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THE STORY OF DAPHNIS AND CHLOE
PAN AND DAPHNIS.

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THE STORY OF
DAPHNIS AND CHLOE

A GREEK PASTORAL BY
LONGUS

EDITED WITH TEXT, INTRODUCTION,
TRANSLATION AND NOTES

BY

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PREFACE.

The pastoral *Daphnis and Chloe* is, speaking generally, somewhat undeservedly neglected. This is probably due to the fact that recent editions have been for the most part very free translations or reprints of old translations, presumably for English readers, as none of them give the Greek text.

It is hoped that the present edition by providing text and translation will introduce a larger number of scholars to the very interesting study of the development of the Greek novel in its early stages.

I should like to express my gratitude to Mr A. Earnshaw Smith of the firm of Messrs Deighton, Bell and Co. of Cambridge for his interest in the work and the many valuable suggestions which he has made.

The text owes much to the care of the reader at the University Press, Cambridge.

W. D. LOWE.

The Castle,
Durham.

*July, 1908.*
INTRODUCTION.

Unfortunately nothing whatsoever is known about the author of the pastoral of Daphnis and Chloe. The name Longus, however, seems to indicate either that he was a Greek of Roman extraction or that he was a Greek freedman in some Roman family. A tentative suggestion has been put forward that the name Longus is merely a *nom de plume*, but in that case we should probably have found some hint, even if unintentional, in the prologue, or some reference to it in the early commentators and grammarians.

It is indeed more than doubtful whether the title Sophist really belongs to him, and it has been suggested with greater probability that some confusion between two writers of the same name arose at an early date, and that as a result the pastoral was wrongly assigned to the Sophist.

There is a similar uncertainty about his date, which ranges according to the various opinions between the beginning of the third and the end of the fifth century in the Christian era, the late Sir Richard Jebb inclining to the later date on literary grounds.

The style of the writer is easy and conversational,
though frequently marred by jingling assonance and by his perpetual efforts to obtain the false effects of antithesis and rhythmical balance: sometimes the result is satisfactory, but more often it is so obviously artificial as to destroy totally all the charm of some genuinely poetical idea.

Though the style is light and easy to read, the Greek is not the Greek of the Classical age: the sentences are short and, on the whole, disconnected, and little use is made of the longer and more complex period. The construction of many of the sentences is rather natural and colloquial than grammatical, and one feels as one reads that the style is close to the easy freedom of grammar in the modern novel.

The exaggerated use of antithesis and its unpleasing effect have been mentioned: we now come to a more serious defect, the absolute misuse of a graceful idea or sentiment by indiscriminate and, occasionally, exact word-for-word repetition. One instance after another occurs where a whole succession of ideas or situations in the development of the plot is repeated with the same chilling effect, as for example the exact repetition of the various items in the description of a garden or grotto. In other words, the early Greek novelist, for such the writer really is, has not learned the art of concealing art, but is a too apt pupil of the Alexandrine school, which was the forcing-house of excessive elaboration, embellishment and antithesis.
And yet the story of Daphnis and Chloe is a work of much grace of language and beauty of thought; it is indeed full of poetry, and an earlier writer who had not learned the value and power of prose would have given it to us in the form of a Theocritean idyll, for a poem in prose it is. The pastoral is in the style of the Story of Antheia and Habrocomes by Xenophon of Ephesus, a work slightly earlier in date: it is a romance of Greek life, and is therefore of greater attraction and interest than the more elaborate and dramatic Tale of Aethiopia by Heliodorus, which reflects the influence of Syrian and oriental romance, and while surpassing our pastoral in intricacy of plot falls below it in grace and simplicity. It is also closely related to the Clitopho and Leucippe of Achilles Tatius, but probably of later date.

Our author has true poetic fancy and can reproduce the fervour of a lover of Southern temperament: in certain passages he indulges in all the freedom of the Greeks, whose candour exceeds the limit that we set to delicacy, and yet throughout he handles his story with care, and his tale is never disgraced by the cold brutality and coarseness which disfigure the pages of the Roman writer of the Imperial period.

The Greek story has had numerous imitators, as is natural, since it describes the growth and development of pure love between two young lovers. Bernardin de Saint-Pierre was indebted to Longus for the conception of Paul et Virginie, and the language which he uses
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to tell his tale bears a striking resemblance to the Greek original. In the same way Guarini borrowed from the Greek his *Pastor Fido*, and through him the original story was introduced into England, for Fletcher founded his *Faithful Shepherdess* on Guarini's work, though unfortunately in the English version the purity of the early love, so pleasing in the Greek, is absent and replaced by lower passions. The plot of Ramsay's *Gentle Shepherd* was taken at the suggestion of a friend from our pastoral.

The text of Longus has been subject to strange vicissitudes of fortune. In 1598 Columbanius published in Florence an edition based on the codex Florentinus and three codices Ursini, and thereby brought the pastoral again before the notice of scholars. In 1778 Villoison produced at Paris a much improved text with additional readings from three codices Parisini, one of which contained marginal glosses, together with a Latin translation and the accumulations contributed by the scholarship of two centuries.

The year 1809 was the date when the text was completely revolutionised, and that by a French officer, Paul Louis Courier. He was engaged in examining the contents of the Mediceo-Laurentian library at Florence, and there he found a manuscript of Longus which had come from the library of the abbey of Monte Cassino. This manuscript dated further back than the former existing copies and contained a long passage, roughly
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from the thirteenth to the seventeenth chapter inclusive in the first book, which was wanting in all the rest and explained a lacuna that had long been a difficulty and the despair of commentators.

Courier at once proceeded to transcribe the passage from the original, but unfortunately completed his task by blotting out either by accident, or by design (as Goethe and Cobet suspected), the whole passage in the manuscript through a disaster to his inkpot. The whole classical world at once took up arms vindicating or impugning his intentions. The disgust and disappointment of scholars were widespread, for it was no longer possible to verify Courier's copy, and a good deal of doubt was thrown upon the accuracy of his transcription at the time. Still, in spite of Cobet's insinuations, his ability as a Greek scholar may render us fairly confident of the general accuracy of his text. He also made use of a codex which was lying in the library of the Vatican.

In 1811 Passow produced at Leipzig a Greek text incorporating the passage discovered by Courier together with a German translation, and in 1843 Seiler brought out at Leipzig his edition of the text with a Latin translation and a commentary that includes all that is best of Villoison and Passow. It is on this edition that the following text and translation are based. Some passages have been excised, but nothing that affects the plot or construction of the story has been omitted.
Other translations in addition to those mentioned above have appeared, notably a very popular French version of great grace, though somewhat quaint and old-fashioned in style, published by Amyot in 1559, before he was raised to the bishopric of Auxerre. Courier also produced an admirable French translation modelled on Amyot’s work. Several early and therefore incomplete versions appeared in English prior to the discovery of the fragment by Courier. Of these one especially with the title of *The Shepheards Holidaiue*, by Angell Daye, 1587, re-edited by Joseph Jacobs in 1893, deserves mention. It is remarkable, as in it Daye incorporated an elaborate panegyric, chiefly in verse, in praise of ‘a most peerless Princesse, wonderfull in Maiestie, and rare in perfection,’ Queen Elizabeth. Mr Jacobs says ‘the idea of making Lesbian swains of the fifth century shout the praises of Queen Elizabeth was sufficiently original,’ and adds ‘Time itself stands still in Arcady.’ A complete modern translation with an introduction but without either text or notes was published by Messrs Vizetelly and Co. of London. The introduction is interesting and has been of some assistance. I have also made use of the notes at the foot of the page in Mr R. Smith’s edition in the Bohn Series.
Cras amet qui numquam amavit, quique amavit cras amet.

Pervigilium Veneris
ΛΟΓΓΩΤ
ΠΟΙΜΕΝΙΚΩΝ
ΤΩΝ ΚΑΤΑ
ΔΑΦΝΙΝ ΚΑΙ ΧΛΟΗΝ
ΛΟΓΟΙ ΤΕΤΤΑΡΕΣ
[ΠΡΟΔΟΓΟΣ]

1. 'Εν Δέσβῳ θηρῶν ἐν ἄλσει Νυμφῶν θέαμα εἶδον κάλλιστον ὃν εἶδον· εἰκόνος γραφῆς, ἱστορίαν ἔρωτος. καλὸν μὲν καὶ τὸ ἄλσος, πολύδενδρον, ἀνθηρόν, κατάρρυτον· μία πηγὴ πάντα ἔτρεφε, καὶ τὰ ἀνθῆ καὶ τὰ δένδρα· ἀλλ' ἡ γραφὴ τερπνοτέρα καὶ τέχνην ἔχουσα περιττῆν καὶ τῶν ἕνων κατὰ φήμην ἱέσαν, τῶν μὲν Νυμφῶν ἰκέτας, τῆς δὲ εἰκόνος θεατὰ. γυναικεῖς ἐπὶ αὐτῆς τίκτουσα καὶ ἄλλαι σταργάνωις κοσμοῦσαι, παίδια ἐκκείμενα, πολύμνια τρέφοντα, ποιμένες ἀναρούμενοι, νέοι συντιθέμενοι, θρητῶν καταδρομῆς, πολεμίων ἐμβολῆ.

1. Δέσβῳ, the island Lesbos, the home of Sappho, is obviously a suitable scene for the love-story that is to follow.

ἐν ἄλσῃ, doubtless the picture on which this story is built was an offering dedicated to the Nymphs and hung up in the grove sacred to them. The Nymphs themselves play an important part in the story, and twice at least their divine intervention solves a knot in the drama.

εἰκόνος γραφῆς, ἱστορίαν ἔρωτος, at this, the first instance of antithesis, it may be pointed out that not only are there innumerable cases of verbal antithesis, one sentence corresponding with and balancing another almost word for word, but also nearly every incident in the love-story finds its exact counterpart, each of the lovers experiencing identically parallel misfortunes and in the same way enjoying similar good fortune. In Achilles Tatius Bk 1, at the beginning, we have a description of a picture representing the story of Europa and the Bull.

πολύδενδρον, throughout this idyll the reader should notice the elaborate and often charming descriptions of the scenery in contrast with the very meagre accounts which we find in writers of the Classical period. The elaborate descriptions of Longus sometimes resemble closely in their luxuriance the language of the Pervigilium Veneris.

τέχνην ... τόχην, editors cite a passage where these two words are found in close connection, Aristot. Eth. Nic. 6. 4. 5 where a verse of Agathon is quoted τέχνη τόχην
PROLOGUE

1. Once while I was a-hunting in Lesbos I happened to see in a grove sacred to the Nymphs the fairest sight that ever I saw, a story of love told by a painter’s hand.

The grove itself was delightful, rich in trees and flowers and well supplied with streams fed by a single spring which watered the whole glade. But still more charming than these was the painting which showed skill and taste in the unfolding of the love-story, so fair indeed that many a stranger was attracted by its reputation to visit it, some coming to pray to the Nymphs, others to see the picture.

It represented women with newly born infants, others wrapping their babes in swaddling-clothes, little children lying exposed and then being suckled by sheep or adopted by shepherds, young lovers plighting vows of love, an attack by a band of pirates and invasion by a hostile force.

...
2. Πολλά ἄλλα καὶ πάντα ἐρωτικὰ ἱδόντα μὲ καὶ 
θαυμάσαντα πόθος ἐσχεν ἀντιγράφαι τῇ γραφῇ. καὶ 
ἀναξητησάμενος ἐξηγητὴν τῆς εἰκόνος τέταρτας βιβλίους 
ἐξετασάμην, ἀνάθημα μὲν Ἕρωι καὶ Νύμφαις καὶ 
Πανι, κτῆμα δὲ τερπνὸν πᾶσιν ἀνθρώποις, ἵνα καὶ νοσοῦντα 
ἰάσεται καὶ λυποῦμενον παραμυθήσεται, τὸν ἔρασθέντα 
ἀναμνήσει, τὸν οὐκ ἔρασθέντα προπαιδεύσει. πάντως 
ἂρ ποὺδεὶς Ἕρωτα ἐφυγεν ἢ φεύξεται, μέχρι ἄν κάλλος 
ἡ καὶ ὁφθαλμοὶ βλέπωσιν. ἡμῖν δὲ ὁ θεὸς παράσχοι 
σωφρονοῦσι τὰ τῶν ἄλλων γράφειν.

2. ἐξηγητὴν, usually an ex-
pounder of dreams and oracles, but 
Pausanias uses the word in the 
meaning of a guide to temples, cf. 
περιγγγητής, the cicerone or guide 
at Delphi. Luc. Calumni. 5 ὁ 
περιγγγητής τῆς εἰκόνος, the man to 
explain the picture: the picture-
tout is a common character in all 
the great modern galleries.

κτῆμα, as Thuc. 1. 22 calls his 
history κτῆμα ἐς δὲ συγκεῖται. 
τὸν ἔρασθέντα ἀναμνήσει, so in 
Pervigil. Veneris 1 cras amet qui 
umquam amavit, quique amavit 
cras amet.
While I was gazing on and admiring these and other love scenes in the painting, suddenly I was seized by a longing to write an idyll to describe it. So I found a man to explain it for me and I have written a story in four books, an offering to the god of Love and to the Nymphs and Pan, and a joy for ever to mankind to heal their sickness and soothe their grief, to recall the sweets of love to those that have tasted them and to initiate those who have not into its secrets. For no man has been able to avoid the shafts of Love, nor will be able, as long as eyes can see and beauty reigns. And may the god of Love grant us power to tell the loves of others in all purity of heart.

眷νην και παρασκευήν, Longus prefaces his story with the orthodox prayer to the gods to crown his efforts with success. Compare the opening lines of the Iliad and Odyssey, also Milton, Paradise Lost, ‘Of man’s first disobedience...sing, heavenly Muse.’ Pericles himself used to utter a silent prayer before beginning a speech.

σωφρονεῖτο, with full self-control, not carried away by the feelings.
ΔΟΓΟΣ ΠΡΩΤΟΣ

1. Πόλις ἐστὶ τῆς Δέσβου, Μυτιλήνη, μεγάλη καὶ καλὴ; διείληται γὰρ εὐρίσκουσι ὑπευφρεύσῃς τῆς θαλάσσης καὶ κεκόσμηται γεφύρας ἔστοι καὶ λευκοῦ λίθου. νομίσεις οὐ πόλιν ὅραν, ἄλλα νήσον. ἄλλα ἢν ταύτης τῆς πόλεως, τῆς Μυτιλήνης, ὅσον ἀπὸ σταδίων διακοσίων ἄγρος ἀνδρὸς εὐδαίμωνος, κτῆμα κάλλιστον, ὥρη θηροτρόφα, πεδία πυροφόρα, γῆλαφοι κλημάτων, νομικαὶ ποιμνίων καὶ ἡ θάλασσα προσέκλυζεν ἕιόνοι ἐκτεταμένης ψάμμῳ μαλθακῆ.

2. Ἐν τῷ ἄγρῳ νέμων αἰπόλος, Δάμων τοῦνομα, παιδίον εὑρεὶ ὑπὸ αἰγὸς τρεφόμενον. ὅρμῳ ἤν καὶ λόχη βάτων καὶ καττὸς ἐπιπλανώμενος καὶ πόα μαλθακῆ, καθ' ἢς ἐκείνῳ τῷ παιδίον. ἐνταῦθα ἢ αἶξ θεοῦσα συνεχὲς ἀφανῆς ἐγίνετο πολλάκις καὶ τὸν ἔριφον ἄπωλτοῦσα τῷ βρέφει παρέμενε. φυλάττει τὰς διαδρομὰς ὁ Δάμων οἰκτείρας ἀμελούμενον τὸν ἔριφον καὶ μεσημβρίας ἀκμαζούσης κατ' ἕκχος ἔλθων ὥρα τῆν μὲν αἷγα πεφυλαγμένως περιβεβηκίαν, μὴ τάς χηλαῖς βλάπτοι

1. εὐρίσκω, Mytilene was intersected by canals of seawater in the manner of Venice but on a far smaller scale, rather in the style of the Dutch towns. The Euripus between Euboea and the mainland of Greece took its name from its narrow canal-like channel.

ὑπευφρεύσῃς, as there is very little rise and fall of tide in the Mediterranean these canals would be sluiced by the eddying currents, so violent in the Aegean Sea, rather than by the ebb and flow of the tide.

κλημάτων ...ποιμνίων, these defining genitives stand parallel to the two adjectives in the two preceding groups. Cf. λόχη βάτων, c. 2.

προσέκλυζεν ... Brunck's emendation for mss. προσέβλυζεν...μαλθακῆ.
BOOK I

1. In the island of Lesbos is the fair and noble city of Mytilene. The town is cleft by canals filled by the inflowing tide, and stately bridges of white, polished marble adorn it: to the chance visitor it would seem an island, not a town. And about five and twenty miles distant from Mytilene a wealthy landowner had his seat, a fair and goodly estate, with mountains full of wild beasts for the chase, rich cornfields, vineclad slopes and pasture-lands: and hard by along the far-stretching coastline the sea gently lapped the smooth sand.

2. It was on this estate that a goatherd whose name was Lamon, while tending his herd, found an infant that was being suckled by a goat. Hard by there were an oak-coppice and a thorn-thicket all overgrown with trailing ivy, and there lying on the smooth sward was a tiny infant: and thither the dam would ever run and, disappearing in the direction of the coppice, would leave her kid and linger by the babe. But Lamon in pity for the kid left all alone marked where the dam went, and as the sun reached its full height followed in her tracks and saw her moving warily round the child to avoid treading on it and hurting it with her hoofs,

2. ὑπὸ θηρός, Zeus himself was suckled by a goat in Crete, 1. c. 16. For the whole of this story cf. c. 4—6, where a similar description of the discovery of Chloe is given. 

δρυμός, originally an oak coppice, later any wood. 

κυττός ἐπιπλανώμενος, see the description of trailing ivy in 3. c. 5. 

βλάττω, many edd. read τὸ βρέ-
THE STORY OF [Book I]

πατοῦσα, τὸ δὲ ὦστερ ἐκ μητρῴας θηλῆς τὴν ἐπιρροὴν ἔλκου τοῦ γαλάκτος. θαμάζας, ὦστερ εἰκὸς ἤν, πρόσεισιν ἐγγὺς καὶ εὐρίσκει παιδίον ἄρρεν, μέγα καὶ καλὸν καὶ τῆς κατὰ τὴν ἐκθεσίν τύχης ἐν σταργάνους κρεῖττοσι. χλαμύδιον τε γὰρ ἦν ἀλουργῆς καὶ πόρπη χρυσῆ καὶ εξιδίδου ἔλεφαντόκυτον.

3. Τὸ μὲν οὖν πρῶτον ἐβούλευσατο μόνα τὰ γνωρίσματα βαστάσας ἀμελήσας τοῦ βρέφους· ἐπειτα αἰδεσθείς, εἰ μηδὲ αἰγὸς φιλανθρωπίαν μιμήσεται, νῦκτα φυλάξας κομίζει πάντα πρὸς τὴν γυναῖκα Μυρτάλην, καὶ τὰ γνωρίσματα καὶ τὸ παιδίον καὶ τὴν αἰγὴ αὐτήν. τῆς δὲ ἐκπλαγείσης, εἰ παιδία τίκτουσιν αἰγῇς, ὃ δὲ πάντα αὐτῆς διηγείται, πῶς εὑρεῖ ἐκκεμένου, πῶς εἴδε τρεφόμενον, πῶς ἤδεσθη καταλυτεῖν ἀποθανοῦμεν. δόξαν δὴ κάκελην, τὰ μὲν συνεκτεθέντα κρύπτουσι, τὸ δὲ παιδίον αὐτῶν ἐπονομάζουσι, τῇ δὲ αἰγῇ τὴν τροφὴν ἐπιτρέπουσιν. ὡς δὲ ἄν καὶ τὸ ὅμοιο τοῦ παιδίου ποιμενικὸν δοκοῦτ, Δάφνιν αὐτὸν ἐγνωσαν καλεῖν.

...
while the infant sucked in draughts of milk as readily as from its mother’s breast. Naturally Lamon was deeply struck and drew closer and found that the infant was a baby boy, lusty of limb and fair of face, and wrapped in costlier clothes than is the usual fate of foundlings. For its little cloak was of rich purple dye, fastened with a golden clasp, and by it lay a small sword with a hilt of ivory.

3. Lamon’s first plan was to carry off only the rich tokens and to abandon the infant to its fate, but soon he felt compunction in hesitating to imitate the compassion of the dam, so he waited till night fell and then brought the child, the treasure-clues and the foster-mother home to his wife Myrtale. And as his wife in amazement wondered if goats could give birth to babes he unfolded the whole tale to her, his finding the little foundling, his watching it being suckled and how loth he was to leave it to its fate. And his good wife too was of the same mind: so they agreed to lay up safely the treasure-tokens that had been exposed with the child and to call the child their own, but meanwhile to entrust the suckling of it to the foster-dam and to give a shepherd’s son a name that should accord with his rustic rank and to call the boy Daphnis.

plural form, δόξαντα, is also used. συνεκτείνοντα, in 4. c. 18 and 19 we have συνεκκείμενα.

Δάφνις, Longus chooses this as a pastoral name as we find it used in Theocr. 6. 1 Δάφνις ὁ βοῦκολος. Verg. Ecl. 5. 43 Daphnis ego in silvis, hinc usque ad sidera notus, formosi pecoris custos, formosior pastoral: cf. Ἐδρομος, a courier, 4. c. 5, Ποσειδών, Σαφροστέφη.
4. "Hdη δὲ διεστούς χρόνου διίκκουμένου, ποιμὴν εἰς ἀγρῶν ὑμέρων νεόμων, Δρύαις τὸ ὄνομα, καὶ αὐτὸς ὤμοιος ἐπιτυγχάνει καὶ εὐρήμασι καὶ θεάμασι. Νυμφών ἄντρον ἦν, πέτρα μεγάλη, τὰ ένυδθεν κοίλη, τὰ έξωθεν περιφερής. τὰ ἁγάλματα τῶν Νυμφῶν αὐτῶν λίθοις πεποίητο. πόδες ἀνυπόδητοι, χεῖρες εἰς ὄμους γυμναί, κόμη μέχρι τῶν αὐχένων λελυμένη, ζώμα περὶ τὴν ἱζύν, μεϊδίαμα περὶ τὴν ὀφρέν τὸ πάν σχῆμα χορείᾳ ἢ τρόχουμένων. ἥ ᾠ τοῦ ἄντρου τῆς μεγάλης πέτρας ἦν τὸ μεσαίτατον. ἐκ δὲ τηγῆς ὑδρὸν ἀναβλύζου βεβέρον ἐποίει χεῖμενον, ὡστε καὶ λειμῶν πάνυ γλαφυρός ἐκτέτατο πρὸ τοῦ ἄντρου, πολλῆς καὶ μαλακής πόσα ὑπὸ τῆς νοτίδος τρεφομένης. ἀνέκειντο δὲ καὶ γαυλοὶ καὶ αὐλοὶ πλάγιοι καὶ σύργυγας καὶ κάλαμοι πρεσβυτέρων ποιμένων ἀναθῆματα.

5. Εἰς τούτῳ τὸ νυμφαῖον ὡς ἀρτιτόκος συχνὰ φοιτῶσα δόξαν πολλάκις ἀπωλείας παρεῖδε. κολάσαι δὲ βουλόμενος αὐτὴν καὶ εἰς τὴν προτέραν εὐνομίαν καταστήσας δεσμῶν ῥάβδου χλωρᾶς λυγίσας ὦμων βρόχῳ.

4. Here we have the first instance of the unhappy fondness of the Greeks for similarity: the close-ness of the parallels in the discovery of Chloe spoils the charm of both stories. 

Νυμφών ἄντρον, Vergil sketches for us a pleasing picture in Aen. 1. 166–8 fronte sub adversa scopolis pendentibus antrum, intus aquae dulces vivoque sedilia saxo, Nym- pharum domus.

λθος, dat. instead of genitive of material. Note πεποίητο without the augment of the pluperfect, which is very frequently omitted in Longus.

χεῖρες..., cf. v. c. 23 ἡμίγυμνοι and the general description.

ζώμα, or ζώνη, the girdle which confined the flowing clothes: εἴγων, καλλίζωφοι are favourite Homeric epithets of women. The earlier meaning of ζώμα was not the girdle itself, but the girded dress.

ἡ ᾠ..., this passage is hopelessly corrupt. The best course is to take ἥ ᾠ as equivalent to τὸ στόμα. Others take ὁ as fastigium or volute, 'the dome,' but there is no parallel to this use: the proper meaning of the word is 'edge,' 'fringe.' Many edd. suspect that the corruption extends back into the preceding sentence and throw doubts on the word ὀρχομένων.

ἐκ δὲ τηγῆς, so Theocr. 7. 135 τὸ δ᾿ ἐγγύθεν ἱερὸν ὑδρον Νυμφών ἐξ ἄντρου κατείδουμεν κελάρυζεν.

γαυλοὶ καὶ αὐλοὶ, notice the jin-
4. And after two years passed the like fortune befell a shepherd named Dryas who tended his flocks on a farm hard by: aye, he too lighted on the same finds and saw the same sights. There was in the neighbourhood a great rock, round on the outside and hollowed to a cavern within, and it was called the grotto of the Nymphs. And within the grotto stood the statues of the Nymphs, wrought in stone: and these were carven with feet unshod, their arms bared to the shoulder, their tresses flowing loose to the neck and a girdle flung about their loins: smiles played upon their brow: their mien was as of a band of dancers. The mouth of the grotto was the very centre of the great rock. Water bubbling from a spring formed a purling stream which fed and cooled a meadow that stretched its smooth turf up to the mouth of the cave. And all around were hung up milk-pails and flutes, pipes and reed-flutes, the offerings of old shepherds in times gone by.

5. To this shrine of the Nymphs a ewe that had but lately yeaned her lamb would often come and often had been held for lost. So Dryas fain to chastise her and bring her back to feed with the flock again twined a green withe like a noose and drew near to the rock to

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gle of the words, cf. note on σκιά 4. c. 2. See note on ἀγαγόσσα, c. 32. αἰῶλοι πλάγιοι, written also πλαγιο- αὐλοῖς, Pan's favourite instrument, a flute with cross pipes. σύργατες were several reed pipes (as many as nine, 1. c. 15) bound together, cf. 1. c. 15, 2. c. 34-5, and were the instruments of shepherds rather than of musicians. κάλαμοι, small, often single reed pipes. All these offerings would be natural for shepherds to dedicate to the country gods. Cf. 4. c. 26 and 4. c. 32, where Daphnis and Chloe offer their pails, pipes, crooks, goatskins and wallets on abandoning their pastoral life.

5. εὐρομαῖος, notice the double meaning of 'readiness and regularity in feeding,' and 'obedience to the shepherd.'
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τῇ πέτρᾳ προσήλθεν, ὡς ἐκεῖ συλληψόμενος αὐτήν.
ἐπιστάς δὲ οὐδὲν εἶδεν ὃν ἦλπισεν, ἀλλὰ τὴν μὲν δι-
δοῦσαν πάνυ ἄνθρωπινος τὴν θηλὴν εἰς ἄφθονον τοῦ
γάλακτος ὀλκήν, τὸ δὲ παιδίον ἀκλαυτῇ λάβρως εἰς ἀμ-
φοτέρας τὰς θηλᾶς μεταφέρον τὸ στόμα καθαρὸν καὶ
φαιδρον, αὐτὰ τῆς οἰσ ἡ γλώσσῃ τὸ πρόσωπον ἀπο-
λυμομένης μετὰ τὸν κόρον τῆς προφής. θῆλυ ἦν τούτῳ
tὸ παιδίον. καὶ παρέκειτο καὶ τοῦτῳ σπάργανα, γυν-
ωρίσματα, μίτρα διάχρυσος, ὕποδήματα ἐπὶχρυσα καὶ
περισκελίδες χρυσαί.

6. Θεῖον δὴ τι νομίσας τὸ εὐρημα καὶ διδασκόμενος
παρὰ τῆς οἰσ ἔλεειν τε τὸ παιδίον καὶ φιλεῖν, ἀναρεῖ-
tαι μὲν τὸ βρέφος ἐπὶ ἀγκώνος, ἀποτίθεται δὲ τὰ γυν-
ωρίσματα κατὰ τῆς σφρας, εὐχεταὶ δὲ ταῖς Νύμφαις ἐπὶ
tύχῃ χρηστῇ θρέψαι τὴν ικέτιν αὐτῶν. καὶ ἐπεὶ καιρὸς
ἢν ἀπελαύνει τὴν ποίμνην, ἐλθὼν εἰς τὴν ἐπαυλὴν τῆς
γυναικὶ διηγεῖται τὰ ὄφθεντα, δείκνυσι τὰ εὑρεθέντα,
παρακελεύειν υπογάτριον νομίζει, λανθάνουσαν ὡς ἴδιον
τρέφειν. ἢ μὲν δὴ Νάπη (τούτῳ γὰρ ἐκαλεῖτο) μήτηρ
ἐθυμὰς ἦν καὶ ἐφίλει τὸ παιδίον, ὡσπερ ὑπὸ τῆς οἰσ
παρευδοκιμηθήναι δεδοικιὰ, καὶ τίθεται καὶ αὐτὴ ποιμε-
νικὸν ὄνομα πρὸς πίστιν αὐτῷ, Χλόην.

ἄνθρωπινος, 'like a human mo-
mother.'

τὴν θηλὴν..., cf. c. 2 fin. εἰς
ἀφθονὸν = ἀφθονος. ὀλκήν takes its
meaning from the use of ἐλκω, to
quaff.

ἀκλαυτί, also found in the form
ἀκλαυστὶ.

σπάργανα, i.e. incunabula. μίτρα,
the headband or snood worn by
Greek women. διάχρυσος, inter-
woven with gold thread, ἐπίχρυσος,
plated or overlaid with gold.

Plutarch uses διάχρυσος also with
ὑποδήματα.

περισκελίδες, the Romans bor-
rrowed the name when they imitated
the ornament, but with them the
delicate Greek anklets became cum-
bersome and lacking in taste.

6. ἀναρεῖται, not only of 'lift-
ing,' but also of 'recognising,' a
child as one's own, equivalent to
the Latin tollere, suscipere. Cf.
Prologue 1 ποιμένες ἀναιρομένους.
ἐπὶ τύχῃ χρηστῇ, so τύχῃ ἀγαθή.
catch the ewe there. But when he reached the cave he saw a sight that he had little looked to see: he found the ewe giving freely with the tenderness of a mother rich draughts of milk and a little child greedily sucking in the milk, with a bright smile on its pretty lips all unstained, for the ewe licked its face clean with her tongue, as soon as it had sucked its fill. And this infant was a baby girl: and swaddling-clothes were lying by this babe also, and, as its tokens, a gold-stitched snood, gold-worked sandals and gold anklets.

6. Now Dryas judging this find sent from the Gods and learning from his ewe the lesson of compassion and love for the child took the infant in his arms, stored the tokens in his wallet, and besought the Nymphs to grant that he might rear up in health and wealth their little suppliant. And when with dusk the time came to drive his flock home from pasture he turned back to his cottage and told his wife of the sights that he had seen, showed her his finds and urged her to look on the babe as a little daughter and to bring it up as her own without unfolding the secret. And Nape (so was his good-wife called) at once opened her motherly heart in tender love towards the babe, as though she feared the ewe might rival her in compassion, and she too gave the little foundling a name meet for a shepherd's mate and called her Chloe.

τότο γὰρ ἐκαλεῖτο, we find similar parentheses in 2. c. 28 and 4. c. 10.

ὡσπερ, Villoison's emendation for μην. ὡστε. In 4. c. 33 we have again παρευδοκιμηθήμαι, elsewhere a rare word.

πρὸς πίστιν, i.e. πρὸς τὸ ποιήσαι πίστιν.

Χλόην, an epithet of Demeter at Athens, Ar. Lys. 835 παρὰ τὸ τῆς Χλόης, and therefore a suitable name for a country girl.
7. Ταῦτα τὰ παιδία ταχύ μάλα ἠφέσας καὶ κάλλος αὐτοῖς ἐξεφαίνετο κρείττον ἀγροίκιας. ἦδη τε ἦν ὁ μὲν πέντε καὶ δέκα ἐτῶν ἀπὸ γενέας, ἢ δὲ τοσοῦτον δυοῦν ἀποδεόντων, καὶ ὁ Δρῦς καὶ ὁ Δάμων ἐπὶ μιᾶς νυκτὸς ὀρώσει ὁμαρ τοιόυδε τι. τάς Νύμφας ἐδόκουν ἐκείνας, τὰς ἐν τῷ ἀντρῷ, ἐν ὃ ἦ γηγή, ἐν ὃ τὸ παιδίον εὑρεν ὁ Δρῦς, τὸν Δάμων καὶ τὴν Χλόην παραδίδοναί παιδίῳ μάλα σοβαρῷ καὶ καλῷ, πτερὰ ἐκ τῶν ὁμών ἔχοντι, βέλη σμικρὰ ἀμα τοξαρίῳ φέροντι· τὸ δὲ ἐφαρμένου ἄμφοτέρων ἐν βέλει κελεύσαι λοιπὸν ποιμαίνει, τὸν μὲν τὸ αἰπόλιον, τὴν δὲ τὸ ποιμνιόν.

8. Τούτῳ τὸ ὁνάρ ἱδώντες ἡχθόντο μὲν οἱ ποιμένες, εἰ ἔσοντο καὶ οὕτοι αἰπόλοι τόχην ἐκ σπαργάνων ἐπαγγελλόμενοι κρείττονα, δι' ἦν αὐτοὺς καὶ τροφαῖς ἀβροτέραις ἔτρεφον καὶ γράμματα ἐπαίδευσαν καὶ πάντα ὅσα καλὰ ἦν ἐπ' ἄγροικίας· ἐδόκει δὲ πείθεσθαι θεοῖς περὶ τῶν σωθέντων προοίμα θεῶν. καὶ κοινώσαντες ἀλλήλους τὸ ὁνάρ καὶ θύσαντες τῷ τὰ πτερὰ ἔχοντι παιδίῳ παρὰ ταῖς Νύμφαις (τὸ γὰρ ὁνόμα λέγειν οὐκ εἶχον), ὡς ποιμένας ἑκπέμπουσιν αὐτοὺς ἀμα ταῖς ἁγέλαις ἐκειδάζαντες ἐκαστα· πῶς δὲν νέμειν πρὸ μεσημβρίας, πῶς νέμειν

7. ὁνάρ, we shall see that dreams, especially ones in which the Nymphs appear, recur repeatedly throughout the idyll, 2. c. 23, 3. c. 27, 4. c. 34. They were a favourite device of the early novelist to effect the solution of a difficult knot in the plot.

παιδίῳ, i.e. Eros. For this description see Anacr. 30. (28.) ἐδόκουν ὁνάρ τροχάζειν πτέρυγας φέρον ἐτ' ὁμών, 33. (31.) ἐκ καὶ βρέφος μὲν ἐσορά, φέρον δὲ τόξον πτέρυγάς τε καὶ φαρέτρην.

8. ἡχθόντο, the MSS. are corrupt: some reading is necessary such as ἡχθόντο μὲν (Lamon was a goatherd), εἰ ἔσοντο καὶ οὕτοι ποιμένες καὶ αἰπόλοι, which is suggested by Villoison.

ἐπ' ἄγροικίας, in reference to..., according to the standard of....

tὸ γὰρ ὁνόμα, it seems odd that Dryas and Lamon should be represented as ignorant of the appearance of Eros when in 2. c. 7 Philetas the oxherd both knows his name and gives a full description of the god. In c. 15 Dorcon the oxherd knows both the name and meaning of love. It is of course a mere affectation in Longus to wish his country folk to
7. Quickly did the twain grow up and they waxed more comely than mere peasant folk: and soon Daphnis was fifteen years of age, while the maid was but two years younger. And it chanced that on the same night Dryas and Lamon saw this same vision. They dreamed that the Nymphs of the fountain-fed grotto in which Dryas had found his little maid gave Daphnis and Chloe into the hands of a fiery, handsome boy, who had wings on his shoulders and carried a little bow with tiny shafts, and that he touched the twain lightly with the same shaft and bade them thenceforth tend their flocks, Daphnis a goatherd, Chloe a shepherdess.

8. And dreaming this dream Lamon and Dryas were sore at heart and heavy to think that these children too should herd flocks, though their swaddling-clothes had augured a better fortune for them: for fondly cherishing this hope the two herdsman had ever brought up the twain on choicer fare and taught them letters and all the learning that is deemed so fair in the country. Yet they thought to carry out the will of heaven in the fortunes of those whom the providence of heaven had preserved. So each shared his dream with the other and they did sacrifice in the shrine of the Nymphs to the winged boy, for they knew not his name, and then they sent forth their children in charge of their flocks to tend them as they had been taught: how they must lead them out to pasture before noon and again when the

appear so very simple and unsophisticated. Cf. 2. c. 7 of Daphnis and Chloe, ἐπιθυμάοντο τι ἐστὶ ποτὲ ὁ Ἑρως, πῶτερα πάις ἡ ὦρας, καὶ τι δύναται, and 2. c. 8 τὸ πῶς τῶν ἀκούσαντες τὸ Ἑρωτὸς δούμα. We have a description of Love in Perseigl. Veneris 25 posuit arma, seriatus est Amor, iussus est erno irse, nudus ire iussus est neu quid arcu neu sagitta neu quid igne laederet.
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kopásaantos, also of winds or floods abating.

ἀγειν ἐπὶ ποτόν, ἀπάγειν ἐπὶ κοῖτον, see note on ἀγαγόσα, c. 32.

calairopi, a shepherd's crook, sometimes it was thrown to head off the leading animals.

ἐς...ἀγουσα...τὴν αἰτίαν, i.e. attributing her safety to..., a not infrequent construction in Classical Greek.

9. In this chapter we have a description of the beauties of spring but again the repetition and anti-theosis repel instead of attract. Cf. Persig. Vener. 2 ver novum, ver iam canorum, ver renatus orbis est, vere concorant amores, vere nubunt alites, et nemus comam resolvit de maritis imbribus.

κατηθὸν, i.e. resonare. Verg. Aen. 7. 11 Solis filia lucos assiduo resonat cantu.
sun’s heat was dying down, how to lead them to water, how to herd them home, which to urge on with the crook, which to cheer on with the voice. And they were as delighted as if they had been entrusted with some sovereign power, and tended their goats and sheep more lovingly than herdsmen are wont, the maid in gratitude to the ewe that saved her life, and Daphnis in loving memory of his foster-mother who suckled him, an exposed babe.

9. And spring was now coming on and flowers were in bloom throughout the woods, in the meadows and on the hillsides. The bees were humming and the birds sweetly singing, while the yearlings were frisking round their dams: the lambs frisked on the hill slopes to the humming of the bees in the meadows and the singing of the birds in the thickets. And now that all around was bright and gay, they in the lightness of their hearts would mimic now the sweet sounds and anon the sweet sights. For when they heard the birds singing, they would sing; and again when they saw the lambs gambolling, they would gambol too: and from the bees they learned to pick the choicest blooms, and with some they would deck their breasts, while others they wove into chaplets to offer to the Nymphs.

10. And the twain now shared all their tasks and joys while their flocks grazed side by side. How often would Daphnis herd together again Chloe’s sheep which had wandered from the flock, how often in turn did Chloe drive her playmate’s goats down from the cliffs’ face, as they clambered all too rashly! While one

\[\text{o}^{\text{oi άπαλοι, this has been emended to o\'ia άπαλοι κα\'i \nu\'o\', an alteration that is more ingenious than necessary.}}\]
THE STORY OF

10. άνθερίκους, the long, hollow stalks of asphodel, which would be very suitable for making cages or traps for locusts. Cf. Theocr. i. 52 αὐτάρ ὄγ’ άνθερίκους καλάν πλέκει άκριδοθήραν σχοίνων,” φαρμακῶν. In this passage of Longus editors vary between άκριδοθήραν and άκριδοθήραν, as indeed they do in the passage of Theocr. quoted above; possibly taking into consideration the fact that in c. 14 Chloe talks of having kept the locust the former reading is best, but on the other hand compare i. c. 24 Θόρυμ ανάμεσα λάλους. κηρφ..., cf. 2. c. 34 Πάν...τούς καλάμους κηρφ συνθήσεις ἀνευότης and the following chapter. Cf. i. c. 15 καλάμους ἐννέα χαλκίω δεδεμένους ἀντὶ κηρφ, and 2. c. 35. Verg. Ecl. 2. 32 Pan primum calamos cera coniungere plures instituit. γάλακτος καὶ οἶνον, cf. c. 23 and 2. c. 38 ἐπίον οἶνον μελαντες γάλα. See L. and S. οἰνόγαλα.
tended both flocks the other was busied in some sport; and all their sports were simple, taught them by some peasant or a playmate. While Chloe strayed to gather stalks of asphodel and wove little traps for locusts, neglecting her flock in the excitement of her task, Daphnis cut slender reeds and bored holes in the joints of the stalks and fastened them together with soft wax to make reed-pipes on which he would play till nightfall. At times they shared their milk and wine and gave each to the other the fare which they brought with them from their own homes: and sooner would you see goats and sheep grazing apart than Daphnis straying from Chloe’s side.

11. These were their simple pleasures, but the god of Love devised a scheme to trouble them. A wolf with a litter of young cubs kept robbing the flocks on the homesteads close by to feed her hungry whelps. So the villagers planned to meet by night and dig pitfalls a fathom broad, four fathoms deep. Most of the soil dug from the pit they scattered in all directions and next they laid long dry sticks over the mouth and then sprinkled the rest of the earth on them to make the ground look as it was before. So cunningly was it done that even if a hare should run across the trap it would snap the twigs, which were as weak as straws, proving that it was not solid but hollow soil. And

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**Notes:**

- ἐφερον, note the double use of ἐφερον: there is, however, no variant in the MSS. Cf. c. 17 προσεφέρετο...προσεφέρετο, c. 32 ἀνθη...δα ἀνθη and λησταί...ληστήριον, 2. c. 32 παιδίων...παιδίων.
- στρογύλ., pits sometimes used for storage of grain as is so common in African villages, but here the ordinary pitfall. ὀργυᾶς, sc. μῖς. Cf. 4. c. 2 εἰς στάδιον μῆκος. About six feet: a hundred ὀργυᾶι make one στάδιον, roughly a furlong.
- εἰκόνα, possibly εἰς has dropped out from before εἰκόνα.

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2—2
άλλα μεμίμητο γῆν. τοιαύτα πολλά θρύμματα κάν τούς ὀρέστη κάν τοὺς πεδίους θρύπαντες τῇ πείνᾳ λύκαιναι οὐκ εὔτυχῶσαν λαβεῖν· αἰσθάνεται γὰρ καὶ γῆς σεσοφισμένης· πολλὰς δὲ αἰγας καὶ ποιμνια διέφθειραν καὶ Δάφνιν παρ’ ὀλίγον ὄδε.

12. Τράγοι παροξυνθέντες εἰς μάχην συνέπεσον. τῷ ὀν ἐτέρῳ τὸ ἔτερον κέρας βιαιοτέρως γενομένης συμβολῆς θραυστά· καὶ ἀληθῶς, φρημαξάμενος ἐς φυγὴν ἐτράπτετο· ο ὤν υικῶν κατ’ ἰχνὸς ἐπόμενος ἀπαντοῦσιν ἐποίει τῇ πυγήν. ἄλλη Δάφνις περὶ τῷ κέρατι καὶ τῇ θρασύτητι ἀνέθεσθείς ἔξωλον καὶ τῇ καλαύροπα λαβων ἐδιώκε τὸν διώκοντα. οἷα δὲ τοῦ μὲν ὑπεκφεύγοντο, τοῦ δὲ ὄργη διώκοντος, οὐκ ἀκριβὴς τῶν ἐν ποσὶν ἡ πρόσωψις ἦν, ἀλλὰ κατὰ χάσματος ἁμωφ πίπτοναι, ο τράγος πρότερος, ὁ Δάφνις δεύτερος. τούτῳ καὶ ἐσωσε Δάφνιν χρήσασθαι τῇ καταφορᾷ ὀχήματι τῷ τράγῳ. ὁ μὲν δὴ τὸν ἀνιμησόμενον, εἰ τις ἀρά γένοιτο, δακρύων ἀνέμενεν· ἡ δὲ Χλόη θεασαμένη τὸ συμβαν δρόμῳ παραγίνεται εἰς τὸν σιρόν· καὶ μαθοῦσα ὅτι ξῆ, καλεῖ τινὰ βουκόλον ἐκ τῶν ἄγρων τῶν πλησίον πρὸς ἐπικουρίαν. ὁ δὲ ἐλθὼν σχοινὸν ἐξῆτει μακράν, ἡς ἐχόμενος, ἀνιμμόμενος ἐκβήσεται. καὶ σχοῖνος μὲν οὐκ ἦν· ἡ δὲ Χλόη λυσαμένη ταῖνιαν δίδωσι καθεῖν τῷ βουκάλῳ· καὶ οὗτος οἱ μὲν ἐπὶ τοῦ χεῖλος ἐστῶτες εἰλικροῖν· ο δὲ ἀνέβη ταῖς τῆς ταῖνίας ὅλκαίς ταῖς χερσὶν ἀκολούθων. ἀνιμασαντο δὲ καὶ τὸν ἄθλιον τράγον συντερασμένον ἁμωφ τὰ κέρατα· τοσσότου ἀρὰ ἡ δίκη μετῆλθε τοῦ

μεμίμητο, Prudent. Psych. 265 virgis adoptertas tesserat oras et superimposito simularat caespite campum.

σεσοφισμένης, σοφίσεω is also used of making spurious wine from dates and counterfeit purple from mussel shells.

12. τράγοι, some editors insert οὔο. ταῖνιαν, usually the headband, sometimes also the breastband.
though the peasants dug many pitfalls on hill and plain they had not the good fortune to trap the wolf, for she always scented the false ground where the snare had been prepared. But many goats and sheep were caught in them and killed, a fate which nearly befell Daphnis.

12. It chanced that two goats fell on one another in fury, and as they butted stoutly the horn of one was splintered and in its pain it turned to flee with loud snorts of rage while the victor followed hot upon its track. But Daphnis in anger at the broken horn and the pain of his wounded goat and vexed at the obstinate pursuit of the other seized his cudgel and crook and chased the victor. But neither the pursued nor the vengeful pursuer gave heed to their steps and both fell into a pit, the goat foremost with Daphnis upon the top: and this it was that saved Daphnis, for the goat served to break his fall. Then he waited in tears at his mishap, hoping chance would send some one to pull him up. Meanwhile Chloe, who had seen what had mischanced, ran up to the pitfall and finding him alive called to a cowherd in the fields close by to come to help him out. And when he had come he began to spy about for a rope for Daphnis to cling to so as to be drawn out: but no rope was to be found, so Chloe loosed her head-band and gave it to the cowherd to let down, and they stood at the mouth of the pit and pulled, while Daphnis gradually mounted by grasping the rope with his hands as it was being drawn up. And then they pulled up the unlucky goat as well which had both its horns splintered by the fall (a due revenge for its beaten rival) and gave

\[\text{Xειλως, the Latin labrum is also used metaphorically in the same sense. Caes. B. G. 7. 72 summae fossae labra.}\]
Here begins the passage discovered by Courier.
it to the cowherd to be sacrificed as a present for his help, agreeing to pretend at home that wolves had attacked the flock, should any one miss the goat. Then they went back to watch their sheep and goats and found them grazing quietly, so they rested sitting on the stump of an oak tree and looked to see whether Daphnis had taken any hurt in his fall. But they found no wound or stains of blood, though his locks and limbs were coated with soil and mud, so they held it best for him to bathe before Lamon and Myrtale should learn of the mishap.

13. And now the twain went together to the Nymphs' grotto where the fountain was, and he gave her his raiment and wallet to watch while he stood by the spring and bathed his hair and body. His locks were long and black and his skin sunbrowned, as if it had in very sooth taken the tinge from the dark shadows of his hair. Fair indeed was Daphnis in Chloe's eyes as she gazed on him and she deemed the merit of it lay in the bath, for she had not marked how fair he was before. And as she bathed his back, how tender and soft beneath her hand lay his skin, so that she would often touch her own secretly to try whether his indeed were the softer. And then as the sun drew nigh to setting they herded their flocks foldward, and nought did Chloe so yearn to see again as Daphnis' limbs all glistening in the spring water. Next day again they came back to the pasture and Daphnis sat under the oak as was his wont and tuned his pipe as he watched his goats couched on the sward and perchance listening

τῷ δρυὶ τῷ συνήθει, the oak tree mentioned in the previous chapter is, we shall see, one of their favourite places.
άκρωμένας, ἦ δὲ Χλόη πλησίον καθημένη, τὴν ἀγέλην μὲν τῶν προβάτων ἐπέβλεπε, τὸ δὲ πλέον εἰς Δάφνιν ἔωρα· καὶ ἔδοξε καλὸς αὐτῇ συριττὼν πάλιν, καὶ αὔθις αὐτίαν ἐνόμιζε τὴν μουσικὴν τοῦ κάλλους, ὡστε μετ’ ἐκείνον καὶ αὐτῇ τὴν σύριγγα ἔλαβεν, εἰ πως γένοιτο καὶ αὐτῇ καλὴ. ἔπεισε δὲ αὐτὸν καὶ λούσασθαι πάλιν καὶ ἀπῆλθε πάλιν ἐπανέσασα, καὶ ὁ ἐπαίνως ἦν ἔρωτος ἀρχή. ὦ τι μὲν οὖν ἐπάσχειν οὐκ ἦδεν νέα κόρη καὶ ἐν ἀγροικίᾳ τεθραμμένη καὶ οὔθε ἄλλου λέγοντος ἀκούσασα τὸ τοῦ ἔρωτος ὄνομα. ἂν ἐδὲ αὐτῆς εἴχε τὴν ψυχήν, καὶ τῶν ὀφθαλμῶν οὖν ἐκράτει καὶ πολλὰ ἐλάλει Δάφνιν· τρο- φῆς ἦμελε, νῦκταρ ἤγρυπνε, τῆς ἀγέλης κατεφρόνει. νῦν ἐγέλα, νῦν ἐκλαυε· εἶτα ἐκάθευδεν, εἶτα ἀνεπήδα· ὁχὶ τὸ πρόσωπον, ἐρυθήματι αὔθις ἐφλέγετο. οὔθε θῶς οὐστρῷ πληγείς τοσαύτα ἔργα. ἐπῆλθον ποτὲ αὐτῇ καὶ τοιώδει λόγοι μοῦν γενομένη.

14. 'Νῦν ἐγὼ νοσῶ μὲν, τί δὲ ἡ νόσος ἀγνοῶ· ἀλλὰ, καὶ ἔλκος οὐκ ἐστί μοι· λυποῦμαι, καὶ οὔδὲν τῶν προβάτων ἀπολολέ μοι. καίομαι, καὶ ἐν σκιᾷ τοσαύτη κάθημαι. πόσοι βάτοι μὲ πολλάκις ἡμῶια, καὶ οὐκ ἐκλαυσα. πόσαι μέλιται κέντρα ἐνῆκαν, ἀλλὰ ἔφαγον. τούτῳ δὲ τὸ νύπτων μου τὴν καρδίαν πάντων ἐκεῖνων πικρότερον. καλὸς ὁ Δάφνις, καὶ γὰρ τὰ ἄνθη· καλὸν ἡ σύριγξ αὐτοῦ φθέγγεται, καὶ γὰρ αἱ ἀλόδονες· ἀλλ’ ἐκεῖνων οὔδεις μοι λόγοι. εἰδὲ αὐτοῦ σύριγξ ἐγε-

Δάλει Δάφνις, in a fragment of Alciphron 5. 2 πάντες αὕτην λαλοῦσιν we find this use, to talk of a person, or mention his name.

βοῦς οὐστρῷ πληγείς, cf. 2. c. 7 ταῦτα ἐρασθήνα· ὁστρῷ πληγεῖς ἐμικάτο, cf. the plight of 10, τὰς βοῦκερυ παράθεν, τὰς ὀστροδωνίτην κόρης. Αἰσχ. Φ. Β., 660 σκάρπημάς τω νησίσιον αἰκίας λαβύρσαντος ἠλόνιν, and 1. 681 οἰστροπτῆς δ’ ἐγὼ μάστυν θείᾳ γῇν πρὸ γῆς ἁλύλοιμα.


πόσοι βάτοι, βάτος is both masculine and feminine.

μέλιται κέντρα, cf. Anacr. 35. (33.) οἱ ὀφίς μ’ ἔποιησε μικρὸς πτερωτός, ὅν καλοῦν μέλιται οἱ γεωργοί. εἰδὲ σύριγξ, Courier quotes an
to the sweet strains, while Chloe sat hard by and tended her flock of sheep yet turned her gaze more eagerly towards Daphnis: and fair again was he in her eyes as he piped, and again she deemed the merit of it lay in the music, and as he ceased she seized the pipe, if so she too might grow more fair. And then she urged him to bathe again, and again she praised his graceful limbs and left him: and her love had its birth in this song of praise, yet she knew not what had befallen her, for she was but a peasant maid and knew not the name of love from another's lips. And pining gripped her heart and unwittingly her eyes would ever turn towards Daphnis and her lips ever utter his name. She did not taste her peasant fare, her eyelids closed not at night, she cared not for her flock: now a smile and now a tear would break forth: anon she would rest and anon spring up in her restlessness: a pallor spread over her cheeks only to be chased away by a burning blush. No breeze-stung heifer ever suffered so. When alone a flood of words would burst from her lips.

