



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

# The Greek anthology

William Roger  
Paton

HARVARD COLLEGE LIBRARY

FROM THE LIBRARY

OF

ARTHUR STANLEY PEASE









**THE LOEB CLASSICAL LIBRARY**

**EDITED BY**

**E. CAPPS, PH.D., LL.D. T. E. PAGE, LITT.D. W. H. D. ROUSE, LITT.D.**

**THE GREEK ANTHOLOGY**

**III**



# THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY  
W. R. PATON

IN FIVE VOLUMES

III



LONDON : WILLIAM HEINEMANN  
NEW YORK : G. P. PUTNAM'S SONS  
MCMXVII

G 8.2(3) ✓



## CONTENTS

	PAGE
<b>BOOK IX.—THE DECLAMATORY EPIGRAMS . . . . .</b>	<b>1</b>
<b>GENERAL INDEX . . . . .</b>	<b>449</b>
<b>INDEX OF AUTHORS INCLUDED IN THIS VOLUME . . .</b>	<b>454</b>



# GREEK ANTHOLOGY

## BOOK IX

### THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

THIS book, as we should naturally expect, is especially rich in epigrams from the *Stephanus* of Philippus, the rhetorical style of epigram having been in vogue during the period covered by that collection. There are several quite long series from this source, retaining the alphabetical order in which they were arranged, Nos. 215–312, 403–423, 541–562. It is correspondingly poor in poems from Meleager's *Stephanus* (Nos. 313–338). It contains a good deal of the Alexandrian Palladas, a contemporary of Hypatia, most of which we could well dispense with. The latter part, from No. 582 onwards, consists mostly of real or pretended inscriptions on works of art or buildings, many quite unworthy of preservation, but some, especially those on baths, quite graceful. The last three epigrams, written in a later hand, do not belong to the original *Anthology*.

# ΑΝΘΟΛΟΓΙΑ

Θ

## ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

### 1.—ΠΟΛΤΑΙΝΟΤ ΣΑΡΔΙΑΝΟΤ

Δορκάδος ἀρτιτόκοιο τιθηνητήριον οὐθαρ  
ἔμπλεον ἡμύσαν<sup>1</sup> πικρὸς ἔτυψεν ἔχις.  
νεβρὸς δ' ἰομιγῇ θηλὴν σπάσε, καὶ τὸ δυσαλθὲς  
τραύματος ἐξ ὄλοοῦ πικρὸν ἔβροξε γάλα.  
ἄδην δ' ἡλλάξαντο, καὶ αὐτίκα νηλέῃ μοίρῃ,  
ἢν ἔπορεν γαστήρ, μαστὸς ἀφεῖλε χάριν.

5

### 2.—ΤΙΒΕΡΙΟΤ ΙΑΛΟΤΣΤΡΙΟΤ

Κεμμάδος ἀρτιτόκου μαζοῖς βρίθουσι γάλακτος  
ἢ φονίῃ δακέτων ἵὸν ἐνῆκεν ἔχις.  
φαρμαχθὲν δ' ἵῷ μητρὸς γάλα νεβρὸς ἀμέλξας  
χείλεσι, τὸν κείνης ἐξέπιεν θάνατον.

### 3.—ΑΝΤΙΠΑΤΡΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Εἴνοδίην καρύην με παρερχομένοις ἐφύτευσαν  
παισὶ λιθοβλήτου παίγνιον εύστοχίης.

<sup>1</sup> I write so : εἰ δοῦσα MS.

# GREEK ANTHOLOGY

## BOOK IX

### THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

#### 1.—POLYAEONUS OF SARDIS

A CRUEL viper struck the nursing udder of a doe which had newly calved as it hung down full of milk. Her fawn sucked the teat contaminated by poison, and from the fatal wound imbibed bitter milk charged with venom ill to cure. Death was transferred from mother to child, and at once by pitiless fate the breast bereft the young one of the gift of life that it owed to the womb.

#### 2.—TIBERIUS ILLUSTRIUS

A VIPER, the most murderous of noxious beasts, injected her venom into the udder, swollen with milk, of a doe that had just calved, and the kid, sucking its mother's poisoned milk, drank up her death.

#### 3.—ANTIPATER, BY SOME ATTRIBUTED TO PLATO

THEY planted me, a walnut-tree, by the road-side to amuse passing boys, as a mark for their well-aimed

cf.   
Nux

## GREEK ANTHOLOGY

πάντας δ' ἀκρεμόνας τε καὶ εὐθαλέας ὄροδάμνους  
κέκλασμαι, πυκιναῖς χερμάσι βαλλομένη.  
δένδρεσιν εὐκάρποις οὐδὲν πλέον· ή γὰρ ἔγωγε  
δυσδαιμών ἐσ ἐμὴν ὑβριν ἐκαρποφόρουν.

5

### 4.—ΚΤΛΛΗΝΙΟΤ

‘Η πάρος ἐν δρυμοῖσι νόθης ζείδωρος ὀπώρης  
ἀχράς, θηροβότου πρέμνον ἐρημοσύνης,  
δθνείοις ὅζοισι μετέμφυτος, ἥμερα θάλλω,  
οὐκέ ἐμὸν ἡμετέροις κλωσὶ φέρουσα βάρος.  
πολλή σοι, φυτοεργέ, πόνου χάρις· εἶνεκα σεῖο  
ἀχρὰς ἐν εὐκάρποις δένδρεσιν ἐγγράφομαι.

5

### 5.—ΠΑΛΛΑΔΑ

“Οχνη, χειρὸς ἐμῆς γλυκερὸς πόνος, ή μὲν ἐφ' ὑγρῷ  
φλοιῷ φύλλον ἔδησα θέρει· πτόρθος δ' ἐπὶ δένδρῳ  
ριζωθεὶς δένδροιο τομῇ, καὶ καρπὸν ἀμείψας,  
νέρθε μὲν ἀχρὰς ἔτ' ἔστιν, ὑπερθε δ' ἄρ' εὔπνοος ὅχνη.

### 6.—ΤΟΥ ΑΥΤΟΥ

‘Αχρὰς ἔην· θῆκας σέο χερσὶ μυρίπνοον ὅχνην,  
δένδρῳ πτόρθον ἐνείς· σὴν χάριν εἰς σὲ φέρω.

### 7.—ΙΟΤΛΙΟΤ ΠΟΛΤΑΙΝΟΤ

Εἴ καὶ σευ πολύφωνος ἀεὶ πίμπλησιν ἀκουὰς  
ἡ φόβος εὐχομένων, ἡ χάρις εὐξαμένων,  
Ζεῦ Σχερίης ἐφέπων ἴερὸν πέδον, ἀλλὰ καὶ ἡμέων  
κλῦθι, καὶ ἀψευδεῖ νεῦσον ὑποσχεσίη,  
ηδη μοι ξενίης εἶναι πέρας, ἐν δέ με πάτρῃ  
ζώειν, τῶν δολιχῶν παυσάμενον καμάτων.

5

## THE DECLAMATORY EPIGRAMS

stones. And all my twigs and flourishing shoots are broken, hit as I am by showers of pebbles. It is no advantage for trees to be fruitful. I indeed, poor tree, bore fruit only for my own undoing.

### 4.—CYLENIUS

I, THE wild pear-tree of the thicket, a denizen of the wilderness where the wild beasts feed, once bearing plenty of bastard fruit, have had foreign shoots grafted on me, and flourish now no longer wild, but loaded with a crop that is not my natural one. Gardener, I am deeply grateful for thy pains, owing it to thee that I now am enrolled in the tribe of noble fruit-trees.

### 5.—PALLADAS

THIS pear-tree is the sweet result of the labour of my hand, with which in summer I fixed the graft in its moist bark. The slip, rooted on the tree by the incision, has changed its fruit, and though it is still a pyraster<sup>1</sup> below, it is a fragrant-fruited pear-tree above.

### 6.—BY THE SAME

I WAS a pyraster; thy hand hath made me a fragrant pear-tree by inserting a graft, and I reward thee for thy kindness.

### 7.—JULIUS POLYAEVUS

ZEUS, who rulest the holy land of Corcyra, though thy ears be ever full of the fears of suppliants or the thanks of those whose prayers thou hast heard, yet hearken to me, too, and grant me by a true promise that this be the end of my exile, and that I may dwell in my native land, my long labours over.

<sup>1</sup> The wild pear-tree.

## GREEK ANTHOLOGY

### 8.—ΤΟΥ ΑΥΤΟΥ

Ἐλπὶς ἀεὶ βιότου κλέπτει χρόνον· ἡ πυμάτη δὲ  
ἡώς τὰς πολλὰς ἔφθασεν ἀσχολίας.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 86.

### 9.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις εὐξαμένῳ μοι ἀεὶ θυμῆρες ἔδωκας  
τέκμαρ ἀκυμάντου, Ζεῦ πάτερ, εὐπλοῖης·  
δῷγης μοι καὶ τοῦτον ἔτι πλόον, ἥδε σαώσαις  
ἥδη, καὶ καμάτων ὅρμισον εἰς λιμένας.  
οἶκος καὶ πάτρη βιότου χάρις· αἱ δὲ περισσαὶ  
φροντίδες ἀνθρώποις οὐ βίος, ἀλλὰ πόνος.

5

### 10.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πούλυπος εἰναλίῃ ποτ' ἐπὶ προβλῆτι τανυσθεὶς  
ἥελίῳ ψύχειν πολλὸν ἀνήκε πόδα·  
οὕπω δ' ἦν πέτρῃ ἵκελος χρόα, τοῦνεκα καὶ μιν  
αἰετὸς ἐκ νεφέων ὁξὶς ἔμαρψεν ἴδων·  
πλοχμοῖς δ' εἰλιχθεὶς πέσεν εἰς ἄλα δύσμορος· ἡ ῥα 5  
ἄμφω καὶ θήρης ἥμβροτε καὶ βιότου.

### 11.—ΦΙΛΙΠΠΟΤ, οἱ δὲ ΙΣΙΔΩΡΟΤ

Πηρὸς ὁ μὲν γυίοις, ὁ δ' ἄρ' ὅμμασιν ἀμφότεροι δὲ  
εἰς αὐτοὺς τὸ τύχης ἐνδεεῖς ἡράνισαν.  
τυφλὸς γάρ λιπόγυιον ἐπωμάδιον βάρος αἴρων  
ταῖς κείνου φωναῖς ἀτραπὸν ὠρθοβάτει·  
πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη, 5  
ἀλλήλοις μερίσαι τούλλιπὲς εἰς τέλεον.

6

## THE DECLAMATORY EPIGRAMS

### 8.—BY THE SAME

HOPES ever makes the period of our days steal away,  
and the last dawn surprises us with many projects  
unaccomplished.

### 9.—BY THE SAME

OFTEN when I have prayed to thee, Zeus, hast thou  
granted me the welcome gift of fair weather till the  
end of my voyage. Give it me on this voyage, too ;  
save me and bear me to the haven where toil ends.  
The delight of life is in our home and country, and  
superfluous cares make life not life but vexation.

### 10.—ANTIPATER OF THESSALONICA

AN octopus once, stretched out on a rock that pro-  
jected into the sea, extended his many feet to let  
them bask in the sun. He had not yet changed to  
the colour of the rock, and therefore a sharp-eyed  
eagle saw him from the clouds and seized him, but  
fell, unhappy bird, entangled by his tentacles, into  
the sea, losing both its prey and its life.

### 11.—PHILIPPUS OR ISIDORUS

ONE man was maimed in his legs, while another  
had lost his eyesight, but each contributed to the  
other that of which mischance had deprived him.  
For the blind man, taking the lame man on his  
shoulders, kept a straight course by listening to the  
other's orders. It was bitter, all-daring necessity  
which taught them all this, instructing them how,  
by dividing their imperfections between them, to  
make a perfect whole.

## GREEK ANTHOLOGY

### 12.—ΛΕΩΝΙΔΟΤ

Τυφλὸς ἀλητεύων χωλὸν πόδας ἡέρταξεν,  
ὅμμασιν ἀλλοτρίοις ἀντερανιζόμενος.  
ἄμφω δ' ἡμιτελεῖς πρὸς ἐνὸς φύσιν ἡρμόσθησαν,  
τούλλιπὲς ἀλλήλους ἀντιπαρασχόμενοι.

### 13.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ἄνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπανγῆς  
ἡρε, πόδας χρήσας, ὅμματα χρησάμενος.

### 13B.—ΑΝΤΙΦΙΛΟΤ

"Αμφω μὲν πηροὶ καὶ ἀλήμονες, ἀλλ' ὁ μὲν ὄψεις,  
δὸς δὲ βάσεις· ἄλλοι δ' ἄλλοις ὑπηρεσίῃ·  
τυφλὸς γὰρ χωλοῖο κατωμάδιον βάρος αἴρων  
ἀτραπὸν ὅθινείοις ὅμμασιν ἀκροβάτει.  
ἡ μία δ' ἀμφοτέροις ἥρκει φύσις· ἐν γὰρ ἐκάστῳ  
τούλλιπὲς ἀλλήλους εἰς ὅλον ἥράνισαν." 5

### 14.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Αἰγιαλοῦ τενάγεσσιν ὑποπλώοντα λαθραίη  
εἰρεσίη Φαίδων εἰσιδε πουλυπόδην·  
μάρψας δ' ὧκὺς ἔριψεν ἐπὶ χθόνα, πρὶν περὶ χεῖρας  
πλέξασθαι βρύγδην ὀκτατόνους. Ἐλικας·  
δισκευθεὶς δ' ἐπὶ θάμνου ἐς οἰκία δειλὰ λαγωοῦ, 5  
εἰληδὸν ταχινοῦ πτωκὸς ἔδησε πόδας·  
εἶλε δ' ἀλούς· σὺ δ' ἄελπτον ἔχεις γέρας ἀμφοτέρωθεν  
ἄγρης χερσαίης, πρέσβυ, καὶ εἰναλίης.

## THE DECLAMATORY EPIGRAMS

### 12.—LEONIDAS OF ALEXANDRIA

THE blind beggar supported the lame one on his feet, and gained in return the help of the other's eyes. Thus the two incomplete beings fitted into each other to form one complete being, each supplying what the other lacked.

### 13.—PLATO THE YOUNGER

A BLIND man carried a lame man on his back, lending him his feet and borrowing from him his eyes.

### 13B.—ANTIPHILUS OF BYZANTIUM

BOTH are maimed and strolling beggars; but the one has lost the use of his eyes, the other the support of his legs. Each serves the other; for the blind man, taking the lame one on his back, walks gingerly by the aid of eyes not his own. One nature supplied the needs of both; for each contributed to the other his deficiency to form a whole.

### 14.—BY THE SAME

PHAEDO saw an octopus in the shallows by the beach oaring itself along in secret, and seizing it, he threw it rapidly on land before it could twine its eight spirals tightly round his hand. Whirled into a bush it fell on the home of a luckless hare, and twirling round fleet-footed puss's feet held them bound. The captured was capturer, and you, old man, got the unexpected gift of a booty both from sea and land.

## GREEK ANTHOLOGY

### 15.—ΑΔΕΣΠΟΤΟΝ

Αύτὸ τὸ πῦρ καύσειν διξήμενος, οὗτος, ὁ νύκτωρ  
τὸν καλὸν ἴμείρων λύχνον ἀναφλογίσαι,  
δεῦρ' ἀπ' ἐμῆς ψυχῆς ἄψον σέλας· ἔνδοθι γάρ μου  
καιόμενον πολλὴν ἔξανίησι φλόγα.

### 16.—ΜΕΛΕΑΓΡΟΤ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπάρθενοι· Οραι·  
τρεῖς δ' ἐμὲ θηλυμανεῖς οἰστοβολοῦσι Πόθοι.  
ἢ γάρ τοι τρία τόξα κατήρτισεν, ὡς ἄρα μέλλων  
οὐχὶ μίαν τρώσειν, τρεῖς δ' ἐν ἐμοὶ κραδίας.

### 17.—ΓΕΡΜΑΝΙΚΟΤ ΚΑΙΣΑΡΟΣ

Οὔρεος ἔξ οὐπάτοιο λαγὼς πέσεν ἔς ποτε βένθος,  
ἐκπροφυγεῖν μεμαῶς τρηχὺν ὀδόντα κυνός·  
ἀλλ' οὐδ' ὡς ἥλυξε κακὸν μόρον· αὐτίκα γάρ μιν  
εἰνάλιος μάρψας πνεύματος ὠρφάνισεν.  
ἐκ πυρός, ὡς αἶνος, πέσεις ἔς φλόγα· ἢ ρά σε δαίμων 5  
κήν ἀλλὶ κήν χέρσῳ θρέψει κύνεσσι βοράν.

### 18.—ΤΟΥ ΑΥΤΟΥ

Ἐκ κυνὸς εἶλε κύων με. τί τὸ ξένον; εἰς ἐμὲ θῆρες  
ἴνγροὶ καὶ πεζοὶ θυμὸν ἔχουσιν ἔνα.  
Αἱθέρα λοιπὸν ἔχοιτε, λαγοί, βατόν. ἀλλὰ φοβοῦμαι,  
Οὐρανέ· καὶ σὺ φέρεις ἀστερόεντα κύνα.

## THE DECLAMATORY EPIGRAMS

### 15.—ANONYMOUS

*(Probably on a Picture of Love)*

THOU who seekest to set fire itself ablaze, who desirest to light thy lovely lamp at night, take thee light here from my soul, for that which is afire within me sends forth fierce flames.

### 16.—MELEAGER

THE Graces are three, and three are the sweet virgin Hours, and three fierce girl Loves cast their arrows at me. Yea, verily, three bows hath Love prepared for me, as if he would wound in me not one heart, but three.

### 17.—GERMANICUS CAESAR

ONCE a hare from the mountain height leapt into the sea in her effort to escape from a dog's cruel fangs. But not even thus did she escape her fate; for at once a sea-dog seized her and bereft her of life. Out of the fire, as the saying is, into the flame didst thou fall. Of a truth Fate reared thee to be a meal for a dog either on the land or in the sea.

### 18.—BY THE SAME

*On the Same*

ONE dog captured me after another. What is strange in that? Beasts of the water and beasts of the land have like rage against me. Henceforth, ye hares, may the sky be open to your course. But I fear thee, Heaven; thou too hast a dog among thy stars.

## GREEK ANTHOLOGY

### 19.—ΑΡΧΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

‘Ο πρὶν ἀελλοπόδων λάμψας πλέον Αἰετὸς ἵππων,  
οὐ πρὶν ὑπαὶ μίτραις κῶλα καθαψάμενος,  
διν Φοίβου χρησμῷδὸς ἀέθλιον ἔστεφε Πυθώ,  
ὅρνύμενον πτανοῖς ὠκυπέταις ἵκελον,  
καὶ Νεμέη βλοσυροῦτο τιθηνήτειρα λέοντος, 5  
Πῖσά τε, καὶ δοιὰς ἡόνας Ἰσθμὸς ἔχων,  
νῦν κλοιῷ δειρὴν πεπεδημένος, οὐα χαλινῷ,  
καρπὸν ἐλᾶ Δηοῦς ὀκριόεντι λίθῳ,  
ἴσταν μοῖραν ἔχων ‘Ηρακλέῃ· καὶ γάρ ἐκεῖνος  
τόσσος’ ἀνύστας δούλαν ζεῦγλαν ἐφηρμόσατο. 10

### 20.—ΑΛΛΟ

‘Ο πρὶν ἐπ’ Ἀλφειῷ στεφανηφόρος, ὧνερ, οὐ τὸ πρὶν  
δισσάκι κηρυχθεὶς Κασταλίης παρ’ ὕδωρ,  
οὐ πρὶν ἐγὼ Νεμέη βεβοημένος, οὐ πρὶν ἐπ’ Ἰσθμῷ  
πῶλος, οὐ πρὶν πτηνοῖς ἵσα δραμῶν ἀνέμοις,  
νῦν ὅτε γηραιός, γυροδρόμον ἡνίδε πέτρον 5  
δινεύω, στεφέων ὕβρις, ἐλαυνόμενος.

### 21.—ΑΔΕΣΠΟΤΟΝ

Σοί, πατρὶ Θεσσαλίη πωλοτρόφε, μέμψιν ἀνάπτω  
Πήγασος, ως ἀδίκου τέρματος ἡντίασα·  
δος Πυθοῦ, κὴν Ἰσθμῷ ἐκωμασα, κὴπὶ Νέμειον  
Ζάνα, καὶ Ἀρκαδικοὺς ἥλυθον ἀκρεμόνας·  
νῦν δὲ βάρος πέτρης Νισυρίδος ἔγκυκλον ἐλκω, 5  
λεπτύνων Δηοῦς καρπὸν ἀπ’ ἀσταχύων.

## THE DECLAMATORY EPIGRAMS

### 19.—ARCHIAS OF MYTILENE

“EAGLE,” who once outshone all fleet-footed horses; about whose legs chaplets once hung; he whom Pytho, the oracular seat of Phoebus, once crowned in the games, where he raced like a swiftly flying bird; he whom Nemea, too, the nurse of the grim lion, crowned, and Pisa and Isthmus with its two beaches, is now fettered by a collar as if by a bit, and grinds corn by turning a rough stone. He suffers the same fate as Heracles, who also, after accomplishing so much, put on the yoke of slavery.

### 20.—ANONYMOUS

#### *On the Same*

I, SIR, who once gained the crown on the banks of Alpheius, and was twice proclaimed victor by the water of Castalia; I, who was announced the winner at Nemea, and formerly, as a colt, at Isthmus; I, who ran swift as the winged winds—see me now, how in my old age I turn the rotating stone driven in mockery of the crowns I won.

### 21.—ANONYMOUS

I, PEGASUS, attach blame to thee, my country Thessaly, breeder of horses, for this unmerited end of my days. I, who was led in procession at Pytho and Isthmus; I, who went to the festival of Nemean Zeus and to Olympia to win the Arcadian olive-twigs, now drag the heavy weight of the round Nisyrian<sup>1</sup> mill-stone, grinding fine from the ears the fruit of Demeter.

<sup>1</sup> Nisyros, a volcanic island near Cos, famous for its mill-stones.

## GREEK ANTHOLOGY

### 22.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νηδύι βριθομένην δάμαλιν Λητωΐδι κούρη  
στήσαν νηοκόροι θῦμα χαριζόμενοι,  
ἥς ἀΐδην μέλλοντα προέφθασεν εὔστοχος ὡδίς,  
πέμφθη δ' εἰς ἀγέλην τεκνογονεῖν ἄφετος.  
ἡ θεὸς ὡδίνων γάρ ἐπίσκοπος οὐδὲ ἐδίκαζεν  
τικτούσας κτεινειν, ἃς ἐλεεῖν ἔμαθεν.

5

### 23.—ΑΝΤΙΠΑΤΡΟΤ

Γειαρότης "Αρχιππος, ὅτ' ἐκ νούσοιο βαρείης  
ἄρτι λιποψυχέων ἔρρεεν εἰς ἀΐδην,  
εἰπε τάδ' υἱήσσιν. "Ιὼ φίλα τέκνα, μάκελλαν  
καὶ τὸν ἀροτρίτην στέρξατέ μοι βίοτον·  
μὴ σφαλερῆς αἰνεῖτε πόνον στονόεντα θαλάσσης,  
καὶ βαρὺν ἀτηρῆς ναυτιλίης κάματον.  
ὅσσον μητρυιῆς γλυκερωτέρη ἔπλετο μήτηρ,  
τόσσον ἀλὸς πολιῆς γαῖα ποθεινοτέρη."

5

### 24.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

"Αστρα μὲν ἡμαύρωσε καὶ ἵερὰ κύκλα σελήνης  
ἄξονα δινήσας ἔμπυρος ἡέλιος·  
ὑμνοπόλους δ' ἀγεληδὸν ἀπημάλδυνεν "Ομηρος,  
λαμπρότατον Μουσῶν φέγγος ἀνασχόμενος.

### 25.—ΤΟΥ ΑΥΤΟΥ

Γράμμα τόδ' Ἀρήτοι δαήμονος, ὃς ποτε λεπτῆ  
φροντίδι δηναιιοὺς ἀστέρας ἐφράσατο,

## THE DECLAMATORY EPIGRAMS

### 22.—PHILIPPUS OF THESSALONICA

THE temple servants destined as an acceptable sacrifice to Latona's daughter a heifer big with young; but happy birth-pangs anticipated her approaching death, and she was sent to the herd to bear her child in freedom. For the goddess who presides over child-bed deemed it not right to slay creatures in labour, having learnt to pity them.

### 23.—ANTIPATER

THE husbandman Archippus, when, smitten by grave sickness, he was just breathing his last and gliding to Hades, spoke thus to his sons: "I charge you, dear children, that ye love the mattock and the life of a farmer. Look not with favour on the weary labour of them who sail the treacherous waves and the heavy toil of perilous sea-faring. Even as a mother is sweeter than a stepmother, so is the land more to be desired than the grey sea."

### 24.—LEONIDAS OF TARENTUM

As the burning sun, rolling his chariot-wheels, dims the stars and the holy circle of the moon, so Homer, holding on high the Muses' brightest torch, makes faint the glory of all the flock of singers.

### 25.—BY THE SAME

THIS is the book of learned Aratus,<sup>1</sup> whose subtle mind explored the long-lived stars, both the fixed

<sup>1</sup> Aratus of Soli (*circ. 270 B.C.*) author of the *Φαινόμενα* and *Διοσπημεῖα*.

## GREEK ANTHOLOGY

ἀπλανέας τ' ἄμφω καὶ ἀλήμονας, οἷσιν ἐναργῆς  
ἰλλόμενος κύκλοις οὐρανὸς ἐνδέδεται.  
αἰνείσθω δὲ καμὼν ἔργον μέγα, καὶ Διὸς εἶναι  
δεύτερος, ὅστις ἔθηκ' ἄστρα φαεινότερα.

5

### 26.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τάσδε θεογλώσσους Ἐλικῶν ἔθρεψε γυναικας  
ῦμνοις, καὶ Μακεδῶν Πιερίας σκόπελος,  
Πρήξιλλαν, Μοιρώ, Ἀνύτης στόμα, θῆλυν "Ομηρον,  
Λεσβιάδων Σαπφώ κόσμον ἐϋπλοκάμων,  
"Ηρινναν, Τελέσιλλαν ἀγακλέα, καὶ σέ, Κόριννα,  
θοῦριν Ἀθηναίης ἀσπίδα μελψαμέναν,  
Νοσσίδα θηλύγλωσσον, ἵδε γλυκυναχέα Μύρτιν,  
πάσας ἀενάων ἔργατιδας σελίδων.  
ἐννέα μὲν Μούσας μέγας Οὐρανός, ἐννέα δ' αὐτὰς  
Γαῖα τέκεν, θνατοῖς ἄφθιτον εὐφροσύναν.

5

10

### 27.—ΑΡΧΙΟΤ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ

Εὔφημος γλώσση παραμείβεο τὰν λάλον Ἡχώ,  
κού λάλον· ἦν τι κλύω, τοῦτ' ἀπαμειβομέναν.  
εἰς σὲ γὰρ δν σὺ λέγεις στρέψω λόγον· ἦν δὲ σιωπᾶς,  
σιγήσω. τίς ἐμεῦ γλώσσα δικαιοτέρη;

### 28.—ΠΟΜΠΗΙΟΤ, οἱ δὲ ΜΑΡΚΟΤ ΝΕΩΤΕΡΟΤ

Εἰ καὶ ἐρημαίη κέχυμαι κόνις ἐνθα Μυκήνη,  
εἴ καὶ ἀμαυροτέρη παντὸς ἴδεῖν σκοπέλου,

<sup>1</sup> Of these lyric poetesses known as the nine Lyric Muses Praxilla of Sicyon flourished in the fifth century B.C., Moero of Byzantium in the fourth century, Telesilla of Argos in the

## THE DECLAMATORY EPIGRAMS

stars and the planets with which the bright revolving heaven is set. Let us praise him for the great task at which he toiled ; let us count him second to Zeus, in that he made the stars brighter.

### 26.—ANTIPATER OF THESSALONICA

THESE are the divine-voiced women that Helicon fed with song, Helicon and Macedonian Pieria's rock : Praxilla ; Moero ; Anyte, the female Homer ; Sappho, glory of the Lesbian women with lovely tresses ; Erinna ; renowned Telesilla ; and thou, Corinna, who didst sing the martial shield of Athena ; Nossis, the tender-voiced, and dulcet-toned Myrtis— all craftswomen of eternal pages. Great Heaven gave birth to nine Muses, and Earth to these ten, the deathless delight of men.<sup>1</sup>

### 27.—ARCHIAS OR PARMENION

HEED well thy speech as thou goest past me, Echo who am a chatterbox and yet no chatterbox. If I hear anything I answer back the same, for I will return to thee thy own words ; but if thou keepest silent, so shall I. Whose tongue is more just than mine ?

### 28.—POMPEIUS OR MARCUS THE YOUNGER

THOUGH I, Mycenae, am but a heap of dust here in the desert, though I am meaner to look at than any sixth century, Corinna of Tanagra (some of whose work has recently been recovered) in the fifth century, and Myrtis of Anthedon a little before Pindar whom she is said to have instructed. Anyte and Nossis are represented in the *Anthology*.

## GREEK ANTHOLOGY

Ίλου τις καθορῶν κλεινὴν πόλιν, ἥς ἐπάτησα  
τείχεα, καὶ Πριάμου πάντ' ἐκένωσα δόμον,  
γνώσεται ἐνθεν ὅσον πάρος ἔσθενον. εἰ δέ με γῆρας 5  
ὑβρισεν, ἀρκοῦμαι μαρτυρι Μαιονίδη.

### 29.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Τόλμα, νεῶν ἀρχηγὲ (σὺ γὰρ δρόμον ηὔραο πόντου,  
καὶ ψυχὰς ἀνδρῶν κέρδεσιν ἡρέθισας),  
οἶν ἐτεκτήνω δόλιον ξύλον, οἶν ἐνῆκας  
ἀνθρώποις θανάτῳ κέρδος ἐλεγχόμενον;  
ἥν ὅντως μερόπων χρύσεον γένος, εἰ γ' ἀπὸ χέρσου 5  
τηλόθεν, ὡς Ἀΐδης, πόντος ἀπεβλέπετο.

### 30.—ΖΗΛΩΤΟΤ, οἱ δὲ ΒΑΣΣΟΤ

Ἐκλάσθην ἐπὶ γῆς ἀνέμῳ πίτυς· ἐσ τί με πόντῳ  
στέλλετε ναυηγὸν κλῶνα πρὸ ναυτιλίης;

### 31.—ΖΗΛΩΤΟΤ

Ἐσ τί πίτυν πελάγει πιστεύετε, γομφωτῆρες,  
ἥς πολὺς ἐξ ὄρέων ρίζαν ἔλυσε νότος;  
αἴσιον οὐκ ἔσομαι πόντου σκάφος, ἐχθρὸν ἀήταις  
δένδρεον· ἐν χέρσῳ τὰς ἀλὸς οἰδα τύχας.

### 32.—ΑΔΕΣΠΟΤΟΝ

Ἄρτιπαγῇ ροθίαισιν ἐπὶ κροκάλαισί με νῆα,  
καὶ μήπω χαροποῦ κύματος ἀψαμέναν,  
οὐδ' ἀνέμεινε θάλασσα· τὸ δ' ἄγριον ἐπλήμμυρεν  
χεῦμα καὶ ἐκ σταθερῶν ἥρπασεν ἡϊόνων  
ολκάδα τὰν δεῖλαιον τὰς κλόνος, ἥ γε τὰ πόντου 5  
χεύματα κὴν χέρσῳ λοίγια κὴν πελάγει.

## THE DECLAMATORY EPIGRAMS

chance rock, he who gazes on the famous city of Ilion, whose walls I trod underfoot and emptied all the house of Priam, shall know thence how mighty I was of old. If my old age has used me ill, the testimony of Homer is enough for me.

### 29.—ANTIPHILUS OF BYZANTIUM

ADVENTURE, thou inventor of ships (for thou didst discover the paths of the sea, and didst excite men's minds by hope of gain), what treacherous timbers didst thou fashion; what lust for gain, oft brought home to them by death, hast thou instilled into men! Of a truth the race of mortals had been a golden one, if the sea, like hell, were viewed from the land in dim distance.

### 30.—ZELOTUS OR BASSUS

I AM a pine-tree broken by the wind on land.  
Why do you send me to the sea, a spar shipwrecked  
before sailing?

### 31.—ZELOTUS

WHY, shipwrights, do ye entrust to the sea this pine, which the strong south-wester tore up by the roots from the mountain side? I shall make no lucky hull at sea, I, a tree which the winds hate. On land I already experienced the ill-fortune of the sea.

### 32.—ANONYMOUS

I WAS a newly-built ship on the surf-beaten beach, and had not yet touched the grey waves. But the sea would not be kept waiting for me; the wild flood rose and carried me away from the firm shore, an unhappy bark indeed . . . to whom the stormy waves were fatal both on land and at sea.

## GREEK ANTHOLOGY

### 33.—ΚΤΛΛΗΝΙΟΤ

Οὕπω ναῦς, καὶ ὅλωλα· τί δ' ἀν πλέον, εἰ βυθὸν  
ἔγνων,  
ἔτλην; φεῦ, πάσαις ὄλκάσι μοῖρα κλύδων.

### 34.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Μυρία με τρίψασαν ἀμετρήτοιο θαλάσσης  
κύματα, καὶ χέρσω βαιὸν ἐρεισαμένην,  
ῶλεσεν οὐχὶ θάλασσα, νεῶν φόβος, ἀλλ' ἐπὶ γαίης  
"Ηφαιστος. τίς ἐρεῖ πόντον ἀπιστότερον;  
ἐνθεν ἔφυν ἀπόλωλα· παρ' ἡϊόνεσσι δὲ κεῖμαι,  
χέρσω τὴν πελάγευς ἐλπίδα μεμφομένη.

### 35.—ΤΟΥ ΑΥΤΟΥ

"Ἄρτι με πηγνυμένην ἀκάτου τρόπιν ἔσπασε γείτων  
πόντος, κὴν χέρσω εἰς ἐμὲ μηνάμενος.

### 36.—ΣΕΚΟΤΝΔΟΤ

Ολκὰς ἀμετρήτου πελάγους ἀνύσασα κέλευθον,  
καὶ τοσάκις χαροποῖς κύμασι νηξαμένη,  
ἢν ὁ μέλας οὗτ' Εῦρος ἐπόντισεν, οὗτ' ἐπὶ χέρσον  
ῆλασε χειμερίων ἄγριον οἶδμα Νότων,  
ἐν πυρὶ νῦν ναυηγὸς ἐγὼ χθονὶ μέμφομ' ἀπίστῳ,  
νῦν ἀλλὸς ἡμετέρης ὕδατα διζομένη.

## THE DECLAMATORY EPIGRAMS

### 33.—CYLLENIUS

BEFORE I was a ship I perished. What more could I have suffered if I had become familiar with the deep? Alas, every bark meets its end by the waves!

### 34.—ANTIPHILUS OF BYZANTIUM

AFTER I had traversed innumerable waves of the limitless sea, and stood firm for a season on the land, I was destroyed not by the sea, the terror of ships, but on shore by fire. Who will say that the sea is the more treacherous of the two? It was the earth on which I came into being that destroyed me, and I lie on the beach, reproaching the land for the fate I expected from the sea.

### 35.—BY THE SAME

I AM the newly-fashioned keel of a ship, and the sea beside which I lay carried me off, raging against me even on land.

### 36.—SECUNDUS

I, THE ship which had traversed the paths of the limitless ocean, and swum so often through the gray waves; I, whom neither the black east wind overwhelmed nor the fierce swell raised by the winter south-westers drove on shore, am now shipwrecked in the flames, and reproach the faithless land, in sore need now of the waters of my sea.

## GREEK ANTHOLOGY

### 37.—ΤΤΛΛΙΟΤ ΦΛΑΚΚΟΤ

Εἰς πηγὴν ἐπώνυμον Ἡσυχίας

α. Σιγησας ἄρυσαι. β. Τίνος οῦνεκα; α. Μηκέτ<sup>1</sup> ἄρυου.

β. Τεῦ χάριν; α. Ἡσυχίης ἡδὺ λέλογχα ποτόν.  
β. Δύσκολος ἡ κρήνη. α. Γεῦσαι, καὶ μᾶλλον ἐρεῖς με  
δύσκολον. β. Ω πικροῦ νάματος. α. Ω λαλιῆς.

### 38.—ΑΔΕΣΠΟΤΟΝ

Εἰ μὲν ἀνὴρ ἥκεις, ἄρυσαι, ξένε, τῆσδ' ἀπὸ πηγῆς·  
εἰ δὲ φύσει μαλακός, μή με πύγης πρόφασιν.

ἄρρεν ἐγὼ ποτόν είμι, καὶ ἀνδράσι μοῦνον ἀρέσκω·  
τοῖς δὲ φύσει μαλακοῖς ἡ φύσις ἔστιν ὕδωρ.

### 39.—ΜΟΤΣΙΚΙΟΤ

‘Α Κύπρις Μούσαισι “Κοράσια, τὰν Ἀφροδίταν  
τιμᾶτ’, ἡ τὸν “Ἐρων ὑμμιν ἐφοπλίσομαι.”  
χαὶ Μοῦσαι ποτὶ Κύπριν ““Ἄρει τὰ στωμύλα ταῦτα·  
ἡμῖν δ’ οὐ πέτεται τοῦτο τὸ παιδάριον.”

### 40.—ΖΩΣΙΜΟΤ ΘΑΣΙΟΤ

Οὐ μόνον ὑσμίνησι καὶ ἐν στονόεντι κυδοιμῷ  
ρύομ’ ἀρειτόλμου θυμὸν Ἀναξιμένους,  
ἀλλὰ καὶ ἐκ πόντου, ὅπότ’ ἔσχισε νῆα θάλασσα,  
ἀσπίς, ἐφ’ ἡμετέρης νηξάμενον σανίδος.  
εἰμὶ δὲ κήν πελάγει καὶ ἐπὶ χθονὸς ἐλπὶς ἐκείνῳ,  
τὸν θρασὺν ἐκ διπλῶν ῥυσαμένη θανάτων.

<sup>1</sup> This seems to be a vindication of the fountain of Salmacis near Halicarnassus, the water of which had the reputation of making men effeminate.

## THE DECLAMATORY EPIGRAMS

### 37.—TULLIUS FLACCUS

*On a Fountain called Quiet Fount*

*A.* “DRAW water from me in silence.” *B.* “Why?”  
*A.* “Stop drawing.” *B.* “Wherefore?” *A.* “Mine  
is the sweet drink of Quiet.” *B.* “You are a dis-  
agreeable fountain.” *A.* “Taste me and you will see  
I am still more disagreeable.” *B.* “Oh what a bitter  
stream!” *A.* “Oh what a chatterbox!”

### 38.—ANONYMOUS

If thou art a man, stranger, draw water from this  
fountain; but if thou art effeminate by nature, on no  
account drink me. I am a male drink, and only  
please men; but for those naturally effeminate their  
own nature is water.<sup>1</sup>

### 39.—MUSICIUS

CYPRIS to the Muses: “Honour Aphrodite, ye  
maidens, or I will arm Love against you.” And the  
Muses to Cypris: “Talk that twaddle to Ares. Your  
brat has no wings to fly to us.”

### 40.—ZOSIMUS OF THASOS

*On the Shield<sup>2</sup> of one Anaximenes*

Not only in combats and in the battle din do I  
protect the spirit of valiant Anaximenes; but in the  
sea, too, when the waves broke up his ship, I was a  
shield to save him, clinging to me in swimming as if  
I were a plank. On sea and land alike I am his hope  
and stay, having saved my bold master from two  
different deaths.

<sup>2</sup> Presumably in this and the following epigrams a shield  
made of leather or wicker is meant.

## GREEK ANTHOLOGY

### 41.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

‘Η πάρος ἀντιπάλων ἐπιήρανος ἀσπὶς ἀκόντων,  
ἡ φόνιον στυγοῦ κῦμα φέρουσα μόθου,  
ἄγριον οὐδ’ ὅτε πόντος ἐπὶ κλόνον ἥλασε φωτί,  
καὶ πικρὴ ναυτέων ἔπλεθ’ ἀλιφθορίη,  
συζυγίης ἀμέληστα· καλὸν δέ σε φόρτον ἄγουσα, 5  
ναὶ φίλος, εὐκταίων ἄχρις ἔβην λιμένων.

### 42.—ΙΟΤΛΙΟΤ ΛΕΩΝΙΔΟΤ

Εἰν ἐνὶ κινδύνους ἔφυγον δύο Μυρτίλος ὅπλῳ,  
τὸν μέν, ἀριστεύσας· τὸν δ’, ἐπινηξάμενος,  
ἀργέστης ὅτ’ ἔδυσε νεώς τρόπιν· ἀσπίδα δ’ ἔσχον  
σωθεὶς κεκριμένην κύματι καὶ πολέμῳ.

### 43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Ἄρκεὶ μοι χλαιίνης λιτὸν σκέπας, οὐδὲ τραπέζαις  
δουλεύσω, Μουσέων ἄνθεα βοσκόμενος.  
μισῶ πλούτον ἄνουν, κολάκων τροφόν, οὐδὲ παρ’  
ὅφρὺν  
στήσομαι· οἰδ’ ὀλίγης δαιτὸς ἐλευθερίην.

### 44.—ΣΤΑΤΙΛΙΟΤ ΦΛΑΚΚΟΤ *<οἱ δὲ>* ΠΛΑΤΩΝΟΣ ΤΟΤ ΜΕΓΑΛΟΤ

Χρυσὸν ἀνήρ εύρὼν ἔλιπε βρόχον· αὐτὰρ ὁ χρυσὸν  
δν λίπεν οὐχ εύρὼν ἥψεν δν εύρε βρόχον.

## THE DECLAMATORY EPIGRAMS

### 41.—THEON OF ALEXANDRIA

I, THE shield that erst protected from the foemen's shafts and resisted the bloody wave of horrid war, not even then, when the sea in wild tumult swept on my master, and the mariners perished miserably, betrayed my comrade, but bearing thee, a noble burden indeed, my friend, went with thee even to the haven for which thou didst pray.

### 42.—JULIUS LEONIDAS

I, MYRTILUS, escaped two dangers by the help of one weapon; the first by fighting bravely with it, the second by swimming with its support, when the north-west wind had sunk my ship. I was saved and now possess a shield proved both in war and on the waves.

### 43.—PARMENION OF MACEDONIA

THE simple covering of my cloak is enough for me; and I, who feed on the flowers of the Muses, shall never be the slave of the table. I hate witless wealth, the nurse of flatterers, and I will not stand in attendance on one who looks down on me. I know the freedom of scanty fare.

### 44.—STATYLLIUS FLACCUS, BY SOME ATTRIBUTED TO PLATO

A MAN finding gold left his halter, but the man who had left the gold and did not find it, hanged himself with the halter he found.

## GREEK ANTHOLOGY

### 45.—ΣΤΑΤΤΛΙΟΤ ΦΛΑΚΚΟΤ

Χρυσὸν ἀνὴρ ὁ μὲν εὔρεν, ὁ δ' ὥλεσεν· ων ὁ μὲν εὐρῶν  
ρίψεν, ὁ δ' οὐχ εὐρῶν λυγρὸν ἔδησε βρόχον.

S. T. Coleridge, *Poetical and Dramatic Works*, 1877, ii. 374, a version made for a wager, as a *tour de force* in brevity. Cf. Ausonius, *Epig.* 22; Wyatt, *Epig.* 26; and Prof. W. J. Courthope, *History of English Poetry*, vol. ii., p. 58 n.

### 46.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Πηρὸς ἄπαις, ἡ φέγγος ἵδειν ἡ παιᾶτα τεκέσθαι  
εὐξαμένη, δοιῆς ἔμμορεν εύτυχίης·  
τίκτε γὰρ τεύθὺς ἄελπτα μετ' οὐ πολύ, καὶ τριποθήτου  
αὐτῆμαρ γλυκερὸν φέγγος ἐσεῖδε φάους.  
Ἄρτεμις ἀμφοτέροισιν ἐπήκοος, ἡ τε λοχείης  
μαῖα, καὶ ἀργεννῶν φωσφόρος ἡ σελάων. 5

### 47.—ΑΔΕΣΠΟΤΟΝ

Τὸν λύκον ἔξ ιδίων μαζῶν τρέφω οὐκ ἐθέλουσα,  
ἀλλά μ' ἀναγκάζει ποιμένος ἀφροσύνη.  
αὐξηθεὶς δ' ὑπ' ἐμοῦ, κατ' ἐμοῦ πάλι θηρίον ἔσται·  
ἡ χάρις ἀλλάξαι τὴν φύσιν οὐ δύναται.

### 48.—ΑΔΕΣΠΟΤΟΝ

Ζεὺς κύκνος, ταῦρος, σάτυρος, χρυσὸς δι' ἔρωτα  
Λήδης, Εὐρώπης, Ἀντιόπης, Δανάης.

### 49.—ΑΔΗΛΟΝ

Ἐλπὶς καὶ σύ, Τύχη, μέγα χαίρετε· τὸν λιμέν' εὐρούν·  
οὐδὲν ἐμοί χ' ὑμῖν· παιίζετε τοὺς μετ' ἐμέ.

---

<sup>1</sup> Artemis in her quality of Moon-goddess restored the light to the woman's eyes. Artemis, of course, presided

## THE DECLAMATORY EPIGRAMS

### 45.—STATYLLIUS FLACCUS

ONE man found the gold and the other lost it. He who found it threw it away, and he who did not find it hanged himself with the dismal halter.

### 46.—ANTIPATER OF THESSALONICA

A BLIND and childless woman, who prayed that she might either recover her sight or bear a child, gained both blessings. For not long after she was brought to bed, as she never had expected, and on the same day saw the sweet light of day for which she had longed with all her heart. Both her prayers were heard by Artemis, the deliverer in child-bed and the bearer of the white-rayed torch.<sup>1</sup>

### 47.—ANONYMOUS

*On a Goat that suckled a Wolf*

IT is not by my own will that I suckle the wolf at my own breast, but the shepherd's folly compels me to do it. Reared by me he will become a beast of prey to attack me. Gratitude cannot change nature.

