

Failed Visions: The Goatherd's Cup and Daphnis in Theocritus' First *Idyll*

1.) The Goatherd's Evaluation of the Cup (*Id.* 1.56):

αἰπολικὸν θάημα· τέρας κέ τυ θυμὸν ἀτύξαι

A goatherd's wonder, a portent that might overpower your heart.¹

2.) "Competition of Compliments" (*Id.* 1.1-11):

[Θύρσις:] Ἄδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, αἰπόλε, τήνα,
ἅ ποτὶ ταῖς παγαῖσι, μελίσδεσαι, ἄδὺ δὲ καὶ τὸ
συρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἄθλον ἀποισῆ.
αἶ κα τῆνος ἔλη κεραὸν τράγον, αἶγα τὸ λαψῆ.
αἶ κα δ' αἶγα λάβη τῆνος γέρας, ἐς τὲ καταρρεῖ
ἅ χίμαρος· χιμάρῳ δὲ καλὸν κρέας, ἔστέ κ' ἀμέλξης.

[αἶπολος:] ἄδιον, ὦ ποιμῆν, τὸ τεὸν μέλος ἢ τὸ καταχῆς
τῆν' ἀπὸ τᾶς πέτρας καταλείβεται ὑπόθεν ὕδωρ.
αἶ κα ται Μοῖσαι τὰν οἶδα δῶρον ἄγονται,
ἄρνα τὸ σακίταν λαψῆ γέρας· αἶ δέ κ' ἀρέσκη
τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν οἶν ὕστερον ἀξῆ.

[Thyrsis:] Sweet whispers sings the pine there by the springs, goatherd, and sweetly also do you pipe. After Pan, you will take the second prize. If he chooses the horny goat, you will take the nanny. If he takes the nanny as reward, the kid falls to you. And the kid has good meat before you milk her.

[Goatherd:] Sweeter, O Shepherd, is your song than the plashing water that flows down above from the rocks. If the Muses take the ewe for their gift, then you shall have the stall-fed lamb as reward. And if it pleases them to take the lamb, then you will lead away the ewe after.

3.) Thyrsis' Competitive Song (*Id.* 1.23-24):

αἶ δέ κ' ἀείσης /ὡς ὄκα τὸν Λιβύαθε ποτὶ Χρόμιν ἄσας ἐρίσδων...

If you sing as once you did when you vied with Chromis of Libya...

¹ Theocritus is quoted from the edition of Gow, Apollonius Rhodius, from Vian. All translations are my own.

4.) Priapus' Speech to Daphnis (Id. 1.85-91, refrain omitted):

... ἃ δύσερώς τις ἄγαν καὶ ἀμήχανος ἐσσί.
βούτας μὰν ἐλέγευ, νῦν δ' αἰπόλω ἀνδρὶ ἔοικας.
ῥπόλος ὄκκ' ἐσορῆ τὰς μηκάδας οἷα βατεῦνται,
τάκεται ὀφθαλμῶς, ὅτι οὐ τράγος αὐτὸς ἔγεντο...
καὶ τὸ δ' ἐπεὶ κ' ἐσορῆς τὰς παρθένους οἷα γελᾶντι,
τάκεαι ὀφθαλμῶς, ὅτι οὐ μετὰ ταῖσι χορεύεις.

Ah! Some wretched and helpless lover you are. You were called a cowherd, but now you seem like a goatherd-man. Whenever a goatherd sees his bleating nannies being mounted, his eyes melt, because he is not a billy goat... And you, when you see the maidens laughing, your eyes melt because you are not dancing among them.

5.) The Presence of Priapus (Id. 1.21-23):

δεῦρ' ὑπὸ τὰν πετέαν ἐσδώμεθα, τῷ τε Πριήπῳ
καὶ τᾶν κρανίδων κατεναντίον, ἄπερ ὁ θῶκος
τῆνος ὁ ποιμενικὸς καὶ ταὶ δρύες...

Let's sit here, under the elm, opposite Priapus and the springs, where there's a shepherd's seat and oaks.

