

ANDRONIKOS PALAIOLOGOS (?), KALLIMACHOS A CHRYSORRHOE

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Ἀρχὴ τῆς ὑποθέσεως λοιπὸν καὶ τῶν ἐνταῦθα. (24n)
Βάρβαρος γὰρ τις βασιλεύς, δυνάστης ἐπηρμένος, (25)
πολλῶν χρημάτων ἀρχηγός, πολλῶν χωρῶν ἀυθέντης,
τὴν ἔπαρσιν ἀβάσταγος, ἀγέρωχος τὸ σχῆμα,
τρεῖς παῖδας ἔσχεν εὐειδεῖς, ἠγαπημένους πλεῖστα,
εἰς κάλλος καὶ εἰς σύνθεσιν ἐρωτοφορουμένους
καὶ τ' ἄλλα πάντα θαυμαστούς, γενναίους εἰς ἀνδρείαν. (30)
οὓς βλέπων ἴσους ὁ πατὴρ εἰς τὴν εὐαρμοσίαν,
εἰς κάλλος, εἰς ἀνανδρομὴν καὶ πᾶσαν εὐανδρίαν,
ἐπίσης εἶχεν πρὸς αὐτοὺς τὴν πατρικὴν ἀγάπην.
Τὸν πρῶτον ἤθελεν ἰδεῖν τοῦ στέφους κληρονόμον,
τὸν δὲ ἄλλον πάλιν ἤθελεν συγκληρονόμον τούτου (35)
καὶ πρὸς τὸν τρίτον τὴν ἀρχὴν τῆς αὐτοκρατορίας
μεταγαγεῖν ἐπείγετο μετὰ πολλοῦ τοῦ πόθου.
Πάντας ἀξιούς ἔκρινεν τοῦ στέφους καὶ τοῦ κράτους·
ἕτερον γὰρ οὐκ ἤθελεν προκρίνειν τοῦ ἑτέρου·
πρὸς πάντας δὲ μεταγαγεῖν τὴν αὐτοκρατορίαν, (40)
ὡς ταραχῶδες καὶ πολλὴν εἰσάγον τρικυμίαν,
οὐκ εἶδεν ἐνδεχόμενον, οὐκ ἔκρινε συμφέρον.
Κάθεται οὖν βασιλικῶς, κράζει λοιπὸν τοὺς παῖδας
καὶ ταῦτα λέγει πρὸς αὐτοὺς μετὰ μεγάλου σπλάχνους·
«Τέκνα, ψυχῆς μου κόσμημα καὶ τῶν σαρκῶν μου μέλη, (45)
ἐγὼ τὸ στέμμα, τὴν ἀρχὴν, τὴν δόξαν καὶ τὸ κράτος

μεταβιβάσαι πρὸς ὑμᾶς καὶ μεταστρέψαι θέλω,
ἀλλ' ἐν τὸ φίλτρον εἰς τοὺς τρεῖς, ἴσον τὸ σπλάχνος ὄλων
καὶ τίναν προτερήσωμαι, τίναν καὶ κρίνω πρῶτον
οὐκ οἶδα, καὶ τοῦ στέμματος τίναν δεσπότην θέσω. (50)
πρὸς πάντας δὲ μεταγαγεῖν τὴν αὐτοκρατορίαν
οὐ θέλω, θέλων ἄμαχον τὸ στέφος καὶ τὸ κράτος
ἔσεσθαι, μένειν τοῦ λοιποῦ καὶ τοῦ παρέκει χρόνου. @1
Τὸ γὰρ ἐπίκοινον καλὸν καὶ ταραχὴν εἰσάγει·
ὡς γὰρ οὐκ ἔχει τὸ κοινὸν ἐπὶ τοῦ πόθου χώραν, (55)
οὕτως οὐδὲ ἐπὶ τῆς ἀρχῆς τὴν αὐτοκρατορίαν.
Ἴδου καὶ χρήματα πολλά, στρατηγικαὶ δυνάμεις
καὶ τ' ἄλλα τὰ φερόμενα πρὸς τὰς ἀνδραγαθίας
καὶ θησαυροὶ καὶ πράγματα καὶ πλῆθος τοῦ φουσσάτου
πορεύεστε, κινήσατε μετὰ πολλῶν χρημάτων (60)
καὶ τ' ἄλλα ὅσα θέλετε τὰ πρὸς ὑπηρεσίαν.
Ὅστις πολλὴν ἐνδείξεται στρατηγικὴν ἀνδρείαν
καὶ δύναμιν καὶ σύνεσιν καὶ φρόνησιν ἀξίαν
καὶ πρᾶξιν ἐπιδείξεται τὴν βασιλικωτάτην
καὶ στέση μέγα τρόπαιον ἐξ ἀνδραγαθημάτων, (65)
ἐκεῖνον δώσω τὴν ἀρχὴν τῆς αὐτοκρατορίας
καὶ στέψω τοῦτον, ἀντ' ἐμοῦ ποιήσω βασιλέαν.»
Οὐδεὶς ἀποδυσπέτησεν πρὸς τοῦ πατρὸς τοὺς λόγους,
πρὸς τοῦ πατρὸς τοὺς ὀρισμοὺς καὶ τὰς παραγγελίας·

