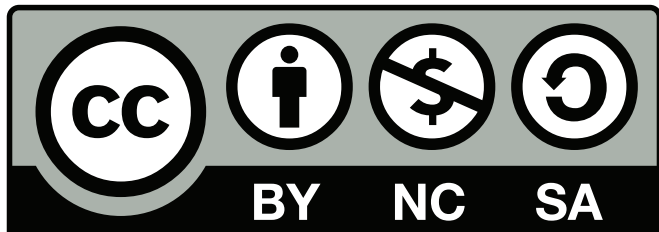


**Apuleius *Golden Ass* Book 2**  
**Text and Notes**

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David Chamberlain

November 20, 2022

DJ = De Jonge

VM = Van Mal Maeder

Contributions were made to this commentary by UO grad students in spring of 2019:

paragraphs 17, 18, 23, 24: Aidan Kolar

paragraphs 15, 16, 21, 22: Stephen Webinga

paragraphs 19, 20, 25, 26, 31, 32: John Hamel

1: Ut primum nocte discussa sol novus diem fecit, et somno simul emersus et lectulo, anxius aliquando et nimis cupidus cognoscendi quae rara miraque sunt, reputansque me media Thessaliae

**1 nocte discussa:** “with night having been dispersed” - ablative absolute. As sometimes happens with ablative (supposedly) absolute, the main clause contains the implied agent, and so we might translate “when the new sun had dispersed the night and made the day...” The metaphor is a common poetic one, and the picturesque image of the sun scattering the darkness of night is amplified in 11.7: *noctis atrae fugato nubilo sol exurgit aureus*. The conceit perhaps has its origin in the idea of the sun dispersing the mists of morning (e.g. Livy 29.27.7 *noctem insequentem eadem caligo obtinuit: sole orto est discussa*).

**1 et somno emersus...**: A simple zeugma (or syllepsis): 1 verb with 2 objects (indirect here), one of which is literal (*lectulo*), the other metaphorical (*somno*). Somewhat of a narrative formula - compare the end of the

book: *me... lecto simul et somno tradidi*.

**3 quae:** antecedent of *quae* is omitted - it would be the direct object of *cognoscendi*: “getting to know [things] that are rare and amazing”.

**3 fabulamque exortam:** the accusative *fabulam* is the subject of *exortam [esse]*, with the full infinitive implied. This is parallel to *me tenere* above: “considering (*reputans*) that I was in Thessaly, and that that story arose from there”.

**3 me loca tenere:** Both accusatives are candidates to be subject or object of the infinitive, but the common idiom (albeit a rather military one) has *loca* as the object: *loca tenere* = “be firmly established in a place”. For a non-military example, cf. Cicero *Epistulae ad Familiares* 14.14.1: *ut haec nobis loca tenere liceat*.

**1 ut:** so that; as, when; that; how? In what manner?

- **primus:** first, foremost/best, chief, principal; nearest/next

- **nox:** night

- **discutio:** to shake off

- **sol:** sun

- **novus:** new

- **dies:** day

- **facio:** to do, make

- **et:** and

- **somnus:** sleep

**2 simul:** at the same time

- **emerge:** to bring forth; to come forth

- **lectulus:** bed, couch (dim. of lectus)

- **anxius:** troubled, disquieted

- **aliquando:** otherwise

- **nimis:** very much

- **cupidus:** desirous

**3 cognosco:** to learn, understand, inquire

- **qui:** who, which

- **rarus:** loose, thin

- **mirus:** marvelous, wonderful

- **sum:** to be

- **reputo:** to think, consider

- **ego:** I, me

- **medius:** middle, in the middle, in half

- **Thessalia:** Thessaly (region)

5 loca tenēre quā artis magicae nātīva cantāmina tōtīus orbis cōn-  
sonō ōre celebrentur fābulamque illam optimī comitis Aristomenis  
dē sitū cīvītātis huius exortam, suspēnsus aliōquīn et vōtō simul  
et studiō, cūriōsē singula cōsiderābam. Nec fuit in illā cīvītate  
quod aspiciēns id esse crēderem quod esset, sed omnia prōrsus fērālī

**4 quā:** “in that area where”. *quā* (sometimes emended to *quō*) is feminine singular, so *media loca* (neuter plural accusative) is not the antecedent. Thessaliae may be the antecedent (and so *quā* would be ablative of location/place where), but *quā* can be used adverbially to mean simply “where”.

**4 cantāmina:** Subject of *celebrentur*.

**6 suspēnsus aliōquīn et...:** “otherwise in suspense because of both desire (*vōtō*) and interest (*studiō*)”. A *vōtum* is a prayer, and therefore both the thing desired and the desire for it. His *studium* is his interest in witchcraft. For the sense of *suspēnsus* here, compare Lucius and Photis approaching the witch’s chamber in book 3, *suspēnsō et īnsonō vestīgīō*. DJ considers Lucius’ *studium* here to connote some kind of research project (“my scientific interest”), but we are still in the realm of desire and curiosity: cf. Psyche first viewing Cupid’s mansion in 5.2: *prōlectante studiō pulcherrimae visiōnis rīmatur singula*.

**7 Nec fuit in...:** A somewhat compressed expression: “there was nothing in that town which, when I saw it, I believed to be what it was”. *crēderem* is subjunctive because the relative clause is one of characteristic. *esset*

is subjunctive because subordinate to *crēderem*. We should beware of over-translating, since there is no sense of uncertainty or indefiniteness expressed by the mood here. Perhaps “nothing such that...” Latin regularly uses a relative clause of characteristic when the antecedent is something that doesn’t exist: since it doesn’t exist, the indicative is too factual for it.

**8 crēderem omnia trānslāta:** Understand *esse crēderem* (from the compressed indirect speech) with the participle. If L. is offering a vivid report of his credulous perspective, we might understand *erant*: “they (as I saw it) had been changed...” More likely, however: “I didn’t believe anything was what it was, rather (I believed that) everything had been changed...”

**8 fērālī murmure:** “by utterly deadly incantations”: ablative of means or cause. For similar adverb-adjective combinations in Apuleius, cf. *formam prōrsus horribilem et larvālem* (Apologia 63.3); *hāc virginālī prōrsus verecundiā* (Met. 1.23). “As in Plautus and Terence, in Apuleius the force of an adjective is strengthened by an adverb where a superlative would be used by a

**4 locus:** place, region

- **teneo:** to hold

- **qua:** where, in which part

- **ars:** skill

- **magicus:** pertaining to magi, or magicians

- **nativus:** native, natural

- **cantamen:** a spell, a charm, magic incantation

- **totus:** whole

- **orbis:** circle, orb

**5 consonus:** harmonious

- **os:** mouth, face

- **celebro:** to frequent; celebrate

- **fabula:** story

- **ille:** that, that one, he/she/it, him/her/it

- **bonus:** good

- **comes:** companion

- **Aristomenes:** Aristomenes (name)

**6 de:** down from, about, concerning

- **situs:** the situation, local position, site of a thing

- **civitas:** citizenship

- **hic:** this, these

- **exorior:** to rise up, proceed

- **suspendo:** to hang

- **votum:** vow

**7 studium:** eagerness

- **curiosus:** careful, diligent

- **singuli:** separate

- **considero:** to consider

- **neq:** not, and...not; not...either, not even

- **in:** in, on

**8 aspicio:** to look at

- **is:** he, she it; that

- **credo:** to trust, believe

- **sed:** but

- **omnis:** every; all

- **prorsus:** forwards; straightway

- **feralis:** pertaining to the dead

10 murmure in aliam effigiem trānslāta, ut et lapidēs quōs offenderem dē homine dūrātōs et avēs quās audīrem indidem plūmātās et arborēs quae pōmērium ambīrent similiter foliātās et fontānōs laticēs dē corporibus hūmānīs flūxōs crēderem; iam statuās et imāginēs incessūrās, parietēs locūtūrōs, bovēs et id genus pecua dictūrās praesāgium,

classical author” (DJ ad loc.). DJ also notes occasional pleonastic usage where comparative or superlative is used together with the strengthening adverb (e.g. *perquam sapidissimum* in 2.7).

**9 ut crēderem;** *crēderem* is subjunctive in a result clause; the other subjunctives (*offenderem, audīrem, ambīrent*) are subordinate to this, and so inherit the mood. What follows *ut* is the positive result of my negative belief that the town is full of transformed beings: I didn’t believe things where what they were, and therefore I did believe that trees were men etc. Note variation of expression with the first three accusatives described by relative clauses (*quōs... quās... quae*), but not the last.

**9 ut... crēderem:** Result clause, subordinate to the idea contained in the previous clause rather than to any single verb. What follows *ut* is the logical result of Lucius’ belief: I didn’t believe things where what they were (*id quod esset*), and therefore I did believe that trees were men etc. English “and so I believed...” captures the logic.

**9 lapidēs dūrātōs, avēs plūmātās...:** 4 accusative nouns, 4 accusative participles: again with *crēderem* and omitted *esse/fuisse*:

“I believed stones had been hardened out of men, birds feathered from the same source, etc.”...*ut crēderem (lapides dūrātōs fuisse) et (avēs plūmātās fuisse) et (arborēs foliātās fuisse) et (laticēs flūxōs fuisse)*. Note the balance of parallelism and variation: in items 1, 2 and 3 the noun is modified by a relative clause, in item 4 by an adjective (*fontānōs*); in items 1 and 4 the participle is modified by a prepositional phrase (*dē homine, dē corporibus hūmānīs*), in 2 and 3 by an adverb (*similiter, indidem*).

**12 statuās incessūrās, parietēs...:** 4 accusative nouns, 4 participles (future this time), again the *crēderem esse/fuisse* construction, but this time without *crēderem* too. The rhetoric this time is that of amplification: items 1 and 2 are brief, 3 is longer, and item 4 has full extension, including tautology (*caelō* and *iubaris orbe* are the same thing).

**13 id genus:** *id genus* is to be read adverbially: “cattle of that sort”. An archaic equivalent to *eius generis*. Though VM suggests this idiom is common in African authors - and it recurs in this book (*id genus frivolis* in 2.5) - it is above all Ciceronian.

**9 murmur:** rumble, roar; murmur

- **alius:** other, another

- **effigies:** a portrait, image, effigy

- **transfero:** to bring across

- **lapis:** stone

- **offendo:** to strike, knock against

**10 homo:** human being, man

- **duro:** to harden, endure

- **avis:** bird

- **audio:** to hear

- **indidem:** from the same place

- **plumo:** to cover with feathers, to feather

**11 arbor:** tree, mast

- **pomerium:** open space round city walls

- **ambio:** to go round; strive for, aim at; encompass

- **similiter:** similarly

- **foliatus:** leaved, leafy

- **fontanus:** of a spring or fountain

- **latex:** liquid; liquor; wine

**12 corpus:** body

- **humanus:** human

- **fluo:** to flow

- **iam:** now; already

- **statua:** a statue, effigy

- **imago:** image, echo

**13 incedo:** to go, happen; proceed; walk (in a stately manner)

- **paries:** wall

- **loquor:** to speak

- **bos:** ox

- **genus:** origin

- **pecu:** cattle, large cattle

- **dico:** to say, speak

- **praesagium:** a foreboding

dē ipsō vērō caelō et iubaris orbe subitō ventūrum ōrāculum.

- 15 **2:** Sic attonitus, immō vērō cruciābili dēsideriō stupidus, nūllō  
quidem initiō vel omnīnō vestigiō cupīdinis meae repertō cūncta  
circumibam tamen. Dum in luxum nepōtālem similis ōstiātīm sin-  
gula pererrō, repente mē nescius forum cupīdinis intulī, et ecce  
mulierem quāmpiam frequentī stīpātam famulitiōne ibīdem gradi-  
20 entem adcelerātō vestigiō comprehendō; aurum in gemmīs et in tu-  
nicīs, ibi inflexum, hīc intextum, mātrōnam profectō cōnfitēbātur.

**16 initiō vel vestigiō...:** “a starting place or even a footprint for/of the object of my desire”. *cupīdinis* (the object of his desire, not the desire itself) is objective genitive with *initiō* (literally “an entering of my desire”, i.e. a way to begin enjoying it), but subjective with *vestigiō* (“a footprint left by the object of my desire”). The sense of *initiō* here is somewhat awkward, and the word is perhaps chosen to foreshadow the importance of initiation in the final book.

**17 in luxum nepōtālem similis:** The text is in doubt. *luxū* has been emended to *luxum*, and this probably means “like [one who has fallen into] prodigious luxury”. VM and DJ suggest *similis ad* + accusative = *similis* + dative, and so *similis nepōtī luxuriōsō* (perhaps “like a lazy trust-fund

kid?”), which (despite A’s liking for accusative constructions) I find unlikely (*in* is not *ad*, and the comparison with *malitia novercālis* in 10.5 is not apt). It is, however, probably the brachylogic remnant of a common phrase or saying (compare *quod unctui* from book 1)

**18 mē:** reflexive object of *intulī*.

**18 forum:** terminal accusative (end of motion without preposition, though the prefix of *intulī* does part of that job). It is surely no coincidence that, failing to find an *initium* or a *vestigium cupīdinis*, Lucius heads for the *forum cupīdinis*!

**20 aurum mātrōnam cōnfitēbātur:** “The gold clearly avowed [showed that she was] a lady”

**14 ipse:** himself, herself, itself (intensive)

- **vero:** yes; in truth; certainly; truly, to be sure; however

- **caelum:** sky, heaven

- **iubar:** brightness

- **subito:** suddenly

- **venio:** to come

- **oraculum:** oracle, prophecy

**15 sic:** thus

- **attono:** to thunder at

- **immo:** no indeed

- **cruciabilis:** tormenting, painful, excruciating, miserable

- **desiderium:** desire

- **stupidus:** senseless

- **nullus:** not any, no

**16 quidem:** moreover

- **initium:** beginning

- **vel:** or

- **omnino:** entirely

- **vestigium:** footstep

- **cupido:** desire, craving

- **meus:** my, mine

- **reperio:** to find out

- **cunctus:** all

**17 circumeo/circueo:** to go around

- **tamen:** nevertheless

- **dum:** while, until, provided that

- **luxus:** luxury, abundance; dislocation

- **nepotalis:** extravagant, prodigal, profuse

- **similis:** similar

- **ostiatim:** from door to door, house to house

**18 pererro:** to wander through or over

- **repente:** suddenly

- **nescius:** ignorant

- **forum:** forum

- **infero:** to bring upon/against

- **ecce:** behold!

**19 mulier:** woman

- **quispiam:** anybody, anything

- **frequens:** often; crowded, busy

- **stipo:** to tread down

- **famulitio:** servitude, slavery; the servants of a house

- **ibidem:** in the same place

**20 gradior:** to step, walk

- **adcelero:** speed up, quicken, hurry; make haste, act quickly, hasten; accelerate

- **comprehendo:** to unite; seize

- **aurum:** gold

- **gemma:** jewel, gem

**21 tunica:** tunic

- **ibi:** there; then

- **infecto:** to bend

- **intexo:** to weave into or in; work in

- **matrona:** matron

- **profecto:** surely

- **confitetur:** to confess

Huius adhaerēbat laterī senex iam gravis in annīs, quī ut primum mē cōspexit: “Est,” inquit “herculēs, est Lūcius”, et offert ōsculum et statim incertum quidnam in aurem mulieris obganniit; “Quīn” inquit “etiam ipsam parēntem tuam accēdis et salūtās?” “Vereor” inquam “ignōtae mihi fēminae” et statim rubōre suffūsus dēiectō capite restitī. At illa optūtum in mē conversa: “Ēn” inquit “sānctis-simae Salvae mātris generōsa prohibitās, sed et cētera corporis exse-

**24 incertum quidnam:** “he muttered (something) I’m not sure what”. *quidnam* is only used in either direct or indirect questions, so it should not be read as an indefinite pronoun equivalent to *aliquid*.

**24 quīn accēdis:** “Why don’t you approach...?”

**25 vereor ignōtae mihi fēminae:** *mihi* is dative of reference with *ignōtae* (“unknown to me”). *fēminae* is a genitive object of *vereor*, as if an objective genitive (“I feel respect for a woman”); see esp. Terence Phormio 971, *neque huius sis veritus fēminae prīmāriae* (“and you showed no respect for this important lady”). It is possible that *fēminae* is dative governed by an implied infinitive *accēdere* (suggested by *accēdis*, despite change of object case from accusative *parentem* to dative *fēminae*), “I am ashamed to approach a woman I don’t

know”. *accēdere* with dative object, however, is rare, and when found the verb usually has the sense “accrue to” (but cf. Apuleius *Apologia* 53.37 *eō accesseris*).

**27 optūtum conversa:** Since *conversa* is passive (“having been turned”), *optūtum* can’t simply be its direct object. It is rather an accusative of respect (so-called “Greek Accusative”): “turned around in terms of her gaze”. It is possible that the verb is deponent, but *convector* normally means “I turn (myself) around”. Of course, it does add up to “turning her gaze”.

**28 generōsa prohibitās:** Referring to Lucius’ modest response. Be careful not to assimilate *generōsa* to English ‘generous’.

**28 sed et:** “but also...” - Lucius reminds her of his family not just in his modesty, but physically too.

**22 adhaereo:** to adhere, stick to

- **latus:** the side
- **senex:** old man
- **gravis:** heavy
- **annus:** year

**23 conspicio:** to catch sight of, behold

- **inquam:** to say
- **Hercules:** Hercules
- **Lucius:** Lucius, our hero
- **offero:** to offer, present
- **osculum:** kiss

**24 statim:** immediately

- **incertus:** uncertain
- **quisnam:** who?
- **auris:** ear
- **obgannio:** to snarl at
- **quīn:** why not? so that not, without; that not; but that; that

**25 etiam:** also

- **parens:** parent, senior family member
- **tuus:** your
- **accedo:** to approach, be added, be included

- **saluto:** to greet

- **vereor:** to fear

**26 ignotus:** unknown

- **femina:** woman, wife

- **rubor:** redness

- **suffundo:** to pour from below; pour through; overspread

- **deicio:** to throw down, eject

**27 caput:** head, one’s life; capital punishment

- **resisto:** to pause

- **at:** but

- **obtutus:** looking at; look

- **converto:** to turn round, cause to turn, turn back

- **en:** look!

**28 sanctus:** consecrated

- **salvus:** safe, intact

- **mater:** mother

- **generosus:** noble-blooded

- **probitas:** uprightness honesty

- **ceterus:** the other; the rest



crābilit̄er ad rēgulam sunt congruentia: inēnormis prōcērītās, sūculenta gracilitās, rubor temperātus, flāvum et inadfectātum capillitium, oculī caesiī quidem, sed vigilēs et in aspectū micantēs, prōrsus aquilinī, os quōquōversum flōridum, speciōsus et immeditātus incessus.”

3: Et adiēcit: “Ego tē, ō Lūcī, meīs istīs manibus ēducāvī, quidnī? parentis tuae nōn modo sanguinis, vērūm alimōniārūm etiā so-

**29 exsecrābiliter:** *exsecrābilis* elsewhere has strongly negative sense - “accursed, detestable”. If the text is correct (the corruption of the following words leaves room for doubt, and the adverb is found only here), we must take this as characterization of Byrrhena: in casting about for strong adjectives and adverbs, she chooses power over precision. Compare *quōquōversum* below.

**30 sūculenta gracilitās:** “powerful slenderness” While the rest of Byrrhena’s assessment of Lucius’ appearance focuses on proportion and reserve, his “juicy slenderness” rather stands out. As with *inenormis proceritas*, the adjective serves to temper the implication of the noun: “tall, but not huge; slim, but not without vital force”. Cf. Terence Eunuchus 318, *corpus solidum et suci plenum* (which A is surely aware of).

**31 oculī caesiī:** If *caesiī* is the right emendation (for *caeci siquidem*), it must imply some kind of sleepiness: hence the adversative *sed vigilēs*: “soft blue, but sharp...” (note that each element in Byrrhena’s description involves a contrast).

**32 quōquōversum flōridum:** “altogether flowery” Perhaps Byrrhena is running off of intensifying adverbs (after *exsecrābiliter*, *prorsus* etc.): it’s hard to explain how this is exactly appropriate (“flowery from all perspectives”? “any way you look at it”?) Probably best taken simply as “utterly”, “entirely”, but note that the word is at home in rich visual descriptions (cf. 8.27, and it’s frequency in Vitruvius, where it tends to mark approximate measurements). For its use in description of bodily appearance, cf. 11.30 (the last sentence of the whole work, describing L.’s “entirely/openly unhidden” baldness).

**34 quidnī:** “Isn’t that so?” or “don’t you know?” (compare aristocratic English “what what?” or French “quoi?”)

**35 parentis sanguinis...:** The genitives *sanguinis* and *alimōniārūm* modify *socia*, and are themselves modified by *parentis*: “a partner/sharer not only in the blood, but in the upbringing of your mother”. *socius* + genitive is an objective relation.

**29 exsecrābilis:** accursed, detestable

- **ad:** to, up to, towards

- **regula:** rule; measuring rod

- **congruo:** to agree

- **inenormis:** not irregular, not immoderate

- **proceritas:** tallness

**30 sūculentus:** full of juice or sap, sappy, succulent

- **gracilitas:** slenderness, thinness

- **tempero:** to moderate

- **flavus:** golden, yellow

- **inaffectatus:** unaffected, natural

**31 capillitium:** a head of hair

- **oculus:** eye

- **caesiis:** bluish gray

- **vigil:** watchful, staying awake, vigilant

- **aspectus:** a look, gaze; appearance

- **mico:** to quiver; flash, gleam

**32 aquilinus:** aquiline, of an eagle

- **quōquōversus:** in every direction

- **floridus:** full of flowers, flowery

- **speciosus:** handsome, beautiful

- **immeditatus:** unstudied, unpremeditated, artless, natural

**33 incessus:** walking or advancing; manner of walking; walk

**34 adicio:** to throw to

- **tu:** you (sing.)

- **o:** O

- **lucius:** Lucius, our hero

- **iste:** that, that one, he/she/it, him/her/it

- **manus:** hand; band of men

- **educō:** to lead forth

- **quidnī:** why not?

**35 non:** not

- **modo:** only, just now

- **sanguis:** blood

- **verus:** real, true

- **alimonium:** food; upbringing; the cost of upbringing

cia. Nam et familiā Plūtarchī ambae prōgnātae sumus et eandem nūtricem simul bibimus et in nexū germānitātis ūnā coalvimus. Nec aliud nōs quam dignitās discernit, quod illa clārissimās, ego prīvātās nūptiās fēcerimus. Ego sum Byrrhēna illa, cuius forte saepiculē  
40 nōmen inter tuōs ēducātōrēs frequentātum retinēs. Accēde itaque hospitium fīdūciā, immō vērō iam tuum proprium larem.” Ad haec ego, iam sermōnis ipsius morā rubōre dīgestō: “Absit,” inquam, “parēns, ut Milōnem hospitem sine ūllā querelā dēseram; sed plānē,

**36 familiā prōgnātae sumus:** *prōgnātae* takes *familiā* as its ablative object (a source relation): “descended from the same family”.

**36 eandem nūtricem bibimus:** Lit. “we drank the same nurse at the same time”. Unless *nūtricem* can be accepted as an obvious metonymy for *nūtriciis mammam* (“nurse’s breast”), this is one of Apuleius’ bolder accusatives.

**37 ūnā:** The adverb: “together”

**38 quod fēcerimus:** “the fact that we made...” - a noun clause in apposition to (and specifying or explaining) the idea of *dignitās discernit*. The subjunctive shows that it is not a *quod*-because clause.

**38 prīvātās:** Not exactly “humble”, since (as we soon find out) Byrrhena’s family is doing very well; pretty much the opposite of

*clārissimās* here. *Salvia*’s marriage has *dignitās* (status) because her husband is a well-known politician or soldier; *Byrrhena*’s isn’t.

**39 saepiculē frequentātum:** *saepiculē* -> *frequentātum*: ‘you remember my name because it was oft-repeated amongst those who brought you up’

**41 fīdūciā:** ablative of manner with *accēde*: “approach with confidence”

**42 absit ut dēseram:** “God forbid that I desert...” *Absit* is a usage from prayers and invocations, lit. ‘let it be absent’ (said of things that would taint the ceremony). The *ut* clause is a subject noun clause (subject of *absit*).

**36 socius:** allied

- **nam:** for
- **familiā:** household, family
- **Plūtarchus:** Plutarchus (name)
- **ambo:** both
- **prōgnatus:** born, produced
- **idem:** same

**37 nutrix:** nurse

- **bibo:** to drink
- **nexus:** a fastening, joining
- **germanitas:** brotherhood
- **unus:** 1
- **coalesco:** to increase, become strong

**38 nos:** we

- **quam:** than; as, how
- **dignitas:** worth, reputation
- **discerno:** to distinguish one thing from another; determine

- **quod:** because, that
- **clarus:** clear, distinguished
- **privo:** to deprive of

**39 nuptiae:** marriage

- **Byrrhena:** Byrrhena (name)
- **fors:** chance, luck
- **saepicula:** somewhat frequently, fairly often

**40 nomen:** name

- **inter:** between, among; during
- **educator:** a rearer; a foster-father
- **frequentō:** to crowd together; repeat
- **retineo:** to hold back
- **therefore:** therefore

**41 hospitium:** hospitality

- **fiducia:** trust, confidence

- **proprius:** one’s own

- **Lar:** Lar; household god

**42 sermo:** conversation

- **mora:** delay

- **digero:** to separate, arrange

- **absum:** be away/absent/distant/missing; be free/removed from; be lacking

**43 Milo(n):** Milo (name)

- **hospes:** guest; stranger; host

- **sine:** without

- **ullus:** any

- **querela:** complaint

- **desero:** to leave, abandon

- **plane:** obviously, clearly, openly

quod officiis integris potest effici, cūrābō sēdulō. Quotiēns itineris huius ratiō nāscētur, numquam erit ut nōn apud tē dēvertar.” Dum hunc et huius modi sermōnem altercāmur, paucis admodum cōnfectis passibus ad domum Byrrhēnae pervēnimus.

4: Ātria longē pulcherrima columnis quadrifāriam per singulōs angulōs stantibus attolerābant statuās: palmāris deae faciēs, quae pinnis explicitis sine gressū pilae volūbili instabile vestigium plantīs

44 **quod... cūrābō**: the antecedent of *quod* is the implied object of *cūrābō* (*cūrābō id quod...*)

44 **officiis integris**: “without neglecting my duty”

44 **Quotiēns ratiō nāscētur**: A future temporal clause (hence future indicative *nāscētur*), “whenever the idea for this journey comes up, it will always be the case...” He means, I think, “whenever I thought about the journey, I always intended to stay with you”, but by seeming to refer to future journeys he reveals his discomfiture. This would have to be reconciled to his description of Byrrhena as an *ignōta mihi fēmina*, and VM suggests rather that he is talking about actual future journeys: “it hasn’t worked out this time, but next time for sure...”

45 **numquam erit ut...**: “It will never be the case that I shall not stay with you” Again, his embarrassment shows itself in a clumsy double negative and a very impersonal noun clause (*ut...dēvertar* is a subject noun clause, hence subjunctive, not

future indicative).

48 **Atria attolerābant statuās**: “An entrance hall held statues”

48 **columnis stantibus**: Not an ablative absolute, but ablative of means with *attolerābant* (the statues stood on columns). *quadrifāriam* is an adverb: “in 4 places”, or “fourfold”. *per singulōs angulōs*: “in each corner”.

49 **palmāris deae faciēs**: “Images of the victory-palm goddess” (Nike). *faciēs* is nom. plural, in agreement with *dēlibantēs* and antecedent of plural *quae* (subject of *crēduntur*). There is a statue of Nike in each corner and, as we shall discover, a statue of Diana in the center.

50 **sine gressū**: “without making a step”; probably not to be taken with the following genitive (on which see next note). For VM it is the natural consequence of *pinnis explicitis*: since she is using her wings, she does not walk.

