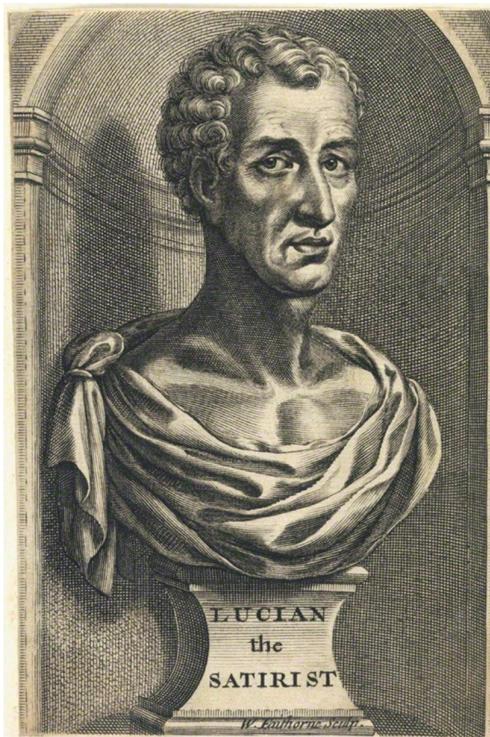


Greek Summer School (PM) 2018.

A Selection from Lucian's Dialogues of the Courtesans.

Dialogues: 1,4,5,6,9,10



Lucian of Samosata (c. 120-190).

Apart from the little than can be deduced from his surviving works, and there are many of them, little is known about his life. He was from Syria and so probably had Greek as a 'second language'. Nonetheless he mastered the style known as the Second Sophistic, which attempted to recreate the Greek of classical Athens, at least grammatically, since his works contain many late words. He was obviously very popular which accounts for so many of his works surviving. The Dialogues of the Courtesans belongs to a genre which includes his Dialogues or the Gods and his Dialogues of the Sea Gods. Lucian is often very ironic in his writings and also can be sarcastic at times. He tends to have a rather negative view of religion and is very scathing about the many charlatans that were prevalent in the ancient world of his day.

The Dialogues of the Courtesans are set in Athens, where we know the Keramikos housed a number of brothels (both male and female) and where ancient graffiti was scrawled containing often scurrilous material. Most Athenian men did not marry until about 30 and often not for love. Hence, visits to brothels and keeping company with courtesans was a common practise and did not necessarily attach to it the opprobrium of later times. Moreover, courtesans, *ἑταίραι*, were regarded as being of a very different stratum from street prostitutes *πορναί*. They were often very cultured and held a place in society that the wives of citizens could not.

These 'Dialogues' of Lucian, part of a series of Dialogues (the others being of gods, sea gods and the dead), although written by a man, give us some insight into the place of unmarried women (and men) in ancient society and deserve to be more widely read.

Reference: Courtesans and Fishcakes – J. Davidson, 1998.

Dialogue 1:

Notes:

εὐπάρυφος - 'with fine purple border (on his coat)'.

$\chi\lambda\alpha\mu\varsigma$ – ‘a short mantle’.

$\pi\acute{e}\rho\sigma\iota$ -‘last year’.

‘ $\mathbf{\Lambda}\lambda\omega\varsigma$ -‘harvest festival’.

$\dot{\alpha}\pi\acute{e}\sigma\pi\alpha\sigma\epsilon\nu$ $\dot{\alpha}\pi'$ $\acute{e}mou\acute{n}\pi\acute{e}\lambda\thetaou\acute{s}\alpha$ - ‘fawning on him dragged him from me.’

$\mathbf{o}'\mu\acute{e}t\rho\acute{e}\omega\varsigma$ - litotes. Lit. ‘not in a measured way’, tr. ‘deeply’.

$\pi\alpha\eta\tau\acute{a}\pi\alpha\sigma\iota$ -‘altogether’.

$\pi\acute{e}\lambda\iota\deltan\acute{a}$ -‘livid’.

$\lambda\acute{e}\pi\pi\acute{t}\varsigma$ - tr. ‘scraggy’.

$\acute{e}\pi\acute{a}\gamma\omega\gamma\acute{o}\nu$ -‘attractive’.

$\tau\rho\acute{u}\gamma\omega\sigma\iota\nu$ -‘they are reaping the benefit’.

Dialogue 4:

Notes:

$\epsilon'\tau\iota\nu\alpha\acute{o}\iota\sigma\theta\alpha$ - sc. ‘Tell me ...’

