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*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 αἰχμάλωτος captive ~acute  
 ἀκοή hearing ~acoustic  
 ἀκριβής (ι) exact  
 ἅλης crowded; all together  
 ἄλιεύς sailor, fisherman  
 ἅλις in plenty; enough ~helix  
 ἄλλομαι to jump ~sally  
 ἄμυνα (ι) self-defence, vengeance  
 ἀναπλάσσω remodel  
 ἀνασώζω rescue, recover;  
 remember, recall  
 ἀνδρεία courage  
 ἀνέλπιστος not hoped for; hopeless  
 ἀνερωτάω question  
 ἀπαγγέλλω announce, order,  
 promise ~angel  
 ἀπαγορεύω forbid; fail, be worn out  
 ἀποτρέχω run away  
 ἀποτυχία failure  
 ἀπροφάσιστος unhesitating  
 ἄχρι as far as (+gen); until  
 βιάζω use force on, violate  
 βοάω shout  
 γελάω laugh, smile, laugh at  
 γέλως laughter  
 γνωρίζω make known, discover  
 γνώριμος known (a person)  
 ~gnostic  
 γοῦν at least then  
 δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δειλία cowardice  
 δέος fear ~Deimos  
 δημεύω seize for public use  
 διαδιδράσκω escape  
 διανύω accomplish, arrive  
 διαπορέω me/be in trouble  
 διήγημα -τος (n, 3) tale  
 δοκιμάζω test, approve  
 ἐγκλημα -τος (n, 3) accusation

εἶτα then, therefore, next  
 ἐκγελάω laugh out loud  
 ἐκθνήσκω (hyperbolic) faint, die off,  
 be terrified  
 ἐκστρατεύω march out; (mp) take  
 the field  
 ἐκτός outside  
 Ἑλλήν Greek  
 ἔμπαλιν backwards, on the contrary  
 ἐμποδίζω fetter, hinder  
 ἔμπορος passenger; merchant  
 ~pierce  
 ἐνοικέω dwell in  
 ἐνοχλέω be annoyed  
 ἐξαγγέλλω bring news out ~angel  
 ἑξαρχος leader ~oligarch  
 ἐξήκοντα sixty  
 ἐξῆς in turn  
 ἐπάνειμι return  
 ἐπιδρομή inroad, raid  
 ἐπικουφίζω lighten a load  
 ἐπισημαίνω be a sign or symptom  
 ἐπιτέμνω cut into; shorten  
 ἐπωνύμιος called, named  
 ἐραστής -οῦ (m, 1) lover, fan  
 ἔρω -τος (m) love, desire ~erotic  
 ζημία loss, penalty ~zeal  
 θαυμαστός wonderful; admirable  
 ἱκετεύω approach to beg  
 καλάσιρις (ι) long, fringed  
 Egyptian robe  
 καταμηνύω point out, make known  
 καταποντίζω throw into the sea;  
 drown  
 κάτοιδα understand  
 κενός empty, vain  
 κοινωνία association  
 κώμη village  
 ληιστός lootable ~lucre  
 ληστής -οῦ (m, 1) bandit  
 λίαν very  
 λυπέω (ι) annoy, distress

λύπη distress  
 μάτην in vain, randomly  
 μεταίχμιος (adj) battlefield, disputed land  
 μεταξύ between  
 μῆκος -ους (n, 3) length, stature  
 μόγεις with difficulty, barely  
 μόχθος toil  
 νεανίσκος (ᾱ) young man  
 νύκτωρ by night  
 ξένιος of hospitality ~xenophobe  
 ὅλοσχερής whole, complete  
 ὅποι to which place  
 ὀρμή pressure, assault, order  
 ~hormone  
 ὀψέ late, in evening ~epitaph  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 πάθος -ους (n, 3) an experience, passion, condition  
 παιδιά childish play  
 παραμείβω pass by ~amoeba  
 παροίχομαι pass, keep going  
 περισκοπέω look around, inspect  
 πετάννυμι (ῶ) spread, spread out  
 πόθεν from where?  
 ποικίλος ornamented; various  
 πότε when?  
 προθυμέομαι (ῶ) be eager  
 προσδοκάω expect  
 πρόσκρουσμα stumbling block, cause of offence  
 προσορμίζω anchor near  
 πρόσω forward, in the future; far

πρόφασις -εως (f) pretext; motive; prediction; cause ~fame  
 ῥεῖθρον stream ~rheostat  
 σκοπός (f) lookout, overseer, spy, target ~telescope  
 σκότος darkness, shadow ~shadow  
 σπουδάζω be busy, earnest  
 ~repudiate  
 σπουδῇ zeal; (dat) with difficulty, hastily ~repudiate  
 στάδιον 200 meters (pl also masc)  
 στάδιος (adj) standing upright, firm; (pl noun) 200 meters  
 στρέφω turn, veer ~atrophy  
 συκοφαντία (ῶ) barratry, blackmail  
 συκοφαντίας -ου (ῶ, m, 1) slanderer  
 συμπλέκω twine together  
 συνεχής (ῶ) continuously  
 συνήθης habitual, intimate  
 σύννοος thoughtful; gloomy  
 συντυχία event, accident  
 συστέλλω contract  
 τέλεος finished  
 τιμωρέω (ῖ) (+dat) avenge, succor; punish  
 τράπεζα a table ~trapezoid  
 ὑπηρετέω serve  
 ὑπόνοια suspicion; hidden meaning  
 ὑποτρέχω run in under  
 φιλόανθρωπος humane, benevolent  
 φρίσσω be rough; shudder  
 χαρά joy  
 χρηστός useful; brave, worthy

## 6

## 6.1

Ὁ δὲ Καλάσιρις καὶ ὁ Κνήμων κατὰ τι τοῦ ἀνδρῶνος<sup>1</sup> ἑαυτοὺς ἀναπαύσαντες, ἐπειδὴ τὸ λειπόμενον τῆς νυκτὸς βράδιον<sup>2</sup> μὲν ἢ ἐβούλοντο θάττον δὲ ἢ ὥντο διέδραμεν, οἷα δὲ παρὰ τε τὴν εὐωχίαν καὶ τὸ ἀπρόσκορος μῆκος τῶν διηγημάτων τῆς πλείστης παραχηκίας, οὐδὲ ἀκριβῶς ἡμέραν ἀναμείναντες ὡς τὸν Ναυσικλέα παραγίνονται, καὶ φράζειν ὅπου τὸν Θεαγένην διάγειν οἶοιτο, καὶ ἄγειν ὡς ὅτι τάχιστα παρεκάλουν. ὁ δὲ ἐπέιθετο καὶ ἀναλαβὼν ἦγεν. ἡ Χαρίκλεια δὲ πολλὰ συνέπεσθαι ἱκετεύουσα μένειν κατὰ χώραν ἐβιάσθη, ὡς οὔτε πόρρω που ἀφίξονται καὶ ὡς αὐτίκα σὺν τῷ Θεαγένει ἦξουσι διεγγυωμένου τοῦ Ναυσικλέους. καὶ τὴν μὲν αὐτοῦ καταλείπουσι, λύπης τε ἐπὶ τῷ χωρισμῷ καὶ χαρᾶς ἐπὶ τοῖς ἐλπιζομένοις ἐν μεταίχμιῳ σαλεύουσιν.<sup>3</sup> αὐτοὶ δὲ ἄρτι τῆς κώμης ἐκτὸς γεγονότες, καὶ τὰς ὄχθας<sup>4</sup> τοῦ Νείλου παραμείβοντες, κροκόδειλον<sup>5</sup> ὁρῶσιν ἀπὸ τῶν δεξιῶν ἐπὶ θάτερα διερπύζοντα καὶ τῷ ρεῖθρῳ τοῦ ποταμοῦ σὺν ὀξείᾳ τῇ ρύμῃ<sup>6</sup> καταδυνάμενον. οἱ μὲν δὲ ἄλλοι συνήθως τε καὶ ἀθορύβως τὸ ὀφθῆν ἦγον, πλὴν ὅσον ὁ Καλάσιρις κώλυμά τι τῶν καθ' ὁδὸν ἐπισημαίνεισθαι προύλεγεν· ὁ δὲ Κνήμων καὶ σφόδρα ἐπτοεῖτο πρὸς τὴν ὄψιν, οὐδὲ ἀκριβῶς αὐτῷ τοῦ ζώου φανέντος, ἀλλὰ σκιᾶς<sup>7</sup> αὐτὸν πλέον χθαμαλῆς<sup>8</sup> ὑποδραμούσης, καὶ ὀλίγου ἔδει καὶ ὑποφεύγειν. ὁ δὲ Καλάσιρις ὅσον πλείστον τοῦ Ναυσικλέους ἐγγελῶντος, «ὦ Κνήμων,» ἔφη, «ἐγὼ μὲν ὥμην νύκτωρ σοι μόνον τὴν δειλίαν ἐνοχλεῖν, καὶ πρὸς τοῦ σκότους σοι τὸ ψοφοδεὲς ἐπιγίνεσθαι· σὺ δὲ ἄρα καὶ μεθ' ἡμέραν ἦσθα λίαν, ὡς ἔοικε, τολμηρός· καὶ οὐκ ὀνόματά σοι μόνον ἀκουόμενα, ἤδη δὲ καὶ θεάματα<sup>9</sup> τῶν ἐν ποσὶ καὶ ἀδεᾷ τάραχον ἐμβάλλει.»

«Καὶ τίνος θεῶν,» ἔφη ὁ Ναυσικλῆς, «ἡ τίνος δαιμόνων ἀκούων τὴν ἐπωνυμίαν ὁ χρηστὸς ἡμῖν οὗτος οὐκ ἀνέχεται;»

<sup>1</sup> men's apartment, banquet hall    <sup>2</sup> slow, dull, late    <sup>3</sup> shake, rock, roll    <sup>4</sup> riverbank; any water's edge    <sup>5</sup> lizard, crocodile    <sup>6</sup> rush, swing; street    <sup>7</sup> shadow    <sup>8</sup> low, on the ground    <sup>9</sup> sight, spectacle

«Εἰ μὲν καὶ θεῶν,» ἀπεκρίνατο, «ἢ δαιμόνων, οὐκ ἔχω λέγειν· ἀνθρώπου δέ, καὶ ὁ πλέον ἐστὶ θαυμαστόν, οὐδὲ ἀνδρὸς τιнос ἢ τῶν ἐπ’ ἀνδρεία βεβημένων, ἀλλὰ γυναικός, καὶ ταύτης νεκρᾶς, ὡς αὐτὸς φησιν, εἴ τις λέγει τοῦνομα, πέφρικε. τῆς γοῦν νυκτὸς καθ’ ἣν ἀπὸ τῶν βουκόλων ἐπέστης ἀνασώζων ἡμῖν ὦγαθὲ τὴν Χαρίκλειαν, οὐκ οἶδ’ ὅπως ἢ ὅθεν, οὐ λέγω, τούτου παρακηκοὺς τοῦ ὀνόματος, οὐδὲ ὅσον πρὸς βραχὺ γοῦν ὕπνου μοι μεταλαβεῖν ἐνδέδωκε, συνεχὲς ὑπὸ τοῦ δέους ἐκτνήσκων, καὶ ἐμοῦ πράγματα ἔχοντος ὥστε ἀναλαμβάνειν. καὶ εἰ μὴ λυπεῖν αὐτὸν ἢ πτοεῖν ἐμελλον, εἶπον ἂν καὶ νῦν τοῦνομα ὦ Ναυσίκλεις, ὡς ἂν πλέον γελῶης.» καὶ ἅμα ἐπήγε τὴν Θίσβην.

## 6.2

Καὶ ὁ Ναυσικλῆς ἐγέλα μὲν οὐκέτι, συνεστάλη δὲ πρὸς τὴν ἀκοήν, καὶ σύννους ἐπὶ πλείστον εἰστήκει, διαπορῶν προφάσεως ἐκ ποίας ὁ Κνήμων, ἢ τίνος κοινωνίας, ἢ τί πεπόνθοι πρὸς τοῦνομα τῆς Θίσβης. ἐξεκάγχασε δὴ πρὸς ταῦτα ὁ Κνήμων, καὶ «ὦγαθὲ Καλάσιρι, ὀρᾶς, εἶπεν, ὅση τις τοῦ ὀνόματος ἢ δύναμις, καὶ ὡς οὐκ ἐμοὶ μόνῳ μορμολύκειον, ὡς αὐτὸς φῆς, ἀλλ’ ἤδη καὶ Ναυσικλῆι γίνεται; μᾶλλον δὲ καὶ ὀλοσχερῆς γέγονε τοῦ πάθους μετὰστασις καὶ τοῦμπαλιν· ἐγὼ μὲν γελῶ γινώσκων οὐκέτ’ οὔσαν, ὁ δὲ γεννάδας ἡμῖν Ναυσικλῆς καὶ πολλῶ γέλῳτι τῶν ἄλλων κατατωθάζων ἐτύγχανε.»

«Πέπανσο,» ἔφη ὁ Ναυσικλῆς, «καὶ ἅλις σοι τῆς εἰς ἐμὲ ἀμύνης ὦ Κνήμων. ἀλλὰ πρὸς ξενίων καὶ φίλων θεῶν, πρὸς ἀλῶν καὶ τραπέζης, ὦν, ὡς οἶμαι, φιλανθρώπων ἐν ἡμετέρου πεπείρασθε, πόθεν τὸ Θίσβης ὄνομα εἴτε γνωρίζετε εἴτε πεφόβησθε εἴτε παιδιὰν ἐμὲ πεποίησθε, καταμηνύσατε.» καὶ ὁ Καλάσιρις, «σὸς» ἔφη «ὁ λόγος, ὦ Κνήμων, ὃν πολλάκις μοι διελθεῖν γινώσιν τε τῶν κατὰ σεαυτὸν παρασχεῖν ἐπαγγειλάμενος, εἰς δεῦρό τε ποικίλαις αἰὲ διαδύσεσιν ὑπερθέμενος, ἐν καιρῷ λέγοις ἂν τὸ παρόν, Ναυσικλῆι τε ἅμα τῷδε χαριζόμενος, καὶ ἡμῖν τὸν πόνον τῆς ὁδοιπορίας ἐπικουφίζων καὶ τῷ διηγήματι παραπέμπων.»

Ἐπείθετο ὁ Κνήμων, καὶ ἔλεγεν ἅπαντα ἐπιτέμνων ὅσα ἤδη τῷ

Θεαγένει καὶ τῇ Χαρικλείᾳ προδιηγήσατο, τὴν πατρίδα ὡς Ἀθηναῖος, τὸν πατέρα ὡς Ἀρίστιππος, καὶ τὴν Δημαινέτην ὅτι μητρὶα<sup>1</sup> γεγονότι. διήκει καὶ τὸν ἀθέμιτον ἐπ' αὐτῷ τῆς Δημαινέτης ἔρωτα, καὶ ὡς ἀποτυγχάνουσα ἐπιβουλεύσειε, διάκονον εἰς τὴν ἐπιβουλὴν καθείσα τὴν Θίσβην. προσετίθει καὶ τὸν τρόπον, καὶ ὅτι φυγαδευθεὶ τῆς ἐνεγκούσης, ὡς πατραλοῖα τοῦ δήμου ταύτην ζημίαν ἐπιθέντος· καὶ ὡς διάγοντι κατὰ τὴν Αἴγιναν πρῶτα μὲν Χαρίας τις τῶν συνεφήβων τὴν Δημαινέτην, ὅτι τέθηκε καὶ ὅπως, ἐξαγγείλειε, τῆς Θίσβης κάκείνη τὴν ἐπιβουλὴν συνθείσης, ἔπειτα Ἀντικλῆς ὅπως μὲν ὁ πατὴρ αὐτῷ δημεύσει τῶν ὄντων ὑποβληθείη, συστάντων ἐπ' αὐτὸν τῶν κατὰ γένος τῇ Δημαινέτῃ προσηκόντων, καὶ πρὸς ὑπόνοιαν φόνου τὸν δῆμον κατ' αὐτοῦ κινησάντων, ὅπως δὲ ἡ Θίσβη τῶν Ἀθηνῶν ἀπέδρα σὺν τῷ ἐραστῇ τῷ ἐμπόρῳ τῷ Ναυκρατίτῃ, καὶ τέλος ἐπήγειν ὁ Κνήμων ὅτι σὺν τῷ Ἀντικλεί κατὰ ζήτησιν<sup>2</sup> τῆς Θίσβης ἐκπλεύσας ὡς ἐπὶ τὴν Αἴγυπτον, εἰ δὴ πως ἀνευρῶν ἀγαγὼν τε εἰς τὰς Ἀθήνας λύσειε μὲν τῷ πατρὶ τὴν συκοφαντίαν τιμωρήσαιτο δὲ ἐκείνην, καὶ πολλοῖς μὲν ἄλλοις κινδύνοις πολλαῖς δὲ τύχαις τοὺς μεταξὺ χρόνους περιπεσὼν, ἀλοὺς δὲ καὶ ὑπὸ καταποντιστῶν, εἶτα πῶς διαδράς καὶ Αἰγύπτῳ προσορμισθεὶς αὖθις ὑπὸ τῶν βουκόλων ληφθείη ληστῶν· ἔνθα καὶ τὴν πρὸς Θεαγένην καὶ Χαρίκλειαν αὐτῷ γενέσθαι συντυχίαν, καὶ τὴν Θίσβης ἀναίρεσιν ἅμα καταλέγων, καὶ τὰ ἐπὶ τούτοις ἐξῆς ἄχρι τῶν γνωριζομένων τῷ τε Καλασίριδι καὶ τῷ Ναυσικλεί πάντων.

### 6.3

Ἐφ' οἷς ὁ Ναυσικλῆς μυρίας ἔστρεφε βουλὰς, νῦν μὲν ἐξειπεῖν τὰ ἀμφ' αὐτῷ τε καὶ τῇ Θίσβῃ διανοούμενος, νῦν δὲ εἰσαὖθις ὑπερθέσθαι κρίνων. καὶ τέλος μόγις ἐπέσχε, τὸ μὲν τι αὐτὸς οὕτω δοκιμάζων, τὸ δὲ καὶ ὑπὸ συντυχίας ἐτέρας ἐμποδισθεῖς. ἄρτι γὰρ ἐξήκοντά που στάδια διανύσαντες, καὶ ἤδη τῇ κώμῃ καθ' ἣν ὁ Μιτράνης διῆγε πλησιάζοντες, γνωρίμῳ τινὶ τῶν Ναυσικλέους ἐντυγχάνουσι, καὶ ὅποι προθυμοῖτο οὕτως ἐσπουδασμένως<sup>3</sup> ἀνηρώτων. ὁ δὲ «ὦ Ναυσίκλεις ἐξέφη, «τὴν ὁρμὴν ἐκπυθάνῃ τὴν ἐμήν, ὥσπερ ἀγνοῶν

<sup>1</sup> stepmother    <sup>2</sup> search, inquiry    <sup>3</sup> seriously, in earnest

ὅτι μοι τὸ παρὸν πάντα πρὸς ἓνα σπουδάζεται σκοπόν, ὅπως ἂν Ἰσιάδι τῇ Χεμμίτιδι τὰ προσταττόμενα ὑπηρετούμην. ἐκείνη γεωργῶ, πάντα ἐκείνη πορίζω,<sup>1</sup> δι' ἐκείνην ἀγρυπνῶ<sup>2</sup> νύκτα τε καὶ ἡμέραν, οὐδὲν ἀπαγορεύω· ἀλλὰ μοι ζημία καὶ μόχθος, ὃ ἂν μὴ ἐπιτάττῃ μέγα ἢ μικρὸν Ἰσιάς. ἐκείνη καὶ νυνὶ δὲ θέω ὄρνιν τινὰ τοῦτον, ὡς ὀρᾶς, Νειλῶον φοινικόπτερον, τῆς φιλάτης ἐπίταγμα κομίζων.»

«Ὡς εὐγνώμονι,»<sup>3</sup> ἔφη ὁ Ναυσικλῆς, «ἔρωμένη συμπέπλεξαι, καὶ ὡς μικρὰ λίαν αὐτῆς τὰ ἐπιτάγματα, εἶγε φοινικόπτερον, ἀλλ' οὐκ αὐτόν σοι τὸν φοίνικα<sup>4</sup> τὸν ἐξ Αἰθιοπῶν ἢ Ἰνδῶν ὡς ἡμᾶς ἀφικνούμενον ὄρνιν ἐπέταττε. καὶ ὅς, ταῦτα μὲν ἐκείνη,» ἔφη, «χλεῦν ἐμὲ συνήθως καὶ τὰ ἐμὰ πεποίηται· ἀλλὰ ποῖ δὴ καὶ ὑμεῖς καὶ ἐπὶ τίνα τὴν χρεῖαν;» ὡς δὲ ὅτι «παρὰ τὸν Μιτράνην ἐσπουδάκασιν ἀπεκρίναντο, ἀλλὰ μάτην ὑμῖν,» ἔφη, «καὶ εἰς κενὸν ἢ σπουδῇ, Μιτράνου τὰ νῦν κατὰ χώραν οὐκ ὄντος, ἀλλ' ἐπὶ τοὺς Βῆσσαν τὴν κώμην ἐνοικοῦντας βουκόλους ταύτης τῆς νυκτὸς ἐκστρατεύσαντος, ὅτι δὴ τινα νεανίσκον αἰχμάλωτον Ἑλληνα πρὸς Ὀροονδάτην εἰς τὴν Μέμφιν ἀπεσταλκότος, ὡς ἂν ἐκείθεν οἶμαι βασιλεῖ τῷ μεγάλῳ δῶρον ἀναχθείη, Βησσαεῖς καὶ ὁ τούτων ἑναγχος ἀποδειχθεὶς ἑξαρχος Θύαμις ἐξ ἐπιδρομῆς ἐλόντες ἔχουσι.»

#### 6.4

Καὶ ὃ μὲν ἔτι λέγων ἀπέτρεχεν, ἐμοὶ δὲ ἐπὶ τὴν Ἰσιάδα σπευστέον,» εἰπὼν, «ἣ πού με νῦν πολλοῖς τοῖς ὀφθαλμοῖς περισκοπεῖ, μὴ δὴ τί μοι καὶ πρόσκρουσμα ἐρωτικὸν ἢ βραδύτης<sup>5</sup> ἐνέγκῃ· δεινὴ δὲ ἐκείνη καὶ ἀπροφασίστους αἰτίας ἐγκλήματά τε καὶ ἀκκισμοὺς ἀναπλάσαι κατ' ἐμοῦ.» οἳ δὲ ὡς τούτων ἤκουσαν, ἀχανεῖς<sup>6</sup> ἐπὶ πλείστον εἰστήκεσαν πρὸς τοῦ ἀνελπίστου τῆς ἀποτυχίας τῶν προσδοκηθέντων. ἀλλ' ὁψέ ποτε αὐτοὺς ὁ Ναυσικλῆς ἀνελάμβανεν, ὡς οὐ δέοι διὰ τὴν ἐπ' ὀλίγον καὶ πρόσκαιρον ἀποτυχίαν τέλεον ἀπεγνωσμένοι τῶν ἐν χερσὶν ὑποτιθέμενος· ἀλλὰ νῦν μὲν χρῆναι εἰς τὴν Χέμμιν ἐπανίεναι, τῶν δὲ

<sup>1</sup> bring about, provide    <sup>2</sup> lie awake    <sup>3</sup> considerate, sensible    <sup>4</sup> red or purple dye or color; bay (horse); palm tree    <sup>5</sup> slowness    <sup>6</sup> mute with surprise; yawning

## 6

## 6.1

Calasiris and Cnemon betook themselves to their apartments on the men's side of the house, and composed themselves to rest. The night was quickly past, great part of it having been consumed in the preceding feast, and subsequent narration; but it passed too slowly for their impatience; and almost before day they were up, and presented themselves to Nausicles, urging him to inform them where he thought Theagenes was, and to lead them to him as soon as possible. He was not slow in complying with their request, and they set out under his direction. Chariclea was very earnest to accompany them, but they pressed, and at last obliged, her to remain where she was; Nausicles assuring her that they were not going far, and that they would soon return, and bring Theagenes with them. Here then they left her, struggling between sorrow for their departure, and joy for the promised hope of seeing her lover.

They had scarcely got out of the village, and were proceeding along the banks of the Nile, when they saw a crocodile creeping from the right side of the river to the left, and making his way swiftly down the stream. The rest of the party being used to the sight, regarded it with indifference, although Calasiris secretly thought that it portended some impediment in their expedition. But Cnemon was very much frightened at its appearance, though he could hardly be said to have seen the animal itself, but had rather had a glimpse of the shadow: he was so terrified as almost to run away. Nausicles burst into a laugh. "Cnemon," said Calasiris, "I thought you were apt to be terrified only in the darkness and obscurity of the night; but I see your courage shows itself even in the day-time. It is not only names that affright you, but the commonest and most every-day appearance puts you quite into a trepidation."

"Prithee tell me what god, or what demon is it," said Nausicles, "whose name this valiant Grecian cannot bear?"

"If it were the name of a deity," replied the old man, "there might be something in it; but it is the appellation of a mortal, and that not of a celebrated hero, nor even of a man; but of a weak woman, and, as he says, of a dead one too, at the mention of which he is disordered and trembles. That night in which you returned from the buccaneers, bringing with you my dearest Chariclea, this said name was, somehow or other, mentioned in his hearing: it put him into such an agitation, that he had no sleep all night, nor suffered me to enjoy any; he was half dead with fear, and I had the greatest difficulty in the world to bring him to himself; and were I not afraid of terrifying, or giving him pain, I would now mention the name, that you might laugh the more:" — and immediately he uttered the word *Thisbe*.

## 6.2

But Nausicles did not laugh, as he expected; he became grave and pensive, doubting and pondering why and by reason of what intimacy Cnemon felt so much at the mention of Thisbe.

Cnemon upon this burst out into an immoderate fit of laughter in his turn. “See,” said he, “my dear Calasiris, the mighty magic of this name; it is not only a bugbear which disturbs, as you say, all my faculties, but it has the same effect upon Nausicles; with this difference, however, that the certainty of her death inclines me to laughter, when the same news seems to make him sorrowful, who was before so disposed to be merry at the expense of others.”

“Spare me,” said Nausicles; “you have sufficiently revenged yourself: but I conjure you by the gods of hospitality and friendship—by the kind and sincere reception which you have met with at my house and table—that you will tell me how you became so well acquainted with the name of Thisbe—whether you really have known her, or only pretend to have done so, out of sport, and to vex me?”

“It is now your turn, Cnemon,” said Calasiris, “to turn narrator. You have frequently promised to make me acquainted with your condition and adventures, and as often, on some pretext or other, have put it off: you cannot have a better opportunity of doing so than the present: you will oblige both Nausicles and me; and lighten, by your story, the fatigues of our journey.”

Cnemon suffered himself to be persuaded, and entered upon his history, relating briefly, what he had before told more at length to Theagenes and Chariclea—That he was an Athenian—that his father was Aristippus, and his stepmother Demaeneta—her execrable love, and the snares she laid for him on its disappointment, by the ministry of Thisbe—the particulars of these—his flight from his country, and condemnation as a patricide—his exile at Aegina—his hearing from Charias of the death of Demaeneta, betrayed by her own wicked assistant Thisbe—what Anticles related to him of the distress his father fell into; the family of Demaeneta combining against him, and persuading the people that he had murdered her—the flight of Thisbe from Athens, with a Naucratan merchant, who was in love with her—his sailing with Anticles to Egypt, in search of Thisbe; in order, if he could find her, to bring her back to Athens, to clear his father, and punish her—the various difficulties and dangers he went through, both by sea and pirates—how, having escaped these, and arrived in Egypt, he was again taken by the pirates—his meeting and connection with Theagenes and Chariclea—the death of Thisbe—and every thing in order, till he came to his meeting with Calasiris and Nausicles, and to those facts and events with which they were

acquainted.

### 6.3

Nausicles meanwhile revolved a thousand thoughts in his mind—now he was about to disclose all his transactions with Thisbe, and now inclined to defer it to another opportunity; but his eagerness for speaking had almost got the better of him, when some remains of reserve, and an accident which happened by the way, prevented his unbosoming himself for the present. They had travelled about eight miles, and were near to the village where Mithranes dwelt, when Nausicles meeting an acquaintance, inquired whither he was going in so much haste.

“Do you not know,” he replied, “that all my exertions have now but one aim, that of executing the behests of Isias of Chemmis? I labour for her, I supply her with every thing she wants. I wake day and night in her service. I refuse no commission, small or great, which the dear Isias imposes on me, though toil and loss are all I have hitherto gotten for my pains. I am now making what haste I can with this bird which you see, a flamingo of the Nile, carrying it to my mistress, according to her commands.”

“What an amiable mistress you have got,” said Nausicles, “how light are her commands! how fortunate you are that she has not ordered you to bring her a phoenix, instead of a phoenicopter!”

“She does all these things,” said the other, “out of wanton sport to make a jest of me—but may I ask where you are bending your course?”

When he had learned that they were going to Mithranes

“You are on a sleeveless errand,” said he, “for Mithranes is not now here; he has this evening led out his troops on an expedition against the buccaneers of Bessus; for Thyamis, their leader, has made an incursion into his territories, and taken from him one of his captives, a Grecian youth, whom he was preparing to send to Oroondates, at Memphis; and from thence, as I suppose, as a present to the Great King.

### 6.4

But I must be gone to Isias, (who is now, perhaps, looking for me with eager eyes), lest my delay offend my charmer; she is but too ready to seize a pretence, however slight, to flout and quarrel with me.” While these words were yet in his mouth, he hurried off, leaving his hearers confused and stupified at his tidings.

Nausicles was the first who broke silence. He tried to encourage his

companions; and told them, that they ought not to lose heart, and entirely lay aside their undertaking, on account of this short and temporary disappointment. That now, indeed, it was necessary to return to Chemmis, as well to consult upon what they had

*vocabulary*

ἀγγέλλω carry a message, announce

~angel

ἄγωνία contest; agony

ἄδηλος invisible, unknown

ἄέκων unwilling

ἄημι blow

ἄθρόος grouped

ἀκριβής (ι) exact

ἄκων javelin; unwilling ~acme

ἀναγκαῖος coerced, coercing, slavery

ἀναζητέω investigate, discover

ἀνακωκύω (ὀ) wail

ἀνάμεστος filled up

ἀνέζω put on, put back ~sit

ἄνειμι go up, inland, to, back ~ion

ἀνεύρεσις discovery

ἀνήκω reach up to; belong

ἀνθρώπινος human

ἀνοίγνυμι (ὀ) open

ἀπαγγελία report, recital

ἀπαράιτητος inexorable, not

propitiated by prayer

ἀπολογέομαι defend one's conduct

ἄχρι as far as (+gen); until

βάρος -ους (n, 3) weight, burden

γνώριμος known (a person)

~gnostic

γοῦν at least then

δειλία cowardice

δειλιάω be afraid

διάδοχος being successor

δυστυχέω be unlucky

δυστύχημα -τος (n, 3) piece of bad luck

δυστυχής unlucky

δυσφορέω be impatient, angry, vexed

δυσχερής annoying, difficult

ἐγχειρίζω entrust

εἴπερ if indeed

εἶωθα be accustomed, in the habit

ἔκπλοος -ὀ leaving port; entrance of a harbor

Ἑλλήν Greek

ἐμποδίζω fetter, hinder

ἐμπορικός mercantile

ἔμπορος passenger; merchant

~pierce

ἐντεῦθεν thence

ἐντός within

ἐπάνειμι return

ἐπάνοδος (f) return; recap

ἐπείγω weigh upon, drive; (mid)

hurry

ἐπίσκεψις inspection; investigation

ἐπιτείνω intensify

ἐπιτέμνω cut into; shorten

ἐπίφορος (winds) favorable; prone to; applicable to

ἔραμαι love, aor. fall in love; long for, covet ~erotic

ἐρήμιος empty

ἔρως -τος (m) love, desire ~erotic

έτοῖμος ready; fulfilled

εὐαγγελίζομαι bring good news

εὐπρόσδοος accessible

ἐφέλω drag; (mid) influence

ζέφυρος the west wind ~zephyr

ἡδομαι be pleased, enjoy

~hedonism

θαρσέω be of good heart

θεραπείη -ας service, tending

θυγάτριον little daughter, girl

καθάπερ exactly as

καλάσιρις (ῡ) long, fringed

Egyptian robe

καλλωπίζω embellish, make up

καταπονέω subdue; damage

κατορθόω erect; accomplish

κῆδος -εος (n, 3) sorrow ~heinous

κοσμέω marshal, array ~cosmos

κώμη village

λαμπρός brilliant ~lamp

ληιστός lootable ~lucre  
 ληστής -οῦ (m, 1) bandit  
 μάρτυς witness  
 μεταξύ between  
 ξένιος of hospitality ~xenophobe  
 ξενόω treat as a guest  
 ὅποι to which place  
 ὁρμή pressure, assault, order  
 ~hormone  
 οὐπω no longer  
 ὀψέ late, in evening ~epitaph  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 παιδικός childlike; a darling  
 ~pediatrician  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 πανταχοῦ everywhere; completely  
 παντοῖος all kinds of  
 πάντως by all means  
 παρακαταθήκη a deposit in trust  
 παραμυθία (ῥ) encouragement,  
 consolation  
 πατρώος of the father(s), ancestral  
 πέλαγος -ους (n, 3) the open sea  
 ~pelagic  
 περιέπω treat, handle  
 περισκοπέω look around, inspect  
 πη somewhere, somehow  
 ποικίλος ornamented; various  
 πολυτελής very expensive; (person)  
 extravagant  
 πότε when?  
 πρόδηλος clear or manifest in front  
 or beforehand  
 πρόθυρον front door ~door  
 προσοκέλλω run aground

πρόσωθεν forward, in the future; far  
 πρόφασις -εως (f) pretext; motive;  
 prediction; cause ~fame  
 προχέω stream toward; pour out  
 πώποτε never  
 σιωπάω be silent  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 στέλλω prepare, send, furl ~apostle  
 συμπόσιον drinking party  
 σύνειμι be with; have sex ~ion  
 συνέμπορος traveling companion  
 συνίζω collapse, sink  
 σύνοιδα know about someone;  
 think proper  
 συντυχία event, accident  
 συσκευάζω pack up  
 τείνω stretch, tend ~tense  
 τοιόσδε such  
 τροπή rout, turning of an enemy  
 ~trophy  
 τύχη fortune, act of a god  
 ὑποτέμνω undercut, intercept  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 φιλόανθρωπος humane, benevolent  
 φιλοτιμέομαι (ι) be ambitious  
 φοβερός frightful, afraid  
 φροντίζω consider, ponder  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 χείρων worse, more base, inferior,  
 weaker  
 χρηστός useful; brave, worthy  
 χωρίζω divide; distinguish, pull  
 down  
 ψεύδω be false, deceive; (mid) to lie  
 ~pseudo-

πρακτέων ἐν ἐπισκέψει γενομένους, καὶ ὡς πρὸς ἐκδημίαν πλείονα συνεσκευασμένους, πρὸς τὴν τοῦ Θεαγένους ἐπιζήτησιν, εἴτε παρὰ τοῖς βουκόλοις εἴτε καὶ παρ' ἄλλοις τισὶ πυνθάνονται, τρέπεσθαι, ἀγαθὴν τῆς ἀνευρέσεως ἐλπίδα πανταχοῦ προβαλλομένους, ὡς καὶ νῦν οὐκ ἀθεεῖ<sup>1</sup> γενέσθαι δοκεῖν τὸ δὴ τινι τῶν γνωρίμων ἐντυχόντας χειραγωγηθῆναι πρὸς τῶν ἀγγελθέντων, ὅποι δέησει τὸν Θεαγένην μαστεύειν,<sup>2</sup> τὴν ὁρμὴν τῆς πορείας<sup>3</sup> οἶον ἐπὶ σκοπὸν τὴν βουκολικὴν κώμην τείνοντας.

## 6.5

Ταῦτα λέγων οὐ χαλεπῶς ἔπειθεν, ἅμα τι, οἶμαι, καὶ ἐτέρας ἐλπίδος τοῖς ἀγγελθείσι συναναφαινομένης, καὶ τοῦ Κνήμωνος πρὸς τὸν Καλάσιριν ἰδίᾳ πάννυθον θαρσεῖν ὡς ὁ Θύαμις περισώσειε τὸν Θεαγένην δισχυριζόμενον. ἐδόκει οὖν ἐπανιέναι, καὶ ἐπανήεσαν. τὴν τε Χαρίκλειαν ἐπὶ τοῖς προθύροις καταλαμβάνουσι, πόρρωθεν αὐτοὺς καὶ ἐκ πάντων κλιμάτων περισκοποῦσαν. καὶ ὡς οὐδαμοῦ τὸν Θεαγένην ἑώρα σὺν αὐτοῖς, λίγειόν τι ἀνακωκύσασα, «ἀλλ' ἢ μόνοι μοι πάτερ,» ἔφη, «καὶ οἱοί περ ἐντεῦθεν ἐξωρμήκατε, πάλιν ἐπάνιτε; Θεαγένης δὲ ἄρα, ὡς ἔοικε, τέθνηκεν; εἴ τι φράζειν ἔχετε, θᾶπτον ἐξείπατε πρὸς θεῶν, μηδὲ ἐπιτείνητέ μοι τὴν συμφορὰν παρολκῇ τῆς ἀπαγγελίας. ἔχει τι φιλόανθρωπον ὁξεῖα δυστυχημάτων δήλωσις, τὴν ὁμόσε χώρησιν πρὸς τὸ δεινὸν τῇ ψυχῇ καὶ ταχεῖαν ἀπάληγσιν παρασκευάζουσα.»

Ὑποτεμνόμενος δὴ δυσφοροῦσαν ἄγαν ὁ Κνήμων, «ὡς ἐργῶδές σου τοῦτο,» ἔφη, «ὦ Χαρίκλεια· ἐπίφορός πως αἰεὶ τυγχάνεις τὰ χεῖρονα μαντεύεσθαι, καὶ ψεύδη γε ἅμα, καλῶς κατὰ τοῦτο ποιῶσα. Θεαγένης γοῦν ἔστι καὶ σώζεται θεῶν βουλομένων.» καὶ ὅπως καὶ παρὰ τίσιν, ἐπιτεμὼν ἔλεγε. καὶ ὁ Καλάσιρις, «οὐπω ποτὲ ἠράσθης,» εἶπεν, «ἐξ ὧν λέγεις ὦ Κνήμων. ἡ γὰρ ἂν ἔγνωσ ὡς καὶ τὰ ἀδεᾶ φοβερὰ τοῖς ἐρώσι, καὶ μόνοις ὀφθαλμοῖς μάρτυσι καταπιστεύουσιν ὑπὲρ τῶν παιδικῶν· ἡ δὲ ἐκείνων ἀπουσία, δειλία τοῦτο ἦδη καὶ

<sup>1</sup> unsanctioned by the gods    <sup>2</sup> crave    <sup>3</sup> gait, march

ἀγωνία ψυχαῖς ἐρωτικάς γίνεται. αἴτιον δέ, πεπεύκασιν ἑαυτοὺς οὐκ ἄλλως πώποτε σφῶν ἀπολείπεσθαι τοὺς φιλάτους, μὴ οὐχὶ κωλύματος ἀηδοῦς<sup>1</sup> ἐμποδίζοντας. ὥστε, ὦ φίλος, Χαρίκλεια μὲν συγγινώσκωμεν εὖ τὰ ἐρώτων πάθη καὶ ἀκριβῶς νοσοῦσῃ, αὐτοὶ δὲ ἐντὸς θυρῶν γενόμενοι τῶν πρακτέων φροντίζωμεν.»

## 6.6

Καὶ ἅμα λαβόμενος τῆς χειρὸς μετὰ δὴ τινος πατρικῆς θεραπείας εἰσήγε τὴν Χαρίκλειαν. ὁ δὲ Ναυσικλῆς τὸ ἐντεῦθεν ἀνεῖναι τῶν φροντιδῶν αὐτοὺς βουλόμενος, καὶ τι καὶ ἕτερον πραγματευόμενος, ἐστίασιν<sup>2</sup> τε λαμπροτέραν ἢ κατὰ τὸ εἰωθὸς παρεσκεύασε, καὶ μόνοις σὺν τῇ θυγατρὶ τὸ συμπόσιον ἀνῆκεν, ἀβροτέραν<sup>3</sup> τε τοῦ εἰωθότος ὀφθῆναι τὴν παῖδα καλλωπίσας καὶ πολυτελέστερον κοσμήσας. κάπειδὴ τῆς εὐωχίας ἱκανῶς ἔχειν ἐδόκει, λόγων πρὸς αὐτοὺς ἄρχεται τοιῶνδε, ἐμοί, λέγων, ὦ ξένοι, (καὶ θεοὶ μάρτυρες τῶν λεχθησομένων) ἡδὺ μὲν καὶ εἴπερ αὐτοῦ τῇδε καὶ παρ' ἐμοὶ μένοντες ἐθέλοιτε τὸν πάντα διάγειν χρόνον, ἐπὶ κοινοῖς μὲν τοῖς οὔσι κοινοῖς δὲ τοῖς φιλάτοις· οὐ γὰρ ὡς ἐπιδήμιους ξένους, ἀλλὰ φίλους λοιπὸν εὔνους τε ἐμοὶ καὶ γνησίους<sup>4</sup> νενομικῶς, βάρος οὐδ' ὅτιοῦν ἅπαν τὸ εἰς ὑμᾶς ἐσόμενον ἡγήσομαι. ἔτοιμος δὲ καὶ τοὺς οἰκείους ἀναζητεῖν ὑμῖν βουλομένοις τὰ εἰς δύναμιν, ἕως ἂν παρεῖναι με συμβαίῃ, συμπράττειν. ἀλλ' ἵστε που καὶ αὐτοὶ πάντως ὅτι μοι βίος ἐστὶν ἐμπορικὸς καὶ ταύτην γεωργῶ τὴν τέχνην, καὶ ὡς λαμπροὶ ζέφυροι πάλαι καταπνέοντες ἀνέωξαν μὲν εἰς ναυτιλίαν<sup>5</sup> τὴν θάλατταν, τὰ πλόμα δὲ τοῖς ἐμπόροις εὐαγγελίζονται. καί με καθάπερ κήρυγμα<sup>6</sup> ἢ χρεῖα καλεῖ πρὸς τὴν εἰς Ἑλλάδας ἐκδημίαν. δίκαια τοίνυν ἂν ποιῶτε, τί ποτε καὶ ὑμῖν βουλομένοις ἐστί, κοινούμενοι, ὡς ἂν καὶ αὐτὸς πρὸς τὸν ὑμέτερον σκοπὸν τὰ κατ' ἐμαυτὸν διαθοίμην.»

## 6.7

Μικρὸν δὴ ἐφησυχάσας τοῖς εἰρημένοις ὁ Καλάσιρις,» ὦ

<sup>1</sup> unpleasant    <sup>2</sup> feasting    <sup>3</sup> graceful, delicate, pretty    <sup>4</sup> born legitimate    <sup>5</sup> sailing    <sup>6</sup> proclamation

Ναυσίκλεις,» ἔφη, «σοὶ μὲν ἐπ' αἰσίοις ὁ ἔκπλους στέλλοιτο, καὶ Ἑρμῆς μὲν κερδῶος Ποσειδῶν δὲ ἀσφάλειος συνέμποροι καὶ πομποὶ<sup>1</sup> γίνονται, πᾶν μὲν ἐπὶ πέλαγος εὗρουν<sup>2</sup> καὶ εὐήνεμον παραπέμποντες, πάντα δὲ ὄρμον εὐλόμενον καὶ πᾶσαν πόλιν εὐπρόσοδον καὶ φιλέμπορον ἀποφαίνοντες, οὕτως ἡμᾶς καὶ παρόντας περιέποντι καὶ ἀπιέναι βουλομένους πέμποντι καὶ τοὺς ξενίους τε καὶ φίλους θεσμοὺς ἀκριβοῦντι.<sup>3</sup> ἀλλ' ἡμῖν ἀλγεινὸν μὲν ἴσως τὸ χωρίζεσθαι σοῦ τε καὶ οἰκίας τῆς σῆς, ἣν ἰδίαν ἡμῶν ἡγείσθαι παρεσκεύασας, ἀναγκαῖον δὲ καὶ ἀπαραίτητον τῆς τῶν φιλάτων ἀνευρέσεως παντοίως ἀντιλαμβάνεσθαι. ἐμοὶ μὲν οὕτως καὶ Χαρικλεία ταύτη· Κνήμωνι δὲ τίς ποτε ἡ γνώμη, καὶ εἴτε συναλητεύει ἡμῖν καὶ χαρίζεσθαι ἔτοιμος εἴτε ἄλλη πη διέγνωκεν, αὐτὸς ἂν λέγοι παρών.» βουλόμενος δὴ ὁ Κνήμων πρὸς ταῦτα ἀποκρίνεσθαι, καὶ μέλλων τι ἤδη καὶ φθέγγεσθαι, ἔλυξέ τε αἰφνίδιον, καὶ ἀθρόον αὐτῷ δάκρυον· θερμὸν<sup>4</sup> προχυθὲν ἐπεστόμιζε τὴν γλῶτταν, ἕως ὅψέ ποτε τὸ πνεῦμα συλλεξάμενος καὶ ἐπιστενάξας, «ὦ πάσης,» ἔφη, «τροπῆς ἀνάμεστον καὶ ἀσταθμητότατον τύχης ἀνθρωπίνης κίνημα,<sup>5</sup> ὅσην παλirroian<sup>6</sup> κακῶν ἐπὶ τε ἄλλων δὴ πολλῶν πολλάκις καὶ κατ' ἐμοῦ πεφιλοτίμησαι. γένους με καὶ οἰκίας πατρώας ἐστέρησας, πατρίδος τε καὶ πόλεως τῆς τῶν φιλάτων ἐξένωσας, Αἰγυπτία με γῇ (πολλὰ τὰ μεταξὺ σιωπῶντα) προσώκειας, λησταῖς βουκόλοις παρέδωκας, μικράν τινα χρηστὴν ἐλπίδα ὑπέφηνας, ἀνδρῶν συντυχίαν δυστυχῶν μὲν καὶ τούτων, πλὴν ἀλλ' Ἑλλήνων, πρυτανεύσασα,<sup>7</sup> μεθ' ὧν τὸ λειπόμενον τοῦ χρόνου βιώσεσθαι ἤλπιζον. καὶ ταύτην, ὡς ἔοικεν, ὑποτέμνη τὴν παραμυθίαν. ποῖ γὰρ τράπωμαι; τί δέ με καὶ χρὴ πράττειν; καταλείπω Χαρίκλειαν οὐπω Θεαγένην ἀνευρηκυῖαν; ἀλλὰ δεινόν, ὦ γῇ, καὶ ἀθέμιτον. ἀλλ' ἔπεσθαί με χρὴ καὶ συναναζητεῖν; εἰ μὲν ἐπὶ προδῆλῳ τῇ εὐρέσει,<sup>8</sup> καλὸν τὸ μοχθεῖν<sup>9</sup> ἐπ' ἐλπίδι τοῦ κατορθώσων· εἰ δὲ ἄδηλον τὸ μέλλον καὶ πλέον τὸ δυσχερές, ἄδηλον

<sup>1</sup> escort, guide    <sup>2</sup> with fair streams    <sup>3</sup> make exact, be perfect, investigate accurately    <sup>4</sup> warm, hot    <sup>5</sup> movement, uproar  
<sup>6</sup> backflow    <sup>7</sup> be president; control    <sup>8</sup> finding, invention    <sup>9</sup> be afflicted

δὲ ποῖ ποτὲ στήσεται μοι τὰ τῆς ἄλης,<sup>1</sup> τί οὐχὶ συγγνώμην παρ' ὑμῶν τε καὶ θεῶν φιλίων αἰτήσας νῦν γοῦν ποτὲ τῆς ἐπὶ τὴν πατρίδα καὶ τὸ γένος ἐπανόδου μνησθήσομαι, καιροῦ καὶ ταῦτα εἰς καλὸν ἔκ του θεῶν, ὡς ἔοικε, παραπεπτωκότος, καὶ τουτονὶ Ναυσικλέους, ὡς ἔφη, εἰς Ἑλληνας ἀφήσειν μέλλοντος, μὴ δὴ μοί τι καὶ τοῦ πατρὸς ἐν τούτῳ παθόντος ἔρημος εἰς τὸ παντελὲς<sup>2</sup> διαδόχου καὶ ἄκληρος<sup>3</sup> ὁ οἶκος ἀπολειφθεῖ. καὶ γὰρ καὶ εἰ πένεσθαι<sup>4</sup> μέλλοιμι, σώζεσθαι γοῦν τι λείβανον δι' ἐμοῦ τῷ γένει καλὸν καὶ αὐταρκες.<sup>5</sup> ἀλλ' ὦ Χαρίκλεια (σοὶ γὰρ προηγουμένως ἀπολογοῦμαι, καὶ συγγνώμην αἰτῶ, καὶ δέομαι δός), ἄχρι μὲν τῶν βουκόλων ἔψομαι, μικρὸν ἐπιμείναι Ναυσικλέα, κἂν σφόδρα ἐπείγῃται, παρακαλέσας, εἴ πῶς σε Θεαγένη παρὼν παρόντι ἐγχειρίσας χρηστὸς μὲν παρακαταθήκης φύλαξ ἀποδειχθεῖν, ἐπὶ χρησταῖς δὲ καὶ αὐτὸς ταῖς μελλούσαις ἐλπίσι μετὰ ἀγαθοῦ τοῦ συνειδότος χωριζοίμην. εἰ δὲ ἀποτύχοιμεν, ὃ μὴ γένοιτο, καὶ οὕτω συγγνωστός, ὅτι γε δὴ μόνην σε οὐδὲ τότε καταλιπὼν, ἀλλ' ἀγαθὸν σοι φύλακα καὶ πατέρα Καλάσιριν τουτονὶ παρακαταστήσας.» ἡ δὲ Χαρίκλεια τὸν τε Κνήμωνα ἐκ πολλῶν ἤδη συμβάλλουσα τοῦ Ναυσικλέους ἐπὶ τὸ θυγάτριον ἐπτοημένον (ὁξὺς γὰρ ὁ ἐρῶν φωρᾶσαι<sup>6</sup> τὸν ὑπὸ τῶν ἴσων παθῶν κεκρατημένον) καὶ τὸν Ναυσικλέα πρὸς τῶν ὑπ' αὐτοῦ λεχθέντων συνείσα, ὡς ἀσμένῳ γένοιτο ἂν τὸ κῆδος καὶ πάλαι τοῦτο πραγματεύεται καὶ τὸν Κνήμωνα ἐμπορεῖται ποικίλως ἐφελκόμενος, καὶ ἅμα οὐδὲ εὐπρεπῇ λοιπὸν τῆς ὁδοῦ κοινωνὸν<sup>7</sup> οὐδὲ ἀνύποπτον ἡγουμένη τὸν Κνήμωνα, «ὥς δὴ σοι φίλον,» ἔφη, «τῆς μὲν ἐπὶ τοῖς προϋπηργμένοις παρὰ σοῦ χρηστοῖς εἰς ἡμᾶς χάριτος κεχρεωστημένης καὶ ὁμολογουμένης, ἐπὶ δὲ τοῖς λειπομένοις οὐ πάντως ἐπούσης ἀνάγκης τὰ ἡμέτερα ἐκφροντίζειν, οὐδὲ ἀλλοτρίαις τύχαις καὶ ἄκοντα συναποκινδυνεύειν. ἀλλὰ σὺ μὲν Ἀθήνας τὰς σὰς καὶ γένος καὶ οἶκον τὸν σὸν κομίσαιο, Ναυσικλέα τουτονὶ καὶ τὴν δι' αὐτοῦ παραπεσοῦσαν, ὡς φῆς, πρόφασιν μηδαμῶς<sup>8</sup> παρωσάμενος· ἐγὼ δὲ καὶ Καλάσιρις πρὸς τὰ συμπύπτοντα μαχεσόμεθα, ἕως ἂν τὸ τέλος τῆς πλάνης εὕρωμεν, εἰ καὶ ἀνθρώπων μηδεὶς συνεφάπτοιο, θεοὺς συνεμπόρους ἔχειν

<sup>1</sup> wandering    <sup>2</sup> complete, absolute    <sup>3</sup> not owning land    <sup>4</sup> be busy, work at    <sup>5</sup> self-sufficient    <sup>6</sup> detect, discover    <sup>7</sup> partner    <sup>8</sup> no one

farther to do, as to make preparations for a longer expedition, which must be undertaken in search of Theagenes, whether he was with the buccaneers or anywhere else; but that he had good hopes of finding and recovering him: for he conceived that it was not without some kind interposition of Providence, that they had so fortunately met with an acquaintance whose intelligence put them into the right track, and plainly pointed out to them the pirate-settlement, as the first place where they were to seek their friend.

### 6.5

They assented, without difficulty, to his proposal; what they had heard giving them a glimmering hope, and Cnemon privately assuring Calasiris that he was sure that Thyamis would watch over the safety of Theagenes. They determined therefore to return to Chemmis, where, being arrived, they found Chariclea at the house door, with outstretched neck and eager eyes, looking on every side for their appearance. As soon as she saw them, and no Theagenes with them, fetching a deep and melancholy sigh

“Are you alone!” she cried, “Father? Do you return even as you set out?—Theagenes then is no more! Tell me, by the gods I beseech you, if you have any tidings for me! and whatever they may be, do not increase my misery by delaying them. There is a degree of humanity in discovering quickly unfortunate intelligence: the soul collects at once all its powers of resistance, and the shock is sooner over.”

Cnemon hastening to repress her rising anguish

“How ready are you,” said he, “to foretell calamities! You generally, however, prove a false prophetess, and so far you do well—Theagenes is not only living, but, I trust in the gods, safe;”—and he told her, briefly, in what condition, and where he was. “Ah, Cnemon!” said Calasiris, “one would think, from what you say, that you had never been in love! Do not you know that they who really love are apprehensive of the slightest trifles, and believe only their own eyes, when the situation of their lovers is concerned? Absence always fills their languishing souls with fear and torment; they imagine that nothing but the most invincible necessity can ever make them separate from each other. Forgive Chariclea, therefore, who labours under the extremity of this passion, and let us enter the house, and consider what we have to do;”

### 6.6

And taking Chariclea’s hand, and soothing her with paternal tenderness, he led her in.

Nausicles, willing to solace his friends after their fatigues, and having, besides, a farther private end of his own, prepared a more than usually choice

entertainment for them alone and his daughter, whom he commanded to dress and adorn herself with uncommon bravery and splendour. Towards the end of the feast he thus addressed them:

“I call the gods to witness, my friends, that your company is so agreeable to me, that I should be happy if you would spend the remainder of your lives here, and enjoy, in common with me, my wealth and pleasures. I wish to consider you so much more in the light of friends than guests, that I shall think nothing too much which I can bestow upon, or partake with you. I am ready also to give you every advice and assistance in my power, towards the recovery of your lost relation, as long as I can stay with you; but you know that I am a merchant, and that it is by this profession that I procure and increase my substance. And now, as the west winds have set in favourably, have opened the sea for navigation, and promise a prosperous season, my affairs call loudly upon me to sail into Greece. I am very desirous, therefore, of hearing what you propose to do, that I may endeavour, as much as possible, to accommodate my schemes to yours.” Here he paused; and Calasiris, after a short pause, answered him:

#### 6.7

“O Nausicles! may your voyage be fortunate!—may Hermes, the patron of gain, and Neptune the preserver, protect and accompany your expedition—may they lead you through smooth seas, may they make every haven safe—every city easy of access to you, and every inhabitant favourable to your undertakings—these are the sincere and grateful wishes of those whom you have received, and now, at their own request, dismiss after observing the exact law of friendship and hospitality. Though it is grievous and painful to us to leave you, and to depart from your house, which with so much generosity you have taught us in a manner to consider as our own; yet it is incumbent upon, and unavoidable for us, to apply ourselves immediately to the search and recovery of our lost friend. This is the fixed purpose of myself and Chariclea: let Cnemon speak for himself—whether he had rather gratify us, by accompanying us in our wanderings, or has any other project in his mind.” Cnemon seemed now desirous of answering in his turn; and, preparing to speak, fetched, on a sudden, a deep sigh, and tears for some time stopped his utterance: at length collecting and composing himself as well as he could, he said—“O fortune, fickle and uncertain goddess! how dost thou shower down misfortunes upon us miserable mortals! but upon none have thy persecutions been exerted with more unremitting severity than upon me. You deprived me of my family and father’s house; banished me from my country and friends—after a long interval of calamities which I pass over, shipwrecked me upon the coast of Egypt; delivered me over to pirates; shewed me, at last, a glimmering of comfort, by making me acquainted with men, unfortunate,

indeed, like myself, but at the same time Greeks, and such as I hoped to spend the remainder of my life with; but now you deprive me of this consolation, where shall I turn myself? What ought I to do? Shall I desert Chariclea, who has not yet recovered Theagenes? That would be infamous and abominable? Or shall I follow and attend her in her search? If there were a probable prospect of finding him, the hope of success would sweeten, and authorize my toils; but if that expectation is distant and uncertain, and the undertaking discouraging and difficult, who can tell where my wanderings will end? May I not, then, hope that you, and the deities of friendship, will forgive me, if I venture to mention a return to my family and country? especially since the gods offer me so unlooked-for an opportunity, in the voyage which Nausicles proposes making into Greece. Ought I to let slip so favourable an occasion? since, should any thing have happened to my father, his house will be left desolate, and his name and estate without a successor: and though I may be destined to spend the remainder of my days in poverty, yet it will be desirable and right in me, to preserve in my own person the remnant of my race. But, O Chariclea! I am most anxious to excuse myself to you, and to beg your forgiveness, which I beseech you to grant me. I will follow you as far as the quarters of the buccaneers; and will beg the favour of Nausicles, however pressed he may be in time, to wait for me so long. If perchance I should be so fortunate as to deliver you there into the hands of Theagenes, I shall then appear to have been a faithful guardian of the precious deposit which has fallen under my care, and shall set out on my own expedition with lucky omens, and a quiet conscience. But if (which the gods forbid!) I should be deceived in this hope, I shall still, I trust, appear excusable, in that I have gone so far, and have not left you alone, but in the hands of the excellent Calasiris, your father, and best preserver.”

Chariclea meanwhile conjecturing, from many circumstances, that Cnemon was in love with the daughter of Nausicles (for one who is herself enamoured most easily detects the like affections in another), and seeing, from the behaviour and expressions of Nausicles, that he was very desirous for the alliance, that he had long been working at it, and endeavouring to allure Cnemon into it; and thinking it, besides, not perfectly proper, or free from suspicion, that he should any longer be the companion of her journey

“My friend,” said she, “let us entreat you to act as is most agreeable to yourself: receive our best and most grateful thanks for all the favours you have bestowed upon us, and the good offices you have performed. For the future we have not so much need of your cares and attention, nor is there now any necessity that you should endanger your own fortunes, by waiting any longer upon ours. Go, then, under happy auspices, to Athens; may you there again find your family, and recover your estate. It would be blameable

on you to neglect the opportunity which Nausicles offers you: I and Calasiris will struggle with the cross accidents which pursue us, till we may perhaps, at last, find some end to our wanderings. If we meet with no assistance from men, the gods, we trust, will not forsake

*vocabulary*

ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἀθρόος grouped  
 ἀληθεύω speak truth; be true  
 ἀλητεύω wander, rove, roam ~Fr.  
 aller  
 ἀναδείκνυμι (ὁ) lift up and show;  
 proclaim, dedicate  
 ἀναστένω groan  
 ἄνοια folly  
 ἀπεικάζω copy; compare  
 ἀπείρατος impenetrable; ignorant,  
 inexperienced  
 ἄπειρος untested; infinite  
 ἀπόκρισις -εως (f) separation;  
 excretion; decision, answer  
 ἀπροσδόκητος unexpected; unaware  
 ἀρμόζω fit together; marry  
 ~harmony  
 ἀρπαγή seizure; rape  
 ἄτακτος disorderly  
 αὐτοσχέδιος in close combat  
 ἀφειδής unsparing, cruel ~aphid  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 γαμήλιος nuptial  
 γενναῖος noble, sincere ~genesis  
 γλυκύς sweet, pleasant ~glycerine  
 γνωρίζω make known, discover  
 γνώσις -εως (f) investigation;  
 knowledge  
 γόος crying, wailing  
 γοῦν at least then  
 διάβροχος soaked  
 διαγγέλλω send news, proclaim  
 διαζεύγνυμι (ὁ) take apart  
 διακόπτω cut through, interrupt  
 διακρούω (mp) evade, deceive,  
 delay action  
 διαταράσσω confuse  
 δυστυχής unlucky

δυσφορέω be impatient, angry,  
 vexed  
 ἔγκειμαι lie wrapped in  
 ἐγχειρίζω entrust  
 εἴπερ if indeed  
 εἴσοδος (f) entrance ~odometer  
 εἴωθα be accustomed, in the habit  
 ἐμμανής raving  
 ἔμπορος passenger; merchant  
 ~pierce  
 ἔνειμι be in ~ion  
 ἔννομος lawful; upright, just  
 ἐπηχέω resound, echo  
 ἐπιθυμία (ὁ) desire, thing desired  
 ἐπικλείω praise; secure ~Euclid  
 ἐπισημαίνω be a sign or symptom  
 ἐπιχέω pour over  
 ἐραστής -οῦ (m, 1) lover, fan  
 ἐρήμιος empty  
 εὐπορέω prosper, abound in, supply  
 ζόφος gloom; gloom of the setting  
 sun  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 ἡττάομαι (pass) be weaker, be  
 overcome; (active) defeat  
 θάλαμος bedchamber ~thalamus  
 θάρσος boldness, over-boldness  
 θρήνος dirge ~threnody  
 θρήνυς footstool, gangway ~throne  
 θρίξ hair ~tresses  
 θυγάτριον little daughter, girl  
 ἵλιγγος spinning, eddying  
 καλάσιρις (ῡ) long, fringed  
 Egyptian robe  
 καταγγέλλω announce; denounce  
 καταλάμπω shine (on)  
 καταρρήγνυμι (ὁ) break down  
 κατεγγυάω betrothe; (law) demand  
 security  
 κέρδος -ους (n, 3) advantage,  
 cunning

**κλήσις** -εως (f) summons, invocation; name  
**κλίνη** (i) bed, couch ~clinic  
**κλίνω** (i) lean, recline ~incline  
**κολάζω** punish  
**κόμη** hair ~comet  
**κώμη** village  
**λαγχάνω** be allotted; (esp. λελα-  
 forms) allot; receive  
**λυπέω** (i) annoy, distress  
**λύπη** distress  
**λύχνος** lamp  
**μεταμφιάζω** change, strip clothing  
**μηχανή** machine; mechanism, way  
**νεύω** nod  
**νόμιμος** customary, legal, natural  
**νυμφίος** bridegroom  
**ὀδύρομαι** (i) lament ~anodyne  
**ὅπη** wherever, however  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**παιδιά** childish play  
**παίω** hit  
**πάλλω** shake, brandish; (mp) draw  
 lots ~Pallas  
**πάντως** by all means  
**πατρώος** of the father(s), ancestral  
**πενία** poverty ~osteopenia  
**περιγραφή** outline, limit  
**περίειμι** be superior to; be left over;  
 still exist  
**περιπτύσσω** enfold  
**περιρρήγνυμι** (i) break around  
**περιστέλλω** protect; do things  
 around  
**πήγνυμι** (i) stick, set, build ~fang

**πλάσσω** form; forge ~plaster  
**πόθος** longing, regret ~bid  
**πότε** when?  
**πρεσβύτης** -ου (i, m, f) old person  
**προσαράσσω** dash against  
**προσδοκάω** expect  
**πρόσειμι** approach, draw near; add  
 ~ion  
**προτείνω** hold out, offer  
**πτωχεύω** go begging ~pudendum  
**πτωχός** poor, beggarly ~pudendum  
**ρίπτω** hurl  
**σιωπάω** be silent  
**σκηνή** tent; stage  
**συμπόσιον** drinking party  
**σύνειμι** be with; have sex ~ion  
**συνέμπορος** traveling companion  
**συνετός** smart; intelligible  
**συνήθης** habitual, intimate  
**σύννοος** thoughtful; gloomy  
**συχνός** long; many; extensive  
**σφοδρός** vehement  
**σχῆμα** -τος (n, 3) form, figure  
**σωφρονέω** be sane, moderate  
**σώφρων** sensible, prudent ~frenzy  
**τάχος** -ους (n, 3) speed ~tachometer  
**τύχη** fortune, act of a god  
**ὑποτρέχω** run in under  
**φείδομαι** spare, not use/harm  
 ~aphid  
**φρόνημα** -τος (n, 3) mind, spirit,  
 attitude; (pl) intentions, ambitions  
**χορεία** dance  
**χορός** dance; chorus ~terpsichorean  
**χωρίζω** divide; distinguish, pull  
 down

καταπιστεύοντες.»

## 6.8

Ὑπολαβὼν δὲ πρὸς ταῦτα ὁ Ναυσικλῆς, «Χαρικλεία μὲν,» ἔφη, «κατ' εὐχὰς ἀποβαίη, καὶ θεοὶ συνέμποροι κατὰ τὴν αὐτῆς αἴτησιν<sup>1</sup> γίνωντο, καὶ τοὺς οἰκείους κομίζοιτο, οὕτως οὕτως οὔσα γενναία μὲν τὸ λῆμα<sup>2</sup> συνετὴ δὲ τὸ φρόνημα. σὺ δὲ ὦ Κνήμων μῆτε, εἰ Θίσβην οὐκ ἄγεις εἰς τὰς Ἀθήνας, ἄσχαλλε,<sup>3</sup> καὶ ταῦτα ἔχων ὑπόδικον ἐμὲ τουτονὶ τῆς κατ' ἐκείνην ἀρπαγῆς καὶ τῆς ἐκ τῶν Ἀθηνῶν ὑπεξαγωγῆς ὁ γὰρ ἔμπορος ὁ Ναυκρατίτης ὁ Θίσβης ἐραστὴς οὗτος ἐγώ, μῆτε πενίαν ὁδύρου, πτωχεύσειν ἔτι προσδοκίσας. εἰ γὰρ σοὶ φίλον ὥς καὶ ἐμοὶ φανείη, χρημάτων τε εὐπορήσεις συχνῶν, οἰκόν τε ἀπολήψῃ καὶ πατρίδα τὴν σὴν ἐμοῦ κατάγοντος, γῆμαί τε βουλομένῳ θυγατέρα ταυτηνὶ τὴν ἐμὴν ἀρμόζω Ναυσίκλειαν, προῖκα<sup>4</sup> ἐπιδιδούς αὐτὸς μὲν πλείστην ὄσσην, τὴν παρὰ σοῦ δὲ πάλιν εἰληφέναι κρίνων, ἐξ οὗ γένος καὶ οἶκον καὶ ἔθνος τὸ σὸν ἐγνώρισα.» πρὸς ταῦτα οὐδὲ πρὸς βραχὺ διαμελλήσας ὁ Κνήμων, ἀλλ' ἂ πάλοι δι' εὐχῆς τε καὶ ἐπιθυμίας ἔχων οὐκ ἥλπιζε, ταῦτα ὑπὲρ εὐχὴν καὶ ἀπροσδόκητα λαμβάνων, «ἅπαντα,» ἔφη, «δέδεγμαι ἃ καταγγέλλεις ἄσμενος.» καὶ ἅμα τὴν δεξιὰν προτείναντι τὸ θυγάτριον ὁ Ναυσικλῆς ἐνεχειρίζε καὶ κατηγγύα, καὶ τὸν ὑμέναιον<sup>5</sup> ᾄδεσθαι πρὸς τῶν οἰκείων ἐγκελευσάμενος χορείας ἐν πρώτοις ἐξῆρχεν, εἰς αὐτοσχέδιον γάμον τὸ παρὸν συμπόσιον ἀναδείξας.

Οἱ μὲν δὴ ἄλλοι πρὸς χοροῖς ἦσαν, καὶ τὸν ὑμέναιον ἀπρόσκλητον ἐπὶ τοῖς θαλάμοις ἐκώμαζον, καὶ γαμήλιος παννυχὶς<sup>6</sup> τὴν οἰκίαν κατέλαμπεν· ἡ Χαρίκλεια δὲ χωρισθεῖσα μόνη τῶν ἄλλων ἐπὶ τὸ σύνηθες ἔρχεται δωμάτιον,<sup>7</sup> καὶ τὰς θύρας εἰς τὸ ἀσφαλὲς ἐπικλεισαμένη, πρὸς οὐδενός τε ὀχλείσθαι<sup>8</sup> καταπιστεύουσα, βᾶκχιόν τι οἰστρηθεῖσα<sup>9</sup> τὰς τε κόμας ἀφειδῶς λύεται, καὶ θοϊμάτιον περιρρηξαμένη, «φέρε,» ἔφη, «καὶ ἡμεῖς δαίμονι τῷ εἰληχότι

<sup>1</sup> request, demand    <sup>2</sup> will, desire, purpose; courage, insolence    <sup>3</sup> be distressed    <sup>4</sup> gift, dowry    <sup>5</sup> bridal song    <sup>6</sup> night party, vigil  
<sup>7</sup> bedchamber; housetop    <sup>8</sup> move, disturb    <sup>9</sup> sting; go crazy

χορεύσωμεν<sup>1</sup> κατὰ τὸν ἐκείνου τρόπον· ἄσωμεν αὐτῷ θρήνους, καὶ γόους ὑπορχησώμεθα· ζόφος δὲ ἐπηχέιτω, καὶ νύξ ἀλαμπῆς ἡγείσθω τῶν δρωμένων, τοῦδε τοῦ λύχνου τῇ γῇ προσαραχθέντος. οἷας γὰρ δὴ καὶ ἐφ' ἡμῖν τὰς παστάδας ἐπήξατο, οἷον τὸν θάλαμον ἀνέδειξε· μόνην μὲν ἔχει με καὶ ἀνύμφευτον, τοῦ δὲ μέχρῃς ὀνόματος νυμφίου, οἶμοι,<sup>2</sup> χηρεύει.<sup>3</sup> Κνήμων γαμῆι, Θεαγένῃς δὲ ἀλητεύει, καὶ ταῦτα αἰχμάλωτος ἢ τάχα καὶ δέσμιος.<sup>4</sup> καὶ ταῦτα ἂν εἴη τὰ εὐτυχέστερα· σώζοιτο μόνον. Ναυσίκλεια νυμφεύεται,<sup>5</sup> ἀμμου διέζευκται ἢ μέχρῃ τῆς παρελθούσης ὁμόκοιτος, Χαρίκλεια δὲ καὶ μόνη καὶ ἔρημος. καὶ οὐ τῶν ἐπ' ἐκείνοις ἡμῖν μέμψις,<sup>6</sup> ὧ τύχῃ καὶ δαίμονες, ἀλλὰ καὶ πράττειεν κατὰ γνώμην· τῶν δὲ καθ' ἡμᾶς, ὅτι μὴδὲ τούτοις ἡμῖν ἐξ ἴσου κέχρησθε. οὕτω τὸ δράμα τὸ περὶ ἡμᾶς εἰς ἄπειρον ἐμηκύνετε,<sup>7</sup> καὶ πᾶσαν λοιπὸν σκηνὴν ὑπερφθέγγεται. ἀλλὰ τί ταῦτα ἄνωρὶ θεηλατοῦμαι; τελείσθω καὶ τὰ ἐξῆς ὅπῃ τοῖς θεοῖς φίλον. ἀλλ' ὦ Θεάγενες, ὦ μόνη μοι γλυκεῖα φροντίς, εἰ μὲν τέθνηκας καὶ τοῦτο πεισθῆναι ὃ μὴ ποτε γνοίην, τότε μὲν σοι συνεῖναι οὐχ ὑπερθήσομαι, τὸ παρὸν δέ σοι τάσδε ἐπιφέρω χράς.»<sup>8</sup> καὶ ἅμα ἔτιλλε<sup>9</sup> τὰς τρίχας καὶ τῇ κλίνῃ ἐπέβαλλε. καὶ τάσδε ἐπιχέω τὰς σπονδὰς ἐκ τῶν σοι φίλων ὀφθαλμῶν.» καὶ αὐτίκα διάβροχος ἦν ἡ στρωμνὴ<sup>10</sup> τοῖς δάκρυσιν. «εἰ δέ μοι περισώξῃ καλῶς γε ποιῶν, δεῦρο καὶ συνανάπαυσαι φίλος ὄναρ<sup>11</sup> γοῦν ὀφθείς. φεῖδου δὲ καὶ τότε ὦγαθέ, καὶ φύλαττε νομίμῳ γάμῳ τὴν σὴν παρθένον. ἰδού σε καὶ περιπτύσσομαι, παρεῖναι καὶ ὁρᾶν ὑποτιθεμένη.»

## 6.9

Καὶ ἅμα λέγουσα ῥίπτει κατὰ τῆς κλίνης ἐπὶ πρόσωπον ἑαυτὴν ἀθρόον, καὶ περιχυθεῖσα περιέβαλλε λύζουσά τε καὶ βρύχιον ἀναστένουσα, ἕως αὐτὴν ὑπὸ τῆς ἄγαν λύπης ἀχλὺς<sup>12</sup> τε καὶ ἱλιγγος ὑποδραμῶν, καὶ τὸ νοερὸν τῆς ψυχῆς ζοφώσας, πρὸς ὕπνον ἔλαθεν ὑποφέρων καὶ εἰς ἡμέραν ἤδη λαμπρὰν κατέχων. ὥστε καὶ ὁ

<sup>1</sup> dance    <sup>2</sup> woe is me    <sup>3</sup> lack, be without    <sup>4</sup> binding; enchanting

<sup>5</sup> marry, give in marriage    <sup>6</sup> blame, complaint    <sup>7</sup> lengthen

<sup>8</sup> libation    <sup>9</sup> pluck, pull out hair    <sup>10</sup> bed, bedding    <sup>11</sup> dream

<sup>12</sup> mist

Καλάσιρις θαναμάζων, καὶ παρὰ γε τὸ εἰωθὸς οὐχ ὀρωμένην ἐπιζητῶν, ἐπὶ τὸν θάλαμον ἀφικόμενος ἔπαιέ τε σφοδρότερον τὰς θύρας, καὶ ὀνομαστὶ<sup>1</sup> συνεχῶς Χαρίκλειαν ἀνακαλῶν ἀφύπνιζεν. «ἢ δὲ πρὸς τὸ αἰφνίδιον τῆς κλήσεως διεταράχθη τε, καὶ ὡς κατελήφθη σχήματος ἐπὶ τὰς θύρας ὀρμήσασα τὸν τε μοχλὸν<sup>2</sup> παρήνεγκε καὶ πρὸς εἴσοδον τῷ πρεσβύτῃ διέστελλεν. ὁ δὲ ὡς εἶδε τῆς τε κόμης τὸ ἄτακτον καὶ τὸν χιτῶνα κατερρωγότα περὶ τοῖς στήθεσι, καὶ ὄμμα ἔτι κυμαῖνον<sup>3</sup> καὶ τὸ πρὸ τῶν ὕπνων ἐμμανὲς ἐπισημαῖνον, συνήσῃ μὲν τὴν αἰτίαν, ἀγαγὼν δὲ αὐθις ἐπὶ τὴν κλίνην καὶ καθίσας ἐφεστρίδα τε ἐπέβαλε, καὶ πρὸς τὸ εὐσχημον περιστεύλας, «τί ταῦτα,» ἔφη, «Χαρίκλεια; τί λῖαν οὕτω καὶ ἄμετρα<sup>4</sup> δυσφορεῖς; τί δὲ οὕτως ἐκφρόνως ἤττων γίνῃ τῶν προσπιπτόντων; οὐδέ σε γνωρίζω τὸ παρόν, ἀεὶ γενναίαν καὶ σώφρονα τύχας ἐνεγκεῖν τὸ πρόσθεν ἐγνωκώς. οὐ παύσῃ τῆς ἄγαν ταύτης ἀνοίας; οὐκ ἐννοήσεις ἀνθρωπος οὖσα, πρᾶγμα ἀστάθμητον καὶ ὀξείας ῥοπᾶς<sup>5</sup> ἐφ' ἐκάτερα λαμβάνον; τί σαυτὴν προαναιρεῖς βελτιόνων ἴσως ἐλπίδων; φεῖσαι καὶ ἡμῶν ὧ τέκνον' φεῖσαι, εἰ μὴ γε σαυτῆς, ἀλλὰ γοῦν Θεαγένους, ᾧ βίος ὁ σὺν σοὶ μόνος αἰρετός,<sup>6</sup> καὶ ἐπὶ σοὶ σωζομένη τὸ εἶναι κέρδος.»

Ἡρυθρία τούτων ἀκούσασα ἢ Χαρίκλεια, καὶ πλέον' ἐν οἷοις κατεύληπτο ἐννοοῦσα· σιωπήσασά τε ἐπὶ πλείστον, ὡς ἐνέκειτο πρὸς τὴν ἀπόκρισιν ὁ Καλάσιρις, «ἀληθὴ μὲν,» ἔφη, «ἐπιτιμᾶς, ἀλλ' ἴσως ἐμοὶ συγγνωστὰ ὧ πάτερ. οὐ γάρ με δημώδης<sup>7</sup> οὐδὲ νεωτερίζουσά<sup>8</sup> τις ἐπιθυμία πρὸς ταῦτα ἐξάγει τὴν ἀθλίαν, ἀλλὰ καθαρὸς τε καὶ σωφρονῶν ἀπειράτου μὲν ἀλλ' ἐμοί γε ἀνδρὸς πόθος, καὶ τοῦτο Θεαγένους, λυποῦντος μὲν καὶ ὅτι μὴ σύνεστι, πλέον δέ, εἰ περίεστιν ἢ μὴ, φοβοῦντος.»

«Ἀλλὰ τούτου γε ἔνεκα θάρσει,» ἔλεγεν ὁ Καλάσιρις, «ὥς ὄντος ἐκείνου καὶ σοὶ συνεσομένου, θεῶν νεονόντων, εἴπερ τι χρὴ τοῖς προθεσπισθεῖσί τε περὶ ὑμῶν (χρὴ δὲ πιστεύειν καὶ τῷ διαγγέλαντι

<sup>1</sup> by name    <sup>2</sup> beam, lever    <sup>3</sup> billow, swell    <sup>4</sup> immeasurable, immoderate    <sup>5</sup> balancing, crisis    <sup>6</sup> takeable, desirable    <sup>7</sup> popular, common; civilian    <sup>8</sup> change, revolutionize

χθιζὸν<sup>1</sup> ὥς εἰληπται ὑπὸ Θνάμιδος, εἰς τὴν Μέμφιν ἀναπεμπόμενος. εἰ δὲ εἰληπται, δῆλον ὥς καὶ σώζεται, φιλίας αὐτῷ πρὸς τὸν Θύαμιν καὶ γνώσεως προϋπαρχούσης. καιρὸς δὴ μὴ μέλλειν, ἀλλὰ σπενυστέον ὥς ἔνεστιν ἡμῖν τάχους ἐπὶ Βῆσσαν τὴν κόμην, καὶ ἀναζητητέον σοὶ μὲν τὸν Θεαγένη, ἐμοὶ δὲ πρὸς τούτῳ καὶ τὸν υἱόν. οἶσθά που πάντως προακηκουῖα παῖδα ἐμὸν εἶναι τὸν Θύαμιν.» καὶ ἡ Χαρίκλεια γενομένη σύννοους, «εἰ μὲν δὴ,» ἔφη, «παῖς ἐστί σοι Θύαμις, καὶ ἔστιν οὗτος ἀλλὰ μὴ ἐτέρου καὶ ἄλλος, νῦν μὲν δὴ τὰ ἡμέτερα πρὸς κίνδυνον ἐλαύνει τὸν μέγιστον.» θαυμάσαςτος δὲ καὶ τὴν αἰτίαν ἐρομένου τοῦ Καλασίριδος, «οἶσθα,» εἶπεν, «ὥς αἰχμάλωτος ἐλήφθην ὑπὸ τῶν βουκόλων. ἐκεῖ τοίνυν καὶ τὸν Θύαμιν ὑπηγάγετο πρὸς τὸν κατ' ἐμοῦ πόθον ἢ δυστυχῶς μοι προσεῖναι δοκοῦσα τῶν ὄψεων ὥρα· καὶ δέος, εἰ ἀναζητοῦντες ἐντύχοιμεν, μὴ ὀφθεῖσαν ἐκείνην εἶναί με ταύτην ὑπομνησθεῖς, τὸν γάμον ὃν τότε μοι προτεινόμενον παρ' αὐτοῦ διεκρουσάμην ἐπινοίαις, εἰς ἔργον ἄγειν βιάσσηται.» καὶ ὁ Καλάσιρις, «μὴ οὕτω μὲν ποτε,» φησί, ἐπιθυμία κρατήσκειν ὥς καὶ τὴν πατρῶαν ὄψιν ὀρωμένην ὑπεροφθῆναι, καὶ ὄμμα τοῦ φύντος μὴ καταιδέσαι τὸν παῖδα καὶ κολάσαι τήν, εἶπερ καὶ ἔστιν, οὐκ ἔννομον ὄρεξιν. ὅμως δ' οὖν (κωλύει γὰρ οὐδέν) τί οὐχὶ καὶ μηχανήν τινα πρὸς περιγραφὴν τῶν φοβούντων ἐπινοεῖς; δεινὴ δέ τις ἔοικας εἶναι σοφιστεῦσαι<sup>2</sup> κατὰ τῶν ἐπιχειρούντων διαδύσεις τε καὶ ὑπερθέσεις.»

## 6.10

Ἀνεῖθι πρὸς ταῦτα μικρὸν ἡ Χαρίκλεια, καὶ «εἰ μὲν ἀληθεύεις,» εἶπεν, «ἢ παιδιάν με πεποιήσαι, παρείσθω τὸ παρόν· ἐγὼ δὲ τέχνην ἅμα τῷ Θεαγένει μὲν καὶ πρότερον ἐπιχειρηθεῖσαν, ὑπὸ δὲ τῆς τότε τύχης διακοπέϊσαν, εἰσηγήσομαι καὶ νῦν ἐπ' ἀμείνοσι ταῖς τύχαις. τῆς γὰρ νήσου τῆς βουκολικῆς ἀποδρᾶναι διανοηθεῖσιν ἐδόκει τὴν ἐσθήτα μεταμφιασμένους ἐς τὸ λυπρότατον<sup>3</sup> καὶ πτωχοῖς ἑαυτοὺς ἀπεικάσαντας, οὕτως ἐπιμίνυσθαι κώμαις τε καὶ πόλεσιν. εἰ δὴ συναρέσκει, πλαττώμεθα τὸ σχῆμα καὶ πτωχεύωμεν. οὕτω γὰρ ἡττόν

<sup>1</sup> yesterday's    <sup>2</sup> be a sophist, give lectures; device, conceal artfully

<sup>3</sup> worthless, wretched

us.”

## 6.8

“May the immortals,” said Nausicles, “accompany Chariclea, according to her prayers, and assist her in every thing! and may she soon recover her friend and parents: her generous spirit and excellent understanding well deserve success. Do you, Cnemon, regret no longer that you do not bring Thisbe back again with you to Athens, especially when you may accuse me of having carried her off clandestinely from thence; for the merchant of Naucraticum, the lover of Thisbe, was no other than myself; nor have you any reason to apprehend distress or poverty. If your inclinations coincide with mine, you may not only recover your country and family, under my guidance, but enrich yourself to the extent of any reasonable desires. If you are willing to marry, I offer you my daughter, Nausiclea, with an ample portion, judging that I have received enough in that I have learned your family and nation.”

Cnemon, seeing what had long been the object of his wishes and prayers, now unexpectedly offered him beyond his hopes, eagerly replied, “I take your offer with great joy, and gratitude;” and Nausicles immediately delivered his daughter into his outstretched hand, and betrothed her to him; and ordering those who were present to raise the nuptial song, he himself opened the dance, making the entertainment furnish forth a sudden wedding.

All the company were engaged in this joyous ceremony, the more pleasant, because unlooked for: the song resounded through the apartments, and during the whole night, the house shone with the marriage torches. But Chariclea, retiring from the rest, betook herself to her solitary chamber; where, having secured the door, and risking as she thought no intrusion, she surrendered herself to all the stings of frenzy. She let her dishevelled tresses fall upon her shoulders, tore and discomposed her garments, and thus broke out:

“Aye! let me too, in the manner he likes best, lead the dance before the overruling evil genius; let lamentations be my songs, and tears my libations: let darkness surround me, and obscure night preside over what I am about;” and with this she extinguished her torch against the ground. “What a dainty nuptial chamber has he provided me! He claims me for himself, and keeps me solitary. Cnemon marries and joins in the dance; Theagenes wanders a captive, perhaps, and in bonds; and provided he lives even that were well. Nausiclea is betrothed and separated from me, who, till this night, partook of my bed; and I am left alone and destitute. Heaven knows that I grudge them not their good fortune; I wish them all felicity; but I repine that I have no share of it myself. The tragedy of my misfortunes has been prolonged beyond

example. But what avails it to spend my time in womanish lamentations! let the measure of my calamities be filled up, since such is the will of heaven. But, O Theagenes, my sweet and only care, if you are dead, and the dreadful tidings (which may the gods forbid!) should ever wound my ear, I swear instantly to join you in the shades below. Meanwhile let me offer to your spirit (if it has left the lovely body) these funeral rites" (and immediately she plucked off handfuls of her hair and laid them on the bed): "Let me pour a libation to you out of those eyes which you hold so dear;" and with this she bedewed her couch with her tears. "But, if you are alive and safe, appear to me, my life, in a dream; and repose with me, but preserve, even then, the respect you have sworn to your betrothed."

### 6.9

So saying, she flung herself on the bed, embraced and kissed it; till sobs and groans, fatigue and grief, gradually overwhelmed with a cloud all her reasoning faculties; and she sunk, at last, into a deep sleep, which continued till late the following morning.

Calasiris, wondering that she did not appear as usual, went up to her chamber to inquire after her; where, knocking loudly at the door, and calling her repeatedly by her name, he at length awakened her. She, alarmed at this sudden call, and confused at the disorder both of her person and apartment; yet, went to the door, unbolted it, and let him in. He, when he saw her hair dishevelled, her garments torn, her eyes restless, and breathing still too much of that passion with which they had been inflamed before she dropped asleep, began to suspect something of the cause of this agitation. Leading her, therefore, again to the bed, placing her upon it, and helping her to compose her dress a little

"Why, Chariclea," says he, "do you indulge these transports? Why do you grieve thus beyond measure, and abjectly sink under the calamities which oppress you? I am now at a loss to discover that nobleness of mind, and chastened spirit, with which you have hitherto borne your ills. Have done with these unbecoming extravagancies—consider that you are a mortal creature; a thing unstable, subject to the blasts of good and evil fortune. Why abandon yourself to despair, perhaps, on the eve of a change of fortune? Preserve yourself, my child; if not for your own sake, at least for Theagenes, who lives only in and for you."

Chariclea blushed at his chiding, and at the circumstances in which he had surprised her. She was for some time silent. At last she said

"You have reason, I own, to blame me, Father: but, perhaps, you will not think me without excuse. My love for Theagenes is no new or vulgar passion,

but pure and chaste; it is directed towards one who, though not my wedded husband, is my betrothed: I am grieved and disappointed at not seeing him return with you; and am in a thousand doubts and fears about his life and safety.”

“Be comforted then,” replied Calasiris, “trust in the oracles of the gods, and believe, that under their guidance and protection, he is both safe and well. You should remember what we heard yesterday—that he was taken by Thyamis, as he was being carried to Memphis; and, if he is in his power, you may be satisfied that he is safe; for there was a friendship between them even before. It is our business now to make what haste we can to the town of Bessa, in order to seek, you for your lover, and I for my son; for you have already heard that Thyamis stands in that relation to me.”

Chariclea appeared very pensive at this.

“If indeed,” said she, “this is your son, and not some other Thyamis, our affairs are in great jeopardy.” Calasiris wondering at, and inquiring the cause of, her apprehensions,

“You know,” she continued, “that I was for some time in the power of the pirates: there these unhappy features of mine inspired Thyamis with love. I fear lest, if in our inquiry we should meet with him, he should immediately recognize me, and compel me to a marriage which, on various pretences, I before with difficulty eluded.”

“I trust,” said the old man, “that the sight of me will inspire him with reverence and respect, and that a father’s eye will repress and restrain his intemperate desires: however, there is no reason why we should not endeavour, by some artifice, to guard against what you fear; and you seem expert at finding out excuses and delays, against those who show themselves too pressing.”

#### 6.10

Chariclea, recovering her spirits a little at this pleasantry: “I do not know whether you are in jest or earnest:” said she, “but I can relate to you the contrivance of Theagenes and myself, when we attempted to make our escape from the pirates’ island; and, if you approve of it, we may make use now of the same stratagem; and may it be more fortunate than it was then! We determined to change our garments, to metamorphose ourselves into beggars, and in this squalid garb to pass through the towns and villages. Let us now then, if you please, put on the appearance of wretchedness: we shall be less subject to inquiry and



*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἀγνοέω be ignorant of ~gnostic  
 ἄδεια not being punished  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 αἰδώς awe, shame, respect; genitals  
 αἰχμάλωτος captive ~acute  
 ἀληθεύω speak truth; be true  
 ἀλίσκομαι be captured ~helix  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀνακάμπω bend; return  
 ἀνακομίζω take back/away  
 ἀναρριπτέω toss foam with an oar  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be freed, depart  
 ἀπορέω be confused, distressed  
 ἀπροσδόκητος unexpected; unaware  
 ἀπροφύλακτος unprevented  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἄρτι at the same time  
 ἀσπάζομαι greet, salute  
 ἀσφάλεια safeguard  
 ἄτακτος disorderly  
 ἄφιξις -τος (f) arrival  
 βαρύς heavy ~baritone  
 βέλος -εος (n, 3) missile ~ballistic  
 βοά din, a shout  
 βοεΐη shield; leather, bovine  
 γῆρας -ος (n, 3) old age  
 γνωρίζω make known, discover  
 γοῦν at least then  
 γύναιος of a woman ~queen  
 δαίμων -ονος (m, 3) a god, fate, doom ~demon  
 δακρύω weep  
 διαχωρίζω separate ~heir  
 ἐγκάρσιος athwart, oblique  
 ἐγχώριος local, native  
 εἰκάζω liken; conjecture

εἰκός likely  
 εἵπερ if indeed  
 ἐκδημέω be abroad  
 ἔκκειμαι expose, set forth  
 ἐκμανθάνω know by heart  
 ἐκστρατεύω march out; (mp) take the field  
 ἐκτός outside  
 ἐλεέω pity, have mercy on ~alms  
 ἐναγισμός offering to the dead; sacrifice  
 ἐνέδρα ambush, trickery  
 ἐνειμι be in ~ion  
 ἐνοικέω dwell in  
 ἐνυβρίζω insult, mock  
 ἐξάπτω fasten to ~haptic  
 ἔξοδος (f) leaving, way out  
 ἐπαναγκάζω compel, constrain  
 ἐπανάγκης (impers) it is compulsory  
 ἐπεύχομαι exult (over); pray ~vow  
 ἐπιδακρύω cry over  
 ἐπικρατής overpoweringly, strongly ~democracy  
 ἐπιμίγνυμι add to a mix; have intercourse  
 ἐπισκώπτω laugh at, make fun of  
 ἐπισπεύδω urge on  
 ἐπιστρατεύω march against  
 ἐπιτέμνω cut into; shorten  
 ἐπιτηδεύω practice, pursue  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐρῆμος empty  
 εὐμετάδοτος generous  
 εὐπορέω prosper, abound in, supply  
 εὐτέλεια cheapness; thrift  
 ἔφοδος accessible; inspector; entrance; attack  
 θάλαμος bedchamber ~thalamus  
 θρήνος dirge ~threnody  
 θρήνυς footstool, gangway ~throne  
 ἰάομαι (i) cure ~pediatrician  
 ἱερωσύνη priesthood, ceremonies

**καθαρός** clean, pure  
**καθικετεύω** entreat earnestly  
**καλάσιρις** (ι) long, fringed  
 Egyptian robe  
**κάλλος** -εος (n, 3) beauty  
 ~kaleidoscope  
**καταστέλλω** arrange; clothe; repress  
**κυκλώω** circle, encircle  
**κώμη** village  
**λαγχάνω** be allotted; (esp. λελα-  
 forms) allot; receive  
**λόχος** ambush, band, childbirth ~lie  
**μάχιμος** warlike  
**μέγεθος** -ους (n, 3) tall, big (person)  
 ~megaton  
**μέτωπον** forehead, front  
**νευρά** bowstring ~neuro  
**παίω** hit  
**παντοῖος** all kinds of  
**παρακαθίζω** set beside  
**παραμυθέομαι** (ῶ) urge, advise  
**πέλας** near, close  
**πένθος** -εος (n, 3) grief, misfortune  
 ~Nepenthe  
**πενία** poverty ~osteopenia  
**περισκοπέω** look around, inspect  
**Πέρσης** Persian  
**πη** somewhere, somehow  
**πηλός** clay, mud  
**πήρα** pouch, wallet  
**πλάσσω** form; forge ~plaster  
**πρέπω** be conspicuous, preeminent  
 ~refurbish  
**πρόκειμαι** be set before; propose  
**προλοχίζω** set an ambush  
**πρόξενος** public/foreign agent,

patron  
**προπαρασκευάζω** prepare  
**προσφύω** grab onto, attach oneself  
 to ~physics  
**προτεραῖος** previous to  
**πρόφασις** -εως (f) pretext; motive;  
 prediction; cause ~fame  
**προφητεία** prophecy  
**ρόακος** -ους (n, 3) rag  
**ρύπώω** be dirty, squalid  
**σπεύδω** 'push on,' get going, hurry  
 ~repudiate  
**στάδιον** 200 meters (pl also masc)  
**στάδιος** (adj) standing upright, firm;  
 (pl noun) 200 meters  
**στολή** equipment  
**συμπορεύομαι** proceed together,  
 assemble ~pierce  
**συνέμπορος** traveling companion  
**σχῆμα** -τος (n, 3) form, figure  
**τεκμαίρομαι** conclude, declare from  
 evidence  
**τελευταῖος** last, final  
**τροφή** food, upkeep ~atrophy  
**ὔβρις** -εως (f) pride, insolence,  
 outrage  
**ὑποδοχή** reception, admission  
**ὑποζύγιον** beast of burden ~zygote  
**ὑπόκρισις** -εως (f) answer; acting,  
 hypocrisy  
**φθάνω** (ᾱ) do first, outstrip  
**φθόνος** malice, envy  
**φυγή** flight, means of escape  
 ~fugitive  
**χωρίζω** divide; distinguish, pull  
 down

τε ἐπιβουλευσόμεθα πρὸς τῶν ἐντυγχανόντων (ἀσφάλεια γὰρ ἐν τοῖς τοιούτοις ἢ εὐτέλεια, οὔκτου<sup>1</sup> τε μᾶλλον ἢ φθόνου πέλας ἢ πενία), τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς ῥᾶον εὐπορήσομεν· ξένη<sup>2</sup> γὰρ ἐν γῇ τὸ μὲν ὄνιον<sup>3</sup> σπάνιον<sup>4</sup> τοῖς ἀγνοοῦσι, τὸ δὲ αἰτούμενον εὐμετάδοτον τοῖς ἐλεοῦσιν.»

## 6.11

Ἐπῆναι ταῦτα ὁ Καλάσιρις, καὶ ἔχεσθαι τῆς ὁδοιπορίας ἐπέσπευδε· τοῖς τε περὶ τὸν Ναυσικλέα καὶ Κνήμωνα ἐντυχόντες, τήν τε ἔξοδον κοινωσάμενοι, εἰς τρίτην ἐξώρμησαν, οὔτε ὑποζύγιον, καὶ τοι διδόμενον, οὔτε ἀνθρώπων οὐδένα συνέμπορον ἀνασχόμενοι, τοῦ τε Ναυσικλέους καὶ Κνήμωνος προπεμπόντων, καὶ ἄλλου τῆς οἰκίας πλήθους. προέπεμπε δὲ καὶ ἡ Ναυσικλεία, πολλὰ τὸν πατέρα ἐπιτρέψαι καθικετεύσασα, τῆς νυμφικῆς<sup>5</sup> αἰδοῦς ὑπὸ φίλτρου<sup>6</sup> τοῦ περὶ τὴν Χαρίκλειαν ἐκνηθεῖσα. καὶ ὅσον πέντε σταδίου προελθόντες ἡσπάζοντό τε ἀλλήλους τὰ τελευταῖα κατὰ γένος, καὶ τὰς δεξιὰς ἐνέβαλλον. ἐπιδακρύσαντες δὲ ὅσον πλείστον, καὶ ἐπὶ βελτίοσι χωρισθῆναι ταῖς τύχαις ἐπευξάμενοι, τοῦ Κνήμωνος δὲ καὶ συγγνώμην αἰτοῦντος εἰ μὴ συμπορεύοιτο νεοπήκτους ἔτι τοὺς θαλάμους ἔχων, ἐπικαταλήψεσθαι τε, εἰ καιρὸς γένοιτο, πλαττομένου, διεχωρίσθησαν οἱ μὲν ἐπὶ Χέμμιν· ἡ Χαρίκλεια δὲ καὶ ὁ Καλάσιρις πρῶτα μὲν εἰς πτωχικὸν πλάσμα<sup>7</sup> μετημφιέννυντο, ῥάκεσιν ἑαυτοὺς προπαρεσκευασμένοις ἐξευτελίσαντες, ἔπειτα δὲ ἡ Χαρίκλεια τό τε πρόσωπον ἐνύβριζεν, ἀσβόλου τε ἐντρίψει καὶ πηλοῦ καταχρίσει μολύνασα καὶ κρηδέμνου<sup>8</sup> ῥυπῶντος τὸ κράσπεδον ἀπὸ μετώπου κατὰ θατέρου τοῖν ὀφθαλμοῖν εἰς ἄτακτον προκάλυμμα ἐπισοβοῦσα, πήραν τε ὑπὸ μάλης, οὕτως μὲν ἰδεῖν ψωμῶν<sup>9</sup> τινῶν καὶ ἀκόλων<sup>10</sup> δῆθεν ταμείων,<sup>11</sup> χρεωδέστερον δὲ τῆς ἱερᾶς ἐκ Δελφῶν ἐσθῆτος καὶ τῶν στεμμάτων<sup>12</sup> τῶν τε συνεκτεθέντων μητρώων κειμηλίων<sup>13</sup>

<sup>1</sup> compassion <sup>2</sup> foreign woman; foreign country <sup>3</sup> for sale <sup>4</sup> rare, scanty <sup>5</sup> bridal <sup>6</sup> love charm <sup>7</sup> molded image, fiction, affectation in the arts <sup>8</sup> veil; symbolic or functional top <sup>9</sup> morsel, bit <sup>10</sup> morsel <sup>11</sup> treasury, storehouse <sup>12</sup> headband or wreath <sup>13</sup> a valuable, thing to be laid up

καὶ γνωρισμάτων<sup>1</sup> εἰς ὑποδοχὴν, ἐξήπτο. ὁ δὲ Καλάσιρις τὴν μὲν φαρέτρην τῆς Χαρικλείας τετρυχωμένοις κωδίοις ἐνειλήσας, ὡς δὴ τι φορτίον ἕτερον, ἐπὶ τῶν ὤμων ἐγκάρσιον ἔφερε, τὸ δὲ τόξον τῆς νευρᾶς παραλύσας, ἐπειδὴ τάχιστα πρὸς τὸ εὐθύτερον ἀνεκάμφθη, βακτηρίαν ταῖν χερσὶν ἐποιεῖτο, πολὺς τε αὐτῇ καὶ βαρὺς ἐμπίπτων. καὶ εἰ πῇ τις ἐντευξόμενος προῖδοι, κυφότητά τε πλεον ἐπετήδευεν ἢ τὸ γῆρας ἐπηνάγκαζε, καὶ τοῖν σκελοῖν θάτερον παρεσύρετο, πρὸς τῆς Χαρικλείας ἔσθ' ὅτε χειραγωγούμενος.

## 6.12

Κάπειδ' ἃ τῆς ὑποκρίσεως αὐτοῖς διηκρίβωτο, μικρὰ καὶ ἐπισκώψαντες εἰς ἀλλήλους, καὶ ὡς πρέπει τὸ σχῆμα θάτερος θατέρῳ ἐπιχλευάσας, τὸν τε εἰληχότα δαίμονα στήσαι τὰ δεινὰ μέχρι γούν τούτων καὶ ἀρκεσθῆναι παρακαλέσαντες, ἔσπευδον ἐπὶ Βῆσσαν τὴν κόμην, οὗ τὸν Θεαγένην καὶ τὸν Θύαμμιν ἐλπίσαντες εὐρήσειν ἀπετύγχανον. ἄρτι γὰρ τῇ Βῆσσει περὶ δύσιν ἡλίου πλησιάζοντες πλήθος τι κειμένων νεκρῶν ὁρώσι νεοσφαγῶν, τῶν μὲν πλειόνων Περσῶν εἶναι τῇ στολῇ τε καὶ καθοπλίσει γνωριζόμενων, ὀλίγων δὲ τινῶν ἐγχωρίων. καὶ πόλεμον μὲν εἶναι τὸ δρᾶμα εἵκαζον, τίνων δὲ καὶ πρὸς τίνας ἠπόρουν, ἕως ἐπιπαριόντες τοὺς νεκρούς, καὶ ἅμα περισκοποῦντες μὴ πού τις κεῖται καὶ τῶν οἰκείων (δεινὰ γὰρ αἱ ψυχὰι περὶ τοῖς φιλτάτοις τὰ δεινότατα μαντεύεσθαι), γυναῖα προστυγχάνουσι πρεσβυτικῶ, σώματι τῶν ἐγχωρίων προσπεφυκότι καὶ παντοίους ἐγείροντι θρήνους. ἔγνωσαν οὖν ἐπιχειρεῖν τι παρὰ τῆς πρεσβυτίδος, εἰ οἶόν τε, ἐκμανθάνειν. καὶ παρακαθιστάμενοι πρῶτα μὲν παραμυθεῖσθαι τε καὶ καταστέλλειν τὸν ἄγαν θρήνον ἐπειρῶντο, ἔπειτα προσιεμένης, ὃν τινα πενθοίῃ<sup>2</sup> καὶ τίς ὁ πόλεμος ἡρώτων, τοῦ Καλασίριδος πρὸς τὸ γύναιον αἰγυπτιάζοντος. ἡ δὲ ἔλεγεν ἅπαντα ἐπιτέμνουσα ἐφ' οὗ μὲν εἶναι κειμένῳ τὸ πένθος, καὶ ἐπιτετηδεύεσθαι τὴν εἰς τοὺς νεκροὺς ἀφίξιν, εἰ πῇ τις διελάσας τοῦ ζῆν ἀπαλλάξει, τέως μέντοι τὰ νομιζόμενα τῷ παιδὶ ἐκ τῶν ἐνόντων, δακρύουσάν τε καὶ θρηνοῦσαν, ἐπιφέρειν.

<sup>1</sup> mark, token    <sup>2</sup> grieve

## 6.13

Τὸν δὲ πόλεμον ἔλεγεν ὦδε.

Ἦγετο ξένος νεανίας τις, κάλλει τε καὶ μεγέθει διαφέρων, ὡς Ὅροονδάτην τὸν μεγάλου βασιλέως ὕπαρχον εἰς τὴν Μέμφιν ἀπέσταλτο δέ, οἶμαι, παρὰ Μιτράνου τοῦ φρουράρχου ληφθεὶς αἰχμάλωτος, ὥς τι τῶν μεγίστων δώρων, ὡς φασί. τοῦτον οἱ τῆς κώμης τῆς ἡμετέρας ταυτησί.» δείξασα τὴν ἐχομένην, «ἐπελθόντες ἀφείλοντο, γνωρίζειν εἴτ' οὖν ἀληθεύοντες εἴτε καὶ πρόφασιν πλάσαντες. ὁ δὲ Μιτράνης ταῦτα πυθόμενος, καὶ κατὰ τὸ εἰκὸς ἀγανακτήσας, ἐπιστρατεύει τῇ κώμῃ δυσὶ ταύταις πρότερον ἡμέραις. καὶ ἔστι γὰρ μαχिमώτατον ἡ κώμη γένος, βίον αἰεὶ τὴν ληστείαν<sup>1</sup> πεποιημένοι καὶ θανάτου παντὸς ὑπερόπται, καὶ πολλὰς δὴ διὰ τοῦτο πολλάκις, ἄλλας τε καὶ τὸ παρόν, ἀνδρῶν τε καὶ παῖσιν χηρώσαντες·<sup>2</sup> ἐπειδὴ τὴν ἔφοδον ἐσομένην ἐτεκμήραντο, προλοχίζουσί τέ τινες ἐνέδρας, καὶ δεξάμενοι τοὺς ἐναντίους ἐπικρατέστεροι γίνονται, οἳ μὲν κατὰ στόμα καὶ ἐκ τοῦ εὐθέος μαχόμενοι, οἳ δὲ κατόπιν ἐκ τῶν λόχων ἀπροφυλάκτοις σὺν βοῇ τοῖς Πέρσαις ἐπελθόντες. καὶ πίπτει μὲν ὁ Μιτράνης ἐν πρώτοις μαχόμενος, πίπτουσι δὲ σὺν αὐτῷ σχεδὸν τι πάντες οἳα δὴ κυκλωθέντες καὶ οὐδὲ φυγῆς τόπον εὐμοιρήσαντες. πίπτουσι δὲ καὶ τῶν ἡμετέρων ὀλίγοι, καὶ γίνεται τῶν ὀλίγων βαρεία βουλήσει δαίμονος καὶ ὁ παῖς ὁ ἐμός, βέλει Περσικῶ πρὸς τὰ στέρνα, ὡς ὁράτε, βληθεὶς. καὶ νῦν ἡ ἀθλία τὸν μὲν θρηνῶ κείμενον, τὸν δὲ ἔτι μοι μόνον παῖδα λειπόμενον ἔοικα θρηνήσκειν, ἐκστρατεύσαντος κἀκείνου τῇ προτεραίᾳ μετὰ τῶν λοιπῶν ἐπὶ τὴν Μεμφιτῶν πόλιν.»

Ἐπυνθάνετο καὶ τὴν αἰτίαν τῆς ἐκστρατείας ὁ Καλάσιρις· καὶ ἡ γραῦς, ἀκηκοέναι παρὰ τοῦ λειπομένου παιδὸς προστιθείσα, ἔλεγε, διότι στρατιώτας βασιλείους<sup>3</sup> καὶ φρουράρχον<sup>4</sup> μεγάλου βασιλέως ἀνελόντες ἐπὶ μὴ πεπραγμένοις καλῶς εἶδον ἐκεῖνο καλῶς, μὴ εἰς μικρὸν αὐτοῖς ἀλλ' εἰς τὸν περὶ τῶν ὅλων κίνδυνον τὸ

<sup>1</sup> robbery <sup>2</sup> make a widow of, make desolate <sup>3</sup> kingly <sup>4</sup> garrison commander

πράγμα τελευτήσῃ, Ὅροονδάτου τοῦ κατὰ τὴν Μέμφιν ὑπάρχου πλείστη τε χειρὶ πεφραγμένου,<sup>1</sup> καὶ αὐτίκα, εἰ πύθοιτο, κατὰ πρώτην ἔφοδον σαγηνεύσοντος τὴν κώμην καὶ πανολεθρίᾳ τῶν ἐνοικούντων τὴν δίκην εἰσπράξοντος.» οἷα δὲ οὖν τὸν περὶ τῶν ὅλων ἀναρριπτοῦντες κίνδυνον, ἔγνωσαν μεγάλα τολμήματα μεῖζοσιν, εἰ δύναντ', ἰάσασθαι, καὶ φθῆναι τὴν Ὅροονδάτου παρασκευήν, ἀπροσδόκητοί τε ἐπεισπεσόντες ἢ προσανελεῖν ἀκείνῳ, εἰ κατὰ τὴν Μέμφιν ὄντα καταλάβοιεν, ἢ εἴπερ ἐκδημῶν τυγχάνοι, πολέμου τινὸς αὐτόν, ὡς φασίν, Αἰθιοπικοῦ τὰ νῦν ἀπασχολοῦντος, ῥᾶόν τε τὴν πόλιν παραστήσασθαι τῶν ὑπερμαχομένων ἔρημον, καὶ αὐτοὶ τε ἐκτὸς κινδύνου γενέσθαι τὸ παρόν, καὶ προσκατορθώσῃ τῷ Θυάμιδι ληστάρχῳ<sup>2</sup> τῷ σφῶν τὴν τὴν τῆς προφητείας ἱερωσύνην, οὐ κατὰ νόμον παρ' ἀδελφοῦ νεωτέρου κατεχομένην, ἀνακομίσασθαι· ἢ εἴπερ καὶ ἀποτυγχάνειν συμβαίνοι, πολέμου γοῦν ἔργον μαχομένους γενέσθαι, μηδὲ ἄλλως ἀλῶναι καὶ ταῖς Περσικαῖς αἰκίαις<sup>3</sup> καὶ ὕβρεσιν ἐκκείσθαι.

Ἄλλ' ὦ ξένοι, ποῖ δὴ τὸ νῦν ἀφίξεσθε;»

«Εἰς τὴν κώμην,» ὁ Καλάσιρις εἶπεν. ἢ δέ, «οὐκ ἀσφαλὲς ὑμῖν,» ἔφη, «τῆς τε ὥρας ἁωρὶ καὶ οὐδὲ γνωριζομένοις, ἐπιμῖξαι τοῖς ὑπολειπομένοις.»

«Ἄλλ' εἰ ξεναγοίης,» ἔφη ὁ Καλάσιρις, «οὐκ ἀπ' ἐλπίδος ἡμῖν καὶ τὰ τῆς ἀσφαλείας.»

«Οὔ μοι καιρός,» ἀπεκρίνατο ἡ πρεσβυτίς· «νυκτερινούς<sup>4</sup> γάρ τινας ἐναγισμοὺς ἐπιτελέσαι μοι πρόκειται. ἀλλ' εἰ δὴ φορητὸν<sup>5</sup> ὑμῖν (ἐπάναγκες δὲ καὶ μὴ βουλομένοις), αὐτοῦ που καὶ τῶν νεκρῶν ἐν καθαρῷ μικρὸν ἀναχωρήσαντες τὴν μὲν νύκτα ἐγκαρτερήσατε, τὴν ἔω δὲ ὑμῖν πρόξενος ἐγὼ τῆς ἀδείας ξεναγοῦσα γενήσομαι.»

<sup>1</sup> fence in, protect    <sup>2</sup> chief of robbers    <sup>3</sup> outrage, torture    <sup>4</sup> nocturnal

<sup>5</sup> carried; bearable

observation. The greatest security is found in the lowest estate. Poverty is an object of pity, not of envy; and we shall more easily procure our daily bread: for, in a foreign land, every thing is sold dear to strangers; but is cheaply given to the wretched.”

#### 6.11

Calasiris approved of the project, and besought her to be ready as soon as possible to set out. They acquainted Nausicles and Cnemon with their intentions, and in three days were prepared to enter on their expedition. They took no beast of burden with them, though they might have had one, nor suffered any one to attend them. Nausicles and Cnemon, and all their family, accompanied them as far as they would permit it. Nausiclea, too, having by earnest entreaties obtained her father’s permission, set out with her friend; her love for Chariclea making her break through that reserve and retirement which young women are expected to preserve during the first days of their nuptials. They accompanied them about half a mile; and then, saluting each other, and mingling tears and every good wish with their embraces, they took their leave. Cnemon repeatedly besought them to pardon those nuptial engagements which prevented his going with them; and promised that, whenever he had an opportunity, he would endeavour to find them out.

At length they separated. Nausicles, and his train, took the road to Chemmis. Chariclea and Calasiris began the transformation which they had meditated, and clothed themselves in tattered garments, which they had got ready. She stained her cheeks with a compound of soot and dust, and threw an old torn veil negligently over her face. She carried a bag under her arm, which had the appearance of being a receptacle for scraps and broken victuals, but contained, in reality, the sacred vestments she had brought from Delphi—her garlands, and the precious tokens which her mother had exposed with her.

Calasiris carried her quiver, wrapt up in a piece of old leather, as a burden, across his shoulders; and, loosening the string of her bow, made use of it as a walking-stick. If any one approached, he leant heavily upon it, stooping more than his years actually obliged him to do; and, limping with one leg, suffered himself frequently to be led by Chariclea.

#### 6.12

When the metamorphosis was completed they could not help smiling at each other’s appearance, and, in the midst of their grief, a few jokes upon it escaped them; and beseeching the deities who persecuted them to cease at length from their anger, they made what haste they could to the town of Bessa, where they hoped to find Theagenes and Thyamis. But in this they were disappointed; for arriving near Bessa at sun-setting, they saw the ground strewn with a

considerable number of dead bodies, newly slain; most of them were Persians, whom they knew by their habits, but some were the natives of the place. They conjectured this to have been the work of war, but were at a loss to know who had been the combatants. At length, while they were searching and examining the corpses, dreading lest they might find a friend among them (for strong affection is unreasonably apprehensive on the slightest grounds), they saw an old woman, hanging over the body of one of the natives, and loud in her lamentations. They resolved therefore to endeavour to get what intelligence they could from her; and, accosting her, they first tried to soothe her vehement affliction; and then, when she became a little calmer, Calasiris, in the Egyptian tongue, ventured to ask her what was the cause of the slaughter they saw before them, and who it was whom she so lamented. She answered, briefly, that she was mourning for her son; that she came on purpose to the field of battle that some one of the combatants, if any should return, might deprive her of life, now become a burden to her; that meanwhile, amid tears and lamentations, she was endeavouring, as well as she could, to perform funeral rites for her child.

### 6.13

The cause of the engagement, says she, was as follows:

“A foreign youth, of remarkable beauty and stature, was proceeding under the direction of Mithranes, the Persian Commandant, in his way to Memphis, where he was to be presented to Oroondates, the Viceroy of the Great King. Mithranes had taken him captive, and thought he could not offer a more agreeable gift. The inhabitants of our town pretending, whether truly or not I cannot say, that they had some knowledge of this young man, came suddenly upon the soldiers of Mithranes, and rescued him. Mithranes, when he heard of it, was violently enraged, and two days ago led his troops against the town. My countrymen are used to war; they lead a piratical life, and despise death when gain or revenge are in view. Many are the widows and orphans they have made, and many mothers have they deprived of their children, as I, unhappy woman, am at this day. As soon, therefore, as they had certain intelligence of the Persians’ expedition, they left the city, chose a proper place for an ambuscade, and posting, in concealment, a select body of troops where they knew the enemy must pass, as soon as they appeared, attacked them resolutely in front, while the rest of their companions rushed suddenly, with a great shout, from their ambush, fell upon their flank, and soon put them to the rout. Mithranes fell among the first, and most of his troops with him; for they were so surrounded, that there was little opportunity for flight. A few of our people were slain, and among those few my son, transfixed, as you see, with a Persian dart; and now I, unhappy that I am, am bewailing his loss; and, perhaps, am still reserved to lament that of the only son I have now left,

who marched yesterday with the army against the city of Memphis.”

Calasiris inquired into the cause of this expedition. The old woman told him what she had heard from her son: That the inhabitants of Bessa, after they had slaughtered the officer and soldiers of the Great King, saw plainly that there was no room for excuse or pardon; that Oroondates, as soon as the intelligence reached Memphis, would immediately set out with his army, surround, besiege, and utterly destroy their town; that therefore they had resolved to follow up one bold deed by a bolder; to anticipate the preparations of the Viceroy; to march, in short, without delay to Memphis, where, if they could arrive unexpectedly, they might possibly surprise and seize his person, if he were in the city; or if he were gone, as was reported, upon an expedition into Ethiopia, they might more easily make themselves masters of a place which was drained of its troops, and so might for some time ward off their danger; and could also reinstate their captain, Thyamis, in the priesthood, of which he had been unjustly deprived by his younger brother. But if they should fail in the bold attempt, they would have the advantage of dying in the field, like men, and escape falling into the hands of the Persians, and being exposed to their insults and tortures. “But, as for you,” continued the old woman, “where are you going?”

“Into the town,” said Calasiris.

“It is not safe for you,” returned she, “at this late hour, and unknown as you are, to go among strangers.”

“But if you will receive us into your house,” replied the other, “we shall think ourselves safe.”

“I cannot receive you just at this time,” said she, “for I must now perform some nocturnal sacrifices. But if you can endure it—and indeed you must do so, retire to some distance from the slain, and endeavour to pass the night as well as you can in the plain; in the morning I will gladly receive and entertain you as my guests.”



*vocabulary*

ἀδής (ᾶ) fearless ~Deimos  
 ἄθροος grouped  
 ἀκίνητος motionless, immovable  
 ἀκοή hearing ~acoustic  
 ἀλάομαι wander, rove, roam ~Fr.  
 aller  
 ἀμελέω disregard; (impers.) of  
 course  
 ἀμφίβολος encompassing;  
 surrounded; ambiguous  
 ἄμφω both ~amphora  
 ἀνακοινώ communicate, impart  
 ἀνενόχλητος undisturbed  
 ἀνθρώπειος human  
 ἄπειρος untested; infinite  
 ἀπείρων boundless  
 ἀπερίσκεπτος inconsiderate,  
 thoughtless  
 ἀποίχομαι be gone, (+gen) hold  
 aloof from  
 ἀποκληρώ choose, assign by lot  
 ἀποκωλύω hinder from/from using  
 ἀπόρρητος forbidden, secret  
 ἀποψάω wipe off  
 ἄτε as if; since  
 βαρύς heavy ~baritone  
 βασίλεια noblewoman  
 βασιλικός royal  
 βίαιος by force  
 γάλα milk ~galaxy  
 γοῦν at least then  
 γύναιος of a woman ~queen  
 διαδιδράσκω escape  
 διακωλύω (ῶ) hinder  
 διαχράομαι use habitually; lend  
 out; reveal  
 δράω do, accomplish  
 δυσηγής woe-bringing ~ail  
 εἴπερ if indeed  
 εἴτα then, therefore, next  
 ἐκβιάζω force out, expel, dislodge

ἐκδειματόω frighten strongly  
 ἐκστρατεύω march out; (mp) take  
 the field  
 ἐκτός outside  
 ἐμμανής raving  
 ἐμποδίζω fetter, hinder  
 ἐνδεής inadequate  
 ἔννομος lawful; upright, just  
 ἐνταῦθα there, here  
 ἐντέμνω engrave, cut up  
 ἐξάπτω fasten to ~haptic  
 ἐξορχέομαι dance away; blab  
 ἐπαιίδω sing with, to; charm  
 ἐπακροάομαι hear, listen to  
 ἐπαναγκάζω compel, constrain  
 ἐπανήκω to have come back, return  
 ἐπικλείω praise; secure ~Euclid  
 ἐπιμίγνυμι add to a mix; have  
 intercourse  
 ἐπινεύω nod  
 ἐπινέω allot  
 ἐπισπένδω pour over  
 ἐπισπεύδω urge on  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐπιχέω pour over  
 ἐπιχωριάζω be locally habitual  
 ἔρω -τος (m) love, desire ~erotic  
 εὖχος -εος (n, 3) glory, triumph  
 ~vow  
 ἔφοδος accessible; inspector;  
 entrance; attack  
 θεατής -οῦ (ᾶ, m, 1) spectator,  
 sightseer  
 θυσία sacrifice  
 καθαρός clean, pure  
 καθικετεύω entreat earnestly  
 καλάσιρις (ῖ) long, fringed  
 Egyptian robe  
 κατακλίνω (ι) lay down ~incline  
 καταναγκάζω coerce  
 καταράομαι (αᾶ) curse  
 καταρρήγνυμι (ῶ) break down

κατασκοπή spying  
 κατάσκοπος spy, inspector  
 καταυγάζω illuminate; outshine  
 κατεύχομαι pray, vow, curse  
 κρατήρ -ος (m) mixing bowl for wine  
 λαμπρός brilliant ~lamp  
 μαντεία oracular power  
 μεθάλλομαι rush after  
 μονομαχέω fight in single combat  
 μόχθος toil  
 μυρίος (δ) 10,000 ~myriad  
 μυστήριον secret thing, rite  
 μυχός recess, nook  
 νεύω nod  
 ξενίζω be host, treat as a guest  
 ~xenophobe  
 ξίφος -εος (n, 3) sword  
 ορύσσω dig  
 οὖς οὔατος (n) ear  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw lots ~Pallas  
 παραιτέομαι entreat; beg for; decline  
 παράκειμαι be at hand, ready  
 παρανομέω break the law, commit an outrage  
 περισώζω save alive  
 πήρα pouch, wallet  
 πλάζω make to wander ~plankton  
 πλάσσω form; forge ~plaster  
 προκύπτω peep out  
 προμηνύω predict  
 πρόοιδα foresee  
 πρόσωθεν forward, in the future; far  
 προτίθημι prefer, set out ~thesis

προφητικός oracular  
 πυρκαϊά funeral pyre; big fire  
 πυρκαϊός for burnt offerings  
 σιγά silence  
 σιγάω (ι) be silent  
 σκηνή tent; stage  
 σκότος darkness, shadow ~shadow  
 σοφός skilled, clever, wise  
 σπήλαιον grotto, cavern  
 στρατός common people/soldiers  
 ~strategy  
 σύνειμι be with; have sex ~ion  
 συνίζω collapse, sink  
 σύνοιδα know about someone; think proper  
 σύντονος tense; impetuous; earnest  
 σχῆμα -τος (n, 3) form, figure  
 τελευτή conclusion, fulfilment  
 ~apostle  
 τοιόσδε such  
 τοξότης -ου (m, 1) archer ~toxic  
 τρίπους three-legged cauldron  
 ~pedal  
 ὑποπτεύω guess, observe, be suspicious of  
 ὕπιος lying on one's back; flipped; flat  
 φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon  
 φείδομαι spare, not use/harm  
 ~aphid  
 φθάνω (ᾱ) do first, outstrip  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics

## 6.14

Ταῦτα εἰπούσης ὁ Καλάσιρις ἅπαντα πρὸς τὴν Χαρίκλειαν φράσας καὶ παραλαβὼν μεθίστατο. καὶ μικρὸν ὅσον τοὺς κειμένους ὑπερβάντες βουνῶ<sup>1</sup> τινὶ χαμαιζήλῳ<sup>2</sup> προστυγχάνουσι. κἀνταῦθα ὁ μὲν κατέκλινεν ἑαυτόν, τῇ κεφαλῇ τὴν φαρέτραν ὑποθέμενος, ἡ Χαρίκλεια δὲ καθήστο, τὴν πήραν εἰς καθέδραν ποιησαμένη. ἄρτι δὲ τῆς σεληναίας<sup>3</sup> ἀνισχούσης καὶ φωτὶ λαμπρῶ τὰ πάντα καταυγαζούσης (τρίτη γὰρ μετὰ πανσέληνον<sup>4</sup> ἐτύγχανεν) ὁ μὲν Καλάσιρις, οἷα δὴ πρεσβυτικός τε ἄλλως καὶ πρὸς τῆς ὁδοιπορίας κεκοπωμένος, ὕπνῳ κατείχετο, ἡ Χαρίκλεια δὲ ὑπὸ τῶν συνεχόντων φροντισμάτων διαγρυπνοῦσα σκηνῆς τινὸς οὐκ εὐαγοῦς μὲν, ταῖς δὲ Αἰγυπτίαις ἐπιχωριαζούσης θεωρὸς ἐγίνετο. ἡ γὰρ πρεσβυτὶς ἀνενοχλήτου καὶ ἀκατόπτου σχολῆς<sup>5</sup> ἐπειλήφθαι νομίσασα πρῶτα μὲν βόθρον ὠρύξατο, ἔπειτα πυρκαϊὰν ἐκ θατέρου μέρους ἐξήψε. καὶ μέσον ἀμφοῖν τὸν νεκρὸν τοῦ παιδὸς προθεμένη, κρατῆρα τε ὀστρακοῦν ἕκ τως παρακειμένου τρίποδος ἀνελομένη, μέλιτος<sup>6</sup> ἐπέχει τῷ βόθρῳ, καὶ αὖθις ἐξ ἑτέρου γάλακτος, καὶ οἴνου ἐκ τρίτου ἐπέσπενδεν. εἶτα πέμμα<sup>7</sup> στεάτινον εἰς ἀνδρὸς μίμημα<sup>8</sup> πεπλασμένον δάφνη<sup>9</sup> καὶ μαράθρῳ καταστέψασα εἰς τὸν βόθρον ἐνέβαλεν. ἐφ' ἅπασι δὲ ξίφος ἀνελομένη καὶ πρὸς τὸ ἐνθουσιῶδες σοβηθεῖσα, καὶ πολλὰ πρὸς τὴν σεληναίαν βαρβάρους τε καὶ ξενίζουσι τὴν ἀκοὴν ὀνόμασι κατευξαμένη, τὸν βραχίονα<sup>10</sup> ἐντεμουσα καὶ δάφνης ἀκρέμονι τοῦ αἵματος ἀποψήσασα τὴν πυρκαϊὰν ἐπειφέκαζεν. ἄλλα τε ἄττα τερατευσαμένη<sup>11</sup> πρὸς τούτοις, ἐπὶ τὸν νεκρὸν τοῦ παιδὸς προκύψασα καὶ τινα πρὸς τὸ οὖς ἐπάδουσα ἐξήγειρέ τε καὶ ὀρθὸν ἐστάναι τῇ μαγγανείᾳ κατηνάγκαζεν. ἡ Χαρίκλεια δὴ οὖν οὐδὲ τὰ πρῶτα ἀδεῶς κατοπτεύουσα, τότε δὴ καὶ ὑπέφριττε, καὶ πρὸς τῶν γινομένων ἀήθων<sup>12</sup> ἐκδειματωθεῖσα τὸν Καλάσιριν ἀφύπνιζε τε καὶ θεατὴν γενέσθαι τῶν δρωμένων παρεσκεύαζεν. αὐτοὶ μὲν οὖν, ἅτε

<sup>1</sup> hill, mound    <sup>2</sup> low, prostrate    <sup>3</sup> moonlit    <sup>4</sup> of the full moon

<sup>5</sup> rest, leisure    <sup>6</sup> honey, a sweet    <sup>7</sup> (pl) pastries, sweetmeats

<sup>8</sup> imitation, counterfeit    <sup>9</sup> laurel    <sup>10</sup> upper arm, shoulder    <sup>11</sup> speak

of marvels, magic words    <sup>12</sup> unusual, unaccustomed

ἐν σκότῳ διάγοντες, οὐχ ἑωρώντο, κατώπτευν δὲ τὰ ἐν τῷ φωτὶ καὶ πρὸς τῇ πυρκαϊᾷ ῥᾶον, καὶ τῶν λεγομένων οὐ πόρρωθεν ὄντες ἐπηκροῶντο, τῆς γραδὸς ἤδη καὶ γεγωνότερον ἐκπνυθανομένης παρὰ τοῦ νεκροῦ. καὶ ἦν ἡ πεύσις,<sup>1</sup> εἶπερ ὁ ἀδελφὸς μὲν ὁ ἐκείνου παῖς δὲ αὐτῆς ὁ λειπόμενος ἐπανήξει περισωθεὶς. ὁ δὲ ἀπεκρίνατο μὲν οὐδέν, ἐπινεύσας δὲ μόνον, καὶ τῇ μητρὶ τὰ κατὰ γνώμην ἐλπίζειν ἀμφιβόλως ἐνδούς, κατηνέχθη τε ἀθρόον καὶ ἔκειτο ἐπὶ πρόσωπον. ἡ δὲ ἐπέστρεφέ τε τὸ σῶμα πρὸς τὸ ὕπτιον, καὶ οὐκ ἀνίει τὴν πεύσιν, ἀλλὰ βιαιοτέrais, ὡς ἐφύκει, ταῖς κατανάγκαις πολλὰ τοῖς ὤσιν αὐθις ἐπάδουσα, καὶ μεθαλλομένη ξιφήρης ἄρτι μὲν πρὸς τὴν πυρκαϊᾶν ἄρτι δὲ ἐπὶ τὸν βόθρον, ἐξήγειρέ τε αὐθις καὶ ὀρθωθέντος περὶ τῶν αὐτῶν ἐξεπνυθάνετο, μὴ νεύμασι μόνον ἀλλὰ καὶ φωνῇ τὴν μαντείαν ἀριστήμως δηλοῦν ἐπαναγκάζουσα. καὶ τῆς πρεσβύτιδος ἐν τούτοις οὔσης, ἡ Χαρίκλεια πολλὰ τὸν Καλάσιριν καθικέτευε τοῖς γινομένοις πλησιάσαντας πυνθάνεσθαί τι καὶ αὐτοὺς περὶ τοῦ Θεαγέου. ὁ δὲ παρηγεῖτο, φάσκων καὶ τὴν θέαν οὐκ εὐαγὴ μὲν, κατ' ἀνάγκην δ' οὖν ὅμως γινομένην ἀνέχεσθαι· εἶναι γὰρ οὐ προφητικὸν οὔτε ἐπιχειρεῖν οὔτε παρῆναι ταῖς τοιαῖσδε πράξεσιν, ἀλλὰ τὸ μαντικὸν<sup>2</sup> τούτοις μὲν ἐκ θνυσιῶν ἐννόμων καὶ εὐχῶν καθαρῶν παραγίνεσθαι, τοῖς δὲ βεβήλοις καὶ περὶ γῆν τῷ ὄντι καὶ σώματα νεκρῶν εἰλουμένοις<sup>3</sup> οὔτως ὡς τὴν Αἰγυπτίαν ὁρᾶν ἢ τοῦ καιροῦ περίπτωσις ἐνδεδῶκε.

