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T. E. PAGE, LITT.D., AND W. H. D. ROUSE, LITT.D.

APULEIUS

THE GOLDEN ASS

BEING THE METAMORPHOSES OF
LUCIUS APULEIUS

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APULEIUS

[J.J. BERNOLLI. *Römische Ikonographie*. I. 284.]

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THE GOLDEN ASS
BEING THE METAMORPHOSES OF
LUCIUS APULEIUS

WITH AN ENGLISH TRANSLATION BY
W. ADLINGTON
(1566)

REVISED BY
S. GASELEE
FELLOW AND LIBRARIAN OF MAGDALENE
COLLEGE, CAMBRIDGE



LONDON: WILLIAM HEINEMANN
NEW YORK: THE MACMILLAN CO.

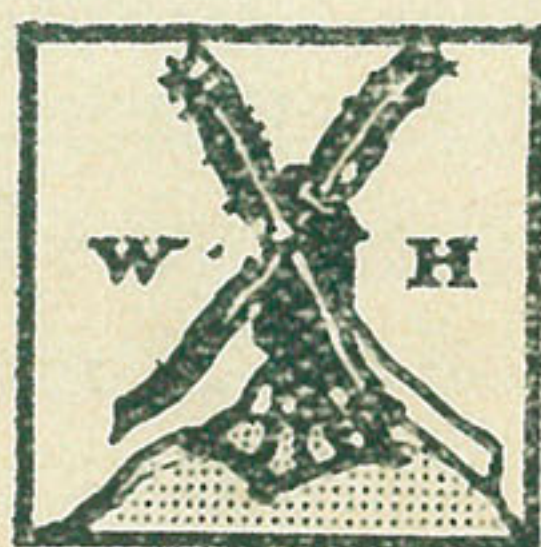
MCMXV



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MCMXV

APULIUS

THE GOLDEN AGE
HUNG THE METAMORPHOSES OF
LOCUS ALLIUS

WITH AN ENGLISH TRANSLATION BY
W. A. L. G. G. G.

EDITED BY
S. K. A. B. E. E.

PRINTED AND PUBLISHED BY
JOHN J. LAMBERT



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named *Amelia Pudentilla*, who was rather older than himself. He married her, and in vexation at the unequal match her relatives brought an action against him charging him with having won her love by means of magic. The *Apologia* referred to above is his speech for the defence, which was doubtless successful, and he afterwards settled at Carthage, where he journeyed through various African towns giving philosophical lectures and living the life of one of the regular Sophists of the Empire, from which he only differed in that he wrote and lectured in Latin instead of in Greek. The date of his death is unknown.

The interests of Apuleius were before all centred in religion, philosophy, and magic. He seems to

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THE African Apuleius is one of the most curious figures of Roman literature. We know something of his life from his *Apologia*, and it is quite possible that at the beginning and at the end of the *Metamorphoses* the description of Lucius, the hero of the story, may contain a few autobiographical details. He was born of good family at Madaura, a town on the confines of Numidia and Gaetulia, about the end of the first quarter of the second century A.D., and while still quite a young man set out on a journey to Alexandria. On the way he fell ill at Oea (supposed to be the modern Tripoli), and was nursed by a rich widow named Aemilia Pudentilla, who was rather older than himself. He married her, and in vexation at the unequal match her relations brought an action against him charging him with having won her love by means of magic. The *Apologia* referred to above is his speech for the defence, which was doubtless successful; and he afterwards settled at Carthage, whence he journeyed through various African towns giving philosophical lectures and living the life of one of the regular Sophists of the Empire, from whom he only differed in that he wrote and lectured in Latin instead of in Greek. The date of his death is unknown.

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have known and disliked the Christianity which was rapidly spreading in his time, and to have wished to commend to the world a form of Platonism which included an elaborate system of angels and demons; and to have been strongly in favour of the Eastern systems of initiation which had by his time become exceedingly popular in the Roman Empire under the forms of the worship of Isis and Mithras. Besides the *Metamorphoses* contained in the present volume, and the *Apologia*, we possess from his pen the *Florida*, a collection of extracts—"purple patches"—from his lectures and speeches, on all conceivable subjects: a dialogue on the god (the δαίμων) of Socrates, and a treatise on Plato and his doctrines. There is also extant a free version of the Aristotelian *περὶ κόσμου* bearing Apuleius' name, but its ascription to him appears to be doubtful.

In the *Metamorphoses* (or *Golden Ass*, as it is often called) the author's religious and philosophical views take a less important place than in most of his other works; and indeed the last book, which contains an elaborate account of the hero's initiation into various mysteries, is of less value than the rest of the work except to professed students of the various Oriental religions which had to contend with the rising Christianity of the second century. The references to magic, which occur throughout, are of greater interest, and the story of the transformation of the hero into an ass, which is the main thread of the plot, so deeply impressed some of his contemporaries and successors that we find St. Augustine¹ writing: "Yet had he his humane reason still, as *Apuleius* had in his asse-ship, as himself writeth in his booke of the golden asse; bee it a lie

¹ *Of the Citie of God*, XVIII. 18 (17). Tr. by J. H[ealey].

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or a truth that hee writeth (*aut indicavit aut finxit*).” The plot, however, was not his own, but taken from a still extant Greek work, *Λούκιος ἡ ὄνος*, which was formerly ascribed to Lucian, though it is almost certainly not his. It was very greatly improved by Apuleius, who cut down one or two of the scenes of the original and then greatly enlarged it with an abundance of excellent stories of love, sorcery, jests, and robbers; and, in particular, inserted in the middle of his work the long and beautiful allegory of Cupid and Psyche.

It seems probable that many of these stories belonged to the various collections of *facetiae* which were common in the later Greek and Roman literature, though now unfortunately almost completely lost. The most famous collection was known as the *Milesian Tales*, originally collected by one Aristides, and translated into Latin by the historian Sisenna in late republican times: it is likely that, besides those contained in the *Metamorphoses*, we have specimens of a couple in the earlier novel of Petronius. These were almost universally, it must be confessed, of more than doubtful morality; but as told by Apuleius in his rollicking fashion they give the reader little more than an impression of fun and high spirits, and the general effect may perhaps be compared with that of Boccaccio's *Decameron*. In that work, indeed, at least two of Apuleius' stories appear in an Italian surrounding, and the whole is probably not very much unlike what a collection of the Milesian stories must have been, except that Boccaccio's *milieu* is more romantic, and there would have been in the collection of Aristides a greater number of the shorter and more disgraceful kind of anecdote found in Poggio's *Facetiae*.

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Apuleius is by no means an easy author, delightful as he is, to read in the original Latin. Latin was not his native or natural language, and when he mastered it he worked out for himself a most extraordinary style, which seems to contain the genius of some quite other tongue clothed in a Latin dress. He would make use of rare and outlandish words, as well as reviving others which had dropped out of the ordinary language since pre-classical times, and combined the whole into a curious mosaic, not at all unsuitable, indeed, to the weird and jolly stories that he had to tell, but disconcerting to those accustomed to the sobriety and regularity of classical Latin. We are fortunate indeed in possessing an Elizabethan translation of the *Golden Ass*, for the language of no other age of our literature could make any attempt to represent the exuberance of the original; and though the style of Adlington is far more restrained than that of his model, some of Apuleius' peculiarities show through it sufficiently to give the English reader at least an idea of the language in which the novel was written.