### 48.—ANONYMOUS

THROUGH love Zeus became a swan for Leda, a bull for Europa, a satyr for Antiope, and gold for Danae.

### 49.—ANONYMOUS

FAREWELL, Hope and Fortune, a long farewell. I have found the haven. I have no more to do with you. Make game of those who come after me.

over child-birth too because she was Moon-goddess ; but that is beside the point here.

## GREEK ANTHOLOGY

### 50.—MIMNEPMOT

Τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν  
ἄλλος τίς σε κακῶς, ἄλλος ἀμεινον ἐρεῖ.

### 51.—ΠΛΑΤΩΝΟΣ

Αἰὸν πάντα φέρει· δολιχὸς χρόνος οἶδεν ἀμείβειν  
οὔνομα καὶ μορφὴν καὶ φύσιν ἡδὲ τύχην.

A. Esdaile, *Lancing College Magazine*, April, 1910.

### 52.—ΚΑΡΠΤΛΙΔΟΤ

Ίχθύας ἀγκίστρῳ τις ἀπ' ἥδος εὔτριχι βάλλων  
εἴλκυσε ναυηγοῦ κράτα λιποτριχέα.  
οἰκτείρας δὲ νέκυν τὸν ἀσώματον, ἐξ ἀσιδήρου  
χειρὸς ἐπισκάπτων λιτὸν ἔχωσε τάφον.  
εὐρε δὲ κευθόμενον χρυσοῦ κτέαρ. ἡ ἡδα δικαίοις  
ἀνδράσιν εὐσεβίης οὐκ ἀπόλωλε χάρις.

5

### 53.—ΝΙΚΟΔΗΜΟΤ, οἱ δὲ ΒΑΣΣΟΤ

Ίπποκράτης φάος ἦν μερόπων, καὶ σώετο λαῶν  
ἔθνεα, καὶ νεκύων ἦν σπάνις εἰν ἀΐδη.

### 54.—ΜΕΝΕΚΡΑΤΟΤΣ

Γῆρας ἐπὰν μὲν ἀπῆ, πᾶς εὔχεται· ἦν δέ ποτ' ἔλθη,  
μέμφεται· ἔστι δ' ἀεὶ κρείσσον ὁφειλόμενον.

### 55.—ΛΟΤΚΙΛΛΙΟΤ, οἱ δὲ ΜΕΝΕΚΡΑΤΟΤΣ ΣΑΜΙΟΤ

Εἴ τις γηράσας ξῆν εὔχεται, ἄξιός ἔστι  
γηράσκειν πολλῶν εἰς ἐτέων δεκάδας.

## THE DECLAMATORY EPIGRAMS

### 50.—MIMNERMUS

(*Not an Epigram, but a Couplet from an Elegy*)

REJOICE thy own heart, but of thy ill-disposed countrymen one shall speak ill of thee and another well.

### 51.—PLATO

TIME brings everything ; length of years can change names, forms, nature, and fortune.

### 52.—CARPYLLIDES

A MAN, angling on the beach with a hook attached to a fine hair line, brought to shore the hairless head of a shipwrecked man. Pitying the bodiless corpse, he dug a little grave with his hands, having no tool, and found there hidden a treasure of gold. Of a truth then righteous men lose not the reward of piety.

### 53.—NICODEMUS OR BASSUS

HIPPOCRATES was the light of mankind ; whole peoples were saved by him, and there was a scarcity of dead in Hades.

### 54.—MENECRATES

EVERYONE prays for old age when it is still absent, but finds fault with it when it comes. It is always better while it is still owing to us.

### 55.—LUCILIUS OR MENECRATES OF SAMOS

IF anyone who has reached old age prays for life, he deserves to go on growing old for many decades.

## GREEK ANTHOLOGY

### 56.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Εβρου Θρηϊκίου κρυμῷ πεπεδημένον ὕδωρ  
νήπιος εἰσβαίνων οὐκ ἔφυγεν θάνατον·  
ἐσ ποταμὸν δ' ἥδη λαγαρούμενον ἵχνος ὀλισθών,  
κρυμῷ τοὺς ἀπαλοὺς αὐχένας ἀμφεκάρη.  
καὶ τὸ μὲν ἔξεσύρη λοιπὸν δέμας· ἡ δὲ μένουσα  
ὅψις ἀναγκαίην εἶχε τάφου πρόφασιν.  
δύσμορος ἡς ὡδῖνα διείλατο πῦρ τε καὶ ὕδωρ·  
ἀμφοτέρων δὲ δοκῶν, οὐδενός ἐστιν ὅλως.

5

### 57.—ΠΑΜΦΙΛΟΤ

Τίπτε παναμέριος, Πανδιονὶ κάμμορε κούρα,  
μυρομένα κελαδεῖς τραυλὰ διὰ στομάτων;  
ἢ τοι παρθενίας πόθος ὕκετο, τάν τοι ἀπηύρα  
Θρηϊκίος Τηρεὺς αἰνὰ βιησάμενος;

### 58.—ΑΝΤΙΠΑΤΡΟΤ

Καὶ κραναᾶς Βαβυλῶνος ἐπίδρομον ἄρμασι τεῦχος  
καὶ τὸν ἐπ' Ἀλφειῷ Ζâνα κατηγασάμην,  
κάπων τ' αἰώρημα, καὶ Ἡελίοιο κολοσσόν,  
καὶ μέγαν αἰπεινᾶν πυραμίδων κάματον,  
μινᾶμά τε Μαυσωλοῦ πελώριον· ἀλλ' ὅτ' ἐσεῖδον 5  
Ἄρτέμιδος νεφέων ἄχρι θέοντα δόμον,  
κεῖνα μὲν ἡμαύρωτο τὸ εκηνιδε<sup>1</sup> νόσφιν Ὁλύμπου  
"Αλιος οὐδέν πω τοῦν ἐπηγάσατο.

<sup>1</sup> Of the proposed emendations, Harberton's *καὶ ἦν*, *ἢ* seems the best (I doubt if it is right) : I render so.

## THE DECLAMATORY EPIGRAMS

### 56.—PHILIPPUS OF THESSALONICA

THE child, treading on the frozen stream of Thracian Hebrus, did not escape death; but when he slipped into the river, now less solidly frozen, his tender neck was cut through by the ice. The rest of his body was carried away, but the head which remained on the ice gave of necessity cause for a funeral. Unhappy she whose offspring was divided between fire and water and seeming to belong to both, belongs not wholly to either.<sup>1</sup>

### 57.—PAMPHILUS

#### *To the Swallow*

WHY, unhappy daughter of Pandion, dost thou mourn all day long, uttering thy twittering note? Is it that regret is come upon thee for thy maidenhead, which Thracian Tereus took from thee by dreadful force?

### 58.—ANTIPATER

#### *On the Temple of Artemis at Ephesus*

I HAVE set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand."<sup>2</sup>

<sup>1</sup> cp. Book VII. No. 542.

<sup>2</sup> For the seven wonders of the world see note on Bk. VIII. No. 177.

## GREEK ANTHOLOGY

### 59.—ΑΝΤΙΠΑΤΡΟΤ

Τέσσαρες αἰωροῦσι τανυπτερύγων ἐπὶ νώτων  
Νίκαι ἵσηρίθμους νιέας ἀθανάτων·  
ἀ μὲν Ἀθηναίαν πολεμαδόκον, ἀ δ' Ἀφροδίταν,  
ἀ δὲ τὸν Ἀλκείδαν, ἀ δ' ἀφόβητον Ἀρη,  
σεῖο κατ' εὐόροφον γραπτὸν τέγος· ἐς δὲ νέονται  
οὐρανόν, ω 'Ρώμας Γαῖε πάτρας ἔρυμα.  
θείη ἀνίκατον μὲν ὁ βουφάγος, ἀ δέ σε Κύπρις  
εῦγαμον, εῦμητιν Παλλάς, ἄτρεστον Ἀρης.

### 60.—ΔΙΟΔΩΡΟΤ

Πύργος δδ' εἰναλίης ἐπὶ χοιράδοις, οὔνομα νήσῳ  
ταῦτὸν ἔχων, ὅρμον σύμβολόν εἰμι Φάρος.

### 61.—ΑΔΕΣΠΟΤΟΝ

Γυμνὸν ἴδονσα Λάκαινα παλίντροπον ἐκ πολέμοιο  
παιᾶδ' ἐὸν ἐς πάτραν ὡκὺν ἰέντα πόδα,  
ἀντίη ἀτέξασα δι' ἥπατος ἥλασε λόγχαν,  
ἄρρενα ρήξαμένα φθόγγον ἐπὶ κταμένω·  
“Ἀλλότριον Σπάρτας, εἰπεν, γένος, ἔρρε πρὸς  
ἄδαν,  
ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν.”

### 62.—ΕΤΗΝΟΤ ΑΣΚΑΛΩΝΙΤΟΤ

Ξεῖνοι, τὴν περίβωτον ἐμὲ πτόλιν, Ἰλιον ἵρην,  
τὴν πάρος εὐπύργοις τείχεσι κληζομένην,  
αἰῶνος τέφρῃ κατεδήδοκεν· ἀλλ' ἐν Ὁμήρῳ  
κεῖμαι χαλκείων ἔρκος ἔχουσα πυλῶν.  
οὐκέτι με σκάψει Τρωοφθόρα δούρατ' Ἀχαιῶν,  
πάντων δ' Ἐλλήνων κείσομαι ἐν στόμασιν.

## THE DECLAMATORY EPIGRAMS

### 59.—ANTIPATER OF THESSALONICA

FOUR Victories, winged, hold aloft on their backs as many of the immortals. One uplifts Athena in her warlike guise,<sup>1</sup> one Aphrodite, one Heracles, and another dauntless Ares. They are painted on the fair dome of thy house, and mount to heaven. O Caius,<sup>2</sup> bulwark of thy country, Rome, may Heracles, the devourer of oxen, make thee invincible; may Cypris bless thee with a good wife, Pallas endue thee with wisdom, and Ares with fearlessness.

### 60.—DIODORUS

I, THIS tower on the rock in the sea, am Pharos,<sup>3</sup> bearing the same name as the island and serving as a beacon for the harbour.

### 61.—ANONYMOUS

THE Spartan woman, seeing her son hastening home in flight from the war and stripped of his armour, rushed to meet him, and driving a spear through his liver, uttered over the slain these words full of virile spirit: “Away with thee to Hades, alien scion of Sparta! Away with thee, since thou wast false to thy country and thy father!”

### 62.—EVENUS OF ASCALON

STRANGERS, the ash of ages has devoured me, holy Ilion, the famous city once renowned for my towered walls, but in Homer I still exist, defended by brazen gates. The spears of the destroying Achaeans shall not again dig me up, but I shall be on the lips of all Greece.

<sup>1</sup> i.e. Minerva Bellatrix.

<sup>2</sup> Caius Caesar the nephew and adopted son of Augustus.

<sup>3</sup> The lighthouse of Alexandria.

## GREEK ANTHOLOGY

### 63.—ΑΣΚΛΗΠΙΑΔΟΤ

Λυδὴ καὶ γένος εἰμὶ καὶ οὔνομα· τῶν δ' ἀπὸ Κόδρου  
σεμνοτέρη πασῶν εἰμὶ δι' Ἀντίμαχον.  
τίς γὰρ ἔμ' οὐκ ἦεισε; τίς οὐκ ἀνελέξατο Λυδήν,  
τὸ ξυνὸν Μουσῶν γράμμα καὶ Ἀντιμάχου;

### 64.—ΑΣΚΛΗΠΙΑΔΟΤ, οἱ δὲ ΑΡΧΙΟΤ

Αύταὶ ποιμαίνοντα μεσημβρινὰ μῆλά σε Μοῦσαι  
ἔδρακον ἐν κραναοῖς οὔρεσιν, Ἡσίοδε,  
καὶ σοι καλλιπέτηλον, ἐρυσσάμεναι περὶ πᾶσαι,  
ἄρεξαν δάφνας ἰερὸν ἀκρεμόνα,  
δῶκαν δὲ κράνας Ἐλικωνίδος ἐνθεον ὕδωρ,      5  
τὸ πτανοῦ πώλου πρόσθεν ἔκοψεν ὄνυξ·  
οὖ σὺ κορεσσάμενος μακάρων γένος ἔργα τε μολπαῖς  
καὶ γένος ἀρχαίων ἔγραφες ἡμιθέων.

### 65.—ΑΔΕΣΠΟΤΟΝ

Γῆ μὲν ἔαρ κόσμος πολυδένδρεον, αἰθέρι δ' ἄστρα,  
Ἐλλάδι δ' ἥδε χθών, οἴδε δὲ τῇ πόλει.

### 66.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Μναμοσύναν ἔλε θάμβος, ὅτ' ἔκλυε τᾶς μελιφώνου  
Σαπφοῦς, μὴ δεκάταν Μοῦσαν ἔχουσι βροτοί.

---

<sup>1</sup> The mistress of Antimachus, one of whose most celebrated poems was an elegy on her.

<sup>2</sup> i.e. than those of the most noble lineage.

## THE DECLAMATORY EPIGRAMS

### 63.—ASCLEPIADES

LYDE<sup>1</sup> is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.<sup>2</sup> For who has not sung me, who has not read Lyde, the joint work of the Muses and Antimachus?

### 64.—ASCLEPIADES OR ARCHIAS

THE Muses themselves saw thee, Hesiod, feeding thy sheep at mid-day in the rugged hills, and all drawing<sup>3</sup> round thee proffered thee a branch of holy laurel with lovely leaves. They gave thee also the inspiring water of the Heliconian spring, that the hoof of the winged horse<sup>4</sup> once struck, and having drunk thy fill of it thou didst write in verse the Birth of the gods and the Works, and the race of the ancient demigods.

### 65.—ANONYMOUS

LEAFY spring adorns the earth, the stars adorn the heavens, this land adorns Hellas, and these men their country.

### 66.—ANTIPATER OF SIDON

MNEMOSYNE was smitten with astonishment when she heard honey-voiced Sappho, wondering if men possess a tenth Muse.

<sup>3</sup> I venture to render so : it is exceedingly improbable that ἐρυσσάμεναι is corrupt.

<sup>4</sup> Pegasus.

## GREEK ANTHOLOGY

### 67.—ΑΔΕΣΠΟΤΟΝ

Στήλην μητρυιῆς, μακρὰν λίθον, ἔστεφε κοῦρος,  
ώς βίον ἡλλάχθαι καὶ τρόπον οἰόμενος·  
ἡ δὲ τάφῳ κλινθεῖσα κατέκτανε παῖδα πεσοῦσα.  
φεύγετε μητρυιῆς καὶ τάφον οἱ πρόγονοι.

### 68.—ΑΔΕΣΠΟΤΟΝ

Μητρυιὰ προγόνοισιν ἀεὶ κακόν· οὐδὲ φιλοῦσαι  
σώζουσιν· Φαίδρην γνῶθι καὶ Ἰππόλυτον.

### 69.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Μητρυιῆς δύσμηνις ἀεὶ χόλος, οὐδ' ἐν ἔρωτι  
ἡπιος· οἶδα πάθη σώφρονος Ἰππολύτου.

### 70.—ΜΝΑΣΑΛΚΟΤ

Τραυλὰ μινυρομένα, Πανδιονὶ παρθένε, φωνᾶ,  
Τηρέος οὐ θεμιτῶν ἀψαμένα λεχέων,  
τίπτε παναμέριος γοάεις ἀνὰ δῶμα, χελιδόν;  
παύε', ἐπεί σε μένει καὶ κατόπιν δάκρυα.

### 71.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Κλῶνες ἀπηόριοι ταναῆς δρυός, εὔσκιον ὑψος  
ἀνδράσιν ἄκρητον καῦμα φυλασσομένοις,  
εὐπέταλοι, κεράμων στεγανώτεροι, οἰκία φαττῶν,  
οἰκία τεττύγων, ἔνδιοι ἀκρεμόνες,  
κήμε τὸν ὑμετέραισιν ὑποκλινθέντα κόμαισιν  
ρύσασθ', ἀκτίνων ἡελίου φυγάδα.

## THE DECLAMATORY EPIGRAMS

### 67.—ANONYMOUS

THE boy was crowning his stepmother's funeral stele, a tall column, thinking that in changing life for death she had changed her character. But it came down on the tomb and killed him. Stepsons, avoid even the tomb of your stepmother.

### 68.—ANONYMOUS

STEPMOTHERS are always a curse to their step-children, and do not keep them safe even when they love them. Remember Phaedra and Hippolytus.

### 69.—PARMENION OF MACEDONIA

A STEPMOTHER's spite is ever mordant, and not gentle even in love. I know what befel chaste Hippolytus.

### 70.—MNASALCAS

O DAUGHTER of Pandion with the plaintive twittering voice, thou who didst submit to the unlawful embraces of Tereus, why dost thou complain, swallow, all day in the house? Cease, for tears await thee hereafter too.

### 71.—ANTIPHILUS OF BYZANTIUM

OVERHANGING branches of the spreading oak, that from on high shade well men seeking shelter from the untempered heat, leafy boughs roofing closer than tiles, the home of wood-pigeons, the home of cicadas, O noontide branches, guard me, too, who lie beneath your foliage, taking refuge from the rays of the sun.

## GREEK ANTHOLOGY

### 72.—ΑΝΤΙΠΑΤΡΟΤ

Εῦκολος Ἐρμείας, ὡς ποιμένες, ἐν δὲ γάλακτι  
χαίρων καὶ δρυΐνῳ σπενδόμενοις μέλιτι·  
ἀλλ’ οὐχ Ἡρακλέης· ἔνα δὲ κτίλον ἡ παχὺν ἄρνα  
αἴτεν, καὶ πάντως ἐν θύσιος ἐκλέγεται.  
ἀλλὰ λύκους εἴργει. τί δὲ τὸ πλέον, εἰ τὸ φυλαχθὲν 5  
ὅλλυται εἴτε λύκοις, εἴθ’ ὑπὸ τοῦ φύλακος;

### 73.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Εὐβοϊκοῦ κόλποιο παλινδίνητε θάλασσα,  
πλαγκτὸν ὕδωρ, ἴδιοις ρέύμασιν ἀντίπαλον,  
ἡελίῳ κὴν νυκτὶ τεταγμένον ἐς τρίς, ἅπιστον  
ναυσὶν ὅσον πέμπεις χεῦμα δανειζόμενον·  
θαῦμα βίου, θαυμβῶ σε τὸ μυρίον, οὐ δὲ ματεύω 5  
σὴν στάσιν· ἀρρήτῳ ταῦτα μέμηλε φύσει.

### 74.—ΑΔΕΣΠΙΟΤΟΝ

Ἄγρος Ἀχαιμενίδου γενόμην ποτέ, νῦν δὲ Μενίππου·  
καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἑτερον.  
καὶ γὰρ ἐκεῖνος ἔχειν μέ ποτ’ φέτο, καὶ πάλιν οὗτος  
οἰεται· εἰμὶ δ’ ὅλως οὐδενός, ἀλλὰ Τύχης.

### 75.—ΕΤΗΝΟΤ ΑΣΚΑΛΩΝΙΤΟΤ

Κῆν με φάγης ἐπὶ ρίζαν, ὅμως ἔτι καρποφορήσω  
ὅσσον ἐπισπεῖσαι σοί, τράγε, θυομένῳ.

## THE DECLAMATORY EPIGRAMS

### 72.—ANTIPATER

HERMES, ye shepherds, is easily contented, rejoicing in libations of milk and honey from the oak-tree, but not so Heracles. He demands a ram or fat lamb, or in any case a whole victim. But he keeps off the wolves. What profits that, when the sheep he protects if not slain by the wolf is slain by its protector?

### 73.—ANTIPHILUS OF BYZANTIUM

O ALTERNATING flood of the Euboean gulf, vagabond water, running contrary to thy own current, how strong but inconstant a stream thou lendest to the ships, changing its direction regularly thrice by day and thrice by night! Thou art one of the marvels of life, and I am filled with infinite wonder at thee, but do not seek the reason of thy factious course. It is the business and the secret of Nature.

### 74.—ANONYMOUS

I WAS once the field of Achaemenides and am now Menippus', and I shall continue to pass from one man to another. For Achaemenides once thought he possessed me, and Menippus again thinks he does; but I belong to no man, only to Fortune.

### 75.—EVENUS OF ASCALON

(*The Vine speaks*)

THOUGH thou eatest me to the root, billy-goat, I will yet bear fruit enough to provide a libation for thee when thou art sacrificed.

## GREEK ANTHOLOGY

### 76.—ΑΝΤΙΠΑΤΡΟΤ

Δισσᾶν ἐκ βροχίδων ἀ μὲν μία πίονα κίχλαν,  
ἀ μία δ' ἵππείᾳ κόσσυνφον εἶλε πάγα·  
ἀλλ' ἀ μὲν κίχλας θαλερὸν δέμας ἐς φάος Ἡοῦς  
οὐκέτ' ἀπὸ πλεκτᾶς ἥκε δεραιοπέδας,  
ἀ δ' αὐθις μεθέηκε τὸν ἴερόν. ἥν ἄρ' ἀοιδῶν  
φειδὼ κὴν κωφαῖς, ξεῖνε, λινοστασίαις.

5

### 77.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πριομένα κάλλει Γανυμήδεος εἰπέ ποθ' "Ηρα,  
θυμοβόρον ζάλου κέντρον ἔχουσα νόφῳ·  
“ “Αρσεν πῦρ ἔτεκεν Τροία Διτὶ τοιγὰρ ἐγὼ πῦρ  
πέμψω ἐπὶ Τροίᾳ, πῆμα φέροντα Πάριν·  
ἥξει δ' Ἰλιάδαις οὐκ ἀετός, ἀλλ' ἐπὶ θοίναν  
γῦπεις, ὅταν Δαναοὶ σκῦλα φέρωσι πόνων.”

5

### 78.—ΛΕΩΝΙΔΟΤ [TAPANTINOT]

Μὴ μέμψῃ μ' ἀπέπειρον ἀεὶ θάλλουσαν ὀπώρην  
ἀχράδα, τὴν καρποῖς πάντοτε βριθομένην.  
ὅππόσα γὰρ κλαδεῶσι πεπαίνομεν, ἄλλος ἐφέλκει·  
ὅππόσα δ' ὡμὰ μένει, μητρὶ περικρέμαται.

### 79.—ΤΟΥ ΑΥΤΟΥ

Αύτοθελὴς καρποὺς ἀποτέμνομαι, ἀλλὰ πεπείρους·  
πάντοτε μὴ σκληροῖς τύπτε με χερμαδίοις.  
μηνίσει καὶ Βάκχος ἐνυβρίζοντι τὰ κείνου  
ἔργα· Λυκούργειος μὴ λαθέτω σε τύχη.

40

## THE DECLAMATORY EPIGRAMS

### 76.—ANTIPATER OF SIDON

OF two snares one caught a fat thrush, and the other, in its horsehair fitters, a blackbird. Now while the thrush did not free its plump body from the twisted noose round its neck, to enjoy again the light of day, the other snare let free the holy blackbird. Even deaf bird-snares, then, feel compassion for singers.

### 77.—ANTIPATER OF THESSALONICA

HERA, tortured by the beauty of Ganymede, and with the soul-consuming sting of jealousy in her heart, once spoke thus : “ Troy gave birth to a male flame for Zeus ; therefore I will send a flame to fall on Troy, Paris the bringer of woe. No eagle shall come again to the Trojans, but vultures to the feast, the day that the Danai gather the spoils of their labour.”

### 78.—LEONIDAS OF ALEXANDRIA

(*This and the two following are Isopsepha*)

DO not, master, find fault with me, the wild pear-tree, ever loaded with unripe fruit. For the pears which I ripen on my branches are pilfered by another than yourself, but the unripe ones remain hanging round their mother.

### 79.—BY THE SAME

OF my own will I let my fruits be plucked, but when they are ripe. Stop throwing hard stones at me. Bacchus too will wax wrath with thee for doing injury to his gift. Bear in mind the fate of Lycurgus.

## GREEK ANTHOLOGY

### 80.—ΤΟΥ ΑΥΤΟΥ

Μάντιες ἀστερόεσσαν ὅσοι ζητεῖτε κέλευθον,  
ἔρροιτ', εἰκαίης ψευδολόγοι σοφίης.  
ὑμέας ἀφροσύνη μαιώσατο, τόλμα δ' ἔτικτεν,  
τλήμονας, οὐδ' ἵδιην εἰδότας ἀκλείην.

### 81.—ΚΡΙΝΑΓΟΡΟΤ

Μὴ εἴπης θάνατον βιοτῆς ὄρου· εἰσὶν καμοῦσιν,  
ώς ζωοῖς, ἀρχαὶ συμφορέων ἔτεραί.  
ἄθρει Νικίεω Κώου μόρου· ἥδη ἔκειτο  
εἰν ἀττῆ, νεκρὸς δ' ἥλθεν ὑπ' ἡέλιον·  
ἀστοὶ γὰρ τύμβοιο μετοχλίσσαντες ὅχῆς,  
εἴρυσαν ἐς ποινὰς τλήμονα δυσθανέα. 5

### 82.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μηδ' ὅτ' ἐπ' ἀγκύρης, ὀλοῦ πίστενε θαλάσση,  
ναυτίλε, μηδ' εἴ τοι πείσματα χέρσος ἔχοι.  
καὶ γὰρ "Ιων ὄρμῳ ἔνι κάππεσεν" ἐς δὲ κόλυμβον  
ναύτου τὰς ταχινὰς οἶνος ἔδησε χέρας.  
φεῦγε χοροιτυπίνη ἐπινήιον· ἐχθρὸς Ἰάκχω  
πόντος· Τυρσηνοὶ τοῦτον ἔθεντο νόμον. 5

### 83.—ΦΙΛΙΠΠΟΤ

Νηὸς ἐπειγομένης ὡκὺν δρόμον ἀμφεχόρευον  
δελφῖνες, πελάγους ἰχθυφάγοι σκύλακες.

---

<sup>1</sup> Tyrant of Cos late in the first century B.C. We have coins with his head and numerous inscriptions in his honour.

<sup>2</sup> Grotius renders as if it were *δισθανέα* “twice dead,” but

## THE DECLAMATORY EPIGRAMS

### 80.—BY THE SAME

YE prophets who explore the paths of the stars,  
out on you, ye false professors of a futile science !  
Folly brought you to the birth, and Rashness was  
your mother, ye poor wretches, who know not even  
your own disrepute.

### 81.—CRINAGORAS

TELL me not that death is the end of life. The dead, like the living, have their own causes of suffering. Look at the fate of Nicias of Cos.<sup>1</sup> He had gone to rest in Hades, and now his dead body has come again into the light of day. For his fellow-citizens, forcing the bolts of his tomb, dragged out the poor hard-dying <sup>2</sup> wretch to punishment.

### 82.—ANTIPATER OF THESSALONICA

TRUST not, mariner, to the fatal sea, even when thou art at anchor, even when thy hawsers are fast on land. For Ion fell overboard in the harbour, and his active hands, fettered by the wine, were useless for swimming. Shun dances and carousal on board ship. The sea is the enemy of Bacchus. Such is the law established by the Tyrrhene pirates.<sup>3</sup>

### 83.—PHILIPPUS

THE dolphins, the fish-eating dogs of the sea, were sporting round the ship as she moved rapidly on her the meaning of δυσθανέα is that they, so to speak, prolonged his agony as if he were still alive.

<sup>1</sup> Who captured Dionysus and were turned into dolphins by him as a punishment. See *Homeric Hymn* vii.

## GREEK ANTHOLOGY

καπροφόνος δὲ κύων θηρσὶν κείνους ἵκελώσας  
δύσμορος, ώς ἐπὶ γῆν εἰς βυθὸν ἔξεθορεν.  
ἄλετο δ' ἀλλοτρίης θήρης χάριν· οὐ γὰρ ἐλαφρὸς      5  
πάντων ἔστι κυνῶν ὁ δρόμος ἐν πελάγει.

### 84.—ΑΝΤΙΦΑΝΟΤΣ

Νηὸς ἀλιστρέπτου πλαγκτὸν κύτος εἶδεν ἐπ' ἀκτῆς  
μηλοβότης, βλοσυροῖς κύμασι συρόμενον,  
χείρα δ' ἐπέρριψεν· τὸ δ' ἐπεσπάσατο ἐς βυθὸν ἄλμης  
τὸν σώζονθ'. οὗτως πᾶσιν ἀπηχθάνετο·  
ναυηγὸν δ' ὁ νομεὺς ἔσχεν μόρον. ὡ δι' ἐκείνην      5  
καὶ δρυμοὶ χῆροι πορθμίδα καὶ λιμένες.

### 85.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νῆα μὲν ὄλεσε πόντος, ἐμοὶ δ' ἐπορευ πάλι δαιμῶν  
πλαζομένῳ φύσεως νῆα ποθεινοτέρην·  
πατρὸς ἴδων γὰρ ἐγὼ δέμας εἰς ἐμὲ καίριον ἐλθόν,  
μουνερέτης ἐπέβην, φόρτος ὀφειλόμενος.  
ἥγαγεν εἰς λιμένας δὲ καὶ ἐσπειρεν δὶς ὁ πρέσβυς,      5  
νήπιον ἐν γαίῃ, δεύτερον ἐν πελάγει.

### 86.—ΑΝΤΙΦΙΛΟΤ

Παμφάγος ἑρπηστὴς κατὰ δώματα λιχνοβόρος μῦς,  
ὅστρεον ἀθρήσας χείλεσι πεπταμένον,  
πώγωνος διεροῦν νόθην ὠδάξατο σάρκα·  
αὐτίκα δ' ὀστρακόεις ἐπλατάγησε δόμος,  
ἀρμόσθη δ' ὀδύναισιν· ὁ δ' ἐν κλείθροισιν ἀφύκτοις      5  
ληφθεὶς αὐτοφόνον τύμβον ἐπεσπάσατο.

## THE DECLAMATORY EPIGRAMS

course. A boar-hound, taking them for game, dashed, poor fellow, into the sea, as he would have dashed on land. He perished for the sake of a chase that was strange to him ; for not all dogs are light of foot in the sea.

### 84.—ANTIPHANES

A SHEPHERD saw the straying hull of a sea-tost boat carried along shore by the fierce waves. He seized it with his hand, and it dragged its saviour into the deep sea, so bitter was its hatred of all mankind. Thus the shepherd met with the fate of a shipwrecked mariner. Alas ! both the woods and the harbour are put in mourning by that boat.

### 85.—PHILIPPUS OF THESSALONICA

THE sea destroyed my boat, but Heaven bestowed on me, as I was carried hither and thither, a more welcome natural boat. For seeing my father's body coming to me opportunely, I climbed on it, a solitary oarsman, a burden which it was its duty to bear. The old man bore me to the harbour, thus giving life to me twice, on land as a babe and again at sea.

### 86.—ANTIPHILUS

AN omnivorous, crawling, lickerish mouse, seeing in the house an oyster with its lips open, had a bite at its flesh-like wet beard. Immediately the house of shell closed tightly with a clap owing to the pain, and the mouse, locked in the prison from which there was no escape, compassed for himself death and the tomb.

## GREEK ANTHOLOGY

### 87.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Μηκέτι νῦν μινύριζε παρὰ δρυῖ, μηκέτι φώνει  
κλωνὸς ἐπ' ἀκροτάτου, κόσσυσφε, κεκλιμένος·  
ἐχθρόν σοι τόδε δένδρον· ἐπείγεο δ', ἄμπελος ἔνθα  
ἀντέλλει γλαυκῶν σύσκιος ἐκ πετάλων·  
κείνης ταρσὸν ἔρεισον ἐπὶ κλάδον, ἀμφὶ τ' ἐκείνη 5  
μέλπε, λιγὺν προχέων ἐκ στομάτων κέλαδον.  
δρῦς γὰρ ἐπ' ὄρνιθεσσι φέρει τὸν ἀνάρσιον ἵξόν,  
ά δὲ βότρυν· στέργει δ' ὑμνοπόλους Βρόμιος.

### 88.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μεμφομένη Βορέην ἐπεπωτάμην ὑπὲρ ἄλμης·  
πνεῖ γὰρ ἐμοὶ Θρήκης ἥπιος οὐδ' ἄνεμος.  
ἄλλα με τὴν μελίγηρυν ἀηδόνα δέξατο νώτοις  
δελφίν, καὶ πτηνὴν πόντιος ἡμιόχει.  
πιστοτάτῳ δ' ἐρέτη πορθμευομένη, τὸν ἄκωπον  
ναύτην τῇ στομάτων θέλγον ἐγὼ κιθάρῃ.  
εἰρεσίην δελφῖνες ἀεὶ Μούσησιν ἄμισθον  
ἥνυσσαν· οὐ ψεύστης μῦθος Ἀριόνιος.

### 89.—ΤΟΥ ΑΥΤΟΥ

Λιμὸν ὁῖζυρὴν ἀπαμυνομένη πολύγηρως  
Νικὼ σὺν κούραις ἡκρολόγει στάχυας.  
ῶλετο δ' ἐκ θάλπους· τῇ δ' ἐκ καλάμης συνέριθοι  
νῆσαν πυρκαϊὴν ἄξυλον ἀσταχύων.  
μὴ νεμέσα, Δήμητρε, ἀπὸ χθονὸς εἰ βροτὸν οὖσαν 5  
κούραι τοῖς γαίης σπέρμασιν ἡμφίεσαν.

---

<sup>1</sup> Philomela, before she was changed into a nightingale,  
46

## THE DECLAMATORY EPIGRAMS

### 87.—MARCUS ARGENTARIUS

No longer warble, blackbird, by the oak-tree, no longer perch on the highest branch and call. This tree is thy enemy; hie thee to where the vine mounts with shady green leaves. Set thy feet on its branch and sing by it, pouring shrill notes from thy throat. For the oak bears the mistletoe which is the foe of birds, but the vine bears grape-clusters; and Bacchus loves songsters.

### 88.—PHILIPPUS OF THESSALONICA

I, THE honey-voiced nightingale, was flying over the sea, complaining of Boreas (for not even the wind that blows from Thrace is kind to me),<sup>1</sup> when a dolphin received me on his back, the sea-creature serving as the chariot of the winged one. Borne by this most faithful boatman, I charmed the oarless sailor by the lyre of my lips. The dolphins ever served as oarsmen to the Muses without payment. The tale of Arion is not untrue.

### 89.—BY THE SAME

ANCIENT Nico, fending off distressful famine, was gleaning the ears of corn with the girls, and perished from the heat. Her fellow-labourers piled up for her a woodless funeral pyre from the straw of the corn. Be not wrathful, Demeter, if the maidens clothed a child of Earth in the fruits of the earth.

had suffered at the hands of her Thracian brother-in-law Tereus.

## GREEK ANTHOLOGY

### 90.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Νηῶν ὡκυπόρων δις ἔχεις κράτος, ἵππιε δαῖμον,  
καὶ μέγαν Εὐβοίης ἀμφικρεμῆ σκόπελον,  
οὔριον εὐχομένοισι δίδου πλόον Ἀρεος ἄχρις  
ἔς πόλιν, ἐκ Συρίης πείσματα λυσαμένοις.

### 91.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Ἐρμῆ Κωρυκίων ναίων πόλιν, ὡς ἄνα, χαιροῖς,  
Ἐρμῆ, καὶ λιτή προσγελάσταις ὁσίῃ.

### 92.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄρκει τέττιγας μεθύσαι δρόσος· ἀλλὰ πιόντες  
ἀείδειν κύκνων εἰσὶ γεγωνότεροι.  
ὡς καὶ ἀοιδὸς ἀνήρ, ξενίων χάριν, ἀνταποδοῦναι  
ὕμνους εὐέρκταις οἰδε, παθὼν ὀλίγα.  
τούνεκά σοι πρώτως μὲν ἀμείβομαι· ἦν δ' ἐθέλωσιν      5  
Μοῖραι, πολλάκι μοι κείσεαι ἐν σελίσιν.

### 93.—ΤΟΥ ΑΥΤΟΥ

Ἄντιπατρος Πείσων γενέθλιον ὥπασε βίβλον  
μικρήν, ἐν δὲ μιῇ νυκτὶ πονησάμενος.  
ἴλαος ἀλλὰ δέχοιτο, καὶ αἰνήσειν ἀοιδόν,  
Ζεὺς μέγας ὡς ὀλίγῳ πειθόμενος λιβάνῳ.

### 94.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Πούλυπον ἀγρεύσας ποτὲ Τύννιχος, ἐξ ἀλὸς εἰς γῆν  
ἔρριψεν, δείσας θηρὸς ἴμαντοπέδην.

## THE DECLAMATORY EPIGRAMS

### 90.—ALPHEIUS OF MITYLENE

*To Poseidon*

LORD of horses, who hast dominion over the swift ships and the great precipitous rock of Euboea, grant a fair passage as far as the city of Ares<sup>1</sup> to thy suppliants who loosed their moorings from Syria.

### 91.—ARCHIAS THE YOUNGER

HAIL! Hermes, the Lord, who dwellest in the city of the Corycians, and look kindly on my simple offering.

### 92.—ANTIPATER OF THESSALONICA

A LITTLE dew is enough to make the cicadas tipsy, but when they have drunk they sing louder than swans. So can the singer who has received hospitality repay his benefactors with song for their little gifts. Therefore first I send thee these lines of thanks, and if the Fates consent thou shalt be often written in my pages.

### 93.—BY THE SAME

ANTIPATER sends to Piso for his birthday a little volume, the work of one night. Let Piso receive it favourably and praise the poet, like great Zeus, whose favour is often won by a little frankincense.

### 94.—ISIDORUS OF AEGAE

TYNNICHIUS once caught an octopus and threw it from the sea on to the land, fearing to be enchained by the creature's tentacles. But it fell on and twined

<sup>1</sup> i.e. Rome.

## GREEK ANTHOLOGY

ἀλλ’ ὅ γ’ ἐφ’ ὑπνώοντα πεσὼν συνέδησε λαγωόν,  
φεῦ, τάχα θηρευτὰς ἄρτι φυγόντα κύνας.  
ἀγρευθεὶς ἥγρευσεν· ὁ δ’ εἰς ἄλλα Τύννιχος ἵχθὺν  
ἡκε πάλιν ζωόν, λύτρα λαγωὸν ἔχων.

5

### 95.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Χειμερίαις νιφάδεσσι παλυνομένα τιθὰς ὅρνις  
τέκνοις εὐναίας ἀμφέχεε πτέρυγας,  
μέσφα μιν οὐράνιον κρύος ὠλεσεν· ἢ γὰρ ἔμεινεν  
αἴθριος, οὐρανίων ἀντίπαλος νεφέων.  
Πρόκνη καὶ Μήδεια, κατ’ "Αἴδος αἰδέσθητε  
μητέρες ὄρνιθων ἔργα διδασκόμεναι.

5

### 96.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

‘Αντιγένης ὁ Γελῶος ἔπος ποτὲ τοῦτα θυγατρὶ<sup>είπεν</sup>, δτ’ ἦν ἡδη νεύμενος εἰς Ἀΐδην.  
“ Παρθένε καλλιπάρηε, κόρη δ’ ἐμή, ἵσχε συνεργὸν  
ἡλακάτην, ἀρκεῦν κτῆμα πένητι βίῳ.  
ἢν δ’ ἵκη εἰς ὑμέναιον, Ἀχαιΐδος ἥθεα μητρὸς  
χρηστὰ φύλασσε, πόσει προῖκα βεβαιοτάτην.”

5

### 97.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

‘Ανδρομάχης ἔτι θρῆνον ἀκούομεν, εἰσέτι Τροίην  
δερκόμεθ’ ἐκ βάθρων πᾶσαν ἐρειπομένην,  
καὶ μόθον Αἰάντειον, ὑπὸ στεφάνη τε πόληος  
ἔκδετον ἐξ ἵππων "Ἐκτορα συρόμενον,  
Μαιονίδεω διὰ μοῦσαν, δν οὐ μία πατρὶς ἀοιδὸν  
κοσμεῖται, γαῖης δ’ ἀμφοτέρης κλίματα.

5

## THE DECLAMATORY EPIGRAMS

itself round a sleeping hare that, poor thing, had just escaped from the hounds. The captive became captor, and Tynnichus threw the octopus back alive into the sea, taking the hare as its ransom.<sup>1</sup>

### 95.—ALPHEIUS OF MITYLENE

A DOMESTIC hen, the winter snow-flakes falling thick on her, gathered her chickens safely bedded under her wings till the cold shower from the sky killed her; for she remained exposed, fighting against the clouds of heaven. Progne and Medea, blush for yourselves in Hades, learning from a hen what mothers ought to be.

### 96.—ANTIPATER OF THESSALONICA

ANTIGENES of Gela, when he was already on his road to Hades, spoke thus to his daughter: " Maiden with lovely cheeks, daughter mine, let thy spindle ever be thy fellow-worker, a possession sufficient for a life of poverty. But if thou enterest into wedlock, keep with thee the virtues of thy Achaean mother, the safest dowry thy husband can have."

### 97.—ALPHEIUS OF MITYLENE

WE listen still to the lament of Andromache; still we see Troy laid in ruins from her foundations and the battle-toil of Ajax, and Hector bound to the chariot and dragged under the battlements of the town—all through the verse of Maeonides, the poet whom not one country honours as its own, but all the lands of two continents.

<sup>1</sup> *cp.* No. 14.

## GREEK ANTHOLOGY

### 98.—ΣΤΑΤΤΛΙΟΤ ΦΛΑΚΚΟΤ

Οἰδίποδες δισσοί σε, καὶ Ἡλέκτρη βαρύμηνις,  
καὶ δείπνουις ἐλαθεὶς Ἀτρέος Ἡέλιος,  
ἄλλα τε πουλυπαθέσσι, Σοφόκλεες, ἀμφὶ τυράννοις  
ἀξια τῆς Βρομίου βύβλα χοροιτυπής,  
ταγὸν ἐπὶ τραγικοῦ κατήνεσσαν θιάσοιο,  
αὐτοῖς ἡρώων φθεγξάμενον στόμασι.

### 99.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

"Ιξαλος εὐπώγων αἰγὸς πόσις ἐν ποθ' ἀλωῆ  
οἰνης τοὺς ἀπαλοὺς πάντας ἔδαψε κλάδους.  
τῷ δὲ ἔπος ἐκ γαίης τόσον ἄπυε· "Κεῖρε, κάκιστε,  
γναθμοῖς ἡμέτερον κλῆμα τὸ καρποφόρον·  
ῥίζα γὰρ ἔμπεδος οὖσα πάλιν γλυκὺν νέκταρ ἀνήσει,  
οἵσσον ἐπισπεῖσαι σοί, τράγε, θυομένῳ."

### 100.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Λητοῦς ὡδίνων ἰερὴ τροφέ, τὴν ἀσάλευτον  
Αἴγαιψ Κρονίδης ὠρμίσατ' ἐν πελάγει,  
οὕ νύ σε δειλαίην, μὰ τεούς, δέσποινα, βοήσω,  
δαίμονας, οὐδὲ λόγοις ἔψομαι Ἀντιπάτρου·  
δλβίζω δ', ὅτι Φοῖβον ἐδέξαο, καὶ μετ' Ὄλυμπον  
Ἄρτεμις οὐκ ἄλλην ἢ σὲ λέγει πατρίδα.

### 101.—ΤΟΥ ΑΥΤΟΥ

‘Ηρώων ὀλίγαι μὲν ἐν ὅμμασιν, αἱ δὲ ἔτι λοιπαὶ  
πατρίδες οὐ πολλῷ γ' αἰπύτεραι πεδίων·

## THE DECLAMATORY EPIGRAMS

### 98.—STATYLLIUS FLACCUS

THY two Oidipodes and the relentless hate of Electra, and the Sun driven from heaven by the feast of Atreus, and thy other writings that picture the many woes of princes in a manner worthy of the chorus of Dionysus, approved thee, Sophocles, as the chief of the company of tragic poets ; for thou didst speak with the very lips of the heroes.

### 99.—LEONIDAS OF TARENTUM

THE nanny-goat's nimble, bearded spouse once in a vineyard nibbled all the tender leaves of a vine. The vine spoke thus to him from the ground : "Cut close with thy jaws, accursed beast, my fruitful branches ; my stem is entire, and shall again send forth sweet nectar enough to serve as a libation for thee, goat, when thou art sacrificed." <sup>1</sup>

### 100.—ALPHEIUS OF MITYLENE

*To Delos*

HOLY nurse of Leda's babes, whom Zeus anchored immovably in the Aegean main ! I swear, gracious lady, by thy own gods, that I will not call thee wretched or follow the verses of Antipater.<sup>2</sup> I deem thee blessed in that thou didst receive Phoebus, and that Artemis, after Olympus, calls no land her fatherland but thee.

### 101.—BY THE SAME

FEW are the birth-places of the heroes that are still to be seen, and those yet left are not much

<sup>1</sup> *cp.* No. 75.

<sup>2</sup> See No. 408 below.

## GREEK ANTHOLOGY

οῖην καὶ σέ, τάλαινα, παρερχόμενός γε Μυκήνην  
ἔγνων, αἰπολίου παντὸς ἐρημοτέρην,  
αἰπολικὸν μήνυμα· γέρων δέ τις, “Ἡ πολύχρυσος,” 5  
εἶπεν, “Κυκλώπων τῇδ’ ἐπέκειτο πόλις.”

### 102.—ΑΝΤΩΝΙΟΤ [ΑΡΓΕΙΟΤ]

‘Η πρὸν ἐγὼ Περσῆος ἀκρόπολις αἰθερίοιο,  
ἡ πικρὸν Ἰλιάδαις ἀστέρα θρεψαμένη,  
αἰπολίοισιν ἔναυλον ἐρημαίοισιν ἀνεῖμαι,  
τίσασα Πριάμου δαίμοσιν ὄψὲ δίκας.

