

BELLARIA L



Monument commemorating Lucian of Samosata from Nordkirchen, Germany

LUCIAN 6

THE JUDGEMENT OF PARIS

It all began with Zeus being informed that, if the sea-nymph Thetis married a god, their son would replace Zeus as king of the gods. Unenthusiastic about this outcome, Zeus arranged for her to marry the mortal Peleus (the resultant offspring being, of course, Achilles). But the goddess Eris ("Strife") had not been invited to the wedding.

So she lobbed among the guests a golden apple, inscribed τῆ καλλίστη 'to the most beautiful'. Aphrodite, Hera and Athena all laid claim to it and demanded that Zeus decide the winner.



Wedding of Peleus and Thetis (Jacob Jordaens, 1593-1678). Winged Eris in the background, Zeus holding the golden apple (centre), Hera stretching out a hand for it; naked Aphrodite, Cupid at her knee, suggesting it is for her; helmeted Athena behind her reaching out for it.

No fool, Zeus declined the kind offer and told Hermes to lead the goddesses to Paris, son of Priam king of Troy, and order him to make the decision. *Hinc illae lacrimae...*

Lucian's version begins with Zeus warning the goddesses about holding a grudge against the winner, and the goddesses trying to wheedle out of Hermes advanced information about Paris, while making snide comments about each other.

Our extract begins with Hermes greeting Paris. The goddesses continue to snipe at each other. There are joking references to Homeric epithets, Argos, Aphrodite's magic charm (*nota* girdle), Athena's helmet, the contest over who should marry Helen, and so on. The goddesses try to bribe their way to success. The feckless Paris cannot believe his good luck but is conflicted between seizing it, or pushing it too far. He knows his Homeric gods...



Judgement of Paris: Hermes arrives to give Paris his orders (Pyxis: Penthesilea painter, c. 470 BC)

Hermes

Good day, herdsman

Χαῖρε, ὦ βουκόλε.

Paris

Good day to you also, young man. But who are you, to have come here to us, and who are these women you have brought with you? They are not the type to haunt mountains, being so beautiful.

Νῆ καὶ σύ γε, ὦ νεανίσκε. τίς δὲ ὢν δεῦρο ἀφίξαι πρὸς ἡμᾶς; ἢ τίνας ταύτας ἄγεις τὰς γυναῖκας; οὐ γὰρ ἐπιτήδειαι ὄρεοπολεῖν, οὕτως γε οὔσαι καλαί.

Hermes

They are not women; it's Hera and Athena and Aphrodite you see, Paris. And I'm Hermes. Zeus sent me—but why are you trembling and turn pale? Don't be afraid; it's nothing to worry about.

He instructs you to be judge of their beauty. 'For since', he says, 'you are yourself handsome and knowing when it comes to matters of love, I turn the decision over to you'. You will discover the prize for the contest by reading the writing on the apple.

Ἄλλ' οὐ γυναῖκές εἰσιν, Ἦραν δέ, ὦ Πάρι, καὶ Ἀθηνᾶν καὶ Ἀφροδίτην ὄρας· κάμῃ τὸν Ἑρμῆν ἀπέστειλεν ὁ Ζεὺς — ἀλλὰ τί τρέμεις καὶ ὠχρίᾳς; μὴ δέδιθι· χαλεπὸν γὰρ οὐδέν.

κελεύει δέ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν· Ἐπεὶ γάρ, φησί, 'καλὸς τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, σοὶ τὴν γνῶσιν ἐπιτρέπω.' τοῦ δὲ ἀγῶνος τὸ ἄθλον εἶση ἀναγνοὺς τὸ μῆλον.



The Judgement of Paris (Gustav Pope, 1852-95)

Paris

Come, let me see what it means: 'Let the fairest', it says, 'have me.' But how could I, Lord Hermes, a mere mortal and a countryman, be judge of an astonishing spectacle, far too important for a herdsman? To decide such matters is rather the work of smooth city types.