Of William Adlington we know nothing except that he dedicated his translation to the Earl of Sussex, writing from University College, Oxford, September 18, 1566; and that he was possibly the author of a little verse tract, *A Speciall Remedie against the furious force of Lawlesse Love*, published thirteen years later. His translation must have been popular, for it was reprinted three times in the next thirty years, and once again forty years later still; and the great rarity of all these editions is further evidence that they were appreciated and constantly read.¹

¹ For an elaborate and clear-sighted criticism of the merits and failures of Adlington's translation the reader should

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This is the translation which in the present volume is printed opposite to the Latin text. It is, however, by no means as Adlington wrote it. I have not only modernized the spelling and completely rearranged the punctuation—for Adlington's system was indeed "very obscure and dark, and thereby consequently loathsome to the reader"—but I have altered it to bring it into greater harmony with the Latin according to modern ideas of translation. I may frankly state that I have done so not without some very considerable degree of repugnance, for meddling with the style of such a masterpiece of English must needs impair the balance of the sentences, and introduce to some extent an incongruous element; but a greater degree of accuracy than Adlington ever attained is necessary to the plan of the present series. I have attempted, not without considerable labour, to make the alterations as few and as slight as possible; and the result is, I hope, a rendering which, while not by any means a word-for-word representation of the original, is yet sufficiently accurate, without being literal, for all ordinary purposes, and at the same time preserves the charm of the sixteenth-century English version.

The Latin text here printed is somewhat eclectic. It is founded to a considerable extent, as all future texts of Apuleius must be, on the work of Helm, his latest editor in the Teubner series. But it does not by any means invariably follow him, and I have used my own judgement freely in selecting variant readings

consult Mr. Charles Whibley's Introduction to the Tudor Translation reprint (see Select Bibliography). Mr. Whibley has proved that he depended to some extent (though by no means wholly) on a French translation, and has even, with great ingenuity, tracked down the particular rendering he employed.

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and admitting conjectures; I have called attention in the footnotes to some of the more important departures from the reading of the manuscripts. Besides the text of Helm, I have made constant use of the work of Beroaldus, whose commentary, after the lapse of more than four hundred years, still seems to me to be much the best in existence.

S. GASELEE

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1521. Aldine edition, printed at Venice.
1786. Leiden. Ruhnken's edition, embodying Oudendorp's notes.
1825. London, Valpy. A large *variorum* edition embodying the commentaries of all the most important editors up to that date.
1842. Leipzig. Edited by G. F. Hildebrand.
1855. Leipzig. The story of Cupid and Psyche only. Edited by O. Jahn.
1907. Leipzig, Teubner. Edited by R. Helm; second edition, 1913.

Of these Helm's is the most valuable for the text; the Valpy edition and any containing the commentary of Beroaldus, for explanatory notes.

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1910. Oxford. Translation by H. E. Butler, now Professor of Latin in the University of London.
1913. London. Adlington's translation reprinted, with Introduction by Thomas Seecombe.

III. GENERAL

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1900. London. Teuffel and Schwabe's *History of Roman Literature*, translated by G. C. W. Warr, vol. ii. pp. 236 ff.

The.xi. Bookes of the Golden Affe,

Conteininge the Metamorphosie

of Lucius Apuleius, enterlaced
with fondrie pleasaunt and delecta-
ble Tales, with an excellent
Narration of the Mari-
age of Cupide and
Psiches, set out
in the iiii.
v. and vi. Bookes.

*Translated out of Latine into Englishe
by VVilliam Adlington.*

*Imprinted at London in Fleetstreate,
at the signe of the Oliphante,
by Henry VVykes.*

Anno. 1566.

The xi. Bookes of

the Golden Asse,

Containing the Metamorphosis

of Iacius Apuleius, entituled

with comitric pleasant and delectable

the Tales, with an excellent

translation of the same

into English and

into French, set out

in the year

1600. and of the Bookes.

Translated out of Latine into English

by William Ainsworth

Printed at London in Fleetstreet

at the signe of the Elephant

by Henry Wikes.

1600.

TO THE READER

WHEN that I had, gentle reader, slightly here and there run over the pleasant and delectable jests of Lucius Apuleius (a man of ancient descent, and endued with singular learning) written in such a frank and flourishing style, as he seemed to have the Muses always at will, to feed and maintain his pen: and when again I perceived the matter to minister such exceeding plenty of mirth, as never in my judgement the like hath been shewed by any other, I purposed according to my slender knowledge (though it were rudely, and far disagreeing from the fine and excellent doings nowadays) to translate the same into our vulgar tongue, to the end that amongst so many sage and serious works (as every man well nigh endeavour daily to increase) there might be some fresh and pleasant matter to recreate the minds of the readers withal. Howbeit I was eftsoons driven from my purpose by two causes: first, perceiving that the author had written his work in so dark and high a style, in so strange and absurd words, and in such new invented phrases, as he seemed rather to set it forth to shew his magnificence of prose, than to participate his doings to other; secondly, fearing lest the translation of this present book (which seemeth a mere jest and fable, and a work worthy to be laughed at, by reason of the vanity of the author) might be contemned and despised of all men, and

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so, consequently, I to be had in derision to occupy myself in such frivolous and trifling toys. But on the other side, when I had thoroughly learned the intent of the author and the purpose why he invented so sportful a jest, I was verily persuaded that my small travail should not only be accepted of many, but the matter itself allowed and praised of all. Wherefore I intend, God willing, as nigh as I can to utter and open the meaning thereof to the simple and ignorant, whereby they may not take the same as a thing only to jest and laugh at (for the fables of Aesop and the feigning of poets were never written for that purpose) but by the pleasantness thereof be rather induced to the knowledge of their present estate, and thereby transform themselves into the right and perfect shape of men. The argument of the book is, how Lucius Apuleius, the author himself, travelled into Thessaly (being a region in Greece where all the women for the most be such wonderful witches, that they can transform men into the figure of brute beasts) where after he had continued a few days, by the mighty force of a violent confection he was changed into a miserable ass, and nothing might reduce him to his wonted shape but the eating of a rose, which, after the endurance of infinite sorrow, at length he obtained by prayer. Verily under the wrap of this transformation is taxed the life of mortal men, when as we suffer our minds so to be drowned in the sensual lusts of the flesh and the beastly pleasure thereof (which aptly may be called the violent confection of witches) that we lose wholly the use of reason and virtue, which properly should be in a man, and play the parts of brute and savage beasts. By like occasion we read how divers of the companions of Ulysses were turned

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by the marvellous power of Circe into swine. And find we not in the Scripture that Nebuchadnezzar, the ninth king of Babylon, by reason of his great dominions and realms, fell into such exceeding pride that he was suddenly transformed of almighty God into an horrible monster, having the head of an ox, the feet of a bear, and the tail of a lion, and did eat hay as a beast? But as Lucius Apuleius was changed into his human shape by a rose, the companions of Ulysses by great intercession, and Nebuchadnezzar by the continual prayers of Daniel, whereby they knew themselves and lived after a good and virtuous life: so can we never be restored to the right figure of ourselves, except we taste and eat the sweet rose of reason and virtue, which the rather by mediation of prayer we may assuredly attain. Again, may not the meaning of this work be altered and turned in this sort? A man desirous to apply his mind to some excellent art, or given to the study of any of the sciences, at the first appeareth to himself an ass without wit, without knowledge, and not much unlike a brute beast, till such time as by much pain and travail he hath achieved to the perfectness of the same, and tasting the sweet flower and fruit of his studies, doth think himself well brought to the right and very shape of a man. Finally, the Metamorphose of Lucius Apuleius may be resembled to youth without discretion, and his reduction to age possessed with wisdom and virtue.