## 6.15

Καὶ ἔτι λέγοντος ὁ νεκρὸς, οἶον ἐκ μυχοῦ τινὸς ἢ σπηλαίου φαραγγώδους βαρὺ τι καὶ δυσηχὲς ὑποτρίζων, «ἐγὼ μὲν,» ἔφη, «σοῦ τὰ πρῶτα ἐφειδόμην, ὦ μήτερ, καὶ παρανομοῦσαν εἰς τὴν ἀνθρωπείαν φύσιν καὶ τοὺς ἐκ μοιρῶν θεσμοὺς ἐκβιαζομένην καὶ τὰ ἀκίνητα μαγγανείαις κινούσαν ἠνεχόμην· σώζεται γὰρ ἡ περὶ τοὺς φύντας αἰδώς, ἐφ' ὅσον οἶόν τε, καὶ ἐν τοῖς ἀποικοινομένοις· ἀλλ' ἐπειδὴ καὶ ταύτην ἀναιρεῖς τὸ κατὰ σαντὴν καὶ ἐλαύνεις, οὐκ ἀθεμίτοις μόνον τὴν ἀρχὴν ἐπιχειρήσασα ἀλλ' ἤδη καὶ εἰς ἄπειρον τὸ ἀθέμιτον ἐπεξάγουσα, οὐκ ὀρθοῦσθαι μόνον καὶ νεύειν ἀλλὰ καὶ φθέγγεσθαι

<sup>1</sup> inquiry, investigation    <sup>2</sup> prophetic    <sup>3</sup> put in sun

σῶμα νεκρὸν ἐκβιαζομένη, κηδείας μὲν τῆς ἐμῆς ἀμελοῦσα καὶ ταῖς λοιπαῖς ἐπιμύγνυσθαι ψυχαῖς ἐμποδίζουσα, χρειᾶς δὲ μόνης γενομένη τῆς σῆς, ἄκουε ταῦθ' ἃ πάλαι σοι μηνύνειν<sup>1</sup> ἐφυλαττόμην. οὔτε ὁ παῖς σοι περισθῶν ἐπανήξει, οὔτε αὐτὴ τὸν ἀπὸ ξίφους ἐκφεύξῃ θάνατον, ἀλλ' οἶα δὴ τὸν σαυτῆς βίον ἐν οὕτως ἀθέσμοις πράξεις καταναλώσασα, τὴν ἀποκεκληρωμένην πᾶσι τοῖς τοιούτοις βιαίαν οὐκ εἰς μακρὰν ὑποστήσῃ τελευτήν· ἥτις πρὸς τοῖς ἄλλοις οὐδὲ ἐπὶ σαυτοῦ τὰ οὕτως ἀπόρρητα καὶ σιγῇ καὶ σκότῳ φυλαττόμενα μυστήρια δρᾶν ὑπέμεινας, ἀλλ' ἤδη καὶ ἐπὶ μάρτυσι τοιούτοις τὰς τῶν κειμένων ἐξορχῇ τύχας, ἐνὶ μὲν προφήτῃ— καὶ τοῦτο μὲν ἔλαττον· σοφὸς γὰρ τὰ τοιαῦτα σιγῇ πρὸς τὸ ἀνεκκάλητον ἐπισφραγίσασθαι, καὶ ἄλλως θεοῖς φίλος· τοὺς γοῦν παῖδας εἰς τὸν δι' αἵματος ἀγῶνα ξιφῆρεις καθισταμένους καὶ μονομαχήσειν μέλλοντας ἀποκαλώσει τε καὶ παύσει φανείς, εἴπερ ἐπισπεύσειεν. ἀλλ' ὁ δὴ βαρύτερον, ὅτι καὶ κόρη τις τῶν ἐπ' ἐμοὶ γίνεται θεωρὸς καὶ πάντων ἐπακροᾶται, γύναιον ὑπ' ἔρωτος σεσοβημένον, καὶ πᾶσαν ὡς εἰπεῖν ἔρωμένου τινὸς ἐπὶ γῇν ἔνεκεν ἀλώμενον, ᾧ μετὰ μυρίους μὲν μόχθους μυρίους δὲ κινδύνους, γῆς ἐπ' ἐσχάτοις ὅροις,<sup>2</sup> τύχῃ σὺν λαμπρᾷ καὶ βασιλικῇ συμβιώσεται.»

Τούτων εἰρημένων ὁ μὲν ἔκειτο καταρραγείς, ἡ γραῦς δὲ συνείσα τοὺς ξένους εἶναι τοὺς κατασκόπους, ὡς εἶχε σχήματος, ξιφῆρης τε καὶ ἐμμανὲς ἐπ' αὐτοὺς ἵεται, καὶ κατὰ πᾶν μέρος τῶν κειμένων ἐφέρετο, τοῖς νεκροῖς ἐγκεκρύφθαι αὐτοὺς ὑποπτεύουσα, γνώμην δὲ ποιουμένη διαχρῆσασθαι, εἰ ἀνέυροι, ὡς ἐπιβούλως τε καὶ πρὸς ἐναντίου τοῖς αὐτῆς μαγγανεύμασι<sup>3</sup> κατασκόπους γεγενημένους, ἕως ἀπερίσκεπτον ὑπὸ θυμοῦ τὴν κατὰ τοὺς νεκροὺς ἔρευναν ποιουμένη, ἔλαθεν ὠρθωμένῳ κλάσματι<sup>4</sup> δόρατος κατὰ τοῦ βουβώνος<sup>5</sup> περιπαρεῖσα.

<sup>1</sup> disclose, betray, accuse    <sup>2</sup> boundary marker    <sup>3</sup> trickery, quackery

<sup>4</sup> fragment, morsel    <sup>5</sup> groin

## 7

## 7.1

Καὶ ἡ μὲν ἔκειτο, τὴν ἐκ τοῦ παιδὸς μαντεῖαν οὕτω παρὰ πόδας ἐν δίκη πληρώσασα· ὁ δὲ Καλάσιρις καὶ ἡ Χαρίκλεια παρὰ τοσοῦτον ἐλθόντες κινδύνου, καὶ ἅμα μὲν τῶν παρόντων φόβων ἐκτὸς ἑαυτοῦς ποιούμενοι, ἅμα δὲ τῶν μαντευθέντων ἔνεκεν ἐπισπεύδοντες, τῆς ἐπὶ τὴν Μέμφιν ὁδοῦ σπουδαιότερον<sup>1</sup> εἶχοντο. καὶ δὴ καὶ ἐπλησίαζον τῇ πόλει τῶν ἐκ τῆς νεκυίας μεμαντευμένων ἤδη κατ' αὐτὴν τελουμένων. ὥς γὰρ ὁ Θύαμις τὸ ἀπὸ τῆς Βήσσης ληστρικὸν ἐπάγων ἐφίστατο, οἱ μὲν κατὰ τὴν Μέμφιν ὀλίγον ὅσον ἔφθισαν τὰς πύλας ἐπικλεισάμενοι, στρατιώτου τινὸς τῶν ὑπὸ Μιτράνην διαδράντων τὴν κατὰ τὴν Βῆσσαν μάχην προιδόντος τε τὴν ἔφοδον καὶ τοῖς ἐν τῷ ἄστει προμηνύσαντος, ὁ δὲ Θύαμις περὶ τι μέρος τοῦ τείχους τὰ ὅπλα καταθέσθαι κελεύσας διανέπανέ τε ἅμα ἐκ συντόνου τῆς ὁδοιπορίας τὸν στρατόν, καὶ ὥς πολιορκήσων δῆθεν ἐποιεῖτο γνώμην. οἱ δὲ κατὰ τὴν πόλιν πρότερον μὲν ὥς πλῆθος τὸ ἐπὶ καταδείσαντες, ἀπὸ δὲ τῆς ἐκ τῶν τειχῶν κατασκοπῆς ὀλίγους εἶναι τοὺς ἐπελθόντας καταγνόντες, ὥρμησαν μὲν καὶ αὐτίκα, τοὺς ἐγκαταλελειμμένους ὀλίγους εἰς φρουράν<sup>2</sup> τῆς πόλεως τοξότας τε καὶ ἱππέας ἀναλαβόντες καὶ τὸν ἀστικὸν<sup>3</sup> δῆμον τοῖς προστυχοῦσιν ἐξοπλίσαντες, ἐξελθεῖν τε καὶ συμπεσεῖν εἰς μάχην τοῖς ἐναντίοις· πρεσβυτικῷ δέ τινος καὶ τῶν ἐπὶ δόξης διακωλύσαντος, καὶ ἐκδιδάξαντος διότι καὶ εἰ τὸν σατράπην Ὀροονδάτην ἀπείναι συμβαίνει τὰ νῦν ἐπὶ τὸν Αἰθιοπικὸν ἐκστρατεύσαντα πόλεμον, ἀλλὰ Ἀρσάκη γοῦν τῇ ἐκείνου γαμετῇ<sup>4</sup> δίκαιον πρότερον ἀνακοινοῦσθαι τὴν πράξιν, ὥς ἂν μετὰ γνώμης τῆς ἐκείνης τὸ εὐρισκόμενον κατὰ τὴν πόλιν στρατιωτικὸν<sup>5</sup> ῥῆόν τε συλλαμβάνοι καὶ προθυμότερον, ἐδόκει τε ταῦτα καλῶς εἰρῆσθαι, καὶ ἐπὶ τὰ βασίλεια πάντες ὥρμησαν, ταῦτα ἐχόντων εἰς κατοίκησιν τῶν σατραπῶν βασιλέως μὴ παρόντος.

<sup>1</sup> quick, active; excellent<sup>2</sup> guard duty, a watch<sup>3</sup> city, urban<sup>4</sup> married wife<sup>5</sup> military

## 6.14

When she had said this, Calasiris took Chariclea, and shortly explained to her what had passed between them; and going to a rising ground, not very far from the field of battle, he there reclined himself, putting the quiver under his head.

Chariclea sat down on her wallet—the moon just rising, and beginning to illuminate all around with her silver light; for it was the third day from the full. Calasiris, old, and fatigued with his journey, dropped asleep; but Chariclea's cares kept her waking, and made her spectatress of an impious and accursed scene, but not an unusual one, among the Egyptians. For now the old woman, supposing herself at liberty, and unobserved, dug a sort of pit, and lighted a fire of sticks which she had collected together, on each side of it. Between the two fires she placed the dead body of her son, and taking an earthen cup from a neighbouring tripod, she poured first honey into the trench, then milk, and then wine. She next worked up a kind of paste of dough into something of the similitude of a man, and crowning it with laurel and fennel, cast that too into the ditch. Then snatching up a sword, with many frantic gestures and barbarous invocations to the moon, in an unknown tongue, she wounded herself in the arm, and dipping a branch of laurel in her blood, sprinkled it over the fire. And after many other wild and mystic ceremonies, she stooped down at length to the corpse of her son, whispered something in its ear, and, by the power of her spells, raised and forced it to stand upright.

Chariclea, who had observed the former part of this ceremony, not without apprehension, was now seized with affright and horror, and awakened Calasiris, that he too might be a spectator of what was being done. They, being themselves shrouded in darkness, observed in security what passed by the light of the fires, and were near enough too to hear what was said; the old woman now questioning the dead body in a loud voice,

“Whether its brother, her son, would return in safety?”—it answered nothing; but nodding its head by a doubtful signal, gave its mother room to hope, and then, on a sudden, fell down again upon its face. She turned the body on its back, repeated her question, and whispered, as it should seem, still stronger charms in its ear; and brandishing her sword now over the fire, and now over the trench, raised the corpse again, and putting the same interrogation to it, urged it to answer her, not by nods and signs only, but in actual and distinct words.

Here Chariclea addressed Calasiris, and besought him to approach, and ask something about Theagenes; but he refused altogether; declaring, that it was

much against his inclination that he became a compulsory spectator of so impious a scene; for it did not become a priest to be present at, much less to take a part in, such a deed.

“Our divinations,” said he, “are made by means of lawful sacrifices, and pure prayers; not by profane ceremonies, and unhallowed conjurations of dead carcases, such as our wayward fate has now obliged us to be witnesses of.”

#### 6.15

But while he was proceeding, the body, with a deep and hollow voice, began to speak, as if its words were uttered from the inmost recesses of a winding cave. “I spared you at first, O mother, although you were transgressing the laws of nature, disregarding the decrees of the fates, and disturbing by your enchantments, what ought to remain at rest. There is, even among the departed, a reverence for parents; but since, as far as in you lies, you destroy that reverence, and persist in pushing your wicked incantations to the utmost—since you are not content with raising up a dead body, and forcing it to make signs, but will proceed to compel it to speak; regardless of the care you owe to your son’s remains, preventing his shade from mixing with those who are gone before him, and mindful only of your own private convenience and curiosity—hear what I piously avoided disclosing to you before:

“Your son shall return no more; and you yourself shall perish by the sword, and shortly conclude your course by a violent death, worthy of the execrable practices in which you have spent your life; you who are not now alone, as you suppose yourself; but are performing your horrid rites, worthy of being buried in the deepest silence and darkness, in the sight of others, and betraying the secrets of the dead in the hearing of witnesses. One of them is a priest; and his wisdom indeed is such, that he may perhaps see the propriety of concealing what he has seen. He is dear to the gods; and if he hastens his journey, he may prevent his sons from engaging singly with each other in a bloody and deadly fight, and compose their differences. But what is infinitely worse, a maiden has heard and seen everything which has taken place. She is deeply in love, and is wandering through the world in search of her lover, whom, after many toils and dangers, she shall at last obtain, and, in a remote corner of the earth, pass with him a splendid and royal life.”

Having said this, the body fell again prone on the ground. The old woman concluding that the strangers were the spectators meant, ran furiously, in all the disorder of her dress, and sword in hand, to seek for them among the dead, where she imagined they had concealed themselves; determined to destroy, if she could find them, the witnesses of her abominable incantations.

But while searching incautiously among the carcases, and blinded by her fury, she stumbled, and fell headlong upon a fragment of a spear stuck upright in the earth, which, piercing through her body, soon put an end to her wicked life, and quickly fulfilled the fatal prophecy of her son.

## 7

### 7.1

On the other hand, Calasiris and his fair companion, having been in such danger, in order to be free from their present terrors, and hastening, on account of the prophecy they had heard, continued, with diligence, their journey to Memphis. They arrived at the city at the very time when those events were being fulfilled which had been foretold in the incantation scene. The citizens of Memphis had just time to shut their gates, before the arrival of Thyamis and his robber band; a soldier from the army of Mithranes, who had escaped from the battle of Bessa having foreseen, and foretold, the attempt.

Thyamis having ordered his men to encamp under the walls, rested them after the fatigues of their march; and determined forthwith to besiege the city. They in the town who, surprised at first, expected the attack of a numerous army, when they saw from their walls the small number of their assailants, put themselves in motion, and collecting the few troops, archers and cavalry, left for the defence of the place, and arming the citizens as best they could, were preparing to issue out of the gates, and attack their enemy in the field. But they were restrained by a man of some years and authority among them, who said, that although the Viceroy Oroondates was absent in the Ethiopian war, it would be improper for them to take any step without the knowledge and direction of his wife, Arsace; and that the soldiers who were left, would engage much more heartily in the cause, if fighting under her orders.

The multitude joined with him in opinion, and followed him to the palace which the viceroy inhabited in the absence of the sovereign.



*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἀδελφή sister  
 αἰδώς awe, shame, respect; genitals  
 αἰσχρός shameful  
 ἄμυνα (ῥ) self-defence, vengeance  
 ἀμφισβητέω dispute  
 ἀμφισβήτησις -τος (f) dispute, controversy  
 ἀναβοάω shout out  
 ἀναδείκνυμι (ῥ) lift up and show; proclaim, dedicate  
 ἀνέζω put on, put back ~sit  
 ἀνήκω reach up to; belong  
 ἀπειρία inexperience, lack of skill  
 ἀπροσδόκητος unexpected; unaware  
 ἀπροφάσιστος unhesitating  
 ἀρέσκω please, satisfy; make amends  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἄρτι at the same time  
 ἀσθενέω be weak, sick  
 ἀσθενής weak; poor, impoverished  
 ἀφανής unseen, occult, obscure  
 ἄχρι as far as (+gen); until  
 βέλτιστος best, noblest  
 βιάζω use force on, violate  
 βοάω shout  
 γενναῖος noble, sincere ~genesis  
 γοῦν at least then  
 γυμνός naked, unarmed  
 δηλώω show, disclose  
 δημόσιος public, the state  
 διαγωνίζομαι contend against  
 διανοέω have in mind  
 διαπειλέω threaten violently  
 διασπάω tear apart ~spatula  
 διαταράσσω confuse  
 διωθέω tear, rend; repel  
 δοκιμάζω test, approve  
 δράω do, accomplish

εἰκάζω liken; conjecture  
 εἰκός likely  
 εἴπερ if indeed  
 ἐκτός outside  
 ἐνθύμιος (ῥ) taken to heart ~fume  
 ἔννομος lawful; upright, just  
 ἐνταῦθα there, here  
 ἑξαρχος leader ~oligarch  
 ἐπανήκω to have come back, return  
 ἐπιβουλή a plot, scheme ~volunteer  
 ἐπίδοξος likely; famous  
 ἐπιθαρσύνω (ῥ) encourage  
 ἐπισπεύδω urge on  
 ἐπιχειρέω do, try, attack ~chiral  
 ἔρω -τος (m) love, desire ~erotic  
 ἐφοδος accessible; inspector; entrance; attack  
 ἡδονή pleasure  
 ἥκιστος least; above all  
 ἡνίκα when  
 θεάομαι look at, behold, consider ~theater  
 θυσία sacrifice  
 ἱερωσύνη priesthood, ceremonies  
 καλλωπίζω embellish, make up  
 καταμηνύω point out, make known  
 κατορθόω erect; accomplish  
 κηρύκειον scepter; tax, fee  
 κινέω (ι) set in motion, move, remove ~kinetic  
 κριτής -οῦ (m, 1) judge  
 κριτός chosen, appointed ~critic  
 ληιστός lootable ~lucre  
 ληστής -οῦ (m, 1) bandit  
 μονομαχέω fight in single combat  
 μονομαχία single combat; gladiator fight  
 μοχθηρός wretched; knavish  
 νεανίσκος (ᾱ) young man  
 νεώς νῶ (m, 2) temple, shrine  
 ὀρίζω divide; ordain, define ~horizon

οὐ̐πω no longer  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 παρανομέω break the law, commit  
 an outrage  
 παράνομος lawless, unlawful  
 παραπέτασμα curtain, screen  
 παρατηρέω watch closely; observe  
 religiously  
 πεῖρα an attempt  
 πείρω pierce, run through ~pierce  
 πέρας -τος (n, 3) cord; bound, crux,  
 outcome ~prove  
 περίειμι be superior to; be left over;  
 still exist  
 περιστοιχίζω stretch nets around  
 πήγνυμι (ῥ) stick, set, build ~fang  
 πλησίος near, neighboring  
 πόθεν from where?  
 πολυτελής very expensive; (person)  
 extravagant  
 προαίρεσις -εως (f) plan, preference  
 προαισθάνομαι forbode, know  
 beforehand  
 προθυμία (ῥ) zeal, alacrity ~fume  
 προκαθίζω keep settling forward  
 ~sit  
 πρόκειμαι be set before; propose  
 προκινδυνεύω (ῥ) brave danger  
 before, for  
 πρόκλησις challenge; invitation  
 προσβολή application, attack  
 προσδοκάω expect  
 πρόσσειμι approach, draw near; add  
 ~ion  
 πρόσταγμα -τος (n, 3) ordinance,  
 command  
 πρόσω forward, in the future; far

προτίθημι prefer, set out ~thesis  
 προτρέπω prompt, urge, compel;  
 (mp) go, flee to ~trophyl  
 πρόφασις -εως (f) pretext; motive;  
 prediction; cause ~fame  
 προφητεία prophecy  
 πρόχειρος handy; ready to do  
 something  
 πύλη gate ~Thermopylae  
 σαφής clear, understandable  
 σκηνή tent; stage  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 συγχέω entangle, destroy, confound  
 σύμβολον token, seal  
 σύμβολος token; omen  
 σύμπας (ᾱ) all together  
 σύνειμι be with; have sex ~ion  
 συνεχής (ῥ) continuously  
 συρρέω flow together  
 σωφροσύνη discretion, moderation  
 σώφρων sensible, prudent ~frenzy  
 τιμωρέω (ι) (+dat) avenge, succor;  
 punish  
 ὑπέρογκος excessively bulky,  
 swollen; excessive  
 ὑποπτέω guess, observe, be  
 suspicious of  
 ὑποψία suspicion ~panorama  
 φρόνημα -τος (n, 3) mind, spirit,  
 attitude; (pl) intentions, ambitions  
 φυγή flight, means of escape  
 ~fugitive  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαρίζεις graceful  
 ὠθέω push

## 7.2

Ἡ δὲ Ἀρσάκη τὰ μὲν ἄλλα καλή τε ἦν καὶ μεγάλη καὶ συνέειναι δραστήριος,<sup>1</sup> τό τε φρόνημα ἐξ εὐγενείας ὑπέρογκος, καὶ οἷον εἰκὸς τὴν ἀδελφὴν βασιλέως τοῦ μεγάλου γεγονυῖαν, ἄλλως δὲ τὸν βίον ἐπίμωμος καὶ ἡδονῆς παρανόμου καὶ ἀκρατοῦς ἐλάττων. πρὸς γοῦν ἄλλοις καὶ τῷ Θυάμιδι παραιτία τῆς ἐκ Μέμφεως τότε φυγῆς ἐγεγόνει. ἄρτι γὰρ τοῦ Καλασίριδος διὰ τὰ ἐκ θεῶν αὐτῷ περὶ τῶν παιδῶν προθεσπισθέντα τῆς Μέμφεως ἑαυτὸν λάθρα<sup>2</sup> πάντων ἐξοικίσαντος, καὶ ἀφανοῦς ὄντος ἢ καὶ ἀπολωλέναι δοκοῦντος, τοῦ δὲ Θυάμιδος, ὡς ἂν πρεσβυτέρου παιδός, ἐπὶ τὴν προφητείαν κληθέντος καὶ τὰς εἰσιτηρίους θυσίας πανδημεῖ<sup>3</sup> τελούντος, ἐντυχούσα κατὰ τὸν νεῶν τῆς Ἰσιδος ἡ Ἀρσάκη νεανίσκῳ χαρίεντι καὶ ἀκμάζοντι καὶ πρὸς τῆς ἐν χερσὶ πανηγύρεως<sup>4</sup> πλέον ὠραϊσμένῳ ὀφθαλμοὺς τε ἐπέβαλεν οὐ σώφρονας καὶ νεύματα τῶν αἰσχυρότερων αἰνίγματα.<sup>5</sup> καὶ ταῦτα ὁ μὲν Θύαμις οὐδὲ κατὰ μικρὸν προσίετο, φύσει τε καὶ ἐκ παιδῶν εὖ πεφυκὼς τὰ εἰς σωφροσύνην· καὶ τὰ πρὸς ἐκείνης δρώμενα πόρρω τε ἦν ὡς ἐδρᾶτο ὑποπτέειν, καὶ τυχὸν ἄλλως πως γίνεσθαι ὑπετίθετο, τῶν ἱερῶν ὅλος γινόμενος. ὃ γε μὴν ἀδελφὸς αὐτοῦ Πετόσιρις καὶ πάλαι ζηλοτυπιᾶν ἐπ' αὐτῷ νοσῶν τῆς ἱερωσύνης, τὰς τε προσβολὰς τῆς Ἀρσάκης παρατηρήσας, ἀφορμὴν εἰς ἐπιβουλήν τᾶδελφοῦ τὴν ἐκείνης οὐκ ἔννομον πείραν ἐποιήσατο, καὶ τῷ Ὀροονδάτῃ λάθρα προσιῶν κατεμήνυνεν οὐ τὴν ἐκείνης ὀρεξιν μόνον, ἀλλ' ἤδη καὶ ὡς ὁ Θύαμις συγκατατίθεται προσεπιβευδόμενος. ὁ δὲ ῥαδίως πεισθεὶς ἐξ ὧν τὴν Ἀρσάκην προϋπώπτευε, τῇ μὲν κατ' οὐδὲν ἡνώχλει, σαφῇ τε ἔλεγχον<sup>6</sup> οὐκ ἔχων, καὶ ἅμα φόβῳ καὶ αἰδοῖ τῇ περὶ τὸ βασιλείον γένος, εἴ τι καὶ ὑπώπτευεν, ἀνέχεσθαι βιαζόμενος· τῷ μέντοι γε Θυάμιδι θάνατον ἐκ προρρήσεως συνεχῶς διαπειλῶν οὐ πρότερον ἀνῆκεν, ἄχρις οὗ τὸν μὲν ἐφυγάδευσεν, τὸν Πετόσιριν δὲ εἰς τὴν προφητείαν ἐγκατέστησεν.

<sup>1</sup> active, energetic, effective    <sup>2</sup> secretly    <sup>3</sup> the masses    <sup>4</sup> gathering

<sup>5</sup> dark saying; riddle    <sup>6</sup> (n) shame, disgrace; (m) refutation

## 7.3

Ἀλλὰ ταῦτα μὲν χρόνοις ἐγγέγονει προτέροις· τότε δ' οὖν ἡ Ἀρσάκη τοῦ πλήθους ἐπὶ τὴν οἴκησιν αὐτῆς συρρνέντος, καὶ τὴν τε ἔξοδον τῶν ἐναντίων δηλοῦντος ἤδη καὶ αὐτῇ προησθημένη, καὶ τοῖς οὖσι τῶν στρατιωτῶν ἐπιτρέψαι συνεξελθεῖν αὐτοῖς αἰτοῦντος, οὐκ ἂν ἔφη ταῦτα προχείρως οὕτως ἐπιτρέψειν, οὕπω μὲν τὸ πλήθος τῶν πολεμίων ὅσον, οὕπω δὲ οὔτινές εἰσιν ἢ πόθεν εἰδυῖα, καὶ πρὸς γε, οὐδὲ τὴν πρόφασιν δι' ἣν ἐπεληλύθασι γνώσκουσα. χρῆναι οὖν ἄχρι τῶν τειχῶν διαβῆναι πρότερον, καὶ ἅπαντα ἐκείθεν κατοπτεύσαντας καὶ ἄλλους συλλαβόντας, οὕτω τοῖς δυνατοῖς καὶ λυσιτελοῦσιν<sup>1</sup> ἐπιχειρεῖν. ἐδόκει καλῶς εἰρῆσθαι, καὶ ὥρμησαν ὡς εἶχον ἐπὶ τὸ τεῖχος. ἔνθα σκηνὴν ὑπὸ ἀλουργοῖς καὶ χρυσοῦφέσι<sup>2</sup> παραπετάσμασιν ἐκ προστάγματος ἡ Ἀρσάκη πηξαμένη, πολυτελῶς τε αὐτὴν καλλωπίσασα καὶ ἐφ' ὑψηλῆς καθέδρας προκαθίσασα, τοὺς τε σωματοφύλακας ἐν ὅπλοις ὑποχρύσοις περιστήσασα, κηρύκειόν τε εἰς εἰρηνικῶν<sup>3</sup> διαλέξεων σύμβολον ἀναδείξασα, τοὺς πρώτους καὶ ἐπιδόξους τῶν ἐναντίων πλησίον ἤκειν τοῦ τείχους προύτρεπεν. ὥς δὲ ὁ Θύαμις καὶ ὁ Θεαγένης αἰρεθέντες ὑπὸ τοῦ πλήθους ἀφίκοντο καὶ ἔστησαν ὑπὸ τῷ τείχει, τὰ μὲν ἄλλα ὥπλισμένοι, γυμνοὶ δὲ τοῦ κράνους, ὁ κῆρυξ τὰδε ἔλεγεν. «Ἀρσάκη λέγει πρὸς ὑμᾶς, Ὅροονδάτου μὲν τοῦ πρώτου σατράπου γυνή, μεγάλου δὲ βασιλέως ἀδελφή· τί βουλόμενοι καὶ τίνες ὄντες, ἢ τίνα αἰτίαν ἐπάγοντες, τὴν ἔξοδον ἐτολμήσατε;» οἱ δὲ τὸ μὲν πλήθος εἶναι Βησσαέων ἀπεκρίναντο, ἑαυτὸν δὲ ὁ Θύαμις ὅστις εἶη, καὶ ὅτι παρανομηθεὶς ὑπὸ τε τοῦ ἀδελφοῦ Πετοσίριδος καὶ Ὅροονδάτου, τῆς τε προφητείας ἐξ ἐπιβουλῆς ἀφαιρεθεὶς, ἐπὶ ταύτῃ ὑπὸ Βησσαέων κατάγοιτο. καὶ εἰ μὲν ἀπολαμβάνοι τὴν ἱερωσύνην, εἰρήνην τε εἶναι, καὶ Βησσαέας εἰς τὴν οἰκίαν ἐπανήξειν οὐδενὶ κατ' οὐδὲν λυμνηναμένους·<sup>4</sup> εἰ δὲ μή, πολέμῳ κριτῇ καὶ τοῖς ὅπλοις· ἐπιτρέψειν. χρῆναι δὲ καὶ Ἀρσάκην, εἴπερ τι διανοεῖται τῶν προσηκόντων, εἰς καιρὸν τῆς εἰς αὐτὴν ἐπιβουλῆς ἐκ Πετοσίριδος τὴν ἄμυναν εἰσπράττεσθαι, καὶ

<sup>1</sup> be useful    <sup>2</sup> woven with gold    <sup>3</sup> peaceful    <sup>4</sup> abuse, violate, desecrate

τῶν ἀθεμίτων διαβολῶν, ἃς ψευδῶς<sup>1</sup> πρὸς Ὀροονδάτην ποιησάμενος ἐκείνῃ μὲν πρὸς τὸν ἄνδρα παρανόμου καὶ αἰσχρᾶς ἐπιθυμίας ὑποψίαν, αὐτῷ δὲ τὴν ἐκ τῆς πατρίδος φυγὴν ἐπιβεβληκῶς τυγχάνοι.

Πρὸς ταῦτα διεταράχθη μὲν καὶ σύμπαν τὸ Μεμφιτῶν πλήθος, τὸν τε Θύαμιν ἀναγνωρίζοντες, καὶ τῆς ἀπροσδοκίτου φυγῆς αὐτῷ τὴν αἰτίαν ἐν ἀρχῇ μὲν καὶ ἡνίκα ἐγένετο ἀγνοήσαντες, ἐκ δὲ τῶν λεχθέντων δι' ὑποψίας τε ἄγοντες καὶ ἀλήθειαν εἶναι πιστεύοντες

#### 7.4

ἡ δὲ Ἀρσάκη πλέον ἢ σύμπαντες συνεχύθη τὴν διάνοιαν καὶ κλύδωνι<sup>2</sup> φροντισμάτων περιεστοίχιστο. θυμοῦ μὲν γὰρ ἐπὶ τὸν Πετόσιριν πληρουμένη, καὶ πρὸς τὰ πάλοι συμβάντα τὴν διάνοιαν ἀναπεμπάζουσα, ὅπως ἂν τιμωρήσαιτο συνετάττετο· τὸν δὲ Θύαμιν ὀρώσα, καὶ αὐτὴς τὸν Θεαγένην, διεσπᾶτο τὴν διάνοιαν καὶ ἐμερίζετο<sup>3</sup> εἰς τὴν πρὸς ἑκάτερον ἐπιθυμίαν, ἔρωτα ἐπ' ἀμφοτέροις τὸν μὲν ἀνανεουμένη, τὸν δὲ δριμύτερον ἄρτι τῇ ψυχῇ καταβαλλομένη, ὥστε οὐδὲ τοὺς περιεστηκότας ἔλαθεν ἀδημονοῦσα.<sup>4</sup> πλὴν ἀλλὰ μικρὸν διαλιποῦσα, καὶ ὥσπερ εἰ ἐξ ἐπιλήψεως ἑαυτὴν ἀναλαβοῦσα, «πολέμου μὲν, ὦ βέλτιστοι,» ἔφη, «μανίαν ἐνοσήσατε, πάντες μὲν Βησασαεῖς, οὐχ ἦκιστα δὲ ὑμεῖς, ἀκμαῖοι<sup>5</sup> καὶ χαρίεντες οὕτω νεανίαί καὶ εὖ γεγονότες, ὡς γνώσκω τε καὶ εἰκάζειν πάρεστιν, εἰς προὔπτον κίνδυνον, ὑπὲρ ληστῶν καὶ ταῦτα, ἑαυτοὺς καθέντες, οὐδὲ πρὸς τὴν πρώτην προσβολήν, εἰ μάχης δεήσειεν, ἀρκέσοντες· μὴ γὰρ οὕτω τὰ μεγάλου βασιλέως ἀσθενήσειεν ὥς, εἰ καὶ τὸν σατράπην ἀπείναι συμβαίνει, μὴ διὰ τῶν λευφάνων γοῦν τῆς ἐνταῦθα στρατιᾶς ἅπαντας ὑμᾶς σαγηνευθῆναι. ἀλλ' οὐδέν, οἶμαι, δεῖ τρίβεσθαι<sup>6</sup> τοὺς πολλούς, καὶ τῆς κατὰ τὴν ἔφοδον προφάσεως ἰδίας τινῶν οὔσης, ἀλλ' οὐ δημοσίας οὐδὲ κοινῆς, μὴ οὐχὶ καὶ ἰδίᾳ τὴν ἀμφισβήτησιν κρίνεσθαι καὶ πέρας τὸ ἐκ θεῶν τε καὶ δίκης αὐτῆς ὀρίσθησόμενον ἐκδέχεσθαι. δοκεῖ δὴ μοι,» ἔφη, «καὶ προστάττω τοὺς μὲν ἄλλους Μεμφιτῶν

<sup>1</sup> lying, false    <sup>2</sup> wave, surge    <sup>3</sup> allot, divide    <sup>4</sup> be anguished    <sup>5</sup> at one's prime; in season    <sup>6</sup> rub; (mid) be worn out

τε καὶ Βησσαέων ἡσύχους<sup>1</sup> εἶναι, μηδὲ ἀπροφάσιστον ἀλλήλοις ἐπιφέρειν πόλεμον, τοὺς δὲ τῆς προφητείας ἀμφισβητοῦντας πρὸς ἀλλήλους μονομαχήσαντας ἔπαθλον τῷ νικῶντι προθέσθαι τὴν ἱερωσύνην.»

### 7.5

Ταῦτα τῆς Ἀρσάκης εἰπούσης οἱ μὲν κατὰ τὴν πόλιν ἅπαντες ἀνεβόησαν καὶ τὰ εἰρημένα ἐπήνουν, ἅμα μὲν εἰς ὑποψίαν μοχθηρᾶς προαιρέσεως κατὰ τοῦ Πετοσίριδος κекινημένοι, ἅμα δὲ καὶ τὸν ἐν ὀφθαλμοῖς καὶ ὅσον οὕτω προσδοκώμενον κίνδυνον αὐτός τις ἕκαστος εἰς τὸν δι' ἐτέρων ἀγῶνα διώσασθαι δοκιμάζων· οἱ πολλοὶ δὲ Βησσαέων ἐώκεσαν οὐκ ἀρεσκομένοις οὐδὲ ἐκδοῦναι προκινδυνεύειν σφῶν τὸν ἔξαρχον βουλομένοις, ἄχρις ὃ Θυάμις ἔπεισε συγκαταθέσθαι, τό τε ἀσθενὲς καὶ τὴν εἰς πολέμους ἀπειρίαν τοῦ Πετοσίριδος καταμηνύων, καὶ ὥς ἐκ πολλοῦ τοῦ περιόντος ἔσται αὐτῷ τὰ τῆς μάχης ἐπιθαρρύνων. ἅπερ, ὥς ἔοικε, καὶ ἡ Ἀρσάκη λαβοῦσα ἐνθύμιον τὴν μονομαχίαν προύθηκεν, ἀνύποπτον ἐαυτῇ κατορθωθήσεσθαι τὸν σκοπὸν συνορώσα, καὶ ὥς ὃ Πετόσιρις ἀραρότως αὐτῇ δίκην ὑφέξει πρὸς πολλῷ γενναιότερον τὸν Θυάμιν διαγωνιζόμενος. ἦν οὖν καὶ λόγου θάττον ὁρᾶν τὰ τῆς προστάξεως περαινόμενα,<sup>2</sup> τοῦ Θυάμιδος προθυμία πάσῃ τὴν πρόκλησιν ἐπισπεύδοντος, καὶ τὰ λειπόμενα τῶν ὅπλων ἐν κόσμῳ τῷ γινομένῳ γεγηθότως ἀναλαμβάνοντος, πολλὰ καὶ τοῦ Θεαγένους ἐπιθαρσύνοντος, καὶ τό τε κράνος τῇ κεφαλῇ περιτιθέντος εὐλοφόν τε καὶ ὑποχρύσῳ μαρμαρυγῇ<sup>3</sup> πυρσευόμενον,<sup>4</sup> καὶ τᾶλλα τῶν ὅπλων πρὸς τὸ ἀσφαλὲς διαδέοντος, τοῦ δὲ Πετοσίριδος καὶ ὑπ' ἀνάγκης πυλῶν τε ἐκτὸς ἐκ προστάγματος τῆς Ἀρσάκης ὠθουμένου, πολλὰ τε εἰς παραίτησιν βοῶντος καὶ πρὸς βίαν ἐξοπλιζομένου. θεασάμενος δὲ αὐτὸν ὁ Θυάμις, «ὦγαθέ,» ἔφη, «Θεάγενες, οὐχ ὁρᾶς ὅπως τῷ δέει πάλλεται ὁ Πετόσιρις;»

«Ὅρῳ,» ἔφη· «ἀλλὰ πῶς χρήσῃ τοῖς προκειμένοις; οὐ γὰρ ἀπλῶς

<sup>1</sup> quiet    <sup>2</sup> finish, accomplish    <sup>3</sup> a twinkle    <sup>4</sup> kindle; signal by beacon-fires

## 7.2

Arsace was beautiful, and tall; expert in business; haughty because of her birth, as being the sister of the Great King; extremely blameable, however, in her conduct, and given up to dissolute pleasure. She had, in a great measure, been the cause of the exile of Thyamis: for when Calasiris, on account of the oracle which he had received relative to his children, had withdrawn himself privately from Memphis, and on his disappearing, was thought to have perished; Thyamis, as his eldest son, was called to the dignity of the priesthood, and performed his initiatory sacrifice in public. Arsace, as she entered the temple of Isis, encountered this blooming and graceful youth, dressed on the occasion with more than usual splendour. She cast wanton glances at him, and by her gestures gave plain intimation of her passion. He, naturally modest, and virtuously brought up, did not notice this, and had no suspicion of her meaning, nay, intent on the duties of his office, probably attributed her conduct to some quite different cause. But his brother Petosiris, who had viewed with jealous eyes his exaltation to the priesthood, and had observed the behaviour of Arsace towards him, considered how he might make use of her irregular desires, as a means of laying a snare for him whom he envied.

He went privately to Oroondates, discovered to him his wife's inclinations, and basely and falsely affirmed that Thyamis complied with them. Oroondates was easily persuaded of the truth of this intelligence, from his previous suspicions; but took no notice of it to her, being unable clearly to convict her; and dreading and respecting the royal race she sprang from, thought it best to conceal his real opinion. He did not, however, cease uttering threats of death against Thyamis, until he drove him into banishment; when Petosiris was appointed to the priesthood in his room.

## 7.3

These events happened some years before the time of which I am at present speaking. But now the multitude surrounded the palace of Arsace, informed her of the approach of a hostile army (of which however she was aware) and besought her to give orders to the soldiers to march out with them to attack the enemy.

She told them that she thought she ought not to comply with their request, till she had made herself a little acquainted with the number of the enemy — who they were — from whence they came — and what was the cause of their expedition. That for that purpose she thought it would be proper for her first to ascend the walls, to take a survey from thence; and then having collected more troops, to determine, upon consideration, what was possible

and expedient to be done.

The people acquiesced in what she said, and advanced at once towards the wall; where, by her command, they erected upon the ramparts a tent, adorned with purple and gold-embroidered tapestry; and she, royally attired, placed herself under it, on a lofty throne, having around her, her guards in arms, glittering with gold; and holding up a herald's wand, the symbol of peace, invited the chiefs of the enemy to a conference under the walls.

Thyamis and Theagenes advanced before the rest, and presented themselves under the ramparts, in complete armour, their heads only uncovered: and the herald made proclamation: —“Arsace, wife of the chief viceroy, and sister of the Great King, desires to know who you are — what are your demands — and why you presume to make incursions into the territory of Memphis?” — They replied, that their followers were men of Bessa. — Thyamis, moreover, explained who he was: how being unjustly deprived of the priesthood of Memphis by the suspicions of Oroondates, and the arts of his brother Petosiris, he was come to claim it again at the head of these bands — that if they would restore him to his office, he asked no more; and his followers would withdraw in peace, without injuring any one; but if they refused this just demand, he must endeavour to do himself justice by force and arms — that it became Arsace to revenge herself upon Petosiris for his wicked calumnies against her; by which he had infused into the mind of her husband suspicions against her honour; and had driven him, his brother, into exile.

These words made a great impression upon the citizens: they well recollected Thyamis again; and now knowing the cause of his unexpected flight, of which they were ignorant before, they were very much disposed to believe that what he now alleged was truth.

#### 7.4

But Arsace was more disturbed than any one, and distracted by a tempest of different cares and thoughts. She was inflamed with anger against Petosiris, and calling to mind the past, resolved how she might best revenge herself upon him. She looked sometimes at Thyamis, and then again at Theagenes: and was alternately drawn by her desires towards both. Her old inclination to the former revived; towards the latter a new and stronger flame, hurried her away: so that her emotion was very visible to all the by-standers. After some struggle, however, recovering herself, as if from convulsive seizure, she said, “What madness has engaged the inhabitants of Bessa in this expedition? and you, beautiful and graceful youths of noble birth, why should you expose yourselves to manifest destruction for a band of marauders, who, if they were to come to a battle, would not be able to sustain the first shock? for the

troops of the Great King are not so reduced as not to have left a sufficient force in the city to surround and overwhelm all of you, although the viceroy be absent in a foreign war. But since the pretext of this expedition is of a private nature, why should the people at large be sufferers in a quarrel in which they have no concern? Rather let the parties determine their dispute between themselves, and commit their cause to the justice and judgment of the gods. Let, then, the inhabitants both of Memphis and the men of Bessa remain at peace; nor causelessly wage war against each other. Let those who contend for the priesthood engage in single combat, and be the holy dignity the prize of the conqueror.”

### 7.5

Arsace was heard by the inhabitants of Memphis with pleasure, and her proposal was received with their unanimous applause. They suspected the wickedness and treachery of Petosiris, and were pleased with the prospect of transferring to his single person the sudden danger which threatened the whole community. But the bands of Bessa did not so readily agree; they were at first very averse to expose their leader to peril on their behalf, until Thyamis at length persuaded them to consent; representing to them the weakness and unskilfulness of Petosiris, whereas he should engage in the combat with every possible advantage on his side. This reflection probably influenced Arsace in proposing the single combat. She hoped to obtain by it her real aim, revenge upon Petosiris, exposing him to fight with one so much his superior in skill and courage.

The preparations for the encounter were now made with all celerity; Thyamis, with the utmost alacrity, hastening to put on what still he wanted to complete his armour. Theagenes encouraging him, securely buckled on his arms, and placed, lastly, a helmet on his head, flashing with gold, and with a lofty crest.

On the other hand, Petosiris protested against the combat. He was obliged by violence to put on his arms; and, by the command of Arsace, was thrust out of the gates. Thyamis seeing him

“Do you observe, Theagenes,” said he, “how Petosiris shakes with fear?”

“Yes,” replied the other; “but how (resumed he) will you use the victory which seems ready to your hands;



*vocabulary*

ἄγμαι wonder, admire; resent,  
 begrudge  
 ἀγείρω gather ~agora  
 ἀγωνία contest; agony  
 αἰδέομαι respect, be ashamed  
 αἰσχύνω (ō) spoil, disgrace,  
 disfigure, mar  
 ἄμυνα (ō) self-defence, vengeance  
 ἀμφιέννυμι (ō) put on a person  
 ~vest  
 ἄμφω both ~amphora  
 ἀναγνωρισμός recognition  
 ἀνατλήναι endure ~talent  
 ἀνδάνω please ~hedonism  
 ἀνθρώπειος human  
 ἀνιάω (ī) vex  
 ἀνολολύζω cry out  
 ἄνοπλος unarmed; without armor  
 ἀνύω accomplish, pass over,  
 complete  
 ἅπαξ once  
 ἀπηνής harsh  
 ἀποκληρόω choose, assign by lot  
 ἀποκρούω drive away  
 ἀπολαύω have use, have a benefit  
 ἀπορρίπτω cast away  
 αὐτοσχέδιος in close combat  
 αὐχὴν -ένος (m, 3) neck  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 γελάω laugh, smile, laugh at  
 γενναῖος noble, sincere ~genesis  
 γῆρας -ος (n, 3) old age  
 γνωρίζω make known, discover  
 γοῦν at least then  
 γυμνόω strip, be defenseless  
 ~gymnasium  
 δαιμόνιος voc: you crazy guy  
 διαπειλέω threaten violently  
 διωθέω tear, rend; repel  
 δίωξις -εως (f) pursuit

δράω do, accomplish  
 δρόμος race, running, racing ground  
 ~hippodrome  
 δυστυχέω be unlucky  
 εἰκός likely  
 ἐμμανής raving  
 ἐμποδών on the way; getting in the  
 way  
 ἐναγκαλίζομαι hug  
 ἔνοπλος armed  
 ἐνοχλέω be annoyed  
 ἐντροφάω delight in; treat  
 contemptuously  
 ἐξαρτάω hang on, make dependent  
 ἐπεισόδιος adventitious; interlude  
 ἐπιθυμία (ō) desire, thing desired  
 ἐπιστέλλω send to, order  
 ἐπιτηδεύω practice, pursue  
 ἐπιτραγωδέω make a drama of,  
 exaggerate  
 εὐκαταφρόνητος contemptible  
 εὐνοια good will, gift  
 εὐτέλεια cheapness; thrift  
 ἔφοδος accessible; inspector;  
 entrance; attack  
 ἥδομαι be pleased, enjoy  
 ~hedonism  
 ἡλικία time of life, contemporaries  
 θρήνος dirge ~threnody  
 ἱερωσύνη priesthood, ceremonies  
 ἱκετήριος of a supplication; (noun)  
 olive branch  
 ἵχνος -εος (n, 3) track, trace  
 καλάσιρις (ū) long, fringed  
 Egyptian robe  
 καταρρήγνυμι (ō) break down  
 κατασειώ shake, throw down  
 κατασπάζομαι embrace, love  
 καταυγάζω illuminate; outshine  
 κόμη hair ~comet  
 κύκλος circle, wheel ~cycle  
 λαμπάδιον small torch; lint for

wounds; top-knot; comic mask  
**λαμπάδιος** torch-bearing  
**μάτην** in vain, randomly  
**μείρομαι** receive as a portion  
 ~Moirai  
**μετάφρενον** person's back ~frenzy  
**μηχανάομαι** build, contrive  
 ~mechanism  
**μηχανή** machine; mechanism, way  
**νεύω** nod  
**νέφος** -εος (n, 3) cloud ~nebula  
**νώτος** back of the body; rear of an  
 army; top of a box  
**ὀπλίζω** prepare, arm ~hoplite  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάλαι** in the past ~paleo  
**πάλλω** shake, brandish; (mp) draw  
 lots ~Pallas  
**παντοῖος** all kinds of  
**παραγκωνίζω** have arms akimbo  
**παραδείκνυμι** (ῶ) receive, admit  
**παραλλάσσω** change, differ  
**παραμείβω** pass by ~amoeba  
**παραπλήξ** -γος (f) sloping, insane  
 ~ppectrum  
**παραπλήσιος** similar to  
**παρθενεύω** raise a girl; live as a  
 virgin  
**πατρῷος** of the father(s), ancestral  
**περιέπω** treat, handle  
**περισκοπέω** look around, inspect  
**περιφύομαι** embrace ~physics  
**πομπή** a sending, expedition ~pomp  
**πρεσβύτης** -ου (ῶ, m, 1) old person  
**προθυμέομαι** (ῶ) be eager

**προκάθηναι** sit before; preside  
**πρόκειμαι** be set before; propose  
**προσδοκάω** expect  
**προστρέχω** run to, join, attack  
**πρόσωθεν** forward, in the future; far  
**προτείνω** hold out, offer  
**προφητεία** prophecy  
**ῥάκος** -ους (n, 3) rag  
**ῥυπόω** be dirty, squalid  
**σκοπέω** behold, consider  
**σκοπός** (f) lookout, overseer, spy,  
 target ~telescope  
**στάσις** -εως (f) placing; faction  
**στέλλω** prepare, send, furl ~apostle  
**σύγκειμαι** be composed of, agreed  
 on  
**σύμβολον** token, seal  
**σύμβολος** token; omen  
**σύμπας** (ᾱ) all together  
**συμπλοκή** intertwining  
**σύνειμι** be with; have sex ~ion  
**συνεχής** (ῶ) continuously  
**συνοικέω** live together  
**συνοίκησις** cohabitation  
**σύντονος** tense; impetuous; earnest  
**σχῆμα** -τος (n, 3) form, figure  
**τάχος** -ους (n, 3) speed ~tachometer  
**τύχη** fortune, act of a god  
**ὑπόνοια** suspicion; hidden meaning  
**φθάνω** (ᾱ) do first, outstrip  
**φυγή** flight, means of escape  
 ~fugitive  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χαρίεις** graceful  
**ῥαῖος** ripe; young adult

πολέμιος ἀλλὰ καὶ ἀδελφὸς ὁ ἐναντίος.» ὁ δέ, «εὖ λέγεις,» εἶπε, «καὶ τοῦ σκοποῦ τῆς ἐμῆς διανοίας ἐστοχασμένως. νικῆσαι δ' οὖν θεοῦ νεύοντος, οὐκ ἀποκτεῖναι προήρημαι· μὴ γὰρ οὕτω ποτὲ ὀργὴ καὶ μῆνις<sup>1</sup> ἐφ' οἷς προπέπονθα κρατήσκειν, ὡς αἵματος αὐταδέλφου καὶ φόνου καὶ μιάσματος<sup>2</sup> ὁμογαστρίου<sup>3</sup> ἄμυναν μὲν ἐπὶ τοῖς παρελθοῦσι τιμὴν δέ τινα ἐπὶ τοῖς μέλλουσιν ἀλλάξασθαι.»

«Γενναίου τὰ ῥήματα,» ἔφη ὁ Θεαγένης, «καὶ γνωρίζοντος εὖ τὴν φύσιν. ἀλλ' ἐμοὶ δητὰ<sup>4</sup> τί παραφυλάττειν ἐπιστέλλεις;» καὶ ὅς, «ὁ μὲν προκείμενος ἀγὼν εὐκαταφρόνητος· ἀλλ' ἐπειδὴ πολλὰ καὶ παράδοξα πολλάκις αἱ κατ' ἀνθρώπους τύχαι καινουργοῦσιν, εἰ μὲν κρατοῖν, συνεισελεύσῃ τε εἰς τὸ ἄστυ καὶ συνοικήσεις ἐπὶ τοῖς ὁμοίοις, εἰ δέ τι τῶν παρ' ἐλπίδας ἀποβαίνει, Βησσαέων ἡγήσῃ τούτων, εὖνοιαν πρὸς σὲ πολλὴν ἐχόντων, καὶ τὸν ληστρικὸν διαθλήσεις βίον, ἕως ἄν τι τέλος τῶν κατὰ σὲ δεξιώτερον ὑποφήνῃ θεός.»

## 7.6

Ἐπὶ τούτοις ἡσπάζοντό τε ἀλλήλους σὺν δάκρυσιν ἅμα καὶ φιλήμασιν, καὶ ὁ μὲν αὐτοῦ καθήστο ὡς εἶχε, περισκοπῶν τὸ μέλλον, καὶ τῇ Ἀρσάκῃ παρέιχεν οὐκ εἰδὼς ἐντρυφᾶν αὐτοῦ τῇ θέᾳ, παντοίως αὐτὸν περισκοπούσῃ καὶ τοῖς ὀφθαλμοῖς τέως ἀπολαύειν τῆς ἐπιθυμίας ἐπιτρεπούσῃ· ὁ δὲ Θύαμις ἐπὶ τὸν Πετόσιριν ὥρμησεν. οὐ μὴν ὑπέστη γε ἐκεῖνος τὴν ἔφοδον, ἀλλὰ παρὰ τὴν πρώτην κίνησιν<sup>5</sup> εἰς φυγὴν τραπεῖς ἐπὶ τὰς πύλας, εἰσφρῆσαι εἰς τὸ ἄστυ προθυμούμενος. ἀλλ' ἡνύετο οὐδέν, ὑπὸ τῶν ἐφεστώτων ταῖς πύλαις ἀποκρουόμενος, καὶ τῶν ἐπὶ τοῦ τείχους μὴ παραδέχεσθαι καθ' ὃ μέρος ὀρμήσειεν ἐπικελευομένων. ἀπεδίδρασκε δὴ, ὡς εἶχε τάχους, περὶ τὸν κύκλον τοῦ ἄστεος, ἥδη καὶ τὰ ὄπλα ἀποβαλὼν. συμπαρέθει δὲ κατόπιν καὶ ὁ Θεαγένης, ὑπεραγωνιῶν τε τοῦ Θυάμιδος, καὶ τῶν γινομένων μὴ πάντα ὀρᾶν οὐ φέρων, οὐ μὴν ἔνοπλός γε, τοῦ μή τινα λαβεῖν ὑπόνοιαν ὡς τῷ Θυάμιδι τοῦ ἔργου συνεφαψόμενος· ἀλλ' ἔνθα καθήστο τοῦ τείχους ὑπ' ὅψει τῆς Ἀρσάκης τὴν ἀσπίδα καὶ τὸ

<sup>1</sup> rage    <sup>2</sup> taint, defilement    <sup>3</sup> having the same mother    <sup>4</sup> emphatic δῆ    <sup>5</sup> motion

δόρυ καταθέμενος, καὶ ταῦτα περισκοπεῖν αὐτῇ πάλιν ἀνθ' ἑαυτοῦ παρασχών, συμπαρωμάρτει τοῖς δρόμοις, οὔτε ἀλισκομένου τοῦ Πετοσίριδος οὔτε κατὰ πολὺν φυγῇ φθάνοντος, ἀλλ' αἰὲ ληφθησομένῳ προσεοικότος, καὶ τοσοῦτον ὑπεκφεύγοντος ὅσον εἰκὸς ἦν τοῦ ἀνόπλου καθυστερεῖν ὠπλισμένον τὸν Θύαμιν. εἰς ἅπαξ μὲν οὖν καὶ δεύτερον οὕτω περιήλασαν τὸ τεῖχος· ἀλλ' ὅτε δὴ ὁ τρίτος αὐτοῖς ἡνύετο κύκλος, ἤδη τὸ δόρυ τοῦ Θυάμιδος κατὰ τῶν μεταφρένων τὰδελεφού κατασεύοντος καὶ μένειν ἢ βεβλήσθαι διαπειλοῦντος, ἡ πόλις δὲ ὥσπερ ἐκ θεάτρου<sup>1</sup> περιεστῶσα τοῦ τείχους ἡθλοθέτει τὴν θέαν, τότε δὴ πῶς εἴτε τι δαμόνιον εἴτε τύχη τις τάνθρωπεια βραβεύουσα,<sup>2</sup> καινὸν ἐπεισόδιον ἐπετραγώδει τοῖς δρωμένοις, ὥσπερ εἰς ἀνταγώνισμα δράματος ἀρχὴν ἄλλου παρεισφύρουσα, καὶ τὸν Καλάσιριν εἰς ἡμέραν καὶ ὥραν ἐκείνην ὥσπερ ἐκ μηχανῆς σύνδρομόν τε καὶ οὐκ εὐτυχὴ θεωρὸν τῷ περὶ ψυχῆς ἀγῶνι τῶν παίδων ἐφίστησι, πολλὰ μὲν ἀνατλάντα καὶ πάντα μηχανησάμενον, φυγὰς τε ἑαυτῷ καὶ ἄλλας ξενικὰς ἐπιβαλόντα, εἴ πῶς ἐκκλίνειε τὴν οὕτως ἀπηνῇ θέαν, ἐκνικηθέντα δὲ ὑπὸ τῆς εἰμαρμένης, καὶ ἰδεῖν ἂ πάλαι αὐτῷ οἱ θεοὶ προεθέσπισαν συναλαθέντα, πόρρωθεν μὲν τὰ τῆς διώξεως προκατοπτεύσαντα, ἐκ δὲ τῶν πολλάκις προρρηθέντων τοὺς παῖδας εἶναι τοὺς αὐτοῦ συννοήσαντα, καὶ συντονωτέροις ἢ καθ' ἡλικίαν δρόμοις, ἐπὶ τῷ φθῆναι τὴν εἰς τέλος αὐτῶν συμπλοκήν, καὶ τὸ γῆρας βιασάμενον.

## 7.7

Ὡς δ' οὖν ἐπέστη καὶ πλησίον ἤδη συμπαρέθει, «τί ταῦτα ὦ Θύαμι καὶ Πετόσιρι;» συνεχῶς ἐβόα. «τί ταῦτα ὦ παῖδες;» ἀνεκάλει πολλάκις. οἱ δ' οὐδέπω<sup>3</sup> τὴν πατρῶαν γνωρίζοντες ὄψιν, τοῦ μὲν ἔτι τοῖς πτωχοῖς ἡμφιεσμένου ράκεσιν, αὐτοὶ δὲ ὅλοι τῆς ἀγωνίας ὄντες, ὥς τινα τῶν ἀγυρτῶν ἢ καὶ ἄλλως ἐξεστηκότων παρήμειβον. τῶν δὲ ἐπὶ τοῦ τείχους οἱ μὲν ἐθαύμαζον ὡς ἀφειδοῦντα αὐτοῦ καὶ εἰς ξιφῆρεις ἐμβάλλοντα, οἱ δὲ ὡς παραπλήγα καὶ μάτην φερόμενον ἐγέλων. ἀλλ' ὅτε συνεῖς ὁ πρεσβύτης ὑπὸ τῆς εὐτελείας τοῦ σχήματος ἑαυτὸν

<sup>1</sup> theater    <sup>2</sup> act as referee, arbitrate    <sup>3</sup> not, not yet

οὐ γνωριζόμενον ἐγυμνώθη μὲν τῶν ἐπιβεβλημένων ῥακῶν, τὴν δὲ ἱερὰν κόμην ἄδετον οὖσαν καθήκε, καὶ τὸ κατ' ὤμων φορτίον καὶ τὴν ἐν χερσὶ βακτηρίαν ἀπορρίψας ἔστη κατὰ πρόσωπον, καὶ ὤφθη γεραρός<sup>1</sup> τε καὶ ἱεροπρεπής, ὑπώκλασέ τε ἡρέμα, καὶ τὰς χεῖρας εἰς ἱκετηρίαν προτείνας ὧ τέκνα σὺν δάκρυσιν ἀνωλόλυξεν, οὗτος ἐγὼ Καλάσιρις, οὗτος ἐγὼ πατὴρ ὁ ὑμέτερος· αὐτοῦ στήτε, καὶ τὴν ἐκ μοιρῶν μανίαν στήσατε, τὸν φύντα καὶ ἔχοντες καὶ αἰδεσθέντες, τότε οἱ μὲν παρείθθησαν, καὶ κατενεχθῆναι μικρὸν ἀπολιπόντες προσέπιπτον ἅμφω τῷ πατρί, καὶ τοῖς γόνασι περιφύντες, πρῶτα μὲν ἀτενέστερον ἐνορῶντες διηκρίβουν τὸν ἀναγνωρισμὸν, ὥς δὲ οὐ φάσμα<sup>2</sup> τὴν ὄψιν ἀλήθειαν δὲ ἐγνώρισαν, πολλὰ ἅμα καὶ ἐξ ἐναντιῶν ἔπασχον. ἤδοντο ἐπὶ τῷ φύντι σωζομένῳ παρ' ἐλπίδας· ἐφ' ἧ κατελαμβάνοντο πράξει, καὶ ἡνιωῶντο καὶ ἡσχύνοντο· τῆς ἀδηλίας τῶν ἀποβησομένων εἰς ἀγωνίαν καθίσταντο.

Καὶ ταῦτα ἔτι τῶν ἐκ τῆς πόλεως θαυμαζόντων, καὶ λεγόντων μὲν οὐδὲν οὐδὲ πραττόντων, ὥσπερ δὲ ἀχανῶν ὑπ' ἀγνοίας καὶ τοῖς γεγραμμένοις παραπλησίῳ πρὸς μόνην τὴν θεάν ἐπτοημένων,<sup>3</sup> ἕτερον ἐγένετο παρεγκύκλημα τοῦ δράματος ἢ Χαρίκλεια. κατ' ἔχνος γὰρ ἐφεπομένη τοῦ Καλασίριδος, καὶ πόρρωθεν ἀναγνωρίσασα τὸν Θεαγένην (ὃξὺ γάρ τι πρὸς ἐπίγνωσιν ἐρωτικῶν ὄψις, καὶ κίνημα<sup>4</sup> πολλάκις καὶ σχῆμα μόνον, κἂν πόρρωθεν ἦ κἂν ἐκ νώτων, τῆς ὁμοιότητος<sup>5</sup> τὴν φαντασίαν παρέστησεν), ὥσπερ οἰστρηθεῖσα<sup>6</sup> ὑπὸ τῆς ὄψεως, ἐμμανὴς ἐπ' αὐτὸν ἵεται· καὶ περιφύσα τοῦ αὐχένος ἀπρίξ εἶχετο καὶ ἐξήρητο, καὶ γοεροῖς<sup>7</sup> τισὶ κατησπάζετο θρήνοις. ὁ δέ, οἶον εἰκός, ὄψιν τε ῥυπώσαν καὶ πρὸς τὸ αἰσχροτέρου ἐπιτετηδευμένην ἰδὼν καὶ ἐσθήτα τετρυχωμένην καὶ κατερρωγυῖαν, ὥσπερ τινὰ τῶν ἀγειρουσῶν καὶ ἀληθῶς ἀλήτιν διωθεῖτο καὶ παρηγκωνίζετο. καὶ τέλος, ἐπειδὴ οὐ μεθίει, ὥς ἐνοχλοῦσαν καὶ τῇ θεᾷ τῶν ἀμφὶ Καλάσιριν ἐμποδῶν ἵσταμένην καὶ διερράπισεν. ἡ δὲ «ὦ Πύθιε» πρὸς αὐτὸν ἡρέμα· οὐδὲ τοῦ λαμπαδίου μέμνησαι; καὶ τότε

<sup>1</sup> majestic    <sup>2</sup> phantom, apparition    <sup>3</sup> scare    <sup>4</sup> movement, uproar  
<sup>5</sup> resemblance    <sup>6</sup> sting; go crazy    <sup>7</sup> distressing; lamenting

Θεαγένης ὥσπερ βέλει τῷ ῥήματι βληθεῖς, καὶ τῶν συγκειμένων αὐτοῖς συμβόλων τὸ λαμπάδιον γνωρίσας, ἐνατενίσας τε καὶ ταῖς βολαῖς<sup>1</sup> τῶν ὀφθαλμῶν τῆς Χαρίκλειας ὥσπερ ὑπ' ἀκτίνος<sup>2</sup> ἐκ νεφῶν διαττούσης καταυγασθεὶς περιέβαλλέ τε καὶ ἐνηγκαλίζετο.

Καὶ τέλος τὸ πρὸς τῷ τείχει σύμπαν μέρος καθ' ὃ προκαθῆστο ἡ Ἀρσάκη διοιδουμένη καὶ οὐκ ἄνευ ζηλοτυπίας ἤδη τὴν Χαρίκλειαν θεωμένη, σκηνογραφικῆς ἐπληροῦτο θαυματουργίας.

### 7.8

Λέλυτο μὲν ἄθεσμος ἀδελφῶν πόλεμος, καὶ ἀγὼν ὁ δι' αἵματος κριθήσεσθαι προσδοκώμενος εἰς κωμικὸν ἐκ τραγικοῦ τὸ τέλος κατέστρεφε. πατὴρ τοὺς παῖδας ξιφῆρεις ἐπ' ἀλλήλους καὶ μονομαχοῦντας θεασάμενος, καὶ τὸν παρὰ τοσοῦτον τῶν τέκνων θάνατον ἐν ὀφθαλμοῖς τοῖς γεννήσασι δυστυχήσαι κινδυνεύσας, εἰρήνης αὐτοῖς ἐγένετο πρῦτανις, διαδρᾶναι μὲν τὸ προωρισμένον ἐκ μοιρῶν ἀδυνατήσας, εἰς καιρὸν δὲ ἐπιστῆναι τοῖς ἀποκεκληρωμένοις εὐτυχίσας. παῖδες τὸν φύντα μετὰ δεκαετοῦς<sup>3</sup> ἄλης χρόνον ἐκομίζοντο, καὶ τὸν αἵτιον τῆς ἐπὶ τῇ προφητεῖᾳ καὶ μέχρις αἵματος στάσεως αὐτοὶ μικρὸν ὕστερον κατέστεφον καὶ τοῖς συμβόλοις τῆς ἱερωσύνης ἀναδοῦντες παρέπεμπον. ἐφ' ἅπασι δὲ τὸ ἐρωτικὸν μέρος τοῦ δράματος, ἡ Χαρίκλεια καὶ ὁ Θεαγένης ἐπήκμαζον, ὥραιοι καὶ χαριέντες οὕτω νέοι, παρ' ἐλπίδα πᾶσαν ἀλλήλους ἀπειληφότες, καὶ πλέον τῶν ἄλλων εἰς τὴν ἐφ' ἑαυτοὺς θέαν τὴν πόλιν ἐπιστρέφοντες. ἐξεχύθη γοῦν πᾶσα διὰ πυλῶν, καὶ τὸ προκείμενον πεδίων ἐπλήρου διὰ πάσης ἡλικίας, τοῦ μὲν ἐφηβεύοντος τῆς πόλεως καὶ εἰς ἄνδρας ἄρτι παραλλάττοντος τῷ Θεαγένει προστρέχοντος, τῷ δὲ Θυάμιδι τῆς ἀκμαζούσης ἡλικίας καὶ τοὺς ἄνδρας ὀλοκλήρως<sup>4</sup> πληρούσης καί τι καὶ ἀναγνωρίζειν τὸν Θύαμιν ἐχούσης. τὸ δὲ παρθενεῦον τοῦ ἄστεος καὶ νυμφῶνας ἤδη φανταζόμενον τὴν Χαρίκλειαν περιεῖπε· πρεσβυτικὸν δὲ καὶ ἱερὸν ἅπαν γένος ἐδορυφόρει<sup>5</sup> τὸν Καλάσιριν. καὶ πομπή τις ἱεροπρεπῆς αὐτοσχέδιος ἐστέλλετο, τοὺς μὲν Βησσαεῖς

<sup>1</sup> a hit with a missile; a glance      <sup>2</sup> ray, beam      <sup>3</sup> of 10 years  
<sup>4</sup> complete      <sup>5</sup> be bodyguard

for it is no common foe whom you are going to encounter, but a brother?"

"You say well," he returned, "and have touched the very subject of my thoughts. I intend to conquer him with the assistance of the gods, but not to kill him. Far be it from me to suffer myself to be so far transported by anger, resentment, or ambition, as to pursue revenge for past injuries, or purchase future honours at the expense of a brother's blood!"

"You speak nobly," said Theagenes; "and as one who feels the force of natural ties; but have you any commands for me?"

"The combat I am going to engage in," said Thyamis, "is a mere trifle, fit to be despised; but since Fortune sometimes sports with mortals, and strange accidents happen, I will just say, that if I prove victor, you shall accompany me into the city, live with me, and partake equally with myself, of everything which my fortune and station can afford. But if, contrary to my expectation, I should be vanquished, you shall command the bands of Bessa, with whom you are in great favour, and shall lead for a time the life of a freebooter, till the Deity shall place you in more prosperous circumstances."

## 7.6

Having said this, they embraced each other with great affection; and Theagenes sat down to observe the issue of the fight.

In this situation he unconsciously afforded Arsace an opportunity of feeding herself upon his presence, as she surveyed his person, and gratified at least her eyes. And now Thyamis advanced towards Petosiris; but Petosiris could not sustain his approach, and on his first movement turned about towards the gate, and attempted to re-enter the city, but in vain; for those who were stationed at the entrance drove him back; and those who were upon the walls gave notice throughout the whole circuit of the place, that he should nowhere be admitted. He fled then as fast as he could around the city, and at length threw away his arms. Thyamis pursued him; and Theagenes followed, solicitous for his friend, and desirous of seeing what would happen. He took no arms with him, lest it might appear that he came to assist Thyamis; but, placing his spear and shield where he had before sat, and leaving them for Arsace to contemplate in his stead, he attended closely on the steps of the brothers.

Petosiris was not yet taken, nor was he far in advance; he was every minute in danger of being reached, and had only so much the advantage of the course, as it was reasonable to suppose an unarmed man would have over one who was in armour. In this manner they twice circled the walls; but the third time Thyamis approached near enough to threaten the back of his brother with

his spear. He called on him to stop and turn, if he would avoid receiving a wound; the multitude meanwhile upon the walls, as in a theatre, being spectators and judges of the contest.

Just at this instant, either the interposition of the Deity, or the caprice of Fortune, who rules the affairs of men, introduced an episode upon the stage, and supplied, as if out of rivalry, a beginning for another drama. Calasiris, who had submitted to a voluntary exile, and had supported innumerable perils, both by sea and land, in order to avoid the dreadful sight, was brought to the spot at that very hour, and compelled by inevitable fate to become a witness of the encounter of his sons, as the oracle had long ago foretold he should be. As soon as he arrived near enough to see what was passing under the walls of Memphis—when he recognised his children, recollected the prophecy, and saw the arms of one of them raised against the other, he hastened with greater speed than his age seemed to admit of, (doing violence to his weight of years), to prevent the dreaded issue of the combat.

## 7.7

Having nearly reached them, he exclaimed with all his might

“My children! what mean you? what madness is this!” They, intent on what they were themselves engaged in, did not recognise their father, covered as he was with beggar’s weeds, but took him for some wandering vagrant, who was probably beside himself. Those who were on the walls, wondered at his so rashly exposing himself between the combatants. Others laughed at what they thought his mad and fruitless efforts. When the good old man perceived that he was not known under these mean garments, he cast aside the tatters under which he was disguised; let his sacred locks flow down upon his shoulders, threw away his scrip and staff, and stood before them with a reverend and priest-like aspect; gently inclining his body, and stretching out his hands as a suppliant: his tears flowed apace, while he exclaimed

“O my sons, I am Calasiris—I am your father—stay your hands—repress your fatal rage—receive, acknowledge, and reverence your parent.”

Almost ready to swoon, the young men slackened in their course, and cast themselves before his feet, hardly believing what they saw; but when they were convinced that it was really Calasiris, and no phantom, they embraced his knees, and clung to him, their minds labouring with various and conflicting feelings. They were rejoiced at seeing their father unexpectedly safe—they were ashamed and hurt at the circumstances in which he had found them—they were confused and solicitous at the uncertainty of what was to follow.

The spectators from the city gazed with wonder at what was passing, and

observed it in silence, without interfering. They were, in a manner, astounded with ignorance and surprise, and stood like figures on a painter's canvas, rivetted upon the scene before them, when lo! a new actress made her appearance on the stage. Chariclea followed close after Calasiris. The eye of a lover is quick as lightning in recognising the object of its passion — a single gesture, the fold of a garment, seen behind, or at a distance, is sufficient to confirm its conjectures. When she knew Theagenes afar off, transported at the long wished for sight, she ran frantically towards him, and, falling on his neck, embraced him closely, breathing out her passion in inarticulate murmurs.

He, when he saw a squalid face, disguised, and industriously discoloured, her tattered garments, and vile appearance, repulsed and threw her from him with disgust, as some common beggar; and when she still persisted, and hindered his seeing Calasiris and his children, he smote her on the face. She softly said to him

“O Pythias, have you then forgotten the torch?” He, startled as at the sudden stroke of an arrow, recognized the token which had been agreed upon between them; and, looking at the countenance of Chariclea, which broke on him like the sun from behind a cloud, rushed into her embrace. All those upon the walls, including Arsace herself, who swelled with displeasure and already viewed Chariclea with jealous eyes, were overcome with wonder, as at some scenic exhibition.

## 7.8

The unnatural warfare between the brothers was now ended; the tragedy which threatened blood, had passed into a comedy. The father, who had seen them armed against each other, and had nearly been a spectator of the wounds of one of them, became the instrument of peace. He who was unable to avoid the fated spectacle of his sons' hostilities, was fortunate enough to rule the issue of what fate had ordered.

They recovered their father after a ten years' exile; and they hastened to crown and invest him again with the ensigns of that dignity, which had nearly been the cause of a bloody contest between them. But amid all these successes the love scene of the drama triumphed — Theagenes and Chariclea, blooming in youth and beauty, and sparkling with pleasure at having recovered one another, attracted the eyes of every beholder. Nearly the whole city poured out through the gates, and a multitude of every age and sex hurried into the plain. The young men surrounded Theagenes; those in the prime of life, and who had formerly known him, crowded round Thyamis; the maidens who already indulged in dreams of wedlock followed Chariclea; the old men and priests attended upon and congratulated Calasiris: — thus a kind of sacred

procession was formed upon the instant.

Thyamis dismissed the men of Bessa with

*vocabulary*

ἄθροός grouped  
 ἀκριβής (ι) exact  
 ἀναίμακτος bloodless, unbloodied  
 ἀνακαίω light (a fire) ~caustic  
 ἀνάκτορον palace; temple  
 ἀναρτάω attach to, make dependent upon  
 ἀναστέλλω repel, suppress  
 ἄναυδος unable to speak  
 ~Theravada  
 ἀνέραστος unloved; not loving  
 ἄνεσις -εως (f) loosening, indulgence  
 ἀνύω accomplish, pass over, complete  
 ἀπαγγέλλω announce, order, promise ~angel  
 ἀπαλλαξείω wish to get rid of  
 ἀπογυμνῶ take off one's clothes  
 ἀποκληρόω choose, assign by lot  
 ἀπροφάσιστος unhesitating  
 ἄτε as if; since  
 αὐλή courtyard  
 αὐλῖς -τος (f) roost, bivouac  
 αὐλός flute, tube, hollow  
 αὐχὴν -ένος (m, 3) neck  
 βλέμμα -τος (n, 3) look, glance  
 γλαυκιάω with bright eyes  
 ~glaucoma  
 γλυκύς sweet, pleasant ~glycerine  
 γοῦν at least then  
 γύναιος of a woman ~queen  
 δῆν long time  
 διαταράσσω confuse  
 δυσθυμέω (υῦ) be sad, angry  
 εἴπερ if indeed  
 εἰστρέχω run in  
 ἐκβακχεύω excite to Bacchic frenzy; enrage  
 ἐκβοάω cry out  
 ἐλεύθερος not enslaved  
 Ἑλλήν Greek

ἐμπίμπλημι fill with  
 ἐμπίπλημι fill ~plethora  
 ἐμφορέω carry in ~bear  
 ἐξαρτάω hang on, make dependent  
 ἔξειμι go forth; is possible ~ion  
 ἐξιλεόω appease  
 ἔπαινος (noun) praise  
 ἐπηχέω resound, echo  
 ἐπικλείω praise; secure ~Euclid  
 ἐπικουφίζω lighten a load  
 ἐπισκῆπτω lay something on  
 ἐπιστένω groan under  
 ἐπιτηδεύω practice, pursue  
 ἐπιφορέω pile on  
 ἐπίφορος (winds) favorable; prone to; applicable to  
 ἔπω (mid) follow, accompany; (act, uncommon) handle, take care of  
 ἔρω -τος (m) love, desire ~erotic  
 ἑσπέρα evening, west  
 ἐστιάω give a feast  
 εὐδαιμονία prosperity  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 ἡδονή pleasure  
 ἡλικία time of life, contemporaries  
 ἡσάομαι (pass) be weaker, be overcome; (active) defeat  
 ἡσυχάζω be quiet, rest  
 θάλαμος bedchamber ~thalamus  
 θάρσος boldness, over-boldness  
 θεράπεινα female slave  
 θεραπεΐη -ας service, tending  
 θυσία sacrifice  
 ἱατρός (ᾱ) physician  
 ἱερωσύνη priesthood, ceremonies  
 ἵχνος -εος (n, 3) track, trace  
 καλάσιρις (ιῡ) long, fringed  
 Egyptian robe  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταστέλλω arrange; clothe; repress

**καταστράπτω** strike (lightning)  
**κατεπάδω** always repeat  
**κατήφεια** a cause of disgrace  
**κατορθόω** erect; accomplish  
**κλίνη** (ι) bed, couch ~clinic  
**κορυφή** peak, crown  
**λύχνος** lamp  
**μάτην** in vain, randomly  
**μηχανή** machine; mechanism, way  
**μόλις** with difficulty, barely  
**μονομαχία** single combat; gladiator fight  
**νεωκόρος** temple warden, patron  
**νόσος** (f) plague, pestilence  
 ~noisome  
**ξανθός** yellow  
**ὄνειρος** dream (also τὸ ὄνειρον)  
**ὀψέ** late, in evening ~epitaph  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάθος** -ους (n, 3) an experience, passion, condition  
**παιδίσκη** young girl, slave, prostitute  
**παννύχιος** all-night ~nocturnal  
**παντοῖος** all kinds of  
**πάντως** by all means  
**παραγκωνίζω** have arms akimbo  
**παραθέω** run beside  
**παρειά** cheeks  
**πεῖρα** an attempt  
**πείρω** pierce, run through ~pierce  
**περίειμι** be superior to; be left over; still exist

**περιπλέκω** embrace ~complex  
**περιστέφω** enwreath  
**περιφύομαι** embrace ~physics  
**πλευρά** rib, side ~pleurisy  
**πότε** when?  
**πρεσβύτης** -ου (ῥ, m, 1) old person  
**προαποκάμνω** give up from fatigue  
**προθυμία** (ῥ) zeal, alacrity ~fume  
**πρόθυρον** front door ~door  
**προστρέχω** run to, join, attack  
**προσφυής** attached to, part of  
**προσφύω** grab onto, attach oneself to ~physics  
**προφητεία** prophecy  
**προφητεύω** prophecy  
**πώποτε** never  
**ρίπτω** hurl  
**σελήνη** moon  
**σπένδω** libate; (mid) make a treaty ~spontaneous  
**στέφανος** ring  
**στρέφω** turn, veer ~atrophy  
**συγκροτέω** clap together, assemble  
**σύμβολον** token, seal  
**σύμβολος** token; omen  
**συνήθης** habitual, intimate  
**σῦριγξ** -γος (f) pan pipes  
**σχῆμα** -τος (n, 3) form, figure  
**ταράσσω** mess things up ~trachea  
**τελευταῖος** last, final  
**ὑπέρογκος** excessively bulky, swollen; excessive  
**ὕπομειδιᾶω** smile a little  
**χορός** dance; chorus ~terpsichorean

τοῦ Θνάμιδος ἀποπέμφαντος, καὶ χάριν τε τὴν γινομένην ὑπὲρ τῆς προθυμίας ὁμολογήσαντος, καὶ βοῦς μὲν ἑκατὸν χίλια δὲ πρόβατα καὶ δραχμὰς<sup>1</sup> ἑκάστῳ δέκα μικρὸν ὕστερον εἰς πληρουμένην τὴν σελήνην ἀποστέλλειν ἐπαγγειλαμένου, τὸν αὐχένα δὲ ὑπάγοντος ταῖς χερσὶ τοῦ πατρός, καὶ τὴν πορείαν<sup>2</sup> ἐπικουφίζοντος, καὶ τὴν βάσιν τοῦ πρεσβύτου πρὸς τὸ παρ' ἐλπίδα χαίρον ἡρέμα παραλυομένην ἐφεδράζοντος. ἐποίει δὲ ταῦτον ἐκ θατέρων καὶ ὁ Πετόσιρις. καὶ ὑπὸ λαμπάσιν<sup>3</sup> ἡμμέναις ἐπὶ τὸν νεῶν τῆς Ἰσιδος κατήγετο ὁ πρεσβύτης, ὑπὸ κρότῳ<sup>4</sup> καὶ εὐφημίᾳ<sup>5</sup> πολλῇ δορυφορούμενος, πολλῶν ἅμα συρίγγων καὶ αὐλῶν ἱερῶν ἐπηχούντων καὶ πρὸς χοροὺς τὸ ἀγέρωχον τῆς ἡλικίας ἐκβακχευόντων. οὐ μὴν οὐδὲ ἡ Ἀρσάκη κατόπιν ἐλείπετο τῶν δρωμένων, ἀλλ' ἴδιον δορυφόρημα καὶ πομπείαν καθ' ἑαυτὴν ὑπέρογκόν τινα σοβοῦσα, ὄρμους καὶ πολὺν χρυσὸν ἐνέβαλεν εἰς τὸ Ἰσειον, οὕτως μὲν δοκεῖν, δι' ἃπερ καὶ ἡ λοιπὴ πόλις, ἐκ μόνου δὲ τοῦ Θεαγένους τὸν ὀφθαλμὸν ἀναρτήσασα, καὶ πλέον τῶν ἄλλων τῆς ἐκείνου θέας ἐμφορουμένη, οὐ μὴν ἔχουσά γε καθαρὸν τὸ ἡδόμενον· ἀλλὰ τὴν Χαρίκλειαν ὁ Θεαγένης ἐξ ὠλένης<sup>6</sup> χειραγωγῶν, καὶ τὴν ὀχλικὴν ἐπιφορὰν ἀναστέλλων, δριμύ τι τῇ Ἀρσάκη ζηλοτυπίας κέντρον<sup>7</sup> ἐνέβαλεν. ὥς οὖν ἐντὸς ἐγεγόνει τῶν ἀνακτόρων ὁ Καλάσιρις, ρίπτει μὲν ἑαυτὸν ἐπὶ πρόσωπον, τοῖς δὲ ἴχνεσι προσφὺς τοῦ ἀγάλματος,<sup>8</sup> ὥρῳν τε ἐπὶ πλείστον οὕτως ἔχων, ὀλίγου μὲν καὶ ἐκθανεῖν ἐδέησεν, ἀναλαβόντων δὲ τῶν περιστώτων μόλις διαναστάς, καὶ σπείσας τε τῇ θεῷ καὶ κατευξάμενος, ἀφελὼν τῆς ἑαυτοῦ κεφαλῆς τὸν τῆς ἱερωσύνης στέφανον τὸν παῖδα τὸν Θύαμιν κατέστεφεν, αὐτὸς μὲν ἤδη γηραιὸς τε εἶναι πρὸς τὸ πλῆθος εἰπών, καὶ ἄλλως προορᾶν τὴν τελευταίαν πλησιάζουσιν, τὸν δὲ παῖδα πρεσβύτερον ὄντα τοῦ γένους χρεωστείσθαι τε τὰ σύμβολα τῆς προφητείας ἐκ τοῦ νόμου καὶ ἱκανῶς ἔχειν ψυχῆς τε ἅμα καὶ σώματος πρὸς τὰς τῆς ἱερωσύνης λειτουργίας.

<sup>1</sup> drachma   <sup>2</sup> gait, march   <sup>3</sup> torch   <sup>4</sup> rattling, clapping   <sup>5</sup> speaking  
auspiciously   <sup>6</sup> elbow, lower arm   <sup>7</sup> goading rod?   <sup>8</sup> ornament,  
glory, statue

## 7.9

Ἐκβοησάντων δὲ πρὸς ταῦτα τοῦ δήμου, καὶ συγκατατίθεσθαι διὰ τῶν ἐπαίνων παραδηλούντων, αὐτὸς μὲν τοῦ νεῷ μέρος τι καταλαβών, ὃ δὴ τοῖς προφητεύουσιν ἀποκεκλήρωτο, τοὺς τε παῖδας ἔχων ἅμα καὶ τοὺς περὶ τὸν Θεαγένην ἐγκατέμεινεν· οἱ λοιποὶ δὲ εἰς οἴκησιν ἕκαστος τὴν ἑαυτοῦ ἀπεχώρουν.

Ἀπεχώρει δὲ καὶ ἡ Ἀρσάκη, μόλις μὲν καὶ πολλάκις ἀναστρέφουσα καὶ πλείονι θεραπείᾳ δῆθεν τῇ περὶ τὴν θεὸν ἐναλύουσα· πλὴν ἀλλ' ἀπεχώρει γε ὅψε ποτε, καὶ θαμὰ<sup>1</sup> πρὸς τὸν Θεαγένην, ἕως ἑξῆν, ἐπιστρέφουσα. ἐπεὶ δ' οὖν εἰς τὴν βασιλείον αὐλὴν ἦλθε, διαμπᾶξ ἐπὶ τὸν θάλαμον ἵεται, καὶ καταβαλοῦσα ἑαυτὴν ἐπὶ τῆς κλίνης, ὡς εἶχε σχήματος, ἔκειτο ἄναυδος, γύναιον καὶ ἄλλως πρὸς ἄσεμνον ἡδονὴν ἐπίφορον, τότε δὲ πλέον ὑπὸ θέας ἀμάχου<sup>2</sup> τῆς Θεαγένους, καὶ τὰς πώποτε εἰς πείραν ἐλθούσας ὄψεις ὑπερπαιούσης, ἀνακαιόμενον. παννύχιος γοῦν ἔκειτο, πυκνὰ μὲν πρὸς ἐκατέραν πλευρὰν τὸ σῶμα στρέφουσα, πυκνὰ δὲ καὶ βύθιον<sup>3</sup> ἐπιστένουσα, νῦν μὲν ὀρθομένη νῦν δὲ ὀκλαζούσα ἐπὶ τῆς στρωμνῆς, καὶ τῆς ἐσθῆτος ἑαυτὴν κατὰ μέρος ἀπογυμνοῦσα, καὶ αὖθις ἀθρόον ἐπὶ τὴν εὐνὴν καταφέρουσα. καί ποτε καὶ παιδίσκην ἀπροφασίστως προσκαλέσασα, αὖθις ἀπέπεμπεν οὐδὲν ἐπιστείλασα. καὶ ἀπλῶς εἰς μανίαν ἐλάνθανε λοιπὸν ὁ ἔρως ὑποφερόμενος, ἕως δὴ τις πρεσβυτίς, ὄνομα Κυβέλη, τῶν θαλαμηπόλων<sup>4</sup> καὶ συνήθως τὰ ἐρωτικά τῇ Ἀρσάκῃ διακονουμένων, εἰσδραμοῦσα εἰς τὸν θάλαμον (ἔλαθε γὰρ αὐτὴν οὐδ' ὅτιοῦν τῶν γινομένων, ἅτε λύχνου φαίνοντος καὶ οἶον συνεξάπτοντος τῇ Ἀρσάκῃ τὸν ἔρωτα) «τί ταῦτα,» ἔλεγεν,» ὦ δέσποινα; τί σε νέον ἢ καινὸν ἀλγύνει<sup>5</sup> πάθος; τίς πάλιν ὀφθεῖς τὴν ἐμὴν διαταράττει τροφίμην; τίς οὕτως ἀλαζών<sup>6</sup> καὶ ἔκφρων ὡς τοῦ κατὰ δὲ τοσούτου κάλλους μὴ ἡττῆσθαι, μηδὲ εὐδαιμονίαν ἡγεῖσθαι τὴν δὴν ἐράσμιον ὁμιλίαν, ἀλλὰ νεῦμα τὸ σὸν καὶ βουλὴν ὑπερφρονεῖν; ἔξειπε μόνον, ὦ γλυκύτατον ἐμοὶ παιδίον· οὐδεὶς οὕτως ἀδαμάντινος<sup>7</sup> ὡς μὴ τοῖς ἡμετέροις ἀλῶναι

<sup>1</sup> thickly      <sup>2</sup> unconquerable; noncombatant      <sup>3</sup> sunken, marine

<sup>4</sup> chamber slave      <sup>5</sup> cause pain, grief      <sup>6</sup> charlatan, boaster

<sup>7</sup> adamant

θελγήτροις. ἔξειπε, καὶ οὐκ ἂν φθάνοις ἀνύουσα τὰ κατὰ γνώμην.  
ἔργοις δέ, οἶμαι, πολλάκις τὴν πείραν εἴληφας.»

## 7.10

Ἦ μὲν ταῦτα καὶ ὅμοια ἕτερα κατεπῆδε, πολλὰ τοῖς ποσὶ τῆς Ἀρσάκης προσκνυζομένη, καὶ παντοίαις κολακείαις ἐξειπὲν τὸ πάθος ἐπαγομένη· ἡ δὲ μικρὸν ἐφησυχάσασα,» βέβλημαι,» εἶπεν, «ὦ μητέριον, ὡς οὐπω πρότερον· καὶ πολλὰ δὴ πρὸς σοῦ καὶ πολλάκις εὖ παθοῦσα ἐν ὁμοίαις ταῖς χρείαις, οὐκ οἶδα εἰ καὶ νῦν ἔξω κατορθοῦσαν. ὁ γάρ τοι πόλεμος ὁ πρὸ τῶν τειχῶν τήμερον ὀλίγου μὲν συγκροτηθεὶς ἀθρόον δὲ κατασταλεῖς τοῖς μὲν ἄλλοις ἀναίμακτος ἀπεφάνθη καὶ εἰς εἰρήνην κατέστρεψεν, ἐμοὶ δὲ ἀρχὴ τις ἀληθεστέρου πολέμου καὶ τραῦμα<sup>1</sup> οὐ μέρους μόνον ἢ μέλους ἀλλὰ καὶ ψυχῆς αὐτῆς γέγονε, τὸν ξένον ἐκείνον νεανίαν, τὸν τῷ Θυάμιδι κατὰ τὴν μονομαχίαν παραθέοντα, οὐκ εὐτυχῶς ἐπιδείξας. οἶσθά που πάντως ὦ μήτερ ὃν λέγω· οὐδὲ γὰρ μικρῷ τῷ μέσῳ τοὺς ἄλλους τῷ κάλλει κατήστραπτεν, οὐδ' ὥστε καὶ ἄγροικόν<sup>2</sup> τινα λαθεῖν καὶ τῶν καλῶν ἀνέραστον, μή τοί γε δὴ δὲ καὶ τὴν σὴν πολυπειρίαν. ὥστε, ὦ φιλότατη, τὸ μὲν βέλος τοῦμόν ἐγνωκας, ὥρα δέ σοι κινεῖν πᾶσαν μηχανήν, πᾶσαν πρεσβυτικὴν ἕγγα<sup>3</sup> καὶ αἰμυλίαν, εἴπερ δὴ βούλει σοι περιεῖναι τὴν τροφίμην· ὡς οὐκ ἔστιν ὅπως βιώσομαι μὴ πάντως ἐκείνου τυγχάνουσα.»

«Γινώσκω,» ἔφη, «τὸν νεανίαν,» ἡ γραῦς. «εὐρύς τις ἦν τὰ στέρνα καὶ τοὺς ὥμους, καὶ τὸν αὐχένα ὄρθιον<sup>4</sup> καὶ ἐλεύθερον ὑπὲρ τοὺς ἄλλους αἶρων, καὶ εἰς κορυφὴν τοὺς ἅπαντας ὑπερέχων, γλαυκιῶν τὸ βλέμμα, καὶ ἐπέραστον ἅμα καὶ γοργὸν προσβλέπων, ὁ καταβόσστρυχός που πάντως ἐκείνος, τὴν παρεῖαν ἄρτι ξανθῷ τῷ ιούλῳ<sup>5</sup> περιστέφων· ὦ γύναιόν τι ξενικόν, οὐκ ἄωρον<sup>6</sup> μὲν ἄλλως δὲ ἰταμόν, ὡς ἐδόκει, προσδραμόν αἰφνίδιον<sup>7</sup> περιέφυ καὶ περιπλακὲν ἐξήρητο. ἢ οὐ τοῦτον λέγεις ὦ δέσποινα;»

<sup>1</sup> injury; defeat    <sup>2</sup> field-dwelling, rustic    <sup>3</sup> type of woodpecker, used as a magic charm    <sup>4</sup> shrill; steep, straight    <sup>5</sup> whisker    <sup>6</sup> untimely; at the wrong time; pendulous    <sup>7</sup> unforeseen, sudden

«Τούτον,» ἔφη, «μαμμίδιον· εἰ γάρ με καὶ τὸ παράσημον ὑπέμνησας, τὴν ἀλιτήριον<sup>1</sup> ἐκείνην καὶ τῶν ἀπ' οἰκήματος,<sup>2</sup> ἐπὶ μικρῷ καὶ τῶν πολλῶν καὶ ἐπιτετηδευμένῳ κάλλει μέγα μὲν φανταζομένην, πλὴν ἀλλ' ἐμοῦ γε δὴ εὐτυχοῦσαν πλέον, εἰ τοιοῦτον κεκλήρωται τὸν ἐρώμενον.» βραχὺ δὴ πρὸς ταῦτα καὶ σεσηρὸς ὑπομειδιάσασα ἢ πρεσβύτες, «θάρσει,» ἔφη, «ὦ δέσποινα. εἰς τὴν τήμερον ἐκείνη καλὴ τῷ ξένῳ νενόμισται· εἰ δὲ σοὶ καὶ τῷ σῷ κάλλει προστυχεῖν αὐτὸν ἀνύσαιμι, χρυσᾷ φασὶ χαλκείων ἀλλάσσεται, ὥς ἑταιρίδιον τὸ ἐθελάστειον ἐκείνο καὶ μάτην θρυπτόμενον παραγκωνισάμενος.»

«Εἰ γὰρ οὕτω ποιήσεις, Κυβέλιον φίλτατον, δυοῖν δι' ἐνός μοι γενήσῃ νόσων ἰατρός, ἔρωτός τε καὶ ζηλοτυπίας, τὸν μὲν ἐμπλήσασα, τῆς δὲ ἀπαλλάξασα.» καὶ ἦ,» γενήσεται,» εἶπεν, «τό γε ἐπ' ἐμοί. σὺ δέ μοι σαυτὴν ἀναλαμβάνειν καὶ τὸ παρὸν ἡσυχάζειν, μηδὲ δυσθυμοῦσα προαποκάμνειν, ἀλλ' εὐελπὶς εἶναι.»

## 7.11

Ταῦτ' εἶπε, καὶ ἀφελούσα τὸν λύχνον, ἐπικλεισαμένη τε τοῦ θαλάμου τὰς θύρας, ἐξώρμησεν. οὕπῳ δὲ ἀκριβῶς ἡμέρας ἐπησθημένη, τῶν τε βασιλείων εὐνούχων ἓνα παραλαβοῦσα, καὶ ἄλλην θεράπαιναν ἅμα ποπάνοις καὶ ἑτέροις δὴ τισι θύμασιν<sup>3</sup> ἔπεσθαι προστάξασα, ἐπὶ τὸ Ἱσείον ἔσπευδεν. ὥς δὲ τοῖς προθύροις ἐπέστη, θυσίαν ἄγειν τῇ θεῷ λέγουσα ὑπὲρ τῆς δεσποίνης Ἀρσάκης, ἐκ τινῶν ὀνειράτων τεταραγμένης καὶ ἐξιλεώσασθαι τὰ ὀφθέντα βουλομένης, τῶν νεωκόρων διεκώλνέ τις καὶ ἀπέπεμπε, κατηφείας τὰ περὶ τὸ ἱερὸν ἐμπεπλησθαι φάσκων· τὸν γὰρ δὴ προφήτην τὸν Καλάσιριν μακροῖς χρόνοις εἰς τὴν οἰκείαν ἐπανήκοντα ἐστιαθῆναι μὲν λαμπρῶς ἅμα τοῖς φιλτάτοις κατὰ τὴν ἐσπέραν, καὶ πρὸς πᾶσαν ἄνεσιν καὶ ψυχαγωγίαν<sup>4</sup> ἑαυτὸν ἐκδοῦναι, μετὰ δὲ τὴν εὐωχίαν σπείσαι τε καὶ πολλὰ ἐπεύξασθαι τῇ θεῷ, καὶ τοῖς παισὶν εἰπόντα ὥς ἄχρι τοῦ παρόντος ὄψονται τὸν πατέρα, καὶ πολλὰ ἐπισκήψαντα τῶν σὺν αὐτῷ νέων Ἑλλήνων ἀφιγμένων ὥς

<sup>1</sup> guilty; (+gen) offending against

<sup>2</sup> room

<sup>3</sup> victim, sacrifice

<sup>4</sup> evocation; pastime, persuasion

much gratitude, and many thanks for their ready assistance. He promised by the next full moon to send them a hundred oxen, a thousand sheep, and ten drachmas each; and then, placing his neck within the embrace of the old man, he supported on one side the tottering steps of his weary father, whom fatigue, surprise, and joy had well nigh exhausted. Petosiris on his side did the same: and thus they led him, with lighted torches, and the applause and congratulations of the surrounding multitude, to the temple of Isis; pipes and sacred flutes attending the procession, and stimulating the spirits of the young to activity in the holy dance. Neither was Arsace herself absent from the ceremony, for with guards, attendants, and much pomp, she proceeded to the temple of Isis, where she offered gold and precious stones, under pretence of setting an example to the city, but having eyes for Theagenes alone, and gazing upon him with more eagerness than did all the others; yet the pleasure she received was not unmingled. Theagenes held Chariclea by the hand, and for her he removed the surrounding crowd, and the keen stings of jealousy sunk deep into the breast of Arsace.

But Calasiris, when he arrived at the innermost part of the temple, threw himself on his face, and continued so long prostrate and motionless at the feet of the sacred image, that he was near expiring under emotion. The bystanders gently raised and set him on his feet; and when with difficulty, and by degrees, he came to himself, he poured out a libation to the goddess, and, in the midst of vows and prayers, took the sacred diadem of the priesthood from his own head, and placed it on that of his son Thyamis; saying to the spectators

“That he felt himself old, and saw his end approaching—that his eldest son was his lawful successor in the office—and that he possessed the needful vigour, both of mind and body, for exercising the functions of it.”

### 7.9

The multitude testified, by their acclamations, their approbation of what he said; and he retired with his sons, and Theagenes, to those apartments of the temple which are set apart for the high-priest. The crowd separated to their several habitations; and Arsace at length departed, unwillingly, and often turning back, under pretence of greater respect to the goddess; at last, however she did depart, casting back her eyes as long as possible upon Theagenes.

As soon as she arrived at her palace, she hurried to her chamber, and, throwing herself upon the bed, in the habit she had on, lay there a long time speechless. She was a woman ever inclined to sensual passion; and was now inflamed above measure by the beauties and grace of Theagenes, which excelled any she had ever beheld. She continued restless and agitated all night, turning from one side to the other, fetching deep and frequent sighs; now

rising up, and again falling back on her couch; now tearing off her clothes, and then again throwing herself upon her bed; calling in her maids without cause, and dismissing them without orders. In short, her unrestrained love would certainly have driven her into frenzy, had not an old crone, Cybele by name, her bedchamber woman, well acquainted with her secrets, and who had ministered to her amours, hurried into the chamber.

Nothing had escaped her notice, and she now came to add fuel to the flame; thus addressing her:

“What ails you, my dear mistress? What new passion tortures you? Whose countenance has raised such a flame in my nursling’s soul? Is there any one foolish or insolent enough to overlook or condemn advances from you? Can any mortal see your charms unmoved, and not esteem your favours as a most supreme felicity? Conceal nothing from me, my sweet child. He must be made of adamant, indeed, whom my arts cannot soften. Only tell me your wishes, and I will answer for the success of them. You have more than once made trial of my skill and fidelity.”

#### 7.10

With these and such like insinuating persuasions, and falling at the feet of Arsace, she entreated her to disclose the cause of her sufferings and agitations. The princess at last, composing herself a little, said — “Good nurse! I have received a deeper wound than I have ever yet felt; and though I have frequently, on similar occasions, successfully experienced your abilities, I doubt whether they can avail me now. The war which threatened our walls yesterday, has ended without bloodshed, and has settled into peace; but it has been the cause of raising a more cruel war within my bosom, and of inflicting a deep wound, not on any part of my body, but on my very soul, by offering to my view, in a luckless hour, that foreign youth who ran near Thyamis during the single combat. You must know whom I mean, for his beauty shone so transcendently among them all, as to be conspicuous to the rudest and most insensible to love, much more to one of your matured experience. Wherefore my dearest nurse, now that you know my wound, employ all your skill to heal it; call up every art, work with every spell and will which years have taught you, if you would have your mistress survive; for it is in vain for me to think of living, if I do not enjoy this young man.”

“I believe I know the youth of whom you speak,” replied the old woman; “his chest and shoulders were broad; his neck, straight and noble; his stature, raised above his fellows; and he outshone, in short, every one around him: — his eyes sparkling with animation, yet their fire tempered with sweetness; his beautiful locks clustered on his shoulders; and the first down of youth

appeared upon his cheek. An outlandish wench, not without beauty, but of uncommon impudence, ran suddenly up to him, embraced him, and hung upon his neck. — Is not this the man you mean?”

“It is indeed,” replied Arsace; “I well remember the last circumstance you mention; and that strolling hussy, whose home-spun made-up charms have nothing more in them than common, but are, alas! much more fortunate than mine, since they have obtained for her such a lover.”

The old woman smiled at this, and said,

“Be of good cheer, my child; the stranger just now, perhaps, thinks his present mistress handsome; but if I can make him possessor of your beauties he will find himself to have exchanged brass for gold, and will look with disdain upon that conceited and saucy strumpet.”

“Only do this, my dearest Cybele, and you will cure, at once, two dreadful distempers—love and jealousy; you will free me from one, and satisfy the other.”

“Be it my care,” replied the nurse, “to bring this about; do you, in the meantime, compose yourself; take a little rest; do not despair before the trial, but cherish soothing hope.”

#### 7.11

Having said this, she took up the lamp, and, shutting the door of the chamber, went away.

Soon after sunrise, taking one of the eunuchs of the palace with her, and ordering a maid to follow her with cakes and other requisites for sacrifice, she hastened to the temple of Isis. Upon arriving at the entrance, she said—she came to offer a sacrifice for her mistress Arsace, who had been disturbed by portentous dreams, and wished to propitiate the goddess. One of the vergers opposed, and sent her away, telling her—that the temple was overwhelmed with sorrow—that Calasiris, returned from his long exile, had feasted with his friend the evening before, unbending his mind with unusual cheerfulness and mirth;—after the entertainment he made a libation, and poured out many prayers to the goddess—he told his sons that they would not see him much longer—and earnestly recommended to their protection the young



*vocabulary*

ἀδελφή sister  
 ἀθρόος grouped  
 ἀκοή hearing ~acoustic  
 ἀλίσκομαι be captured ~helix  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀναπαύω cause to cease; (mp) rest  
 ~pause  
 ἀναπνέω catch one's breath ~apnea  
 ἀοιδή song  
 ἄπειρος untested; infinite  
 ἀπείρων boundless  
 ἀπόρρητος forbidden, secret  
 ἀποσυλάω (ὑ) despoil, rob  
 ἀπρεπής unseemly  
 ἄρτιος suitable  
 αὐλή courtyard  
 βλέμμα -τος (n, 3) look, glance  
 βούλημα -τος (n, 3) purpose,  
 intention  
 γνωρίζω make known, discover  
 γοῦν at least then  
 δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δακρύω weep  
 δεῦρο here, come here!  
 δηλέομαι hurt, spoil, steal ~delenda  
 διάδοχος being successor  
 διάθεσις -εως (f) artistic  
 composition; bodily condition  
 διαταράσσω confuse  
 διαχέω scatter; block, confound  
 ἐγχώριος local, native  
 εἰκός likely  
 Ἑλλην Greek  
 ἐμπίμπλημι fill with  
 ἐμπόδιος getting in the way  
 ἔμφασις reflected; significance  
 ἐνείμι be in ~ion  
 ἐνθυμέομαι (ὑ) take to heart  
 ἐννοέω consider

ἔννομος lawful; upright, just  
 ἐνταῦθα there, here  
 ἐντεῦθεν thence  
 ἐντευξίς -εως (f) running into;  
 intercourse, manners, sex; petition  
 ἐξαγγέλλω bring news out ~angel  
 ἐξορμάω veer off course ~hormone  
 ἐπίκουρος ally; mercenary ~cereal  
 ἐπισυνάπτω attach  
 ἐρῆμος empty  
 εὐεργεσία good deed, public service  
 ~ergonomics  
 εὐεργετέω be a benefactor  
 εὐτρεπίζω to ready  
 ἦθος ἥθος (n, 3) habit; (pl) habitat,  
 home area ~ethos  
 θαρσέω be of good heart  
 θέμις -τος (f) custom, law  
 θεοφιλής beloved by the gods;  
 loving God  
 θεραπεία -ας service, tending  
 θύω (ὑ) rush; sacrifice ~θύω  
 ἱεράομαι be a priest  
 ἱερωσύνη priesthood, ceremonies  
 κατήκω come down, (a day) to fall,  
 arrive; be proper  
 καθικετεύω entreat earnestly  
 καλάσιρις (ἰ) long, fringed  
 Egyptian robe  
 καταγωγή landing, stop  
 καταγώγιον inn; shipping cost  
 καταγώγιος returned; epithet of  
 Dionysus  
 κατάδηλος manifest, visible  
 κατακλίνω (ι) lay down ~incline  
 καταμαντεύομαι foretell against,  
 about  
 καταφυγή refuge, escape  
 κατήφεια a cause of disgrace  
 κατηφέω be dejected  
 κατηφής disgraced  
 κρείσσων more powerful; better

λαμπρός brilliant ~lamp  
 ληιστός lootable ~lucre  
 ληστής -οῦ (m, 1) bandit  
 λυπέω (ῥ) annoy, distress  
 μέγεθος -ους (n, 3) tall, big (person)  
 ~megaton  
 μόλις with difficulty, barely  
 νεωκόρος temple warden, patron  
 νεώς νῶ (m, 2) temple, shrine  
 ξενία hospitality ~xenophobe  
 ξένιος of hospitality ~xenophobe  
 ὀδύρομαι (ῥ) lament ~anodyne  
 οἴκοι at home ~economics  
 οὐκοῦν not so?; and so  
 οὔς οὔατος (n) ear  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 παννύχιος all-night ~nocturnal  
 παντάπασιν altogether; yes, certainly  
 παρακαθίζω set beside  
 παρακελεύομαι recommend, encourage  
 παρατηρέω watch closely; observe religiously  
 παρεγγυάω entrust; pass an order  
 πάτριος of the father(s), ancestral  
 πείρα an attempt  
 πείρω pierce, run through ~pierce  
 περισώζω save alive  
 Περσίς Persian (language)  
 πλανάω lead astray; (mp) wander  
 ~plankton  
 πλησίος near, neighboring  
 πόθεν from where?  
 πόρος way, bridge ~fare  
 πόρω aor. give, pf. be fated  
 πρεσβύτες -ου (ῥ, m, 1) old person

προνοέω foresee, think of ~paranoia  
 πρόξενος public/foreign agent, patron  
 προπύλαιος before the gates, gateway  
 προσαπόλλυμι (ῥ) destroy, lose as well  
 προσβλέπω look at  
 προσδοκάω expect  
 προσκύπτω lean over to  
 πρόσταγμα -τος (n, 3) ordinance, command  
 προστρέχω run to, join, attack  
 προτεραῖος previous to  
 προτρέπω prompt, urge, compel; (mp) go, flee to ~trophy  
 προφητικός oracular  
 σύνειμι be with; have sex ~ion  
 συνεχής (ῥ) continuously  
 συνοικέω live together  
 συνόμιλος (ῖ) roommate, associate  
 συντυχία event, accident  
 τεκμαίρομαι conclude, declare from evidence  
 τελευτάω bring about, finish  
 ~apostle  
 τύχη fortune, act of a god  
 ὑμέτερος (ῥ) yours  
 ὑπερβολή mountain pass; passing over; respite; excess  
 ὑπερήδομαι rejoice greatly  
 ὑπέρογκος excessively bulky, swollen; excessive  
 ὑποδοχή reception, admission  
 ὑποτοπέω suspect  
 φιλόανθρωπος humane, benevolent  
 χαρά joy

ἐνὶ μάλιστα προνοεῖν, καὶ ἐν οἷς ἂν βουλομένοις αὐτοῖς γίνηται τὰ δυνατὰ συμπράττειν, κατακλίναντά τε αὐτόν, καὶ εἴτε διὰ τὸ τῆς χαρᾶς μέγεθος, τῶν πνευματικῶν πόρων εἰς ὑπερβολὴν ἀνεθέντων καὶ χαλασθέντων,<sup>1</sup> οἷα δὴ γηραιοῦ τοῦ σώματος ἀθρόον διαφορηθέντος, εἴτε καὶ θεῶν αἰτήσαντι τοῦτο παρασχομένων, εἰς ἀλεκτρυνόνων<sup>2</sup> ὥδᾶς τετελευτηκότα γνωσθῆναι, τῶν παιδῶν, ἐξ ὧν προύλεγεν ὁ πρεσβύτης, παννύχιον παρατηρούντων. «καὶ νῦν,» ἔφη, «διεπεμφάμεθα τοὺς μετακαλέσοντας τὸ λοιπὸν τῶν κατὰ τὴν πόλιν προφητικῶν τε καὶ ἱερατικῶν γένος, ὡς ἂν τὰ νομιζόμενα ἐπ' αὐτῷ τῆς κηδείας κατὰ τὸν ἀτρίον νόμον τελοῖεν. ἀποχωρητέον οὖν ὑμῖν· οὐ γὰρ θέμις μὴ ὅ τι γε θύειν, ἀλλ' οὐδὲ ἐπιβαίνειν τοῦ νεῶ πλην τοῖς ἱερωμένοις, ἐπτα τούτων ὄλων τῶν ἐχομένων ἡμερῶν.»

«Πῶς οὖν οἱ ξένοι διάξουσιν; ἔφασκεν ἡ Κυβέλη. καὶ ὅς, «καταγώγιον αὐτοῖς εὐτρεπισθῆναι πλησίον καὶ ἔξω που περὶ τὸν νεῶν ὁ νέος προφήτης ὁ Θύαμις ἐπέστειλε· καὶ ὡς ὀρᾶς, αὐτοί γε οὗτοι προσίασι, τῷ νόμῳ πειθόμενοι καὶ ἐξοικίζοντες ἑαυτοὺς τῶν ἱερῶν τὸ παρόν.» ἡ δὴ Κυβέλη τὴν ξυντυχίαν ἄρπαγμα καὶ ὥσπερ ἄγρας<sup>3</sup> ἀρχὴν ποιησαμένη, «οὐκοῦν,» ἔφη, «ὦ νεωκόρων θεοφιλέστατε, καιρὸς τοὺς τε ξένους καὶ ἡμᾶς ἅμα εὖ ποιεῖν, μᾶλλον δὲ Ἀρσάκην μεγάλου βασιλέως ἀδελφὴν· οἶσθα γὰρ ὡς φιλέλλην τέ ἐστι καὶ δεξιὸν τι χρῆμα περὶ ξένων ὑποδοχήν. λέγε οὖν πρὸς τοὺς νέους ὡς κατὰ πρόσταγμα τοῦ Θυάμιδος ἐν ἡμετέρου τὸ καταγώγιον αὐτοῖς ἡντρέπισται.» ἐποίησεν οὕτως ὁ νεωκόρος, οὐδὲν τῶν βυσσοδομευομένων<sup>4</sup> ὑπὸ τῆς Κυβέλης ὑποτοπήσας, ἀλλ' εὐεργετήσκειν τε οἰόμενος τοὺς ξένους, εἰ πρόξενος αὐτοῖς αὐλῆς σατραπικῆς γένοιτο, καὶ ἅμα τοῖς αἰτουσὶ τὴν χάριν, ἀβλαβῇ καὶ ταῦτα οὖσαν καὶ ἀζήμιον,<sup>5</sup> καθικετεύσειν. κατηφέις δὲ καὶ δεδακρυμένους πλησιάσαντας τοὺς περὶ τὸν Θεαγένην ἰδὼν ὁ νεωκόρος, οὐκ ἔννομα μέν,» ἔφη, «οὐδὲ συγκεχωρημένα ἐκ τῶν πατρίων διαπράττεσθε, καὶ ταῦτα προαπηγορευμένον ὑμῖν, ὀδυρόμενοι καὶ θρηνοῦντες ἄνδρα προφήτην, ὃν χαίροντας καὶ

<sup>1</sup> let fall; become slack    <sup>2</sup> chicken    <sup>3</sup> hunting, prey    <sup>4</sup> plan secretly

<sup>5</sup> not paying, not punished

εὐφημοῦντας<sup>1</sup> ἐκπέμπειν, ὡς τῆς βελτίονος μετεληχότα λήξεως καὶ πρὸς τῶν κρειττόνων κεκληρωμένον, ὁ θεῖος καὶ ἱερὸς παρεγγυᾷ λόγος. πλὴν ἀλλὰ συγγνωστὰ μὲν ὑμῖν, πατέρα, ὥς φατε, καὶ κηδεμόνα<sup>2</sup> καὶ ἐλπίδα τὴν μόνην ἀποβεβληκόσιν, οὐ μὴν ἀθυμητέα<sup>3</sup> παντάπασιν. ὁ γὰρ Θύαμις οὐ τῆς ἱερωσύνης μόνον τῆς ἐκείνου ἔοικεν εἶναι διάδοχος, ἀλλὰ καὶ τῆς περὶ ὑμᾶς διαθέσεως. τὰ γοῦν πρῶτα προνοηθῆναι ὑμῶν ἐπέστειλε, καὶ καταγωγίον ὑμῖν ἡντρέπισται λαμπρόν, καὶ οἶον εὔξαιτ' ἄν τις καὶ τῶν εὐδαιμόνων καὶ ἐγχωρίων, μὴ τοί γε δὴ ξένων καὶ εὐτελέστερον<sup>4</sup> τὰ νῦν πράττειν δοκούντων. ἔπειθε δὴ κοινὴν ὑμῶν μητέρα τήνδε νομίσαντες,» δειξας τὴν Κυβέλην, «καὶ ξεναγούση πείθεσθε.»

## 7.12

Ταῦτα ἐκείνος μὲν ἔλεγεν, ἐποίουν δὲ οἱ περὶ τὸν Θεαγένην, τὸ μὲν τι πρὸς τῶν παρ' ἐλπίδα προσπεπτωκότων βεβυθισμένοι τὴν διάνοιαν, τὸ δὲ ἀγαπῶντες ὅπουδὴ τὸ παρὸν καταγωγῆς τε καὶ καταφυγῆς τυχεῖν, φυλαξάμενοι ἄν, ὡς τὸ εἶκος, εἰ τὸ τραγικὸν τῆς οἰκήσεως καὶ ὑπέρογκον καὶ πρὸς κακοῦ γενησόμενον αὐτοῖς ὑπεῖδοντο. νυνὶ δὲ ἢ τὰ κατ' αὐτοὺς ἀθλοθετοῦσα τύχη, πρὸς ὀλίγον ὥρων μέρος ἀναπαύσασα καὶ εἰς χαρὰν ἐφήμερον ἀνείσα, παραχρήμα τὰ λυποῦντα ἐπισυνῆπτε, καὶ δεσμώτας<sup>5</sup> ὥσπερ αὐθαιρέτους<sup>6</sup> τῇ πολεμῇ προσήγε, δι' ὀνόματος φιλανθρώπου ξενίας νέους καὶ ξένους καὶ ἀπείρους τοῦ μέλλοντος αἰχμαλωτίζουσα. οὕτως ἄρα ὁ πλανήτης βίος οἶον τυφλότητα τὴν ἄγνοιαν ἐπιβάλλει τοῖς ξενιτεύουσιν. οὗτοι γοῦν ἐπειδὴ τάχιστα παρήλθον εἰς τὰ σατραπεία, προφυλαίους τε ἐντυχόντες ὑπερόγκοις καὶ πλέον ἢ κατὰ ἰδιωτικὴν<sup>7</sup> οἰκισιν ἐξηγμένους, φαντασίας τε δορυφόρων καὶ κόμπου τῆς ἄλλης θεραπείας ἐμπεπλησμένοις, ἐθαύμαζον μὲν καὶ διεταράττοντο, τῆς παρούσης κατ' αὐτοὺς τύχης τὴν οἰκισιν ὑπερέχουσαν ὀρώντες, εἴποντο δ' οὖν τῇ Κυβέλῃ πολλὰ προτρεπομένη καὶ θαρσεῖν παρακελευομένη, καὶ τεκνία συνεχῶς καὶ φιλότατους ἀνακαλοῦση,

<sup>1</sup> speak propitiously    <sup>2</sup> mourner    <sup>3</sup> be disheartened    <sup>4</sup> of little worth    <sup>5</sup> prisoner    <sup>6</sup> self-selected, self-incurred    <sup>7</sup> private, amateurish

καὶ ὡς εὖθυμα χρή προσδοκᾶν τὰ διαδεξόμενα παρεγγνώση. καὶ τέλος, ἐπειδὴπερ αὐτοὺς εἰς τὸ δωμάτιον οὐ κατήγετο ἢ πρεσβύτες, ἀνακεχωρηκός πως καὶ ἰδιάζον, ἐγκατέστησε, μεταστησαμένη τοὺς παρόντας καὶ μόνη παρακαθισαμένη,» ὦ τέκνα,» ἔλεγε, «τῆς μὲν κατειληφείας ὑμᾶς κατηφείας τὸ παρὸν τὴν αἰτίαν ἔγνω, καὶ ὡς ὁ προφήτης ὑμᾶς ὁ Καλάσιρις τελευτήσας λελύπηκεν, ἐν πατρὸς ὑμῶν χώρα γεγονώς· δίκαια δ' ἂν ποιοῖτε καὶ οἳ τινες ἢ πόθεν ἐστὲ λέγοντες. ὅτι μὲν γὰρ Ἕλληνες, καὶ τοῦτο ἔγνω· καὶ ὅτι τῶν εἰς γεγονότων, ἀρεστὶ τοῖς ὀρωμένοις τεκμαίρεσθαι· βλέμμα γὰρ οὕτω λαμπρὸν καὶ εὐσχήμων ὄψις ἅμα καὶ ἐπέρastos εὐγενείας ἔμφασιν παρίστησιν. ἀλλὰ τῆς ποίας Ἑλλάδος ἢ πόλεως τίνος, καὶ τίνες ὄντες, καὶ ὅπως δεῦρο πλανηθέντες ἀφίκεσθε, βουλομένη μοι μαθεῖν ὑπὲρ συνοίσοντος τοῦ ὑμετέρου κατείπατε, ὡς ἂν καὶ πρὸς δέσποιναν τὴν ἐμὴν Ἀρσάκην, τὴν μεγάλου μὲν βασιλέως ἀδελφὴν, Ὀροονδάτη δὲ τῷ μεγίστῳ σατραπῶν συνοικοῦσαν, φιλέλληνά τε καὶ φίλαβρον καὶ ξένων εὐεργέτιν, ἔχοιμι τὰ καθ' ὑμᾶς ἐξαγγέλλειν ὑπὲρ τοῦ καὶ μετὰ πλείονος ὑμᾶς καὶ τῆς χρεωστομένης τιμῆς ὀφθῆναι. ἐρεῖτε δὲ καὶ πρὸς γυναῖκα οὐ παντάπασιν ἀλλοτρίαν ὑμῖν· εἰμὶ γάρ τοι καὶ αὕτη τὸ γένος Ἑλληνίς, καὶ Λεσβία τὴν πόλιν, ὑπ' αἰχμαλωσίας<sup>1</sup> μὲν ἀχθεῖσα δεῦρο, πρᾶττουσα δὲ τῶν οἴκοι βέλτιον. εἰμὶ γάρ τοι τῇ δεσποίνῃ τὰ πάντα, καὶ μόνον οὐκ ἀναπνεῖ με καὶ ὄρῳ, ἀλλὰ καὶ νοῦς ἐκέκινη καὶ ὦτα καὶ πάντα τυγχάνω, τοὺς καλοὺς αὐτῇ ἀγαθοὺς γνωρίζουσα αἰεὶ καὶ τὸ πιστὸν διὰ πάντων ἀπορρήτων φυλάττουσα.»

Τοῦ δὲ Θεαγένους τὰ εἰρημένα παρὰ τῆς Κυβέλης τοῖς πεπραγμένοις τῇ προτεραίᾳ παρὰ τῆς Ἀρσάκης παράλληλα καθ' ἑαυτὸν ἀντεξετάζοντος, καὶ ὡς ἀπενὲς αὐτῷ καὶ ἰταμὸν συνεχές τε καὶ τῶν ἀπρεπεστερῶν δηλωτικὸν προσέβλεπεν ἐννοοῦντος, καὶ ἀγαθὸν οὐδὲν ἐπὶ τοῖς μέλλουσι καταμαντευομένου, μέλλοντός τε ἥδη τι λέγειν πρὸς τὴν πρεσβύτην, ἡρέμα προσκύψασα πρὸς τὸ οὐς ἢ Χαρίκλεια, «τῆς ἀδελφῆς,» ἔφη, «μέμνησο ἐφ' οἷς ἂν λέγῃς.»

<sup>1</sup> captivity; body of captives

## 7.13

Συνεῖς οὖν τὸ δηλούμενον, «ὦ μήτερ,» ἔφη, «τὸ μὲν Ἑλλήνας εἶναι καὶ αὐτὴ που μαθοῦσα τυγχάνεις, ἀδελφοὶ δὲ ὄντες πατέρων ὑπὸ λησταῖς ἀλόντων ἐπὶ ζήτησιν<sup>1</sup> ἐξορμήσαντες χαλεπωτέραις ἐκείνων τύχαις κεκρήμεθα, ὠμοτέροις<sup>2</sup> ἀνδράσι περιπεσόντες, καὶ πάντων μὲν τῶν ὄντων (πολλὰ δὲ ἦν) ἀποσυληθέντες, μόλις δὲ αὐτοὶ περισωθέντες. καὶ κατὰ τι δεξιὸν βούλημα δαίμονος τῇ πρὸς τὸν ἥρωα Καλάσιριν συντυχία χρησάμενοι, ἀφιγμένοι τε ἐνταῦθα ὡς τὸ λοιπὸν τοῦ χρόνου μετ' αὐτοῦ βιωσόμενοι, νῦν, ὡς ὀρᾷς, πάντων ἔρημοι καὶ μόνοι περιλελείμμεθα, τὸν δοκοῦντα καὶ ὄντα πατέρα μετὰ τῶν ἄλλων προσαπολωλεκότες. τὰ μὲν δὴ καθ' ἡμᾶς ταῦτα· σοὶ δὲ πλείστη μὲν χάρις καὶ τῆς νῦν δεξιώσεως καὶ ξεναγίας, χαρίσαιο δ' ἂν πλεόν, εἰ καθ' ἑαυτοὺς ἡμῖν διάγειν τε καὶ λανθάνειν παράσχοις, τὴν εὐεργεσίαν ἣν ἀρτίως ἔφασκες καὶ τὸ γνωρίζειν ἡμᾶς πρὸς Ἀρσάκην ὑπερθεμένη, μηδὲ ἐπεισάγοις οὕτω λαμπρᾷ καὶ εὐδαίμονι τύχῃ ξένον καὶ ἀλήτην<sup>3</sup> καὶ στυγνάζοντα βίον· τὰς γὰρ δὴ γνώσεις καὶ τὰς ἐντεύξεις ἐκ τῶν ὁμοίων, ὡς οἶσθα, γίνεσθαι καλόν.»

## 7.14

Οὐκ ἐκαρτέρησεν ἡ Κυβέλη τούτων εἰρημένων, ἀλλὰ καὶ τῇ διαχύσει τοῦ προσώπου κατάδηλος ἐγεγόνει σφόδρα ὑπερησθεῖσα εἰς τὴν ἀκοὴν τῶν ἀδελφῶν, ἐνθυμουμένη μηδὲν κώλυμα μηδὲ ἐμπόδιον ἔξειν πρὸς τὰ ἐρωτικά τῆς Ἀρσάκης τὴν Χαρίκλειαν. καὶ «ὦ κάλλιστε νεανίων» ἔφη, «οὐκ ἂν εἴποις ταῦτα περὶ Ἀρσάκης, ἐπειδὴν εἰς πείραν ἔλθοις τῆς γυναικός. κοινόν τι χρήμᾳ ἐστι πρὸς πᾶσαν τύχην, καὶ πλεόν ἐπίκουρος γίνεται τοῖς παρ' ἀξίαν ἔλαττόν τι πράττουσι. καὶ Περσὶς οὔσα τὸ γένος σφόδρα ἐλληνίζει τὴν γνώμην, χαίρουσα καὶ προστρέχουσα τοῖς ἐντεύθεν, ἡθὸς τε καὶ ὁμιλίαν τὴν Ἑλληνικὴν εἰς ὑπερβολὴν ἡγάπηκε. θαρσεῖτε οὖν, ὡς σὺ μὲν ὅσα εἰς ἄνδρας καθήκει πράξων καὶ τιμηθησόμενος, ἀδελφὴ δὲ ἡ σὴ συμπαίστρια τε καὶ συνόμιλος ἐσομένη. ἀλλὰ τίνα ὑμῶν

<sup>1</sup> search, inquiry    <sup>2</sup> raw    <sup>3</sup> wanderer, tramp

Greeks who came with him; begging them to have the tenderest care of, and assist them in everything; — he then retired to rest; and whether excess of joy had relaxed his nerves and exhausted his spirits more than his old and worn-out frame could bear, or whether he had asked, and obtained, this favour of the gods, towards cock-crowing he was found to have expired, by his sons, who, alarmed at his presages, had watched over him all night. “And now,” continued he, “we have sent into the city, to assemble together the rest of the priestly caste, that we may celebrate his funeral rites according to the custom of our country. You must therefore retire; for it is not lawful for any one, except the priests, to enter the temple, much less to sacrifice, for at least seven days.”

“What then will become of the Grecian strangers during this interval?” said Cybele.

“Thyamis,” he replied, “our new high-priest, has ordered apartments to be fitted up for them, beyond its precincts; and they are even now complying with our custom, by quitting the temple, and during this melancholy space of time, will lodge without.”

The old woman, thinking this an admirable occasion to spread her nets and prepare her snares, said, “Good verger, now is the time to be of service to the strangers, and to oblige Arsace, sister of the Great King. You know how fond she is of Greeks, and how ready to show hospitality to foreigners; let these young people know, that with the knowledge, and by the consent of Thyamis, apartments are prepared for them in our palace.”

The verger, suspecting nothing of Cybele’s designs, imagined that he was doing a very good office for the strangers if he could get them received into the Viceroy’s palace; that he should also oblige those who asked this of him, and hurt nobody. He sought therefore Theagenes and Chariclea. He found them drowned in tears, and overwhelmed with sorrow. “You do not act,” said he, “conformably to the principles of your country or religion in lamenting so deeply the departure of a holy man, who, besides, foretold it to you, and forbade you to grieve at it. Reason and the divine word should rather encourage you to attend him, mentally, with rejoicing and congratulation as resting from his labours, and having exchanged this troublesome state for a better. On your own account, however, I can excuse your giving way, at first, to grief, having lost your father, your protector, and chief support; but you must not despair; Thyamis succeeds not only to his father’s dignity, but to his affections towards you. He has manifested the greatest regard for you. His first thoughts have been for your accommodation. He has been able to procure a retreat for you, so splendid, as not only foreigners in low estate like you, but the greatest of the inhabitants, would envy. Follow then this

woman,” pointing to Cybele

“Consider her as your mother, and accept the hospitality to which she will introduce you.”

#### 7.12

Theagenes and Chariclea did as they were directed. Grief had so overwhelmed their faculties, that they hardly knew what they were about; and in their present forlorn state were willing to fly to any refuge. But could they have foreseen the calamities which awaited them in the house they were about to enter, they would have shrunk back. Fortune, whose sport they were, seemed now to promise them a short space for rest, and a prospect of joy, only to plunge them deeper in misfortunes. They went voluntary prisoners; and young, strangers, and unsuspecting, deceived by the fair show of hospitality, they delivered themselves up to their enemy. Thus subject is a wandering life to the cloud of error, and thus easily is the unhappy traveller deluded and imposed upon.

