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for her with such infinite cunning, the mischievous woman, like one that were mad and possessed with some ill spirit, did strip her husband's sister and scourge her first with rods from top to toe; and when the poor maiden called for help with a loud voice and declared the truth of the matter, declaring oft that he was her brother, the wicked harlot (boiling with jealousy and weening that she had invented and feigned the matter) took a burning firebrand and thrust it betwixt her thighs, whereby she died miserably.

He that should be the husband of this maiden, but especially her brother, advertised of her cruel death, came to the place where she was slain, and after great lamentation and weeping they caused her to be buried honourably. The young man, her brother, taking in ill part the miserable death of his sister, and especially the unnatural source whence it came, as it was convenient he should, conceived so great dolour within his mind, and was stricken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague; whereby he seemed in such necessity that he needed to have some speedy remedy to save his life. The woman that slew the maiden, having lost the name of wife together with her faith, went to a certain traitorous physician, who could number many such triumphs as the work of his hands, and promised him fifty pieces of gold if he would sell her a present poison that she might buy the death of her husband out of hand. This done, in presence of her husband she feigned that it was necessary for him to receive a certain kind of drink, which the masters and doctors of physic do call a sacred potion, to the intent he might purge colour and scour the interior parts of his body. But



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subditur alia Proserpinae sacra Saluti. Iamque praesente familia et nonnullis amicis et affinibus aegroto medicus poculum probe temperatum manu  
26 sua porrigebat. Sed audax illa mulier, ut simul et conscium sceleris amoliretur et quam desponderat pecuniam lucraretur, coram detento calice, "Non prius," inquit "Medicorum optime, non prius carissimo mihi marito trades istam potionem, quam de ea bonam partem hauseris ipse. Unde enim scio an noxium in ea lateat venenum? Quae res utique te, tam prudentem tamque doctum virum, nequaquam offendet, si religiosa uxor circa salutem mariti sollicita necessariam affero pietatem." Qua mira desperatione truculentae feminae repente perturbatus medicus, excussusque toto consilio et ob angustiam temporis spatio cogitandi privatus, antequam trepidatione aliqua vel cunctatione ipsa daret malae conscientiae suspicionem, indidem de potione gustavit ampliter: quam fidem secutus adolescens etiam, sumpto calice, quod offerebatur hausit. Ad istum modum praesenti transacto negotio medicus quam celerrime domum remeabat salutifera potione pestem praecedentis veneni festinans extinguere: nec eum obstinatione sacrilega, qua semel coeperat, truculenta mulier ungue latius a se discedere passa est, "Prius-



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the physician, instead of that healthy drink, had prepared a mortal and deadly poison, that was rather sacred to the healing of the goddess of death, and when he had tempered it accordingly, he took the pot in presence of all the family and other neighbours and friends of the sick young man, and offered it unto the patient. But the bold and hardy woman, to the end she might destroy him that was privy to her wicked intent, and also gain the money which she had promised the physician, stayed the pot with her hand, saying: "I pray you, master physician, minister not this drink unto my dear husband until such time as you have drank some good part thereof yourself. For what know I, whether you have mingled any poison in the drink or no? Wherein I pray you not to be offended, for I know that you are a man of wisdom and learning, but this I do to the intent the conscience and love that I bear to the health and safeguard of my husband may be apparent." The physician, being greatly troubled at the marvellous and stubborn wickedness of the mischievous woman, was void of all counsel and leisure to consider on the matter, and lest he might give any cause of suspicion to the standers-by, or shew any scruple of his guilty conscience, by reason of long delay, he took the pot in his hand and presently drank a good draught thereof: which done, the young man, having now no mistrust by this example, drank up the residue. When all this was finished the physician would have gone immediately home to receive a counter-poison or antidote, to expel and drive out the first poison; but the wicked woman, persevering in the constant mischief wherein she had begun, would not suffer him to depart one foot until such time (as she said)



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quam” inquit “Digesta potione medicinae proventus appareat,” sed aegre precibus et obtestationibus eius multum ac diu fatigata tandem abire concessit. Interdum perniciem caecam totis visceribus furentem medullae penitus attraxerant: multum denique saucius et gravedine somnulenta iam demersus domum pervadit aegerrime, vixque enarratis cunctis ad uxorem, mandato saltem promissam mercedem mortis geminatae deposceret, sic elisus violenter spectatissimus medicus effundit spiritum.

- 27 Nec ille tamen iuvenis diutius vitam tenuerat, sed inter fictas mentitasque lacrimas uxoris pari casu mortis fuerat extinctus. Iamque eo sepulto, paucis interiectis diebus, quis feralia mortuis litantur obsequia, uxor medici pretium geminae mortis petens aderat. Sed mulier usquequaque sui similis, fidei suppressa faciem, praetendens imaginem, blandiculae respondit et omnia prolixè accumulateque pollicetur et statutum praemium sine mora se reddituram constituit, modo pauxillum de ea potione largiri sibi vellet ob incepti negotii persecutionem. Quid pluribus? Laqueis fraudum pessimarum uxor inducta medici facile consensit, et quo se gratiorem locupletati feminae faceret, properiter domo petitam totam prorsus veneni pyxidem mulieri tradidit: quae grandem scelerum nanta materiam longe
- 28 lateque cruentas suas manus porrigit. Habebat filiam parvulam de marito quem nuper necaverat: huic infantulae quod leges necessariam patris suc-



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as the potion should have begun to work, and its healthy effect be apparent; and then by much prayer and intercession she licensed him to go home. By the way the poison invaded the entrails and bowels of the whole body of the physician, in such sort that with great pain and growing heaviness he came to his own house: where he had scarce time to tell all to his wife, and to will her at least to receive the promised salary of the death of two persons, but this notable physician was violently convulsed and yielded up the ghost.

The young man also lived not long after, but likewise died, amongst the feigned and deceitful tears of his cursed wife. A few days after, when the young man was buried and the accustomed funerals and dirges ended, the physician's wife demanded of her the fifty pieces of gold which she promised for the double murder; whereat the ill-disposed woman, keeping still that same constancy in wickedness, with resemblance of honesty (for all real honesty she had cast away) answered her with gentle words, and made her large promises, particularly that she would presently give her the fifty pieces of gold, if she would fetch her a little of that same drink to proceed and make an end of all her enterprise. Then, in short, the physician's wife was caught in the snare of these wicked deceits, and to win the further favour of this rich woman ran incontinently home, and brought her the whole pot of poison; which when she saw, having now occasion to execute her further malice, she began to stretch out farther her bloody hands to murder. She had a little young daughter by her husband that was poisoned, who, according to order of law, was appointed heir of all the lands and goods of her



cessionem deferrent, sustinebat aegerrime, inhians-  
 que toto filiae patrimonio imminebat et capiti.  
 Ergo certa defunctorum liberorum matres sceleratas  
 hereditates excipere, talem parentem prae-  
 buit qualem exhibuerat uxorem, prandioque commento  
 pro tempore et uxorem medici simul et suam filiam  
 veneno eodem percutit. Sed parvulae quidem  
 tenuem spiritum et delicata ac tenera praecordia  
 conficit protinus virus infestum; at uxor medici,  
 dum noxiis ambagibus pulmones eius pererrat tem-  
 pestas detestabilis potionis, primum suspicata quod  
 res erat, mox urgente spiritu iam certo certior con-  
 tendit ad ipsam praesidis domum, magnoque fidem  
 eius protestata clamore et populi concitato tumultu,  
 utpote tam immania detectura flagitia, efficit statim  
 sibi simul et domus et aures praesidis patefierent.  
 Iamque ab ipso exordio crudelissimae mulieris cunctis  
 atrocitatibus diligenter expositis, repente mentis  
 nubilo turbine correpta semihiantes adhuc compressit  
 labias, et attritu dentium longo stridore reddito, ante  
 ipsos praesidis pedes exanimis corruit. Nec ille, vir  
 alioquin exercitus, tam multiforme facinus excetrae  
 venenatae dilatione languida passus marcescere, con-  
 festim cubiculariis mulieris attractis vi tormentorum



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father; but this she bore very hard, and lusting after all the child's heritage, she determined to slay it. So knowing that mothers succeed their children after such a crime, and receive all their goods after their death, she purposed to shew herself a like parent to her child as she was a wife to her husband. Whereupon at a convenient season she prepared a dinner with her own hands, and poisoned both the wife of the physician and her own daughter. The child, being young and tender, died incontinently by the deadly force of the drink; but the physician's wife, being stout and of strong complexion, feeling the strong poison creep down into her body and wander through her vitals, at first doubted the matter; and then, by her labouring breath knowing of certainty that she had received her bane, ran forthwith to the judge's house, and what with her cries as she called upon him and all her exclamations, she raised up the people of the town, and promising them to reveal and shew divers wicked and mischievous acts, caused that both the doors and ears of the judge were opened. When she came in, she declared from the beginning to the end the abomination of this woman; but she had scarce ended her tale, when a whirling cloud and giddiness seized upon her mind in a fit, and shutting fast her falling lips, and grinding her teeth together, she fell down dead before the face of the judge. He, that was a ready and prudent man, incontinently would try the truth of the matter, and would not suffer the crime of this wicked woman, more venomous than any serpent, by long delays to remain hidden and unpunished, but caused the cursed woman's servants to be pulled out of the house and enforced by pain of torment to confess the verity; which being known,



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veritatem eruit, atque illam, minus quidem quam merebatur, sed quod dignus cruciatus alius excogitari non poterat, certe bestiis obiciendam pronuntiavit.

