

Petronius



Satyricon

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Published by Good Press, 2022

goodpress@okpublishing.info

EAN 4064066464042

TABLE OF CONTENTS

THE SATYRICON OF PETRONIUS ARBITER

VOLUME 1.

ADVENTURES OF ENCOLPIUS AND HIS COMPANIONS

CHAPTER THE FIRST.

CHAPTER THE FOURTH.

CHAPTER THE NINETEENTH.

NOTES

PROSTITUTION

PAEDERASTIA

CHAPTER NOTES

9 Gladiator obscene

17 Impotence

26 Peepholes in brothels

34 Silver Skeleton

36 Marsyas

40 A pie full of birds

56 Contumelia

116 Life in Rome

116 Legacy hunting

119 Castration

127 Circe's voice

131 Sputum in charms

131 The "infamous finger"

138 The dildo

The Cordax

SIX NOTES BY MARCHENA

Introduction

I Soldiers in love

II Courtesans

III Greek love

IV Pollution

V Virginity

VI Pandars

INTRODUCTION.

Of the many masterpieces which classical antiquity has bequeathed to modern times, few have attained, at intervals, to such popularity; few have so gripped the interest of scholars and men of letters, as has this scintillating miscellany known as the Satyricon, ascribed by tradition to that Petronius who, at the court of Nero, acted as arbiter of elegance and dictator of fashion. The flashing, wit, the masterly touches which bring out the characters with all the detail of a fine old copper etching; the marvelous use of realism by this, its first prophet; the sure knowledge of the perspective and background best adapted to each episode; the racy style, so smooth, so elegant, so simple when the educated are speaking, beguile the reader and blind him, at first, to the many discrepancies and incoherences with which the text, as we have it, is marred. The more one concentrates upon this author, the more apparent these faults become and the more one regrets the lacunae in the text. Notwithstanding numerous articles which deal with this work, some from the pens of the most profound scholars, its author is still shrouded in the mists of uncertainty and conjecture. He is as impersonal as Shakespeare, as aloof as Flaubert, in the opinion of Charles Whibley, and, it may be added, as genial as Rabelais; an enigmatic genius whose secret will never be laid bare with the resources at our present command. As I am not writing for scholars, I do not intend going very deeply into the labyrinth of critical controversy which surrounds the author and the work, but I shall deal with a few of the questions which, if properly understood, will enhance the value of the Satyricon, and contribute, in some degree, to a better

understanding of the author. For the sake of convenience the questions discussed in this introduction will be arranged in the following order:

1. The Satyricon.

2. The Author.

a His Character.

b His Purpose in Writing.

c Time in which the Action is placed.

d Localization of the Principal Episode.

3. Realism.

a Influence of the Satyricon upon the Literature of the World.

4. The Forgeries.

I

THE SATYRICON. Heinsius and Scaliger derive the word from the Greek, whence comes our English word satyr, but Casaubon, Dacier and Spanheim derive it from the Latin 'satura,' a plate filled with different kinds of food, and they refer to Porphyry's 'multis et variis rebus hoc carmen refertum est.'

The text, as we possess it, may be divided into three divisions: the first and last relate the adventures of Encolpius and his companions, the second, which is a digression, describes the Dinner of Trimalchio. That the work was originally divided into books, we had long known from ancient glossaries, and we learn, from the title of the Traguriensian manuscript, that the fragments therein contained are excerpts from the fifteenth and sixteenth books. An interpolation of Fulgentius (Paris 7975) attributes

to Book Fourteen the scene related in Chapter 20 of the work as we have it, and the glossary of St. Benedict Floriacensis cites the passage 'sed video te totum in illa haerere, quae Troiae halosin ostendit (Chapter 89), as from Book Fifteen. As there is no reason to suppose that the chapters intervening between the end of the Cena (Chapter 79) and Chapter 89 are out of place, it follows that this passage may have belonged to Book Sixteen, or even Seventeen, but that it could not have belonged to Book Fifteen. From the interpolation of Fulgentius we may hazard the opinion that the beginning of the fragments, as we possess them (Chapters 1 to 26), form part of Book Fourteen. The Dinner of Trimalchio probably formed a complete book, fifteen, and the continuation of the adventures of Encolpius down to his meeting with Eumolpus (end of Chapter 140) Book Sixteen. The discomfiture of Eumolpus should have closed this book but not the entire work, as the exit of the two principal characters is not fixed at the time our fragments come to an end. The original work, then, would probably have exceeded Tom Jones in length.