For my part, I could perhaps pass judgement on which is the more beautiful of two she-goats or heifers, in accordance with my skills; but these goddesses are all equally beautiful, and I don't know how a man could tear his his eyes away from the one to the other.

Φέρ' ἴδω τί καὶ βούλεται. Ἡ καλή, φησίν, λαβέτω. πῶς ἂν οὖν, ὦ δέσποτα Ἑρμῆ, δυνηθῆιν ἐγὼ, θνητὸς αὐτὸς καὶ ἀγροῖκος ὢν, δικαστὴς γενέσθαι παραδόξου θεᾶς καὶ μείζονος ἢ κατὰ βουκόλον; τὰ γὰρ τοιαῦτα κρίνειν τῶν ἀβρῶν μᾶλλον καὶ ἀστικῶν·

τὸ δὲ ἐμόν, αἶγα μὲν αἰγὸς ὅποτέρα ἢ καλλίων καὶ δάμαλιν ἄλλης δαμάλεως, τάχ' ἂν δικάσαιμι κατὰ τὴν τέχνην· αὐταὶ δὲ πᾶσαι τε ὁμοίως καλαὶ καὶ οὐκ οἶδ' ὅπως ἂν τις ἀπὸ τῆς ἐτέρας ἐπὶ τὴν ἐτέραν μεταγάγοι τὴν ὄψιν ἀποσπάσας·

Paris

[My eyes] have no desire to turn readily away, but wherever they settle first, they take firm hold and applaud what is in front of them; and if they pass over to something else, they see that too is beautiful and linger there, and are distracted by what's next.

Their beauty altogether encompasses and completely overwhelms me, and I'm annoyed that I myself cannot, like Argos, see with the whole of my whole body. In my opinion I would make a first-rate judgement by awarding the apple to them all.

And there is this as well: this one happens to be Zeus' sister and wife, and these two are his daughters. How, then, could the decision not be tricky from that angle too?

οὐ γὰρ ἐθέλει ἀφίστασθαι ῥαδίως, ἀλλ' ἔνθα ἂν ἀπερείσῃ τὸ πρῶτον, τούτου ἔχεται καὶ τὸ παρὸν ἐπαιεῖ· κἂν ἐπ' ἄλλο μεταβῆ, κάκεινο καλὸν ὄρᾳ καὶ παραμένει, καὶ ὑπὸ τῶν πλησίον παραλαμβάνεται.

καὶ ὅλως περικέχυται μοι τὸ κάλλος αὐτῶν καὶ ὅλον περιείληφέ με καὶ ἄχθομαι, ὅτι μὴ καὶ αὐτὸς ὥσπερ ὁ Ἄργος ὅλῳ βλέπειν δύναμαι τῷ σώματι. δοκῶ δ' ἂν μοι καλῶς δικάσαι πάσαις ἀποδοῦς τὸ μῆλον.

καὶ γὰρ αὖ καὶ τόδε, ταύτην μὲν εἶναι συμβέβηκεν τοῦ Διὸς ἀδελφὴν καὶ γυναῖκα, ταύτας δὲ θυγατέρας· πῶς οὖν οὐ χαλεπὴ καὶ οὕτως ἡ κρίσις;



Paris, Hermes, Athena, Hera and Aphrodite (Athens 5th C BC)

Hermes

No idea, except that it's impossible to duck out of Zeus's commands.

Οὐκ οἶδα· πλὴν οὐχ οἷόν τε ἀναδῦναι πρὸς τοῦ Διὸς κεκελευσμένον.

Paris

Do me this one thing, Hermes: persuade them not to be hard with me, the two that are defeated, but to think that it's just my eyesight that's at fault.

Ἐν τούτῳ, ὦ Ἑρμῆ, πείσον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νενικημένας, ἀλλὰ μόνων τῶν ὀφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν.

Hermes

They say they will. Now it's time for you to get your judging done.