14. 'Now am I sick indeed, yet I know not what my sickness is. Pain, yet no wound; grief, yet not a sheep of my flock is lost; a burning glow, yet I sit in the thick shade. Ere this if a thorn tore me, have I wept? If a bee stung me, have I fasted? But the pain that is now gnawing at my heart is keener still. If Daphnis is fair, fair too are the flower blossoms: if his pipe rings sweetly, sweetly too sings the nightingale: yet these trouble me not. How gladly were I his pipe, that he

old σκόλιον, εἴθε λύρα καλή γενοίμην ἐλεφαντίνη...ἐθ’ ἀπορών καλὸν γενοίμην μέγα χρόνιον. Cf. Anacr. 22. 5 ἐγὼ δ’ ἔσπερον εἰπὼν ὅπως ἀεὶ βλέπῃς με’ ἐγὼ χίτων γενοίμην...οὐδ’ θέλω γενέσθαι...μύρων, γόναι, γενοίμην....
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15. Τοιαῦτα ἐπασχε, τοιαῦτα ἔλεγεν, ἐπιτήτουσα τὸ ἔρωτος ὄνομα. Δόρκων δὲ ὁ Βουκόλος, ὁ τὸν Δάφνιν ἐκ τοῦ σιροῦ καὶ τὸν τράγον ἀνυμησάμενος ἄρτυγενείς μειρακίσκος καὶ εἰδώς ἔρωτος καὶ τὰ ἔργα καὶ τὰ ὀνόματα, εὐθὺς μὲν ἀπ’ ἐκείνης τῆς ἡμέρας ἐρωτικῆς τῆς Χλόης διετέθη, πλειώνων δὲ διαγενομένων μᾶλλον τὴν ψυχὴν ἐξεπτυρεύθη καὶ τοῦ Δάφνιδος ὡς παιδὸς καταφρονήσας ἐγών κατεργάσασθαι δώροις ἡ βία. τὰ μὲν δὴ πρῶτα δώρα αὐτοῖς ἐκόμισε, τὸ μὲν σύριγγα βουκολικήν καλάμως ἐνδέχετο χαλκῷ δεδεμένως ἀντὶ κηροῦ, τῇ δὲ νεβρίδα βασιχῆν. καὶ αὐτή τὸ χρώμα ἢν ὠσπερ γεγαρμένους χρώμασιν. ἐντεύθεν δὲ φίλοις νομιζόμενος τοῦ μὲν Δάφνιδος ἠμέλει κατ’ ὀλγον, τῇ Χλόῃ δὲ ἀνὰ πάσας ἡμέρας ἐπέφερεν ἢ τυρὸν ἀπαλὸν ἢ στέφανον ἀνθηρὸν ἢ μῆλον ἀφαίνον ἐκόμισε δὲ ποτὲ αὐτῇ καὶ μόσχον ὀρειγένητον καὶ κισσύβιον διάχρυσον καὶ ὀρνίθων ὀρείων νεοττοῦς.

eἰδὲ αὖ, cf. 2. c. 2 ἡδυοτο
γενέσθαι ποιμνα καὶ ὑπ’ ἐκείνης
πέμεθαι, 4. c. 16 ἡδὼς ἢν αὖ
γενόμενοι πόλεα ἐσθιοῦμαι καὶ φύλλα
τῆς Δάφνιδος ἀκόμοις σύριγγοι καὶ
ὑπ’ ἐκείνω νεμέμεθαι.

ἀκρίδα, cf. c. 10.

15. ἐρωτικῶς διετέθη, Plat. Symp.
207 β has the same phrase.

καλάμως ἐννέα, so Theocr. 8. 21
σύριγγ’ ἄσω καναερόν, usually only
seven reeds were employed.

ἀνὰ πάσας, the sing. would be
more common: cf. c. 19 ἀνὰ τῶν
ἐτῶν.

κισσύβιον, a rustic drinking bowl
properly of ivy wood or with ivy
wreaths round it, cf. Eur. Cycl. 390
might breathe a caress on me: how gladly were I one of his herd, that he might tend me! Thou cruel fountain, to make none but Daphnis fair: in thy streams I have bathed in vain. Though death is threatening me, dear Nymphs, ye will not rescue a maid fostered under your protection. Who will bring chaplets when I come no more? Who will rear up my poor lambs? Who will feed the chirping locust, which I caught with so much trouble to lull me to sleep by your grotto with its song? Alas, my eyes are sleepless now for Daphnis' sake, and it chirps in vain.'

15. Alas for her sufferings, alas for her plaints before she ever knew the name of love! But the cowherd Dorcon, the rescuer of Daphnis and his goat from the pitfall, knew the power and the name of love. And he, with the down still soft on his cheeks, from that day forth burned with love for Chloe; and ever day by day his heart glowed more fiercely, and he thought in his scorn for the boyish love of Daphnis to win the maid by gifts or dint of force. And first he brought them gifts, for Daphnis a shepherd's pipe with nine reeds bound with brass in lieu of wax, for Chloe a festal fawnskin all dappled with bright hues, fit for a Bacchante. And Dorcon, now a valued friend, soon made nought of Daphnis, but daily offered to Chloe a fresh milk cheese, a flowery chaplet or a ruddy apple: later he brought her a wild calf caught on the mountain side and a gilded goblet and a brood of young stolen from the nest of some forest bird. And Chloe who knew not the artful

σκύφος τε κυσοι παρέπεθε εις εδρος τριών πήκεων, βάθος δὲ τεσσάρων ἐφαινετο. So in Latin, Verg. Ecl.

3. 36 pocula fagina...lenta quibus torna facili super addita vitis diffusos hedera vestit palliente corymbos...
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16. ἕνεκα ὑπόθεν, μείζων εἰμὶ Δάφνιδος, καὶ ἐγὼ μὲν βουκόλος, ὁ δὲ αἰτόπολος, τοσοῦτον κρείττων ὅσον αἰγῶν βόες· καὶ λευκός εἰμὶ ὡς γάλα καὶ πυρρὸς ὡς θέρος μέλλων ἁμάσθαι, καὶ ἔθρεψε μήτηρ, οὐ θηρίον. οὕτως δὲ ἐστὶ μικρὸς καὶ ἀγένειος ὡς γυνὴ καὶ μέλας ὡς λύκος. νέμει δὲ τράγους, ὁδο....δεινών. καὶ ἕστι τένης ὡς μηδὲ κύνα τρέφειν. εἰ δ', ὡς λέγουσι, καὶ αἰξ αὐτῷ γάλα δέδωκεν, οὐδὲν ἐρέφων διαφέρει. ταῦτα καὶ τοιαῦτα ὁ Δόρκων καὶ μετὰ ταῦτα ὁ Δάφνις. Ἐμὲ αἰξ ἀνέθρεψεν ὁσπερ τὸν Δία. νέμω δὲ τράγους, ὡς τοῦτος βοῶν μείζωνας.....ξω......οὐδὲν ἀτ' αὐτῶν, ὅτι μηδὲ ὁ Πάν, καῖτοι γε ὅν τὸ πλέον τράγος. ἀρκεῖ δὲ μοι ὁ τυρός καὶ ἄρτος ὀβελίας καὶ οἶνος λευκός, ὧσ ἀγροίκων πλουσίων κτήματα. ἀγένειος εἰμὶ, καὶ γὰρ ὁ Διόνυσος· μέλας, καὶ γὰρ ὁ ύάκινθος· ἀλλὰ κρείττων καὶ ὁ Διόνυσος Σατύρων, ὁ ύάκινθος κρίνων. οὕτως δὲ καὶ πυρρὸς ὡς ἀλώπηξ καὶ προγενέος ὡς τράγος καὶ λευκὸς

pocula et molli circum est ansas amplexus acantho. Macrobius uses cissybium. Cf. Theocrit. i. 27 βαθὺ καπνὸι κεκλυμένοι ἀδεί κηρὶ ἀμφότεροι, νεοτεχές, ἐτὶ γυλφάνου ποτόσδον' τῷ περὶ μὲν χείλη μαράττεται ψυχὴ καπνὸς, καπνὸς ἐλλεχρός κεκλυμένος: ἀ δὲ κατ' αὐτῶν καρπῷ ἔχει εἰλεῖται ἀγαλλωμένα κροκόδετοι. ἐχαιρε...ἐχαιρεν, note the repetition.

ἱς, like the poetical contest of the shepherds in Vergil's Eclogue 3, which is rather personal.

16. ὡς..., Courier supplies ὡς ὁ... ὡς ᾠροσι... ὥς ὁ... ὡς ᾖροι... ὡς ὁ..., cf. 4. c. 38 τοῦτο τοῖς μὲν ἀστυκοῖς οὐ πάντων τετραν ἤν. The implication is that Daphnis himself was infected with the unpleasant smell of his goats.

ὡς τοῦτος βοῶν..., many emendations have been suggested: perhaps
traps of a lover gladly took the presents, aye, the more gladly because she now had gifts to offer to her Daphnis. And Daphnis too in turn was to feel the tortures of love, for when a hot dispute about their beauty flamed up between him and Dorcon, Chloe was chosen to judge the case, and the victor’s prize was a kiss on Chloe’s lips. It fell to Dorcon to speak first.

16. ‘I am taller than Daphnis, maiden, and as cattle excel goats, I the cowherd excel the goatherd. My skin is white as milk and ruddy-golden is my hair as the summer grain when sickle-ripe; and my own mother suckled me, no forest beast. But see how mean he is in stature, beardless as a woman, swarthy as a wolf: he herds goats too; how rank the smell! So poor he cannot keep a dog: and if indeed, as rumour says, a nanny goat suckled him, he is no better than a nanny’s kid.’ To these taunts Daphnis made reply: ‘A goat did mother me no less than Zeus, goats are my care, and I rear up finer goats than this fellow’s kine, and I smell not of them, nay, no more than Pan, for all he is goat-limbed. Cheese and baked bread have I in plenty and white wine too, the riches of a peasant’s store. Beardless I am, I own, and so is Dionysus: dark, but no darker than the hyacinth: and Dionysus is better than the Satyrs, the hyacinth than the lily. This fellow here is redheaded, aye, redder than the wolf, and bearded,

the simplest is καὶ τοῦτον βοῶν ἀμει-νονας· ὤξω δὲ δευόν οὐδέν ἀπ’ αὐτῶν. Ἀν...ον τὸ πλέον τράγος, see the description of his statue, 2. c. 24. ἀβέλλας, baked or roasted on a spit.
ὁ λευκὸς, Athen. 1. p. 26 ὁ λευκὸς ὀλος ἀσθενής καὶ λεπτός, therefore also cheap and the usual drink of countrymen. In modern Greece, however, red wine is perhaps the more common in the country districts. προγένειος, as in Theocr. 3. 9.
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ώς ἐξ ἀστεος γυνή. καν δη θε ριεὶν, ἐμοῦ μὲν φιλεῖς τὸ στόμα, τούτον δὲ τὰς ἐπὶ τοῦ γενείου τrückas. μέμνησο δὲ, ὁ παρθένε, ὅτι σε πολύμων ἐθρεψεν, ἄλλα καὶ εἴ καλή.'

17. Ὅλεθ' ἡ Χλόη περιέμενεν, ἄλλα τα μὲν ἠθείσα τῷ ἐγκαμίῳ, τὰ δὲ πάλαι πολυόσα φιλήσαι Δάφνις, ἀναπηδήσας αὐτὸν ἐφὶλησεν, ἄδιδακτον μὲν καὶ ἀτεχνον, πάντω δὲ ὑψηθεν θερμάναι δυνάμενον. Δόρκων μὲν οὖν ἀληθειας ἀπέδραμε ζητὼν ἄλλην ὁδὸν ἔρωτος, Δάφνις δὲ ὀσπερ οὐ φιλθείς ἄλλα δηθεῖς σκυθρωπός τις εὐθὺς ἃ καὶ πολλακίς ἐφύγετο καὶ τὴν καρδιάν παλλομένην κατείχε καὶ βλέπειν μὲν ἥθελε τὴν Χλόην, βλέπων δὲ ἑρυθήματι ἐπίμπλατο· τότε πρῶτον καὶ τὴν κόμην αὐτῆς ἡθαύμασε ὅτι ξανθή, καὶ τους ὀφθαλμοὺς ὅτι μεγάλου καθάπερ βοῦς, καὶ τὸ πρόσωτον ὅτι λευκότερον ἀληθῶς καὶ τοῦ τῶν αἰγῶν γάλακτος, ὀσπερ τὸτε πρῶτον ὀφθαλμοὺς κτησάμενος, τῶν δὲ πρότερον χρόνων πεπηρωμένοι. οὔτε οὖν τροφὴν προσεφέρετο πλην ὅσον ἀπογεύσασθαι, καὶ ποτόν, εἰ ποτὲ ἐβιάσθη, μέχρι τοῦ διαβρέξαι τὸ στόμα προσεφέρετο. σιωπηλός ἢν ὁ πρότερον τῶν ἀκρίδων λαλίστερος, ἀργὸς ὁ περιπτότερα τῶν αἰγῶν κυνώμενος· ἥμέλητο καὶ ἡ ἀγέλη· ἐρρυπο καὶ ἡ σύριγξ· χλωρό-

γενείου τrückas, so Theocr. 11. 48

αἴ τε ποιοῦ ἐγὼν δοκεῶ λασώτερος εἶμαι...καῦμενος δ᾽ ὑπὸ τέους.

ἀλλὰ καὶ, some editors remove the καὶ and place it before σὲ, while others write ἀλλὰ καὶ ὡς.

17. ἄδιδακτον καὶ ἀτεχνον, Mr Smith gives an interesting note. 'No doubt she took him by the tips of his ears. This mode of salutation was called χύτρα, the pot-kiss, alluding to the double handles of a pot. In after times it took the name of the Florentine kiss,' osculum Florentinum. See L. and S.

χύτρα, cf. Euníc. 'Ἀντ. 1 λαβοῦσα τῶν ὀστῶν φιλήσαι τὴν χύτραν, Theocr. 5. 132 οὐκ ἐραμείνωμαί, ὅτι μὲ πρᾶν ὄσκε ἐφίλασε τῶν ὀστῶν καθελοῦσα'.

ὀφθαλμοῦς...βοῦς, this phrase recalls a favourite epithet of Homer, βοοτις, always used of females, and usually of Hera. βοῦς (as ἑκτος, see L. and S. ἑκτος, vi.) in composition signifies size, cf. bull-frog, bull-trout, bull-head, horse-laugh, horse-play, horse-bean, ἔπικρημοὸς, ἐπικάρθαρος.
aye, hairier than a goat and as white-skinned as a town-bred wench. And if kiss you must, you will kiss my lips, but with this fellow only the bristles on his chin. And forget not, maiden, that a ewe mothered you, and yet you are very fair.'

17. And partly in pleasure at his words of praise, partly to still her cravings for Daphnis' lips, Chloe sprang up swiftly and kissed him with a caress artless and simple, yet one that sent a glow through his heart. For very grief Dorcon sped off to plan some luckier loveplot, but Daphnis' brow was clouded as though he had been bitten and not kissed: he shivered and could not still his throbbing heart and fain would gaze on Chloe, yet when he gazed, he blushed. And till now he had not marked the golden shimmer of her hair, her eyes so large and round and the whiteness of her skin purer than goats' milk, as though he were now for the first time blessed with the gift of sight and had been blind heretofore. He would carry to his mouth but a taste of food and a draught to moisten his lips when compelled. The Daphnis who once had chattered more than a locust was now silent-tongued; he who had been more restless than his goats was listless now. What cared he for his herd? He had cast his pipe aside. His cheek was paler than the sun-

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τῶν...χρόνων, observe the rather unusual plural.
πεπρωμένος, Jerem. 5. 21 'which have eyes and see not.' Mr Smith quotes Shakespeare's *Love's Labour's Lost* 4. 3. 327 'But love first learned in a lady's eyes lives not alone im-
mured in the brain....It adds a precious seeing to the eye.'
οὕτε...καί, in 4. c. 28 there are two instances of οὕτε followed by καί. There is an instance in Eur. *I. T.* 591 but it is very uncommon for οὕτε...τε. Lucian has cases of οὕτε...καί. Notice the double use of προσεφέρετο, cf. c. 10 ἐφερον... ἐφερον.
χλωρότερον, in c. 13 Chloe was only pale, ὑξρία τὸ πρόσωπον. Cf. Sapph. 2. 14 χλωροτέρα...ποιας ἔμμι.
teron to the present point the reader would get lost. We, however, in the
middle of the story, can see the end and we have the use of the other MSS.

18. στόμα κηράω γλυκύτερον,
Song of Solomon 4. 11 'thy lips drop as the honeycomb.' Theocrit. 1. 146 πληρές τοι μέλι τοι καλδων στόμα, Θύραις, γένοτο, πληρές τοι σχαδών. Cf. c. 25 δάνει τοι φίλημα τιν καρδίαν και ωσπερ τον γάλα και μόνον ἅμα τοιν κλέπτει τοι κηράω γλυκύτερον,

19. Τοιαύτα διεξάγεται καὶ έλεγεν, αλά στόμα κηράω γλυκύτερον, Song of Solomon 4. 11 'thy lips drop as the honeycomb.' Theocrit. 1. 146 πληρές τοι μέλι τοι καλδων στόμα, Θύραις, γένοτο, πληρές τοι σχαδών. Cf. c. 25 δάνει τοι φίλημα τιν καρδίαν και ωσπερ τον γάλα και μόνον ἅμα τοιν κλέπτει τοι κηράω γλυκύτερον,

τοιαύτα, at this point the old lacuna ends and we have the use of the other MSS.

18. στόμα κηράω γλυκύτερον,

19. Τοιαύτα διεξάγεται καὶ έλεγεν, αλά στόμα κηράω γλυκύτερον,
bleached grass in summer: with Chloe alone would he talk: apart from her his lips were full of lover's sighs.

18. 'What a change has Chloe's kiss wrought in me! Her lips are softer than rosebuds, her mouth is sweeter than the honeycomb, but her kiss burns more fiercely than a bee-sting. How often have I kissed the kids and new-yeaned lambs and the calf which Dorcon gave to us! But how different is Chloe's kiss! I pant, I tremble, I languish and yet fain would I kiss her again. Oh fatal victory, fraught with strange pangs: the very name of it is unknown to me. Did Chloe taste some poison-spell ere she kissed me? Nay then she would have died. The nightingales sing sweetly, yet my pipe is mute; the kids frisk merrily, and I sit listless: the flowers bloom rarely, I weave no chaplets: the violet and hyacinth are in full blossom, and I, hapless Daphnis, droop and fade away. Shall Dorcon then be found fairer than I?'

19. Such were the pangs and plaints of goodly Daphnis, as he tasted the untried fruits of love. Meanwhile the cowherd Dorcon, Chloe's passionate lover, bided his time till he found Dryas planting vineshoots near by. And then he came up bearing noble cheeses in his hand and offered the gift to Dryas for old friendship's sake in days gone by when he had tended sheep,
έπρευσα, see note on καρπατίνας, 2. c. 3.
θελυκέος, see 3. c. 25 έθελγέος, 3. c. 27 δόρα ἄθληξε Θράυστα.
περιπέτεια, note the subj. instead of optat. after an historic tense. There are similar cases in 2. c. 31, 3. c. 11, 4. c. 24.
άνομασθεύνα, see ἀνομάζετο, 3. c. 25.
20. Δευτέρας, he had first hoped to win Chloe’s love by persuading her that he was a better match than Daphnis.
and at last he spoke of Chloe's wedding. If he should ever win her as his wife, noble and unstinted should be his gifts, an honour to any herdsman, he would give a yoke of sturdy oxen for the plough, four hives of bees and fifty young apple grafts, a bull's hide passing stout for shoes and every year a weaned calf. So charmed was Dryas by these vows, he had well nigh agreed, but then bethought himself the maid was worthy of a nobler wooer; and more, he feared to be tripped and thrown a deadly fall, so craving pardon he refused his suit and the proffered gifts.

20. And thus was Dorcon foiled a second time; he had besides lost two good cheeses and all in vain: his plan was now to woo and win her when alone, whether she would or nay; so watching for a day, for by turn now Daphnis, now Chloe, would drive the flocks to water, he contrived a trap worthy of a neatherd's brain. He took a huge wolf-pelt (a bull guarding his heifers had gored and killed the wolf), and stretched it over limbs and back down to his feet, folding the front paws over his hands and the back ones over his legs down to the heel and casing his head in its gaping skull, as though it were a warrior's helmet. And thus he 'be-wolfed' himself and then he sought the spring where
νεται πρὸς τὴν πηγήν, ὃς ἔπινον αἱ αἴγες καὶ τὰ πρόβατα μετὰ τὴν νομίν. ἐν κοίλῃ δὲ πάνυ γῆ ἦν ἡ πηγὴ καὶ περὶ αὐτῆς πᾶς ὁ τόπος ἀκάνθαι, βάτοις καὶ ἀρκεύθρω ταπεινῇ καὶ σκολύμαν ἡγρίωτοι μβδίως ἀν ἐκεῖ καὶ λύκος ἀληθινὸς ἔλαθε λοχών. ἐνταῦθα κρύψας ἐαυτὸν ἐπετήρει τοῦ ποτοῦ τὴν οὖραν ὁ Δόρκων καὶ πολλὴν εἶχεν ἔλπιδα τῷ σχῆματι φοβήσας λαβεῖν ταῖς χερῶν τὴν Χλόην.

21. Χρόνος ἔλαγος διαγίστηκε, καὶ Χλόη κατήλλαυντας ἕνας ἀγέλας εἰς τὴν πηγήν καταλιποῦσα τὸν Δάφνην φυλλάδα χλωράν κόπτοντα τοῖς ἐρίφοις τροφῆν μετὰ τὴν νομίν. καὶ οἱ κύνες, οἱ τῶν προβάτων ἐπιφύλακες καὶ τῶν αἰγών ἐπόμενοι, οὐδὲ καινῶν ἐν ῥυμηλασίαις περιεργία, κινούμενον τὸν Δόρκων πρὸς τὴν ἐπίθεσιν τῆς κόρης φωράσαντες, πικρῶν μάλα ὑλακτήσαντες ὁρμήσαν ὡς ἐπὶ λύκον· καὶ περισχόντες, πρὶν ὅλως ἀναστήναι δι’ ἔκπληξίν, ἔδακνον κατὰ τοῦ δέρματος. τέως μὲν οὖν τῶν ἔλεγχων αἰδούμενοι καὶ ὑπὸ τοῦ δέρματος ἐπισκέπτοντος φρουρούμενος ἐκεῖτο σιωπῶν ἐν τῇ λόχην· ἐπεὶ δὲ ἦν τῇ Χλόῃ πρὸς τὴν πρώτην θέαν διαταραχθείσα τὸν Δάφνην ἔκαλε βοηθόν οἷς τε κύνες περισσώτερες τὸ δέρμα τοῦ σώματος ἴπτοντο αὐτοῦ, μέγα οἰμώξας ἱκέτευε βοηθεῖν τὴν κόρην καὶ τὸν Δάφνην ἕδη παράντα. τοὺς μὲν δὴ κύνας ἀνακλήσεις συνήθει ταχέως ἠμέρωσαν, τῶν δὲ Δόρκων κατὰ τῇ μηρῷν καὶ ὀμίου δεδηγμένον ἀγαγόντες ἐπὶ τὴν πηγὴν ἀπένηπαν τὰ δήματα, ἱνα ἦσαν τῶν ὀδόντων τι ἐμβολαί, καὶ διαμαστησάμενοι φλοίον χλωρὸν πτελέας ἐπέτεσαν· ὑπὸ τε ἀπειρίας ἐρωτικῶς τολμημάτων ποιμενικὴν παιδίαν νομίζοντες τὴν ἐπιβολὴν τοῦ

ἀκάνθαις, prickly thistle; βάτοις, brambles; ἀρκεύθρῳ, juniper bush; σκολύμαν, edible thistles.

21. φυλλάδα χλωράν..., cf. 2. c. 20 φυλλάδα χλωράν ἐκπέτεν...τοῖς ἐρίφοις τροφῆν.

οἶ...ἐπιφύλακες, as in mss. The arguments for reading ἐπὶ φυλακῇ on the ground that ἐπιφύλακες is ἀπ. λέγ. are weak: it is as natural
the full pastured goats and sheep slaked their thirst. This spring lay in a hollow overgrown with thorns and threatening brambles, a wilderness of thistle and low-growing juniper, a likely lair for any forest wolf: and here he hid himself to wait the hour of watering, full of hope to terrify and master Chloe.

21. Time passed and Chloe came driving her flock down to the spring, and Daphnis she had left cutting the fresh green leafy food as evening fodder for his kids. And soon the dogs, the faithful guardians of the flocks, tracking out Dorcon with their restless scenting as he crept towards the maid, sprang to the attack with threatening snarls as though he were a wolf and circling round him bit him through the hide ere in his fright he could regain his feet. At first for very shame and trusting in the stout shelter of the hide he crouched silent in his lair, but Chloe in terror at the first glance called Daphnis to the rescue: but now the hounds tore off the pelt and fastened on Dorcon's limbs, and then the cowherd bawled and piteously besought the maid and Daphnis who had hastened up to help him. And they quickly called off the dogs and quieted them, then leading Dorcon sorely torn in leg and arm to the spring they bathed the bites where the dogs' teeth had fastened, and smeared them with pounded paste of fresh elm bark. And knowing little of a lover's hardihood they held his donning of a wild beast's hide to be some shepherd's

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a word as ἐπιθηρητής, ἐπιφρουρος. Plato uses ἐπιφύλασσον.


ἐδακνὼν κατὰ..., see infr. κατὰ with genitive.

微量σεράμυνοι, Plin. N. H. 24.8.29 § 44 says that the foliage and bark of elms were useful for healing wounds and were prepared by being chewed up into a paste.
22. Καὶ ὁ μὲν κινδύνου παρὰ τοσοῦτον ἐλθὼν καὶ σωθεὶς ἐκ κυνός, φασίν, οὐ λύκου στόματος, ἐθεράπευε τὸ σῶμα, ὁ δὲ Δάφνης καὶ ἦ Χλόη κάματον πολὺν ἔσχον μέχρι νυκτὸς τὰς ἄγιας καὶ τὰς οἰς συνλέγοντες. ὅπως γὰρ τοῦ δέρματος πτομῆθεισαί καὶ ὑπὸ τῶν κυνῶν ὑλακτησάντων παραχθεῖσαί, αἱ μὲν εἰς πέτρας ἀνέδραμον, αἱ δὲ μέχρι τῆς θαλάττης αὐτῆς κατέδραμον. καίτοιγε ἐπεπαιδευτό καὶ φωνὴ πείθεσθαι καὶ σύριγγι θέλγεσθαι καὶ χειρὸς παταγῇ συνλέγεσθαι. ἄλλα τότε πάντων αὐταῖς ὁ φόβος λήθην ἐνέβαλε. καὶ μόλις, ὀσπέρ λαγώς ἐκ τῶν ἱχνῶν εὐρίσκοντες, εἰς τὰς ἐπάυλεις ἤγαγον. ἐκείνης μόνης τῆς νυκτὸς ἐκομισθήσαν βαθὺν ὕπνον καὶ τῆς ἐροτικῆς λύπης φάρμακον τῶν κάματον ἔσχον. αὕτης δὲ ἡμέρας ἐπελθοῦσις πάλιν ἐπαγχον παραπλήσια. ἔχαιρον ιδόντες, εὐποιοῦντο ἀπαλλαγέντες, ἔλγουν, ἔθελόν τι, ἡγνόον ὅ τι θέλουσι. τούτο μόνον ἤδεσαν, ὅτι τὸν μὲν φίλημα, τὴν δὲ λυτρον ἀπώλεσεν. ἐξέκαι δὲ αὐτοῦς καὶ ἵ ἄρα τοῦ ἑτοῦς.

23. Ἡρός οὖν ἧνη τέλη καὶ θέρους ἀρχὴ καὶ πάντα ἐν ἀκμῇ, δένδρα ἐν καρποῖς, πεδία ἐν ληίδοις· ἴδεια μὲν τεττύγων ἴχνη, γλυκεῖα δὲ ὅπωρας ὀμῆν, τερπνῇ δὲ ἐξελέγον τι, a very simple and neat emendation for ἔθελοντι. For a similar passage cf. Plat. Phaedr. 255 D ἐραὶ μὲν οὖν, ὅτινε τῇ ἀπορείᾳ καὶ οὖν ὅτι τῇ τετουθεν οἴον ὁδὸν ἔχει φράσαι.
trick and smiled at it and cheered poor Dorcon and led him part way home.

22. And Dorcon after his peril and rescue from the dog's jaws, not, as the proverb runs, from the wolf's jaws, dressed his wounds, but Daphnis and Chloe had a weary task till nightfall in herding their goats and sheep together, for in their terror at the wolfskin and the barking of the dogs they had scattered in their flight up to the crags or down to the shore. Besides their panic had wiped out their training to hearken to the call, to obey the music of the pipe and to collect at the handclap. But at length they tracked them out like hares by their footprints and folded them back to the homestead. This was the only night passed in untroubled slumber, for their toil was a charm against the pangs born of love; but when day dawned again the old heartaches returned: with joy their hearts throbbed when their love was nigh, with grief when they parted; something they lacked and yet they knew not what. One thing alone both knew, Daphnis traced his pining to the kiss, while Chloe thought the spell was in the bath: and more, the summer sun now glowed in their veins.

23. Spring was now past and summer was at hand: all was in full bloom, the trees were laden with their fruits and the fields were heavy with crops of corn. Sweet was the trilling of the grasshopper, sweetness was breathed out from the scent of the fruit, sweetly too
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πομμών βληκή. εἶκασεν ἂν τις καὶ τοὺς ποταμοὺς ἄδειν ἥρεμα ρέοντας καὶ τοὺς ἀνέμους συρίττειν ταῖς πίτουσι εμπνεύοντα καὶ τὰ μῆλα ἐρώτα πίπτειν χαμαί καὶ τὸν ἥλιον φιλόκαλον ὄντα πάντας ἀποδύειν. ὁ μὲν οὖν Δάφνις θαλπόμενος τούτοις ἀπασίν εἰς τοὺς ποταμοὺς ἐνέβαινε, καὶ ποτὲ μὲν ἐλούετο, ποτὲ δὲ καὶ τῶν ἱχθύων τοὺς ἐνδυναμότας ἑθῆρα· πολλάκις δὲ καὶ ἐπινευν, ὡς τὸ ἐνδοθεν καῦμα σβέσων. ἡ δὲ Χλώ, μετὰ τὸ ἀμέλξαι τὰς ὀις καὶ τῶν αὐγῶν τὰς πολλὰς, ἐπὶ πολὺ μὲν πόνον ἔχει πηγνύσα τὸ γάλα· δευτεραί γὰρ αἱ μυῖαι λυπήσασαι καὶ δακεῖν εἰ διώκωντο· τὸ δὲ ἐνεπεθεν ἀπολουσαμένη τὸ πρόσωπον πίτους ἐστεφανόντο κλάδοις, καὶ τῇ νεβρίδι ἐξώνυμῳ καὶ τὸν γαμόν ἀναπλήσασα οὖν καὶ γάλακτος κοινὸν μετὰ τοῦ Δάφνιδος ποτὸν ἔχει.

24. Τῆς δὲ μεσημβρίας ὑπελθούσης ἐγένετο ἡδὴ τῶν ὀφθαλμῶν ἁλώσις αὐτοῖς. ἡ μὲν γὰρ γυμνὸν ὀρῶσα τὸν Δάφνιν ἐπὶ ἀνθόν οὔππεπτε τὸ κάλλος καὶ ἐτήκετο μηδὲν αὐτοῦ μέρος μὲνψαθαι δυναμένη. ὁ δὲ ἰδὼν ἐν νεβρίδι καὶ στεφάνῳ πίτους ἀρέγουσαν τὸν γαμόν μίαν φεότο τῶν ἐν τῷ ἀντρῳ Νυμφῶν ὄραν. ὁ μὲν οὖν τὴν πίτυν ἀπὸ τῆς κεφαλῆς ἀρτάζων αὐτὸς ἐστεφανόυσα πρότερον φιλήσας τὸν στέφανον, ἡ δὲ τὴν ἐσθίτα αὐτοῦ λουμένου καὶ γυμνωθέντος ἐνδόθετο πρότερον καὶ αὐτῆ φιλήσασα. ἡδὴ ποτὲ καὶ μήλοις ἀλλήλους ἐβαλον καὶ τὰς κεφαλὰς ἀλλήλαις πίπτουσιν, so in 3. c. 24 ὁ μὲν ἐσύριζεν ἀμιλλώμενοι πρὸς τὰς πῖτους, Theocr. 1. 1 ἀδό τι τὸ φυτήρισμα καὶ ἀ πῖτος, αἰσθεῖ, τῆς ἀ ποτα τάς παγανίδας μελέτεσαί, Mosch. 3. (5.) 7 ἦν πνεύσα τολύν ὦν, ἀ πῖτος ἀδει. μῆλα ἐρώτα, apples were sacred to Aphrodite or Venus and were usual presents between lovers, cf. 3. c. 33 τάχα δὲ καὶ ἐφολάττετο τὸ καλὸν μῆλον ἑρωτικῷ ποιμένι and note on τοῦτο...Ἀφροδίτῃ, 3. c. 24, and see next chapter, c. 24. So Propert. 1. 3. 24 furtiva cavis poma dabam manibus. In Pausan. 2. 10. 5 a statue of Aphrodite by Canachus holds an apple in the hand. See Frazer's note.

οἶνον καὶ γάλακτος, cf. c. 10 γάλακτος καὶ οἶνον and note.

24. ἐπὶ ἀνθόν, for MSS. ἐπανθόν.
sounded the bleating of the flocks. Even the streams seemed to sing as they passed by laughing merrily and the gentle breath of the breezes in the pines murmured soft music as the apples dropped to the ground for love's sake and the sun bared men's limbs for very love of their beauty. And Daphnis, his veins all aglow, threw himself into streams to bathe or to chase the fish as they darted by: and sometimes he would drain great draughts of water to cool the burning flames within. Chloe too after milking the dams of the flocks had often a long task to curdle the milk for cheeses, for the flies would vex and sting sharply if chased. Afterwards she would bathe her face and wind a wreath of pine-branches and gird her with the fawnskin, and filling the bowl with wine and milk would share the cooling draught with Daphnis.

24. And as midday drew on the eyes of each were chained to the other: for Chloe at the sight of Daphnis with bared breast and limbs was amazed at the bloom of his beauty and her heart yearned towards his faultless grace, while Daphnis for his part as she stood there in her fawnskin and pine-branch chaplet offering him the bowl fancied he beheld one of the Nymphs from the grotto. Then he snatched the garland from her head and kissed the pine and crowned himself with it, and Chloe in turn kissed his raiment and clad herself in it while he was bathing. And sometimes the one pelted the other with apples, then they combed and decked each other's

μήλοις...βαλλων, see note on τοῦτο Ἀφροδίτη, 3. c. 24. Cf. Verg. Ecl. 3. 64 malo me Galatea petit, lasciva puella, Theocrit. 6. 6 βάλλει τοι, Πολύφαμε, τὸ σοίμπον ἀ Γαλάτεια μάλαις, 5. 88 βάλλει καὶ μάλαις τὸν αἵτόλον ἀ Κλεαρίστα. So Plato ap. Laert. 3. 32 τῷ μήλῳ βάλλω σε· αὖ δ' εἰ μὲν ἐκοίσα φίλε με, ἀδειμένη παρθενίης μετάδος. The Scholiast
has a word μηλαδελεῖν on Gr. Nud. 997 μήλω βληθείς ὑπὸ πορφοῦνδι and says μηλαδελεῖν γὰρ ἔλεγον τὸ εἰς ἄφροδίσια δελέαξαν. εὔει καὶ τὸ μήλων 'Αφροδίτης ἐστίν ἱερόν. μήλῳ τὸ πρόσωπον, Anth. Plan. 4. 12. 210 εὐφρενος ἐνδῶν πορφοῦνδι μηλαδεῖ ταῦτα παῦνα Κυθῆρης. Mr Smith recalls Suckling’s poem: Her checks so rare a white was on, No daisy makes comparison (Who sees them is undone): For streaks of red are mingled there, Such as are on a Cath'rine pear (The side that’s next the sun). Λευκὸν καὶ ἐνερβεθεῖς, Musaeus H. L. 59 (58) ἄκρα δὲ χιονέων φωνῆσετο κόκκα παρεῖν ως ῥόδων ἐκ καλύκων δίδυμοχρόνον. Cf. λευκέρυθρο, λευκόπυρρος, λευκοπάρφυρος. ἐπέτρεχεν, see L. and S. ἐπιτρέχεω, 11. 3=percurrit labro. Lucr. 4. 588 Pan unco saepo labro calamos percurrit hiantis.
locks, Chloe comparing his hair to myrtle-berries because it was dark, and Daphnis found apple tints in her cheeks which were white and red. He taught her too to pipe, and when she began to breathe the notes he seized the pipe and ran over the reeds with his lips, and again while he feigned to set a false note right the pipe gave him a fair excuse to kiss Chloe.

25. While he was piping in the noon-day heat and the flocks lay peacefully in the shade Chloe's eyes began to close: when Daphnis marked it he laid aside his pipe to feast his gaze on her with all boldness, murmuring gently: 'How sweet the slumber of those twin eyes and sweet the perfume of her breath, sweeter than apples, sweeter than the briar rose, yet I fear to kiss her, for her kisses wound my heart and goad me on to madness like fresh honey, and I dread too my kiss might waken her. What chattering grasshoppers! Will they break her rest with their shrill notes, or the goats with their noisy strife and clash of splintering horns? Were the wolves as bold as foxes they would have made these brawlers their plunder long ago.'

26. At this a grasshopper hotly chased by a swallow eager for its prey dropped into Chloe's bosom where the bird could not snap it up: but in its rapid wheelings

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25. καὶ αὐτῇ, emended by some editors to καθ’ αὐτῶν.

δόκει τὸ φῶλημα, cf. v. 18 φαρ-μάκων and note.

δισσοπερ τὸ νέον μελα, cf. Plin. N. H. 21. 13. 45 § 77. There was a sort of honey in Pontus which produced madness. So in Xen. Anab. 4. 8. 2o soldiers became drunk if they took a little of the honey and mad if they took much, some even died from the effects of it.

ὁ λάκων τετίγων, ὃ with genit. as infra ὁ λάκων: so in 4. c. 28 ὁ πυρᾶς ἄνευρέως.

ὁ λάκων..., rather an awkward construction with a genitive of comparison depending on another genitive.
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βείν, ταῖς δὲ πτέρυξΙν ἔγνυς διὰ τὴν δίωξιν γενομένη τῶν παρειῶν αὐτῆς ἰῇσατο. ἡ δὲ οὐκ εἰδοῦσα τὸ πραξθέν, μέγα βοήσασα, τῶν ὑπνών ἐξέθορεν. ἱδοῦσα δὲ καὶ τὴν χελιδόνα ἔτι πλησίον πετομένη καὶ τὸν Δάφνιν ἐπὶ τῷ δέει γελῶντα, τοῦ φόβου μὲν ἐπαύσατο, τοὺς δὲ ὀφθαλμοὺς ἀπέματεν ἔτι καθεύδεις θέλοντας. καὶ ὁ τέττιξ ἐκ τῶν κόλπων ἐπήχησεν ὅμοιον ἱκέτῃ χάριν ὀμολογούντι τῆς σωτηρίας. πάλιν οὖν ἡ Χλόη μέγα ἀνεβάσθη: ὁ δὲ Δάφνις ἐγέλασε. καὶ προφάσεως λαβόμενος καθήκεν αὐτῆς εἰς τὰ στέρνα τὰς χεῖρας καὶ ἔξαγε τὸν βέλτιστον τέττιγα μηδὲ ἐν τῇ δεξιᾷ σιωπῶντα. ἡ δὲ ἱδετο ἱδοῦσα καὶ ἐφίλησε λαβόσα καὶ αὖθις ἐνέβαλε τῷ κόλπῳ λα-λούντα.

27. Ἐπερήψειν αὐτοὺς ποτε φάττα Βουκολικῶν ἐκ τῆς ὁλης φθεγξαμένη. καὶ τῆς Χλόης ξητούσης μαθεῖν ο τι λέγει, διδάσκει αὐτὴν ὁ Δάφνις μυθολογών τὰ βρυλούμενα. ἰὴν παρθένον, παρθένε, ὡς σὺ, αὐτῷ καλῇ καὶ ἐνεμε βῶς πολλᾶς οὕτως ἐν ἡλικίᾳ. ἢν δὲ ἅρα καὶ φίδικη, καὶ ἐτέρ-ποντο αἱ βόες αὐτῆς τῇ μουσικῇ καὶ ἐνεμεν οὕτε καλαύρο-πος πληγῇ οὕτε κέντρου προσβολή. ἀλλὰ καθίσσασα ὑπὸ πῖτυν καὶ στεφανωσαμένη πῖτυν ἦδε Πάνα καὶ τὴν Πίτυν. καὶ αἱ βόες τῇ φωνῇ παρέμενον. παῖς οὖ μακράν νέων βοῦς καὶ αὐτὸς καλὸς, φίδικος ὡς ἡ παρθένος, πηθυσικής πρὸς τὴν μελῳδίαν, μείζονα ὡς ἀνήρ, ἢδειαν ὡς παῖς, φωνῇ ἀντεπεδείξατο. καὶ τῶν βοῶν ὅκτω τὰς ἀρίστας ἐς τὴν ἱδίαν ἀγέλην θέλξας ἀπεβουκόλησεν. ἀχθεται ἡ παρθένος τῇ βλάβῃ τῆς ἀγέλης, τῇ ἣττῃ τῆς ὀδης· καὶ

26. τῶν ὑπνών, notice the not uncommon use of the plural. L. and S. ὑπνόον, 1. 3, give various instances, especially after prepositions. ἐκ τῶν κόλπων, we have the plural of the same word instead of the singular in c. 31 and 4. c. 36: so also στέρνα infra. ὅμοιον, adverbial, cf. 4. c. 3 ὅμοιον, 4. c. 8 ὅμοιον.
the swallow's wings brushed gently on the maiden's cheek, and she all unwitting started from her sleep with a loud cry. But when she saw the swallow still hovering near and Daphnis laughing at her fright she took heart and rubbed her drowsy eyes, and then the grasshopper shrilled again from her bosom like a suppliant in thanks for sanctuary. And once again did Chloe shriek and Daphnis laughed and seized his chance and drew the thrice blessed grasshopper from her bosom still trilling in his hand. And she smiled to see it and took it, kissing the little songster and placing it back again.

27. And once a ringdove cooing its country song from a wood near by charmed Chloe, and when she asked what it would say, Daphnis told the old-world legend of the dove: 'The dove was once a maiden, dear maid, as you: fair too was she and young as you, a gentle guardian of the herd, a sweetvoiced damsel in whom the kine delighted: she ruled her charge with neither crook nor goad, but seated in a pine-tree's shade and crowned with a pine-tree wreath she sang of Pan and Pitys, and the heifers strayed not from the sweet notes. But not far away a youthful cowherd, as fair and sweetvoiced as the maid, vied in rivalry of song with her and poured forth a flood of notes, full toned as a man's, sweet echoing as a boy's, and with their spell he charmed away four yoke of goodly heifers and tended them with his own herd. Sore grieved was the maid to lose her kine and be vanquished in music's fray. She prayed the gods to


παρέμενον, Huet conjectured παρένεμον.
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euxetai tois theois orwis genesthai prin oikade afikesei. peithontai oi theoi kai poiojisi tyn de tin orni oreion os parthenou, moustikhn os ekiven. kai eti vin ouchousa mhnyni tin symforan, oti bois zetiei peplannemenas.

28. Tousade tergeies autois to theros pareixe. metopteron de akmazonos kai tov botronos Turyoii liostaia Karikhn exontes hemioian, os mhe dokoino barpbalo, prosegxou tois agrous kai ekbantes suin magariai kai hemorakious katseprou pandata ta eis cheiras elhonta, oinon anthesiai, puron afhoioun, meli en kerti. 

28. In this chapter Daphnis is carried off by pirates as he nearly is again later by the young men of Methymna, 7. c. 17, and as Chloe actually is by Bryaxis of Methymna, 7. c. 20.

metoporon, a little later than philostoron.

botronos, some edd. add per-kaizontos.

hemioian, a light vessel often used by pirates as being swift and able to pass over shallows. These boats were manned by one and a half the usual crew, the number of rowers abaft the mast being doubled. Pirates were evidently numerous and people on the coast lived in constant danger of their attacks, for in 7. c. 32 Lamon, Dryas and Philetas boast of having frequently escaped the clutches of pirates.

hemorakious, i.e. with breastplates only, for the thoraia had both breast and back armour fastened together by clasps.

anthesiai, of fine bouquet. Cf.
turn her to a bird before she reached her home. Her prayer was granted and she became a bird mountain-free and as music-gifted as when a maiden, and to this day she tells her plaint in song and calls her wandering cattle home.'

28. The summer-time was full of pleasures for the lovers, but as the fall of the year drew on and the vines ripened to harvest some Tyrian rovers, cruising on a Carian barque to allay distrust, touched near their farm and landed armed with sword and breastplate: they plundered all that fell into their hands, rich perfumed wine, great store of wheat and honey in the comb, aye and drove off oxen from poor Dorcon's herd. And they seized Daphnis too while roaming on the shore, for Chloe with a maiden's dread of the rough, rude shepherds led out Dryas' flocks later. The rovers seeing in Daphnis, now a fair and sturdy stripling, a richer prize than any plunder from the fields wasted no more time on his goats or on the other farms but haled him on board their barque calling aloud on Chloe in his despair. And they loosed the cable and seized their oars and sailed away to sea. Meanwhile Chloe drove down her flocks bearing in her

4. c. 10 ἄνθοσμιας ὄνος Λέσβος, ποθήσων καλλιστος ὄνος. Verg. Georg. 2. 89 vindemia quam Methymnæo carpit de palmite Lesbos. Hor. Od. 1. 17. 21 innocentis Lesbii. Mr Rogers has a full note on ἄνθοσμιας in Arist. Frogs 1150, where he mentions that the epithet μέλας is sometimes added. Athen. i. 58 gives the receipt for making it, one measure of sea water to fifty measures of new wine. Others believe that it was scented with the juices of flowers. Xen. Hell. 6. 2. 6. The Lacedaemonian soldiers grew so dainty in the luxury of Corcyra that they refused to drink the wine unless it was ἄνθοσμιας. ὅστ' ἔφαγαν τοὺς στρατιῶτας εἰς τὸ τρυφής ἔδειν ὅστ' ὄνικ ἔθελεν πίνειν, εἰ μὴ ἄνθοσμιας εἶν. ἀλύσιν, the smooth breathing is more common.

τοῦ Δράμνος, with τὰ πρᾶβατα and not as genitive of comparison after βραδύτερον.
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29. 'O de ἔκειτο πληγαῖς νεανικαῖς συγκεκομμένος ὑπὸ τῶν λῃστῶν καὶ ὀλίγον ἐμπνέον, αἵματος πόλλοῦ φερομένου. ᾿Ιδὼν τὴν Χλόην καὶ ὀλίγον ἐκ τοῦ πρῶτου ἔρωτος ἐμπύρευμα λαβὼν, Ἐγὼ μέν,' ἐπιε. 'Χλόη, τεθνήξομαι μετ' ὀλίγον. οἱ γὰρ μὲ ἀσέβεις λησταὶ πρὸ τῶν βοῶν μαχόμενον κατέκοψαν ὡς βοῦν. σὺ δὲ σοι καὶ Δάφνῳ σῶσον κἀμοὶ τιμώρησον κἀκεῖνος ἀπόλεσον. ἑπαύδευσα τὰς βοῦς ἤχος σύρυγγος ἀκολουθεῖν καὶ διώκειν τὸ μέλος αὐτῆς, κἀν νέμωται ποι μακράν. ἦν δὲ, λαβοῦσα τὴν σύρυγγα ταύτην ἐμπνευσον αὐτή μέλος ἐκεῖνο, ὃ Δάφνῳ μὲν ἐγὼ ποτὲ ἐδιδάξαμην, σὲ δὲ Δάφνις: τὸ δὲ ἐνευθέν τῇ σύρυγγῃ μελῆσει καὶ τῶν βοῶν ταῖς ἑκεῖ. χαρίζομαι δὲ σοι καὶ τὴν σύρυγγα αὐτήν, ἢ πολλοῦς ἐρίζουν καὶ βουκόλους ἐνίκησα καὶ ἀπόλους. σὺ δὲ ἀντὶ τούτων καὶ ζωτα ἐτι φίλησον καὶ ἀποθανόντα κλαύσον· κἀν ἱδὴς ἄλλον νέμοντα τὰς βοῦς, ἐμοὶ μιμομένους.

30. Δόρκων μὲν τοσαῦτα εἰπὼν καὶ φίλησας ἵστατον ἀφῆκεν ἁμα τῷ φιλήματι καὶ τῇ φωνῇ τὴν ψυχὴν. ἢ δὲ Χλόη λαβοῦσα τὴν σύρυγγα καὶ ἐνθέεισα τοῖς χείλεσιν ἐσύριζε μέγιστον ὡς ἐδύνατο· καὶ αἱ βόες ἀκούσοντε καὶ τὸ μέλος γνωρίζοντι καὶ ὀρμὴ μιᾷ μυκησά-

with ashes to allow it to be rekindled: here of love aroused again.

ἡχυς is a late form of ἡχή.

 Cf. Calpurn. Ecl. 4. 60 truces haec fistula tauros conciliat.

ἐδιδαξάμην, the middle is unusual in the sense of the active, but the distinction was neglected by poets.
hand a new-wrought pipe for Daphnis: and when she saw the goats all scattered in panic and heard Daphnis' voice ever calling on her louder and louder she forsook her sheep and flinging aside the pipe speeded to Dorcon to beg his aid.

29. But he lay prostrate in a pool of blood, cruelly bruised by the lusty blows of the corsairs and scarcely breathing: yet when he marked Chloe a spark of his old love flamed up and he spoke: 'Chloe, I am at the point of death: these cursed pirates have butchered me like an ox as I fought for my herd. Do you rescue your beloved Daphnis and avenge me by their death. I have trained my heifers to obey the notes of my pipe and to follow its sound, even if they are grazing far away. Take my pipe then and go and blow on it the tune which I taught to Daphnis and Daphnis taught to you: the pipe and heifers yonder will perform the rest. And I bequeath to you my pipe with which I have vanquished many a cowherd and goatherd, and for this gift do you in turn kiss me before I die and mourn me when I am dead, and when you see another tending my herd think upon poor Dorcon.'

30. With these words and with her last kiss upon his lips Dorcon breathed out his life. And Chloe took the pipe and set it to her mouth and shrilly blew; whereat the cattle hearing the well-known call bellowed

and late prose writers, see L. and S. 

χαρίζομαι, as in Verg. Eccl. 2. 36 Damoetas when dying gave his pipe to Corydon.

30. ἄκουσοντι, cf. 2. c. 28 where the sound of Pan's pipe causes Chloe's sheep and goats to leave the ship of the Methymnaeans and

Plin. N. H. 8. 51. 77 § 208 compertum agnitar vocem suarii furto abactis merso navigio inclinatione lateris unius remeasse.

L.
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μεναι πηδῶσιν εἰς τὴν θάλασσαν. βιαίου δὲ πηδήματος εἰς ἔνα τούχον τῆς νεώς γενομένου καὶ ἐκ τῆς ἐμπτώσεως τῶν βοῶν κολῆς τῆς θαλάσσης διαστάσις, στρέφεται μὲν ἢ ναὶς καὶ, τοῦ κλύδωνος συνιόντος, ἀπόλλυται. οἱ δὲ ἐκτίπτουσιν οὐχ ὥμοιαν ἔχοντες ἐλπίδα σωτηρίας. οἱ μὲν γὰρ λησταὶ τὰς μαχαίρας παρῆρητην καὶ τὰ ἡμιθωράκια λεπιδωτὰ ἐνεδέδυτο καὶ κυνόβια εἰς μέσην κυήμην ὑπεδέδευτο: οἷς ὑπὲρ νέμων, καὶ ἡμίγυμνοι, ὡς ἐπὶ τῆς ὀρας οὖσις καυματώδους. ἐκείνους μὲν οὖν ἐπὶ θλίγον νηχαμένους τὰ ὀπλα κατῆγγελκεν εἰς βυθὸν, ὁ δὲ Δάφνις τὴν μὲν ἑσθήτα βαδίως ἀπεδύσατο, περὶ δὲ τὴν νήχην ἐκαμμέν τιν πρότερον νηχόμενον ἐν ποταμῷ μῶνοι. ὑστερον δὲ παρὰ τῆς ἀνάγκης τὸ πρακτέων διδαχθεῖς εἰς μέσας ὀρμησε τὰς βοῦς, καὶ δύο βοῶν κεράτων ταῖς δύο χερσὶ λαβόμενοι ἐκομίζετο μέσος ἀλύπως καὶ ἀπόσως, ἀστέρες ἔλαύνων ἀμάξαν· νηχεῖται δὲ ἄρα βοῦς, ὡς οὖν ἀνθρώπως· μόνον λείπεται τῶν ἐνύδρων ὀρνίθων καὶ αὐτῶν ἱχθύων. οὐδὲ ἄν ἀπόλοιπο βοῦς νηχόμενος, εἰ μὴ τῶν χηλῶν οἱ ὄνυξες περιπέσοιεν διάβροχοι γενόμενοι. μαρτυροῦσι τὸ λόγῳ μέχρι νῦν πολλοί τόποι τῆς θαλάττης, Βοῦς πόροι λεγόμενοι.