II

THE AUTHOR.

a--"Not often," says Studer (Rheinisches Museum, 1843), "has there been so much dispute about the author, the times, the character and the purpose of a writing of antiquity as about the fragments of the Satyricon of Petronius." The discovery and publication of the Trau manuscript brought about a literary controversy which has

had few parallels, and which has not entirely died out to this day, although the best authorities ascribe the work to Caius Petronius, the Arbiter Elegantiarum at the court of Nero. "The question as to the date of the narrative of the adventures of Encolpius and his boon companions must be regarded as settled," says Theodor Mommsen (Hermes, 1878); "this narrative is unsurpassed in originality and mastery of treatment among the writings of Roman literature. Nor does anyone doubt the identity of its author and the Arbiter Elegantiarum of Nero, whose end Tacitus relates."

In any case, the author of this work, if it be the work of one brain, must have been a profound psychologist, a master of realism, a natural-born story teller, and a gentleman.

b--His principal object in writing the work was to amuse but, in amusing, he also intended to pillory the aristocracy and his wit is as keen as the point of a rapier; but, when we bear in mind the fact that he was an ancient, we will find that his cynicism is not cruel, in him there is none of the malignity of Aristophanes; there is rather the attitude of the refined patrician who is always under the necessity of facing those things which he holds most in contempt, the supreme artist who suffers from the multitude of bill-boards, so to speak, who lashes the posters but holds in pitying contempt those who know so little of true art that they mistake those posters for the genuine article. Niebuhr's estimate of his character is so just and free from prejudice, and proceeds

from a mind which, in itself, was so pure and wholesome, that I will quote it:

"All great dramatic poets are endowed with the power of creating beings who seem to act and speak with perfect independence, so that the poet is nothing more than the relator of what takes place. When Goethe had conceived Faust and Margarete, Mephistopheles and Wagner, they moved and had their being without any exercise of his will. But in the peculiar power which Petronius exercises, in its application to every scene, to every individual character, in everything, noble or mean, which he undertakes, I know of but one who is fully equal to the Roman, and that is Diderot. Trimalchio and Agamemnon might have spoken for Petronius, and the nephew Rameau and the parson Papin for Diderot, in every condition and on every occasion inexhaustibly, out of their own nature; just so the purest and noblest souls, whose kind was, after all, not entirely extinct in their day.

"Diderot and a contemporary, related to him in spirit, Count Gaspar Gozzi, are marked with the same cynicism which disfigures the Roman; their age, like his, had become shameless. But as the two former were in their heart noble, upright, and benevolent men, and as in the writings of Diderot genuine virtue and a tenderness unknown to his contemporaries breathe, so the peculiarity of such a genius can, as it seems, be given to a noble and elevated being only. The deep contempt for prevailing immorality which naturally leads to cynicism, and a heart which beats for everything great and glorious,--virtues which then had no

existence, --speak from the pages of the Roman in a language intelligible to every susceptible heart."

e--Beck, in his paper, "The Age of Petronius Arbiter," concluded that the author lived and wrote between the years 6 A.D. and 34 A.D., but he overlooked the possibility that the author might have lived a few years later, written of conditions as they were in his own times, and yet laid the action of his novel a few years before. Mommsen and Haley place the time under Augustus, Buecheler, about 36-7 A.D., and Friedlaender under Nero.

d--La Porte du Theil places the scene at Naples because of the fact the city in which our heroes met Agamemnon must have been of some considerable size because neither Encolpius nor Asclytos could find their way back to their inn, when once they had left it, because both were tired out from tramping around in search of it and because Giton had been so impressed with this danger that he took the precaution to mark the pillars with chalk in order that they might not be lost a second time. The Gulf of Naples is the only bit of coastline which fits the needs of the novel, hence the city must be Naples. The fact that neither of the characters knew the city proves that they had been recent arrivals, and this furnishes a clue, vague though it is, to what may have gone before.

