

porrigeret, lucrum certum modis omnibus significari partium oblatione credebam. Sic anxius et in proventum prosperiorem attonitus templi matutinas apertiones opperiebar: ac dum, velis candentibus reductis in diversum, deae venerabilem conspectum apprecamur, et per dispositas aras circumiens sacerdos, rem divinam procurans supplicamentis sollemnibus, de penetrali fontem petitum spondeo libat, rebus iam rite consummatis inchoatae lucis salutationibus religiosi primam nuntiantes horam perstrepunt. Et ecce superveniunt Hypata¹ quos ibi reliqueram famulos, cum me Fotis malis incapistrasset erroribus, cognitis scilicet fabulis meis, necnon et equum quoque illum meum reducentes, quem diverse distractum notae dorsualis agnitione recuperaverant. Quare sollertiam somni tum mirabar vel maxime, quod praeter congruentiam lucrosae pollicitationis argumento servi Candidi equum mihi reddidisset colore candidum.

- 21 Quo facto idem sollicitius sedulum colendi frequentabam ministerium spe futura beneficiis praesentibus pignerata; nec minus in dies mihi magis magisque accipiendorum sacrorum cupido gliscebat, summisque precibus primarium sacerdotem saepissime conveneram, petens ut me noctis sacratae tandem arcanis initiaret. At ille, vir alioquin gravis et sobriae

¹ The MSS have *de patria*, which, according to Bursian, would be a gloss that shouldered the true reading *Hypata* out of the text.

THE GOLDEN ASS, BOOK XI

that such offering of gifts was a foreshew of gain and prosperous chance. While I was thus anxious and astonished at my coming prosperity, I went to the temple, and tarried there till the opening of the gates in the morning: then I went in, and when the white curtains were drawn aside, I began to pray before the face of the goddess, while the priest prepared and set the divine things on every altar with solemn supplications, and fetched out of the sanctuary the holy water for the libation. When all things were duly performed, the religious began to sing the matins of the morning, testifying thereby the hour of prime. By and by behold arrived my servants which I had left at Hypata, when Fotis entangled me in my maze of miserable wanderings, who had heard my tale as it seemed, and brought with them even my horse, which they had recovered through certain signs and tokens which he had upon his back. Then I perceived the interpretation of my dream, by reason that beside the promise of gain, my white horse was restored to me, which was signified by the argument of my servant Candidus.¹

This done, I retired the more diligently to the service of the goddess in hope of greater benefits, considering I had received a sign and token, whereby my courage increased every day more and more to take upon me the orders and sacraments of the temple: in so much that I oftentimes communed with the priest, desiring him greatly to make me initiate in the mysteries of the holy night. But he, which was a man of gravity and well-renowned in

¹ *Servus candidus* (according as the second word is spelt with a capital letter or no) means "my servant Candidus" or "my white servant."

religionis observatione famosus, clementer ac comiter et ut solent parentes immaturis liberorum desideriis modificari, meam differens instantiam, spei melioris solaciis alioquin anxium mihi permulcebat animum. Nam et diem quo quisque possit initiari deae nutu demonstrari, et sacerdotem qui sacra debeat ministrare eiusdem providentia deligi, sumptus etiam caerimoniis necessarios simili praecepto destinari: quae cuncta nos quoque observabili patientia sustinere censebat, quippe cum aviditati contumaciaeque summe cavere, et utramque culpam vitare, ac neque vocatus morari nec non iussus festinare deberem. Nec tamen esse quemquam de suo numero tam perditae mentis vel immo destinatae mortis, qui non sibi quoque seorsum iubente domina, temerarium atque sacrilegum audeat ministerium subire noxamque letalem contrahere. Nam et inferum claustra et salutis tutelam in deae manu posita, ipsamque traditionem ad instar voluntariae mortis et precariae salutis celebrari, quippe cum transactis vitae temporibus iam in ipso finitae lucis limine constitutos, quis tamen tuto possint magna religionis committi silentia, numen deae soleat elicere et sua providentia quodam modo renatos ad novae reponere rursus salutis curricula. Ergo igitur me quoque oportere caeleste sustinere praeceptum, quamquam praecipua evidentique magni numinis dignatione iamdudum felici ministerio nuncupatum destinatumque, nec secus quam cultores ceteri cibis profanis ac nefariis

THE GOLDEN ASS, BOOK XI

the order of priesthood, very gently and kindly deferred my affection from day to day with comfort of better hope, as parents commonly bridle the desires of their children when they attempt or endeavour any unprofitable thing, saying that the day when any one should be admitted into their order is appointed by the goddess, the priest which should minister the sacrifice is chosen by her providence, and the necessary charge of the ceremonies is allotted by her commandment; all of which things he willed me to attend with marvellous patience: and that I should beware both of too much forwardness, and of stubborn obstinacy, avoiding either danger, that if being called I should delay, or not called I should be hasty. Moreover he said that there was none of his company either of so desperate a mind, or so rash and hardy unto death as to enterprise receiving this mystery without the commandment of the goddess, whereby he should commit a deadly offence: considering that it was in her power both to damn and to save all persons, and that the taking of such orders was like to a voluntary death and a difficult recovery to health: and if anywhere there were any at the point of death and at the end and limit of their life, so that they were capable to receive the dread secrets of the goddess, it was in her power by divine providence to make them as it were new-born and to reduce them to the path of health. Finally he said that I must therefore attend and wait for the celestial precept, although it were evident and plain that the goddess had already vouchsafed to call and appoint me to the happy company of her ministry, and that I must refrain from profane and unlawful meats, as those priests which were already received, to the end I might come more

iam nunc temperare, quo rectius ad arcana purissimae religionis secreta pervaderem.

- 22 Dixerat sacerdos, nec impatientia corrumpebatur obsequium meum, sed intentus miti quiete et probabili taciturnitate sedulum quot dies obibam culturae sacrorum ministerium. Nec me fefellit vel longi temporis prolatione cruciavit deae potentis benignitas salutaris, sed noctis obscurae non obscuris imperiis evidenter monuit advenisse diem mihi semper optabilem, quo me maximi voti compertiret, quantoque sumptu deberem procurare supplicamentis; ipsumque Mithram illum suum sacerdotem praecipuum, divino quodam stellarum consortio, ut aiebat, mihi coniunctum, sacrorum ministrum decernit. Quis et ceteris benivolis praeceptis summatis deae recreatus animi, necdum satis luce lucida, discussa quiete, protinus ad receptaculum sacerdotis contendo, atque eum cubiculo suo commodum prodeuntem continuatus saluto. Solito constantius destinaveram iam velut debitum sacris obsequium flagitare: at ille statim, ut me conspexit prior, “O” inquit “Luci, te felicem, te beatum, quem propitia voluntate numen augustum tantopere dignatur: et quid” inquit “Iam nunc stas otiosus teque ipsum demoraris? Adest tibi dies votis assiduis exoptatus, quo deae multominis divinis imperiis per istas meas manus piissimis acrorum arcanis insinueris”: et iniecta dextera senex comissimus ducit me protinus ad ipsas fores aedis amplissimae, ritumque sollemni apertionis cele-
- 576

THE GOLDEN ASS, BOOK XI

apt and clean to the knowledge of the secrets of the religion.

Then when he had thus spoken I was obedient unto these words, and fretted not my duty with lack of patience; but I was attentive with meek quietness and taciturnity to prove me. I daily served at the temple: and in the end the wholesome gentleness of the goddess did nothing deceive me, for she tormented me with no long delay, but in a dark night she appeared to me in a vision, declaring in words not dark that the day was come which I had wished for so long; she told me what provision and charges I should be at for the supplications, and how that she had appointed her principal priest Mithras, that was joined unto my destiny (as she said) by the ordering of the planets, to be a minister with me in my sacrifices. When I had heard these and the other divine commandments of the high goddess, I greatly rejoiced, and arose before day to speak with the great priest, whom I fortunèd to espy coming out of his chamber. Then I saluted him, and thought with myself to ask and demand with a bold courage that I should be initiate, as a thing now due; but as soon as he perceived me, he began first to say: "O Lucius, now know I well that thou art most happy and blessed, whom the divine goddess doth so greatly accept with mercy. Why dost thou stand idle and delay? Behold the day which thou didst desire with prayer, when as thou shalt receive at my hands the order of most secret and holy religion, according to the divine commandment of this goddess of many names." Thereupon the old man took me by the hand, and led me courteously to the gate of the great temple, where, after that it was religiously opened, he made a solemn celebration, and after the morning

LUCIUS APULEIUS

brato ministerio ac matutino peracto sacrificio, de opertis adyti profert quosdam libros litteris ignobilibus praenotatos, partim figuris cuiuscemodi animalium concepti sermonis compendiosa verba suggerentes, partim nodosis et in modum rotae tortuosis capreolatimque condensis apicibus a curiosa¹ profanorum lectione munita: indidem mihi praedicat quae forent ad usum teletae necessario praeparanda.