Now since this book of Lucius is a figure of man's life, and toucheth the nature and manners of mortal men, egging them forward from their asinal form to their human and perfect shape, beside the pleasant and delectable jests therein contained, I trust if my simple translation be nothing accepted, yet the matter

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itself, shall be esteemed by such as not only delight to please their fancies in reading the same, but also take a pattern thereby to regenerate their minds from brutish and beastly custom. Howbeit I have not so exactly passed through the author, as to point every sentence as it is in Latin, or so absolutely translated every word as it lieth in the prose (for so the French and Spanish translators have not done) considering the same in our vulgar tongue would have appeared very obscure and dark, and thereby consequently loathsome to the reader, but nothing erring from the true and natural meaning of the author, have used more common and familiar words (yet not so much as I might do) for the plainer setting forth of the same. But howsoever it be, gentle reader, I pray thee take it in good part, considering that for thee I have taken this pain, to the intent that thou mayest read the same with pleasure.

THE LIFE OF LUCIUS APULEIUS BRIEFLY DESCRIBED

LUCIUS APULEIUS AFRICAN, an excellent follower of Plato his sect, born in Madaura, a country sometime inhabited by the Romans, and under the jurisdiction of Syphax, situate and lying upon the borders of Numidia and Gaetulia, whereby he calleth himself half a Numidian and half a Gaetulian: and Sidonius named him the Platonian Madaurence. His father, called Theseus, had passed all offices of dignity in his country with much honour: his mother, named Salvia, was of such excellent virtue, that she passed all the dames of her time, born of an ancient house, and descended from the noble philosopher, Plutarch, and Sextus his nephew: his wife called Pudentilla was endowed with as much virtue and richness as any woman might be. He himself was of an high and comely stature, grey-eyed, his hair yellow, and a beautiful personage; he flourished in Carthage in the time of Julianus Avitus and Claudius Maximus proconsuls, where he spent his youth in learning the liberal sciences, and much profited under his masters there, whereby not without cause he gloriously calleth himself the nourice of Carthage, [and] the celestial Muse and venerable mistress of Africke. Soon after, at Athens (where in times past the well of all doctrine flourished) he tasted many of the cups

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of the Muses, he learned poetry, geometry, music, logic, and the universal knowledge of philosophy, and studied not in vain the nine Muses, that is to say, the nine noble and royal disciplines. Immediately after he went to Rome, and studied there the Latin tongue with such labour and continual study that he achieved to great eloquence, and was known and approved to be excellently learned, whereby he might worthily be called Polyhistor, that is to say, one that knoweth much or many things.

And being thus no less endued with eloquence than with singular learning, he wrote many books for them that should come after: whereof part by negligence of times be intercepted, and part now extant, do sufficiently declare with how much wisdom and doctrine he flourished, and with how much virtue he excelled amongst the rude and barbarous people. The like was Anacharsis amongst the most luskish Scythes. But amongst the books of Lucius Apuleius, which are perished and prevented, howbeit greatly desired of us nowadays, one was entituled Banqueting Questions, another entreating of the nature of fish, another of the generation of beasts, another containing his Epigrams, and another called Herma-goras: but such as are now extant are the four books named *Floridorum*, wherein is contained a flourishing style and a savoury kind of learning, which delighteth, holdeth, and rejoiceth the reader marvellously; wherein you shall find a great variety of things, as leaping one from another: one excellent and copious oration, containing all the grace and virtue of the art oratory, whereby he cleareth himself of the crime of art magic, which was slanderously objected against him by his envious adversaries, wherein is contained such force of eloquence and doctrine as he seemeth to

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pass and excel himself. There is another book of the god or spirit of Socrates, whereof S. Augustine maketh mention in his book of the definition of spirits and description of men: two other books of the opinion of Plato, wherein is briefly contained that which before was largely expressed: one book of Cosmography, comprising many things of Aristotle's Meteors: the dialogue of Trismegistus translated by him out of Greek into Latin, so fine, that it rather seemeth with more eloquence turned into Latin, than it was before written in Greek: but principally these eleven books of the Golden Ass are enriched with such pleasant matter, with such excellency and variety of flourishing tales, that nothing may be more sweet and delectable; whereby worthily they may be entituled, The Books of the Golden Ass, for the passing style and matter therein. For what can be more acceptable than this Ass of Gold indeed? Howbeit there may be many which would rather entitle it Metamorphosis, that is to say, a transfiguration or transformation, by reason of the argument and matter therein.

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THE PREFACE OF THE AUTHOR TO HIS SON FAUSTINUS

AND UNTO THE READERS OF THIS BOOK

That I to thee some joyous jests may show in gentle glose,
And frankly feed thy bended ears with passing pleasant prose :
So that thou deign in seemly sort this wanton book to view,
That is set out and garnished fine, with written phrases new.
I will declare how one by hap his human figure lost,
And how in brutish formed shape his loathed life he tossed.
And how he was in course of time from such estate unfold,
Who eftsoons, turned to pristine shape, his lot unlucky told.

WHAT and who he was attend a while, and you shall understand that it was even I, the writer of mine own Metamorphose and strange alteration of figure. Hymettus, Athens, Isthmia, Ephyrus, Taenaros, and Sparta, being fat and fertile soils (as I pray you give credit to the books of more everlasting fame) be places where mine ancient progeny and lineage did sometime flourish : there I say, in Athens, when I was young, I went first to school. Soon after (as a stranger) I arrived at Rome, whereas by great industry, and without instruction of any school master, I attained to the full perfection of the Latin tongue : behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this new alteration of

PREFACE OF THE AUTHOR TO HIS SON

speech doth correspond to the enterprised matter whereof I purpose to entreat; I will set forth unto you a pleasant Grecian jest. Whereunto, gentle reader, if thou wilt give attendant ear, it will minister unto thee such delectable matter as thou shalt be well contented withal.

What and who he was attend a while, and you shall understand that it was even I, the writer of mine own Metamorphose and strange alteration of figure. Hymettus, Athens, Isthmia, Ephyrus, Tacharos, and Sparta, being fat and fertile soils (as I pray you give credit to the books of more everlasting fame) be places where mine ancient progeny and lineage did sometime flourish: there I say, in Athens, when I was young, I went first to school. Soon after (as a stranger) I arrived at Rome, whereas by great industry, and without instruction of any school master, I attained to the full perfection of the Latin tongue: behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this new alteration of

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APULEI MADAURENSIS METAMORPHOSEON LIBER I

1 At ego tibi sermone isto Milesio varias fabulas conseram auresque tuas benivolas lepidò susurro permulceam, modo si papyrum Aegyptiam argutia Nilotici calami inscriptam non spreveris inspicere, figuras fortunasque hominum in alias imagines conversas et in se rursum mutuo nexu refectas, ut mireris. Exordior. Quis ille? Paucis accipe. Hymettos Attica et Isthmos Ephyraea et Taenaros Spartiaca, glebae felices aeternum libris felicioribus conditae, mea vetus prosapia est: ibi linguam Attidem primis pueritiae stipendiis merui. Mox in urbe Latia advena studiorum, Quiritium indigenam sermonem aerumnabili labore, nullo magistro praeeunte, aggressus excolui. En ecce praefamur veniam, si quid exotici ac forensis sermonis rudis

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BOOK I

IN this Milesian tale I shall string together divers stories, and delight your kindly ears with a pleasant history, if you will not scorn to look upon this Egyptian paper written with a ready pen of Nile reeds—stories of men's forms and fortunes transformed into different shapes, and then restored again in due sequence back into their selves—a true subject for wonder. Who is the author? In a few words you shall understand. Hymettus of Athens, the Isthmus of Corinth, Taenarus of Sparta, being famous lands (as I pray you give credit to the books of more everlasting fame), be places where mine ancient progeny and lineage did sometime flourish : there when I was young I went first to school and learned the Attic speech. Soon after (as a stranger) I achieved at Rome, where by great industry, and without instruction of any schoolmaster, I arrived at the full perfection of the Latin tongue : behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this change of speech doth correspond to the enter-

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locutor offendero. Iam haec equidem ipsa vocis immutatio desultoriae scientiae stilo quem accessimus respondet. Fabulam Graecanicam incipimus: lector intende; laetaberis.