Haley, "Harvard Studies in Classical Philology," vol. II, makes out a very strong case for Puteoli, and his theory of the old town and the new town is as ingenious as it is able. Haley also has Trimalchio in his favor, as has also La Porte

du Theil. "I saw the Sibyl at Cumae," says Trimalchio. Now if the scene of the dinner is actually at Cumae this sounds very peculiar; it might even be a gloss added by some copyist whose knowledge was not equal to his industry. On the other hand, suppose Trimalchio is speaking of something so commonplace in his locality that the second term has become a generic, then the difficulty disappears. We today, even though standing upon the very spot in Melos where the Venus was unearthed, would still refer to her as the Venus de Melos. Friedlaender, in bracketing Cumis, has not taken this sufficiently into consideration. Mommsen, in an excellent paper (*Hermes*, 1878), has laid the scene at Cumae. His logic is almost unanswerable, and the consensus of opinion is in favor of the latter town.

III

REALISM. Realism, as we are concerned with it, may be defined as the literary effect produced by the marshaling of details in their exactitude for the purpose of bringing out character. The fact that they may be ugly and vulgar the reverse, makes not the slightest difference. The modern realist contemplates the inanimate things which surround us with peculiar complaisance, and it is right that he should as these things exert upon us a constant and secret influence. The workings of the human mind, in complex civilizations, are by no means simple; they are involved and varied: our thoughts, our feelings, our wills, associate themselves with an infinite number of sensations and images which play one upon the other, and which individualize, in some measure, every action we commit, and stamp it. The merit of our

modern realists lies in the fact that they have studied the things which surround us and our relations to them, and thus have they been able to make their creations conform to human experience. The ancients gave little attention to this; the man, with them, was the important thing; the environment the unimportant. There are, of course, exceptions; the interview between Ulysses and Nausiskaa is probably the most striking. From the standpoint of environment, Petronius, in the greater portion of his work, is an ancient; but one exception there is, and it is as brilliant as it is important. The entire episode, in which Trimalchio figures, offers an incredible abundance of details. The descriptions are exhaustive and minute, but the author's prime purpose was not description, it was to bring out the characters, it was to pillory the Roman aristocracy, it was to amuse! Cicero, in his prosecution of Verres, had shown up this aristocracy in all its brutality and greed, it remained for the author of the *Cena* to hold its absurdity up to the light of day, to lash an extravagance which, though utterly unbridled, was yet unable to exhaust the looted accumulations of years of political double dealing and malfeasance in office. Trimalchio's introduction is a masterpiece, the porter at the door is another, the effect of the wine upon the women, their jealousy lest either's husband should seem more liberal, their appraisal of each other's jewelry, Scintilla's remark anent the finesse of Habinnas' servant in the mere matter of pandering, the blear-eyed and black-toothed slave, teasing a little bitch disgustingly fat, offering her pieces of bread and when, from sheer inability, she refuses to eat, cramming it down her

throat, the effect of the alcohol upon Trimalchio, the little old lady girded round with a filthy apron, wearing clogs which were not mates, dragging in a huge dog on a chain, the incomparable humor in the passage in which Hesus, desperately seasick, sees that which makes him believe that even worse misfortunes are in store for him: these details are masterpieces of realism. The description of the night-prowling shyster lawyer, whose forehead is covered with sebaceous wens, is the very acme of propriety; our first meeting; with the poet Eumolpus is a beautiful study in background and perspective. Nineteen centuries have gone their way since this novel was written, but if we look about us we will be able to recognize, under the veneer of civilization, the originals of the Satyricon and we will find that here, in a little corner of the Roman world, all humanity was held in miniature. Petronius must be credited with the great merit of having introduced realism into the novel. By an inspiration of genius, he saw that the framework of frivolous and licentious novels could be enlarged until it took in contemporary custom and environment. It is that which assures for him an eminent place, not in Roman literature alone, but in the literature of the world.

