύτην ἣν διανύομεν θάλατταν καὶ τὸν ἐπ' ἀλλήλοις ἡμᾶς καλῶς ἐκμήναντα θεὸν ὡς ἐγὼ καὶ βραχὺ τι ἀποσπασθείσά σου οὔτε ζήσομαι οὔτε τὸν ἥλιον ὄψομαι.” 6. ταῦτα ἔλεγεν ἡ Ἀνθία, ἐπώμνυε δὲ καὶ ὁ Ἀβροκόμης καὶ ὁ καιρὸς αὐτῶν ἐποίει τοὺς ὄρκους φοβερωτέρους. ἐν τούτῳ δὲ ἡ ναῦς Κῶ μὲν παραμείβει καὶ Κνίδον, κατεφαίνετο δὲ ἡ Ῥοδίων νῆσος μεγάλη καὶ καλὴ καὶ αὐτοὺς ἐνταῦθα ἔδει καταχθῆναι πάντως· δεῖν γὰρ ἔφασκον οἱ ναῦται

²⁴ καὶ γάμου σκέψομαι Arntzen: κατ' ἐμοῦ σκέψη

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doubts about the voyage—though they felt reassured on all counts because they were making the voyage together. 2. Having a favoring wind that day, they completed the first stage of their journey and put in to Samos, the sacred island of Hera, where they made sacrifice and had a meal, and after many prayers to the goddess they set forth again the next evening. 3. Again the sailing was favorable, and they had many conversations: “Will we be allowed to spend our lives together?” Then Habrocomes groaned deeply as he recalled his own situation and said, “Anthia, dearer to me than my own life, my fondest hope is that together we will be happy and safe, 4. but if fate has some misfortune in store and we are somehow separated, let’s take an oath, dearest, that you will stay chaste for me and submit to no other man, and that I will live with no other woman.” 5. When she heard this, Anthia shrieked and said, “What are you saying, Habrocomes? How can you believe that if I am separated from you I would ever think about marrying a man, when I won’t even stay alive without you? So I swear to you by our ancestral goddess, the great Artemis of the Ephesians, and by this sea that we are crossing, and by the god who has happily made us mad for each other that should I be separated from you even for the briefest moment, I will not continue to live or look upon the sun.” 6. This was Anthia’s oath, and Habrocomes made an oath too, and the circumstances made their oaths the more formidable. Meanwhile the ship passed by Cos and Cnidus, and the large island of Rhodes was coming into view; there they had to disembark completely, for the crew said that

καὶ ὑδρεύσασθαι καὶ αὐτοὺς ἀναπαύσασθαι μέλλον-
τας εἰς μακρὸν ἐμπροσθεῖσθαι πλοῦν.

12 Κατήγγοτο δὲ ἡ ναὺς εἰς Ῥόδον καὶ ἐξέβαινον οἱ
ναῦται, ἐξῆει δὲ καὶ ὁ Ἀβροκόμης ἔχων μετὰ χεῖρα
τὴν Ἀνθίαν· συνήεσαν δὲ πάντες οἱ Ῥόδιοι τὸ κάλλος
τῶν παίδων καταπεπληγότες καὶ οὐκ ἔστιν ὅστις τῶν
ιδόντων παρηγήθη σιωπῶν,²⁵ ἀλλ' οἱ μὲν ἔλεγον ἐπι-
δημίαν ἐκ τῶν θεῶν, οἱ δὲ προσεκύνουν καὶ προσ-
επιτυνούντο.²⁶ ταχὺ δὲ δι' ὅλης τῆς πόλεως διεπεφοι-
τήκει τὸ ὄνομα Ἀβροκόμου καὶ Ἀνθίας, 2. ἐπεύχονται
δὲ αὐτοῖς δημοσίᾳ καὶ θυσίας τε θύουσι πολλὰς καὶ
έορτὴν ἄγουσι τὴν ἐπιδημίαν αὐτῶν. οἱ δὲ τὴν τε πόλιν
ἄπασαν ἐξιστόρησαν καὶ ἀνέθεσαν εἰς τὸ τοῦ Ἥλιου
ιερὸν πανοπλίαν χρυσῆν καὶ ἐπέγραφαν εἰς ὑπόμνημα
ἐπίγραμμα τῶν ἀναθέντων·

οἱ ξεῖνοι²⁷ τάδε σοι χρυσήλατα τεύχε' ἔθηκαν,
Ἀνθία Ἀβροκόμης θ', ἱερῆς Ἐφέσιοιο πολῖται.

3. ταῦτα ἀναθέντες ὀλίγας ἡμέρας ἐν τῇ νήσῳ μείναν-
τες ἐπειγόντων τῶν ναυτῶν ἀνήγοντο ἐπισιτισάμενοι,
παρέπεμπε δὲ αὐτοὺς ἅπαν τὸ Ῥοδίον πλήθος. καὶ
τὰ μὲν πρῶτα ἐφέροντο οὐρίῳ πνεύματι καὶ ἦν αὐτοῖς
ὁ πλοῦς ἀσμένους, ἀκείνην τε τὴν ἡμέραν καὶ
τὴν ἐπιούσαν νύκτα ἐφέροντο ἀναμετροῦντες τὴν Αἰ-
γυπτίαν καλουμένην θάλατταν· τῇ δὲ δευτέρᾳ ἐπέπαυ-
το μὲν ὁ ἄνεμος, γαλήνη δὲ <ἦν> καὶ ὁ πλοῦς βραδὺς
καὶ ναυτῶν ῥαθυμία καὶ πότος καὶ μέθη καὶ ἀρχὴ τῶν
μεμαντευμένων. 4. τῷ δὲ Ἀβροκόμῃ ἐν τούτῳ²⁸ ἐφί-

²⁵ Salvini: λυπῶν

²⁶ Elsner: προσεποιούντο ²⁷ ξεινοὶ κλεινοὶ

²⁸ ἐν τούτῳ post πότος transp. Hercher

they had to replenish their water and rest before embarking on a long sailing.

The ship put in to Rhodes and the crew disembarked; Habrocomes left the ship too, holding Anthia by the hand. All the Rhodians gathered round, amazed at the youngsters' beauty, and not one of those who saw them passed by in silence: some called them a divine visitation, others worshiped and bowed before them. The names of Habrocomes and Anthia quickly made their way throughout the city. 2. They were accorded public prayers, and the Rhodians offered many a sacrifice and celebrated their visit like a festival. They toured the whole city and in the temple of Helius¹³ dedicated a golden panoply and had an inscription from its donors inscribed on a plaque:

The visitors dedicated to you these weapons of
beaten gold,
Anthia and Habrocomes, citizens of sacred Ephesus.

3. When they had made this dedication and spent a few days on the island, at the crew's urging they took on supplies and set sail, and the entire Rhodian populace saw them off. At first they were carried along by a favoring wind and they found their journey pleasant, and that day and the following night they were carried along as they took the measure of the so-called Egyptian Sea. But by the next day the wind had dropped, there was a calm, their progress was slow, and among the crew there was relaxation, drinking, drunkenness, and a start of what had been prophesied. 4. At this point Habrocomes had a vision of a

¹³ The sun-god Helius had major cult centers in Corinth and Rhodes, whose famous Colossus honored him.

σταται γυνή ὀφθῆναι φοβερά, τὸ μέγεθος ὑπὲρ ἄνθρωπον, ἐσθῆτα ἔχουσα φοινικῆν, ἐπιστᾶσα δὲ τὴν ναῦν ἐδόκει καίειν καὶ τοὺς μὲν ἄλλους ἀπόλλυσθαι, αὐτὸν δὲ μετὰ τῆς Ἀνθίας διανήχεσθαι. ταῦτα ὡς εὐθὺς εἶδεν ἐταράχθη καὶ προσεδόκα τι δεινὸν ἐκ τοῦ ὀνείρατος, καὶ τὸ δεινὸν ἐγίνετο.

13 Ἔτυχον μὲν ἐν Ῥόδῳ πειραταὶ παρορμοῦντες αὐτοῖς, Φοῖνικες τὸ γένος, ἐν τριήρει μεγάλη, παρώρμουν δὲ ὡς φορτίον ἔχοντες καὶ πολλοὶ καὶ γεννικοί. οὗτοι καταμεμαθήκεσαν <ἐν> τῇ νηὶ ὅτι χρυσὸς καὶ ἄργυρος καὶ ἀνδράποδα <καὶ> πολλὰ καὶ τίμια. 2. διέγνωσαν οὖν ἐπιθέμενοι τοὺς μὲν ἀντιμαχομένους ἀποκτιννύειν, τοὺς δὲ ἄλλους ἄγειν εἰς Φοινίκην πραθησομένους καὶ τὰ χρήματα, κατεφρόνουν δὲ ὡς οὐκ ἀξιομάχων αὐτῶν. 3. τῶν δὲ πειρατῶν ὁ ἔξαρχος Κόρυμβος ἐκαλεῖτο, νεανίας ὀφθῆναι μέγας, φοβερὸς τὸ βλέμμα· κόμη ἦν αὐτῷ ἀύχμηρὰ καθειμένη. 4. ὡς δὲ ταῦτα οἱ πειραταὶ ἐβουλεύσαντο τὰ μὲν πρῶτα παρέπλεον ἡσυχῇ τοῖς περὶ <τὸν> Ἀβροκόμην, τελευταῖον δέ, ἦν μὲν περὶ μέσον ἡμέρας, ἔκειντο δὲ πάντες οἱ ἐν τῇ νηὶ ὑπὸ μέθης καὶ ῥαθυμίας, οἱ μὲν καθεύδοντες, οἱ δὲ ἀλύοντες, ἐφίστανται δὴ αὐτοῖς οἱ περὶ τὸν Κόρυμβον ἐλαυνομένη τῇ νηὶ [τριήρης ἦν] σὺν ὀξύτητι πολλῇ. 5. ὡς δὲ πλησίον ἐγένοντο ἀνεπήδησαν ἐπὶ τὴν ναῦν ὀπλισμένοι τὰ ξίφη γυμνὰ ἔχοντες, κἀνταῦθα οἱ μὲν ἐρρίπτουν ἑαυτοὺς ὑπ' ἐκπλήξεως εἰς τὴν θάλασσαν καὶ ἀπόλλυντο, οἱ δὲ ἀμύνεσθαι θέλοντες ἀπεσφάζοντο. 6. ὁ δὲ Ἀβροκόμης καὶ ἡ Ἀνθία προστρέχουσι τῷ Κορύμβῳ τῷ πειρατῇ καὶ λαβόμενοι τῶν γονάτων αὐτοῦ "τὰ μὲν χρήματα" ἔφασαν "ὦ δέσποτα, καὶ ἡμᾶς οἰκέτας ἔχε, φεῖσαι δὲ τῆς ψυχῆς καὶ μηκέτι φόνευσεν τοὺς ἐκόντας ὑποχειρίους σοι γενομένους. μὴ

woman standing over him, fearsome to behold, superhumanly large, and wearing scarlet clothing, and as she stood over him she appeared to set the ship afire; everyone perished while he swam to safety with Anthia. He was instantly shaken up by this vision and expected something terrible to come of this dream, and this terrible something did come to pass.

It so happened that in Rhodes some pirates of Phoenician origin¹⁴ were moored alongside them in a great trireme; they moored there as if carrying cargo and were a large and lusty lot. They discovered that there was gold, silver, slaves, and many valuable goods aboard the adjoining ship. 2. So they decided to attack, killing any who fought back and taking the rest to Phoenicia to sell along with the goods, but they thought little of them as opponents. 3. The leader of the pirates was called Corymbus,¹⁵ a large young man with a fearsome glance, whose hair hung loose and unkempt. 4. When the pirates had settled on this plan, they first sailed quietly alongside Habrocomes' crew, but when it was midday and everyone on board lay about either sleeping or befuddled in the aftermath of carefree drinking, Corymbus' men finally attacked with their ship going full speed ahead. 5. As they drew near, they boarded the ship fully armed and with swords drawn; some on the ship threw themselves overboard in panic and drowned, while others, ready to defend themselves, were slaughtered. 6. Habrocomes and Anthia ran up to the pirate Corymbus, grasped him by his knees, and said, "Take the cargo, master, and take us as slaves, but spare our lives and stop killing those who willingly sur-

¹⁴ A typical venue for pirates, cf. *Daphnis and Chloe* I 28.

¹⁵ "Cluster" or perhaps "Top," attested as an actual name.

πρὸς αὐτῆς θαλάσσης, μὴ πρὸς δεξιᾶς τῆς σῆς, ἀγαγὼν δὲ ἡμᾶς ὅποι θέλεις, ἀπόδου τοὺς σουσ οἰκέτας, μόνον οἴκτειρον ἡμᾶς ὑφ' ἐνὶ ποιήσας δεσπότη.”

- 14 Ἀκούσας ὁ Κόρυμβος εὐθύς μὲν ἐκέλευσε παύσασθαι²⁹ φονεύοντας, μεταθέμενος δὲ τὰ τιμιώτερα τῶν φορτίων καὶ τὸν Ἀβροκόμην καὶ τὴν Ἀνθίαν ἄλλους τε τινὰς τῶν οἰκετῶν ὀλίγους ἐνέπρησε τὴν ναῦν, καὶ οἱ λοιποὶ πάντες κατεφλέχθησαν· τὸ γὰρ πάντα ἄγειν οὔτε ἐδύνατο οὔτε ἀσφαλὲς ἑώρα. 2. ἦν δὲ τὸ θέαμα ἐλεεινόν, τῶν μὲν ἐν τῇ τριήρει ἀναγομένων, τῶν δὲ ἐν τῇ νηὶ φλεγομένων τὰς χεῖρας ἐκτεινόντων καὶ ὀλοφυρομένων. 3. καὶ οἱ μὲν ἔλεγον “ποῖ ποτε ἀχθήσεσθε, δεσπῶται; τίς ὑμᾶς ὑποδέξεται γῆ, καὶ τίνα πόλιν οἰκήσετε;” οἱ δὲ “ὦ μακάριοι, μέλλοντες ἀποθνήσκειν εὐτυχῶς πρὸ τοῦ πειραθῆναι δεσμῶν, πρὸ τοῦ δουλείαν ληστρικὴν ἰδεῖν.” ταῦτα λέγοντες οἱ μὲν ἀνήγοντο, οἱ δὲ κατεφλέγοντο. 4. ἐν τούτῳ δὲ ὁ τροφεὺς τοῦ Ἀβροκόμου πρεσβύτης ἤδη σεμνὸς ἰδεῖν καὶ διὰ τὸ γῆρας ἐλεεινὸς οὐκ ἐνεγκῶν ἀναγόμενον τὸν Ἀβροκόμην ῥύψας ἑαυτὸν εἰς τὴν θάλασσαν ἐνήχετο ὡς καταληψόμενος τὴν τριήρη “τί με καταλείπεις,³⁰ τέκνον” λέγων, “τὸν γέροντα, τὸν παιδαγωγόν; 5. ποῖ δὲ ἀπερχόμενος, Ἀβροκόμη; αὐτὸς ἀπόκτεινόν με τὸν δυστυχῆ καὶ θάψον· τί γάρ ἐστί μοι ζῆν ἄνευ σου;” ταῦτα ἔλεγε καὶ τέλος ἀπελπίσας ἔτι Ἀβροκόμην ὄψεσθαι παραδοὺς ἑαυτὸν τοῖς κύμασιν ἀπέθανε. 6. τοῦτο δὲ καὶ Ἀβροκόμη πάντων ἦν ἐλεεινότατον, καὶ γὰρ τὰς χεῖρας ἐξέτεινε τῷ πρεσβύτῃ καὶ τοὺς πειρατὰς ἀναλαμβάνειν παρεκάλει, οἱ δὲ οὐδένα λόγον ποιησάμενοι, διανύσαντες ἡμέραις τρι-

²⁹ Hirschig: φείσασθαι

render to you; by the sea itself, by your own right hand, please don't, but take us wherever you like, sell us as your own slaves, only take pity on us and give us to a single master."

At this Corymbus immediately ordered his men to stop the slaughter, transferred the most valuable cargo, including Habrocomes and Anthia and a few of the servants, and set the ship afire; everyone else was burned alive, since he could not transport them all and considered it unsafe. 14
 2. It was a sad spectacle, some being brought aboard the trireme while the others, stretching out their hands and wailing, were burned alive on the ship. 3. The former were asking, "Where in the world are you being taken, masters? What land will receive you, in what city will you live?" The others were saying, "Blessed are those who will be lucky enough to die before they endure chains, before they know enslavement to brigands!" With this, the former were carried off while the latter were burned alive. 4. Meanwhile, Habrocomes' tutor, already an elderly man venerable in appearance and pitiful in his old age, was unable to bear Habrocomes' abduction, threw himself overboard, and swam after the trireme crying, "Why, my child, are you abandoning your old pedagogue?" 5. Where are you headed, Habrocomes? Kill this unfortunate with your own hands and bury me, for what is life to me without you?" With these words he finally lost hope of seeing Habrocomes again, surrendered himself to the waves, and died. 6. For Habrocomes too this was sadder than anything else, and so he kept stretching out his hands to the elderly man and imploring the pirates to pull him aboard, but they paid

30 O'Sullivan, cf. Chariton. 3.5.4: *ποῖ με καταλείψεις*

σὶ τὸν πλοῦν κατήχθησαν εἰς πόλιν τῆς Φοινίκης Τύρον ἔνθα ἦν τοῖς πειραταῖς τὰ οἰκεία. 7. ἦγον δὲ αὐτοὺς εἰς αὐτὴν μὲν τὴν πόλιν οὐχί, εἰς πλησίον δέ τι χωρίον ἀνδρὸς ἄρχοντος <τοῦ>³¹ ληστηρίου, Ἀψήρτου τοῦνομα, οὗ καὶ ὁ Κόρυμβος ἦν ὑπηρέτης ἐπὶ μισθῷ καὶ μέρει τῶν λαμβανομένων. ἐν δὲ τῷ τοῦ πλοῦς διαστήματι ἐκ πολλῆς τῆς καθ' ἡμέραν ὄψεως ἐρᾶ ὁ Κόρυμβος τοῦ Ἀβροκόμου καὶ σφοδρὸν ἔρωτα, καὶ αὐτὸν ἢ πρὸς τὸ μειράκιον συνήθεια ἐπὶ πλέον ἐξέκαιε.

15 Καὶ ἐν μὲν τῷ πλῶ οὔτε πείσαι δυνατὸν ἐδόκει εἶναι, ἑώρα γὰρ ὡς διάκειται μὲν ὑπὸ ἀθυμίας πονήρως, ἑώρα δὲ καὶ τῆς Ἀνθίας ἐρώντα, ἀλλὰ καὶ τὸ βιάζεσθαι χαλεπὸν εἶναι αὐτῷ κατεφαίνετο, ἐδεδοίκει³² γὰρ μὴ τι ἑαυτὸν ἐργάσεται δεινόν. 2. ἐπεὶ δὲ κατήχθησαν εἰς Τύρον οὐκέτι καρτερῶν τὰ μὲν πρῶτα ἐθεράπευε τὸν Ἀβροκόμην καὶ θαρρεῖν παρεκάλει καὶ πᾶσαν ἐπιμέλειαν προσέφερεν, 3. ὁ δὲ ἐλεοῦντα τὸν Κόρυμβον ἐνόμιζεν αὐτοῦ ποιεῖσθαι τὴν ἐπιμέλειαν. τὸ δεύτερον δὲ ἀνακοινοῦται ὁ Κόρυμβος τὸν ἔρωτα τῶν συλληστώων τινι, Εὐξείνω τὸ ὄνομα, καὶ δεῖται βοηθὸν γενέσθαι καὶ συμβουλευσαί τινι τρόπῳ δυνησεται πείσαι τὸ μειράκιον. 4. ὁ δὲ Εὐξείνος ἄσμενος ἀκούει τὰ περὶ τοῦ Κορύμβου, καὶ γὰρ αὐτὸς ἐπ' Ἀνθία διέκειτο πονήρως καὶ ἦρα τῆς κόρης σφοδρὸν³³ ἔρωτα, λέγει δὲ πρὸς τὸν Κόρυμβον καὶ τὰ αὐτοῦ καὶ συνεβούλευσε μὴ ἐπὶ πλέον ἔτι ἀνιάσθαι ἀλλὰ ἔργου

31 O'Sullivan cl. 2.2.1

32 Hemsterhuys: ἐδόκει

33 Hemsterhuys, cf. 1.16.4, 5.4.5: φοβερὸν

BOOK I

no attention, completing their voyage in three days and putting in at Tyre, where the pirates had their base. 7. They brought them not into the city itself but to a nearby spot that was home to the leader of the gang, whose name was Apsyrtus,¹⁶ to whom even Corymbus was subordinate, for a wage and a share of the booty. During the course of the voyage Corymbus fell passionately in love with Habrocomes from seeing him so often every day, and being at close quarters with the boy inflamed him all the more.

During the voyage he thought it impossible to seduce 15
 him, since he saw how wretchedly off he was from despair and also saw that he was in love with Anthia; and then again it seemed to him difficult to resort to force, since he was afraid that Habrocomes might do himself some injury. 2. But after they had put in at Tyre he could no longer control himself. He began by taking care of Habrocomes, encouraging him to take heart and offering him every attention, 3. but he thought it was out of pity that Corymbus was showing him attention. Next, Corymbus confided his love to one of his fellow pirates, Euxinus¹⁷ by name, and asked him to be his helper and advise him about how he could seduce the young man. 4. Euxinus was pleased to hear about Corymbus' situation because he himself was in a wretched state over Anthia and bore a fearsome passion for the girl, so he told Corymbus about his own situation and advised him to stop torturing himself and seize the ini-

¹⁶ Attested as an actual name but most famously borne by Medea's stepbrother, whom she murdered as she fled by sea with Jason and whose dismembered parts she threw overboard to distract their pursuers. ¹⁷ "Hospitable," an attested name more common in the form Euxenus, and an epithet of the Black Sea.

ἔχεσθαι 5. “καὶ γὰρ” ἔφη “σφόδρα ἀγεννὲς κινδυνεύοντας καὶ παραβαλλομένους μὴ ἀπολαύειν μετὰ ἀδείας ὧν ἐκτησάμεθα πόνων. δυνησόμεθα δὲ αὐτοὺς” ἔλεγεν “ἐξαιρέτους παρὰ Ἀψύρτου λαβεῖν δωρεάν.” 16. ταῦτα εἰπὼν ῥαδίως ἔπειθεν αὐτὸν ἐρῶντα καὶ δὴ συντίθενται κατὰ ταῦτα τοὺς ὑπὲρ ἀλλήλων ποιήσασθαι λόγους καὶ πείθειν οὗτος μὲν Ἀβροκόμην, Κόρυμβος δὲ Ἀνθίαν.

- 16 <Οἱ δὲ> ἐν τούτῳ τῷ χρόνῳ ἔκειντο ἄθνημοι, πολλὰ προσδοκῶντες, ἀλλήλοις διαλεγόμενοι, συνεχῆς ὁμνύοντες τηρήσειν τὰ συγκείμενα. 2. ἔρχονται δὴ πρὸς αὐτοὺς ὁ Κόρυμβος καὶ ὁ Εὐξείνος καὶ φράσαντες ἰδίᾳ τι θέλειν εἰπεῖν, ἀπάγουσι καθ’ αὐτοὺς ὁ μὲν τὴν Ἀνθίαν, ὁ δὲ τὸν Ἀβροκόμην. τοῖς δὲ αἶ τε ψυχὰι ἐκραδαίνοντο καὶ οὐδὲν ὑγιὲς ὑπενόουν. 3. λέγει οὖν ὁ Εὐξείνος πρὸς τὸν Ἀβροκόμην ὑπὲρ Κορύμβου· “μερράκιον, εἰκὸς μὲν ἐπὶ τῇ συμφορᾷ φέρειν χαλεπῶς οἰκέτην μὲν ἐξ ἐλευθέρου γενόμενον, πένητα δὲ αὐτ’ εὐδαίμονος, δεῖ δέ σε τῇ τύχῃ³⁴ πάντα λογίσασθαι καὶ στέργειν τὸν κατέχοντα δαίμονα καὶ τοὺς γενομένους δεσπότης ἀγαπᾶν. 4. ἴσθι γὰρ ὡς ἔνεστί σοι καὶ εὐδαιμοσύνην καὶ ἐλευθερίαν ἀπολαβεῖν εἰ θελήσεις πείθεσθαι τῷ δεσπότη Κορύμβῳ· ἐρᾷ γάρ σου σφόδρὸν ἔρωτα καὶ πάντων ἔτοιμός ἐστι δεσπότην ποιεῖν τῶν ἑαυτοῦ. πείση δὲ χαλεπὸν μὲν οὐδέν, εὐνούστερον δὲ σεαυτῷ τὸν δεσπότην ἐργάση. 5. ἐννόησον δὲ ἐν οἷς ὑπάρχεις· βοηθὸς μὲν οὐδεὶς, γῆ δὲ αὐτῆ ξένη καὶ δεσπότηαι λησται καὶ οὐδεμία τιμωρίας ἀποφυγῆ ὑπερηφανήσαντι Κόρυμβον. τί δέ σοι γυναικὸς δεῖ νῦν καὶ πραγμάτων, τί δὲ ἐρωμένης τηλικῶδε ὄντι;

³⁴ Hemsterhuys: ψυχῆ

tiative. 5. "Look," he said, "it would be very abject of us to run risks and put ourselves in harm's way without confidently enjoying what we have won by our efforts. We will be able to get them," he said, "as our share from Apsyrtus, as a gift." 6. With this he easily convinced him, lovelorn as he was, and so they agreed to put in the same good word for each other, Euxinus to win over Habrocomes and Corymbus, Anthia.

Meanwhile <the couple> lay disheartened, beset by 16
 worries, as they talked with one another and constantly
 vowed to uphold their agreement. 2. Corymbus and
 Euxinus approached them and, explaining that they
 wanted a private word, Corymbus took Anthia aside while
 Euxinus took Habrocomes. Their hearts were pounding
 and they suspected nothing wholesome. 3. Euxinus duly
 spoke to Habrocomes on behalf of Corymbus: "Young
 man, it is only natural to take this disaster hard, now that
 you are a slave and no longer a master, a pauper and no
 longer rich, but you should chalk it all up to fortune, be
 content with your dominant fate, and show affection for
 your new masters. 4. Let me tell you that you can recover
 your happiness and freedom if you're willing to obey your
 master, Corymbus, because he's passionately in love with
 you and ready to make you master of all he possesses.
 Nothing bad will happen to you, and you will make your
 master better disposed toward you. 5. Reflect on your cir-
 cumstances: there's no one to help you, this is a barbarian
 land, your masters are bandits, and there's no escape from
 retribution should you treat Corymbus with disdain. Why
 do you need a wife and responsibilities now? Why should
 someone your age need to love a woman? Toss all that

πάντα ἀπόρριψον· πρὸς μόνον δεῖ σε τὸν δεσπότην βλέπειν, τούτῳ κελεύσαντι ὑπακούειν.” 6. ἀκούσας ὁ Ἀβροκόμης εὐθύς μὲν ἀχανῆς ἦν καὶ οὐδέ τι ἀποκρίνεσθαι ἠΰρισκεν, ἐδάκρυσεν δὲ καὶ ἀνέστεινε πρὸς αὐτὸν ἀφορῶν εἰς οἷα ἄρα ἐλήλυθε. καὶ δὴ λέγει πρὸς τὸν Εὐξείνου “ἐπίτρεψον, δέσποτα, βουλευσασθαι βραχὺ καὶ πρὸς πάντα ἀποκρινοῦμαί σοι τὰ ῥηθέντα.” 7. καὶ ὁ μὲν Εὐξείνος ἀνεχώρει, ὁ δὲ Κόρρυμβος τῇ Ἀνθίᾳ διείλεκτο τὸν ἔρωτα τὸν Εὐξείνου καὶ τὴν παροῦσαν ἀνάγκην καὶ ὅτι δεῖ πάντως αὐτὴν πείθεσθαι τοῖς δεσπόταις· ὑπέσχετο δὲ πολλά, καὶ γάμον νόμιμον καὶ χρήματα πεισθείσῃ καὶ περιουσίαν. ἡ δὲ αὐτῷ τὰ ὅμοια ἀπεκρίνατο αἰτησαμένη βραχὺν βουλευσασθαι χρόνον. καὶ ὁ μὲν Εὐξείνος καὶ ὁ Κόρρυμβος μετ’ ἀλλήλων ἦσαν περιμένοντες ὅ τι ἀκούσονται, ἤλπιζον δὲ αὐτοὺς ῥαδίως πείσειν.

BOOK I

away! You should look only to your master, and to him show obedience when he has given an order." 6. At this Habrocomes was struck speechless and could find nothing at all to say in response, but burst into tears and groaned as he contemplated what he had truly come to. And so he said to Euxinus, "Please, master, give me a little time to think it over, and I will respond to everything you said." 7. Euxinus went away as Corymbus finished telling Anthia about Euxinus' love, her present constraint, and how she should obey her masters completely. He made a lot of promises if she obeyed: lawful marriage, money, prosperity. But she gave him the same answer as Habrocomes, asking for a little time to think it over. So Euxinus and Corymbus both started waiting to hear something, but they expected to win them over easily.

ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ

1 Ὁ δὲ Ἀβροκόμης καὶ ἡ Ἀνθία ἤκον εἰς τὸ δωμάτιον ἔνθα συνήθως διητῶντο καὶ πρὸς ἀλλήλους εἰπόντες ἅπερ ἠκηκόεσαν, καταβαλόντες ἑαυτοὺς ἔκλαιον, ὠδύρουτο, 2. “ὦ πάτερ” ἔλεγον, “ὦ μήτηρ, ὦ πατὴρς φιλτάτη καὶ οἰκείοι καὶ συγγενεῖς.” τελευταῖον δὲ ἀνευγκῶν ὁ Ἀβροκόμης “ὦ κακοδαίμονες” ἔφησεν “ἡμεῖς, τί ἄρα πεισόμεθα ἐν γῆ βαρβάρῳ, [πειρατῶν] ὕβρει παραδοθέντες πειρατῶν; ἄρχεται τὰ μεμαντευμένα· τιμωρίαν ἤδη με ὁ θεὸς τῆς ὑπερηφανίας εἰσπράττει· ἐρᾶ Κόρυμβος ἐμοῦ, σοῦ δὲ Εὐξείνος. 3. ὦ τῆς ἀκαίρου πρὸς ἑκατέρους εὐμορφίας· εἰς τοῦτο ἄρα μέχρι νῦν σώφρων ἐτηρήθην ἵνα ἑμαυτὸν ὑποθῶ ληστῇ ἐρώντι τὴν αἰσχρὰν ἐπιθυμίαν; καὶ τίς ἐμοὶ βίος περιλείπεται πόρνη μὲν ἀντὶ ἀνδρὸς γενομένῳ, ἀποστερηθέντι δὲ Ἀνθίας τῆς ἐμῆς; 4. ἀλλ’ οὐ μὰ τὴν μέχρῃς ἄρτι σωφροσύνην ἐκ παιδός μοι σύντροφον οὐκ ἂν ἑμαυτὸν ὑποθείην Κορύμβῳ, τεθνήξομαι δὲ πρότερον καὶ φανοῦμαι <καὶ>³⁵ νεκρὸς σώφρων.” 5. ταῦτα ἔλεγε καὶ ἐπεδάκρυνε, ἡ δὲ Ἀνθία “φεῦ τῶν κακῶν” εἶπε, “ταχέως γε τῶν ὄρκων ἀνακμνησθῆναι ἀναγκαζόμεθα,³⁶ ταχέως τῆς δουλείας πειρώμεθα· ἐρᾶ τις ἐμοῦ καὶ πείσειν ἐλπίζει³⁷ εἰς εὐνὴν ἐλεύσεσθαι τὴν ἐμὴν μετὰ Ἀβροκόμην καὶ συγκατακλιθήσεσθαι καὶ ἀπολαύσειν <τῆς> ἐπιθυμίας. 6. ἀλλὰ μὴ οὕτως

³⁵ Zagoiannes cl. 3.10.2

BOOK II

Habrocomes and Anthia returned to the cubicle where they were usually quartered, and when they told each other what they had been told, they threw themselves to the floor and began to weep and wail. 2. "Ah father," they cried, "ah mother, dearest homeland, household, and family!" Habrocomes finally pulled himself together and said, "We are so unfortunate! What will happen to us, now in a barbarian land and turned over to wanton pirates? The prophecies begin to come true. Now the god is working his vengeance on me for my arrogance: Corymbus is in love with me, and Euxinus with you. 3. How untimely is our beauty for both of us! Is it for this that until now I have kept myself chaste, only to submit to the sordid lust of an amorous pirate? And what sort of life lies ahead for me, once I become a whore instead of a man and lose my own Anthia? 4. No, I swear by the chastity that has been my companion since childhood that I will not submit to Corymbus! I will die first and be revealed chaste even as a corpse!" 5. With this he burst into tears, and Anthia said, "We're in such trouble! How soon we are forced to remember our oaths, how soon tested by slavery! Someone loves me and expects to seduce me and join me in my own bed after Habrocomes, to sleep with me and indulge his desire. 6. But may

³⁶ Hemsterhuys

³⁷ Hercher: ἤλπικεν

ἐγὼ φιλόζωος γενοίμην μηδ' ὑπομείναιμι ὑβρισθείσα
 ἰδεῖν τὸν ἥλιον. δεδόχθω ταῦτα· ἀποθνήσκωμεν,
 Ἀβροκόμη. ἔξομεν ἀλλήλους μετὰ θάνατον ὑπ'
 οὐδενὸς ἐνοχλούμενοι."

2 Καὶ τοῖς μὲν ταῦτα ἐδέδοκτο, ἐν δὲ τούτοις Ἄψυρ-
 τος ὁ προεστὼς τοῦ ληστηρίου πυθόμενος ὅτι τε
 ἤκουσιν οἱ περὶ τὸν Κόρυμβον καὶ ὅτι πολλὰ εἶεν καὶ
 θαυμάσια κομίζοντες χρήματα ἤκεν εἰς τὸ χωρίον καὶ
 εἶδέ τε τοὺς περὶ <τὸν> Ἀβροκόμην καὶ κατεπλάγη τὴν
 εὐμορφίαν καὶ εὐθύς μέγα κέρδος νομίζων ἤτήσατο
 ἐκείνους. 2. τὰ μὲν ἄλλα χρήματα καὶ κτήματα καὶ
 παρθένους ὅσαι συνελήφθησαν διένειμε τοῖς περὶ τὸν
 Κόρυμβον [πειραταῖς], ὁ δὲ Εὐξείνος καὶ ὁ Κόρυμβος
 ἄκοντες μὲν συνεχώρουν τοὺς περὶ τὸν Ἀβροκόμην τῷ
 Ἄψύρτῳ, συνεχώρουν δὲ οὖν ἀνάγκη. 3. καὶ οἱ μὲν
 ἀπηλλάσσοντο, ὁ δὲ Ἄψυρτος παραλαβὼν τὸν Ἀβρο-
 κόμην καὶ τὴν Ἀνθίαν καὶ οἰκέτας δύο, Δεύκωνα καὶ
 Ῥόδην, ἤγαγεν εἰς τὴν Τύρον. 4. περίβλεπτος δὲ ἦν
 αὐτῶν ἡ πομπὴ καὶ πάντες ἐτεθαυμάκεσαν τὸ κάλλος
 καὶ ἄνθρωποι βάρβαροι μήπω πρότερον τοσαύτην
 ἰδόντες εὐμορφίαν θεοὺς ἐνόμιζον εἶναι τοὺς βλεπο-
 μένους ἐμακάριζον δὲ τὸν Ἄψυρτον οἴους οἰκέτας εἶη
 κεκτημένος. 5. ἀγαγὼν δὲ αὐτοὺς εἰς τὴν οἰκίαν παρα-
 δίδωσιν οἰκέτῃ πιστῷ δι' ἐπιμελείας κελεύσας ἔχειν ὡς
 μεγάλα κερδανῶν εἰ ἀπόδοιτο τῆς ἀξίας αὐτοὺς τιμῆς.

3 Καὶ οἱ μὲν περὶ τὸν Ἀβροκόμην ἐν τούτοις ἦσαν.
 ἡμερῶν δὲ διαγενομένων ὀλίγων ὁ μὲν Ἄψυρτος ἐπ'
 ἄλλην ἐμπορίαν εἰς Συρίαν ἀπῆλθε, θυγάτηρ δὲ αὐτοῦ,
 Μαντῶ ὄνομα, ἠράσθη τοῦ Ἀβροκόμου. ἦν δὲ καλὴ
 καὶ ὠραία γάμων ἤδη, πολὺ δὲ τοῦ Ἀνθίας³⁸ κάλλους
 ὑπελείπετο. 2. αὕτη ἡ Μαντῶ ἐκ τῆς συνήθους μετὰ

³⁸ Hercher: Ἀβροκόμου

BOOK II

I never be so fond of life, may I never survive to look upon the sun if I am violated. Let this be our decision: that we die, Habrocomes. After death we will have each other and be molested by no one."

And that was their decision. Meanwhile Apsyrtus, the leader of the gang, heard that Corymbus' men had returned with a lot of marvelous booty and went to their place. When he saw Habrocomes' group he was astounded by their good looks, and right away recognizing a large profit he claimed them for himself. 2. The rest of the money, goods, and girls that had been captured he distributed to Corymbus' men. Euxinus and Corymbus surrendered Habrocomes' group to Apsyrtus unwillingly, but under compulsion nevertheless surrendered them. 3. They took their leave, while Apsyrtus seized Habrocomes and Anthia along with two slaves, Leuco and Rhoda,¹⁸ and took them into Tyre. 4. The procession drew everyone's gaze, and all were struck by their beauty; barbarian people who had never before seen such good looks thought that they were looking at gods and congratulated Apsyrtus on possessing such slaves. 5. He brought them into his house and handed them over to a trusty slave, with instructions to take good care of them, since he expected a large profit if he could sell them for what they were worth.

