

- καὶ ἂν οὐ σοῦ ἀρέση, γέροντα, καὶ ἐστὲ νὰ τὸ ποιήσω.»
 Ὁ ἔπος τίκτει τὸ φιλὸν καὶ τὸ φιλὶ τὸν πόθον,
 ὁ πόθος δίβει μέριμνας, ἔνοιός τε καὶ φροντίδας,
 καρτοδολιὰ καὶ κίνδυνον καὶ χωρισμὸν γονέων,
 705 θάλασσαν ἀντιμέχεται, τὸ πῦρ οὐ διαλογίξει
 καὶ τρίποτε οὐ λογίζεται ὁ πόθων διὰ τὴν ἀγάπην.
 ἔγκρημνος οὐ λογίζεται, τοὺς ποταμούς οὐδὸδῶς,
 τὰς ἀγρυπνίας ἀνάπρασιν καὶ τὰς κλεισοῦρας κάμπτους.
 Καὶ ὅσοι βασανίζεθε δι' ἀγάπην κορρασίου,
 710 ἀκούσατε διὰ γραφῆς <ἐκείνων> τῶν Ἑλλήνων
 πόσα καὶ αὐτοὶ ὑπομείνασιν βάσανα διὰ τὸν πόθον.
 Βλέπετε, οἱ ἀναγινώσκοντες, τοὺς ἀριστοὺς ἐκείνων,
 τοὺς Ἑλληνας, τοὺς θαυμαστοὺς καὶ δυναμοῦτος στρατιώτας,
 <καὶ> ὅσα ἔγινοντα διὰ ἐκείνην τὴν Ἑλένην,
 715 ὅτε ἔκατεπολέμησαν ἅπασαν τὴν Ἀσίαν,
 καὶ πάντες ἐδοξάσθησαν διὰ περισσὴν ἀνδρείααν,
 καὶ πάλιν εἰς ἐρωτικὰ ἄλλος τις οὐχ ὑπέρστη.
 Καὶ οὐ λέγομεν καυχίγματα ἢ πλάσματα καὶ μύθους
 ἃ Ὀμηρος ἐγεύσατο καὶ ἱάδαλοι τῶν Ἑλλήνων. 161r
 720 Ταῦτα γὰρ μῦθοι <οὐ> λέγονται, καυχίγματα οὐ λαλοῦνται,
 ἅδ' ἀληθεύουν ἐκ παντός. μηδεὶς οὐν ἀπιστήσῃ
 ὡς λέγω τὴν ἀλήθειαν τοῦ θαυμαστοῦ Ἀκρίτη.
 Πατὴρ του ἦτον ὁ ἀμῆρος, ὁ Μούσουρος ἐκείνος,
- 701 οὐ Alexiou: ουδὲν E
 702 ἔπος Alexiou: ἔπον E
 703 μέριμνας Hesselring: μέριμνας E
 704 καρτοδολιὰ Chatazis, 1930, 19, cf. G4.11: καρὰ πολλῶν E καὶ ἀπειρὴν Alexiou.
 note
 705 θάλασσαν Alexiou: ἡ θάλασσα E
 706 ὁ πόθων Alexiou: πόθων ἢ ὡς E πόθος Garandoudis, 1993, 207
 707 ἔγκρημνος Trapp: καὶ τοὺς ἔγκρημνους E
 708 τὰς ἀγρυπνίας ἀνάπρασιν καὶ τὰς κλεισοῦρας κάμπτους Pollis, 1973, 344: καὶ
 τὰς κληροῦρας κάμπτους: τὰς ἀγρυπνίας ἀνάπρασιν E
 710 ἐκείνων added by Kyriakidis, 1946, 422
 711 διὰ Alexiou: ὡς διὰ E
 712 ἀριστοὺς Alexiou: ἀστέρας E
 713 τοῦσι Kalonaros: τὰς E
 714 καὶ ὅσα Alexiou: ἅδ' ἂν E διὰ Trapp: ὡς διὰ E
 715 ὅτε ἔκατεπολέμησαν Kalonaros: ὅτι ἔκατεπολέμησεν E Ἀσίαν Alexiou: Συρία E
 716 διὰ περισσὴν Alexiou: ὡς διὰ τὴν περισσὴν του E
 718 μύθους Hesselring: θύμους E
 719 ἃ Alexiou: ὁ E Ὀμηρος Chatazis, 1930a, 235: ἀμῆρος E
 720 οὐ added by Karayanni, 1976, 106, 125
 723 Πατὴρ Alexiou: ὁ πατὴρ E