The lovers, when they arrived at the viceregal palace, and saw its magnificent vestibules (far more splendid than any private house), the guards, and array of attendants and courtiers, were surprised and disturbed, observing the habitation to be very much beyond what was suitable to the present condition of their fortunes. However, they followed Cybele, who exhorted and encouraged them—called them her friends and children, and bid them form the most pleasing expectations for their future. At length, when she had brought them to her own apartment, which was remote and private, she caused them to sit down, and thus addressed them:

“My children, I am acquainted with the cause of your present sorrow; and that you lament, with great reason, the death of the high priest, Calasiris, who was in the place of a father to you; but it is proper for you now to tell me who you are, and from whence you come. So far I know, that you are Greeks; and, as I judge from your appearance, of a good family; for a countenance so ingenuous, so graceful and engaging an air, bespeak a noble race. But from what country and city of Greece you come, and by what chance you have wandered hither, I wish to know; and it will be for your interest to acquaint me, that I may inform my mistress Arsace, the sister of the Great King, and wife of the most powerful of the viceroys, Oroondates. She is hospitable, refined, and a lover of the Greeks. When she has had some previous information about you, you will appear before her with less embarrassment, and more honour. And whatever you disclose, will not be to an entire stranger, for I also am a Greek by nation. I am a native of Lesbos. I was brought here a captive; but I find my life in captivity pleasanter than

any I could have hoped to pass at home, for I enjoy the entire confidence of my mistress; she sees only with my eyes, and hears with my ears; but I make use of the credit I have with her to introduce only worthy and honourable persons to her acquaintance.”

Theagenes, comparing in her mind what Cybele now said, with the behaviour of Arsace the day before; recollecting how intently she had fixed her eyes upon him, and calling to memory her wanton signs and glances, foreboded no good to himself from what was to follow: he prepared, however, to say something in answer to Cybele, when Chariclea whispered in his ear

“Remember that I am your sister in what you are going to say.” He, taking the hint, began — **7.13**

“You know already, Mother! that we are Greeks — this young woman is my sister — our parents were carried off by pirates — we set out in search of them, and ourselves met with worse fortunes, falling into the hands of cruel men, who robbed us of our all, which was considerable, and were, with difficulty, persuaded to spare our lives. Some pitying deity brought us acquainted with the hero Calasiris (now beatified): under his guidance we arrived here, flattering ourselves that we should spend the remainder of our lives under his protection; but now we are as you see, left alone, and desolate; bereft of our own parents, and of him who promised to supply the place of them. This is our present situation. To you we return our best thanks for your good offices and hospitality; and you would greatly enhance the favour by suffering us to live retired, and by ourselves; deferring, for some time at least, the favour you hinted at, that of introducing us to Arsace. Strangers, wanderers, and unfortunate as we are, we are very unfit to appear in her splendid court. Acquaintance and intercourse are best suited for those who are of equal rank.”

#### **7.14**

Cybele could hardly restrain herself at this intelligence. She betrayed, by her countenance, evident marks of the joy she felt at hearing that Chariclea was the sister of Theagenes, concluding that she would now be no obstacle to the amorous designs of her mistress.

“Fair youth,” said she, “you will have different sentiments of Arsace when you are acquainted with her. She condescends, and accommodates herself to every kind of fortune. She has a particular pleasure in comforting and assisting those who have met with unworthy treatment. Though she is by birth a Persian, in disposition she is a Greek. She delights in the company and conversation of those who, like yourselves, are lately come from Greece. She greatly affects both the Grecian ways and manners: be of good cheer then;

you will not fail to receive every attention and honour which a man

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἄδεια not being punished  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἀμφίβολος encompassing;  
 surrounded; ambiguous  
 ἀναβοάω shout out  
 ἀναγνωρισμός recognition  
 ἀνακινέω (ι) swing back and forth;  
 stir, awaken  
 ἀνακομίζω take back/away  
 ἀναπαύω cause to cease; (mp) rest  
 ~pause  
 ἀνοίγνυμι (ῶ) open  
 ἀποκληρόω choose, assign by lot  
 ἀπορρίπτω cast away  
 ἀποστερέω despoil, defraud  
 ἀποτρέχω run away  
 ἄρτι at the same time  
 ἄρτιος suitable  
 ἅτε as if; since  
 αὐτόματος self-willed, accidental  
 ~after  
 βλέμμα -τος (n, 3) look, glance  
 βούλημα -τος (n, 3) purpose,  
 intention  
 γλυκύς sweet, pleasant ~glycerine  
 γνωρίζω make known, discover  
 γοῦν at least then  
 δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δακρύω weep  
 διαγγέλλω send news, proclaim  
 διακύπτω stoop to go/look in/out  
 διανοέω have in mind  
 διαπορέω me/be in trouble  
 δυστύχημα -τος (n, 3) piece of bad  
 luck  
 εἰκάζω liken; conjecture

εἶκω yield; seem likely, (pf+dat)  
 seem like, (pf) be fit/worthy of/to  
 ~victor  
 εἰσοικίζω settle  
 εἰστρέχω run in  
 ἐμαυτοῦ myself  
 ἐνδω in the house of; within  
 ἐννοέω consider  
 ἔξειμι go forth; is possible ~ion  
 ἐξῆς in turn  
 ἐξίημι send forth, allow forth ~jet  
 ἐπείγω weigh upon, drive; (mid)  
 hurry  
 ἐπικλείω praise; secure ~Euclid  
 ἐπινεύω nod  
 ἐπινέω allot  
 ἐπιστέλλω send to, order  
 ἐπιστένω groan under  
 ἐπιτραγωδέω make a drama of,  
 exaggerate  
 εὐδαιμονίζω consider happy  
 εὐεργεσία good deed, public service  
 ~ergonomics  
 εὐνοια good will, gift  
 εὐτυχία good luck, success  
 ἡλικία time of life, contemporaries  
 ἡνίκα when  
 θαῦμα -τος (n, 3) a wonder, feeling  
 of surprise ~theater  
 θέμις -τος (f) custom, law  
 θεραπείη -ας service, tending  
 θρήνος dirge ~threnody  
 θρήνυς footstool, gangway ~throne  
 θρίξ hair ~tresses  
 θυρωρός doorman, porter  
 ἱερωσύνη priesthood, ceremonies  
 ἱκεσία supplication  
 ἵχνος -εος (n, 3) track, trace  
 καλάσιρις (ῦ) long, fringed  
 Egyptian robe  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope

**καταστέλλω** arrange; clothe; repress  
**κατορθόω** erect; accomplish  
**λύπη** distress  
**μείλιχος** pleasing, gentle  
**μηχανή** machine; mechanism, way  
**μνήμη** reminder, memorial  
**μόλις** with difficulty, barely  
**μοχθηρός** wretched; knavish  
**μυρίος** (ὀ) 10,000 ~myriad  
**νεώς** νῶ (m, 2) temple, shrine  
**νόημα** -τος (n, 3) perception, thought, plan ~paranoia  
**ὀδύρομαι** (ὀ) lament ~anodyne  
**ὀπάων** -ονος (ᾱ, m, 3) comrade  
**ὅποῖος** whatever kind  
**ὀπός** fig juice  
**οὐπω** no longer  
**ὄψ** voice  
**πάθος** -ους (n, 3) an experience, passion, condition  
**παντάπασι**ν altogether; yes, certainly  
**πανταχόθεν** from all sides  
**παρατηρέω** watch closely; observe religiously  
**παρεγγυάω** entrust; pass an order  
**πένθος** -εος (n, 3) grief, misfortune ~Nepenthe  
**περισώζω** save alive  
**πόθεν** from where?  
**ποῖος** what kind  
**πολιός** gray ~polio  
**πολυπραγμονέω** be too busy, meddle  
**πότε** when?  
**πρεσβύτες** -ου (ὀ, m, 1) old person  
**προσηγορία** greeting, name  
**πρόσκειμαι** be placed by; be devoted to  
**προτεραίος** previous to

**προφητικός** oracular  
**πρώην** recently  
**σαυτοῦ** yourself  
**σιγάω** (ἱ) be silent  
**σκέπτομαι** look, look at, watch ~skeptical  
**σοφός** skilled, clever, wise  
**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate  
**συνεχής** (ὀ) continuously  
**συνήθης** habitual, intimate  
**σύνοικος** fellow inhabitant  
**σφάλλω** overthrow, balk, stagger  
**σχεδόν** near, approximately at ~ischemia  
**σχῆμα** -τος (n, 3) form, figure  
**τελευτή** conclusion, fulfilment ~apostle  
**τράπεζα** a table ~trapezoid  
**τρυφή** softness, luxury  
**τύχη** fortune, act of a god  
**ὕπερθαυμάζω** be greatly amazed  
**ὕπερογκος** excessively bulky, swollen; excessive  
**ὕπηρετέω** serve  
**ὕπόμνησις** -εως (f) reminding; mention  
**ὕποτέμνω** undercut, intercept  
**ὕποτοπέω** suspect  
**ὕπουργέω** serve, help  
**φάσκω** declare, promise, think ~fame  
**φρόνημα** -τος (n, 3) mind, spirit, attitude; (pl) intentions, ambitions  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics  
**χρηστός** useful; brave, worthy  
**χωρίζω** divide; distinguish, pull down

ὀνόματα χρή προσαγγέλλειν;» ὡς δὲ ὅτι Θεαγένην καὶ Χαρίκλειαν ἤκουσεν, «αὐτοῦ με περιμένειν» εἰποῦσα ὡς τὴν Ἀρσάκην ἀπέτρεχεν, ἐπιστείλασα πρότερον πρὸς τὴν θυρωρόν (ἣν δὲ καὶ αὐτὴ γραῦς), εἴ τις βούλοιο παρεισιέναι, μηδαμῶς<sup>1</sup> ἐπιτρέπειν, ἀλλὰ μὴδ' ἐξίεναι ποι συγχωρεῖν τοῖς νέοις. τῆς δέ «μὴδ' ἂν ὁ παῖς ὁ σὸς Ἀχαιμένης παραγένηται» ἐρωτησάσης· » ἄρτι γὰρ καὶ μετὰ τὴν σὴν εἰς τὸν νεῶν πρόοδον ἐξελήλυθεν ἐναλειψόμενος τῷ ὀφθαλμῷ· οἶσθα γὰρ ὡς φέρει τι μικρὸν ἔτι κακώσεως,»<sup>2</sup>

«Μηδὲ ἐκεῖνος,» ἀπεκρίνατο· «ἀλλ' ἐπικλεισμένη τὰς θύρας, καὶ τὴν κλεῖν αὐτὴ κατέχουσα, φάσκε ἐμὲ κομίζειν.»

Οὕτως ἐγένετο. καὶ οὕτω τοι σχεδὸν τῆς Κυβέλης χωρισθείσης, καιρὸν ἢ μόνωσις τῷ Θεαγένει καὶ τῇ Χαρικλείᾳ θρήνων τε καὶ ὑπομνήσεως τῶν καθ' ἑαυτοὺς ὑπηγόρευεν, ἀπὸ τῶν αὐτῶν τε σχεδὸν τι ῥημάτων καὶ νοημάτων ἀπωλοφύροντο, ἥ μὲν ὦ Θεάγενης» ὁ δὲ «ὦ Χαρίκλεια» συνεχῶς ἐπιστένοντες. καὶ ὁ μὲν, «τίς ἄρα τύχη πάλιν κατέειληφεν ἡμᾶς;» ἡ δέ, «ὅποιοις ποτ' ἄρα συντευξόμεθα πράγμασι; καὶ ἐφ' ἐκάστῳ συνησπάζοντο ἀλλήλους καὶ δακρύσαντες ἀνάπαλιν ἐφίλουν. καὶ τέλος τοῦ Καλασίριδος ὑπομνησθέντες εἰς πένθος τὸ ἐκεῖνου τοὺς θρήνους κατέστρεφον, καὶ πλέον ἢ Χαρίκλεια ἄτε καὶ πλείονι τῷ χρόνῳ μείζονος τῆς ἀπ' αὐτοῦ σπουδῆς τε καὶ εὐνοίας πεπειραμένη. καὶ «ὦ τὸν Καλάσιριν» ἀνεκάλει κωκύουσα.<sup>3</sup> «τὸ γὰρ χρηστὸν ὄνομα καλεῖν ἀπεστέρημαι πατέρα, τοῦ δαίμονος πανταχόθεν μοι τὴν τοῦ πατρὸς προσηγορίαν περικόψαι φιλονεικήσαντος. τὸν μὲν φύσει γεννήσαντα οὐκ ἔγνωκα, τὸν δὲ θέμενον Χαρικλέα, οἶμοι,<sup>4</sup> προδέδωκα· τὸν δὲ διαδεξάμενον καὶ τρέφοντα καὶ περισώζοντα ἀπολώλεκα, καὶ οὐδὲ θρηγῆσαι τὰ νενομισμένα ἔτι κειμένῳ τῷ πτώματι<sup>5</sup> πρὸς τοῦ προφητικοῦ συγκεχώρημαι. ἀλλ' ἰδοὺ σοι, τροφεῦ<sup>6</sup> καὶ σώτερ, προσθήσω δὲ καὶ πάτερ, κἂν ὁ δαίμων μὴ βούληται, ἔνθα γοῦν ἕξεστι καὶ ὡς ἕξεστιν, ἀποσπένδω τῶν ἐμαντῆς δακρύων καὶ ἐπιφέρω χοᾶς<sup>7</sup> ἐκ

<sup>1</sup> no one    <sup>2</sup> mistreatment; suffering    <sup>3</sup> cry out, lament for    <sup>4</sup> woe is me    <sup>5</sup> fall; fallen thing    <sup>6</sup> foster father; rearer    <sup>7</sup> libation

τῶν ἐμαυτῆς πλοκάμων.»<sup>1</sup> καὶ ἅμα ἀπεσπάραττεν ὥς ὅτι πλείστας τῶν ἑαυτῆς τριχῶν. καὶ ὁ μὲν Θεαγένης ἐπέιχεν, ἐπιλαμβανόμενος σὺν ἱκεσίαις τῶν χειρῶν· ἡ δὲ ἐπετραγώδει.» τί γὰρ δεῖ καὶ ζῆν ἔτι, λέγουσα, εἰς ποίαν ἀφορῶντας ἐλπίδα; ὁ χειραγωγὸς τῆς ξένης, ἡ βακτηρία τῆς πλάνης, ὁ ξεναγὸς τῆς ἐπὶ τὴν ἐνεγκοῦσαν, ὁ τῶν φύντων ἀναγνωρισμός, ἡ παραψυχὴ τῶν δυστυχημάτων, ἡ εὐπορία καὶ λύσις τῶν ἀμηχάνων, ἡ πάντων τῶν καθ' ἡμᾶς ἄγκυρα Καλάσιρις ἀπόλωλε, τὴν ἀθλίαν ἡμᾶς ξυνωρίδα πηρούς<sup>2</sup> ὥσπερ τῶν πρακτέων ἐπὶ τῆς ἀλλοδαπῆς<sup>3</sup> καταλιπὼν. πᾶσα μὲν ἡμῖν ὁδοιπορία,<sup>4</sup> πᾶσα δὲ ναυτιλία<sup>5</sup> ὑπ' ἀγνωσίας<sup>6</sup> ὑποτέτμηται. οἷχεται ἡ σεμνή<sup>7</sup> καὶ μείλιχος, ἡ σοφὴ καὶ πολὺ τῷ ὄντι φρήν, τῶν εἰς ἡμᾶς εὐεργεσιῶν οὐδὲ αὐτὴ τέλος ἀραμένη.

## 7.15

Καὶ τοιαῦτα ἔτι καὶ ἕτερα πρὸς τούτοις ἐλεεινῶς<sup>8</sup> ὀδυρομένης, καὶ τοῦ Θεαγένους τὰ μὲν συνεξαίροντος τοῖς παρ' ἑαυτοῦ τὸν θρήνον, τὰ δὲ φειδοὶ τῆς Χαρικλείας καταστέλλοντος, ἐφίσταται ὁ Ἀχαιμένης· καὶ τὰς θύρας τοῖς κλείθροις ἐναπειλημμένης καταλαβὼν,» τί ταῦτα,» τὴν θυρωρὸν ἠρώτα. ὥς δὲ καὶ τῆς αὐτοῦ μητρὸς εἶναι τὸ ἔργον ἔμαθε, προσεστὼς ταῖς θύραις καὶ τὴν αἰτίαν διαπορῶν ᾗσθετο τῆς Χαρικλείας ὀδυρομένης, καὶ διακύψας διὰ τῶν ὀπῶν καθ' ἧς διήνοικτο τῶν κλείθρων ἢ ἄλυσις,<sup>9</sup> εἶδεν τε τὰ γινόμενα, καὶ αὐθις τὴν θυρωρὸν, οἳ τινὲς εἰσιν οἱ ἔνδον, ἠρώτα. ἡ δὲ τὰ μὲν ἄλλα οὐκ ἔχειν εἰδέναι ἔλεγεν, ὅτι δὲ κόρη καὶ νεανίας ξένοι τινές, ὥς ἔχοι εἰκάζειν, ἀρτίως παρὰ τῆς αὐτοῦ μητρὸς ἐσφικισμένοι. ὁ δὲ αὐθις διακύψας ἐπειρᾶτο διακριβοῦν τοὺς ὀρωμένους. τὴν μὲν δὴ Χαρίκλειαν παντάπασιν ἀγνοῶν ὅμως τοῦ κάλλους ὑπερεθαύμαζε, καὶ τίς ἂν ὀφθεῖν καὶ ποία μὴ θρηνοῦσα ἐνενόει, καὶ τὸ θαῦμα λανθάνον εἰς ἐρωτικὸν πάθος αὐτὸν κατέφερε· τὸν δὲ Θεαγένην ἀμυδρῶς τε καὶ ἀμφιβόλως γνωρίζειν ἐφαντάζετο. καὶ προσκειμένου τῇ σκέψει τοῦ Ἀχαιμένου ἐφίσταται ἀναστρέψασα ἡ Κυβέλη, πάντα

<sup>1</sup> lock of hair    <sup>2</sup> maimed, helpless    <sup>3</sup> foreign    <sup>4</sup> walking    <sup>5</sup> sailing  
<sup>6</sup> ignorance    <sup>7</sup> revered, holy    <sup>8</sup> pitiable    <sup>9</sup> chain

μὲν τὰ κατὰ τοὺς νέους ὡς ἐγεγόνει διαγγείλασα, πολλὰ δὲ τῆς εὐτυχίας τὴν Ἀρσάκην μακαρίσασα,<sup>1</sup> ὑφ' ἧς αὐτῇ τοσοῦτον ἐκ ταυτομάτου κατάρθωται, ὃ βουλαῖς μυρίαῖς καὶ μηχαναῖς οὐκ ἄν τις ἥλπισεν, ὡς καὶ σύνοικον ἔχειν τὸν ἐρώμενον, ἐπ' ἀδείας ὀρώντα καὶ ὀρώμενον, καὶ πολλοῖς τοιούτοις τὴν Ἀρσάκην φυσῆσασα,<sup>2</sup> μόλις τε ἐπείγομένην πρὸς τὴν θέαν τοῦ Θεαγέτους ἐπισχοῦσα, καὶ ὡς οὐ βούλοιτο αὐτὴν ὠχρίωσαν καὶ κυλοιδιώσαν πρὸς τῆς ἀγρυπνίας<sup>3</sup> ὀφθῆναι τῷ νεανίᾳ, ἀναπαυσασμένην δὲ τὴν παροῦσαν ἡμέραν καὶ ἀναλαβοῦσαν τὸ σύνηθες κάλλος,

## 7.16

καὶ πολλοῖς τοιούτοις εὐθυμον αὐτὴν καὶ τῶν κατὰ γνώμην εὐέλπιν παρασκεύασασα, ἃ τε προσήκει πράττειν καὶ ὅπως προσφέρεσθαι τοῖς ξένοις παρεγγυήσασα. ἐπεὶ δ' οὖν ἐπέστη,» τί πολυπραγμονεῖς ὦ τέκνον;» ἔλεγεν. ὁ δέ, «τοὺς ἔνδον,» ἔφη, «ξένους οἳ τινὲς εἰσιν ἢ πόθεν. οὐ θέμις ὦ παῖ,» πρὸς αὐτὸν ἡ Κυβέλλη, «ἀλλ' ἐχεμύθει καὶ κατὰ σαυτὸν ἔχε καὶ μηδενὶ φράζε, μηδὲ ἐπιμύγνυσσο τὰ πολλὰ τοῖς ξένοις· οὕτω γὰρ δέδοκται τῇ δεσποίνῃ.»

Ἐκεῖνος μὲν οὖν ἀπῆει ῥᾶστα τῇ μητρὶ πεπεισμένος, σύνηθές τι καὶ ἀφροδίσιον<sup>4</sup> διακόνημα τῇ Ἀρσάκῃ τὸν Θεαγένην ὑποτοπήσας. καὶ ἀπιὼν, «οὐχ οὗτός ἐστι,» πρὸς αὐτὸν ἔλεγεν, «ὄν ἐγὼ πρώην παρὰ Μιτράνου τοῦ φρουράρχου παραλαβὼν ὥστε ἄγειν πρὸς Ὀροονδάτην, ἀναπεμφθησόμενον βασιλεῖ τῷ μεγάλῳ, ὑπὸ Βησσαέων τε καὶ Θυάμιδος ἀφηρέθην, μικροῦ καὶ τὸν περὶ τοῦ ζῆν ὑποστὰς κίνδυνον καὶ μόνος ἐκ τῶν ἀγόντων διαδρᾶναι δυνηθείς; μὴ ἄρα σφάλλουσί με οἱ ὀφθαλμοί; ἀλλὰ ῥᾶον ἔχω μὲν καὶ διαβλέπω σχεδόν τι λοιπὸν συνήθως. καὶ μὴν καὶ τὸν Θύαμιν ἀκῆκοα παρεῖναι τῇ προτεραίᾳ, καὶ διαμονομαχήσαντα πρὸς τὸν ἀδελφὸν ἀνακεκομίσθαι τὴν ἱερωσύνην. οὗτος ἄρα ἐκεῖνος ἐστίν. ἀλλὰ τὸ παρὸν σιγητέον τὸν ἀναγνωρισμόν· ἅμα δὲ παρατηρητέον τίς ποτε ἢ περὶ τοὺς ξένους διάνοια τῆς δεσποίνης.»

<sup>1</sup> congratulate    <sup>2</sup> blow, puff, blow out    <sup>3</sup> sleeplessness    <sup>4</sup> sexual

## 7.17

Ὁ μὲν ταῦτα πρὸς ἑαυτόν, ἡ δὲ Κυβέλη πρὸς τοὺς νέους εἰσδραμοῦσα ἵχνη τῶν θρήνων κατελάμβανε· πρὸς γὰρ τὸν ψόφον<sup>1</sup> τῶν θυρῶν ἀνοιγομένων κατέστελλον μὲν ἑαυτοὺς καὶ πρὸς τὸ σύνηθες σχῆμα καὶ βλέμμα διαπλάττειν διέσπευδον, οὐ μὴν ἔλαθόν γε τὴν πρεσβύτιν, τῶν δακρύων ἔτι τοῖς ὄμμασιν<sup>2</sup> ἐπιπλανωμένων. ἀναβοήσασα οὖν, «ὦ γλυκύτατα τέκνα,» ἔλεγε, «τί ταῦτα ἄωρι<sup>3</sup> θρηνεῖτε, ἡνίκα προσήκει χαίρειν, ἡνίκα εὐδαιμονίζειν ἑαυτοὺς τῆς δεξιᾶς τύχης, Ἀρσάκης τὰ κάλλιστα καὶ τὰ κατ' εὐχὰς<sup>4</sup> ἐφ' ὑμῶν διανοουμένης, καὶ ὀφθῆναι τε ὑμᾶς εἰς τὴν ἐξῆς ἐπινευσάσης, καὶ τὸ παρὸν πᾶσαν δεξιῶσιν καὶ θεραπείαν ὑμῶν ἀποκληρωσάσης; ἀλλ' ἀπορριπτέον μὲν τοὺς ληρώδεις τούτους καὶ μειρακιώδεις τῷ ὄντι θρήνους, ὅραν δὲ καὶ ρυθμίζειν ἑαυτούς, εἵκειν τε καὶ ὑπηρετεῖσθαι τοῖς Ἀρσάκης βουλήμασι.» καὶ ὁ Θεαγένης, «μνήμη,» ἔφη, «ὦ μήτερ, τῆς Καλασίριδος τελευτῆς εἰς λύπην ἡμᾶς ἀνεκίνησε, καὶ τὸ πατρικὸν ἐκείνου περὶ ἡμᾶς βούλημα ἀποβεβληκότας εἰς δάκρυα κατήγαγεν.»

«Υἱοι,» ἔφη, «ταῦτα. Καλάσιρις καὶ πατήρ τις προσποιητός, πρεσβύτης τῇ κοινῇ φύσει καὶ τῷ χρόνῳ τῆς ἡλικίας εἷξας. πάντα σοι πάρεστι δι' ἑνός, προστασία πλοῦτος τρυφή καὶ ἀπόλαυσις τῆς ἐφ' ἡλικίας ἀκμῆς<sup>5</sup>. καὶ ἀπλῶς τύχην σαυτοῦ νόμιζε καὶ προσκύνει τὴν Ἀρσάκην. μόνον ἐμοὶ πείθεσθε, πῶς μὲν αὐτῇ προσιτέον καὶ ὀπτέον ὅταν τοῦτο ἐπιτρέψῃ, πῶς δὲ χρηστέον καὶ ὑπουργητέον ὅταν τι προστάτῃ. τὸ γὰρ φρόνημα, ὡς οἶσθα, μέγα καὶ ὑπέρογκον καὶ βασιλείον, νεότητι<sup>6</sup> καὶ κάλλει προσεξαιρόμενον, καὶ ὑπεροφθῆναι, εἴ τι κελεύει, μὴ ἀνεχόμενον.»

## 7.18

Πρὸς ταῦτα σιγήσαντος τοῦ Θεαγένους, καὶ καθ' ἑαυτὸν ὡς ἀηδῶν τινῶν καὶ μοχθηρῶν ἐστὶ δηλωτικὰ ἐννοοῦντος, ὀλίγον ὕστερον εὐνοῦχοι παρήσαν λείψανα μὲν δῆθεν τῆς σατραπικῆς τραπέζης ἐπὶ

<sup>1</sup> noise    <sup>2</sup> eye    <sup>3</sup> too early    <sup>4</sup> prayer; vow    <sup>5</sup> point, edge, top, culmination    <sup>6</sup> youthl group of youths

can wish for, and your sister will be her companion and favourite. But now tell me your names?" Having heard them, she ran to Arsace, ordering them to wait her return, and giving directions to her portress (an old woman like herself,) not to suffer any one to enter the apartment, nor to permit those who were inside to leave it.

"But," said the other, "what if your son Achaemenes should return; he went out just before your departure to the temple, in order to get some application to his eyes, which are still very troublesome to him?"

"Neither must he enter," replied she; "make fast the doors, and tell him that I am gone away, and have taken the key with me."

The portress did as she was directed; and Cybele was no sooner departed than the unhappy lovers could no longer restrain their bitter thoughts and lamentations. Almost in the same instant he cried out "O Chariclea!"—She, "O Theagenes!" They proceeded to deplore their misfortunes in the same frame of mind and nearly in the same words. They mingled embraces with their complaints, and kisses with their tears. The remembrance of Calasiris drove them at last into audible grief; into cries and sobs; Chariclea particularly, who had known him longer—who had experienced more of his attention, benevolence, and affection. "O Calasiris!" she cried out, as well as her sobs would let her, "for I can no longer call you by the sweet name of father; the evil genius who persecutes me, has on all sides deprived me of that endearing appellation. My real father I have never known. I betrayed, alas! and deserted him who adopted me; and have lost him who received, preserved, comforted, and instructed me; and the custom of the priests does not permit me to pay the last tribute of tears over his dear remains. Yet, O my preserver (and I will once more call you father), here at least, while I may, I will pour out a libation to you with my tears, and give you offerings from my hair." So saying, she plucked handfuls from her beauteous tresses. Theagenes caught her hands, and besought her to forbear.

She, however proceeded in tragic strain

"Why do I continue to live, deprived of such a hope? Calasiris is gone!—the support of my wanderings—my leader in a foreign country, and only guide to my native one—he who could lead me to the knowledge of my parents—our comfort in adversity, our defender from misfortune, our strength, and stay, is lost; and has left us, a miserable pair, ignorant and forlorn, in a foreign land. For want of guidance, it is impossible for us to continue our journey. That grave, bland, wise, and of a truth, hoary, soul is fled, and will not see the event of its labours on our behalf."

## 7.15

While she was going on thus dolefully, and Theagenes, though he felt deeply for himself, was attempting to compose her, and to repress the violent expressions of her grief, Achaemenes returned; and finding the doors fast, inquired of the old portress the reason. She told him, that it was by his mother's order. While he was wondering what could be her motive, he heard Chariclea lamenting within; and stooping down, and looking through the crevices of the door, he could easily see what passed in the chamber. Again he asked the old woman who those were whom he saw within. She told him

“She knew no more of them, than that they were a youth and maiden, foreigners, as she guessed, whom Cybele had not long before brought with her.”

Again he stooped down, and took a more careful survey of them. Chariclea was entirely unknown to him. He admired her beauty, and figured to himself what it must be when not obscured by dejection, and overwhelmed with grief; and his admiration began to lead him insensibly into love. As for Theagenes, he had some distant and obscure recollection of having seen him before. While he was gazing on one, and then trying to recall the other to his mind, Cybele returned. She had told Arsace everything she had done, relative to the young pair. She congratulated her on her good fortune, which had effected without trouble what she could else hardly have hoped to obtain by a thousand schemes and contrivances; which had lodged her lover under her own roof, and afforded her the unrestrained and unsuspected liberty of seeing, and being seen by him.

With this discourse she stimulated her passion to such a degree, that she could scarcely prevent her hastening to an immediate interview with Theagenes, by suggesting that it should not take place while as yet her face was pale, and her eyes swelled, from the distraction in which she had passed the preceding night. She advised her to compose herself for that day, and stay till she had recovered her former beauty.

## 7.16

She arranged with her how she was to treat and manage her guests; and left her full of hopes and flattering expectations. Then returning to her apartment, and coming upon her son employed as he was about the door, she asked him what he was so curiously prying into.

“I am examining the strangers within,” said he; “who are they? from whence do they come?”

“It is not permitted you to know,” she replied; “nay, I advise you to conceal what you have already discovered of them; and to avoid their company as much as possible, for such is my mistress’s pleasure.” The young man, easily persuaded by his mother, retired; comprehending that Theagenes was reserved for the private gratification of Arsace, and saying to himself as he went away

“Is not this the man whom I received from the Commandant Mithranes, to carry to Oroondates, that he might be sent to the Great King?—Was he not taken away from me by Thyamis, and the men of Bessa, when I narrowly hazarded my life, and was almost the only one of the party who escaped?—It surely is so, if I can believe my eyes, which are now better, and serve me nearly as well as ever. Besides, I heard that Thyamis returned here yesterday, and, after a single combat with his brother, recovered the priesthood. This is undoubtedly the man I mean: for the present, however, I will conceal my knowledge of him, and observe in silence my mistress’s intentions with regard to these young people.”

#### 7.17

Thus he muttered to himself. Cybele hastened to her guests, and detected some traces of the sorrows which had them employed in her absence; for though, at the noise she made in opening the doors, they endeavoured to compose their dress and looks and manner as well as they were able, yet they could not conceal from the penetrating old woman that they had been agitated and in tears.

“My dear children,” she cried out, “why do I see this ill-timed grief, when you ought to rejoice, and congratulate yourselves upon your good fortune? Arsace manifests the kindest disposition towards you; she will permit you to come into her presence to-morrow, and, in the mean time, has ordered you to be received and treated with every attention and regard. Dry then these unseasonable and childish tears, clear your countenances, and compose and conform yourselves in everything, according to the pleasure of your great benefactress.”

“The remembrance of Calasiris,” replied Theagenes, “and the loss we have sustained in being so soon deprived of his friendly attentions, called forth our tears.”

“This is foolish,” said the old woman; “why are you so affected at so common and trifling an event? Calasiris was but an adopted father, and, by the course of nature, could not last long; whereas you are now in favour with one who will shower upon you rank, riches, pleasures, everything which your age (now that you are in the bloom of youth) can enjoy, or your warmest wishes hope

for. Look on Arsace as your good genius—as your goddess Fortune—and fall down before her! Only be ruled by me in what manner you are to approach her, and comport yourselves when she admits you to an interview; conform yourselves to her pleasure, and obey her orders; for she is young, a princess, proud also of her beauty, and will not bear to have her will disputed, or her commands disregarded.”

**7.18**

Theagenes made no answer, his mind misgiving him that matters of an unworthy and unwelcome nature were being hinted at. In the meantime some eunuchs arrived, bringing with them, in golden dishes, delicacies which remained

*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἄδεια not being punished  
 ἀδελφή sister  
 ἀκριβής (ι) exact  
 ἄλλοτε at another time ~alien  
 ἀναφρόδιτος (ι) loveless, unlovable  
 ἀνήμερος wild  
 ἀνθρώπινος human  
 ἀξίωμα -τος (n, 3) honor; decree  
 ἀπαιτέω demand to have returned  
 ἅπαξ once  
 ἀπειλή boast, threat  
 ἄπειρος untested; infinite  
 ἀπογεύω give a taste of  
 ἀποδελιάω be very fearful, chicken  
 out  
 ἀποπειράομαι try, try out  
 ἀπόρρητος forbidden, secret  
 ἀσπάζομαι greet, salute  
 γάμος wedding, sex ~bigamy  
 γλῶσσα tongue, language ~glossary  
 γνωρίζω make known, discover  
 γοῦν at least then  
 δέος fear ~Deimos  
 διανύω accomplish, arrive  
 διέξειμι pass through; recount ~ion  
 διωθέω tear, rend; repel  
 ἐγκράτεια mastery over; self-control  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἴσειμι go in; come in range; come  
 to mind ~ion  
 εἴωθα be accustomed, in the habit  
 ἐχμαίνω drive mad  
 ἐκπερίειμι go out and round, go all  
 round  
 ἕκτος sixth ~hexagon  
 ἐκών willingly, on purpose; giving  
 in too easily  
 ἔλκω drag, pull, hoist; rape  
 Ἑλλην Greek

ἐναντιόομαι oppose, contradict  
 ἔνδεια a lack, need  
 ἐννοέω consider  
 ἔντευξις -εως (f) running into;  
 intercourse, manners, sex; petition  
 ἐντός within  
 ἐνυβρίζω insult, mock  
 ἐξαγορεύω declare, tell ~agora  
 ἐξετάζω inspect, interrogate,  
 estimate  
 ἐξῆς in turn  
 ἐπαγωγός attractive; causing  
 ἐπαφρόδιτος (ι) lovely, charming  
 ἐπήκοος listening  
 ἐπιθυμία (ῖ) desire, thing desired  
 ἐπιλανθάνω mp: forget ~Lethe  
 ἐπισημαίνω be a sign or symptom  
 ἐπισπεύδω urge on  
 ἐπιστέλλω send to, order  
 ἐρήμιος empty  
 ἔρω -τος (m) love, desire ~erotic  
 ἑσπέρα evening, west  
 ἐστιάω give a feast  
 εὐλαβέομαι be careful, beware  
 εὐτυχία good luck, success  
 ζηλωτός enviable  
 ἧβα youth ~Hebe  
 ἡδονή pleasure  
 ἦθος ἦθεος (n, 3) habit; (pl) habitat,  
 home area ~ethos  
 ἡλικία time of life, contemporaries  
 ἡττάομαι (pass) be weaker, be  
 overcome; (active) defeat  
 θαρσέω be of good heart  
 θάρσος boldness, over-boldness  
 θεάομαι look at, behold, consider  
 ~theater  
 θρασύς brave, strong  
 θρίξ hair ~tresses  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 κολάζω punish

κτῆσις -ος (f) chattels  
 κύκλος circle, wheel ~cycle  
 λαμπρός brilliant ~lamp  
 μακάριος blessed  
 μειδιάω smile  
 μεταμέλομαι (impers.+dat.) cause  
 regret to; (mp) regret  
 μυρίος (ῥ) 10,000 ~myriad  
 νύμφα nymph; bride  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 παντοῖος all kinds of  
 παράκειμαι be at hand, ready  
 παροίχομαι pass, keep going  
 πείρα an attempt  
 πείρω pierce, run through ~pierce  
 πέμπτος fifth ~pentagon  
 Πέρσης Persian  
 Περσίς Persian (language)  
 πλάσσω form; forge ~plaster  
 πόθος longing, regret ~bid  
 πολίος gray ~polio  
 πολυτέλεια great expense,  
 extravagance  
 πρόδηλος clear or manifest in front  
 or beforehand  
 πρόεδρος president  
 προκαθέζομαι preside; besiege  
 προκάθηναι sit before; preside  
 προνοέω foresee, think of ~paranoia  
 προσηγορία greeting, name  
 προσηκόντως suitably  
 προσκύπτω lean over to  
 προστρέχω run to, join, attack  
 προτρέπω prompt, urge, compel;  
 (mp) go, flee to ~trophy

πρόφασις -εως (f) pretext; motive;  
 prediction; cause ~fame  
 σιγάω (ῖ) be silent  
 σκεῦος -εος (n, 3) thing, tool, vessel  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 σύγκειμαι be composed of, agreed  
 on  
 σύμβολον token, seal  
 σύμβολος token; omen  
 σύνειμι be with; have sex ~ion  
 συνήθης habitual, intimate  
 συντρέχω rush together  
 τελευτάω bring about, finish  
 ~apostle  
 ὑπερείδω prop up  
 ὑπεροψία contempt  
 ὑπηρετέω serve  
 ὑποβλέπω look angrily  
 ὑπόκρισις -εως (f) answer; acting,  
 hypocrisy  
 ὑποπτέω guess, observe, be  
 suspicious of  
 ὑψηλός high  
 φάσκω declare, promise, think  
 ~fame  
 φείδομαι spare, not use/harm  
 ~aphid  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 φιλοφροσύνη consideration,  
 friendliness ~frenzy  
 φρόνημα -τος (n, 3) mind, spirit,  
 attitude; (pl) intentions, ambitions  
 χρῆζω need ~chresard  
 χρηστός useful; brave, worthy  
 ὠφελέω help, be useful

χρυσῶν τῶν σκευῶν κομίζοντες, πᾶσαν δὲ πολυτέλειαν καὶ χλιδὴν<sup>1</sup> ὑπεραίροντα, καὶ «τούτοις» εἰπόντες «ἢ δέσποινα δεξιῶται<sup>2</sup> καὶ τιμῇ τὸ παρὸν τοὺς ξένους,» καὶ παραθέμενοι τοῖς νέοις παραχρήμα ἀπεχώρουν. οἳ δὲ ἅμα μὲν τῆς Κυβέλης προτρεπούσης, ἅμα δὲ προορώντες μὴ δοκεῖν ἐνυβρίζειν, ἀπεγεύοντο πρὸς βραχὺ τῶν παρακειμένων. καὶ τοῦτο καὶ εἰς ἐσπέραν ἐγένετο, καὶ κατὰ τὰς ἄλλας λοιπὸν ἡμέρας.

Τῇ δ' οὖν ἐξῆς κατὰ πρώτην που τῆς ἡμέρας ὥραν οἱ συνήθεις εὐνοῦχοι παρόντες ὡς τὸν Θεαγένην, «μετακέκλησαι ὦ μακάριε πρὸς τῆς δεσποίνης,» ἔλεγον, «καὶ ὀφθῆναί σε προστετάγμεθα· καὶ ἦκε τῆς εὐτυχίας ἀπολαύσων, ἥς ὀλίγοις δὴ καὶ ὀλιγάκις μεταδίδωσιν.» ὁ δὲ μικρὸν ἐφησυχάσας, καὶ οἶον πρὸς βίαν ἐλκόμενος, διανέστη τε, καὶ «μόνον δέ με ἦκειν ἐπέσταλται» πρὸς αὐτοὺς ἔλεγεν, «ἢ καὶ ἀδελφὴν ταυτηνὴ τὴν ἐμήν;» τῶν δὲ μόνον ἀποκριναμένων, ἐκείνην δὲ καθ' ἑαυτὴν ὀφθῆσεσθαι (νυνὶ γὰρ συμπαρεῖναι τῇ Ἀρσάκῃ τῶν ἐν τέλει τινὰς Περσῶν, καὶ ἄλλως ἔθος εἶναι ἀνδράσι μὲν ἰδίᾳ γυναιξὶ δὲ καθ' ἕτερον καιρὸν χρηματίζειν), προσκύψας ὁ Θεαγένης, «οὔτε καλὰ ταῦτα οὔτε ἀνύποπτα» πρὸς τὴν Χαρίκλειαν ἡρέμα εἰπὼν, ἀντακούσας δὲ ὡς δεῖσαι μὴ ἀντιβαίνειν ἀλλὰ συντρέχειν τὴν πρώτην καὶ ἐνδείκνυσθαι ὡς πάντα πρὸς νοῦν τὸν ἐκείνης ποιήσοντα, εἶπετο τοῖς ἄγουσι. καὶ ὅπως δεῖσει τὴν ἔντευξιν ποιεῖσθαι, καὶ τὸν τρόπον τῆς προσηγορίας ὑφηγουμένοις, καὶ ὡς ἔθος προσκυνεῖν τοὺς εἰσιόντας, οὐδὲν μὲν ἀπεκρίνατο·

### 7.19

Εἰσελθὼν δὲ καὶ προκαθημένην ἐφ' ὑψηλοῦ καταλαβὼν, ἀλουργῶ μὲν καὶ χρυσοπάσῳ τῇ ἐσθῇτι φαιδρνομένην,<sup>3</sup> ὄρμων δὲ πολυτελείᾳ καὶ τιάρας ἀξιώματι μεγαλαυχουμένην καὶ παντοῖα κομμωτικῇ πρὸς τὸ ἀβρότερον ἐξηνθισμένην, δορυφόρων τε συμπαρεστώτων καὶ τῶν ἐπὶ δόξης ἐκατέρωθεν<sup>4</sup> προέδρων προκαθημένων, οὐκ ἔπηξε<sup>5</sup> τὸ φρόνημα, ἀλλ' ὥσπερ τῶν συγκεκμένων αὐτῷ πρὸς

<sup>1</sup> luxury, wantonness    <sup>2</sup> salute, greet    <sup>3</sup> brighten, cleanse    <sup>4</sup> on both sides    <sup>5</sup> cower, cause to cower

τὴν Χαρίκλειαν ὑπὲρ τῆς θεραπευτικῆς ὑποκρίσεως ἐπιλελησμένος ἀντεξανέστη πλέον εἰς μεγαλοφροσύνην<sup>1</sup> πρὸς τὸ ἀλαζονικὸν τῆς Περσικῆς θέας, καὶ οὔτε ὀκλάσας οὔτε προσκυνήσας, ἀλλ' ἀπ' ὀρθῆς τῆς κεφαλῆς, «χαῖρε,» ἔφη, «βασιλείον αἶμα, Ἀρσάκη.» τῶν δὲ παρόντων ἀγανακτούντων, καὶ θροῦν<sup>2</sup> τινὰ ὅτι μὴ προσεκύνησε καταστασιαστικὸν τοῦ Θεαγένους ὡς τολμηροῦ<sup>3</sup> καὶ θρασέος ἀφιέντων, ἡ Ἀρσάκη μειδιάσασα, «σύγγνωτε,» εἶπεν, «ὥς ἀπείρω καὶ ξένω καὶ τὸ ὅλον Ἑλληνι καὶ τὴν ἐκείθεν ὑπεροψίαν καθ' ἡμῶν νοσοῦντι.» καὶ ἅμα καὶ τῆς κεφαλῆς τὴν τίαν ἀφείλε, πολλὰ τῶν παρόντων κωλυόντων (τοῦ γὰρ ἀμείβεσθαι τὸν ἀσπασάμενον σύμβολον τοῦτο πεποίηται Πέρσαι), καὶ «θάρσει ὦ ξένε» εἰποῦσα διὰ τοῦ ἐρμηνέως<sup>4</sup> (συνιέισα γὰρ τὴν Ἑλλάδα γλώτταν οὐκ ἐφθέγγετο), «καὶ λέγε τίνος χρήζεις ὡς οὐκ ἀποτευζόμενος,» ἀπέπεμπε, νεύματι τοῦτο πρὸς τοὺς εὐνούχους ἐπιστημήνασα. παρεπέμπετο δὲ μετὰ δορυφορίας. καὶ ὁ Ἀχαμίνης αὖθις θεασάμενος ἐγνώριζε μὲν ἀκριβέστερον, καὶ τῆς ἄγαν<sup>5</sup> εἰς αὐτὸν τιμῆς τὴν αἰτίαν ὑποπτεύων ἐθαύμαζεν, εἰσὶ γὰρ ὅν ὅμως τὰ δεδογμένα πράττων.

Ἡ δὲ Ἀρσάκη τοὺς ἐν τέλει Περσῶν ἐστίασασα, δῆθεν μὲν ὡς συνήθως ἐκείνους τιμῶσα, ἀληθέστερον δὲ τὴν πρὸς Θεαγένην ἔντευξιν εὐωχίαν ἄγουσα, οὐ μοίρας μόνον κατὰ τὸ εἰωθὸς τῶν ἐδεσμάτων<sup>6</sup> τοῖς περὶ τὸν Θεαγένην ἀπέστελλεν, ἀλλὰ καὶ δάπιδάς<sup>7</sup> τινας καὶ στρωμνὰς πεποικιλμένας,<sup>8</sup> Σιδωνίας τε καὶ Λυδίας ἔργα χειρός. συναπέστελλε δὲ καὶ ἀνδράποδα<sup>9</sup> ὑπηρετησόμενα, κόριον μὲν τῇ Χαρίκλειᾳ παιδάριον δὲ τῷ Θεαγένει, τὸ μὲν γένος Ἰωνικά, τὴν δὲ ἡλικίαν ἥβης ἐντός, πολλὰ τὴν Κυβέλην παρακαλέσασα ἐπισπύδειν καὶ ὡς ὅτι τάχιστα διανύειν τὸν σκοπὸν (οὐ γὰρ ἔτι φέρειν τὸ πάθος) οὐδὲν οὐδὲ αὐτὴν ἀνιείσαν, ἀλλὰ παντοίως ἐκπεριούσαν τὸν Θεαγένην· προδήλως μὲν γὰρ οὐκ ἐξέφαινε τὸ

<sup>1</sup> greatness of mind, magnanimity, arrogance    <sup>2</sup> sound    <sup>3</sup> steadfast, bold    <sup>4</sup> interpreter    <sup>5</sup> very much    <sup>6</sup> meat, food    <sup>7</sup> carpet    <sup>8</sup> make elaborately    <sup>9</sup> slave

βούλευμα<sup>1</sup> τῆς Ἀρσάκης, κύκλω δὲ καὶ δι' αἰνιγμάτων<sup>2</sup> εἰς τὸ συνιέναι προσβιβάζουσα, καὶ τὴν τε περὶ αὐτὸν φιλοφροσύνην τῆς δεσποίνης μεγαλύνουσα, καὶ τὸ κάλλος, οὐ τὸ φαινόμενον μόνον ἀλλὰ καὶ τὸ ἐντὸς ἐσθῆτος, μετὰ τινῶν εὐλόγων προφάσεων ὑπ' ὅψιν ἄγουσα, καὶ τὸ ἦθος ὡς ἐρασμία καὶ εὐόμιλος<sup>3</sup> καὶ χαίρουσα τοῖς ἀβροτέροις καὶ ἀγερωχοτέροις τῶν νέων, καὶ ὅλως ἀπόπειραν ἐν οἷς διεξῆει λαμβάνουσα, εἰ προστρέχει τοῖς ἐπαφροδίτοις. καὶ ὁ Θεαγένης τὸ μὲν τῆς φιλοφροσύνης, καὶ ὡς φιλέλλην τὸ ἦθος, καὶ ὅσα τοιαῦτα, συνεπίνει καὶ χάριν ὠμολόγει· τὰ δὲ ἐπαγωγὰ τῶν ἀτοπωτέρων, ὡς ἂν μηδὲ συνιείς τὴν ἀρχήν, ἐκὼν ὑπερέβαινε. πνιγμὸς τοῖνυν εἶχε τὴν γραῦν, καὶ οἶον ἔλυζε τὴν καρδίαν, στοχαζομένη<sup>4</sup> μὲν ὡς συνήσι τῆς προαγωγείας, ἀπαυθαδιαζόμενον δὲ καὶ διωθούμενον ὀρώσα τὴν πείραν, καὶ τὴν Ἀρσάκην οὐκέτι φέρειν οἷα τε ἦν δι' ὄχλου γινομένην καὶ καρτερεῖν οὐκέτι δύνασθαι λέγουσαν, καὶ τὴν ἐπαγγελίαν ἀπαιτοῦσαν, ἣν ἄλλοτε ἄλλαις προφάσεσιν ὑπερετίθετο ἢ Κυβέλη, νῦν μὲν βουλόμενον ἀποδειλιᾷν τὸν νεανίαν φάσκουσα, νῦν δὲ ἀνωμαλίαν τινὰ προσπεπτωκέναι πλαττομένη.

## 7.20

Καὶ πέμπτης που λοιπὸν καὶ ἑκτῆς ἡμέρας παρωχηκίας ἤδη, καὶ τὴν Χαρίκλειαν τῆς Ἀρσάκης ἄπαξ που καὶ δεῦτερον προσκεκλημένης καὶ εἰς τὸ τῷ Θεαγένι κεχαρισμένον μετὰ τιμῆς καὶ φιλοφροσύνης ἑωρακίας, ἀναγκάζεται καὶ λευκότερον διαλεχθῆναι τῷ Θεαγένι, καὶ τὸν ἔρωτα ἀπαρακαλύπτως ἐξηγόρευε, πολλὰ καὶ μυρία ἀγαθὰ συγκατατιθεμένων διεγγυωμένη, καὶ «τίς ἢ ἀτολμία» προστιθεῖσα, «τί δὲ τὸ ἀναφρόδιτον; νέος οὕτω καὶ καλὸς καὶ ἀκμαῖος<sup>5</sup> γυναικα ὁμοίαν καὶ προστετηκυῖαν ἀπωθεῖται, καὶ οὐχ ἄρπαγμα οὐδὲ ἔρμαιον<sup>6</sup> ποιεῖται τὸ πρᾶγμα, δέους μὲν οὐδενὸς ἐπόντος τῇ πράξει, μήτε τάνδρὸς παρόντος, καμοῦ τῆς θρεψαμένης καὶ πάντα τὰ πόρρητα διὰ χειρὸς ἐχούσης τὴν ὁμίλιαν διακονούσης, μήτε σοί τινος ἐπόντος κωλύματος, οὐ νύμφης, οὐ γαμετῆς παρούσης. καὶ

<sup>1</sup> resolution, purpose    <sup>2</sup> dark saying; riddle    <sup>3</sup> sociable    <sup>4</sup> aim for

<sup>5</sup> at one's prime; in season    <sup>6</sup> of Hermes; windfall

τοι καὶ τούτων ὑπερεῖδον πολλοὶ πολλάκις, ὅσοι δὴ νοῦν ἔχοντες τοὺς μὲν οἰκείους ἔγνωσαν οὐδὲν ἐκ τούτου καταβλάψειν, αὐτοὺς δὲ ὠφελήσειν, κτήσεως χρημάτων προσγενομένης καὶ τῶν καθ' ἡδονὴν ἀπολαύσεων.» τελευτῶσα δὲ καὶ ἀπειλήν τινα κατεμήγνυ τοῖς λεγομένοις, «αἱ χρησταί,» λέγουσα,» καὶ φιλόνεοι γυναῖκες ἀμειλικτοὶ<sup>1</sup> γίνονται καὶ βαρυμήνιδες ἀποτυγχάνουσαι, καὶ τοὺς ὑπερόπτας ὡς ὕβριστὰς<sup>2</sup> εἰκότως<sup>3</sup> ἀμύνονται. ταύτην δέ, ὅτι καὶ Περσὶς τὸ γένος, ἐννόει, καὶ ὡς βασιλείον αἷμα, τοῦτο δὴ τὸ τῆς σῆς προσρήσεως, καὶ ὡς πολλὴν ἐξουσίαν καὶ δύναμιν περιβέβληται, ὑφ' ἧς αὐτῇ καὶ τιμῆσαι τὸν εὐνοῦν<sup>4</sup> καὶ κολάσαι τὸν ἐναντιούμενον ἐπ' ἀδείας. σὺ δὲ καὶ ξένος καὶ ἔρημος, καὶ ὁ προσθησόμενος οὐδεὶς. φείσαι τὸ μέρος καὶ σαυτοῦ, φείσαι κακείνης. ἀξία δ' ἐστὶ παρὰ σοῦ φειδοῦς, εἰς τὰ δίκαια τῶν σῶν πόθων οὕτως ἐκμεμηνυῖα. εὐλαβήθητι καὶ μῆνιν<sup>5</sup> ἐρωτικήν, φύλαξαι καὶ τὸ ἐκ τῆς ὑπεροψίας νεμεσιτόν.<sup>6</sup> πολλοὺς οἶδα μεταμεληθέντας. πείραν ἔχω σοῦ μᾶλλον τῶν Ἀφροδίτης. ἢ πολὺ θριξὶ ἦν ὀρᾶς, αὕτη πολλοῖς τοιοῦτοις ἐνήθλησεν, ἀλλ' οὕτως ἄτεγκτον καὶ ἀνήμερον οὐκ ἔγνωκα.» καὶ ἀποστρέψασα τὸν λόγον πρὸς τὴν Χαρίκλειαν ὑπ' ἀνάγκης γὰρ κακείνης εἰς ἐπήκοον ἀπεθάρρυσεν τὰ τοιαῦτα διαλέγεσθαι· συμπαρακάλεσον.» ἔφη, «ὦ θύγατερ, καὶ σὺ τὸν οὐκ οἶδ' ὄν τινα προσείπω προσηκόντως ἀδελφόν σου τοῦτον. συνοίσει καὶ σοὶ τὸ πρᾶγμα· οὐκ ἔλαττον ἀγαπηθήσῃ, πλεόν τιμηθήσῃ, πλουτήσεις<sup>7</sup> εἰς κόρον, γάμου σοι προνοήσῃ λαμπροῦ. ζηλωτὰ δὲ ταῦτα καὶ εὖ πράττουσι, μή τοί γε δὴ ξένους καὶ ἐν ἐνδείᾳ τὸ παρὸν ἐξεταζομένους.»

## 7.21

Ἡ δὲ Χαρίκλεια σεσηρός τι καὶ κατεσμυγμένον ὑποβλέψασα, «εὐκτὸν<sup>8</sup> μὲν ἦν,» ἔφη, «καὶ κάλλιστον μηδὲν τοιοῦτον ὑποστήναι τὴν πάντα ἀρίστην Ἀρσάκην, εἰ δὲ μή, δεύτερα γοῦν ἐγκρατεῖα φέρειν τὸ πάθος. ἀλλ' ἐπειδὴ τι πέπονθεν ἀνθρώπινον, καὶ νενίκηται, ὡς φῆς, καὶ ἥττων ἐστὶ τῆς ἐπιθυμίας, συμβουλεύσαιμ' ἂν καὶ αὐτῇ Θεαγένει

<sup>1</sup> unwavering    <sup>2</sup> wanton, savage    <sup>3</sup> like; fairly    <sup>4</sup> kindly; favorable  
<sup>5</sup> rage    <sup>6</sup> blameworthy; easily angered    <sup>7</sup> be rich    <sup>8</sup> cause for boasting

from the royal table, which were in the highest degree sumptuous and choice. After saying that their mistress sends them out of honour to the strangers, and having placed them upon the board, they departed. The young people, at the suggestion of Cybele, and that they might not seem to despise the favour of the princess, just tasted what was set before them: and the like honour was repeated to them in the evening as well as on other days. Early the next morning the same eunuchs again appeared, and thus addressed Theagenes:

“Most enviable among men! you are sent for by my mistress: she has ordered us to introduce you to her presence—an honour and happiness which falls to the lot of very few.” He paused a little: at length he arose, with a very unwilling air: and asked,

“If he alone were sent for, and not his sister also?”

“He only, at present,” they replied: “his sister should have a private interview another time; now several of the Persian nobles were with Arsace: and besides, it was the custom that men and women should be separately received and admitted to an audience.” Theagenes, stooping, whispered to Chariclea:

“All is not right; this is most suspicious.”—She softly advised him, not at first to contradict Arsace, but to feign a willingness to comply with everything which was desired of him.

He then followed his conductors who officiously instructed him in what manner he should address and converse with the princess; and what ceremonies and obeisances were usual and necessary in appearing before her: but he answered nothing.

### 7.19

At length they arrived in her presence: they found her sitting on a lofty throne—her dress gorgeous with gold and purple—her tiara and necklace sparkling with the most costly gems—and her whole person set off with all the appliances of art—her guards standing around her, and some of the principal nobles and magistrates sitting on each side. Theagenes was neither dazzled nor confounded by all this splendour: he forgot, in a moment, the simulated complaisance which had been recommended to him by Chariclea: rather did he feel his pride rebel at sight of the Persian pomp: neither bending the knee, nor prostrating himself, but with an erect countenance

“Hail,” he said, “O royal Arsace!” They in the presence were indignant, and a murmur of disapprobation ran through the circle: every one blamed the daring rudeness of Theagenes, who presumed to address the princess without the usual prostration. But she, smiling, said—“Forgive a foreigner, unaccustomed to forms; and, above all, a Greek, infected with the national

contempt towards Persians.” And then she raised the tiara from her head, to the astonishment, and manifest dislike, of those about her; for this is what the viceroys do when they return the salute of those who pay them homage. “Be of good cheer, stranger,” said she, by an interpreter (for though she understood Greek she did not speak it); “if you desire anything, scruple not to acquaint me, nor doubt to obtain your wish:” and then making a signal to her eunuchs, she dismissed him, and he was ceremoniously re-conducted, with a train of guards, to his apartments.

Achaemenes having now had a nearer view of him, recollected him well—wondered at, yet suspected the cause of the honours which were paid him, but kept the silence which was recommended to him by his mother. Arsace proceeded to receive her nobles at an entertainment, apparently out of respect to them, but really to celebrate her own joy at having had an interview with Theagenes. To him she sent not only portions of the viands set before her, as usual, but carpets and embroidered tapestry, the work of Tyrian and Lydian skill. She sent likewise two beautiful slaves to wait upon them—a maid to Chariclea, and a boy to Theagenes, both from Ionia, and in the bloom of youth.

She was urgent with Cybele to lose no time, but to bring about, as soon as possible, what she had so much at heart: for her passion was now too strong for her endurance. Cybele, accordingly, was to relax none of her endeavours, but was to circumvent Theagenes with all her arts. She did not openly explain the wishes of her mistress, but gave him to guess at them by hints and circumlocutions. She magnified her good-will towards him—took every occasion to extol the beauties of her person, as well those which appeared to every beholder as those which her attire kept concealed: she commended her graceful manners and amiable disposition, and assured him that a brave and handsome youth was certain of finding favour with her. All this while she endeavoured in what she said to sound his temper, whether it were amorous and easily inflamed.

Theagenes thanked her for her good inclinations towards the Greeks, and professed himself obliged by the peculiar kindness and benevolence with which she had treated him. But all her innuendoes, relating to other matters, he passed over, and appeared as though he did not understand them. This was a vast annoyance to the old beldame, and her heart began almost to fail her; for she had penetration enough to see that Theagenes understood very well the end she aimed at, but was averse to, and determined to repel, all her overtures. She knew that Arsace could not brook a much longer delay. She had already experienced the violence of her temper, which was now inflamed by the ardour of her present passion. She was daily demanding the fulfilment of her promise, which Cybele put off on various pretences; sometimes saying,

that the youth's inclinations towards her were chilled by his timidity—at others, feigning that some indisposition had attacked him.

## 7.20

At length, when nearly a week had ineffectually elapsed, and the princess had admitted Chariclea to more than one interview; when out of regard to her pretended brother, she had treated her with the greatest kindness and respect; Cybele was at length obliged to speak out more plainly to Theagenes, and make an unvarnished declaration of her mistress's love to him.

She blamed his backwardness, and promised that his compliance should be followed by the most splendid rewards. "Why," said she, "are you so averse to love? Is it not strange that one of your age should overlook the advances of a woman like Arsace—young, and beautiful as yourself—and should not esteem her favours as so much treasure-trove, especially when you may indulge your inclinations without the smallest apprehension of danger—her husband being at a distance, and her nurse the confidante of her secrets, and entirely devoted to her service, being here, ready to manage and conceal your interviews? There are no obstacles in your way. You have neither a wife nor a betrothed; although in such circumstances, even these relations have been overlooked by many men of sense, who have considered that they should not really hurt their families, but should gain wealth and pleasure to themselves." She began to hint, at last, that there might be danger in his refusal. "Women," says she, "tender-hearted and ardent in their desires, are enraged at a repulse, and seldom fail to revenge themselves upon those who overlook their advances.—Reflect, moreover, that my mistress is a Persian, of the royal family, and has ample means in her hands of rewarding those whom she favours, and punishing those who she thinks have injured her. You are a stranger, destitute, and with no one to defend you. Spare yourself danger, and spare Arsace a disappointment: she is worthy of some regard from you, who has shown and feels such intensity of passion for you: beware of a loving woman's anger, and dread that revenge which follows neglected love. I have known more than one repent of his coldness.—These grey hairs have had longer experience in love affairs than you, yet have I never seen any one so unimpressible and harsh as you are."

Addressing herself then to Chariclea (for, urged by necessity, she ventured to hold this discourse before her), "Do you, my child," says she, "join your exhortations to mine; endeavour to bend this brother of yours, to whom I know not what name to give. If you succeed, you shall find the advantage great to yourself; you will not lose his love and you will gain more honour; riches will shower down upon you, and a splendid match will await you. These are enviable circumstances to any the chiefest of the natives; how much

more to foreigners who are in poverty!”

**7.21**

Chariclea, with a bitter smile, replied, “It were to be wished that the breast of the most excellent lady, Arsace, had felt no such passion; or that, having felt it, she had had fortitude sufficient to bear and to repress it. But if the weakness of her nature has sunk under the force of love, I would counsel my brother no longer to refuse responding to it,

*vocabulary*

ἄγγελία message, news ~angel  
 ἀδελφή sister  
 ἀέθλιος prize ~athlete  
 ἀέκων unwilling  
 ἄθλιος wretched ~athlete  
 αἰσχρός shameful  
 αἰχμάλωτος captive ~acute  
 ἄκων javelin; unwilling ~acme  
 ἀναπνέω catch one's breath ~apnea  
 ἀναπτερόω raise, excite  
 ἀνία vexation, hazard  
 ἀνίατος (αἰᾶ) incurable; incorrigible  
 ἀνιάω (ἰ) vex  
 ἄνω (ᾶ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀξίωμα -τος (n, 3) honor; decree  
 ἀπατάω to lie, trick ~apatosaurus  
 ἀπηνής harsh  
 ἀπόδειξις -εως (f) acceptance; (Ion)  
 showing  
 ἀποπειράομαι try, try out  
 ἀποσκήπτω hurl from above; fall  
 suddenly  
 ἀποτρέχω run away  
 ἀπόφημι speak out ~fame  
 ἀπρεπής unseemly  
 ἀριθμός number  
 ἀρνέομαι deny, refuse, repudiate  
 ἄρτι at the same time  
 ἀσφάλεια safeguard  
 αὐτόθεν from that place  
 βέλτιστος best, noblest  
 βοήθεια help  
 γάμος wedding, sex ~bigamy  
 γνωρίζω make known, discover  
 γράμμα -τος (n, 3) writing, letter  
 δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δακρύω weep  
 δεσπότης -ου (m, 1) master, despot  
 δεῦρο here, come here!

διαδιδράσκω escape  
 διαστρέφω twist, distort  
 διοχλέω annoy, bore, pester  
 δοκιμάζω test, approve  
 δράω do, accomplish  
 δυστύχημα -τος (n, 3) piece of bad  
 luck  
 εἰκός likely  
 εἰστρέχω run in  
 εἴωθα be accustomed, in the habit  
 ἐκτός outside  
 ἐκτρέφω raise, rear  
 ἐλεέω pity, have mercy on ~alms  
 ἐμαυτοῦ myself  
 ἐμπεδῶ confirm, ratify  
 ἐνείμι be in ~ion  
 ἐξαγγέλλω bring news out ~angel  
 ἐξαγορεύω declare, tell ~agora  
 ἐξωθέω drive out  
 ἐπικουρία rescue; auxiliary force  
 ἐπινοέω intend  
 ἐπίσκεψις inspection; investigation  
 ἐπόμενυμι (ὅ) swear by  
 ἔρω -τος (m) love, desire ~erotic  
 ἑσπέρα evening, west  
 εὐεργέτης -ου (m, 1) benefactor  
 εὐνή bed; (pl) anchor stones  
 ἔφοδος accessible; inspector;  
 entrance; attack  
 θάλαμος bedchamber ~thalamus  
 θαρσέω be of good heart  
 θάρσος boldness, over-boldness  
 θρασύς brave, strong  
 ἵκετεύω approach to beg  
 καταμαλάσσω soften, appease  
 καταπονέω subdue; damage  
 κατασπάζομαι embrace, love  
 κατηφής disgraced  
 κατολισθάνω slip, collapse  
 κατορθῶ erect; accomplish  
 κατόρθωμα -τος (n, 3) right action  
 κυκλέω carry on wheels ~cycle

κυκλώ circle, encircle  
 λαμπρός brilliant ~lamp  
 λυπέω (Ἰ) annoy, distress  
 μάτην in vain, randomly  
 μειδιάω smile  
 μελέτη care; practice  
 μεταξύ between  
 μέτριος medium, moderate  
 μηκέτι no more  
 μισθός reward, wages  
 μόλις with difficulty, barely  
 νόσος (f) plague, pestilence  
 ~noisome  
 οἰκέτης -ου (m, f) household; house  
 slave  
 οὐκοῦν not so?; and so  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 παντοῖος all kinds of  
 πάντως by all means  
 παράδεισος park  
 παρακολουθέω dog, follow, trace  
 παράνομος lawless, unlawful  
 περίοδος picket, circuit; map  
 περιπτύσσω enfold  
 πλάσσω form; forge ~plaster  
 ποικίλος ornamented; various  
 πρόειμι to have been before, earlier  
 ~ion  
 προκαθέζομαι preside; besiege

προκάθηναι sit before; preside  
 προξενέω protect, handle for  
 προσδοκάω expect  
 πρόσσειμι approach, draw near; add  
 ~ion  
 σιωπάω be silent  
 σκέπτομαι look, look at, watch  
 ~skeptical  
 σύμφημι assent, concede  
 σύνειμι be with; have sex ~ion  
 συνετός smart; intelligible  
 σύννοος thoughtful; gloomy  
 σωτήρ -ος (m) savior  
 τάχος -ους (n, 3) speed ~tachometer  
 τέλειος finished ~apostle  
 τύχη fortune, act of a god  
 υπόσχεσις -τος (f) promise  
 ~ischemia  
 ὑποτέμνω undercut, intercept  
 ὑποψία suspicion ~panorama  
 φάος φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
 φέως bush used to make brooms  
 φιλοφροσύνη consideration,  
 friendliness ~frenzy  
 φροντίζω consider, ponder  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαρίζεις graceful  
 χωρίζω divide; distinguish, pull  
 down

τούτῳ τὴν πρᾶξιν, εἰ τὸ ἀσφαλὲς αὐτῷ προσείη, μὴ ἀρνεῖσθαι, μὴ δὴ τι λάθῃ κακὸν αὐτός τε ἑαυτὸν ἀκείνην ἐργασάμενος, εἰ ταῦτα εἰς φῶς ἔλθοι καὶ γνοίῃ ποθὲν τὸ παράνομον τῶν δεδραμένων ὁ σατράπης.» ἀνήλατο πρὸς τοὺς λόγους ἡ Κυβέλη, καὶ περιπτύξασα καὶ φιλήσασα πολλὰ τὴν Χαρίκλειαν, «εὖ γε,» ἔφη, «ὦ τέκνον, ὅτι καὶ γυναιῖκα ὁμοίαν σοι τὴν φύσιν ἠλέησας καὶ τῆς ἀσφαλείας τὰδελφοῦ πεφρόντικας. ἀλλὰ τούτου γε ἔνεκα θάρσει, ὥς οὐδ' ὁ ἥλιος, τοῦτο δὴ τὸ τοῦ λόγου, γνώσεται.»

«Πέπαυσο τὸ παρόν,» ἔφη ὁ Θεαγένης, «καὶ ἔνδος ἡμῖν εἰς ἐπίσκεψιν.»

Ἐξελθούσης δὲ παραχρήμα τῆς Κυβέλης, «ὦ Θεάγενης,» ἔλεγεν ἡ Χαρίκλεια, «ὁ μὲν δαίμων τοιαῦτα ἡμῖν προξενεῖ τὰ εὐτυχήματα<sup>1</sup> ἐν οἷς πλέον ἐστὶ καὶ τὸ κακῶς πράττειν τῆς δοκούσης εὐπραγίας. πλὴν ἀλλὰ συνετῶν γέ ἐστι καὶ τὰ δυστυχήματα ἐκ τῶν ἐνόντων πρὸς τὸ βέλτιστον διατίθεσθαι. εἰ μὲν οὖν ἔχεις γνώμης καὶ τελείως δρᾶσαι τὸ ἔργον, οὐκ ἔχω λέγειν, καὶ τοί γε οὐκ ἂν σφόδρα διενεχθεῖσα, εἰ πάντως ἡμῖν ἐν τούτῳ τὸ σῶζεσθαι καὶ μὴ περιλείπεται. εἰ δὲ εὖ ποιῶν ἄτοπον δοκιμάξεις τὸ αἰτούμενον, ἀλλὰ σύ γε πλάττου τὸ συγκατατίθεσθαι, καὶ τρέφων ἐπαγγελίαις τῆς βαρβάρου τὴν ὄρεξιν, ὑπερθέσει ὑπότεμνε τὸ πρὸς ὅξυ τι καθ' ἡμῶν βουλεύσασθαι, ἐφηδύνων ἐλπίδι καὶ καταμαλάττων ὑποσχέσει τοῦ θυμοῦ τὸ φλεγμαῖνον.<sup>2</sup> εἰκὸς τινα καὶ λύσιν θεῶν βουλήσει τὸν μεταξὺ χρόνον ἀποτεκεῖν. ἀλλ' ὦ Θεάγενης, ὅπως μὴ ἐκ τῆς μελέτης εἰς τὸ αἰσχρὸν τοῦ ἔργου κατολισθήσης.» μειδιάσας οὖν ὁ Θεαγένης, «ἀλλὰ σύ γε οὐδὲ ἐν τοῖς δεινοῖς,» ἔφη, «τὴν γυναικῶν ἔμφυτον νόσον ζηλοτυπίαν ἐκπέφευγας. ἐμὲ δὲ ἴσθι μὴδὲ πλάσασθαι τὰ τοιαῦτα δύνασθαι· ποιεῖν γὰρ τὰ αἰσχρὰ καὶ λέγειν ὁμοίως ἀπρεπές. καὶ ἄλλως τὸ ἀπογνῶναι τὴν Ἀρσάκην αὐτόθεν φέρει τι χάριεν, τὸ μηκέτι διοχλεῖν ἡμῖν. εἰ δὲ πάσχειν τι δέοι, φέρειν τὰ προσπίπτοντα ἤδη με πολλάκις ἢ τε τύχη καὶ ἡ γνώμη παρεσκεύασε.»

<sup>1</sup> lucky happening    <sup>2</sup> fill, nourish; swell up, fester, seethe

«Μὴ λάθῃς εἰς μέγα κακὸν ἡμᾶς ἐμβάλλων,» εἰποῦσα ἡ Χαρίκλεια ἐσιώπησε.

## 7.22

Καὶ τούτων ἐν ταύτῃ τῇ σκέψει διαγόντων, ἡ Κυβέλη πάλιν ἀναπτερώσασα τὴν Ἀρσάκην, καὶ ὡς τὰ δεξιότερα χρὴ προσδοκᾶν εἰποῦσα, ἐνδεδεῖσθαι γάρ τι τὸν Θεαγένην τοιοῦτον, ἐπανήλθεν εἰς τὸ αὐτῆς δωμάτιον. καὶ ἐκείνην διαλιποῦσα τὴν ἐσπέραν, καὶ πολλὰ διὰ τῆς νυκτὸς ὁμόκοιτον οἶσαν ἐξ ἀρχῆς τὴν Χαρίκλειαν παρακαλέσασα συμπράττειν, εἰς ἔω πάλιν ἡρώτα τὸν Θεαγένην, τίνα εἴη τὰ δεδογμένα. ἀπειπόντος δὲ λαμπρῶς καὶ παντοίως τὸ προσδοκᾶν ἀποφῆσαντος, σύννους ἐπὶ τὴν Ἀρσάκην ἀπέδραμεν ἡ Κυβέλη. καὶ ὡς τὸ ἀπηνὲς τὸ παρὰ Θεαγένους ἐξήγγειλε, τὴν γραῦν ἐπὶ κεφαλὴν ἐξωσθῆναι προστάξασα, εἰσδραμοῦσά τε εἰς τὸν θάλαμον, ἔκειτο ἐπὶ τῆς εὐνῆς ἑαυτὴν σπαράττουσα.<sup>1</sup>

Καὶ ἄρτι τῆς γυναικωνίτιδος ἐκτὸς γεγонуῖαν τὴν Κυβέλην ἰδὼν ὁ υἱὸς Ἀχαιμένης κατηφῇ τε καὶ δεδακρυμένην, «μή τι ἄτοπον, μή τι πονηρὸν ὦ μήτερ προσπέτωκεν;» ἡρώτα· «μή τις ἀγγελία τὴν δέσποιναν ἠνίακε; μή τι δυστύχημα ἀπὸ στρατοπέδου προσήγγελλται; μή τι καταπονοῦσι κατὰ τὸν ἐνεστώτα πόλεμον Αἰθίοπες δεσπότην Ὅροονδάτην; καὶ πολλὰ τοιαῦτα εἴρων ἡρώτα. ἡ δὲ ἀδολεσχεῖς»<sup>2</sup> εἰποῦσα ἀπέτρεχεν. ὁ δὲ οὐδέν τι μᾶλλον ἀνίει, ἀλλὰ παρακολουθῶν καὶ τῶν χειρῶν λαβόμενος καὶ κατασπαζόμενος ἐξαγορεύειν πρὸς παῖδα τὸν ἴδιον τὰ λυποῦντα ἰκέτευε.

## 7.23

Λαβοῦσα δὲ αὐτό, καὶ εἷς τι μέρος τοῦ παραδείσου χωρισθεῖσα, «ἄλλω μὲν οὐκ ἄν,» ἔφη, «ἐξείπον τὰ ἐμμαντῆς τε καὶ δεσποίνης κακά· ἐπεὶ δὲ ἐκείνη τε ἐν τῷ παντὶ σαλεύει<sup>3</sup> κἀγὼ τὸν περὶ τοῦ ζῆν προσδοκῶ κίνδυνον (οἶδα γὰρ ὡς ἡ Ἀρσάκης ἀνία καὶ μανία εἰς ἐμὲ ἀποσκήψει), λέγειν ἀναγκάζομαι, μὴ δὴ τίνα καὶ ἐπικουρίαν τῇ

<sup>1</sup> tear, rend    <sup>2</sup> prattle    <sup>3</sup> shake, rock, roll

γεννησάση καὶ εἰς φῶς παραγαγούση καὶ τουτοιούσῃ ἐκθρεψαμένη σε τοῖς μαζοῖς<sup>1</sup> ἐπινοήσεαι. ἐρῶ τοῦ νέου τοῦ παρ' ἡμῖν ἢ δέσποινα, καὶ ἐρῶ οὐ φορητόν τινα οὐδὲ νενομισμένον ἀλλ' ἀνίατον ἔρωτα, καὶ ὃν εἰς δεῦρο κατορθώσῃ ἐγὼ τε καὶ ἐκείνη μάτην ἡπατώμεθα. καὶ αὗται ἦσαν αἱ πολλαὶ φιλοφροσύναι καὶ ποικίλαι δεξιώσεις αἱ περὶ τοὺς ξένους. ἐπεὶ δὲ εὐήθης<sup>2</sup> τις καὶ θρασὺς καὶ ἀπηγνῆς ὢν ὁ νεανίας ἀπείπε τὰ πρὸς ἡμᾶς, οὐδὲ ἐκείνην οἶδα βιωσομένην, καὶ ἐμαυτὴν ἀναιρησομένην ὡς χλευάσασαν ταῖς ἐπαγγελίαις καὶ διαψευσμένην. ταῦτα ἐστὶν ὦ παῖ. καὶ εἰ μὲν ἔχεις τι βοηθεῖν, σύμπραττε, εἰ δὲ μή, τελευτήσασαν τὴν μητέρα κήδευε.»<sup>3</sup> καὶ ὅς, «μισθὸς δέ μοι τίς ἔσται,» ἔφη, «ὦ μήτερ; οὐ γάρ μοι καιρὸς θρύπτεσθαι πρὸς σέ, οὐδὲ ἐκ περιόδων οὐδὲ κυκλούμενον τοῖς λόγοις τὴν βοήθειαν ἐπαγγέλλεσθαι πρὸς οὕτως ἀγωνιώσαν<sup>4</sup> καὶ ἐγγὺς λιποψυχοῦσαν.<sup>5</sup> πᾶν ὃ τι βούλει,» ἔφη, «προσδόκα,» ἢ Κυβέλη. «ἀρχιουνοχόον μὲν γάρ σε καὶ νῦν εἰς ἐμὴν τιμὴν πεποιήται· εἰ δέ τι μείζον ἀξίωμα περινοεῖς, ἀπάγγελλε. πλούτου γὰρ οὐδὲ ἀριθμὸς ἔσται ὅσον ἂν κομίσαιο, σωτὴρ τῆς ἀθλίας γενόμενος.»

«Πάλαι ταῦτα,» ἔφη, «δι' ὑποψίας ἔχων ὦ μήτερ ἐγὼ καὶ συνεῖς ἐσιώπων, τὸ μέλλον ἀπεκδεχόμενος. ἀλλ' οὔτε ἀξιώματος οὔτε πλούτου μεταποιῦμαι· τὴν δὲ κόρην τὴν ἀδελφὴν λεγομένην τοῦ Θεαγένους εἴ μοι πρὸς γάμον ἐκδοίη, πάντα αὐτῇ τὰ κατὰ γνώμην πεπράξεται. ἐρῶ δὲ ὦ μήτερ τῆς κόρης οὐχὶ μετρίως, ὥστε ἐκ τῶν ἰδίων γινώσκουσα τὸ πάθος ἢ δέσποινα, καὶ ὅσον τι καὶ οἶόν ἐστι, δικαίως ἂν καὶ αὐτὴ συμπράττοι τῷ ταῦτα νοσοῦντι καὶ ἄλλως τοσοῦτον κατόρθωμα ἐπαγγελλομένῳ.»

«Μηδὲν ἀμφίβαλλε,» εἶπεν ἡ Κυβέλη· «ἥ τε γὰρ δέσποινα δώσει τὴν χάριν ἀνενδοιάστως εὐεργέτη σοι καὶ σωτῆρι γεγεννημένῳ, καὶ ἄλλως τάχ' ἂν καὶ καθ' ἑαυτοὺς πείσαμεν τὴν κόρην. ἀλλὰ τίς ὁ τρόπος, εἰπέ, τῆς βοηθείας;»

<sup>1</sup> nipple, breast    <sup>2</sup> good-hearted; simple    <sup>3</sup> attend to; become allied in marriage    <sup>4</sup> contend, struggle; be distressed    <sup>5</sup> to faint

«Οὐκ ἂν εἵπομι,» ἔφη, «πρὶν ὅρκους ἐμπεδωθῆναί μοι τὴν ἐπαγγελίαν παρὰ τῆς δεσποίνης. σὺ δὲ μηδὲ ἀποπειραθῆς τὴν ἀρχὴν τῆς κόρης. ὁρῶ γάρ πως κακέκινῃ ἄνω τε καὶ μέγα φρονοῦσαν· μὴ καὶ λάθῃς τὸ πρᾶγμα διαστρέφουσα.»

«Πάντα γενήσεται» εἰποῦσα εἰσέδραμεν εἰς τὸν θάλαμον ὡς τὴν Ἀρσάκην, καὶ προσπεσοῦσα τοῖς γόνασιν,» εὐθυμος ἔσο,» ἔφη· «πάντα σοι θεῶν βουλήσει κατορθοῦται. τὸν παῖδα μόνον τὸν ἐμὸν Ἀχαμένην εἰσκληθῆναι πρόσταξον.»

«Εἰσκεκλήσθω,» εἶπεν ἡ Ἀρσάκη, «εἰ μὴ τι με πάλιν ἀπατᾶν μέλλοις.

#### 7.24

Εἰσηλθεν ὁ Ἀχαμένης, καὶ πάντα διελθούσης τῆς πρεσβύτιδος ἐπώμοσεν ἡ Ἀρσάκη πράξειν τὸν γάμον τῆς ἀδελφῆς Θεαγένους. ὁ δὲ Ἀχαμένης, «δέσποινα,» ἔφη, «πεπαύσθω λοιπὸν Θεαγένης δοῦλος ὢν καὶ θρυπτόμενος κατὰ δεσποίνης ιδίας.»

«Καὶ πῶς τοῦτο λέγεις» ἐρωτώσης ἅπαντα ἐξηγόρειεν, ὡς πολέμου νόμῳ ληφθεὶ καὶ γένοιτο αἰχμάλωτος ὁ Θεαγένης, ὡς Μιτράνης ἐκπέμφειεν αὐτὸν πρὸς Ὀροονδάτην ἀναπεμφθισόμενον βασιλεῖ τῷ μεγάλῳ, ὡς αὐτὸς ἵνα ἄγοι παραλαβὼν ἀπολέσειεν, ἔφοδον Βησασέων καὶ Θυάμιδος κατατολμησάντων, ὡς μόλις αὐτὸς διαδράσειε. καὶ ἐπὶ πᾶσι τὸ γράμμα τὸ Μιτράνου πρὸς Ὀροονδάτην προηυτρεπισμένος ἐπεδείκνυε τῇ Ἀρσάκῃ, καὶ εἰ προσδέοιτο καὶ ἐτέρων ἀποδείξεων, ἔξειν μαρτυροῦντα καὶ τὸν Θύαμιν.

Ἀνέπνει πρὸς, ταῦτα ἡ Ἀρσάκη. καὶ οὐδὲ ὅσον μελλήσασα πρόεισί τε τοῦ θαλάμου, καὶ εἰς τὸν οἶκον οὐ προκαθημένη χρηματίζειν εἰώθει παρελθούσα ἄγεσθαι τὸν Θεαγένην ἐκέλευσεν. ἐπεί δὲ ἤχθη, ἐπηρώτα εἰ γνωρίζει τὸν Ἀχαμένην, ἐστῶτα πλησίον ἐπιδεικνύσα. τοῦ δὲ φήσαντος, οὐκοῦν ὅτι καὶ αἰχμάλωτον ἦγέ σε παραλαβών,» αὖθις ἠρώτα. συμφήσαντος καὶ τοῦτο τοῦ Θεαγένους, «δοῦλος τοίνυν ἡμέτερος ὢν ἴσθι. καὶ σὺ μὲν πράξεις τὰ οἰκετῶν, τοῖς ἡμετέροις νεύμασι καὶ ἄκων ἐπόμενος· ἀδελφὴν δὲ τὴν σὴν Ἀχαμένει τῷδε

if it may be done with any degree of security—if it may be possible to avoid the dangers which I see impending from the Viceroy's wrath, should he become acquainted with the dishonourable affair which is going on."

At these words Cybele sprang forwards, and, embracing and kissing Chariclea, "How I love you, my dear child;" she exclaimed, "for the compassion you shew for the sufferings of one of your own sex, and your solicitude for the safety of your brother. But here you may be perfectly at ease—the very sun shall know nothing of what passes." "Cease for the present," replied Theagenes seriously, "and give me time for consideration."

Cybele upon this went out, and

"O Theagenes!" said Chariclea, "the evil genius who persecutes us has given us a specious appearance of good fortune, with which there is really intermixed more of evil; but since things have so turned out, it is a great part of wisdom to draw some good, if possible, from each untoward accident. Whether you are determined to comply with the proposal which has been made to you, it is not for me to say. Perhaps, if our preservation depended upon your compliance, I might reconcile myself to it; but if your spirit revolts at the complaisance which is expected from you, feign at least that you consent, and feed with promises the barbaric woman's passion. By these means you will prevent her from immediately determining any thing harshly against us: lead her on by hope, which will soften her mind, and hinder her anger from breaking out: thus we shall gain time, and in the interval some happy accident, or some propitious deity, may deliver us from the perplexities with which we are surrounded. But beware, my dear Theagenes, that by dwelling in thought upon the matter you do not fall into the sin in deed."

Theagenes, smiling, replied,

"No misfortunes, I see—no embarrassments can cure a woman of the innate disease of jealousy: but be comforted, I am incapable of even feigning what you advise. In my mind, it is alike unbecoming to do or to say an unworthy thing; and there will be one advantage in driving Arsace to despair—that she will give us no farther trouble on this subject; and whatever else I am destined to suffer, my bent of mind and my bitter experience have but too well prepared me to bear."—Chariclea having said, "I fear you are bringing ruin upon our heads,"—held her peace.

## 7.22

While this conversation employed the lovers, Cybele went to Arsace, and encouraged her to hope for a favourable issue to her desires, for that Theagenes had intimated as much, she returned to her own apartments.

She said no more that evening; but having in the night earnestly besought Chariclea, who shared her bed, to co-operate with her, in the morning she again attacked Theagenes, and inquired what he had resolved upon; when he uttered a plain downright refusal, and absolutely forbid her expecting any complaisance from him of the sort she wished. She returned disappointed and sorrowful to her mistress; who, as soon as she was made acquainted with the stern refusal of Theagenes, ordering the old woman to be ejected headlong out of the palace, entered into her chamber, and, throwing herself upon the bed, began to tear her hair, and beat her breast. — Cybele was returning home in disgrace, when her son Achaemenes met her, and, seeing her in tears, asked

“If any misfortune had happened to her? — Or has our mistress,” said he, “received any bad news? — Has any calamity befallen the army? — Has Oroondates been defeated by the Ethiopians?”

He was running on in this manner with his questions, when his mother stopped him.

“Have done trifling,” said she, “and let me alone.” She was going away: he followed her, and taking her by the hand, besought her earnestly to explain to him, her son, the cause of her sorrow.

### 7.23

She suffered herself to be led by him into a retired part of the garden, and then said — “I would not to any one else disclose my own and my mistress’s distresses; but since she is in the extremest agitation, and I am in danger of my life (for I fear the worst from her rage and disappointment), I will venture to speak, in case you should be able to think of any thing that may comfort and assist your poor mother. Arsace is in love with the young man who is now at my apartments: she burns with no common affection, but with inflamed and ungovernable passion; and when both of us thought it an easy matter for her to satisfy her inclinations, we have been miserably disappointed. To this cause you are to attribute the attentions which have been paid to, and the favours which have been showered upon, the strangers; but since this stupid, rash, and unbending youth has rejected all our advances, she, I think, will not survive it; and I anticipate destruction for myself. This, my child, is the cause of my present affliction: — if you have it in your power to assist me, do it quickly, or else prepare shortly to pay the last rites over my tomb.”

“What shall be my reward?” replied Achaemenes, “for it is necessary to come directly to the point: it is not a time, in your present confusion and distress, to delay you with long discourse.”

“Ask whatever you please,” replied Cybele: “I have already, by my interest,

made you head-cupbearer: if you are desirous of any greater dignity, tell me so: there is no degree of wealth, or honour, to which you may not aspire, if you can procure Arsace the means of satisfying her inclinations."

"I have long suspected this passion of the princess," replied the young man, "but kept silence, waiting the event. I am not covetous of riches, or ambitious of place; if she can procure me in marriage the maiden who is called the sister of Theagenes, I think I may promise that every thing else shall happen according to her wishes. I am desperately in love with this young woman. Your mistress, who knows by experience the force of this passion, may very reasonably be brought to assist a fellow sufferer in it, especially when, by so doing, she may probably meet with success in her own pursuits."

"Doubt not," said Cybele, "of her gratitude. She will do anything for you, if you can be of real service to her in this affair; nay, we may perhaps, ourselves persuade the maiden; but explain, I beg of you, in what manner you propose to assist us."

"I will not say a word," he replied, "till Arsace has promised, and sworn, to grant me what I desire: and do not you by any means at present enter upon the subject with the young woman. She too, I can see, is of a high and lofty spirit; you may spoil all by undue rashness."

"I will act just as you shall direct," replied Cybele; and running into her mistress's apartment, she fell at her feet, and bid her be of good cheer, for every thing now should happen as she would have it

"Only," said she, "admit my son Achaemenes to an audience."

"Let him come in," replied the princess; "but take care that you do not again deceive me."

#### 7.24

Achaemenes was upon this introduced—his mother explained his wishes, and made known his promises—and Arsace swore to procure for him the hand of Chariclea. He then said—"Let Theagenes give over all his airs; he who is a slave, yet dares to behave with insolence to his mistress."—Being desired to explain himself, he related all he knew—How Theagenes was taken captive in war by Mithranes, who was about to send him to Oroondates, in order that he might convey him to the Great King—that he was rescued in the way by Thyamis and the men of Bessa—that he, Achaemenes, with difficulty escaped from them—that he was fortunate enough to have with him the letters of Mithranes. And upon this he produced and shewed them to Arsace; and appealed to Thyamis for the truth of all he had said.

Arsace began to conceive hope from these tidings, and, immediately issuing from her chamber, repaired to the hall of audience, where, seating herself upon her throne, she commanded Theagenes to be brought before her.

When he appeared, she asked him if he knew Achaemenes, whom she pointed out to him, standing near her. He replied that he did.

“Was he not,” said she, “bringing you hither a captive, some short time ago?” He admitted that also.

“You are my slave then,” said she, “and as such, shall do as I direct you, and, whether you will or not, be obedient to my commands. This sister of yours  
I

*vocabulary*

ἀγανακτέω be vexed, in a ferment

ἀδελφή sister

ἀέκων unwilling

ἀθετέω renege, cancel

αἰσχρός shameful

αἰχμάλωτος captive ~acute

ἄκων javelin; unwilling ~acme

ἀλλότριος someone else's; alien

~alien

ἄμυνα (ῶ) self-defence, vengeance

ἀνασπάω draw again ~spatula

ἄνευ away from; not having; not  
needing ~Sp. sin

ἀνιάω (ι) vex

ἀνύω accomplish, pass over,  
completeἀπείρατος impenetrable; ignorant,  
inexperienced

ἀπιστέω disbelieve ~stand

ἀπόδειξις -εως (f) acceptance; (Ion)  
showing

ἀπόρητος forbidden, secret

ἀρκέω satisfy; ward off, defend;  
suffice

ἄρτιος suitable

ἄτιμος (ι) without honor

αὐχὴν -ένος (m, 3) neck

ἄφθονος ungrudging, plentiful

ἄχρι as far as (+gen); until

βαρὺς heavy ~baritone

βασιλικός royal

βλέμμα -τος (n, 3) look, glance

βούλημα -τος (n, 3) purpose,  
intention

γάμος wedding, sex ~bigamy

γοῦν at least then

δαίμων -ονος (m, 3) a god, fate,  
doom ~demonδιακρούω (mp) evade, deceive,  
delay action

διακωλύω (ῶ) hinder

διαρρήγνυμι (ῶ) break through

διαχράομαι use habitually; lend  
out; reveal

δοκιμάζω test, approve

δουλεία slavery

δούλειος of a slave

δουλεύω serve, be a slave

δυστυχέω be unlucky

δυστύχημα -τος (n, 3) piece of bad  
luckεἶδος -ους (n, 3) appearance, form  
~-oid

εἰκός likely

εἶκω yield; seem likely, (pf+dat)

seem like, (pf) be fit/worthy of/to  
~victor

ἐκγελάω laugh out loud

ἐκκειμαι expose, set forth

ἐκκλίνω (ι) turn away, back down,  
shunἐκὼν willingly, on purpose; giving  
in too easily

ἐλαττώω diminish, degrade

ἐλευθερία freedom

ἐλευθέριος free

ἐλεύθερος not enslaved

ἐλευθερώω set free

ἐμπίπλημι fill ~plethora

ἐνιοι some

ἐξαγορεύω declare, tell ~agora

ἔξειμι go forth; is possible ~ion

ἐξῆς in turn

ἐπιθυμία (ῶ) desire, thing desired

ἐπίκαιρος at a fitting time; serious;  
vital

ἐπινοέω intend

ἐπίπαν =ἐπί

ἐπίσκεψις inspection; investigation

ἐπίτηδες on purpose; with malicious  
forethought

ἐπόμενυμι (ῶ) swear by

ἐποψις view over; oversight

ἐτοιῖμος ready; fulfilled  
 εὖνοια good will, gift  
 εὐπορέω prosper, abound in, supply  
 εὐτρεπίζω to ready  
 ἡδονή pleasure  
 ἡσυχία peace and quiet  
 θάλαμος bedchamber ~thalamus  
 θαρσέω be of good heart  
 ἰσχύω be strong; win  
 καθάπερ exactly as  
 κατανεύω nod  
 καταυγάζω illuminate; outshine  
 κατεγγυάω betrothe; (law) demand  
 security  
 κεφάλαιος main point; chief  
 κλίνω (i) lean, recline ~incline  
 κόλασις -εως (f) punishment,  
 scolding  
 κομάω have long hair  
 κοσμέω marshal, array ~cosmos  
 κρείσσω more powerful; better  
 λαμπρός brilliant ~lamp  
 λογισμός calculation  
 λύχνος lamp  
 μέτριος medium, moderate  
 μηχανή machine; mechanism, way  
 μνηστός wedded ~mnemonic  
 νεύω nod  
 νέω spin; swim ~neuro  
 νύμφα nymph; bride  
 ξίφος -εος (n, 3) sword  
 οἰνοχοέω pour wine ~wine  
 ὄρμη pressure, assault, order  
 ~hormone  
 παντοῖος all kinds of  
 παραμυθέομαι (i) urge, advise  
 παράνομος lawless, unlawful  
 παρρησία speaking freely  
 περιαιχένιος necklace

πλάσσω form; forge ~plaster  
 πολυτελής very expensive; (person)  
 extravagant  
 προνοέω foresee, think of ~paranoia  
 προσδοκάω expect  
 πρόσσεμι approach, draw near; add  
 ~ion  
 προσκύπτω lean over to  
 πρόσωθεν forward, in the future; far  
 προτιμάω (i) prefer, pay attention to  
 πρόφασις -εως (f) pretext; motive;  
 prediction; cause ~fame  
 πρόχειρος handy; ready to do  
 something  
 σιωπάω be silent  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 σκότος darkness, shadow ~shadow  
 στρεπτός pliant; type of necklace  
 ~strep throat  
 στρέφω turn, veer ~atrophy  
 σύνειμι be with; have sex ~ion  
 σύννοος thoughtful; gloomy  
 σύνοδος meeting, conjunction  
 σύνοιδα know about someone;  
 think proper  
 συνοικέω live together  
 τράπεζα a table ~trapezoid  
 τύχη fortune, act of a god  
 ὑπείκω yield, withdraw ~victor  
 ὑπερήφανος arrogant  
 ὑπερφρονέω be snobby  
 ὑπηρετέω serve  
 ὑποστέλλω pull in, contract  
 φαῦλος trifling; low in rank;  
 careless, bad  
 χωρέω withdraw, give way to  
 (+dat); advance; have room for; turn  
 out well ~heir

πρὸς γάμον κατεγγυνῶ, τὰ πρῶτα φερομένῳ παρ' ἡμῖν τῆς τε μητρὸς ἔνεκεν καὶ τῆς ἄλλης αὐτοῦ περὶ ἡμᾶς εὐνοίας, ὑπερθεμένη τοσοῦτον ὅσον ἡμέραν προορίσαι καὶ τὰ πρὸς τὴν εὐωχίαν λαμπρότερον εὐτρεπισθῆναι.» ὁ δὲ Θεαγένης ἐβέβλητο μὲν ὡς ὑπὸ τρώσεως τῶν λόγων, ἔγνω δ' οὖν μὴ ὁμόσε χωρεῖν, ἀλλὰ καθάπερ θηρίου τὴν ὀρμὴν ἐκκλῖναι. καὶ «ὦ δέσποινα» ἔλεγε, «θεοὶς χάρις ὅτι εὐγενείας τὰ πρῶτα ὄντες ταῦτα γοῦν ὡς ἐν δυστυχήμασιν εὐπραγοῦμεν, τὸ μὴ ἄλλοις, σοὶ δὲ δουλεύειν, ἣ καὶ ἀλλοτρίους εἶναι δοκοῦντας καὶ ξένους οὕτως ἡμέρως<sup>1</sup> τε καὶ φιλοφρόνως<sup>2</sup> ἑώρας. ἀδελφῆς δὲ τῆς ἐμῆς ἔνεκεν, αἰχμαλώτου μὲν οὐκ οὔσης οὐδὲ διὰ τοῦτο δούλης,<sup>3</sup> αἵρουμένης δὲ σὲ θεραπεύειν καὶ κεκληθῆσθαι τὸ σοὶ καθ' ἡδονὴν βουλευσαμένης, πρᾶττε τοῦθ' ὅπερ ἂν ἔχειν ὀρθῶς δοκιμάζῃς.» ἡ δὲ Ἀρσάκη, «κατατετάχθω,» ἔφη, «ἐν τοῖς τραπεζοκόμοις, καὶ οἶνοχοεῖν πρὸς Ἀχαιμένους ἐκδιδασκέσθω, πρὸς τὴν βασιλικὴν διακονίαν πόρρωθεν προετιζόμενος.»

## 7.25

Ἐξήεσαν οὖν, σύννους μὲν ὁ Θεαγένης καὶ τῶν πρακτέων εἰς ἐπίσκεψιν τὸ βλέμμα ἐπιστρέφων, ἐγγελῶν δὲ ὁ Ἀχαιμένης καὶ τοῦ Θεαγένους καταμωκώμενος, «ὁ σοβαρὸς<sup>4</sup> ἡμῖν ἀρτίως,» λέγων, «καὶ ὑπερήφανος, ὁ τὸν αὐχένα ἄκαμπτος καὶ μόνος ἐλεύθερος, ὁ τὴν κεφαλὴν νεύειν εἰς τὸ προσκυνεῖν οὐκ ἀνεχόμενος, νῦν που τάχα κλινεῖς, ἢ καὶ κονδύλοις<sup>5</sup> ὑφέξῃ ταύτην παιδαγωγούμενος.

Ἡ δὲ Ἀρσάκη τοὺς ἄλλους ἀποπέμψασα, πρὸς μόνην τὴν Κυβέλην, «νῦν μὲν δῆ,» ἔφη, «ὦ Κυβέλη, πᾶσα περιήρηται πρόφασις, καὶ λέγε ἐλθοῦσα πρὸς τὸν ὑπερήφανον ὡς πειθόμενος μὲν ἡμῖν καὶ τὰ κατὰ νοῦν τὸν ἡμέτερον πράττων. ἐλευθερίας τε μεθέξει καὶ ἀφθόνης ἐν εὐπορίᾳ βιώσεται, τοῖς δὲ ἐναντίοις ἐπιμένων ἐρωμένης τε ὑπερφρονουμένης καὶ δεσποίνης ἅμα ἀγανακτούσης αἰσθήσεται, δουλείαν μὲν τὴν ἐσχάτην καὶ ἀτιμοτάτην ὑπηρετησόμενος, κολάσεως δὲ πᾶν εἶδος ὑποστησόμενος.»

<sup>1</sup> gentle; domesticated, cultivated      <sup>2</sup> kindly      <sup>3</sup> slave-woman

<sup>4</sup> rushing, violent; swaggering, pompous      <sup>5</sup> knuckle

Ἦλθεν ἡ Κυβέλη καὶ ἀπήγγειλε τὰ παρὰ τῆς Ἀρσάκης, πολλὰ καὶ παρ' ἑαυτῆς εἰς προτροπὴν τῶν φαινομένων λυσιτελεῖν προστιθεῖσα. ὁ δὲ Θεαγένης ὀλίγον ἐπιμείναι παρακαλέσας, μόνος τε πρὸς τὴν Χαρίκλειαν ἰδιάσας, «οἶχεται τὰ καθ' ἡμᾶς,» ἔφη, «Χαρίκλεια. πᾶν, τοῦτο δὴ τὸ τοῦ λόγου, πείσμα<sup>1</sup> διέρρηκται, πᾶσα ἐλπίδος ἄγκυρα παντοίως ἀνέσπασται. καὶ οὐδὲ μετ' ὀνόματος γοῦν ἐλευθέρου δυστυχοῦμεν, ἀλλὰ δοῦλοι γεγονάμεν αὐθις» (καὶ ὅπως προσετίθει) «καὶ βαρβαρικαῖς<sup>2</sup> λοιπὸν ἐκκείμεθα αἰκίαις, ἣ πράττοντες τὰ δοκοῦντα τοῖς δεσποτεύουσιν, ἣ τοῖς κατακρίτοις ἐναριθμούμενοι. καὶ ταῦτα μὲν ἔτι φορητά· τὸ δὲ πάντων βαρύτατον, Ἀχαμμένοι τῷ Κυβέλης υἱεὶ πρὸς γάμον ἐκδώσειν ἡ Ἀρσάκη σε κατεπηγγεῖλατο. καὶ τοῦτο μὲν ὅτι μὴ ἔσται ἢ γινόμενον οὐκ ὄψομαι, δῆλον, ἕως ἂν ὁ βίος ξιφῶν τε καὶ ἀμυντηρίων<sup>3</sup> εὐπορῇ· τί δὲ χρὴ πράττειν ἢ τίνα μηχανὴν ἐπινοεῖν ὥστε διακρούσασθαι τήν τε ἐμὴν πρὸς Ἀρσάκην καὶ τὴν σὴν πρὸς Ἀχαμένην ἀπευκτὴν σύνοδον;»

«Μίαν,» ἔφη πρὸς αὐτὸν ἡ Χαρίκλεια, «κατανεύσας, τὴν ἐτέραν τὴν κατ' ἐμὲ διακωλύσεις.»

«Εὐφήμεσον,» ἔφη· «μὴ γὰρ οὕτως ἡ δαίμονος τοῦ ἡμετέρου βαρύτης ἰσχύσειεν ὥστ' ἐμὲ τὸν Χαρικλείας ἀπείρατον ἄλλης ὁμίλια παρανόμως μανθῆναι.<sup>4</sup> ἀλλὰ τι δραστήριον<sup>5</sup> ἐπινενοηκέναι μοι δοκῶ· εὐρετὶς ἄρα ἐστὶ λογισμῶν ἢ ἀνάγκη. καὶ ἅμα πρὸς τὴν Κυβέλην μεταστάς,» ἀπάγγελλε,» εἶπε, «τῇ δεσποίνῃ βούλεσθαί με μόνῃ καὶ ἰδίᾳ τῶν ἄλλων ἐντυχεῖν.»

## 7.26

Τοῦτ' ἐκείνο νομίσασα εἶναι ἡ πρεσβῦτις, καὶ ὑποπεπτωκέναι τὸν Θεαγένην, ἀπήγγειλέ τε πρὸς τὴν Ἀρσάκην, καὶ μετὰ δειπνον ἄγειν τὸν νεανίαν ἀκούσασα οὕτως ἔπραττε. καὶ ἡσυχίαν παρασχεῖν τῇ δεσποίνῃ τοὺς παρεδρεύοντας κελεύσασα, καὶ μὴ παρενοχλεῖν τοῖς περὶ τὸν θάλαμον, παρεισῆγε τὸν Θεαγένην, τῶν μὲν ἄλλων

<sup>1</sup> rope, fastening    <sup>2</sup> non-Greek    <sup>3</sup> defensive; defense    <sup>4</sup> stain

<sup>5</sup> active, energetic, effective

οἷα δὴ νυκτὸς ὑπὸ σκότους κατεχομένων καὶ λαθεῖν παρεχόντων, μόνον δὲ τὸν θάλαμον λύχνου καταυγάζοντος. καὶ εἰσάγουσα ὑπέστελλεν ἑαυτήν. ἀλλ' ὁ Θεαγένης ἐπείχε, παρέστω καὶ ἡ Κυβέλη τὸ παρὸν ὧ δέσποινα,» εἰπὼν· «οἶδα ὡς τὸ πιστὸν ἔχει φυλακῆς τῶν ἀπορρήτων.» καὶ ἅμα τῶν χειρῶν τῆς Ἀρσάκης λαβόμενος,» ὧ δέσποινα,» ἔλεγεν, «οὔτε πρότερον ἀπαυθαδιαζόμενος πρὸς τὸ βούλημα τὸ σὸν ὑπερεθέμην τὸ κελευόμενον, ἀλλ' ὅπως ἂν ἀσφαλῶς γένοιτο πρυτανευόμενος.<sup>1</sup> νῦν τε, ἐπειδὴ με καὶ δοῦλον τάχα καλῶς ποιούσα ἡ τύχη σὸν ἀπέφηνε, πολὺ πλέον εἰς πάντα ἔτοιμος εἴκειν. ἔν μοι μόνον παρασχέσθαι νεῦσον, καὶ τοι πολλὰ καὶ μεγάλα ὑποσχομένη. ἅπειπε τὸν γάμον Ἀχαιμένει τὸν Χαρίκλειας· τῶν γὰρ ἄλλων σιωπωμένων, τὴν εὐγενεῖα τῇ μεγίστῃ κομῶσαν οἰκότηριβι συνοικεῖν ἀθέμιτον.<sup>2</sup> ἢ ἐπόμενυμί σοι θεῶν τὸν κάλλιστον ἥλιον καὶ θεοὺς τοὺς ἄλλους ὡς οὔτε ὑπέιξω τῷ σῷ βουλήματι, καὶ εἰ γένοιτό τι πρὸς βίαν εἰς τὴν Χαρίκλειαν, ἐπόψει με πρότερον ἑμαυτὸν διαχρησάμενον.» καὶ ἡ Ἀρσάκη, «μὴ ἀπίσται,» ἔφη, «βούλεσθαι με πάντα σοι χαρίζεσθαι, ἥτις καὶ ἑμαυτὴν ἔτοιμος ἐκδιδόναι. ἀλλὰ προληφθεῖσα ἐπώμοσα ἐκδώσειν Ἀχαιμένει τὴν σὴν ἀδελφήν.»

«Εὖ» ἂν ἔχοι, ἔφη, ὧ δέσποινα. τὴν ἀδελφὴν τοῖνυν ἥτις ἐστίν, ἐκδίδου. μνηστὴν δὲ τὴν ἐμὴν καὶ νύμφην, καὶ τί γὰρ ἄλλο ἢ γαμετήν, οὔτε θελήσεις, εὖ οἶδα, οὔτε θέλουσα ἐκδώσεις.»

«Πῶς,» ἔφη, «λέγεις;» ὁ δέ, «τὰ ὄντα,» ἀπεκρίνατο· οὐ γὰρ ἀδελφὴν ἔχω τὴν Χαρίκλειαν, ἀλλὰ νύμφην, ὥσπερ ἔλεγον. ὡς λελύσθαι μὲν σοι τὸν ὄρκον, ἐξεῖναι δέ, εἰ βούλοιο, καὶ ἄλλην ἔχειν ἀπόδειξιν, τοὺς γάμους, ὅταν κρίνης, ἐμοῦ τε κακείνης εὐωχοῦσα. ὑπεκνίσθη μὲν, νύμφην, οὐκ ἀδελφὴν εἶναι τὴν Χαρίκλειαν οὐκ ἄνευ ζηλοτυπίας ἀκούσασα· πλὴν ἀλλ' «ἔσται οὕτως,» εἶπεν ἡ Ἀρσάκη· «καὶ Ἀχαιμένην ἡμεῖς ἐτέρῳ γάμῳ παραμυθησόμεθα.»

«Ἔσται καὶ παρ' ἐμοῦ, φησί, πρὸς σέ,» ὁ Θεαγένης, «τούτων διακριθέντων.» καὶ ἅμα προσήει ὡς τὰς χεῖρας φιλήσων. ἡ δὲ

<sup>1</sup> be president; control    <sup>2</sup> lawless, unworthy of law

προσκύψασα καὶ τὸ στόμα ἀντὶ τῶν χειρῶν προβαλοῦσα ἐφίλησε.

Καὶ ἐξῆλθεν ὁ Θεαγένης φιληθείς, οὐ μὴν αὐτὸς γε φιλήσας. καὶ τῇ Χαρίκλειά καιροῦ λαβόμενος ἅπαντα ἐξείπεν, οὐκ ἄνευ ζηλοτυπίας οὐδὲ ἐκείνης ἔνια μανθανούσης, καὶ τῶν ἀτόπων τῆς ἐπαγγελίας τὸν σκοπὸν προσέθηκεν, καὶ ὥς πολλὰ δι' ἑνὸς ἀνύοιτο. «Ἀχαιμένει γὰρ διασεσόβηται ὁ γάμος, καὶ τῇ κατ' Ἀρσάκην ἐπιθυμία πρόφασις τὸ παρὸν ὑπερθέσεως ἐπινενόηται. καὶ τὸ δὴ κεφάλαιον, ὥς εἰκός, τὸν Ἀχαιμένην ἅπαντα ταραχῆς<sup>1</sup> ἐμπλήσειν, ἀνιώμενον μὲν ἐφ' οἷς ἀποτυγχάνει προσδοκίῃσας, ἀγανακτοῦντα δὲ ἐφ' οἷς ἡλάττωται παρὰ τῇ Ἀρσάκῃ διὰ τὴν εἰς ἐμὲ χάριν. οὐ γὰρ δὴ λήσεται αὐτὸν οὐδέν, τῆς μητρὸς ἐξαγορευούσης, ἣν ἐπίτηδες παρῆναι τοῖς λεγομένοις προυνόησα, μηνυθῆναί τε ταῦτα τῷ Ἀχαιμένει βουλόμενος καὶ μάρτυρα τῆς ἄχρι λόγων πρὸς τὴν Ἀρσάκην ὁμιλίας ποιούμενος. ἀρκεῖ μὲν γὰρ ἴσως καὶ τὸ μηδὲν ἑαυτῷ συνειδότα φαῦλον εὐμενείᾳ τῇ παρὰ τῶν κρειττόνων ἐπελπίζειν· καλὸν δὲ καὶ ἀνθρώπων τοὺς συνόντας πείθοντα, σὺν παρρησίᾳ τὸν ἐπίκαιρον τοῦτον βίον διάγειν.» προσετίθει δὲ ἀκεῖνα, ὥς σφόδρα χρή προσδοκᾶν καὶ ἐπιβουλεύειν τῇ Ἀρσάκῃ τὸν Ἀχαιμένην, ἄνδρα δούλον μὲν τὴν τύχην (ἀντίθετον γὰρ ὥς ἐπίπαν τῷ κρατοῦντι τὸ κρατούμενον), ἀδικούμενον δὲ καὶ εἰς ὄρκους ἀθετούμενον, ἐρῶντα δὲ καὶ ἄλλους ἑαυτοῦ προτετιμῆσθαι πυθόμενον, συνειδότα δὲ τὰ πάντων αἰσχιστα καὶ παρανομώτατα, καὶ οὐδὲν εἰς τὴν ἐπιβουλὴν πλάσασθαι δεόμενον, οἷα δὴ πολλοὶ πολλάκις ἀνιαθέντες ἐτόλμησαν, ἀλλὰ καὶ ἐκ τῶν ἀληθῶν ἔχοντα πρόχειρον τὴν ἄμυναν.

## 7.27

Τοιαῦτα πολλὰ διελθὼν πρὸς τὴν Χαρίκλειαν, καὶ τὰ μέτρια θαρσεῖν παρασκευάσας, εἰς τὴν ἐξῆς ὑπηρετησόμενος ταῖς τραπέζαις ὑπὸ τοῦ Ἀχαιμένους ἦγετο, προστεταγμένον τοῦτο παρὰ τῆς Ἀρσάκης. καὶ ἐσθῆτα τῶν πολυτελῶν Περσικὴν ἀποστειλάσης, ταύτην τε μετημφιέννυτο, καὶ στρεπτοῖς τε χρυσοῖς καὶ περιαιχενίοις λιθοκολλήτοις ἐκὼν τε τὸ μέρος καὶ ἄκων ἐκοσμεῖτο. καὶ

<sup>1</sup> upsetness, confusion

give in marriage to Achaemenes, who fills a principal station in my court, as well for his own good deserts, as out of the regard I have for his mother; and I will defer the nuptials only till a day is fixed, and preparation made for due splendour in their celebration.”

Theagenes was pierced as with a sword at this address, but determined not to thwart her, but rather to elude her attack as that of a wild beast.

“O princess,” he replied, “in the midst of my calamities I give the gods thanks, that since I, whose life was originally fortunate, and family illustrious, am destined to be a slave, I have fallen into your power, rather than into that of any other; into yours, who, while you considered us as strangers and foreigners, have treated us with so much compassion and humanity. As for my sister, although, not being a captive, she is not a slave; yet her own inclination will lead her to serve and obey you in every thing; dispose of her, therefore, as shall seem good in your eyes.”

“Let him,” Arsace then said, “be placed among the waiters at the royal table; let Achaemenes instruct him in the art of cup-bearing, that he may, without delay, become expert in the services which will be required of him.”

## 7.25

Theagenes was now permitted to retire, which he did; sorrowing, and meditating deeply on what he had farther to do.

Achaemenes, elated with the success of his project, had the cruelty to insult him.

“You,” said he, “who were just now so haughty, who seemed alone a freeman among slaves; who held your head so high, and refused to bow it even before the princess must now learn to bend it, or else my knuckles shall teach you better manners.”

Arsace was left alone with Cybele.

“Now,” said she, “nurse, every excuse is taken from this proud Grecian; go to him and tell him, that if he will comply with what I require of him, he shall obtain his liberty, and spend his life in affluence and pleasure; but if he still continues sullen and reluctant, assure him that he shall feel the wrath of an angry mistress, and a disappointed woman: that punishments of every kind await him, and that he shall be condemned to the lowest and most disgraceful slavery.” Cybele performed her embassy without delay; and added, from herself, whatever she thought most likely to work upon his hopes or fears.

Theagenes demanded a short time for consideration; and going alone to

Chariclea, he exclaimed

“We are undone, my dearest Chariclea! every cable of safety is broken, every anchor of hope is lost; nor have we now the name of liberty to console us in our misfortunes, but are again fallen into servitude.”—He explained his meaning, and related what had happened.

“We are now,” he added, “exposed to the insults of barbarians; we must obey all their commands or suffer the extremest punishments; and as if this were not sufficient, what is above all the rest intolerable, know that Arsace has promised to give you in wedlock to Achaemenes, the son of Cybele; but this, while I have life, an arm, and a sword, I will either prevent or never see. But what ought we now to do? What contrivance can we imagine to avoid this detestable union, of you with Achaemenes, of me with Arsace?”

“If you will condescend to the one yourself,” replied Chariclea, “you will easily find means to hinder the other.”

“Have a care what you say!” replied Theagenes, eagerly, “God forbid that any persecution of fate should drive the faithful, though yet unrewarded lover of Chariclea, to stoop to another, and that an unlawful union; but a thought comes into my head, for necessity is the mother of invention;” and so saying, he immediately sought Cybele, and bade tell her mistress that he wished to have an interview with her alone.

## 7.26

The old woman, concluding that he was now about to give way, joyfully delivered the message, and Arsace ordered her to bring him to the palace after supper. Cybele bade those in waiting withdraw, so that her mistress might be in private and undisturbed, and introduced Theagenes when the shades of night began to envelope every thing in obscurity. A single lamp burnt in the chamber; and as soon as they were entered, she was preparing to retire, but Theagenes stopped her.

“Let Cybele, O princess!” said he, “if you please, remain for the present; I know she is a very faithful keeper of secrets;” and taking Arsace’s hand, he went on: “O my mistress! I did not presume at first to dispute your will, or defer my submission to your commands, for any other reason than that I might obey them with greater security; but now, since the will of fortune has in its kindness made me your slave, I am much more ready to obey your pleasure. One thing only I desire of you—of you who have promised me so many—break off the marriage of Chariclea with Achaemenes; for, to waive other objections, a maiden of her noble birth is no fit wife for the son of a slave. If this be not granted me, I swear by all that is sacred that I will never

comply with your wishes; and if the least violence is offered to Chariclea, you shall soon see me dead at your feet.”

“You may be sure,” replied Arsace, “that I, who am willing to surrender even myself, desire in everything to oblige you; but I have sworn to give your sister to Achaemenes.”

“Let not that trouble you,” said he, “you may give him any sister of mine; but my mistress, my intended, my betrothed in short, you neither would wish to bestow, nor shall you bestow, upon him.”

“What mean you?” said she.

“Nothing but the truth,” replied he, “for Chariclea is really not my sister, but my intended wife; you are, therefore, absolved from your oath; and if you wish for a farther confirmation of my words, you may, as soon as it please you, give order for the celebration of our nuptials.”

Arsace was much annoyed; and heard, not without jealousy, the true relation in which Chariclea stood to Theagenes; but, at present, only said,

“If you will have it so, this marriage shall be broken off, and I will seek out another wife for Achaemenes.”

“When this matter is settled,” replied Theagenes, “dispose of me as you please, I will perform all I have promised.” He then approached in order to kiss her hands. She, however, instead of presenting her hand, saluted him with her lips; and he left the presence kissed, but not kissing in return.

On his return to Chariclea, he disclosed to her all that had passed, (at which she, too, was not free from jealousy,) setting before her the secret intention of his promise, the good results which he anticipated from it. In the first place, the project of Achaemenes’ marriage would be marred, a fair pretext would be afforded for deferring at present the completion of Arsace’s wishes; and what was worth more than all, there was the certainty that Achaemenes would make “confusion worse confounded,” upon finding his expectations blighted, and himself supplanted in the princess’s good graces by another favourite. I took care (he said) to have his mother present at the interview, and a witness that our intercourse was but in words; she will keep nothing secret from her son. It may suffice perhaps (he added) to avoid all occasion for an evil conscience, and to trust only in the protection of the gods; but it is good also to avoid all occasion for an evil conscience in the sight of men, so as to pass through this transitory life with virtuous boldness. “There is every reason to believe,” added he, “that a slave like Achaemenes, will conspire against his mistress; for the subject commonly hates the cause of his subjection, and this man has no occasion to invent a pretext for rebellion (as has been the

case with many), he is really wronged, has been deceived, and sees another preferred before him; he is conscious to the profligacy of his mistress, and has a motive ready to his hand.”

**7.27**

He held this discourse to Chariclea, endeavouring to revive in her a hope of better things. On the morrow he was sent for by Achaemenes to serve at the table, for such were Arsace’s commands. He was arrayed in a Persian robe of great value, which was sent by her at the same time, and adorned partly against his will, with bracelets

*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἀγνοέω be ignorant of ~gnostic  
 ἀδελφή sister  
 ἀθροίζω press close together; (mid)  
 muster  
 αἰχμάλωτος captive ~acute  
 ἄκρον crest, extremity ~acute  
 ἀμφίβολος encompassing;  
 surrounded; ambiguous  
 ἀμφιέννυμι (ῶ) put on a person  
 ~vest  
 ἀναβοάω shout out  
 ἄνευ away from; not having; not  
 needing ~Sp. sin  
 ἀνοιμώζω wail  
 ἄνω (ἄ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀξίωμα -τος (n, 3) honor; decree  
 ἅπαξ once  
 ἄπειρος untested; infinite  
 ἀπόρητος forbidden, secret  
 ἀποτυχία failure  
 ἀπροσδόκητος unexpected; unaware  
 ἀσφάλεια safeguard  
 αὐλή courtyard  
 αὐτοδίδακτος self-taught ~didactic  
 αὐτοσχέδιος in close combat  
 βασίλεια noblewoman  
 βασιλικός royal  
 βέλτιστος best, noblest  
 γλυκύς sweet, pleasant ~glycerine  
 διαδιδράσκω escape  
 διαιτάω treat; live; arbitrate  
 διακρούω (mp) evade, deceive,  
 delay action  
 διαταράσσω confuse  
 διατείνω extend; (mp) try hard  
 διείργω keep apart  
 ἐγκρατής firm, powerful  
 εἰκάζω liken; conjecture  
 ἐκβακχεύω excite to Bacchic frenzy;

enrage  
 ἐκταράσσω confuse  
 ἐλεφάντινος of ivory  
 ἐμπίπλημι fill ~plethora  
 ἔννοια thought  
 ἐνοικέω dwell in  
 ἐξαιτέω demand ~etiology  
 ἔξειμι go forth; is possible ~ion  
 ἔξοδος (f) leaving, way out  
 ἐπείγω weigh upon, drive; (mid)  
 hurry  
 ἐπιζητέω long for, miss  
 ἐπίμαχος easily attacked  
 ἐπινεύω nod  
 ἐπίπροσθεν in front of, in the way;  
 in preference to  
 ἐπίτηδες on purpose; with malicious  
 forethought  
 ἐποχέομαι carry, bear upon  
 ἔρω -τος (m) love, desire ~erotic  
 ἑσπέρα evening, west  
 ἐστιάω give a feast  
 εὖνοια good will, gift  
 ἡδονή pleasure  
 θάλαμος bedchamber ~thalamus  
 καθάπερ exactly as  
 καθαρός clean, pure  
 καίπερ even if  
 κακώ harm, disfigure ~cacophony  
 καταμηνύω point out, make known  
 καταναγκάζω coerce  
 καταρρήγνυμι (ῶ) break down  
 κατεγγυάω betrothe; (law) demand  
 security  
 κατευνάζω lay to sleep  
 κεράννυμι (ῶ) mix ~crater  
 κεράω mix in a bowl  
 κοινωνέω associate with  
 λαμπρός brilliant ~lamp  
 λογισμός calculation  
 μειράκιον youngster  
 μέταλλον mine; mineral

|                |                                |                      |                                |
|----------------|--------------------------------|----------------------|--------------------------------|
| μεταμφιάζω     | change, strip clothing         | (pl noun) 200 meters |                                |
| μηχανή         | machine; mechanism, way        | στέλλω               | prepare, send, furl ~apostle   |
| μνηστός        | wedded ~mnemonic               | στολή                | equipment                      |
| νεύω           | nod                            | στρατεία             | expedition, campaign           |
| νέω            | spin; swim ~neuro              | συγκαθεύδω           | sleep with                     |
| νύμφα          | nymph; bride                   | συγκροτέω            | clap together, assemble        |
| οίνοχοέω       | pour wine ~wine                | σύμπας (ᾱ)           | all together                   |
| ὀνειδίζω       | upbraid, reproach              | συμπόσιον            | drinking party                 |
| ὀρέγω          | hold out, offer, thrust ~reach | συνεργός             | cooperating; colleague         |
| ὀρίζω          | divide; ordain, define         | συνεχής (ὁ)          | continuously                   |
| ~horizon       |                                | συνήθης              | habitual, intimate             |
| ὀρμή           | pressure, assault, order       | συνοικίζω            | cohabit, colonize              |
| ~hormone       |                                | συσκευάζω            | pack up                        |
| πάλαι          | in the past ~paleo             | σωτηρία              | saving, preservation           |
| πάλλω          | shake, brandish; (mp) draw     | ταράσσω              | mess things up ~trachea        |
| lots ~Pallas   |                                | τήμερον              | today                          |
| παντοῖος       | all kinds of                   | τράπεζα              | a table ~trapezoid             |
| παραγκωνίζω    | have arms akimbo               | τρίπους              | three-legged cauldron          |
| παράνομος      | lawless, unlawful              | ~pedal               |                                |
| παρεισδύομαι   | slip in secretly               | τύχη                 | fortune, act of a god          |
| Πέρσης         | Persian                        | ὔβρις -εως (f)       | pride, insolence, outrage      |
| πολύτιμος (ι)  | very expensive                 | ὕπηρετέω             | serve                          |
| πομπή          | a sending, expedition ~pomp    | ὕποβλέπω             | look angrily                   |
| πρεσβεύω       | be the elder, be an ambassador | ὕποδείκνυμι (υῶ)     | show, trace out                |
| προπαρασκευάζω | prepare                        | ὕπόσχεσις -τος (f)   | promise                        |
| προσνέμω       | allot, assign, send to pasture | ~ischemia            |                                |
| προστρέχω      | run to, join, attack           | ὕπουργέω             | serve, help                    |
| προτιμάω (ι)   | prefer, pay attention to       | ὕπουργός             | serving, serviceable           |
| πρόχειρος      | handy; ready to do something   | φιάλη                | jar ~vial                      |
| σιωπάω         | be silent                      | φρουρός              | watcher, guard                 |
| στάδιον        | 200 meters (pl also masc)      | φύσις -εως (f)       | nature (of a thing)            |
| στάδιος (adj)  | standing upright, firm;        | ~physics             |                                |
|                |                                | χωρίζω               | divide; distinguish, pull down |

τοὺ Ἀχαιμένους ὑποδεικνύναι τι καὶ ὑφηγεῖσθαι τῶν οἰνοχοϊκῶν  
πειρωμένων, προσδραμὼν ὁ Θεαγένης ἐνὶ τῶν κυλικοφόρων  
τριπόδων, καὶ φιάλῃν τῶν πολυτίμων ἀνελόμενος, «οὐδέν,» ἔφη,  
«δέομαι διδασκάλων, ἀλλ' αὐτοδίδακτος ὑπουργήσω τῇ δεσποίνῃ,  
τὰ οὕτω ῥᾶστα μὴ θρυπτόμενος. σὲ μὲν γὰρ ὦ βέλτιστε ἡ τύχῃ  
εἰδέναι τὰ τοιαῦτα καταναγκάζει, ἐμοὶ δὲ καὶ ἡ φύσις τὰ πρακτέα  
καὶ ὁ καιρὸς ὑπαγορεύει.» καὶ ἅμα προσέφερε τῇ Ἀρσάκῃ προσηγὲς  
κερασάμενος, εὐρυθμον<sup>1</sup> τέ τι καὶ ἄκροις τοῖς δακτύλοις<sup>2</sup> ἐποχῶν τὴν  
φιάλῃν. ἐκείνην μὲν οὖν πλέον ἢ πρότερον τὸ ποτόν<sup>3</sup> ἐξεβάκχευσεν,  
ἐπιρροφουσάν τε ἅμα καὶ ἀκλινῶς εἰς τὸν Θεαγένην ἀτενίζουσαν, καὶ  
τοῦ ἔρωτος πλέον ἢ τοῦ κράματος ἔλκουσαν, καὶ τὴν φιάλῃν ἐπίτηδες  
οὐκ ἐκπίνουσαν, ἀλλὰ σὺν τέχνῃ καὶ διὰ μικροῦ τοῦ λειψάνου τῷ  
Θεαγένῃ προπίνουσαν. ἀντιτέτρωτο δὲ ἐκ θατέρων ὁ Ἀχαιμένης,  
καὶ ὀργῆς ἅμα καὶ ζηλοτυπίας ἐμπλησθεὶς, ὥς μηδὲ λανθάνειν τὴν  
Ἀρσάκην ὑποβλέψαντά τε καὶ τι καὶ πρὸς τοὺς παρόντας ἡρέμα  
διαγογγύσαντα. ἤδη δὲ διαλυομένου τοῦ συμποσίου, «πρώτην  
αἰτῶ χάριν ὦ δέσποινα,» ἔφη ὁ Θεαγένης· «ὑπηρετοῦντά με μόνον  
ἀμφιέννυσθαι ταύτῃ τῇ στολῇ κέλευσον.» ὥς δὲ ἐπένευσεν ἡ Ἀρσάκη,  
τὰ συνήθη μεταμφιασάμενος ἐξήει.

Συνεξήει δὲ καὶ ὁ Ἀχαιμένης, πολλὰ τῆς προπετείας τὸν Θεαγένην  
ὄνειδίζων, καὶ ὥς μειρακιῶδες εἶη τὸ πρόχειρον, καὶ ὥς τὴν μὲν  
πρώτην ἢ δέσποινα τὸν ξένον καὶ ἄπειρον ὑπερεῖδεν, εἰ δὲ ἐπιμένοι  
βλακεύμενος,<sup>4</sup> οὐ χαίρησιν· καὶ ὅτι φίλος ὢν ταῦτα συμβουλεύει,  
μᾶλλον δὲ ὀλίγον ὕστερον καὶ εἰς γένος συναφθισόμενος καὶ ἀδελφῆς  
τῆς ἐκείνου καθ' ὑπόσχεσιν τῆς δεσποίνης ἀνὴρ ἐσόμενος. καὶ πολλὰ  
τοιαῦτα μὲν ἐκεῖνος ἔλεγεν, ὃ δὲ, οὐδὲ ἀκούοντι προσεοικῶς, κάτω  
νεύσας ἀντιπαρήει, μέχρις οὗ συνέβαλεν αὐτοῖς ἡ Κυβέλη, κατευνάσαι  
τὴν δέσποιναν τὸ μεσημβρινὸν ἐπειγομένη. καὶ ἰδοῦσα σκυθρωπὸν<sup>5</sup>  
τὸν υἱὸν ἡρώτα τὴν αἰτίαν. ὃ δέ,» τὸ ξένον μειράκιον,» ἔφη,  
«προτετίμῃται ἡμῶν, καὶ χθὲς<sup>6</sup> καὶ τήμερον παρεισδεδυκὸς οἰνοχοεῖν  
ἐπιτέτραπται, καὶ τοῖς ἀρχιτρικλίνους ἡμῶν καὶ ἀρχιοινοχόοις πολλὰ

<sup>1</sup> rhythmical    <sup>2</sup> finger, toe    <sup>3</sup> potable    <sup>4</sup> be lazy    <sup>5</sup> sad, sullen

<sup>6</sup> yesterday

χαίρειν φράσαν ὀρέγει φιάλην, καὶ παρίσταται πλησίον βασιλικοῦ σώματος, τὸ μέχρις ὀνόματος ἀξίωμα ἡμῶν παραγκωνισάμενος. καὶ τὸ μὲν τοῦτον τιμᾶσθαι μετέχοντα καὶ τῶν μειζόνων καὶ κοινωνοῦντα καὶ κοινωνοῦντα καὶ τῶν ἀπορρητοτέρων, διότι καὶ κακῶς ποιοῦντες ἡμεῖς σιωπῶμεν καὶ συμπράττομεν, ἥττόν ἐστι δεινόν, καίπερ ὄν δεινόν· ἀλλ' ἐκείνο γ' ἐξῆν, ἄνευ ὕβρεως τῆς εἰς ἡμᾶς τοὺς ὑπουργοὺς καὶ συνεργοὺς τῶν καλῶν πράξεων τὰ τοιαῦτα γίνεσθαι.