And so this was the predicament of Habrocomes' group. A few days later Apsyrtus left for Syria on another venture, while his daughter, named Manto,¹⁹ fell in love with Habrocomes. She was beautiful and already of marriageable age but far behind Anthia in beauty. 2. This

¹⁸ "White" and "Rose," conventional names.

¹⁹ An attested name, and in mythology the daughter and help-mate of the Theban seer, Tiresias.

τοῦ Ἀβροκόμου διαίτης ἀλίσκεται καὶ ἀκατασχέτως εἶχε καὶ ἠπόρει ὅ τι ποιῆσαι· οὔτε γὰρ πρὸς τὸν Ἀβροκόμην εἰπεῖν ἐτόλμα γυναῖκα εἰδυῖα ἔχοντα καὶ πείσειν οὐδέποτε ἐλπίζουσα οὔτε ἄλλω τινὶ τῶν ἑαυτῆς δέει τοῦ πατρὸς 3. δι' ἃ δὴ καὶ μᾶλλον ἀνεκαίετο καὶ διέκειτο πονήρως· καὶ οὐκέτι καρτεροῦσα ἔγνω πρὸς τὴν Ῥόδην, τὴν σύντροφον τῆς Ἀνθίας οὔσαν ἡλικιωτὴν καὶ κόρην, κατειπεῖν τὸν ἔρωτα· ταύτην γὰρ μόνην ἠλπιζε συνεργήσειν αὐτῇ πρὸς τὴν ἐπιθυμίαν. 4. καὶ δὴ σχολῆς λαβομένη ἄγει τὴν κόρην πρὸς τὰ πατρῶα ἐπὶ τῆς οἰκίας ἱερά καὶ δέεται μὴ κατειπεῖν αὐτῆς καὶ ὄρκους λαμβάνει καὶ λέγει τὸν ἔρωτα τὸν Ἀβροκόμου καὶ ἰκετεύει συλλαβέσθαι καὶ πολλὰ ὑπέσχετο συλλαβομένη. 5. ἔφη δ' "ἴσθι μὲν οἰκέτις οὔσα ἐμῆ, ἴσθι δὲ ὀργῆς πειρασομένη βαρβάρου καὶ ἠδικημένης." ταῦτα εἰπούσα ἀπέπεμπε τὴν Ῥόδην, ἣ δὲ ἐν ἀμηχάνῳ κακῶ ἐγεγόνει· τό τε γὰρ εἰπεῖν Ἀβροκόμην παρητεῖτο φιλοῦσα τὴν Ἀνθίαν, πάνυ δὲ ἐδεδοίκει τῆς βαρβάρου τὴν ὀργήν. 6. ἔδοξεν οὖν αὐτῇ καλῶς ἔχειν Δεύκωνι πρῶτον ἀνακοινῶσαι τὰ ὑπὸ τῆς Μαντοῦς εἰρημένα· ἦν δὲ καὶ τῇ Ῥόδῃ κοινωνήματα ἐξαιρέτως γενόμενα πρὸς Δεύκωνα καὶ συνῆσαν ἀλλήλοις ἔτι ἐν Τύρῳ.³⁹ 7. τότε δὴ λαβομένη μόνου "ὦ Δεύκων" ἔφη, "ἀπολώλαμεν τελῶς· νῦν οὐκέτι τοὺς συντρόφους ἔξομεν· ἢ τοῦ δεσπότητος θυγάτηρ Ἀψύρτου ἐρᾷ μὲν Ἀβροκόμου σφοδρὸν ἔρωτα, ἀπειλεῖ δὲ εἰ μὴ τύχη δεινὰ ἡμᾶς ἐργάσασθαι. 8. σκόπει τοίνυν τί δεῖ ποιεῖν· τὸ γὰρ ἀντειπεῖν τῇ βαρβάρῳ σφαλερόν, τὸ δὲ ἀποζεύξαι Ἀβροκόμην Ἀνθίας ἀδύνατον." ἀκούσας ὁ Δεύκων δακρῦων ἐπλήσθη μεγάλας ἐκ τούτων

³⁹ O'Sullivan: Ἐφέσω

BOOK II

Manto was captivated through daily contact with Habrocomes, was uncontrollably smitten, and did not know what to do about it. She dared not tell Habrocomes, knowing that he had a wife and never expecting to seduce him, nor tell anyone else in her circle, for fear of her father. 3. All this made her burn even hotter, and she was in a bad way. When she could contain herself no longer, she decided to confess her love to Rhoda, Anthia's companion and a girl her own age, expecting that she alone would help her achieve what she desired. 4. So taking advantage of some free time, she took her to the household's ancestral shrine, asked her not to betray a secret, made her swear to it, confessed her love for Habrocomes, begged her to assist, and promised a great deal for her assistance. 5. "Be aware," she said, "that you are my slave, and be aware that you will taste the wrath of a barbarian if she is wronged." With this she dismissed Rhoda, who found herself in an impossible dilemma: being devoted to Anthia, she could not bring herself to tell Habrocomes, but she was terrified of the barbarian girl's wrath. 6. So she decided that it would be well to share Manto's revelation with Leuco first: Rhoda had a special relationship with Leuco, and they were still intimate with each other in Tyre. 7. So she found him alone and said, "Leuco, it's all over for us: we are about to lose our companions. Our master Apsyrtus' daughter is passionately in love with Habrocomes and threatens terrible treatment for us unless she gets her way. 8. So consider what we should do: opposing the barbarian girl is dangerous, but parting Habrocomes from Anthia is impossible." 9. Leuco listened and was overwhelmed with tears, as he

συμφορὰς προσδοκῶν ὄψε δὲ ἀνενεγκῶν “σιώπα” ἔφη, “Ρόδη, ἐγὼ γὰρ ἕκαστα διοικήσω.”

- 4 Ταῦτα εἰπὼν ἔρχεται πρὸς Ἀβροκόμην, τῷ δὲ ἄρα οὐδὲν ἔργον ἦν ἢ φιλεῖν Ἀνθίαν καὶ ὑπ’ ἐκείνης φιλεῖσθαι καὶ λαλεῖν ἐκείνη καὶ ἀκούειν λαλούσης. ἔλθων δὲ παρ’ αὐτοὺς “τί” <φησι> “ποιοῦμεν, σύντροφοι; τί δὲ βουλευόμεθα, οἰκέται; 2. δοκεῖς τιμῶν δεσποτῶν, Ἀβροκόμη, καλός· ἢ θυγάτηρ ἢ Ἀψύρτου πονήρως ἐπὶ σοὶ διάκειται, καὶ ἀντειπεῖν ἐρώση βαρβάρῳ παρθένῳ χαλεπὸν. σὺ οὖν ὅπως σοὶ δοκεῖ βουλευσάμενος σῶσον ἡμᾶς ἅπαντας καὶ μὴ περιύδης ὀργῇ δεσποτῶν ὑποπεσόντας.” 3. ἀκούσας ὁ Ἀβροκόμης εὐθύς μὲν ὀργῆς ἐνεπλήσθη, ἀναβλέψας δὲ ἀπενὲς εἰς τὸν Δεύκωνα “ὦ πονηρῆ” ἔφη “καὶ Φοινίκων τῶν ἐνταῦθα βαρβαρώτερε, ἐτόλμησας εἰπεῖν πρὸς Ἀβροκόμην τοιαῦτα ῥήματα καὶ παρούσης Ἀνθίας ἄλλην παρθένον μοι διηγῆ; 4. δούλος μὲν εἰμι, ἀλλὰ συνθήκας οἶδα τηρεῖν. ἔχουσιν ἐξουσίαν μου τοῦ σώματος, τὴν ψυχὴν δὲ ἐλευθέραν ἔχω. ἀπειλείτω νῦν εἰ θέλει Μαντῶ ξίφη καὶ βρόχους καὶ πῦρ καὶ πάντα ὅσα δύναται σῶμα ἐνεγκεῖν οἰκέτου· οὐ γὰρ ἂν ποτε πεισθείην ἐκὼν Ἀνθίαν ἀδικῆσαι.” 5. ὁ μὲν ταῦτα ἔλεγεν, ἢ δὲ Ἀνθία ὑπὸ <τῆς> συμφορᾶς ἔκειτο ἀχανῆς οὐδὲ προσφθέγξασθαί τι δυναμένη, ὄψε δὲ καὶ μόλις αὐτὴν ἐγείρασα “ἔχω μὲν” φησὶν, “Ἀβροκόμη, τὴν εὐνοίαν τὴν σὴν καὶ στέργεσθαι διαφερόντως ὑπὸ σοῦ πεπίστευκα, ἀλλὰ δέομαι σοῦ, τῆς ψυχῆς [καὶ] τῆς ἐμῆς δέσποτα, μὴ προδῶς ἑαυτὸν μηδὲ εἰς ὀργὴν ἐμβάλῃς βαρβαρικήν, συγκατάθου δὲ τῇ τῆς δεσποίνης ἐπιθυμίᾳ· 6. καὶ γὰρ ὑμῖν ἄπειμι ἐκποδῶν, ἐμαυτὴν ἀποκτείνας. τοσοῦτον σοῦ δεήσομαι· θάψον αὐτὸς καὶ φίλησον πεσοῦσαν καὶ μέμνησο Ἀνθίας.” ταῦτα

expected this would lead to great calamities. But at last he pulled himself together and said, "Hush, Rhoda: I'll take care of everything."

With this he went to Habrocomes, who had no concern 4 beyond his love for Anthia and hers for him, talking to her and listening to her talk, and when he was with them he asked, "What are we going to do, my friends? What is our plan, my fellow slaves? 2. Habrocomes, one of our masters finds you handsome; Apsyrtus' daughter is in a bad way over you, and opposing an amorous barbarian girl is difficult. So it's up to you to think of a plan and rescue us all, and not stand by while we fall victim to the wrath of masters." 3. When Habrocomes heard this he was immediately consumed by anger. He looked straight at Leuco and said, "You scum, more barbaric than these Phoenicians! How dare you speak this way to Habrocomes, and tell me about another girl in Anthia's presence? 4. I am a slave, but I know how to keep promises. They have power over my body, but I keep a free soul. Let Manto threaten me this very moment if she likes, with swords, nooses, fire, and anything that a slave's body can bear, because I will never willingly agree to do Anthia wrong!" 5. That was his reply, but Anthia sat dumbfounded by her despair and unable to say a word. At last she roused herself and said, "I have your affection, Habrocomes, and I am convinced that I am uniquely cherished by you. But please, master of my heart, do not betray yourself, do not succumb to barbarian wrath, but acquiesce in your mistress' desire. 6. As for me, I will get out of your way by killing myself. Only this will I ask of you: bury me with your own hands, give me a kiss as I lie there, and remember Anthia." All this cast Habro-

πάντα εἰς μείζονα συμφορὰν τὸν Ἀβροκόμην ἦγε καὶ ἠπόρει ὅστις γένηται.

- 5 Καὶ οἱ μὲν ἐν τούτοις ἦσαν, ἡ δὲ Μαντῶ χρονιζούσης τῆς Ῥόδης οὐκέτι καρτεροῦσα γράφει γραμμάτιον πρὸς τὸν Ἀβροκόμην, ἦν δὲ τὰ ἐγγεγραμμένα τοιάδε: “Ἀβροκόμη τῶι καλῶι δέσποινα ἡ σὴ χαίρειν. Μαντῶ ἐρᾶ σου μηκέτι φέρειν δυναμένη, ἀπρεπὲς μὲν ἴσως παρθένω, ἀναγκαῖον δὲ φιλούσῃ. δέομαι μὴ με παρίδης μηδὲ ὑβρίσης τὴν τὰ σὰ ἡρημένην· 2. εἰάν γὰρ πεισθῆς πατέρα τὸν ἐμὸν Ἄψυρτον ἐγὼ πείσω σοί με συνοικίσαι καὶ τὴν νῦν σοι γυναικα ἀποσκευασόμεθα, πλουτήσεις δὲ καὶ μακάριος ἔσῃ· εἰάν δὲ ἀντείπης ἐννόει μὲν οἷα πείσῃ τῆς ὑβρισμένης ἑαυτὴν ἐκδικούσης, οἷα δὲ οἱ μετὰ σοῦ [κοινωνοὶ] τῆς σῆς ὑπερηφανίας σύμβουλοι γενόμενοι.” 3. τοῦτο τὸ γράμμα λαβοῦσα καὶ κατασημηναμένη δίδωσι θεραπαίνῃ τινὶ ἑαυτῆς βαρβάρω, εἰπούσα Ἀβροκόμη κομίζειν, ὃ δὲ ἔλαβε καὶ ἀνέγνω καὶ πᾶσι μὲν ἤχθητο τοῖς ἐγγεγραμμένοις, μάλιστα δὲ αὐτὸν ἐλύπει τὰ περὶ τῆς Ἀνθίας. 4. κἀκείνην μὲν τὴν πινακίδα κατέχει, ἄλλην δὲ ἐγγράφει καὶ δίδωσι τῇ θεραπαίνῃ· ἦν δὲ τὰ γεγραμμένα <τοιάδε>: “δέσποινα, ὃ τι βούλει ποίει καὶ χρῶ σώματι ὡς οἰκέτου, καὶ εἴτε ἀποκτείνειν θέλεις ἔτοιμος, εἴτε βασανίζειν ὅπως ἐθέλεις βασάνιζε, εἰς εὐνὴν δὲ τὴν σὴν οὐκ ἂν ἔλθοιμι οὔτε ἂν τοιαῦτα πεισθείην κελευούσῃ.” 5. λαβοῦσα ταῦτα τὰ γράμματα ἡ Μαντῶ ἐν ὀργῇ ἀκατασχέτῳ γίνεται καὶ ἀναμίξασα πάντα, φθόνον [καὶ], ζηλοτυπίαν, λύπην, φόβον, ἐνενοίει ὅπως τιμωρήσαιο τὸν ὑπερηφανοῦντα. 6. καὶ δὴ καὶ ἐν τούτῳ ἔρχεται μὲν ἀπὸ Συρίας Ἄψυρτος

²⁰ The recipient normally erased the writing on the wax-

comes into greater despair, and he had no idea what he should do.

In the meantime, as Rhoda delayed, Manto could no longer hold out and wrote a letter to Habrocomes containing the following message: "To the handsome Habrocomes from your mistress, greetings. Manto is in love with you and no longer able to stand it: unseemly perhaps for a girl, but compulsory for a girl in love. I beg you not to disdain or mistreat the girl who has taken your side, 2. for if you say yes, I will convince my father Apsyrtus to betroth me to you, we will get rid of your present wife, and you will be rich and prosperous; but if you say no, think what will happen to you when the mistreated girl takes her revenge, and what will happen to those who abetted your own arrogance." 3. She took this letter, sealed it, and gave it to one of her barbarian servants, telling her to deliver it to Habrocomes. He received it, read it, and was distressed by everything it contained; the part about Anthia pained him the most. 4. He kept the tablet, wrote on another one,²⁰ and gave it to the servant; what he wrote was as follows: "Mistress, do what you will and use my body as that of a slave; if you wish to kill me, I am ready, and if you wish to apply your choice of torture, then use torture. But I could not come to your bed and I would not consent to such a thing if you ordered it." 5. When she received this reply Manto flew into an uncontrollable rage, and in a confusion of emotions of every kind—envy, jealousy, pain, fear—she set about considering how she would take revenge on the one who was scorning her. 6. At this juncture Apsyrtus re-

coated tablet (*pinax*) and used the same tablet for the reply; here the preservation of the original letter is important for the plot.

ἄγων τινὰ τῇ θυγατρὶ νύμφιον ἐκείθεν, Μοῖριν ὄνομα. ὡς δὲ ἀφίκετο εὐθύς ἡ Μαντῶ τὴν κατὰ Ἀβροκόμου τέχνην συνετάττετο καὶ σπαράξασα τὰς κόμας καὶ περιρρηξαμένη τὴν ἐσθῆτα ὑπαντήσασα τῷ πατρὶ καὶ προσπεσοῦσα πρὸς τὰ γόνατα "οἴκτειρον" ἔφη, "πάτερ, θυγατέρα τὴν σὴν ὑβρισμένην ὑπὸ οἰκέτου· 7. ὁ γὰρ σῶφρων Ἀβροκόμης ἐπέειρασε μὲν παρθενίαν τὴν ἐμὴν ἀφανίσαι, ἐπεβούλευσε δὲ καὶ σοὶ λέγων ἐρᾶν μου. σὺ οὖν ὑπὲρ τηλικούτων τετολμημένων εἴσπραξι παρ' αὐτοῦ τιμωρίαν τὴν ἀξίαν ἢ εἰ δίδως ἔκδοτον θυγατέρα τὴν σὴν τοῖς οἰκέταις ἐμαυτὴν φθάσασα ἀποκτενῶ."

- 6 Ἀκούσας ὁ Ἄψυρτος καὶ δόξας ἀληθῆ λέγειν αὐτὴν ἠρεύνησε μὲν τὸ πραχθὲν οὐκέτι, μεταπεμφόμενος δὲ τὸν Ἀβροκόμην "ὦ τολμηρὰ καὶ μιαιρὰ" εἶπεν "κεφαλὴ, ἐτόλμησας εἰς δεσπότης τοὺς σοὺς ὑβρίσαι καὶ διαφθεῖραι παρθένον ἠθέλησας οἰκέτης ὦν; ἀλλ' οὔτι χαιρήσεις· ἐγὼ γὰρ σε τιμωρήσομαι καὶ τοῖς ἄλλοις οἰκέταις τὴν σὴν αἰκίαν ποιήσομαι παράδειγμα." 2. εἰπὼν οὐκέτι ἀνασχόμενος οὐδὲ λόγου ἀκοῦσαι ἐκέλευε περιρρηξάει τὴν ἐσθῆτα αὐτοῦ τοῖς οἰκέταις καὶ φέρειν πῦρ καὶ μᾶστιγας καὶ παίειν τὸ μειράκιον. 3. ἦν δὲ τὸ θέαμα ἐλεεινόν· αἶ τε γὰρ πληγαὶ τὸ σῶμα πᾶν ἠφάνιζον βασάνων ἄηθες ὃν οἰκετικῶν τό τε αἶμα κατέρρει [πᾶν] καὶ τὸ κάλλος ἐμαραίνεται. 4. προσῆγεν αὐτῷ καὶ δεσμὰ φοβερὰ καὶ πῦρ καὶ μάλιστα ἐχρήτο ταῖς βασάνοις κατ' αὐτοῦ τῷ νυμφίῳ τῆς θυγατρὸς ἐνδεικνύμενος ὅτι σῶφρονα παρθένον ἄξεται. 5. ἐν τούτῳ ἡ Ἀνθία προσπίπτει τοῖς γόνασι τοῦ Ἄψυρτου καὶ ἐδεῖτο ὑπὲρ Ἀβροκόμου, ὁ δὲ "ἀλλὰ καὶ μᾶλλον" ἔφη "διὰ σὲ κολασθήσεται ὅτι καὶ σὲ ἠδίκησε γυναῖκα

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turned from Syria with a bridegroom from that country for his daughter; his name was Moeris.²¹ But as soon as he arrived, Manto launched her plot against Habrocomes. She mussed her hair and tore her clothes, ran to meet her father, fell at his knees and said, "Father, have pity on your daughter, outraged by a slave! 7. Your chaste Habrocomes tried to deflower me, and he also offended against you by declaring his love for me. So you must exact appropriate vengeance on him for audacity of such magnitude; otherwise, if you mean to deliver your own daughter into the hands of the slaves, I will kill myself first."

When Apsyrtus heard this he thought she was telling 6
the truth. He made no further investigation into what had happened but sent for Habrocomes and said, "You brazen piece of filth! Did you dare behave insolently to your masters and were you ready, slave that you are, to defile a maiden? Well, you will not get away with it, because I am going to punish you and make your agony an example to the other slaves." 2. With that, he had no patience for listening to a word of explanation and ordered his slaves to rip off the young man's clothes, fetch fire and whips, and start beating him. 3. It was a piteous spectacle: the blows disfigured his whole body, unused to servile torments, his blood spilled out, and his beauty died away. 4. Apsyrtus also applied fearsome bonds and fire, and visited the worst tortures on him, demonstrating to his daughter's bridegroom that he would be marrying a chaste maiden. 5. Meanwhile Anthia fell at Apsyrtus' knees and pleaded for Habrocomes, but his answer was, "No, on your account he will be punished even more, because he wronged you too,

²¹ "Destiny"; a conventional name.

ἔχων ἄλλης ἐρώων.” καὶ τότε ἐκέλευσε δῆσαντας αὐτὸν ἐγκαθεῖρξαι τινι οἰκῆματι σκοτεινῷ.

7 Καὶ ὁ μὲν ἐδέδετο καὶ ἦν ἐν εἰρκτῇ, δεινὴ δὲ αὐτὸν ἀθυμία καταλαμβάνει καὶ μάλιστα ἐπεὶ Ἀνθίαν οὐχ ἑώρα, ἐζήτει δὲ θανάτου τρόπους πολλοὺς ἀλλ’ εὐρισκεν οὐδένα πολλῶν τῶν φρουρούντων ὄντων. ὁ δὲ Ἄψυρτος ἐποίει τῆς θυγατρὸς τοὺς γάμους καὶ ἑώρταζον πολλαῖς ἡμέραις. 2. Ἀνθία δὲ πάντα πένθος ἦν καὶ εἴ ποτε δυνηθεῖη πείσαι τοὺς ἐπὶ τοῦ δεσμωτηρίου εἰσῆει πρὸς Ἀβροκόμην λαυθάνουσα καὶ κατωδύρετο τὴν συμφορὰν. 3. ὡς δὲ ἤδη παρεσκευάζοντο εἰς Συρίαν ἀπιέναι προέπεμψεν ὁ Ἄψυρτος τὴν θυγατέρα μετὰ δώρων πολλῶν ἐσθῆτάς τε [τὰς] Βαβυλωνίου καὶ χρυσὸν ἄφθονον καὶ ἄργυρον ἐδίδου, ἐδώρησατο δὲ τῇ θυγατρὶ Μαντοῖ τὴν Ἀνθίαν καὶ τὴν Ῥόδην καὶ τὸν Λεύκωνα. 4. ὡς οὖν ταῦτα ἔγνω ἡ Ἀνθία καὶ ὅτι εἰς Συρίαν ἀναχθήσεται μετὰ Μαντοῦς δυνηθεῖσα εἰσελθεῖν εἰς τὸ δεσμωτήριον περιπλεξαμένη τῷ Ἀβροκόμῃ “δέσποτα” εἶπεν, “εἰς Συρίαν ἄγομαι δῶρον δοθείσα τῇ Μαντοῖ καὶ εἰς χεῖρας τῆς ζηλοτυπούσης παραδίδομαι, 5. σὺ δὲ ἐν τῷ δεσμωτηρίῳ μείνας οἰκτρῶς ἀποθνήσκεις οὐκ ἔχων οὐδὲ ὅστις σου τὸ σῶμα κοσμήσει. ἀλλ’ ὀμνύω σοι τὸν ἀμφοτέρων δαίμονα ὡς ἐγὼ μενῶ σὴ καὶ ζῶσα κἂν ἀποθανεῖν δεήσῃ.” ταῦτα λέγουσα ἐφίλει τε αὐτὸν καὶ περιέβαλλε καὶ τὰ δεσμὰ ἠσπάζετο καὶ τῶν ποδῶν προκυλίετο.

8 Τέλος δὲ ἡ μὲν ἐξῆει τοῦ δεσμωτηρίου, ὁ δὲ ὡς εἶχεν ἑαυτὸν ἐπὶ γῆς ρίψας ἔστενευ, ἔκλαιεν “ὦ πάτερ” λέγων “φίλτατε, ὦ μήτερ Θεμιστοῖ, ποῦ μὲν ἡ ἐν Ἐφέσῳ δοκοῦσά ποτε εὐδαιμονία; ποῦ δὲ οἱ λαμπροὶ καὶ οἱ περίβλεπτοι Ἀνθία καὶ Ἀβροκόμης οἱ καλοὶ; ἡ μὲν οἴχεται πόρρω ποι τῆς γῆς αἰχμάλωτος, ἐγὼ δὲ

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a married man in love with another woman." Then he ordered them to tie him up and confine him in a dark cell.

And so he was bound and confined, and a terrible depression overtook him, especially because he could not see Anthia. He began to look for numerous ways to kill himself but could find none because his guards were numerous. Apsyrtus went ahead with his daughter's wedding and the celebration lasted many days. 2. Anthia's unhappiness was total, and whenever she could persuade the prison guards she would secretly visit Habrocomes and bewail their predicament. 3. Preparations were already underway for the trip to Syria, and Apsyrtus sent his daughter off with plenty of gifts, gave her Babylonian clothing and a generous amount of gold and silver, and to his daughter Manto made a present of Anthia, Rhoda, and Leuco. 4. When Anthia heard about this and realized that she was to be sent to Syria with Manto, she managed to get into the prison, embraced Habrocomes, and said, "Master, I am being taken to Syria as Manto's present, delivered into the hands of my jealous rival, 5. while you languish in prison and await a miserable death, with no one even to deck out your corpse. But I swear by our mutual guardian spirit that I will be yours as long as I live and even if I must die." With this she kissed him, embraced him, clung to his chains, and rolled at his feet.

Finally she left the prison, and he threw himself to the ground just as he was and began to weep and wail. "Dearest father," he cried, "and mother Themisto! Where is the happiness that we once thought was ours in Ephesus? Where are Anthia and Habrocomes, the radiant, the center of attention, the beautiful? She is gone to some faraway land as a captive, while I am bereft of my only con-

καὶ τὸ μόνον ἀφήρημαι παραμύθιον καὶ τεθνήξομαι
 δυστυχῆς ἐν δεσμοτηρίῳ μόνος." 2. ταῦτα λέγοντα
 αὐτὸν ὕπνος καταλαμβάνει καὶ αὐτῷ ὄναρ ἐφίσταται.
 ἔδοξεν ἰδεῖν αὐτοῦ τὸν πατέρα Λυκομήδη ἐν ἐσθῆτι
 μελαίνῃ πλανώμενον κατὰ πᾶσαν γῆν καὶ θάλατταν,
 ἐπιστάντα δὲ τῷ δεσμοτηρίῳ λῦσαί τε αὐτὸν καὶ
 ἀφιέναι ἐκ τοῦ οἰκήματος· <αὐτὸν δὲ ἵππον γενόμενον
 ἐπὶ πολλὴν φέρεσθαι γῆν διώκοντα ἵππον ἄλλην θή-
 λειαν καὶ τέλος εὔρειν τὴν ἵππον καὶ ἄνθρωπον γενέ-
 σθαι. ταῦτα ὡς ἔδοξεν ἰδεῖν ἀνέθορέ τε καὶ μικρὰ
 εὐελπισ ἦν.

- 9 Ὁ μὲν οὖν ἐν τῷ δεσμοτηρίῳ κατεκλείστο, ἡ δὲ
 Ἄνθια εἰς Συρίαν ἤγετο καὶ ὁ Δεύκων καὶ ἡ Ῥόδη. ὡς
 δὲ ἦκον οἱ περὶ τὴν Μαντῶ εἰς Ἀντιόχειαν, ἐκείθεν γὰρ
 ἦν Μοῖρις, ἐμνησικακεῖ μὲν καὶ τὴν Ῥόδην, ἐμίσει δὲ
 καὶ τὴν Ἄνθιαν. 2. καὶ δὴ τὴν μὲν Ῥόδην εὐθύς μετὰ
 τοῦ Δεύκωνος κελεύει ἐμβιβάσαντάς τινας πλοῖω πορ-
 ρωτάτω τῆς Συρίων ἀποδόσθαι γῆς, τὴν δὲ Ἄνθιαν
 οἰκέτῃ συνουσιάζειν ἐνενοεῖ καὶ ταῦτα τῶν ἀτιμοτάτων
 αἰπόλῳ τινὶ ἀγροίκῳ ἡγουμένη διὰ τούτου τιμωρήσα-
 σθαι αὐτήν. 3. μεταπέμπεται δὲ τὸν αἰπόλον, Λάμπω-
 να τοῦνομα, καὶ παραδίδωσι τὴν Ἄνθιαν καὶ κελεύει
 γυναῖκα ἔχειν καὶ εἰς ἀπειθῆ προσέταττε βιάζεσθαι.
 4. καὶ ἡ μὲν ἤγετο ἐπ' ἀγρὸν συνεσομένη τῷ αἰπόλῳ,
 γενομένη δὲ ἐν τῷ χωρίῳ ἔνθα ὁ Λάμπων ἔνεμε τὰς
 αἴγας προσπίπτει τοῖς γόνασιν αὐτοῦ καὶ ἰκετεύει
 κατοικτεῖραι καὶ <ἀγνὴν> τηρῆσαι. διηγείται δὲ ἦτις
 ἦν, τὴν προτέραν εὐγένειαν, τὸν ἄνδρα, τὴν αἰχμα-
 λωσίαν. ἀκούσας δὲ ὁ Λάμπων οἰκτεῖρει τὴν κόρην καὶ
 ὄμνυσιν ἢ μὴν φυλάξειν ἀμόλυντον καὶ θαρρεῖν παρ-
 κελεύετο.

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solation and will die in prison, unfortunate and alone.”

2. As he was speaking, sleep overtook him and he was visited by a dream. He dreamt that he saw his father Lycomedes dressed in black clothing, wandering over every land and sea, stopping at the prison, freeing him, and releasing him from his cell, and that he himself became a horse and traveled to many a land in pursuit of a second horse, a mare, and finally found that mare and became a man again. After this dream he sprang up and was slightly more hopeful.

So he remained locked up in prison, while Anthia, 9
Leuco, and Rhoda were taken to Syria. When Manto's group arrived in Antioch, where Moeris was from, she still bore a grudge against Rhoda as well as hatred for Anthia. 2. She immediately ordered Rhoda to be put on a boat along with Leuco and sold as far away as possible from Syrian territory, and her idea for Anthia was that she would go with a slave, one of the lowest order to boot, a rustic goatherd, thinking that this way she would get her revenge on her. 3. She sent for the goatherd, named Lampo,²² handed over Anthia, told him to make her his wife, and ordered him to take her by force if she refused. 4. So she was taken to the country to be with the goatherd, but when she got to the place where Lampo grazed his goats, she fell at his knees and begged him to take pity on her and to preserve her chastity, and she told him who she was, her erstwhile high estate, her husband, her captivity. Lampo listened and felt pity for the girl, swore that he would surely keep her undefiled, and encouraged her to take heart.²³

²² “Shining”; a conventional name. ²³ Paradigmatic is Euripides' *Electra*, where Clytemestra punishes her daughter by marrying her to a farmer who nevertheless respects her chastity.

10 Καὶ ἡ μὲν παρὰ τῷ αἰπόλῳ ἦν ἐν τῷ χωρίῳ πάντα χρόνον Ἀβροκόμην θρηνοῦσα, ὁ δὲ Ἄψυρτος ἐρευνόμενος τὸ οἰκημάτιον ἔνθα ὁ Ἀβροκόμης πρὸ τῆς κολάσεως διήγειν ἐπιτυγχάνει τῷ γραμματιδίῳ τῷ Μαντοῦς πρὸς Ἀβροκόμην καὶ γνωρίζει τὰ γράμματα καὶ ὅτι ἀδίκως Ἀβροκόμην τιμωρεῖται ἔμαθεν. εὐθὺς οὖν λῦσαι τε αὐτὸν προσέταξε καὶ ἀγαγεῖν εἰς ὄψεις. 2. ποιηρὰ δὲ καὶ ἐλεεινὰ πεπουθῶς προσπίπτει τοῖς γόνασι τοῖς Ἀψύρτου, ὁ δὲ αὐτὸν ἀνίστησι καὶ "θάρσει" ἔφη, "ὦ μειράκιον· ἀδίκως σου κατέγγων πεισθεῖς θυγατρὸς λόγοις, ἀλλὰ νῦν μὲν σε ἐλεύθερον ἀντὶ δούλου ποιήσω, δίδωμι δέ σοι τῆς οἰκίας ἄρχειν τῆς ἐμῆς καὶ γυναικα ἄξομαι τῶν πολιτῶν τινος θυγατέρα, σὺ δὲ μὴ μνησικακῆσης τῶν γεγενημένων, οὐ γὰρ ἐκῶν σε ἠδίκησα." 3. ταῦτα ἔλεγεν ὁ Ἄψυρτος, ὁ δὲ Ἀβροκόμης "ἀλλὰ χάρις" ἔφη "σοι, δέσποτα, ὅτι καὶ τὸ ἀληθὲς ἔμαθες καὶ τῆς σωφροσύνης ἀμείβη με." ἔχαιρον δὴ πάντες οἱ κατὰ τὴν οἰκίαν ὑπὲρ Ἀβροκόμου καὶ χάριν ἤδεσαν ὑπὲρ αὐτοῦ τῷ δεσπότη. αὐτὸς δὲ ἐν μεγάλῃ συμφορᾷ κατὰ Ἀνθίαν ἦν, ἐνενόει δὲ πρὸς ἑαυτὸν πολλάκις "τί δὲ ἐλευθερίας ἐμοί; τί δὲ πλούτων καὶ ἐπιμελείας τῶν Ἀψύρτου χρημάτων; οὐ τοιοῦτον εἶναί με δεῖ· ἐκείνην καὶ ζῶσαν καὶ τεθνεῶσαν εὔρομι." 4. ὁ μὲν οὖν ἐν τούτοις ἦν διοικῶν μὲν τὰ Ἀψύρτου, ἐννοῶν δὲ ὁπότε καὶ ποῦ τὴν Ἀνθίαν εὐρήσει. ὁ δὲ Δεύκων καὶ ἡ Ῥόδη ἤχθησαν εἰς Λυκίαν εἰς πόλιν Ξάνθον, ἀνώτερον δὲ θαλάσσης ἢ πόλις, κἀνταῦθα ἐπράθησαν πρεσβύτη τινί, ὃς αὐτοὺς εἶχε μετὰ πάσης ἐπιμελείας παῖδας αὐτοῦ νομίζων· καὶ γὰρ

So she was in the country with the shepherd, all the while weeping for Habrocomes, while Apsyrtus, searching the small room where Habrocomes had lived before his punishment, happened upon Manto's note to Habrocomes, recognized the writing, and realized that he was punishing Habrocomes unfairly. So he gave immediate orders to release him and bring him into his presence. 2. A victim of cruel and piteous treatment, he fell at Apsyrtus' knees, but he made him rise and said, "Take heart, young man: I believed a daughter's allegations and wrongly condemned you. But now I will make you a free man instead of a slave, I will put you in charge of my own household, and I will marry you to a daughter of one of our citizens; for your part, bear me no grudge over what happened, because I did not mean to wrong you." 3. To Apsyrtus' offer Habrocomes replied, "You have my gratitude, master, for learning the truth and rewarding me for my self-control." Indeed everyone in the household felt glad for Habrocomes and expressed their gratitude to the master. But he himself remained in deep distress about Anthia, and she was always on his mind: "What do I care about freedom? About riches and stewardship of Apsyrtus' possessions? That is not what I should be doing; I wish I could find Anthia alive or dead!" 4. So this was his situation as he managed Apsyrtus' affairs while pondering when and where he would find Anthia. But Leuco and Rhoda had been taken to the town of Xanthus in Lycia,²⁴ an inland town, where they were sold to an old man who paid them every attention and thought of them as his own children, for he was

²⁴ Xanthus (modern Kinik in southwestern Turkey) was a principal town of Lycia.

ἄτεκνος ἦν, διῆγον δὲ ἐν ἀφθόνοις μὲν πᾶσιν, ἐλύπουν
δὲ αὐτοὺς Ἀνθία καὶ Ἀβροκόμης οὐχ ὀρώμενοι.

- 11 Ἡ δὲ Ἀνθία ἦν μὲν τινα χρόνον παρὰ τῷ αἰπόλῳ,
συνεχῆς δὲ ὁ Μοίρις ὁ ἀνὴρ τῆς Μαντοῦς εἰς τὸ χωρίον
ἐρχόμενος ἐρᾷ τῆς Ἀνθίας σφοδρὸν ἔρωτα. καὶ τὰ μὲν
πρῶτα ἐπειράτο λανθάνειν, τελευταίου δὲ λέγει τῷ
αἰπόλῳ τὸν ἔρωτα καὶ πολλὰ ὑπισχνεῖτο συγκρύ-
ψαντι. 2. ὁ δὲ τῷ μὲν Μοίριδι συντίθεται, δεδοικῶς δὲ
τὴν Μαντῶ ἔρχεται πρὸς αὐτὴν καὶ λέγει τὸν ἔρωτα
τὸν Μοίριδος. ἡ δὲ ἐν ὀργῇ γενομένη “πασῶν” ἔφη
“δυστυχεστάτη γυναικῶν ἐγώ· τὴν ζήλην περιάζομαι
δι’ ἣν τὰ μὲν πρῶτα ἐν Φοινίκῃ ἀφηρέθην ἐρωμένου,
νυνὶ δὲ κινδυνεύω τοῦ ἀνδρός. ἀλλ’ οὐ χαίρουσά γε
Ἀνθία φανεῖται καλὴ καὶ Μοίριδι· ἐγὼ γὰρ αὐτὴν καὶ
ὑπὲρ τῶν ἐν Τύρῳ πράξομαι δίκας.” 3. τότε μὲν οὖν τὴν
ἡσυχίαν ἤγαγεν, ἀποδημήσαντος δὲ τοῦ Μοίριδος
μεταπέμπεται τὸν αἰπόλον καὶ κελεύει λαβόντα τὴν
Ἀνθίαν εἰς τὸ δασύτατον ἀγαγόντα τῆς ὕλης ἀποκτεῖ-
ναι καὶ τούτου μισθὸν αὐτῷ δώσειν ὑπέσχετο. 4. ὁ δὲ
οἰκτεῖρει μὲν τὴν κόρην, δεδοικῶς δὲ τὴν Μαντῶ ἔρχε-
ται παρὰ τὴν Ἀνθίαν καὶ λέγει τὰ κατ’ αὐτῆς δε-
δογμένα. ἡ δὲ ἀνεκώκυσέ τε καὶ ἀνωδύρετο “φεῦ”
λέγουσα, “τοῦτο τὸ κάλλος ἐπίβουλον ἀμφοτέροις
πανταχοῦ διὰ τὴν ἄκαιρον εὐμορφίαν Ἀβροκόμης μὲν
ἐν Τύρῳ τέθνηκεν, ἐγὼ δὲ ἐνταῦθα. 5. ἀλλὰ δέομαι
σοῦ, Λάμπων αἰπόλε, ὡς μέχρι νῦν εὐσέβησας, ἂν
ἀποκτείνης, κἂν ὀλίγον θάψον με τῇ παρακειμένη γῆ
καὶ ὀφθαλμοῖς τοῖς ἐμοῖς χεῖρας ἐπίβαλε τὰς σὰς καὶ
θάπτων συνεχῆς Ἀβροκόμην κάλει· αὕτη γένοιτ’ ἂν
εὐδαίμων ἐμοὶ μετὰ Ἀβροκόμου ταφῆ.” 6. ἔλεγε ταῦτα,
ὁ δὲ αἰπόλος εἰς οἶκτον ἔρχεται ἐννοῶν ὡς ἀνόσιον
ἔργον ἐργάσεται κόρην οὐδὲν ἀδικούσαν ἀποκτείνας

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childless. They lived with an abundance of everything, but no longer seeing Anthia and Habrocomes pained them.