- 2 Thessaliam, nam et illic originis maternae nostrae fundamenta a Plutarcho illo inclito ac mox Sexto philosopho nepote eius prodita gloriam nobis faciunt, eam Thessaliam ex negotio petebam. Postquam ardua montium et lubrica vallium et roscida caespitum et glebosa camporum emensi, me equo indigena per-albo vehens eo quoque admodum fesso, ut ipse etiam fatigationem sedentariam incessus vegetatione discuterem, in pedes desilio, equi sudorem a fronte curiose exfrico, aures remulceo, frenos detraho, in gradum lenem sensim proveho, quoad lassitudinis incommodum alui solitum ac naturale praesidium eliquaret. Ac dum is, ientaculum ambulatorium, prata quae praeterit ore in latus detorto pronus affectat, duobus comitum, qui forte paululum processerant, tertium me facio. Ac dum ausculto quid sermonis agitarent, alter exerto cachinno "Parce" inquit "In verba ista haec tam absurda tamque immania mentiendo." Isto accepto sititor alioquin novitatis "Immo vero" inquam "Impertite sermonis non quidem curiosum, sed qui velim scire vel cuncta

THE GOLDEN ASS, BOOK I

prise and matter whereof I purpose to treat, like a rider leaping from horse to horse ; I set forth unto you a Grecian story : whereto, gentle reader, if thou attend and give ear, thou shalt be well contented withal.

I fortun'd to travel into Thessaly, about certain affairs which I had to do (for there, my ancestry by my mother's side inhabiteth, descended of the line of that most excellent person Plutarch, and of Sextus the philosopher his nephew, which is to us a great worship and honour) ; and after that by much travel and great pain, I had passed over the high mountains and slippery valleys, and had ridden through the dewy grass and fallowed fields, perceiving that my horse, a white thoroughbred of that country, did wear somewhat slow, and to the intent likewise I might repose and strengthen myself (being weary of long sitting) I lighted off my horse on to my feet, and wiping carefully away the sweat from his head, and stroking his ears, I unbridled him, and walked him on to a gentle slope, to the end that he might by nature's relief ease himself of his weariness ; and while he went taking his morning graze in the field (casting his head sometimes aside as a token of rejoicing and gladness) I perceived a little before me two companions riding, and so I overtaking them made a third. And while I listened to hear their conversation, one of them laughed, and mocked his fellow, saying : "Leave off, I pray thee, and speak no more, for I cannot abide to hear thee tell such absurd incredible lies." Which when I heard I desired to hear some news, and said : "I pray you, masters, make me partaker of your talk, that am not so curious as desirous to know all you say, or most of it. So shall the difficulty of this high

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vel certe plurima : simul iugi quod insurgimus aspritudinem fabularum lepida incunditas levigabit."

3 At ille qui coeperat, "Ne" inquit "Istud mendacium tam verum est, quam si quis velit dicere magico susurramine amnes agiles reverti, mare pigrum colligari, ventos inanimes expirare; solem inhiberi, lunam despumari, stellas evelli, diem tolli, noctem teneri."

Tunc ego in verba fidentior "Heus tu" inquam "Qui sermonem ieceris priorem, ne pigeat te vel taedeat reliqua pertexere," et ad alium "Tu vero crassis auribus et obstinato corde respuis quae forsitan vere perhibeantur. Minus Hercule calles pravissimis opinionibus ea putari mendacia, quae vel auditu nova vel visu rudia vel certe supra captum cogitationis ardua videantur; quae si paulo accuratius exploraris, non modo compertu evidentia, verum etiam factu facilia
4 senties. Ego denique vespera, dum polentae caseatae modico secus offulam grandiore in convivas aemulus contruncare gestio, mollitie cibi glutinosi faucibus inhaerentis et meacula spiritus distinentis minimo minus interii : et tamen Athenis proxime et ante Poecilen porticum isto gemino obtutu circulatorum aspexi equestrem spatham
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hill before us be lightened by merry and pleasant talk."

But he that had laughed first, said: "Verily this tale is as true as if a man would say that by sorcery and enchantment the swift rivers might be forced to run against their courses; the sea to be bound immovable; the winds to lose their force and die; the sun to be restrained from his natural journey; the moon to drop her foam upon the earth; the stars to be pulled down from heaven; the day to be darkened; and the night be made to continue for ever."

Then I, speaking more confidently, said: "I pray you, you that began to tell your tale even now, leave not off so, but tell the residue." And turning to the other, I said: "You perhaps, that are of gross ears and an obstinate mind, mock and contemn those things which are perchance really the truth; know you not, i' faith, that those things are accounted untrue by the false opinion of men, which are either seldom heard or rarely seen, or are so high that they pass the capacity of man's reason? The which if you scan them more narrowly, you shall not only find them evident to the understanding, but even very easy to be brought to pass. Look you: the other night, being at supper with my fellows, while I did greedily put in my mouth a great morsel of barley fried with cheese, it stuck so fast, being soft and doughy, in the passage of my throat and my windpipe, that I was well nigh choked. And yet lately at Athens, before the porch there called the Poecile, I saw with these two eyes of mine a juggler that swallowed up a knight's sword with a very keen edge, and by and by, for a little money that we that looked on gave him, he devoured a hunting spear with the point downward;

praeacutam mucrone infesto devorasse ac mox eundem invitamento exiguae stipis venatoriam lanceam, qua parte minatur exitium, in ima viscera condidisse: et ecce pone lanceae ferrum, qua bacillum inversi teli ad occipitium per ingluviem subit, puer in mollitiem decorus insurgit inque flexibus tortuosis enervam et exossam saltationem explicat cum omnium, qui aderamus, admiratione: diceres dei medici baculo, quod ramulis semiamputatis nodosum gerit, serpentem generosum lubricis amplexibus inhaerere. Sed iam cedo tu sodes, qui coeperas, fabulam remetire. Ego tibi solus haec pro isto credam et quod ingressui primum fuerit stabulum, prandio participabo. Haec tibi merces deposita est."