## 7.28

«Καὶ περὶ μὲν τούτων δεύτερος λόγος· τὸ δὲ παρόν, ὦ μήτερ, τὴν μνηστὴν ἐβουλόμην, τὴν τὰ πάντα ἐμοὶ γλυκυτάτην Χαρίκλειαν, ἰδεῖν, εἴ πως τὸ δεδηγμένον τῆς ψυχῆς τῇ θέᾳ τῇ ἐκείνης διαιτηῆσαι δυνηθείην.» καὶ ἡ Κυβέλη, «ποῖαν μνηστὴν ὦ τέκνον; ἔοκάς μοι τὰ σμικρότατα τῶν κατὰ σαυτὸν ἀγανακτεῖν, τὰ μείζονα δὲ ἀγνοῶν λανθάνειν. οὐκέτι λαμβάνεις πρὸς γάμον τὴν Χαρίκλειαν.»

«Τί,» ἔφη, «λέγεις,» ἀναβοήσας· «οὐκ εἰμὶ ἄξιος γαμεῖν ὁμόδουλον ἑμαυτοῦ; διὰ τί ὦ μήτερ;»

«Δι' ἡμᾶς,» ἔφη, «καὶ τὴν ἡμετέραν παράνομον περὶ Ἀρσάκην εὖνοιάν τε καὶ πίστιν. ἐπειδὴ γὰρ ἐκείνην καὶ τῆς ἑαυτῶν ἀσφαλείας προτιμήσαντες, καὶ τὴν ἐκείνης ἐπιθυμίαν καὶ τῆς ἡμετέρας σωτηρίας ἐπίπροσθεν ἄγοντες, ἅπαντα καθ' ἡδονὴν συνεπράξαμεν, ἅπαξ που παρειαλθὼν εἰς τὸν θάλαμον ὁ γεννάδας οὗτος καὶ λαμπρὸς αὐτῆς ἐρώμενος, καὶ μόνον ὀφθεῖς, ἀναπέπεικε παραβῆναι μὲν τοὺς πρὸς σὲ γεγεννημένους ὄρκους, αὐτῷ δὲ κατεγγυᾶν τὴν Χαρίκλειαν, οὐκ ἀδελφὴν ἀλλὰ μνηστὴν εἶναι διατεινόμενος.»

«Καὶ ἐπήγγελται ταῦτα ἐκείνη ὦ μήτερ;»

«Ἐπήγγελται, παιδίον,» ἀπεκρίνατο ἡ Κυβέλη, «παρούσης ἐμοῦ καὶ ἀκουούσης· καὶ τοὺς γάμους αὐτῶν ἐστιάσει λαμπρῶς ὀλίγαις ὕστερον ἡμέραις. σοὶ δὲ ἄλλην συνοικεῖν ἀντὶ ταύτης ἐπηγγέλλετο. βαρὺ δὲ τι πρὸς ταῦτα ἀνομιώξας ὁ Ἀχαιμένης, καὶ τῷ χεῖρε

διατρίψας, «ἐγώ,» ἔφη, «πικρογάμους<sup>1</sup> θήσω σύμπαντας· μόνον μοι σύμπραττε τὴν εἰς χρόνον σύμμετρον τῶν γάμων ὑπέρθεσιν. καὶ εἴ τις ἐπιζητοίη, κακοῦσθαί με κατ' ἀγρόν που συμπεσόντα ἀπάγγελλε. μνηστὴν ὁ γεννάδας ὀνομάζει τὴν ἀδελφήν, ὥσπερ οὐ συνιέντων ἐπὶ διακρούσει μόνῃ τῇ ἐμῇ ταῦτα πράττεσθαι. εἰ γὰρ περιβάλλοι, εἰ γὰρ φιλοίη καθάπερ δίκαιον νύμφην, εἰ καὶ συγκαθεύδοι, καθαρὸς τι ἔλεγχος ὅτι μὴ ἀδελφή, μνηστὴ δὲ ἐστίν. ἐμοὶ μελήσει ταῦτα, καὶ ὄρκοις καὶ θεοῖς τοῖς παραβαθείσι.»

## 7.29

Ταῦτα εἶπε, καὶ ὑπ' ὀργῆς ἅμα καὶ ζηλοτυπίας καὶ ἔρωτος καὶ ἀποτυχίας οἰστρηθείς,<sup>2</sup> ἱκανῶν καὶ ἄλλον τινὰ διαταράξαι πραγμάτων, μὴ τοί γε δὴ βάρβαρον, τὴν προσπεσοῦσαν ἔννοιαν οὐκ ἐπὶ λογισμῷ διακρίνας, ἐκ δὲ τῆς πρώτης ὀρμῆς κρατύνας,<sup>3</sup> ἐσπέρας ἐπελθούσης, ἵππον τε Ἀρμένιον, τῶν εἰς πομπὰς καὶ πανηγύρεις<sup>4</sup> τῷ σατράπῃ φατνιζομένων, ὑφελέσθαι δυνηθείς, ἀφιππάσατο ὡς τὸν Ὀροονδάτην κατὰ Θήβας τότε τὰς μεγάλας τὴν ἐπ' Αἰθίοπας συγκροτοῦντα στρατεῖαν, καὶ πᾶν εἶδος πολέμου καὶ χεῖρα παντοίαν ἀθροίζοντα, καὶ τὴν ἐπ' αὐτοὺς ἔξοδον ἤδη συσκευαζόμενον.

## 8

## 8.1

Ὁ γὰρ δὴ βασιλεὺς Αἰθίοπων ἀπάτῃ περιεληλυθὼς τὸν Ὀροονδάτην, καὶ θατέρου τῶν ἐπάθλων τοῦ πολέμου γεγονὼς ἐγκρατὴς, καὶ τὴν πόλιν ἐπίμαχον τὰς Φίλας αἰὲν τυγχάνουσαν ἐκ προλήψεως ὑφ' αὐτῷ πεποιημένος, εἰς πᾶσαν ἀμηχανίαν,<sup>5</sup> ὥστε καὶ κατηπειγμένως ποιεῖσθαι τὴν ἐκστράτειαν καὶ αὐτοσχέδιον τὰ πολλά, κατηνάγκαζεν. ἢ γὰρ πόλις αἱ Φίλαι κείται μὲν ἐπὶ τῷ Νείλῳ, τῶν ἐλαττόνων καταρρακτῶν ἀνωτέρω μικρόν, Συήνης δὲ καὶ Ἐλεφαντίνης ἑκατόν που τοῖς μεταξὺ σταδίοις διείργεται. ταύτην ποτὲ φυγάδες<sup>6</sup> Αἰγύπτιοι καταλαβόντες καὶ ἐνοικήσαντες ἀμφίβολον Αἰθίοψι τε καὶ

<sup>1</sup> bitterly married    <sup>2</sup> sting; go crazy    <sup>3</sup> strengthen    <sup>4</sup> gathering

<sup>5</sup> helplessness    <sup>6</sup> exile, refugee

Αἰγυπτίοις κατέστησαν, τῶν μὲν τοῖς καταρράκταις τὴν Αἰθιοπίαν ὀρίζομένων, Αἰγυπτίων δὲ καὶ τὰς Φίλας, κατὰ τὴν προενοίκησιν τῶν παρ' ἑαυτοῖς φυγάδων, ὡς ἂν δορυαλώτους ἑαυτοῖς προσνέμειν ἀξιούντων. συνεχῶς δὴ μεταπιπτούσης τῆς πόλεως, καὶ τῶν αἰεὶ προλαβόντων καὶ ἐπικρατούντων γνομένης, τότε δὲ ὑπὸ φρουρᾶς<sup>1</sup> Αἰγυπτίων τε καὶ Περσῶν κατεχομένης, ὁ τῶν Αἰθιοπῶν βασιλεὺς πρεσβεῖαν ὡς τὸν Ὅροονδάτην στείλας ἐξήτει μὲν καὶ τὰς Φίλας, ἐξήτει δὲ καὶ τὰ σμαράγδεια μέταλλα, καὶ πάλαι περὶ τούτων, ὡς εἴρηται, διακηρυκευσάμενος καὶ οὐ τυχών. ὀλίγαις τε προφθῆναι τοὺς πρεσβευτὰς<sup>2</sup> ἡμέραις ἐπιτρέψας ἐφέειπετο, πάλαι προπαρασκευασάμενος δῆθεν ὡς ἐπ' ἄλλον τινὰ πόλεμον, καὶ οὐδενὶ τὴν ὁρμὴν τῆς στρατείας φράσας. κάπειδὴ τὰς Φίλας ὑπερβεβηκέναι τοὺς πρεσβευτὰς εἵκαζεν, ὀλιγωρίαν<sup>3</sup> τοῖς τε ἐνοικοῦσι καὶ φρουροῖς ἐμπούσαντας, καὶ ὡς ὑπὲρ εἰρήνης ἢ καὶ φιλίας πρεσβεύοιεν ἀπαγγέλλαντας, αὐτὸς αἰφνιδιον<sup>4</sup> ἐπιστὰς τὴν τε φρουρὰν ἐξήλασε, δύο μὲν που καὶ τριῶν ἡμερῶν ἀντισχοῦσαν, πλήθει δὲ τῶν ἐναντίων καὶ μηχαναῖς τειχομάχοις ἐνδοῦσαν, καὶ τὴν πόλιν κατέσχευεν, οὐδενὶ τῶν ἐνοικούντων λυμηνάμενος.

Διὰ ταῦτα δὴ τεταραγμένον καταλαβὼν τὸν Ὅροονδάτην ὁ Ἀχαιμένης, καὶ ἅπαντα πεπυσμένοι παρὰ τῶν διαδράντων, ἔτι πλέον ἐξετάραξεν ἀπροσδόκητός τε καὶ ἀπρόσκλητος ὁφθείς. καὶ μὴ τι δεινὸν περὶ τὴν Ἀρσάκην ἢ τὸν ἄλλον οἶκον γεγόνοι πυνθανομένῳ, γεγονέναι μὲν ὁ Ἀχαιμένης, ἰδίᾳ δὲ φράζειν βούλεσθαι ἀπεκρίνατο. κάπειδὴ τῶν ἄλλων ἐχωρίσθησαν, ἅπαντα κατεμήνυνεν, ὡς ὑπὸ Μιτράνου ληφθεὶς αἰχμάλωτος ὁ Θεαγένης ἀπέσταλτο πρὸς Ὅροονδάτην, δῶρον, εἰ δόξειεν, ὡς βασιλέα τὸν μέγαν ἀναπεμφθισόμενος (καὶ γὰρ εἶναι τὸ χρήμα τοῦ νεανίου τῆς βασιλέως αὐλῆς καὶ τραπέζης ἐπάξιον), ὡς ὑπὸ Βησσαέων ἀφαιρεθείη, προσανελόντων καὶ τὸν Μιτράνην, ὡς ἀφίκοιτο μετὰ ταῦτα εἰς τὴν Μέμφιν, παρενείρων ἅμα καὶ τὰ κατὰ τὸν Θύαμιν, καὶ τέλος τὸν ἐπὶ τῷ Θεαγένει τῆς Ἀρσάκης ἔρωτα, καὶ τὸν εἰς τὰ βασίλεια

<sup>1</sup> guard duty, a watch<sup>2</sup> ambassador<sup>3</sup> contempt; neglect<sup>4</sup> unforeseen, sudden

and jewelled necklaces.

Upon arriving at the palace, Achaemenes offered to instruct him in the functions of his office; but, hastening to the sideboard, and taking up a precious goblet, he said,

“I need no instructor, self-taught, I will wait upon my mistress, making no bustle about such trifles. Your fortune has forced you perhaps to learn your trade; nature and the spur of the moment will teach me what I am to do.” So saying, he lightly, and with a grace, poured out the wine, and handed the cup upon his finger ends.

The draught inflamed the mind of Arsace more than ever. Slowly sipping, she fixed her eyes intently upon Theagenes, taking in at the same time large draughts of love; neither did she drain the goblet, but left a portion of its contents, in which Theagenes might pledge her. A wound of a very different nature rankled in the bosom of Achaemenes: anger, envy, and resentment manifested themselves on his countenance, so that Arsace could not help observing it, and whispered something to those who were nearest her.

When the entertainment broke up

“Grant me,” said Theagenes, “my mistress! this first boon which I shall ask — permit me alone to wear this dress when serving at your table.” Arsace agreed to his request, and putting on his ordinary raiment, he departed. Achaemenes followed him, sharply upbraided him with his want of manners; telling him, too, that there was a forwardness and familiarity in him, which, though they might at first be overlooked, in consideration of his youth and inexperience, would in the end, if not corrected, infallibly give offence. He gave him these cautions, he said, out of a friendly feeling, and particularly as he was shortly to become related to him by marrying his sister, according to his mistress’s promise.

He was proceeding with his good advice; but Theagenes, his eyes fixed in deep thought on the ground, seemed not to hear, and was preparing to leave him, when Cybele joined them, on her way to conduct her mistress to take her usual siesta. Seeing her son sorrowful, and apparently out of humour, she inquired into the cause of it.—

“This foreign youth,” said he, “thanks to his specious person, is preferred to all of us, the ancient chamberlains and cupbearers; to-day he has already wormed himself into our mistress’s good graces, and has waited nearest her royal person, presenting the cup to her, and thrusting us out of our former dignity, which has become no more than an empty name. We ought, perhaps, to bear without murmuring, if we cannot feel without envy, the honours he

receives, and the confidence to which he is admitted, since we have had the weakness, by our negligence and silence, to assist in his success; our mistress, however, might have done all this without affronting and disgracing her old servants, who moreover are in all her secrets.

## 7.28

“But some other time will serve for speaking farther on this subject: at present, let me go and see my charming Chariclea, my promised bride; that, by her sweet aspect, I may soothe the annoyance of my mind.”

“What bride do you talk of?” replied Cybele, “you seem to me to take fire at small and imaginary offences, and to be ignorant of the real and deep ones which you have received. Chariclea is no longer destined for your wife.”

“What say you?” he exclaimed, “am not I a very fitting match for my fellow-slave? What can have wrought this sudden change?”

“Our own too great fidelity and zeal in serving Arsace;” replied Cybele, “for after that we have preferred her caprices to our own safety; when, in compliance with her desires, we have endangered ourselves, and have put the accomplishment of her wishes into her power, this noble youth, this dainty favourite, enters her chamber, and at first sight persuades her to break through all her oaths, and to promise Chariclea to himself; who now, as he affirms, is no longer his sister, but his mistress.”

“And is Chariclea indeed promised to Theagenes?” said Achaemenes.

“It is but too true,” replied Cybele, “I was present myself and heard it; they even talked of the nuptial feast, and of celebrating it shortly; proposing to satisfy you with the hand of some one else.”

At this mortifying intelligence Achaemenes, smiting his hands together, and uttering a deep groan

“I will make this wedding a fatal one to them all,” said he; “only do you assist me in endeavouring to put it off for a few days. If any one inquires after me, say that I am indisposed and gone into the country. This precious stranger’s calling her his betrothed is a mere pretext to break through the engagements that have been made to me; his kissing, his embracing her, nay, his sleeping with her, would not clearly convince me that she is not his sister. I will sift this business, and will vindicate the violated oaths and the insulted gods.”

## 7.29

So saying, raging with love, jealousy, and disappointment (feelings all the more violent in a barbarian’s breast), he rushed out of the room; and without

giving himself time for consideration, in the first moments of his passion, he secretly mounted, in the evening, an Armenian horse, reserved for state occasions, and fled full speed to Oroondates.

The Viceroy was then in the neighbourhood of the celebrated Thebes, marshalling all his forces, and preparing to lead them on an expedition against the Ethiopians.

## 8

### 8.1

The king of Ethiopia had deceived Oroondates by a stratagem, and made himself master of one of the objects of the war—the city of Philoe, always ready to fall a prey to the first invader—and, by so doing, had reduced him to great straits, and to a necessity of using sudden and hurried efforts for its recovery.

Philoe is situated a little above the smaller cataracts of the Nile, about twelve miles distant from Syene and Elephantis. The city was formerly seized upon and inhabited by a band of Egyptian fugitives, which made it debateable land between the governments of Egypt and Ethiopia. The latter were for extending their dominions as far as the cataracts, while the former claimed even the city of Philoe, pretending that they had conquered it in war, because it had been occupied by their exiles. It had been taken and retaken several times by both nations; and was, just before the time I am speaking of, held by an Egyptian and Persian garrison.

The king of Ethiopia dispatched an embassy to Oroondates, to demand the restoration of the city and the emerald mines; and meeting, as has been before observed, with a refusal, he sent ambassadors a second time towards Egypt; (they going in advance) he following a few days later, with a numerous army, set on foot beforehand, but keeping all the while their destination a profound secret.

When he concluded that his envoys had passed Philoe, and had lulled the inhabitants and garrison there into negligence and security, by persuading them, as they were instructed, that they were preparing to proceed farther on a peaceful embassy; he on a sudden appeared before Philoe, in a few days overwhelmed its surprised and unprepared defenders (unable to resist his superior force and his artillery), and took possession of the city, which he kept, without injuring any who dwelt in it.

In the midst of these troubles Achaemenes found Oroondates, and by his sudden and unexpected appearance, helped to increase them.

“Has any misfortune,” hastily he inquired, “happened to Arsace, or to any other of my family?” “A misfortune has happened,” replied Achaemenes, “but I would speak to you in private.”

When every one had retired he entered upon his story. He related the capture of Theagenes by Mithranes; how he was sent to him (Oroondates), in order to be conveyed, if he thought proper, as a present to the Great King, to whose court and table the youth would be a worthy ornament. He proceeded to narrate his rescue from them in their journey by the men of Bessa, the death of Mithranes in his defence, and his own subsequent arrival at Memphis, introducing into his narrative the

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἀέκων unwilling  
 αἰδώς awe, shame, respect; genitals  
 αἰχμάλωτος captive ~acute  
 ἀκέομαι heal, fix  
 ἄκων javelin; unwilling ~acme  
 ἀλητεύω wander, rove, roam ~Fr.  
 aller  
 ἀλίσκομαι be captured ~helix  
 ἄλλοτε at another time ~alien  
 ἀμφισβήτησις -τος (f) dispute,  
 controversy  
 ἀναδείκνυμι (ō) lift up and show;  
 proclaim, dedicate  
 ἀναδέχομαι (mp) catch, receive;  
 (act) display ~doctrine  
 ἀνακομίζω take back/away  
 ἀναπλάσσω remodel  
 ἀξίωμα -τος (n, 3) honor; decree  
 ἀπαγορεύω forbid; fail, be worn out  
 ἀπανασχυντέω show effrontery  
 ἀποκρύπτω hide away ~cryptic  
 ἀπονέμω portion out  
 ἄρτι at the same time  
 αὐλή courtyard  
 ἄφθονος ungrudging, plentiful  
 ἄφιξις -τος (f) arrival  
 βασιλικός royal  
 βιάζω use force on, violate  
 βοήθεια help  
 βούλημα -τος (n, 3) purpose,  
 intention  
 γάμος wedding, sex ~bigamy  
 γνωρίζω make known, discover  
 γοῦν at least then  
 γράμμα -τος (n, 3) writing, letter  
 δείκνυμι (ō) show, point out  
 δέος fear ~Deimos  
 δεσπότης -ου (m, 1) master, despot  
 διαδιδράσκω escape  
 διακονία (ᾱα) service

διασκοπέω consider from all angles  
 διάταξις arrangement, command  
 διατάσσω arrange, array  
 δικαιοῶ demand/make justice  
 δουλεύω serve, be a slave  
 δουλόω enslave  
 δράω do, accomplish  
 ἐγχειρίζω entrust  
 εἴτε if, whenever; either/or  
 ἐκδύω take off; leave; avoid  
 ἐκθειάζω deify, worship  
 ἔκθυμος (ō) spirited, ardent  
 ἐκκάω set on fire  
 ἐκπυνθάνομαι search out, make  
 inquiry; hear of  
 ἐκτελέω complete, bring about  
 ~apostle  
 ἐκών willingly, on purpose; giving  
 in too easily  
 ἐλευθερόω set free  
 Ἑλλήν Greek  
 ἐλπίζω (mid, pf) hope, expect; (act)  
 cause to do so (rare) ~voluptuary  
 ἐμπλήσσω fall into, get entangled in  
 ~plectrum  
 ἐνδiciaτάομαι live in  
 ἐνδύω go into, put on  
 ἐνθυμέομαι (ō) take to heart  
 ἐννοια thought  
 ἐνοικίζω implant; (mp) move house  
 to  
 ἐξαιτέω demand ~etiology  
 ἔξεμι go forth; is possible ~ion  
 ἐξορμάω veer off course ~hormone  
 ἐπαληθεύω be true, prove to be true  
 ἐπανήκω to have come back, return  
 ἐπείγω weigh upon, drive; (mid)  
 hurry  
 ἐπιζητέω long for, miss  
 ἐπιθυμία (ō) desire, thing desired  
 ἐπικρατής overpoweringly, strongly  
 ~democracy

ἐπιμαρτύρομαι (ὁ) call on as a witness  
 ἐπίπαν =ἐπί  
 ἐπίπροσθεν in front of, in the way; in preference to  
 ἐπισκήπτω lay something on  
 ἐπιστέλλω send to, order  
 ἔρως -τος (m) love, desire ~erotic  
 εὐθυνα (ὁ) examination of conduct  
 εὖνοια good will, gift  
 ἡώς ἡῶθι (f, 2) dawn ~Eocene  
 θάλαμος bedchamber ~thalamus  
 θρασύς brave, strong  
 θύραθεν (ἄ) out, out of ~door  
 ἱεράομαι be a priest  
 καλάσιρις (ἴ) long, fringed  
 Egyptian robe  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 κατάδηλος manifest, visible  
 μάτην in vain, randomly  
 μεθίημι let go, cease; (mid) speed off  
 ~jet  
 μηνυτής (ὁ) revelation, revealer  
 μισθός reward, wages  
 μισθόω rent out; (pass) be hired  
 ναός (ἄ) temple, shrine ~nostalgia  
 ὁμολογέω agree with/to  
 ὀρίζω divide; ordain, define  
 ~horizon  
 παντάπασιν altogether; yes, certainly  
 παντοῖος all kinds of  
 πάντως by all means  
 παραγκωνίζω have arms akimbo  
 παραιτέομαι entreat; beg for; decline  
 παρακαταθήκη a deposit in trust  
 παράνομος lawless, unlawful  
 ποικίλος ornamented; various

πολυπραγμονέω be too busy, meddle  
 πότε when?  
 πρέπω be conspicuous, preeminent  
 ~refurbish  
 προνοέω foresee, think of ~paranoia  
 προσομιλέω (ι) have intercourse with  
 πρόφασις -εως (f) pretext; motive; prediction; cause ~fame  
 προφητεία prophecy  
 προφητικός oracular  
 σπουδή zeal; (dat) with difficulty, hastily ~repudiate  
 σύνειμι be with; have sex ~ion  
 σύνοιδα know about someone; think proper  
 τελευταῖος last, final  
 τελευτάω bring about, finish  
 ~apostle  
 τελευτή conclusion, fulfilment  
 ~apostle  
 τιμωρία (ι) vengeance, punishment  
 τοιόσδε such  
 τύχη fortune, act of a god  
 ὑποδέχομαι welcome, accept, suffer, intercept ~doctrine  
 ὑπόθεσις -εως (f) proposal; subject; hypothesis  
 ὑποπτέω guess, observe, be suspicious of  
 ὑποτέμνω undercut, intercept  
 ὑποτοπέω suspect  
 ὑποψία suspicion ~panorama  
 φθάνω (ἄ) do first, outstrip  
 φιλόανθρωπος humane, benevolent  
 φύω produce, beget; clasp ~physics  
 χρηστός useful; brave, worthy  
 χωρίζω divide; distinguish, pull down

τοῦ Θεαγένους εἰσοικισμόν, καὶ τὰς περὶ αὐτὸν φιλοφρονήσεις, καὶ τὰς ἐκείνου διακονίας τε καὶ οἰνοχοῦας· καὶ ὡς πέπρακται μὲν ἤδη τῶν παρανόμων ἴσως οὐδέν, ἀνθισταμένου τέως τοῦ νεανίου καὶ ἀντέχοντος, δέος δὲ πραχθῆναι βιασθέντος ἢ καὶ τῷ χρόνῳ τοῦ ξένου πως ἐνδόντος, εἰ μὴ φθαίῃ τις αὐτὸν προαναρπάζων ἐκ τῆς Μέμφεως καὶ τὴν ὅλην τοῦ ἔρωτος ὑπόθεσιν τῆς Ἀρσάκης ὑποτεμνόμενος· διὰ γὰρ δὴ ταῦτα καὶ αὐτὸς ἐπειχθῆναι, καὶ λάθρα<sup>1</sup> διαδράς ἤκειν μηνυτής, εὐνοία τῇ περὶ τὸν δεσπότην ἀποκρύπτειν τὰ κατὰ τοῦ δεσπότου μὴ ἐνεγκών.

## 8.2

Καίπειδ' ἰδὼν τούτοις θυμοῦ τὸν Ὀροονδάτην ἐμπεπλήκει, καὶ ὅλος πρὸς ἀγανάκτησιν<sup>2</sup> καὶ τιμωρίαν ἐξήει, δι' ἐπιθυμίας αὐθις ἐξέκαε τὰ κατὰ τὴν Χαρίκλειαν προστιθεὶς καὶ ἐπὶ μέγα, ὥσπερ ἦν, ἐξαίρων, καὶ τὸ κάλλος παντοίως ἐκθειάζων καὶ τὴν ὥραν τῆς κόρης, ὡς οὔτε ὀφθείη πρότερον οὔτε αὐθις δυνήσεται, «μικρὰ νόμιζε,» λέγων, «πάσας σοι τὰς παλλακίδας<sup>3</sup> εἶναι παρὰ ταύτην, οὐ μόνον τὰς κατὰ τὴν Μέμφιν ἀλλὰ καὶ τὰς ἐπομένας.» καὶ ἄλλα πολλὰ πρὸς τούτοις ὁ Ἀχαμένης, ἐλπίζων, εἰ καὶ προσομιλήσειεν Ὀροονδάτης τῇ Χαρικλείᾳ, μικρὸν γοῦν ὕστερον ἐπὶ μισθῷ τῶν μηνυμάτων<sup>4</sup> ἐξαίτησας πρὸς γάμον ἔξειν.

Καὶ ὅλως ἐξηρέθιστο ἤδη καὶ διακαῆς ἦν ὁ σατράπης, θυμοῦ καὶ ἐπιθυμίας ἅμα ὥσπερ εἰς ἄρκυς<sup>5</sup> ἐμβεβλημένος. καὶ οὐδὲ μικρὸν ὑπερθέμενος, Βαγῶαν τινὰ τῶν πεπιστευμένων εὐνούχων προσκαλεσάμενος, ἱππέας τε πεντήκοντα ἐγχειρίσας, εἰς τὴν Μέμφιν ἐξέπεμπε, ἄγειν ὡς αὐτὸν Θεαγένην τε καὶ Χαρίκλειαν ὡς ὅτι τάχιστα, καὶ οὐπερ ἂν αὐτὸς καταλαμβάνοιτο, ἐπιστείλας.

## 8.3

Ἐνεχείριζε δὲ καὶ γράμματα, τὸ μὲν πρὸς Ἀρσάκην ὧδε ἔχον.»

«Ὀροονδάτης Ἀρσάκη. Θεαγένην καὶ Χαρίκλειαν τοὺς αἰχμαλώτους

<sup>1</sup> secretly    <sup>2</sup> pain, irritation    <sup>3</sup> sex slave    <sup>4</sup> information    <sup>5</sup> net

μὲν ἀδελφοὺς βασιλέως δὲ δούλους, βασιλεῖ διαπεμφθησομένους ἀπόστειλον. ἀλλ' ἐκοῦσα ἀπόστειλον, ἐπεὶ καὶ ἀκούσης ἀχθήσονται καὶ Ἀχαιμένης πιστευθήσεται.»

Πρὸς δὲ Εὐφράτην τὸν κατὰ τὴν Μέμφιν ἀρχιευνοῦχον τοιόνδε. «ὕπὲρ μὲν ὧν οἰκίας τῆς ἐμῆς ὀλιγωρεῖς,<sup>1</sup> εὐθύνας ὑφέξεις· τὸ παρὸν δὲ τοὺς ξένους Ἕλληνας τοὺς αἰχμαλώτους Βαγῶα παράδος ὡς ἐμὲ ἀχθησομένους, ἐκούσης Ἀρσάκης, εἴτε καὶ ἀκούσης. πάντως δὲ παράδος, ἢ αὐτὸς ἴσθι δέσμιος<sup>2</sup> ἀχθῆναι προστεταγμένος, τῆς δορᾶς<sup>3</sup> ἀφαιρησόμενος.»

Οἱ μὲν δὴ περὶ τὸν Βαγῶαν ἐπὶ τὸ προστεταγμένον ἐξώρμησαν, τῶν ἐπεσταλμένων παρὰ τοῦ σατράπου κατασεσημασμένων, ὡς ἂν μᾶλλον πιστεύσειαν οἱ κατὰ τὴν Μέμφιν καὶ θάπτον τοὺς νέους ἐκδοῖεν· ἐξώρμησε δὲ καὶ Ὀροονδάτης ἐπὶ τὸν πρὸς Αἰθίοπας πόλεμον, ἔπεισθαι καὶ τὸν Ἀχαιμένην προστάξας, ἡρέμα καὶ οὐκ εἰδῶτα παραφρουρούμενον, ἕως ἂν τὰ πρὸς αὐτοῦ μηνυθέντα δείξειεν ἐπαληθεύων.

Κατὰ δὲ τὰς αὐτὰς ἡμέρας καὶ κατὰ τὴν Μέμφιν τοιάδε ἐγίνετο. ἄρτι τοῦ Ἀχαιμένους ἀποδράντος, ὁ Θύαμης ἤδη τὴν προφητεῖαν ὀλόκληρον<sup>4</sup> ἀναδεδεγμένος καὶ τὰ πρῶτα τῆς πόλεως διὰ τοῦτο φερόμενος, τὰ περὶ τὴν κηδεῖαν τοῦ Καλασίριδος ἐκτελέσας καὶ τὰ νενομισμένα τῷ πατρὶ πάντα ἐν ἡμέραις ταῖς τεταγμέναις ἐπενέγκας, ἀναζητήσεως ἔννοιαν τῶν περὶ τὸν Θεαγένην ἐλάμβανεν, ὅτε δὴ παραιτεῖσθαι καὶ τοῖς θύραθεν ἐκ τοῦ προφητικοῦ νόμου διατεταγμένον ἐγίνετο. καὶ περὶ πολυπραγμονῶν καὶ ἐκπνιθανόμενος ἔγνω τοῖς σατραπείοις ἐνωκισμένους, ὡς εἶχε σπουδῆς, ἐλθὼν ὡς τὴν Ἀρσάκην ἐξῆτει τοὺς νέους ξένους, ὡς αὐτῷ κατὰ πολλὰ μὲν καὶ ἄλλα προσήκοντας, πλεον δὲ ὅτι περὶ ὁ πατήρ Καλάσιρις τελευτῶν ἐπέσκηπτε παντοίως προνοεῖν καὶ ὑπερμαχεῖν τῶν ξένων ἐπιστείλας, χάριν μὲν ἔχειν ὁμολογῶν ὅτι τὰς διὰ μέσου ταύτας ἡμέρας ὑπεδέξατο νέους καὶ ξένους καὶ Ἕλληνας φιланθρωπευομένη,

<sup>1</sup> consider unimportant    <sup>2</sup> binding; enchanting    <sup>3</sup> hide, flaying

<sup>4</sup> complete

καθ' ὧς ἐνδαιτᾶσθαι τῷ ναῷ τοῖς μὴ ἱερωμένοις ἀπηγόρευτο, δικαίων δὲ ἀνακομίζεσθαι τὴν αὐτὸς αὐτοῦ παρακαταθήκην. καὶ ἡ Ἀρσάκη, «θαυμάζω σου,» ἔφη, «χρηστὰ μὲν ἡμῖν καὶ φιλάνθρωπα προσμαρτυροῦντος, ἀπανθρωπίαν δὲ αὐτὸς καταγινώσκοντος, εἰ μὴ δυνησόμεθα ἢ βουλησόμεθα προνοεῖν τῶν ξένων καὶ τὰ πρέποντα αὐτοῖς ἀπονέμειν.»

«Οὐ τοῦτο,» εἶπεν ὁ Θύαμις· «καὶ γὰρ καὶ ἐν ἀφθονωτέροις τῇδε πλέον ἢ παρ' ἡμῖν οἶδα ἐσομένους, εἰ καὶ μένιν βουλομένοις ἦν. νυνὶ δὲ γένους ὄντες τῶν ἐπὶ δόξης, ἄλλως δὲ τύχης ἐπηρείαις ποικίλαις κεχηρμένοι καὶ τὸ παρὸν ἀλητεύοντες, πάντων ἐπίπροσθεν ποιοῦνται<sup>1</sup> γένος τὸ ἴδιον ἀνακομίσασθαι καὶ εἰς τὴν ἐνεγκοῦσαν ἐπανήκειν· ὧν εἰς τὴν σύλληψιν ἐμὲ κληρονόμον ὁ πατήρ καταλέλοιπεν, ὄντων μοι καὶ ἄλλων φιλίας πρὸς τοὺς ξένους δικαιοματών.»

«Εὖ γε ἐποίησας,» ἡ Ἀρσάκη πρὸς αὐτόν, «τοῦ μὲν ἐκδυσωπεῖν ἀφέντος, τὸ δὲ δίκαιον προβαλόμενος· πλέον γὰρ τοῦτο μεθ' ἡμῶν ὃν φαίνεται, ὅσῳ καὶ τὸ δεσποτεῦν τοῦ προνοεῖν τὴν ἄλλως εἰς τὸ ἔχειν ἐπικρατέστερον.» ὁ δὲ Θύαμις θαυμάσας, δεσποτεύεις δέ,» ἔφη, «σὺ τούτων ὅπως; πολέμου νόμῳ, πρὸς αὐτὸν ἀπεκρίνατο, «δούλους τοὺς αἰχμαλώτους ἀναδεκνύντος.»

#### 8.4

Συνεῖς δὴ οὖν ὁ Θύαμις ὅτι τὰ περὶ τὸν Μιτράνην ἐθέλει λέγειν, «ἀλλ' ὦ Ἀρσάκη,» ἔφη, «οὐ πόλεμος τάδε ἀλλ' εἰρήνη τὸ παρόν. κάκεῖνος μὲν δουλῶν, ἐλευθεροῦν δὲ αὕτη πέφυκε. κάκεῖνο μὲν ἐστὶ βούλημα τυραννικόν, τουτὶ δὲ δόγμα<sup>2</sup> βασιλικόν. εἰρήνην δὲ καὶ πόλεμον οὐχ ἡ τῶν ὀνομάτων ἀξιώσις,<sup>3</sup> ἀλλ' ἡ τῶν χρωμένων διάταξις ἀληθέστερον γνωρίζειν πέφυκε. τὸ μὲν δίκαιον τούτοις τιθεμένη βέλτιον ἂν φανείης ὀριζομένη, τό γε μὴν πρέπον ἢ συμφέρον οὐδὲ εἰς ἀμφισβήτησιν καθίσταται· πῶς γάρ σοι καλὸν ἢ λυσιτελοῦν νέων καὶ ξένων οὕτως

<sup>1</sup> make of a certain quality    <sup>2</sup> belief, legal decision    <sup>3</sup> the deeming worthy; demand on grounds of merit

ἐκθύμως φαίνεσθαι τε καὶ ὁμολογεῖν ἀντεχομένην;»

### 8.5

Ἐπὶ τούτοις οὐκέτι κατέσχευ ἡ Ἀρσάκη, ἀλλ' ἔπασχευ ὁ δὴ καὶ πάντες ὥς ἐπίπαν οἱ ἐρώντες. λανθάνειν μὲν οἰόμενοι καὶ ἐρυθριῶσιν,<sup>1</sup> ἀλίσκόμενοι δὲ ἀπαναισχυντοῦσιν, ὁ μὲν ἀγνοούμενος ὀκηνηρότερος,<sup>2</sup> ὁ δὲ πεφωραμένος<sup>3</sup> θρασύτερος καθιστάμενος. ὥς δὴ ἀκείνη τὸ συνειδὸς τῆς ψυχῆς ἔλεγχος ἐγένετο, καὶ τὸν Θύαμιν ὑπωπτευκέναι τι τῶν κατ' αὐτὴν ὑποτοπήσασα, παρ' οὐδὲν μὲν τὸν προφήτην καὶ τὸ προφητικὸν ἀξίωμα ποιησαμένη, πᾶσαν δὲ γυναικίαν αἰδῶ παραγκωνισαμένη,» ἀλλ' οὐδὲ τῶν εἰς Μιτράνην,» ἔφη, «δεδραμένων ὑμῖν χαίρησέτε, ἀλλ' ἔσται καιρὸς ἐν ᾧ τοὺς σφαγέας<sup>4</sup> ἐκείνου τε καὶ τῶν σὺν αὐτῷ τὴν δίκην Ὀροονδάτης εἰσπράξεται. τούσδε δὲ οὐ μεθήσομαι, τὸ μὲν παρὸν ἐμοὶ δουλεύοντας, ὀλίγον δὲ ὕστερον ἀδελφῷ τῷ ἐμῷ βασιλεῖ τῷ μεγάλῳ κατὰ νόμον τὸν Περσικὸν ἀναπεμφθησομένους. πρὸς ταῦτα ῥητόρευε, καὶ δίκαια καὶ πρέποντα καὶ συμφέροντα μάτην ὀριζόμενος, ὧν οὐδενὸς προσδεῖται ὁ κρατῶν, τὸ βούλημα τὸ ἴδιον τούτων ἕκαστον ποιούμενος. καὶ αὐλῆς τῆς ἡμετέρας ὥς ὅτι τάχιστα καὶ ἐκὼν μεθίστασο, μὴ δὴ λάθῃς καὶ ἄκων μεθιστάμενος.

Ὁ μὲν οὖν Θύαμις ἐξῆι θεοὺς τε ἐπιμαρτυράμενος καὶ τοσοῦτον ἐπισκήψας, ὥς οὐκ εἰς καλὸν ταῦτα τελευτήσει, κατάδηλα ποιῆσαι πρὸς τὴν πόλιν καὶ ἐπικαλέσασθαι πρὸς βοήθειαν ἐνθυμούμενος. ἡ δὲ Ἀρσάκη,» λόγος οὐδεὶς» εἰποῦσα «τῆς σῆς προφητείας, μίαν ὁρᾶ προφητείαν ἔρωσ τὴν ἐπιτυχίαν,» εἰς τὸν θάλαμόν τε χωρισθείσα καὶ τὴν Κυβέλην προσκαλεσαμένη περὶ τῶν παρόντων διεσκοπεῖτο· καὶ γάρ πως ἤδη καὶ τὸν δρασμόν<sup>5</sup> τοῦ Ἀχαμένους οὐ φαινομένου δι' ὑποψίας ἐλάμβανε, τῆς Κυβέλης, εἴ ποτε πυνθάνοιτο καὶ ἐπιζητοῖν τὸν Ἀχαμένην, ποικίλας καὶ ἄλλοτε ἄλλας προφάσεις ἀναπλαττούσης, καὶ πάντα μᾶλλον ἢ τὴν ὥς Ὀροονδάτην ἀφίξιν πιστεύειν παρασκευαζούσης, πλὴν οὐ παντάπασιν τὰ τελευταῖα

<sup>1</sup> blush      <sup>2</sup> timid; hesitating

<sup>3</sup> detect, discover

<sup>4</sup> butcher

<sup>5</sup> running away

affairs also of Thyamis.

At length he came to the ungoverned passion of Arsace—the transfer of Theagenes into the palace—his too kind reception there—his attendance and his cup-bearing

“Hitherto,” he added, “I believe nothing has actually taken place, for the youth is coy and unwilling; but if this temptation be not taken away from before her eyes—if Theagenes be not speedily removed from Memphis—there is the greatest reason to apprehend that time, fear, and artifices of various kinds, will at length conquer his disinclination. On these accounts I have taken an opportunity to leave the city privately, and to come in all haste to make this discovery to you, thinking it my duty no longer to conceal a matter in which your honour and interest are so intimately concerned.”

## 8.2

When he had raised the resentment of Oroondates by these tidings, and filled him with indignation and a desire of revenge, he inflamed his desires when he came to dwell upon the charms of Chariclea. He extolled her to the skies, spoke of her beauty as divine; saying that her equal never had, and never would be seen. “None of your concubines,” said he, “not those alone who are left at Memphis, but those even who follow your person, are in any degree to be compared with her.” In this manner Achaemenes went on, raising the curiosity and wishes of Oroondates, reckoning, that although the viceroy might indulge his fancy for Chariclea for a time, yet he might afterwards easily be induced to give her up to him in marriage, as a reward for his discoveries.

Urged on by anger and desire, the viceroy instantly summoned the eunuch Bagoas, who was in great favour and authority, and commanded him to proceed directly to Memphis with a troop of fifty horse, and without fail or delay to bring Theagenes and Chariclea to his camp, wherever he should find them.

## 8.3

He wrote at the same time a letter to Arsace to this effect:

“Oroondates to Arsace.

“Send to me Theagenes and Chariclea, the captive pair, who are slaves to the Great King, and under orders to be transmitted to him. Send them willingly, since, even if you be unwilling, they will be taken from you; and then the report of Achaemenes will be believed.”

To the chief eunuch at Memphis he wrote as follows:

“You shall hereafter give an account of your negligence as to my household; at present deliver the Grecian captives to Bagoas, that they may be brought to me, whether Arsace consent to it or not. Deliver them, I say, or the bearer of these presents has orders to bring you hither in chains, when you shall be flayed alive.”

Bagoas took the letters, signed with the viceroy’s signet, that they might obtain full credit, and set out for Memphis to execute his master’s orders.

Oroondates now put himself in motion against the Ethiopians, commanding Achaemenes to follow him, who was watched and guarded without his knowing it, till it should appear whether the information he had given were true. Meanwhile at Memphis, soon after the departure of Achaemenes, Thyamis had been completely invested with the office of high priest, and, as such, was become one of the chiefs of the city.

After he had celebrated, with proper piety, the funeral of Calasiris, and observed, in mourning and retirement, the appointed number of days—as soon as the sacred laws permitted him to hold communication with those who were without the temple, his first care was to inquire after Theagenes and Chariclea.

He learned, with some difficulty, that they had been removed to the viceroy’s palace; and immediately on receiving this intelligence he hastened to Arsace, to make inquiries after them. He was solicitous about them on various accounts; and particularly as his father had, with his last breath, recommended them, in the strongest manner, to his care and protection.

He returned thanks to the princess for her goodness in receiving and entertaining the young Grecian strangers, during that space of time in which it was not lawful for them to continue within the precincts of the temple; and he now begged permission to resume the pledge entrusted to his care.

“I wonder,” replied Arsace, “that while you are praising my kindness and humanity, you should at the same time intimate a doubt of their continuance; and conceive any apprehension that I shall not still be able and willing to entertain these foreigners, and assign to them such honour as is due.”

“You mistake me,” replied Thyamis; “I know that they would live here in much more splendour and affluence than they can with me, even did they wish to remain under my roof: but having met with many misfortunes, born of an illustrious family, and now wandering here, far from their native home; the first wish of their hearts is, to recover their friends, and to return to their country: my pledge to aid them was the inheritance left me by my father; and I have, too, myself many motives for friendship towards them.”

“You act discreetly,” replied Arsace, “in asking as a favour, rather than demanding as a right: for a favour it would be in me to give up to your friendship, those over whom I have a right as slaves.”

“Slaves!” cried Thyamis, in amazement, “what mean you?”

“I mean captives,” said she, “by the right of war.”

#### 8.4

Perceiving that she meant to insist upon their having been taken by Mithranes, he thus resumed:

“O Arsace! it is not now war, but peace; if that brings servitude, this restores liberty again; the one is the result of a tyrant’s will, the other is a truly royal gift. Besides, it is not the mere name but the disposition of those using them, which really constitute either peace or war. By attending to these considerations you will define better wherein equity consists: there can be no doubt as to what honour and expediency demand in the present case. How can it be honourable, or expedient, in you to persist obstinately in the detention of these strangers, and to avow your determination of so doing?”

#### 8.5

Arsace could no longer contain herself; but acted, like most who are in love, while they imagine their passion concealed they feel timidity; when discovered they lose all shame; concealment makes them timid, discovery audacious: she stood self-accused; and she could not help perceiving, or thinking she perceived, that Thyamis suspected her. Throwing aside therefore all reserve, and all regard to the dignity of the high priest, she broke out on a sudden

“Be assured that you too shall answer for the share you have had in the attack upon Mithranes; Oroondates will make a strict inquiry after, and punish with severity, all those who were concerned in the slaughter of him and of his troops. As to these foreigners, I will not give them up; they are now my slaves; shortly they will be sent, according to our custom, to my brother, the Great King: declaim as you please on what is decent, proper, and expedient; those in power need not such things; they find them all in the indulgence of their own sovereign will. Retire, then, from the palace at once and willingly, lest you be restrained against your will.”

Thyamis retired, invoking the gods and predicting to her no good event from such behaviour, and considering whether he should disclose these proceedings to the citizens, and call upon them for assistance.

“I value not your priesthood or your prophecy,” said Arsace, “the only

prophecy which love regards, is the prospect of success.” So saying, she withdrew to her chamber, and sending for Cybele, consulted with her upon the measures which she had next to pursue. She suspected the flight of Achaemenes, and the motive of it; for Cybele, whenever she was questioned on the subject, made various excuses for his absence, and studiously endeavoured to persuade her that he was anywhere else, rather than in the camp of Oroondates. These excuses,

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἄδηλος invisible, unknown  
 ἄθετέω renege, cancel  
 ἀκοή hearing ~acoustic  
 ἄκρος at the edge, extreme ~acute  
 ἄλλοτε at another time ~alien  
 ἀναπλάσσω remodel  
 ἀνιάω (ι) vex  
 ἀντίδικος opponent  
 ἀνύω accomplish, pass over, complete  
 ἀπαγορεύω forbid; fail, be worn out  
 ἀπαλλάσσω free from, remove; be freed, depart  
 ἀπαλός soft, delicate  
 ἀπατηλός deceitful ~apatosaurus  
 ἀπηνής harsh  
 ἀπιστέω disbelieve ~stand  
 ἄπιστος not trusting, not trustworthy ~stand  
 ἀπογεύω give a taste of  
 ἀποδελιάω be very fearful, chicken out  
 ἀποπειράομαι try, try out  
 ἀποτυχία failure  
 ἀφανίζω do away with, make off with; (pass) disappear  
 βιάζω use force on, violate  
 βλέμμα -τος (n, 3) look, glance  
 βούλημα -τος (n, 3) purpose, intention  
 γοῦν at least then  
 δαιμόνιος voc: you crazy guy  
 δεσμός bond, latch, strap; also (pl) headdress  
 διαδύνω slip through, away  
 διανοέω have in mind  
 διαταράσσω confuse  
 διαχράομαι use habitually; lend out; reveal  
 δίχα in two, in two ways

δοξάζω think, imagine; extol  
 δουλεύω serve, be a slave  
 ἔγκλημα -τος (n, 3) accusation  
 εἰκός likely  
 εἴπερ if indeed  
 ἐκποδών out of the way  
 ἐκών willingly, on purpose; giving in too easily  
 ἐμαυτοῦ myself  
 ἐμποδών on the way; getting in the way  
 ἔνειμι be in ~ion  
 ἐννοέω consider  
 ἐντέλλω (mp) command  
 ἐξάλλομαι break away from ~sally  
 ἑορτή holiday, feast  
 ἐπίδειξις -τος (f) display  
 ἐπινοέω intend  
 ἐπιτείνω intensify  
 ἐπιχείρημα -τος (n, 3) a try, undertaking  
 ἐπόμενυμι (ο) swear by  
 ἔρω -τος (m) love, desire ~erotic  
 ἑσπέρα evening, west  
 ἐτοιμός ready; fulfilled  
 εὖνοια good will, gift  
 εὐτρεπίζω to ready  
 ἡδύς sweet, pleasant ~hedonism  
 θεραπεία -ας service, tending  
 θρασύς brave, strong  
 κάμνω toil, be tired, acquire by toil; be troubled; be sick  
 κατακλείω enclose; shut up  
 καταπονέω subdue; damage  
 κατείργω shut in; hinder  
 κατηγορία accusation  
 κατορθόω erect; accomplish  
 κολάζω punish  
 κόλασις -εως (f) punishment, scolding  
 κοῦφος light, nimble  
 λιμός (ι, f) famine

λυπέω (ὀ) annoy, distress  
 μαστιγώω (ι) whip  
 μάτην in vain, randomly  
 μειράκιον youngster  
 μηνυτής (ὀ) revelation, revealer  
 μηχανή machine; mechanism, way  
 μόλις with difficulty, barely  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 παίζω play ~pediatrician  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 παντάπασιν altogether; yes,  
 certainly  
 πάντως by all means  
 παρηγορέω console, advise  
 παροξύνω stimulate, provoke  
 πάτριος of the father(s), ancestral  
 πείρα an attempt  
 πείρω pierce, run through ~pierce  
 Πέρσης Persian  
 πιέζω press, squeeze ~piezoelectric  
 πόθος longing, regret ~bid  
 ποικίλος ornamented; various  
 προσδοκάω expect  
 πρόσσειμι approach, draw near; add  
 ~ion  
 πρόφασις -εως (f) pretext; motive;  
 prediction; cause ~fame  
 ῥίπτω hurl  
 σιδηροῦς of iron  
 σύνειμι be with; have sex ~ion  
 συνεχής (ὀ) continuously  
 συνήθεια intimacy; habit  
 συνήθης habitual, intimate  
 συνίζω collapse, sink  
 σύννοιδα know about someone;

think proper  
 σύνοικος fellow inhabitant  
 σωφροσύνη discretion, moderation  
 τελευταῖος last, final  
 τελευτή conclusion, fulfilment  
 ~apostle  
 τήμερον today  
 τιμωρέω (ι) (+dat) avenge, succor;  
 punish  
 τιμωρία (ιι) vengeance, punishment  
 τροφή food, upkeep ~atrophy  
 τύχη fortune, act of a god  
 ὑπάδω sing in accompaniment  
 ὑπείκω yield, withdraw ~victor  
 ὑπερφρονέω be snobby  
 ὑπονοέω suspect, surmise  
 ὑποπίμπρημι set on fire; burn on a  
 pyre  
 ὑποπτεύω guess, observe, be  
 suspicious of  
 ὑποτέμνω undercut, intercept  
 ὕπιος lying on one's back; flipped;  
 flat  
 φάος φῶς (n, 3) light; salvation; (pl)  
 eyes ~photon  
 φάρμακον drug, potion ~pharmacy  
 φείδομαι spare, not use/harm  
 ~aphid  
 φέως bush used to make brooms  
 φθάνω (ᾱ) do first, outstrip  
 φιλόανθρωπος humane, benevolent  
 φοιτάω go back and forth  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χωρέω withdraw, give way to  
 (+dat); advance; have room for; turn  
 out well ~heir

πειθούσης, ἀλλ' ἤδη διὰ τὸν χρόνον καὶ ἀπιστουμένης. τότε δ' οὖν, «τί ποιήσομεν,» ἔλεγεν,» ὦ Κυβέλη; τίς λύσις ἔσται μοι τῶν περιεστηκότων; ὁ μὲν ἔρωσ οὐκ ἀνίησιν, ἀλλ' ἐπιτείνει πλεόν, ὥσπερ ὕλη τῷ νέῳ λάβρως<sup>1</sup> ὑποπιμπράμενος· ὁ δέ ἐστιν ἀπηνής τε καὶ ἀμείλιχος,<sup>2</sup> φιλανθρωπότερος τὰ πρῶτα ἢ νῦν φαινόμενος, τότε μὲν ἀπατηλαῖς γοῦν ἐπαγγελίαις παρηγορῶν, νῦν δὲ παντάπασιν καὶ ἀπερικαλύπτως τὰ πρὸς με ἀπαγορεύων. ὁ δὲ με καὶ διαταράττει μᾶλλον, μὴ δὴ τι περὶ Ἀχαιμένους ὦν ὑπονοῶ καὶ αὐτὸς πέπυσται, καὶ πλεόν ἀποδειλιά τὴν πρᾶξιν. λυπεῖ δὲ ἐπὶ πᾶσιν Ἀχαιμένης, ὅς νῦν μηνυτῆς ὡς Ὀροονδάτην πεπόρευται, ἢ πείσων ἴσως ἢ οὐ πάντως ἄπιστα λέξων. ὀφθεῖ μοι μόνον Ὀροονδάτης· μίαν θεραπείαν καὶ δάκρυον Ἀρσάκειον ἐν οὐχ ὑποστήσεται. μεγάλην εἰς πειθῶ κέκτηται πρὸς ἄνδρας ἡγγά<sup>3</sup> τὰ γυναικεῖα<sup>4</sup> καὶ σύννοικα βλέμματα. ἀλλ' ἐκείνο ὑπέρδεινον, εἰ μὴ τυχοῦσα Θεαγένους προληφθεῖν ὑπὸ τῆς κατηγορίας, ἢ καὶ οὕτω τύχη, τῆς τιμωρίας, εἴ τι πρὶν ἐντυχεῖν μοι πιστεύσειεν Ὀροονδάτης. ὥστε ὦ Κυβέλη πάντα κίνει, πᾶσαν εὔρισκε μηχανήν, πρὸς ὃν καὶ τὴν ἄκραν ἀκμήν<sup>5</sup> περιεστηκότα ἡμῖν ὁρώσα τὰ πράγματα, καὶ ἅμα ἐννοοῦσα ὡς οὐκ ἔστιν ὅπως ἐμαυτῆς ἀπογνοῦσα φείσομαι ἄλλων, ἀλλὰ πρώτη παραπολαύσεις τῶν τοῦ παιδὸς ἐπιχειρημάτων· ἃ πῶς ἠγνόηκας, οὐκ ἔχω συμβάλλειν. καὶ ἡ Κυβέλη, «παιδὸς μὲν,» ἔφη, «τοῦ ἐμοῦ πέρι, καὶ πίστεως εἰς σέ τῆς ἐμῆς, ὦ δέσποινα, οὐκ ἀληθῆ δοξάζουσα γνώσῃ τοῖς ἔργοις· αὐτὴ δὲ οὕτως ὑπτίως προσιοῦσα τῷ σαντῆς ἔρωτι, καὶ τῷ ὄντι μαλακιζομένη,<sup>6</sup> μὴ ἄγε τὴν αἰτίαν ἐπ' ἄλλους τοὺς οὐκ αἰτίους. οὐ γὰρ ὡς δέσποινα κρατεῖς, ἀλλ' ὡς δουλεύουσα θεραπεύεις τὸ μεράκιον. ἃ παρὰ μὲν τὴν πρώτην ὀρθῶς ἴσως ἐγένετο, ἀπαλοῦ τινὸς ἐκείνου καὶ νέου τὴν ψυχὴν νομισθέντος· ἐπειδὴ δὲ κατεξανίσταται ὡς ἐρωμένης, λαμβανέτω πείραν ὡς δεσποίνης, καὶ μαστιγούμενος καὶ στρεβλούμενος<sup>7</sup> ὑποπιπτέτω τοῖς σοῖς βουλήμασι. πεφύκασιν γὰρ οἱ νέοι θεραπευόμενοι μὲν ὑπερφρονεῖν βιαζόμενοι δὲ ὑπέικειν, ὥστε καὶ

<sup>1</sup> blustering, torrential    <sup>2</sup> unyielding    <sup>3</sup> type of woodpecker, used as a magic charm    <sup>4</sup> of women    <sup>5</sup> point, edge, top, culmination  
<sup>6</sup> weaken, feminize    <sup>7</sup> twist; torture on the wheel

οὗτος πράξει κολαζόμενος ἅπερ ἡθέτει κολακευόμενος.»<sup>1</sup>

«Ἀλλὰ δοκεῖς μέν,» ἔφη, «εὖ λέγειν,» ἡ Ἀρσάκη· «πῶς δ' ἂν ἐνέγκαιμι, ὦ θεοί, τοῖς ἐμοῖς ὀφθαλμοῖς ἢ ξαινόμενον<sup>2</sup> ὁρῶσα τὸ σῶμα ἐκείνο ἢ καὶ ἄλλως κολαζόμενον;»

«Αὐθις αὖ σὺ μαλακίζῃ,» ἔφη, «ὥσπερ οὐ πρὸς ἐκείνου τε γενησόμενον ὀλίγαις στρεβλώσεσι τὸ ἐλέσθαι τὰ βελτίονα, καὶ σοὶ πρὸς μικρὸν ἀνιαθείῃ τυχεῖν τῶν κατὰ γνώμην. ἔνεστι δέ σοι μηδὲ λυπεῖν τὸν ὀφθαλμὸν τοῖς γινομένοις, ἀλλ' Εὐφράτῃ παραδοῦσαν, καὶ κολάζειν εἰποῦσαν ὥς τι πεπλημμεληκότα, μήτε ἀνιᾶσθαι ὁρῶσαν (ἀκοή γὰρ ὄψεως εἰς τὸ λυπῆσαι κουφότερον), καὶ εἰ μεταβελημένον αἰσθοίμεθα, πάλιν ἐξελέσθαι ὡς αὐτάρκως<sup>3</sup> ἐπεστραμμένον.»

## 8.6

Ἐπείθετο ἡ Ἀρσάκη· ἀπελπισθεῖς γὰρ ὁ ἔρως οὐδεμίαν ἔχει φειδῶν τοῦ ἔρωμένου, τρέπειν δὲ φιλεῖ τὴν ἀποτυχίαν εἰς τιμωρίαν. καὶ τὸν ἀρχιευνοῦχον μετακαλεσαμένη τὰ δεδογμένα προσέταξεν. ὁ δὲ καὶ φύσει μὲν τὴν εὐνούχων ζηλοτυπίαν νοσῶν, σμυχόμενος<sup>4</sup> δὲ καὶ πάλαι κατὰ τοῦ Θεαγένους ἐξ ὧν ἑώρα τε καὶ ὑπώπτευν, εὐθὺς ἐν, δεσμοῖς εἶχε σιδηροῖς καὶ ἐπῆξε λιμῶ καὶ αἰκίαις, εἰς οἴκημα<sup>5</sup> ζοφῶδες<sup>6</sup> κατακλεισάμενος, καὶ εἰδότε μὲν προσποιουμένων δὲ καὶ πυνθανομένῳ δῆθεν τὴν αἰτίαν οὐδὲν ἀποκρινόμενος, ἐπιτείνων δὲ ὁσημέραι τὰ τῆς κολάσεως, καὶ πλέον ἢ ἐβούλετο ἡ Ἀρσάκη καὶ ἐντέταλτο τιμωρούμενος, εἰσφοιτᾶν δὲ οὐδενὶ παριεῖς ἢ μόνη τῇ Κυβέλῃ, τοῦτο προστεταγμένον. ἡ δὲ ἐφοῖτα συνεχῶς, καὶ τροφὰς κρύφα παρεισφέρειν ἐνεδείκνυτο, οἰκτείρουσα<sup>7</sup> μὲν δῆθεν καὶ ὑπὸ τῆς συνηθείας ἐπικλωμένη, τὸ δ' ἀληθὲς ἀποπειρωμένη, ποῖαν τινὰ γνώμην ἔχει πρὸς τὰ παρόντα, καὶ εἴπερ ἐνδιδοίῃ καὶ μαλάσσοιτο<sup>8</sup> πρὸς τῶν στρεβλώσεων. ὁ δὲ ἦν πλέον ἀνὴρ τότε, καὶ πλέον ἀπεμάχετο πρὸς τὰς πείρας, τὸ μὲν σῶμα καταπονούμενος, τὴν δὲ

<sup>1</sup> flatter    <sup>2</sup> card wool; scratch; whip; thresh    <sup>3</sup> self-sufficient

<sup>4</sup> consume, burn up    <sup>5</sup> room    <sup>6</sup> dark, gray    <sup>7</sup> pity    <sup>8</sup> soften

ψυχὴν ἐπὶ σωφροσύνῃ ῥωννύμενος,<sup>1</sup> καὶ μεγαλαυχούμενος ἅμα πρὸς τὴν τύχην καὶ γαυριῶν, εἰ λυποῦσα τῷ πλείστῳ μέρει, τῷ καιριωτάτῳ χαρίζοιτο, ἐπιδείξεως ἀφορμὴν τῆς εἰς Χαρίκλειαν εὐνοίας τε καὶ πίστεως παρεσχημένη, μόνον εἰ γινώσκει ταῦτα καὶ ἐκείνη, μέγιστον ἀγαθὸν τιθέμενος, καὶ συνεχῶς Χαρίκλειαν καὶ φῶς καὶ ψυχὴν καὶ ζωὴν ἀνακαλῶν. ὥστε καὶ ἡ Κυβέλη ταῦτα ὀρώσα, καὶ παρὰ μὲν τῆς Ἀρσάκης ὡς ἡρέμα βούλοιτο πιέζεσθαι τὸν Θεαγένην ἀκούουσα (οὐ γὰρ ἐς τελευτὴν ἀλλ' ἐς ἀνάγκην παραδεδωκέναι) αὐτὴ δὲ ἐκ τῶν ἐναντίων ἐπιτείνειν τὰ τῶν κολάσεων πρὸς τὸν Εὐφράτην ἀπαγγέλλουσα, ὡς ἀνύουσα ἦσθετο οὐδέν, ἀλλ' ἀπηγόρευτο καὶ αὐτῇ παρ' ἐλπίδας ἢ πείρα, συνείσα οἱ κακῶν ἦν, καὶ νῦν μὲν τὴν ἐξ Ὅροονδάτου τιμωρίαν, εἰ πύθοιτο ταῦτα παρὰ Ἀχαιμένους, ὅσον οὐδέπω<sup>2</sup> προσδοκῶσα, νῦν δὲ ὡς φθήσεται αὐτὴν διαχρωμένη τάχα καὶ ἡ Ἀρσάκη ὡς παιχθεῖσα εἰς τὴν τοῦ ἔρωτος σύλληψιν, ὁμόσε χωρεῖν ἔγνω τοῖς κατειληφόσι, καὶ μέγα τι κακὸν ἐπιτελέσασα ἢ κατορθῶσαι τῇ Ἀρσάκῃ τὰ κατὰ γνώμην καὶ τὸ παρὸν τὸν ἀπ' ἐκείνης προσδοκώμενον διαδῶναι κίνδυνον, ἢ τοὺς ἐλέγχους τῶν πάντων πραγμάτων ἀφανίσαι, θανάτους ἅμα πᾶσιν ἐπινοήσασα. καὶ πρὸς τὴν Ἀρσάκην ἐλθοῦσα, «μάτην,» ἔφη, «κάμνομεν ὦ δέσποινα· οὐ γὰρ ἐνδίδωσιν ὁ ἀπηνής ἐκείνος, ἀλλ' αἰεὶ γίνεται καὶ πλέον θρασύτερος, Χαρίκλειαν διὰ στόματος ἔχων καὶ ταῖς ἐκείνης ἀνακλήσεσιν ὥσπερ θεραπείαις παρηγορούμενος. τελευταίαν οὖν, εἰ δοκεῖ, τὸ τοῦ λόγου, ῥύψωμεν ἄγκυραν, καὶ τὴν ἐμποδὼν γινομένην ἐκποδὼν ποιησώμεθα. εἰ γὰρ μάθοι μὴ οὖσαν, εἰκός που καὶ μεταβληθῆναι αὐτὸν πρὸς τὸ βούλημα τὸ ἡμέτερον, ἀπογνόντα τὸν ἐπ' ἐκείνῃ πόθον.»

## 8.7

Ἄρπαγμα τὸ ῥήθην ἐποιήσατο ἡ Ἀρσάκη, καὶ τὴν ἐκ πολλοῦ ζηλοτυπίαν ὀργῇ τῶν εἰρημένων ἐπιτείνασα, «εὖ λέγεις,» ἔφη, «καὶ μελήσει μοι προστάξαι τὴν ἀλιτήριον ἀναιρεθῆναι.»

«Καὶ τίς ὁ πεισθησόμενος;» ἀπεκρίνατο ἡ Κυβέλη· «πάντων γὰρ

<sup>1</sup> strengthen; (pf pass) be strong, eager, healthy    <sup>2</sup> not, not yet

ἐν ἐξουσίᾳ σοι τυγχανούσῃ τὸ ἀναιρεῖν δίχα κρίσεως τῶν ἐν τέλει Περσῶν πρὸς τῶν νόμων ἀπηγόρευται. δεήσει τοῖνυν πραγμάτων σοι καὶ δυσχερείας, αἰτίας τινὰς καὶ ἐγκλήματα κατὰ τῆς κόρης ἀναπλαττούσῃ· καὶ πρόσεστι τὸ ἄδηλον εἰ πιστευθισόμεθα. ἀλλ' εἰ δοκεῖ, (πάντα γὰρ ὑπὲρ σοῦ καὶ πράττειν καὶ πάσχειν ἔτοιμος) φαρμάκῳ τὴν ἐπιβουλὴν διακονήσομαι καὶ ποτῶ γεγοητευμένῳ<sup>1</sup> τὴν ἀντίδικον ἐκποδὼν ποιήσομαι.» ἐπῆνεσε ταῦτα ἡ Ἀρσάκη, καὶ ποιεῖν ἐκέλευεν. ἡ δὲ αὐτίκα ὥρμησε. καὶ καταλαβοῦσα τὴν Χαρίκλειαν. ἐν ὀδυρμοῖς<sup>2</sup> καὶ δάκρυσι, καὶ τί γὰρ ἄλλ' ἢ πενθοῦσαν,<sup>3</sup> καὶ ὅπως αὐτὴν ἐξάξοι τοῦ βίου διανοουμένην (ἦδη γὰρ ὑπήσθητο τὰς ἀμφὶ Θεαγένην τύχας, ποικίλως αὐτὴν καὶ ταῦτα τῆς Κυβέλης τὰ πρῶτα βουκολούσης,<sup>4</sup> καὶ τοῦ μὴ ὀράσθαι αὐτὸν μηδὲ φοιτᾶν συνήθως εἰς τὸ δωμάτιον<sup>5</sup> ἄλλοτε ἄλλας προφάσεις ἀναπλαττούσης)— καὶ «ὦ δαίμονι», φησὶν, «οὐ παύσῃ σεαυτὴν τρύχουσα<sup>6</sup> καὶ καταναλίσκουσα μάτην; ἰδοὺ σοι καὶ Θεαγένης ἀφείται, καὶ ἤξει τήμερον εἰς ἐσπέραν. ἡ γὰρ δέσποινα πλημμελήσαντά τι κατὰ τὴν διακονίαν, εἰς βραχὺ παροξυνθεῖσα καὶ καθειρχθῆναι προστάξασα, τήμερον ἀφήσειν ἐπηγγείλατο, ἐορτὴν τινα πάτριον εὐωχεῖν μέλλουσα, καὶ ἅμα καὶ πρὸς ἐμοῦ λιπαρηθεῖσα.<sup>7</sup> ὥστε ἀνίστασο καὶ σαυτὴν ἀναλάμβανε, μικρὰς τροφῆς σὺν ἡμῖν νῦν γοῦν ποτὲ μεταλαβοῦσα.»

«Καὶ πῶς ἄν,» ἔφη, «πεισθελὴν;» ἡ Χαρίκλεια· «τὸ γὰρ συνεχῶς σε πρὸς με διαψεύδεσθαι τὸ πιστὸν τῶν παρὰ σοῦ λεγομένων ὑποτέμνεται.» καὶ ἡ Κυβέλη, «θεοὺς,» ἔφη, «ἐπόμνυμι πάντας ἢ μὴν λυθήσεσθαί σοι πάντα τήμερον καὶ πάσης σε φροντίδος<sup>8</sup> ἀπαλλαγῆσεσθαι. μόνον μὴ προαναίρει σαυτήν, ἡμερῶν ἦδη τοσούτων ἀπόσιτος οὔσα, ἀλλ' ἀπόγευσαι ἤκουσα τῶν εἰς καιρὸν ὑπὲρπεπισμένων.» μόλις μὲν, ἐπείθετο δ' οὖν ὅμως ἡ Χαρίκλεια, τὸ μὲν ἀπατηλὸν συνήθως ὑφορωμένη, τοῖς δὲ ὅρκοις ἐν μέρει πειθομένη καὶ τὸ ἥδυν τῶν ἐπαγγελθέντων ἐκοῦσα καταδεχομένη· ἃ γὰρ ἐπιθυμεῖ

<sup>1</sup> bewitch      <sup>2</sup> lamentation      <sup>3</sup> grieve      <sup>4</sup> herd (cattle), tend

<sup>5</sup> bedchamber;      <sup>6</sup> exhaust, wear down      <sup>7</sup> persist

<sup>8</sup> thought, care

never wholly credited, became each day less credible.

When Cybele therefore approached her, she thus began: "What shall I do, nurse? How can I ease the torments which oppress me? My love is as intense as ever; nay, I think it burns more violently: but this youth, so far from being softened by kindness and favours, becomes more stubborn, and intractable. Some time ago he could bring himself to soothe me by fallacious promises, but now he seems openly and manifestly averse to my desires: I fear he suspects, as I do, the cause of Achaemenes' absence, and that this has made him more timorous. It is his disappearance, indeed, which gives me most uneasiness: I cannot help thinking that he is gone to Oroondates, and perhaps will wholly or in part succeed in persuading him of the truth of what he says. Could I but see Oroondates, he would not withstand one tear or caress of mine; a woman's well-known features exert a mighty magic over men. It will be a grievous thing, before I have enjoyed Theagenes, to be informed against, nay, perhaps put to death, should his mind be poisoned before I have the means of seeing and conversing with him: wherefore, my dear Cybele, leave no stone unturned, strain every engine; you see how pressing and critical the business now becomes; and you may well believe that, if I myself am driven to despair, I shall not easily spare others. You will be the first to rue the machinations of your son: and how you can be ignorant of them I cannot conceive."

"The event," replied Cybele, "will prove the injustice of your suspicions, both with regard to my son and me: but when you are yourself so supine in the prosecution of your love, why do you lay the fault on others? You are flattering this youth like a slave, when you should command him as a mistress. This indulgent mildness might be proper at first, for fear of alarming his tender and inexperienced mind; but when kindness is ineffectual, assume a tone of more severity; let punishments, and even stripes, force from him that compliance which favours have failed in doing. It is inborn in youth to despise those who court; to yield to those who curb them: try this method and you will find him give to force that which he refused to mildness."

"Perhaps you may be right," replied Arsace, "but how can I bear to see that delicate body, which I doat on to distraction, torn with whips, and suffering under tortures?"

"Again you are relapsing into your unseasonable tenderness," said Cybele; "a few turns of the rack will bring about all you desire, and for a little uneasiness which you may feel, you will soon obtain the full accomplishment of your wishes. You may spare your eyes the pain of seeing his sufferings—deliver him to the chief eunuch, Euphrates; order him to correct him, for some fault which you may feign he has committed—our ears are duller, you know, in admitting pity, than are our eyes. On the first symptoms of compliance, you

may free him from his restraint.”

### 8.6

Arsace suffered herself to be persuaded; for love, rejected and despairing, pities not even its object, and disappointment seeks revenge. She sent for the chief eunuch, and gave him directions for the purpose which had been suggested to her. He received them with a savage joy, rankling with the envy natural to his race, and from what he saw and suspected, particularly angry with Theagenes. He put him immediately in chains, cast him into a deep dungeon, and punished him with hunger and stripes: keeping all the while a sullen silence; answering none of the miserable youth's inquiries, who pretended, (though he well knew the cause), to be ignorant of the reason why he was thus harshly treated. He increased his sufferings every day, far beyond what Arsace knew of or commanded, permitting no one but Cybele to see him; for such, indeed, were his orders.

She visited him every day, under pretence of comforting, of bringing him nourishment; and of pitying him, because of their former acquaintance: in reality, to observe and report what effect his punishment had upon him, and whether it had mollified his stubborn heart; but his spirit was still unconquered, and seemed to acquire fresh force from the duration of his trials. His body, indeed, was torn with tortures, but his soul was exalted by the consciousness of having preserved its purity and honour. He gloried that while fortune was thus persecuting him, she was conferring a boon upon his nobler part—the soul. Rejoicing in this opportunity of showing his fidelity to Chariclea, and hoping only she would one day become acquainted with his sufferings, for her sake he was perpetually calling upon her name and styling her his light! his life! his soul!

Cybele (who had urged Euphrates to increase the severity of his treatment, contrary to the intentions of Arsace, whose object was by moderate chastisement, to bend but not to kill him), saw it was all to no purpose, and began to perceive the peril in which she stood. She feared punishment from Oroondates, if Achaemenes should incautiously discover too much of the share she had in the business; she feared lest her mistress should lay violent hands upon herself, either stung by the disappointment, or dreading the discovery of her amour. She determined, therefore, to make a bold attempt, to avoid the danger which awaited her, either by bringing about what Arsace desired, or to remove all concerned in, and privy to the matter, by involving them in one common destruction.

Going therefore to the princess

“We are losing our labour,” she said: “this stubborn youth, instead of being

softened, grows every day more self-willed; he has Chariclea continually in his mouth, and, by calling upon her alone, consoles himself in his misfortunes. Let us then, as a last experiment, cut the cable, as the proverb says, and rid ourselves of this impediment to our wishes: perhaps, when he shall hear that she is no more, he may despair of obtaining her, and surrender himself to your desires.”

### 8.7

Arsace eagerly seized upon this idea: her rage and jealousy had but too well prepared her for embracing the cruel expedient.

“You advise well,” she replied, “I will take care to have this wretch removed out of our way.”

“But who will you get to put your design into execution?” said Cybele, “for though your power here is great, the laws forbid you to put any one to death without the sentence of the judges. You must undergo, therefore, some trouble and delay in framing a fictitious charge against this maiden; and there will, besides, be some difficulty in proving it. To save you the pain and hazard of this proceeding, I am ready to dare and suffer anything. I will, if you think fit, do the deed with poison, and by means of a medicated cup remove our adversary.”

Arsace approved, and bid her execute her purpose. She lost no time, but went to the unhappy Chariclea, whom she found in tears, and revolving how she could escape from life of which she was now weary; suspecting as she did the sufferings and imprisonment of Theagenes, though Cybele had endeavoured to conceal them from her, and had invented various excuses for his unusual absence.

The beldame thus addressed her:

“Why will you consume yourself in continual, and now causeless, lamentations? Theagenes is free, and will be with you here this evening. His mistress, angry at some fault which he had committed in her service, ordered him into a slight confinement, but has this day given directions for his release, in honour of a feast which she is preparing to celebrate, and in compliance with my entreaties. Arise, therefore, compose yourself, and refresh your spirits with a slight refecton.”

“How shall I believe you?” replied the afflicted maiden, “you have deceived me so often, that I know not how to credit what you say.”

“I swear to you, by all the gods,” said Cybele, “all your troubles shall have an end this day; all your anxiety shall be removed, only do not first kill yourself

by abstaining obstinately, as you do, from food. Taste, then, the repast which I have provided.”

Chariclea was, with difficulty, persuaded, though she very naturally entertained suspicions; the protestations, however, of the old woman, and the pleasing hopes suggested prevailed at length; (for what the mind desires it believes), and they sat down to the repast.

*vocabulary*

ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἀκίνητος motionless, immovable  
 ἀκοή hearing ~acoustic  
 ἀναβοάω shout out  
 ἀναίτιος blameless ~etiology  
 ἀναπλάσσω remodel  
 ἀνατείνω lift, reach out, threaten  
 ἀνήνυτος endless  
 ἀνίατος (αἰῶ) incurable; incorrigible  
 ἄνομος lawless  
 ἀνύω accomplish, pass over, complete  
 ἀπαθής unaffected, impassive  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be freed, depart  
 ἀπειλέω vow, threaten, boast  
 ἀπολογέομαι defend one's conduct  
 ἀποπνέω exhale ~apnea  
 ἀπόρρητος forbidden, secret  
 ἀποστερέω despoil, defraud  
 ἀποσφάζω cut the throat  
 ἀρπάζω carry off, seize ~harpoon  
 αὔριον tomorrow  
 ἀφόρητος unendurable; irresistible  
 γαστήρ -έρος (f) belly ~gastric  
 γοῦν at least then  
 γύναιος of a woman ~queen  
 δαιμόνιος voc: you crazy guy  
 δαίμων -ονος (m, 3) a god, fate, doom ~demon  
 δεύω moisten; lack  
 διατρέχω traverse  
 διαχράομαι use habitually; lend out; reveal  
 δικάζω judge  
 διοπτρεύω spy ~diopter  
 δράω do, accomplish  
 δυνάστης -ου (m, 1) lord, ruler  
 ἐγκειμαι lie wrapped in

ἔγκλημα -τος (n, 3) accusation  
 εἰκάζω liken; conjecture  
 ἐκβοάω cry out  
 ἐκθνήσκω (hyperbolic) faint, die off, be terrified  
 ἐκταράσσω confuse  
 ἐκτός outside  
 ἐκών willingly, on purpose; giving in too easily  
 ἐλεύθερος not enslaved  
 ἐμφορέω carry in ~bear  
 ἐναγής cursed, polluted  
 ἐναλλάσσω exchange  
 ἐνάλλομαι leap in, on  
 ἐνειμι be in ~ion  
 ἐνιδρύω establish  
 ἔννομος lawful; upright, just  
 ἐντάφιος of burial  
 ἐντός within  
 ἐξάπτω fasten to ~haptic  
 ἐξῆς in turn  
 ἐπακολουθέω chase; accrue  
 ἐπείγω weigh upon, drive; (mid) hurry  
 ἐπιδακρύω cry over  
 ἐπικουρία rescue; auxiliary force  
 ἐπισπεύδω urge on  
 ἐπιφάνεια manifestation; superfluous  
 ἐπιχέω pour over  
 εὐνοια good will, gift  
 εὐτρεπίζω to ready  
 ἔφορος fair wind; guardian; hill  
 ζώννυμι (ō) gird ~zone  
 ἦθος ἥθεος (n, 3) habit; (pl) habitat, home area ~ethos  
 θάλαμος bedchamber ~thalamus  
 θαυμάσιος wonderful  
 θαυμαστός wonderful; admirable  
 θεραπαινίς female slave  
 θόρυβος noise, clamor; confusion  
 ἰσχύς -ος (f) strength; body of troops  
 καθαρεύω be pure of

**καινός** new, fresh, strange  
**κάλλος** -εος (n, 3) beauty  
 ~kaleidoscope  
**καταγγέλλω** announce; denounce  
**κατακλίνω** (ι) lay down ~incline  
**κατασπάω** pull down  
**κατήγορος** accuser  
**κατηφές** be dejected  
**κεράννυμι** (υ) mix ~crater  
**κερδαίνω** profit, take advantage  
**κόλασις** -εως (f) punishment, scolding  
**κράζω** croak, scream  
**λαμπρός** brilliant ~lamp  
**λοιδορέω** abuse, revile  
**νέυω** nod  
**νέω** spin; swim ~neuro  
**νυμφίος** bridegroom  
**ὁμός** same ~homoerotic  
**ὁμοῦ** together  
**ὁμόω** unite ~homoerotic  
**ὀρίζω** divide; ordain, define  
 ~horizon  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**παιδεύω** raise; train  
**παντοῖος** all kinds of  
**παρέζομαι** sit beside ~sit  
**περιρρέω** flow around ~rheostat  
**περισσεύω** be supernumerary, abound  
**Πέρσης** Persian  
**πιέζω** press, squeeze ~piezoelectric

**πικρός** sharp, bitter ~picric  
**προκαθέζομαι** preside; besiege  
**προκάθηναι** sit before; preside  
**πρόσεμι** approach, draw near; add  
 ~ion  
**προσομιλέω** (ι) have intercourse with  
**πυρά** pyre ~pyre  
**πύρινος** (υ) fiery; wheaten  
**πυραϊά** funeral pyre; big fire  
**πυραϊός** for burnt offerings  
**συγχέω** entangle, destroy, confound  
**συκοφαντία** (υ) barratry, blackmail  
**συκοφαντίας** -ου (υ, m, 1) slanderer  
**συνεργός** cooperating; colleague  
**συνεχής** (υ) continuously  
**συνήθεια** intimacy; habit  
**σύννοιδα** know about someone; think proper  
**τελευταῖος** last, final  
**τίμιος** honored, precious  
**τιμωρέω** (ι) (+dat) avenge, succor; punish  
**τιμωρία** (ιι) vengeance, punishment  
**τύχη** fortune, act of a god  
**ὕποδακρύνω** weep a little or secretly  
**ὕποχωρέω** recoil ~heir  
**φαρμακεία** (αᾶ) drugging  
**φάρμακον** drug, potion ~pharmacy  
**φιλοφροσύνη** consideration, friendliness ~frenzy  
**φλόξ** -γός (f) flame ~flame

ψυχή, καὶ πιστεύειν φιλεῖ.

Κατακλινεῖσαι τοῖνυν εἰσιῶντο. καὶ τῆς διακονουμένης ἄβρας οἶνου κεκραμένου κύλικας ἐπιδούσης, προτέρα τῇ Χαρίκλειᾳ προσφέρειν ἢ Κυβέλη νεύσασα μετ' ἐκείνην αὐτὴ λαβοῦσα ἔπινε. καὶ οὕτω τὸ πᾶν ἐκπέποτο, καὶ ἱλιγγιᾶν ἐφαίνετο ἢ πρεσβῦτις, τό τε περιττεύσαν ὀλίγον ἐκχέασα δριμύ<sup>1</sup> τε εἰς τὴν θεράπαιναν ἐνεώρα καὶ σπασμοῖς<sup>2</sup> τε καὶ σφακελισμοῖς ὀξυτάτοις ἐπιέζετο.

## 8.8

Θόρυβός τε κατειλήφει μὲν καὶ τὴν Χαρίκλειαν, καὶ ἀναλαμβάνειν ἐπειρᾶτο, κατειλήφει δὲ καὶ τοὺς παρόντας. τὸ γὰρ κακόν, ὡς ἔοικε, τοξέυματος<sup>3</sup> παντὸς ὀξύτερον τῷ φθοροποιῷ δεδευμένου, καὶ ἱκανὸν καὶ νέον τινα καὶ ἀκμάζοντα<sup>4</sup> διαχρήσασθαι, τότε καὶ πλέον, εἰς γηραιὸν<sup>5</sup> σῶμα καὶ ἀπεσκληρὸς ἤδη προσομιλήσαν, ὀξύτερον ἢ ὥστε εἰπεῖν τῶν καιριωτέρων καθίκετο. καὶ τό τε ὄμμα<sup>6</sup> ἢ πρεσβυτὶς ἐνεπίμπρατο, καὶ τὰ μέλη τῶν σπασμῶν ἐνδόντων πρὸς τὸ ἀκίνητον παρέιτο, καὶ χροιά μελαίνουσα<sup>7</sup> τὴν ἐπιφάνειαν ἐπεπόλαζεν. ἀλλ' ἦν, οἶμαι, καὶ δηλητηρίου ψυχὴ δολερὰ<sup>8</sup> πικρότερον. ἢ γοῦν Κυβέλη καὶ ἐκθνήσκουσα οὐ μεθίετο τῶν πανουργημάτων, ἀλλὰ τὰ μὲν νεύμασι τὰ δὲ παραφθεγγομένη Χαρίκλειαν εἶναι τὴν ἐπιβουλεύσασαν ἐνεδείκνυτο. καὶ ὁμοῦ τε ἡ γραῦς<sup>9</sup> ἀπέπνει καὶ ἡ Χαρίκλεια δεσμῶτις εἵχετο, καὶ παρὰ τὴν Ἀρσάκην αὐτίκα ἤγετο. τῆς δὲ πυνθανομένης εἰ τὸ φάρμακον αὐτὴ σκεύασει,<sup>10</sup> καὶ εἰ μὴ βούλοιτο λέγειν τάληθές, κολαστήρια<sup>11</sup> καὶ βασάνους ἀπειλούσης, καὶ τὸν ἦν ἡ Χαρίκλεια τοῖς ὀρώσι θέαμα.<sup>12</sup> οὔτε γὰρ κατηφῆσασα οὔτε ἀγενές τι παθοῦσα, γέλων ἐφαίνετο καὶ χλεύην τὰ παρόντα ποιουμένη, τὸ μὲν ὑπὸ ἀγαθοῦ τοῦ συνειδότος τῆς συκοφαντίας ἀφροντιστοῦσα, τὸ δὲ χαίρουσα εἰ Θεαγένους οὐκέτι ὄντος τεθνήσκει καὶ κερδήσει τὸ ἐναγές τῆς πράξεως, ὃ καθ' ἑαυτῆς ἐγνώκει ποιεῖν, ἐτέρων τοῦτο δρασάντων. καὶ «ὦ θαυμασία» ἔφη, «εἰ μὲν ζῇ Θεαγένης, καθαρεύω καὶ γὰρ τοῦ

<sup>1</sup> sharp, piercing, bitter    <sup>2</sup> convulsion    <sup>3</sup> arrow    <sup>4</sup> be in top form, flourish    <sup>5</sup> old    <sup>6</sup> eye    <sup>7</sup> make/become dark    <sup>8</sup> deceitful    <sup>9</sup> old woman    <sup>10</sup> prepare, collect    <sup>11</sup> punitive    <sup>12</sup> sight, spectacle

φόνου· εἰ δέ τι πέπονθεν ὑπὸ τῶν σῶν ἀνοσίων βουλευμάτων,<sup>1</sup> οὐδὲν δεῖ σοι τῶν κατ' ἐμοῦ βασάνων. ἔχεις με τὴν φαρμακίδα τῆς καὶ θρειαμένης σε καὶ πρὸς τὰ κάλλιστα τῶν ἔργων παιδευσαμένης. καὶ ἀπόσφαττε μὴ μελλήσασα· οὐδὲν γὰρ οὕτως ἐφίλει Θεαγένης ὁ τῶν σῶν ἀνόμων βουλευμάτων ἔννομος ὑπερόπτης.»

## 8.9

Ἐξέμηνε τὰ εἰρημένα τὴν Ἀρσάκην, καὶ διαρραπισθῆναι κελεύσασα, «ὥς ἔχει» δεσμῶν, ἄγετε, εἶπε, τὴν ἀλιτήριον, καὶ ἐν τοῖς ὁμοίοις ὄντα κατ' ἀξίαν ἐπιδείξαντες τὸν θαυμαστὸν αὐτῆς ἐρώμενον, παντί τε μέλει τὰ δεσμὰ ἐπιβαλόντες, Εὐφράτη καὶ ταύτην παράδοτε, φυλαχθησομένην ἐς αὔριον, τὴν τε διὰ θανάτου τιμωρίαν ὑπὸ κρίσει τῶν ἐν τέλει Περσῶν ὑφέξουσιν.» ἤδη δὲ ἀγομένης, τὸ οἶνοχοῆσαν<sup>2</sup> τῇ Κυβέλῃ παιδισκάριον (ἣν δὲ τῶν Ἰωνικῶν ἄτερον τῶν εἰς διακονίαν παρὰ τὴν πρώτην ὑπὸ τῆς Ἀρσάκης τοῖς νέοις δωρηθέντων),<sup>3</sup> εἴτε τι παθὼν εὐνοία τῇ περὶ τὴν Χαρίκλειαν ὑπὸ συνηθείας τε καὶ συνδιαιτήσεως, εἴτε καὶ δαιμονία βουλῇσει χρησάμενον, ὑπεδάκρυσέ τε καὶ ἐστέναξε,<sup>4</sup> καὶ «ὦ τῆς ἀθλίας,» ἔφη, «τῆς οὐδὲν αἰτίας.» τῶν δὲ περιστώτων θαυμασάντων καὶ σαφῶς ὅ τι λέγειν βούλοιο ἐκφαίνειν ἀναγκαζόντων, αὐτὴ δεδωκέναι διωμολόγει τῇ Κυβέλῃ τὸ φάρμακον, εἰληφέναι δὲ παρ' αὐτῆς ἐκείνης ἐφ' ᾧ δοῦναι τῇ Χαρικλείᾳ, προληφθεῖσάν τε εἴτε ὑπὸ θορύβου τῆς κατὰ τὴν πρᾶξιν ἀτοπίας,<sup>5</sup> εἴτε καὶ συγχεθεῖσαν ὑπὸ τῆς Κυβέλης, προτέρᾳ δοῦναι τῇ Χαρικλείᾳ νευούσης, ἐναλλάξαι τὰς κύλικας, καὶ τῇ πρεσβύτιδι προσενεγκεῖν ἐν ᾧ ἦν τὸ φάρμακον. ἤγετο οὖν ἐπὶ τὴν Ἀρσάκην εὐθέως, ἔρμαιον<sup>6</sup> ἀπάντων ποιουμένων ἐλευθέραν εὐρεθῆναι τῶν ἐγκλημάτων τὴν Χαρίκλειαν· εὐγενοῦς γὰρ ἦθους καὶ ὄψεως καὶ βάρβαρον γένος οἶκτος<sup>7</sup> εἰσέρχεται. καὶ εἰπούσης ταῦτα τῆς θεραπαινίδος πλεον ἐγένετο οὐδέν, ἀλλ' ἢ καὶ αὐτὴ συνεργὸς ἔοικεν εἶναι εἰπούσα ἢ Ἀρσάκῃ δεσμεῖσθαι<sup>8</sup> καὶ φρουρεῖσθαι εἰς τὴν κρίσιν ἐκέλευσε. τοὺς τε δυνάστας Περσῶν, οἳ τὸ βουλευέσθαι ὑπὲρ τῶν

<sup>1</sup> resolution, purpose    <sup>2</sup> pour wine    <sup>3</sup> give    <sup>4</sup> sigh, groan

<sup>5</sup> absurdity, outrageousness, wickedness    <sup>6</sup> of Hermes; windfall

<sup>7</sup> compassion    <sup>8</sup> to chain

κοινῶν καὶ δικάζειν τε καὶ τιμωρίας ὀρίζειν τὴν ἰσχὺν εἶχον, ἐπὶ τὴν κρίσιν εἰς τὴν ἐξῆς παρεκάλει διαπέμπουσα.

Καὶ ἡκόντων εἰς ἔω καὶ προκαθημένων, κατηγορεῖ μὲν ἡ Ἀρσάκη καὶ τὴν φαρμακείαν κατήγγελλεν, ἅπαντα ὡς εἶχεν ἀπαγγέλλουσα, καὶ συνεχὲς ἐπιδακρύουσα τὴν θρειαμένην, καὶ ὡς τὴν πάντων τιμωτέραν καὶ εὐνουστέραν ἀπολέσειε, μάρτυρας τοὺς δικαστὰς ἐπικαλουμένη ὡς ξένην<sup>1</sup> ὑποδεξαμένη καὶ πάσης μεταδοῦσα φιλοφροσύνης τοιαῦτα ἀντιπάθοι. καὶ ὅλως ἡ μὲν ἦν πικροτάτη κατηγορος, ἀπελογεῖτο δὲ οὐδὲν ἡ Χαρίκλεια, ἀλλ' ὠμολόγει καὶ αὖθις τὸ ἔγκλημα, καὶ τὸ φάρμακον ὡς δοίῃ συγκατετίθετο, προστιθεῖσα ὡς καὶ τὴν Ἀρσάκην διεχρήσατο ἂν ἡδέως, εἰ μὴ προεῖληπτο, καὶ ἕτερα πρὸς τούτοις, τὴν Ἀρσάκην ἐκ τοῦ εὐθέος λαιδορουμένη, καὶ παντοίως τοὺς δικαστὰς εἰς τὴν τιμωρίαν ἐκκαλουμένη. τὰ γὰρ καθ' ἑαυτὴν ἅπαντα τῷ Θεαγένει τῆς νυκτὸς κατὰ τὸ δεσμωτήριον ἀναθεμένη, τὰ παρ' ἐκείνου τε ἐν μέρει πυθομένη, συνθεμένη τε ὡς, εἰ δεήσει, πάντα θάνατον ἐπαγόμενον αὐθαιρέτως δέχεσθαι καὶ ἀπηλλάχθαι λοιπὸν ζωῆς ἀνιάτου καὶ ἄλης<sup>2</sup> ἀνηνύτου καὶ τύχης ἀσπόνδου,<sup>3</sup> τὰ τελευταῖα δέ, ὡς ἐδόκει, κατασπασαμένη, τοὺς τε συνεκτεθέντας ὄρμους αἰὲ μὲν καὶ ἀπορρήτως ἐπιφέρεισθαι προνοουμένη, τότε δὲ τῆς ἐσθῆτος ἐντὸς καὶ ὑπὸ γαστέρα ζωσαμένη καὶ οἶον ἐντάφια τινα ἐπιφερομένη, πᾶν ἔγκλημά τε καὶ θάνατον ἐπαγόμενόν τε ὠμολόγει καὶ μὴ ἐπαγόμενον ἀνέπлатτεν. ἐφ' οἷς οἱ δικάζοντες οὐδὲ μελλήσαντες μικροῦ μὲν ἐδέξαντο ὠμοτέρᾳ<sup>4</sup> τε καὶ Περσικῇ τιμωρίᾳ ὑποβαλεῖν, ἴσως δέ τι πρὸς τὴν ὄψιν καὶ τὸ νέον τε καὶ ἄμαχον<sup>5</sup> τῆς ὥρας παθόντες πυρὶ καταναλωθῆναι κατέκριναν.

Ἦρπαστο οὖν αὐτίκα πρὸς τῶν δημίων, καὶ μικρὸν τοῦ τείχους ἐκτὸς ἦγετο, κήρυκος, ὅτι ἐπὶ φαρμάκοις εἰς πυρὰν ἄγοιτο, συνεχὲς ἐκβοῶντος, πολλοῦ καὶ ἄλλου πλήθους ἐκ τῆς πόλεως ἐπακολουθήσαντος· οἱ μὲν γὰρ αὐτόπται<sup>6</sup> γέγονεσαν ἀγομένης, οἱ δὲ πρὸς τῆς ἀκοῆς τάχιστα κατὰ τὸ ἄστυ διαδραμούσης ἐπὶ τὴν

<sup>1</sup> foreign woman; foreign country    <sup>2</sup> wandering    <sup>3</sup> without truce

<sup>4</sup> raw    <sup>5</sup> unconquerable; noncombatant    <sup>6</sup> eyewitness

θέαν ἡπείχθησαν. ἀφίκετο δὲ καὶ ἡ Ἀρσάκη, καὶ θεωρὸς<sup>1</sup> ἀπὸ τῶν τευχῶν ἐγίνετο· δεινὸν γάρ, εἰ μὴ καὶ τὴν ὄψιν ἐμφορηθείη τῆς εἰς Χαρίκλειαν κολάσεως, ἐποιεῖτο. κάπειδὴ τὴν πυρκαϊὰν ὥς ὅτι μεγίστην ἔνησαν οἱ δῆμοι καὶ τὴν φλόγα ὑποβαλλόντων λαμπρῶς ἐξήπτον, μικρὸν ἐνδοθῆναι αὐτῇ πρὸς τῶν ἐλκόντων ἢ Χαρίκλεια παρακάλεσσα, καὶ ὥς ἐκούσα ἐπιβήσεται τῆς πυρᾶς ἐπαγγελαμένη, τὰς χεῖρας εἰς οὐρανόν, καθ' ὃ μέρος ἐπέβαλλεν ὁ ἥλιος τὴν ἀκτῖνα, ἀνατείνασα, ἥλιε, ἀνεβόησε, καὶ γῇ καὶ δαίμονες οἱ ἐπὶ γῆς τε καὶ ὑπὸ γῆν ἀνθρώπων ἀθεμίτων ἔφοροί τε καὶ τιμωροί,<sup>2</sup> καθαρὰν μὲν εἶναί με τῶν ἐπιφερομένων ὑμεῖς ἐστὲ μάρτυρες, ἐκούσαν δὲ ὑπομένουσαν τὸν θάνατον διὰ τὰς ἀφορήτους τῆς τύχης ἐπηρεάς ἐμὲ μὲν σὺν εὐμενείᾳ προσδέξασθε, τὴν δὲ ἀλάστορα καὶ ἀθεμιτουργὸν καὶ μοιχαλίδα καὶ ἐπ' ἀποστερήσει νυμφίου τοῦ ἐμοῦ ταῦτα δρώσαν Ἀρσάκην ὥς ὅτι τάχιστα τιμωρήσασθε.» καὶ εἰπούσα, πάντων ἐκβούωντων τι πρὸς τὰ εἰρημένα, καὶ ἐπέχειν τὴν τιμωρίαν εἰς δευτέραν κρίσιν τῶν μὲν εὐτρεπιζομένων τῶν δὲ καὶ ὀρμησάντων, ἐπέβη προλαβοῦσα τῆς πυρᾶς, καὶ εἰς τὸ μεσαίτατον ἐνιδρυθεῖσα αὐτῇ μὲν ἐπὶ πλείστον ἀπαθὴς εἰστήκει, περιρρέοντος αὐτὴν μᾶλλον τοῦ πυρὸς ἢ προσπελάζοντος, καὶ λυμαιομένου μὲν οὐδέν, ὑποχωροῦντος δὲ καθ' ὃ μέρος ὀρμήσειεν ἢ Χαρίκλεια, καὶ περιανγάζεσθαι μόνον καὶ διοπτρεύεσθαι παρέχοντος ἐπιφαιδρνομένην ἐκ τοῦ περιανγασματος τὸ κάλλος καὶ οἶον ἐν πυρίνῳ θαλάμῳ νυμφευομένην.<sup>3</sup> ἡ δὲ ἄλλοτε ἄλλῳ μέρει τῆς πυρᾶς ἐνήλλετο, θαυμάζουσα μὲν τὸ γινόμενον, ἐπισπεύδουσα δὲ πρὸς τὸν θάνατον. ἦνυε δὲ οὐδέν, ὑποχωροῦντος αἰεὶ τοῦ πυρὸς καὶ ὥσπερ ὑποφεύγοντος πρὸς τὴν ἐκείνης ἐφόρμησιν. οἱ δῆμοι δὲ οὐκ ἀνέεσαν, ἀλλ' ἐνέκεντο πλέον, καὶ τῆς Ἀρσάκης νεύμασιν ἀπειλητικοῖς ἐγκελευομένης, ξύλα τε ἐπιφορτίζοντες καὶ τὴν ποταμίαν<sup>4</sup> καλάμην<sup>5</sup> ἐπισωρεύοντες καὶ παντοίως τὴν φλόγα ἐρεθίζοντες. ὥς δὲ ἦνύετο οὐδέν, ἔτι καὶ πλέον ἢ πόλις ἐκτετάρακτο, καὶ δαμονίαν εἶναι τὴν ἐπικουρίαν εἰκάζουσα «καθαρὸν τὸ γύναιον ἀνεβόα, ἀναίτιον τὸ γύναιον, καὶ προσιόντες ἀπὸ τῆς πυρᾶς

<sup>1</sup> envoy; spectator    <sup>2</sup> avenging    <sup>3</sup> marry, give in marriage    <sup>4</sup> of a river    <sup>5</sup> straw, stubble

Cybele motioned to Abra, the slave, who waited upon them, to give the cup, after she had mixed the wine, first to Chariclea; she then took another herself and drank. She had not swallowed all that was presented to her, when she appeared seized with dizziness; and throwing what remained in the cup upon the ground, and casting a fierce look upon the attendant, her body was attacked with violent spasms and convulsions.

### 8.8

Chariclea, and all who were in the room, were struck with horror, and attempted to raise and assist her; but the poison, potent enough to destroy a young and vigorous person, wrought more quickly than can be expressed upon her old and worn-out body. It seized the vitals; she was consumed by inward fire; her limbs, which were at first convulsed, became at length stiff and motionless, and a black colour spread itself over her skin. But the malice of her soul was more malignant even than the poison, and Cybele, even in death did not give over her wicked arts; but by signs and broken accents, gave the assistants to understand that she was poisoned by the contrivance of Chariclea. No sooner did she expire than the innocent maiden was bound, and carried before Arsace.

When the princess asked her if she had prepared the fatal draught, and threatened her, if she would not confess the whole truth, that torments should force it from her, her behaviour astonished all the beholders. She did not cast down her eyes; she betrayed no fear; she even smiled, and treated the affair with scorn, disregarding, in conscious innocence, the incredible accusation, and rejoicing in the imputation of the guilt, if through the agency of others, it should bring her to a death, which Theagenes had already undergone. "If Theagenes be alive," said she, "I am totally guiltless of this crime; but if he has fallen a victim to your most virtuous practices, it needs no tortures to extract a confession from me: then am I the poisoner of your incomparable nurse, treat me as if I were guilty, and by taking my life, gratify him who loathed your unhallowed wishes."

### 8.9

Arsace was stung into fury by this: she ordered her to be smitten on the face, and then said

"Take this wretch, bound as she is, and show her her precious lover suffering, as he has well deserved; then load every limb with fetters and deliver her to Euphrates; bid him confine her in a dungeon till to-morrow, when she will receive from the Persian magistrates the sentence of death."

While they were leading her away, the girl who had poured out the wine at

the fatal repast, who was an Ionian by nation, and the same who was sent at first by Arsace to wait upon her Grecian guests — ( whether out of compassion for Chariclea, whom nobody could attend and not love, or moved by a sudden impulse from heaven,) burst into tears, and cried out

“O most unhappy and guiltless maiden!” The bystanders wondering at this exclamation and pressing her to explain its meaning, she confessed that it was she who had given the poison to Cybele, from whom she had received it, in order that it might be administered to Chariclea. She declared, that either overcome by trepidation at the enormity of the action, or confused at the signs made by Cybele, to present the goblet first to the young stranger, she had, in her hurry, changed the cups, and given that containing the poison to the old woman.

She was immediately taken before Arsace, every one heartily wishing that Chariclea might be found innocent; for beauty, and nobleness of demeanour, can move compassion even in the minds of barbarians.

The slave repeated before her mistress all she had said before, but it was of no avail towards clearing the innocent maiden, and served only to involve herself in the same punishment; for Arsace, saying she was an accomplice, commanded her to be bound, thrown into prison, and reserved with the other for trial; and she sent directly to the magistrates, who formed the Supreme Council; and to whom it belonged to try criminals and to pronounce their sentence, ordering them to assemble on the morrow.

At the appointed time, when the court was met, Arsace stated the case, and accused Chariclea of the poisoning; lamenting, with many tears, the loss she had sustained in a faithful and affectionate old servant, whom no treasures could replace; calling the judges themselves to witness the ingratitude with which she had been treated, in that, after she had received and entertained the strangers with the greatest kindness and humanity, she had met with such a base return: in short, her tone was throughout bitter and malignant.

Chariclea made no defence, but confessed the crime, admitting that she had administered the poison, and declaring, that had she not been prevented, she would have given another potion to Arsace; whom she attacked in good set terms; provoking, in short, by every means in her power, the sentence of the judges.

This behaviour was the consequence of a plan concerted between her and Theagenes the night before, in the prison, where they had agreed that she should voluntarily meet the doom with which she was threatened, and quit a wandering and wretched life, now become intolerable by the implacable pursuits of adverse fortune. After which they took a last melancholy embrace;

and she bound about her body the jewels which had been exposed with her, which she always carried about her, concealing them under her garments to serve as attendants upon her obsequies; and she now undauntedly avowed every crime which was laid to her charge, and added others which her accusers had not thought of; so that the judges, without any hesitation, were very near awarding her the most cruel punishment, usual in such cases, among the Persians. At last, however, moved perhaps by her youth, her beauty, and noble air, they condemned her to be burnt alive.

She was dragged directly out of the court, and led by the executioners without the walls, the crier proclaiming that a prisoner was going to suffer for the crime of poisoning; and a vast multitude flocking together, and following her, poured out of the city.

Among the spectators upon the walls Arsace had the cruelty to present herself, that she might satiate her revenge, and obtain a savage consolation for her disappointment, in viewing the sufferings of her to whom she imputed it. The ministers of justice now made ready and lighted an immense pile; and were preparing to place the innocent victim upon it, when she begged a delay of a few moments, promising that she would herself voluntarily ascend it—and now turning towards the rising sun, and lifting up her eyes and hands to heaven, she exclaimed

“O sun! O earth! O celestial and infernal deities who view and punish the actions of the wicked! I call upon you to witness how innocent I am of the crime of which I am accused. Receive me propitiously, who am now preparing to undergo a voluntary death, unable to support any longer the cruel and unrelenting attacks of adverse fortune;—but may your speedy vengeance overtake that worker of evil, the accursed and adulterous Arsace; the disappointment of whose profligate designs upon Theagenes has urged her thus to wreak her fury upon me.” This appeal, and these protestations, caused a murmur in the assembly. Some said the matter ought to undergo a further examination—some wished to hinder, others advanced to prevent her mounting the pile: but she put them all aside, and ascended it intrepidly.

She placed herself in the midst of it, and remained for a considerable time unhurt, the flames playing harmlessly around her, rather than approaching her; not injuring her in the least—but receding whithersoever she turned herself; so that their only effect seemed to be to give light and splendour to her charms; as she lay like a bride upon a fiery nuptial couch.

She shifted herself from one side of the pile to another, marvelling as much as any one else, at what happened, and seeking for destruction, but still without effect; for the fire ever retreated, and seemed to shun her approach. The

executioners on their part were not idle, but threw on more fuel (Arsace by signs inciting them), dry wood, and reeds, and every thing that was likely to raise and feed the flame; yet all was to no purpose; and now a murmur growing into a tumult, began to run through the assembly: they cried out

“This is a divine interposition! — the maiden is unjustly accused! — she is

*vocabulary*

**ἀγανακτέω** be vexed, in a ferment  
**ἀγνοέω** be ignorant of ~gnostic  
**αἰσχύνω** (ῶ) spoil, disgrace, disfigure, mar  
**ἄμυνα** (ῶ) self-defence, vengeance  
**ἀναβοάω** shout out  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀνάγραπτος** recorded, registered; (+dat) marked with, depicting  
**ἀναδείκνυμι** (ῶ) lift up and show; proclaim, dedicate  
**ἀνακράζω** yell, scream  
**ἀνάμεστος** filled up  
**ἀναστέλλω** repel, suppress  
**ἀνιάζω** bother, grieve  
**ἀνιάω** (ι) vex  
**ἀπαγγέλλω** announce, order, promise ~angel  
**ἀπαλλαγή** relief, escape  
**ἀπαλλαξείω** wish to get rid of  
**ἀπατάω** to lie, trick ~apatosaurus  
**ἄπειρος** untested; infinite  
**ἄπιστος** not trusting, not trustworthy ~stand  
**ἄπορος** impassable, difficult  
**ἀρμόζω** fit together; marry ~harmony  
**ἀρνέομαι** deny, refuse, repudiate  
**αὔριον** tomorrow  
**αὐτόφωρος** notoriously, manifestly  
**βεβαιόω** secure, confirm  
**βοά** din, a shout  
**βοείη** shield; leather, bovine  
**βοεύς** βοῦος (m) leather rope ~bovine  
**βοήθεια** help  
**βούλημα** -τος (n, 3) purpose, intention  
**γενναῖος** noble, sincere ~genesis  
**γλυκύς** sweet, pleasant ~glycerine  
**γοῦν** at least then

**γράμμα** -τος (n, 3) writing, letter  
**γύναιος** of a woman ~queen  
**δαιμόνιος** voc: you crazy guy  
**δαίμων** -ονος (m, 3) a god, fate, doom ~demon  
**δημόσιος** public, the state  
**διασεῖω** shake hard; confound  
**διασκοπέω** consider from all angles  
**διελέγχω** refute; try; convict; expose  
**δυνάστης** -ου (m, 1) lord, ruler  
**δυστύχημα** -τος (n, 3) piece of bad luck  
**εἴθε** if only  
**εἰκάζω** liken; conjecture  
**εἰκός** likely  
**ἐκβοάω** cry out  
**ἐκπληξίς** -εως (f) consternation, terror  
**ἐκτρέχω** run out  
**ἔλεος** ἐλοῦ pity, mercy ~alms  
**ἐναργής** visible, clear ~Argentina  
**ἐνδιαिताίωμα** live in  
**ἐνεῖμι** be in ~ion  
**ἐνθένδε** hence  
**ἐνθύμιος** (ῶ) taken to heart ~fume  
**ἐνστίζομαι** embroider  
**ἐντάφιος** of burial  
**ἐξάλλομαι** break away from ~sally  
**ἐξεῖμι** go forth; is possible ~ion  
**ἐξετάζω** inspect, interrogate, estimate  
**ἐπιθαρσύνω** (ῶ) encourage  
**ἐπικερτομέω** mock  
**ἐπιρρώννυμι** (ῶ) strengthen, encourage  
**εὐεργεσία** good deed, public service ~ergonomics  
**ζώννυμι** (ῶ) gird ~zone  
**θάρσος** boldness, over-boldness  
**θεατής** -οῦ (ᾱ, m, 1) spectator, sightseer  
**ἱλάομαι** appease

**καθάλλομαι** rush down ~sally  
**καλάσιρις** (ιι) long, fringed  
 Egyptian robe  
**καταδαρθάνω** sleep, lie down to  
 sleep  
**καταδικάζω** give judgment  
**καταχθόνιος** ruler of the  
 underworld  
**κατείργω** shut in; hinder  
**κάτοχος** holding down; possessed,  
 cataleptic  
**κέρδος** -ους (n, 3) advantage,  
 cunning  
**κολάζω** punish  
**κόλασις** -εως (f) punishment,  
 scolding  
**κορέννυμι** (ι) sate; pf, mp: have  
 enough ~cereal  
**κρείσσω** more powerful; better  
**μάντις** -ος (m) seer ~mantis  
**μέτρον** measure ~metric  
**μνήμη** reminder, memorial  
**ὅποι** to which place  
**ὄφελος** -εος (n, 3) a use, a help  
**πάθος** -ους (n, 3) an experience,  
 passion, condition  
**παντάπασιν** altogether; yes,  
 certainly  
**παντοῖος** all kinds of  
**παρηγορέω** console, advise  
**περίειμι** be superior to; be left over;  
 still exist  
**Πέρσης** Persian  
**ποιητής** -οῦ (m, 1) maker, author  
**ποικίλος** ornamented; various  
**πολυτελής** very expensive; (person)  
 extravagant  
**προθυμέομαι** (ι) be eager  
**προσδοκάω** expect  
**πρόσειμι** approach, draw near; add  
 ~ion

**προσομιλέω** (ι) have intercourse  
 with  
**προσφύω** grab onto, attach oneself  
 to ~physics  
**πρόσω** forward, in the future; far  
**προτεραῖος** previous to  
**πυρά** pyre ~pyre  
**πυραῖα** funeral pyre; big fire  
**πυραῖός** for burnt offerings  
**σύγκειμαι** be composed of, agreed  
 on  
**συκοφαντία** (ι) barratry, blackmail  
**συκοφαντίας** -ου (ι, m, 1) slanderer  
**σύμφωνος** harmonious  
**σύνειμι** be with; have sex ~ion  
**συνήθεια** intimacy; habit  
**σύνοιδα** know about someone;  
 think proper  
**σωφρονέω** be sane, moderate  
**σωφροσύνη** discretion, moderation  
**ταρβέω** be afraid  
**τάρβος** -εος (n, 3) fear  
**τάχος** -ους (n, 3) speed ~tachometer  
**τείνω** stretch, tend ~tense  
**τελευταῖος** last, final  
**τελευτή** conclusion, fulfilment  
 ~apostle  
**τιμωρία** (ιι) vengeance, punishment  
**ὑπέκω** yield, withdraw ~victor  
**ὑπόμνησις** -εως (f) reminding;  
 mention  
**ὑπόνοια** suspicion; hidden meaning  
**φαρμακεία** (αἱ) drugging  
**φαῦλος** trifling; low in rank;  
 careless, bad  
**φλόξ** -γός (f) flame ~flame  
**φοιτάω** go back and forth  
**φορέω** frequentative of φέρω, to  
 carry ~bear  
**χαρά** joy  
**χρηστός** useful; brave, worthy

ἀπεσόβουν, τοῦ Θυάμιδος ἐξάρχοντος καὶ τὸν δῆμον εἰς τὴν βοήθειαν ἐπιρρωννύντος· ἥδη γὰρ κακῆνους παραγεγόνει τῆς ἀπείρου βοῆς τὸ γινόμενον μηνυούσης. καὶ τὴν Χαρίκλειαν ἐξελέσθαι προθυμούμενοι πλησιάζειν μὲν οὐκ ἐθάρσουν, ἐξαλέσθαι δὲ τῇ κόρῃ τῆς πυρκαϊᾶς ἐνεκελεύοντο· οὐ γὰρ δὴ δέος τὴν ἐνδαιτωμένην τῇ φλογὶ καὶ ἀπολιπεῖν βουλομένην. ἅπερ ὀρώσα καὶ ἀκούουσα ἡ Χαρίκλεια, νομίσασά τε καὶ αὐτὴ πρὸς θεῶν εἶναι τὴν ὑπὲρ αὐτῆς ἄμυναν, ἔγνω μὴ ἀχαριστεῖν πρὸς τὸ κρεῖττον, ἀρνούμενη τὴν εὐεργεσίαν, ἐξήλατό τε τῆς πυρᾶς, ὡς τὴν μὲν πόλιν ὑπὸ χαρᾶς ἅμα καὶ ἐκπλήξεως μέγα τι καὶ σύμφωνον ἐκβοῆσαι καὶ μεγάλους τοὺς θεοὺς ἐπικαλεῖσθαι, τὴν δὲ Ἀρσάκην μὴ κατασχῶσαν καταλέσθαι τε ἀπὸ τῶν τειχῶν, καὶ διὰ πυλίδος<sup>1</sup> ἐκδραμοῦσαν σὺν πολλῇ δορυφορίᾳ καὶ τοῖς δυναστεύουσι<sup>2</sup> Περσῶν ἐπιβάλλειν τε αὐτὴν τῇ Χαρικλείᾳ τὰς χεῖρας, καὶ εἰς τὸν δῆμον ἰταμόν<sup>3</sup> ἐνορώσαν,» οὐκ αἰσχύνεσθε,» εἰπεῖν, «ἀλιτήριον γύναιον καὶ φαρμακίδα καὶ φόνων ἐργάτιν ἐπ' αὐτοφώρῳ ληφθεῖσαν καὶ ὁμολογήσασαν ἐξελέσθαι τῆς τιμωρίας πειρώμενοι, καὶ ἅμα μὲν ἀθεμίτῳ γυναιῷ βοηθοῦντες, ἅμα δὲ νόμοις τοῖς Περσῶν καὶ βασιλεῖ τε αὐτῷ καὶ σατράπαις καὶ δυνάσταις καὶ δικασταῖς ἀνθιστάμενοι, ὑπὸ τοῦ μὴ ἐμπεπρήσθαι αὐτὴν ἴσως εἰς ἔλεον ἀπατῶμενοι, καὶ θεοῖς τὸ ἔργον ἐπιγράφοντες; οὐδὲ ἐννοήσετε σωφρονήσαντες ὡς τοῦτο καὶ μᾶλλον αὐτῆς βεβαιοῖ τὴν φαρμακείαν, ἣ τοσοῦτον περίεστι τῆς γοητείας ὡς καὶ πρὸς τὴν πυρὸς δύναμιν ἀπομάχεσθαι; συνέλθετε, εἰ δοκεῖ, πρὸς τὸ συνέδριον εἰς αὖριον δημοσίᾳ δι' ὑμᾶς ἐσόμενον· καὶ γνώσεσθε αὐτὴν τε ὁμολογοῦσαν, καὶ ὑπὸ τῶν συνειδότων, οὓς ἔχω φρουροῦσα, διελεγομένην.» καὶ ἅμα ἀπῆγεν αὐτὴν τῷ τραχήλῳ<sup>4</sup> προσφῦσα, καὶ τοὺς δορυφόρους<sup>5</sup> ἀναστέλλειν τὸν ὄχλον ἐπιτάξασα. οἱ δὲ τὰ μὲν ἡγανάκτουν καὶ ἀνθίστασθαι διεσκοποῦντο, τὰ δὲ ὑπέικον, ἅμα τι καὶ τῇ ὑπονοίᾳ τῆς φαρμακείας ὑπαγόμενοι, τινὲς δὲ καὶ δέει τῆς Ἀρσάκης καὶ τῆς περὶ αὐτὴν δυνάμεως ἀποτρεπόμενοι.

Καὶ ἡ μὲν Χαρίκλεια αὖθις τῷ Εὐφράτῃ παραδίδοται, καὶ αὖθις πλείοσι τοῖς δεσμοῖς ἐνεβέβλητο, δευτέρᾳ κρίσει καὶ τιμωρίᾳ

<sup>1</sup> little gate, back door

<sup>2</sup> have power

<sup>3</sup> reckless

<sup>4</sup> neck

<sup>5</sup> spear-bearing

φυλαττομένη, κέρδος ἐν μέγιστον ὡς ἐν δεινοῖς εὕρισκομένη, τὸ συνεῖναι Θεαγένει καὶ τὰ καθ' αὐτὴν ἐκδιηγείσθαι. τῇ μὲν γὰρ Ἀρσάκη καὶ τοῦτο εἰς τιμωρίαν ἐπινενόητο, ὥσπερ ἐπικερτομούση καὶ πλέον νομιζούση τοὺς νέους ἀνιάσειν, εἰ καθ' ἐν δεσμωτήριον καθειργμένοι θεαταὶ γίνοντο ἀλλήλων ἐν δεσμοῖς καὶ κολάσεσιν ἐξεταζομένων· ἦδαι γὰρ ὡς πάθος τοῦ ἐρωμένου τὸν ἐρώντα πλέον ἢ τὸ ἴδιον ἀλγύνει.<sup>1</sup> τοῖς δὲ ἦν παραψυχὴ μᾶλλον τὸ γινόμενον, καὶ τὸ ἐν ὁμοίοις τοῖς πάθεσιν ἐξετάζεσθαι κέρδος ἐνόμιζον, εἰ ἔλαττόν τις αὐτῶν κολασθήσεται, νενικῆσθαι ὑπὸ θατέρου καὶ μειονεκτεῖν τῶν ἐρωτικῶν οἰόμενος. προσῆν δὲ καὶ τὸ προσομιλεῖν ἀλλήλοις, καὶ τὸ παρηγορεῖν τε καὶ ἐπιθαρσύνειν εὐγενῶς τε καὶ γενναίως τὰς προσπιπούσας τύχας καὶ τοὺς ὑπὲρ σωφροσύνης τε καὶ πίστεως τῆς εἰς ἀλλήλους φέρειν ἀγῶνας.

#### 8.10

Πολλὰ γοῦν μέχρι πόρρω τῶν νυκτῶν ἀλλήλοις διειλεγμένοι, καὶ ὅσα εἰκὸς τοὺς κατὰ τὴν νύκτα τὴν παροῦσαν ἐντεύξεσθαι ἀλλήλοις ἀπεγνωκότας καὶ οἷον ἀλλήλων ἐφ' ὅσον ἔξεστι κορεννυμένους, τέλος καὶ περὶ τῆς κατὰ τὴν πυρκαϊᾶν θαυματουργίας ἐνεσκοποῦντο. καὶ ὁ μὲν Θεαγένης εἰς θεῶν εὐμένειαν τὸ αἶτιον ἀνέφερε, στυγησάντων<sup>2</sup> μὲν τὴν ἄδικον Ἀρσάκης συκοφαντίαν, κατελεησάντων δὲ τὴν ἀθῶον<sup>3</sup> καὶ οὐδὲν αἰτίαν ἢ Χαρίκλεια δὲ ἀμφιβάλλειν ἐώκει. «τὸ μὲν γὰρ καινουργόν,» ἔφη, «τῆς σωτηρίας δαμονία τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ· τὸ δὲ ἐν τοσούτοις ἐξετάζεσθαι δυστυχήμασιν ἀδιαστάτως, καὶ κολάσεσιν αἰκίζεσθαι ποικίλως τε καὶ ὑπερβαλλόντως, θεηλατουμένων εἶναι καὶ δυσμενείας κρείττονος πειρωμένων· πλὴν εἰ μὴ θαυματοποιία τίς ἐστι δαίμονος, εἰς τὰ ἔσχατα μὲν βάλλοντος, ἐκ δὲ τῶν ἀπόρων διασώζοντος.»

#### 8.11

Καὶ ἔτι ταῦτα λέγουσα, τοῦ Θεαγένους εὐφημεῖν<sup>4</sup> παρακαλοῦντος

<sup>1</sup> cause pain, grief    <sup>2</sup> dread, shrink from    <sup>3</sup> unpunished, blameless

<sup>4</sup> speak propitiously

καὶ τοῦ εὐσεβεῖν<sup>1</sup> πλέον ἢ τοῦ φρονεῖν ἀντέχεσθαι παραινοῦντος, ἰλήκοιτε θεοί» ἀνεβόησεν·» οἷον γάρ μοι νῦν ὄναρ (εἴτε καὶ ὕπαρ<sup>2</sup> ἦν) ἐνθύμιον γέγονεν, ὃ τῆς προτεραιάς ἰδοῦσα νυκτὸς τότε μὲν οὐκ οἶδ' ὅπως τῆς διανοίας ἀπέβαλον, νυνὶ δέ μου εἰς μνήμην παραγέγονε. τὸ δὲ ὄναρ ἔπος ἦν εἰς μέτρον ἡρμოსμένον. ἔλεγε δὲ τὸ ἔπος ὁ θειότατος Καλάσιρις, εἴτε καταδαρθεῖν λαθούσῃ φανείς, εἴτε καὶ ἐναργῶς ὀφθείς. εἶχε δὲ οἶμαι ὧδέ πως· παντάρβην φορέουσα πυρὸς μὴ τάρβει ἐρωήν.<sup>3</sup> ῥηιδίως μοίραις καὶ τὰδόκητα πέλει. καὶ ὁ Θεαγένης διεσείσθη τε ὥσπερ οἱ κάτοχοι, καὶ ἐφ' ὅσον ἐνεδίδου τὰ δεσμὰ ἀφήλατο, καὶ εὐμενεῖς εἵητε θεοί» ἀνέκραγε· «κἀγὼ γάρ τοι ποιητῆς ἐξ ὑπομνήσεως ἀναδείκνυμαι, καὶ χρησμός<sup>4</sup> δὴ μοι παρ' ὁμοίου τοῦ μάντεως, εἴτε Καλάσιρις ἦν εἴτε θεὸς εἰς Καλάσιριν φαινόμενος, πεφοίτηκε. καὶ λέγειν ἐδόκει τοιαύδε· Αἰθιοπῶν εἰς γαίαν ἀφίξειαι ἄμμυγα κούρη, δεσμῶν Ἀρσακέων αὐριον ἐκπροφυγών. ἐμοὶ μὲν οὖν ὅποι τείνει τὸ χρήσιμον, ἔχω συμβάλλειν· γῆν μὲν γὰρ Αἰθιοπῶν τὴν τῶν καταχθονίων ἔοικε λέγειν, ἄμμυγα δὲ κούρη, τῇ Περσεφόνῃ με συνέσεσθαι, καὶ λύσιν δεσμῶν τὴν ἐνθένδε ἀπὸ τοῦ σώματος ἀπαλλαγὴν. σοὶ δὲ ἄρα τί φράζει τὸ ἔπος, οὕτως ἐξ ἐναντίων πρὸς ἑαυτὸ συγκεείμενον; τοῦνομα μὲν ἡ παντάρβη πάντα φοβούμενῃ δηλοῖ, τὸ παράγγελμα δὲ μὴ δεδοικέναι τὴν πυρὰν ἀξιοῖ.» καὶ ἡ Χαρίκλεια, «ὦ γλυκύτατε,» ἔφη, «Θεάγενες, ἡ συνήθειά σε τῶν δυστυχημάτων πάντα πρὸς τὸ φαυλότατον νοεῖν τε καὶ εἰκάζειν παρεσκεύασε· φιλεῖ γὰρ ἄνθρωπος πρὸς τὰ συμπίπτοντα τρέπειν τὴν γνώμην. χρηστότερα δὲ ἢ ὥς σοι παρίσταται μηνύειν μοι τὰ μαντευθέντα φαίνεται, καὶ ἡ κόρη τάχ' ἂν εἴην ἐγώ, μεθ' ἧς σε πατρίδος τῆς ἐμῆς Αἰθιοπίας ἐπιβήσεσθαι ἐπαγγέλλεται, Ἀρσάκην καὶ τὰ δεσμὰ Ἀρσάκης ἀποφυγόντα. τὸ δὲ ὅπως, ἡμῖν μὲν οὔτε δηλα οὔτε ἄπιστα, θεοῖς δὲ καὶ δυνατὰ καὶ μελήσει τοῖς καὶ τὰ μαντεύματα<sup>5</sup> φήνασιν. ἡ γοῦν εἰς ἐμὲ πρόρρησις ἤδη, ὥς οἶσθα, βουλήματι τῷ ἐκείνων τετέλεσται, καὶ ζῶ σοι τὸ παρὸν ἡ παντοίως ἀπελπισθεῖσα. καὶ σωτηρίαν ἐμαυτῆς ἐπαγομένη τότε μὲν ἡγγόουν, συνήμι δὲ τὸ παρόν, ὥς ἔοικε. τὰ γὰρ συνεκτεθέντα

<sup>1</sup> be pious    <sup>2</sup> reality    <sup>3</sup> quick motion; pause    <sup>4</sup> oracular response

<sup>5</sup> oracle

μοι γνωρίσματα<sup>1</sup> καὶ παρὰ τοὺς ἔμπροσθεν αἰὲ χρόνους ἐπιφέρεισθαι  
 προνοουμένη, τότε καὶ πλέον, τῆς κρίσεώς μοι γενησομένης καὶ  
 τῆς τελευταίας προσδοκωμένης, περὶ τῇ γαστρὶ ζωσαμένη κρύφα  
 ἐτύγχανον, εἰ μὲν σωζοίμην, εὐπορίαν<sup>2</sup> βίου καὶ τῶν ἀναγκαίων, εἰ  
 δέ τι πάσχοιμι, καλλωπίσματα ἔσχατα καὶ ἐντάφια γενησόμενα. ἐν  
 δὴ τούτοις, ὦ Θεάγενες, οὖσιν ὄρμοις πολυτελέσι καὶ λίθοις ἐριτίμοις<sup>3</sup>  
 Ἰνδικοῖς τε καὶ Αἰθιοπικοῖς, ἔστι δὴ καὶ δακτύλιος,<sup>4</sup> δῶρον μὲν παρὰ  
 πατρός τοῦμοῦ τῇ μητρὶ παρὰ τὴν μνηστείαν δοθείς, λίθω δὲ τῇ  
 καλουμένη παντάρβῃ τὴν σφενδόνην διάδετος, γράμμασι δὲ ἱεροῖς  
 τισὶν ἀνάγραπτος, καὶ τελετῆς,<sup>5</sup> ὡς ἔοικε, θειότερας ἀνάμεστος,  
 παρ' ἧς εἰκάζω δύναμίν τινα ἦκεν τῇ λίθῳ πυρὸς φυγαδευτικὴν,  
 ἀπάθειαν τοῖς ἔχουσιν ἐν ταῖς φλογώσεσι δωρουμένην,<sup>6</sup> ἢ καμὲ τυχὸν  
 σὺν βουλήσῃ θεῶν περιέσωσε. ταῦτα δ' ἔχω καὶ συμβάλλειν καὶ  
 γινώσκειν ἐξ ὧν ὁ θειότατός μοι Καλάσιρις ὑπετίθετο πολλάκις,  
 ταῦτα καὶ φράζεσθαι καὶ ἐκδεδιδάχθαι πρὸς τῶν ἐνεστιγμένων τῇ  
 συνεκτεθείσῃ μοι ταινίᾳ,<sup>7</sup> νυνὶ δὲ κατὰ γαστέρα τὴν ἐμὴν ἐνειλημένην,  
 διηγούμενος. ταῦτα μὲν εἰκότα καὶ ὄντα πλέον καὶ τοῖς ὑπηργμένοις  
 συμβαίνοντα,» ἔφη ὁ Θεαγένης· «ἐκ δὲ τῶν εἰς αὖριον κινδύνων ποία  
 τις ἄρα παντάρβῃ ἄλλῃ ἐξαιρήσεται; οὐ γάρ που καὶ ἀθανασίαν,<sup>8</sup> ὡς  
 ὄφελε, κατὰ τὴν πρὸς τὰς πυρκαϊᾶς ἀντιπάθειαν ἐπαγγέλλεται, τῆς  
 ἀλάστορος Ἀρσάκης, ὡς εἰκάζειν ἔνεστιν, ἕτερόν που καὶ καινότερον  
 τιμωρίας τρόπον τὰ νῦν ἐπινοούσης. καὶ εἴθε<sup>9</sup> γέ ἅμα κατ' ἀμφοτέρων  
 καὶ θάνατον ἔνα καὶ ἐν ὥρᾳ μιᾷ καταδικάσειεν, ὡς οὐδὲ τελευτὴν ἂν  
 τοῦτο ἐθέμην, ἀλλὰ πάντων κακῶν ἀνάπαυλαν.» καὶ ἡ Χαρίκλεια,  
 «θάρσει,» ἔφη· «παντάρβῃν ἑτέραν ἔχομεν τὰ μεμαντευμένα. καὶ  
 θεοῖς ἐπανεχόντες σωζοίμεθ' αὖ ἥδιον, καὶ εἰ δέοι, πάσχοιμεν  
 ὀσιώτερον.»