### 103.—ΜΟΤΝΔΟΤ ΜΟΤΝΑΤΙΟΤ

‘Η πολύχρυσος ἐγὼ τὸ πάλαι πόλις. ἡ τὸν Ἀτρειδῶν  
οἰκον ἀπ’ οὐρανίου δεξαμένη γενεῆς,  
ἡ Τροίην πέρσασα θεόκτιτον, ἡ βασίλειον  
ἀσφαλὲς Ἐλλήνων οὐσά ποθ’ ἡμιθέων,  
μηλόβοτος κεῖμαι καὶ βούνομος ἔνθα Μυκήνη, 5  
τῶν ἐν ἐμοὶ μεγάλων τοῦνομ’ ἔχουσα μόνον.  
“Ιλιον ἢ Νεμέσει μεμελημένου, εἴ γε, Μυκήνης  
μηκέθ’ ὄρωμένης, ἐσσί, καὶ ἐσσὶ πόλις.

### 104.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

‘Αργος, ‘Ομηρικὲ μῦθε, καὶ Ἐλλάδος ἱερὸν οὖδας,  
καὶ χρυσέη τὸ πάλαι Περσέος ἀκρόπολι,  
ἐσβέσαθ’ ἡρώων κείνων κλέος, οὗ ποτε Τροίης  
ἥρειψαν κατὰ γῆς θειόδομον στέφανον.  
ἀλλ’ ἡ μὲν κρείσσων ἐστὶν πόλις· αἱ δὲ πεσοῦσαι 5  
δείκνυσθ’ εὐμύκων αὔλια βουκολίων.

## THE DECLAMATORY EPIGRAMS

higher than the soil. So, as I passed thee by, did I recognise thee, unhappy Mycenae, more waste than any goat-fold. The herds still point thee out, and it was an old man who said to me, "Here stood once the city, rich in gold, that the Cyclopes built."

### 102.—ANTONIUS

*On the Same*

I, ONCE the stronghold of sky-mounting Perseus, I, the nurse of the star<sup>1</sup> so cruel to the sons of Ilium, am left deserted now to be a fold for the goat-herds of the wilderness, and at length the spirit of Priam is avenged on me.

### 103.—MUNDUS MUNATIUS

I, MYCENAE, the city once so rich in gold, I who received into my walls the house of the Atreidae, sons of Heaven, I who sacked Troy that a god built, I who was the secure royal seat of the Greek demigods, lie here, the pasture of sheep and oxen, with naught of my greatness left but the name. Well hath Nemesis borne thee in mind, Ilion, since now, when Mycenae is no longer to be seen, thou art, and art a city.

### 104.—ALPHEIUS OF MITYLENE

ARGOS, thou talk of Homer, and thou holy soil of Hellas, and thou stronghold of Perseus once all golden, ye are perished, and with you the light of those heroes who once levelled the god-built battlements of Troy. Now Troy is a city more powerful than ever and you are fallen and are pointed out as the stalls of lowing cattle.

<sup>1</sup> Of the Atridae.

## GREEK ANTHOLOGY

### 105.—ΑΔΕΣΠΟΤΟΝ

Ἐκλάσθη ἀνέμοισι πίτυς. τί με τεύχετε νῆα,  
ναυηγῶν ἀνέμων χερσόθι γευσαμέναν;<sup>1</sup>

### 106.—ΛΕΩΝΙΔΑ [TAPANTINOT]

Ολκάδα πῦρ μ' ἔφλεξε, τόσην ἄλα μετρήσασαν,  
ἐν χθονὶ, τῇ πεύκας εἰς ἐμὲ κειραμένῃ,  
ἥν πέλαγος διέσωσεν, ἐπ' ἥρον· ἀλλὰ θαλάσσης  
τὴν ἐμὲ γειναμένην εύρον ἀπιστοτέρην.

### 107.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρήν με λέγουσι, καὶ οὐκ ἵσα ποντοπορεύσαις  
ναυσὶ διιθύνειν ἄτρομον εὐπλοῖην.  
οὐκ ἀπόφημι δ' ἐγώ· βραχὺ μὲν σκάφος, ἀλλὰ θα-  
λάσση  
πᾶν ἴσον· οὐ μέτρων ἡ κρίσις, ἀλλὰ τύχης.  
ἔστω πηδαλίοις ἐτέρη πλέον· ἄλλο γὰρ ἄλλη  
θάρσος· ἐγὼ δ' εἴην δαίμοσι σωζομένη.

C. Merivale, in *Collections from the Greek Anthology*, 1833,  
p. 134.

### 108.—ΑΔΕΣΠΟΤΟΝ

Ο Ζεὺς πρὸς τὸν "Ἐρωτα· "Βέλη τὰ σὰ πάντ  
ἀφελοῦμαι·"  
χὼ πτανός· "Βρόντα, καὶ πάλι κύκνος ἔση."

### 109.—ΙΟΤΛΙΟΤ ΔΙΟΚΛΕΟΤΣ

Οὐκ οἶδ' εἴτε σάκος λέξαιμί σε, τὴν ἐπὶ πολλοὺς  
ἀντιπάλους πιστὴν σύμμαχον ὠπλισάμην,

<sup>1</sup> cp. No. 30 above.

## THE DECLAMATORY EPIGRAMS

### 105.—ANONYMOUS

I AM a pine tree broken by the wind. Why make a ship of me who tasted on land the ship-wrecking gales?

### 106.—LEONIDAS OF ALEXANDRIA

I AM a ship that, after I had traversed so many leagues of sea, the fire burnt on the land that had stripped herself of her pine-trees to build me. I, whom the sea spared, perished on the shore. I found her who bore me more faithless than the sea.<sup>1</sup>

### 107.—BY THE SAME (?)

THEY call me the little skiff, and say that I do not sail so well and fearlessly as the ocean ships. I do not deny it; I am a little boat, but small and great are all the same to the sea; it is not a matter of size, but of luck. Let another ship have more rudders<sup>2</sup>; one puts his trust in this and another in that, but may I be saved by the grace of God.

### 108.—ANONYMOUS

SAYD Zeus to Love: "I will take away all your darts." Said the winged boy: "Thunder at me if you dare and I will make a swan of you again."

### 109.—JULIUS DIOCLES

I KNOW not whether to call thee a shield, thee, the faithful ally with whom I armed myself against many

<sup>1</sup> For imitations of this see Nos. 34, 36, 398.

<sup>2</sup> Large ships had several.

## GREEK ANTHOLOGY

εἴτε σε βαιὸν ἐμοὶ πόντου σκάφος, η̄ μ' ἀπὸ νηὸς  
δὲλλυμένης κόμισας νηκτὸν ἐπ' ήιόνας.

\*Αρεος ἐν πολέμοις ἔφυγον χόλον, ἐν τε θαλάσσῃ 5  
Νηρῆος· σὺ δ' ἄρ' ήις ὅπλον ἐν ἀμφοτέροις.

### 110.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Οὐ στέργω βαθυληῖους ἀρούρας,  
οὐκ ὅλβον πολύχρυσον, οὐα Γύγης.  
αὐτάρκους ἔραμαι βίου, Μακρῖνε·  
τὸ Μηθὲν γὰρ ἄγαν ἄγαν με τέρπει.

### 111.—ΑΡΧΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Θρήϊκας αἰνείτω τις, ὅτι στοναχεῦσι μὲν υἱας  
μητέρος ἐκ κόλπων πρὸς φάος ἐρχομένους,  
ἔμπαλι δ' ὅλβίζουσιν ὅσους αἰῶνα λιπόντας  
ἀπροϊδῆς Κηρῶν λάτρις ἔμαρψε Μόρος.  
οι μὲν γὰρ ζώοντες ἀεὶ παντοῖα περῶσιν 5  
ἐς κακά, τοὶ δὲ κακῶν εὑρον ἄκος φθίμενοι.

### 112.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τρὶς δέκα με πνεύσειν καὶ δὶς τρία μάντιες ἀστρων  
φασίν ἐμοὶ δ' ἀρκεῖ καὶ δεκὰς η̄ τριτάτη·  
τοῦτο γὰρ ἀνθρώποις βιοτῆς ὅρος· η̄ δ' ἐπὶ τούτοις  
Νέστορι· καὶ Νέστωρ δ' ἥλυσθεν εἰς ἀΐδην.

### 113.—ΠΑΡΜΕΝΙΩΝΟΣ

Οι κόρις ἄχρι κόρου κορέσαντό μου· ἀλλ' ἐκορέσθην  
ἄχρι κόρου καύτὸς τοὺς κόρις ἐκκορίσας.

## THE DECLAMATORY EPIGRAMS

foes, or rather my little sea boat, since thou didst support me swimming from the doomed ship to the shore. In war I escaped the wrath of Ares, and on the sea that of Nereus, and in each case thou wast my defence.

### 110.—ALPHEIUS OF MITYLENE

I CRAVE not for deep-soiled fields nor wealth of gold such as was Gyges.<sup>1</sup> I love a self-sufficient life, Macrinus. The saying "naught in excess" pleaseth me exceedingly.

### 111.—ARCHIAS OF MITYLENE

WE should praise the Thracians because they mourn for their children when they issue from their mothers' wombs to the light, while on the other hand they bless those on whom Death, the unforeseen servant of the Fates, lays his hand. For the living ever pass through every kind of evil, but the dead have found the medicine of all.

### 112.—ANTIPATER OF THESSALONICA

THE astrologers foretold that I would live thrice ten and twice three years, but I am satisfied with the three decades. For this is the right limit of men's life. Longer life is for Nestor, and even Nestor went to Hades.<sup>2</sup>

### 113.—PARMENION

THE bugs fed on me with gusto till they were disgusted, but I myself laboured till I was disgusted, dislodging the bugs.<sup>3</sup>

<sup>1</sup> King of Lydia.      <sup>2</sup> cp. vii. 157, an imitation of this.

<sup>3</sup> The play on words cannot be reproduced.

## GREEK ANTHOLOGY

### 114.—ΤΟΥ ΑΥΤΟΥ

Παιδὸς ἀφ' ὑψηλῶν κεράμων ὑπὲρ ἄκρα μέτωπα  
κύπτοντος (Μοίρα νηπιάχοις ἀφοβον),  
μήτηρ ἔξόπιθεν μαζῷ μετέτρεψε νόημα·  
δὶς δὲ τέκνῳ ζωὴν ἐν κεχάριστο γάλα.

### 115.—ΑΔΕΣΠΟΤΟΝ

'Ασπίδ' Ἀχιλλῆος, τὴν "Ἐκτορος αἷμα πιοῦσαν,  
Λαρτιάδης Δαναῶν ἦρε κακοκρισίη·  
ναυηγοῦ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβουν  
Αἴαντος νηκτὴν ὥρμισεν, οὐκ Ἰθάκη.

### 115B.—ΑΛΛΟ

Καλὰ Ποσειδάων δίκασεν πολὺ μᾶλλον Ἀθήνης·  
\* \* \* \* \* \* \* \*  
καὶ κρίσιν Ἐλλήνων στυγερὴν ἀπέδειξε θάλασσα,  
καὶ Σαλαμίς ἀπέχει κῦδος ὁφειλόμενον.

### 116.—ΑΛΛΟ

'Ασπὶς ἐν αἰγιαλοῖσι βοᾷ, καὶ σῆμα τινάσσει,  
αὐτὸν σ' ἐκκαλέουσα, τὸν ἄξιον ἀσπιδιώτην.  
“Ἐγρεο, πᾶν Τελαμῶνος, ἔχεις σάκος Αἰακίδαο.”

---

<sup>1</sup> The shield was awarded to Ulysses and this led to Ajax  
60

## THE DECLAMATORY EPIGRAMS

### 114.—BY THE SAME

A CHILD was peeping down from the very edge of a high tiled roof (Death has no fears for little children), when its mother from behind turned away its attention by showing it her breast. Thus one fount of milk twice bestowed life on her child.

### 115.—ANONYMOUS

#### *On the Shield of Achilles<sup>1</sup>*

THE son of Laertes gained by the unjust judgment of the Greeks the shield of Achilles that had drunk the blood of Hector. But when he suffered shipwreck the sea robbed him of it, and floated it ashore by the tomb of Ajax and not in Ithaca.

### 115B.—ANONYMOUS

#### *On the Same*

POSEIDON's judgment was far more admirable than Athena's . . . . The sea proved how hateful was the decision of the Greeks, and Salamis possesses the glory that is her due.

### 116.—ANONYMOUS

#### *On the Same*

THE shield cries aloud by the shore and beats against the tomb, summoning thee, its worthy bearer: "Awake, son of Telamon, the shield of Achilles is thine."

killing himself. When Ulysses was shipwrecked the shield is said to have come ashore in Salamis, the home of Ajax.

## GREEK ANTHOLOGY

### 117.—ΣΤΑΤΤΛΙΟΤ ΦΛΑΚΚΟΤ

Πένθιμον ἡνίκα πατρὶ Πολυξείνης ὑμέναιον  
ἥνυσσεν ὁγκωτοῦ Πύρρος ὑπερθε τάφου,  
ἀδε πολυκλαύτοιο κόμας λακίσασα καρήνου  
Κισση̄ς τεκέων κλαῦσε φόνους Ἐκάβη.  
“ Πρόσθε μὲν ἀξονίοις φθιτὸν εῖρυσας “Ἐκτορα  
δεσμοῖς.”  
νῦν δὲ Πολυξείνης αἷμα δέχῃ φθίμενος.  
Αἰακίδη, τί τοσοῦτον ἐμῇ ὡδὺσσαο νηδυῖ;  
παισὶν ἔφυς γὰρ ἐμοῖς ἥπιος οὐδὲ νέκυς.”

5

### 118.—[ΒΗΣΑΝΤΙΝΟΤ]

“ Ω μοι ἐγὼν ἥβης καὶ γήραος οὐλομένοιο·  
τοῦ μὲν ἐπερχομένου, τῆς δ’ ἀπονισαμένης.

### 119.—ΠΑΛΛΑΔΑ

Εἴ τις ἀνὴρ ἄρχων ἐθέλει κολάκων ἀνέχεσθαι,  
πολλοὺς ἐκδώσει τοῖς μιαροῖς στόμασιν·  
ῶστε χρὴ τὸν ἄριστον, ἀπεχθαίροντα δικαίως,  
ώς κόλακας μισεῖν τοὺς κολακευομένους.

### 120.—ΛΟΤΚΙΑΝΟΤ ΣΑΜΩΣΑΤΕΩΣ

Φαῦλος ἀνὴρ πίθος ἐστὶ τετρημένος, εἰς δν ἀπάσας  
ἀντλῶν τὰς χάριτας, εἰς κενὸν ἔξέχεας.

### 121.—ΑΔΗΛΟΝ

Σπάρτας καὶ Σαλαμῖνος ἐγὼ φυτὸν ἀμφήριστον·  
κλαίω δ’ ἥιθέων ἔξοχον ἡ προμάχων.

## THE DECLAMATORY EPIGRAMS

### 117.—STATYLLIUS FLACCUS

WHEN Pyrrhus on his father's high-piled tomb celebrated in his honour the mournful wedding of Polyxena, thus did Cissean Hecuba bewail the murder of her children, tearing the hair from her tear-worn head : "Once thou didst drag dead Hector tied to thy chariot wheels, and now thou art dead thou acceptest the blood of Polyxena. Achilles, why is thy wrath so sore against the fruit of my womb? Not even in death art thou gentle to my children."

### 118.—ANONYMOUS

ALAS for youth and hateful old age! The one approaches and the other is gone.

### 119.—PALLADAS

IF a man who is a ruler choose to put up with flatterers, he will sacrifice many to their vile mouths; so the best men, in righteous hatred, should detest the flattered as much as the flatterer.

### 120.—LUCIAN

A BAD man is like a jar with a hole in it. Pour every kindness into him and you have shed it in vain.

### 121.—ANONYMOUS

#### *On the Hyacinth*

I AM a plant for which Sparta and Salamis dispute, ✓  
and I mourn for either the fairest of youths or the stoutest of warriors.<sup>1</sup>

<sup>1</sup> i.e. either for Hyacinthus or for Ajax. The flower was supposed to bear the initials AI or T.

## GREEK ANTHOLOGY

### 122.—ΑΔΕΣΠΟΤΟΝ, οἱ δὲ ΕΤΗΝΟΤ

Ἄτθὶ κόρα μελίθρεπτε, λάλος λάλον ἀρπάξασα  
τέττιγα πτανοῖς δαῖτα φέρεις τέκεσιν,  
τὸν λάλον ἀ λαλόεσσα, τὸν εὔπτερον ἀ πτερόεσσα,  
τὸν ξένον ἀ ξείνα, τὸν θερινὸν θερινά;  
κούχῃ τάχος ρίψεις; οὐ γὰρ θέμις, οὐδὲ δίκαιον,  
δλλυσθ̄ ὑμνοπόλους ὑμνοπόλοις στόμασιν. 5

### 123. <ΛΕΩΝΙΔΟΤ ΑΛΕΞΑΝΔΡΕΩΣ>

Ἐκ θοίνης φάος ἔσχεν ἐπ’ ἀχράδα μηκὰς ἴοῦσα,  
ἐκ δ’ ἐφάνη τυφλὴν μηκέτ’ ἔχουσα κόρην.  
δισσῶν τὴν ἑτέρην γὰρ ἐκέντρισεν ὁξὺς ἀκάνθης  
ὅζος. ἵδ’ ὡς τέχνης δένδρον ἐνεργότερον.

### 124.—ΑΔΗΛΟΝ

Ποῦ Φοῖβος πεπόρευται; Ἀρης ἀναμίγνυται Δάφνη.

### 125.—ΑΔΗΛΟΝ

Θαρσαλέοι Κελτοὶ ποταμῷ ζηλήμονι Ῥήνῳ  
τέκνα ταλαντεύουσι, καὶ οὐ πάρος εἰσὶ τοκῆες,  
πρὶν πάιν ἀθρήσωσι λελουμένον ὑδατι σεμνῷ.  
αἴψα γὰρ ἡνίκα μητρὸς ὀλισθήσας διὰ κόλπων  
νηπίαχος πρῶτον προχέει δάκρυ, τὸν μὲν ἀείρας  
αὐτὸς ἐπ’ ἀσπίδι θῆκεν ἐὸν πάιν, οὐδὲ ἀλεγίζει,  
οὕπω γὰρ γενέταο φέρει νοῦν, πρὶν γ’ ἐπαθρήσῃ 5

---

<sup>1</sup> We are told by Aelian that goats when suffering from

## THE DECLAMATORY EPIGRAMS

### 122.—ANONYMOUS, BY SOME ASSIGNED TO EVENUS *To a Swallow*

HONEY-NURTURED child of Athens, is it a prattling cicada that thy prattling self has caught and carries for a feast to thy winged brood? Dost thou, the chatterer, prey on the chatterer; thou, the winged, on the winged; thou, the guest of summer, on the guest of summer? Wilt thou not drop it at once; it is neither meet nor just that singers should perish by mouths skilled in song.

### 123.—LEONIDAS OF ALEXANDRIA *(Isopsephon)*

A SHE-GOAT rushing to browse on a wild pear recovered her sight from the tree, and lo! was no longer blind in one eye. For the sharp thorn pricked the one eye. See how a tree benefited more than the surgeon's skill.<sup>1</sup>

### 124.—ANONYMOUS *On a Man cutting a Laurel with an Axe*

WHERE has Phoebus gone? Mars is on too close terms with Daphne.

### 125.—ANONYMOUS

THE brave Celts test their children in the jealous Rhine, and none regards himself as being the child's father until he sees it washed by that venerated river. At once, when the babe has glided from its mother's lap and sheds its first tears, the father himself lifts it up and places it on his shield, caring naught for its suffering; for he does not feel for it like a father dimness of sight caused by suffusion, themselves prick the eye with a thorn.

## GREEK ANTHOLOGY

κεκριμένον λουτροῖσιν ἐλεγξιγάμου πσταμοῖο·  
ἡ δὲ μετ' εἰλείθυιαν ἐπ' ἄλγεσιν ἄλγος ἔχουσα  
μῆτηρ, εἰ καὶ παιδὸς ἀληθέα οἶδε τοκῆα,  
ἐκδέχεται τρομέουσα, τί μήσεται ἄστατον ὕδωρ.

10

### 126.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἀν εἴποι λόγους Κλυταιμνήστρα Ὁρέστου μέλλοντος  
αὐτὴν σφάξαι.

Πῇ ξίφος ἴθύνεις; κατὰ γαστέρος, ἡ κατὰ μαζῶν;  
γαστὴρ ἥδ' ἐλόχευσεν, ἀνεθρέψαντο δὲ μαζοί.

### 127.—ΑΔΕΣΠΟΤΟΝ

\*Αν περιλειφθῇ μικρὸν ἐν ἄγγεσιν ἡδέος οῖνου,  
εἰς ὅξὺ τρέπεται τοῦτο τὸ λειπόμενον.  
οὕτω ἀπαντλήσας τὸν ὅλον βίον, εἰς βαθὺ δ' ἐλθὼν  
γῆρας, ὁ πρεσβύτης γίνεται ὁξύχολος.

### 128.—ΑΔΗΛΟΝ

Εἱρπε δράκων, καὶ ἔπινεν ὕδωρ· σβέννυντο δὲ πηγαί,  
καὶ ποταμὸς κεκόνιστο, καὶ ἦν ἔτι διψαλέος θήρ.

### 129.—ΝΕΣΤΟΡΟΣ

Εἱρπε τὸ μέν, τὸ δ' ἔμελλε, τὸ δ' ἦν ἔτι νωθρὸν ἐν  
εὔνῃ.  
αὐτὰρ δὲ διψήσας ποταμῷ ὑπέθηκε γένειον.  
πᾶς δ' ἄρα Κηφισὸς εἴσω ρέεν· ἀργαλέον δὲ  
ἀνθερεών κελάρυζε. κατερχομένου δὲ ρεέθρου,  
Κηφισὸν κώκυον ὄλωλότα πολλάκι Νύμφαι.

5

<sup>1</sup> Nestor of Laranda wrote *Metamorphoses* in verse and we  
66

## THE DECLAMATORY EPIGRAMS

until he sees it judged by the bath in the river, the test of conjugal fidelity. The mother, suffering new pangs added to those of childbirth, even though she knows him to be the child's true father, awaits in fear and trembling the pronouncement of the inconstant stream.

### 126.—ANONYMOUS

(*What Clytaemnestra might have said when Orestes was about to kill her*)

WHERE dost thou direct thy sword, to my belly or my breasts? This belly brought thee forth, these breasts nurtured thee.

### 127.—ANONYMOUS

IF a little sweet wine remains in a vessel, this remnant turns to vinegar. So the old man who has quite emptied life and has reached the depth of old becomes sour-tempered.

### 128.—ANONYMOUS (BUT PROBABLY FROM THE SAME POEM AS THE FOLLOWING)

THE dragon crept down and drank water. The sources were exhausted and the river became dry dust, and still the brute was athirst.

### 129.—NESTOR<sup>1</sup>

PART of it was crawling, part of it was about to crawl, and the rest was still torpid in its lair. But it thirsted and put its jaws in the stream. Then all Cephisus ran into them, and horrid gurgling sounded in its throat. As the water sunk, often did the nymphs lament for Cephisus that was no more.

have here extracts from this poem. See also Nos. 364 and 537. We do not know what this story of the dragon was.

## GREEK ANTHOLOGY

### 130.—ΑΔΗΛΟΝ

Παλλάδος εἰμὶ φυτόν· Βρομίου τί με θλίβετε κλῶνες;  
ἄρατε τοὺς βότρυνας· παρθένος οὐ μεθύω.

### 131.—ΑΔΗΛΟΝ

Οὔρεσιν ἐν δολιχοῖς βλωθρὴν πίτυν ὑέτιός με  
πρόρριζον γαίης ἔξεκύλισε νότος·  
ἔνθεν ναῦς γενόμην, ἀνέμοις πάλιν ὅφρα μάχωμαι.  
ἀνθρωποι τόλμης οὐ ποτε φειδόμενοι.

### 132.—ΑΔΕΣΠΟΤΟΝ

Σωφροσύνη καὶ Ἔρως κατεναντίον ἀλλήλοισιν  
ἐλθόντες ψυχὰς ὥλεσαν ἀμφότεροι·  
Φαίδρην μὲν κτεῖνεν πυρόεις πόθος Ἰππολύτοιο·  
‘Ιππόλυτον δ’ ἀγνὴ πέφνε σαοφροσύνη.

### 133.—ΑΔΗΛΟΝ

Εἴ τις ἄπαξ γῆμας πάλι δεύτερα λέκτρα διώκει,  
ναυηγὸς πλώει δὶς βυθὸν ἀργαλέον.

### 134, 135.—ΑΔΗΛΟΝ

Ἐλπίς, καὶ σὺ Τύχη, μέγα χαίρετε· τὴν ὁδὸν εὖρον·  
οὐκέτι γὰρ σφετέροις ἐπιτέρπομαι. ἔρρετε ἄμφω,  
οῦνεκεν ἐν μερόπεσσι πολυπλανέες μάλα ἐστέ.  
ὅσσα γὰρ ἀτρεκέως οὐκ ἔσσεται, ὑμμες ἐν ἡμῖν  
φάσματα, ὡς ὑπνῳ, ἐμβάλλετε, οἰάτ’ ἔοντα.  
ἔρρε κακὴ γλήνη, πολυώδυνε· ἔρρετε ἄμφω.

5

## THE DECLAMATORY EPIGRAMS

### 130.—ANONYMOUS

(*The Olive-tree speaks*)

I AM the plant of Pallas. Why do you clasp me,  
ye branches of Bacchus? Away with the clusters!  
I am a maiden and drink no wine.

### 131.—ANONYMOUS

I WAS a sturdy pine on the mountain ridge, and  
the rainy south wind tore me up by the roots. Then  
out of me was built a ship to fight again with the  
winds. Ye men, ye never flinch from aught.

### 132.—ANONYMOUS

CHASTITY and Love, meeting in the lists, both de-  
stroyed life. Her burning love for Hippolytus slew  
Phaedra, and his pure chastity slew Hippolytus.

### 133.—ANONYMOUS

IF one who has once been married seeks another  
wife, he is like a shipwrecked sailor who sets sail  
again on the dreadful deep.

### 134, 135.—ANONYMOUS

HOPE and Fortune, a long farewell to you both!  
I have found the way. I no longer take delight in  
aught of yours. Away with both of you! for ye lead  
men far astray. Ye present to our minds, as in  
visions of sleep, things that never shall really be, as  
if they were. Away with thee, poor puppet, mother  
of many woes; away with you both! Make sport,

## GREEK ANTHOLOGY

παιίζοιτ', εἴγε θέλοιτε, ὅσους ἐμεῦ ὕστερον ὄντας  
εὑροιτ' οὐ νοέοντας ὅπερ θέμις ἔστὶ νοῆσαι.  
ἀτρεκέως μάλα πᾶσι πλάνῃ Τύχη ἔστὶ βροτοῦσιν·  
ἔστὶ γὰρ ἀδρανέη, τὸ δ' ἐπιπλέον οὐδὲ πέλουσα. 10  
γράψε τίς; οἰδε θεός· τίνος εἴνεκεν; οἰδε καὶ αὐτός.

### 136.—ΚΤΡΟΤ

Αἴθε πατήρ μ' ἐδίδαξε δασύτριχα μῆλα νομεύειν,  
ῶς κεν ὑπὸ πτελέησι καθήμενος, ἢ ὑπὸ πέτρης  
συρίσδων καλάμοισιν ἐμὰς τέρπεσκον ἀνίας.  
Πιερίδες, φεύγωμεν ἐϋκτιμένην πόλιν· ἄλλην  
πατρίδα μαστεύσωμεν. ἀπαγγελέω δ' ἄρα πᾶσιν 5  
ώς ὀλοὶ κηφῆνες ἐδηλήσαντο μελίσσας.

### 137.—ΓΡΑΜΜΑΤΙΚΟΤ

τινὸς ἡμιξήρου πρὸς Ἀδριανὸν τὸν βασιλέα  
"Ημισύ μου τέθνηκε, τὸ δ' ἡμισυ λιμὸς ἐλέγχει·  
σῶσόν μου, βασιλεῦ, μουσικὸν ἡμίτονον.

Πρὸς ὁν δὲ βασιλεὺς ΑΔΡΙΑΝΟΣ ἀπεκρίνατο  
'Αμφοτέρους ἀδικεῖς καὶ Πλουτέα καὶ Φαέθοντα·  
τὸν μὲν ἔτ' εἰσορόων, τοῦ δὲ ἀπολειπόμενος.

### 138.—ΑΔΕΣΠΟΤΟΝ

"Ἡν νέος, ἀλλὰ πένης· νῦν γηρῶν πλούσιός εἰμι,  
ὦ μόνος ἐκ πάντων οἰκτρὸς ἐν ἀμφοτέροις·  
δος τότε μὲν χρῆσθαι δυνάμην, ὅποτ' οὐδὲ ἐν εἰχον,  
νῦν δὲ ὅποτε χρῆσθαι μὴ δύναμαι, τότ' ἔχω.

---

<sup>1</sup> This Byzantine poet is said to have written the lines when he was exiled by the Emperor Theodosius.

## THE DECLAMATORY EPIGRAMS

if you will, of whomever ye find after me, whose mind dwells on things he should not think of. Of a truth Fortune is a delusion for all mortals; for she is without force, and mostly even without being.—Who wrote this, God knows. Why? Himself only knows.

### 136.—CYRUS

WOULD that my father had taught me to shepherd fleecy flocks, so that, sitting under the elms or piping under a rock, I might cheer my sorrows with music. Let us fly, ye Muses, from the stately city, and seek another home. I will announce to all that the pestilent drones have done mischief to the bees.<sup>1</sup>

### 137.—A CERTAIN HALF-STARVED GRAMMARIAN TO THE EMPEROR HADRIAN

THE half of me is dead, and starvation is subduing the other half. Save, Sire, a musical semitone of me.<sup>2</sup>

### THE EMPEROR'S REPLY THERETO

THOU dost wrong both Pluto and the Sun by looking still on the latter and failing to go to the former.

### 138.—ANONYMOUS

I WAS once young, but poor; now I am old I am rich. I alone of mortals was miserable both in youth and age. When I was able to use riches I had nothing, and now, when I cannot use them, I have them.

<sup>2</sup> i.e. half at least of my learned self.

## GREEK ANTHOLOGY

### 139.—ΚΛΑΤΔΙΑΝΟΤ

Μαχλὰς ἐϋκροτάλοισιν ἀνευάζουσα χορείαις,  
δίξυγα παλλομένοισι τινάγμασι χαλκὸν ἀράσσει.

\* \* \* \* \*

τῆς μὲν ὑποκλέπτων πολιὴν τρίχα, γείτονα μοίρης.  
ἡλεμάτοις ἀκτῖσι χαράσσεται ὅμματος αὐγή· 5  
ψευδόμενον δ' ἐρύθημα κατέγραφεν ἄχροος αἰδώς,  
ἀγλαΐῃ στέψασα νόθη κεκαλυμμένα μῆλα.

### 140.—ΤΟΥ ΑΥΤΟΥ

"Εδρην χαλκεόπεξον ἐπὶ προθύροις 'Ελικῶνος  
εἰστήκει θεράπων τις ὑπὲρ νώτοιο μεμαρτώς,  
οὐδ' ἔθελεν μογέοντι πορεῦν ἐπίβαθρον ἀοιδῆς.  
τούνεκά μεν θώρηξε νόον πολύμητις ἀνάγκη.

### 141.—ΑΔΕΣΠΟΤΟΝ

Κοινὴ πὰρ κλισίῃ ληθαργικὸς ἡδὲ φρενοπλὴξ  
κείμενοι, ἀλλήλων νοῦσον ἀπεσκέδασαν.  
ἔξέθορε κλίνης γὰρ ὁ τολμήεις ὑπὸ λύσσης,  
καὶ τὸν ἀναίσθητον παντὸς ἔτυπτε μέλους.  
πληγαὶ δ' ἀμφοτέροις ἐγένοντ' ἄκος, αἷς ὁ μὲν αὐτῶν 5  
ἔγρετο, τὸν δ' ὑπνῳ πουλὺς ἔριψε κόπος.

### 142.—ΑΔΕΣΠΟΤΟΝ

Κρημνοβάταν, δίκερων, Νυμφῶν ἡγήτορα Πᾶνα  
ἀξόμεθ', δις πετρίνου τοῦδε κέκηδε δόμου,  
ἴλαιον ἔμμεναι ἄμμιν, ὅσοι λίβα τήνδε μολόντες  
ἀενάου πόματος, δίψαν ἀπωσάμεθα.

---

<sup>1</sup> Probably a library or hall of a literary institute

## THE DECLAMATORY EPIGRAMS

### 139.—CLAUDIANUS

THE wanton, accompanying her dance with shrill shrieks and castanets, beats the brazen clappers together with quivering movements. Her grey hair, the harbinger of death, is concealed by . . . She tortures her eyes to dart ineffectual flashes ; her false colour is sicklied o'er by the pallor of shame ; while a fictitious splendour clothes her hidden breasts.

### 140.—BY THE SAME

A SERVING-MAN stood in the porch of Helicon<sup>1</sup> bearing on his shoulders a brazen-footed stool he had seized, and would not give it to me, tired as I was, to sit on and recite. Therefore ingenious necessity sharpened my wit to deal with the situation.<sup>2</sup>

### 141.—ANONYMOUS

A MAN in a lethargy and a maniac lying in one bed ridded each other of their respective maladies. For the one, made daring by his madness, leapt from the bed and belaboured the insensible man all over. The blows cured both, waking up the one, and his great exertion throwing the other into a sleep.

### 142.—ANONYMOUS

WE do worship to horned Pan, the walker on the crags, the leader of the Nymphs, who dwelleth in this house of rock, praying him to look with favour on all us who came to this constant fountain and quenched our thirst.

<sup>2</sup> What he means is a mystery to us. The circumstances must have been known to the public.

## GREEK ANTHOLOGY

### 143.—ΑΝΤΙΠΑΤΡΟΤ

Λιτός τοι δόμος ούτος (έπει παρὰ κύματι πηγῷ  
ἰδρυμαι νοτερῆς δεσπότις ἡϊόνος),  
ἀλλὰ φίλος· πόντῳ γάρ ἐπὶ πλατὺ δειμαίνοντι  
χαίρω, καὶ ναύταις εἰς ἐμὲ σωζομένοις.  
ἴλασκεν τὴν Κύπριν· ἐγὼ δέ σοι ἡ ἐν ἔρωτι  
οὐριος, ἡ χαροπῷ πνεύσομαι ἐν πελάγει.

### 144.—ΑΝΤΤΗΣ

Κύπριδος ούτος ὁ χῶρος, ἐπεὶ φίλον ἔπλετο τήνα  
αἱὲν ἀπ' ἡπείρου λαμπρὸν ὄρην πέλαγος,  
ὅφρα φίλον ναύτησι τελῆ πλόον· ἀμφὶ δὲ πόντος  
δειμαίνει, λιπαρὸν δερκόμενος ξόανον.

### 145.—ΑΔΕΣΠΟΤΟΝ

Ἐλθὼν εἰς ἀΐδην, ὅτε δὴ σοφὸν ἥνυσε γῆρας,  
Διογένης ὁ κύων Κροῖσον ἰδὼν ἐγέλα,  
καὶ στρώσας ὁ γέρων τὸ τριβώνιον ἐγγὺς ἐκείνου,  
τοῦ πολὺν ἐκ ποταμοῦ χρυσὸν ἀφυσσαμένου,  
εἶπεν· “Ἐμοὶ καὶ νῦν πλείων τόπος· ὅσσα γὰρ εἰχον, 5  
πάντα φέρω σὺν ἐμοί· Κροῖσε, σὺ δ' οὐδὲν ἔχεις.”

Ausonius, *Epigr.* 54.

### 146.—ΑΔΕΣΠΟΤΟΝ

Ἐλπίδα καὶ Νέμεσιν Εὔνους παρὰ βωμὸν ἔτευξα,  
τὴν μέν, ἵν' ἐλπίζης· τὴν δ', ἵνα μηδὲν ἔχῃς.

<sup>1</sup> Pactolus.

## THE DECLAMATORY EPIGRAMS

### 143.—ANTIPATER OF SIDON

SIMPLE is this my dwelling (beside the big waves am I enthroned, the queen of the sea-bathed beach), but dear to me; for I delight in the sea, vast and terrible, and in the sailors who come to me for safety. Pay honour to Cypris, and either in thy love or on the gray sea I shall be a propitious gale to bear thee on.

### 144.—ANYTE

THIS is the place of Cypris, for it is sweet to her to look ever from the land on the bright deep, that she may make the voyages of sailors happy; and around the sea trembles, looking on her polished image.

### 145.—ANONYMOUS

DIogenes the cynic, on his arrival in Hades, after his wise old age was finished, laughed when he saw Croesus. Spreading his cloak on the ground near the king, who once drew great store of gold from the river,<sup>1</sup> he said: "Now, too, I take up more room than you; for all I had I have brought with me, but you, Croesus, have nothing."

### 146.—ANONYMOUS

I, EUNUS, have set up Hope and Nemesis by the altar, the one in order that thou mayst hope, the other that thou mayst get nothing.<sup>2</sup>

<sup>2</sup> The epigram seems to be facetious. The dedicator whose name means "benignant" really had a spite against mankind.

## GREEK ANTHOLOGY

### 147.—ΑΝΤΑΓΟΡΟΤ ΡΟΔΙΟΤ

Ὥ ίτε Δήμητρος πρὸς ἀνάκτορον, ω̄ ἴτε, μύσται,  
μὴ δ' ὕδατος προχοὰς δείδιτε χειμερίους.  
τοῖον γὰρ Ξενοκλῆς τὸ Ξείνιδος ἀσφαλὲς ὕμμιν  
ζεῦγμα διὰ πλατέος τοῦδ' ἔβαλεν ποταμοῦ.

### 148.—ΑΔΕΣΠΟΤΟΝ

Τὸν βίον, Ἡράκλειτε, πολὺ πλέον ἥπερ ὅτ' ἔξης  
δάκρυε· νῦν ὁ βίος ἐστ' ἐλεεινότερος.  
τὸν βίον ἄρτι γέλα, Δημόκριτε, τὸ πλέον ἢ πρίν·  
νῦν ὁ βίος πάντων ἐστὶ γελοιότερος.  
εἰς ὑμέας δὲ καὶ αὐτὸς ὄρῶν, τὸ μεταξὺ μεριμνῶ  
πῶς ἄμα σοὶ κλαύσω, πῶς ἄμα σοὶ γελάσω.

### 149.—ΑΝΤΙΠΑΤΡΟΤ

Εἶχεν Ἀριστείδης ὁ βοκέρριος οὐκ ἀπὸ πολλῶν  
πολλά, μιῆς δ' ὅιος καὶ βοὸς εὐπορίην.  
ἀλλὰ γὰρ οὐδ' ὁ πένης ἔφυγε φθόνον· ἥματι δ' αὐτῷ  
θῆρες δῖν, τὴν βοῦν δ' ὠλεσε δυστοκίη.  
μισήσας δ' ἀβληχὲς ἐπαύλιον, ἄμματι πήρης  
ἐκ ταύτης βιοτὴν ἀχράδος ἐκρέμασεν.

### 150.—ΤΟΥ ΑΥΤΟΥ

Πλοῦτος Ἀριστείδη δάμαλις μία καὶ τριχόμαλλος  
ἥν δῖς· ἐκ τούτων λιμὸν ἔλαιυνε θύρης.  
ἥμβροτε δ' ἀμφοτέρων ἀμνὴν λύκος, ἔκτανε δ' ὡδὶς  
τὴν δάμαλιν πενίης δ' ὠλετο βουκόλιον.  
πηροδέτῳ δ' ὅ γ' ἴμάντι κατ' αὐχένος ἄμμα λυγώσας,  
οἰκτρὸς ἀμυκήτῳ κάτθανε πᾶρ καλύβῃ.

## THE DECLAMATORY EPIGRAMS

### 147.—ANTAGORAS OF RHODES

HIE ye, hie ye, ye initiated, to the temple of Demeter, fearing not the winter floods. So safe a bridge for you hath Xenocles, the son of Xeinis, thrown across this broad river.<sup>1</sup>

### 148.—ANONYMOUS

WEEP for life, Heraclitus, much more than when thou didst live, for life is now more pitiable. Laugh now, Democritus, at life far more than before ; the life of all is now more laughable. And I, too, looking at you, am puzzled as to how I am to weep with the one and laugh with the other.

### 149.—ANTIPATER OF THESSALONICA

ARISTIDES the . . . had not much from many sources, but his fortune was one ewe and one cow. Yet, notwithstanding his poverty, he escaped not Envy, and in one and the same day wild beasts killed the sheep and a difficult birth the cow. Hating the sight of his yard, in which the sound of bleating was silent, he hanged himself by the strap of his wallet from this wild pear-tree.

### 150.—BY THE SAME

ALL the wealth of Aristides was one heifer and one fleecy sheep. By their means he kept famine from the door. But he lost both ; a wolf killed the sheep and the cow perished in labour. His poor stock was gone, and noosing his neck in the strap of his wallet, the wretched man died close to his cabin, which no longer echoed to the sound of lowing.

<sup>1</sup> The bridge was over the Cephisus on the road to Eleusis. Xenocles' services in building it are mentioned in an inscription.

## GREEK ANTHOLOGY

### 151.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τὸ περίβλεπτον κάλλος σέο, Δωρὶ Κόρινθε;  
ποῦ στεφάναι πύργων, ποῦ τὰ πάλαι κτέανα,  
ποῦ νηὸν μακάρων, ποῦ δώματα, ποῦ δὲ δάμαρτες  
Σισύφαι, λαῶν θ' αἱ ποτὲ μυριάδες;  
οὐδὲ γὰρ οὐδὲ ἵχνος, πολυκάμμορε, σεῦ λέλειπται, 5  
πάντα δὲ συμμάρψας ἔξεφαγεν πόλεμος.  
μοῦναι ἀπόρθητοι Νηρῆδες, Ὄκεανοῦ  
κοῦραι, σῶν ἀχέων μίμνομεν ἀλκυόνες.

### 152.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

"Ἄδε ποθ' ἀ κλεινὰ Πριάμου πόλις, ἀν ἀλαπάξαι  
Ἐλλάνων δεκέτης οὐκ ἐτάλασσεν ἄρης  
ἀμφαδόν, ἀλλ' ἵπποιο κακὸν ξύλον. αἴθε δ' Ἐπειὸς  
κάτθανε πρὶν τεῦξαι δουρατέαν παγίδα.  
οὐ γὰρ ἄν, Ἀτρειδᾶν ὁροφηφάγον ἀφαμένων πῦρ, 5  
οὔτω ἐφ' ἀμετέροις λάεσιν ἡριπόμαν.

### 153.—ΤΟΥ ΑΥΤΟΥ

\*Ω πόλι, πὴ σέο κεῖνα τὰ τείχεα, πὴ πολύολβοι  
νηοί; πὴ δὲ βοῶν κράστα τεμνομένων;  
πὴ Παφίης ἀλάβαστρα, καὶ ἡ πάγχρυσος ἐφεστρίς;  
πὴ δὲ Τριτογενοῦς δείκελον ἐνδαπίης;  
πάντα μόθος χρονίη τε χύσις καὶ Μοῖρα κραταιὴ 5  
ἥρπασεν, ἀλλοίην ἀμφιβαλοῦσα τύχην.  
καὶ σε τόσον νίκησε βαρὺς φθόνος· ἀλλ' ἄρα μοῦνον  
οὔνομα σὸν κρύψαι καὶ κλέος οὐ δύναται.

## THE DECLAMATORY EPIGRAMS

### 151.—ANTIPATER OF SIDON

WHERE is thy celebrated beauty, Doric Corinth ? Where are the battlements of thy towers and thy ancient possessions ? Where are the temples of the immortals, the houses and the matrons of the town of Sisyphus, and her myriads of people ? Not even a trace is left of thee, most unhappy of towns, but war has seized on and devoured everything. We alone, the Nereids, Ocean's daughters, remain inviolate, and lament, like halcyons, thy sorrows.

### 152.—AGATHIAS SCHOLASTICUS

#### *On Troy*

I AM the once famous city of Priam, which not the ten years' war of the Greeks succeeded in sacking by open force, but the cursed wooden horse. Would that Epeius had died ere he had wrought that wooden trap. For never then had the Greeks lit the fire that licked my roofs, never had I sunk down on my foundations.

### 153.—BY THE SAME

#### *On the Same*

WHERE are those walls of thine, O city, where thy temples full of treasure, where the heads of the oxen thou wast wont to slay ? Where are Aphrodite's caskets of ointment and her mantle all of gold ? Where is the image of thy own Athena ? Thou hast been robbed of all by war and the decay of ages, and the strong hand of Fate, which reversed thy fortunes. So far did bitter Envy subdue thee ; but thy name and glory alone she cannot hide.

## GREEK ANTHOLOGY

### 154.—ΤΟΥ ΑΥΤΟΥ

Ιλήκοις, πολιοῦχε. σὲ μὲν χρυσαυγέῃ νηῷ,  
ώς θέμις, ἀ τλάμων Ἰλιος ἡγασάμην·  
ἀλλὰ σύ με προλέλοιπας ἐλώριον· ἀντὶ δὲ μήλου  
πᾶσαν ἀπεδρέψω τείχεος ἀγλαΐην.  
ἄρκιον ἦν θνάσκειν τὸν βουκόλον· εἰ γὰρ ἄθεσμος 5  
ἔπλετο, τᾶς πάτρας οὐκ ἀλίτημα τόδε.

### 155.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ἀπὸ Σπάρτης τις ἔφυς, ξένε, μὴ με γελάσσης·  
οὐ γὰρ ἐμοὶ μούνη ταῦτα τέλεσσε Τύχη.  
εὶ δέ τις ἐξ Ἀσίης, μὴ πένθεε· Δαρδανικοῖς γὰρ  
σκῆπτροις Αἰνεαδῶν πᾶσα νένευκε πόλις.  
εὶ δὲ θεῶν τεμένη καὶ τείχεα καὶ ναετῆρας 5  
ζηλήμων δηίων ἔξεκένωσεν ἄρης,  
εἴμι πάλιν βασίλεια. σὺ δ', ὃ τέκοις, ἄτρομε· Ρώμη,  
βάλλε καθ' Ἐλλήνων σῆς ζυγόδεσμα δίκης.