ἀλλὰ μετὰ γλυκύτητος, μετὰ πολλῆς ἀγάπης, (70)
μετὰ καλοῦ θελήματος, μετὰ καλῆς καρδίας,
μετὰ πολλῶν παραταγῶν, μετὰ πολλοῦ φουσσάτου,
μετὰ πολλῆς κατασκευῆς, μετὰ πολλῶν ἀρμάτων
ἀπεχαιρέτησαν εὐθύς, κοινῶς οἱ τρεῖς κινουῖσιν.
Καὶ πρὸς τὴν ἔξοδον λοιπὸν οἱ τρεῖς μετακινουῖσιν. (75η)
Παρηλθὸν τόπους ἱκανούς, πολλοὺς καὶ δυσβατώδεις (76)
καὶ τέλος, ἵνα τὰ πολλὰ τοῦ στίχου παραδράμω,
κατήντησαν, ἐφθάσασιν εἰς ἐρημοτοπίαν,
εἰς ἀνεπίβατον βουνόν, εἰς ὄρεινόν, κρημνώδη.
Ἦν ὁ βουνὸς ὑπερνεφῆς, ἀνάβασιν οὐκ εἶχεν, (80)
σκληρὸς, λιθώδης, σκοτεινός, ἄγριος, φόβον ἔχων.
Εὐθύς ζητῶσι τὴν βουλήν τί πράξουν, τί ποιήσουν. @1
Ὁ πρῶτος εἶπεν· «ὁ βουνὸς ἀνάβασιν οὐκ ἔχει·
πολὺ γὰρ τοῦτο τοῦ βουνοῦ τὸ ὕψος ἀναβαίνει·
ἂν εἴποις καὶ πρὸς οὐρανὸν ἢ κορυφή του φθάνει (85)
καὶ τὰ δένδρα προσφέρουσιν εἰς οὐρανὸν τοὺς κλώνους.
Μεταχωρήσωμεν λοιπὸν ἀπὸ τοῦ τόπου τούτου·
εἰς ἄλλον τόπον ὀμαλὸν κινήσωμεν, ὑπᾶμεν».
Τοῦτον τὸν λόγον παρευθὺς ὁ δεύτερος ἀκούσας,
εἶπε· «συντρέχω τὴν βουλήν· μεταχωρῶ τοῦ τόπου. (90)
Τίς γὰρ βουνὸν ὑπέρνεφον, πετρολιθώδη τόπον,
ὄρος ἀνεπιχώρητον, οὐρανομήκη δένδρα
μετὰ φουσσάτου καὶ πολλῶν ἰδοῦ τῶν φορτωμάτων,
μετὰ πολλῆς παράταξης, καμήλων ἀμετρήτων,
ἀνέβη τόσον ὕψωμα καὶ τηλικούτον ὄρος; (95)
Εἰ γὰρ ἐγγύσε τοῦ βουνοῦ, τοῦ τηλικούτου τόπου
ἦσαν οἰκοῦντες ἄνθρωποι, πάντως τὰ ξύλα ταῦτα