- 5 Atille: "Istud quidem, quod polliceris, aequi bonique facio, verum quod inchoaveram porro exordiar. Sed tibi prius deierabo solem istum omnividentem¹ deum me re vera comperta memorare, nec vos ulterius dubitabitis si Thessaliae proximam civitatem perveneritis, quod ibidem passim per ora populi sermo iactetur quae palam gesta sunt. Sed ut prius noritis cuiatis sim; Aegiensis: audite et quo quaestu me teneam; melle vel caseo et huiusmodi cauponiorum mercibus per Thessalam Aetoliam Boeotiam ultro citro discurrens. Comperto itaque Hypatae, quae civitas cunctae Thessaliae antepollet, caseum recens et sciti saporis admodum commodo pretio distrahi, festinus adcurri id omne praestinaturus. Sed, ut fieri assolet, sinistro pede profectum me spes compendii frustrata est; omne enim pridie Lupus negotiator magnarius coemerat. Ergo

¹ The MSS have simply *videntem*, which would need an object. Leo's *omnividentem* seems the simplest emendation.

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and over the blade of the spear, where the haft of the spear turned down rose through the throat towards his pate, there appeared on it (which caused us all who were present to marvel) a fair boy pleasant and nimble, winding and turning himself in such sort that you would suppose that he had neither bone nor gristle, and verily think he was the natural serpent, creeping and sliding where the twigs are cut off on the knotted staff of rough wood which the god of medicine is wont to bear. But do you, I pray you, that began, repeat your tale again, and I alone, in place of your fellow, will give credit unto you, and for your pains, will pay your charges for your supper at the next inn we come unto."

To this he answered: "Certes, sir, I thank you for your gentle offer, and, at your request, I will proceed in my tale; but first I will swear unto you by the light of this Sun, the God that seeth all, that those things which I shall tell be true; nor, when you come to the next city, which is of Thessaly, will you doubt anything of it, for it is rife in the mouths of every person which was done before the face of all men. And that I may first make relation to you, what and who I am, and whither I go, and for what livelihood; know ye, that I am of Aegina, travelling these countries about from Thessaly to Aetolia, and from Aetolia to Boeotia, to provide for honey, cheese, and other victuals to sell again. And understanding that at Hypata (which is the principal city of all Thessaly) are sold fresh cheeses of exceeding good taste and relish, I fortun'd on a day to go thither to make my market there of the whole. But (as it often happens) I came in an evil hour, for one Lupus, a wholesale purveyor, had bought up all the day before, and so I was deceived of my profit. Where-

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igitur inefficaci celeritate fatigatus commodum ves-
 6 pera oriente ad balneas processeram; ecce Socraten
 contubernalem meum conspicio. Humi sedebat
 scissili palliastro semiamictus, paene alius lurore,
 ad miseram maciem deformatus, qualia solent for-
 tunae detrimina¹ stipes in triviis erogare. Hunc
 talem, quamquam necessarium et summe cognitum,
 tamen dubia mente propius accessi. 'Hem' inquam
 'Mi Socrates, quid istud? Quae facies? Quod flagi-
 tium? At vero domi tuae iam defletus et conclamatus
 es; liberis tuis tutores iuridici provincialis decreto
 dati; uxor persolutis inferialibus² officiis, luctu et mae-
 rore diuturno deformatata, diffletis paene ad extremam
 captivitatem oculis suis, domus infortunium novarum
 nuptiarum gaudiis a suis sibi parentibus hilarare
 compellitur. At tu hic larvale simulacrum cum
 summo dedecore nostro viseris.' 'Aristomene,'
 inquit 'Ne tu fortunarum lubricas ambages et in-
 stabiles incursiones et reciprocas vicissitudines
 ignoras!' Et cum dicto sutili centunculo faciem
 suam iamdudum punicantem prae pudore obtexit,
 ita ut ab umbilico pube tenus cetera corporis renu-
 daret. Nec denique perpessus ego tam miserum
 aerumnae spectaculum, iniecta manu ut assurgat

¹ Oudendorp's emendation for the impossible *deterrima* of the MSS.

² Helm's emendation for the MSS' *ferialibus*. Or the *feralibus* of the older editions would suffice.

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fore towards night (being greatly wearied by my hurrying, though it had been of none effect) I went to the baths to refresh myself, and behold, I fortunèd to espy my companion Socrates. He was sitting upon the ground, covered with a torn and coarse mantle, so meagre and of so sallow and miserable a countenance that I scantly knew him: for fortune had brought him into such estate that he verily seemed as a common beggar that stands in the streets to crave the benevolence of the passers-by. Towards whom (howbeit he was my singular friend and familiar acquaintance) yet half in doubt, I drew nigh and said: 'Alas! my Socrates, what meaneth this, how dost thou so appear? What crime hast thou committed? Verily there is great lamentation and weeping made for thee at home: thy children are in ward by decree of the provincial judge: thy wife (having ended her mourning time in lamentable wise with her face and visage blubbered with tears in such sort that she hath well nigh wept out both her eyes) is constrained by her parents to put out of remembrance the unfortunate loss and lack of thee at home, by taking (against her will) a new husband. And dost thou live here as a ghost or beggar to our great shame and ignominy?' Then answered he to me, and said: 'O my friend Aristomenes, now perceive I well that you are ignorant of the whirling changes, the unstable forces, and slippery inconstancy of fortune': and therewithal he covered his face (even then blushing for very shame) with his ragged mantle, so that the lower part of his body appeared all naked. But I, not willing to see him any longer in such great misery and calamity, took him by the hand to lift him up from the ground: who

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7 enitor. At ille, ut erat, capite velato 'Sine, sine' inquit 'Fruatur diutius trophaeo Fortuna quod fixit ipsa.'

"Effeci sequatur et simul unam e duabus laciniis meis exuo eumque propere vestio dicam an contego, et illico lavacro trado; quod unctui, quod tersui, ipse praeministro; sordium enormem eluviem operose effrico; probe curatum, ad hospitium, lassus ipse fatigatum aegerrime sustinens, perduco; lectulo refoveo, cibo satio, poculo mitigo, fabulis permulceo. Iam allubentia proclivis est sermonis et ioci et scitum et cavillum; iam dicacitas tinnula,¹ cum ille imo de pectore cruciabilem suspirium ducens, dextra saeviente frontem replaudens, 'Me miserum' inquit 'Qui, dum voluptatem gladiatorii spectaculi satis famigerabilis consector, in has aerumnas incidi. Nam ut scis optime, secundum quaestum Macedoniam profectus, dum mense decimo ibidem attentus nummator revortor, modico priusquam Larissam accederem, per transitum spectaculum obiturus, in quadam avia et lacunosa convalli a vastissimis latronibus obsessus atque omnibus privatus tandem evado et, utpote ultime affectus, ad quandam cauponam Meroen, anum sed admodum scitulam, devorto, eique causas et peregrinationis diuturnae et domuitionis anxiae et spoliationis diuturnae et miserae refero: quae me

¹ Oudendorp's emendation for the MSS' *timida*. Helm suggests *intimida*.

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(having his face covered in such sort) 'Let fortune' (quoth he) 'Triumph yet more, let her have her sway, and finish that which she hath begun.'