Οὕτω φασὶ ποιήσιν· ὦρα δέ σοι ἤδη περαίνειν τὴν κρίσιν.

Paris

We'll try; what else can one do? But first I want to know if it will be enough to look them over just as they are, or whether they must strip off with a view to a more thorough examination?

Πειρασόμεθα· τί γὰρ ἂν καὶ πάθοι τις; ἐκεῖνο δὲ πρότερον εἰδέναί βούλομαι, πότερ' ἐξαρκέσει σκοπεῖν αὐτὰς ὡς ἔχουσιν, ἢ καὶ ἀποδῦσαι δεήσει πρὸς τὸ ἀκριβὲς τῆς ἐξετάσεως;

Hermes

You're the judge. You decide. Arrange matters as you will.

Τοῦτο μὲν σὸν ἂν εἶη τοῦ δικαστοῦ, καὶ πρόσταττε ὅπη καὶ θέλεις.



(Silk-screen print, Galia Bernstein)

Paris

As I will? I want to see them naked.

Ὅπη καὶ θέλω; γυμνὰς ἰδεῖν βούλομαι.

Hermes

Strip off, you goddesses. You now make your inspection. I have turned my back.

Ἀπόδυτε, ὦ αὖται· σὺ δ' ἐπισκόπει· ἐγὼ δὲ ἀπεστράφην.

Aphrodite

Very well, Paris. I shall strip first, so that you may learn that I'm not just 'white-armed' and boast of being 'ox-eyed', but that I'm equally and uniformly beautiful all over.

Καλῶς, ὦ Πάρι· καὶ πρώτη γε ἀποδύσομαι, ὅπως μάθῃς ὅτι μὴ μόνως ἔχω τὰς ὠλένας λευκὰς μηδὲ τῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ' ἴσης δὲ εἶμι πᾶσα καὶ ὁμοίως καλή.



Aphrodite, with Cupid (note the *ho pais kalos* inscription)

Athena

Don't let her strip, Paris, until she takes off that magic charm—she's an enchantress—in case she bewitches you with it. And indeed she ought not to appear all tarted up like that and covered in make-up, like some courtesan, really, but should show her beauty unadorned.

Μὴ πρότερον ἀποδύσης αὐτήν, ὦ Πάρι, πρὶν ἂν τὸν κεστὸν ἀπόθῃται—φαρμακὶς γάρ ἐστιν—μή σε καταγοητεύσῃ δι' αὐτοῦ. καίτοι γε ἐχρῆν μηδὲ οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαῦτα ἐντετριμμένην χρώματα καθάπερ ὡς ἀληθῶς ἐταίραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν.

Paris

They are right about the charm. Put it aside.

Εὔ λέγουσι τὸ περὶ τοῦ κεστοῦ, καὶ ἀπόθου.

Aphrodite

Then why don't you take off your helmet, Athena, and show your head bare, instead of tossing its plumes at the judge and terrifying him? Are you afraid that the grey of your eyes will be held against you, if it's not seen without its element of terror?

Τί οὖν οὐχὶ καὶ σύ, ὦ Ἀθηνᾶ, τὴν κόρυν ἀφελοῦσα ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις, ἀλλ' ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς; ἢ δέδιας μή σοι ἐλέγχεται τὸ γλαυκὸν τῶν ὀμμάτων, ἄνευ τοῦ φοβεροῦ βλεπόμενον;



Athena (left) has taken off her helmet; Hera (right)

Athena

There's the helmet for you: it's off.

Ἴδού σοι ἡ κόρυς αὕτη ἀφήρηται.

Aphrodite

And there's the magic charm for you.

Ἴδού καί σοι ὁ κεστός.

Hera

But let's strip off.

Ἀλλὰ ἀποδυσώμεθα.



