

- «Κρότοι καὶ κτύποι καὶ ἀπειλαὶ μὴ σὲ καταπτοήσουν, 139r
 G1.134, 135
 μὴ φοβηθῆς τὸν θάνατον παρὰ μητρὸς κατάραν· G1.138, 2.234
 μητρὸς κατάραν φύλαττε καὶ μὴ πληγὰς καὶ πόνους.
 4 Μῆλη μῆλη ἂν σὲ ποιήσουσιν, βλέπε ἐντροπήν μὴ ποιήσης.
 6 Τοὺς πέντε ἄς μᾶς φονεύσουσιν καὶ τότε ἄς τὴν ἐπάρου.
 Μόνον προθύμως ἐξελθε εἰς τοῦ ἀμιρᾶ τὴν τόλμην.
 Τὰ δύο σου χέρια φύλαττε καὶ ὁ Θεὸς νὰ μᾶς βοηθήσῃ.»
 Καὶ ὁ ἀμιράς ἑκαβαλίκευσεν, εἰς αὐτὸν ὑπαγαίνει. G1.161
 10 Φαρίν ἑκαβαλίκευσεν φυτυλὸν καὶ ἀστεράτον· G3.261
 ὀμπρὸς εἰς τὸ μετώπιν του χρυσὸν ἀστέραν εἶχεν,
 τὰ τέσσερά του ὀνύχια ἀργυροτσάπωτα ἦσαν,
 καλιγοκάρφια ὀλάργυρα ἦτον καλιγωμένον,
 ἢ οὐρά του συμρνομένη <ἦτον>, μὲ τὸ μαργαριτάριν. |
 15 Πρασινορόδιος ἀετὸς ἔς τὴν σέλαν ἐξοπίσω 139v
 καὶ ἰσικιάζει τὰς κουτάλας του ἐκ τοῦ ἡλίου τὰς ἀκτίνας.
 Κοντάριν ἐμαλάκιζε βένετον, χρυσωμένον. G1.164
 Καὶ τότε πάλιν ὁ ἀμιράς τοῦτον τὸν λόγον λέγει:
 «Ἐπὶ πολὺν <τὸν> πόλεμον καὶ ἀπὸ δοκιμασίας
 20 καὶ πάλιν ἔχω ἀποδοχὴν νὰ ἐπάρω του τὸ νίκος.»
 Σαρακηνὸς ἐλάλησεν τὸν ἀμιράν τῆς γλώσσης:
 «Αὐτό, ἀμιρά, μὴ τὸ γελάς, μὴ τὸ κατονειδίξης·
 ἐγὼ παιδὶν καλὸν θεωρῶ καὶ δυνατὸν πολέμου,
 καὶ ἂν ἔχη καρδίαν ὁ ἄγουρος γλήγορα νὰ γυρίζῃ,
 25 τὴν τόλμην του τὴν θεωρῶ
 νὰ ἐπάρῃ καὶ τὸ ἀδελφί του καὶ ὄλον μας τὸ κοῦρσος» —

4 Μῆλη μῆλη Karayanni, 1976, 79, cf. Spadaro, 1989, 174–5: μῆλη καὶ μέλ E καὶ μέλη Alexiou After ποιήσης E has ἂν κατεβούμεν (=E5), deleted by Alexiou
 9 ἑκαβαλίκευσεν Trapp: ἑκαβαλήκευσεν E
 14 συμρνομένη E: συμριδομένη Xanthoudidis, 1912, 544 ἦτον [ἦτον] added by Alexiou
 15 ἔς Trapp, cf. Spadaro, 1989, 175: εἰς E
 16 ἡλίου Trapp: ἡλίου E
 17 βένετον Hesselting: βενέτον E
 19 Ἐπὶ πολὺν τὸν Trapp: ἀπὸ πολλὴν E Εἶμαι ἀπὸ πολὺν Alexiou ἀπὸ πολὺν μου Krumbacher, 1904, 316
 20 του Alexiou: καὶ ἐτούτον E καὶ Krumbacher, 1904, 316
 22 κατονειδίξης Krumbacher, 1904, 316: κῆνιδίξης E
 24 καρδίαν ὁ ἄγουρος E: ὁ ἄγουρος καρδίαν Alexiou γλήγορα νὰ γυρίζῃ Lambros, 1904, 383: ὅτι νὰ γυρίζῃ ἐγλύγορα E
 25 του τὴν Trapp: τούτην E
 26–32 See the notes to the translation

- “... Don’t let noises and blows and threats shock you,
 don’t fear death rather than your mother’s curse;
 look out for your mother’s curse and not for wounds and pain.
 4 Even if they cut you to pieces, see that you don’t disgrace yourself.
 6 Let them kill the five of us and then let them take her.
 Just set out eagerly against the emir’s daring.
 Take good care of your two hands and may God help us.”
 The emir mounted and went towards him.
 10 He had mounted a horse that was piebald and starred,
 it had a golden star in front on its forehead,
 its four hoofs were trimmed with silver,
 it was shod with solid silver nails,
 its tail was perfumed, set with pearls.
 15 There was a green and rose eagle silk behind the saddle,
 and this shaded its flanks from the rays of the sun.
 The emir wielded a blue, gilded spear.
 Then in turn he uttered these words:
 “After much fighting and great hardship
 20 once again I expect to achieve victory over him.”
 A Saracen addressed the emir in his own tongue:
 “Do not mock him, emir, do not scoff at him;
 I see a fine boy who is mighty in war,
 and if the youngster has the spirit to turn quickly,
 25 I can see he has the daring
 to capture his sister and all our booty”

The text in E lacks its opening pages and up to around 100 lines, and begins on f. 139r after a space left blank for illustration; see Introduction, pp. xix–xxii. The abducted girl’s brothers are encouraging the youngest in his challenge to the emir; the missing narrative was probably similar to G1.1–133.

Lines 1–609 (cf. G1.134–3.343) are defined by Alexiou (cf. Ricks, 1990) as ‘The Song of the Emir’; there is no manuscript evidence for this division. The episode would have been part of **Digenis*: see Beaton, 1993b.

10–16 Compare the description of Maximou’s horse at E1486–8.

15 Haldon, 1990, 221–2 refers to the multi-coloured eagle silks of Byzantine court ceremonial in the tenth century, which were used for garments rather than saddlecloths. 21, 30, 46 Why is it surprising that the emir and his henchmen speak the same language, whether Arabic or Syriac? Is there reference here to a dialect (Karayanni, 1976, 83)? At G1.218 an interpreter is needed between the Byzantine Greeks and the Saracen peasant.

- 28 σπεύδει γὰρ καὶ ὁ φθόνος του μὴ καὶ εἰς δειλίαν τὸν φέρη.
 27 Ταχέως ἐκαβαλίκευσαν, ἴς τὸν κάμπου κατεβαίνου.
 30 Σαρακηνὸς ἐλάλησεν τὸν ἀμιράν τῆς γλώσσης:
 «Πίασε, μούλε, τὸν ἄγουρον, ταχέως νὰ τὸν νικήσης·
 29 αὐτὸς σκυλι Ρωμαῖος ἔν', μὴ σὲ κακοδικήση.» G1.189
 32 Εὐθύς ἐκαβαλίκευσαν, ἴς τὸν κάμπου κατεβαίνου. G1.172
 ὥς δράκοντες ἐσύριζαν καὶ ὡς λέοντες ἐβρυχοῦντα G1.173-4
 καὶ ὡς ἀετοὶ ἐπέτουντα, καὶ ἐσμίξασιν οἱ δύο· G1.173
 35 καὶ τότε νὰ ἰδῆς πόλεμον καλῶν παλληκαρίων.
 Καὶ ἀπὸ τῆς μάχης τῆς πολλῆς κρούσιν διλασυντόμως· 140r
 καὶ ἀπὸ τὸν κτύπου τὸν πολὺν καὶ ἀπὸ τὸ δὸς καὶ λάβε
 οἱ κάμπου φόβον εἶχασιν καὶ τὰ βουνιὰ ἀηδονοῦσαν, G1.180
 τὰ δένδρη ἐξεριζώνουντα καὶ ὁ ἥλιος ἐσκοτίσθη.
 40 Τὸ αἶμαν ἐκατέρειεν εἰς τὰ σκαλόλουρά των G1.181
 καὶ ὁ ἴδρος τους ἐξέβαινεν ἀπάνω ἀπ' τὰ λουρίκια.
 Ἦτον <καὶ> γὰρ τοῦ Κωνσταντῆ γοργότερος ὁ μαῦρος,
 καὶ θαυμαστὸς νεώτερος ἦτον ὁ καβελάρης·
 κατέβηκε εἰς τὸν ἀμιράν καὶ κρούει του ραβδέα
 45 καὶ τότε ἐχέρισε ὁ ἀμιράς νὰ τρέμη καὶ νὰ φεύγη.
 Σαρακηνὸς ἐλάλησεν τὸν ἀμιράν τῆς γλώσσης:
 «Πίασε, μούλε, τὸν ἄγουρον, ταχέως νὰ τὸν νικήσης,
 μὴ εἰς σύντομόν του γύρισμα πάρη τὴν κεφαλὴν σου·
 αὐτὸς καλὰ σ' ἐσέβηκεν, τώρα νὰ σὲ γκρεμνίση.
 50 Ἐγὼ, μούλε, οὐ τὸ ἐγνοιάζομαι νὰ τὸν καταπονέσης,
 ἀλλὰ μὴ τὸ καυχάσεται ὅτι ἔτρεψεν φουσατά.»
 Καὶ ὁ ἀμιράς ὡς τὸ ἤκουσεν, μακρέα τὸν ἀποξέβην,
 ἔριψεν τὸ κοντάριν του καὶ δάκτυλον τοῦ δείχνει G1.193-4
 καὶ μετὰ τοῦ δακτύλου του τοιοῦτον λόγον λέγει:

28 σπεύδει: Alexiou: σπουδῆ E (perhaps correctly; Prombonas, 1993, 74: μὴ καὶ = μὴ κε = μὴ οὐκ) δειλίαν Alexiou: δηλεία E

27 ἴς Alexiou: εἰς E

32 ἴς Trapp: εἰς E

38 βουνιὰ Trapp: βουνία E ἀηδονοῦσαν Pollitts, 1973, 344: ἠδονοῦσαν E

41 ἀπ' Trapp: ἀπὸ E

42 Ἦτον καὶ Alexiou: ἦτον E ἦτονε Krumbacher, 1904, 317

43 θαυμαστὸς Alexiou, cf. Z340: καλῶς E

44 κατέβηκε Alexiou: καὶ ἐκατέβηκεν E

45 ἐχέρισε Karayanni, 1976, 81-2, cf. Spadaro, 1989, 175: ἐχέρισεν E

47 Πίασε Alexiou, cf. 31: ὦ πίασε E

48 εἰς Alexiou: εἰς τὸ E

50 Ἐγὼ, μούλε, οὐ τὸ Alexiou, note: ἐγὼ δὲ μούλε οὐδὲν τὸν E μούλε, ἐγὼ οὐδὲν τὸ Spadaro, 1988, 145

51 φουσατά Krumbacher, 1904, 317: φουσατέ E

- 28 – for his jealousy urged him on, hoping to make the emir show cowardice.
 27 They mounted swiftly and they came to the battlefield.
 30 A Saracen addressed the emir in his own tongue:
 “Seize the youngster, my lord, and grab a quick victory.
 29 He is a Roman cur! Don’t let him do you down!”
 32 They mounted at once and they came to the battlefield.
 They hissed like serpents, they roared like lions,
 they soared like eagles, and the two clashed.
 35 And then you could see a fight between fine brave youths.
 In the heat of the battle they struck continuously,
 and from the great clashing and the cut and thrust
 the plains grew fearful and the mountains re-echoed,
 trees were uprooted and the sun was darkened.
 40 Blood flowed down over their horse-trappings
 and their sweat ran out over their breastplates.
 Constantine’s black horse was speedier,
 and its rider was a marvellous young man.
 He charged at the emir and struck him a blow with his stick
 45 and then the emir began to tremble and flee.
 A Saracen addressed the emir in his own tongue:
 “Seize the youngster, my lord, and grab a quick victory,
 so that he doesn’t take your head off with his sudden turn.
 He has made a fine attack on you and now he might finish you off.
 50 I don’t think, my lord, you are going to do him much harm,
 but don’t let him boast that he routed an army.”
 When the emir heard this, he withdrew some way from the youth,
 he threw away his spear and showed him his finger,
 and with this gesture he said these words:

27–32 This passage, though defended by Prombonas (1993, 72–6), has given all editors problems. Kalonaros and Trapp remove 27, 30 and 31, Alexiou obelises 27, Ricks obelises 27, 28. With the lines rearranged thus (28, 27, 30, 31, 29, 32), E30–2 form a narrative doublet to E21–7, opening with the Saracen’s address and closing with the speakers galloping off (cf. Fenik, 1991, 42–50).

31 The Arabic origin of μούλε (= lord) is discussed by Karayanni (1976, 83).

44 In G the stick is the weapon most characteristic of Digenis; we meet it early in E, in the hands of the hero’s future maternal uncle.

53–4 It has been suggested that this is a Muslim indication of submission, referring to belief in the one God (Alexiou, 1979, 35 and 1985, note). At G1.194 the emir crosses his fingers, apparently in defeat. Given the lack of clear medieval parallels, it is hard to decide how either gesture is to be interpreted.

- 55 «Ζῆς, νὰ χαίρεσαι, νεώτερε, ἐδικόν σου ἔν' τὸ νίκος.»
Τὸν λόγον οὐκ ἐπλήρωσεν, ἐστράφη ἐντροπιασμένος,
καὶ ὁ Κωνσταντῖνος <ὁ μικρὸς> ὑπάει εἰς τοὺς ἐδικοὺς του. | G1.196
- Κ**αὶ οἱ πέντε ἐκαβαλίκευσαν, ἕως τὸν ἀμιράν ὑπάγουν: 140v
«Ἦ ἀμιρά, πρωταμιρά καὶ πρῶτε τῆς Συρίας,
60 ὦ ἀμιρά, δοῦλε Θεοῦ, πλήρωσον ὡς μᾶς εἶπες,
καὶ δεῖξε μας τὸ ἀδελφίν μας νὰ χαροῦν οἱ ψυχές μας.»
Καὶ τότε πάλιν ὁ ἀμιράς μαινόμενος τοὺς λέγει:
«Ἐβγάτε εἰς τὰ φουσατά μου, γυρεύετε τὰς τέντας,
καὶ ἂν εὔρετε τὸ ἀδελφί σας, εἰς μίαν νὰ σᾶς τὸ δώσω.»
65 Καὶ τότε οἱ πέντε ἀδελφοὶ τὰς τέντας ἐγυρεύσαν,
ἐγύρευσαν καὶ οὐκ ἤνυραν τὴν, ἤρξαντο πάλιν κλαίειν.
Σαρακηνὸν ὑπάντησαν ἀπέξωθεν τὰς τέντας,
καὶ λόγια τοὺς ἐλάλησεν μετὰ πολλῆς ὀδύνης:
«Κἂν ψηλαφάτε, οἱ ἄρχοντες, ὡς δι' ἄγαμον κοράσιον,
70 νὰ εἶν' καὶ ἡ κόρη θαυμαστή, νὰ ἴενι καὶ Ρωμαίσσα; 141r
Διέλθατε τὸ ἐπανώφορον, <εὐρήσετε> ρυάκιν·
χθές ἐν αὐτῷ ἐσφάξαμεν ἡδονικὰ κοράσια,
διότι οὐδὲν ἠθέλασιν ὡσὰν τὰς ἐλαλοῦμαν.»
Καὶ ὡσὰν τὸ ἐκοῦσαν οἱ ἄρχοντες, ἐθλίβησαν μεγάλως
75 καὶ ὦραν πολλὴν ἐποίησασιν καὶ εἰς λογισμοὺς ἐμπῆκαν
καὶ μετὰ ὦρας περισσὰς ἐφέρασιν τὸν νοῦν τους·
τὰ δάκρυα τους σφουγγίζουσιν, τὰ ρέτενα γυρίζουν,
καὶ ἤλθασιν καὶ ἠύρασιν τὸ ἐρμηνευθὲν τὸ ρυάκιν.
Ἐκεῖ ἠύρασαν τὰ κοράσια εἰς τὸ αἶμαν κυλισμένα. G1.227

55 Ζῆς, νὰ χαίρεσαι, νεώτερε Spadafo, 1989, 176: ζῆς νὰ χαίρεσε καλὲ νεώτερε E νὰ ζῆς, καλὲ νεώτερε Lambros, 1904, 383 ἔν' Trapp: ἔνε E

56 ἐστράφη Karayanni, 1976, 85: ἐστράφην E

57 ὁ μικρὸς added by Alexiou

58 ἕως Trapp: εἰς E

62 μαινόμενος E: ψευδόμενος Kalonaros τοὺς Kalonaros: τοῦ E

64 μίαν νὰ Alexiou: μίαν E

66 ἤρξαντο Krumbacher, 1904, 317: ἤρξατο E πάλιν κλαίειν Chatzis, 1930, 28: πάλιν νὰ κλέουν E

67 τὰς E: τῆς Alexiou

68 τοὺς ἐλάλησεν Kalonaros: τοῦ ἐλάλησασιν E

69 δι' ἄγαμον Grégoire-Letocart, 1939, 211: διαγάμον E κοράσιον Karayanni, 1976, 85: κορασίον E

71 Διέλθατε Grégoire-Letocart, 1939, 212: μὴ ἔλθατε E ἐπανώφορον Alexiou: ἐπάνμορφον E εὐρήσετε added by Grégoire-Letocart, cf. G1.223

75 ἐποίησασιν Xanthoudidis, 1912, 546, cf. Z394: ἐπίασασιν E

77 σφουγγίζουσιν Alexiou: ἐσφουγκίζασιν E

78 ἐρμηνευθὲν τὸ E: ἐρμηνευθέντα Alexiou

- 55 "May you live and rejoice, young man, victory is yours."
He didn't finish what he was saying but he turned away in shame
and the young Constantine went off to his brothers.