### 156.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Δέρκεο τὸν Τροίας τὸν λόχον· εἰσιδε πῶλον  
εὐόπλου Δαναῶν ἔγκυον ἡσυχίης.  
τεκταίνει μὲν Ἐπειός, Ἀθηναίη δὲ κελεύει  
ἔργον· ὑπὲκ νώτου δ' Ἐλλὰς ὅλα δύεται.  
ἡ ῥα μάταν ἀπόλοντο τόσος στρατός, εἰ πρὸς ἄρηα 5  
ἥν δόλος Ἀτρείδαις ἐσθλότερος πολέμου.

## THE DECLAMATORY EPIGRAMS

### 154.—BY THE SAME

*On the Same*

HAVE mercy on me, Athena, protectress of the city. I, wretched Ilion, as was meet, worshipped thee in thy temple resplendent with gold. But thou hast abandoned me to the spoilers, and all for the sake of an apple hast stripped all the glory from my walls. Better had it been for the cowherd, Paris, to perish, for if he broke the law, it was not his country's crime.

### 155.—BY THE SAME

*On the Same*

If thou art a native of Sparta, stranger, mock me not; for I am not the only one that Fortune hath used thus. But if thou art from Asia, mourn me not; for every city now bows beneath the Trojan sceptre of the house of Aeneas. If the envious sword of thy enemies hath emptied the temples of my gods, and my walls, and my streets, yet am I again a queen, and do thou, undaunted Rome, my child, set on the Greeks the yoke of thy just rule!

### 156.—ANTIPHILUS OF BYZANTIUM

Look on the ambush that took Troy after ten years; look on the horse whose belly was big with the armed and silent Greeks. Epeius is building it and Athena is ordering the work, and all Hellas is emerging from beneath its back. Of a truth in vain did so great a host perish, if stratagem was more helpful to the Atreidae in the war than open battle.

## GREEK ANTHOLOGY

### 157.—ΑΔΕΣΠΟΤΟΝ

Τίς θεὸν εἶπεν "Ερωτα; θεοῦ κακὸν οὐδὲν ὄρῶμεν  
ἔργον· ὁ δὲ ἀνθρώπων αἴματι μειδιάει.  
οὐ θοὸν ἐν παλάμαις κατέχει ξίφος; ἡνίδ' ἅπιστα  
τῆς θειοδμήτου σκῦλα μιαιφονίης.  
μήτηρ μὲν σὺν παιδὶ κατέφθιτο· αὐτὰρ ἐπ' αὐτοῖς 5  
ποίνιμος ἔκτεινεν φῶτα λιθοκτονίη.  
καὶ ταῦτ' οὔτ' "Αἰδος, οὔτ' "Αρεος, ἔργα δ' "Ερωτος  
λεύσσομεν, οἷς παίζει κεῖνος ὁ νηπίαχος.

### 158.—ΑΔΕΣΠΟΤΟΝ

Αἱ τρισσαί ποτε παῖδες ἐν ἀλλήλαισιν ἔπαιξον  
κλήρῳ, τίς προτέρη βήσεται εἰς ἀΐδην·  
καὶ τρὶς μὲν χειρῶν ἔβαλον κύβου, ἥλθε δὲ πασῶν  
ἐσ μίαν· ἡ δὲ ἐγέλα κλήρον ὄφειλόμενον.  
ἐκ τέγεος γὰρ ἀελπτον ἔπειτ' ὥλισθε πέσημα 5  
δύσμορος, ἐσ δὲ ἀΐδην ἥλυθεν, ὡς ἔλαχεν.  
ἀψευδὴς ὁ κλήρος, ὅτῳ κακόν· ἐσ δὲ τὸ λῶον  
οὔτ' εὐχαὶ θυητοῖς εὔστοχοι, οὔτε χέρεις.

### 159.—ΑΔΕΣΠΟΤΟΝ

Κρανίον ἐν τριόδοισι κατοιχομένου τις ἐσαθρῶν  
εἰκόνα τὴν κοινὴν οὐκ ἔδακρυσε βίου·  
δεξιτερὴν δὲ ἔρριψεν ἐπὶ χθόνα, καὶ λίθον ἤκεν,  
κωφὸν μὲν δοκέοντ', ἀλλὰ πινέοντα δίκης.  
ὅστεον ὡς γὰρ ἔπληξεν, ἀφήλατο, καὶ τὸν ἀφέντα 5  
πήρωσεν, γλυκεροῦ βλέμματος ὄφανίσας.  
καὶ πάλιν εἰς ἀΐδην ἐκολάζετο, τὴν ἰδίην δὲ  
ἔκλαυσεν χειρῶν εὔστοχον ἀφροσύνην.

## THE DECLAMATORY EPIGRAMS

### 157.—ANONYMOUS

WHO said Love was a god? We see that no work of the gods is evil, but he smiles at the blood of men. Does he not bear in his hand a sword swift to slay? Look at the incredible trophies of this deed of blood prompted by a god. The mother, with her child, lies slain, and on their bodies the man stoned by sentence of the law. This that we see is not the work of Hades or of Ares, but the work of Love. This is how the boy plays.<sup>1</sup>

### 158.—ANONYMOUS

THREE girls once drew lots for fun, who first should go to Hades. Thrice they threw the die, and the cast of all fell on one. She made mockery of the lot, which nevertheless was her true destiny. For, unhappy girl, she slipped and fell from the house-top afterwards, as none could have foreseen, and went to Hades even as the lot had lighted on her. A lot tells no falsehood when it is an evil one; but as for better chance neither the prayers of mortals nor their hands can attain it.

### 159.—ANONYMOUS

ONE, seeing at the cross-roads the skull of a dead man, wept not at the presentation of the fate common to all men, but stooping, picked up in his right hand a stone and threw it at the skull. The stone, a dumb thing in appearance, yet breathed vengeance; for, hitting the bone, it bounded off and blinded the thrower, robbing him of his sweet sight. Until his death he was punished, and bewept his foolish excellence of aim.

<sup>1</sup> Jealousy would appear to have been the motive of the crime.

## GREEK ANTHOLOGY

### 160.—ΑΔΕΣΠΟΤΟΝ

‘Ηρόδοτος Μούσας ὑπεδέξατο· τῷ δ’ ἄρ’ ἐκάστη  
ἀντὶ φιλοξενίης βίβλον ἔδωκε μίαν.

### 161.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

‘Ησιόδου ποτὲ βίβλον ἐμαῖς ὑπὸ χερσὸν ἐλίσσων  
Πύρρην ἔξαπίνης εἰδον ἐπερχομένην  
βίβλον δὲ ρίψας ἐπὶ γῆν χερί, τοῦτ’ ἐβόήσα·  
“Ἐργα τί μοι παρέχεις, ὡς γέρον ‘Ησιόδε;”

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 96.

### 162.—ΑΔΕΣΠΟΤΟΝ

‘Ημην ἀχρεῖον κάλαμος φυτόν· ἐκ γὰρ ἐμεῖο  
οὐ σῦκ’, οὐ μῆλον φύεται, οὐ σταφυλῆ·  
ἀλλά μ’ ἀνὴρ ἐμύηστ’ ἐλικωνίδα, λεπτὰ τορήσας  
χείλεα, καὶ στεινὸν ῥοῦν ὀχετευσάμενος.  
ἐκ δὲ τοῦ εὗτε πίοιμι μέλαν ποτόν, ἔνθεος οἶα,  
πᾶν ἔπος ἀφθέγκτῳ τῷδε λαλῶ στόματι.

5

### 163.—ΑΔΕΣΠΟΤΟΝ

‘Εκ πυρὸς Ἰλιακοῦ δοράτων μέσον ἥρπασεν ἥρως  
Αἰνείας, ὅσιον παιδὶ βάρος, πατέρα·  
ἔκλαγε δ’ Ἀργείοις· “Μὴ ψαύετε· μικρὸν ἐς ἄρη  
κέρδος ὁ γηραλέος, τῷ δὲ φέροντι μέγα.”

### 164.—ΑΔΗΛΟΝ

Τίς σε, Δικαιοσύνη, βροτὸς ἥκαχεν;—Οὗτος ὁ κλέπτης  
ἐνθάδε με στήσας, οὐδὲν ἔχων πρὸς ἐμέ.

---

<sup>1</sup> His history is in nine books.

## THE DECLAMATORY EPIGRAMS

### 160.—ANONYMOUS

HERODOTUS entertained the Muses, and each, in return for his hospitality, gave him a book.<sup>1</sup>

### 161.—MARCUS ARGENTARIUS

As I was turning over the pages of a volume of Hesiod, I suddenly saw Pyrrhe approaching. Throwing the book on the ground I exclaimed: "Why should I be bothered by your works,<sup>2</sup> old Hesiod?"

### 162.—ANONYMOUS

#### *On a Pen*

I WAS a reed, a useless plant, bearing neither figs, nor apples, nor grapes; but a man initiated me into the mysteries of Helicon, fashioning thin lips for me and excavating in me a narrow channel. Ever since, when I sip black liquor, I become inspired, and utter every variety of words with this dumb mouth of mine.

### 163.—ANONYMOUS

THROUGH the hail of spears from the flames of Troy the hero Aeneas bore off his father, a holy burden for a son, calling to the Argives: "Hands off! The old man is no great gain in war, but a great gain to his bearer."

### 164.—ANONYMOUS

"JUSTICE, who hath vexed thee?"—"This thief who set me up here, but had nothing to do with me."

<sup>2</sup> There is a play on the title *Works and Days* of one of Hesiod's poems.

## GREEK ANTHOLOGY

### 165.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ὀργὴ τοῦ Διός ἐστι γυνή, πυρὸς ἀντιδοθεῖσα  
δῶρον, ἀνιηρὸν τοῦ πυρὸς ἀντίδοτον.  
ἀνδρα γὰρ ἐκκαίει ταῖς φροντίσιν ἡδὲ μαραίνει,  
καὶ γῆρας προπετὲς τῇ νεότητι φέρει.  
οὐδὲ ὁ Ζεὺς ἀμέριμνος ἔχει χρυσόθρονον "Ηρην."  
πολλάκι γοῦν αὐτὴν ρίψειν ἀπ' ἀθανάτων,  
ἡέρι καὶ νεφέλησι μετήορον· οἰδεν "Ομηρος,  
καὶ Δία συγγράψας τῇ γαμετῇ χόλιον.  
οὕτως οὐδέποτ' ἐστὶ γυνὴ σύμφωνος ἀκοίτη,  
οὐδὲ καὶ ἐν χρυσέῳ μιγνυμένῃ δαπέδῳ.

5

10

### 166.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν "Ομηρος ἔδειξε κακὴν σφαλερήν τε γυναικα,  
σώφρονα καὶ πόρνην, ἀμφοτέρας δλεθρον.  
ἐκ γὰρ τῆς Ἐλένης μοιχευσαμένης φόνος ἀνδρῶν,  
καὶ διὰ σωφροσύνην Πηνελόπης θάνατοι.  
Ίλιὰς οὖν τὸ πόνημα μιᾶς χάριν ἐστὶ γυναικός.  
αὐτὰρ Ὁδυσσείη Πηνελόπη πρόφασις.

5

### 167.—ΤΟΥ ΑΥΤΟΥ

Ο Ζεὺς ἀντὶ πυρὸς πῦρ ἄπασεν ἄλλο, γυναικα.  
εἴθε δὲ μήτε γυνὴ, μήτε τὸ πῦρ ἐφάνη.  
πῦρ μὲν δὴ ταχέως καὶ σβέννυται· ἡ δὲ γυνὴ πῦρ  
ἄσβεστον, φλογερόν, πάντοτ' ἀναπτόμενον.

### 168.—ΤΟΥ ΑΥΤΟΥ

Μῆνιν οὐλομένην γαμετὴν ὁ τάλας γεγάμηκα,  
καὶ παρὰ τῆς τέχνης μήνιδος ἀρξάμενος.

---

<sup>1</sup> He refers to the story told by Hesiod how Zeus punished Prometheus for stealing fire by prompting him to create woman.

## THE DECLAMATORY EPIGRAMS

### 165.—PALLADAS OF ALEXANDRIA

WOMAN is the wrath of Zeus, given to men in the place of fire, a grievous exchange.<sup>1</sup> For she burns up and withers man with care, and brings hasty old age on youth. Even Zeus does not possess Hera of the golden throne un vexed; indeed he hath often cast her out from the immortals to hang in the mist and clouds; Homer knew this, and hath described even Zeus as being wrath with his wife. Thus never is a woman at concord with her husband, not even when she lies beside him on a floor of gold.

### 166.—BY THE SAME

HOMER shows us that every woman is wicked and treacherous; be she chaste or a whore, in either case she is perdition. Helen's adultery caused the murder of men, and Penelope's chastity caused death. All the woes of the *Iliad* were for the sake of one woman, and Penelope was the cause of the *Odyssey*.

### 167.—BY THE SAME

ZEUS, in place of fire, bestowed another fire, woman. Would that neither woman nor fire had come into being! Fire, it is true, is soon put out, but woman is a fire unquenchable, flaming, ever alight.

### 168.—BY THE SAME

I, UNHAPPY man, have married a wife who is “pernicious wrath,” and my profession, too, obliges me to begin with “wrath.”<sup>2</sup> Oh, man of much wrath,

<sup>1</sup> “Wrath” being the first word of the *Iliad*, which as a grammarian he had to read.

## GREEK ANTHOLOGY

φόμοι ἐγὼ πολύμηνις, ἔχων διχόλωτον ἀνάγκην,  
τέχνης γραμματικῆς καὶ γαμετῆς μαχίμης.

### 169.—ΤΟΥ ΑΥΤΟΥ

Μῆνις Ἀχιλλῆος καὶ ἐμοὶ πρόφασις γεγένηται  
οὐλομένης πενίης γραμματικευσαμένῳ.  
εἴθε δὲ σὺν Δαναοῖς με κατέκτανε μῆνις ἐκείνη,  
πρὶν χαλεπὸς λιμὸς γραμματικῆς ὀλέσει.  
ἀλλ’ ἵν’ ἀφαρπάξῃ Βριστῆδα πρὶν Ἀγαμέμνων,  
τὴν ‘Ελένην δ’ ὁ Πάρις, πτωχὸς ἐγὼ γενόμην.

5

### 170.—ΤΟΥ ΑΥΤΟΥ

Νηδὺν ἀναίσχυντον στιβαροῖς ἥσχυνα λογισμοῖς,  
σωφροσύνῃ κολάσας ἔντερον ἀργαλέον·  
εἰ γὰρ ἔχω τὸν νοῦν ἐπικείμενον ὑψόθι γαστρός,  
πῶς μὴ νικήσω τὴν ὑποτασσομένην;

### 171.—ΤΟΥ ΑΥΤΟΥ

Οργανα Μουσάων, τὰ πολύστονα βιβλία πωλῶ,  
εἰς ἑτέρας τέχνης ἔργα μετερχόμενος.  
Πιερίδες, σώζοισθε· λόγοι, συντάσσομαι ὑμῖν·  
σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

### 172.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίδος οὐδὲ Τύχης ἔτι μοι μέλει, οὐδ’ ἀλεγίζω  
λοιπὸν τῆς ἀπάτης· ἥλυθον εἰς λιμένα.  
εἰμὶ πένης ἄνθρωπος, ἐλευθερίη δὲ συνοικῶ·  
ὑβριστὴν πενίης πλοῦτον ἀποστρέφομαι.

---

<sup>1</sup> The wrath of Achilles is called “pernicious” by Homer.

## THE DECLAMATORY EPIGRAMS

forced to consort with wrath in two things, my calling as a grammarian and my combative wife !

### 169.—By THE SAME

THE wrath of Achilles was the cause of pernicious<sup>1</sup> poverty to me too, since I adopted the profession of a grammarian. Would that that "wrath" had killed me with the Greeks, before the bitter hunger of grammar had put an end to me. But all to let Agamemnon run away with Briseis, and Paris with Helen, I have become poor.

### 170.—By THE SAME

I CHASTENED my shameless belly by severe reasoning, correcting the troublesome gut by temperance. Indeed, if my intellect is in a higher place than my belly, how can I fail to subdue the inferior one of the two ?

### 171.—By THE SAME

I AM selling the implements of the Muses, the books that have made me groan so much, now that I am taking to another profession. Farewell, ye Muses. I bid thee good-bye, Learning, for syntax is the death of me.<sup>2</sup>

### 172.—By THE SAME

I CARE no longer for either Hope or Fortune ; their deceit is now of no account to me ; I have reached the haven. I am a poor man, but freedom is my house-mate, and I turn my back on wealth which insults poverty.

<sup>2</sup> There is a play on "syntassomai," I bid farewell, and "syntax."

## GREEK ANTHOLOGY

### 173.—ΤΟΥ ΑΥΤΟΥ

Αρχὴ γραμματικῆς πεντάστιχός ἐστι κατάρα·  
πρῶτος μῆνιν ἔχει δεύτερος οὐλομένην,  
καὶ μετὰ δ' οὐλομένην, Δαναῶν πάλιν ἄλγεα πολλά·  
οἱ τρίτατος ψυχὰς εἰς Ἀΐδην κατάγει·  
τοῦ δὲ τεταρταίου τὰ ἐλώρια καὶ κύνες ἀργοί· 5  
πέμπτου δ' οἴωνοί, καὶ χόλος ἐστὶ Διός.  
πῶς οὖν γραμματικὸς δύναται μετὰ πέντε κατáρας,  
καὶ πέντε πτώσεις, μὴ μέγα πένθος ἔχειν;

### 174.—ΤΟΥ ΑΥΤΟΥ

Ενθάδε παιδεύουσιν ὅσοις κεχόλωτο Σάραπις,  
τοῖσιν ἀπ' οὐλομένης μῆνιδος ἀρχομένοις·  
ἔνθα τροφὸς κατὰ μῆνα φέρει μισθὸν μετ' ἀνάγκης,  
βύβλῳ καὶ χάρτῃ δησαμένη πενίην.  
ώς δὲ κάπνισμα τιθεῖ παρὰ τὸν θρόνον, ώς παρὰ 5  
τύμβον, 10  
τὸν μικρὸν χάρτην, τὸν παραριπτόμενον.  
κλέπτει δ' ἐξ ὀλίγου μισθοῦ, καὶ χαλκὸν ἀμείβει,  
καὶ μόλιβον μίσγει, καὶ τὸ ἔθος δέχεται.  
εἰ δέ τις εἰς ἐνιαυτὸν ἄγοι χρυσοῦν νόμισμα,  
ἐνδεκάτῳ μηνί, πρὶν προφέρειν, μετέβη,  
ἀγνώμων τε φανείς, καὶ τὸν πρότερον διασύρας  
γραμματικὸν στερέστας μισθὸν ὅλου ἔτεος.

### 175.—ΤΟΥ ΑΥΤΟΥ

Καλλίμαχον πωλῶ καὶ Πίνδαρον, ἡδὲ καὶ αὐτὰς  
πτώσεις γραμματικῆς, πτῶσιν ἔχων πενίης.

## THE DECLAMATORY EPIGRAMS

### 173.—BY THE SAME

THE beginning of grammar<sup>1</sup> is a curse in five lines. The first has the word “wrath,” the second “pernicious,” and after that “many woes” of the Greeks; the third “leads down souls to Hades”; to the fourth belong “spoil” and “dogs”; to the fifth “birds” of ill-omen and the “anger of Zeus.” How, then, can a grammarian avoid having many sorrows after five curses and five cases (falls)?

### 174.—BY THE SAME

THE teachers here are those men with whom Sarapis is angry; they start from “pernicious wrath.” Here the nurse brings, perforce, the fee once a month, tying up the wretched pittance in byblus and paper, and puts the contemptible little paper, like a pinch of incense, by the master’s seat, as if by a tomb. She steals some of the small fee and changes the coins, substituting leaden ones, and she receives her commission. If any one agrees to pay a gold coin for a whole year, he changes his teacher in the eleventh month before paying up, and is so ungrateful as to make fun, too, of his former master after robbing him of a whole year’s fee.

### 175.—BY THE SAME

I SELL Callimachus and Pindar, and all the cases in the grammar, being myself a sore case of poverty.

<sup>1</sup> i.e. the first five lines of the *Iliad*, which was the regular text-book.

## GREEK ANTHOLOGY

Δωρόθεος γὰρ ἐμὴν τροφίμην σύνταξιν ἔλυσε,  
πρεσβείην κατ' ἐμοῦ τὴν ἀσεβῆ τελέσας.  
ἀλλὰ σύ μου πρόστηθι, Θέων φίλε, μηδέ μ' ἐάσῃς   5  
συνδέσμῳ πενίης τὸν βίον ἔξανύσαι.

### 176.—ΤΟΥ ΑΥΤΟΥ

Ἐκλήθην παρὰ σοῦ τοῦ ῥήτορος· εἰ δὲ ἀπελείφθην,  
τὴν τιμὴν ἀπέχω, καὶ πλέον εἰμὶ φίλος.  
οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνουσα γέγηθεν,  
ἀλλὰ μόνον τιμῆς αἰσθομένη τρέφεται.

### 177.—ΑΔΕΣΠΟΤΟΝ

Αἴαντος παρὰ τύμβον ἀταρβήτοιο παραστὰς  
Φρὺξ ἥρωι κακῆς ἥρχεν ἐπεσβολίης.  
“Αἴας δὲ οὐκέτ’ ἔμιμνεν” ὁ δὲ ἀντεγέγωνεν ἔνερθε  
“Μίμνεν” ὁ δὲ οὐκέτ’ ἔτλη ζωὸς ἀποφθίμενον.

### 178.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

‘Ως πάρος Ἀελίου, νῦν Καίσαρος ἢ ‘Ρόδος εἰμὶ<sup>1</sup>  
νᾶσος, ἵσον δὲ αὐχῶ φέγγος ἀπ’ ἀμφοτέρων.  
ἥδη σβεννυμέναν με νέα κατεφώτισεν ἀκτίς,  
“Ἀλιε, καὶ παρὰ σὸν φέγγος ἔλαμψε Νέρων.  
πῶς εἴπω τίνι μᾶλλον ὀφείλομαι; δος μὲν ἔδειξεν   5  
ἔξ ἀλός, δος δὲ ἥδη ῥύσατο δυομέναν.

---

<sup>1</sup> Dorotheus appears to have been his former employer. He appeals to his friend Theo, the celebrated grammarian. In “syntax” (=salary) he plays on the grammatical sense of the word (=syntax).

## THE DECLAMATORY EPIGRAMS

For Dorotheus has cut off the salary that supported me, sending this impious message of complaint against me. But, dear Theo, protect me, and do not let me end my days in conjunction with poverty.<sup>1</sup>

### 176.—BY THE SAME

I WAS invited to dinner by you, the orator, and if I failed to come I have the honour you paid me, and am still more your friend. For my heart does not rejoice in appreciation of viands, but is nourished only by the honour it tastes.

### 177.—ANONYMOUS

A PHRYGIAN, standing by the tomb of dauntless Ajax, began thus to insult the hero: "But Ajax no longer stood firm."<sup>2</sup> Then he from underground cried: "He stood firm." At which the living man fled in terror from the dead.

### 178.—ANTIPHILUS OF BYZANTIUM

I, RHODES, who once was the Sun's island, am now Caesar's, and I boast of equal light from each. Then when I was near extinguished, O Sun, a new ray illuminated me, and Nero's<sup>3</sup> light shone beside thine. How shall I say to which I owe most? The one brought me to the light from the depths, and the other saved me as I was sinking.

<sup>2</sup> *Iliad*, xv. 717.

<sup>3</sup> The epigram probably refers to the stay of Tiberius at Rhodes, like No. 287 below.

## GREEK ANTHOLOGY

### 179.—ΛΕΩΝΙΔΑ [TAPANTINOT]

Τοξοβόλουν τὸν Ἔρωτα τίς ἔξεσεν ἐκ λιβανωτοῦ,  
τόν ποτε μηδ' αὐτοῦ Ζηνὸς ἀποσχόμενον;  
ὁψέ ποθ' Ἡφαίστῳ κεῖται σκοπός, δὲν καθορᾶσθαι  
ἔπρεπεν οὐκ ἄλλως ἢ πυρὶ τυφόμενον.

### 180.—ΠΑΛΛΑΔΑ

Τύχη καπηλεύουσα πάντα τὸν βίον,  
ἀσυγκέραστον τὴν φύσιν κεκτημένη,  
καὶ συγκυκώσα καὶ μεταντλοῦσ' αὖ πάλιν,  
καντὴ κάπηλός ἐστι νῦν τις, οὐθεά,  
τέχνην λαχοῦσα τὴν τρόπων ἐπαξίαν.

5

### 181.—ΤΟΥ ΑΥΤΟΥ

Ἄνεστραφησαν, ως ὁρῶ, τὰ πράγματα,  
καὶ τὴν Τύχην νῦν δυστυχοῦσαν εἴδομεν.

### 182.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη δέσποινα, τύχην ἀτυχῆ πόθεν ἔσχες;  
ἡ παρέχουσα τύχας πῶς ἀτυχῆς γέγονας;  
μάνθανε καὶ σὺ φέρειν τὰ σὰ ῥεύματα, καὶ σὺ διδάσκεις  
τὰς ἀτυχεῖς πτώσεις, ἃς παρέχεις ἐτέροις.

### 183.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη λοιπὸν μεταβαλλομένη καταπαίζου,  
μηδὲ τύχης τῆς σῆς ὕστατα φεισαμένη·

## THE DECLAMATORY EPIGRAMS

### 179.—LEONIDAS OF ALEXANDRIA

WHO carved of frankincense the bowman Love,  
him who of old spared not Zeus himself? At length  
he stands a mark for Hephaestus,<sup>1</sup> Love who ne'er  
deserved to be seen suffering aught else but con-  
sumption in the flames.

### 180.—PALLADAS

(*This and the three following are written on the subject of  
a Temple of Fortune converted into a Tavern.*)

FORTUNE, who pliest thy trade through all our life,  
whose nature is like untempered wine, thou who art  
ever mixing and pouring from vessel to vessel, now  
hast thou too become a tavern-keeper instead of a  
goddess, a calling suitable to thy character.

### 181.—BY THE SAME

THINGS are turned topsy-turvy as I see, and we  
now see Fortune in misfortune.

### 182.—BY THE SAME

AND thou, Lady Fortune, how has evil fortune  
befallen thee? How hast thou, who givest us good  
fortune, become unfortunate? Learn thou, too, to  
support thy own changes of tide, learn to suffer the  
unhappy falls which thou sendest to others.

### 183.—BY THE SAME

AND of thee too, Fortune, they make mockery now  
thou art changed, and at the end thou hast not even

<sup>1</sup> i.e. he runs the risk of being burnt as frankincense.

## GREEK ANTHOLOGY

ἢ πρὶν νηὸν ἔχουσα, καπηλεύεις μετὰ γῆρας,  
θερμοδότις μερόπων νῦν ἀναφαινομένη.  
νῦν ὄσιώς στένε καὶ σὺ τεὸν πάθος, ἄστατε δαῖμον, 5  
τὴν σήν, ὡς μερόπων, νῦν μετάγουσα τύχην.

### 184.—ΑΔΕΣΠΟΤΟΝ

Πίνδαρε, Μουσάων ἱερὸν στόμα, καὶ λάλε Σειρήν,  
Βακχυλίδη, Σαπφοῦς τ' Αἰολίδες χάριτες,  
γράμμα τ' Ἀνακρείοντος, 'Ομηρικὸν ὃς τ' ἀπὸ ρέῦμα  
ἔσπασας οἰκείοις, Στησίχορ', ἐν καμάτοις,  
ἢ τε Σιμωνίδεω γλυκερὴ σελίς, ἥδυ τε Πειθοῦς, 5  
Ίβυκε, καὶ παίδων ἄνθος ἀμησάμενε,  
καὶ ξίφος Ἀλκαίοιο, τὸ πολλάκις αἷμα τυράννων  
ἔσπεισεν, πάτρης θέσμια ρύμομενον,  
θηλυμελεῖς τ' Ἀλκμάνος ἀηδόνες, ἔλατε, πάσης  
ἀρχὴν οὐλυρικῆς καὶ πέρας ἐστάσατε. 10

### 185.—ΑΔΕΣΠΟΤΟΝ

Ἄρχιλόχου τάδε μέτρα καὶ ἡχήεντες ἵαμβοι,  
θυμοῦ καὶ φοβερῆς ἴὸς ἐπεσβολίης.

### 186.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βίβλοι Ἀριστοφάνευς, θεῖος πόνος, αἴσιν Ἀχαρνεὺς  
κισσὸς ἐπὶ χλοερὴν πουλὺς ἔσεισε κόμην.  
ἡνίδ' ὅσον Διόνυσον ἔχει σελίς, οὐα δὲ μῦθοι  
ἡχεῦσιν, φοβερῶν πληθόμενοι χαρίτων.  
ὦ καὶ θυμὸν ἄριστε, καὶ Ἑλλάδος ἥθεσιν ἴσα, 5  
κωμικέ, καὶ στύξας ἄξια καὶ γελάσας.

## THE DECLAMATORY EPIGRAMS

spared thy own fortune. Thou who hadst once a temple, keepest a tavern in thy old age, and we see thee now serving hot drinks to mortals. Justly bewail thine own mischance, fickle goddess, now that thou reversest thine own fortune like that of mortals.

### 184.—ANONYMOUS

PINDAR, holy mouth of the Muses, and thou, Bacchylides, garrulous Siren, and ye, Aeolian graces of Sappho; pen of Anacreon, and thou, Stesichorus, who in thy works didst draw off Homer's stream; honeyed page of Simonides, and thou, Ibycus, who didst cull the sweet bloom of Persuasion and of the love of lads; sword of Alcaeus, that didst often shed the blood of tyrants, defending his country's laws, and ye nightingales of Alcman, singing ever of maidens; look kindly on me, ye authors and finishers of all lyric song.

### 185.—ANONYMOUS

THESE be the verses and sonorous iambics of Archilochus, the venom of wrath and terrible invective.

### 186.—ANTIPATER OF THESSALONICA

THESE are the volumes of Aristophanes, a divine work, over which the ivy of Acharnae shook in profusion its green locks. Look how the pages are steeped in Dionysus, how deep-voiced are the dramas full of terrible grace. O comic poet, high of heart, and worthy interpreter of the spirit of Hellas, hating what deserved hate, and mocking where mockery was due!

## GREEK ANTHOLOGY

### 187.—ΑΔΕΣΠΟΤΟΝ

Αύταὶ σοι στομάτεσσιν ἀνηρείφαντο μέλισσαι  
ποικίλα Μουσάων ἄνθεα δρεψάμεναι·  
αὐταὶ καὶ Χάριτές σοι δωρήσαντο, Μένανδρε,  
στωμύλον εύτυχίην δράμασιν ἐνθέμεναι.  
ζώεις εἰς αἰῶνα· τὸ δὲ κλέος ἔστιν Ἀθῆναις  
ἐκ σέθεν οὐρανίων ἀπτόμενον νεφέων.

5

### 188.—ΑΔΕΣΠΟΤΟΝ

Ἄτθίδος εὐγλώσσου στόμα φέρτατον, οὐ σέο μεῖζον  
φθέγμα Πανελλήνων πᾶσα κέκευθε σελίς·  
πρῶτος δ' εἴς τε θεὸν καὶ ἐς οὐρανὸν ὅμμα τανύσσας,  
θεῖε Πλάτων, ἥθη καὶ βίον ηγγάσαο,  
Σωκρατικῷ Σάμιον κεράσας μυκτῆρι φρόνημα,  
κάλλιστον σεμνῆς σῆμα διχοστασίης.

5

### 189.—ΑΔΗΛΟΝ

Ἐλθετε πρὸς τέμενος ταυρώπιδος ἀγλαὸν "Ηρης,  
Λεσβίδες, ἀβρὰ ποδῶν βήμαθ' ἐλισσόμεναι,  
ἔνθα καλὸν στήσασθε θεῆ χορόν· ὕμμι δ' ἀπάρξει  
Σαπφὼ χρυσείην χερσὶν ἔχουσα λύρην.  
ὅλβιαι ὄρχηθμοῦ πολυγηθέος· ἡ γλυκὺν ὕμνον  
εἰσατεν αὐτῆς δόξετε Καλλιόπης.

5

### 190.—ΑΔΗΛΟΝ

Λέσβιον Ἡρίννης τόδε κηρίον· εἰ δέ τι μικρόν,  
ἀλλ' ὅλον ἐκ Μουσέων κιρνάμενον μέλιτι.  
οἱ δὲ τριηκόσιοι ταύτης στίχοι ἵσοι Ὁμήρῳ,  
τῆς καὶ παρθενικῆς ἐννεακαιδεκέτευς·

## THE DECLAMATORY EPIGRAMS

### 187.—ANONYMOUS

THE bees themselves, culling the varied flowers of the Muses, bore off the honey to thy lips; the Graces themselves bestowed their gift on thee, Menander, endowing thy dramas with fluent felicity. Thou livest for ever, and Athens from thee derives glory that reacheth to the clouds of heaven.

### 188.—ANONYMOUS

Most exquisite utterer of the eloquent Attic tongue, the whole volume of Greek letters contains no voice greater than thine. Thou first, divine Plato, didst contemplate morals and life, directing thy gaze to God and Heaven. Mingling the loftiness of Pythagoras with the irony of Socrates, thou wast the loveliest monument of their solemn strife.

### 189.—ANONYMOUS

YE ladies of Lesbos, hie ye, whirling as ye foot it delicately, to the splendid sanctuary of bull-faced Hera, there to dance a lovely measure to the goddess; and for you Sappho, holding her golden lyre, shall strike up the tune. Ye are blessed, indeed, in that dance's delight; verily ye shall deem that ye listen to the sweet hymning of Calliope herself.

### 190.—ANONYMOUS

*On Erinna's poem “The Spindle”<sup>1</sup>*

THIS is the Lesbian honeycomb of Erinna, and though it be small, it is all infused with honey by the Muses. Her three hundred lines are equal to Homer, though she was but a child of nineteen ✓

<sup>1</sup> Only four lines are preserved, sufficient to show that it was not a narrative poem but a poem of sentiment.

## GREEK ANTHOLOGY

ἡ καὶ ἐπ' ἡλακάτη μητρὸς φόβῳ, ἡ καὶ ἐφ' ίστῳ  
έστήκει Μουσέων λάτρις ἐφαπτομένη.  
Σαπφὼ δ' Ἡρίνης ὅσσον μελέεσσιν ἀμείνων,  
Ἡριννα Σαπφοῦς τόσσον ἐν ἔξαμέτροις.

5

### 191.—ΑΔΗΛΟΝ

Οὐκ ἀν ἐν ἡμετέροισι πολυγνάμπτοις λαβυρίνθοις  
ρηϊδίως προμόλοις ἐς φάος, αἴκε τύχης·  
τοίους γὰρ Πριαμὶς Κασσάνδρη φοίβασε μύθους,  
ἄγγελος οὐδὲ βασιλεῖ ἔφρασε λοξοτρόχις.  
εἰ δέ σε φίλατο Καλλιόπη, λάβε μ' ἐς χέρας· εἰ δὲ 5  
υῆς ἔφυς Μουσέων, χερσὶ βάρος φορέεις.

### 192.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

a. Αἱ βίθλοι, τίνες ἐστέ; τί κεύθετε; β. Θυγα-  
τέρες μὲν

Μαιονίδου, μύθων δ' ἵστορες Ἰλιακῶν·  
ἀ μία μὲν μηνιθμὸν Ἀχιλλέος, ἔργα τε χειρὸς  
Ἐκτορέας, δεκέτους τ' ἄθλα λέγει πολέμου·  
ἀ δ' ἐτέρα μόχθον τὸν Ὁδυσσέος, ἀμφὶ τε λέκ-  
τροις  
χηρείοις ἀγαθᾶς δάκρυα Πηνελόπας.

5

a. "Ιλατε σὺν Μούσαισι· μεθ' ὑμετέρας γὰρ ἀοιδὰς  
εἶπεν ἔχειν αἰών ἔνδεκα Πιερίδας.

### 193.—ΑΔΗΛΟΝ

Εἰς τὴν ιστορίαν Φιλοστοργίου  
Ίστορίην ἐτέλεσσα θεοῦ χαρίτεσσι σοφῆσι,  
πράγματ' ἀληθείης ποικίλ' ὑφηνάμενος.

---

<sup>1</sup> We possess this long iambic monologue, a store of the most recondite learning.

## THE DECLAMATORY EPIGRAMS

years. Either plying her spindle in fear of her mother, or at the loom, she stood occupied in the service of the Muses. As much as Sappho excels Erinna in lyrics, so much does Erinna excel Sappho in hexameters.

### 191.—ANONYMOUS

*On Lycophron's "Cassandra"*<sup>1</sup>

NOT easily, being in my labyrinth of many turnings, shalt thou find thy way to the light, if at all. So ill to read is the prophetic message that Cassandra, Priam's daughter, tells here to the King in crooked speech. Yet, if Calliope love thee, take me up; but if thou art ignorant of the Muses, I am a weight in thy hands.

### 192.—ANTIPHILUS OF BYZANTIUM

*A.* “Ye books, who are ye, what do ye contain?”  
*B.* “Daughters of Maeonides, and we tell the tales of Troy; one, the wrath of Achilles and the deeds of Hector's hands, and all the struggles of the ten years' war; the other, the labours of Ulysses and the tears of good Penelope by her widowed couch.”  
*A.* “I worship you and the Muses; for after your song the world could say it possessed eleven Pierian sisters.”

### 193.—ANONYMOUS

*On the History of Philostorgius*<sup>2</sup>

By the grace and wisdom of God I completed my History, weaving into it the varied facts of truth.

<sup>2</sup> An Arian ecclesiastical historian, whose work being heretical is of course lost.

## GREEK ANTHOLOGY

### 194.—ΑΛΔΟ

Γράμματα δώδεκ' ᔁχει φιλοστοργιος, ούνομα καλόν.  
Τούνεκα δὴ κατὰ γράμμα λόγους ἀνεγράψατο τούτους,  
ἀρξάμενος πρώτου ἀπὸ γράμματος, εἰτεν ἐφεξῆς·  
καὶ διὰ τῆς αὐτῶν ἀρχῆς ἐὸν ούνομα γράψας.

### 195.—ΑΔΕΣΠΟΤΟΝ

Κωνσταντινιάδης Ἀσκληπιὸς ἄστυ γεραίρων  
γράψειν Ἀναξαρβοῦ πάτρια κυδαλίμης.

### 196.—ΜΑΡΙΝΟΤ ΝΕΑΠΟΛΙΤΟΤ

Εἰς τὸν βίον Πρόκλου

Ἀθανάτοισι θεοῖς κεχαρισμένα πάντοτε ρέζων  
καὶ τάδ' ἐπ' εὐσεβέοντι νόῳ συνέγραψε Μαρῖνος.

### 197.—ΤΟΥ ΑΥΤΟΥ

Καὶ τόδε σῆς ζαθέης κεφαλῆς περιώσιον ἔργον,  
Πρόκλε μάκαρ, πάντων βρέτας ἔμπνοον ὅττι Μαρῖνον  
ἀθανάτων, μερόπεσσι βοηθόον εὐσεβέεσσιν,  
ἀντὶ τεῆς ἰερῆς κεφαλῆς ψυχοστόον ἄλκαρ  
κάλλιπες, δις βιοτὴν θεοτερπέα σεῦ Λιγαίνων  
γράψει τάδ' ἐσσομένοις μνημῆια σῶν ἀρετάων. 5

### 198.—ΑΔΕΣΠΟΤΟΝ

Νόννος ἐγώ· Πανὸς μὲν ἐμὴ πόλις· ἐν Φαρίῃ δὲ  
ἐγχεῖ φωνήεντι γονὰς ἥμησα Γιγάντων.

## THE DECLAMATORY EPIGRAMS

### 194.—ANONYMOUS

*On the Same*

THE fair name Philostorgius contains twelve letters, and therefore I wrote as many books, the first beginning with the first letter, and so on, thus by the initial letter of each writing my name.

### 195.—ANONYMOUS

ASCLEPIUS, the son of Constantinus, celebrating his city, wrote the ancient history of famous Anazarba.

### 196.—MARINUS OF NEAPOLIS

*On the "Life of Proclus"*

MARINUS, who ever doth works pleasing to the gods, wrote this, too, with pious intent.

### 197.—BY THE SAME

PROCLUS of blessed memory, this, too, is an excellent deed on the part of thy divine self, that as a saviour and protector of souls in place of thy divine self thou hast left Marinus, the living image of all the immortals, the help of pious men. He, proclaiming the story of thy life, with which God was well pleased, wrote this book as a record of thy virtues for posterity.

### 198.—ANONYMOUS

I AM Nonnus; my native city was Panopolis, but in Alexandria I mowed down by my vocal sword the children of the giants.<sup>1</sup>

<sup>1</sup> i.e. in that part of his *Dionysiaca* which describes the battle between Dionysus and Typhoeus.

## GREEK ANTHOLOGY

### 199.—ΑΔΕΣΠΟΤΟΝ

Δίου Ὄρειβασίοιο, τὸν ἀθανάτην διὰ τέχνην  
πολλάκι δειμαίνουσα μίτους ἀνεβάλλετο Μοίρη.

### 200.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Βίβλος μηχανική Κυρίνος δέ μιν ἔξεπόνησε,  
Μαρκέλλου γνωτοῖο συνερχομένου κατὰ μόχθου.

### 201.—ΤΟΥ ΑΥΤΟΥ

Θέσφατα μαντώης Φοιβητὸς ὅργια τέχνης  
ἀστρολόγων Παῦλός μ' ἐδιδάξατο κύδιμος ἀνήρ.

### 202.—ΤΟΥ ΑΥΤΟΥ

Βίβλος Θέωνος καὶ Πρόκλου, τῶν πανσόφων·  
βίβλος πόλου τε καὶ χθονὸς φέρει μέτρα.

Θέων πόλου μέν, καὶ Πρόκλος μετρεῖ χθόνα·

Πρόκλος μὲν οὖν γῆν, καὶ Θέων μετρεῖ πόλον.  
ἄμφω δὲ ἐπίσης τῶν ἐπαίνων ἄξιοι,

ἄμφω δὲ ἀμοιβὴν τῶν λόγων τετεύχατον.

Θέων Πρόκλου γὰρ λαμβάνων σοφὰς θέσεις,  
δείκνυσι ταύταις τοὺς δρόμους τῶν ἀστέρων.

Πρόκλος δὲ δείξεις τοῦ Θέωνος λαμβάνων,  
ταύταις ἀναλύει καὶ προβάλλει τὰς θέσεις.

ἀλλ', ὡ σοφὴ ξυνωρί, χαῖρε μοι λίαν·

χαίροις Θέων ἄριστε, πάνσοφον κάρα,

ὅ νῦν πυκάζων τὴν Ἀλεξάνδρου πόλιν·

χαίροις δὲ καὶ σύ, Πρόκλε, τοῦ Σαρπηδόνος  
ἄριστον αἷμα τοῖς ὅλοις βοώμενον.

5

10

15

## THE DECLAMATORY EPIGRAMS

### 199.—ANONYMOUS

THIS is the work of divine Oribasius,<sup>1</sup> whom Fate feared owing to his immortal art, and oft deferred cutting his life-thread.

### 200.—LEO THE PHILOSOPHER

THE book of mechanics, the work of Cyrinus, his friend Marcellus participating in the task.

### 201.—BY THE SAME

PAULUS, famous among the astrologers, instructed me in the divine mysteries of Phoebus' prophetic art.

### 202.—BY THE SAME

THE book of Theo and Proclus the all-wise. The book exhibits the measurements of the Heavens and the Earth. Theo measures the Heavens and Proclus the Earth, or rather Proclus measures the Earth and Theo the Heavens. Both are worthy of equal praise, and both of them gave and took their respective arguments; for Theo, assuming the learned propositions of Proclus, demonstrates by these the courses of the stars; while Proclus, assuming the demonstrations of Theo, resolves and propounds his positions by their aid. All hail, learned pair! Hail, most excellent Theo, learned in every science, now adorning the city of Alexandria! And thou too, Proclus, hail, last scion of the race of Sarpedon<sup>2</sup> and universally acclaimed!

<sup>1</sup> The celebrated physician.

<sup>2</sup> Because he was Lycian.

## GREEK ANTHOLOGY

### 203.—ΦΩΤΙΟΤ, οἱ δὲ ΛΕΟΝΤΟΣ

Ἐρωτα πικρόν, ἀλλὰ σώφρονα βίον  
οὐ Κλειτοφῶντος ὥσπερ ἐμφαίνει λόγος·  
οὐ Λευκίππης δὲ σωφρούνέστατος βίος  
ἀπαντας ἔξιστησι· πῶς τετυμμένη,  
κεκαρμένη τε καὶ κατηχρειωμένη,  
τὸ δὴ μέγιστον, τρὶς θανοῦσ' ἐκαρτέρει.  
εἴπερ δὲ καὶ σὺ σωφρονεῖν θέλεις, φίλος,  
μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέαν,  
τὴν τοῦ λογου δὲ πρώτα συνδρομὴν μάθε·  
υμφοστολεῖ γὰρ τοὺς ποθοῦντας ἐμφρόνως.

5

10

### 204.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Μή με τὸν Αἰάντειον ἀνοχμάσσειας, ὁδῖτα,  
πέτρον, ἀκοντιστὴν στήθεος Ἐκτορέον.  
εἰμὶ μέλας τρηχύς τε· σὺ δ' εἴρεο θείον" Ομηρον,  
πῶς τὸν Πριαμίδην ἔξεκύλισα πέδῳ.  
νῦν δὲ μόλις βαιόν με παροχλίζουσιν ἀρούρης  
ἄνθρωποι, γενεῆς αἰσχεα λευγαλέης.  
ἀλλά μέ τις κρύψειεν ὑπὸ χθονός· αἰδέομαι γὰρ  
παιγνιον οὐτιδανοῖς ἀνδράσι γινόμενος.

