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“Internal and External *Erōs* in Achilles Tatius’ *Leucippe and Clitophon*”

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1. “Οὐ φέρω,” λέγων, “Κλεινία, τὴν ἀνίαν· ὄλος γὰρ **μοι προσέπεσεν ὁ Ἔρωσ** καὶ αὐτόν μου διώκει τὸν ὕπνον τῶν ὀμμάτων· πάντοτε Λευκίππην φαντάζομαι.

‘I cannot bear the pain, Clinias’, I cried. ‘**Eros has attacked me** in full force, and he harries the very sleep from my eyes. Everything that I see is a vision of Leucippe. . . .’ (1.9.1; trans. Whitmarsh, 11)

2. . . . κάλλος γὰρ ὀξύτερον τιτρώσκει βέλους καὶ διὰ τῶν ὀφθαλμῶν ἐς τὴν **ψυχὴν** καταρρεῖ: ὀφθαλμὸς γὰρ ὁδὸς **ἐρωτικῶ τραύματι**.

“. . . beauty pricks sharper than darts and floods down through **the soul** (for the eye is the channel for **erotic wounds**).” (1.4; Trans. Whitmarsh, adapted and with emphasis)

3. . . . φίλτατε: ἔρωσ ἀτυχῶν καὶ μαίνεται. Ἀσχημονοῦσα οἶδα, ἀλλ’ οὐκ αἰσχύνομαι τὰ τοῦ Ἐρωτος ἐξαγορεύουσα μυστήρια. Πρὸς ἄνδρα λαλῶ μεμυημένον: οἶδας τί πάσχω: **τοῖς δὲ ἄλλοις ἀνθρώποις ἀθέατα τὰ βέλη τοῦ θεοῦ, καὶ οὐκ ἂν τις ἐπιδειξάι δύναιτο τὰ τοξέματα, μόνοι δὲ οἶδασιν οἱ ἐρῶντες τὰ τῶν ὁμοίων τραύματα**.

“. . . [M]y dearest: when *eros* [ἔρωσ] is frustrated it turns into madness. I know my behavior is unbecoming, but I feel no shame in divulging mystic secrets [μυστήρια] when they are those of Eros [τὰ τοῦ Ἐρωτος]: the man I know is an initiate, and you know what I am going through. For the rest of humankind, **the arrows of the god are unseen, and none may reveal his bow; only lovers know the wounds borne by their like**.” (5.26.3; trans. Whitmarsh)

4. ‘Πιθανῶς μὲν’ ἔφην ‘νῆ τὴν Ἀθηνᾶν, ἐς τὸ ἔργον παιδοτριβεῖς: δέδοικα δὲ μὴ ἄτολμος καὶ δειλὸς ἔρωτος ἀθλητῆς γένωμαι.’ “Ἐρωσ, ὃ γενναῖε’ ἔφη ‘δειλίας οὐκ ἀνέχεται. Ὅρῳς αὐτοῦ τὸ σχῆμα ὡς ἐστὶ στρατιωτικόν; τόξα καὶ φαρέτρα καὶ βέλη καὶ πῦρ, ἀνδρεῖα πάντα καὶ τόλμης γέμοντα. **Τοιοῦτον οὖν ἐν σεαυτῷ θεὸν ἔχων** δειλὸς εἶ καὶ φοβῆ; [6] Ὅρα μὴ καταψεύση τοῦ θεοῦ.

‘My good friend,’ he said, “*Erōs* admits of no feebleness. You observe the military nature of his accoutrements, the bow, the quiver, the missiles, the flame: all manly things, and crammed with courage. And you are cowardly and timorous **with a god such as that inside you?** Be sure not to betray the god!” (2.4.4-6; trans. Whitmarsh, , adapted and emphasis added)

5. Ἐδόκουν πεπειῖσθαι: κάτωθεν δὲ ὥσπερ ἐκ τῆς καρδίας ὁ ἔρωσ ἀντεφθέγγετο ‘ναί, τολμηρέ, κατ’ ἐμοῦ στρατεύη καὶ ἀντιπαρατάττη; ἵπταμαι καὶ τοξεύω καὶ φλέγω: πῶς δυνήσῃ με φυγεῖν; Ἄν ψυλάξῃ μου τὸ τόξον, οὐκ ἔχεις φυλάξασθαι τὸ πῦρ: ἂν δὲ κατασβέσης σωφοσύνη τὴν φλόγα, αὐτῷ σε καταλήψομαι τῷ πτερῷ.’