The five mounted and they came to the emir:

- "Emir, first of emirs and first man in Syria,
60 emir, servant of God, carry out what you promised us
and show us our sister, so that our souls may rejoice."
Then the emir in his fury said to them:
"Go out into my army, search the tents
and if you find your sister I'll give her to you at once."
65 So then the five brothers searched the tents,
they searched and did not find her, they began to weep once more.
They met a Saracen outside the tents
and he addressed them in great anguish:
"Perhaps you are looking, lords, for an unmarried girl,
70 a girl who is marvellous and also a Roman?
Go up to the high ground, you will find a ditch.
Yesterday we slaughtered some enchanting girls in it
because they didn't want to do what we told them."
When the lords heard this, they were greatly distressed;
75 they delayed for a long time, lost in thought,
and after very many hours they came to their senses.
They wiped their tears, they shook their reins
and went and found the ditch that had been spoken of.
There they found the girls dripping with blood,

55 The first words of this speech virtually mean "Congratulations!"

57 Note the patterning in this combat scene: the repeated interventions from the Saracen (21, 30, 46), the piled-up animal similes (33–34) and those from empathising nature (38–9); see Fenik, 1991, 57–66. The space left for an illustration and the large capital marking line 58 indicates that the scribe perceived this as a significant stage in the narrative.

69 At G1.128 the brothers are merely 'youngsters'.

73 There are probably sexual undertones here; cf. E1.23 and the brothers' relief that their sister's virginity has been preserved.

- 80 τῶν μὲν αἱ χεῖρες ἔλειπον, ἄλλων οἱ κεφαλές των, G1.228
μαχαιροκοπημένες ἦν καὶ εἰς τὸ αἷμαν κυλισμένες. G1.227
Τὰς χεῖρας των ἐξήπλωσαν, τὰς κεφαλὰς κρατοῦσιν
καὶ βλέπουν καὶ τὰ πρόσωπα, νὰ εὐροῦν τὴν ἀδελφὴν τους
καὶ ὅλας ἐγυρεύσασιν, στέκουν καὶ θεωροῦν τας
85 καὶ οὐδὲν ἐγνωρίσασιν ποσῶς τὴν ἀδελφὴν τους, G1.230
87 ὅτι συζουλισμένες ἦν καὶ εἰς τὸ αἷμαν κυλισμένες. G1.227
88 Καὶ ὡς εἶδασιν παράνομα, τὰ ποῖα οὐδὲν ἐλπίζαν,
89 εἰς θλίψιν ἐσεβήκασιν καὶ κάθονται καὶ κλαίουσαν.
86 χουῖμαν ἐπήραν ἐκ τῆς γῆς, <'ς> τὰς κεφαλὰς τὸ βάνουν, G1.232
90 τὸν ἥλιον ἐντρυχώνοντες μετὰ πολλῶν δακρύων: 141ν
«Κύρ Ἥλιε, τί νὰ ποιήσωμεν νὰ εὐροῦμεν τὸ ἀδελφιν,
καὶ πῶς νὰ τὴν γνωρίσωμεν, νὰ τὴν θέλωμεν θάψει;
Ποῖον μαντάτο νὰ ὑπάγωμεν τὴν ταπεινὴν μας μάνα;
Κύρ Ἥλιε, τί μᾶς ἐποικες καὶ ἐκακοδίκησές μας;
95 Καὶ ἀπὲ τοῦ νῦν οὐ πρέπει μας νὰ εἴμεσθε εἰς τὸν κόσμον.
'ς τὸν κόσμον πολεμήσαμεν καὶ δικαιώνουν ἄλλους.
Γῆ <ὄλη>, θρήνησον πικρῶς καὶ τὸ θέαμα κλαῦσον.
εἶδες θαυμάσματα πολλά, νὰ σφάξουν ἀδελφὴν μας.
Ἦ πάλι ὅτι αἰχμαλώτευσαν τὴν ἡλιογεννημένην;
100 Κοράσια ἔσφαξαν πολλὰ καὶ ἐποίησαν τα θυσίας
εἰς ναοὺς τῶν εἰδώλων,
εἰς μασιγῖδια τουρκικὰ καὶ εἰς ναοὺς μεγάλους.
Ἄφοῦ κατήλθεν ὁ Χριστὸς ἐξ οὐρανοῦ εἰς τὸν κόσμον,
ἐδίωξεν τὰς παράνομας καὶ μυσαρὰς θυσίας,

80 τῶν μὲν Hesselung, cf. Z398: ἐμὲν (= αἱ μὲν) E

81 μαχαιροκοπημένες Alexiou: ὅλες μαχεροκοπιμένες E

82 κρατοῦσιν Alexiou, cf. Z403: των κροῦσιν E

83 εὐροῦν Alexiou: ἐγνωρίσουν E

85 ἐγνωρίσασιν corr., from ἐγνωρίσασιν Alexiou: ὑμφορέσασιν, να ἐγνωρίσασιν E

86–89 This rearrangement (85, 87, 88, 89, 86) is proposed by Ricks

86 ἐπήραν Hesselung: ἐπλήραν E 'ς added by Trapp κεφαλὰς Trapp: κεφαλὰς των E

91 Κύρ Ἥλιε Trapp: κυρίλιέ μου E νὰ εὐροῦμεν τὸ ἀδελφιν Trapp: να ευροῦμεν τὴν ἀδελφὴν μας E τὸ ἀδελφιν μας νὰ εὐροῦμεν Alexiou

92 γνωρίσωμεν Trapp: ἐγνωρίσομεν E

93 νὰ Alexiou: να τὴν E

96 'ς corr. : ὅτι ἐμεῖς εἰς E ἐμεῖς 'ς Alexiou πολεμήσαμεν corr.: πολεμοῦμεν E

δικαιώνουν Alexiou: δικαιῶμεν E

97 ὄλη added

98 εἶδες Alexiou: ὅτι εἶδες E πολλά Alexiou: πολλὰ καὶ κακὰ E νὰ σφάξουν ἀδελφὴν

μας corr.: να σφάξουν τὴν ἀδελφὴν μας E τὸ ἀδελφιν μας νὰ σφάξουν Alexiou

99 πάλι Karayanni: πάλην E

100 Κοράσια Kyriakidis, 1951, 358: καὶ κοράσια E

101 omitted by Alexiou

102 τουρκικὰ Trapp: τούρκικα E

- 80 some lacked hands, others their heads,
they had been stabbed with daggers and were dripping with blood.
The brothers stretched out their hands, they picked up the heads,
and they looked at the faces too, to find their sister;
they examined all of them, they stood and looked at them
85 but in no way could they recognise their sister
87 because the girls had been crushed together and covered in blood.
88 When they saw these lawless deeds of a kind they had never expected,
89 they began to grieve, they sat and wept;
86 they took dust from the ground and sprinkled it on their heads,
90 beseeching the sun with many tears:
“Lord Sun, what shall we do to find our sister,
and how shall we recognise her to be able to bury her?
What message shall we bring to our miserable mother?
Lord Sun, why have you done this to us and wronged us?
95 From now on we should no longer live in the world;
we have fought in the world but vengeance is taken on others.
All the earth, lament bitterly and weep at this spectacle;
you have seen many incredible things, that they should have
slaughtered our sister.
Or have they rather made the sun-born girl a prisoner?
100 They have slaughtered many girls and made sacrifices of them
in the temples of idols,
in Turkish mosques and in great temples.
When Christ came down to the world from heaven,
he rejected lawless and vile sacrifices,

86–9 The brothers sprinkle dust on their heads as a sign of mourning.

91 With its appeals to the sun and earth this speech has some of the marks of a ritual lament, a tradition of great antiquity (Alexiou, M., 1974, 55–78; Alexiou, note *ad loc.* on evidence from papyri). ‘Sun-born’ is reserved by E to describe the emir’s mother (E99, 143, 218, 441) while in G it is used of Digenis’ bride (4.350, 6.134) and Digenis himself (4.635, 4.807).

101–2 While idols are inappropriate in an aniconic Muslim place of worship and thus E101 is suspect (Kyriakidis, 1951, 358; Alexiou, note), the assumption of human sacrifice shows that strict accuracy about Muslim practices is not to be sought in the words of their Christian opponents.

- 105 ἔδειξεν καὶ τὸν θάνατον καλὸν ἴς τὸν κόσμον τοῦτον.
Καὶ μόνον δὲν τοὺς ἔσωζεν νὰ ἐβγάλουν τὴν ψυχὴν σου,
ἀμὴ ἔκοψαν τὰ κάλλη σου καὶ οὐδὲν σὲ ἐγνωρίζουν.
Καὶ ἴδου τὸ σῶμα φαίνεται, <ἀδελφὸν μας,> ὀμπρὸς μας,
τὴν δὲ μορφήν σου οὐ βλέπομεν, ἔδε ἀνομία μεγάλη.
- 110 Ἄμῃ ἡ ψυχὴ ὅταν ἐβγῆ, χάνεται καὶ ἡ ὄψις. 142r
Ὅϊμέν, ἀδελφὸν μας καλόν, οὐδὲν σὲ θεωροῦμεν.
ἔξεβηκέν σου καὶ ἡ ψυχὴ, ἐχάθη καὶ τὸ κάλλος.
Ὁ σκύλος σὲ ἐσκότωσεν καὶ ἐχάσεν σου τὰ κάλλη.
Ὡ πονηρίας, ὠμότητος, ὦ βία τῶν ἀλλοφύλων.
- 115 ὦ παναθλία, τί ἔπαθες ἐκ τῆς παραδικίας.
Καὶ οὐ βλέπει ὁ Θεὸς ἐξ οὐρανοῦ χυθέντα σου τὸ αἷμα;
Καὶ ὑπέμεινες, μακρόθυμε, τούτην τὴν ἀνομίαν;
Δέξου, καὶ λάβε, ἀδελφὸν μας, θρήνους τῶν ἀδελφῶν σου.
ἄσπιλε, παμμακάριστε, δέξου πηγὰς δακρῶν.
- 120 Μίαν μόνην σὲ εἶχαμεν, παραμυθίαν μεγάλην.
Ὡς προσδοκοῦμεν, ἔθανες καὶ δόξα σοι, ὁ Κύριος,
<δόξα σοι> ὅτι ἐφύλαξες τὴν παρθενίαν σου, κόρη.»
Τότε πολλὰ ἀναγκάσθησαν κλαίοντες τὴν ἀδελφὴν τους,
καὶ ψηλαφῶντες ἀκριβῶς οὐκ ἤμποροῦν τὴν εὔρειν. | G1.255
- 125 Κοινὸν τάφον ἐποίησαν καὶ ὅλες ἀπέσω ἐθάψαν 142v G1.256
καὶ ἐστράφησαν ἴς τὸν ἀμιράν μετὰ κακῆς καρδίας. G1.257
Ἔλυσαν τὰ φηκάρια τοὺς καὶ οἱ πέντε ἐξεσπαθῶσαν
καὶ εἰς πρόσωπον τὸν ἀμιράν οὕτως τὸν συντυχαίνουν:
«Ὡ ἀμιρά, πρωτοαμιρά καὶ σκύλε τῆς Συρίας. G1.100
- 130 τὸ ἀδελφὸν μας τὸ ἐρπαξες, μηδὲν μᾶς τὸ στερέψης.

- 105 καλὸν ἴς Alexiou: καλῶς εἰς E
107 ἔκοψαν Trapp: ἔκοψαν καὶ E
108 ἀδελφὸν μας added by Alexiou
110 Ἄμῃ Trapp: ἀμὴ ὅμως E ἐβγῆ Trapp: εὔγη E
111 ἀδελφὸν μας καλόν Trapp: ἀδελφὴ μας καλόν ἐχάθη καὶ E
112 ἐχάθη Alexiou: ἐχάθηκεν E
116 οὐ βλέπει Alexiou: οὐκ ἐβλέπει E χυθέντα Alexiou: χιθέντος E
118 ἀδελφὸν Hesseling: ἀδελφὴ E
119 ἄσπιλε Alexiou: ἀπλωσε E
121 ἔθανες Chatzis, 1930, 28: ἐπόθανες E Κύριος Alexiou: Θεός E
122 δόξα σοι added by Alexiou
123 Τότε Alexiou: καὶ τότε E
126 ἴς Trapp: εἰς E
127 τοὺς Hesseling: τοῦ E
128 εἰς πρόσωπον τὸν ἀμιράν Alexiou: κατὰ πρόσωπα τὸν ἀμιράν E καταπρόσωπα αὐτὸν Trapp. cf. Z442

- 105 and showed that even death is good in this world.
And not only was it not enough for them to take your life
but they have put an end to your beauty, and you cannot be
recognised.
And look, your body is visible to us, sister of ours,
but we cannot distinguish which form is yours – oh, what great
lawlessness!
- 110 But when the soul departs, the countenance is lost too.
Alas, our lovely sister, we shall look on you no more;
your soul has departed and your beauty too has been lost.
The cur has killed you and destroyed your beauty.
Oh, the deceitfulness, the atrocity, the violence of foreigners!
- 115 Oh, most unhappy sister, what have you suffered from this travesty
of justice!
Does God not see from heaven your blood that has been spilt?
And have you endured this outrage, long-suffering one?
Accept and receive, sister of ours, your brothers' laments,
untainted and most blessed one, accept our streams of tears.
- 120 You were our one, our only sister, our great consolation.
You have died, or so we assume, but praise be to you, o Lord,
praise be to the Lord that you, girl, preserved your virginity."
Then they were very distressed as they wept for their sister
and in spite of searching around carefully they could not find her.
- 125 They made a common grave and buried them all in it
and returned to the emir in bitter spirits.
They undid their scabbards and the five drew their swords,
they addressed the emir thus to his face:
"Emir, first of emirs and cur of Syria,
130 you have abducted our sister, do not deprive us of her.

122 G1.234–54 does not explicitly make an issue of the girl's virginity; preservation of virginity tended to be a preoccupation of twelfth-century, rather than later, texts (Beck, 1984, 112–28).

130–1 The brothers' vacillation over acceptance of their sister's death may be defended on psychological grounds against accusations of textual inconsistency.

- Ἡ δεῖξε μας τὸ ἀδελφί μας ἢ κόπτομε καὶ ἐσέναν.»
 Καὶ ὡς εἶδεν τούτους ὁ ἀμιράς, πολλὰ τοὺς ἐφοβήθη,
 ἐστάθη καὶ ἀνερῶταν τους: «Τίνες καὶ πόθεν εἶστε,
 καὶ ποίας γενεᾶς ὑπάρχετε ἀπὸ τῆς Ρωμανίας;»
 135 Καὶ τότε ὁ πρῶτος ἀδελφὸς οὕτως ἀπιλογᾶται:
 «Ἡμεῖς γὰρ εὕρισκόμεθα ἀπὸ γενεᾶς μεγάλης·
 † ὁ πατήρ μας ἦτον . . . τῶν Δουκάδων τὴν μερέαν· †
 † . . . † ἡ μήτηρ μας ἀπὸ τοὺς Κιρμαγάστρους·
 δώδεκα θεῖους εἶχαμεν καὶ ἕξι ἑξαδέλφους.
 140 Τὸν κύρην μας ἐξόρισαν διὰ μούρητῃ εἰς τὰ φουσάτα·
 ἐκεῖνοι ἂν σὲ εἶχαν εὐρεῖ, Συρίαν οὐκ ἐθεώρεις.
 Πέντε ἀδελφούς ἐγέννησεν ἡ μάνα μας, τοὺς βλέπεις,
 καὶ μίαν εἶχαμε ἀδελφήν, τὴν ἡλιογεννημένην,
 144 καὶ οὕτως τὴν ἐχαιρόμασθε μὲ τὰς ἰ ἀνδραγαθίας.» 143r
 148 Καὶ τότε πάλιν ὁ ἀμιράς οὕτως ἀπιλογᾶται:
 145 «Πατήρ μας ἦτον Ἀαρῶν καὶ θεῖος ὁ Καροήλης,
 ὁ Μουσελῶμ ὁ ἐξάκουστος πατήρ ἦν τοῦ πατρός μας
 καὶ ἐκεῖ τοὺς ἐνταφίασαν ἕς τὸν τάφον τοῦ προφήτου.
 149 Ἐμὲν ποτὲ οὐκ ἐπήντησεν στρατηγὸς ἢ τοπάρχης·
 150 φουσάτα πάλιν ἔντρεψα πέρσικα καὶ ρωμαϊκά
 καὶ κάστρα ἐπαράλαβα ἀμύθητα καὶ <πλεῖστα>,
 ἡγεμόνας ἐπίασα Πέρσας καὶ στρατιώτας.
 Τὸ θέαμα τὸ ἔπαθα εἰς ἐσᾶς ποτὲ οὐκ ἐλησμονῶ το·
 ἀφῶν ἠρξάμην πολεμεῖν ἀνδραγαθίας μεγάλας,
 155 οὐδὲν ἠύρεθηκεν κανεὶς ἵνα μὲ καταφθάσῃ
 καὶ πολεμήσῃ, νεώτεροι, καὶ ἐπάρῃ μου τὸ κοῦρσος.
 Καὶ ἐδάρτε τὸ ἔπαθα εἰς ἐσᾶς ποτὲ οὐκ ἐλησμονῶ το·