a--INFLUENCE OF THE SATYRICON UPON LITERATURE. The vagrant heroes of Petronius are the originals from whom directly, or indirectly, later authors drew that inspiration which resulted in the great mass of picaresque fiction; but, great as this is, it is not to this that the Satyricon owes its powerful influence upon the literature of the world. It is to the author's recognition of the importance of environment, of the vital role of inanimate surroundings as a means for

bringing out character and imbuing his episodes and the actions of his characters with an air of reality and with those impulses and actions which are common to human experience, that his influence is due. By this, the Roman created a new style of writing and inaugurated a class of literature which was without parallel until the time of Apuleius and, in a lesser degree, of Lucian. This class of literature, though modified essentially from age to age, in keeping with the dictates of moral purity or bigotry, innocent or otherwise, has come to be the very stuff of which literary success in fiction is made. One may write a successful book without a thread of romance; one cannot write a successful romance without some knowledge of realism; the more intimate the knowledge the better the book, and it is frequently to this that the failure of a novel is due, although the critic might be at a loss to explain it. Petronius lies behind Tristram Shandy, his influence can be detected in Smollett, and even Fielding paid tribute to him.

IV

FORGERIES OF PETRONIUS.

From the very nature of the writings of such an author as Petronius, it is evident that the gaps in the text would have a marked tendency to stimulate the curiosity of literary forgers and to tempt their sagacity, literary or otherwise. The recovery of the Trimalchionian episode, and the subsequent pamphleteering would by no means eradicate this "cacoethes emendandi."

When, circa 1650, the library of the unfortunate Nicolas Cippico yielded up the Trau fragment, the news of this

discovery spread far and wide and about twelve years later, Statileo, in response to the repeated requests of the Venetian ambassador, Pietro Basadonna, made with his own hand a copy of the MS., which he sent to Basadonna. The ambassador, in turn, permitted this MS. to be printed by one Frambotti, a printer endowed with more industry than critical acumen, and the resultant textual conflation had much to do with the pamphlet war which followed. Had this Paduan printer followed the explicit directions which he received, and printed exactly what was given him much good paper might have been saved and a very interesting chapter in the history of literary forgery would probably never have been written. The pamphlet war did not die out until Bleau, in 1670-71, printed his exact reproduction of the Trau manuscript and the corrections introduced by that licentiousness of emendation of which we have spoken.

In October, 1690, Francois Nodot, a French soldier of fortune, a commissary officer who combined belles lettres and philosophy with his official duties, wrote to Charpentier, President of the Academy of France, calling his attention to a copy of a manuscript which he (Nodot) possessed, and which came into his hands in the following manner: one Du Pin, a French officer detailed to service with Austria, had been present at the sack of Belgrade in 1688. That this Du Pin had, while there, made the acquaintance of a certain Greek renegade, having, as a matter of fact, stayed in the house of this renegade. The Greek's father, a man of some learning, had by some means come into possession of the MS., and Du Pin, in going through some of the books in the house, had come across it. He had experienced the utmost

difficulty in deciphering the letters, and finally, driven by curiosity, had retained a copyist and had it copied out. That this Du Pin had this copy in his house at Frankfort, and that he had given Nodot to understand that if he (Nodot) came to Frankfort, he would be permitted to see this copy. Owing to the exigencies of military service, Nodot had been unable to go in person to Frankfort, and that he had therefore availed himself of the friendly interest and services of a certain merchant of Frankfort, who had volunteered to find an amanuensis, have a copy made, and send it to Nodot. This was done, and Nodot concludes his letter to Charpentier by requesting the latter to lay the result before the Academy and ask for their blessing and approval. These Nodotian Supplements were accepted as authentic by the Academics of Arles and Nimes, as well as by Charpentier. In a short time, however, the voices of scholarly skeptics began to be heard in the land, and accurate and unbiased criticism laid bare the fraud. The Latinity was attacked and exception taken to Silver Age prose in which was found a French police regulation which required newly arrived travellers to register their names in the book of a police officer of an Italian village of the first century. Although they are still retained in the text by some editors, this is done to give some measure of continuity to an otherwise interrupted narrative, but they can only serve to distort the author and obscure whatever view of him the reader might otherwise have reached. They are generally printed between brackets or in different type.