50 **pilae volūbili...**: “touching (*dēlibantēs*)

44 **officium**: service, duty

- **integer**: untouched, fresh, complete

- **possum**: to be able

- **efficio**: to make

- **curo**: to care for

- **sedulus**: careful, cautious

- **quotiens**: how many times; whenever

- **iter**: journey

45 **ratio**: method

- **nascor**: to be born, come into being

- **numquam**: never

- **apud**: near, in the presence of

- **dēvertō**: to turn aside

46 **modus**: measure; manner

- **altercor**: to dispute, contend in words, quarrel

- **paucus**: (pl.) a few; (sing.) small

- **admodum**: completely, quite

47 **conficio**: to complete; destroy

- **passus**: step, pace

- **domus**: house, home

- **pervenio**: to reach

48 **atrium**: atrium, court

- **longus**: long, far

- **pulcher**: beautiful

- **columna**: column

- **quadrifariam**: fourfold, into four parts

- **per**: through

49 **angulus**: an angle, corner

- **sto**: to stand

- **attolero**: to bear, support

- **palmāris**: of the palm, of a palm’s breadth; the goddess of victory (w/dea)

- **dea**: goddess

- **facies**: appearance

50 **pinna**: feather; wing; fin; battlement/parapet, spire/steeple; flap; water wheel paddle

- **explico**: to untangle; explain

- **gressus**: stepping; step

- **pila**: ball; stuffed effigy

- **volubilis**: turning, spinning

- **instabilis**: unsteady

- **planta**: the sole of the foot

rōscidīs dēlibantēs nec ut maneant inhaerent et iam volāre crēduntur. Ecce lapis Parius in Diānam factus tenet librātam tōtius locī medietātem, signum perfectē lūculentum, veste reflātum, prōcursū  
 55 canēs utrimquesecus deae latera mūniunt, quī canēs et ipsī lapis erant; hīs oculī minantur, aurēs rigent, nārēs hiant, ōra saeviunt, et

their unstable footstep upon a spinning ball/globe". The image is rich, but obscure. The allusion may be to images of Nike with her foot on the sphere of the world, though those are not to be found as early as Apuleius (and why is it the footstep of the globe?). It is possible that *pila* here refers to the statue itself, since a *pila* can be an effigy, the kind of thing thrown around (hence *volubili*?) in festivals and bullfights - though this makes the image's relevance no clearer. **51 nec ut maneant...**: "They hold fast (to their bases) but not so as to (give the impression that they will) remain." *ut maneant* is a result clause. A. plays with negatives and conjunctions in a very Ovidian way: the indicative is positive, and it is the subjunctive that is negated by the conjunction. Understand: *inhaerent, sed nōn ut maneant*.

**51 volāre crēduntur**: "they are believed to be in flight" reference to the reaction of the hypothetical viewer is a staple of ecphrastic description, though more often it is the indefinite second person rather than this anonymous passive ("you would think...", *putēs, credās* etc. - see *putābis* and *putēs*

below).

**52 lapis Parius**: Parian marble, the most expensive stone.

**52 tenet librātam medietātem**: "holds in the balance the center of the whole space" (this is like something out of a gallery catalog). *librātam* is a predicate adjective/participle - think "hold x as y" - lit. "holds it balanced", as if the space were a scale held by the statue. The idea is that the space is kept in balance by the presence of the statue. Compare "that rug really tied the room together."

**53 veste reflātum**: "blown back in terms of its clothing" - *veste* is abl. of respect. The transference of the attribute of the clothing onto the person (the clothing is blown back, not the statue) seems odd to us, but it is a common metonymy. Compare Psyche, carried *reflātō sinū* on Zephyr's breeze (4.35).

**56 hīs oculī**: dative of advantage, common with description of body parts, and almost equivalent to a possessive - enough so that translation as "their eyes..." is acceptable.

**56 sicunde dē proximō**: "If a barking noise should enter from somewhere nearby"

**51 roscidus**: dew-covered, dewy

- **delibo**: pick off; taste; touch upon

- **maneo**: to remain

- **inhaereo**: to stick to; cling to

- **volo**: to fly

**52 Parius**: of Paros (island)

- **Diana**: Diana (goddess)

- **libro**: to balance

**53 medietas**: the middle, placed in the middle

- **signum**: mark, impression, sign; watchword, password

- **perficio**: to complete, accomplish

- **luculentus**: full of light, bright, splendid

- **vestis**: clothing

- **reflo**: to blow back, blow in opposition, be contrary

- **procursus**: running forward

**54 vegetus**: vigorous, active, energetic; fresh

- **intro-eo**: to enter

- **obvius**: in the way

- **maiestas**: greatness; majesty

- **numen**: divine will

- **venerabilis**: venerable, deserving of respect

**55 canis**: dog

- **utrimquesecus**: on both sides, on either hand

- **munio**: to build, fortify

**56 minor**: to threaten

- **rigo**: to be stiff, stiffen

- **naris**: nostril; pl., nares -ium, the nostrils

- **hio**: to yawn

- **saevio**: to rage

60 sicunde dē proximō lātrātus ingruerit, eum putābis dē faucibus lapidis exīre, et in quō summum specimen operae fabrīlis ēgregius ille signifex prōdidit, sublātis canibus in pectus arduīs pedēs imī resistent, currunt priōrēs. Pōne tergum deae saxum īnsurgit in spēluncae modum muscīs et herbīs et foliīs et virgultis et sīcubi pampinīs et arbusculīs alibī dē lapide flōrentibus. Splendet intus umbra signī

**57 sicunde ingruerit putābis:** note mixed future condition: *si ingruerit... putābis*. though the former can be read as future perfect indicative, the hypothetical situation makes perfect subjunctive more likely.

**58 in quō:** “the matter in which”. Antecedent is the following clause, beginning with *sublātis*. Placing such a relative clause before the clause that is its antecedent in a storyteller’s delaying tactic. To paraphrase: “here’s the really cool thing...” We might compare it to clickbait.

**59 sublātis canibus pedēs...:** *canibus* is dative of advantage, just like *his* above. “The lower feet for the dogs push back” -> “the dogs’ rear feet push back”. Note that, while this is similar to dative of possession, it is not the same relation.

**59 in pectus arduīs:** “their chests vertical”. Literally “vertical in(to) their chests” (*arduīs* agrees with *canibus*). We know by now that A. enjoys accusative constructions, but this one (though it doesn’t really make sense) has a pedigree in classical poetry: Ovid Met. 10.538, *celsum in*

*cornua cervum*, which is itself probably an adaptation of Vergil’s more understandable *surgentem in cornua cervum* (Aen. 10.725).

**60 in spēluncae modum:** “after the fashion of a cave”. *in modum* is a favorite way for Apuleius to say “like” (e.g. *in modum iuvenis Aonī* in 2.26).

**61 et sīcubi pampinīs...:** “vines over here, shrubs over there” (note chiasitic word order, assonance).

**62 umbra signī:** Either “the shade of the statue from the brightness of the rock shines” or (less likely) genitive *signī* depends on *lapidis*: “a shade shines from the brightness of the stone of the sculpture.” The simulation of a natural grotto was usually achieved by wall-painting, but it seems clear that this one has been sculpted (*signum*=sculpture, *lapis* is the sculptor’s material), a very extravagant piece. *umbra* can denote diffused and tinted light rather than the lack of it, but here the sense of paradox is important: the shadiness of the cave is made bright by the material.

**57 sicunde:** from any source, from any place

- **propior:** nearer; nearest
- **latratus:** sound of barking, snarling
- **ingruo:** to rush into; advance furiously
- **puto:** to think
- **faux:** mouth

**58 exeo:** to go forth

- **summus:** highest
- **specimen:** means of seeing or knowing; token
- **opera:** work
- **fabrilis:** skillfully made
- **egregius:** distinguished, uncommon

**59 signifex:** an image-maker, carver; statuary

- **prodo:** to put forth, betray
- **tollo:** to raise; destroy
- **pectus:** chest, breast; heart
- **arduus:** lofty, elevated; steep, difficult
- **pes:** foot

**60 imus:** inmost, deepest, bottommost, last

- **curro:** to run
- **prior:** former, previous, prior, first; (+ abl. of

comparison) superior to

- **pone:** after, behind, back
- **tergum:** the back of men or animals
- **saxum:** rock, boulder, stone
- **insurgo:** to rise to; w. dat.

**61 spelunca:** cave

- **musca:** a fly
- **herba:** grass, herb
- **folium:** leaf; trivial thing
- **virgultum:** brushwood
- **sicubi:** if anywhere, if at any place
- **pampinus:** a tendril of a vine, vine-leaf

**62 arbuscula:** small/young tree, sapling, bush, shrub;

- thing like a small tree; axe bearing
- **alibi:** elsewhere
- **floreo:** to bloom
- **splendo:** to shine
- **intus:** within, inside
- **umbra:** shadow

dē nitōre lapidis. Sub extrēmā saxī margine pōma et ūvae faber-  
 rimē politae dēpendent, quās ars aemula nātūrae vēritātī similēs  
 65 explicuit. Putēs ad cibum inde quaedam, cum mustulentus autum-  
 nus mātūrum colōrem adflāverit, posse dēcerpī, et sī fontem, quī  
 deae vestigiō discurrēns in lēnem vibrātur undam, prōnus asper-  
 eris, crēdēs illōs ut rūre pendentēs racēmōs inter cētera vēritātis  
 nec agitātiōnis officiō carēre. Inter mediās frondēs lapidis Actaeōn

**64 ars aemula nātūrae:** “art in competition with nature”

**65 ad cibum:** “for eating”

**65 inde quaedam posse dēcerpī:** “that some [fruits] could be plucked from there”. Neuter accusative plural pronoun *quaedam* is subject of the infinitive *posse*, which takes *dēcerpī* as its complement. Note how the gender here is taken from *pōma*, despite *quās* above.

**66 si fontem prōnus aspexeris:** “if you should bend down and look at the spring”

**66 si aspexeris, crēdēs:** Again, note mixed condition; assuming *aspexeris* is subjunctive (not future perfect), we would expect *crēdās*. Compare *putābis* instead of *putēs* above. The indicative would only be appropriate for the protasis if Lucius expects us to visit and enjoy the scene ourselves. The use of the future indicative in the apodosis, on the other hand, makes the hyper-realism of the scene more vivid.

**67 deae vestigiō discurrēns:** “running

from the goddess’ foot”. *vestigiō* is ablative of separation.

**67 in lēnem vibrātur undam:** “is shaken into a gentle wave” - as if by Diana’s foot?

**68 crēdēs illōs nec:** *illōs* is subject of *carēre* in indirect statement with *crēdēs*: “you’ll believe they don’t even lack”

**68 ut rūre pendentēs:** “like clusters hanging in the country” (i.e. real grapes).

**68 inter cētera vēritātis:** “amongst other functions of verisimilitude”. *cētera* is not a vague neuter plural, but rather implies *cētera officia*. *officium* occasionally has the sense “function, characteristic, property.”

**69 agitātiōnis officiō:** “the function of agitating” or “being agitated”. Does he mean that the low hanging grapes cause the waves in the water (*vibrantur*)? or simply that the grapes seem to wave in the breeze?

**69 Actaeōn simulācrum vīsitur.:** “Actaeon as a statue”, subject of *vīsitur* (“is to be seen”).

**63 nitor:** brightness, splendor; brilliance; gloss, sheen; elegance, style, polish; flash

- **sub:** under

- **extremus:** farthest, extreme

- **margo:** rim; border, edge; margin

- **pomum:** fruit

- **uva:** grape

**64 faber:** craftsman, artisan

- **polio:** to smooth

- **dependeo:** to hang down; hang

- **aemulus:** striving to equal

- **natura:** nature

- **veritas:** truth

**65 cibus:** food

- **inde:** from there, from then

- **quidam:** a certain person/thing

- **cum:** with

- **mustulentus:** abounding in new wine

**66 autumnus:** fall

- **maturus:** early, speedy; ripe; mature, mellow; timely, seasonable

- **color:** color

- **adflō:** to blow upon; breathe upon

- **dēcerpo:** to pluck off; crop

- **si:** if

- **fons:** spring, fountain

**67 discurre:** to run apart; to ride in different directions

- **lenis:** gentle, kind, mild

- **vibro:** to shake

- **unda:** wave

- **pronus:** sloping; easy

**68 rus:** country, farm

- **pendeo:** to hang

- **racemus:** a bunch, cluster

**69 agitatio:** movement, motion, agitation

- **careo:** to be without

- **frons:** forehead, brow; face; look; front; fore part of anything

- **Actaeon:** Actaeon

70 simulācrum cūriōsō optūtū in deam prōiectus iam in cervum ferinus et in saxō simul et in fonte lōtūram Diānam opperiēns vīsitur.

5: Dum haec identidem rīmābundus eximiē dēlector, “Tua sunt” ait Byrrhēna “cūncta quae vidēs”, et cum dictō cēterōs omnēs sermōne sēcrētō dēcēdere praecipit. Quibus dispulsīs omnibus: “Per hanc” inquit, “deam, ō Lūcī cārissime, ut ānxiē tibi metuō et ut pote pignori meō longē prōvīsum cupiō, cave tibi, sed cave fortiter ā malīs artibus et facinorōsīs illecebrīs Pamphilēs illiūs, quae cum Milōne istō, quem dīcis hospitem, nūpta est. Maga primī nōminis et omnis carminis sepulcrālis magistra crēditur, quae surculīs et lapillīs et id genus frīvolīs inhālātīs omnem istam lūcem mundi

70 in deam prōiectus: “leaning forward towards the goddess”

70 deam : Artemis (the statue just described)

70 iam in cervum...: “already, as a wild thing, (turning) into a stag”. Unless a word has been lost, or A. expects us to supply one, he must think that *ferinus* can govern *in* + acc: lit. “wild into a stag”.

71 lōtūram Diānam opperiēns: “coming upon Diana as she is about to bathe”

74 sermōne sēcrētō: Not “by a quiet word”; rather “since our conversation was private”, ablative of circumstance; or possibly separative with *dēcēdere*, “to leave our private conversation.

75 ut metuō et cupiō: “since I fear and I

wish...”, causal clauses with *cave*, “beware”. Note that the second *ut* is an adverb, not a conjunction: read *ut pote longē* together, “as far in advance as possible”.

76 pignori meō : “my charge, my ward” (i.e. Lucius)

76 pignori meō longē: understand *prōvīsum esse cupiō*: “I wish my charge to be warned well in advance”; lit. “I wish it to be warned to my charge” (impersonal passive construction with dative).

76 cave tibi : “watch out for yourself”

77 Pamphilēs : Greek genitive form.

78 Maga primī nōminis: A witch of the first class (genitive of quality).

80 lūcem imīs Tartari...: “sink the light to

70 simulacrum: likeness

- proicio: to cast forth, throw out, fling to the ground

- cervus: stag

71 ferinus: of wild beasts

- lavo: to wash

- opperior: to wait, expect

- viso: to look at

72 identidem: again and again

- rimabundus: examining, considering

- eximius: exceptional, distinguished

- delecto: to divert, attract, delight

73 aio: to say, affirm, say yes

- video: to see

74 secretus: separate, apart; private, secret; remote; hidden

- decedo: to move away, withdraw

- praecipio: to anticipate; advise

- dispello: to drive away; separate

75 carus: precious

- anxie: anxiously, meticulously, over-carefully; with distress/chagrin; troublesomely

- metuo: to fear, dread

76 potis: powerful (indeclinable)

- pignus: pledge

- provideo: to foresee

- cupio: to desire

- caveo: to beware

- fortiter: strongly; bravely; boldly

77 a: from, by

- malus: bad, evil

- facinorosus: criminal

- illecebra: allurement

- Pamphile: Pamphilē

78 nubo: to marry

- maga: sorceress, witch

79 carmen: song, poem

- sepulchralis: of a tomb, sepulchral

- magistra: mistress

- surculus: branch, twig

80 lapillus: pebble (dim. of lapis)

- frivolus: having little value, worthless

- inhalo: to breathe at or upon

- lux: daylight

- mundus: decoration, dress, finery; the world

siderālis imīs Tartarī et in vetustum chaos submergere nōvit. Nam simul quemque cōnspexerit speciōsae fōrmae iuvenem, venustāte eius sūmitur et ilicō in eum et oculum et animum dētorquet. Serit blanditiās, invādit spīritum, amōris profundī pedicīs aeternīs alligat.

85 Tunc minus mōrigerōs et vilīs fastidiō in saxa et in pecua et quodvīs animal pūctō refōrmat, aliōs vērō prōrsus extinguit. Haec tibi trepidō et cavenda cēseō. Nam et illa ūritur perpetuum et tū per

the depths of Tartarus and into ancient chaos”; *submergere* first takes a dative object (~ *imīs*), then a prepositional phrase (*in chaos*). *Chaos* is a Greek neuter accusative: as in Latin, the accusative and nominative of neuter nouns is the same.

**81 submergere nōvit** : “knows how to sink..”

**82 speciōsae fōrmae** : genitive of quality

**82 venustāte eius sūmitur**: Possibly “she is consumed by his loveliness”, but more likely “she is consumed with desire for him”, taking *eius* to be objective genitive. Though classical *venustās* is an attribute of the desired person, it is entirely Apuleian to transfer it to the desire of the lover.

**84 invādit spīritum** : she takes control of his breath

**85 vilīs** : “and the unattractive ones”, accusative masculine plural (not to be taken with *minus*)

**85 fastidiō**: in contempt/contemptuously (contempt for sour grapes): adverb with

*refōrmat*. My interpretation differs here from DJ and VM, both of whom take the *fastidium* to be the attitude of the young men towards Pamphile, developing *mōrigerōs*: I find that hard to reconcile with the sense of *vilīs*. The explanation “unattractive to her because they will not do what she wants” (i.e. *propter eōrum fastidium in eam*) is possible, but it’s a stretch. Comparison with 10.7 (*indignātus fastidiō novercae iuvenis*) does not settle the matter; if anything the reference there to the *fastidium* of a stepmother seems to me to support the idea that here it describes Pamphile’s capricious change of attitude, sour grapes as it were. The main difficulty for my interpretation, meanwhile, is a somewhat awkward redundancy of adverbs, *fastidiō... pūctō*.

**86 pūctō** : “in a moment”

**87 ūritur perpetuum** : “she’s always on fire”

**81 sideralis**: of or belonging to the stars, siderial

- **Tartarus**: Tartarus, the underworld

- **vetustus**: old

- **Chaos**: Chaos, pit of Hell, underworld; formless/shapeless primordial matter

- **submergo**: plunge under, submerge

- **nosco**: get to know; learn, find out; become cognizant of/acquainted/familiar with

**82 quis**: who, what?: someone, something

- **forma**: shape; beauty

- **iuvenis**: youthful, young

- **venustas**: charm, grace, delightfulness

**83 sumo**: to take up, consume

- **ilico**: in that very place, on the spot, there

- **animus**: spirit, mind

- **deterqueo**: turn away; turn aside, sway (opinions, etc.)

- **sero**: wreath; join, entwine, interweave, bind together; compose; contrive

**84 blanditia**: flattery, endearment, often pl. with sg. meaning

- **invado**: to attack, seize

- **spiritus**: breath; spirit

- **amor**: love

- **profundus**: deep

- **pedica**: a snare

- **aeternus**: everlasting, eternal

- **aligo**: bind/fetter; bandage; hinder, impede, detain; accuse; implicate/involve in

**85 tunc**: then, thereupon, at that time

- **parvus**: small

- **morigerus**: compliant, yielding

- **vilis**: cheap

- **fastidium**: nausea, contempt

**86 quivis**: who or what you please

- **animal**: animal

- **pungo**: to prick, puncture

- **re-formo**: to shape again, transform

- **extinguo**: quench, extinguish; kill; destroy

**87 trepido**: be fearful of or about

- **censeo**: to assess

- **uro**: to burn

- **perpetuus**: continuous



aetātem et pulchritūdinem capāx eius es.”” Haec mēcum Byrrhēna satis ānxia.

90 **6:** At ego cūriōsus aliōquīn, ut prīmum artis magicae semper op-  
tātum nōmen audivī, tantum ā cautelā Pamphilēs āfuī ut etiam ul-  
trō gestirem tāli magisteriō mē volēns amplā cum mercēde trādere  
et prōrsus in ipsum barathrum saltū concitō praecipitāre. Festinus  
dēnique et vecors animī manū eius velut catēnā quādam mēmet  
95 expediō et “Salvē” properē additō ad Milōnis hospitium pernīciter  
ēvolō. Ac dum āmentī similis celerō vestīgium, “Age,” inquam,

**88 capāx eius es:** The adjective’s standard meaning would make this “you are roomy enough for her”; but A. expects us to see the root (*capio*), so “you are the kind to capture her attention”

**88 Haec:** object of implied verb (*dixit* etc.)

**90 ut prīmum audivī:** “as soon as I heard”

**91 tantum āfuī ut...:** so much so... that...: result clause with intensifying demonstrative. “I was so far from avoiding Pamphile that...” The result construction describes not the literal result of the main verb, but the logic from the reader’s point of view. Lucius’ failure to avoid Pamphile did not cause his determination to become her student; rather, his failure to avoid was so great that it constituted pursuit. As such, the construction is closer to one of characteristic

than actual result.

**92 gestirem:** “I took it upon myself”

**92 magisteriō:** “to such an apprenticeship” (note *magisteriō*, not *magistrae*)

**92 volēns:** “willingly”

**92 trādere:** “to hand myself over”

**94 vecors animī:** “senseless of mind”: *animī* is a genitive of specification (though A&G 358 argues it is really locative).

**94 manū eius mēmet expediō:** *manū* is ablative of separation with *expediō*: “I extricated myself from her hand”

**95 Salvē properē additō:** “with ‘farewell’ hurriedly added”, ablative absolute, with the direct speech treated as an indeclinable noun.

**96 āmentī similis:** “like a crazy person”

**88 aetas:** age

- **pulchritudo:** beauty

- **capax:** spacious

**89 satis:** enough

**90 semper:** always

**91 opto:** to desire; choose

- **tantus:** so much

- **cautela:** caution, precaution

**92 ultro:** furthermore, beyond; voluntarily

- **gestio:** be eager, wish passionately; gesticulate, express strong feeling, exult

- **talis:** such

- **magisterium:** a directorship; teaching, guardianship

- **amplus:** spacious, large, ample, generous

- **merces:** pay, wages; article for sale, commodity

- **trado:** to hand over; report

**93 barathrum:** an abyss

- **saltus:** jump

- **concito:** stir up, disturb; discharge/hurl; flow

rapidly/strong current; rush

- **praecipito:** to throw down

- **festinus:** hastening

**94 denique:** finally

- **vecors:** demented

- **velut:** just as

- **catena:** chain, fetter

**95 expedio:** to set free; (impersonal) be useful

- **salvo:** to fare well

- **properus:** quick, speedy

- **addo:** to give to

- **perniciter:** nimbly, with quick motion of the legs

**96 evolo:** to fly away

- **ac:** and in addition

- **amens:** mad, insane

- **celero:** to speed

- **ago:** to drive, do, act, concern oneself with

“ō Lūcī ēvigilā et tēcum estō. Habēs exoptātam occāsiōnem, et vōtō diūtīnō poteris fābulis mīrīs explēre pectus. Aufers formīd- inēs puerilēs, comminus cum rē ipsā nāviter congregere, et ā nexū quidem veneriō hospitis tuae temperā et probī Milōnis geniālem torum religiōsus suspice, vērūm enimvērō Phōtis famula petātūr ēnixē. Nam et fōrmā scītula et mōribus lūdīcra et prōrsus argū- tula est. Vesperi quoque cum somnō concēderēs, et in cubiculō tē dēdūxit cōmiter et blandē lectulō collocāvit et satis amanter coepe-

**97 tēcum estō:** lit. “be with yourself”, i.e. “don’t get carried away”. Or, with VM, “be your own man”, i.e. don’t be influenced by her. Cf. Seneca *Epistulae Morales ad Lucilium* 9.1.1: *Tale quiddam sapiens facit: in se reconditur, secum est...se contentus est.*

**98 vōtō diūtīnō :** “in accordance with your long-held desire”; or perhaps “by means of the object of your long-held desire”.

**99 comminus nāviter congregere:** “stoutly engage in close combat” (*congregere* is deponent imperative).

**101 Phōtis petātūr:** independent subjunctive (jussive), concluding a series of four imperatives: “Let Photis be sought with energy.” The adverb placed at the end of the sentence receives some emphasis. The word suggests the military metaphor continues, since it is most often found in such contexts (see especially Caesar and Livy).

**102 lūdīcra :** “playful”, “ready to play”.

Though the surface meaning is clear (Photis is interested in sex), this adjective is usually associated with the stage, and that connotation may be relevant to Apuleius’ very dramatic cast of characters.

**103 et dēdūxit et...:** There are 4 coordinated main clauses. Don’t read the first *et* as coordinating with *cum concēderēs* (“when you went to bed and she...”), but as the first of the four (“when you went to bed, she... and she... etc.”)

**103 tē cooperuit :** “covered you up”, i.e. put you to bed.

**104 lectulō collocāvit :** According to normal usage with compound verbs, *lectulō* should be read as dative; though *collocō* is most often used with *in* + ablative or *in* + accusative, and occasionally with *ablative* alone.

**97 evigilo:** to stay awake, pay attention

- **habeo:** to have, hold
- **exopto:** to choose out; wish exceedingly
- **occasio:** opportunity

**98 voveo:** vow, dedicate, consecrate

- **diutinus:** of long duration
- **expleo:** to fill up, fulfill
- **aufero:** to take away; make cuts

**99 formido:** fear/terror/alarm

- **puerilis:** boyish
- **comminus:** hand to hand
- **res:** matter, affair, thing
- **naviter:** diligently, actively, zealously
- **congregior:** to meet, engage

**100 venerius:** of or belonging to Venus

- **probus:** good
- **genialis:** sacred to the guardian spirit; genial

**101 torum:** bed, couch, cushion

- **religiosus:** reverent, superstitious
- **suspicio:** to admire, respect; mistrust, suspect
- **enimvero:** to be sure, certainly; well, upon by word; but,

on the other hand; what is more

- **Photis:** Photis (name)
- **famulus:** serving, serviceable, servile
- **peto:** to seek, go towards
- **102 enixe:** with great effort, strivingly
- **scitulus:** handsome, pretty, neat, elegant
- **mos:** custom
- **ludicrus:** connected with sport or the stage
- **103 argutulus:** clever/shrewd/acute, subtle; little noisy/talkative/loquacious
- **vesper:** evening; evening star; west
- **quoque:** also
- **concedo:** to withdraw, allow, concede
- **cubiculum:** bedroom
- **104 deduco:** to launch, lead away
- **comis:** courteous, friendly
- **blandus:** flattering, pleasant
- **colloco:** to arrange, invest
- **amanter:** lovingly, affectionately; with love/affection

105 ruit et ōsculātō tuō capite quam invīta discēderet vultū prōdidit,  
dēnique saepe retrōrsa respiciēns substitit. Quod bonum fēlix et  
faustum itaque, licet salūtāre nōn erit, Phōtis illa temptētur.”

7: Haec mēcum ipse disputāns forēs Milōnis accēdō et, quod ai-  
unt, pedibus in sententiam meam vādō. Nec tamen domī Milōnem  
110 vel uxōrem eius offendō, sed tantum cāram meam Phōtidem: suis  
parābat īsicium fartim concīsum et pulpam frustātīm cōsectam

**105 quam invīta discēderet:** “she gave away how unwillingly she was leaving” (*quam invīta discēderet* is an indirect question, subordinate to *prōdidit*).

**106 Quod bonum fēlix:** “May that, then, be good, fortunate and well-omened” - an amplification of a common formula, with subjunctive of wish (*sit*) implied (unless we are to take *erit* as the verb, which would make this a very confident statement). The position of *itaque* is odd, but may be justified by regarding what precedes as an inseparable unit. Cf. *Cicero De Divinatione: maiores nostri quia valere censebant, idcirco omnibus rebus agendis ‘quod bonum, faustum, felix fortunatumque esset’ praefabantur*. “Our ancestors said this (because they thought it had power) before all things they needed to do...” Also Plautus *Casina* 382: *quod bonum atque fortunatum sit mihi*.

**107 licet salūtāre nōn...:** “no matter if it’s not healthy (for me)”. *licet* would take the subjunctive in classical Latin. As the

commentators observe, this is an odd thing for Lucius to worry about at this point. Of course, it will not be good for him, since it’s his involvement with Photis that gets him turned into an ass. This is partly why the narrator uses the indicative, to highlight the irony of just how right he is.

**107 temptētur:** jussive subjunctive (cf. *Phōtis petātur* above).

**108 ipse:** A somewhat redundant use of *ipse*, a colloquial feature of A’s style (though here it may reinforce the idea expressed by *mēcum*: “all on my own”).

**108 quod aiunt:** “as they say”

**109 pedibus in sententiam:** “I voted with my feet” (lit. “I step to my opinion with my feet”); a reference to the practice of dividing the room in the Senate for close votes.

**110 tantum:** “only”

**110 suis:** “of a pig” (gen. sing.) - *suis*, not *suis*, the dat/abl. plur. of the possessive *suus* (pay attention to vowel quantities).