23 Ea protinus naviter et aliquanto liberalius partim ipse, partim per meos socios coemenda procuro. Iamque tempore, ut aiebat sacerdos, id postulante, stipatum me religiosa cohorte deducit ad proxumas balneas, et prius sueto lavacro traditum, praefatus deum veniam, purissime circumrorans abluit, rursumque ad templum reductum, iam duabus diei partibus transactis, ante ipsa deae vestigia constituit, secretoque mandatis quibusdam quae voce meliora sunt, illud plane cunctis arbitris praecipit, decem continuis illis diebus cibariam voluptatem cohercerem neque ullum animal essem et invinius essem. Quis venerabili continentia rite servatis, iam dies aderat divino destinatus vadimonio, et sol curvatus intrahebat vesperam: tum ecce confluunt undique turbae sacratorum² ritu vetusto variis quisque me muneribus honorantes. Tunc semotis procul profanis omnibus, linteo rudique me contectum amicimine arrepta manu sacerdos deducit ad ipsius sacrarii penetralia.

¹ The MSS have *curiositate*, which is difficult, if not impossible, to construe.

² MSS *sacrorum*. I think Brant's emendation *sacratorum*, "initiates, adepts, priests," is necessary.

THE GOLDEN ASS, BOOK XI

sacrifice was ended, he brought out of the secret place of the temple certain books written with unknown characters, partly painted with figures of beasts declaring briefly every sentence, partly with letters whose tops and tails turned round in fashion of a wheel, joined together above like unto the tendrils of a vine, whereby they were wholly strange and impossible to be read of the profane people; thence he interpreted to me such things as were necessary to the use and preparation of mine order. This done, I diligently gave in charge to certain of my companions to buy liberally whatsoever was needful and convenient; but part thereof I bought myself. Then he brought me, when he found that the time was at hand, to the next baths, accompanied with all the religious sort, and demanding pardon of the gods, washed me and purified my body according to the custom: after this, when two parts of the day was gone, he brought me back again to the temple and presented me before the feet of the goddess, giving me a charge of certain secret things unlawful to be uttered, and commanding me generally before all the rest to fast by the space of ten continual days, without eating of any beast or drinking of any wine: which things I observed with a marvellous continency. Then behold the day approached when as the sacrifice of dedication should be done; and when the sun declined and evening came, there arrived on every coast a great multitude of priests, who according to their ancient order offered me many presents and gifts. Then was all the laity and profane people commanded to depart, and when they had put on my back a new linen robe, the priest took my hand and brought me to the most secret and sacred place of the temple.

Quaeras forsitan satis anxie, studiose lector, quid deinde dictum, quid factum: dicerem si dicere liceret, cognosceres si liceret audire: sed parem noxam contraherent aures et linguae illae temerariae curiositatis. Nec te tamen desiderio forsitan religioso suspensum angore diutino cruciabo: igitur audi, sed crede, quae vera sunt. Accessi confinium mortis et calcato Proserpinae limine per omnia vectus elementa remeavi; nocte media vidi solem candido coruscantem lumine; deos inferos et deos superos accessi coram et adoravi de proxumo. Ecce tibi rettuli quae, quamvis audita, ignores tamen necesse est: ergo quod solum potest sine piaculo ad profanorum intellegentias enuntiari, referam.

- 24 Mane factum est, et perfectis sollemnibus processu duodecim sacratus stolis, habitu quidem religioso satis, sed effari de eo nullo vinculo prohibeor, quippe quod tunc temporis videre praesentes plurimi. Namque in ipso aedis sacrae meditullio ante deae simulacrum constitutum tribunal ligneum iussus superstiti, byssina quidem sed floride depicta veste conspicuus, et humeris dependebat pone tergum talorum tenus pretiosa chlamida: quaqua tamen viseres, colore vario circumnotatis insignibar animalibus; hinc dracones Indici, inde grypes Hyperborei quos in speciem pinnatae alitis generat mundus alter: hanc Olympiacam stolam sacrati nuncupant. At manu

THE GOLDEN ASS, BOOK XI

Thou wouldest peradventure demand, thou studious reader, what was said and done there : verily I would tell thee if it were lawful for me to tell, thou wouldest know if it were convenient for thee to hear ; but both thy ears and my tongue should incur the like pain of rash curiosity. Howbeit I will not long torment thy mind, which peradventure is somewhat religious and given to some devotion ; listen therefore, and believe it to be true. Thou shalt understand that I approached near unto hell, even to the gates of Proserpine, and after that I was ravished throughout all the elements, I returned to my proper place : about midnight I saw the sun brightly shine, I saw likewise the gods celestial and the gods infernal, before whom I presented myself and worshipped them. Behold now have I told thee, which although thou hast heard, yet it is necessary that thou conceal it ; wherefore this only will I tell, which may be declared without offence for the understanding of the profane.

When morning came and that the solemnities were finished, I came forth sanctified with twelve stoles and in a religious habit, whereof I am not forbidden to speak, considering that many persons saw me at that time. There I was commanded to stand upon a pulpit of wood which stood in the middle of the temple, before the figure and remembrance of the goddess ; my vestment was of fine linen, covered and embroidered with flowers ; I had a precious cope upon my shoulders, hanging down behind me to the ground, whereon were beasts wrought of divers colours, as Indian dragons, and Hyperborean griffins, whom in form of birds the other part of the world doth engender : the priests commonly call such a habit an Olympian stole. In

LUCIUS APULEIUS

dextera gerebam flammis adultam facem, et caput decore corona cinxerat, palmae candidae foliis in modum radiorum prosistentibus: sic ad instar solis exornato me et in vicem simulacri constituto, repente velis reductis, in aspectum populus errabat. Exhinc festissimum celebravi natalem sacrorum et suaves epulae et faceta convivia; dies etiam tertius pari caerimoniarum ritu celebratus, et ientaculum religiosum et teletae legitima consummatio. Paucis dehinc ibidem commoratus diebus inexplicabili voluptate simulacri divini perfruebar, irremunerabili quippe beneficio pigneratus. Sed tandem deae monitu, licet non plene, tamen pro meo modulo supplicue gratiis persolutis, tardam satis domuitionem comparo, vix equidem abruptis ardentissimi desiderii retinaculis. Provolutus denique ante conspectum deae et facie mea diu deterisis vestigiis eius, lacrimis obortis, singultu crebro sermonem interficiens et verba devorans, aio:

- 25 "Tu quidem sancta et humani generis sospitatrix perpetua, semper fovendis mortalibus munifica, dulcem matris affectionem miserorum casibus tribuis. Nec dies nec quies ulla ac ne momentum quidem tenue tuis transcurrit beneficiis otiosum, quin mari terraque protegas homines et depulsis vitae procellis salutarem porrigas dexteram, qua fatorum etiam

THE GOLDEN ASS, BOOK XI

my right hand I carried a lighted torch, and a garland of flowers was upon my head, with white palm-leaves sprouting out on every side like rays; thus I was adorned like unto the sun, and made in fashion of an image, when the curtains were drawn aside and all the people compassed about to behold me. Then they began to solemnise the feast, the nativity of my holy order, with sumptuous banquets and pleasant meats: the third day was likewise celebrate with like ceremonies, with a religious dinner, and with all the consummation of the adept order. Now when I had continued there some days, conceiving a marvellous pleasure and consolation in beholding ordinarily the image of the goddess, because of the benefits, beyond all esteem or reward, which she had brought me, at length she admonished me to depart homeward, not without rendering of thanks, which although they were not sufficient, yet they were according to my power. Howbeit I could hardly be persuaded to break the chains of my most earnest devotion and to depart, before I had fallen prostrate before the face of the goddess and wiped her feet with my face, whereby I began so greatly to weep and sigh that my words were interrupted, and as devouring my prayer I began to say in this sort: "O holy and blessed dame, the perpetual comfort of human kind, who by Thy bounty and grace nourishest all the world, and bearest a great affection to the adversities of the miserable as a loving mother, Thou takest no rest night or day, neither art Thou idle at any time in giving benefits and succouring all men as well on land as sea; Thou art she that puttest away all storms and dangers from men's life by stretching forth Thy right hand, whereby likewise Thou dost unweave even the inextricable and tangled web of

inextricabiliter contorta retractas licia, et Fortunae tempestates mitigas, et stellarum noxios meatus cohibes. Te superi colunt, observant inferi, tu rotas orbem, luminas solem, regis mundum, calcas Tartarum. Tibi respondent sidera, redeunt tempora, gaudent numina, serviunt elementa: tuo nutu spirant flamina, nutriunt nubila, germinant semina, crescunt germina. Tuam maiestatem perhorrescunt aves caelo meantes, ferae montibus errantes, serpentes solo latentes, beluae ponto natantes. At ego referendis laudibus tuis exilis ingenio et adhibendis sacrificiis tenuis patrimonio: nec mihi vocis ubertas ad dicenda quae de tua maiestate sentio sufficit, nec ora mille linguae, que totidem vel indefessi sermonis aeterna series. Ergo quod solum potest, religiosus quidem sed pauper alioquin, efficere curabo: divinos tuos vultus numenque sanctissimum intra pectoris mei secreta conditum perpetuo custodiens imaginabor."