31. Καὶ σώζεται μὲν δὴ τοῦτον τὸν τρόπον ὁ Δάφνις δύο κινδύνοις παρ' ἑπιδίᾳ πάσαν διαφυγών, λῃστηρίου καὶ ναυαγίου. ἐξελθῶν δὲ καὶ τὴν Χλόην ἐπὶ τῆς γῆς γελῶσαν ἀμα καὶ διακρύσαν εὐρὼν ἐμπίπτει τε αὐτῆς τοῦ κόλπου καὶ ἐπιθυμάνετο, τι βουλομένη συρίσειεν· ἡ δὲ αὐτῷ διηγείται πάντα, τὸν δρόμον τὸν ἐπὶ τὸν Δόρκωνα, τὸ παίδευμα τῶν βοῶν, πῶς κελευσθείς συρίσαι καὶ στὶ τέθυκε Δόρκων· μόνον αἰσθηθεῖσα τὸ φίλημα οὐκ εἶπεν.

λεπίδωτα, of scale-armour, so squamatus, squameus, squamosus. Verg. 11. 487 thoraca inductus aenis horrebat squamis. 

παρὰ τῆς ἀνάγκης, i.e. Necessity is the mother of invention.
in reply and leaped into the sea, and so mighty was the leap against the vessel's side, so deep the trough cloven in the sea by their fall, that the barque careened and sank as the billows closed over it. And all the crew plunged in with stouter or with fainter heart, the pirates armed with swords, clad in breastplate of mail and wearing greaves, but Daphnis unshod as in his pastures and half unclad to face the burning sun. The rovers' armour quickly bore them down plunging them in the green depths, while Daphnis lightly doffed his shirt, yet he too soon tired as he was only skilled in river-swimming. But then need and his motherwit revealed a way; he swam among the cattle and grasped the horns of two and was borne between them lightly as though riding in a chariot. For in swimming a bull will soon outstrip a man and is excelled by waterfowl and fish alone: and never would a bull be drowned, but that its hoofs will rot and fall away. And many a frith named Bosphorus confirms this tale.

31. Such was the unhoped-for rescue of Daphnis from two perils, piracy and shipwreck. And when he reached the shore, he found Chloe upon the beach all smiles and tears, and fondly fell upon her breast, and then he asked why she had piped so shrill. And she told her tale, how she had run to Dorcon, how he had taught his kine and bade her pipe and how poor Dorcon died; only in modesty she spoke not of the kiss. And so in gratitude

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**Boös πόροι**, such as the Thracian Bosphorus and the Cimmerian Bosporus. Aesch. *P. V.* 732 λόγος μέγας τῆς σῆς πορέλας, Βόσπορος δ' ἐπὼνυμος κεκλησται. Others believe Βόσπορος is connected with Ἑκάτης Φωσφόρος, who was worshipped by the Thracians.

31. τοῖς κόλποις, see on ἐκ τῶν κόλπων, c. 26.
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έδοξε δὴ τιμῆσαι τὸν εὐεργέτην, καὶ ἐλθόντες μετὰ τῶν προσηκόντων Δόρκωνα θάπτουσι τὸν ἄθλιον. ἦν μὲν οὖν πολλὴν ἐπέθεσαν, φυτὰ δὲ ἦμερα πολλὰ ἐφύτευσαν καὶ ἐξήρτησαν αὐτῷ τῶν ἔργων ἀπαρχάς. ἄλλα καὶ γάλα κατέσπευσαν καὶ βότρυνας κατέθηκαν καὶ σύριγγας πολλὰς κατέκλασαν. ἦκούσθη καὶ τῶν βοῶν ἐλεείνα μυκήματα καὶ δρόμου τινὲς ὄφθησαν ἀμα τοῖς μυκήμασι ἄτακτοι· καὶ, ὅσ' ἐν ποιμέσω εἰκάζετο καὶ αἰπόλοις, ταῦτα θρήνος ἦν τῶν βοῶν ἐπὶ βουκόλω τε- τελευτήκοτι.

32. Μετά δὲ τῶν Δόρκωνος τάφον λούει τὸν Δάφνιον ἦν Χλόη πρὸς τὰς Νῦμφας ἀγαγούσα εἰς τὸ ἄντρον εἰσαγα- γούσα. καὶ αὐτῇ τότε πρῶτον Δάφνιδος ὀράντος ἐλούσατο τὸ σώμα λεικὸν καὶ καθαρὸν ὑπὸ κάλλους καὶ οὐδὲ λου- τρῶν ἐς κάλλος δέομεν· καὶ ἄνθη τε συλλέξαντες, ὅσα ἀνθή τῆς ὀρας ἐκέλης, ἐστεφάνωσαν τὰ ἀγάλματα καὶ τὴν τοῦ Δόρκωνος σύριγγα τῆς πέτρας ἐξήρτησαν ἀνάθημα. καὶ μετὰ τούτῳ ἐλθόντες ἐπεσκόπουν τὰς αἰγας καὶ τὰ πρόβατα. τα δὲ πάντα κατέκειτο μῆτε νεμόμευο μῆτε βληχώμενα, ἄλλ', οἰμαί, τὸν Δάφνιον καὶ τὴν Χλόην ἀφανεὶς ὄντα ποθόντα. ἐπειδὴ γοῦν ὀφθέντες καὶ ἐβό- ησαν τὸ σύνηθες καὶ ἐσύρισαν, τὰ μὲν ἀναστάντα ἐνέμετο, αἱ δὲ αἴγες ἐσκίρτων φριμασσόμεναι, καθάπερ ἥδομεν σωτηρία συνῆσον αἰπόλοι. οὐ μὴν οἱ Δάφνιοι χαίρειν

τιμῆσαι, without the rites of burial the soul of the dead could not rest but was doomed to wander until some dust had been thrown on the bones.

μετὰ τῶν προσηκόντων, garlands, libations of milk, honey and wine and perhaps the obol for Charon’s fee.

φυτά, Mart. 1. 88. 5 accipe... fragiles buxos et opacas palmitis umbras. Hom. Η. 6. 419 ἐπὶ δὲ πετελέας ἐφύτευσαν. Petron. 71 Trimalchio wishes fruit trees to be planted round his grave.

ἐξήρτησαν, Seiler compares the similar use of ἐξάρτω, c. 32 and 2. c. 32.


ἐλεεῖνα, as in 4. c. 38 ἐλεεῖναν,
they planned to honour him and coming with his kin they buried hapless Dorcon, heaped high the grave and planted it with many tender saplings and offered first-fruits of their industry, libations of new milk, crushed winegrapes and pastoral pipes riven in woe. Mournfully too echoed the lowing of the kine as they roamed wildly to and fro: and the shepherds and goatherds judged it was in sorrow at their master's death.

32. After these rites were duly paid Chloe led Daphnis to the grotto of the Nymphs to bathe him there, and afterwards she bathed her own fair form, white and pure before as after. And next they plucked the flowers then in bloom and wreathed chaplets round the statues of the Nymphs and hung up Dorcon's pipe high on the cliff as a votive offering, and soon they went to watch their goats and sheep: but all the flocks lay there; none grazed, none bleated; they mourned for the loss of Daphnis and Chloe, for when the twain were seen and gave the well-known call and piped to them, the sheep leaped up and grazed, while the goats skipped joyfully in gladness at their master's safe return. Yet Daphnis' heart was not at peace since he had seen

the ordinary Attic form is ἔλεω. Cf. Verg. Ἐcl. 5. 24 non ulli pastos illis egere diebus frigida, Daphni, boves ad flumina: nulla neque amenem libavit quadrupes, nec graminis attigit herbam. Mr Smith quotes Theocr. 1. 74, where the herds are represented as mourning for their master's death, πολλαὶ ὁ παρ ποσι βόσκε, πολλοὶ δὲ τε ταῦροι, πολλαὶ δ' ἀδ δαμάλαι καὶ πόρτες ωδύραντο.

32. ἀγαγόσω ... ἐσπεγαγόσω, cf. 4 γαῦλοι καὶ αὐλοί. Seller compares 2. v. 13 ἐπὶ τὴν θάλασσαν ἐλθὼν, ἀφροφητῇ νητ προσελθὼν. Cf. ἀγεων ἐπὶ ποτν, ἀπάγεων ἐπὶ κολὺν. For this purification cf. Verg. Aen. 6. 229 idem ter socios nem libavit quadrupes, neque graminis pura circumtulit unda spargens rore levi et ramo felicis olivae, Lustravitque viros. ἀνθή...ἀστὰ ἀνθή, for the repetition see on ἐφερόν, c. 10. ποθοῦντα, so in Theocr. 4. 12 ταὶ δαμόλαι δ' αὐτῶν μυκῷμεναι αἴδε ποθεῦντι. τὰ μὲν, sc. πρόβατα.
ἐπειθε τὴν ψυχὴν ἱδὼν τὴν Χλόην γυμνὴν καὶ τὸ πρότερον λαυθάνον κάλλος ἐκκεκαλυμμένον. ἦλυγε τὴν καρδίαν, ὡς ἑσθιομένην ὑπὸ φαρμάκων. καὶ αὐτὸ τὸ πνεῦμα ποτὲ μὲν λάβρον ἐξέπνευ, καθάπερ τινὸς διόκοντος αὐτόν, ποτὲ δὲ ἐπέλευσε, καθάπερ ἐκδιπτανήθη ἐν ταῖς προτέραις ἐπι- δρομαῖς. ἐδόκει τὸ λουτρόν εἶναι τῆς θαλάσσης φοβερώ- τερον. ἐνόμιζε τὴν ψυχήν ἔτι παρὰ τοῖς λησταῖς μένειν, οἷα νέος καὶ ἄγροικος καὶ ἐτὶ ἄγνωστον τὸ Ἑρωτὸς λῃ- στήριον.

φαρμάκων, cf. on φαρμάκων, c. 18. λησταῖς...λῃστήριον, notice the τὸ πνεῦμα, cf. c. 18 ἐκπηδῇ τὸ pun.
the fair, unveiled graces of his love, and his heart was stricken with pain as if wasting away by poisonous drugs: and like some victim in the chase his breath came thick and fast and anon his limbs failed under him as though his strength was spent in the perils already undergone. He thought the spell of the fountain more dread than the terrors of the sea, and to his fancy his life still seemed to be in the rovers' power, for he was but a peasant youth still ignorant of Love's ravin.
ΔΟΓΟΣ ΔΕΥΤΕΡΟΣ

1. Ἡδη δὲ τῆς ὁπάρας ἀκμαξούσης καὶ ἐπείγοντος τοῦ τρυγητοῦ, πᾶς ἦν κατὰ τοὺς ἀγροὺς ἐν ἔργῳ. οὐ μὲν ληνοὺς ἐποσκεύαζεν, οὐ δὲ πίθους ἐξεκάθαρεν, οὐ δὲ ἄρριχος ἐπλεκεν· ἐμελεὶ τινι δρεπάνης μικρᾶς ὡς βότρυνος τομῆν, καὶ ἐτέρῳ λίθου θλύσαι τὰ ἐνοικά τῶν βοτρύων δυνα-μένου, καὶ ἀλλῷ λύγου ἔφησις πληγαῖς κατεξασμένης, ὡς ἐν ὑπὸ φωτὶ νύκτωρ τὸ γλεύκος φέροιτο. ἀμελήσαντες οὖν καὶ ὁ Δάφνις καὶ ἡ Χλόη τῶν προβάτων καὶ τῶν αἰγῶν χειρὸς ὃφελεῖαν ἀλλήλους μετεδίδοσαν. οὐ μὲν ἐβάσταζεν ἐν ἄρριχοις βότρυσι καὶ ἐπάτει ταῖς ληνοῖς ἐμ-βάλλων καὶ εἰς τοὺς πίθους ἐφέρε τὸν ὦν, ἡ δὲ τροφὴν παρακεύαζε τοῖς τρυγῶσι καὶ ἐνέχει ποτὸν αὐτοῖς πρεσ-βύτερον ὦνοι καὶ τῶν ἀμπέλων δὲ τὰς ταπεινοτέρας ἀπετύγα. πᾶσα γὰρ κατὰ τὴν Δέσβου ἡ ἀμπελος τα-πεινή, οὐ μετέωρος οὐδὲ ἀναδενδράς, ἀλλὰ κἀτὰ τὰ κλή-ματα ἀποτείνουσα καὶ ὠσπερ κυττός νεμομένη· καὶ παῖς ἀν ἐφίκουτο βότρυς ἁρτί τὰς χεῖρας ἐκ σπαργάνων λευ-μένων.

1. ἐν ἔργῳ, especially of the labours of the countryman. Theocrit. (Incert. 7) 27. 46 τὰ βουκόλω ἔργα νοῆσομεν. We find the same meaning in 4. c. 13 ἐπεσκότει τα τοῦ Δάμων ἔργα. Dem. Olynth. 2. 16 ἐπὶ ταῖς ἔργοις διατρίβεων. Cf. the use of labor, Verg. Georg. 1. 118 hominumque boumque labores.

ἄρριχος, cf. ὑριχός, a light wickerwork basket for holding fruit

or flowers.

λίθοι, more often a heavy beam

was used to press the grapes.

τὰ ἐνοικα, full of wine, i.e. the grape skins.

γλεύκος, i.e. mustum, the sweet new wine that had just been crushed.

Cf. Anacr. 59. (58.) Ι τῶν μελάγ-χρωτα βότρυνος ταλάρων φέροντες ἄν-δρες μετὰ παρθένων ἐπ' ἄμων, κατὰ ληνοῦ δὲ βαλόντες μὸνον ἄρσενες
BOOK II

1. It was now mid-autumn, the vintage was pressing on and every peasant was in the fields at his task, repairing wine-presses, cleaning great tuns and weaving wicker baskets, while others sharpened their vinehooks for cutting grapes or got the vat stones ready to bruise the rich vinegrapes and pounded dried twigs so that the new must might be drawn off at night by cresset light. And Daphnis too with Chloe left their sheep and goats and lent each other ready help: for while he carried the grapes in his basket and flung them into the presses to tread on them and then drew off the wine into great tuns, Chloe made ready the meal for the grape-pickers and poured out old wine for them and gleaned the lowest bunches on the vine. For in Lesbos the vines are planted low and are kept from shooting high, nor are they trained on trees, but they grow stretching out their tendril branches close to the ground and trailing like ivy: even a child just out of swaddling-clothes could reach the grapes.

\[\text{\textit{παταδαι}}\ \text{σταφυλὴς} \ \text{λύστες} \ \text{ὀινον.}}\]
The Lesbian wine was held in high esteem by the ancients.

\[\text{πρεσβυτέρον, the Greeks did not keep wine long. Athenaeus mentions sixteen years as being a great age for wine. In 4. c. 16 ὀίνον γέροντος.}}\]

\[\text{ταπευτῇ...οὐδὲ ἀναδενδρᾶ, the}}\]

\[\text{vine is still low-growing in most parts of Greece, it produces better fruit and the harvesting is easier than when the vine is trained on trees. In 4. c. 2 ἐτέρωθι ἄμπελον ὕψηλην καὶ ἐπέκειτο ταῖς μηλέαις καὶ ταῖς ὀχναῖς. But in that passage the vine with its long trailing creepers was used for show in a garden, though it would no doubt also bear plenty of fruit. Cf. 3. c. 5. \text{νεμομένη} = \text{serpens. Cf. Verg. \textit{Aen.} 2. 684 lambere flamma comas et circum tempora pasci.}}\]
2. Olov oyn eikos en eorti Δioynosu kal oyn ygenesei, a'i men yanaires ek tov plhson agro eis epikourians oynou kekthmenai t' Dafnéde touz ofhalmonos epéballoan kal ep'lynoun ois omoion t' Δioynos to kallos. Kai tis tov brasonteron kai epilhse kai t' Dafnion paroixune, t'yn de Xlóyn elypththn. Oi de en taiz lhanos toukila phwos erripiton eti t'n Xlóyn kai, oster ep' tina Bákxhn Sáturoi, manikwteron ephton kai yuxontu ygenetai poymnia kai up' ekeinhs vemeisai. Oste aiv pailn h men hdeeto, Dafnion de elupetito. Yuxontu de de tachéwos pausasthai tov truphtn kai labesthai tov synthwv xorion kai anti tis amouvon bohís akouenín svrynugos h tov poiwnon autwv blhchomenwv. Kai epeti diaygenoménon olhgon hmerwn aiv men ampeloi tetpríghnto, pidoi de to gleukos elxon, edei de oukéti oudein polychérias, kathtlwnon tás agélas eis to pedion kai måla xároutes tás Nymfas proskeúnon botron autáis koukizontes eti klymmátov anarxh tov truphtov. Oudé tov próteron xronon amelos potè parhîthton, alá' aei te arxhmenoi vouhís prosynhtreun kai ek vornís anwntes proskeúnon kai pántos t' epéferon, h anbas h oýpran h ylláda ylhran h yállaktos spoudhn. Kai toúton men ósteron amoißas ekomyssanto parà tov theor. Tote de kúnes, fassiv, ek deu Nóunu lathétites éskirton, ésufríhton, ëdoun, tois trágnous kai tois prôbatois synepalaiov.

2. ai mén yuvalikes, Anacr. 59. (58.) 2 àndres metà parthénon.

oi de en taiz lhanos...Sáturoi, i.e. the lyrophátas. Cf. 4. c. 38 ó de étukwste t' epi lhanos skhmatata. Cf. Anacr. 59. (58.) 5 åroves patovn stafylhs lwnites oynon, méga t'vn theor krouotutes epelhrous hnows ératon t'isbous órmente vén ézenta Bákxhnu. òn othan tîn yeraid trotermois poýmwn xorhés. yuxontu ygeneta polýmia, so in 1. c. 14 see notes on eitho sýrýx ek id' afi.

òtpivn, the fruit time, hence the fruit itself, both in prose and verse of Classical Greek.

kûnes, fassiv, cf. Phaedr. Fab. 3.
2. As the old custom bade, at the festival of Dionysus and on the birthday of wine the womenfolk of all the country round were called to give their aid and all cast eyes of favour on Daphnis and found him fair as Dionysus, till one more saucy than the rest kissed him and Daphnis coloured, but Chloe paled. The wine-treaders in turn would have their say to Chloe and danced about her as madly as Satyrs round a Bacchante, craving leave in envy of the sheep to join her flock and pasture beneath her crook: then Chloe blushed with pleasure, while Daphnis felt sharp pangs: till at length the twain longed for the end of vintage, yearning to regain their well-known haunts, and for the uncouth songs once again to hear only the music of their flocks and pipe. Soon the vines were stripped, the tuns were filled with must and labour now grew lighter, so the lovers drove again their flocks into the fields. With overflowing joy they brought in pious worship as first-fruits of the vintage to the Nymphs, offerings of grapes still clustering on the boughs; for in passing by the grotto they ever brought some gift. At daybreak as they led their flocks to pasture they always prayed, and prayed again at nightfall as they led them home, bringing in their hands some offering of flowers or fruit, green boughs or bowls of milk; and for their piety in due time they won from heaven a bounteous reward. But now like young hounds loosed they leaped and piped, they sang and frolicked with their goats and sheep.

7 where the house dog describes the ease of his life but the wolf seeing the chain on his neck says that he prefers freedom to free food.
3. Τερπομένους δὲ αὐτοῖς ἐφισταται πρεσβύτης σισυφραν ἐνδεδεμένοις, καρβατίνας ὑποδεδεμένος, πήραν ἐξηρτημένος καὶ τῷ πῆραν παλαιάν, οὗτος πλησίον καθώς αὐτῶν ὠδὲ εἶπε· Ἐλιγνᾶς, ὥ μαῖαδε, ὁ πρεσβύτης ἐγώ, ὃς πολλὰ μὲν ταῦτα ταῖς Νύμφαις ἦσα, πολλὰ δὲ τῷ Πανὶ ἐκείνῳ ἐσώρισα, βοῶν δὲ πολλῆς ἀγέλης ἡγησάμην μόνη μουσικὴ. ἦκω δὲ ὑμῖν, ὥσα εἶδοι, μηνύσων, ὥσα ἠκουσα, ἀπαγγελῶν. κῆπος ἔστι μοι τῶν ἐμῶν χειρῶν, ὅν, ἐξ οὗ νέμεις διὰ τῆς ἐπανσάμην, ἐξεπονησάμην· ὥσα ὁραὶ φέρουσι πάντα ἔχων ἐν αὐτῷ καθ' ὀραν ἐκάστην. ἦρος, ῥόδα, κρίνα καὶ ύάκυνθος καὶ ἡ ἀμφότερα· θέρους, μῆκον καὶ ἀχράδες καὶ μήλα πάντα· νῦν, ἄμπελοι καὶ συκαὶ καὶ ροιαὶ καὶ μύρτα χλωρά. εἰς τούτον τὸν κῆπον ὀρνίθων ἀγέλαι συνέρχονται τὸ ἐωθιόν, τῶν μὲν ἐς τροφήν, τῶν δὲ ἐς φόδην· συνηρεφθές γὰρ καὶ κατάσως καὶ πηγαίς τρώι κατάρρυτος· ἀν περιέλυ τις τὴν αἰμασίαν, ἄλασο ὅραν οὐκέται.

4. Εἰςελθόντι δὲ μοι τῆμερον ἀμφὶ μέσην ἡμέραν ὑπὸ ταῖς ροιαῖς καὶ ταῖς μιρρίναις βλέπεται παῖς μύρτα καὶ ροιάς ἔχων, λευκὸς ὄσπερ γάλα καὶ ξανθὸς ὡς πῦρ.

3. σισυφραν, a thick blanket-like cloak of rough goat's-hair, still a part of the Greek shepherd's usual dress. See αἰγῶν τρίχας, 3. c. 3; δέρμα αἰγῶς λευκῶν καὶ λάσιων ὡς ἔχοι χειμῶνος ἐπιβάλλεσθαι τρίχων, 4. c. 6; and δέρμα λάσιων αἰγῶς ἐξωσμένος, 4. c. 14.

καρβατίνας, shoes or brogues of undressed leather. Xen. Anab. 4. 5. 14 ὑποδήματα, καρβατίνας πεπεφυμέναι εκ τῶν νεοδότων βοῶν. Cf. 1. c. 19 δέρμα ταύρου τεμέων ὑποδήματα.

κῆπος ἔστι, compare the description of the παράδεισος of Dionysophanes in 4. c. 2 and Achilles Tatius, Bk I. init., and in Verg. Georg. 4. 125-146, a garden belonging to senex Corycius.

τῶν ἐμῶν χειρῶν, genit. of possessor or more probably of origin: 'it was my hand that made it.'


μῆλα πάντα, not apples especially, but all sorts of fruit, like the Latin pomum.
3. One day there watched their pleasures an ancient neatherd, clad in a goatskin with leathern shoes, his shoulders swung with an ancient wallet, ancient as its wearer. He sat himself beside them saying: 'I am Philetas, I the aged one, who oftentimes sang to these Nymphs and often piped to Pan, the guardian of this spot: I led my herd of cattle by the music of my pipe. And I am come to reveal what I have seen, to tell what I have heard. I have a garden-orchard, the work of my own hands, which I have tilled since the day when slow old age bade me herd my kine no more. All that the year can offer, my garden in due season gives me: in springtime, roses and lilies, hyacinths and white and purple violets: when summer comes, poppies and pears and a myriad fruits: and now, at the year's fall, grapes, figs, pomegranates and fresh myrtleberries. And every morning to my garden flock great flights of birds to taste the fruit and sing, revelling in the leafy shady vaults and three fountain-fed streamlets; were there no hedge, it would seem a natural grove.

4. And as I entered my plot at noon to-day, I saw amid the pomegranates and myrtles a young boy plucking fruit: his skin was white as milk, his golden
στιλπνός ὃς ἁρτι λελομένος. γυμνός ἦν, μόνος ἦν· ἐπαινεῖον ὃς ἐδιον κῆπου τρυγῶν. ἔγα τεν οὖν ἄρμησα ἐπὶ αὐτοῦ ὃς συλληψόμενος, δείσας μὴ ὑπ᾽ ἄγερωχίας τὰς μυρρίνας καὶ τὰς ροιὰς κατακλάσῃ ὁ δὲ μὲν ταῖς ῥοδωνιάσι ὑποτρέχων, ποτὲ μὲν ταῖς ῥοδωνιάσι ὑποτρέχων, ποτὲ δὲ ταῖς μήκωσιν ὑποκρυπτόμενος, ὡστερ πέρδικος νεοτός. καὶ τοίς πολλάκις μὲν πράγματα ἐσχὸν ἐρίφους γαλαθηνοὺς διώκων, πολλάκις δὲ ἐκαμον μεταθέων μόσχου ἡρτυγενήτους· ἀλλὰ τούτω ποικίλω τι χρήμα ἦν καὶ ἀθήρατον. καὶ ὅμων οὖν ὡς γέρων καὶ ἐπερευσάμενος τῇ βακτηρίᾳ καὶ ἀμα φυλάττων μὴ φύγῃ, ἔπυνθανομὴν τίνος ἐστὶ τῶν γειτöstων καὶ τὸ βουλόμενος ἀλλότριον κῆπον τρυγὰ. ὁ δὲ ἀπεκρίνατο μὲν οὐδὲν, στὰς δὲ πλησίον ἐγέλα πάνυ ἀπαλόν καὶ ἐβαλλε μὲ τοὺς μύρτους καὶ οὐκ οἶδ᾽ ὅπως ἔθελγε μικρέτιθυμοῦσαί. εὐεόμην οὖν εἰς χεῖρας ἐλθεῖον μηδὲν φοβούμενον ἐτι καὶ ὁμιλον κατὰ τῶν μύρτων ἀφήσειν ἐπίδοους μῆλων καὶ ροιῶν, παρέξειν τε ᾳ ἄγαρ ἄγαρ εἰς τοὺς μύρτους καὶ δρέπειν τὰ ἀνθῆ, τυχών παρ᾽ αὐτοῦ φιλήματος ἐνός.

5. Ἐνταῦθα πάνυ καπνὸν γελάσας ἀφήσει φωνήν, οἰαν οὐτε χελιδῶν οὐτε ἄρτων οὐτε κύκνου, δμοῖος ἐμοὶ γέρων γενόμενος. "ἐμοὶ μὲν, ὁ Φιλητᾶς, φιλήσαι σε πόνος οὐδεὶς" (βούλομαι γὰρ φιλεῖσθαι μᾶλλον, ἢ σὺ γενέσθαι νέος·) ὥρα δὲ, εἰ σοὶ καθ᾽ ἡλικίαν τὸ δῶρον. οὐδὲν γάρ σε

πέρδικος νεοτός, cf. δ. 6 ἄγδόνιος νεοτός.
ἐγέλα...ἀπαλόν, cf. Οδ. 14. 465 ἀπαλόν γελάσας. It is more usual to have ἥδι with γελάν as in 3. c. 22 γελάσας...ἡδι. 4. c. 25 ἥδι... ἐξεγέλασαν.
κατὰ τῶν μύρτων; notice the gardener swears by his flowers as is natural. See Becker's Charicles sc.

5. n. 12. Socrates did not swear by the gods but used expressions such as ἠ τὸν κύπα, ἠ τὴν χιρὰ, ἠ τὴν πλάτανον. Zeno swore by the caper, ἠ τὸν κάπταρα: another swore by the cabbage, ἠ τὴν κράμβην.

6. καπνὸν γελάσας, see L. and S. καπνὸς II., of clear, ringing laughter.
hair gleamed like fire and his limbs all bare glowed as though fresh bathed. Alone he frolicked there, plucking the fruit as if the garden were his own. I dashed to catch him, in terror lest merely in wild love of mischief he might break my plants; but like a flash he slipped my grasp, gliding beneath the roses, hiding beneath the poppies like a partridge chick. How often I have sweated in hot chase after young sucking kids or in pursuit of an unweaned calf! But here was a nimble, restless prey I could not catch. Soon my old limbs grew weary and leaning on my staff while I watched to check his escape I asked what neighbour he belonged to and how he came to plunder his neighbour's fruit. But he would not answer a word but drew near smiling so sweetly and ever pelting me with myrtleberries till (I know not how) he won my heart and charmed away my wrath, and at last I begged him to come boldly to my arms and vowed by the selfsame myrtleberries that I would give him all his heart's desire of apples and pomegranates and would despatch him laden with the fruit, aye and he should always pick what fruit and pluck what blooms he chose, would he but give me one single kiss.

5. And then he broke into a merry laugh and in sweet tones, sweeter than swallow's pipe or nightingale's or even than the last death-song of the swan when old as I, he answered: "'Tis no sad task for me, Philetas, to kiss thee: for I love kisses better than thou thy youth: but beware; is the boon thou cravest suited to thy old

KUKVOS..., alluding to the sweet long-lived birds. death-song of swans: swans are
τὸ πλατὸς βουκόλιον, Ημ. II. 2. 474 αἰτώλια πλατέ' ἀγάλων.
τοιμαῖνον = βεραστεῖες, see L. and S. τοιμαῖνον II. See note on 4. c. 12 μείζον...ποιμέν. So of gods and guardian angels. Aesch. Eum. 91 τοιμαῖον λαθή τὸνδε τοιμαῖον ἐμὸν ἰείτηρν, of Hermes.
years? For after but one kiss old age will prove no bar to stay thee chasing me. Yet I fall no easy prey even to falcon or eagle or any other swift-swooping bird. I am no tender boy, boy though I seem, nay I am older than Kronos, older than Father Time himself, and I knew thee when in the flower of thy youth thou didst tend thy roaming herds in yon fat marshland, and I was seated by thy side as thou didst pipe to yonder beeches and woo thy Amaryllis: but me thou didst not see though I stood so close to thy dear maiden, aye and gave her to thee, and now thou hast stout herdsmen and husbandmen to be thy heirs. And now my watch and care is all for Daphnis and Chloe, and no sooner have I led them to one another at daybreak than I come to thy garden to frolic amid the fruits and blossoms and bathe in these thy springs: and through me thy flowers and fruit bedewed by the waters of my bath bloom so fair. And see too whether aught of thy plants be snapped, aught of thy fruit plundered, a single flower trampled down, a single spring troubled and muddy: and hold thyself a lucky man, for to thee alone in thy old age it has been granted to espy me.”

6. With these words he sprang up into the myrtle bushes like a young nightingale and gliding from bough to bough clambered through the leaves to the topmost twigs. And then I spied the wings on his shoulders and his tiny bow and quiver slung between his wings and shoulders, and soon I lost all sight of him and his weapons. And, my children, unless my locks have silvered in vain, unless old age has robbed me of my

15. 120 οἱ δ’ ἐτὶ κἂνοι ὑπερπνοῦνται ἐπὶ δένδρα πυτώνται πτερύγων Ἠρωτεῖς, οἱ οὐδονιδὴς ἀξιὸμενόν πειρῶμενοι ὅτιν ἂν ἀπ’ ὅρω.
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ρας τὰς φρένας ἐκτησάμην, Ἡρωτί, ὁ παῖδες, κατέσπευσθε, καὶ Ἡρωτὶ ὑμῶν μέλει.

7. Πάνω ἐτέρθησαν ὁσπερ μὴν οὐ λόγον ἀκουστές καὶ ἐποιηθάνουτο τι ἐστὶ τοτε ὁ Ἡρως, πότερα παῖς, ἡ ὀρνις, καὶ τι δύναται. πάλιν οὖν ὁ Φιλητᾶς ἔφη· Ἡθος ἐστιν, ὁ παῖδες, ὁ Ἡρως, νέος καὶ κάλλος διώκει καὶ τὰς ψυχὰς ἀναπτεροῦ. δύναται δὲ τοσοῦτον, ὅσον οὐδὲ ὁ Ζεὺς. κρατεῖ μὲν στοιχείων, κρατεῖ δὲ ἀστρόν, κρατεῖ δὲ τῶν ὁμοίων θεῶν· οὐδὲ ύμεῖς τοσοῦτον τῶν αἰγῶν καὶ τῶν προβάτων. τά ἀνθή πάντα Ἡρωτὸς ἔργα· τὰ φυτὰ ταῦτα τοῦτον ποιήματα. διὰ τούτοι καὶ ποταμοὶ ἱέουσι καὶ ἅνεμοι πυέουσιν. ἔγνων δὲ ἐγώ καὶ ταῦρον ἐρασθέντα, καὶ ὁ σύστρω πληγεὶς ἐμύκατο· καὶ τράγον φιλήσαντα αἶγα, καὶ ἠκολούθει πανταχοῦ. αὐτὸς μὲν γὰρ ἡμὴν νέος, καὶ ἡράσθην Ἀμαρυλλίδος· καὶ οὔτε τροφῆς ἐκμιμήμην, οὔτε ποτὸν προσεφρόμην, οὔτε ὑπνὸν ἠρώμην. ἠλαοῦ τὸν πυρῆν, τὴν καρδίαν ἐπαλλόμην, τὸ σῶμα ἠφυλώμην· ἐβάλων ὡς παῖομενος, ἐς ἅπαντον ὡς νεκρομενος, εἰς ποταμοὺς ἐνέβαινον ὑς καόμενος· ἐκάλων τὸν Πάνα βοηθῶν ὡς καὶ αὐτὸν τῆς Πίτυν ἐρασθέντα· ἐπήνυν τὴν Ἡχώ τὸ Ἀμαρυλλίδος ὄνομα μετ' ἐμὲ καλούσαν· κατέκλουν τὰς σύρυγγας, ὅτι μοι τὰς μὲν βοῦς ἔθελον, Ἀμαρυλλίδα δὲ οὖν ἠγόν. Ἡρωτὸς γὰρ οὖδὲν φάρμακον,

"Ερωτὶ οὖμῶ μέλει, so c. 23 τὰ δὲ ἄλλα μελῆσει περὶ ὑμῶν Ἡρωτὶ. Cf. 3. c. 6 fin., 3. c. 27 γάμου μὲν κελεύ τῆς Χλόης ἄλλω θεῳ and 4. c. 36 fin.

7. μὲθον οὐ λόγον, Plat. Phaed. 4. 61 B ποιεῖν μὲθον ἄλλ' οὐ λόγους. τι ἐστὶ τοτε, cf. note on τὸ γάρ ὄνομα, 1. c. 8.

κρατεῖ, 4. c. 16 τῶν ἄθρητῶν ἐρωτα. Οὐ. Ἡρ. 4. 12 (Amor) regnat et in dominos ius habet ille deos. Soph. Ant. 781 Ἡρως ἀνίκατε μάχαν.

πόταμοι μέσοι, ἅνεμοι πυέουσιν, again observe the jingle.

οὔτε τροφῆς..., cf. 1. c. 17 Chloe in a similar condition. Note the exaggerated antithesis of these three
wits, you are consecrate to the god of Love and the god of Love will guard your fortunes.'

7. The twain were spellbound at his tale, but they doubted of its truth and questioned what Love might be, or boy, or bird, and wherein lay his power. And then again Philetas spoke: 'Love, my children, is a god, youthful, handsome, winged: and so his pleasure is in youth, his chase is beauty, his task to wing man's soul. None has such power, not Zeus himself. He rules the elements, rules the stars and rules his fellow-gods with surer hand and truer power than you rule your flocks. These blossoms too are all the works of Love, these plants his handicraft: he bids the brooklets flow, the breezes blow. And I have seen a mighty bull in love and bellowing as though breeze-stung, a goat too that loved its mate and followed everywhere. And I myself was young and loved Amaryllis: I came not to my food nor craved to drink and sought no sleep: my soul was troubled and while my heart throbbed with the glow of love my limbs were chilled and shivered. As if in torture I cried aloud, as if in death my lips were closed, as if in burning flames I flung myself in the stream. I called on Pan by his love for Pitys to aid me. Piously I thanked Nymph Echo when the name of Amaryllis echoed to my vows. In wrath I brake my pipe: it charmed my kine but could not call my dearest love to me. There is no charm to cure Love, no draught, no
8. Φιλητάς μὲν τοσαίτα παидеώσας αὐτοὺς ἀπαλλάττεται, τυροῦς τινας παρ’ αὐτῶν καὶ ἐριφον ἦδη κεράστην λαβών. οἱ δὲ μόνοι καταλειφθέντες καὶ τότε πρὸ τοῦ ἀκούσαντες τὸ Ἔρωτος ὄνομα τάς τε ψυχάς συνεστάλησαν ὑπὸ λύπης καὶ ἑπανελθόντες νῦτωρ εἰς τὰς ἑπαύλεις παρέβαλλον οἷς ἦκουσαν τὰ αὐτῶν. ἀλγοῦσιν οἱ ἑρώτες, καὶ ἡμεῖς. ἀμελοῦσιν, ἵσως καὶ ἡμεῖς ἡμελήκαμεν. καθευδεῖν οὐ δύνανται, τούτο μὲν νῦν πάσχομεν καὶ ἡμεῖς. κἀσθαι δοκοῦσιν καὶ παρ’ ἦμῖν τὸ πῦρ. ἐπιθυμοῦσιν ἀλλήλους ὀράν διὰ τοῦτο θάττουν εὐχόμεθα γενόθη τὴν ἡμέραν. σχεδὸν τούτο ἑστὶν ὁ ἐρως· καὶ ἑρώμενοι ἀλλήλων οὐκ εἴδότες, εἰ τοῦτο μὲν ἔστιν ὁ ἐρως, ἐγὼ δὲ ὁ ἑρώμενος. τί οὖν τάντα ἀλγοῦμεν; τί δὲ ἀλλήλους ξητοῦμεν; ἀληθῆ πάντα ἐίπεν ὁ Φιλητάς. τὸ ἐκ τοῦ κήπου παιδίων ὥθη καὶ τοῖς πατράσιν ἡμῶν οὐαρ ἑκεῖνο καὶ νέεμεν ἡμᾶς τὰς ἁγέλας ἐκέλευσε. τῶς ἂν τις αὐτὸ λάβω; μικρῶν ἔστι, καὶ φεύγεται. καὶ πῶς ἂν τις αὐτὸ φύγοι; πτερὰ ἔχει, καὶ καταλήψεται. ἐπὶ τὰς Νύμφας δεῖ βοηθοῦς καταφυγεῖν. ἀλλ’ οὐδὲ Φιλητάς ὁ Πᾶν ὀφέλησεν Ἀμαρυλλίδος ἑρώτα. ὅσα εἴπεν ἀρα φάρμακα, ταῦτα ξητητέου, φίλημα καὶ περιβολήν.

9. Καὶ ἀγαγόντες τῆς ἔπιούσις ἡμέρας τὰς ἁγέλας εἰς νομὴν ἐφίλησαν μὲν ἀλλήλους ἱδόντες, δ ὁμίων πρότερον ἐποίησαν, καὶ περιβαλὼν τὰς χειρὰς ἐπαλλάξαντες.

10. Ἐνθεώτεροι δὴ κατὰ τὴν ἔπιούσαν ἡμέραν ἀνέ-
drug, no witch-sung spell, nought save only kisses and a fond embrace.’

8. With these sage words Philetas left them, in his hands their gifts of gratitude, some cheeses and a kid with budding horns. And now that they were left alone the new-found knowledge of the name of Love cramped their hearts with grief, and when they came at nightfall to the homestead they pondered on their sufferings and the old man’s words. ‘Lovers are in pain and so are we: they care not for food; nor do we: they cannot rest nor sleep, nor can we: they seem to be a-fire, fire burns in our hearts too: they yearn to see each other, even so do we pray for day to dawn more quickly. Surely this is love and we love each other but know not whether this be love; yet I am loved. Why do we suffer thus? Why seek we one another? Surely the words of old Philetas ring true. His little orchard-plunderer is he who once appeared in dream to our fathers and bade them send us out to tend their flocks. How then can he be caught? For he is tiny and will give us the slip. Or how can we give him the slip? For he is winged and will catch us. Let us then flee to the Nymphs and beg their aid: yet Pan gave Philetas no help to win him Amaryllis. We must then try the charms he showed us, a kiss and an embrace.’

9. And on the next day they led their flocks to pasture, and when they saw each other they kissed, a new untasted pleasure, and embraced each other tenderly.

10. And as the next day broke they rose still more

\[\text{\textit{Greek}} \ \mu\eta \ \text{was used more freely than in the Classical writers.}\]
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12. Néou Μηθυμναίοι πλούσιοι διαθέσαν τον τρυγιτόν ἐν ξενικῷ τέρψει θελήσαντες, ναίν μικρὰν καθελκύσαντες καὶ οἰκήτας προσκότους καθίσαντες, τούς Μυτιληναίων ἁγροὺς περιπλεοῦν, ὥσοι θαλάσσης πλησίον. εὐλίμενὸς τε γὰρ ἡ παραλία καὶ οἰκήσεως ἡσκημένη πολυτελῶς. καὶ λουτρὰ συνεχῆ παράδεισοι τε καὶ ἀλογά, τὰ μὲν φύσεως ἔργα, τὰ δὲ ἀνθρώπων τέχναι. πάντα ἐνθήσαν καλὰ. παραπλέοντες δὲ καὶ ἐνομμόεμενοι κακῶν μὲν ἐποίουσιν οὐδὲν, τέρψεις δὲ ποικίλας ἐτέρτοντο, ποτὲ μὲν ἄγκιστροις καλάμων ἀπηρητήμενοι ἐκ λίνου λεπτοῦ πετραλοὺς ἱχθύς ἀλεύτοντες ἐκ πέτρας ἀλτευόντος, ποτὲ δὲ κυσὶ καὶ δικτύωις λαγώωις φεύγοντας τὸν ἐν ταῖς ἀμπέλοις θόρυβον λαμβάνοντες. ἦδη δὲ καὶ ὀρνίθων ἁγρας ἐμέλθευσεν αὐτοῖς, καὶ ἔλαβον βρόχοις χήνας ἁγρίους καὶ νῆττας καὶ ἀνίδας· ὅστε ἠ τέρψεις αὐτοῖς καὶ τραπέζῃς ὀφέλειαν παρείχεν. εἰ δὲ τινος προσέδει, παρὰ τῶν ἐν τοῖς ἁγρίοις ἐλάμβανον περιττοτέρους τῆς ἄξιας ὅβολοις καταβαλλοντες. ἐδει δὲ μόνον ἀρτοῦ καὶ οἰνοῦ καὶ στέγης· οὐ γὰρ ἀσφαλές ἐδόκει μετοπωρίνης, ὥρας ἐνεστῶτης ἐνθαλαττευέν, ὅστε καὶ τὴν ναῦν ἀνείλλον ὑπὶ τὴν γῆν νῦκτα χειμέριον δεδοικότες.


12. ἐν ἥξεικῇ τέρψει, cf. 4. c. 11 εἰς ἀπολαυσιν ἐξῆς ἱεροῦ.

ἡσκημένη, L. and S. ἀσκέως 1. 2 give numerous illustrations of this use of ἀσκέω to adorn with buildings.

tέχναι = τεχνήματα as in Soph. O. C. 472 κρατήρες...ἀνάρως εἰδεχερός τέχνη, cf. Verg. Aen. 5. 359 elipeum...Didymonis artes. Hor. Od. 4. 8. 5 divite me scilicet artium quas aut Parrhasius protulit aut Scopas hic saxo, liquidis ille coloribus. Cf. 4. c. 2 τὰ μὲν έφερεν ἡ γῆ, τὰ δὲ ἐπολεί τέχνη.

ἐνθήσαται, Valckenau’s emenda-
under the god’s power and eager for the kisses drove their flocks on with sharp calls. And when they spied each other they ran to meet smiling with joy: then kisses and fond embraces followed.

12. Some rich young nobles of Methymna bent on pleasure wished to pass the vintage-season abroad. They launched a small barque and set their slaves to row past the estates of the Mytilenaeans that lay near the coast, for the seaboard was well supplied with harbours and beautified with noble manors: everywhere were baths and parks and groves, either the works of nature or man’s art: a fair spot indeed to pass the bright days of youth. And as they coasted along they put in at divers spots doing no harm, but to gratify passing whims, sometimes to fish from a sea-girt crag with hook and line and rod for fish lurking beneath the rocks, and anon to hunt with hounds or snare the hares that had taken refuge near the sea from the turmoil in the vineyards: and again the pastime would be fowling and they netted wild goose, wild duck and bustard, and so their sport helped to load their board. But if they needed aught they bought it from the villagers paying liberally and above full price: yet all they needed was bread and wine and shelter, for the late autumn, as they deemed, made it scarcely safe to spend the night at sea; and so they hauled their vessel to land for fear of stormy nights.

tion: cf. ἐνηπηνῆρον and ἐγκαθη-βαῖν. λαγωνές, Epic form for λαγός. ὡτιδας, the great bustard, so called from its long ear feathers. ἐνεστάσῃς, ‘approach,’ ‘threaten.’ Another reading is ἐστώσης, ‘arise,’ ‘begin,’ used frequently of the seasons. The setting of the Pleiads in autumn marked the end of the sailing season. Cf. c. 19 fn. It was the custom of the Greek sailors to land
13. ὁ δὲ τῶν ἀγροίκων ἐς ἀνολκὴν λίθον θλίβοντος τὰ πατηθέντα βοτρύδια χρῆζον σχοῖνον, τῆς πρότερον μαγείσης, κρύφα ἐπὶ τὴν θάλατταν ἐλθὼν, ἀφρουρήτῳ τῇ νυκτὶ προσελθών, τὸ πείσμα ἐκλύσας, οἶκαδε κομίσας, ἐς ὁ τι ἐχρήξεν, ἐχρῆσατο. ἔσθεν οὖν ὁ Μηθυμναῖοι νεανίσκοι ζήτησιν ἐποιοῦντο τοῦ πείσματος καὶ (ὡμολογεὶ γὰρ ὀδεῖς τὴν κλοπήν) ὀλύγα μεμψάμενοι τοὺς ξενοδόκους παρεπέπλεον· καὶ στάδιον τριάκοντα παρελάσαντες προσομιζονταί τοῖς ἀγροῖς, ἐν οἷς ὄξουν ἡ Χλόη καὶ ὁ Δάφνις· ἔδόκει γὰρ αὐτοῖς καλὸν εἶναι τὸ πείδιον ἐς θήραιν λαγών. σχοῖνον μὲν οὖν οὐκ ἔχον ἀστε ἐκδῆσασθαι πείσμα· λύγον ὑπὸ χλωρᾶν μακράν στρέψαντες ὡς σχοῖνον ταύτῃ τὴν ναῦν ἐκ τῆς πρύμνης ἄκρας εἰς τὴν γῆν ἔδησαν. ἐπείτα τοὺς κύνας ἀφέντες ῥινηλατεὶν, ἐν ταῖς εὐκαιρίαις φαινομέναι τῶν ὀδῶν ἐλινοστάτοις. οἱ μὲν δὴ κύνες ἀμα ἄλκη διαθέσαντες ἐφόβησαν τάς αὐγὰς, αἱ δὲ τὰ ὄρεινα καταληπτοῦσαι μᾶλλον τι πρὸς τὴν θάλατταν ὃρμησαν· ἔχουσαι δὲ οὐδέν ἐν ψάμμῳ τραξίμοιν, ἐλθοῦσαι πρὸς τὴν ναῦν αἱ θρασύτεραι αὐτῶν τὴν λύγον τὴν χλωρὰν, ὅ δὲ ἐδειτε ὡς ναῦς, ἀπέφαγον.

14. Ἦν δὲ τι καὶ κλυδώνιον ἐν τῇ θαλάττῃ, κινηθέντος ἀπὸ τῶν ὄρων πνεύματος. ταχὺ δὴ μάλα πυθείσαν αὐτὴν ὑπῆχεν κεῖσαν ἡ παλίρροια τοῦ κύματος καὶ ἐς τὸ

to cook their food as well as to spend the night.

13. τῶν τις ἀγροίκων, for the unusual position of τις cf. 3. c. 21 τῶν τινι πλουσίων, 4. c. 28 τῶν τις ἱδονῶν. So Xen. Cyrop. 7. 2. 3 τῶν ἐν τῇ ἀκροπόλι τινὸς φρουρών. This position of τις is not common in Classical Greek, but occurs not infrequently in Pausanias, Lucian and late authors.

λίθων, after the grapes had been trodden in the vat, the grape-skins with the flesh that was left were pressed between millstones or heavy beams to extract all the juice that remained.

ἐλθὼν...προσελθὼν, cf. 1. c. 10 ἐφερον...ἐφερον. Cf. 1. c. 32 ἄγαγοῦσα...ἑισαγαγοῦσα.

στάδιον, heterog. plural from στάδιον.
13. Now one of the peasants chanced to need a rope to raise the stone that crushes the trampled grapes (his own being broken): so going cautiously down to the beach he reached the ship left unguarded by its crew and loosed the rope and took it home to use it for his need. Well, when at dawn these young men from Methymna sought their rope and no one would confess the theft, rating their inhospitable hosts they sailed away. After coasting for a league or so they landed near the fields where Chloe and Daphnis dwelled, hoping to find the plain well stocked with hares. And as they had no rope to make the vessel fast, they twisted a long green withe into a rope and bound it from the ship's poop to the land. And then they loosed the hounds to find the scent and set their snares in the most likely spots. But the hounds ran to and fro barking and terrifying the goats and these leaped from the crags and fled down to the beach. And there they found nought on the sand to graze on and some, the boldest of the herd, straying towards the ship nibbled the withe cord that held it fast.

14. And there chanced to be a gentle swell on the sea stirred by a light breeze coming down from the hills, and soon the backwash of the wave swept the unloosed barque from the shore and carried it out to the open sea.

λαγοὶν, again the Epic form.  
πρύμνης, when ships beached they were turned with their prows seawards ready for launching without delay and were made fast by cables from their stern.  
Δίνοστάτοις, λίνον is both a hunter's and a fisherman's net.  
πράξιμον, so of foxes Theocr. 1. 49 σωμένα τὸν πράξιμον.  
κλυθώνιον, with τί here a light swell or ripple, also heavy billows and surf.  
παλίρροια, the strong backwash of the tide after the wave has broken on the beach.
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πέλαγος μετέωρον ἐφερεν. αἰσθήσεως δὴ τοῖς Μηθυμ- 

ναίς γενομένης, οἱ μὲν ἐπὶ τὴν θάλασσαν ἔθουν, οἱ δὲ τοὺς 

cúνας συνύλευγαν· ἔβοων δὲ πάντες, ὡσ πάντας τοὺς ἐκ 

tῶν πλησίον ἄγρων ἀκούσαντας συνελθείν. ἀλλ' ἦν οὐδὲν 

 gelişme. τοῦ γὰρ πνεύματος ἀκμάζοντος, ἀσχέτω τάχει 

cατὰ ῥοῦν ἡ ναῦς ἐφέρετο. οἱ δ' οὖν οἰκ. ὀλύσων κτημάτων 

οἱ Μηθυμαίοι στερόμενοι ἐξήτουν τὸν νέμοντα τὰς αἰγας, 

καὶ εὐρότες τὸν Δάφνιν ἔσαιον, ἀπέδουν. εἰς δὲ τις καὶ 

cυνὸδεσμὸν ἀράμενος περιήγη τὰς χεῖρας, ὡς δήσει. ὁ δὲ 

ἔβασθαι τα παιόμενοι καὶ ἰκέτευε τοὺς ἄγροικους καὶ πρῶτους 

tε τὸν Δάμωνα καὶ τὸν Δρύαντα βοήθους ἐπεκαλεῖτο. οἱ 

dὲ ἀντείχοντο σκιρροὶ γέροντες καὶ χεῖρας ἐκ γεωργικῶν 

ἐργῶν ἵσχυρᾶς ἔχοντες, καὶ ἕξιον δικαιολογήσασθαι περὶ 

tῶν γεγενημένων.