**105 co-operio:** to cover over, bury

- **osculator:** to kiss

- **invitus:** unwilling

- **discedo:** to go away, depart

- **vultus:** expression

**106 saepe:** often

- **retrosus:** backwards, back

- **respicio:** to look back

- **subsisto:** to stand after; halt

- **felix:** fortunate

**107 faustus:** fortunate, lucky

- **liceo:** to be for sale

- **salutaris:** healthful, wholesome

- **tento:** to try

**108 disputo:** to discuss, debate, argue

- **foris:** door, threshold

**109 sententia:** opinion

- **vado:** to go

**110 uxor:** wife

- **sus:** pig, boar

**111 paro:** to prepare

- **isicia:** stuffing; minced meat

- **fartim:** by stuffing or cramming, closely, densely

- **concido:** to cut to pieces

- **pulpa:** flesh

- **frustratim:** piecemeal, in pieces

- **conseco:** to cut up, cut to pieces

ambacupascuae iūrlentae et quod nāribus iam inde ariolābar, tuc-  
cētum perquam sapidissimum. Ipsa lineā tunicā mundulē amicta  
et russeā fasceolā praenitente altiusculē sub ipsās papillās succīnc-  
115 tula illud cibārium vāsculum flōridīs palmulīs rotābat in circulum,  
et in orbis flexibus crēbra succutiēns et simul membra sua lēniter  
inlūbricāns, lumbīs sēnsim vibrantibus, spīnam mōbilem quatiēns  
placidē decenter undābat. Istō aspectū dēfixus obstupūi et mirābund-  
120 illam: “Quam pulchrē quamque fēstivē,” inquam “Phōtis mea, ol-

**112 parābat isicium fartim...**: “she was preparing minced meat (*isicium*) finely chopped (*fartim concisum*) and the flesh (*pulpam*) of a juicy [whatever *ambacupascuae* is] cut into pieces (*frustrātim cōsectam*)” We simply do not know what is meant by *ambacupascuae*. Various emendations have been suggested, but given the culinary context and Apuleius’ North African context, it we should not be too surprised to find an otherwise unknown term. In my translation I opt for the solution of Colin (Latomus 12, 1953), *ambacti pascuae iurulenta* (except that I keep *iurulentae*, genitive): *iurulentae* = “juicy”, i.e. “marinated”; *pascua* = “food, fodder”; *ambactus* = “servant, peasant”.  
**112 iam inde**: short for *iam inde a principiō*, “from the very beginning”, i.e. as

soon as I entered

**113 mundulē amicta** : “attractively girdled” (agrees with Photis, the subject)

**115 cibārium vāsculum** : “food bowl”

**116 orbis flexibus** : “the turns of a circle” (*orbis*, gen. sing.)

**116 crēbra**: adverbial: “constantly”

**117 quatiēns placidē**: take *placidē* with *quatiēns*

**119 stetērunt et membra**: also “limbs” stood up which were lying down before. Apuleius’ narrative is always sensuous (perhaps nowhere more than here), but he limits himself to relatively few explicit or obviously rude references, preferring instead to tease.

**120 Quam pulchrē** : “How beautifully!” (exclamatory *quam*)

**112 ambacupascua**: unknown meaning

- **iurulentus**: juicy, not dried

- **ariolo**: divine; foretell, prophesy; use divination

**113 tucetum**: a kind of sausage, meat pudding

- **perquam**: as much as possible, extremely

- **sapidus**: tasty, savory

- **lineus**: flaxen, pale yellow

- **mundulus**: cleanly, neatly, trim

- **amicio**: cover, clothe; surround

**114 russeus**: reddish

- **fasciola**: a wrap

- **praeniteo**: shine brightly; shine with superior brightness (to)

- **altiusculus**: somewhat highly

- **papilla**: nipple, breast

**115 succinetulus**: girdled, girt

- **cibarius**: pertaining to food; suitable for eating

- **vasculum**: a small vessel

- **palmula**: small palm; an oar-blade

- **roto**: to move like a wheel; whirl about

- **circulus**: circle or orbit; ring; chain; a group of people, an audience

**116 flexus**: curl, wave; the act of bending or curling

- **creber**: thick, crowded, close

- **succutio**: to fling up from below, fling aloft

- **membrum**: limb

- **suus**: his/her/its own

- **leniter**: gently/mildly/lightly/slightly; w/gentle movement/incline; smoothly; moderately

**117 illubricio**: to make slippery

- **lumbus**: loin, hips, thighs

- **sensim**: little by little, just perceptibly

- **spina**: thorn

- **mobilis**: movable, loose

- **quatio**: to shake

**118 placidus**: pleasant

- **decenter**: decently, properly

- **undo**: to rise in waves

- **defigo**: to fix

- **obstipesco**: to become stupefied; to be astonished

**119 mirabundus**: wondering, astonished, full of wonder

- **iaceo**: to lie

- **ante**: before, in front of (adv. and prep. +acc.)

- **tandem**: finally

**120 pulchre**: fine, beautifully

- **festivus**: agreeable, humorous

lulam istam cum natibus intorquēs! quam mellitum pulmentum apparās! Fēlix et certō certius beātus cui permiseris illūc digitum intingere.” Tunc illa lepida aliōquīn et dicācula puella: “Discēde,” inquit “miselle, quam procul ā meō foculō, discēde. Nam sī tē vel  
125 modicē meus igniculus afflāverit, ūrēris intimē nec ūllus extinguet ārdōrem tuum nisi ego, quae dulce condiēns et ōllam et lectulum suāvē quaterē nōvī.

8: Haec dīcēns in mē respexit et rīsīt. Nec tamen ego prius inde discessī quam dīlīgenter omnem eius explōrāssem habitūdinem. Vel  
130 quid ego dē cēteris āiō, cum semper mihi ūnica cūra fuerit caput capillumque sēdulō et puplicē prius intuērī et domī posteā perfrūī

121 **cum natibus** : ”(along) with your buttocks” (ablative of accompaniment, not means)

122 **certō certius** : “surer than sure”

122 **beātus cui permiseris**: “Happy the man whom you allow to dip his finger in there”. This might have a double meaning.

124 **vel modicē** : “even just a bit”

125 **afflāverit** : “breathes upon” (future perfect in the latin condition, but present is appropriate for the English equivalent).

125 **ūllus** : “anybody” - the masculine seems odd (“nobody [masc] except me [fem]”), but it is used here as the all-inclusive gender.

126 **dulce condiēns** : “when I make a

sweet sauce”

126 **et ōllam et**: “I know how to shake the bowl and the bed delightfully”

130 **cum mihi ūnica**: “when my one interest has been...”; perfect subjunctive in circumstantial cum clause. *sit* below is parallel to *fuerit*, and so also dependent on *cum* at the start of the sentence: “and when there is with me...”

130 **ūnica cūra fuerit**: both deponent infinitives (and their accompanying noun clauses) are subjects to *fuerit*: “to look and to enjoy has been my only interest”

130 **caput capillumque**: objects of *intuērī* and *perfrūī*

121 **ollula**: a little pot

- **natis**: buttock

- **intorqueo**: to turn or hurl toward

- **mellitum**: sweet with/as honey

- **pulmentum**: a relish

122 **apparo**: to get ready

- **certus**: sure, fixed

- **beatus**: happy, blessed

- **permitto**: to permit

- **illuc**: there, thither, to that place/point

- **digitus**: finger

123 **intingo**: to dip in, soak

- **lepidus**: charming, nice

- **dicaculus**: talkative, loquacious; facetious, witty

- **puella**: girl

124 **misellus**: wretched

- **procul**: at a distance

- **foculus**: a sacrificial hearth

125 **modicus**: moderate, modest, temperate

- **igniculus**: a little flame, spark

- **afflo**: blow/breathe; inspire, infuse; waft; graze; breathe poison on

- **intra**: within, inside, on the inside; during; under; fewer than

126 **ardor**: burning, heat, eagerness

- **nisi**: if not, unless

- **dulcis**: sweet

- **condio**: to season, spice

- **olla**: pot, jar

127 **suavis**: agreeable, sweet, charming

128 **rideo**: to laugh

129 **diligenter**: carefully; attentively; diligently; scrupulously; thoroughly/completely/well

- **exploro**: to explore, investigate

- **habitus**: dress and figure; condition, plight, habit

130 **unicus**: unique

- **cura**: care, attention, anxiety

131 **capillus**: hair

- **puplicus**: public

- **intueor**: to look at

- **postea**: afterwards

- **perfruo**: to enjoy thoroughly

135 sitque iūdicīi huius apud mē certa et statūta ratiō, vel <quod>; vel  
 quod praecipua pars ista corporis in apertō et in perspicuō posita  
 140 prīma nostris lūminibus occurrit et quod in cēteris membrīs flōri-  
 dae vestis hilaris color, hōc in capite nitor nātīvus operātur; dēnique  
 plēraeque indolem grātiāque suā probātūrae laciniās omnēs ex-  
 uunt, amicula dimovent, nūdā pulchritūdinem suā praebēre sē  
 gestiunt magis dē cutis roseō rubōre quā dē vestis aureō colōre  
 placitūrae. At vērō quod nefās dīcere, nec quod sit ūllum huius reī  
 tam dīrum exemplum! sī cuiuslibet eximiae pulcherrimaeque fēmi-  
 nae caput capillō spoliāverīs et faciem nātivā speciē nūdāverīs, licet

**132 vel quod...**: One of Lucius' alternative explanations for his peculiar *cūra* has been lost.

**134 quod... hōc**: *quod* is a relative pronoun, unlike the preceding *quod* ("because"). "That which the cheerful color of clothing achieves in other limbs, this (*hoc*) a natural splendor (*nitor*) achieves on the head" (*quod* is correlative with *hoc*).

**136 plēraeque**: "most women"

**136 grātiāque**: "grace" rather than gratitude.

**136 probātūrae**: "when they want to show": the future participle verges on expressing purpose (cf. *placitūrae* below).

**137 praebēre sē gestiunt**: "They make sure that they show..."

**138 dē cutis roseō**: "in order to please based on the rosy blush of their skin", or possibly "knowing that they will please..."

**139 quod nefās dīcere**: "something that is blasphemy to say"; the antecedent of *quod* is the idea that begins with *si cuiuslibet...* (a woman shaving her head).

**139 quod**: If this is another relative pronoun, parallel to the previous *quod*, it is rather in conflict with *ūllum exemplum* as subject of the clause. This may simply be an example of redundant use of pronouns, or an error in the text, but I suspect we are supposed to read it as the conjunction: "nor [do I think] that there should be any so dreadful example of this thing".

**140 sī caput capillō**: "If you should deprive the head of its hair..."

**140 sī faciem nātivā...**: "strip her appearance of it's natural beauty". Like *capillō*, *speciē* is separative ablative.

**141 licet dēiecta ēdita**: A parallel

**132 iudicium**: decision; trial

- **statuo**: to set up

**133 praecipuus**: peculiar, special

- **pars**: part, portion

- **aperio**: to open

- **perspicuus**: transparent, clear

- **pono**: to place

**134 noster**: our, ours

- **lumen**: light

- **occurro**: to run to meet; come to mind

**135 hilaris**: cheerful

- **operor**: to work; be occupied with

**136 plerisque**: very many

- **indoles**: that which is bred within; natural disposition; genius

- **gratia**: favor, influence, gratitude

- **probo**: to approve

- **lacinia**: hem, fringe

**137 exuo**: to take off, strip

- **amiculum**: cloak

- **dimoveo**: to move apart or away; remove

- **nudus**: nude, bare

- **praebeo**: to supply

- **se**: him/her/it-self

**138 magis**: more

- **cutis**: the skin

- **roseus**: rosy

- **aureus**: golden

**139 placeo**: to please

- **nefas**: divinely forbidden (undeclinable)

**140 tam**: so

- **dirus**: bad omens; curses

- **exemplum**: sample, example

- **quilibet**: whoever or whatever you please; anyone, anything

**141 spolio**: to strip

- **species**: appearance, image; specter

- **nudo**: to bare, strip

illa caelō dēiecta, marī ēdita, flūctibus ēducāta, licet inquam ipsa Venus fuerit, licet omnī Grātiārum chorō stīpāta et tōtō Cupīdinum populō comitāta et balteō suō cīncta, cinnama flagrāns et balsama rōrāns, calva prōcesserit, placēre nōn poterit nec Vulcānō suō.

145

**9:** Quid cum capillīs color grātus et nitor splendidus inlūcet et contrā sōlis aciem vegetus fulgurat vel placidus renitet aut in contrāriam grātiā variat aspectum et nunc aurum coruscāns in lēnem

structure that is not quite as parallel as seems at first glance. The first three participles are to be read with *fuerit*, hence the periphrastic form of the perfect, with extra variation from the use of the finite form on its own in the fourth phrase (“let her be Venus herself”); the second set of 3 participles are circumstantial with *processerit* (“let her proceed surrounded, accompanied and girdled...”)

**144 cinnama flagrāns et:** “smelling of cinnamon and dewy with balsam”

**145 placēre nōn poterit:** We may take this as the apodosis of the conditional that starts with *si... spoliāverīs*. But note that a *licet...* clause can also play the role of a protasis, “even if she is...”, and since the apodosis concerns Venus and Vulcan rather than the anonymous woman (*cuiuslibet*) of the *si* clause, that is perhaps the better way to read this long hypothetical.

**145 nec Vulcānō suō:** “not even her own Vulcan”. As the lame smith god, Vulcan (Venus’ husband) would not be expected to be too picky.

**146 Quid:** A long question, and the question is simply “*quid?*”, followed by several indicative *cum* clauses; meaning

“what can I say when...”

**146 capillīs inlūcet:** *capillīs* is ablative with *inlūcet*, “shines in [a girl’s] hair”

**147 vegetus fulgurat vel...:** “brightly radiates or gently reflects”

**147 aut variat aspectum:** “or changes its appearance” The MSS have *at* instead of *aut* here. Whatever the reading, the logic seems to be that what follows is an amplification of the brief contrast just expressed, showing that the contrast is between different colors of hair (not the same hair at different times). This despite the apparent implication of *variat aspectum*: hair “changes its appearance” in the sense that different heads of hair have different appearances. Note that *color* and *nitor* are technically the subjects for *variat*, but the reader could be forgiven for thinking that it is now simply “hair”, especially since no new subject is stated before *cumulat* and *permanat* below, which obviously need hair as their subject.

**148 aurum coruscāns:** “sparkling with gold” (for the accusative usage cf. *cinnama flagrāns et balsama rōrāns* above)

**148 in lēnem mellis...:** “it is pressed

**142 mare:** sea

- **edo:** to emit, bring forth

- **fluctus:** flood

**143 venus:** Venus; sex, lust

- **chorus:** dance in circle; dance; company of singers or dancers

**144 populus:** people

- **comito:** accompany, go along with; attend; follow; grow alongside

- **balteum:** belt; shoulder-band/baldric; woman’s girdle;

band around neck/breast of horse

- **cingo:** to surround

- **cinnamum:** cinnamon

- **flagro:** to burn

- **balsamum:** the balsam-tree

**145 roro:** to be moist with dew; (fig.)

- **calvus:** bald, hairless

- **procedo:** to advance

- **Vulcanus:** Vulcan

**146 gratus:** pleasant; grateful

- **splendidus:** shining, clear, brilliant, splendid

- **inlucere:** illuminate, shine on

**147 contra:** against, opposite (adv. and prep. +acc.)

- **acies:** edge; line of battle

- **fulguro:** glitter/flash/shine brightly, gleam; light up; it lightens

- **reniteo:** to shine back, flash

- **aut:** or, either...or

**148 contrarius:** opposite

- **vario:** to vary, diversify; adorn with various colors

- **nunc:** now

- **corusco:** to push with the horns; move quickly hither and thither; shake

mellis dēprimitur umbram, nunc corvīnā nigrēdine caerulus colum-  
bārum collī flōsculōs aemulātur, vel cum guttis Arabicīs obūnctus  
et pectinis argūtī dente tenuī discriminātus et pōne versum coāc-  
tus amātōris oculīs occurrēns ad īnstar speculī reddit imāginem  
grātiōrem? Quid cum frequentī subole spissus cumulat verticem vel  
prōlixā seriē porrēctus dorsa permānat? Tanta dēnique est capil-

down into the soft shade of honey”, i.e. when it is pressed down, it takes on the color of honey; the idea seems to be that the blond hair is darker below the surface. For *umbra* as a color term, cf. the shining *umbra* of the sculptures in 2.4. The commentators compare Anacreontea 17: Γράφε μοι Βάθυλλον οὔτω τὸν ἑταῖρον ὡς διδάσκω· λιπαρὰς κόμας ποιήσον, τὰ μὲν ἔνδοθεν μελαίνας, τὰ δ' ἐς ἄκρον ἠλιώσας·

**149 corvīnā nigrēdine caerulus:** *caerulus* here means simply “dark”. *corvīnā nigrēdine* is ablative of specification.

**150 columbārum collī flōsculōs:** “rivals the little flowers of doves at the neck”. The feathers on doves necks were proverbially delicate and pretty. The MSS read *collis*, which would be “the flowers of the necks of doves”, but the next clause shows that Lucius imagination is moving from hair on the head to its arrangement on the body.

**150 cum:** the conjunction (“when”), not the preposition (with *reddit* below, and continuing the “*quid, cum...*” construction with which the paragraph begins).

**151 pōne versum coāctus:** “gathered at the back”. *pōne versum* = “towards behind”

**152 ad īnstar speculī:** “just like a mirror”

**152 reddit imāginem grātiōrem?:** One can only speculate about what Lucius is thinking here. Does the girl’s oiled hair somehow reflect her lover’s face back to him? That would seem to be the implication of *speculī*. In that case, we must assume the reflection is *grātiōrem* because he is also looking at her hair. Looking at yourself in the mirror of your girlfriend’s hair is not, I suspect, something familiar to the modern reader, and it is probably a humorous exaggeration on A.’s part.

**152 reddit grātiōrem :** The adjective is probably to be taken as a predicate object: “returns the appearance as something more lovely” (*reddō* is frequently used this way). Close to “renders it more lovely”.

**154 dorsa permānat :** “flows over the back”; *dorsa* is poetic plural for singular (common with non-paired body parts, esp. *colla*).

**149 mel:** honey

- **deprimo:** to suppress, force down

- **corvinus:** of or pertaining to a raven

- **nigredo:** blackness

- **caerulus:** dark blue

**150 columba:** pigeon, dove

- **collum:** neck

- **flosculus:** flower; youthful beauty; the finest specimen of a type or class (dim. of *flos*)

- **aemulor:** rival, compete with

- **gutta:** drop

- **arabica:** Arabian, from Arabia

- **obunctus:** anointed

**151 pecten:** comb; shell-fish, scallop

- **argutus:** sharp, keen; clear; clever

- **dens:** tooth

- **tenuis:** thin

- **discrimino:** to separate; to make distinct

- **versus:** a turn; line, furrow; pone versum = behind the back

**152 cogo:** to drive together; compel

- **amator:** lover

- **instar:** the equivalent, just like, + gen.

- **speculum:** mirror

- **reddo:** to return

**153 suboles:** shoot; twig

- **spissus:** close, dense, thick

- **cumulo:** to heap up, pile on

- **vertex:** whirlpool; peak, summit

**154 prolixus:** well-disposed, obliging, courteous

- **series:** chain of things

- **porrigo:** to stretch forth

- **dorsum:** the back

- **permano:** to flow through



155 lāmentī dignitās ut quamvīs aurō veste gemmīs omnīque cēterō  
 mundō exōrnāta mulier incēdat, tamen, nisi capillum distīxerit,  
 ōrnāta nōn possit audīre. Sed in meā Phōtide nōn operōsus sed in-  
 ōrdinātus ōrnātus addēbat grātiam. Ūberēs enim crīnēs lēniter re-  
 missōs et cervīce dēpendulōs ac dein per colla dispositōs sēnsimque  
 160 sinuātōs patagīō residentēs paulisper ad finem conglobātōs in sum-  
 mum verticem nōdus adstrīxerat.

10: Nec diūtius quīvī tantum cruciātum voluptātis eximiae sustinēre,  
 sed prōnus in eam, quā fine summum cacūmen capillus ascendit,

**155 ut quamvīs incēdat:** Though the enclosing structure is a result clause (*tanta est ut...*), the subjunctive is best explained with reference to the extended hypothetical, a present general condition (“if a woman doesn’t take care of her hair, she can’t be called well-adorned”).

**155 quamvīs incēdat:** concessive clauses with *quamvīs* regularly take the subjunctive (as with the *nisi* clause following, we would expect a subjunctive here anyway since the clause is subordinate to a result clause).

**155 aurō veste gemmīs...**: A list of 4 ablatives with *exornāta*; as often with such lists, a conjunction is used only for the last.

**157 ōrnāta audīre**: “hear people say that she is well-adorned”, hence “be called well-adorned” (a Greek idiom). Note the contrast between *exornāta* and *ornāta*: “dolloed up” vs. “elegant”, perhaps? The *ex* in the former probably implies overdoing it vs. the simplicity of the latter. Cf. also

*inordinātus ornātus* below.

**158 crīnēs nōdus adstrīxerat.**: *crīnēs*, with the accusative adjectives and participles that accompany it, is the direct object of the verb at the end of the sentence: “a knot had tied up her rich hair...”

**160 patagīō residentēs**: “resting on the border of her dress”, presumably at the neck.

**160 ad finem conglobātōs**: “gathered together towards their ends”: this would seem to imply some kind of bun, but that hardly fits with what has just been said - unless Lucius is imagining Photis’ hair at different stages of the evening (hence *dein*, “then”, and *paulisper*, “a little later”).

**163 prōnus in eam**: “bending down towards her”

**163 quā fine**: “at the extremity where...” (= *fine quā*), i.e. right at that point where. *quā fine* is cited by the grammarians as equivalent to *quātenus*, “as far as”.

**155 capillamentum**: head of hair, wig

- **quisvis**: any whatever and INDEF whoever it be, whom you please; any whatever

- **exorno**: to equip

- **distinguo**: to separate, divide

- **orno**: to equip, decorate

- **operosus**: full of labor, industrious

- **inordinatus**: not arranged, disordered

- **ornatus**: adornment, trim

- **uber**: fertile, rich, abundant, abounding, fruitful, plentiful, copious, productive

- **enim**: in fact, for

- **crinis**: hair

- **remitto**: send back, remit; throw back, relax, diminish

- **cervix**: neck

- **dependulus**: hanging down

- **deinde**: then, next

- **dispono**: to place, arrange, distribute

- **160 sinuo**: to make into a fold or folds; to coil

- **patagium**: a gold edging or border on a woman’s tunic

- **resideo**: to remain

- **paulisper**: for a short while

- **finis**: end, boundary

- **conglobo**: to crowd together

- **161 nodus**: knot

- **adstringo**: tie up/down/back/on/together/tightly; bind, grasp, tighten, fix; form boundary

- **162 diu**: for a long time

- **queo**: to be able

- **cruciatus**: torture

- **voluptas**: pleasure

- **sustineo**: to sustain, be able to, endure

- **163 cacumen**: point

- **ascendo**: to ascend

165 mellitissimum illud sāvium impressī. Tum illa cervicem intorsit et  
 ad mē conversa limīs et morsicantibus oculīs: “Heus tū, scolastice,”  
 ait “dulce et amārum gustulum carpīs. Cave nē nimiā mellis dulcē-  
 dine diūtinam bilis amāritūdinem contrahās.” “Quid istīc” inquam  
 170 “est, mea fēstivitās, cum sim parātus vel ūnō sāviolō interim recreā-  
 tus super istum ignem porrēctus assārī” et cum dictō artius eam  
 complexus coepī saviārī. Iamque aemulā libīdine in amōris paril-  
 itātem congermānēscētī mēcum, iam patentis ōris inhālātū cin-

**164 mellitissimum illud sāvium:** Unless we are to correct this to *illuc* (“at that spot”), this demonstrative must indicate some kind of wink towards the reader, with reference to the description *mellitissimum* (“super-honey-sweet - you know what I’m talking about”).

**165 morsicantibus oculīs:** *morsicāre* is the verb used for love bites, but here it is (somehow) the eyes that do the biting.

**165 scolastice:** “Schoolboy” - she’s not praising him for his learning, but teasing him for his inexperience, and asserting her position as a potential teacher. VM observes “Photis assumes the role of an expert in the science of Love”, and goes on to note the parallel between Lucius’ role as an apprentice in Love, and as a would-be apprentice in magic.

**166 mellis bilis:** Both *mellis* and *bilis* are genitive singular: note parallel word order (adj.+ genitive + abstract noun x2)

**167 Quid istīc est:** “What does that

matter?”

**168 cum sim parātus:** “given that I am ready...”: *sim* is subjunctive in a *cum* clause that gives a circumstance of the main clause, not an independent fact.

**168 parātus assārī:** “ready to be roasted”

**168 vel ūnō sāviolō:** “by even a single kiss”; ablative of means with *recreātus*, “revived”.

**170 in amōris parilitātem:** VM: “Her love joined with mine so as to equal it”. The verb suggests siblings growing together and at equal pace; the *in* + acc construction suggests growing towards a final state (“equality of love”), though as we have seen, Apuleius tends to choose accusative constructions where classical authors would use the ablative. Note how *mēcum* deliberately avoids the exact metaphor: to be precise, her passion (*libīdō*) should be growing alongside his passion, not alongside him.

**164 savium:** a love kiss, kiss

- **imprimo:** to apply with pressure, imprint

- **tum:** then, at that time

**165 limus:** sidelong, askew, sideways

- **morsico:** to bite continually; to press the lips together

- **scolasticus:** scholar, professor; lawyer; clever fellow

**166 amarus:** bitter; harsh

- **gustumum:** a small dish of food, relish; a kiss

- **carpo:** to pluck, seize; criticize

- **ne:** truly, really, indeed

- **nimius:** excessive

**167 dulcedo:** sweetness; delight

- **bilis:** bile, anger

- **amaritudo:** bitterness

- **contraho:** to collect; shrink because of pain

- **istic:** there, in that place

**168 festivitas:** delightfulness, charm

- **saviolum:** tender kiss

- **interim:** meanwhile

**169 recreo:** to restore, revive, refresh, cheer

- **super:** over (adv. and prep. +acc.)

- **ignis:** fire

- **asso:** to broil, to roast

- **artus:** joints, limbs

**170 complector:** to embrace

- **coepi:** to begin

- **savior:** to kiss

- **libido:** passion, lust

**171 parilitas:** equality, similarity, consistency

- **congermanesco:** to grow up together, to grow up with

- **pateo:** to be open

nameō et occursantis linguae inlisū nectareō prōnā cupidine adlibēscentī: “Pereō”, inquam “immō iam dūdum perii, nisi tū propitiāris”. Ad haec illa rūrsum mē deōsculātō: “Bonō animō estō,” inquit “nam ego tibi mūtūā voluntāte mancipāta sum, nec voluptās nostra differētur ulterius, sed prīmā face cubiculum tuum aderō. Abī ergō ac tē comparā, tōtā enim nocte tēcum fortiter et ex animō proeliābor.”

175

180

11: His et tālibus obgannītis sermōnibus inter nōs discessum est. Commodum merīdiēs accesserat et mittit mihi Byrrhēna xeniola porcū opīmum et quīnque gallinulās et vīnī cadum in aetāte

172 **prōnā cupidine** : “With flat out passion”. The metaphor conjures up an image of runners bent over at full speed.

173 **adlibēscentī: inquam**: *adlibēscentī* is the dative object of *inquam*: “I say to her as she becomes aroused...”

173 **Pereō, perii, nisi propitiāris**: note the combination of vivid present tenses in what is basically a future simple conditional: “I die, no, I’m already dead, if you won’t accept my worship”

174 **Bonō animō estō**: “Don’t worry!”

175 **tibi mūtūā voluntāte...: tibi mancipāta sum** = “I have been made your slave”; *mutuā voluntāte* plays on Lucius’ implication (in *propitiāris*) that he serves her as his goddess.

176 **prīmā face** : “at the first torch”, i.e. as soon as it is dark.

177 **tē comparā** : “get yourself ready”

177 **ex animō** : “with all my spirit”

177 **proeliābor** : The metaphor of sex as

battle is a surprise here, but will be followed up in detail when Lucius and Photis do go to bed together.

178 **discessum est** : impersonal passive construction, “it was departed amongst us”, i.e. “we departed from each other”. It may be that *inter nos* should go with the ablative absolute, but given that Lucius is the one actually leaving (Photis is cooking), the impersonal construction would be odd for just one subject (a confusion avoided by reading *inter nos* with it).

179 **Commodum merīdiēs accesserat**: A paratactic version of the *cum inversum* construction with a coordinate rather than subordinate clause. Equivalent to “Midday had just arrived when...”