## 8.12

Οὗτοι μὲν δὴ ταῦτα ἀναθεωροῦντες, καὶ νῦν μὲν θρηνοῦντες καὶ πλέον

<sup>1</sup> mark, token   <sup>2</sup> ease, abundance   <sup>3</sup> greatly worthy   <sup>4</sup> ring   <sup>5</sup> rite,  
 festival, initiation   <sup>6</sup> give   <sup>7</sup> band, strip   <sup>8</sup> immortality   <sup>9</sup> if only

surely innocent!”—and advancing towards the pile, they drove away the ministers of justice, Thyamis, whom the uproar had roused from his retirement, now appearing at their head, and calling on the people for assistance. They were eager to deliver Chariclea, but durst not approach too near. They earnestly desired her, therefore, to come down herself from the pile; for there could be no danger in passing through the flames, to one who appeared even to be untouched by them. Chariclea seeing and hearing this, and believing too that some divinity was really interposing to preserve her, deemed that she ought not to appear ungrateful, or reject the mercy, and leapt lightly from the pile: at which sight the whole city raised a sudden shout of wonder, joy, and thanksgiving to the gods.

Arsace, too, beheld this prodigy with astonishment, but with very different sensations. She could not contain her rage. She left the ramparts, hurried through a postern gate, attended by her guards and the Persian nobles, and herself laid violent hands on Chariclea. Casting a furious glance at the people

“Are ye not ashamed,” she cried, “to assist in withdrawing from punishment a wretched creature detected in the very fact of poisoning, and confessing it? Do ye not consider, that while shewing a blameable compassion to this wicked woman, ye are putting yourselves in opposition to the laws of the Persians—to the judges, the peers, the viceroys, and to the Great King himself. The fact of her not burning has perhaps moved you, and ye attribute it to the interposition of the gods, not considering that this yet more fully proves her guilt. Such is her knowledge of charms, and witchcraft, that she is enabled to resist even the force of fire. Come all of you to-morrow to the examination which shall be held in public, and you shall not only hear her confess her crimes herself, but shall find her convicted also by her accomplices whom I have in custody.”

She then commanded Chariclea to be led away, still keeping her hold upon her neck, and ordering her guards to disperse the crowd, who were with difficulty prevented from interfering for her rescue; but who at length gave way, partly suspecting her to be a sorceress, and partly through awe of the person, and dreading the power, of Arsace.

Chariclea then was again committed to the custody of Euphrates; again thrown into prison, and reserved for a second trial, and a second sentence; rejoicing however amidst her troubles, that she should once more have an opportunity of seeing, and conversing with, Theagenes; for Arsace, out of a refinement of cruelty, had ordered them to be confined in one dungeon, that each might be a spectator of the other’s sufferings; for she well knew that a tender heart is much more hurt by the pains of those it loves than by its own. In this instance, however, her savage mind was disappointed;

and what she meant as a punishment turned out a consolation. They took a melancholy pleasure in suffering for each other, and in suffering equally. Had a greater share of torments been inflicted upon either, the other would have been jealous, and thought his love defrauded — moreover they were now together — they could converse with, comfort, and encourage one another to bear their calamities with fortitude, and to resist courageously every trial that might endanger their purity or fidelity.

#### 8.10

They passed the greatest part of the night in speaking on such topics, as might indeed be expected from a pair, whose whole delight was in their mutual conversation, and who despaired of ever passing another night together again.

At length they came to the miraculous event which happened at the pyre. Theagenes attributed it to the benevolence of the gods, who were angry at the injustice of Arsace, and who pitied Chariclea's innocence and piety. She herself was in doubt whether to thank or complain of heaven. The manifest interposition of the gods at the place of execution, was a mark of their kindness and protection; but to be preserved from death, only to be plunged afresh in new and unceasing troubles, was rather a sign of their having incurred, and still continuing under, the divine displeasure: unless indeed, it were some wonder-working method of the deity delighting to plunge them into the deepest misery, in order to show its power of saving them when their condition appeared desperate."

#### 8.11

She was going on in a complaining style, when Theagenes stopped her, bidding her speak more reverently, nor to scrutinize the conduct of the Deity. Suddenly she exclaimed,

"May the gods be propitious to us, for I just now call to mind a dream, (or rather waking vision), which I had last night, and which the unexpected sight of you again, and the various matters which we have since talked of, had driven from my memory. The vision was this: — The beatified Calasiris appeared to me (whether in reality or in idea, I am not certain) and repeated these lines, for the words fell into verse;

'Wearing Pantarbe, fear not flames, fair maid, Fate, to whom nought is hard, shall bring thee aid.'"

Theagenes on his part appeared suddenly like one under supernatural impulse, for springing forwards, as far as his fetters would permit him, he exclaimed-

“The gods be gracious to us! recollection makes me also a poet; I had, myself, a like vision. Calasiris, or some deity in his shape, appeared to me, and addressed me in these lines:

‘From Arsace, the morrow sees thee free — To Ethiopia with the virgin flee.’

“Now, I readily comprehend the meaning of the oracle which is given to me. By Ethiopia, is signified the dark abode of those who dwell under the earth — by the virgin, Proserpine — by freedom, my release from this wretched body: but I do not so readily understand that which relates to you — there appears to be a contradiction in it. The name of Pantarbe means ‘all fear,’ and yet from it you are promised assistance.”

“My dearest Theagenes,” replied Chariclea, “you have been so accustomed to misfortunes that you use yourself to interpret every thing in its worst sense — the mind of man so readily takes a colour from its circumstances. The oracles appear to me to admit of much more favourable meaning. The virgin, instead of Proserpine, means perhaps me, with whom you are to escape to Ethiopia, my country, after you shall have been delivered from the prisons of Arsace. How all this is to be brought about is not very apparent, but it is not incredible. Every thing is possible to the gods; and they who have favoured us with this prediction, will watch over its accomplishment. The prophecy which relates to me, so far from being obscure, is, as you see, fulfilled; and I am, contrary to all expectation, alive, and unhurt, at least by the flames: I was hitherto ignorant that I carried the cause of my preservation about me, but now I fancy that I understand the words. I took particular care at the time of my trial, as indeed I had been wont to do before, to have the jewels which were exposed with me, bound closely about my body, concealing them under my garments — in case I should escape, they would help to support my life — if I were doomed to suffer, they would adorn my funeral. Among these, which consist of costly necklaces, and Indian and Ethiopian jewels, there is a ring, given by my father to my mother when they were betrothed: within the bezil is a stone called Pantarbe; it is inscribed with sacred letters, and endowed with mystic virtues, from whence, as I conjecture, it obtains the power to preserve those who wear it from the force of fire. This, therefore, most probably, and the good pleasure of the gods, is what has preserved me. I remember too, that our friend, Calasiris, (now in happiness,) told me that something of this virtue was hinted at in the writing inscribed on the fillet which was exposed with me, and which I always wear round my waist.”

“What you say,” replied Theagenes, “may perhaps be true — what has happened seems to confirm your conjecture: but what Pantarbe will deliver us from the dangers which threaten us to-morrow? This stone, though it preserves from fire, does not confer immortality, and the wicked Arsace will

find out some other, and new kind of punishment. How do I wish that she would involve us both in the same sentence, that one and the same hour might end our troubles! I should not esteem such a departure death, but repose and ease to our manifold miseries.”

“Be not so cast down,” said Chariclea, “the oracle promises us another Pantarbe. Let us trust in the gods, so will our deliverance be more grateful; or, if we be doomed to die, piety will soften and sanctify our sufferings.”

#### 8.12

In such conversations were the unfortunate lovers employed; each more solicitous for the

*vocabulary*

ἀγγέλλω carry a message, announce  
~angel

ἀγνοέω be ignorant of ~gnostic

ἀέθλιος prize ~athlete

ἄθλιος wretched ~athlete

ἀκοή hearing ~acoustic

ἀκριβής (ι) exact

ἄκρις -ός (f) hilltop ~acute

ἄκρον crest, extremity ~acute

ἄμυνα (ι) self-defence, vengeance

ἀναβοάω shout out

ἀνακόπτω thrust back

ἀναψύχω (ι) cool, refresh, soothe

~psychology

ἀνιάω (ι) vex

ἀπροσδόκητος unexpected; unaware

ἀπρόσμαχος irresistible

ἀσθενέω be weak, sick

ἀσθενής weak; poor, impoverished

ἄφθονος ungrudging, plentiful

ἄφιξις -τος (f) arrival

βαθύς high, deep ~bathysphere

βλέμμα -τος (n, 3) look, glance

βοάω shout

γνωρίζω make known, discover

γούν at least then

γράμμα -τος (n, 3) writing, letter

δένδρον tree

δεσμός bond, latch, strap; also (pl)

headdress

διαδιδράσκω escape

διαρρέω flow through

διασχευάζω get ready

διαταράσσω confuse

διαχέω scatter; block, confound

διωθέω tear, rend; repel

δοκιμάζω test, approve

εἴτα then, therefore, next

ἐκδύω take off; leave; avoid

ἐκποδών out of the way

ἐκτός outside

ἐκτρέπω turn aside

ἐκτροπή diversion, escape

ἐκών willingly, on purpose; giving

in too easily

ἐλέγχω shame; try, examine

ἐμπειρία experience, trial and error

ἐναυλίζω live, stay at

ἐνοπλος armed

ἐνσκήπτω throw, fall at

ἐξῆς in turn

ἐξοδος (f) leaving, way out

ἐπαναγκάζω compel, constrain

ἐπηρεφής overhanging

ἐπιδακρύω cry over

ἐπίδηλος clear; clearly impending

ἐπικουρία rescue; auxiliary force

ἐπικουφίζω lighten a load

ἐπικρύπτω hide something; (mid)

do secretly ~cryptic

ἐπιρρώννυμι (ι) strengthen,  
encourage

ἐπίσημον mark, badge

ἐπίσημος marked, significant

ἐπισκήπτω lay something on

ἐπισκιάζω throw shade on

ἐπιστέλλω send to, order

ἐπισύρω (ι) drag, trail; (mp) crawl

ἐπόμενυμι (ι) swear by

ἐσπέρα evening, west

εὐδοκιμέω be esteemed

εὐνή bed; (pl) anchor stones

εὐτρεπίζω to ready

ζόφος gloom; gloom of the setting  
sun

ἡσυχάζω be quiet, rest

θαρσέω be of good heart

θέρος -εος (n, 3) summer ~thermos

ιδρώς sweat ~exude

ἵππηλασία fit for chariots ~hippo

ἵππηλάσιος fit for chariots

καινός new, fresh, strange

κάλλος -εος (n, 3) beauty

~kaleidoscope

**κατακλείω** enclose; shut up

**καταρρέω** flow down ~rheostat

**κατασκήπτω** fall upon

**κατάσκιος** shaded; overshadowing

**καταστέλλω** arrange; clothe; repress

**κατηφέω** be dejected

**κολάζω** punish

**κόλασις** -εως (f) punishment, scolding

**κόλπος** bosom, lap-fold; gulf

**κορυφή** peak, crown

**κρύφιος** hidden, secret, occult

**κτῆνος** -ους (n, 3) herd animal

**κύκλος** circle, wheel ~cycle

**λαμπρός** brilliant ~lamp

**λειμών** -ος (m, 3) meadow ~limnic

**λύχνος** lamp

**μεσημβρία** midday; the south

**μυρίος** (ῥ) 10,000 ~myriad

**ξίφος** -εος (n, 3) sword

**οἰμῶζω** wail

**ὀρίζω** divide; ordain, define  
~horizon

**ὄψιος** late, in evening

**πάθος** -ους (n, 3) an experience, passion, condition

**παντοῖος** all kinds of

**πάντως** by all means

**παρηγορέω** console, advise

**πεῖρα** an attempt

**περίειμι** be superior to; be left over; still exist

**περισσός** prodigious, superfluous

**περιστοιχίζω** stretch nets around

**πιέζω** press, squeeze ~piezoelectric

**πνέω** breathe, blow ~apnea

**προτεραῖος** previous to

**προχωρέω** proceed, come forward

**ρόομαι** move nimbly, rush, stream

**σιτέομαι** (ι) eat ~parasite

**σιωπάω** be silent

**σκηνή** tent; stage

**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate

**σύνειμι** be with; have sex ~ion

**συνεχής** (ῥ) continuously

**σύννοια** meditation; worry

**σύντονος** tense; impetuous; earnest

**συσπεύδω** assist zealously

**σφάζω** cut the throat

**σφραγίς** -δος (ι, f) seal, signet

**σώφρων** sensible, prudent ~frenzy

**τάχος** -ους (n, 3) speed ~tachometer

**τελευταῖος** last, final

**τιμωρία** (ι) vengeance, punishment

**ὑπαυγάζω** shine under; dawn

**ὑποτρέχω** run in under

**φάος** φῶς (n, 3) light; salvation; (pl) eyes ~photon

**φέω** bush used to make brooms

ἀνιάσθαι καὶ ἀγωνιᾶν<sup>1</sup> ἄτερος ὑπὲρ θατέρου διεγγνόμενοι, νῦν δὲ τὰ τελευταῖα ἀλλήλοις ἐπισκήπτοντες, καὶ ὡς μέχρι θανάτου πιστοὶ τὰ ἐρωτικά πρὸς ἀλλήλους ἔσονται θεοὺς τε καὶ τὰς παρούσας τύχας ἐπομνύντες, οὕτω διήγον· ὁ δὲ Βαγώας καὶ οἱ σὺν αὐτῷ πεντήκοντα ἱππεῖς νυκτὸς ἔτι βαθείας ὕπνῳ τὰ πάντα ἐπεχούσης ἀφικνοῦνται εἰς τὴν Μέμφιν, καὶ τοὺς ἐπὶ τῶν πυλῶν ἡσυχῇ<sup>2</sup> διαναστήσαντες καὶ οἱ τινες εἰεν εἰπόντες τε καὶ γνωρισθέντες ἐπὶ τὰ σατραπεῖα σὺν σπουδῇ καὶ ἀθρούβως εἰσέρχονται. καὶ τοὺς ἱππέας ὁ Βαγώας αὐτοῦ κατέλιπε, τοῖς σατραπεύουσιν ἐν κύκλῳ περιστήσας, ὡς, εἴ τις καὶ γένοιτο ἀντίστασις, ἡτρεπίσθαι πρὸς ἄμυναν. αὐτὸς δὲ κατὰ τινα παραπυλῖδα τοῖς πολλοῖς ἀγνωσμένην ἀσθενεῖς τὰς θύρας ἐκμοχλεύσας, καὶ τῷ κατοικοῦντι φράσας τε ἑαυτὸν καὶ σιωπᾶν ἐπιστείλας, ὡς τὸν Εὐφράτην ἐμπειρία καὶ γνώσει τῶν τόπων ἔσπευδεν, ἅμα τι καὶ τῆς σεληναίας<sup>3</sup> τότε μικρὸν ὑπαναζούσης. καὶ καταλαβὼν ἐπὶ τῆς εὐνῆς ἀφύπνισέ τε, καὶ θορυβούμενον<sup>4</sup> καὶ «τίς οὐτοσί» «βοῶντα κατέστελλε, «Βαγώας ἐγώ,» λέγων· «ἀλλὰ φῶς ἦκειν πρόσταττε.» προσκαλεσάμενος δὴ τι παιδάριον τῶν προσεδρευόντων, λύχνον ἄψασθαι, τοὺς ἄλλους ἐάσαντα καθεῦδεν, προσέταττεν. ἐπειδὴ δὲ ἦκεν ὁ παῖς καὶ κατὰ τὸν λυχνοῦχον ἐπιθεῖς μετέστη, τί τοῦτο;» ἔλεγεν Εὐφράτης· τί ἄρα καινὸν ἀγγέλλει πάθος ἢ αἰφνιδίως<sup>5</sup> σου καὶ ἀπροσδόκητος ἄφιξις;» ὁ δέ, «οὐ πολλῶν,» ἔφη, «δεῖ λόγων· ἀλλὰ τουτὶ τὸ γράμμα ἀναγίνωσκε λαβὼν, καὶ πρό γε τούτου τῆς σφραγίδος τοῦπίσημον ἀναγνώριζε, καὶ ὡς Ὅροονδάτης ἐστὶν ὁ κελεύων πίστευε, καὶ τὰ ἐπεσταλμένα πράττε, νυκτὶ καὶ τάχει συμμαχοῖς εἰς τὸ λαθεῖν ἀποχρώμενος. εἰ δὲ καὶ τὰ πρὸς Ἀρσάκην ἐπεσταλμένα λυσιτελεῖς ἀποδοῦναι, πρότερον αὐτὸς δοκίμαζε.»

## 8.13

Ὑποδεξάμενος οὖν ὁ Εὐφράτης τὰς ἐπιστολάς, καὶ ἀμφοτέρας ἐπελθὼν, «Ἀρσάκη μὲν,» ἔφη, «ἄλλως τε οἰμώξει, καὶ τὸ παρὸν ἐν ἐσχάτοις διάγει, πυρετοῦ τινὸς ὥσπερ θεηλάτου<sup>6</sup> τῆς προτεραιίας

<sup>1</sup> contend, struggle; be distressed    <sup>2</sup> quietly; somewhat    <sup>3</sup> moonlit

<sup>4</sup> roar, cheer; disturb    <sup>5</sup> unforeseen, sudden    <sup>6</sup> divinely caused

ἐνσκήψαντος, καὶ θερμῆς ὀξείας ὑποδραμούσης καὶ εἰς δεῦρο κατεχούσης, ὀλίγας τοῦ περιέσεσθαι τὰς ἐλπίδας ἐνδεικνυμένη. ἐγὼ δ' ἂν ταῦτα οὐδὲ ἐρρωμένη ἔδωκα, θᾶπτον ἂν προαποθανούσῃ καὶ ἡμᾶς συναπολεσάσῃ ἢ ἐκούσῃ τοὺς νέους ἐκδούσῃ. σὺ δὲ εἰς καιρὸν ἦκων ἴσθι. καὶ ὑποδεξάμενος ἄγε τοὺς ξένους, καὶ τὴν εἰς δύναμιν ἐπικουρίαν σύσπευδε, καὶ κατελείει παντοίως ἀθλίους μὲν ὄντας καὶ κακοδαίμονας,<sup>1</sup> καὶ μυρίας αἰκίας καὶ κολάσεις, οὗτοι ἐκόντος ἐμοῦ, κελευομένου δὲ πρὸς Ἀρσάκης, ὑποστάντας, τᾶλλα δέ, ὡς ἔοικεν, εὖ γεγονότας, καὶ ὡς ἡ πείρά μοι καὶ τὰ ἔργα παρέστησε, τὰ πάντα σώφρονας.» καὶ ἅμα λέγων ἦγεν ἐπὶ τὸ δεσμωτήριον.

Ὁ μὲν δὴ Βαγῶας ἰδὼν τοὺς νέους δεσμώτας, καὶ ἤδη ταῦτα καὶ πρὸς τῶν βασάνων τετρυχωμένους, ἐκπέπληκτο τοῦ μεγέθους ἅμα καὶ κάλλους. οἱ δὲ τοῦτο ἐκείνῳ εἶναι νομίσαντες, καὶ ἄωρ<sup>2</sup> τοὺς περὶ τὸν Βαγῶαν ἦκειν τὴν ἐπὶ θανάτῳ καὶ τὴν τελευταίαν ἀπάξοντας, εἰς βραχὺ μὲν διεταράχθησαν, εἴτα ἀνενεγκόντες ἱλαρῶ καὶ διακεχυμένῳ τῷ βλέμματι, ὅτι ἀφροντιστοῦσι καὶ πλείονα χαίρουσιν, ἐπίδηλοι τοῖς παροῦσιν ἐγίνοντο. ἤδη γοῦν τῶν περὶ τὸν Εὐφράτην πλησιαζόντων καὶ ἐπιδραττομένων καὶ ἀπὸ τῶν ξύλων πρὸς οἷς τὰ δεσμὰ κατακέλειστο ὑπεκλυνόντων, ὁ Θεαγένης,» εὖ γε ἡ ἀλάστωρ Ἀρσάκη, ἀνεβόησεν, «ὅτι νυκτὶ καὶ ζόφῳ τὰς ἑαυτῆς ἀθεμίτους πράξεις ἐπικρύπτειν οἴεται. δεινὸς δὲ ὁ τῆς δίκης ὀφθαλμὸς ἐλέγχειν τὰ κρύφια καὶ τὰ ἀθέμιτα φωτίζειν. ἀλλ' ὑμεῖς τὰ προστεταγμένα πράττετε, καὶ εἴτε πῦρ εἴτε ὕδωρ εἴτε ξίφος ὥρισται καθ' ἡμῶν, τὸν αὐτὸν ἅμα καὶ ἓνα θάνατον χαρίσασθε ἀμφοτέροις. συμπαρεκάλει δὲ τὰ αὐτὰ καὶ ἡ Χαρίκλεια. ἐπιδακρύσαντες οὖν καὶ οἱ εὐνοῦχοι (συνίεσαν γὰρ ἡρέμα τῶν λεγομένων) αὐτοῖς δεσμοῖς ὑπεξῆγον.

#### 8.14

Κἀπειδὴ τῶν σατραπειῶν ἐκτὸς γεγόνεισαν, ὁ μὲν Εὐφράτης κατὰ χώραν ἔμενεν, ὁ δὲ Βαγῶας καὶ οἱ ἱππεῖς τῶν πολλῶν δεσμῶν ἐπικουφίσαντες τοὺς νέους, καὶ ὅσα φυλάττειν οὐ κολάζειν

<sup>1</sup> demon, curse    <sup>2</sup> too early

ἔμελλον ἐγκαταλιπόντες, ἐφ' ἵππου τε ἐκάτερον ἀναθέμενοι καὶ μέσους εἰς κύκλον περιστοιχισάμενοι, τάχους οὐδὲν ἀνιέντες ἐπὶ τὰς Θήβας ἤλανον. τὸ δὴ λειπόμενον τῆς νυκτὸς ἀδιαστάτως ὁδοιπορήσαντες<sup>1</sup> καὶ κατὰ τὴν ἐξῆς ἡμέραν εἰς ὥραν που τρίτην οὐδαμοῦ<sup>2</sup> γόνυ κάμψαντες,<sup>3</sup> τῆς τε ἡλιακῆς<sup>4</sup> ἀκτίνος τὸν φλογμὸν οἶα δὴ θέρους ὥρα καὶ κατ' Αἴγυπτον οὐκέτ' ἀνεχόμενοι, πιεζόμενοί τε ὑπὸ ἀγρυπνίας,<sup>5</sup> καὶ πλέον τὴν Χαρίκλειαν πρὸς τῆς συνεχοῦς ἱππηλασίας ἀπειρηκυῖαν ὁρῶντες, ἔγνωσαν αὐτοῦ που κατασκήψαντες πνεῦσαι μὲν αὐτοί, ἀπαπνεῦσαι δὲ καὶ τὴν ἵππον, ἀναψῦξαι δὲ καὶ τὴν κόρην. καὶ ἦν γάρ τις ὄχθη καὶ ἄκρα τοῦ Νείλου, καθ' ἣν τῆς ἐπ' εὐθὺν στάθμης<sup>6</sup> τὸ ὕδωρ ἀνακοπὴν καὶ πρὸς ἐλιγμὸν ἡμύκυκλον ἐκτραπέν, πρὸς τε τὸ ἀντίθετον τῆς ἐκτροπῆς ἐπιστρέψαν, οἷον ἡπειρωτικὸν τινα κόλπον ἀπετέλει τὸ περιγραφόμενον, πολλοὺ μὲν λειμῶνος οἶα δὴ διαρρεομένου τοῦ παντὸς ἀνάπλεων, πολλὴν δὲ πόαν<sup>7</sup> καὶ χιλὸν<sup>8</sup> ἄφθονον ἐνδαψιλεύσασθαι κτήνεσι νομὴν<sup>9</sup> ἀπαυτοματίζοντα, δένδρεσί τε περσέαις καὶ συκομόροις καὶ ἄλλοις τοῖς Νείλου συννόμοις τε καὶ φίλοις ἐπηρεφῇ τε καὶ κατάσκιον. ἐνταῦθα ὁ Βαγῶας ἅμα τοῖς ἀμφ' αὐτὸν ἐνηυλίσαστο, σκηνην τὰ δένδρα ποιησάμενος· καὶ αὐτὸς τε σίτου μετέλαβε καὶ τοῖς περὶ τὸν Θεαγένην μετέδωκε, διωθουμένους τὰ πρῶτα ἐπαναγκάσας. καὶ ὥς περιττὸν εἶη σιτεῖσθαι τοὺς αὐτίκα τεθνηξομένους φάσκοντας μετέπειθεν, ὥς οὐδὲν ἔσται τοιοῦτο διεγγυόμενος, καὶ ὥς οὐκ ἐπὶ θάνατον, ἄγοντο δὲ πρὸς Ὀροονδάτην ἐκδιδάσκων.

## 8.15

Ἦδη δὲ τῆς ἄγαν<sup>10</sup> μεσημβρίας χαλῶσης,<sup>11</sup> οὐκέτι τὴν κορυφὴν ἡλίου, πλάγια δὲ καὶ ἀπὸ τῶν δυσμικωτέρων βάλλοντος, τῶν τε περὶ τὸν Βαγῶαν εἰς τὴν πορείαν διασκευαζομένων, ἐφίσταται τις ἱππεὺς ὑπὸ συντόνου τῆς ἐλασίας, ὥς ἐδόκει, πνευστιῶν μὲν αὐτός, ἰδρῶτι δὲ καταρρεόμενον τὸν ἵππον χαλεπῶς ἀνέχων. καὶ πρὸς

<sup>1</sup> walk over    <sup>2</sup> nowhere    <sup>3</sup> bend, bend in exhaustion    <sup>4</sup> solar

<sup>5</sup> sleeplessness    <sup>6</sup> carpenter's line    <sup>7</sup> grass    <sup>8</sup> fodder    <sup>9</sup> pasture; distribution    <sup>10</sup> very much    <sup>11</sup> let fall; become slack

τὸν Βαγῶαν ἰδίᾳ τι φράσας ἡσύχαζεν. ὁ δὲ εἰς βραχὺ κατηφήσας, καὶ ἐν συννοίᾳ τῶν ἀπαγγελθέντων γεγονέναι δόξας, «ὦ ξένοι,» ἔφη, «θαρσεῖτε· δίκην ὑμῖν ὑπέσχετο ἡ πολεμία. τέθνηκεν Ἀρσάκη, βρόχον ἀγχόνης<sup>1</sup> ἀψαμένη, ἐπειδὴ τὴν ὑμετέραν σὺν ἡμῖν ἔξοδον ἐπύθετο, καὶ τὸν ἐξ ἀνάγκης θάνατον αὐθαιρέτως προύλαβεν, οὐκ ἂν διαδράσασα τὴν ἐξ Ὀροονδάτου καὶ βασιλέως τιμωρίαν, ἀλλ' ἢ σφαγεῖσα ἢ τῷ λειπομένῳ τοῦ βίου πάντως ἐνασχημονοῦσα. ταυτὶ γὰρ φράζει καὶ ἐπιστέλλει διὰ τοῦ νῦν ἥκοντος Εὐφράτης. ὥστε θαρσεῖτε πλέον, καὶ θυμὸν ἔχετε ἀγαθόν, αὐτοὶ μὲν οὐδὲν ἡδικηκότες, ὡς ἀκριβῶς ἔγνω, τὴν δὲ ἀδικήσασαν ἐκποδῶν ἔχοντες.» ταῦτα ἔλεγεν ὁ Βαγῶας παραστησάμενος, ἀλλὰ καὶ ψελλιζόμενος τὴν Ἑλλάδα φωνήν, καὶ παράσημα τὰ πολλὰ ἐπισύρων. ἔλεγε δὲ ἅμα μὲν καὶ αὐτὸς χαίρων, τὸ ἀκόλαστον<sup>2</sup> τῆς Ἀρσάκης καὶ τυραννικὸν ζώσης βαρυνόμενος,<sup>3</sup> ἅμα δὲ τοὺς νέους ἐπιρρωννύς τε καὶ παρηγορούμενος, ἐλπίζων, ὅπερ ἦν, ἐπὶ μέγα παρὰ τῷ Ὀροονδάτῃ καὶ λαμπρῶς εὐδοκμήσειν, εἰ περισώσειεν αὐτῷ νεανίαν<sup>4</sup> τε πᾶσαν τὴν ἄλλην τοῦ σατράπου διακονίαν ἐπισκιάσοντα, καὶ κόρην ἀπρόσμαχόν τε τὸ κάλλος καὶ εἰς γυναῖκα, μετὰ Ἀρσάκην ἀπελθοῦσαν, ἐσομένην. ἔχαιρον δὲ καὶ οἱ περὶ τὸν Θεαγένην τῇ ἀκοῇ, θεοὺς τε μεγάλους καὶ δίκην ἀνακαλοῦντες οὐδὲν ἔτι πῆσεσθαι δεινὸν ὑπετίθεντο, κἂν εἰ τὰ χαλεπώτατα διαδέχοιτο, τῆς ἐχθίστης κειμένης. οὕτως ἄρα ἡδύ τι καὶ τὸ ἀπόλλυσθαι, ὅταν συμβαίῃ τοῖς ἐχθροῖς ἐπαπόλλυσθαι.

Δείλης οὖν ὀφίας ἤδη πρὸς τὸ εὐπνούστερον ἀναχεομένης καὶ πρὸς τὸ βάσιμον τὴν ὁδοιπορίαν<sup>5</sup> ἐπιβυχούσης, ἄραντες ἤλανον αὐτήν τε τὴν ἐσπέραν καὶ τὴν συνεχῇ νύκτα καὶ τῆς συναπτομένης ἡμέρας τὰ ὄρθρια,<sup>6</sup> σπουδὴν ποιούμενοι κατὰ τὰς Θήβας τὸν Ὀροονδάτην, εἰ δύναντο, καταλαβεῖν. οὐ μὴν προυχῶρει γε αὐτοῖς, ἀλλὰ τινος τῶν ἀπὸ τῆς στρατιᾶς καθ' ὁδὸν ἐντυχόντος, καὶ ὡς ἐξωρμήκοι μὲν τῶν Θηβῶν ὁ σατράπης ἀπαγγέλαντος, αὐτὸς δὲ ἀποσταλείη πάντα τινὰ στρατιώτην ἔνοπλον, κἂν εἰ

<sup>1</sup> strangling, hanging    <sup>2</sup> wild, licentious    <sup>3</sup> oppress    <sup>4</sup> young person  
<sup>5</sup> walking    <sup>6</sup> at dawn; early

fate which awaited the other, than for his own. They vowed to be faithful, and love one another till death; and beguiled the melancholy moments in these, which they thought would be their last, protestations. Meanwhile Bagoas and his troop of horse arrived at Memphis, in the middle of the night, while every one was buried in sleep. And when they had, without tumult, roused the guards, and made known who they were, they were admitted and entered into the court of the Viceroy's palace. Bagoas caused his men to surround the building, that he might be prepared, in case of meeting with any resistance; and he himself gaining admission by a crazy postern gate, and commanding silence to the person there, hastened, with ease, from his knowledge of the place, to the apartments of Euphrates, the moon affording a little light. Euphrates was in bed; but being roused by the noise made at his door, started up, and called out "Who is there?" "It is I," said Bagoas; "make no noise, but order a light to be brought."—The other ordered a boy, who slept in his chamber, to bring a light, but to take care not to awaken any one else.

When the light came, and the boy had retired, Euphrates began

"What new calamity does this sudden and unexpected appearance of yours announce?"

"There is no need," returned the other, "of many words; take and read this letter. Recognise the seal of Oroondates, and obey his commands, this very night, with secrecy and expedition: Make use of the soldiers whom I have brought with me, that you may give the less alarm. I leave you to judge for yourself whether you will or will not first disclose the business to Arsace."

### 8.13

Euphrates took the letters, and perused them both. "This," says he, "will be a fresh blow to my mistress, and she needs no additional affliction; for she was yesterday seized with a sudden disorder, as if by a stroke from heaven, and she now lies in a burning fever, and is in the utmost danger of her life. As for these letters, I would not show them to her at present, even were she in good health, for I know that she would sooner die herself, and involve us in the same destruction, than part with these young people. You are arrived just in time to save them. Come then forthwith—receive those whom you seek—take them away—use them kindly yourself, and endeavour to procure for them the same treatment from others. Their situation may well excite your compassion; for I have been obliged, much against my will, but at the inexorable command of Arsace, to inflict upon them a variety of punishments and tortures. They seem, besides, to be well born, and, to judge from their habitual conduct, possessed of discretion and good sense." And so saying, he

rose and conducted Bagoas to the prison, who, as soon as he saw the young captives, pale and exhausted as they were with their sufferings, he could not help being wonderfully struck with their form and beauty. They, concluding that this unseasonable visit announced their fate, and that Bagoas was come to lead one of them, at least, to trial and execution, were at first rather agitated; but soon recovering an air of cheerfulness, they appeared pleased rather than grieved.

Euphrates advanced; and as he was preparing to loose their fetters from the wooden block, Theagenes exclaimed, "Accursed Arsace! She hopes to conceal her abominable actions in darkness and obscurity. But let her know that the eye of justice is most piercing; that it will bring to light her most secret crimes and display her wickedness in the face of the sun. But do you, ministers of her cruelty, execute her commands. Grant us, however, one last and only favour: whether we be doomed to die by fire, by water, or by the sword, let us suffer together, and end our wretched being by one and the same kind of death." Chariclea joined in this supplication. The eunuchs, who understood what they said, shed tears, and brought them out in chains as they were.

#### 8.14

When they had left the palace, Euphrates remained where he was; and Bagoas, ordering his followers to take off all their fetters, except such as were just necessary to prevent an escape, placed them on horseback, surrounded with his troop, and took, with all expedition, the road to Thebes.

They rode all that night, and the next day till nine o'clock, when, being spent with want of sleep, and exposed to the summer rays of an Egyptian sun, Chariclea particularly, unused to this kind of travelling, being nearly exhausted with fatigue, they resolved, at last, to make a halt, to breathe their horses, and to refresh themselves. They chose for this purpose an elevated and projecting place on the banks of the Nile, where the river, turning from its direct course, and winding into a semicircle, forms a spot something resembling the gulf of Epirus, which, being kept continually moist, abounded in grass and herbage proper for their beasts. Here, too, were peach trees, sycamores, and others which love to grow in the neighbourhood of the Nile, these over-arched and afforded them a pleasant shade. Bagoas availed himself of their shelter instead of tents, and here he took some refreshment, inviting Theagenes and Chariclea to partake of his repast. They refused at first; he pressed them; and when they replied that it was needless for those who were going to execution to trouble themselves about nourishment, he told them they were much mistaken if they thought their lives in any danger; for he was not leading them to death, but to the viceroy Oroondates.

## 8.15

The meridian heat of the sun had now passed; it was no longer vertical, but its beams struck upon them laterally. Bagoas thereupon prepared to pursue his march, when a courier arrived with great precipitation, himself out of breath, and his horse dropping with sweat, and ready to sink under him with fatigue. As soon as he had spoken a word to Bagoas in private, he remained in silence. The eunuch fixing for some time his eyes on the ground, with a serious and reflecting air, at last said, "Rejoice, strangers! You are revenged of your enemy. Arsace is no more. As soon as she heard that you were gone away with me, she strangled herself, and has prevented an inflicted, by a voluntary, death; for her crimes have been such, that she had no hope of escaping the just resentment of Oroondates and the sentence of the Great King, and must either have lost her life, or have spent the remainder of it in infamy and confinement. Be of good cheer, then; fear nothing; I know your innocence, and your persecutor is removed."

Bagoas said this as he stood near them, with difficulty expressing himself in the Greek tongue, and using many uncouth words; but he spoke with sincerity of heart, for he rejoiced at the death of Arsace, whose dissolute manners and tyrannical disposition he abominated; and he wished to comfort and encourage the young people; he thought moreover that he should recommend himself to Oroondates by a very acceptable service, by preserving for him this young man, who would throw into the shade all the rest of his attendants; and by presenting him with a maiden worthy in every respect to supply the place of Arsace.

Theagenes and Chariclea, too, rejoiced at this intelligence. They adored the justice of the gods; and felt that, after this sudden and deserved end of their enemy, they should not feel their misfortunes, however severe — so welcome is death to some if only it be shared in by their foes. Evening now approached. A refreshing breeze sprang up, and invited them to continue their journey. They travelled all that night, and part of the next morning, making all possible expedition to Thebes, in hopes of finding Oroondates there. In this hope, however, Bagoas was disappointed. Before he arrived at that city, a courier met him, and informed him that Oroondates had set out for Syene, leaving the strictest orders to his officers to collect every man, even from the garrisons, and march them after



*vocabulary*

ἄγος ἄγους (n, 3) curse, religious  
 uncleanness  
 ἄδηλος invisible, unknown  
 ἄθροός grouped  
 ἀκίνητος motionless, immovable  
 ἀκοή hearing ~acoustic  
 ἀκριβής (ī) exact  
 ἀκροβολίζομαι fight with missiles  
 ἀναβοάω shout out  
 ἀναρτάω attach to, make dependent  
 upon  
 ἀνδάνω please ~hedonism  
 ἄνετος relaxed, slack; set free from  
 labor  
 ἀπειρία inexperience, lack of skill  
 ἄπειρος untested; infinite  
 ἀποκληρώω choose, assign by lot  
 ἀποκρύπτω hide away ~cryptic  
 ἀπόλεμος unwarlike ~polemic  
 ἀποσκευάζω remove  
 ἀποσφάλλω balk at the fruits of;  
 drive from one's course  
 ἀπροσδόκητος unexpected; unaware  
 ἀπρόσμαχος irresistible  
 ἀσκέω drill, practice  
 αὐλή courtyard  
 αὐτόθεν from that place  
 ἄφθονος ungrudging, plentiful  
 βεβαιόω secure, confirm  
 βοά din, a shout  
 βοεΐη shield; leather, bovine  
 βοεύς βοῦος (m) leather rope  
 ~bovine  
 γνωρίζω make known, discover  
 γοῦν at least then  
 διαγωγή carrying across, course of  
 life, management  
 διαδιδράσκω escape  
 δίαίτα way of life; home; arbitration  
 διαπρέπω be prominent  
 διοπτρεύω spy ~dioptr

δρόω do, accomplish  
 δρόμος race, running, racing ground  
 ~hippodrome  
 ἔγκειμαι lie wrapped in  
 ἐγχειρίζω entrust  
 ἐγχώριος local, native  
 εἶτα then, therefore, next  
 ἐκδύω take off; leave; avoid  
 ἐκών willingly, on purpose; giving  
 in too easily  
 ἐλεύθερος not enslaved  
 Ἑλλήν Greek  
 ἐμπίμπλημι fill with  
 ἐνέδρα ambush, trickery  
 ἐπιβρίση fall hard on  
 ἐπιδίωξις continued pursuit  
 ἐπικλείω praise; secure ~Euclid  
 ἐπιμέλεια attention; assigned task  
 ἐπινίκιος victorious  
 ἐπισπεύδω urge on  
 ἐπιστέλλω send to, order  
 εὖνοια good will, gift  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 θόρυβος noise, clamor; confusion  
 θυσία sacrifice  
 ἵππικός of horses ~hippo  
 ἰσχύω be strong; win  
 καθάπερ exactly as  
 καθαρεύω be pure of  
 καθυπέρτερος having the upper  
 hand  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταλείβω drip  
 κατασκοπέω watch, spy on  
 κατασκοπή spying  
 κατάσκοπος spy, inspector  
 κατεπείγω press hard; hurry  
 κοῦφος light, nimble  
 κρύφιος hidden, secret, occult  
 κτήμα -τος (n, 3) possession

**κύκλος** circle, wheel ~cycle  
**λαμπρός** brilliant ~lamp  
**λόχος** ambush, band, childbirth ~lie  
**μείρομαι** receive as a portion  
 ~Moirai  
**μεταθέω** pursue; run around, hunt  
 or range over  
**μηχάνημα** -τος (n, 3) machine;  
 mechanism, way  
**μυριάς** -δος (ῥ, f, 3) countless,  
 myriad  
**ὁμόγλωσσος** speaking the same  
 language  
**ὁμός** same ~homoerotic  
**ὁμοῦ** together  
**ὁμῶ** unite ~homoerotic  
**ὀπλίζω** prepare, arm ~hoplite  
**ὀπλισις** -τος (f) arming for war  
**ὀπτήρ** -ος (m) scout ~panorama  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**πάντως** by all means  
**παρατρέχω** run past  
**πάτριος** of the father(s), ancestral  
**περιστοιχίζω** stretch nets around  
**περιχέω** shed, spread  
**Πέρσης** Persian  
**πολιορκία** siege  
**πορρωτέρω** farther  
**πόρω** aor. give, pf. be fated  
**πρόβολος** thing sticking out  
 ~ballistic  
**πρόδηλος** clear or manifest in front  
 or beforehand  
**προσπταίω** batter; be set back  
**πρόσωθεν** forward, in the future; far  
**προτροπάδην** fleeing away ~trophy

**σίδηρος** iron ~siderite  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σκοπός** (f) lookout, overseer, spy,  
 target ~telescope  
**στέλλω** prepare, send, furl ~apostle  
**στρατός** common people/soldiers  
 ~strategy  
**στρατόω** be on a campaign  
 ~strategy  
**συγγένεια** kinship  
**σύμβολον** token, seal  
**σύμβολος** token; omen  
**σύνοιδα** know about someone;  
 think proper  
**σφάζω** cut the throat  
**τάχος** -ους (n, 3) speed ~tachometer  
**τίμιος** honored, precious  
**τραυματίας** casualty  
**τρωγλοδύτης** -ου (m, 1)  
 hole-dweller; wren  
**τύχη** fortune, act of a god  
**ὕπήκοον** -ῶ cumin  
**ὕπήκοος** heeding, subject  
**ὕποκατακλίνω** (i) lay under, submit  
**ὕποτρέχω** run in under  
**φείδομαι** spare, not use/harm  
 ~aphid  
**φθάνω** (ᾱ) do first, outstrip  
**φιλόανθρωπος** humane, benevolent  
**φυγή** flight, means of escape  
 ~fugitive  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**χηραμός** cleft, hollow  
**χίλιοι** (i) thousand ~kilo-  
**χρηστός** useful; brave, worthy

πρὸς φρουραῖς<sup>1</sup> εἷη καταλειμμένος, ἐπισπεῦσαι πρὸς τὴν Σύνην  
κατεπείξω (ἐμπεπλήσθαι γὰρ ἅπαντα θορύβου, καὶ δέος εἶναι  
τὴν πόλιν ἡλωκέναι, τοῦ μὲν σατράπου καθυστεροῦντος, τοῦ δὲ  
Αἰθιοπικοῦ στρατοῦ θάττον ἀκοῆς ἐπιβρίσαντος), ἐκτραπείς τῶν  
Θηβῶν ὁ Βαγῶας ἐπὶ τὴν Σύνην ἤλαυνεν.

## 8.16

Ἦδη δὲ πλησιάζων Αἰθιοπικῶ περιπίπτει λόχῳ καὶ πλήθει νεολαίας  
εὐοπλοῦσης, οἱ προαπεστάλησαν μὲν ὀπτῆρές τε ἐσόμενοι καὶ τὸ  
ἀσφαλὲς τῆς ὁδοπορίας<sup>2</sup> τῇ παρὰ σφῶν ἀποπείρα πρὸς τὴν ὅλην  
στρατιὰν βεβαιώσοντες, τότε δὲ ὑπὸ νυκτός τε καὶ τόπων ἀπειρίας  
πορρωτέρω τῶν φιλίων ἢ προσήκον ἦν φθάνειν ἀποσφαλέντες,  
κατὰ τινα τοῦ ποταμοῦ λόχμην<sup>3</sup> ἐγκαταδύντες, αὐτοῖς τε ἅμα  
εἰς φρουρὰν καὶ τοῖς ἐναντίοις εἰς ἐνέδραν ἄνπνοι<sup>4</sup> τὴν λόχμην  
ἐπετείχιζον. ἄρτι δὲ ἡμέρας ὑποφαινούσης τὸν Βαγῶαν καὶ τὴν  
σὺν αὐτῷ ἵππον αἰσθόμενοι παριόντας, καὶ τὸ πλῆθος ὡς ὀλίγοι  
διοπτεύσαντες, μικρόν τε παραδραμεῖν ἐνδόντες, καὶ ὅτι ἄλλοι  
μηδένες ἐφέποιτο ἀκριβῶσαντες,<sup>5</sup> ἀθρόον τοῦ ἔλους<sup>6</sup> μετὰ βοῆς  
ἐκδύντες μετέθεον. ὁ δὲ Βαγῶας καὶ τὸ ἄλλο ἵππικὸν ὑπὸ τε  
τῆς ἀπροσδοκίτου βοῆς πτοίας ἐμπέπληστο, καὶ ἀπὸ τῆς χροιᾶς  
Αἰθίοπας εἶναι τοὺς φανέντας γνωρίσαντες, καὶ τὸ πλῆθος ὡς  
ἀπρόσμαχον ἰδόντες (χίλιοι γὰρ εἰς τὴν κατασκοπὴν ὥπλισμένοι  
κούφως ἐστάλησαν), οὐδὲ ἀκριβῶς τὴν θέαν ἀνασχόμενοι πρὸς φυγὴν  
ὤρμησαν, σχολαίτερον τὰ πρῶτα ἢ ὅσον ἡδύναντο, καὶ ὥστε μὴ  
προὔπτον δρασμὸν ἐμφαίνειν, ἀπιόντες. οἱ δὲ ἐπεδίωκον, τοὺς ὅσοι  
Τρωγλοδύται σφῶν (ἦσαν δὲ εἰς διακοσίους) προτέρους ἐπαφέντες.  
Τρωγλοδύται δὲ μοῖρα μὲν ἐστὶν Αἰθιοπική, νομαδική δὲ καὶ Ἀράβων  
ὁμορος,<sup>7</sup> δρόμου τε ὀξύτητα<sup>8</sup> φύσει τε εὐτυχοῦντες<sup>9</sup> καὶ ἐκ παίδων  
ἀσκούντες τὴν μὲν βαρεῖαν ὄπλισιν οὐδὲ ἀρχὴν ἐδιδάχθησαν, ἀπὸ  
σφενδόνης δὲ κατὰ τὰς μάχας ἀκροβολιζόμενοι ἢ δρώσι τι πρὸς ὄξυ

<sup>1</sup> guard duty, a watch    <sup>2</sup> walking    <sup>3</sup> lair    <sup>4</sup> sleepless    <sup>5</sup> make  
exact, be perfect, investigate accurately    <sup>6</sup> marsh    <sup>7</sup> bordering  
<sup>8</sup> sharpness; quickness    <sup>9</sup> be lucky, prosper, succeed

τοὺς ἀνθισταμένους, ἢ καθυπερτέρους αἰσθόμενοι διαδιδράσκουσιν· οἱ δὲ ἀπογινώσκουσιν αὐτίκα τὴν ἐπιδίωξιν, ἐπτερωμένους<sup>1</sup> τῇ ποδωκίᾳ συνειδότες, καὶ εἰς ὅπας<sup>2</sup> τινὰς βραχυστόμους καὶ χηραμούς κρυφίους πετρῶν καταδυομένους. οὗτοι δ' οὖν τότε πεζοὶ τοὺς ἰππέας ἔφθανον, καὶ τινὰς καὶ τραυματίας γενέσθαι σφενδονῶντες<sup>3</sup> ἴσχυσαν. οὐ μὴν ἐδέξαντό γε ἀντεφορμήσαντας, ἀλλὰ προτροπάδην εἰς τοὺς ἀπολειφθέντας τῶν φιλίων πολὺ καθυστεροῦντας ἀπεδίδρασκον. ὁ δὲ καὶ σκοπήσαντες οἱ Πέρσαι, καὶ τῆς ὀλιγότητος ὑπεριδόντες, τὴν ἀντεφόρμησιν ἐθάρρησαν· ἀποσκευασάμενοί τε εἰς βραχὺ τοὺς ἐγκειμένους τὸν δρασμὸν αὐθις ἐπέσπενδον, τοῖς τε μύωφι<sup>4</sup> τοὺς ἵππους ἐρεθίζοντες, καὶ δυνάμεως ὅσον ἦν καὶ τάχους, ἀνέτοις τοῖς χαλινοῖς ἐφιέντες. οἱ μὲν οὖν ἄλλοι διαδιδράσκουσιν, ἐλιγμόν τινα τοῦ Νείλου καθάπερ ἄκραν ὑποδραμόντες, καὶ τῷ προβόλῳ τῆς ὄχθης τὴν θέαν τῶν ἐναντίων ἀποκρύψαντες· ὁ δὲ Βαγῶας ἀλίσκεται προσπταίσαντι τῷ ἵππῳ συγκατενεχθεὶς καὶ θάτερον τοῖν σκελοῖν εἰς τὸ ἀκίνητον πηρωθεὶς.<sup>5</sup> ἀλίσκονται δὲ Θεαγένης καὶ Χαρίκλεια, τὸ μὲν τι τὸν Βαγῶαν ἐγκαταλιπεῖν οὐκ ἐνεγκόντες, ἄνδρα φιλόανθρωπον περὶ αὐτοὺς καὶ ὀφθέντα καὶ ἐλπισθέντα. παρειστήκεσαν γοῦν ἀποβάντες τῶν ἵππων, ἴσως ἂν καὶ διαφυγόντες, πλέον δὲ ἐκόντες ὑποκατακλινόμενοι, τοῦ Θεαγένους πρὸς τὴν Χαρίκλειαν τοῦτ' ἐκείνο εἶναι τὸ ὄναρ εἰπόντος, καὶ τοὺς Αἰθίοπας τούτους ὧν εἰς τὴν γῆν ἀφικέσθαι πεπρωμένον εἶναι ἡμῶν αἰχμαλώτους ἀλόντας. καλὸν οὖν ἐγχειρίζειν ἑαυτοὺς καὶ ἐπιτρέπειν ἀδηλοτέρᾳ τύχῃ τοῦ προδήλου παρὰ Ὀροονδάτῃ κινδύνου.

## 8.17

Καὶ ἡ Χαρίκλεια συνίει μὲν λοιπὸν ὑπὸ τῶν εἰμαρμένων χειραγωγουμένη, καὶ εὐέλπις<sup>6</sup> ἦν τῶν βελτιόνων, φιλίους μᾶλλον ἢ πολέμους τοὺς ἐπιόντας ὑποτιθεμένη· φράζουσα δὲ οὐδὲν τῷ Θεαγένει τῶν νοουμένων, ὑπὸ μόνῃς πείθεσθαι τῆς συμβουλῆς ἐνεδείκνυτο. πλησιάσαντες οὖν οἱ Αἰθίοπες, καὶ τὸν μὲν Βαγῶαν εὐνοῦχον καὶ ἀπόλεμον ἀπὸ τῆς ὄψεως γνωρίσαντες, τοὺς δὲ ἀόπλους

<sup>1</sup> give wings    <sup>2</sup> hole    <sup>3</sup> sling    <sup>4</sup> squinting; gadfly    <sup>5</sup> maim

<sup>6</sup> hopeful

μὲν καὶ δεσμώτας κάλλει δὲ καὶ εὐγενείᾳ<sup>1</sup> διαπρέποντας, ἡρώτων οἳ τινες εἶεν, Αἰγυπτίων τε ἀπὸ σφῶν ἓνα τὸν καὶ περσίζοντα τὴν φωνὴν εἰς τὴν πεῦσω<sup>2</sup> καθέντες, ὡς ἢ ἀμφοτέρων ἢ θατέρου πάντως συνήσουντας· οἳ γὰρ ὀπτῆρές τε καὶ σκοποὶ λεγομένων τε καὶ πραττομένων ἀποσταλέντες ὁμογλώσσους τε καὶ ὁμοφώνους<sup>3</sup> τοῖς τε ἐγχωρίοις καὶ πολεμίοις ἐπάγεσθαι ὑπὸ τῆς χρείας ἐδιδάχθησαν. ὥς οὖν ὁ Θεαγένης ὑπὸ τε συνδιαιτήσεως ἤδη μακρᾶς τῆς Αἰγυπτίας καὶ βραχείας τῆς πεύσεως τὸν μὲν τὰ πρῶτα εἶναι τοῦ σατράπου Περσῶν ἀπεκρίνατο, ἑαυτὸν δὲ καὶ τὴν Χαρίκλειαν Ἑλλήνας γένος, Περσαῖς μὲν πρότερον αἰχμαλώτους ἀγομένους, τὸ παρὸν δὲ Αἰθίοψιν ὑπὸ χρηστοτέρας ἴσως τύχης ἐγχειριζομένους, ἔγνωσαν φεῖδεσθαι καὶ ζωγρεῖα λαβόντες ἄγειν, καὶ πρώτην ὥσπερ ἄγραν<sup>4</sup> καὶ μεγίστην βασιλεῖ τῷ σφῶν προσάγειν, τὸν μὲν κτῆμα τῶν τοῦ σατράπου τὸ τιμιώτατον (Περσῶν γὰρ βασιλείοις αὐλαῖς ὀφθαλμοὶ καὶ ἀκοαὶ τὸ εὐνούχων γένος, οὐ παίδων, οὐ συγγενείας τὸ πιστὸν τῆς εὐνοίας μετασπώσης, ἀλλὰ μόνου τοῦ πιστεύσαντος ἀναρτώσης), τοὺς δὲ νέους δῶρον τὸ κάλλιστον διακονία καὶ αὐλῇ τῇ τοῦ βασιλέως ἐσομένους. ἦγον οὖν αὐτίκα τῶν ἵππων ἐπιβιβάσαντες, τὸν μὲν ὡς τραυματίαν, τοὺς δὲ ὡς ὑπὸ τῶν δεσμῶν εἰς τὸ ἐπισπεῦδον τῆς πορείας ἰσοταχεῖν ἀδυνατοῦντας. καὶ ἦν ὥσπερ ἐν δράματι<sup>5</sup> προαναφώνησις καὶ προεισόδιον τὸ γινόμενον· ξένοι καὶ δεσμῶται τὴν σφαγὴν ὀλίγω πρόσθεν τὴν αὐτῶν ἐν ὀφθαλμοῖς ταλαντεύσαντες<sup>6</sup> οὐκ ἤγοντο πλέον ἢ προεπέμποντο, ἐν αἰχμαλώτῳ τύχῃ πρὸς τῶν ὀλίγων ὕστερον ὑπηκόων δορυφορούμενοι.

## 9

## 9.1

Καὶ οἳ μὲν ἐν τούτοις ἦσαν, ἡ δὲ Σύνῃη πολιορκία λαμπρῶς ἤδη περιεστοίχιστο καὶ ὥσπερ ἄρκυσιν<sup>7</sup> ἐναπέλιπτο τοῖς Αἰθίοψιν. ὁ μὲν γὰρ Ὅροονδάτης ὅσον οὕτω πλησιάζειν τοὺς Αἰθίοπας

<sup>1</sup> nobility, excellence    <sup>2</sup> inquiry, investigation    <sup>3</sup> speaking the same language    <sup>4</sup> hunting, prey    <sup>5</sup> deed, business, drama    <sup>6</sup> oscillate; weigh out    <sup>7</sup> net

αἰσθόμενος, καὶ τοὺς Καταρράκτας ὑπερθεμένους ἐπὶ τὴν Σύνηνη ἐλαύνειν, ὀλίγον ἔφθη προεισελάσας εἰς τὸ ἄστυ, καὶ τὰς τε πύλας ἐπικλεισάμενος καὶ τὰ τείχη βέλεσι καὶ ὄπλοις καὶ μηχανήμασι φραξάμενος ἐκαραδόκει<sup>1</sup> τὸ μέλλον· ὁ δὲ δὴ τῶν Αἰθιοπῶν βασιλεὺς Ὑδάσπης, ἐπειδὴ πόρρωθεν εἰσελαύνειν μέλλοντας εἰς τὴν Σύνηνη τοὺς Πέρσας προκατοπτεύσας, εἶτα ἐπιδιώξας ὥστε προφθῆναι συμβαλὼν, καθυστέρησεν, ἐπαφῆκε τῇ πόλει τὸν στρατόν, καὶ εἰς κύκλον τῷ τείχει περιχέας ἀπρόσμαχον καὶ μόνῃ τῇ θέᾳ προσεκάθητο, μυριάσιν ἀπείροις ἀνδρῶν ὁμοῦ καὶ ὄπλων καὶ ζώων τὰ Συνηναίων πεδία στενοχωρῶν. ἔνθα καὶ καταλαβόντες αὐτὸν οἱ κατὰσκοποι τοὺς ἀλόντας προσῆγον. ὁ δὲ ἦδετο μὲν καὶ τῇ ὄψει τῶν νέων, εὐμενῆς<sup>2</sup> αὐτόθεν πρὸς τὰ ἴδια, καὶ οὐκ εἰδώς, ὑπὸ τοῦ μαντευτικοῦ τῆς ψυχῆς γινόμενος· ἐγάννυτο δὲ ἐπὶ πλέον τῷ συμβόλῳ δεσμίων προσαγομένων. καὶ «εὖ γε ἀνεβόησε, «δεσμίους<sup>3</sup> ἡμῖν οἱ θεοὶ τοὺς πολεμίους ἐκ τῶν πρωτολείων παραδιδόασι. καὶ οὐτοί μιν,» ἔφη, «πρῶτοι ληφθέντες εἰς ἀπαρχὴν τοῦ πολέμου σωξέσθωσαν κατὰ τὰς ἐπινίκιους θυσίας, ὡς ὁ πάτριος τῶν Αἰθιοπῶν βούλεται νόμος, θεοῖς τοῖς ἐγχωρίοις εἰς ἱερουργίαν<sup>4</sup> φυλαχθησόμενοι.» τοὺς δὲ κατασκόπους δώροις ἀμειψάμενος, τούτους τε καὶ τοὺς αἰχμαλώτους εἰς τοὺς σκευοφόρους<sup>5</sup> ἀπέπεμπε, μοῖραν αὐτάρκη<sup>6</sup> τῶν ὁμογλώσσων εἰς τὴν φρουρὰν ἀποκληρώσας, τὰ τε ἄλλα σὺν ἐπιμελείᾳ τῇ πάσῃ διάγειν, καὶ δίαιταν ἄφθονον παρέχειν, καὶ παντὸς ἄγους καθαρεύοντας φυλάττειν οἶον ἱερεῖά<sup>7</sup> τινα ἤδη τρεφομένους ἐπιστείλας, καὶ τὰ δεσμά τε ἀμείβειν καὶ χρυσᾶ ἐπιβάλλειν· ὅσα γὰρ σῖδηρος παρ' ἄλλοις εἰς τὰς χρεῖας, ταῦτα παρ' Αἰθίοψιν ὁ χρυσὸς νομίζεται.

## 9.2

Καὶ οἱ μὲν τὰ προστεταγμένα ἔπραττον. καὶ ὡς τῶν προτέρων δεσμῶν παραλύοντες, ἐλπίδα τε διαγωγῆς ἐλευθέρως παραστήσαντες, πλέον παρείχον οὐδέν, χρυσᾶς τὰς ἀλύσεις αὐθις ἐνείροντες, τότε

<sup>1</sup> wait for the outcome of    <sup>2</sup> kind    <sup>3</sup> binding; enchanting    <sup>4</sup> religious ceremony    <sup>5</sup> pack animal, porter    <sup>6</sup> self-sufficient    <sup>7</sup> animal victim

him to that place; for the greatest apprehensions were entertained that the town would be taken before the satrap could arrive to its succour, the Ethiopian army having appeared at its gates before any intelligence was received that it was in motion. Bagoas, therefore, turned out of the road to Thebes, and took that of Syene.

#### 8.16

When he came near the place, he fell in with a troop of Ethiopians, who had been sent out to scour the country, and to ascertain the safety of the roads for the march of their own army. Overtaken by night, and ignorant of the ground, they had concealed themselves behind some bushes (in obedience to the orders given them), watching for the passing by of any prey which they might seize, and also providing for their own security. At break of day they perceived the approach of Bagoas and his company. They despised the smallness of their number, but let them all pass by, in order to assure themselves that there was no greater force behind; and then suddenly rushing from their concealment in the marsh, they pursued and attacked them with a great shout.

Bagoas and his men, astonished at the sudden noise and assault, seeing from their colour that they were Ethiopians, and from their number (which amounted to near a thousand light-armed men), that resistance was vain, did not await their approach, but took to flight. They retreated at first with some degree of order, to avoid the appearance of a complete rout. The enemy detached after them a band of two hundred Troglodites. The Troglodites are a pastoral nation, on the borders of Arabia, of great natural agility, which they increase by exercise. They are unused to heavy armour, but, with slings and missile weapons, endeavour to make an impression upon the enemy at a distance, from whom, if they find them superior, they immediately retreat. The enemy do not take the trouble to pursue them, knowing them to be swift as the wind, and given to hide themselves in caverns, which they make their habitations. They, though on foot, soon overtook Bagoas and his flying squadron, and making use of their slings, wounded some of them from afar, yet, on their facing about, did not await their assault, but retreated headlong to their own comrades.

The Persians seeing this, and perceiving the smallness of their number, ventured to attack them; and having easily repulsed them for a space, turned again, and putting spurs to their horses, continued their flight with slackened rein and with the utmost speed. Some, deserting the main body, and hurrying to a bend in the Nile, hid themselves under its banks. The horse of Bagoas fell with him; one of his legs was fractured with the fall, and being unable to move, he was taken prisoner.

Theagenes and Chariclea, too, were made captives. They thought it dishonourable to desert Bagoas, who had shown them much kindness, and from whom they hoped more in future. They kept, therefore, by his side, dismounting from their horses, and voluntarily offered themselves to the enemy; Theagenes saying to Chariclea, "This explains my dream: these are the Ethiopians into whose lands we are fated to go: let us give ourselves up into their hands, and await an uncertain fortune with them, rather than expose ourselves to manifest danger with Oroondates."

### 8.17

Chariclea thought she could now perceive herself to be led on by the hand of destiny: a secret hope of better fortune began to insinuate itself into her bosom, and she could not help considering those who attacked them as friends rather than enemies; but not venturing to disclose her presages to Theagenes, she contented herself with expressing her consent to his advice.

When the Ethiopians approached, and observed Bagoas, from his features, to be a eunuch, and incapable of resistance, and the others unarmed and in chains, but of extraordinary grace and beauty, they inquired who they were. They made use of an Egyptian interpreter, whom they carried with them, who understood besides a little Persian, concluding that the prisoners spoke one or other of these tongues; for experience had taught them that a body detached as spies and scouts ought always to have some one with them who naturally speaks or understands the language of the country which they are sent to reconnoitre.

Theagenes, who, from his long residence in the land, had acquired something of the Egyptian tongue, replied, that the eunuch was one of the chief officers of the Persian viceroy; that he himself and Chariclea were Grecians by birth, taken prisoners, first by the Persians, and now voluntary captives to the Ethiopians, as they hoped, under better auspices.

The enemy determined to spare their lives, and to deliver them, as the first fruits of victory, to their sovereign, looking upon them as amongst the most valuable possessions of the satrap; eunuchs are reckoned as the eyes and ears of a Persian court, having neither children nor connexions to turn aside their fidelity, they are wholly attached to the person and service of their master; their young prisoners, too, appeared to them to be the most beautiful persons they had ever seen, and promised to be conspicuous ornaments to the royal household. They mounted them, therefore, upon horses, and carried them along with them, though the accident of Bagoas, and the fetters of the others, prevented their travelling very fast.

Here, then, was a kind of prologue to another drama:—just before they were

prisoners in a foreign land, and on the verge of being brought out to a public and ignominious execution; now they were being carried, or rather escorted, though in captive guise, by those destined, ere long, to be their subjects. Such was their present situation.

## 9

### 9.1

Syene was now closely blockaded, and on every side, as with a net, invested by the Ethiopian army.

Oroondates, as soon as he was informed of the design and sudden approach of the enemy (who, having passed the cataracts, were pressing towards the place), using the utmost diligence and expedition, had contrived to throw himself into the city before their arrival; and after planting his engines and artillery upon the walls, awaited the attack, and made every preparation for a vigorous defence.

Hydaspes, the king of Ethiopia, though he was deceived in the hope of surprising the town before they had any notice of his approach, invested it, however, on all sides, and surrounding it with a line of circumvallation, made for the present no attack, but sat down quietly before it, filling and exhausting the plains of Syene with myriads of men, beasts, and cattle. Here the party which has been mentioned brought their captives into his presence.

He was delighted at the sight of the young people; his soul, by a secret prescient movement, of which he knew not the cause, inclining towards his children. He thought this too an omen of victory, and joyfully exclaimed

“See! the gods, as our first spoils, deliver up to us our enemies in bonds. Let these then, as our first captives, be carefully preserved for our triumphant sacrifices to be offered, as the customs of Ethiopia require, to the gods of our country, when we shall have subdued our foes.” And having praised and rewarded the captors, he sent them, together with their prisoners, to the rear of the army, ordering the latter to be kept under a guard (many of whom understood their language), to be treated, attended, and provided for in the most careful and splendid manner, and especially to be preserved from all contamination, as destined to be sacred victims. He directed their iron chains to be taken off, and fetters of gold to be put on in their room—for this metal is used by the Ethiopians in the way in which other nations use iron.

### 9.2

His commands were obeyed; and the lovers, when they saw their first chains taken off, began to entertain hopes of liberty, which were soon crushed by the

appearance and application of

*vocabulary*

ἀέκων unwilling  
 ἄκων javelin; unwilling ~acme  
 ἄμυνα (ἰ) self-defence, vengeance  
 ἀνάμεστος filled up  
 ἀναρπάζω carry off ~harpoon  
 ἀνήνυτος endless  
 ἀνύω accomplish, pass over, complete  
 ἄπειρος untested; infinite  
 ἀποκλείω shut out; (+acc) close  
 ἀποκληρώω choose, assign by lot  
 ἀποκρούω drive away  
 ἀπολήγω cease, desist from ~lax  
 ἀποπειράομαι try, try out  
 ἀπορροή flowing away  
 ἀποτειχίζω wall off  
 ἄτε as if; since  
 ἄφυκτος inevitable; caught  
 βοήθεια help  
 γέλως laughter  
 γνωρίζω make known, discover  
 δεκάς -δος (f, 3) decade, group of ten ~decimal  
 διαδιδράσκω escape  
 διαπόντιος beyond the sea  
 διατέμνω cut apart  
 διερείδω prop up  
 διώρυξ -γος (f) ditch, canal  
 δουλεία slavery  
 δούλειος of a slave  
 ἐγκάρσιος athwart, oblique  
 ἐγχειρέω lay hands on, try, attack  
 ἐγχειρίζω entrust  
 εἰκάζω liken; conjecture  
 εἶωθα be accustomed, in the habit  
 ἐκτοξεύω shoot out  
 ἐκτός outside  
 ἐκτρέχω run out  
 ἐκφορέω carry out ~bear  
 ἐλαττώ diminish, degrade  
 ἐμφασις reflected; significance

ἐνδόσιμος preludial; yielding  
 ἐνείμι be in ~ion  
 ἔνοπλος armed  
 ἐντεῦθεν thence  
 ἔντιμος (ἰ) honored  
 ἔξοδος (f) leaving, way out  
 ἔπαλξις -ος (f) a breastwork of planks?  
 ἐπιβοάω call to for help  
 ἐπιβρίθω (ιῖ) fall hard on  
 ἐπιζεύγνυμι (ἰ) join up/to  
 ἐπικηρυκεύω send a herald, ambassador  
 ἐπισημαίνω be a sign or symptom  
 ἐπισπεύδω urge on  
 ἐπίφορος (winds) favorable; prone to; applicable to  
 ἐσπέρα evening, west  
 εὐτρεπίζω to ready  
 ἐφοπλίζω prepare ~hoplite  
 ἡλικία time of life, contemporaries  
 ἡσυχάζω be quiet, rest  
 θάρσος boldness, over-boldness  
 ἵζω to seat ~sit  
 ἱκεσία supplication  
 ἱκετεύω approach to beg  
 ἰσόπεδον (ἰ) flat spot  
 καθέλκω launch; carry down  
 κατανέμω distribute, allot  
 κατασχίζω split  
 κατεπάδω always repeat  
 κατερείπω be destroyed ~reap  
 κενός empty, vain  
 κλονέω stampede  
 κύκλος circle, wheel ~cycle  
 κυκλώω circle, encircle  
 λιμναῖον type of gentian; salt efflorescence on plants  
 λιμναῖος of a marsh  
 λίμνη lake, marsh, basin, sea ~limnic  
 μειδιάω smile

|                                                     |                                                      |
|-----------------------------------------------------|------------------------------------------------------|
| μεσόγαια inland                                     | ῥόος ῥοῦ stream, flow, current                       |
| μεταίχιμος (adj) battlefield, disputed land         | ~rheostat                                            |
| μετέωρος up in the air ~meteor                      | σιδηρεύς -ος (m) smith                               |
| μήκος -ους (n, 3) length, stature                   | σιδηροῦς of iron                                     |
| μήκων poppy                                         | σκάφη trough, tray                                   |
| ναύτης -ου (m, 1) sailor ~navy                      | σκάφος (τό) hull, ship; (ό) digging                  |
| ὀργυιά fathom, arm's length                         | σκοπός (f) lookout, overseer, spy, target ~telescope |
| ὀρέγω hold out, offer, thrust ~reach                | συμμετρέω measure by comparison                      |
| ὀρύσσω dig                                          | συμμιγής mingled                                     |
| οὐδαμῶς in no way                                   | συμπλέκω twine together                              |
| ὄφρυς -ος (f) brow (eye, ridge)                     | σφενδονήτης -ου (m, 1) slinger                       |
| πάθος -ους (n, 3) an experience, passion, condition | σχῆμα -τος (n, 3) form, figure                       |
| πάλλω shake, brandish; (mp) draw lots ~Pallas       | σωτήρ -ος (m) savior                                 |
| πανταχόθεν from all sides                           | ταπεινός low                                         |
| περαιόω carry across ~pierce                        | τοξεύω shoot an arrow at ~toxic                      |
| περιρρέω flow around ~rheostat                      | τοξότης -ου (m, 1) archer ~toxic                     |
| περίρρυτος sea-girt ~rheostat                       | ὑπερδέξιος lying above, over                         |
| Πέρσης Persian                                      | ὑπόγειος underground                                 |
| πῆχυς forearm, cubit                                | ὑπόκειμαι lie under; be assumed; allow, submit       |
| πολιορκία siege                                     | ὑποτοπάζω suspect                                    |
| ποτάμιον creek                                      | ὑποτρέχω run in under                                |
| πότε when?                                          | ὑπτιος lying on one's back; flipped; flat            |
| πρεσβεύω be the elder, be an ambassador             | φιланθρωπία benevolence                              |
| πρεσβύτες -ου (ὑ, m, 1) old person                  | φιλοτιμέομαι (ι) be ambitious                        |
| προμηθέομαι be careful; show respect                | χοῦς jar, jug; loose dirt                            |
| προσωτέρω farther                                   | χόω heap up                                          |
| προτείνω hold out, offer                            | χρηστός useful; brave, worthy                        |
|                                                     | χώμα -τος (n, 3) mound of dirt                       |

ἤδη καὶ γέλωσ ἐπήει τῷ Θεαγένει, καὶ «βαβαὶ τῆς λαμπρᾶς,» ἔφη, «μεταβολῆς. ταῦτα ἡμᾶς ἡ τύχη τὰ μεγάλα φιλανθρωπεύεται. χρυσᾶ σιδηρῶν ἀμείβομεν, καὶ φρουρὰν πλουτοῦντες<sup>1</sup> ἐντιμότεροι δεσμῶται γεγόναμεν.» ἐμειδία δὲ καὶ ἡ Χαρίκλεια, καὶ τὸν Θεαγένην μεταβάλλειν ἐπειρᾶτο, καὶ τοῖς ἐκ θεῶν προρρηθείσι ἐπανεχούσα καὶ χρηστοτέραις ἐλπίσι κατεπάδουσα.

Ὁ δὲ Ὑδάσπης ἐπειδὴ τῇ Σύνῃν προσβαλὼν, αὐτοβοεῖ τε καὶ τείχεσιν αὐτοῖς ἀναρπάσσεσθαι τὴν πόλιν ἐλπίσας, εἰς μικρὸν ἀπεκρούσθη πρὸς τῶν ὑπερμαχούντων, ἔργω τε λαμπρῶς ἀμυνομένων καὶ λόγοις εἰς ὕβριν καὶ παροξυσμὸν ἐπιχλευασάντων, ὀργὴν τὸ πρᾶγμα ποιησάμενος, εἰ τὴν ἀρχὴν ὅλως ἀντιστῆναι διενεστήσαν, ἀλλὰ μὴ παρὰ τὴν πρώτην ἐκοντὶ φέροντες αὐτοὺς ἐνεχείρισαν, ἔγνω μὴ χρονοτριβεῖν τὸν στρατὸν προσκαθήμενος, μηδὲ ἐλεπόλεσιν ἀποπειρώμενος, ἐξ ὧν οἱ μὲν ἀλώσεσθαι οἱ δὲ που καὶ διαδράσεσθαι ἔμελλον, ἀλλὰ πολιορκία μεγαλουργῶ καὶ ἀφύκτω τὴν πόλιν εἰς ἄρδην<sup>2</sup> καὶ θάττον ἐξελεῖν.

### 9.3

Ἐπραττε δὴ οὖν οὕτως. εἰς μοίρας κατανέμει τοῦ τείχους τὸν κύκλον, καὶ δεκάδα ὀργυῶν δεκάδι ἀνδρῶν ἀποκληρώσας, εὐρὸς<sup>3</sup> τε καὶ βάθος ὥς ὅτι πλείστον ἀφορίσας ὀρύττειν εἰς τάφρον ἐκέλευσεν. οἱ δὲ ὠρυττον, ἄλλοι τὸν χοῦν ἐξεφόρουν, ἕτεροι εἰς ὀφρὺν πρὸς ὕψος ἐσώρευον, τῷ πολιορκουμένῳ τείχει ἕτερον ἀντεγείροντες. ἐκώλυε δὲ οὐδεὶς, οὐδὲ ἐνίστατο πρὸς τὴν ἀποτείχισιν, ἐκδραμεῖν τε τῆς πόλεως ἐπὶ μυριοπληθὴ στρατὸν οὐ θαρσῶν, καὶ τὰς ἐκ τῶν ἐπάλλξεων τοξείας ἀνηνύτους ὀρών· ὁ γὰρ Ὑδάσπης καὶ τούτου προυνόησε, τὸ μεσεῖον τῶν δύο τειχῶν, ὅσον βολῆς ἐκτὸς εἶναι τοὺς ἐργασομένους, συμμετρησάμενος. ἐπεὶ δὲ καὶ τοῦτο καὶ λόγου θάττον ἦνυσεν ἅτε δὴ μυρίας αὐτῷ χειρὸς τὸ ἔργον ἐπισπευδούσης, ἐτέρου τοιοῦδε ἤρχετο. τοῦ κύκλου μέρος, πλάτος<sup>4</sup> ὅσον ἡμίπλεθρον,<sup>5</sup> ἰσόπεδόν τε καὶ ἄχωστον διαλιπὼν, κατὰ τὴν ἀπολήγουσαν ἐκατέρωθεν ἄκραν

<sup>1</sup> be rich    <sup>2</sup> completely; all at once    <sup>3</sup> width; (caps) the east wind

<sup>4</sup> width    <sup>5</sup> 15 meters

σκέλος<sup>1</sup> ἐκ χώματος ἐπιζευγνὺς ἐπὶ τὸν Νεῖλον εἰς μῆκος ἤγεν, ἀπὸ τῶν ταπεινοτέρων αἰεὶ πρὸς τὰ ὄρθια<sup>2</sup> καὶ μετέωρα σκέλος ἐκάτερον προσβιβάζων. εἴκασεν ἄν τις μακροῖς τείχεσι τὸ γινόμενον, τοῦ μὲν ἡμιπλέθρου τὸ ἴσον πλάτος δι' ὅλου φυλάττοντος, μῆκος δὲ τὸ μεταξὺ τοῦ τε Νείλου καὶ τῆς Συνήνης ἀπολαμβάνοντος. ἐπεὶ δὲ συνήψε τὸ χῶμα ταῖς ὄχθαις, ἐνταῦθα στόμιον τῷ ποταμῷ διατεμών, εἰς τὸν ἀπὸ τῶν σκελῶν ὀλκὸν<sup>3</sup> τὴν ἀπορροὴν εἰσωχέτευσεν. οἶα δὲ ἐξ ὑπερδεξίων πρὸς χθαμαλώτερον καὶ ἐξ ἀπείρου τῆς κατὰ τὸν Νεῖλον εὐρύτητος στενῷ πορθμῷ<sup>4</sup> τὸ ὕδωρ ἐμπίπτον, καὶ ταῖς χειροποιήτοις<sup>5</sup> ὄχθαις θλιβόμενον,<sup>6</sup> πολὺν τινα καὶ ἄφραστον κατὰ μὲν τὸ στόμιον φλοῖσβον,<sup>7</sup> κατὰ δὲ τὸν ὀλκὸν ἐξάκουστον καὶ τοῖς πορρωτάτῳ πάταγον<sup>8</sup> ἀπετέλει.

Ἄπερ ἀκούοντες, ἤδη δὲ καὶ ὀρώντες οἱ κατὰ τὴν Συνήνην, καὶ οἱ κακῶν ἦσαν συνιέντες, καὶ ὡς ἐπικλυσμὸς ἐστὶν ὁ σκοπὸς τοῦ περιτειχίσματος, οὔτε ἀποδρᾶναι τὴν πόλιν ἔχοντες ἄτε τοῦ χώματος καὶ ἤδη πλησιάζοντος τοῦ ὕδατος τὴν ἑξοδὸν ἀποκλειόντων, οὔτε τὸ μένειν ἀκίνδυνον<sup>9</sup> ὀρώντες, ἐκ τῶν ἐνόντων πρὸς βοήθειαν τὴν αὐτῶν παρεσκευάζοντο. καὶ πρῶτον μὲν τῶν κατὰ τὰς πύλας σανιδωμάτων τὰ διεστῶτα θρυαλλίδι τε καὶ ἀσφάλτῳ<sup>10</sup> διέφραττον, ἔπειτα τὸ τεῖχος πρὸς ἀσφαλεστέραν ἔδραν<sup>11</sup> διήρειδον, ὃ μὲν τις χῶμα ὃ δὲ λίθους ὃ δὲ ξύλα καὶ τὸ προστυχὸν ἕκαστος ἐπιφέρων. καὶ ἦν οὐδεὶς ἡσυχάζων, ἀλλ' ὁμοίως γυνὴ παῖς καὶ πρεσβύτης ἔργου εἶχετο· γένος γὰρ οὐδὲν οὐδὲ ἡλικίαν ὁ περὶ ψυχῆς δυσωπείται κίνδυνος. οἱ δυνατώτεροι δὲ καὶ τὸ ἀκμάζον<sup>12</sup> ἐν ὅπλοις αὐλώνά τινα στενόν<sup>13</sup> τε καὶ ὑπόγειον ἀπὸ τῆς πόλεως ἐπὶ τὸ χῶμα τῶν πολεμίων δικινούμενον ὀρύττειν ἀποκεκλήρωντο.

#### 9.4

Καὶ δὴ καὶ ἡνύετο τὸ ἔργον ὧδε. φρεατίαν τοῦ τεύχους πλησίον

<sup>1</sup> leg <sup>2</sup> shrill; steep, straight <sup>3</sup> groove made by dragging something; slipway; windlass <sup>4</sup> canal, straits <sup>5</sup> artificial <sup>6</sup> press <sup>7</sup> roar <sup>8</sup> chatter, cracking, splash <sup>9</sup> safe <sup>10</sup> asphalt, bitumen <sup>11</sup> seat, seated group <sup>12</sup> be in top form, flourish <sup>13</sup> narrow

εἰς ὀργυιάς που πέντε τὴν κάθετον βαθύναντες, καὶ τοὺς θεμελίους ὑποδραμόντες, ἐγκάρσιον τὸ ἐντεῦθεν ὑπὸ πυρσοῖς<sup>1</sup> ἐπ' εὐθείας τινὰ φέροντα τῶν χωμάτων ὑπόνομον ἐκοίλαινον,<sup>2</sup> τῶν κατόπιν αἰὲ καὶ δευτέρων παρὰ τῶν προτέρων ἐν τάξει τὸν χοῦν διαδεχομένων καὶ εἷς τι μέρος τῆς πόλεως πάλαι κηπευόμενον<sup>3</sup> ἐκφορούντων καὶ εἰς κολωνόν<sup>4</sup> ἐγειρόντων. ταῦτα δὲ ἔπραττον ῥήξεως ἐνδόσιμον τῷ ὕδατι κατὰ τὸ κενόν, εἴ ποτε ἐπέλθοι, προμηθούμενοι.

Ἄλλ' ὅμως ἔφθανε τὰ δεινὰ τὴν προθυμίαν, καὶ ὁ Νεῖλος ἤδη τὸ μακρὸν χώμα παραμείψας ἐπίφορος τῷ κατὰ τὸν κύκλον ἐνέπιπτε, καὶ πανταχόθεν περιρρυεῖς τὸ μεταίχμιον τῶν τειχῶν ἐλίμναζε. καὶ νῆσος αὐτίκα ἦν ἡ Συήνη καὶ περίρρυτος ἡ μεσόγαῖος,<sup>5</sup> τῷ Νειλώῳ κλύδωνι<sup>6</sup> κυματομένη.<sup>7</sup> κατ' ἀρχὰς μὲν δὴ καὶ χρόνον τῆς ἡμέρας ἐπ' ὀλίγον ἀντείχε τὸ τεῖχος· ἐπειδὴ δὲ ἐπιβρίσαν τὸ ὕδωρ εἰς ὕψος τε ἤρετο, καὶ διὰ τῶν ἀραιωμάτων<sup>8</sup> τῆς γῆς, οἷς μέλαινα καὶ εὐγίαις οὔσα πρὸς τῆς θερινῆς ὥρας κατέσχιστο, πρὸς τὰ βάθη κατεδύετο καὶ τὴν κρηπίδα<sup>9</sup> τοῦ τεύχους ὑπέτρεχε, τότε ἤδη πρὸς τὸ ἄχθος ἐνεδίδου τὸ ὑποκείμενον. καὶ καθ' ὃ μέρος χαννούμενον ἰζήσειεν, ἐνταῦθα τὸ τεῖχος ὠκλαζε<sup>10</sup> καὶ τῷ σάλῳ τὸν κίνδυνον ἐπεσήμαινεν, ἐπάλλεων τε κραδαιομένων<sup>11</sup> καὶ τῶν ὑπερμαχομένων τῷ βρασμῷ κλονουμένων.

## 9.5

Ἦδη δὲ ἐσπέρας ἐπιούσης καὶ μέρος τι τοῦ τεύχους καὶ μεταπύργιον ἐγκατερείπεται, οὐ μὴν ὥστε χθαμαλωτέραν γενέσθαι τῆς λίμνης τὴν πτώσιν, οὐδ' ὥστε εἰσδέξασθαι τὸ ὕδωρ, ἀλλὰ πέντε που πήχεις ὑπερέχουσαν, ἀπειλουμένην ὅσον οὐπω κατεπτηχέαι τὴν ἐπίκλυσιν. ἐφ' οἷς οἰμωγῇ<sup>12</sup> τε συμμιγῆς τῶν κατὰ τὴν πόλιν ἐξάκουστος καὶ τοῖς πολεμίοις ἐγίνετο, καὶ χεῖρας εἰς οὐρανὸν αἶροντες, τὴν ὑπολειπομένην ἐλπίδα, θεοὺς ἐπεβοῶντο σωτῆρας, καὶ τὸν Ὅροσνδάτην ἐπικηρυκεύεσθαι πρὸς Ὑδάσπην ἰκέτευν. ὁ δὲ ἐπείθετο μὲν, δοῦλος καὶ ἄκων τῆς τύχης γνωόμενος, ἀποτετειχισμένος δὲ τῷ

<sup>1</sup> signal fire    <sup>2</sup> hollow out    <sup>3</sup> to garden    <sup>4</sup> hill, mound    <sup>5</sup> inland

<sup>6</sup> wave, surge    <sup>7</sup> cover with waves    <sup>8</sup> crack, interstice    <sup>9</sup> boot; foundation    <sup>10</sup> squat, sink    <sup>11</sup> shake something    <sup>12</sup> wailing

ὔδατι, καὶ ὅπως ἂν τινα διαπέμφαιτο ὡς τοὺς πολεμίους ἀδυνατῶν, ἐπίνοιαν ὑπὸ τῆς ἀνάγκης ἐδιδάσκετο· γραψάμενος γὰρ ἃ ἐβούλετο, καὶ λίθῳ τὴν γραφὴν ἐναψάμενος, σφενδόνῃ πρὸς τοὺς ἐναντίους ἐπρεσβεύετο, διαπόντιον τὴν ἰκεσίαν τοξεύμενος. ἦνε δὲ οὐδέν, ἐλαττουμένης τοῦ μήκους τῆς βολῆς καὶ τῷ ὔδατι προεπιπιπτοῦσης. ὁ δὲ καὶ αὖθις τὴν αὐτὴν γραφὴν ἐκτοξεύων ἀπετύγχανε, πάντων μὲν τῶν τοξοτῶν καὶ σφενδονητῶν ἐφικέσθαι τῆς βολῆς φιλοτιμουμένων οἷα δὴ τὸν περὶ ψυχῆς σκοπὸν ἀθλούντων,<sup>1</sup> ἀπάντων δὲ τὰ ὅμοια πασχόντων. τέλος δὲ τὰς χεῖρας εἰς τοὺς πολεμίους ὀρέγοντες τοῖς χώμασιν ἐφесτώτας καὶ θέατρον τὰ πάθη τὰ ἐκείνων ποιουμένους, ἐλεεινοῖς τοῖς σχήμασι τὸ βούλευμα<sup>2</sup> τῶν τοξευμάτων<sup>3</sup> ὡς δυνατόν ἔφραζον, νῦν μὲν ὑπτίας προτείνοντες εἰς ἰκεσίας ἔμφασιν, νῦν δὲ κατὰ νώτων πρὸς δεσμὸν περιάγοντες εἰς δουλείας ἐξομολόγησιν. ὁ δὲ Ὑδάσπης ἐγνώριζε μὲν σωτηρίαν αἰτοῦντας καὶ παρέχειν ἦν ἔτοιμος ὑπαγορεύει γὰρ τοῖς χρηστοῖς φιλανθρωπίαν πολέμιος ὑποπίπτων· τὸ παρὸν δὲ ἀδυνατῶς ἔχων ἔγνω σαφεστέραν λαβεῖν τῶν ἐναντίων ἀπόπειραν. καὶ ἦν γὰρ πορθμεῖα τῶν ποταμίων προηυτρεπισμένος, ἃ κατὰ ῥοὴν τῆς διώρυχος ἐκ τοῦ Νείλου φέρεσθαι συγχωρήσας, ἐπειδὴ τῷ κύκλῳ τοῦ χώματος προσηνέχθη, καθελκύσας εἶχε· τούτων δέκα νεόπηκτα ἐπιλέξας, τοξότας τε ὀπλίτας ἐνθήμενος, ἃ τε χρὴ λέγειν ἐπιστείλας, ὡς τοὺς Πέρσας ἐξέπεμπε. οἱ δὲ ἐπαινοῦντο πεφραγμένοι ὡς, εἴ τι καὶ παρ' ἐλπίδας ἐγχειροῖεν οἱ ἐπὶ τῶν τειχῶν, ἡὔτρεπίσθαι πρὸς ἄμυναν. καὶ ἦν θεαμάτων τὸ καινότατον, ναῦς ἀπὸ τειχῶν πρὸς τεῖχῃ περαιουμένη, καὶ ναύτης ὑπὲρ μεσογαίας πλοῖζόμενος, καὶ πορθμεῖον κατὰ τὴν ἀρόσιμον ἐλαννόμενον. καινουργὸς δὲ ὢν αἰεί πως ὁ πόλεμος τότε τι καὶ πλέον καὶ οὐδαμῶς εἰωθὸς ἐθαυματούργει, ναυμάχους<sup>4</sup> τειχομάχοις συμπλέξας καὶ λιμναῖῳ στρατιώτῃ χερσαῖον<sup>5</sup> ἐφοπλίσας. οἱ γὰρ δὴ κατὰ τὴν πόλιν τὰ σκάφη καὶ τοὺς ἐμπλέοντας ἐνόπλους τε καὶ καθ' ὃ μέρος κατήρειπτο τὸ τεῖχος ἐπιφερομένους θεασάμενοι, καταπλήγες ἄνθρωποι καὶ πτοίας ἤδη πρὸς τῶν περιεχόντων κινδύνων ἀνάμεστοι, πολεμίους καὶ τοὺς ἐπὶ σωτηρίᾳ τῇ σφῶν ἦκοντας ὑπετόπαζον (πᾶν

<sup>1</sup> toil    <sup>2</sup> resolution, purpose    <sup>3</sup> arrow    <sup>4</sup> sea-fighting    <sup>5</sup> of dry land

the golden ones.

Theagenes could not forbear smiling, and exclaimed

“Here is, indeed, a splendid mutation of fortune; the goddess is very kind to us, and changes our iron for gold: enriched by our fetters, we are become prisoners of high price.”

Chariclea smiled at this sally, and tried to keep up his spirits, insisting that the more favourable predictions of the gods were beginning to be fulfilled, and endeavouring to soothe his mind with better hopes.

Hydaspes, who had flattered himself that he should take Syene at his first appearance, without opposition, being very nearly repulsed by the garrison, defending themselves bravely, irritated besides by insulting speeches, determined no longer to continue the blockade, by which, the city might at last be taken, to the destruction of some and the escape of others: but, by a new and unusual way of assault, to involve the town, and its defenders, in one common and universal ruin.

### 9.3

His plan of attack was this: he described a circle round the walls, which he divided into portions of ten cubits each, assigning ten men to every division, and ordering them to dig a wide and deep ditch. They dug it accordingly, while others, with the earth they threw out, raised a mound or wall parallel with, and nearly equal in height, to that of the place which they were besieging. The garrison made no attempt to hinder these operations—the besieging army was so numerous, that they durst not venture on a sally—and the works were carried on at such a distance from the walls, as to be out of the reach of their missile weapons.

When he had completed this part of his plan, with wonderful dispatch, owing to the multitude of men employed in it, and the diligence with which he urged on their labours, he proceeded to execute another work. He left a part of the circle, to the space of about fifty feet, plain and unfilled up. From each extremity of the ditch above described, he extended a long mound down to the Nile, raising it higher and higher as it approached the river. It had the appearance of two long walls, preserving all the way the breadth of fifty feet.

When he had carried on his lines so that they joined the river, he cut a passage for it, and poured its waters into the channel, which he had provided for them. They, rushing from higher into lower ground, and from the vast width of the Nile into the narrow channel, and confined by the mounds on each side, thundered through the passage and channel with a noise and impetuosity that might be heard at a great distance.

The fearful sight and sound struck the ears and met the eyes of the astonished inhabitants of Syene. They saw the alarming circumstances in which they were, and that the view of the besiegers was, to overwhelm them with the waters. The trenches which surrounded, and the inundation which was now fast approaching, prevented their escaping out of the city, and it was impossible for them to remain long in it, without the extremest danger; they took measures, therefore, as well as they were able, for their own protection.

In the first place, they filled up and secured every opening and crevice in the gates with pitch and tow; then they propped and strengthened the walls with earth, stones, and wood, heaping up against them anything which was at hand. Every one was employed; women, children, and old men; for no age, no sex, ever refuses labour when it is for the preservation of their lives. They who were best able to bear fatigue were employed in digging a subterraneous and narrow passage, from the city to the enemy's mound,

#### 9.4

The work was conducted in this way. They first sunk a shaft near the walls, to the depth of five cubits; and when they had dug it below the foundations, they carried their mine on forwards towards the bulwarks with which they were inclosed, working by torchlight; those who were behind receiving, in regular order, the earth thrown out from those who were before, and depositing it at length in a vacant place in the city, formerly occupied by gardens, where they raised it into a heap.

Their intention in these operations, was to give some vent and outlet to the waters, in case they should reach the city; but the approach of the calamities which threatened them was too speedy for their endeavours to prevent it. The Nile, rolling through the channel which had been prepared for it, soon reached the trench, overflowed it everywhere, and formed a lake of the whole space between the dyke and the walls; so that an inland town seemed like an island in the midst of the sea, beaten and dashed against on all sides by the waves.

At first, and for the space of a day, the strength of the walls resisted; but the continued pressure of the waters, which were now raised to a great height, and penetrated deeply into an earth black and slimy, which was cleft in many places, from the summer's heat, sensibly undermined the walls; the bottom yielded to the pressure of the top, and wherever, owing to the fissures in the ground, a settlement took place, there the walls began to totter in several places, menacing a downfall, while they who should have defended the towers were driven from their stations by the oscillation.

## 9.5

Towards evening a considerable portion of the wall between the towers fell down; not so much, however, as to be even with the ground, and afford a passage to the waters, for it was still about five cubits above them; but now the danger of an inundation was imminent and most alarming.

At this sight a general cry of horror and dismay arose in the city, which might be heard even in the enemy's camp—the wretched inhabitants stretched out their hands to the gods, in whom only they had hope, and besought Oroondates to send deputies with offers of submission to Hydaspes. He, reduced to be the slave of Fortune, unwillingly listened to their entreaties; but he was entirely surrounded with water, and it being out of his power to send an officer to the enemy, he was reduced by necessity to this contrivance—he wrote down the purport of their wishes, tied it to a stone, and endeavoured, by means of a sling, to make it serve the purpose of a messenger by traversing the waters; but his design was disappointed; the stone fell short, and dropped into the water before it reached the other side. He repeated the experiment several times. The archers and slingers strained every nerve to accomplish that upon which they thought their safety and life depended; but still without success. At length, stretching out their hands to the enemy, who stood on their works spectators of their distress, the miserable citizens implored their compassion by the most piteous gestures, and endeavoured to signify what was meant by their ineffectual stones and arrows—now clasping their hands together, and holding them forwards in a suppliant manner—now putting their arms behind their backs, in token that they submitted to servitude.

Hydaspes understood their signs, and was ready to receive their submission—for great minds are easily inclined to clemency by the sight of a prostrate enemy—but he was desirous first to make trial of their intentions.

He had already prepared some river-craft, which floating down the Nile, were drawn up near the mound: he chose ten of these, and filling them with archers, he ordered them what to say to the Persians, and sent them towards the city. They set out well prepared to defend themselves, in case the enemy should attempt anything against them.

This passage of a vessel, from wall to wall, presented a novel sight—mariners sailing over an inland country and cultivated plains: war, which is wont to produce strange spectacles, seldom, perhaps, afforded a more uncommon one than this—a navy proceeding against a town, and sailors, in boats, engaged with soldiers upon the walls.

Those in the city observed the boats making for the part of the wall which had fallen down, and their spirits being sunk with their misfortunes, surrounded

as they were with perils, they began to suspect and dread the designs of those who were coming for their preservation: for, in such extremity of danger, everything is a cause of suspicion

*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἄθροός grouped  
 ἀκίνητος motionless, immovable  
 ἀκοή hearing ~acoustic  
 ἀκροβολίζομαι fight with missiles  
 ἀμφίβολος encompassing;  
 surrounded; ambiguous  
 ἀνατολή a rising in the sky ~apostle  
 ἀναψύχω (ῥ) cool, refresh, soothe  
 ~psychology  
 ἀνέλπιστος not hoped for; hopeless  
 ἄνοια folly  
 ἀντιτοξεύω shoot arrows in return  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἅπαξ once  
 ἀπέργω exclude; divide; separate;  
 confine  
 ἀπλός single; simple ~haploid  
 ἀπόκειμαι be stored up, put aside  
 ἀποκληρώω choose, assign by lot  
 ἀπρόοπτος unforeseen; unwary  
 ἀπώλεια loss, destruction  
 ἄτε as if; since  
 αὔξησις -τος (f) growth  
 βαδίζω walk, proceed  
 βαθύς high, deep ~bathysphere  
 βοήθεια help  
 δαιμόνιος voc: you crazy guy  
 διάβροχος soaked  
 διαγγέλλω send news, proclaim  
 διάστημα -τος (n, 3) difference;  
 ratio  
 διαχράομαι use habitually; lend  
 out; reveal  
 διαχραύω use; kill  
 διερείδω prop up  
 διοικέω manage, keep house  
 διορύσσω dig through; undermine  
 δίχα in two, in two ways

δοκιμάζω test, approve  
 δουλεύω serve, be a slave  
 ἐγχειρίζω entrust  
 εἰκάζω liken; conjecture  
 εἴπερ if indeed  
 ἐκεῖσε thither  
 ἐκκαίω set on fire  
 ἐκπορθέω pillage  
 ἐκρήγνυμι (ῥ) break off  
 ἐκτέμνω cut out, fell ~tonsure  
 ἐκτός outside  
 ἔκτοσθεν from outside; out of  
 ἐλαττώ diminish, degrade  
 ἐλεφάντινος of ivory  
 ἐνεδρεύω ambush, trap  
 ἐντός within  
 ἐξῆς in turn  
 ἐορτή holiday, feast  
 ἐπάγνυμι (ῥ) break  
 ἐπάνειμι return  
 ἐπέκεινα beyond, the far side  
 ἐπικουρία rescue; auxiliary force  
 ἐπιμέμφομαι blame  
 ἐπιρράσσω thrust home, fasten  
 ἐπισημαίνω be a sign or symptom  
 ἐπιφάνεια manifestation; superfluous  
 ἐπιφορέω pile on  
 ἐποχετεύω channel water  
 ἐσπέρα evening, west  
 ἐφάπτω fasten upon; (mp) partake  
 of, attain ~haptic  
 ἥδομαι be pleased, enjoy  
 ~hedonism  
 ἡσυχάζω be quiet, rest  
 ἡσυχία peace and quiet  
 ἱκετεύω approach to beg  
 ἱκέτης -ου (m, 1) suppliant, refugee  
 ἱλύς -ος (f, i) mud, slime  
 κατασεῖω shake, throw down  
 καταστοχάζομαι guess  
 κενός empty, vain  
 κέρδος -ους (n, 3) advantage,

cunning  
 κόλασις -εως (f) punishment, scolding  
 κρείσσω more powerful; better  
 κύκλος circle, wheel ~cycle  
 κυκλώ circle, encircle  
 κυλινδέω roll ~cylinder  
 μέταλλον mine; mineral  
 μηχανή machine; mechanism, way  
 νέφος -εος (n, 3) cloud ~nebula  
 ὀρίζω divide; ordain, define  
 ~horizon  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 ὄψον piece of cooked meat, relish  
 πάθος -ους (n, 3) an experience, passion, condition  
 πάντῃ everywhere  
 παραπλήξ -γος (f) sloping, insane  
 ~plectrum  
 παραχωρέω yield, concede  
 παχύς thick, stout, clotted; rich  
 ~pachyderm  
 περιθέω run around  
 Πέρσης Persian  
 πέτομαι to fly ~petal  
 πήγνυμι (ὑ) stick, set, build ~fang  
 πικρός sharp, bitter ~picric  
 πρεσβύτες -ου (ὑ, m, 1) old person  
 προδοσία betrayal  
 προσορμίζω anchor near  
 πρόσταγμα -τος (n, 3) ordinance, command  
 πρόσφατος unspoiled; recent  
 ~photon

πρόφασις -εως (f) pretext; motive; prediction; cause ~fame  
 ῥήγνυμι (ὑ) to break  
 σανίς -δος (f) board, panel  
 σκάφη trough, tray  
 σκάφος (τό) hull, ship; (ὅ) digging  
 σπουδάζω be busy, earnest  
 ~repudiate  
 συμμετρέω measure by comparison  
 σωτήρ -ος (m) savior  
 ταπεινός low  
 τροπή rout, turning of an enemy  
 ~trophy  
 τύχη fortune, act of a god  
 ὑλήεις (ὑ) wooded  
 ὑπόγειος underground  
 ὑπόκειμαι lie under; be assumed; allow, submit  
 ὑπονοστέω sink, settle  
 ὑποπτέω guess, observe, be suspicious of  
 ὑποπτος untrusted, suspicious  
 ὑπορύσσω undermine  
 ὑποτρέχω run in under  
 φέως bush used to make brooms  
 φθάνω (ᾱ) do first, outstrip  
 φιλόανθρωπος humane, benevolent  
 φοβερός frightful, afraid  
 φρενοβλαβής crazy  
 φύω produce, beget; clasp ~physics  
 χιλιάς -δος (ι, f, 3) 1000  
 χοῦς jar, jug; loose dirt  
 χόω heap up  
 χῶμα -τος (n, 3) mound of dirt

γὰρ ὕποπτον καὶ φοβερὸν τῷ κατ' ἔσχατον κινδύνου γενομένῳ, ἡκροβολίζοντό τε ἀπὸ τῶν τειχῶν καὶ εἰσετόξευον. οὕτως ἄρα καὶ ἀπεγνωκότες ἐαυτῶν ἄνθρωποι τὴν αἰὲ παροῦσαν ὥραν κέρδος εἰς ὑπέρθεσιν θανάτου νομίζουσιν. ἔβαλλον δὲ οὐχ ὥστε καὶ τιτρώσκειν, ἀλλ' ὅσον ἀπείργειν τὸν πρόσπλουν καταστοχαζόμενοι. ἀντετόξευον δὲ καὶ οἱ Αἰθίοπες, καὶ ἅτε εὐσκοπώτερά<sup>1</sup> τε βάλλοντες καὶ οὐπω τῆς τῶν Περσῶν γνώμης συνιέντες δύο πού τινες καὶ πλείους διαπείρουσιν, ὥστε τινὰς ὑπὸ ὀξείας καὶ ἀπροόπτου τῆς τρώσεως ἐπὶ κεφαλὴν ἀπὸ τῶν τειχῶν εἰς τὸ ἐκτός τε καὶ τὸ ὕδωρ ἐκσφειδονηθῆναι. κἂν καὶ ἐπὶ πλέον ἐξεκαύθη τὰ τῆς μάχης, τῶν μὲν σὺν φειδοῖ<sup>2</sup> κωλύνοντων μόνον, τῶν δὲ καὶ σὺν ὀργῇ, τῶν Αἰθιόπων, ἀμυνομένων, εἰ μὴ τις τῶν ἐπὶ δόξης καὶ πρεσβύτης ἤδη Συηναίων τοῖς ἐπὶ τοῦ τείχους παραγενόμενος,» ὦ φρενοβλαβεῖς,» ἔφη, «καὶ πρὸς τῶν δεινῶν παραπλήγες, οὓς εἰς δεῦρο ἰκετεύοντες καὶ ἐπικαλούμενοι πρὸς βοήθειαν διετελοῦμεν, τούτους ἐλπίδος ἐπέκεινα παραγινομένους ἀπείργομεν; οἱ φίλοι μὲν ἦκοντες καὶ εἰρηνικὰ<sup>3</sup> διαγγέλλοντες σωτῆρες ἔσονται, πολέμια δὲ διανοοῦμενοι ῥᾶστα καὶ προσορμισθέντες ἐλαττωθήσονται. τί δὲ καὶ πλέον εἰ τούτους διαχρησόμεθα, τοσούτου νέφους ἐκ γῆς καὶ ὕδατος κεκυκλωμένου τὴν πόλιν; ἀλλὰ καὶ προσδεχώμεθα καὶ ὃ τι βουλομένοις ἐστὶν ἐκδιδασκόμεθα.» πᾶσιν εὖ λέγειν ἔδοξεν, ἐπῆναι δὲ καὶ ὁ σατράπης. καὶ τοῦ κατηρειπωμένου τῇδε κάκεισε μεταστάντες ἐν ἀκινήτοις τοῖς ὅπλοις ἡσύχαζον.

## 9.6

Ὡς δὲ ἐκενώθη τὸ μεταπύργιον τῶν ἐφεστώτων, ὃ τε δῆμος ὀθόναις<sup>4</sup> κατασεῖων ἐπιτρέπειν τὸν ὄρμον ἐνεδείκνυτο, τότε δὴ καὶ οἱ Αἰθίοπες πλησιάσαντες ὥσπερ ἀπ' ἐκκλησίας τῶν πορθμείων πρὸς τὸ πολιορκούμενον θέατρον τοιάδε ἔλεγον. «ὦ Πέρσαι καὶ Συηναίων οἱ παρόντες, Ὑδάσπης ὁ τῶν πρὸς ἀνατολαῖς καὶ δυσμαῖς<sup>5</sup> Αἰθιόπων, νυνὶ δὲ καὶ ὑμῶν βασιλεὺς, πολεμίους τε ἐκπορθεῖν οἶδε καὶ ἰκέτας οἰκτεῖρην πέφυκε, τὸ μὲν ἀνδρεῖον τὸ δὲ φιλάνθρωπον δοκιμάζων, καὶ

<sup>1</sup> hawkeyed, accurate<sup>2</sup> thrift, grudging<sup>3</sup> peaceful<sup>4</sup> linen<sup>5</sup> sunset

τὸ μὲν χειρὸς εἶναι στρατιωτικῆς τὸ δὲ ἴδιον τῆς ἑαυτοῦ γνώμης. ἔχων τό τε ὑμᾶς εἶναι καὶ μὴ κατ' ἐξουσίαν, ἱκέταις γεγεννημένοις ἀνῆσι τὸν ἐκ τοῦ πολέμου πᾶσιν ὀρώμενον καὶ οὐκ ἀμφίβολον κίνδυνον, ἐφ' οἷς ἂν ἄσμενοι τῶν δεινῶν ἀπαλλαγείητε, τὴν αἵρεσιν<sup>1</sup> οὐκ αὐτὸς ὀρίζων ἀλλ' ὑμῖν ἐπιτρέπων· οὐ γὰρ τυραννεῖ τὴν δίκην, ἀλλὰ πρὸς τὸ ἀνεμέσητον διοικεῖ τὴν τῶν ἀνθρώπων τύχην.» πρὸς ταῦτα Συναῖοι μὲν ἀπεκρίναντο σφᾶς τε αὐτοὺς καὶ παῖδας καὶ γυναῖκας ἐπιτρέπειν Ὑδάσπῃ χρῆσθαι πρὸς ὃ τι βούλοιτο, καὶ τὴν πόλιν, εἰ περιγένοιτο, ἐγχειρίζειν, ἦν καὶ νῦν ἐν τῷ ἀνελπίστῳ σαλεύειν, εἰ μὴ φθαίῃ τις ἐκ θεῶν καὶ ἐξ Ὑδάσπου μηχανὴ σωτηρίας. ὁ δὲ Ὅροονδάτης τῶν μὲν αἰτίων ἔφη τοῦ πολέμου καὶ τῶν ἐπάθλων ἐκστήσεσθαι καὶ τὰς Φίλας τὴν πόλιν καὶ τὰ σμαράγδεια μέταλλα παραχωρήσειν, αὐτὸς δὲ ἡξίου μηδεμίαν ὑποστῆναι ἀνάγκην μήτε ἑαυτὸν μήτε τοὺς στρατιώτας ἐγχειρίζειν, ἀλλ' εἰ βούλοιτο Ὑδάσπης ὁλόκληρον<sup>2</sup> ἐπιδείκνυσθαι τὸ φιλάνθρωπον, ἐπιτρέπειν οὐδὲν λυμαιομένους οὐδὲ χεῖρας ἀνταίροντας ἀποχωρεῖν εἰς τὴν Ἑλεφαντίνην. ὡς ἴσον εἶναι οἱ νῦν τε ἀπολέσθαι, καὶ δοκοῦντα περισώζεσθαι προδοσίας τοῦ στρατιωτικοῦ παρὰ βασιλεῖ τῷ Περσῶν ἀλῶναι. μᾶλλον καὶ χαλεπώτερον, νῦν μὲν ἀπλοῦ καὶ νενομισμένου τυχὸν ἐπαχθησομένου θανάτου, τότε δὲ ὠμοτάτου<sup>3</sup> καὶ εἰς πικροτάτην κόλασιν καινουργουμένου.

## 9.7

Ταῦτα λέγων ὑποδεχθῆναι καὶ δύο Περσῶν εἰς τὰ σκάφη παρεκάλει, πρόφασιν ὡς εἰς Ἑλεφαντίνην ἀφιζομένους, καὶ εἶπερ οἱ κατ' αὐτὴν συνενδιδοῖεν εἰς τὸ δουλεύειν, οὐδὲ αὐτὸς ἔτι μελλήσων. ταῦτα ἀκούσαντες οἱ πρεσβεῖς ἐπανήρσαν, ἅμα καὶ δύο Περσῶν ἀναλαβόντες, πρὸς τε τὸν Ὑδάσπην ἅπαντα ἀπήγγελλον. ὁ δ' ὑπογελάσας, καὶ πολλὰ τῆς ἀβελτηρίας τὸν Ὅροονδάτην ἐπμεμψιάμενος, εἰ περὶ τῶν ἴσων διαλέγεται ἄνθρωπος ἐπ' ἄλλῳ καὶ οὐκ ἐν ἑαυτῷ τὸ εἶναι καὶ τεθνάναι σαλεύων, «εὖηθες,»<sup>4</sup> ἔφη, «τὴν ἐνὸς ἄνοιαν τοσούτοις ἐπαγαγεῖν ἀπώλειαν.» καὶ τοὺς τε ἀπεσταλμένους παρὰ τοῦ Ὅροονδάτου βαδίζων εἰς τὴν Ἑλεφαντίνην

<sup>1</sup> choice, plan, taking    <sup>2</sup> complete    <sup>3</sup> raw    <sup>4</sup> good-hearted; simple

ἐπέτρεπεν, ὥς οὐδεμιᾶς ὄν φροντίδος εἰ καὶ κεῖνοί τι πρὸς ἀντίστασιν βουλεύσειαν, καὶ τῶν ἰδίων τοὺς μὲν ἐμφράττειν τὸ διορυγὲν τοῦ Νεῖλου στόμιον, τοὺς δὲ ὥστε ἕτερον κατὰ τὸ χῶμα ἐκτέμνειν ἀπεκλήρωσεν, ὥς τῆς τε ἐπιρροῆς κωλυομένης καὶ τῆς λιμναζούσης πρὸς τῆς ἐκροῆς κενουμένης<sup>1</sup> θάπτον ἀναψῆσαι τὰ περὶ τὴν Σύνηνην καὶ εἰς τὸ βάσιμον ἐξικμασθῆναι.

Οἱ μὲν δὴ ταῦτα προσταχθέντες, μικρὰ τοῦ ἔργου κατάρξαντες, εἰς τὴν ἐξῆς ἐπιτελέσειν ἔμελλον, ἐσπέρας αὐτίκα καὶ νυκτὸς προσφάτοις τοῖς προστάγμασιν ἐπιγενομένης·

### 9.8

Οἱ δὲ κατὰ τὸ ἄστυ τῆς ἐν χερσὶ καὶ δυνατῆς βοηθείας οὐ μεθύνοντο, τὴν καὶ παρ' ἐλπίδα ἐνδεχομένην σωτηρίαν οὐκ ἀπογινώσκοντες, ἄλλοι τε τὸν ὑπόγειον αὐλῶνα διορύττοντες ἤδη τοῖς, χῶμασι πλησιάζειν ἐώκεσαν, τὸ ἀπὸ τοῦ τείχους ἐπὶ τὸ χῶμα ταῖς ὄψεσιν ὑποπίπτον διάστημα σχοίνῳ<sup>2</sup> κατὰ τὸ ὄρυγμα<sup>3</sup> συμμετρούμενοι, καὶ τὸ πεπτωκὸς ἕτεροι τοῦ τείχους ὑπὸ λαμπτήρῳ<sup>4</sup> ἀνήγειρον. ἦν δὲ ἡ οἰκοδομὴ ῥαδίᾳ, τῶν λίθων εἰς τὸ ἐντὸς κατὰ τὴν πτώσιν κυλινθηθέντων. ἐπεὶ δὲ ἀσφαλῶς ἔχων τὸ παρὸν ᾤκηθησαν, οὐδὲ τότε ἀθορύβως διῆγον, ἀλλὰ κατὰ μέσας που νύκτας μέρος τι τοῦ χώματος, καθ' ὃ τῆς ἐσπέρας οἱ Αἰθίοπες τοῦ διορύττειν ἐφήψαντο, εἴτε τῆς γῆς κατ' ἐκεῖνο χαίνου τε καὶ ἀκροτήτου σωρευθείσης εἶξε τὸ ὑποκείμενον διάβροχον γεγενημένον, εἴτε καὶ τῶν ὑπορυττόντων συνενδοῦναι πρὸς τὸ κενὸν τῷ ὑποκειμένῳ παρασχόντων, ἣ καὶ τοῦ πρὸς βραχὺ διορυγέντος ταπεινοτέρου τῶν ἐργαζομένων ἐπιλαβόντος, ἐπίκλυσιν αὐξομένου διὰ νυκτὸς ἐγένετο τοῦ ὕδατος, καὶ τοῦ ῥαγέντος ἅπαξ ὁδοποιούντος<sup>5</sup> ἔλαθε βαθυνόμενον, εἴτε καὶ δαμονίας ἐπικουρίας θεΐης τις τὸ ἔργον, παρὰ δόξαν ἐκρήγνυται. καὶ τοσοῦτος ἦχος<sup>6</sup> καὶ δούπος<sup>7</sup> ἀπετελέσθη, διὰ τῆς ἀκοῆς τὴν διάνοιαν ἐκδαιμαίνων, ὥς τὸ μὲν συμβᾶν ἀγνοεῖν, μέρος

<sup>1</sup> make empty    <sup>2</sup> rush, bed of rushes; rope, measuring line; 10 km

<sup>3</sup> trench, tunnel    <sup>4</sup> brazier, torch    <sup>5</sup> make a path    <sup>6</sup> noise    <sup>7</sup> roar

δὲ τὸ πλείστον τῶν τειχῶν καὶ τῆς πόλεως ὑπενηνέχθαι τοὺς τε Αἰθίοπας καὶ αὐτοὺς Συηναίους ὑποπτεύειν. ἀλλ' οἱ μὲν ἐν τῷ ἀσφαλεῖ διάγοντες ἐφ' ἡσυχίας ἡυλίζοντο,<sup>1</sup> ὥς εἰς ἕω τὸ σαφὲς εἰσόμενοι· οἱ δὲ κατὰ τὴν πόλιν πάντῃ τὸ τείχος καὶ εἰς κύκλον περιέθεον, τὸ μὲν καθ' ἑαυτοὺς ἕκαστοι σῶον ὀρώντες, ἄλλοι δὲ παρ' ἄλλοις γεγενῆσθαι τὸ πάθος εἰκάζοντες, ἄχρι δὴ τὸ φῶς ἐπιγενόμενον τὴν ἀχλὺν<sup>2</sup> τῶν ἀμφιβαλλομένων δεινῶν παρέλυσε, τοῦ τε ρήγματος ἀπόπτου γενομένου καὶ τοῦ ὕδατος ἀθρόον ὑπονοστήσαντος. ἤδη γὰρ καὶ οἱ Αἰθίοπες τὸ ἐποχετεῦον στόμιον ἔφραττον, καταρράκτας τε ἐκ σανίδων συνηρμοσμένων καθιέντες, καὶ ξύλων παχέσι κορμοῖς<sup>3</sup> ἔκτοσθεν διερείδοντες, χοῦν τε ἅμα καὶ φρυγανίτιδα ὕλην συνδέοντες, καὶ πολλὰι χιλιάδες ἀθρόον, οἱ μὲν ἀπὸ τῆς ὄχθης οἱ δὲ καὶ ἐκ πορθμείων, ἐπιφοροῦντες. οὕτω μὲν δὴ τὸ ὕδωρ ὑπενόστησεν. ἦν δὲ οὐδ' ὥς πορευτέα παρ' ἀλλήλους οὐδετέροις·<sup>4</sup> ἰλύος γὰρ βαθείας ἡ γῆ κατάπλεως ἐγεγόνει, καὶ τὴν ἐπιφάνειαν ἐξικμάσθαι φαινομένην τέλμα<sup>5</sup> δύνγρον ὑπέτρεχεν, ἵππου τε ὁμοίως καὶ ἀνδρὸς βάσιν εἰς βυθισμὸν ἐνεδρεῦον.

## 9.9

Ἡμέρας μὲν δὴ δύο που καὶ τρεῖς οὕτω διήγον, ἡνεωγμέναις μὲν ταῖς πύλαις οἱ Συηναῖοι, ὅπλοις δὲ ἀποκειμένοις οἱ Αἰθίοπες τὴν εἰρήνην ἐπισημαίνοντες. καὶ ἦν τὸ γινόμενον ἀνακωχή τις ἀνεπίμικτος, οὔτε φρουρᾶς ἔτι παρ' οὐδετέροις σπουδαζομένης, καὶ πλέον τῶν κατὰ τὴν πόλιν εὐπαθείαις<sup>6</sup> ἑαυτοὺς ἐκδεδωκότων. καὶ γάρ πως συνέπεσε καὶ τὰ Νειλῶα τότε, τὴν μεγίστην παρ' Αἰγυπτίοις ἑορτήν, ἐνεστηκέναι, κατὰ τροπὰς μὲν τὰς θερινὰς μάλιστα καὶ ὅτε ἀρχὴν τῆς αὐξήσεως ὁ ποταμὸς ἐμφαίνει τελουμένην, ὑπὲρ πάσας δὲ τὰς ἄλλας πρὸς Αἰγυπτίων σπουδαζομένην δι' αἰτίαν τοιάνδε. θεοπλαστοῦσι τὸν Νεῖλον Αἰγύπτιοι, καὶ κραιπτόνων τὸν μέγιστον ἄγουσιν, ἀντίμμιον οὐρανοῦ τὸν ποταμὸν σεμνηγοροῦντες, οἷα δὴ δίχα νεφώσεων καὶ ὑετῶν<sup>7</sup> ἀερίων<sup>8</sup> τὴν ἀρουμένην αὐτοῖς ἄρδοντα<sup>9</sup> καὶ εἰς ἔτος αἰεῖ

<sup>1</sup> live, lodge at    <sup>2</sup> mist    <sup>3</sup> log, trunk    <sup>4</sup> neither    <sup>5</sup> pond, swamp;  
mud for mortar    <sup>6</sup> comfort    <sup>7</sup> rain    <sup>8</sup> in early morning    <sup>9</sup> give  
water

and of fear. They began, therefore, to cast their darts and to shoot their arrows towards those who were in the boats: for men, who despair of safety, think even the shortest delay of destruction as so much gained. They flung their weapons, however, in such a manner as not to inflict wounds, but only to hinder the approach of the enemy.

The Ethiopians returned the attack more in earnest, not knowing the intentions of the Persians: they wounded several of those who were upon the ramparts, some of whom tumbled over into the water. The engagement was proceeding with greater warmth, one party endeavouring merely to repulse; the other to attack, when an old man, of great authority among the Syenaeans, who stood upon the wall, thus addressed his fellow-citizens:

“Infatuated men! your distresses seems to have taken away your senses. You have encouraged and besought the Ethiopians to come to your assistance; and now, when they are, beyond all your hopes, arrived, you do everything in your power to drive them away again. If they come with friendly intentions, and bring conditions of peace, they are your preservers; if they have hostile designs, you need not fear their landing; we are so numerous, that we shall easily overpower them. But if we were to destroy all these, what would it avail us, surrounded as we are by such a cloud of enemies both by land and water? Let us then receive them, and see what is their business here.”

This speech was received with approbation, both by the people and the Viceroy; and withdrawing from the breached portion of the wall, they stood motionless with their arms.

## 9.6

When the space between the walls was thus cleared, the inhabitants signed to the Ethiopians that they might freely approach: they advanced, therefore, and when near enough, they from their boats addressed the besieged multitude as follows:

“Persians! and inhabitants of Syene! Hydaspes, King of the Eastern and Western Ethiopia, and now your sovereign also, knows how to subdue his enemies, and to spare those who supplicate his mercy—the one belongs to valour, the other to humanity: the merit of the former belongs chiefly to his soldiers; that of the latter is entirely his own. Your safety or destruction is now in his hands; but since you throw yourselves on his compassion, he releases you from the impending and unavoidable dangers which encompass you. He does not himself name the conditions of your deliverance, but leaves them to you to propose; he has no desire to tyrannize over justice—he wishes to treat the fortunes of men with equity.”

To this address the inhabitants of Syene replied,

“That they threw themselves, their wives and children, upon the mercy of the Ethiopian prince, and were ready to surrender their city (if they were spared), which was now in such sore distress, that unless some god, or Hydaspes himself, very speedily interposed, there were no hopes of its preservation.”

Oroondates added,

“That he was ready to yield up, and put into their hands, both the cause of the war, and its prizes—the city of Philoe, and the emerald mines: in return, he required that neither he nor his soldiers should be made prisoners of war, but that Hydaspes, as a crowning act of generosity, would permit them to retire to Elephantine upon condition of their doing injury to no one: as to himself, it was indifferent to him whether he laid down his life now, or perished hereafter, by the sentence of his master, for having lost his army; the latter alternative would indeed be the worst, for now he would undergo a common, and possibly, an easy kind of death; in the other case, he would have to suffer the refinements of cruelty and torture.

### 9.7

He also requested them to receive two of his Persians into their boats, that they might proceed to Elephantine, professing that if they found the garrison of that city disposed to surrender to the Ethiopians, he would no longer delay to follow their example.”

The delegates complied with his request; took the Persians on board, returned to the camp, and informed Hydaspes of the result of their embassy.

Hydaspes smiled at the infatuation of Oroondates, who was insisting upon terms, while his very existence hung upon another's will. “It would be foolish, however,” said he, “to let so many suffer for the stupidity of one.” Accordingly he permitted those whom the Viceroy had sent to proceed to Elephantine; little regarding whether the troops there yielded or resisted. He ordered his men to close up the breach which they had made in the banks of the Nile, and to make another in those of the mound or wall; so that the river being prevented from flowing in at one opening and the stagnant water retiring apace out of the other, the space between his camp and Syene might soon be dry, and practicable for his soldiers to march over.

His commands were executed. His men made a beginning of the work, but night coming on deferred its completion till the next day.

## 9.8

Meantime they who were in the city omitted nothing which might contribute to their preservation, not despairing of preservation, though it appeared almost beyond hope.

Some carried on their mine, which they now supposed must approach near the enemy's mound; having computed, as well as they could, by means of a rope, the interval between that and their own walls. Others repaired the wall which had fallen down, working by torchlight, readily finding materials from the stones which had fallen inwards. They had, as they thought, tolerably well secured themselves for the present; but were destined to have a new alarm; in the middle of the night, a portion of the mound, in that part where the enemy had been digging on the preceding day, suddenly gave way. This was caused either by the earth which formed the foundation being moist and porous, or by the mining party having sapped the ground above them, or by the ever-increasing body of water widening the narrow breach, or perhaps it might be ascribed to divine interposition. So tremendous was the noise and the report, that the besiegers and besieged, though ignorant of the cause, imagined a great part of the city wall to have been carried away; but the Ethiopians, feeling themselves safe in their tents, deferred satisfying their curiosity till the morning.

The inhabitants of Syene, on the contrary, were, with reason, more solicitous; they immediately examined every portion of their walls, and each finding all safe in his own vicinity, concluded that the accident had happened in some other part. The approach of daylight cleared up all their doubts; the breach in the mound, and the retreat of the waters, being then visible.

And now the Ethiopians dammed up the breach in the river's bank, by fixing planks, supported by strong wooden piles, strengthening them still more with a quantity of earth and fascines, taken partly from the banks and partly brought in boats, thousands labouring at the work. In this way the water was got rid of. The space, however, between the camp and the town was, as yet, by no means passable, being very deep in mud and dirt; and though it was in some places apparently dry ground, the surface was thin, and treacherous for the feet either of horses or men.

## 9.9

Thus passed two or three days. The Syenaeans opened their gates, and the Ethiopians discontinued all hostile movements; the truce, however, was carried on without any intercourse between the parties. Guards on either side were discontinued; and they in the city gave themselves up to pleasure and enjoyment.

It happened that this was the season for celebrating the overflowing of the Nile; a very solemn festival among the Egyptians. It falls out about the time of the summer solstice, when the river first begins to swell, and is observed with great devotion throughout the country; for the Egyptians deify the Nile, making him one of their principal gods; and equalling him to heaven; because they say, that without clouds or rain he annually waters and fertilizes their fields; this is the opinion

*vocabulary*

ἀγνοέω be ignorant of ~gnostic  
 ἀγωνία contest; agony  
 ἀδίκημα -τος (n, 3) wrong, misdeed  
 ἀθροίζω press close together; (mid)  
 muster  
 ἀκοντιστής -οῦ (m, 1) spearman  
 ~acute  
 ἀνάκτορον palace; temple  
 ἀναπετάννυμι (ῥ) open wide  
 ἀναφθέγγομαι call out  
 ἀνταυγάζω reflect light; illuminate  
 ἀπαλλαγὴ relief, escape  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἀπάτη trick, fraud, deceit  
 ~apatosaurus  
 ἄπειρος untested; infinite  
 ἀπείρων boundless  
 ἄπιστος not trusting, not  
 trustworthy ~stand  
 ἀποπειράομαι try, try out  
 ἀποτειχίζω wall off  
 ἀποτρέπω divert from ~trophy  
 ἀργυροῦς silver  
 ἀριστερός left-hand  
 βαθύς high, deep ~bathysphere  
 βαρύς heavy ~baritone  
 βοά din, a shout  
 γνωρίζω make known, discover  
 γοῦν at least then  
 γυμνός naked, unarmed  
 γυμνῶ strip, be defenseless  
 ~gymnasium  
 δαῖς δαδός (f) torch  
 δεκάς -δος (f, 3) decade, group of  
 ten ~decimal  
 διαβιβάζω carry over  
 διαδιδράσκω escape  
 διαρριπίζω (ιι.) blow away, disperse  
 δοκιμάζω test, approve

δράω do, accomplish  
 δρόμος race, running, racing ground  
 ~hippodrome  
 ἐγκάρσιος athwart, oblique  
 ἐγκλημα -τος (n, 3) accusation  
 ἐγχειρίζω entrust  
 ἐγχώριος local, native  
 ἔδος ἔδεος (n, 3) seat, sitting  
 ~polyhedron  
 εἰκάζω liken; conjecture  
 εἴσειμι go in; come in range; come  
 to mind ~ion  
 εἰστρέχω run in  
 εἶτα then, therefore, next  
 ἐκθειάζω deify, worship  
 ἐκτάσσω muster  
 ἔλεος ἐλοῦ pity, mercy ~alms  
 ἐλεφάντινος of ivory  
 ἐνέδρα ambush, trickery  
 ἐνιμι be in ~ion  
 ἐντός within  
 ἐξῆς in turn  
 ἔξοδος (f) leaving, way out  
 ἐορτή holiday, feast  
 ἐπαγωγός attractive; causing  
 ἐπιστέλλω send to, order  
 ἐπιτείνω intensify  
 ἐπιτηρέω keep an eye out, on  
 ἐπιχειρέω do, try, attack ~chiral  
 ἐπίχρυσος (ῥ) gilded  
 ἐποπτεύω visit, inspect ~panorama  
 εὐσέβεια filial/religious piety  
 εὐτρεπίζω to ready  
 ἔφοδος accessible; inspector;  
 entrance; attack  
 ἡλικία time of life, contemporaries  
 θαρσέω be of good heart  
 θεραπεία -ας service, tending  
 θυσία sacrifice  
 ἱερεὺς -ως (m) priest ~hieroglyph  
 ἱκεσία supplication  
 ἱκετεύω approach to beg

**ἰκετήριος** of a supplication; (noun)  
olive branch

**ἰκέτης** -ου (m, 1) suppliant, refugee

**καθάπερ** exactly as

**κάμνω** toil, be tired, acquire by toil;  
be troubled; be sick

**καταγγέλλω** announce; denounce

**κατανέμω** distribute, allot

**καταστράπτω** strike (lightning)

**κηρύκειον** scepter; tax, fee

**κλάδος** branch, shoot

**κρείσσων** more powerful; better

**μέτειμι** be among, go, follow ~ion

**ξηρός** dry, the land ~xeriscape

**ὅποι** to which place

**ὄσιρις** (ιι) type of bush with red  
berries

**ὄψις** ὄψεως (f) sight, view

~thanopsis

**πάλαι** in the past ~paleo

**πάλλω** shake, brandish; (mp) draw  
lots ~Pallas

**παραγυμνός** expose, disclose

**πάτριος** of the father(s), ancestral

**περαιώω** carry across ~pierce

**Πέρσης** Persian

**πηλός** clay, mud

**ποθέω** miss, long for, notice an  
absence; lose ~bid

**πότε** when?

**προασπίζω** to shield

**προεΐδον** look toward, catch sight of  
~wit

**πρόοιδα** foresee

**πρόσωθεν** forward, in the future; far

**προσωτέρω** farther

**σανίς** -δος (f) board, panel

**σιγά** silence

**σιγάω** (ι) be silent

**σκοπός** (f) lookout, overseer, spy,  
target ~telescope

**στρατός** common people/soldiers  
~strategy

**στρατόω** be on a campaign  
~strategy

**σύγκειμαι** be composed of, agreed  
on

**σύλλογος** meeting

**σύμβολον** token, seal

**σύμβολος** token; omen

**σύνειμι** be with; have sex ~ion

**συνεργέω** help, cooperate

**σύνθημα** -τος (n, 3) agreed signal

**σύνοδος** meeting, conjunction

**σφενδονήτης** -ου (m, 1) slinger

**τοξότης** -ου (m, 1) archer ~toxic

**τύχη** fortune, act of a god

**ύγρός** wet

**ύποζύγιον** beast of burden ~zygote

**ύπόνοια** suspicion; hidden meaning

**ύποπτέω** guess, observe, be  
suspicious of

**ύπόσχεσις** -τος (f) promise  
~ischemia

**ύποτέμνω** undercut, intercept

**ύποτοπέω** suspect

**φάλαγξ** -γος (f) rank of battle  
~phalanx

**φιλανθρωπία** benevolence

**φύω** produce, beget; clasp ~physics

**χρηστός** useful; brave, worthy

**χώμα** -τος (n, 3) mound of dirt

τεταγμένως ἐπομβρίζοντα. καὶ ταύτη μὲν ὁ πολὺς λεώς· ἃ δὲ ἐκθειάζουσιν, ἐκεῖνα. τοῦ εἶναι καὶ ζῆν ἀνθρώπους τὴν ὑγρᾶς τε καὶ ξηρᾶς οὐσίας<sup>1</sup> σύνοδον αἰτίαν μάλιστα νομίζουσι, τὰ ἄλλα στοιχεῖα τούτοις συννύρχειν τε καὶ συναναφαίνεσθαι λέγοντες, καὶ τὴν μὲν ὑγρὰν τὸν Νεῖλον, θατέραν δὲ τὴν γῆν τὴν αὐτῶν ἐμφαίνειν. καὶ ταυτὶ μὲν δημοσιεύουσι,<sup>2</sup> πρὸς δὲ τοὺς μύστας<sup>3</sup> ἴσιν τὴν γῆν καὶ Ὅσιριν τὸν Νεῖλον καταγγέλλουσι, τὰ πράγματα τοῖς ὀνόμασι μεταλαμβάνοντες. ποθεῖ γοῦν ἀπόντα ἢ θεὸς καὶ χαίρει συνόντι, καὶ μὴ φαινόμενον αὖθις θρηνεῖ, καὶ ὥς δὴ τινα πολέμιον τὸν Τυφῶνα ἐχθραίνει, φυσικῶν<sup>4</sup> τιῶν, οἶμαι, ἀνδρῶν καὶ θεολόγων πρὸς μὲν τοὺς βεβήλους<sup>5</sup> τὰς ἐγκατεσπαρμένας τούτοις ὑπονοίας μὴ παραγυμνούντων, ἀλλ' ἐν εἵδει μύθου προκατηχούντων, τοὺς δὲ ἐποπτικωτέρους καὶ ἀνακτόρων ἐντὸς τῇ πυρφόρῳ<sup>6</sup> τῶν ὄντων λαμπάδι<sup>7</sup> φανότερον τελούντων.