εἶχον τινὰ κατάλυσιν, τινὰν καινοτομίαν·
ἢ κὰν ἰχνάριν κυνηγοῦ ποσῶς νὰ ἐγνωρίσης.
Πλὴν ὁ βουνὸς ἐρήμωσιν τὴν ἐξ ἀνθρώπων ἔχει» (100)
Ὁ τρίτος εἶπεν· «ἄνανδρον κρίνω τὸ πρᾶγμα τοῦτο·
κὰν εἴ τι πάθω, κὰν αὐτὸν ἴδω τὸν θάνατόν μου,
οὐ δειλανδρήσω πρὸς βουνόν, οὐ φοβηθῶ τὸν τόπον.
Εἰ γὰρ νικήσει με βουνός, τρέψει με μόνον τόπος,
πῶς ἀντιπαρατάξομαι καὶ πῶς ἀνδραγαθήσω; (105)
καὶ τοῦ πατρὸς τοὺς ὀφθαλμοὺς τοῦ φοβεροῦ ἐκείνου
πῶς ἀτενίσω, πῶς ἰδῶ καὶ πῶς ἐνατενίσω;
καὶ τοῦ πατρὸς τὸν ὀρισμόν, τὴν συμβουλήν ἐκείνου,
τὴν συμβουλήν τὴν εὐλογον λοιπὸν ἀπελαθόμην
καὶ κληρὸν, τὸ βασιλείον τὸ πατρικὸν ἐκείνο, (110)
βουνὸς καὶ φύσις ἄψυχος ἀπῆρέ με, στερεῖ με;
Ὡ πάτερ, πάτερ βασιλεῦ, παῖδας ἀνάνδρους ἔχεις, @1
ἂν πρὸ πολέμου τρέπωνται καὶ φεύγουσι πρὸ μάχης.
Μετάθες οὖν πρὸς ἕτερον τὴν αὐτοκρατορίαν,
εἰς ἄλλον, μὴ τοῦ γένους σου μηδὲ τῶν σῶν αἱμάτων, (115)
εἰς ἄλλον, ξένον ἄνθρωπον, ὅμως ἀνδρώδη φύσει,
ἡμᾶς δ' ἐξάφες, βασιλεῦ, μηδ' ὀνομάσης παῖδας.
Ἡμεῖς γὰρ, ὡς ἐφάνημεν ἀπὸ τῶν ἔργων τούτων,
γυναίων φύσιν ἔχομεν, φοβούμεθεν τὰ ξύλα.
Αἰσχύνομαι τοὺς στρατηγούς καὶ τοῦ στρατοῦ τὸ πλῆθος,
(120)
αἰσχύνομαι πρὸ τοῦ στρατοῦ τὴν πατρικὴν ἀνδρείαν.
Καὶ σὺ δέ, πάτερ βασιλεῦ, φυγάδας πάντας βλέπων,
οὐκ οἶδα πόθεν φεύγοντας, τρεμμένους, ἥττημένους,
τῖναν καὶ δώσης τὴν ἀρχήν, τῖναν καὶ στέψης πρῶτον;

Ἐγώ, κὰν εἴ τι γένηται, μετὰ δειλῆς καρδίας (125)
οὐκ ἴδω τὸν πατέρα μου, τὸ γένος οὐκ αἰσχύνω,
οὐδ' ἀπολέσω σήμερον τὴν αὐτοκρατορίαν
ἐξ ἀνάνδρου θελήματος, ἀπὸ δειλῆς καρδίας·
ἀλλὰ στολὰς, παραταγὰς καὶ πλήθος τοῦ φουσσάτου
καὶ τ' ἄλλα τὰ πολυτελῆ καὶ τῶν χρημάτων βάρη (130)
ἀναδραμεῖν οὐ δύνανται τὴν δυσκολοτοπίαν
καὶ τοῦ βουνοῦ τὸ δυσχερές, τὴν συμμικτοδενδρίαν·
φουσσᾶτον μὲν καὶ στρατηγοί, κάμηλοι, ζεύγη, σκεύη
καὶ τ' ἄλλα πάντα σήμερον ἃς ἔχουν καταστόλιν,
ἡμεῖς δὲ μόνοι μετ' αὐτῶν ὧν ἔχομεν ἀρμάτων (135)
καὶ μετὰ τῶν ἀλόγων μας καὶ τῶν συρτῶν μας μόνον
ὡς ἄνδρες ἀναδράμωμεν ὀρεινοπετροβούνιν».
Τοῦ τρίτου πάντες ἔκριναν τοὺς λόγους προτεροῦντας (138n)
Οἱ πρῶτοι γοῦν τῶν ἀδελφῶν πρὸς τοὺς τοῦ τρίτου λόγους
(139)
ἠσχύνθησαν, ἠττήθησαν, εἶπον· «γενέσθω τοῦτο». (140)

Překlad: Gavin Betts, Three Medieval Greek Romances, New York – London 1995.

Prologue on the ways of the word. We begin the story of a man sorely tried, affectionate and capable, who was much loved.

Nothing that happens on this earth, no action, no exploit, does not partake of grief. Joy and grief are mixed, even blended together. Beauty and charm have their share of grief just as grief often has its share of joy. Fame, glory, honor, wealth, beauty, intelligence, learning, bravery, love, charm, noble appearance; the qualities that give sweet joy and pleasure-joined with them you see danger and malice, infirmities and obstacles which cause grief, not to mention the loss itself of what we long for. Desire deprived of its object shuns patience, and shows, one might say, no concern for other things. Love instils its charm into everything except separation and there alone it is filled with great bitterness. If, however, you read this tale and learn the matter of its verses you will see the working of Love's bitter-sweet pangs. Such is the nature of Love, its sweetness is not without alloy. But we must turn to our story...