Anthia lived for some time with the goatherd, but Manto's husband Moeris frequently visited the place and fell passionately in love with Anthia. At first he tried not to show it, but in the end he told the goatherd of his love and promised him a lot for his connivance. 2. The goatherd came to terms with him, but for fear of Manto he visited her and told her about Moeris' love. She became enraged and cried, "Of all wives I am the unluckiest! Must I take my rival with me everywhere? Because of her I first had a lover stolen away in Phoenicia, and now I risk losing my husband. But Anthia will be sorry for looking good to Moeris too, because I'm going to punish her for it, and also for what happened in Tyre!" 3. For the moment then she kept quiet, but when Moeris was out of town she summoned the goatherd and told him to seize Anthia, take her into the thickest woods, and kill her, and for this she promised to pay him. 4. He felt sorry for the girl, but for fear of Manto he went to Anthia and told her what had been decided in her case. She shrieked and began to wail, saying "Oh, how this beauty of ours conspires everywhere against us both! Because of our troublesome good looks Habrocomes is done for in Tyre, and I here. 5. But I ask you, goatherd Lampo, since you have thus far behaved respectfully, if you kill me, give me at least a shallow grave in the ground nearby, put your hands on my eyes, and invoke Habrocomes repeatedly as you bury me: for me this would make a happy funeral, in the presence of Habrocomes." 6. At this, the goatherd was moved to pity, aware that he was about to do an unholy deed by killing a girl who had done

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οὕτω καλήν. 7. λαβὼν δὴ τὴν κόρην ὁ αἰπόλος φονεύ-
σαι μὲν οὐκ ἠμέσχετο, φράζει δὲ πρὸς αὐτὴν τάδε·
“Ανθία, οἶδας ὅτι ἡ δέσποινα Μαντῶ ἐκέλευσέ μοι
λαβεῖν καὶ φονεῦσαί σε. ἐγὼ δὲ καὶ θεοὺς δεδιὼς καὶ
τὸ κάλλος οἰκτείρας βούλομαί σε μᾶλλον πωλῆσαι
πόρρω πον τῆς γῆς ταύτης, μὴ μαθοῦσα ἡ Μαντῶ ὅτι
οὐ τέθνηκας ἐμέ [μᾶλλον] κακῶς διαθήσει.” 8. ἡ δὲ
μετὰ δακρύων λαβομένη τῶν ποδῶν αὐτοῦ ἔφη “θεοὶ
καὶ Ἄρτεμι πατρώα, τὸν αἰπόλον ὑπὲρ τούτων τῶν
ἀγαθῶν ἀμείψασθε” καὶ παρεκάλει πραθῆναι. 9. ὁ δὲ
αἰπόλος λαβόμενος τῆς Ἀνθίας ᾤχετο ἐπὶ τὸν λιμένα,
εὐρῶν δὲ ἐκεῖ ἐμπόρους ἄνδρας Κίλικας ἀπέδοτο τὴν
κόρην καὶ λαβὼν τὴν ὑπὲρ αὐτῆς τιμὴν ἤκεν εἰς τὸν
ἀγρόν. 10. οἱ δὲ ἔμποροι λαβόντες τὴν Ἀνθίαν εἰς τὸ
πλοῖον ἦγον καὶ νυκτὸς ἐπελθούσης ἤρισαν τὴν ἐπὶ
Κιλικίας· ἐναντίῳ δὲ πνεύματι κατεχόμενοι καὶ τῆς
νεῶς διαρραγείσης μόλις ἐν σανίσιν τινὲς σωθέντες ἐπ’
αἰγιαλοῦ τινος ἦλθον· εἶχον δὲ καὶ τὴν Ἀνθίαν. 11. ἦν
δὲ ἐν τῷ τόπῳ ἐκείνῳ ὕλη δασεῖα. τὴν οὖν νύκτα
ἐκείνην πλανώμενοι ἐν <τ>αύτῃ⁴⁰ τῇ ὕλῃ ὑπὸ τῶν περὶ
τὸν Ἰππόθοον τὸν ληστήν συνελήφθησαν.

- 12 Ἐν δὲ τούτοις ἦκεν ἀπὸ τῆς Συρίας οἰκέτης [ὑπὸ]
τῆς Μαντοῦς γράμματα κομίζων τῷ πατρὶ Ἀψύρτῳ
τοιάδε· “ἔδωκάς με ἀνδρὶ ἐν ξένη· Ἀνθίαν δέ, ἦν μετὰ
τῶν ἄλλων οἰκετῶν ἐδωρήσω μοι, πολλὰ διαπραξα-
μένην κακὰ εἰς ἀγρόν < . . . >⁴¹ οἰκεῖν ἐκελεύσαμεν.
ταύτην συνεχῶς ἐν τῷ χωρίῳ θεώμενος ὁ καλὸς Μοῖρις
ἐρᾷ, μηκέτι δὲ φέρειν δυναμένη μετεπεμψάμην τὸν

⁴⁰ O'Sullivan

⁴¹ Lac. susp. O'Sullivan, *supplere possis* e.g. ἐξάγεσθαι καὶ
παρὰ αἰπόλῳ τινὶ

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no wrong and was so beautiful. 7. Indeed when he seized the girl, the goatherd could not abide a murder, but said this to her: "Anthia, you know that my mistress Manto ordered me to seize and murder you. But I fear heaven and feel pity at your beauty, so I would rather sell you somewhere far from this country, in case Manto finds out that you are not dead and becomes ill disposed toward me."

8. She clung to his feet in tears, and said, "Please, you gods, and Artemis of my fatherland, reward the goatherd for these good deeds," and begged to be sold. 9. The goatherd took hold of Anthia and set off toward the shore, where he found some Cilician²⁵ merchants and sold the girl, and taking what he was paid for her he returned to the farm. 10. The merchants took Anthia and put her aboard their vessel, and at nightfall they set sail for Cilicia. But they were caught by an adverse wind and the ship broke up; some of the crew survived and on timbers only barely made it to a beach, taking Anthia too. 11. In that area there was a thick forest, so that night as they wandered in this forest they were captured by the bandit Hippothous' gang.²⁶

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In the meantime a slave arrived from Syria bearing a letter from Manto to her father Apsyrtus, which read, "You gave me to a husband in a foreign land, but Anthia, whom you gave me as a present along with the other slaves, I ordered <to be taken> to the countryside <and> to live <with a goatherd> after she had committed numerous misdeeds. My handsome Moeris was constantly there gazing at her and is in love with her, and unable to bear this any longer I

²⁵ Cilicia (on the southeast coast of Turkey) was famous for its pirates, who were subdued by Pompey in 67 BCE.

²⁶ "Swift-Horse"; an epic and actual name.

αἰπόλον καὶ τὴν κόρην πραθῆναι πάλιν ἐκέλευσα ἐν πόλει τινὶ τῆς Συρίας." 2. ταῦτα μαθὼν ὁ Ἀβροκόμης οὐκέτι μένειν ἐκαρτέρει λαθὼν οὖν τὸν Ἄψυρτον καὶ πάντας τοὺς κατὰ τὸν οἶκον [εἰς] ἐπὶ ζήτησιν τῆς Ἀνθίας ἔρχεται. ἐλθὼν οὖν < . . . >⁴² ἐν τῷ ἀγρῷ ἔνθα μετὰ τοῦ αἰπόλου ἢ Ἀνθία διέτριβεν. †ἄγει δὴ παρὰ τὸν αἰγιαλὸν†⁴³ τὸν Δάμπωνα τὸν αἰπόλον ᾧ πρὸς γάμον ἐδεδώκει τὴν Ἀνθίαν ἢ Μαντώ, ἐδείτο δὲ τοῦ Δάμπωνος εἰπεῖν αὐτῷ εἴ τι οἶδε περὶ κόρης ἐκ Τύρου. 3. ὁ δὲ αἰπόλος καὶ τὸ ὄνομα εἶπεν ὅτι [καὶ] Ἀνθία καὶ τὸν γάμον καὶ τὴν εὐσέβειαν τὴν περὶ αὐτὴν καὶ τὸν Μοίριδος ἔρωτα καὶ τὸ πρόσταγμα τὸ κατ' αὐτῆς καὶ τὴν εἰς Κιλικίαν ὁδόν, ἔλεγέ τε ὡς αἰεὶ τινος Ἀβροκόμου μέμνηται ἢ κόρη. ὁ δὲ αὐτὸν ὅστις ἦν οὐ λέγει, ἔωθεν δὲ ἀναστὰς ἤλαυνε τὴν ἐπὶ Κιλικίαν ἐλπίζων Ἀνθίαν εὐρήσειν ἐκεῖ.

- 13 Οἱ δὲ περὶ τὸν Ἰππόθοον τὸν ληστήν ἐκείνης μὲν τῆς νυκτὸς ἔμειναν εὐωχούμενοι, τῇ δ' ἐξῆς περὶ τὴν θυσίαν ἐγίνοντο. παρεσκευάζετο δὲ πάντα καὶ ἀγάλματα τοῦ Ἄρεος καὶ ξύλα καὶ στεφανώματα. 2. ἔδει δὲ τὴν θυσίαν γενέσθαι τρόπῳ τῷ συνήθει. τὸ μέλλον ἱερεῖον θύεσθαι εἴτε ἄνθρωπος εἴτε βόσκημα εἴη κρεμάσαντες ἐκ δένδρου καὶ διαστάντες ἠκόντιζον, καὶ ὅποσοι μὲν ἐπέτυχον τούτων ὁ θεὸς ἐδόκει δέχεσθαι τὴν θυσίαν, ὅποσοι δὲ ἀπέτυχον αὐτῆς ἐξιλίσκοντο. ἔδει δὲ τὴν Ἀνθίαν οὕτως ἱεουργηθῆναι. 3. ὡς δὲ πάντα ἔτοιμα ἦν καὶ κρεμνῶν τὴν κόρην ἤθελον ψόφος τῆς ὕλης ἠκούετο καὶ ἀνθρώπων κτύπος. ἦν δὲ ὁ τῆς εἰρήνης τῆς ἐν Κιλικίᾳ προεστῶς, Περίλαος τοῦνομα,

⁴² Lac. Jackson

⁴³ Obel. Hägg, cf. 5.1.2

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sent for the goatherd and ordered the girl sold again in a city in Syria." 2. When Habrocomes found out about this, he could no longer bear to stay, so he slipped away from Apsyrtus and everyone else in the household and set off in search of Anthia. When he came < . . . > at the farm where Anthia had been living with the goatherd. †Down along the shore he brought † Lampo the goatherd, to whom Manto had given Anthia for marriage, and asked Lampo to tell him if he knew anything about a girl from Tyre. 3. The goatherd replied that her name was Anthia and told him about the marriage, his respectful behavior toward her, Moeris' infatuation, the order to kill her, and the journey to Cilicia. He added that the girl was constantly mentioning someone named Habrocomes. He did not reveal his identity but got up at dawn and rode to Cilicia, hoping to find Anthia there.

The bandit Hippothous' gang spent that night partying, and the next day they got busy with their sacrifice.²⁷ When everything was prepared—images of Ares, firewood, and garlands—2. the sacrifice was to be carried out in their usual manner: they hung the victim that was going to be sacrificed, whether human or animal, from a tree, stood at a distance, and tried to hit it with javelins, and the god was considered to accept the sacrifice of all who scored a hit, while those who missed tried to appease him a second time. It was Anthia who was to serve as this kind of sacrificial victim. 3. When all was ready and they were about to hang her up, they heard rustling in the woods and a din of men. It was the head officer of the peace in Cilicia, whose

²⁷ For this story compare *Asinus* 23 and Apuleius, *Met.* IV 22.

ἀνὴρ τῶν τὰ πρῶτα ἐν Κιλικίᾳ δυναμένων. 4. οὗτος ὁ Περίλαος ἐπέστη τοῖς λησταῖς μετὰ πλήθους πολλοῦ καὶ πάντας τε ἀπέκτεινεν, ὀλίγους δὲ καὶ ζῶντας ἔλαβε. μόνος δὲ ὁ Ἰππόθοος ἠδυνήθη διαφυγεῖν ἀράμενος τὰ ὄπλα. 5. ἔλαβε δὲ τὴν Ἀνθίαν Περίλαος καὶ πυθόμενος τὴν μέλλουσαν συμφορὰν ἠλέησεν· εἶχε δὲ ἄρα μεγάλης ἀρχὴν συμφορᾶς ὁ ἔλεος Ἀνθίας· ἄγει δὲ αὐτὴν καὶ τοὺς συλληφθέντας τῶν ληστῶν εἰς Ταρσὸν τῆς Κιλικίας. 6. ἡ δὲ συνήθης αὐτῷ τῆς κόρης ὄψις εἰς ἔρωτα ἤγαγε καὶ κατὰ μικρὸν ἐαλώκει Περίλαος Ἀνθίας. ὡς δὲ ἤκουε εἰς Ταρσὸν τοὺς μὲν ληστὰς εἰς τὴν εἰρκτὴν παρέδωκε, τὴν δὲ Ἀνθίαν ἐθεράπευεν. ἦν δὲ οὔτε γυνὴ τῷ Περιλάῳ οὔτε παῖδες καὶ περιβολὴ χρημάτων οὐκ ὀλίγη. 7. ἔλεγεν οὖν πρὸς τὴν Ἀνθίαν ὡς πάντα ἂν αὐτὴ γένοιτο Περιλάῳ, γυνὴ καὶ δεσπότις καὶ παῖδες. 8. ἡ δὲ τὰ μὲν πρῶτα ἀντεῖχεν, οὐκ ἔχουσα δὲ ὅ τι ποιήσει βιαζομένῳ καὶ πολλὰ ἐγκειμένῳ, δείσασα μὴ καὶ τι τολμήσῃ βιαιότερον συγκατατίθεται μὲν τὸν γάμον, ἰκετεύει δὲ αὐτὸν ἀναμείναι χρόνον ὀλίγον ὅσον ἡμερῶν τριάκοντα καὶ ἄχραντον τηρῆσαι· καὶ σκήπτεται <μέν τι>, ὁ δὲ Περίλαος πείθεται καὶ ἐπόμνυται τηρήσειν αὐτὴν γάμων ἀγνὴν εἰς ὅσον ἂν ὁ χρόνος διέλθῃ.

- 14 Καὶ ἡ μὲν ἐν Ταρσῷ ἦν μετὰ Περιλάου τὸν χρόνον ἀναμένουσα τοῦ γάμου, ὁ δὲ Ἀβροκόμης ἦει τὴν ἐπὶ Κιλικίας ὁδόν, καὶ οὐ πρὸ πολλοῦ τοῦ ἄντρου τοῦ ληστρικοῦ, ἀπεπλάνητο γὰρ καὶ αὐτὸς τῆς ἐπ' εὐθὺ ὁδοῦ, συντυγχάνει τῷ Ἰπποθῳ ὀπλισμένῳ. 2. ὁ δὲ αὐτὸν ἰδὼν προσσ>τρέχει τε καὶ φιλοφρονεῖται καὶ

²⁸ A mythological and actual name.

²⁹ The capital of Cilicia, Tarsus (on the coast of the Marsin dis-

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name was Perilaus,²⁸ one of the most powerful men in Cilicia. 4. This Perilaus attacked the bandits with a large force and killed them all, except for a few that he captured alive. Only Hippothous managed to collect his weapons and make a clean getaway. 5. Perilaus took Anthia and pitied her when he heard about the misfortune that had been in store for her, but this pity for Anthia spelled the beginning of further great misfortune. He took her along with the captured bandits to Tarsus in Cilicia.²⁹ 6. The frequent sight of the girl led Perilaus to passion, and by degrees he fell captive to Anthia. When they arrived in Tarsus, he had the bandits imprisoned and began to devote himself to Anthia. Perilaus had no wife or children, and no small amplitude of possessions. 7. He declared to Anthia that she would be everything to Perilaus, his wife, his mistress, and his children. 8. At first she resisted, but she felt helpless to act as he pressured her and kept insisting, afraid that he might resort to something more violent, so she agreed to the marriage but begged him to wait a little while, as much as thirty days, and to leave her chastity intact. She offered some sort of excuse, and Perilaus acquiesced, promising that he would keep her pure of marital contact during the specified interval.

So she found herself in Tarsus with Perilaus, awaiting the deadline for her marriage, while Habrocomes was en route to Cilicia. And not far from the bandits' cave, for he himself had wandered off the high road, he encountered Hippothous, fully armed. 2. At the sight of him Hippothous ran over, offered a friendly greeting, and asked to

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trict of southeastern Turkey) was an important agricultural and commercial center.

δείται κοινωνὸν γενέσθαι τῆς ὁδοῦ· “ὄρω γάρ σε,” <ἔφη> “ὦ μειράκιον, ὅστις ποτὲ εἶ, καὶ ὀφθῆναι καλὸν καὶ ἄλλως ἀνδρικὸν καὶ ἡ πλάνη φαίνεται πάντως ἀδικουμένου. 3. ἴωμεν οὖν Κιλικίαν μὲν ἀφέντες ἐπὶ Καππαδοκίαν καὶ τὸν Πόντον· ἐκεῖ⁴⁴ γὰρ λέγονται οἰκεῖν ἄνδρες εὐδαίμονες.” 4. ὁ δὲ Ἀβροκόμης τὴν μὲν Ἀνθίας ζήτησιν οὐ λέγει, συγκατατίθεται δὲ ἀναγκάζοντι τῷ Ἴπποθόῳ καὶ ὄρκους ποιοῦσι συνεργήσειν τε καὶ συλλήψεσθαι· ἤλπιζε δὲ καὶ ὁ Ἀβροκόμης ἐν τῇ πολλῇ πλάνῃ τὴν Ἀνθίαν εὐρήσειν. 5. ἐκείνην μὲν οὖν τὴν ἡμέραν ἐπανελθόντες εἰς τὸ ἄντρον εἶ τι αὐτοῖς ἔτι περιττὸν ἦν αὐτοὺς καὶ τοὺς ἵππους ἀνελάμβανον, ἦν γὰρ <καὶ> τῷ Ἴπποθόῳ ἵππος ἐν τῇ ὕλῃ κρυπτόμενος.

⁴⁴ Ante Πόντον transp. Hercher

BOOK II

share the journey with him. "I can see, young man," he said, "whoever you are, that you are handsome to look at and manly to boot, and yours is clearly the trek of one who has been wronged. 3. Let's get out of Cilicia and head for Cappadocia and Pontus: they say that wealthy men live there." 4. Habrocomes said nothing of his search for Anthia, but under compulsion agreed to Hippothous' proposal, and they swore to be partners and help each other out. Habrocomes also hoped that in the course of their long trek he would find Anthia. 5. And so they returned to the cave for the rest of the day and used whatever they had left to refresh themselves and their horses, for Hippothous too had a horse hidden in the woods.

ΛΟΓΟΣ ΤΡΙΤΟΣ

- 1 Τῇ δὲ ἐξῆς παρήεσαν μὲν Κιλικίαν, ἐποιοῦντο δὲ τὴν ὁδὸν ἐπὶ Μάζακον, πόλιν τῆς Καππαδοκίας μεγάλην καὶ καλήν· 2. ἐκεῖθεν γὰρ Ἰππόθοος ἐνενοεῖ συλλεξάμενος νεανίσκους ἀκμάζοντας συστήσασθαι πάλιν τὸ ληστήριον. ἰούσι δὲ αὐτοῖς διὰ κωμῶν μεγάλων πάντων ἦν ἀφθονία τῶν ἐπιτηδείων· καὶ γὰρ ὁ Ἰππόθοος ἐμπείρως εἶχε τῆς Καππαδοκῶν φωνῆς καὶ αὐτῷ πάντες ὡς οἰκείῳ προσεφέροντο. 3. διανύσαντες δὲ τὴν ὁδὸν ἡμέραις δέκα εἰς Μάζακον ἔρχονται κἀνταῦθα πλησίον τῶν πυλῶν εἰσωκίσαντο καὶ ἔγνωσαν ἑαυτοὺς ἡμερῶν τιμῶν ἐκ τοῦ καμάτου θεραπεύσαι. 4. καὶ δὴ εὐωχουμένων αὐτῶν ἐστέναξεν ὁ Ἰππόθοος καὶ ἐπεδάκρυ[σ]εν, ὁ δὲ Ἀβροκόμης ἤρετο αὐτὸν τίς ἢ αἰτία τῶν δακρύων. καὶ ὅς “μεγάλα” ἔφη “τὰμὰ διηγήματα καὶ πολλὴν ἔχοντα τραγωδίαν.” 5. ἐδέετο Ἀβροκόμης εἰπεῖν ὑπισχνούμενος καὶ τὰ καθ’ αὐτὸν διηγῆσασθαι. ὁ δὲ ἀναλαβὼν ἄνωθεν, μόνου δὲ ἐτύγχανον ὄντες, ἐξηγεῖται τὰ καθ’ αὐτόν.
- 2 “Ἐγὼ” ἔφη “εἰμὶ τὸ γένος πόλεως Περίνθου (πλησίον δὲ τῆς Θράκης ἢ πόλις) τῶν τὰ πρῶτα ἐκεῖ δυναμένων. ἀκούεις δὲ καὶ τὴν Πέρινθον ὡς ἔνδοξος καὶ τοὺς ἄνδρας ὡς εὐδαίμονες ἐνταῦθα. 2. ἐκεῖ νέος ὢν ἠράσθην μεираκίου καλοῦ, ἦν δὲ τὸ μεираκίον τῶν

³⁰ Properly Mazaca, which had been renamed Caesaraea in

BOOK III

They left Cilicia on the following day and headed for Mazacus, a fine large town in Cappadocia,³⁰ where Hippothous intended to recruit hardy young men and reconstitute his gang. As they traveled through large villages they found abundant supplies of all kinds, since Hippothous was proficient in the Cappadocians' language and they all dealt with him as one of their own. They reached Mazacus in ten days; there they settled in near the city gates and decided to spend a few days recovering from their fatigue. In the course of their partying Hippothous gave a groan and began to cry, and Habrocomes asked him the reason for his tears. "My tale is long," he replied, "and full of tragedy." Habrocomes urged him to speak and promised to tell his own tale. They happened to be alone, and Hippothous told his story, starting from the beginning.

"My family," he said, "is among the most powerful in Perinthus, a city near Thrace.³¹ And you know the reputation of Perinthus as a renowned city whose men are prosperous. There when I was young I fell in love with a handsome youth, a youth who was a fellow countryman;

the time of Tiberius (modern Kayseri) and was a trade center and seat of the Cappadocian kings until 14 CE.

³¹ Modern Eski Eregli on the Thracian Propontis, originally a Samian colony; renamed Heraclea soon after the death of Aurelian in 275 CE.

ἐπιχωρίων ὄνομα Ὑπεράνθης ἦν αὐτῷ. ἠράσθη δὲ τὰ πρῶτα ἐν γυμνασίοις διαπαλαίοντα ἰδὼν καὶ οὐκ ἔκαρτέρησα. 3. ἑορτῆς ἀγομένης ἐπιχωρίου καὶ παννυχίδος ἐπ' αὐτῆς πρόσειμι τῷ Ὑπεράνθῃ καὶ ἱκετεύω καταικτεῖραι, ἀκούσαν δὲ τὸ μεираκίον πάντα ὑπισχνεῖται κατελεῆσάν με. 4. καὶ τὰ πρῶτά γε τοῦ ἔρωτος ὁδοιπορεῖ⁴⁵ φιλήματα καὶ ψαύσματα καὶ πολλὰ παρ' ἐμοῦ δάκρυα, τέλος δὲ ἠδυνήθημεν καιροῦ λαβόμενοι γενέσθαι μετ' ἀλλήλων μόνοι καὶ τὸ τῆς ἡλικίας ἀλλήλους ἀνύποπτον ἦν. καὶ χρόνῳ συνῆμεν πολλῷ στέργοντες ἀλλήλους διαφερόντως ἕως δαίμων τις ἡμῖν ἐνεμέσησε. 5. καὶ ἔρχεται τις ἀπὸ Βυζαντίου, πλησίον δὲ τὸ Βυζάντιον τῇ Περίνθῳ, ἀνὴρ τῶν τὰ πρῶτα ἐκεῖ δυναμένων, ὃς ἐπὶ πλούτῳ καὶ περιουσίᾳ μέγα φρονῶν Ἀριστόμαχος ἐκαλεῖτο. 6. οὗτος ἐπιβὰς εὐθὺς τῇ Περίνθῳ ὡς ὑπὸ τινος ἀπεσταλμένος κατ' ἐμοῦ θεοῦ ὄρα τὸν Ὑπεράνθην σὺν ἐμοὶ καὶ εὐθέως ἀλίσκεται, τοῦ μεираκίου θαυμάσας τὸ κάλλος πάντα ὄντινον ἐπάγεσθαι δυνάμενον. 7. ἐρασθεῖς δὲ οὐκέτι μετρίως κατεῖχε τὸν ἔρωτα, ἀλλὰ τὰ μὲν πρῶτα τῷ μεираκίῳ προσέπεμπεν, ὡς δὲ ἀνήνυτον⁴⁶ ἦν αὐτῷ, ὁ γὰρ Ὑπεράνθης διὰ τὴν πρὸς ἐμὲ εὐνοίαν οὐδένα προσίετο, πείθει τὸν πατέρα αὐτοῦ, πονηρὸν ἄνδρα καὶ ἐλάττονα χρημάτων. 8. ὁ δὲ αὐτῷ δίδωσι τὸν Ὑπεράνθην προφάσει διδασκαλίας· ἔλεγε γὰρ εἶναι λόγων τεχνίτης.

⁴⁵ ὁδοποιεῖ Schaefer

⁴⁶ Jacobs: ἀδύνατον

³² "Exceedingly Blooming"; the name appears in Herodotus (VII 224) as a son of Darius whose brother was named Habrocomes.

³³ The transmitted text requires that we understand

BOOK III

his name was Hyperanthes.³² I first fell in love with him when I saw his tenacious wrestling in the gymnasium, and I lost control of myself. 3. When a local festival with a night-long celebration was held, I took that occasion to approach Hyperanthes and begged for his pity. The youth listened, promised everything, and took pity on me. 4. The first stage of love's journey were kisses and caresses and many tears from me, and in the end we took an opportunity to be alone with each other, and the fact of our respective ages went unsuspected.³³ We were together a long time, feeling extraordinary affection for each other, until some divinity took offense at our good fortune. 5. Someone came to town from Byzantium, Byzantium being close to Perinthus, one of the most powerful people there, a man priding himself on his wealth and advantages, whose name was Aristomachus.³⁴ 6. As soon as this man set foot in Perinthus, as if dispatched against me by some god, he saw Hyperanthes with me and was captivated at once, marvelling at the youth's good looks, which could attract anyone at all. 7. Once in love he could no longer restrain his love, but started by sending messages to the youth, and when that was getting nowhere, since on account of his feelings for me Hyperanthes let no one approach, he won over the youth's father, a bad man with a weakness for money. 8. The father gave him Hypranthes on the pretext of instruc-

ἀνύποπτος to mean "unsuspected" (as e.g. in Chariton VI 3.3 and Heliodorus VI 7.8), for the narrative makes it clear that Hyperanthes was younger than his suitors, as was conventional in homoerotic relationships, though Hippothous himself is only just old enough to make independent decisions.

³⁴ "Best in the Fight"; a conventional name.

παραλαβὼν δὲ αὐτὸν τὰ μὲν πρῶτα κατάκλειστον εἶχε, μετὰ τοῦτο δὲ ἀπῆρεν εἰς Βυζάντιον. 9. εἰπόμην κἀγὼ πάντων καταφρονήσας τῶν ἑμαυτοῦ καὶ ὅσα ἐδυνάμην συνήμην τῷ μεираκίῳ. ἐδυνάμην δὲ ὀλίγα καὶ μοι φίλημα σπάνιον ἐγένετο καὶ λαλιὰ δυσχερής· ἐφρουρούμην δὲ ὑπὸ πολλῶν. 10. τελευταῖον <δὲ> οὐκέτι καρτερῶν ἑμαυτὸν παροξύνας ἐπάνεμι εἰς Πέριπθον καὶ πάντα ὅσα ἦν μοι κτήματα ἀποδόμενος συλλέξας ἄργυρικιον εἰς Βυζάντιον ἔρχομαι. καὶ λαβὼν ξιφίδιον, συνδοκοῦν τοῦτο καὶ τῷ Ὑπεράνθῃ, εἴσειμι νύκτωρ εἰς τὴν οἰκίαν τοῦ Ἀριστομάχου καὶ εὐρίσκω συγκατακείμενον τῷ παιδί καὶ ὀργῆς πλησθεὶς παῖω τὸν Ἀριστόμαχον καιρίαν. 11. ἡσυχίας δὲ οὔσης καὶ πάντων ἀναπαυομένων ἔξειμι ὡς εἶχον λαθὼν ἐπαγόμενος καὶ τὸν Ὑπεράνθην καὶ δι' ὅλης νυκτὸς ὀδεύσας εἰς Πέριπθον εὐθὺς νεὼς ἐπιβάς οὐδενὸς εἰδότης ἔπλεον εἰς Ἀσίαν. 12. καὶ μέχρι μέν τινος διήνυστο εὐτυχῶς ὁ πλοῦς, τελευταῖον δὲ κατὰ Λέσβον ἡμῖν γενομένοις ἐμπίπτει πνεῦμα σφοδρὸν καὶ ἀνατρέπει τὴν ναῦν. κἀγὼ μὲν τῷ Ὑπεράνθῃ συνενηχόμεν ὑπ[ι]ῶν⁴⁷ αὐτῷ καὶ κουφοτέραν τὴν νῆξιν ἐποιούμην, νυκτὸς δὲ γενομένης οὐκέτι ἐνεγκὸν τὸ μεираκίον παρείθη τῷ κολύμβῳ καὶ ἀποθνήσκει. 13. ἐγὼ δὲ τοσοῦτον ἠδυνήθην τὸ σῶμα διασῶσαι ἐπὶ τὴν γῆν καὶ θάψαι· καὶ πολλὰ δακρύσας καὶ στενάξας ἀφελῶν λείψανα καὶ δυνηθεὶς εὐπορήσαί που ἐνὸς ἐπιτηδείου λίθου στήλην ἐπέστησα τῷ τάφῳ καὶ ἐπέγραψα εἰς μνήμην τοῦ δυστυχοῦς μεираκίου ἐπίγραμμα παρ' αὐτὸν ἐκείνον τὸν καιρὸν πλασάμενος·

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tion, since he claimed to be an expert in rhetoric. When he first received him he kept him locked up, and then he took him away to Byzantium. 9. I followed, disregarding all my own affairs, and spent as much time with the youth as I could, but that was seldom; kissing was infrequent and conversation difficult, since I was under heavy surveillance. 10. Finally unable to control myself any longer, I steeled myself, returned to Perinthus, sold all the possessions I had, got money together and went to Byzantium. I took a sword (Hyperanthes had also thought this best), entered Aristomachus' house at night, found him in bed with the boy, and filled with rage, I struck Aristomachus a fatal blow. 11. It was quiet and everyone was asleep. I left unnoticed and without difficulty, taking Hyperanthes with me. I travelled all night to Perinthus, immediately boarded a ship without being seen by anyone, and set sail for Asia. 12. For a while the voyage went favorably, but in the end a heavy wind struck us off Lesbos and sank our ship. I did manage to swim alongside Hyperanthes and make his swimming easier by supporting him, but when night fell the youth could no longer hold on, his swimming slackened, and he died. 13. I had only enough strength to salvage his body, bring it ashore, and bury it. With much weeping and lamentation I took away relics, and able to come up with only a single stone that somehow lay at hand, I placed it on his grave and inscribed it with this epitaph, composed on the spot, as a memorial to the unfortunate youth:

Ἰππόθοος κλεινῶ τεύξεν τόδε σῆμ'⁴⁸ Ὑπεράνθη
 οὐ φατὸν ἐκ θανάτοιο παθῶν⁴⁹ ἱεροῖο πολίτου,
 ἐς βάθος Αἰγαίης⁵⁰ ἄνθος κλυτὸν ὀππότε⁵¹
 δαίμων

ἤρπασεν ἐν πελάγει μεγάλου πνεύσαντος ἀήτου.

14. τοῦντεῦθεν δὲ εἰς μὲν Πέρινθον ἐλθεῖν οὐ διέγων, ἐτράπην δὲ δι' Ἀσίας ἐπὶ Φρυγίαν τὴν μεγάλην καὶ Παμφυλίαν, κἀνταῦθα ἀπορία βίου καὶ ἀθυμία τῆς συμφορᾶς ἐπέδωκα ἑμαυτὸν λησστηρίῳ. καὶ τὰ μὲν πρῶτα ὑπηρέτης λησστηρίου γενόμενος, τὸ τελευταῖον δὲ περὶ Κιλικίαν αὐτὸς συνεστησάμην ληστήριον εὐδοκιμῆσαν ἐπὶ πολὺ ἕως ἐλήφθησαν οἱ σὺν ἐμοὶ οὐ πρὸ πολλοῦ τοῦ σε ἰδεῖν. 15. αὕτη μὲν ἡ τῶν ἐμῶν διηγημάτων τύχη· σὺ δέ, ὦ φίλτατε, εἰπέ μοι τὰ ἑαυτοῦ· δῆλος γὰρ εἶ μεγάλη τιμὴ ἀνάγκη τῇ κατὰ τὴν πλάνην χρώμενος."

3. Λέγει δὲ ὁ Ἀβροκόμης ὅτι Ἐφέσιος καὶ ὅτι ἠράσθη κόρης καὶ ὅτι ἔγημεν αὐτὴν καὶ τὰ μαντεύματα καὶ τὴν ἀποδημίαν καὶ τοὺς πειρατὰς καὶ τὸν Ἄψυρτον καὶ τὴν Μαντῶ καὶ τὰ δεσμὰ καὶ τὴν φυγὴν καὶ τὸν αἰπόλον καὶ τὴν μέχρι Κιλικίας ὁδόν. 2. ἔτι λέγοντος αὐτοῦ συνανθρήνησεν ὁ Ἰππόθοος λέγων "ὦ πατέρες ἐμοί, ὦ πατρίς, ἦν οὔποτε ὄψομαι, ὦ πάντων μοι Ὑπεράνθη φίλτατε· σὺ μὲν οὖν, Ἀβροκόμη, καὶ ὄψει τὴν ἐρωμένην καὶ ἀπολήψη χρόνῳ ποτέ, ἐγὼ δὲ Ὑπεράνθην ἰδεῖν οὐκέτι δυνήσομαι." 3. λέγων ἐδείκνυέ τε τὴν κόμην καὶ ἐπεδάκρυνεν αὐτῇ. ὡς δὲ ἱκανῶς ἐθρήνησαν

⁴⁸ τόδε σῆμ' Salvini: τῶδ' ⁴⁹ Jacobs: οὐ τάφον ἐκ θανάτου ἀγαθόν ⁵⁰ Hemsterhuys: ἐκ γαίης

⁵¹ Jacobs: ὅν ποτε

BOOK III

Hippothous built this tomb for famous
Hyperanthes,
In unspeakable suffering at the death of a holy
countryman,
When once to the Aegean depths some god the
illustrious blossom
Snatched, as a great gale o'erswept the face of the
water.

14. I decided not to go back to Perinthus but travelled through Asia to Great Phrygia and Pamphylia, and there, in want of a livelihood and in distress at my misfortune, I took up banditry. At first I was an underling in a gang but in the end I put together a gang of my own in Cilicia. It had a substantial reputation until my men were captured not long before I spotted you. 15. This is the bad luck in my own tale, and now you, my friend, must tell me yours. It is obvious that you are under some great compulsion that accounts for your wandering."