5

### 205.—ΑΡΤΕΜΙΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Βωκολικαὶ Μοῖσαι σποράδες ποκά, νῦν δ' ἄμα πᾶσαι  
ἐντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

### 206.—ΕΤΠΙΘΙΟΤ ΑΘΗΝΑΙΟΤ

Στίξαντος τὴν Καθόλου

Ταυτολόγων κανόνων φεῦ πληθύος, ἡδ' ἀιδήλων  
ξυσμάων, λεπτὸς τὰς ἐχάραξε δόναξ.

106

## THE DECLAMATORY EPIGRAMS

### 203.—PHOTIUS OR LEO THE PHILOSOPHER

*On the Romance “Clitophon and Leucippe”<sup>1</sup>*

THE story of Clitophon almost brings before our eyes a bitter passion but a moral life, and the most chaste conduct of Leucippe astonishes everyone. Beaten, her head shorn, vilely used, and, above all, thrice done to death, she still bore all. If, my friend, you wish to live morally, do not pay attention to the adventitious beauty of the style, but first learn the conclusion of the discourse ; for it joins in wedlock lovers who loved wisely.

### 204.—AGATHIAS SCHOLASTICUS

Do not heave me up, traveller ; I am Ajax's stone with which he smote Hector's breast. Black am I and rough, but ask divine Homer how I sent Priam's son rolling in the dust. Now with difficulty men, the degenerate sons of a wretched age, lever me up a little from the field. But let someone hide me in the ground ; I am ashamed to be made the toy of worthless men.

### 205.—ARTEMIDORUS THE GRAMMARIAN

THE bucolic poems were once scattered, but are now all in one fold, in one flock.

### 206.—EUPITHIUS OF ATHENS

*On finishing the Punctuation and Accentuation of Herodian's “Universal Prosody”*

OH for the number of rules all saying the same thing, and scarcely visible scratches, the work of my ✓

<sup>1</sup> The romance by Achilles Tatius which we possess.

## GREEK ANTHOLOGY

ὅμματά μεν κέκμηκε, τένων, ράχις, ἵνιον, ὥμοι·  
τῆς Καθόλου δὲ φέρω τὴν ὁδύνην καθόλου.

### 207.—ΑΔΗΛΟΝ

Μῆτιν Ἐπικτήτοιο τεῷ ἐνικάτθεο θυμῷ,  
δόφρα κεν εἰσαφίκηαι ἐς οὐρανίους κενεῶνας,  
ψυχὴν ὑψικέλευθον ἐλαφρίζων ἀπὸ γαίης.

### 208.—ΑΛΛΟ

“Ος κεν Ἐπικτήτοιο σοφὴν τελέσειε μενοινήν,  
μειδιάει, βιότοιο γαληνιών ἐνὶ πόντῳ,  
καὶ μετὰ ναυτιλίην βιοτήσιον εἰσαφικάνει  
οὐρανίην ἀψίδα καὶ ἀστερίην περιωπήν.

### 209.—ΑΔΗΛΟΝ

‘Απὸ ἵξεντοῦ πρὸς στρουθίον

Τίπτε μετοκλάζεις πωτωμένη ὅξον ἀπ’ ὅξον;  
τοῦα καὶ ἄλλη ἔρεξε, καὶ οὐ φύγεν ἵξοφορῆας  
ἡμετέρους δόνακας, περὶ δὲ πτερὰ πυκνὰ βαλοῦσα  
ἥλυθε τεχνήεντα, καὶ οὐκ ἐθέλουσα, πρὸς ἄνδρα.

### 210.—ΑΔΕΣΠΟΤΟΝ

Ἐις βίβλον Τακτικῶν Ὁρβικίου

Δέρκεό μοι κρατερῶν καμάτων ἐγκύμονα βίβλον,  
ἥν πάρος Ἀδριανὸς μὲν ἄναξ ἔχεν ἐν πολέμοισι,  
κρύψε δ’ ἀεργύη χρόνον ἀσπετον ἐγγύθι λήθης.  
ἄλλ’ ὑπὸ καρτερόχειρος Ἀναστασίου βασιλῆος

## THE DECLAMATORY EPIGRAMS

fine pen ! My eyes ache, my wrist, my back, my neck and shoulders, and I feel universally the pain of the "Universal."

207.—ANONYMOUS

*On the "Manual" of Epictetus*

STORE up in thy heart the counsel of Epictetus, that thou mayest enter into the heavenly recesses, thy soul wafted up from earth to mount to the skies.

208.—ANONYMOUS

*On the Same*

WHOEVER puts in practice the wise reflections of Epictetus, smiles, sailing calmly on the sea of life, and after this life's voyage reaches the vault of heaven and the watch-tower amid the stars.

209.—ANONYMOUS

*A Fowler to a Bird*

WHY art thou so restless, skipping from bough to bough ? There was another bird who did the same and escaped not my limed reeds, but, though sore against its will, fell fluttering violently into the hand of the crafty fowler.

210.—ANONYMOUS

*On the "Tactics" of Orbicius*

Look on me, the book pregnant with vigorous toil, the book that the Emperor Hadrian had by him in his wars, but which for ages lay disused and nearly forgotten. But Anastasius, our powerful emperor,

## GREEK ANTHOLOGY

ἡλυθον ἐς φάος αὐθις, ἵνα στρατιῆσιν ἀρήξω. 5  
οἶδα γὰρ ἀνδροφόνου καμάτους πολέμοιο διδάσκειν.  
οἶδα δὲ πῶς μετ' ἐμεῖο καὶ ἐσπερίης ἀλὸς ἄνδρας  
καὶ Πέρσας ὀλέσεις, καὶ αἰνομόρους Σαρακηνούς,  
καὶ θοὸν ἵπποκέλευθον ἀρειμανέων γένος Οὔννων,  
πετράων τ' ἐφύπερθεν ἀλυσκάζοντας Ἰσαύρους. 10  
πάντα δ' ὑπὸ σκηνητροισιν Ἀναστασίοι τελέσσω,  
δν καὶ Τραιανοῦ φαάντερον ἥγαγεν αἰών.

### 211.—ΑΔΗΛΟΝ

Παιήων, Χείρων, Ἀσκληπιός, Ἰπποκράτης τε·  
τοῖς δ' ἐπὶ Νίκανδρος προφερέστερον ἔλλαχεν εὐχος.

### 212.—ΑΛΛΟ

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ  
λυγρὰ  
Νίκανδρος κατέλεξεν, ἐπιστάμενος περὶ πάντων  
ἀνθρώπων. ἡ γὰρ Παιήονός ἐστι γενέθλης.

### 213.—ΑΛΛΟ

Καὶ Κολοφῶν ἀρίδηλος ἐνὶ πτολίεσσι τέτυκται,  
δοιοὺς θρεψαμένη παῖδας ἀριστονόους,  
πρωτότοκον μὲν "Ομηρον, ἀτὰρ Νίκανδρον ἐπειτα,  
ἀμφοτέρους Μούσαις οὐρανίησι φίλους.

### 214.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Τῇ τῶν λόγων σου κογχύλῃ, Πορφύριε,  
βάπτεις τὰ χείλη, καὶ στολίζεις τὰς φρένας.

## THE DECLAMATORY EPIGRAMS

brought me to light again, that I might help his campaigns. For I can teach the labours of murderous war ; and I know how, with me, thou shalt destroy the men of the western sea, and the Persians, and the doomed Saracens, and the swift cavalry of the warlike Huns, and the Isaurians taking refuge on their rocky summits. I will bring all things under the sceptre of Anastasius, whom time brought into the world to outshine even Trajan.

### 211.—ANONYMOUS

*On Nicander*

APOLLO, Chiron, Asclepius, and Hippocrates. After these Nicander won the highest praise.

### 212.—ANONYMOUS

*On the Same*

“ MANY drugs that are good when compounded and many that are baneful ” did Nicander enumerate, “ knowing better than all other men. For verily he came of the race of the Healer.”<sup>1</sup>

### 213.—ANONYMOUS

*On the Same*

COLOPHON, too, is conspicuous among cities, for she nursed two sons of supreme wisdom, first Homer and afterwards Nicander, both dear to the heavenly Muses.

### 214.—LEO THE PHILOSOPHER

PORPHYRY, with the purple<sup>2</sup> of thy discourse thou ✓  
dyest the lips and clothest the mind in splendour.

<sup>1</sup> Partly made up of verses from *Odyssey*, iv. 299 ff.

<sup>2</sup> There is a play on the name.

## GREEK ANTHOLOGY

### 215.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Αἰεὶ θηλυτέρησιν ὕδωρ κακὸν Ἐλλήσποντος,  
ξεῖνε· Κλεονίκης πεύθεο Δυρραχίδος.  
πλῶε γάρ ἐς Σῆστον μετὰ νυμφίον· ἐν δὲ μελαίνῃ  
φορτίδι τὴν "Ἐλλης μοῖραν ἀπεπλάσατο."  
Ἡροὶ δειλαίη, σὺ μὲν ἀνέρα, Δημαχος δὲ  
νύμφην, ἐν παύροις ὠλέσατε σταδίοις.

5

### 216.—ΟΝΕΣΤΟΤ ΚΟΡΙΝΘΙΟΤ

Ἄρμονίης ἱερὸν φήσεις γάμον· ἀλλ' ἀθέμιστος  
Οἰδίποδος. λέξεις Ἀντιγόνην ὄσιην·  
ἀλλὰ κασίγυνητοι μιαρώτατοι. ἄμβροτος Ἰνώ·  
ἀλλ' Ἀθάμας τλήμων. τειχομελῆς κιθάρη·  
ἀλλ' αὐλὸς δύσμουσος. ἵδ' ὡς ἐκεράσσατο Θήβη  
δαίμων, ἐσθλὰ κακοῖς δ' εἰς ἐν ἔμιξεν ἵσα.

5

### 217.—ΜΟΤΚΙΟΤ ΣΚΕΤΟΛΑ

Αἱ χίμαροι, τί ποτ' ἄρα τὰ μὲν θύμα καὶ τιθύμαλλα  
λείπετε καὶ χλοερὴν αἰγίνομον βοτάνην,  
γυρὰ δ' ἐπ' ἀλλήλαις σκιρτήματα γαῦρα τίθεσθε  
ἀμφὶ τὸν ὑλιβάτην ἀλλόμεναι Νόμιον;  
οὐκ ἀπὸ πυγμαχίης ἀποπαύσετε; μή ποτ' ἀπεχθήσῃς  
ἀντήσῃ κορύνη χειρὸς ἀπ' αἰπολικῆς.

5

### 218.—ΑΙΜΙΛΙΑΝΟΤ ΝΙΚΑΕΩΣ

Ἄβάλε χειμερίου με κατέκλυσε κύματα πόντου  
δειλαίην, νεκύων φόρτον ἀμειψαμένην.

## THE DECLAMATORY EPIGRAMS

### 215.—ANTIPATER OF MACEDONIA

EVER, stranger, is the water of Hellespont cruel to women. Ask Cleonike of Dyrrhachium. For she was sailing to Sestos to meet her bridegroom, and in the black ship she met with the same fate as Helle. Poor Hero, thou didst lose a husband, and Deimachus a bride, in the space of a few furlongs.

### 216.—HONESTUS OF CORINTH

(*cp. Nos. 250, 253*)

You will cite the holy marriage of Harmonia, but that of Oedipus was unlawful. You will tell me of Antigone's piety, but her brothers were most wicked. Ino was made immortal, but Athamas was ill-fated. The lyre built the walls by its music, but the strains of the flute were fatal to them.<sup>1</sup> So did Heaven compound the destiny of Thebes, mixing good and evil in equal portions.

### 217.—MUCIUS SCAEVOLA

YE goats, why, deserting the thyme and spurge and all the green pasture that is yours, do ye start leaping round and round, wantonly butting at each other, prancing round shepherd Pan, the denizen of the forest? Give over that boxing, or the crook ye detest may find its way to you from the goat-herd's hand.

### 218.—AEMILIANUS OF NICAEA

AH! would that the waves of the wintry sea had engulfed me, wretched ship that I am, my load of living men now changed for one of corpses. I am

<sup>1</sup> Thebes is said to have been destroyed by Alexander to the accompaniment of the flute-player Ismenias.

## GREEK ANTHOLOGY

αἰδέομαι σωθεῖσα. τί μοι πλέον ὅρμον ἵκέσθαι,  
δευομένη φωτῶν πείσματα δησομένων;  
Κωκυτοῦ με λέγοιτε βαρὺ σκάφος· ὥλεσα φῶτας, 5  
ώλεσα· ναυηγοὶ δ' εἰσὶν ἔσω λιμένοις.

### 219.—ΔΙΟΔΩΡΟΤ ΣΑΡΔΙΑΝΟΤ

Αἴγιβότου Σκύροιο λιπῶν πέδουν<sup>1</sup> Ἰλιον ἐπλω  
οῖος Ἀχιλλείδης πρόσθε Νεοπτόλεμος,  
τοῖος ἐν Αἶνεάδῃσι Νέρων ἀγὸς ἄστυ Ρέμοιο  
νεῖται, ἐπ' ὀκυρόην Θύβριν ἀμειψάμενος,  
κοῦρος ἔτ' ἀρτιγένειον ἔχων χνόον. ἀλλ' ὁ μὲν ἔγχει 5  
θῦεν· ὁ δ' ἀμφοτέροις, καὶ δορὶ καὶ σοφίῃ.

### 220.—ΘΑΛΛΟΤ ΜΙΛΗΣΙΟΤ

Α χλοερὰ πλατάνιστος ἵδ' ὡς ἔκρυψε φιλεύντων  
ὅργια, τὰν ἱερὰν φυλλάδα τεινομένα.  
ἀμφὶ δ' ἄρ' ἀκρεμόνεσσιν ἑοῖς κεχαρισμένος ὥραις  
ἡμερίδος λαρῆς βότρυς ἀποκρέμαται.  
οὕτως, ὡς πλατάνιστε, φύοις· χλοερὰ δ' ἀπὸ σεΐο 5  
φυλλὰς ἀεὶ κεύθοι τοὺς Παφίης ἐτάρους.

### 221.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Αὐγάζω τὸν ἄφυκτον ἐπὶ σφραγῖδος<sup>1</sup> Ἔρωτα  
χερσὶ λεοντείαν ἀνιοχεῦντα βίαν,  
ὡς τὰ μὲν μάστιγα κατ' αὐχένος, ἢ δὲ χαλινοὺς  
εὐθύνει· πολλὰ δ' ἀμφιτέθηλε χάρις.  
φρίσσω τὸν βροτολοιγόν· ὁ γὰρ καὶ θῆρα δαμάζων 5  
ἄγριον, οὐδὲ ὀλίγον φείσεται ἀμερίων.

---

<sup>1</sup> How the whole crew of the ship had perished we are not told.

## THE DECLAMATORY EPIGRAMS

ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my hawsers? Call me the dismal hull of Cocytus. I brought death to men—death, and they are shipwrecked inside the harbour.<sup>1</sup>

### 219.—DIODORUS OF SARDIS

As, in days of old, Neoptolemus, the son of Achilles, sailed to Troy from the goat-pastures of Scyrus, so among the sons of Aeneas doth their leader Nero<sup>2</sup> return to the city of Remus, entering from the sea swift-flowing Tiber, a youth with the first down on his cheeks. The other's force was in his spear alone; this youth is strong both in battle and in the schools.

### 220.—THALLUS OF MILETUS

SEE how the green plane-tree hides the mysteries of the lovers, canopying them with its holy foliage, and about its branches hang the clusters of the sweet vine, the season's delight. So, plane tree, mayest thou ever flourish, and may thy green foliage ever hide the comradeship of Aphrodite.

### 221.—MARCUS ARGENTARIUS

I SEE upon the signet-ring Love, whom none can escape, driving a chariot drawn by mighty lions. One hand menaces their necks with the whip, the other guides the reins; about him is shed abundant bloom of grace. I shudder as I look on the destroyer of men, for he who can tame wild beasts will not show the least mercy to mortals.

<sup>2</sup> Probably the son of Germanicus.

## GREEK ANTHOLOGY

### 222.—ANTIΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ἄνερα θήρ, χερσαῖον ὁ πόντιος, ἀπνοον ἔμπνους,  
ἀράμενος λοφιῆς ὑγρὸν ὕπερθε νέκυν,  
εἰς φαμάθους ἐκόμισσα. τί δὲ πλέον; ἐξ ἀλὸς εἰς γῆν  
τηξάμενος, φόρτου μισθὸν ἔχω θάνατον·  
δαιμονα δ' ἀλλήλων ἡμείψαμεν· ἡ μὲν ἐκείνου  
χθὼν ἐμέ, τὸν δ' ἀπὸ γῆς ἔκτανε τούμὸν ὕδωρ. 5

### 223.—BIANORΟΣ

Ἄγγελίην πᾶρ Ζηνὸς ἐπεὶ φέρεν ἡεροδίνης  
αἰετός, οἰωνῶν μοῦνος ἐνουράνιος,  
οὐκ ἔφθη τὸν Κρῆτα· θοὴν δ' ἐπετείνατο νευρήν,  
πτηνὸν δ' ὁ πτερόεις ἵὸς ἐλεήσατο.  
Ζηνὸς δ' οὕτι Δίκην ἔλαθεν μόνος· ἔμπεσε δ' ὅρνις 5  
ἀνδρί, τὰ δ' εὔστοχίης ἀνταπέτισε βέλη.  
αὐχένι δ' ἴὸν ἐπηξεν, διν ἥπατι κοίμισεν αὐτός.  
ἐν δὲ βέλος δισσῶν αἷμ' ἐπιειν θανάτων.

### 224.—KPINAGORΟΤ

Αἴγα με τὴν εὔθηλον, δσων ἐκένωσεν ἀμολγεὺς  
οὕθατα πασάων πουλυγαλακτοτάτην,  
γευσάμενος, μελιηδὲς ἐπεί τ' ἐφράσσατο πῖαρ  
Καῖσαρ, κὴν νηυσὶν σύμπλοον είργασατο.  
ἥξω δ' αὐτίκα που καὶ ἐσ ἀστέρας· φῷ γὰρ ἐπέσχον 5  
μαζὸν ἐμόν, μείων οὐδ' ὅσον Αἰγιόχου.

## THE DECLAMATORY EPIGRAMS

### 222.—ANTIPHILUS OF BYZANTIUM

(*A Dolphin speaks*)

I TOOK on my back the dripping corpse and bore it to the beach; the beast saved the man, the sea creature that of the land, the living the dead. But what did it avail me? I swam from sea to land, and receive death as payment for my portage. We interchanged destinies. His land slew me,<sup>1</sup> and my water slew him who belonged to the land.

### 223.—BIANOR

(*cp. No. 265*)

As the eagle who circles on high, who alone among the birds is an inmate of Heaven, was bearing a message from Zeus, he eluded not the Cretan, but the archer drew his swift-shooting bow, and the winged arrow made the bird its victim. But he did not, alone among men, escape the justice of Zeus. The bird fell on the man, and he paid dear for the sureness of his arrow's aim. The eagle pierced his neck with the arrow which had found a resting-place in its own heart, and one missile drank the life-blood of two.

### 224.—CRINAGORAS

I AM the good milch-goat with udders yielding more than any the milk-pan ever drained, and Caesar, when he had tasted the richness of my milk, sweet as honey, took me with him even on the ship to be his fellow-voyager. Some day I think I shall even reach the stars, for he to whom I gave suck from my breast is by no means inferior to the Aegis-bearer.

<sup>1</sup> The dolphin seems to have been carried on to the beach and left high and dry.

## GREEK ANTHOLOGY

### 225.—ΟΝΕΣΤΟΤ

’Ασωπὶς κρήνη καὶ Πηγασίς, ὑδατ’ ἀδελφά,  
ἴππου καὶ ποταμοῦ δῶρα ποδορραγέα.  
χὼ μὲν ἔκοψ’ Ἐλικῶνος, ὁ δὲ φλέβας Ἀκροκορίνθου  
ἔπληξ. ὡ πτέρυνης εἰς ἵσον εὐστοχίη.

### 226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Αἱ δ’ ἄγετε ξουθὰὶ σιμβληῖδες τάκρα μέλισσαι  
φέρβεσθ’ ἡὲ θύμων ρίκνὰ περικνίδια,  
ἢ πετάλας μάκωνος, ἢ ἀσταφιδίτιδα ρῶγα,  
ἢ ἴον, ἢ μάλων χνοῦν ἐπικαρπίδιον·  
πάντα περικνίξασθε, καὶ ἄγγεα κηρώσασθε,  
ὅφρα μελισσοσόος Πὰν ἐπικυψέλιος  
γεύσηται τὸ μὲν αὐτός, ὁ δὲ βλιστηρίδι χειρὶ<sup>5</sup>  
καπνώσας βαιὴν κύμμι λίπη μερίδα.

### 227.—ΒΙΑΝΟΡΟΣ

’Ακταίην παρὰ θῖνα διανγέος ἔνδοθεν ἄλμας  
ἰχθύα πουλυπόδην ἔδρακεν ἰχθυβόλος·  
νηχομένῳ δ’ ἐπόρουσε καὶ ἐξ ἀλὸς ἥκ’ ἐπὶ χέρσον  
ἀρπάγδην, ἄγρης δεσμὸν ὑποφθάμενος.  
αὐτὰρ ὁ δισκῆθεὶς κατακάιριος ἔμπεσε δειλῷ<sup>5</sup>  
πτωκὶ ταχύς· σχοίνῳ κεῖτο γὰρ ὑπναλέος.  
τὸν δὲ χυθεὶς περὶ πάντα πεδήσατο, φωτὶ δ’ ὑπ’  
ἄγρης  
ἐμβυθίης ἄγρη χερσόθεν ἡντίασε.

### 228.—ΑΠΟΛΛΩΝΙΔΟΤ

’Αγγελίης ἥκουσεν ἀνωΐστου Μελίτεια,  
νιέα σὺν φόρτῳ κύματι κρυπτόμενον·

## THE DECLAMATORY EPIGRAMS

### 225.—HONESTUS

Asopis fount and Pegasis are sister springs, the one a river-god's<sup>1</sup> gift, the other a horse's, both gushing forth at a blow of the foot. The horse cut the veins of Helicon, the river those of Acrocorinth. How equally happy the heel's aim in each case!

### 226.—ZONAS OF SARDIS

Hie ye, ye tawny hive-bees, to feed on . . . or the crinkled leaves of the thyme, or the petals of the poppy, or the sun-dried berries of the vine, or violets, or the down that covers the apple. Take a pick at all, and mould your waxen vessels so that Pan, the saviour of the bees and keeper of the hives, may have a taste himself, and the beeman, smoking you out with his skilled hand, may leave a little portion for you also.

### 227.—BIANOR

(cp. No. 14)

A FISHERMAN spied an octopus in the transparent water by the sea-beach, and rushing upon it as it swam, snatched it and threw it on the land to avoid being caught by his prey. Round and round it whirled, and by a happy chance lighted on a timorous hare that was lying half asleep among the rushes. It spread all over her and fettered her, and the man by means of his booty from the sea gained fresh booty from the land.

### 228.—APOLLONIDES

MELITEA received the unlooked for news that her son, with his cargo, had been engulfed in the waves,

<sup>1</sup> Asopus. Pegasis is Castalia, cp. No. 230. For this origin of springs, cp. Theocr. *Id.* vii. 5.

## GREEK ANTHOLOGY

ἡϊόσιν δὲ ἐπικέλσαν ἀλίκλυστον δέμας ἄλλου  
δύσμορος οἰκείης σύμβολον εἶδε τύχης,  
νιέα δὲ ὡς ἔστειλε. Δίων δὲ ἐπὶ νηὸς ἀθραύστου      5  
ἥλυθεν εὐκταίης σῶος ἀπ' ἐμπορίης.  
μητέρες ὡς ἀνίσου μοίρης λάχον· ἡ μὲν ἄελπτον  
ζωὸν ἔχει, κείνη δὲ ὅψεται οὐδὲ νέκυν.

### 229.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἄρχαιή σύνδειπνε, καπηλικὰ μέτρα φιλεῦσα,  
εὔλαλε, πρηγγελως, εὔστομε, μακροφάρυξ,  
αἱὲν ἐμῆς πενίης βραχυσύμβολε μύστι, λάγυνε,  
ἥλθες ὅμως ὑπ' ἐμὴν χεῖρά ποτε χρόνιος.  
αἴθ' ὄφελες καὶ ἄμικτος ἀνύμφευτός τε παρείης,      5  
ἄφθορος ὡς κούρη πρὸς πόσιν ἐρχομένη.

### 230.—ΟΝΕΣΤΟΤ

Ἀμβαινων Ἐλικῶνα μέγαν κάμει, ἀλλ' ἐκορέσθης  
Πηγασίδος κρήνης νεκταρέων λιβάδων·  
οὕτως καὶ σοφίης πόνος ὅρθιος· ἦν δὲ ἄρ' ἐπ' ἄκρον  
τέρμα μόλης, ἀρύση Πιερίδων χάριτας.

### 231.—ΑΝΤΙΠΑΤΡΟΤ [ΣΙΔΩΝΙΟΤ]

Αὕην με πλατάνιστον ἐφερπύζουσα καλύπτει  
ἄμπελος· ὁθνείη δὲ ἀμφιτέθηλα κόμη,  
ἡ πρὶν ἐμοῖς θαλέθουσιν ἐνιθρέψασ' ὄροδάμνοις  
βότρυνας, ἡ ταύτης οὐκ ἀπετηλοτέρη.

## THE DECLAMATORY EPIGRAMS

and seeing the symbol of her own misfortune in the corpse of another which the sea had washed up on the beach, the unhappy woman gave it burial as if it were her son's. But Dion, his ship undamaged, returned in safety from a voyage that had met all his hopes. What diverse fortune befel the two mothers ! The one holds alive the son she never hoped to see, the other shall not even see her son dead.

### 229.—MARCUS ARGENTARIUS

(*cp. Book V., No. 135*)

My ancient boon-companion, friend of the vintner's measures, sweet babbler with the gentle laugh, pretty mouth and long neck, my flagon, ever knowing the secret of my poverty but contributing little to relieve it, I have waited for thee long, but I hold thee now. Would I had thee unmixed and unwedded,<sup>1</sup> coming like a maiden undefiled to her husband.

### 230.—HONESTUS

THOU wert sore tired by the ascent of great Helicon, but didst drink thy fill of the sweet waters of the spring of Pegasus. Even so the labour of study is up-hill, but if thou attainest the summit thou shalt quaff the pleasant gift of the Muses.

### 231.—ANTIPATER OF THESSALONICA

I AM a dry plane-tree covered by the vine that climbs over me; and I, who once fed clusters from my own branches, and was no less leafy than this vine, now am clothed in the glory of foliage not my

<sup>1</sup> The Greek word means also “unwatered.”

## GREEK ANTHOLOGY

τοίην μέντοι ἔπειτα τιθηνείσθω τις ἑταίρην,  
ἥτις ἀμείψασθαι καὶ νέκυν οἶδε μόνη.

5

### 232.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄδριακοι κύτους λαιμὸς τὸ πάλαι μελίγηρυς,  
ἥνικ' ἐγαστροφόρουν Βακχιακὰς χάριτας,  
νῦν κλασθεὶς κεῖμαι νεοθηλέῃ καρτερὸν ἔρκος  
κλήματι, πρὸς τρυφερὴν τεινομένῳ καλύβην.  
αἱεὶ τοι Βρομίῳ λατρεύομεν· ἡ γεραὸν γὰρ  
φρουροῦμεν πιστῶς, ἡ νέον ἐκτρέφομεν.

5

### 233.—ΕΡΤΚΙΟΤ

Αὖτοι ἐκτάμνοντι γεράνδρυα, κάμμορε Μίνδων,  
φωλὰς ἀραχναίη σκαιὸν ἔτυψε πόδα,  
νειόθεν ἀντιάσασα· χύδην δ' ἔβρυξε μελαίνῃ  
σηπεδόνι χλωρὴν σάρκα κατ' ἀστραγάλους.  
ἐτμήθη δ' ἀπὸ τῆς στιβαρὸν γόνυν, καὶ σὲ κομίζει  
μουνόποδα βλωθρῆς σκηπάνιον κοτίνου.

5

### 234.—ΚΡΙΝΑΓΟΡΟΤ

"Αχρι τεῦ, ἀ δείλαιε, κεναῖσιν ἐπ' ἐλπίσι, θυμέ,  
πωτηθεὶς ψυχρῶν ἀσποτάτῳ νεφέων,  
ἄλλοις ἄλλ' ἐπ' ὄνειρα διαγράψεις ἀφένοιο;  
κτητὸν γὰρ θυητοῖς οὐδὲ ἐν αὐτόματον.  
Μουσέων ἄλλ' ἐπὶ δῶρα μετέρχεο· ταῦτα δ' ἀμυδρὰ 5  
εἰδωλα ψυχῆς ἡλεμάτοισι μέθεις.

### 235.—ΤΟΥ ΑΥΤΟΥ

"Αγχουροι μεγάλαι κόσμου χθόνες, ἀς διὰ Νεῖλος  
πιμπλάμενος μελάνων τέμνει ἀπ' Αἰθιόπων,

## THE DECLAMATORY EPIGRAMS

own. Such a mistress let a man cherish who, unlike her kind, knows how to requite him even when he is dead.

### 232.—PHILIPPUS OF THESSALONICA

I AM the neck of an Adriatic wine-jar, once honey-voiced when I bore in my belly the gift of Bacchus. But now I am broken I stand here as a strong support for a newly-planted vine which reaches up to climb over this delicate arbour. Ever do I serve Bacchus; either I guard him faithfully in his old age, or rear him in his youth.

### 233.—ERYCIUS

As thou wast cutting the dry roots of old trees, unhappy Mindon, a spider nesting there attacked thee from beneath and bit thy left foot. The venom, spreading, devoured with black putrefaction the fresh flesh of thy heel, and hence thy sturdy leg was cut off at the knee, and a staff cut from a tall wild olive-tree supports thee now on one leg.

### 234.—CRINAGORAS

How long, wretched soul, upborne by empty hopes nigh to the cold clouds, shalt thou build thee dream upon dream of wealth? Naught falls of its own accord into the possession of man. Pursue the gifts of the Muses, and leave these dim phantoms of the mind to fools.

### 235.—BY THE SAME

*On the marriage of Cleopatra (daughter of Antony and Cleopatra) with Juba, King of Numidia*

GREAT bordering regions of the world which the full stream of Nile separates from the black Aethiopians,

## GREEK ANTHOLOGY

ἀμφότεραι βασιλῆς ἐκουνώσασθε γάμοισιν,  
ἐν γένος Αἰγύπτου καὶ Λιβύης θέμεναι.  
ἐκ πατέρων εἴη παισὶν πάλι τοῖσιν ἀνάκτων  
ἔμπεδον ἡπείροις σκῆπτρον ἐπ' ἀμφοτέραις.

5

### 236.—ΒΑΣΣΟΤ ΛΟΛΙΟΤ

Ἄρρηκτοι Μοιρῶν πυμάτην ἐσφράγισαν ὄρκοι  
τῷ Φρυγὶ πάρ βωμῷ τὴν Πριάμου θυσίην.  
ἀλλὰ σοί, Αἰνεία, στόλος ἴερὸς Ἰταλὸν ἥδη  
ὅρμον ἔχει, πάτρης φροίμιον οὐρανίης.  
ἐς καλὸν ὠλετο πύργος ὁ Τρώιος· ἡ γὰρ ἐν ὅπλοις  
ἡγέρθη κόσμου παντὸς ἄνασσα πόλις.

5

### 237.—ΕΡΤΚΙΟΤ

- a. Βουκόλε, πρὸς τῷ Πανός, ὁ φήγινος, εἰπέ, κολοσσὸς  
οὗτος, ὅτῳ σπένδεις τὸ γλάγος, ἔστι τίνος;  
β. Τῷ λειοντοπάλᾳ Τιρυνθίῳ. οὐ δὲ τὰ τόξα,  
νήπιε, καὶ σκυτάλην ἀγριέλαιον ὄρῆς;  
χαίροις Ἀλκείδα δαμαληφάγε, καὶ τάδε φρούρει  
αὖλια, κηξὶ ὀλίγων μυριόβοια τίθει.

### 238.—ΑΝΤΙΠΑΤΡΟΤ

Βούπαις ώπόλλων τόδε χάλκεον ἔργον Ὀνατᾶ,  
ἀγλαΐης Λητοῦ καὶ Διὶ μαρτυρίη,  
οὕθ' ὅτι τῇσδε μάτην Ζεὺς ἥρατο, χῶτι κατ' αἰνον  
δύματα καὶ κεφαλὴν ἀγλαὸς ὁ Κρονίδης.  
οὐδ' Ἡρη νεμεσητὸν ἔχεύατο χαλκὸν Ὀνατᾶς,  
δν μετ' Ἐλειθυίης τοῖον ἀπεπλάσατο.

5

<sup>1</sup> Heracles.

<sup>2</sup> The reference is to Hom. *Il.* ii. 478, a verse which seems to have become proverbial.

## THE DECLAMATORY EPIGRAMS

ye have by marriage made your sovereigns common  
to both, turning Egypt and Libya into one country.  
May the children of these princes ever again rule  
with unshaken dominion over both lands.

### 236.—BASSUS LOLLIUS

THE inviolable oath of the Fates decreed that final  
sacrifice of Priam slaughtered on the Phrygian altar.  
But thy holy fleet, Aeneas, is already safe in an  
Italian harbour, the prelude of thy heavenly home.  
It was for the best that the towers of Troy fell; for  
hence in arms arose the city that is queen of the  
world.

### 237.—ERYCIUS

A. "HERDSMAN, tell me by Pan whose is this  
colossal statue of beech-wood to which thou art  
pouring a libation of milk." B. "The Tirynthian's<sup>1</sup>  
who wrestled with the lion. Seest thou not his bow,  
simpleton, and his club of wild olive? All hail to  
thee, calf-devouring Heracles, and guard this fold,  
that, instead of these few, my cattle may be ten  
thousand."

### 238.—ANTIPATER OF THESSALONICA

APOLLO is a big boy here in this bronze work of  
Onatas which testifies to the beauty of Leto and  
Zeus, and proclaims that not idly did Zeus love her,  
and that, even as the saying is, the eyes and head of  
the son of Cronos are glorious.<sup>2</sup> Not even Hera will  
be displeased with this bronze which Onatas moulded  
to such beauty by the help of Ilithyia.<sup>3</sup>

<sup>1</sup> The statue is regarded as the child of the artist. This  
statue of Apollo was at Pergamus (Paus. viii. 42, 7).

## GREEK ANTHOLOGY

### 239.—ΚΡΙΝΑΓΟΡΟΤ

Βίβλων ἡ γλυκερὴ λυρικῶν ἐν τεύχει τῷδε  
πεντὰς ἀμιμήτων ἔργα φέρει Χαρίτων.  
δῶρον δ' εἰς ἴερὴν Ἀντανίη ἥκομεν ἡῶ,  
κάλλευς καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

### 240.—ΦΙΛΙΠΠΟΤ

Βαιὸν ἀποπλανίην λιπομήτορα παῖδα Καλύπτρης  
κριὸς ἐλιξόκερως θεῦνε θρασυνόμενος.  
κάπρος δ' Ἡράκλειος ἀπορρήξας ἀπὸ δεσμῶν,  
ἐς νηδὺν κριοῦ πᾶσαν ἔβαψε γένυν  
ζωὴν νηπιάχῳ δ' ἐχαρίσσατο. ἀρ' τὰπὸ "Ἡρῆς  
Ἡρακλέης βρεφέων φόκτισεν ἡλικίην;

### 241.—ΑΝΤΙΠΑΤΡΟΤ

Βουκόλος ἔπλεο, Φοῖβε, Ποσειδάων δὲ καβάλλης,  
κύκνοις Ζεύς, "Αμμων δ' ὠμφιβόητος ὄφις,  
χοὶ μὲν ἐπ' ἡϊθέας, σὺ δὲ παιδικός, ὄφρα λάθοιτε·  
ἔστε γὰρ οὐ πειθοῦς εὔνέται, ἀλλὰ βίης.  
Εὐαγόρας δ' ὁν χαλκὸς ἄτερ δόλου αὐτὸς ἐναργῆς  
πάντας καὶ πάσας, οὐ μεταβαλλόμενος.

### 242.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Γλαῦκος ὁ νησαίοιο διαπλώουσιν ὁδηγὸς  
πορθμοῦ, καὶ Θασίων ἔντροφος αἴγιαλῶν,  
πόντου ἀροτρευτὴρ ἐπιδέξιος, οὐδ', ὅτ' ἔκνωσσεν,  
πλαζομένη στρωφῶν πηδάλιον παλάμη,

---

<sup>1</sup> Probably a boar about to be sacrificed to Heracles.

<sup>2</sup> Apollo became a herd for the sake of Admetus, Poseidon

## THE DECLAMATORY EPIGRAMS

### 239.—CRINAGORAS

THE sweet company of the five lyric poets united in this volume offer the work of the inimitable Graces. We come on her festal morning to Antonia, supreme in beauty and mind.

### 240.—PHILIPPUS

A RAM with crumpled horns was rushing fiercely to butt Calyptra's little boy, who had strayed from his mother, when the boar of Heracles,<sup>1</sup> breaking his tether, buried his tusks in the ram's belly and gave the child its life. Is it because he remembers Hera's cruelty that Heracles pities children of tender age?

### 241.—ANTIPATER OF THESSALONICA

You were a neat-herd, Phoebus, and Poseidon was a nag, Zeus was a swan, and famous Ammon a snake<sup>2</sup> (they did it for the sake of girls, but you, Apollo, were after a boy), all to conceal your identity; for you all enjoy by force and not by persuasion. Evagoras, however, being made of brass,<sup>3</sup> need practise no deceit, but in his own form, and without any transformation, possesses all and every of either sex.

### 242.—ANTIPHILUS OF BYZANTIUM

GLAUCUS, brought up on the shores of Thasus, he who conducted those crossing by ferry to the island, skilled ploughman of the sea, who even when he was dozing guided the rudder with no uncertain hand, the a horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to lie with Olympias and beget Alexander.

<sup>3</sup> i.e. having plenty of coin.

## GREEK ANTHOLOGY

μυριέτης, ἀλίοιο βίου ράκος, οὐδ', ὅτ' ἔμελλεν  
θυήσκειν, ἐκτὸς ἔβῃ γηραλέης σανίδος·  
τοὶ δὲ κέλυφος ἔκαυσαν ἐπ' ἀνέρι, τόφρ' ὁ γεραιὸς  
πλώση ἐπ' οἰκείης εἰς ἀτδην ἀκάτου.

### 243.—ΑΠΟΛΛΩΝΙΔΟΤ

Γήθησαν περὶ παιδὸς Ἀριστίπποιο τοκῆες,  
καὶ κλαῦσαν μοίρης δ' ἡμαρ ἐν ἀμφοτέρης.  
εὗτε γὰρ αἰθόμενον δόμον ἔκφυγεν, ιθὺν κεραυνοῦ  
Ζεὺς κατά οἱ κεφαλῆς ἀσπετον ἦκε σέλας.  
τοῦτο δ' ἔπος τότ' ἔλεξαν ὅσοι νέκυν ὠδύρουντο·  
“Ω πυρὶ δαιμονίῳ τλῆμον ὀφειλόμενε.”

### 244.—ΤΟΥ ΑΥΤΟΥ

Δειματόεις ἐλάφων κεραὸς λόχος, εὗτε κρυώδεις  
πλῆσαν ὄρῶν κορυφὰς χιόνεαι νιφάδεις,  
δείλαιαι ποταμοῖσιν ἐφώρμισαν, ἐλπίδι φροῦδοι  
χλιῆναι νοτεροῖς ἀσθμασιν ὥκὺ γόνυ.  
τὰς δὲ περιφράξας ἐχθρὸς ρόος ἀθρόον ἄφινω  
χειμερίῃ στυγεροῦ δῆσε πάγοιο πέδη.  
πληθὺς δ' ἀγροτέρων ἀλίνου θουνήσατο θήρης,  
ἢ φύγεν ἀρπεδόνην πολλάκι καὶ στάλικα.

### 245.—ΑΝΤΙΦΑΝΟΤΣ

Δυσμοίρων θαλάμων ἐπὶ παστάσιν οὐχ 'Τμέναιος,  
ἀλλ' Ἀτδης ἔστη πικρογάμου Πετάλης.  
δείματι γὰρ μούνην πρωτόζυγα Κύπριν ἀν' ὅρφνην  
φεύγουσαν, ξυνὸν παρθενικαῖσι φόβον,  
φρουροδόμοι νηλεῖς κύνεις ἔκτανον· ἦν δὲ γυναικα  
ἐλπὶς ἰδεῖν, ἄφινως ἔσχομεν οὐδὲ νέκυν.

## THE DECLAMATORY EPIGRAMS

old man of countless years, the battered remnant of a seafarer, not even when he was on the point of death quitted his old tub. They burnt his shell on the top of him, that the old man might sail to Hades in his own boat.

### 243.—APOLLONIDES

THE parents of Aristippus both rejoiced and wept for their son, and one day saw both his good and evil fate. When he had escaped from the burning house, straightway Zeus launched at his head the all-powerful flame of his thunderbolt. Then those who bewailed the dead spoke this word: “Unhappy boy, reserved by Fate for the fire of Heaven!”

### 244.—BY THE SAME

A TIMID troop of horned deer, when the frozen mountain tops were covered by the snow clouds, sought refuge, poor creatures, in the river, setting off there in the hope of warming their swift limbs in the moist exhalations of the stream. But the unkind stream, shutting them in all of a sudden, imprisoned them in odious fetters of wintry ice. A crowd of countrymen feasted on the unsnared game that had often escaped the net and its stakes.

### 245.—ANTIPHANES

By the unhappy marriage-bed of Petale at her bitter bridal stood Hades, not Hymen. For, as she fled alone through the darkness, dreading the first taste of the yoke of Cypris—a terror common to all maidens—the cruel watch-dogs killed her. We had hoped to see her a wife and suddenly we could hardly find her corpse.

## GREEK ANTHOLOGY

### 246.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἐθραύσθης, ἡδεῖα παρ' οἰνοπόταισι λάγυνε,  
νηδύος ἐκ πάσης χεναμένη Βρόμιον.  
τηλόθε γάρ λίθος εἰς σὲ βαρύστονος, οἴλα κεραυνός,  
οὐ Διὸς ἐκ χειρῶν, ἀλλὰ Δίωνος ἔβη.  
ἥν δὲ γέλως ἐπὶ σοὶ καὶ σκώμματα πυκνά, τυπείσης, 5  
καὶ πολὺς ἐξ ἑτάρων γινόμενος θόρυβος.  
οὐ θρηνῷ σε, λάγυνε, τὸν εὐαστῆρα τεκοῦσαν  
Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόνθατ' ἵσα.

### 247.—ΦΙΛΙΠΠΟΤ

Εὔθηλῃ πλάτανόν με Νότου βαρυλαίλαπες αὔραι  
ρίζης ἐξ αὐτῆς ἐστόρεσαν δαπέδοις.  
λουσαμένη Βρομίῳ δ' ἐστην πάλιν, ὅμβρον ἔχουσα  
χείματι καὶ θάλπει τοῦ Διὸς ἡδύτερον.  
ὁλλυμένη δ' ἔξησα· μόνη δὲ πιοῦσα Λυαῖον, 5  
ἄλλων κλινομένων, ὁρθοτέρη βλέπομαι.

### 248.—ΒΟΗΘΟΤ ΤΟΥ ΕΛΕΓΕΙΟΓΡΑΦΟΤ

Εἰ τοῖος Διόνυσος ἐσ ἴερὸν ἥλθεν "Ολυμπον,  
κωμάζων Λήναις σύν ποτε καὶ Σατύροις,  
οἷον ὁ τεχνήεις Πυλάδης ὠρχήσατο κεῦνον,  
όρθὰ κατὰ τραγικῶν τέθμια μουσοπόλων,  
παυσαμένη ζήλου Διὸς ἀν φάτο σύγγαμος" Ήρη. 5  
“Ἐψεύσω, Σεμέλη, Βάκχον· ἐγὼ δ' ἔτεκον.”

## THE DECLAMATORY EPIGRAMS

### 246.—MARCUS ARGENTARIUS

THOU art broken, sweet flagon, dear to the wine-bibbers, and hast shed from thy belly all the liquor of Bacchus. For from afar fell on thee, with a dreadful crash, a stone like a thunderbolt hurled by the hand, not of Zeus (Dios), but of Dion. And when it smote thee there was much laughter and many gibes, and a great noise among the company. I do not lament thee, flagon, who didst give birth to Bacchus the crier of Ehoe, for thy fate has been the same as Semele's.<sup>1</sup>

### 247.—PHILIPPUS

I AM a fine plane-tree that the furious blasts of the south wind uprooted and laid low on the ground. But after a bath of wine I stand again erect, vivified both in summer and winter by a rain sweeter than that of heaven. By death I lived, and I alone, after drinking the juice of Bacchus which makes others bend, am seen to stand straighter.

### 248.—BOETHUS, THE WRITER OF ELEGIES

IF Dionysus had come revelling with the Maenads and Satyrs to holy Olympus, looking just as Pylades the great artist played him in the ballet according to the true canons of the servants of the tragic Muse, Hera, the consort of Zeus, would have ceased to be jealous, and exclaimed : " Semele, thou didst pretend that Bacchus was thy son ; 'twas I who bore him."

<sup>1</sup> The flagon is said to have given birth to Bacchus by spilling the wine, as Semele when smitten by the thunderbolt spilt the child from her womb.

## GREEK ANTHOLOGY

### 249.—ΜΑΚΚΙΟΤ

Εύπέταλον γλαυκὰν ἀναδευδράδα τάνδε παρ' ἄκραις  
ἰδρυθεὶς λοφιαῖς Πὰν δᾶ ἐπισκοπέω.  
εἰ δέ σε πορφύροντος ἔχει πόθος, ὡ παροδῖτα,  
βότρυος, οὐ φθονέω γαστρὶ χαριζομένῳ·  
ἥν δὲ χερὶ φαύσης κλοπίῃ μόνον, αὐτίκα δέξῃ  
ὅζαλέην βάκτρου τήνδε καρηβαρίην.