- 29 Talis mulieris publicitus matrimonium confarreaturus ingentique angore oppido suspensus expectabam diem muneris, saepius quidem mortem mihi met volens consciscere, priusquam scelerosae mulieris contagio macularer vel infamia publici spectacula depudescerem: sed privatus humana manu, privatus digitis, ungula rotunda atque mutila gladium stringere nequaquam poteram. Plane tenui specula solabar clades ultimas, quod ver in ipso ortu iam gemmulis floridis cuncta depingeret et iam purpureo nitore prata vestiret, et commodum dirupto spineo tegmine spirantes cinnameos odores promicarent rosae, quae me priori meo Lucio redderent.

Dies ecce muneri destinatus aderat; ad consaeptum caveae prosequente populo pompatico favore deducor: ac dum ludicris scaenicorum choreis primitiae spectacula dedicantur, tantisper ante portam constitutus pabulum laetissimi graminis, quod in ipso germinabat aditu, libens affectabam, subinde curiosos oculos patente porta spectacula prospectu gratissimo reficiens. Nam puelli puellaeque virenti florentes aetatula, forma conspicui, veste nitidi,



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this mischievous woman, far less than she deserved, but because there could be no more cruel death invented for the quality of her offence, was condemned by him to be eaten of wild beasts.

Behold with this woman was I appointed to have to do in wedlock before the face of all the people; but I, being wrapped in great anguish, and fearing the day of the triumph, when we two should so abandon ourselves together, devised rather to slay myself than pollute my body with this mischievous harlot, and so be defamed as a public sight and spectacle. But it was impossible for me to do this, considering that I lacked human hands, I lacked fingers, and I was not able to draw a sword with my hoofs being round and short; howbeit I did console myself for this utter misfortune with a small ray of hope, for I rejoiced in myself that springtime was come and was now making all things bright with flourishing buds, and clothing the meadows very brightly, so that I was in good hope to find some roses now bursting through from their thorny coats and breathing forth their fragrant odours, to render me to my human shape that I had before as Lucius.

When the day of the triumph came, I was led with great pomp and magnificence to the theatre, whither when I was brought, I first saw the preamble of the triumph, dedicated with dances and merry taunting jests. In the mean season I was placed before the gate of the theatre, where on the one side I saw the green and fresh grass growing before the entry thereof, whereon I did gladly feed; and sometimes I conceived a great delectation when I saw, when the theatre gates were opened, how all things were finely prepared and set forth; for there I might see young boys and maidens in the flower of their youth,



incessu gestuosi, Graecanicam saltaturi Pyrrhicam dispositis ordinationibus decoros ambitus inerrabant, nunc in orbem rotatum flexuosi, nunc in obliquam seriem connexi et in quadratum patorem cuneati et in catervae discidium separati. At ubi discursus reciproci multinodas ambages tubae terminalis cantus explicuit, aulaeo subducto et complicitis siparis scaena disponitur.

30 Erat mons ligneus ad instar incliti montis illius quem vates Homerus Idaeum cecinit, sublimi instructus fabrica, consitus virectis et vivis arboribus, summo cacumine de manibus fabri fonte manante, fluviales aquas eliquans. Capellae pauculae tondebant herbulas, et in modum Paridis Phrygii pastoris barbaricis amiculis humeris defluentibus pulchre indusiatus adolescens, aurea tiara contecto capite, pecuarium simulabat magisterium. Adest luculentus puer nudus, nisi quod ephebica chlamida sinistrum tegebat humerum, flavis crinibus usquequaque conspicuus, et inter comas eius aureae pinnulae cognatione simili sociatae prominebant, quem caduceum et virgula Mercurium indicabant. Is saltatorie procurrens malumque bracteis inauratum dextra gerens, ei qui Paris videbatur porrigit, quid



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of excellent beauty and attired gorgeously, dancing and moving in comely order, according to the disposition of the Grecian Pyrrhic dance; for sometime they would trip round together, sometime in length obliquely, sometime divide themselves in four parts, and sometime loose hands and group them on every side. But when the last sound of the trumpet gave warning that every man should retire to his place from those knots and circlings about, then was the curtain taken away and all the hangings rolled apart, and then began the triumph to appear.

First there was a hill of wood, not much unlike that famous hill which the poet Homer called Ida, reared up exceeding high and garnished about with all sort of green verdures and lively trees, from the top whereof ran down a clear and fresh fountain, made by the skilful hands of the artificer, distilling out waters below. There were there a few young and tender goats, plucking and feeding daintily on the budding grass, and then came a young man, a shepherd representing Paris, richly arrayed with vestments of barbary,<sup>1</sup> having a mitre of gold upon his head, and seeming as though he kept the goats. After him ensued another fair youth all naked, saving that his left shoulder was covered with a rich cloak such as young men do wear, and his head shining with golden hair, and as it hung down you might perceive through it two little wings of gold; and him the rod called Caduceus and the wand did shew to be Mercury. He bare in his right hand an apple of gold, and with a seemly and dancing gait went towards him that represented Paris, and after that he had delivered him the apple, he made a sign

<sup>1</sup> *i.e.* un-Greek. Paris would naturally be represented in Phrygian costume.



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mandaret Iuppiter nutu significans, et protinus gradum scitule referens e conspectu facessit. Insequitur puella vultu honesta in deae Iunonis speciem similis; nam et caput stringebat diadema candida, ferebat et sceptrum. Irrupit alia quam putares Minervam, caput contecta fulgenti galea (et oleaginea corona tegebatur ipsa galea) clypeum attollens et  
 31 hastam quatiens et qualis illa cum pugnat. Super has introcessit alio visendo decore praepollens, gratia coloris ambrosei designans Venerem, qualis fuit Venus cum fuit virgo, nudo et intecto corpore perfectam formositatem professa, nisi quod tenui pallio bombycino inumbrabat spectabilem pubem: quam quidem laciniam curiosulus ventus satis amanter nunc lascivians reflabat, ut dimota pateret flos aetatulae, nunc luxurians aspirabat, ut adhaerens pressule membrorum voluptatem graphice deliniaret. Ipse autem color deae diversus in speciem, corpus candidum quod caelo demeant, amictus caerulus quod mari remeant. Iam singulas virgines, quae deae putabantur, sui sequebantur<sup>1</sup> comites, Iunonem quidem Castor et Pollux, quorum capita cassides ovatae stellarum apicibus insignes contegebant, sed et isti Castores erant scaenici pueri: haec puella varios modulos

<sup>1</sup> These two words are inserted by Helm. Some verb has dropped out of the text.

<sup>a</sup> I can hardly believe that *quod mari remeant* can mean, as has usually been suggested, "because she came from the sea." A preposition would surely be required before *mari*, and the contrast between *demeant* and *remeant* would be lost. The



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signifying that Jupiter had commanded him so to do, and when he had done his message, he departed very gracefully away. By and by behold there approached a fair and comely maiden, not much unlike to Juno; for she had a white diadem upon her head, and in her hand she bare a regal sceptre; then followed another resembling Minerva, for she had on her head a shining helmet, whereon was bound a garland made of olive-branches, having in one hand a target or shield, and in the other shaking a spear as when she would fight. Then came another, which passed the others in beauty, and represented the goddess Venus with the colour of ambrosia: but Venus when she was a maiden, and to the end she would shew her perfect beauty, she appeared all naked, saving that her fine and comely middle was lightly covered with a thin silken smock, and this the wanton wind blew hither and thither, sometime lifting it to testify the youth and flower of her age, and sometime making it to cling close to her to shew clearly the form and figure of her members; her colour was of two sorts, for her body was white, as descended from heaven, and her smock was bluish, as returning<sup>a</sup> to the sea. After every one of these virgins which seemed goddesses, followed certain waiting servants; Castor and Pollux played by boys of the theatre went behind Juno, having on their heads round pointed helmets covered with stars; this virgin Juno in the Ionian manner sounded a flute which she bare in her

allusion here is not to the miraculous birth of Venus from the foam, but to the fact that her ordinary home (*cf.* Book IV. ch. 31) is in the sea: in the present instance the "make-up" of the girl who is taking her part suggests both her heavenly origin and her marine abiding-place.



Iastia concinente tibia procedens quieta et inaffectedata gesticulatione nutibus honestis pastori pollicetur, si sibi praemium decoris addixisset, et sese regnum totius Asiae tributuram. At illam quam cultus armorum Minervam fecerat duo pueri muniebant, proeliaris deae comites armigeri, Terror et Metus, nudis insultantes gladiis: at pone tergum tibicen Dorium canebat bellicosum et permiscens bombis gravibus tinnitus acutos in modum tubae saltationis agilis vigorem suscitabat: haec inquieto capite et oculis in aspectum minacibus, citato et intorto genere gesticulationis alacer demonstrabat Paridi, si sibi formae victoriam tradidisset, fortem tropaeisque bellorum.

32 inclitum suis adminiculis futurum. Venus ecce cum magno favore caveae in ipso meditullio scaenae, circumfuso populo laetissimorum parvulorum, dulce surridens constitit amoene: illos teretes et lacteos puellos dices tu Cupidines veros de caelo vel mari commodum involasse; nam et pinnulis et sagittulis et habitu cetero formae praeclare congruebant, et velut nuptiales epulas obiturae dominae coruscis praelucebant facibus. Et influunt innuptarum puellarum decorae suboles: hinc Gratiae gratissimae, inde Horae pulcherrimae, quae iaculis floris serti et soluti deam suam propitiantes scitissimum construxerant chorum, dominae voluptatum veris coma blan-



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hand, and moved herself quickly and with unaffected gait towards the shepherd Paris, shewing by honest signs and tokens and promising that he should be Lord of all Asia if he would judge her the fairest of the three, and give her the apple of gold. The other maiden, which seemed by her armour to be Minerva, was accompanied with two young men, armed and brandishing their naked swords in their hands, whereof one was named Terror, and the other Fear; and behind them approached one sounding his flute in the Dorian manner, now with shrill notes and now with deep tones to provoke and stir the dancers as the trumpet stirreth men to battle: this maiden began to dance and shake her head, throwing her fierce and terrible eyes upon Paris, and promising that if it pleased him to give her the victory of beauty, she would make him by her protection the most strong and victorious man alive. Then came Venus and presented herself, smiling very sweetly, in the middle of the theatre, with much favour of all the people. She was accompanied with a great number of little boys, whereby you would have judged them to be all Cupids, so plump and fair were they, and either to have flown from heaven or else from the river or the sea, for they had little wings and little arrows, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had been the day and feast of marriage of their lady. Then came in a great multitude of fair maidens: on the one side were the most comely Graces; on the other side the most beautiful Seasons, carrying garlands and loose flowers which they strewed before her; and they danced very nimbly therewith, making great honour to the goddess of pleasure with these flowers of the spring.