Ad istum modum deprecato summo numine, complexus Mithram sacerdotem et meum iam parentem, colloque eius multis osculis inhaerens veniam postulabam, quod eum condigne tantis beneficiis munerari
 26 nequirem. Diu denique gratiarum gerendarum sermone prolixo commoratus, tandem digredior, et recta patrium Larem revisurus meum post aliquam multum temporis, contendo; paucisque post diebus, deae potentis instinctu, raptim constrictis sarcinulis, nave conscensa Romam versus profectionem dirigo; tutusque prosperitate ventorum ferentium Augusti portum
 584

THE GOLDEN ASS, BOOK XI

fate, and appeasest the great tempests of fortune, and keepest back the harmful course of the stars. The gods supernal do honour Thee; the gods infernal have Thee in reverence; Thou dost make all the earth to turn, Thou givest light to the sun, Thou governest the world, Thou treadest down the power of hell. By Thy mean the stars give answer, the seasons return, the gods rejoice, the elements serve: at Thy commandment the winds do blow, the clouds nourish the earth, the seeds prosper, and the fruits do grow. The birds of the air, the beasts of the hill, the serpents of the den, and the fishes of the sea do tremble at Thy majesty: but my spirit is not able to give Thee sufficient praise, my patrimony is unable to satisfy Thy sacrifices; my voice hath no power to utter that which I think of Thy majesty, no, not if I had a thousand mouths and so many tongues and were able to continue for ever. Howbeit as a good religious person, and according to my poor estate, I will do what I may: I will always keep Thy divine appearance in remembrance, and close the imagination of Thy most holy godhead within my breast."

When I had ended my oration to the great goddess, I went to embrace the great priest Mithras, now my spiritual father, clinging upon his neck and kissing him oft, and demanding his pardon, considering I was unable to recompense the good which he had done me: and after much talk and great greetings and thanks I departed from him straight to visit my parents and friends, after that I had been so long absent. And so within a short while after, by the exhortation of the goddess I made up my packet and took shipping towards the city of Rome, and I voyaged very safely and swiftly with a prosperous wind to the port of Augustus, and thence travelling

LUCIUS APULEIUS

celerrime ac dehinc carpento pervolavi, vesperaque quam dies insequebatur Iduum Decembrium sacrosanctam istam civitatem accedo. Nec ullum tam praecipuum mihi exinde studium fuit, quam cotidie supplicare summo numini reginae Isidis, quae, de templi situ sumpto nomine, Campensis summa cum veneratione propitiatur. Eram cultor denique assiduus, fani quidem advena, religionis autem indigena.

Ecce transcurso signifero circulo sol magnus annum compleverat, et quietem meam rursus interpellat numinis benefici cura pervigilis et rursus teletae, rursus sacrorum commonet. Mirabar quid rei temptaret, quid pronuntiaret futurum; quidni? Plenissime
27 iamdudum videbar initiatus. Ac dum religiosum scrupulum partim apud meum sensum disputo, partim sacratorum consiliis examino, novum mirumque plane comperior, deae quidem me tantum sacris imbutum at magni dei deumque summi parentis, invicti Osiris, necdum sacris illustratum. Quamquam enim connexa, immo vero inunita ratio numinis religionisque esset, tamen teletae discrimen interesse maximum: prohinc me quoque peti magno etiam deo famulum sentire deberem. Nec diu res in ambiguo stetit: nam proxuma nocte vidi quendam de sacratis, linteis iniectum, qui thyrsos et hederas et tacenda quaedam gerens ad ipsos meos Lares collocaret, et occupato sedili meo religionis amplae denuntiaret

THE GOLDEN ASS, BOOK XI

by chariot, I arrived at that holy city about the twelfth day of December in the evening. And the greatest desire which I had there was daily to make my prayers to the sovereign goddess Isis, who, by reason of the place where her temple was builded, was called Campensis,¹ and continually is adored of the people of Rome: her minister and worshipper was I, a stranger to her church, but not unknown to her religion.

When now the sun had passed through all the signs of heaven and the year was ended, and that the goddess warned me again in my sleep to receive a new order and consecration, I marvelled greatly what it should signify and what should happen, considering that I was most fully an initiate and sacred person already. But it fortuneed that while I partly reasoned with myself, and partly examined the perplexity of my conscience with the priests and bishops, there came a new and marvellous thought to my mind: that is to say, that I was only religious to the goddess Isis, but not yet sacred to the religion of great Osiris, the sovereign father of all the gods; between whom, although there was a religious concord or even unity, yet there was a great difference of order and ceremony, and so I thought that I should likewise believe myself to be called to be a minister unto Osiris. There was no long delay of doubt: for in the night after appeared unto me one of that order, covered with linen robes, holding in his hands spears wrapped in ivy, and other things not convenient to declare, which he left in my chamber, and sitting in my seat, recited to me such things as were necessary for the sumptuous banquet of my religious entry. And to the end I might

¹ The temple of Isis was in the Campus Martius.

epulas. Is ut agnitionem mihi scilicet certo aliquo sui signo subministraret, sinistri pedis talo paululum reflexo cunctabundo clementer incedebat vestigio. Sublata est ergo post tam manifestam deum voluntatem ambiguitatis tota caligo, et illico deae matutinis perfectis salutationibus summo studio percontabar singulos, ecqui vestigium similis sit ut somnium. Nec fides afuit: nam de pastophoris unum conspexi statim praeter indicium pedis, cetero etiam statu atque habitu examussim nocturnae imagini congruentem, quem Asinium Marcellum vocitari cognovi postea, reformationis meae non alienum nomen.¹ Nec moratus conveni protinus eum, sane nec ipsum futuri sermonis ignarum, quippe iamdudum consimili praecepto sacrorum ministrandorum commonefactum: nam sibi visus est quiete proxuma, dum magno deo coronas exaptat, et de eius ore, quo singulorum fata dictat, audisse, mitti sibi Madaurensem sed admodum pauperem, cui statim sua sacra deberet ministrare; nam et illi studiorum gloriam et ipsi grande compendium sua com-
28 parari providentia. Ad istum modum desponsus sacris, sumptuum tenuitate contra votum meum retardabar: nam et viriculas patrimonii peregrinationis attriverant impensae, et erogationes urbanae pristinis illis provincialibus antistabant plurimum. Ergo duritia pauper-

¹ *Alienum nomen*, the reading of the MSS, gives a sense opposite to that required. The Aldine editor supplied the necessary *non*.

THE GOLDEN ASS, BOOK XI

know him again, he shewed me a certain sign, to wit, how the heel of his left foot was somewhat maimed, which caused him a little to halt. After that I did manifestly thus know the will of the gods, and all shadow of doubtfulness was taken away, when matins was ended I went diligently from one to another to find if there were any of the priests which had the halting mark of his foot, according as I learned by my vision. At length I found it true; for I perceived one of the company of the Pastophores who had not only the token of his foot but the stature and habit of his body resembling in every point as he appeared in the night, and he was called Asinius¹ Marcellus, a name not much disagreeing from my transformation. By and by I went to him, which knew well enough all the matter, as being admonished by like precept to give me the orders: for it seemed to him the night before, as he dressed the flowers and garlands about the head of the great god Osiris, he understood by the mouth of his image, which told the predestinations of all men, how he did send to him a certain poor man of Madaura, to whom he should straightway minister his sacraments, whereby through his divine providence the one should receive glory for his virtuous studies, and the other, being the priest himself, a great reward. When I saw myself thus deputed and promised unto religion, my desire was stopped by reason of poverty; for I had spent a great part of my patrimony, which was not very large, in travel and peregrinations, but most of all my charges in the city of Rome were by far greater than in the provinces. Thereby my low estate withdrew me a great while,

¹ Adlington's note: "Asinius by taking away the letter *i* is made Asinus."

LUCIUS APULEIUS

tatis intercedente, quod ait vetus proverbium, inter sacrum et saxum positus cruciabar, nec setius tamen identidem numinis premebar instantia. Iamque saepicule non sine magna turbatione stimulatus, postremo iussus, veste ipsa mea quamvis parvula distracta, sufficientem corراسi summulam. Et id ipsum praeceptum fuerat specialiter: "An tu" inquit "Si quam rem voluptati struendae moliris, laciniis tuis nequaquam parceres, nunc tantas caerimonias aditurus impaenitendae te pauperiei cunctaris committere?" Ergo igitur cunctis affatim praeparatis, decem rursus diebus inanimis contentus cibus, insuper etiam deraso capite, principalis dei nocturnis orgiis illustratus, plena iam fiducia germanae religionis obsequium divinum frequentabam. Quae res summum peregrinationi meae tribuebat solacium, nec minus etiam victum uberiores subministrabat: quidni? Spiritu faventis eventus quaesticulo forensi nutrito per patrocinia sermonis Romani.