180 **xeniola** : predicate object: “as a guest gift”

180 **in aetāte pretiōsi**: “valuable in its

172 **cinnameus**: of cinnamon, smelling of cinnamon

- **occurso**: to run to meet

- **lingua**: tongue; language

- **inlido**: strike/beat/dash/push against/on; injure by crushing; drive

- **nectareus**: of or belonging to nectar, sweet

173 **adlibesco**: be pleasing, gratify; be roused with desire

- **pereo**: to perish

- **dudum**: little while ago; formerly

- **propitio**: to appease

174 **rursus**: back

- **deosculor**: to kiss warmly, affectionately; to praise, laud highly

175 **mutuus**: interchangeable,

- **voluntas**: desire

- **mancipo**: sell, transfer, hand over, deliver up, devote to, enslave

176 **differo**: to scatter; divulge; differ

- **ultra**: beyond, further; on the other side; more, more than, in addition, besides

- **assum**: be near, be present, be in attendance, arrive, appear; aid

- **abeo**: to go away

- **ergo**: therefore

177 **comparo**: to provide, compare

- **ex**: out of, from

- **proelior**: to battle

178 **oggannio**: yelp; snarl, growl

179 **commodum**: barely, just now, only just

- **meridies**: midday

- **mitto**: to send; release, let go

180 **xeniolum**: a small gift or present

- **porcus**: pig

- **opimus**: rich, fertile

- **quinque**: 5; 5th

- **gallinula**: a pullet (young hen), a chicken

- **vinum**: wine

- **cadus**: jar; wine-jar

185

pretiōsī. Tunc ego vocātā Phōtide: “Ecce” inquam “Veneris hortātor et armiger Līber advēnit ultrō. Vīnum istud hodiē sorbāmus omne, quod nōbīs restinguat pudōris ignāviam et alacrem vigōrem libīdinis incutiat. Hāc enim sītarchiā nāvīgium Veneris indiget sōlā, ut in nocte pervigilī et oleō lucerna et vīnō calix abundet.” Diem cēterum lavācrō ac dein cēnae dedimus. Nam Milōnis bonī concinnāticiam mēnsulam rogātus ad cubueram, quam pote tūtus ab uxōris eius aspectū, Byrrhēnae monitōrum memor, et perinde in eius faciem

age”, i.e. because of its age. Cf. 2.2 *senex gravis in annīs*. The ablative is one of specification, and the preposition is not necessary.

**183 quod nōbīs restinguat:** A relative clause of purpose: “so that it may extinguish for us the cowardice of shame”

**184 Hāc enim sītarchiā:** “For the voyage of Love needs only these provisions”. *sītarchiā* is a Greek noun for provisions for a voyage. *indiget*, as with other verbs of separation and lack, takes an ablative object.

**184 Hāc ut:** The demonstrative looks ahead to the *ut*-clause that follows.

**184 ut abundet:** a noun clause (hence subjunctive) in apposition to *sītarchiā* (the clause = the provisions that are needed). Not a purpose clause, nor a result clause.

**184 in nocte pervigilī:** “during an all-nighter” (*pervigilī* agrees with ablative *nocte*, literally “a night that doesn’t go to sleep”) Lucius is responding to Photis’ promise of an all-night activity (*tōtā nocte* above).

**185 et et:** “both... and”

**185 et oleō et:** *oleō* and *vīnō* are ablative

objects of *abundet* (“be full of oil, wine”)

**185 Diem cēterum dedimus:** “We gave the rest of the day to...”, i.e. “I spent the rest of the day with”. Since one can hardly imagine Photis at the master’s table, nor at the baths, “we” must mean “I”, unless the plural now includes Milo and his wife. Alternatively, one might translate “we yielded the day to”, i.e. we agreed to put off our liaison until after...

**186 concinnāticiam mēnsulam:** The adjective and the diminutive may be read as dismissive, given the picture of Milo’s hospitality found at the end of book 1, but in what follows there does seem to be plenty of food available (and we have seen Photis cooking some tasty things), so it is probably better to see the words as understated praise for his host’s simple but elegant fare.

**187 rogātus ad cubueram:** I was invited, and I joined him at table

**187 quam pote tūtus:** as safe as possible; cf. *ut pote longē* above in 2.5

**188 perinde ac si:** exactly as if

**181 pretiosus:** expensive, costly, precious

- **voco:** to call

- **hortator:** urger, encourager, adviser

**182 armiger:** an armor bearer

- **liber:** (usu. plural) children; child

- **advenio:** to arrive

- **hodie:** today

- **sorbeo:** to suck; absorb

**183 restinguo:** to put out

- **pudor:** decency

- **ignavia:** want of spirit

- **alacer:** lively

- **vigor:** liveliness, activity, vigor

**184 incutio:** to strike into or upon; add

- **sitarchia:** provisions for a journey

- **navigium:** boat

- **indigeo:** to be in need of, require (+gen.)

- **solus:** alone, only

**185 pervigil:** keeping watch all night, awake

- **oleum:** olive oil

- **lucerna:** a lamp, oil-lamp

- **calix:** dish; drinking cup

- **abundo:** to abound with

**186 lavacrum:** place or vessel for washing

- **cena:** dinner

- **do:** to give

- **concinnaticius:** skillfully prepared

**187 mensula:** small table

- **rogo:** to ask

- **accubo:** to lie near or by

- **tutus:** safe, protected

**188 monitum:** an admonition; counsel; advice

- **memor:** remembering

- **perinde:** equally, in the same manner

190 oculōs meōs ac sī in Avernum lacum formidāns dēīceram. Sed ad-  
 siduē respiciēns praeministrantem Phōtidem inibi recreābar animī,  
 cum ecce, iam vesperā, lucernam intuēns Pamphilē: “Quam largus”  
 inquit “imber aderit crāstinō” et percontantī maritō quī comperisset  
 istud respondit sibi lucernam praedīcere. Quod dictum ipsīus Milō  
 195 risū secūtus: “Grandem” inquit “istam lucernam Sibyllam pāscimus,  
 quae cūncta caelī negōtia et sōlem ipsum dē speculā candēlābrī con-  
 tuētur.”

12: Ad haec ego subiciēns: “Sunt” aiō “prīma huiusce dīvinātiō-  
 nis experīmenta; nec mīrum, licet modicum igniculum et manibus

189 **dēīceram** : pluperfect for perfect tense

190 **recreābar animī** : “I was revived in spirit”; *animi* is genitive of specification (see above of *vecors animi*)

191 **cum** : *cum inversum* again: the main clause gives the temporal circumstance, the *cum* clause advances the narrative.

191 **iam vesperā** : a compressed ablative absolute, with (e.g.) *oriente* implied: “with the evening star now rising” (see the end of para. 13).

191 “**Quam largus imber**: “what a big rain!” - exclamatory *quam*.

191 **largus imber** : The bad weather is a bad portent for Lucius.

192 **crāstinō** : *crāstinō* = *crāstinō diē*

192 **quī comperisset istud**: *quī* = “how” (not who), an archaic form (the kind of thing old men say). The clause is an indirect question, “how she had found that out”

193 **ipsīus** : “of the lady herself” -

somewhat redundant.

194 **Grandem istam lucernam**: “we’re feeding that lamp like a great Sibyl”, or “that lamp that we feed is a great Sibyl”. Though Milo’s thought is hardly difficult to understand, it is possible that *lucernam* is a gloss that made its way into the text.

195 **dē speculā candēlābrī**: “from the lookout of the lampstand”

197 **Sunt** : i.e. *haec sunt* - meaning Pamphile’s divination by lamp.

197 **prīma huiusce dīvinātiōnis**: “The elementary steps in this kind of divination”. We might say Divination 101.

198 **nec mīrum et**: “it’s no surprise that fire itself knows and that it reports to us...”

198 **modicum igniculum** : “even just a little bit of fire” - a rather awkward echo of Photis’ warning in 2.7, *sī tē vel modicē meus igniculus afflāverit*.

189 **avernus**: hell; the infernal regions; the lower world

- **lacus**: lake, reservoir

190 **adsiduus**: constant, regular; unremitting, incessant; ordinary; landowning, first-class

- **praeministro**: to wait or attend upon, to minister

- **inibi**: therein, in that place, there

191 **vespera**: the evening

- **largus**: ample

192 **imber**: rain

- **crastinus**: pertaining to tomorrow

- **percontor**: to investigate, question

- **maritus**: matrimonial

- **comperio**: to find out

193 **respondeo**: to answer

- **praedico**: to say beforehand; foretell

194 **risus**: laughter; smile

- **sequor**: to follow, come next

- **grandis**: full-grown; large

- **Sibylla**: Sibylla

- **pasco**: to feed

195 **negotium**: business

- **specula**: a look-out, watch-tower; a high place

- **candelabrum**: a candlestick, chandelier, lamp-stand

196 **contueor**: to look upon, gaze, behold

197 **subicio**: to throw under, put up for auction

198 **divinatio**: The faculty of foreseeing, predicting, miraculous knowledge, prophetic inspiration, foresight, divination

- **experimentum**: a test, experiment

200 hūmānis labōrātum, memorem tamen illius maiōris et caelestis ignis velut suī parentis, quid is sit ēditūrus in aetheris vertice dīvinō praesāgiō et ipsum scīre et nōbīs ēnūntiāre. Nam et Corinthī nunc apud nōs passim Chaldaeus quīdam hospes mīris tōtam cīvitatē respōnsīs turbulentat et arcāna fātōrum stipibus ēmerendīs ēdicit in vulgum, quī diēs cōpulās nūptiārum adfirmet, quī fundāmenta moe-  
205 nium perpetuet, quī negōtiātōrī commodus, quī viātōrī celebris, quī nāvigiīs opportūnus. Mihi dēnique prōventum huius peregrinātiō-

**199 memorem illius maiōris:**

“remembering that greater, celestial fire”:

*ignis* is genitive singular, object of the verbal sense of *memorem* (one remembers things in the genitive).

**200 quid is sit:** “knows...what it is going to give forth at the summit of the aether”:  
indirect question with *scīre* and *ēnūntiāre*. *is* refers to the celestial fire (*ignis*, the sun).

**201 et scīre et...:** *et... ēnūntiāre* is a noun clause, the subject of *nec mirum [est]*.

**201 Corinthī:** locative case with city name

**202 apud nōs passim:** “all through our town”

**203 stipibus ēmerendīs:** “for the sake of earning some cash”. *ēmerendīs* is gerundive, dative of purpose (lit. for the sake of cash to be earned).

**203 ēdicit quī diēs:** There follow 5 indirect questions, all in apposition either to the general idea of prophecy stated in the previous clause or specifically to *arcāna fātōrum*. “He announces the secrets of fate:

what day strengthens the bonds of marriage, what [day] etc.”

**204 quī quī:** Understand *quī diēs*, “which day”, again. *negōtiātōrī*, *viātōrī* and *nāvigiīs* are all dative of advantage (as usual with adjectives of likeness, appropriateness etc.); understand *sit* with the last 3 phrases.

**205 perpetuet:** “makes long lasting”

**205 celebris:** As VM argues, if the reading is correct, this must have its literal sense, “busy, much used”; either because a day must be good if everyone else is traveling, or - more likely - the more company on the road the better, both for safety and for stories.

**206 Mihi prōventum huius:** “when I asked about the outcome of this journey”; *mihi* is the dative object of *respondit*, *prōventum* the direct object of the participle *inquīrentī*.

**206 dēnique:** Sometimes (as here) this is equivalent to “for example” (or perhaps “after all”, with similar logical sense).

**199 laboro:** to work

- **memoro:** to remember; mention, relate

- **magnus:** great

- **caelestis:** from heaven

**200 aether:** upper air

- **divinus:** divine

**201 scio:** to know

- **enuntio:** to report

- **Corinthus:** Corinthus (town)

**202 passim:** here and there

- **Chaldaean:** Chaldaean

**203 responsum:** an answer

- **turbulento:** to trouble, disturb

- **arcanus:** secret, private, hidden; intimate, personal; confidential; mysterious, esoteric

- **fatum:** destiny, fate

- **stips:** a contribution in money, gift, donation, alms, contribution, dole

- **emereor:** earn, obtain by service, merit, deserve;

emerge; complete/serve out one's time

- **edico:** to make known, proclaim

**204 vulgus:** common people

- **copula:** a rope, tie

- **adfirmo:** affirm/assert; confirm, ratify, restore; emphasize

- **fundamentum:** foundation

**205 moenia:** walls

- **perpetuo:** to cause to continue, perpetuate; make perpetual

- **negotiator:** merchant, banker

- **commodus:** complete; proper; beneficial

- **viator:** traveler, wayfarer

- **celeber:** famous

**206 opportūnus:** suitable, convenient

- **proventus:** a produce, yield

nis inquirēntī multa respondit et oppidō mīra et satis varia; nunc enim glōriam satis flōridam, nunc historiam magnam et incrēdun-  
dam fābulam et librōs mē futūrum.”

210 **13:** Ad haec renīdēns Milō: “Quā” inquit “corporis habitūdine  
praeditus quōve nōmine nuncupātus hic iste Chaldaeus est?” “Prōcērus”  
inquam “et suffusculus, Diophanēs nōmine.” “Ipse est” ait “nec ūl-  
lus alius. Nam et hīc apud nōs multa multis similiter effātus nōn  
215 parvās stipēs, immō vērō mercēdēs opīmās iam cōnsecūtus fortū-  
nam scaevam an saevam vērius dīxerim miser incīdit. Nam diē  
quādam cum frequentis populī circulō consēptus corōnae circum-  
stantium fāta dōnāret, Cerdō quīdam nōmine negōtiātor accessit

**207 satis** : *satis* means “quite” here, but one might be tempted to hear this as “varied enough to make a good story”.

**207 nunc... nunc**: The sense of the emphasized adverbs is probably “from this point on” or “in future”, in accordance with the epic pedigree of the sentiment; probably not “at first... then”.

**208 glōriam flōridam historiam**: “he said that I would be glory, a story, a tale and books”. *libros* is plural because *Lucius* apparently knows there will be more than one chapter in his story. *Floridam* reminds us of *Byrrhena*’s description of *Lucius*’ mouth (and the title of one of *Apuleius*’ rhetorical works): the adjective connotes rhetorical ebullience, though something like “flowering glory” may be the simplest translation here.

**210 Quā corporis habitūdine**: “with what bodily qualities is he endowed?”, “what physical bearing?” - pretty much “what does he look like?”

**211 quōve nōmine nuncupātus**: “By

what name is he called?” Note that *est* is to be read with both *praeditus* and *nuncupātus*.

**212 Ipse est** : “that’s the man!”

**213 apud nōs** : “In our town” (as in para. 13).

**213 multis** : “to many people”

**215 fortunam scaevam miser**: “he fell upon an unlucky fortune, poor fellow”; note use of accusative without preposition here, relying on the prefix of the verb to make the relation clear.

**216 cum fāta dōnāret**: “when he was telling fortunes”. Note circumstantial *cum* with what appears to be a temporal clause: our attention is focused on the main clause, and the temporal clause is stated only as its circumstance, not as an independent part of the narrative.

**216 corōnae circumstantium fāta...**: “he was handing out fortunes to a ring of bystanders” (*corōnae* is dative, indirect object of *dōnāret*).

**207 peregrinatio**: journey abroad, foreign travel

- **inquirō**: to seek after

- **multus**: much, many

- **oppido**: very much

- **varius**: varied

**208 gloria**: renown, glory

- **historia**: a narrative of past events, history

- **incrēdundus**: not to be believed, incredible

**210 renideo**: to shine back

**211 praeditus**: endowed with

- **nuncupo**: to call by name

- **procerus**: tall, long

**212 suffusculus**: somewhat brown, brownish

- **Diophanes**: Diophanes (name)

**213 effor**: to speak forth; speak

**214 consequor**: to overtake, attain

**215 fortuna**: fortune, chance

- **scaevus**: awkward, perverse, stupid, silly

- **an**: or, whether, if

- **saevus**: savage

- **miser**: wretched, pitiable

- **incido**: to fall in/on

**216 consaepio**: to fence round, hedge in

- **corona**: garland; crown

**217 circumsto**: to stand around

- **dono**: to give; concede

- **Cerdo**: Cerdo (=Workman)

eum, diem commodum peregrinātiōnī cupiēns. Quem cum ēlēctum dēstināset ille, iam dēpositā crumīnā, iam profūsīs nummulīs, iam dīnumerātīs centum dēnārium quōs mercēdem dīvinātiōnis auferret, ecce quīdam dē nōbilibus adulēscētulus ā tergō adrēpēns eum laciniā prehēdit et conversum amplexus exōsculātur artissimē. At ille ubi primum consāviātus eum iuxtim sē ut adsīdat effēcit, et repentināe vīsīōnis stupōre <attonitus> et praesentis negōtīi quod gerēbat oblītus ĩnfīt ad eum: “Quam ōlim equidem exoptātus nōbīs advenīs?”. Respondit ad haec ille alius: “Commodum vesperā ori-

**218 diem cupiēns** : “wanting a day”, i.e. wishing to know which day.

**218 Quem cum dēstināset**: When a relative clause is also a *cum*-clause, the relative pronoun normally comes first. In English we usually turn the relative into a demonstrative, and start with “when”: “when he had marked it out” (“it” = the day: *diēs* is the antecedent of *quem*).

**218 ēlēctum dēstināset** : “marked out as chosen”; *dēstināset* = *dēstināvisset*.

**220 centum dēnārium**: *centum*, though not declinable, represents an ablative plural in agreement with *dīnumerātīs*; *dēnārium* is genitive plural, partitive with a number. 100 denarii is not cheap, though we may recall that Lucius’ fish (for a one-person meal) cost 20 denarii in book 1.

**220 quōs auferret** : “for him to take away”, relative clause of purpose.

**220 mercēdem dīvinātiōnis** : “as the price of the prophecy” (a predicate object: the relative pronoun is the direct object of

*auferret*).

**221 eum prehēdit** : *eum* is the object of *prehēdit*, not of *adrēpēns*.

**222 conversum** : “when Diophanes turned around” (agrees with *eum*, now object of *exosculatur*).

**223 iuxtim sē ut**: “made him sit down next to himself”. *eum* = Diophanes, *sē* = the youth. *ut adsīdat* is an object noun clause (hence subjunctive). If word order is confusing here, rewrite as *effēcit ut adsīdat iuxtim sē*.

**225 Quam ōlim advenīs**: “How long is it since you got here?” or (given the answer) just “when did you get here?” The odd combination *quam ōlim* is not attested before this.

**225 exoptātus nōbīs** : “longed for [as you are] by us”

**226 Commodum vesperā oriente**: “just now, at the beginning of the evening” (at the rising of the evening star).

**218 eligo**: to pick out, select

**219 destino**: to make fast, make firm, bind; to determine, intend

- **depono**: to put down

- **crumina**: purse, money bag

- **profundo**: to pour forth; pour

- **nummulus**: a small coin, a bit of money

**220 dinumero**: to distinguish by number

- **centum**: 100; 100th

- **denarius**: a Roman silver coin

**221 nobilis**: illustrious, famous

- **adulescētulus**: very youthful, quite young

- **adrepo**: creep/move stealthily towards, steal up; feel

one’s way, worm one’s way

**222 pre(he)ndo**: to lay hold of, grasp, snatch

- **amplector**: to embrace

- **exosculator**: to kiss fondly

**223 ubi**: where, when

- **consavior**: cover with kisses; kiss affectionately

- **iuxtim**: next to, close by

- **adsido**: sit down, take a seat; perch, alight, settle; sit by/near

**224 repentinus**: sudden

- **visio**: vision

- **stupor**: numbness, lethargy, paralysis, torpor; by

metonymy, an insensate person, clod

- **praesens**: present

**225 gero**: to bear, manage

- **obliviscor**: to forget

- **ĩnfio**: begin; begin to speak

- **olim**: formerly

- **equidem**: indeed



ente. Sed vicissim tū quoque, frāter, mihi memorā quem ad modum exinde ut dē Euboeā insulā festinus enāvigāsti et maris et viae cōnfeceris iter.”

230

14: Ad haec Diophanēs ille Chaldaeus ēgregius mente viduus necdum suus: “Hostēs” inquit “et omnēs inimīcī nostrī tam dīram, immō vērō Ulixeam peregrinātiōnem incidant. Nam et nāvis ipsa <quā> vehēbāmur variīs turbinibus procellārum quassāta utrōque regimine āmissō aegrē ad ulteriōris rīpae marginem dētrūsa praeceps dēmersa est et nōs omnibus āmissīs vix enatāvimus. Quodcumque vel ignōtōrum miserātiōne vel amicōrum benivolentiā con-

235

227 **memorā quem ad:** *confeceris* is subjunctive in an indirect question, governed by *memorā* (“tell me how you completed...”)

227 **quem ad modum:** “how you completed your journey”

228 **exinde ut enāvigāsti:** “since the time when you sailed away...”

228 **et maris et viae iter:** “your journey on both land and sea”. The genitives are appositive with *iter*: a journey which consists of land or sea travel.

230 **mente viduus:** “deprived of his mind/sense”, i.e. “forgetting himself, not paying attention”. *mente* is best understood as a a separative ablative given the sense of *viduus*, though specifying ablatives in such descriptive phrases are the norm.

231 **necdum suus:** “and no longer his own man”, i.e. no longer in control (and so about to say things which will seriously harm his business)

231 **Hostēs incidant:** “May my enemies experience...”, jussive subjunctive.

232 **Ulixeam peregrinātiōnem:** “an Odyssean journey”

233 **utrōque regimine āmissō:** “and with both rudders lost” (there would have been one on each side at the stern of the ship).

234 **ad ulteriōris rīpae:** “thrust to the edge of the further bank”, i.e. driven only just to the further shore marginis can be taken as either partitive (‘the furthest limit of the shore’) or appositive genitive (‘edge of the sea that is the other shore’). Though the former is normal with words implying borders or boundaries of a territory, in this context the latter makes better sense.

235 **praeceps dēmersa est:** lit. “it sank headfirst”, i.e. it sank straight down in a moment, as if falling from a height.

236 **Quodcumque contrāximus:** “whatever we collected”

227 **orior:** to rise, be born

- **vicissim:** in turn

- **frater:** brother

228 **exinde:** from that place

- **Euboea:** Euboea (place)

- **insula:** island; apartment block

- **enavigo:** (intrans.) sail forth from; (trans.) sail across

- **via:** street

230 **mens:** mind; attitude

- **viduus:** deprived of a husband or wife, bereft, celibate; (of vines) unsupported by a tree

231 **necdum:** nor yet

- **hostis:** (public) enemy

- **inimicus:** unfriendly, hostile

232 **Ulixeus:** of or from Ulysses

- **navis:** ship

233 **veho:** to carry, ride

- **turbo:** that which whirls; whirlwind, tornado; spinning top; spiral, round, circle

- **procella:** gale

- **quasso:** to shake violently

- **uterque:** each of two

234 **regimen:** a means of guidance, rudder

- **amitto:** to send away, lose

- **aegro:** with difficulty

- **ulter:** remote, on the other side

- **ripa:** bank

- **detrudo:** to thrust down or away; push off from

235 **praeceps:** headlong

- **demergo:** to dip

- **vix:** scarcely

- **enato:** to swim away

236 **quicumque:** whoever

- **miseratio:** compassion

- **amicus:** friendly (+dat.)

- **benevolentia:** goodwill

trāximus, id omne latrōcinālis invāsīt manus, quōrum audāciae repugnāns etiam Arignōtus ūnicus frāter meus sub istīs oculīs miser iugulātus est.” Haec eō adhūc nārrante maestō Cerdō ille negōtiātor correptīs nummulīs suīs, quod dīvinātiōnis mercēdī dēstināverat, prōtinus aufūgit. Ac dehinc tunc dēmum Diophanēs expergitus sēnsit imprudentiae suae lābem, cum etiam nōs omnīs circumsecus adstantēs in clārum cachinnum vidēret effūsōs. Sed tibi plānē, Lūcī domine, sōlī omnium Chaldaeus ille vēra dīxerit, sisque fēlix et iter dexterum porrigās.”

15: Haec Milōne diūtīnē sermōcinante tacitus ingemēscēbam mihi que nōn mediocriter suscēnsēbam quod, ultrō inductā seriē in-

237 **latrōcinālis manus** : “a band of robbers”

237 **quōrum audāciae repugnāns** : “resisting their bold attack” (*audāciae* is dative, indirect object of *repugnāns*)

240 **mercēdī** : a dative of purpose

241 **dehinc** : “at this point finally”, “only now, finally”. Or, since *dehinc* can indicate logical consequence, “because of this, finally” (this being Cerdo’s disappearance).

242 **nōs vidēret effūsōs** : “he saw that we (*nōs*) had broken out (*effūsōs [esse]*) into open laughter”.

243 **tibi sōlī omnium** : “to you alone out of everyone” (*omnium* is partitive genitive)

243 **plānē** : “of course” (ironic)

244 **dīxerit** : perfect subjunctive: potential, with the ironic sense here of “he must have said...”

246 **milone... sermocinante** : Ablative

237 **latrocinialis**: of or pertaining to a robber; like a robber

- **audacia**: courage

238 **repugno**: to fight against

- **Arignotus**: Arignotus (name)

239 **iugulo**: to cut the throat; slay

- **adhuc**: thus far, to this point, still

- **narro**: tell, tell about, relate, narrate, recount, describe

- **maestus**: sad, depressing

240 **corripio**: to seize, plunder; rebuke

241 **protinus**: at once

- **aufugio**: to run away, escape

- **dehinc**: then next

- **demum**: finally

- **expergo**: to awaken, rouse up

242 **sentio**: to perceive

- **imprudencia**: lack of knowledge, ignorance; lack of foresight

- **labes**: falling

absolute; the verb is ‘theatrical language’ (VM), n. pl. acc. *haec* is its object

246 **ingemescebam**: *ingemo* + *-sco* (suffix which forms verbs from substantives).

Somewhat redundant as *ingemo* is already a verb (but such redundancy is a feature of A’s “florid” style, and perhaps used for the euphonic echo with *suscensebam* below. Compare *patescens* (for *patens*) below.

247 **mihi**: Reflexive indirect object with *suscensebam*, “I got angry with myself”.

247 **quod**: Can be translated as the causal conjunction, “because”, but in this context better “for the fact that...”, i.e. object clause (hence subjunctive verb *amitterem*).

247 **inducta serie**: Ablative absolute, but with clear causal sense: “by willingly bringing in a series of ill-timed stories”

243 **circumsecus**: round, roundabout, in the region around

- **adsto**: stand at/on/by/near; assist; stand

up/upright/waiting/still/on one’s feet

- **cachinnus**: loud laughter

- **effundo**: to pour out

244 **dominus**: master

245 **dexter**: right, on the right side

246 **sermocinor**: to converse

- **taceo**: to be silent

- **ingemesco**: groan/moan at/over; cry

w/pain/anguish/sorrow; creak/groan

247 **mediocriter**: to moderate/subdued extent/degree,

ordinarily/moderately/tolerably; not very

- **suscenseo**: to be enraged

- **induco**: to lead in

opportunārum fābulārum, partem bonam vesperae eiusque grātissimum frūctum āmitterem. Et tandem dēnique dēvorātō pudōre ad Milōnem aiō: “Ferat suam Diophanēs ille fortūnam et spolia populōrum rūrsus cōferat marī pariter ac terrae; mihi vērō fatigātiōnis hesternae etiam nunc sauciō dā veniam mātūrius concēdam cubitum”; et cum dictō facessō et cubiculum meum contendō atque illic dēprehendō epulārum dispositiōnēs satis concinnās. Nam et

**248 bonam partem:** “A significant portion”; cf. 1.19, *optimi casei bonam partem devoraverat*.

**248 eius:** Referring to the evening; either objective or possessive genitive with *fructum* (see note on *Veneris fructū* in 2.17).

**249 dēvorātō:** *dēvorāre* as “digesting” a negative emotion, rather than greedily taking in something positive, is found first in Ovid (e.g. *dolor lacrimas* in *Metamorphoses* 13.540)

**250 ferat:** Jussive subjunctive (like *conferat* below), “let him deal with/bear”. VM is probably right that it is dismissive here (as if “he can take it and shove it”).

**251 populōrum:** objective genitive, “the spoils he takes from the people”

**251 rūrsus:** “a second time”: Diophanes has already suffered shipwreck (*marī*) and robbery (*terrae*); the embarrassed Lucius petulantly wishes a second round on him with mock-epic language (compare Cicero *De Fin.* 5.9.6: *caelō, marī, terrā, ut poeticē loquar*).

**252 fatigātiōnis hesternae:** Causal genitive with *saucio*, “wounded because of yesterday’s exhaustion”. Genitive doesn’t usually replace an ablative of means or of

cause, but it is accepted as such by the commentators here, and compared to specifying phrases like *saucius animī*, “wounded in spirit” (a rather different idea). There is cause to doubt the text.

**252 concedam:** Subjunctive in noun clause in apposition to *veniam*: “grant me the mercy that I may go to bed”

**253 facesso:** Idiomatic sense of the word here, “I make my way”, i.e. depart. L&S quote a play on the two main senses at Plautus *Rudens* 4.4.19: *Tr. Ego opinor rem facesso. Gr. Si quidem sis pudicus, hinc facessas, Tr. I think I’ll make it happen. Gr. If you have any shame, you’ll make your exit.*

**253 cubiculum meum:** Terminal accusative (accusative of end of motion without preposition)

**254 epulārum dispositiōnēs:** = *epulās dispositās* (DJ). With the next sentence introduced by *nam*, and the mention of the slaves’ location well outside the door, *concinnas* seems to be denote not just the provision of food, but of privacy for the two-person party (*epulas*) he is presumably already anticipating.