Habrocomes explained that he was Ephesian and that he had fallen in love with a girl and married her, and told of the prophecies, the voyage, the pirates, Apsyrtus and Manto, his imprisonment and flight, the goatherd and the journey to Cilicia. 2. While he was still speaking, Hippothous joined him in mourning, saying "Parents! Native land that I will never set eyes on again! Hyperanthes, dearest of all to me! You at least will set eyes on your beloved again, Habrocomes, and one day recover her, but I can never see Hyperanthes again." 3. As he spoke he showed the lock of hair and wept upon it. When they both had had

ἀμφότεροι ἀποβλέψας εἰς τὸν Ἀβροκόμην ὁ Ἰππόθοος
 “ἄλλο” ἔφη “σοι [ὀλίγου]⁵² διήγημα παρηήλθον οὐκ
 εἰπών· 4. πρὸ ὀλίγου τοῦ τὸ ληστήριον ἀλῶναι ἐπέστη
 τῷ ἄντρῳ κόρη καλὴ πλανωμένη τὴν ἡλικίαν ἔχουσα
 τὴν αὐτὴν σοὶ καὶ πατρίδα ἔλεγε τὴν σὴν· πλέον γὰρ
 οὐδὲν ἔμαθον· ταύτην ἔδοξε τῷ Ἄρει θῦσαι. καὶ δὴ
 πάντα ἦν παρεσκευασμένα καὶ ἐπέστησαν οἱ διώ-
 κοντες. καὶ γὰρ ἐξέφυγον, ἡ δὲ οὐκ οἶδα ὅ τι ἐγένετο.
 5. ἦν δὲ καλὴ πάνυ, Ἀβροκόμη, καὶ ἐσταλμένη λιτῶς·
 κόμη ξανθὴ, χαριέντες ὀφθαλμοί.” ἔτι λέγοντος αὐτοῦ
 ἀνεβόησεν Ἀβροκόμης “τὴν ἐμὴν Ἀνθίαν ἐώρακας,
 Ἰππόθοε. ποῦ δὲ ἄρα καὶ πέφευγε; τίς δὲ αὐτὴν ἔχει
 γῆ; ἐπὶ Κιλικίαν τραπώμεθα, ἐκείνην ζητήσωμεν· οὐκ
 ἔστι πόρρω τοῦ ληστηρίου. 6. ναὶ πρὸς αὐτοῦ σε
 ψυχῆς Ὑπεράνθους, μὴ με ἐκὼν ἀδικήσης, ἀλλ’ ἴωμεν
 ὅπου δυνησόμεθα Ἀνθίαν εὔρειν.” ὑπισχνεῖται ὁ Ἰπ-
 πόθοος πάντα ποιήσειν. ἔλεγε δὴ ἀνθρώπους δεῖν
 ὀλίγους συλλέξασθαι πρὸς ἀσφάλειαν τῆς ὁδοῦ. 7.
 καὶ οἱ μὲν ἐν τούτοις ἦσαν ἐννοοῦντες ὅπως ὀπίσω τὴν
 εἰς Κιλικίαν ἐλεύσονται, τῇ δὲ Ἀνθία αἱ τριάκοντα
 παρεληλύθεσαν ἡμέραι καὶ παρεσκευάζετο τῷ Περι-
 λάῳ τὰ περὶ τὸν γάμον καὶ ἱερεῖα κατήγετο ἐκ τῶν
 χωρίων πολλὴ δὲ ἡ τῶν ἄλλων ἀφθονία. συμπαρήσαν
 δὲ αὐτῷ οἱ τε οἰκείοι καὶ συγγενεῖς, πολλοὶ δὲ καὶ τῶν
 πολιτῶν συνεώρταζον τὸν Ἀνθίας γάμον.

- 4 Ἐν δὲ τῷ χρόνῳ ὃν ἡ Ἀνθία ληφθεῖσα ἐκ τοῦ
 ληστηρίου <διῆγεν παρὰ τῷ Περιλάῳ>⁵³ ἦλθεν εἰς τὴν
 Ταρσὸν πρεσβύτης Ἐφέσιος ἰατρὸς τὴν τέχνην, Εὐ-
 δοξος τοῦνομα· ἦκε δὲ ναυαγίῳ περιπεσὼν εἰς Αἴ-
 γυπτον πλέων. 2. οὗτος ὁ Εὐδοξος περιῆει μὲν καὶ τοὺς

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their fill of mourning, Hippothous looked at Habrocomes and said, "I left something out of the tale I told you. 4. Shortly before my gang was captured, a beautiful girl came upon our cave in her wanderings; she was the same age as you and said that she was from your country. I found out nothing else. We decided to sacrifice her to Ares, and in fact everything was ready when the posse came upon us. I got away, but I don't know what became of her. 5. She was very beautiful, Habrocomes, and wearing inexpensive clothing; blonde hair, sexy eyes." While he was still speaking, Habrocomes cried out, "It was my Anthia you saw, Hippothous! But where has she fled? What land holds her? Let's go back to Cilicia, let's look for her! She cannot be far from the hideout. 6. By the soul of your own Hyperanthes, please don't deliberately wrong me, but let's go where we can find Anthia!" Hippothous promised to do all he could, and in fact said that they should recruit a few men for safety on the trip. 7. That was their situation as they made plans to return to Cilicia. Meanwhile, Anthia's thirty days had passed and preparations for Perilaus' wedding were underway: sacrificial victims were being brought in from the countryside and there was a great abundance of everything else. His friends and family were gathered, and many of the citizens were celebrating Anthia's marriage as well.

While Anthia, snatched from the hideout, <was sojourning with Perilaus> there came to Tarsus an elderly Ephesian, a doctor by trade, named Eudoxus.³⁵ He arrived after being shipwrecked on a voyage to Egypt. 2. This Eudoxus made the rounds of the most respectable men in

³⁵ "Of Good Repute"; a conventional name.

ἄλλους ἄνδρας ὅσοι Ταρσέων εὐδοκιμώτατοι, οὓς μὲν ἐσθῆτας, οὓς δὲ ἀργύριον αἰτῶν διηγούμενος ἐκάστω τὴν συμφορὰν, προσῆλθε δὲ καὶ τῷ Περιλάῳ καὶ εἶπεν ὅτι Ἐφέσιος καὶ ἰατρὸς τὴν τέχνην. 3. ὁ δὲ αὐτὸν λαβὼν ἄγει πρὸς τὴν Ἀνθίαν ἡσθήσεσθαι νομίζων ἀνδρὶ ὀφθέντι Ἐφεσίῳ. ἡ δὲ ἐφιλοφρονεῖτό τε τὸν Εὐδοξον καὶ ἀνεπνυθάνετο εἴ τι περὶ τῶν αὐτῆς λέγειν ἔχοι· ὁ δὲ ὅτι οὐδὲν ἐπίσταιτο μακρὰς αὐτῷ τῆς ἀποδημίας τῆς ἀπὸ Ἐφέσου γεγενημένης· ἀλλ' οὐδὲν ἦττον ἔχαιρεν αὐτῷ ἢ Ἀνθία ἀναμνησκομένη τῶν οἴκοι. 4. καὶ δὴ συνήθης τε ἐγεγόνει τοῖς κατὰ τὴν οἰκίαν καὶ εἰσῆει παρ' ἕκαστα πρὸς τὴν Ἀνθίαν, πάντων ἀπολαύων τῶν ἐπιτηδείων, αἰεὶ δεόμενος αὐτῆς εἰς Ἐφεσον παραπεμφθῆναι· ἐκεῖ⁵⁴ γὰρ καὶ παῖδες ἦσαν αὐτῷ καὶ γυνή.

5. Ὡς οὖν πάντα τὰ περὶ τὸν γάμον ἐκτετέλεστο τῷ Περιλάῳ, ἐφειστήκει δὲ ἡ ἡμέρα δεῖπνον μὲν αὐτοῖς πολυτελὲς ἡτοίμαστο καὶ ἡ Ἀνθία ἐκεκόσμητο κόσμῳ νυμφικῷ, ἐπαύετο δὲ οὔτε νύκτωρ οὔτε μεθ' ἡμέραν δακρύουσα, ἀλλ' αἰεὶ πρὸ ὀφθαλμῶν εἶχεν Ἀβροκόμην. 2. ἐνενοεῖτο δὲ ἅμα πολλά, τὸν ἔρωτα, τοὺς ὄρκους, τὴν πατρίδα, τοὺς πατέρας, τὴν ἀνάγκην, τὸν γάμον. καὶ δὴ καθ' αὐτὴν γενομένη καιροῦ λαβομένη σπαράξασα τὰς κόμας “ὦ πάντα ἄδικος ἐγὼ” φησὶ “καὶ πονηρά, ὡς οὐχὶ τοῖς ἴσοις Ἀβροκόμην ἀμείβομαι. 3. ὁ μὲν γε ἵνα ἐμὸς ἀνὴρ μείνη καὶ δεσμὰ ὑπομένει καὶ βασάνους καὶ ἴσως που καὶ τέθνηκεν, ἐγὼ δὲ καὶ ἐκείνων ἀμνημονῶ καὶ γαμοῦμαι δυστυχῆς καὶ τὸν ὑμέναιον ἄσει τις ἐπ' ἐμοὶ καὶ ἐπ' εὐνήν ἀφίξομαι τὴν Περιλάου. 4. ἀλλ', ὦ φιλτάτη μοι πασῶν Ἀβροκόμου ψυχῆ, μηδέν τι ὑπὲρ ἐμοῦ λυπηθῆς· οὐ γὰρ <ἄν> ποτε ἐκούσα ἀδικήσαιμί σε· ἐλεύσομαι καὶ

BOOK III

Tarsus, begging clothing from some, money from others, recounting to each one his misfortune. He paid a visit to Perilaus too, and told him that he was an Ephesian and a doctor by trade. 3. Perilaus took him to meet Anthia, thinking that she would be glad to see someone from Ephesus. She kindly received Eudoxus and tried to find out if he had anything to tell her about her own family, but he replied that he knew nothing, having been away from Ephesus for so long. Nevertheless Anthia enjoyed his company, since he reminded her of her home town. 4. And so he became a friend of the family and saw Anthia each time he visited, enjoying every amenity and always asking her to send him back to Ephesus, for his wife and children were there.

When Perilaus had completed all preparations for the wedding and the day had come, a lavish dinner was ready for them and Anthia was adorned in bridal array. But her tears did not stop night or day, and she kept Habrocomes ever before her eyes. 2. Much was on her mind all at once: her love, her oaths, her homeland, her parents, her predicament, her marriage. And so when she was by herself she took the opportunity to tear her hair and cry, "How utterly unfair I am, how vile, not to treat Habrocomes as he treats me! 3. He is the one who suffers imprisonment and torture, and for all I know is even dead, so that he can remain my husband, while I forget all that and unhappily marry. Yes, someone will sing my bridal hymn, and I will end up in Perilaus' bed. 4. Habrocomes, soul dearest of all to me, suffer no pain on my account: I would never willingly

5

μέχρι θανάτου μείνασα νύμφη σή.” 5. ταῦτα εἶπε καὶ ἀφικομένον παρ’ αὐτὴν τοῦ Εὐδόξου τοῦ Ἐφεσίου ἱατροῦ ἀπαγαγοῦσα αὐτὸν ἐπ’ οἴκημά τι ἡρεμαῖον προσπίπτει τοῖς γόνασιν αὐτοῦ καὶ ἱκετεύει μηδενὶ κατειπεῖν τῶν ῥηθησομένων μηδὲν καὶ ὀρκίζει τὴν πάτριον θεὸν Ἄρτεμιν συμπράξαι πάντα ὅσα ἂν αὐτοῦ δεηθῆ. 6. ἀνίστησιν αὐτὴν ὁ Εὐδόξος πολλὰ θρηνοῦσαν καὶ θαρρεῖν παρεκάλει καὶ ἐπώμινε πάντα ποιήσειν ὑπισχνούμενος. λέγει δὴ αὐτῷ τὸν Ἀβροκόμου ἔρωτα καὶ τοὺς ὄρκους τοὺς πρὸς ἐκείνον καὶ τὰς περὶ τῆς σωφροσύνης συνθήκας. 7. καὶ “εἰ μὲν ἦν ζῶσαν” ἔφη “με ἀπολαβεῖν ζῶντα Ἀβροκόμην ἢ λαθεῖν ἀποδράσασαν ἐντεῦθεν περὶ τούτων ἂν ἐβουλευόμην, ἐπειδὴ δὲ ὁ μὲν τέθνηκε, φυγεῖν δὲ ἀδύνατον καὶ τὸν μέλλοντα ἀμήχανον ὑπομῆναι γάμον, οὔτε γὰρ τὰς συνθήκας παραβήσομαι τὰς πρὸς Ἀβροκόμην οὔτε τὸν ὄρκον ὑπερόψομαι, σὺ τοίνυν βοηθὸς ἡμῖν γενοῦ φάρμακον εὐρών ποθεν ὁ κακῶν με ἀπαλλάξει τὴν κακοδαίμονα. 8. ἔσται δὲ ἀντὶ τούτων σοι πολλὰ μὲν καὶ παρὰ τῶν θεῶν, οἷς ἐπεύξομαι καὶ πρὸ τοῦ θανάτου πολλάκις ὑπὲρ σοῦ, αὐτὴ δέ σοι καὶ ἀργύριον δώσω καὶ τὴν παραπομπὴν ἐπισκενάσω. δυνήσῃ δὲ πρὸ τοῦ πυθέσθαι τινὰ ἐπιβὰς νεὼς τὴν ἐπ’ Ἐφέσου πλεῖν. ἐκεῖ δὲ γενόμενος ἀναζητήσας τοὺς γονεῖς Μεγαμήδη τε καὶ Εὐύππην ἄγγελλε αὐτοῖς τὴν ἐμὴν τελευτὴν καὶ πάντα τὰ κατὰ τὴν ἀποδημίαν <καὶ> ὅτι Ἀβροκόμης ἀπόλωλε λέγε.” 9. εἰπούσα τῶν ποδῶν αὐτοῦ προκυλίετο καὶ ἐδέϊτο μηδὲν ἀντειπεῖν αὐτῇ δοῦναί τε τὸ φάρμακον. καὶ προκομίσασα εἴκοσι μνᾶς ἀργυρίου περιδέραιά τε αὐτῆς, ἦν δὲ αὐτῇ πάντα ἄφθονα, πάντων γὰρ ἔξουσίαν εἶχε τῶν Περιλάου, δίδωσι τῷ Εὐδόξῳ. ὁ δὲ βουλευσάμενος πολλὰ καὶ τὴν

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wrong you. I will be there, your steadfast bride until I die." 5. She had just finished speaking when Eudoxus, the Ephesian physician, arrived at her door. She took him away to a quiet room, fell at his knees, and begged him to say nothing to anyone of what she was about to tell him, making him swear by their ancestral goddess Artemis to assist her in everything she might ask of him. 6. Eudoxus made her get up as she bewailed her many sorrows, urged her to take heart, and promised on oath to do it all. Then she told him about her love of Habrocomes, her oaths to him, and her vows of chastity. 7. "If I could live to recover Habrocomes alive," she said, "or get away from here unnoticed, that would be my plan. But since he is dead, flight is impossible, and to endure my impending marriage is out of the question, for I will never transgress my pact with Habrocomes or disregard my oath, please come to my aid by finding some drug that will free me, so unhappy, from my torments. 8. For this you will have substantial rewards from the gods: before my death I will pray to them repeatedly on your behalf. And I myself will give you money and arrange for your transport home. You will be able to board a ship before anyone finds out and sail to Ephesus. When you get there, seek out my parents Megamedes and Euhippe and tell them how my life ended, everything that happened when I was away, and that Habrocomes is no more." 9. With these words she rolled at his feet and begged him not to refuse but to give her the poison. She produced twenty minas³⁶ in cash and her necklaces, for she had plenty of everything, having charge of all that Perilaus owned, and she gave this to Eudoxus.

³⁶ An anachronism, since the mina (worth 100 drachmas) went out of use in the Hellenistic era.

κόρην οἰκτεῖρας τῆς συμφορᾶς καὶ τῆς εἰς Ἐφεσον ἐπιθυμῶν ὁδοῦ καὶ τοῦ ἀργυρίου καὶ τῶν δώρων ἠττώμενος ὑπισχνεῖται δώσειν τὸ φάρμακον καὶ ἀπῆει κομιῶν. 10. ἡ δὲ ἐν τούτῳ πολλὰ καταθρηνεῖ τὴν τε ἡλικίαν κατοδυρομένη τὴν ἑαυτῆς καὶ ὅτι μέλλοι πρὸ ὥρας ἀποθανεῖσθαι λυπουμένη, πολλὰ δὲ Ἀβροκόμην ὡς παρόντα ἀνεκάλει. 11. ἐν τούτῳ ὀλίγον διαλιπὼν ὁ Εὐδοξος ἔρχεται κομίζων θανάσιμον <μέν> οὐχὶ φάρμακον, ὑπνωτικὸν δέ, ὡς μή τι παθεῖν τὴν κόρην καὶ αὐτὸν ἐφοδίων τυχόντα ἀνασωθῆναι. λαβοῦσα δὲ ἡ Ἀνθία καὶ πολλὴν γνοῦσα χάριν αὐτὸν ἀποπέμπει. καὶ ὁ μὲν εὐθὺς ἐπιβὰς νεὼς ἐπανήχθη, ἡ δὲ καιρὸν ἐπιτήδειον ἐζήτει πρὸς τὴν πόσιν τοῦ φαρμάκου.

- 6 Καὶ ἤδη μὲν νύξ ἦν, παρεσκευάζετο δὲ ὁ θάλαμος καὶ ἦκον οἱ ἐπὶ τούτῳ τεταγμένοι τὴν Ἀνθίαν ἐξαίροντες. ἡ δὲ ἄκουσα μὲν καὶ δεδακρυμένη ἐξῆει ἐν τῇ χειρὶ κρύπτουσα τὸ φάρμακον. καὶ ὡς πλησίον τοῦ θαλάμου γίνεται οἱ οἰκτεῖροι ἀνευφήμησαν τὸν ὑμέναιον, 2. ἡ δὲ ἀνωδύρετο καὶ ἐδάκρυνε "οὕτως ἐγὼ" λέγουσα "πρότερον ἡγόμην Ἀβροκόμη νυμφίῳ καὶ παρέπεμπεν ἡμᾶς πῦρ ἐρωτικὸν καὶ ὑμέναιος ἦγετο ἐπὶ γάμοις εὐδαίμοσι. 3. νυνὶ δὲ τί ποιήσεις, Ἀνθία; ἀδικήσεις Ἀβροκόμην τὸν ἄνδρα, τὸν ἐρώμενον, τὸν διὰ σὲ τεθνηκότα; οὐχ οὕτως ἄναυδρος ἐγὼ οὐδὲ ἐν τοῖς κακοῖς δειλή. δεδόχθω ταῦτα, πίνωμεν τὸ φάρμακον· Ἀβροκόμην <μόνον>⁵⁵ εἶναί μοι δεῖ ἄνδρα· ἐκείνον καὶ τεθνηκότα βούλομαι." 4. ταῦτα ἔλεγε καὶ ἦγετο εἰς τὸν θάλαμον. καὶ δὴ μόνη μὲν ἐγεγόνει, ἔτι δὲ Περίλαος μετὰ τῶν φίλων εὐωχεῖτο. σκηψαμένη δὲ τῇ ἀγωνία ὑπὸ δύψους κατειλήφθαι ἐκέλευσεν αὐτῇ τινι τῶν οἰκετῶν ὕδωρ ἐνεγκεῖν, ὡς δὴ πιομένη. καὶ δὴ κομισθέντος ἐκπώματος λαβοῦσα οὐδενὸς ἔνδον αὐτῇ

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He pondered the matter carefully, felt sorry for the girl's plight, wanted the trip back to Ephesus, was vanquished by the money and gifts, promised to give her the poison, and went off to get it. 10. In the interval she lamented copiously, bewailing her own youth and grieving that she was about to die before her time, and she called out to Habrocomes as if he were there. 11. Meanwhile Eudoxus was not gone for long and arrived with a drug that would cause not death but sleep, so that no harm would come to the girl and he would get his travel money and return safely. Anthia accepted the drug with deep gratitude and sent him on his way. He boarded a ship at once and sailed away, while she looked for a suitable opportunity to drink the poison.

Now it was night; the bridal chamber was made ready and those assigned to the task had arrived to collect Anthia. She set forth unwillingly and in tears, hiding the poison in her hand. As she drew near the chamber, the family sang the bridal hymn. 2. But she grieved and wept: "This is the way," she said, "that I was once taken to my bridegroom Habrocomes. A fire of love escorted us and a bridal hymn celebrated a happy marriage. 3. But what will you do this time, Anthia? Will you wrong your husband Habrocomes, the one you love, the one who died for you? I am no such coward or so worthless in adversity. My decision stands: let us drink the poison. Habrocomes must be my <only> husband, and I want him even if he is dead." 4. With these words she was led into the bridal chamber. Now she was by herself, while Perilaus was still at the feast with his friends. Pretending that her anxiety had made her thirsty, she told one of the servants to bring her water to drink. And when a

⁵⁵ Castiglioni cl. 4.5.3

παρόντος ἐμβάλλει τὸ φάρμακον καὶ δακρύσασα 5. “ὦ φιλάτου” φησὶν “Ἀβροκόμου ψυχῆ, ἰδοὺ σοὶ τὰς ὑποσχέσεις ἀποδίδωμι καὶ ὁδὸν ἔρχομαι τὴν παρὰ σὲ δυστυχῆ μὲν ἀλλ’ ἀναγκαίαν. καὶ δέχου με ἄσμενος καὶ μοι παρέχε τὴν ἐκεῖ μετὰ σοῦ δίαιταν εὐδαίμονα.” εἰποῦσα ἔπιε τὸ φάρμακον καὶ εὐθὺς ὕπνος τε αὐτὴν κατέχε καὶ ἔπιπτεν εἰς γῆν καὶ ἐποίει τὸ φάρμακον ὅσα ἐδύνατο.

- 7 Ὡς δὲ εἰσῆλθεν ὁ Περίλαος εὐθὺς ἰδὼν τὴν Ἀνθίαν κειμένην ἐξεπλάγη καὶ ἀνεβόησε θόρυβός τε πολλὸς τῶν κατὰ τὴν οἰκίαν ἦν καὶ πάθη συμμιγῆ, οἰμωγῆ, φόβος, ἔκπληξις. οἱ μὲν ᾤκτειρον τὴν δοκοῦσαν τεθνηκέναι, οἱ δὲ συνήχθοντο Περιλάω, πάντες δὲ ἐθρήνουν τὸ γεγονός. 2. ὁ δὲ Περίλαος τὴν ἐσθῆτα περιρρηξάμενος ἐπιπεσὼν τῷ σώματι “ὦ φιλάτη μοι κόρη” φησὶν, “ὦ πρὸ τῶν γάμων καταλιποῦσα τὸν ἐρώοντα ὀλίγαις ἡμέραις νύμφη Περιλάου γενομένη, εἰς οἶόν σε θάλαμον τὸν τάφον ἄξομεν. 3. εὐδαίμων ἄρα ὅστις ποτὲ Ἀβροκόμης ἦν· μακάριος ἐκεῖνος ὡς ἀληθῶς, τηλικαῦτα παρ’ ἐρωμένης λαβὼν δῶρα.” ὁ μὲν τοιαῦτα ἐθρήνει, περιβεβλήκει δὲ ἅπασαν καὶ ἠσπάζετο χεῖράς τε καὶ πόδας “νύμφη” λέγων “ἀθλία, γύναι δυστυχέστερα.” 4. ἐκόσμει δὲ αὐτὴν πολυτελῆ⁵⁶ ἐσθῆτα ἐνδύων, πολλὴν δὲ περικτιλθεῖς χρυσόν. καὶ οὐκέτι φέρων τὴν θεὰν ἡμέρας γενομένης ἐνθέμενος κλίνῃ τὴν Ἀνθίαν, ἣ δὲ ἐκεῖτο ἀναισθητοῦσα, ἤγειν εἰς τοὺς πλησίον τῆς πόλεως τάφους κἀνταῦθα κατέθετο ἔντινι οἰκίματι πολλὰ μὲν ἐπισφάξας ἱερεῖα, πολλὴν δὲ ἐσθῆτα καὶ κόσμον ἄλλον ἐπικαύσας.

- 8 Ὁ μὲν ἐκτελέσας τὰ νομιζόμενα ὑπὸ τῶν οἰκείων εἰς τὴν πόλιν ἤγετο, καταλειφθείσα δὲ ἐν τῷ τάφῳ ἣ Ἀνθία ἑαυτῆς γενομένη καὶ συνείσα ὅτι μὴ τὸ φάρ-

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cup was brought, she took it when no one was in the chamber with her and put in the drug, weeping as she said, 5. "Soul of dearest Habrocomes, look: I am keeping my promises and coming to you, a journey sad but necessary. Welcome me with gladness, and make my life there with you a happy one." With these words she drank, at once fell into a deep sleep, and sank to the floor as the drug exerted its force.

As Perilaus came in and at once saw Anthia prostrate, 7 he was stunned and cried out, and throughout the household there was considerable hubbub and confused emotions: grief, fear, astonishment. Some felt sorry for the girl who seemed to be dead, others shared Perilaus' grief, all lamented what had happened. 2. Perilaus tore his clothing and fell upon the body. "My dearest girl," he cried, "you have abandoned your lover before your marriage, after being Perilaus' intended bride for only a few days. To a fine bridal chamber will I be carrying you—the tomb! 3. Lucky Habrocomes, whoever he was, a man truly fortunate to receive such gifts from a beloved girl." Such were his lamentations as he embraced her all over and clung to her hands and feet, saying "Poor bride, unfortunate woman!" 4. He decked her out in fine clothing and adorned her with lots of gold. No longer able to bear the sight, he put Anthia on a bier the next day, for she still lay unconscious, and took her to the tombs near the town, where he laid her in a vault after sacrificing many victims and burning much clothing and other apparel.

After he had performed the customary ceremonies he 8 was taken back to town by his household, but Anthia, left behind in the tomb, came to, realized that the drug had not

56 Schmidt: πολλήν

μακον θανάσιμον ἦν, στενάξασα καὶ δακρύσασα “ὦ ψευδάμενόν με τὸ φάρμακόν” φησιν, “ὦ κωλύσαν ὁδεύσαι πρὸς τὸν Ἀβροκόμην ὁδὸν εὐτυχῆ· ἐσφάλην ἄρα παντάλαινα⁵⁷ καὶ τῆς ἐπιθυμίας τοῦ θανάτου. 2. ἀλλὰ ἔνεστί γε ἐν τῷ τάφῳ μείναςαν τὸ ἔργον ἐργάσασθαι τοῦ φαρμάκου λιμῶ· οὐ γὰρ <ἂν> ἐντευθέν μέ τις ἀνέλοιτο οὐδ’ ἂν ἐπίδοιμι τὸν ἥλιον οὐδ’ [ἂν] εἰς φῶς ἐλεύσομαι.” ταῦτα εἰπούσα ἐκαρτέρει τὸν θάνατον προσδεχομένη γενναίως. 3. ἐν δὲ τούτῳ νυκτὸς ἐπιγενομένης λησταὶ τινες μαθόντες ὅτι κόρη τέθραπται πλουσίως καὶ πολὺς μὲν αὐτῇ κόσμος συγκατάκειται γυναικείος, πολὺς δὲ ἄργυρος καὶ χρυσὸς ἦλθον ἐπὶ τὸν τάφον καὶ ἀναρρήξαντες τοῦ τάφου τὰς θύρας εἰσελθόντες τὸν τε κόσμον ἀνηροῦντο καὶ τὴν Ἀνθίαν ζῶσαν ὀρώσι. μέγα δὲ καὶ τοῦτο κέρδος ἠγούμενοι ἀνίστων τε αὐτὴν καὶ ἄγειν ἐβούλοντο. 4. ἡ δὲ τῶν ποδῶν αὐτῶν προκυλιόμενη πολλὰ ἐδεῖτο “ἄνδρες, οἷτινές ποτέ ἐστε” λέγουσα “τὸν μὲν κόσμον τοῦτον ἅπαντα ὅστις ἐστὶ καὶ ἅπαντα τὰ συνταφέντα λαβόντες κομίζετε, φείσασθε δὲ τοῦ σώματος. 5. δυοῖν ἀνάκειμαι θεοῖς, Ἐρωτὶ καὶ Θανάτῳ· τούτοις ἐάσατε σχολάσαι με. ναὶ πρὸς τῶν θεῶν αὐτῶν τῶν πατρῶων ὑμῶν, μὴ με ἡμέρα δείξῃτε τὴν ἄξια νυκτὸς καὶ σκότους δυστυχούσαν.” ταῦτα ἔλεγεν· οὐκ ἔπειθε δὲ τοὺς ληστὰς, ἀλλ’ ἐξαγαγόντες αὐτὴν τοῦ τάφου κατήγαγον ἐπὶ θάλατταν καὶ ἐνθέμενοι σκάφει τὴν εἰς Ἀλεξάνδρειαν ἀνήγοντο, ἐν δὲ τῷ πλοίῳ ἐθεράπευον αὐτὴν καὶ θαρρεῖν παρεκάλουν. 6. ἡ δὲ ἐν οἴοις κακοῖς ἐγεγόνει πάλιν ἐννοήσασα θρηνοῦσα καὶ ὀδυρομένη “πάλιν” ἔφησε “λησταὶ καὶ θάλασσα, πάλιν αἰχμᾶ-

⁵⁷ Jacobs: πάντα καινὰ

BOOK III

been fatal, and with groans and tears said, "Ah, the drug has deceived me, has kept me from journeying a happy journey to Habrocomes. In my complete misery I have been foiled even in my desire for death! 2. But by staying in the tomb I can still fulfill the drug's purpose by starvation. No one would carry me off from here, I could not look upon the sun, and I will not move toward the light." With these words she steeled herself as she valorously awaited death. 3. Meanwhile some pirates heard that a girl had been given a lavish burial and that a lot of female finery as well as much silver and gold was interred with her. After nightfall they went to the tomb, broke open the door, entered the tomb, carried off the finery, and saw that Anthia was alive. Thinking this too a great windfall, they raised her up and wanted to take her away. 4. But she rolled at their feet and repeatedly entreated them. "Gentlemen, whoever you are," she said, "take away this finery, all there is of it, and everything buried with me, but spare my body. 5. I am an offering to two gods, Love and Death: let me devote myself to them. In the name of your own native gods, do not expose me to the light of day, when my misfortunes call for night and darkness." This was her plea, but she did not convince the pirates: they led her from the tomb, took her down to the shore, put her aboard a skiff, and set off with her toward Alexandria.³⁷ On the boat they looked after her and encouraged her to take heart. 6. But she was back again to dwelling on the enormity of her troubles, and with wails and lamentation said, "Once again pirates and

³⁷ The capital city of Egypt, founded in 332/1 BCE.

λωτος ἐγώ, ἀλλὰ νῦν δυστυχέστερον ὅτι μὴ μετὰ Ἀβροκόμου. 7. τίς με ἄρα ὑποδέξεται γῆ; τίνας δὲ ἀνθρώπους ὄψομαι; μὴ Μοῖριν ἔτι, μὴ Μαντώ, μὴ Περίλαον, μὴ Κιλικίαν· ἔλθοιμι δὲ ἔνθα δὴ κἂν τάφον Ἀβροκόμου μόνον ὄψομαι.” ταῦτα ἐκάστοτε ἐδάκρυε καὶ αὐτὴ μὲν οὐ ποτόν, οὐ τροφήν προσίετο, ἠνάγκαζον δὲ οἱ λησταί.

- 9 Καὶ οἱ μὲν ἀνύσαντες ἡμέραις οὐκ ὀλίγαις τὸν πλοῦν κατήραν εἰς Ἀλεξάνδρειαν κἀνταῦθα ἐξεβίβασαν τὴν Ἀνθίαν καὶ διέγνωσαν [ἐκ τοῦ πλοῦ]⁵⁸ παραδοῦναί τισιν ἐμπόροις· ὁ δὲ Περίλαος μαθὼν τὴν τοῦ τάφου διορυγὴν καὶ τοῦ σώματος ἀπώλειαν ἐν πολλῇ καὶ ἀκατασχέτῳ λύπῃ ἦν. 2. ὁ δὲ Ἀβροκόμης ἐζήτηε καὶ ἐπολυπραγμόνει εἴ τις ἐπίσταιτο κόρην ποθὲν ξένην αἰχμάλωτον μετὰ ληστῶν ἀχθεῖσαν, ὡς δὲ οὐδὲν εὔρειν ἀποκαμῶν ἦλθεν οὐ κατήγοντο. δεῖπνον δὲ αὐτοῖς οἱ περὶ τὸν Ἰππόθοον παρεσκεύασαν, 3. καὶ οἱ μὲν ἄλλοι ἐδειπνοποιοῦντο, ὁ δὲ Ἀβροκόμης πάνυ ἄθυμος ἦν καὶ αὐτὸν ἐπὶ τῆς εὐνῆς ῥύψας ἔκλαιε καὶ ἔκειτο οὐδὲν προσιέμενος. 4. προιοῦσι δὲ τοῦ πότου⁵⁹ [ὁ κύριος]⁶⁰ τοῖς περὶ τὸν Ἰππόθοον παροῦσα καὶ τις πρεσβύτευς ἄρχεται διηγῆματος, ἧ ὄνομα Χρυσίου. “ἀκούσατέ” ἔφη, “ὦ ξένοι, πάθους οὐ πρὸ πολλοῦ γενομένου ἐν τῇ πόλει. 5. Περίλαός τις, ἀνὴρ τῶν τὰ πρῶτα δυναμένων, ἄρχειν μὲν ἐχειροτονήθη τῆς εἰρήνης τῆς ἐν Κιλικίᾳ, ἐξελθὼν δὲ ἐπὶ ληστῶν ζήτησιν ἤγαγέ τινας συλλαβὼν ληστὰς καὶ μετ’ αὐτῶν κόρην καλὴν καὶ ταύτην ἔπειθεν αὐτῷ γαμηθῆναι. 6. καὶ πάντα μὲν τὰ πρὸς τὸν γάμον ἐκτετέλεστο, ἧ δὲ εἰς τὸν

⁵⁸ Locella ⁵⁹ Hemsterhuys: προσ- et τόπου

⁶⁰ Salvini: εὐκαίρως Jacobs: καιρίως Peerlkamp

BOOK III

seal! Once again I am a captive, but this time more miserably, being without Habrocomes. 7. So what country will have me? And what people will I see there? Not Moeris again, not Manto, not Perilaus, not Cilicia. Let me go where I might at least see Habrocomes' tomb." At these thoughts she wept at every turn, and though she herself would take no food, no drink, the pirates forced her.

They finished their rather lengthy voyage and made port at Alexandria. There they put Anthia ashore and decided to hand her over to some slave dealers. Meanwhile Perilaus, having learned of the break-in at the tomb and the loss of the body, was in deep and uncontrollable pain, 2. while Habrocomes pursued his search and was busy asking if anyone knew anything about a foreign girl brought in with pirates as a captive. Finding nothing, he returned exhausted to their lodging. Hippothous' men made themselves a meal, 3. but while the others were having their meal, Habrocomes was very dispirited, threw himself on his bed, began to cry, and lay there without taking anything to eat. 4. As Hippothous' gang progressed to the drinking, an old lady by the name of Chrysium,³⁸ who was with them, began a story. "Listen, strangers," she said, "to a sad story that happened not long ago in the city. 5. A certain Perilaus,³⁹ one of its most powerful men, was elected officer of the peace in Cilicia. He went out to look for pirates and brought in some pirates that he had captured, and with them was a beautiful girl whom he persuaded to marry him. 6. When everything was ready for the wedding, she

³⁸ "Goldie," a common name.

³⁹ See 2.13.

θάλαμον εἰσελθοῦσα, εἴτε μανείσα εἴτε ἄλλου τινὸς ἐρώσα, πιούσα φάρμακόν ποθεν ἀποθνήσκει· οὗτος γὰρ ὁ τοῦ θανάτου τρόπος αὐτῆς ἐλέγето.” ἀκούσας ὁ Ἴππόθοος “αὕτη” ἔφησεν “ἐστὶν ἡ κόρη, ἣν Ἀβροκόμης ζητεῖ.” 7. ὁ δὲ Ἀβροκόμης ἤκουε μὲν τοῦ διηγήματος, παρεῖτο δὲ ὑπὸ ἀθυμίας· ὄψε δὲ καὶ <μόλις>⁶¹ ἀναθορῶν ἐκ τῆς τοῦ Ἴπποθοοῦ φωνῆς “ἀλλὰ νῦν μὲν σαφῶς τέθνηκεν Ἀνθία καὶ τάφος ἴσως αὐτῆς ἐστὶν ἐνθάδε καὶ τὸ σῶμα σῶζεται.” 8. λέγων ἐδείτο τῆς πρεσβύτιδος τῆς Χρυσίου ἀγειν ἐπὶ τὸν τάφον αὐτῆς καὶ δεῖξαι τὸ σῶμα· ἡ δὲ ἀναστενάξασα “τοῦτο γὰρ” ἔφη “τῇ κόρη <τῇ>⁶² ταλαιπώρῳ τὸ δυστυχέστατον· ὁ μὲν γὰρ Περίλαος καὶ ἔθαψεν αὐτὴν πολυτελῶς καὶ ἐκόσμησε, πυθόμενοι δὲ τὰ συνταφέντα λησται ἀνορύξαντες τὸν τάφον τὸν τε κόσμον ἀνείλοντο καὶ τὸ σῶμα ἀφανὲς ἐποίησαν, ἐφ’ οἷς πολλὴ καὶ μεγάλη ζήτησις ὑπὸ Περιλαίου γίνεται.”

- 10 Ἀκούσας ὁ Ἀβροκόμης περιέρρηξε τὸν χιτῶνα καὶ μεγάλως ἀνωδύρετο καλῶς μὲν καὶ σωφρόνως ἀποθανοῦσαν Ἀνθίαν, δυστυχῶς δὲ μετὰ τὸν θάνατον ἀπολομένην. 2. “τίς ἄρα ληστής οὕτως ἐρωτικὸς ἵνα καὶ νεκρᾶς ἐπιθυμήσῃ σου, ἵνα καὶ τὸ σῶμα ἀφέληται; ἀπεστερήθην σοῦ ὁ δυστυχῆς καὶ τῆς μόνης ἐμοὶ παραμυθίας. 3. ἀποθανεῖν μὲν οὖν ἔγνωσται πάντως, ἀλλὰ τὰ πρῶτα καρτερήσω μέχρι πού τὸ σῶμα εὔρω τὸ σὸν καὶ περιβαλὼν ἐμαυτὸν ἐκείνῳ συγκαταθάψω.” ταῦτα ἔλεγεν ὀδυρόμενος, θαρρεῖν δὲ αὐτὸν παρεκάλουν οἱ περὶ τὸν Ἴππόθοον. 4. καὶ τότε μὲν ἀνεπαύσαντο δι’ ὅλης νυκτός, ἔννοια δὲ πάντων Ἀβροκόμην εἰσῆρχετο, Ἀνθίας, τοῦ θανάτου, τοῦ τάφου, τῆς ἀπωλείας. καὶ δὴ καὶ οὐκέτι καρτερῶν λαθῶν πάντα, ἔκειντο δὲ ὑπὸ μέθης οἱ περὶ τὸν Ἴππόθοον, ἔξισιν ὡς

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entered the bridal chamber and, whether she was insane or in love with someone else, she drank poison from somewhere and died: people said this was the manner of her death." When Hippothous heard this he said, "That is the girl Habrocomes is looking for." 7. Habrocomes listened to the story but in despondency ignored it, until at length and with difficulty he leapt up when Hippothous spoke: "Now Anthia is clearly dead, but perhaps her tomb is here and her body is preserved." 8. With these words he asked the old lady Chrysius to lead him to her tomb and show him the body, but she cried out and said, "This is what was most unfortunate for the poor girl: Perilaus buried and adorned her lavishly, but pirates found out what was buried with her, dug up the tomb, snatched the finery, and made off with the body. Accordingly a search by Perilaus is under way far and wide."