Note the wedding banquet in the background, with Eris hovering above it (Joachim Wtewael, c. 1615)

Paris

O Zeus, god of miracles, what a vision, what beauty, what rapture! What a sight the virgin is! How royal and majestic, truly worthy of Zeus, does *this* one glow! How sweetly and deliciously *that* one casts here glances, and how seductively she smiled!—I've had enough good luck already ...

But if it's agreed, I want to examine each of you separately, since at the moment I can't make my mind up and don't know what to look at, my eyes being pulled in every direction.

ὦ Ζεῦ τεράστιε τῆς θεάς, τοῦ κάλλους, τῆς ἡδονῆς. οἶα μὲν ἡ παρθένος, ὡς δὲ βασιλικὸν αὐτῆ καὶ σεμνὸν ἀπολάμπει καὶ ἀληθῶς ἄξιον τοῦ Διός, ἦδε δὲ ὄρᾳ ἡδύ τι καὶ γλαφυρόν, καὶ προσαγωγὸν ἐμειδίασεν—ἀλλ' ἤδη μὲν ἄλις ἔχω τῆς εὐδαιμονίας ...

εἰ δοκεῖ δέ, καὶ ἰδίᾳ καθ' ἐκάστην ἐπιδεῖν βούλομαι, ὡς νῦν γε ἀμφίβολός καὶ οὐκ οἶδα πρὸς ὃ τι ἀποβλέψω, πάντῃ τὰς ὄψεις περισπώμενος.

Aphrodite

Let's do that.

Οὕτω ποιῶμεν.

Paris

So you two go away, and you, Hera, stay here.

Ἄπιτε οὖν αἱ δύο· σὺ δέ, ὦ Ἥρα, περίμενε.



Antonio da Vendri (early 16th C)

Hera

I shall, and when you have thoroughly looked me over, it will be time for you to consider other matters, whether you find them appealing—i.e. the rewards of a vote in my favour. If you judge me the beautiful one, Paris, you will be lord over all Asia.

Περιμενῶ, κάπειδάν με ἀκριβῶς ἴδῃς, ὥρα σοι καὶ τᾶλλα ἤδη σκοπεῖν εἰ καλά σοι, τὰ δῶρα τῆς ψήφου τῆς ἐμῆς. ἦν γάρ με, ὦ Πάρι, δικάσης εἶναι καλήν, ἀπάσης ἔση τῆς Ἀσίας δεσπότης.



Judgement of Paris (Mary Ellen Croteau, 1997). Discuss usages of the genitive ...

Paris

My decision is not conditional on rewards. But go; whatever seems best shall be done. You come forward, Athena.

Οὐκ ἐπὶ δώροις μὲν τὰ ἡμέτερα. πλὴν ἄπιθι· πεπράξεται γὰρ ἅπερ ἂν δοκῇ. σὺ δὲ πρόσιθι ἢ Ἀθηνᾶ.

Athena

I'm standing alongside you, and if you judge me the beautiful one, Paris, you'll never leave the field of battle defeated, but always victorious: I shall ensure you turn into a warrior and a conqueror.

Παρέστηκά σοι, καὶ ἦν με, ὦ Πάρι, δικάσης καλήν, οὔποτε ἥττων ἄπει ἐκ μάχης, ἀλλ' ἄει κρατῶν· πολεμιστὴν γάρ σε καὶ νικηφόρον ἀπεργάσομαι.

Paris

I have no need, Athena, for war and battle. As you see, peace reigns at present over Phrygia and Lydia, and my father's empire is free from wars.

But cheer up! You won't lose out, even if I don't make a judgement conditional on gifts. Now get dressed and put on your helmet. I've seen enough. It's time for Aphrodite to appear.

Οὐδέν, ὦ Ἀθηνᾶ, δεῖ μοι πολέμου καὶ μάχης· εἰρήνη γάρ, ὡς ὄρας, τὰ νῦν ἐπέχει τὴν Φρυγίαν τε καὶ Λυδίαν καὶ ἀπολέμητος ἡμῖν ἢ τοῦ πατρὸς ἀρχή.