**248 inopportunos:** unfitting

**249 fructus:** fruit, crops

- **devero:** to swallow, devour

**250 fero:** to bear, carry, report

- **spolium:** spoils

**251 confero:** to collect, transfer, move

- **pariter:** equally

- **terra:** land

**252 fatigatio:** weariness, fatigue

- **hesternus:** of yesterday, yesterday’s

- **saucius:** wounded; afflicted; drunk

- **venia:** mercy, forgiveness

**253 cubo:** to lie down, recline

- **facesso:** to do effectively; perform

- **contendo:** to strain, exert

- **atque:** and, also

**254 illic:** in that place, there, over there

- **dprehendo:** to catch, seize, understand

- **epulae:** banquet, feast

- **dispositio:** an arrangement

- **concinnus:** neat, elegant

- 255 pueris extrā limen, crēdō ut arbitriō nocturnī gannitūs ablēgārentur, humī quam procul distrātum fuerat et grabattulum meum adstitit mēnsula cēnae tōtius honestās reliquiās tolerāns et calicēs bonī iam infūsō latice sēmiplēnī sōlam temperiem sustinentēs et lagoena iuxtā orificiō caesim deasceātō patēscēns facilis hauritū, prōrsus  
260 gladiātōriae Veneris antecēnia.

255 **pueris**: “For the slaves”, dative of advantage. Lucius has only one slave, Milo only Photis. DJ comments that “Apuleius doesn’t do the math”.

255 **gannitus**: Objective genitive with *arbitrio*: “witnessing of the chatter”.

256 **ut ablēgārentur**: Purpose clause; the imagined purpose can only be that of Photis, with Lucius assuming that she is behind these nice arrangements.

256 **quam procul**: “as far away as possible” (intensive *quam* with positive adverb rather than superlative, which does not exist for *procul*), with *extrā limen*, i.e. as far from the door to my room as possible.

256 **distratum**: From the verb *disterno* meaning “to spread out”, connoting sheets, rugs etc. An impersonal passive: “it had been spread out”, i.e. bedding had been set out. “Ordinarily, slaves slept in the same room as their master” (VM).

257 **grabattulum meum adstitit**: As with *pedes assidebat* in book 1, Apuleius chooses the case that suits the prefix *ad*, rather than the more usual dative with compound verb.

257 **honestās**: “respectable”, i.e. ample, but perhaps also “simple”.

258 **latice**: ablative of material with *sēmiplēni*, “half-full of liquid”.

255 **puer**: boy, slave

- **extra**: outside, beyond

- **limen**: threshold

- **arbitrium**: decision, choice

- **nocturnus**: nocturnal

- **gannitus**: a yelping, snarling

256 **ablego**: to send off; banish

- **humus**: ground

- **disterno**: to make, prepare; to spread out

- **grabattulus**: a little couch, a pallet

257 **adsisto**: take a position/stand, attend; appear before; set/place near

- **honestus**: honorable, decent

- **reliquiae**: remains

- **tolero**: to endure

258 **infundo**: to pour into or upon

258 **sōlam temperiem**: Explaining *sēmiplēni*. The sense is not entirely clear here. If we push the sense of *sustinentēs*, we may be able to translate “awaiting only the mixing”, i.e. the wine has been poured but not yet mixed with water. Alternatively, “holding only the mixing water”.

259 **orificiō caesim deasceātō**: “with it’s mouth hacked open”. The vivid description perhaps foreshadows Lucius’ brutal attack on the animated wineskins at the end of the book.

259 **hauritu**: Supine, ablative of specification (“easy in terms of drinking”, though they are not going to drink straight from the skin.)

259 **prōrsus**: “all in all, altogether”, summarizing the list just given. Like *alioquin* this adverb is an Apuleian favorite and used with a range of senses.

260 **gladiātōriae**: Betrays the perspective of a narrator already thinking of the conversation he will record in the next para; and, given that it is Photis who introduced the military metaphor, another indication that Lucius assumes she is behind these preparations.

- **semiplenus**: half full (moon); incomplete, imperfect

- **temperies**: a proper mixture; temperature

- **lagoena**: wine-flask

259 **iuxta**: near, close

- **orificium**: an opening, orifice, gap

- **caesim**: with a slashing blow; by cutting

- **deasceo**: cut/shape smoothly; efface by cutting, rub out; get the better of; hew/cut w/ax

- **patesco**: to begin to be open; to be open to view

- **facilis**: easy

- **haurio**: to drain, drink, swallow

260 **gladiatorius**: gladiatorial

- **antecenium**: lunch, meal before dinner

16: Commodum cubueram, et ecce Photis mea, iam dominā cubitum redditā, laeta proximat rosā sertā et rosā solūtā in sinū tuberante. Ac mē pressim deōsculātō et corōllis revīctō ac flōrē perspersō adripit pōculum ac dēsuper aquā calidā iniectā porrigit  
 265 bibam idque modicō prius quam tōtum exsorbērem clēmēter in-  
 vādīt ac relictum paullulātīm labellis minuēns mēque respiciēns sor-  
 billat dulciter. Sequēns et tertium inter nōs vicissim et frequēns  
 alternat pōculum, cum ego iam vīnō madēns nec animō tantum,  
 270 vērūm etiam corpore ipsō ad libīdinem iniquiēs aliōquīn et petulāns  
 et iam saucius, paulisper inguinum fine laciniā remōtā inpatien-

261 **commodum**: Adverb, “just now”; with pluperfect a common device for narrative progression, either with *cum inversum* (“when...”) or, as here, simple parataxis.

262 **cubitum**: Accusative supine, showing purpose: as part of the ablative absolute, “with the mistress having retired to go to bed”.

262 **rosā**: Singular, but representing plural (“roses”); either the referent of the ablative absolute participle *tuberante*, lit. “roses swelling”, or a loose ablative of accompaniment (in which case *sinū* is what swells).

265 **bibam**: The *ut* is omitted in this compressed purpose clause. Compare phrases such as *cedo bibam*, “give me something to drink” (Plautus *Truculentus* 367).

265 **exsorberem**: Subjunctive for unrealized/prevented verb in temporal *prius*

clause, “before I *could* drink them down” (indicative would mean “before I *did* drink them down”)

266 **invadit**: “seized”

266 **relictum**: “what was left” (i.e. *vīnum*) works better as object of *minuēns* than “when I let it go”.

268 **alternat**: Subject is *poculum*, not (*pace* DJ) Photis: “goes back and forth”. Translate adjective *frequens* adverbially: “constantly”.

268 **animo**: Like *corpore*, ablative of specification with 3 adjectives (*iniquies*, *petulans*, *saucius*), “restless etc. not only in spirit but in body”.

268 **tantum**: the adverb, “only”

270 **fine**: Though this word is derived from *finis*, “edge, limit”, its ablative is sometimes used as a preposition (here with genitive), and should be identified as such: “as far as

261 **domina**: mistress

262 **laetus**: happy

- **proximo**: draw near, approach; be near

- **rodo**: gnaw, peck

- **solvo**: to release, pay

- **sinus**: fold, pocket, chest

263 **tuberans**: to swell, grow

- **pressim**: with pressing, by pressing to one’s self

- **corolla**: garland, small wreath (dim. of corona)

- **revincio**: to bind back

- **flos**: flower

264 **per-spergo**: to besprinkle, tinge

- **adripio**: take hold of; seize, snatch; arrest; assail; pick up, absorb

- **poculum**: drinking-cup

- **desuper**: from above

- **aqua**: water

- **calidus**: warm, hot; hot water

- **inicio**: to throw, lay hands on

265 **exsorbeo**: to suck out, suck up, drain, drink

- **clementer**: leniently, mercifully; mildly/softly; slowly/at an easy rate/gradually, gently

266 **relinquo**: to abandon

- **paullulatim**: gradually, bit by bit

- **labellum**: lip, small basin

- **minuo**: to lessen

267 **sorbillo**: to sip

- **dulciter**: sweetly

- **tertius**: 3rd

268 **alternō**: to do by turns; to alternate (attack) by turns;

weigh or consider one thing after another

- **mado**: to be wet, be damp

269 **iniquies**: restless

- **petulans**: impudent

270 **inguen**: the groin

- **removeo**: to move back

275

tiam Veneris Photidī meae mōnstrāns: “Miserēre” inquam “et subvēnī mātūrius. Nam, ut vidēs, proeliō quod nōbīs sine fētīālī officiō indīxerās iam proximanti vehementer intentus, ubi p̄rimam sagittam saevī Cupīdinis in īma praecordia mea dēlāpsam excēpī, arcum meum et ipse vigōrātē tetendī et oppidō formidō nē nervus rigōris nimietāte rumpātur. Sed ut mihi mōrem plēnius gesseris in effūsum laxā crīnem et capillō fluente undanter ēde complexūs amābilēs.”

my groin”. DJ argues (perhaps correctly) that the use with genitive (abl. is more usual) shows that A. is in fact using it as a noun (“at the limit of my groin”). Should we see here an incongruous reminder of Aristomenes finding Socrates in his original, wretched state in book 1?

**271 veneris:** Glossed by DJ as *concupitus*, i.e. sex; objective genitive. *impatientiam* usually means “inability to bear”, but here it is much like its English derivative, “impatience for”.

**272 maturius:** Comparative adverb functioning as an understated superlative (“really quickly, as soon as you can”).

**272 fetiali officio:** Literally “a diplomatic official” and essentially a referee. The adjective *fētīālis* refers back to the order of the 20 fetal priests who were involved in the making of treaties and declarations of war.

**273 indixeras:** Pluperfect for perfect, “characteristic of everyday speech” (VM).

**273 proximanti:** Referring to the battle (*proelio*). Dative with *intentus*, “eager for the already approaching battle”.

**273 ubi:** “when”

**275 oppidō formidō:** “frankly I fear”; *formido* is the verb, not the noun,

introducing a fear clause with *nē* and subjunctive *rumpātur*.

**275 nervus:** “sinew”, a word applied both to a bow string and to the penis.

**276 rigoris nimietate:** “because of too much hardness”; *nimietate* is ablative of cause.

**276 morem gesseris:** Literally, “bear the custom” but usually (and here as made obvious by reference to her hair, “do what I want, be compliant, indulge me”). Note that perfect subjunctive is not often found in purpose clauses outside of comedy, but is generally preferred over the present with this verb.

**276 in effusum:** “into a poured forth state” (*effusum* is an abstract neuter doesn’t directly agree with *crīnem*). For *in* + abstract noun expressing an idea of purpose (i.e. “so that it becomes loose”), DJ compares 1.4 *puer in mollitiem decorus*; cf. also 1.8 *in stuporem attonitus*, and (with *ad* rather than *in*) *hilarem lasciviam* directly below (and see Molt’s note on 1.4).

**277 undanter:** adverb with *ēde*, not *fluente*. The MSS have *fluenter undanter*, and some editors print *fluenter undante*.

**271 impatientia:** impatience; inability/unwillingness to endure/bear; impassivity/lack of emotion

- **monstro:** to show, point out

- **misereor:** to pity

**272 subvenio:** to aid

- **proelium:** battle

- **fetialis:** diplomatic

**273 indico:** to point out, accuse; set a price

- **vehementer:** vehemently, vigorously; exceedingly, very much

- **intendo:** to stretch, strain

**274 sagitta:** arrow

- **praecordia:** the diaphragm or midriff; the vital parts; the heart

- **delabor:** to glide

- **excipio:** to take out

- **arcus:** bow, arch

**275 vigorate:** with vigor, animatedly

- **tendo:** to stretch

- **nervus:** muscle, tendon; cord, string

- **rigor:** stiffness, rigor

**276 nimietas:** excess, redundancy, superfluity

- **rumpo:** to break

- **plenus:** full, plump; satisfied

**277 laxo:** to spread out

- **undanter:** in waves, sinuously

- **complexus:** embrace

- **amabilis:** lovable

280

17: Nec mora cum omnibus illis cibariis vasculis raptim remotis, laciniis cunctis suis renudata crinibusque dissolutis, ad hilarem lasciviam in speciem Veneris quae marinōs flūtūs subit pulchrē refōrmāta, paulisper etiam glabellum feminal roseā palmulā potius obumbrāns dē industriā quam tegēns verēcundiā: “Proeliāre” inquit “et fortiter proeliāre, nec enim tibi cēdam nec terga vortam; comminus in aspectum, sī vir es, dērige et grassāre nāviter et occīde moritūrus.

**278 cum:** A version of *cum inversum* that is equivalent to the adverbial phrase *sine morā*. As is usual with *cum inversum*, the *cum* clause contains the main information and is tantamount to the main clause. The finite verb (*inquit*) takes a while to arrive, delayed by participles varying between ablative absolute and nominative *remotis, renudata, dissolutis, reformata, obumbrans, tegens*.

**279 laciniis cunctis:** Ablatives of separation with *renudata*.

**279 ad hilarem lasciviam:** Take with *reformata* rather than *renudata*, “into a state of pleasing lustiness”.

**280 in...subit:** The precise meaning of *subit* is ambiguous, as it can mean either, “go down, sink” or “go up, emerge.” The latter would be more in keeping a common story of Venus’ origins, in which she rises out of the sea foam produced by one of Kronos’ testicles, a scene famously rendered first in painting then in statuary as Venus Anadyomene. Yet the former (and more literal) translation could refer to the famed statue of Aphrodite of Knidos, widely reproduced by the Romans, which portrayed a nude Aphrodite preparing to enter a bath. The well-educated Lucius may simply be

mixing them up in his mind, presenting a confusing picture.

**281 paulisper:** Adv. “for the moment” or “just for a moment,” w/ *obumbrāns*.

**281 glabellum:** Lucius’ connoisseurship of hair does not extend to all parts of the body.

**281 feminal:** Presumably from *femur*, not *fēmina*. A word unusual enough to be dubbed “Apuleian” by the the dictionary, though its meaning here is transparent; cf. Apuleius’ *Apologia*.33.1, where *interfeminiūm* (“the bit between the legs”) is used instead.

**282 dē industriā:** “consciously,” Photis is deliberately striking the pose of Aphrodite. For the adverbial phrase, cf. Cicero complaining about affected rustic style: *Est autem vitium, quod non nulli de industria consectantur: rustica vox et agrestis quosdam delectat...* (De Oratore 3.42.1). The question remains: why would she deliberately strike this pose? Does she know that we are watching with an eye to ecphrasis? The phrase recurs in 2.24, where it means “carefully” or “dutifully”.

**282 proeliāre:** Imperative of the deponent verb *proelior*.

**278 raptim:** suddenly, speedily

**279 renudo:** to uncover, reveal

- **dissolvo:** to loosen, dismantle

- **lascivia:** playfulness; wantonness, licentiousness

**280 marinus:** of the sea

- **subeo:** to go under

- **reformo:** to shape again, transform

**281 glabellus:** hairless, smooth

- **feminal:** the female sex, pubic mound

- **potior:** better/preferable/superior; more useful/effective; more important

- **obumbro:** to overshadow; darken

**282 industria:** diligence

- **tego:** to cover

- **verecundia:** bashfulness, shyness

**283 cedo:** to yield

- **verto:** to turn

**284 vir:** man

- **derigo:** direct, steer, guide, align, point; set in order, form up; straighten, level

- **grassor:** to go about, loiter, attack, riot

- **occido:** to knock down, kill

- **morior:** to die

285 Hodierna pugna nōn habet missiōnem.” Haec simul dīcēns īncēnsō  
 grabattulō super mē sēnsim residēns ac crēbra subsiliēns lūbricisque  
 gestibus mōbilem spīnam quatiēns pendulae Veneris frūctū mē satiāvit,  
 usque dum lassīs animīs et marcidīs artibus dēfetigātī simul ambō  
 290 corruimus inter mūtuōs amplexūs animās anhēlantēs. His et huius  
 modī conluctātiōnibus ad cōnfīnia lūcis usque pervigilēs ēgimus  
 pōculis interdum lassitūdinem refoventēs et libīdinem incitantēs et  
 voluptātem integrantēs. Ad cuius noctis exemplar similēs adstrūx-  
 imus aliās plūsculās.

**285 proeliāre... missiōnem:** Playing on a mix of military and gladiatorial language. *occide moritūrus* in particular mirrors the famous cry of the gladiators “*morituri te salutant!*” (Suet. Claud. 21.6). *missiō*, however has an interesting range of meaning: “respite” “quarter” particularly that of the emperor in the context of gladiatorial contests. Yet there is also a military sense to the term, which Kenney chose to emphasize, translating *missiō* as “discharge,” perhaps just for the double-entendre. *missiō* can also refer to the release of a slave from bondage, and this meaning has some significance here, implying a reversal of Photis’ role from slave to ‘master’ giving orders. Moreover, male “enslavement” to womanly wiles is a not uncommon trope (e.g. Dio 48.24.2 describes Antony as Cleopatra’s slave).

**286 inscenso... residens:** Diction here confusingly recalls Aristomenes and the couch; but as VM notes, the image of Lucius being ridden anticipates his transformation.

**286 crēbra:** Adv. “repeatedly”

**287 pendulae veneris:** Probably a reference to breasts, though given what we learned earlier, it may be the erotic effect of Photis’ long hair. The prurient commentators take it to be the name of a sex position (no evidence elsewhere for this).

**287 veneris frūctū:** Objective genitive with *frūctū* “enjoyment” however one could take it as a possessive genitive if one were to translate *frūctū* substantively, “fruit.”

**288 usque dum:** “right until”

**288 dēfetigātī:** With *animīs* and *artibus* as ablatives of specification (cf. *corpore* and *animō* above).

**290 usque:** with *ad confinia lucis*, “all the way to daybreak”

**290 pervigilēs ēgimus:** “we stayed awake”; as DJ notes, an intransitive variation on *noctem dēgimus*.

**293 ad...plūsculās:** *ad exemplar cuius* = “on/according to the model of this one”. This is the first time in the work that our narrator indicates the passing of several days, ended with *quādam diē* below.

**285 hodiernus:** of today, today’s

- **pugna:** battle, fight

- **missio:** a sending, despatching

- **inscendo:** to climb up, mount, ascend

**286 subsilio:** to leap up

- **lubricus:** smooth, slippery

**287 gestus:** posture, gesture, action

- **pendulus:** hanging

- **satio:** to satisfy sate

**288 usque:** continuously

- **lassus:** tired, weary

- **marcidus:** withered, rotten; exhausted

- **defatigo:** to exhaust

**289 corruo:** to fall completely; fall down

- **amplexus:** an embrace

- **anima:** breath, spirit

- **anhelo:** to pant

**290 conluctatio:** struggling, wrestling; struggle, conflict; death struggle/agon

- **confinium:** a common boundary

**291 interdum:** sometimes

- **lassitudo:** weariness

- **refoveo:** to warm again, cherish anew, revive

- **incito:** to urge on, torment

**292 integro:** to renew

- **exemplar:** example

**293 adstruo:** build on/additional structure; heap/pile; add to/on, contribute, provide

- **plusculus:** somewhat more, a little more



18: Forte quādam diē dē mē magnō opere Byrrhēna contendit,  
 295 apud eam cēnulae interesset et, cum impendiō excūsārem, negāvīt  
 veniam. Ergō igitur Phōtis erat adeunda dēque nūtū eius cōnsil-  
 ium velut auspiciū petendum. Quae quamquam invīta quod ā  
 sē ungue lātius dīgrederer tamen cōmiter amātōriae militiae breve  
 300 commēatū indulisit. Sed “Heus tū,” inquit “cave regrediāre cēnā  
 mātūrius. Nam vēsāna factiō nōbilissimōrum iuvenū pācem publi-

294 **magnō opere:** Adv. “with great effort”, “strenuously” (often written as one word, *magnopere*).

295 **apud eam cēnulae interesset:** Object clause subjunctive w/*contendo* (as with verbs of requesting and demanding); *intersum* + dat. means “attend, take part in”: “She insisted I should attend dinner at her house”. Note use of *eam* where a classical author would use reflexive *sē*, since the pronoun refers to the subject of the main verb.

295 **cum...excusarem:** Concessive *cum* clause, *impendiō* (= *valde, vehementer* here seems adverbial/intensifying, “though I exhaustively made excuses” or more freely “though I exhausted my excuses”).

296 **Ergō igitur:** Redundant adverbs.

296 **erat adeunda:** Passive Periphrastic with gerundive, expressing necessity: “Photis had to be approached”. The phrase seems awkwardly abstract, but it is common in drama, perhaps as a preparatory stage direction (e.g. Plautus *Truculentus* 895, *adeundae haec mihi*).

297 **dēque... petendum:** “and I had to seek advice from her nod as if it were the auspices.” VM suggests the reference is to seeking omens before starting a journey, though such journeys were often of military nature.

294 **opus:** work; need

295 **cenula:** little dinner

- **intersum:** to be between, be present

- **impendum:** money laid out, outlay

- **excuso:** to excuse

- **nego:** to deny, refuse

296 **igitur:** therefore

- **adeo:** to approach, go to

- **nutus:** nod, will

297 **consilium:** plan; council

- **auspiciū:** divination

- **quamquam:** although

298 **unguis:** fingernail; claw, talon

298 **ungue lātius:** *ungue* is an ablative of comparison; “more widely than a fingernail”.

298 **invīta quod dīgrederer:** *digreder* is subjunctive in an object noun clause; the clause beginning with *quod* is the object of the verbal idea of *invīta* (= *nōlens*).

299 **militiae commēatū indulisit:** “she courteously allowed a leave of absence from the campaign of love-making for a short time.” If *militiae* is read as the indirect object of *indulisit*, it is dative (“granted leave to our sexual military service”); but probably better understood as objective genitive with *commēatū*, “leave from service”.

299 **sed:** Included by some editors in Photis’ speech.

300 **cave regrediāre cēnā mātūrius:** “make sure that you return from dinner quite early.” *cave* + subjunctive as positive command (= *cave ut*, rather than *cave ne*) is an Apuleian construction, cf. 1.13. *cave transeas. regrediāre = regrediāris*, a 2nd-person singular subj. of the deponent verb *regredior* (subjunctive in object clause). The sense of the comparative *mātūrius* here is “earlier rather than later”. *cēnā* as ablative of movement away from, without preposition, is compression appropriate to an everyday phrase.

300 **vēsāna factiō:** No such group features

- **digredior:** to walk or go apart

- **amatorius:** of lovers; inducing love

- **militia:** military service

- **brevis:** short, brief

299 **commēatus:** commerce; provisions, leave of absence

- **indulgeo:** to gratify, indulge in

- **heus:** hi! hey!

- **regredior:** to go back, return

300 **vesanus:** insane

- **factio:** faction; band, company

- **pax:** peace; favor

cam infestat; passim trucidātōs per mediās platēās vidēbis iacēre, nec praesidis auxilia longinqua levāre cīvitātem tantā clāde possunt. Tibi vērō fortūnae splendor insidiās, contemptūs etiam peregrinātiōnis poterit adferre.” “Fac sine cūrā” inquam “sis, Phōtis mea. Nam praeter quod epulis aliēnīs voluptātēs meās anteferrem, metum etiam istum tibi dēmam mātūrātā regressiōne. Nec tamen in-comitātus ibō. Nam gladiolō solitō cinctus altrinsecus ipse salūtis

in the story, unless we count the quite rustic robber band that appears at the end of book 3. VM takes *nobilissimorum* to be ironic, but the exaggeration of *passim trucidātōs* suggests that Photis is winding Lucius up with a story of out of control aristocrats. **302 praesidis auxilia longinqua:** “the far-off garrison of the governor”. **302 levāre... tantā clāde:** “relieve from such great bloodshed.” *clāde* is an abl. of separation

**303 fortūnae splendor:** “shine of your prosperity”, with *fortūnae* a subjective genitive; *peregrinātiōnis* is objective with *contemptus* (nominative plural, a second subject of *poterit*). VM suggests that this “shine” is evident in his bearing rather than his clothing etc.

**304 contemptūs...peregrinātiōnis:** “contempt of your foreign status”. Though word order leads one to take this as a second object of *adferre*, logic suggests it is a second subject of *poterit*.

**304 poterit adferre:** “might bring”; future indicative of *possum* sometimes forms a periphrasis for a potential verb (cf. *quisquam dēfinire poterit* in 2.22)

**304 fac sine cūrā sis:** “Don’t worry about

it,” literally “make it so that you are without worry” (an object noun clause). For the noun clause with *fac*, compare *fac libenter deverseris in nostro* (1.23). The phrase *sine cura sis* can also appear without *fac* (see 2.23) as jussive subjunctive.

**305 praeter quod:** “apart from the fact that...” The *quod* clause is a noun clause (hence subjunctive *anteferrem*). Rather than having a subject, object or appositive role, this one is adverbial, governed by the preposition *praeter*.

**305 nam...anteferrem:** Direct object is *voluptates*, indirect is *epulis*: “put my pleasures before (*ante*) dinners”

**306 tibi:** Dative of reference (= disadvantage) with verb of removing *demam*.

**306 mātūrātā regressiōne:** A good example of the ablative absolute in what is sometimes called the *ab urbe condita* construction: “by a return made early” = “by making an early return”.

**307 altrinsecus:** = *altrinsecus aedium*; Translate adverbially with what follows, “when I’m out of the house”.

**301 publicus:** public

- **infesto:** to annoy, disturb

- **trucido:** to slaughter

- **platea:** street

**302 praeses:** protector

- **auxilium:** aid, help

- **longinquus:** remote (in time or space)

- **levo:** to raise; make light

- **clades:** destruction

**303 splendor:** brightness

- **insidiae:** ambush

- **contemptus:** contempt, scorn

**304 adfero:** bring to, carry, convey; report, bring word,

allege, announce; produce, cause

**305 praeter:** so as to pass by, past; beyond; except

- **alienus:** strange, unrelated, another’s

- **antefero:** to bear before; to prefer

**306 metus:** fear, dread, anxiety

- **demo:** to remove

- **maturō:** to hasten

- **regressio:** a going back, return, retreat

**307 incommitatus:** unattended

- **eo:** to go

- **gladiolus:** a small sword, the sword-lily

- **soleo:** to be accustomed

- **altrinsecus:** on the other side

- **salus:** health

meae praesidia gestābō.” Sīc parātus cēnae mē committō.

- 19: Frequēns ibi numerus epulōnum et utpote apud primātem  
 310 fēminam flōs ipse cīvitātis. <Mēns>ae opipārēs citrō et ebore nīten-  
 tēs, lēctī aureīs vestibus intēctī, amplī calicēs variae quidem grātiaē  
 sed pretiōsītātis ūnīus. hīc vitrum fabrē sigillātum, ibi crustallum  
 inpūctum, argentum alibī clārum et aurum fulgurāns et sūcinum  
 315 Diribitōrēs plūsculī splendidē amictī fercula cōpiōsa scītulē sub-

**308 praesidia gestabo:** “I’ll take care of protection”. DJ observes that “like his contemporaries, Apuleius makes wide use of periphrasis where a classical author would use one word... a usage from common language.” (reading as equivalent to *saluti praesidebo*).

**309 frequens:** Presumably *frequens* in the sense of 1b “(of a collective unity) having its parts closely packed” (OLD) in which case *numerus* must mean something like *turba* crowd.

**309 utpote apud primātem fēminam:** “as one would expect at the house of a leading woman”.

**310 <Mēns>ae:** The MSS have only *ae* here, with a space in front. As DJ explains, the space was most likely left for the later insertion of an ornamental M at the start of a new paragraph, which would thereby form the abbreviation for *mensae*.

**310 opipārēs:** Modifies *mensae*, a metonymy since what is on the tables is rich (VM)

**310 citrō et ebore:** Ablatives of respect with *nitentes*, “shining with”; these luxuries are commonly paired in descriptions of

wealth (VM)

**311 aureīs...vestibus:** Ablative of material with *intecti*.

**311 variae grātiaē sed pretiōsītātis**

**ūnīus:** Singular genitives of quality describing *calices*; compare genitive of indefinite value, a very similar relation. Chiasmus (DJ): adjective, noun, noun adjective. Of Manifold pleasures but of a single (high) value

**312 hīc...ibi...alibī:** developing *variae* (VM)

**314 ut bibās:** Either: an elliptical result clause for something like *lapides sic formati ut*; or (more likely) a loose, adjectival use of a purpose clause, “stone [cups] for you to drink from”. *lapides* and the description shows nature enhanced by art (VM); cf. *ars aemula naturae* in 2.4. *bibas* is the indefinite second person (“you” = “one”) - the reader is not imagined as part of the party.

**314 quicquid fierī nōn potest:** The subject of *est*; “whatever cannot be made”; ‘the frontiers of the world of these scenes are between the possible and the impossible’ (VM).