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dientes. Iam tibiae multiforabiles cantus Lydios dulciter consonant: quibus spectatorum pectora suave mulcentibus, longe suavior Venus placide commoveri cunctantique lente vestigio et leniter fluctuante spinula et sensim annutante capite coepit incedere, mollique tibiaram sono delicatis respondere gestibus et nunc mite conniventibus, nunc acre comminanti-bus gestire pupulis et nonnunquam saltare solis oculis. Haec ut primum ante iudicis conspectum facta est, nisu brachiorum polliceri videbatur, si fuisset deabus ceteris antelata, daturam se nuptam Paridi forma praecipuam suique similem: tunc animo volenti Phrygius iuvenis malum quod tenebat aureum, velut victoriae calculum, puellae tradidit.

- 33 Quid ergo miramini si<sup>1</sup> vilissima capita, immo foren-sia pecora, immo vero togati vulturii, si toti nunc iudi-ces sententias suas pretionundinantur, cum rerum exor-dio inter deos et homines agitatum iudicium corruerit gratia, et originalem sententiam magni Iovis consiliis electus iudex rusticanus et opilio lucro libidinis ven-diderit cum totius etiam suae stirpis exitio? Sic Hercule et aliud sequens iudicium inter inclitos Achivorum duces celebratum, vel cum falsis insimu-lationibus eruditione doctrinaque praepollens Pala-medes proditionis damnatur, vel cum virtute Martia

<sup>1</sup> If the three following clauses are not to be taken as vocatives (and there seems little point in calling the lawyers to marvel at their own degradation), it is necessary to insert here *si*, which is not found in the MSS.



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The flutes and pipes with their many stops yielded out the sweet sound of the Lydian strain, whereby they pleased the minds of the standers-by exceedingly; but the more pleasing Venus moved smoothly forwards more and more with slow and lingering steps, gently bending her body and moving her head, answering by her motion and delicate gesture to the sound of the instruments: for sometimes her eyes would wink gently with soft motions to the music, sometimes threaten and look fiercely, and sometimes she seemed to dance only with her eyes. As soon as she was come before the judge, she made a sign and token that if he would prefer her above the residue of the goddesses, she would give him the fairest spouse of all the world and one like to herself in every part. Then the young Phrygian shepherd Paris with a willing mind delivered to Venus the golden apple, which was the victory of beauty.

Why then do ye marvel, if the lowest of the people, the lawyers, beasts of the courts, and advocates that are but vultures in gowns,<sup>1</sup> nay, if all our judges nowadays sell their judgements for money, when as in the beginning of the world one only bribe and favour corrupted the sentence between gods and men, and that one rustical judge and shepherd, appointed by the counsel of the great Jupiter, sold his first judgement for a little pleasure, which was the cause afterwards of the ruin of all his kin? By like manner of mean was another sentence given between the noble Greeks; for the wise and excellently learned personage Palamedes was convicted and attainted of treason by false

<sup>1</sup> Apuleius seems to have entertained but a poor opinion of lawyers, perhaps as a result of the lawsuit which he describes in his *Apologia*.



praepotenti praefertur Ulixes modicus Aiaci maximo. Quale autem et illud iudicium apud legiferos Athenienses catos illos et omnis scientiae magistros? Nonne divinae prudentiae senex, quem sapientia praetulit cunctis mortalibus deus Delphicus, fraude et invidia nequissimae factionis circumventus velut corruptor adulescentiae, quam frenis cohercebat, herbae pestilentis succo noxio peremptus est, relinquens civibus ignominiae perpetuae maculam, cum nunc etiam egregii philosophi sectam eius sanctissimam praeoptent et summo beatitudinis studio iurent in ipsius nomen? Sed ne quis indignationis meae reprehendat impetum, secum sic reputans: “Ecce nunc patiemur philosophantem nobis asinum,” rursus unde decessi revertar ad fabulam.

- 34 Postquam finitum est illud Paridis iudicium, Iuno quidem cum Minerva tristes et iratis similes e scaena redeunt, indignationem repulsae gestibus professae; Venus vero gaudens et hilaris laetitiam suam saltando toto cum choro professa est. Tunc de summo montis cacumine per quandam latentem fistulam in excelsum prorumpit vino crocus diluta, sparsimque defluens pascentes circa capellas odoro perpluit imbre, donec in meliorem maculatae speciem canitiem propriam luteo colore mutarent: iamque tota suave fragrante cavea montem illum ligneum terrae vorago decepit. Ecce quidam miles per mediam plateam dirigit cursum petiturus, iam populo postulante, illam de publico carcere mulierem, quam dixi propter multiforme scelus bestiis esse damnatam meisque praeclaris



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persuasion and accusation, and Ulysses, being but of moderate valour, was preferred above great Ajax of most martial prowess. What judgement was there likewise amongst the Athenian lawyers, sage and expert in all sciences? Was not the old man Socrates of divine wisdom, who was preferred by the god of Delphi above all the wise men of the world, by envy and malice of wicked persons empoisoned with the herb hemlock, as one that corrupted the youth of the country, whom in truth always he bridled and kept under by correction? Thus did he leave to the men of Athens a stain and dishonour that shall never fade, for we see nowadays many excellent philosophers greatly desire to follow his sect, and for their perpetual study for happiness to swear by his name. But to the end I may not be reprov'd of indignation, by any one that might say: "What, shall we suffer an ass to play the philosopher to us?" I will return to my former purpose.

After the judgement of Paris was ended, Juno and Pallas departed away sadly and angrily, shewing by their gesture that they were very wroth and would revenge themselves on Paris; but Venus, that was right pleased and glad in her heart, danced about the theatre with much joy, together with all her train. This done, from the top of the hill through a privy spout ran a flood of wine coloured with saffron, which fell upon the goats in a sweet-scented stream, and changed their white hair into yellow more fair: and then with a sweet odour to all them of the theatre, by certain engines the ground opened and swallowed up the hill of wood. Then behold there came a man of arms through the middle of the space, demanding by the commandment of the people the woman who for her manifold crimes was condemned to the beasts,



nuptiis destinata, et iam torus genialis scilicet noster futurus accuratissime disternebatur, lectus Indica testudine pellucidus, plumea congerie tumidus, veste serica floridus. At ego praeter pudorem obeundi publice concubitus, praeter contagium scelestae pollutaeque feminae, metu etiam mortis maxime cruciabar, sic ipse mecum reputans, quod in amplexu venerio scilicet nobis cohaerentibus quaecumque ad exitium mulieris bestia fuisset immissa, non adeo vel prudentia sollers vel artificio docta vel abstinentia frugi posset provenire, ut adiacentem lateri meo laceraret mulierem, mihi vero quasi indemnato et innoxio parceret.

35 Ergo igitur non de pudore iam sed de salute ipsa sollicitus, dum magister meus lectulo probe coaptando districtus inseruit et tota familia partim ministerio venationis occupata, partim voluptario spectaculo attonita meis cogitationibus liberum tribuebatur arbitrium, nec magnopere quisquam custodiendum tam mansuetum putabat asinum, paulatim furtivum pedem proferens portam, quae proxuma est, potitus, iam cursu me celerrimo proripio, sexque totis passuum milibus perniciter confectis Cenchreas pervado, quod oppidum audit quidem nobilissimae coloniae Corinthiensium, alluitur autem Aegaeo et Saronico mari: inibi portus etiam tutissimum navium receptaculum magno frequentatur populo. Vitatis ergo turbulis et electo secreto litore prope ipsas fluctuum aspergines in quodam mollissimo harenae gremio lassum corpus porrectus refoveo: nam et ultimam diei metam curriculum solis deflexerat, et vespertinae me quieti traditum dulcis somnus oppresserat.



## THE GOLDEN ASS, BOOK X

and appointed for me to do in wedlock withal. Now was our bed finely and bravely prepared, shining with the tortoise-shell of Ind, rising with bolsters of feathers, and covered with silk and other things necessary ; but I, beside the shame to commit publicly this horrible fact and to pollute my body with this wicked harlot, did greatly fear the danger of death ; for I thought in myself, that when she and I were together, the savage beast appointed to devour the woman was not so instructed and taught or would so temper his greediness as that he would tear her in pieces at my side and spare me with a regard of mine innocency. Wherefore I was more careful for the safeguard of my life than for the shame that I should abide ; and in the mean season, while my master diligently made ready the bed, and all the residue did prepare themselves for the spectacle of hunting and delighted in the pleasantness of the triumph, I began to think and devise for myself ; and when I perceived that no man had regard to me, that was so tame and gentle an ass, I stole secretly out of the gate that was next me, and then I ran away with all my force, and came after about six miles very swiftly passed to Cenchreae, which is the most famous town of all the Corinthians, bordering upon the seas called Aegean and Saronic. There is a great and mighty haven frequented with the ships of many a sundry nation, and there because I would avoid the multitude of people, I went to a secret place of the sea-coast, hard by the sprinklings of the waves, where I laid me down upon the bosom of the sand to ease and refresh myself ; for now the day was past and the chariot of the sun gone down, and I lying in this sort on the ground did fall in a sweet and sound sleep.