131 καὶ [κ'] ἐσέναν Alexiou: τὴν κεφαλὴν σου E

136 εὕρισκόμεθα Hesselting: ἐβρισκόμ E (rest of word illegible)

137 . . . E (ink washed away): Hesselting supplied ἀπὸ μερέαν Alexiou: μερέαν, καὶ γενεᾶν E

138 . . . :δ. E ἢ δὲ Xanthoudidis, 1912, 547 μας corr.: μας εἶτον E

140 εἰς τὰ Alexiou: καὶ διὰ E

141 εὐρεῖ Trapp: εὔρη E Συρίαν Alexiou: ποτὲ, Συρίαν E

143 εἶχαμε Alexiou: ἦχαμεν E

148 repositioned by Grégoire, 1940/1, 99

145 Πατήρ Trapp: ὁ πατήρ E θεῖος Alexiou: ὁ θεῖος μας E

146 ἦν Chatzis, 1932, 286: εἶτον E

147 ἕς Trapp: εἰς E

150 πέρσικα καὶ ρωμαϊκά Alexiou: ρωμαϊκὰ καὶ πέρσικα E

152 πλεῖστα added by Trapp

156 πολεμήσῃ Trapp: πολεμίσι με E νεώτεροι Kalonaros: νεώτερε E

- Either show us our sister or we cut you down too.”
 When the emir saw them, he was terrified of them;
 he stood and asked them: “Who are you and where are you from?
 And from what family are you in the Roman territory?”
 135 Then the first brother replied like this:
 “We happen to be from a great family.
 Our father was . . . of the Doukas faction,
 and our mother . . . from the Kirmagastroi;
 we had twelve uncles and six cousins.
 140 Our lord father was exiled for mutiny in the army;
 if they had found you, you would never look on Syria again.
 Our mother bore five brothers, whom you see,
 and we had one sister, the sun-born girl.
 144 And thus we have rejoiced in her, with our valiant deeds.”
 148 And then the emir replied in his turn:
 145 “Our father was Aaron and our uncle Karoilis,
 and the famed Mouselom was our father’s father,
 and they buried them there at the Prophet’s tomb.
 149 No general or governor has ever stood in my way.
 150 I have in turn routed armies both Persian and Roman,
 and I have captured untold and innumerable fortresses.
 I have seized Persian leaders and soldiers.
 The humiliation which I endured at your hands I shall never forget.
 From the moment I began to achieve great deeds of valour in war,
 155 no one could be found to get the better of me
 and fight me, young men, and take my booty.
 But now what I have suffered at your hands I shall never forget;

132 The emir in this version is not conspicuous for bravery.

134 At this point G1.264 refers to the brothers’ ‘theme’, a term of territorial division of diminished relevance by the twelfth century; cf. Galatariotou, 1993, 40.

137–8 On the genealogies and the clan names, see the Introduction, pp. xxxiv–xxxvi and the Name Index.

148 The re-ordering of lines first proposed by Grégoire separates the two sets of ancestors, and corresponds to the information given in G.

147 The prophet Mohammed’s tomb is at Medina and prominent Muslims were formerly buried within its precincts (EI under ‘Baki ak Gharkad’ and ‘Madina’). E shows familiarity with names and practices associated with Islam (e.g. at E164–5, 245–8, 285, 288–91, 537–8); see Alexiou, 1979, 33–5 and Galatariotou, 1993, 39.

150 ‘Persian’ may refer to the early years of Islam but is not necessarily to be taken literally; see Name Index. The places raided by the emir are listed at E732.

- 185 Τὸ κάλλος ἐμαραίνεται τῆς θαυμαστῆς τῆς κόρης·
ὦ συμφορὰ καὶ θέαμα | καὶ ἀσωτίας ἔργον. 144r
Καὶ ὡς εἶδασιν τὰ ἀδελφία τῆς τὴν κόρην μαραμένην,
ἀντάμα οἱ πέντε ἐστενάξαν, τοιοῦτον λόγον εἶπαν:
«Ἐγείρου, ἡ βεργόλικος, γλυκύν μας τὸ ἀδελφιν·
190 ἐμεῖς γὰρ ἐκρατοῦμαν σε ὡς γιὰ ἀποθαμένην G1.324
καὶ ἐσὲν ὁ Θεὸς ἐφύλαξεν διὰ τὰ ὠραῖα σου κάλλη.
Τὸ ἄνθος τοῦ προσώπου σου ἐμάρανεν ἡ θλίψις.
Πολέμους οὐ φοβούμεθα διὰ τὴν σὴν ἀγάπην.»
Οἱ πέντε τὴν καταφιλοῦν καὶ ἐλιγοθυμήσαν,
195 οἱ μὲν φιλοῦν τὰ χεῖλη τῆς, οἱ ἄλλοι τοὺς ὀφθαλμούς τῆς. G1.204
- Κ**άθονται οἱ πέντε ἀδελφοὶ καὶ ὁ ἀμιράς ἐκεῖνος·
κοινὴν βουλὴν ἐδώκασιν νὰ πάρουν τον γαμπρόν τους, G1.329
εἰς Ῥωμανίαν νὰ ἔβγουν. G1.329
- Καὶ εἰς μίαν ὄρισε ὁ ἀμιράς· 144v
200 τοὺς ἀγούρους τοὺς θαυμαστοὺς τοὺς εἶχε εἰς τὴν βουλὴν του,
200a ἐκράτησεν μετ' αὐτον·
τοὺς ἄλλους ἐπιλόγιασε καὶ ὑπᾶν εἰς τὴν Συρίαν.
- Κ**αὶ ὁ ἀμιράς ἐδιάγειρε <ἀντάμα> μὲ τὴν κόρην
203/4 καὶ μὲ τοὺς γυναικαδελφούς, ἴς τὴν Ῥωμανίαν ὑπᾶσιν.
205 Ὅμπρὸς ὑπᾶν οἱ ἀγοῦροι του καὶ ὁ ἀμιράς ὀπίσω
καὶ τὸ κοράσιον εἰς κλουβίν, βαστοῦν τὴν πέντε μούλες·
τριγύρου τὴν παρακρατοῦν τὰ πέντε τῆς ἀδελφία.
Καὶ βλέπει ὄλος ὁ λαὸς τὴν χαρὰν ταύτην ὄλην·
ὀπίσω τὴν ἀκολουθοῦν θαυμάζοντες τὴν κόρην.

185 θαυμαστῆς Hesselring: θαυμασθῆς E
188 ἐστενάξαν Trapp: ἐστενάξασιν E
190 γὰρ ἐκρατοῦμαν σε ὡς γιὰ ἀποθαμένην corr.: ἐμεῖς ὡς γιὰποθαμένην σε κρατοῦμαν E
193 οὐ φοβούμεθα Alexiou: ἐμεῖς οὐκ ἐφοβήθημαν E οὐ ἴφοβήθημαν Trapp ἴκ' ἐφοβήθημαν Prombonas, 1993, 72
194 ἐλιγοθυμήσαν Trapp: ἐλιγοθυμήσασιν E
197 τον Ricks: τὸν E
198 ἔβγουν Trapp: εὐγούν E
199 ὄρισε Politis, 1973, 344: ὄρισεν E ἀμιράς Alexiou: ἀμιράς ἐκεῖνος E
200 ἀγούρους corr.: ἀγούρους του E εἶχε Politis, 1973, 344: ἦχεν E
201 τοὺς Trapp: καὶ τοὺς E ἐπιλόγιασε Trapp: ἐπιλόγιασε E
202 ἀντάμα added by Alexiou
203/4 γυναικαδελφούς Alexiou: γυναικαδελφούς του E ἴς Trapp: εἰς E
206 βαστοῦν Hesselring: βαστού E
209 ἀκολουθοῦν Hesselring: ἀκολουθοῦν E

- 185 The marvellous girl's beauty had faded –
what a disaster, what humiliation and folly!
When her brothers saw that the girl's beauty had faded,
the five groaned together and said this:
"Rise up, slender girl, our sweet sister;
190 we thought you were dead
but God has protected you because of your lovely beauty,
though grief has faded the flower of your face.
Because of our love for you, we have no fear of battles."
The five kissed her and fainted away,
195 some kissed her lips, the others her eyes.
- The five brothers sat down and so did the emir;
they made an agreement together to take him as their brother-in-law,
and to go to Roman territory.
And in an instant the emir gave instructions;
200 the marvellous youngsters whom he had under his command,
200a he kept with him;
the others he dismissed and they went to Syria.
- So the emir returned together with the girl
203/4 and his wife's brothers; they went to Roman territory.
205 His youngsters went in front and the emir behind,
and the girl came in a litter, carried by five mules;
her five brothers were around her in support.
Everyone observed the whole celebration,
they followed behind her, wondering at the girl.

190–3 A disjointed set of thoughts. Ricks moves 192 after 189.
198 The preservation of the girl's virginity makes the subsequent marriage less shameful, especially since the abduction had taken place under conditions of war (Laiou, 1993, 210).
203/4 A premature assumption of the relationship.

- 210 ἔβλεπαν τὴν αἰχμαλωσίαν
τὸ πῶς τὴν ἐλευθέρωσεν διὰ τὴν ἀγάπην κόρης.
Τὸ «Κύριε ἐλέησον» ἔκραξαν ὅπου τὴν ἐγλυτώσαν
καὶ ἰδέσθαι ἦν ἐξακουστὸν εἰς ἅπασαν τὸν κόσμον 145r G1.335
ὅτι κοράσιον πάντερπνον ἐνίκησεν φουσάτον G1.336-7
- 215 κἂν χιλιάδες ἑκατὸν ὡς γιὰ τὰ ὠραῖα τῆς κάλλης
καὶ ἐδιάγειρεν τὸν ἀμιρὰν τὸν πρῶτον τῆς Συρίας.
Καὶ ἀφόστις εὐλογήθησαν, ἔχαιρετον μετ' αὐτὴν.
- Καὶ ἀφόστις ἐκοιμήθηκεν τὴν ἡλιογεννημένην,
ἔτεκεν παῖδα θαυμαστὸν, τὸν Διγενὴν Ἀκρίτην,** G2.48
- 220 φωστήραν τὸν αὐγερινόν, ἥλιον τὸν φωσφόρον,
καὶ περιέκλαμπρον τὸ φῶς εἰς ἅπασαν τὴν κτίσιν,
καὶ εἰς ἀπελάτας δυνατὸν καὶ εἰς τοὺς ἀνδρειωμένους.
Ἐγεννήθη, ἐμεγάλωσεν καὶ ἐγέννην τετραέτης,
ἐχέρισε καὶ ἐμάνθανε τὰς γονικὰς τοῦ ἀνδρείου.
- 225 † Καὶ μετὰ τοὺς χρόνους τοὺς πολλοὺς †
ἔπεψε ἡ μάνα τοῦ χαρτίν ἀπέσω ἀπὸ Συρίας, 145v G2.50
<χαρτίν τοὺς> θρήνους γέμοντα, ὄνειδισμοὺς καὶ θλίψεις: G2.51
«Τέκνον μου ποθεινότατον, ψυχὴ μου, ἀναπλοκὴ μου, G2.53, 4.81
τί ἐσκότασες τὰ ὀμμάτια μου, τί ἔχασες τὸν ἑαυτὸν σου; G2.52
- 230 Τὸ γένος σου ἐντροπιάσες εἰς τὴν Συρίαν ὅλην- G2.55
χωριάτες ὄνειδίζουν μας τὰ ἔτη τῆς ζωῆς μας.
- 232/3 Δὲν εἶν' κοράσια εἰς τὸν Παδᾶ, εἰς τοῦ Παστρᾶ τὸ κάστρον,
δὲν εἶν' κοράσια ἔμορφα κάτω εἰς τὴν Βαβυλώνα.

210 τὴν Politis, 1973, 345: ὅτι E αἰχμαλωσίαν E: αἰχμαλωσίαν καὶ ὄλον του τὸ
κοῦρσος Ricks, cf. E26

211 ἐλευθέρωσεν Politis, 1973, 345: ἐλευθέρωσεν ὁ ἀμιρὰς E ἀγάπην Alexiou:
ἀγάπην τῆς E

215 κἂν Alexiou: καὶ E χιλιάδες ἑκατὸν Trapp: ἑκατὸν χιλιάδες E

218 τὴν Politis, 1973, 345: μετὰ τὴν E

221 περιέκλαμπρον Karayanni, 1976, 91: περιέλαμπρον E

222 εἰς¹ Alexiou: εἰς τοὺς E δυνατὸν Kalonagos: δυνατὸς E

223 Ἐγεννήθη Alexiou: ἐγενήθη καὶ E

225 μετὰ τοὺς χρόνους τοὺς πολλοὺς E: μετὰ χρόνον οὐ πολὺν Alexiou (notes)

226 ἔπεψε ἡ μάνα τοῦ Alexiou: ἔπεψεν καὶ ἡ μάνα τοῦ ἀμιρὰν E

227 χαρτίν τοὺς added by Alexiou ὄνειδισμοὺς Alexiou, cf. G2.51: ὀδυνηρὰς E
ὀδυνηροὺς Kalonagos

228 ἀναπλοκὴ E (Karayanni, 1976, 91; Spadaro, 1989, 177): ἀναπνοή Hesseling

229 ἑαυτὸν Hesseling: ἐναιυτὸν E

230 ἐντροπιάσες Trapp: ἐντροπιάσες πολλὰ E

231 χωριάτες ὄνειδίζουν μας Alexiou: καὶ ὄνειδίζουν μας ἢ χωριάτες E

232/3 Δὲν εἶν' Alexiou: καὶ δὲν εἶναι E Παδᾶ Alexiou: παδᾶ, εἰς τοῦ παπαδᾶ E

234 δὲν Trapp: καὶ οὐδὲν E εἶν' Politis, 1973, 345: εἶναι E κάτω Karayanni, 1976,
92: ἕκτ' (= ἑκατὸν) E

- 210 They saw the emir's prisoners
and how he had released them out of love for a girl.
Those who had rescued her shouted out the "Lord, have mercy",
and from then on it was renowned throughout the whole world
that a quite delightful girl had defeated an army,
215 about a hundred thousand men, through her fair beauty,
and had won over the emir, the first man in Syria.
And when they were blessed in marriage, he had pleasure with her.

When he slept with the sun-born girl,
they bore a marvellous child, Digenis Akritis, the Frontiersman of
Double Descent.

- 220 the morning star, the light-bearing sun,
and a brilliant light over all creation,
mighty amongst the guerrillas and men of bravery.
He was born, he grew up and reached the age of four,
and then he began to learn his father's bravery.
- 225 †And after a long time†
the emir's mother sent him a letter from Syria,
a letter full of laments, reproaches and grief:
"My most beloved child, my soul, my comfort,
why have you dimmed my eyes, why have you destroyed yourself?
230 You have humiliated your family throughout all Syria;
peasants will be reproaching us all the years of our lives.
- 232/3 Are there no girls in Baghdad, in the fortress of Basra,
are there no beautiful girls down in Babylon

217 G1 ends at this point.

218-24 This passage, represented also in G at 2.47-9 (and hence also part of *Digenis),
interrupts the flow of the emir's story where loyalty to his mother is about to endanger
his new happiness. Alexiou considers that there is a lacuna before E225, Ricks that these
lines are an early interpolation. Here, as in G, the name Frontiersman and the term
'guerrillas' are introduced without explanation, with a presumption of familiarity. It is
uncertain whether Digenis Akritis is a name or a title, and so it has been translated here
(and elsewhere) as both.

228-91 Cf. G2.51-98. The two versions have many details in common but different
emphases: E foregrounds the attractions of the girls in Syria, G the breaking of faith.

- 235 τὸν ἥλιον <ν> ἀντιτάσσουν;
 Τὰ εὐγενικὰ τοῦ Χάλεπε κοράσια οὐκ ἐνθυμᾶσαι,
 νὰ λάμπουν ὡς ὁ ἥλιος καὶ μυρίζουν ὡς μύσχος;
 Καὶ δὲν θυμᾶσαι, τέκνον μου, κοράσια ὅπου ἀγάπας
 καὶ δέρνουν τὰ στήθη των, παρηγορίαν οὐκ ἔχουν;
 240 Οὐκ ἐνθυμᾶσαι, τέκνον μου, τοὺς θαυμαστοὺς σου παῖδας;
 Ἐμὲν τὰ παραρίκτουσιν καὶ ὄνειδίζουσίν με
 καὶ οἱ συγγενεῖς οἱ πρόλοιπτοι καὶ ὄλον τὸ φουσατόν,
 ἔμην κατονειδίζουσιν ὡς διὰ σένα, τέκνον.
 Ἦκουσα ἐγέννησας παιδίον, δράκοντα τῆς Συρίας,
 245 καὶ ἀλὶ ἐμέν, <ἀλὶ ἐμέν,> ἂν μάθουν οἱ Κασίσοι,
 ἂν τὸ μάθουν ἀπὸ τὸ Ἐμεκ καὶ <τὸ> Ὁραζαβοῦρον,
 μὴ ἀνοιξοῦν | τὸ μασιγίδιν των τοῦ μέγα Μαχουμέτη, 146r
 νὰ κλάψουν εἰς τὸ μνήμαν του καὶ νὰ σοῦ καταρῶνται.
 Καὶ οὐδὲν θυμᾶσαι, τέκνον μου, τί ἐποίκαμεν οἱ δύο μας;
 . . .
 250 Καὶ ἀπέκει ἐκατέβημαν ἴς τὸ μνήμαν τοῦ προφήτου
 καὶ ὑπέκλινες τὴν κεφαλὴν, εὐχίσθηκά σου, τέκνον·
 καὶ ὅταν ἤθελες δοξασθῆν καὶ ἐπαινεθῆν μεγάλως,
 ἐρνήθης καὶ τὸ γένος σου καὶ ὄλην σου τὴν Συρίαν. G2.81
 Οὐδὲν θυμᾶσαι, τέκνον μου, τί ἐποίκεν ὁ παππούς σου, G2.60
 255 πόσους Ρωμαίους ἔσφαξεν, πόσους δούλους ἐπῆρεν; G2.61
 Τὰς φυλακὰς ἐγένισεν ἄρχοντας τῶν Ρωμαίων. G2.62
 Καὶ οὐδὲν θυμᾶσαι, τέκνον μου, τί ἐποίκεν ὁ πατήρ σου;
 Τὸ Κόνιον ἐκούρσευσεν μέχρι καὶ εἰς τὸ Ἀμόρι,
 εἰς Νικομήδειαν ἔφθασεν καὶ εἰς Πραίνετον ἐπέβην,
 260 καὶ ἂν οὐδὲν ἦτο ἡ θάλασσα, ἀκόμη εἶχε ὑπαγαίνει.