I thought myself persuaded but *Erōs* spoke up in opposition **as if from the depths of my heart**: ‘So you really are arming yourself to resist me, my daredevil friend? I can fly, I can shoot and burn; how can you escape? If you shield yourself against my bow, you will be unable to do so against my flame; and even if you should extinguish that flame with your self-control, I shall use my very wings to catch up with you.’ (2.5.2; trans. Whitmarsh 22-23; emphasis added)

6. Νόμιζέ σοι τὸν Ἔρωτα δι’ ἐμοῦ λέγειν ‘ἐμοὶ χάρισαι τοῦτο, Κλειτοφῶν, τῷ σῶ μυσταγωγῷ: μὴ ἀμύητον τὴν Μελίτην ἀπέλθῃς καταλιπών: καὶ τὸ ταύτης ἐμόν ἐστι πῦρ.’

“**You should reckon that Eros is speaking through me**, saying: ‘Return the favour you owe me, Clitophon: I am the high priest of these mysteries. Do not depart leaving Melite uninitiated: the fire burning her also belongs to me.’” (5.26.10; trans Whitmarsh, 96)

7. ἃ μὲν εἶπον, ὃ φίλτατε, θυμὸς ἔλεγε καὶ λύπη: ἃ δὲ νῦν μέλλω λέγειν, ἔρωσ λέγει.

“The things which I said, dearest, anger (θυμὸς) and grief (λύπη) spoke, but the things which I intend to say now say, **erōs (ἔρωσ) speaks.**” (5.26.1; translation mine)

8. Ὡς δὲ προϊοῦσα καὶ τοῖς λοιποῖς τῶν γεγραμμένων ἐνέτυχε, πᾶσαν μαθοῦσα τὴν ἀλήθειαν ἐμεμέριστο πολλοῖς ἅμα τὴν ψυχὴν, αἰδοῖ καὶ ὀργῇ καὶ ἔρωτι καὶ ζηλοτυπία: ἡσχύνετο τὸν ἄνδρα, ὠργίζετο τοῖς γράμμασιν, ὁ ἔρωσ ἐμάρανε τὴν ὀργήν, ἐξῆπτε τὸν ἔρωτα ἢ ζηλοτυπία, καὶ τέλος ἐκράτησεν ὁ ἔρωσ (5.24.3)

“But when she read on, perusing the rest of the letter, she learned the whole truth and **her soul [τὴν ψυχὴν]** was simultaneously divided between multiple emotions: **shame [αἰδοῖ], anger [ὀργῇ], eros [ἔρωτι], jealousy [ζηλοτυπία]**. She felt shame before her husband, she was angered by the letter, **eros [ὁ ἔρωσ]** withered her **anger [τὴν ὀργήν], jealousy [ἢ ζηλοτυπία]** inflamed her **eros [τὸν ἔρωτα]**, and finally *eros* [ὁ ἔρωσ] won out” (5.24.3; trans. Whitmarsh, adapted and emphasis added)

9. Ταῦτα ἀκούσας ὁ Θέρσανδρος οὐκ εἶχεν ὅστις γένηται: **καὶ γὰρ ἦρα καὶ ὠργίζετο. Θυμὸς δὲ καὶ ἔρωσ δύο λαμπάδες. . . . Ὁ μὲν γὰρ εἰς τὸ ἦπαρ κάθηται, ὁ δὲ τῆ καρδίᾳ περιμαίνεται.** [3] Ὅταν οὖν ἄμφω τὸν ἄνθρωπον καταλάβωσι, γίνεται μὲν αὐτοῖς ἡ ψυχῆτρυτάνη, τὸ δὲ πῦρ ἑκατέρου ταλαντεύεται. **Μάχονται δὲ ἄμφω περὶ τῆς ῥοπῆς: καὶ τὰ πολλὰ μὲν ὁ ἔρωσ εἴωθε νικᾶν, ὅταν εἰς τὴν ἐπιθυμίαν εὐτυχῆ: ἦν δὲ αὐτὸν ἀτιμάσῃ τὸ ἐρώμενον, αὐτὸς τὸν θυμὸν εἰς συμμαχίαν καλεῖ. . . .** (6.19.1-5; trans. Whitmarsh, adapted and emphasis added)

When Thersander heard this, he did not know which way to turn, **for he loved [ἦρα] and hated [ὠργίζετο]. Fury [thumos] and eros are two torches. . . . The one [sc. thumos] resides in the liver, the other [sc. eros] is enshrouded in the heart.** So whenever both seize a person, **the soul** finds itself weighing up the two, and each one's fire lies in the balance. **Both fight to tip the scales.** **Generally, eros wins when his appetite is successfully satisfied; but if the beloved spurns him, he [sc. eros] summons Fury [thumos] to an alliance.**

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