5

### 250.—ΟΝΕΣΤΟΤ

Ἐστην ἐν φόρμιγγι, κατηρείφθην δὲ σὺν αὐλῷ  
Θήβη· φεῦ Μούσης ἔμπαλιν ἀρμονίης·  
κωφὰ δέ μοι κεῖται λυροθελγέα λείψανα πύργων,  
πέτροι μουσοδόμοις τείχεσιν αὐτόμολοι,  
σῆς χερός, Ἀμφίων, ἅπουνος χάρις· ἐπτάπυλον γὰρ  
πάτρην ἐπταμίτῳ τείχισας ἐν κιθάρῃ.

5

### 251.—ΕΤΗΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Ἐχθίστη Μούσαις σελιδηφάγε, λωβήτειρα  
φωλάς, ἀεὶ σοφίης κλέμματα φερβομένη,  
τίπτε, κελαινόχρως, ἵεραις ψήφοισι λοχάζη,  
σίλφη, τὴν φθονερὴν είκόνα πλαττομένη;  
φεῦγ' ἀπὸ Μουσάων, ἵθι τηλόστε, μηδ' ὅσον δψει  
βάσκανον τὸν ψήφῳ δόξαν ἐπεισαγάγγης.

5

### 252.—ΑΔΕΣΠΟΤΟΝ

Ἐς βαθὺν ἥλατο Νεῖλον ἀπ' ὁφρύος ὁξὺς ὁδίτης,  
ἥνικα λαιμάργων εἰδε λύκων ἀγέλην.

## THE DECLAMATORY EPIGRAMS

### 249.—MACCIUS

I AM Pan, and established here at the top of the hill I keep watch over this leafy, green, climbing vine. If thou desirest my ripe fruit, traveller, I grudge it not, if it is to gratify thy belly ; but if thou layest thy hand on me for the sake of robbery only, thou shalt straightway feel on thy head the weight of this knobbed staff.

### 250.—HONESTUS

(cp. Nos. 216, 253)

I, THEBES, rose at the sound of the lyre, and sunk in ruins at that of the flute. Alas for the Muse that was adverse to harmony ! They now lie deaf, the remains of my towers, once charmed by the lyre, the stones that took their places of their own accord in the muse-built walls, a gift that cost thee, Amphion, no labour ; for with thy seven-stringed lyre thou didst build thy seven-gated city.

### 251.—EVENUS

PAGE-EATER, the Muses' bitterest foe, lurking destroyer, ever feeding on thy thefts from learning, why, black bookworm, dost thou lie concealed among the sacred utterances, producing the image of envy ? Away from the Muses, far away ! Convey not even by the sight of thee the suspicion of how they must suffer from ill-will.

### 252.—ANONYMOUS

QUICKLY the traveller, when he saw the pack of greedy wolves, leapt from the bank into the deep Nile.

## GREEK ANTHOLOGY

ἀλλά μιν ἀγρεύσαντο δι' ὕδατος· ἔβρυχε δ' ἄλλος  
ἄλλον, ἐπουραίφ δήγματι δραξάμενος.  
μακρὰ γεφυρώθη δὲ λύκοις βυθός, ἔφθανε δ' ἄνδρα   5  
νηχομένων θηρῶν αὐτοδίδακτος ἄρης.

### 253.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἐν Θήβαις Κάδμου κλεινὸς γάμος, ἀλλὰ μυσταχθῆς  
Οἰδίποδος· τελετὰς Εῦιος ἡσπάσατο,  
ἅς γελάσας Πενθεὺς ὡδύρατο· τείχεα χορδαῖς  
ἔστη, καὶ λωτοῖς ἔστενε λυόμενα·  
'Αντιόπης ὁσίη, χαλεπὴ δ' ὡδὶς Ἰοκάστης·   5  
ἥν Ἰνὼ φιλόπαις, ἀλλ' ἀσεβὴς Ἀθάμας.  
τοίκτρὸν ἀεὶ πτολίεθρον ἵδ' ὡς ἐσθλῶν περὶ Θήβας  
μύθων καὶ στυγνῶν ἥρκεσεν ἴστορίη.

### 254.—ΤΟΥ ΑΥΤΟΥ

'Η πυρὶ πάντα τεκοῦσα Φιλαίνιον, ἡ βαρυπένθης  
μήτηρ, ἡ τέκνων τρισσὸν ἰδοῦσα τάφον,  
ἀλλοτρίαις ὡδῖσιν ἐφώρμισα· ἡ γὰρ ἐώλπειν  
πάντως μοι ζήσειν τοῦτον δν οὐκ ἔτεκον.  
ἡ δ' εὗπαις θετὸν νιὸν ἀνήγαγον· ἀλλά με δαίμων   5  
ἡθελε μηδ' ἄλλης μητρὸς ἔχειν χάριτα.  
κληθεὶς ἡμέτερος γὰρ ἀπέφθιτο· νῦν δὲ τεκούσαις  
ἥδη καὶ λοιπαῖς πένθος ἐγὼ γέγονα.

### 255.—ΤΟΥ ΑΥΤΟΥ

'Ηρίθμει πολὺν ὅλβον Ἀριστείδης ὁ πενιχρὸς  
τὴν ὅιν ὡς ποίμνην, τὴν βόα δ' ὡς ἀγέλην·

## THE DECLAMATORY EPIGRAMS

But they continued the chase through the water, each holding on by its teeth to another's tail. A long bridge of wolves was formed over the stream, and the self-taught stratagem of the swimming beasts caught the man.

### 253.—PHILIPPUS OF THESSALONICA

SPLENDID in Thebes was the marriage of Cadmus, but that of Oedipus was abominable. Bacchus welcomed the orgies which Pentheus, having ridiculed, bewailed. The walls arose to the music of strings, but groaned as they crumbled to the flute's. Holy were the birth-pangs of Antiope, but Iocasta's heavy with doom. Ino loved her child, but Athamas was impious. The city was always famous (?). See how for good or evil History always had plenty to tell of Thebes.

### 254.—BY THE SAME

I, PHILAENIS, who bore children but to feed the funeral pyre, the mother weighed down by grief, who had seen the burial of three, sought refuge in the fruit of another womb; for, indeed, I was confident that the son I had not borne myself would live. So, though I had given birth to so many, I brought up an adopted son. But Fate would not allow me to possess even the gift of another mother; for no sooner was he called mine than he died, and now I have become a cause of mourning even to other mothers.

### 255.—BY THE SAME

(cp. No. 150)

NEEDY Aristides reckoned his possessions as great; his one sheep was a flock, his one cow a herd. But

## GREEK ANTHOLOGY

ἡμιβροτε δ' ἀμφοτέρων ἀμνὴν λύκος, ἔκτανε δ' ὡδὶς  
τὴν δάμαλιν, πενίης δ' ὠλετο βουκόλιον·  
πηροδέτῳ δ' ὅ γ' ἵμάντι κατ' αὐχένος ἄμμα πεδήσας 5  
οἰκτρὸς ἀμυκήτῳ κάτθανε πὰρ καλύβῃ.

### 256.—ΑΝΤΙΦΑΝΟΤΣ

"Ημισύ μεν ζώειν ἐδόκουν ἔτι, κεῦνο δ' ἔφυσεν  
ἐν μόνον αἴπυτάτου μῆλον ἐπ' ἀκρέμονος·  
ἡ δὲ κύων δένδρων καρποφθόρος, ἡ πτιλόνωτος  
κάμπη, καὶ τὸ μόνον βάσκανος ἔξεφαγεν.  
ὁ Φθόνος εἰς πολὺν ὅγκον ἀπέβλεπεν· δις δὲ τὰ μικρὰ 5  
πορθεῖ, καὶ τούτου χείρονα δεῖ με λέγειν.

### 257.—ΑΠΟΛΛΩΝΙΔΟΤ

'Η Καθαρή (Νύμφαι γὰρ ἐπώνυμον ἔξοχον ἄλλων  
κρήνη πασάων δῶκαν ἐμοὶ λιβάδων),  
ληῖστῆς δτε μοι παρακλίντορας ἔκτανεν ἄνδρας,  
καὶ φονίην ἱεροῖς ὕδασι λοῦσε χέρα,  
κεῦνον ἀναστρέψασα γλυκὺν ῥόον, οὐκέθ' ὁδίταις 5  
βλύζω· τίς γὰρ ἐρεῖ τὴν Καθαρήν ἔτι με;

### 258.—ΑΝΤΙΦΑΝΟΤΣ ΜΕΓΑΛΟΠΟΛΙΤΟΥ

'Η πάρος εὐέδροισι λιβαζομένη προχοαῖσι,  
πτωχὴ νῦν νυμφῶν μέχρι καὶ εἰς σταγόνα·  
λυθρώδεις γὰρ ἐμοῖσιν ἐνίψατο νάμασι χεῖρας  
ἀνδροφόνος, κηλῆδ' ὕδασιν ἐγκεράσας.  
ἔξ οὐ μοι κοῦραι φύγον ἥλιον, "Εἰς ἔνα Βάκχον," 5  
εἰπούσαι, "νύμφαι μισγόμεθ", οὐκ ἐς "Αρη."

## THE DECLAMATORY EPIGRAMS

he lost both ; a wolf killed the ewe, and the cow died in calving. So that the stock of his poor farm was gone, and the luckless man, noosing his neck in the strap of his wallet, perished by his shed that no longer echoed to the sound of bleating.

### 256.—ANTIPHANES

I THOUGHT that half of me was still alive, and that half produced one single apple on the highest branch. But the brute that ravages fruit-trees, the hairy-backed caterpillar, envied me even the one, and ate it up. Envy's eyes are set on great wealth, but the creature who lays waste a little substance I must call worse even than Envy's self.

### 257.—APOLLONIDES

I, THE Pure Fountain (for that is the name the Nymphs bestowed on me above all other springs), when the robber had slain the men who were reclining beside me, and washed his bloody hands in my sacred water, turned back that sweet stream, and no longer gush for travellers; for who will call me "*The Pure*" any longer?

### 258.—ANTIPHANES OF MEGALOPOLIS

I WHO once gushed with abundance of sweet water, have now lost my nymphs<sup>1</sup> even to the last drop. For the murderer washed his bloody hands in my water, and tainted it with the stain. Ever since the maidens have retired from the sunlight, exclaiming, "We nymphs mix with Bacchus alone, not with Ares."

<sup>1</sup> My water.

## GREEK ANTHOLOGY

### 259.—ΒΙΑΝΟΡΟΣ

“Ηριπεν ἔξ ἄκρης δόμος ἀθρόος, ἀλλ’ ἐπὶ παιδὶ<sup>1</sup>  
νηπιάχῳ Ζεφύρου πολλὸν ἐλαφρότερος·  
φείσατο κουροσύνης καὶ ἐρείπιον. ὡ μεγάλαυχοι  
μητέρες, ὡδίνων καὶ λίθος αἰσθάνεται.

### 260.—ΣΕΚΟΤΝΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

‘Η τὸ πάλαι Λαὶς πάντων βέλος, οὐκέτι Λαὶς  
ἀλλ’ ἐτέων φανερὴ πᾶσιν ἐγὼ Νέμεσις.  
οὐ μὰ Κύπριν (τί δὲ Κύπρις ἐμοὶ γ’ ἔτι, πλὴν ὅσον  
ὅρκος;) γυνώριμον οὐδ’ αὐτῇ Λαΐδι Λαὶς ἔτι.

### 261.—ΕΠΙΓΟΝΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

‘Η πάρος εὐπετάλοισιν ἐν οἰνάνθαις νεάσασα,  
καὶ τετανῶν βοτρύων ῥάγα κομισταμένη,  
νῦν οὕτω γραιοῦμαι. ἵδι ὁ χρόνος οἴλα δαμάζει·  
καὶ σταφυλὴ γήρως αἰσθάνεται ρυτίδων.

### 262.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

‘Ηρίθμουν ποτὲ πάντες Ἀριστοδίκην κλυτόπαιδα  
ἔξακις ὡδίνων ἄχθος ἀπωσαμένην.  
ῆρισε δὲ εἰς αὐτὴν ὑδωρ χθονί· τρεῖς γὰρ ὅλοντο  
νούσῳ, λειπόμενοι δὲ ἡμισσαν ἐν πελάγει.  
αἱεὶ δὲ ἡ βαρύδακρυς, ἐπὶ στήλαις μὲν ἀηδών,  
μεμφομένη δὲ βυθοῖς ἀλκυονὶς βλέπεται.

5

### 263.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

‘Η γραῦς Εὐβούλη, ὅτε οἱ καταθύμιον ἦν τι,  
Φοίβου τὸν πρὸ ποδῶν μάντιν ἀειρε λίθον,

## THE DECLAMATORY EPIGRAMS

### 259.—BIANOR

THE house fell in from top to bottom, but much more lightly on the infant son of Zephyrus. Even a ruin spared childhood. O ye boastful mothers, see how even stone feels maternal affection.

### 260.—SECUNDUS OF TARENTUM

I, LAIS, who was once the love-dart that smote all, am Lais no longer, but a witness to all of the Nemesis of years. No, by Cypris!—and what is Cypris to me now but an oath?—Lais is no longer recognisable to Lais herself.

### 261.—EPIGONUS OF THESSALONICA

I, THE vine who once was young and clothed in leafy shoots, I who bore bunches of swelling grapes, am now as old as you see. Look how Time overcomes us! Even the vine's clusters know the wrinkles of old age.

### 262.—PHILIPPUS OF THESSALONICA

ALL once counted Aristodice to be a proud mother, for six times had she been delivered of her womb's burden. But water vied with earth in afflicting her; for three sons perished by sickness, and the rest closed their eyes in the sea. The tearful woman is ever seen complaining like a nightingale by the grave-stones, and upbraiding the deep like a halcyon.<sup>1</sup>

### 263.—ANTIPHILUS OF BYZANTIUM

OLD Eubule, whenever she had set her heart on anything, used to pick up the nearest stone at her

<sup>1</sup> See the story of Ceyx and Alcyone in Ovid (*Metam.* xi.), finely rendered by Dryden.

## GREEK ANTHOLOGY

χείρεσι πειράζουνσα· καὶ ἦν βαρύς, ἡνίκα μή τι  
ἥθελεν· εἰ δὲ θέλοι, κουφότερος πετάλων.  
αὐτὴ δὲ πρήσσουσα τό οἱ φίλον, ἦν ποθ' ἀμάρτη, 5  
Φοίβῳ τὰς ἀνίσους χεῖρας ἐπεγράφετο.

### 264.—ΑΠΟΛΛΩΝΙΔΟΤ, *οἱ δὲ ΦΙΛΙΠΠΟΤ*

Θάμνου ποτ' ἄκρους ἀμφὶ κλῶνας ἥμενος  
τέττιξ πτερῷ, φλέγοντος ἡλίου μέσου,  
υηδὺν ῥαπίζων, δαίδαλ' αὐτουργῷ μέλει  
ἥδὺς κατωργάνιζε τῆς ἐρημίας.  
Κρίτων δ', ὁ πάσης ἴξοεργὸς Πιαλεὺς 5  
θήρης, ἀσάρκου νῶτα δουνακεύσατο.  
τίσιν δ' ἔτισεν· εἰς γὰρ ἥθαδας πάγας  
σφαλεὶς ἀλάται παντὸς ἴμείρων πτεροῦ.

### 265.—ΤΟΥ ΑΥΤΟΥ

Ίοτυπής Διὸς ὅρνις ἐτίσατο Κρῆτα φαρέτρης,  
οὐρανόθεν τόξῳ τόξον ἀμυνόμενος·  
κείνον δ' εὐθὺς ἄκοντι παλιν<δρομέοντι κατέκτα>  
ἡέριος, πίπτων δ' ἔκτανεν ὡς ἔθανεν.  
μηκέτ' ἐφ' ὑμετέροις ἀψευδέσι Κρῆτες ὁϊστοῖς 5  
αὐχεῖθ'. ὑμνείσθω καὶ Διὸς εὐστοχίη.

### 266.—ANTIPATROT

"Ιμερον αὐλήσαντι πολυτρήτων διὰ λωτῶν  
εἶπε λιγυφθόγγῳ Φοῖβος ἐπὶ Γλαφύρῳ.

## THE DECLAMATORY EPIGRAMS

feet, as being Apollo's prophet, and try it in her hand. Whenever she did not want a thing, it was heavy ; but if she wanted it, it was lighter than a feather. But she acted as it pleased her best, and if she came to grief she set down the unfairness of her hand's judgment to Phoebus.<sup>1</sup>

### 264.—APOLLONIDES OR PHILIPPUS

THE cicada used to sit on the highest boughs of the shrubs, and in the burning noon-tide sun, beating its belly with its wings, by the sweet variations of its self-wrought strains filled all the wilderness with music. But Criton of Pialia, the fowler who disdains no kind of game, caught this fleshless thing by its back with his limed twig. But he suffered punishment ; for his daily craft now plays him false, and he wanders about not catching even a feather.

### 265.—BY THE SAME

(cp. No. 223)

THE bird of Zeus, pierced by an arrow, avenged himself on the Cretan for his archery, returning arrow for arrow from heaven. With the returning shaft it slew the slayer at once from the sky, and falling, killed as it died. No longer boast, ye Cretans, of your unerring arrows ; let the deadly aim of Zeus, too, be celebrated.

### 266.—ANTIPATER

PHOEBUS spoke thus of the sweet musician Gla-phyrus when he breathed the spirit of love from his

<sup>1</sup> This mode of seeking the counsel of the gods as to contemplated actions is mentioned also by Dio Chrysostom (*Or. xiii.* p. 419).

## GREEK ANTHOLOGY

“Μαρσύη, ἐψεύσω τεὸν εὔρεμα, τοὺς γὰρ Ἀθήνης  
αὐλοὺς ἐκ Φρυγίης οὗτος ἐλητσατο·  
εὶ δὲ σὺ τοιούτους τότ’ ἐνέπνεες, οὐκ ἀν “Ταγνις”  
τὴν ἐπὶ Μαιάνδρῳ κλαῦσε δύσαυλον ἔριν.” 5

### 267.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ίκαρίην πλώων [πρώην] ἄλα, νηὸς ὀλισθὼν  
Δᾶμις δὲ Νικαρέτου κάππεσεν εἰς πέλαγος.  
πολλὰ πατὴρ δ’ ἡράτο πρὸς ἀθανάτους, καὶ ἐς ὕδωρ  
φθέγγεθ’, ὑπὲρ τέκνου κύματα λισσόμενος.  
ἄλετο δ’ οἰκτίστως βρυχθεὶς ἀλί· κεῖνο δὲ πατρὸς 5  
ἔκλυεν ἀράων οὐδὲ πάλαι πέλαγος.

### 268.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρῆσσα κύων ἐλάφοιο κατ’ ἵχνιον ἔδραμε Γοργώ,  
ἔγκυος, ἀμφοτέρην Ἀρτεμιν εὐξαμένη·  
τίκτε δ’ ἀποκτείνουσα· θοὴ δ’ ἐπένευσεν Ἐλευθὼ  
ἄμφω, εὐαγρίης δῶρα καὶ εὐτοκίης·  
καὶ νῦν ἐννέα παισὶ διδοῖ γάλα. φεύγετε, Κρῆσσαι 5  
κευμάδες, ἐκ τοκάδων τέκνα διδασκόμειαι.

### 269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποτὲ νηὸς ἐν ὕδατι δῆριν ἔθεντο  
δισσοὶ ὑπὲρ μούνης μαρνάμενοι σανίδοις.  
τύψε μὲν Ἀνταγόρης Πεισίστρατον· οὐ νεμεσητόν,  
ἥν γὰρ ὑπὲρ ψυχῆς· ἀλλ’ ἐμέλησε Δίκη.

---

<sup>1</sup> Hyagnis (according to one version at least, but *cpr.* No. 340) was the father of Marsyas. Marsyas having found

## THE DECLAMATORY EPIGRAMS

pierced flute: "Marsyas, thou didst lie concerning thy invention, for this man hath stolen Athena's flute from Phrygia. If thou hadst then breathed into such as this, Hyagnis had never wept for the contest by the Maeander in which the flute was fatal."<sup>1</sup>

### 267.—PHILIPPUS OF THESSALONICA

SAILING of late on the Icarian sea, Damis, the son of Nicaretus, slipped from the deck and fell into the sea. Sore did his father pray to the immortals, and call on the water, beseeching the waves for his son. But, devoured by the sea, he perished miserably. That is a sea that of old, too, was deaf to a father's prayers.<sup>2</sup>

### 268.—ANTIPATER OF THESSALONICA

GORG, the Cretan bitch, being in pup, was on the track of a hind, and had paid her vows to both Dianas. As she killed the deer she littered, and quickly did the Deliveress grant both prayers, that for success in the chase and that for an easy labour. Now Gorgo gives milk to nine children. Fly, ye Cretan deer, learning from the force of mothers in travail what their young are like to be.

### 269.—BY THE SAME

WHEN the ship was dashed to pieces two men strove with each other in the water, quarrelling for one plank. Antagoras struck Pisistratus. It was not inexcusable, for his life was at stake, but Justice was the flute which Athena, after inventing it, threw away in disgust, claimed to be its inventor.

<sup>2</sup> i.e. to the prayers of Daedalus for his son Icarus.

## GREEK ANTHOLOGY

νῆχε δ' ὁ μέν, τὸν δ' εἶλε κύων ἀλός. ἡ παναλάστωρ 5  
κηρῶν οὐδὲ ὑγρῷ παύεται ἐν πελάγει.

### 270.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Κωμάζω, χρύσειον ἐς ἑσπερίων χορὸν ἄστρων  
λεύσσων, οὐδ' ἄλλων λὰξ ἐβάρυν' ὀάρους·  
στρέψας δ' ἀνθόβολον κρατὸς τρίχα, τὴν κελαδεινὴν  
πηκτίδα μουσοπόλοις χερσὶν ἐπηρέθισα.  
καὶ τάδε δρῶν εὔκοσμον ἔχω βίον· οὐδὲ γὰρ αὐτὸς 5  
κόσμος ἄνευθε λύρης ἔπλετο καὶ στεφάνου.

### 271.—ΑΠΟΛΛΩΝΙΔΟΤ

Καὶ πότε δὴ νήεσσ' ἄφοβος πόρος, εἰπέ, θάλασσα,  
εἴ καλ ἐν ἀλκυόνων ἥμασι κλαυσόμεθα,  
ἀλκυόνων, αἷς πόντος ἀεὶ στηρίξατο κῦμα  
νήνεμον, ὡς κρῖναι χέρσον ἀπιστοτέρην;  
ἄλλὰ καὶ ἡνίκα μαῖα καὶ ὠδίνεσσιν ἀπήμων 5  
αὐχεῖς, σὸν φόρτῳ δῦσας Ἀριστομένην.

### 272.—ΒΙΑΝΟΡΟΣ

Καρφαλέος δίψει Φοίβου λάτρις εὗτε γυναικὸς  
εἰδεν ὑπὲρ τύμβου κρωσσίον ὁμβροδόκον,  
κλάγξεν ὑπὲρ χείλους, ἀλλ' οὐ γένυς ἥπτετο βυσσοῦ.  
Φοίβε, σὺ δὲ εἰς τέχνην δρυνιν ἐκαιρομάνεις.  
χερμάδα δὲ τψαλμῶν σφαιρον πότον ἄρπαγι χείλει 5  
ἔφθανε μαιμάσσων λαοτίνακτον ὅδωρ.

---

<sup>1</sup> κόσμος has the two senses of “order, propriety” and “the Universe.” The constellations are Lyra and Corona Borealis.

<sup>2</sup> The halcyon days were fourteen days near the winter

## THE DECLAMATORY EPIGRAMS

concerned. The one swam on, but the other was seized by a shark. She, the all-avenger, does not cease from vengeance even in the watery deep.

### 270.—MARCUS ARGENTARIUS

I KEEP revel, gazing at the golden dance of the stars of evening, nor do I rudely disturb the converse of others. Tossing my hair that scatters flowers, I awake with musical fingers the deep-toned lyre. And in doing so I lead an orderly life, for the order of the universe itself lacks not a Lyre and a Crown.<sup>1</sup>

### 271.—APOLLONIDES

AND when then, tell me, Sea, shalt thou give safe passage to ships, if we are to weep even in the days of the halcyons, the halcyons for whom the deep has ever lulled the waves to so steady a calm that they deem it more trustworthy than the land?<sup>2</sup> Even now, when thou boastest of being a nurse stilling the pangs of child-birth, thou hast sunk Aristomenes with his cargo.

### 272.—BIANOR

WHEN a crow, the minister of Phoebus, parched with thirst, saw on a woman's tomb a pitcher containing rain-water, it croaked over the mouth but could not reach the bottom with its beak. But, thou, Phoebus, didst inspire the bird with opportune artfulness, and, by dropping pebbles in, it reached in its eagerness with its greedy lips the water set in motion by the stones.<sup>3</sup>

solstice which were supposed to be always calm and in which the halcyon was supposed to build its nest on the waves.

<sup>3</sup> Though line 5 is hopelessly corrupt there is no doubt of the sense. The anecdote is told by Pliny and Plutarch.

## GREEK ANTHOLOGY

### 273.—ΤΟΥ ΑΥΤΟΥ

Καύματος ἐν θάμνοισι λαλίστατος ἡμίκα τέττιξ  
φθέγξατο διγλώσσῳ μελπόμενος στόματι,  
δουνακόεντα Κρίτων συνθεὶς δόλον, εἶλεν ἀοιδὸν  
ἡέρος, οὐκ ἵδην ἴξοβολῶν μελέτην.  
ἄξια δ' οὐχ ὁσίης θήρης πάθεν· οὐ γὰρ ἔτ' ἄλλων  
πήξατ' ἐπ' ὀρνίθων εὔστοχον ὡς πρὶν ἄγρην.

### 274.—ΦΙΛΙΠΠΟΤ

Καὶ τὸν ἀρουραῖον γυρήτομον αῦλακα τέμνει  
μηροτυπεῖ κέντρῳ πειθομένη δάμαλις·  
καὶ μετ' ἀροτροπόνους ζεύγλας πάλι τῷ νεοθηλεῖ  
πινομένη μόσχῳ δεύτερον ἄλγος ἔχει.  
μὴ θλίψῃς αὐτὴν ὁ γεωμόρος· οὗτος ὁ βαιός  
μόσχος, ἐὰν φείσῃ, σὸι τρέφεται δαμάλης.

### 275.—ΜΑΚΗΔΟΝΙΟΤ

Κάπρον μὲν χέρσῳ Κόδρος ἔκτανε· τὴν δὲ ταχεῖαν  
εἰν ἄλι καὶ χαροποῖς κύμασιν εἶλ' ἔλαφον.  
εἰ δ' ἦν καὶ πτηνὴ θηρῶν φύσις, οὐδ' ἀν ἐν αἱθρῇ  
τὴν κείνου κενεὴν Ἀρτεμις εἶδε χέρα.

### 276.—ΚΡΙΝΑΓΟΡΟΤ

Λῶπος ἀποκλύζουσα παρὰ κροκάλαισι θαλάσσης  
χερνῆτις, διεροῦ τυτθὸν ὑπερθε πάγον,  
χέρσον ἐπεκβαίνοντι κατασπασθεῖσα κλύδωνι,  
δειλαίη πικροῦ κῦμ' ἔπιεν θανάτου·  
πνεῦμα δ' ὁμοῦ πενίη ἀπελύσατο. τίς κ' ἐνὶ νητῇ  
θαρσήσαι πεζοῖς τὴν ἀφύλακτον ἄλα;

## THE DECLAMATORY EPIGRAMS

### 273.—BY THE SAME

(cp. No. 264)

WHILE the never silent cicada was singing on the bushes in the heat with its double-tongued mouth, Crito contrived with his limed reeds to catch the songster of the air, no proper victim of his craft. But he got his deserts for his impious capture, and was no longer successful as before in the snares he set for other birds.

### 274.—PHILIPPUS

THE young cow, obeying the goad that pricks her thighs, cuts the recurring furrows of the field, and again, after her ploughing-labour under the yoke, suffers fresh pain in suckling her newly-born calf. Do not drive her hard, husbandman. This little calf of hers, if you spare the mother, will grow up for you and become a steer.

### 275.—MACEDONIUS

CODRUS killed the boar on land, and the swift deer he took in the blue waves of the sea. Were there beasts with wings too, Artemis would not have seen him empty-handed even in the air.

### 276.—CRINAGORAS

THE serving-woman washing clothes on the sea-beach, a little above the wet rocks, was swept off, poor wretch, by a breaker which flooded the shore, and she drunk the bitter wave of death. She was in one moment released from life and from poverty. Who in a ship shall brave that sea from which even those on land are not protected?

## GREEK ANTHOLOGY

### 277.—ΑΝΤΙΦΙΛΟΤ

Λαβροπόδη χείμαρρε, τί δὴ τόσον ὥδε κορύσσῃ,  
πεξὸν ἀποκλείων ἵχνος ὁδοιπορίης;  
ἢ μεθύεις ὅμβροισι, καὶ οὐ Νύμφαισι διαυγὲς  
νῦμα φέρεις, θολεραῖς δ' ἡράνισαι νεφέλαις.  
ὅψομαι ἡελίῳ σε κεκαυμένου, ὅστις ἐλέγχειν  
καὶ γόνιμον ποταμῶν καὶ νόθου οἰδεν ὕδωρ.

5

### 278.—ΒΙΑΝΟΡΟΣ

Λάρνακα πατρώων ἔτι λείψανα κοιμίζουσαν  
νεκρῶν χειμάρρῳ παῖς ἵδε συρομένην·  
καὶ μιν ἄχος τόλμης ἐπλήσσατο, χεῦμα δ' ἀναιδὲς  
εἰσέθορεν, πικρὴν δ' ἥλθ' ἐπὶ συμμαχίην.  
ὅστέα μὲν γὰρ ἔσωσεν ἀφ' ὕδατος, ἀντὶ δὲ τούτων  
αὐτὸς ὑπὸ βλοσυροῦ χεύματος ἐφθάνετο.

5

### 279.—ΒΑΣΣΟΤ

Ληθαίης ἀκάτοιο τριηκοσίους ὅτε ναύτας  
δεύτερον ἔσχ' Ἀΐδης, πάντας ἀρηϊφάτους,  
“Σπάρτας ὁ στόλος,” εἶπεν· “ἴδ' ὡς πάλι πρόσ-  
θια πάντα  
τραύματα, καὶ στέρνοις δῆρις ἔνεστι μόνοις·  
νῦν γε μόθου κορέσασθε, καὶ εἰς ἐμὸν ἀμπαύσασθε  
ὕπνον, ἀνικάτου δῆμος Ἐνναλίου.”

5

### 280.—ΑΠΟΛΛΩΝΙΔΟΤ

Λαίλιος, Αὔσονίων ὑπάτων κλέος, εἶπεν ἀθρήσας  
Εύρώταν· “Σπάρτης χαῖρε φέριστον ὕδωρ.”

## THE DECLAMATORY EPIGRAMS

### 277.—ANTIPHILUS

WHY, torrent, in thy furious march dost thou lift thyself up so high and shut off the progress of travellers on foot? Art thou drunk with the rain, and no more content with a stream the Nymphs make transparent? Hast thou borrowed water from the turbid clouds? One day I shall see thee burnt up by the sun, who knows how to test the water of rivers, distinguishing the true from the bastard.

### 278.—BIANOR

A BOY saw carried away by the torrent a coffin in which rested still the remains of his parents. Sorrow filled him with daring and he rushed into the ruthless stream, but his help cost him sore. For he saved the bones indeed from the water, but in their place was himself overtaken by the fierce current.

### 279.—BASSUS

WHEN, for the second time,<sup>1</sup> Hades received from the bark of Lethe three hundred dead, all slain in war, he said: "The company is Spartan; see how all their wounds are in front again, and war dwells in their breasts alone. Now, people of unvanquished Ares, hunger no more for battle, but rest in my sleep."

### 280.—APOLLONIDES

LAELIUS the distinguished Roman consul said, looking at the Eurotas, "Hail! Sparta's stream, of rivers

<sup>1</sup> The first time was the battle of Thyreae. See Index to vol. ii.

## GREEK ANTHOLOGY

Μουσάων δ' ἐπὶ χεῖρα βαλὼν πολυῖστορι βίβλῳ,  
εἰδεν ὑπὲρ κορυφῆς σύμβολον εὐμαθίης.  
κίτται, μιμηλὸν βιότου πτερόν, ἐν σκιεροῖσιν  
ἄγκεσι παμφώνων μέλπον ἀπὸ στομάτων.  
ώρμηθη δ' ἐπὶ ταῖσι. τί δ' οὐ ζηλωτὸς ὁ μόχθος,  
εἰ καὶ πτηνὰ ποθεῖ \* \* \*.

5

### 281.—ΤΟΥ ΑΥΤΟΥ

Ξυνὸν ὁπηνίκα θαῦμα κατείδομεν 'Ασὶς ἄπασα,  
πῶλον ἐπ' ἀνδρομέαν σάρκα φριμασσόμενον,  
Θρηϊκίης φάτνης πολιὸς λόγος εἰς ἐμὸν δῆμα  
ἡλυθε· δίξημαι δεύτερον 'Ηρακλέα.

### 282.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Ξεῖνοι, παρθένος εἰμὶ τὸ δένδρεον· εἴπατε δάφνης  
φείσασθαι δμώων χερσὶν ἐτοιμοτόμοις.  
ἀντὶ δ' ἐμεῦ κομάρου τις ὁδοιπόρος ἡ τερεβίνθου  
δρεπτέσθω χθαμαλὴν ἐς χύσιν· οὐ γὰρ ἔκασ·  
ἀλλ' ἀπ' ἐμεῦ ποταμὸς μὲν ὅσον τρία, τοῦ δ' ἀπὸ  
πηγῶν  
ὕλη πανθηλῆς δοιὰ πέλεθρ' ἀπέχει.

5

### 283.—ΚΡΙΝΑΓΟΡΟΤ

Οὕρεα Πυρηναῖα καὶ αἱ βαθυάγκεες "Αλπεις,  
αἱ 'Ρήνου προχοὰς ἐγγὺς ἀποβλέπετε,

---

<sup>1</sup> I suppose that by uttering or citing a fragment of Greek verse Laelius gave an indication of his taste for study in which the magpies encouraged him to persevere. But not too much reliance should be placed on this interpretation of the obscure epigram.

## THE DECLAMATORY EPIGRAMS

noblest far." Having thus set his hand to the erudite book of the Muses, he saw over his head a token of learning. The magpies, birds that imitate human life, were calling from the leafy dells in all their various tongues. By them he was encouraged; and how can the labour not be enviable if even the birds desire (to find expression for their thoughts)?<sup>1</sup>

### 281.—BY THE SAME

WHEN all Asia witnessed the common marvel the colt furious to feed on flesh of men, the grey-grown legend of the Thracian stable<sup>2</sup> came before my eyes. I am in search of a second Heracles.

### 282.—ANTIPATER OF MACEDONIA

STRANGERS, I, whom you take for a tree, am a maiden.<sup>3</sup> Bid the slaves' hands that are prepared to cut me spare the laurel. Instead of me, let travellers cut to strew as a couch boughs of arbutus or terebinth, for they are not far away. The brook is about a hundred yards away from me, and from its springs a wood containing every kind of tree is distant about seventy yards.

### 283.—CRINAGORAS

YE Pyrenees and ye deep-valleyed Alps that look down from nigh on the sources of the Rhine, ye are

<sup>2</sup> The horses of Diomede, King of Thrace, which he used to feed on human flesh. They were carried off by Heracles.

<sup>3</sup> Daphne, pursued by Apollo and changed into a laurel to save her chastity.

## GREEK ANTHOLOGY

μάρτυρες ἀκτίνων, Γερμανικὸς ἀς ἀνέτειλεν,  
ἀστράπτων Κελτοῖς πουλὺν ἐνυάλιον.  
οἱ δ' ἄρα δουπήθησαν ἀολλέες· εἰπε δ' Ἐνυώ  
"Ἄρει· "Τοιαύταις χερσὶν ὁφειλόμεθα." 5

### 284.—ΤΟΥ ΑΥΤΟΥ

Οἶους ἀνθ' οἴων οἰκήτορας, ὡς ἐλεεινή,  
εῦραο. φεῦ μεγάλης Ἑλλάδος ἀμμορίης.  
αὐτίκα καὶ γαίης χθαμαλωτέρη εἴθε, Κόρινθε,  
κεῖσθαι, καὶ Λιβυκῆς ψάμμου ἐρημοτέρη,  
ἡ τοίοις διὰ πᾶσα παλιμπρήτοισι δοθεῖσα  
θλίβειν ἀρχαίων ὁστέα Βακχιαδῶν. 5

### 285.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐκέτι πυργωθεὶς ὁ φαλαγγομάχας ἐπὶ δῆριν  
ἀσχετος ὄρμαίνει μυριόδους ἐλέφας,  
ἀλλὰ φόβῳ στείλας βαθὺν αὐχένα πρὸς ζυγοδέσμους,  
ἄντυγα διφρουλκεῖ Καίσαρος οὐρανίου.  
ἔγνω δὲ εἰρήνης καὶ θὴρ χάριν· ὅργανα ρίψας  
"Ἄρεος, εὐνομίης ἀντανάγει πατέρα. 5

### 286.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ορνι, τί μοι φίλον ὑπνον ἀφήρπασας; ἥδη δὲ Πύρρης  
εἴδωλον κοίτης ὥχετ' ἀποπτάμενον.  
ἡ τάδε θρέπτρα τίνεις, ὅτι θῆκά σε, δύσμορε, πάσης  
φωτόκου κραίνειν ἐν μεγάροις ἀγέλης;  
ναὶ βωμὸν καὶ σκῆπτρα Σαράπιδος, οὐκέτι νυκτὸς 5  
φθέγξεαι, ἀλλ' ἔξεις βωμὸν δν ὡμόσαμεν.

---

<sup>1</sup> This refers to the re-colonisation of Corinth by Julius Caesar, a measure usually praised. The colonists were

## THE DECLAMATORY EPIGRAMS

witnesses of the lightning that Germanicus flashes forth as he smites the Celts with the thunderbolts of war. In masses the foe fell, and Enyo said to Ares, "It is to such hands as these that our help is due."

### 284.—BY THE SAME

WHAT inhabitants, O luckless city, hast thou received, and in place of whom? Alas for the great calamity to Greece! Would, Corinth, thou didst lie lower than the ground and more desert than the Libyan sands, rather than that wholly abandoned to such a crowd of scoundrelly slaves, thou shouldst vex the bones of the ancient Bacchiadae!<sup>1</sup>

### 285.—PHILIPPUS OF THESSALONICA

No longer does the mighty-tusked elephant, with turreted back and ready to fight phalanxes, charge unchecked into the battle; but in fear he hath yielded his thick neck to the yoke, and draws the car of divine Caesar. The wild beast knows the delight of peace; discarding the accoutrement of war, he conducts instead the father of good order.

### 286.—MARCUS ARGENTARIUS

WHY hast thou, chanticleer, robbed me of beloved sleep, and the sweet image of Pyrrha has flown away from my bed? Is this my recompense for bringing thee up and making thee, ill-starred fowl, the lord of all the egg-laying herd in my house? I swear by the altar and sceptre of Serapis, no more shalt thou call in the night, but shalt lie on that altar by which I have sworn.

freedmen; Crinagoras speaks of them as if they were slaves (*παλιμπόγτοι* = often sold).

## GREEK ANTHOLOGY

### 287.—ΑΠΟΛΛΩΝΙΔΟΤ

‘Ο πρὶν ἐγὼ ‘Ροδίοισιν ἀνέμβατος ἵερὸς ὅρνις,  
    ό πρὶν Κερκαφίδαις αἰετὸς ἴστορίη,  
    ὑψιπετῆ τότε ταρσὸν ἀνὰ πλατὺν ἡέρ’ ἀερθεὶς  
        ἢ λυθον, ‘Ηελίου νῆσον ὅτ’ εἶχε Νέρων·  
κείνου δ’ αὐλίσθην ἐνὶ δώμασι, χειρὶ συνήθης  
    κράντορος, οὐ φεύγων Ζῆνα τὸν ἐσσόμενον.

5

### 288.—ΓΕΜΙΝΟΤ

Οὐτος ὁ Κεκροπίδησι βαρὺς λίθος “Αρεῖ κεῖμαι,  
    ξεῖνε, Φιλιππείης σύμβολον ἡνορέης,  
    ἱβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος  
        ἔργα, Μακηδονίης ἔγχεσι κεκλιμένα.  
    ὅμνυε νῦν νέκυας, Δημόσθενες· αὐτὰρ ἔγωγε  
        καὶ ζωῖς ἔσομαι καὶ φθιμένοισι βαρύς.

5

### 289.—ΒΑΣΣΟΤ

Οὐλόμεναι νήεσσι Καφηρίδες, αἴ̄ ποτε μόστον  
    ἀλέσαθ’ ‘Ελλήνων καὶ στόλον ’Ιλιόθεν,  
πυρσὸς ὅτε ψεύστας χθονίης δνοφερώτερα νυκτὸς  
    ἡψε σέλα, τυφλὴ δ’ ἔδραμε πᾶσα τρόπις  
χοιράδας ἐς πέτρας, Δαναοῦς πάλιν ’Ιλιος ἄλλη  
    ἐπλετε, καὶ δεκέτους ἐχθρότεραι πολέμου.  
καὶ τὴν μὲν τότ’ ἔπερσαν· ἀνίκητος δὲ Καφηρεύς.  
    Ναύπλιε σοὶ χάρμην<sup>1</sup> ‘Ελλὰς ἔκλαυσε δάκρυ.

5

<sup>1</sup> conj. Eldick : σοὶ γὰρ πᾶν MS.

<sup>1</sup> Son of the Sun and legendary founder of Rhodes.

<sup>2</sup> Just before Tiberius' recall from Rhodes (A.D. 2) an eagle was said to have perched on the roof of his house (Suet. *Tib.* c. 14).

## THE DECLAMATORY EPIGRAMS

### 287.—APOLLONIDES

I, THE holy bird, who had never set foot in Rhodes, the eagle who was but a fable to the people of Cercaphus,<sup>1</sup> came borne through the vast heaven by my high-flying wings, then when Tiberius was in the island of the Sun. In his house I rested, at the beck of my master's hand, not shrinking from the future Zeus.<sup>2</sup>

### 288.—GEMINUS

I, THIS stone, heavy to the Athenians, am dedicated to Ares as a sign of the valour of Philip. Here stand I to insult Marathon and the deeds of sea-girt Salamis, which bow before the Macedonian spear. Swear by the dead now, Demosthenes, but I shall be heavy to living and dead alike.<sup>3</sup>

### 289.—BASSUS

O rocks of Caphereus, fatal to ships, which destroyed the fleet of the Greeks on their home-coming from Troy, then when the lying beacon sent forth a flame darker than the night of hell, and every keel ran blindly on the sunken reefs, ye were another Troy to Greece and more deadly than the ten years' war. Troy indeed they sacked, but Caphereus was invincible. Nauplius, then did Hellas weep tears which were a joy to thee.<sup>4</sup>

<sup>3</sup> Supposed to be on a trophy erected by Philip II. to celebrate his victories over the Athenians. No such trophy ever existed. The reference is to Dem. *De Cor.* 208.

<sup>4</sup> Nauplius, to revenge the death of his son Palamedes, lured the Greek navy by a false beacon on to the rocks of Caphereus in Euboea.

## GREEK ANTHOLOGY

### 290.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Οτ' ἐξ ἀήτου Λίβυος, ἐκ ζαοῦς Νότου  
συνεζοφώθη πόντος, ἐκ δὲ νειάτων  
μυχῶν βυθῖτις ψάμμος ἐξηρεύγετο,  
ἰστὸς δὲ πᾶς ὄλισθεν εἰς ἀλὸς πτύχας,  
φορτὶς δ' ἐσύρετ' ἐς ἀΐδαν, πλανωμένη  
ἀρωγοναύτας δαίμονας Λυσίστρατος  
ἐλιπάρησεν· οἱ δὲ τῷ νεωκόρῳ  
μούνῳ θάλασσαν ἀγρίαν ἐκοίμισαν.

### 291.—ΚΡΙΝΑΓΟΡΟΤ

Οὐδ' ἦν Ὄκεανὸς πᾶσαν πλήμμυραν ἐγείρῃ,  
οὐδ' ἦν Γερμανίη· Ρῆνον ἅπαντα πίη,  
Ρώμης οὐδ' ὅσσον βλάψει σθένος, ἔχρι κε μίμη  
δεξιὰ σημαίνειν Καίσαρι θαρσαλέη.  
οὕτως χαὶ ἴεραὶ Ζηνὸς δρύες ἔμπεδα ρίζαις  
ἐστᾶσιν, φύλλων δ' αὖτα χέουσ' ἄνεμοι.

### 292.—ΟΝΕΣΤΟΤ

Παιίδων δν μὲν ἔκαιεν Ἀρίστιον, δν δ' ἐσάκουσε  
ναυηγόν· δισσὸν δ' ἄλγος ἔτηξε μίαν.  
αἰαὶ μητέρα Μοῖρα διείλετο, τὴν ἵσα τέκνα  
καὶ πυρὶ καὶ πικρῷ νειμαμένην ὕδατι.

### 293.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πουλὺ Λεωνίδεω κατιδὼν δέμας αὐτοδάϊκτον  
Ξέρξης ἔχλαινου φάρει πορφυρέψ·

## THE DECLAMATORY EPIGRAMS

### 290.—PHILIPPUS OF THESSALONICA

WHEN with the blasts of the Libyan wind, the fierce Sirocco, the sea grew dark and belched up the sand from her profoundest depths, when every mast had fallen into the hollow of the deep and the lost merchant ship was drifting to Hades, Lysistratus called on the gods who help mariners, and they, for the sake of the temple ministrant alone, lulled the savage waves.

### 291.—CRINAGORAS

(*Written after a reverse of the Roman arms in Germany*)

Not though Ocean arouses all his floods, not though Germany drinks up the whole Rhine,<sup>1</sup> shall the might of Rome be shaken as long as she remains confident in Caesar's auspicious guidance. So the holy oaks of Zeus stand firm on their roots, but the wind strips them of the withered leaves.