θάρρει δέ· οὐ μειονεκτῆσεις γάρ, κἂν μὴ ἐπὶ δώροις δικάζωμεν. ἀλλ' ἔνδυθι ἤδη καὶ ἐπίθου τὴν κόρυν· ἰκανῶς γὰρ εἶδον. τὴν Ἀφροδίτην παρεῖναι καιρός.



Aphrodite stripped (Konstantin Makovsky, 1889)

Aphrodite

Here I am close next to you; examine me thoroughly, part by part, skipping nothing, but dwelling on every feature. And if you will, you handsome young man, listen to this. I have long seen that you are young and dashing like no one else raised in Phrygia...

So I congratulate you for your looks, but I blame you for not leaving these crags and cliffs and living in town, but allowing your beauty to go to waste in the solitude. What pleasure can you get out of the mountains? What use can cattle make of your looks?

Αὕτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ' ἐν ἀκριβῶς μηδὲν παρατρέχων, ἀλλ' ἐνδιατρίβων ἐκάστῳ τῶν μερῶν. εἰ δ' ἐθέλεις, ὦ καλέ, καὶ τάδε μου ἄκουσον. ἐγὼ γὰρ πάλαι ὀρῶσά σε νέον ὄντα καὶ καλὸν ὁποῖον οὐκ οἶδα εἴ τινα ἕτερον ἢ Φρυγία τρέφει ...

μακαρίζω μὲν τοῦ κάλλους, αἰτιῶμαι δὲ τὸ μὴ ἀπολιπόντα τοὺς σκοπέλους καὶ ταυτασὶ τὰς πέτρας κατ' ἄστῳ ζῆν, ἀλλὰ διαφθεῖρῃν τὸ κάλλος ἐν ἐρημίᾳ. τί μὲν γὰρ ἂν σὺ ἀπολαύσειας τῶν ὀρῶν; τί δ' ἂν ἀπόναιτο τοῦ σοῦ κάλλους αἱ βόες;

Aphrodite

You ought to have married by this time—not some country girl, some peasant, the sort of women around Ida, but someone from Greece, from Argos or Corinth or a Spartan like Helen, who is young and beautiful and not a bit inferior to me, and most of all, up for love.

If she but saw you, I know very well that she will abandon everything, hand herself over to as your wife, follow you and make her home with you. No doubt you too have heard something about her.

ἔπρεπεν δὲ ἤδη σοι καὶ γεγαμηκέναι—μὴ μέντοι ἀγροϊκὸν τινα καὶ χωρῖτιν, οἶαι κατὰ τὴν Ἴδην αἱ γυναῖκες, ἀλλὰ τινα ἐκ τῆς Ἑλλάδος, ἢ Ἀργόθεν ἢ ἐκ Κορίνθου ἢ Λάκαιναν οἶαπερ ἢ Ἑλένη ἐστίν, νέα τε καὶ καλὴ καὶ κατ' οὐδὲν ἐλάττων ἐμοῦ, καὶ τὸ δὴ μέγιστον, ἐρωτική.

ἐκείνη γὰρ εἰ καὶ μόνον θεάσαιτό σε, εὖ οἶδα ἐγὼ ὡς ἅπαντα ἀπολιποῦσα καὶ παρασχοῦσα ἑαυτὴν ἔκδοτον ἔψεται καὶ συνοικήσει. πάντως δὲ καὶ σὺ ἀκήκοάς τι περὶ αὐτῆς.

Paris

Not a thing, Aphrodite, but I'd happily listen to everything you tell me about her.

Οὐδέν, ὦ Ἀφροδίτη· νῦν δὲ ἡδέως ἂν ἀκούσαιμί σου τὰ πάντα διηγουμένης.

Aphrodite

She's the daughter of that beautiful Leda whom Zeus flew down to in the form of a swan.

Αὕτη θυγάτηρ μὲν ἐστὶ Λήδας ἐκείνης τῆς καλῆς ἐφ' ἣν ὁ Ζεὺς κατέπτη κύκνος γενόμενος.