15. Ταῦτα δὲ καὶ τῶν ἄλλων ἄξιουτων, δικαστὴν 

καθίζοσιν Φιλητάν τοῦ βουκόλων· πρεσβύτατος τοῦ γὰρ 

.jface τὸν παρόντον καὶ κλέος εἰχεν ἐν τοῖς κωμήταις δικαίο-

σύνης περιττῆς. πρῶτοι δὲ κατηγόρουν ὁι Μηθυμαίοι 

σαφῆ καὶ σύντομα βουκόλων ἔχοντες δικαστὴν. ἑ’ Ἡλθομεν 

eis τούτους τοὺς ἄγροις θηράσαι θέλοντες. τὴν μὲν οὖν 

ναῦν λύγρα χλωρά δήσαντες ἐπὶ τῆς ἀκτῆς κατελίπομεν, 

αὐτὸ δὲ διὰ τῶν κυνῶν ξήτησιν ἐποιούμεθα θηρών. ἐν 

tοῦτῳ πρὸς τὴν θάλασσαν αἱ αἰγες τούτου κατελήθουσα 

tὴν τῇ λύγρᾳ κατεσθίσας καὶ τὴν ναῦν ἀπολύσατε. εἶδες 

αὐτὴν ἐν τῇ θαλάσσῃ φερομένην, πόσων οἱ ἔμετρὶ ἀγα-

θῶν; οἱ μὲν ἐσθῆς ἀπόλωλεν. οἶος δὲ κόσμος κυνῶν. 

ἀνὴρ δὲ ἄργυρον. τοὺς ἄγροις ἀν τὶς τούτους ἐκεῖνα ἔχων, 

ἀφνήσατο. ἀνθ’ ἄν ἄξιούμεν ἄγειν τούτῳ πονηρὸν ὁματ

ἀλλ’ ἦν οὐδὲν ὄφελος, as in c. 20 

infra. 

περιήγη, sc. eis toipo碘εθεν, 'twisted 
his hands behind his back.' 

σκιρροῖ, also written σκιρροῖ. 

ἐκ γεωργικῶν ἔργων, cf. 2. c. 1 

and 4. c. 13. Cf. Lucr. 5. 925 et 
genus humanum multo fuit illud in 
arvis durius. 

15. οὐα μὲν ἔσθης, Hor. Ἔρ. 1. 6.
sea. And when the young men observed it some sped down to the beach while others called off the hounds, but one and all raised such an outcry that the whole countryfolk round heard them and ran together: but all in vain, the wind still freshened and swept the boat swiftly with the current. And the Methymnaeans in wrath at their great loss sought for the goatherd and found Daphnis and beat and stripped him. And one of them took a dogleash and twisted back his hands to bind him, and in his pain Daphnis shrieked and cried out to the peasants and above all called on Lamon and Dryas to come and help him. And these two stout old men horny-handed and hardened by their rustic toil resisted stoutly, demanding due trial of the case.

15. And when the other folk urged this too they placed in the seat of judgment the cowherd Philetas, the oldest there and famed among the peasantry for his honesty. Before him then the strangers pled their case plainly and shortly: 'We landed at this spot meaning to hunt, and left our ship made fast by a green withie to the shore, while we set out to course our prey with hounds. Meanwhile this fellow's goats came down and nibbled at our cord and loosed the boat, and you yourself have seen it swept to sea, deep laden with a costly freight, stored with rich raiment, gear for our hounds and coined money, wealth enough to buy up all the country here. For this we claim as our slave that

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40 chlamydes Lucullus, si posset centum scenae præbere rogatus, 'qui possum tot?' ait, 'tamen et quæram et quot habebo mittam': post paullo scribit sibi milia quinque esse domi chlamydam: paritem vel tolleret omnes.

cósìos, so Xen. Cymp. 6. 1 κυριῶν δὲ κόσμος.

ἀργυρίουν, here silver coins.

ἐκεῖνα = τάγαθά, cf. supra πόσων ολεί μεστὴν ἀγαθῶν;
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αἰτόλον, ὡς ἐπὶ τῆς θαλάσσης νέμει τὰς αἰγας ὡς ναύτης.’

16. Τοσαῦτα οἱ Μηθυμναιοὶ κατηγόρησαν. ὥς ἔδε 
Δάφνις διέκειτο μὲν κακῶς ὑπὸ τῶν πληγῶν, Χλόην 
ὅρων παρόυσαν πάντων κατεφρόνει καὶ ὁδε οἴπεν: Ἔγώ 
νέμω τὰς αἰγας καλῶς. οὐδέποτε ἦτιάσατο κωμήτης οὐδὲ 
εἰς, ὡς ἢ κύπον αἰξ ἐμὴ κατεβοσκήσατο ἢ ἀμπελον βλαστά-
νουσαν κατέκλασεν. οὕτωι δὲ εἰσὶ κυνηγήται ποιηροί καὶ 
κύνας ἔχουσιν κακῶς πεπαιδευμένους, ὁτισε τρέχοντες 
πολλά καὶ ὑλακτούντες σκληρὰ κατεδίωξαν αὐτάς ἐκ τῶν 
ὁρῶν καὶ τῶν πεδίων ἐπὶ τὴν θάλασσαν ὡσπερ λύκοι. 
ἁλλὰ ἀπέφαγον τὴν λύγον. οὐ γὰρ εἶχον ἐν ψάμμῳ πόλαν 
ἢ κόμαρον ἢ θύμον. ἁλλὰ ἀπώλετο ἡ ναῦς ὑπὸ τοῦ πνεῦ-
ματος καὶ τῆς θαλάττης. ταῦτα χειμώνος, οὐκ αἰγὼν, 
ἐστιν ἔργα. ἁλλὰ ἐσθῆς ἐνέκειτο καὶ ἄργυρος. καὶ τῖς 
πυτεύσει νοῦν ἔχουν, ὅτι τοσαῦτα φέρουσα ναῦς πείσμα 
ἐχει λύγον;

17. Τοῦτοι ἐπεδάκρυσεν ὁ Δάφνις καὶ εἰς οἶκτον 
ὑπηγάγετο τοὺς ἀγροίκους πολύν· ὅστε ὁ Φιλητᾶς ὁ 
δικαστὴς ὄμνυε Πάνα καὶ Νύμφας, μηδὲν ἀδικεὶν Δάφνιν, 
ała μηδὲ τὰς αἰγας, τὴν δὲ θάλασσαν καὶ τὸν ἄνεμον, 
ὁν ἅλλως εἶναι δικαστάς. οὐκ ἔπειθε ταῦτα Φιλητᾶς 
Μηθυμναιοὶ λέγων: ἀλλ’ ἐπ’ ὀργῇς ὀρμῆσαντες ἤγον τὸν 
Δάφνιν πάλιν καὶ συνδεῖν ἦθελον. ἐνταῦθα οἱ κωμῆται 
ταραχθέντες ἐπισπηδόωσι αὐτοῖς ὅσει ψὰρε ἢ κολοῦι’ καὶ 
ταχύ μὲν ἀφαιροῦνται τὸν Δάφνιν ὢν ἢ καὶ αὐτὸν μαχό-
μενον, ταχύ δὲ ἔξως παίουσε ἐκεῖνοι εἰς φυγήν ἐστρεφαν.

ἐπὶ τῆς θαλάσσης, Courier reads ὥς after these words; the passage is difficult and some corruption has taken place, perhaps in the words ἡς παρατῆς. Seiler suggests ὡς ἐπὶ τῆς θαλάσσης ἀλῶν ὡς καράτης νέμει τὰς αἰγας, which gives satisfactory sense.

16. σκληρά, this adj. is used of sound, touch, smell, taste and even sight.

κόμαρον, arbutus or wild strawberries. Hor. Od. i. 17. 5 per nemus arbutos quae sunt latentes et thyma deviae olentis uxores mariti
worthless goatherd who pastures his goats by the sea as though he were a sailor.'

16. Against this accusation Daphnis, still in pain, but heartened by the sight of Chloe and despising his bruises, in turn made his defence. 'I know full well how to tend my goats: no peasant ever blamed me for letting my goats nibble in his garden or break his young vineshoots. But these men are clumsy hunters and their hounds are badly trained, for with their wild racing to and fro and noisy barking they drove my goats down from the hills and plains to the seashore, as if wild wolves were chasing them. And then finding no grass, no arbute bush or thyme along the sandy shore, they nibbled at the withe cord. The ship is lost, swept away by wind or wave, the storm's fault not my goats'. Rich store of clothes and gold indeed! What reasoning man will credit that a ship so richly laden would be fastened merely with a withe cord?'

17. And ending Daphnis wept and stirred compassion in the peasants' hearts: and from his seat of judgment Philetas swore by Pan and by the Nymphs that neither Daphnis nor his goats were blameworthy, but rather the waves and winds were at fault, and on the elements other judges sat in judgment. But this sentence so inflamed the Methymnaeans that in their furious wrath they were for dragging off Daphnis and would have bound him, but the villagers indignantly sprang on them in crowds and rescued Daphnis as he fought his foes and drove them off with clubs and

(i.e. capellae). Verg. Georg. 3. 300 iubeo frondentia capris arbuta sufficere.

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18. Διωκόντων δὴ τοὺς Μηθυμναίους ἔκεινων ἡ Χλόη κατὰ πολλὴν ἡσυχίαν ἀγεὶ πρὸς τὰς Νύμφας τὸν Δάφνιῳ καὶ ἀπονύπτει τὸ πρόσωπον ἢμαγμένον ἐκ τῶν ρινῶν ραγεισῶν ὑπὸ πληγῆς τινός, καὶ τῆς πήρας προκομίσασα ζυμίτου μέρος καὶ τυροῦ τμῆμα τι δίδωσι φαγεῖν. τότε μάλιστα ἀνακτησάμενη αὐτὸν φίλημα ἐφίλησε μελιτῶδες ἀπαλῶς τοὺς χείλεσι.

19. Τότε μὲν δὴ παρὰ τοσοῦτον Δάφνις ἦλθε κακοῦ. τὸ δὲ πράγμα οὐ ταύτη τέσσαρτο, ἀλλ’ ἐλθόντες οἱ Μηθυμναῖοι μόλις εἰς τὴν έαυτῶν, ὑδοῦτοι μὲν ἀντὶ ναυτῶν, τραυματίας δὲ ἀντὶ τρυφώντων, ἐκκλησίαν τα συνήγαγον τῶν πολιτῶν καὶ ἱερημίας θέντες ἱκέτευον τιμορίας ἡξιωθήναι· τῶν μὲν ἀληθῶν λέγοντες οὐδὲ ἐν, μὴ καὶ προσκαταγέλαστοι γένοιτο τοιαῦτα καὶ τοσαῦτα παθόντες ὑπὸ ποιμένων· καθηγοροῦντες δὲ Μυτιληναίων, ὡς τὴν ναῦν ἀφελομένων καὶ τὰ χρήματα διαρτασάντων πολέμου νόμω. οἱ δὲ πιστεύοντες διὰ τὰ τραύματα καὶ νεανίσκους τῶν πρώτων οἰκίων παρ’ αὐτοῖς τιμορήσαι δίκαιον νομίζοντες Μυτιληναίους μὲν πόλεμον ἀκήρυκτον ἐψηφίσαντο, τὸν δὲ στρατηγὸν ἐκέλευσαν δέκα ναῦς καθελκύσαντα κακουργεῖν αὐτῶν τῷ παραλίᾳ: πλησίον γὰρ χειμῶνος δυτοὺς οὐκ ἦν ἀσφαλὲς μείζονα στόλον πιστεύειν τῇ θαλάττῃ.

ἀπέστησαν, this verb is not often used absolutely.
18. ἀγεὶ πρὸς τὰς Νύμφας, cf. i. c. 13, I. c. 21.
καὶ τῆς πήρας, Le Fèvre conjectured κάκια...; cf. 3. c. 9 ἐκ τῆς πήρας προκεκυμένει μελιτῶδατα, 4. c. 15 ἐκ τῆς πήρας τῆς σύριγγα προκομίσασα. But on the other hand in 3. c. 20 we have τῆς πήρας προκομίσασα.

τρυφώντων, two MSS. then give καὶ ἐν ἰσχίᾳ ἄντων, τούτους εἰς βοήθειαν ἥκεν ἱκέτευον. Probably the first sentence is a gloss on τρυφώντων and the second on ἱερημίας θέντες, especially as imme-
cudgels and gave no truce until they swept them from those parts.

18. But during the pursuit Chloe led Daphnis gently to the grotto of the Nymphs and bathed his bruised and bloodstained face and nostrils, then from her wallet drew a slice of bread and piece of cheese for him to eat. And after thus refreshing him she gently gave him a honeyed kiss with her soft lips.

19. But though poor Daphnis had escaped this peril the danger was not past, for when these wealthy pleasers reached their home by long, dusty roads and not by sea, wounded and bruised, no longer lighthearted revellers, they summoned all the citizens and with supplicant rods in their hands begged them to take due vengeance. Their plea did not contain one grain of truth for fear of ridicule at such disgrace at mere boors’ hands. They even charged the men of Mytilene with stealing their ship and plundering their wealth as if in open war. And the people fooled by the wounds resolved to avenge the sons of their noblest houses and proclaimed unheralded war against their foes, bidding their general launch ten ships to ravage all their seashore: for with the near approach of winter it was not held safe to risk a larger fleet at sea.

\[\text{diately after \textit{θέφε\textreversed{e}}} \text{ we have \textit{ικέτευων}.}
\textit{ικέτηρια sc. \textit{φάβδος} is an olive wand wreathed with wool fillets which a supplicant carried and laid at the feet or the altar: it recurs frequently throughout Greek literature. \textit{Soph. O. T. 3 ικέτηριας κλάδουσιν ἔξεστεμ-μένοι.}
\textit{τῶν πρῶτων οἰκίων}, as we say \textit{of the first families.} See L. and S. \textit{οἰκία IV.}
\textit{ἀκήρυκτος}, a war which was not formally declared by a herald and allowed no heralds the right of safe-conduct. Dem. \textit{de Cor. p. 314. 16 ἦν γὰρ ἀσπονδος καὶ ἀκήρυκτος ὑμῖν πρὸς τοὺς θεατὰς πόλεμος.}
\textit{οὐκ ἦν ἀσφαλές...}, cf. note on \textit{εὐεστάσης}, c. 12.\]
20. ο δὲ εὐθὺς τῆς ἐπιούσις ἀναγόμενος αὐτερέταις
στρατιώταις ἐπέπλευ τοῖς παραθαλαττίοις τῶν Μυτιλη-
ναίων ἄγροις. καὶ πολλὰ μὲν ἢρπαξε ποίμνια, πολὺν δὲ
σῖτον καὶ οἶνον, ἀρτί πεπαυμένον τοῦ τρυγητοῦ, καὶ ἀνθρώ-
πους δὲ οὐκ ὀλύγους, ὅσοι τούτων ἐργάται. ἐπέπλευσε καὶ
τοῖς τῆς Χλόης ἄγροις καὶ τοῦ Δάφνιδος· καὶ ἀπόβασιν
ἀξειαν θέμενος λείαν ἠλλαν τὰ ἐν ποσίν. ὦ μὲν Δάφνις
οὐκ ἐνεμε τὰς ἀγας, ἀλλὰ ἐς τὴν ὑπὲρ ἀνελθὼν φυλλάδα
χλωρὰν ἔκοπτεν, ὡς ἔχοι τοῦ χειμῶνος παρέχει τοῖς ἐρι-
φοις τροφήν. ὄστε ἀνωθὲν θεασάμενος τὴν καταδρομὴν
ἐνέκρυψεν ἐαυτῷ στελέχει κοιλῷ ἕξηρᾶς ἀξύς· ἡ δὲ Χλόη
παρῆν τὰς ἀγέλαις, καὶ διωκομένη καταφεύγει πρὸς τὰς
Νύμφας ἰκέτις καὶ ἐδείπτησε φείσασθαι καὶ ὃν ἐνεμε καὶ
αὐτῆς διὰ τὰς θεὰς. ἀλλ' ἦν οὐδὲν ὀφελὸς· οἱ γὰρ Μηθυ-
μαῖοι πολλὰ τῶν ἀγαλμάτων κατακερτομῆσαντε καὶ τὰς
ἀγέλαις ἡλαν κακείνην ἠγαγον, ὡσπερ αἶγα ἡ πρόβατον,
πάιντες λύγως.

21. Ἐχοντες δὲ ἦδη τὰς ναίδις παντοδαπῆς ἀρπαγῆς
μεστὰς οὐκἐτ' ἐγίγνοσκοι περαιτέρω πλεῖν, ἀλλὰ τῶν
οἶκαδε πλούν ἔποιούντο καὶ τῶν χειμῶν καὶ τῶν πολε-
μίων δεδίστες. οἱ μὲν οὖν ἀπέπλευσε εἰρεσία προσταλα-
πωροῦντες, ἀνεμος γὰρ οὐκ ἦν, ὡς ἄς Δάφνις, ἰσχυρὰς
γενομένης, ἐλθὼν εἰς τὸ πεδίον ἐνθα ἐνεμον καὶ μήτε τὰς
ἄγας ἰδιών μήτε τὰ πρόβατα καταλαβὼν μήτε Χλόην
ἐφρών, ἀλλὰ ἔρρημα πολλήν καὶ τὴν σύργυγα ἐρριμμένην,
ἡ συνήθως ἐτέρπετο ἡ Χλόη, μέγα βοών καὶ ἐλεεύνων κω-
κίων ποτὲ μὲν πρὸς τὴν φηγῆν ἐτρεχεν ἐνθα ἐκαθέζοντο,
pοτὲ δὲ ἐπὶ τὴν θάλασσαν ὡς ὀψόμενοι αὐτὴν, ποτὲ δὲ

20. αὐτερέταις, men who were
both soldiers and rowers. Thuc.
1. 10 αὐτερέται δὲ ὃς ἦσαν καὶ
μάχιμοι πάντες ἐν ταῖς Φιλοκτῆτοι
ναοῖς δεδῆλωκε, 6. 91 οὗτοι αὐτερέται
κομισθέντες καὶ ὀλυστευόμενοι εὐθὺς.

φυλλάδα χλωρὰν...τοῖς ἐρίφοις, 
cf. 1. c. 21 φυλλάδα χλωρὰν κόπτοντα
τοῖς ἐρίφοις τροφήν.

δέξης, a kind of beech tree.
20. The next day then the general put to sea and with his soldier-sailors shaped his course towards the fields upon the coastline of Mytilene, and rich was their plunder of flocks and corn and wine (for it was scarce the close of the vintage) and many a farm-labourer was made prisoner. He landed also close to the fields where Chloe and Daphnis dwelled and swiftly descending ravaged all he found. Daphnis, it chanced, was not among his goats, but in the higher woods engaged in cutting leaves for winter fodder for the kids: and when from the heights he saw them landing he hid himself in a withered oak's hollow bole. But meanwhile Chloe tended both flocks and when pursued fled hot foot as suppliant to the Nymphs and in their name she begged her pursuers to spare her and her flocks: but all in vain, the soldiers jeered at the images and drove off the flocks and Chloe too, striking her with twigs as though she were a goat or sheep.

21. And now their vessels stored with pillage, they resolved to cruise no further but to shape their course home again and so avoid foul weather and the foe: and as the wind was light they laboured at the oar. But now that all was peace again Daphnis sought their pastures, yet neither saw the flocks nor found his Chloe, deep silence reigned and on the ground, flung aside, lay the pipe which Chloe loved to play, and then with piteous cries he sped on to the oak, their favourite seat, and next down to the sea to find her, and anon to the

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21. τὴν σύριγγα ἐρριμμένην, as (ἡ Χλῶν) τὴν σύριγγα βίπτει in i. c. 28 under similar circumstances. ἐλεεινόν, cf. ἐλεεινά, i. c. 31.

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ἐπὶ τὰς Νύμφας, ἐφ’ ὑπὲρομένη κατέφυγεν. ἐνταῦθα καὶ ἔρριψεν ἑαυτὸν χαμαὶ καὶ ταῖς Νύμφαις ὡς προδοῦσας κατεμέμφετο.

22. Ἀφ’ ὑμῶν ἤρπασθη Χλόη, καὶ τοῦτο ἰδεῖν ὑμεῖς ὑπημένατε; ἢ τοὺς στεφάνους ὑμῖν πλέκουσα, ἢ σπένδουσα τοῦ πρῶτου γάλακτος, ἢ καὶ ἡ σύρυγξ ἢδε ἀνάθημα; αὕγα μὲν οὐδὲ μίαν μοι λύκος ἤρπασε, πολέμων δὲ τὴν ἀγέλην καὶ τὴν συννέμουσαν. καὶ τὰς μὲν αἶγας ἀποδέρουσι καὶ τὰ πρόβατα καταθύνουσι. Χλόη δὲ πόλων λουτὼν οἰκήσει. ποῖος ποιεῖ ἀπειμι παρὰ τὸν πατέρα καὶ τὴν μητέρα, ἀνεὶ τῶν αἰγῶν, ἀνεὶ Χλόης, λιπεργάτης ἐσόμενος; ἔχω γὰρ νέμειν ἐτί οὐδέν. ἐνταῦθα περιμενὸν κείμενος ἢθάνατον ἢ πόλεμον δεύτερον. ἀρὰ καὶ σὺ, Χλόη, τοιαύτα πάνεις; ἀρὰ μέμνησαι τοῦ πεδίου τούδε καὶ τῶν Νυμφῶν τῶν λάβε κάμοι; ἢ παραμυθούντα σε τὰ πρόβατα καὶ αἱ αἴγες αἰχμάλωτοι μετὰ σοῦ γενόμεναι;

23. Τοιαύτα λέγοντα αὐτὸν ἐκ τῶν δακρύων καὶ τὴς λύπης ύπνος βαθὺς καταλαμβάνει· καὶ αὐτῷ αἱ τρεῖς ἐφίστανται Νύμφαι, μεγάλαι γυναῖκες καὶ καλαί, ἡμίγυμναι καὶ ἀνυπόδηται, τὰς κόρας λελυμέναι καὶ τοῖς ἀγάλμασιν ὁμοίαί. καὶ τὸ μὲν πρῶτον ἐφίκεσαν ἐλεοῦσας τὸν Δάφνην, ἐπειτὰ ἡ πρεσβυτάτη λέγει ἐπιρρωνύουσα. Μηδὲν ἢμᾶς μέμφου, Δάφνι. Χλόης γὰρ ἢμῖν μάλλον ἢ

**κατεμέμφετο**, here with dative: it takes also the accus. or genit. Cf. c. 20 κατακερτομήσαντες.

22. γάλακτος, libations of milk were the usual drink offerings made to the Nymphs. Theocr. 5. 53 στασὶ βερ fraternity δὲ κρατήρα μέγαν λέυκον γάλακτος ταῖς Νύμφαις. πῦρ, bestings, a favourite article of food in Greece, cf. πρωτόγαλα. In c. 31 a libration of new wine is poured out to the Nymphs. Τήν συννέμουσαν, i.e. Chloe who tended Daphnis’ herd of goats along with her own sheep. καταθύνοισι, Courier changed this wrongly to καταθύνουσι, perhaps supposing that ἀποδέρουσι was future and thinking that the two verbs should be parallel.
grotto of the Nymphs whom she had sought in flight but to be forced away. And there he flung himself upon the ground and railed against the traitorous Nymphs.

22. ‘Was Chloe torn from you and you looked calmly on? Chloe who wove your chaplets, poured out your offerings of the first given milk and dedicated this pipe to you? Never has wolf robbed me of a single goat and now foes have seized both my herd and my shepherdess. And they are sure to flay my goats and slay the sheep: and Chloe will hereafter be forced to live in towns. How shall I dare to go home to father and mother without my goats, without my Chloe, doomed to a life of idleness? For I have no other herd to tend. Here will I lie and wait for death or battle with my foes. Ah Chloe, do you suffer like pangs? Do you think on these fields, the Nymphs here and on me? Or do your fellow-captive sheep and goats help to console you?’

23. Deep slumber hushed his sighs and groans and in his dreams three Nymphs stood over him, lofty of stature and fair, half-clad, their feet unshod and tresses loosed, like their statues in the grotto. At first they seemed to watch him in silent pity, then the eldest spoke these words of comfort: ‘Rail not at us, Daphnis: deeper still than thine is our love for Chloe. We had

\[\text{\textit{ποιοίς ποσίν, i.e. πῶς, cf. ποίω προσώπω, ποίος ὄφθαλμος, ἔποιεις χερόν. \[\text{\textit{λιπεργάτης, cf. λιπερής, and λιπερήτης which Schaefer would read here. \[\text{23. The three Nymphs again appear in a dream as in 1. c. 7, 3. c. 27, 4. c. 34. The description of them in 1. c. 4 is similar to this. \[\text{\textit{ημιλγίμνοι, cf. 1. c. 4 χεῖρες ἐν ὀμνοις γυμναῖ. \[\text{\textit{ἐφεκασάν ἐλεοῦσαι, the usual construction after ἐδικά is infinit. or dat. partic. See c. 36. For nomin. part. see L. and S. ἐδικά, 11. 1. fin.} \] \]
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ałłon ʰmān kai pōlōous ʰdē pōlōmous επολέμησε τήν ἀγροικίαν καταλιπών καὶ ἄπεισι τοῖς Μῆθυμναῖοι οὐκ ἀγαθός πολέμιος. κάμνε δὲ μηδὲν, ἀλλὰ ἀναστάς ὀφθητι Δάμων καὶ Μυρτάλη, οἳ καὶ αὐτοὶ κεῖναί· Χλόη γὰρ σοὶ τῆς ἐπιούσης ἀφίξεται μετὰ τῶν αἰγών, μετὰ τῶν προβάτων, καὶ νεμήσετε κοινῇ καὶ συνίστε κοινῇ· τὰ δὲ ἄλλα μελῆσε περὶ ὑμῶν Ἀρωτὶ.

24. Τοιαῦτα ἵδον καὶ ἀκούσας Δάφνης ἀναπηδήσας τῶν ὑπον καὶ ὑφ’ ἱδονῆς καὶ λύτης μεστὸς ἀκρύων τὰ ἀγάλματα τῶν Νυμφῶν προσεκύνει καὶ ἐπηγγέλλετο, σω-θείσης Χλόης, θύσεων τῶν αἰγών τῆς ἀρίστην. ἀραμῶν δὲ καὶ ἐπὶ τήν πίτυν, ἐνθα τὸ τοῦ Πανὸς ἀγαλμα ἱδρυτο, τραγοσκελές, κερασφόρον, τῇ μὲν σύρυγγα, τῇ δὲ τράγον πηδῶντα κατέχων, κάκεινον προσεκύνει καὶ ἦχετο ὑπὲρ τῆς Χλόης καὶ τράγον θύσεων ἐπηγγέλλετο, καὶ μόλις ποτὲ περὶ ἰλίου καταφορᾶς παυσάμενος ἀκρύων καὶ

tou Δάμων, Chloe was the supposed daughter of Dryas, not of Lamou, see i. c. 4–6. It must be emended to Δράμων.
ton Πάνα ἐκεῖνον, from this point onward Pan plays a leading part in the idyll especially in effecting the rescue of Chloe. His statue which is described in the following chapter was under a pine-tree’s shade close to the grotto of the Nymphs.

συνήθης στρατοπέδοις, Pan was the companion of Dionysus in his expedition against India. Luc. Dion. 4 and Deor. Dial. 22. 3, where he so valiantly assisted the Athenians at the battle of Marathon that he was honoured by the dedication of
compassion on her in her infant days and nurtured her when exposed in this grotto: she is no mere daughter of the soil or shepherdess of Lamon. And we have even now made sure that she be not doomed to slavery in Methymna nor be numbered among the booty, and we have begged of Pan to aid our Chloe, though ye have never even with a chaplet paid honour to his statue standing there beneath the pine: he is more skilled than we in warfare and has often left these haunts of peace to fight in many a fray: and now he is gone to be no gentle foe to these men of Methymna. So set thy heart at rest and go again to Lamon and Myrtale who have flung themselves in agony on the ground, in fear that thou too hast fallen a prey to the rovers, for with tomorrow’s light Chloe shall come again leading the goats and sheep and ye shall herd and pipe once more together. For the rest Love will watch over you.’

24. The vision and the promise waked Daphnis from his sleep and with tears of joy and sorrow mingled he paid his worship to the statues of the Nymphs and vowed for Chloe’s safe return the finest of his dams. Then hasting to the pine, where Pan’s statue horned and goatfooted stood with pipe in right hand, a leaping goat in his left, him too he worshipped praying for Chloe’s rescue with vows to sacrifice a goat for her safe return, and sunset came ere he had ceased his tears and

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άγροικλαν = ταυτικαί, κείνται χαμαί, cf. c. 21 ἔρρυψεν εὐαυτίν χαμάι.
νεμήσετε, a late form for νεμεῖσθαι.

μελήσαε, see c. 6 on Ἐρωτᾷ ὑμῶν μέλει.

24. Πανός ἄγαλμα, cf. 1. c. 16 ὁ Πάν...ὡν τὸ πλέων τράγος.

καταφερθώ, Aristotle uses καταφέρεσθαι, Herodotus καταφέρης, of the sun sinking.
εὐχῶν, ἀράμενος τᾶς φυλλάδας, ὁσ ἐκοψε, ἐπανήλθεν εἰς τὴν ἐπαυλῖν καὶ τοὺς ἀμφὶ τῶν Δάμανα πένθους ἀπαλλάξας, εὐφροσύνης ἐμπλήσας, τροφῆς τε ἑγεύσατο καὶ ἐς ὑπνὸν ἄρμησεν, οὐδὲ τοῦτον ἀδακρων, ἀλλ’ εὐχόμενος μὲν αὐθις τὰς Νύμφας ὁναρ ἰδεῖν, εὐχόμενος δὲ τὴν ἠμέραν γενέσθαι ταχέως, ἐν ἡ Χλόην ἐπηγγείλαντο αὐτῷ. νυκτὸν πασῶν ἐκείνη ἐδοξε μακροτάτη γεγονέναι. ἐπράξη δὲ ἐπ’ αὐτῆς τάδε.

25. Ὅ στρατηγὸς ὁ τῶν Μηθυμαίοις ὅσον δέκα στάδιοι ἀπελάσας ἠθέλησε τῇ καταδρομῇ τοὺς στρατιώτας κεκηκότας ἀναλαβεῖν. ἀκρας οὖν ἐπεμβαινούσης τῷ πελάγει λαβόμενος ἐπεκτεινομένης μηνουδών, ὡς ἐντὸς θαλαττας γαλανότερον τῶν λιμένων ὄρμων εἰργάζετο, ἐνταῦθα τὰς ναοὺς ἐπ’ ἀγκυρῶν μετεώρους διορμίσας, ὡς μηδὲ μίαν ἐκ τῆς γῆς τῶν ἀγροίκων τινα λυπήσατε, ἀνήκεν τοὺς Μηθυμαίοις εἰς τέρψιν εἰρηνικήν. οἱ δὲ ἔχουσ τάντων ἀφθονίαν ἐκ τῆς ἀρπαγῆς ἔπινον, ἐπαιζον, ἐπινικιον ἐφόρτη ἐμμοῦντο. ἀρτὶ δὲ πανομένης ἡμέρας καὶ τῆς τέρψεως ἐς νύκτα λυγούσης, αἰφνίδιον μὲν ἡ γῆ πᾶσα ἐδόκει λάμπεσθαι τυρί, κτυπὸς δὲ ἤκουετο ρόθιοι κωπῶν, ὡς ἐπιπλέουστος μεγάλου στόλου. ἐβού τις ὑπλίζεσθαι τοῦ στρατηγοῦ. ἄλλος ἄλλον ἐκάλει καὶ τετρῶσθαι τις ἐδόκει καὶ σχῆμα τὶς ἐκεῖνον νεκρὸν μιμοῦμενος. εἴκασεν ἄν τις ὅραν νυκτομαχίαν οὐκορόμων πολέμων.

26. Τῆς δὲ νυκτὸς αὐτοῖς τουιώτης γενομένης ἐπῆλθεν ἡ ἡμέρα πολὺ τῆς νυκτὸς φοβερωτέρα. οἱ τράγοι μὲν οἱ

ampus...euplitosa, this asyndeton, especially in cases of anti-thesis, is common in Longus.
nar, for the construction see onar ekéino, s. 8.
25. Ὅ στρατηγὸς, i.e. Bryaxis, see c. 18 kataðrômê, cf. c. 32 fn.

labómenos, so with genit. of place, 'to reach,' in Thuc. 8. 80 Δήλου λαβόμεναι.

epinikion éorhtí, with triumphal songs (epinikion sc. mélos) and sacrifices in honour of the victory (epinikia sc. ierá).
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prayers. Then gathering up his leafy burden of fresh-cut fodder he came back to the homestead and freed old Lamon and his household from their grief with joyous words of comfort. Then when the meal was done he sought his rest and prayed with streaming eyes to see once more the vision of the Nymphs and yearned for daybreak to speed on and bring Chloe back: of all nights this one seemed to him the longest of his life.

25. Meanwhile the general of Methymna after sailing on a space was fain to refresh his men who were wearied by the attack. So when he reached a cape that cleft the sea, stretching out in crescent shape and enfolding a calm lagoon as peaceful as a harbour, he anchored all his ships to guard against any act of malice of the peasants and gave his crews leave to refresh themselves at ease. And they enjoyed the rich plenty of their plunder and quaffed their wine and played at holding a triumphal feast of victory. And as night fell and gradually closed their festal joy, the whole land suddenly shone out ablaze with fire, and they heard the surge and dash of oarblades heralding the onset of a mighty fleet. The cry ‘to arms’ was raised with loud calls for help: some fancied they were wounded and others lay as dead. The sight was like a battle-scene at night against an unseen foe.

26. If panic came that night, daylight brought greater panic still. For Daphnis’ goats were seen with
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26. korupado, ivy was sacred to Pan and his friend Dionysus. See on kiy, 3. c. ii.

27. Ω pátwv anoxiástatoi kai asebéstatoi, ti taúta maunoménaí thresín étoimízetate; polémou mèn tηn árroikían énepólízate tηn émoy phíla, ángalas de boíou kai aígyon kai poimníów apthlásate tás émoy meloménas: ápeta-
istázate de boýmôn parógeon, ex òs 'Eros mudhôn poíhiasai òelei; kai outhe tês Nýmfas ñûdésônte blêpouôsas outhe tōn

gomphmata, the framework of the vessel which was secured by bolts gomphi.

ek Πανός, so Herod. 7. 43 describes how a panic by night spread through Xerxes' army. See L. and S. Paniókhs. Cf. c. 28 sórgynos òhos oikété polémikós kai foberós. Cf. Val. Flacc. 3. 46 rupta quies: deus ancipitem lymphaverat urbem Myg-
clustered ivyberries on their horns while Chloe's rams and ewes howled wolfishly, and she herself appeared crowned with pine-leaf wreath. And soon strange sights were seen among the waves. If sailors strove to raise the anchor, it held fast; if a rower dipped his oar, it snapped; and dolphins leaped up from the sea and beat the ship's sides with their tails and loosened the seams; and anon was heard high up above the steep-rising crag the echoing ring of the pipe: and yet it charmed not as a shepherd's pipe, but like a harsh trumpet-blast struck panic in their hearts. Then in the turmoil they ran to seize their arms and called upon the unseen enemy till at length they prayed for night to come and give them truce from the dread prodigies. The men of wit saw clearly that these omens were revelations of Pan's anger with the sailors, yet they could not fathom why, for they had pillaged no shrine of Pan. At length at noon the general at heaven's will fell into a deep sleep and saw Pan in a trance and heard these threats.

27. 'Ye impious and accursed men, how have ye dared such mad deeds? Ye have filled my dear loved country haunts with war and driven away the cattle, goats and sheep that are my charge: ye tore a maiden from my altar, a maiden whose name Love will weave in folk-lore: ye reverenced not the Nymphs who watched

doniae Pan iussa ferens saevissima Matris.

µηνιόντος, the µῆνις of Pan is the centre of this episode as the µῆνις of Achilles in the Achilleid.

οὐδὲν ἵππον Πανός, they cannot have noticed his statue close to the grotto of the Nymphs.

οὐκ ἄνειν = non sine Dis, Hor. Od.
Πάνα ἐμέ. οὔτ' οὖν Ἔθριμναν ὄψεσθε μετὰ τοιούτων λαφύρων πλεόντες οὔτε τήν ἅρα δειούσθη τὴν σύριγγα τὴν ὑμᾶς ταράξασαν· ἀλλὰ ὑμᾶς βορᾶν ἰχθύων θῆσι καταδύσας, εἰ μὴ τὴν ταχίστην καὶ Χλόην ταῖς Νύμφαις ἀποδώσεις καὶ τὰς ἀγέλας Χλόης καὶ τὰς αἰγὰς καὶ τὰ πρόβατα. ἀνύσω δὴ καὶ ἐκβιβάζει τὴν κόρην μεθ' ὧν εἶπον. ἡγήσομαι δὲ ἐγὼ καὶ σοὶ τοῦ πλοῦ κάκειν τῆς ὄδου.

28. Πάνω οὖν τεθορυβημένος ὁ Βρύας (τοῦτο γὰρ ἕκαλεῖτο ὁ στρατηγὸς) ἀναπηδά καὶ τῶν νεῶν καλέσας τοὺς ἡγεμόνας ἐκέλευσε τὴν ταχίστην ἐν τοῖς αἰχμαλώτοις ἀναζητεῖσθαι Χλόην. οὐ δὲ ταχέως καὶ ἀνεύρον καὶ εἰς ὀφθαλμοὺς ἐκόμισαν· ἐκαθέζετο γὰρ τής πίτους ἐστεφανωμένη. σύμβολον δὴ καὶ τούτο τῆς ἐν τοῖς ὅνειροις ὄψεως ποιούμενος ἐπ' αὐτῆς τῆς ναυαρχίδος εἰς τὴν γῆν αὐτὴν κομίζει. κάκειν δὲ ἄρτι ἀποβεβήκει, καὶ σύρμηγος ἦχος ἀκοῦσαν πάλιν ἐκ τῆς πέτρας, οὐκέτι πολεμικὸς καὶ φοβερός, ἀλλὰ ποιμενικὸς καὶ οἶος εἰς νομὴν ἡγεῖται ποιμῶν. καὶ τὰ τε πρόβατα κατὰ τῆς ἀποβάθρας ἐξέτρεχεν οὐκ ἐξολοθρεύοντα τοῖς κέρασι τῶν χηλῶν καὶ αἱ αἰγὲς πολὺ θρασύτερον, οἷα καὶ κρημνοβατεῖν εἴθυμεναι.

29. Καὶ ταῦτα μὲν περισταται κύκλῳ τῆς Χλόην ὠστερ χορὸς σκιρτῶντα καὶ βληχόμενα καὶ ὁμοία χαίρουσιν· αἱ δὲ τῶν ἄλλων αὐτῶν αἰγές καὶ τὰ πρόβατα καὶ τὰ βουκόλια κατὰ χώραν ἔμενεν ἐν κοιλὶ νη', καθάπερ

βορᾶν ἰχθυῶν, Hom. II. 19. 267 τῶν μὲν Ταλθύνειας πολιής ἄλας ἐς μέγα λαῖτμα βῆς ἐπιδιψάμασιν, βόσιν ἰχθυῶν.
εἰ μὴ ἀποδώσεις, εἰ with the future generally implies a threat.
μεθ' ὧν εἶπον, the goats and sheep.
28. τοῦτο γὰρ ἕκαλεῖτο, we have similar parentheses in 1. c. 6, 4. c. 10.
τῆς πίτους, see note on πίτους ἐστεφανωμένη, c. 26 supra.
σύμβολον...ποιούμενος, so Dem. Rhod. p. 191. 22 τοιεσθαί σύμβολον τῆς αἰτῶν στρατιάς.
ποιμενικὸς..., cf. 4. c. 15 εἰτα ἐπέπνευσε τὸ νόμιμον.
your sin nor me, god Pan. Laden with these spoils ye shall never again see Methymna nor shall ye escape my pipe that maddens you: nay, I will sink your ships and give you as a prey to fishes, unless you render speedily to the Nymphs again Chloe and Chloe's flocks. Rise and obey my words, set the maid with all the flocks ashore. Then I will guard your voyage and Chloe's path.'

28. In wild panic Bryaxis leaped up and called his captains and bade them with all speed seek Chloe out among the captives. They quickly found her sitting wreathed with pine-branches and led her to their chief, who recognised this chaplet as a proof of his dream and brought her on his flagship to the land, and as she reached the shore straightway the echo of the pipe-notes rang from the rock not with the former warlike blast but with sweet tones as when a shepherd leads his sheep to pasture. And then the sheep ran down the ship's ladder without their horny hoofs slipping and the goats, skilled climbers on the crags, raced still more boldly down.

29. And all her charges ringed Chloe round, leaping like dancing maidens and bleating in their joy: but the goats and sheep and kine belonging to the other herdsmen remained quietly in the ship's hold, as though the
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αὐτὰ τοῦ μέλους μὴ καλοῦντος. θαύματι πάντων ἔχο-
μένων καὶ τῶν Πάνας ἀνευφημοῦντων, ὥθη τούτων ἐν τοῖς
στοιχείοις ἀμφότεροι θαυμασιώτερα. τῶν μὲν Μηθυμ-
ναλῶν, πρὶν ἀνασπάσατι τᾶς ἀγκύρας, ἔπλεον αἱ νῆες καὶ
τῆς ναυαρχίδος ἥγειτο ἐξ ἀλός· τῶν δὲ
ἀγών καὶ τῶν προβάτων ἥγειτο σύργυγος ἡχος ἡδίστος,
καὶ τὸν συρίστοντα ἐβλεπεν οὔδεis· ὥστε τὰ πούμια καὶ
αἱ αἴγες προῆσαν ἁμα καὶ ἐνέμοντο τερπόμεναι τῷ μέλει.

30. Δευτέρας ποιμῆς καιρὸς ἦν, καὶ ὁ Δάφνις ἀπὸ
σκοπῆς τινος μετεώρου θεασάμενος τᾶς ἀγέλας καὶ τὴν
Χλόην, μέγα βοήσας, 'ὁ Νύμφας καὶ Πάν, κατέδραμεν εἰς
tὸ πεδίον καὶ πεπλακεῖς τῇ Χλόη καὶ λειπθυμήσας
κατέπεσε. μόλις δὲ ἐμβιο ήπὶ τῆς Χλόης φιλούσης καὶ
tαῖς περιβολαῖς θάλποισης γενόμενος ἑπὶ τὴν συνήθι
φηγὸν ἔρχεται· καὶ ἐπὶ τὸ στελέχει καθίσας ἐπινυθάνετο
πώς ἀπέδρα τοσούτως πολεμίως. ἢ δὲ αὐτῷ κατέλεξε
πάντα· τὸν τῶν αἰγών κιττόν, τὸν τῶν προβάτων ἄρνυμόν,
tὴν ἐπανθήσασαν τῇ κεφαλῇ πίτυν, τὸ ἐν τῇ γῇ πῦρ, τὸν ἐν
tῇ θαλάττῃ κτύπον, τὰ συρίσματα ἀμφότερα, τὸ πολεμικὸν
καὶ τὸ εἰρηνικὸν, τὴν νύκτα τὴν φοβερᾶν· ὅπως αὐτῷ τὴν
ὀδὸν ἀγνοούσῃ καθηγήσατο τῆς ὀδοῦ μούσική. γνωρίσας
οὖν ὁ Δάφνις τὰ τῶν Νυμφῶν οὐνίρατα καὶ τὰ τοῦ Πανὸς
ἔργα διηγεῖται καὶ αὐτός ὁ σα εἴδειν, ὁσα ἠκουσεν· ὅτι
μέλλων ἀποθυήσειν διὰ τὰς Νύμφας ἔξησε. καὶ τὴν μὲν
ἀποπέμπτει κομίσουσαν τοὺς ἀμφὶ τῶν Δρύαντα καὶ Δά-
μωου καὶ ὅσα πρέπει θυσία· αὐτός δὲ ἐν τούτῳ τῶν αἰγῶν
τὴν ἀρίστην συλλαβὼν και κιττὸ στεφανώσας, ἀσπερ

ἀνευφημοῦντων, cf. c. 31 εὐφη-
μοῦντες τοῖς θεοῖς, 3.c. 28 τὰς Νύμφας
εὐφημήσας.

στοιχείοις, the elements, i.e. on
land and sea: not classical in this
sense.

30. κατέπεσε, cf. 3. c. 7 μικροῦ
...ἐις τὴν γῆν κατερρύθησαν.

συρίσματα, a late and non-
classical form for σύργυγα, which
we have in c. 35.

διὰ τὰς Νύμφας, 'owing to,' cf.
notes of music had no message for them. And all in wonder fell to praising Pan: yet still more wondrous sights were seen on land and sea. The vessels sailed before the anchors rose and dolphins leaped from the sea and swam before the flagship, and sweet echoes from a pipe led the goats and sheep, though no man saw the pipe-player. So the two flocks marched on and grazed together gladdened by the strains.

30. And now it was the hour of evening pasture when Daphnis from his vantage ground spied his Chloe with her charges: calling on the Nymphs and Pan in rapture he leaped down to the plain and then embracing Chloe swooned away. And when he was revived by Chloe's loving caresses he went with her to their favourite oak and sitting by its bole he asked how she had escaped the numbers of the foe. She told him the full tale, about the chaplets of the goats, the wild wolfish howls of the sheep, the budding pine-garland on her own brow, the blazing fires seen on land, the thunders of the sea, the pipe-notes first shrill and warlike then soft and peaceful, and all the terrors of the night, and lastly how the music, though the path was strange to her, had led her home. Then Daphnis recognised the Nymph-sent trance and told her of the help of Pan and all that he had seen and heard, and that he was resigned to die but then the Nymphs had bid him live. And then he urged her to go and fetch Dryas and Lamon and the offerings, while he would choose his finest goat and wreath it with ivy as it had appeared to the enemy in

Soph. O.C. 1129 ἐξω γὰρ ἄξω διὰ κατινῳ, see note on πίνυος ἐστε-φανωμένη, c. 26.
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31. "Ἡδη δὲ παρόντων τῶν ἀμφί τὴν Χλόην πῦρ ἀνακαύσας καὶ τὰ μὲν ἐψήσας τῶν κρεῶν τὰ δὲ ὅπτησας ἀπήρξατο τε ταῖς Νύμφαις καὶ κρατήρα ἑπέστησε μεστὸν γλεύκους· καὶ ἐκ φυλλάδος στιβάδας ὑποσωρέυσας ἐντεύθεν ἐν τροφῇ ἦν καὶ ποτῷ καὶ παιδιᾷ· καὶ ἀμα τὰς ἄγελας ἑπεσκόπει, μὴ λύκως ἐμπεσῶν ἔργα ποιήσῃ πολεμίων. ἦσαν τινας καὶ φίλας εἰς τὰς Νύμφας παλαιῶν ποιμένων ποιήματα. νυκτὸς δὲ ἐπελθοῦσης αὐτοῦ κοιμηθέντες ἐν τῷ ἀγρῷ τῆς ἐπιούσῃς τοῦ Πανὸς ἐμνημόνευσον, καὶ τῶν τράγων τῶν ἄγελάρχην στεφανώσαντες πίτυς προσήγαγον τῇ πότιν καὶ ἑπιστείςαντες οὖν καὶ ἐυφημοῦντες τῶν θεῶν ἔθυσαν, ἐκρέμασαν, ἀπέδειραν. καὶ τὰ μὲν κρέα ὅπτησαντες καὶ ἐφήσαντες πλησίον ἑθηκαν ἐν τῷ λειμῶν, ἐν τοῖς φύλλοις, τὸ δὲ δέρμα κέρασιν αὐτοῖς ἑνέτηξαν τῇ πίτυς πρὸς τῷ ἄγαλματι ποιμενικῷ ἀνάθημα ποιμενικῷ θεῷ. ἀπήρξαντο καὶ τῶν κρεῶν, ἀπέστειλαν καὶ κρατήρος μείζονος. ἦσεν ἡ Χλόη, Δάφνις ἐσύρισεν.

32. Ἐπὶ τούτους κατακλιθέντες ἦσθιον· καὶ αὐτοῖς ἐφίλταται ὁ Βουκόλος Φιλητᾶς κατὰ τύχην στεφανίσκονς τινὰς τῷ Πανὶ κομίζων καὶ βότρυς ἔτι ἐν φύλλοις καὶ κλημασί. καὶ αὐτῷ τῶν παιδῶν ὁ νεώτατος ἐξετάζετο Τίτυρος,
their vision: and then he poured a libation of milk between its horns and sacrificed it to the Nymphs and stripped off its fleece to be an offering to them.

31. And now came Chloe with a train of friends. A fire was kindled, the flesh was seethed and roasted, the offering of firstfruits made to the Nymphs together with a libation bowl of new-made must. Then heaping up a couch of leaves for each he too shared in the food and wine and mirth, yet ever with a watchful eye upon the flocks to guard against the attacks of wolfish foes. And they sang the songs that shepherds of old time made in honour of the Nymphs. When night drew on they slept where they had feasted and as day broke they resolved to honour Pan. They crowned the goat, the sultan of the herd, and led him to the pine, then pouring bowls of wine and singing songs of praise they slew him and drew the fleece. The meat they boiled and roasted and set it on dry leaves in a meadow near and then they fastened up the fleece and horns upon the pine close by Pan’s statue, a herdsman’s offering to the herdsman’s god. And then they gave firstfruits of the flesh to Pan and poured libations from a mightier bowl and Chloe sang while Daphnis played upon his pipe.

32. And after they were seated at the feast, by chance the cowherd Philetas approached bearing some chaplets and grapes, leaves, boughs and all for Pan. His youngest son named Tityrus followed him, a golden-
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33. 'Ο οὖν Δάφνις καὶ ἡ Χλόη πάσας δεήσεις προσέφερον μεταδούναι καὶ αὐτοῖς τῆς τέχνης συρίσαι τε ἐν ἐστὶ θεοῦ σύρυγγι χαϊροντος. ἐπαγγέλλεται Φιλητᾶς, καίτοι τὸ γῆρας ὃς ἀπινοῦν μεμψάμενος, καὶ ἐλαβεί σύρυγγα τὴν τοῦ Δάφνιδος. ἢ δὲ ἦν μικρὰ πρὸς μεγάλην τέχνην, οἷα ἐν στόματι παιδὸς ἐμπνεόμενη. πέμπει οὖν Τίτυρον ἐπὶ τὴν ἑαυτοῦ σύρυγγα, τῆς ἐπαύλεως ἀπεχούσης σταδίους δέκα. ὁ μὲν ρίψας τὸ ἕγκομβωμα γυμνὸς ὄρμησε τρέχειν ὀστερ ζεβρὸς· ὁ δὲ Δάμων ἐπηγαγεὶλατο αὐτοῖς τὸν περὶ τῆς σύρυγγος ἀφηγήσασθαι μῦθον, ὅν αὐτῷ Σικέλδος αἰτόλος ἦσεν ἐπὶ μισθὸ τράγῳ καὶ σύρυγγι.

34. 'Αὐτῇ ἡ σύρυγξ, τὸ ὄργανον, οὐκ ἦν ὄργανον, ἀλλὰ παρθένος καλὴ καὶ τὴν φωνὴν μουσικήν· αἰγάς ἐνεμεν, Νῦμφαις συνεπαίζεν, ἦδεν οἰον νῦν. Πάν, ταύτης νεμούσης, παιζούσης, ἀδούσης, προσελθὼν ἐπειθὲν ἐς ὁ τι

πυρρόν, see c. 4 λευκὸς ὀστερ γάλα καὶ ξανθὸς ὡς πῦρ. For repetition of παιδίον see on θέραφόν, i. c. 10.


καταδρομᾶς, cf. c. 25 init. and see note on ἕμιολαν, i. c. 28.

δεύτερα συρίσας, Theocr. i. 2 ἀδύ...συρίσας· μετὰ Πάνα τὸ δεύτερον ἄδυλον ἀποστῇ.

33. συρίσασθαι...θεοῦ σύρυγγι χαλ.

ροτος, cf. c. 31 ποιμενικὸν ἀνάθημα ποιμενική θεία.

ἔμπνεομένη, rare passive. Poll.
locked, blue-eyed boy with milk-white skin and high-spirited face, leaping along as lightly as a kid. They all sprang up to help to honour Pan and hung the grape-clusters on the pine-tree boughs, then sitting down again they bade him share their feasting. And as old men mellowed with wine love gossiping, many a tale was told: how in their early days they tended flocks, or often gave the slip to bands of robbers: and one would boast the slaughter of a wolf, and one that Pan alone piped sweeter: this was Philetas’ vaunt.

33. Then Daphnis and Chloe urged him eagerly to show his skill to them and pipe some strain at the feast of the pipe-loving god. Philetas yielded readily though railing at the short breath of old age and took the pipe from Daphnis. But fit only for boyish lips it proved all too small for his great skill. So Tityrus was sent to fetch Philetas’ pipe from their homestead just a mile away, and he flung down his cloak and darted off like a fawn. Meanwhile Lamon promised to tell the legend of the pipe as once sung to him in Sicily by a goatherd bribed with the present of a goat and pipe.