### 292.—HONESTUS

ARISTION was burning the corpse of one son when she heard the other was shipwrecked. A double grief consumed a single heart. Alas! Fate divided this mother in two, since she gave one child to fire and the other to cruel water.

### 293.—PHILIPPUS OF THESSALONICA

XERXES, looking on the great frame of self-slain Leonidas, clothed it in a purple cloak. Then Sparta's

<sup>1</sup> i.e. not though the Germans become so numerous that they drink up the Rhine, as Xerxes' army drunk up whole rivers.

## GREEK ANTHOLOGY

κήκ νεκύων δ' ἥχησεν ὁ τᾶς Σπάρτας πολὺς ἥρως.  
“Οὐ δέχομαι προδόταις μισθὸν ὀφειλόμενου·  
ἀσπὶς ἐμοὶ τύμβου κόσμος μέγας· αἴρε τὰ Περσῶν·  
χῆξω κεὶς ἀτδην ώς Λακεδαιμόνιος.”

### 294.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

- α. “Πορφυρέαν τοι τάνδε, Λεωνίδα, ὡπασε χλαῖναν  
Ξέρξης, ταρβήσας ἔργα τεᾶς ἀρετᾶς.”  
β. “Οὐ δέχομαι προδόταις αῦτα χάρις. ἀσπὶς  
ἔχοι με  
καὶ νέκυν· ὁ πλοῦτος δ' οὐκ ἐμὸν ἐντάφιον.”  
α. “Ἄλλ' ἔθανες· τί τοσόνδε καὶ ἐν νεκύεσσιν  
ἀπεχθῆς  
Πέρσαις;” β. “Οὐ θνάσκει ζῆλος ἐλευθερίας.”

### 295.—ΒΙΑΝΟΡΟΣ

Πῶλον, τὸν πεδίων ἄλλ' οὐχ ἄλὸς ἵππευτῆρα,  
ιη̄ διαπλώειν πόντον ἀναινόμενον,  
μὴ θάμβει χρεμέθοντα καὶ ἐν ποσὶ λὰξ πατέοντα  
τοίχους, καὶ θυμῷ δεσμὰ βιαζόμενον.  
ἄχθεται εἰ φόρτου μέρος ἔρχεται· οὐ γὰρ ἐπ' ἄλλοις  
κεῖσθαι τὸν πάντων ἔπρεπεν ὡκύτατον.

### 296.—ΑΠΟΛΛΩΝΙΔΟΤ

Σκύλλος, δτε Ξέρξου δολιχὸς στόλος Ἐλλάδα πᾶσαν  
ἥλαυνεν, βυθίην εῦρετο ναυμαχίην,  
Νηρῆος λαθρίοισιν ὑποπλεύσας τενάγεσσι,  
καὶ τὸν ἀπ' ἀγκύρης ὅρμον ἔκειρε νεῶν.  
αὕτανδρος δ' ἐπὶ γῆν ὡλίσθανε Περσὶς ἄναυδος  
όλλυμένη, πρώτη πεῖρα Θεμιστοκλέους.

---

<sup>1</sup> Scyllus and his daughter are said to have performed this

## THE DECLAMATORY EPIGRAMS

great hero called from the dead : " I accept not the reward due to traitors. My shield is the best ornament of my tomb. Away with the Persian frippery, and I shall go even to Hades as a Spartan."

### 294.—ANTIPHILUS OF BYZANTIUM

A. " XERXES gave thee this purple cloak, Leonidas, reverencing thy valorous deeds." B. " I do not accept it ; that is the reward of traitors. Let me be clothed in my shield in death too ; no wealthy funeral for me ! " A. " But thou art dead. Why dost thou hate the Persians so bitterly even in death ? " B. " The passion for freedom dies not."

### 295.—BIANOR

THE horse, accustomed to gallop over the plain and not over the waves, refuses to sail across the sea on the ship. Do not wonder at his neighing and kicking the sides of the vessel, and angrily trying to free himself from his bonds. He is indignant at being part of the cargo ; for the swiftest of all creatures should not depend on others for his passage.

### 296.—APOLLONIDES

SCYLLUS, when Xerxes' huge fleet was driving all Greece before it, invented submarine warfare. Descending into the hidden depths of the realm of Nereus, he cut the cables of the ships' anchors.<sup>1</sup> The Persian vessels, with all their crews, glided ashore and silently perished — the first achievement of Themistocles.

exploit when the Persian fleet was off Mt. Pelion (Paus. x. 19, 2).

## GREEK ANTHOLOGY

### 297.—ΑΝΤΙΠΑΤΡΟΤ

Στέλλευν ἐπ' Εύφρήτην, Ζηνὸς τέκος· εἰς σὲ γὰρ  
ἥδη  
ἥῷοι Πάρθων αὐτομολοῦσι πόδες.  
στέλλευν, ἄναξ· δήεις δὲ φόβῳ κεχαλασμένα τόξα,  
Καῖπαρ· πατρῶν δ' ἄρξαι ἀπ' ἐντολέων.  
‘Ρώμην δ', ὡκεανῷ περιτέρμονα πάντοθεν, αὐτὸς  
πρῶτος ἀνερχομένῳ σφράγισαι ἡελίῳ. 5

### 298.—ΑΝΤΙΦΙΛΟΤ

Σκίπων με πρὸς νηὸν ἀνήγαγεν, ὅντα βέβηλον  
οὐ μοῦνον τελετῆς, ἀλλὰ καὶ ἡελίου·  
μύστην δ' ἀμφοτέρων με Θεαὶ θέσαν· οἶδα δ' ἐκείνη  
νυκτὶ καὶ ὁφθαλμῶν νύκτα καθηράμενος.  
ἀσκίπων δ' εἰς ἄστυ κατέστιχον, ὅργια Δηοῦς  
κηρύσσσων γλώσσης ὅμμασι τρανότερον. 5

### 299.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ταῦροι πρηγύτενοντες, ἀροτρευτῆρες ἀρούρης,  
εἰν ἀλὶ τοὺς γαίης ἀντέχομεν καμάτους·  
αῦλακα τὴν ἀσίδαρον ἐν ὕδασιν ἔλκομεν ἄμφω,  
μακροτόνων σχοίνων ἄμμα σαγηνόδετον·  
ἰχθύσι δ' ἐκ σταχύων λατρεύομεν. ἀ ταλαεργοί· 5  
ἥδη κὴν πελάγει καρπὸν ἀροῦσι βόες.

### 300.—ΑΔΔΑΙΟΤ

Ταύρῳ φρικαλέον νάπος ἐκβαίνοντι Δοβήρου  
Πευκέστης ἵππῳ καρτερὸς ἡντίασεν.

## THE DECLAMATORY EPIGRAMS

### 297.—ANTIPATER OF THESSALONICA

(*Probably addressed to Gaius Caesar when sent by Augustus to the East in the year 1 B.C.*)

Hie thee to the Euphrates, son of Zeus; already in the East the feet of the Parthians hasten to desert to thee. Hie thee on thy way, O prince, and thou shalt find, Caesar, their bow-strings relaxed by fear. But base all thou dost on thy father's instructions. The Ocean is Rome's boundary on every side; be thou the first to seal her domination with the rising Sun.

### 298.—ANTIPHILUS

My staff guided me to the temple uninitiated not only in the mysteries, but in the sunlight. The goddesses initiated me into both, and on that night I knew that my eyes as well as my soul had been purged of night. I went back to Athens without a staff, proclaiming the holiness of the mysteries of Demeter more clearly with my eyes than with my tongue.

### 299.—PHILIPPUS OF THESSALONICA

We meek-necked oxen, the ploughers of the field, endure in the sea the labour of the land. We both draw in the water a furrow not cut by iron, the long ropes attached to the seine. We toil now for fish, not for corn. Ah, long-suffering creatures! Oxen have begun to plough the sea too for its fruits.

### 300.—ADDAEUS

VALIANT Peucestes encountered on horseback the bull as it issued from the dreadful dell of Doberus.

## GREEK ANTHOLOGY

ἀλλ' ὁ μὲν ὡρμήθη πρηὶ τοῦ δ' ἀπαλοῖο.

Παιονίδα λόγχην ἦκε διὰ κροτάφου·  
συλήσας κεφαλῆς δὲ διπλοῦν κέρας, αἰὲν ἐκείνῳ  
ζωροποτῶν ἔχθρον κόμπον ἔχει θανάτου.

5

### 301.—ΣΕΚΟΤΝΔΟΤ

Τίπτε τὸν ὄγκητὴν βραδύπουν ὅνον ἄμμιγ' ἐν ἵπποις  
γυρὸν ἀλωειναῖς ἔξελάατε δρόμον;  
οὐχ ἄλις, ὅττι μύλοιο περίδρομον ἄχθος ἀνάγκη  
σπειρηδὸν σκοτόεις κυκλοδίωκτος ἔχω;  
ἀλλ' ἔτι καὶ πώλοισιν ἐρίζομεν. ἢ ρ' ἔτι λοιπὸν  
νῦν μοι τὴν σκολιὴν αὐχένι γαῖαν ἀροῦν.

5

### 302.—ΑΝΤΙΠΑΤΡΟΤ

Τὸ βρέφος 'Ερμώνακτα διεχρήσασθε μέλισσαι  
(φεῦ κύνες) ἑρπυστήν, κηρία μαιόμενον·  
πολλάκι δ' ἔξ ὑμέων ἐψισμένον ὠλέσατ', αἰαῖ,  
κέντροις. εἰ δ' ὄφιων φωλεὰ μεμφόμεθα,  
πείθεο Λυσιδίκη καὶ Ἀμύντορι μηδὲ μελίσσας  
αἰνεῖν· κάκειναις πικρὸν ἔνεστι μέλι.

5

### 303.—ΑΔΔΑΙΟΤ

Τῇ βαιῆ Καλαθίνῃ ὑπὸ σκυλάκων μογεούσῃ  
Λητωῖς κούφην εὔτοκίην ἔπορεν.  
μούναις οὕ τι γυναιξὶν ἐπήκοος, ἀλλὰ καὶ αὐτὰς  
συνθήρους σώζειν "Αρτεμις οἵδε κύνας.

### 304.—ΠΑΡΜΕΝΙΩΝΟΣ

Τὸν γαίης καὶ πόντου ἀμειφθείσαισι κελεύθοις  
ναύτην ἡπείρου, πεζοπόρον πελάγους,  
ἐν τρισσαῖς δοράτων ἐκατοντάσιν ἔστεγεν ἄρης  
Σπάρτης. αἰσχύνεσθ', οὕρεα καὶ πελάγη.

## THE DECLAMATORY EPIGRAMS

Like a mountain it rushed at him, but with his Paeonian spear he pierced its tender temples, and having despoiled its head of the pair of horns, ever as he quaffs the wine from them boasts of his enemy's death.

### 301.—SECUNDUS

WHY do you drive me, the slow-footed braying ass, round and round with the threshing horses? Is it not enough that, driven in a circle and blindfolded, I am forced to turn the heavy millstone? But I must compete with horses too! Is the next task in store for me to plough with my neck's strength the earth that the share curves?

### 302.—ANTIPATER OF THESSALONICA

BEEs, ye savage pack, ye killed baby Hermonax as he was creeping to your hive in quest of honey. Often had he been fed by you, and now, alas! ye have stung him to death. If we speak evil of serpents' nests, learn from Lysidice and Amyntor not to praise hives either. They, too, have in them bitter honey.

### 303.—ADDAEUS

To little Calathina, in labour with her puppies, Leto's daughter gave an easy delivery. Artemis hears not only the prayers of women, but knows how to save also the dogs, her companions in the chase.

### 304.—PARMENION

*On the Battle of Thermopylae*

HIM who, transforming the paths of land and ocean, sailed over the dry land and marched on the sea, three hundred valiant Spartan spears resisted. Shame on you, mountains and seas!

## GREEK ANTHOLOGY

### 305.—ΑΝΤΙΠΑΤΡΟΤ

“Τδατος ἀκρήτου κεκορημένω ἄγχι παραστὰς  
χθιζὸν ἐμοὶ λεχέων Βάκχος ἔλεξε τάδε·  
“ Εῦδεις ἄξιον ὑπονού ἀπεχθομένων Ἀφροδίτη·  
εἰπέ μοι, ὡ νήφων, πεύθεαι Ἰππολύτου;  
τάρβει, μή τι πάθης ἐναλίγκιον.” ὃς ὁ μὲν εἰπὼν 5  
ώχετ· ἐμοὶ δ’ ἀπὸ τῆς οὐκέτι τερπνὸν ὕδωρ.

### 306.—ΑΝΤΙΦΙΛΟΤ

‘Τλοτόμοι παύσασθε, νεῶν χάριν. οὐκέτι πεύκη  
κύματος, ἀλλ’ ἥδη ρώσὸς ἐπιτροχάει·  
γόμφος δ’ οὐδ’ ἔτι χαλκὸς ἐν ὄλκάσιν, οὐδὲ σίδηρος,  
ἀλλὰ λίνῳ τοίχων ἀρμονίη δέδεται.  
τὰς δ’ αὐτὰς ποτὲ πόντος ἔχει νέας, ἄλλοτε γαῖα 5  
πτυκτὸν ἀμαξίτην φόρτον ἀειρομένας.  
‘Αργὸ μὲν προτέροισιν ἀοίδιμος· ἀλλὰ Σαβίνῳ  
καινοτέρην πῆξαι Παλλὰς ἔνευσε τρόπιν.

### 307.—ΦΙΛΙΠΠΟΤ

Φοῖβον ἀνηναμένη Δάφνη ποτέ, νῦν ἀνέτειλεν  
Καίσαρος ἐκ βωμοῦ κλῶνα μελαμπέταλον·  
ἐκ δὲ θεοῦ θεὸν εὑρεν ἀμείνονα· Λητοΐδην γὰρ  
ἐχθήρασα, θέλει Ζῆνα τὸν Αἰνεάδην.  
ρίζαν δ’ οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἀλλ’ ἀπὸ πέτρης. 5  
Καίσαρι μὴ τίκτειν οὐδὲ λίθος δύναται.

---

<sup>1</sup> Boats made of hides, used from primitive times by the natives of Portugal, are stated to have been introduced among the Romans at a somewhat earlier date than this epigram (Cass. Dio, 48, 18).

## THE DECLAMATORY EPIGRAMS

### 305.—ANTIPATER OF THESSALONICA

I HAD drunk my fill of untempered water, when Bacchus yesterday, standing by my bed, spoke thus : “ Thou sleepest a sleep worthy of them whom Aphrodite hates. Tell me, thou temperate man, hast thou heard of Hippolytus ? Fear lest thou suffer some fate such as his.” Having so spoken he departed, and ever since then water is not agreeable to me.

### 306.—ANTIPHILUS

CEASE working, ye woodcutters, at least as far as concerns ships. It is no longer pine-trees that glide over the waves but hides. Ships are no longer built with bolts of bronze or iron, but their hulls are held together with flaxen cords, and the same ship now floats on the sea and now travels on land, folded to be mounted on a carriage. Argo was formerly the theme of song, but Pallas has granted to Sabinus to build a still more novel keel.<sup>1</sup>

### 307.—PHILIPPUS

DAPHNE, who once refused Phoebus, now upears her dark-leaved bough from the altar of Caesar, having found a better god than that former one. Though she hated the son of Leto, she desires Zeus the son of Aeneas. She struck root not in the Earth, her mother, but in a stone. Not even stone can refuse to bear offspring to Caesar.<sup>2</sup>

<sup>2</sup> The inhabitants of Tarragona announced to Augustus that a palm (not as here a laurel) had sprung from his altar : “ That shows how often you light fires on it ” said he.

## GREEK ANTHOLOGY

### 308.—BIANORΟΣ

Φῶρες ὅτ' εἰνάλιοι Τυρσηνίδος ἀγχόθι δίνης  
φορμικτὰν ἀκάτου θῆκαν ὑπὲρ βύθιον,  
αὐτίκα μιν κιθάρῃ λιγυαχέῃ δέξατο δελφὶν  
σύνθροον, ἐκ δὲ βυθοῦ νήχετ' ἐρυσσάμενος,<sup>1</sup>  
μέχρις ἐπ' Ἰσθμὸν ἔκελσε Κορίνθιον. ἄρα θάλασσα 5  
ἰχθὺς ἀνθρώπων εἰχε δικαιοτέρους;

### 309.—ANTIPATRΟΤ

Χειμέριον καίουσαν ἐφ' ἑστίῃ ἄνθρακα Γοργὼ  
τὴν γρηγὸν βροντῆς ἐξεπάταξε φόβος·  
πνεύμονα δὲ ψυχθεῖσα κατήμυσεν. ἦν ἄρα μέσση  
Γήρως καὶ Θανάτου λειπομένη πρόφασις.

### 310.—ANTIPILOT ΒΤΖΑΝΤΙΟΤ

Ψῆγμ' ἄπυρον χρυσοῖο σιδηρείων ὑπ' ὀδόντων  
ρίνηθέν, Λιβυκῆς κουφότερον ψαμάθου,  
μῆν ὀλίγος βαρὺ δεῖπνον ἐδαίσατο· πᾶσα δὲ νηδὺς  
συρομένη βραδύπουν θῆκε τὸν ὡκύτατον.  
ληφθεὶς δ' ἐκ μεσάτης ἀνετέμνετο κλέμματα γα-  
στρός· 5  
ἥς ἄρα κὴν ἀλόγοις, χρυσέ, κακοῦ πρόφασις.

### 311.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὦκείαις ἐλάφοισι κύων ἴσαμιλλα δραμοῦσα  
ἴγκυος ἡλκώθη παιδοπόρον γένεσιν.

<sup>1</sup> I write ἐρυσσάμενος for ἐλισσόμενος.

## THE DECLAMATORY EPIGRAMS

### 308.—BIANOR

*On Arion*

WHEN the sea-robbers near the Tyrrhene surges cast the lyre-player into the sea from the ship, a dolphin straightway received him, together with the sweet-voiced lyre to whose strains he sung, and swum, saving him from the deep, till it landed on the Isthmus of Corinth. Had the sea, then, fish which were juster than men?

### 309.—ANTIPATER OF THESSALONICA

As Gorgo was lighting the coals on her hearth in winter, the fearful noise of the thunder terrified the old woman. Chill seized her lungs and she dropped dead. So then she had been spared with Eld on the one side and Death on the other, either ready to take her on any pretext.

### 310.—ANTIPHILUS OF BYZANTIUM

A LITTLE mouse devoured some unfired gold-dust, the scrapings of the file's iron teeth, lighter than the sands of Libya. It proved a heavy meal for him; for his belly, trailing with the weight, made the swift creature slow-footed, and so he was caught and cut open, and the stolen treasure extracted from his inside. Even to brutes, gold, thou art the cause of evil.

### 311.—PHILIPPUS OF THESSALONICA

A BITCH, that vied in swiftness with the deer, was wounded, when heavy with young, in her generative

## GREEK ANTHOLOGY

πᾶσα δὲ συγκατέμυσε κατουλωθεῖσα χρόνοισιν.  
    ἡδη δ' ἡ τοκετῶν ὥριος ἦν βάσανος·  
πολλὰ δ' ἐπωρύουσαν ἀνὴρ ἐσιδηροτόμησεν,  
    καὶ σκύλακες φίλιοι νηδύοις ἔξεθορον.  
’Αρτέμιδος λέλυται λοχίων χάρις· ἔμπαλι δ' Ἀρης  
    ῆρκται μαιοῦσθαι γαστέρα θηλυτέραις.

5

### 312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

’Ωνερ, τᾶν βαλάνων τὰν ματέρα φείδεο κόπτειν,  
    φείδεο· γηραλέαν δ' ἐκκεράζε πίτυν,  
ἡ πεύκαν, ἡ τάνδε πολυστέλεχον παλίουρον,  
    ἡ πρῖνον, ἡ τὰν αὐαλέαν κόμαρον.  
τηλόθι δ' ἵσχε δρυὸς πέλεκυν· κοκύαι γὰρ ἔλεξαν  
    ἀμīν ὡς πρότεραι ματέρες ἐντὶ δρύες.

5

### 313.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΤ

”Ιζευ ἄπας ὑπὸ καλὰ δάφνας εὐθαλέα φύλλα,  
    ώραίου τ' ἄρυσται νάματος ἀδὺ πόμα,  
ὅφρα τοι ἀσθμαίνοντα πόνοις θέρεος φίλα γυῖα  
    ἀμπαύσῃς, πνοιῇ τυπτόμενα Ζεφύρου.

### 314.—ΤΗΣ ΑΥΤΗΣ

’Ερμᾶς τᾶδ' ἔστακα παρ' ὅρχατον ἡνεμόεντα  
    ἐν τριόδοις, πολιᾶς ἐγγύθεν ἀιόνος,  
ἀνδράσι κεκμηῶσιν ἔχων ἄμπαυσιν ὁδοῖο·  
    ψυχρὸν δ' ἀχραὲς κράνα τύποιάχει.<sup>1</sup>

W. H. D. Rouse, *An Echo of Greek Song*, p. 62.

<sup>1</sup> ὕδωρ προχέει Hermann, which I render.

## THE DECLAMATORY EPIGRAMS

organs. The scab of the wound in a short time entirely closed the orifice, and the pains of labour were at hand. But a man operated on her, terribly though she howled, and the dear little ones leapt forth from her womb. The gracious aid of Artemis in labour is a thing of the past, and Ares, on the other hand, has begun to practise midwifery.

### 312.—ZONAS OF SARDIS

REFRAIN, sirrah, from cutting the oak, the mother of acorns; refrain, and lay low the old stone-pine, or the sea-pine, or this rhamnus with many stems, or the holly-oak, or the dry arbutus. Only keep thy axe far from the oak, for our grannies tell us that oaks were the first mothers.<sup>1</sup>

### 313.—ANYTE

SIT here, quite shaded by the beautiful luxuriant foliage of the laurel, and draw sweet drink from the lovely spring, that thy limbs, panting with the labours of summer, may take rest beaten by the western breeze.

### 314.—BY THE SAME

HERE stand I, Hermes, in the cross-roads by the wind-swept belt of trees near the grey beach, giving rest to weary travellers, and cold and stainless is the water that the fountain sheds.

<sup>1</sup> Referring to the legend that men were sprung from oaks or rocks. *cp. Odyss. xix. 163.*

## GREEK ANTHOLOGY

### 315.—NIKIOT

"Ιζευ ύπ' αἰγείροισιν, ἐπεὶ κάμες, ἐνθάδ', ὁδῖτα,  
καὶ πῦθ' ἀσσον ἵων πίδακος ἀμετέρας·  
μνᾶσαι δὲ κράναν καὶ ἀπόπροθι, ᾗ<sup>1</sup> ἐπὶ Γίλλῳ  
Σῖμος ἀποφθιμένῳ παιδὶ παριδρύεται.

### 316.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

"Ω τάνδε στείχουτες ἀταρπιτόν, αἴτε ποτ' ἀγροὺς  
δαμόθεν, αἵτ' ἀπ' ἀγρῶν νεῖσθε ποτ' ἀκρόπολιν,  
ἀμμες ὅρων φύλακες, δισσοὶ θεοί, ὃν ὁ μέν, Ἐρμᾶς,  
οἶνον ὄρης μ', οὗτος δ' ἄτερος, Ἡρακλέης·  
ἄμφω μὲν θνατοῖς εὐάκοι, ἀλλὰ ποθ' αὐτούς— 5  
αἱ ξύνᾳ<sup>2</sup> παραθῆς ἀχράδας, ἐγκέκαφεν·  
ναὶ μὰν ὥσαύτως τοὺς βότρυνας, αἴτε πέλονται  
ῶριμοι, αἴτε χύδαν ὅμφακες, εὐτρέπικεν.  
μισέω τὰν μετοχάν, οὐδ' ἥδομαι· ἀλλ' ὁ φέρων τι,  
ἀμφίς, μὴ κοινᾶ, τοῖς δυσὶ παριθέτω, 10  
καὶ λεγέτω· "Τὸν τοῦθ', Ἡράκλεες." ἄλλοτε, "Τοῦτο  
Ἐρμᾶ." καὶ λύοι τὰν ἔριν ἀμφοτέρων.

### 317.—ΑΔΗΛΟΝ

- a. Χαίρω τὸν λακόρυζον ὄρῶν θεὸν εἰς τὸ φάλανθον  
βρέγυμ' ὑπὸ τᾶν ὄχνᾶν, αἰπόλε, τυπτόμενον.  
β. Αἰπόλε, τοῦτον ἐγὼ τρὶς ἐπύγισα· τοὶ δὲ τραγίσκοι  
εἰς ἐμὲ δερκόμενοι τὰς χιμάρας ἐβάτευν.

<sup>1</sup> ᾗ Hecker: ἄν MS.

<sup>2</sup> I write ξύνᾳ for τῶμαι.

## THE DECLAMATORY EPIGRAMS

### 315.—NICIAS

SIT here under the poplar trees, traveller, for thou art weary, and come near and drink from my fountain. When thou art far away bethink thee of the spring near which stands Simus' statue beside his dead son Gillus.

### 316.—LEONIDAS OF TARENTUM

O YE who pass along this road, whether ye are going from town to the fields or returning to the city from the country, we two gods here are the guardians of the boundary. I, as you see me, am Hermes, and this other fellow is Heracles.<sup>1</sup> We both are gracious to mortals, but to each other—save the mark! If anyone offers a dish of wild pears to both of us, he bolts them. Yes, and indeed, likewise grapes; whether they are ripe ones or any quantity of sour ones, he stows them away. I detest this method of going shares, and get no pleasure from it. Let whoever brings us anything serve it separately to each of us and not to both, saying, "This is for thee, Heracles," and again, "This is for Hermes." So he might make up our quarrel.

### 317.—ANONYMOUS

*Hermafroditus.* "GOATHERD, I love seeing this foul-mouthed god struck on his bald pate by the pears." *Silenus.* "Goatherd, hunc ter inivi, and the young billy-goats were looking at me and tropping the young nanny-goats." *Goatherd.* "Is it true,

<sup>1</sup> The "term" set up on the boundary of the city and country (*cp. Plat. Hipparch.* 228 d.) had on one side the face of Hermes and on the other that of Heracles.

## GREEK ANTHOLOGY

γ. Ὁντως σ', Ἐρμαφρόδιτε, πεπύγικεν; α. Οὐ μὰ  
τὸν Ἐρμᾶν,<sup>5</sup>  
αἰπόλε. β. Ναὶ τὸν Πᾶν', αἰπόλε, κἀπιγελῶν.

### 318.—ΛΕΩΝΙΔΟΤ

Εὔμαραθον πρηῶνα καὶ εὐσκάνδικα λελογχώσι,  
Ἐρμῆ, καὶ ταύταν, ἀ φίλος, αἰγίβοσιν,  
καὶ λαχανηλόγῳ ἔσσο καὶ αἴγυνομῇ προσηνήσ.  
ἔξεις καὶ λαχάνων καὶ γλάγεος μερίδα.

### 319.—ΦΙΛΟΞΕΝΟΤ

Τληπόλεμος ὁ Μυρεὺς Ἐρμᾶν ἀφετήριον ἔρμα  
ἱροδρόμοις θῆκεν παῖς ὁ Πολυκρίτεω,  
δὶς δέκ' ἀπὸ σταδίων ἐναγώνιον· ἀλλὰ πονεῖτε,  
μαλθακὸν ἐκ γονάτων ὅκνον ἀπωσάμενοι.

### 320.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Εἶπέ ποκ' Εύρώτας ποτὶ τὰν Κύπριν· ““Η λάζε τεύχη,  
ἢ ἔιθι τᾶς Σπάρτας· ἀ πόλις ὄπλομανεῖ.””  
ἀ δ' ἀπαλὸν γελάσασα, “Καὶ ἔσσομαι αἰὲν ἀτευχής,”  
εἶπε, “καὶ οἰκήσω τὰν Λακεδαιμονίαν.””  
χάμῦν Κύπρις ἄνοπλος· ἀναιδέες οἵδε λέγουσιν  
ἴστορες, ώς ἀμῦν χάθεδος ὄπλοφορεῖ.<sup>5</sup>

### 321.—ANTIMAXOT

Τίπτε, μόθων ἄτλητος, Ἐνναλίοιο λέλογχας,  
Κύπρι; τίς ὁ ψεύστας στυγνὰ καθᾶψε μάτην

## THE DECLAMATORY EPIGRAMS

Hermaphroditus, that he did so?" *Hermaphroditus*  
"No, goatherd, I swear by Hermes." *Silenus*. "I  
swear by Pan I did, and I was laughing all the  
time."

### 318.—LEONIDAS OF TARENTUM

DEAR Hermes, whose are this hillside rich in fennel  
and chervil, and this goat-pasture? Be kind both to  
the gatherer of herbs and to the goatherd, and thou  
shalt have thy share of both the herbs and the milk.

### 319.—PHILOXENUS

TLEPOLEMUS of Myra, the son of Polycrites, set me  
up here, Hermes, presiding deity of the course, a  
pillar to mark the starting point in the holy races of  
twenty stadia. Toil, ye runners, in the race, banishing  
soft ease from your knees.

### 320.—LEONIDAS OF TARENTUM

EUROTAS said once to Cypris, "Either arm thyself  
or go out of Sparta. The town has a craze for arms." She  
smiled gently and replied, "I will both remain  
always unarmed and continue to dwell in the land of  
Lacedaemon." Our Cypris is unarmed as elsewhere,  
and these are shameless writers who declare that  
with us even the goddess bears arms.<sup>1</sup>

### 321.—ANTIMACHUS

WHY, Cypris, hast thou, to whom the toil of war  
is strange, got thee these accoutrements of Ares?  
What falsifier fitted on thee, to no purpose, this

<sup>1</sup> There undoubtedly was an armed Aphrodite at Sparta,  
and it is difficult to see the exact point of this epigram.

εὗτεα; σοὶ γὰρ Ἐρωτες ἐφίμεροι, ἀ τε κατ' εὐνὰς αρμοὶ<sup>s of</sup>  
τέρψις, καὶ κροτάλων θηλυμανεῖς ὅτοβοι.<sup>to the</sup>  
δούρατα δ' αἰματόεντα κάθεες· Τριτωνίδι δίᾳ<sup>The</sup>  
ταῦτα· σὺ δ' εὐχαίταιν εἰς Τμέναιον ἔθι.<sup>·enaei</sup>

## 322.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Οὐκ ἐμὰ ταῦτα λάφυρα· τίς ὁ θριγκοῖσιν ἀνάγκας<sup>?2.-</sup>  
"Αρης ταύταν τὰν ἄχαριν χάριτα;<sup>spc</sup>  
ἄθλαστοι μὲν κῶνοι, ἀναίμακτοι δὲ γανῶσαι<sup>rif</sup>  
ἀσπίδες, ἄκλαστοι δ' αἱ κλαδαρὰι κάμακες.<sup>,</sup>  
αἴδοι πάντα πρόσωπ' ἐρυθαίνομαι, ἐκ δὲ μετώπου<sup>5</sup>  
ἰδρὼς πιδύων στῆθος ἐπισταλάει.  
παστάδα τις τοιοῦσδε καὶ ἀνδρειῶνα καὶ αὐλὰν  
κοσμείτω καὶ τὸν νυμφίδιον θάλαμον.  
"Αρευς δ' αἰματόεντα διωξίπποιο λάφυρα<sup>10</sup>  
νηὸν κοσμοίη· τοῖς γὰρ ἀρεσκόμεθα.

## 323.—ΑΝΤΙΠΑΤΡΟΤ

Τίς θέτο μαρμαίροντα βοάγρια; τίς δ' ἀφόρυκτα  
δούρατα, καὶ ταύτας ἀρραγέας κόρυθας,  
ἀγκρεμάσας "Αρηὶ μιάστορι κόσμον ἄκοσμον;  
οὐκ ἀπ' ἐμῶν ρίψει ταῦτά τις ὅπλα δόμων;  
ἀπτολέμων τάδ' ἔοικεν ἐν οἰνόπληξι τεράμνοις<sup>5</sup>  
πλάθειν, οὐ θριγκῶν ἐντὸς Ευναλίου.  
σκῦλά μοι ἀμφίδρυπτα, καὶ ὀλλυμένων ἄδε λύθρος  
ἀνδρῶν, εἴπερ ἔφυν ὁ βροτολοιγὸς "Αρης.

## 324.—ΜΝΑΣΑΛΚΟΤ

'Α σῦριγξ, τί μοι ὡδε παρ' Ἀφρογένειαν δρουσας;  
τίπτ' ἀπὸ ποιμενίου χείλεος ὡδε πάρει;  
οὐ τοι πρῶνες ἔθ' ὡδ' οὐτ' ἄγκεα, πάντα δ' Ἐρωτες  
καὶ Πόθος· ἀ δ' ἀγρία Μοῦσ' ἐν ὅρει νέμεται.

## THE DECLAMATORY EPIGRAMS

hateful armour? Thou delightest in the Loves and the joys of the bridal bed, and the girls dancing madly to the castanets. Lay down these bloody spears. They are for divine Athena, but come thou to Hymenaeus with the flowing locks.

### 322.—LEONIDAS OF TARENTUM

THESE spoils are not mine. Who hung this unwelcome gift on the walls of Ares? Unbruised are the helmets, unstained by blood the polished shields, and unbroken the frail spears. My whole face reddens with shame, and the sweat, gushing from my forehead, bedews my breast. Such ornaments are for a lady's bower, or a banqueting-hall, or a court, or a bridal chamber. But blood-stained be the cavalier's spoils that deck the temple of Ares; in those I take delight.

### 323.—ANTIPATER OF SIDON

Who hung here these glittering shields, these unstained spears and unbroken helmets, dedicating to murderous Ares ornaments that are no ornaments? Will no one cast these weapons out of my house? Their place is in the wassailing halls of unwarlike men, not within the walls of Enyalius. I delight in hacked trophies and the blood of dying men, if, indeed, I am Ares the Destroyer.

### 324.—MNASALCAS

WHY, O pipe, hast thou hied thee here to the house of the Foam-born? Why art thou here fresh from a shepherd's lips? Here are no more hills and dales, naught but the Loves and Desire. The mountains are the dwelling of the rustic Muse.

## GREEK ANTHOLOGY

### 325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλικλύστου πέτρας ἐνὶ βένθεσιν ἥμαν  
εὐαλδὲς πόντου φῦκος ἐπενυμένα·  
νῦν δέ μοι ἴμερόεις κόλπων ἔντοσθεν ῥάνει  
λάτρις ἐϋστεφάνου Κύπριδος ἀβρὸς Ἔρες.

### 326.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΥ

Πέτρης ἐκ δισσῆς ψυχρὸν κατεπάλμενον ὕδωρ,  
χαίροις, καὶ Νυμφέων ποιμενικὰ ξόανα,  
πίστραι<sup>1</sup> τε κρηηνέων, καὶ ἐν ὕδασι κόσμια ταῦτα  
ὑμέων, ὡς κοῦραι, μυρία τεγγόμενα,  
χαίρετ· Ἀριστοκλεῆς δ' ὅδ' ὁδοιπόρος, φέρετε  
δίψαν βαψάμενος τοῦτο δίδωμι γέρας.

### 327.—ΕΡΜΟΚΡΕΟΝΤΟΣ

Νύμφαι ἐφυδριάδες, ταῖς Ἐρμοκρέων τάδε δῶρα  
εἴσατο, καλλινάου πίδακος ἀντιτυχών,  
χαίρετε, καὶ στείβοιτ· ἔρατοῖς ποσὶν ὕδατόεντα  
τόνδε δόμον, καθαροῦ πιμπλάμεναι πόματος.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 57.

### 328.—ΔΑΜΟΣΤΡΑΤΟΥ

Νύμφαι Νηϊάδες, καλλίρροον αὖ τόδε νᾶμα  
χείτε κατ' οὐρείου πρωνὸς ἀπειρέσιον,  
νῦμμιν ταῦτα πορευ Δαμόστρατος Ἀντίλα νιὸς  
ξέσματα, καὶ δοιῶν ρίνᾳ κάπρων λάσια.

<sup>1</sup> So Unger: πέτραι MS.

## THE DECLAMATORY EPIGRAMS

### 325.—ANONYMOUS

*On a Shell with an image of Love carved inside it*

OF old I dwelt in the depths on a sea-washed rock  
clothed in luxuriant seaweed, but now in my bosom  
sleeps the delightful child, tender Love, the servant  
of diademed Cypris.

### 326.—LEONIDAS OF TARENTUM

HAIL, thou cold stream that leapest down from the  
cloven rock, and ye images of the Nymphs carved by  
a shepherd's hand ! Hail, ye drinking troughs and  
your thousand little dolls,<sup>1</sup> ye Maidens of the spring,  
that lie drenched in its waters ! All hail ! And I,  
Aristocles, the wayfarer, give you this cup which I  
dipped in your stream to quench my thirst.

### 327.—HERMOCREON

YE Nymphs of the water, to whom Hermocreon  
set up these gifts when he had lighted on your  
delightful fountain, all hail ! And may ye ever, full  
of pure drink, tread with your lovely feet the floor  
of this your watery home.

### 328.—DAMOSTRATUS

YE Naiad Nymphs, who shed from the mountain  
cliff this fair stream in inexhaustible volume, Damo-  
stratus, the son of Antilas, gave you these wooden  
images and the two hairy boar-skins.

<sup>1</sup> Otherwise called *κοροκόσμια*, votive images of the Nymphs.  
*cp.* Plat. *Phaedr.* 230 b.

## GREEK ANTHOLOGY

### 329.—ΛΕΩΝΙΔΟΤ ΤΑΠΑΝΤΙΝΟΤ

Νύμφαι ἐφυδριάδες, Δώρου γένος, ἀρδεύοιτε  
τοῦτον Τιμοκλέους κᾶπον ἐπεσσύμεναι·  
καὶ γὰρ Τιμοκλέης ὅμμιν, κόραι, αἰὲν ὁ καπεὺς  
κάπων ἐκ τούτων ὥρια δωροφορεῖ.

### 330.—ΝΙΚΑΡΧΟΤ

- a. Κράνας εὐθύδρου παρὰ νάμασι καὶ παρὰ Νύμφαις,  
ἔστασέν με Σίμων, Πάνα τὸν αἴγιπόδην.  
β. Τεῦ δὲ χάριν; a. Λέξω τοι· ὅσον ποθέεις ἀπὸ  
κράνας  
καὶ πίε, καὶ κοίλαν κάλπιν ἑλῶν ἄρυσαι·  
ποσσὶ δὲ μὴ ποτὶ νίπτρα φέρειν κρυστάλλινα  
Νυμφᾶν  
δῶρα, τὸν ὑβριστὰν εἰς ἐμὲ δερκόμενος.  
β. Ὡ σέμν'— a. Οὐ λέξεις ἔτερον λόγου, ἀλλὰ παρέ-  
ξεις  
πυγίξαι· τούτοις χρῶμαι ὁ Πὰν νομίμοις.  
ἢν δὲ ποιῆς<sup>1</sup> ἐπίτηδες, ἔχων πάθος, ἔστι καὶ ἄλλα  
τέχνα· τῷ ροπάλῳ τὰν κεφαλὰν λέπομες.

### 331.—ΜΕΛΕΑΓΡΟΤ

Αἱ Νύμφαι τὸν Βάκχον, ὅτ' ἐκ πυρὸς ἡλαθ' ὁ κοῦρος,  
νίψαν ὑπὲρ τέφρης ἄρτι κυλιόμενον.  
τούνεκα σὺν Νύμφαις Βρόμιος φίλος· ḥν δέ νιν εἴργγης  
μίσγεσθαι, δέξῃ πῦρ ἔτι καιόμενον.

<sup>1</sup> So Reiske: πίνης MS.

<sup>1</sup> i.e. dost bathe thy feet.

## THE DECLAMATORY EPIGRAMS

### 329.—LEONIDAS OF TARENTUM

YE water Nymphs, children of Dorus, water diligently this garden of Timocles, for to you, Maidens, doth the gardener Timocles bring ever in their season gifts from this garden.

### 330.—NICARCHUS

*A.* "I AM goat-footed Pan, whom Simo put up by the clear waters of the spring." *B.* "And why?"  
*A.* "I will tell thee. From the fountain drink as much as thou wilt, and take this hollow pitcher, too, and draw. But offer not the crystalline gifts of the Nymphs to thy feet to bathe them. Seest thou not my menacing form?" *B.* "Revered god—" *A.* "Thou shalt not speak another word, but shalt let me take my will of thee. Such is the custom of Pan. But if thou dost it<sup>1</sup> on purpose, having an inclination for the penalty, I know another trick. I will break thy head with my club."

### 331.—MELEAGER

#### *On Wine and Water*

THE Nymphs washed Bacchus when he leapt from the fire above the ashes he had just been rolling in.<sup>2</sup> Therefore Bacchus is thy friend when united with the Nymphs, but if thou preventest their union thou shalt take to thee a still burning fire.

<sup>1</sup> He was born when his mother Semele was consumed by the lightning.

## GREEK ANTHOLOGY

### 332.—ΝΟΣΣΙΔΟΣ [ΛΕΣΒΙΑΣ]

Ἐλθοῖσαι ποτὶ ναὸν ἵδωμεθα τᾶς Ἀφροδίτας  
τὸ βρέτας, ώς χρυσῷ διαδαλόεν τελέθει.  
εἴσατό μιν Πολυαρχίς, ἐπαυρομένα μάλα πολλὰν  
κτῆσιν ἀπ' οἰκείου σώματος ἀγλατας.

### 333.—ΜΝΑΣΑΛΚΟΤ

Στῶμεν ἀλιρράντοιο παρὰ χθαμαλὰν χθόνα τπόντου,  
δερκόμενοι τέμενος Κύπριδος Είναλίας,  
κράναν τ' αἰγείροιο κατάσκιου, ἀς ἄπο νῦμα  
ξουθαὶ ἀφύσσονται χείλεσιν ἀλκυόνες.

J. H. Merivale, in *Collections from the Greek Anthology*,  
1833, p. 112.

### 334.—ΠΕΡΣΟΤ

Κάμε τὸν ἐν σμικροῖς ὀλίγον θεὸν ἦν ἐπιβώσης  
εὐκαίρως, τεύξῃ· μὴ μεγάλων δὲ γλίχου.  
ώς ὅ τι δημοτέρων δύναται θεὸς ἀνδρὶ πενέστη  
δωρεῖσθαι, τούτων κύριος είμι Τύχων.

### 335.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Τλοφόρου τώγάλμαθ<sup>1</sup>, ὁδοιπόρε, Μικκαλίωνος.  
Ἐρμῆς, ἀλλ' ἵδε τὸν κρήγυον ὑλοφόρου,  
ώς ἔξ οἰζυρῆς ἡπίστατο δωροδοκῆσαι  
ἐργασίης· αἰὲν δ' ὁ γαθός ἐστ' ἀγαθός.

### 336.—ΚΑΛΛΙΜΑΧΟΤ

Ἡρως Αἰετίωνος ἐπίσταθμος Ἀμφιπολίτεω  
ἴδρυμαι μικρῷ μικρὸς ἐπὶ προθύρῳ,

---

<sup>1</sup> He was a god worshipped in company with or in place of Priapus.

## THE DECLAMATORY EPIGRAMS

### 332.—NOSSIS

LET us go to the temple to see the statue of Aphrodite, how cunningly wrought it is of gold. Polyarchis erected it, having gained much substance from the glory of her own body.

### 333.—MNASALCAS

LET us stand on the low beach of the sea-washed promontory, gazing at the sanctuary of Cypris of the Sea, and the spring overshadowed by poplars from which the yellow kingfishers sip with their bills the running water.

### 334.—PERSES

IF at the right season thou callest upon me too, little among the lesser gods, thou shalt get thy wish, but crave not for great things. For I, Tychon,<sup>1</sup> have in my power to grant only such things as the people's god may give to a labouring man.

### 335.—LEONIDAS OF TARENTUM

THE two statues, wayfarer, are the gift of the woodman Miccalion; but look, Hermes, how the excellent woodman from his wretched calling managed to give gifts. The good man is always good.

### 336.—CALLIMACHUS

I, THE hero<sup>2</sup> who guard the stable of Aeetion of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

<sup>2</sup> The name of the hero is not given. He complains that though the guardian of a stable he was not mounted, but the last couplet is corrupt and very obscure.

## GREEK ANTHOLOGY

λοξὸν δφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ τιπείωι  
θυμωθεὶς πεζὸν κάμε παρῳκίσατο.

### 337.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Εὐάγρει, λαγόθηρα, καὶ εἰ πετεεινὰ διώκων  
ἰξευτῆς ἥκεις τοῦθ' ὑπὸ διστὸν ὅρος,  
κάμε τὸν ὑληωρὸν ἀπὸ κρημνοῦ βοασον  
Πᾶνα· συναγρεύω καὶ κυσὶ καὶ καλάμοις.

### 338.—ΘΕΟΚΡΙΤΟΤ ΣΤΡΑΚΟΤΣΙΟΤ

Εῦδεις φυλλοστρῶτι πέδω, Δάφνι, σῶμα κεκμακὸς  
ἀμπαύων· στάλικες δ' ἀρτιπαγεῖς ἀν' ὅρῃ.  
ἀγρεύει δέ τι Πάν, καὶ ὁ τὸν κροκόεντα Πρίηπος  
κιστὸν ἐφ' ἴμερτῷ κρατὶ καθαπτόμενος,  
ἄντρον ἔσω στείχοντες ὁμόρροθοι. ἀλλὰ τὺ φεῦγε, εἰ  
φεῦγε, μεθεὶς ὅπνου κῶμα καταρχόμενον.

### 339.—ΑΡΧΙΟΤ ΜΤΤΙΛΗΝΑΙΟΤ

Ἐν ποτε παμφαίνοντι μέλαν πτερὸν αἰθέρι νωμῶν  
σκορπίον ἐκ γαίης εἶδε θορόντα κόραξ,  
δν μάρψων ὕρουστεν· ὁ δ' ἀτέξαντος ἐπ' οὐδας  
οὐ βραδὺς εὐκέντρω πέζαν ἔτυψε βέλει,  
καὶ ζωῆς μιν ἄμερσεν. ἵδ' ὡς δν ἔτευχεν ἐπ' ἄλλῳ, 5  
ἐκ κείνου τλήμων αὐτὸς ἔδεκτο μόρον.