In 1768 another and far abler forger saw the light of day. Jose Marchena, a Spaniard of Jewish extraction, was

destined for an ecclesiastical career. He received an excellent education which served to fortify a natural bent toward languages and historical criticism. In his early youth he showed a marked preference for uncanonical pursuits and heretical doctrines and before he had reached his thirtieth year prudence counseled him to prevent the consequences of his heresy and avoid the too pressing Inquisition by a timely flight into France. He arrived there in time to throw himself into the fight for liberty, and in 1800 we find him at Basle attached to the staff of General Moreau. While there he is said to have amused himself and some of his cronies by writing notes on what Davenport would have called "Forbidden Subjects," and, as a means of publishing his erotic lucubrations, he constructed this fragment, which brings in those topics on which he had enlarged. He translated the fragment into French, attached his notes, and issued the book. There is another story to the effect that he had been reprimanded by Moreau for having written a loose song and that he exculpated himself by assuring the general that it was but a new fragment of Petronius which he had translated. Two days later he had the fragment ready to prove his contention.

This is the account given by his Spanish biographer. In his preface, dedicated to the Army of the Rhine, he states that he found the fragment in a manuscript of the work of St. Gennadius on the Duties of Priests, probably of the XI Century. A close examination revealed the fact that it was a palimpsest which, after treatment, permitted the restoration of this fragment. It is supposed to supply the gap in Chapter 26 after the word "verberabant."

Its obscenity outrivals that of the preceding text, and the grammar, style, and *curiosa felicitas Petroniana* make it an almost perfect imitation. There is no internal evidence of forgery. If the text is closely scrutinized it will be seen that it is composed of words and expressions taken from various parts of the *Satyricon*, "and that in every line it has exactly the Petronian turn of phrase."

"Not only is the original edition unprocurable," to quote again from Mr. Gaselee's invaluable bibliography, "but the reprint at Soleure (Brussels), 1865, consisted of only 120 copies, and is hard to find. The most accessible place for English readers is in Bohn's translation, in which, however, only the Latin text is given; and the notes were a most important part of the original work."

These notes, humorously and perhaps sarcastically ascribed to Lallemand, *Sanctae Theologiae Doctor*, "are six in number (all on various forms of vice); and show great knowledge, classical and sociological, of unsavory subjects. Now that the book is too rare to do us any harm, we may admit that the pastiche was not only highly amusing, but showed a perverse cleverness amounting almost to genius."

Marchena died at Madrid in great poverty in 1821. A contemporary has described him as being rather short and heavy set in figure, of great frontal development, and vain beyond belief. He considered himself invincible where women were concerned. He had a peculiar predilection in the choice of animal pets and was an object of fear and curiosity to the towns people. His forgery might have been completely successful had he not acknowledged it himself within two or three years after the publication of his

brochure. The fragment will remain a permanent tribute to the excellence of his scholarship, but it is his Ode to Christ Crucified which has made him more generally known, and it is one of the ironies of fate that caused this deformed giant of sarcasm to compose a poem of such tender and touching piety.

Very little is known about Don Joe Antonio Gonzalez de Salas, whose connecting passages, with the exception of one which is irrelevant, are here included.

The learned editors of the Spanish encyclopedia naively preface their brief sketch with the following assertion: "no tenemos noticias de su vida." De Salas was born in 1588 and died in 1654. His edition of Petronius was first issued in 1629 and re-issued in 1643 with a copper plate of the Editor. The Paris edition, from which he says he supplied certain deficiencies in the text, is unknown to bibliographers and is supposed to be fictitious.

To distinguish the spurious passages, as a point of interest, in the present edition, the forgeries of Nodot are printed within round brackets, the forgery of Marchena within square brackets, and the additions of De Salas in italics {In this PG etext in curly brackets}.

The work is also accompanied by a translation of the six notes, the composition of which led Marchena to forge the fragment which first appeared in the year 1800. These have never before been translated.

Thanks are due Ralph Straus, Esq., and Professor Stephen Gaselee.

THE SATYRICON OF PETRONIUS ARBITER

[Table of Contents](#)

BRACKET CODE:

(Forgeries of Nodot)

[Forgeries of Marchena]

{Additions of De Salas}

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VOLUME 1.