and if this is not to your liking, old man, I shall do the same to you.”
 Love begets the kiss and the kiss desire,
 desire gives rise to anxieties, worries and concerns;
 it ventures on danger and separation from parents,
 705 it fights against the sea, it reckons fire as nothing
 and, because of love, he who desires pays no heed to anything:
 he pays no heed to cliffs, none at all to rivers,
 he counts sleeplessness as rest and mountain passes as plains.
 And all you who are tormented by love of a girl,
 710 you have heard in the writings of the famous Hellenes
 how many torments they too endured for the sake of desire.
 Look, readers, at those valiant men,
 the Hellenes, marvellous and renowned soldiers,
 and all that happened for the sake of the famous Helen,
 715 when they waged war throughout Asia
 and all were praised for prodigious bravery,
 and yet not even one of them could withstand the force of passion.
 And we are not repeating the boasts or fictions and stories
 which Homer and other Hellenes falsely invented.
 720 For these events are not stories that are told nor boasting that is
 repeated
 but they are all completely true: let no one disbelieve
 that I am telling the truth about Akritis, the marvellous Frontiersman.
 His father was the emir, the famous Mousouros

701–1088 These lines form Alexiou's "The Youth and Wedding of Akritis"; cf. G4.1–952. Digenis' hunting and courtship would have been part of "Digenis: 702–38 CT G4.4–64. This passage on love, present in G as well as E, was clearly part of "Digenis: it marks the beginning of G4 and the opening of the third section that can be distinguished in E. The emphasis on the hazards implicit in love (fire, shipwreck and in particular the separation from parents) seems to place the original version of these lines in the context of the novel-writing experiment of the mid-twelfth century. G and E share the same sequence of material: reflection on love and recapitulation of the emir's tale followed by the young Digenis' wish to go hunting.

719 The characterisation of the Homeric stories as false is a theme current in the twelfth century; see note on G4.25–36.