6.) Goatherd's Vision Redux (Id. 1.149-52):

ἦνίδε τοι τὸ δέπας· θᾶσαι, φίλος, ὡς καλὸν ὄσδει·
ῶρᾶν πεπλῦσθαί νιν ἐπὶ κράναισι δοκησεῖς.
ῶδ' ἴθι Κισσαίθα, τὸ δ' ἄμελγέ νιν. αἱ δὲ χίμαιραι,
οὐ μὴ σκιρτασεῖτε, μὴ ὁ τράγος ὕμμιν ἀναστῆ.

Here is the cup: see, friend, how good it smells. You will think it has been washed in the springs of the Hours. Come here Kissaiθα! And you, milk her. You nannies, don't prance around, lest the billy goat rise up for you.

7.) Daphnis' Silence (1.92):

τὼς δ' οὐδὲν ποτελέξαθ' ὁ βουκόλος...

The cowherd did not respond to them [Priapus and the other visitors]

8.) Daphnis' "Vision" (*Id.* 1.132-36):

νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθαι,
ἅ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι,
πάντα δ' ἀναλλα γένοιτο, καὶ ἅ πίτυς ὄχνας ἐνεΐκαι.
Δάφνις ἐπεὶ θνάσκει: καὶ τὰς κύνας ὄλαφος ἔλκοι,
κῆξ ὄρεων τοὶ σκῶπες ἀηδόσι γαρούσαιντο.

Now, let the brambles bear violets, and the thistle too! And the let the beautiful narcissus bloom on the juniper. Let everything be inverted, and the pine bear pears, since Daphnis is dying. And the deer tear up the dogs, and the owls from the mountains rival the nightingales in song.

9.) The Argonauts Witness *terata* (Ap. Rhod. *Arg.* 1.1140-48):

ἡ δὲ που εὐαγέεσσιν ἐπὶ φρένα θῆκε θηλαῖς
ἀνταίη δαίμων, τὰ δ' εἰκότα σήματ' ἔγεντο.
δένδρεα μὲν καρπὸν χέον ἄσπετον, ἀμφὶ δὲ ποσσὶν
αὐτομάτη φύε γαῖα τερείνης ἄνθεα ποίης·
θῆρες δ' εἰλυοὺς τε κατὰ ξυλόχους τε λιπόντες
οὐρῆσιν σαίνοντες ἐπήλυθον. ἡ δὲ καὶ ἄλλο
θῆκε τέρας· ἐπεὶ οὐ τι παροίτερον ὕδατι νᾶεν
Δίνδυμον, ἀλλὰ σφιν τότε' ἀνέβραχε διψάδος αὐτως
ἐκ κορυφῆς ἄλληκτον...

The goddess beseeched with holy offerings surely took them to heart, and there were seemly signs. Trees flowed with fruit uncountable, and around their feet the earth spontaneously grew flowers from tender grass. Wild animals abandoned their dens and thickets and approached them with wagging tails. And she made another portent: never before had Dindymon flowed with water, but then, just so, a ceaseless spring seethed from the dry peak for them.

Bibliography

Berman, Daniel W. 2005. "The Hierarchy of Herdsmen, Goatherding, and Genre in Theocritean Bucolic." *Phoenix* 59: 228-45.

Cairns, Francis. 1984. "Theocritus' First Idyll: the Literary Programme." *Wiener Studien* 18: 89-113.

Calame, Claude. 2005. Masks of Authority: Fiction and Pragmatics in Ancient Greek Poetics. Trans. Peter M. Burk. Cornell.

Frangeskou, Vassiliki. 1996. "Theocritus' Idyll 1: an Unusual Bucolic Agon." *Hermathena* 161: 23-42.

Gow, A.S.F. 1950. Theocritus. 2 vols. Cambridge.

Gutzwiller, Kathryn J. 1991. Theocritus' Pastoral Analogies: The Formation of a Genre. Wisconsin.

Halperin, David M. 1983. Before Pastoral: Theocritus and the Ancient Tradition of Bucolic Poetry. Yale.

Hunter, Richard. 1999. Theocritus: a Selection. Cambridge.

Miles, Gary B. 1977. "Characterization and the Ideal of Innocence in Theocritus' Idylls." *Ramus* 6: 139-64.

Payne, Mark. 2007. Theocritus and Invention of Fiction. Cambridge.

Zimmerman, Clayton. 1994. The Pastoral Narcissus: A Study of the First Idyll of Theocritus. Rowman and Littlefield.