When Habrocomes heard this he tore up his tunic and loudly mourned Anthia, dead in fine and chaste fashion but unfortunately lost after death: 2. "What pirate is so enamored as to desire you even dead, as to take even your body away? It is my misfortune to be deprived of the one part of you that would have been a consolation to me. 3. So I am wholly resolved to die, but first I will persevere until I find and embrace your body, then bury myself with it." With these words he mourned, while Hippothous' gang tried to console him. 4. At that point they turned in for the rest of the night, but Habrocomes kept thinking about everything: Anthia, her death, her tomb, her disappearance. Finally unable to bear it any longer, while Hippothous' gang lay prostrate from drinking he pretended to

61 Peerlkamp

62 Jacobs

δή τινος χρήζων καὶ καταλιπὼν πάντας ἐπὶ τὴν θάλατταν ἔρχεται καὶ ἐπιτυγχάνει νεὼς εἰς Ἀλεξάνδρειαν ἀναγομένης καὶ ἐπιβὰς ἀνάγεται ἐλπίζων τοὺς ληστὰς τοὺς συλήσαντας πάντα ἐν Αἰγύπτῳ καταλήψεσθαι. ὠδήγει δὲ αὐτὸν εἰς ταῦτα ἐλπίς δυστυχῆς. 5. καὶ ὁ μὲν ἔπλει τὴν ἐπ' Ἀλεξάνδρειαν, ἡμέρας δὲ γενομένης οἱ περὶ τὸν Ἰππόθοον ἠνιῶντο μὲν ἐπὶ τῷ ἀπαλλαχθῆναι τοῦ Ἀβροκόμου, ἀναλαβόντες δὲ αὐτοὺς ἡμερῶν ὀλίγων ἔγνωσαν τὴν ἐπὶ Συρίας καὶ Φοινίκης ληστεύοντες ἰέναι.

- 11 Οἱ δὲ λησταὶ τὴν Ἀνθίαν εἰς Ἀλεξάνδρειαν παρέδωκαν ἐμπόροις πολὺ λαβόντες ἀργύριον. οἱ δὲ ἔτρεφόν τε αὐτὴν πολυτελῶς καὶ τὸ σῶμα ἐθεράπευον, ζητοῦντες αἰεὶ τὸν ὠνησόμενον κατ' ἀξίαν. 2. ἔρχεται δὴ τις εἰς Ἀλεξάνδρειαν ἐκ τῆς Ἰνδικῆς τῶν ἐκεῖ βασιλέων κατὰ θέαν τῆς πόλεως καὶ κατὰ χρείαν ἐμπορίας, Ψάμμισ τὸ ὄνομα. 3. οὗτος ὁ Ψάμμισ ὄρᾳ τὴν Ἀνθίαν παρὰ τοῖς ἐμπόροις καὶ ἰδὼν ἀλίσκεται καὶ ἀργύριον δίδωσι τοῖς ἐμπόροις πολὺ καὶ λαμβάνει θεράπαιναν αὐτήν. 4. ὠνησάμενος δὲ ἄνθρωπος βάρβαρος [καὶ]⁶³ εὐθὺς ἐπιχειρεῖ βιάζεσθαι καὶ χρῆσθαι πρὸς συνουσίαν· οὐ θέλουσα δὲ τὰ μὲν πρῶτα ἀντέλεγε, τελευταῖον δὲ σκήπτεται πρὸς τὸν Ψάμμιν, δεισιδαίμονες δὲ φύσει βάρβαροι, ὅτι αὐτὴν ὁ πατὴρ γεννωμένην ἀναθείη τῇ Ἰσιδι μέχρις ὥρας γάμων καὶ ἔλεγεν ἔτι τὸν χρόνον ἐνιαυτοῦ τεθεῖσθαι⁶⁴. 5. "ἦν οὖν" φησιν "ἔξυβρίσης εἰς τὴν ἱερὰν τῆς θεοῦ μηνίσει μὲν ἐκείνη, χαλεπὴ δὲ ἡ τιμωρία." πείθεται Ψάμμισ καὶ τὴν θεὸν προσεκύνει καὶ Ἀνθίας ἀπέχεται.

⁶³ Hercher

⁶⁴ Lumb: -τῷ τίθεσθαι

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need something, slipped away, and leaving everyone behind went to the shore, happened on a ship departing for Alexandria, went aboard, and sailed off hoping to catch in Egypt the pirates who had plundered everything. An unfortunate hope it was that led him on this path. 5. In the morning, while Habrocomes was sailing to Alexandria, Hippothous' gang were annoyed at his departure, but after a few days they recovered and decided to travel to Syria and Phoenicia for banditry.

Meanwhile the pirates put in at Alexandria and made a lot of money by selling Anthia to merchants, who kept her at great expense and took care of her appearance, since they were on the lookout for a buyer at the right price. 2. And indeed someone did come to Alexandria from India to see the city and do some shopping, one of the kings there by the name of Psammis.⁴⁰ 3. This Psammis saw Anthia in the merchants' district and at the sight of her was captivated, paid the merchants a lot of money, and took her as a maidservant. 4. As soon as he bought her, the barbaric fellow tried to force himself upon her and use her for sex. She was unwilling and at first refused, but in the end made Psammis the excuse—barbarians are naturally superstitious—that her father had dedicated her at birth to Isis until she was of marriageable age, and she told him that there was still a year before that time came. 5. "So if you violate the goddess' protégé," she said, "she will be angry and your punishment harsh." Psammis believed her, made obeisance to the goddess, and left Anthia alone. 11

⁴⁰ An Egyptian royal name (compare Psammetichus) in Herodotus II 159–60.

- 12 Ἡ δὲ ἔτι παρὰ Ψάμμιδι ἦν φρουρουμένη, ἱερὰ τῆς Ἰσιδος νομιζομένη. ἡ δὲ ναῦς ἢ τὸν Ἀβροκόμην ἔχουσα τοῦ μὲν κατ' Ἀλεξάνδρειαν πλοῦ διαμαρτάνει, ἐκπίπτει δὲ ἐπὶ τὰς ἐκβολὰς τοῦ Νείλου τὴν τε παράλιον⁶⁵ καλουμένην καὶ Φοινίκης ὄση παραθαλάσσιος. 2. ἐκπεσοῦσι δὲ αὐτοῖς ἐπιδραμόντες τῶν ἐκεῖ ποιμένων τά τε φορτία διαρπάζουσι καὶ τοὺς ἄνδρας δεσμεύουσι καὶ ἄγουσιν ὁδὸν ἔρημον πολλὴν εἰς Πηλούσιον τῆς Αἰγύπτου πόλιν καὶ ἐνταῦθα πιπράσκουσιν ἄλλον ἄλλῳ. ὠνεῖται δὲ τὸν Ἀβροκόμην πρεσβύτης στρατιώτης, ἦν δὲ πεπαυμένος, Ἄραξος τοῦνομα. 3. οὗτος ὁ Ἄραξος εἶχε γυναικὰ ὀφθῆναι μιάραν, ἀκουσθῆναι πολὺ χεῖρω, ἅπασαν ἀκρασίαν ὑπερβεβλημένην, Κυνῶ τὸ ὄνομα. αὕτη ἡ Κυνῶ ἐρᾷ τοῦ Ἀβροκόμου εὐθὺς ἀχθέντος εἰς τὴν οἰκίαν καὶ οὐκέτι κατεῖχε, δεινὴ καὶ ἐρασθῆναι καὶ ἀπολαύειν ἐθέλειν τῆς ἐπιθυμίας. 4. ὁ μὲν δὲ Ἄραξος ἠγάπα τὸν Ἀβροκόμην καὶ παῖδα ἐποιεῖτο, ἡ δὲ Κυνῶ προσφέρει λόγον περὶ συνουσίας καὶ δέϊται πείθεσθαι καὶ ἄνδρα ἔχειν ὑπισχνεῖτο [καὶ Ἄραξον ἀποκτενεῖν].⁶⁶ δεινὸν ἐδόκει τοῦτο Ἀβροκόμῃ καὶ πολλὰ ἅμα ἐσκόπει, τὴν Ἀνθίαν, τοὺς ὄρκους, τὴν πολλάκις αὐτὸν σωφροσύνην ἀδικήσασαν ἤδη, τέλος δὲ⁶⁷ ἐγκειμένης τῆς Κυνουῶς συγκατατίθεται. 5. καὶ νυκτὸς γενομένης ἡ μὲν

⁶⁵ Bürger cl. τὰ παράλια ap. Ach. Tat. 3.5.5, 19.2: παραίτιον

⁶⁶ Konstan AN 5 (2007) 38–40

⁶⁷ τέλος δὲ Abresch: δὲ τέλος

⁴¹ These denizens of the Nile delta, more commonly known as *boukoloi* (“herdsmen”), initiated a general Egyptian revolt against the Romans in 172–73 CE and nearly succeeded in capturing Alex-

She remained under watch in Psammis' household, held to be a protégé of Isis, while the ship carrying Habrocomes missed the route to Alexandria and went aground at the mouth of the Nile on the so-called seaboard and coastal area of Phoenicia. 2. Local shepherds⁴¹ attacked them when they were cast ashore, plundered their cargo, bound the men and took them on a long desert road to the Egyptian city of Pelusium,⁴² and sold them there to various buyers. An old retired soldier by the name of Araxus⁴³ bought Habrocomes. 3. This Araxus had a wife foul to behold, much worse to listen to, insatiable beyond all bounds, named Cyno.⁴⁴ This Cyno developed a lust for Habrocomes as soon as he was brought into the house and soon could no longer restrain herself, being dreadfully lustful and eager to indulge her passion. 4. While Araxus liked Habrocomes and treated him like a son, Cyno propositioned him for sex, pressed him to give in, and promised to take him as a husband [and kill Araxus].⁴⁵ Habrocomes thought this dreadful and considered many factors together: Anthia, his oaths, the chastity that had already done him so much harm. In the end, under pressure from Cyno, he agreed to her proposition. 5. After nightfall she

andria before they were subdued as a result of internal factionalism (Dio Cassius 71.4); they figure prominently in the novels of Achilles Tatius (III 9 ff.) and Heliodorus (III 5 ff.). ⁴² An important trading center at the easternmost limit of the Nile delta; modern Tell Farama, about 30 km southeast of Port Said.

⁴³ A toponym not elsewhere attested as a personal name.

⁴⁴ The name ("Bitch," suggesting shamelessness) is the name of Cyrus' foster-mother in Herodotus 1.110-22.

⁴⁵ Evidently an interpolation, in view of Habrocomes' reaction below, when he is told of the murder.

ὡς ἄνδρα ἔξουσα τὸν Ἀβροκόμην τὸν ἸΑραξὸν ἀποκτιννύει καὶ λέγει τὸ πραχθὲν τῷ Ἀβροκόμῃ, ὃ δὲ οὐκ ἐνεγκὼν τὴν τῆς γυναικὸς ἀσέλγειαν ἀπηλλάγη τῆς οἰκίας καταλιπὼν αὐτήν, οὐκ ἂν ποτε μαιφόνῳ συγκατακλιθῆσθαι φήσας. 6. ἡ δὲ ἐν αὐτῇ γενομένη ἅμα τῇ ἡμέρᾳ προσελθοῦσα ἔνθα τὸ πλῆθος τῶν Πηλουσιωτῶν ἦν, ἀνωδύρετο τὸν ἄνδρα καὶ ἔλεγεν ὅτι αὐτὸν ὁ νεώνητος δούλος ἀποκτείνειε καὶ πολλὰ ὅσα ἐπεθρήνει καὶ ἐδόκει λέγειν τῷ πλῆθει πιστά. οἱ δὲ εὐθὺς συνέλαβον τὸν Ἀβροκόμην καὶ δήσαντες ἀνέπεμπον τῷ τῆς Αἰγύπτου τότε ἄρχοντι. καὶ ὁ μὲν δίκην δώσων εἰς Ἀλεξάνδρειαν ἦγετο ὑπὲρ ὧν ἐδόκει τὸν δεσπότην ἸΑραξὸν ἀποκτείνειν.

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slew Araxus, intending to have Habrocomes for a husband, and told Habrocomes of her deed. But he could not bear the woman's depravity, left the house, and abandoned her, saying that he would never go to bed with a murderess. 6. When she recovered herself, she went at daybreak to the Pelusian assembly, started to bewail her husband and accuse the newly purchased slave of killing him, added to her lamentations much else of this sort, and seemed to the assembly to be speaking credibly. They arrested Habrocomes at once, bound him, and turned him over to the current prefect of Egypt. Found guilty on the charge of having murdered his master Araxus, he was taken to Alexandria for punishment.

ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ

- 1 Οἱ δὲ περὶ τὸν Ἰππόθοον ἀπὸ Ταρσοῦ κινήσαντες ἤρσαν τὴν ἐπὶ⁶⁸ Συρίαν πᾶν εἴ τι ἐμποδῶν λάβοιεν ὑποχείριον ποιούμενοι· ἐνέπρησαν δὲ καὶ κόμας καὶ ἄνδρας ἀπέσφαξαν πολλούς· καὶ οὕτως ἐπελθόντες⁶⁹ εἰς Λαοδίκειαν τῆς Συρίας ἔρχονται κἀνταῦθα ἐπεδήμουν οὐκέτι ὡς λησται ἀλλ' ὡς κατὰ θέαν τῆς πόλεως ἦκοντες. 2. ἐνταῦθα ὁ Ἰππόθοος ἐπολυπραγμόνει <εἰ>⁷⁰ ποθεν Ἀβροκόμην εὐρεῖν δυνησεται· ὡς δ' οὐδὲν ἦννε <ἀνα>λαβόντες⁷¹ αὐτοὺς <διὰ>⁷² τῆς Φοινίκης ἐτράποντο κἀκείθεν ἐπ' Αἴγυπτον· ἐδόκει γὰρ αὐτοῖς καταδραμεῖν Αἴγυπτον· 3. καὶ συλλεξάμενοι μέγα ληστήριον ἔρχονται τὴν ἐπὶ Πηλούσιον καὶ τῷ ποταμῷ τῷ Νεῖλῳ πλεύσαντες εἰς Ἐρμούπολιν τῆς Αἰγύπτου καὶ Σχεδιαν ἐμβαλόντες εἰς διώρυγα τοῦ ποταμοῦ τὴν ὑπὸ Μενελάου γενομένην Ἀλεξάνδρειαν μὲν παρήλθον, ἦλθον δὲ ἐπὶ Μέμφιν τὴν ἱεράν τῆς Ἴσιδος κἀκείθεν ἐπὶ Μένδην· 4. παρέλαβον δὲ καὶ τῶν

68 Hemsterhuys: ἐπὶ τὴν

69 Dalmeyda: ἀπ-

70 Hemsterhuys

71 Hemsterhuys

72 O'Sullivan

46 A prosperous harbor city (Strabo 16.2.9), among those named after Laodice by decree of her husband, Antiochus III, in 193 BCE; modern Latakia. 47 X. assembled the following, rather unlikely, itinerary from literary sources.

48 Probably meaning Hermupolis Parva (modern Damanhur), about 70 km southeast of Alexandria.

49 An important commercial transport center (cf. Strabo

BOOK IV

Meanwhile Hippothous' gang moved out from Tarsus and headed for Syria, subduing all opposition that they encountered. They set fire to villages and slaughtered many men, and in this fashion they made their way to Laodicea in Syria,⁴⁶ where they settled in no longer as bandits but as if to see the sights of the city. 2. There Hippothous kept poking around in hopes of somehow being able to find Habrocomes. When he came up with nothing, they collected themselves and travelled through Phoenicia and from there to Egypt, for they planned to ravage Egypt.⁴⁷ 3. They collected a large bandit gang and went to Pelusium, and after sailing on the Nile to the Egyptian Hermupolis⁴⁸ and Schedia,⁴⁹ and putting in to the river canal built by Menelaus⁵⁰ they passed by Alexandria but came to Memphis,⁵¹ sacred city of Isis, and thence to Mendes.⁵² 4. They

17.1.16) about 30 km southeast of Alexandria, near the modern village of Kom-el Giza.

⁵⁰ An artificial channel connecting Alexandria with the Canopic Nile; this Menelaus is probably the brother of Ptolemy I, cf. Diodorus 20.21, 47-53 and Plutarch, *Demetrius* 15-17.

⁵¹ A capital city about 20 km south of Cairo on the west bank of the Nile, second only to Alexandria in importance; modern Mit Rahina and Saqqara.

⁵² Located where the Mendesian tributary of the Nile enters the lake of Tanis; modern Tell El-Ruba. Mendes was important in early times but by the early first century CE had been eclipsed by neighboring Thmuis (Tema El-Amdid).

ἐπιχωρίων κοινωνοὺς τοῦ ληστηρίου καὶ ἐξηγητὰς τῆς ὁδοῦ. διελθόντες μὲν δὴ Ταῦ[τ]α⁷³ ἐπὶ Λεοντῶ ἔρχονται πόλιν καὶ ἄλλας παρελθόντες κώμας οὐκ ὀλίγας, ὧν τὰς πολλὰς ἀφανεῖς, εἰς Κοπτὸν ἔρχονται τῆς Αἰθιοπίας πλησίον. 5. ἐνταῦθα ἔγνωσαν ληστεύειν πολὺ γὰρ πλῆθος ἐμπόρων τὸ διοδεύον ἦν τῶν τε ἐπ' Αἰθιοπίαν καὶ τῶν ἐπὶ Ἰνδικὴν φοιτῶντων· ἦν δὲ αὐτοῖς καὶ τὸ ληστήριον ἀνθρώπων πεντακοσίων. καταλαβόντες δὲ τῆς Αἰθιοπίας τὰ ἄκρα καὶ ἄντ<ρ>α⁷⁴ καταστησάμενοι διέγνωσαν τοὺς παριόντας ληστεύειν.

- 2 Ὁ δὲ Ἀβροκόμης ὡς ἦκε παρὰ τὸν ἄρχοντα τῆς Αἰγύπτου, ἐπεστάλκεσάν τε οἱ Πηλουσιῶται τὰ γενόμενα αὐτῷ καὶ τὸν τοῦ Ἀράξου φόνον καὶ ὅτι οἰκέτης ὦν τοιαῦτα ἐτόλμησε. μαθὼν οὖν ἕκαστα οὐκέτι οὐδὲ πυθόμενος τὰ γενόμενα κελεύει τὸν Ἀβροκόμην ἀγαγόντας προσαρτῆσαι σταυρῷ. 2. ὁ δὲ ἀπὸ μὲν τῶν κακῶν ἀχανῆς ἦν, παρεμυθεῖτο δὲ αὐτὸν τῆς τελευτῆς ὅτι ἐδόκει καὶ Ἀνθίαν τεθνηκέαι. ἄγουσι δὲ αὐτὸν οἷς τοῦτο προσετέτακτο παρὰ τὰς ὄχθας τοῦ Νείλου· ἦν δὲ κρημνὸς ἀπότομος εἰς <τὸ>⁷⁵ ρεῦμα τοῦ ποταμοῦ βλέπων· 3. καὶ ἀναστήσαντες τὸν σταυρὸν προσαρτῶσι σπάρτοις τὰς χεῖρας σφίγγαντες καὶ τοὺς πόδας· τοῦτο γὰρ τῆς ἀνασταυρώσεως ἔθος τοῖς ἐκεῖ καταλιπόντες δὲ ὄχοντο ὡς ἐν ἀσφαλεῖ τοῦ προσηρητη-

⁷³ Hemsterhuys

⁷⁴ Hemsterhuys

⁷⁵ Herwerden

⁵³ Hemsterhuys' plausible emendation; the town (modern Tanta) was 130 km southeast of Alexandria.

⁵⁴ Probably meaning the city on the Pelusiac Nile 18 km. north of Heliopolis; modern Tell el-Yahudiya.

BOOK IV

recruited natives as partners in the bandit gang and guides for the journey. They passed through Taua⁵³ and came to Leontopolis,⁵⁴ and passing through not a few other cities, most of them obscure, they came to Coptus,⁵⁵ near Ethiopia. 5. There they decided to do their banditry, for there was a large crowd of merchants passing through on their way to Ethiopia and India,⁵⁶ and they now had a bandit gang of five hundred men. When they had taken the heights of Ethiopia and set up their caves, they determined to rob the wayfarers.

Meanwhile Habrocomes appeared before the prefect of Egypt, and the Pelusians had written him a report of what had happened, both the murder of Araxus and that it was a slave who had dared such deeds. Hearing the particulars and making no further inquiry into what had happened, he ordered Habrocomes to be taken away and crucified.⁵⁷ 2. He was dumbfounded by his misfortunes, but the idea that Anthia too was dead consoled him about his own end. His assigned escort took him to the banks of the Nile, where there was a sheer cliff overlooking the stream of the river. 3. They raised the cross and bound him to it, tying his hands and feet tight with ropes, for this is the local custom in crucifixion. They left him hanging there and 2

⁵³ On the right bank of the Nile about 27 km north of Luxor; modern Qift. It was largely destroyed by Diocletian's forces after a revolt in 297 CE.

⁵⁶ As Strabo notes (17.1.45), a desert road developed by Ptolemy Philadelphus connected Coptus to the Red Sea, making it a center for trade from India, Arabia, and Ethiopia.

⁵⁷ There is a similar episode in Chariton IV 2.6.

μένου μένοντος. 4. ὁ δὲ ἀποβλέψας εἰς τὸν ἥλιον καὶ τὸ
 ρεῦμα ἰδὼν τοῦ Νείλου “ὦ θεῶν” φησὶ “φιλανθρω-
 πότατε, ὃς Αἴγυπτον ἔχεις, δι’ ὃν καὶ γῆ καὶ θάλασσα
 πᾶσιν ἀνθρώποις πέφηνεν, εἰ μὲν τι Ἀβροκόμης ἀδι-
 κεί καὶ ἀπολοίμην οἰκτρῶς καὶ μείζονα τιμωρίαν εἴ τις
 ἐστὶ ταύτης ὑπόσχοιμι, 5. εἰ δὲ ὑπὸ γυναικὸς προ-
 δέδομαι πονηρᾶς μήτε τὸ Νείλου ρεῦμα μιανθείη ποτὲ
 ἀδίκως ἀπολομένου σώματι⁷⁶ μήτε σὺ τοιοῦτον ἴδοις
 θέαμα, ἄνθρωπον οὐδὲν ἀδικήσαντα ἀπολλύμενον ἐπὶ
 τῆς σῆς ἐνταῦθα <γῆς.” 6. ταῦτα⁷⁷ ἤξαστο καὶ αὐτὸν ὁ
 θεὸς οἰκτεῖρει καὶ πνεῦμα ἐξαίφνης ἀνέμον γίνεται καὶ
 ἐμπίπτει τῷ σταυρῷ καὶ ἀποβάλλει μὲν τοῦ κρημνοῦ
 τὸ γεῶδες εἰς ὃ ἦν ὁ σταυρὸς ἠρεισμένος, ἐμπίπτει δὲ ὁ
 Ἀβροκόμης τῷ ρεύματι καὶ ἐφέρετο οὔτε τοῦ ὕδατος
 αὐτὸν ἀδικούντος οὔτε τῶν δεσμῶν ἐμποδιζόντων οὔτε
 τῶν θηρίων [παρα]βλαπτόντων⁷⁸, ἀλλὰ παραπέμπου-
 τος τοῦ ρεύματος· 7. φερόμενος δὲ εἰς τὰς ἐμβολὰς
 ἔρχεται τὰς εἰς τὴν θάλασσαν τοῦ Νείλου κἀνταῦθα οἱ
 παραφυλάσσοντες λαμβάνουσι αὐτὸν καὶ ὡς δρα-
 πέτην τῆς τιμωρίας ἄγουσι παρὰ τὸν διοικούντα τὴν
 Αἴγυπτον. 8. ὁ δὲ ἔτι μᾶλλον ὀργισθεὶς καὶ πονηρὸν
 εἶναι νομίσας τελέως κελεύει πυρὰν ποιήσαντας ἐπι-
 θέντας καταφλέξαι τὸν Ἀβροκόμην. καὶ ἦν μὲν ἅπαν-
 τα παρεσκευασμένα καὶ ἡ πυρὰ παρὰ τὰς ἐκβολὰς τοῦ
 Νείλου καὶ ἐπετίθετο μὲν ὁ Ἀβροκόμης καὶ τὸ πῦρ
 ὑπετέθειτο⁷⁹, ἄρτι δὲ τῆς φλογὸς μελλούσης ἄπτεσθαι
 τοῦ σώματος ἤρχετο πάλιν ὀλίγα ὅσα ἐδύνατο σῶσαι
 αὐτὸν ἐκ τῶν καθεστῶτων κακῶν. 9. κἀνταῦθα κυμα-
 τοῦται μὲν ὁ Νεῖλος, ἐπιπίπτει δὲ τῇ πυρᾷ τὸ ρεῦμα
 καὶ κατασβέννυσι τὴν φλόγα. θαῦμα δὲ τὸ γενόμενον

⁷⁶ Peerlkamp cl. Ach. Tat. 8.3.2: σώματος

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went away, thinking that he was secured. 4. But he gazed at the sun and looked at the Nile stream, and said, "Kindest of gods, who hold sway over Egypt, through whom both earth and sky are revealed to all mankind, if Habrocomes has done any wrong, let me perish miserably and receive a worse punishment than this, if any there be, 5. but if I have been betrayed by an evil woman, may the Nile stream never be polluted by the body of one unjustly destroyed, and may you never see such a sight, a person who has done no wrong being destroyed on this your very own land." 6. This was his prayer and the god took pity on him: a sudden gust of wind arose, struck the cross, and blew away the soil on the cliff where the cross had been planted. Habrocomes pitched into the stream and was borne away; neither did the water harm him nor his fetters impede him nor the river beasts injure him, but the stream was his escort. 7. He was carried to the mouth of the Nile where it flows into the sea, and there the garrison arrested him and took him before the governor of Egypt as a fugitive from justice. 8. He was even angrier than before, and taking him for an utter criminal ordered them to build a pyre, put Habrocomes on it, and burn him up. Everything was made ready, the pyre by the mouth of the Nile, and Habrocomes was put on it while the fire was laid below, but just as the flame was about to reach his body he said more prayers, what little he could manage, to save him from his present misfortunes. 9. And now the Nile crested and its stream fell on the pyre and extinguished the flame.⁵⁸ To those present this event

⁵⁸ Compare the story of Croesus' salvation in Herodotus 1.87.

⁷⁷ Jackson

⁷⁸ O'Sullivan

⁷⁹ Abresch: ἐπε-

τοῖς παροῦσιν ἦν καὶ λαβόντες ἄγουσι τὸν Ἀβροκόμην πρὸς τὸν ἄρχοντα τῆς Αἰγύπτου καὶ λέγουσι τὰ συμβάντα καὶ τὴν τοῦ Νείλου βοήθειαν διηγούνται. 10. ἐθαύμασεν ἀκούσας τὰ γενόμενα καὶ ἐκέλευσεν αὐτὸν τηρεῖσθαι μὲν ἐν τῇ εἰρκτῇ, ἐπιμέλειαν δὲ ἔχειν πάσαν, “ἕως” ἔφη “μάθωμεν ὅστις ὁ ἄνθρωπός ἐστιν καὶ ὅ τι οὕτως αὐτοῦ μέλει θεοῖς.”

- 3 Καὶ ὁ μὲν ἦν ἐν τῇ εἰρκτῇ, ὁ δὲ Ψάμμιν ὁ τὴν Ἀνθίαν ὠνησάμενος διέγνω μὲν ἀπιέναι τὴν ἐπ’ οἴκου καὶ πάντα πρὸς τὴν ὄδοιπορίαν παρεσκευάζετο, ἔδει δὲ αὐτὸν ὀδεύσαντα τὴν ἄνω Αἴγυπτον ἐπὶ Αἰθιοπίαν ἐλθεῖν ἔνθα ἦν τὸ Ἴπποθόου ληστήριον. 2. ἦν δὲ πάντα εὐτρεπῆ· κάμηλοί τε πολλαὶ καὶ ὄνοι καὶ ἵπποι σκευαγωγοί· ἦν δὲ πολὺ μὲν πλήθος χρυσοῦ,⁸⁰ πολὺ δὲ ἀργύρου, πολλῆ δὲ ἐσθῆς· ἦγε δὲ καὶ τὴν Ἀνθίαν. 3. ἡ δὲ ὡς Ἀλεξάνδρειαν παρελθοῦσα ἐγένετο ἐν Μέμφει, ἠὔχετο τῇ Ἰσιδι στᾶσα πρὸ τοῦ ἱεροῦ· “ὦ μεγίστη θεῶν, μέχρι μὲν νῦν ἀγνή μένω λογιζομένη σὴ καὶ γάμον ἄχραντον Ἀβροκόμη τηρῶ, τὸν τεύθειν δὲ ἐπὶ Ἰνδοὺς ἔρχομαι, μακρὰν μὲν τῆς Ἐφεσίων γῆς, μακρὰν δὲ τῶν Ἀβροκόμου λευφάνων. 4. ἡ σῶσον οὖν ἐν τεύθειν τὴν δυστυχῆ καὶ ζῶντι ἀπόδος Ἀβροκόμη ἢ εἰ πάντως εἴμαρται χωρὶς ἀλλήλων ἀποθανεῖν ἔργασαι τοῦτο· μείναι μὲ σωφρονούσαν τῷ νεκρῷ.” 5. ταῦτα ἠὔχετο καὶ προήεσαν τῆς ὁδοῦ καὶ ἤδη μὲν διεληλύθεισαν Κοπτὸν, ἐνέβαινον[το]⁸¹ δὲ τοῖς Αἰθιόπων ὄροις καὶ αὐτοῖς Ἴπποθόου ἐπιπίπτει καὶ αὐτὸν μὲν τὸν Ψάμμιν ἀποκτιννύει καὶ πολλοὺς τῶν σὺν αὐτῷ καὶ τὰ χρήματα λαμβάνει καὶ τὴν Ἀνθίαν αἰχμάλωτον. 6. συλλεξάμενος δὲ τὰ ληφθέντα χρή-

⁸⁰ Locella: -ίου

⁸¹ Hirschig

was a marvel, and they took Habrocomes and brought him before the prefect of Egypt, told him what had come to pass, and described the Nile's assistance. 10. He marveled at hearing of these events and ordered him to be guarded in the prison but to have every consideration "until" he said "we find out who this person is and why the gods care about him so much."

And so he remained in prison, while Psammis, the purchaser of Anthia, decided to travel homeward and began preparing everything for the journey. He had to travel through upper Egypt on his way to Ethiopia, where Hippothous' bandit gang was. 2. Everything was ready, many camels, asses, and packhorses, along with large quantities of gold and of silver, and lots of clothing. He took Anthia too. 3. When she had left Alexandria and arrived in Memphis, she stood before the temple⁵⁹ and prayed to Isis. "Greatest of goddesses, until now I have remained pure, being considered sacred to you, and I have kept my marriage to Habrocomes undefiled. But I am leaving here for India, far from the land of Ephesus and far from Habrocomes' remains. 4. So either rescue an unfortunate woman from this place and return her to a living Habrocomes or, if it is absolutely fated that we die apart, contrive this: that I remain chaste for his corpse." This was her prayer, and they set out on their journey. They had passed through Coptus and were crossing the boundaries of Ethiopia when Hippothous attacked them. He killed Psammis and many of his retinue, and captured the goods along with Anthia as a prisoner. 6. He collected the captured booty 3

⁵⁹ Cf. Herodotus 2.176.

ματα ἦγεν εἰς ἄντρον τὸ ἀποδεδειγμένον αὐτοῖς εἰς ἀπόθεσιν τῶν χρημάτων. ἐνταῦθα ἦει καὶ ἡ Ἄνθια, οὐκ ἐγνώριζε δὲ Ἰππόθοον οὐδὲ Ἰππόθοος τὴν Ἄνθιαν. ὁπότε δὲ αὐτῆς πύθοιτο ἦτις τε εἶη καὶ πόθεν τὸ μὲν ἀληθὲς οὐκ ἔλεγεν, ἔφασκε δὲ Αἰγυπτία εἶναι ἐπιχώριος⁸² καὶ τὸ ὄνομα Μεμφίτις.

- 4 Καὶ ἡ μὲν ἦν παρὰ τῷ Ἰπποθῳ ἐν τῷ ἄντρῳ τῷ ληστρικῷ, ἐν τούτῳ δὲ μεταπέμπεται τὸν Ἀβροκόμην ὁ ἄρχων τῆς Αἰγύπτου καὶ πυνθάνεται τὰ κατ' αὐτὸν καὶ μανθάνει τὸ διήγημα καὶ οἰκτεῖρει τὴν τύχην καὶ δίδωσι χρήματα καὶ εἰς Ἐφεσον ἄξιον ὑπισχνεῖτο. 2. ὁ δὲ ἅπασαν μὲν ἦδει χάριν αὐτῷ τῆς σωτηρίας, ἐδεῖτο δὲ ἐπιτρέψαι ζητῆσαι τὴν Ἄνθιαν. καὶ ὁ μὲν πολλὰ δῶρα λαβὼν ἐπιβὰς σκάφους ἀνήγετο τὴν ἐπὶ Ἰταλίας, <ὡς> ἐκεῖ πευσόμενός τι [μαθεῖν]⁸³ περὶ Ἄνθιας. ὁ δὲ ἄρχων τῆς Αἰγύπτου μαθὼν τὰ κατὰ τὸν Ἄραξον μεταπεμψάμενος ἀνεσταύρωσε τὴν Κυνῶ.

- 5 Τῆς δὲ Ἄνθιας οὔσης ἐν τῷ ἄντρῳ ἐρᾷ τῶν φρουρούντων αὐτὴν ληστῶν εἰς, Ἀγχίαλος τοῦνομα. οὗτος ὁ Ἀγχίαλος ἦν μὲν τῶν ἀπὸ Συρίας Ἰπποθῳ συνεληλυθῶτων, Λαοδικεὺς τὸ γένος, ἐτιμᾶτο δὲ παρὰ τῷ Ἰπποθῳ νεανικός τε <ὦν>⁸⁴ καὶ μεγάλα ἐν τῷ ληστηρίῳ δυνάμενος. 2. ἐρασθεὶς δὲ αὐτῆς τὰ μὲν πρῶτα λόγους προσέφερεν ὡς πείσων καὶ ἔφασκε λόγῳ λήψεσθαι καὶ παρὰ Ἰπποθοῦ δῶρον αἰτήσειν. 3. ἡ δὲ πάντα ἠρνεῖτο καὶ οὐδὲν αὐτὴν ἐδυσώπει, οὐκ ἄντρον, οὐ δεσμά, οὐ ληστής ἀπειλῶν, ἐφύλασσε δὲ ἑαυτὴν ἔτι Ἀβροκόμη καὶ δοκοῦντι τεθνηκέαι καὶ πολλάκις ἀνεβόα εἶποτε λαθεῖν ἠδύνατο. “Ἀβροκόμου μόνον γυνή

⁸² Cobet: -ίαν et -ιον

⁸³ Suppl. et del. Hirschig

⁸⁴ Hercher

BOOK IV

and took it to a cave designated for the stashing of their booty. Anthia went there too, but she did not recognize Hippothous nor Hippothous Anthia. Whenever he asked her who she was and where from, she did not tell the truth but claimed to be a native Egyptian by the name of Memphitis.

So Anthia stayed with Hippothous in the bandits' cave, 4
but meanwhile the prefect of Egypt summoned Habrocomes, questioned him about himself, learned his story, pitied his lot, gave him money, and promised to send him to Ephesus. 2. He gave him every expression of thanks for his salvation but asked leave to keep searching for Anthia. And so he received many gifts, boarded a boat, and set sail for Italy, thinking to hear news of Anthia there. Meanwhile the prefect of Egypt discovered the truth about Araxus, summoned Cyno, and had her crucified.

While Anthia was in the cave, one of the bandits watching her, named Anchialus,⁶⁰ began to lust for her. This Anchialus, a native of Laodicea, was among those who had accompanied Hippothous from Syria, and he was prized by Hippothous, being lusty and of high standing in the bandit gang. 2. In his lust for her, he began by making propositions to seduce her, expecting to talk her into his clutches and ask for her as a gift from Hippothous. 3. But she refused everything, and nothing intimidated her, not the cave, not the fetters, not the bandit's threats, but she was still saving herself for Habrocomes, even if he seemed to be dead, and many a time when no one could hear her she would cry out, "Let me only remain Habrocomes' wife, 5

⁶⁰ "Seaward"; a town on the Black sea and a proper name in Homer.