## 9.10

Τοῦτό τοι καὶ ἡμῖν εὐμένεια<sup>8</sup> μὲν εἴη τῶν εἰρημένων, τὰ μυστικώτερα<sup>9</sup> δὲ ἀρρήτω<sup>10</sup> σιγῇ τετμήσθω, τῶν κατὰ Συήνην ἐξῆς περαινομένων.<sup>11</sup> τῆς γὰρ δὴ τῶν Νειλῶων ἐορτῆς ἐνεστηκυίας οἱ μὲν ἐγχώριοι πρὸς θυσίαις τε καὶ τελεταῖς ἦσαν, τοῖς μὲν σώμασι τοῖς περιεστηκόσι δεινοῖς κάμνοντες, ταῖς ψυχαῖς δὲ τῆς περὶ τὸ θεῖον εὐσεβείας ἐκ τῶν ἐνόντων οὐκ ἀμνημονοῦντες.<sup>12</sup> ὁ δὲ Ὅροονδάτης μέσας νύκτας ἐπιτηρήσας, πρὸς ὕπνον βαθὺν τῶν Συηναίων ἀπὸ τῆς εὐωχίας τετραμμένων, ὑπεξάγει τὸν στρατόν, ὥραν τε μίαν καὶ πύλην, καθ' ἣν ἔδει ποιήσασθαι τὴν ἔξοδον, κρύφα τοῖς Πέρσαις προπαραγγέλας. ἐπέσταλτο δὲ ἐκάστω δεκαδάρχη ἵππους μὲν καὶ ὑποζύγια κατὰ χώραν εἶναι, πρὸς τε δυσχερείας ἀπαλλαγὴν, καὶ τοῦ μή τινα πρὸς τὸν τάραχον αἰσθησῶν<sup>13</sup> γενέσθαι τῶν δρωμένων, τὰ ὄπλα δὲ ἀναλαβόντας μόνα καὶ δοκίδα ἢ σανίδα πορισαμένους<sup>14</sup> ἐπάγεσθαι.

<sup>1</sup> property; essence    <sup>2</sup> make public; confiscate    <sup>3</sup> initiate    <sup>4</sup> natural  
<sup>5</sup> permissible to step on; uninitiated, ritually impure    <sup>6</sup> fire  
keeper/bearer    <sup>7</sup> torch    <sup>8</sup> good will, favor    <sup>9</sup> mystical    <sup>10</sup> unspoken,  
unspeakable    <sup>11</sup> finish, accomplish    <sup>12</sup> ignore, forget, not mention  
<sup>13</sup> sense perception    <sup>14</sup> bring about, provide

## 9.11

Ἐπεὶ δὲ ἡθροίσθησαν καθ' ἣν προείρητο πύλην, ἐγκάρσια τῷ πηλῷ τὰ ξύλα, ἅπερ ἐκάστη δεκάς ἐπήχθιστο, ἐπιβάλλων καὶ ἀλλήλων ἐχόμενα συντιθείς, τῶν κατόπιν αἰὲ τοῖς ἡγουμένοις μεταδιδόντων, οἷον διὰ ζεύγματος ῥῶστά τε καὶ τάχιστα διεβίβασε τὸ πλῆθος. καὶ λαβόμενος τῆς ἐστερεωμένης, τοὺς τε Αἰθίопας οὐδὲν προϊδομένους οὐδὲ φροντίδα τῆς φυλακῆς πεποιημένους, ἀλλ' ἀπρονοήτως καθεύδοντας, διαλαθὼν, ἐπὶ τὴν Ἑλεφαντίνην, ὡς δρόμου τε εἶχε καὶ ἄσθματος, καθ' ἐν τὸν στρατὸν ἦγεν, ἀκώλυτός τε εἰσέφρησεν εἰς τὴν πόλιν, τῶν ἐκ τῆς Σύνης προαπεσταλμένων δύο Περσῶν, οὕτω πρὸς αὐτοὺς συντεταγμένον, ἐπιτηρούντων ὅσαι νύκτες τὴν ἔφοδον, κάπειδὴ τὸ συγκείμενον ἀνεφθέγγαντο σύμβολον, παραχρήμα τὰς πύλας ἀναπετασάντων.

Ἦδη δὲ ἡμέρας ὑποφαινούσης οἱ Σηνηαῖοι τὸν δρασμὸν ἐγνώριζον, τὰ μὲν πρῶτα κατ' οἶκον τὸν ἴδιον ἕκαστος τοὺς ἐπεξενωμένους Περσῶν οὐχ ὁρῶντες, εἶτα καὶ κατὰ συλλόγους συνιστάμενοι, καὶ τέλος καὶ τὸ ζεύγμα ἐποπτεύοντες. αὐθις οὖν εἰς ἀγωνίαν καθίσταντο, καὶ δευτέρων ἀδικημάτων ἔγκλημα προσεδέχοντο βαρύτερον ὡς ἐπὶ φιλανθρωπία τοσαύτη γεγονότες ἄπιστοι καὶ τὸν δρασμὸν τοῖς Πέρσαις συνεργήσαντες. ἔγνωσαν οὖν πανδημεὶ<sup>1</sup> τῆς πόλεως ἐξορμήσαντες ἐγχειρίζειν τε ἑαυτοὺς τοῖς Αἰθίοψι καὶ ὄρκους πιστοῦσθαι<sup>2</sup> τὴν ἄγνοιαν,<sup>3</sup> εἴ πως εἰς ἔλεον ἐπικλασθεῖεν. ἀθροίσαντες οὖν πᾶσαν ἡλικίαν, καὶ κλάδους εἰς ἱκετηρίαν ἀναλαβόντες, κηρούς<sup>4</sup> τε καὶ δᾶδας ἀψάμενοι, καὶ τὰ ἱερὰ γένη καὶ ἔδη τῶν θεῶν ὥσπερ κηρύκεια προβεβλημένοι, διὰ τε τοῦ ζεύγματος ὡς τοὺς Αἰθίопας ἐλθόντες ἰκέται πόρρωθεν γονυπесоῦντες ἐκάθηντο, καὶ ὑφ' ἐν σύνθημα καὶ φωνὴν γοῶδη μίαν ἑλεωνὴν ὀλολυγὴν<sup>5</sup> ἰέντες ἰκέτευον. οἰκτιζόμενοι<sup>6</sup> δὲ πλέον τὰ νεογνὰ<sup>7</sup> τῶν βρεφῶν ἐπὶ γῆς προκαταβάλλοντες φέρεσθαι ὡς ἔτυχε μεθῆκαν, διὰ τῆς ἀνυπόπτου καὶ ἀνυπαιτίου μοίρας τὸ θυμούμενον<sup>8</sup> τῶν Αἰθιόπων

<sup>1</sup> the masses    <sup>2</sup> reassure; also (pass) promise    <sup>3</sup> ignorance    <sup>4</sup> wax  
<sup>5</sup> women's ecstatic shout    <sup>6</sup> have pity on; lament    <sup>7</sup> newborn  
<sup>8</sup> anger

προμαλάσσοντες. τὰ βρέφη<sup>1</sup> δὲ ὑπὸ πτοίας τε ἅμα καὶ ἀγνοίας τῶν πραττομένων τοὺς μὲν φύντας καὶ τρέφοντας, τάχα που τὴν ἄπειρον ἀποτρεπόμενα βοήν, ὑπέφευγεν, ἐπὶ δὲ τὴν ἄγουσαν ὥς τοὺς πολεμίους τὰ μὲν εἶρπε,<sup>2</sup> τὰ δὲ ψελλιζόμενα τὴν βάσιν καὶ κλαυθμυριζόμενα ἐπαγωγὸν ἐφέρετο, καθάπερ σχεδιαζούσης<sup>3</sup> ἐν αὐτοῖς τὴν ἱκεσίαν τῆς τύχης.

## 9.12

Ὁ δὲ Ὑδάσπης ταῦτα ὁρῶν, καὶ τὴν πάλαι ἱκεσίαν ἐπιτείνειν αὐτοὺς καὶ εἰς τὸ παντελὲς ἐξομολογεῖσθαι οἰθηεῖς, ἀποστείλας ἡρώτα τί βούλυντο καὶ ὅπως μόνοι καὶ οὐ μετὰ τῶν Περσῶν ἦκοιεν. οἱ δὲ πάντα ἔλεγον, τὸν δρασμὸν τῶν Περσῶν, τὸ ἑαυτῶν ἀνυπαίτιον, τὴν πάτριον ἐορτήν, καὶ ὥς πρὸς θεραπείαν τῶν κρειττόνων ὄντας καὶ πρὸς τῆς εὐωχίας ὑφύπνωμένους διαλάθοιεν, ἴσως ἂν διαδράντες καὶ ἰδόντων καὶ γυμνῶν τοὺς ἐν ὅπλοις κωλύειν ἀδυνατούντων. ὁ δὲ οὖν Ὑδάσπης τούτων πρὸς αὐτὸν ἀπαγγελθέντων ὑποτοπήσας ὅπερ ἦν, ἀπάτην τινα καὶ ἐνέδραν πρὸς τοῦ Ὅροονδάτου γενησομένην, τοὺς ἱερέας μόνους μετακαλεσάμενος, καὶ τοῖς ἀγάλμασι<sup>4</sup> τῶν θεῶν ἃ συνεπήγοντο πρὸς τὸ μᾶλλον καταιδέσαι προσκυνήσας, εἴ τι πλέον ἔχουεν ἀναδιδάσκειν περὶ τῶν Περσῶν ἐπυνθάνετο, καὶ ὅποι μὲν ὥρμησαν, τίνι δὲ θαρσεῖν ἔχουσιν ἢ τίσιν ἐπιχειρήσουσιν. οἱ δὲ τὰ μὲν ἄλλα ἀγνοεῖν ἔφασαν, εἰκάζειν δὲ εἰς τὴν Ἐλεφαντίνην ὥρμηκέναι, τοῦ πλείστου στρατοῦ κατ' ἐκείνην συνειλεγμένου, καὶ τοῦ Ὅροονδάτου τοῖς τε ἄλλοις καὶ πλέον τοῖς καταφράκτοις ἱππεῦσιν ἐπανεχόντος.

## 9.13

Ταῦτα εἰπόντων, καὶ εἰσιέναι εἰς τὴν πόλιν ὥς ἰδίαν καὶ μεθεῖναι τῆς κατ' αὐτῶν ὀργῆς ἱκετευόντων, τὸ μὲν παρελθεῖν αὐτὸς εἰς τὴν πόλιν ὁ Ὑδάσπης τὸ παρὸν οὐδὲ ἔδοκίμαζε, δύο δὲ φάλαγγας ὀπλιτῶν εἰσπέμψας εἰς ἀπόπειράν τε ὑποπτευομένης ἐνέδρας, καὶ εἰ μηδὲν εἴη τοιοῦτον, εἰς φρουρὰν τῆς πόλεως,

<sup>1</sup> fetus, baby    <sup>2</sup> be able to move    <sup>3</sup> act impetuously    <sup>4</sup> ornament, glory, statue

τούς τε Συηναίους ἐπὶ χρησταῖς ταῖς ὑποσχέσεσιν ἀποπέμψας, αὐτὸς εἰς τάξιν καθίστη τὸν στρατὸν ὡς ἡ δεξιόμορος ἐπιόντας τοὺς Πέρσας ἢ καθυστεροῦσιν ἐπελευσόμενος. καὶ οὕτω πᾶν διετέτακτο, καὶ σκοποὶ προσελαύνοντες ἔφοδον τῶν Περσῶν εἰς μάχην ἐκτεταγμένων ἐμήνυνον.<sup>1</sup> ὁ γὰρ Ὅροονδάτης τὴν μὲν ἄλλην στρατιὰν εἰς τὴν Ἐλεφαντίνην ἀθροίζεσθαι διατεταγμένος, αὐτὸς δέ, ὅτε τοὺς Αἰθίοπας ἐπιόντας παρ' ἐλπίδα κατώπτευν, εἰσδραμεῖν σὺν ὀλίγοις εἰς τὴν Συήνην ἀναγκασθεὶς καὶ τοῖς χώμασιν ἀποτειχισθεὶς, σωτηρίαν τε αἰτήσας καὶ καθ' ὑπόσχεσιν τοῦ Ὑδάσπου λαβὼν, ἀπιστότατος ἀνθρώπων γίνεται, καὶ δύο Περσῶν ἅμα τοῖς Αἰθίοψι περαιωθῆναι παρασκευάσας δῆθεν<sup>2</sup> ὡς τὴν γνώμην τῶν κατὰ τὴν Ἐλεφαντίνην, ἐφ' οἷς ἂν ἔλοιτο διαλύσασθαι πρὸς Ὑδάσπην, μαθησομένους ἐξέπεμψε, τὸ δ' ἀληθές, εἰ παρασκευάζεσθαι πρὸς μάχην προαιροῦνται, ὅταν αὐτὸς ποτε διαδρᾶναι δυνηθῇ. καὶ τὸ τῆς γνώμης ἄπιστον εἰς ἔργον ἦγεν, ἡντρεπισμένους τε καταλαβὼν αὐτίκα ἐξῆγεν, οὐδ' εἰς βραχὺ τὴν ἔφοδον ὑπερθέμενος, ἀλλὰ τῷ τάχει τὴν παρασκευὴν, ὡς ἐδόκει, τῶν ἐναντίων ὑποτεμνόμενος.

## 9.14

Ἦδη γοῦν παραταπτόμενος ἑωρᾶτο, κόμπῳ<sup>3</sup> τε Περσικῶ τὰς ὄψεις προκαταλαμβάνων καὶ ἀργυροῖς τε καὶ ἐπιχρύσοις τοῖς ὅπλοις τὸ πεδῖον καταστράπτων. ἄρτι γὰρ ἀνίσχοντος ἡλίου καὶ τὴν ἀκτῖνα κατὰ πρόσωπον τοῖς Πέρσαις ἐπιβάλλοντος, μαρμαρυγῇ<sup>4</sup> τις ἄφραστος καὶ εἰς τοὺς πορρωτάτω διερριπίζετο, τῆς πανοπλίας<sup>5</sup> οἰκείον σέλας<sup>6</sup> ἀνταυγάζουσης. τὸ μὲν οὖν δεξιὸν κέρας αὐτῶν Περσῶν τε καὶ Μήδων τὸ γνήσιον ἐπείχε, τῶν μὲν ὀπλιτῶν ἡγουμένων, τῶν δὲ ὅσοι τοξόται κατόπιν ἐφεπομένων, ὡς ἂν γυμνοὶ πανοπλίας ὄντες ἀσφαλέστερον βάλλοιεν ὑπὸ τοῖς ὀπλίταις προασπιζόμενοι· τὴν δὲ Αἰγυπτίων τε καὶ Λιβύων χεῖρα καὶ τὴν ξενικὴν<sup>7</sup> ἅπασαν εἰς τὸ ἀριστερὸν κατένεμεν, ἀκοντιστάς τε καὶ τούτοις καὶ σφενδονήτας παραζεύξας, ἐκδρομάς τε ποιεῖσθαι καὶ

<sup>1</sup> disclose, betray, accuse    <sup>2</sup> strong form of δῆ    <sup>3</sup> noise, racket    <sup>4</sup> a twinkle    <sup>5</sup> suit of armor    <sup>6</sup> bright light    <sup>7</sup> strange, foreign

of the vulgar. They consider it a proof of his divinity, that the union of moist and dry being the principal cause of animal life, he supplies the former, the earth the latter quality (admitting also the existence of other elements.) These opinions are promulgated among the vulgar, but they who have been initiated in the mysteries, call the earth Isis, the river Osiris, substituting words for things. The goddess, they say, rejoices when the god makes his appearance upon the plains, and grieves proportionably when he is absent, feeling indignation against his enemy, Typho.

The cause of this is, I imagine, that men skilled in divine and human knowledge, have not chosen to disclose to the vulgar the hidden significations contained under these natural appearances, but veil them under fables; being however ready to reveal them in a proper place, and with due ceremonies, to those who are desirous and worthy of being initiated.

### 9.10

So much I may be allowed to say with permission of the deity, preserving a reverential silence as to what relates to more mystic matters.

I return now to the course of my story. The inhabitants of Syene were employed in celebrating their festival with sacrifices and other ceremonies; their bodies, indeed, worn with labour and suffering, but their minds filled with devotion towards their deity, whom they honoured as best their present circumstances would permit.

Oroondates, taking the opportunity of the dead of night, when the citizens, after their fatigues and rejoicings, were plunged in sleep, and having beforehand secretly acquainted his Persian soldiers with his intentions, and appointed them the particular hour and gate at which they were to assemble, led them out of their quarters.

An order had been issued to every corporal to leave the horses and beasts of burden behind, that they might have no impediment on their march, nor give any intimation of their design, by the tumult which the mustering them would cause. Orders were given to take their arms alone, and, together with them, a beam or plank.

### 9.11

As soon as they were assembled at the appointed gate, they proceeded to lay their planks across the mud, (close to one another) which were successively passed from hand to hand, by those behind, to those in front. They passed over them, as by a bridge, and the whole body reached, without accident, the firm land.

They found the Ethiopians sleeping in security, without watch or guard; and passing by them unperceived Oroondates led his men with all possible speed to Elephantine. He was readily received into the city by means of the two Persians whom he had sent before, and who, having watched, night after night, caused the gates to be opened upon the concerted watch-word being given.

When day began to dawn, the inhabitants of Syene were aware of the flight of their defenders. Every one missed the Persian whom he had lodged in his house, and the sight of the planks laid over the mud, confirmed them in their suspicions, and explained the manner of it. They were thrown into great consternation at this discovery; expecting, with reason, a severe punishment, as for a second offence, fearing they should be thought to have abused the clemency of their conqueror, and to have connived at the escape of the Persians. They determined therefore, after some consultation, to go out of the city in a body, to deliver themselves up to Hydaspes, to attest their innocence with oaths, and implore his mercy. Collecting together then all ranks and ages, with the air of suppliants, they marched in procession, over the bridge of planks. Some carried boughs of trees, others tapers and torches, the sacred ensigns and images of their gods preceding them as messengers of peace.

When they approached the camp of the Ethiopians, they fell down on their knees, raising, as with one consent, a plaintive and mournful cry; and deprecating, by the most humble gestures, the victor's wrath.

They laid their infants on the ground before them, seemingly leaving them to wander whither chance might lead; intending to pacify the wrath of the Ethiopians by the sight of their innocent and guiltless age. The poor children, frightened at the behaviour and outcries of their parents, crept (some of them) towards the adverse army; and with their tottering steps and wailing voices, presented an affecting scene, Fortune, as it were, converting them into instruments of supplication.

### 9.12

Hydaspes observing this uncommon spectacle, and conceiving that they were reiterating their former entreaties and imploring pardon for their crime, sent to know what they meant, and why they came alone, and without the Persians.

They related all which had happened—the flight of the Persians, their own entire ignorance of it,—the festival they had been celebrating, and the opportunity secretly taken by the garrison to leave them, when they were buried in sleep, after their feastings and fatigues; although, had they been awake, and had they seen them, it would have been out of their power,

unarmed as they were, to hinder the retreat of men in arms.

Hydaspes from this relation suspected, as was really the case, that Oroondates had some secret design and stratagem against him; summoning the Egyptian priests therefore, and for the sake of greater solemnity, adoring the images of the gods which they carried with them, he inquired if they could give him any further information about the Persians. He asked whither they were gone, and what were their hopes and intentions. They replied, "That they were ignorant of their schemes; but supposed them to be gone to Elephantine," where the principal part of the army was assembled, Oroondates placing his chief confidence in his barbed cavalry.

### 9.13

They concluded by beseeching him, if he had conceived any resentment against them to lay it aside, and to enter their city, as if it were his own.

Hydaspes did not choose to make his entry for the present, but sent two troops of soldiers to search every place where he suspected an ambush might be laid; if they found nothing of that sort, destining them as a garrison for the city. He dismissed the inhabitants of it with kindness and gracious promises, and drew out his army ready to receive the attack of the Persians, should they advance; or, to march against them himself if they delayed.

His troops were hardly formed in order of march when his scouts informed him that the Persians were advancing towards him to give battle: Oroondates had assembled an army at Elephantine, just at the time when as we have seen, he was forced, by the sudden approach of the Ethiopians, to throw himself into Syene with a few troops; being then reduced to imminent danger by the contrivance of Hydaspes; he secured the preservation of the place, and his own safety, by a method which stamped him with the deepest perfidy. The two Persians sent to Elephantine, under pretence of inquiring on what terms the troops there were willing to submit, were really dispatched with a view of informing him whether they were ready and disposed to resist and fight, if by any means he could escape, and put himself at their head.

He now proceeded to put into practice his treacherous intent, for upon his arrival at Elephantine, finding them in such a disposition as he could wish, he led them out without delay, and proceeded with all expedition against the enemy; relying chiefly for success on the hope that by the rapidity of his movements he should surprise them while unprepared.

### 9.14

He was now in sight, attracting every eye by the Persian pomp of his host; the whole plain glistening as he moved along, with gold and silver armour. The

rays of the rising sun falling directly upon the advancing Persians, shed an indispensible brightness to the most distant parts, their own armour flashing back a rival brightness.

The right wing was composed of native Medes and Persians—the heavy armed in front—behind them the archers, unincumbered with defensive arms, that they might with more ease and readiness perform their evolutions, protected by those who were before them. The Egyptians, the Africans, and all the auxiliaries were in the left wing. To these likewise were assigned a band of light troops, slingers and archers, who were ordered to make sallies, and to discharge

*vocabulary*

ἀέκων unwilling  
 ἀθρόος grouped  
 αἰχμή spear; point, edge ~acute  
 ἀκίνητος motionless, immovable  
 ἀκοντιστής -οῦ (m, 1) spearman  
 ~acute  
 ἄκρις -ός (f) hilltop ~acute  
 ἄκρον crest, extremity ~acute  
 ἀκρόπολις -εως (f) citadel, high part  
 of a city ~acute  
 ἄκων javelin; unwilling ~acme  
 ἀναβάτης one who mounts; rider  
 ἀνακόπτω thrust back  
 ἀναρτάω attach to, make dependent  
 upon  
 ἀνατέμνω cut up  
 ἀνατρέπω defeat, thwart ~trophy  
 ἀντιτάσσω set against  
 ἀντίτυπος (adj) repelling; (noun)  
 model, mold  
 ἀπαιωρέομαι hang, dangle, hover  
 ἀποκληρώω choose, assign by lot  
 ἀποσεΐω shake off  
 ἀποτειχίζω wall off  
 ἄπρακτος failed, fruitless ~practice  
 ἀρπάζω carry off, seize ~harpoon  
 ἀσφάλεια safeguard  
 αὐλός flute, tube, hollow  
 αὐχὴν -ένος (m, 3) neck  
 γαστήρ -έρος (f) belly ~gastric  
 δεσμός bond, latch, strap; also (pl)  
 headdress  
 διαδιδράσκω escape  
 διάκειμαι be in a condition  
 διακέομαι repair  
 διάω blow through  
 διοπτρεύω spy ~diopter  
 δράω do, accomplish  
 δρεπανηφόρος having a scythe or  
 hook  
 δρόμος race, running, racing ground

~hippodrome  
 ἐγγρίμπτω to near, bring near to  
 εἶκω yield; seem likely, (pf+dat)  
 seem like, (pf) be fit/worthy of/to  
 ~victor  
 εἰσακοντίζω shoot  
 ἐκτοξεύω shoot out  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 ἐμβοάω call upon, shout to  
 ἐμποδίζω fetter, hinder  
 ἔμφασις reflected; significance  
 ἐντός within  
 ἕξ six ~hexagon  
 ἐξαρτάω hang on, make dependent  
 ἐπίλεκτος chosen (troops)  
 ἐπισημαίνω be a sign or symptom  
 ἐπίσκοπος watcher, spy  
 ἐπιστέλλω send to, order  
 ἐπιστήμων skillful, clever ~station  
 ἐπιτείνω intensify  
 ἐργασία work, business; guild  
 ἐφάλλομαι jump at or on ~sally  
 ἐφαρμόζω well fitted to ~harmony  
 θαρσέω be of good heart  
 θράσος -ους (n, 3) boldness,  
 over-boldness  
 θώραξ -ηκος (m) breastplate  
 ~thorax  
 ἵππικός of horses ~hippo  
 ἰσχύς -ος (f) strength; body of troops  
 καθάπερ exactly as  
 καθέννυμι (ῑ) cover ~vest  
 καταπατέω trample  
 κατώτερος lower; later, younger  
 κοντός pole  
 κορυφή peak, crown  
 κύκλωσις act of surrounding  
 λαμπρός brilliant ~lamp  
 λόφος neck, crest on a helmet,  
 hilltop  
 λόχος ambush, band, childbirth ~lie  
 μάχιμος warlike

μέλος -ους (n, 3) limb; melody  
 μεταξύ between  
 μηρός thigh, femur  
 νέφος -εος (n, 3) cloud ~nebula  
 νῶτος back of the body; rear of an  
 army; top of a box  
 ξενίζω be host, treat as a guest  
 ~xenophobe  
 ξίφος -εος (n, 3) sword  
 ὀιστός arrow  
 ὀπλίζω prepare, arm ~hoplite  
 ὀπλισίς -τος (f) arming for war  
 οὐρά tail  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 παντὶ everywhere  
 παραγυμνός expose, disclose  
 παράκειμαι be at hand, ready  
 παραμείβω pass by ~amoeba  
 παραπλήσιος similar to  
 παραρτέομαι get something ready  
 πατέομαι eat, drink ~pastor  
 περιφράσσω enclose, fortify  
 περιφύομαι embrace ~physics  
 Πέρσης Persian  
 πλευρόν rib, side ~pleurisy  
 πληγή a hit ~plectrum  
 πλήσσω hit ~plectrum  
 ποδώκης fleetfooted ~pedal  
 προασπίζω to shield  
 πρόμαχος foremost fighter,  
 champion  
 προμετωπίδιος on the forehead  
 προπηδάω spring forward  
 πρόσοικος neighboring

προτάσσω place in front  
 προτίθημι prefer, set out ~thesis  
 πύργος ramparts, tower; line of  
 troops  
 ῥόθιος roaring, breaking  
 σιδήρεος of iron ~siderite  
 σίδηρος iron ~siderite  
 σκοπός (f) lookout, overseer, spy,  
 target ~telescope  
 συμβολή encounter; contribution;  
 battle  
 συμπλοκή intertwining  
 συνεκτείνω extend with  
 συνεργέω help, cooperate  
 συνεργός cooperating; colleague  
 συνεχής (δ) continuously  
 σύνθημα -τος (n, 3) agreed signal  
 συνταράσσω mess up  
 συστέλλω contract  
 σφενδονήτης -ου (m, 1) slinger  
 σφοδρός vehement  
 σχῆμα -τος (n, 3) form, figure  
 ταρσός basket; top of the foot  
 ~metatarsal  
 τάχος -ους (n, 3) speed ~tachometer  
 τοιόσδε such  
 τύμπανος drum  
 ὑποδύω (mp) get under; play a  
 character  
 ὑποστέλλω pull in, contract  
 φάλαγξ -γος (f) rank of battle  
 ~phalanx  
 φοβερός frightful, afraid  
 ὠθέω push

εἰσακοντίζειν ἐκ πλαγίων ὀρμωμένοις ἐπιστείλας. αὐτὸς δὲ τὸ μέσον κατελάμβανεν, ἄρματός τε δρεπανηφόρου λαμπροῦ ἐπιβεβηκὼς καὶ ὑπὸ τῆς ἐκατέρωθεν φάλαγγος εἰς ἀσφάλειαν δορυφορούμενος, τοὺς καταφράκτους ἱππέας μόνον ἑαυτοῦ προέταπτεν, οἷς δὴ καὶ πλέον θαρσύνσας τὴν μάχην ἀπετόλμησε· καὶ γὰρ οὖν καὶ ἔστιν ἦδε ἡ φάλαγξ Περσῶν αἰὲ τὸ μαχμώτατον, καὶ οἶονεῖ<sup>1</sup> τείχος ἀρραγὲς τοῦ πολέμου προβαλλόμενον.

## 9.15

Τρόπος δὲ αὐτοῖς πανοπλίας τοιόσδε. ἀνὴρ ἑκκριτος καὶ σώματος ἰσχὺν ἐπίλεκτος κράνος<sup>2</sup> μὲν ὑπέρχεται συμφυὲς τε καὶ μονήλατον, καὶ ὄψιν ἀνδρὸς εἰς ἀκρίβειαν ὥσπερ τὰ προσωπεῖα σοφίζόμενον. τοῦτ' αὖ ἐκ κορυφῆς εἰς αὐχένα πάντα πλὴν τῶν ὀφθαλμῶν εἰς τὸ διοπτύειν σκεπόμενος, τὴν μὲν δεξιὰν κοντῶ μείζονι λόγχῃς<sup>3</sup> ὀπλίζει, τὴν λαίαν δὲ εἰς τὸν χαλινὸν ἀσχολεῖ.<sup>4</sup> κοπίδα<sup>5</sup> δὲ ὑπὸ τὴν πλευρὰν παρηρητημένος, οὐ τὰ στέρνα<sup>6</sup> μόνον ἀλλὰ καὶ σῶμα τὸ ἄλλο ἅπαν θεωράκισται. ἐργασία<sup>7</sup> δὲ τοῦ θώρακος τοιάδε. σκυτάλας<sup>8</sup> χαλκᾶς τε καὶ σιδηρᾶς ὅσον σπιθαμιαίας πάντοθεν<sup>9</sup> εἰς σχῆμα τετράγωνον<sup>10</sup> ἐλάσαντες, καὶ ἄλλην ἐπ' ἄλλην κατ' ἄκρα τῶν πλευρῶν ἐφαρμόσαντες ὡς τῇ κατωτέρᾳ τὴν ὑπερκειμένην αἰὲ καὶ τῇ πλαγίᾳ<sup>11</sup> τὴν παρακειμένην κατὰ τὸ συνεχὲς ἐπιβαίνειν, καὶ ῥαφαῖς<sup>12</sup> ὑπὸ τὰς ἐπιπτυχὰς τὴν συμπλοκὴν ἀγκιστρῶσαντες, χιτῶνά τινα φοιδωτὸν<sup>13</sup> ἀπεργάζονται, προσπίπτοντα μὲν ἀλύπως<sup>14</sup> τῷ σώματι καὶ πάντῃ περιφυόμενον, περιγράφοντα δὲ μέλος ἕκαστον καὶ πρὸς τὸ ἀκώλυτον τῆς κινήσεως<sup>15</sup> συσσελλόμενόν τε καὶ συνεκτεινόμενον. ἔστι γὰρ χειριδωτός, ἀπ' αὐχένος εἰς γόνυ καθεμιένος, μόνοις τοῖς μηροῖς, καθ' ὃ τῶν ἱππέων<sup>16</sup> νώτων ἐπιβαίνειν ἀνάγκη, διαστελλόμενος. ὁ μὲν δὴ θώραξ τοιοῦτος, ἀντίτυπόν τι βελῶν χρήμα, καὶ πρὸς πᾶσαν τρώσιν ἀπομαχόμενον· ἡ κνημὶς<sup>17</sup> δὲ ἀπ'

<sup>1</sup> as if    <sup>2</sup> helmet; ship's ram    <sup>3</sup> spear point; lot    <sup>4</sup> engage, occupy  
<sup>5</sup> cleaver    <sup>6</sup> breast, chest, seat of feelings    <sup>7</sup> work, business; guild  
<sup>8</sup> club, cudgel    <sup>9</sup> from all directions    <sup>10</sup> square    <sup>11</sup> sideways;  
treacherous    <sup>12</sup> seam    <sup>13</sup> scaly    <sup>14</sup> painless    <sup>15</sup> motion    <sup>16</sup> of  
horses    <sup>17</sup> greave

ἄκρων ταρσῶν εἰς γόνυ διήκει, συνάπτουσα πρὸς τὸν θώρακα. παραπλησίᾳ δὲ σκευῇ<sup>1</sup> καὶ τὸν ἵππον περιφράττουσι, τοὺς τε πόδας κνημῖσι περιδέοντες, καὶ προμετωπιδίους τὴν κεφαλὴν δι' ὅλου σφηκοῦντες,<sup>2</sup> ἐκ νώτων τε ἐπὶ γαστέρα καθ' ἑκατέραν πλευρὰν σκέπασμα σιδηρόπλοκον ἀπαιωροῦντες, ὡς ὀπλίζειν τε ἅμα καὶ τῇ λαγαρότητι μὴ ἐμποδίζειν τοὺς δρόμους. οὕτως ἐσκευασμένος<sup>3</sup> καὶ οἷον ἐμβεβλημένος περιβαίνει τὸν ἵππον, οὐκ αὐτὸς ἐφαλλόμενος, ἀλλ' ἑτέρων διὰ τὸ ἄχθος ἀνατιθεμένων. κάπειδαν ὁ καιρὸς ἦκη τῆς μάχης, ἐφείς τῳ χαλινῷ τὸν ἵππον καὶ μυωπίσας παντὶ τῳ ῥοθίῳ κατὰ τῶν ἐναντίων ἵεται σιδηροῦς τις ἀνὴρ φαινόμενος, ἣ καὶ σφυρήλατος ἀνδριάς<sup>4</sup> κινούμενος. ὁ κοντὸς δὲ τὰ μὲν πρὸς τῇ αἰχμῇ κατὰ πολὺ καὶ εἰς εὐθὺ προβέβληται, δεσμῷ πρὸς τὸν αὐχένα τὸν ἵππειον ἀνεχόμενος· τὸν οὐρίαχον<sup>5</sup> δὲ βρόχῳ<sup>6</sup> πρὸς τοῖς ἱππέιους μηροῖς ἐξήρτηται, μὴ εἶκων ἐν ταῖς συμβολαῖς, ἀλλὰ συνεργῶν τῇ χειρὶ τοῦ ἱππέως, εὐθυνούσῃ<sup>7</sup> μόνον τὴν βολήν, αὐτοῦ δὲ ἐπιτείνοντος καὶ πρὸς τὸ σφοδρότερον τῆς τρώσεως ἀντερεῖδοντος, τῇ ῥύμῃ διαπείρει πάντα τὸν ὑποπίπτοντα, καὶ μᾶ πηληγῇ δύο που φέρει πολλάκις ἀναρτήσας.

## 9.16

Τοιοῦτον δὴ ἔχων τὸ ἱππικὸν ὁ σατράπης, καὶ οὕτω τὸ Περσικὸν διατάξας, ἐπήει ἀντιμέτωπος, κατὰ νώτων αἰὲ τὸν ποταμὸν ποιούμενος, καὶ πλήθει κατὰ πολὺ τῶν Αἰθιοπῶν λειπόμενος τῷ ὕδατι τὴν κύκλωσιν ἀπετείχιζεν. ἀντεπήγε δὲ καὶ ὁ Ὑδάσπης, τοῖς ἐπὶ μὲν τοῦ δεξιοῦ κέρως Πέρσαις τε καὶ Μήδοις τοὺς ἐκ Μερῶς ἀντιτάττων, ἄνδρας ὀπλομάχους τε καὶ τῆς κατασυστάδην χειρονομίας<sup>8</sup> ἐπιστήμονας· τοὺς δὲ ἐκ τῆς Τρωγλοδυτικῆς καὶ τοὺς τῇ κινναμωμοφόρῳ προσοίκους, εὐσταλεῖς τε τὴν ὄπλῃσι καὶ ποδώκεις καὶ τοξείαν ἀρίστους, τοῖς κατὰ τὸ λαὶὸν τῶν ἐναντίων σφενδονήταις τε καὶ ἀκοντισταῖς παρενοχλήσοντας ἀπεκλήρωσε. τὸ δὲ μεσεῦον

<sup>1</sup> equipment    <sup>2</sup> pinch, narrow    <sup>3</sup> prepare, collect    <sup>4</sup> portrait, statue    <sup>5</sup> bottom, butt-end of a spear, part of an oar    <sup>6</sup> rope, noose  
<sup>7</sup> straighten; examine one's conduct    <sup>8</sup> shadow-boxing, pantomime

τοῦ Περσικοῦ τοῖς καταφράκτοις μεγαλαυχούμενον καταμαθών, εἰαυτὸν τε καὶ τοὺς περὶ αὐτὸν πυργοφόρους ἐλέφαντας ἀντέταξε, τὸ Βλεμμύων καὶ Σηρῶν ὀπλιτικὸν<sup>1</sup> προτάξας, καὶ ἃ χρὴ πράττειν παρὰ τὸ ἔργον ἐπιστείλας.

## 9.17

Ἀρθέντων δὲ ἐκατέρωθεν τῶν σημείων, καὶ τοῦ μὲν Περσικοῦ διὰ σαλπίγγων,<sup>2</sup> ρόμβοις δὲ καὶ τυμπάνοις τῶν Αἰθιόπων τὴν μάχην ἐπισημαινόντων, ὁ μὲν Ὀροονδάτης ἐμβοήσας δρόμῳ τὰς φάλαγγας ἐπήγεν, ὁ δὲ Ὑδάσπης τὰ μὲν πρῶτα σχολαίτερον ἀντεπιέναι προσέταττε, βάσιν ἐκ βάσεως ἡσυχῇ<sup>3</sup> παραμείβοντας, τῶν τε ἐλεφάντων ἔνεκεν, ὅπως ἂν μὴ ἀπολειφθεῖεν τῶν προμάχων, καὶ ἅμα τὴν ρύμην τῶν ἱπέων τῷ μεταξὺ προὔπεκλύων. ἐπεὶ δὲ βολῆς ἐντὸς ἤδη καθίσταντο καὶ τοὺς καταφράκτους ἐρεθίζοντας τὴν ἵππον εἰς τὴν ἐπέλασιν οἱ Βλέμμιες κατέμαθον, τὰ προστεταγμένα πρὸς τοῦ Ὑδάσπου ἔπραττον, καὶ τοὺς Σήρας ὥσπερ προκώλυμα εἶναι καὶ προασπίζειν τῶν ἐλεφάντων καταλιπόντες, αὐτοὶ πολὺ τῶν τάξεων προπηδήσαντες, ὡς τάχους εἶχον, ἐπὶ τοὺς καταφράκτους ὥρμησαν, μανίας<sup>4</sup> ἔμφασιν τοῖς ὁρώσι παριστάντες, οὕτως ὀλίγοι πρὸς πλείονας καὶ πρὸς οὕτω πεφραγμένους προεφορμήσαντες. οἱ Πέρσαι δὲ πλέον ἢ πρότερον ἐφέντες τοῖς ἵπποις ἐπήλαυνον, ἔρμαιον<sup>5</sup> τὸ ἐκείνων θράσος ποιούμενοι, καὶ ὡς αὐτίκα καὶ παρὰ τὴν πρώτην συμβολὴν ἀρπασόμενοι.

## 9.18

Τότε οἱ Βλέμμιες εἰς χεῖρας ἤδη συμπίπτοντες, καὶ μόνον οὐ ταῖς αἰχμαῖς ἐγχριμπτοντες, ἀθρόον καὶ καθ' ἓν σύνθημα ὑπώκλασάν τε καὶ ὑπεδύνοντο τοῖς ἵπποις, γόνυ μὲν θάτερον τῇ γῇ προσερείδοντες, κεφαλὴν δὲ καὶ νῶτα ταῖς μὲν οὐδὲν ἢ μόνον οὐ πατούμενοι. παράδοξον δὲ ἔδρων, καὶ ἐλυμαίνοντο τὴν ἵππον ὑπὸ τὴν γαστέρα κατὰ τὴν διεξέλασιν τοῖς ξίφεσιν ἀνακόπτοντες, ὥστε ἔπιπτον μὲν

<sup>1</sup> of a hoplite    <sup>2</sup> trumpet    <sup>3</sup> quietly; somewhat    <sup>4</sup> madness, passion

<sup>5</sup> of Hermes; windfall

οὐκ ὀλίγοι τῶν ἱππέων, τῶν ἵππων πρὸς τὴν ἀλγηδὸνα<sup>1</sup> τὸν χαλὼν ὑπερορώντων καὶ τοὺς ἀναβάτας ἀποσειομένων, οὓς κορμηδὸν κειμένους οἱ Βλέμμιες ὑπὸ τοὺς μηροὺς ἀνέτεμνον· ἀκίνητος γὰρ Περσῶν κατάφρακτος τοῦ χειραγωγήσοντος ἀμοιρήσας. ὅσοι δὲ ἀτρώτοις<sup>2</sup> τοῖς ἵπποις συνηνέχθησαν, ἐπὶ τοὺς Σήρας ἐφέροντο. οἱ δέ, ἐπειδὴ μόνον ἐπλησίαζον, κατόπιν ἑαυτοὺς τῶν ἐλεφάντων ὑπέστελλον, ὥσπερ ἐπὶ λόφον ἢ φρούριον<sup>3</sup> τὸ ζῶον καταφεύγοντες. ἔνθα πολὺς φόνος καὶ ὀλίγου παντελὲς συνέπιπτε τοῖς ἱππεῦσιν. οἱ τε γὰρ ἵπποι πρὸς τὸ ἄηθες τῆς τῶν ἐλεφάντων ὄψεως, ἀθρόον παραγυμνωθείσης καὶ τῷ μεγέθει ξενίζοντι τῆς θέας τὸ φοβερὸν ἐπιφερούσης, οἱ μὲν παλινδρομοῦντες οἱ δὲ ἐν ἀλλήλοις συνταραπτόμενοι, τὴν τάξιν τῆς φάλαγγος τάχιστα παρέλυνον· οἱ τε ἐπὶ τῶν ἐλεφάντων κατὰ τοὺς πύργους, ἔξ μὲν ἕκαστον κατειληφότες, δύο δὲ κατὰ πλευρὰν ἐκάστην ἐκτοξεύοντες, τῆς ἐπ' οὐρὰν μόνης εἰς τὸ ἄπρακτον σχολαζούσης,<sup>4</sup> οὕτω δὴ τι συνεχές τε καὶ ἐπίσκοπον ὥσπερ ἐξ ἀκροπόλεως τῶν πύργων ἔβαλλον ὥστε εἰς νέφους φαντασίαν τὴν πυκνότητα παραστήναι τοῖς Πέρσiais, καὶ πλέον ὅτε τοὺς ὀφθαλμοὺς μάλιστα τῶν ἐναντίων σκοποὺς οἱ Αἰθίοπες ποιούμενοι, καθάπερ οὐκ ἐκ τῶν ἴσων πολεμοῦντες ἀλλ' εὐστοχίας ἀγώνισμα<sup>5</sup> προθέντες, οὕτως ἀδιαπτώτως ἐτύγχανον ὥστε οἱ διαπεπαρμένοι τοῖς βέλεσιν ἐφέροντο σὺν οὐδενὶ κόσμῳ διὰ τοῦ πλήθους, καθάπερ αὐλοὺς τοὺς οἰστοὺς τῶν ὀφθαλμῶν προβεβλημένοι. εἰ δέ τις ὑπὸ ῥύμης τοῦ δρόμου μὴ κατασχεθέντες οἱ ἵπποι, καὶ ἄκοντας ὑπέξαγαγόντες, εἰς τοὺς ἐλέφαντας ἐνέβαλλον, καὶ οὕτως οἱ μὲν αὐτοῦ κατανηλίσκοντο, ὑπὸ τε τῶν ἐλεφάντων ἀνατρεπόμενοι καὶ καταπατούμενοι, οἱ δὲ ὑπὸ τε τῶν Σηρῶν ὑπὸ τε τῶν Βλεμμύων ὥσπερ ἐκ λόχου τοῦ ἐλέφαντος ἐκδρομάς τε ποιουμένων, καὶ τοὺς μὲν τιτρώσκειν εὐστοχοῦντων,<sup>6</sup> τοὺς δὲ κατὰ συμπλοκὴν ἀπὸ τῶν ἵππων εἰς γῆν ὠθούντων. ὅσοι δὲ καὶ διεδίδρασκον, ἄπρακτοι καὶ οὐδὲν δράσαντες τοὺς ἐλέφαντας ἀπεχώρουν· τὸ γὰρ θηρίον πέφρακται μὲν καὶ σιδήρῳ παραγινόμενον

<sup>1</sup> pain, grief    <sup>2</sup> unwounded, invulnerable    <sup>3</sup> fort    <sup>4</sup> have leisure

<sup>5</sup> contest, feat    <sup>6</sup> hit the mark, succeed

their weapons from the flanks. Oroondates himself was in the centre, splendidly accoutred and mounted on a scythed chariot. He was surrounded on either side by a body of troops, and in front were the barbed cavalry, his confidence in whom had principally induced him to hazard an engagement. These are the most warlike in the Persian service, and are always first opposed, like a firm wall, to the enemy.

### 9.15

The following is the description of their armour—A man, picked out for strength and stature, puts on a helmet which fits his head and face exactly, like a mask; covered completely down to the neck with this, except a small opening left for the eyes, in his right hand he brandishes a long spear—his left remains at liberty to guide the reins—a scimitar is suspended at his side; and not his breast alone, but his whole body also, is sheathed in mail, which is composed of a number of square separate plates of brass or steel, a span in length, fitting over each other at each of the four sides, and hooked or sewn together beneath, the upper lapping over the under; the side of each over that next to it in order. Thus the whole body is inclosed in an imbricated scaly tunic, which fits it closely, yet by contraction and expansion allows ample play for all the limbs. It is sleeved, and reaches from neck to knee, the only part left unarmed being under the cuishes, necessity for the seat on horseback so requiring. The greave extends from the feet to the knee, and is connected with the coat. This defence is sufficient to turn aside all darts, and to resist the stroke of any weapon. The horse is as well protected as his rider; greaves cover his legs, and a frontal confines his head. From his back to his belly, on either side, hangs a sheet of the mail, which I have been describing, which guards his body, while its looseness does not impede his motions.

Thus accoutred and as it were fitted into his armour, this ponderous soldier sits his horse, unable to mount himself on account of his weight, but lifted on by another. When the time for charging arrives, giving the reins, and setting spurs to his horse, he is carried with all his force against the enemy, wearing the appearance of a hammer-wrought statue, or of an iron man. His long and pointed spear extends far before him, and is sustained by a rest at the horse's neck, the butt being fixed in another at his croupe. Thus the spear does not give way in the conflict, but assists the hand of the horseman, who has merely to direct the weapon, which pressing onwards with mighty power pierces every obstacle, sometimes transfixing and bearing off by its impulse two men at once.

### 9.16

With such a force of cavalry and in such order, Oroondates marched against

the enemy, keeping the river still behind him, to prevent his being surrounded by the Ethiopians, who far exceeded him in number. Hydaspes, on the other hand, advanced to meet him. He opposed, to the Medes and Persians in the right wing, his forces from Meröe, who were well accoutred, and accustomed to close fighting. The swift and light-armed Troglodites, who were good archers, and the inhabitants of the cinnamon region, he drew up to give employment to those posted on the left. In opposition to the centre, boasting as they did of their barbed cavalry, he placed himself, with the tower-bearing elephants, the Blemmyae, and the Seres, giving them instructions what they were to do when they came to engage.

#### 9.17

Both armies now approached near, and gave the signal for battle; the Persians with trumpets, the Ethiopians with drums and gongs. Oroondates, cheering on his men, charged with his body of horse. Hydaspes ordered his troops to advance very slowly, that they might not leave their elephants, and that the enemy's cavalry, having a longer course to take, might become exhausted before the conflict. When the Blemmyae saw them within reach of a spear's cast, the horsemen urging on their horses for the charge, they proceeded to execute their monarch's instructions.

Leaving the Seres to guard the elephants, they sprang out of the ranks, and advanced swiftly towards the enemy. The Persians thought they had lost their senses, seeing a few foot presume to oppose themselves to so numerous and so formidable a body of horse. These latter galloped on all the faster, glad to take advantage of their rashness, and confident that they should sweep them away at the first onset.

#### 9.18

But the Blemmyae, when now the phalanx had almost reached them, and they were all but touched by their spears, on a sudden, at a signal, threw themselves on one knee, and thrust their heads and backs under the horses, running no danger by this attempt, but that of being trampled on: this manoeuvre was quite unexpected, many of the horses they wounded in the belly as they passed, so that they no longer obeyed the bridle, but became furious, and threw their riders; whom, as they lay like logs, the Blemmyae pierced in the only vulnerable part, the Persian cuirassier being incapable of moving without help.

Those whose horses were not wounded proceeded to charge the Seres, who at their approach retired behind the elephants, as behind a wall or bulwark. Here an almost total slaughter of the cavalry took place. For the horses of the Persians, as soon as the sudden retreat of the Seres had discovered these

enormous beasts, astonished at their unusual and formidable appearance, either turned short round and galloped off, or fell back upon the rest, so that the whole body was thrown into confusion. They who were stationed in the towers upon the elephants (six in number, two on either side, except towards the beast's hind quarters), discharged their arrows as from a bulwark, so continuously and with such true aim, that they appeared to the Persians like a cloud.

Fighting upon unequal terms against mailed warriors, and depending upon their skill in archery, so unfailing was their aim at the sight holes of the enemy, that you might see many galloping in confusion through the throng, with arrows projecting from their eyes.

Some, carried away by the unruliness of their horses to the elephants, were either trampled under foot or attacked by the Seres and the Blemmyae, who rushing out as from an ambush, wounded some, and pulled others from their horses, in the *melée*. They who escaped unhurt retreated in disorder, not having done the smallest injury to the elephants: for these beasts are armed with mail when led out to



*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἀγνοέω be ignorant of ~gnostic  
 αἰσχρός shameful  
 αἰχμή spear; point, edge ~acute  
 ἄκρη at the edge, extreme  
 ἄκρις -ός (f) hilltop ~acute  
 ἄκρον crest, extremity ~acute  
 ἀλίσκομαι be captured ~helix  
 ἄμυνα (ῥ) self-defence, vengeance  
 ἄνθος flower  
 ἀντιτάσσω set against  
 ἀντίτυπος (adj) repelling; (noun)  
 model, mold  
 ἄνω (ᾱ) accomplish, pass, waste;  
 upwards, out to sea  
 ἀπαιτέω demand to have returned  
 ἅπαξ once  
 ἀπεργάζομαι finish; cause, produce  
 ἀπευθύνω make straight, direct  
 ἄπιστος not trusting, not  
 trustworthy ~stand  
 ἀπολογία verbal defense  
 ἀπορία difficulty, bottleneck ~pierce  
 ἀποτεχίζω wall off  
 ἀπότομος cut off; severe  
 ἀριθμός number  
 ἀριστερός left-hand  
 ἄρμα -τος (n, 3) chariot  
 αὔξησις -τος (f) growth  
 βασιλεύω be king  
 βέλος -εος (n, 3) missile ~ballistic  
 βέλτιστος best, noblest  
 γένεσις -εως (f) source, origin  
 ~genus  
 γοῦν at least then  
 γυμνός naked, unarmed  
 γυμνόω strip, be defenseless  
 ~gymnasium  
 δειλός wretched, poor, cowardly  
 ~Deimos  
 δέρομαι see, watch

δεσπότης -ου (m, 1) master, despot  
 διαδιδράσκω escape  
 διαθέω run around  
 διασημαίνω point out, signal  
 διάστημα -τος (n, 3) difference;  
 ratio  
 δράκων -οντος (m, 3) serpent  
 δράω do, accomplish  
 δρεπανηφόρος having a scythe or  
 hook  
 ἐγχώριος local, native  
 εἴσεμι go in; come in range; come  
 to mind ~ion  
 ἐκθειάζω deify, worship  
 ἐκτός outside  
 ἐλέγχω shame; try, examine  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 ἐνταῦθα there, here  
 ἐντεῦθεν thence  
 ἐντός within  
 ἐορτή holiday, feast  
 ἔπαινος (noun) praise  
 ἐπαιδιή magic words  
 ἐπιλεκτός chosen (troops)  
 ἐπιμελέομαι take care of, oversee  
 ἐπινίκιος victorious  
 ἐπιρρώννυμι (ῥ) strengthen,  
 encourage  
 ἐπιστέλλω send to, order  
 ἐπιτρέχω run at, after  
 ἐπιφάνεια manifestation; superface  
 ἐτοῖμος ready; fulfilled  
 ζήλος competitiveness, emulation  
 ~zeal  
 ἡλικία time of life, contemporaries  
 θαῦμα -τος (n, 3) a wonder, feeling  
 of surprise ~theater  
 θαυμάσιος wonderful  
 θεάομαι look at, behold, consider  
 ~theater  
 θεραπεΐη -ας service, tending  
 θηράω hunt, chase

**θόρυβος** noise, clamor; confusion  
**θράσος** -ους (n, 3) boldness, over-boldness  
**ιερεύς** -ως (m) priest ~hieroglyph  
**ιός** arrow  
**καταυγάζω** illuminate; outshine  
**κατορθόω** erect; accomplish  
**κορυφή** peak, crown  
**κρείσσων** more powerful; better  
**κύκλος** circle, wheel ~cycle  
**κυκλώω** circle, encircle  
**κύκλωσις** act of surrounding  
**λαμπρός** brilliant ~lamp  
**μεσημβρία** midday; the south  
**μεταμέλομαι** (impers.+dat.) cause regret to; (mp) regret  
**μήκος** -ους (n, 3) length, stature  
**μυριάς** -δος (ῥ, f, 3) countless, myriad  
**νίκη** (ι) victory ~Nike  
**νῶτος** back of the body; rear of an army; top of a box  
**ξεστός** polished, wrought  
**ξέω** smooth  
**οἰστός** arrow  
**ορίζω** divide; ordain, define ~horizon  
**ὀστέον** bone ~osteoporosis  
**οὐκοῦν** not so?; and so  
**παίζω** play ~pediatrician  
**πανταχόθεν** from all sides  
**παντοῖος** all kinds of  
**παραπλήσιος** similar to  
**περίειμι** be superior to; be left over; still exist  
**περισώζω** save alive  
**Πέρσης** Persian  
**πῆχυς** forearm, cubit  
**πόσος** how many, much, far?

**ποτάμιον** creek  
**προαγορεύω** declare, predict, order  
**προσδοκάω** expect  
**προτροπάδην** fleeing away ~trophy  
**πύργος** ramparts, tower; line of troops  
**ρέω** flow ~rheostat  
**σίδηρος** iron ~siderite  
**σπουδάζω** be busy, earnest ~repudiate  
**στέφανος** ring  
**στρατός** common people/soldiers ~strategy  
**στρατόω** be on a campaign ~strategy  
**σωτήρ** -ος (m) savior  
**τιμωρέω** (ι) (+dat) avenge, succor; punish  
**τιμωρία** (ιι) vengeance, punishment  
**τοξεύω** shoot an arrow at ~toxic  
**τροπή** rout, turning of an enemy ~trophy  
**τύραννος** tyrant  
**τύχη** fortune, act of a god  
**ὑπονοστέω** sink, settle  
**φάλαγξ** -γος (f) rank of battle ~phalanx  
**φονεύω** kill  
**φυγή** flight, means of escape ~fugitive  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics  
**χαριστήριος** of thanksgiving  
**χωρέω** withdraw, give way to (+dat); advance; have room for; turn out well ~heir  
**ώθέω** push

εἰς μάχην, καὶ ἄλλως δὲ πρὸς τῆς φύσεως τὴν δορὰν<sup>1</sup> ἐστόμωται,<sup>2</sup>  
στερεμίου φολίδος<sup>3</sup> τῇ ἐπιφανείᾳ ἐπιτρεχούσης καὶ πᾶσαν αἰχμὴν  
τῷ ἀντιτύπῳ θραυνούσης.<sup>4</sup>

## 9.19

Τραπέντων δὲ ἅπαξ εἰς φυγὴν τῶν ὑπολειπομένων, αἷσχιστα δὴ  
πάντων ὁ σατράπης Ὀροονδάτης, τὸ μὲν ἄρμα ἐγκαταλιπὼν ἵππου  
δὲ τῶν Νυσαίων ἐπιβάς, διεδίδρασκεν, ἀγνοούντων ταῦτα τῶν κατὰ  
τὸ ἀριστερὸν κέρας Αἰγυπτίων τε καὶ Λιβύων, καὶ σὺν εὐτολμίᾳ<sup>5</sup>  
πάσῃ τὴν μάχην συμφερομένων, καὶ πασχόντων μὲν πλείονα ἢ  
δρώντων, καρτερικῶ δὲ λήματι<sup>6</sup> τὰ δεινὰ ὑπομενόντων. οἱ γὰρ  
ἐκ τῆς κινναμωμοφόρου κατ' αὐτοὺς τεταγμένοι δεινῶς πιεζοῦντες  
πολλὴν ἀπορίαν παρείχον, ἐπιόντας μὲν ὑποφεύγοντες καὶ ἐκ πολλοῦ  
τοῦ περιόντος προφθάνοντες, καὶ ἀπεστραμμένοις εἰς τοῦπίσω τοῖς  
τόξοις καὶ παρὰ τὴν φυγὴν βάλλοντες, ἀναχωροῦσι δὲ ἐπιτιθέμενοι,  
καὶ κατὰ τὰ πλάγια οἱ μὲν ταῖς σφειδόναις βάλλοντες, οἱ δὲ μικροῖς  
μὲν τοῖς βέλεσι, ἰῶ δὲ δρακόντων πεφαρμαγμένοις<sup>7</sup> τοξεύοντες  
ὀξύν τινα καὶ ἀπότομον θάνατον ἐπέφερον. τοξεύουσι δὲ οἱ τῆς  
κινναμωμοφόρου παίζειν πλεόν ἢ σπουδάζειν τὴν τοξείαν εὐοκότες.  
πλέγμα γάρ τι κυκλοτερές<sup>8</sup> τῇ κεφαλῇ περιθέντες, καὶ τοῦτο βέλεσι  
κατὰ τὸν κύκλον περιπεύραντες, τὸ μὲν ἐπτερωμένον<sup>9</sup> τοῦ βέλους  
πρὸς τῇ κεφαλῇ περιτίθενται, τὰς δὲ ἀκίδας οἶον ἀκτῖνας εἰς τὸ  
ἐκτὸς προβέβληνται. κἀντεῦθεν ἐξ ἐτοίμου παρὰ τὰς μάχας ὥσπερ ἐκ  
φαρέτρας<sup>10</sup> ἀφαιρῶν ἕκαστος, ἀγερωχόν τι καὶ σατυρικὸν σκίρτημα  
λυγιζόμενός τε καὶ καμπτόμενος,<sup>11</sup> καὶ τοῖς ἰοῖς ἐστεμμένος,<sup>12</sup> ἀπὸ  
γυμνοῦ τοῦ σώματος τοῖς ἐναντίοις ἐφίησιν, οὐδὲν σιδήρου πρὸς  
τὴν αἰχμὴν δεόμενον· ὅστοῦν γὰρ δράκοντος νωτιαῖον ἀφελὼν τὸ  
μὲν ἄλλο εἰς τὸν πῆχυν τοῦ βέλους ἀπευθύνει, τὰ δὲ ἄκρα πρὸς τὸ  
ἀκμαιότατον ἀποξέσας αὐτογλῶχίνα τὸν οἰστὸν ἀπεργάζεται, τάχα

<sup>1</sup> hide, flaying    <sup>2</sup> muzzle, gag; open, dilate; steel, harden    <sup>3</sup> horny  
scale    <sup>4</sup> break, shatter    <sup>5</sup> courage    <sup>6</sup> will, desire, purpose; courage,  
insolence    <sup>7</sup> temper, harden    <sup>8</sup> rounded    <sup>9</sup> give wings    <sup>10</sup> quiver  
<sup>11</sup> bend, bend in exhaustion    <sup>12</sup> crown, put around

που καὶ ἀπὸ τῶν ὁσῶν οὕτω παρωνομασμένον.

Χρόνον μὲν οὖν τινὰ συνειστήκεσαν οἱ Αἰγύπτιοι, καὶ τῷ συνασπισμῷ πρὸς τὴν τοξείαν ἀντείχον, φύσει τε τλήμονες<sup>1</sup> ὄντες καὶ πρὸς τὸν θάνατον οὐ λυσιτελῶς μᾶλλον ἢ φιλονείκως κενοδοξοῦντες, ἴσως δέ που καὶ τιμωρίαν λιποταξίου προορῶντες·

## 9.20

Ἐπεὶ δὲ τοὺς τε καταφράκτους, τὴν μεγίστην τοῦ πολέμου χεῖρά τε καὶ ἐλπίδα νομιζομένους, διεφθαρμένους κατέμαθον, τόν τε σατράπην ἀποδεδρακότα, τοὺς τε Μήδων καὶ Περσῶν πολυθρυλήτους ὀπλίτας οὔτε τι παρὰ τὴν μάχην λαμπρὸν ἀποδεδειγμένους, ἀλλ' ὀλίγα μὲν δράσαντας κατὰ τῶν ἐκ Μερόης, οἱ κατ' αὐτοὺς ἐτάχθησαν, παθόντας δὲ πλείονα καὶ τοῖς λοιποῖς ἐφεπομένους, ἐνδόντες καὶ αὐτοὶ προτροπάδην ἔφευγον. ὁ δὲ Ὑδάσπης, ὥσπερ ἀπὸ σκοπῆς τοῦ πύργου, λαμπρᾶς ἤδη τῆς νίκης θεωρὸς γινόμενος, κήρυκας διαπέμπων εἰς τοὺς διώκοντας τοῦ μὲν φονεῦειν ἀπέχεσθαι προηγόρευε, ζῶντας δὲ οὓς δύναιτο καὶ συλλαμβάνειν καὶ ἄγειν, καὶ πρὸ πάντων τὸν Ὀροονδάτην. ὥς δὴ καὶ ἐγένετο. παρεκτείναντες γὰρ ἐπ' ἀσπίδα τὰς φάλαγγας οἱ Αἰθίοπες, καὶ τὸ πολὺ βάθος τῶν τάξεων εἰς μῆκος ἐκατέρωθεν ἐπαναγαγόντες, τὰς τε κεραίας<sup>2</sup> ἐπιστρέψαντες, εἰς κύκλωσιν τὸ Περσικὸν συνήλασαν, καὶ μίαν μόνον ἀτραπὸν<sup>3</sup> τὴν ἐπὶ τὸν ποταμὸν ἀκώλυτον εἰς φυγὴν τοῖς ἐναντίοις ὑπέλιπον, εἰς ὃν οἱ πλείους ἐμπίπτοντες, ὑπὸ τε ἵππων καὶ δρεπανηφόρων ἀρμάτων καὶ τοῦ λοιποῦ ταραχῶν καὶ πλήθους ὠθούμενοι σὺν πολλῷ θράσει, μετεμάνθανον ὥς τὸ δοκοῦν στρατήγημα τοῦ σατράπου πρὸς ἐναντίου σφίσιν ἦν καὶ ἄσκεπτον· τὸ γοῦν κυκλωθῆναι παρὰ τὴν ἀρχὴν καταδείσας, καὶ τὸν Νεῖλον διὰ τοῦτο κατὰ νώτων ποιήσας, ἔλαθεν ἑαυτῷ τὴν φυγὴν ἀποτειχίσας. ἐνταῦθα οὖν καὶ αὐτὸς ἀλίσκεται, καὶ Ἀχαμένου τοῦ Κυβέλης παιδὸς ἅπαντα ἤδη τὰ κατὰ τὴν Μέμφιν πεπυσμένους, καὶ ἀνελεῖν μὲν τὸν Ὀροονδάτην παρὰ τὸν θόρυβον ἐπιβουλεύσαντος (μετέμελε

<sup>1</sup> steadfast, enduring    <sup>2</sup> horn; yard-arm    <sup>3</sup> trail

γὰρ αὐτῷ τῶν κατὰ τῆς Ἀρσάκης μηνυμάτων,<sup>1</sup> τῶν ἐλέγχων προδιεφθαρμένων), τρώσαι δὲ καιρίαν ἀποτυχόντος. ὑπέσχε γε μὴν αὐτίκα τὴν δίκην πρὸς τινος τῶν Αἰθιόπων τόξῳ βληθείς, ἀναγνόντος μὲν τὸν σατράπην, καὶ περισώζειν, ὡς προστέτακτο, βουλομένου, ἀγανακτήσαντος δὲ τὸ ἄδικον τοῦ ἐγχειρήματος, εἰ τοὺς ἐναντίους τις ὑποφεύγων χωροίη κατὰ τῶν φιλίων, τὸν καιρὸν τῆς τύχης εἰς ἐχθροῦ ἄμυναν, ὡς ἐῴκει, θηρώμενος.

## 9.21

Τοῦτον μὲν οὖν ἀχθέντα πρὸς τοῦ ἐλόντος ὁ Ὑδάσπης ψυχορραγοῦντα θεασάμενος καὶ πολλῷ αἵματι ρέομενον, τοῦτο μὲν ἐπαοιδῇ διὰ τῶν τοῦτο ἔργον πεπονημένων ἐπέσχε, κρίνας δέ, εἰ δύναιτο, περισώζειν, ἐπιρρωννύς τε τοῖς λόγοις, «ὦ βέλτιστε,» ἔφη, «τὸ μὲν σώζεσθαί σοι κατ' ἐμὴν ὑπάρξει γνώμην (νικᾶν γὰρ καλὸν τοὺς ἐχθροὺς ἐστῶτας μὲν ταῖς μάχαις, πεπτωκότας δὲ ταῖς εὐποιαῖς)· τί δ' οὖν βουλόμενος οὕτως ἄπιστος ἀπεδείχθης;» ὁ δέ, «πρὸς δέ,» ἔφη· «πιστὸς δὲ πρὸς τὸν ἐμὸν δεσπότην.» καὶ ὁ Ὑδάσπης, «ὑποπεσὼν τοίνυν τίνα σαυτῷ τιμωρίαν ὀρίζεις,» πάλιν ἠρώτα. καὶ ὅς, «ἦν ἄν,» ἔφη, «βασιλεὺς ὁ ἐμὸς τῶν σῶν τινὰ στρατηγῶν φυλάττοντά σοι πίστιν λαβὼν ἀπήτησεν.»

«Οὐκοῦν,» ἔφη ὁ Ὑδάσπης,» ἐπήνεσεν ἂν καὶ δωρησάμενος ἀπέπεμψε, εἰ βασιλεὺς ἀληθής ἐστιν ἀλλὰ μὴ τύραννος, ἐν ἀλλοτρίοις ἐπαίνους ζῆλον τοῖς ἰδίοις τῶν ὁμοίων κατασκευαζόμενος. ἀλλ' ὦ θαυμάσιε, πιστὸς μὲν εἶναι λέγεις, ἀσύνετος<sup>2</sup> δὲ κἂν εἰ αὐτὸς μὴ ὁμολογήσειας, πρὸς τοσαύτας μυριάδας οὕτω παρατόλμως ἀντιταξάμενος.»

«Οὐκ ἦν ἀσύνετον ἴσως,» ἀπεκρίνατο, «τῆς γνώμης ἐστοχάσθαι<sup>3</sup> τοῦ βασιλεύοντος, μεθ' ἧς ἐκεῖνος πλεόν τιμωρεῖται τοὺς ὅπως οὖν ἐν πολέμῳ δειλοὺς ἢ τιμᾷ τοὺς ἀνδρείους. ἔγνω οὖν ὁμοσε<sup>4</sup> χωρῆσαι πρὸς τὸν κίνδυνον, καὶ ἥτοι μέγα τι κατορθῶσαι καὶ παρὰ δόξαν, οἷα πολλὰ πολέμου καιροὶ θαυματουργοῦσιν, ἢ διασωθεῖς, εἰ τοῦτο

<sup>1</sup> information    <sup>2</sup> stupid, unintelligible    <sup>3</sup> aim for    <sup>4</sup> to the same spot

συμβαίνοι, χώραν ἀπολογίας ὑπολείπεσθαι ὡς πάντων τῶν ἐπ' ἐμοὶ πεπραγμένων.»

## 9.22

Τοιαῦτα εἰπὼν καὶ ἀκούσας ὁ Ὑδάσπης ἐπῆναι τε καὶ εἰς τὴν Σὺνήνην εἰσέπεμπεν, ἐπιμεληθῆναι αὐτοῦ παντοίως τοῖς ἰατρούουσιν<sup>1</sup> ἐπιστείλας. εἰσῆει δὲ καὶ αὐτὸς ἅμα τοῖς ἐπιλέκτοις τοῦ στρατοῦ, πάσης μὲν τῆς πόλεως καὶ διὰ πάσης ἡλικίας προὔπαντῶσης, στεφάνοις δὲ καὶ ἄνθεσι Νειλώοις τὴν στρατιὰν βαλλούσης, καὶ ταῖς ἐπινικίαις εὐφημίαις τὸν Ὑδάσπην ἀνυμνούσης. ἐπεὶ δὲ τειχῶν ἐντὸς εἰσῆλσεν ὥσπερ ἐφ' ἄρματος τοῦ ἐλέφαντος, ὃ μὲν αὐτίκα πρὸς ἱεροῖς ἦν καὶ θεραπείαις τῶν κρειττόνων χαριστηρίοις, τῶν τε Νειλῶων ἥτις γένεσις παρὰ τῶν ἱερέων ἐκπνυθάνομενος, καὶ εἴ τι θαύματος ἢ θεάματος ἄξιον κατὰ τὴν πόλιν ἐπιδεικνύναι ἔχουσιν. οἱ δὲ τὴν τε φρεατίαν τὸ νελομέτριον ἐδείκνυσαν, τῷ κατὰ τὴν Μέμφιν παραπλήσιον, συννόμῳ μὲν καὶ ξεστῷ λίθῳ κατεσκευασμένον, γραμμαῖς<sup>2</sup> δὲ ἐκ πηχναίου<sup>3</sup> διαστήματος κεχαραγμένον,<sup>4</sup> εἰς ἃς τὸ ποτάμιον ὕδωρ ὑπὸ γῆς διηθούμενον καὶ ταῖς γραμμαῖς ἐμπίπτον τὰς τε αὐξήσεις τοῦ Νείλου καὶ ὑπονοστήσεις τοῖς ἐγχωρίοις διασημαίνει, τῷ ἀριθμῷ τῶν σκεπομένων καὶ γυμνουμένων χαραγμάτων τὸ πόσον τῆς πλημύρας ἢ τῆς λεψυδρίας μετρουμένοις.<sup>5</sup> ἐδείκνυσαν δὲ καὶ τοὺς τῶν ὠρονομίων γνώμονας<sup>6</sup> ἀσκίους κατὰ μεσημβρίαν ὄντας, τῆς ἡλιακῆς ἀκτίνος κατὰ τροπὰς θερινὰς ἐν τοῖς περὶ Σὺνήνην εἰς ἀκρίβειαν κατὰ κορυφὴν ἰσταμένης καὶ τῷ πανταχόθεν περιφωτισμῷ τὴν παρέμπτωσιν τῆς σκιᾶς<sup>7</sup> ἀπελαννύουσης, ὡς καὶ τῶν φρεάτων τὸ κατὰ βάθος ὕδωρ καταυγάζεσθαι διὰ τὴν ὁμοίαν αἰτίαν. καὶ ταῦτα μὲν ὁ Ὑδάσπης οὐ σφόδρα ὡς ξένα ἐθαύμαζε (συμβαίνει γὰρ τὰ ἴσα καὶ κατὰ Μερόην τὴν Αἰθιοπῶν)· ὡς δὲ τὴν ἐορτὴν ἐξεθείαζον, ἐπὶ μέγα Νεῖλον αἶροντες, Ὡρόν τε καὶ ζεῖδωρον<sup>8</sup> ἀποκαλοῦντες, Αἰγύπτου τε ὅλης τῆς μὲν ἄνω σωτήρα τῆς κάτω δὲ καὶ πατέρα

<sup>1</sup> care for medically    <sup>2</sup> line    <sup>3</sup> a cubit long    <sup>4</sup> sharpen; carve, engrave    <sup>5</sup> measure, traverse    <sup>6</sup> expert; carpenter's square  
<sup>7</sup> shadow    <sup>8</sup> grain-giving

battle, and have, besides, a natural defence in a hard and rugged skin, which will resist and turn the point of any spear.

### 9.19

Oroondates, when he saw the remainder routed, set the example of a shameful flight; and descending from his chariot, and mounting a Nysaeon horse, galloped from the field. The Egyptians and Africans in the left wing were ignorant of this, and continued still bravely fighting, receiving, however, more injury than they inflicted, which they bore with great fortitude and perseverance; for the inhabitants of the cinnamon region, who were opposed to them, pressed and confounded them by the irregularity and activity of their attacks, flying as the Egyptians advanced, and discharging their arrows backward as they fled. When the Africans retreated, they attacked them, galling them on all the flanks, either with slings or little poisoned arrows. These they fixed around their turbans, the feathers next their heads, the points radiating outwards; and drawing them thence as from a quiver, they, after taking a sudden spring forward, shot them against the enemy, their own bodies being naked, and their only clothing this crown of arrows. These arrows require no iron point; they take a serpent's back bone, about a foot and a half in length, and after straightening it, sharpen the end into a natural point, which may perhaps account for the origin of the word arrow.

The Egyptians resisted a long time, defending themselves from the darts by interlocking shields—being naturally patient, and bravely prodigal of their lives, not merely for pay but glory; perhaps, too, dreading the punishment of runaways.

### 9.20

But when they heard that the barbed cavalry, the strength and right hand of their army, was defeated—that the viceroy had left the field, and that the Medes and Persians, the flower of their foot, having done little against, and suffered much from, those to whom they were opposed, had followed his example, they likewise, at last, gave up the contest, turned about, and retreated. Hydaspes, from an elephant's back, as from a watch tower, was spectator of his victory; which when he saw decided, he sent messengers after the pursuers, to stop the slaughter, and to order them to take as many prisoners as they could, and particularly, were it possible, Oroondates.

Success crowned his wishes, for the Ethiopians extending their numerous lines to a great length on each side, and curving the extremities till they surrounded the Persians, left them no way to escape but to the river. Thus the stratagem which Oroondates had devised against the enemy they found turned against themselves, multitudes being forced into the river by the horses and scythed

chariots, and the confusion of the crowd. The viceroy had never reflected, that by having the river in his rear he was cutting off his own means of escape. He was taken prisoner with Achaemenes the son of Cybele. This latter informed of what had happened at Memphis, and dreading the resentment of Oroondates, for having made an accusation against Arsace which he was not able to prove, (the witnesses who would have enabled him to do so being removed,) endeavoured to slay his master in the tumult. He did not, however, give him a mortal wound, and the attempt was instantly revenged, for he was transfixed with an arrow by an Ethiopian, who watched, as he had been commanded, over the safety of the viceroy; and who saw, with indignation, the treacherous attempt of one, who, having escaped the enemy, took the opportunity presented by fortune, to wreak his revenge against his commander.

### 9.21

Oroondates was brought before Hydaspes, faint and bleeding; but his wound was soon staunchd by the remedies applied, the king being resolved, if possible, to save him, and himself giving him encouragement.

“Friend,” said he, “I grant your life. I hold it honourable to overcome my enemies by my arms while they resist; and by my good offices when they are fallen: but why have you shewn such perfidy towards me?”

“Towards you, I own,” replied the Persian, “I have been perfidious; but to my master I have been faithful.”

“As vanquished, then,” replied Hydaspes, “what punishment, think you, that you deserve?”

“The same,” returned the other, “which my master would inflict upon one of your captains who had fallen into his power, after having proved his fidelity to you.”

“If your master,” replied the Ethiopian, “were truly royal, and not a tyrant, he would praise and reward him; and excite the emulation of his own people, by commending the good qualities of an enemy: but it seems to me, good sir, that you praise your fidelity at the expence of your prudence, after having adventured yourself against so many myriads of my troops.”

“Perhaps,” replied Oroondates, “in regard to myself, I have not been so imprudent as may at first appear. I knew the disposition of my sovereign—to punish cowards, rather than to reward the brave. I determined therefore to hazard every thing, and trust to Fortune, who sometimes affords unexpected and improbable successes in war. If I failed and escaped with life, I should at least have it to say, that nothing in my power had been left untried.”

## 9.22

Hydaspes, after listening to his words, praised him, sent him to Syene, ordered his physicians to attend him, and all possible care to be taken of him. He himself soon after made his public entry into the city, with the flower of his army. The inhabitants of all ranks and ages went out in procession to meet him, strewed crowns and flowers of the Nile, in his path, greeting him with songs of victory.

He entered the city on an elephant, as on a triumphal chariot, and immediately turned his thoughts to holy matters and thanksgivings to the gods. He made inquiries concerning everything worthy of his curiosity, particularly about the origin of the feasts of the Nile. They shewed him a tank which served as a nilometer, like that which is at Memphis, lined with polished stone, and marked with degrees at the interval of every cubit. The water flows into it under ground, and the height to which it rises in the tank, shews the general excess, or deficiency, of the inundation, according as the degrees are covered or left bare. They shewed him dials, which, at a certain season of the year, cast no shade at noon; for, at the summer solstice, the sun is vertical at Syene, and darts its rays perpendicularly down, so that the water, at the bottom of the deepest wells, is light.

This, however, raised no great astonishment in Hydaspes; for the same phenomenon happens at the Ethiopian Meröe. The people of Syene loudly praised their festival and extolled the Nile, calling it Horus (the year), the fertilizer of their plains—the preserver of Upper Egypt—the father, and, in a manner, the creator of the Lower—as



*vocabulary*

ἀγέλη herd ~demagogue  
 ἀγνοέω be ignorant of ~gnostic  
 ἀέκων unwilling  
 ἄθροος grouped  
 αἴγεος of goats  
 αἶξ αἰγός (m) goat  
 αἰχμάλωτος captive ~acute  
 ἄκων javelin; unwilling ~acme  
 ἀλίσκομαι be captured ~helix  
 ἀναβοάω shout out  
 ἀναδείκνυμι (ῶ) lift up and show;  
 proclaim, dedicate  
 ἀνακαλύπτω uncover, reveal  
 ἀνεύρεσις discovery  
 ἄνθος flower  
 ἀπάτη trick, fraud, deceit  
 ~apatosaurus  
 ἀποκληρώω choose, assign by lot  
 ἀποκρύπτω hide away ~cryptic  
 ἀπόρρητος forbidden, secret  
 ἀρτάω hang up on; depend on  
 ἀρτέομαι be ready  
 αὔξησις -τος (f) growth  
 ἄφιξις -τος (f) arrival  
 βασιλεύω be king  
 βασιλικός royal  
 βεβαιώω secure, confirm  
 βωμός altar; stand, pedestal  
 γελάω laugh, smile, laugh at  
 γλυκύς sweet, pleasant ~glycerine  
 γλῶσσα tongue, language ~glossary  
 γνωρίζω make known, discover  
 γοῦν at least then  
 δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δέος fear ~Deimos  
 δεῦρο here, come here!  
 διανέμω distribute, divide  
 δουλεύω serve, be a slave  
 εἰδῶλον phantom, unreal image  
 ~wit

εἴπερ if indeed  
 εἴτα then, therefore, next  
 ἐκβοάω cry out  
 Ἑλλήν Greek  
 ἐναγίζω offer sacrifice to the dead  
 ἔνειμι be in ~ion  
 ἐντεῦθεν thence  
 ἔντευξις -εως (f) running into;  
 intercourse, manners, sex; petition  
 ἐξαγορεύω declare, tell ~agora  
 ἐξήκοντα sixty  
 ἔπαινος (noun) praise  
 ἐπιμειδάω smile at  
 ἐπινίκιος victorious  
 ἐπισκοπέω look upon, inspect  
 εὐσέβεια filial/religious piety  
 εὐσύμβολος easy to understand,  
 explain  
 ἐφέζομαι sit on; bring aboard ~sit  
 ζωγρέω capture, give quarter; revive  
 ~zoo  
 θεάομαι look at, behold, consider  
 ~theater  
 θέμις -τος (f) custom, law  
 θόρυβος noise, clamor; confusion  
 θυσία sacrifice  
 ἰδιώτης -ου (m, 1) private; a layman  
 ἱερεὺς -ως (m) priest ~hieroglyph  
 ἰλάομαι appease  
 ἰλύς -ος (i, f) mud, slime  
 καθάπερ exactly as  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 κεφάλαιος main point; chief  
 κινέω (ι) set in motion, move,  
 remove ~kinetic  
 κλοπή theft, fraud  
 λάφυρα -ου (ῶ, n, 2) spoils  
 λίθος made of stone ~monolith  
 μέγεθος -ους (n, 3) tall, big (person)  
 ~megaton  
 μειδιάω smile

μηχανή machine; mechanism, way  
 ὄνειρος dream (also τὸ ὄνειρον)  
 ὀνομάζω to address, name ~name  
 ὅποι to which place  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 πάθος -ους (n, 3) an experience,  
 passion, condition  
 πάντως by all means  
 πάρεργος incidental, secondary  
 παροξύνω stimulate, provoke  
 πιστός faithful; trustworthy  
 πλάζω make to wander ~plankton  
 πλάσσω form; forge ~plaster  
 πλησίος near, neighboring  
 πόθεν from where?  
 πολύτιμος (i) very expensive  
 ποτάμιον creek  
 ποῦ where?  
 πρόβατον cattle, flocks, herds  
 προκάθηναι sit before; preside  
 προσάπτω attach to ~haptic  
 προσηγορία greeting, name  
 πρόσταγμα -τος (n, 3) ordinance,  
 command  
 πρόχειρος handy; ready to do  
 something  
 σέβομαι feel shame, awe  
 σιγάω (i) be silent  
 σιωπάω be silent  
 σκηνή tent; stage  
 σκυλεύω (ū) despoil a slain enemy  
 ~asylum  
 σπουδάζω be busy, earnest  
 ~repudiate  
 συβόσιον herd of pigs ~sow

συγχέω entangle, destroy, confound  
 σύμπας (ᾱ) all together  
 συμπεραίνω accomplish together  
 συμπλοκή intertwining  
 σύννοια meditation; worry  
 σωτήρ -ος (m) savior  
 τάλαντον scale, a unit of weight  
 ~talent  
 τήμερον today  
 τοιγάρ therefore  
 τριακόσιοι three hundred ~three  
 ὕβρις -εως (f) pride, insolence,  
 outrage  
 ὕλη (ū) forest, firewood  
 ὑλήεις (ū) wooded  
 ὑποζύγιον beast of burden ~zygote  
 ὑπόθεσις -εως (f) proposal; subject;  
 hypothesis  
 ὑπόνοια suspicion; hidden meaning  
 ὑπόσχεσις -τος (f) promise  
 ~ischemia  
 ὑποτέμνω undercut, intercept  
 ὕς pig ~sow  
 ὕστεραίος the next; later  
 ὑψηλός high  
 φιλόστοργος affectionate  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φυτός natural  
 φύω produce, beget; clasp ~physics  
 χρυσός (ū) gold  
 ψῆφος (f) pebble, vote, decree,  
 sentence

καὶ δημιουργόν,<sup>1</sup> νέαν ἰλὺν δι' ἔτους ἐπάγοντα καὶ Νεῖλον ἐντεῦθεν ὀνομαζόμενον, τὰς τε ἔτησίους<sup>2</sup> ὥρας φράζοντα, θερινὴν μὲν ταῖς αὐξήσεσι μετοπωρινὴν δὲ ταῖς ὑπονοστήσεσι, καὶ τὴν ἑαρινὴν<sup>3</sup> τοῖς τε κατ' αὐτὸν φυομένοις ἄνθεσι καὶ ταῖς τῶν κροκοδείλων<sup>4</sup> ὠστοκίαις, καὶ οὐδὲν ἄλλ' ἢ τὸν ἐνιαυτὸν ἀντικρυς εἶναι τὸν Νεῖλον, τοῦτο καὶ τῆς προσηγορίας ἐκβεβαιουμένης· τῶν γοῦν κατὰ τοῦνομα στοιχείων εἰς ψήφους μεταλαμβανομένων, πέντε καὶ ἐξήκοντα καὶ τριακόσαι μονάδες, ὅσαι καὶ τοῦ ἔτους ἡμέραι, συναχθήσονται. φυτῶν δὲ καὶ ἀνθέων καὶ ζώων ιδιότηας<sup>5</sup> καὶ ἕτερα πλείονα τούτοις προστιθέντων,» ἀλλ' οὐκ Αἰγύπτια ταῦτα,» εἶπεν ὁ Ὑδάσπης, «ἀλλ' Αἰθιοπικὰ τὰ σεμνολογήματα. τὸν γοῦν ποταμὸν τοῦτον, εἴτε καὶ καθ' ὑμᾶς θεόν, καὶ κύτος<sup>6</sup> ἅπαν τὸ ποτάμιον ἢ Αἰθιοπῶν δεῦρο παραπέμπουσα δικαίως ἂν παρ' ὑμῶν τυγχάνοι σεβάσματος, μήτηρ ὑμῖν γνομένη θεῶν.»

«Καὶ τοιγαροῦν καὶ σέβομεν,» ἔφασαν οἱ ἱερεῖς, «τῶν τε ἄλλων ἔνεκεν, καὶ ὅτι σὲ σωτήρη ἡμῖν καὶ θεὸν ἀνέδειξεν.»

### 9.23

Εὐφήμες εἶναι προσήκειν τοὺς ἐπαίνους ὁ Ὑδάσπης εἰπὼν, αὐτὸς τε εἰς τὴν σκηνὴν εἰσελθὼν, τὸ λειπόμενον τῆς ἡμέρας ἑαυτὸν ἀνελάμβανε, τοὺς τε ἐπὶ δόξης Αἰθιοπῶν καὶ τοὺς κατὰ Συήνην ἱερέας εὐωχῶν<sup>7</sup> καὶ τοῖς ἄλλοις οὕτω ποιεῖν ἐφήκε, πολλὰς μὲν ἀγέλας βοῶν πολλὰς δὲ ποιμένας<sup>8</sup> προβάτων, πλείστα δὲ αἰγῶν αἰπόλια<sup>9</sup> καὶ συνῶν συβόσια καὶ οἶνου πλῆθος τῶν Συηναίων τῇ στρατιᾷ, τὰ μὲν δῶρον τὰ δὲ πρὸς ἀγορασίαν, παρεχόντων.

Εἰς δὲ τὴν ὑστεραίαν ἐφ' ὑψηλοῦ προκαθήμενος ὁ Ὑδάσπης τὰ τε ὑποζύγια καὶ ἵππους καὶ ὕλην ἄλλην τὴν ἐν λαφύροις, τῶν τε κατὰ τὴν πόλιν καὶ τῶν κατὰ τὴν μάχην ληφθέντων, τῇ στρατιᾷ διένεμε, τὸ πρὸς ἀξίαν τῶν ἐκάστω πεπραγμένων ἀνακρίνων. ὥς δὲ καὶ ὁ ζωγρήσας τὸν Ὅροονδάτην παρῆν, «αἵτησον ὁ βούλει,» πρὸς αὐτὸν

<sup>1</sup> public worker    <sup>2</sup> lasting a year    <sup>3</sup> vernal    <sup>4</sup> lizard, crocodile  
<sup>5</sup> property, character    <sup>6</sup> a hollow, container    <sup>7</sup> fete, feed well    <sup>8</sup> flock  
<sup>9</sup> herd of goats

ἔφη ὁ Ὑδάσπης. καὶ ὅς, «οὐδὲν αἰτεῖν δέομαι βασιλεῦ,» εἶπεν, «ἀλλ' εἰ καὶ σὺ τοῦτο ἐπικρίνεις, ἔχω τὸ αὐταρκές, Ὅροονδάτου μὲν ἀφελόμενος, αὐτὸν δὲ προστάγματι τῷ σῷ διασωσάμενος.» καὶ ἅμα ἐδείκνυε τὸν ξιφιστῆρα τοῦ σατράπου λιθοκόλλητόν τε καὶ πολύτιμον καὶ ἐκ πολλῶν ταλάντων κατεσκευασμένον, ὥστε πολλοὺς τῶν περιεστώτων ἐκβοᾶν ὑπὲρ ἰδιώτην εἶναι καὶ πλέον βασιλικὸν τὸ κειμήλιον. ἐπιμεδιάσας οὖν ὁ Ὑδάσπης, «καὶ τί ἄν,» ἔφη, «γένοιτο βασιλικώτερον τοῦ μὴ λειφθῆναι τὴν ἐμὴν μεγαλοψυχίαν τῆς τούτου φιλοπλουσίας; εἴτα καὶ σώματος ἀλόντος τῷ κρατήσαντι σκυλεύειν ὁ πολέμου δίδωσι νόμος. ὥστε ἀπίτῳ λαβὼν καὶ παρ' ἡμῶν, ὃ καὶ ἀκόντων ἔσχεν ἂν ραδίως ἀποκρύπτων.»

## 9.24

Μετὰ τοῦτον παρήεσαν οἱ τὸν Θεαγένην καὶ τὴν Χαρίκλειαν ἐλόντες, καὶ «ὦ βασιλεῦ» ἔφασαν, «ἡμῶν δὲ οὐ χρυσὸς οὐδὲ λίθοι τὰ λάφυρα, πρᾶγμα κατ' Αἰθιοπίαν εὖνον καὶ σωρηδὸν τοῖς βασιλείοις ἐναποκέμενον· ἀλλὰ σοι κόρην καὶ νεανίαν προσαγοχότες, ἀδελφοὺς μὲν καὶ Ἑλλήνας, μεγέθει δὲ καὶ κάλλει μετὰ γε σὲ πάντας ἀνθρώπους ὑπερφέροντας, ἀξιούμεν μὴ ἀμοιρῆσαι τῆς παρὰ σοῦ μεγαλοδορίας. εἰ γε, εἶπεν ὁ Ὑδάσπης, «ὑπεμνήσατε· καὶ γὰρ ἐν παρέργῳ τότε καὶ κατὰ θόρυβον προσαχθέντας ἐθεασάμην. ὥστε ἀγέτω τις· ἡκόντων δὲ καὶ οἱ λοιποὶ τῶν αἰχμαλώτων.» ἤγοντο οὖν αὐτίκα, δρομαίου<sup>1</sup> τινὸς ἔξω τειχῶν καὶ εἰς τοὺς σκευοφόρους<sup>2</sup> ἀφιγμένον, καὶ τοῖς φυλάττουσιν ἄγειν ὡς βασιλέα τὴν ταχίστην εἰπόντος. οἱ δὲ μιξέλληνά τινα τῶν φυλάκων, ὅποι τὸ παρὸν ἄγιοι, ἡρώτων. ἐκείνου δὲ εἰπόντος ὡς βασιλεὺς Ὑδάσπης ἐπισκοπεῖ τοὺς αἰχμαλώτους, «θεοὶ σωτῆρες,» ἀνεβόησαν ἅμα οἱ νέοι, τὸ ὄνομα τοῦ Ὑδάσπου γνωρίσαντες, εἰς τὴν τότε ὥραν μὴ καὶ ἕτερός ἐστιν ὁ βασιλεύων ἀμφιβάλλοντες. ὁ οὖν Θεαγένης ἡρέμα πρὸς τὴν Χαρίκλειαν, «ἐρεῖς,» ἔφη, «δηλονότι, φιλότατη, πρὸς βασιλέα τὰ καθ' ἡμᾶς· ἰδοὺ γὰρ καὶ Ὑδάσπης, ὃν πατέρα σοι γεγενῆσθαι πρὸς με πολλάκις ἔφραζες.» καὶ ἡ Χαρίκλεια «ὦ γλυκύτατε» ἔφη,

<sup>1</sup> sprinting    <sup>2</sup> pack animal, porter

«τὰ μεγάλα τῶν πραγμάτων μεγάλων δείται κατασκευῶν· ὧν γὰρ πολυπλόκους τὰς ἀρχὰς ὁ δαίμων καταβέβληται, τούτων ἀνάγκη καὶ τὰ τέλη διὰ μακροτέρων συμπεραίνεσθαι. ἄλλως τε καὶ ἃ πολὺς χρόνος συνέχῃ, ταῦτα εἰς ὅξυν καιρὸν ἀνακαλύπτειν οὐ λυσιτελές, τοῦ κεφαλαίου καὶ ταῦτα τῆς ὅλης καθ' ἡμᾶς ὑποθέσεως, καὶ ἐξ ἧς ἡ σύμπασα συμπλοκή τε καὶ ἀνέυρεσις ἥρτηται, Περσίνης λέγω μητρὸς τῆς ἐμῆς ἀπολειπομένης. σώζεσθαι δὲ καὶ ταύτην θεῶν βουλήσει πεπύσμεθα.»

«Ἄν οὖν προθύσῃταί τις ἡμᾶς,» ὑπολαβὼν ὁ Θεαγένης, «ἢ καὶ ὡς αἰχμαλώτους δῶρον παρασχὼν τὴν εἰς Αἰθιοπίαν ἡμῖν ἄφιξιν ὑποτέμνεται;»

«Μὴ πᾶν τοῦναντίον,» ἔφη ἡ Χαρίκλεια. «νυνὶ μὲν γὰρ πρὸς τῶν φυλάκων ἀκηκόαμεν πολλάκις ὡς ἱερεῖα τρεφόμεθα τοῖς κατὰ Μερόην θεοῖς ἐναγισθησόμενοι, καὶ δέος οὐδὲν δωρηθῆναι<sup>1</sup> ἡμᾶς ἢ προαναιρεθῆναι καθωσιωμένους ἐξ ὑποσχέσεως τοῖς θεοῖς, ἣν παραβαθῆναι ὑπ' ἀνδρῶν εὐσέβειαν τετιμηκότων οὐ θέμις. εἰ δὲ περιχαρεῖα τὸ ὅλον ἐνδόντες προχείρως τὰ καθ' ἡμᾶς ἐξαγορεύοιμεν, τῶν καὶ γνωρίζειν ταῦτα καὶ βεβαιοῦν δυναμένων οὐ παρόντων, μὴ καὶ λάθωμεν τὸν ἀκούοντα παροξύναντες, καὶ πρὸς ὀργὴν τι δικαίως ὑφιστάμενοι, χλεύην, ἂν οὕτω τύχῃ, καὶ ὕβριν τὸ πρᾶγμα ἡγησομένους, εἴ τινες αἰχμάλωτοι καὶ δουλεύειν ἀποκεκληρωμένοι, πεπλασμένοι καὶ ἀπίθανοι, καθάπερ ἐκ μηχανῆς τῷ βασιλεύοντι παῖδας ἑαυτοὺς εἰσποιοῦσιν.»

«Ἀλλὰ τὰ γνωρίσματα,» ἔφη ὁ Θεαγένης, «ἃ φέρειν σε οἶδα καὶ διασώζειν, ὅτι μὴ πλάσμα ἐσμέν μηδὲ ἀπάτη, συλλήψεται.» καὶ ἡ Χαρίκλεια, «τὰ γνωρίσματα,» ἔφη, «τοῖς γινώσκουσιν αὐτὰ καὶ συνεκθεμένοις ἐστὶ γνωρίσματα, τοῖς δὲ ἀγνοοῦσιν ἢ μὴ πάντα γνωρίζειν ἔχουσι κειμήλια τὴν ἄλλως καὶ ὄρμος, κλοπῆς, ἂν οὕτω τύχῃ, καὶ ληστείας<sup>2</sup> τοῖς φέρουσιν ὑπόνοιαν προσάπτοντες. εἰ δὲ δή τι καὶ γνωρίσειεν ὁ Ὑδάσπης, τίς ὅτι καὶ Περσῖνα ἢ δεδωκυῖα, τίς δ' ὅτι καὶ ὡς θυγατρὶ μήτηρ ὁ πείσων ἔνεστω; ἀναντίρρητον

<sup>1</sup> give    <sup>2</sup> robbery

γνώρισμα ὧ θεάγενες ἢ μητρώα φύσις, ὕφ' ἧς τὸ γεννῶν περὶ τὸ γεννώμενον ἐκ πρώτης ἐντεύξεως φιλόστοργον ἀναδέχεται πάθος, ἀπορρήτῳ συμπαθείᾳ κινούμενον. τοῦτο οὖν μὴ προώμεθα δι' ὃ τι καὶ τὰ ἄλλα γνωρίσματα ἂν πιστὰ φανείη.»

## 9.25

Τοιαῦτα διαλεγόμενοι πλησίον ἤδη τοῦ βασιλέως ἦσαν. συμπαρῆν δὲ καὶ ὁ Βαγώας ἀγόμενος. κάπειδ' παραστάντας εἶδεν ὁ Ὑδάσπης, ἀνήλατο πρὸς βραχὺ τοῦ θρόνου, καὶ «ιλήκοιτε θεοί!» φήσας αὐθις ἐπὶ συννοίας ἑαυτὸν ἤδραζε. τῶν δὲ ἐν τέλει παρεστῶτων ὃ τι πεπόνθοι πυνθανομένων, «τοιαύτην,» ἔφη, «τετέχθαι μοι θυγατέρα τήμερον καὶ εἰς ἀκμὴν τοσαύτην ἦκειν ἀθρόον ὥμην· καὶ τὸ ὄναρ<sup>1</sup> ἐν οὐδεμῇ φροντίδι τιθέμενος, νυνὶ πρὸς τὴν ὁμοίαν τῆς ὀρωμένης ὄψιν ἀνήνεγκα. τῶν δὲ περὶ αὐτὸν εἰπόντων ὡς φαντασία τις εἴη ψυχῆς τὰ μέλλοντα πολλάκις εἶδωλα προτυπουμένης, ἐν παρέργῳ τότε τὸ ὀφθὲν ποιησάμενος, τίνες καὶ πόθεν εἶεν ἡρώτα. σιωπῶσης δὲ τῆς Χαρικλείας, καὶ τοῦ Θεαγένους εἰπόντος ὡς ἀδελφοὶ καὶ Ἕλληνες, «εὐ γε ἢ Ἑλλάς,» ἔφη, τά τε ἄλλα καλοὺς κάγαθους φέρουσα, καὶ γνήσια ἡμῖν καὶ εὐσύμβολα εἰς τὰς ἐπινικίους θυσίας τὰ ἱερεῖα παρασχούσα. ἀλλὰ πῶς οὐχὶ καὶ παῖς ἐτέχθη μοι κατὰ τὴν ὄψιν,» γελάσας πρὸς τοὺς παρόντας «εἶπεν, εἶπερ τὸν νεανίαν τοῦτον ἀδελφὸν ὄντα τῆς κόρης καὶ ὁρᾶσθαι μοι μέλλοντα προειδωλοποιηθῆναι, ὡς φατέ, διὰ τῶν ὀνειράτων ἐχρῆν;» καὶ ἀποστρέψας τὸν λόγον εἰς τὴν Χαρίκλειαν, καὶ τὴν φωνὴν ἐλληνίζων (σπουδάζεται γὰρ ἤδε ἢ γλῶσσα καὶ παρὰ τοῖς Γυμνοσοφισταῖς καὶ βασιλεῦσιν Αἰθιόπων) «σὺν δέ,» ἔφη, «ὦ κόρη, τί σιγᾶς, οὐδὲν ἀποκρινομένη πρὸς τὴν πεῦσιν;»<sup>2</sup> καὶ ἡ Χαρίκλεια,» πρὸς τοῖς βωμοῖς,» ἔφη, «τῶν θεῶν οἷς ἱερεῖα φυλαττόμενοι συνίεμεν, ἐμέ τε καὶ τοὺς ἐμὲ φύντας γνώσεσθε.»

«Καὶ ποῦ γῆς εἰσὶν οὗτοι;» πρὸς αὐτὴν ὁ Ὑδάσπης. ἡ δέ, «καὶ ἀρείουσιν,» ἔφη, «καὶ πάντως ἱεουργουμένοις παρέσσονται. μειδιάσας οὖν αὐθις ὁ Ὑδάσπης, «ὀνειρώττει τῷ ὄντι,» φησὶν,

<sup>1</sup> dream    <sup>2</sup> inquiry, investigation

it brings annually new soil into it, and is from thence, possibly, called Nile, by the Greeks.

It points out, they said, the annual vicissitudes of time—summer by the increase, and autumn by the retiring of its waters—spring by the flowers which grow on it, and by the breeding of the crocodiles. The Nile then, is, they say, nothing else but the year, its very appellation confirming this, since the numeral letters which compose its name, amount to units, the number of days which make up the year. They extolled also its peculiar plants and flowers, and animals, and added a thousand other encomiums. “All these praises,” said Hydaspes, “belong more to Ethiopia, than to Egypt. If you esteem this river as the father of waters, and exalt it to the rank of a deity, Ethiopia ought surely to be worshipped, which is the mother of your god?”

“We do worship it,” replied the priests, “both on many other accounts, and because it has sent you to us, as a preserver and a god.”

### 9.23

After recommending them to be less lavish in their praises, he retired to a tent which had been prepared for him, and devoted the rest of the day to ease and refreshment. He entertained, at his own table, his principal officers, and the priests of Syene, and encouraged all ranks to make merry. The inhabitants of Syene furnished herds of oxen, flocks of sheep, goats and swine, together with store of wine, partly by way of gift, partly for sale. The next day he mounted a lofty seat; and, ordering the spoil to be brought out, which had been collected in the city, and on the field of battle, distributed it amongst his army, in such proportions as he thought their merit deserved. When the soldier appeared who took Oroondates, “Ask what you please,” said the king.

“I have no occasion to ask anything,” he replied. “If you will allow me to keep what I have already taken from the Viceroy, I am sufficiently rewarded for having made him prisoner, and preserved him alive, according to your commands.” And with this he shewed a sword belt, a scimitar richly jewelled of great value, and worth many talents; so that many cried out, it was a gift too precious for a private man, a treasure worthy of a monarch’s acceptance. Hydaspes smilingly replied—“What can be more kingly than that my magnanimity should be superior to this man’s avarice? Besides, the captor has a right to the personal spoils of his prisoner. Let him then, receive as a gift from me, what he might easily have taken to himself, without my knowledge.”

### 9.24

Presently those who had taken Theagenes and Chariclea appeared. “Our spoil,

O king!" said they, "is not gold and jewels, things of little estimation among the Ethiopians, and which lie in heaps in the royal treasures; but we bring you a youth and a maiden, a Grecian pair, excelling all mortals in grace and beauty, except yourself, and we expect from your liberality a proportionate reward."

"You recall them seasonably to my memory," replied Hydaspes. "When I first saw them, in the hurry and confusion in which I was engaged, I took but a cursory view of them. Let some one bring them now before me, together with the rest of the captives."

An officer was immediately despatched for them to the place of their confinement, which was among the baggage, at some distance from the town. They inquired, in their way to the city, of one of their guards, whither they were being conducted. They were told that the king Hydaspes desired to see the prisoners. On hearing the name, they cried out together, with one voice

"O ye gods!" fearing till that hour lest some other might be the reigning king; and Theagenes said softly to Chariclea

"You will surely now discover to the king everything which relates to us, since you have frequently told me that Hydaspes was your father."

"Important matters," replied Chariclea, "require great preparation. Where the deity has caused intricate beginnings, there must needs be intricate unravellings. Besides, a tale like ours is not to be told in a moment; nor do I think it advisable to enter upon it in the absence of my mother Persina, upon whose support, and testimony, the foundation of our story, and the whole of our credit, must depend; and she, thanks to the gods I hear, is yet alive."

"What if we should be sacrificed," returned Theagenes; "or, presented to some one as a gift, how shall we ever get into Ethiopia?"

"Nothing is less likely," said Chariclea. "Our guards have told us that we are to be reserved as victims, to be offered to the deities of Meröe. There is no likelihood that we, who are solemnly devoted to the gods, should be destroyed, or otherwise disposed of; such a vow no religious mind would break. Were we to give way to the incautious joy with which this sudden gleam of good fortune transports us, and discover our condition, and relate our adventures, in the absence of those who alone can acknowledge us, and confirm what we say, we run the greatest risk of raising the indignation of the king; who would regard it as a mockery and insult, that we, captives and slaves as we are, should endeavour to pass ourselves off upon him, as his children."

“But the tokens,” said Theagenes, “which I know you always carry about you, will give credit to our relation, and shew that we are not impostors.”

“These things,” replied Chariclea, “are real tokens to those who know them, and who exposed them with me; but to those who are ignorant of this, they are nothing but bracelets, and precious stones; and may possibly induce a suspicion of our having stolen them. Supposing even that Hydaspes should recollect any of these trinkets, who shall persuade him that they were presented to me by Persina, and still more, that they were the gifts of a mother to her daughter? The most incontrovertible token, my dear Theagenes, is a mother’s nature, through which the parent at first sight feels affection towards her offspring,—an affection stirred up by secret sympathy. Shall we deprive ourselves, then, by our precipitation, of this most favourable opening, upon which depends the credit of all we have to say?”

### 9.25

Discoursing in this manner, they arrived near the tribunal of the king. Bagoas was led after them. When Hydaspes saw them, rising suddenly from his throne

“May the gods be propitious to me!” he exclaimed, and sat down again, lost in thought. They who were near him inquired the reason of this sudden emotion. Recollecting himself, he said

“Methought that I had a daughter born to me this day, who at once reached her prime, and perfectly resembled this young maiden, whom I see before me. I disregarded, and had almost forgotten my dream, when this remarkable resemblance recalled it to my memory.”

His officers replied

“That it was some fancy of the mind bodying forth future events;“upon which the king, laying aside for the present any farther thought upon the subject, proceeded to examine his prisoners. He asked them

“Who, and from whence, they were?” Chariclea was silent. Theagenes replied, “That they were Grecians, and that the maiden was his sister.”

“All honour to Greece,” said Hydaspes

“The mother of brave and beautiful mortals, for affording us such noble victims for the celebration of our triumphal sacrifices.” And turning to his attendants, he said

“Why had I not a son as well as a daughter born to me in my dream, since this youth, being the maiden’s brother, ought according to your observation,

to have been shadowed forth to me in my vision?"

He then directed his discourse to Chariclea, speaking in Greek; a language known and studied by the Gymnosophists, and kings of Ethiopia

"And you, O maiden," said he, "why do you make no answer to my questions?"

"At the altars of the gods," replied she, "to whom we are destined as victims, you shall know who I am, and who are my parents."

"And what part of the world do they inhabit?" said the king.

"They are present now," said she, "and will assuredly be present, when we are sacrificed." Again Hydaspes smiled.

"This dream-born daughter of mine," he observed, "is certainly herself

*vocabulary*

ἀγέλη herd ~demagogue  
 ἀγωνία contest; agony  
 ἄδυτον inner sanctum  
 ἄθροός grouped  
 αἰχμάλωτος captive ~acute  
 ἄνειμι go up, inland, to, back ~ion  
 ἀνύω accomplish, pass over,  
 complete  
 ἄπειρος untested; infinite  
 ἀπείρων boundless  
 ἀποστερέω despoil, defraud  
 ἀραρίσκω join, fit, furnish ~arthritis  
 ἀρκέω satisfy; ward off, defend;  
 suffice  
 ἀσπάζομαι greet, salute  
 ἀστή inhabitant  
 ἀστός townsman; citizen  
 ἀφθονία abundance  
 ἄχρι as far as (+gen); until  
 βαθύς high, deep ~bathysphere  
 γάμος wedding, sex ~bigamy  
 γνωρίζω make known, discover  
 γοῦν at least then  
 γράμμα -τος (n, 3) writing, letter  
 γραμματεύς -ος (m) secretary,  
 bureaucrat, clerk; schoolmaster  
 γρύψ griffin  
 δαιμόνιος voc: you crazy guy  
 δεκάς -δος (f, 3) decade, group of  
 ten ~decimal  
 διαλείπω leave a gap, space apart  
 διαπρέπω be prominent  
 ἐγγυάω undertake; betrothe  
 ἐγχειρίζω entrust  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἶωθα be accustomed, in the habit  
 ἐκατόμβη hecatomb  
 ἐκτείνω stretch out ~tend  
 ἐκτρέπω turn aside  
 ἐλεύθερος not enslaved

ἐμαυτοῦ myself  
 ἐμπεδῶ confirm, ratify  
 ἐμπίμπλημι fill with  
 ἐμπίμπλημι fill ~plethora  
 ἔννομος lawful; upright, just  
 ἐνστάζω instill in; undertake; resist  
 ἐντέλλω (mp) command  
 ἐνύπνιος seen in dreams  
 ἐξορμάω veer off course ~hormone  
 ἐπαληθεύω be true, prove to be true  
 ἐπιμέλεια attention; assigned task  
 ἐπινίκιος victorious  
 ἐπίσημος marked, significant  
 ἐπισκοπέω look upon, inspect  
 ἐπιστέλλω send to, order  
 ἔρω -τος (m) love, desire ~erotic  
 εὐαγγελίζομαι bring good news  
 εὐαγγέλιον a reward for good news  
 ~angel  
 εὐνομία good order or governance  
 ~nemesis  
 εὐτρεπίζω to ready  
 ἔχθρη hate  
 ἡδύς sweet, pleasant ~hedonism  
 θεάομαι look at, behold, consider  
 ~theater  
 θεραπεύω help, serve; flatter, defer  
 to ~therapy  
 θόρυβος noise, clamor; confusion  
 θυσία sacrifice  
 θύω (ū) rush; sacrifice ~θύω  
 κατασεῖω shake, throw down  
 κατόρθωμα -τος (n, 3) right action  
 κοινός communal, ordinary  
 κοσμέω marshal, array ~cosmos  
 κτήμα -τος (n, 3) possession  
 κύω be pregnant  
 κώμη village  
 μέλος -ους (n, 3) limb; melody  
 μεσόγαια inland  
 μέταλλον mine; mineral  
 νίκη (i) victory ~Nike

νύκτωρ by night  
 ὄνειρος dream (also τὸ ὄνειρον)  
 ὀργάς meadow, rich land; sacred land  
 πάθος -ους (n, 3) an experience, passion, condition  
 παντοῖος all kinds of  
 παραιτέομαι entreat; beg for; decline  
 παραλλάσσω change, differ  
 παρανομέω break the law, commit an outrage  
 παραποτάμιος by a river  
 πάτριος of the father(s), ancestral  
 περαῖος on the opposite side  
 περισώζω save alive  
 Πέρσης Persian  
 πλεονεξία greediness, presumption, arrogance  
 πλησίος near, neighboring  
 πολυτελής very expensive; (person) extravagant  
 πομπή a sending, expedition ~pomp  
 πόρω aor. give, pf. be fated  
 πρόβατον cattle, flocks, herds  
 πρόδρομος running ahead  
 προμηνύω predict  
 πρόνοια foresight, providence  
 πρόσω forward, in the future; far  
 προτείνω hold out, offer  
 πρόφασις -εως (f) pretext; motive; prediction; cause ~fame  
 προφητεία prophecy  
 σέβομαι feel shame, awe  
 σελήνη moon

σιγάω (ἔ) be silent  
 σοφός skilled, clever, wise  
 στρατός common people/soldiers  
 ~strategy  
 στρατόω be on a campaign  
 ~strategy  
 σύμβουλος adviser  
 συνέδριον council  
 σύνεδρος sitting with in council  
 συνήθης habitual, intimate  
 συσπεύδω assist zealously  
 σχῆμα -τος (n, 3) form, figure  
 σωτηρία saving, preservation  
 τίμιος honored, precious  
 τοιόσδε such  
 τοσόσδε this much  
 τύχη fortune, act of a god  
 ὑπήκοος heeding, subject  
 ὑπηρετέω serve  
 φιλία friendship ~philanthropy  
 φόρος tribute, revenue  
 φύλαξ -κος (m) guard; sentry  
 ~phylactery  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαρά joy  
 χαριστήριος of thanksgiving  
 χορός dance; chorus ~terpsichorean  
 χρεία need, use  
 χωρέω withdraw, give way to (+dat); advance; have room for; turn out well ~heir  
 ὠραῖος ripe; young adult

«ἢ ὄνειρογενὴς αὕτη μου θυγάτηρ, ἀπὸ τῆς Ἑλλάδος κατὰ μέσῃν Μερόῃν τοὺς φύντας ἀναπεμφθήσεσθαι φανταζομένη.<sup>1</sup> οὗτοι μὲν οὖν ἀγέσθωσαν σὺν ἐπιμελείᾳ καὶ ἀφθονίᾳ τῇ συνήθει, τὴν θυσίαν κοσμήσοντες· ἀλλὰ τίς οὗτος ὁ πλησίον εὐνούχῳ<sup>2</sup> προσεοικώς;» τῶν δὴ τις ὑπηρετουμένων, «εὐνούχος ἀληθῶς, εἶπεν, ὄνομα Βαγώας, τῶν Ὀροονδάτου κτῆμα τὸ τιμιώτατον.»

«Ἐπέσθω,» ἔφη, «καὶ οὗτος, οὐχ ἱερεῖον, τῶν δὲ ἱερείων θατέρου τῆς κόρης ταύτης φύλαξ, πολλῆς διὰ τὴν ὥραν προνοίας δεομένης, ὥστε ἀγνὴν ἡμῖν ἄχρι καιροῦ τῆς θυσίας φυλαχθῆναι. ἔχει τι ζηλότυπον ἔμφυτον τὸ εὐνούχων γένος· ὧν γὰρ ἀπεστέρηται, τούτων εἰς κώλυμα τοῖς ἄλλοις προβέβληται.»

## 9.26

Ταῦτα εἰπὼν τοὺς ἄλλους αἰχμαλώτους παριόντας ἐν τάξει ἐπεσκόπει τε καὶ ἀνέκρινε, τοὺς μὲν δωρούμενος, οὓς δούλους ἐξ ἀρχῆς ἐγνώριζεν ἢ τύχῃ, τοὺς δὲ εὖ γεγονότας ἐλευθέρους ἀφίεις. δέκα δὲ νέους κόρας τε ἰσαριθμούς τῶν ἐν ἀκμῇ καὶ ὥρᾳ διαπρεπόντων ἐπιλεξάμενος, ἅμα τοῖς περὶ τὸν Θεαγένην ἐφ' ὁμοίαν τὴν χρεῖαν ἀνάγεσθαι προσέταττε. τοῖς τε ἄλλοις ἅπασιν ὧν ἕκαστος ἐδεῖτο χρηματίσας,<sup>3</sup> τέλος πρὸς τὸν Ὀροονδάτην μετὰκλητον καὶ φοράδην<sup>4</sup> ἀχθέντα, «ἐγώ,» ἔφη, «τὰς αἰτίας τοῦ πολέμου συνηρηκώς καὶ τὰς ἐξ ἀρχῆς προφάσεις τῆς ἔχθρας, τὰς τε Φίλας καὶ τὰ σμαράγδεια μέταλλα, ὑπ' ἐμαντῶ πεποιημένος, οὐ πάσχω τὸ τῶν πολλῶν πάθος, οὐδὲ ἐπεξάγω τὴν τύχην πρὸς πλεονεξίαν, οὐδὲ εἰς ἄπειρον ἐκτείνω τὴν ἀρχὴν διὰ τὴν νίκην, ἀλλ' ὅροις<sup>5</sup> ἀρκοῦμαι οἷς ἔθετο ἐξ ἀρχῆς ἡ φύσις, τὴν Αἴγυπτον ἀπὸ τῆς Αἰθιοπίας τοῖς Καταρράκταις ἀποκρίνασα. ὥστε ἔχων δι' ἃ κατῆλθον, ἄνεμι σέβων τὸ δίκαιον. σὺ δὲ εἰ περιγένοιο, τῶν ἐξ ἀρχῆς σατράπευε, καὶ ἐπίστελλε πρὸς βασιλέα τῶν Περσῶν ὡς ἀδελφὸς ὁ σὸς Ὑδάσπης τῇ μὲν χειρὶ κεκράτηκε, τῇ δὲ γνώμῃ πάντα σοι τὰ σὰ μεθήκε, φιλίαν τε πρὸς σὲ βουλόμενον ἀσπαζόμενος, χρήμα τῶν ἐν ἀνθρώποις τὸ κάλλιστον, καὶ μάχην, εἰ αὖθις ἄρχοιο, μὴ

<sup>1</sup> make visible; imagine    <sup>2</sup> eunuch    <sup>3</sup> do business    <sup>4</sup> carried

<sup>5</sup> boundary marker

παραιτούμενος. Συηναίους δὲ τοῖσδε τοὺς τεταγμένους φόρους εἰς δεκάδα ἐτῶν αὐτὸς τε ἀφίημι καὶ σοὶ ποιεῖν οὕτως ἐντέλλομαι.»

## 9.27

Τούτων εἰρημένων, ὑπὸ μὲν τῶν παρόντων ἀστῶν τε ὁμοίως καὶ στρατιωτῶν εὐφημία τε ἦρθη καὶ κρότος ἐπὶ πλείστον ἐξάκουστος· ὁ δὲ Ὅροονδάτης τῷ χεῖρε προτείνας καὶ τὴν δεξιὰν ἐπὶ θατέραν παραλλάξας, κύψας<sup>1</sup> προσεκύνησε, πρᾶγμα οὐ νενομισμένον παρὰ Πέρσαις, βασιλέα ἕτερον τούτῳ τῷ τρόπῳ θεραπεύειν. καὶ ᾧ παρόντες, οὐ δοκῶ μοι,» ἔφη, «παραβαίνειν τὸ πάτριον, εἰ βασιλέα γνωρίζω τὸν σατραπείαν<sup>2</sup> μοι δωρούμενον, οὐδὲ παρανομεῖν τὸν ἐννομώτατον ἀνθρώπων προσκυνῶν, ἀναιρεῖν μὲν δυνάμενον, τὸ εἶναι δὲ φιланθρωπενούμενον, καὶ δεσπόζειν<sup>3</sup> μὲν κεκληρωμένον,<sup>4</sup> σατραπεύειν δέ μοι παρεχόμενον. ἐφ' οἷς, εἰ μὲν περισωθείην, Αἰθίοψί τε καὶ Πέρσαις εἰρήνην ἐγγυῶμαι βαθείαν καὶ φιλίαν αἰδίου, καὶ Συηναίους τὰ προστεταγμένα ἐμπεδώσειν· εἰ δέ τι πάθομι, θεοὶ τῶν εἰς ἐμὲ καλῶν Ὑδάσπην τε καὶ οἶκον τὸν Ὑδάσπου καὶ γένος ἀμείβοντο.»

## 10

### 10.1

Τὰ μὲν δὴ κατὰ τὴν Σύνηνην ἐπὶ τοσόνδε πραχθέντα εἰρήσθω, παρὰ τοσοῦτον μὲν ἐλθοῦσαν κινδύνου, πρὸς τοσαύτην δὲ εὐπάθειαν<sup>5</sup> ἀθρόον δι' εὐνομίαν ἀνδρὸς ἐνὸς μεταβαλοῦσαν· ὁ δὲ Ὑδάσπης τὸ πολὺ τοῦ στρατοῦ προεκπέμφας καὶ αὐτὸς ἐπὶ τὴν Αἰθιοπίαν ἐξήλανε, πάντων μὲν Συηναίων πάντων δὲ Περσῶν ἄχρι πλείστου σὺν εὐφημαῖς προπεμπόντων. τὰ μὲν οὖν πρῶτα ἐχώρει τῆς ὄχθης αἰὲ τοῦ Νείλου καὶ παραποταμίας ἐχόμενος· ἐπεὶ δὲ εἰς τοὺς Καταρράκτας ἀφίκετο, θύσας τῷ Νείλῳ καὶ θεοῖς ἐνορίοις, ἐκτραπείς τῆς μεσογαίας μᾶλλον εἶχετο. καὶ εἰς τὰς Φύλας ἐλθὼν ἡμέρας μὲν πού δύο διαναπαύει τὸν στρατόν· αὐθις δὲ τὸ πολὺ τοῦ

<sup>1</sup> stoop, bend down    <sup>2</sup> satrapy    <sup>3</sup> have/gain dominance    <sup>4</sup> cast lots, assign    <sup>5</sup> comfort

πλήθους προαποστείλας, προεκπέμφας δὲ καὶ τοὺς αἰχμαλώτους, αὐτὸς ἐπιμείνας τὰ τε τείχη τῆς πόλεως ὠχύρωσε,<sup>1</sup> καὶ φρουρὰν ἐγκαταστήσας ἐξώρμησε. δύο δὲ ἱππέας ἐπιλέξας, οὓς ἔδει προλαβόντας καὶ κατὰ πόλιν ἢ κώμην τοὺς ἵππους ἀμείβοντας σὺν τάχει τὸ προστεταγμένον ἀνύειν, ἐπιστέλλει τοῖς κατὰ Μερόην τὴν νίκην εὐαγγελιζόμενος,

## 10.2

πρὸς μὲν τοὺς σοφούς, οἳ Γυμνοσοφισταὶ κέκληνται, σύνεδροί τε καὶ σύμβουλοι τῶν πρακτέων τῷ βασιλεῖ γινόμενοι, τοιαῦδε.

Τῷ θειοτάτῳ συνεδρίῳ βασιλεὺς Ὑδάσπης. τὴν νίκην ὑμῖν τὴν κατὰ Περσῶν εὐαγγελίζομαι, οὐκ ἀλαζονεύομενος<sup>2</sup> τὸ κατόρθωμα (τὸ γὰρ ὀξύρροπον τῆς τύχης ἱλάσκομαι), ἀλλὰ τὴν προφητείαν ὑμῶν αἰεὶ τε καὶ τὸ παρὸν ἐπαληθεύουσιν τῷ γράμματι προδεξιούμενος. ἦκειν οὖν ὑμᾶς εἰς τὸν εἰωθότα τόπον καὶ παρακαλῶ καὶ δυσωπῶ, τὰς εὐχαριστηρίους τῶν ἐπινικίων θυσίας εὐαγεστέρας τῇ παρουσίᾳ τῷ κοινῷ τῶν Αἰθιοπῶν ἀποφανοῦντας.

Πρὸς δὲ τὴν γυναῖκα Περσῖναν οὕτω.

Νικᾶν ἡμᾶς ἴσθι, καὶ ὁ πρότερόν ἐστι παρὰ σοί, σώζεσθαι. πολυτελεῖς δὴ τὰς χαριστηρίους ἡμῖν πομπάς τε καὶ θυσίας εὐτρέπιζε, καὶ τοὺς σοφοὺς ἅμα τοῖς παρ' ἡμῶν ἐπεσταλμένοις συμπαρακαλέεσασα, εἰς τὴν ἀφιερωμένην τοῖς πατρίοις ἡμῶν θεοῖς, Ἥλίῳ τε καὶ Σελήνῃ καὶ Διονύσῳ, πρὸ τοῦ ἄστεος ὀργάδα σύσπευδε.

## 10.3

Τούτων κομοσθέντων τῶν γραμμάτων ἡ μὲν Περσῖνα, «τοῦτ' ἦν ἄρα,» ἔφη, «τὸ ἐνύπνιον ὃ κατὰ τὴν νύκτα ταύτην ἐθεώμην, κύειν τε οἰομένη καὶ τίκτειν ἅμα, καὶ τὸ γεννηθὲν εἶναι μου θυγατέρα γάμου παραχρῆμα ὥραϊαν, διὰ μὲν τῶν ὠδίνων, ὥς ἔοικε, τὰς κατὰ τὸν πόλεμον ἀγωνίας, διὰ δὲ τῆς θυγατρὸς τὴν νίκην αἰνιττομένου<sup>3</sup> τοῦ

<sup>1</sup> fortify    <sup>2</sup> brag falsely    <sup>3</sup> hint, speak in riddles

ὀνείρατος. ἀλλὰ τὴν πόλιν ἐπιόντες τῶν εὐαγγελίων ἐμπλήσατε.»

Καὶ οἱ μὲν πρόδρομοι τὸ προστεταγμένον ἔπραττον, καὶ τὰς τε κεφαλὰς τῷ Νειλῷ λωτῷ<sup>1</sup> καταστέψαντες καὶ φοινίκων πτόρθους<sup>2</sup> ταῖς χερσὶ κατασεύοντες τὰ ἐπισημότερα τῆς πόλεως καθιππεύοντο, τὴν νίκην καὶ μόνῳ τῷ σχήματι δημοσιεύοντες.<sup>3</sup> ἐμπέπληστο γοῦν αὐτίκα χαρᾶς ἡ Μερὴ, νύκτωρ τε καὶ μεθ' ἡμέραν χοροὺς καὶ θυσίας κατὰ γένη καὶ ἀγνιάς<sup>4</sup> καὶ φατρίας τοῖς θεοῖς ἀναγόντων καὶ τὰ τεμένη<sup>5</sup> καταστεφόντων, οὐκ ἐπὶ τῇ νίκῃ τοσοῦτον ὅσον ἐπὶ τῇ σωτηρίᾳ τῇ τοῦ Ὑδάσπου θυμηδούντων, ἀνδρὸς δὲ εὐνομίαν τε ἅμα καὶ τὸ πρὸς τοὺς ὑπηκόους ἱλεών<sup>6</sup> τε καὶ ἡμερον<sup>7</sup> πατρικόν τινα ἔρωτα τοῖς δήμοις ἐνστάξαντος.