235 ν' added by Alexiou

238 δὲν θυμᾶσαι E, cf. E254, 264: οὐκ ἐνθυμᾶσαι Prombonas, 1993, 71, cf. E236, 240

241 Ἐμὲν Alexiou: ὅτι ἐμέναν E ἐμὲ Trapp

244 Ἦκουσα Alexiou: ἐγὼ ἤκουσα ὅτι E

245 ἀλὶ ἐμέν added by Alexiou ἂν Alexiou: ἂν τὸ E

246 τὸ added by Trapp

247 μὴ Trapp: οὐ μὴ E

248 νὰ κλάψουν εἰς τὸ μνήμαν του Trapp: καὶ εἰς τὸ μνήμαν του νὰ κλάψουν E

249 Alexiou suggests that one or two lines have been omitted at this point

250 ἴς Trapp: εἰς E

255 πόσους¹ Trapp: τὸ πόσους E πόσους² Alexiou: καὶ πόσους E

256 φυλακὰς Grégoire, 1929/30, 330: φάλαγγας E φάραγγας Hesselring

257 οὐδὲν Trapp: πάλην οὐδὲν E

258 τὸ Ἀμόρι Vogiatzidis, 1923/4, 62, cf. E 732: τὸν ἄμων E

259 Πραίνετον Pertusi, 1962, 44: πέρνετον E

260 ἦτο Alexiou (1990): εἶτον E ἀκόμη εἶχε Alexiou: ἀκόμοι πάντα ἦχεν E πάντα εἶχεν Trapp

- 235 to rival the sun?
 Do you not remember the noble girls of Aleppo,
 that they shine like the sun and are perfumed like musk?
 And do you not remember, my child, the girls whom you loved
 and who beat their breasts and find no consolation?
 240 Do you not remember, my child, your marvellous sons?
 As for me, the rest of our kinsmen and all the army
 accuse me of this and reproach me,
 they reproach me severely because of you, my child.
 I have heard that you have fathered a son, the dragon of Syria,
 245 and woe is me, woe is me if the Kasisi learn of this,
 if the people of Emek and Orazabouron learn of this,
 in case they open their great mosque of Mohammed
 to weep at his tomb and to curse you.
 And do you not remember, my child, what the two of us did?
 . . .
 250 and from there we went to the Prophet's tomb
 and you bowed your head, I gave you my blessing, my child;
 but when you were about to be honoured and win great praise,
 you renounced your family and the whole of your Syria.
 Do you not remember, my child, what your grandfather did,
 255 how many Romans he slew, how many slaves he captured?
 He filled the prisons with Roman lords.
 And do you not remember, my child, what your father did?
 He raided Ikonion, as far even as Amorion,
 he reached Nikomedia, and captured Prainetos
 260 and if there had been no sea, he would have gone still further.

238–40 As in G2.86, the emir in his rapturous love for the girl had previously omitted to mention his family elsewhere.

245 On possible identifications for these and the following names, see Name Index.

249 At this point a line meaning 'When we went to Mecca' has probably fallen out of the text.

258 The emir's father and uncle sweep across Asia Minor in a route reminiscent of the Arab raids of the seventh and eighth centuries; cf. his uncle's route at G2.75–9.

- Καὶ ὁ ἀδελφός μου, ὁ θεῖος σου, ὁ Μουρστασίτ, ἐπῆγεν, G2.75
 τὸν Ἑρμοναν ἀνέδραμεν καὶ τὸν Ζυγὸν ἐπιάσεν,
 τὴν δὲ Ἀρμενίαν ἐξήλειψεν, πολὺν κακὸν ἐποίησεν.
 Καὶ οὐδὲν θυμᾶσαι, τέκνον μου, τί ἐποίησεν ὁ πατήρ σου;
 265 Πόσα κοράσια ἤφερεν εἰς τῆς Ἰ Συρίας τὰ κάστρα, 146v
 ρωμαϊκὰ καὶ περσικὰ;
 Καὶ ἐσὺ ἐπαραξέβηκες ἀπὸ τοὺς συγγενούς σου,
 τοὺς φίλους σου τοὺς εὐγενεῖς, διὰ Ρωμαίας ἀγάπην.
 Καὶ πῶς σὲ παρεξέβαλεν ἡ χατζιροφαγούσα G2.82
 270 καὶ ἀρνήθης καὶ τὴν πίστιν σου καὶ ὅλην σου τὴν Συρίαν;
 Τὴν εἶχες εἰς τὸν στάβλον σου καὶ εἶχες τὴν καὶ σκλάβαν,
 ἐποίησες τὴν κυράν σου
 καὶ γδύνεται καὶ θέτεις τὴν σιμά σου, εἰς τὴν ἀγκάλην.
 Ὅμως ἂν θέλης, τέκνον μου, νὰ ἔχης τὴν εὐχὴν μου,
 275 αὐτοῦ φαρία σὲ ἔστειλα ἐπιλεκτά, δρομαῖα G2.94
 καὶ ἀγένεια παλληκάρια, εὐγενεῖς Ἀραβίτας,
 πεντακοσίους ἄρχοντας χρυσοκλιβανιασμένους
 καὶ τὸ λουρίκιν τὸ χρυσοὶν τὸ ἐφόρει ὁ πατήρ σου.
 279/80 Τὸν βάδεον καβαλίκευσε καὶ βάλει τὸ λουρίκιν G2.95
 καὶ οἱ φάρες ἂν σὲ ἀκολουθοῦν, ἐσὲν κανεῖς οὐ φθάνει.
 Εἰ δὲ ἀγαπᾶς τὴν περισσά, τέκνον, ὡσὰν μοῦ λέγουν,
 ἔπαρε καὶ αὐτὴν μετὰ ἐσέναν.
 Εἰ δὲ καὶ οὐκ ἔλθῃς τὸ γοργόν,
 285 μὰ τὸν προφήτην τὸν καλόν, τὸν μέγαν Μαχουμέτην,
 τὰ τέκνα σου νὰ σφάζουσιν καὶ ἐμέναν θέλουν πνίξει· G2.85, 86
 τὰ δὲ κοράσια ἢ τὰ καλὰ ἄλλους νὰ περιλάβουν. 147r G2.87, 108
 Καὶ ἂν οὐδὲν ἔλθῃς τὸ γοργόν, κατέβην ἔχω εἰς Μάγγε
 ἔς τὸ μνημῆμα τοῦ προφήτου,
 290 καὶ κλίνειν ἔχω κεφαλὴν ὑπὲρ εὐχῆς μου πρώτης,

261 μου Trapp: μου καὶ E σου Kalonagos: μου E Μουρστασίτ Alexiou:
 μουρτασίτης E

262 ἐπιάσεν Trapp: ἐπίασεν E

263 ἐξήλειψεν, πολὺν κακὸν Trapp: ἐξύληψεν τὴν παντελῶς καὶ πολλὴν κακὸν τὴν E

268 τοὺς φίλους σου τοὺς εὐγενεῖς Politis, 1973, 343: ἀπὸ τοὺς εὐγενεῖς σου φίλους E

273 σιμά σου, εἰς τὴν ἀγκάλην Alexiou: σιμά εἰς τὴν ἀγκάλην σου E

275 ἐπιλεκτά Trapp: ἐπιλεκτὰ καὶ E

279/80 Τὸν βάδεον καβαλίκευσε καὶ βάλει Alexiou: καὶ τὸν βάδεον τὸν καβαλήκευ-
 γεν, καὶ καβαλήκευσέ τον καὶ ἔβαλε καὶ E

281 ἀκολουθοῦν Alexiou: ἀκολουθοῦν E

282 δὲ Trapp: δὲ καὶ E

287 κοράσια Trapp: κοράσια σου E

288 εἰς Trapp: εἰς τὸ E

289 ἔς Trapp: εἰς E

- And my brother, your uncle, Mourstasit, went out
 and crossed over the Hermon and captured the Zygos mountain;
 he wiped out Armenia, he did much damage.
 And do you not remember, my child, what your father did?
 265 How many girls did he bring to the fortresses of Syria,
 Roman and Persian?
 And you have broken away from your kinsmen
 and your high-born friends, for the love of a Roman girl.
 How did she, the pig-eater, so distract you
 270 that you renounced your faith and the whole of your Syria?
 The girl whom you kept in your stable and had as a slave
 you have made your lady,
 and she takes off her clothes and you hold her close to you in your
 arms.
 However, if you wish, my child, to have my blessing,
 275 I have sent you there choice swift steeds
 and brave beardless youths, high-born Arabs,
 five hundred lords clad in gold cuirasses,
 and the gold breastplate which your father wore.
 279/80 Mount the chestnut horse and put on the breastplate,
 and even if steeds pursue you, no one will overtake you.
 If you love her very much, child, as they tell me,
 bring her with you too.
 But if you do not come quickly,
 285 by the good Prophet, the great Mohammed,
 they will slaughter your children and they will strangle me,
 and the lovely girls will embrace other men.
 If you do not come quickly, I shall be on my way to Mecca,
 to the Prophet's tomb,
 290 and I will bow my head over my first blessing.

277 The 'cuirasses' are part of the *kataphrakt* armour revived in the tenth century: cf.
 Goliath at G7.75.

287 (cf. E238-9) The lovely girls are the emir's Syrian wives.

- καὶ νὰ ἔχῃς τὴν κατάραν μου ὑπὲρ εὐχῆς γονέων.» G2.98
Κ’ ἐδῶκεν τοὺς τὰ γράμματα καὶ εἰς Ῥωμανίαν ἐβγήκαν, G2.100
καὶ ἦλθασιν καὶ ἀπλικεύσασιν <ἐκεῖ> εἰς τὸ Χαλκοπέτριν. G2.102
Τὰ γράμματα ἔστειλαν κρυφὰ ᾿ς τὸν ἀμιράν ἐκεῖνον
295 καὶ οὕτως γὰρ ἐγράψασιν τὰ πιτάκια ἐκεῖνα:
«Ὁ ἀμιράς, ἀφέντης μας, τὸ φέγγος φέγγει ὄλον·
νύκτα ἂν περιπατήσωμεν, τὸ φέγγος φέγγει πάλε.» G2.104
- Ἀ**νέγνωσαν τὰ γράμματα καὶ οὕτως ἐδηλῶναν·
καὶ ὡς ἤκουσεν τὰ γράμματα, ἐθλίβην ἡ ψυχὴ του,
300 ἐκαύσθηκα | τὰ σπλάγχνα του, ἐχάθην ἡ καρδία του, 147v
ἤκουσεν διὰ τὴν μάναν του, τὰ τέκνα του ἐθυμήθη
καὶ τὰ κοράσια τὰ καλὰ τὰ πολυπόθητά του,
καὶ ἐνέγνωθεν τὰ γράμματα καὶ ἀπέκει ἐφίλησέν τα.
᾿ὡς λέων ἐβρυχίσθηκεν, σεβαίνει εἰς τὸ κουβούκλιον
305 καὶ τὴν καλὴν του τὰ λαλεῖ καὶ τὴν βουλήν του λέγει
καὶ τέτοια συμβουλεύεται καὶ οὕτως τὴν συντυχαίνει:
- «**Ἡ** μήτηρ μου μὲ ἀπέστειλεν γράμματα ἀπὸ Συρίας G2.127
καὶ ἀγούρους μοῦ ἀπέστειλεν ἐνταῦθα νὰ μὲ πάρουν
καὶ νὰ μὲ πάρουσιν γοργόν, νὰ ὑπάγω μετ’ ἐκείνους,
310 νὰ ἰδῶ καὶ τὴν μητέρα μου καὶ πάλι νὰ διαγεῖρω.»
Καὶ ταῦτα ἡ κόρη ὡς ἤκουσεν, βαρῖα ἀναστενάζει
καὶ ἐπήδησαν τὰ δάκρυα τῆς καὶ ἐχάθηκεν ὁ νοῦς τῆς·
καὶ ὁ νοῦς τῆς συλλογίζεται ἵνα τὰ μαντατεύσῃ
τὰ ἀδελφιά τῆς τὰ γλυκιά· 148r
315 καὶ πάλιν περικόπτεται διὰ ταραχὰς καὶ μάχας
καὶ πείθει τὴν ὁ λογισμὸς <νὰ> μὴ τὸ ὁμολογήσῃ,
G4.518
μὴ ἐκφανερῶσῃ τὰ κρυπτὰ μυστήρια τοῦ καλοῦ τῆς.
Καὶ ὁ ὑστερὸς τῆς ἀδελφὸς ᾿ς τὸν ὕπνον του <τὸ> εἶδεν· G2.136
καὶ σκοτεινὰ σηκώνεται, λέγει τῶν ἀδελφῶν του:

292 Κ’ ἐδῶκεν Hesselring: Καὶ δῶκεν E

293 ἀπλικεύσασιν Kalonagos: ἐπλεύσασιν E ἐκεῖ added by Alexiou

294 ἔστειλαν Alexiou: ἀπέστειλαν E ᾿ς Trapp: εἰς E

297 ἂν περιπατήσωμεν Alexiou, cf. Z652: καὶ ἂν περιπατοῦν E

310 νὰ¹ Trapp: καὶ νὰ E

311 ὡς Alexiou: ὡς τὸ E

315 διὰ Trapp, cf. Z 681: ὡς δια E

316 καὶ Alexiou: ὁμοῦς E τὴν ὁ λογισμὸς νὰ Alexiou: τον τὸν λογισμὸν E

317 μὴ Trapp, cf. Z 682: νὰ μὴ E

318 ᾿ς Alexiou: εἰς E τὸ added by Alexiou

319 λέγει Trapp: λέγει το E

- and you will have my curse in place of your parents’ blessing.”
She gave them the letter and they went off to Roman territory,
and they arrived and camped there at Chalkopetrin.
They sent the letter secretly to the emir,
295 and this is what they wrote in that message:
“Emir, our lord, the moon is shining at the full
and if we set off by night, the moon will be shining still.”

- They read out the letter and this is what it revealed.
When the emir heard the letter, his**soul* was grieved,
300 his affections were on fire, his heart was broken;
he heard about his mother, he remembered his children
and his lovely, most desirable girls;
he read the letter and then he kissed it.
He roared like a lion, he entered their chamber
305 and spoke to his beloved about this, and told her his plans;
he consulted her about them, and addressed her thus:

- “My mother has sent me a letter from Syria
and she has sent me youngsters here to take me,
to take me quickly so that I go with them
310 and see my mother and return once more.”
When the girl heard this, she sighed deeply,
her tears sprang up and she went out of her mind.
And it came to mind that she should inform
her sweet brothers of this;
315 but once more she was alarmed about uproar and battles,
and her reason persuaded her not to confess the news
and not to reveal her beloved’s hidden secrets.
But her youngest brother saw this in his sleep
and got up in the dark and said to his brothers:

292 The emir’s mother is repenting of her blessing mentioned at E251.

295 The letter was read aloud in the usual pre-modern manner (cf. E299) by unspecified persons and the contents are given proleptically.