34. ‘This pipe,’ he told them, ‘was once no instrument, but a maiden fair and sweet-voiced: she herded goats, the Nymphs were her playmates and her voice charmed then even as now. And once when she was herding, playing and singing the while, Pan drew near

4. 67 τὰ δὲ ἐμπυμνεόμενα ὄργανα. ἐγκομβωμα, a sort of smock or cloak to keep the ἐξωμὶς, the sleeveless vest, clean.
5. ἐπὶ μαρῷ, so in Theocr. 1. 23 αἱ δὲ κ’ ἀδείας ὡς δικα τὸν Δίβαθε τοῖς Χρόμων ἡμέτερον αὐλῇ τῷ τοῦ δοσῷ ἀδυματόκον ἐς τρίς ἀμέλξια...καὶ βαβὐ κισσόβιον...ἡρίδε τοι τὸ δέπασ...ὡδ τῷ Κισσάθα, τῷ δ’ ἀμελγέ νῦν, and ἐδωκέν.
6. 62 χῶ μὲν τῷ σόργυ, ὁ δὲ τῷ καλῶν αὐλὸν ἐδωκέν.
34. Compare the story of Echo 3. c. 23 and of the ringdove 1. c. 27. For the asyndeton νεμοῦσας...cf. 4. c. 13 κτηνῶν, οἰκετῶν, ἀνδρῶν, γυναικῶν.
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35. "Arti pépantο τοῦ μυθολογήματος ὁ Δάμων, καὶ ἐπέχει Φιλητᾶς αὐτὸν ὡς εἰπόντα μῦθον φῶνης γλυκύτερον, καὶ ὁ Τίτυρος ἐφίσταται τὴν σύρνιγγα τῷ πατρὶ κομίζον, μέγα ὀργανόν καὶ αὐλὸν μεγάλων· καὶ ἡν κεκήρωτο, τῷ χαλκῷ τεποίκιτο. εἶκασεν ἂν τις εῖναι ταύτην ἐκείνην, ἢν ὁ Πάν πρῶτον ἑπήξατο. διεγερθεῖς οὖν ὁ Φιλητᾶς καὶ καθίσας ἐν καθέδρᾳ ὁρθίον πρῶτον μὲν ἀπεπειράθη τῶν καλάμων, εἰ εὐπνοού: ἐπείτα μαθῶν ὡς ἀκόλυτον διατρέχει τὸ πνεῦμα ἐνέπνευ τὸ ἐντεῦθεν τολῦ καὶ νεανικόν. αὐλὸν τις ἂν φώθη συναυλοῦντος ἀκούειν, τοσοῦτον ἤχει τὸ σύρνιμα. κατ' ὀλίγον δὲ τῆς βίας ἀφαίρως εἰς τὸ τερπνότερον μετέβαλλε τὸ μέλος. καὶ πᾶσαν τέχνην ἐπιδεικνύμενος εὐνομίας μουσικῆς ἔσωττεν ὅσον βοῶν ἀγέλη πρέπον, οἴον αἰσθολὺ πρόσφορον, οἴον ποίμναις φίλον.

Didymatókos, a favourite promise among countrymen was a ewe or goat with twin young. Theocr. i. 24, 3. 34, Verg. Ecl. 3. 29. There is also the form didymatókos.

οὔτε ἐραστὴν... cf. 3. c. 23 ἄρρηνας δὲ ἔφευγε τάντας.

μὴ τράγον μὴτε ἀνθρώπων ὠλόκληρον, cf. 1. c. 16 ὁ Πᾶν... ἀν τὸ πλέον τράγον. See L. and S. ωλόκληρος. Syrinx disliked a god who was ἡμίτραγος.

φεύγουσα κάμνουσα, note the asyndeton. See supra.

συνήθεσις ἀνίσους, see note on γαυλοῖ, 1. c. 4. Verg. Ecl. 2. 32 Pan primum calamos cera coniungere plures instituit... est mihi disparibus septem compacta ciculis fistula. καὶ after νοεῖ is not wanted as the text
and wooed her, promising that all her dams should yean two kids that year. But she scoffed at his love and gave him answer she would not have a lover who was neither goat nor man. Pan chased and threatened her and from his threats she fled till weary with the flight she crouched in a bed of reeds and vanished in a marsh. Pan snapped the reeds in wrath but found her not: soon he guessed her fate and devised the pipe binding with wax reeds of unequal length as their love had been unequal. And she who was once a maiden fair is now the sweet-toned pipe which bears her name.'

35. As Lamon ceased his tale and Philetas called it sweeter than a song Tityrus sped up bringing his father’s pipe, a mighty frame of mighty reeds, and bound with brass over the wax fastenings: it looked like Pan’s own pipe, the first he made. Then Philetas rose and sat upright in his seat, and first he tried the reeds, testing whether they were clear, then finding that the breath ran freely through he blew a noble fiery strain: it rang out like a band of pipers, so loud he blew upon the reeds. Then slowly he blew far gentler mellower tones and ranged through all the lore of pastoral melodies, the notes to charm a herd of kine and then the tunes to soothe a herd of goats and last the

stands: there is probably some corruption or lacuna.

ο ἐρως ἀνισός, cf. Aesch. Prom. Vincl. l. 903 never may the eyes of one of the greater gods look upon me in love..., l. 887 and truly wise is he who being an artisan seeks not in marriage those who are high of birth.

35. τῷ χαλκῷ, τῷ should probably be omitted, it may have crept in from the final το of κεκήρωτο being repeated by mistake and then changed by a later copyist to τῷ to agree with χαλκῷ.

νεανίκον, cf. νεανίκαις, i. c. 29, νεανίκων, 4. c. 35.

εὖνομίας, contrast εὖνομίαν, i. c. 5.
36. **Dionysiacon**, i.e. the sort of music played at a vintage feast. Dancing was a very expressive art among the Greeks, cf. c. 37 Daphnis and Chloe dance the story of Lamon about Pan and Syrinx, but was not considered dignified. See Becker's Charicles, Sc. 6, N. 23. Mr Smith quotes St Pierre, 'La Pantomime est le premier langage de l'homme; elle est connue de toutes les nations.' ἐφεκτεῖ, here with dat. part. Contrast 2. c. 23 ἐφέκαςαν ἐλεοῦσα. For the description of the vintage cf. 2. c. 1 and 4. c. 5.

37. τρίτος δὴ γέρων οὕτος εὐδοκιμήσας ἐπὶ ὀρχήσει φιλεῖ Χλόην καὶ Δάφνιν. οἱ δὲ μᾶλα ταχέως ἀναστάντες ὀρχήσαντο τὸν μύθον τοῦ Δάμωνος. ὁ Δάφνις Πάνα ἐμιμεῖτο, τὴν Σύριγγα Χλόην. ὁ μὲν ἰκέτευε πείθων, ἡ δὲ ἀμελουσά ἐμειδία. ὁ μὲν ἐδίωκε καὶ ἐπὶ ἀκρων τῶν ὄνυχων ἐπέκει τὰς χρήσας μιμούμενος, ἡ δὲ ἐνέφαυμε τὴν κἀμυνον ἐν τῇ φυγῇ. ἑπειτα Χλόη μὲν εἰς τὴν ὕλην ὡς εἰς ἔλος κρυπτεῖται. Δάφνις δὲ λαβὼν τὴν Φιλήτα σύριγγα τὴν μεγάλην ἐσνύρισε νοερῶν, ὡς ἐρωταί, ἐρωτικῶν, ὡς πείθων, ἀνακλητικῶν, ὡς ἐπιζητῶν; ὡς ὁ Φιλήτας θαυμάζατος φιλεῖ τε ἀναπτηθήσας καὶ τὴν σύριγγα χαρίζεται φιλήσας καὶ εὐχεταὶ καὶ Δάφνιν καταλυπεῖν αὐτὴν ὁμοίῳ διαδόχῳ. ὁ δὲ τὴν ἴδιαν ἀναθεῖς τῷ Πανι τὴν σμικρᾶν καὶ φιλήσας
strains dear to flocks of sheep, deep shrill and sweet in turn: his pipe could mimic all.

36. The rest lay hushed in pleasure; then Dryas rose and bade him play some rousing vintage melody in Dionysus' honour: he himself would dance the scene. And first he danced the harvesting of clustered grapes and then the bringing of the baskets, and again the grape-treading and cask-filling and last the drinking of the new must. So gracefully and clearly did Dryas dance that his friends fancied they could see the vines the presses and the casks and Dryas quaffing the new wine.

37. After their applause the old man rose and kissed Chloe and Daphnis. And they sprang up and mimicked Lamon's tale in dance. Daphnis took the part of Pan and Chloe played Syrinx. He wooed persuasively but she smiled scornfully. He chased her running on his toes to imitate Pan's gait, while she feigned weariness in the hot pursuit. Then Chloe vanished into the wood as though into a marsh, and Daphnis took Philetas' mighty pipe and played a melancholy strain as of a despairing lover: a love melody as of a wooer: a seductive strain as of one who has a quest. And even Philetas was filled with wonder and sprang up to kiss him and gladly gave Daphnis his pipe with prayers to bequeath it in turn to a worthy heir. And Daphnis consecrated his own small pipe to
from further labours. So a warrior dedicates his arms; a shipwrecked sailor his clothes; a lover (Horace himself) his lyre, Od. 3. 26. 3; a faded beauty her mirror. Anth. Pal. 6' Ανάθ. 1. 3 τῇ Παρθέ ν τῷ κάτωτερῳ.

38. συνάγωσα, cf. Daphnis' skill, 4. c. 15 med.

38. Νυκτὸς ἦδη γεγενημένης ἀπήλαυνε καὶ ἡ Χλόη τὴν ποίμνην τῷ μέλει τῆς σύριγγος συνάγουσα· καὶ αὖ τε αἰγες πλησίον τῶν προβάτων ἤσαν ὁ τε Δάφνις ἔβαδιζεν ἐγγὺς τῆς Χλόης· ὥστε ἐνέπλησαν ἐως νυκτὸς ἄλληλος καὶ συνέθεντο θάττον τὰς ἄργελας τῆς ἐπιούσῃς κατελάσας· καὶ οὕτως ἐποίησαν. ἀρτί γοῦν ἀρχομένης ἡμέρας ἥλθον εἰς τὴν νυκτήν. καὶ τὰς Νύμφας προτέρας, εἶτα τὸν Πάνα προσαγορεύσαντες, τὸ ἐνεύθεν ὑπὸ τῇ δρυὶ καθεσθέντες ἐσύμπτων, εἶτα ἄλληλος ἐφίλουν, περιέβαλλον, κατεκλῖνοντο. ἐμέθλησαν αὐτοῖς καὶ τροφῆς· καὶ ἐπιοι οἴνον μίξαντες γάλα.

39. Καὶ τούτοις ἀπασὶ θερμότεροι γενόμενοι κατ' ὅλιγον εἰς ὅρκων πίστιν προῆλθον. ὁ μὲν δὴ Δάφνις τὸν Πάνα ὑμοσέν ἐλθὼν ἔπὶ τὴν πίτυν, μὴ ξησεθαι μόνος ἄνευ Χλόης, μηδὲ μιᾶς χρόνων ἡμέρας· ἡ δὲ Χλόη Δάφνιδι τὰς Νύμφας εἰςελθοῦσα εἰς τὸ ἀντρον τὸν αὐτὸν στέρξειν θάνατον καὶ βίον. τοσοῦτον δὲ ἁρα τῇ Χλόῃ τὸ ἀφελές προσῆν ὡς κόρην, ὥστε ἐξιούσα τοῦ ἀντρον καὶ δεύτερον ἡξίου λαβεῖν ὅρκον παρ' αὐτόν, ἌΩ Δάφνι, λέγουσα, 'Θεός ὁ Πάν ἐρωτικὸς ἐστὶ καὶ ἀπιστος· ἡράσθη μὲν Πίτυος, ἡράσθη δὲ Σύριγγος· παῦσεται δὲ οὐδέποτε Δρυάσις ἐνοχλῶν καὶ Ἐπιμηλίσει Νύμφαις πράγματα παρέχων. ὁ

ἐνέπλησαν ἄλληλοι, sc. ἄλληλαι, Villoison, who quotes Aristaeus. 2. 19, p. 102 ἄλληλοι συνασταλαν ἀμφῳ. The idea is that of Hom. Od. 11. 452 ἥ δ' ἐμὴ οὐδὲ περ οἷος ἐνυπηρετήθηναι ἀκοίτας ὀφθαλμοῖς ξαί. οἴνον μίξαντες γάλα, cf. 1. c. 23 fin. and note on γάλακτος, i. c. 10.
Pan and kissing Chloe as though the chase were real, he drove his flock homewards playing his pipe the while.

38. And now that night had fallen Chloe too began with sweet notes to herd her flock: and all turned home together, goats and sheep, Daphnis and Chloe side by side, gazing their fill on each other and agreeing to drive their flocks afield still earlier the coming dawn: and so they did, coming at daybreak to the pastures. Then giving greeting to the Nymphs and Pan they sat beneath the oak and piped: sometimes they rested and would give a kiss and a caress and sometimes they shared each other's fare and drank cooling draughts of wine and milk.

39. And their love waxed ever stronger and soon they bound themselves with vows of faithfulness. Daphnis stepped up to the pine and swore by Pan not even for a single day to live apart from Chloe. Chloe in turn entering the grotto plighted her troth before the Nymphs ever to share life and death with Daphnis. But in her simple heart the maid, as she came from the grotto, would have her Daphnis take another oath: 'For this Pan,' said she, 'dear Daphnis, is a fickle amorous god: Pitys he loved and Syrinx too: nor will he ever cease his wooing of the Dryads and the Nymphs who guard the flocks. And though you may
μὲν οὖν, ἀμελήσεις ἐν τοῖς ὅρκοις ἀμελήσει σε κολάσαι, καὶ ἐπὶ πλείονας ἐλθης γυναῖκας τῶν ἐν ἡ σύρρυγι καλάμων· σὺ δὲ μοι τὸ αὐτόλιον τούτο ὄμοσον καὶ τὴν αἰγα ἐκείνην, ἐπὶ ἀνέβρεψε, μὴ καταλιπεῖν Χλόην, ἔστω ἄν πιστῇ σοι μένῃ. ἀδίκον δὲ εἰς σὲ καὶ τὰς Ἕμφας γενομένην καὶ φεύγε καὶ μίσει καὶ ἀπόκτεινον ὄστερ πόλιν. ὡδετο ὁ Δάφνης ἀπιστοῦμενος, καὶ στὰς εἰς μέσον τὸ αὐτόλιον καὶ τῇ μὲν τῶν χειρῶν αἰγάς, τῇ δὲ τρέγον λαβόμενος ὄμωνε Χλόην φιλήσαι φιλοῦσαν. καὶ ἔτερον δὲ προκρίνῃ Δάφνιδος, ἀντί ἐκείνης αὐτῶν ἀπόκτεινεν. ἡ δὲ ἔχαιρε καὶ ἐπιστευεν ὡς κόρη καὶ νεόμουσα καὶ νομίζουσα τᾶς αἰγας καὶ τὰ πρόβατα ποιμένων καὶ αὐτόλιων ἰδίους θεοὺς.

ἀμελήσει σε κολάσαι, cf. 4. c. 27. ὀστέρ πόλιν, cf. Pind. Pyth. 2. 84 ἀποκτείνεν, the pres. infin. for the usual future adds much to the
forget your oath taken in his name and love more maidens than there are reeds in a pipe, he will forget to punish you. So plight me your troth by this herd of goats and by your foster-dam, swear never to forsake your Chloe while she lives true to you: but if she breaks her vow to you and to the Nymphs then flee from her in loathing and slay her like a wolf.' And Daphnis full of rapture at her loving mistrust stepped among the goats and holding a he-goat with his right hand and a she-goat with his left swore he would love Chloe while Chloe's love for him lasted: yet if she forsook him for another he would kill himself not her. And she was gladdened by his oath and put a maiden's simple trust in his word, for she held that goats and sheep were the real divinities of goatherds and shepherds.

emphatic of the passage, which is diminished by the correction of some editors to ἀποκτενέων. Dem. cont. Phaen. § 11, p. 1042 ὀμβρας τῇ ἐνδεξάτη τοῦ Βοσορομίωνος μηρὸς ἀποφαίνειν ἀρθῶς καὶ δικαίως τὴν οὐσίαν. In this passage some editors alter to ἀποφανέων.
ΔΟΓΟΣ ΤΡΙΤΟΣ

1. Μυτιληναίοι δὲ ὡς ἡσθοντο τὸν κατάπλουν τῶν δέκα νεῶν καὶ τινας ἐμήνυσαν αὐτοῖς τὴν ἄρταγγιν ἐλθόντες ἐκ τῶν ἄγρων οὐκ ἀνασχετον νομίσαντες ταῦτα ἐκ Μηθυμναίων παθεῖν ἔγνωσαν καὶ αὐτοὶ τὴν ταχίστην ἐπ’ αὐτοὺς ὄπλα κινεῖν· καὶ καταλέξαντες ἁσπίδα τρισχιλίαν καὶ ἵππον πεντακοσίαν ἐξεπεμψαν κατὰ γῆν τὸν στρατηγὸν Ἰππασον ὄνυντες ἐν ἀβίω χειμῶνος τὴν θάλασσαν.

2. Ὅ δὲ ἐξορμηθεὶς ἀγοῦς μὲν οὐκ ἔληλάτει τῶν Μηθυμναίων, οὔτε ἀγέλας καὶ κτήματα ἢπαξε γεωργών καὶ ποιμένων ημίτοι νομίζων ταῦτα ἐργα μᾶλλον ἢ στρατηγοῦ· ταχύνει δὲ ἐπὶ τὴν πόλιν αὐτήν, ὡς ἐπιτεσσαμενοι ἀφρουρήτοις ταῖς πύλαις. καὶ αὐτῶ σταδίους ὄσον ἐκατόν ἀπέχοντι κηρὺς ἀπαντᾶ σπουδᾶς κομίζων. οἱ γὰρ Μηθυμναίοι μαθόντες παρὰ τῶν ἑαυκότων ὡς οὐδὲν ἱσασι Μυτιληναίοι τῶν γεγενημένων, ἀλλὰ γεωργοὶ καὶ ποιμένες ὑβρίζοντας τοὺς νεανίσκους ἐδρασαν ταῦτα, μετεγίνωσκον μὲν ἰδύτερα τολμῆσαντες εἰς γείτονα πόλιν ἢ σωφρονέστερα· σπουδὴν δὲ ἑξῆ τοποῦντες πᾶσαν τὴν ἄρταγγιν ἄδεως ἐμιμίγνυσαν καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.

1. ἁσπίδα τρισχιλίαν, Herod. 5. 30 ὀκτακοσχιλία ἁσπίδα. Cf. Eur. Ph. 78 πολλὴν ἁσπίδα μοιρὴν ἄγει, 1. 441 μυρίαν ἄγειν λύχνην. Note the use of ἵππον in the singular and feminine, as is usual with the meaning ‘cavalry.’
2. κηρὺς, see on ἄκηρυκτον, 2. c. 19, in spite of the way in which they had voted, πόλεμον ἄκηρυκτον ἐψηφισαντο.
3. ἰδύτερα ... ἡ σωφρονέστερα, cf. Herod. 7. 194 γνοὺς ὡς ταχύτερα αὐτὸς ἢ σοφότερα ἐγγυσμένοι εἶν. σπουδήν, as in some MSS. while others have σπουδὴν.
1. As soon as the men of Mytilene heard of the attack by the ten ships and were also informed by the countryfolk of the plundering they announced that they could not suffer such outrages to remain unavenged and resolved to make a counter-stroke with all speed. So they enrolled three thousand warriors and five hundred horse, and unwilling that they should face the perils of the sea in winter they despatched them by land under the command of the captain Hippasus.

2. Once on the way the captain decided not to ravage the farms of the Methymnaeans and allowed no plundering of flocks or goods belonging to the farmers and herdsmen, as his soldierly spirit despised such acts of brigandage. He marched hastily against the capital hoping to surprise the gates before they were guarded, but while he was still four leagues away a herald was sent out to meet him with offers of peace. For when the citizens of Methymna learned from their prisoners that the men of Mytilene had no hand in the events but that the ill-treatment of their young nobles was the work of peasants and countryfolk in revenge for their outrage they began to regret their hasty, unconsidered acts against a neighbouring city, and promised readily to give up all the spoil and booty, if only peace were
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tоν μὲν οὖν κήρυκα τοῖς Μυτιληναῖοις ὁ Ἰππασος ἀποστέλλει, καίτοιγε αὐτοκράτωρ στρατηγὸς κεχειροτονημένος· αὐτὸς δὲ τῆς Μηθύμνης ὅσον ἄπο δέκα σταδίων στρατόπεδον βαλόμενος τὰς ἐκ τῆς πόλεως ἐντόλας ἀνέμενε. καὶ δύο διασυνομένων ἡμερῶν ἑλθὼν οἱ ἁγγεῖοι τῆν τε ἀρπαγὴν ἐκέλευσε κομίσασθαι καὶ ἀδικήσαντα μηδὲν ἀναχωρεῖν οἴκαδε· τολέμου γὰρ καὶ εἰρήνης ἐν αἰρέσει γενόμενοι τὴν εἰρήνην εὐρισκον κερδαλεωτέραν.

3. Ὅ μὲν δὴ Μηθύμναιοι καὶ Μυτιληναῖοι πόλεμος ἀδόκητον λαβῶν ἄρχῃν καὶ τέλος οὕτω διελύθη. γίνεται δὲ χειμῶν Δάφνιδι καὶ Χλόῃ τοῦ πολέμου πικρότερον· ἐξαίφυς γὰρ πεσοῦσα χιῶν τολὴ πάσας μὲν ἀπέκλεισε τὰς ὁδοὺς, πάντας δὲ κατέκλειες τοὺς γεωργοὺς. λάβροι μὲν οἱ χειμαρροὶ κατέρρεον, ἐπεπήγει δὲ κρύσταλλος· τὰ δένδρα ἐξέκει κατακλωμένοις· ἡ γὰρ πᾶσα ἀφάνις ἤν, διὸ μὴ περὶ πηγάς ποὺ καὶ ρέματα. οὔτ’ οὖν ἁγέλην τις εἰς νομὴν ἤγεν οὔτε αὐτὸς προῆι τῶν θυρῶν, ἀλλὰ πῦρ καῦσαντες μέγα περὶ φώτος ἀλεκτρυώνων οἱ μὲν λίνον ἔστρεφον, οἱ δὲ αἰγῶν τρίχας ἐπλεκον, οἱ δὲ πάγας ὄρνιθων ἐσοφίζοντο. τότε βοῶν ἐπὶ φάτναις φροντὶς ἢν ἄχυρον ἐσθιόντων, αἰγῶν καὶ προβάτων ἐν τοῖς σηκοῖς φυλλάδις, ὕψον ἐν τοῖς συφεοῖς άκυλον καὶ βαλάνους.

4. Ἀναγκαίας οὖν οἰκουρίας ἐπεχοῦς άπαντας οἱ μὲν άλλοι γεωργοὶ καὶ νομεῖς ἐχαιροῦν πόνον τε ἀπηλλαγ-
restored on land and sea. So Hippasus though invested
with full powers as captain sent the herald to Mytilene
and pitched his camp a mile away from Methymna to
await his countrymen’s commands. After two days the
herald returned with orders that Hippasus should take
back the spoil and then come home in peace: for given
the choice of peace or open war the city preferred the
blessings of peace.

3. Such was the strange outbreak and the sudden
close of the war. But now a bitterer foe than war was
come, for winter-time drew on to Daphnis’ and Chloe’s
grief. The snow fell thick and fast and blocked the
roads and locked the peasants in their cottages. The
torrents roared down the ravines, the ice froze firm and
thick: the trees looked gaunt, the branches ready to
snap: all the ground was hid, save where the springs
and streams broke forth. None led his flock to pasture,
none ventured out of doors, but huge fires were kindled
on the hearth at cockcrow, each began his task of
spinning flax, weaving goats’ hair or twisting snares for
birds, while others busied themselves with heaping up
chaff and bran in the ox-mangers, leaves and green twigs
in the sheepfolds, acorns and beechnuts in the styes.

4. But while one and all were of necessity kept
indoors, the ploughmen and the herdsmen revelled in

—4] DAPHNIS AND CHLOE 109


goat’s hair is serviceable as it throws
off the rain.

ἄκυλον καὶ βαλάνους, the former
is the fruit of the πρῶνος (ilex), the
latter of the φηγός (quercus escula).
Hor. Sat. 2. 4. 40 Umber et iligna
nutritus glande rotundas curvat aper
lances, Hom. Od. 10. 241 τῶτε δὲ
Κίρκη πάρ ἄκυλον βαλάνον τ’

ἐβαλεν καρπὸν τε κρανεῖτις ἔδμεναι.

4. οἰκουρίας, a keeping at home,
cf. οἰκοφρημα, οἰκουρέᾱ, οἰκουρός.
So limen amare of a good house-
wife. Prop. 2. 6. 24 felix...quae-
cumque viri femina limen amat.

πόνων ἀπηλλαγμένου, we have
a description of the countryman
enjoying himself at home in bad
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μένοι πρὸς ὀλίγον καὶ τροφᾶς ἐωθινᾶς ἐσθίοντες καὶ καθευδόντες μακρὸν ὑπνοῦν· ὥστε αὐτοῖς τὸν χειμῶνα δοκεῖν καὶ θέρους καὶ μετοπόρον καὶ ἤροι αὐτοῦ ἡλυκύτερον. Χλόη δὲ καὶ Δάφνις ἐν μνήμῃ γενόμενοι τῶν καταλειψθέντων τερπνῶν, ὥς ἐφίλουν, ὡς περιέβαλλον, ὅς ἀμα τὴν τροφὴν προσεφέροντο, νῦκτας τὰ ἀγρύπνους δηη̂γον καὶ λυπηρᾶς καὶ τὴν ἡμέραν ἄραν ἀνέμευνον ἐκ θανάτου πάληγγενεῖαν. ἐλύπει δὲ αὐτοῖς ἦ τῆρα τις ἐλθοῦσα εἰς χεῖρας, εξ ἥς ἡσθιον, ἢ γαυλὸς ὀφθεὶς, εξ ὦν συνεπιόν, ἢ σύρυξ ἀμέλῶς ἔρριμμεν, δῶρον ἐρωτικῶν γεγενημένη. εὐχοῦτο δὴ ταῖς Νύμφαις καὶ τῷ Παῦ καὶ τοῦτον αὐτοὺς ἐκλύσασθαι τῶν κακῶν καὶ δεῖξαι ποτὲ αὐτοῖς καὶ ταῖς ἀγέλαις ἤλιον· ἀμα τε εὐχόμενοι τέχνην ἐξήτουν, δι᾽ ἥς ἀλλήλους θεᾶσονται. ἦ μὲν δὴ Χλόη δεινῶς ἄπορος ἦν καὶ ἀμίχανος, αἰε γὰρ αὐτῇ συνήν ἡ δοκοῦσα μήτηρ ἐριά τε ξανείν διδάσκουσα καὶ ἀτράκτους στρέφειν καὶ γάμου μνημονεύσα· ὁ δὲ Δάφνις, οἶα σχολὴν ἄγων καὶ συνετωτέρος κόρης, τοιώνε δοφίσμα εὗρεν ἐς θέαν τῆς Χλόης.

5. Πρὸ τῆς αὐλῆς τοῦ Δρύαντος, ὑπ᾽ αὐτῆ τῇ αὐλῆ, μυρρίναι μεγάλαι δύο καὶ κιττὸς ἐπεφύκει. αἱ μυρρίναι πλησίον ἀλλήλων, ὁ κιττὸς ἀμφότεροι μέσος· ὥστε ἐφ᾽ ἐκατέραν διαθεῖς τοὺς ἀκρέμονας ὡς ἀμπελοῦς ἀντρον σχῆμα διὰ τῶν φύλλων ἐπαλλαττόντων ἐποίου, καὶ ὁ weather in Arist. Pax 1127-58 o� γὰρ ἐσθ᾽ ἤδιον ἢ τυχεὶν μὲν ἢ ἄει "σταμάνα, τῶν θεῶν δ᾽ ἐπιφακάζειν καὶ τῶν εἰσεῖν γείτονα, εἰπὲ μοι, τι ἄραμεν; then follows an account of how they enjoy their food before a good fire. Cf. Bion 17. (6.) 5 ἢ καὶ χείμα δύσεργον ἢ ἐτελεὶ καὶ χείματι πολλοὶ φαλάτωμα ὀργάνων ἄραμες τε καὶ ὀξυς. Verg. Georg. I. 299 hiems ignava colono. frigoribus parto agricolae plerumque fruuntur, mutuaque inter se laeti convivium curant. invitat genialis hiems curasque resolvit, and Georg. 3. 376 ipsi in defossis specubus securo sub alta otia agunt terra congestaque robora totasque advolvere focis ulmos ignique dedere. hic noctem ludo ducunt et pocula laeti fermento atque acidis imitantur vitae sorbis. παλήγγειναν, a late Greek word.
the peace of their short holiday and ate their morning meals and slept till late, finding the winter season far sweeter than the summer, fall or spring. But Chloe and Daphnis cherished the memory of their lost pleasures, their kisses and caresses, the sweetness of their meals together, and passed sleepless, gloomy nights waiting for spring’s return to bring them back to life again. And if they touched the wallet from which they ate, the bowl from which they had drunk, the now neglected reed pipe, once a gift of love, the wound broke out afresh. They begged the Nymphs and Pan to grant them swift release and to bring back again the sun to them and to their herds: and ever as they prayed they searched for some device to see each other again. But, alas, Chloe was helpless, for her foster-mother was ever by, now teaching her to comb the wool or turn the spindle, and anon gossiping of wedded life: but leisure and a readier wit suggested to Daphnis tricks so as to catch a glimpse of Chloe.

5. At Dryas’ cottage-gate, close up against the wall, stood two great myrtle trees near together with sprays of ivy swinging between and spreading out branches on either side like a vine and forming a grotto with the entwining leaves. The ivy-berries hung from its twisting...
κόρυμβος πολύς καὶ μέγας ὄσος βότρυς κλημάτων ἐξεκρέματο. ἦν οὖν πολὺ πλῆθος περὶ αὐτῶν τῶν χειμερινῶν ὄρνιθων ἀπορία τῆς ἔξω τροφῆς. πολὺς μὲν κόψιχος, πολλὴ δὲ κίχλη καὶ φάτται καὶ ψάρες καὶ ὅσον ἄλλο κιττοφόγον πτερόν. τούτων τῶν ὄρνιθων ἐπὶ προφάσει θῆρας ἐξώριμησαν ὁ Δάφνις ἐμπλῆσας μὲν τὴν πήραν ὄντων μεμελιωμένων, κομίζον δὲ ἐς πίστιν ἔξω καὶ βρόχους. τὸ μὲν οὖν μεταξὺ σταδίων ἦν οὐ πλέον δεκαούπω δὲ ἡ χιών κελυμένη πολὺν κάματον αὐτῷ παρέσχεν· ἔρωτι δὲ ἄρα πάντα βάσιμα καὶ τῦρ καὶ ὕδωρ καὶ Σκυθικὴ χών.

6. Δρόμῳ οὖν πρὸς τὴν αὐλὴν ἔρχεται καὶ ἀποσεισάμενος τῶν σκελῶν τὴν χίονα τούς τέ βρόχους ἑστηκε καὶ τὸν ἕξον ράβδοις μακραῖς ἐπήλεψε· καὶ ἐκαθέξετο τὸ ἐντεῦθεν ὄρνιθας καὶ τὴν Χλόην μεριμνῶν. ἀλλ' ὄρνιθες μὲν καὶ ἦκον πολλοὶ καὶ ἐλήφθησαν ἰκανοὶ. ὡστε πράγματα μυρία ἐσχε συλλέγων αὐτοὺς καὶ ἀποκτινύνης καὶ ἀποδὸν τὰ πτερὰ· τῆς δὲ αὐλῆς προήλθεν οὐδεὶς, οὐκ ἀνήρ, οὐ γυναῖον, οὐ κατοικίδιος ὄρνις, ἀλλὰ πάντες τῷ πυρὶ παραμένοντες ἔνδον κατεκέκλειστο· ὡστε πάνυ ἱπτορεῖτο ὁ Δάφνις, ὡς οὐκ αἵσιοι ὄρνισιν ἐλθών· καὶ ἐτόλμα πρόφασιν σκηνήμανοι ὀσάσθαι διὰ θυρῶν καὶ ἔξητε πρὸς αὐτὸν ὁ τι λεχθῆναι πιθανότερον. 'Πῦρ ἐναυσόμενοι ἔλθον. μὴ γὰρ οὐκ ἦσαν ἀπὸ σταδίου γείτονες;—ἀρτοὺς αὐτησόμενοι ἦκον. ἀλλ' ἡ πήρα μεστή τροφῆς.—οἶνος δέομαι. καὶ μὴν χῆς καὶ πρόφην ἐπρύγησας.—λύκος με

PINUS INGENS ALBAQUE POPULUS UM-BRAM HOSPITALEM CONSOCIARE AMANT RAMIS? PEVERIL. VENER. 5 CRAS AMORUM COPULATRIX INTER UMBER ARBORUM IMPLICAT CASAS VIRENTES DE FLAGELLO MYRTCEO.

ΚΟΡΥΜΒΟΣ, THE BERRIED VARIETY OF IVY, CF. 4. C. 2 ο ΚΟΡΥΜΒΟΣ ΑΥΤΟΥ ΜΕΓΑΣ ᾌΝ ΚΑΙ ΜΕΛΑΝΟΜΕΝΟΣ ΒΟΤΡΥΝ ΕΜΕΙΣΤΟ. KOPFOS, MENTIONED FREQUENTLY IN ARISTOPH. ALONG WITH ΚΙΧΟΛΑΙ, ΦΑΤΤΑΙ AS BEING FAVOURITE DELICACIES.

ΗΞΟΝ, PREPARED FROM MISTLETOE BERRIES AND OAK GUM.

6. ΑΠΟΚΤΙΝΥΝΥΣ, THIS FORM APPEARS ALSO IN PLATO.
arms in great clusters like bunches of grapes and flocks of birds hovered round it in the winter in search of food, blackbirds in clouds, thrushes, ringdoves, daws and numberless other berry-feeding birds. So on the plea of snaring game Daphnis filled his wallet with sweet honey-cakes and to lull suspicion took with him springes and birdlime. Lamon's farm was but a mile away, yet it was a hard task to force a path through the still frozen snow: but love will break a way through every bar, through fire and torrents, even through Scythian snows.

6. Well, at a run he came to Dryas' farm, then shaking off the snow, he set his snares and smeared his long fowling-rods with lime and sat to watch for birds, his heart filled with thoughts of Chloe. The birds came thick and fast and many were trapped: even to pick them up and kill and pluck them all was work enough: still no one appeared outside the house, no man or woman, not even a barn-door fowl, one and all lingered by the hearth behind closed doors. At last Daphnis despaired and cursed his evil luck, but summoned up his courage to think out some plan for pushing in and searched his mind for some good reason: "'I came to get a light to kindle our fire.' 'Have you no neighbours within a stone's throw?' 'I came to ask for some loaves.' 'What? your wallet is full of food.' 'I want some wine.'

\[\text{to πυρι παραμένειν, Arist.} \]
\[\text{Ρα'ξ 1131 ἀλλὰ πρὸς πῦρ διέλθεν \ μετ' ἀνδρὰς ἑταίρων φίλων, ἑκκένας τῶν ἐξων ἀπ' ἅ τε ἀποθατα...καὶ-θρακικῶν τοὐρκεῖνθου τὴν τε φηγοῦ ἐμπερθῶν, χὰμα τὴν θράτταν κυνῶν, τῆς γυναικὸς λοιμένης.} \]
\[\text{ἀπὸ σταθίου, 'two hundred yards away': for the position of the preposition see L. and S. ἀπό, A. 1. 2 fin.} \]
\[\text{χθες καὶ πρόην, in full μέχρι φύτου \ πρόην τε καὶ χθές, till only yesterday or the day before, i.e. a day or two ago.} \]
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...the passage as it stands is hopeless. One more ingenious than probable emendation is πταίων δὴ; 'shall I sneeze? it is so quiet that they will certainly hear it and come out.' Seiler following the oldest MS. which has πταίων δὴ πανταχοῦ σωπῆ τὰ θηραθέντα συλλαβῶν ὡρμητο ἁπίεναι (with ἀλλ' οὐδὲν ...διανοηθῆς omitted) suggests that by a mistake of a copyist these words were left out and were later added to the margin of the arche-

type of our MSS. in the wrong place and have thus been transmitted still misplaced in our MSS. He reads therefore: πατρὶ δὲ τὸς καὶ μητρὶ παρθένου τοῦτο ὄμολογε; ἀλλ' οὐδὲν τούτων ἀπάντων ἀνύποπτον. άμεινον ἀρα συγάν. Χλόην δὲ ἄρος ὅμοια, ἐσθε μὴ ἐλμαρτο, ὡς ἐσεὶ, χειμώνως με ταύτην ἵδειν; τοιαῦτα δὴ τινα διανοηθεῖς καὶ τὰ θηραθέντα συλλαβῶν ὡρμητο ἁπίεναι καὶ, ὡσπερ αὐτῶν οἰκτείροντος τοῦ Ἐρώτος, τάδε γένεται.

7. Τράπεζαν ἔχον οἱ ἄμφι τῶν Δρύαντα. χρέα δεηρεῖτο, ἄρτοι παρετίθεντο, κρατήρ ἐκκινάτο. ἐῖς δὴ κύων τῶν προβατευτικῶν ἀμέλειαν φυλάξας, κρέας ἀρτάσας, ἐφυγε διὰ τυρών. ἀλγήσα ὁ Δρύας (καὶ γὰρ ἂν ἐκείνου μοῦρα) ξύλων ἀρπασάμενος ἔδωκε καὶ ἔχον ὡσπερ κύων. διόκον δὲ καὶ κατὰ τὸν κυττόν γενόμενος ὅρα τὸν Δάφνιν ἀνατεθειμένον ἐπὶ τοὺς ὄμοισ τὴν ἄγραν καὶ ἀποσβείν ἐγνωκότα. κρέως μὲν καὶ κυνὸς αὐτίκα ἐπελάθετο, μέγα δὲ βοήςας, 'Χαίρε, ὦ παῖ,' περιπλέκετο καὶ κατεβίλει καὶ ἤγεν ἕσω λαβόμενος. μικροῦ μὲν οὖν ἰδόντες ἄλληλους εἰς τὴν γῆν κατερρύθησαν, μεῖναι δὲ καρτερόσαντες ὅρθοι προσηγόρευσάν τε καὶ κατεβίλησαν' καὶ τοῦτο οἶον ἔρεισμα αὐτῶς τοῦ μὴ πεσεῖν ἐγένετο.
'Why, only a day or two ago you made new wine.' 'A wolf was chasing me.' 'But where are its tracks?' 'I came to snare some birds.' 'Well, if you have snared them, why not now go home again?' 'I want to see Chloe.' 'A nice confession to make to the maiden's parents!' Silence too is a stumbling-block. Not one of my pleas but is suspicious: it will be better to hold my tongue and in the spring I shall see Chloe, as it seems fated for me not to see her in the winter." And musing thus he turned to take his birds and go, but Love had pity on him and intervened.

7. Dryas' household were at their meal: the meat was carved, the loaves lay on the board, the winebowls stood ready mixed, when one of the sheepdogs watching for its chance, snapped up a goodly slice of meat and sprang out-doors. It happened to be Dryas' share and in his rage he seized a cudgel and dashed out in its tracks like a hound on scent, and in the chase he reached the ivy arbour where he saw Daphnis with his spoils ready shouldered and now prepared to start for home. At once he forgot his meat and the dog and shouted out a welcome and embraced and kissed him and drew him to the house. And when the lovers saw one another they nearly sank to the ground, but taking heart they lavished greetings and kisses, supported in each other's arms.

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οἶκετέραντος τοῦ Ἐρωτός, see on μέλει, 2. c. 6.
7. τράπεζαν εἶχον, c. 9 ἐσ τράπεζαν νυκτερινῶν νυκτερίσιον.
ἀποσοβέαν, a slang word, 'to be off.' Cf. c. 29 σοβεί, 4. c. 6 μέλλοντος δὲ σοβείν.
μικροῦ, as in c. 23 'almost,' sc. δεί, δείν. Cf. 3. c. 30 μικροῦ δείν. Ἀργαὶ, i.e. Daphnis and Chloe.
κατερρίπτον, cf. 2. c. 30 καὶ περιπλακεῖς τῇ Χλόῃ καὶ λειποῦν μήσας κατέπεσε.
8. Τυχών δὲ ὁ Δάφνις παρ' ἐπίδας καὶ φιλήματος καὶ Χλόης τοῦ τε πυρὸς ἐκαθέσθη πλησίον καὶ ἐπὶ τὴν τράπεζαν ἀπὸ τῶν ὀμον τὰς φάττας ἀπεφορτίσατο καὶ τοὺς κοψίχους· καὶ διηγείτο τῶς ἀσχάλλων πρὸς τὴν αἰκουρίαν ἀρµησε πρὸς ἄγραν, καὶ ὅπως τὰ μὲν βρόχως αὐτῶν, τὰ δὲ ἵξον λάβοι τῶν μύρτων καὶ τοῦ κιττῶν γλυχό-μενα. οἱ δὲ ἐπήνουν τὸ ἐνεργόν καὶ ἐκέλευον ἐσθίειν ὅποι ὁ κύων κατέλυτεν. ἐκέλευον δὲ τῇ Χλόῃ πιεῖν ἐγχέα. καὶ ἡ χαϊρουσα τοῖς τε ἄλλους ὀφέξε καὶ Δάφνιδι μετὰ τοὺς ἄλλους· ἐσκήπτετο γὰρ ὄργαςθαι, διὸτι ἐλθὼν ἐμέλλεν ἀποτρέχειν οὐκ ἰδὼν. ὅμως μέντοι πρὶν προσενεγκεῖν ἀπέπειν, εἴδο ὦτοις ἑδωκεν. ὁ δὲ καίτοι διψῶν βραδέως ἐπιευ ταρέχων ἐαυτῷ διὰ τῆς βραδύτητος μακρότεραν ἡδονήν.

9. Ἡ μὲν δὴ τράπεζα ταχέως ἐγένετο κενή ἄρτων καὶ κρεών. καθήμενοι δὲ περὶ τῆς Μυρτάλης καὶ τοῦ Δάμωνος ἐπυθάνοντο καὶ εὐδαιμόνιζον αὐτοῖς τοιούτου γηροτρόφου εὐτυχήσαντας. καὶ τοῖς ἐπαίνοις μὲν ἑδετο Χλόῃς ἀκροφομένης· ὅτε δὲ κατέχον αὐτῶν, ὃς θύσιντες Διονύσῳ τῆς ἐπίους ἠμέρας, μικρῷ δεῖν ὑφ' ἡδονής ἐκείνους ἀντὶ τοῦ Διονύσου προσεκύνησεν. αὐτίκα οὖν ἐκ τῆς πῆρας προεκάμψε μελιτώματα πολλὰ καὶ τοὺς θηρα-θέντας δὲ τῶν ὄρνιθων, καὶ τούτους ἐς τράπεζαν νυκτερινήν ηὔτρεπτιζον. δεύτερος κρατήρ ἱστατο καὶ δεύτερον πῦρ

8. ἀσχάλλων, Homeric and Tragic form for Attic ἀσχαλάω. τὸ ἐνεργόν, i.e. his useful activity. τῶν ἐκάργυρων, which has been suggested, does not suit a birdsnerer. ἐπέπειν, Mr Smith quotes very appropriately Ovid Ar. Am. 1. 575 fac primus rapias illius tacta labellis pocula, quaque bibit parte puella, bibas, et quemcumque cibum digitis libaverit illa, tu pete, dumque petes, sit tibi tacta manus.

9. εὐδαιμόνιζον, so too μακράζειν. γηροβοσκός is commoner than γηρο-τρόφος in Classical Greek, but both are found in the tragedians. Cf. χειραγαγοῦς, 4. c. 24. προσεκύνησεν, the verb was used of worshipping a god by raising the hand to the lips, Latin adoro.

κρατήρ ἱστατο, 4. c. 32 κρατήρες ἱστατο, 4. c. 13 ἱστησε κρατήρα,
8. So Daphnis, though he had ceased to hope for it, won his sight of Chloe and a kiss: then sitting down beside the fire he emptied his bag of ringdoves and blackbirds on the table and told how, wearying of the life indoors, he had gone a-hunting and how, with springes or birdlime, he had caught the birds while pecking greedily at the myrtle- and ivy-berries. They praised his energy and bade him take his share of what the dog had left, telling Chloe to pour out wine to drink: and gladly did the maiden hand it round to one and all and Daphnis last of all, pretending to be angry that he came so near the house and then was on the point of going away without seeing her. Still before she gave the bowl to him she took a sip and then handed it to Daphnis: and despite his thirst he drained it slowly to lengthen out the pleasure from the kiss-pressed brim.

9. Then the table was quickly cleared of the meat and bread and they sat down and asked how Myrtale and Lamon fared and praised their fortune in having such a goodly prop for their old age. And Daphnis was not ill-pleased that Chloe should hear their words of praise, and finally when they refused to let him go saying that there was to be a sacrifice in honour of Dionysus next day, he was so enraptured that he nearly worshipped them instead of Dionysus. And then he drew his store of honey-cakes from his wallet and the game that he had snared and they prepared them for their evening meal and another bowl of wine was mixed and another fire kindled. And as dusk fell the food was

*Theoc. 5. 53 στασῶ δὲ κρατήρα στήσασθαι, Verg. Aen. 1. 724 μέγαν, Hom. II. 6. 528 κρατήρα crateras magnas statuunt.*
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10. 'Ως δὲ ἔγενετο ἡμέρα, κρύος μὲν ἦν ἐξαίσιον καὶ αὖρα βόρειος ὑπέκαε πάντα. οἱ δὲ ἀναστάντες θύουσι τῷ Διονύσῳ κρύον ἐνιαύσιον, καὶ πῦρ ἀνακαύσαντες μέγα παρεσκευάζοντο τροφήν. τῆς οὖν Νάπτης ἀρτοποιούσης καὶ τοῦ Δράυντος τοῦ κρύου ἔψοντος, σχολῆς οἱ Δάφυνε καὶ ἡ Χλόη λαβόμενοι προῆλθον τῆς αὐλῆς ἵνα ὁ κιττός· καὶ πάλιν βρόχους στηθάντες καὶ ἰξίν ἐπαλέψαντες ἐθήρων πλήθος οὐκ ὤλιγον ὀρνίθων. ἦν δὲ αὐτοῖς καὶ φιλημάτων ἀπόλαυσε συνεχῆς καὶ λόγων ὀμιλία τερπιν. 'Διὰ σὲ ἧλθον, Χλόη. 'Οἴδα, Δάφυν.'—'Διὰ σὲ ἀπολλύω τοὺς ἀθλίους κοψῖχους.' 'Τί οὖν σοι γένωμαι;' 'Μέμνησό μου.' 'Μνημονεύω, νῦ τὰς Νύμφας, ἃς ἀμοσά ποτε εἰς ἐκείνο ὁ ἄντρον, εἰς οἱ ἤξομεν εὐθύς, ἀν ἡ χιών τακῇ.'—'Ἀλλὰ πολλὴ ἐστὶ, Χλόη, καὶ δέδοικα μὴ ἔγω πρὸ ταύτης τακῶ.' 'Θάρρει, Δάφυν. θερμός ἐστιν οἱ ἱλιος.'—'Εἰ γὰρ οὗτος ἡνοῖτο, Χλόη, θερμός, ὡς τὸ καίον πῦρ τὴν καρδίαν τὴν ἐμῆν.' 'Παίζεις ἀπατῶν με.' 'Οὐ μὰ τὰς αἰγας, ἃς σὺ μὲ ἐκέλευς ὀμνύειν.'

11. Τοιαῦτα ἀντιφονήσασα πρὸς τὸν Δάφυνν ἡ Χλόη καθάπερ ἦχώ, καλοῦντων αὐτοὺς τῶν περὶ τὴν Νάπτην, εἰσέδραμον πολὺ περιπτοτέραν τῆς χθίζης θήραν κομιζοντες καὶ ἀπαρξάμενοι τῷ Διονύσῳ κρατήρος ἦσθιον

ἐνεφοροῦντο, took their fill of, enjoyed. τραπέζης, i.e. food: there is no need to press the meaning of δευτέρας here or to suppose that it is equivalent to mensae secundae, i.e. sweets and dessert. It should rather be taken as referring to the meal in c. 7–8 which terminates at the beginning of this chapter, and as meaning that this was the second meal enjoyed by Daphnis in Dryas’ house. This is again the meaning of δευτέρος with κρατήρ (referring to c. 8 fin.) and of δευτέρον with πῦρ, the fire for preparing the evening meal.

10. ἔξαλσον, so with ὀμβροῦ, Xen. Οἰχ. 5. 18.
put on and enjoyed and afterwards they fell to telling stories and singing country ballads till they went to rest.

10. And when day broke the frosty cold struck sharp and the northern blast nipped everything, but they rose and sacrificed a yearling ram to Dionysus and lighted great fires and made ready a meal, and Nape baked the bread while Dryas boiled the ram's flesh: but Daphnis and Chloe seized the leisure hour to go out to the courtyard gate where the ivy grew. And they set the snares afresh and smeared on birdlime and trapped a goodly store of birds. And ever and anon a kiss was stolen and sweet words of love exchanged. 'It was for you I came, Chloe.' 'I know it, Daphnis.' 'For you I slaughter these poor blackbirds.' 'What am I to be to you?' 'Only remember me.' 'I do, Daphnis, I vow it by the Nymphs by whom I swore in the grotto, where we will go again when once the snow has melted.' 'But it's so deep, Chloe: I fear my heart will melt away before the snow.' 'Take comfort, the sun's rays are hot indeed.' 'I would they were as hot as the fire that glows within my heart.' 'Ah, now you mock me.' 'No, by the goats, by which you bade me plight my word.'

11. Thus were Chloe's answers re-echoing Daphnis' questions, when Nape's servants called them and they ran in bringing even more snared game than yesterday. Then after the first libation of wine to Dionysus they
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κιττῷ τὰς κεφαλὰς ἐστεφανωμένοι. καὶ ἔτει καίρὸς ἦν, ιακχάσαντες καὶ εὐάσαντες προέπεμπτον τὸν Δάφνιν πλή-
σαντες αὐτοῦ τὴν πήραν κρέων καὶ ἀρτων. ἔδωκαν δὲ καὶ
tὰς φώτας καὶ τὰς κίχλας Δάμωνι καὶ Μυρτάλη κομβώ-
ζειν, ὡς αὐτοὶ θηράσαντες ἄλλας, ἐστὶ ἄν ὁ χειμῶν μένη
καὶ ὁ κιττὸς μὴ λεύτη. οὐκ ὡς αὐτής φιλήσαν αὐτοὺς
προτέρους Χλόης, ἵνα τὸ ἐκέινης φίλημα καθαρὸν μείνῃ.
καὶ ἄλλας δὲ πολλὰς ἠλθεν ὀδοὺς ἐπὶ ἄλλας τέχναις·
ὡστε μὴ παντᾶπασιν αὐτοῖς γενέσθαι τὸν χειμῶνα ἀνέ-
ραστον.

12. Ἡδὴ δὲ ἦρος ἀρχιμένου καὶ τῆς μὲν χιώνος
λυμένης, τῆς δὲ γῆς γυμνουμένης καὶ τῆς πός ὑπανθού-
σης, οὐ̂ τε ἄλλοι νομεῖς ἦγον τὰς ἀγέλας εἰς νομὴν καὶ πρὸ
tῶν ἄλλων Χλόη καὶ Δάφνις, οία μείζονι δουλεύσαντες
τοιμένι. εὐθὺς οὖν δρόμος ἦν ἐπὶ τὰς Νύμφας καὶ τὸ
ἄντρον, ὑπεύθυν ἐπὶ τὸν Πάνα καὶ τὴν πίτναν, ἐπὶ ἐπὶ τὴν
δρῶν, ὑφ’ ἦν καθιζομένης καὶ τὰς ἀγέλας ἔφεσαν καὶ ἄλλη-
λους κατεφίλους. ἀνέζησαν τε καὶ ἄνθη στεφανώσαν
θέλοντες τοὺς θεοὺς · τὰ δὲ ἄρτι ὁ ζέφυρος τρέφων καὶ
ὁ ἤλιος θερμαίνων ἔζηγεν· ὄμως δὲ εὐρέθη καὶ ἑα καὶ
νάρκισσος καὶ ἀνοαγάλλις καὶ ὅσα ἦρος πρωτοφορήματα.
ὁ μὲν Χλόη καὶ ὁ Δάφνις ἀπὸ αἰγῶν καὶ ἀπὸ οἰών τινῶν
γάλα νέον καὶ τοῦτο στεφανοῦντες τὰ ἀγάλματα κατέ-

11. κιττῷ, ivy was sacred to
Dionysus, see κορυμβοφόρον, 2. c.
26, but perhaps they wore it partly
in gratitude for the shelter of the
ivy bower and the attraction its
berries had for the birds. For the
dative see πίτνας ἐστεφανωμένα,
2. c. 26.

ιακχάζαντες, shouting "ιακχος,
the mystic name of Dionysus; so
eὐάσαντες. εὐάι, εὐαὶ were shouts of
Bacchanalian revellers.

προέπεμπτον, as 3. c. 31 προστεμψε
μέχρι τινὸς.

λεύτη, intransit. = desit.

12. γυμνουμένης, 1. c. 3 ἡ γῆ
πάσα ἀφανὴς ἦν.