Paris

What is she like to look at?

Ποία δὲ τὴν ὄψιν ἐστί;

Aphrodite

She's white, as you would expect in the daughter of a swan, and delicate, having been gestated in an eggshell, mostly naked and expert at wrestling, and indeed so much in demand that a war actually broke out over her because Theseus kidnapped her as a young girl.

Further, when she came of age, all the leading Achaeans got together to woo her, and Menelaus, of the line of Pelops, was given the preference. If you like, I'll bring about the marriage for you.

Λευκὴ μὲν, οἶαν εἰκὸς ἐκ κύκνου γεγεννημένην, ἀπαλὴ δέ, ὡς ἐν ὣῳ τραφεῖσα, γυμνὰς τὰ πολλὰ καὶ παλαιστικὴ, καὶ οὕτω δὴ τι περισπούδαστος ὥστε καὶ πόλεμον ἀμφ' αὐτῇ γενέσθαι, τοῦ Θησέως ἄωρον ἔτι ἀρπάσαντος.

οὐ μὴν ἀλλ' ἐπειδήπερ εἰς ἀκμὴν κατέστη, πάντες οἱ ἄριστοι τῶν Ἀχαιῶν ἐπὶ τὴν μνηστεῖαν ἀπήντησαν, προεκρίθη δὲ Μενέλεως τοῦ Πελοπιδῶν γένους. εἰ δὲ θέλοις, ἐγὼ σοὶ καταπράξομαι τὸν γάμον.



Helen of Troy (Salvador Dalí)

Paris

What do you mean? It's to a married woman?

Πῶς φής; τὸν τῆς γεγαμημένης;

Aphrodite

You are young and bit of a bumpkin, but I know how to do such things.

Νέος εἶ σὺ καὶ ἀγροῖκος, ἐγὼ δὲ οἶδα ὡς χρὴ τὰ τοιαῦτα δρᾶν.

Paris

How? I want to know myself as well.

Πῶς; ἐθέλω γὰρ καὶ αὐτὸς εἰδέναι.

Aphrodite

You will go abroad on the pretext of a tour of Greece, and when you come to Sparta, Helen will see you. From that time on it'll be my job to see that she falls in love with you and follows you.

Σὺ μὲν ἀποδημήσεις ὡς ἐπὶ θεᾶν τῆς Ἑλλάδος, κάπειδαν ἀφίκη εἰς τὴν Λακεδαίμονα, ὄψεται σε ἡ Ἑλένη. τούντεῦθεν δὲ ἐμὸν ἂν εἶη τὸ ἔργον, ὅπως ἐρασθήσεταιί σου καὶ ἀκολουθήσει.

Paris

That is exactly the thing that seems simply incredible to me, the fact that she should abandon her husband and be willing to sail away with a foreigner and a guest.

Τοῦτο αὐτὸ καὶ ἄπιστον εἶναι μοι δοκεῖ, τὸ ἀπολιποῦσαν τὸν ἄνδρα ἐθελῆσαι βαρβάρῳ καὶ ξένῳ συνεκπλεῦσαι.

Aphrodite

Take heart for this reason: I have two gorgeous children, Desire and Love; I shall give you these two beauties as your guides on the journey. Love will enter fully into her heart and compel her to love you, while Desire will pour into you what he is himself, and make you desirable and lovable.

I myself shall be there too, and I shall ask the Graces to accompany me; in this way, all together, we shall win her over.

Θάρρει τούτου γε ἔνεκα. παῖδε γάρ μοι ἐστὸν δύο καλῶ, Ἴμερος καὶ Ἔρως, τούτω σοι παραδώσω δύο καλῶ, ἡγεμόνε τῆς ὁδοῦ γενησομένω· καὶ ὁ μὲν Ἔρως ὅλος παρελθὼν εἰς αὐτὴν ἀναγκάσει τὴν γυναῖκα ἐρᾶν, ὁ δ' Ἴμερος αὐτῷ σοι περιχυθεὶς τοῦθ' ὅπερ ἐστίν, ἰμερτόν τε θήσει καὶ ἐράσμιον.