## LIBER XI

1 CIRCA primam ferme noctis vigiliam, experrectus pavore subito, video praemicantis lunae candore nimio completum orbem commodum marinis emergentem fluctibus, nactusque opacae noctis silentiosa secreta, certus etiam summam deam praecipua maiestate pollere resque prorsus humanas ipsius regi providentia, nec tantum pecuina et ferina, verum inanima etiam divino eius luminis numinisque nutu vegetari, ipsa etiam corpora terra caelo marique nunc incrementis consequenter augeri, nunc detrimentis obsequenter imminui, fato scilicet iam meis tot tantisque cladibus satiato et spem salutis, licet tardam, subministrante, augustum specimen deae praesentis statui deprecari, confestimque discussa pigra quiete alacer exsurgo meque protinus purificandi studio marino lavacro trado, septiesque submerso fluctibus capite, quod eum numerum praecipue religionibus aptissimum divinus ille Pythagoras prodidit, laetus et alacer deam praepotentem lacrimoso vultu sic apprecabar :



## BOOK XI

ABOUT the first watch of the night, when as I had slept my first sleep, I awaked with sudden fear, and saw the moon shining bright as when she is at the full, and seeming as though she leaped out of the sea. Then I thought with myself that this was the most secret time, when that goddess had most puissance and force, considering that all human things be governed by her providence; and that not only all beasts private and tame, wild and savage, be made strong by the governance of her light and godhead, but also things inanimate and without life; and I considered that all bodies in the heavens, the earth, and the seas be by her increasing motions increased, and by her diminishing motions diminished: then as weary of all my cruel fortune and calamity, I found good hope and sovereign remedy, though it were very late, to be delivered of all my misery, by invocation and prayer to the excellent beauty of this powerful goddess. Wherefore shaking off my drowsy sleep I arose with a joyful face, and moved by a great affection to purify myself, I plunged my head seven times into the water of the sea; which number of seven is convenable and agreeable to holy and divine things, as the worthy and sage philosopher Pythagoras hath declared. Then very lively and joyfully, though with a weeping countenance, I made this oration to the puissant goddess:



## LUCIUS APULEIUS

2 “Regina caeli, sive tu Ceres alma frugum parens originalis, quae, repertu laetata filiae, vetustae glandis ferino remoto pabulo, miti commonstrato cibo, nunc Eleusiniam glebam percolis; seu tu caelestis Venus, quae primis rerum exordiis sexuum diversitatem generato amore sociasti et aeterna subole humano genere propagato nunc circumfluo Paphi sacrario cole-  
ris; seu Phoebi soror, quae partu fetarum medelis lenientibus recreato populos tantos educasti praeclaris-  
que nunc veneraris delubris Ephesi; seu nocturnis ululatibus horrenda Proserpina triformi facie larvales impetus comprimens terraeque claustra cohibens, lucos diversos inerrans vario cultu propitiaris: ista luce feminea collustrans cuncta moenia et udis ignibus nutriens laeta semina et solis ambagibus dispensans incerta lumina—quoquo nomine, quoquo ritu, quaqua facie te fas est invocare: tu meis iam nunc extremis aerumnis subsiste, tu fortunam collapsam affirma, tu saevis exanclatis casibus pausam pacemque tribue; sit

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<sup>1</sup> Diana was the goddess called upon by women in childbirth to help them and assuage their pains, as St. Margaret in later days.



## THE GOLDEN ASS, BOOK XI

“ O blessed queen of heaven, whether Thou be the Dame Ceres which art the original and motherly nurse of all fruitful things in the earth, who, after the finding of Thy daughter Proserpine, through the great joy which Thou didst presently conceive, didst utterly take away and abolish the food of them of old time, the acorn, and madest the barren and unfruitful ground of Eleusis to be ploughed and sown, and now givest men a more better and milder food; or whether Thou be the celestial Venus, who, in the beginning of the world, didst couple together male and female with an engendered love, and didst so make an eternal propagation of human kind, being now worshipped within the temples of the Isle Paphos; or whether Thou be the sister of the god Phoebus, who hast saved so many people by lightening and lessening with thy medicines the pangs of travail<sup>1</sup> and art now adored at the sacred places of Ephesus; or whether Thou be called terrible Proserpine, by reason of the deadly howlings which Thou yieldest, that hast power with triple face to stop and put away the invasion of hags and ghosts which appear unto men, and to keep them down in the closures of the Earth, which dost wander in sundry groves and art worshipped in divers manners; Thou, which dost luminate all the cities of the earth by Thy feminine light; Thou, which nourishest all the seeds of the world by Thy damp heat, giving Thy changing light according to the wanderings, near or far, of the sun: by whatsoever name or fashion or shape it is lawful to call upon Thee, I pray Thee to end my great travail and misery and raise up my fallen hopes, and deliver me from the wretched fortune which so long time



satis laborum, sit satis periculorum. Depelle quadripedis diram faciem, redde me conspectui meorum, redde me meo Lucio : ac si quod offensum numen inexorabili me saevitia premit, mori saltem liceat, si non licet vivere."

3 Ad istum modum fuis precibus et adstructis miseris lamentationibus, rursus mihi marcentem animum in eodem illo cubili sopor circumfusus oppressit. Necdum satis conniveram, et ecce pelago medio venerandos diis etiam vultus attollens emergit divina facies : ac dehinc paulatim toto corpore pellucidum simulacrum excusso pelago ante me constitisse visum est. Eius mirandam speciem ad vos etiam referre conitar, si tamen mihi disserendi tribuerit facultatem paupertas oris humani, vel ipsum numen eius dapsilem copiam elocutilis facundiae subministraverit. Iam primum crines uberrimi prolixique et sensim intorti per divina colla passive dispersi molliter defluebant. Corona multiformis variis floribus sublimem destrinxerat verticem, cuius media quidem super frontem plana rotunditas in modum speculi vel immo argumentum lunae candidum lumen emicabat, dextra laevaue sulcis insurgentium viperarum cohibita, spicis etiam Cerialibus desuper porrectis. Vestis<sup>1</sup> multicolor bysso tenui pertexta, nunc albo candore lucida, nunc croceo flore lutea, nunc roseo rubore flammida, et, quae longe longeque etiam meum confutabat obtutum, palla nigerrima splendescens atro nitore, quae cir-

<sup>1</sup> A word or more has dropped out of the text. Bursian's *vestis* seems the simplest suggestion.



## THE GOLDEN ASS, BOOK XI

pursued me. Grant peace and rest, if it please Thee, to my adversities, for I have endured enough labour and peril. Remove from me the hateful shape of mine ass, and render me to my kindred and to mine own self Lucius: and if I have offended in any point Thy divine majesty, let me rather die if I may not live."

When I had ended this oration, discovering my complaints to the goddess, I fortunèd to fall again asleep upon that same bed; and by and by (for mine eyes were but newly closed) appeared to me from the midst of the sea a divine and venerable face, worshipped even of the gods themselves. Then, by little and little, I seemed to see the whole figure of her body, bright and mounting out of the sea and standing before me: wherefore I purpose to describe her divine semblance, if the poverty of my human speech will suffer me, or her divine power give me a power of eloquence rich enough to express it. First she had a great abundance of hair, flowing and curling, dispersed and scattered about her divine neck; on the crown of her head she bare many garlands interlaced with flowers, and in the middle of her forehead was a plain circlet in fashion of a mirror, or rather resembling the moon by the light that it gave forth; and this was borne up on either side by serpents that seemed to rise from the furrows of the earth, and above it were blades of corn set out. Her vestment was of finest linen yielding divers colours, somewhere white and shining, somewhere yellow like the crocus flower, somewhere rosy red, somewhere flaming; and (which troubled my sight and spirit sore) her cloak was utterly dark and obscure covered with shining black, and being



cumcirca remeans et sub dexterum latus ad humerum laevum recurrens umbonis vicem deiecta parte lacinae multiplici contabulatione dependula ad ultimas oras nodulis fimbriarum decoriter confluebatur. Per intextam extremitatem et in ipsa eius planitie stellae dispersae coruscabant, earumque media semenstris luna flammeos spirabat ignes: quaqua tamen insignis illius pallae perfluebat ambitus, individuo nexu corona totis floribus totisque constructa pomis adhaerebat. Iam gestamina longe diversa: nam dextra quidem ferebat aereum crepitaculum, cuius per angustam laminam in modum baltei recurvatam traiectae mediae paucae virgulae, crispante brachio trigeminos iactus, reddebant argutum sonorem; laevae vero cymbium dependebat aureum, cuius ansulae, qua parte conspicua est, insurgebat aspis caput extollens arduum, cervicibus late tumescentibus. Pedes ambroseos tegebant soleae palmae victricis foliis intextae. Talis ac tanta, spirans Arabiae felicia germina, divina me voce dignata est:

“En adsum tuis commota, Luci, precibus, rerum naturae parens, elementorum omnium domina, saeculorum progenies initialis, summa numinum, regina manium, prima caelitem, deorum dearumque facies uniformis, quae caeli luminosa culmina, maris salubria

<sup>1</sup> A description of the *sistrum*. Its exact form may be seen represented on the Egyptian monuments, and Plutarch gives



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wrapped round her from under her left arm to her right shoulder in manner of a shield, part of it fell down, pleated in most subtle fashion, to the skirts of her garment so that the welts appeared comely. Here and there upon the edge thereof and throughout its surface the stars glimpsed, and in the middle of them was placed the moon in mid-month, which shone like a flame of fire; and round about the whole length of the border of that goodly robe was a crown or garland wreathing unbroken, made with all flowers and all fruits. Things quite diverse did she bear: for in her right hand she had a timbrel of brass, a flat piece of metal curved in manner of a girdle, wherein passed not many rods through the periphery of it; and when with her arm she moved these triple chords, they gave forth a shrill and clear sound.<sup>1</sup> In her left hand she bare a cup of gold like unto a boat, upon the handle whereof, in the upper part which is best seen, an asp lifted up his head with a wide-swelling throat. Her odoriferous feet were covered with shoes interlaced and wrought with victorious palm. Thus the divine shape, breathing out the pleasant spice of fertile Arabia, disdained not with her holy voice to utter these words unto me:

“Behold, Lucius, I am come; thy weeping and prayer hath moved me to succour thee. I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell in heaven, manifested alone and under one form of all the gods and goddesses. At my will the planets of  
an elaborate explanation of its symbolism in his treatise *De Iside et Osiride*.