ὑπανθούσης, an admirable word
to describe the young grass peeping
through the melting snow. Cf.
ὑπήνθαι, 4. c. 8.

μείζονι...τοιμένι, i.e. Eros. Cf.
4. c. 39 βωμὸν ἐλαύνον Πομένος
Ἐρωτός, 2. c. 5 Eros loq. νῦν δὲ
Δάφνιν ποιμαίνω καὶ Χλόην.

ἀναγάλλις, a variety of pim-
sat down to the feast crowned with ivy chaplets. And, when it was time for Daphnis to part from them, after triumphal songs in honour of Dionysus they filled his wallet with bread and meat and set him on his way carrying the ringdoves and thrushes as presents for Lamon and Myrte, for they said that they themselves could catch more when they pleased all through the winter as long as the ivy-berries lasted. And so he left them, kissing the others first and Chloe last of all so that her kiss should remain unstained and pure upon his lips. And he made schemes for many other visits, so that their winter was not wholly loveless.

12. And at length when spring was coming in and the snow was melting, now that the earth was bared of its winter mantle and the grass bloomed again, all the herdsmen drove their charges to the pastures, but none so soon as Chloe and Daphnis, the slaves of a still greater master. And first they hastened to the Nymphs in the grotto and then to Pan where he stood beneath the pine, and lastly to their seat beneath the oak, and there they watched their flocks and gave each other kisses. Then they looked for flower blooms to twine garlands for the gods, but the gentle west wind and the warm sun's rays were only now coaxing out the buds: yet they found violets and narcissus, pimpernel and other blossoms, the first flowers of the spring. So Daphnis and Chloe wreathed the statues round with these and poured offerings of new milk from the goats and sheep

pernel. So in 4. c. 2. Plin. 25. 13. 92. § 144 blue and red. 
Πρωτοφορήματα, a very rare word = ἀπαρχαί, πρωτογενήματα. So in 4. c. 2 ἵωνιας καὶ παρκίσσους καὶ ἀναγαλλίδας ἔφερεν ἤ γῆ.

γάλα νέον, see on γάλακτος, 2. c. 22. For τινῶν some edd. read ἐπινων.
στεισαν. ἀπήρξαντο καὶ σύριγγος, καθάπερ τὰς ἀγδόνας ἐς τὴν μουσικὴν ἑρεθίζοντες. οἱ δὲ ὑπερθέγγυτο ἐν ταῖς λόχαις καὶ τὸν Ἰτυν κατ᾽ ὀλύγον ἥκριβον, ὡσπερ ἀναμιμνησκόμεναι τῆς φόδης ἐκ μακράς σιωπῆς.

20. Ἡ δὲ τὸν στέφανον ἐφήρμοσεν αὐτοῦ τῇ κεφαλῇ καὶ τὴν κόμην ἐφίλησεν, ὡς τῶν ᾿Ιων κρείττονα. καὶ τῆς πήρας προκομίσασα παλάθης μοίραν καὶ ἄρτους τινὰς ἐδώκε θαγεῖν. καὶ ἐσθίοντος ἀπὸ τοῦ στόματος ἥρπαζε, καὶ οὕτως ἤσθιεν ὡσπερ νεόττος ὀρνίθος.

21. Ἐσθίοντων δὲ αὐτῶν καὶ περιττότερα φιλούντων ὄν ἡσθιον, ναῦς ἀλέσων ὀφθη λεπτέονσα. ἄνεμος μὲν ὁὐκ ἦν, γαλήνη δὲ ἦν, καὶ ἐρέττεις ἐδόκει. καὶ ἱππητον ἔρρωμένου. ἦπεγυόν γὰρ νεαλείς ἰχθύς εἰς τὴν πόλιν διασώσασθαι τῶν των πλούσιων. οἷς οὖν εἰώθασιν ναῦται δράν εἰς καμάτων ἀμέλειαν, τούτῳ κάκεινοι δρόντες τὰς κόπτας ἀνέφερον. εἰς μὲν αὐτῶς κελευσθῆς ναυτικάς ἦδεν φάδας· οἱ δὲ λοποῦ, καθάπερ χορός, ὄμοφώνας κατὰ καιρὸν τῆς ἑκείων φωνῆς ἔβοιν. ἦνικα μὲν οὖν ἀναπετταμένη τῇ θαλάττῃ ταῦτα ἔπραττον, ἤφαιξε τῇ βοή, χειμένης τῆς φωνῆς εἰς πολύν ἀέρα. ἑπει δὲ ἀκρά τω ὑποδραμόντες εἰς κόπτου μηνοεῖδη καὶ κοίλου εἰσῆλασαν, μείζων μὲν ἦκουστο βοή, σαφή δὲ ἐξέπιπτεν εἰς τὴν γῆν τὰ τῶν

ἀπήρξαντο, more usually of meat, fruit, wine or milk but with στατήρε ὀδο (Corp. Inscr. 150. B 18).


σιωπῆς, i.e. during the winter.

20. προκομίσασα, without ἐκ, see καὶ τῆς πήρας, 2. c. 18.

παλάθης, a cake of preserved fruit, pressed figs, olives or grapes, rather like our blackberry or damson cheese.

21. ἄνεμος οὐκ ἦν, cf. 2. c. 21 oὶ μὲν οὖν ἀπέπλεον εἰρετα προσταλαμπροῦντες, ἄνεμος γὰρ οὖκ ἦν. The Greek boats with their one large sail have still to use sweeps in a calm or against a head wind, as they cannot tack.

Ἰχθός, fish were considered a dainty both by Greeks and Romans, and the fishmarket was the morning
and tuned the first sweet tones of the pipe as though they challenged the nightingales to sing: and they in turn among the groves warbled out sweet notes in answer and slowly learned again to sing the lay of Itys as though the song came back dimly after long silence.

20. And Chloe wreathed Daphnis' head with a chaplet and kissed his locks and deemed them sweeter than violets: and then she drew from out her wallet a piece of cake and gave him rolls to eat, and as he ate them she snatched the morsels from his lips and put them in her own mouth just like a tiny bird.

21. And while they feasted (though they kissed still more than they feasted) they noticed a fishing boat gliding past: there was no wind and it was quite calm and so the sailors were using oars and pulling stoutly, for they were eager to bring their fresh-caught fish alive to the market for some rich man's table. And as is a seaman's way to make the labour seem lighter they were plying their oars while the boatswain sang a sea-ditty to give the time to the rest who rowed and joined in the chorus of his song. Now while they sang out on the open sea, no sound was heard, as the voices were lost in the air, but when they ran in under a headland and rowed into a crescent-shaped curving bay the voices rang louder and the notes of the boatswain's songs rose

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rendezvous of the gourmands: the sale began at a stated hour which was notified by ringing a bell. See on τῶν ἀπὸ βαλάνσις, 4. c. 34. See Becker's Charicles, Excurs. Sc. 4. Though fresh fish was most highly prized, salted and pickled fish was very popular. διασώσασθαι as in c. 22.

τίνι, emendation for MSS. τίνης. For position of τις see note on τῶν τις ἀγροῖκων, 2. c. 13.

κελευστής, the time or tact by music or singing is still given in vessels propelled by sweeps in the West Indies and is in fact quite common among all sailors. Cf. ἀβτ., 'avast'; ἐντιπαταί, 'yo heave-ho.'
κελευσμάτων ἀσμάτα. κοῖλος γὰρ τῷ πεδίῳ αὐλὸν ὑπο-
κείμενος καὶ τὸν ἥχον εἰς αὐτὸν ὡς ὀργανὸν δεχόμενος
πάντων τῶν λεγομένων μιμητὴν φωνήν ἀπεδίδον, ἵδια μὲν
τῶν κωπῶν τὸν ἥχον, ἵδια δὲ τὴν φωνὴν τῶν ναυτῶν· καὶ
ἐγίνετο ἄκουσμα τερπτόν. φθανούσης γὰρ τῆς ἀπὸ τῆς
θαλάττης φωνῆς, ἢ ἐκ τῆς γῆς φωνῆ τοσοῦτον ἐπαύετο
βράδιον, ὡσον ἤρζατο.

22. Ο μὲν οὖν Δάφνις εἴδως τὸ πραττόμενον μόνη τῇ
θαλάττῃ προσείχε. καὶ ἐπερτῆ πῇ πραττερχοῦσῃ
tὸ πεδίῳ βάττων πτεροῦ καὶ ἐπειράτο τῶν διασώσασθαι
τῶν ἀσμάτων, ὡς γένοιτο τῆς σύμμηχος μέλη. ἦ δὲ Χλόη
tότε πρὸ τοῦ περιμένη τῆς καλουμένης ἡχούς ποτὲ μὲν
eἰς τὴν θάλατταν ἀπέβλεπε, τῶν ναυτῶν κελεύοντων, ποτὲ
dὲ εἰς τὴν ὕλην ὑπεστρεφε ξητοῦσα τοὺς ἀντιφωνοῦντας.
καὶ ἐπεὶ παραπλευσάτων ἦν καὶ τῷ αὐλῶνι συγη, ἐπνυ-
θάνετο τοῦ Δάφνιδος, εἰ καὶ ὅπισώ τῆς ἀκρας ἐστὶ βάλαττα
cαὶ ναῦς ἄλλη παραπλεῖ καὶ ἄλλοι ναυταί τὰ αὐτὰ ἔδων
καὶ ἄμα πάντες σιωπῶσι. γελάσας οὖν ὁ Δάφνις ἦδυ καὶ
φίλῆςας ἤδον φίλημα καὶ τῶν ἐων στέφανον ἐκεῖνη
περιθεὶς ἤρζατο αὐτῇ μυθολογεῖν τῶν μῦθον τῆς Ἡχοῦς,
αἰτήσας, εἰ διδάξειε, μισθὸν παρ' αὐτῆς ἄλλα φιλήματα
dέκα.

23. 'Νυμφῶν, ὁ κόρη, πολὺ γένος, Μελίαι, Δρυάδες

αὐλῶν, a defile or narrow alley, acting here like an organ pipe.

μιμητήν, Verg. Georg. 4. 49 aut ubi concava pulsu saxe sonant vocisque
offensa imago resultat, Stat. Theb. 4. 805 sic per litora ponti nauticus
in remis iuvenum monstrante magistrō fit sonus inque vicem contra
percussa reclamat terra: cf. c. 23

22. πτεροῦ, a bird, as in c. 5 κιττοφάγον πτεροῦ, Hom. Od. 7. 36

τῶν νυες ὤκειαι ὃς εἰ πτεροῦ ἔτη νόημα.

diasώσασθαι, as in the foregoing chapter.

κελευνόντων, is used absolutely, 'giving the time,' of the κελευντής
in Athen. Bk 12. 535 D. We have a
description of the duties of the hor-
tator in Sil. Ital. 6. 360 mediae stat
margine puppis, qui voce alternos
nautarum temperet ictus, et remis
dictet sonitum, pariterque relatis ad
sonitum plaudat resonantia caerula
clear up to the land; for a deep glen led down from the plain and received the sounds only to send out again echoes that repeated every word, now the splash of the oars and anon the voices of the sailors. And the echo rang out sweetly indeed; for as the voices rose first from the sea, the later the sounds began the more slowly they died away.

22. Daphnis knew the echo well and was watching the sea delighted with the ship as it sped past swift as a bird, and tried to catch the ballads to use them as melodies for his pipe. But Chloe had never until now heard a so-called echo and gazed first at the sea where the sailors were chanting their cheery songs and then turned towards the wood to see who was answering their songs. And when the vessel had passed and all was quiet in the glen she asked Daphnis whether there was another sea behind the cape and another ship was passing with other sailors chanting the same songs and ceasing again at the same moment. And Daphnis with a sweet smile and still sweeter kiss as he wreathed her head in a violet crown began to tell her the legend of Echo, bargaining for ten kisses more, as the price of his tale.

23. 'Many, dear maid, are the Nymphs of ash and
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καὶ Ἑλειοῦ· πᾶσαι καλαὶ, πᾶσαι μουσικαί. καὶ μᾶς τοὺν θυγάτηρ Ἡχώ ἤκουσε, θυνήθη μὲν, ἐκ πατρὸς θυντοῦ· καλῆ δὲ, ἐκ μητρὸς καλῆς. τρέφεται μὲν ὑπὸ Νυμφῶν, παιδεύεται δὲ ὑπὸ Μουσῶν συρίζειν, αὖλεῖν, τὰ πρὸς λύραν, τὰ πρὸς κιθάραν, πᾶσαν ὁδὴν· ὥστε καὶ παρθενίας εἰς ἄνθος ἀκμάσασα ταῖς Νύμφαις συνεχόμενε, ταῖς Μούσαις συνεδενθείς ἐξεφυγε πάντας καὶ ἀνθρώπους καὶ θεοὺς φιλοῦσα τὴν παρθενίαν. ὁ Πᾶν ὀργίζεται τῇ κόρῃ τῆς μουσικής φθονῶν, τοῦ κάλλους μὴ τυχών· καὶ μανίλη ἐμβάλλει τοὺς ποιμένα τοὺς αἰτόλους. οἱ δὲ ὥσπερ κόκκος ἢ λύκοι διασπώσων αὐτὴν καὶ ῥίπτουσιν εἰς πᾶσαν γῆν ἔτι ἁδύνατα τὰ μέλη. καὶ τὰ μέλη Ἡ γὰρ χαριζομένη Νύμφαις ἐκρυφεὶ πάντα. καὶ ἐτήρησε τὴν μουσικήν καὶ γνώμη Μουσῶν ἀφίησε φωνὴν καὶ μιμεῖται πάντα, καθάπερ τότε ἡ κόρη, θεοὺς, ἀνθρώπους, ὀργανα, θηρία· μιμεῖται καὶ αὐτοῦ συρίττοντα τὸν Πᾶνα. ὁ δὲ ἀκοῦσας ἀναπηδά καὶ διώκει κατὰ τῶν ὄρων, οὐκ ἐρῶν τυχεῖν ἄλλῃ ἡ τοῦ μαθείν, τίς ἐστιν ὁ λαυθάνων μαθητής. Ταῦτα μυθολογήσαντα τὸν Δάφνιν οὐ δέκα μόνον φιλήματα, ἀλλὰ πάνω πολλὰ κατεφίλησεν ἡ Χλῆ· μικρὸν γὰρ καὶ τὰ αὐτὰ εἶπεν ἡ Ἡχώ, καθάπερ μαρτυροῦσα, ὅτι μηδὲν ἐφεύσατο.

"Ελειοῦ, or Ἑλειοῦ (Ἠλος), marsh-meadow-nymphs, cf. λειμωνιάδες, Soph. Phil. 1454.

καλῆ δὲ, ἐκ μητρὸς καλῆς, this description recalls Hor. Od. 1. 16. ο τὰ ματρὶ ρυτρὰ σιλίκην pulchrior.

ἄρρενας δὲ ἐφευγε, cf. 2. c. 34 οὐδὲ ἐφαστὴν ἐφ' ὑμᾶν ἄγηςιν.

ἀπότερ κύκλος, almost as Actaeon was torn to pieces by his own hounds when changed by Artemis into a stag.

eis πᾶσαν γῆν, note the unusual absence of the article. τὰ μέλη = membra disiecta, not = carmina. ἐτί ἁδύνατα, cf. Verg. Georg. 4. 525 tum quoque marmorea caput a cervice revulsum gurgite cum medio portans Oeagrius Hebrus volveret, Eurydicens vox ipsa et frigida lingua 'ah! miseram Eurydici' anima fugiente vocabat.

γνώμη, by the good will of....

tὸν Δάφνιν...φιλήματα...κατεφίλησεν, for this double accus. cf. 4. c. 5 τὸν Εὐδρομον ἐδεξιοῦντο
oak and marsh-meadow, all fair and sweet of voice. And Echo is the daughter of one of these, a mortal maiden sprung from a mortal sire, as fair as her own fair mother. The Nymphs were her nurses, the Muses her teachers of the pipe and flute the lyre and harp and song. When she reached the flower of her maidenhood she danced with the Nymphs and sang with the Muses, but ever fled from the sight of males, both man and god. Pan was jealous of her wondrous music and wroth at her rejection of his suit and launched madness on the shepherds and goatherds, so that like hounds or wolves they tore her asunder and scattered to the four winds her limbs that still sing on. And mother Earth, in her love for the Nymphs, buried in her lap the maiden’s limbs, which kept their sweet music and by the goodwill of the Muses still utter melodious notes and re-echo every sound even as the maiden was wont to mimic the tones of gods and men, of instruments and wild beasts, and even of Pan himself as he piped. And now when the god hears the echoing notes he leaps up and scours in hot chase over hill and dale, not, as once, a passionate lover but eager now to learn who the unseen one is who mimics him.’ This legend won Daphnis many more than the ten bargained kisses from Chloe, for Echo repeated almost the whole tale to prove his words were true.

\textit{πᾶσαν δὲ ηὐσωςίν.} This construction occurs in later Greek and though ungrammatical is perfectly clear in sense. Mr Smith mentions a picture by Reynolds in which Venus is represented as chiding Cupid for learning arithmetic. Cf. Catull. 5. 7 da mi basia mille, deinde centum, deinde mille altera, deinde secunda centum, deinde usque altera mille, deinde centum. Dein cum milia multa fecerimus, conturbabimus illa, ne sciamus, aut ne quis malus invidere possit, cum tantum sciet esse basiorum. \textit{μικροῦ,} as in c. 7. Cf. c. 30 \textit{μικροῦ δεῖν,} which is the full form.
24. Θερμωτέρου δὲ καθ’ ἐκάστην ἡμέραν γνυμομένου τοῦ ἡλίου, οἷα τοῦ μὲν ἄρας παυμομένου, τοῦ δὲ θέρους ἀρχομένου, πάλιν αὐτοῖς ἐγάροντο καὶ τέρψεις καὶ θέρειοι. ὁ μὲν γὰρ ἐνήχυτο ἐν τοῖς ποταμοῖς, ἡ δὲ ἐν ταῖς πηγαῖς ἔλουσέ· ὁ μὲν ἐσύριξεν ἀμιλλώμενος πρὸς τὰς πίνοι, ἡ δὲ ἤδε ταῖς ἀμμόσεις ἐρίζουσα. ἐθήρων ἀκρίδας λάλουσ, ἔλαμβανον τέττιγας νηχοῦτας, ἀνθί συνελεγον, δένδρα ἤσειον, ὀτώρας ἠπθιον.

25. Ἐν τῷ θέρει τῶδε καὶ μυστήριων πλήθος ἦν περὶ τὴν Χλόην καὶ πολλοὶ πολλαχόθεν ἐφοίτων παρὰ τὸν Δρύαντα πρὸς γαμον αἴτωντες αὐτῆς· καὶ οἱ μὲν τι δόρων ἐφερον, οἱ δὲ ἐπηγγέλλοντο μεγάλα. ἡ μὲν οὖν Νάπη ταῖς ἐλπίσιν ἐπαιρομένη συνεβούλευεν ἐκεῖθεν τὴν Χλόην, μηδὲ κατέχεον οἴκια πρὸς πλέον τηλικαύτην κόρην, ἡ τάχα μικρὸν ὑστερον νέμουσα ἄνδρα ποιήσεται των τοιούτων ἐπὶ μήλαις ἡ ῥόδοις· ἀλλ’ ἐκείνην τε ποιήσαι δεσποιναν οἰκίας καὶ αὐτοὺς πολλὰ λαβόντας ἰδίως φυλάττειν αὐτὰ καὶ γνησίω παιδίῳ (ἐγεγόνει δὲ αὐτοῖς ἄρρεν παιδίον οὐ πρὸ πελοῦ τινος). ὁ δὲ Δρύας ποτὲ μὲν ἐθέλησεν τοῖς λεγομένοις· (μειζόνα γὰρ ἡ κατὰ ποιμαίνουσαν κόρην δόρα ἄνωμάζετο παρ’ ἐκάστων) ποτὲ δὲ ὃς κρείττων ἐστὶν ἡ παρθένος μυστήριων γεωργῶν καὶ ὡς, εἰ ποτὲ τοὺς ἀληθινοὺς γονεάς εὐροὶ, μεγάλως αὐτοὺς εὐδαίμονας θῆσει, ἀνεβάλλετο τὴν ἀπόκρισιν καὶ εἰλικρείχον ἐκ χρόνου, καὶ ἐν τῷ τέως ἀπεκέρδαινεν οὓς ὀλύνα

24. Compare 1. c. 23 for the similarity in the description of the beginning of summer and the bathing.
25. Compare 1. c. 19 throughout.
24. And now that spring was ending and summer drew on the sun glowed more fiercely day by day and they began again their pleasures that they had shared in the past summer. Daphnis swam in the streams and Chloe bathed in the pools; he piped in playful rivalry with the murmuring pines and she sang her challenges to the nightingales. Sometimes they caught the shrilling locust or trapped the chirping grasshopper and anon they picked bright flower blossoms or shook the fruit down from the trees and enjoyed the sweet flavour.

25. During this summer a swarm of suitors wooed Chloe and they visited Dryas in numbers to win her hand by presents or great promises, and Nape's hopes rose high and she pressed him to give the damsel in marriage and not keep at home any longer a maiden of her age who would soon find a wooer among the shepherds to win her heart by gifts of fruit or roses. Rather let Dryas make her the goodwife in some household and as his due, take and keep the presents for their own son, a newly born babe. And sometimes her plans almost tempted Dryas, for gifts far choicer than the presents to other shepherd maids were offered him by every wooer: sometimes he hesitated, reflecting that the maiden's rank was far above her ploughmen-suitors'; so hoping if he ever found her true parents she would enrich himself and Nape for life, he put off his answer from day to day and in the meantime reaped a goodly

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c. 31 ἐσονται ἄνηρ καὶ γυνη. So in Theocr. 27. (Incert. 7.) δὲ παρθένος ἐνθα βέβηκα, γυνὴ δὲ εἰς οἶκον ἀφέτερον. ἔθελγεν, cf. i. c. 19 θελχθεὶς τοῖς δῶροις. ὠνομάζοντο, i. c. 19 τὰ ὄνομασθέντα δώρα παρηθήσατο, Hom. II. 9. 515 εἰ μὲν γὰρ μὴ δώρα φέρω, τὰ δὲ ὅπισθ' ὄνομάζω. μεγάλως εὐδαίμονας θήσει, c. 26 ὡς αὐτοῖς εὕρων τοὺς αἰκέλους καὶ ἐλευθέρους θήσει καὶ δεσπότας ἀγρῶν μείζων.
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26. Ἐκφροῦ ἐπὶ τούτοις ὁ Δάφνις γίνεται καὶ ἑδάκρυσε καθήμενος, ἀποθανεῖσθαι, μηκέτι νεμούσης Χλόης, λέγων· καὶ οὐκ αὐτὸς μόνος, ἀλλὰ καὶ τὰ πρόβατα μετὰ τοιούτων ποιμένα. εἶτα ἀνενεγκόνοι ἑθάρρηκαν καὶ πείσεν ἐνενόει τὸν πατέρα καὶ ἦν τῶν μνωμένων αὐτὸν ἡρίθμηκαν καὶ πολὺ κρατήσεω ἥπιπιζε τῶν ἄλλων. ἐν αὐτῶν ἑτάρατεν· οὐκ ἦν Δάμων πλούσιος· τοῦτο αὐτοῦ τὴν ἐλπίδα μόνον λεπτὴν εἱργάζετο. ὅμως δὲ ἐδόκει μνᾶσθαι, καὶ τῇ Χλόῃ συνεδόκει. τῷ Δάμωνι μὲν ὁ οὐδὲν ἐτόλμησεν εἰπεῖν, τῇ Μυρτάλῃ δὲ θαρρήσας καὶ τὸν ἑρωτα ἐμῆνς καὶ περὶ τοῦ γάμου λόγους προσήνηκεν· ἡ δὲ τῷ Δάμωνι νῦκτωρ ἐκοινοφάσατο, σκληρῶς δὲ ἐκείνω τῇ ἐντευξίν ἑνεγκόντος καὶ λοιδορήσαντος, εἰ παιδὸς θυγάτριον ποιμένων προξενεῖ μεγάλην ἐν τοῖς γνωρίσμασιν ἐπαγγελλομένῳ τύχην, διὸ αὐτοῦς εὐρών τοὺς οἰκείους καὶ ἐλευθέρους θήσει καὶ δεσπότας ἄγρων μεζώνων, ἡ Μυρτάλη διὰ τὸν ἑρωτα φοβουμένη, μὴ τελέως ἀπεπίστασα δ Ἰνάφνις τὸν γάμον τολμῆσε τι θανατόδες, ἄλλας αὐτῷ τῆς ἀντιρρήσεως αἰτίας ἀπήγγελλε. 'Ὑπήτες ἐσμεν, ο παῖ, καὶ δεόμεθα

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σπεύδουσα πρὸς τὸν γάμον, cf. 3. c. 4 (Νάπη) γάμου μημονενεύουσα.
Cf. c. 31 σπεύδω τὸν γάμον.

ἀπείπατο, the middle form is not used in good Attic.
26. μετὰ τοιούτων ποιμένα, i.e. after losing such a protector.

ἀνενεγκόν, intransit. 'after recovering' εὐευτος γενόμενος, having regained control over himself.

προξενεῖ, introduce, recommend: so of matchmakers, προξενήστρια =
harvest of gifts. The mournful tidings grieved the maiden, yet she hid her grief from Daphnis to spare him pain: but since he pressed her earnestly and the forebodings of his uncertainty tortured him more than the certainty of fortune was like to do, she told him all, the wealth and number of her suitors, the eagerness of Nape for the wedding, how Dryas shrank from settling it and had put them off until the vintage.

26. Wild frenzy seized Daphnis at the tale and he lay bathed in tears wailing that without his playmate both he himself would die and all the flock, now no longer tended. At last he took heart and hoped he would persuade her father and soon began to count himself one of the suitors and vowed he would worst them all. But one thing troubled him; his foster-sire was poor and so his hopes hung by a slender thread, yet he thought it best to ask for Chloe’s hand and she agreed with him. He dared not tell one word of this to Lamon but boldly took his tale of love to Myrtale and spoke about his suit, and in the night she told it all to Lamon, but he was loth to listen and said rough words about her plan to wed a shepherd’s daughter to the boy whose tokens promised him a nobler fortune and who would make them free and give them a larger farm should he regain his kin. So Myrtale in fear that Daphnis in the wild despair of love should risk some fatal act of daring gave him other reasons for Lamon’s refusal. ‘We are poor, my son, and need a bride with
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νύμφης φεροῦσά τι μάλλον· οἱ δὲ πλούσιοι καὶ πλουσίων νυμφῶν δεόμενοι. "Θέλω δὴ, πεῖσον Χλόην, ἢ δὲ τὸν πατέρα μηδὲν αἰτεῖν μέγα καὶ γαμεῖν. πάντως δὲ που κάκεινη φιλεῖ σε καὶ βούλεται συγκαθεύδειν πένητι καλῷ μάλλον ἢ πιθήκῳ πλουσίῳ;"

27. Μυρτάλη μὲν οὕποτε ἐξπίσασα Δρύαντα τούτους συντεθήκατεδίας μνηστήρας ἔχουτα πλουσιωτέρους εὐπρεπῶς ἑκέτερον παρηηθῆσαι τὸν γάμον. Δάφνες δὲ οὖν εἰχε μέμφεσθαι τὰ λελεγμένα· λευτόμενος δὲ πολὺ τῶν αἰτουμένων τὸ σύνθες ἐρασταῖς πενθομένοις ἔπραττεν, ἐδάκρυνε καὶ τὰς Νῦμφας αὕτις ἐκάλει βοηθοὺς. αἱ δὲ αὐτῶς καθεύδουν, νῦκτωρ ἐν τοῖς αὐτοῖς ἐφίστανται σχήμασιν, ἐν οἷς καὶ πρότερον. ἔλεγε δὲ ἡ προσβυντάτη πάλιν· Ἡμίνον μὲν μέλει τῆς Χλόης ἄλλῳ θεῷ· δῶρα δὲ σοι δώσομεν ἡμεῖς, ἢ θέλειν Δρύαντα. ἡ νᾶδις, ἡ τῶν Μηθυμναίων νεανίσκων, ἤς τὴν λύγραν αἰ σαί ποτε αἰγhes κατέφαιγεν, ἡμέρα μὲν ἐκείνη μακρὰν τῆς γῆς ὑπηνέχθη πνεύματι· νυκτὸς δὲ, πειλαγέα, παράξιβα, ἀνέμου τὴν θάλατταν, εἰς τὴν γῆν, εἰς τὰς τῆς ἄκρας πέτρας ἐξεβράσθη. αὐτῆς μὲν οὖν διεβαρᾶκα καὶ πολλὰ τῶν ἐν αὐτῇ· βαλάντιον δὲ τρισχιλίων δραχμῶν ὑπὸ τοῦ κύματος ἀπεπτύσθη καὶ κεῖται φυκίος κεκαλυμμένον πλησίον δελφίνος νεκροῦ, δ' ὅπιστι σαί ὅπερ προσήλθε οὐδουτόρος τὸ δυσώδες τῆς σηπε-δόνος παρατρέχων. ἀλλὰ σε πρόσελθε καὶ προσελθῶν


27. παρηηθῆσαι, (1) passive, i.e. 'as good as refused'; (2) middle, 'that she had depreciated the marriage on good grounds.'

νυκτωρ...ἐφίστανται, i.e. 1. c. 7, 2. c. 23, 4. c. 34. See note on 2. c. 23 init.

ἀλλῳ θεῷ, i.e. as in 2. c. 6 καὶ "Ἐπιτι οὕμων μέλει.

ἄνθειν Δρύαντα, as in 1. c. 19 θέλεις τοῖς δῶροις.

πελαγίων...ἀνέμου, the winds round Greece blow off the land in the morning and towards the land in the evening.

ἐξεβράσθη, so in Herod. 7. 188 = Latin eici.

τρισχιλίων δραχμῶν, about £125.
larger portion, while they are rich and look for rich bridegrooms. But go and urge your Chloe to press her sire to demand no great dowry-gift but to marry her to you: for she loves you dearly and doubtless would far rather wed a poor but handsome lover than some rich baboon.’

27. But Myrtale never thought that Dryas with swarms of richer suitors round him would agree to this, but hoped the reasons for the refusal of Daphnis' suit seemed plausible enough. And Daphnis could not blame her plan and since his fortune left him in the lurch he did what all poor lovers do—he begged the Nymphs with tears to give him their help again:—and in the night they appeared in his dreams and stood beside him as before and again the eldest spoke: 'Another god watches over Chloe’s marriage, it is not in our power: yet we will give thee riches to soften Dryas' heart. The ship of those young nobles of Methymna—thv goats did nibble at its osier cable—was that very day swept by the winds far from the coast, but in the night a seabreeze springing up ruffled the waves and then the barque was driven hard on shore against the cliffs of the steep headland. The vessel sank and all her cargo with her, but a purse of five hundred crowns was spat up by the waves and lies hidden in the seaweed near a dead dolphin and the foul stench has kept the chance-comer far away. Do thou go, take the purse

The spelling ἑαλλάντρων is preferable and is required by metre.

πρόσεθε καὶ προσέλθὼν ἀνελοῦ καὶ ἀνελόμενος, notice the exaggerated repetition: there are numerous cases in Longus, 4. c. 7 (fin.), 4. c. 36, and especially 4. c. 30 εἰδον τούτο αὐτός καὶ ἰδὼν ἑθαναμασα, θαυμάσας θέρεψα.
ἀνελῶν καὶ ἀνελόμενος δός. ἢ κανόν σου δάξαι νῦν μὴ πένητι· χρόνῳ δὲ ὑστερον ἔσῃ καὶ πλούσιος.'

28. Αἱ μὲν ταῦτα εἰποῦσαι τῇ νυκτὶ συναπῆλθον. γενομένης δὲ ἡμέρας ἀναπηδήσας ὁ Δάφνις περιχαρῆς ἠλαίνε ροῖζῳ πολλῷ τὰς αἶγας εἰς τὴν νομῆν· καὶ τὴν Χλόην φιλήσας καὶ τὰς Νύμφας προσκυνήσας κατῆλθεν ἐπὶ θάλασσαν, ὡς πειρράνασθαί θέλων· καὶ ἐπὶ τῆς ψάμμου, πλησίον τῆς κυματωγῆς, ἐβάδιζε ξητῶν τὰς τρισχηλίας. ἐμελλε δὲ ἀρὰ οὐ πολὺν κάματον ἐξειν· ὁ γὰρ δελφὸς οὐκ ἄγαθὸν ὀδώδως αὐτῷ προσέπιπτεν ἐρριμμένος καὶ μυδῶν· οὗ τῇ σητεδόνι καθάπερ ἡγεμόνι χρώμενος ὀδὸν προσῆλθε τε εὐθὺς καὶ τὰ φυκία ἀφελῶν εὐφρίσει τὸ βαλάντιον ἄργυριον μεστὸν. τοῦτο ἀνελόμενος καὶ εἰς τὴν πῆραν ἐνθέμενος οὐ πρόσθεν ἀπῆλθε, πρὶν τὰς Νύμφας εὐφημήσας καὶ αὐτὴν τὴν θάλασσαν· καίπερ γὰρ αἰτόλος οὐν, ἥδη καὶ τὴν θάλασσαν ἑνόμιζε τῆς γῆς γλυκυτέραν, ὡς εἰς τὸν γάμον αὐτοῦ τὸν Χλόης συλλαμ-βάνουσαν.

29. Εἵλημμένος δὲ τῶν τρισχιλίων οὐκέτι ἐμελλεν. ἀλλὰ, ὡς πάντων ἀνθρώπων πλουσιώτατος, οὐ μόνον τῶν ἑκεῖ γεωργῶν, αὐτίκα ἐλθὼν παρὰ τὴν Χλόην διηγείται αὐτῇ τὸ ὅναρ, δείκνυσι τὸ βαλάντιον, κελεύει τὰς ἁγέλας φυλάττειν, ἔστ’ ἀν ἐπανέλθῃ, καὶ συντείνας σοβεί παρὰ τὸν Δρῦαντα. καὶ εὐρὸν πυρὸς τινας ἀλωνοτριβοῦντα μετὰ τῆς Νάπτης πάνυ θρασὺν ἐμβάλλει λόγον περὶ γάμου. Ὁ Εμοί δὸς Χλόη γυναίκα. ἐγὼ καὶ συρέζειν οἶδα καλῶς καὶ κλάν ἄμπελον καὶ φυτὰ κατορύπτειν. οἶδα καὶ γῆν


ἐρριμμένος, cast up on the beach. μυδῶν, clammy with decay, so Soph. Ant. 410. μυδῶν σῶμα. γυμνόστατες καθήμεθα...ὑπέρεμοι δαμήν...περεγγότες. Cf. μάδωσι, c. 32. τὰς Νύμφας εὐφημήσατ, 2. c. 29 τὸν Πάνα ἀνεψημοῦντων.
and give it to Dryas. It is enough for thee at present not to appear poor: a little time and thou shalt be a wealthy man.'

28. And then they vanished, and with them the darkness of the night. And at daybreak Daphnis leaped up in the transport of his joy and drove his goats with shrill notes to the pasture: then kissing Chloe and paying his homage to the Nymphs he ran down to the beach as though to bathe himself. Then he walked along the sand close to the breaker-line searching for the purse, an easy task, for the foul smell of the dolphin lying there assailed his nostrils, and so led by the stench he came upon it at once and lifting up the seaweed quickly found his purse of gold. He took it up and placed it in his wallet, but before he left the spot he paid vows of deep gratitude to the Nymphs and the sea; for goatherd though he was, he loved the sea more than the land for its dear aid to him in winning Chloe.

29. And now with his five hundred crowns he did not linger on the beach, but thinking himself not merely richer than the farmers there but the richest man in the world, he ran to Chloe and told her of the dream and showed the purse, then bidding her guard the flocks till his return, he hurried off hot foot to Dryas. He found the old man threshing out the wheat with Nape and boldly pressed his suit: 'Give me Chloe as my wife, for I can pipe fair tunes and prune a vine and plant young...
THE STORY OF [BOOK III

άρον καὶ λικμήσαι πρὸς ἀνέμουν. ἀγέλην δὲ ὑπὸς νέμω
μάρτυς Χλόης· πεντήκοντα ἄγιας παραλαβόν ἀπλασίωνας
πεποίηκα· ἐθρεφά καὶ τράγους μεγάλους καὶ καλοὺς·
πρότερον δὲ ἀλλοτρίοις τὰς ἄγιας ὑπεβάλλομεν. ἀλλὰ
καὶ νέος εἰμὶ καὶ γείτων ὑμῖν ἀμεμπτός· καὶ με ἐθρεφέν
ἀιξ, ὡς Χλόην ὀίς. τοσοῦτον δὲ τῶν ἄλλων κρατῶν οὐδὲ
δῴροις ἠττηθήσομαι. ἐκεῖνοι δώσουσιν ἄγιας καὶ πρό-
βατα καὶ ζεύγος ψυραλέων βοῶν καὶ όποῖον μὴ ἄλκτο-
ρίδας θρέψαι δύναμεν· παρ’ ἐμοῦ δὲ αἰδὲ ὑμῖν τρισχίλαι.
μόνον ἵστο τούτο μηδεῖς, μὴ Δάμων αὐτὸς οὐμὸς πατήρ.’
"Αμα τε ἐδίδω καὶ περιβαλῶν κατεφίλει.

30. Οἱ δὲ παρ’ ἐλπίδα ἴδοντες τοσοῦτον ἀργύριον
αὐτίκα τε δώσειν ἐπηγγέλλουσο τὴν Χλόην καὶ πείσειν
ὑπισχυοῦντο τὸν Δάμωνα. ἡ μὲν δὴ Νάπη μετὰ τοῦ
Δάφνιδος αὐτοῦ μένουσα περιήλαυνε τὰς βοῦς καὶ τοῖς
τριβόλοις κατειργάζετο τὸν στάχυν· οὐ γὰρ Ἀρνας θη-
σαρύσας τὸ βαλάντιον ἐνθα ἀπέκειτο τὰ γυνώρισμα
ταχὺς παρὰ τὸν Δάμωνα καὶ τὴν Μυρτάλην ἐφέρετο
μέλλων παρ’ αὐτῶν, τὸ καὶ πότατον, μιᾶσθαι νυμφίουν.
εὖρων δὲ κάκεινος κρίθια μετροῦντας οὐ πρὸ τοῦλοὺ
λελιμμένα ἁθύμοις τε ἔχοντας ὅτι, μικρὸν δεῖν, ὀλι-
γότερα ἣ τῶν καταβληθέντων σπερμάτων, ἐπ’ ἐκείνους
μὲν παρεμιθήσατο κοινὴν ὁμολογήσας αἰτίαν πανταχοῦ
γεγονέναι· τὸν δὲ Δάφνι κῆτείτο Χλόη καὶ ἔλεγεν ὅτι,
πολλὰ ἄλλων διδόντων, οὐδὲν παρ’ αὐτῶν λῆψεται,
μᾶλλον δ’ ἐτὶ οἰκοθεν αὐτοῖς ἐπιδώσει· συντετράβθαι

Λικμήσαι πρὸς ἀνέμουν, Ημ. II.
5. 499 ὡς δ’ ἀνέμου ἄχρας φορέει
ιερᾶς κατ’ ἀλώας ἄδρων λικμάτων,
ὅτε τῇ ἐκαθῇ Δημήτηρ κρίνῃ ἐπεγο-
μένων ἄνωμων καρπῶν τε καὶ ἄχρας,
αἱ δ’ ὑπολευκάνοντοι ἁχρωμαί,
Verg. Georg. 3. 134 cum graviter
tunis gemit area frugibus, et cum
surgentem ad Zephyrum paleae
iacantur inanes.

Ἀπλασίωνας, i.e. I have now a
hundred, as in 4. c. 4, cf. 4. c. 14.
ψυραλέων, so scaber, scabiosus
in Latin. Verg. Georg. 3. 441
turpis oves temptat scabies.

Τρισχίλαι, sc. δράχμαι.
fruit-trees: and I can plough the field and winnow out the corn. Chloe herself will say how well I tend my goats, for out of fifty I have reared up fifty more and have bred fine stout he-goats of my own for the herd. And I am young, neighbour, and honest too: and I was mothered by a goat as Chloe by a ewe. And as my claims are greater than the other suitors' my gifts shall be more generous. They will bring goats and sheep, a yoke of scurvy oxen and corn scarce fit to fatten barn-door fowls, but I will give you these five hundred crowns. Only let no one know of it, not even my own father, Lamon.' And then he gave the gold to Dryas and flung his arms round him and kissed him.

30. And when they saw this heap of gold so unexpectedly they swore to give him Chloe and promised to persuade Lamon. And Nape stayed with Daphnis as she drove the kine round the floor and threshed out the corn, while Dryas treasured up the purse hiding it with the tokens of Chloe's birth and hastened off to Lamon and Myrtale to ask from them, strange though it seemed, their son. He found them measuring out the newly winnowed barley and sick at heart to see the crop almost less than the seed that they had sown: he tried to comfort them and said the same ill luck had happened everywhere. Then he begged their Daphnis for his Chloe saying: 'Though other suitors offer generous gifts, from you I will take nothing, nay rather I will give a present from my own store: for they were bred together

30. τριβόλος, a threshing machine with boards with sharp stones fixed to the bottom to beat out the corn. Cf. Verg. Georg. i. 164 tribula. These machines were drawn by horses, mules or oxen. τὸ κανόνατον, parenthetically as in 4. c. 32. Cf. Luc. Nigr. 21. μικρὸν δὲν, the full form of μικροῦ in c. 7.
γάρ ἄλληλοις καὶ τῷ νέμειν συνήθθαι φιλία βαδίως 
λυθήναι μὴ δυναμένη. ἦδη δὲ καὶ ἡλικίαν ἔχειν ὡς 
καθεύδειν καὶ μετ’ ἄλληλων. οὐ μὲν ταῦτα καὶ ἐτί πλεῖον 
έλεγεν, οἷα τοῦ πείσαί ἄθλον ἔχον τὰς τρισχιλίας: ὁ δὲ 
Δάμων ἐτί μήτε πενίαι προβάλλεσθαι δυνάμενος (αὐτὸι 
γὰρ οὐχ ὑπερηφάνουν), μήτε ἡλικίαν Δάφνιδος (ἤδη γὰρ 
μειράκιον ἦν), τὸ μὲν ἄλληθες οὐδ’ ὡς ἐξηγόρευσεν, ὅτι 
κρείττον ἐστὶ τοιοῦτον γάμου· χρόνον δὲ σιωπήσας 
ὁλὸν οὐτως ἀπεκρίνατο.

31. Ὅμοια ποιεῖτε τοὺς γείτονας προτιμῶντες τῶν 
ξένων καὶ πενίας ἁγαθῆς πλούτων μὴ νομίζουτε κρείττονα. 
ὁ Παῦρ ὡμᾶς ἀντὶ τῶν καὶ αἱ Νύμφαι φιλόσειαν. ἐγὼ δὲ 
σπεύδω μὲν καὶ αὐτὸς τὸν γάμον· καὶ γὰρ ἄν μανικύλην 
ἡμιγέρων τε ἢν ἢδα καὶ χειρὸς εἰς τὰ ἔργα δεόμενος περι-
τοτέρας, ως μὴ καὶ τὸν ὑμέτερον οἶκον φίλον προσλαβεῖν. 
ἀγαθόν τι μέγα· περιποίθαστος δὲ καὶ Χλόη, καλῆ καὶ 
ὀραία κόρη καὶ πάντα ἁγαθή. δοῦλος δὲ ἢν οὐδενὸς εἰμὶ 
tῶν ἔμαθ' κύριος· ἀλλὰ δεῖ τὸν δεσπότην μανθάνοντα 
ταῦτα συγχωρεῖν. φέρε οὖν, ἀναβαλλόμεθα τὸν γάμον 
eἰς τὸ μετόπωρον. ἀφίξεθαι τότε λέγοντει αὐτὸν οἱ παρα-
γυνόμενοι πρὸς ἡμᾶς εἰς ἀστεῖος. τότε ἔσονται ἀνὴρ καὶ 
γυνή· νῦν δὲ φιλεῖτωσαν ἄλληλους ὡς ἀδελφοί. ὦσθι 
μόνον, ὁ Δρύα, τοσοῦτον· σπεύδεις περὶ μειράκιον κρεί-
tον ἡμῶν. οὐ μὲν ταῦτα εἰπὼν ἐφίλησε τε αὐτὸν καὶ ὥρεξε 
ποτὸν, ἢδη μεσημβρίας ἀκμαζοῦσας, καὶ προϋπέμυψε μέχρι 
tῶν φιλοφρονούμενος πάντα.

31. τοὺς γείτονας προτιμῶντες, 
cf. Hes. Ὄπ. 343 τὸν δὲ μάλλα 
kalei, δι' τὸν οὖν ἐγγύθον 
 καλεί, 
1. 347 ἐμορφής τε τοῦ τιμῆς ὅστ' ἐμορφ ἐμομον 
 spitbów τῶν γάμων, as in 4. c. 7 
 spitbów τῶν γάμων. Contrast the 
 construction in c. 25 spitbów πρὸς 
 τῶν γάμων. Cf. Hom. Ὁδ. 19. 137 
 οἷς γάμων spatbów. 
 χειρός...περιττότερας, cf. 2. c. 2 
 εἶδε...πολυχειρλας. 
 δοῦλος ὁν, Lamon was a slave 
 who had charge of one of his mas-
from their childhood and by sharing their labours their hearts are knit in true, unbroken love: and now they are of age to wed.' And eager for the rich reward of his success he urged other pleas besides: but Lamon now no longer able to plead his poverty nor Daphnis' youth, forbore to speak the truth and say he was too noble for such a maid, so after a little pause he answered thus:

31. 'It is just and right in you to honour your neighbours before strangers and not to hold mere wealth as nobler than honest poverty, and may Pan and the Nymphs reward you for it! And I too am eager for this wedding. Would it not be sheer madness if with advancing years and increasing need of help I did not welcome an alliance with your friendly house? That alone would be a blessing, and Chloe, a fair and charming maid and good withal, would be loved by us all. But as I am a slave and have no rights of my own, we must win my master's leave, so let us put the marriage off till the autumn, for visitors to us from the town say he will come then, and then they shall be wed: but let them love each other as brother and sister until he comes. And this one warning, Dryas, you ask for a stripling who is nobler than we.' Then Lamon kissed him and offered him a draught of wine, for it was now midday and hot, and then he took him part way home and left him with an affectionate farewell.
32. 'O de Δρύας ου παρέργως ἀκούσας τὸν ὕστερον λόγον τοῦ Δάμωνος ἐφρόντιζε βαδίζων καθ ἀυτὸν ὡστὶς ὁ Δάφνης. Ἐτράφη μὲν ὑπὸ αἴγος, ὡς κηδομένων θεῶν· ἐστὶ δὲ καλὸς καὶ οὐδὲν ἑοικὸς σιμὸ γέροντι καὶ μαδὼς ἡμυαίκη. εὐπόρησε δὲ καὶ τρισχιλὼν, δὸςον οὐδὲ ἄχράδων εἰκὸς ἔχεων αὐτόλοιο. ἄρα καὶ τούτον ἐξέθηκε τις ὡς Χλόην; ἄρα καὶ τούτον εὗρε Δάμων, ὡς ἐκείνην ἑγὼ; ἄρα καὶ γνωρίσματα ἄμοια παρέκειτο τοῖς εὐρεθείσιν ὑπ' ἐμοῖ; εὖν ταῦτα οὕτως, ὁ δέσποτα Πᾶν καὶ Νύμφαι φίλαι, τάχα οὕτος τοὺς ἱδίους εὗρων εὐρήσει τι καὶ τῶν Χλόης ἀπορρήτων.' τοιαῦτα μὲν πρὸς αὐτὸν ἐφρόντιζε καὶ ὄνειροπόλει μέχρι τῆς ἀλώς ἔλθων δὲ ἐκεί καὶ τοῦ Δάφνην μετέωρον πρὸς τὴν ἀκοήν καταλαβὼν ἀνέρρωσε τε γαμβρῶν προσαγορεύσας καὶ τῷ μετοπόρῳ τοὺς γάμους θύσειν ἐπαγγέλλεται δεξιάν τε ἐδωκέν, ὡς οὐδὲνς ἐσομένης, ὅτι μὴ Δάφνιδος, Χλόης.

33. Θάττων οὖν νοήματος μηδὲν πιὸν μηδὲ φαγὼν παρὰ τὴν Χλόην κατέδραμε· καὶ εὗρων αὐτὴν ἀμέληγονσαν καὶ τυρποιοῦσαν τὸν τε γάμον εὐγγελίζετο καὶ ὡς γυναῖκα λοιπὸν μὴ λαυθάνων κατεφίλει καὶ ἐκοινώνει τοῦ πόνου. ἦμελγε μὲν εἰς γαυλοὺς τὸ γάλα, ἐνετήρην δὲ ταρσοῖς τοὺς τυροὺς, προσέβαλλε ταῖς μητράσι τοὺς ἀρνας.
32. The last words of Lamon sank into Dryas' mind and as he went home he reflected who Daphnis could be. 'He was suckled by a goat, and so the gods watch over him: he is fair and nothing like the snub-nosed Lamon and his bald-pated wife. He is rich too, with far more crowns than most goatherds have pears. Was he then exposed like Chloe and has he treasure-tokens like the ones I found with her? If it be so, great Pan and gracious Nymphs, he may find his kin and then solve Chloe's secret.' These reflections and dreams lasted till he reached his threshing-floor, and as he entered he found Daphnis waiting in suspense: he calmed his fears and greeted him as son-in-law and promised at the fall of the year to celebrate the wedding feast, giving him his hand and pledging that Chloe should belong to none save Daphnis.

33. Quicker than thought with neither bite nor sup Daphnis raced to Chloe and found her milking and making cheese: he told her the glad tidings of their wedding and kissed her openly as his promised bride and shared her tasks. He drew the milk into pails and set the cheese on basket mats and led the lambs and
THE STORY OF [Book III]

καὶ τοὺς ἐρίφουσ. καλῶς δὲ ἔχοντων τούτων, ἀπελουσαντο, ἐνέφαγον, ἐπιοῦν, περιηγεσαι ζητοῦντες ὁπώραν ἀκμάζουσαν. ἦν δὲ ἄφθονια πολλή διὰ τὸ τῆς ὄρας πάμφορον· πολλαὶ μὲν ἀχράδες, πολλαὶ δὲ ὅχνα, πολλὰ δὲ μήλα· τὰ μὲν ἥδη πεπτωκότα κάτω, τὰ δὲ ἔτι ἐπὶ τῶν φυτῶν· τὰ ἔπι τῆς γῆς, εὐῳδέστερα· τὰ ἐπὶ τῶν κλάδων, εὐῳδέστερα· τὰ μὲν οἷον οἰνος ἀπὸξ· τὰ δὲ οἶον χρυσὸς ἀπέλαμπε. μία μηλεά τετρύγητο καὶ οὔτε καρπὸν έἰχεν οὔτε φύλλον· γυμνοὶ τάντας ἦσαν οἱ κλάδοι. καὶ ἐν μήλον ἐγέπεπτο ἐν αὐτοῖς ἄκρους ἀκρότατον, μέγα καὶ καλὸν καὶ τῶν πολλῶν τῆς εὐῳδίας ἐνίκα μόνον. ἔδεισεν ὁ τρυγῶν ἀνελθεὶν καὶ ἠμέλησε καθελεῖν· τάχα δὲ καὶ ἐφιλάττετο τὸ καλὸν μήλον ἐρωτικῷ ποιμένι.

34. Τούτῳ τὸ μήλον ὡς εἴδεν ὁ Δάφνις, ὃρμα τρυγῶν ἀνελθόν καὶ Χλόης κωλυοῦσης ἠμέλησεν. η μὲν ἀμελήθεισα, ὁρμηθείσα πρὸς τὰς ἀγέλας ἀπήλθε. Δάφνις δὲ ἀναδραμὼν ἐξίκετο τρυγήσαι καὶ κομίσαι δώρον Χλόη καὶ λόγον τούτῳ ἐδίπεν ὀργισμένη. ἦ ὀὰρ θεῖς, τούτῳ τὸ μήλον ἐφύσαν Ὀμρα καλαὶ, καὶ φυτὸν καλὸν εἴθρεψε πεπαίνοντος ἥλιον καὶ ἐτήρησε Τύχη. καὶ οὐκ ἐμελλον αὐτῷ καταλυτεῖν ὁφθαλμοὺς ἔχουν, ἴνα τέσσαρα χαμαι καὶ ἡ ποίμνου αὐτὸ πατήσῃ νεμόμενον ἡ ἐρπετῶν φαρμάξῃ συρόμενον ἢ χρόνος δαπανήσῃ κείμενον, βλεπόμενον,

οὖναι, the older spelling is οὔναι. For a similar description of fruit see Theocr. 7. 142 τάττ', ὃσιν θέρεσι μάλα πίονοι, ὡσι δ' ὀπώρες. οὖν οἷον μὲν πᾶρ ποοσί, περι πλευρήσι δέ μάλα δαμαλέως ἄμων ἐκλάθειο τοι δ' ἐκέχυντο ὅρισκες βραβεῖον καταβρεθόντες ἔραξε.