The beginning of the story.

A certain foreign king, a proud monarch, master of much wealth, lord of many lands, of insufferable pride and arrogant bearing, had three fair and very dearly loved sons who inspired Love with their handsome appearance and their bearing: they were wondrous in every other way, and of manly courage. Their father, seeing them matched in bearing, in beauty, in build and every valor, divided his paternal affection equally among them. He wanted to see the first inherit his crown; the next he wanted as joint heir, and to the third he earnestly desired to hand over the rule of his empire. He judged each worthy of the crown and of power. His wish was not to prefer one before another. But he did not see it possible to transfer the empire to all three nor did he judge this expedient since it would bring disorder and a mighty tempest.

So he sat in royal state, summoned his sons, and with much affection addressed them:

'My children, adornment of my soul, flesh of my flesh, I wish to transfer and hand over to you my crown, my authority, my fame and my power. But my love for the three of you is equal; my feeling for each is the same. I do not know whom I should, by my preference, place first and make master of my crown. I do not want to transfer the empire to all of you; I want my crown and power not to be the subject of dispute but to last into the future and beyond. Sharing is bad and brings disorder. Just as sharing has no place in love, so it has no place in ruling an empire. Behold! Here is much money, here are troops in arms and whatever else is necessary for great deeds. Here are treasure, equipment and a mighty army. Depart, go, take much money and

everything else you need for support. The one who shows great military valor, strength, intelligence and proper wisdom, the one who acts in the most kingly way, and gains a great trophy with his mighty exploits, to him shall I give the command of the empire, him shall I crown and make king in my place.' No-one was dissatisfied with their father's words or with his wishes and orders. It was with cordiality, with much affection, with goodwill and a good heart that the three immediately said farewell and set out together, with many battalions, with a mighty army, and with a vast array of arms and equipment.

And so the three set out to leave.

They went over many vast and trackless lands. Finally, to omit details, they came to a deserted region where they found a rugged and precipitous mountain which could not be scaled. The mountain reached beyond the clouds and afforded no way of ascent. It was rough and stony, dark, wild and frightening. Immediately they took counsel as to how they should proceed and what they should do. The first said, 'The mountain affords no way of ascent, so far does its height reach. You would say that its peak even reaches the heavens and that its trees stretch their branches to the same extent. So let us withdraw from this place. Let us go to some level country. Come!' Immediately on hearing this, the second said, 'I agree. I am departing from here. A mountain higher than the clouds, a place full of rocks and stones, an unscalable peak, trees as high as the heavens! Who could climb the height of such a peak with an army and all our baggage here, with a great host and innumerable camels? If there were people living near the mountain and this vast region, the forests here would show signs of destruction or disturbance; or some trace at least of a hunter would be visible. But the mountain is deserted of human beings.'

The third said, 'I consider such action not worthy of a man. Whatever happens to me, even if I face death itself, no mountain will prove me a coward. I shall not show fear of this place. If a mountain can defeat me, and a place is enough to make me retreat, how shall I stand in battle and play a hero's part? How shall I look our father in the eye, formidable as he is? How shall I see and confront him? Have I forgotten our father's orders and counsel, that wise counsel of his? Will a mountain and lifeless nature take away my father's royal inheritance and rob me of it? O father, royal father, you have cowardly sons if they retire before battle and flee before the fighting. Hand over your empire to another, to a man not of your race or blood, a foreigner, but at least someone who is brave. Dismiss us, sire, and do not call us your children. We have the nature of women as appears from these deeds; we are afraid of woods. I feel shame before our generals and the soldiers of our army; I feel shame before their ancestral courage. And you, royal father, when you see us all in flight, escaping from I know not what, routed, defeated-to whom will you give the kingdom? Whom will you crown first? Whatever happens, I shall not look upon my father with a coward's heart, I shall not disgrace my race, nor shall I today lose the kingship from an unmanly will or from cowardice. But our army with its equipment, its battalions and

troops, our brave and costly expedition cannot climb this difficult place with its hostile mountain and thick forest. So let the army with its generals, camels, yoked oxen, its equipment and everything else today come to a halt. But let us, alone, with those arms we have, with just our horses and our reserve mounts, climb up the mountain's rocky slope like men.'