- 320 «Ἀπόψε εἶδα ὄνειρον καὶ οὕτως γὰρ δηλώνει·
εἶδα εἰς τὸ Χαλκόπετρον γέρακας πετομένους G2.140, 152
καὶ ἀετὸς χρυσόπτερος ἐσέβη εἰς τὸ κουβούκλιν· G2.143
περιστερὰν ἐδίωκεν ἄσπρην ὡς εἶν' τὸ χιόνιν G2.141
καὶ ἤπλωσα τὰ χέρια μου κ' ἐπίασα καὶ τὰ δύο G2.145
325 καὶ ἡ ψυχὴ μου ἐπόνεσε, καὶ ταχεῖα ἐσηκώθη.» G2.146
Καὶ τότε ὁ πρῶτος ἀδελφὸς οὕτως ἀπιλογᾶται: G2.147
«Φαίνεται μου ὅτι οἱ γέρακες ἄνδρες ἀρπάκτες ἐνι G2.148
καὶ ὁ ἀετὸς ὁ χρυσόπτερος, φαίνεται, ἐνι ὁ γαμπρός μας, G2.149
περιστερὰ τὸ ἀδέλφι μας· μὴ τὸ κακοδικήση. G2.150
330 Καὶ ἄς καβαλικεύσωμεν καὶ ἄς περιγυριστοῦμεν,
ὅπου εἶδας τὸ ὄνειρον, ὅπου εἶδας τὰ γεράκια.» G2.151
Οἱ πέντε ἐκαβαλίκευσαν καὶ ὑπᾶν 'ς τὸ Χαλκοπέτριν. G2.153
'Εκεῖ ἤϊραν τοὺς Σαρακηνοὺς, εὐγενεῖς Ἀραβίτας· G2.154
γελώντας τοὺς ἐλάλησαν, νὰ μὴ τοὺς ἐγνωρίσουν: |
335 «Καλῶς τὰ παλληκάρια μας, γεράκια τοῦ γαμπροῦ μας· 148v
G2.156
τί ὦδε ἐπεζεύσατε καὶ οὐκ ἦλθετε εἰς τὸν οἶκον;»
Σαρακηνὸς ἐλάλησεν, τὸν λέγασιν Μουσούφρην:
«Χθὲς ἐπαραβραδιάστημαν καὶ ἐμείναμεν ἀπῶδε.»
Καὶ τότε οἱ πέντε ἀδελφοὶ 'ς τὸν οἶκον ὑπαγαίνουν.
340 μὲ παραχὰς ὑπήντησαν, τὸν ἀμιρὰν λαλοῦσιν:
«Αὐτοῦ φαρία σὲ ἀπέστειλαν, ἐπίλεκτα, δρομαῖα
καὶ ἀγένεια παλληκάρια ἀπὸ τοὺς Ἀραβίτας
καὶ τὸ λουρίκιν τὸ χρυσόν, τὸ ἐφόρει ὁ πατήρ σου·

320 εἶδα Trapp: ἴδα ἀδέλφια μου E

321 εἶδα Trapp: ἐφάνη μου ὅτι εἶδα E γέρακας πετομένους Alexiou: γεράκας
πετομένας E (Prombonas, 1985, 10)

322 ἐσέβη Alexiou: ἐσέβην E

325 ἡ ψυχὴ μου ἐπόνεσε Alexiou: πόνεσε ἡ ψυχὴ μου E καὶ Trapp: καὶ διατοῦτο E
327 μου Politis, 1973, 345: μου ἀδέλφια μου E

328 φαίνεται Alexiou, cf. Spadaro, 1989, 177: φέnete μου E

329 περιστερὰ Trapp: ἡ περιστέρα E

330 Καὶ Trapp: καὶ διασυντόμως E

331 εἶδας . . . εἶδας Trapp, cf. G2.151: ἴδαμεν . . . ἴδαμεν E

332 'ς Trapp: εἰς E

334 νὰ μὴ τοὺς ἐγνωρίσουν Alexiou: ἀμὴ οὐδὲν τοὺς ἐγνωρίσαν E

336 οἶκον Trapp, cf. Z733: οἶκον τοῦ γαμπροῦ μας E

337 Σαρακηνὸς Trapp: καὶ τότε εἰς σαρακηνὸς E

338 Χθὲς Alexiou: ἐχθὲς E

339 'ς Trapp: εἰς E

340 μὲ παραχὰς Hesselting: μεταχαρὰς E

343 καὶ Trapp: καὶ ἐστειλάν σου καὶ E

- 320 "I saw a dream tonight and this is what it reveals:
I saw hawks flying at Chalkopetron
and a gold-winged eagle entered the chamber,
it pursued a dove white as snow,
I held out my hands and caught both of them,
325 and my soul was troubled, so I got up quickly."
And then the eldest brother replied thus:
"It seems to me that the hawks are abductors,
and the gold-winged eagle, it seems, is our brother-in-law,
the dove our sister; he must not harm her.
330 But let us mount our horses and search around
where you saw the dream and where you saw the hawks."
The five mounted and went to Chalkopetrin.
There they found the Saracens, high-born Arabs.
They said to them laughingly, so that they should not understand
their purpose:
335 "Welcome, our brave young men, hawks of our brother-in-law.
Why have you dismounted here and not come to the house?"
A Saracen – his name was Mousoufris – said:
"We arrived rather late yesterday and stayed here."
And then the five brothers went to the house;
340 in perturbation they confronted the emir and addressed him:
"They have sent choice swift steeds to you here,
and brave beardless youths from among the Arabs,
and the golden breastplate which your father wore.

321 Bird symbolism seems deeply embedded in *Digenis* and the whole romance tradition. The dove regularly represents a young girl and the eagle a hero, while the hawk can be both villain and hero (cf. E966).

332 No individual Arabs are named in G at this point.

343 The brothers should not be aware of these details since the contents of the emir's mother's letter have not been revealed to them. Recapitulation of details is a feature of oral story-telling; contrast G2.156–7 which avoids precision. Both versions include the threat of not returning to Syria.

- καὶ ἂν μισεύσειν βούλεσαι ἀπὸ τὴν Ῥωμανίαν,
 345 σήμερον ἔπαρε τὰ σὰ καὶ τὰ ἥφηρες μὴ ἀφήσης. G2.169
 Τὴν ἀδελφήν μας ἄφισ τὴν, τὸν παῖδα σου ἀπαρνήσου G2.168
 καὶ ἡμεῖς νὰ τὸν ἐκθρέψωμεν καὶ ὁ Θεὸς νὰ τὸν δικαιώση.
 Μὴ βουληθῆς, ὦ ἀμιρά, νὰ ἔβγῃς κρυφῶς | ἀπῶδε 149r
 καὶ ὅπου σὲ καταφθάσωμεν, ἄλλον Συρίαν οὐ βλέπεις.» G2.166
- 350 Καὶ ὡς τὸ ἤκουσεν ὁ ἀμιράς, πολλὰ τοὺς ἐφοβήθη, G2.170
 ὁ νοῦς του ἐσυνετρόμαξεν καὶ οὐδὲν τοὺς ἀπεκρίθη.
 Ὡς λέων ὠρυόμενος ἐσέβη εἰς τὸ κουβούκλιον,
 τὴν κόρην ὄνειδίζοντα οὕτως τὴν συντυχαίνει:
- «Οὕτως εἰσὶν οἱ Χριστιανοὶ καὶ οὕτως φυλάσσουν ὄρκους; | 149v
 355 Καὶ οὐδὲν θυμᾶσαι ἀπὸ ἀρχῆς τὸ τί ἔπαθα δι' ἐσέναν;
 Δούλην σὲ ἐπῆρα ἀπὸ ἀρχῆς ἀπὸ τὰ γονικά σου
 καὶ ἐσὺ ἔχεις . . . ἐμέναν τῶρα δούλον G2.189
 καὶ τὰ ὀρίζες ἐγίνουντα, τὰ ἠθελες ἐποίουν.
 Σκλάβαν σὲ ἐπῆρα <ἀπὸ ἀρχῆς> καὶ εἶχα σεν ὡς κυράν μου. G2.188
- 360 Ἐμὲν ποτὲ οὐκ ἐπήντησεν στρατηγὸς ἢ τοπάρχης·
 στανεὸ μου οὐδὲν μοῦ ἐμίλησαν, τινὰς μὴ τὸ καυχᾶται·
 καὶ ὁ πόθος σου μὲ ἠνέγκασεν καὶ εἰς Ῥωμανίαν ἐξέβην· G2.191
 καὶ τὴν πίστιν μου ἀρνήθηκα, κυρά μου, ὡς διὰ ἐσέναν,
 τοὺς θαυμαστοὺς ἀγούρους μου, καὶ μετὰ ἐσέναν ἦρθα. G2.9
- 365 Καὶ ἐδάρε μὲ κακοδικεῖς καὶ ἐπιβουλεύεσαί με·
 καὶ μὲ σκοτώσει θέλουσιν οἱ πέντε ἀδελφοί σου.
 Πάντως ἂν σύρω τὸ σπαθὶν καὶ σφάξω τὸν ἑαυτὸν μου,
 αὔριον νὰ σὲ ὄνειδίζουσιν οἱ εὐγενεῖς Ῥωμαῖοι, G2.196
 G2.198

344 μισεύσειν βούλεσαι Alexiou: βούλεσε μισεύσιν κριφὸς E

347 ἐκθρέψωμεν Alexiou: ἀναθρέψωμεν E

348 ἀπῶδε Kalonaros: ἐπόθεν E

352 ἐσέβη Alexiou: ἐσέβην E

353 ὄνειδίζοντα Trapp: κατόνειδίζοντα E

356 ἀπὸ ἀρχῆς Alexiou: ἀπαρχῆς E

359 ἀπὸ ἀρχῆς added by Alexiou ὡς Hesseling: οὐ E

360 στρατηγὸς Hesseling: στρατίος E, Alexiou (see Trapp, 1982, 351)

361 στανεὸ Kalonaros: καὶ στεανὸ E τινὰς Trapp: τινὸς· τινὰς E

362 ἠνέγκασεν E: ἠνάγκασεν Kalonaros

364 τοὺς θαυμαστοὺς ἀγούρους μου Alexiou: καὶ τοὺς ἀγούρους μου τοὺς θαυμαστοὺς E

366 καὶ μὲ σκοτώσει θέλουσιν Trapp: καὶ θέλουν με σκοτόσοι E

367 Πάντως Kalonaros: παντὸς E

368 αὔριον Alexiou: καὶ αὔριον E

- So if you wish to leave Roman territory,
 345 collect up your belongings today and don't leave behind anything that
 you brought.
 Leave our sister behind, renounce your son
 and we will bring him up and God will avenge him.
 Don't expect, emir, to get away from here in secret,
 and wherever we catch up with you, you will never see Syria again."
- 350 And when the emir heard this, he was very afraid of them,
 his mind was terrified and he gave them no reply.
 Bellowing like a lion, he entered their chamber,
 and reproaching the girl he addressed her thus:
- "Is this what Christians are like, and is this how they keep their oaths?
 355 Do you not remember what I suffered because of you at the beginning?
 I took you as a slave at the beginning from your father's estates,
 and now you have me as your slave;
 what you commanded has taken place and what you wanted I have
 done.
 I took you as a slave in the beginning but I looked on you as my lady.
 360 No general or governor has ever stood against me;
 they have never spoken to me against my will – let no one boast of
 that.
 Desire for you compelled me and I came to Roman territory,
 and for your sake I renounced my faith, my lady,
 and my marvellous youngsters, and I followed you.
 365 But now you do me wrong and plot against me,
 and your five brothers want to kill me.
 Surely, if I draw my sword and kill myself,
 tomorrow the high-born Romans will reproach you

351 Once again the emir is shown as a somewhat vulnerable figure.

357 The exemplification of the power of love through, e.g., the reversal of expected social roles (as here) is fundamental to the poem.

364 Most of the 'youngsters' were sent back from the Roman-Syrian border when the emir made his initial journey to the girl's home (E200).

ὅτι τὸν εἶχες εἰς βουλήν καὶ ἐκεῖνος πάλι ἐσέναν

- 370 Τοὺς ἄνδρας κτείνει μάχαιρα, τὰ δὲ κοράσια ὁ Ἄδης.
Ἄλλά, ψυχὴ μου, ὀμμάτια μου, καρδιά μου, ἀναπνοή μου,
μὴ τὸ θλιβῆς γὰρ λέγω σε, μὴ τὸ καρδιοπονέσης.
Ἡ ἀγάπη γὰρ μὲ ἀνάγκασεν, πρὸς ὀλίγας ἡμέρας,
τῆς ταπεινῆς μου τῆς μητρὸς καὶ ὄλων τῶν συγγενῶν μου,
375 θέλω νὰ πάω νὰ τοὺς ἰδῶ καὶ πάλι νὰ ὑποστρέψω.
Εἶδα <καὶ> γάρ, ὀμμάτια μου, τὰ δάκρυα τῆς μητρὸς μου
καὶ ἴω δι' αὐτὸν ὑπαγαίνω· 150r

Μὰ τὸν κριτὴν τὸν φοβερὸν, τὸν τρέμει πᾶσα ἡ κτίσις,
τὸν τρέμουν οἱ Σαρακηνοὶ καὶ οἱ Χριστιανοὶ <καὶ οἱ> πάντες,
380 δώδεκα νυκτοῦμερα νὰ ποιήσω εἰς τὰ ἐδικά μου
καὶ ἄλλα εἰκοσιτέσσερα ὥστε νὰ πάγω νὰ ῥθω.»

Καὶ τότε τὸ κοράσιον βαρῆα ἀναστενάζει:

- «Μάρτυρας νὰ εἶναι ὁ Ἥλιος ὁ φαίνων εἰς τὸν κόσμον:
ἀφ' ἧς ἡμέρας μὲ ἔδειξες τὸ γράμμα τῆς μητρὸς σου
385 καὶ ἀπότες ἐμολόγησες τὰ κρυφά σου μυστήρια,
ἂν τὰ εἶπα ἐγὼ τῶν ἀδελφῶν ἢ ἀνθρώπου γεννημένου,
νὰ τύχω εἰς θάνατον πικρὸν, τὸν ποῖον οὐδὲν ὀλπίζω,
νὰ στερηθῶ σε καὶ τὸ φῶς τοῦ λάμποντος Ἡλίου.»
Καὶ τότε τὸ κοράσιον ἐστράφηκεν ὀπίσω,
390 τῶν ἀδελφῶν τῆς ἔλεγεν μετὰ κακῆς καρδίας:

«Ἄρτι, ἀδέλφια μου καλὰ, διατί νὰ τὸν λυπᾶτε; 150v
Διατί τὸν ὄνειδίσετε καὶ ἦλθεν λυπημένος;
Κλαίοντα καὶ ὀδυρόμενος κείται εἰς τὸ κλινάριν
καὶ ἀποφυσᾷ ὡς ἡ θάλασσα καὶ βρουχᾷται ὡς λέων,

369 πάλι Alexiou: πάλην E

After 369 Alexiou suggests a line is omitted

370 ὁ Ἄδης E: ὄνειδη Grégoire-Letocart, 1939, 215

371 καρδιά Trapp: καρδία E

375 θέλω Trapp: καὶ θέλω E

376 Εἶδα καὶ γάρ corr.: εἶδα γάρ E Εἶδασι γάρ τὰ Alexiou

377 αὐτὸν Alexiou: αὐτὸν E

378 Μὰ Trapp: καὶ μα E

379 καὶ οἱ added by Alexiou

380 νυκτοῦμερα Alexiou: νυκτίμερα μόνον E

386 ἀδελφῶν ἢ Alexiou: ἀδελφῶν μου· ἢ ἂν τὰ ὀμολόγησα E

388 νὰ στερηθῶ σε corr.: καὶ νάσε στερηθῶ E

390 τῶν ἀδελφῶν τῆς Trapp: τὸν ἀδελφὸν τῆς τὸν E

392 Διατί τὸν Trapp: διατί νὰ τὸν E

because the man whom you had in your confidence as you were in his

- 370 Men are killed by the dagger, but girls by Hades.
But, my soul, my eyes, my heart, my breath,
don't grieve, I tell you, don't let your heart be pained.
It is love that has constrained me for a few days,
love for my unhappy mother and all my kinsmen.
375 I wish to go to see them, and to come back again.
For, my eyes, I have seen my mother's tears
and it is for that reason that I am going.

By the fearsome judge before whom all creation trembles,
before whom Saracens and all Christians tremble.

- 380 I shall spend twelve days and nights in my own country,
and a further twenty-four to go and to return."

And then the girl sighed deeply:

"May the Sun which shines over the world be witness:
from the day you showed me the letter from your mother
and from the time you confessed your hidden secrets to me,
385 if I uttered them to my brothers or to any man alive,
may I suffer a bitter death of the sort I would never look for,
and may I be deprived of you and of the Sun's radiant light."
And then the girl went back

- 390 and said to her brothers with a bitter heart:

"Why, my fine brothers, do you upset him now?
Why do you reproach him, so that he has come in distressed?
He lies on the couch weeping and wailing
and rages like the sea and roars like a lion

369 It is very likely that a line on the girl's betrayal has dropped out of the E tradition, and perhaps a threat of suicide by the emir (cf. E370); G2.199–200 is more reasonable. Trapp's solution is to reposition E370 after 367.