**308 praesidium:** protection

- **gesto:** to carry, bear

- **committo:** to join, entrust

**309 numerus:** number, amount

- **epulo:** a guest at a feast or banquet

- **utpote:** namely

- **primas:** one of the first or principal, chief

**310 mensa:** table

- **opiparus:** richly furnished, rich, splendid, sumptuous

- **citrum:** the household furniture, esp. tables, made of citrus-wood

- **ebur:** ivory

**311 lego:** to gather; read

- **intego:** to cover over

**312 pretiositas:** preciousness, costliness, value

- **vitrum:** glass

- **fabre:** skillfully; ingeniously; in workmanlike manner

- **sigillatus:** adorned with little images or figures

- **crustallus:** ice; rock crystal; crystal drinking cup;

crystal-ware

**313 impunctus:** without points or specks, clear

- **argentum:** silver

- **sucinum:** amber

**314 cavo:** to hollow or scoop out; p.

- **quisquis:** whoever, whichever

- **fiō:** to become

**315 diribitor:** a waiter; a sorter; a distributor

- **fericulum:** a litter, carrying frame; a dish

- **copiosus:** plentiful

ministrāre puerī calamistrātī pulchrē indūsiātī gemmās fōrmātās in pōcula vīnī vetustī frequenter offerre. Iam inlātīs lūminibus epulārīs sermō percrebuit, iam rīsus adfluēns et iocī liberālēs et cavillus hinc inde. Tum inquit ad mē Byrrhēna: “Quam commodē versāris in nostrā patriā? Quod sciam templīs et lavācrīs et cēterīs operibus longē cūctās civitātēs antecellimus, utēnsilibus praetereā pollēmum adfatim. Certē libertās ōtiōsa, et negōtiōsō quidem advenae Rōmāna fre-

320

**316 subministrāre...offerre:** Historical infinitives (translate as if perfect indicative) with nominative subjects (*puerī*, not *pueros*); common in fast paced narratives and descriptions (VM) especially for quick description of multiple actions, and esp. with changing subjects.

**316 calamistrātī:** “With curled hair”

**316 indūsiātī:** As DJ notes, the verb is appropriate only to women’s dress.

**317 inlātīs lūminibus:** Ablative absolute marking time (cf. *prima face*)

**317 epularis:** nominative adjective with *sermo*

**318 iam rīsus adfluēns et iocī liberālēs et cavillus hinc inde:** *percrebuit* may continue as the finite verb, but comparison with the very similar 1.6 suggests implied *est/sunt*, “there is”)

**318 rīsus adfluēns:** Sole occurrence in Latin of this pairing (VM); “best comparison is perhaps Cicero’s use of the term for rhetorical style, e.g. *ornatum illud suave et affluens* (orator 79.6)”; also compare *materiam... quam deus tantus [= Risus] affluenter indueret* in 2.31

**319 hinc inde:** “on this side and that”

**319 versāris:** *versare* in the passive has the sense of ‘be situated’; somewhat literally, “how comfortably are you spending your

time”; less so, “how are you enjoying your visit?”

**320 quod sciam:** “as far as I know”; subjunctive because it’s what’s left from an indirect question of some kind (perhaps *si rogas quod sciam?* or even *ut dicam quod sciam?* DC)

**320 templīs et lavācrīs et cēterīs operibus:** Ablatives of respect modifying *antecellimus*; rhetorical climax with increasing syllables (VM). Not far from Hypata apparently there is a natural hot water source and bath perhaps suggested in the name (VM)

**321 utēnsilibus:** *some texts have utensilium; adfatim with genitive occurs in Plautus, = partitive genitive with adverb of quantity (VM); cf. more familiar satis + genitive; utensilibus would be ablative of respect, a substantive adjective meaning provisions not implements*

**322 libertas:** With *libertas, frequentia*, and *quies* supply *est* here “there is”

**322 otiosa:** Some correct to *otioso* to balance *negotioso*; but the metonymy is elegant (and Apuleian) enough, and *negotioso* is already balanced by *modesto*.

**322 negōtiōsō advenae:** Noun adjective pair, dative of reference or advantage

**316 subministro:** to aid by giving

- **calamistratus:** curled (w/a curling iron), crisped

- **indusiatus:** wearing an undergarment

- **formo:** to form, shape

**317 epularis:** of a banquet, feast

**318 percrebesco:** become very frequent, become very widespread

- **adfluo:** to flow to; (fig.)

- **iocus:** joke

- **liberalis:** gentlemanlike

- **cavillus:** jesting, banter

- **hinc:** from here, hence

**319 versor:** to move around, wander; be involved

**320 patria:** country

- **templum:** temple

**321 antecello:** to surpass

- **utensilia:** utensils, materials

- **praeterea:** besides

- **polleo:** be strong, prevail, be rich in

**322 affatim:** sufficiently, enough

- **libertas:** freedom

- **otiosus:** at leisure

- **negotiosus:** busy

- **advena:** new comer

- **Romanus:** Roman

quentia, modestō vērō hospiti quies villatica: omnī dēnique prōvincia voluptātī sēcessus sumus.”

325

**20:** Ad haec ego subiciēns: “Vēra memorās nec usquam gentium magis mē liberum quam hīc fuisse crēdidī. Sed oppidō formidō caecās et inēvitābilēs latebrās magicāe disciplinae. Nam nē mortuōrum quidem sepulchra tūta dīcuntur sed ex bustīs et rogīs reliquiae quaedam et cadāverum praesegmina ad exitiābilēs vīventium fortūnās petuntur, et cantātricēs anūs in ipsō mōmentō chorāgī fūnebris praepetī celeritāte aliēnam sepultūram antevortunt.” Hīs

330

**323 modestō hospiti:** Dative of reference or advantage

**324 omnī dēnique prōvinciae voluptātī:** Double dative (i.e. dative indirect object and predicate dative, which usually expresses purpose or function; somewhat literally ‘for/as a source of pleasure to the whole province’.

**324 sēcessus sumus:** Implies (the classical stereotype of) withdrawal from Rome into the country (VM)

**325 usquam gentium:** *usquam* becomes here a kind of pronoun with *gentium* as a partitive genitive (‘any place in the world’)

**326 liberum:** *liberum* is predicate accusative with the infinitive *fuisse* in indirect statement (introduced by *credidi*)

**326 credidi:** Translate as perfect, not simple past: “I have never believed...” Given what Lucius says next, this statement seems hard to believe.

**326 oppidō formidō:** Oppido is the adverb; *formido* verb first person.

**327 caecās latebras:** Suggestive and poetic combination (VM) perhaps to be translated

as “blind holes and inescapable spots”; *caecus -a -um* can mean blind/unseeing and blind/unseen; *inevitabiles* ‘remarkable ambiguity and difficult to translate’ (VM); “unavoidable ambushes”?.

**327 nē:** = *nōn*, with emphatic *quidem*, “not even the tombs of the dead...”

**328 tūta:** Predicate accusative with the infinitive *esse* supplied/understood in indirect statement (introduced by *dicuntur*, “are said to be safe”)

**329 cadāverum praesegmina:** “parts cut from corpses” (*cadaverum* is objective genitive)

**329 ad exitiābilēs vīventium fortūnās:** Noun phrase for a verbal idea of purpose (*ut in exitium viventes ducant*); compare *ad cibum* above (2.4) and elsewhere

**330 praepetī celeritāte:** Ablative of manner (Allen and Greenough 412a: *cum* usually left out when there is an adjective)

**331 alienam:** Equivalent to objective genitive *alienī*, “burial of a stranger”

**323 frequentia:** business, crowdedness

- **modestus:** modest, restrained

- **quies:** sleep, rest, calm

- **villaticus:** of or belonging to a villa

**324 provincia:** province

- **secessus:** going apart; retreat

**325 usquam:** anywhere

**326 gens:** family, clan

**327 caecus:** blind

- **inevitabilis:** unavoidable, inevitable

- **latebra:** hiding place, concealment

- **disciplina:** instruction, learning, discipline

**328 sepulcrum:** tomb, grave

- **bustum:** the mound where the dead have been burned; funeral pile

- **rogus:** funeral pyre

**329 cadaver:** dead body

- **praesegmen:** a piece cut off, clipping

- **exitiabilis:** destructive, deadly

**330 vivo:** to live

- **cantatrix:** musical, singing

- **anus:** old woman

- **momentum:** weight, importance; moment of time, moment

- **choragium:** the preparing/bringing out of a chorus; any other splendid preparation or equipment

**331 funebris:** funereal

- **praepes:** hastening before, swift, fleet

- **celeritas:** quickness

- **sepultura:** burial, funeral

- **anteverto:** to take a place before, anticipate

mēis addidit alius: “Immō vērō istīc nec vīventibus quidem ūllis parcitur. Et nesciō quī simile passus ōre undique omnifariam dēfōrmātō truncātus est.” Inter haec convīvium tōtum in licentiōsōs cachin-  
nōs effunditur omniumque ōra et optūtūs in ūnum quempiam angulō sēcubantem cōnferuntur. Quī cūntōrum obstinātiōne cōnfūsus indigna murmurābundus cum vellet exsurgere, “Immō mī Thelyphrōn,” Byrrhēna inquit “et subsiste paulisper et mōre tuae urbānitātis fābulam illam tuam remētire ut et filius meus iste Lūcius

**332 meis:** sc. *verbis*, dative object of *addidit*

**332 quidem:** Read with *nec*; adds emphasis, “not even”

**333 parcutur:** Impersonal passive, best translated as active with anonymous *they*, “they don’t even spare the living”. Note that the passive manages to take an object (*viventibus*), which is dative as it would be with active forms of *parcō*.

**333 nesciō quī:** ‘somebody’; functions as a unit as a pronoun; *qui* for *quis* is common outside of classical usage.

**333 simile:** Neuter adjective substantive, direct object of *passus*, “having suffered something similar”.

**333 ōre undique omnifariam dēfōrmātō:** Ablative absolute (with VMM we should resist the temptation to take as more closely connected, e.g. as separative, to *truncatus*). *omnifariam* = adverb ‘in all cases, everywhere’; see *quadrifariam* in 2.4; *undique* pleonasm; perhaps compare Byrrhena’s odd descr. of Lucius’ mouth as *quoquoversus floridum*.

**334 truncātus est:** Rather vivid word; ‘debranched’, but “mutilated” is a fair translation.

**334 inter haec:** As usual with Apuleius add *verba*

**333 parco:** to spare (+ dat.)

- **nescio:** to not know

- **patior:** to permit, endure

- **undique:** from all sides

- **omnifarius:** of all sorts, on all sides, on every hand, everywhere

**334 deformato:** to disfigure

- **trunco:** to dismember; strip of branches

- **convivium:** banquet, feast

- **licentiosus:** unrestrained, wanton

**336 secubo:** to sleep apart; recline apart (at dinner)

- **obstinatio:** firmness, steadfastness, stubbornness,

**335 optūtūs:** ‘gaze, attention’; from *tueor*

**336 sēcubantem:** ‘reclining on his own’

**336 quī:** = the *vir secubans in angulo*

**336 obstinātiōne:** Ablative of cause of his upset (*confusus*)

**337 murmurābundus:** Adjective with a verbal idea hence a direct object neuter plural (*indigna*), “muttering about the indignity of it”. VM compares *haec rimabundus* in 2.5.

**337 cum vellet exsurgere:** Vellet is imperfect subjunctive in *cum* clause of circumstance; the clause is best taken with *Byrrhena inquit* rather than with what comes before it.

**338 mōre tuae urbānitātis:** Ablative of manner (Allen and Greenough 412a, *cum* usually left out when there is an adjective)

**339 remētire:** Imperative deponent; Apuleius likes this metaphor of measuring for telling stories; cf 1.4 *Sed iam cedo tu sodes, qui coeperas, fabulam remetire*.

**339 ut et filius meus iste Lūcius lepidi sermōnis tuī perfruātur cōmitāte:** Purpose clause; *comitate* ablative object with (*per*)*fruo*. “*iste* establishes a visual link between Lucius and Thelyphron” (VM), i.e. they can see each other.

obstinacy

**337 confundo:** to pour together

- **indignus:** unworthy (of)

- **murmurabundus:** murmuring

- **exsurgo:** to rise up; rise

- **mi:** my, mine

**338 Thelyphron:** Thelyphron (name)

**339 urbanitas:** city life, refinement

- **remetior:** to measure again

- **filius:** son

340 *lepidi sermōnis tuī perfruātur cōmitāte.*” At ille: “Tū quidem, domina,” ait “in officiō manēs sānctae tuae bonitātis, sed ferenda nōn est quōrundam īnsolentia.” Sīc ille commōtus. Sed īstantia Byrrhēnae, quae eum adiūrātiōne suae salūtis ingrātis cōgēbat effārī, perfēcit ut vellet.

345 **21:** Ac sīc aggerātis in cumulum strāgulīs et effultus in cubitum subērēctusque in torum porrigit dexteram et ad īnstar ōrātōrum cōnfōrmat articulum duōbusque īnfimīs conclūsīs digitīs cēterōs ēminēns

**341 manēs:** ‘you are true to your sacred goodness’; main verb second person singular; *maneo* here means something like ‘continue, remain the same’; cf. 5.19: *in officio vestrae pietatis permanetis*; for the sense, cf. Cic. ad Atticum 1.3.1.1, *verita sit ne Latinae in officio non manerent et in montem... hostias non adducerent*; ‘she feared that the Latin women would not follow through on/stay true to their duty and lead the victims to the mountain...’. The slight awkwardness of the reply perhaps comes from he attempt to cap Byrrhena’s flattery (*officio sanctae bonitatis answers more urbanitatis*).

**341 ferenda nōn est quōrundam insolentia:** Passive periphrastic translate literally ‘is not to be borne’ (subject is *insolentia*); *quorundam* is rather pointed/snarky since it implies definite people (those who are laughing) but without specifying who; it also serves as a response to the anonymous commenter’s reference to Thelyphron as *nescio qui* above.

**342 sīc ille commōtus:** Supply *inquit*.

**342 instantia:** Singular feminine, subject of *perfecit*.

**343 adiūrātiōne:** Ablative of means with *cogēbat*; her swearing on her health/life (*suae salūtis*, objective genitive) seems to be what changes his mind. *quae* = Byrrhena; subject of *vellet* is the Thelyphron. First attested use of *adiūrātiōne* (VM)

**343 ingrātis:** the adverb, “against his will, reluctantly” (with *effārī*).

**344 perfecit:** Brought it about that; *ut vellet* = “substantive clause of result” (Allen and Greenough 568; not the same as a plain result clause), or simply an object noun clause. *vellet* = “agreed, accepted, was willing”.

**346 ad īnstar ōrātōrum:** “just like the orators”

**347 cōnfōrmat articulum:** “he shaped his fingers”: *articulum* is here a collective plural (cf. “articulation”).

**340 comitas:** courtesy, gentleness

**341 bonitas:** goodness, excellence

**342 insolentia:** strangeness

- **commoveo:** to shake, move awa

- **instantia:** steadiness, constancy, perseverance, insistence

**343 adiuratio:** by swearing by her own safety

- **ingratis:** against the will (of)

**345 aggero:** to bear to; heap upon

- **cumulus:** heap; flood

- **stragulum:** a spread, covering, bed-spread

- **effultus:** propped up; supported

- **cubitum:** the elbow

**346 suberigo:** to raise up

- **dextera:** the right hand

- **orator:** a speaker, pleader, lawyer

**347 conformato:** to form, fashion, shape

- **articulus:** joint, knuckle; finger

- **duo:** 2

- **inferus:** low

- **concludo:** to shut completely; shut around

- **emineo:** to stand out

350

et infestō pollice clēmenter subrigēns infit Thelyphrōn: “Pūpillus ego Milētō profectus ad spectāculum Olympicum, cum haec etiam loca prōvinciae fāmigerābilis adire cuperem, peragrātā cūctā Thes-saliā, fuscīs avibus Lārissam accessī. Ac dum singula pererrāns, tenuātō admodum viāticō paupertātī meae fōmenta conquīrō, cōnspicor mediō forō prōcērū quendam senem. Īnsistēbat lapidem clārāque vōce praedicābat, siquī mortuum servāre vellet, dē pretiō

**348 infestō pollice:** “with menacing thumb” - perhaps because it is pointed downwards, as if in judgment of a defeated gladiator. Cf. Quintilian *Institutio Oratoria* 11.3.119.5: *Fit et ille gestus, qui, inclinato in umerum dextrum capite, brachio ab aure protenso, manum infesto pollice extendit.*

**348 clementer:** Somewhat paradoxical with *infesto* (cf. *clementer invadit* in 2.16).

**348 subrigēns:** Direct object is still *ceterōs* [*digitōs*].

**349 milētō:** “From Miletus” (with *profectus*), a fitting origin for the teller of a Milesian tale. A diversion to Thessaly in Northern Greece, while traveling to the Peloponnese, indicates either land travel or a voyage that stays close to land.

**351 fuscīs avibus:** “under an evil omen” (literally “dark birds”). He means that he *now* knows that the omens must have been bad, not that he knew that at the time. VM: “Such proleptic foreshadowing, which calls on the reader to wait [for the outcome], is not common in the Met.” Apuleius’ narrators generally speak from the perspective appropriate to the time within their stories rather than with hindsight; compare the Thelyphron’s story (especially the timing of the shared name revelation) and Lucius’ account of his battle with the

wine skins (especially the suppressed perspective of the slave).

**352 tenuātō admodum viāticō:** “With my travelling purse somewhat reduced...”

**352 paupertātī meae fōmenta:** “something to soothe my poverty”.

*Pauperātī* is dative object with verbal sense of *fomenta* (“soothings for my poverty”). VM considers the choice of word to be an ironic glance ahead to T’s need for literal ointments and bandages at the end of the story.

**353 conquīrō, cōnspicor:** If one were to find fault with Apuleius’ style, overuse of compound verbs would probably be the place to start.

**354 praedicābat:** The content of his announcement is [ut] *siqui... liceretur*.

**354 vellet:** In the original announcement this would have been present or future indicative, the protasis of a simple condition (“If anyone is willing...”). Subjunctive because a subordinate clause in indirect speech (not because conditional), imperfect because secondary sequence. Compare Mercury’s announcement in 6.8 (direct speech): *Sī quis... dēmōnstrāre poterit fugitivam rēgis filiam, conveniat... Mercurium praedicātōrem.*

**348 infestus:** hostile, aggressive

- **pollex:** thumb, big toe

- **subrigo:** to raise up

- **pupillus:** an orphan boy

**349 Miletus:** Miletus

- **proficiscor:** to set forth

- **spectaculum:** spectacle; (pl) the seats for the audience

- **Olympicus:** of the Olympian games, Olympic

**350 famigerabilis:** famous, celebrated

- **peragro:** to go through fields or lands; to roam

**351 fuscus:** dark, dusky

- **Laris(s):** The name of several cities

**352 tenuo:** to make thin, make fine

- **viaticum:** travelling money, provision for a journey

- **paupertas:** poverty humble circumstances

- **fomentum:** a warm lotion, palliative

- **conquiro:** to seek, collect

**353 conspicio:** to catch sight of

- **insisto:** to place one’s self in or upon a thing; (w. dat.)

**354 vox:** voice

- **siquis:** if any (one)

- **servo:** to save

- **pretium:** price, value, payment



- 355 licērētur. Et ad quempiam praetereuntium “Quid hoc” inquam “com-  
 perior Hicine mortuū solent aufugere?” “Tacē,” respondit ille “nam  
 oppidō puer et satis peregrīnus es, meritōque ignōrās Thessaliae tē  
 cōnsistere, ubi sāgae mulierēs ōra mortuōrum passim dēmorsicant,  
 eaque sunt illīs artis magicae supplēmenta.”
- 360 22: Contrā ego: “Et quae, tū” inquam “dic sōdēs, cūstōdēla ista  
 fērālis?” “Iam prīmum” respondit ille “perpetem noctem eximiē vig-  
 ilandum est, exsertīs et incōnīvīs oculīs semper in cadāver intentīs,  
 nec aciēs usquam dēvertenda, immō nē obliquanda quidem, quippe  
 cum dēterrimae versipellēs in quodvīs animal ōre conversō latenter  
 365 adrēpant, ut ipsōs etiam oculōs Sōlis et Iūstītiaē facile frūstrentur;

355 **dē pretiō licērētur**: “let him make a bid concerning the price”. The subjunctive represents a present jussive in the direct speech (“if anyone is willing to guard a corpse, let him make a bid”); imperfect here because reported in secondary sequence.  
 356 **quid hoc comperior?**: “What is this [that] I find?”, i.e. “what do I see here?”: *quid* is predicate accusative, *hoc* the object.  
 356 **hicine**: = hīc-i-ne: adverbial hīc, deictic/emphatic -i, question enclitic -ne.  
 357 **merito**: “it’s not your fault that you don’t know...”  
 357 **Thessaliae**: Locative case (formed like the dative in the first declension).  
 358 **passim**: Most likely ‘all over Thessaly’, the same kind of exaggeration as Photis’ *passim iacere* in 2.18; perhaps, however, “altogether, entirely”: VM compares the description of T’s face in 20 above as *undique omnifariam dēfōrmātō*.  
 359 **ea**: The faces, or parts thereof; subject of *sunt*  
 359 **illis**: “for them” (the witches), dative of

advantage.

360 **sōdēs**: “if you please”; lit. “if you dare” (*sī audēs*).

362 **vigilandum**: Gerund in impersonal construction: “one must stay awake”; *noctem* is accusative of extent of time.

364 **quippe cum**: “since, after all, ...”

364 **versipelles**: Already in Pliny and Petronius used of werewolves, but here with its literal sense, “hide-changers”, i.e. shapeshifters.

364 **animal**: foreshadows the suspicious animal that does visit Thelphron during his watch.

364 **ore**: “appearance”, not “face”.

365 **adrepant**: Subjunctive in circumstantial (causal) *cum* clause.

365 **sōlis et Iūstītiaē**: As if *Solis Iustae*, perhaps, with the all-seeing Sun being identified with the personification of Justice.

365 **frūstrentur**: Subjunctive in result clause, as if “they creep up so secretly that they fool the eyes...”

355 **liceor**: to make a bid, offer a price  
 - **praetereo**: to go by  
 356 **comperior**: learn/discover/find; verify/know for certain; find guilty  
 357 **peregrinus**: foreign  
 - **merito**: deservedly  
 - **ignoro**: to not know; ignore  
 358 **consisto**: to take position; , halt, stand  
 - **saga**: witch, diviner, sorceress  
 - **demorsico**: to nibble on, to chew on  
 359 **supplementum**: supplies, reinforcements  
 360 **sodes**: if you please  
 - **custodela**: a watch, guard, care, surveillance  
 361 **perpes**: lasting, continuous, uninterrupted, eternal

362 **vigilo**: to be awake  
 - **exsero**: to thrust out; expose  
 - **inconvivus**: unclosing, that does not close

363 **obliquo**: to bend

- **quippe**: indeed

364 **deterior**: worse

- **versipellis**: shapeshifting, crafty, subtle; subst. a shapeshifter

- **latenter**: secretly, privately; in concealment, without being seen/perceived

365 **iustitia**: righteousness

- **frustror**: to render vain; frustrate

nam et avēs et rūrsum canēs et mūrēs immō vērō etiam muscās induunt. Tunc dīrīs cantāminibus somnō cūstōdēs obruunt. Nec satis quisquam dēfinire poterit quantās latebrās nēquissimae mulierēs prō libidine suā comminiscuntur. Nec tamen huius tam exitiābilis operae mercēs amplior quam quaternī vel sēnī fermē offeruntur aureī. Ehem, et quod paene praeterieram, sīquī nōn integrum corpus māne restituerit, quidquid inde dēcerptum dēminūtumque fuerit, id omne dē faciē suā dēsectō sarcīre compellitur.”

**366 rūrsum:** not “dogs again” (as if changing back into dogs), but “again [they change] into dogs”

**367 induunt:** “take on the forms of...”; lit. “put on” (as if clothes). The metaphor is common in Ovid’s transformation scenes.

**367 dīrīs cantāminibus somnō:** Apuleius is relatively free in his use of uncoordinated adverbial phrases, frequently adding participle to ablative absolute to adverbial adjective and more participles, but this double ablative of means (with *obruunt*) stands out somewhat. Since *somnō obruunt* can be understood as a single verbal idea (“put to sleep”), however, and because *somno* is as much material as means, there is no conflict or redundancy.

**368 poterit:** the future is equivalent here to a potential subjunctive (*possit*).

**368 quantas:** “how many”, rather than “how great”; with *definire* introduces an indirect question.

**368 latebras:** “tricks”, “stratagems”, or perhaps “disguises”, rather than “hiding places”.

**369 comminiscuntur:** Note use of indicative in an indirect question, either to

lend a sense of vividness, to evoke everyday language, or the language of the comic stage (or all three). In any case, this is not a rare phenomenon in Apuleius, and usually found (as here) within direct discourse, as VM notes.

**370 operae:** objective genitive with *merces*, “payment for this work”

**370 quaterni... seni:** Used as equivalent to *quattuor... sex*.

**370 ferme:** “in all”; with *seni*, “at most”.

**372 restituerit:** Perfect subjunctive in a general condition (not future perfect: note present indicative *compellitur* in the apodosis). If *sīquī* is read as a single indefinite pronoun (“whoever”), this is a general relative clause, but the distinction is a fine one.

**372 fuerit:** Perfect subjunctive in a present general relative clause

**373 desecto:** There is nothing for this ablative participle to agree with; understand *aliquo desecto*, “with something having been cut off” (DJ glosses *membris desectis*).

Ablative of means with *sarcire* (“patch up”), and governing *de facie sua*.

**366 mus:** mouse

**367 induo:** to put on, clothe

- **custos:** guardian

- **obruo:** to cover

**368 quisquam:** someone, anyone

- **definio:** to set bounds to

- **quantus:** how great

- **nequam:** worthless, good for nothing, wretched, vile

**369 pro:** on behalf of, for, instead of, in accordance with (+ abl.)

- **comminiscor:** to devise, invent, contrive

**370 quaterni:** 4 each

- **seni:** 6 each

- **ferme:** almost, nearly

**371 ehem:** ha! what! an exclamation of joyful surprise

- **paene:** almost

**372 mane:** the morning

- **restituo:** to restore

- **deminuo:** to diminish

**373 deseco:** to cut off

- **sarcio:** to patch, repair

- **compello:** to drive

23: His cognitīs animum conmasculō et ilicō accēdēns  
 375 praecōnem: “Clāmāre” inquam “iam dēsine. Adest cūstōs parā-  
 tus, cedo praemium.” “Mille” inquit “nummum dēpōnentur tibi.  
 Sed heus iuuenis, cave diligenter p̄ncipum cīvitatīs filiū cadāver ā  
 malīs Harp̄yīs probē cūstōdiās”. “Ineptiās” inquam “mihī nārrās et  
 nūgās merās. Vidēs hominem ferreum et insomnem, certē perspicā-  
 380 ciōrem ipsō Lynceō vel Argō et oculēum tōtum.” Vix f̄nieram, et  
 ilicō mē perdūcit ad domum quampiam, cuius ipsīs foribus obsēptīs  
 per quandam brevem posticulam intrō vocat mē et conclāve quod-  
 dam obserātīs lūminibus umbrōsum intrāns dēmōnstrat mātrōnam

374 **conmasculo**: A neologism, and with *animum* an ironic play on his Greek name (“female spirit”).

376 **cedo**: A future/archaic imperative formed from *ce+dare*. “Ce” is an “enclitic particle with demonstrative force,” (LSJ: we find what’s left of it at the end of *hic* etc). “Give the reward here,” (i.e. to me).

376 **nummum**: Genitive plural (= *nummōrum*; partitive with the number *mille*). This is equivalent to 10 *aurei*: the herald’s “6 at most” refers to the general custom, but this deal concerns a leading family (VM).

378 **cave... cūstōdiās**: Another instance of *cave*+subjunctive. “Make sure you guard the corpse well and diligently from the evil Harpies...” Note also the string of possessive genitives (*filiū p̄ncipum cīvitatīs*). Harpies are mentioned not just because they were monstrous bird-women, but because (as their name implies) they were “snatchers” of human goods.

379 **ineptias... nugas**: Despite the initial need to “man up”, Thelyphron now situates his younger self in the sceptics’ camp, like Aristomenes’ anonymous traveling companion; the mythological references that follow should be seen in that light.

380 **lynceō**: Lynceus was an Argonaut famous for his keen eyesight (Apollonius *Argonautika* 1.153; Hor.Ep.1.1.28., Hyg.Fab.14.).

380 **Argo**: Argus is the giant with eyes all over his body set by Juno to watch over Io after her transformation into a cow. He is lulled to sleep and killed by Hermes: not a good omen for Thelyphron.

380 **oculeum**: The adjective is used of Argus by Plautus (Aul. 3.6.19).

383 **obserātīs lūminibus**: abl. absolute with causal circumstance, here adverbial with *umbrosum* (‘shadowy, since the windows (*lūminibus*) were shuttered’).