μείναι κμι⁸⁵ κὰν ἀποθανεῖν δέη κὰν ὦν πέπονθα χεῖρω παθεῖν.” 4. ταῦτα εἰς μείζω συμφορὰν ἦγε τὸν Ἀγχιάλον καὶ ἡ καθ’ ἡμέραν τῆς Ἀνθίας ὄψις ἐξέκαεν αὐτὸν εἰς τὸν ἔρωτα. οὐκέτι δὲ φέρειν δυνάμενος ἐπεχειρεῖ βιάζεσθαι τὴν Ἀνθίαν, 5. καὶ νύκτωρ ποτέ, οὐ παρόντος Ἰπποθόου ἀλλὰ μετὰ τῶν ἄλλων ὄντος ἐν λησστηρίῳ, ἐπανίστατο καὶ ὑβρίζειεν ἐπειράτο. ἡ δὲ ἐν ἀμηχάνῳ κακῶ γενομένη σπασαμένη τὸ παρακείμενον ξίφος παίει τὸν Ἀγχιάλον καὶ ἡ πληγὴ γίνεται καιρία· ὁ μὲν γὰρ περιληψόμενος καὶ φιλήσων ὄλος ἐνενεύκει πρὸς αὐτήν, ἡ δὲ ὑπενεγκοῦσα τὸ ξίφος κατὰ τῶν στέρνων ἔπληξε. 6. καὶ Ἀγχιάλος μὲν δίκην ἱκανὴν ἐδεδώκει τῆς πονηρᾶς ἐπιθυμίας, ἡ δὲ Ἀνθία εἰς φόβον μὲν τῶν δεδραμένων ἔρχεται καὶ πολλὰ ἐβουλεύετο ποτὲ μὲν ἑαυτὴν ἀποκτεῖναι, ἀλλ’ ἔτι ὑπὲρ Ἀβροκόμου τι ἤλπιζε, ποτὲ δὲ φυγεῖν ἐκ τοῦ ἄντρον, ἀλλὰ τοῦτο ἀμήχανον ἦν· οὔτε γὰρ ἡ ὁδὸς αὐτῇ εὐπορος ἦν οὔτε ὁ ἐξηγησόμενος τὴν πορείαν. ἔγνω οὖν μένειν ἐν τῷ ἄντρῳ καὶ φέρειν ὅ τι ἂν τῷ δαίμονι δοκῇ.

- 6 Κακείνην μὲν τὴν νύκτα ἔμεινεν οὔτε ὕπνου τυχοῦσα καὶ πολλὰ ἐννοοῦσα, ἐπεὶ δὲ ἡμέρα ἐγένετο ἦκον οἱ περὶ τὸν Ἰππόθοον καὶ ὀρώσι τὸν Ἀγχιάλον ἀνηρημένον καὶ τὴν Ἀνθίαν παρὰ τῷ σώματι καὶ εἰκάζουσι τὸ γενόμενον καὶ ἀνακρίναντες αὐτὴν μανθάνουσι πάντα. 2. ἔδοξεν οὖν αὐτοῖς ἐν ὀργῇ τὸ γενόμενον ἔχουσι⁸⁶ τὸν τεθνηκότα ἐκδικῆσαι φίλον· καὶ ἐβουλεύοντο κατὰ Ἀνθίας ποικίλα, ὁ μὲν τις ἀποκτεῖναι κελεύων καὶ συνθάψαι τῷ Ἀγχιάλου σώματι, ἄλλος δὲ ἀνασταυρώσαι· 3. ὁ δὲ Ἰππόθοος ἠνιάτο μὲν ἐπὶ τῷ Ἀγχιάλῳ, ἐβουλεύετο δὲ κατὰ Ἀνθίας μείζονα κόλασιν. καὶ δὴ κελεύει τάφρον ὀρύξαντας μεγάλην καὶ βαθεῖαν ἐμβάλλειν τὴν Ἀνθίαν

BOOK IV

even if it means my death, even if it means worse sufferings than I have already suffered." 4. This increased Anchialus' torment, and the daily sight of Anthia stoked his lust. When he could no longer bear it he tried to force Anthia, 5. and one night, when Hippothous was away with the others on a raid, he got up and attempted to rape her. In her helpless predicament she drew a sword lying nearby and stabbed Anchialus, and the stroke was fatal: trying to embrace and kiss her, he had got completely on top of her, and she brought up the sword from underneath and stabbed him in the chest. 6. And so Anchialus paid a fitting penalty for his evil passion, but Anthia grew fearful about her deed and did much pondering whether to kill herself, though she still had some hope for Habrocomes, or whether to flee the cave, though that was impractical: the road was not open to her, nor was there anyone to show her the way. So she decided to wait in the cave and face whatever her fate decreed.

All that night she waited, able to get no sleep and deep in thought. At daybreak Hippothous' gang arrived, saw Anchialus done in and Anthia beside his body, guessed what had happened, and got the whole story from her under questioning. 2. In their anger at what had happened they decided to avenge their dead friend and discussed various scenarios for Anthia: someone recommended that they kill her and bury her with Anchialus' body, another that they crucify her. 3. But Hippothous was distressed about Anchialus and determined a worse punishment for Anthia. He told them to dig a pit wide and deep and throw

85 Passow

86 Dalmeyda: ἔχελυ

καὶ κύνας μετ' αὐτῆς δύο, ἵνα ἐν τούτῳ μεγάλην δίκην ὑπόσχη τῶν τετολημμένων. 4. καὶ οἱ μὲν ἐποίουν τὸ προσταχθέν, ἤγετο δὲ ἡ Ἄνθια ἐπὶ τὴν τάφρον καὶ οἱ κύνες· ἦσαν δὲ Αἰγύπτιοι καὶ τὰ ἄλλα μεγάλοι καὶ ὀφθῆναι φοβεροί. ὡς δὲ ἐνεβλήθησαν ξύλα ἐπιτιθέντες μεγάλα ἐπέχωσαν τὴν τάφρον, ἦν δὲ τοῦ Νείλου ὀλίγον ἀπέχουσα, καὶ κατέστησαν φρουρὸν ἕνα τῶν ληστῶν Ἀμφίνομον. 5. οὗτος ὁ Ἀμφίνομος ἦδη μὲν καὶ πρότερον ἐαλόκει τῆς Ἄνθιας, τότε δ' οὖν ἠλέει μᾶλλον αὐτὴν καὶ τῆς συμφορᾶς ὤκτειρεν, ἐπενόει δὲ ὅπως ἐπὶ πλείον αὐτῆ ζήσεται ὅπως τε οἱ κύνες αὐτῇ μηδὲν ἐνοχλήσωσι καὶ ἐκάστοτε ἀφαιρῶν τῶν ἐπικειμένων τῇ τάφρῳ ξύλων ἄρτους ἐνέβαλε καὶ ὕδωρ παρείχε καὶ ἐκ τούτου τὴν Ἄνθιαν θαρρεῖν παρεκάλει. 6. καὶ οἱ κύνες τρεφόμενοι οὐδέν [ἔ]τι⁸⁷ δεινὸν αὐτὴν εἰργάζοντο, ἀλλὰ ἦδη τιθασοὶ ἐγίνοντο καὶ ἡμεροὶ· ἡ δὲ Ἄνθια ἀποβλέψασα εἰς ἑαυτὴν καὶ τὴν παροῦσαν τύχην ἐνόησασα "οἴμοι" φησὶ "τῶν κακῶν, οἷαν ὑπομένω τιμωρίαν· τάφρος [καὶ]⁸⁸ δεσμοπήριον καὶ κύνες <συγ>καθειργμένοι⁸⁹ πολὺ τῶν ληστῶν ἡμερώτεροι τὰ αὐτά, Ἀβροκόμη, σοὶ πάσχω. 7. ἥς γὰρ ποτε ἐν ὁμοίᾳ τύχῃ καὶ σὺ καὶ σὲ ἐν Τύρῳ κατέλιπον ἐν δεσμοπηρίῳ. ἀλλ' εἰ μὲν ζῆς ἔτι, δεινὸν οὐδέν· ἴσως γὰρ ποτε ἀλλήλους ἔξομεν· εἰ δὲ ἦδη τέθνηκας, μάτην ἐγὼ φιλοτιμοῦμαι ζῆν, μάτην δὲ οὗτος, ὅστις ποτέ ἐστιν, ἔλεεί με τὴν δυστυχῆ." ταῦτα ἔλεγε καὶ ἐπεθρήνει συνεχῶς. καὶ ἡ μὲν ἐν τῇ τάφρῳ κατεκέκλειστο μετὰ τῶν κυνῶν, ὁ δ' Ἀμφίνομος ἐκάστοτε κακείνην παρεμυθεῖτο καὶ τοὺς κύνας ἡμέρους ἐποίει τρέφων.

87 Palairot

88 O'Sullivan

89 Hemsterhuys

BOOK IV

in Anthia along with a couple of dogs: there she would pay a heavy penalty for her audacious behavior. 4. They did as they were told, and Anthia was taken to the pit and the dogs along with her; they were Egyptian and altogether huge and frightful to behold. After they threw them in, they put big planks over the pit and piled dirt on top, for the Nile was not far distant, and stationed Amphinomus,⁶¹ one of the bandits, as guard. 5. This Amphinomus was already captivated by Anthia, so he now felt all the more sorry for her and pitied her situation. He figured out how to keep her alive and the dogs from molesting her: at regular intervals he removed the planks covering the pit, tossed in some bread, supplied some water, and this way encouraged Anthia to persevere, 6. and since the dogs were being fed, they did nothing terrible to her but now became tame and gentle. But as Anthia took stock of herself and considered her present situation, she cried "What misfortunes are mine! What vengeance I endure! A pit for a prison, shut in with dogs much gentler than the bandits! Habrocomes, my sufferings are the same as yours, 7. for you were once in the same plight, where I left you behind imprisoned in Tyre. If you still live, it is not terrible at all, for perhaps we will hold one another someday, but if you are already dead, my own fight for life is pointless, and pointless is this man's pity for my situation, whoever he is." In this fashion did she cry out and mourn, shut in the pit with the dogs, while Amphinomus at regular intervals consoled her and gentled the dogs with his feedings.

⁶¹ An epic and actual name.

ΛΟΓΟΣ ΠΕΜΠΤΟΣ

- 1 Ὁ δὲ Ἀβροκόμης διανύσας τὸν <ἀπ'>⁹⁰ Αἰγύπτου πλοῦν εἰς αὐτὴν μὲν Ἰταλίαν οὐκ ἔρχεται· τὸ γὰρ πνεῦμα τὴν ναῦν ἀπῶσαν τοῦ μὲν κατ' εὐθὺ ἀπέσφηλε πλοῦ, ἤγαγε δὲ εἰς Σικελίαν καὶ κατήχθησαν εἰς πόλιν Συρακούσας μεγάλην καὶ καλήν. 2. ἐνταῦθα ὁ Ἀβροκόμης γενόμενος ἔγνω περιμέναι τὴν νῆσον καὶ ἀναζητεῖν ἔτι περὶ Ἀνθίας εἴ τι πύθοιτο. καὶ δὴ ἐνοικίζεται μὲν πλησίον τῆς θαλάσσης παρὰ ἀνδρὶ Αἰγυαλεῖ πρεσβύτῃ ἀλιεῖ τὴν τέχνην. 2. οὗτος ὁ Αἰγυαλεὺς πένης μὲν ἦν καὶ ξένος καὶ ἀγαπητῶς αὐτὸν διέτρεφεν ἐκ τῆς τέχνης, ὑπεδέξατο δὲ τὸν Ἀβροκόμην ἄσμενος καὶ παῖδα ἐνόμιζεν αὐτοῦ καὶ ἠγάπα διαφερόντως. 3. καὶ ἤδη ποτὲ ἐκ πολλῆς τῆς πρὸς ἀλλήλους συνηθείας ὁ μὲν Ἀβροκόμης αὐτῷ διηγήσατο τὰ καθ' αὐτὸν καὶ τὴν Ἀνθίαν εἰρήκει καὶ τὸν ἔρωτα καὶ τὴν πλάνην, ὁ δὲ Αἰγυαλεὺς ἄρχεται τῶν αὐτοῦ διηγημάτων. 4. “ἐγὼ” ἔφη, “τέκνον Ἀβροκόμη, οὔτε Σικελιώτης οὐδὲ ἐπιχώριος ἀλλὰ Σπαρτιάτης Λακεδαιμόνιος τῶν τὰ πρῶτα ἐκεῖ δυναμένων καὶ περιουσίαν ἔχων πολλήν. 5. νέος δὲ ὢν ἠράσθην ἐν τοῖς ἐφήβοις καταλελεγμένος κόρης πολίτιδος Θελξινόης τοῦνομα, ἀντερᾶ δέ μου

⁹⁰ Hemsterhuys

⁶² “Coast Dweller,” used especially of inhabitants of the

BOOK V

Habrocomes completed his voyage from Egypt but did not reach Italy itself because the wind drove at his ship, blew it off course, and took it to Sicily, where they disembarked at the large and beautiful city of Syracuse. 2. Once there, Habrocomes decided to explore the island and continue his search for any news about Anthia. So he settled himself near the coast with an old man, Aegialeus,⁶² a fisherman by trade. 2. This Aegialeus was a poor foreigner who only just supported himself by his trade, but he was happy to take Habrocomes in, treated him like his own son, and showed him special affection. 3. When they reached the point of great familiarity with each other, Habrocomes told him his story: he spoke about Anthia, his love for her, and his wanderings, and then Aegialeus started in on his own story. 4. "Habrocomes my boy, I am not a Sicilian Greek and not even a native,⁶³ but a Spartiate of Laconia, from one of the most powerful families there and very well-to-do. 5. When I was a young man just enrolled in the ephebes,⁶⁴ I fell in love with a Spartan girl by the name of Thelxinoe,⁶⁵ and Thelxinoe fell in love with me. We met

coastal Peloponnese (cf. Herodotus 5.68), where it is attested as a personal name.

⁶³ I.e. a Sicel, cf. Thucydides 7.32.

⁶⁴ Cf. I 2.2.

⁶⁵ "Heart-Charming"; a cult-title of Hera at Athens, otherwise a literary name used also by Aristaenetos and Nonnus.

καὶ ἡ Θελξινόη. καὶ τῇ πόλει παννυχίδος ἀγομένης
 συνήλθομεν ἀλλήλοις, ἀμφοτέρους ὀδηγούντος θεοῦ,
 καὶ ἀπηλαύσαμεν ὧν ἕνεκα συνήλθομεν. 6. καὶ χρόνω
 τινὶ ἀλλήλοις συνήμεν λανθάνοντες καὶ ὠμόσαμεν
 ἀλλήλοις πολλάκις ἕξειν καὶ μέχρι θανάτου. ἐνεμέ-
 σησε δέ τις ἄρα θεῶν. καὶ γὰρ ἐν τοῖς ἐφήβοις
 ἤμην, τὴν δὲ Θελξινόην ἐδίδοσαν πρὸς γάμον οἱ
 πατέρες ἐπιχωρίῳ τινὶ νεανίσκῳ Ἀνδροκλεί τοῦνομα·
 ἤδη δὲ αὐτῆς καὶ ἦρα ὁ Ἀνδροκλῆς. 7. τὰ μὲν οὖν
 πρῶτα ἡ κόρη πολλὰς προφάσεις ἐποιεῖτο ἀναβαλ-
 λομένη τὸν γάμον, τελευταῖον δὲ δυνηθεῖσα ἐν ταύτῳ
 μοι γενέσθαι συντίθεται νύκτωρ ἐξελθεῖν Λακεδαί-
 μονος μετ' ἐμοῦ. καὶ δὴ ἐστείλαμεν ἑαυτοὺς νεανικῶς,
 ἀπέκειρα δὲ καὶ τὴν κόμην τῆς Θελξινόης 8. ἐν αὐτῇ τῇ
 τῶν γάμων νυκτί. ἐξελθόντες οὖν τῆς πόλεως ἤειμεν
 ἐπ' Ἄργος καὶ Κόρινθον κἀκεῖθεν ἀναγόμενοι ἐπλεύ-
 σαμεν εἰς Σικελίαν. Λακεδαιμόνιοι δὲ πυθόμενοι τὴν
 φυγὴν ἡμῶν θάνατον κατεψηφίσαντο. ἡμεῖς δὲ ἐν-
 ταῦθα διήγομεν ἀπορία μὲν τῶν ἐπιτηδείων, ἠδόμενοι
 δὲ καὶ πάντων ἀπολαύειν δοκοῦντες ὅτι ἡμεῖς μετ'
 ἀλλήλων. 9. καὶ τέθνηκεν ἐνταῦθα οὐ πρὸ πολλοῦ
 Θελξινόη καὶ τὸ σῶμα οὐ τέθαιπται, ἀλλὰ ἔχω γὰρ μετ'
 ἔμαντοῦ καὶ αἰεὶ φιλῶ καὶ σύνειμι." 10. καὶ ἅμα λέγων
 εἰσάγει τὸν Ἀβροκόμην εἰς τὸ ἐνδότερον δωμάτιον καὶ
 δεικνύει τὴν Θελξινόην γυναῖκα πρεσβύτιν μὲν ἤδη,
 καλὴν <δὲ>⁹¹ φαινομένην ἔτι Αἰγυαλεῖ κόρην· τὸ δὲ
 σῶμα αὐτῆς ἐτέθαιπτο ταφῇ Αἰγυπτία· ἦν γὰρ καὶ
 τούτων ἔμπειρος ὁ γέρων. 11. "ταύτη οὖν" ἔφη, "ὦ
 τέκνον Ἀβροκόμη, αἰεὶ τε ὡς ζῶσῃ λαλῶ καὶ συγ-
 κατάκειμαι καὶ συννεωχοῦμαι κἂν ἔλθω ποτὲ ἐκ τῆς
 ἀλιείας κεκμηκῶς αὕτη με παραμυθεῖται βλεπομένη"

BOOK V

each other during a nightlong festival sponsored by the city, a god was guiding both of us, and we consummated what we desired when we met. 6. For a while we were together secretly, and again and again we pledged to remain together even unto death. But apparently some god was envious. I was still in the ephebes, and her parents betrothed Thelxinoe to a young Spartan named Androcles,⁶⁶ who was also now in love with her. 7. At first the girl made many excuses to postpone the wedding, until finally she managed to meet me and leave with me at night from Laconia. So we both dressed up as young men, and I also cut Thelxinoe's hair, 8. on the very night of the wedding. And so we left town for Argos and Corinth, and from there took a ship to Sicily. When the Spartans discovered our flight they condemned us to death. We had to struggle to make a living here, but we were happy and thought we enjoyed every advantage, since we had each other. 9. Thelxinoe died here not long ago and her body is not buried: I keep her with me and am always kissing her and being with her." 10. As he was speaking he took Habrocomes into the innermost bedroom and showed him Thelxinoe, now an old woman but in Aegialeus' eyes still a young girl. Her body was embalmed by the Egyptian method, for the old man was also experienced in this. 11. "And so, Habrocomes my boy," he said, "this way I can always talk to her as if she were alive, and lay with her and dine with her, and whenever I come home tired from fishing, the sight of her

⁶⁶ A very common name, and one attested for the Peloponnese.

οὐ γὰρ οἶα νῦν ὄραται σοὶ τοιαύτη φαίνεται ἐμοί· ἀλλὰ ἐννοῶ, τέκνον, οἶα μὲν ἦν ἐν Λακεδαιμόνι, οἶα δὲ ἐν τῇ φυγῇ· τὰς παννυχίδας ἐννοῶ, τὰς συνθήκας ἐννοῶ.”

12. ἔτι λέγοντος τοῦ Αἰγιαλέως ἀνωδύρετο ὁ Ἀβροκόμης “σὲ δὲ” λέγων, “ὦ πασῶν δυστυχεστάτη κόρη, πότε ἀνευρήσω καὶ νεκράν; Αἰγιαλεῖ μὲν γὰρ τοῦ βίου μεγάλη παραμυθία τὸ σῶμα τὸ Θελξινόης καὶ νῦν ἀληθῶς μεμάθηκα ὅτι ἔρως ἀληθινὸς ὄρον ἡλικίας οὐκ ἔχει, 13. ἐγὼ δὲ πλανῶμαι μὲν κατὰ πάσαν γῆν καὶ θάλασσαν, οὐ δεδύνημαι δὲ οὐδὲ ἀκούσαι περὶ σοῦ. ὦ μαντεύματα δυστυχῆ. ὦ τὰ πάντων ἡμῖν Ἀπολλοῦ χρήσας χαλεπώτατα, οἴκτειρον ἤδη καὶ τὰ τέλη τῶν μεμαντευμένων ἀποδίδου.”

- 2 Καὶ ὁ μὲν Ἀβροκόμης ταυτὶ κατοδυρόμενος παραμυθουμένου αὐτὸν Αἰγιαλέως διῆγεν ἐν Συρακούσαις ἤδη καὶ τῆς τέχνης Αἰγιαλεῖ κοινωνῶν, οἱ δὲ περὶ τὸν Ἴπποθόου μέγα μὲν ἤδη τὸ ληστήριον κατεστήσαντο, ἔγνωσαν δὲ ἀπαίρειν Αἰθιοπίας καὶ μείζουσιν ἤδη πράγμασιν ἐπιτίθεσθαι. 2. οὐ γὰρ ἐδόκει τῷ Ἴπποθόῳ αὐτάρκες εἶναι ληστεύειν κατ’ ἄνδρα εἰ μὴ καὶ κόμαις καὶ πόλεσιν ἐπιβάλοι. καὶ ὁ μὲν παραλαβὼν τοὺς σὺν αὐτῷ καὶ ἐπιφορτισάμενος πάντα, ἦν δὲ αὐτῷ καὶ ὑποζύγια πολλὰ καὶ κάμηλοι οὐκ ὀλίγοι, Αἰθιοπίαν μὲν κατέλιπεν, ἦει δὲ ἐπ’ Αἴγυπτόν τε καὶ Ἀλεξάνδρειαν καὶ ἐνενοεῖ Φοινίκην καὶ Συρίαν <καταδραμεῖν>⁹² πάλιν τὴν δὲ Ἀνθίαν προσεδόκα τεθνηκέαν. 3. ὁ δὲ Ἀμφίνομος ὁ φρουρῶν ἐν τῇ τάφρῳ αὐτὴν ἐρωτικῶς διακεείμενος οὐχ ὑπομένων ἀποσπασθῆναι

⁹² O’Sullivan

BOOK V

comforts me, for the way you see her now is not the way I see her. My boy, I think of her as she was in Laconia, as she was when we eloped; I think of our festival, I think of our covenant.”⁶⁷ 12. While Aegialeus was still speaking Habrocomes broke down. “And what about you,” he cried, “most unfortunate girl of all? When will I find you again, even as a corpse? Thelxinoe’s body is a great solace in the life of Aegialeus, and now I truly know that true love has no age limit. 13. But though I wander over every land and sea, I am unable even to get word of you. What unlucky prophecies! Apollo, who gave us the harshest of all oracles, take pity on us at last and bring your prophecies to their conclusion!”

And so Habrocomes lamented in this fashion, with Aegialeus trying to console him, while he lived on in Syracuse and now took part in Aegialeus’ trade. Meanwhile Hippothous’ gang had now organized a large bandit force and planned to set out from Ethiopia and undertake bigger operations, 2. for Hippothous thought it unsatisfactory to be robbing individuals unless he also attacked villages and cities. So he rounded up his followers and packed everything for the trip; he had many pack animals and not a few camels. So he left Ethiopia behind and headed for Egypt and Alexandria, with thoughts of again <ravaging> Phoenicia and Syria. Anthia he presumed dead. 3. But Amphinomus was guarding her in the pit, amorously disposed, and loathe to be torn away from the girl because of 2

⁶⁷ Cf. the models made for Admetus of his wife Alcestis and for Laodamea of her husband Protesilaus; their stories had been dramatized by Euripides. An actual instance was Nero’s embalming of his wife, Poppaea, in 65 CE (Tacitus *Annals* 16.6).

τῆς κόρης διὰ τὴν πρὸς αὐτὴν φιλοστοργίαν καὶ τὴν ἐπικειμένην συμφορὰν Ἰπποθόω μὲν οὐχ εἶπετο, λανθάνει δὲ ἐν πολλοῖς τοῖς ἄλλοις καὶ ἀποκρύπτεται ἐν ἄνθρωπῳ τινὶ σὺν τοῖς ἐπιτηδείοις οἷς συνελέξατο.

4. νυκτὸς δὲ γενομένης οἱ περὶ τὸν Ἰππόθοον ἐπὶ κώμην ἐληλύθεσαν τῆς Αἰγύπτου, Ἀρείαν⁹³ καλουμένην, πορθῆσαι θέλοντες, ὁ δὲ Ἀμφίνομος ἀνορύσσει τὴν τάφρον καὶ ἐξάγει τὴν Ἀνθίαν καὶ θαρρεῖν παρεκάλει. 5. τῆς δὲ ἔτι φοβουμένης καὶ ὑποπτενούσης τὸν ἥλιον ἐπόμνυσι <καὶ>⁹⁴ τοὺς ἐν Αἰγύπτῳ θεοὺς ἧ μὴν⁹⁵ τηρήσειν γάμων ἀγνὴν μέχρις⁹⁶ ἂν καὶ αὐτὴ ποτε πεισθεῖσα θελήσῃ συγκαταθέσθαι. πείθεται τοῖς ὄρκοις Ἀμφινόμου Ἀνθία καὶ ἔπεται αὐτῷ· οὐκ ἀπελείποντο δὲ οἱ κύνες ἀλλ' ἔστεργον συνήθεις γενόμενοι. 6. ἔρχονται δὲ εἰς Κοπτὸν κἀνταῦθα ἔγνωσαν ἡμέρας διαγαγεῖν μέχρις ἂν προέλθωσιν οἱ περὶ τὸν Ἰππόθοον τῆς ὁδοῦ. ἐπεμελοῦντο δὲ τῶν κυνῶν ὡς ἔχοιεν τὰ ἐπιτήδεια. 7. οἱ δὲ περὶ τὸν Ἰππόθοον προσβαλόντες τῇ κώμῃ τῇ Ἀρεία πολλοὺς μὲν τῶν ἐνοικούντων ἀπέκτειναν καὶ τὰ οἰκήματα ἐνέπρησαν καὶ κατήεσαν οὐ τὴν αὐτὴν ὁδὸν ἀλλὰ διὰ τοῦ Νείλου· πάντα γὰρ τὰ ἐκ τῶν μεταξὺ κωμῶν σκάφη συλλεξάμενοι ἐπιβάντες ἔπλεον ἐπὶ Σχεδιαν καὶ <Ἐρμούπολιν>⁹⁷ κἀντεῦθεν ἐκβάντες παρὰ τὰς ὄχθας τοῦ Νείλου διώδενον τὴν ἄλλην Αἰγύπτου.

3 Ἐν τούτῳ δὲ ὁ ἄρχων τῆς Αἰγύπτου ἐπέπυστο μὲν τὰ περὶ τὴν Ἀρείαν καὶ τὸ Ἰπποθόου ληστήριον καὶ ὅτι ἀπ' Αἰθιοπίας ἔρχονται, παρασκευάσας δὲ στρα-

⁹³ Hemsterhuys, ut infra: ἄρειον

⁹⁴ Locella

⁹⁵ ἧ μὴν Abresch, cf. 2.9.4: σεμνήν

⁹⁶ Brunck

⁹⁷ Hemsterhuys, cf. 4.1.3: spatium 6-7 litt. reliquit F

BOOK V

his tender affection for her and her dangerous situation, so he did not follow Hippothous but lost himself among the rest of the large gang and hid out in a cave with the provisions he had amassed. 4. After nightfall Hippothous' gang arrived in an Egyptian village called Areia,⁶⁸ which they wanted to plunder, while Amphinomus was excavating the pit, removing Anthia, and urging her to take heart. 5. But since she was still fearful and mistrustful, he swore by the sun and the gods of Egypt that he would surely keep her pure of intimacies until she herself was ready to consent willingly. Anthia trusted Amphinomus' oaths and followed him, nor were the dogs left behind but were happy to become their companions. 6. And so they went to Coptus and decided to spend a few days there until Hippothous' gang had gone farther ahead on the road, and they took care that the dogs had what they needed. 7. Meanwhile Hippothous' gang struck the village of Areia and killed many of the inhabitants, burned their houses, and moved out not by the same route but on the Nile, for they collected all the boats from the intervening villages, got aboard them, and sailed for Schedia and <Hermupolis>, and disembarking there they continued their journey through the rest of Egypt by the banks of the Nile.

In the meantime the prefect of Egypt had been informed of the events around Areia and of Hippothous' bandit gang, and that they were on the move from Ethio- 3

⁶⁸ Otherwise unknown; perhaps X. has misplaced the Parthian region of Ar(e)ia, whose capital was another city named Alexandria.

τιώτας πολλοὺς καὶ ἄρχοντα τούτοις ἐπιστήσας τῶν συγγενῶν τῶν αὐτοῦ Πολύιδον, νεανίσκον ὀφθῆναι χαρίεντα, δρᾶσαι γεννικόν, ἔπεμψεν ἐπὶ τοὺς ληστάς. 2. οὗτος ὁ Πολύιδος παραλαβὼν τὸ στράτευμα ἀπήντα κατὰ Πηλοῦσιον τοῖς περὶ τὸν Ἴππόθοον καὶ εὐθύς παρὰ τὰς ὄχθας μάχη τε αὐτῶν γίνεται καὶ πίπτουσιν ἑκατέρων πολλοί, νυκτὸς δὲ ἐπιγενομένης τρέπονται μὲν οἱ λησταὶ καὶ πάντες ὑπὸ τῶν στρατιωτῶν φονεύονται, εἰσὶ δὲ οἱ καὶ ζῶντες ἐλήφθησαν. 3. Ἴππόθοος μόνος ἀπορρίψας τὰ ὄπλα ἔφυγε τῆς νυκτὸς καὶ ἦλθεν εἰς Ἀλεξάνδρειαν κάκειθεν δυνηθεὶς λαθεῖν ἐπιβάς ἀναγομένῳ πλοίῳ ἐπανήχθη. ἦν δὲ αὐτῷ ἡ πᾶσα ἐπὶ Σικελίαν ὄρμη· ἐκεῖ γὰρ ἐδόκει μάλιστα διαλήσεσθαι τε καὶ διατραφήσεσθαι· ἤκουε δὲ τὴν νῆσον εἶναι μεγάλην τε καὶ εὐδαίμονα.

4. Ὁ δὲ Πολύιδος οὐχ ἱκανὸν εἶναι ἐνόμισε κρατῆσαι τῶν συμβαλόντων ληστῶν ἀλλ' ἔγνω δεῖν ἀνερευνησαί τε καὶ ἐκκαθᾶραι τὴν Αἴγυπτον εἴ που ἦ τὸν Ἴππόθοον ἢ τῶν σὺν αὐτῷ τινα ἀνεύροι. 2. παραλαβὼν οὖν μέρος τι τοῦ στρατιωτικοῦ καὶ τοὺς εἰλημμένους τῶν ληστῶν ἔν' εἴ τις φαίνοιτο οἱ μηνύσειεαν⁹⁸ ἀπέπλει τὸν Νεῖλον καὶ τὰς πόλεις διηρεύνα καὶ ἐνενοεῖ μέχρις Αἰθιοπίας ἐλθεῖν. 3. ἔρχονται δὴ καὶ εἰς Κοπτὸν ἔνθα ἦν Ἀνθία μετὰ Ἀμφινόμου. καὶ αὐτὴ μὲν ἔτυχεν ἐπὶ τῆς οἰκίας, τὸν δὲ Ἀμφινόμου γνωρίζουσιν οἱ τῶν ληστῶν εἰλημμένοι καὶ λέγουσι τῷ Πολυίδῳ, καὶ Ἀμφίνομος λαμβάνεται καὶ ἀνακρινόμενος τὰ περὶ τὴν Ἀνθίαν διηγεῖται. 4. ὁ δὲ ἀκούσας κελεύει καὶ αὐτὴν ἄγεσθαι καὶ ἐλθούσης ἀνεπυθάνετο ἥτις εἶη καὶ πόθεν. ἡ δὲ τῶν μὲν ἀληθῶν οὐδὲν λέγει, ὅτι δὲ

⁹⁸ Hemsterhuys

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pia, so he readied a large number of soldiers, appointed as their leader one of his own kinsmen, Polyidus,⁶⁹ a young man fair to behold and lusty in action, and dispatched them against the bandits. 2. This Polyidus took his army and met Hippothous' forces at Pelusium, where at once battle was joined along the riverbanks and there were many casualties on both sides. At nightfall the bandits were routed and all were killed by the soldiers, though some were taken alive. 3. Only Hippothous threw away his weapons, fled during the night, and went to Alexandria, where he was able to stay out of sight, board a ship that was just departing, and sail away. His whole effort was focused on reaching Sicily: there he expected most easily to escape detection and make his living, for he had heard that the island was large and prosperous.

Polyidus did not consider it enough to defeat the bandits in an engagement but decided that he should also launch a thorough investigation and purge of Egypt, in hope of locating either Hippothous or any of his followers. 2. So he took a detachment of his army and the captured bandits, so that they would let him know in case any turned up, and set sail up the Nile, searched through the cities, and planned to go as far as Ethiopia. 3. And so they arrived in Coptus where Anthia was staying with Amphinomus. She happened to be in the house, but the captured bandits recognized Amphinomus and told Polyidus. Amphinomus was captured and under interrogation told them about Anthia. At this news he gave orders for Anthia to be produced, and when she arrived he questioned her closely about who she was and where from. In reply she spoke not

⁶⁹ "Seeing Much," a mythical and actual name.

Αἴγυπτία εἶη καὶ ὑπὸ τῶν ληστῶν εἴληπτο. 5. ἐν τούτῳ ἐρᾷ καὶ ὁ Πολύιδος Ἀνθίας ἔρωτα σφοδρόν, ἦν δὲ αὐτῷ ἐν Ἀλεξανδρεία γυνή⁹⁹, ἐρασθεῖς δὲ τὰ μὲν πρῶτα ἐπειράτο πείθειν μεγάλα ὑπισχνούμενος, τελευταῖον δὲ κατήεσαν εἰς Ἀλεξάνδρειαν, ὡς δὲ ἐγένοντο ἐν Μέμφει ἐπεχείρησεν ὁ Πολύιδος βιάζεσθαι τὴν Ἀνθίαν. 6. ἡ δὲ ἐκφυγεῖν δυνηθεῖσα ἐπὶ τὸ τῆς Ἰσιδος ἱερόν ἔρχεται <καὶ>¹⁰⁰ ἰκέτις γενομένη “σύ με” εἶπεν, “ὦ δέσποινα Αἰγύπτου, πάλιν σῶσον ἧ ἔβοθήθησας πολλάκις· φεισάσθω μου καὶ Πολύιδος τῆς διὰ σέ σῶφρονος Ἀβροκόμη τηρουμένης.” 7. ὁ δὲ Πολύιδος ἅμα μὲν τὴν θεὸν ἐδεδοίκει, ἅμα δὲ ἦρα τῆς Ἀνθίας καὶ τῆς τύχης αὐτὴν ἠλέει. πρόσεισι δὲ τῷ ἱερῷ μόνος καὶ ὄμνυσι μήποτε βιάσασθαι τὴν Ἀνθίαν μήτε ὑβρίσαι τι εἰς αὐτὴν ἀλλὰ τηρῆσαι ἀγνὴν ἐς ὅσον αὐτὴ θελήσει· αὐταρκες γὰρ αὐτῷ φιλοῦντι ἐδόκει εἶναι κἂν βλέπειν μόνον καὶ λαλεῖν αὐτῇ. 8. ἐπίεσθη τοῖς ὄρκοις ἡ Ἀνθία καὶ κατήλθεν ἐκ τοῦ ἱεροῦ. καὶ ἐπειδὴ ἔγνωσαν ἡμέραις τρισὶν αὐτοὺς ἀναλαβεῖν ἐν Μέμφει ἔρχεται ἡ Ἀνθία εἰς τὸ τοῦ Ἄπιδος ἱερόν. διασημότετον δὲ τοῦτο ἐν Αἰγύπτῳ καὶ ὁ θεὸς τοῖς βουλομένοις μαντεύει. 9. ἐπειδὴν γάρ τις προσελθὼν εὐξήται καὶ δεηθῆ τοῦ θεοῦ αὐτὸς μὲν ἔξεισιν, οἱ δὲ πρὸ τοῦ νεῶ παῖδες Αἰγύπτιοι ἃ μὲν καταλογάδην, ἃ δὲ ἐν μέτρῳ προλέγουσι τῶν ἐσομένων ἕκαστα. 10. ἐλθοῦσα δὴ καὶ ἡ Ἀνθία προσπίπτει τῷ Ἄπιδι. “ὦ θεῶν” ἔφη “φιλανθρωπότατε, ὁ πάντας οἰκτείρων ξένους, ἐλέησον καμὲ τὴν κακοδαίμονα καὶ μοι μαντείαν ἀληθῆ περὶ

⁹⁹ Ed. Cocchiana: συγγενής

¹⁰⁰ Locella

⁷⁰ Apis was a sacred bull well-known in the Greco-Roman

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a word of truth but claimed to be an Egyptian captured by the bandits. 5. At this point Polyidus too began to feel a strong lust for Anthia, though he had a wife in Alexandria. In his lust he first tried to seduce her with great promises, but in the end they continued the journey down to Alexandria, and when they reached Memphis Polyidus tried to force Anthia. 6. She managed to escape, went to the temple of Isis, and became a suppliant. "Mistress of Egypt," she said, "who time and again have assisted me, please be my savior once more. Let Polyidus too spare me, as with your help I keep myself chaste for Habrocomes." 7. Polyidus at once respected the goddess, lusted for Anthia, and pitied her misfortune. He went to the temple alone and swore never to force Anthia or do her any violence but rather to keep her pure as long as she herself wished, for in his affection he considered it enough simply to look at her and talk with her. 8. Anthia, convinced by these avowals, came out of the temple, and when they decided to rest in Memphis for three days, Anthia went to the temple of Apis.⁷⁰ This temple was the most eminent in Egypt, and the god gave prophecies to those wanting them: 9. anyone who comes, prays, and makes an enquiry to the god, he emerges and the Egyptian boys in front of the temple foretell what the future holds in each case, sometimes in prose and sometimes in verse. 10. And so Anthia came and fell before Apis. "Most humane of gods," she said, "who show mercy to all strangers, take pity on me as well, an unlucky woman, and pronounce me a true prophecy about Habro-

world, where he had been naturalized in the Ptolemaic era as Serapis. For his oracular properties cf. Strabo 17.1.31-2, Aelian NA 11.10.