383 Once more an appeal to the Sun; cf. E91 above.

- 395 καὶ θέλει ἀπὸ τῆς θλίψεως χαθῆ ἀπὸ τὸν κόσμον.
 Πάντως μετὰ θελήσεώς σας αὐτὸν ἐπήρα ἄνδρα
 καὶ ἤξεύρετε καλὰ ὅτι δι' ἐμένα
 ἐρνήθηκεν τὴν πίστιν του καὶ Χριστιανὸς ἐγίνη,
 εἰς Ῥωμανίαν ἐξέβηκεν διὰ ἐμὲν καὶ σὰς τοὺς πέντε·
 400 καὶ ἐδὰ παραπονεῖτε τον καὶ ἐμένα ὄνειδίζει.
 Καὶ <αὐτὸς> ἐμένα ἔδειξεν τὸ γράμμα τῆς μητρὸς του
 καὶ ἐμένα κατεθάρρεψεν καὶ τὰς βουλὰς του μοῦ εἶπεν·
 μητρὸς κατάραν θλίβεται καὶ θέλει νὰ ὑπάγη. G2.228
 Καὶ ἐσεῖς πῶς ἐφυλάξατε κατάραν τῆς μητρὸς σας, G2.231
 405 ὅταν ἐκατεφθάσατε τὴν ἄκραν τῆς κλεισοῦρας;
 Θάνατον οὐ φοβήθητε διὰ τὴν μητρὸς κατάραν.» G2.233
 Τὰ ἀδελφιά της λέγουσιν λόγους παρηγορίας:
 «Ἐμεῖς ἐσέναν ἔχομεν ζωὴν καὶ ἀναπνοὴν μας G2.234
 καὶ ὡς δι' αὐτὸν τὸ θλιβόμεθεν, μὴ πάγη καὶ ἀπομείνη·
 410 ὁμως ἂν βούλεται ἀπελθεῖν,
 νὰ ἰδῆ καὶ τὴν μητέρα του καὶ πάλιν νὰ διαγεῖρη,
 ὅτι νὰ ἔρθη τὸ γοργὸν ἐμᾶς ἄς μᾶς ὁμόση,
 νὰ μὴν γενῆ Σαρακενὸς καὶ ἐσὲν ἀλησμονήση.
 Καὶ νὰ τὸν ἀποβγάλωμεν καὶ ὁ Θεὸς νὰ τὸν βοηθήση.» 151r
 415 Οἱ πέντε ἀντάμα ἐστάθησαν μετὰ τῆς ἀδελφῆς των
 καὶ εἰς τὸ κουβούκλιον ἤμπασιν, ἔς τὴν κλίνην τοῦ γαμπροῦ τους,
 καὶ ἤυρασιν τὸν νεώτερον κειτόμενον ἔς τὴν κλίνην·
 τὸν γρόθον του εἰς τὸ μάγουλον εἶχεν ἀκουμπισμένον,
 τοὺς ὀφθαλμοὺς του ἠγρίωσεν ὡς λέων πειρασμένος·
 420 τὰ δάκρυα του ἐκατέβαιναν ὡς ὄμβροι τοῦ Μαΐου. G2.267
 Καὶ ὡς εἶδεν ὁ νεώτερος τοὺς γυναικαδελφούς του,
 γοργὸν ἐκατεπήδησεν καὶ προσυπήνησέ τους.

395 θέλει ἀπὸ τῆς θλίψεως Trapp: ἀπὸ τῆς θλίψεώσας θέλη E

396 Πάντως Trapp: παντὸς E αὐτὸν corr. τὸν E

399 διὰ Trapp: ὡς δια E

400 ἐδὰ Trapp: ἐδάρε E

401 αὐτὸς added by Alexiou

406 Θάνατον οὐ φοβήθητε Trapp: θάνατον οὐκ ἐφοβήθητε E θανεῖν οὐκ ἐφοβήθητε
 Alexiou τὴν μητρὸς Alexiou: τῆς μητρὸς σας τὴν E

412 ὅτι νὰ ἔρθη τὸ γοργὸν ἐμᾶς ἄς μᾶς ὁμόση Trapp: ἐμᾶς ἄς μᾶς ὁμῶσι ὅτι νὰ ἔρθη
 τὸ γοργὸν E

413 γενῆ Trapp: γενῆ πάλην E

414 Καὶ Alexiou: καὶ ἡμεῖς E

416 ἔς Trapp: εἰς E

417 ἔς Trapp: εἰς E

418 εἰς τὸ μάγουλον εἶχεν Trapp: ἤχεν εἰς τὸ μάγουλόν του E

- 395 and is about to be lost to the world because of his grief.
 Surely it was with your consent that I took him as my husband
 and you well know that for my sake
 he renounced his faith and became a Christian;
 he set out for Roman territory because of me and you five,
 400 and now you are upsetting him and he is reproaching me.
 He showed me the letter from his mother
 and he trusted me and told me his plans:
 he is grieved over his mother's curse and wants to go.
 But how did you watch out for your mother's curse
 405 when you reached the top of the pass?
 You did not fear death more than your mother's curse."
 Her brothers spoke words of comfort to her:
 "We think of you as our life and breath,
 and so we are concerned for him, in case he leaves and stays away;
 410 but if he wants to go
 to see his mother and to come back again,
 let him swear to us that he will go quickly
 and not become a Saracen and forget you.
 Let us send him on his way and may God help him."
 415 The five stood up together with their sister
 and went into the chamber, to their brother-in-law's couch.
 They found the young man lying on his couch;
 he had leant his fist on his cheek,
 his eyes were wild like a tormented lion's,
 420 his tears rained down like showers in May.
 When the young man saw his wife's brothers,
 he jumped up quickly and confronted them.

397 This line is necessary for sense; cf. G2.226.

- Ἐκεῖνοι τὸν ἐλάλησαν λόγους ἡμερωμένους:
 «Μὴ θλίβεσαι, νεώτερε, ἕνεκεν τῆς μητρὸς σου.
 425 Χθὲς ἑκαβαλικεύσαμεν ἀμάδι καὶ οἱ πέντε
 καὶ ἐπήγαμεν <ἐκεῖ> εἰς τὸ Χαλκοπέτριν,
 ὡς διὰ νὰ κυνηγήσωμεν τίποτε τῶν ἀγρίων·
 καὶ εἶδαμεν | ἀπὸ μακρὰ, πέραν τοῦ ποταμίου, 151ν
 παλουκωσίεις <καὶ> ἥστέκοντα δεμένα τὰ φαρία,
 430 καὶ οἱ πέντε ἐπιλαλήσαμεν καὶ ἐπήγαμεν νὰ ἰδοῦμεν.
 Καὶ ἤυραμεν τοὺς Σαρακηνούς, εὐγενεῖς Ἀραβίτας·
 οἱ μὲν λουρικιασμένοι ἦσαν, ἄλλοι σουσανιασμένοι
 καὶ ἔκρατοῦσαν ἕς τὰ χέρια τῶν κοντάρια καὶ ραβδία,
 πράσινα μακροκόνταρα μετ' ἀσήμιν δεμένα.
 435 Καὶ εἰς μίαν τοὺς ἐγνωρίσαμεν ὅτι ὡς διὰ ἐσέναν ἦλθαν,
 διὰ ἐσέναν ἐκοπίασαν ἀπέσω ἀπὸ Συρίαν,
 ἵνα σὲ ἐπάρουσιν κρυφῶς, καὶ νὰ ὑπᾶς μετὰ κείνους·
 καὶ κατὰ τὴν ὑπόληψιν ἦλθαμεν εἰς ἐσέναν·
 καὶ μὴ μᾶς μέφεισαι, γαμπρέ, διατὶ σὲ ἀγριομιλοῦμεν.
 440 Καὶ ἂν θέλῃς πᾶν εἰς τὴν Συρίαν, θέλομεν νὰ ὁμόσης,
 τῆς κόρης νὰ μὴν λησμονῆς, τῆς ἡλιογεννημένης,
 καὶ τοῦ παγκάλου σου υἱοῦ, τοῦ Διγενῆ τ' Ἀκρίτη.
 Καὶ μηδὲν σοῦ φανῆ κακὸν διατὶ ὄνειδίσασμέν σε,
 ἀμὴ ἔβγαλέ την τὴν κακὴν καρδίαν ἀπὸ τὸν νοῦν σου
 445 καὶ ἔχε ἡμερότητα, μᾶλλον δὲ καὶ πραότην,
 νὰ εἶσαι καὶ πανεύφημος ἕς ὅλην τὴν οἰκουμένην.
 Καὶ ἐμεῖς νὰ σὲ ἀποβγάλωμεν καὶ ὁ Θεὸς νὰ σὲ βοηθήσῃ,
 ὅπου τὸν κόσμον διακρατεῖ καὶ πάντας ἐπιβλέπει· |
 καὶ πάλιν νὰ ὑποστραφῆς, νὰ ἔλθῃς διασυντόμως. 152r G2.131
 450 Εἰ δὲ καὶ βούλῃσαι, γαμπρέ, ἄλλον <νὰ> μὴ ὑποστρέψῃς
 καὶ νὰ ἀρνηθῆς τὸ ἀδέλφι μας

426 ἐκεῖ added by Alexiou

429 καὶ added by Kalonaros

432 λουρικιασμένοι ἦσαν [ἦσαν] Alexiou, cf. E945: λουρίκια ἐφοροῦσασιν E
 σουσανιασμένοι Koukoules, 1913/4, 316, cf. E945: σουσινιασμένοι E

433 ἕς Trapp: εἰς E

436 διὰ Alexiou: ὡς διὰ E

440 Καὶ Trapp: καὶ ἐσὺ E νὰ Alexiou: να μας E

441 τῆς κόρης νὰ μὴν λησμονῆς Alexiou: να μὴν λησμονίσις τῆς κόρης E

443 κακὸν διατὶ ὄνειδίσασμέν σε Alexiou: νεότερε κακὸν, διατὶ σε ὄνειδείσαμεν ὄψες E

444 ἔβγαλέ την τὴν κακὴν καρδίαν Alexiou: τὴν κακὴν καρδίαν ἔβγαλέ την E

445 ἔχε Hesselring: ἔχει E

446 ἕς Trapp: εἰς E

448 ἐπιβλέπει Hesselring: ὑπὸβλέπει E

450 νὰ added by Alexiou

- They spoke to him with peaceable words:
 "Do not grieve, young man, for your mother's sake.
 425 Yesterday we five mounted together
 and we went there to Chalkopetrin,
 to hunt some wild animals.
 And we saw from a long way off, beyond the river,
 stakes with steeds tethered to them.
 430 So we five spurred on and went to look.
 And we found Saracens, high-born Arabs;
 some were wearing breastplates, others mail,
 and they held spears and sticks in their hands,
 long green spears bound with silver.
 435 And in an instant we realised that they had come for you,
 it was for you that they had made the long journey from Syria,
 to take you away secretly, and for you to go with them;
 and in consequence we have come to see you.
 Do not blame us, brother-in-law, for speaking to you harshly.
 440 And if you want to go to Syria, we want you to swear
 not to forget the sun-born girl
 and your very handsome son, Digenis Akritis, the Frontiersman of
 Double Descent.
 So do not think it wrong that we reproached you,
 but think no more of your bitter attitude
 445 and choose mildness, or rather meekness,
 so that you become famous throughout the civilised world.
 We will see you off from here and may God help you,
 God who controls the world and watches over everyone.
 May you return and come back rapidly.
 450 But if you intend, brother-in-law, not to return again
 and to renounce our sister

424–37 This recapitulation, once again perhaps showing patterning from oral story-telling, contrasts with the succinct report of G2.245–8. The knowledge shown by the brothers of the contents of the various messages is inconsistent but dramatic effect is the over-riding consideration.

442 Again it is not clear whether these are names or titles, perhaps an indication that this is a well-known story.

ἢ τὸ ἄνθος, τὸν αὐγερινόν, τὸν Διγενή σου παῖδαν,
ἐλπίζομεν εἰς τὸν Θεόν, ὅπου τοὺς πάντας βλέπει,
<ἄλλον> νὰ μὴ ἴδῃς τὴν Συρίαν, ἂν οὐδὲν ὑποστρέψῃς.»

- 455 Καὶ τότε ὁ νεώτερος βαρέως ἀναστενάζει
καὶ ἐπήδησαν τὰ δάκρυα του, τοιοῦτον λόγον λέγει:
«Κύριε, ἐὰν ἐγὼ ἐνθυμηθῶ ἐσᾶς νὰ λησμονήσω
ἢ τὸ ἄνθος τὸ ἐκλεκτόν, τὸν Διγενή μου παῖδα, G3.54
καὶ ἂν οὐ διαγείρω ἐγλήγορα μετὰ καὶ τῆς μητρός μου,
460 νὰ ἐπάρω καὶ τὰ ἀδελφία μου, νὰ ἔλθουν μετὰ ἐμέναν,
νὰ πάρω καὶ τὸ πλοῦτος μου καὶ τὰ φαρία μου ὅλα,
νὰ ἐβγάλω καὶ τὰ ἀμάλωτα ὅπου εἶναι εἰς τὴν Συρίαν,
μὴ ἴδῶ τὸν ἥλιον λάμποντα μηδὲ τὸ φῶς τοῦ κόσμου.» G3.137
Καὶ πάραυτα ἠὺτρέπισαν ἵνα τὸν ἀποβγάλουν
465 οἱ πέντε οἱ γυναικαδελφοὶ καὶ ὁ Διγενῆς Ἀκρίτης·
καὶ κοινοῦται ὁ νεώτερος ἵνα καβαλικεύσῃ·
ἐσέβῃ εἰς τὸ κουβούκλιον του νὰ φιλήσῃ τὴν κόρην· G2.266
τὰ δάκρυα του ἐκατέβαιναν ὡς ὄμβροι τοῦ Μαΐου, G2.267
οἱ στεναγμοὶ του ἐβγαίναν ὡσὰν βρονταὶ | καὶ κτύποι 152v G2.268
470 καὶ μὲ τὰ δάκρυα τὰ πολλὰ, τοὺς ἀναστεναγμούς του
ἐλάλησεν ὁ νεώτερος τὴν πολυποθητὴν του:
«Δός μου, φῶς μου ἀνέσπερον, χρυσόμορφέ μου εἰκόνα, G2.269
τὸ δακτυλίδιον τὸ φορεῖς εἰς τὸ μικρὸ δακτύλιον, G2.269
νὰ τὸ ἔχω διὰ ἐνθύμησιν, κυρά, νὰ σοῦ θυμοῦμαι.»
475 Τὸ δακτυλίδιον ἤβγαλεν, γλήγορα τοῦ τὸ δίδει·
καὶ ὁ νεώτερος τὸ ἔβαλεν μετὰ πολλῶν δακρύων,
καὶ λόγια τὸν ἐλάλησεν ἐκ στεναγμοῦ καρδίας:
«Εὖρη σε ὁ Θεός, αὐθέντη μου, ἃ μὲ ἀπαλησμονήσῃς
ἢ <πάλιν> ἂν <ἐν>θυμηθῆς ἄλλην νὰ περιλάβῃς.» G2.273

- 452 ἢ Alexiou: ἢ πάλιν E
453 ὅπου τοὺς πάντας βλέπει Alexiou: ὁ τοὺς πάντας ἐβλέπων E
454 ἄλλον added by Alexiou
459 οὐ Trapp: ουδὲ E
460 νὰ¹ Trapp: καὶ νὰ E
462 νὰ Trapp: καὶ νὰ E
463 μὴ Trapp: νὰ μὴ E
467 ἐσέβῃ Alexiou: ἐσέβῃ E
470 τοὺς Alexiou: καὶ τοὺς E
475 Τὸ δακτυλίδιον ἤβγαλεν Trapp: Καὶ ἤβγαλεν τὸ δακτυλίδιον τῆς καὶ E
476 καὶ Alexiou: καὶ τότε E
479 πάλιν added by Trapp: ἐνθυμηθῆς Trapp: θυμίζει E

or the flower, the morning star, your son Digenis of Double Descent,
we trust in God, who watches over all mankind,
that you will not see Syria again, if you do not return.”

- 455 And then the young man sighed deeply,
and his tears sprang up, and he said this:
“Lord, if ever I have in mind to forget you
or the choice flower, my son Digenis of Double Descent,
and if I do not return quickly with my mother
460 and get my brothers to come with me,
and fetch my wealth and all my steeds
and bring the prisoners who are in Syria,
may I not see the radiant sun nor the light of the world.”
So immediately they made preparations to see him off,
465 his wife's five brothers and Digenis Akritis, the Frontiersman of
Double Descent;
the young man got ready to mount.
He entered the chamber to kiss the girl,
his tears rained down like showers in May;
his sighs resounded like rolling thunder
470 and with many tears and groans
the young man spoke to his dearly longed-for girl :
“Give me, my light without dusk, my golden icon,
the ring which you wear on your little finger,
to have as a remembrance, my lady, to remember you.”
475 She took off her ring, she gave it to him quickly
and the young man put it on with many tears
as she addressed him from the misery of her heart:
“May God find you out, my lord, if you forget me,
or indeed if you ever think of embracing another woman.”

- 457 This passage is unusual in this poem in not alluding to the attractions of the beloved woman. Perhaps the masculine values are here briefly redefined, or perhaps a line referring to the girl has dropped out.
460 These brothers, only otherwise mentioned at E496, may be the kinsmen who were trying to do away with the emir's mother.
465 Cf. E225; sufficient time has elapsed since his parents' marriage for Digenis to have progressed beyond babyhood.

480 Καὶ τότε ἐπεριλάβασιν καὶ ἐθέκαν ᾿ς τὸ κουβούκλιν·
στρεφνὰ, γλυκιὰ ἐφιλήσασιν τῆς ἀποχωρισίας. G2.280
Καὶ εὐθὺς ἐκαβαλίκευσε, ἐκ τὸν οἶκον τοῦ ἀποβγαίνου·
ὀμπρὸς ὑπᾶν τὰ ἀδελφία τῆς καὶ οἱ συγγενεῖς ὀπίσω· 153r
καὶ ὄνταν ἀποχαιρέτησεν τοὺς γυναικαδελφούς του,
485 ὀπίσω ἐστοχάζετον διὰ τὴν ποθητὴν του
καὶ ἀναστενάζεν πικρῶς ὡς ὅσον ἐδυνέτον.

Καὶ τοὺς ἀγούρους του ἔλεγεν: «Ἄγοῦροι, ἐνδυναμοῦσθε·
ποτὲ μηδὲν ὀκνήσετε, μὴ νύκταν μηδὲ ἡμέραν,
ὡς διὰ νὰ γείρω ἐγλήγορα ὡς διὰ τὴν ποθητὴν μου. G3.22
490 Βροχάς, χειμώνας, παγετοὺς πάντες ἀγωνισθῆτε G3.24
καὶ πάντα ἔχετε τὸν νοῦν εἰς τὰς στενάς κλεισούρας,
μὴ ἀργήσω καὶ μὴ ᾿φιορκισθῶ καὶ λυπηθῆ ἢ ψυχὴ μου
καὶ ὁμοίως καὶ ἡ καλὴ μου.»