374 **comasculo**: to make strong, make manly

375 **praeco**: herald, auctioneer

- **clamo**: to call, shout

- **desino**: to leave off, cease

376 **praemium**: reward

- **mille**: 1000, 1000th

- **nummus**: coin, money

377 **princeps**: chief

378 **Harpyia**: Harpyia

- **custodio**: to guard

- **ineptiae**: instances of folly, frivolities

379 **nugae**: trifles

- **merus**: pure undiluted

- **ferreus**: made of iron

- **insomnis**: without sleep

380 **perspicax**: clear-sighted, perspicacious

- **Lynceus**: Lynceus

- **argo**: Argus (the all-eyes giant killed by Hermes)

- **oculeus**: sharp-sighted, full of eyes

- **finio**: to finish, limit

381 **perduco**: to bring to/over

- **obsaepio**: to fence in

382 **posticula**: a little backdoor

- **intro**: enter, go into, penetrate; reach

- **conclave**: a room, chamber

383 **obsero**: to bolt, bar

- **umbrosus**: shady, dark

- **demonstro**: to indicate, show clearly

385 flēbilem fuscā veste contēctam, quam propter adsistēns: “Hic” inquit “auctōrātus ad cūstōdiam marītī tuī fidenter accessit.” At illa crīnibus antependulīs hinc inde dimōtīs etiam in maerōre lūculentam prōferēns faciem mēque respectāns: “Vidē ōrō” inquit “quam expergitē mūnus obeās.” “Sine cūrā sis,” inquam “modo corōllārium idōneum comparā.”

390 **24:** Sic placitō cōnsurrēxit et ad aliud mē cubiculum indūcit. Ibi corpus splendentibus linteīs coopertum, intrōductīs quibusdam septem testibus, manū revēlat et, diūtīnē insuper flētō, obtestāta fidem praesentium singula dēmōnstrat ānxiē, verba concepta dē in-

**384 fidenter:** “Confidently, bravely”: nobody else dares take up the challenge.

**384 flebilem:** adjectives ending *-bilis* normally have passive (“lamentable”) or causal sense (“tear-inducing”), but active usage, as here (“tearful”) is an established poetic usage.

**385 auctōrātus:** “hired, contracted”

**385 fidenter:** “Confidently, bravely”: nobody else dares take up the challenge.

**386 at... faciem:** Our main narrator’s fixation with long, loosened hair (*pendulae veneris?*) is still at the forefront of his mind, even when it is not really appropriate. There is probably a deliberate allusion here to Petronius’ tale of the Widow of Ephesus (or its source), where the guardian is erotically involved with the widow (VM).

**388 quam expergitē:** Equivalent to *quam* + superlative, “as vigilantly as possible”. For the understated use of *quam* + adverb, cf. *quam procul* in 2.7.

**388 vidē... mūnus obeās:** “see to it that you fulfill your duty”; *obeās* is subjunctive in an object noun clause.

**388 sine cūrā sis:** “don’t worry,” as in 2.17., with implied *fac* here (though the phrase can be read on its own with *sis* as a jussive subj.)

**388 corōllārium:** Literally a garland, in extended sense a reward; but the literal sense, appropriate to a feast, foreshadows Thelyphron’s tenuous grasp of the solemnity of the situation.

**390 placitō:** Impersonal ablative absolute: “when *it* (the matter) had been decided thus...”

**392 diūtīnē... flētō:** Impersonal abl. absolute: either “when everyone had wept...” or, simply because there is no perfect active participle, “when she had wept”.

**393 verba concepta:** “the solemn formulas”, an idiomatic phrase.

**384 flebilis:** worthy of tears, lamentable

- **contego:** to cover

- **propter:** because of

**385 auctoro:** bind/pledge/oblige/engage oneself, hire oneself out; purchase, secure

- **custodia:** custody, guarding

- **fidens:** confident, bold

**386 antependulus:** hanging before

- **maeror:** mourning, grief

**387 profero:** to bring forth

- **respecto:** to look round

- **oro:** to pray

**388 expergite:** vigilantly, watchfully, actively

- **munus:** gift; duty; public show (esp. with gladiators)

- **obeo:** to go to, visit, survey

- **corollarium:** a garland, money paid for a garland; a gift,

present; a tip

**389 idoneus:** appropriate

**390 consurgo:** to rise together

**391 linteum:** linen cloth, napkin; sailcloth; a sail

- **introduco:** to lead in, introduce

**392 septem:** 7; 7th

- **testis:** witness

- **re-velo:** to unveil, uncover

- **insuper:** above, overhead

- **fleo:** to cry

- **obtestor:** to call to witness; conjure

**393 fides:** trust, faith

- **verbum:** word

- **concipio:** to produce, conceive

395 dusteriā quōdam tabulis praenotante. “Ecce” inquit “nāsus integer, incolumēs oculī, salvae aurēs, inlibātae labiae, mentum solidum. Vōs in hanc rem, bonī Quiritēs, testimoniū perhibētōte”, et cum dictō cōsignātis illis tabulis facessit. At ego: “Iubē,” inquam “domina, cūncta quae sunt ūsūi necessāria nōbīs exhibēri.” “At quae” inquit “ista sunt?” “Lucerna” aiō “praegrandis et oleum ad lūcem lūcī sufficiēs et calida cum oenophorīs et calice cēnārumque reliquīs 400 discus ōrnātus.” Tunc illa capite quassantī: “Abī,” inquit “fatue, quī in domō fūnestā cēnās et partēs requiris, in quā totiugīs iam diēbus nē fūmus quidem vīsus est ūllus. An istic cōmissātum tē vēnisse crēdis? Quin sūmis potius locō congruentēs lūctūs et lacrimās?”

394 **dē industriā:** Similar to 2.16, with a more straightforward meaning here:

“conscientiously” (adverb with *praenotante*)

394 **praenotante:** Elsewhere “prefacing”, but here the prefix has no effect on sense: simply “writing down”.

395 **nāsus... solidum:** Note the the jarring (though surely intentional) correspondence between this “checklist” for the corpse and Byrrhaena’s praise of Lucius’ appearance in 2.2.

396 **quiritēs:** Apuleius frequently makes his Greek or even divine characters speak as if they are Romans.

396 **perhibētōte:** Future/archaic imperative, as is appropriate to legal language.

397 **facessit:** “She departed”

398 **iubē... exhibēri:** *nōbīs* is indirect object of *exhibēri*; the dative of reference *ūsūi* modifies *necessaria*, “necessary for use”

(it is not a predicate here).

400 **ad lūcem lūcī sufficiēs:** It is tempting to see *lūcī sufficiēs* as a gloss (an annotator’s explanation of the accusative phrase *ad lūcem*). If the text is correct, *ad lūcem* = “until dawn”, *lūcī sufficiēs* = “sufficient for light”.

401 **quassantī:** The verb is normally transitive (expects a direct object), but Apuleius borrows this usage from comic drama.

402 **partēs:** “portions”

402 **diēbus:** ablative of time when, referring to an extended period

403 **cōmissātum:** Supine expressing purpose with verb of motion; the verb is a latinized form of *κομάζω*.

404 **locō:** Dative with *congruentes*, “appropriate to the place”

404 **quin... lacrimās?:** “Why not take up

394 **tabula:** plank, (game) board; painting; writing tablet

- **praenoto:** to mark or note before; to write down

- **nasus:** nose

395 **incolumis:** uninjured

- **inlibatus:** intact, undiminished, kept/left whole/entire; unimpaired

- **labia:** a lip

- **mentum:** chin

- **solidus:** dense, firm, solid

396 **vos:** you (pl)

- **Quiris:** Roman Citizen

- **testimonium:** testimony

- **perhibeo:** to hold persistently; maintain

397 **consigno:** put a seal on

- **iubeo:** to order

398 **usus:** use

- **necessarius:** necessary, essential; close

- **exhibeo:** to produce

399 **praegrandis:** very large, huge, colossal

400 **sufficio:** to suffuse

- **oenophorum:** wine jar

- **reliquus:** remaining

401 **discus:** discus

- **fatuus:** foolish

402 **funestus:** deadly

- **requiro:** to seek

- **totiugis:** so many

403 **fumus:** smoke

- **comissor:** carouse, revel, make merry; hold a festive procession

404 **luctus:** mourning, grief

- **lacrima:** tear

405 Haec simul dīcēns respexit ancillulam et: “Myrrhinē,” inquit “lucernam et oleum trāde cōnfestim et inclūsō cūstōde cubiculō prōtinus facesse.”

25: Sic dēsōlātus ad cadāveris sōlācium perfrictīs oculīs et obarmātīs ad vigiliās animum meum permulcēbam cantātiōnibus cum  
 410 ecce crepusculum et nox prōvecta et nox altior et dein concubia altiora et iam nox intempesta. Mihique oppidō formidō cumulātor quidem, cum repente intrōrēpēns mustēla contrā mē cōnstitit optū-  
 tumque ācerimum in mē dēstituit, ut tantillula animālis prae nimiā

the tears and lamentations more appropriate (lit. agreeing, corresponding) to [this] place?” Thelyphron’s obviously inappropriate attitude throughout this scene (and his naive willingness to report it) develops theme of socially awkward and inappropriate behavior that pervades this book (e.g. Lucius’ failure to recognize and seek out his aunt’s hospitality, Diophanes’ error etc.).

**406 cubiculō:** Possibly “with the guardian enclosed in the chamber”; but probably better to take *cubiculō* as separative ablative with *facesse*: “once you’ve enclosed the guard, get away from the chamber right away” (i.e. don’t risk sticking around).

**408 ad cadaveris solacium:** Prepositional phrase with the force of a purpose clause (*ad solandum cadaver*); but how exactly does one give comfort to a corpse? This of course is not his job, and the word choice is motivated by etymological play (*desolatus... solacium*).

**408 oculis perfrictis et obarmatis:**

Ablative absolutes, probably in hendiadys

(“armed by rubbing”)

**409 cantationibus:** Ablative of means, “by singing songs”

**410 et nox...et dein...et iam nox**

**intempesta:** Belabored rhetorical climax in imitation of progression and tedium of night

**411 oppidō formidō:** *Oppido* is adverb;

*formido* a noun; supply *est* and translate with *cumulātor* ‘there is a growing dread’;

note as well nominative nouns with comparative adjectives in a string (*nox altior... concubia altiora... formido cumulātor* DC). Compare other passages with abstract nominative nouns used to describe an atmosphere or feeling, e.g. 1.7 *adlubentia proclivis* and also *iam risus adfluēns* above etc.

**412 repente introrepens:** False etymological play; *introrepens* from *repo*, *reperē* ‘creep’

**413 destituit:** ‘he made fast/fixed’

**413 prae:** = *propter* here, “because of”

405 **ancillula:** young female slave

- **Myrrhine:** Myrrhine (name)

406 **confestim:** immediately

- **include:** to enclose

408 **desolo:** to make solitary

- **solacium:** comfort

- **perfrico:** to rub all over

409 **obarmo:** to arm

- **vigilia:** vigilance

- **permulceo:** to stroke; calm

- **cantatio:** singing, chanting, song

410 **crepusculum:** evening, twilight

- **provehō:** to carry forward or forth; (pass.)

- **altus:** tall, high; deep

- **conubium -i n.:** going to bed time

411 **intempeustus:** unseasonable; unpleasant; gloomy

- **cumulatus:** heaped, abounding in; great/abundant/vast;

increased/augmented; full

412 **introrepo:** to creep in

- **mustela:** a weasel

413 **acer:** sharp, piercing

- **destituo:** to set down; leave alone

- **tantillus:** so small, so little, a little bit

- **prae:** before (+ abl.), in the face of, in view of

415 suī fidūciā mihi turbārit animum. Dēnique sīc ad illam: “Quīn abīs”  
 inquam “inpūrāta bēstia, tēque ad tuī similēs mūsculōs recondis,  
 antequam nostrī vim praesentāriam experiāris? Quīn abīs?” Terga  
 vortit et cubiculō prōtinus exterminātur. Nec mora, cum mē som-  
 nus profundus in imum barathrum repente dēmergit, ut nē deus  
 420 quidem Delphicus ipse facile discerneret duōbus nōbīs iacentibus  
 quis esset magis mortuus. Sīc inanimis et indigēns aliō cūstōde  
 paene ibi nōn eram.

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**414 nimia sui fiducia:** “excessive confidence in itself” (sui = obj. gen. with verbal sense of *fiducia*)

**414 turbarit:** = *turbāverit*, perfect subjunctive with *ut*, result; read as *optutum tam acerrimum destituit ut...* The perfect subjunctive is hard to explain (neither VM nor DJ comment): secondary sequence (even with historical present tense main verb) expects an imperfect subjunctive; the perfect here is probably intended to evoke the speaker’s thoughts at the time (cf. *efflaverint* in 2.32).

**414 quin abis:** ‘why don’t you go away’

**415 tui similes:** relations of similarity are usually expressed with dative, but genitive becomes more common in later Latin (here genitive of the pronoun *tu*)

**416 praesentāriam:** For this adjective VM compares *venenum praesentarium* in 10.4, “poison with immediate effect”.

**416 experiaris:** Subjunctive with *antequam*, equivalent to *priusquam*; the mood is appropriate to future (and therefore non-real) action, but also action that is

prevented by the main verb (Allen and Greenough 551c)

**417 cubiculo:** Ablative of separation

**417 exterminatur:** Seems to have a middle (i.e. not passive, but also not a deponent verb) sense here; ‘he drove himself from the room’.

**417 cum:** *cum inversum*, *cum* being used with the main action (Allen and Greenough 546a); seen as a purely temporal relation, so usually takes the indicative (can be translated “and then”)

**418 ut discerneret:** Result clause, without clearly emphasized term in the main clause (as above with the brave mouse). Perhaps read as if *barathrum tam imum ut*.

**419 deus Delphicus:** Apollo, the god of the preeminent oracle.

**419 duobus nobis iacentibus:** Ablative absolute, “with the two of us lying there” (though a proposed emendation *ē duobus* is attractive)

**420 cūstōde:** ablative object of *indigenis*, a verb connoting separation/lack

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**415 impuratus:** unclean, befouled, defiled, abominable

- **bestia:** beast, creature

- **musculus:** a little mouse; little shed

- **recondo:** to put back

**416 antequam:** before

- **vis:** force

- **praesentarius:** present, at hand, quick, that operates instantly

- **experior:** to test, try, experience

**417 extermino:** to drive out/away, expel

**418 deus:** god

**419 Delphicus:** Delphic

**420 inanimus:** lifeless, inanimate

26: Commodum noctis indūtiās cantus perstrepēbat cristatae cohortis. Tandem expergitus et nimiō pavōre perterritus cadāver  
 425 accurrō et admōtō lūmine revēlātāque eius faciē rīmābar singula,  
 quae cūncta convēnerant; ecce uxor misella flēns cum hesternīs  
 430 testibus intrōrumpit ānxia et statim corporī superruēns multumque  
 ac diū deōsculāta sub arbitriō lūminis recognōscit omnia, et con-  
 versa Philodespotum requirit āctōrem. Eī praecipit bonō cūstōdī  
 redderet sine morā praemium, et oblātō statim: “Summās” inquit  
 “tibi, iuvenis, grātiās agimus et herculēs ob sēdulum istud min-  
 isterium inter cēterōs familiārēs dehinc numerābimus.” Ad haec

422 **Commodum**: the adverb, with *perstrepebat*.

422 **indutias noctis**: ‘the truce of the night,’ (*noctis* is appositive genitive) a metaphor of the silence of night, though that night was anything but a truce for Thelyphron (VM); This chapter is particularly rich in metaphors (*cohortis cristae; indutias; arbitrio luminis; ventilabam*)

422 **perstrepēbat**: with object *indutias*, “echoed through” or (with VM) “made to echo”.

423 **cristatae cohortis**: “the crested cohort”, i.e. birds; cf. “dawn chorus”.

424 **accurro cadaver**: for accusative object (rather than dative) of compound verb with prefix *ad-* cf. earlier use of *assideo*.

425 **convēnerant**: “all of which agreed [with expectation]”

426 **superruēns**: if taken literally, “falling upon the body”; as Aristomenes did with the (accusative) body of Socrates when his noose snapped. Here we have *corpori* as dative object of compound verb.

426 **multumque**: *multum* is adverbial (“much”); *-que* connects the two participles,

*superruens et deosculata*, for both of which *corpori* is the object.

427 **sub arbitrio luminis**: assuming the room is still dark, this would be a lamp (not daylight), “treated as an extra witness” (VM)

428 **conversa**: *Uxor* is still the subject

428 **Philodespotum**: “loves his master”, a euphemistic name that assimilates the agent to a comic slave and “foreshadows the comic ending of the story” (a relatively clear piece of narrative manipulation, given that the herald mentioned earlier was left unnamed).

428 **āctōrem**: “her agent”

429 **redderet**: Imperfect subjunctive in a noun clause as object of the verb of instructing (*praecipit [ut]*)

429 **oblato**: One word ablative absolute, as common in Apuleius; supply *praemio*

430 **hercules**: Accusative of exclamation ‘by Hercules’

431 **numerābimus**: understand *tē* as object

431 **ad haec [verba]**: As usually in Apuleius

422 **indutiae**: a truce

- **cantus**: singing or playing; melody; song

- **perstrepo**: to make much noise

- **cristatus**: crested, plumed

423 **cohors**: cohort, band, troop

- **pavor**: fear, trembling

- **perterreo**: to terrify

424 **accurro**: to run to

- **admoveo**: to move to, bring to

- **rimor**: to force open in cracks or chinks; (fig.)

425 **convenio**: to assemble; agree

426 **introrumpo**: to enter by force

- **superruo**: to fall or rush upon

427 **recognosco**: to examine

428 **Philodespotus**: Philodespotus (name)

- **actor**: a performer, accuser, speaker

430 **ob**: on account of

431 **ministerium**: service, ministry

- **familiaris**: domestic, intimate

- **numero**: to count



435

ego inspērātō lucrō diffūsus in gaudium et in aureōs refulgentēs, quōs identidem in manū meā ventilābam, attonitus: “Immō,” inquam “domina, dē famulīs tuīs ūnum putātō, et quotiēns operam nostram dēsiderābis, fidenter imperā.” Vix effātum mē statim familiārēs ōmen nefārium exsecrātī raptīs cuiusque modī tēlīs insecuntur; pugnīs ille mālās offendere, scapulās alius cubitis inpingere, palmīs infēstīs hic latera suffōdere, calcibus insultāre, capillōs distrahere, vestem discindere. Sic in modum superbī iuvenis Āoni vel

**432 insperato lucro:** Ablative of cause, as often of emotional states (here *diffusus*; Allen and Greenough 404b). “Unexpected” not because he reward is bigger than promised, but because he thought he had failed by falling asleep.

**432 diffusus in gaudium et in aureos refulgentes... attonitus:** The chiasmic proximity of *in gaudium* and *in aureos*, along with the delay of *attonitus*, causes the reader to think, momentarily, that the speaker is poured about into joy and into gold coins, an absurd zeugma. For *attonitus in aureos* compare 11.14, *in aspectum meum attonitus*; and 11.20, *in proventum prosperiorem attonitus*; the relation implied by the preposition + acc is something like “in view of, before” (French *devant*, as VM notes).

**434 putato:** Future (archaic) imperative, 2nd singular, as commonly in conversation in Apuleius

**436 omen nefarium:** As if he had said “I

look forward to more of this work”; but also, interpreting *desiderabis* more strongly, “whenever you want another husband to die” (foreshadowing the end of the story).

**436 raptis telis:** Ablative absolute

**437 pugnīs... palmīs... calcibus:** all ablative of means

**437 offendere...discindere:** Historical infinitives for a fast vivid narrative of the fight

**439 iuvenis Āoni:** genitive; Aonia is a part of Boeotia, designating the whole area by synecdoche; the youth is to Pentheus, was torn apart by the Bacchantes because he refused (*superbus*) to receive the cult of Dionysus. *Paronomasia* (oblique/evasive naming) is a common feature of Greek myth in Roman poetry, but here it heightens the sense of absurdity (contrast the direct naming of Lynceus and Argus earlier).

**432 insperatus:** un hoped for

- **lucrum:** gain, profit

- **diffundo:** to pour round about

- **gaudium:** joy

- **refulgeo:** to flash back; shine forth

**433 ventilo:** to wave, fan; brandish

**435 desidero:** to long for, desire greatly

- **impero:** to command, control

**436 omen:** omen

- **nefarius:** impious, abominable

- **exsecror:** to curse bitterly; execrate

- **rapio:** to seize, carry off

- **quisque:** each, every

- **telum:** spear

**437 insequor:** to follow after, pursue

- **pugnus:** a fist

- **mala:** the cheek-bone, jaw

- **scapulae:** the shoulder-blades, shoulders

- **impingo:** to fasten upon; drive

**438 palma:** hand, palm

- **suffodio:** to dig under, undermine

- **calx:** the heel

- **insulto:** to leap upon (+dat.)

**439 distraho:** to pull apart, tear to pieces

- **discindo:** to tear asunder

- **superbus:** arrogant

- **Aonius:** of Aonia; Boeotian

440 mūsicī vātis Piplēi lacerātus atque discerptus domō prōturbor.

27: Ac dum in proximā platēā refovēns animum īnfaustī atque  
 inprōvidī sermōnis meī sērō reminīscor dignumque mē plūribus  
 etiam verberibus fuisse meritō cōsentiō, ecce iam ultimum dēflē-  
 445 tus atque conclāmātus prōcesserat mortuus rītūque patriō, utpote  
 ūnus dē optimātibus, pompā fūneris pūblicī ductābātur per forum.  
 Occurrit ātrātus quīdam maestus in lacrimīs geniālem cānitiem rev-  
 ellēns senex et manibus ambābus invādēns torum vōce contentā  
 quidem sed adsiduīs singultibus impedītā: “Per fidem vestram,” in-  
 450 quit “Quirītēs, per pietātem pūblicam perēmp̄tō cīvī subsistite et ex-  
 trēmum facinus in nefāriam scelestamque istam fēminam severiter

440 **mūsicī vātis Piplēi**: Orpheus, torn apart by bacchants for having refused their sexual advances in favor of boys. He is *musicus* not just as a poet, but as the son of a Muse; and called Pipleian here after a sacred site in Pieria (Macedonia). “The author wishes to show his learning” (DJ).  
 440 **domō**: separative ablative  
 442 **sermōnis**: genitive object of *reminīscor*  
 442 **mē**: accusative subject of *fuisse*  
 443 **verberibus**: ablative with adjective *dignum*, “worthy of”  
 443 **meritō**: “deservedly”, with *dignum fuisse*.  
 444 **ultimum dēflētus**: *ultimum* is adverbial, “after being wept over for the last time”  
 444 **mortuus**: substantitive, “the deceased”

444 **rītūque patriō**: the custom is in fact Roman  
 444 **utpote**: “as befits”  
 445 **pūblicī**: Not just “in public”, but at public expense  
 446 **maestus in lacrimīs**: “tearfully sad”; *in lacrimis* is an extension of the ablative of specification.  
 446 **geniālem**: probably “kindly” (metonymic for the man); DJ glosses as *venustam, decoram*.  
 447 **contentā**: “defiant, determined”; from *contendo*, not *contineo*. Not “strained”, since the following *sed* indicates that this is positive.  
 449 **perēmp̄tō cīvī**: dative object of *subsistite*.

440 **musicus**: musical; poetic; subst., musician or poet  
 - **vates**: poet  
 - **Pipleius**: of Pi(m)pla (place or spring)  
 - **lacro**: to tear  
 - **discerpo**: to pluck asunder  
 - **proturbo**: to push  
 441 **infaustus**: unfortunate  
 442 **improvidus**: not looking before  
 - **reminīscor**: to call to mind; recall  
 - **dignus**: worthy  
 - **plus**: more; several; many  
 443 **verber**: whip; a beating or blow with a whip  
 - **consentiō**: to agree  
 444 **dēfleo**: to weep much; weep over  
 - **conclamo**: to shout  
 - **ritus**: farm of religious ceremonial; form  
 - **patrius**: paternal  
 445 **optimas**: of the best or noblest

- **pompa**: procession, parade; the set piece at a banquet  
 - **funus**: funeral; death; dead body  
 - **ducto**: to lead, draw, conduct  
 446 **atratus**: dressed in black, dressed in mourning garb  
 - **canities**: hoariness  
 447 **revello**: to pull back; pluck out  
 - **contentus**: strained, intent; contented (*contineo*)  
 448 **singultus**: a gasp, sob  
 - **impedio**: to hinder  
 - **vester**: your  
 449 **pietas**: devotion  
 - **perimo**: to take away completely; annihilate  
 - **civis**: citizen  
 450 **facinus**: deed, crime  
 - **scelestus**: wicked  
 - **severus**: serious

vindicāte. Haec enim nec ūllus alius miserum adulēscēntem, sorōris meae filium, in adulterī grātiā et ob praedam hērēditāriā extinxit venēnō.” Sic ille sēnior lāmentābilēs questūs singultim instrepēbat. Saevīre vulgus interdum et factī verisimilitūdine ad crīminis crēdulitātem impelli. Conclāmant ignem, requīrunt saxa, famulōs ad exitium mulieris hortantur. Ēmeditātis ad haec illa flētibus quamque sānctissimē poterat adiūrāns cūncta nūmina tantum scelus abnuēbat.

455

460

28: Ergō igitur senex ille: “Vērītātis arbitrium in dīvinā prōvidentia repōnāmus. Zatchlās adest Aegyptius prophēta prīmārius, quī mēcum iam dūdum grandī praemiō pepigit reducere paulisper

451 **facinus in fēminā vindicāte:**

“punish the crime upon the woman”, i.e.

“punish the woman for the crime”

451 **Haec:** “she”

452 **in adulterī grātiā:** “to please her adulterous lover”; *ad* + acc. noun denoting purpose.

452 **ob praedam hērēditāriā:** “for the profit of the inheritance” (attributive adjective equivalent to genitive noun)

454 **Saevīre:** historical infinitive (like *impelli*)

454 **factī verisimilitūdine:** a very compressed expression: “by the similarity of the alleged deed to truth”

455 **ad crīminis crēdulitātem:** “to credulity of the charge”, i.e. to believe the charge (*crīminis* is objective genitive)

456 **ad exitium mulieris:** “to the death of the woman”, i.e. to kill the woman

456 **Ēmeditātis ad haec flētibus:** “with

tears contrived for just this” (*haec* is n. pl. acc). The narrator speaks with hindsight.

457 **quamque:** This is *quam-que*; coordinating *-que* with intensifying *quam* + superlative. *quam sanctissime poterat* = as religiously as she could

457 **nūmina:** object of *adiurans*, “swearing by all powers”

458 **abnuēbat:** Probably a conative imperfect, “she tried to deny”.

459 **senex:** subject of implied *inquit*

459 **Vērītātis:** objective genitive with *arbitrium*, “judgment of the truth”

460 **repōnāmus:** horatory subjunctive

461 **mēcum pepigit:** “promised me”, variation on *pepigit mihi*; takes *reducere* and *animāre* as complementary/object infinitives.

461 **grandī praemiō:** abl. of price with *reducere*.

451 **vindico:** to claim

- **adulescens:** young, growing; young person

- **soror:** sister

452 **adulter:** unchaste

- **praeda:** booty, prey

- **hereditarius:** inherited, hereditary

453 **venenum:** poison

- **lamentabilis:** deplorable

- **questus:** complaining; moaning; groans

- **singultim:** sobbingly, with sobs

454 **instrepto:** to resound

- **verisimilitudo:** verisimilitude, likeness to truth, plausibility, probability

455 **crimen:** verdict, accusation

- **credulitas:** credulity, rash confidence

- **impello:** to strike against

456 **exitium:** destruction, ruin

- **hortor:** to urge

- **emeditatus:** studied, artfully devised, studied out

- **flētus:** weeping

457 **adiuro:** to swear by

- **scelus:** crime

458 **abnuo:** to refuse, deny

460 **providentia:** foresight; divine providence

- **repono:** to put back

- **Zatchlas:** Zatchlas (name)

- **Aegyptius:** Egyptian

- **propheta:** soothsayer, prophet

- **primarius:** first in rank, eminent

461 **pango:** to fasten, fix; settle for, agree upon, contract for

- **reduco:** to bring back

ab inferis spiritum corpusque istud postliminiō mortis animāre”, et cum dictō iuvenem quempiam linteīs amiculīs iniectum pedēsque palmeīs baxeīs inductum et adusque dērāsō capite prōdūcit in medium. Huius diū manūs deōsculātus et ipsa genua contingēns: “Miserēre,” ait “sacerdōs, miserēre per caelestia sīdera per īferna nūmina per nātūrālia elementa per nocturna silentia et adyta Coptica et per incrēmenta Nilōtica et arcāna Memphītica et sīstra Phariaca. Dā brevem sōlis ūsūram et in aeternum conditis oculis modicam lūcem infunde. Nōn obnītimur nec terrae rem suam dēnegāmus, sed ad ultīōnis sōlācium exiguum vītae spatium dēprecāmur.” Prophēta sic propitiātus herbulam quampiam ob os corporis et aliam pectorī eius

462 **postliminiō mortis**: “from the other side of death”

463 **iuvenem**: The youth of the priest, along with mention of his high price, sows a seed of doubt about his authenticity (VM).