Ἄβροκόμον πρόειπε. 11. εἰ μὲν γὰρ αὐτὸν ἔτι ὄψομαι καὶ ἄνδρα λήψομαι καὶ μενῶ καὶ ζήσομαι· εἰ δὲ ἐκεῖνος τέθνηκεν ἀπαλλαγῆναι καμὲ καλῶς ἔχει τοῦ πονήρου τούτου βίου.” εἰποῦσα καὶ καταδακρύσασα ἐξῆει τοῦ ἱεροῦ. κὰν τούτῳ οἱ παῖδες πρὸ τοῦ τεμένουσ παίζοντες ἅμα ἐξεβόησαν·

Ἄνθια Ἄβροκόμην ταχὺ λήψεται ἄνδρα τὸν αὐτῆς.

ἀκούσασα εὐθυμοτέρα ἐγένετο καὶ προσεύχεται τοῖς θεοῖς. καὶ ἅμα μὲν ἀπήεσαν εἰς Ἀλεξάνδρειαν.

- 5 Ἐπέπυστο δὲ ἡ Πολυίδου γυνὴ ὅτι ἄγει κόρην ἐρωμένην καὶ φοβηθείσα μή πως αὐτὴν ἢ ξένη παρενδοκιμήσῃ Πολυίδῳ μὲν οὐδὲν λέγει, ἐβουλευέτο δὲ καθ’ αὐτὴν ὅπως τιμωρήσῃται τὴν δοκοῦσαν ἐπιβουλεύειν τοῖς γάμοις. 2. καὶ δὴ ὁ μὲν Πολυίδος ἀπήγγελλέ τε τῷ ἄρχοντι τῆς Αἰγύπτου τὰ γενόμενα καὶ τὰ λοιπὰ ἐπὶ τοῦ στρατοπέδου διώκει τὰ τῆς ἀρχῆς, ἀπόντος δὲ αὐτοῦ Ῥηναία, τοῦτο γὰρ ἐκαλεῖτο ἢ τοῦ Πολυίδου γυνή, μεταπέμπεται τὴν Ἄνθιαν, ἣν δὲ ἐπὶ τῆς οἰκίας, καὶ περιρρήγνυσι τὴν ἐσθῆτα καὶ αἰκίζεται τὸ σῶμα 3. “ὦ πονηρὰ” λέγουσα “καὶ τῶν γάμων τῶν ἐμῶν ἐπίβουλε, ματαίως ἔδοξας Πολυίδῳ καλή, οὐ γὰρ σε ὀνήσει τὸ κάλλος τούτο. ἴσως μὲν γὰρ πείθειν ληστὰς ἐδύνασο καὶ συγκαθεύδειν νεανίσκοις μεθύουσι πολλοῖς· τὴν¹⁰¹ δὲ Ῥηναίας εὐνήν οὔποτε ὑβρίσεις χαίρουσα.” 4. ταῦτα εἰποῦσα ἀπέκειρε τὴν κόμην αὐτῆς καὶ δεσμὰ περιτίθησι καὶ παραδοῦσα οἰκέτη

¹⁰¹ Palaiet: τῆς

⁷¹ A ritual detail, cf. Aelian l.c.

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comes. For if I am to see him again and recover him as my husband, I will remain among the living, but if he is dead, then it is well that I too take leave of this miserable life." With this tearful prayer she left the temple, whereupon the boys in front frolicked⁷¹ as they cried out

Anthia soon will recover Habrocomes, her very own husband.

Her spirits rose when she heard this, and she said a prayer to the gods. And with that they left for Alexandria.

Polyidus' wife found out that he was bringing home a girlfriend and feared that this foreign girl might somehow surpass her in favor. So she said nothing to Polyidus but devised her own plot to take revenge on the girl who seemed to have designs on her marriage. 2. Polyidus was busy making his expeditionary report to the prefect of Egypt and in his camp carrying out other duties as commander, and in his absence Rhenaea,⁷² for this was what Polyidus' wife was called, sent for Anthia, who was in the house, tore off her clothes, and abused her body. 3. "Wicked girl," she said, "with designs on my marriage, you attracted Polyidus in vain, because this beauty of yours will get you nothing. Maybe you could seduce bandits and sleep with a lot of drunken boys, but you will never get away with violating Rhenaea's bed!" 4. With this she cut off her hair, put her in chains, handed her over to a trusty servant, Clytus⁷³ 5

⁷² An uninhabited island (var. Rheneia) just west of, and serving as an unpurified annex for, Delos (cf. Herodotus 6.97, Thucydides 3.104, Strabo 10.5.5), not otherwise attested as a personal name.

⁷³ "Renowned", attested (though in the form Κλύτος) as a personal name.

τινὶ πιστῶ, Κλυτῶ τοῦνομα, κελεύει ἐμβιβάσαντα εἰς ναῦν ἀπαγαγόντα εἰς Ἰταλίαν ἀποδόσθαι πορνοβοσκῶ τὴν Ἀνθίαν. “οὕτω γὰρ” ἔφη “δυνήσῃ ἢ καλῇ τῆς ἀκρασίας κόρον λαβεῖν.” 5. ἤγετο δὲ ἡ Ἀνθία ὑπὸ τοῦ Κλυτοῦ κλαίουσα καὶ ὀδυρομένη “ὦ κάλλος ἐπίβουλον” λέγουσα, “ὦ δυστυχῆς εὐμορφία, τί μοι παραμένετε ἐνοχλοῦντα; τί δὲ αἷτια πολλῶν κακῶν μοι γίνεσθε; οὐκ ἤρκουν οἱ τάφοι, οἱ φόνοι, τὰ δεσμά, τὰ ληστήρια, ἀλλ’ ἤδη καὶ ἐπὶ οἰκήματος στήσομαι καὶ τὴν μέχρι νῦν Ἀβροκόμη τηρουμένην σωφροσύνην πορνοβοσκὸς ἀναγκάσει με λύειν; 6. ἀλλ’, ὦ δέσποτα,” προσπεσοῦσα ἔλεγε τοῖς γόνασι τοῦ Κλυτοῦ, “μή με ἐπ’ ἐκείνην τὴν τιμωρίαν [ἄμα]¹⁰² προαγάγῃς ἀλλὰ ἀπόκτεινόν με αὐτός· οὐκ οἶσω πορνοβοσκὸν δεσπότην· σωφρονεῖν, πίστευσον, εἰθίσμεθα.” ταῦτα ἐδείτο, ἠλέει δὲ αὐτὴν ὁ Κλυτός. 7. καὶ ἡ μὲν ἀπήγετο εἰς Ἰταλίαν, ἡ δὲ Ῥηναία ἐλθόντι τῷ Πολυίδῳ λέγει ὅτι ἀπέδρα ἡ Ἀνθία κάκεινος ἐκ τῶν ἤδη πεπραγμένων ἐπίστευσεν αὐτῇ. ἡ δὲ Ἀνθία κατήχθη μὲν εἰς Τάραντα, πόλιν τῆς Ἰταλίας, ἐνταῦθα δὲ ὁ Κλυτὸς δεδοικῶς τὰς τῆς Ῥηναίας ἐντολὰς ἀποδίδοται αὐτὴν πορνοβοσκῶ. 8. ὁ δὲ ἰδὼν κάλλος οἶον οὕτω πρότερον ἐτεθέατο μέγα κέρδος ἔξειν τὴν παῖδα ἐνόμιζε καὶ ἡμέραις μὲν τισιν αὐτὴν ἀνελάμβανεν ἐκ τοῦ πλοῦ κεκμηκυῖαν καὶ ἐκ τῶν ὑπὸ τῆς Ῥηναίας βασάνων, ὁ δὲ Κλυτὸς ἤκεν εἰς Ἀλεξάνδρειαν καὶ τὰ πραχθέντα ἐμήνυσεν τῇ Ῥηναίᾳ.

- 6 Ὁ δὲ Ἰππόθοος διανύσας τὸν πλοῦν κατήχθη μὲν εἰς Σικελίαν, οὐκ εἰς Συρακούσας δὲ ἀλλ’ εἰς Ταυρομένιον καὶ ἐζήτει καιρὸν δι’ οὗ τὰ ἐπιτήδεια ἔξει. τῷ

¹⁰² Hercher

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by name, and told him to put Anthia aboard a ship, take her to Italy, and sell her to a pimp. "That way, my beauty" she said, "you will be able to satisfy your insatiable lust."

5. Anthia was led away by Clytus in tearful lamentation. "Traacherous beauty!" she cried, "Good looks that bring only bad luck! Why do you stay and bother me? Why are you the cause of so much trouble for me? Were the burials, the murders, the chains, the banditry not enough? Must I now be on display in front of a whorehouse, and will a pimp force me to give up the faithfulness that until now I have kept for Habrocomes?" 6. No, master," she said, falling at Clytus' knees, "please don't present me for that kind of punishment but kill me yourself! I will not endure a pimp for a master: believe me, I have always been virtuous!" This was her plea, and Clytus felt pity for her. 7. While she was being borne away to Italy, Rhenaea told Polyidus on his return that Anthia had run off, and judging by the previous incidents he believed her. Anthia was taken to Tarentum, a city in Italy, where Clytus, anxious about Rhenaea's orders, sold her to a pimp. 8. When he set eyes on such beauty as he had never before beheld, he reckoned the girl would make him a big profit, so for a few days he let her recover from the exhaustion of the voyage and Rhenaea's torments. Clytus returned to Alexandria and informed Rhenaea what had been done.

Hippothous completed his voyage and put in to Sicily, not at Syracuse but at Tauromenium,⁷⁴ and started seeking an opportunity to provide for his needs. As for Habro-

⁷⁴ Modern Taormina, in eastern Sicily, a flourishing city during the early and middle empire.

δὲ Ἀβροκόμη ἐν Συρακούσαις, ὡς χρόνος πολὺς ἐγένετο, ἀθυμία ἐμπίπτει καὶ ἀπορία δεινὴ ὅτι μηδὲ Ἀνθίαν εὐρίσκει μηδὲ εἰς τὴν πατρίδα ἀνασώζοιτο. 2. διέγνω οὖν ἀποπλεύσας ἐκ Σικελίας εἰς Ἰταλίαν ἀνελθεῖν κάκειθεν, εἰ μηδὲν εὐρίσκει τῶν ζητουμένων, εἰς Ἔφεσον πλεύσαι πλοῦν δυστυχῆ. ἤδη δὲ καὶ οἱ γονεῖς αὐτῶν καὶ οἱ Ἐφέσιοι πάντες ἐν πολλῷ πένθει ἦσαν οὔτε ἀγγέλου παρ' αὐτῶν ἀφιγμένου οὔτε γραμμάτων, ἀπέπεμπον δὲ πανταχοῦ τοὺς ἀναζητήσοντας. 3. ὑπὸ ἀθυμίας δὲ καὶ γήρωσ οὐ δυνηθέντες ἀντισχεῖν οἱ γονεῖς ἑκατέρων ἑαυτοὺς ἐξήγαγον τοῦ βίου. καὶ ὁ μὲν Ἀβροκόμης ἦει τὴν ἐπὶ Ἰταλίας ὁδόν, ὁ δὲ Λεύκων καὶ ἡ Ῥόδη, οἱ σύντροφοι τοῦ Ἀβροκόμου καὶ τῆς Ἀνθίας, τεθνηκότος αὐτοῖς ἐν Ξάνθῳ τοῦ δεσπότη καὶ τὸν κληῖρον, ἦν δὲ πολὺς, ἐκείνοις καταλιπόντος διέγνωσαν εἰς Ἔφεσον πλεῖν, ὡς ἤδη μὲν αὐτοῖς τῶν δεσποτῶν σεσωσμένων, ἱκανῶς δὲ τῆς κατὰ τὴν ἀποδημίαν συμφορᾶς πεπειραμένοι¹⁰³. 4. ἐνθέμενοι δὲ πάντα τὰ αὐτῶν νηὶ ἀνήγοντο εἰς Ἔφεσον καὶ ἡμέραις τε οὐ πολλαῖς διανύσαντες τὸν πλοῦν ἦκον εἰς Ῥόδον κάκει μαθόντες ὅτι οὐδέπω μὲν Ἀβροκόμης καὶ Ἀνθία σώζονται, τεθνήκασιν δὲ αὐτῶν οἱ πατέρες, διέγνωσαν εἰς Ἔφεσον μὴ κατελθεῖν, χρόνῳ δὲ τιμὴ ἐκεῖ γενέσθαι μέχρις οὗ τι περὶ τῶν δεσποτῶν πύθονται.

- 7 Ὁ δὲ πορνοβοσκὸς ὁ τὴν Ἀνθίαν ὠνησάμενος χρόνου διελλόντος ἠνάγκασεν αὐτὴν οἰκῆματος προεστάναι. καὶ δὴ κοσμήσας καλῆ μὲν ἐσθῆτι, πολλῷ δὲ χρυσῷ ἤγεν ὡς προστησομένην τέγουσ. ἡ δὲ μέγала ἀνακωκύσασα 2. “φεῦ μοι τῶν κακῶν” εἶπεν, “οὐχ ἱκαναὶ γὰρ αἱ πρότερον συμφοραὶ, τὰ δεσμά, τὰ ληστήρια, ἀλλ' ἔτι καὶ πορνεύειν ἀναγκάζομαι. ὦ κάλλος δικαίως ὑβρισμένον· τί γὰρ ἡμῖν ἀκαίρως

BOOK V

comes in Syracuse, after a long time had passed he was afflicted by terrible discouragement and despair, because he could neither find Anthia nor regain his homeland. 2. So he decided to sail from Sicily and go up to Italy and from there, should he succeed in none of his quests, to make an emptyhanded voyage back to Ephesus. By now their parents and all the Ephesians were very sorrowful, since from them no messenger had come and no letters, but still they dispatched people to search for them everywhere. 3. Through loss of spirit and old age, each one's parents were unable to hold out and released themselves from life. Habrocomes was on his way to Italy, while Leuco and Rhoda, the companions of Habrocomes and Anthia, decided to sail back to Ephesus after their master had died in Xanthus and left them his estate, a large one. They thought that their masters were safely home, and they had had enough of the complications of life abroad. 4. They put all their belongings on a ship and sailed for Ephesus, completing the voyage to Rhodes in only a few days. When they learned there that Habrocomes and Anthia had not yet come safely home and that their parents were dead, they decided not to return to Ephesus but to stay where they were for a while, pending some news of their masters.

In due course the pimp who had bought Anthia made her display herself in front of the whorehouse. He dressed her up in a beautiful costume and lots of gold and took her to her spot outside a stall. But she raised a loud wail: "What troubles are mine!" she cried, "Are my previous predicaments not enough, the chains, the banditry? Must I now be a whore as well? Beauty of mine, you are justly violated, for

παραμένεις; ἀλλὰ τί ταῦτα θρηνώ καὶ οὐχ εὐρίσκω
 τινὰ μηχανὴν δι' ἧς φυλάξω τὴν μέχρι νῦν σωφρο-
 σύνην τετηρημένην;" 3. ταῦτα λέγουσα ἤγετο ἐπὶ τὸ
 οἶκημα τοῦ πορνοβοσκοῦ τὰ μὲν δεομένου θαρρεῖν, τὰ
 δὲ ἀπειλοῦντος. ὡς δὲ ἦλθε καὶ προέστη πλήθος ἐπέρ-
 ρει τῶν τεθναμακότων τὸ κάλλος, οἳ δὲ πολλοὶ ἦσαν
 ἔτοιμοι ἀργύριον κατατίθεσθαι τῆς ἐπιθυμίας. 4. ἡ δὲ
 ἐν ἀμηχάνῳ γενομένη κακῶ εὐρίσκει τέχνην ἀπο-
 φυγῆς· πίπτει μὲν γὰρ εἰς γῆν καὶ παρείται τὸ σῶμα
 καὶ ἐμιμείτο τοὺς νοσοῦντας τὴν ἐκ θεῶν καλουμένην
 νόσον, ἣν δὲ τῶν παρόντων ἔλεος ἅμα καὶ φόβος καὶ
 τοῦ μὲν ἐπιθυμεῖν συνουσίας ἀπέιχοντο, ἐθεράπευον
 δὲ τὴν Ἀνθίαν· 5. ὁ δὲ πορνοβοσκὸς συνεῖς οἱ κακῶν
 ἐγεγόνει καὶ νομίσας ἀληθῶς νοσεῖν τὴν κόρην
 ἤγειν¹⁰⁴ εἰς τὴν οἰκίαν καὶ κατέκλιέ τε καὶ ἐθεράπευε
 καὶ ὡς ἔδοξεν αὐτῆς γεγονέναι ἀνεπυθάνετο τὴν
 αἰτίαν τῆς νόσου. 6. ἡ δὲ Ἀνθία "καὶ πρότερον" ἔφη,
 "δέσποτα, εἰπεῖν πρὸς σὲ ἐβουλόμην τὴν συμφορὰν
 τὴν ἐμὴν καὶ διηγήσασθαι τὰ συμβάντα, ἀλλὰ ἀπ-
 ἐκρυπτον αἰδουμένη. νυνὶ δὲ οὐδὲν χαλεπὸν εἰπεῖν
 πρὸς σὲ πάντα ἤδη μεμαθηκότα τὰ κατ' ἐμέ. 7. παῖς
 ἔτι οὖσα ἐν ἑορτῇ καὶ παννυχίδι ἀποπλανηθεῖσα τῶν
 ἐμαντῆς ἦκον πρὸς τινα τάφον ἀνδρὸς νεωστὶ τεθνη-
 κότης κἀνταῦθα ἐφάνη μοί τις ἀναθροῶν ἐκ τοῦ τάφου
 καὶ κατέχειν ἐπειράτο, ἐγὼ δ' ἀπέφκλυγον¹⁰⁵ καὶ
 ἐβόων. 8. ὁ δὲ ἄνθρωπος ἦν μὲν ὀφθῆναι φοβερὸς,
 φωνὴν δὲ πολὺ εἶχε χαλεπωτέραν. καὶ τέλος ἡμέρα
 μὲν ἤδη ἐγίνετο, ἀφείς δέ με ἔπληξέ τε κατὰ τοῦ
 στήθους καὶ νόσον ταύτην ἔλεγεν ἐμβεβληκέναι. 9.
 ἐκεῖθεν ἀρξαμένη ἄλλοτε ἄλλως ὑπὸ τῆς συμφορᾶς

104 Hemsterhuys: ἤκειν

105 Hercher

BOOK V

why do you stay with me to my disadvantage? But why am I making these laments instead of finding some way to safeguard the virtue I have preserved until now?" 3. As she spoke she was taken to the whorehouse, the pimp alternately asking her to cheer up and making threats. When she got there and took her position out front, a crowd of men streamed over, marvelling at her beauty and many of them ready to lay out money for what they wanted. 4. But in her impossible predicament she found a means of escape: she fell to the ground, let her body go limp, and imitated the victims of the so-called sacred disease. Those present felt pity and fear, let go their desire for sex and tried to take care of Anthia. 5. The pimp, realizing what a mess he was in and thinking that the girl was truly sick, took her to his house, lay her down, and tried to treat her, and when she seemed to be herself again he questioned her about the nature of her sickness. 6. Anthia replied, "Master, I have been meaning to tell you about this condition of mine and to explain the circumstances, but I concealed it out of shame. But as it stands, there is no difficulty in telling you, since by now you know everything there is to know about me. 7. When I was still a girl, I wandered away from my friends during a nightlong festival and came upon the grave of a man recently deceased, and there someone appeared to leap up from the grave and started grabbing me. I tried to run away and screamed. 8. This being was frightening to behold and had a voice that was much worse. When daylight finally came, he let me go but hit me on the chest and said that he had cast this disease into me. From that time onward I have suffered from this condition

κατέχομαι. ἀλλὰ δέομαί σου, δέσποτα, μηδέν μοι χαλεπήνης· οὐ γὰρ ἐγὼ τούτων αἰτία. δυνήση γάρ με ἀποδόσθαι καὶ μηδέν ἀπολέσαι τῆς δοθείσης τιμῆς.” ἀκούσας ὁ πορνοβοσκὸς ἠνιάτο μὲν, συνεχίνωσκε δὲ αὐτῇ, ὡς οὐχ ἔκούση ταῦτα πασχούση.

- 8 Καὶ ἡ μὲν ἔθεραπεύετο ὡς νοσοῦσα παρὰ τῷ πορνοβοσκῷ, ὁ δὲ Ἀβροκόμης ἀπὸ τῆς Σικελίας ἐπαναχθεὶς καταίρει μὲν εἰς Νουκέριον¹⁰⁶ τῆς Ἰταλίας, ἀπορία δὲ τῶν ἐπιτηδείων ἀμηχανῶν ὅ τι ποιήσει τὰ μὲν πρῶτα περιήει τὴν Ἀνθίαν ζητῶν. 2. αὕτη γὰρ ἦν αὐτῷ τοῦ βίου παντὸς καὶ τῆς πλάνης ἢ ὑπόθεσις· ὡς δὲ οὐδὲν ἠῦρισκεν, ἦν γὰρ ἐν Τάραντι ἡ κόρη παρὰ τῷ πορνοβοσκῷ, αὐτὸν ἀπεμίσθωσε τοῖς τοὺς λίθους ἐργαζομένοις. 3. καὶ ἦν αὐτῷ τὸ ἔργον ἐπίπονον· οὐ γὰρ συνείθιστο τὸ σῶμα οὐδ’ ὀλίγον¹⁰⁷ ὑποβάλλειν ἔργοις εὐτόνοις ἢ σκληροῖς· διέκειτο δὲ πονήρως καὶ πολλάκις κατοδυρόμενος τὴν αὐτοῦ τύχην “ἰδοὺ” φησὶν “Ἀνθία, ὁ σοὶς Ἀβροκόμης ἐργάτης τέχνης πονηρᾶς καὶ τὸ σῶμα ὑποτέθεικα δουλείᾳ. 4. καὶ εἰ μὲν εἶχόν τινα ἐλπίδα εὐρήσειν σε καὶ τοῦ λοιποῦ συγκαταβιώσεσθαι, τοῦτο <ἂν>¹⁰⁸ πάντων ἄμεινόν με παρεμυθεῖτο· νυνὶ δὲ ἴσως καὶ γὰρ δυστυχήης εἰς κενὰ καὶ ἀνόνητα πονῶ καὶ σύ που τέθνηκας πόθῳ τῷ πρὸς Ἀβροκόμην. πέπεισμαι γὰρ, φιλτάτη, ὡς οὐκ ἂν ποτε οὐδὲ¹⁰⁹ ἀποθανοῦσα ἐκλάθοιό μου.” 5. καὶ ὁ μὲν ταῦτα ᾠδύρετο καὶ τοὺς πόνους ἔφερεν ἀλγεινῶς, τῇ δὲ Ἀνθία ὄναρ ἐπέστη ἐν Τάραντι κοιμωμένη· ἐδόκει μὲν αὐτὴν εἶναι μετὰ Ἀβροκόμου καλὴν οὔσαν μετ’ ἐκεί-

¹⁰⁶ Salvini: μουκέριον (et 5.10.1 –ίω)

¹⁰⁷ O’Sullivan: οὐδὲ αὐτὸν ¹⁰⁸ O’Sullivan

¹⁰⁹ Palairot: οὔτε: οὔτε <ζῶσα οὔτε> O’Sullivan cl. 2.7.5, 10.3

BOOK V

at various times and in various ways. But please, master, don't be angry with me, for none of this is my fault. You could surely sell me and lose none of the price you paid." The pimp was annoyed to hear this but agreed that her suffering was involuntary.

And so she was treated at the pimp's house as if she were sick, while Habrocomes had returned from Sicily and put in at Nuceria⁷⁵ in Italy. Lacking means and at a loss what to do, he first went around searching for Anthia, since she was his whole reason for living and wandering, but when he found nothing, for the girl was at the pimp's house in Tarentum, he hired himself out to a company working in the quarries. 3. The work was hard on him: he was not in the least accustomed to subjecting his body to strenuous or punishing tasks but fared poorly and frequently bemoaned his own bad luck. "Here, Anthia," he said, "behold your Habrocomes, a laborer in a low job, who have submitted my body to servitude. 4. And if I had any hope of finding you and spending the rest of our lives together, that would console me better than anything. But as it is, I may be just a wretch doing vain and unprofitable labor, and you may have died somewhere of longing for Habrocomes: for I am sure, dearest one, that even in death you would never have forgotten me." 5. Thus he lamented and bore his painful labors, but Anthia had a dream as she slept in Tarentum. She dreamt that she was with Habrocomes, she was

⁷⁵ That is, Nuceria (Alfaterna) in Campania, modern Nocera Inferiore, which was an important town about 16 km east of the modern coastline at Torre Annunziata; cf. Polybius 3.91.4, Strabo 5.4.11.

νον καλοῦ καὶ τὸν πρῶτον εἶναι τοῦ ἔρωτος αὐτοῖς χρόνον, 6. φανῆναι δέ τινα ἄλλην γυναῖκα καλὴν καὶ ἀφέλκειν αὐτῆς τὸν Ἀβροκόμην· καὶ τέλος ἀναβοῶντος καὶ καλοῦντος ὀνομαστὶ ἐξαναστῆναί τε καὶ παύσασθαι τὸ ὄναρ. 7. ταῦτα ὡς ἔδοξεν ἰδεῖν εὐθύς μὲν ἀνέθορέ τε καὶ ἀνεθρήνησε καὶ ἀληθῆ τὰ ὀφθέντα ἐνόμιζεν “οἷμοι τῶν κακῶν” λέγουσα “ἐγὼ μὲν καὶ πόνους ὑπομένω πάντας καὶ ποικίλων πειρῶμαι δυστυχῆς συμφορῶν καὶ τέχνας σωφροσύνης ὑπὲρ γυναῖκας εὐρίσκω, Ἀβροκόμη· σοὶ δὲ ἴσως ἄλλη που δέδοκται καλῆ· ταῦτα γάρ μοι σημαίνει τὰ ὀνειράτα. 8. τί οὖν ἔτι ζῶ; τί δ’ ἐμαντῆν λυπῶ; κάλλιον οὖν ἀπολέσθαι καὶ ἀπαλλαγῆναι τοῦ πονήρου τούτου βίου, ἀπαλλαγῆναι δὲ τῆς ἀπρεπούς ταύτης καὶ ἐπισφαλούς δουλείας. 9. Ἀβροκόμης μὲν γὰρ εἰ καὶ τοὺς ὄρκους παραβέβηκε μηδὲν οἱ θεοὶ τιμωρήσαιντο τούτον· ἴσως ἀνάγκη τι εἴργασται· ἐμοὶ δὲ ἀποθανεῖν καλῶς ἔχει σωφρονούση.” ταῦτα ἔλεγε θρηνοῦσα καὶ μηχανῆν ἐζήτει τελευτῆς.

- 9 Ὁ δὲ Ἰππόθοος ὁ Περίνθιος ἐν τῷ Ταυρομενίῳ τὰ μὲν πρῶτα διῆγε πονήρως ἀπορία τῶν ἐπιτηδείων, χρόνου δὲ προϊόντος ἠράσθη πρεσβύτις αὐτοῦ καὶ ἔγχετο τε ὑπ’ ἀνάγκης τῆς κατὰ τὴν ἀπορίαν τὴν πρεσβύτιν καὶ ὀλίγῳ συγγενόμενος χρόνῳ ἀποθανούσης αὐτῆς πλούτιον τε διαδέχεται πολὺν καὶ εὐδαιμονίαν· πολλὴ μὲν οἰκετῶν παραπομπή, πολλὴ δὲ [τῶν]¹¹⁰ ἐσθήτων ὑπαρξίς καὶ σκευῶν πολυτέλεια. 2. διέγνω δὲ πλεῦσαι μὲν εἰς Ἰταλίαν, ὠνήσασθαι δὲ οἰκέτας ὠραίους καὶ θεραπαίνας καὶ ἄλλην σκευῶν περιβολὴν ὅση γένοιτ’ ἂν ἀνδρὶ εὐδαίμονι. ἐμέμνητο δὲ αἰεὶ τοῦ Ἀβροκόμου καὶ τούτου ἀνευρεῖν ἠΰχετο περὶ

BOOK V

beautiful and so was he, and it was the time when they first fell in love; then some other woman appeared, a beauty, and drew Habrocomes away from her; and finally, as he shouted and called to her by name, she sat up and the dream stopped. 7. When she had this dream she leapt straight up, let out a wail, and thought what she had seen was real. "What troubles!" she said, "I put up with every kind of struggle, I am beset in my misfortune by manifold predicaments, and I find resources of virtue beyond a woman's means, Habrocomes, but in your eyes some other woman perhaps seems beautiful, for that is what my dream signifies to me. 8. Then why should I keep on living? Why should I cause myself pain? Better then to perish and be rid of this wretched life, and be rid of this unseemly and dangerous servitude. 9. But even if Habrocomes has broken his vows, may the gods not punish him: perhaps he acted under compulsion, but for me the right course is to die virtuous." These were her words as she wailed and sought a way to end her life.

Meanwhile Hippothous of Perinthus spent the first 9 part of his sojourn in Tauromenium in poor condition through lack of means, but as time passed an old woman fell in love with him, and under compulsion of his poverty he married the old woman. He had lived with her a short time when she died, and he inherited great wealth and prosperity: a large retinue of servants, a large amount of clothing, and an extravagant array of belongings. 2. He decided to sail to Italy and buy young servants and maids and the rest of the list of belongings that become a prosperous gentleman. But he was always thinking of Habrocomes

πολλοῦ ποιούμενος κοινωνῆσαι τε αὐτῷ τοῦ βίου παν-
 τὸς καὶ τῶν κτημάτων. 3. καὶ ὁ μὲν ἐπαναχθεὶς κατή-
 ρεν εἰς Ἰταλίαν, εἶπετο δὲ αὐτῷ μεράκιον τῶν ἐν
 Σικελίᾳ¹¹¹ εὖ γεγονότων, Κλεισθένης τοῦνομα, καὶ
 πάντων μετέιχε τῶν Ἴπποθόου κτημάτων καλὸς ὢν. 4.
 ὁ δὲ πορνοβοσκὸς ἤδη τῆς Ἀνθίας ὑγιαίνειν δοκούσης
 ἐνενοεῖ ὅπως αὐτὴν ἀποδώσεται καὶ δὴ προῆγεν αὐτὴν
 εἰς τὴν ἀγορὰν καὶ τοῖς ὠνησομένοις ἐπεδείκνυεν. 5. ἐν
 τούτῳ δὲ ὁ Ἴππόθοος περιήει τὴν πόλιν τὴν Τάραντα
 εἴ τι καλὸν ὠνήσασθαι ζητῶν καὶ ὄρᾳ τὴν Ἀνθίαν καὶ
 γνωρίζει καὶ ἐπὶ τῷ συμβάντι καταπλήσσεται καὶ
 πολλὰ πρὸς ἑαυτὸν ἐλογίζετο· “οὐχ αὕτη ἡ κόρη, ἣν
 ἐγὼ ποτε ἐν Αἰγύπτῳ τιμωρῶν τῷ Ἀγχιάλου φόνῳ εἰς
 τάφρον κατώρυξα καὶ κύνας αὐτῇ συγκαθείρξα; τίς
 οὖν ἡ μεταβολή; πῶς δὲ σώζεται; τίς ἡ ἐκ τῆς τάφρου
 φυγή; τίς ἡ παράλογος σωτηρία;” 6. εἰπὼν ταῦτα
 προσῆλθεν ὡς ὠνήσασθαι θέλων καὶ παραστὰς αὐτῇ
 “ὦ κόρη” ἔφησεν, “Αἴγυπτον οὐκ οἶδας οὐδὲ λησταῖς
 ἐν Αἰγύπτῳ περιπέπτωκας οὐδὲ ἄλλο τι ἐν ἐκείνῃ τῇ γῆ
 πέπονθας δεινόν; εἶπέ θαρσοῦσα· γνωρίζω γάρ σε ἐξ
 ἐκείνου τοῦ χωρίου¹¹².” 7. Αἴγυπτον ἀκούσασα καὶ
 ἀναμνησθεῖσα Ἀγχιάλου καὶ τοῦ ληστηρίου καὶ τῆς
 τάφρου ἀνώμωξέ τε καὶ ἀνωδύρατο, ἀποβλέψασα δὲ
 εἰς τὸν Ἴππόθοον, ἐγνώρισε δὲ αὐτὸν οὐδαμῶς, “πε-
 πόνθαμεν” φησὶν “ἐν Αἰγύπτῳ πολλά, ὦ ξένε, καὶ
 δεινά, ὅστις ποτε ὦν τυγχάνεις, καὶ λησταῖς περι-
 πέπτωκα. ἀλλὰ σὺ πῶς, εἶπέ, γνωρίζεις τὰ ἐμὰ διηγῆ-
 ματα; 8. πόθεν δὲ εἰδέναι λέγεις ἐμὲ τὴν δυστυχῆ;
 διαβόητα μὲν γὰρ καὶ ἔνδοξα πέπονθαμεν, ἀλλὰ σὲ οὐ

¹¹¹ Cobet: εἰς Σικελίαν: ἐκ Σικελίας Hercher

¹¹² Peerlkamp: ἐν ἐκείνῳ τῷ χωρίῳ

BOOK V

and prayed that he would find him, putting great value on sharing with him his whole way of life and his possessions. 3. And so he took ship and reached Italy, accompanied by a lad from one of the good families of Sicily named Cleisthenes,⁷⁶ who was handsome and so shared in all Hippothous' possessions. 4. Meanwhile the pimp thought Anthia was healthy again and made plans to sell her. And so he led her to the market and displayed her to prospective buyers. 5. At this juncture Hippothous was going about the city of Tarentum looking for something fine to buy when he saw Anthia, recognized her, was astounded at the coincidence, and had a long conversation with himself. "Isn't this the girl that back in Egypt I buried in a pit and shut up with dogs to avenge Anchialus' murder? What then is this turn-about? How was she rescued? What was her way out of the pit? What was her salvation against all odds?" 6. With this he stepped up as if wishing to buy her, and standing close to her he said, "My girl, don't you know Egypt? Didn't you fall among bandits in Egypt? And didn't you have another terrible experience in that country? Feel free to tell me, because I recognize you from that place." 7. When she heard mention of Egypt and was reminded about Anchialus, the bandit gang, and the pit, she groaned and wailed. She looked closely at Hippothous but did not recognize him at all. "I did have many terrible experiences in Egypt, stranger," she said, "whoever you may be, and I did fall among bandits. But tell me, please, how do you know my story?" 8. Where do you say you got to know a wretch like me? No doubt my experiences are widely told

⁷⁶ A conventional name.

γινώσκω τὸ σύνολον.” 9. ἀκούσας ὁ Ἰππόθοος καὶ μᾶλλον ἐξ ὧν ἔλεγεν ἀναγνωρίσας αὐτὴν τότε μὲν ἡσυχίαν ἤγαγεν, ὠνησάμενος δὲ αὐτὴν παρὰ τοῦ πορνοβοσκοῦ ἄγει πρὸς ἑαυτὸν καὶ θαρρεῖν παρεκελεύετο καὶ ὅστις ἦν λέγει καὶ τῶν ἐν Αἰγύπτῳ γενομένων ἀναμιμνήσκει καὶ τὴν φυγὴν καὶ τὸν ἑαυτοῦ πλοῦτον διηγείται¹¹³. 10. ἡ δὲ ἡτέιτο συγγνώμην ἔχειν καὶ αὐτῷ ἐπεξηγεῖτο¹¹⁴ ὅτι Ἀγχιάλον ἀπέκτεινε μὴ σωφρονοῦντα καὶ τὴν τάφρον καὶ τὸν Ἀμφίνομον καὶ τὴν τῶν κυνῶν πραότητα καὶ τὴν σωτηρίαν διηγείται. 11. κατῴκειρεν αὐτὴν ὁ Ἰππόθοος καὶ ἦτις μὲν ἦν ἐπέπυστο οὐδέπω, ἐκ δὲ τῆς καθημερινῆς σὺν τῇ κόρῃ διαίτης εἰς ἐπιθυμίαν Ἀνθίας καὶ Ἰππόθοος ἔρχεται καὶ συνελθεῖν ἐβούλετο καὶ πολλὰ ὑπισχνεῖται αὐτῇ. 12. ἡ δὲ τὰ μὲν πρῶτα ἀντέλεγεν αὐτῷ ἀναξία εἶναι λέγουσα εὐνῆς δεσποτικῆς, τέλεον δὲ ὡς ἐνέκειτο Ἰππόθοος οὐκέτ’ ἔχουσα ὅ τι ποιήσει κάλλιον εἶναι νομίζουσα εἰπεῖν πάντα αὐτῷ τὰ ἀπόρρητα ἢ παραβῆναι τὰς πρὸς Ἀβροκόμην συνθήκας λέγει τὸν Ἀβροκόμην, τὴν Ἔφεσον, τὸν ἔρωτα, τοὺς ὄρκους, τὰς συμφοράς, τὰ ληστήρια, καὶ συνεχῆς Ἀβροκόμην ἀνωδύρετο. 13. ὁ δὲ Ἰππόθοος ἀκούσας ὅτι τε Ἀνθία εἶη καὶ ὅτι γυνὴ τοῦ πάντων αὐτῷ φιλάτου ἀσπάζεται τε αὐτὴν καὶ εὐθυμεῖν παρεκάλει καὶ τὴν αὐτοῦ πρὸς Ἀβροκόμην φιλίαν διηγείται. καὶ τὴν μὲν εἶχεν ἐπὶ τῆς οἰκίας πᾶσαν προσάγων ἐπιμέλειαν, Ἀβροκόμην αἰδούμενος, αὐτὸς δὲ πάντα ἀνηρεύνα εἶ που τὸν Ἀβροκόμην ἀνεύροι.