Καὶ ὁ ἀμιράς ἐκίνησεν, τὴν στράταν τοῦ ὑπαγαίνει.
495 Ἔρωταν εἶχεν περισσὸν ὡς διὰ τὴν ποθητὴν του·
καὶ διὰ τὴν μητέρα του καὶ διὰ τοὺς ἀδελφούς του 153v
τρεῖς καβαλάρους ἔστειλεν, διὰ νὰ ὑπᾶν μαντάτον.
Καὶ τὰς ἀνδραγαθίας του ἐχέρισεν νὰ λέγη,
τοὺς ἀγούρους του ἔλεγεν, τὰ τέτοια τῶν ἐλάλει:
500 «Ἄγοῦροι μου, ἂν θυμᾶσθε,
τὸ πῶς σᾶς ὑπεξέβαλα ἀπὸ πολλῶν πολέμων
<καὶ> τὸ πῶς σᾶς ἐγλύτωσα διὰ τὰς ἀνδραγαθίας μου.
Πάντως, ἀγούροι μου, εἶδατε εἰς τὰ Μυλοκοπέια, G3.67
ὅταν ἐφθασαν στρατηγοὶ καὶ ἐπῆραν σας δεμένους

480 ἐθέκαν ᾿ς Karayanni, 1976, 99: ἐθέκασιν εἰς E
481 στρεφνὰ, γλυκιὰ Alexiou: στρευνὰ γλυκία E
482 ἐκαβαλίκευσε Alexiou: ἐκαβαλήκευσε E ἐκ Xanthoudidis, 1912, 552: εἰς E
483 οἱ συγγενεῖς Trapp: τὸ συγγενικόν τῆς E
484 ἀποχαιρέτησεν Kalonaros: ὑπόχαιρέτησαν E
485 ὀπίσω Trapp: ὁ ἀμιράς ὀπίσω E
488 ὀκνήσετε Politis, 1973, 343–4: ὀκνίτε E
490 πάντες Kalonaros: πάντας E
491 νοῦν Trapp: νοῦν σας E
492 ᾿φιορκισθῶ Morgan, 1960, 58: φιορκίω E
497 ἔστειλεν Alexiou: ἔστειλαν E
498 τὰς ἀνδραγαθίας του ἐχέρισεν νὰ λέγη Alexiou: τότε ἐχέρισεν νὰ λέγει περὶ τὰς
ἀνδραγαθίας του E
500 Ἄγοῦροι μου Alexiou: λέγω σας, ἀγούροι μου· ὅτι E
501 πῶς σᾶς Hesseling: πόσας E
502 καὶ added by Trapp διὰ Trapp: ὡς διὰ E
503 Πάντως Trapp: καὶ πάντος E ἀγούροι Alexiou: ἀγόρι E
504 ἐφθασαν Trapp: εὐφθάσασιν E

480 And then they embraced and lay down together in the chamber;
they kissed closely, sweetly because of their separation.
Immediately he mounted, and they left his house;
her brothers went in front and her kinsmen behind;
and when he had said farewell to his wife's brothers,
485 he gazed back at his beloved
and sighed bitterly with all his might.

And he said to his youngsters: "Youngsters, be strong,
don't be lazy either by night or by day,
so that I can return quickly to my beloved.
490 All of you, struggle against rain, storms and frosts,
and always be alert in the narrow passes
so that I am not late and break my oath and my soul is grieved
and also my beloved."

495 The emir set out, he went off on his journey.
He had an excessive passion for his beloved;
to his mother and his brothers
he sent three horsemen to bring the news.
And he began to tell of his valiant deeds,
he told them to his youngsters; this is what he said to them:
500 "My youngsters, you may remember
how I got you out of many wars,
how I rescued you through my valiant deeds.
Surely, my youngsters, you saw at Mylokopia,
when the generals arrived and captured and bound you

486 Although the role of love is as fundamental to the plot of E as of G, E has nothing to match the musings on Eros at the beginning of G3; the first lexical equivalents of this section are at G3.22 and E487.

497 Only one batch of messengers is sent by the emir, unlike the daily bulletins of G3.39.
503 On suggested identifications for this battle and its personalities, see the Introduction, pp. xxxvii–xxxviii and the Name Index.

- 505 καὶ ἐγὼ ἐκυνήγουν, ἄγουροι, μὲ πέντε παλληκάρια,
μετὰ τοῦ Μουσῆ τὸν υἱὸν καὶ μὲ τὸν Ἀποχάλπην,
τὸν ἔγγοναν τοῦ Μαΐακῆ, καὶ ἄλλους τρεῖς στρατιῶτες·
καὶ ὡς τῶν ἠκούσαμεν φωνὴν καὶ κτύπον τῶν ἀρμάτων,
κατέβημεν χαρζανιστοὶ ἀνάμεσα τὸν κάμπον
510 καὶ τὰς τέντας εὐρήκαμεν σχοινοκομμένας ὄλας
καὶ ὁ κορνιακτὸς ἐστύλωνεν <'ς> τὸν οὐρανὸν ἀπάνω·
τὸ πῶς τοὺς ἐπροδράμαμεν καὶ ἐπιάσαμεν κλεισοῦρας.»
Καὶ μέσον ὁδοῦ ἐδιάβαιναν ἀδιάβατον καλάμιν·
λεοντάριν εἶδαν δυνατὸν τρώγοντα δαμαλίαν. G3.92
515 Καὶ <τότε> ὡσὰν τὸ εἶδασιν οἱ ἀγοῦροι τοῦ νεωτέρου, G3.93
ὀμπρὸς ὀπίσω ἐστράφησαν, κατεπίασαν τὰ πλάγια. 154r
Καὶ ὡς εἶδεν τοῦτον ὁ ἀμιράς, ἄκο τὸ τίνα λέγει:
«Ἄν σὲ ἀφήσω, λέοντα, αὔριον νὰ τὸ καυχᾶσαι
καὶ νὰ μᾶς τ' ὀνειδίζουσιν οἱ θαυμαστοὶ ἀνδρειωμένοι.»
- 520 **Κ**αὶ σύρνει τὸ σπαθίτιν του, κόπτει τὴν κεφαλὴν του,
καὶ ἔσχισέν τον μέσα.
«Ἄλαλαϊ,» ἐφώνησεν τὸν πρωτοστράτοράν του·
«πέξευσε σύντομα, γοργόν, νὰ ἐπάρης τὸ δερμάτιν,
τὰ ὀδόντια καὶ τὰ ὀνύχια ὄλων τῶν ποδαρίων G3.102-3
525 καὶ ἀπέκει ἀγωμέτε τα τὸν Διγενὴν Ἀκρίτην, G3.106
<νὰ τὰ φορῆ, > νὰ τὰ θεωρῆ καὶ ἃ λάχη μᾶς θυμᾶται.»
Καὶ ὡσὰν ἀπεσώσασιν εἰς τοῦ Ραχὲ τὸ κάστρον, G3.68, 111
<οἱ ἀγοῦροι του> ἐπλικεύσασιν ἀπέξωθεν τοῦ κάστρου·

- 505 ἄγουροι, μὲ Alexiou: ἀγοῦροι μου, μετὰ E
506 μετὰ Trapp: μὲ E
507 ἔγγοναν Trapp: ἔγγοναν τοῦ γέροντος E ἄλλους Alexiou: ἄλλοι E
508 τῶν Xanthoudidis, 1912, 553: τὸ E φωνὴν Trapp: τὴν φωνὴν E
509 κατέβημεν Chatzis, 1930, 28: ἐκατέβημεν E
510 σχοινοκομμένας Alexiou: σχηνοκοπιμένας E
511 'ς added by Alexiou
512 κλεισοῦρας Alexiou: τὰς κλησοῦρας E
513 μέσον ὁδοῦ E, cf. Mackridge, 1993b, 336, note 2: μέσον ὁποῦ Alexiou ἐδιάβαιναν
Xanthoudidis, 1912, 552: ἐδιάβενα E ἀδιάβατον Hesseling: διάβατον E
514 εἶδαν Xanthoudidis, 1912, 552: ἴδα E
515 τότε added by Alexiou
522 Ἄλαλαϊ Alexiou, cf. Eideneier, 1982, 75: ἄλλα E
523 πέξευσε Hesseling: ἐπέξευσεν E
524 τὰ ὀδόντια Alexiou: καὶ τοὺς ὀδόντας του τοὺς μεγάλους E
525 ἀγωμέτε Xanthoudidis, 1912, 555: ἀγωμέ E
526 νὰ τὰ φορῆ added by Alexiou νὰ² Alexiou: ἴνα E μᾶς Trapp: νὰ μᾶς E
528 οἱ ἀγοῦροι του Alexiou: ἔξω E

- 505 while I was off hunting, youngsters, with five brave young men,
with the son of Mousis and with Apohalpis,
the grandson of Maiakis, and three other soldiers;
when we heard their cry and the clash of weapons,
we came down onto the battlefield, lashing our horses,
510 and found the tents all with their ropes cut
and the dust was spiralling up to heaven above
– how we caught up with them and captured the passes.”
While on their way they were passing through a trackless reed-bed;
they saw a mighty lion devouring a heifer.
515 And then when the young man’s youngsters saw this,
they rushed backwards and forwards and took to the slopes.
But when the emir saw this, listen to what he said:
“If I leave you, lion, tomorrow you will boast of it
and the marvellous men of courage will reproach us for it.”
- 520 And he drew his sword, he cut off its head
and split it down the middle.
“Hurrah!” he shouted to his protostrator,
“dismount immediately, quickly take its hide,
its teeth and the claws from all its paws,
525 and later let’s bring them to Digenis Akritis, the Frontiersman of
Double Descent,
for him to wear, to look at and, maybe, to remember us.”
And when they had made their way to the fortress of Raqqa,
his youngsters set up camp outside the fortress,

- καὶ ἔδραμεν ἡ μητέρα του ἀπέξω ἀπὸ τὸ κάστρον |
 530 μετὰ τρεῖς ἄβρας †καὶ† μὲ τὸ συγγενικόν της. 154v
 Καὶ ἑβδομήντα γέροντες ἐκ τοῦ Ραχὲ τὸ κάστρον
 κανίσκια ὑπάγουσιν τοῦ νέου, ὅπου οὐκ ὀρπιζαν νὰ ἴδουν.
 533 Καὶ τοῦ ἀμιρᾶ ἡ μάνα
 533a οὕτως τὸν ἐπερίλαβεν, γλυκέα τὸν ἐφίλει
 καὶ τέτοιον λόγον λέγει:
 535 «Ἄλί, <ἄλί μου> τὴν ψυχὴν καὶ τὸ κακό μου γῆρας,
 ἂν τὸ ἀκούσουν εἰς Αἴγυπτον, κάτω εἰς Βαβυλώνα,
 ἵνα <τὸ> ἀναγράψωσιν εἰς τοῦ Μακὲ τὸ μνήμαν,
 ἐσέναν καὶ τὸ γένος μας ἵνα μᾶς καταροῦνται.
 Τέκνον μου πολυπόθητον, καρδία μου, ἀναπνοή μου,
 540 τὸ φῶς τῶν ὀφθαλμῶν μου,
 <οὐκ> εἶδες, τέκνον μου καλόν, τὸ μνήμαν τοῦ προφήτου;» G3.139
 Καὶ τότε πάλιν ὁ ἀμιράς τῆς μητέρας του λέγει:
 «Σῶπασε, μήτηρ μου· καλὰ ἴν' αὐτὰ τὰ συντυχαίνεις;
 Ἐγὼ ἐγύρευσα Συρίαν, καὶ Ρωμανίαν ἀπόσω· | 155r
- 545 Ἐγὼ <τότε> ἐδιάβηκα χώρας τῶν Αἰθιοπίων,
 <καὶ> λόγους ἤκουσα ψευδεῖς καὶ γέλι' ἦσαν καθόλου,
 καὶ ποτὲ θεοὺς αὐτοὺς οὐδὲν τοὺς λέγω, ὅτι εἶδωλα εἶναι.
 Ἄμ' εἰς τὴν Ρωμανίαν
 ἤϊδαν οἱ ὀφθαλμοί μου τὴν πανύμνητον Θεοτόκον.
 550 ὦ καὶ <τὸ> τί τὴν ἀγαπῶ ἐξ ὅλης τῆς ψυχῆς μου.
 Καὶ εἶδα, μάνα μου, νεκροὺς κ' ἐτρέχαν τὸ ἅγιον μύρος.

529 ἀπέξω Trapp: ἀπέξω καὶ ἀπάνω E

530 μετὰ τρεῖς ἄβρας Alexiou: με τρεῖς ἀμεράς E της corr.: της ὅλον E

531 ἑβδομήντα (originally written ο') Alexiou: ὡς E

532 ὑπάγουσιν Alexiou: τοῦ ὑπαγέουσιν E οὐκ Alexiou: δὲν E ἴδουν Alexiou:
 ἰδοῦσιν E

535 ἄλί μου τὴν ψυχὴν Alexiou: τὴν ψυχὴν μου E

536 ἀκούσουν Kalopanos: ἀκούσον E

537 τὸ ἀναγράψωσιν Alexiou: ἀντιγράψωσιν E

539 πολυπόθητον corr.: πολυπόθητον· ὀμάτιά μου E

541 οὐκ added by Alexiou

543 τὰ Alexiou: τὰ με E

544 ἀπόσω Trapp: ἀπόσω ἐκατέβηκα E

545 τότε added

546 καὶ added by Alexiou ψευδεῖς Alexiou: ψεματέρηνοῦς E

548 Ἄμ' εἰς Kalopanos: ἀμήναι εἰς E

549 εἶδαν οἱ ὀφθαλμοί μου τὴν E: perhaps εἶδασι τὰ ὀμμάτια μου

550 τὸ added by Alexiou

551 νεκροὺς κ' ἐτρέχαν Alexiou: καὶ ἀνθρώπους νεκροὺς, καὶ τρέχαν E τὸ Trapp: τὸν
 E

- and his mother ran out from the fortress
 530 with three attendants and her kinsfolk.
 And seventy elders from the fortress of Raqqa
 brought gifts to the young man whom they had not expected to see.
 533 The emir's mother
 533a embraced him thus, and kissed him sweetly
 and spoke to him in this way:
 535 "Alas, alas, my soul and my bitter old age,
 if they hear of this in Egypt and down there in Cairo
 so that they write it up on the tomb at Mecca
 and curse you and our family!
 540 My much loved child, my heart, my breath,
 light of my eyes,
 have you not seen, my dear child, the Prophet's tomb?"
 And then the emir said in reply to his mother:
 "Hush, my mother; is what you are saying proper?
 I have wandered over Syria and within Roman territory.
- 545 I ventured then across the lands of the Ethiopians,
 and I have heard false stories and they were quite ridiculous,
 and those I would never call gods because they are idols.
 But in Roman territory
 my eyes saw the much-hymned Theotokos
 550 – oh, and how I love her with all my soul!
 And I have seen, mother of mine, corpses from which flowed holy oil.

537 Alexiou's emendation reconstructs a Muslim practice of increasing a curse's effect by placing a document on a holy man's grave. Even so there is confusion since Mohammed's tomb was at Medina and not Mecca; see note at E147.

541 At this point G3.140–52 includes a list of miracles observed near the Prophet's tomb.

543 This style of censorious question recurs at E875, 957 and 1169. E and G have little in common in this speech, apart from the emir's mother's conversion; G3.171–98, for example, includes a paraphrase of the Nicene Creed.

- καὶ ὁ Παράδεισος <αὐτὸς> εἰς Ῥωμανίαν ἔναι.
 Ἡ πίστις ἡ ἀληθινή, οἱ Χριστιανοὶ τὴν ἔχουν.
 Καὶ ὅπου θέλει νὰ ἔλθῃ, μετὰ μέναν ὡς ἔλθῃ,
 555 νὰ ἀκολουθήσῃ σύντομα, <σύντομα> νὰ ὑπάγαινω,
 καὶ ὅσοι οὐδὲν θέλουν νὰ ἔλθουν, ἐδῶ ὡς ἀπομείνουν.
 Σὺ δέ, μήτηρ γλυκεῖα μου, <ψυχῆς> παρηγορία,
 ἔμπροσθέν μου ὑπάγαινε, νὰ ὑπάγω εἰς τὴν καλὴν μου.
 εἰ δέ, <μήτηρ,> καὶ οὐκ ἔρχεσαι, εὗχου μου ὅτι ὑπάγαινω.»
 560 Καὶ τότε ἡ μητέρα του, ἄκο καὶ τί τοῦ λέγει:
 «Τέκνον μου ποθεινότατον, ἔρχομαι ὅπου θέλεις·
 <ἔρχομαι> διὰ τὸ σπλάγχχνον σου καὶ τὴν πολλὴν σου ἀγάπην·
 ἀρνοῦμαι καὶ τὸ γένος μου,
 ἀρνοῦμαι καὶ τὸν Μαχουμέτ, τὸν μέγαν μας προφήτην.
 565 Ἄλι καὶ τί μὲ ἐποίησες, ἀλί καὶ τί μὲ ἐποίησες;»
 Καὶ πάραυτα ὁ ἀμιράς πηδᾶ, καρβαλικεύει. |

- Μ**ὲ τὸν λαὸν καὶ ἀγούρους του πηδᾶ, καρβαλικεύει 155v
 καὶ ἀπεσύναξεν αὐτὸς πᾶσαν αἰχμαλωσίαν
 καὶ <ἔξαπ>έστειλεν αὐτὰ τὴν πολυπόθητὴν του
 570 καὶ μετὰ τὰ ἀμάλωτα ἄριφνους ἀνδρειωμένους.
 571 Καὶ ἐχώρισεν καὶ ἐφόρτωσεν καμήλια κᾶν διακόσια,
 573 κᾶν ἑκατὸν μουλάρια ἀσήμιν καὶ χρυσάφιν·
 καὶ ἐφόρτωσεν ὁ ἀμιράς ὀλόχρυσα βλατία.
 575 Καὶ <πάλιν> διεχώρισεν κᾶν ἑκατὸν φαρία,
 ὅλα καλὰ καὶ θαυμαστά, σελοχαλινωμένα,
 καὶ <μετὰ ταῦτα> ἐκίνησεν εἰς Ῥωμανίαν νὰ ὑπάγῃ.