## LUCIUS APULEIUS

flamina, inferum deplorata silentia nutibus meis dispenso : cuius numen unicum multiformi specie, ritu vario, nomine multiugo totus veneratur orbis. Inde primigenii Phryges Pessinuntiam deum Matrem, hinc autochthones Attici Cecropeiam Minervam, illinc fluctuantes Cyprii Paphiam Venerem, Cretes sagittiferi Dictynnam Dianam, Siculi trilingues Stygiam Proserpinam, Eleusini vetustam deam Cererem, Iunonem alii, Bellonam alii, Hecatam isti, Rhamnusiam illi, et qui nascentis dei solis inchoantibus illustrantur radiis Aethiopes utrique <sup>1</sup> priscaque doctrina pollentes Aegyptii, caerimoniis me propriis percolentes, appellant vero nomine reginam Isidem. Adsum tuos miserata casus, adsum favens et propitia. Mitte iam fletus et lamentationes omitte, depelle maerorem : iam tibi providentia mea illucescit dies salutaris. Ergo igitur imperiis istis meis animum intende sollicitum. Diem, qui dies ex ista nocte nascetur, aeterna mihi nuncupavit religio, quo, sedatis hibernis tempestatibus et lenitis maris procellosis fluctibus, navigabili iam pelago

<sup>1</sup> The reading of the MSS is *Arique*. But these inhabitants of Aria, a Persian or Parthian region, seem so much out of place between the Ethiopians and the Egyptians that I have preferred to adopt Brant's emendation.



## THE GOLDEN ASS, BOOK XI

the sky, the wholesome winds of the seas, and the lamentable silences of hell be disposed; my name, my divinity is adored throughout all the world, in divers manners, in variable customs, and by many names. For the Phrygians that are the first of all men<sup>1</sup> call me the Mother of the gods at Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Paphian Venus; the Cretans which bear arrows, Dictynnian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusians their ancient goddess Ceres; some Juno, other Bellona, other Hecate, other Rhamnusia,<sup>2</sup> and principally both sort of the Ethiopians which dwell in the Orient and are enlightened by the morning rays of the sun, and the Egyptians, which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustom to worship me, do call me by my true name, Queen Isis. Behold I am come to take pity of thy fortune and tribulation; behold I am present to favour and aid thee; leave off thy weeping and lamentation, put away all thy sorrow, for behold the healthful day which is ordained by my providence. Therefore be ready and attentive to my commandment; the day which shall come after this night is dedicate to my service by an eternal religion; my priests and ministers do accustom, after the wintry and stormy tempests of the sea be ceased and the billows of his

<sup>1</sup> "The Egyptians[of the time of Psammetichus]were brought to think that the Phrygians were the most old and ancient people of the earth, and themselves to be next in antiquity to them." For the reasons which induced Psammetichus and his people to form this opinion, see Herodotus, II. 2.

<sup>2</sup> An epithet of the goddess Nemesis, or Fate.



rudem dedicantes carinam primitias commeatus libant  
 mei sacerdotes : id sacrum nec sollicita nec profana  
 6 mente debebis opperiri. Nam meo monitu sacerdos  
 in ipso procinctu pompae roseam manu dextera sistro  
 cohaerentem gestabit coronam. Incunctanter ergo  
 dimotis turbulis alacer continuare pompam, mea vo-  
 lentia fretus, et de proxumo clementer velut manum  
 sacerdotis osculabundus rosis decerptis pessimae mihi-  
 que destabilis iamdudum beluae istius corio te protinus  
 exue. Nec quicquam rerum mearum reformides ut  
 arduum : nam hoc eodem momento quo tibi venio,  
 simul et ibi praesens quae sunt sequentia sacerdoti  
 meo per quietem facienda praecipio. Meo iussu tibi  
 constricti comitatus decedent populi ; nec inter hilares  
 caerimonias et festiva spectacula quisquam deformem  
 istam quam geris faciem perhorrescet, vel figuram  
 tuam repente mutatam sequius interpretatus aliquis  
 maligne criminabitur. Plane memineris et penita-  
 mente conditum semper tenebis mihi reliqua vitae  
 tuae curricula ad usque terminos ultimi spiritus  
 vadata : nec iniurium, cuius beneficio redieris ad  
 homines, ei totum debere quod vives. Vives autem  
 beatus, vives in mea tutela gloriosus ; et cum spatium  
 saeculi tui permensus ad inferos demearis, ibi quoque  
 in ipso subterraneo semirotundo me, quam vides



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waves are still, to offer in my name a new ship, as a first-fruit of their navigation; and for this must thou wait, and not profane or despise the sacrifice in any wise. For the great priest shall carry this day following in procession, by my exhortation, a garland of roses next to the timbrel of his right hand; delay not, but, trusting to my will, follow that my procession passing amongst the crowd of the people, and when thou comest to the priest, make as though thou wouldst kiss his hand, but snatch at the roses and thereby put away the skin and shape of an ass, which kind of beast I have long time abhorred and despised. But above all things beware thou doubt not nor fear of any of those my things as hard and difficult to be brought to pass; for in this same hour that I am come to thee, I am present there also, and I command the priest by a vision what he shall do, as here followeth: and all the people by my commandment shall be compelled to give thee place and say nothing. Moreover, think not that amongst so fair and joyful ceremonies, and in so good company, that any person shall abhor thy ill-favoured and deformed figure, or that any man shall be so hardy as to blame and reprove thy sudden restoration to human shape, whereby they should gather or conceive any sinister opinion of thee; and know thou this of certainty, that the residue of thy life until the hour of death shall be bound and subject to me; and think it not an injury to be always serviceable towards me whilst thou shalt live, since as by my mean and benefit thou shalt return again to be a man. Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when after thine allotted space of life thou descendest to hell, there thou shalt see me in that subterranean firma-



Acherontis tenebris interlucentem Stygiisque penetrabilibus regnantem, campos Elysios incolens ipse, tibi propitiam frequens adorabis. Quod si sedulis obsequiis et religiosis ministeriis et tenacibus castimoniis numen nostrum promerueris, scies ultra statuta fato tuo spatia vitam quoque tibi prorogare mihi tantum licere."

- 7 Sic oraculi venerabilis fine prolato numen invictum in se recessit. Nec mora, cum somno protinus absolutus pavore et gaudio ac dein sudore nimio permixtus exsurgo, summeque miratus deae potentis tam claram praesentiam, marino rore respersus magnisque imperiis eius intentus monitionis ordinem recolebam. Nec mora, cum noctis atrae fugato nubilo sol exsurgit aureus, et ecce discursu religioso ac prorsus triumphali turbulae complent totas plateas tantaque hilaritudine praeter peculiarem meam gestire mihi cuncta videbantur, ut pecua etiam cuiuscemodi et totas domos et ipsum diem serena facie gaudere sentirem. Nam et pruinam pridianam dies apricus ac placidus repente fuerat insecutus, ut canorae etiam aviculae prolectatae verno vapore concentus suaves assonarent matrem siderum, parentem temporum orbisque totius dominam blando mulcentes affamine. Quid quod arbores etiam, quae pomifera subole fecundae quaeque earum tantum umbra contentae steriles, austrinis laxatae flatibus, germine foliorum renidentes, clementi motu brachiorum dulces strepitus obsibilabant, magno-



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ment shining (as thou seest me now) in the darkness of Acheron, and reigning in the deep profundity of Styx, and thou shalt worship me as one that hath been favourable to thee. And if I perceive that thou art obedient to my commandment and addict to my religion, meriting by thy constant chastity my divine grace, know thou that I alone may prolong thy days above the time that the fates have appointed and ordained."

When the invincible goddess had spoken these words and ended her holy oracle, she vanished away. By and by when I awaked, I arose, having the members of my body mixed with fear, joy, and heavy sweat, and marvelled at the clear presence of the puissant goddess, and when I had sprinkled myself with the water of the sea, I recounted orderly her admonitions and divine commandments. Soon after the darkness was chased away and the clear and golden sun arose, when behold, I saw the streets replenished with people, going in a religious sort, and in great triumph. All things seemed that day to be joyful, as well all manner of beasts and the very houses, as also even the day itself seemed to rejoice. For after the hoar frost of the night ensued the hot and temperate sun, whereby the little birds, weening that the springtime had been come, did chirp and sing melodiously, making sweet welcome with their pleasant song to the mother of the stars, the parent of times, and mistress of all the world. The fruitful trees also, both those which rejoiced in their fertility and those which, being barren and sterile, were contented at the shadow which they could give, being loosened by the breathing of the south wind, and smiling by reason of their new buds now appearing, did gently move their branches and render sweet



## LUCIUS APULEIUS

que procellarum sedato fragore ac turbido fluctuum tumore posito mare quietas alluvies temperabat, caelum autem nubilosa caligine disiecta nudo sudoque luminis proprii splendore candeat.