τὰ μὲν ἡδί., notice the over-elaborated antithesis of these three groups of two parallel sentences each. καὶ ἐν μήλον..., for this passage cf. Sappho 91 ὅν τὸ γλυκόβαλον ἐφευρατεῖ ἄκρω ἐπ γάδω ἄκρων ἐπ ἀκροτάτῳ, λειλάθουσι δὲ μαλακότητας, οὐ μάν ἐκλελάθοντο, ἀλ' οὖν ἐδίψαν' ἐφικέσθαι. Shelley's version: 'Like the sweet apple which reddens on the topmost bough Atop on the topmost twigs, which the pluckers forgot somehow, Forgot it not, nay but got it not, for none could get it till now.' Verg. Ecl. 8. 37 saepibus
kids to their dams, and when all this was done they bathed and shared food together and wandered off in search of fruit. And fruit there was in plenty, for that year was generous, pears of all kinds and apples, some already fallen on the ground fragrant and scented like sweet wine, others still hanging on the boughs, fair and round, gleaming like molten gold. And from one apple tree the fruit was plucked and it had no fruit or leaves, all the branches were stripped but for one apple upon the topmost twig, ripe and round, fair and fragrant beyond the rest, and the fruitpicker had feared to climb so high and left it there: or perhaps the splendid apple had been kept for some love-sick shepherd.

34. But Daphnis saw this apple and at once began to climb to gather it, disregarding Chloe, who would have stayed him: and in a pique at his disregard of her she started to run back to tend the flocks. But Daphnis quickly reached the fruit and picked it and took it as a present to his pouting love: 'Dear maid,' said he, 'the fair Hours cared for this apple, the fruit of a fair tree, and Fortune watched it as it ripened in the sun. How could I see it there and leave it to fall to the ground and be trampled on by grazing sheep or be spoiled by...

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in nostris parvam te roscida mala
...vidi cum matre legentem...iam
fragiles poteram ab terra contingere ramos. So in Grillparzer's Sappho
774 An jenem Zweige hängt wohl
eine Rose, doch sie ist allzu hoch,
ich reiche nicht.

ἐπέκετο, plqpf. mid. from πέσω. This is Schaefer's emendation for
mss. ἐπέτετο. Other suggestions
are ἐπέκετο, ἐπέλησεν.

ἐρωτικῷ ποιμένι, cf. c. 25 on ἐπὶ
μῆλοι and 1, c. 24 on μῆλοι.

34. τρυγήσαι καὶ κομίσαι, note
the unusual infinitive construction
after ἐξεκεῖνο.

ἡλίου, Passow would write Ἡλίου
and with some probability consider-
ing its position between Ἕρας and
Τύχη.

φαρμάξῃ, very rare in the sense
of poisoning.

συρόμενον, middle, referring to
the reptile.
ἐπαινούμενον. τούτῳ Ἀφροδίτῃ κάλλους ἔλαβεν ἄθλον, τούτῳ ἐγὼ σοὶ δίδωμι νικητήριον. ὦμοίως ἔχομεν τοὺς σοὺς μάρτυρας· ἐκεῖνος ἦν ποιμήν, αἰτόλος ἐγώ. Ταύτα εἰπὼν ἐντίθησι τοῖς κόλποις· ἡ δὲ ἐγγὺς γενόμενον κατε-φίλησεν, ὡστε ὁ Δάφνις οὐ μετέγραψε τολμήσας ἀνελθείν εἰς τοσοῦτον υψός· ἔλαβε γὰρ κρείττον καὶ χρυσὸν μῆλον φίλημα.

ἐπαινούμενον, this word has been suspected in its present position and some place βλεπόμενον ἐπαινούμενον after αὐτὸ καταλυτέον or after ἔχων. τούτῳ Ἀφροδίτῃ, see notes on μῆλα ἐρώτα, 1. c. 23, and μῆλῳ... ἐβαλὼν, 1. c. 24. Boden gives the story of the judgment of Paris in his note. Praemia nulla peto tanto pro munere victrix si ferō iudicio flava metalla tuo. Vix ea dicta dedit: Paphiae Paris aurea mala porrigit: at victas indicat ille duas. Hic Venus et victrix fulvoque superba
crawling worms or slowly rot away, only to be seen or praised? An apple was once Aphrodite’s meed for fair grace, and an apple do I give thee for thy prize. The judges are alike; Paris was a shepherd, I herd goats.’ And then he placed it in her lap and she kissed him as he drew nearer and Daphnis did not regret his daring climb; to him her kiss seemed worth more than a golden apple.

metallo exsiliens praeferat capita

doomes ἐχομεν τοὺς σοῦς μάρτυρι-

μεν, the MSS. are corrupt. Editors read τοῦτοι for τοὺς σοῦς or τοῦ σοῦ κάλλους μάρτυρες. Some word such as κάλλους is lost, or perhaps σχήμα-

τος, ‘grace,’ ‘mien’ should be read. Possibly ΤΟΤΣΟΣΧΗΜΑΤΟΣ-

ΜΑΡΤΥΡΕΣ was taken as τοῖς σοῦς χήματος μάρτυρες, then the copyist thought that ματός was a case of dittography for μάρτυρες and wrote τοῖς σοῦς μάρτυρας, ignoring the χή.
ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ

1. "Ἡκὼν δὲ τις ἐκ τῆς Μυτελήνης ὅμοδουλος τοῦ Δάμωνος ἤγγειλεν, ὅτι ὅλιγον πρὸ τοῦ τρυγητοῦ ὁ δε- 
σπότης ἀφίξεται μαθησόμενος μή τι τοὺς ἄγροὺς ὁ τῶν 
Μηθυμναίων εἰσπλοὺς ἐλιμήνατο. ἦδη οὖν τοῦ θέρους 
άπιόντος καὶ τοῦ μετοπώρου προσιόντος, παρεσκεύαξεν 
αὐτῷ τὴν καταγωγήν ὁ Δάμων εἰς πάσαν θέας ἡδονήν. 
πηγὰς ἑξεκάθαρεν, ὅς τὸ ύδωρ καθαρὸν ἔχοιεν· τὴν 
κόπρον ἑξεφόρει τῆς αὐλῆς, ὅς ἀπάξουσα μὴ διοχλοίη· 
tον παράδεισον ἔθεράπευεν, ὃς ὀφθεὶ καλός.

2. Ἡν δὲ ὁ παράδεισος πάγκαλον τι χρῆμα καὶ 
κατὰ τοὺς βασιλικοὺς. ἐκτέτατο μὲν εἰς σταδίον μῆκος, 
ἐπέκειτο δὲ ἐν χώρῳ μετέωρῃ, τὸ εὐρὸς ἔχουν πλέθρων 
tεττάρων. ἐκφεύγειν ἄν τις αὐτὸν πεδίῳ μακρῷ. ἔχε δὲ 
πάντα δένδρα, μηλέας, μυρρίνας, ὄξυσις καὶ 
ροῦδας καὶ συκήν καὶ ἐλαιάς· ἐπέμειναι ἀμπελοῦν ὑψηλῆν 
καὶ ἐπέκειτο ταῖς μηλέαις καὶ ταῖς ὄξυσις περικάλυσα, καθάπερ 
περὶ τοῦ καρποῦ αὐτοῖς προσερίζουσα· τοσαῦτα ἠμέρα. ἦσαν 
δὲ καὶ κυπάριστοι καὶ δάφναι καὶ πλάτανοι καὶ πίτυς.

1. ὅμοδουλος, see 3. c. 31 δοῦλος

καταγωγή, lit. halting place, so here it means the place where Dionysophanes was intending to stay, i.e. Lamon's farm or a villa attached to it. Previously Lamon's farm has been ἔπαυλις.

κόπρον, Hom. Od. 17. 297 ἐν πολλῇ κόπρῳ, ἣ οἱ προσπάρατε θυράων ἡμῶν τε βοῶν τε ἄλας κέχυτ', ὃς' ἀν ἄγοες δημώε...τέμενος μέγα 
kαπρόσκευτε. In Il. 18. 574 οἱ βότα 
...μυκηθαίρεSCO ἀπὸ κόπρον ἐπεσέεόντο 
γομόθε, where κόπρος=the courtyard or byre.

2. See the description of the κέπος of Philetas 2. c. 3 and Hom. Od. 7. 112-131.

χρῆμα, for this use of χρήμα to
BOOK IV

1. About this time a fellow-slave of Lamon came from Mytilene with the tidings that their master would arrive just before the vintage to see whether the Methymnaeans had done any damage to his vine farm during their foray. Lamon heard the news just at the time when the summer was closing and autumn drawing on, so he determined to make the homestead a place of delight for his master. He cleaned out the fountains so that the water should run clear and he carried away the rubbish heap from the courtyard to remove any offensive smells and looked after the garden so that it became a pleasure to the eye.

2. Fair indeed was the garden, laid out like a royal park: it enclosed about ten acres and looked more like a garden on a broad plain. All kinds of trees grew in it, apple-trees, myrtles, pears, pomegranates, figs and olives enclosed on both sides by lofty vines which clung to them spreading their purple fruit on the branches of the apple- and pear-trees as though they challenged their ripeness and beauty. But besides these cultivated fruit-trees there were wild-growing cypresses, laurels, planes

express size or any remarkable quality see L. and S. χρήμα, 11. 3 a. Cf. Xen. Cyr. 1. 4. 8 ἐλαφον καλὸν τι χρήμα καὶ μέγα.

εἰς σταδίου μῆκος, sc. ἐνὸς, cf. note on ὀργυίας, 1. c. II.

συκήν, note the singular introduced for the sake of variation. ψηλήν, probably more for the sake of its appearance than its fruit. Cf. 2. c. 1 ταπεινή and note. See 3. c. 5.
taũτας πάσας ἀντὶ τῆς ἀμπέλου κιττὸς ἐπέκειτο, καὶ ὁ κόρυμβος αὐτοῦ μέγας ὁν καὶ μελανώμενος βότρυν ἐμιμεῖτο. Ἐνδον ἦν τὰ καρποφόρα φυτὰ, καθάπερ φρονουρ-μένα· ἐξεθεν περιευστήκηε τὰ ἄκαρτα, καθάπερ θρυγγὸς χειροποίητος· καὶ ταῦτα μέντοι λεπτῆς αἰμασίας περίεθει περίβολος.  

3. 'Εντεύθεν εὑσποτοῦ μὲν ἦν τὸ πεδίον καὶ ἦν ὅραν τοὺς νέμοντας· εὕσποτο δὲ ἡ θάλαττα καὶ ἐωρὼντο οἱ παραπλέοντες· ὡστε καὶ ταῦτα μέρος ἐγίνετο τῆς ἐν τῷ παραδείσῳ τρυφῆς. Ἰνα τοῦ παραδείσου τὸ μεσαίτατον ἐπὶ μῆκος καὶ ἐθρός ἦν, νεδὸς Διονύσου καὶ βωμὸς ἢν· περιείχε τὸν μὲν βωμὸν κιττὸς, τὸν νεῶν δὲ κλήματα. ἐχε δὲ καὶ ἐνδοθεῖ ὁ νεῶς Διονυσιακὸς γραφᾶς, Σεμέλην τίκτουσαν, Ἀριάδνην καθεύδουσαν, Δυκούργου δεδεμένων,
and pines all wreathed with ivy, as the fruit-trees with the vine, and the great clusters of darkening ivy-berries seemed to mimic the bunches of grapes. In the centre stood the fruit-trees sheltered from wind or pilferer, surrounded by a ring of forest trees which formed an artificial fence, and round the whole ran a low hedge. All the different parts of the garden were cut off and separated, and each tree-trunk stood at a distance from the next, though the branches swung together in the air and the mingled foliage threw its shade, and art triumphed by appearing natural. There were also beds of flowers, roses, hyacinths and lilies reared by the hand of man and violets, narcissus and pimpernel fostered by the care of mother Nature. The summer foliage gave cool shade, spring lent her blooms, the autumn time was lavish of ripe fruit and all the seasons gave largess of their store.

3. Below the garden stretched the plain, a fair sight to the eyes, with shepherds and their flocks: fair was the prospect of the shining sea with its whitewinged barques, and adding its charm to the beauty of the park. And in the very centre stood a shrine and altar sacred to Dionysus, all enwreathed with ivy and with vine. On the shrine's wall were painted legends of the god, his birth and Semele his mother, Ariadne abandoned in her sleep, Lycurgus in chains and Pentheus’ cruel death:

have been distasteful to the Greeks, cf. 1. c. 4 γαυλοὶ καὶ αὐλοὶ, or to the Romans, cf. Cicero’s unhappy verse, o fortunatam natam me consule Romam. 3. κλήματα, sc. ἀμύθελον. Σεμέλην..., Dionysus was the son of Zeus and Semele; he married Ariadne when forsaken by Theseus; he punished Lycurgus and Pentheus for attempting to resist and banish him; he made an expedition into India and conquered it; he vanquished the Tyrrhenians by his dancing.
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4. Έπωχέτευσε, Latin derivare. The punctuation is that of Courier for MSS. έστεφάνωσε τούς ἄνθρωπος ὑδρ ἐπωχέτευσε πήγη τίς, ἢν ευθεν ἐσ τὰ ἄνθρωπος Δάφνιος. ἐσχύλαζε μὲν τοῖς ἄνθρωποι ἡ πηγή, Δάφνιος δὲ ὄμως ἐκαλεῖτο πηγή. παρακελεύετο δὲ καὶ τῷ Δάφνιδι ὁ Δάμων πιαύειν τὰς αἴγας ὡς δυνατὸν μάλιστα, πάντως κάκεινας λέγων ὤνθεσαι τὸν διεστὶν ἄφικόμενον διὰ μακρὸν. ὁ δὲ ἐθάρη μὲν, ὡς ἐπαυθηθεύμενος ἐπὶ αὐτοῖς διπλασιώνας τε γὰρ ὃν ἐλαβει ἐποίησε καὶ λύκος οὐδὲ μίαν ἠρτασε καὶ ἤςαν πιστεραί τῶν οἰων. βουλόμενος δὲ προθυμότερον αὐτὸν γενέσαι πρὸς τὸν γάμον πᾶσαν θεραπείαν καὶ προθυμίαν προσέφερεν, ἄγων τε αὐτὰς πάνω ἔσθεν καὶ ἀπάγων τὸ δειλινόν. δις ἠγείτο ἐπὶ ποτῶν, ἀνεξήτει τὰ εὐνομῶτα τῶν χαρών. ἐμέλησεν αὐτῷ καὶ σκαφίδων καινῶν καὶ γαυλῶν πολλῶν καὶ ταρσῶν μείζων. τοσ- αὐτὴ ὃς ἢν κηδεμονία, ὥστε καὶ τὰ κέρατα ἥλειφε καὶ τὰς τρίχας ἑθεράπευε. Πανὸς ἄν τις ιερὰν ἄγελθην ἔδοξεν ὁρὰν. ἐκοινώνει δὲ παντὸς εἰς αὐτὰς καμάτων καὶ Ἡ ὁλὴ, καὶ τῆς πούμης παραμελοῦσα ὁ πλέον ἐκείναις ἐσχύ-
Dionysus’ triumph over the Indians and his transformation of the Tyrrenians, many a prancing Satyr and many a dancing Bacchante. And there were pictures of Pan himself seated on the rocks, piping as one who tuned his notes to prancing, dancing revellers.

4. To this garden Lamon gave his loving care, now cutting off dead flowers, now pruning back the shoots or wreathing the head of Dionysus with chaplets. He drew the water in channels to feed his flowers, for there was a spring which Daphnis found and used for the thirsty plants: the spring fed only the flowers and was called Daphnis’ spring. And Lamon bade Daphnis in the meantime fatten up his goats with all care, reminding him that their master would certainly ask to see them after his long absence. But Daphnis was confident of his master’s praise, for he had doubled the size of the herd that had been entrusted to him and they were finer and fatter than the sheep and not a single one had been stolen by wolves: still, in his wish to make his master more ready to consent to the wedding he devoted all his care and goodwill to tending the goats and led them at break of day to graze and did not herd them home until night fell. Twice in the day he watered them and ever sought out for them the richest pastures. Also he wrought new bowls, more milk-pails and larger cheese-baskets. And more, with loving hand he oiled and polished his goats’ horns and combed their fleeces: such are the goats of Pan’s own sacred herd. And Chloe shared his labours and left her flock to tend her lover’s,

Hom. Od. 9. 222 ἄγγεα πάρτα γαλλικό τε σκαφίδες τε...τοῖς ἐναμέλγεν. In Theocr. 5. 59 ὀκτὼ δὲ σκαφίδας μέλιτος πλέα κηρὶ ἐχοίσας, ἐσχάλαζεν = Latin vacare, to have
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5. 'Εν τούτοις οὖσιν αὐτοῖς δεύτερος ἀγγέλος ἔλθὼν ἐξ ἀστεώς ἐκέλευν ἀποτρυγάν τὰς ἀμπέλους ὧτι τάχιστα· καὶ αὐτὸς ἔφη παραμένειν ἑστ' ἀν τοὺς βότρυς ποιήσωσι γυλεύκος, εἰτὰ οὕτως κατελθὼν εἰς τὴν πόλιν ἄξειν τὸν δεσπότην, ἥδη τῆς μετοπωρινῆς τρύγης. τούτῳ τε οὐν τὸν Εὐδρόμου (οὔτω γὰρ ἐκαλεῖτο, ὦτι ἦν αὐτῷ ἔργον τρέχειν) ἐδεξιοῦντο τάσαιν δεξίωσιν· καὶ ἁμα τὰς ἀμπέλους ἀπετρύγων τοὺς βότρυς ἐς τὰς λημνεῖσας κομίζουτε, τὸ γυλεύκος εἰς τοὺς πίθους φέροντες, τῶν βοτρύων τοὺς ἠβῶντας ἐπὶ κλημάτων ἀφαιροῦντες· ὡς εἰ ἦν καὶ τοῖς ἐκ τῆς πόλεως ἐλθοῦσιν ἐν εἰκόνι καὶ ἡδονὴ γενέσθαι τρυγητοῦ.

6. Μέλλοντος δὲ ἥδη σοβεῖν ἐς ἀστυ τοῦ Εὐδρόμου, καὶ ἄλλα μὲν οὐκ ὀλίγα αὐτῷ Δάφνις ἔδωκεν· ἔδωκε δὲ καὶ ὥσα ἀπὸ αἰτολίου δώρα, τυροὺς εὔπαγεῖς, ἐρίφων ψύγων, δέρμα αἰγός λευκῶν καὶ λάσιων, ὡς ἔχοι χειμώνος ἐπιβάλλον, ἐπὶ τρέχον. ὁ δὲ ἤδετο καὶ ἐφίλει τῶν Δάφνιν καὶ ἀγαθὼν τι ἔρειν περὶ αὐτοῦ πρὸς τὸν δεσπότην ἐπηγγέλλετο. καὶ οἱ μὲν ἄτημεν φίλα φρονῶν· ὁ δὲ Δάφνις ἄρων ἐκ Χλόης συνένεμεν. εἰπε δὲ κάκειν πολὺ δέος· μειράκιον γὰρ εἰσόδοις αἰγῶς βλέπειν καὶ οἷς καὶ γεωργοὺς καὶ Χλόην πρῶτον ἐμελείν ὄψεσθαι δεσπότην, οὔ πρότερον μόνον ἥκουν τὸ ὅνομα. ὑπὲρ τε οὖν τοῦ Δάφνιδος ἐφρόντιζεν, ὡς ἐντεύξεται τῷ δεσπότῃ καὶ περὶ τοῦ γάμου τῆς ψυχῆς ἐταράττετο, μὴ μάτην ὀνειροπολοῦσιν αὐτῶν.

leisure for, to devote one's time to: contrast this case with the use of the word at the beginning of the chapter.
5. For the operations of the adjective would read ἥδη γενομένης τρύγης.
tοῦν Εὐδρόμον... ἐδεξιοῦντο τάσαιν δεξίωσιν, for this double accus. cf. 3. c. 23 τῶν Δάφνων.
ἐπὶ κλημάτων, cf. c. 10 βότρυς ἐπὶ κλημάτων, μῆλα ἐπὶ κλάδων.
 Cf. 2. c. 32.
and Daphnis thought it was her hand that made his goats so beautiful.

5. While busied with these cares they were hidden by a second messenger from the city to gather in the grapes at once. He said he was to wait until the new wine was made and then he would return and fetch his master when the vintage was complete. The peasants welcomed heartily this Eudromus, so called from his swift foot, and at once began the harvest of the vine, carrying the grapes into the vats, the must into the tuns, and stripped off the finest bunches still hanging on their stalks as presents for the strangers from the town that they also might share in the idea of vintage and its joys.

6. And just as Eudromus was on the point of starting for the town Daphnis made him many a present from his herd, cheeses fine and firm, a new yeaned kid, a goat’s white woolly fleece to make a runner’s cloak against the winter. And Eudromus was pleased and kissed Daphnis, promising to gain his master’s ear for him and left him with a friendly farewell. But Daphnis full of torturing doubts remained with Chloe; and she too shared his fears: for he, a mere youth, who had as yet seen nothing but his goats and sheep, the peasant folk and Chloe, was soon to face his master, whose name alone till now he had known. So she was anxious for her lover and his meeting with his lord, and doubts about their marriage harassed her heart for fear lest their hopes...
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συμμετεφυκότων, Mr Smith quotes Byron ‘She rose...and threw herself upon his breast and there she grew.’

7. οπεύδων τὸν γάμον, so in 3. c. 31.

ἐπέθη, (1) ‘he attacked,’ (2) sc. τὸν νοῦν, ‘he directed his designs against....’

καταρρήξατο..., Demosth. uses both this verb and also περιρρήγημι.


ἐβών καὶ βοώντες, cf. note on πρόσελθε καὶ προσέλθων, 3. c. 27.
should prove empty dreams. And so one kiss led to another, yet each kiss was fraught with fear; they clung to each other as ivy to a tree, yet each embrace was marred by gloomy sadness, as though even already they feared their master's presence or tried to shun his eyes. And then a fresh disaster fell on them.

7. There was a rough, overbearing oxherd called Lampis. He too had begged old Dryas for Chloe's hand and given him many a gift to gain his will. But when he found that should their master grant their prayer Daphnis would win her as his bride he thought upon a scheme to rouse their master's wrath against them: for he knew that he took great delight in his garden, so he resolved to damage and to spoil it with all his power. He shrank from cutting down the trees for fear the noise might by chance betray him: but he could vent his destructive vengeance on the flowers. So waiting for the night he crossed the hedge and rooted up or broke and trampled down the flower blooms like a wild boar; then secretly he stole away again. On the following day Lamon came into the garden to draw water for his flowers from the spring, and when he saw the whole spot ruined and the havoc too wanton even for foe or robber, he rent his cloak and cried aloud to heaven, and Myrtale left her task and ran out of the house and Daphnis who was driving out his goats came too: and when they saw the havoc that was wrought they wailed and wept.

8. Their sorrow for the flowers was fruitless but they groaned in terror of their master: and had a

8. πτοούμενοι, elsewhere always with an accusative, with a preposition and not as here
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ξένος ἐπιστάς. ἀποκεκόμητο γὰρ ὁ τόπος καὶ ἦν λοιπὸν πᾶσα ἡ γῆ πηλώδης. τῶν δὲ εἰ τι διέφυγε τὴν ὑβρίν, ὑπήνθει καὶ ἐλαμπτε καὶ ἦν ἐτι καλὸν καὶ κείμενον. ἐπεκεντὸ δὲ αὐτῶς καὶ μέλιται συνεχές καὶ ἀπαυστὸν βομβοῦσαι καὶ θρηνοῦσαι ὡμοιο. ὁ μὲν γὰρ Λάμπων ὡς ἐκπλήξεως κάκεινα ἔλεγε: 'φεῦ τῆς ῥοδώνιας, ὡς κατακέκλασται. φεῦ τῆς ῥινιάς, ὡς πεπάτηται. φεῦ τῶν ῥακίνθων καὶ τῶν ναρκίσσων, ὡς ἀνώφρυξ τις ποιησάς ἀνθρωπος. ἀφίζεται τὸ ἦρ, τὰ δὲ οὐκ ἄνθησει. ἦσται τὸ θέρος, τὰ δὲ οὐκ ἀκμάσει. μετόπωρον, ἀλλὰ τάδε οὐδένα στεφανώσει. οὐδὲ σῦ, δέσποτα Διόνυσο, τὰ ἀθλία ταύτα ἡλέσας ἄνθη, οἷς παρόκες καὶ ἐξέλπες, ἀφ' ὧν ἐστεφάνωσά σε πολλάκις καὶ ἑτερότημα; τῶς, πῶς δείξω νῦν τὸν παράδεισον τῷ δεσπότῃ; τίς ἔκεινος θεασάμενος ἦσται; κρεμά γέροντα ἀνθρωπον ἐκ μᾶς πίτυν ὡς Μαρσύαν· τάχα δὲ καὶ Δάφνιν, ὥς τῶν αἰγών ταύτα εἰργασμένων.'

9. Δάκρυα ἦν ἐπὶ τοῦτοις θερμότερα καὶ ἔθρηνον οὐ τὰ ἄνθη λοιπὸν, ἀλλὰ τὰ αὐτῶν σῶματα. ἔθρηνε καὶ Χλώ Νάφνιν εἰ κρεμήσεται καὶ ἦξετο μηκέτι ἐλέειν τὸν δεσπότην αὐτῶν καὶ ἥμερας διήνυλε μοχθηράς, ὡς

ὁπήνθει, the idea is similar to that in 3. c. 12 ὑπαρθοῦση.

ἐλαμπτε, cf. Verg. Aen. 11. 68 florem, seu mollis violae, seu lan
guentsis hyacinthi cui neque fulgor adhuc...recessit.

ὁμοιο, cf. c. 3 ὡμοιο ἐνδιδοῦτι and 1. c. 26 ὡμοιο.

φεῦ..., again we have over-
elaborated parallels, firstly of three
double groups and secondly of three
more double pairs.

ὅς παρόκες καὶ ἐξέλπες, elliptical
for καὶ α. . . , it is a sense construction
and quite obvious: there is no need
for emendation.

κρεμά, Attic future for κρεμᾶσιν.

Ατ. Πιτ. 312 κρεμώ.ιν.

γέροντα ἀνθρωπον, probably
γέρων is a substantive, cf. 4. c. 19
ἀνθρόπος ἀνθρόπος, τ. c. 29 ἀνθρόπος ὁπλίτου. So in c. 15 ἀνθρώποις
oikētas and c. 29 ἀνθρώποις ἀνθρω
gous. Common in Homer, P. 16.
263 ἀνθρώποι ὁπλίτης. See L. and
S. ἀνθρώπος, i. 4.

ἐκ μᾶς πίτυν, μᾶς—τινὸς. See
L. and S. els, g. 4. Ατ. Αν. 1922
τέρδίζ μὲν εἰς κάθητος ὀνομάζετο.

 Cf. the use of unus in Latin, Petron.
stranger seen the ruin he too would have wept. Alas, the garden had been ravished of its charm: the soil all round was trampled mud: yet where a flower had escaped the ravager, it bloomed and gleamed, and still, though lying on the ground, its hues shone brilliantly. And ever and ever the bees would settle on them and Lamon thought they hummed dolefully and in his horror he wailed aloud: ‘Ah, poor roses, how you have been trampled! poor violets, what a cruel fate to be so trodden down! and you, my poor narcissus and hyacinths, some mischievous scoundrel has uprooted you. Spring will come back, but you will not bud: summer will return, but you will not bloom: the fall of year will come again, but you will grace no chaplet. Oh mighty Dionysus, hadst thou no pity for these poor blooms, thy playmates and thine eyes’ delight and often thy chaplets and thy joy? How can I show the garden to my master now? What will he do when he has seen it? Will he not hang his hoary-headed servant like Marsyas on a pine-tree, aye and Daphnis too, as if his goats had done the harm?’

9. At this their tears fell still hotter and they mourned no longer for the fate of their flowers but for their own doom. And Chloe wailed to think of Daphnis being hanged and now prayed that the master should never come and spent the livelong day in grief as if she

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26 unus servus interpellavit, Cic. de Orat. 1. 29. 132 sicut unus pater-familias loquor.

ós Μαρσύαν, Marsyas for presuming to challenge Apollo to a contest with the lyre was vanquished by the god and then as a punishment was bound to a pine and flayed alive, Ov. Met. 6. 382–400.

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...the story of... foster-brother. An unusual singular, the plural form of the word being usually ὄμογάλακτες, in which number it is found elsewhere. Cf. the Latin words collectaeus, collectaneus. Juv. 6. 307 collectae Mauroe Mauro. Frequently slave children were brought up as foster-brothers and proved to be most faithful to their young masters.

10. παράσιτος, a companion who for his services to his master or patron obtained free board: in this case Gnathon seems to have been fairly independent and was probably merely a toady and dinner hunter. See Becker's Charicles, Sc. 6, N. 8.

Γνάθων, so Gnatho in Ter. Eunuch. From γνάθων, jaw, alluding to his gluttony: Eur. fragm. 284. 5 γνάθων δοῦλος. Cf. description of Gnathon c. 11 and c. 16, where he describes himself. γαστήρ and gula are used in the same way, 'glutton.' So Ter. Eun. 2. 2. 33
were already watching Daphnis under the scourge. At nightfall Eudromus arrived bringing tidings that their old master would come in three days’ time, but that his son would come on in advance the next day. So they began to reflect on their plight and took Eudromus into their counsel: and out of friendly feeling to Daphnis he advised them first of all to disclose the whole mishap to their young master, promising that he would use his influence as his master’s favourite and foster-brother to help them. And at the dawn of day they did as he advised.

10. And Astylus came on horseback, with his parasite also riding: the young master’s cheek was just showing the down, while his companion, whose name was Gnathon, had long been used to shave his beard. And Lamon accompanied by Myrtale and Daphnis flung himself at Astylus’ feet and piteously begged him to have compassion on an unfortunate old man and to shield his innocent head from his father’s wrath and then he poured out the whole tale. Astylus took pity on his prayers and when he had visited the garden and seen the havoc among the flowers he said he would plead for them with his father and lay the blame on his own horses, by pretending that they had grown restive and broken loose from their tethers, crushing, trampling on and pawing up the flowers. Then in return for his generous promises Lamon and Myrtale prayed for all good blessings to fall on him, and Daphnis in turn offered

parasiti ita ut Gnthonici vocentur. τοντι γαρ ἐκαλέστο, cf. the similar phrases in i. c. 6, ii. c. 28. τὰ μὲν κατέκλασαν..., the same three groups as in c. 7. ἦχοντο, so also ἐπείχομαι (rare in a good sense) and κατεύχομαι. Eur. I. A. 1186 τί σοι κατεύχει τάγαθών;
11. 'Ο μὲν δὲ Ἀστύλως ἐπήμει ταῦτα καὶ περὶ θήραν εἰσὶ λαγών, οἱ πλούσιοι νεανίσκοι καὶ τρυφών ἀεὶ καὶ ἀφυγμένος εἰς τὸν ἄγρον εἰς ἀπόλαυσιν ξένης ἡδονῆς. ο ὁ δὲ Γνάθων, οἱ μαθῶν ἐσθίειν ἀνήρωσι καὶ πάνειν εἰς μέθην καὶ οὐδὲν ἄλλο ἦν ἡ γενάθος καὶ γαστήρ.

12. 'Επετήρει δὲ καιρὸν διαλεχθῆναι τῷ Ἀστύλῳ καὶ ἦλπίζε δώροι τὸν Δάφνιν ἔξειν παρὰ τοῦ νεανίσκου πολλὰ καὶ μεγάλα χαρίζεσθαι θέλουτος.

13. Τότε μὲν ὁ γὰρ ἡδυνθής προσήη γὰρ ὁ Διονυσοφάνης ἑλέ ἡ Κλεαρίστη, καὶ ἦν θόρυβος πολὺς κτηνῶν, οἰκετῶν, ἀνδρῶν, γυναικῶν. μετὰ δὲ τούτῳ συνέτατε λόγον μακρόν. ἦν δὲ ὁ Διονυσοφάνης μεσαιπόλιος μὲν ἡδη, μέγας δὲ καὶ καλὸς καὶ μερακίος ἀμίλλασθαι δυνάμενος, ἀλλὰ καὶ πλούσιος ἐν ὀλγοίς καὶ χρηστός ὡς οὐδεὶς ἔτερος. οὐτὸς ἐλθὼν τῇ πρώτῃ μὲν ἡμέρᾳ θεός ἐθυσεν, ὃςοι προεστάσω ἄγροικίας, Δήμητρι καὶ Διονύσῳ καὶ Πανί καὶ Νύμφαις καὶ κοινὸν πᾶσι τοῖς

δρυδα, perhaps as in c. 26 õνιθες ἔλεοι.

βότρυς ἐπὶ κλημάτων, as in c. 5 fin., cf. δηλα ἐπὶ κλάδων, 2. c. 32.

ἀνθοσίμα ρίνοι, see note on ἀνθοσίμα, 1. c. 26.

11. ἐπήμει, (1) praised them as being fine presents, (2) 'refused.' See L. and S. ἐπαύεω, III. Arist. Ran. 508 κάλλιστ', ἐπαύεω, where Schol. παρατούμενοι οἱ πολιοι ἔλεγον 'κάλλιστ', ἐπαύεω' καὶ 'ἐπήμεοι.' So Plaut. Most. 5. 3. 9 de cena facio gratiam, declining an invitation. ἐπαύεω is found with an object, Xen. Symp. 1. 7 ἐπαύοντες τὴν κλήσιν. Cf. je vous remercie and Ital. grazia.

θήραν λαγών, as in 2. c. 12-13; for prep. ἐξω cf. c. 15 ἄμφι ἀμφῶν ἐξο.

ξένης ἡδονῆς, cf. 2. c. 12 ἐν ξενικῇ τέρψει.

γαστήρ, so Hes. Theog. 26 πομένες ἀγραυλοὶ, κάκ' ἐλέγχει, γαστέρες οἰών. Eur. fragm. 50, ap. Stob. 62. 15 οὔτω γὰρ κακῶν δούλων γένοις γαστήρ ἄτατα. Lucil. ap. Non. 119 vivite lutorum, come-
dones, vivite ventres.
gifts of kids, cheeses, fowls and their young, bunches of grapes still hanging on their stalks and apples on their boughs, and, best of all, fragrant old Lesbian wine of choicest bouquet.

11. And Astylus received these presents graciously, then gave his time to hunting hares with all the eager spirit of a rich, luxurious young man who had come into the country to discover and revel in a change of pleasure. But Gnathon's only skill was in feats of gluttony and drunkenness: he was all gullet and belly.

12. Besides he was but waiting for his chance to have a word with Astylus, for he hoped to get Daphnis from him as a present, since the young man was generous and lavish in his gifts.

13. However he had no opportunity, for Dionysophanes and his wife Cleariste arrived, and great was the confusion among sumpter-beasts and serving-men and women, but later on he planned a longwinded speech. Now Dionysophanes was already growing grey, but his stature was noble, his features fine and his spirit ever ready to challenge younger men in rivalry: in riches he was surpassed by few, in honesty by no one. On the day of his arrival he sacrificed to all the gods who guard the countryside, to Demeter and Dionysus, to Pan and the Nymphs, and then he sent the

13. τῇ Κλεαριστῇ, the wife of Dionysophanes; notice the high-sounding names of these rich Lesbians, cf. Μεγαλῆς, c. 35. νεμοῦσι, παιγοῦσι, ἀδοῦσις. μεσαίπόλιος, an Homeric word. μέγας καὶ καλὸς, Villoison notes that Longus seems to be very fond of this combination: it occurs 1. c. 1 πόλις...μεγάλη καὶ καλῆ, 1. c. 2 παιδίον μέγα καὶ καλὸν, 1. c. 28 μετακίνων μέγα καὶ καλὸν, 2. c. 23 μεγάλαι γυναῖκες καὶ καλὰς, 3. c. 29 τράγους μεγάλους καὶ καλοὺς, 3. c. 33 μήλων...μέγα καὶ καλὸν. Some take ἀμμαλλάθαι as passive, 'still able to bear comparison with...'
παροῦσιν ἐστὶς κρατῆρα, ταῖς δὲ ἄλλαις ἡμέραις ἐπεσκόπει τὰ τοῦ Δάμωνος ἔργα. καὶ ὅρων τὰ μὲν πεδία ἐν αὐλακι, τὰς δὲ ἀμπέλους ἐν κλήματι, τὸν δὲ παράδεισον ἐν κάλλει (περὶ γὰρ τῶν ἀνθῶν Ἀστύλος τὴν αἰτίαν ἀνελάμβανεν), ἦδετο περιττὸς καὶ τὸν Δάμωνα ἐπήνευ καὶ ἐλεύθερον ἀφῆσεν ἐπηγγέλλετο. κατῆλθε μετὰ ταῦτα καὶ εἰς τὸ ἀιτίλιον τὰς ταῖς ὁμφάμενος καὶ τῶν νέμουτα.

14. Χλόη μὲν οὖν εἰς τὴν ὑλὴν ἔφυγεν ὡχλὸν τοσοῦτον αἰδεσθείσα καὶ φοβηθείσα, ὡς δὲ Δάφνις εἰσήκει δέρμα λάσιων αἰγῶς ἐξωσμένος, πήραν νεορραφὴ κατὰ τῶν ὀμών ἐξηρτημένος, κρατῶν ταῖς χερσίν ἄμφοτέραις, τῇ μὲν ἀρτιπαγεὶς τυροῦ, τῇ δὲ ἐρίφους γαλακθηνοῦς. εἰ ποτὲ Ἀπόλλων Δαμέδουτι θητεῖς ἐβουκόλησε, τοῖς δὲ ἤν, οἷς τότε ὀφθη Δάφνις. αὐτὸς μὲν οὖν εἰπὲν οὖδεν, ἀλλὰ ἐρυθήματος πλησθεῖς ἐνευσε κάτω προτείνας τὰ δώρα: ὥστε Δάμων, ἑοίτως, ἐλπιν, ὑποθετα, τῶν αἰγῶν αἰτίλιος. σὺ μὲν ἐμοὶ πεντήκοντα δέδωκας νέμειν, καὶ δύο τράγους, οὗτος δὲ σοι πεποίηκεν ἐκατὸν καὶ δέκα τράγους. ὀρᾶς ὡς λιπαραί καὶ τὰς τρίχας λάσιαι καὶ τὰ κέρατα ἀθραυστοί; πεποίηκε δὲ αὐτὰς καὶ μουσικάς σύργυγος γαῖαν ἀκούνσαι ποιοῦσι πάντα.

15. Παροῦσα δὲ τοῖς λεγομένοις ἡ Κλεαρίστη πείραν
winebowl round to all who stood by. On the morrow he made a visit to Lamon's farm: he saw the fields in furrow and the well trained vines, the garden in full beauty (and Astylus had taken the blame for the ruin of the flowers on himself). The master was delighted with the sight and praised old Lamon's industry, promising to make him a freeman ere long. And after this he went to visit the goats and the goatherd.

14. Chloe had fled in maiden modesty and terror at the crowd into the wood, but Daphnis stood waiting, clothed in a shaggy goatskin, with a new-sewn wallet hanging from his shoulders, and he held in one hand fresh made cheeses, with the other new yeaned kids. And if Apollo ever served Laomedon as oxherd, then surely he appeared as Daphnis now. He uttered not a word, but as a blush spread over his cheeks he bent his head and offered his gifts, while Lamon said: 'My master, this is thy goatherd. Fifty she-goats with two he-goats didst thou give to me, and from them he has reared for thee a hundred dams and ten sires: and see how sleek they are, with their shaggy coats and sound, unbroken horns. Aye, he has taught them music; they hearken to his pipe and do his will.'

15. Then Cleariste, who was present and had heard
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erytheúmpse toû lekchénontos laðbei'n, kai keleúei tòv Δάφνιν
taw ai'xew oivon eiôthe svripisai kai etapaghlleltaî svripisan
txapiêsthai xitówna kal xlaínav kai ùpodìmata. ó ðé
cathías aútvous ðósper théatron, stàs ùrò tì fìngi kai ðè
thà péras thìn svùrigga prokomízas pòròta mn òlivon
ènèpnes' kai ai aîgès ëstisavn tás kefalàs ãrâmenvai.
eíta ènèpneswe to nóimòv' kai ai aîgès ènèmouto nèúsasai
kátw. aúthi's lïghurôn ènèðwke' kai ðthrói kateklìèshsan.
ësúrisè ti kai ðè ìvèllos' ai ðè, ðósper lîkou prosoîntos,
eis thìn ùlhi kátèñvngon. met' òlivon ànakkliktikôv èfðèv-
èkato' kai èxèlthousai thès ùlhes plèsgion aútvov tòvè
svùdramaou. ouðè ànðrôpous oikètasp eiðen àn tis oútv
peithènous prostàgmata deespòtov. ou te ouv àllol
pántes èthamâxovn kai pòp pântov ò Klearîstò, kai tà
dára apodòsèin ìýmose kalò te ònnti aîptòlof kai mouśikà'
kal ènèlðontes eis thìn èpaulin ìmfi ãristovn eiçov kai tò
Dàfni'di ãf' ónv ësthôn èpempsavn.

16. 'O ðè metà thès Xliîs ësthie kai ãdëtvo geûmènov
àstusèh àphartusìas kai ènèlptis ëh' ònèxessthai toû gâmou
pèiasas tòvès deespòtov. ó ðè Þvâvov periptatôvta tòv
'Àstólonoù èn tà paradèisèv fûlakèxas kai ànanagagòn eis tòn
tòv Dînuvûsou nèvov pòdas kai ñèrivas katefèli.e. tòv ðè
pûnthanumènov, tîvov ènèka tâta ðrâ, kai ëgein keleûntovs

15. xitówna..., Courier cites Hom. Oì. 16. 79 ëxwv mn xlaùvûn te
xitówna te, elwvta kalà, dòwv ðè...
psìi pédila.

ìsper théatron, he ranged them
round him as though they were
the spectators, ol ðæatal. Villoisson
cites Heliod. Aëth. 5. c. 14. ol mn
âgelhôdno ètì thìn pétrâv ànàtrè-
chontes, ol ðè peri tôv nòmëa kûklos
âgerâxhovs èxèlèntontes, òpwmènov
théatron ëpèdeièknisan tòn krtmòvov.

èk thès péras prokomízas, as in
3. c. 9, but cf. note on kài thès
pèras, 2. c. 18.

tò nóimòv, see ðòmènikòs, 2. c. 28.
ènèðwke, as in c. 3 ènìßdònti kouôv
mèlos.

ànakkliktikôn, military term, cf. tò
ànakkliktikôn sìmaîen, or, sàlìxèn.
 Cf. 2. c. 37 èsùrwsè...ànakkliktikôn,
òs èpììtovn.

ìdhròpous oikètasp, see on ñèrovta
ìdhrwþov, c. 8.
old Lamon's praises, was fain to test their worth and bade Daphnis pipe some well known strain to his goats, promising him a coat and cloak and sandals. And Daphnis set them round him in a ring and took his stand beneath the oak, then drawing out his pipe from his wallet he first breathed lightly on it, and the goats stood there with lifted heads: then he piped the pasture-call, and they bent their heads low and pastured there: then at a sweet, clear call they all lay close together, and anon a shrill, piercing note to warn them of the wolf sent them fleeing to the woods, and again soft music enticed them from the wood, frolicking and gambolling at his feet: no slaves more readily obey their lord's commands. And all that stood there were astonished at his art, and none more than Cleariste who vowed to keep her promise to the handsome goat-herd who had such skill in music. And then returning to the homestead they took their morning meal and sent a portion of their fare to Daphnis.

16. And he shared the food with Chloe and they were delighted with the tasty dainties dressed in city fashion, and their hopes of persuading their master to grant their suit rose high. But Gnathon watched until he found Astylus walking in the garden, and then he drew him into Dionysus' shrine and kissed his hands and feet, and when his friend inquired of his

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ἀποδώσεων, as Seiler points out, the compound ἀπο- gives the idea that the presents were due to Daphnis as he had earned the promised gift by his skill.

άμφι ἄρστον ἐλχόν, cf. περὶ θῆραν ἐλξε, c. ii.

16. ἄστυκῆς, this form of spelling for ἄστυκῆς is often found in MSS.

ἄγαρτους, refined cookery.

tοῦ Διονύσου νεῶν, in the centre of the park, c. 3.
καὶ ὑπομνύσειν ὁμώτως, 'Οξέται σοι Γνάθων,' ἔφη, 'δέσποτα, ὃ μέχρι χρίν πάντας πραπέξης τῆς σής ἔραν, ὃ πρότερον ὁμώς ὃτι μηδέν ἐστιν ὀραίότερον οἷνου γέροντος. καὶ τροφῆς μὲν τῆς πολυτελοῦσ ὡς γεύσομαι καλτοι τοσοῦτοι παρασκευαζομένων ἐκάστης ἡμέρας, κρεῶν, ἱχθυῶν, μελιτωμάτων, ᾧδεως δ’ ἂν αἴξ γενόμενοι πόν ἐσθιομι καὶ φύλλα τῆς Δάφνιδος ἄκοιον σύριγγος καὶ ὑπ’ ἐκείνῳ νεμόμενοι. σὺ δὲ σώσον Γνάθωνα τὸν σὸν καὶ τὸν ἀήτητον ἔρωτα τίκησον. εἰ δὲ μῆ, σοὶ ἐπομνύμυ τὸν ἐμὸν θεόν, ἐξιδίδων λαβῶν καὶ ἐμπλήσας τὴν γαστέρα τροφῆς ἐμαυτὸν ἀποκεντῶ· σὺ δὲ οὐκέτι καλέσεις Γναθωνάριον, ὁσπερ εἰώθεις παίζων ἀεί.’

17. ὦκ ἀντέσχε κλάοντι καὶ αὕθις τοὺς πόδας καταφιλοῦντος νεανίσκος μεγαλόφρων, ἀλλ’ αἰτήσειν αὐτὸν παρὰ τοῦ πατρὸς ἐπηγγείλατο καὶ κομίσειν εἰς τὴν πόλιν δοῦλον.

18. 'Ὁ δὲ ἐπετήρει καιρὸν, ἐν φ’ τῷ πατρὶ περὶ Δάφνιδος διαλέξεται. ἀκούσας δὲ τὰ λεχθέντα κρύφα πάντα ὁ Ἑυδρόμος καὶ τὰ μὲν τὸν Δάφνιον φιλῶν ὡς ἀγαθὸν νεανίσκον, τὰ δὲ ἀχθόμενος εἰ Γνάθωνος ἔμπαροινήμα γενήσεται τοιοῦτον κάλλος, αὐτίκα καταλέγει πάντα κάκεινῳ καὶ Δάμων. ὁ μὲν οὖν Δάφνιος ἐκπλαγείς ἐγίνωσκεν ἀμα τῇ Χλόῃ τολμήσαι φυγεῖν, ἢ ἀποθανεῖν, κοινώνον κάκεινην λαβῶν. ὁ δέ Δάμων προσκαλεσάμενος ἐξώ τῆς αὐλῆς τὴν Μυρτάλην, 'Οἰχόμεθα,' εἶπεν, 'ὁ γνώναι. ἤκει καιρὸς ἐκκαλοῦστει τὰ κρυπτὰ. ἔρημοι δὲ αἰ

τραπέζης, cf. 3. c. 7 τράπεζαν εἰχὸν. οἷνον γέροντος, γέροντος is adjectival = παλαιόν. See note on προεβότερον, 2. c. 1. ᾧδεως ἂν αἴξ..., cf. note on εἴθε αἴξ, 1. c. 14. ἀλτήτητον ἔρωτα, cf. note on κρατεῖ, 2. c. 7.

σοι, Villoison suggests σῇ, supposing the parasite to be flattering his master by invoking his 'genius,' as the Romans in flattery swore by the 'genius' of the emperor.

Γναθωνάριον, Villoison cites Theocr. 3. 6 ὁ χαρίσσο 'Δαμανλή, τι μ’ οὐκέτι τοῦτο κατ’ ἀντραν παρ-
desire and pressed him to disclose it with promises to aid him he answered: 'My lord, your Gnathon, who until but now loved nothing but your board, who used to swear that nothing could surpass old wine, is even at death's door. I have no relish now for costly fare and all our daily dainties, meat and fish and honey-cakes: could I be made a goat, I gladly would feed on grass and leaves if I might but listen to the strains of Daphnis' pipe and be under his charge. So rescue your poor Gnathon and satisfy my longings, else, I swear it by my guardian deity, I'll take a dagger and I'll stuff myself with food and then I'll go and kill myself, and you will never more be able to call for dear Gnathony as you used to do in play.'

17. The generous young Astylus could not resist the tears and kisses of his friend and promised to ask his father for Daphnis and to take him to the city as his slave.

18. And so he waited for an opportunity to speak to his father about Daphnis. But Eudromus had chanced to hear them talk and prompted by his love for the goodhearted Daphnis and by disgust to think so fair a youth should be the toy of Gnathon's drunken whims, laid bare the whole scheme to Daphnis and Lamon. And Daphnis in his horror at the plot resolved to risk flight with Chloe or to die with her. But Lamon called Myrtale outside the court and said: 'Good wife, ruin is threatening us: the time is now come to unfold
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19. Οἱ μὲν ταῦτα συνθέμενοι ἀπῆλθον ἐσὼ πάλιν· ὁ δὲ Ἀστύλος σχολὴν ἀγοντὶ τῷ πατρὶ προσρυήναι αἰτεῖ τὸν Δάφνιν εἰς τὴν πόλιν καταγαγεῖν, ὡς καλὸν τε ὅντα καὶ ἀγροκίας κρείττονα καὶ ταχέως ὑπὸ Γνάθωνος καὶ τὰ ἀστυκὰ διδαχθήναι δυνάμενον. χαίρων ὁ πατὴρ δίδωσι· καὶ μεταπεμψάμενος τὸν Δάμωνα καὶ τὴν Μυρτάλην εὐηγελίζετο αὐτοῖς, ὅτι Ἀστύλον θεραπεύσει λουπὸν ἀντὶ αἰγῶν καὶ τράγων Δάφνις· ἐπηγγέλλετο δὲ δύο ἀντ’ ἐκείνου δῶσεῖν αὐτοῖς αἰτόλους. ἐνταῦθα ὁ Δάμων, πάντων ἣδη συνερρηκότων καὶ ὅτι καλὸν ὀμόδουλον ἔξοσιν ἠδομένων, αἰτήσας λόγον ἔξετο λεγεῖν· ὅν Ἀκούσσω, οὐ δέσποτα, παρὰ ἀνδρὸς γέροντος ἀληθῆ λόγον· ἐπόμνυμι δὲ τὸν Πάνα καὶ τὰς Νύμφας, ὡς οὐδὲν ψεύσομαι. οὐκ εἰμὶ Δάφνιδος πατήρ, οὐδ’ εὐτυχῆσε ποτε Μυρτάλη μήτηρ γενέσθαι. ἄλλοι πατέρες ἔξεθήκαν τούτῳ τοῖς παιδίων, ἵσως παιδίων πρεσβυτέρων ἄλλος ἔχοντες· ἐγὼ δὲ εὐρον ἐκκείμενον καὶ ὑπὸ αἰγῶς ἔμης τρεφόμενον· ἦν καὶ ἀποθανοῦσαν ἔθαψα ἐν τῷ περιείπτῳ φιλῶν ὃτι ἐποίησε μήτρος ἐργα. εὐρόν αὐτῷ καὶ γεωργίσματα συνεκκείμενα· ὀμολογῶ, δέσποτα, καὶ φυλάττω· τύχης γὰρ ἐστὶ μείζονος ἢ καθ’

βοῦς ἐν αἰλῶ, cf. Cratin. Del. 10 ap. Hesych. βοῦς ἐν αἰλῶ, of useless people who are left behind as the old and weak cattle are left in the stall: so Suid. T. I., p. 449. συνεκκείμενα, in 1. c. 3 we have συνεκτεθέντα. 19. prospvels, of haste as συνερρηκότων, infra: so ἑπιρρεῖ, c. 23. ἀνδρὸς γέροντος, see note on γέροντος ἀνθρώπου, c. 8. οὐδ’ εὐτυχησέ, cf. 3. c. 32 οὐδὲν
our secret: the goats and all my farm may be abandoned, but by Pan and the Nymphs, though I be left like an old bullock in the stall, I will not keep the secret of Daphnis' story any longer but will tell how once I found him exposed and reared him, and will also show the treasure-clues I found exposed with him. And do you, my wife, go fetch the tokens to be ready for me.'