463 **iniectum**: “clothed”

463 **pedēsque**: the “so-called Greek accusative”, an accusative of respect where Latin normally uses ablative (*inductum* is passive, so should not take an object).

464 **inductum**: “wearing”; passive participle is normal with the Greek accusative, but usually translated as active.

464 **adusque**: adverb with *deraso*, “quite shaven” (an Egyptian priestly custom quite alien to both Greek and Roman).

464 **capite**: descriptive (adjectival) ablative rather than absolute

468 **incrēmenta Nilōtica**: “floods of the Nile”

468 **sīstra Phariaca**: “rattles of Pharos”, stereotypical instruments of Egyptian rites

469 **brevem sōlis ūsūram**: “a short loan of sunlight”

469 **in aeternum**: “for eternity”, same adverbial sense as *aeternum* on its own (cf. *aeternum conditis* in the prologue)

469 **oculis**: dative object of compound *infunde*

470 **obnītimur**: Unless an object has been lost, the verb is used absolutely, with *morti* understood from similar contexts (“we do not resist death”): it makes poor sense with *terrae*.

472 **Prophēta propitiātus**: false etymological play

472 **ob os**: “upon the mouth”, with *imponit*

472 **pectorī**: second (now dative) object of

462 **postliminium**: resumption of civil rights on return from exile; leading back again

- **mors**: death

- **animō**: to enliven, animate

463 **lintheus**: of linen

464 **palmeus**: a hand’s breadth, of palms

- **baxea**: woven shoe worn by comics and philosophers

- **adusque**: wholly, completely

- **derado**: to rub or scrape off

- **produco**: to bring forward

465 **genu**: knee

- **contingo**: to touch

466 **sacerdos**: priest, priestess

- **sidus**: star

- **infernus**: lower, that which lies beneath

467 **naturalis**: natural

- **elementum**: an element

- **silentium**: silence

- **adytum**: the inaccessible

- **copticus**: Egyptian

468 **incrementum**: growth, increase, augmentation

- **Niloticus**: of the Nile

- **arcanum**: secret, mystery

- **Memphiticus**: of Memphis, Egyptian

- **sistrum**: metallic rattle

- **Pharius**: of Pharos

469 **usura**: use, enjoyment

- **condo**: to build, store up, place

470 **obnitor**: to press (+ dat.)

- **denego**: to reject

471 **ultio**: act of vengeance

- **exiguus**: small, little

- **vita**: life

- **spatium**: space

- **deprecor**: to ward off (from one’s self or others) by earnest prayer

472 **herbula**: a little herb, small plant

impōnit. Tunc orientem obversus incrēmenta sōlis augustī tacitus  
 475 imprecātus venerābilis scaenae faciē studia praesentium ad mīrācu-  
 lum tantum certātīm adrēxit.

29: Immittō mē turbae socium et pōne ipsum lectulum ēditiōrem  
 quendam lapidem īnsistēns cūncta cūriōsīs oculis arbitrābar. Iam  
 tumōre pectus extollī, iam salebrīs vēna pulsārī, iam spīritū cor-  
 480 pus implērī; et adsurgit cadāver et profātur adulēscēns: “Quid, ōrō,  
 mē post Lethea pōcula iam Stygiūs palūdibus innatantem ad mō-  
 mentāriae vītae redūcitis officia? Dēsine iam, precor, dēsine ac mē  
 in meam quiētem permittite.” Haec audīta vōx dē corpore, sed ali-  
 quantō prophēta commōtior: “Quīn refers” ait “populō singula tu-  
 aequae mortis illūminās arcāna? An nōn putās dēvōtiōnibus meīs

*imponit*

473 **orientem obversus**: “facing the east”

474 **faciē**: ablative of means with *adrexī*;  
 “by the staging of his solemn scene”. The  
 theatrical tone is continued with the adverb  
*certatim* below, implying competitive zeal  
 rather than professional care.

474 **studia**: object of *adrexī*, “attention,  
 interest”

476 **turbae**: dative object of *immitto*, but  
 also governed by *socium*.

476 **socium**: “as one of them”, i.e.  
 incognito

478 **extollī**: historical infinitive, like  
*pulsari* and *expleri*.

479 **Quid**: “Why?”

480 **post Lethea pōcula**: “after the  
 Lethaeans cups”, i.e. after I drank the water of

Lethe.

480 **palūdibus**: dative object of participle  
*innatantem*

481 **ad mōmentāriae vītae officia**: “to  
 the obligations of a life that will last a  
 moment” (unless *vītae officia* is to be read as  
 “functions of life”, periphrasis for simply  
 “living”; DJ glosses as *vītam*).

482 **permittite**: “send me [back]”

482 **audīta**: sc. *est*

483 **aliquantō commōtior**: If a true  
 comparison, contrast with the silence of his  
 initial prayers.

483 **Quīn refers populo**: “why not report  
 to the people...?”

484 **illūminās**: also to be taken with *quin*,  
 “why not shed light on...?”

473 **impono**: to put on, impose

- **oriens**: the rising sun

- **obverto**: to turn towards

- **augustus**: holy

474 **imprecor**: to call down good or

- **scaena**: stage, piece of theatrical behavior

475 **miraculum**: a marvel

- **certatim**: with striving or contention

- **adrigo**: set upright, tilt upwards, stand on end, raise;  
 become sexually excited/aroused

476 **immitto**: to send in

- **turba**: uproar

- **editus**: high, elevated; rising

477 **arbitror**: to judge, consider, think

478 **tumor**: swelling; of the mind

- **extollo**: to lift up; (fig.)

- **salebra**: rut, irregularity

- **vena**: vein, pulse

- **pulso**: to hit

479 **impleo**: to fill in/up

- **adsurgo**: to rise up; rise

- **profor**: to speak out; say; speak

- **quid**: why

480 **post**: after (adv. and prep. +acc.)

- **Lethaeus**: of Lethe (river); oblivious; Lethaean

- **stygius**: Stygian, of river Styx; of fountain Styx

- **palus**: marsh

- **innato**: to swim in

481 **momentarius**: instantaneous, that operates quickly

- **precor**: to beg, pray

483 **aliquantus**: of some size, moderate

- **commotus**: excited, nervous; frenzied/deranged;

angry/annoyed; temperamental; tempestuous

- **refero**: to bring back

484 **illumino**: illuminate

- **devotio**: a consecrating; piety, devotion

485 posse Dīrās invocārī, posse tibi membra lassa torquērī?” Suscipit  
 ille dē lectulō et imō cum gemitū populū sic adōrat: “Malīs no-  
 vae nūptae perēmtus artibus et addictus noxiō pōculō torum te-  
 pentem adulterō mancipāvī.” Tunc uxor ēgregia capit praesentem  
 490 Populus aestuat dīversa tendentēs, hī pessimam fēminam vīventem  
 statim cum corpore marītī sepeliendam, aliī mendaciō cadāveris fi-  
 dem nōn habendam.

495 **30:** Sed hanc cūctātiōnem sequēs adulēscētis sermō distīnxit;  
 nam rūrsus altius ingemēscēs: “Dabō,” inquit “dabō vōbīs inte-  
 merātae vērītātis documenta perlūcida et quod prōrsus alius nēmō

**485 tibi:** dative of disadvantage; one can translate as if possessive (“your limbs”), though something is lost thereby.

**485 membra lassa:** “your exhausted limbs”, a poetic cliché for the dead body; probably with concessive implication here (being dead won’t save you from torture).

**486 imō cum gemitū:** hyperbaton, = cum imō gemitū.

**486 Malīs:** adjective for *artibus*

**487 addictus:** the sense of the verb here is “given up, sacrificed (to)”. It is tempting to take *poculo* as its dative object, but ablative of means gives simpler sense.

**488 tepentem:** “still warm” (from our marriage night)

**488 adulterō mancipāvī:** “I yielded it to an adulterer”

**488 uxor ēgregia:** An allusion to Aeneid 6.523, Helen’s mutilation of Deiphobus’ nose and ears (Graverini 1988). VM takes the adjective as purely ironic, but “formidable” seems appropriate.

**485 dirae:** Furies, personified curses

- **invoco:** to call upon; invoke

- **torqueo:** to twist

- **suscipio:** to take up

**486 gemitus:** groaning; groan

- **adoro:** to pray to; address

**487 addico:** to pronounce for; to sentence to

- **noxius:** guilty, hurtful

**488 tepeo:** to be moderately warm; to reek

- **capio:** to seize

**489 sacrilegus:** guilty of impiety, sacrilegious

- **coarguo:** to refute, silence, convict, prove guilty

- **alterco:** argue/bicker/dispute/wrangle/quarrel; dispute in court; exchange conversation

**490 aestuo:** be very hot, burn; seethe; fret

**489 praesentem audāciam:** “boldness of the moment”, i.e. courage from desperation.

**489 mente sacrilegā:** ablative of manner with *resistens altercat*

**489 coarguentī marītō:** “her husband who was arguing with her” (or possibly “refuting her arguments”), dative object of both *resistens* and *altercat*

**490 dīversa:** internal object of *tendentes*, “arguing different sides”

**490 tendentēs:** plural participle referring to singular collective noun (*populus*); supply this verb with the two appositive clauses that follow (*hi feminam sepeliendam [esse tendentes]*, *alii fidem non habendam [esse tendentes]*)

**491 mendaciō:** dative with *fidem*, “trust in the lie”

**493 distīnxit:** “put an end to”

**495 intemerātae vērītātis:** “unsullied truth”, objective genitive with *documenta*.

**495 prōrsus:** with *alius*, “nobody at all”;

- **diverto:** to turn one’s self; as adj. set over against each other, opposite, contrary

- **pessimus:** worst, most incapable; wickedest; most disloyal/unkind; lowest in quality/rank

**491 sepelio:** to bury

- **mendacium:** lie

**493 cunctatio:** hesitation, doubt

**494 ingemisco:** to utter a groan, heave a sigh, groan over

**495 intemeratus:** undefiled; chaste

- **documentum:** a lesson, example

- **perlucidus:** transparent; bright, brilliant; very clear

- **nemo:** no one

cognoverit indicabō.” Tunc digitō mē dēmōnstrāns: “Nam cum corporis meī cūstōs hic sagācissimus exsertam mihi tenēret vigiliam, cantātrīcēs anūs exuviīs meīs imminentēs atque ob id refōrmātae frūstrā saepius cum industriam eius fallere nequīvissent, postrēmum iniectā somnī nebulā eōque in profundam quiētem sepultō, mē nōmine ciēre nōn prius dēsīerunt quam dum hebetēs artūs et membra frīgida pigrīs cōnātibus ad artis magicae nītuntur obsequia. At hic utpote vīvus quidem sed tantum sopōre mortuus, quod eōdem mēcum vocābulō nuncupātur, ad suum nōmen ignārus exurgit, et in inanimis umbrae modum ultrōneus gradiēns, quamquam foribus cubiculī diligenter obclusīs, per quoddam forāmen prosec-

the corpse's logic is not great: he expects people to believe he is telling the truth about his wife because he has secret knowledge about Thelyphron.

**496 cognoverit:** a definite relative clause, but without antecedent it plays the role of object to *indicabo*, and as such is a noun clause much like an indirect question, hence perfect subjunctive.

**496 cum... teneret:** *cum* circumstantial clause, “while...”

**497 exsertam:** literal sense of the adjective/participle (from *exsero*) is “open, uncovered, thrust forth”; DJ is probably right that here it is metonymic for *exsertis oculis*.

**498 exuviīs:** dative object of *imminentes*, “with threatening designs on my remains”

**499 frūstrā saepius:** read both adverbs with *reformatae*

**500 postrēmum:** “in the end”

**500 eōque:** = eō-que, with eō (“him”) subject of the participle *sepulto* in ablative absolute

**501 ciēre:** the infinitive is object/complement to *desiērunt*.

**501 quam dum:** in this temporal construction this is equivalent simply to *quam* (*non prius quam*)

**502 pigrīs cōnātibus:** ablative of means with *nītuntur*

**502 nītuntur:** indicative in a temporal clause of previous time because the action is realized

**503 utpote vīvus:** “for all that he was alive”

**503 tantum:** the adverb, “only”

**503 quod:** “because”

**504 eōdem mēcum vocābulō:** “the same name as me”

**505 in inanimis umbrae modum:** *in modum* + genitive = “in the manner of”, so “like a spiritless shade”

**505 quamquam... obclusis:** concessive ablative absolute; classical authors reserve *quamquam* for finite verbs

497 sagax: keen

498 exuviae: that which has been taken off; a garment

- imminere: to threaten; overhang

499 frustra: in vain

- fallo: to deceive

- nequeo: to be unable

500 posterus: next

- nebula: cloud

501 cio: move, set in motion; excite/rouse/stir up; urge on;

summon/muster/call up

- hebes: blunt; dim, weak; sluggish; stupid

502 frigidus: cool, cold

- piger: lazy

- conatus: attempt

- obsequium: deference, solicitude

503 vivus: alive

- sopor: sleep; sound sleep

504 vocabulum: a designation, name

- ignarus: ignorant, unaware

505 inanimis: lifeless, inanimate; without/deprived of/not endowed with breath

- ultroneus: of one's own accord, voluntary

506 occludo: to shut or close up

- foramen: an opening, hole

tis nāsō prius ac mox auribus, vicāriam prō mē laniēnam susti-  
nuit. Utque fallāciae reliqua convenirent, cēram in modum prō-  
sectārum fōrmātam aurium eī adplicant examussim nāsōque ipsius  
510 similem comparant. Et nunc adsistit miser hic praemium nōn in-  
dustriæ sed dēbilitātiōnis cōsecūtus.” His dictis perterritus temp-  
tāre fōrmam adgredior. Iniectā manū nāsum prehēdō: sequitur;  
aurēs pertractō: dēruunt. Ac dum dirēctis digitis et dētortis nūtibus  
praesentium dēnotor, dum rīsus ēbullit, inter pedēs circumstantium  
515 frigidō sūdōre dēfluēns ēvādō. Nec postea dēbilis ac sic rīdīculus  
Lārī mē patriō reddere potuī, sed capillīs hinc inde laterum dēiec-  
tis aurium vulnera cēlāvī, nāsī vērō dēdecus linteolō istō pressim  
adglūtīnātō decenter obtēxī.”

31: Cum primum Thelyphrōn hanc fābulam posuit, conpotōrēs  
520 vīnō madidī rūrsūm cachinnū integrant. Dumque bibere solita Rī-

507 **prōsectis**: applies to both singular  
*naso* and plural *auribus*

508 **fallāciae**: dative object of *convenirent*

509 **prōsectārum**: with *aurium*, “the  
severed ears”

509 **nāsō**: dative with *similem*, “like his  
own nose”

512 **temptāre fōrmam adgredior**: “I start  
to test my appearance”

512 **sequitur**: “it comes away”

514 **praesentium**: possessive genitive  
with *digitis* and *nutibus*, “of those present”

516 **laterum**: Partitive genitive with  
adverb *hinc inde*: “this way and that of my  
sides”, i.e. on both sides.

517 **linteolō**: “piece of linen”; since *Lucius*  
has not previously mentioned this detail of

Thelyphron’s appearance, one might guess it  
is somehow shaped (like *papier maché*) so as  
to look like a nose; *decenter obtexi*, however,  
suggests hiding/covering, not counterfeiting.  
519 **Cum primum**: “as soon as”  
519 **posuit**: “shared”, as if placing on the  
table at the party; the verb is probably  
chosen for (false) etymological connection to  
*conpotores*.

520 **vino**: Ablative of specification or cause  
(as often with this distinction it is hard to  
divine the author’s thought; the grammars  
tend to link causal ablative with verbs, so  
specification is a safer option) with *madidi*

520 **solita**: Neuter plural direct object of

507 **proseco**: to cut off, to cut away

- **mox**: soon; then

- **vicarius**: substituted, vicarious

- **laniena**: a butcher’s stall; butchery

508 **fallacia**: trick

- **cera**: wax

509 **adplico**: connect, place near, bring into contact; land;  
adapt; apply/devote to

- **examussim**: exactly, precisely, perfectly

511 **debilitatio**: weakening, impairment, mutilation

512 **tempto**: to try

- **adgredior**: to approach

513 **pertraho**: draw or drag through or to, bring or  
conduct forcibly to; draw on, lure

- **deruo**: to take away, detract; to fall down

- **dirigo**: to lay straight

514 **denoto**: to mark

- **ebullio**: to boil over

515 **sudor**: sweat

- **defluo**: to flow down; sail down

- **evado**: to go out, evade

- **debilis**: disabled, maimed

- **ridiculus**: laughable, ridiculous

517 **vulnus**: wound

- **celo**: to hide

- **dedecus**: shame, disgrace

- **linteolum**: a piece or strip of linen cloth

518 **agglutino**: to glue to

- **obtego**: to cover up or over

519 **compotor**: a banqueter, partier

520 **madidus**: moist, wet; drunk



525

suī postulant, sīc ad mē Byrrhēna: “Sollemnis” inquit “diēs ā primīs cūnābulis huius urbis conditus crāstinus advenit, quō diē sōlī mortālium sānctissimum deum Rīsum hilarō atque gaudiālī rītū propitiāmus. Hunc tuā praesentiā nōbīs efficiēs grātiōrem. Atque utinam aliq-  
uid dē propriō lepōre laetificum honōrandō deō comminiscāris, quō magis plēniusque tantō nūminī litēmus.” “Bene” inquam “et fiet ut iubēs. Et vellem herculēs māteriam reperīre aliquam quam deus

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*bibere* (neut pl acc), “accustomed things”, i.e. “accustomed offerings”; *Risui* is dative reference with *solita*; *bibere* is infinitive with *postulant*. *Risus* is god of Laughter, though the MSS read *solitaria*, with no mention of *Risus* yet.

**522 ā primīs cūnābulis**: “at the earliest origins” (“at” is the English idiom, “from” (with a source ablative) the Latin. “cunabulis” is literally “cradles”, metonymic for birth/origin.)

**522 conditus**: “established”

**522 crāstinus**: adverbial, “tomorrow”

**522 quō diē**: antecedent repeated in the relative clause, usually (as here) a mark of formal or solemn language (but cf. ephrastic *qui canes* in 2.4)

**522 soli mortālium**: *sōlī* is nominative plural with the subject implied in *propitiāmus*, “we alone of mortals” (partitive genitive); no mention of this festival has been found (VM); a statue and sanctuary of the god *Gelos* (associated with *Dionysus* and symposia high spirits) has been found (VM)

**523 hilarō atque gaudiālī rītū**: Ablative of means

**524 hunc**: *Diem*, not *Risus* because the God is by nature *gratissimum*.

**524 praesentiā**: Ablative of means

**524 nōbīs**: dative with *gratiorem*, “more welcome/pleasurable to us”

**524 utinam**: Introduces an attainable wish with the present subjunctive *comminiscaris* (‘imagine’ or ‘invent’ VM)

**525 aliquid**: with *laetificum*, “something cheerful”

**525 dē propriō lepōre**: Your own natural sophistication (“genuina et nativa urbanitate” Beroaldus)

**525 honōrandō deō**: Gerundive dative expressing purpose (more often expressed with *ad* + accusative); ‘for the god to be honored’, so ‘for honoring the god’

**525 quō**: Ablative of means; its antecedent is *aliquid*; *litemus* is subjunctive in relative clause of characteristic/purpose.

**526 tantō nūminī**: Dative object of *litemus*

**527 ut iubēs**: “as you command”

**527 vellem**: *vellem* as potential subjunctive is a periphrasis for subjunctive of wish (as if *utinam reperiam*); imperfect tense would normally imply counterfactual/unfulfilled wish, but as used here with infinitive (rather than object clause subjunctive), it is perhaps just less confident than *velim*).

**527 herculēs**: An oath, exclamation

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521 **postulo**: to demand

- **sollemnis**: customary

522 **cunabula**: cradle; birthplace

- **urbs**: city

- **mortalis**: mortal

523 **gaudialis**: glad, joyful

524 **utinam**: introduces an Optative subjunctive

525 **aliquis**: someone, something; some, any

- **lepus**: a hare, rabbit

- **laetificus**: making glad, gladdening, joyful

- **honoro**: to honor, dignify

526 **lito**: to sacrifice auspiciously; atone

- **bene**: well, very, quite, rightly, agreeably, cheaply, in good style; better; best

527 **materia**: material

tantus affluenter indueret.” Post haec monitū famulī meī, quī noctis  
admonēbat, iam et ipse crāpulā distentus prōtinus exurgō et ap-  
530 pellatā properē Byrrhēnā titubante vestigiō domuitiōnem capessō.

32: Sed cum prīmam plātēam vādimus, ventō repentīnō lūmen  
quō nitēbāmur extinguitur, ut vix inprōvidae noctis cālīgine liberātī  
digitis pedum dētūnsis ob lapidēs hospitium dēfessī redirēmus. Dumque  
iam iūntim proximāmus, ecce trēs quīdam vegetēs et vastulīs cor-  
535 poribus forēs nostrās ex summīs vīribus inruentēs ac nē praesen-

**528 indueret:** subjunctive in a relative clause of characteristic, ‘something of the sort the god would wear’ (or perhaps purpose, ‘for the god to wear’); imperfect despite primary sequence because subordinate to *vellem*.

**528 noctis:** Genitive object of *admonēbat*, on the model of verbs of remembering; either “the approaching night” or metonymic for “the hour of the night”.

**529 iam et ipse:** “and because I was by now myself...”: coordinating *et*, gives a second reason for leaving.

**530 appellatā properē Byrrhēnā:** compressed ablative absolute, “having hurriedly called Byrrhena [and said my goodbyes]”

**530 titubante vestigiō:** ablative of manner

**532 quō nitēbāmur:** “upon which we were relying”; *nitor* (as an instrumental deponent) takes an ablative object

**532 ut:** Result clause with subjunctive *rediremus*.

**532 inprōvidae noctis:** “not looking ahead”, and so metonymic for “hard to see ahead in”, i.e. dark

**532 cālīgine:** Ablative of separation with *liberati*. Not literally mist, but the darkness

of the night conceived as an obscuring substance.

**533 digitis pedum dētūnsis:** Ablative absolute; flipping to active, “after stubbing our toes”

**533 hospitium:** terminal accusative with *rediremus*.

**534 iūntim:** “side by side”, or as VM reads, “leaning on each other” (for drunken support).

**534 ecce:** as often the exclamation stands in for the main verb, and is accompanied by nominative noun(s) subject to no finite verb (here only participles, *inruentes... conterriti... insultantes*).

**534 et:** Connects adjective *vegetēs* with an ablative of description *vastulīs corporibus*, both describing the *tres quidam*; DJ compares 1.5, *caseum recens et sciti saporis* (albeit genitive of quality there).

**535 forēs:** object of *inruentes*

**535 ex summīs vīribus:** “with all their strength”; ablative of manner, usually with *cum* rather than *ex* (a hint of source, as if “using all their strength”); cf. *cum aemulātiōne vīrium* below, and note that *ex* is a correction: the MSS have *et* here.

**528 affluenter:** abundantly, copiously; luxuriously, extravagantly

- **monitus:** an admonition

**529 admonēo:** to admonish, remind

- **crapula:** excessive drinking, intoxication

- **distendo:** to stretch apart or out; extend

**530 appello:** to call

- **titubo:** to be in doubt, waver

- **domuitio:** a returning home

- **capesso:** to seize

**531 ventus:** wind

**532 caligo:** mist

- **libero:** to free

**533 detundo:** to beat, to bruise

- **defessus:** weary, exhausted

- **redo:** to go back

**534 iunctim:** joined, arm-in-arm

- **tres:** 3

- **vastulus:** rather huge, bulky

**535 inruo:** to rush in

540 tiā quidem nostrā tantillum conterriti, sed magis cum aemulatiōne vīrium crēbrius insultantēs, ut nōbīs ac mihi potissimum nōn immeritō latrōnēs esse et quidem saevissimī vidērentur. Statim dēnique gladium, quem veste meā contēctum ad hōs ūsūs extuleram, sinū liberātum adripiō. Nec cūctātus mediōs latrōnēs involō ac singulis, ut quemque conluctantem offenderam, altissimē dēmergō quoad tandem ante ipsa vestīgia mea vastīs et crēbris perforātī vulneribus spīritūs efflāverint. Sic proeliātus, iam tumultū eō Phōtide suscitātā,

536 **praesentia**: Ablative of means with *conterriti*

536 **tantillum**: Adverbial neuter accusative

537 **cum aemulatiōne vīrium**: with preposition *cum* we should read as ablative of manner, but the logic is causal: “trying to compete in strength” (*vīrium* is objective genitive)

537 **insultantēs**: The direct object of this present participle is still *fores*.

537 **ut**: Result clause with subjunctive *viderentur*

537 **ac mihi potissimum**: “and to me especially”: pointing up the joke for re-readers, since presumably the slave did not perceive the wine skins to be people, much less robbers.

538 **nōn immeritō**: “not without reason”, i.e. “correctly” (how wrong he is!); with *vidērentur*, not with *latrones esse*.

538 **et quidem saevissimī**: “and most savage ones at that”

539 **veste**: Ablative of means with *contectum*

539 **ad hōs ūsūs**: “for these uses”, i.e. “for this purpose”

539 **extuleram**: from the house, not from his tunic

539 **sinū**: Ablative of separation with *liberātum*

536 **praesentia**: presence; protection

- **tantillum**: so little, so small

- **conterreo**: to frighten greatly; terrify

- **aemulatio**: rivalry; jealousy

537 **potissimum**: especially

538 **immeritus**: undeserving

- **latro**: robber, brigand, bandit; plunderer

539 **gladius**: sword

- **effero**: to carry out or away

540 **cunctor**: to delay

540 **Nec**: = *et nōn*

540 **mediōs latrōnēs involō**: “I flew into the midst of the robbers”

541 **singulis**: Dative object with *demergo*.

541 **ut**: Equivalent of *cum/ubi*: ‘as I tackled (*offenderam*) each one as he fought with me’; the pluperfect is probably intended as an energetic and speedy alternative to the perfect here, rather than conveying sequence of events.

541 **dēmergō**: Understand *gladium* from *beginning* of sentence as direct object

541 **quoad**: Usually with indicative when describing completed action (Allen and Greenough 554); subjunctive (perfect) here focuses attention on completeness of the main clause action, as if “I didn’t stop until they breathed their last”. The nuance is similar to the difference between purely temporal *cum* clauses and historical (temporal circumstance) *cum* clauses.

Perfect rather than imperfect subjunctive, despite secondary sequence, because of historical present tense main verb (*dēmergō*). That does not normally affect sequence of tenses, but cf. *turbāverit* in 2.25.

543 **spīritūs efflāverint**: *spīritūs* is accusative, object of the verb. The re-reader will here picture a set of punctured wine-skins hissing out their air.

- **involo**: to fly at, swoop down upon (to steal)

541 **collector**: to struggle, contend

- **quoad**: as long as

542 **vastus**: huge; empty, desolate

- **perforo**: to bore or pierce through

543 **efflo**: to blow or breathe out

- **tumultus**: confusion

- **suscito**: to stir up

545 patefactis aedibus anhelans et sudore perlutus inrēpō mēque statim utpote pugnā trium latrōnum in vicem Gēryonēae caedis fatigātum lectō simul et somnō trādidī.

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**544 sudore perlutus:** “awash with sweat”; ablative of means, on the model of “verbs and adjectives of filling, abounding, and the like” A and G 409a

**544 inrēpō:** absolute (no object): “I crawled inside”

**544 mē-que:** *mē* is accusative, direct object of the main verb at the end of the period (*trādidī*).

**545 utpote:** ‘as one might expect, as is natural’, explaining *fatigātum* below

**545 pugnā:** Ablative of cause with *fatigātum*

**545 latrōnum:** objective genitive with *pugnā*, “a fight against three robbers”

**545 in vicem Gēryonēae caedis:** *in vicem*

is much like *ad instar*, “just like, as if”.

*Gēryonēae caedis* = “slaughter of Geryon”, a common device where a descriptive adjective performs the function of a genitive (here objective). Lucius uses the same comparison to the three-bodied monster Geryon (slain by Hercules) in book 3 when he discovers he actually fought with 3 magically animated wineskins.

**545 fatigātum:** Modifies *mē* (*mē-que*)

**546 lectō simul et somnō:** Dative objects with *trādidī*, mild zeugma/syllepsis characteristic of episode transitions; cf 2.1 *et somnō simul ēmersus et lectulō*

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**544 patefacio:** to reveal

- **aedes:** building, shrine

- **perluo:** to wash off, bathe

- **irrepto:** to crawl along, creep in

**545 vicis:** turn, change, succession; abl. + gen. = like, in place of

- **Geryonēus -a -um:** Geryonian, of Geryon

- **caedes:** killing

- **fatigo:** to tire, wear out

**546 lectus:** couch, bed