- 8 Ecce pompae magnae paulatim praecedunt anteludia votivis cuiusque studiis exornata pulcherrime. Hic incinctus balteo militem gerebat, illum succinctum chlamyde crepides et venabula venatorem fecerant, alius soccis obauratis inductus serica veste mundoque pretioso et attextis capiti crinibus incessu perfluo feminam mentiebatur. Porro alium ocreis, scuto, galea ferroque insignem e ludo putares gladiatorio procedere. Nec ille deerat qui magistratum fascibus purpuraque luderet, nec qui pallio baculoque et baxeis et hircino barbitio philosophum fingeret, nec qui diversis harundinibus alter aucupem cum visco, alter piscatorem cum hamis induceret. Vidi et ursam mansuem cultu matronali, quae<sup>1</sup> sella vehebatur, et simiam pileo textili crocotisque Phrygiis Catamiti pastoris specie aureum gestantem poculum, et asinum pinnis agglutinatis adambulantem cuidam seni debili, ut illum quidem Bellerophontem, hunc autem diceres
- 9 Pegasum, tamen rideres utrumque. Inter has oblationes ludicras popularium, quae passim vagabantur, iam sospitatricis deae peculiaris pompa moliebatur. Mulieres candido splendentes amicimine, vario lae-

<sup>1</sup> The relative has dropped out of the text and must be supplied either here or before *cultu*.



## THE GOLDEN ASS, BOOK XI

pleasant shrills ; the seas were quiet from the roaring winds and the tempests of great waves ; the heaven had chased away the clouds, and appeared fair and clear with his proper light.

Behold, then more and more appeared the beginnings of the pomps and processions, every one attired in regal manner, according to his proper habit. One was girded about the middle like a man of arms ; another bare a spear, and had a cloak caught up and high shoes as a hunter ; another was attired in a robe of silk, and socks of gold, with fine ornament, having long hair added and fixed upon his head, and walked delicately in form of a woman ; there was another which wore leg harness and bare a target, an helmet and a spear, like unto a gladiator, as one might believe ; after him marched one attired in purple, with the rods borne by vergers before him, like a magistrate ; after him followed one with a mantle, a staff, a pair of pantofles, and with a beard as long as any goat's, signifying a philosopher ; after him went one with reeds and lime, betokening him a fowler, and another with hooks, declaring a fisher. I saw there a meek and tame bear, which in matron habit was carried on a stool ; an ape with a bonnet of woven stuff on his head, and covered with saffron lawn, resembling the Phrygian shepherd Ganymede, and bearing a cup of gold in his hand ; an ass had wings glued to his back and went after an old man, whereby you would judge the one to be Pegasus and the other Bellerophon, and at both would you laugh well. Amongst these pleasures and popular delectations, which wandered hither and thither, you might see the peculiar pomp of the saving goddess triumphantly march forward. The women attired in white vestments, and rejoicing



tantes gestamine, verno florentes coronamine, quae de gremio per viam, qua sacer incēdebat comitatus, solum sternebant flosculis; aliae quae nitentibus speculis pone tergum reversis venienti deae obvium commonstrarent obsequium, et quae pectines eburnos ferentes gestu brachiorum flexuque digitorum ornatum atque oppexum crinium regaliū fingerent; illae etiam, quae ceteris unguentis et geniali balsamo guttatim excusso conspergebant plateas: magnus praeterea sexus utriusque numerus lucernis, taedis, cereis et alio genere facium, lumine siderum caelestium stirpem propitiantes. Symphoniae dehinc suaves, fistulae tibiaeque modulis dulcissimis personabant. Eas amoenus lectissimae iuventutis, veste nivea et cataclista praenitens, sequebatur chorus, carmen venustum iterantes, quod Camenarum favore sollers poeta modulatus edixerat, quod argumentum referebat interim maiorum antecantamenta votorum. Ibant et dicati magno Sarapi tibicines, qui per obliquum calammum, ad aurem porrectum dexteram, familiarem templi deque modulum frequentabant, et plerique qui  
10 facilem sacris viam dari praedicarent. Tunc influunt turbae sacris divinis initiatae, viri feminaeque omnis dignitatis et omnis aetatis linteae vestis candore puro luminosi, illae limpido tegmine crines madidos obvolutae, hi capillum derasi funditus verticem praenitentes, magnae religionis terrena sidera, aereis et argenteis,  
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in that they bare garlands and flowers upon their heads, bespread the way with herbs, which they bare in their aprons, where this regal and devout procession should pass. Others carried shining mirrors behind them which were turned towards the goddess as she came, to shew to her those which came after as though they would meet her. Others bare combs of ivory, and declared by their gesture and motions of their arms and fingers that they were ordained and ready to dress and adorn the goddess's hair. Others dropped in the ways, as they went, balm and other precious ointments. Then came a great number, as well of men as of women, with lamps, candles, torches, and other lights, doing honour thereby to her that was born of the celestial stars. After that sounded the musical harmony of instruments, pipes and flutes in most pleasant measure. Then came a fair company of youth apparelled in white vestments and festal array, singing both metre and verse with a comely grace which some studious poet had made by favour of the Muses, the words whereof did set forth the first ceremonies of this great worship. In the mean season arrived the blowers of trumpets, which were dedicate unto mighty Sarapis, who, holding the same reed sidelong towards their right ears, did give forth a ditty proper to the temple and the god: and likewise were there many officers and beadles, crying room for the goddess to pass. Then came the great company of men and women of all stations and of every age which were initiate and had taken divine orders, whose garments, being of the whitest linen, glistened all the streets over. The women had their hair anointed, and their heads covered with light linen; but the men had their crowns shaven and shining bright, as being the terrene stars of the



immo vero aureis etiam sistris argutum tinnitum constrepentes. Sed antistites sacrorum procures illi, qui candido linteamine cinctum pectoralem adusque vestigia strictim iniecti potentissimorum deum proferebant insignes exuvias: quorum primus lucernam claro praemicantem porrigebat lumine, non adeo nostris illis consimilem quae vespertinas illuminant epulas, sed aureum cymbium medio sui patore flammulam suscitans largiorem: secundus vestitu quidem similis, sed manibus ambabus gerebat auxillas,<sup>1</sup> quibus nomen dedit proprium deae summatis auxiliaris providentia: ibat tertius attollens palmam auro subtiliter foliatam necnon Mercuriale etiam caduceum: quartus aequitatis ostendebat indicium, deformatam manum sinistram porrecta palmula, quae genuina pigritia, nulla calliditate, nulla sollertia praedita, videbatur aequitati magis aptior quam dextera; idem gerebat et aureum vasculum in modum papillae rotundatum de quo lacte libabat: quintus auream vannum aureis congestam ramulis, et alius ferebat amphoram.

- 11 Nec mora, cum dei dignati pedibus humanis incedere prodeunt: hic horrendus ille superum com-meator et inferum, nunc atra nunc aurea facie sublimis, attollens canis cervices arduas Anubis, laeva caduceum gerens, dextera palmam virentem quatiens; huius vestigium continuum sequebatur bos in erectum levata statum, bos, omniparentis deae

<sup>1</sup> The MSS have *altaria*, *id est auxilia*. I accept Kaibel's suggestion of *auxillas*, "sacrificial pots" (a word found in the grammarian Festus and in the glossaries). The MS reading arose from the incorporation of an explanatory gloss.



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goddess, and held in their hands timbrels of brass, silver, aye and gold, which rendered forth a shrill and pleasant sound. The principal priests, leaders of the sacred rites, which were apparelled with white surplices drawn tight about their breasts and hanging down to the ground, bare the relics of all the most puissant gods. One that was first of them carried in his hand a lantern shining forth with a clear light, not very like to those which we use in our houses and light our supper withal at evening-time, for the bowl of it was of gold and rendered from the middle thereof a more bright flame. The second, attired like the other, bare in both hands those pots to which the succouring providence of the high goddess herself had given their name. The third held up a tree of palm, with leaves cunningly wrought of gold, and the verge or rod Caduceus of Mercury. The fourth shewed a token of equity, that was a left hand deformed in every place and with open palm, and because it was naturally more sluggish, and that there was no cleverness nor craft in it, it signified thereby more equity than by the right hand: the same priest carried a round vessel of gold, in form of a breast, whence milk flowed down. The fifth bare a winnowing fan, wrought with sprigs of gold, and another carried a vessel for wine.

By and by after, the gods deigned to follow afoot as men do, and specially Anubis, the messenger of the gods infernal and supernal, tall, with his face sometime black, sometime fair as gold, lifting up on high his dog's head, and bearing in his left hand his verge, and in his right hand the green branch of a palm-tree. After him straight followed a cow with an upright gait, the cow representing the great goddess that is the fruitful mother of all, and he



fecundum simulacrum, quod residens humeris suis proferebat unus e ministerio beato gressu gestuosus. Ferebatur ab alio cista secretorum capax penitus celans operta magnificae religionis. Gerebat alius felici suo gremio summi numinis venerandam effigiem, non pecoris, non avis, non ferae, ac ne hominis quidem ipsius consimilem, sed sollerti repertu etiam ipsa novitate reverendam altioris utcumque et magno silentio tegendae religionis argumentum ineffabile, sed ad istum plane modum fulgente auro figuratam: urnula faberrime cavata, fundo quam rotundo, miris extrinsecus simulacris Aegyptiorum effigiata; eius orificium non altiuscule levatum in canalem porrectum longo rivulo prominebat; ex alia vero parte multum recedens spatiosa dilatione adhaerebat ansa, quam contorto nodulo supersedebat aspis squameae cervicis striato tumore sublimis.