- 29 Et ecce post pauculum tempus inopinatis et usquequaque mirificis imperiis deum rursus interpellor, et cogor tertiam quoque teletam susceperare. Nec levi cura sollicitus sed oppido suspensus animi mecum

THE GOLDEN ASS, BOOK XI

so that I was in much distress betwixt the victim and the knife¹ (as the old proverb hath it), and yet I was not seldom urged and pressed on by that same god. In the end, being oftentimes stirred forward and at last commanded, and not without great trouble of mind, I was constrained to sell my poor robe for a little money; howbeit, I scraped up sufficient for all my affairs. Then thus it was particularly spoken unto me, saying: "How is it that for a little pleasure thou wouldest not be afraid to sell thy vestments, but entering into so great ceremonies, dost fear to fall into poverty? But such poverty thou shalt never repent." I did therefore prepare myself, and for ten other days abstain from all animal meats, and did shave my head: then was initiate into the ceremonies of the great god, which were done in the night, and I did frequent his services and sacrifices the more confidently because I did already know well the like religion of this. This thing gave me great comfort in my peregrination abroad, and likewise ministered unto me more plentiful living, considering by the favour of good fortune I gained some money in haunting to the courts of law, by reason I did plead causes in the Latin tongue.

Not very much after I was again called and admonished by the marvellous commands of gods, which I did very little expect, to receive a third order of religion. Then I was greatly astonished, and I pondered doubtfully in my mind, because I could

¹ The old sacrificial knife was of stone, for iron was taboo (to use the current anthropological jargon) in religious, and therefore conservative, rites. The proverb has no exact equivalent in modern English: perhaps the nearest phrase is "between the upper and the nether millstone."

ipse cogitationes exercitius agitabam, quorsus nova haec et inaudita se caelestium porrigeret intentio, quid subsecivum quamvis iteratae iam traditioni remansisset: nimirum perperam vel minus plene consuluerunt in me sacerdos uterque¹: et Hercule iam de fide quoque eorum opinari coeptabam sequius. Quo me cogitationis aestu fluctuantem ad instar insaniae percitum sic instruxit nocturna divinatione clemens imago: "Nihil est" inquit "Quod numerosa serie religionis, quasi quicquam sit prius omissum, terreare. Quin assidua ista numinum dignatione laetum capesse gaudium, et potius exulta ter futurus quod alii vel semel vix conceditur, teque de isto numero merito praesume semper beatum. Ceterum futura tibi sacrorum traditio pernecessaria est, si tecum nunc saltem reputaveris exuvias deae, quas in provincia sumpsisti, in eodem fano depositas perseverare, nec te Romae diebus sollemnibus vel supplicare iis vel, cum praeceptum fuerit, felici illo amictu illustrari posse. Quod felix itaque ac faustum salutareque tibi sit, animo gaudiali rursum sacris initiare diis magnis auctoribus."

- 30 Hactenus divini somnii suada maiestas, quod usus foret, pronuntiavit. Nec deinceps postposito vel in supinam procrastinationem reiecto negotio, statim sacerdoti meo relatis quae videram, inanimae pro-

¹ The words *nimirum* . . . *uterque* are Lucius' actual thoughts, and therefore in Oratio Recta.

THE GOLDEN ASS, BOOK XI

not tell what this new vision signified, or what the intent of the celestial gods was, or how anything could remain yet lacking, seeing that twice already I had entered the holy orders. And I doubted lest the former priests had given me ill counsel or not enough, and fearing that they had not faithfully entrusted me, being in this manner as it were incensed. Then while I was in this great doubt and consideration, being driven almost unto madness, the gentle image appeared to me the night following, and giving me admonition said: "There is no occasion why thou shouldest be afraid with so often order of religion, as though there were somewhat omitted: but thou shouldest rather rejoice because the gods have found thee so worthy, since as it hath pleased them to call thee three times, when as it is hardly given to any other person to achieve to the order but once; and from that number thou mayst think thyself ever most happy for so great benefits. And know thou that the religion which thou must now receive is right necessary, if thou do but consider that the garment of the goddess which thou tookest in the province doth still remain in the temple there, and so that thou canst not persevere in the worshipping of her in Rome and in making solemnity of the festival day with thy blessed habit. Let then this thing be a glory and blessing and health to thee, and once more, the great gods being thy helpers, be initiate with glad mind into holy orders."

After this sort the divine majesty persuaded me in my sleep what should be to my profit. Whereupon I forgot not nor delayed the matter at all, but by and by I went towards the priest and declared all that which I had seen. Then I fasted again from all flesh

tinus castimoniae iugum subeo et lege perpetua praescriptis illis decem diebus spontali sobrietate multiplicatis, instructum teletae comparo largitus, ex studio pietatis magis quam mensura rerum collatis. Nec Hercule laborum me sumptuumque quicquam tamen paenituit; quidni? Liberali deum providentia iam stipendiis forensibus bellule fotum. Denique post dies admodum pauculos deus deum magnorum potior, et maiorum summus, et summorum maximus, et maximorum regnator Osiris, non alienam quampiam personam reformatus, sed coram suo illo venerando me dignatus affamine per quietem praecipere visus est, quam nunc incunctanter gloriosa in foro redderem patrocinia, nec extimescerem malevolorum disseminationes, quas studiorum meorum laboriosa doctrina ibi differebat. Ac ne sacris suis gregi cetero permixtus deservirem, in collegium me pastophorum suorum, immo inter ipsos decurionum quinquennales allegit: rursus denique quam raso¹ capillo collegii vetustissimi et sub illis Syllae temporibus conditi munia, non obumbrato vel obtecto calvitio sed quoquo versus obvio, gaudens obibam.

¹ *Raro* in the MSS. Oudendorp supplied the necessary emendation, *raso*.

THE GOLDEN ASS, BOOK XI

according to the custom, and of mine own proper will I abstained longer than the ten days which I was commanded, and I bought at my own charges all that was necessary, considering rather the measure of my piety and zeal than that which was ordained. And verily I did nothing repent of the pain which I had taken and of the charges which I was at, considering that the divine providence had given me such an order that I gained much money in pleading of causes. Finally after a few days the great god Osiris appeared in my sleep, which is the more powerful god of the great gods, the highest of the greater, the greatest of the highest, and the ruler of the greatest, to me in the night, not disguised in any other form, but in his own essence and speaking to me with his own venerable voice, commanding me that I should now get me great glory by being an advocate in the court, and that I should not fear the slander and envy of ill persons, which bare me stomach and grudge by reason of my doctrine which I had gotten by much labour. Moreover he would not that I should serve his mysteries mixed with the rest of the number of his priests, but he chose me to enter the college of the Pastophores, nay he allotted me to be one of his decurions and quinquennial priests: wherefore I executed mine office in great joy with a shaven crown in that most ancient college which was set up in the time of Sylla, not covering or hiding the tonsure of my head, but shewing it openly to all persons.

Additional note to p. 508

AFTER the first sentence of x. 21, the following words are found in the margin of the second-best manuscript, as well as in another MS. of the Laurentian Library: they appear to belong between the words *meas* and *tunc*. In spite of their extremely corrupt state, it is not impossible that they should be in part from the original text of Apuleius:

Et Hercle orcium pigam (? orropygium, orcium bigam) per teretem hyaci fragrantis et Chiaie rosaceae lotionibus expiavit (*al.* expurgavit). Ac (*al.* at) dein digitis, hypate, lichano (*MSS.* licanos), mese, paramese, et nete [*the names of the five fingers, or the musical notes so called from them*] hastam mei inguinis nivea spurcitie (*MSS.* nivei spurciei) pluscule excorians (*al.* excorias) emundavit. Et cum ad inguinis cephalum (? capulum, cephalen) formosa mulier conatim (*al.* concitim) veniebat ab orcibus (? mordicitus, a mordicibus) ganniens ego et dentes ad Iovem elevans priapo (? priapon) frequenti frictura porrixabam ipsoque pando et repando ventrem saepiuscule tactabam (*al.* tractabam, and a gloss "frequenta mingebam"). Ipsa (*al.* ipsam) quoque inspiciens quod genius inter anthteneras (?) excreverat, modicum id morulae, qua lustrum sterni mandaverat, anni sibi revolutionem autumabat.