$\acute{e}\rho\alpha\sigma\acute{m}\iota\ous$ $\pi\iota\iota\o\acute{u}\sigma\alpha\iota$ -lit. ‘making men love you’.

$\mathbf{o}'\uacute{u}\tau\omega\varsigma$ $\acute{e}\nu\alpha\iota\o$ $\pi\acute{a}\rho\alpha\lambda\alpha\beta\acute{u}\sigma\alpha$ $\acute{h}\kappa\acute{e}$ $\mu\iota\iota$ - lit. ‘Thus may you profit, come to me when you have got (such a one)’. Tr. ‘Go and find such a one, and you will be pleased you did’.

$\delta\iota'\acute{h}\nu$ -‘on whose account’.

$\dot{\alpha}\acute{n}\acute{e}\chi\o\mu\alpha\iota$ -‘to endure’.

$\pi\acute{r}\o\acute{i}\xi$ -‘dowry’.

$\delta\iota\acute{e}\sigma\tau\eta\sigma\epsilon\nu$ -‘separated’.

$\chi\rho\acute{e}\o\varsigma$ -‘debt’.

$\dot{\alpha}\pi\acute{a}\iota\tau\acute{e}\omega$ -‘to demand back’.

$\pi\acute{r}\o\acute{s}\acute{h}\kappa\alpha\tau\o$ < $\pi\acute{r}\o\acute{i}\eta\mu\i$ -‘accept, receive’.

καταστηλιτεύω - 'inscribed on a stele'.

ἀποσταφείς - 'turning his back on me'.

πόσα οὕει ... - 'do you know how many things I contrived against him: embracing him, rolling over, kissing his back as he turned away?'

ὅπωστιοῦν ὑπεμαλάχθη - 'has not been softened in any way whatever'.

ἀνεγρόμενος - 'having woken up'.

περίεργος - 'meddlesome'.

ἀποσώσειε φανεῖσα - 'if she were to appear, she would save the day'.

συμπεπηγυῖα - lit. 'solid, firm', tr. 'sturdy'.

εἰκῇ - 'for no good reason'.

διηλλαξε - 'she changed, altered'.

ἀπεγνώσκειν – (pluperfect) 'I had given up on him', 'I had despaired of him'.

ἐπικεῖσθαι - 'to have in addition'.

κρηπίς - 'a boot'.

πάτταλος - 'a peg'.

ὑποθυμιάω - 'fumigate'.

πάττω - 'to sprinkle'.

προκομίσασα - 'producing'.

ἐπίτροχος - 'babbling'.

συνεφήβων ἐπιτιμησάντων αὐτῷ - 'his friends having censured him'. G.A.

ἥ συνῆν - 'with whom he was consorting'.

τί πλέον - 'what more (can I say)?'

σφόδρα - lit. 'very much', tr. 'splendid'.

μίσηθρον - 'charm for producing hatred'.

τηρήσασαν - 'keeping an eye out for'.

ἐμπαλιν - 'in return', tr. 'in turn'.

ἀμαυρώω - 'to rub away'.

ὑπεράνω - 'superior'.

εὐτρέπιζω - 'to make ready'.

Dialogue 5:

Notes:

κουροτρόφου - 'by the name of the goddess of child rearing'. This is the epithet of a number of goddesses including Aphrodite and Artemis.

εἰ καί τινα ἄλλην - 'even if I happen to love another woman'.

έταιρίστρια - 'a courtesan for ladies'.

ὅπως ... ἐπείρα - 'how she began trying', tr. 'how she first hit on you'.

συγκροτοῦσα - lit. 'struck together', like our 'struck up', tr. 'organised'.

ἔθλιβον - 'began to fondle'.

όμότεχνος - 'practicing the same craft'.

ἀωρί - 'at an untimely hour'.

εἰκάζειν - 'to compare, liken (it to something)'. Tr. 'but could not make sense of what was happening'.

πηνήκην - 'wig, false hair'.

πάνυ όμοία - 'very realistic'.

προσφυγ - 'firmly attached'.

ἀνδρεῖον ἐκεῖνο - 'that manly appendage'.

ἴδιον δέ τινα ί ὅψει με - 'You will see me consorting in my own way, which is much sweeter by far'.

τὰ ἐφέστια παρθενίτοις -lit. 'the homespun stories told at the hearth'. Tr. 'stories from her native land'.

Πάρεχε γοῦν -'just given me the opportunity'.

ὄρμον í -`a necklace made from precious (stones) and fine clothing made from elegant material.'

περιλάμβανω -`to embrace'.

ἐς ὑπερβολήν -`to the utmost'.