[Table of Contents](#)

ADVENTURES OF ENCOLPIUS AND HIS COMPANIONS

[Table of Contents](#)

CHAPTER THE FIRST.

[Table of Contents](#)

(It has been so long; since I promised you the story of my adventures, that I have decided to make good my word today; and, seeing that we have thus fortunately met, not to discuss scientific matters alone, but also to enliven our jolly conversation with witty stories. Fabricius Veiento has already spoken very cleverly on the errors committed in the name of religion, and shown how priests, animated by an hypocritical mania for prophecy, boldly expound mysteries which are too often such to themselves. But) are our

rhetoricians tormented by another species of Furies when they cry, "I received these wounds while fighting for the public liberty; I lost this eye in your defense: give me a guide who will lead me to my children, my limbs are hamstrung and will not hold me up!" Even these heroics could be endured if they made easier the road to eloquence; but as it is, their sole gain from this ferment of matter and empty discord of words is, that when they step into the Forum, they think they have been carried into another world. And it is my conviction that the schools are responsible for the gross foolishness of our young men, because, in them, they see or hear nothing at all of the affairs of every-day life, but only pirates standing in chains upon the shore, tyrants scribbling edicts in which sons are ordered to behead their own fathers; responses from oracles, delivered in time of pestilence, ordering the immolation of three or more virgins; every word a honied drop, every period sprinkled with poppy-seed and sesame.

CHAPTER THE SECOND.

Those who are brought up on such a diet can no more attain to wisdom than a kitchen scullion can attain to a keen sense of smell or avoid stinking of the grease. With your indulgence, I will speak out: you--teachers --are chiefly responsible for the decay of oratory. With your well modulated and empty tones you have so labored for rhetorical effect that the body of your speech has lost its vigor and died. Young men did not learn set speeches in the days when Sophocles and Euripides were searching for

words in which to express themselves. In the days when Pindar and the nine lyric poets feared to attempt Homeric verse there was no private tutor to stifle budding genius. I need not cite the poets for evidence, for I do not find that either Plato or Demosthenes was given to this kind of exercise. A dignified and, if I may say it, a chaste, style, is neither elaborate nor loaded with ornament; it rises supreme by its own natural purity. This windy and high-sounding bombast, a recent immigrant to Athens, from Asia, touched with its breath the aspiring minds of youth, with the effect of some pestilential planet, and as soon as the tradition of the past was broken, eloquence halted and was stricken dumb. Since that, who has attained to the sublimity of Thucydides, who rivalled the fame of Hyperides? Not a single poem has glowed with a healthy color, but all of them, as though nourished on the same diet, lacked the strength to live to old age. Painting also suffered the same fate when the presumption of the Egyptians "commercialized" that incomparable art. (I was holding forth along these lines one day, when Agamemnon came up to us and scanned with a curious eye a person to whom the audience was listening so closely.)

CHAPTER THE THIRD.

He would not permit me to declaim longer in the portico than he himself had sweat in the school, but exclaimed, "Your sentiments do not reflect the public taste, young man, and you are a lover of common sense, which is still more unusual. For that reason, I will not deceive you as to the

secrets of my profession. The teachers, who must gibber with lunatics, are by no means to blame for these exercises. Unless they spoke in accordance with the dictates of their young pupils, they would, as Cicero remarks, be left alone in the schools! And, as designing parasites, when they seek invitations to the tables of the rich, have in mind nothing except what will, in their opinion, be most acceptable to their audience --for in no other way can they secure their ends, save by setting snares for the ears--so it is with the teachers of rhetoric, they might be compared with the fisherman, who, unless he baits his hook with what he knows is most appetizing to the little fish, may wait all day upon some rock, without the hope of a catch."

CHAPTER THE FOURTH.