INDEX

- ACHAEA**, province of, 505
Acheron, 551
Actaeon, 55
Actium, 309
Adlington, life, viii; English style, viii, ix, xviii; marginal notes, examples of, 412, 444, 492, 511, 512
Adonis, 89, 387
Aedile (clerk of the market), office of, 42
Aegean Sea, 537
Aegina, birthplace of Aristomenes the commercial traveller, 9
Aesculapius, god of medicine, attributes, 9
Aetolia, 9; Aristomenes goes to live there, 35
Ajax, madness of, 127; judged inferior to Ulysses, 535
Alcimus, one of the leaders of the robbers; how he met his end, 161 *seq.*
Althea, mother of Meleager, 343
Ambrosia, 282
Antipodes, inhabitants of, 17
Ants, help Psyche to perform her seemingly impossible task of sifting the various kinds of grain, 263; instruments of torture and death, 381
Anubis, the dog-headed god, 557
Apollo, 541; a Greek deity of Ionia, 193; oracle at Miletus, 193, 225; delivers his oracular reply in Latin, 195; sings at wedding of Cupid and Psyche, 285
Apollonius, a physician, 403
Apuleius, life, v *seq.*, xx *seq.*, xxiii; philosophical and religious opinions, vi; works, vi, xx; Latin style, viii, xv
Arabian nard, 63; perfumes, 545
Arcadia, birth-place of Mercury, 259; kingdom of Phineus, 499
Areopagus, 485
Arete, wife of Barbarus, beloved by Philesitherus, 425
Argos, worship of Juno at, 255
Argus, 85
Aria, 546
Arignotus, brother of the soothsayer Diophanes, 71
Arion, rescued from drowning by a dolphin, 293
Aristides, writer of Milesian Tales, vii
Aristomenes, a commercial traveller, his story, 9 *seq.*, 49
Asinius Marcellus, a priest in the College of the Pastophori, 589
Ass, Lucius transformed into, 137; Lucius transformed back from, into human shape, 561; long ears make an ass sharp in hearing, 425; proverbs of "an ass's shadow" and "an ass's peeping," 471; an ass can fall in love with mankind, 331, 507; foods naturally unpleasing to, 503
Assyrian (Chaldaean) soothsayer, 67
Athens, 3, 7, 253, 485, 534, 547; an ancient university, xix

INDEX

- Athraxis, *see* Hippodamia
Auction of beasts, 383
Augustine, St., quoted, vi, xxi, 444
Augustus, port of, 585
Aurora, 101, 265
- BABULUS, one of the robber-band, 165
Bacchus, *see* Liber and Wine
Baker, Lucius' master, 417; wretched servants and animals at his mill, 419; his cursed and adulterous wife, 423; her spite against Lucius, 423; takes Philesitherus as her lover and, on her husband returning unexpectedly, hides him under a bin, 437; where he is discovered and suitably punished by the baker, 443; the baker's wife employs magic to punish her husband, 445; and he is found hung, announcing his death to his daughter in a dream, 449
Baker and cook, two brothers to whom Lucius is sold, 495; they quarrel over the depredations committed by him on their food, each accusing the other of theft, 497; they find him eating, and hand him over to their master Thiasus, 503
Barbarus, husband of Arete, cuckolded by Philesitherus, 425 *seq.*
Bath, effects of, 13, 41; before initiation into mysteries, 579; even robbers bathe before meat, 155; thefts at baths, 435; bath-thieving a mean kind of robbery, 157; dust-bath for animals when water is not accessible, 153
Battle, metaphor for love, 75, 430
Bear, a robber disguised as a, 165 *seq.*
Bears, tame, 553; proper treatment for tame, 169; kill the boy who looks after the ass, 335
- Beauty unadorned, 61
Beaver, man changed into, 17
Bellerophon, the rider on Pegasus, the winged horse, 339, 553
Bellona, 387, 547
Beroaldus, commentary on *Metamorphoses*, x
Bibliography of *Metamorphoses*, 11 *seq.*
Birth, delayed for eight years by magic, 17; who should be invoked at, 541
Boar, hunting the wild, 351
Boccaccio, Milesian Tales in, vii
Boeotia, 9, 155
Boeotian youth, beloved by Pamphile, 123
Brothels, captive girls sold to, 313
Buskin, the high boot of tragedy, 475
Byrrhaena, a noble lady of Hypata, and kinswoman of Lucius; asks him to dinner, 51, 75, 119; description of her house, 53, 77
- CADUCEUS, the rod which is the emblem of Mercury, 527, 557
Caesar, *see* Emperor
Calypso, forsaken by Ulysses, 23
Campus Martius, temple of Isis in, 587
Candidus, name of Lucius' servant (*i.e.* his white horse), 571
Cappadocia, 385
Capricorn, 451
Carthage, worship of Juno at, 255
Castor and Pollux attend on Juno, 529
Cecropeia, an epithet of Minerva at Athens, of which Cecrops was an ancient king, 547
Cenchreae, 537
Centaur, fought with the Lapithae, 155
Cerberus, 27, 277
Cerdo, a merchant who consulted the soothsayer Diophanes, 69

INDEX

- Ceres, 437, 541, 547; and Juno intercede with Venus for Cupid and Psyche, 247; refuses to protect Psyche from Venus, 253
- Chaldaean soothsayer, 66
- Charite, a noble maiden captured by robbers, 179; escapes on Lucius' back, 289; recaptured by the robbers, 293; who deliberate how to punish her, 297; they are persuaded by her husband Tlepolemus (disguised as the robber Haemus) not to kill her, 315; she is rescued by him, 319; the ceremonies of her marriage to him formally completed, 321; secretly beloved by Thrasyllus, 345; loses Tlepolemus by treachery of Thrasyllus, 357; refuses Thrasyllus' advances, 357; takes vengeance upon him, 367; dies, 369
- Charon, 275
- Cheese, plentiful and good at Hypata, 9; induces thirst, 33; eaten with polenta, 6
- Chian ointment (?), 597
- Chimaera, 373
- Christianity, known to Apuleius and disliked by him, vi, 319, 423
- Chryseros, a miser at Thebes: how he got the best of the robbers, 157 *seq.*
- Circus, beasts for shows in, 165
- Clytius, *see* Vestius
- Cnidos, worship of Venus at, 187
- Cocytus, a river of Hell, 269
- Coins, fear of counterfeit, 489
- Confarreatio*, 239, 524
- Consuetudo, Custom, one of Venus' servants, 261
- Cookery best handled by a pretty cook, 59
- Coptos, 93
- Corinth, 3, 39, 67, 505, 536; a matron of, falls in love with Lucius, 507; her preparations and treatment of him, 509, 597
- Costume, liturgical, of priests of the Syrian goddess, 389; of Isiac priests, 557, 581
- Creon, vengeance of Medea on, 19
- Crete, 547
- Cross, punishment of murderers, 28
- Cupid, 138, 475; even gods subject to, 195; commissioned by Venus to avenge her on Psyche, 191; but he falls in love with Psyche and takes her, remaining invisible, to his palace, 201; description of it, 201 *seq.*; he makes her his wife indeed, 205; foresees danger from her sisters, 207, 217; discovered by Psyche, 231; flies from her, 235; shut up in Venus' house, 265; awakes Psyche from the sleep occasioned by her disobediently opening Proserpine's box, 279; asks Jupiter to intercede with Venus for himself and Psyche, 281; formally married to Psyche, 283
- Cupids, 62, 531
- Cybele (Mater Idaea), 387; (Mater Deum), 415, 547
- Cyprus, 547
- Cythera, worship of Venus at, 187
- DAPHNE, a woman who drinks and entertains her lovers freely, 409
- Dead bodies, watching of, 83; used by witches for magical purposes, 79; ghosts of those who have died a violent death similarly employed, 447
- Defenestration, 163
- Delphi, the god of, (Apollo), 86, 534
- Demeas, a friend of Lucius', who had recommended him to Milo, 37, 45
- Demochares, a rich man of Plataea: the adventures of the robbers in his house, 163
- Diana, 547; statue of, 53
- Diana of the Ephesians, 541

INDEX

- Dictynna, a Cretan epithet of Diana, 547
- Diomedes, king of Thrace, fed his horses on human flesh, 325
- Diophanes, a Chaldaean soothsayer: how he temporarily forgot his business, 69
- Dirce, killed by being tied by her hair to a wild bull, 289
- Dis, or Pluto, King of Hell, 275
- Divorce, Roman, 239
- Dogs, set on to worry men, 149, 173, 373, 457; madness in, communicable to other beasts, 403
- Doors and gates fastened by magic, 19, 25; opened by magic, 21
- Dorian mode in music; warlike; used to accompany Minerva in the theatre, 531
- Dositheus, *see* Vestius
- Dragon, man-eating, 379
- Dragons, Indian, 581
- Dreams, interpretation of, 185; ominous, 31
- EAGLE**, the favourite messenger of Jupiter, 133, 271
- Ear, the right, seat of anger, 261
- Echo, goddess, 237
- Egg, used for ceremonial purification, 565
- Egyptian writing materials, 3; priests, 91
- Egyptians excel in ancient doctrine, 547, 559, 565
- Eleusis, mysteries of Ceres at, 253, 541, 547
- Emperor, invocation of name of, 143, 469
- Emperor's Court, a story of, 307 *seq.*
- Endymion, 23
- Ephesus, worship of Diana at, 541
- Ephyra, another name for Corinth, 2
- Epona, patron goddess of horses, 139
- Eteocles and Polynices, the two sons of Oedipus, killed one another at Thebes, 499
- Ethiopians, bewitched by Meroe, 17; worship Isis under her proper name, 547
- Euboea, 71
- Europa and the bull, 293
- Eyes of lovers, peculiar appearance of, 123
- FAITH** (Fides), the goddess, 139
- Fear (Metus), *see* Terror
- Feminine gender used for eunuch priests, 387
- Fishmongers, notable cheats, 43
- Foreigners, liable to be molested in the streets, 77
- Fotis, maid-servant of Lucius' host Milo at Hypata, 37, 41, 45, 99, 301, 425, 573; Lucius falls in love with her and determines to attempt to win her, 59; he flirts with her, 63; their pleasures, 73 *seq.*, 121, 131; reproaches herself for her part in the practical joke of the murder of the wine-skins, 119; gives Lucius the wrong ointment, so that he becomes an ass instead of a bird, 137; Lucius contemplates killing her for her mistake, 139
- Frog, man changed into, 17
- Fuller's wife, adultery of, 439; her paramour discovered by being stifled by sulphur fumes, 441
- Future life, 549
- GANYMEDE**, 23, 271, 283, 553
- Gardener buys Lucius, 449; his poverty, 451; dreadful and ominous end of his friend and his sons, 453 *seq.*, 463; attacked by a soldier, who tries to take Lucius from him, 463; beats the soldier, 465; discovered by the soldiers' friends and taken to prison, 469