10 Ὁ δὲ Ἀβροκόμης τὰ μὲν πρῶτα ἐπιπόνως ἐν τῷ Νουκερίῳ¹¹⁵ εἰργάζετο, τελευταῖον δὲ οὐκέτι φέρων

¹¹³ καὶ τὴν φυγὴν post διηγείται transp. O’Sullivan

BOOK V

and famous, but I don't recognize you at all." 9. Hearing this and recognizing her all the more from what she said, Hippothous was quiet at first, but after he had bought her from the pimp, he took her home, encouraged her, told her who he was, reminded her of what had happened in Egypt, and told the story of his own flight and wealth. 10. She asked his forgiveness and also explained that she had killed Anchialus for behaving intemperately, and told the story of the pit, Amphinomus, the taming of the dogs, and her salvation. 11. Hippothous felt sorry for her but had yet to learn her identity. In daily contact with the girl Hippothous too came to desire her, wanted to go to bed with her, and made many promises. 12. At first she refused him, claiming that she was unworthy of a master's bed, but in the end, as Hippothous kept pressing, she did not know how to proceed, and thinking that it was better to tell him all her secrets than to break her pact with Habrocomes, she told him about Habrocomes, Ephesus, their love, their vows, their predicaments, the bandit gangs, all the while grieving over Habrocomes. 13. When Hippothous heard that she was Anthia and the wife of his dearest friend, he hugged her, told her to be of good cheer, and explained his own affection for Habrocomes. He kept her in his house and showed her every consideration out of respect for Habrocomes, while he launched a full investigation in hope of finding Habrocomes.

Habrocomes at first toiled very hard in Nucерium, but in the end he could no longer bear his labors and decided 10

¹¹⁴ O'Sullivan: ἀπ-

¹¹⁵ Cf. ad 5.8.1

τοὺς πόνους διέγνω νεὸς ἐπιβὰς εἰς Ἔφεσον ἀνάγεσθαι. 2. καὶ ὁ μὲν νύκτωρ κατελθὼν ἐπὶ θάλασσαν ἐπιφθάνει πλοίῳ ἀναγομένῳ καὶ ἐπιβὰς ἔπλει τὴν ἐπὶ Σικελίαν πάλιν ὡς ἐκείθεν ἐπὶ Κρήτην τε καὶ Κύπρον καὶ Ῥόδον ἀφιξόμενος κάκειθεν εἰς Ἔφεσον γενησόμενος. ἤλπιζε δὲ ἐν τῷ μακρῷ πλῶ καὶ περὶ Ἀνθίας τι πυθέσθαι. 3. καὶ ὁ μὲν ὀλίγα ἔχων τὰ ἐπιτήδεια ἀναγόμενος καὶ διανύσας τὸν πλοῦν τὰ μὲν πρῶτα ἐπὶ τὴν Σικελίαν¹¹⁶ ἔρχεται καὶ εὕρισκει τὸν πρότερον ξένον τὸν Αἰγιαλέα τεθνηκότα· ἐπενέγκας δὲ αὐτῷ χοὰς καὶ πολλὰ καταδακρύσας ἀναχθεὶς πάλιν καὶ Κρήτην παρελθὼν ἐν Κύπρῳ γενόμενος ἡμέρας διατρίψας ὀλίγας καὶ εὐξάμενος τῇ πατρίῳ Κυπρίων θεῶ ἀνήγετο καὶ ἦκεν εἰς Ῥόδον. ἐνταῦθα πλησίον τοῦ λιμένος εἰσῳκίσατο. 4. καὶ ἤδη τε ἐγγὺς ἐγίνετο Ἐφέσον καὶ πάντων αὐτὸν ἐννοια τῶν δεινῶν εἰσήρχετο, τῆς πατρίδος, τῶν πατέρων, τῆς Ἀνθίας, τῶν οἰκετῶν. καὶ ἀναστενάξας “φεῦ” ἔφη “τῶν κακῶν· εἰς Ἔφεσον ἴξομαι μόνος καὶ πατράσιν ὀφθήσομαι τοῖς ἔμαντοῦ χωρὶς Ἀνθίας καὶ πλεύσομαι πλοῦν ὁ δυστυχῆς κενὸν καὶ διηγῆσομαι διηγῆματα ἴσως ἄπιστα κοινωνὸν ὧν πέπονθα οὐκ ἔχων· 5. ἀλλὰ καρτέρησον, Ἀβροκόμη, καὶ γενόμενος ἐν Ἐφέσῳ τοσοῦτον ἐπιβίωσον χρόνον· τάφον ἔγειρον Ἀνθία καὶ θρήνησον αὐτὴν καὶ χοὰς ἐπένεγκαι· καὶ σαυτὸν ἤδη παρ’ αὐτὴν ἄγε.” ταῦτα ἔλεγε καὶ περιήει τὴν πόλιν ἀλύων ἀθυμία¹¹⁷ μὲν τῶν κατὰ τὴν Ἀνθίαν, ἀπορία δὲ τῶν ἐπιτηδείων. 6. ὁ δὲ Λεύκων ἐν τούτῳ καὶ ἡ Ῥόδη διατρίβοντες ἐν Ῥόδῳ ἀναθήματα ἀνατεθείκεσαν ἐν τῷ τοῦ Ἥλιου ἱερῷ παρὰ τὴν χρυσῆν πανοπλίαν ἣν Ἀνθία καὶ Ἀβροκόμης

¹¹⁶ O'Sullivan: τῆς Σικελίας

¹¹⁷ Hemsterhuys: ἀπορία

BOOK V

to take ship and make for Ephesus. 2. One night he went down to the sea and found a ship just putting out, got aboard, and headed back to Sicily, so as to get from there to Crete and Cyprus and Rhodes and thence to Ephesus. He also hoped that during this long voyage he would hear some news of Anthia. 3. He sailed with few provisions and completed the first stage of the voyage to Sicily, where he discovered that his former host Aegialeus was dead. He poured libations for him and shed many a tear, then resumed his voyage, passed Crete, and arrived in Cyprus; after spending a few days and praying to the Cyprians' ancestral goddess,⁷⁷ he resumed his voyage and arrived in Rhodes, where he settled himself near the harbor. 4. Now that he was near Ephesus, all of his terrible experiences came to mind, his country, his parents, Anthia and their servants. With a deep sigh he said, "What troubles! I will arrive in Ephesus alone, my own parents will see me without Anthia, I will be a wretch making a useless voyage, and having no partner in my experiences I will tell stories that perhaps no one will believe. 5. But persevere, Habrocomes, and when you get to Ephesus, live on long enough to raise a tomb for Anthia, mourn her, and pour libations; then it will be time to put yourself beside her." With that he went around the city distraught with dejection about Anthia's case and with lack of provisions. 6. Meanwhile Leuco and Rhoda, who were staying in Rhodes, had set up a dedication in the temple of Helius beside the golden panoply that Anthia and

⁷⁷ Cyprus is a most unlikely stop on a voyage from Sicily to Crete to Rhodes unless the (unelaborated) point was a detour in order to pay homage to Aphrodite.

ἀνατεθείκεσαν· ἀνέθεσαν στήλην γράμμασι χρυσοῖς γεγραμμένην ὑπὲρ Ἀβροκόμου καὶ Ἀνθίας, ἀνεγέγραπτο δὲ καὶ τῶν ἀναθέντων τὰ ὀνόματα, ὃ τε Λεύκων καὶ ἡ Ῥόδη. 7. ταύτη τῇ στήλῃ ὁ Ἀβροκόμης ἐπιτυχάνει· ἐληλύθει δὲ προσεύξασθαι τῷ θεῷ. ἀναγνοὺς οὖν καὶ γνωρίσας τοὺς ἀναθέντας καὶ τὴν τῶν οἰκετῶν εὖνοιαν πλησίον δὲ καὶ τὴν πανοπλίαν ἰδὼν μέγα ἀνωδύρετο παρακαθεσθεὶς τῇ στήλῃ. 8. “ὦ πάντα” ἔλεγεν “ἐγὼ δυστυχῆς· ἐπὶ τὸ τέρμα ἤκω τοῦ βίου καὶ εἰς ἀνάμνησιν τῶν ἔμαντοῦ συμφορῶν· ἰδοὺ ταύτην μὲν τὴν πανοπλίαν ἐγὼ μετὰ Ἀνθίας ἀνέθηκα καὶ μετ’ ἐκείνης ἀποπλεύσας Ῥόδου ἤκω νῦν ἐκείνην οὐκ ἄγων, εἰ δὲ αὕτη ἡ στήλη τῶν συντρόφων τῶν ἡμετέρων ὑπὲρ ἀμφοτέρων τὸ ἀνάθημα, τίς οὖν γένωμαι μόνος; ποῦ δὲ τοὺς φιλάτους ἀνεύρω;” 9. ταῦτα ἐθρήνει λέγων. καὶ ἐν τούτῳ ἐφίστακνυται¹¹⁸ ὁ Λεύκων καὶ ἡ Ῥόδη συνήθως εὐχόμενοι τῷ θεῷ καὶ θεωροῦσι τὸν Ἀβροκόμην τῇ στήλῃ παρακαθεζόμενον καὶ εἰς τὴν πανοπλίαν ἀποβλέποντα καὶ γνωρίζουσι μὲν οὐχί, θαυμάζουσι δὲ ὅστις ὦν ἀλλοτρίοις ἀναθήμασι παραμένει. 10. καὶ δὴ ὁ Λεύκων ἔφη “ὦ μειράκιον, τί βουλόμενος ἀναθήμασιν οὐδέν σοι προσήκουσι παρακαθεζόμενος ὀδύρη καὶ θρηναίς; τί δέ σοι τούτων μέλει; τί δὲ τῶν ἐνταῦθα ἀναγεγραμμένων κοινωνεῖ σοι;” ἀποκρίνεται πρὸς αὐτὸν Ἀβροκόμης “ἐμά,” φησὶν “ἐμὰ τὰ ἀναθήματα Λεύκωνος καὶ Ῥόδης, οὓς ἰδεῖν εὐχομαι μετὰ Ἀνθίαν Ἀβροκόμης ὁ δυστυχῆς.” 11. ἀκούσαντες οἱ περὶ τὸν Λεύκωνα εὐθὺς μὲν ἀχανεῖς ἐγένοντο, ἀνενεγκόντες δὲ κατὰ μικρὸν ἐγνώριζον ἐκ τοῦ σχήματος, ἐκ τῆς φωνῆς, ἐξ ὧν ἔλεγεν, ἐξ ὧν Ἀνθίας ἐμέμνητο, καὶ πίπτου-

118 Hercher

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Habrocomes had dedicated. They set up a monument inscribed with golden lettering in honor of Habrocomes and Anthia, and also inscribed their own names, Leuco and Rhoda, as the dedicators. 7. Habrocomes, who had come to offer prayers to the god, happened on this monument. When he read it and recognized the dedicators and the goodwill of his servants, and when he saw the panoply nearby, he sat down beside the monument and heaved a loud groan. 8. "How unlucky I am in everything!" he said, "I have come to the end of my life and to a reminder of my own misfortunes. Look, this is the very panoply that I dedicated with Anthia; with her I sailed away from Rhodes, and now I have come back without her. If this monument is the dedication of our companions in honor of both of us, what then should I do now that I'm on my own? Where am I to find those dearest to me?" 9. So he lamented, but at this point Leuco and Rhoda showed up for their usual prayers to the god and beheld Habrocomes sitting by the monument and looking at the panoply. They did not recognize him and wondered who would be lingering beside someone else's dedications. 10. And so Leuco said, "My lad, what do you mean by sitting there groaning and lamenting beside dedications of no concern to you? What is your interest in this? What have you in common with those inscribed here?" Habrocomes replied to him by saying, "They are for me, for me, these dedications by Leuco and Rhoda, whom after Anthia I, Habrocomes the unlucky one, am praying to see." 11. On hearing this Leuco's party were struck speechless on the spot, but little by little they recovered and recognized him by his appearance, his voice, what he said, and his evocation of Anthia. They fell at his feet and told their

σι πρὸ τῶν ποδῶν αὐτοῦ καὶ τὰ καθ' αὐτοὺς διηγούνται, τὴν ὁδὸν τὴν εἰς Συρίαν ἀπὸ Τύρου, τὴν Μαντουῦς ὀργήν, τὴν ἔκδοσιν, τὴν πράσιν τὴν εἰς Λυκίαν, τὴν τοῦ δεσπότου τελευταίην¹¹⁹, τὴν περιουσίαν, τὴν εἰς Ῥόδον ἄφιξιν. 12. καὶ δὴ παραλαβόντες ἄγουσιν εἰς τὴν οἰκίαν ἔνθα αὐτοὶ κατήγοντο καὶ τὰ κτήματα αὐτῶν παραδιδόασιν καὶ ἐπεμελοῦντο καὶ ἐθεράπευον[το]¹²⁰ καὶ θαρρεῖν παρεκάλουν. τῷ δὲ ἦν οὐδὲν Ἀνθίας τιμιώτερον ἄλλ' ἐκείνην ἐθρήνει παρ' ἕκαστα.

- 11 Καὶ ὁ μὲν ἐν Ῥόδῳ διῆγε μετὰ τῶν συντροφῶν ὃ τι πράξει βουλευόμενος· ὁ δὲ Ἰππόθοος διέγνω τὴν Ἀνθίαν ἀγαγεῖν ἀπὸ Ἰταλίας εἰς Ἔφεσον ὡς ἀποδώσων τε τοῖς γονεῦσι καὶ περὶ Ἀβροκόμου ἐκεῖ τι πευσόμενος· καὶ δὴ ἐμβαλὼν πάντα τὰ αὐτοῦ εἰς ναῦν μεγάλην Ἐφεσίαν μετὰ τῆς Ἀνθίας ἀνήγετο καὶ διανύσας μάλα ἀσμένως τὸν πλοῦν 2. οὐ πολλαῖς ἡμέραις εἰς Ῥόδον καταίρει νυκτὸς ἔτι κἀνταῦθα κατάγεται παρά τινι πρεσβύτιδι, Ἀλθαία τὸ ὄνομα, πλησίον δὲ τῆς θαλάσσης καὶ τὴν τε Ἀνθίαν ἀνάγει παρὰ τὴν ξένην καὶ αὐτὸς ἐκείνης μὲν τῆς νυκτὸς ἀνεπαύσατο. τῇ δὲ ἑξῆς ἤδη μὲν περὶ τὸν πλοῦν ἐγίνοντο, ἑορτὴ δὲ τις ἤγετο μεγαλοπρεπῆς δημοσίᾳ τῶν Ῥοδίων ἀπάντων¹²¹ τῷ Ἡλίῳ καὶ πομπῇ τε καὶ θυσίᾳ καὶ πολιτῶν ἑορταζόντων πλῆθος. 3. ἐνταῦθα παρήσαν ὁ Λεύκων καὶ ἡ Ῥόδη οὐ τοσοῦτον τῆς ἑορτῆς μεθέξοντες ὅσον ἀναζητήσοντες εἴ τι περὶ Ἀνθίας πύθοντο. καὶ δὴ ἦκεν ὁ Ἰππόθοος εἰς τὸ ἱερὸν ἄγων τὴν Ἀνθίαν, ἡ δὲ ἀπιδούσα εἰς τὰ ἀναθήματα καὶ ἐν ἀναμνήσει τῶν πρότερον γενομένη 4. “ὦ τὰ πάντων” ἔφησεν “ἀνθρώπων

119 Abresch: τῶν δεσποτῶν

120 Zagoiannes

121 Reeve: ἀγόντων

BOOK V

own story: their journey from Tyre to Syria, the wrath of Manto, their being bound over to her, their sale to Lycia, their master's end, their prosperity, their arrival in Rhodes. 12. And so they gathered him up and took him to the house where they were staying, turned their possessions over to him, took care of him, treated him, and tried to bolster his spirit. But for him nothing had as much value as Anthia, and at every turn he mourned for her.

So he lived in Rhodes with his companions, considering a plan of action, while Hippothous decided to take Anthia from Italy to Ephesus, where he could return her to her parents and hear something of Habrocomes. And so he put all his belongings onto a large Ephesian ship and set out with Anthia. After a very pleasant voyage of not many days, they put in at Rhodes during the night and lodged near the sea with an old woman named Althaea;⁷⁸ he sent Anthia upstairs with their hostess and himself rested that night. Next day they were on the point of sailing, but a magnificent public festival for Helius was being put on by all the Rhodians,⁷⁹ with a procession and sacrifice, and a throng of citizens celebrating. 3. Leuco and Rhoda were on hand, not so much as participants in the festival as investigators after some news of Anthia. And so Hippothous came to the temple with Anthia, and when she looked at the dedications and remembered times past, "Helius," she said, "who oversee all human affairs and overlook only me in my bad fortune! When I used to live in Rhodes I wor-

⁷⁸ "Healer": a family of medicinal plants and a mythological name, e.g. the mother of Meleager.

⁷⁹ The Halieia, the city's most important annual festival, celebrated with special pomp every fourth year.

έφορῶν Ἡλιε, μόνην ἐμὲ τὴν δυστυχῆ παρελθῶν, πρότερον μὲν ἐν Ῥόδῳ γενομένη εὐτυχῶς τέ σε προσ-
 εκύνουν καὶ θυσίας ἔθνον μετὰ Ἀβροκόμου καὶ εὐδαί-
 μων τότε ἐνομιζόμεν, νυνὶ δὲ δούλη μὲν ἀντ' ἑλευ-
 θέρας, αἰχμάλωτος δὲ ἡ δυστυχῆς ἀντὶ τῆς μακαρίας,
 καὶ εἰς Ἔφεσον ἔρχομαι μόνη καὶ φανούμαι τοῖς
 οἰκείοις Ἀβροκόμην οὐκ ἔχουσα." 5. ταῦτα ἔλεγε καὶ
 πολλὰ ἐπεδάκρυε καὶ δεῖται τοῦ Ἰπποθόου ἐπιτρέψαι
 αὐτῇ τῆς κόμης ἀφελεῖν τῆς αὐτῆς καὶ ἀναθεῖναι τῷ
 Ἡλίῳ καὶ εὐξασθαί τι περὶ Ἀβροκόμου. 6. συγχωρεῖ ὁ
 Ἰππόθοος, καὶ ἀποτεμοῦσα τῶν πλοκάμων ὅσα ἐδύ-
 νατο καὶ ἐπιτηδέιου καιροῦ λαβομένη πάντων ἀπηλ-
 λαγμένων ἀνατίθησιν ἐπιγράψασα ΠΙΕΡ ΤΟΥ ΑΝΔΡΟΣ
 ΑΒΡΟΚΟΜΟΥ ΑΝΘΙΑ ΤΗΝ ΚΟΜΗΝ ΤΩΙ ΘΕΩΙ ΑΝΕΘΗΚΕ.
 ταῦτα ποιήσασα καὶ εὐξαμένη ἀπῆει μετὰ τοῦ Ἰππο-
 θόου.

- 12 Ὁ δὲ Λεύκων καὶ ἡ Ῥόδη τέως ὄντες περὶ τὴν
 πομπὴν ἐφίστανται τῷ ἱερῷ καὶ βλέπουσι τὰ ἀνα-
 θήματα καὶ γνωρίζουσι τῶν δεσποτῶν τὰ ὀνόματα καὶ
 πρῶτον ἀσπάζονται τὴν κόμην καὶ πολλὰ κατωδύ-
 ροντο οὕτως ὡς Ἀνθίαν βλέποντες, τελευταῖον δὲ
 περιήεσαν εἴ που κάκεινην εὐρεῖν δυνησονται, ἤδη δὲ
 καὶ τὸ πλῆθος τῶν Ῥοδίων ἐγνώριζον τὰ ὀνόματα ἐκ
 τῆς προτέρας ἐπιδημίας¹²². 2. κάκεινην μὲν τὴν ἡμέ-
 ραν οὐδὲν εὐρίσκοντες ἀπηλλάγησαν καὶ τῷ Ἀβρο-
 κόμῃ τὰ ἐν τῷ ἱερῷ ὄντα ἐμήνυσαν. ὁ δὲ ἔπαθε μὲν τὴν
 ψυχὴν ἐπὶ τῷ παραδόξῳ τοῦ πράγματος, εὐελπὶς δὲ ἦν
 ὡς Ἀνθίαν εὐρήσων. 3. τῇ δὲ ἐξῆς ἦκεν ἡ Ἀνθία πάλιν
 εἰς τὸ ἱερὸν μετὰ τοῦ Ἰπποθόου οὐκ ὄντος αὐτοῖς
 πλοός, προσκαθίσασα δὲ τοῖς ἀναθήμασιν ἐδάκρυε τε
 καὶ ἀνέστενεν· ἐν τούτῳ δὲ ἐπεισίασιν ὁ Λεύκων καὶ ἡ
 Ῥόδη τὸν Ἀβροκόμην καταλιπόντες ἔνδον ἀθύμως ἐπὶ

BOOK V

shipped you to my good fortune, offered you sacrifices with Habrocomes, and was considered blessed. But now I am a slave instead of a free woman, an unfortunate captive instead of that happy girl, and I am going to Ephesus alone to appear before my family without Habrocomes." 5. With these words and many tears she asked Hippothous to let her set aside a lock of her own hair and dedicate it to Helius with a few words of prayer about Habrocomes. 6. Hippothous agreed. She cut off as many of her locks as she could and found a suitable opportunity, when everyone had left the premises, to make her dedication, on which she wrote:

ON BEHALF OF HER HUSBAND HABROCOMES
ANTHIA DEDICATED HER HAIR TO THE GOD

With this act and a prayer, she left with Hippothous.

Leuco and Rhoda, who until now had been at the procession, stopped at the temple, saw the dedications, and recognized their masters' names. First they kissed the hair and lamented and wept copiously, as if they were looking at Anthia, and finally started walking around to see if they could find her anywhere; the Rhodian populace already knew the names from their previous visit. 2. Finding nothing that day, they departed and told Habrocomes what was in the temple. He was impassioned at heart by this unexpected occurrence and hopeful of finding Anthia. 3. The next day Anthia returned to the temple with Hippothous, since they could not sail. She sat by the dedications, crying and groaning, when along came Leuco and Rhoda, who had left Habrocomes at home, dispirited about his

12

¹²² Abresch: ἀπο-

τοῖς αὐτοῦ¹²³ διακείμενον· ἐλθόντες δὲ ὀρώσι τὴν Ἀνθίαν καὶ ἦν μὲν ἔτι ἄγνωστος αὐτοῖς, συμβάλλουσι δὲ πάντα¹²⁴, <τὰ>¹²⁵ δάκρυα, τὰ ἀναθήματα, τὰ ὀνόματα, τὸ εἶδος. 4. οὕτως κατὰ βραχὺ ἐγνώριζον αὐτήν, προσπεσόντες δὲ τοῖς γόνασιν ἔκειντο ἀχανεῖς. ἡ δὲ ἐτεθαυμάκει τίνες τε ἦσαν καὶ τί βούλουτο· οὐ γὰρ ἄν ποτε Λεύκωνα καὶ Ῥόδην <ἰδεῖν>¹²⁶ ἤλπισεν. 5. οἱ δὲ ἐν ἑαυτοῖς γενόμενοι “ὦ δέσποινα” ἔφασαν “Ἀνθία, ἡμεῖς οἰκέται σοί, Λεύκων καὶ Ῥόδη, οἱ τῆς ἀποδημίας κοινωνήσαντες καὶ τοῦ ληστηρίου. ἀλλὰ τίς ἐνταῦθα ἄγει σε τύχη; θάρσει, δέσποινα, Ἀβροκόμης σφύζεται καὶ ἔστιν ἐνταῦθα αἰεὶ σε θρηνῶν.” 6. ἀκούσασα ἡ Ἀνθία ἐξεπλάγη τοῦ λόγου, μόγις δὲ ἀνενεγκοῦσα καὶ γνωρίσασα περιβάλλει τε αὐτοὺς καὶ ἀσπάζεται καὶ σαφέστατα τὰ κατὰ Ἀβροκόμην μαρθάνει.

13 Συνέρρει δὲ ἅπαν τὸ πλῆθος τῶν Ῥοδίων πυνθανόμενον τὴν Ἀνθίας εὔρεσιν καὶ Ἀβροκόμου. παρῆν δὲ ἐν τούτῳ καὶ ὁ Ἰππόθοος ἐγνωρίσθη τε τοῖς περὶ τὸν Λεύκωνα καὶ αὐτὸς ἔμαθεν οἱ τινές εἰσι. καὶ τὰ μὲν ἄλλα ἦν¹²⁷ αὐτοῖς ἐπιτηδείως, τὸ δὲ <οὐ τοῦτο,>¹²⁸ ὅτι μηδέπω Ἀβροκόμης ταῦτα ἐπίσταται. ἔτρεχον δὲ ὡς εἶχον ἐπὶ τὴν οἰκίαν. 2. ὁ δὲ ὡς ἤκουσεν ὑπό τινος τῶν Ῥοδίων τὴν τῆς Ἀνθίας εὔρεσιν διὰ μέσης τῆς πόλεως βοῶν “Ἀνθία” εἰκῶς μεμνηνότε ἔθεε. καὶ δὴ συντυγχάνει τοῖς περὶ τὴν Ἀνθίαν πρὸς τῷ ἱερῷ τῆς Ἰσιδος, πολὺ δὲ τῶν Ῥοδίων πλῆθος ἐφείπετο. 3. ὡς δὲ εἶδον ἀλλήλους εὐθὺς ἀνεγνώρισαν· τοῦτο γὰρ αὐτοῖς ἐβούλοντο αἰ ψυχαί· καὶ περιλαβόντες ἀλλήλους εἰς γῆν κατηνέχθησαν, κατείχε δὲ αὐτοὺς πολλὰ ἄμα

123 Peerlkamp: αὐτοῖς

124 Henderson: πάντα· ἔρωτα

125 Abresch

126 Naber

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own situation. When they arrived they saw Anthia and did not yet recognize her, but they took everything in, her tears, the dedications, the names, her appearance. 4. In this way they gradually recognized her, and falling at her knees lay speechless. She wondered who they were and what they wanted, for she never expected to see Leuco and Rhoda. 5. When they recovered themselves they said, "Mistress Anthia, we are your servants, Leuco and Rhoda, who shared your voyage and the pirate den. But what chance brings you here? Be of good cheer, mistress, Habrocomes is safe, and he is here, constantly mourning for you." 6. Anthia was shocked to hear this news, but when with an effort she recovered herself and recognized them, she threw her arms around them, kissed them, and got a very detailed report about Habrocomes.

When the Rhodians heard of the discovery of Anthia and Habrocomes, the whole populace streamed together; Hippothous too was among them. He was introduced by Leuco and Rhoda and in turn learned who they were. Everything was going the way they wanted, except for <one detail>: Habrocomes did not yet know the news. They ran to the house just as they were. 2. When he heard from one of the Rhodians about Anthia's discovery, he began running through the middle of the city screaming "Anthia!" like a madman. He ran into Anthia's party at the temple of Isis, followed by a large throng of Rhodians. 3. They recognized each other as soon as their eyes met, for this is what their hearts desired, and joining in an embrace they fell to the ground. Many emotions seized them at once: joy, 13

¹²⁷ Henderson: ἦν τὰ μὲν ἄλλα ἐν

¹²⁸ Henderson

πάθη, ἡδονή, λύπη, φόβος, ἢ τῶν πρότερον μνήμη, τὸ τῶν μελλόντων δέος. ὁ δὲ δῆμος ὁ Ῥοδίων ἀνευφήμησέ τε καὶ ἀνωλόλυξε μεγάλην θεὸν ἀνακαλοῦντες τὴν Ἴσιν, “πάλιν” λέγοντες “ὀρώμεν Ἀβροκόμην καὶ Ἀνθίαν τοὺς καλοὺς.” 4. οἱ δὲ ἀναλαβόντες ἑαυτοὺς διαναστάντες εἰς τὸ τῆς Ἴσιδος ἱερὸν εἰσῆλθον “σοῦ” λέγοντες, “ὦ μεγίστη θεά, τὴν ὑπὲρ τῆς σωτηρίας ἡμῶν χάριν οἶδαμεν· διὰ σέ, ὦ πάντων ἡμῖν τιμιωτάτη, ἑαυτοὺς ἀπειλήσαμεν”, προεκκλιοντό τε τοῦ τεμένου καὶ τῷ βωμῷ προσέπιπτον. 5. καὶ τότε μὲν αὐτοὺς ἄγουσι παρὰ τὸν Λεύκωνα εἰς τὴν οἰκίαν καὶ ὁ Ἰππόθοος τὰ αὐτοῦ μετεσκευάζετο παρὰ τὸν Λεύκωνα, καὶ ἦσαν ἔτοιμοι πρὸς τὸν εἰς Ἔφεσον πλοῦν, ὡς δὲ ἔθυσαν ἐκείνης τῆς ἡμέρας καὶ εὐωχήθησαν, πολλὰ καὶ ποικίλα παρὰ πάντων τὰ διηγήματα, ὅσα τε ἔπαθεν ἕκαστος καὶ ὅσα ἔδρασε, παρεξέτεινόν τε ἐπὶ πολὺ τὸ συμπόσιον ὡς αὐτοὺς ἀπολαβόντες χρόνῳ. 6. ἐπεὶ δὲ νύξ ἤδη ἐγεγόνει ἀνεπαύοντο οἱ μὲν ἄλλοι πάντες ὅπως ἔτυχον, Λεύκων μὲν καὶ Ῥόδη, Ἰππόθοος δὲ καὶ τὸ μειράκιον τὸ ἐκ Σικελίας τὸ ἀκολουθήσαν εἰς Ἰταλίαν ἰόντι αὐτῷ ὁ Κλεισθένης ὁ καλός, ἢ δὲ Ἀνθία ἀνεπαύετο μετὰ Ἀβροκόμου.

- 14 Ὡς δὲ οἱ μὲν ἄλλοι πάντες κατεκοιμήθησαν, ἡσυχία δὲ ἦν ἀκριβής, περιλαβοῦσα ἢ Ἀνθία τὸν Ἀβροκόμην ἔκλαεν “ἄνερ” λέγουσα “καὶ δέσποτα, ἀπειληφά σε πολλὴν γῆν πλανηθεῖσα καὶ θάλασσαν ληστῶν ἀπειλὰς ἐκφυγοῦσα καὶ πειρατῶν ἐπιβουλὰς καὶ πορνοβοσκῶν ὕβρεις καὶ δεσμὰ καὶ τάφρους καὶ ξύλα καὶ φάρμακα καὶ τάφους, 2. ἀλλ’ ἦκω σοι τοιαύτη, τῆς ἐμῆς ψυχῆς Ἀβροκόμη δέσποτα, οἶα τὸ πρῶτον ἀπηλλάγην εἰς Συρίαν ἐκ Τύρου, ἔπεισε δέ με ἀμαρτεῖν οὐδέεις, οὐ Μοῖρις ἐν Συρίᾳ, οὐ Περίλαος ἐν

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pain, fear, memory of the past, fear about the future. The Rhodian people applauded and cheered, loudly invoking Isis: "Once again," they cried, "we see Habrocomes and Anthia, the beautiful couple!" 4. They recovered themselves, stood up, and went into the temple of Isis saying, "To you, greatest goddess, we are grateful for our salvation. Thanks to you, goddess that we esteem most of all, we have reclaimed each other." They prostrated themselves before the temple and fell before the altar. 5. Then they made their way to Leuco's house and went inside, Hippothous moved his own belongings to Leuco's house, and they were ready for the voyage to Ephesus. As they sacrificed and feasted that day, there were many different stories from everyone, what each one had experienced and done, and they extended the party until late, since they had found each other in the fullness of time. 6. When night came on, all the others retired where they happened to be—Leuco and Rhoda, Hippothous and the lad who had attended him on his trip from Sicily to Italy, the handsome Cleisthenes—but Anthia retired with Habrocomes.

When everyone else had gone to sleep and there was absolute quiet, Anthia put her arms around Habrocomes and started to cry. "Husband and master," she said, "I have found you again after wandering over many a land and sea, after escaping threats from bandits, plots by pirates, insults from pimps, chains, pits, fetters, poisons, and burials. 2. But I have come back to you, Habrocomes master of my heart, the same as I was when I first left for Syria from Tyre. No one has persuaded me to misbehave, not Moeris in

14

Κιλικία, οὐκ ἐν Αἰγύπτῳ Ψάμμισ καὶ Πολύιδος, οὐκ Ἀγχίαλος ἐν Αἰθιοπία, οὐκ ἐν Τάραντι ὁ δεσπότης, ἀλλ' ἀγνή μένω σοι πᾶσαν σωφροσύνης μηχανὴν πεπονημένη. 3. σὺ δὲ ἄρα, Ἀβροκόμη, σῶφρων ἔμεινας ἢ μέ τις παρευδοκίμησεν ἄλλη καλή; ἢ μή τις ἠνάγκασέ σε ἐπιλαθέσθαι τῶν ὄρκων τε κάμου;" 4. ταῦτα ἔλεγε καὶ κατεφίλει συνεχῶς, ὁ δὲ Ἀβροκόμης "ἀλλ' ὀμνύω σοι" φησὶ "τὴν μόγις ἡμῖν ἡμέραν ποθεινὴν εὐρημένην ὡς οὔτε παρθένος ἐμοί τις ἔδοξεν εἶναι καλή, οὔτ' ἄλλη τις ὀφθείσα ἤρεσε γυνή, ἀλλὰ τοιοῦτον εἶληφας Ἀβροκόμην καθαρὸν, οἶον ἐν Τύρῳ κατέλιπες ἐν δεσμωτηρίῳ."

- 15 ταῦτα δι' ὄλης νυκτὸς ἀλλήλοις ἀπελογοῦντο καὶ ῥαδίως ἔπειθον ἀλλήλους ἐπεὶ τοῦτο ἤθελον. ἐπειδὴ δὲ ἡμέρα ἐγένετο ἐπιβάντες νεὼς πάντα ἐνθέμενοι τὰ αὐτῶν ἐπανήγοντο παραπέμποντος αὐτοὺς παντὸς τοῦ Ῥοδίων πλήθους. συναπῆει δὲ καὶ ὁ Ἰππόθοος τὰ τε αὐτοῦ πάντα ἐπαγόμενος καὶ τὸν Κλεισθένη καὶ ἡμέραις ὀλίγαις διανύσαντες τὸν πλοῦν κατήρην εἰς Ἐφeson. 2. προεπέπυστο δὲ τὴν σωτηρίαν αὐτῶν ἢ πόλις ἅπασα. ὡς δὲ ἐξέβησαν εὐθύς ὡς εἶχον ἐπὶ τὸ ἱερὸν τῆς Ἀρτέμιδος ἤεσαν καὶ πολλὰ ἠῦχοντο καὶ θύσαντες ἄλλα ἐνέθεσαν ἀναθήματα καὶ δὴ καὶ τὴν γραφὴν τῇ θεῷ ἀνέθεσαν πάντων¹²⁹ ὅσα τε ἔπαθον καὶ ὅσα ἔδρασαν. 3. καὶ ταῦτα ποιήσαντες ἀνελθόντες εἰς τὴν πόλιν τοῖς γονεῦσιν αὐτῶν τάφους κατεσκεύασαν μεγάλους, ἔτυχον γὰρ ὑπὸ γήρως καὶ ἀθυμίας προτεθηκότες, καὶ αὐτοὶ τοῦ λοιποῦ διήγον ἑορτὴν ἄγοντες¹³⁰ τὸν μετ' ἀλλήλων βίον. 4. καὶ ὁ Λεύκων καὶ ἡ Ῥόδη κοινῶν πάντων τοῖς συντρόφοις ἦσαν, διέγνω δὲ καὶ ὁ Ἰππόθοος ἐν Ἐφέσῳ τὸν λοιπὸν καταβιῶναι

BOOK V

Syria, nor Perilaus in Cilicia, not Psammis or Polyidus in Egypt, not Anchialus in Ethiopia, not my master in Tarentum. No, I am still chaste, since I used every strategem of virtue. 3. But what about you, Habrocomes? Have you remained true, or did some other beauty surpass me? Has no one made you forget your vows, and me?" 4. As she spoke she kissed him nonstop. "No, I swear to you," Habrocomes replied, "by this day of ours, so longed for and hard won, that I found no girl attractive nor any other woman pleasing to my eyes. No, you have recovered Habrocomes just as pure as when you left him in prison at Tyre."

15

In this fashion they defended themselves all night long and easily convinced each other, because that was what they wanted. When day came they boarded a ship, taking with them all their belongings, and set sail, and the whole populace of Rhodes saw them off. Hippothous too went with them, with Cleisthenes and all his belongings. In a few days they completed their voyage and put in at Ephesus. 2. The whole city had already heard the news of their salvation. As soon as they disembarked they went just as they were to the temple of Artemis, offered many prayers and made sacrifice, then set up dedications, among them dedicating to the goddess the inscription commemorating all that they had experienced and done. 3. When they had done this, they went up to the city and built great tombs for their parents, who from old age and dejection had predeceased them, and went on to spend lives together that they celebrated like a festival. 4. Leuco and Rhoda were their companions' partners in everything, and Hippothous too decided to spend the rest of his life in

129 Hemsterhuys: πάντα

130 Hercher: ἕξοντες

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χρόνον. καὶ ἤδη Ὑπεράνθη τάφον ἤγειρε μέγαν κατὰ
Λέσβον γενόμενος, καὶ τὸν Κλεισθένη παῖδα ποιη-
σάμενος ὁ Ἰππόθοος διῆγεν ἐν Ἐφέσῳ μεθ' Ἀβροκό-
μου καὶ Ἀνθίας.¹³¹

¹³¹ Subscriptio: Ξενοφώντος τῶν κατὰ Ἀνθίαν καὶ Ἀβρο-
κόμην Ἐφεσιακῶν ε (i.e. ε') λόγων τέλος

BOOK V

Ephesus. On Lesbos he now built a great tomb for Hyperanthes, and when he had adopted Cleisthenes as his son, Hippothous spent his life in Ephesus with Habrocomes and Anthia.

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