#### 10.4

Ἡ δὲ Περσίνα βοῶν τε ἀγέλας καὶ ἵππων καὶ προβάτων ὀρύγων<sup>8</sup> τε καὶ γρυπῶν καὶ ἄλλων ζώων παντοίων εἰς τὴν περαίαν ὀργάδα προπέμφασα, τὰ μὲν ὥστε ἐξ ἐκάστου γένους ἐκατόμβην εἰς τὴν θυσίαν ἡὔτρεπισθαι, τὰ δὲ ὥστε εἰς εὐωχίαν εἶναι τοῖς δήμοις, τέλος καὶ παρὰ τοὺς Γυμνοσοφιστὰς ἐλθοῦσα, οἴκισιν<sup>9</sup> τὸ Πανίον πεποιημένους, τό τε παρὰ τοῦ Ὑδάσπου γράμμα ἐνεχείριζε, καὶ συμπαρακάλει πεισθῆναί τε ἀξιῶντι τῷ βασιλεῖ καὶ δοῦναι καὶ αὐτῇ τὸ μέρος τὴν χάριν, κόσμον τῆς πανηγύρεως<sup>10</sup> τῇ παρουσίᾳ γινομένους. οἱ δὲ ὀλίγον ἐπιμεῖναι κελεύσαντες, καὶ εἰς τὸ ἄδυντον παρελθόντες εὐχεσθαι ὡς ἔθος, παρὰ θεῶν τὸ πρακτέον πυθόμενοι, μικρὸν διαλιπόντες ἐπανήλθον. καὶ τῶν ἄλλων σιγῶντων ὁ προκαθηγητὴς τοῦ συνεδρίου Σισιμίθρης, «ὦ Περσίνα, ἔλεγεν, ἡμεῖς μὲν ἤξομεν· οἱ θεοὶ γὰρ ἐπιτρέπουσι· θόρυβον δὲ τινα καὶ ταραχὴν<sup>11</sup> προμηνύει τὸ δαιμόνιον, ἐσομένην μὲν παρὰ τὰς θυσίας, εἰς ἀγαθὸν δὲ καὶ ἡδὺ τὸ τέλος καταστρέψουσιν, ὡς μέλους μὲν ὑμῶν τοῦ σώματος ἢ μέρους τῆς βασιλείας ἀπολωλότης, τοῦ πεπρωμένου δὲ εἰς τότε τὸ

<sup>1</sup> clover? lotus? <sup>2</sup> sprout, young branch <sup>3</sup> make public; confiscate

<sup>4</sup> street <sup>5</sup> non-common land <sup>6</sup> propitious, gracious <sup>7</sup> gentle; domesticated, cultivated <sup>8</sup> pick-axe; large antelope <sup>9</sup> habitation

<sup>10</sup> gathering <sup>11</sup> upsetness, confusion

dreaming, when she imagines that her parents are to be brought from the middle of Greece into Meröe. Let them be taken away and served with the usual care and abundance, to fit them for the sacrifices. But who is this standing near, and in person like an eunuch?"

"He is an eunuch," replied one of the bystanders; "his name is Bagoas; he was in great favour with Oroondates."

"Let him too," said the king, "follow and be kept with the Grecian pair; not as a future victim, but that he may attend upon, and watch over the virgin victim, whom it is necessary to preserve in the utmost purity for the sacrifice; and whose beauty is such, that her virtue, unguarded, may be exposed to much danger and temptation. Eunuchs are a jealous race; and fitly employed for debarring others from the enjoyments of which they are themselves deprived."

#### 9.26

He then proceeded to examine and decide the fate of the remaining prisoners, who appeared in order; distributing among his followers those who were slaves before; dismissing with liberty those who were free and noble: but he selected ten young men, and as many virgins, in the bloom of youth and beauty, whom he ordered to be preserved for the same purpose to which he had destined Theagenes and Chariclea. And having answered every complaint and application, at last he sent for Oroondates, who was brought in lying on a litter.

"I," said he to him, "now that I have obtained the object of my going to war, feel not the common passion of ambitious minds. I am not going to make my good fortune the minister of covetousness; my victory creates in me no wish to extend my empire. I am content with the limits which nature seems to have placed between Egypt and Ethiopia—the cataracts. Having recovered then what I think my right, I revere what is just and equitable, and shall return peacefully to my own dominions. Do you, if your life be spared, remain viceroy of the same province as before: and write to your master, the Persian king, to this effect, 'Thy brother Hydaspes has conquered by might of hand; but restores all through moderation of mind; he wishes to preserve thy friendship, esteeming it the most valuable of all possessions: at the same time, if desirous of renewing the contest, thou wilt not find him backward.' As to the Syenaeans I remit their tribute for ten years; and command thee to do the same."

#### 9.27

Loud acclamations, both from the soldiers and citizens, followed his last words. Oroondates crossing his hands, and inclining his body, adored him;

a compliment not usual for a Persian to pay to any prince, except his own.

“O ye who hear me,” said he, “I do not think that I violate the customs of my country, as to my own sovereign, in adoring the most just of kings, who has restored to me my government; who instead of putting me to death has granted me my life; who, able to act as a despotic lord, permits me to remain a viceroy. Should I recover, I pledge myself to promote a solid peace and lasting friendship between the Persians and Ethiopians, and to procure for the Syenaeans that remission of tribute which has been enjoined; but should I not survive, may the gods recompense Hydaspes, his family, and remotest descendants, for all the benefits which he has conferred upon me!”

## 10

### 10.1

We have now said sufficient about Syene, which, from the brink of danger, was at once restored to security and happiness, by one man’s clemency.

Hydaspes, having sent the greater part of his army forward, proceeded in person towards Ethiopia, followed by the applauses and blessings both of Persians and Syenaeans. At first he marched along the Nile, or the parts bordering upon that river; but when he reached the cataracts, having sacrificed to the river, and to the gods of the boundaries, he turned aside, and travelled through the inland country.

When he arrived at Philoe, he rested, and refreshed his army there for two days; and then as before, sending part of it forward, together with the captives, he stayed some little time behind them, to direct the repair of the walls, and to place a garrison, and soon afterwards set out himself. He dispatched an express consisting of two troopers, who changing their horses at every station, and using all speed, were to announce his victory at Meröe.

### 10.2

He sent the following message to the wise men of his country, who are called Gymnosophists, and who are the assessors and privy councillors of the Ethiopian kings in affairs of moment.

“Hydaspes to the most holy Council.

“I acquaint you with my victory over the Persians. I do not boast of my success, for I know and fear the mutability of fortune; but I would greet your holy order, which I have always found wise and faithful. I invite and command your attendance at the usual place, in order that the thanksgiving

sacrifices for victory, may, by your presence, be rendered more august and solemn in the sight of the Ethiopian people.”

To his consort, Persina, he wrote as follows:—“Know that I am returning a conqueror, and, what you will still more rejoice at, unhurt. Make therefore preparations for the most sumptuous processions and sacrifices, that we may give thanks to the gods, for the blessings which they have bestowed. In accordance with my letters, assist in summoning the Gymnosophists; and hasten to attend, with them, in the consecrated field before the city, which is dedicated to our country’s gods—the Sun, the Moon, and Bacchus.”

### 10.3

When this letter was delivered to Persina, “I now see,” said she, “the interpretation of a dream which I had last night. Methought I was pregnant, and in labour, and that I brought forth a daughter in the full bloom of youth and beauty. I see, that by my throes, were signified the travails of war; and by my daughter, this victory.”

“Go,” continued she, “and fill the city with these joyful tidings.” The expresses obeyed her commands; and mounting their horses, having crowned their heads with the lotus of the Nile, and waving branches of palm in their hands, rode through the principal parts of the city, disclosing by their very appearance, the joyous news.

Meröe resounded with rejoicings; night and day the inhabitants, in every family, and street, and tribe, made processions, offered sacrifices, and suspended garlands in the temples; not more out of gratitude for the victory, than for the safety of Hydaspes; whose justice and clemency, mildness and affability, had made him beloved, like a father, by his subjects.

### 10.4

The queen, on her side, collected together from all parts, quantities of sheep and oxen, of horses and wild asses, of hippogriffs, and all sorts of animals, and sent them into the sacred field, partly to furnish a hecatomb of each, for sacrifice, partly to provide from the remainder, an entertainment for all the people.

She next visited the Gymnosophists, who inhabit the grove of Pan, and exhorted them to obey the summons of their king, as also to gratify her by adorning and sanctifying the solemnity with their presence. They, entreating her to wait a few moments, while they consulted the gods, as they are used to do on any new undertaking, entered their temple, and after a short time returned, when Sisimithres, their president, thus addressed her:

“O queen! we will attend you, the gods order us to do so; but, at the same time, they signify to us, that this sacrifice will be attended with much disturbance and tumult, which, however, will have an agreeable and happy end. A limb of your body, or a member of the state, seems to have been lost; which will be restored by fate.”

*vocabulary*

ἀδύνατος unable; impossible  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἄθροος grouped  
 αἰχμάλωτος captive ~acute  
 ἄκρις -ός (f) hilltop ~acute  
 ἀναστέλλω repel, suppress  
 ἀνενόχλητος undisturbed  
 ἀπαγγέλλω announce, order,  
 promise ~angel  
 ἀπαγορεύω forbid; fail, be worn out  
 ἅπαξ once  
 ἀπαραιτήτος inexorable, not  
 propitiated by prayer  
 ἄπειρος untested; infinite  
 ἀποκληρώω choose, assign by lot  
 ἄρσην male  
 ἅτε as if; since  
 αὔξις -εως (f) growth  
 αὔριον tomorrow  
 βασιλεύω be king  
 βλέμμα -τος (n, 3) look, glance  
 βοά din, a shout  
 βοεύς βοῦος (m) leather rope  
 ~bovine  
 βωμός altar; stand, pedestal  
 γέφυρα (ῶ) dam, dike; bridge  
 γράμμα -τος (n, 3) writing, letter  
 δένδρον tree  
 δεσμός bond, latch, strap; also (pl)  
 headdress  
 διαγγέλλω send news, proclaim  
 διαπεραιώω carry across  
 δίχα in two, in two ways  
 δράω do, accomplish  
 ἐγχειρίζω entrust  
 ἐγχώριος local, native  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἴθε if only  
 εἰκός likely

εἰκών -όνος (f, 3) image, likeness  
 εἶωθα be accustomed, in the habit  
 ἐκβοάω cry out  
 ἐκτός outside  
 ἐλέγχω shame; try, examine  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 ἐνείμι be in ~ion  
 ἐντός within  
 ἐξάλλομαι break away from ~sally  
 ἐξετάζω inspect, interrogate,  
 estimate  
 ἐξῆς in turn  
 ἐπάνειμι return  
 ἐπερείδω thrust in  
 ἐπιζητέω long for, miss  
 ἐπικάθημαι sit, press on  
 ἐπιμίγνυμι add to a mix; have  
 intercourse  
 ἐρείδω press; mid: lean something  
 against something, prop up  
 ἑσπέρα evening, west  
 ἡλικία time of life, contemporaries  
 ἥπειρος (f) mainland, continent  
 θάλλω bloom, flourish, abound  
 ~thallium  
 θῆλυς female; (rare) abundant  
 ~female  
 θυγάτριον little daughter, girl  
 θυσία sacrifice  
 ἱέρεια priestess ~hieroglyph  
 καθάπερ exactly as  
 καθαρός clean, pure  
 καίτοι and yet; and in fact; although  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταγγέλλω announce; denounce  
 κατασείω shake, throw down  
 κατηφές be dejected  
 κατηφής disgraced  
 κατορθώω erect; accomplish  
 κορυφή peak, crown  
 κρείσσων more powerful; better

κριθή (ι) barley plant  
 κυέω be pregnant ~accumulate  
 κύκλος circle, wheel ~cycle  
 μειδιάω smile  
 μήκος -ους (n, 3) length, stature  
 μήνυσις -εως (ὑ, f) disclosure,  
 accusation  
 νεώς νῶ (m, 2) temple, shrine  
 ὀργάς meadow, rich land; sacred  
 land  
 ὀρμή pressure, assault, order  
 ~hormone  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 παντοῖος all kinds of  
 παραλλάσσω change, differ  
 παραμείβω pass by ~amoeba  
 πάτριος of the father(s), ancestral  
 περαιώω carry across ~pierce  
 περίβολος enclosing  
 περίειμι be superior to; be left over;  
 still exist  
 περιρρέω flow around ~rheostat  
 περιστοιχίζω stretch nets around  
 πλευρά rib, side ~pleurisy  
 πόθεν from where?  
 ποικίλος ornamented; various  
 πορρωτέρω farther  
 πότε when?  
 προαγορεύω declare, predict, order  
 προαίρεσις -εως (f) plan, preference  
 προαπαντάω go to meet, intercept  
 προκαθίζω keep settling forward

~sit  
 πρόπυλον entrance-gates  
 προσκομίζω bring to  
 προσκομιλέω (ι) have intercourse  
 with  
 σελήνη moon  
 σημαίνω give orders to; show; mark  
 ~semaphore  
 σκηνή tent; stage  
 στάδιον 200 meters (pl also masc)  
 στάδιος (adj) standing upright, firm;  
 (pl noun) 200 meters  
 συζεύγνυμι (υῦ) join together  
 συμμιγής mingled  
 σύνειμι be with; have sex ~ion  
 συνεργός cooperating; colleague  
 συνεχής (ὑ) continuously  
 σχῆμα -τος (n, 3) form, figure  
 σωτηρία saving, preservation  
 τέμνω cut, sacrifice, solemnize  
 ~tonsure  
 τοιόσδε such  
 τομή cutting  
 τριακόσιοι three hundred ~three  
 τύχη fortune, act of a god  
 ὑπερμήκης too long, very long  
 ὑπέρογκος excessively bulky,  
 swollen; excessive  
 ὑπόκειμαι lie under; be assumed;  
 allow, submit  
 φάλαγξ -γος (f) rank of battle  
 ~phalanx  
 φοβερός frightful, afraid  
 φύω produce, beget; clasp ~physics  
 χαριστήριος of thanksgiving  
 χίλιοι (ιῦ) thousand ~kilo-

ζητούμενον ἀναφαίνοντος.»

Καὶ ἡ Περσῖνα, «τά τε φοβερά,» ἔφη, «καὶ πάντα τὴν πρὸς τὸ κρείττον ἔξει μεταβολὴν ὑμῶν παρόντων. ἀλλ' ὅταν αἰσθωμαι προσάγοντα Ὑδάσπην, σημανῶ πρὸς ὑμᾶς.»

«Οὐδὲν δεῖ,» ἔφη, «σημαίνειν,» ὁ Σισυμίθρης· «ἥξει γὰρ αὔριον ὄρθριος,<sup>1</sup> καὶ τοῦτό σοι γράμμα μνηνύσει μικρὸν ὕστερον.» καὶ ἐγένετο οὕτως· ἄρτι γὰρ ἐπανιούση τῇ Περσίνῃ, καὶ τοῖς βασιλείοις πλησιαζούσῃ, γράμμα τοῦ βασιλέως ἱππεὺς ἐνεχειρίζεν, εἰς τὴν ἐξῆς ἔσεσθαι τὴν παρουσίαν αὐτοῦ σημαίνον. κήρυκες οὖν αὐτίκα διήγγελλον τὴν γραφὴν, μόνῳ τῷ ἄρρени γένει τὴν ὑπάντησιν ἐπιτρέποντες, γυναιξὶ δὲ ἀπαγορεύοντες· ἄτε γὰρ τοῖς καθαρωτάτοις καὶ φανοτάτοις θεῶν Ἡλίῳ τε καὶ Σελήνῃ τῆς θυσίας τελουμένης, ἐπιμίγνυσθαι τὸ θῆλυ γένος οὐ νενόμιστο, τοῦ μή τινα καὶ ἀκούσιόν<sup>2</sup> ποτε γενέσθαι μολυσμὸν τοῖς ἱερείοις. μόνῃ δὲ παρῆναι γυναικῶν τῇ ἱερείᾳ τῆς σεληναίας<sup>3</sup> ἐπιτέτραπτο, καὶ ἦν ἡ Περσῖνα, τῷ μὲν ἡλίῳ τοῦ βασιλέως τῇ Σεληναίᾳ δὲ τῆς βασιλίδος ἐκ νόμου καὶ ἔθους ἱερουμένων. ἔμελλε δὲ ἄρα ἡ Χαρίκλεια παρέσεσθαι τοῖς δρωμένοις οὐχ ὥς θεωρός, ἀλλ' ἱερεῖον ἐσομένη τῆς Σεληναίας.

Ἀκατάσχετος οὖν ἡ ὁρμὴ κατελήφει τὴν πόλιν· καὶ οὐδὲ τὴν προηγορευμένην ἡμέραν ἀναμείναντες ἀφ' ἐσπέρας ἐπαιοῦντο κατὰ τὸν Ἀσταβόρραν ποταμόν, οἳ μὲν κατὰ τὸ ζεῦγμα, οἳ δὲ πορθμείοις<sup>4</sup> ἐκ καλάμων πεποιημένοις, ἃ δὴ πλείστα καὶ κατὰ πολλὰ μέρη τῆς ὄχθης ἐσάλευε, τοῖς πορρωτέρω τῆς γεφύρας κατοικοῦσιν ἐπιτόμους διακονοῦντα τὰς περαιώσεις. ἔστι δὲ ὀξυδρομώτατα τῆς τε ὕλης ἔνεκα καὶ ἄχθους, πλὴν ὅτι δύο που καὶ τρεῖς ἄνδρας οὐκ ἀνεχόμενα· κάλαμος γάρ ἐστι δίσχα τετμημένος, καὶ τομὴν ἐκάστην σκάφιον<sup>5</sup> παρεχόμενος.

## 10.5

Ἦ γὰρ δὴ Μερὸν μητρόπολις<sup>6</sup> οὗσα τῶν Αἰθιόπων τὰ μὲν ἄλλα ἐστὶ

<sup>1</sup> at dawn; early    <sup>2</sup> unwilling, involuntary    <sup>3</sup> moonlit    <sup>4</sup> crossing place; ferry    <sup>5</sup> small basin    <sup>6</sup> mother city

νήσος τριγωνίζουσα, ποταμοῖς ναυσιπόροις,<sup>1</sup> τῷ τε Νείλῳ καὶ τῷ Ἀσταβόρρῳ καὶ τῷ Ἀσασόβῳ περιρρεομένη, τοῦ μὲν κατὰ κορυφὴν ἐμπίπτοντος, τοῦ Νείλου, καὶ πρὸς ἑκάτερα σχιζομένου,<sup>2</sup> τῶν ἐτέρων δὲ δυοῖν κατὰ πλευρὰν ἑκατέραν θατέρου παραμειβόντων καὶ αὐθις ἀλλήλοις συμπιπτόντων, καὶ εἰς ἓνα τὸν Νεῖλον τό τε ῥεῦμα<sup>3</sup> καὶ τοῦνομα ἐκνικωμένων· μέγεθος δὲ οὐσα μεγίστη, καὶ ἥπειρον ἐν νήσῳ σοφίζομένη (τρισχιλίους<sup>4</sup> γὰρ τὸ μῆκος, εἶρος<sup>5</sup> δὲ χιλίοις περιγράφεται σταδίοις), ζώων τε παμμεγεθῶν<sup>6</sup> τῶν τε ἄλλων καὶ ἐλεφάντων ἐστὶ τροφός,<sup>7</sup> καὶ δένδρα παραλλάττοντα ἢ κατ' ἄλλας φέρειν ἀγαθή. ἐκτὸς γὰρ ὅτι φοίνικες τε ὑπερμήκεις καὶ τὴν βάλανον<sup>8</sup> εὖστομοί<sup>9</sup> τε καὶ ὑπέρογκοι, σίτου τε καὶ κριθῶν στάχυες<sup>10</sup> τὴν μὲν αὖξῃσι ὥστε καὶ ἵππεία πάντα καὶ καμηλίτην ἔστιν ὅτε καλύπτειν, τὸν δὲ καρπὸν ὥστε εἰς τριακόσια τὸ καταβληθὲν ἐκφέρειν, καὶ τὸν κάλαμον φύει τοιοῦτον οἷος εἴρηται.

## 10.6

Τότε δ' οὖν διὰ πάσης νυκτὸς ἄλλοι κατ' ἄλλο τὸν ποταμὸν διαπεραιωθέντες, προαπαντῶντες καὶ ἴσα καὶ θεὸν εὐφημοῦντες ἐδεξιῶντο<sup>11</sup> τὸν Ὑδάσπην. οὗτοι μὲν δὴ καὶ πορρωτέρω, μικρὸν δὲ πρὸ τῆς ὀργάδος ἐντυχόντες οἱ Γυμνοσοφισταὶ δεξιὰς τε ἐνέβαλλον καὶ φιλήμασιν ἡσπάζοντο. μετὰ δὲ τούτους ἡ Περσῖνα τοῦ νεώ τε ἐν προπύλοις καὶ περιβόλων ἐντός. κάπειδὴ προσπεσόντες τοὺς θεοὺς προσεκύνησαν καὶ τὰς χαριστηρίους εὐχὰς<sup>12</sup> ὑπὲρ τῆς νίκης καὶ σωτηρίας ἐτέλεσαν, ἐκτὸς περιβόλων ἐλθόντες ἐπὶ τὴν δημοτελή<sup>13</sup> θυσίαν ἐτρέποντο, κατὰ τὴν προηυτρεπισμένην ἐν τῷ πεδίῳ σκηνὴν προκαθίσαντες, ἣν τέσσαρες ἐπλήρουν νεότημητοι κάλαμοι, σχήματος τετραπλεύρου γωνίαν<sup>14</sup> ἐκάστην ἐνὸς καλάμου κίονος<sup>15</sup> δίκην ἐρείδοντος, καὶ κατὰ τὰς ἄκρας εἰς ἀψίδα περιαγομένου, καὶ τοῖς ἄλλοις ἅμα φοινίκων ἔρνεσι<sup>16</sup> συμπίπτοντος, καὶ τὸ ὑποκείμενον

<sup>1</sup> navigable    <sup>2</sup> split    <sup>3</sup> flow    <sup>4</sup> 3000    <sup>5</sup> width; (caps) the east wind    <sup>6</sup> very great, immense    <sup>7</sup> nurse    <sup>8</sup> nut; pin, bolt  
<sup>9</sup> eloquent; large-mouthed; palatable    <sup>10</sup> head of grain    <sup>11</sup> salute, greet    <sup>12</sup> prayer; vow    <sup>13</sup> at public expense    <sup>14</sup> corner, angle  
<sup>15</sup> pillar    <sup>16</sup> sapling

ὁροφούντος. καθ' ἑτέραν δὲ σκηνὴν πλησίον ἐφ' ὑψηλῆς μὲν κρηπίδος<sup>1</sup> θεῶν τε ἐγχωρίων ἀγάλματα καὶ ἡρώων εἰκόνες προύκειντο, Μέμνονός τε καὶ Περσέως καὶ Ἀνδρομέδας, οὓς γενάρχας ἑαυτῶν οἱ βασιλεύοντες Αἰθιόπων νομίζουσι· χθαμαλώτεροι<sup>2</sup> δὲ καὶ οἶον ὑπὲρ κορυφῆς τὰ θεῖα πεποιημένοι, κατὰ τῆς δευτερευούσης κρηπίδος οἱ Γυμνοσοφισταὶ ἐπεκάθηντο. τούτων ἐξῆς ὀπλιτῶν φάλαγξ εἰς κύκλον περιστοιχιστο, ταῖς ἀσπίσιν ὠρθωμέναις<sup>3</sup> καὶ ἀλλήλων ἐχομέναις ἐπεριδομένη, τό τε πλήθος ἐξόπισθεν ἀναστέλλουσα καὶ τὸ μεσεῦον ἀνενόχλητον τοῖς ἱεουργουμένοις παρασκευάζουσα. μικρὰ δὲ δὴ προδιαλεχθεὶς πρὸς τὸν δήμον ὁ Ὑδάσπης, καὶ τήν τε νίκην καὶ τὰ ὑπὲρ τοῦ κοινοῦ κατορθωθέντα καταγγείλας, ἔχεσθαι τῆς θυσίας τοῖς ἱεροποιοῖς ἐκέλευε. τριῶν δὲ βωμῶν τῶν πάντων εἰς ὕψος<sup>4</sup> ἡρμένων, καὶ τῶν μὲν δυοῖν κεχωρισμένως Ἡλίῳ τε καὶ Σελήνῃ συνεζευγμένων, τοῦ τρίτου δὲ τῷ Διονύσῳ καθ' ἕτερον μέρος ἰδιάζοντος, τούτῳ μὲν παντοῖα ζῶα ἐπέσφαττον, διὰ τὸ πάνδημον,<sup>5</sup> οἶμαι, τοῦ θεοῦ καὶ πᾶσι κεχαρισμένον ἐκ ποικίλων τε καὶ παντοίων ἰλασκόμενοι, ἐπὶ δὲ τῶν ἑτέρων Ἡλίῳ μὲν τέθριππον<sup>6</sup> λευκὸν ἐπήγον, τῷ ταχυτάτῳ τῶν θεῶν, ὡς ἔοικε, τὸ τάχιστον καθοσιοῦντες, τῇ Σεληναίᾳ δὲ ξυνωρίδα βοῶν, διὰ τὸ περίγειον, ὡς ἔοικε, τῆς θεοῦ τοὺς γηπονία συνεργοὺς καθιεροῦντες.

## 10.7

Καὶ ἔτι τούτων δρωμένων βοή τις ἀθρόον ἠγείρετο συμμαγῆς τε καὶ παραχώδης<sup>7</sup> καὶ οἶα εἰκὸς ὑπὸ πλήθους ἀπείρου ἀνθρώπων συγκλύδων, τὰ πάτρια τελείσθω τῶν περιστάτων ἐκβοώντων, «ἡ νενομισμένη θυσία λοιπὸν ὑπὲρ τοῦ ἔθνους τελείσθω, αἱ ἀπαρχαὶ τοῦ πολέμου τοῖς θεοῖς προσαγέσθωσαν.» συνεῖς οὖν ὁ Ὑδάσπης ὅτι τὴν ἀνθρωποκτονίαν ἐπιζητοῦσιν, ἣν ἐπὶ ταῖς κατὰ τῶν ἀλλοφύλων<sup>8</sup> νίκαις μόναίς ἐκ τῶν ἀλίσκομένων ἐπιτελεῖν εἰώθεσαν, κατασείσας τῇ χειρὶ καὶ αὐτίκα τὸ αἰτούμενον ἔσεσθαι τοῖς νεύμασι<sup>9</sup> σημῖνας,

<sup>1</sup> boot; foundation    <sup>2</sup> low, on the ground    <sup>3</sup> stand up; extol, improve, benefit    <sup>4</sup> height, summit    <sup>5</sup> roaming a town    <sup>6</sup> four-horse  
<sup>7</sup> messed up    <sup>8</sup> foreign    <sup>9</sup> nod, command

τοὺς εἰς τοῦτο πάλαι ἀποκεκληρωμένους αἰχμαλώτους ἄγεσθαι προσέταπεν. ἤγοντο οὖν οἳ τε ἄλλοι καὶ ὁ Θεαγένης καὶ ἡ Χαρίκλεια, τῶν τε δεσμῶν λελυμένοι καὶ κατεστεμμένοι, κατηφεῖς μὲν, οἷα εἰκός, οἱ ἄλλοι, καὶ ὁ Θεαγένης δ' ἐπ' ἔλαττον, ἡ Χαρίκλεια δὲ καὶ φαιδρῶ τῷ προσώπῳ καὶ μειδιῶντι, συνεχές τε καὶ ἀτενὲς<sup>1</sup> εἰς τὴν Περσῖναν ἀφορῶσα, ὥστε κάκεινῃν παθεῖν τι πρὸς τὴν ὄψιν. καὶ βύθιον<sup>2</sup> τι στενάξασα,<sup>3</sup> ὦ ἄνερ, εἶπεν, οἶαν κόρην εἰς τὴν θυσίαν ἐπιλέλεξαι. οὐκ οἶδα ἰδοῦσα τοιοῦτον κάλλος. ὥς δὲ καὶ εὐγενὴς<sup>4</sup> τὸ βλέμμα, ὥς δὲ καὶ μεγαλόφρων<sup>5</sup> πρὸς τὴν τύχην, ὥς δὲ ἐλεεινῇ<sup>6</sup> τῆς κατὰ τὴν ἡλικίαν ἀκμῆς. εἰ περιεῖναι συνέβαινεν ἡμῖν τὸ ἅπαξ μοι κηθὲν καὶ κακῶς ἀπολωλὸς θυγάτριον, ἐν ἴσοις που ταύτῃ τοῖς ἔτεσι ξητάζετο. ἀλλ' εἴθε γε, ὦ ἄνερ, ἐνῆν πως ἐξελέσθαι τὴν κόρην. πολλὴν ἂν ἔσχον παραιφνχὴν διακονουμένης μοι τοιαύτης. ἴσως δέ που καὶ Ἑλληνίς ἐστὶν ἡ ἀθλία· τὸ γὰρ πρόσωπον οὐκ Αἰγυπτίας.»

«Ἑλληνίς μὲν,» ἔφη πρὸς αὐτὴν ὁ Ὑδάσπης, «καὶ πατέρων οὖς λέξει τὸ παρόν. δεῖξαι γὰρ οὐκ ἂν ἔχοι· πόθεν; καίτοι γε ἐπηγγέλλετο. ῥυσθῆναί γε μὴν τῆς θυσίας ἀδύνατος· καίτοι γε ἐβουλόμην, πεπονθὼς τι καὶ αὐτὸς οὐκ οἶδ' ὅπως, καὶ κατελεῶν τὴν κόρην. ἀλλ' οἶσθα ὥς ἄρρενα μὲν τῷ Ἠλίῳ θήλειαν δὲ τῇ Σεληναίᾳ προσάγειν τε καὶ ἱερουργεῖν ὁ νόμος βούλεται. ταύτης δὴ πρώτης αἰχμαλώτου μοι προσαχθείσης καὶ εἰς τὴν νῦν θυσίαν ἀποκληρωθείσης ἀπαραίτητος ἂν γένοιτο πρὸς τὸ πλῆθος ἢ ὑπέρθεσις. ἐν μόνον ἂν βοηθήσειεν, εἰ τῆς ἐσχάρας ἦν οἶσθα ἐπιβᾶσα, μὴ ἀγνεύουσά<sup>7</sup> πως ὁμιλίας τῆς πρὸς ἄνδρας ἐλεγχθείη, καθαρὰν εἶναι τὴν προσκομιζομένην τῇ θεῷ, καθάπερ οὖν καὶ τὸν Ἠλίῳ, τοῦ νόμου κελεύοντος, ἐπὶ δὲ τῆς τοῦ Διονύσου θυσίας ἀδιαφοροῦντος. ἀλλ' ὅρα, εἰ προσομιλήσασά τῳ φωραθείη<sup>8</sup> πρὸς τῆς ἐσχάρας, μὴ οὐκ εὐπρεπὲς<sup>9</sup> ἢ τὴν τοιάνδε εἰς τὸν οἶκον εἰσδέξασθαι.» καὶ ἡ Περσῖνα, φωραθείη, ἔφη, καὶ σωθείη μόνον· αἰχμαλωσία<sup>10</sup> καὶ πόλεμος καὶ τοσοῦτος τῆς ἐνεγκούσης ἐξοικισμός ἀνέγκλητον ποιεῖ τὴν προαίρεσιν, καὶ πλέον ἐπὶ ταύτης, ἐν τῷ κάλλει

<sup>1</sup> strained, intense; earnest    <sup>2</sup> sunken, marine    <sup>3</sup> sigh, groan    <sup>4</sup> well born    <sup>5</sup> high-minded, generous    <sup>6</sup> pitiable    <sup>7</sup> purify    <sup>8</sup> detect, discover    <sup>9</sup> comely, decent; specious    <sup>10</sup> captivity; body of captives

“Your presence,” said Persina, “will avert every threatening presage, and change it into good; I will take care to inform you when Hydaspes arrives.”

“You will have no occasion to do that,” replied Sisimithres: “he will arrive to-morrow, and you will presently receive letters to that effect.” His prediction was fulfilled. Persina, on her return to the palace, found a messenger with letters from the king, announcing his intended arrival for the following day.

The heralds dispersed the news through the city, and at the same time, made proclamation, that the men alone should be suffered to go out and meet him, but that the women should keep within their houses; for, as the sacrifice was destined to be offered to the purest of all deities—the Sun and Moon—the presence of females was forbidden, lest the victims should acquire even an involuntary contamination.

The priestess of the Moon was the only woman suffered to attend the ceremony, and she was Persina; for by the law and custom of the country, the queens of Ethiopia are always priestesses of that divinity, as the kings are of the Sun. Chariclea, also was to be present at the ceremonial, not as a spectatress, but as a victim to the Moon.

The eagerness and curiosity of the citizens was incredible. Before they knew the appointed day, they poured in multitudes out of the city, crossed the river Astabora, some over the bridge; some who dwelt at a distance from it, in boats made of canes, many of which lay near the banks, affording an expeditious means of passage.

These little skiffs are very swift, both on account of the materials of which they are composed, and the slight burden which they carry, which never exceeds two or three men: for one cane is split in two, and each section forms a boat.

### 10.5

Meröe, the metropolis of Ethiopia, is situated in a sort of triangular island, formed by the confluence of three navigable rivers; the Nile, the Astabora, and the Asasoba. The former flows towards it from above, where it forms two branches; the others, flowing round it on either side, unite their waters, and hasten to mingle their stream, and lose their names, in the channel of the Nile.

This island, which is almost a continent, (being in length three thousand furlongs, in width one thousand), abounds in animals of every kind, and, among the rest, with elephants. It is especially fertile in producing trees. The palm trees rise to an unusual height, bearing dates of large size and delicious flavour. The stalks of wheat and barley are so tall, as to cover and conceal a

man when mounted on a horse or camel, and they multiply their fruit three hundred fold. The canes are of the size which I have before mentioned.

#### 10.6

All the night were the inhabitants employed in crossing the river; they met, received, and congratulated Hydaspes, extolling him as a god. They had gone a considerable way to meet him. The Gymnosophists went only a little beyond the sacred field, when, taking his hand, they kissed him. Next appeared Persina at the vestibule, and within the precincts of the temple.

After worshipping the gods, and returning thanks for his victory and safety, they left the precincts, and prepared to attend the approaching sacrifice, repairing for that purpose to a tent, which had been erected for them on the plain. Four canes, newly cut down, were fixed in the ground, one at each corner, serving as a pillar, supported the vaulted roof, which was covered with the branches of palm and other trees. Near this another tent was erected, raised considerably from the ground, in which were placed the images of the gods of the country—Memnon, Perseus, and Andromeda—whom the kings of Ethiopia boasted to be the founders of their race: under these, on a lower story, having their gods above them, sat the Gymnosophists. A large portion of the ground was surrounded by the soldiers; who in close order, and with their shields joined, kept off the multitude, and afforded a clear space sufficient for the priests to perform their sacrifice, without confusion or disturbance.

Hydaspes, after speaking briefly upon the victory which he had gained, and the advantages obtained by it to the state, commanded the sacred ministers to begin their rites.

Three lofty altars were erected, two in close proximity to the Sun and Moon; a third, at some distance, to Bacchus: to him they sacrificed animals of every kind, as being a common deity, gracious and bountiful to all. To the Sun they offered four white horses, the swiftest of animals to the swiftest of the gods; to the Moon, a yoke of oxen, consecrating to her, as being nearest the earth, their assistants in agriculture.

#### 10.7

While these things were transacting, a loud confused murmur began to rise as among a promiscuous multitude; “Let our country’s rites be performed—let the appointed sacrifice be made—let the first-fruits of war be offered to our gods.”

Hydaspes understood that it was a human victim whom they demanded, which it was customary to offer from among the prisoners taken only in a

foreign war. Making a motion for silence, with his hand, he intimated to them, by gestures, that they should soon have what they required, and ordered those who had the charge of the captives to bring them forward. They obeyed, and led them forth, guarded, but freed from their chains.

The generality were, as may be imagined, dejected and sorrowful. Theagenes, however, appeared much less so than the others; but the countenance of Chariclea was cheerful and elate. She fixed her eyes upon Persina with a fixed and steady glance, so as to cause in her considerable emotion; she could not help sighing, as she said

“O husband! what a maiden have you destined for sacrifice! I never remember to have seen such beauty. How noble is her presence! with what spirit and fortitude does she seem to meet her impending fate! How worthy is she of compassion, owing to the flower of her age. If my only and unfortunately lost daughter were living, she would be about the same age. O that it were possible to save this maiden from destruction; it would be a great satisfaction to me to have her in my service. She is probably Grecian, for she has not at all the air of an Egyptian.”

“She is from Greece,” replied Hydaspes: “who are her parents she will presently declare; shew them she cannot, though such has been her promise. To deliver her from sacrifice is impossible: were it in my power, I should be very glad to do so; for I feel, I know not why, great compassion and affection for her. But you are aware that the law requires a male to be offered to the Sun, and a female to the Moon; and she being the first captive presented to me, and having been allotted for the sacrifice, the disappointment of the people’s wishes would admit of no excuse. One only chance can favour her escape, and that is, if she should be found when she ascends the pile, not to have preserved her chastity inviolate; for the law demands a pure victim to be offered to the goddess as well as to the god—the condition of those offered on the altar of Bacchus is indifferent. But should she be found unchaste, reflect whether it would be proper that she should be received into your family.”

“Let her,” replied Persina, “be found unchaste, provided only she be preserved. Captivity and war, absence from friends, and a wandering life, furnish an excuse for guilt, particularly in her, whose



*vocabulary*

ἄγαμαι wonder, admire; resent,  
 begrudge  
 ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 αἰχμάλωτος captive ~acute  
 ἀκοή hearing ~acoustic  
 ἀναγνωρισμός recognition  
 ἀναδείκνυμι (ὅ) lift up and show;  
 proclaim, dedicate  
 ἀνατείνω lift, reach out, threaten  
 ἀνιάω (ἶ) vex  
 ἀπαθής unaffected, impassive  
 ἀπαραίτητος inexorable, not  
 propitiated by prayer  
 ἀπείρατος impenetrable; ignorant,  
 inexperienced  
 ἀποδειροτομέω cut the throat of  
 ἀποκληρόω choose, assign by lot  
 ἀρχέω satisfy; ward off, defend;  
 suffice  
 ἄρωμα -τος (n, 3) land ~arable  
 ἄσημος not marked; unclear  
 βασιλεύω be king  
 βοά din, a shout  
 βοάω shout  
 γελάω laugh, smile, laugh at  
 γνωρίζω make known, discover  
 διαδιδράσκω escape  
 διαδικάζω give judgment; go to  
 court  
 δαιτάω treat; live; arbitrate  
 διαπλέκω weave  
 διαπτύω spit on  
 διασημαίνω point out, signal  
 δικάζω judge  
 δοκιμάζω test, approve  
 δυστυχής unlucky  
 ἐγχώριος local, native  
 εἴθε if only  
 ἐκλάμπω shine forth  
 ἐνέμι be in ~ion

ἔνιοι some  
 ἐνοχλέω be annoyed  
 ἐντεῦθεν thence  
 ἐξαιτέω demand ~etiology  
 ἔπαινος (noun) praise  
 ἐπαῖω (ᾱ) listen to, perceive  
 ἐπανάγκη (impers) it is compulsory  
 ἐπιορκέω swear falsely ~oath  
 εὐτρεπίζω to ready  
 εὖχος -εος (n, 3) glory, triumph  
 ~vow  
 ἐφάλλομαι jump at or on ~sally  
 ἡδέως pleasantly ~hedonism  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 ἡδύς sweet, pleasant ~hedonism  
 θάμβος -ους (n, 3) amazement  
 θαῦμα -τος (n, 3) a wonder, feeling  
 of surprise ~theater  
 θεραπεύω help, serve; flatter, defer  
 to ~therapy  
 θυσία sacrifice  
 ἱκεσία supplication  
 ἱκετεύω approach to beg  
 καθάλλομαι rush down ~sally  
 καθαρεύω be pure of  
 καθαρός clean, pure  
 καθάρσιος cleansing  
 καθηγμένων leader, guide  
 κάλλος -εος (n, 3) beauty  
 ~kaleidoscope  
 καταστράπτω strike (lightning)  
 κάτοχος holding down; possessed,  
 cataleptic  
 κόμη hair ~comet  
 κομιδή care, tending, providing for  
 κοσμέω marshal, array ~cosmos  
 κρείσσων more powerful; better  
 λυπέω (ὅ) annoy, distress  
 μάρτυς witness  
 μάτην in vain, randomly  
 μέγεθος -ους (n, 3) tall, big (person)

~megaton

μεθάλλομαι rush after

μέταλλον mine; mineral

μηχανή machine; mechanism, way

νεώς νῶ (m, 2) temple, shrine

ὀρμή pressure, assault, order

~hormone

οὐκοῦν not so?; and so

ὄψις ὄψεως (f) sight, view

~thanatopsis

παντοῖος all kinds of

παραιντικά immediately

παρθενεύω raise a girl; live as a virgin

πάτριος of the father(s), ancestral

περιλάμπω illuminate

περισώζω save alive

περιχαρής very glad

πλάσσω form; forge ~plaster

πλησίος near, neighboring

πόθεν from where?

πρεσβεύω be the elder, be an ambassador

πρόγονος elder, ancestor ~genus

πρόδηλος clear or manifest in front or beforehand

πρόεδρος president

προῖσχω be ahead, jut forward; (mp) have before one

πρόκειμαι be set before; propose

πρόκλησις challenge; invitation

προκομίζω bring forward; (mp) be carried to safety

προσδοκάω expect

πρόσειμι approach, draw near; add ~ion

προστρέχω run to, join, attack

πρόσω forward, in the future; far

προτίθημι prefer, set out ~thesis

πρόφασις -εως (f) pretext; motive; prediction; cause ~fame

σοφός skilled, clever, wise

στέλλω prepare, send, furl ~apostle

στολή equipment

σύμβολον token, seal

σύμβολος token; omen

σύνεδρος sitting with in council

συνεργός cooperating; colleague

συνήγορος advocate

σφαγιάζομαι sacrifice an animal

σχῆμα -τος (n, 3) form, figure

σωφρονέω be sane, moderate

σωφροσύνη discretion, moderation

σώφρων sensible, prudent ~frenzy

τεκμαίρομαι conclude, declare from evidence

τελευταῖος last, final

τελευταῶν bring about, finish ~apostle

τηρέω watch over

τύχη fortune, act of a god

ὑβρις -εως (f) pride, insolence, outrage

ὑπηρετέω serve

ὑπηρέτης -ου (m, 1) servant, officer

ὑποδακρύω weep a little or secretly

ὑψηλός high

φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon

φύσις -εως (f) nature (of a thing) ~physics

χιτών -ος (m, 3) tunic, armor

χωρίζω divide; distinguish, pull down

ψεῦδος -ους (n, 3) a lie ~pseudo-

τὴν καθ' ἑαυτῆς βίαν, εἰ καὶ τι τοιοῦτον ὑπέστη, περιαγούσης.»

## 10.8

Καὶ ἔτι τοιαῦτα λεγούσης, καὶ ἅμα ὑποδακρυνούσης λανθάνειν τε τοὺς παρόντας πειρωμένης, ἄγεσθαι τὴν ἐσχάραν ὃ Ὑδάσπης ἐκέλευσε. παιδάρια τοίνυν ἄνηβα συλλαβόντες ἐκ τοῦ πλήθους οἱ ὑπηρέται (μόνοις γὰρ τοῖς τοιούτοις ἀβλαβῶς θιγγάνειν<sup>1</sup> ἔνεστιν) ἐκόμιζόν τε ἐκ τοῦ νεῶ καὶ εἰς μέσους προυτίθεσαν, ἐπιβαίνειν ἕκαστον τῶν αἰχμαλώτων κελεύοντες. τῶν δὲ ὅστις ἐπιβαίῃ, παραυτικά τὴν βάσιν ἐφλέγετο,<sup>2</sup> οὐδὲ τὴν πρώτην καὶ πρὸς ὀλίγον ψαῦσιν ἐνίων ὑποστάντων, χρυσοῖς μὲν ὀβελίσκοις<sup>3</sup> τῆς ἐσχάρας διαπεπλεγμένης, πρὸς τοῦτο δὲ ἐνεργείας τετελεσμένης ὥστε πάντα τὸν μὴ καθαρὸν καὶ ἄλλως ἐπιπορκοῦντα καταίθειν, τῶν δὲ ἀπ' ἐναντίας ἀλύπως<sup>4</sup> προσιεσθαι τὴν βάσιν. τούτους μὲν δὴ τῷ τε Διουῖσῳ καὶ ἄλλοις θεοῖς ἀπεκλήρουν, πλὴν δύο που καὶ τριῶν Ἑλληνίδων, αἱ τῆς ἐσχάρας ἐπιβᾶσαι παρθελεύειν ἐγνωρίσθησαν.

## 10.9

Ἐπεὶ δὲ καὶ Θεαγένης ἐπιβὰς καθαρεύων ἐφαίνετο, θαυμασθεῖς πρὸς ἀπάντων τά τε ἄλλα τοῦ μεγέθους. καὶ κάλλους, καὶ ὅτι περ οὕτως ἀκμαῖος ἀνὴρ ἀπείρατος εἴη τῶν Ἀφροδίτης, πρὸς τὴν ἡλιακὴν ἱερουργίαν ἠὺτρεπίζετο, «καλά,» λέγων ἡρέμα πρὸς τὴν Χαρίκλειαν,» τὰπίχειρα παρ' Αἰθίοψι τῶν καθαρῶς βιούντων· θυσίαι καὶ σφαγαί<sup>5</sup> τὰ ἔπαθλα τῶν σωφρονούντων. ἀλλ' ὦ φιλτάτη, τί οὐχὶ φράξεις σαυτήν; ποῖον ἀναμένεις ἔτι καιρόν, ἢ τὸν ἕως ἄν ἀποδειροτομήσῃ τις; λέγε, ἱκετεύω, καὶ μήνυε τὴν σαυτῆς τύχην. ἴσως μὲν καμὲ περισώσεις, ἢ τις ποτὲ εἴης γνωρισθεῖσα, καὶ ἐξαιτήσασα· εἰ δ' ἄρα μὴ τοῦτο, σύ γε μὴν προδήλως διαδράσῃ τὸν κίνδυνον. αὐταρκες<sup>6</sup> δὲ τοῦτό μοι μαθόντι καὶ τελευτᾷ.» ἡ δὲ «πλησίον ὃ ἀγών» εἰποῦσα, «καὶ νῦν ταλαντεύει<sup>7</sup> τὰ καθ' ἡμᾶς ἡ μοῖρα,» μηδὲ κελεύσαι τοὺς ἐπιτεταγμένους ἀναμείνασα, ἐνέδν τε τὸν ἐκ

<sup>1</sup> touch    <sup>2</sup> blaze, burn up    <sup>3</sup> rod, obelisk    <sup>4</sup> painless    <sup>5</sup> slaughter

<sup>6</sup> self-sufficient    <sup>7</sup> oscillate; weigh out

Δελφῶν ἱερὸν χιτῶνα ἐκ πηριδίου τινὸς ὃ ἐπέφερετο προκομίσασα, χρυσοῦφῃ<sup>1</sup> τε ὄντα καὶ ἀκτῖσι κοκκοβαφείσι κατάπαστον· τήν τε κόμην ἀνείσα καὶ οἶον κάτοχος φανείσα προσέδραμέ τε καὶ ἐφήλατο τῇ ἐσχάρᾳ, καὶ εἰσθήκει πολὺν χρόνον ἀπαθής, τῷ τε κάλλει τότε πλέον ἐκλάμποντι καταστράπτουσα, περίοπτος ἐφ' ὑψηλοῦ πᾶσι γεγενημένη, καὶ πρὸς τοῦ σχήματος τῆς στολῆς ἀγάλαμι θεοῦ πλέον ἢ θνητῇ γυναικὶ προσεκαζομένη. θάμβος οὖν ἅμα πάντας κατέσχε, καὶ βοὴν μίαν ἄσημον μὲν καὶ ἄναρθρον, δηλωτικὴν δὲ τοῦ θαύματος, ἀπήχησαν, τῶν τε ἄλλων ἀγασθέντες,<sup>2</sup> καὶ πλέον ὅτι κάλλος οὕτως ὑπὲρ ἄνθρωπον καὶ τὸ ὥριον<sup>3</sup> τῆς ἀκμῆς ἄθικτον ἐτήρει, καὶ ἔχειν ἀνεδείκνυτο σωφροσύνην πλέον τῇ ὥρᾳ κοσμουμένην. ἐλύπει μὲν οὖν καὶ ἄλλους τῶν ὄχλων ἀρμόδιος<sup>4</sup> τῇ θυσίᾳ φανείσα· καὶ δεισιδαιμονοῦντες ὅμως ἥδιστα ἂν εἶδον ἐκ τινος μηχανῆς περισωθείσαν. πλέον δὲ ἡνία τὴν Περσῖναν, ὥστε καὶ εἰπεῖν πρὸς τὸν Ὑδάσπην,» ὡς ἀθλία καὶ δυστυχῆς ἡ κόρη σὺν πολλῷ τῷ κακῷ οὐδ' εἰς καιρὸν τῇ σωφροσύνῃ σεμνυνομένη,<sup>5</sup> καὶ θάνατον τῶν πολλῶν τούτων ἐπαίνων ἀλλαττομένη.<sup>6</sup> ἀλλὰ τί ἂν γένοιτο,» ἔφη, «ὦ ἄνερ;» ὃ δέ, «μάτην,» ἔφη, «μοι ἐνοχλεῖς, καὶ οἰκτιρίζῃ<sup>7</sup> τὴν οὐ σωζομένην, ἀλλὰ θεοῖς, ὡς ἔοικε, διὰ τὸ ὑπερβάλλον τῆς φύσεως ἀρχῇθεν<sup>8</sup> φυλαττομένην.»

Καὶ ἀποστρέψας τὸν λόγον πρὸς τοὺς Γυμνοσοφιστάς,» ἀλλ' ὦ σοφώτατοι,» ἔφη, «πάντων ἡὑτρεπισμένων τί οὐχὶ κατάρχετε τῶν ἱερῶν;» καὶ ὁ Σισιμίθρης, «εὐφήμησον,» ἀπεκρίνατο ἐλληνίζων, ὥστε μὴ τὸ πλήθος ἐπαῖεν·» ἱκανῶς γὰρ καὶ μέχρι τούτων ὄψιν τε καὶ ἀκοὴν ἐχράνθημεν. ἀλλ' ἡμεῖς μὲν εἰς τὸν νεῶν μεταστησόμεθα, θυσίαν οὕτως ἔκθεσμον τὴν δι' ἀνθρώπων οὔτε αὐτοὶ δοκιμάζοντες οὔτε προσέεσθαι τὸ θεῖον νομίζοντες. ὡς εἴθε γε ἦν καὶ τὰς διὰ τῶν ἄλλων ζώων θυσίας κεκωλύσθαι, μόναις ταῖς δι' εὐχῶν καὶ ἀρωμάτων καθ' ἡμέτερον νόον ἀρκουμένοις. σὺ δὲ ἐπιμένων (ἐπάναγκες γὰρ βασιλεῖ καὶ ἄκριτον<sup>9</sup> ἔστιν ὅτε πλήθους ὁρμὴν θεραπεύειν)

<sup>1</sup> woven with gold    <sup>2</sup> exalt, adore    <sup>3</sup> proper to a season    <sup>4</sup> fitting

<sup>5</sup> exalt    <sup>6</sup> trade, transform    <sup>7</sup> have pity on; lament    <sup>8</sup> from the beginning    <sup>9</sup> indiscriminate, endless

ἐπιτέλει τὴν οὐκ εὐαγὴ μὲν ταύτην θυσίαν, διὰ δὲ τὸ προκατελιγφὸς τοῦ Αἰθιοπικοῦ νόμου πάτριον ἀπαραίτητον, καθαρσίῳν εἰσαῦθις δεησόμενος, ἴσως δὲ καὶ οὐ δεησόμενος. οὐ γάρ μοι δοκεῖ πρὸς τέλος ἦξειν ἥδε ἡ θυσία, τοῖς τε ἄλλοις ἐκ τοῦ θείου συμβόλοις τεκμαιρομένῳ, καὶ τῷ περιλάμποντι φωτὶ τοὺς ξένους, ὑπερμαχεῖν τινὰ τῶν κρειττόνων διασημαίνοντι.»

## 10.10

Καὶ ταῦτα εἰπὼν ἅμα καὶ τοῖς ἄλλοις συνέδροις ἀνίστατο καὶ πρὸς τὴν μετástασιν ἐρρυθμίζετο. ἀλλ' ἦ γε Χαρίκλεια καθήλατο τῆς ἐσχάρας, καὶ προσδραμοῦσα προσπίπτει τε τοῖς γόνασι τοῦ Σισιμίθρου, τῶν ὑπηρετῶν παντοίως ἐπεχόντων καὶ τὴν ἱεσίαν παραίτησιν εἶναι τοῦ θανάτου νομιζόντων. καὶ «ὦ σοφώτατοι» ἔλεγε, «μικρὸν ἐπιμείνατε· δίκη γάρ μοι καὶ κρίσις πρόκειται πρὸς τοὺς βασιλεύοντας, ὑμᾶς δὲ μόνους καὶ τοῖς τοσούτοις δικάζειν πυνθάνομαι. καὶ τὸν περὶ ψυχῆς ἀγῶνά μοι διαιτήσατε· σφαγιασθῆναι γάρ με θεοῖς οὔτε δυνατόν οὔτε δίκαιον εἶναι μαθήσεσθε.» προσήκαντο ἄσμενοι τὰ εἰρημένα, καὶ «ὦ βασιλεῦ» ἔφασαν, «ἀκούεις τῆς προκλήσεως καὶ ἂ προῖσχεται ἡ ξένη;» γελάσας οὖν ὁ Ὑδάσπης, «καὶ ποία δίκη;» φησίν, «ἢ πόθεν ἐμοὶ καὶ ταύτῃ; προφάσεως δὲ ἐκ ποίας ἢ ποίων ἴσων ἀναφαινομένη;» καὶ ὁ Σισιμίθρης, «αὐτά,» ἔφη, «δηλώσει τὰ λεχθησόμενα.»

«Καὶ οὐκ ἂν δόξειεν,» ἔφη, «τὸ πρᾶγμα οὐ κρίσις ἀλλ' ὕβρις, εἰ πρὸς τὴν αἰχμάλωτον βασιλεὺς ὢν διαδικάσομαι;»

«Τὰς ὑπεροχὰς οὐ δυσωπείται τὸ δίκαιον,» ἀπεκρίνατο πρὸς αὐτὸν ὁ Σισιμίθρης· «ἀλλ' εἰς ἐστὶν ὁ βασιλεύων ἐν ταῖς κρίσεσιν, ὁ τοῖς εὐλογωτέροις κρατῶν.»

«Ἀλλὰ πρὸς τοὺς ἐγχωρίους,» ἔφη, «καὶ οὐ τοὺς ξένους δικάζειν ὑμᾶς τοῖς βασιλεύουσιν ὁ νόμος ἐφίησι.» καὶ ὁ Σισιμίθρης, «οὐ τοῖς προσώποις,» ἔφη, «μᾶλλον τὰ δίκαια γίνεται ἰσχυρὰ παρὰ τοῖς σώφροσιν, ἀλλὰ τοῖς τρόποις. δῆλον μὲν,» εἶπεν, «ὥς οὐδὲν ἐρεῖ

σπουδαῖον,<sup>1</sup> ἀλλ' ὅπερ ἴδιον τῶν τὰ τελευταῖα κινδυνευόντων, λόγων ματαίων<sup>2</sup> ἔσται πλάσματα πρὸς ὑπέρθεσιν. λέγετω δ' οὖν ὅμως, ἐπειδὴ βούλεται Σισιμίθρης.»

## 10.11

Ἡ δὲ Χαρίκλεια καὶ ἄλλως οἶσα εὖθυμος<sup>3</sup> διὰ τὴν προσδοκωμένην τῶν περιεστηκότων λύσιν, πλέον ἐγεγόνει περιχαρὴς ὡς τοῦ Σισιμίθρου τοῦνομα ὑπήκουσεν· ἦν γὰρ δὴ οὗτος ὁ τὴν ἀρχὴν ἐκτεθεῖσαν ἀνελόμενος καὶ τῷ Χαρικλεί παρακαταθέμενος ἔτεσι δέκα πρότερον, ὅτε εἰς τοὺς Καταδούπους ἐστάλη τῶν σμαραγδείων μετάλλων ἔνεκεν ὡς τὸν Ὀροονδάτην πρεσβεύων, τότε μὲν εἰς τῶν πολλῶν Γυμνοσοφιστῶν τυγχάνων, τὸ παρὸν δὲ πρόεδρος ἀναδεδειγμένος. τὴν μὲν οὖν οἶψιν τάνδρὸς οὐκ ἀνέφερεν ἡ Χαρίκλεια, νέα κομιδῇ καὶ ἐπταέτης χωρισθεῖσα, τοῦνομα δὲ ἀναγνοῦσα περιχαρὴς ἐγεγόνει πλέον, συνήγορόν τε καὶ συνεργὸν ἔσεσθαι πρὸς τὸν ἀναγνωρισμὸν ἐλπίσασα. τὰς δὲ χεῖρας εἰς τὸν οὐρανὸν ἀνατείνασα, καὶ βοῶσα ἐξάκουστον,» Ἥλιε γενάρχα προγόνων ἐμῶν, ἔλεγε, θεοί τε ἄλλοι καὶ γένους ἡμετέρου ἥρωες καθηγέμονες, ὑμεῖς ἔστε μοι μάρτυρες ὡς οὐδὲν ἐρῶ ψεῦδος, ὑμεῖς δὲ καὶ συλλήπτορες εἰς τὴν κρίσιν τὴν νῦν προκειμένην, εἰς ἣν τῶν προσόντων μοι δικαίων ἐντεῦθεν ἄρξομαι. ξένους, ὦ βασιλεῦ, ἣ καὶ ἐγχωρίους ὁ νόμος ἱεουργεῖσθαι κελεύει;» τοῦ δὲ «ξένους» εἰπόντος, «οὐκοῦν ὦρα σοι,» ἔφη, «ζητεῖν ἑτέρους εἰς τὴν θυσίαν· ἐμὲ γὰρ ὑμεδαπὴν τε καὶ ἐγχώριον εὐρήσεις.»

## 10.12

Τοῦ δὲ θαυμάζοντος καὶ πλάττεσθαι λέγοντος, ἡ Χαρίκλεια, «τὰ μικρότερα,» ἔφη, «θαυμάζεις, τὰ μείζονα δὲ ἐστὶν ἕτερα· οὐ γὰρ ἐγχώριος μόνον, ἀλλὰ καὶ γένους τοῦ βασιλείου τὰ πρῶτα καὶ ἐγγύτατα.» καὶ αὖθις τοῦ Ὑδάσπου διαπτύοντος ὡς φληνάφους<sup>4</sup> τοὺς λόγους, «παῦσαι,» εἶπεν, «ὦ πάτερ, θυγατέρα τὴν σὴν ἐκφαιλίζων.»

<sup>1</sup> quick, active; excellent    <sup>2</sup> vain, empty    <sup>3</sup> well-disposed    <sup>4</sup> idle talk, nonsense

transcendent beauty must have exposed her to more than common temptations.”

### 10.8

While she was weeping and striving to conceal her weakness from the people, Hydaspes ordered the fire-altar to be prepared, and brought out. A number of young children, collected by the officials from among the multitude, brought it from the temple (they alone being permitted to touch it), and placed it in the midst. Each of the captives was then ordered to ascend it. It was furnished with golden bars of such mystic virtue, that whenever any unchaste or perjured person placed his foot upon it, it burnt him immediately, and he was obliged to retire: the pure, on the contrary, and the uncontaminated, could mount it uninjured.

The greatest part of the prisoners failed in the trial, and were destined as victims to Bacchus, and the other gods—save two or three Grecian maidens whose virginity was found intact.

### 10.9

Theagenes at length ascended it, and was found pure. It raised great admiration in the assembly, that with his beauty, stature, and in the flower of youth, he should be a stranger to the power of love—accordingly he was destined as an offering to the Sun. He said softly to Chariclea

“Is death then, and sacrifice, the reward which the Ethiopians bestow upon purity and integrity? But why, my dearest life, do you not discover yourself? How long will you delay? Until the sacrificer’s knife is at your throat? Speak, I beseech you, and disclose your condition. Perhaps when you are known, your intercession may preserve me; but if that should not happen, you will be safe, and then I shall die with comfort and satisfaction.”

“Our trial,” said Chariclea, “now approaches—our fate trembles in the balance.”—So saying, and without awaiting any command, she drew from out of a scrip which she had with her, and put on, her sacred Delphic robe, interwoven and glittering with rays of light. She let her hair fall dishevelled upon her shoulders, and as under the influence of inspiration, leaped upon the altar, and remained there a long time, unhurt.

Dazzling every beholder with more than ever resplendent beauty; visible to all from this elevated place, and with her peculiar dress, she resembled an image of the goddess, more than a mere mortal maiden. An inarticulate murmur of applause ran through the multitude, expressive of their surprise and admiration, that with charms so superhuman, she should have preserved her honour, enhancing her beauty by her chastity. Yet they were almost sorry

that she was found a pure and fitting victim for the goddess. Notwithstanding their religious reverence they would have been glad could she by any means escape. But Persina felt more for her than all the rest. She could not help saying to Hydaspes

“How miserable and ill-fated is this poor maiden! To no purpose giving token of her purity! Receiving for her many virtues only an untimely death! Can nothing be done to save her?”

“Nothing, I fear,” replied the king: “your wishes and pity are unavailable. It seems that the gods have from the beginning selected by reason of her very excellence this perfect victim for themselves.” And then directing his discourse to the Gymnosophists: “Sages,” said he, “since every thing is ready, why do you not begin the sacrifice?”

“Far be it from us,” said Sisimithres (speaking in Greek, that the multitude might not understand him) “to assist at such rites; our eyes and ears have already been sufficiently wounded by the preparations. We will retire into the temple, abhorring ourselves the detestable offering of a human victim, and believing too that the gods do not approve it. Would that the sacrifices even of brute animals might cease; those consisting of prayers and incense being, to our mind, sufficient. Do you, however, remain; for the presence of a ruler is sometimes necessary to stay the turbulence of the multitude. Go on with this unhallowed sacrifice, since the inveterate custom of the people has made it unavoidable; remembering that when it is performed, yourself will stand in need of expiation, though perhaps, you will not need it, for I think this rite will never be brought to consummation. I judge from various divine tokens, and particularly from a kind of glory shed around these strangers, signifying that they are under the peculiar protection of the gods.”

#### 10.10

Having said this, he arose, and was about to retire with his brethren.

At this instant Chariclea leapt down from the altar; rushed towards Sisimithres, and fell at his feet. The officials would have hindered her, supposing that she was deprecating death, but she exclaimed “Stay, Sages, I beseech you! I have a cause to plead before the king and queen; you are the only judges, in such a presence; you must decide in this, the trial for my life. You will find that it is neither possible nor just that I should be sacrificed to the gods.” They listened to her readily, and addressing the king, said,

“Do you hear, O king, the challenge and averment of this foreign maiden.”

Hydaspes smiling, replied, “What controversy can she have with me? From what pretext, or from what right, can it arise?”

“That, her own relation will discover,” said Sisimithres.

“But will it not be an indignity, rather than an act of justice,” rejoined the monarch, “for a king to enter into a judicial dispute with a slave?”

“Equity regards not lofty rank,” said the sage. “He is king in judgment who prevails by strength of arguments.”

“But,” returned Hydaspes, “your office gives you a right of deciding only when a controversy arises between the king and his own subjects, not between him and foreigners.”

“Justice,” said Sisimithres, “is weighed among the wise, not by mere appearances, but by facts.”

“It is clear that she can have nothing serious to advance,” said the king, “but some mere idle pretext to delay her fate, as is the case with those who are in fear of their lives. Let her, however, speak, since Sisimithres would have it so.”

#### 10.11

Chariclea, who had always been sanguine, in expecting her deliverance, was now inspired with additional confidence when she heard the name of Sisimithres. He was the person to whose care she had been committed ten years before, and who delivered her to Charicles at Catadupa, when he was sent ambassador to Oroondates in the matter of the emerald mines—he was then one of the ordinary Gymnosophists: but now, he was their president. Chariclea did not call to mind his face (having been parted from him when only seven years’ old), but recollected and rejoiced at hearing his name, trusting that she should find in him a support and an advocate. Stretching out then her hands towards heaven, and speaking audibly,

“O Sun!” she exclaimed, “author of my family; and you, ye gods and heroes who adorn my race! I call you to witness the truth of what I say. Be you my supporters and assistants in the trial which I am about to undergo—my cause is just, and thus I enter upon it:—Does the law, O king, command you to sacrifice natives or foreigners?”

“Foreigners only,” replied Hydaspes.

“You must then seek another victim,” said she, “for you will find me a native.”

#### 10.12

The king seemed surprised, declaring it to be a figment. “Do you wonder at this?” said she; “you will hear much stranger things. I am not only a

native, but closely allied to the royal family.” This assertion was received with contempt, as so much idle speech: when she added

“Cease, my father, to despise and reject your

*vocabulary*

ἀγανακτέω be vexed, in a ferment  
 ἀγωνία contest; agony  
 ἄθροός grouped  
 αἰχμάλωτος captive ~acute  
 ἀμφιβολία ambiguity; being  
 attacked from both sides  
 ἄμφω both ~amphora  
 ἀναβοάω shout out  
 ἀναδείκνυμι (ὅ) lift up and show;  
 proclaim, dedicate  
 ἀνακινέω (ι) swing back and forth;  
 stir, awaken  
 ἀνασώζω rescue, recover;  
 remember, recall  
 ἀνατρέφω bring up  
 ἅπαξ once  
 ἀπιστέω disbelieve ~stand  
 ἀπιστία disbelief, distrust  
 ἄπιστος not trusting, not  
 trustworthy ~stand  
 ἀπόδειξις -εως (f) acceptance; (Ion)  
 showing  
 ἀπορία difficulty, bottleneck ~pierce  
 ἄπορος impassable, difficult  
 ἀπρεπής unseemly  
 ἀρνέομαι deny, refuse, repudiate  
 αὐτοχειρία murder done by one's  
 own hand  
 βεβαιόω secure, confirm  
 βεβαίωσις -εως (f) confirmation,  
 warranty  
 βέλτιστος best, noblest  
 βλέμμα -τος (n, 3) look, glance  
 γαστήρ -έρος (f) belly ~gastric  
 γνωρίζω make known, discover  
 γνῶσις -εως (f) investigation;  
 knowledge  
 γοῦν at least then  
 γράμμα -τος (n, 3) writing, letter  
 γυμνόω strip, be defenseless  
 ~gymnasium

δαίμων -ονος (m, 3) a god, fate,  
 doom ~demon  
 δακρύω weep  
 δεσπότης -ου (m, 1) master, despot  
 διαδηλέομαι hurt, spoil, steal  
 ~delenda  
 διαδοχή relief, succession  
 διαιτάω treat; live; arbitrate  
 διακομίζω carry over  
 διαρρέω flow through  
 διήγημα -τος (n, 3) tale  
 δικάζω judge  
 δικαστής -οῦ (m, 1) judge, juror  
 διωθέω tear, rend; repel  
 εἶδωλον phantom, unreal image  
 ~wit  
 εἰκός likely  
 εἰκὼν -όνος (f, 3) image, likeness  
 ἔκθεσις exposure, exposition  
 ἔκθυμος (ὁ) spirited, ardent  
 ἐλεέω pity, have mercy on ~alms  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 Ἑλλήν Greek  
 ἐντεῦθεν thence  
 ἐντρυφάω delight in; treat  
 contemptuously  
 ἐξετάζω inspect, interrogate,  
 estimate  
 ἐπιθυμία (ὁ) desire, thing desired  
 ἐπινοέω intend  
 ἐπισκιάζω throw shade on  
 ἐπισκοπέω look upon, inspect  
 ζηλόω emuluate, praise  
 ἡδονή pleasure  
 ἡλικία time of life, contemporaries  
 θάμβος -ους (n, 3) amazement  
 θαῦμα -τος (n, 3) a wonder, feeling  
 of surprise ~theater  
 θόρυβος noise, clamor; confusion  
 θρήνος dirge ~threnody  
 θυσία sacrifice  
 ἰδρώς sweat ~exude

**καθάπερ** exactly as  
**κατηφές** be dejected  
**κινέω** (ι) set in motion, move, remove ~kinetic  
**κρίσις** -εως (f) decision, issue  
**μαρτύριον** testimony, proof  
**μάρτυρος** witness  
**μάρτυς** witness  
**μηχανή** machine; mechanism, way  
**μυκηθμός** (ὁ) bellowing  
**μυρίος** (ὁ) 10,000 ~myriad  
**νέφος** -εος (n, 3) cloud ~nebula  
**ὁμός** same ~homoerotic  
**ὁμοῦ** together  
**ὁμόω** unite ~homoerotic  
**ὀνειδίζω** upbraid, reproach  
**ὀρίζω** divide; ordain, define  
 ~horizon  
**οὐδαμῶς** in no way  
**ὄψις** ὄψεως (f) sight, view  
 ~thanatopsis  
**περίδρομος** encircling, encircleable  
 ~hippodrome  
**περισκοπέω** look around, inspect  
**περισώζω** save alive  
**περιφύομαι** embrace ~physics  
**πῆχυς** forearm, cubit  
**πλησίος** near, neighboring  
**πόθεν** from where?  
**πότε** when?  
**προίστημι** put forward; (+gen) be head of, guard ~station  
**προῖσχω** be ahead, jut forward; (mp) have before one  
**πρόκειμαι** be set before; propose  
**προσκομίζω** bring to  
**προστρέχω** run to, join, attack  
**σιωπάω** be silent

**σκηνή** tent; stage  
**στέλλω** prepare, send, furl ~apostle  
**συγχέω** entangle, destroy, confound  
**σύνειμι** be with; have sex ~ion  
**συνεχής** (ὁ) continuously  
**συνήγορος** advocate  
**σύνθημα** -τος (n, 3) agreed signal  
**συνόχωκα** join together  
**ταινίον** small band  
**τήμερον** today  
**τιμωρία** (τι) vengeance, punishment  
**τρόμος** trembling in fear ~tremble  
**τροπή** rout, turning of an enemy  
 ~trophy  
**τύχη** fortune, act of a god  
**ὔβρις** -εως (f) pride, insolence, outrage  
**ὑμέτερος** (ὁ) yours  
**ὑπερβολή** mountain pass; passing over; respite; excess  
**ὑπερφυής** overgrown; gigantic  
**ὑπηρέτης** -ου (m, 1) servant, officer  
**ὑποβλέπω** look angrily  
**ὑποβολιμαῖος** illegitimate (child)  
**ὑπομειδιάω** smile a little  
**ὑποψία** suspicion ~panorama  
**φανερῶ** demonstrate ~photon  
**φαῦλος** trifling; low in rank; careless, bad  
**φθάνω** (ᾶ) do first, outstrip  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χαρά** joy  
**ψεύδος** -ους (n, 3) a lie ~pseudo-  
**ψηφος** (f) pebble, vote, decree, sentence

Ὁ δὲ βασιλεὺς τὸ ἐντεῦθεν οὐχ ὑπερορῶν τὰ λεγόμενα μόνον ἀλλ' ἤδη καὶ ἀγανακτῶν ἐφαίνετο, χλεύην· τὸ πρᾶγμα καὶ ὕβριν ποιούμενος. καὶ «ὦ Σισιμύθρη καὶ οἱ λοιποί,» ἔλεγεν, «ὁρᾶτε οἱ περιέστη τὰ τῆς ἀνεξικακίας; ἡ γὰρ οὐκ ἄντικρυς μανίαν<sup>1</sup> ἢ κόρη νοσεῖ,<sup>2</sup> παρατόλμοις πλάσμασι τὸν θάνατον πειρωμένη διώσασθαι, θυγατέρα ἐμὴν ὥσπερ ἐπὶ σκηνῆς ἐξ ἀπόρων ἐαυτὴν καὶ οἶον ἐκ μηχανῆς ἀναφαίνουσα, τοῦ μηδεπώποτε,<sup>3</sup> ὥς ἴστε, παίδων γονὴν<sup>4</sup> εὐτυχήσαντος, ἅπαξ δέ που μόνον ὁμοῦ τε ἀκηκόοτος καὶ ἀποβαλόντος. ὥστε ἀγέτω τις, μηδὲ ἐπὶ πλέον ἐπινοεῖτω τῇ θυσίᾳ τὴν ὑπέρθεσιν.»

«Οὐκ ἄξει οὐδείς,» ἀνεβόησεν ἡ Χαρίκλεια, «τέως ἂν μὴ τοῦτο κελεύωσιν οἱ δικάζοντες. σὺ δὲ δικάζῃ τὸ παρόν, οὐ ψήφον φέρεις. ξενοκτονεῖν<sup>5</sup> μὲν ἴσως, ὦ βασιλεῦ, ὁ νόμος ἐπιτρέπει, τεκνοκτονεῖν δὲ οὐθ' οὗτος οὐθ' ἡ φύσις σοι πάτερ ἐφίησι. πατέρα γάρ σε τήμερον οἱ θεοὶ καὶ ἀρνούμενον ἀναδείξουσι. πᾶσα δίκη καὶ κρίσις, ὦ βασιλεῦ, δύο τὰς μεγίστας ἀποδείξεις οἶδε, τὰς τε ἐγγράφους πίστει καὶ τὰς ἐκ μαρτύρων βεβαιώσεις. ἄμφω σοι τοῦ θυγάτηρ ὑμετέρα εἶναι παρέξομαι, μάρτυρα μὲν οὐχ ἓνα τῶν πολλῶν ἀλλ' αὐτόν γε δὴ τὸν δικάζοντα προκαλουμένη (μεγίστη δ' ἔοικε τῷ λέγοντι πίστις ἢ τοῦ διαιτῶντος γνώσις), γράμματα δὲ τάδε τύχης τῆς ἐμῆς καὶ ὑμῶν διηγήματα προῖσχομένη.»

## 10.13

Καὶ ἅμα λέγουσα τὴν συνεκτεθείσαν ἐαυτῇ ταινίαν ὑπὸ τῇ γαστρὶ φέρουσα προῦφερε τέ, καὶ ἀνελήσασα τῇ Περσίνῃ προσεκόμεν. ἡ δὲ ἐπειδὴ τὸ πρῶτον εἶδεν, ἀχανής<sup>6</sup> τε καὶ αὔδος<sup>7</sup> ἐγεγόνει, καὶ χρόνον ἐπὶ πλείστον τὰ ἐγγεγραμμένα τῇ ταινίᾳ καὶ τὴν κόρην αἰθῆς ἐν μέρει περιεσκόπει. τρόμφω τε καὶ παλμῷ συνείχετο, καὶ ἰδρῶτι διερρέιτο, χαίρουσα μὲν ἐφ' οἷς εὗρισκεν, ἀμηχανοῦσα<sup>8</sup> δὲ πρὸς τὸ παρ' ἐλπίδας ἄπιστον, δεδοικυῖα δὲ τὴν ἐξ Ὑδάσπου τῶν φανερομένων ὑποψίαν τε καὶ ἀπιστίαν, ἣ καὶ ὀργήν, ἂν οὕτω τύχῃ, καὶ τιμωρίαν. ὥστε καὶ

<sup>1</sup> madness, passion    <sup>2</sup> be sick, be mad, suffer    <sup>3</sup> never yet

<sup>4</sup> progeny    <sup>5</sup> kill guests or strangers    <sup>6</sup> mute with surprise; yawning

<sup>7</sup> dried out; with a grating sound    <sup>8</sup> be helpless, resourceless

τὸν Ὑδάσπην ἐνορῶντα εἰς τὸ θάμβος καὶ τὴν συνέχουσαν ἀγωνίαν, «ὦ γύναι,» εἰπεῖν, «τί ταῦτα, ἢ τί πέπονθας πρὸς τὴν δεικνυμένην γραφήν;» ἡ δέ, «ὦ βασιλεῦ,» εἶπε, «καὶ δέσποτα καὶ ἄνερ, ἄλλο μὲν οὐδὲν ἂν εἴπομι πλέον, λαβὼν δὲ ἀναγίνωσκε· διδάσκαλός σοι πάντων ἡ ταινία γενήσεται.» καὶ ἐπιδούσα αὐτῆς ἐσιώπα, κατηγήσασα. δεξάμενος γοῦν ὁ Ὑδάσπης, καὶ πλησίον παρεῖναι καὶ συνεπιλέγεσθαι τοὺς Γυμνοσοφιστὰς παρακαλέσας, ἐπήει τὴν γραφήν, πολλὰ μὲν αὐτὸς θαυμάζων, πολλὰ δὲ καὶ τὸν Σισιμίθρην ἐκπεπληγμένον καὶ μυρίας τροπὰς τῆς διανοίας ἐκ τῶν ὄψεων ἐμφαίνοντα ὁρῶν, συνεχές τε εἰς τὴν ταινίαν καὶ τὴν Χαρίκλειαν ἀτενίζοντα. καὶ τέλος, ἐπειδὴ τὴν τε ἔκθεσιν ἐδιδάχθη καὶ τὴν αἰτίαν τῆς ἐκθέσεως ὁ Ὑδάσπης, «ἀλλ' ὅτι μὲν ἐτέχθη μοι κόρη τις,» ἔφη, «γινώσκω, καὶ ἀποθανοῦσαν τότε πυθόμενος, ὥς αὕτη Περσῖνα ἔλεγεν, ἐκτεθεῖσθαι νυνὶ μανθάνω· τίς δὲ ὁ ἀνελόμενος καὶ διασώσας καὶ θρέψας; τίς δὲ ὁ διακομίσας εἰς Αἴγυπτον, οὗ καὶ αἰχμάλωτος εἴληπται; ἢ πόθεν ὅλως ὅτι αὕτη ἐκείνη, καὶ μὴ διέφθαρται μὲν τὸ ἐκτεθέν, τοῖς δὲ γνωρίσμασιν ἐπιτυχὼν τις ἀποκέχρηται τοῖς ἐκ τῆς τύχης; μὴ τις δαίμων ἡμῖν ἐπιπαίξει, καὶ ὥσπερ προσωπεῖον τῇ κόρῃ ταῦτα περιθεῖς ἐντρυφᾷ τῇ ἡμετέρᾳ περὶ τεκνοποῖαν ἐπιθυμίᾳ, καὶ νόθον ἡμῖν ὑποβολιμαῖον εἰσποιεῖ διαδοχὴν, καθάπερ νέφει τῇ ταινίᾳ τὴν ἀλήθειαν ἐπισκιάζων.»

## 10.14

Ἐπὶ τούτοις ὁ Σισιμίθρης, «τὰ μὲν πρῶτα,» ἔφη, «τῶν ζητουμένων ἔχει σοι λύσιν. ὁ γὰρ ἀνελόμενος ἐκτεθείσαν καὶ ἀναθρέψας λάθρα, καὶ εἰς Αἴγυπτον κομίσας ὅτε με πρεσβευτὴν ἔστειλας, οὗτος ἐγὼ εἰμί. καὶ ὥς οὐ θεμτὸν ἡμῖν τὸ ψεῦδος, οἶσθα προλαβών. γνωρίζω καὶ τὴν ταινίαν τοῖς βασιλείοις Αἰθιόπων γράμμασιν, ὥς ὁρᾷς, κεχαραγμένην,<sup>1</sup> καὶ οὐ παρέχουσιν ἀμφιβολίαν ἀλλαχόσε συντετάχθαι, Περσίνης δὲ αὐτοχειρία κατεστήχθαι παρὰ σοὶ μάλιστα γνωριζομένην. ἀλλ' ἦν καὶ ἕτερα συνεκτεθέντα γνωρίσματα, δοθέντα παρ' ἐμοῦ τῷ ὑποδεξαμένῳ τὴν κόρην, ἀνδρὶ Ἑλληνί τε καὶ ὥς

<sup>1</sup> sharpen; carve, engrave

ἐφαίνετο, καλῶ τε καὶ ἀγαθῶ.»

«Σώζεται,» ἔφη, «ταῦτα, ἡ Χαρίκλεια. καὶ ἅμα ἐπεδείκνυ τοὺς ὄρμους. πλέον ἢ Περσίνα ἰδοῦσα κατεπλάγη, καὶ πυνθανομένου τοῦ Ὑδάσπου τίνα ταῦτα εἶη καὶ εἴ τι πλέον ἔχοι ἐκδιδάσκειν, ἀπεκρίνατο οὐδὲν ἢ ὅτι γνωρίζει μὲν, κατ' οἶκον δὲ ταῦτα ἐξετάζειν καλόν. αὐθις οὖν ἀδημονῶν<sup>1</sup> ὁ Ὑδάσπης ἐφαίνετο. καὶ ἡ Χαρίκλεια, «ταῦτα μὲν ἂν εἶη τῆς μητρὸς τὰ γνωρίσματα, σὸν δὲ ἴδιον ὅδε ὁ δακτύλιος.»<sup>2</sup> καὶ ἐδείκνυ τὴν παντάρβην. ἐγνώρισεν ὁ Ὑδάσπης, δεδωκὼς δῶρον τῇ Περσίῃ παρὰ τὴν μνηστείαν. καὶ «ὦ βελτίστη» ἔφη, «τὰ μὲν γνωρίσματα ἐμά, σὲ δὲ ἐμὴν οὖσαν τούτοις κεχρηῆσθαι, καὶ μὴ ἄλλως ἐπιτυχοῦσαν, οὐδέπω γνωρίζω· πρὸς γὰρ τοῖς ἄλλοις, καὶ χροιά ξένη τῆς Αἰθιοπίδος λαμπρύνει. καὶ ὁ Σισιμύθης, λευκὴν,» ἔφη, «κάγῶ τότε ἀνειλόμην ἢν ἀνειλόμην. ἄλλως τε καὶ τῶν ἐτῶν ὁ χρόνος συμβαίνει πρὸς τὴν παροῦσαν τῆς κόρης ἡλικίαν, ἑπτακαίδεκά<sup>3</sup> που τῶν πάντων ταύτῃ τε καὶ τῇ ἐκθέσει πληρουμένων. ἐμοὶ δὲ καὶ τῶν ὀφθαλμῶν τὸ βλέμμα προΐσταται, καὶ τὸν ὅλον τῆς ὀψεως χαρακτηρᾷ<sup>4</sup> καὶ τὸ ὑπερφυῆς τῆς ὥρας ὁμολογοῦντα τοῖς τότε τὰ νυνὶ φαινόμενα γνωρίζω.»

«Ταυτὶ μὲν ἄριστα ὦ Σισιμύθρη,» πρὸς αὐτὸν ὁ Ὑδάσπης, «καὶ ὡς ἂν τις ἐκθυμότατα συνηγορῶν μᾶλλον ἢ δικάζων. ἀλλ' ὅρα μὴ μέρος τι λύων ἕτερον ἀνακινεῖς ἀπόρημα, δεινόν τε καὶ οὐδαμῶς ἀπολύσασθαι τὴν ἐμοὶ συμβιοῦσαν εὖπορον.<sup>5</sup> λευκὴν γὰρ πῶς ἂν Αἰθίοπες ἀμφοτέρω παρὰ τὸ εἰκὸς ἐτεκνώσαμεν;»<sup>6</sup> ὑποβλέψας οὖν ὁ Σισιμύθης καὶ τι εἰρωνικὸν ὑπομειδιάσας, σὺ μὲν οὐκ οἶδα,» ἔφη, «ὅ τι πάσχεις ἀπὸ τοῦ τρόπου τοῦ σοῦ, τὸ παρὸν συνηγορίαν ἡμῖν ὀνειδίζων, ἦν οὐκ ἂν ἐν φαύλῳ ποιησαίμην· δικαστὴν γὰρ ὀρίζομεν γνήσιον τὸν τοῦ δικαίου συνηγόρον. τί δὲ οὐχὶ σοὶ μᾶλλον ἢ τῇ κόρῃ συνηγορῶν φανήσομαι, πατέρα σε σὺν τοῖς θεοῖς ἀναδεικνύς, καὶ ἦν ἐκ σπαργάνων περιέσωσα ὑμῖν θυγατέρα, ταύτην καὶ νῦν ἀνασωζομένην ἐπ' ἀκμῆς οὐ περιορῶν. ἀλλὰ σὺ μὲν ἂ βούλει γίγνωσκε περὶ

<sup>1</sup> be anguished    <sup>2</sup> ring    <sup>3</sup> 17    <sup>4</sup> stamp; characteristic    <sup>5</sup> easily passed; rich    <sup>6</sup> have/give children

ήμῶν, οὐδένα ὑπόλογον τούτου ποιουμένων· οὐ γὰρ πρὸς τὴν ἐτέρων ἀρέσκειαν βιοῦμεν, τὸ δὲ αὐτὸ καλὸν ἀγαθὸν ζηλοῦντες ἑαυτοὺς πείθειν ἀγαπῶμεν. τῆς γε μὴν κατὰ τὴν χροιάν ἀπορίας φράζει μὲν σοι καὶ ἡ ταινία τὴν λύσιν, ὁμολογούσης ἐν αὐτῇ ταυτησί Περσίνης ἐσπακέναι<sup>1</sup> τινὰ εἰδῶλα καὶ φαντασίας ὁμοιοτήτων<sup>2</sup> ἀπὸ τῆς κατὰ τὴν Ἀνδρομέδαν πρὸς σέ ὁμιλίας ὀρωμένης. εἰ δ' οὖν καὶ ἄλλως πιστώσασθαι<sup>3</sup> βούλει, πρόκειται τὸ ἀρχέτυπον· ἐπισκόπει τὴν Ἀνδρομέδαν, ἀπαράλλακτον ἐν τῇ γραφῇ καὶ ἐν τῇ κόρῃ δεικνυμένην.»

## 10.15

Ἐκόμεζον ἀράμενοι τὴν εἰκόνα πρὸς τὰ λεχθέντα οἱ ὑπηρεταί, καὶ πλησίον τῆς Χαρικλείας ἀντεγείραντες τοσοῦτον ἐκίνησαν παρὰ πάντων κρότον καὶ θόρυβον, ἄλλων πρὸς ἄλλους, ὅσοι καὶ κατὰ μικρὸν συνέσαν τὰ λεγόμενα καὶ πραττόμενα, διαδηλούντων, καὶ πρὸς τὸ ἀπηκριβωμένον τῆς ὁμοιότητος σὺν περιχαρείᾳ ἐκπλαγέντων, ὥστε καὶ τὸν Ὑδάσπην οὐκέτι μὲν ἀπιστεῖν ἔχειν, ἐφεστάναι δὲ πολὺν χρόνον ὑφ' ἡδονῆς ἅμα καὶ θαύματος ἐχόμενον. ὁ δὲ Σισιμίθρης, «ἐν ἔτι λείπεται,» ἔφη· «περὶ βασιλείας γὰρ καὶ τῆς κατ' αὐτὴν γνησίας διαδοχῆς ὁ λόγος, καὶ πρό γε πάντων ἀληθείας αὐτῆς. γύμνωσον τὴν ὠλένην<sup>4</sup> ὦ κόρη. μέλανι συνθήματι τὸ ὑπὲρ πῆχυν ἐσπίλωτο. οὐδὲν ἀπρεπὲς γυμνούμενον τὸ φύντων καὶ γένους μαρτύριον.» ἐγύμνωσεν αὐτίκα ἡ Χαρίκλεια τὴν λαιάν, καὶ ἦν τις ὥσπερ ἔβενος<sup>5</sup> περιδρομος ἐλέφαντα τὸν βραχίονα μαίνων.<sup>6</sup>

## 10.16

Οὐκέτι κατεῖχεν ἡ Περσῖνα, ἀλλ' ἀθρόον τε ἀνήλατο τοῦ θρόνου, καὶ προσδραμοῦσα περιέβαλλέ τε, καὶ περιφύσα ἐδάκρνε τε καὶ πρὸς τὸ ἀκατάσχετον τῆς χαρᾶς μυκηθμῷ τινὶ προσεοικὸς ἀνωρύετο ὑπερβολῇ γὰρ ἡδονῆς καὶ θρῆνόν ποτε ἀποτίκτειν φιλεῖ, μικρὸν τε ἔφθη συγκατενεχθῆναι τῇ Χαρικλείᾳ. ὁ δὲ Ὑδάσπης ἡλέει μὲν

<sup>1</sup> draw, pull out, pluck    <sup>2</sup> resemblance    <sup>3</sup> reassure; also (pass) promise    <sup>4</sup> elbow, lower arm    <sup>5</sup> ebony    <sup>6</sup> stain

daughter!”

By this time the king began to appear not only contemptuous, but indignant, taking the matter as a personal insult to himself. He said, therefore, to Sisimithres,

“Behold the reward of my endurance! Is not the maiden downright mad! Endeavouring with wild and incredible fictions to escape the fate awaiting her! desperately feigning herself to be my daughter, as in some sudden appearance and discovery upon the stage — mine, who was never so fortunate as to have any offspring. Once, indeed, I heard of a daughter’s birth, only, however, to learn her death. Let then some one lead her away, that the sacrifice may be no longer deferred.”

“No one shall lead me away,” cried out Chariclea, “till the judges have given sentence. You are in this affair a party, not a judge; the law perhaps permits you to sacrifice foreigners, but to sacrifice your children, neither law nor nature allows; and the gods shall this day declare you to be my father, however unwilling you appear to own me. Every cause, O king, which comes for judgment, leans principally upon two kinds of proof, written evidence, and that of living witnesses: both these will I bring forward to prove myself your child. I shall appeal to no common witness, but to my judge himself (the consciousness of the judge is the prisoner’s best ground of confidence); as to my written evidence it shall be a history of my own and your misfortunes.”

### 10.13

So saying, she loosened from her waist the fillet which had been exposed with her, unrolled, and presented it to Persina. She, as soon as it met her sight, appeared struck dumb with astonishment; she continued a considerable time casting her eyes first on the writing, then again on the maiden. A cold sweat bedewed her limbs, and convulsive tremblings shook her frame.

Her first emotions were those of joy and hope; but anxiety and doubt succeeded. Dread of the suspicions of Hydaspes followed; of his incredulity, and perhaps of his anger and vengeance.

The king observing her agitation and astonishment, said to her, “Persina! what is it which ails you? from what cause has this writing such effect upon you?”

“My king, my lord, and my husband!” she replied, “I know not what to answer you: take and read it yourself: let this fillet explain everything.” She gave it him, and remained trembling, in anxious silence.

He took the fillet, and began to read it, calling to the Gymnosophists to read

it with him. As he proceeded, he was struck with doubt and amazement; but Sisimithres was still more astonished: his ever-changing colour betrayed the various emotions of his mind: he fixed his eyes now on the fillet, and now on Chariclea.

At length Hydaspes, when he came to the account of the exposing of the infant, and the cause of it, broke silence, and said, "I know that I had once a daughter born to me, having been told that it died almost as soon as it was born. This writing now informs me that it was exposed: but who took it up, who preserved, who educated it? who brought it into Egypt? Was that person, whoever he were, taken captive at the same time with her? How shall I be satisfied that this is the real child that was exposed? May she not have perished? May not these tokens have fallen into the hands of some one, who takes advantage of this chance? May not some evil genius be paltering with my desire of offspring, and clothed with the person of this maiden, be endeavouring to pass off a supposititious birth as my successor, — overshadowing the truth with this fillet, as with a cloud?"

#### 10.14

But now Sisimithres replied, "I can clear up some of your doubts; for I am the person who took her up, who educated and carried her into Egypt, when you sent me thither on an embassy. You know me too well to suspect me of asserting what is untrue. I perfectly recollect the fillet, which is inscribed with the royal characters of the kings of Ethiopia, which you cannot suspect to have been counterfeited elsewhere; for you yourself must recognize the handwriting of Persina. But there were other tokens exposed with her, which I delivered at the same time to him who received the damsel from me, who was a Grecian, and, in appearance, an honest and worthy man."

"I have preserved them likewise," said Chariclea, and immediately shewed the necklace and the bracelet. Persina was yet more affected when she saw these.

Hydaspes still inquiring what all this agitation could mean, and whether she had anything to discover which might throw light upon this matter; she answered, "that she certainly had, but it was an examination more proper to be made in private than in public."

Hydaspes was more than ever perplexed, and Chariclea proceeded

"These are the tokens of my mother; but this ring is a present of your own;" and produced the stone Pantarbe.

The king instantly recollected it as a present which he had made to his wife during the time of their betrothment; and he said, "Maiden, these tokens were

certainly mine; but how does it appear that you possess them as my child, and have not obtained them by some other means? Besides, in addition to my other doubts, your complexion is totally different from that of an Ethiopian.”

Here Sisimithres interposed, and said, “The child whom I took up was perfectly white: and farther, the time when I found her seems very closely to coincide with the age of the maiden, for it is just seventeen years since this happened. The colour of her eyes too occurred to me as being the same; in short, I recognize in her the general expression of her features, and in her surpassing beauty a resemblance with what I recollect of the child then exposed.”

“This is all very well,” replied Hydaspes, “you speak with the fervour of the advocate more than as the judge; but take care lest while you are clearing up one doubt, you do not raise another, and that a more serious one; throwing suspicions upon the virtue of my consort; as we are both Ethiopians, how could we for our offspring have a white child?”

Sisimithres, with rather a sarcastic smile, replied, “I know not why you should object to me, that I am an advocate for this maiden. He is the best judge who inclines to the side of right: may I not rather be called an advocate for you, while I am endeavouring, with the assistance of the gods, to establish your right to be called a father; and neglecting no means to restore to you, in the bloom of her youth, that daughter whom I preserved in swathing bands? However, deem of me as you please, I do not esteem it necessary to make any apology; we do not shape our lives so as to please others: we endeavour to follow the dictates of truth and virtue, and think it sufficient if we can approve our conduct to ourselves: yet, as to the doubt which you entertain concerning her complexion, the writing clears this up, explaining how Persina, from her contemplation of Andromeda, might have received an impression upon her mind agreeing with the subject of the picture. If you wish for farther proof, the original is at hand; examine the Andromeda, the likeness between the picture and the maiden will be found unmistakeably exact.”

#### 10.15

The king complied: and had the picture brought; when being placed near Chariclea, an instant cry of surprise, admiration, and joy, was raised throughout the assembly, at the striking likeness; those who were near enough to understand what was passing, spreading the intelligence among the rest.

Hydaspes could no longer doubt, and he stood for some time motionless, between wonder and pleasure. But Sisimithres added, “One thing is still necessary to complete the proof; for recollect the succession to the kingdom, and the truth itself is now in question. Bare your arm, my child; there was

a black mark upon it, a little above the elbow. There is nothing unseemly in doing this, in order to establish the evidence of your birth and family.” Chariclea obeyed, and uncovered her left arm, when there appeared, as it were, an ebon ring, staining the ivory of her arm.

**10.16**

But Persina could now no longer contain herself—she leapt from her throne, burst into tears, rushed into her daughter’s embrace, and could express her transports only by an inarticulate murmur. For excess of joy will sometimes beget grief. They had nearly fainted and fallen on the ground.

Hydaspes felt for his consort, affected as she was, and a kindred emotion was gaining possession

*vocabulary*

ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 ἄθροός grouped  
 αἰθήρ ether, air, sky ~ether  
 αἰσχύνω (ō) spoil, disgrace, disfigure, mar  
 αἰχμάλωτος captive ~acute  
 ἀναβοάω shout out  
 ἀναδεικνυμι (ō) lift up and show; proclaim, dedicate  
 ἀνθρώπινος human  
 ἀντάξιός worth just as much as ~axiom  
 ἅπαξ once  
 ἀπόδειξις -εως (f) acceptance; (Ion) showing  
 ἄρτιος suitable  
 ἀφοσιόω purify, atone  
 ἄχρις as far as (+gen); until  
 βαρύς heavy ~baritone  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 βούλημα -τος (n, 3) purpose, intention  
 βωμός altar; stand, pedestal  
 γαμήλιος nuptial  
 γνωρίζω make known, discover  
 δαιμόνιος voc: you crazy guy  
 δαῖς δαδός (f) torch  
 δακρύνω weep  
 δεσπότης -ου (m, 1) master, despot  
 διαδοχή relief, succession  
 διήγημα -τος (n, 3) tale  
 δυστυχέω be unlucky  
 ἐγχειρίζω entrust  
 εἴπερ if indeed  
 ἐκκρούω knock out  
 ἐκμαίνω drive mad  
 ἐκὼν willingly, on purpose; giving in too easily  
 ἐλέγχω shame; try, examine

ἐλεέω pity, have mercy on ~alms  
 ἔλεος ἐλοῦ pity, mercy ~alms  
 ἐμφορέω carry in ~bear  
 ἐναγίζω offer sacrifice to the dead  
 ἐναγκαλίζομαι hug  
 ἐνεδρεύω ambush, trap  
 ἐντροφάω delight in; treat contemptuously  
 ἐξαγορεύω declare, tell ~agora  
 ἔξιμι go forth; is possible ~ion  
 ἐπαῖω (ᾱ) listen to, perceive  
 ἐπάλληλος in succession  
 ἐπείγω weigh upon, drive; (mid) hurry  
 ἐπέκεινα beyond, the far side  
 ἐπήβολος having available ~ballistic  
 ἐπιζητέω long for, miss  
 ἐπινίκιος victorious  
 ἐπίπροσθεν in front of, in the way; in preference to  
 εὖνοια good will, gift  
 ἡδονή pleasure  
 ἡσυχία peace and quiet  
 ἡττάομαι (pass) be weaker, be overcome; (active) defeat  
 θάλαμος bedchamber ~thalamus  
 θεσπέσιος divine, wondrous  
 θήλυς female; (rare) abundant ~female  
 θυγάτριον little daughter, girl  
 θυσία sacrifice  
 ἱκεσία supplication  
 ἱλάομαι appease  
 καθάπερ exactly as  
 κάλλος -εος (n, 3) beauty ~kaleidoscope  
 κατασεῖω shake, throw down  
 καταστέλλω arrange; clothe; repress  
 κατοικτίζω have mercy; (mp) lament  
 κινέω (ι) set in motion, move, remove ~kinetic

**κοσμέω** marshal, array ~cosmos  
**μαρτυρέω** testify, bear witness  
**μάτην** in vain, randomly  
**μόγισ** with difficulty, barely  
**μυρίος** (ὅ) 10,000 ~myriad  
**νεύω** nod  
**νέω** spin; swim ~neuro  
**νόμιμος** customary, legal, natural  
**ὀδύρομαι** (ὅ) lament ~anodyne  
**ὄλεθρος** ruin, destruction, death  
**ὁμός** same ~homoerotic  
**ὁμοῦ** together  
**ὁμόω** unite ~homoerotic  
**οὐπω** no longer  
**πάθος** -ους (n, 3) an experience, passion, condition  
**πάλαι** in the past ~paleo  
**πάλλω** shake, brandish; (mp) draw lots ~Pallas  
**παντοῖος** all kinds of  
**παρανομέω** break the law, commit an outrage  
**παρηγορέω** console, advise  
**παρθενική** girl, virgin ~Parthenon  
**πάτριος** of the father(s), ancestral  
**πέρας** -τος (n, 3) cord; bound, crux, outcome ~prove  
**περιαλγέω** to be greatly pained at  
**περισώζω** save alive  
**πότε** when?  
**πρόδηλος** clear or manifest in front or beforehand  
**προίστημι** put forward; (+gen) be head of, guard ~station  
**προσδοκάω** expect  
**προσδοκία** expectation, apprehension  
**προσφθέγγομαι** address  
**προτείνω** hold out, offer

**πρότιμος** (ἰ) most honored, valuable  
**πυρκαϊά** funeral pyre; big fire  
**πυρκαϊός** for burnt offerings  
**σειώ** shake ~seismic  
**σιγά** silence  
**σίδηρος** iron ~siderite  
**σκηνή** tent; stage  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σκοπός** (f) lookout, overseer, spy, target ~telescope  
**σοφός** skilled, clever, wise  
**σπένδω** libate; (mid) make a treaty ~spontaneous  
**σπονδή** libation, treaty ~spontaneous  
**στασιάζω** revolt, be divided  
**συγγέω** entangle, destroy, confound  
**συνθνήσκω** die together  
**σφαγιάζομαι** sacrifice an animal  
**τείνω** stretch, tend ~tense  
**τελευτή** conclusion, fulfilment ~apostle  
**τύχη** fortune, act of a god  
**ὕπερβολή** mountain pass; passing over; respite; excess  
**φθέγγομαι** make a sound, utter ~diphthong  
**φρόνημα** -τος (n, 3) mind, spirit, attitude; (pl) intentions, ambitions  
**φροντίζω** consider, ponder  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics  
**χρόνιος** after a long time ~chronology  
**ψεύδω** be false, deceive; (mid) to lie ~pseudo-  
**ώραίος** ripe; young adult

τὴν γυναικα ὀδυρομένην ὀρών, καὶ εἰς συμπάθειαν ἐκάμπτετο<sup>1</sup> τὴν  
 διάνοιαν, τὸ ὄμμα<sup>2</sup> δὲ οἰονεὶ κέρας ἢ σίδηρον εἰς τὰ ὀρώμενα τείνας  
 εἰστήκει πρὸς τὰς ὠδῖνας τῶν δακρύων ἀπομαχόμενος· καὶ τῆς ψυχῆς  
 αὐτῷ πατρικῷ τε πάθει καὶ ἀνδρείῳ τῷ λήματι κυματουμένης,<sup>3</sup>  
 καὶ τῆς γνώμης ὑπ' ἀμφοτέρων στασιαζομένης καὶ πρὸς ἐκατέρου  
 καθάπερ ὑπὸ σάλου μετασπωμένης, τελευτῶν ἡττήθη τῆς τὰ πάντα  
 νικώσης φύσεως, καὶ πατὴρ οὐκ εἶναι μόνον ἐπείθετο, ἀλλὰ καὶ  
 πάσχειν ὅσα πατὴρ ἡλέγχετο. καὶ τὴν Περσῖναν συγκατενεχθεῖσαν  
 τῇ θυγατρὶ καὶ συγκαταπεπλεγμένην ἀνεγείρων, οὐκ ἔλαθε καὶ τὴν  
 Χαρίκλειαν ἐναγκαλιζόμενος καὶ δακρύων ἐπιρροὴ πατρικὰ πρὸς  
 αὐτὴν σπενδόμενος. οὐ μὴν εἰς τὸ παντελές<sup>4</sup> γε ἐξεκρούσθη τῶν  
 πρακτέων, ἀλλ' ὀλίγον ἐπιστάς, τόν τε δῆμον κατοπτεύσας ἀπὸ  
 τῶν ἴσων παθῶν κεκινημένον, καὶ πρὸς τὴν σκηνοποιίαν τῆς τύχης  
 ὑφ' ἡδονῆς τε ἄμα καὶ ἐλέου δακρύνοντας, ἡχὴν<sup>5</sup> τέ τινα θεσπεσίαν  
 ἄχρῃς αἰθέρος αἶροντας, καὶ οὔτε κηρύκων σιγὴν<sup>6</sup> ἐπιταττόντων  
 ἐπαῖοντας οὔτε τὸ βούλημα τοῦ ταραάχου προδήλως ἐκφαίνοντας,  
 τὴν χεῖρα προτείνας καὶ κατασεῖων πρὸς ἡσυχίαν τὸ κλυδώνιον<sup>7</sup>  
 τοῦ δήμου κατέστελλε, καὶ «ὦ παρόντες» ἔλεγεν, «οἱ μὲν θεοὶ  
 πατέρα με, ὡς ὀράτε καὶ ἀκούετε, πάσης ἐπέκεινα προσδοκίας  
 ἀνέδειξαν, καὶ θυγατὴρ εἶναι μοι ἦδε ἡ κόρη πολλαῖς ταῖς ἀποδείξεσι  
 γνωρίζεται· ἐγὼ δὲ τοσαύτην ὑπερβολὴν ποιοῦμαι τῆς εἰς ὑμᾶς  
 τε καὶ τὴν ἐνεγκοῦσαν εὐνοίας ὥστε μικρὰ φροντίσας καὶ γένους  
 διαδοχῆς καὶ πατρῴας ἀνακλήσεως, ἃ δὴ πάντα μοι διὰ τῆσδε  
 ἔμελλεν ἔσσεσθαι, θεοῖς ἱερουργεῖν ὑπὲρ ὑμῶν ἐπείγομαι. ὀρῶ μὲν  
 γὰρ ὑμᾶς δακρύνοντας καὶ ἀνθρώπινόν τι πάθος ἀναδεδειγμένους, καὶ  
 ἐλεοῦντας μὲν τὴν αἰωρίαν τῆς κόρης, ἐλεοῦντας δὲ καὶ τὴν ἐμὴν  
 μάτην προσδοκηθεῖσαν τοῦ γένους διαδοχὴν ὅμως δ' οὖν ἀνάγκη, καὶ  
 ὑμῶν ἴσως μὴ βουλομένων, τῷ πατρίῳ πείθεσθαι νόμῳ, τῶν ἰδίων  
 λυσιτελῶν τὸ τῆς πατρίδος ἐπίπροσθεν ποιούμενον. εἰ μὲν γὰρ τοῖς  
 θεοῖς οὕτω φίλον ὥστε παρέχεσθαι τε ἄμα καὶ ἀφαιρεῖσθαι (τοῦτο γὰρ  
 ἦδη πάλοι τε ἐπέπονθα γεννηθείσης καὶ πάσχω τὸ παρὸν εὐρεθείσης),

<sup>1</sup> bend, bend in exhaustion    <sup>2</sup> eye    <sup>3</sup> cover with waves    <sup>4</sup> complete, absolute    <sup>5</sup> noise    <sup>6</sup> silence    <sup>7</sup> ripple, surf

οὐκ ἔχω λέγειν, ὑμῖν δὲ καταλείπω σκοπεῖν, οὐδ' εἴπερ, ἦν ἐξέφυκον τῆς ἐνεγκούσης ἐπὶ πέρατα γῆς ἔσχατα, αὐθις δὲ θαυματουργοῦντες ἐν αἰχμαλώτῳ τῇ τύχῃ φέροντες ἐνεχείρισαν, ταύτην αὐτοῖς πάλιν ἱεουργουμένην προσδέξονται. καὶ ἦν ὡς πολέμιον οὐκ ἀνείλον καὶ αἰχμάλωτον γενομένην οὐκ ἐλυμνήαμην,<sup>1</sup> ταύτην θυγατέρα φανείσαν ἐναγίζειν, ὡς καὶ ὑμῖν ὄντος κατὰ βούλησιν<sup>2</sup> τοῦ πράγματος, οὐχ ὑπερθήσομαι, οὐδὲ πῆσομαι ὃ καὶ ἄλλω πάσχοντι πατρὶ συγγνωστὸν ἴσως ἂν ἦν, οὐδὲ ὀκλάσω, οὐδὲ εἰς ἱκεσίαν τρέψομαι συγγνώμην δοῦναι καὶ ἀφοσιώσασθαι τὸ παρὸν πρὸς τὸν νόμον, τῇ φύσει πλέον καὶ τοῖς ἐκ ταύτης πάθεσι προσθεμένους, ὡς ἐξὸν καὶ ἑτέρῳ τρόπῳ θεραπεύειν τὸ θεῖον. ἀλλ' ὅσῳ συμπάσχοντες ἡμῖν οὐ λελήθατε καὶ ὡς ἴδια τὰ ἡμέτερα πάθη περιαλοῦντες, τοσοῦτω κάμοι προτιμότερα τὰ ὑμέτερα, ὀλίγον μὲν τῆς ἀκληρίας λόγον ποιουμένῳ, ὀλίγον δὲ τῆς ἀθλίας ταυτησὶ Περσίνης κατοδυρομένης, πρωτοτόκου τε ἅμα καὶ ἀγόνου<sup>3</sup> καθισταμένης. ὥστε, εἰ δοκεῖ, παύσασθε μὲν δακρύνοντες καὶ ἡμᾶς κατοικτιζόμενοι μάτην, τῆς δὲ ἱεουργίας ἐχώμεθα. σὺ δὲ ὦ θύγατερ (πρῶτα γάρ σε καὶ ὕστατα τὸ ποθητὸν ὄνομα τοῦτο προσφθέγγομαι), ὦ μάτην μὲν ὠραία, μάτην δὲ ἀνευραμένη τοὺς γεννήσαντας, ὦ τῆς ἀλλοδαπῆς<sup>4</sup> βαρυτέραν τὴν πατρίδα δυστυχήσασα, ὦ σωτηριώδους μὲν τῆς ξένης, ἐπ' ὀλέθρῳ δὲ πειρωμένη τῆς ἐνεγκούσης, μή μοι σύγχει τὸν θυμὸν ὀδυρομένη, ἀλλὰ τὸ ἀνδρεῖον ἐκεῖνό σου φρόνημα καὶ βασιλείον νῦν, εἴπερ ποτὲ καὶ πρότερον, ἐπιδείκνυσο, καὶ ἔπου τῷ γεννήσαντι, νυμφοστολήσαι<sup>5</sup> μὲν οὐ δυναθέντι, οὐδὲ ἐπὶ παστάδας<sup>6</sup> καὶ θαλάμους ἀγάγοντι, πρὸς δὲ θυσίαν κοσμοῦντι καὶ δᾶδας οὐ γαμηλίου ἀλλ' ἐπιβωμίους ἄπτοντι, καὶ τὴν ἅμαχον<sup>7</sup> ταυτηνὶ τοῦ κάλλους ἀκμὴν ἀνθ' ἱερίων προσάγοντι. ὑμεῖς δὲ ἰλήκοιτε οἱ θεοὶ τῶν εἰρημένων, εἰ δὴ τι πρὸς τοῦ πάθους νικώμενος οὐκ εὐαγὲς ἐφθεγξάμην ὁ τέκνον ὁμοῦ καλεσάμενος καὶ τεκνοκτόνος γινόμενος.»

<sup>1</sup> abuse, violate, desecrate    <sup>2</sup> desire, purpose, meaning, bequeathing

<sup>3</sup> unborn    <sup>4</sup> foreign    <sup>5</sup> escort the bride or bridegroom    <sup>6</sup> porch; inner chamber    <sup>7</sup> unconquerable; noncombatant

## 10.17

Καὶ ταῦτα εἰπὼν ὁ μὲν ἐπέβαλε τῇ Χαρικλείᾳ τὰς χεῖρας, ἄγειν μὲν ἐπὶ τοὺς βωμοὺς καὶ τὴν ἐπ' αὐτῶν πυρκαϊᾶν ἐνδεικνύμενος, πλείονι δὲ αὐτὸς πυρὶ τῷ πάθει τὴν καρδίαν σμυχόμενος,<sup>1</sup> καὶ τὴν ἐπιτυχίαν τῶν ἐνηδρευμένων τῇ δημηγορίᾳ<sup>2</sup> λόγων ἀπευχόμενος. τὸ δὲ πλῆθος τῶν Αἰθιοπῶν ἐσείσθη πρὸς τὰ εἰρημένα, καὶ οὐδὲ πρὸς βραχὺ τῆς Χαρικλείας ἀγομένης ἀνασχόμενοι μέγα τι καὶ ἀθρόον ἐξέκραγον, «σῶζε τὴν κόρην» ἀναβοῶντες, «σῶζε τὸ βασιλεῖον αἷμα, σῶζε τὴν ὑπὸ θεῶν σωθεῖσαν. ἔχομεν τὴν χάριν, πεπλήρωται ἡμῖν τὸ νόμιμον. ἐγνωρίσαμεν ὡς βασιλέα· γινώριζε καὶ σὺ σαυτὸν ὡς πατέρα. ἰλήκοιεν οἱ θεοὶ τῆς δοκούσης παρανομίας. πλέον παρανομήσομεν ἀνθιστάμενοι τοῖς ἐκείνων βουλήμασι. μηδεὶς ἀναιρείτω τὴν ὑπ' ἐκείνων περισωθεῖσαν. ὁ τοῦ δήμου πατὴρ γίγνου καὶ κατ' οἶκον πατήρ.» καὶ μυρίας ἐπὶ τούτοις καὶ ὁμοίας φωνὰς ἰέντες, τέλος καὶ ἔργῳ ἔργῳ τὸ κωλύειν ἐπεδείκνυντο, προϊστάμενοί τε καὶ ἀνθιστάμενοι, καὶ διὰ τῶν ἄλλων θυσιῶν ἰλάσκεσθαι τὸ θεῖον αἰτοῦντες.

Ὁ δὲ Ὑδάσπης ἐκὼν τε καὶ χαίρων προσίετο τὴν ἦτταν, τὴν εὐκτὴν<sup>3</sup> ταυτηνὴν βίαν ἀνθαίρετος<sup>4</sup> ὑπομένων, καὶ τοὺς δῆμους ἐπαλλήλοις ταῖς ἐκβοήσεσι χρονιώτερον ἐντρυφώντας καὶ ταῖς εὐφημίαις ἀγερωχότερον<sup>5</sup> ἐπισκιρτώντας ὁρῶν τοῖς μὲν ἐμφορηθῆναι τῆς ἡδονῆς ἐνεδίδου, κατασταλῆναί ποτε πρὸς ἡσυχίαν ἐκόντας ἀναμένων,

## 10.18

αὐτὸς δὲ πλησιαίτερον τῇ Χαρικλείᾳ παραστάς,» ὦ φιλτάτη,» ἔλεγεν, «ἐμὴν μὲν εἶναι σε θυγατέρα τά τε γνωρίσματα ἐμήνυσσε καὶ ὁ σοφὸς Σισιμύθρης ἐμαρτύρησε καὶ τὸ τῶν θεῶν εὐμενὲς πρὸ πάντων ἀνέδειξεν. ἀλλ' οὐτοσὶ τίς ποτέ ἐστιν ὁ σοὶ μὲν ἄμα συλληφθεὶς καὶ εἰς τὰς ἐπινικίους σπονδὰς τοῖς θεοῖς συμφυλαχθεὶς, νυνὶ δὲ τοῖς βωμοῖς

<sup>1</sup> consume, burn up      <sup>2</sup> speech-making      <sup>3</sup> cause for boasting

<sup>4</sup> self-selected, self-incurred      <sup>5</sup> (positive epithet)

εἰς τὴν ἱεουργίαν προσιδρυμένος; ἢ πῶς αὐτὸν ἀδελφὸν ὠνόμαζες, ὅτε μοι τὸ πρῶτον κατὰ τὴν Σύνην προσήχθητε; οὐ γὰρ δὴ που καὶ αὐτὸς ἡμέτερος υἱὸς εὐρεθήσεται· ἅπαξ γὰρ Περσῖνα καὶ σὲ μόνην ἐκυφόρησε.»<sup>1</sup> καὶ ἡ Χαρίκλεια σὺν ἐρυθήματι κάτω νεύσασα, τὸν μὲν ἀδελφὸν ἐψευσάμην,» ἔφη, «τῆς χρείας τὸ πλάσμα συνθείσης· ὅστις δέ ἐστιν ἀληθῶς, αὐτὸς ἂν λέγοι βέλτιον. ἀνὴρ τε γάρ ἐστι, καὶ εὐθαρσέστερον ἐμοῦ τῆς γυναικὸς ἐξαγορεύει οὐκ αἰσχυνθήσεται. καὶ ὁ Ὑδάσπης μὴ συμβαλὼν τὸν νοῦν τῶν εἰρημένων, «σύγγνωθι,» ἔφη, «θυγάτριον, κατερυθρίασασα δι' ἡμᾶς παρθενικῆς αἰδοῦς ἀνοίκειον πεῦσιν<sup>2</sup> ὑπὲρ νεανίου σοι προσαγαγόντας. ἀλλὰ σὺ μὲν κατὰ τὴν σκηνὴν ἅμα τῇ μητρὶ κάθησο, ἐνευφραίνεισθαι τέ σοι παρέχουσα, πλέον ἢ ὅτε σε ἔτικτεν ὠδινούσῃ<sup>3</sup> τὴν ἐπὶ σοὶ τὸ παρὸν ἀπόλαυσιν, καὶ τοῖς κατὰ σαντὴν διηγήμασι παρηγοροῦσα· ἡμῖν δὲ τῶν ἱερείων μελήσει, τῆς ἀντὶ σοῦ σφαγιασθησομένης ἅμα τῷ νεανίᾳ παντοίως, εἴ τινα εὖρομεν ἀνταξίαν, ἐπιλεχθείσης.»

## 10.19

Καὶ ἡ Χαρίκλεια μικροῦ μὲν καὶ ἐξωλόλυξε, πρὸς τὴν δήλωσιν τῆς τοῦ Θεαγένους σφαγῆς ἐκτραχυνθεῖσα· μόγις δ' οὖν τὸ συμφέρον ἀντιτιθεμένη πρὸς τὸ ἐκμανέν τοῦ πάθους καὶ διὰ τὸ χρεῶδες ἐγκαρτερῆσαι βιασαμένη, πάλιν ὑφείρπε τὸν σκοπόν, καὶ «ὦ δέσποτα» ἔλεγεν,» ἀλλ' οὐδὲ κόρην μὲν ἴσως ἔτι ἐχρῆν σε ἐπιζητεῖν, ἅπαξ τοῦ δήμου τὸ ἱερεῖον τὸ θῆλυ δι' ἐμοῦ συγχωρήσαντος· εἰ δ' οὖν προσφιλονεικοίη τις ἄρτιον καὶ ἐξ ἐκατέρου γένους ἐπιτελεῖσθαι τὴν ἱεουργίαν, ὥρα σοι μὴ κόρην μόνην ἀλλὰ καὶ νεανίαν ἄλλον ἐπιζητεῖν, ἢ μὴ τοῦτο ποιοῦντα μηδὲ κόρην ἄλλην, ἀλλ' ἐμὲ πάλιν σφαγιάζειν.» τοῦ δὲ «εὐφήμησον» εἰπόντος, καὶ τὴν αἰτίαν διότι τοῦτο λέγει πυνθανομένου, «ὅτι,» ἔφη, «καὶ ἐμοὶ ζῶντι συζῆν καὶ θνήσκοντι συντεθνάναι τῷδε πρὸς τοῦ δαιμονίου καθείμαρται.»

## 10.20

Πρὸς ταῦτα ὁ Ὑδάσπης, οὐπω τῶν ὄντων ἐπήβολος γινόμενος,

<sup>1</sup> be pregnant    <sup>2</sup> inquiry, investigation    <sup>3</sup> be in pain

of himself; yet he gazed upon the spectacle with eyes as unmoved as though they were of iron, struggling against his tears, his mind contending between fatherly feeling and manly fortitude, and tossed to and fro as by opposing tides. At last he was overpowered by all conquering nature; he not only believed himself to be a father, but was sensible of a father's feelings. Raising Persina, he was seen to embrace his daughter, pouring over her the paternal libation of his tears.

He was not, however, driven from that propriety which the circumstances demanded. Recollecting himself a little, and observing the multitude equally affected, shedding tears of pleasure and compassion at the wonderful events which had taken place, and not heeding the voices of the heralds, who were enjoining silence, he waved his hand, and stilling the tumult, thus addressed them:

“You see me, by the favour of the gods, and beyond all my expectations, entitled at length to the name of a father. This maiden is shewn to be my daughter by proofs which are infallible: but my love for you, and for my country, is so great, that disregarding the continuance of my race, and the succession to my throne, and the new and dear appellation which I have just acquired, I am ready to sacrifice her to the gods for your advantage. I see you weep; I see you moved by the feelings of humanity; you pity the age of this maiden, immature for death; you pity my vainly cherished hope of a successor, yet even against your wills, I must obey the customs of my country, and prefer the public weal to any private feelings of my own. Whether it be the will of the gods just to shew me a daughter, and then take her away again (shewing her to me at her birth, taking her away now that she is found), I leave you to judge: I am unable to determine. As little can I decide whether they will permit her to be sacrificed, when, after driving her from her native land to the extremest ends of the earth, they have, as by a miracle, brought her back again a captive; but if it be expedient that I sacrifice her whom I slew not as an enemy, nor injured as a prisoner, at the instant when she is recognized to be my daughter I will not hesitate, nor yield to affections which might be pardonable in any other father. I will not falter nor implore your compassion to acquit me of obedience to the law, out of regard to the feelings of nature and affection, nor even suggest that it is possible the deity may be appeased and satisfied by another victim; but as I see you sympathize with me, and feel my misfortunes as your own, even so much more does it become me to prefer your good to every other consideration, little regarding this sore grief, little regarding the distress of my poor Queen, made a mother and at the same moment rendered childless. Dry then your tears, repress your ineffectual grief for ever, and prepare for this necessary sacrifice: and, thou, my daughter! (now first and now last do I address thee by this longed-

for name,) beauty is to no purpose, and in vain discovered to thy parents! thou who hast found thy native land more cruel than any foreign region! who hast found a strange land thy preserver, but wilt find thy native country thy destroyer! do not thou break my heart, by mournful tears; if ever thou hast shewed a high and royal spirit, shew it now. Follow thy father, who is unable to adorn thee as a bride; who leads thee to no nuptial chamber; but who decks thee for a sacrifice; who kindles, not torch of marriage, but the altar torch, and now offers as a victim this thine unrivalled loveliness. Do you too, O ye gods! be propitious, even if anything unbecoming or disrespectful has escaped me, overcome as I am, by grief, at calling this maiden daughter, and at the same time being her destroyer!”

#### 10.17

So saying, he made a show of leading Chariclea to the pyre, with palpitating heart, and deprecating the success of the speech, which he had made in order to steal away the people’s wills.

The whole multitude was strongly excited by these words—they would not suffer her to be led a step towards the altar; but loudly and with one voice cried out—

“Save the maiden! Preserve the royal blood! Deliver her whom the gods evidently protect! We are satisfied; the custom has been sufficiently complied with. We acknowledge thee our king: do thou acknowledge thyself a father; may the gods pardon the seeming disobedience; we shall be much more disobedient by thwarting their will; let no one slay her who has been preserved by them. Thou who art the father of thy country, be also the father of thy family!” These, and a thousand such like exclamations, were heard from every side. At length they prepared to prevent by force the sacrifice of Chariclea, and demanded steadily that the other victims alone should be offered to the gods.

Gladly and readily did Hydaspes suffer himself to be persuaded, and to submit to this seeming violence: he heard with pleasure the cries and congratulations of the assembly, and allowed them the indulgence of their wills, waiting till the tumult should spontaneously subside.

#### 10.18

Finding himself near Chariclea, he said:

“My dear daughter (for the tokens you have produced, the wise Sisimithres, and the benevolence of the gods declare you to be such), who is this stranger who was taken with you, and is now led out to be sacrificed? How came you to call him your brother, when you were first brought into my presence at

Syene? He is not likely to be found my son, for Persina had only one child, yourself.”

Chariclea, casting her eyes on the ground, blushed, and said:

“He is not, I confess, my brother: necessity extorted that fiction from me. Who he is, he will better explain than I can.”

Hydaspes not readily comprehending what she meant, replied:

“Forgive me, my child, if I have asked a question concerning this young man which it seems to hurt your maiden modesty to answer. Go into the tent to your mother, cause her more rejoicing now, than you caused her pain when she gave you birth; add to her present enjoyment, by relating every particular about yourself. Meanwhile, we will proceed with the sacrifice, selecting, if possible, a victim worthy to be offered with this youth instead of you.”

#### 10.19

Chariclea was nearly shrieking at mention of sacrificing the young man; hardly could she for ultimate advantage, check her frenzied feelings, so as to wind her way covertly towards the end she had in view. “Sire,” said she, “perhaps there needs not to seek out another maiden, since the people remitted in my person the sacrifice of any female victim? But if they insist that a pair of either sex should be sacrificed, see if it be not necessary for you to find out another youth, as well as another maiden; or, if that be not done, whether I must not still be offered.”

“The gods forbid!” replied Hydaspes; “but why should you say this?”

“Because,” said she, “the gods have decreed that he is to live with me, or die with me.”

#### 10.20

“I commend your humanity,” replied the king, “in that having



*vocabulary*

ἄγνοέω be ignorant of ~gnostic  
 ἀδύνατος unable; impossible  
 ἀθλητής ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
 αἰδώς awe, shame, respect; genitals  
 ἀκοή hearing ~acoustic  
 ἀλίζω gather, assemble  
 ἀναδείκνυμι (ῶ) lift up and show;  
 proclaim, dedicate  
 ἀναπλάσσω remodel  
 ἀνδρεία courage  
 ἀνέλπιστος not hoped for; hopeless  
 ἀποδύω strip off, dump  
 ἀποκληρώω choose, assign by lot  
 ἀποτρέχω run away  
 ἀπροσδόκητος unexpected; unaware  
 ἀριστεύς -ος (m) chief ~aristocrat  
 ἄρτι at the same time  
 ἄρτιος suitable  
 γαμήλιος nuptial  
 γοῦν at least then  
 γυμνός naked, unarmed  
 δεκάς -δος (f, 3) decade, group of  
 ten ~decimal  
 δεσπότης -ου (m, 1) master, despot  
 διαταράσσω confuse  
 διερωτάω cross-examine  
 δικαιοῶ demand/make justice  
 εἴπερ if indeed  
 εἰσαγγελεύς -ος (m) announcer  
 εἴσειμι go in; come in range; come  
 to mind ~ion  
 εἴτα then, therefore, next  
 ἐκβακχεύω excite to Bacchic frenzy;  
 enrage  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 Ἑλλην Greek  
 ἐμπόδιος getting in the way  
 ἐνιδρύω establish  
 ἐξαίρετος chosen, special  
 ἔξειμι go forth; is possible ~ion

ἐξισόω equalize  
 ἐπάνειμι return  
 ἐπίδοξος likely; famous  
 ἐπικλώθω assign to, destine  
 ἐπικομίζω bring to, with  
 ἐπινίκιος victorious  
 ἐπινοέω intend  
 ἐπίσταμαι know how, understand  
 ~station  
 ἐπιτρέχω run at, after  
 ἐπιφοιτέω come habitually  
 εὐδαιμονία prosperity  
 ἡδέως pleasantly ~hedonism  
 ἡδονή pleasure  
 ἡδύς sweet, pleasant ~hedonism  
 ἡλικία time of life, contemporaries  
 ἡλιξ -κος (m) of the same age  
 θυσία sacrifice  
 θύω (ῶ) rush; sacrifice ~θύω  
 ἱεράομαι be a priest  
 ἰκετεύω approach to beg  
 καθαρεύω be pure of  
 καθιδρύω cause to sit down  
 καταθύω sacrifice, offer  
 καταναγκάζω coerce  
 καταστέλλω arrange; clothe; repress  
 κατεπείγω press hard; hurry  
 κινέω (ι) set in motion, move,  
 remove ~kinetic  
 κόνις -ος (f) dust  
 κοσμέω marshal, array ~cosmos  
 κτάομαι acquire, possess  
 κωλύω (ῶ) hinder, prevent  
 λαμπρός brilliant ~lamp  
 μέγεθος -ους (n, 3) tall, big (person)  
 ~megaton  
 μειδιάω smile  
 μόλις with difficulty, barely  
 νεύω nod  
 νέω spin; swim ~neuro  
 νίκη (ι) victory ~Nike  
 νόημα -τος (n, 3) perception,

thought, plan ~paranoia  
 νύμφα nymph; bride  
 ξενίζω be host, treat as a guest  
 ~xenophobe  
 ξίφος -εος (n, 3) sword  
 ὀνομάζω to address, name ~name  
 οὐκοῦν not so?; and so  
 οὖς οὔατος (n) ear  
 ὀφείλω owe, should, if only, be  
 certain  
 παντάπασιν altogether; yes,  
 certainly  
 πάντως by all means  
 παραλλάσσω change, differ  
 παραπλήξ -γος (f) sloping, insane  
 ~plectrum  
 παρθενεύω raise a girl; live as a  
 virgin  
 παρθένιος virginal; born out of  
 wedlock ~Parthenon  
 πάροδος (f) detour, side way,  
 mountain pass  
 πατρώος of the father(s), ancestral  
 πειρατήριον (ᾱ) test; gang ~pirate  
 πειρατήριος (ᾱ) experimental  
 περίβλεπτος widely seen, admired  
 περιπτύσσω enfold  
 περισώζω save alive  
 πλήρης full, complete; (+gen) full of  
 ~plethora  
 πλησίος near, neighboring  
 προκαθέζομαι preside; besiege  
 προκάθηναι sit before; preside  
 προκαθίζω keep settling forward  
 ~sit  
 πρόνοια foresight, providence  
 προσδοκάω expect  
 προσκομίζω bring to  
 προσκύπτω lean over to

πρόσταγμα -τος (n, 3) ordinance,  
 command  
 πρόσφορος serviceable, fitting  
 προτρέπω prompt, urge, compel;  
 (mp) go, flee to ~trophy  
 σκηνή tent; stage  
 στάδιον 200 meters (pl also masc)  
 στάδιος (adj) standing upright, firm;  
 (pl noun) 200 meters  
 στρατός common people/soldiers  
 ~strategy  
 στρατώω be on a campaign  
 ~strategy  
 συνήθεια intimacy; habit  
 συνοικέω live together  
 σφαγιάζομαι sacrifice an animal  
 τάχα quickly, soon; perhaps  
 ~tachometer  
 τέλειος finished ~apostle  
 τελευτάω bring about, finish  
 ~apostle  
 τοιόσδε such  
 ὑπαντάω meet  
 ὑπασπιστής -οῦ (m, 1) shield  
 bearer, bodyguard  
 ὑπερβολή mountain pass; passing  
 over; respite; excess  
 ὑπερκύπτω pop one's head up  
 ὑψηλός high  
 φανερός visible, conspicuous  
 ~photon  
 φιланθρωπία benevolence  
 φιλοφροσύνη consideration,  
 friendliness ~frenzy  
 χαρά joy  
 χρηστός useful; brave, worthy  
 ψεύδω be false, deceive; (mid) to lie  
 ~pseudo-

«ἐπαινώ μέν σε τῆς φιланθρωπίας, ὦ θύγατερ,» ἔφη, «ξένον καὶ Ἑλληνα καὶ ἡλικά καὶ συναιχμάλωτον καὶ συνήθειαν πρὸς σέ τὴν ἐκ τῆς ἐκδημίας κεκτημένον χρηστῶς κατελεοῦσαν καὶ περισώζειν ἐπινοοῦσαν· ἀλλ' οὐκ ἔστιν ὅπως ἂν ἐκεῖνος ἐξαιρεθεῖ τῆς ἱερουργίας. ἄλλως τε γὰρ οὐκ εὐαγὲς παντάπασι περιγραφῆναι τὸ πάτριον τῆς τῶν ἐπινικίων θυσίας· καὶ ἅμα οὐδ' ἂν ὁ δῆμος ἀνάσχοιτο, μόλις καὶ πρὸς τὴν ἐπὶ σοὶ συγχώρησιν θεῶν εὐμενεία<sup>1</sup> κινηθεῖς.» ἡ δὲ οὖν Χαρίκλεια, «ὦ βασιλεῦ,» ἔφη, «(πατέρα γάρ σε καλεῖν τάχα οὐκ ἐγγίνεται,) εἰ μὲν δὲ θεῶν εὐμενεία σῶμα τοῦμὸν περισέσωσται, τῆς αὐτῆς ἂν γένοιτο εὐμενείας καὶ τὴν ἐμὴν ἐμοὶ περισῶσαι ψυχὴν, ἣν ἀληθῶς εἶναι μοι ψυχὴν ἐπικλώσαντες ἴσασι. εἰ δὲ τοῦτο ἀβούλητον<sup>2</sup> μοίραις εὐρίσκοιτο, καὶ δεῖσει πάντως τὰ ἱερεῖα κοσμησαὶ σφαγιασθέντα τὸν ξένον, ἐν γοῦν μοι χαρίσασθαι νεῦσον· αὐτὴν με κέλευσον αὐτουργῆσαι τὸ θῦμα, καὶ τὸ ξίφος ὡς κειμήλιον<sup>3</sup> δεξαμένην περιβλεπτον ἐπ' ἀνδρεία παρ' Αἰθίοψιν ἀναιδείχθηναι.»