"Then did I force him to follow and put off one of my garments, and clothed, nay, rather covered him, and immediately I brought him to the bath; with my own hands I served him with what he needed for anointing and wiping. I diligently rubbed away the filthy scurf of his body; which done, although I was very weary myself, and hardly held him up, yet I led the poor wretch to my inn, where I bade him repose his body upon a bed, and brought him meat and drink, and refreshed him with talking together. Then we grew free and merry, laughed and joked wittily, now he talked without any fear, until such time as he (fetching a pitiful sigh from the bottom of his heart, and beating his face in miserable sort) began to say :

" 'Alas, poor wretch that I am, that only for the desire to see a game, famous enough, of trial of weapons, am fallen into these miseries and misfortunes. For, having set out, as thou knowest, for Macedonia, on my business, and returning the richer after the space of ten months, a little before that I came to Larissa I turned out of the way to view those games, and behold, in the bottom of a pathless and hollow valley, I was suddenly environed with a wild company of thieves, who robbed and spoiled me of such things as I had : and hardly did I escape, but (being in such extremity) in the end was delivered from them and fortunèd to come to the house of a woman that sold wine, called Meroe; old was she, yet not unpleasing; unto whom I opened the causes of my long peregrination and careful home-coming, and of my unlucky robbery; and after that she

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nimis quam humane tractare adorta cenae gratae atque gratuita ac mox, urigine percita, cubili suo applicat. Et statim miser ut cum illa acquievi, ab unico congressu annosam ac pestilentem luem¹ contraho et ipsas etiam lacinias, quas boni latrones contegendo mihi concesserant, in eam contuli, operulas etiam, quas adhuc vegetus saccariam faciens merebam, quoad me ad istam faciem, quam paulo ante vidisti, bona uxor et mala fortuna perduxit.'

8. "'Pol quidem tu dignus' inquam 'Es extrema sustinere, si quid est tamen novissimo extremius, qui voluptatem veneriam et scortum scorteum Lari et liberis praetulisti.' At ille, digitum a pollice proximum ori suo admovens et in stuporem attonitus, 'Tace, tace' inquit, et circumspiciens tutamenta sermonis, 'Parce' inquit 'In feminam divinam, ne quam tibi lingua intemperante noxam contrahas.' 'Ain tandem?' inquam 'Potens illa et regina caupona quid mulieris est?' 'Saga' inquit 'Et divina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deos infimare, sidera extinguere, Tartarum ipsum illuminare.' 'Oro te' inquam 'Aulaeum tragicum dimoveto et siparium scaenicum complicato et cedo verbis com-

¹ A substantive has dropped out of the MSS. *Luem* is the suggestion of Nic. Heinsius.

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gently entertained me, and made me more than good cheer, with a supper free of charge; and by and by, being pricked by carnal desire, she brought me to her own bedchamber; where I (poor wretch) from the very first night of our being together, did purchase to myself this miserable servitude, and I gave her such apparel as the kind thieves had left to cover me withal, and also the little wages that I had gained by carrying bags when still whole and sound, until this good dame and evil fortune brought me to that appearance in which you have just seen me.'

"Then said I unto him: 'In faith, thou art worthy to sustain the most extreme misery and calamity, and anything there may be even beyond this last, which hast defiled thine own body, forsaken thy wife traitorously and dishonoured thy children, parents and friends for the love of a vile harlot and old strumpet.' When Socrates heard me rail against Meroe in such sort, he held up his forefinger to his lips, and, as half astonished, said: 'Peace, peace, I pray you,' and, looking about lest any person should hear, 'I pray you' (quoth he) 'Take heed what you say against so venerable a woman as she is, lest by your intemperate tongue you catch some harm.' 'What?' (quoth I) 'This hostess, so mighty and a queen, what manner of woman is she, I pray you tell me?' Then answered he: 'Verily, she is a magician, and of divine might, which hath power to bring down the sky, to bear up the earth, to turn the waters into hills and the hills into running waters, to call up the terrestrial spirits into the air, and to pull the gods out of the heavens, to extinguish the planets, and to lighten the very darkness of hell.' Then said I unto Socrates: 'I pray you leave off this high and tragical kind of talk and away with the scenic curtain and

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munibus.' 'Vis' inquit 'Unum vel alterum, immo plurima eius audire facta? Nam ut se ament efflictim non modo incolae, verum etiam Indi vel Aethiopes utrique, vel ipsi Antichthones, folia sunt artis et nugae merae. Sed quod in conspectum plurium perpetravit, audi.

- 9 "Amatorem suum, quod in aliam temerasset, unico verbo mutavit in feram castorem, quod ea bestia captivitati metuens ab insequentibus se praecisione genitalium liberat, ut illi quoque simile, quod venerem habuit in aliam, proveniret. Cauponem quoque vicinum atque ob id aemulum deformavit in ranam et nunc senex ille dolio innatans vini sui adventores pristinos in faece summissus officiosis ronchis raucus appellat. Alium de foro quod adversus eam locutus esset, in arietem deformavit et nunc aries ille causas agit. Eadem amatoris sui uxorem quod in eam dicacule probrum dixerat, iam in sarcina praegnationis obsaepto utero et repigrato fetu perpetua praegnatione

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tell the matter in a more plain and simple fashion.' Then answered he: 'Will you hear one or two or more of the deeds which she hath done? For whereas she enforceth not only the inhabitants of this country here, but also the Indians and Ethiopians and even the Antipodeans to love her in most raging sort, such are but trifles and chips of her occupation; but I pray you give ear, and I will declare of greater matters, which she hath done openly and before the face of all men.

“ ‘ This woman had a certain lover whom, by the utterance of one only word, she turned into a beaver because he loved another woman beside her, and the reason why she transformed him into such a beast, is that it is his nature, when he perceives the hunters and hounds to draw after him, to bite off his members and lay them in the way, that the pursuers may be at a stop when they find them, and to the intent that so it might happen unto him (because he fancied another woman) she turned him into that kind of shape. Likewise she changed one of her neighbours, being an old man and one that sold wine, in that he was a rival of her occupation, into a frog, and now the poor wretch swimming in one of his own pipes of wine, and being well nigh drowned in the dregs, doth cry and call with croakings continually for his old guests and acquaintance that pass by. Likewise she turned one of the advocates of the Court (because he pleaded and spake against her) into a horned ram, and now the poor ram doth act advocate. Moreover she caused the wife of a certain lover that she had, because she spake sharply and wittily against her, should never be delivered of her child, but should remain, her womb closed up, everlastingly pregnant, and according to the computation of all

damnavit et, ut cuncti numerant, iam octo annorum
 onere misella illa velut elephantum paritura dis-
 10 tenditur. Quae cum subinde ac multis noceret,
 publicitus indignatio percrebruit, statutumque ut in
 eam die altera severissime saxorum iaculationibus
 vindicaretur: quod consilium virtutibus cantionum
 antevortit et, ut illa Medea unius dieculae a Creone
 impetratis induciis totam eius domum filiamque cum
 ipso sene flammis coronalibus deusserat, sic haec
 devotionibus sepulchralibus in scrobem procuratis,
 ut mihi temulenta narravit proxime, cunctos in suis
 sibi domibus tacita numinum violentia clausit, ut toto
 biduo non claustra perfringi, non fores evelli, non
 denique parietes ipsi quiverint perforari, quoad
 mutua hortatione consone clamitarent, quam sanc-
 tissime deierantes sese neque ei manus admolituros,
 et si quis aliud cogitarit, salutare laturos subsidium:
 et sic illa propitiata totam civitatem absoluit. At
 vero coetus illius auctorem nocte intempesta cum
 tota domo, id est parietibus et ipso solo et omni
 fundamento, ut erat, clausa ad centesimum lapidem
 in aliam civitatem summo vertice montis exasperati-
 sitam, et ob id ad aquas sterilem, transtulit. Et
 quoniam densa inhabitantium aedificia locum novo
 hospiti non dabant, ante portam proiecta domo
 18

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men, it is eight years past since the poor woman began first to swell, and now she is increased so big that she seemeth as though she would bring forth some great elephant: and when this was known abroad and published throughout all the town, they took indignation against her, and ordained that the next day she should be most cruelly stoned to death; which purpose of theirs she prevented by the virtue of her enchantments, and as Medea (who obtained of King Creon but one day's respite before her departure) did burn in the flames of the bride's garland all his house, him and his daughter, so she, by her conjurations and invocation of spirits, which she uses over a certain trench, as she herself declared unto me being drunken the next day following, closed all the persons of the town so sure in their houses, by the secret power of her gods, that for the space of two days they could not come forth, nor open their gates nor doors, nor even break down their walls; whereby they were enforced by mutual consent to cry unto her and to bind themselves straitly that they would never after molest or hurt her, and moreover if any did offer her any injury they would be ready to defend her; whereupon she, moved at their promises, released all the town. But she conveyed the principal author of this ordinance, about midnight, with all his house, the walls, the ground and the foundation, into another town distant from thence a hundred miles situate and being on the top of a barren hill, and by reason thereof destitute of water: and because the edifices and houses were so close builded together that it was not possible for the house to stand there, she threw down the same before the gate of the town.'