Table of Contents

What, then, is there to do? The parents who are unwilling to permit their children to undergo a course of training under strict discipline, are the ones who deserve the reproof. In the first place, everything they possess, including the children, is devoted to ambition. Then, that their wishes may the more quickly be realized, they drive these unripe scholars into the forum, and the profession of eloquence, than which none is considered nobler, devolves upon boys who are still in the act of being born! If, however, they would permit a graded course of study to be prescribed, in order that studious boys might ripen their minds by diligent reading; balance their judgment by precepts of wisdom, correct their compositions with an unsparing pen, hear at length what they ought to imitate, and be convinced that nothing can be sublime when it is designed to catch the fancy of boys, then the grand style of oratory would immediately recover the weight and splendor of its majesty. Now the boys play in the schools, the young men are laughed at in the forum, and, a worse symptom than either, no one, in his old age, will confess the errors he was taught in his school days. But that you may not imagine that I disapprove of a jingle in the Lucilian manner, I will deliver my opinions in verse,--

CHAPTER THE FIFTH.

"The man who emerges with fame, from the school of stern art,

Whose mind gropes for lofty ideals, to bring them to light,
Must first, under rigid frugality, study his part;

Nor yearn for the courts of proud princes who frown in their might:

Nor scheme with the riff-raff, a client in order to dine,
Nor can he with evil companions his wit drown in wine
Nor sit, as a hireling, applauding an actor's grimace.

But, whether the fortress of arms-bearing Tritonis smile
Upon him, or land which the Spartan colonials grace,
Or home of the sirens, with poetry let him beguile

The years of young manhood, and at the Maeonian spring

His fortunate soul drink its fill: Then, when later, the
lore

Of Socrates' school he has mastered, the reins let him
fling,

And brandish the weapons that mighty Demosthenes bore.

Then, steeped in the culture and music of Greece, let his
taste

Be ripened and mellowed by all the great writers of Rome.

At first, let him haunt not the courts; let his pages be
graced

By ringing and rhythmic effusions composed in his home

Next, banquets and wars be his theme, sung in soul-stirring
chant,

In eloquent words such as undaunted Cicero chose.

Come! Gird up thy soul! Inspiration will then force a vent

And rush in a flood from a heart that is loved by the muse!"

CHAPTER THE SIXTH.

I was listening so attentively to this speech that I did not notice the flight of Ascyrtos, and while I was pacing the gardens, engulfed in this flood-tide of rhetoric, a large crowd of students came out upon the portico, having, it would seem, just listened to an extemporaneous declamation, of I know not whom, the speaker of which had taken exceptions to the speech of Agamemnon. While, therefore, the young men were making fun of the sentiments of this last speaker, and criticizing the arrangement of the whole speech, I seized the opportunity and went after Ascyrtos, on the run; but, as I neither held strictly to the road, nor knew where the inn was located, wherever I went, I kept coming back to the same place, until, worn out with running, and long since dripping with sweat, I approached a certain little old woman who sold country vegetables.

CHAPTER THE SEVENTH.

"Please, mother," I wheedled, "you don't know where I lodge, do you?" Delighted with such humorous affability, "What's the reason I don't" she replied, and getting upon her feet, she commenced to walk ahead of me. I took her for a prophetess until, when presently we came to a more obscure quarter, the affable old lady pushed aside a crazy-

quilt and remarked, "Here's where you ought to live," and when I denied that I recognized the house, I saw some men prowling stealthily between the rows of name-boards and naked prostitutes. Too late I realized that I had been led into a brothel. After cursing the wiles of the little old hag, I covered my head and commenced to run through the middle of the night-house to the exit opposite, when, lo and behold! whom should I meet on the very threshold but Ascyltos himself, as tired as I was, and almost dead; you would have thought that he had been brought by the self-same little old hag! I smiled at that, greeted him cordially, and asked him what he was doing in such a scandalous place.

CHAPTER THE EIGHTH.