723 The emir's genealogy has been given previously at E145; here we are told his name.

- ὅπου ἀνατράφην εἰς Συρίαν, ἀπέσω εἰς Βαβυλῶνα,
 725 καὶ ὡς διὰ ἀνδρείαν του τὴν προλήην, τὴν περισσήν του φρόνα,
 συμβουλήν ἐποίησαν οἱ γέροντες Συρίας
 καὶ τὸν σουλτάνου τὸ ἔπιπαι καὶ ἀμυρὰν τὸν ἐπιοῖκαν.
 Καὶ τρισχιλίουσ τὸν ἔδωσαν Τοῦρκους καὶ Ἀραβίτας
 καὶ ἐποίησαν του ἔξακουστὸν εἰς πᾶσαν τὴν Συρίαν.
 730 καὶ εἶχεν καὶ τοὺς ἀγούρους του ἄλλους πεντακοσίου.
 Ἐτῆπεν τους καὶ ἐξέβηκεν ἔξω εἰς Ρωμανίαν.
 τὸ Ἡρακλέως ἐκούρσευσεν, τὸ Κόνιου καὶ Ἀμύρι.
 Κορῶσιον ἀπήτηραξεν, τοῦ Ἀκρίτη τὴν μητέρα,
 καὶ ἄπο τὰ κάλλη τὰ προλά, τὰ ἐβάσταζεν ἡ κόρη,
 735 ἐγίветον Χριστιανὸς καὶ αὐτὴν εὐλόγηθη.
 Καὶ ὁ εἰς τῆς κόρης ἀδελφὸς ἦτον ὁ Κωνσταντίνος,
 αὐτὸς γὰρ ἐπολέμησεν ἀμυρὰν, τὸν γαμπρὸν του,
 τὸν θαυμαστὸν νεώτερον, τοῦ Ἀκρίτη τὸν πατέρα.
 Καὶ τότε ἰ ὁ Ἀκρίτης <Διγενής>, ὁ θαυμαστὸς ἐκεῖνος, 161v
 740 μόνος του ὑπεθαύμαζεν διὰ τὰς ἀνδραγαθίας του
 καὶ ἄπο μικρόθεν ἤρξατο τὸν ἑαυτὸν του δοξάζει.
 Καὶ <τότε> ὡσὰν ἐγένετο δώδεκα ἔτων καὶ μόνου,
 ἦλθεν πρὸς τὸν πατέρα του, τοιαῦτα τὸν συντυχαίνει:
 «Ὡς πότε θέλω κυνηγᾶν λαγούδια καὶ περδίκια;
 745 Αὐτὰ τῶν Χαορισταῶν εἰσίν, τοῦ κυνηγᾶν περδίκια,
 ἄρχοντες δὲ νεώτεροι καὶ εὐγενῶν παιδία
 λέοντας καὶ ἄρκους κυνηγούν καὶ ἄλλα θεινὰ θηρία.
 Καὶ οὐ θέλω δοξασθῆναι ἐγὼ ὡς ἄπο τοῦ πατρός μου,
 ἀλλὰ δοξάσειν <θέλω> ἐγὼ πατέρα καὶ μητέρα.
 750 νὰ δοξασθῆς, ἀφέντα μου, ἕκ τῆς ἀνδραγαθίας μου.
- 724 εἰς¹ Alexiou: εἰς τὴν E εἰς² Trapp: εἰς τὴν E
 725 ἀνδρείαν Alexiou: τὴν ἀνδρίαν E του² corr.: τὴν E φρόνα Alexiou. note:
 φρόνουν E
 726 γέροντες Trapp: γέροντες ἀριστος τῆς E
 728 τρισχιλίουσ Kallonatos: τρεῖς χιλίουσ E
 729 πᾶσαν Alexiou: ἀρισαν E
 732 Ἡρακλέως Alexiou: ἠράκλεωσ E
 736 τῆς κόρης ἀδελφὸς Trapp: ἀδελφὸς τῆς κόρης E
 739 Διγενής added by Alexiou
 740 ὑπεθαύμαζεν E: ἐθαυμάζετο Trapp
 741 ἑαυτὸν Hesselng: ἑνυαυτὸν E
 742 τότε added by Alexiou
 743 ἦλθεν corr.: προσῆλθεν E
 745 Χαορισταῶν Hesselng: Χαορίτων E
 748 οὐ Trapp: ὡς E δοξασθῆναι ἐγὼ ὡς Alexiou: καὶ ἐγὼ δοξασθῆναι, ὡσὰν E
 749 θέλω added by Hesselng

- who grew up in Syria, in Babylon,
 725 and because of his great bravery and his prodigious good sense
 the elders of Syria held a council
 and spoke of it to the sultan and made him emir.
 They gave him three thousand Turks and Arabs
 and made him renowned through all Syria.
 730 And he also had his own youngsters, another five hundred.
 He took them and went off into Roman territory.
 He ravaged Herakleion, Ikonion and Amorion.
 He abducted a girl, the mother of Akritis the Frontiersman,
 and because of the great beauty which the girl showed,
 735 he became a Christian and married her.
 One of the girl's brothers was Constantine,
 and he fought the emir, his brother-in-law,
 that marvellous young man, the father of Akritis the Frontiersman.
 And then that marvellous Digenis Akritis,
 740 through his own efforts, was admired for his valiant deeds
 and from childhood began to win glory for himself.
 Then just as he was turning twelve,
 he went up to his father and this is what he said to him:
 "How long shall I be hunting hares and partridges?
 745 Hunting partridges is what peasants do,
 but young lords and the sons of the high-born
 hunt lions and bears and other fierce beasts.
 I don't want to be famous because of my father
 but I want to bring fame to my father and mother.
 750 and I want you to be famous, my lord father, because of my valiant
 deeds.

732 This series of towns corresponds to the raids mentioned at G1.292-5 and repeated at G4.41-3, details not previously given in E.