- 12 Et ecce praesentissimi numinis promissa nobis accedunt beneficia, et fata salutemque ipsam meam gerens sacerdos appropinquat, ad ipsum praescriptum divinae promissionis ornatum dextera proferens sistrum deae, mihi coronam et Hercule coronam consequenter, quod tot ac tantis exanclatis laboribus, tot emensis periculis deae maximae providentia alluctantem mihi saevissime Fortunam superare. Nec tamen gaudio subitario commotus inclementi me cursu proripui, verens scilicet ne repentino quadripedis impetu religionis quietus turbaretur ordo, sed placido ac prorsus humano gradu cunctabundus, paulatim obli-
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that guided her supported her as she leaned upon his shoulder, and marched on with much gravity in happy steps. Another carried after the secrets of their glorious religion, closed in a coffer. Another was there that bare in his bosom (thrice happy he!) the venerable figure of the godhead, not formed like any beast, bird, savage thing, or human shape, but made by a new invention, and therefore much to be admired, an emblem ineffable, whereby was signified that such a religion was at once very high and should not be discovered or revealed to any person; thus was it fashioned of shining gold: it was a vessel wrought with a round bottom, and hollowed with wondrous cunning, having on the outside pictures figured like unto the manner of the Egyptians, and the mouth thereof was not very high, but made to jut out like unto a long funnel; on the other side was an ear or handle which came far out from the vessel, whereupon stood an asp holding out his swelling and scaly neck, which entwined the whole as in a knot.

Finally came he which was appointed to my good fortune, according to the promise of the most puissant goddess. For the great priest, which bare the restoration of my human shape, by the commandment of the goddess approached more and more, carrying in his right hand both the timbrel and the garland of roses to give me, which was in very deed my crown to deliver me from cruel fortune which was always mine enemy, after the sufferance of so much calamity and pain, and after the endurance of so many perils. Then I, not running hastily by reason of sudden joy, lest I should disturb the quiet procession with my beastly importunity, but going softly as a man doth step



quato corpore, sane divinitus decedente populo, sensim  
 13 irrepo. At sacerdos ut reapse cognoscere potui,  
 nocturni commonefactus oraculi miratusque con-  
 gruentiam mandati muneris, confestim restitit, et  
 ultro porrecta dextera ob os ipsum meum coronam  
 exhibuit. Tunc ego trepidans, assiduo pulsu micanti  
 corde, coronam, quae rosis amoenis intexta fulgurabat,  
 avido ore susceptam cupidus promissi devoravi. Nec  
 me fefellit caeleste promissum: protinus mihi dela-  
 bitur deformis et ferina facies. Ac primo quidem  
 squalens pilus defluit, ac dehinc cutis crassa tenuatur,  
 venter obesus residet, pedum plantae per ungulas in  
 digitos exeunt, manus non iam pedes sunt sed in  
 erecta porriguntur officia, cervix procera cohibetur,  
 os et caput rotundatur, aures enormes repetunt  
 pristinam parvitatem, dentes saxei redeunt ad hu-  
 manam minutiem, et, quae me potissimum cruciabat  
 ante, cauda nusquam. Populi mirantur, religiosi  
 venerantur tam evidentem maximi numinis potentiam  
 et consimilem nocturnis imaginibus magnificentiam  
 et facilitatem reformationis, claraque et consona voce,  
 caelo manus attendentes, testantur tam illustre deae  
 beneficium.

14 At ego stupore nimio defixus tacitus haerebam,  
 animo meo tam repentinum tamque magnum non  
 capiente gaudium, quid potissimum praefarer pri-  
 marium, unde novae vocis exordium caperem, quo  
 sermone nunc renata lingua felicius auspicarer,  
 quibus quantisque verbis tantae deae gratias agerem.  
 Sed sacerdos, utcumque divino monitu cognitis ab



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through the press of people, which gave me place by the divine command on every side, I went after the priest. Then the priest, being admonished the night before, as I might well perceive, and marvelling that now the event came opportunely to fulfil that warning, suddenly stood still, and holding out his hands thrust out the garland of roses to my mouth: which garland I (trembling and my heart beating greatly) devoured with a great affection. As soon as I had eaten them, I was not deceived of the promise made unto me: for my deform and assy face abated, and first the rugged hair of my body fell off, my thick skin waxed soft and tender, my fat belly became thin, the hoofs of my feet changed into toes, my hands were no more feet but returned again to the work of a man that walks upright, my neck grew short, my head and mouth became round, my long ears were made little, my great and stony teeth waxed less, like the teeth of men, and my tail, which before cumbered me most, appeared nowhere. Then the people began to marvel, and the religious honoured the goddess for so evident a miracle, which was foreshadowed by the visions which they saw in the night, and the facility of my reformation, whereby they lifted their hands to heaven and with one voice rendered testimony of so great a benefit which I received of the goddess.

When I saw myself in such estate, I was utterly astonished and stood still a good space and said nothing; for my mind could not contain so sudden and so great joy, and I could not tell what to say, nor what word I should first speak with my voice newly found, nor what thanks I should render to the goddess. But the great priest, understanding all my fortune and misery by divine advertisement,



origine cunctis cladibus meis, quamquam et ipse insigni permotus miraculo, nutu significato prius praecipit tegendo mihi linteam dari laciniam: nam me cum primum nefasto tegmine despoliaverat asinus, compressis in artum feminibus et superstrictis accurate manibus, quantum nudo licebat, velamento me naturali probe muniveram. Tunc e cohorte religionis unus impigre superiorem exutus tunicam supertexit me celerrime: quo facto, sacerdos vultu geniali et Hercule perhumano in aspectum meum  
 15 attonitus sic effatur: "Multis et variis exanclatis laboribus magnisque Fortunae tempestatibus et maximis actus procellis ad portum quietis et aram misericordiae tandem, Luci, venisti: nec tibi natales ac ne dignitas quidem, vel ipsa qua flores usquam doctrina profuit, sed lubrico virentis aetatulae ad serviles delapsus voluptates, curiositatis improsperae sinistrum praemium reportasti. Sed utcumque Fortunae caecitas, dum te pessimis periculis discruciat, ad religiosam istam beatitudinem improvida produxit malitia. Eat nunc et summo furore saeviat, et crudelitati suae materiem quaerat aliam: nam in eos quorum sibi vitas in servitium deae nostrae maiestas vindicavit, non habet locum casus infestus. Quid latrones, quid ferae, quid servitium, quid asperrimorum itinerum ambages reciprocae, quid metus mortis cotidiana nefariae Fortunae profuit? In tutelam iam receptus es Fortunae, sed videntis, quae suae lucis splendore ceteros etiam deos illuminat. Sume iam vultum laetiozem candido isto habitu tuo congruentem,



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although he also was amazed at this notable marvel, by gestures commanded that one should give me a linen garment to cover me; for as soon as I was transformed from the vile skin of an ass to my human shape, I hid the privities of my body with my hands as far as a naked man might do. Then one of the company put off his upper robe, and put it on my back; which done, the priest, looking upon me with a sweet and benign countenance, began to say in this sort: "O my friend Lucius, after the endurance of so many labours and the escape of so many tempests of fortune, thou art now at length come to the port and haven of rest and mercy. Neither did thy noble lineage, thy dignity, neither thy excellent doctrine anything avail thee; but because thou didst turn to servile pleasures, by a little folly of thy youthfulness, thou hast had a sinister reward of thy unprosperous curiosity. But howsoever the blindness of fortune tormented thee in divers dangers, so it is that now by her unthoughtful malice thou art come to this present felicity of religion. Let fortune go and fume with fury in another place; let her find some other matter to execute her cruelty; for fortune hath no puissance against them which have devoted their lives to serve and honour the majesty of our goddess. For what availed the thieves? The beasts savage? Thy great servitude? The ill, toilsome, and dangerous ways? The fear of death every day? What availed all those, I say, to cruel fortune? Know thou that now thou art safe, and under the protection of that fortune that is not blind but can see, who by her clear light doth lighten the other gods: wherefore rejoice, and take a convenable countenance to thy white habit, and follow with joyful steps the pomp



comitare pompam deae sospitatricis inovanti gradu. Videant irreligiosi, videant et errorem suum recognoscant: 'En ecce pristinis aerumnis absolutus Isidis magnae providentia gaudens Lucius de sua Fortuna triumphat.' Quo tamen tutior sis atque munitior, da nomen sanctae huic militiae, cuius non olim sacramento etiam rogabaris, teque iam nunc obsequio religionis nostrae dedica et ministerii iugum subi voluntarium: nam cum coeperis deae servire, tunc magis senties fructum tuae libertatis."

- 16 Ad istum modum vaticinatus sacerdos egregius fatigatos anhelitus trahens conticuit. Exin permixtus agmini religioso procedens comitabar sacrum totae civitati notus ac conspicuus, digitis hominum nutibusque notabilis. Omnes in me populi fabulabantur: "Hunc omnipotentis hodie deae numen augustum reformavit ad homines: felix Hercule et ter beatus qui vitae scilicet praecedentis innocentia fideque meruerit tam praeclarum de caelo patrocinium, ut renatus quodam modo statim sacrorum obsequio desponderetur." Inter haec et festorum votorum tumultum paulatim progressi iam ripam maris proximamus atque ad ipsum illum locum, quo pridie meus stabulaverat asinus, pervenimus. Ibidem simulacris rite dispositis navem faberrime factam, picturis miris Aegyptiorum circumsecus variegatam, summus sacerdos taeda lucida et ovo et sulphure sollemnissimas preces de casto praefatus ore, quam purissime purificatam deae nuncupavit
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of this devout and honourable procession ; let such, which be not devout to the goddess, see and acknowledge their error : ‘ Behold, here is Lucius that is delivered from his former so great miseries by the providence of the goddess Isis, and rejoiceth therefore and triumpheth of victory over his fortune.’ And to the end thou mayest live more safe and sure, make thyself one of this holy order, to which thou wast but a short time since pledged by oath, dedicate thy mind to the obeying of our religion, and take upon thee a voluntary yoke of ministry : for when thou beginnest to serve and honour the goddess, then shalt thou feel the more the fruit of thy liberty.”