INDEX

- Gaulish mules or gennets, 507
 Gelding a savage ass will render him tame and willing, 333
 Geryon, a three-bodied monster killed by Hercules, 99, 129
 Gestures in saluting the gods, 187
 Gold, power of, as a corrupting agent, 429
 Golden-fleeced sheep: Psyche's task with them, 267
 Graces, 63, 243, 283
 Greed and hasty eating, effects of, 7
 Greek, Lucius speaks, 143; Lucius' master, the gardener, can only understand, 463; used in ceremony of the *Ploiaphesia*, 569
 Greek method of trial, *i.e.* torture, 113, 491
 Greek stories, 5; Pyrrhic dance, 527
 Greeks, Homer great poet among, 421
 Green food causes a loose stomach, 149
 Griffins, Hyperborean, 581
 Guardians appointed for children on their father's death, 11
 Gull, the tell-tale and informant of Venus, 241
 HAEMUS, the false name assumed by Tlepolemus in the robber-camp, 307, 317
 Hair, the beauty of woman's, 61, 133; magical use of clippings of, 125
 Hamstringing, 151, 395
 Hanging, suicide by, 29, 181, 295
 Harpies, 499
 Hecale, a poor old woman who entertained Theseus, 41
 Hecate, 547
 Helm's text of *Metamorphoses*, ix
 Hephaestion, a cook, 403
 Hippodamia, her nuptials with Protesilaus interrupted by the fight of the Centaurs and Lapithae, 185
 Homer's description of Ulysses in the opening lines of the *Odyssey*, 421; of Mount Ida, 527
 Horae, *see* Seasons
 Horse, treatment for a tired, 5
 Horses dislike donkeys, and stallions will not allow them to approach their mares, 325
 Hour-glass, to limit length of speeches in a law-court, 103
 House removed a hundred miles by magic, 19
 Hymettus, a hill at Athens, 3
 Hypata, one of the chief cities of Thessaly, famed for its cheese, 9; Lucius arrives at, 37 (*cf.* 573); a convenient and elegant city, but polluted by witchcraft, 79
 Hypatarius, a chamberlain (*cubicularius*), 403
 Hyperborean griffins, 581
 IDA, Mount, 527
 Idaea Mater (Cybele), 386
 Inachus, a river near Argos, 255
 Indian dragons, 581; tortoise-shell, 537
 Indians, bewitched by Meroe, 17
 Infanticide, female, 513
 Ionian mode used in the theatre, of the performer representing Juno, 529
 Iphigenia, 389
 Isis, worship of, vi, 93, 547, 565, 577, 587; initiation into her mysteries, 579 *seq.*, 593; procession in honour of, 553 *seq.*; emblems of her mysteries, 557, 559; appears to Lucius in a vision, 543, 545
 Isthmus of Corinth, 3
 JEALOUSY, evil consequences of, 381
 Jugglers, 7
 Juno, 547; and Ceres intercede with Venus for Cupid and Psyche, 247; refuses to protect

INDEX

- Psyche from Venus, 255; at marriage of Cupid and Psyche, 283; at the judgement of Paris, 529
- Jupiter Hospitalis, 138, 325; consents to Venus employing Mercury as a herald, 259; persuaded by Cupid to intercede with Venus for himself and Psyche, 281; joins together Cupid and Psyche in matrimony, 283; became a bull for Europa's sake, 293 (*cf.* 281)
- Kiss, cataglottismatic, 261
- LAMACHUS, a robber-captain: how he met his death, 157 *seq.*
- Lamp, used to prognosticate the weather, 67
- Lapithae, fought with the Centaurs, 155
- Larissa, gladiatorial show at, 13; Thelyphron's adventure at, 81
- Latin, acquisition by non-Romans, xxiii, 3; Lucius' master, the gardener, cannot understand, 463; Apollo at Miletus delivers his oracular reply in, 195; Lucius pleads causes in, 591
- Laughter, festival of the god, 97, 117
- Laurel-roses, 146
- Law *de servo corrupto*, 257; *lex Julia de adulteriis*, 281, 443; *lex Cornelia* (of citizenship), 385; of children inheriting their father's goods, 521; Lucius practises, 591
- Lawyers, Apuleius' opinion of, 533
- Lethe, 93
- Liber, or Bacchus, 64, 283; statue of dead man made in shape of, 356
- Linen garments of priests, 91, 555, 581
- Locks opened by magic, 21
- Lucina, an epithet of Juno, 255
- Lucius, hero of the *Metamorphoses*. The story of his life possibly contains some autobiographical details of Apuleius, v; personal appearance, 51; lineage, birth, and early history, 3; interest in magic, 49; travels into Thessaly, 5; arrives at Hypata and lodges with Milo, 37; meets his old friend Pythias, 41; meets his relative Byrrhaena, 51; falls in love with Fotis, 59, 73, 121, 131; goes to dinner with Byrrhaena, 75; his adventure with the wine-skins, 99; sees Pamphile transform herself into a bird, 131; trying to imitate her, is changed into an ass, 137; repulsed by his own horse, 139; carried off by robbers, 143; ill-treated by them, 151; arrives at the robber-camp, 153; runs away with Charite, the captive maiden, 289; brought back, 293; saved by Tlepolemus, 319; handed over to a miller, who ill-treats him, 327; ill-treated by a shepherd's boy, 327; sentenced to be gelded, 335; taken by a stranger, but recaptured by the shepherds, 337; sold to the priests of the Syrian goddess, 383; beaten by them, 395; escapes the accusation of madness, 405; sold to a baker, whose wife ill-treats him, 417; sold to a gardener, 449; taken by a soldier, 473; sold to two brothers, a baker and a cook, 495; found to like human food, and acquired by a rich Corinthian, Thiasus, 501; beloved by a noble matron, 507; to be shown in the circus in discreditable circumstances, but runs away, 537; promised restoration to human form by Isis, 543; becomes a man again by eating of roses, 561; regains his servants and horse, 573;

INDEX

- initiated into mysteries of Isis, 579; goes to Rome, 587; initiated into mysteries of Osiris, 591; takes yet a third order, and pleads causes in Rome, 595
- Lupus, a wholesale dealer in cheese, 9
- Lydian mode, a melancholy type of music, 195; soft and delicate, used to accompany Venus in the theatre, 533
- Lynceus, 85
- MACEDONIA, 307, 309
- Madaura, birth-place of Apuleius, v; of Lucius, 589
- Madness in dogs communicable to other beasts, 403; test of, in animals, by water, 405
- Magic, v, vi, 79, 127, 445; effects of, 7, 15, 49, 57, 83, 95
- Mandragora as a narcotic, 493
- Manes, the spirits in Hell, 272, 292
- Marcellus, *see* Asinius Marcellus
- Marriage ceremonies, 195; of Cupid and Psyche, 283
- Mars, patron god of robbers, 177, 307, 315
- Mars' Hill, or Areopagus, 485
- Matronatus, the ornaments and clothing of a well-born lady, 51, 179
- Medea's vengeance, 19
- Meleager, killed by his mother Althea, 343
- Memphis, 93
- Mercury, 557; acts as Venus' herald, 259; herald of Jupiter, 281; announces to Paris that he is to judge between the three goddesses, 527
- Meroe, a witch who enchants Socrates, 13; her great powers, 17; her revenge on Socrates and Aristomenes, 23
- Metamorphoses, contents, vi, xvi; Greek original, vii; allegorical interpretation, xvi; text of present edition, ix; editions, xi *seq.*
- Milesian Tales, vii, 3, 195
- Miletus, 81; oracle of Apollo at, 193
- Miller, Lucius handed over to charge of, 323
- Miller's avaricious wife misuses Lucius, 323
- Milo, an avaricious man, 39; Lucius' host at Hypata, 37, 45, 53, 57, 59, 69, 107, 111, 115, 119, 139, 155; his house ransacked by robbers, 141; but the crime is attributed to Lucius, 299, 303
- Minerva, 547; at the judgement of Paris, 529 *seq.*
- Minotaur, 511
- Mithras, high priest of Isis, helps Lucius to regain human shape, 561; moralizes on his past, 563; appears to Lucius in a dream, 571; delays his entry into holy orders, 575; initiates him, 579; Lucius bids him farewell, 585
- Moon, full, power of, 539
- Murder, trials for, 103, 485
- Murderess, condemned to the beasts at Corinth; thinks her husband's sister to be his mistress, 515; entices her to a country town, by means of her husband's ring, and kills her, 517; poisons her husband, 519; and the physician who supplied the poison, 521; and her own daughter, 521; and the physician's wife, 523; her punishment, 513, 525
- Murtiae metae, 260
- Muses, 88, 243, 283, 555
- Myrmex, slave of Barbarus, to whom he entrusts his wife Arete, 427; corrupted by Philesitherus, 429; to be punished for breaking his trust, 433; delivered by a stratagem of Philesitherus, 435