19. Now that these plans were formed they went indoors again. Meanwhile Astylus had hastened to his father in a leisure hour and begged for Daphnis, to take him to the town, for he was too handsome and good a youth for mere peasant life and would quickly learn in Gnathon's charge the ways of city life. His father gladly granted his request and sent for Lamon and Myrtale to tell them the good news that henceforth, instead of herding goats, Daphnis' task should be to serve Astylus: and besides he promised to give them two goatherds to take his place. And all the slaves had crowded round hearing with joy that they were to have so fair a fellow slave, but Lamon begged for leave to speak and said: 'Hear, my master, an old man's true tale: I swear by Pan and by the Nymphs that no false word shall pass my lips. I am not Daphnis' father nor did fortune give my Myrtale such a son. Some parents, who perchance had older sons enough, exposed the boy, but I, I only found him lying abandoned, yet suckled by a goat of mine (and in return for her mother's love, I buried her in my own garden): and I found some treasure-tokens lying with the babe. This is my tale, my master, and I still preserve the clues, for they are jewels of a higher

éoukós...μαθών γυναῖκ. τὸν τάφον τῆς οἰδ. See on ἐγενόνειν, ἐν περικήπη..., cf. c. 32 ἐστεφάνωσε ὡ. 24.
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ημᾶς σύμβολα. 'Αστύλου μὲν οὖν εἶναι δοῦλον αὐτὸν οὖν ὑπερηφανὸν καλὸν οἰκέτην καλὸ καὶ ἀγαθὸν δεσπότον· παροίνημα δὲ Γνάθωνος οὐ δύναμαι περιδεῖν γενόμενον.'

20. 'Ὁ μὲν Δάμων ταῦτα εἰπὼν ἐσιώπησε καὶ πολλὰ ἀφῆκε δάκρυα. τοῦ δὲ Γνάθωνος θρασυνομένου καὶ πληγᾶς ἀπειλοῦντος, ὁ Διονυσοφάνης τοὺς εἰρημένους ἐκπλαγεῖς τὸν μὲν Γνάθωνα σωπᾶν ἐκέλευσε σφόδρα τὴν ὀφρὺν εἰς αὐτὸν τοξοποίησας· τὸν δὲ Δάμωνα πάλιν ἀνέκρινε καὶ παρεκελεύετο τάληθη λέγειν, μηδὲ ὀμοία πλάττειν μῦθοι ἐπὶ τῷ κατέχειν ὅς ὦν. ὡς δὲ ἀτενής ἦν καὶ κατὰ πάντων ὀμνὺ πεθών καὶ ἐδίδον βασανίζειν αὐτῶν, εἰ διαψευδεῖται, καθημένης τῆς Κλεαρίστης ἐβασάνισε τὰ λεγέμενα. 'Τί δ' ἂν ἐψευδεῖτο Δάμων μέλλων ἀνθ' ἐνὸς δύο λαμβάνειν αἰτόλους; πῶς δ' ἂν καὶ ταῦτα ἐπλασεν ἄγροικος; οὐ γὰρ εὐθὺς ἦν ἀπιστον, ἐκ τοιοῦτον γέρωντος καὶ μητρὸς εὐτελοῦς ὑδὸν καλὸν ὀυτῷ γενέσθαι;'

21. 'Εδόκει μὴ μαντεύεσθαι ἐπιπλέον, ἀλλὰ ἠδὴ τὰ γνωρίσματα σκοπεῖν, εἰ λαμπρᾶς καὶ ἔνδοξοτέρας τύχης. ἀπῆκε μὲν Μυρτάλη κομίσουσα πάντα, φιλασσόμενα ἐν πήρα παλαία. κομισθέντα δὲ πρῶτος Διονυσοφάνης ἐπέ- βλητε καὶ ἵδιον χλαμύδιον ἀλουργές, πόρτην χρυσάλατον, εἰφίδιον ἐλεφαντόκυτον, μέγα βοῆσα, Ἡ Ζεύς δέσποτα, καλεῖ τὴν γυναῖκα θεασομένην. ἢ δὲ ἴδούσα μέγα καὶ αὐτή βοᾷ. 'Φιλαὶ Μοίραι, οὐ ταῦτα ἁμεῖς συνεξεδήκαμεν ἴδιο παιδί; οὐκ εἰς τούτος τοὺς ἀγρόις κομίσουσαν Ἴωφροσύνη, παραφημα, see on ἐμπαραφημα, c. 18.

20. τὴν ὀφρὺν ... τοξοποίησας, cf. Arist. Lys. 8 οὗ γὰρ πρέπει σοι τοξοποιεῖν τὰς ὀφρύ. ὡς, most edd. take this as a corruption for ὅδε or ὀδρός.

βασανίζειν, a slave's evidence was worthless among the Greeks unless given under torture.

μητρὸς εὐτελοῦς, cf. 3. c. 32 μαθών, 4. c. 30 μαρτυρεῖ μὲν τὸ κάλλος. ... MSS. have μητράς.

21. μαντεύεσθαι, to make conjectures. Aesch. Ag. 1366 μαν- τευόμεθα τάνδρος ὃς ὀλωλότος; ... τὸ γὰρ τοπάζειν, the two verbs have practically the same meaning.
rank than ours. And, while I do not spurn the thought that he should be the slave of Astylus, a handsome slave to a handsome and noble lord, I cannot calmly see him made the toy of drunken Gnathon.'

20. A flood of tears ended Lamon’s prayer, but Gnathon brazenly threatened him with blows till Dionysophanes, wondering at the story, bade him hold his peace shooting an angry glance at him. And then he cross-questioned Lamon again, demanding to hear the truth and not a tangled, myth-like fable invented merely to keep his son at home. But Lamon stubbornly persisted and swore by all the gods to its truth, offering to submit to torture if he were deceiving them, so Dionysophanes weighed the story over with his wife who sat beside him. ‘What object could Lamon have to mislead them, when he might have two goatherds in lieu of one? And how could a mere peasant weave such a tale? No one could believe so fair a youth the son of that old man and his humble wife.’

21. So they resolved to waste no more time in mere guesses but to see the treasure-tokens at once to judge if they belonged to one of high and noble rank. And Myrtale went to fetch them from their hiding place in an old wallet. And Dionysophanes scanned them first, a little cloak of rich purple hue fastened with a golden buckle and a small sword with an ivory handle, and suddenly he cried: ‘Oh mighty Zeus!’ Then he called his wife to look, and when she saw them she too cried out: ‘Oh ye blest Fates! These were the treasures that we laid beside our son, when we sent Sophrosyne

επιπλέων, written also as two words. Σωφροσύνην, cf. the English χλαμύδιον..., as in l. c. 2 fin. name Prudence.
22. 'Ετι λεγούσης αυτής καὶ τοῦ Διονυσοφάνους τὰ γνωρίσματα φιλούντος καὶ ύπο περιττῆς ἥδους δακρύνοντος, ὁ Ἀστύλος συνεῖς ὡς ἀδελφὸς ἐστι, βίψας θοίματον ἔθει κατὰ τοῦ παραδείσου, πρῶτος τῶν Δάφνων φιλήσαι θέλων. ἢδῶν δὲ αὐτῶν ὁ Δάφνις θέοντα μετὰ πολλῶν καὶ βοῶντα, 'Δάφνι, νομίζως ὅτι συλλαβέων αὐτῶν βουλόμενος τρέχει, βίψας τὴν πῆραν καὶ τὴν σύριγγα πρὸς τὴν θάλασσαν ἐφέρετο βίψων έαυτὸν ἀπὸ τῆς μεγάλης πέτρας. καὶ ἵσως ἄν, τὸ καυνότατον, εὑρεθεὶς ἀπολολέει Δάφνις, εἶ μὴ συνεῖς ὁ Ἀστύλος ἐβδο πάλιν. 'Ṣτῆθι, Δάφνι, μηδὲν φοβηθῆς: ἀδελφός εἰμὶ σοι καὶ γονεῖς οἱ μέχρι νῦν δεσπόται. νῦν ἡμῖν Δάμων τὴν αἶγα εἴπε καὶ τὰ γνωρίσματα ἐδείξεν· ὥρα δὲ ἐπιστραφεῖς, πῶς ἐσαι φαινον καὶ γελώντες. ἀλλὰ ἐμὲ πρῶτον φίλησον· ὃμιμοι δὲ τὰς Νύμφας, ὡς ὦ ψεύδομαι."

23. Μόλις μετὰ τὸν ὀρκον ἔστη καὶ τὸν Ἀστύλον τρέχοντα περιέμεες καὶ προσελθόντα κατεφίλησεν. ἐν ὃ δὲ ἐκεῖνον ἐφίλει, πλήθος τὸ λοιπὸν ἐπιρρέει θεραπόντων, θεραπασσῶν, αὐτὸς ὁ πατήρ, ἡ μήτηρ μετ’ αὐτοῦ. οὕτω πάντες περιέβαλλον, κατεφίλουν χαίροντες, κλάοντες. ὁ δὲ τὸν πατέρα καὶ τὴν μητέρα πρὸ τῶν ἄλλων ἐφιλοφρονεῖτό καὶ ὡς πάλαι εἴδος προσετερνύζετο καὶ ἐξελθεῖν τῶν περιβολῶν ὑπὶ ἥθελεν· οὕτω φύσεως ταχέως πιστεύεται.

22. βίψας θοίματον, so in 2. c. 33 βίψας τὸ ἐγκύμβωμα.

τὸ καυνότατον, parenthetical as in 3. c. 30.

φαινον, of faces bright with joy.

Cf. Xen. Αρ. 27 ὄμμοι καὶ σχήματι καὶ βαδίσμασιν φαινον.

tὰς Νύμφας, Longus should hardly have made his young city-bred hero use this oath, which is more natural in the mouth of the country folk, but probably the general atmosphere of the pastoral caused him to do so inadvertently.
to expose him in these fields. These are they and no other, dear husband. The boy is ours, Daphnis is your son and is goatherd to his own father.'

22. While she was still speaking and Dionysophanes was kissing the tokens and weeping in the transport of his joy, Astylus on learning that Daphnis was his brother threw off his cloak and ran into the garden eager to give him the first kiss. But no sooner had Daphnis espied him rushing up with a crowd of others and shouting out his name than, in fear that Astylus was running to catch him, he flung aside his wallet and pipe and dashed towards the sea to hurl himself down from the towering cliff. And perhaps, strangest of all, Daphnis had only been found again when dead, had not Astylus foreseen his design and cried: 'Stay, Daphnis, stay: take heart. I am your brother and your old master is your father now. Lamon has told us of your foster-mother and has shown us the treasure-clues. Nay, turn and look, our father and our mother come with smiles of joy: but give me the first kiss: by the Nymphs I vow I speak no untruth.'

23. And at last, after this solemn oath, he waited there while Astylus ran up and kissed him: and during the caress the whole throng of slaves rushed up, his father too and mother with them, and they all embraced and kissed him, laughing and weeping with joy. And most tenderly of all he caressed his father and mother, folding them to his breast in long embraces as though he had always known and loved them: so faithful is

23. αὐτός, αὐτός is very common, like ipse, in the meaning of the master of the house.
24. ἔγεγόνειν, plqpl. of γέγονα. Notice the similarity of expression to our phrase, 'a happy father': c. 35 οὐδὲ θυγατρίου γένεσαι πατὴρ ἡτύχης, c. 19 οὐδ' εὐτύχησε... Μυρτάλη μὴν γενέσαι.

ἔνταφια, offerings to the dead.

Contrast Dionysophanes' purpose with that of the more humane Megacles, c. 35 τοῖς γνωρίσας κοσμήσαι εἶδως...

τὰ δὲ τῆς Τύχης, 'man proposes but God disposes.'

προνοιά θεῶν, as in c. 36.

χειραγωγοῖς, cf. γνροβουκοῖς in note on εὐδαίμονίου, 3. c. 9.
man to the instincts of nature. And for a time he forgot Chloe in his joy and went back to the homestead and was clad in costly clothes, then seated by his father he listened to his tale.

24. 'My sons, I married very young and in due time Fortune was, as I thought, kind to me: for first I had a son and then a daughter and lastly Astylus. My race, I thought, was sure and when another son, Daphnis here, was born, I exposed him with these jewels, not indeed as a clue, but as an offering to death. But Fortune disposed otherwise: for my eldest son and daughter died on one day of one disease, and you have been preserved by the providence of heaven to be a second prop to my old age. Bear no resentment, Daphnis, for this act of mine: I had no choice. And you, son Astylus, heir now to only part of my estate, be not disappointed: to wise men no fortune is worth a brother. But love each other well: riches you shall have to rival royal fortunes, for I will leave you broad lands, skilled slaves, gold, silver, all the treasures of dame Fortune's favourites: only first of all I set aside for Daphnis this estate and Lamon and Myrtale with the goats of his own herd.'

25. And as he said this up sprang Daphnis crying:
'And time it was, my father, to remind me, for I must lead my goats to water: even now they must be listening for my pipe, all parched with thirst, while I sit lingering

ἐνεκα, 'as far as concerns...,' this is the proper use of ἐνεκα: Seiler translates it clearly quod attinet ad opes.
οἰκέταις δεξιοῖς, skilled slaves were a valuable asset in a man's property, as the proceeds from their earnings considerably augmented their master's wealth.

25. ἔνταυθοι, for ἔνταυθα. Hom. 
II. 21. 122 ἔνταυθοι νῦν κεῖσο μετ' ἵχθοσιν.

ηδο ἔγειλαςαν, see on ἔγειλα... ἀπαλάτη, 2. c. 4.
πάντες ἔξεγέλασαν, ὅτι δεσπότης γεγενημένος ἦτι θέλει εἶναι αἰτόλος. κάκεινας μὲν θεραπεύσων ἐπέμφθη τις ἀλλος· οἱ δὲ θύσαντες Δίω Σωτήρι συμπόσιον συνεκρότουν. εἰς τούτο τὸ συμπόσιον μόνος οὐχ ἦκε Γνάθων, ἀλλὰ φοβοῦμενοι ἐν τῷ νεῷ τοῦ Διονύσου καὶ τὴν ἡμέραν ἔμεινε καὶ τὴν νύκτα, ἀσπερ ἴκετης. ταξεῖας δὲ φήμης εἰς πάντας ἐλθούσης, ὅτι Διονυσοφάνης εὕρεν νῦν καὶ ὅτι Δάφνις ὁ αἰτόλος δεσπότης τῶν ἀγρῶν εὐρέθη, ἀμα ἐὰν συνετρέχων ἀλλὰ ἀλαχόθεν τῷ μὲν μειρακίῳ συνηδόμενοι, τῷ δὲ πατρὶ αὐτοῦ δῶρα κομίζοντες· ἐν οἷς καὶ ὁ Δρύας πρῶτος ὁ τρέφων τὴν Χλόην.

26. Ὅ δὲ Διονυσοφάνης κατείχε πάντας κοινωνοὺς μετὰ τὴν εὐφροσύνην καὶ τῆς ἑορτῆς ἐσομένους. παρασκεύαστο δὲ πολὺς μὲν οἶνος, πολλὰ δὲ ἄλευρα, ὁρμίθες ἔλεειοι, χοίροι γαλαθηνοὶ, μελιτῶματα ποικίλα· καὶ ίερεία δὲ πολλὰ τοῖς ἐπιχωρίοις θεοῖς ἐθύτατο. ἐνταῦθα ὁ Δάφνις συναθροίσας πάντα τὰ πομενικὰ κτήματα διένεμεν ἀναθήματα τοῖς θεοῖς. τῷ Διονύσῳ μὲν ἄνέθηκε τὴν πτήραν καὶ τὸ δέρμα· τῷ Παντὶ τὴν σύρυγγα καὶ τὸν πλάγιον αὐλῶν· τὴν καλαύροπα ταῖς Νύμφαις καὶ τοὺς γαυλοὺς, οὓς αὐτὸς ἐτεκτήνατο. οὕτως δὲ ἄρα τὸ σύμηθες ἕξειν-ξούσης εὐδαιμονίας τερπνότερόν ἐστιν, ὥστε ἐδάκρυνεν ἐφ’ ἐκάστῳ τούτῳ ἀπαλλασσόμενοι· καὶ οὕτε τοὺς γαυλοὺς ἄνέθηκε, πρὶν ἀμέλξαι, οὕτε τὸ δέρμα, πρὶν ἐνδύσασθαι, οὕτε τὴν σύρυγγα, πρὶν συρίσαι· ἀλλὰ καὶ ἐφύλησεν αὐτὰ πάντα καὶ τὰς αἴγας προσεύπε καὶ τοὺς τράγους.

Δίω Σωτήρι, with especial significance in honour of the recovery of Daphnis; but see on c. 34 τῶν ὄφατων.

συμπόσιον συνεκρότουν, lit. weld together, so, organise. So with χέρον, σύνδειπνον, πτότον, γαμους, συνωμοσίαν.

26. ἄλευρα, as here generally used in the plural. It signifies a degree of refinement as meaning wheaten flour opposed to the cheaper ἄλφα, barleymeal.

dιένεμεν ἀναθήματα, as in 2. c. 37 ἀναθέλες.... See c. 32 and i. c. 4 fin.
Loud rang the laughter of all at their young master who still would be a goatherd: but now another was sent to tend them, while they sacrificed to Zeus the Preserver and prepared a feast of honour. And Gnathon was the only one who failed to join in the feast and he remained all day and night, a terror-stricken suppliant, in the shrine of Dionysus. Soon the story spread abroad how Dionysophanes had found in Daphnis, the young goatherd, a son and heir, and at daybreak all the country folk flocked in to wish the young man joy and offer presents to his father, and first and foremost came Dryas, Chloe’s foster-father.

And Dionysophanes bade all stay and share the feast in honour of his joy. What casks of wine and loaves of bread, what wild fowl, sucking pigs and countless honey-cakes were prepared to whet their merriment! And many a beast was slain in sacrifice to the country deities. Then Daphnis collected all his humble treasures and brought them as votive offerings to the gods, his wallet and his goatskin cloak to Dionysus, his pipe and slanting flute to Pan, and to the Nymphs his crook and milk-pails, his own handiwork. But so much dearer is well proved happiness than fairer fortune still untried that Daphnis shed a tear of parting as he resigned each treasure. He milked into the pails once more before he consecrated them, he wore his goatskin once again, and piped a last sweet strain, giving a farewell kiss to each dear treasure and calling every goat by its

\[\text{γαυλόως οθης ἐτεκτήνατο, cf. c. 4} \]
\[\text{ἐμέλησεν αὐτῷ...γαυλόω πολλῶν.} \]
\[\text{τὸ σένησε... Ver. Georg. 2.} \]
\[272 \text{ adeo in teneris consuescere} \]
\[\text{multum est, ‘so powerful are habits formed when young.’} \]
\[\text{ἐνικωύως, the intransit. use of this verb is rare.} \]
27. ’Εν δὲ Δάφνης ἐν θυσίαις ἦν, τάδε γίνεται περὶ τῆς Χλόης. ἐκάλεσεν θυσίαν, τὰ πρόβατα νέμονσα, λέγουσα οἷα εἰκὸς ἦν. ἑξελάβετο μου Δάφνις· ὄνειροπολεῖ γάμους πλουσίους. τί γὰρ αὐτὸν ὀμνύει ἀντὶ τῶν Νυμφῶν τὰς αἴγας ἐκέλευον; κατέλυτε ταύτας ὡς καὶ Χλόην. οὐδὲ θύων ταῖς Νύμφαις καὶ τῷ Πανί ἐπεθύμησεν ἰδεῖν Χλόην. εὐθὲν ἱσώς παρὰ τῇ μητρὶ ἑράπανα ἐμοῦ κρέιττονας. χαῖρετέων· ἐγὼ δὲ οὐ ξήσομαι.’

28. Τοιαύτα λέγουσαν, τοιαύτα ἔννοοῦσαν, ὁ Δάμπυς ὁ βουκόλος μετὰ χειρὸς γεωργικῆς ἐπιστᾶς ἤρπασεν αὐτῆς, ὡς οὖτε Δάφνιδος ἐτί γαμήσοντος καὶ Δρύαντος ἐκείνου ἀγαπήσοντος. ἦ μὲν οὖν ἐκομίζετο βοῦσα ἐλευνον· τῶν δὲ τις ιδόντων ἐμὴν ὑπὲρ τὴν Νάτη, κακείνη τῷ Δρύαντι καὶ ὁ Δρύας τῷ Δάφνιδι. ὁ δὲ ἔξω τῶν φρενῶν γενόμενος οὖτε ἐπείραν πρὸς τὸν πατέρα ἐτόλμα, καὶ καρτηρεῖν μὴ δυνάμενος εἰς τὸν περίκηπον εἰσελθοῦν ὁδύρετα, ’’Ὡς πικρὰς ἀνευρέσεως’’ λέγουν. ‘τόσον ἦν μοι κρεῖττον νέμει’ τόσον ἡμην μακαριώτερος, δούλος ἄν· τότε ἔβλεπον Χλόην· τότ’ …‥νῦν δὲ τὴν μὲν Δάμπυς ἁρπάσας οὐχεταί. ἐγὼ δὲ πίνω καὶ τρυφῶ καὶ μάτην τὸν Πάνα καὶ τὰς αἴγας καὶ τὰς Νύμφας ὤμοσα.”

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εκάλεσεν ὀνομαστή, c. 38 εκάλεσε τινα (τῶν αἰγών) ὀνομαστή. Cf. Theocr. 1.138 ὡδ’ θ’ Κασσάθα, 4.45 σιτθ’ ο’ Δέσπορος. σιτθ’ ο’ Κύμαιθα, 5.103 οὐτοί ο’ Κόναροι ἀ τε Κιναίθα …ὅς ο’ Φάλαρος.
27. οἷα εἰκὸς ἦν, cf. 3. c. 27 τὸ σώματε ἐρασταί…ἐπρατεν.
όνειροπολεῖ γάμοις, cf. 3. c. 32 ὀνειροπολεῖ, 4. c. 32 ὀνειροπολεῖ αὐτῶν (τῶν γάμων).

28. Χαῖρετος = manus, a band.
ἐλευνον, for the spelling see on ἑλευνα, 1. c. 31.
τῶν δὲ τις ἰδόντων, for the
pet name. And again he drank the waters of the spring as he had often done with Chloe. But he still waited for an opportunity to disclose his love.

27. But in the meantime during Daphnis’ sacrifices what was Chloe’s plight? She sat bathed in tears, tending her flock and sighing as a maiden betrayed. ‘Daphnis has forgotten me: he dreams of richer brides. Why did I ever bid him swear by his goats instead of by the Nymphs? He has forsaken them as well as me. And even when he sacrificed to Pan and the Nymphs he did not yearn to see his Chloe. Perhaps among his mother’s maidens he has found a fairer maid than I. Goodbye then to my love, I will not live to see another day.’

28. But in the middle of her plaints and grief the oxherd, Lampis, came with a band of peasants and carried her away, thinking that Daphnis now would not marry her and that Dryas would welcome his suit. But Chloe shrieked as she was borne away and a passer-by warned Nape of the outrage and she in turn told Dryas and he told Daphnis. And Daphnis, frantic at the very thought, dared not disclose his trouble to his father, and overcome with grief retired to the garden wailing bitterly: ‘Curses upon my new found rank! Better far was my old life as goatherd: happier far was I as a mere slave! Then I might see Chloe, when I would: then...but now, alas, vile Lampis has stolen her away, while I am drinking and revelling: vain was my oath by Pan, by my goats and by the Nymphs.’
29. Ταῦτα τοῦ Δάφνιδος λέγοντος ἦκουσεν ὁ Γνάθων ἐν τῷ παραδείσῳ λαυθάνων· καὶ καῖροιν ἤκειν διαλλαγῶν πρὸς αὐτὸν νομίζον τινὰς τῶν τοῦ Ἀστύλου νεανίσκων προσλαβῶν μεταδιώκει τὸν Δρύαντα. καὶ ἤγεισθαι κελεύ- σας ἐπὶ τὴν τοῦ Δάμπιδος ἑπαυλὶν συνέτειν δρόμον· καὶ καταλαβὼν ἄρτι εἰςάγοντα τὴν Χλόην ἐκείνην τε ἄφαι- ρεῖται καὶ ἄνθρώπους γεωργοὺς συνηλόησε πληγαῖς. ἐσπούδαξε δὲ καὶ τὸν Δάμπιν δήσας ἄγειν ὡς αἰχμάλωτον ἐκ πολέμου τινός, εἰ μὴ φθάσας ἀπέδρα. καταρθώσας δὲ τηλικοῦτον ἔργον νυκτὸς ἀρχομένης ἐπανέρχεται. καὶ τὸν μὲν Διονυσοφάνην εὐρίσκει καθεύδοντα, τὸν δὲ Δάφνιν ἀγρυπνοῦντα καὶ ἔτι ἐν τῷ περικήφῳ δακρύσαντα. προσ- ἀγεῖ δὴ τὴν Χλόην αὐτῷ καὶ διδοὺς δηγεῖται πάντα· καὶ δεῖται μηδὲν ἐτί μνησικακοῦντα δοῦλον οὐκ ἁχρηστον ἔχειν, μηδὲ ἀφελέσθαι τραπέζης, μεθ’ ἡν τεθνήζεται λιμῷ. ὃ δὲ ἰδὼν Χλόην καὶ ἔχον ἐν ταῖς χερσὶ Χλόην, τῷ μὲν ὡς εὐεργέτη δηπλάττετο, τῇ δὲ ὑπὲρ τῆς ἀμελείας ἀπελογεῖτο.

30. Βουλευμένοις δὲ αὐτοῖς ἐδόκει τὸν γάμον κρύπ- τειν, ἔχειν δὲ κρύφα τὴν Χλόην πρὸς μόνην ὀμολογήσαντα τὸν ἔρωτα τὴν μητέρα. ἀλλ’ οὐ συνεχόρει Δρύας, ἦξιον δὲ τῷ πατρὶ λέγειν καὶ πείσειν αὐτός ἐπηγγέλλετο. καὶ γενομένης ἡμέρας ἔχων ἐν τῇ πήρα τὰ γνωρίσματα πρόσεισι τῷ Διονυσοφάνῃ καὶ τῇ Κλεαρίστῃ, καθημένοις εἴν τῷ παραδείσῳ (παρὴν δὲ καὶ ὁ Ἀστύλος καὶ αὐτὸς ὁ Δάφνις), καὶ σιωπῆς γενομένης ἥξιατο λέγειν· ὁμοία μὲ ἀνάγκη

29. συνέτειν δρόμον, here we have the full construction. Contrast συνείσας, 3. c. 29. ἄνθρωπους γεωργοὺς, see note on γέροντα ἄνθρωπον, c. 8. συνηλόησε, from συναλάμω, of oxen threshing out the corn, so to beat severely. Cf. Theocr. 20. (22.)

128 συνηλόησε παρῆμα. καταλοῶν and ἀλῶ are used in Classical Greek in the same metaphorical meaning, especially the latter. So also trituro (late Latin) is used both literally and metaphorically. μνησικακοῦντα, so in c. 24 μήτε σύ μοι μνησικακήσῃς.
29. But as it chanced Gnathon was lurking in the garden and he overheard the plaints of Daphnis, and seeing in the outrage a lucky chance to reconcile himself to Daphnis again, he took a few of Astylus’ retinue and went in search of Dryas: then bidding him lead on he hastened off to Lampis’ cottage. And there they found the oxherd leading her indoors: they snatched the maid from his grasp and soundly beat the boors. And he would fain have bound Lampis too and carried him away as prisoner of war, had not the oxherd slipped them and escaped. And so content with his success Gnathon returned as evening fell. At home he found Dionysophanes asleep but Daphnis still awake and wandering in the garden full of grief: and then he brought Chloe to him and told his tale, begging him to bear no resentment for the past but to use him as his willing slave and not banish him from the board, else he would die of hunger. And Daphnis seeing Chloe and clasping her in his arms was reconciled to him for his great service and then implored his sweetheart’s forgiveness for his own thoughtlessness.

30. And first they planned to keep their wedding secret and to confess their love to Cleariste alone, but Dryas then objected and said he would speak with Dionysophanes, assuring them of his success. And on the next day Dryas with the tokens in his wallet sought audience of Dionysophanes and his wife as they sat in the garden with Astylus and Daphnis by their side, and broke the silence with his tale: ‘I too like Lamon must

Χλόην, notice the repetition to show Daphnis’ intense joy at the rescue of Chloe.

30. τὴν μητέρα, i.e. to Cleariste.

δύολα ... Δάμων, elliptical construction for τῇ τοῦ Δάμωνος, comparatio comperdiaria. Cf. Hom. II. 17. 51 κόμαι Χαρίσσειν δύολαι.
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Δάμων τὰ μέχρι νῦν ἄρρητα ἐκέλευσε λέγειν. Χλόην ταῦτην οὔτε ἐγέννησα οὔτε ἀνέθρεψα. ἀλλὰ ἐγέννησαν μὲν ἄλλοι, κειμένη δὲ ἐν ἄμηρῳ Νυμφῶν ἀνέτρεφεν οὐς. ἔδων τούτο αὐτὸς καὶ ἵδων ἠθαύμασα, θαυμάσας ἔθρεψα. μαρτυρεῖ μὲν καὶ τὸ κάλλος, ἔοικε γὰρ οὔδεν ἡμῖν· μαρτυρεῖ δὲ καὶ τὰ γνωρίσματα, πλουσίωτερα γὰρ ἢ κατὰ ποιμένα. ἴδετε ταῦτα καὶ τοὺς προσήκοντας τῇ κόρῃ ξητῆσάτε, ἀν ἀξία ποτε Δάφνιδος φανῇ.

31. Τοῦτο οὔτε Δρύας ἀσκότως ἔρριψεν οὔτε Διονυσοφάνης ἀμελῶς ἤκουσεν, ἀλλὰ ἴδων εἰς τὸν Δάφνιν καὶ ὅρων αὐτὸν χλωρίωντα καὶ κρύφα δακρύσων ταχέως ἐφώρασε τὸν ἔρωτα· καὶ ὡς ὑπέρ παιδὸς ἴδιον μᾶλλον ἡ κόρης ἀλλοτρίας δεδοικὸς διὰ πάσης ἀκριβείας ἤλεγχε τοὺς λόγους τοῦ Δρύαντος. ἐπεὶ δὲ καὶ τὰ γνωρίσματα εἶδε κομισθέντα, ὑποδήματα κατάρχυσα, τὰς περισκελίδας, τὴν μύταν, προσκαλεσάμενος τὴν Χλόην παρεκελεύετο θαρρεῖν, ὡς ἄνδρα μὲν ἔχουσαν ἤδη, ταχέως δὲ εὐρήσουσαν καὶ τὸν πατέρα καὶ τὴν μητέρα. αὐτὴν δὲ ἡ Κλεαρίστη παραλαβοῦσα ἐκόψμει λοιπὸν ὡς νιοῦ γυναίκα.

32. Ἡν οὖν μαθεὶν οἴον ἐστὶ τὸ κάλλος, ὅταν κόσμου προσλάβηται· ἐνυθείσα γὰρ ἡ Χλόη καὶ ἀναπλεξαμένη τὴν κόμην καὶ ἀπολούσασα τὸ πρόσωπον εὐμορφοτέρα τοσοῦτον ἐφάνη πάσιν, ὅστε καὶ Δάφνις αὐτὴν μόλις ἐγκόμισεν. ὁμοίως ἄν τις καὶ ἄνευ τῶν γυναικομάτων, ὅτι τοιαύτης κόρης οὐκ ἦν Δρύας πατήρ. ὁμως μέντοι παρήν

ἀρρητα, here = indicta. The more usual meaning = tacenda.

ἔδων ... ἵδων ἠθαύμασα ... θαυμάσας, see note on προσέλθε καὶ προσελθῶν, 3. c. 27. Cf. 4. c. 7 fin.

μαρτυρεῖ ... τὸ κάλλος, cf. c. 20 fin.

31. ἀσκότως, cf. Luc. Ταχ. 62 ἀσκοτα τετοφεύκαμεν, where the use is again metaphorical.

ὑποδήματα ..., as in 1. c. 5 fin.

32. οἴον ἐστι τὸ κάλλος, for this transformation effected by clothes cf. Hom. Οδ. 6. 242 πρόθεν μὲν γὰρ ὃ μοι ἄεικλός δεχαί εἶναι, ὡς δὲ θεώς ἐοικε τοί δοράνων εὐρίν ἔχουσιν.
perforce unfold a secret kept close till today. Chloe here is no child of mine, I did not rear her: her parents are unknown to me, her foster-mother was a ewe that suckled her as she lay abandoned in the grotto of the Nymphs. And when I saw that sight I wondered at it, then my wonder yielded to a wish to bring her up. And her beauty is witness to my tale, for not a feature of her face is like ours: these treasure-clues do also prove it, for they are far too rich for shepherd folk: examine them and then search out the maiden’s folk, perchance she may prove worthy of your Daphnis.’

31. This was no random shaft that Dryas launched and Dionysophanes listened full of interest, and watching Daphnis saw him pale and weep quietly and at once he detected Daphnis’ love. So moved more by his affection for his own son rather than for an unknown maiden, he strictly tested Dryas’ tale: but when he scanned the tokens Dryas brought, the gold-worked sandals, the anklets and the snood, he called for Chloe and bade her take heart, for she already had a bridegroom and soon, no doubt, would find father and mother too. And Cleariste drew the maid aside and clad her in raiment fit for the future wife of her son.

32. And now at last men saw what beauty was when in the jewelled setting it merited. For the rich raiment, the plaied tresses and her glowing face, transformed the maiden so that even Daphnis hardly knew his Chloe. And even without the treasure-clues all men would know her to be no daughter of Dryas, who himself

ἀναπλεγμένη, to braid the hair was not quite so usual as to tie it behind the crown in a knot: but hair dressing gradually became more elaborate.
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καὶ αὐτὸς καὶ συνειστηκαίτο μετὰ τῆς Νάπτης συμπότας ἔχων ἐπὶ κλήσις ἑδὰ τὸν Δάμωνα καὶ τὴν Μυρτάλην. σάλων οὖν ταῖς ἐξῆς ἡμέραις ἐθύνετο ἱερεῖα καὶ κρατήρες ἴσταντο καὶ ἀνετίθει καὶ Χλόη τὰ ἐαυτής τὴν σύμπυκνα, τὴν πήραν, τὸ δέρμα, τοὺς γαυλούς. ἐκέρασε δὲ καὶ τὴν πηγὴν οἶνον, τὴν ἐν τῷ ἀντρῷ, ὥστε καὶ ἐτράφη παρ' αὐτῇ καὶ ἐλούσατο πολλάκις ἐν αὐτῇ. ἐστεφάνωσε καὶ τὸν τάφον τῆς οἰός, δείξαντος Δρύαντος. καὶ ἐσύρισε τι καὶ αὐτὴ τῇ ποίμνῃ καὶ ταῖς θεαῖς συρίσασα ἡξάζο τοὺς ἐκθέντας εὐρεῖν ἀξίους τῶν Δάφνιδος γάμων.

33. Ἐπεὶ δὲ ἄλες ἢν τῶν κατ' ἄγρων ἐορτῶν ἐδόξε βαδίζειν εἰς τὴν πόλιν καὶ τοὺς τε τῆς Χλόης πατέρας ἀναξιεῖται καὶ ἐπὶ τῶν γάμων αὐτῶν μηκέτι βραδύς. ἔσθεν οὖν ἐνσκευασάμενοι τῷ Δρύαντι μὲν ἐδωκαί ἄλλας τρισχιλίας, τῷ Δάμωνι δὲ τὴν ἡμέραν μοίρας τῶν ἄγρων θερίζειν καὶ τρυγῶν καὶ τὰς αἰγὰς ἀμα τοὺς αἰτόλους καὶ ἑυγή βοῶν τέτταρα καὶ ἐσθήτας χειμερινὰς καὶ ἐλευθέραν τὴν γυναικί. καὶ μετὰ τοῦτο ἡλαυνὼν ἐπὶ Μυτιληνῆς ἢππος καὶ ἕλυγεσι, καὶ τρυφῇ πολλῇ. τότε μὲν οὖν ἔλαβον τοὺς πολίτας νυκτὸς κατελθόντες· τῆς δὲ ἐπίσκους ὦχλος ἡθροίσθη καὶ τὰς θύρας, ἀνδρῶν, γυναικῶν. οἱ μὲν τῷ Διονυσοφάνεις συνήδοντο παιδα εὐρότι, καὶ μᾶλλον ὀράντες τὸ κάλλος τοῦ Δάφνιδος· αἰ δὲ τῇ Κλεαρίστῃ συνέχαιρον ἀμα κομιζοῦσα καὶ παιδα καὶ νύμφην. ἐξέπλησε γὰρ κάκειας ἡ Χλόη, κάλλος ἐκφέρουσα παρευδοκιμηθῆναι οὗ δυνάμενον. ὅλη γὰρ ἐκίνειτο ἡ πόλις ἐπὶ τῷ μειρακίῳ.
was present at the feast with Nape, Lamon and Myrtale to share the revelry. So again on the following days beasts were slain and sacrificed, and brimming winebowls circled round. And Chloe in her turn dedicated her treasures to the gods, her pipe and wallet, fleecy coat and milk-pails. She poured a wine libation into the spring in the grotto in memory of her early life and bathing in its stream: and then she laid a chaplet upon the grave of the old ewe that mothered her, Dryas pointing out the spot. And she too piped a last melody to her flock and lastly as she played sweet music to the Nymphs she prayed that she might find her parents’ rank to be as high as Daphnis’ own.

33. Now when the feasts were over in the country they resolved to return to the city and search for Chloe’s parents and not to put off the wedding longer. When all was ready in the morning they gave Dryas another five hundred crowns and Lamon half a share in all the crops and vintage of the farm, the goats with two new goatherds, four yoke of oxen, winter cloaks and above all the freedom of his wife. And then they started out for Mytilene with a train of horses, carriages and all the pomp of luxury. They entered the city at nightfall and no one noticed them; but on the following day their doors were thronged with men and women; the first, all eager to wish Dionysophanes joy for his new-found son and still more heartily when they saw the handsome youth, while the latter congratulated his wife on bringing home a son and a bride, for Chloe’s surpassing beauty surprised them all. And indeed the whole city was full
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καὶ τῇ παρθένῳ καὶ εὐδαιμόνεζον μὲν ἡδή τοῦ γάμου


γυναῖκες τῶν μεγά πλουσίων, cf. c. 35 ἔξεβην ἔδωκα δεῖ χόλος καὶ


34. ὅπως, again we find that the solution of the difficulty is provided by a dream. See ὅπως, 1. c. 7, 2. c. 33, 3. c. 27. In 1. c. 7 the Nymphs entrust Daphnis and Chloe to Eros armed with bow and arrow, which he at length lays aside. See Pervigil. Vener. quoted on τῷ γὰρ ἤμου, 1. c. 8.


idden τὸν ὕμνα, as an omen of the happy issue, i.e. the marriage of Daphnis and Chloe.


tῶν ἀπὸ θαλάσσης, such dainties as oysters, sardines, etc.: from the lakes and especially the Copaic lake
of excitement over the young man and the maiden and was already eager to welcome the happy match. The men prayed that her rank might prove equal to her beauty and the wife of many a wealthy citizen prayed to heaven that she might be found to be the mother of so fair a daughter.

34. And now worn out with anxiety a dream came to Dionysophanes. He dreamed the Nymphs asked Love to sanction the marriage at last and that Love had then unbent his bow and laid it down beside the quiver and had hidden him, the dreamer, to invite all the noble Mytilenaeans to a feast and then, when he had filled the last winebowl brim-high, to show the treasure-clues to each, and at the end to chant out the marriage song. After the dream he rose at break of day and bade his slaves prepare a noble feast with dainties from land and sea, from river and from lake, and sent to bid the nobles of the city to the banquet. And when night fell and the winebowl sacred to the libations to Hermes had been filled, a slave brought in the tokens on a silver dish and bore them round from left to right showing them to the guests.
35. Τῶν μὲν οὖν ἄλλων ἐγνώριζεν οὐδείς. Μεγακλῆς δὲ τις διὰ γῆρας ὑστάτος κατακείμενος, ὡς εἴδε, γνωρίσας πᾶν μέγα καὶ νεανίκον ἐκβολήν. 'Τίνα ὅρῳ ταῦτα; τί γέγονας μοι, θυγάτριον; ἄρα καὶ σὺ ζής; ἢ ταῦτά τις ἐβάστασε μόνα ποιμῆν ἐνυχῶν; δεύσατε, Διονυσόφανε, εἰπέ μοι: πόθεν ἔχεις ἐμοῦ παιδίου γνωρίσματα; μὴ φθονήσῃς μετὰ Δάφνων εἱρείν τι κάμε.' Κελεύσαντος δὲ τοῦ Διονυσόφανου πρότερον ἐκείνον λέγειν τὴν ἐκθέσειν, ὁ Μεγακλῆς οὖν ὑφελῶν τοῦ τόνου τῆς φωνῆς ἐφη: "Ἡν ὀλίγος μοι βίος τὸν πρότερον χρόνον. ὅν γὰρ εἶχον, εἰς χορηγίας καὶ τριπαρχίας ἐξεδαπάνησα. ὅτε ταῦτα ἤρε, γίνεται μοι θυγάτριον. τούτῳ τρέφειν ὀκνήσας ἐν πενίᾳ τούτως τοῖς γνωρίσμασι κοσμήσας ἐξέθηκα εἰδῶς ότι πολλοὶ καὶ οὕτω σπουδάζουσι πατέρας γενέσθαι. καὶ τὸ μὲν ἐξέκειτο ἐν ἀντρῷ Νυμφῶν πιστευθέν ταῖς θεαῖς. ἐμοὶ δὲ πλούτος ἐπέρει καθ᾽ ἐκάστην ἡμέραν κληρονόμον οὐκ ἔχοντι. οὐκέτι γὰρ οὖδὲ θυγάτριον γενέσθαι πατὴρ ἑτύχησα· ἀλλὰ ὅσπερ οἱ θεοὶ γέλωτα με ποιούμενοι νίκτωρ ὀνείρους μοι ἑπιτείμπουσι, δηλοῦντες ὅτι με πατέρα ποιήσας ποιμίνων.'

36. Ἀνεβόησεν ὁ Διονυσόφανης μείζον τοῦ Μεγα-
35. But no one claimed them till Megacles, who in honour of his silver hair was seated at the head of the table, had scanned and claimed them with a ringing shout of joy: 'How come these jewels here? Oh, my daughter, what has been your fate? Can you indeed be still alive? Or is it that some shepherd lighting on the find has preserved nought but these tokens? Ah, Dionysophanes, tell me where you found my poor child's jewels: you have found your Daphnis, grudge me not this blessing.' But Dionysophanes claimed first the story of the exposure and Megacles in clear and ringing tones thus told his tale: 'In early days my life was a hard struggle, for I spent my all with lavish generosity, equipping choruses and ships of war: and as it chanced a daughter was born to me then. My poverty made me loth to rear her and so I decked her with these treasure-tokens and exposed her, knowing that many a man prefers to father foundlings than remain childless, and so the infant was exposed in the grotto of the Nymphs and entrusted to their care. And from that time riches have never ceased to roll in on me, but I have had no heir born to me: never again have I been blessed even with a little daughter. But the gods made me their laughing-stock and oftentimes sent me dreams foretelling that a ewe will fulfil my prayer.'

36. At these words Dionysophanes cried still louder...
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36. προνοία θεών, as in c. 24. 
37. ποιμενικοῖς ... γάμους, cf. 

κλέους καὶ ἀναπτήσας εἰσάγει Χλόν τάνυ καλῶς κεκοσμημένη καὶ λέγει: 'Τούτο τὸ παιδίον ἐξέθηκας. ταύτην σοι τὴν παρθένον οἷς προνοία θεών ἐξέθρεψαν, ὡς αἷς Δάφνων ἐμοί. λαβὲ τὰ γυνωρίσματα καὶ τὴν θυγατέρα· λαβὸν ἰ ἀπόδος Δάφυδι νύμφην, ἀμφοτέρους ἐξεθήκαμεν, ἀμφοτέρους εὑρήκαμεν· ἀμφοτέρων ἐμέλησε Παῦλι καὶ Νύμφαις καὶ Ἐρωτὶ. Ἐπῆνει τὰ λεγόμενα ὁ Μεγακλῆς καὶ τὴν γυναίκα Ῥόδην μετεπέμπτετο καὶ τὴν Χλόν ἐν τοῖς κόλποις εἶχε. καὶ ὑπὸν αὐτὸν μένοντες εἴλοντο. Δάφνως γὰρ οὕδει διώμυντο προῆσεσθαι τὴν Χλόν, οὐδὲ αὐτὸ τῷ πατρί.

37. Ἡμέρας δὲ γενομένης συνθ烟囱ποιεῖν πάλιν εἰς τὸν ἀγρόν ἤλαυνον' ἐδείξθησαν γὰρ τοῦτο Δάφνως καὶ Χλόῃ μὴ φέροντες τὴν ἐν ἀστεὶ διατριβὴν. ἐδόκει δὲ κανεῖνοι ποιμενικοῖς τινας αὐτοῖς ποιῆσαι τοὺς γάμους. ἐλθόντες οὖν παρὰ τὸν Δάμωνα, τὸν τε Δρύαντα τῷ Μεγακλεῖ προσήγαγον καὶ τῇ Ῥόδῃ τὴν Νάπτην συνεστήσαν καὶ τὰ πρὸς τὴν ἑορτὴν παρεσκευάζοντο λαμπρῶς. παρέδωκε μὲν οὖν ἐπὶ ταῖς Νύμφαις τὴν Χλόῃ ὁ πατὴρ καὶ μὲτ' ἄλλων πολλῶν ἐποίησεν ἀναβήματα τὰ γυνωρίσματα καὶ Δρύαντα τὰς λειποῦσας εἰς τὰς μυρίας ἐπιλήψεν.

38. Ὁ δὲ Διαυμυσσόμενος, εὐνεμερίας οὖσας, αὐτοῦ πρὸ τοῦ ἄντρου στιβάδας ὑπεστόρεσεν ἐκ χλωρᾶς φυλάδος καὶ πάντας τοὺς κωμῆτας κατακλίνας εἰσιτία πολυτελῶς. παρήσαν δὲ Δάμων καὶ Μυρτάλῃ, Δρύας καὶ Νάπτῃ, οἱ Δόρκων προσηκοντες, [Φιλητᾶς], οἱ Φιλητᾶ παίδες, Χρώμις 

sical Greek of introducing and recommending friends. 

ἐπὶ ταῖς Νύμφαις = παρὰ τ. Ν., in the presence of.

ἀναβήματα, cf. ἀναθέσ, 2. c. 37. 

τὰς μυρίας, sc. δράχμας, i.e. gave 

him the four thousand requisite to
than Megacles and springing up brought in Chloe in
her graceful robes and led her to him saying: 'This
is the child that you exposed; this the maiden that
by providence divine was mothered by a ewe, as my
Daphnis by a goat. Take your treasure-clues and take
your daughter and then bestow her on my Daphnis as
his bride. We exposed both our children, we have found
them both again, they both were in the charge of Pan,
the Nymphs and Love.' Megacles hailed the plan with
joy and sent to fetch his wife Rhode and folded Chloe
to his breast. They bode there that night, for Daphnis
swore he would not part with Chloe even to her father.

37. And on the next day they agreed to go back
to the country again, for both were weary of city life:
and besides they wished to celebrate their wedding
with pastoral rites. And when they came to Lamon's
farm they brought Dryas to Megacles and Nape to
Rhode and arranged a noble wedding-feast. Then in
the presence of the Nymphs Chloe was betrothed by
her father and he dedicated to them the treasure-clues
along with many other offerings and made up Dryas' fortune to fifteen hundred crowns.

38. The brilliant day had prompted Dionysophanes
to order couches of fresh green leaves to be placed before
the grotto and he feasted all the guests there royally.
Among the revellers were Lamon and his wife, Dryas
with his helpmate and Dorcon's kinsfolk, also Philetas
and Philetas' children, Chromis and Lykaenion: even

make up the round ten thousand.
Hor. Ep. i. 6. 34 mille talenta
rotundentur, totidem altera, porro et
tertia succedant et quae pars quadrat
cervum.

38. στιβάδας ὑπεστόρεσεν, cf.
2. c. 31 ἐκ φυλλάδος στιβάδας
ὑποσωρεύσας.
Φιλήτας, Philetas is certainly
required to be present, and his
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καὶ Δυκαίνιον· οὐκ ἀπῆν οὔδὲ Δάμπτις συγγνώμης ἀξιωθείς. ἦν οὖν, ὡς ἐν τοιοίτοις συμπόταις, πάντα γεωργικὰ καὶ ἀγροῖκα· ὁ μὲν ἦδεν οἷα ἁδοῦσι θερίζοντες, ὁ δὲ ἔσκωπτε τὰ ἐπὶ ληνοῖς σκόμματα. Φιλητᾶς ἐστίρες· Δάμπτις ἡγήσει· Δρύας καὶ Δάμων ὄρχησαντο· Χλόη καὶ Δάψις ἀλλήλους κατεφίλουν. ἐνέμοντο δὲ καὶ αἱ αἷγες πλησίον, ὡσπερ καὶ αὐταὶ κοινώνουσα τῆς ἑορτῆς, τούτο τοῖς μὲν ἄστυκοῖς οὐ πάντες τερποῦν ἦν· ὁ δὲ Δάψις καὶ ἐκάλεσε τινὰς αὐτῶν ὀνομαστὶ καὶ φυλλάδα χλωρὰν ἔδωκε καὶ κρατήσας ἐκ τῶν κεράτων κατεφίλησε.

39. Καὶ ταύτα οὐ τότε μόνον, ἀλλὰ ἔστε ἔξων, τὸν πλείστων χρόνον ποιμενικῶν εἴχων θεοὺς σέβοντες, Νύμφας καὶ Πάνα καὶ Ἐρωτα, ἀγέλας δὲ προβάτων καὶ αἰγῶν πλείστας κτησάμενοι, ἡδίστην δὲ τροφὴν νομίζοντες ὁπόρων καὶ γάλα. ἀλλὰ καὶ ἅρπησθ’ μὲν παιδίων ἔπεθηκαν [αἰγὸ] καὶ θυγάτριον γενόμενον δεύτερον αἰγὸς ἔκκυσαι θηλῆν ἐποίησαν· καὶ ἐκάλεσαν τὸν μὲν Φιλοποίμην, τὴν δὲ Ἀγέλην. οὕτως αὐτοῖς καὶ ταύτα συνεγράσαν. ὦτοι καὶ τὸ ἀντρὸν ἐκόσμησαν καὶ εἰκόνας ἀνέθεσαν καὶ βωμὸν ἐσάντο Ποιμένος Ἐρωτος· καὶ τῷ Παυλὶ δὲ ἔδοσαν ἀντὶ τῆς πίτους οἶκεῖν νεὼν Πάνα Στρατιώτην ὄνομασαντες.

40. Ἀλλὰ ταύτα μὲν ὑστεροῦν καὶ ὀνόμασαν καὶ ἔπραξαν· τότε δὲ νυκτὸς γενομένης πάντες αὐτοῖς παρέπεμπον εἰς τὸν θάλαμον, οἱ μὲν συρίττοντες, οἱ δὲ αὐλοῦντες, οἱ δὲ δαὸς μεγάλας ἀνίσχοντες.]

touto... owing to the smell of the goats, cf. 1. c. 16 med. ἐκάλεσε...ἀνομαστὶ, cf. c. 26 τὰς αἰγὰς προσέπη καὶ τοὺς τράγους ἐκάλεσεν ὀνομαστὶ.
39. αἰγῇ, Seiler inserts, explaining that it had dropped out after ἔπεθηκαν.
38. ἐκκύσας θηλῆν, as in 1. c. 2 ἐκ...
37. ὡσπερ τὴν ἐπιρροὴν ἐλκον τοῦ γαλακτος.
the pardoned Lampis was there. And, as was natural
at this country festival, all the old customs of farm and
field were practised: one sang a reaper’s harvest song
and one flung vintage jests: Philetas piped and Lampis
played his flute while Dryas and Lamon danced. Chloe
and Daphnis had time but to kiss. And close beside
the feasters grazed the goats, as though they too shared
in the feast (no great pleasure to city-bred nostrils), but
Daphnis called them all by name and fed them with green
leaves and took them by the horns to kiss them.

39. And that day and thereafter they lived a quiet
country life in worship of the gods, the Nymphs and
Pan and Love: they reared great flocks of sheep and
goats and found no fare so sweet as summer fruits and
milk. And when a son was born they gave him to a
goat to rear and in like manner their second babe
a daughter to a ewe to suckle and called their children
Philopoemen and Agele: and their children grew up
by their parents’ side. And they decked the grotto and
the statues with chaplets of flowers: and they raised an
altar to Love the Shepherd and set up a shrine to Pan
in lieu of his pine-tree and hailed him Pan the Warrior.

40. These acts of worship and of reverence, however,
were done in later years. But when night closed this
festival all the revellers escorted the wedded pair to the
bride chamber with pipes and flutes and flaming torches.

Φιλοτολίμενα ...... 'Αγέλην, two
names obviously suggested by the
pastoral character of this story. καὶ
tαῦτα refers to these two children.
αὐταῖγήμασεν, here ‘to grow up,’ not
‘to grow old.’
Ποιμένος "Ερωτος, possessive

genitive: see note on μείζων...ποι-

μέν, 3. c. 12.
Πάνα Στρατιώτην, see note on
συμόθης στρατοπέδως, 2. c. 23.
40. παρέτημον, the usual escort
of music and songs to the door of
the bridal chamber.
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