## 10.21

Διαταραχθεὶς δὲ πρὸς ταῦτα ὁ Ὑδάσπης, «ἀλλ' οὐ συνήμι μέν,» ἔφη, «τὴν πρὸς ἐναντία σου τῆς γνώμης μεταβολήν, ἀρτίως μὲν ὑπερασπίζειν τοῦ ξένου πειρωμένης, νυνὶ δὲ ὡς πολεμίου τινὸς αὐτόχειρα γενέσθαι παρακαλούσης. ἀλλ' οὐδὲ σεμνόν<sup>4</sup> τι καὶ ἐπίδοξον, ὅσα γε πρὸς σέ καὶ τὴν σὴν ἡλικίαν, ἐνορῶ τῇ πράξει. καὶ τούτου δὲ ὄντος, τὸ δυνατὸν οὐκ ἔστι· μόνοις γὰρ τοῖς ἱερωμένοις τῷ τε Ἥλιῳ καὶ τῇ Σεληναίᾳ πρὸς τῶν πατρίων ἀποκεκλήρωται ἥδε ἡ πρᾶξις, καὶ τούτοις οὐ τοῖς τυχοῦσιν, ἀλλὰ τοῦ μὲν γυναικὶ τῆς δὲ ἀνδρὶ συνοικούσης· ὥστε ἡ κατὰ σέ παρθενία κωλύει τὴν οὐκ οἶδ' ὅπως γινομένην αἵτησιν.»

«Ἀλλὰ τούτου γε ἔνεκεν οὐδὲν ἐμπόδιον,» ἔφη ἡ Χαρίκλεια, λάθρα καὶ παρὰ τὸ οὖς τῇ Περσίνῃ προσκύψασα· ἔστι γὰρ καὶ μοὶ μήτηρ ὁ τὸ ὄνομα τοῦτο πληρῶν, εἰ καὶ ὑμεῖς βουληθείητε.»

<sup>1</sup> good will, favor    <sup>2</sup> involuntary    <sup>3</sup> a valuable, thing to be laid up

<sup>4</sup> revered, holy

«Βουλησόμεθα,» εἶπεν ἡ Περσῖνα μειδιάσασα, καὶ αὐτίκα μάλα ἐκδώσομεν, θεῶν νενόντων, σοῦ τε καὶ ἡμῶν ἄξιον ἐπιλεξάμενοι.» καὶ ἡ Χαρίκλεια γεγωνότερον, «οὐδέν δει ἐπιλέγειν,» ἔφη, «τὸν ὄντα ἤδη.»

## 10.22

Καὶ λέγειν τι φανερώτερον μελλούσης (τολμᾶν γὰρ τὸ κατεπεῖγον καὶ τὴν αἰδῶ τὴν παρθένιον περιορᾶν τὸ ἐν ὀφθαλμοῖς ὁρώμενον τοῦ κινδύνου τῷ Θεαγένει κατηνάγκαζεν) οὐκέτι κατασχὼν ὁ Ὑδάσπης, «ὦ θεοί,» ἔφη, «ὥς κακὰ τοῖς καλοῖς εἰκάτε μιν γνῖναι καὶ τὴν ἀπ' ἐλπίδος μοι δωρηθεῖσαν πρὸς ὑμῶν εὐδαιμονίαν τὸ μέρος κωλύειν, θυγατέρα μὲν ἀπροσδόκητον, ἀλλὰ παράφρονά πως ἀναδείξαντες. πῶς γὰρ οὐ παραπλήγος τὸ νόημα τῆς ἀλλόκοτα ῥήματα προιεμένης; ἀδελφὸν ὠνόμαζε τὸν μὴ ὄντα· τὸν ὄντα, ὅστις ἐστὶν ὁ ξένος ἐρωτωμένη, ἀγνοεῖν ἔλεγεν. αὖθις ἐζήτει περισώζεσθαι ὡς φίλον τὸν ἀγνοούμενον· ἀδύνατον εἶναι μαθοῦσα τὴν αἴτησιν, αὐτὴ καταθύειν ὥσανεὶ πολεμώτατον ἰκέτευε. καὶ τοῦτο ὡς οὐ θεμιτὸν λεγόντων, μὴ μόνῃ καὶ ταύτῃ ὑπάνδρῳ τῆς τοιαύτης θυσίας καθωσιωμένης, ἄνδρα ἔχειν ἐμφαίνει, τὸν τίνα οὐ προστιθείσα. πῶς γὰρ τὸν γε μῆτε ὄντα μῆτε γεγενῆσθαι αὐτῇ διὰ τῆς ἐσχάρας ἀποδειχθέντα; εἰ μὴ ἄρα παρὰ ταύτῃ μόνῃ ψεύδεται μὲν τὸ παρ' Αἰθίοψιν ἀψευδὲς<sup>1</sup> τῶν καθαρυνόντων πειρατήριον, καὶ ἐπιβᾶσαν ἄφλεκτον ἀποπέμπεται, καὶ παρθενεύειν νόθως χαρίζεται, μόνῃ δὲ ἕξεστι φίλους καὶ πολεμίους τοὺς αὐτοὺς ἐν ἀκαρεῖ καταλέγειν, ἀδελφοὺς δὲ καὶ ἄνδρας τοὺς μὴ ὄντας ἀναπλάττειν. ὥστε ὦ γύναι σὺ μὲν εἰς τὴν σκηνὴν εἴσιθι, καὶ ταύτην κατάστελλε πρὸς τὸ νηφάλιον, εἴτε ὑπὸ τοῦ θεῶν τοῖς ἱερείοις ἐπιφοιτήσαντος ἐκβακχενομένην, εἴτε καὶ δι' ὑπερβολὴν χαρᾶς τῶν ἀνελπίστως εὐτυχηθέντων τὸν νοῦν παραφερομένην. ἐγὼ δὲ τὴν ὀφείλουσαν τοῖς θεοῖς ἀντὶ τῆςδε σφαγιασθῆναι καὶ ζητεῖν καὶ ἀνευρεῖν τινὶ προστάξας, ἔως ἂν τοῦτο γίνηται, εἰς τὸ χρηματῖσαι ταῖς ἐκ τῶν ἐθνῶν ἡκούσαις πρεσβείαις καὶ δῶρα τὰ ἐπὶ τοῖς ἐπινικίοις προσκομιζόμενα παρ' αὐτῶν ὑποδέξασθαι τρέφομαι.»

<sup>1</sup> truthful

Καὶ ταῦτα εἰπών, τῆς τε σκηνῆς πλησίον ἐφ' ὑψηλοῦ προκαθίσας, ἤκειν τοὺς πρεσβευτάς, καὶ εἴ τινα ἐπικομίζοντο δῶρα, προσάγειν ἐκέλευεν. ὁ δὲ οὖν εἰσαγγελεὺς Ἀρμονίας, εἰ πάντας ἅμα ἢ ἐν μέρει καὶ ἔθνους ἐκάστου κεκριμένως, καὶ δὴ εἰ καὶ ἰδίᾳ προσάγειν κελεύει διηρώτα.

## 10.23

Τοῦ δὲ ἐν τάξει καὶ διηρημένως εἰπόντος, ὡς ἂν καὶ τῆς πρὸς ἀξίαν ἕκαστος μεταλαμβάνοι τιμῆς, πάλιν ὁ εἰσαγγελεὺς, «οὐκοῦν,» ἔφη, «ὦ βασιλεῦ, πρῶτος ἀδελφοῦ τοῦ σου παῖς ἵξει Μερόηβος, ἀρτίως μὲν ἦκων, ἀπαγγεληναι δὲ ἑαυτὸν πρὸ τῆς παρεμβολῆς ἀναμένων.»

«Εἴτα, ὦ νωθέστατε<sup>1</sup> καὶ ἡλίθιε,»<sup>2</sup> πρὸς αὐτὸν ὁ Ὑδάσπης, «οὐ παραχρῆμα ἐμήνυες, οὐ πρεσβευτὴν ἀλλὰ βασιλέα τὸν ἀφικνόμενον ἐπιστάμενος, καὶ τοῦτον ἀδελφοῦ παιῖδα τοῦ ἐμοῦ, τελευτήσαντος μὲν οὐ πρὸ πολλοῦ, πρὸς ἐμοῦ δὲ εἰς τὸν ἐκείνου θρόνον ἐνιδρυθέντα καὶ ἀντὶ παιδὸς ἐμοῖ γινόμενον;»

«Ἐγὼνῶσκον ταῦτα,» εἶπεν, «ὦ δέσποτα,» ὁ Ἀρμονίας· ἀλλὰ καιροῦ στοχάζεσθαι<sup>3</sup> πρὸ πάντων ἐγὼνῶσκον, πράγματος τοῖς εἰσαγγελεῦσιν, εἴπερ τινὸς ἄλλου, δεομένου προνοίας. σύγγνωθι οὖν εἰ πρὸς τὰς βασιλίδας σε κοινολογούμενον<sup>4</sup> ἀπασχολῆσαι τῶν ἡδίστων ἐφυλαξάμην.»

«Ἀλλὰ νῦν γοῦν ἡκέτω» τοῦ βασιλέως εἰπόντος, ἀπέτρεχέ τε ὁ προσταχθεὶς καὶ αὐτίκα ἐπανήκει μετὰ τοῦ προστάγματος.

Καὶ ὥφθη ὁ Μερόηβος, ἀξιοπρεπές τι νεανίου χρῆμα, τὴν μὲν ἡλικίαν ἄρτι τὸν μείρακα παραλλάττων, δεκάδα ἐτῶν πρὸς ἑβδομάδι πληρῶν, μεγέθει δὲ τοὺς παρόντας σχεδὸν ἅπαντας ὑπερκύπτων, λαμπροῦ μὲν δορυφορήματος ὑπασπιστῶν προπομπεύοντος, τοῦ δὲ περιεστῶτος Αἰθιοπικοῦ στρατοῦ θαυμασμῷ τε ἅμα καὶ σεβασμῷ πρὸς τὸ ἀκώλυτον<sup>5</sup> τὴν πάροδον διαστέλλοντος.

<sup>1</sup> lazy    <sup>2</sup> idle, vain, foolish    <sup>3</sup> aim for    <sup>4</sup> take counsel with  
<sup>5</sup> unhindered

## 10.24

Οὐ μὴν οὐδὲ ὁ Ὑδάσπης ἐπὶ τῆς καθέδρας ἐκαρτέρησεν, ἀλλ' ὑπήντα τε, καὶ μετὰ πατρικῆς τῆς φιλοφροσύνης περιπτυσσόμενος πλησίον τε ἑαυτῷ καθίδρυσεν, καὶ τὴν δεξιὰν ἐμβαλὼν, εἰς καιρὸν ἦκεις, ἔλεγεν, ὦ παῖ, τά τε ἐπινίκια συνεορτάσων καὶ τὰ γαμήλια θύσων· οἱ γὰρ πατρῷοι καὶ γενάρχαι θεοὶ τε καὶ ἥρωες ἡμῖν μὲν θυγατέρα σοὶ δὲ νύμφην, ὡς ἔοικεν, ἔξευρήκασιν. ἀλλὰ τῶν τελειοτέρων αὐθις ἀκουσόμενος, εἴ τί με βούλει χρηματίσαι τῷ ἔθνει τῆς ὑπὸ σοὶ βασιλείας, ἀνάγγελλε.» ὁ δὲ Μερόηβος πρὸς τὴν ἀκοὴν τῆς νύμφης ὑφ' ἡδονῆς τε ἅμα καὶ αἰδοῦς οὐδὲ ἐν μελαίνῃ τῇ χροίᾳ διέλαθε φοινιχθεῖς,<sup>1</sup> οἷονεὶ πρὸς αἰθάλην<sup>2</sup> τοῦ ἐρυνθήματος ἐπιδραμόντος. καὶ μικρὸν ἐφησυχάσας, «οἱ μὲν ἄλλοι,» ἔφη, «ὦ πάτερ, τῶν ἡκόντων πρέσβων τοῖς ἐκ τῆς ἑαυτῶν ἐξαιρέτοις ἕκαστος τὴν σὴν περίβλεπτον νίκην στέφοντες ξεινοῦσιν· ἐγὼ δὲ σὲ τὸν ἐν πολέμοις γεννᾶδαν τε καὶ ἀριστεὰ διαφανέντα προσφόρως τε καὶ ἀπὸ τῶν ὁμοίων δωρήσασθαι<sup>3</sup> δικαίως, ἄνδρα σοι προσκομίζω πολέμων μὲν καὶ αἱμάτων ἀθλητὴν ἀνανταγώνιστον, πάλην<sup>4</sup> δὲ καὶ πυγμὴν<sup>5</sup> τὴν ἐν κόνει καὶ σταδίοις ἀνυπόστατον.» καὶ ἅμα νεύσας ἦκειν ἐπεδείκνυ τὸν ἄνδρα.

## 10.25

Καὶ ὃς προσελθὼν εἰς μέσους προσεκύνει τὸν Ὑδάσπην, τοσοῦτός τις τὸ μέγεθος καὶ οὕτως ὠγύγιος ἄνθρωπος ὥστε τὸ γόνυ τοῦ βασιλέως φιλῶν μικροῦ φανῆναι τοῖς ἐφ' ὑψηλοῦ προκαθημένοις ἐξισούμενος. καὶ μὴδὲ τὸ κελευσθῆναι ἀναμείνας, τὴν ἐσθῆτα ἀποδὺς γυμνὸς εἰστίκει, πάντα τὸν βουλούμενον ὅπλων τε καὶ χειρῶν εἰς ἅμιλλαν<sup>6</sup> προκαλούμενος. ὡς δὲ οὐδεὶς παρήει, πολλάκις διὰ κήρυκος τοῦ βασιλέως προτρεψαμένου,» δοθήσεταιί σοι,» ἔφη, «καὶ παρ' ἡμῶν,» ὁ Ὑδάσπης,» ἰσοστάσιον<sup>7</sup> τὸ ἔπαθλον.» καὶ εἰπὼν ἐλέφαντα πολυετὴ καὶ παμμεγέθη<sup>8</sup> προσκομισθῆναι αὐτῷ προσέταπτεν. ὡς

<sup>1</sup> redder      <sup>2</sup> smoke, vapor      <sup>3</sup> give      <sup>4</sup> wrestling      <sup>5</sup> boxing  
<sup>6</sup> contest; combat      <sup>7</sup> balanced; adequate      <sup>8</sup> very great, immense

so hardly escaped yourself, you are desirous of saving a foreigner, a Greek, a fellow-prisoner, and of the same age, with whom, from a communion in misfortunes, you must have contracted some degree of familiarity and friendship: but he cannot be exempted from the sacrifice; religion will not permit our country's custom to be in everything curtailed, neither would the people suffer it, who have with difficulty been persuaded by the goodness of the deities to spare you."

"O king!" said Chariclea, "for perhaps I may not presume to call you father, since the mercy of the gods has saved my body, let me implore their and your clemency to preserve my soul: they know with how much justice I call him so, since they have so closely interwoven the web of my destiny with his. But if his fate is irretrievably determined; as if a foreigner he must necessarily suffer, I ask only one favour—Let me with my own hand perform the sacrifice; let me grasp the sword—even like a precious treasure—and signalize my fortitude before the Ethiopians."

#### 10.21

Hydaspes was astonished and confounded at this strange request. "I know not what to make," said he, "of this sudden change in your disposition: but a moment ago you were anxious to save this stranger, and now you desire permission to destroy him as an enemy with your own hands; but there is nothing either honourable or becoming your sex or age in such a deed: granting that there were, it is impossible; it is an office exclusively belonging to the priests and priestesses of the Sun and Moon, the one must be a husband; the other is required to be a wife; so that even the fact of your virginity would be sufficient to preclude this unaccountable request."

"There need be no obstacle here," rejoined Chariclea, blushing, and whispering her mother, she said, "give but your consent and I already have one who answers to the name of husband."

"We will consent," replied Persina, smiling, "and will bestow your hand at once, if we can find a match worthy of yourself and us."

"Then," said Chariclea, raising her voice, "your search need not be long, it is already found."

#### 10.22

She was proceeding (for the imminent danger of Theagenes made her bold, and caused her to break through the restraints of maiden modesty), when Hydaspes, becoming impatient, said

"How do ye, O gods, mingle blessings and misfortunes! and mar the happiness

ye have bestowed upon me! ye restore, beyond all my hopes, a daughter, but ye restore her frenzy-stricken! for is not her mind frenzied when she utters such inconsistencies? She first calls this stranger her brother, who is no such thing; next, when asked who the stranger is, she says she knows not; then she is very anxious to preserve him, as a friend, from suffering; and, failing in this, appears desirous of sacrificing him with her own hands; and when we tell her that none but one who is wedded can lawfully perform this office, then she declares herself a wife but does not name her husband. How can she indeed? She whom the altar proves never to have had a husband; unless the unfailing ordeal of chastity among the Ethiopians has, in her case only, proved fallacious, dismissing her unscathed, and bestowing upon her the spurious reputation of virginity; upon her, who with one breath calls the same person her friend and enemy, and invents a brother and a husband who have no existence? Do you, then, my Queen, retire into your tent, and endeavour to recall this maiden to her senses: for either she is frenzied by the deity, who is approaching the sacrifices, or else she is distraught through her unexpected preservation. I will have search made for the victim, due to the gods, as an offering in her stead; meanwhile I will give audience to the ambassadors of the different nations, and will receive the presents brought in congratulation of my victory.” So saying, he seated himself in a conspicuous place near the tent, and commanded the ambassadors to be introduced, and to bring what gifts they had to offer.

Harmonias, the lord in waiting, inquired whether they should all approach without distinction, or a few selected from every nation; or whether he should introduce each separately.

“Let them come separately in turn,” said the king, “that each may be questioned according to his deserts.”

### 10.23

“Your nephew, then, Meroebus,” said Harmonias, “must first appear; he is just arrived, and is waiting outside the troops for his introduction.”

“You silly, stupid fellow,” replied Hydaspes, “why did you not announce him instantly? Do you not know that he is not a mere ambassador, but a king, the son of my own brother (not long deceased), placed by me on his father’s throne, and adopted by me as my own son?”

“I was aware of it, my lord,” replied Harmonias; “but I considered that the duty of a lord in waiting required him above all things, to observe a proper time and season. Pardon me, therefore, if when I saw you speaking with the royal ladies, I felt averse to drawing your attention from matters of such delight.”

“Let him enter now, then,” replied the king. The master of the ceremonies hastened out, and soon returned with him.

Meroebus was a handsome youth, just past the season of boyhood, his age being about seventeen; but he exceeded in stature almost all those who surrounded him, and his suite was splendid and numerous. The Ethiopian guards opened on either side to let him pass, and regarded him with wonder and respect.

#### 10.24

Hydaspes himself rose from his throne to meet him, embraced him with fatherly affection, placed him by his side, and taking him by the hand said, “Nephew, you are come very seasonably both to assist at a triumphal sacrifice, and a nuptial ceremony; for the gods, the authors and protectors of our family, have restored to me a daughter, and provided, as it seems, for you a wife. The particulars you shall hear hereafter; at present if you have any business relating to the nation which you govern, make me acquainted with it.”

The youth, at the mention of a wife, was seen to blush through his dark complexion from mingled pleasure and modesty (the red rushing, as it were, to the surface of the black). After an interval he said, “The other ambassadors, my Father, in honour of your splendid victory, bring you the choicest productions of their several countries: I, as a suitable compliment to a brave and first-rate warrior, make you an offering after your own heart, a champion who is invincible; not to be matched either in wrestling, or boxing, or in the race;” and so, saying, he motioned to the man alluded to, to advance.

#### 10.25

He came forward and made his adoration to Hydaspes. So vast and “old world” was his stature, that when kissing the king’s knees, his head nearly equalled those who sat on raised seats above him; and, without waiting for any orders, he stripped and challenged any one to engage with him, either with skill of arms, or with strength of hands. And when, after many proclamations made, no antagonist appeared to oppose him

“You shall have,” said Hydaspes, “a reward quite in character;” and he ordered an old and very bulky elephant to be brought out and



*vocabulary*

ἄθροός grouped  
 ἀναρπάζω carry off ~harpoon  
 ἀνέζω put on, put back ~sit  
 ἀνθηρός flowery  
 ἀπαγγέλλω announce, order,  
 promise ~angel  
 ἀπόδρασις (αἶ) escape  
 ἄτακτος disorderly  
 αὐτοσχέδιος in close combat  
 αὐχένιος of the neck  
 αὐχὴν -ένος (m, 3) neck  
 ἄφυκτος inevitable; caught  
 βοά din, a shout  
 βοεΐη shield; leather, bovine  
 βούλημα -τος (n, 3) purpose,  
 intention  
 βωμός altar; stand, pedestal  
 γέλοιος laughable; joking  
 γέλως laughter  
 γρύψ griffin  
 δεκάς -δος (f, 3) decade, group of  
 ten ~decimal  
 διαδιδράσκω escape  
 διακελεύομαι give orders to,  
 encourage  
 διαπλέκω weave  
 διαπορέω me/be in trouble  
 διασχεδάννυμι (ἰ) scatter, disperse  
 διαταράσσω confuse  
 διπλάσιος twofold, double  
 δράω do, accomplish  
 δρόμος race, running, racing ground  
 ~hippodrome  
 ἐκθειάζω deify, worship  
 ἐμβιβάζω put aboard  
 ἐμβολή putting in; incursion, charge  
 ἐμπίμπλημι fill with  
 ἐμπίπλημι fill ~plethora  
 ἐναλλάξ crosswise, alternately  
 ἐνάλλομαι leap in, on  
 ἐνυδρος having water; aquatic

ἐπιδακρύω cry over  
 ἐπικεῖμαι impose; shut a door;  
 attack  
 ἐπικρατής overpoweringly, strongly  
 ~democracy  
 ἐπινεύω nod  
 ἐπινέω allot  
 ἐπισκιάζω throw shade on  
 ἐπισπέρχω rush; urge on  
 ἐπιψαύω reach out, touch  
 ἔρκος -εος (n, 3) bulwark, fence  
 ~oath  
 εὐδοκιμέω be esteemed  
 εὐτρεπίζω to ready  
 εὐωδία sweet smell  
 εὐώνυμος honored; left-hand  
 ζεύγνυμι (ἰ) yoke, join ~zygote  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 ἡδονή pleasure  
 ἡσυχία peace and quiet  
 θαυμάσιος wonderful  
 θῆλυς female; (rare) abundant  
 ~female  
 θρίξ hair ~tresses  
 ἰδρώς sweat ~exude  
 καθάπερ exactly as  
 κάμηλος (f) camel  
 κατορθόω erect; accomplish  
 κοινωνία association  
 κορυφή peak, crown  
 κύκλος circle, wheel ~cycle  
 λεπτός thin  
 μάστιξ -γος (f) whip  
 μέτρον measure ~metric  
 νῶτος back of the body; rear of an  
 army; top of a box  
 ξένιος of hospitality ~xenophobe  
 ὅποι to which place  
 οὐρά tail  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis

**πάλαι** in the past ~paleo  
**πάλλω** shake, brandish; (mp) draw  
 lots ~Pallas  
**παντάπασιν** altogether; yes,  
 certainly  
**παραλλάσσω** change, differ  
**παραστέλλω** pull to one side  
**πάρδαλις** -ος (f) leopard  
**παρηγορέω** console, advise  
**παρθένιος** virginal; born out of  
 wedlock ~Parthenon  
**πέρας** -τος (n, 3) cord; bound, crux,  
 outcome ~prove  
**περάω** cross over, drive across; sell  
 as a slave ~pierce  
**περίβολος** enclosing  
**Πέρσης** Persian  
**πλευρά** rib, side ~pleurisy  
**πολυτάλαντος** priceless; rich  
**πολυτελής** very expensive; (person)  
 extravagant  
**πορρωτέρω** farther  
**πρέπω** be conspicuous, preeminent  
 ~refurbish  
**πρόειμι** to have been before, earlier  
 ~ion  
**προκινδυνεύω** (υ) brave danger  
 before, for  
**προσδοκάω** expect  
**πρόσειμι** approach, draw near; add  
 ~ion  
**προσκομίζω** bring to  
**πρόφασις** -εως (f) pretext; motive;  
 prediction; cause ~fame  
**πτέρνη** heel  
**πυκνώνω** thicken, close  
**σκεῦος** -εος (n, 3) thing, tool, vessel  
**σκηνή** tent; stage  
**στέφανος** ring

**στρατός** common people/soldiers  
 ~strategy  
**στρατόω** be on a campaign  
 ~strategy  
**συμμιγής** mingled  
**συμπαθής** sympathetic  
**σύμπας** (ᾱ) all together  
**συνεχής** (υ) continuously  
**συνήθεια** intimacy; habit  
**συνόχωκα** join together  
**συντριβώ** pulverize  
**σφαγιάζομαι** sacrifice an animal  
**σφάζω** cut the throat  
**σφάλμα** stumble  
**τάλαντον** scale, a unit of weight  
 ~talent  
**ταύρειος** of bull-hide ~steer  
**ταῦρος** bull ~steer  
**τειχίζω** build  
**τελευταῖος** last, final  
**τρόμος** trembling in fear ~tremble  
**ὑπόσπονδος** under truce  
**ὑποτοπέω** suspect  
**ὑφασμα** -τος (n, 3) piece of weaving  
**ὑψόω** lift, exalt  
**φιλότιμος** (ι) ambitious  
**φορεῦς** -ως (m) carrier ~bear  
**φορέω** frequentative of φέρω, to  
 carry ~bear  
**φόρον** forum  
**φόρος** tribute, revenue  
**φυγή** flight, means of escape  
 ~fugitive  
**φύλαξ** -κος (m) guard; sentry  
 ~phylactery  
**φύλλον** leaf  
**φύσις** -εως (f) nature (of a thing)  
 ~physics

δὲ ἤχθη τὸ ζῶον, ὃ μὲν ὑπεδέχετο ἄσμενος, ὁ δῆμος δὲ ἀθρόον ἐξεκάγχασε, τῷ ἀστείμῳ τοῦ βασιλέως ἡσθέντες, καὶ τὴν δόξασαν αὐτοῖς ὑποκατάκλινιν τῷ ἐπιτωθασμῷ τῆς κατ' ἐκείνον μεγαλαυχίας παρηγορηθέντες.

Μετὰ τοῦτον καὶ οἱ Σηρῶν προσήγοντο πρεσβευταί, τῶν παρ' αὐτοῖς ἀραχνίων<sup>1</sup> νήματα<sup>2</sup> καὶ ὑφάσματα, τὴν μὲν φοινικοβαφή<sup>3</sup> τὴν δὲ λευκοτάτην ἐσθήτα, προσκομίζοντες.

### 10.26

Καὶ τούτων τῶν δώρων ὑποδεχθέντων, καὶ ἀφεθῆναι αὐτοῖς τῶν πάλαι τινὰς ἐν δεσμοτηρίῳ<sup>4</sup> κατακρίτων ἀξιωσάντων, ἐπινεύσαντος τοῦ βασιλέως οἱ Ἀράβων τῶν εὐδαμόνων προσήεσαν, φύλλου τε τοῦ θυώδους<sup>5</sup> καὶ κασσίας καὶ κινναμώμου<sup>6</sup> καὶ τῶν ἄλλων οἷς ἡ Ἀραβία γῇ μυρίζεται,<sup>7</sup> ἐκ πολλῶν ταλάντων ἐκάστου τὸν τόπον εὐωδίας<sup>8</sup> ἐμπλήσαντες. παρήσαν μετὰ τούτους οἱ ἐκ τῆς Τρωγλοδυτικῆς, χρυσόν τε τὸν μυρμηκίαν καὶ γρυπῶν ξυνωρίδα χρυσαῖς ἀλύσειν<sup>9</sup> ἡνιοχουμένην<sup>10</sup> προσκομίζοντες. ἐπὶ τούτοις ἡ Βλεμμύων παρήει πρεσβεία, τόξα τε καὶ βελῶν ἀκίδας ἐκ δρακοντείων ὀστών εἰς στέφανον διαπλέξασα. καὶ «ταῦτά σοι,» ἔλεγον, «ὦ βασιλεῦ, τὰ παρ' ἡμῶν δῶρα, πλούτου μὲν τοῦ παρὰ τῶν ἄλλων λειπόμενα, παρὰ δὲ τὸν ποταμὸν ὑπὸ σοὶ μάρτυρι κατὰ Περσῶν εὐδοκμήσαντα.»

«Πολυτελέστερα μὲν οὖν,» ἔφη ὁ Ὑδάσπης, «τῶν πολυταλάντων ξενίων· ἃ γε καὶ τὰ ἄλλα νυνὶ μοι προσκομίζεσθαι γέγονεν αἷτια.» καὶ ἅμα εἴ τι βούλονται ἐπαγγέλλειν ἐπέτρεπε, καὶ μειωθῆναι αὐτοῖς ἐκ τῶν φόρων αἰτησάντων, τὸ σύμπαν εἰς δεκάδα ἐτῶν ἀνήκε.

### 10.27

Καὶ πάντων σχεδὸν τῶν κατὰ πρεσβείαν ἀφιγμένων ὀφθέντων, καὶ τοῖς ἴσοις ἐκάστους καὶ φιλοτιμότεροις τοὺς πλείστους ἀμειψαμένου τοῦ βασιλέως, τελευταῖοι παρήσαν οἱ Ἀξιομυτῶν πρεσβευταί, φόρου

<sup>1</sup> spiderweb    <sup>2</sup> thread, yarn    <sup>3</sup> dyed purple    <sup>4</sup> prison    <sup>5</sup> fragrant of sacrifice    <sup>6</sup> cinnamon; fabulous bird    <sup>7</sup> anoint    <sup>8</sup> sweet smell  
<sup>9</sup> chain    <sup>10</sup> hold reins

μὲν οὐκ ὄντες ὑποτελεῖς, φίλιοι<sup>1</sup> δὲ ἄλλως καὶ ὑπόσπονδοι, καὶ τὸ ἐπὶ τοῖς κατωρθωμένοις εὐμενὲς ἐνδεικνύμενοι, δῶρα καὶ οὗτοι προσήγον, ἄλλα τε καὶ δὴ ζῶον τινὸς εἶδος ἀλλοκότου τε ἅμα καὶ θαυμασίου τὴν φύσιν, μέγεθος μὲν εἰς καμήλου μέτρον ὑψούμενον, χροῖαν δὲ καὶ δορὰν<sup>2</sup> παρδάλεως φολίσιν<sup>3</sup> ἀνθηραῖς ἐστιγμένον.<sup>4</sup> ἦν δὲ αὐτῷ τὰ μὲν ὀπίσθια<sup>5</sup> καὶ μετὰ κενῶνας<sup>6</sup> χαμαίζηλά<sup>7</sup> τε καὶ λεοντώδη, τὰ δὲ ὠμιαῖα καὶ πόδες πρόσθιοι καὶ στέρνα πέρα τοῦ ἀναλόγου τῶν ἄλλων μελῶν ἐξανιστάμενα. λεπτὸς ὁ αὐχὴν, καὶ ἐκ μεγάλου τοῦ λοιποῦ σώματος. εἰς κύκνειον φάρυγγα<sup>8</sup> μηχανόμενος.<sup>9</sup> ἡ κεφαλὴ τὸ μὲν εἶδος καμηλίζουσα, τὸ δὲ μέγεθος στρουθοῦ<sup>10</sup> Λιβύσσης εἰς διπλάσιον ὀλίγον ὑπερφέρουσα, καὶ ὀφθαλμοὺς ὑπογεγραμμένους βλοσυρῶς<sup>11</sup> σοβοῦσα. παρήλλακτο καὶ τὸ βάδισμα χερσαίου<sup>12</sup> τε ζώου καὶ ἐνύδρου παντὸς ὑπεναντίως σαλευόμενον,<sup>13</sup> τῶν σκελῶν οὐκ ἐναλλάξ ἑκατέρου καὶ παρὰ μέρος ἐπιβαίνοντος, ἀλλ' ἰδίᾳ μὲν τοῖν δυοῖν καὶ ἅμα τῶν ἐν δεξιᾷ, χωρὶς δὲ καὶ ζυγηδὸν τῶν εὐωνύμων σὺν ἑκατέρᾳ τῇ ἐπαιωρουμένῃ πλευρᾷ μετατιθεμένων. ὀλκὸν<sup>14</sup> δὲ οὕτω τὴν κίνησιν<sup>15</sup> καὶ τιθασὸν τὴν ἔξιν ὥστε ὑπὸ λεπτῆς μηρίνου,<sup>16</sup> τῇ κορυφῇ περιελιχθείσης, ἄγεσθαι πρὸς τοῦ θηροκόμου, καθάπερ ἀφύκτω δεσμῷ τῷ ἐκείνου βουλήματι ὀδηγούμενον. τοῦτο φανὲν τὸ ζῶον τὸ μὲν πληθὸς ἅπαν ἐξέπληξε, καὶ ὄνομα τὸ εἶδος ἐλάμβανεν, ἐκ τῶν ἐπικρατεστέρων τοῦ σώματος αὐτοσχεδίως πρὸς τοῦ δήμου καμηλοπάρδαλις κατηγορηθέν, τaráχου γε μὴν τὴν πανήγυριν<sup>17</sup> ἐνέπλησε.

## 10.28

Γίνεται γάρ τι τοιοῦτον. τῷ βωμῷ τῆς μὲν Σεληναίας παρειστῆκει ταύρων ξυνωρίς, τῷ δὲ τοῦ Ἥλιου τέτρωρον ἵππων λευκῶν εἰς τὴν ἱερουργίαν ἡτρεπισμένων. ξένου δὴ καὶ ἀήθους<sup>18</sup>

<sup>1</sup> friendly    <sup>2</sup> hide, flaying    <sup>3</sup> horny scale    <sup>4</sup> tattoo    <sup>5</sup> rear, hind    <sup>6</sup> flank    <sup>7</sup> low, prostrate    <sup>8</sup> throat    <sup>9</sup> lengthen    <sup>10</sup> sparrow  
<sup>11</sup> shaggy    <sup>12</sup> of dry land    <sup>13</sup> shake, rock, roll    <sup>14</sup> groove made by dragging something; slipway; windlass    <sup>15</sup> motion    <sup>16</sup> cord, string  
<sup>17</sup> gathering    <sup>18</sup> unusual, unaccustomed

τότε πρῶτον καὶ ἀλλοκότου ζώου φανέντος οἰονεὶ πρὸς φάσμα<sup>1</sup> διαταραχθέντες, ποίας τε ἐνεπίμπλαντο, καὶ τῶν κατεχόντων τὰ δεσμὰ σπαράξαντες<sup>2</sup> τῶν τε ταύρων ἄτερος, ὁ μόνος, ὡς ἔοικει, τὸ θηρίον κατωπτευκώς, καὶ δύο τῶν ἵππων εἰς φυγὴν ἀκατάσχετον ὥρμησαν, διεκπεσεῖν μὲν τὸν περιβόλον τοῦ στρατοῦ μὴ δυνάμενοι, πυκνῶ τῷ συνασπισμῷ τῶν ὀπλιτῶν εἰς κύκλον τετειχισμένον, φερόμενοι δὲ ἀτάκτως καὶ τὸ μεσεῦον<sup>3</sup> ἅπαν δρόμοις σεσοβημένοις ἐξελίττοντες, τό τε προστυχὸν ἅπαν εἴτε σκεῦος εἴτε ζῶον ἀνατρέποντες, ὥστε καὶ βοῇν αἵρεσθαι συμμιγῇ πρὸς τὸ γινόμενον, τὴν μὲν ὑπὸ δέους οἷς προσελάσειαν, τὴν δὲ ὑφ' ἡδονῆς οἷς καθ' ἐτέρους ἐναλλόμενοι τέριψιν<sup>4</sup> τε καὶ γέλωτα τὴν τῶν ὑποπιπτόντων συντριβὴν παρείχον. ἐφ' οἷς οὐδὲ ἡ Περσῖνα καὶ ἡ Χαρίκλεια μένειν ἐφ' ἡσυχίας κατὰ τὴν σκηνὴν ἐκαρτέρησαν, ἀλλὰ τὸ καταπέτασμα μικρὸν παραστείλασαι θεωροὶ<sup>5</sup> τῶν δρωμένων ἐγίνοντο. ἐνταῦθα ὁ Θεαγένης, εἴτ' οὖν οἰκοθεν<sup>6</sup> ἀνδρείῳ τῷ λήματι κινούμενος τίτε καὶ ἔκ του θεῶν ὀρμῇ χρησάμενος, τοὺς τε παρεστῶτας αὐτῷ φύλακας πρὸς τῆς καταλαβούσης ταραχῆς<sup>7</sup> διεσκεδασμένους θεασάμενος, ὠρθώθη<sup>8</sup> τε ἀθρόον, εἰς γόνυ πρὸς τοῖς βωμοῖς πρότερον ὀκλάζων καὶ τὴν ὅσον οὐδέπω σφαγὴν ἀναμένων, καὶ σχίζαν<sup>9</sup> τῶν ἐπικειμένων τοῖς βωμοῖς ἀναρπάζει. καὶ τῶν οὐ διαδράντων ἵππων ἐνὸς λαβόμενος τοῖς τε νώτοις ἐφίπταται, καὶ τῶν ἀνχεινίων τριχῶν ἐπιδραξάμενος, καὶ ὡς χαλινῷ τῇ χαίτῃ<sup>10</sup> χρώμενος, μωπιῖζει τε τῇ πτέρνῃ τὸν ἵππον, καὶ ἀντὶ μάστιγος τῇ σχίζῃ συνεχῶς ἐπισπέρχων ἐπὶ τὸν διαδράντα ταῦρον ἤλαυνε.

Τὰ μὲν δὴ πρῶτα φυγὴν εἶναι τοῦ Θεαγέτους τὸ γινόμενον οἱ παρόντες ὑπελάμβανον, καὶ σὺν βοῇ μὴ ξυγχωρεῖν διεξελάσαι τὸ ὀπλιτικόν<sup>11</sup> ἔρκος τῷ πλησίον ἕκαστος διεκελεύετο· προϊόντος δὲ τοῦ ἐγχειρήματος, ὅτι μὴ ἀποδειλίαςις ἦν μηδὲ ἀπόδρασις τοῦ σφαγιασθῆναι μετεδιδάσκοντο. καταλαβὼν γὰρ ὡς ὅτι τάχιστα

<sup>1</sup> phantom, apparition    <sup>2</sup> tear, rend    <sup>3</sup> be neutral, (+gen) take the middle way between    <sup>4</sup> pleasure    <sup>5</sup> envoy; spectator    <sup>6</sup> from home, from one's own resources    <sup>7</sup> upsetness, confusion    <sup>8</sup> stand up; extol, improve, benefit    <sup>9</sup> piece of wood    <sup>10</sup> lock of hair, mane    <sup>11</sup> of a hoplite

τὸν ταῦρον, ἐπ' ὀλίγον μὲν κατ' οὐρανὸν ἤλανυνεν, ὑπονύττων τε ἄμα καὶ εἰς ὀξύτερον δρόμον τὸν βοῦν ἐρεθίζων,<sup>1</sup> καὶ ὅποι δὴ καὶ ὁρμήσειε τρεπομένῳ συνεφέετο, τὰς ἐπιστροφάς τε καὶ ἐμβολὰς πεφυλαγμένως<sup>2</sup> ἐκκλίνων.

## 10.29

Ὡς δὲ εἰς συνήθειαν τῆς τε ὄψεως τῆς ἑαυτοῦ καὶ πράξεως ἐνεβίβασεν, ἀντίπλευρος ἤδη παρίππευε, χρωτὶ τε χρωτὸς ἐπιφανύων καὶ ἰππείῳ<sup>3</sup> ταύρειον ἄσθημα<sup>4</sup> καὶ ἰδρώτα κεραννύων, καὶ τὸν δρόμον οὕτως ὁμόταχον ρυθμίζων ὥς καὶ συμφυεῖς εἶναι τὰς κορυφὰς τῶν ζώων τοὺς πορρωτέρω φαντάζεσθαι<sup>5</sup> καὶ τὸν Θεαγένην χαμπρὸς ἐκθειάζειν, ξένην τινὰ ταύτην ἵπποταύρου ξυνωρίδα ζευξάμενον.

Τὸ μὲν δὴ πλῆθος ἐν τούτοις ἦν· ἡ Χαρίκλεια δὲ ὁρώσα τρόμφα καὶ παλμῷ συνείχετο, τό τε ἐγχείρημα ὃ τι καὶ βούλοιο διαποροῦσα, καὶ εἴ τι σφάλμα συμβαίη, τὴν ἐκείνου τρώσιν ὥς ἰδίαν σφαγὴν ὑπεραγωνιώσα· ὥστε μὴδὲ τὴν Περσίναν λαθεῖν, ἀλλ' ὦ τέκνον» εἰπεῖν,» τί μοι πέπονθας; προκινδυνεύειν ἔοικας τοῦ ξένου. πάσχω μὲν τι καὶ αὐτή, καὶ οἰκτείρω<sup>6</sup> τῆς νεότητος.<sup>7</sup> διαδρᾶναί γε μὴν τὸν κίνδυνον εὐχομαι καὶ φυλαχθῆναι τοῖς ἱεροῖς, ὥς ἂν μὴ παντάπασιν ἀτέλεστα<sup>8</sup> ἡμῖν τὰ πρὸς τοὺς θεοὺς ἐγκαταλειφθεῖη.» καὶ ἡ Χαρίκλεια, «γελοῖον,» ἔφη, «τὸ εὐχεσθαι μὴ ἀποθανεῖν, ἵνα ἀποθάνῃ. ἀλλ' εἰ ἄρα σοι δυνατόν, ὦ μήτερ, περισώξῃς τὸν ἄνδρα ἐμοὶ χαριζομένη.» καὶ ἡ Περσῖνα πρόφασιν οὐ τὴν οὖσαν ἀλλ' ἐρωτικὴν<sup>9</sup> ἄλλως ὑποτοπῆσασα, «οὐ δυνατόν μὲν,» ἔφη, «τὸ περισώξω· ὅμως δ' οὖν τίς σοι κοινωνία πρὸς τὸν ἄνδρα, δι' ἣν οὕτως ὑπερφροντίζεις; θαρροῦσα δὲ ὥς πρὸς μητέρα λοιπὸν ἐξαγόρευε, κἄν τι νεώτερον κίνημα,<sup>10</sup> κἄν παρθενία μὴ πρόπον. ἡ μητρῴα φύσις τὸ θυγατρὸς καὶ τὸ θῆλυ συμπαθὲς τὸ παῖσιμα<sup>11</sup> τὸ γυναικεῖον<sup>12</sup> οἶδεν ἐπισκιάζειν.» ἐπιδακρύσασα οὖν ἐπὶ πλείστον ἡ Χαρίκλεια,

<sup>1</sup> annoy, excite    <sup>2</sup> with due caution    <sup>3</sup> of horses    <sup>4</sup> shortness of breath    <sup>5</sup> make visible; imagine    <sup>6</sup> pity    <sup>7</sup> youthful group of youths    <sup>8</sup> not accomplished, fruitless    <sup>9</sup> amorous    <sup>10</sup> movement, uproar    <sup>11</sup> stumble, accident, failure    <sup>12</sup> of women

given to him.

The man was pleased with, and vain of the present; but the people burst into a shout of laughter; delighted at the humour of the king; consoling themselves by their derision of his boastfulness, for the inferiority which they had virtually expressed.

The ambassadors of the Seres came next. They brought spun and woven garments, both white and purple; the materials of which were the produce of an insect, which is bred in their country.

#### 10.26

These gifts being accepted, they begged and obtained the release of certain prisoners who had been condemned.

After them, the envoys from Arabia the Happy approached. They presented many talents worth of fragrant leaves, lavender, cinnamon, and other productions, with which that land of perfume abounds; all which filled the air around with an agreeable odour.

Then appeared the Troglodites. They brought gold dust (which is turned up by the ant-eater), also a pair of hippogriffs guided by golden reins.

The ambassadors of the Blemmyae offered bows and arrows, formed of serpents' bones, and disposed into the form of a crown.

"These our presents," said they, "in value fall far behind those of others; nevertheless, they did good service against the Persians, at the river, as you yourself can testify."

"They are of more value," said Hydaspes, "than other costly gifts, and are the cause of my now receiving other presents;" —at the same time he bid them declare their wishes. They requested some diminution of their tributes, and obtained a full remission of them for ten years.

#### 10.27

When almost all the ambassadors had been admitted, and had been presented, some with rewards equal to their gifts, others with such as were far greater, at last the ambassadors of the Axiomitae appeared. These were not tributaries, but allies: they came to express their satisfaction at the king's success, and brought with them their presents; and among the rest there was an animal of a very uncommon and wonderful kind: his size approached to that of a camel! his skin was marked over with florid spots: his hind-quarters were low and lionshaped: but his fore legs, his shoulders, and breast, were far higher in proportion than his other parts; his neck was slender, towering up from

his large body into a swanlike throat, and his head, like that of a camel, was about twice as large as that of a Lybian ostrich; his eyes were very bright and rolled with a fierce expression; his manner of moving was different from that of every other land or water animal; he did not use his legs alternately, one on each side at once, but moved both those on the right together, and then, in like manner, both those on the left; one side at a time being raised before the other; and yet so docile in movement and gentle in disposition was he, that his keeper led him by a thin cord fastened round his neck; his master's will having over him the influence of an irresistible chain. At the appearance of this animal the multitude were astonished; and extemporising his name from the principal features in his figure, they called him a camelopard. He was, however, the occasion of no small confusion in the assembly.

#### 10.28

There happened to stand near the altar of the Moon a pair of bulls, and by that of the Sun four white horses, prepared for sacrifice. At the sudden sight of this strange outlandish beast, seen for the first time, terrified as if they had beheld some phantom, one of the bulls, and two of the horses, bursting from the ropes of those who held them, galloped wildly away. They were unable to break through the circle of the soldiery, fortified as it was with a wall of locked shields; but running in wild disorder through the middle space, they overturned vessels and victims—everything, in short, that came in their way; so that mingled cries arose, some of fear in those towards whom the animals were making; some of mirth for the accidents which happened to others whom they saw fallen and trampled upon. Persina and her daughter, upon this, could not remain quiet in their tent; but gently drawing aside the curtain they became spectators of what was done.

But now Theagenes, whether excited by his own courageous spirit, or by the inspiration of the gods, observing the keepers who were placed around him dispersed in the tumult, rose from his knees, in which which posture he had placed himself before the altar, awaiting his approaching sacrifice; and seizing a piece of cleft wood, many of which lay prepared for the ceremony, he leaped upon one of the horses who had not burst his bands; and grasping the mane with one hand, and using it for a bridle, with his heel (as with a spur) and the billet he urged on the courser, and pursued, on full speed, one of the flying bulls.

At first, those present supposed it an attempt of Theagenes to escape in the confusion, and called out not to let him pass the ring of soldiers; but they soon had reason to be convinced that it was not the effect of fear or dread of being sacrificed. He quickly overtook the bull and followed him for some time close behind, fatiguing him, and urging on his course, pursuing him in

all his doublings, and if he endeavoured to turn and make at him, avoiding him with wonderful dexterity.

### 10.29

When he had made the animal a little familiar with his presence and his movements, he galloped up close by his side, actually touching him, mingling the breath and sweat of both animals, and so equalizing their courses, that they who were at a distance might imagine their heads had grown together. Every one extolled Theagenes who had found means to join together this strange hippotaurine pair. While the multitude was intent upon, and diverted with this spectacle, Chariclea was agitated, and trembled. She knew not what was the object of Theagenes; should he fall and be wounded it would be death to her; her emotion, in short, was such that it could not escape the observation of Persina.

“My child,” said she, “what is the matter with you? You seem very anxious about this stranger. I feel some concern for him myself, and pity his youth. I hope he will escape the danger to which he has exposed himself, and be preserved for the sacrifice; lest all the honours which we meant to pay the gods, should be found failing and deficient.”

“Yours is strange compassion,” replied Chariclea, “to wish that he may avoid one death, in order that he may suffer a worse. But if it be possible, O my mother! save this young man for my sake.”

Persina not understanding the real case, but suspecting that love had some share in it, said, “This is impossible; but let me know the nature of your connection with this youth, in whom you seem to take so great an interest. Open your mind with freedom and confidence, and recollect that you are speaking to a mother. Even if giving way to any youthful weakness, you have felt more for this stranger than perhaps a maiden ought to own, a parent knows how to excuse the failings of a daughter; and a woman can throw a cloak over the frailties of her sex.”

“This too is my



*vocabulary*

ἀγωνία contest; agony  
 ἀθλητής ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
 ἄθροός grouped  
 ἀκίνητος motionless, immovable  
 ἄμμα -τος (n, 3) knot, cord  
 ἀναβοάω shout out  
 ἀναδύνω come back out of, go back  
 into  
 ἀνακαλύπτω uncover, reveal  
 ἀνακηρύσσω proclaim as conqueror  
 ἀναπάλλω brandish; (pass) leap up  
 ~Pallas  
 ἀνατείνω lift, reach out, threaten  
 ἀνέλκω draw up, back  
 ἄνετος relaxed, slack; set free from  
 labor  
 ἀνταχέω resound, sound back  
 ἀντίπαλος rival; balanced  
 ἀποβλέπω regard; adore  
 ἀπόκειμαι be stored up, put aside  
 ἀποπειράομαι try, try out  
 ἀποσεΐω shake off  
 ἄπρακτος failed, fruitless ~practice  
 ἀρτηρία wind-pipe, artery  
 αὐχὴν -ένος (m, 3) neck  
 ἄφυκτος inevitable; caught  
 ἀφύλακτος ungarded ~phylactery  
 βιάζω use force on, violate  
 βιάω use force against, overcome  
 βοά din, a shout  
 βοεΐη shield; leather, bovine  
 βοεύς βοῦος (m) leather rope  
 ~bovine  
 βρίθω (ι) be loaded down, press  
 down on  
 βωμός altar; stand, pedestal  
 γαστήρ -έρος (f) belly ~gastric  
 γοῦν at least then  
 γυμνάσιον exercise; school  
 γυμνός naked, unarmed

διαγωνίζομαι contend against  
 διαζώω live through, outlive  
 διερεΐδω prop up  
 δρόμος race, running, racing ground  
 ~hippodrome  
 δυστυχέω be unlucky  
 ἔγκειμαι lie wrapped in  
 ἔθος ἔθεος (n, 3) custom, habit  
 ~ethology  
 εἶκω yield; seem likely, (pf+dat)  
 seem like, (pf) be fit/worthy of/to  
 ~victor  
 ἔκδοτος betrayed, surrendered  
 ἐκκρούω knock out  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 ἐμπειρία experience, trial and error  
 ἐμπίπλημι fill ~plethora  
 ἐναλλάξ crosswise, alternately  
 ἐνεδρεύω ambush, trap  
 ἐνιδρύω establish  
 ἐνοπλος armed  
 ἔπαινος (noun) praise  
 ἐπάλληλος in succession  
 ἐπερεΐδω thrust in  
 ἐπιγελάω laugh, smile upon  
 ἐπιδακρύω cry over  
 ἐπίδοξος likely; famous  
 ἐπικεῖμαι impose; shut a door;  
 attack  
 ἐπικλίνω (ι) put in position to close  
 ἐπινεύω nod  
 ἐπινίκιος victorious  
 ἐπιρριπτέω throw on  
 ἐπισεΐω shake something at  
 ~seismic  
 ἐπισπάω drag along  
 ἐπιτρέχω run at, after  
 ἐπιχέω pour over  
 ζεύγνυμι (ι) yoke, join ~zygote  
 ἡδομαι be pleased, enjoy  
 ~hedonism  
 θαῦμα -τος (n, 3) a wonder, feeling

of surprise ~theater  
 θυσία sacrifice  
 ἰδρῶς sweat ~exude  
 ἰσχύς -ος (f) strength; body of troops  
 καθάπερ exactly as  
 καταθύω sacrifice, offer  
 καταναγκάζω coerce  
 κατασείω shake, throw down  
 καταφορά downward motion;  
 attack  
 κάτειμι go down, disembark ~ion  
 κατηγορία accusation  
 κατηφιάω be dejected  
 κενός empty, vain  
 κόνις -ος (f) dust  
 μεθάλλομαι rush after  
 μειδιάω smile  
 μεταίχμιος (adj) battlefield, disputed  
 land  
 μετάφρενον person's back ~frenzy  
 μετέωρος up in the air ~meteor  
 μέτωπον forehead, front  
 μυκηθμός (ῥ) bellowing  
 νῶτος back of the body; rear of an  
 army; top of a box  
 ὄγχος barb of an arrow  
 ὀγκώ raise, bulk up  
 ὀλκή dragging, attraction  
 οὐχοῦν not so?; and so  
 παίω hit  
 πάντως by all means  
 παρισώ equalize  
 παχύς thick, stout, clotted; rich  
 ~pachyderm  
 πελώριος huge, formidable  
 περισκοπέω look around, inspect  
 περιχέω shed, spread

πήχυς forearm, cubit  
 πληγή a hit ~plectrum  
 πλήσσω hit ~plectrum  
 πρόκειμαι be set before; propose  
 προστρέχω run to, join, attack  
 πτέρνη heel  
 ῥύομαι (ῥ) rescue, deliver, heal  
 ~serve  
 σθένης -εος (n, 3) strength  
 ~neurasthenia  
 σιωπάω be silent  
 στέφανος ring  
 στεφανώ crown  
 συμφορά collecting; accident,  
 misfortune  
 σύνειμι be with; have sex ~ion  
 συνετός smart; intelligible  
 συνεχής (ῥ) continuously  
 συνήδομαι rejoice, sympathize with  
 σφοδρός vehement  
 ταύρειος of bull-hide ~steer  
 ταῦρος bull ~steer  
 τάχος -ους (n, 3) speed ~tachometer  
 τόνος pitch, stretching  
 ὑπηρέτης -ου (m, 1) servant, officer  
 ὑπόλοιπος left over  
 ὑποσκελίζω trip, upset  
 ὑπτίος lying on one's back; flipped;  
 flat  
 φθέγγομαι make a sound, utter  
 ~diphthong  
 χρόνιος after a long time  
 ~chronology  
 χωρέω withdraw, give way to  
 (+dat); advance; have room for; turn  
 out well ~heir

«καὶ τοῦτο,» ἔφη, «δυστυχῶ πρὸς τοῖς ἄλλοις, ὅτι καὶ τοῖς συνετοῖς ἀσύνετα<sup>1</sup> φθέγγομαι καὶ λέγουσα τὰς ἑαυτῆς συμφορὰς οὕτω λέγειν νομίζομαι, πρὸς γυμνὴν δὲ λοιπὸν καὶ ἀπαρακάλυπτον χωρεῖν τὴν ἑμαυτῆς κατηγορίαν καταναγκάζομαι.

## 10.30

Ταῦτ' εἶπε, καὶ βουλομένη τὰ ὄντα ἀνακαλύπτειν, αὐθις ἐξεκρούσθη βοῆς πολυηχεστάτης<sup>2</sup> πρὸς τοῦ πλήθους ἀρθείσης. ὁ γὰρ δὴ Θεαγένης εἰς ὅσον εἶχε τάχους ἐφείς τῳ ἵππῳ χρήσασθαι καὶ προφθάσαντα μικρὸν τὰ στέρνα τῇ κεφαλῇ τοῦ ταύρου παρισῶσαι, τὸν μὲν ἄνετον φέρεσθαι μεθίῃσι μεθαλάμενος, ἐπιρρίπτει δὲ ἑαυτὸν τῳ αὐχένι τοῦ ταύρου, καὶ τοῖς κέρασι τὸ ἑαυτοῦ πρόσωπον κατὰ τὸ μεταίχιμιον ἐνιδρύσας, τοὺς πήχεις δὲ οἰονεὶ στεφάνην<sup>3</sup> περιθεῖς, καὶ εἰς ἄμμα κατὰ τοῦ ταυρείου μετώπου τοὺς δακτύλους<sup>4</sup> ἐπιπλέξας, τό τε ὑπόλοιπον ἑαυτοῦ σῶμα παρ' ὦμον τοῦ βοῦς τὸν δεξιὸν μετέωρον καθείς, ἐκκρεμῆς ἐφέρετο, πρὸς βραχὺ μὲν τοῖς ταυρείοις ἄλμασιν<sup>5</sup> ἀναπαλλόμενος. ὥς δὲ ἀγχόμενον<sup>6</sup> ἤδη πρὸς τοῦ ὄγκου καὶ χαλῶντα<sup>7</sup> τοῦ ἄγαν τόνου τοὺς τένοντας<sup>8</sup> ἤσθετο, καθ' ὃ μέρος ὁ Ὑδάσπης προυκαθέζετο περιελθόντα, παραφέρει μὲν εἰς τοῦμπροσθεν, καὶ προβάλλει τῶν ἐκείνου σκελῶν τοὺς ἑαυτοῦ πόδας, ταῖς χηλαῖς<sup>9</sup> δὲ συνεχῶς ἐναράττων τὴν βάσιν ἐνήδρευεν. ὁ δὲ τὴν ῥύμην<sup>10</sup> τοῦ δρόμου παραποδιζόμενος καὶ τῳ σθένει τοῦ νεανίου βριθόμενος, τά τε γόνατα ὑποσκελίζεται, καὶ ἀθρόον ἐπὶ κεφαλὴν σφενδονηθείς, κύμβαχός<sup>11</sup> τε ἐπ' ὤμους καὶ νῶτα ῥιπισθείς, ἥπλωτο<sup>12</sup> ὕπτιος ἐπὶ πλείστον, τῶν μὲν κεράτων τῇ γῇ προσπεπηγότων καὶ εἰς τὸ ἀκίνητον τῆς κεφαλῆς ῥιζωθέντων,<sup>13</sup> τῶν σκελῶν δὲ ἄπρακτα σκαιρόντων<sup>14</sup> καὶ εἰς κενὸν ἀερονομούντων καὶ τὴν ἦτταν ἀλυνόντων.<sup>15</sup> ἐπέκειτο δὲ ὁ Θεαγένης, ταῖν χεροῖν τὴν λαιὰν μόνην εἰς τὸ ἐπερείδων ἀπασχολῶν, τὴν δεξιὰν δὲ εἰς οὐρανὸν ἀνέχων

<sup>1</sup> stupid, unintelligible    <sup>2</sup> greatly sounding    <sup>3</sup> circlet, helmet, brow of a hill    <sup>4</sup> finger, toe    <sup>5</sup> a jump    <sup>6</sup> choke    <sup>7</sup> let fall; become slack  
<sup>8</sup> tendon, sinew    <sup>9</sup> hoof    <sup>10</sup> rush, swing; street    <sup>11</sup> headlong, crest  
<sup>12</sup> spread, unfold    <sup>13</sup> furnish with roots    <sup>14</sup> frolic    <sup>15</sup> be beside oneself

καὶ συνεχῆς ἐπισείων· εἷς τε τὸν Ὑδάσπην καὶ τὸ ἄλλο πλήθος ἱλαρὸν<sup>1</sup> ἀπέβλεπε, τῷ μειδιάματι πρὸς τὸ συνήδεσθαι δεξιούμενος,<sup>2</sup> καὶ τῷ μυκηθμῷ τοῦ ταύρου καθάπερ σάλπιγγι<sup>3</sup> τὸ ἐπινίκιον ἀνακηρυττόμενος. ἀντήχει δὲ καὶ ἡ τοῦ δήμου βοή, τρανὸν μὲν οὐδὲν εἰς τὸν ἔπαινον διαρθροῦσα, κεχηνόσι<sup>4</sup> δὲ ἐπὶ πολὺ τοῖς στόμασιν ἐξ ἀρτηρίας<sup>5</sup> μόνης τὸ θαῦμα ἐξεφώνει, χρόνιον τε καὶ ὁμότονον εἰς οὐρανὸν παραπέμπουσα. κελεύσαντος οὖν τοῦ βασιλέως ὑπηρέται προσδραμόντες, οἱ μὲν τὸν Θεαγένην προσήγον ἀναστήσαντες, οἱ δὲ τοῦ ταύρου τοῖς κέρασι καλωδίου βρόχον ἐπιβαλόντες εἰλκόν τε κατηφιῶντα, καὶ τοῖς βωμοῖς αἰθῖς τοῦτόν τε καὶ τὸν ἵππον συλλαβόντες προσεδέσμενον. καὶ τοῦ Ὑδάσπου μέλλοντός τι πρὸς τὸν Θεαγένην λέγειν τε καὶ πράττειν, ὁ δῆμος ἅμα μὲν ἡσθεὶς τῷ νέῳ καὶ ἐξ οὐπερ τὸ πρῶτον ὥφθη προσπαθών, ἅμα δὲ καὶ τῆς ἰσχύος ἐκπλαγείς, πλέον δέ τι καὶ πρὸς τὸν Αἰθίοπα τὸν ἀθλητὴν τὸν Μερήβου ζηλοτυπία<sup>6</sup> δηχθεὶς,<sup>7</sup> «οὗτος τῷ Μερήβου ζευγνύσθω.» πάντες ὁμοθυμαδὸν ἀνεβόησαν· «τὸν ἐλέφαντα λαβὼν τῷ τὸν ταῦρον λαβόντι διαγωνιζέσθω συνεχῆς ἐξεφώνουν. καὶ ἐπὶ πλεῖστον ἐγκεκλιμένων ἐπένευσέ τε ὁ Ὑδάσπης, καὶ ἤγετο εἰς μέσους ὁ Αἰθίοψ, ὑπέροπτόν τι καὶ σοβαρὸν<sup>8</sup> περισκοπῶν, ὀλκά τε προβαίνων καὶ πλατυνομένοις ἐναλλάξ τοῖς ἀγκῶσι<sup>9</sup> τοὺς πῆχεις ὑποσφῶν.

## 10.31

Κάπειδῃ τοῦ συνεδρίου πλησίον ἐγεγόνει, πρὸς τὸν Θεαγένην βλέψας ὁ Ὑδάσπης καὶ ἐλληνίζων, «ὦ ξένε,» ἔφη, «τούτῳ σε χρὴ διαγωνίσασθαι· ὁ δῆμος κελεύουσι.»

«Γινέσθω τὸ δοκοῦν,» ὁ Θεαγένης ἀπεκρίνατο· «ἀλλὰ τίς ὁ τρόπος τῆς ἀγωνίας;»

«Πάλῃ, εἶπεν ὁ Ὑδάσπης. καὶ ὅς,» τί δὲ οὐκὶ καὶ ξιφίρης<sup>10</sup> καὶ ἔνοπλος, ἵνα τι ρέξας ἢ παθὼν ἐμπλήσω Χαρίκλειαν, τὴν σιωπᾶν εἰς δεῦρο τὰ καθ' ἡμᾶς καρτεροῦσαν, ἢ καὶ εἰς τέλος, ὡς ἔοικεν, ἡμῶν

<sup>1</sup> cheerful    <sup>2</sup> salute, greet    <sup>3</sup> trumpet    <sup>4</sup> gape    <sup>5</sup> wind-pipe, artery    <sup>6</sup> jealousy    <sup>7</sup> bite    <sup>8</sup> rushing, violent; swaggering, pompous  
<sup>9</sup> elbow    <sup>10</sup> carrying a sword

ἀπεγνωκυῖαν.» καὶ ὁ Ὑδάσπης, «τί μὲν βούλεται σοι,» εἶπε, «τὸ παραπλέκειν ὄνομα Χαρικλείας, αὐτὸς ἂν γινώσκεις, παλαίειν<sup>1</sup> δ' οὖν σε καὶ οὐ ξιφήρη πυκτεύειν<sup>2</sup> χρεών· αἷμα γὰρ ἐκχεόμενον ὀφθῆναι πρὸ τοῦ καιροῦ τῆς θυσίας οὐ θεμιτόν.» συνεῖς οὖν ὁ Θεαγένης ὅτι δέδοικεν ὁ Ὑδάσπης μὴ προαναιρεθῇ τῆς θυσίας, «εὖ ποιεῖς,» ἔφη, «τοῖς θεοῖς με φυλάττων, οἷς καὶ μελήσει περὶ ἡμῶν.»

Καὶ ἅμα κόνιν ἀνελόμενος καὶ ὤμοις τε καὶ πήχεσιν ἔτι πρὸς τῆς βοηλασίας<sup>3</sup> ἰδρῶτι νενοτισμένοις ἐπιχεάμενος, τὴν τε μὴ προσιζήσασαν ἀποσεισάμενος, προβάλλει τε ἐκτάδην τῷ χεῖρει, καὶ τοῖν ποδοῖν τὴν βάσιν εἰς τὸ ἐδραῖον διερεισάμενος, τὴν τε ἰγνύαν<sup>4</sup> σιμώνσας, καὶ ὤμους καὶ μετάφρενα γυρώσας,<sup>5</sup> καὶ τὸν αὐχένα μικρὸν ἐπικλίνας, τό τε ὅλον σῶμα σφηκώσας,<sup>6</sup> εἰστίκει τὰς λαβὰς<sup>7</sup> τῶν παλαισμάτων<sup>8</sup> ὠδίνων. ὁ δὲ Αἰθίοψ ἐνορῶν ἐμειδία τε σεσηρός, καὶ εἰρωνικοῖς τοῖς νεύμασιν ἐκφαιλίζειν ἐώκει τὸν ἀντίπαλον. ἀθρόον τε ἐπιδραμὼν τόν τε πῆχυν τῷ αὐχένι τοῦ Θεαγένους ὥσπερ τινα μοχλὸν<sup>9</sup> ἐπαράσσει, καὶ βόμβου<sup>10</sup> πρὸς τῆς πληγῆς ἑξακουσθέντος αὐθις ἐθρύπτετο<sup>11</sup> καὶ ἐπεγέλα βλακῶδες. ὁ δὲ Θεαγένης, οἶα δὴ γυμνασίων καὶ ἀλοιφῆς<sup>12</sup> ἐκ νέων ἀσκητῆς, τὴν τε ἐναγώνιον Ἑρμοῦ τέχνην ἡκριβωκώς,<sup>13</sup> εἴκειν τὰ πρῶτα ἔγνω, καὶ ἀπόπειραν τῆς ἀντιθέτου δυνάμεως λαβόντα, πρὸς μὲν ὄγκον οὕτω πελώριόν καὶ θηριωδῶς<sup>14</sup> τραχυνόμενον<sup>15</sup> μὴ ὁμόσε<sup>16</sup> χωρεῖν, ἐμπειρία δὲ τὴν ἄγροικον<sup>17</sup> ἰσχὺν κατασοφίσασθαι. αὐτίκα γοῦν ὀλίγον ὅσον ἐκ τῆς πληγῆς κραδανθεῖς,<sup>18</sup> πλέον ἢ ὥς εἶχεν ἀλγείν<sup>19</sup> ἐσκήπτετο,<sup>20</sup> καὶ τοῦ αὐχένος θάτερον μέρος ἑκδοτον εἰς τὸ παῖεσθαι προυβάλετο. καὶ τοῦ Αἰθίοπος αὐθις πλήξαντος συνενδοὺς τῇ πληγῇ, μικροῦ καὶ καταφέρεσθαι ἐπὶ πρόσωπον ἐσχηματίζετο.<sup>21</sup>

<sup>1</sup> wrestle    <sup>2</sup> fight with fists    <sup>3</sup> driving off cattle    <sup>4</sup> back of the knee, hamstring    <sup>5</sup> bend, round    <sup>6</sup> pinch, narrow    <sup>7</sup> handle, grip; (metaph.) occasion    <sup>8</sup> bout, struggle    <sup>9</sup> beam, lever    <sup>10</sup> booming, buzzing    <sup>11</sup> break into pieces    <sup>12</sup> oil, grease    <sup>13</sup> make exact, be perfect, investigate accurately    <sup>14</sup> savage, wild    <sup>15</sup> roughen, grate    <sup>16</sup> to the same spot    <sup>17</sup> field-dwelling, rustic    <sup>18</sup> shake something    <sup>19</sup> suffer    <sup>20</sup> prop up; (mp) use as an excuse or justification, pretend    <sup>21</sup> pose, form, dress

## 10.32

Ὡς δὲ καταγνοὺς καὶ ἀποθαρσίσας ὁ Αἰθίοψ ἀφυλάκτως ἤδη τὸ τρίτον ἐπεφέρετο, καὶ τὸν πῆχυν αὖθις ἀνατείνας κατασεῖειν ἔμελλεν, ὑπεισηλθέ τε ἀθρόον ὁ Θεαγένης κεκυφώς, τὴν καταφορὰν ἐκκλίνας, πῆχει τε τῷ δεξιῷ τὸν ἐκείνου λαὶον βραχίονα προσαναστείλας ἐρρίπισέ τε τὸν ἀντίπαλον, ἅμα τι καὶ τῇ καταφορᾷ τῆς ἰδίας αὐτοῦ χειρὸς εἰς κενὸν ἐνεχθείσης πρὸς τὸ ἔδαφος<sup>1</sup> ἐπισπασθέντα, καὶ ὑπὸ τὴν μασχάλην ἀναδὺς τοῖς τε νώτοις περιεχέιτο, καὶ παχεῖαν τὴν γαστέρα χαλεπῶς ταῖς χερσὶ διαζώσας, τὴν βάσιν κατὰ τὰ σφυρὰ<sup>2</sup> καὶ ἀστραγάλους<sup>3</sup> τῇ πτέρνῃ σφοδρῶς τε καὶ ἐπαλλήλως ἐκμοχλεύσας, εἰς γόνυ τε ὀκλάσαι βιασάμενος, ἀμφιβαίνει τοῖς ποσί, καὶ τοῖς κατὰ τοὺς βουβῶνας<sup>4</sup> τὰ σκέλη<sup>5</sup> καταπείρας, τοὺς τε καρποὺς οἷς ἐπερειδόμενος ὁ Αἰθίοψ ἀνείχε τὰ στέρνα ἐκκρουσάμενος, καὶ τοῖς κροτάφοις εἰς ἅμμα τοὺς πῆχεις περιαγαγών, ἐπὶ τε μετάφρενα καὶ ὤμους ἀνέλκων, ἐφαπλῶσαι τῇ γῇ τὴν γαστέρα κατηνάγκασε.

Μιᾶς δὴ οὖν βοῆς ἐπὶ τούτοις καὶ γεγωνοτέρας ἢ τὸ πρότερον ὑπὸ τοῦ πλήθους ἀρθείσης, οὐδὲ ὁ βασιλεὺς ἐκαρτέρησεν, ἀλλ' ἀνήλατό τε τοῦ θρόνου καὶ «ὦ τῆς ἀνάγκης» ἔλεγεν, «οἷον ἄνδρα καταθύνει ὑπὸ τοῦ νόμου πρόκειται.» καὶ ἅμα προσκαλεσάμενος, «ὦ νεανία,» πρὸς αὐτὸν ἔφη, «στεφανωθῆναι μὲν σε καὶ ἐπὶ ταῖς θυσίαις, ὡς ἔθος, ἀπόκειται· στεφανοῦ δ' οὖν καὶ νῦν τὴν ἐπίδοξον μὲν ταύτην ἀνόνητον δέ σοι καὶ ἐφήμερον νίκην. κἀπειδὴ μοι τοῦ προκειμένου καὶ βουλομένῳ ρύσασθαι σε οὐ δυνατόν, ὅσα γοῦν ἐφεῖται, παρέξομαι· καὶ εἴ τι γινώσκεις ἔτι σε ζῶντα ἦσαι δυνάμενον, αἴτησον.» καὶ ἅμα λέγων χρυσοῦν τε καὶ λιθοκόλλητον τῷ Θεαγένει στέφανον ἐπέθηκε, καί τι καὶ ἐπιδακρύων οὐκ ἐλάνθανεν. ὁ δὲ Θεαγένης, «οὐκοῦν αἰτήσω,» ἔφη, «καὶ δέομαι δὸς ὑποσχόμενος. εἰ τὸ διαδρᾶναί με τὴν ἱερουργίαν πάντως ἄφυκτον, χειρὶ γοῦν τῆς εὐρημένης σοι νυνὶ θυγατρὸς κέλευε.»

<sup>1</sup> ground, floor    <sup>2</sup> ankle, foothill    <sup>3</sup> neck vertebra, ankle bone, die  
<sup>4</sup> groin    <sup>5</sup> leg

additional misfortune,” replied Chariclea; “I am speaking to those of understanding, yet I am not understood. While speaking of my own misfortunes, I am not supposed to speak of them. I must enter then upon a ‘plain unvarnished’ accusation of myself.”

### 10.30

She was preparing to declare everything which related to her situation and connections, when she was interrupted by a sudden and loud shout from the multitude; for Theagenes, after urging his horse at its swiftest speed and getting even with the bull’s head, suddenly leaping from the animal (which he allowed to run loose) threw himself on the bull’s neck. He placed his face between his horns, closely embraced his forehead with his arms (as with a chaplet), clasped his fingers in front, and letting his body fall on the beast’s right shoulder, sustained his bounds, and shocks with little hurt. When he perceived him to be fatigued with his weight, and that his muscles began to be relaxed and yield, just as he passed by the place where Hydaspes sat, he shifted his body to the front, entangled his legs with those of the bull, continuously kicking him and hindering his progress. The beast being thus impeded, and borne down at the same time by the weight and force of the youth, trips and tumbles upon his head, rolls upon his back, and there lies supine, his horns deeply imbedded in the ground, and his legs quivering in the air, testifying to his defeat. Theagenes kept him down with his left hand, and waved his right towards Hydaspes and the multitude, inviting them, with a smiling and cheerful countenance, to take part in his rejoicing, while the bellowings of the bull served instead of a trumpet to celebrate his triumph. The applause of the multitude was expressed not so much by articulate words, as by a shout, giving open-mouthed token of their wonderment, and with its sounds extolling him to the very skies. By order of Hydaspes, Theagenes was brought before him, and the bull, by a rope tied over his horns, was led back weak and dispirited towards the altar, where they again fastened him, together with the horse which had escaped. The king was preparing to speak to Theagenes, when the multitude, interested in him from the first, and now delighted with this instance of his strength and courage, but still more moved with jealousy towards the foreign wrestler, called out with one voice

“Let him be matched with Maroebus’s champion. Let him who has received the elephant contend, if he dare, with him who has subdued the bull.” They pressed and insisted on this so long, till at length they extorted the consent of Hydaspes. The fellow was called out: he advanced, casting around fierce and contemptuous looks, stepping haughtily, dilating his chest, and swinging his arms with insolent defiance.

## 10.31

When he came near the royal tent, Hydaspes looking at Theagenes, said to him in Greek

“The people are desirous that you should engage with this man, you must therefore do so.”

“Be it as they please,” replied Theagenes. “But what is to be the nature of the contest?”

“Wrestling,” said the king.

“Why not with swords, and in armour?” returned the other, “that either by my fall or by my victory I may satisfy Chariclea, who persists in concealing everything which relates to our connection, or perhaps at last has cast me off.”

“Why you thus bring in the name of Chariclea,” replied Hydaspes, “you best know; but you must wrestle, and not fight with swords, for no blood must be shed on this day, but at the altar.” Theagenes perceived the king’s apprehension lest he should fall before the sacrifice, and said, “You do well, O king, to reserve me for the gods; they too, you may be assured, will watch over my preservation.” So saying, taking up a handful of dust, he sprinkled it over his limbs, already dripping with sweat, from his exertions in pursuit of the bull. He shook off all which did not adhere; and stretching out his arms, planting his feet firmly, bending his knees a little, rounding his back and shoulders, throwing back his neck, and contracting all his muscles, he stood anxiously waiting the gripe of his antagonist. The Ethiopian seeing him, grimly smiled, and by his contemptuous gestures seemed to slight his adversary.

Making a rush he let fall his arm, like some mighty bar, upon the neck of Theagenes—at the echo which it made the braggart laughed exultingly. Theagenes, trained in the wrestling-school tricks from his youth, and familiar with all the tricks of the Mercurial art, determined to give ground at first, and having made trial of his adversary, not to stand up against such tremendous weight and savage ferocity, but to elude his undisciplined strength by skill and subtlety. Staggering back, then, a little from his place he affected to suffer more than he really did, and exposed the other side of his neck to his opponent’s blow; and when the African planted another hit in that quarter, purposely giving way, he pretended almost to be falling upon his face.

## 10.32

But when waxing stronger in contempt and confidence, his antagonist was

now a third time, unguardedly rushing on, and about to let fall his upraised arm, Theagenes got within his guard, eluding his blow by a sudden twist, and with his right elbow struck up the other's left arm, and dashed him to the earth, already impelled downwards by the sway of his own missed blow; then slipping his hand under his armpits, he got upon his back, and with difficulty spanning his brawny waist, incessantly kicked his feet and ancles, and compelled him to rise upon his knees, strode over him, pressed him in the groin with his legs, struck from under him the support of his hands, and twining his arms about his temples, dragged his head back upon his shoulders, and so stretched him with his belly on the ground.

An universal shout of applause, greater than before, now burst from the multitude; nor could the king contain himself, but springing from his throne

“O hateful necessity,” he cried, “what a hero of a man are we compelled to sacrifice!” and calling him to him he said, “Young man, it now remains for you to be crowned for the altar, according to our custom. You have deserved a crown too for your glorious but useless victory, and transitory triumph; and though it be out of my power, however willing I may be, to preserve your life, whatever I can do for you I will. If therefore there is any thing you wish to have done, either before or after your death, ask it freely.” So saying he took a crown of gold, set with precious stones, and put it on his head; and, while he placed it there, was seen to shed tears.

“I have but one thing to ask,” said Theagenes, “and this I earnestly beseech you that I may obtain. If it be impossible for me to avoid being sacrificed, grant that I may suffer by the hands of this your newly recovered daughter.”



*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἄδικος** unfair; obstinate, bad  
**ἄδυτον** inner sanctum  
**ἄθροός** grouped  
**αἰδέομαι** respect, be ashamed  
**αἰδώς** awe, shame, respect; genitals  
**αἰχμάλωτος** captive ~acute  
**ἀκριβής** (t) exact  
**ἀλάομαι** wander, rove, roam ~Fr.  
 aller  
**ἄλέομαι** escape, shun ~swelter  
**ἄλλότριος** someone else's; alien  
 ~alien  
**ἀνανεύω** raise the chin to say no  
**ἀναπνέω** catch one's breath ~apnea  
**ἀναρπάζω** carry off ~harpoon  
**ἀνατέμνω** cut up  
**ἀνιχνεύω** track (hunting)  
 ~ichneumon  
**ἀπαιδία** childlessness  
**ἀπείρατος** impenetrable; ignorant,  
 inexperienced  
**ἀποκρύπτω** hide away ~cryptic  
**ἀποσπάω** tear/drag away  
**ἀποσυλάω** (t) despoil, rob  
**ἄρτι** at the same time  
**ἀσεβέω** be impious  
**αὐτόθι** on the spot  
**αὐχὴν** -ένος (m, 3) neck  
**βέλτιστος** best, noblest  
**βιάζω** use force on, violate  
**βίαιος** by force  
**βλάπτω** break, make fail  
**βωμός** altar; stand, pedestal  
**γαμέω** marry, take as a lover  
 ~bigamy  
**γάμος** wedding, sex ~bigamy  
**γνωρίζω** make known, discover  
**γράμμα** -τος (n, 3) writing, letter  
**διαδιδράσκω** escape  
**διήγημα** -τος (n, 3) tale

**διοικέω** manage, keep house  
**δοκιμάζω** test, approve  
**ἐγχειρίζω** entrust  
**εἶδος** -ους (n, 3) appearance, form  
 ~-oid  
**εἰκάζω** liken; conjecture  
**εἰκός** likely  
**εἰσαγγελεύς** -ος (m) announcer  
**ἐκδοτος** betrayed, surrendered  
**ἐκεῖσε** thither  
**ἐκτρέχω** run out  
**ἐκὼν** willingly, on purpose; giving  
 in too easily  
**ἐλεφάντινος** of ivory  
**ἔλκω** drag, pull, hoist; rape  
**ἐμμανής** raving  
**ἐναγής** cursed, polluted  
**ἐνδικος** (persons, things) just  
**ἐνταῦθα** there, here  
**ἐξαγορεύω** declare, tell ~agora  
**ἐξαιτέω** demand ~etiology  
**ἔξειμι** go forth; is possible ~ion  
**ἐπαισθάνομαι** feel, perceive  
**ἐπάξιος** worthy of  
**ἐπιδακρύω** cry over  
**ἐπίδοξος** likely; famous  
**ἐπιζητέω** long for, miss  
**ἐπινεύω** nod  
**ἐπινέω** allot  
**ἐπισκοπέω** look upon, inspect  
**ἐπισκοπή** oversight, officer  
**ἐπισπάω** drag along  
**ἐπιτέμνω** cut into; shorten  
**ἐτοῖμος** ready; fulfilled  
**εὐεργετέω** be a benefactor  
**εὐεργέτης** -ου (m, 1) benefactor  
**ἦθος** ἦθεος (n, 3) habit; (pl) habitat,  
 home area ~ethos  
**θανατόω** kill ~euthanasia  
**θαυμάσιος** wonderful  
**θεάομαι** look at, behold, consider  
 ~theater

θρῆνος dirge ~threnody  
 θυσία sacrifice  
 ἰκέτης -ου (m, 1) suppliant, refugee  
 καλάσιρις (ι) long, fringed  
 Egyptian robe  
 κατηφέω be dejected  
 κύκλος circle, wheel ~cycle  
 ληστής -οῦ (m, 1) bandit  
 μέφομαι blame; reject  
 μεταθέω pursue; run around, hunt  
 or range over  
 μέτωπον forehead, front  
 νίκη (ι) victory ~Nike  
 νυμφίος bridegroom  
 ξένιος of hospitality ~xenophobe  
 ὅθεν whence  
 ὀνομάζω to address, name ~name  
 ὄν οὔ type of fruit  
 ὅπου where  
 οὐδαμῶς in no way  
 οὐπω no longer  
 ὄψις ὄψεως (f) sight, view  
 ~thanatopsis  
 παραχωρέω yield, concede  
 πάρεργος incidental, secondary  
 παρηγορέω console, advise  
 παρθενεύω raise a girl; live as a  
 virgin  
 πάτριος of the father(s), ancestral  
 περισκοπέω look around, inspect  
 περισώζω save alive  
 πη somewhere, somehow  
 πολυτλήμων -ος (m, 3)

much-enduring ~talent  
 πρεσβεύω be the elder, be an  
 ambassador  
 πρεσβύτης -ου (ῥ, m, 1) old person  
 πρόκλησις challenge; invitation  
 προσκάθημαι sit by; besiege  
 προσκύνω lean over to  
 πρόσταγμα -τος (n, 3) ordinance,  
 command  
 ῥαπίζω thrash, slap, beat  
 σαυτοῦ yourself  
 σαφής clear, understandable  
 σείω shake ~seismic  
 σιωπάω be silent  
 σπλάγχνον (pl) innards, (fig)  
 feelings  
 σύμπας (ᾱ) all together  
 συμφύω pull together, mend  
 σύνεδρος sitting with in council  
 συνεργέω help, cooperate  
 συνεργός cooperating; colleague  
 σφαγιάζομαι sacrifice an animal  
 σφάζω cut the throat  
 τιμωρία (ι) vengeance, punishment  
 τοιόσδε such  
 τύχη fortune, act of a god  
 ὑμέτερος (ῥ) yours  
 ὑποδείκνυμι (υῶ) show, trace out  
 φιλόανθρωπος humane, benevolent  
 φρόνημα -τος (n, 3) mind, spirit,  
 attitude; (pl) intentions, ambitions  
 φυγή flight, means of escape  
 ~fugitive

## 10.33

Διχθεῖς δὴ πρὸς τὸ εἰρημένον ὁ Ὑδάσπης, καὶ πρὸς τὸ ὅμοιον τῆς Χαρικλείου προκλήσεως τὸν νοῦν ἀναπέμπων, οὐ δοκιμάζων δὲ ἐν συνέχοντι τῷ καιρῷ τὸ ἀκριβὲς ἀνιχνεύειν, «τὰ δυνατά,» εἶπεν, «ὦ ξένε, καὶ αἰτεῖν ἐπέτρεψα καὶ δώσειν ἐπένευσα. γεγαμῆσθαι οὖν χρῆναι τὴν σφαγιάζουσαν, οὐ παρθενεύειν, ὁ νόμος διαγορεύει.»

«Ἄλλ' ἔχει ἄνδρα καὶ αὐτή,» πρὸς αὐτὸν ὁ Θεαγένης. «φληναφούντος,» εἶπεν ὁ Ὑδάσπης, «καὶ τῷ ὄντι θανατῶντος οἱ λόγοι. γάμου καὶ ἀνδρὸς ὁμιλίας ἀπείρατον τὴν κόρην ἢ ἐσχάρα διέδειξε· πλὴν εἰ Μερόηβον τουτονὶ λέγεις, οὐκ οἶδ' ὅθεν ἐγνωνκώς, οὐπω μὲν ἄνδρα, νυμφίον δὲ πρὸς ἐμοῦ μόνον ὠνομασμένον.»

«Ἄλλ' οὐδὲ ἐσόμενον πρόσθε,» εἶπεν ὁ Θεαγένης, «εἴ τι ἐγὼ τοῦ Χαρικλείου φρονήματος ἐπήσθημαι. καί μοι ὡς θύματι μαντευομένῳ<sup>1</sup> πιστεύειν ἔσται δίκαιον.» πρὸς ταῦτα ὁ Μερόηβος, «ἀλλ' οὐ ζῶντα,» εἶπεν, «ὦ βέλτιστε, τὰ θύματα, σφαγιασθέντα δὲ καὶ ἀνατμηθέντα τὴν ἀπὸ τῶν σπλάγχων σημείωσις τοῖς μαντικοῖς<sup>2</sup> ὑποδείκνυσιν· ὥστε ὀρθῶς ἔλεγες, ὦ πάτερ, θανατῶντα παραφθέγγεσθαι τὸν ξένον. ἀλλὰ τοῦτον μὲν, εἰ κελεύεις, ἀγέτω τις ἐπὶ τοὺς βωμούς· σὺ δέ, εἰ τι λείπεται διοικησάμενος, ἔχου τῆς ἱερουργίας.»

Καὶ ὁ μὲν Θεαγένης ἤγετο οἱ προστέτακτο· ἡ Χαρίκλεια δὲ ἐπὶ τῇ νίκῃ μικρὸν ἀναπνεύσασα καὶ τὰ βελτίονα ἐλπίσασα, πάλιν ἀγομένου πρὸς θρήνοις ἦν. καὶ τῆς Περσίνης πολλὰ παρηγορούσης, καὶ εἰκὸς σωθῆναι τὸν νέον, εἴ μοι καὶ τὰ λειπόμενα καὶ σαφέστερα τῶν κατὰ σαυτὴν ἐξαγορεύειν βούλοιο» λεγούσης, ἡ μὲν Χαρίκλεια βιασθεῖσα, καὶ τὸν καιρὸν οὐκ ἐνδιδόντα ὑπέρθεσιν ὀρώσα, πρὸς τὰ καιριώτερα<sup>3</sup> τῶν διηγημάτων ὥρμησεν.

Ὁ δὲ Ὑδάσπης, εἴ τινες ὑπολείπονται τῶν πρεσβευσάντων, τοῦ εἰσαγγελέως ἐπυνθάνετο. ὁ δὲ Ἀρμονίας, «οἱ ἐκ Συήνης,» ἔφη, «μόνοι, βασιλεῦ, γράμματα μὲν Ὀροονδάτου καὶ ξένια κομίζοντες, ἄρτι δὲ καὶ πρὸ βραχέος ἐπελθόντες.»

<sup>1</sup> to divine    <sup>2</sup> prophetic    <sup>3</sup> deadly

## 10.34

«Ἡκόντων οὖν καὶ οὗτοι» τοῦ Ὑδάσπου φήσαντος παρήσαν καὶ τὸ γράμμα ἐνεχείριζον. καὶ ἀνειλήσας ἐπελέγετο, καὶ ἦν τοιόνδε.

Βασιλεῖ φιланθρώπων καὶ εὐδαίμονι τῷ Αἰθιόπων Ὑδάσπῃ Ὅροονδάτης ὁ μεγάλου βασιλέως σατράπης. εἰ νικῶν κατὰ τὴν μάχην πλεόν γνώμῃ ἐνίκησας καὶ μοι σατραπείαν<sup>1</sup> ὄλην ἐκὼν παρεχώρησας, οὐκ ἂν θαυμάσαιμι τὸ παρὸν εἰ βραχεῖαν αἵτησιν ἐπινεύσεις. κόρη τις ἀγομένη πρὸς με ἀπὸ τῆς Μέμφεως τοῦ πολέμου γέγονε πάρεργον· καὶ ὅτι αἰχμάλωτος ἐκ σοῦ προστάγματος εἰς Αἰθιοπίαν ἐπέμφθη, πρὸς τῶν σὺν αὐτῇ γεγονότων καὶ διαδράντων τὸν τότε κίνδυνον ἐπυθόμην. ταύτην αἰτῶ λυθῆναί μοι δῶρον, ἐφιέμενος μὲν καὶ αὐτὸς τῆς παιδός, πλεόν δὲ περιποιῆσαι τῷ πατρὶ βουλόμενος, πολλὴν ἀλθθέντι γῆν κατὰ ζήτησιν<sup>2</sup> τῆς θυγατρὸς καὶ ἐν Ἑλεφαντίνῃ τῷ φρουρίῳ<sup>3</sup> κατὰ τὸν πόλεμον καταληφθέντι, καὶ ἐπισκοποῦντί μοι μετὰ ταῦτα τοὺς περισωζομένους ὁφθέντι, καὶ ἐκπεμφθῆναι πρὸς τὸ σὸν ἡμερον<sup>4</sup> ἀξιώσαντι. ἔχεις αὐτόθι μετὰ τῶν ἄλλων πρέσβειων τὸν ἄνδρα, ἱκανὸν μὲν ἐξ ἡθους τὴν εὐγένειαν<sup>5</sup> ἐμφῆναι, ἱκανὸν δὲ καὶ ἐξ ὅψεως δυσωπῆσαι. χαίροντά μοι τοῦτον ὦ βασιλεῦ ἀντίπεμψον, πατέρα μὴ μόνον ὀνομαζόμενον ἀλλὰ καὶ γεγεννημένον.

Ταῦτα ὡς ἀνέγνω, «τίς οὖν τῶν παρόντων ὁ τὴν θυγατέρα ἐπιζητῶν;» ἠρώτησεν. ὑποδειξάντων δέ τινα πρεσβύτην, ὦ ξένε,» πρὸς αὐτὸν ἔφη, «πάντα αἰτοῦντος Ὅροονδάτου ποιεῖν ἔτοιμος. ἀλλὰ δέκα μὲν ἀχθῆναι μόνας αἰχμαλώτους ἐκέλευσα νεανίδας· μιᾶς δὲ τέως, ὅτι μὴ ἔστι σὴ θυγάτηρ, ἐπεγνωσμένης, τὰς ἄλλας ἐπισκόπησον, καὶ γνωρίζων εἰ εὖροις, λάμβανε.» προσκύψας ἐφίλει τοὺς πόδας ὁ πρεσβύτης. καὶ ἀχθείσας τὰς κόρας ὡς ἐπισκοπῶν τὴν ἐπιζητουμένην οὐχ εὗρισκεν, αὐθις κατηφῆσας, ᾧ βασιλεῦ, οὐδεμία τούτων ἐστίν,» ἔλεγε. «τὴν γνώμην,» ἔφη ὁ Ὑδάσπης, «τὴν ἐμὴν ἔχεις· μέμφου δὲ τὴν τύχην, εἰ τὴν ἐπιζητουμένην οὐχ εὗρίσκεις. ὅτι

<sup>1</sup> satrapy      <sup>2</sup> search, inquiry      <sup>3</sup> fort      <sup>4</sup> gentle; domesticated, cultivated      <sup>5</sup> nobility, excellence

γὰρ ἄλλη μήτε ἤχθη παρὰ ταύτας μήτε ἔστι κατὰ τὸ στρατόπεδον, ἔξεστι σοι περισκοποῦντι πεισθῆναι.»

## 10.35

Ῥαπίσας τὸ μέτωπον ὁ πρεσβύτης καὶ ἐπιδακρύσας, ἀνανεύσας τε καὶ περιαθρῶν ἐν κύκλῳ τὸ πλῆθος, ἀθρόον ὥσπερ τις ἐμμανὴς ἐξέδραμε. καὶ τοῖς βωμοῖς προσελθὼν, τοῦ τε τριβωνίου (τοῦτο γὰρ ἔτυχεν ἀμπεχόμενος)<sup>1</sup> τὸ κράσπεδον εἰς βρόχον περιελήσας ἐπιβάλλει τε τῷ αὐχένι τοῦ Θεαγένους, καὶ εἵλκεν ἐξάκουστον βοῶν, «ἔχω σε ὦ πολέμει» λέγων, «ἔχω σε ὦ παλαμναῖε καὶ ἀλιτήριε.»<sup>2</sup> καὶ τῶν φρουρούντων<sup>3</sup> ἀντέχει καὶ ἀποσπᾶν βιαζομένων, ἀπρὶξ ἐχόμενος καὶ οἰοιῖτο συμπεφυκῶς ἀγαγεῖν εἰς τὸ πρόσωπον τοῦ τε Ὑδάσπου καὶ τῶν συνέδρων ἐξενίκησε, καὶ «ὦ βασιλεῦ» ἔλεγεν, «οὗτός ἐστιν ὁ τὴν ἐμὴν θυγατέρα συλαγωγήσας· οὗτός ἐστιν ὁ τὴν οἰκίαν εἰς ἀπαιδίαν ἐρημώσας,<sup>4</sup> καὶ ἐκ μέσων τῶν τοῦ Πυθίου βωμῶν τὴν ἐμὴν ψυχὴν ἀναρπάσας, καὶ νῦν ὡς εὐαγὴς τοῖς τῶν θεῶν βωμοῖς προσκαθήμενος.» ἐσείσθησαν πρὸς τὰ γινόμενα σύμπαντες, τὰ μὲν ῥήματα οἱ συνιέντες, τὰ ὁρώμενα δὲ οἱ λοιποὶ θαυμάζοντες.

## 10.36

Καὶ τοῦ Ὑδάσπου σαφέστερον ὅ τι βούλοιτο λέγειν κελεύοντος, ὁ πρεσβύτης (ἦν δὲ ἄρα Χαρικλῆς) τὰ μὲν ἀληθέστερα τοῦ γένους τῆς Χαρικλείας ἀπέκρυπτε, μή πη ἄρα κατὰ τὴν φυγὴν ἐκείνη τῆς αἰδοῦς προαφανισθείσης πόλεμον καθ' ἑαυτοῦ πρὸς τῶν ἀληθῶς γεννησάντων ἐπισπάσῃται διευλαβούμενος, ἐξετίθετο δὲ ἐπιτέμνων ἂ μὴδὲν ἔβλαπτε, καὶ ἔλεγεν· «ἦν μοι θυγάτηρ, ὦ βασιλεῦ, τίς μὲν τὴν φρόνησιν<sup>5</sup> καὶ οἷα τὸ εἶδος, θεασάμενοι μόνον ἐπαξίως ἄν με λέγειν ἐπιστεύσατε· ἦν δ' οὖν παρθενευομένη καὶ ζάκορος<sup>6</sup> τῆς ἐν Δελφοῖς Ἀρτέμιδος. ταύτην ὁ θαυμάσιος οὗτος, Θετταλὸς ὢν τὸ γένος καὶ εἰς Δελφοὺς τὴν ἐμὴν πόλιν ὥς τι πάτριον ἐπιτελέσων ἀρχιθεωρὸς ἀφιγμένος, ἔλαθεν ἐκ τῶν ἀδύτων αὐτῶν τὴν κόρην ἀποσουλῆσας,

<sup>1</sup> cover    <sup>2</sup> guilty; (+gen) offending against    <sup>3</sup> keep watch    <sup>4</sup> raze, bereave; desert, isolate    <sup>5</sup> intention; wisdom    <sup>6</sup> temple attendant

καὶ ἀδύτων τοῦ Ἀπόλλωνος. διὸ καὶ εἰς ὑμᾶς ἀσεβεῖν δικαίως ἂν νομισθείη, τὸν πάτριον ὑμῶν θεὸν Ἀπόλλωνα, τὸν αὐτὸν ὄντα καὶ Ἥλιον, καὶ τὸ ἐκείνου τέμενος<sup>1</sup> βεβηλώσας. συνεργοῦ δὲ αὐτῷ πρὸς τὴν ἐναγὴ ταύτην πρᾶξιν ψευδοπροφήτου τινὸς Μεμφίτου γεγονότος, ἐπειδὴ κατὰ τὴν Θετταλίαν μεταθέων καὶ παρὰ Οἰταίων ὄντων αὐτοῦ πολιτῶν ἐξαιτῶν οὐδαμῶς ἠῦρισκον, ἔκδοτον ἐκείνων τουτονὶ καὶ εἰς σφαγὴν, ὅπου ποτὲ ἂν εὐρίσκηται, ὥς ἀλάστορα<sup>2</sup> παραχωρησάντων, ὀρμητήριον εἶναι τῆς φυγῆς τὴν Καλασίριδος Μέμφιν εἰκάσας, εἰς τε ταύτην ἀφικόμενος, καὶ τὸν μὲν Καλάσιριν, ὥς ἐχρῆν, τεθνηκότα καταλαβών, παρὰ Θυάμιδος δὲ τοῦ ἐκείνου παιδὸς ἅπαντα τὰ περὶ τὴν θυγατέρα ἐκδιδαχθεὶς, τά τε ἄλλα καὶ ὅτι πρὸς Ὀροονδάτην εἰς τὴν Σύνην ἐξαπέσταλτο, καὶ τοῦ μὲν Ὀροονδάτου καὶ τῆς Σύνης ἀποτυχῶν (ἦλθον γὰρ κἀκεῖσε), κατὰ δὲ τὴν Ἐλεφαντίνην ὑπὸ τοῦ πολέμου καταληφθεὶς, ἦκω τὰ νῦν ἐνταῦθα, καὶ γίνομαι ἰκέτης, τὴν θυγατέρα ἐπιζητήσω... ἐμὲ πολυτλήμονα ἄνθρωπον εὐεργετῶν ἅμα καὶ σαντῷ χαριζόμενος, εἰ τὸν πρεσβεύοντα ὑπὲρ ἡμῶν σατράπην ὀφθείης αἰδούμενος.»

## 10.37

Καὶ ὁ μὲν ἐσιώπησεν, ἐπιθρηνῶν γοῶδες τοῖς εἰρημένους· ὁ δὲ Ὑδάσπης πρὸς τὸν Θεαγένην, «τί,» ἔφη, «πρὸς ταῦτα ἐρεῖς;» ὁ δέ, «ἀληθῆ,» ἔφη, «πάντα τὰ κατηγορηθέντα. ληστής ἐγὼ καὶ ἄδικος καὶ βίαιος περὶ τοῦτον, ἀλλ' ὑμέτερος εὐεργέτης.»

«Ἀπόδος οὖν,» ἔφη, «τὴν ἀλλοτρίαν,» ὁ Ὑδάσπης, «διὰ τὸ προκαθωσιῶσθαι τοῖς θεοῖς τὴν ἐκ τῆς θυσίας ἐπίδοξον, οὐ τὴν ἐκ τῆς τιμωρίας ὑφέξων σφαγὴν ἔνδικον.»

«Ἀλλ' οὐχ ὁ ἀδικήσας,» εἶπεν ὁ Θεαγένης, «ἀλλ' ὁ τὸ ἀδίκημα ἔχων ἀποδιδόναι δίκαιος. ἔχεις δὲ αὐτός. ἀπόδος, εἰ μὴ σὴν θυγατέρα εἶναι Χαρίκλειαν καὶ οὗτος ὁμολογήσειεν.»

Οὐκέτι καρτερεῖν οὐδεὶς ἠνέσχετο, ἀλλ' ἅμα πάντων σύγχυσις ἐγένετο.

<sup>1</sup> non-common land    <sup>2</sup> driven by an avenging daimon

## 10.33

Hydaspes was annoyed at this reply, and called to mind the conformity of this request to that made just before by Chariclea; but, as the time pressed, he did not think it necessary to inquire particularly into the reasons of it, and only said, “Whatever is possible, Stranger! I encouraged you to ask, and promised that you should obtain; but she, who performs the sacrifice the law distinctly declares, must be one who has a husband, not a maiden.”

“Chariclea has a husband,” said Theagenes.

“These are the words,” replied Hydaspes, “of one who trifles and is about to die. The altar has declared her unmarried and a virgin — unless indeed you call this Meroebus her husband (having somehow heard the rumour); he however is not yet her husband—he is yet in accordance with my will, only her intended.”

“Nor will he ever be her husband,” said Theagenes, “if I know aught of Chariclea’s sentiments; and, if being a victim, credit is due to me as inspired by prophecy.”

“But, fair Sir,” said Meroebus, “it is not living but slaughtered victims which afford knowledge to the Seers. You are right, Sire, in saying that the stranger talks folly, and like one just about to die. Command, therefore, that he be led to the altar; and when you shall have finished all your business, begin the rites, I pray you.”

Theagenes was being led away; and Chariclea, who had breathed again when he was victorious, was once more plunged into grief, when she saw it had profited him nothing. Persina observed her tears, and feeling for her affliction, said

“It is possible I may yet have power to save this Grecian, if you will explain more clearly all the particulars relating to yourself.”

Chariclea, who saw that there was not a moment to be lost, was a second time preparing to own everything; when Hydaspes inquiring from the lord in waiting whether any ambassadors remained who had not had audience, was told only those from Syene, who were that instant arrived, with letters from Oroondates, and presents.

## 10.34

“Let them too approach, and execute their commission,” said the monarch. They were introduced, and delivered letters to this effect:—“Oroondates, Viceroy of the Great King, to Hydaspes, the king of Ethiopia.

“Since conqueror in fight, you are yet more conqueror in magnanimity, in restoring to me a viceroyalty unasked, I have little doubt that I shall obtain a slight request. A young maiden who was being conducted from Memphis to my camp, became involved in the perils of war, and as I am informed, was sent by you into Ethiopia. This I have learnt from those who were with her and who escaped: I beg she may be sent to me, both on account of the maiden herself, as well as for her father’s sake, who, after having wandered over half the globe, in search of his daughter, came at last to Elephantine, and was taken prisoner by the garrison. When reviewing those of my soldiers who survived, I saw him and he earnestly desired to be sent to your clemency. He is among the ambassadors, his manners and bearing show him to be of noble birth, and his very countenance and looks speak strongly in his favour. Dismiss him then, O king, I beseech you, happy and contented from your presence. Send back to me one who is a father not merely in name but in reality.”

Hydaspes, having read the letter, inquired who it was, who was come in quest of his daughter. When he was pointed out to him, he said, “I am ready, stranger, to do every thing which Oroondates requests of me. Out of the ten captive maidens whom we have brought hither, one assuredly is not your daughter; examine the rest, and if she be found among them take her.”

The old man, falling down, kissed his feet. The maidens were brought, and passed in review before him; but when he saw not her whom he sought, he said sorrowfully

“None of these, O king, is my daughter.”

“You have my good will in your behalf,” replied Hydaspes. “You must blame Fortune if you have not discovered your child. It is in your power to search, if you will, through the camp; and to ascertain that none else has been brought hither besides these.”

### 10.35

The old man smote his forehead, and wept; and, then after raising his eyes, and looking round him, he suddenly sprang forward, like one distracted; and upon coming to the altar, he twisted the end of his long robe into the form of a halter, threw it over the neck of Theagenes, and pulled him towards him, crying out

“I have found you, my enemy! I have found you, man of blood, detested wretch!”—The guards interposed, and endeavoured to resist and pull him away, but keeping a firm hold and clinging closely to him, he succeeded in bringing him before Hydaspes and the council.

“This, O king,” said he, “is the man who stole away my daughter. This is he who has rendered my house childless and desolate; who, after ravishing away my daughter from the midst of Apollo’s altar, now sits as though he were holy beside the altars of the gods.”

The assembly was thrown into commotion at what was taking place. They did not understand what he said, but wondered at what they saw him do.

#### 10.36

And Hydaspes commanded him to explain himself more plainly, and say what he would have; when the old man (it was Charicles), concealing the true circumstances of the birth and exposure of Chariclea, lest, if she should have perished in her flight or journey, he might come into some collision with her real parents, explained briefly such matters as could produce η ο ill results.

“I had a daughter, O king! and had you seen her various and uncommon perfections, both of mind and person, you would say I have good cause for speaking as I do. She lived the life of a virgin, a priestess of Diana, in the temple at Delphi. This noble Thessalian, forsooth, who was sent by his country to preside over a solemn embassy and sacrifice to be celebrated in our holy city, stole her away from the very shrine, I say, of Apollo.

“Justly may he be considered to have insulted you by profaning your national deity Apollo and his temple, Apollo being identical with the Sun. His assistant in this impious outrage was a pretended priest of Memphis. In my pursuit, I came to Thessaly; and the Thessalians offered to give him up should he be found as one accursed and deserving death. Thinking it probable that Calasiris might have chosen Memphis as a place of refuge, I hastened thither. Calasiris, I found, was dead; but I learnt all particulars concerning my daughter from his son Thyamis, who told me that she had been sent to Oroondates at Syene. After being disappointed at not finding the latter at Syene, and having been myself detained prisoner at Elephantis, I now appear before you as a suppliant, to seek my child. You will, then, deeply oblige me, a man of many griefs, and will also gratify your own self, by not disregarding the Viceroy’s intercession.”

#### 10.37

He ceased, and burst into tears.

The king asked Theagenes what reply he had to make to all this. “The whole charge,” said he, “is true. To this man I have been a ravisher, unjust, and violent; but to you I have been a benefactor.”

“Restore, then, another’s daughter,” said Hydaspes. “You have been dedicated to the gods; let your death be a holy and glorious sacrifice—not the just punishment of crime.”

“Not he who committed the violence,” said Theagenes; “but he who reaps the fruits of it, is bound to make restitution. Do you then restore Chariclea, for she is in your possession. The old man, you shall see, will own your daughter to be her whom he seeks.”

None could repress their emotion: all were in confusion. But

*vocabulary*

ἀέθλιος prize ~athlete  
 ἄθλιος wretched ~athlete  
 αἰδώς awe, shame, respect; genitals  
 ἀκριβής (ι) exact  
 ἀναδείκνυμι (ὀ) lift up and show;  
 proclaim, dedicate  
 ἀναμένω wait for ~remain  
 ἀναπέμπω send up, back  
 ἀναφαίνω reveal, shine  
 ~phenomenon  
 ἀντιβαίνω resist  
 ἄπτω set on fire; attach; mid: touch,  
 seize ~haptic  
 ἄρμα -τος (n, 3) chariot  
 ἀρμόζω fit together; marry  
 ~harmony  
 ἀρνέομαι deny, refuse, repudiate  
 ἄρτι at the same time  
 ἄστυ -εος (n, 3) town  
 αὐλή courtyard  
 αὐλῖς -τος (f) roost, bivouac  
 αὐλός flute, tube, hollow  
 βεβαιόω secure, confirm  
 βοά din, a shout  
 βοεΐη shield; leather, bovine  
 βούλημα -τος (n, 3) purpose,  
 intention  
 βωμός altar; stand, pedestal  
 γαμέω marry, take as a lover  
 ~bigamy  
 γαμήλιος nuptial  
 γάμος wedding, sex ~bigamy  
 γελάω laugh, smile, laugh at  
 γέλως laughter  
 γλῶσσα tongue, language ~glossary  
 γνωρίζω make known, discover  
 γόνυ γουνός (n, 3) knee ~polygon  
 γοῦν at least then  
 δάκρυον -ς tear  
 δακρύω weep  
 δεσπότης -ου (m, 1) master, despot

διαδιδράσκω escape  
 διακόπτω cut through, interrupt  
 διαπράσσω travel over, accomplish  
 ~practice  
 διοίκησις housekeeping  
 δράω do, accomplish  
 ἐγχώριος local, native  
 ἐκβοά cry out  
 ἐκτρέχω run out  
 Ἑλλήν Greek  
 ἐμμανής raving  
 ἐναγκαλίζομαι hug  
 ἐνδείκνυμι (ὀ) address, consider  
 ἐνθύμιος (ὀ) taken to heart ~fume  
 ἐνταῦθα there, here  
 ἐξαγορεύω declare, tell ~agora  
 ἐξαιτέω demand ~etiology  
 ἐξάπτω fasten to ~haptic  
 ἔξειμι go forth; is possible ~ion  
 ἐξῆς in turn  
 ἐορτή holiday, feast  
 ἐπαῖω (ᾱ) listen to, perceive  
 ἐπευφημέω assent ~fame  
 ἐπήκοος listening  
 ἐπιβάλλω throw upon, head for  
 ~ballistic  
 ἐπικλώθω assign to, destine  
 ἐπινοέω intend  
 ἐπισκιάζω throw shade on  
 ἐπιτελέω complete; do a religious  
 duty  
 ἐπιτέλλω order ~apostle  
 ἔπω (mid) follow, accompany; (act,  
 uncommon) handle, take care of  
 ἐτέρωθεν from/on the other side  
 ~other  
 εὐτρεπίζω to ready  
 ἐφίημι (ιι) send at, let fly; mp: rush  
 at, spring upon ~jet  
 ἡλικία time of life, contemporaries  
 θυγάτριον little daughter, girl  
 θυσία sacrifice

ἱερωσύνη priesthood, ceremonies  
 καθάπερ exactly as  
 κεράννυμι (ῥ) mix ~crater  
 κλαίω weep  
 κρείσσω more powerful; better  
 λαμπάδιον small torch; lint for  
 wounds; top-knot; comic mask  
 λαμπάδιος torch-bearing  
 λαμπρός brilliant ~lamp  
 λευκός white ~light  
 λύπη distress  
 μάρτυς witness  
 μεταβάλλω alter, transform  
 μηχανή machine; mechanism, way  
 μόλις with difficulty, barely  
 νυμφίος bridegroom  
 ὀρμή pressure, assault, order  
 ~hormone  
 οὐκοῦν not so?; and so  
 πάλαι in the past ~paleo  
 πάλλω shake, brandish; (mp) draw  
 lots ~Pallas  
 παραγκωνίζω have arms akimbo  
 παραπέμπω send via; escort  
 ~pomp  
 πέρας -τος (n, 3) cord; bound, crux,  
 outcome ~prove  
 περιγράφω trace, circumscribe  
 περιπτύσσω enfold  
 πότε when?  
 προαγορεύω declare, predict, order  
 προσδοκάω expect  
 προσίημι be allowed near  
 προσπίπτω attack; befall; kow-tow  
 προστρέχω run to, join, attack

σελήνη moon  
 σκηνή tent; stage  
 σοφός skilled, clever, wise  
 στρατός common people/soldiers  
 ~strategy  
 συμβάλλω pit against; compare;  
 mp: meet, fall in with ~ballistic  
 σύμβολον token, seal  
 σύμβολος token; omen  
 σύμπας (ᾱ) all together  
 συμπλέκω twine together  
 σύμφωνος harmonious  
 σύνειμι be with; have sex ~ion  
 συνεργός cooperating; colleague  
 συνετός smart; intelligible  
 συνίημι send together; hear, notice,  
 understand ~jet  
 συντάσσω gather, assemble ~syntax  
 σῦριγξ -γος (f) pan pipes  
 σφαγιάζομαι sacrifice an animal  
 τάχα quickly, soon; perhaps  
 ~tachometer  
 τέλειος finished  
 τιμωρέω (ι) (+dat) avenge, succor;  
 punish  
 τοιόσδε such  
 τύχη fortune, act of a god  
 ὑμέτερος (ῥ) yours  
 φανερόω demonstrate ~photon  
 φόνος killing ~offend  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαρά joy  
 χορός dance; chorus ~terpsichorean

Σισιμίθρης δὲ ἐπὶ πολὺ διαρκέσας, καὶ πάλαι τὰ λεγόμενα καὶ πραττόμενα γνωρίζων, ἐς τὸ ἀκριβὲς δὲ περιελθεῖν τὰ φανερούμενα πρὸς τοῦ κρείττονος ἀναμένων, προσέδραμέ τε καὶ τὸν Χαρικλέα περιεπτύσσετο· καὶ «σώζεται σοι ἢ νομισθεῖσα καὶ παρ' ἡμῶν ἐγχειρισθεῖσά ποτε θυγάτηρ,» ἔλεγε, «θυγάτηρ ἀληθῶς οὐσα καὶ εὐρεθείσα ὦν γνώσκεις.»

## 10.38

Καὶ ἡ Χαρικλεία τῆς σκηνῆς ἐξέδραμε, καὶ πᾶσαν τὴν ἐκ φύσεώς τε καὶ ἡλικίας αἰδῶ παραγκωνισαμένη βάκχιόν τι καὶ ἔμμανες ἐφέρετο, καὶ τοῖς γόνασι τοῦ Χαρικλέους προσπεσοῦσα «ὦ πάτερ» ἔλεγε, «ὦ τῶν φύντων οὐδὲν ἔλαττον ἐμοὶ σεβάσμιε, τιμώρησαι, ὡς βούλει, τὴν ἀθέμιτον ἐμὲ καὶ πατραλοῖαν, κἄν εἰς βούλημά τις ἀναφέρῃ θεῶν, κἄν εἰς διοίκησιν ἐκείνων τὰ δεδραμένα, μὴ προσέχων.» ἡ Περσῖνα δὲ καθ' ἕτερον μέρος τὸν Ὑδάσπην ἐνηγκαλίζετο, καὶ «πάντα οὕτως ἔχειν, ἄνερ, πίστευε,» πρὸς αὐτὸν ἔλεγε, «καὶ νυμφίον εἶναι τοῦ θυγατρίου τὸν Ἑλληνα τουτονὶ νεανίαν ἀληθῶς γίνωσκε, ἄρτι μοι ταῦτα ἐκείνης καὶ μόλις ἐξαγορευσάσης.» ὁ δὲ δῆμος ἐτέρωθεν σὺν εὐφήμοις<sup>1</sup> βοαῖς ἐξεχόρευε, πᾶσα ἡλικία καὶ τύχη συμφώνως τὰ γινόμενα θυμηδοῦντες, τὰ μὲν πλείστα τῶν λεγομένων οὐ συνιέντες, τὰ ὄντα δὲ ἐκ τῶν προγεγονότων ἐπὶ τῇ Χαρικλείᾳ συμβάλλοντες, ἢ τάχα καὶ ἐξ ὀρμῆς θείας, ἢ σύμπαντα ταῦτα ἐσκηνογράφησεν, εἰς ἐπίνοιαν τῶν ἀληθῶν ἐλθόντες. ὑφ' ἧς καὶ τὰ ἐναντιώτατα πρὸς συμφωνίαν ἡρμόζετο, χαρᾶς καὶ λύπης συμπεπλεγμένων, γέλωτι δακρύων κεραυννημένων, τῶν στυγνοτάτων<sup>2</sup> εἰς ἑορτὴν μεταβαλλομένων, γελόντων ἅμα τῶν κλαιόντων καὶ χαιρόντων τῶν θρηνούντων,<sup>3</sup> εὐρισκόντων οὓς μὴ ἐξήτουν καὶ ἀπολλύντων οὓς εὐρηκέναι ἐδόκουν, καὶ τέλος τῶν προσδοκηθέντων φόνων εἰς εὐαγεῖς θυσίας μεταβαλλομένων. τοῦ γὰρ Ὑδάσπου πρὸς τὸν Σισιμίθρην τί χρή δρᾶν ὦ σοφώτατε εἰπόντος· ἀρνεῖσθαι τὴν τῶν θεῶν θυσίαν οὐκ εὐσεβές,<sup>4</sup> σφαγιάζειν τοὺς παρ' αὐτῶν δωρηθέντας οὐκ εὐαγές. ἐπινοητέον ἡμῖν τὸ πρακτέον.

<sup>1</sup> not speaking inauspiciously    <sup>2</sup> hated, gloomy    <sup>3</sup> sing a dirge

<sup>4</sup> pious

## 10.39

Ὁ Σισιμύθρης οὐχ ἑλληνίζων, ἀλλ' ὥστε καὶ πάντας ἐπαΐειν αἰθιοπίζων,» ὦ βασιλεῦ» εἶπεν, «ἐπισκιάζονται, ὡς ἔοικεν, ὑπὸ τῆς ἄγαν χαράς καὶ οἱ συνετώτατοι τῶν ἀνδρῶν. σὲ γοῦν καὶ πάλαι συμβάλλειν ἐχρῆν ὅτι μὴ προσίενται οἱ θεοὶ τὴν εὐτρεπιζομένην θυσίαν, νῦν μὲν τὴν πανόλβιον Χαρίκλειαν ἐξ αὐτῶν σοὶ τῶν βωμῶν θυγατέρα ἀναδείξαντες, καὶ τὸν ταύτης τροφέα,<sup>1</sup> καθάπερ ἐκ μηχανῆς, ἐκ μέσης τῆς Ἑλλάδος ἐνταῦθα ἀναπέμψαντες, αἰθις τὴν πτοίαν καὶ τὸν τάραχον τοῖς προσβωμίσι ἵπποις καὶ βοσὸν ἐπιβάλλοντες, καὶ τὸ διακοπήσεσθαι τὰ τελεώτερα νομιζόμενα τῶν ἱερείων συμβάλλειν παρέχοντες· νῦν τὴν κορωνίδα<sup>2</sup> τῶν ἀγαθῶν καὶ ὥσπερ λαμπάδιον δράματος<sup>3</sup> τὸν νυμφίον τῆς κόρης τουτοῖν τὸν ξένον νεανίαν ἀναφῆναντες. ἀλλ' αἰσθανώμεθα τοῦ θείου θαυματουργήματος, καὶ συνεργοὶ γινώμεθα τοῦ ἐκείνων βουλήματος, καὶ ἐχώμεθα τῶν εὐαγεστέρων ἱερῶν, τὴν δι' ἀνθρώπων θυσίαν καὶ εἰς τὸν ἐξῆς αἰῶνα περιγράψαντες.»

## 10.40

Ταῦτα τοῦ Σισιμύθρου λαμπρῶς τε καὶ εἰς ἐπήκοον ἀπάντων ἐκβόησαντος, ὁ Ὑδάσπης τὴν ἐγχώριον γλῶτταν καὶ αὐτὸς ἰείς, τῆς τε Χαρικλείας καὶ τοῦ Θεαγένους ἐπιδεδραγμένος, «οὐκοῦν ὦ παρόντες,» ἔλεγε, «θεῶν νεύματι τούτων οὕτω διαπεπραγμένον τὸ ἀντιβαίνειν ἀθέμιτον, ὥστε ὑπὸ μάρτυσιν αὐτοῖς τε τοῖς ταῦτα ἐπικλώσασι, καὶ ὑμῖν ἀκόλουθα<sup>4</sup> ἐκείνοις φρονεῖν ἐνδεικνυμένοις, ξυνωρίδα ταύτην γαμηλίοις νόμοις ἀναδείκνυμι, καὶ συνεῖναι θεσμῶ<sup>5</sup> παιδογονίας ἐφήμι. καὶ εἰ δοκεῖ, βεβαιούτω τὰ δόξαντα ἢ θυσία, καὶ πρὸς τὰ ἱερὰ τραπώμεθα.

## 10.41

Τούτοις εἰρημένους ἐπευφήμησεν ὁ στρατός, καὶ κρότον τῶν χειρῶν

<sup>1</sup> foster father; rearer    <sup>2</sup> something crook-beaked or curved    <sup>3</sup> deed, business, drama    <sup>4</sup> following, attending    <sup>5</sup> place, site

ὥς ἐπιτελουμένοις ἤδη τοῖς γάμοις ἐπεκτύπησαν. καὶ πλησιάσας<sup>1</sup> τοῖς βωμοῖς ὁ Ὑδάσπης, καὶ μέλλων ἀπάρχεσθαι τῶν ἱερείων, «ὦ δέσποτα,» εἶπεν, «Ἥλιε καὶ Σελήνη δέσποινα,<sup>2</sup> εἰ μὲν δὴ ἀνὴρ καὶ γυνὴ Θεαγένης τε καὶ Χαρίκλεια βουλήμασιν ὑμετέροις ἀνεδείχθησαν, ἔξεστιν αὐτοῖς ἄρα καὶ ἱερατεύειν ὑμῖν.» καὶ ταῦτα εἰπὼν τὴν τε αὐτοῦ καὶ τὴν Περσίνης μίτραν,<sup>3</sup> τὸ σύμβολον τῆς ἱερωσύνης, ἀφελὼν, τὴν μὲν τῷ Θεαγένει, τὴν αὐτοῦ, Χαρικλείᾳ δὲ τὴν Περσίνης ἐπιτίθησιν. οὗ γεγονότος ἐνθύμιον τοῦ χρησμοῦ<sup>4</sup> τοῦ ἐν Δελφοῖς ὁ Χαρικλῆς ἐλάμβανε, καὶ τοῖς ἔργοις βεβαιούμενον τὸ πάλαι παρὰ τῶν θεῶν προαγορευθὲν ἠΐρισκεν, ὃ τοὺς νέους ἔφραζεν ἐκ τῶν Δελφῶν διαδράντας ἔξεσθ' ἡελίου πρὸς χθόνα κυανέην, τῇ περ ἀριστοβίων μέγ' ἀέθλιον ἐξάψονται, λευκὸν ἐπὶ κροτάφων στέμμα<sup>5</sup> μελαινομένων.<sup>6</sup> στεφθέντες οὖν οἱ νέοι λευκαῖς ταῖς μίτραις, τὴν τε ἱερωσύνην ἅμα τῷ Ὑδάσπῃ ἀναδησάμενοι, καὶ τὴν θυσίαν αὐτοὶ καλλιερήσαντες,<sup>7</sup> ὑπὸ λαμπάσιν<sup>8</sup> ἡμμέναις, αὐλῶν τε καὶ συρίγγων μελωδίαις, ἐφ' ἄρματος ἵππων, ὁ μὲν Θεαγένης ἅμα τῷ Ὑδάσπῃ, ὁ Σισυμύθρης δὲ καθ' ἕτερον ἅμα τῷ Χαρικλεῖ, βοῶν δὲ λευκῶν ἢ Χαρίκλεια αὐτῇ Περσίνῃ, σὺν εὐφημίαις<sup>9</sup> καὶ κρότοις καὶ χοροῖς ἐπὶ τὴν Μερόην παρεπέμποντο, τῶν ἐπὶ τῷ γάμῳ μυστικωτέρων<sup>10</sup> κατὰ τὸ ἄστυ φαιδρότερον<sup>11</sup> τελεσθησομένων.

Τοιόνδε πέρας ἔσχε τὸ σύνταγμα τῶν περὶ Θεαγένην καὶ Χαρίκλειαν Αἰθιοπικῶν· ὁ συντάξεν ἀνὴρ Φοῖνιξ Ἑμμησινός, τῶν ἀφ' Ἡλίου γένος, Θεοδοσίου παῖς Ἡλιοδώρος.

<sup>1</sup> bring/be near; have sex    <sup>2</sup> lady    <sup>3</sup> metal waist guard    <sup>4</sup> oracular response    <sup>5</sup> headband or wreath    <sup>6</sup> make/become dark    <sup>7</sup> have good signs    <sup>8</sup> torch    <sup>9</sup> speaking auspiciously    <sup>10</sup> mystical    <sup>11</sup> beaming



Sisimithres, who had hitherto kept silence, though long since understanding all that was being said and done, yet waiting till the circumstances should become yet clearer, now ran up and embraced Charicles. "Your adopted child," said he, "she whom I formerly delivered into your hands, is safe: she is, and has been acknowledged to be, the daughter of those whom you know."

### 10.38

Upon this Chariclea rushed out of the tent, and overlooking all restraints of sex or maidenly reserve, flung herself at the feet of Charicles, and cried out, "O my father! O not less revered than the authors of my birth, punish me, your cruel and ungrateful daughter, as you think fit, regardless of my only excuse, that what has been done was ordained by the irresistible will and appointment of the gods." Persina, on the other side, threw her arms round Hydaspes, and said, "My dear husband, be assured that all this is truth, and that this stranger Greek is her betrothed." The people, on the other hand, leaped and danced for joy; every age and condition were, without exception, delighted—not understanding, indeed, the greater part of what was said, but conjecturing the facts from what had taken place with Chariclea. Perhaps, too, they were brought to a comprehension of the truth by some secret influence of the deity, who had ordered all these events so dramatically, producing out of the greatest discords the most perfect harmony: joy out of grief; smiles from tears; out of a stern spectacle a gladsome feast; laughter from weeping; rejoicing out of mourning; the finding of those who were not sought; the losing of those who were in imagination found; in one word, a holy sacrifice out of an anticipated slaughter.

At length Hydaspes said to Sisimithres, "O sage! what are we to do? To defraud the gods of their victims is not pious; to sacrifice those who appear to be preserved and restored by their providence is impious. It needs that some expedient be found out."

### 10.39

Sisimithres, speaking, not in the Grecian, but in the Ethiopian tongue, so as to be heard by the greatest part of the assembly, replied: "O king! the wisest among men, as it appears, often have the understanding clouded through excess of joy, else, before this time, you would have discovered that the gods regard not with favour the sacrifice which you have been preparing for them. First they, from the very altar, declared the all-blessed Chariclea to be your daughter; next they brought her foster-father most wonderfully from the midst of Greece to this spot; they struck panic and terror into the horses and oxen which were being prepared for sacrifice, indicating, perhaps, by that event, that those whom custom considered as the more perfect and fitting

victims were to be rejected. Now, as the consummation of all good, as the perfection of the piece, they show this Grecian youth to be the betrothed husband of the maiden. Let us give credence to these proofs of the divine and wonder-working will; let us be fellow workers with this will; let us have recourse to holier offerings; let us abolish, for ever, these detested human sacrifices.”

#### 10.40

When Sisimithres had uttered this, in a loud voice, Hydaspes, speaking also in the Ethiopian tongue, and taking Theagenes and Chariclea by the hand, thus proceeded: — “Ye who are this day assembled! since these things have been thus brought to pass by the will of the deities, to oppose them would be impious. Wherefore, calling to witness those who have woven these events into the web of destiny, and you whose minds appear to be in concert with them, I sanction the joining together of this pair in wedlock and procreative union. If you approve, let a sacrifice confirm this resolution, and then proceed we with the sacred rites.”

#### 10.41

The assembly signified their approval by a shout, and clapped their hands, in token of the nuptials being ratified. Hydaspes approached the altar, and, in act to begin the ceremony, said, “O lordly Sun and queenly Moon! since by your wills Theagenes and Chariclea have been declared man and wife, they may now lawfully be your ministers.” So saying, he took off his own and Persina’s mitre, the symbol of the priesthood, and placed his own upon the head of the youth, that of his consort upon the maiden’s head.

Upon this Charicles called to mind the oracle which had been given to them in the temple before their flight from Delphi, and acknowledged its fulfilment.

In regions torrid shall arrive at last, There shall the gods reward their pious vows, And snowy chaplets bind their dusky brows.

The youthful pair then, crowned by Hydaspes with white mitres, and invested with the dignity of priesthood, sacrificed under propitious omens; and, accompanied by lighted torches and the sounds of pipes and flutes, Theagenes and Hydaspes, Charicles and Sisimithres, in chariots drawn by horses, Persina and Chariclea, in one drawn by milk white oxen, were escorted, into Meröe (amidst shouts, clapping of hands, and dances), there to celebrate with greater magnificence the more mystic portions of the nuptial rites.

Thus ends the Romance of the “Ethiopics,” or Adventures of Theagenes and Chariclea, written by a Phoenician of Emesa, in Phoenicia, of the race of the Sun — Heliodorus, the son of Theodosius.