INDEX

- Myrrhine, serving-maid of the wife of the man whose corpse was watched by Thelyphron, 87
- Myrtilus, a muleteer, 403
- NABOTH, a new, 455
- Narcotic administered in place of a poison, 493
- Nereus, daughters of, attend Venus, 193
- Nicanor, a friend of Demochares, from whom the robbers bring forged letters, 169
- Nile, 3, 93
- Nymphs, 243
- OLIVE-BRANCHES borne by suppliants, 111
- Olympian Games, 81 ; stole, 581
- Omens presaging death, 453
- Oracle of Apollo at Miletus, 193
- Oracles, cheating and ambiguous, 413
- Orcus, 114, 260, 272, 292
- Osiris, initiation into his mysteries, 587 *seq.*, 595
- Ostlers, impudence of, 27
- Owls, killed and nailed up as unlucky birds, 135
- Paedagogus*, 481
- Pageant in a circus, description of, 525 *seq.*
- Palamedes, 533
- Palm, leaves of, used for sandals of priests, 91 ; Isis herself wears such shoes, 545
- Pamphile, the wife of Lucius' host Milo at Hypata, 39, 67 ; a witch, and enchants young men to fall in love with her, 57 ; magical powers of, 123 ; changes herself into an owl, 131
- Pan gives good advice to Psyche, 237
- Paniscus, 285
- Panthia, sister of the witch Meroe, 23
- Paphos, worship of Venus at, 187, 547
- Paris, judgement of, 189, 527 *seq.*, 533
- Parricide, in Roman law, 359 ; punishment of, 487
- Pasiphae, 509, 511
- Pastophori, a college of Isiac priests, 567, 589, 595
- Pegasus, the winged horse, 295, 339, 371, 553
- Pessinus, 547
- Pharos, 93
- Philebus, leader of the priests of the Syrian goddess, 385 *seq.*, 415
- Philesitherus, lover of Arete, the wife of Barbarus, 425 *seq.* ; persuades Barbarus' servant Myrmex to grant him access to Arete, 427 ; discovery, 431 ; strategy by which he avoids discovery, 435 ; lover of the baker's wife, 437 ; discovery, 443 ; punishment inflicted by the baker, 445
- Philodespotus, steward of the wife of the man whose corpse was watched by Thelyphron, 89
- Philosophers, conventional appearance of, 553
- Phineus, king of Arcadia : his food carried away by Harpies, 499
- Phoebus, *see* Apollo
- Phrixus, escaped from drowning on the back of a ram, 293
- Phrygian clothes, 527, 553 ; mode in music, soft and effeminate 397
- Phrygians first of all mankind, 547
- Physicians cannot minister to a mind diseased, 475 ; their office rather to cure than to kill, 493 ; must taste the medicines they prescribe as a guarantee of good faith, 519 ; a corruptible physician and his fate, 517 *seq.*
- Pimpla, the goddesses of : *i.e.* the Muses, 88
- Plataea, 168

INDEX

- Pleasure (*Voluptas*), daughter of Cupid and Psyche, 285
- Ploiaphesia*, 569
- Plotina, the heroic wife of a cour-
tier, 307
- Plutarch, a maternal ancestor of
Lucius, 5, 51
- Poecile, a public portico at Athens,
7
- Poggio's *Facetiae* compared with
the ancient Milesian Tales, vii
- Poisoner, a woman; loves her step-
son, but is rejected by him and
tries to kill him, 473, 481; but
her own son, his stepbrother,
drinks the poison, and is buried,
481; she accuses the elder
brother of the murder, 483; and
he would have been condemned
(487) but that an aged apothecary
convicts the woman's slave of
having bought the poison (491),
which was but a narcotic, so
that the child is exhumed and
brought to life again; the woman
is exiled, 495
- For another poisoner, see Mur-
deress
- Pollux and Castor attend on Juno,
529
- Portunus, a sea deity, 193
- Proserpine, 115, 253, 273 seq., 516,
541, 547, 581
- Protesilaus, his nuptials with Hip-
podamia interrupted by the fight
of the Centaurs and Lapithae,
185
- Psyche: birth and beauty, 187; to
be married to a monster, by order
of the oracle, 195; exposed on a
hill and taken by Cupid (in-
visible) to his palace, 199; her
experiences there, and how she
became Cupid's wife indeed, 205;
she insists on seeing her sisters,
209; and, though she finds her-
self with child (217), is persuaded
by them to attempt to get sight
of her invisible spouse, 229;
awakes him by allowing a drop
of hot oil from her lamp to fall
on him, 233; loses him, 235;
takes vengeance on her sisters,
239 seq.; asks Ceres and Juno
to hide her from the wrath of
Venus, 251, 255; captured and
brought to Venus, 261; ill-
treated by her and set various
difficult tasks, 263; finally de-
livered, and formally married by
Jupiter to Cupid, 283; brings
forth her child Pleasure, 285
- Pudentilla, wife of Apuleius, v
- Pumpkin-head (*cucurbitae caput*),
slang expression for an idiot, 27;
used as a simile for baldness,
213
- Pyrrhic dance, 527
- Pythagoras, 539
- Pythian oracle of Apollo, 224
- Pythias, an old friend of Lucius,
who had been at the University
of Athens with him, 41; now
clerk of the market at Hypata;
how he helped Lucius buy fish
for his supper, 43
- QUINQUENNIAL magistracy, 505
- Quirites, *Porro Quirites*, the Roman
citizen's appeal for help, 395
- RAM, lawyer changed into, 17
- Reed, helps Psyche in her task with
the golden-fleeced sheep, 267
- Refusal, gesture of, 505
- Rhamnusia, an epithet of Nemesis,
547
- Robbers, danger of, 27; near
Larissa, 13; break into houses,
107; ransack Milo's house, 141;
a robber camp or headquarters,
153
- Rome, 495; Lucius visits, 3, 587
- Roses, as love presents and adorn-
ments, 73; the charm to restore
Lucius to his human shape, 137,

INDEX

- 143 *seq.*, 525, 549, 561; used to adorn images of the gods, 139
- SABADIUS, 387
- Sacred potion (a technical term in medicine), 517
- Salacia, a sea deity, 193
- Saliares epulae*, a feast good enough for the priestly college of the *Salii*, 177, 315
- Salvia, Lucius' mother, xix, 51
- Samos, worship of Juno at, 255
- Sarapis, 555
- Saronic Sea, 537
- Satyrus, 285
- Scorpion, a nickname given to a peevish and ill-tempered man, 425
- Seasons (*Horae*), 243, 283
- Serapis, *see* Sarapis
- Seven, mystical associations with number, 539
- Sextus, Plutarch's nephew, 5
- Shaven heads of priests, 91, 555, 595
- Sicily, 253, 547
- Signet ring, misuse of, 515; worn by slaves, 489
- Sirens, 219
- Sisenna, translated Aristides' *Milesian Tales* into Latin, vii
- Sistrum, the rattle of Isis, 92, 545
- Sleepiness spoils conversation, 47
- Smith and his tub, and what he got for it (a story of cuckoldry utilized by Boccaccio), 407 *seq.*
- Sneeze, exclamation at, 439
- Sobriety, goddess, 245
- Sock, the low shoe of comedy, 475
- Socrates, the philosopher, condemned to death at Athens, 535
- Socrates', the bewitched friend of Aristomenes the commercial traveller, story, 11 *seq.*; Meroe's revenge on, 23; death, 35
- Soldiers, insolence and brutality of, 463; display their arms to terrify travellers, 473
- Sollicitudo, Sorrow, one of Venus' servants, 261
- Sospita, an epithet of Juno, 255
- Sparta, 3
- Sponge, incantation over, 25; when so bewitched will not pass running water, 35
- Stone, used for sacrificial knife, 591
- Stoning, punishment for witches, 19
- Story-telling: good stories beguile a wearisome journey, 35
- Styx, 93, 195, 269, 271, 551
- Suicide difficult or impossible for an ass, 525
- Sulla, *see* Sylla
- Sulphur, fumes of, used by fullers to whiten clothes, 439, 443; used for ceremonial purification, 565
- Sword, loss of a soldier's, considered equal to desertion, 467
- Sword-swallowers, 7
- Sylla, college of Osiris' priests founded in time of, 595
- Syrian goddess and her priests, 385 *seq.*; they are spoken of in feminine gender, 387; their evil habits, 389, 393; their costume, 389; method of worship, 391; reception throughout the country, 393, 397, 407, 413; steal a cup, and are sent to gaol, 417
- TAENARUS, a promontory and town in Laconia, 3, 275
- Tartarus, 14, 56, 272
- Terror and Fear accompany Minerva in the theatrical representation of the judgement of Paris, 531
- Theatre, high-falutin language, 15
- Thebes, 157
- Thelyphron, a guest at Byrrhaena's table: his story of how he lost his nose and ears, 79 *seq.*
- Theron, father of Haemus, the sham robber (*q.v.*), 307