Wiping away the sweat with his hands, he replied, "If you only knew what I have gone through!" "What was it?" I demanded. "A most respectable looking person came up to me," he made reply, "while I was wandering all over the town and could not find where I had left my inn, and very graciously offered to guide me. He led me through some very dark and crooked alleys, to this place, pulled out his tool, and commenced to beg me to comply with his appetite. A whore had already vacated her cell for an as, and he had laid hands upon me, and, but for the fact that I was the stronger, I would have been compelled to take my medicine." (While Ascyltos was telling me of his bad luck, who should come up again but this same very respectable looking person, in company with a woman not at all bad

looking, and, looking at Ascyrtos, he requested him to enter the house, assuring him that there was nothing to fear, and, since he was unwilling to take the passive part, he should have the active. The woman, on her part, urged me very persistently to accompany her, so we followed the couple, at last, and were conducted between the rows of name-boards, where we saw, in cells, many persons of each sex amusing themselves in such a manner) that it seemed to me that every one of them must have been drinking satyrion. (On catching sight of us, they attempted to seduce us with paederastic wantonness, and one wretch, with his clothes girded up, assaulted Ascyrtos, and, having thrown him down upon a couch, attempted to gore him from above. I succored the sufferer immediately, however,) and having joined forces, we defied the troublesome wretch. (Ascyrtos ran out of the house and took to his heels, leaving me as the object of their lewd attacks, but the crowd, finding me the stronger in body and purpose, let me go unharmed.)

CHAPTER THE NINTH.

(After having tramped nearly all over the city,) I caught sight of Giton, as though through a fog, standing at the end of the street, (on the very threshold of the inn,) and I hastened to the same place. When I inquired whether my "brother" had prepared anything for breakfast, the boy sat down upon the bed and wiped away the trickling tears with his thumb. I was greatly disturbed by such conduct on the part of my "brother," and demanded to be told what had happened. After I had mingled threats with entreaties, he

answered slowly and against his will, "That brother or comrade of yours rushed into the room a little while ago and commenced to attempt my virtue by force. When I screamed, he pulled out his tool and gritted out--If you're a Lucretia, you've found your Tarquin!" When I heard this, I shook my fists in Ascyltos' face, "What have you to say for yourself," I snarled, "you rutting pathic harlot, whose very breath is infected?" Ascyltos pretended to bristle up and, shaking his fists more boldly still, he roared: "Won't you keep quiet, you filthy gladiator, you who escaped from the criminal's cage in the amphitheatre to which you were condemned (for the murder of your host?) Won't you hold your tongue, you nocturnal assassin, who, even when you swived it bravely, never entered the lists with a decent woman in your life? Was I not a 'brother' to you in the pleasure-garden, in the same sense as that in which this boy now is in this lodging-house?" "You sneaked away from the master's lecture," I objected.

CHAPTER THE TENTH. "What should I have done, you triple fool, when I was dying of hunger? I suppose I should have listened to opinions as much to the purpose as the tinkle of broken glass or the interpretation of dreams. By Hercules, you are much more deserving of censure than I, you who will flatter a poet so as to get an invitation to dinner!" Then we laughed ourselves out of a most disgraceful quarrel, and approached more peaceably whatever remained to be done. But the remembrance of that injury recurred to my mind and, "Ascyltos," I said, "I know we shall not be able to agree,

so let us divide our little packs of common stock and try to defeat our poverty by our individual efforts. Both you and I know letters, but that I may not stand in the way of any undertaking of yours, I will take up some other profession. Otherwise, a thousand trifles will bring us into daily collision and furnish cause for gossip through the whole town." Ascyrtos made no objection to this, but merely remarked, "As we, in our capacity of scholars, have accepted an invitation to dinner, for this date, let us not lose our night. Since it seems to be the graceful thing to do, I will look out for another lodging and another 'brother,' tomorrow." "Deferred pleasures are a long time coming," I sighed. It was lust that made this separation so hasty, for I had, for a long time, wished to be rid of a troublesome chaperon, so that I could resume my old relations with my Giton. (Bearing this affront with difficulty, Ascyrtos rushed from the room, without uttering a word. Such a headlong outburst augured badly, for I well knew his ungovernable temper and his unbridled passion. On this account, I followed him out, desirous of fathoming his designs and of preventing their consequences, but he hid himself skillfully from my eyes, and all in vain, I searched for him for a long time.)

CHAPTER THE ELEVENTH.

After having had the whole town under my eyes, I returned to the little room and, having claimed the kisses which were mine in good faith, I encircled the boy in the closest of embraces and enjoyed the effect of our happy vows to a point that might be envied. Nor had all the