11 discessit.' 'Mira' inquam 'Nec minus saeva, mi Socrates, memoras. Denique mihi quoque non parvam incussisti sollicitudinem, immo vero formidinem, iniecto non scrupulo sed lancea, ne quo numinis ministerio similiter usa sermones istos nostros anus illa cognoscat. Itaque maturius quieti nos reponamus et somno levata lassitudine noctis antelucio aufugiamus istinc quam pote longissime.'

"Haec adhuc me suadente insolita vinolentia ac diurna fatigatione pertentatus bonus Socrates iam sopitus stertebat altius. Ego vero adducta fore pessulisque firmatis, grabatulo etiam pone cardines supposito et probe aggesto, super eum me recipio: ac primum prae metu aliquantisper vigilo, dein circa tertiam ferme vigiliam paululum conniveo. Commodum quieveram, et repente impulsu maiore quam ut latrones crederes ianuae reserantur, immo vero fractis et evolsis funditus cardinibus prosternuntur. Grabatulus, alioquin breviculus et uno pede mutilus ac putris, impetus tanti violentia prosternitur, me quoque evolutum atque excussum humi recidens inversum cooperit ac tegit.

12 "Tunc ego sensi naturalitus quosdam affectus in contrarium provenire: nam ut lacrimae saepicule de gaudio prodeunt, ita et in illo nimio pavore risum nequivi continere, de Aristomene testudo factus. Ac dum infimum deiectus, obliquo aspectu, quid

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“Then spake I and said: ‘O my friend Socrates, you have declared unto me many marvellous things and no less cruel, and moreover stricken me also with no small trouble of mind, yea rather with great prick of fear, lest the same old woman, using the like practice, should chance to hear all our communication: wherefore let us now sleep, though it be early, and after that we have done away our weariness with rest let us rise betimes in the morning and ride from hence before day as far as we may.’

“In speaking these words, it fortunèd that Socrates did fall asleep, and snored very soundly, by reason of his new plenty of meat and wine and his long travail. Then I closed and barred fast the doors of the chamber, and put my bed and made it fast behind the door and so laid me down to rest; but at first I could in no wise sleep for the great fear which was in my heart, until it was about midnight, and then I closed my eyes for a little: but alas, I had just begun to sleep, when behold suddenly the chamber doors brake open; nay, the locks, bolts and posts fell down with greater force than if thieves had been presently come to have spoiled and robbed us. And my bed whereon I lay, being a truckle-bed and somewhat short, and one of the feet broken and rotten, by violence was turned upside down, and I likewise was overwhelmed and covered lying in the same.

“Then perceived I in myself, that certain effects of the mind by nature are turned contrary. For as tears oftentimes are shed for joy, so I being in this fearful perplexity could not forbear laughing, to see how of Aristomenes I was made like unto a tortoise. And while I lay on the ground covered in the happy protection of my pallet, I peeped from under the bed

rei sit grabatuli sollertia munitus opperior, video mulieres duas altioris aetatis; lucernam lucidam gerebat una, spongiam et nudum gladium altera; hoc habitu Socratem bene quietum circumstetere. Infit illa cum gladio 'Hic est, soror Panthia, carus Endymion, hic Catamitus meus, qui diebus ac noctibus illudit aetatulam meam: hic, qui meis amoribus subterhabitis non solum me diffamat probris, verum etiam fugam instruit. At ego scilicet Ulixi astu deserta vice Calypsonis aeternam solitudinem flebo.' Et porrecta dextera meque Panthiae suae demonstrato, 'At hic bonus' inquit 'Consiliator Aristomenes, qui fugae huius auctor fuit, et nunc morti proximus iam humi prostratus grabatulo succubans iacet, et haec omnia conspicit, impune se laturum meas contumelias putat. Faxe eum sero, immo statim, immo vero iam nunc ut et praecedentis dicacitatis et instantis curiositatis paeniteat.'

- 13 "Haec ego ut accepi, sudore frigido miser perfluo tremore viscera quatior, ut grabatulus etiam succussu meo¹ inquietus super dorsum meum palpitando saltaret. At bona Panthia 'Quin igitur' inquit 'Soror, hunc primum bacchatim discerpimus vel membris eius destinatis virilia desecamus?' Ad haec Meroe (sic enim reapse nomen eius tunc fabulis Socratis convenire sentiebam) 'Immo' ait 'Supersit hic saltem, qui miselli huius corpus parva contumulet humo,' et capite Socratis in alterum dimoto latus

¹ The MSS appear to have *succussus sum eo*. The correction is due to Helm.

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to see what would happen. And behold there entered two old women, the one bearing a burning torch, and the other a sponge and a naked sword. And so in this habit they stood about Socrates being fast asleep. Then she which bare the sword said unto the other: 'Behold, sister Panthia, this is my dear Endymion and my sweet Ganymede, which both day and night hath abused my wanton youthfulness; this is he (who little regarding my love) doth not only defame me with reproachful words, but also intendeth to run away. And I shall be forsaken by like craft as Ulysses did use, and shall continually bewail my solitariness as Calypso'; which said she pointed towards me, that lay under the bed, and shewed me to Panthia. 'This is he,' quoth she, 'Which is his good counsellor, Aristomenes, and persuadeth him to forsake me, and now (being at the point of death) he lieth prostrate on the ground covered with his bed, and hath seen all our doings, and hopeth to escape scot-free from my hands for all his insults; but I will cause that he shall repent himself too late, nay rather forthwith of his former intemperate language and his present curiosity.'

"Which words when I heard, I fell into a cold sweat, and my heart trembled with fear, in so much that the bed over me did likewise rattle and shake and dance with my trembling. Then spake Panthia unto Meroe, and said: 'Sister, let us by and by tear him in pieces, or else tie him by the members and so cut them off.' Then Meroe (for thus I learned that her name really was that which I had heard in Socrates' tale) answered: 'Nay, rather let him live, to bury the corpse of this poor wretch in some hole of the earth,' and therewithal she turned the head of Socrates on the other side, and thrust her sword

per iugulum sinistrum capulo tenus gladium totum ei demergit, et sanguinis eruptionem utriculo admoto excipit diligenter, ut nulla stilla compareret usquam : haec ego meis oculis aspexi. Nam etiam, ne quid demutaret, credo, a victimae religione, immissa dextera per vulnus illud ad viscera penitus, cor miseri contubernalis mei Meroe bona scrutata protulit, cum ille impetu teli praesecata gula vocem, immo stridorem incertum per vulnus effunderet et spiritum rebulliret. Quod vulnus qua maxime patebat spongia offulciens Panthia ‘Heus tu’ inquit ‘Spongia, cave in mari nata per fluvium transeas.’ His editis abeunt : remoto grabatulo varicus super faciem meam residentes vesicam exonerant, quoad me urinae spurcissimae madore perluerent.