INDEX

- Theseus, Lucius' father, 41
 Theseus (the hero) did not despise the cottage entertainment offered him by Hecale, 41
 Thessaly, Lucius visits, 5 (*cf.* 571); prevalence of magic in, 49;
 Thiasus travels there to buy beasts and men for a gladiatorial show, 507; noted for horses, 507
 Thiasus, master of the baker and cook who had bought Lucius, delighted at the human behaviour of the ass, 501; makes him his table-companion, 503; is busy collecting animals, &c., for a gladiatorial show in Thessaly, 507; decides to show Lucius in the circus, 511
 Thrace, 307, 325
 Thrasyleon, a robber who is disguised as a bear, 167
 Thrasyllus, an unsuccessful suitor for the hand of Charite, 345; accompanies Tlepolemus to the chase, 349; treacherously kills him, 353; declares his unholy love to Charite, 357; beguiled by her, 365; blinded, kills himself, 369
 Tlepolemus, espoused to Charite, 183; disguised as a robber (taking the name of Haemus), comes to rescue her from the robber-camp, 305; is accepted as the robbers' captain, 311; drugs their wine, 319; destroys the entire band and regains his wife, 321; treacherously killed by Thrasyllus while hunting, 353; appears to Charite in a dream and tells her of his murder, 359; is fully avenged, 367
 Tombs, used by robbers to hide stolen treasure, 171
 Tortoise, man under bed compared to, 21
 Torture, use of to discover the truth in criminal cases, 113, 301, 491, 523; among robbers, 295; inflicted by master on slave, 381
 Tower, helps Psyche in her difficult task of fetching some of Proserpine's beauty from Hell, 273
 Tricks taught to a performing ass, 503
 Tristities, Sadness, one of Venus' servants, 261
 Tritons, attend Venus, 193
 Tub, the smith's story of a, 409 *seq.*
 ULYSSES, 71, 421; forsakes Calypso, 23; preferred to Ajax, 535
 Usury, evil reputation of, 37
 VENISON, substitute for, 397
 Venus, 63, 541, 547; at judgement of Paris, 529 *seq.*; as sea goddess, 75, 191, 529; worship neglected for Psyche, 187; she decides on vengeance, 189; her jealousy to be avoided, 197; hears that Cupid, to whom she had entrusted the punishment of Psyche, has fallen in love with her, 241; bids Mercury proclaim a reward for the discovery of the runaway, 259; finds Psyche, beats her, and sets her various seemingly impossible tasks, 263; persuaded by Jupiter to consent to marriage of Cupid and Psyche, 283
 Vestius (*al.* Dositheus, Clytius), one of Lucius' old masters at the University of Athens, 43
 Victory, statue of, 53
 Virgil quoted, 475
 Vulcan, 63, 257, 283
 WATER a test for madness in animals, 405
 Weasel, a form assumed by witches, 87
 Whibley, Charles, criticism of Apuleius and Adlington, ix
 Whistling by the master of the house to announce his return, 407

INDEX

Wine : "sine Cerere et Baccho
friget Venus," 64, 73
Wine-drinking a vice of women,
409, 423 ; especially old women,
155
Wine-skins, Lucius' fight with
the, 99, 105
Wolves, travellers' fear of, 371

Wounds, how to relieve and cure,
377

ZACYNTHUS, 309

Zatchlas, an Egyptian soothsayer,
91

Zephyrus, 199, 209 *seq.*, 239

Zygia, an epithet of Juno, 255

THE LOEB CLASSICAL LIBRARY.

VOLUMES ALREADY PUBLISHED.

Latin Authors.

- APULEIUS. The Golden Ass. (Metamorphoses.) Trans. by W. Adlington (1566). Revised by S. Gaselee. 1 Vol.
- CAESAR: CIVIL WARS. Trans. by A. G. Peskett. 1 Vol.
- CATULLUS. Trans. by F. W. Cornish; TIBULLUS. Trans. by J. P. Postgate; PERVIGILIUM VENERIS. Trans. by J. W. Mackail. 1 Vol.
- CICERO: DE FINIBUS. Trans. by H. Rackham. 1 Vol.
- CICERO: DE OFFICIIS. Trans. by Walter Miller. 1 Vol.
- CICERO: LETTERS TO ATTICUS. Trans. by E. O. Winstedt. Vols I and II.
- CONFESSIONS OF ST. AUGUSTINE. Trans. by W. Watts (1631). 2 Vols.
- HORACE: ODES AND EPODES. Trans. by C. E. Bennett. 1 Vol.
- OVID: HEROIDES AND AMORES. Trans. by Grant Showerman. 1 Vol.
- OVID: METAMORPHOSES. Trans. by F. J. Miller. 2 Vols.
- PETRONIUS. Trans. by M. Heseltine; SENECA: APOCOCLOCYNTOSIS. Trans. by W. H. D. Rouse. 1 Vol.
- PLAUTUS. Trans. by Paul Nixon. Vol. I.
- PLINY: LETTERS. Melmoth's Translation revised by W. M. L. Hutchinson. 2 Vols.
- PROPERTIUS. Trans. by H. E. Butler. 1 Vol.
- SENECA: EPISTULAE MORALES. Trans. by R. M. Gummere. Vol. I.
- SENECA: TRAGEDIES. Trans. by F. J. Miller. 2 Vols.
- SUETONIUS. Trans. by J. C. Rolfe. 2 Vols.
- TACITUS: DIALOGUS. Trans. by Sir Wm. Peterson; AGRICOLA AND GERMANIA. Trans. by Maurice Hutton. 1 Vol.
- TERENCE. Trans. by John Sargeant. 2 Vols.

Greek Authors.

- ACHILLES TATIUS. Trans. by S. Gaselee. 1 Vol.
APOLLONIUS RHODIUS. Trans. by R. C. Seaton. 1 Vol.
THE APOSTOLIC FATHERS. Trans. by Kirsopp Lake.
2 Vols.
APPIAN'S ROMAN HISTORY. Trans. by Horace White.
4 Vols.
DAPHNIS AND CHLOE. Thornley's Translation revised
by J. M. Edmonds; PARTHENIUS. Trans. by S. Gaselee.
1 Vol.
DIO CASSIUS: ROMAN HISTORY. Trans. by E. Cary.
Vols. I, II, III, IV, and V.
EURIPIDES. Trans. by A. S. Way. 4 Vols.
GALEN: ON THE NATURAL FACULTIES. Trans. by
A. J. Brock. 1 Vol.
THE GREEK ANTHOLOGY. Trans. by W. R. Paton.
Vols. I, II, III, and IV.
THE GREEK BUCOLIC POETS (THEOCRITUS, BION,
MOSCHUS). Trans. by J. M. Edmonds. 1 Vol.
HESIOD AND THE HOMERIC HYMNS. Trans. by
H. G. Evelyn White. 1 Vol.
JULIAN. Trans. by Wilmer Cave Wright. Vols. I and II.
LUCIAN. Trans. by A. M. Harmon. Vols. I and II.
MARCUS AURELIUS. Trans. by C. R. Haines. 1 Vol.
PHILOSTRATUS: THE LIFE OF APOLLONIUS OF
TYANA. Trans. by F. C. Conybeare. 2 Vols.
PINDAR. Trans. by Sir J. E. Sandys. 1 Vol.
PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO,
PHAEDRUS. Trans. by H. N. Fowler. 1 Vol.
PLUTARCH: THE PARALLEL LIVES. Trans. by B.
Perrin. Vols. I, II, III, and IV.
PROCOPIUS. Trans. by H. B. Dewing. Vols. I and II.
QUINTUS SMYRNAEUS. Trans. by A. S. Way. 1 Vol.
SOPHOCLES. Trans. by F. Storr. 2 Vols.
ST. JOHN DAMASCENE: BARLAAM AND IOASAPH.
Trans. by the Rev. G. R. Woodward and Harold Mattingly.
1 Vol.
STRABO: GEOGRAPHY. Trans. by Horace L. Jones.
Vol. I.
THEOPHRASTUS: ENQUIRY INTO PLANTS. Trans.
by Sir Arthur Hort, Bart. 2 Vols.
XENOPHON: CYROPAEDIA. Trans. by Walter Miller.
2 Vols.

DESCRIPTIVE PROSPECTUS ON APPLICATION.

London " " **WILLIAM HEINEMANN.**
New York " " **G. P. PUTNAM'S SONS.**