καὶ αὐτὴ δὲ συμπαροῦσα δεήσομαι καὶ τῶν Χαρίτων ἀκολουθεῖν· καὶ οὕτως ἅπαντες αὐτὴν ἀναπείσομεν.



Helen of Troy (in the Louvre)

Paris

It's not clear how this will all work out, Aphrodite; except that I'm in love with Helen already; and I don't know how but I think I can see her and I'm sailing direct to Greece, visiting Sparta, coming back again with the woman—and it annoys me not to be doing all this right now!

Ὅπως μὲν ταῦτα χωρήσει, ἄδηλον, ὦ Ἀφροδίτη· πλήν ἐρῶ γε ἤδη τῆς Ἑλένης καὶ οὐκ οἶδ' ὅπως καὶ ὄρᾶν αὐτὴν οἶομαι καὶ πλέω εὐθὺ τῆς Ἑλλάδος καὶ τῆ Σπάρτη ἐπιδημῶ καὶ ἐπάνειμι ἔχων τὴν γυναῖκα—καὶ ἄχθομαι ὅτι μὴ ταῦτα ἤδη πάντα ποιῶ.

Aphrodite

Don't fall in love, Paris, until you have paid me back, your match-maker and leader of the bride, with the decision. It would be appropriate for me to be there with you in triumph, and to celebrate at the same time your marriage and my victory. It's in your power to buy everything—her love, her beauty, and her hand—at the price of this apple.

Μὴ πρότερον ἐρασθῆς, ὦ Πάρι, πρὶν ἐμὲ τὴν προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ κρίσει· πρέποι γὰρ ἂν κάμὲ νικηφόρον ὑμῖν συμπαραεῖναι καὶ ἐορτάζειν ἅμα καὶ τοὺς γάμους καὶ τὰ ἐπινίκια. πάντα γὰρ ἔνεστί σοι—τὸν ἔρωτα, τὸ κάλλος, τὸν γάμον—τουτουὶ τοῦ μήλου πρίασθαι.

Paris

I'm afraid you'll forget all about me after my decision.

Δέδοικα μή μου ἀμελήσης μετὰ τὴν κρίσιν.

Aphrodite

Do you want me to take an oath?

Βούλει οὖν ἐπομόσομαι;

Paris

Not at all; but promise once again.

Μηδαμῶς, ἀλλ' ὑπόσχου πάλιν.

Aphrodite

I do promise to hand over Helen to you as your wife, and that she will follow you and arrive at your home in Troy; and I myself will be alongside you and help in arranging everything.

Ἐπισηνοῦμαι δὴ σοὶ τὴν Ἑλένην παραδώσειν γυναῖκα, καὶ ἀκολουθήσειν γέ σοι αὐτὴν καὶ ἀφίξεσθαι παρ' ὑμᾶς εἰς τὴν Ἴλιον· καὶ αὐτὴ παρέσομαι καὶ συμπράξω τὰ πάντα.

Paris

And will you bring Love and Desire and the Graces?

Καὶ τὸν Ἔρωτα καὶ τὸν Ἴμερον καὶ τὰς Χάριτας ἄξεις;

Aphrodite

Take it from me; I shall have with me Longing and Wedlock as well as the others.

Θάρρει, καὶ τὸν Πόθον καὶ τὸν Ὑμέναιον ἔτι πρὸς τούτοις παραλήψομαι.

Paris

Then on these conditions, I award you the apple: on these conditions, take it.

Οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον· ἐπὶ τούτοις λάμβανε.



The aftermath: Helen on the walls of Troy (Gustav Moreau, 1855, Louvre)

Note: after reaching a half-century of *Bellaria*, I shall be taking a tea-break for a few weeks.