- 14 “Commodum limen evaserant, et fores ad pristinum statum integrae resurgunt; cardines ad foramina resident, postes ad repagula redeunt, ad claustra pessuli recurrunt. At ego ut eram etiam nunc humi proiectus, inanimis, nudus et frigidus et lotio perlitus, quasi recens utero matris editus, immo vero semimortuus, verum etiam ipse mihi supervivens et postumus, vel certe destinatae iam cruci candidatus, ‘Quid’ inquam ‘De me fiet, ubi iste iugulatus mane paruerit? Cui videbor verisimilia dicere proferens vera?’ “Proclamares saltem suppetiatum, si resistere vir tantus mulieri nequibas : sub oculis tuis

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up to the hilt into the left part of his neck, and received the blood that gushed out with a small bladder, that no drop thereof fell beside; this thing I saw with mine own eyes; and then Meroe, to the intent (as I think) she might alter nothing that pertaineth to sacrifice, which she accustomed to make, thrust her hand down through that wound into the entrails of his body, and searching about, at length brought forth the heart of my miserable companion Socrates, who (having his throat cut in such sort) gave out a doleful cry by the wound, or rather a gasping breath, and gave up the ghost. Then Panthia stopped the wide wound of his throat with the sponge and said: 'O, sponge sprung and made of the sea, beware that thou pass not over a running river.' This being said, they moved and turned up my bed, and then they strode over me and staled upon me till I was wringing wet.

"When this was ended, they went their ways and the doors closed fast, the hinges sank in their old sockets, the bolts ran into the doorposts, the pins fell into the bars again. But I that lay upon the ground, like one without soul, naked and cold and wringing wet with filth, like to one that were newly born, or rather, one that were more than half dead, yet reviving myself, and appointed as I thought for the gallows, began to say: 'Alas, what shall become of me to-morrow when my companion shall be found murdered here in the chamber? To whom shall I seem to tell any similitude of truth, when as I shall tell the truth indeed? They will say: "If thou, being so great a man, wert unable to resist the violence of the woman, yet shouldst thou have cried at least for help; wilt thou suffer the man to be slain before thy face and say nothing? Or why did

homo iugulatur, et siles? Cur autem te simile latrocinium non peremit? Cur saeva crudelitas vel propter indicium sceleris arbitro pepercit? Ergo quoniam evasisti mortem, nunc illo redi.”

“Haec identidem mecum replicabam, et nox ibat in diem: optimum itaque factu visum est anteluculo furtim evadere et viam licet trepido vestigio capessere. Sumo sarcinulam meam, subdita clavi pessulos reduco: at illae probae et fideles ianuae, quae sua sponte reseratae nocte fuerant, vix tandem et aegerime tunc clavis suae crebra immissione patefiunt.
 15 Et ‘Heus tu, ubi es?’ inquam: ‘Valvas stabuli absolve, antelucio volo ire.’ Ianitor pone stabuli ostium humi cubitans, etiam nunc semisomnus ‘Quid? Tu’ inquit ‘Ignoras latronibus infestari vias, qui hoc noctis iter incipis? Nam etsi tu, alicuius facinoris tibi conscius scilicet, mori cupis, nos cucurbitae caput non habemus ut pro te moriamur.’ ‘Non longe’ inquam ‘Lux abest: et praeterea quid viatori de summa pauperie latrones auferre possunt? An ignoras, inepte, nudum nec a decem palaestritis despoliari posse?’ Ad haec ille marcidus et semisopitus in alterum latus evolutus ‘Unde autem’ inquit ‘Scio an convectore illo tuo, cum quo sero devorteras, iugulato fugae mandes praesidium?’

“Illud horae memini me terra dehiscente ima Tartara inque his canem Cerberum prorsus esurientem mei prospexisse: ac recordabar profecto bonam Meroen non misericordia iugulo meo pepercisse sed

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not they slay thee likewise? Why did their cruelty spare thee that stood by and saw them commit that horrible fact? Wherefore although thou hast escaped their hands, yet thou shalt not escape ours.”

“While I pondered these things often with myself the night passed on into day, so I thought best to take my horse secretly before dawn and go fearfully forward on my journey. Thus I took up my packet, unlocked and unbarred the doors, but those good and faithful doors which in the night did open of their own accord could then scarcely be opened with their keys after frequent trials, and when I was out I cried: ‘Ho, sirrah ostler, where art thou? Open the stable door, for I will ride away before dawn.’ The ostler lying behind the stable door upon a pallet and half asleep, ‘What?’ quoth he, ‘Do not you know that the ways be very dangerous with robbers? What mean you to set forth at this time of night? If you perhaps (guilty of some heinous crime) be weary of your life, yet think you not that we are such pumpkin-headed sots that we will die for you.’ Then said I: ‘It is well nigh day, and moreover what can thieves take from him that hath nothing? Dost not thou know (fool as thou art) that if thou be naked, if ten trained wrestlers should assail thee, they could not spoil or rob thee?’ Whereunto the drowsy ostler half asleep, and turning on the other side, answered: ‘What know I whether you have murdered your companion whom you brought in yesternight or no, and now seek safety by escaping away?’

“O Lord, at that time I remember that the earth seemed to open, and that I saw at Hell gate the dog Cerberus gaping to devour me, and then I verily believed that Meroe did not spare my throat, moved with pity, but rather cruelly pardoned me to bring

LUCIUS APULEIUS

16 saevitia cruci me reservasse. In cubiculum itaque reversus de genere tumultuario mortis mecum deliberabam. Sed cum nullum aliud telum mortiferum Fortuna quam solum mihi grabatulum subministraret, 'Iam iam grabatule' inquam 'Animo meo carissime, qui mecum tot aerumnas exanclasti, conscius et arbiter quae nocte gesta sunt, quem solum in meo reatu testem innocentiae citare possum, tu mihi ad inferos festinanti subministra telum salutare'; et cum dicto restim, qua erat intextus, aggredior expedire ac tigillo, quod fenestrae subditum altrinsecus prominebat, iniecta atque obdita parte funiculi et altera firmiter in nodum coacta, ascenso grabatulo ad exitium sublimatus et immisso ¹ capite laqueum induo. Sed dum pede altera fulcimentum quo sustinebar repello, ut ponderis deductu restis ad ingluviem astricta spiritus officia discluderet, repente putris alioquin et vetus funis dirumpitur, atque ego de alto recidens Socratem—nam iuxta me iacebat—

17 superruo cumque eo in terram devolvor. Et ecce in ipso momento ianitor introrumpit exerte clamitans 'Ubi es tu, qui alta nocte immodice festinabas, et nunc stertis involutus?' Ad haec nescio an casu nostro an illius absono clamore experrectus Socrates exsurgit prior, et 'Nec' inquit 'Immerito stabularios hos omnes hospites detestantur. Nam iste curiosus dum importune irrumpit—credo studio rapiendi aliquid—clamore vasto marcidum alioquin me altissimo somno excussit.'

¹ Oudendorp's correction for the MSS' *misso*.