After that the great priest had prophesied in this manner with often breathings, he made a conclusion of his words. Then I went amongst the company of the rest and followed the procession : every one of the people knew me, and pointing at me with their fingers, or nodding with their heads, they said in this sort : “ Behold him who is this day transformed into a man by the puissance of the sovereign goddess ; verily he is blessed and most blessed that by the innocency of his former life hath merited so great grace from heaven, and as it were by a new generation is reserved straightway to the obsequy of religion.” In the mean season, amid all these loud cries and prayers, by little and little we approached nigh unto the sea-coast, even to that place where I lay the night before being an ass. There, after the images and relics were orderly disposed, was a boat cunningly wrought and compassed about with divers pictures according to the fashion of the Egyptians, which the great priest did dedicate and consecrate with certain prayers from his holy lips and purified the same with a torch, an egg, and sulphur, dedicating



## LUCIUS APULEIUS

dedicavitque. Huius felicis alvei nitens carbasus litteras voti intextas progerebat: eae litterae votum instaurabant de novi commeatus prospera navigatione. Iam malus insurgit, pinus rotunda splendore sublimis, insigni carchesio conspicua, et puppis intorta chenisco, bracteis aureis vestita fulgebat, omnisque prorsus carina citro limpido perpolita florebat. Tunc cuncti populi, tam religiosi quam profani, vannos onustas aromatis et huiuscemodi suppliciis certatim congerunt et insuper fluctus libant intritum lacte confectum, donec muneribus largis et devotionibus faustis completa navis, absoluta strophis ancoralibus, peculiari serenoque flatu pelago redderetur: quae postquam cursus spatio prospectum sui nobis incertat, sacrorum geruli, sumptis rursum quae quisque detulerant, alacres ad fanum reditum capessunt simili structu pompae decori.

- 17 At cum ad ipsum iam templum pervenimus, sacerdos maximus, quique divinas effigies progerebant, et qui venerandis penetralibus pridem fuerant initiati, intra cubiculum deae recepti disponunt rite simulacra spirantia. Tunc ex his unus, quem cuncti grammatea dicebant, pro foribus assistens coetu pastophorum (quod sacrosancti collegii nomen est) velut in contionem vocato, indidem de sublimi sug-
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it unto the name of the goddess. The sail of this blessed ship was of white linen cloth, whereon was written certain letters which should testify the navigation of the new season to be prosperous; the mast was of a great length, made of a pine-tree, round, and very excellent, with a shining top seen of all eyes; the poop was covered over with plates of gold, being in shape like unto a goose's neck, and all the ship was made of citron-tree very fair. Then all the people, as well religious as profane, took a great number of winnowing fans replenished with odours and pleasant smells, and poured libation of milk into the sea, until the ship was filled up with large gifts and prosperous devotions, when as with a pleasant wind the ropes of the anchor were let go and it launched out into the deep while a breeze blew fair for that ship alone. And when they had lost the sight of the ship, by reason that it was afar off, every man of them that bore the holy things carried again that which he brought, and went towards the temple in like pomp and order as they came to the sea-side.

When we were come to the temple, the great priest and those which were deputed to carry the divine figures, but specially those which had long time been initiate in the religion, went into the secret chamber of the goddess, where they put and placed the lively images according to their order. This done, one of the company which was a scribe or interpreter of letters, in form of a preacher stood up in a chair before the place of the holy college of the Pastophores<sup>1</sup> (for so are they named) and calling together their whole assembly, from his high pulpit

<sup>1</sup> The "shrine-bearers"—the highest order of the Isiac priests.



gestu de libro, de litteris fausta vota praefatus principi magno senatuique et equiti totoque Romano populo, nauticis navibusque, quae sub imperio mundi nostratis reguntur, renuntiat sermone rituque Graeciensi ita: “ ΠΛΟΙΑΦΕΣΙΑ ”; quam vocem feliciter cunctis evenire signavit populi clamor insecutus. Exin gaudio delibuti populares thallos, verbenas, corollas ferentes, exosculatis vestigiis deae quae gradibus haerebat argento formata, ad suos discedunt Lares. Nec tamen me sinebat animus ungue latius indidem digredi, sed intentus in deae specimen pristinos casus meos recordabar.

- 18 Nec tamen fama volucris pigra pinnarum tarditate cessaverat, sed protinus in patria deae providentis adorabile beneficium meamque ipsius fortunam memorabilem narraverat passim. Confestim denique familiares ac vernulae, quique mihi proxumo nexu sanguinis cohaerebant, luctu deposito quem de meae mortis falso nuntio susceperant, repentino laetati gaudio varie quisque munerabundi ad meum festinant illico diurnum reducemque ab inferis conspectum. Quorum desperata ipse etiam facie recreatus oblationes honestas aequi bonique facio,

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<sup>1</sup> This Greek word or words had become much corrupted in the MSS: *πλοιαφέσια* is Mommsen's emendation. The



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began to read out of a book, praying for good fortune to the great Prince, the Senate, to the noble order of Chivalry, and generally to all the Roman people, and to all the sailors and ships such as be under the puissance and jurisdiction of Rome, and he pronounced to them in the Grecian tongue and manner this word following, "*Ploiaphesia*,"<sup>1</sup> which signified that it was now lawful for the ships to depart; whereat all the people gave a great shout, and then replenished with much joy, bare all kind of leafy branches and herbs and garlands of flowers home to their houses, kissing and embracing the feet of a silver image of the goddess upon the steps of the temple. Howbeit I could not do as the rest, for my mind would not suffer me to depart one foot away, so earnest and attentive was I to behold the beauty of the goddess, with remembrance likewise of my great travail and misery which I had endured.

In the mean season news was carried throughout the country (which goeth as swift as the flight of birds, or as the blast of wind) of the grace and benefit which I had received of the goddess, and of my fortune worthy to be had in memory. Then my parents of close blood, friends, and servants of our house, understanding that I was not dead as they were falsely informed, laid by their grief and came towards me with great diligence to see me, bearing to me gifts, as a man raised from death to life. And I likewise, which did never think to see them again, was as joyful as they, but would receive none of the honest gifts and oblations which they gave, inas-

old printed editions had *λαοὺς ἀφείρις*, which may be compared with the *Ite missa est* at the end of the Roman Mass; other commentators suggest *ἀγνὸι ἐφ' ὅσια* and other formulae of Oriental religion.



quippe cum mihi familiares quod ad cultum sump-  
 tumque largiter succederet deferre prospicue curas-  
 19 sent. Affatis itaque ex officio singulis, narratisque  
 meis probe et pristinis aerumnis et praesentibus  
 gaudiis, me rursum ad deae gratissimum mihi refero  
 conspectum, aedibusque conductis intra consaeptum  
 templi Larem temporarium mihi constituo, deae mini-  
 steriis adhuc privatis appositus contuberniisque sacer-  
 dotum individuus et numinis magni cultor insepara-  
 bilis. Nec fuit nox una vel quies aliqua visu deae  
 monituque ieiuna, sed crebris imperiis sacris suis me  
 iamdudum destinatum nunc saltem censebat initiari.  
 At ego, quamquam cupienti voluntate praeditus, tamen  
 religiosa formidine retardabar, quod enim sedulo  
 percontaveram difficile religionis obsequium et cas-  
 timoniorum abstinentiam satis arduam cautoque  
 circumspectu vitam, quae multis casibus subiacet,  
 esse muniendam. Haec identidem mecum re-  
 putans nescioquo modo, quamquam festinans, differ-  
 ebam.

20 Nocte quadam plenum gremium suum visus est  
 mihi summus sacerdos offerre, ac requirenti, quid  
 utique istud, respondisse partes illas de Thes-  
 salia mihi missas, servum etiam meum indidem  
 supervenisse nomine Candidum. Hanc experrectus  
 imaginem diu diuque apud cogitationes meas revolve-  
 bam quid rei portenderet, praesertim cum nullum  
 unquam habuisse me servum isto nomine nuncupatum  
 certus essem; utut tamen sese praesagium somni



## THE GOLDEN ASS, BOOK XI

much as my servants had taken care to bring with them enough of such things as was necessary for my body and my charges. After that I had greeted each according to his kindness, and made relation unto them of all my pristine misery and present joys, I went again before the face of the goddess, and hired me a house within the cloister of the temple, since I had been set apart for the service of the goddess that hitherto had been kept private from me, so that I might ordinarily frequent the company of the priests, whereby I would wholly become devout to the goddess, and an inseparable worshipper of her divine name: nor was there any night nor sleep but that the goddess appeared to me, persuading and commanding me to take the order of her religion whereto I had been long since foreordained. But I, although I was endued with a desirous goodwill, yet the reverend fear of the same held me back, considering that as I had learned by diligent enquiry her obeisance was hard, the chastity of the priests difficult to keep, and the whole life of them, because it is set about with many chances, to be watched and guarded very carefully. Being thus in doubt, I refrained myself from all those things as seeming impossible, although in truth I was hastening towards them.

On a night the great priest appeared unto me in a dream presenting his lap full of treasure, and when I demanded what it signified, he answered that this portion was sent me from the country of Thessaly, and that a servant of mine named Candidus was thence arrived likewise. When I was awaked, I mused in myself what this vision should portend, considering I never had any servant called by that name: but whatsoever it did signify, this I verily thought,