ἀνακρίνω -`examine closely'.

Dialogue 6:

Notes:

One mna is about 100 drachmae.

μίσθωμα -`as your fee'.

ψῆφους πυραυγεῖς -`fiery bright beads'.

προσφέρεσθαι -`to conduct yourself'.

ἀποστροφή -`turning back'.

χαλκέα -`smithy'.

πυράγρα -`pair of tongs'.

σφῦρα -`hammer'.

κατάγουσα -`leading up and down', i.e. working the loom.

κρόκην ... στήμονα -`the warp and the woof', i.e. the lengthwise and crosswise threads.

ἀλουργής -`sea purple'.

περισπουδαστοι -`much desired'.

Adrestia is an epithet of Nemesis, goddess of retribution.

πρόεισι – tr. ‘parades around’.

καγχάζειν -‘burst out laughing’.

ἐπαγωγόν -‘seductively’.

προσομιλοῦσα δεξιῶς -‘conversing deftly’.

φενακίζω -‘cheat’.

ἐπιλαμβανομένη- tr. ‘throw herself at’, lit. ‘grab hold of’.

καταγέλαστον -‘ridiculous’, perhaps ‘embarrassing’.

ὑπερεμφορέομαι - ‘to be filled’.

ἀπειροκάλως -‘tastelessly, vulgarly’.

ἔνθεσις -‘mouthful’.

χανδόν -‘greedily, with the mouth wide open’.

οὕτε πλέον τοῦ δέοντος ί -‘She speaks no more than is necessary and never banters with anyone else who is present’.

ἀσελγές οὐδὲν ί -‘she does nothing in any way licentious or careless, but above all aims at one thing, that she may win the man over to make him her lover’.

οὐ πάνυ μορφῆς εύφυως ἔχοντες -‘not overly endowed with good looks.’

τοῦ πλείονος -‘those who give more’.

προέχω -‘to surpass’.

Dialogue 9:

Notes:

ἐμπορπάσω -‘to fasten a brooch’. Tr. ‘with a brooch fastened on his cloak which is hemmed with purple’.

ἡμῖν - ethic dative, like μοι, usually translated as ‘please’.

τι ἄξιον - 'anything of value'.

προσέθηκας - 'you had added'.

τὸ κεφάλαιον - 'the main thing'.

μέδιμνος - 'bushel'.

ἐπιπολή - 'surface'.

εἴασσα sc. χαιρεῖν - 'I bade him farewell'.

σωτήριον - 'means of deliverance'.

ἔναγχος - 'recently'.

οὔτε ... χρήσιμον μὴ παραδέχεσθαι - 'nor is it fair not to receive'.

προσέτι - 'besides'.

ἀφόρητος - 'intolerable'.

ἀρπασθήσονται - lit. 'will I be plundered from', tr. 'will I be sponged off'.

ξεναγός - 'a commander of mercenary troops'.

διατίθημι - 'arrange', 'dispose of'.

ἢ μάτην ... - 'since not in vain did I survive gaining experience in massacres such as these. Come Thracians, Parmenon, let the men come to arms and seal off this narrow street with a phalanx – hoplites at the front, next the slingers and the archers and the rest at the rear'.

βρεφύλλιον - 'little baby'. (Only here).

ἐπιταθήσεται < ἐπιτείνω - 'to be tortured'.

μορπολύττομαι - 'to frighten', lit. 'to play the boogy man'.

ἐρυμάτιον - 'some small rampart'.

διμοιρίτης - 'one who receives double pay'.

ἵνα καὶ τοῦτο προσχαρίσωμί σοι - lit. 'in order that I might stretch this point in your favour'. tr. 'to give you the benefit of the doubt'.

εἴσῃ < οἶδα.

Dialogue 10:

Notes:

ἀπολούμενος - 'who is trying to corrupt him'.

ἀλαζών - 'vagabond, vagrant, blaggard'.

τί παθών – tr. 'why'.

ἐπεὶ μηδ' ὅλως ἐπεστράφη - 'when he made no attempt to turn back'.

εἰκάσαι - 'to work out', lit. 'to conjecture'.

ἐπισύρω - 'to write carelessly'.

ὕπειξις - 'haste'.

ἀπρεπῆς - 'indecent'.

προτιμάω - 'to esteem'.

ῷρασιν - 'in good time'. Lit. 'may he not come in due season', tr. 'may be come to a bad end'.

ἐνάρετος - 'virtuous'.

γαστρίζω - 'to reward with food', lit. 'to fill his stomach'.