- 552 αὐτὸς added by Trapp
 554 ἔλθῃ Alexiou: ἔλθῃ E
 555 ἀκολουθήσῃ Kalonagos: ἀκολουθῇ E σύντομα² added by Alexiou
 557 ψυχῆς added by Trapp
 559 μήτηρ added by Alexiou
 562 ἔρχομαι added by Alexiou
 564 Μαχουμέτ Trapp: μαχουμέτην E
 567 Μὲ τὸν λαὸν καὶ ἀγούρους Alexiou: καὶ με τὸν λαὸν του καὶ με τοὺς ἀγούρους E
 568 Before καὶ Ricks deletes εἰς τοῦ παγδᾶ εἰπαγένοι
 569 ἔξαπέστειλεν Alexiou: ἔστειλεν E
 570 μετὰ Trapp: με E ἀμάλωτα Kalonagos: ὀμάλωτα E
 571 ἐφόρτωσεν Alexiou: ἐφόρτωσεν καὶ ἔστειλεν E διακόσια Alexiou: διακόσια· καὶ
 ἐχώρισεν καὶ ἐφόρτωσεν (=572) E
 574 καὶ Kalonagos: καὶ ὅλα E ὀλόχρυσα Hesselring: ὀλων χρυσά E
 575 πάλιν added by Alexiou ἑκατὸν Alexiou: ἑκατὸν, διακόσια E
 576 σελοχαλινωμένα Hesselring: σεληνοχαλινωμένα E
 577 μετὰ ταῦτα added by Trapp, cf. Z1151

- And Paradise itself is in Roman territory!
 As for the true faith, the Christians have it.
 So whoever wants to come, let him come with me
 555 and follow soon for I am leaving soon;
 and all those who don't want to come, let them stay here.
 But you, my sweet mother, my soul's comfort,
 come with me so that I can go to my beloved.
 But if you do not come, mother, give me your blessing when I go."
 560 And then his mother, listen to what she said to him:
 "My much loved child, I will go wherever you wish,
 I go out of compassion for you and out of my great love for you.
 I renounce my family,
 I renounce Mohammed, our great Prophet.
 565 Alas, what have you done to me, alas what did you do to me?"
 And straight away the emir sprang into the saddle.

- With his company and his youngsters he sprang into the saddle.
 568 He collected together all his prisoners
 and sent them off to his dearly loved girl,
 570 and with the captives he sent innumerable brave men.
 571 He selected and loaded about two hundred camels,
 573 and about a hundred mules with silver and gold
 and the emir loaded them with silken fabrics all of gold.
 575 Once again he selected about a hundred steeds,
 all handsome and marvellous, with saddles and bridles;
 and the emir set off for Roman territory.

- 552-3 Ricks inverts these lines, to enhance the reference to Paradise, taken by him as a symbol of earthly love; gardens enclosing a young girl have erotic overtones in medieval Greek as well as Western medieval vernacular literature (Littlewood, 1979). But this passage deals on the surface with the advantages of Orthodox Christianity.
 568 The deleted reference to Baghdad is logically suspect since the distances involved are great and no reason has been given for the emir to have captives there.
 569 At this point G3.246 makes only a general reference to the treasure the emir brings back with him.

Καὶ <πάλιν> διεχώρισεν χιλίους Ἀραβίτας,
 ὄλολουρικούς καὶ καλοὺς, χρυσοκλιβανιασμένους,
 580 νὰ περπατοῦσιν ἔμπροσθεν τοῦ <θαυμαστοῦ> ἀγούρου
 καὶ ἄλλες κἄν χιλιάδες δύο τὸν ἀμίραν ἀντάμα. |

583 |Καὶ ἡ κόρη μὲ τὸν ἄγουρον μόνοι των ᾿ς τὸ κουβούκλιον 157r G2.266
 φιλοῦν, καὶ οἱ βάγιες ραίνουν τοὺς μετὰ ροδοσταμάτων
 585 καὶ ἐδρόσιζαν τὰ χεῖλη των ἐκ τὸν γλυκὺν τὸν πόθον.
 586 Καὶ τότε ὡς τὸ ἤκουσαν οἱ γυναικαδελφοὶ του,
 588 ἐξαίφνης ἐσεβήκασιν ἀπέσω εἰς τὸ κουβούκλιον
 καὶ τὸν γαμπρὸν τοὺς ἤρρηκαν μετὰ τῆς ἀδελφῆς των
 590 καὶ ἐκάμνασιν τὸ ἡξεύρετε, τὸ κάμνουν οἱ ἀγαποῦντες,
 καὶ ἐντράπησαν τὰ ἀδέλφια τῆς καὶ ἐστάθησαν ἀπέξω
 καὶ εἶχαν χαρὰν ἐξαιρετὴν, χαρὰν ἀλλὰ μεγάλην.

Τὸν Διγενὴν ἐπῆραν τὸν οἱ βάγιες καὶ ἠφεράν του·
 τὸ νὰ τὸν ἰδῆ ὁ ἀμίρας, ἐπίασε, ἐφίλησέν του

595 καὶ ἐθεώρει τὸν λοιπὸν καὶ ἀποκαμάρωνέ του
 καὶ ἐχαίρετο ὅτι εἶν' ἔμορφος μετὰ τῆς ποθητῆς του,
 ἀμάδιν καὶ ἡ μητέρα του καὶ οἱ γυναικαδελφοὶ του
 καὶ ὅλη ἡ συντροφία του καὶ ὅλον τὸ φουσάτον.

599/600 Καὶ τὰ γομάρια ἐφθάσασιν ἐκεῖ ὅπου ἐπιθυμοῦσαν,
 601/2 καὶ τὰ ἔβαλαν ᾿ς τὸ σπῆτιν του καὶ τὰ φαρία | εἰς τὸν στάβλον· 157v
 τοὺς δὲ ἀγούρους του τοὺς καλοὺς, Πέρσας καὶ Ἀραβίτας,
 φιλοτιμίας ἔδωσεν ἐκ τὰ πεθερικά του

578 πάλιν added by Alexiou

580 περπατοῦσιν corr., cf. E821: περπατοῦσιν E θαυμαστοῦ added

581 χιλιάδες δύο Alexiou: δύο χιλιάδες E

583 Before this line E includes a line of obscure sense (=582), first deleted by Kalonaros:
 ὅτι να τὸν ἰδῶ ἡτους· καὶ να με γλυκοφιλήσει

583 μόνοι των ᾿ς Alexiou: μοναχί τον εἰς E

584 φιλοῦν Alexiou: ἐφιλοῦσαν E ραίνουν τοὺς Alexiou: τοὺς ἔρεναν E

588 ἐξαίφνης Alexiou: με τὴν μάναν τοὺς ἀντάμα (=587): ἐξέφνης E ἐσεβήκασιν corr.:
 ἐξεπίδησαν, καὶ ἐσεβήκαν E

590 ἀγαποῦντες Hesseling: ἀγαποῦντε E

592 χαρὰν Alexiou: γὰρ E ἀλλὰ E (Spadaro, 1989, 173): πολλὰ Kalonaros

594 τὸ Alexiou: καὶ τὸ E ἐπίασε, ἐφίλησέν corr.: ἐπίασεν καὶ κατεφίλησέν E

595 ἐθεώρει Alexiou: ἐθόρι E

596 ἐχαίρετο ὅτι εἶν' ἔμορφος Alexiou: ἐθόρι τον ὅτι εἶτον αἰμορφον, καὶ ἐχαίρετον E

597 ἀμάδιν [ἀμάδι] Alexiou: ἀμάδιν με τὸ τέκνον του E

599/600 ἐφθάσασιν Alexiou: ἐυθάσασιν, φορτωμένα τοῦ ἀμυρά E

601/2 τὰ ἔβαλαν ᾿ς corr.: ἔβαλαν τὸ πρᾶγμα εἰς E φαρία Alexiou: φαρία ἔβαλαν E

604 φιλοτιμίας ἔδωσεν corr.: ὅλους ἔδωσεν φιλοτιμίας μεγάλας, καὶ χαρίσματα E
 Alexiou proposes ἔδωσεν ὅλους <ὁ ἀμίρας> φιλοτιμίας μεγάλας | <καὶ ἐπῆραν> καὶ
 χαρίσματα

Once again he selected out a thousand Arabs,
 all with breastplates and handsome, with gold cuirasses,
 580 to proceed in front of the marvellous youngster
 and another two thousand or so to go with the emir.

583 The girl and the youngster, on their own in their chamber,
 kissed and the maid-servants sprinkled them with rose-water,
 585 while they refreshed their lips with their sweet desire.
 586 Then, when his wife's brothers heard of this,
 588 they burst into the chamber unexpectedly
 and found their brother-in-law with their sister
 590 and they were doing what you know lovers do;
 her brothers were abashed and stood outside,
 but they felt matchless joy, great joy indeed.

The maid-servants took Digenis and brought him in;
 when the emir saw him, he picked him up, he kissed him
 585 and gazed at him then and admired him
 and rejoiced in his beauty with his wife,
 together with his mother and his wife's brothers
 and all their companions and the whole army.

599/600 The baggage arrived where they had been waiting for it;
 601/602 they placed it in the house and the steeds in the stable.
 And as for his handsome youngsters, Persians and Arabs,
 the emir bestowed rewards on them from his parents-in-law

580 Who is this 'youngster'? Is it the young Digenis, for whom these men are to be an elite bodyguard on the emir's return?

581-2 The final stages of the emir's return (cf. G3.248-80) would have been covered by f.156, now missing in E. E582 (which has been omitted, see apparatus) is garbled; Alexiou (cf. Spadaro, 1989, 177-8) suggests it represents the last line of the emir's speech of greeting.

584 Cf. G3.282-3. Splashing lovers with water has a parallel in Heliodoros; see Introduction, pp. xlvi-xlvii.

- 605 καὶ <ἐξ>ἀπέστειλεν αὐτοὺς πάλιν εἰς τὴν Συρίαν.
 Κᾶν Ἀραβίτας ἑκατὸν ἐκράτησεν καὶ μόνον,
 καὶ ἐκράτησεν τὴν μάναν του μετὰ τοὺς ἀδελφούς του
 καὶ ἐβάπτισεν <ὁ ἀμιράς> ἅπαντα τὸν λαόν του
 καὶ τόπον τοὺς ἐχάρισε καὶ ἐκάθετο ὁ λαός του. G3.330
- 610 Καὶ τότε <πάλιν> τὸ παιδὶν ὁ Διγενής Ἀκρίτης G3.339
 <γλυκέα> ἀναθρέφεται, ὡς πρέπει καὶ ὡς ἀξιάζει,
 καὶ ὡς <ὁ> ἥλιος ἔλαμπεν <λαμπρὰ> τὸ πρόσωπόν του
 καὶ ὡς κυπαρίσσι ἐτρέφετο τὴν ἅπασαν ἡμέραν·
 χέρι ἔβανε καὶ δύναται ὡσπερ καὶ ἀνδρειωμένος.
- 615 Τὸ χαλινάρι ὄνταν κρατεῖ, ἐπήρην καὶ κοντάριν
 νὰ ὑπάγη μὲ τοὺς κυνηγοὺς διὰ νὰ περιδιαβάσῃ.
 Κ' ἐθώρει τὸ παιδόπουλον τὸ πλῆθος τῶν θηρίων
 καὶ ἐκατέβηκεν τὸ παιδὶν ἔς τὴν μέσην τῶν θηρίων.
 Ἔδ᾿ ἄς σᾶς ἀφηγήσωμαι περὶ τὰς ἀμωρίας του.
- 620 Ὁ Θεὸς τοῦ ἔδωσε εὐτυχίαν εἰς τὴν πολλήν του ἀνδρείαν
 καὶ ὅπου καὶ ἂν τύχη † . . . † ποιεῖ ἀνδραγαθίας.
- 622/623 Ὁ θαυμαστός Βασίλειος, τὸ φῶς τῶν ἀνδρειωμένων 158r
 περὶ ἀπελάτων ἤκουσε εὐγενικῶν καὶ ἀνδρείων,
- 625 ὅτι κρατοῦν στενώματα καὶ ποιοῦν ἀντραγαθίας
 καὶ ζῆλος ἦλθεν εἰς αὐτὸν νὰ ἰδῇ τοὺς ἀπελάτας.
 Καὶ ἔκατσεν καὶ εὐθείασεν ὠραῖον, τερπνὸν λαβοῦτον.

- 605 ἐξαπέστειλεν Trapp: ἀπέστειλεν E
 606 Κᾶν Ἀραβίτας ἑκατὸν Alexiou: κᾶν ἑκατὸν ἀραβήτας after καὶ ἐκράτησεν μόνον E
 E ἐκράτησεν καὶ μόνον corr.: καὶ ἐκράτησεν μόνον E
 607 μάναν Alexiou: μράν (= μητέρα) E
 608 ὁ ἀμιράς added by Alexiou
 609 τόπον τοὺς ἐχάρισε Trapp: ἐχάρισέ τοὺς τόπον E ἐκάθετο Trapp: ἐκάθετον E
 610 πάλιν added by Karayanni, 1976, 103
 611 γλυκέα added ἀναθρέφεται Hesseling: ἀναθρέφεται E
 612 ὁ added λαμπρὰ added
 613 κυπαρίσσι ἐτρέφετο corr.: κυπαρίσσην ἀνατρέφετο E
 614 χέρι ἔβανε καὶ corr.: καὶ ἔβανεν χείρην καὶ νᾶ E
 615 Τὸ χαλινάρι ὄνταν κρατεῖ, ἐπήρην καὶ κοντάριν corr.: ὅτι ἐδύνατο κρατῆν τὸ
 χαλινάρι· ἐπήρην κοντάριν καὶ ραβδὶν E
 616 διὰ Trapp: ὡς διὰ E
 617 Κ' ἐθώρει Trapp: καὶ θόρι E
 618 ἔς Trapp: εἰς E
 619 ἀφηγήσωμαι Karayanni, 1976, 103: ἀφηγήσωμεν E
 620 ἔδωσε corr.: ἔδωκεν E
 622/623 ἀνδρειωμένων Alexiou: ἀπελάτων, ἡ δόλιχα τῶν ἀνδριομένων (=623) E
 625 ἀντραγαθίας Trapp: ἀντραγαθίας μεγάλας E

- 605 and sent them back to Syria.
 He kept about a hundred Arabs only with him,
 and he kept his mother and his brothers;
 the emir baptised all his company
 and granted them land, and his company settled there.
- 610 Then the child, Digenis Akritis, the Frontiersman of Double Descent,
 was brought up sweetly as is proper and fit,
 and his face glowed brightly like the sun
 and he continued to thrive every day like a cypress;
 he began to have strength like a brave man.
- 615 As soon as he could grasp the reins, he took a spear
 to go with the hunters and roam around.
 And the little child saw a host of wild beasts
 and the child went in amongst the wild beasts.
 Now let me tell you about his infancy.
- 620 God gave him good fortune in his acts of great bravery
 and wherever he went he achieved feats of valour.
- 622/623 The marvellous Vasilis, the light of the brave,
 heard about the noble and brave guerrillas,
 625 that they held the passes and performed valiant deeds,
 and enthusiasm came over him to see the guerrillas.
 So he sat down and prepared a beautiful, delightful lute;

610–792 At this point questions of the structure of E and its relationship to G and *Digenis become acute. Kalonaros, largely followed by Trapp, suggests that the order of lines and episodes (cf. the sequence in G) should be: 609 (cf. G3.338–9), 702–41 (cf. G4.4–51: role of Eros and summary of the emir's story), 610–19 (cf. G4.52–71: growth of Digenis), 742–91 (cf. G4.72–163: Digenis's first hunt, with text missing after 791, see below), 620–701 (Digenis' first visit to the guerrillas), 792 ff. (cf. G4.373: return from hunt). Note that E620–701, placed by Z1028–92 between G4.253–4 during Digenis' return from the hunt, are not now represented in G at all and probably never were (MacAlister, 1984). E's order of lines has been retained here.

610–21 Relegated by Alexiou to an appendix on the grounds that they are a late attempt to impose a narrative flow on an episodic text, and repositioned by Kalonaros and Trapp, these lines are problematic and need even more intervention than elsewhere to heal the metre; they form a bridging passage from the emir's tale to the story of Digenis, though not marked off in any way in the manuscript. For similar bridging passages see G3.339–43 and 4.52–71.

622–701 This section forms Alexiou's 'Digenis and the Guerrillas'.

622/623 'Vasilis', the more modern equivalent in English of the hero's first name 'Basil', has been chosen to point the contrast between the linguistic usages of E and G.

624 Digenis' connection with the guerrillas is emphasised before he encounters them, an indication that the material on Digenis had its own traditions.

627 A stringed instrument is an unusual implement to take on a dangerous expedition; that it was part of Digenis' traditional accoutrements is suggested by its presence in the so-called Akritic plates (Notopoulos, 1964; Frantz, 1940/1).