### 340.—ΔΙΟΣΚΟΡΙΔΟΤ

Αύλοὶ τοῦ Φρυγὸς ἔργον 'Τάγνιδος, ἡνίκα Μήτηρ  
ιερὰ τὰν Κυβέλοις πρῶτ' ἀνέδειξε θεῶν,  
καὶ πρὸς ἐμὸν φώνημα καλὴν ἀνελύσατο χαίταν  
ἔκφρων 'Ιδαιῆς ἀμφίπολος θαλάμης.

## THE DECLAMATORY EPIGRAMS

sword. Having lost his temper with . . . . he did not give me a mount either when he put me up beside him.

### 337.—LEONIDAS OF TARENTUM

Good sport! thou who comest to the foot of this two-peaked hill, whether hunting the hare or in pursuit of winged game. Call on me, Pan the ranger of this forest, from the rock, for I help both hounds and limed reeds to capture.

### 338.—THEOCRITUS

THOU sleepest, Daphnis, resting thy wearied body on a bed of leaves, and thy stake-nets are new set on the hill. But Pan hunts thee, Pan and Priapus, the saffron-coloured ivy twined on his lovely head. Intent on one purpose they are entering the cave. But fly; dispel the gathering drowsiness of sleep and fly.

### 339.—ARCHIAS OF MYTILENE

A RAVEN plying his black wings in the pellucid sky, saw once a scorpion emerging from the ground, and swooped down to catch it; but the scorpion, as the raven dashed down to the ground, was not slow to strike his foot with its powerful sting, and robbed him of life. See how the luckless bird met with the fate he was preparing for another by means of that other.

### 340.—DIOSCORIDES

THE double flute was the work of Phrygian Hyagnis at the time when the Mother of the gods first revealed her rites on Cybele, and when the frantic servant of the Idaean chamber first loosed his lovely

## GREEK ANTHOLOGY

εἰ δὲ Κελαινίτης ποιμὴν πάρος ἡσυπέρ ἀείσας  
ἐγνώσθη, Φοίβου κεινὸν ἔδειρεν<sup>1</sup> ἔρις.

5

### 341.—ΓΛΑΤΚΟΤ

- a. Νύμφαι, πευθομένῳ φράσατ' ἀτρεκές, εἰ παροδεύων  
Δάφνις τὰς λευκὰς ὥδ' ἀνέπαυσ' ἐρίφους.  
β. Ναὶ ναί, Πὰν συρικτά, καὶ εἰς αἴγειρον ἐκείναν  
σοὶ τι κατὰ φλοιοῦ γράμμ' ἐκόλαψε λέγειν.  
“ Πάν, Πάν, πρὸς Μαλέαν, πρὸς ὄρος Ψωφίδιον  
ἔρχευ·  
ἰξοῦμαι.” a. Νύμφαι, χαίρετ· ἐγὼ δ' ὑπάγω.

5

### 342.—ΠΑΡΜΕΝΙΩΝΟΣ

Φημὶ πολυστιχίην ἐπιγράμματος οὐ κατὰ Μούσας  
εἶναι. μὴ ξητεῖτ· ἐν σταδίῳ δόλιχον·  
πόλλα' ἀνακυκλοῦται δολιχὸς δρόμος· ἐν σταδίῳ δὲ  
δέξὺς ἐλαυνόμενος πνεύματός ἐστι τόνος.

### 343.—ΑΡΧΙΟΤ

Αύταῖς σὺν κίχλαισιν ὑπὲρ φραγμοῖο διωχθεὶς  
κόσσυφος ἡερίης κόλπου ἔδυ νεφέλης.  
καὶ τὰς μὲν συνοχηδὸν ἀνέκδρομος ὥχμασε θώμυγξ,  
τὸν δὲ μόνον πλεκτῶν αὐθὶ μεθῆκε λίνων.  
ἰρὸν ἀοιδοπόλων ἔτυμον γένος. ἡ ἄρα πολλὴν  
καὶ κωφαὶ πτανῶν φροντίδ' ἔχουσι πάγαι.

5

<sup>1</sup> I write ἔδειρεν for ἔδειξεν. I cannot restore l. 5 satisfactorily, but it is evident that Dioscorides disputes or does not recognise the story that Marsyas was son of Hyagnis. Marsyas was flayed by Apollo for daring to match his flute with Apollo's lyre.

## THE DECLAMATORY EPIGRAMS

locks to my notes. But if the shepherd of Celaenae<sup>1</sup> was known earlier as a better player, his strife with Phoebus fayled him.

### 341.—GLAUCUS

*A.* “NYMPHS answer me truly, if Daphnis on his road rested here his white goats.” *B.* “Yes, yes, piper Pan, and on the back of that poplar tree he cut a message for thee : ‘Pan, Pan, go to Malea<sup>2</sup>; to the mountain of Psophis. I shall come there.’” *A.* “Farewell, Nymphs, I go.”

### 342.—PARMENION

AN epigram of many lines does not, I say, conform to the Muses' law. Seek not the long course in the short stadion. The long race has many rounds, but in the stadion sharp and short is the strain on the wind.

### 343.—ARCHIAS

(cp. No. 76)

A BLACKBIRD, driven over the hedge together with field-fares, avoided the hollow of the suspended net. The cords from which there is no escape caught and held fast the whole flock of them, but let the blackbird alone go free from the meshes. Of a truth the race of singers is holy. Even deaf traps show fond care for winged songsters.

<sup>1</sup> Marsyas.    <sup>2</sup> The Arcadian town of that name.

## GREEK ANTHOLOGY

### 344.—ΛΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ἡν ὁπότε γραμμαῖσιν ἐμὴν φρένα μοῦνον ἔτερπον,  
οὐδὲ ὄναρ εὐγενέταις γνώριμος· Ἰταλίδαις·  
ἀλλὰ τανῦν πάντεσσιν ἐράσμιος· ὁψὲ γὰρ ἔγνων  
ὅππόσον Οὐρανίην Καλλιόπη προφέρει.

### 345.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲ τοσόνδ' Ἀθάμας ἐπεμήνατο παιδὶ Λεάρχῳ,  
ὅσσον ὁ Μηδείης θυμὸς ἐτεκνοφόνα,  
ξῆλος ἐπεὶ μανίης μεῖζον κακόν· εἰ δὲ φονεύῃ  
μήτηρ, ἐν τίνι νῦν πίστις ἔτ' ἔστι τέκνων;

### 346.—ΤΟΥ ΑΥΤΟΥ

Αἴαν ὅλην νήσους τε διῆπταμένη σὺ χελιδών,  
Μηδείης γραπτῇ πυκτίδι νοσσοτροφεῖς·  
ἔλπη δ' ὄρταλίχων πίστιν σέο τήνδε φυλάξειν  
Κολχίδα, μηδὲ ιδίων φεισαμένην τεκέων;

### 347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐάροτον βόες οἴδαμεν αὔλακα τέμνειν,  
ἀλλ' ἵδε κῆκ πόντου νῆσος ἐφελκόμεθα·  
ἔργα γὰρ εἰρεσίης δεδιδάγμεθα· καὶ σύ, θάλασσα,  
δελφῖνας γαίη ζεῦξον ἀροτροφορεῖν.

### 348.—ΤΟΥ ΑΥΤΟΥ

Ο σταφυλοκλοπίδας Ἐκατώνυμος εἰς Ἀΐδαο  
ἔδραμε, μαστιχθεὶς κλήματι φωριδίῳ.

## THE DECLAMATORY EPIGRAMS

### 344.—LEONIDAS OF ALEXANDRIA

(*This and the following ones are Isopsephe.*)

THERE was a time when I gave pleasure to myself alone by lines, and was not known at all to noble Romans. But now I am beloved by all, for late in life I recognised how far Calliope excels Urania.<sup>1</sup>

### 345.—BY THE SAME

THE fury of Athamas against his son Learchus<sup>2</sup> was not so great as the wrath that made Medea plot her children's death. For jealousy is a greater evil than madness. If a mother kills, in whom are children to place confidence?

### 346.—BY THE SAME

AFTER flying, swallow, across the whole earth and the islands, thou dost rear thy brood on the picture of Medea. Dost thou believe that the Colchian woman who did not spare even her own children will keep her faith to thy young?

### 347.—BY THE SAME

WE oxen are not only skilled in cutting straight furrows with the plough, but, look, we pull ships out of the sea too. For we have been taught the task of oarsmen. Now, sea, thou too shouldst yoke dolphins to plough on the land.

### 348.—BY THE SAME

HECATONYMUS, the stealer of grapes, ran to Hades whipped with a stolen vine-switch.

<sup>1</sup> By "lines" in l. 1 he means astronomical and geometrical figures. He has abandoned these for lines of verse, the Muse of Astronomy for the Muse of Poesy.

<sup>2</sup> Athamas killed his son in a fit of madness.

## GREEK ANTHOLOGY

### 349.—ΤΟΥ ΑΥΤΟΥ

"Τδατά σοι Κοτίλεια γενέθλιον ἡμαρ ὄρωντι,  
Καῖσαρ, ἐπιβλύζοι σωρὸν ἀκεσφορίης,  
ὅφρα σε κόσμος ἅπας πάππον . . . αὐγάζηται,  
ώς πατέρα τρισσῆς εἴσιδεν εύτοκίης.

### 350.—ΤΟΥ ΑΥΤΟΥ

"Ητριά μοι βύβλων χιουώδεα<sup>1</sup> σὺν καλάμοισιν  
πέμπεις, Νειλορύτου δῶρον ἀπὸ προβολῆς.  
μουσοπόλῳ δ' ἀτελῆ, Διονύσιε, μηκέτι πέμπε  
ὅργανα· τίς τούτων χρῆσις ἄτερ μέλανος;

### 351.—ΤΟΥ ΑΥΤΟΥ

Λυσίππης ὁ νεογυνὸς ἀπὸ κρημνοῦ πάīς ἔρπων  
'Αστυνανακτείνης ἥρχετο δυσμορίης.  
ἢ δὲ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα  
μαξόν, τὸν λιμοῦ ῥύτορα καὶ θανάτου.

### 352.—ΤΟΥ ΑΥΤΟΥ

Νεῖλος ἑορτάζει παρὰ Θύμβριδος ἵερὸν ὕδωρ,  
εὐξάμενος θύσειν Καίσαρι σωζομένῳ.  
οἱ δὲ ἑκατὸν βουπλῆγες ἔκουσιον αὐχένα ταύρων  
ἥμαξαν βωμοῖς Οὐρανίοιο Διός.

### 353.—ΤΟΥ ΑΥΤΟΥ

Καὶ λόγον ἴστορίη κοσμούμενον ἡκρίβωσας  
καὶ βίον ἐν φιλίῃ, Πάππε, βεβαιότατον.

<sup>1</sup> So Toup: ἀτονάδεα MS.

<sup>1</sup> The Caesar is Vespasian, the three children Titus, Domitian, and Domitilla. Cutiliae, now Contigliano, is in the Sabine territory.

## THE DECLAMATORY EPIGRAMS

### 349.—BY THE SAME

CAESAR,<sup>1</sup> may the baths of Cutiliae on this thy birthday gush for thee in abundance of healing, so that all the world may see thee a grandfather as it has seen thee the father of three fair children.

### 350.—BY THE SAME

THOU sendest me thin sheets of byblus, snowy white, and reed pens, gifts from the headland that the Nile waters. Do not, Dionysius, send another time imperfect gifts to a poet. What use are these without ink?

### 351.—BY THE SAME

(cp. No. 114)

LYSIPPE's baby, creeping over the edge of a precipice, was on the point of suffering the fate of Astyanax. But she turned it from its path by holding out to it her breast, that thus was its saviour from death as well as from famine.

### 352.—BY THE SAME

THE Nile<sup>2</sup> keeps festival by the holy wave of Tiber, having vowed a sacrifice for Caesar's deliverance. A hundred axes made the willing necks of as many bulls bleed at the altars of Heavenly Zeus.

### 353.—BY THE SAME

PAPPUS, thou hast both strictly composed a work adorned with learning, and hast kept thy life strict in

<sup>2</sup> i.e. the Egyptians. If the Emperor was Nero, the sacrifice was to celebrate his deliverance from his mother's plots by her death.

## GREEK ANTHOLOGY

τοῦτο δ' ἔορτάζοντι γενέθλιον ἡριγένειαν  
δῶρον ὁ Νειλαιεὺς πέμπει ἀοιδοπόλος.

### 354.—ΤΟΥ ΑΥΤΟΥ

Ον πόλεμος δεδιώς οὐκ ὥλεσε, νῦν ὑπὸ νούσου  
θλίβομαι, ἐν δ' ἵδιῳ τήκομ' ὅλος πολέμω.  
ἀλλὰ διὰ στέρνων ἴθι φάσγανον· ὡς γὰρ ἀριστεὺς  
θυήξομ' ἀπωσάμενος καὶ νόσον ὡς πόλεμον.

### 355.—ΤΟΥ ΑΥΤΟΥ

Οὐράνιον μίμημα γενεθλιακαῖσιν ἐν ὥραις  
τοῦτ' ἀπὸ Νειλογενοῦς δέξο Λεωνίδεω,  
Ποππαία, Διὸς εὗνη, Σεβαστιάς· εῦαδε γάρ σοι  
δῶρα τὰ καὶ λέκτρων ἄξια καὶ σοφίης.

### 356.—ΤΟΥ ΑΥΤΟΥ

Οἴγνυμεν ἔξι ἑτέρης πόμα πίδακος, ὥστ' ἀρύσασθαι  
ξεῖνον μουσοπόλου γράμμα Λεωνίδεω.  
δίστιχα γὰρ ψήφοισιν ἴστάζεται. ἀλλὰ σύ, Μῶμε,  
ἔξιθι, κεις ἑτέρους ὀξὺν ὁδόντα βάλε.

### 357.—ΑΔΕΣΠΟΤΟΝ

Τέσσαρές εἰσιν ἀγῶνες ἀν' Ἑλλάδα, τέσσαρες ἵροι,  
οἱ δύο μὲν θυητῶν, οἱ δύο δ' ἀθανάτων.  
Ζηνός, Λητοΐδαο, Παλαίμονος, Ἀρχεμόροιο.  
ἀθλα δὲ τῶν, κότινος, μῆλα, σέλινα, πίτυς.

Turned into Latin by Ausonius, *Eclog. vii. 20.*

---

<sup>1</sup> i.e. Nero.

## THE DECLAMATORY EPIGRAMS

firmity of friendship. The Egyptian poet sends thee this gift to-day when thou dost celebrate thy natal morn.

### 354.—BY THE SAME

I, whom war dreaded and slew not, am now afflicted by disease, and waste away by intestine warfare. Pierce my heart then, sword, for I will die like a valiant soldier, beating off disease even as I did war.

### 355.—BY THE SAME

POPPAEA AUGUSTA, spouse of Zeus,<sup>1</sup> receive from the Egyptian Leonidas this map of the heavens on thy natal day; for thou takest pleasure in gifts worthy of thy alliance and thy learning.

### 356.—BY THE SAME

We open another fountain of drink to quaff from it verses of a form hitherto strange to Leonidas. The letters of the couplets give equal numbers. But away with thee, Momus, and set thy sharp teeth in others.

### 357.—ANONYMOUS

THERE are four games in Greece, two sacred to mortals and two to immortals: to Zeus, Apollo, Palaemon, and Archemorus, and their prizes are wild-olive, apples, celery, and pine-branches.<sup>2</sup>

<sup>2</sup> The games are the Olympian, Pythian, Isthmian, and Nemean ones. The crown of pine was the Isthmian pine, the celery the Nemean. The Pythian apples (instead of laurel) are mentioned by other late writers.

## GREEK ANTHOLOGY

### 358.—ΑΔΗΛΟΝ

Εἴ με Πλάτων οὐ γράψε, δύω ἐγένοντο Πλάτωνες.  
Σωκρατικῶν ὀάρων ἄνθεα πάντα φέρω·  
ἀλλὰ νόθον μ' ἐτέλεσσε Παναίτιος. ὃς δὲ ἐτέλεσσε  
καὶ ψυχὴν θυητήν, κάμε νόθον τελέσει.

### 359.—ΠΟΣΕΙΔΙΠΠΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ ΤΟΤ ΚΩΜΙΚΟΤ

Ποίην τις βιότοιο τάμη τρίβον; εἰν ἀγορῆ μὲν  
νείκεα καὶ χαλεπαὶ πρήξιες· ἐν δὲ δόμοις  
φροντίδες· ἐν δὲ ἀγροῖς καμάτων ἄλις· ἐν δὲ θαλάσσῃ  
τάρβος· ἐπὶ ξείνης δ', ἦν μὲν ἔχης τι, δέος·  
ἡν δὲ ἀπορῆς, ἀνιηρόν. ἔχεις γάμουν; οὐκ ἀμέριμνος 5  
ἔσσεαι· οὐ γαμέεις; ζῆς ἔτ' ἐρημότερος·  
τέκνα πόνοι, πήρωσις ἅπαις βίος· αἱ νεότητες  
ἄφρονες, αἱ πολιαὶ δὲ ἔμπαλιν ἀδρανέες.  
ἡν ἄρα τοῦν δισσοῖν ἐνὸς αἴρεσις, ἡ τὸ γενέσθαι  
μηδέποτ', ἡ τὸ θανεῖν αὐτίκα τικτόμενον. 10

Sir John Beaumont, reprinted in Wellesley's *Anthologia Polyglotta*, p. 133.

### 360.—ΜΗΤΡΟΔΩΡΟΤ

Παντοίην βιότοιο τάμοις τρίβον· εἰν ἀγορῆ μὲν  
κύδεα καὶ πινυταὶ πρήξιες· ἐν δὲ δόμοις  
ἄμπαυμ· ἐν δὲ ἀγροῖς Φύσιος χάρις· ἐν δὲ θαλάσσῃ  
κέρδος. ἐπὶ ξείνης, ἦν μὲν ἔχης τι, κλέος·  
ἡν δὲ ἀπορῆς, μόνος οἰδας. ἔχεις γάμουν; οἶκος  
ἄριστος 5  
ἔσσεται· οὐ γαμέεις; ζῆς ἔτ' ἐλαφρότερος.

## THE DECLAMATORY EPIGRAMS

### 358.—ANONYMOUS *On Plato's "Phaedo"*

IF Plato did not write me there were two Platos, for I have all the flowers of the Socratic dialogues. But Panaetius made me out to be spurious. He who made the soul out to be mortal will make me spurious too.<sup>1</sup>

### 359.—POSIDIPPUS OR PLATO, THE COMIC POET

WHAT path of life should one pursue? In the market-place are broils and business difficulties, and at home are anxieties; in the country there is too much labour, and at sea there is fear. In a foreign land there is apprehension if you possess anything, and if you are ill off, life is a burden. You are married? You won't be without cares. You are unmarried? You live a still more lonely life. Children are a trouble, and a childless life is a crippled one. Youth is foolish, and old age again is feeble. There is then, it seems, a choice between two things, either not to be born or to die at once on being born.

### 360.—METRODORUS

PURSUE every path of life. In the market place are honours and prudent dealings, at home rest; in the country the charm of nature, and at sea profit; in a foreign country, if you have any possessions, there is fame, and if you are in want no one knows it but yourself. Are you married? Your house will be the best of houses. Do you remain unmarried? Your life is

<sup>1</sup> We have Cicero's testimony that Panaetius did not accept the doctrine of the *Phaedo*. He does not, however, say that he pronounced it spurious.

## GREEK ANTHOLOGY

τέκνα πόθος, ἄφροντις ἄπαις βίος· αἱ νεότητες  
ρώμαλέαι, πολιαὶ δ' ἔμπαλιν εὐσεβέες.  
οὐκ ἄρα τῶν δισσῶν ἐνὸς αἴρεσις, ἢ τὸ γενέσθαι  
μηδέποτ', ἢ τὸ θανεῖν· πάντα γὰρ ἐσθλὰ βίω. 10

### 361.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Μῆτερ ἐμὴ δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,  
λίην ἄχθομαι ἔλκος, δ' με βροτὸς οὔτασεν ἀνὴρ  
νύκτα δι' ὄρφναίην, δτε θ' εῦδονσι βροτοὶ ἄλλοι,  
γυμνὸς ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδὲ ἔχειν ἔγχος.  
πᾶν δ' ὑπεθερμάνθη ξίφος αἴματι· αὐτὰρ ἔπειτα 5  
οὐρόν τε προέηκεν ἀπήμονά τε λιαρόν τε.

### 362.—ΑΔΕΣΠΟΤΟΝ

Ίμερόεις Ἀλφειέ, Διὸς στεφανηφόρον ὕδωρ,  
ὅς διὰ Πισαίων πεδίων κεκονιμένος ἔρπεις,  
ἡσύχιος τὸ πρῶτον, ἐπὴν δ' ἐς πόντον ἔκηαι,  
δξὺς ἀμετρήτοιο πεσὼν ὑπὸ κῦμα θαλάσσης,  
νυμφίος αὐτοκέλευθος ἐών ὀχετηγὸς ἐρώτων,  
ἐς Σικελὴν Ἀρέθουσαν ἐπείγεαι ὑγρὸς ἀκοίτης. 5  
ἡ δέ σε κεκμηῶτα καὶ ἀσθμαίνοντα λαβοῦσα,  
φῦκος ἀποσμήξασα καὶ ἄνθεα πικρὰ θαλάσσης,  
χείλεα μὲν στομάτεσσι συνήρμοσεν· οἴλα δὲ νύμφη  
νυμφίον ἀμφιχυθεῖσα περίπλοκον ἡδεῖ δεσμῷ 10  
κείμενον ἐν κόλποισιν Ὁλύμπιον εῦνασεν ὕδωρ. . . .  
καὶ φονίῃ ῥαθάμυγγι λιβὰς κατεκίρνατο πηγή.  
οὐδὲ Συρακοσίης ἔτι σοι μέλειν ὕμερος εὐνῆς·

<sup>1</sup> The wild-olive trees which furnished the crowns for the Olympic festival.

## THE DECLAMATORY EPIGRAMS

yet lighter. Children are darlings ; a childless life is free from care. Youth is strong, and old age again is pious. Therefore there is no choice between two things, either not to be born or to die ; for all in life is excellent.

### 361.—LEO THE PHILOSOPHER

(*A Homeric Cento*)

My cruel-hearted mother, an evil mother to me—it pains me much, the wound that a mortal man inflicted on me—in the dark night when other mortals sleep—naked, without a helmet and shield, nor had he a spear—and all his sword was bathed in hot blood—but afterwards he sent forth a gentle and harmless gale.

### 362.—ANONYMOUS

DELIGHTFUL Alpheus, stream that nourishest the crowns of Zeus,<sup>1</sup> winding with thy muddy water through the plain of Pisa, tranquil at first, but when thou reachest the sea plunging eagerly under the waves of the vast main, now made a bridegroom conducting the current of his love in a self-made channel, thou dost hie to Sicilian Arethusa to be her watery bed-fellow. Then she, taking thee to her tired and panting, wipes off the weed<sup>2</sup> and the bitter flowers of the sea, and joining her lips to thine, clasping like a bride thy Olympian stream in the sweet bonds of her embrace, lulls thee to sleep lying in her bosom. . . . and<sup>2</sup> thy limpid fount was defiled by showers of blood, and no longer was thy heart filled with desire for thy Syracusan love, but thou didst

<sup>2</sup> There are evidently some lines missing. The remainder refers to some barbarian invasion of the Peloponnese.

## GREEK ANTHOLOGY

πορφυρέη δ' ἀνέκοπτες ὕδωρ πεπιεσμένον αἰδοῖ,  
φειδόμενος καὶ πόντον ὄμοῦ καὶ λέκτρα μιῆναι. 15  
πολλάκι δ' εὐναίων δάρων βεβιημένος ὄρμῇ,  
αὐτὴν ἐσ φιλότητα χυτῆς ἀλόχοιο περήσας,  
ἐστήκεις ἄχραντον ὄρῶν Ἀρεθούσιον ὕδωρ.  
ἡ δέ σε παπταίνουσα Πελωριάδος κατὰ πέτρης  
δάκρυσι κυμαίνοντα, κατοικτείρουσα καὶ αὐτὴ 20  
εὐειδῆς Ἀρέθουσα φίλους ἀνεκόπτετο μαζούς,  
καὶ δρόσος οἴλα ρόδοισιν ἐτήκετο· μυρομένῳ δὲ  
Πισαίω ποταμῷ Σικελὴ προσεμύρετο πηγή.  
οὐδὲ Δίκην ἔλαθεν πανδερκέα φοίνιος ἀνήρ  
Ἐλλάδος ἀμώμων ἄγαμον στάχυν, φ ἔπι πολλαὶ 25  
ἡρώων ἄλοχοι, μινυώρια τέκνα τεκοῦσαι  
μαψιδίως ὡδῖνας ἀνεκλαύσαντο γυναῖκες.

### 363.—ΜΕΛΕΑΓΡΟΤ

Χείματος ἡνεμόεντος ἀπ' αἰθέρος οἰχομένοιο,  
πορφυρέη μείδησε φερανθέος εἴαρος ὥρη.  
γαῖα δὲ κυανέη χλοερὴν ἐστέψατο ποίην,  
καὶ φυτὰ θηλήσαντα νέοις ἐκόμησε πετήλοις. 5  
οἱ δ' ἀπαλὴν πίνοντες ἀεξιφύτου δρόσον Ἡοῦς  
λειμῶνες γελόωσιν, ἀνοιγομένοιο ρόδοιο.  
χαίρει καὶ σύριγγι νομεὺς ἐν ὅρεσσι λιγαίνων,  
καὶ πολωὸς ἐρίφοις ἐπιτέρπεται αἰπόλος αἰγῶν.  
ηδη δὲ πλώουσιν ἐπ' εὐρέα κύματα ναῦται  
πνοιῇ ἀπημάντῳ Ζεφύρου λίνα κολπώσαντος. 10  
ηδη δ' εὐάζουσι φερεσταφύλῳ Διονύσῳ,  
ἄνθεϊ βοτρυόεντος ἐρεψάμενοι τρίχα κισσοῦ.  
ἔργα δὲ τεχνήεντα βοηγειέεσσι μελίσσαις  
καλὰ μέλει, καὶ σίμβλῳ ἐφήμεναι ἔργαζονται  
λευκὰ πολυτρήτοιο νεόρρυτα κάλλεα κηροῦ. 15

## THE DECLAMATORY EPIGRAMS

hold back thy waters, repressed by blushing shame,  
saving from pollution the sea and thy bridal bed ;  
yet, often compelled by thy longing for nuptial intercourse,  
wouldst thou pass the sea to thy beloved liquid bride  
and stand gazing at the stainless water of Arethusa. And the lovely Arethusa, looking on thee surging with tears from the Pelorian rock,<sup>1</sup> would pity thee and beat her breasts, and melt like the dew on roses, the Sicilian fount responding to the lament of the river of Pisa. But he did not escape the eye of all-seeing Justice, that man of blood who mowed down the unwedded harvest of Greece, whereat many wives of the heroes wept for the short-lived children to bear whom they had suffered in vain.

### 363.—MELEAGER

WINDY winter has left the skies, and the purple season of flowery spring smiles. The dark earth garlands herself in green herbage, and the plants bursting into leaf wave their new-born tresses. The meadows, drinking the nourishing dew of dawn, laugh as the roses open. The shepherd on the hills delights to play shrilly on the pipes, and the goatherd joys in his white kids. Already the mariners sail over the broad billows, their sails bellied by the kindly Zephyr. Already, crowning their heads with the bloom of berried ivy, men cry *evoe!* to Dionysus the giver of the grape. The bees that the bull's carcase generates<sup>2</sup> bethink them of their artful labours, and seated on the hive they build the fresh white loveliness of their many-celled comb. The races of birds sing

<sup>1</sup> The N.E. cape of Sicily.

<sup>2</sup> *cp.* Vergil, *Georg.* iv. 555.

## GREEK ANTHOLOGY

πάντη δ' ὄρυθων γενεὴ λιγύφωνον ἀείδει,  
ἀλκυόνες περὶ κῦμα, χελιδόνες ἀμφὶ μέλαθρα,  
κύκνος ἐπ' ὅχθαισιν ποταμοῦ, καὶ ὑπ' ἄλσος ἀηδῶν.  
εἰ δὲ φυτῶν χαίρουσι κόμαι, καὶ γαῖα τέθηλεν,  
συρίζει δὲ νομεὺς, καὶ τέρπεται εὔκομα μῆλα, 20  
καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεύει,  
καὶ μέλπει πετεεινά, καὶ ὠδίνουσι μέλισσαι,  
πῶς οὐ χρὴ καὶ ἀοιδὸν ἐν εἴαρι καλὸν ἀεῖσαι;

### 364.—ΝΕΣΤΟΡΟΣ ΛΑΡΑΝΔΕΩΣ

Σπείσατέ μοι, Μοῦσαι, λιγυρὴν εὐτερπέα φωνήν,  
ἡδὺν ἀπὸ στομάτων Ἐλικωνίδος ὅμβρον ἀοιδῆς.  
ὅσσοι γὰρ προχέουσιν ἀοιδοτόκουν πόμα πηγῆς,  
ὑμετέρων ἐπέων λιγυρῇ τέρπονται ἀοιδῆ.

### 365.—ΙΟΤΛΙΑΝΟΤ ΚΑΙΣΑΡΟΣ

Ἄλλοίην ὄροώ δονάκων φύσιν. ἦπου ἀπ' ἄλλης  
χαλκείης τάχα μᾶλλον ἀνεβλάστησαν ἀρούρης,  
ἄγριοι, οὐδ' ἀνέμοισιν ὑφ' ἡμετέροις δονέονται·  
ἄλλ' ἀπὸ ταυρείης προθορῶν σπῆλυγγος ἀήτης  
νέρθεν ἐῦτρήτων καλάμων ὑπὸ ρίζαν ὁδεύει· 5  
καὶ τις ἀνὴρ ἀγέρωχος ἔχων θοὰ δάκτυλα χειρῶν,  
ἴσταται ἀμφαφόων κανόνας συμφράδμονας αὐλῶν·  
οἱ δ' ἀπαλὸν σκιρτῶντες ἀποθλίβουσιν ἀοιδήν.

### 366.—ΑΔΗΛΟΝ

Ἄποφθέγματα τῶν ἐπτὰ σοφῶν

Ἐπτὰ σοφῶν ἐρέω κατ' ἔπος πόλιν, οὕνομα, φωνήν.  
Μέτρον μὲν Κλεόβουλος ὁ Λίνδιος εἰπεν ἄριστον.

## THE DECLAMATORY EPIGRAMS

loud everywhere: the kingfishers by the waves, the swallows round the house, the swan by the river's brink, the nightingale in the grove. If the foliage of plants rejoices, and the earth flourishes, and the shepherd pipes, and the fleecy flocks disport themselves, and sailors sail, and Dionysus dances, and the birds sing, and the bees bring forth, how should a singer too not sing beautifully in the spring?

### 364.—NESTOR OF LARANDA

POUR for me, Muses, a draught of clear delightful song, the rain of Heliconian melody sweetened by your lips. For all for whom is shed the drink of the fountain that gives birth to poets delight in the clear song of your verses.<sup>1</sup>

### 365.—THE EMPEROR JULIAN

*On an Organ*

I SEE a new kind of reeds. Are they, perchance, the wild product of some strange brazen soil? They are not even moved by our winds, but from a cave of bull's hide issues a blast and passes into these hollow reeds at their root. And a valiant man with swift fingers stands touching the notes which play in concert with the pipes, and they, gently leaping, press the music out of the pipes.

### 366.—ANONYMOUS

*Sayings of the Seven Sages*

I WILL tell you in verse the cities, names, and sayings of the seven sages. Cleobulus of Lindus said that measure was best; Chilon in hollow Lacedaemon

<sup>1</sup> Evidently a fragment.

## GREEK ANTHOLOGY

Χίλων δ' ἐν κοίλῃ Λακεδαιμονι, Γυνῶθι σεαυτόν.  
δς δὲ Κόρινθον ἔναιε Χόλον κρατέειν Περίανδρος.  
Πιττακός, Οὐδὲν ἄγαν, δς ἔην γένος ἐκ Μυτιλή-  
νης.

5

Τέρμα δ' ὁρᾶν βιότοιο, Σόλων ἵεραῖς ἐν Ἀθήναις.  
Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε Πριηνεύς.  
Ἐγγύην φεύγειν δὲ Θαλῆς Μιλήσιος ηῦδα.

### 367.—ΛΟΤΚΙΑΝΟΤ ΣΑΜΟΣΑΤΕΩΣ

Τὸν πατρικὸν πλοῦτον νέος ὧν Θήρων ὁ Μενίππου  
αἰσχρῶς εἰς ἀκρατεῖς ἔξεχεεν δαπάνας.  
ἀλλά μιν Εὔκτήμων, πατρικὸς φίλος, ως ἐνόησεν  
ἢδη καρφαλέη τειρόμενον πενίη,  
καὶ μιν δακρυχέων ἀνελάμβανε, καὶ πόσιν αὐτὸν  
θῆκε θυγατρὸς ἔης, πόλλ' ἐπὶ μείλια δούς.  
αὐτὰρ ἐπεὶ Θήρωνα περὶ φρένας ἥλυθε πλοῦτος,  
αὐτίκα ταῦς αὐταῦς ἐτρέφετ' ἐν δαπάναις,  
γαστρὶ χαριζόμενος πᾶσαν χάριν οὐ κατὰ κόσμον,  
τῇ θ' ὑπὸ τὴν μιαρὰν γαστέρα μαργοσύνη. 10  
οὕτως μὲν Θήρωνα τὸ δεύτερον ἀμφεκάλυψεν  
οὐλομένης πενίης κῦμα παλιρρόθιον.  
Εὔκτήμων δ' ἐδάκρυσε τὸ δεύτερον, οὐκέτι κεῖνον,  
ἀλλὰ θυγατρὸς ἔης προϊκά τε καὶ θάλαμον.  
ἔγνω δ' ως οὐκ ἔστι κακῶς κεχρημένον ἄνδρα  
τοῖς ἰδίοις εἶναι πιστὸν ἐν ἀλλοτρίοις. 15

### 368.—ΙΟΤΛΙΑΝΟΤ ΒΑΣΙΛΕΩΣ

Τίς πόθεν εἰς Διόνυσε; μὰ γὰρ τὸν ἀληθέα Βάκχον,  
οῦ σ' ἐπιγιγνώσκω τὸν Διὸς οἶδα μόνον.  
κείνος νέκταρ ὅδωδε· σὺ δὲ τράγου. ἡ ρά σε Κελτοὶ  
τῇ πενίῃ βιοτρύων τεῦξαν ἀπ' ἀσταχύων.

## THE DECLAMATORY EPIGRAMS

said "Know thyself;" and Periander, who dwelt in Corinth, "Master anger;" Pittacus, who was from Mytilene, said "Naught in excess;" and Solon, in holy Athens, "Look at the end of life"; Bias of Priene declared that most men are evil, and Thales of Miletus said "Shun suretyship."

### 367.—LUCIAN

HERO, the son of Menippus, in his youth wasted his inheritance shamefully on prodigal outlay; but Euctemon, his father's friend, when he saw that he was already pressed by parching poverty, strove with tears to cheer him, and gave him his daughter to wife with a large dowry. But when wealth got the better of Thero's wits, he began to live again in the same extravagance, satisfying disgracefully every lust of his vile belly and the parts beneath it. Thus the returning wave of baneful poverty buried Thero the second time, and Euctemon wept a second time, not for Thero, but for his daughter's dowry and bed, and learnt that a man who has made ill use of his own substance will not make honest use of another's.

### 368.—THE EMPEROR JULIAN

#### *On Beer*

WHO and whence art thou, Dionysus? For, by the true Bacchus, I know thee not: I know only the son of Zeus. He smells of nectar, but thou of billy-goat. Did the Celts for lack of grapes make

## GREEK ANTHOLOGY

τῷ σε χρὴ καλέειν Δημήτριον, οὐ Διόνυσον,  
πυρογενῆ μᾶλλον καὶ Βρόμον, οὐ Βρόμιον.

5

### 369.—ΚΤΡΙΛΛΟΤ

Πάγκαλόν ἔστ’ ἐπίγραμμα τὸ δίστιχον· ἦν δὲ παρέλθης  
τοὺς τρεῖς, ῥαψῳδεῖς, κούκ οὐπίγραμμα λέγεις.

### 370.—ΤΙΒΕΡΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ

Οὐ κύνεις, οὐ στάλικές με κατήνυσαν, οὐχὶ κυνηγοὶ  
δορκάδα· τὸν δ’ ἀπὸ γῆς εἰν ἀλλὶ πλῆσα μόρον.  
ἔξ ὕλης πόντῳ γὰρ ἐνέδραμον· εἰτά με πλεκταὶ  
ἔλξαν ἐπ’ αἰγιαλοὺς δικτυβόλων παγίδες.  
ἥλιτον ἡ χέρσοιο μάτην φυγάς· οὐδ’ ἀδίκως με  
εἴλε σαγηνευτὴς τάμα λιποῦσαν ὅρη.  
οὐποτ’ ἄγρης, ἀλιῆες, ἔτ’ ἄστοχον οἴσετε χεῖρα,  
χέρσῳ καὶ πελάγει κοινὰ πλέκοντες ὑφη.

5

### 371.—ΑΔΗΛΟΝ

Δίκτυον ἐκθρώσκοντα πολύπλοκον ἄρτι λαγωὸν  
σεῦε κύων θερμοῖς ἵχνεσιν ὠκυπόδην.  
τρηχὸν δὲ ἐκνεύσας ταχινῶς πάγον, ἐς βαθὺ πόντον  
ἥλατ’ ἀλυσκάζων κῦμα παρακτίδιον.  
εἰνάλιος τὸν δὲ αἰψα κύων βρυχηδὸν ὁδοῦσιν  
μάρψε. κυσὶν τλήμων ἦν ἄρ’ ὄφειλόμενος.

5

<sup>1</sup> “Bromus” is the Greek for oats; Bromius is a common title of Dionysus, derived probably from “bromus” = noise.

## THE DECLAMATORY EPIGRAMS

thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus<sup>1</sup> rather than Bromius.

### 369.—CYRILLUS

AN epigram of two lines has every merit, and if you exceed three lines it is rhapsody, not epigram.

### 370.—TIBERIUS ILLUSTRIS

I AM a fawn slain by no dogs, or stake-nets, or huntsmen, but in the sea I suffered the fate that threatened me on land. For I rushed into the sea from the wood, and then the netted snare of the fishermen dragged me up on the beach. I was wrong in flying, and all in vain, from the shore, and deservedly was taken by the fisherman after I had deserted my hills. Never again, fishermen, shall your hands be unsuccessful, since you now knit webs that serve both for sea and land.

### 371.—ANONYMOUS

(cp. No. 17 ff.)

A HOUND was pressing hotly on a swift-footed hare that had just freed itself from the toils of the net. The hare, rapidly turning away from the rough hill, leapt, to avoid the dog's jaws, into the deep water near the shore, where a sea-dog with one snap caught it at once in his teeth. The poor hare was evidently destined to be dog's meat.

In πῦρογενῆ, “wheat-born,” there is a play on πῦρογενῆ, “fire-born.”

## GREEK ANTHOLOGY

### 372.—ΑΔΗΛΟΝ

Λεπτὸν ὑφηναμένα ράδινοῖς ὑπὸ ποσσὶν ἀράχνα  
τέττιγα σκολιαιῆς ἔνδετον εἶχε πάγαις.  
ἀλλ᾽ οὐ μὰν λεπταῖσιν ἐπαιάζοντα ποδίστραις  
τὸν φιλαοιδὸν ἴδων παῖδα παρετρόχασα·  
λύσας δὲ ἐκ βροχίδων ἀπεκούφισα, καὶ τόδ' ἔλεξα·  
“Σώζου μουσείῳ φθεγγόμενος κελάδῳ.”

### 373.—ΑΔΗΛΟΝ

Τίπτε με τὸν φιλέρημον ἀναιδεῖ ποιμένες ἄγρη  
τέττιγα δροσερῶν ἔλκετ’ ἀπ’ ἀκρεμόνων,  
τὴν Νυμφῶν παροδῆτιν ἀηδόνα, κῆματι μέσσω  
οῦρεσι καὶ σκιεραῖς ξουθὰ λαλεῦντα νάπαις;  
ἡνίδε καὶ κίχλην καὶ κόσσυφον, ἡνίδε τόσους  
ψᾶρας, ἀρουραίης ἄρπαγας εὐπορίης·  
καρπῶν δηλητῆρας ἐλεῦν θέμις· δῆλυτ’ ἐκείνους·  
φύλλων καὶ χλοερῆς τίς φθόνος ἐστὶ δρόσου;

### 374.—ΑΔΗΛΟΝ

Ἄέναον Καθαρήν με παρερχομένοισιν ὁδίταις  
πηγὴν ἀμβλύζει γειτονέουσα νάπη·  
πάντη δὲ εὖ πλατάνοισι καὶ ἡμεροθηλέσι δάφναις  
ἔστεμμαι, σκιερὴν ψυχομένη κλισίνη·  
τοῦνεκα μή με θέρευς παραμείθεο· δίψαν ἀλαλκῶν  
ἄμπαυσον παρ’ ἐμοὶ καὶ κόπον ἡσυχίη.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 136.

### 375.—ΑΔΗΛΟΝ

Τίς ποτ’ ἀκηδέστως οἰνοτρόφον ὅμφακα Βάκχου  
ἀνήρ ἀμπελίνου κλήματος ἔξέταμεν,

## THE DECLAMATORY EPIGRAMS

### 372.—ANONYMOUS

THE spider, that had woven her fine web with her slender feet, had caught a cicada in her crooked meshes. But when I saw the little songster lamenting in the fine toils I did not pass hastily by, but freeing him from the nooses, I comforted him and said : “ Be saved, thou who callest with the musical voice.”

### 373.—ANONYMOUS

WHY, shepherds, in wanton sport, do you pull from the dewy branches me, the cicada, the lover of the wilds, the roadside nightingale of the Muses, who at midday chatter shrilly on the hills and in the shady copses? Look at the thrushes and blackbirds! Look at all the starlings, pilferers of the country's wealth! It is lawful to catch the despoilers of the crops. Slay them. Do you grudge me my leaves and fresh dew?

### 374.—ANONYMOUS

FROM the neighbouring grove I, ever-flowing Pure Fount, gush forth for passing travellers. On all sides, well canopied by planes and softly blooming laurels, I offer a cool resting-place under the shade. Therefore pass me not by in summer. Dispel thy thirst and rest thee, too, from toil in peace beside me.

### 375.—ANONYMOUS

WHAT man thus carelessly plucked from the vine-branch the unripe grapes of Bacchus that nurse the

## GREEK ANTHOLOGY

χείλεα δὲ στυφθεὶς ἀπό μιν βάλεν, ώς ἀν οδίταις  
εἴη νισσομένοις ἡμιδακὲς σκύβαλον;  
εἴη οἱ Διόνυσος ἀνάρσιος, οἶλα Λυκοῦργος  
ὅττι τμιν αὐξομέναν ἔσβεσεν εὐφροσύναν.  
τοῦδε γὰρ ἀν τάχα τις διὰ πώματος ἢ πρὸς ἀοιδὰς  
ἥλυθεν, ἢ γοεροῦ κάδεος ἔσχε λύσιν.

### 376.—ΑΔΗΛΟΝ

Τίπτε με τὴν ἀνέμοισιν ἀλώσιμον, ἡλεὶ τέκτον,  
τήνδε πίτυν τεύχεις νῆα θαλασσοπόρον,  
οὐδὲ οἰωνὸν ἔδεισας; ὃ τοι Βορέης μ' ἐδίωξεν  
ἐν χθονί· πῶς ἀνέμους φεύξομαι ἐν πελάγει;

### 377.—ΠΑΛΛΑΔΑ

Τάνταλος οὐδὲν ἔτρωγε· τινασσομένων γὰρ ὑπερθεν  
καρπὸς ὑπὲρ κεφαλῆς αὐτὸν ἔφευγε φυτῶν,  
καὶ διὰ τοῦτο τροφῆς κεχρημένος ἤττον ἐδίψα·  
εἰ δὲ καὶ ἔτρωγεν σῦκα πεπαινόμενα,  
καὶ βραβύλους καὶ μῆλα, τί τηλίκον ἀνδράσι νεκροῖς;  
δίψος ἀπὸ χλωρῶν γίνεται ἀκροδρύων;  
ἡμεῖς δ' ἔσθιομεν κεκλημένοι ἀλμυρὰ πάντα,  
χέννια, καὶ τυρούς, χηνὸς ἀλιστὰ λίπη,  
δρυια καὶ μόσχεια· μίαν δ' ἐπιπίνομεν αὐτοῖς.  
πάσχομεν οὐκοῦν σεῦ, Τάνταλε, πικρότερα.

### 378.—ΤΟΥ ΑΥΤΟΥ

Ἄνδροφόνῳ σαθρὸν παρὰ τειχίον ὑπνώοντι  
νυκτὸς ἐπιστῆναι φασὶ Σάραπιν ὄναρ,  
καὶ χρησμῷδῆσαι· “Κατακείμενος οὗτος, ἀνίστω,  
καὶ κοιμῶ μεταβάσι, ὡ τάλας, ἀλλαχόθι.”

## THE DECLAMATORY EPIGRAMS

wine, and when his lips were drawn up by the taste  
threw them away, half-chewed refuse for travellers  
to tread on? May Dionysus be his foe, because, like  
Lycurgus, he quenched good cheer in its growth.  
Haply by that drink had some man been moved to  
song, or found relief from plaintive grief.

### 376.—ANONYMOUS

WHY, foolish carpenter, dost thou make of me, the  
pine-tree that am the victim of the winds, a ship to  
travel over the seas, and dreadest not the omen?  
Boreas persecuted me on land; so how shall I escape  
the winds at sea?

### 377.—PALLADAS

TANTALUS ate nothing, for the fruit of the trees  
that tossed over his head ever eluded him, and owing  
to this, being in want of food, he was less thirsty;  
but suppose he had eaten ripe figs, and plums, and  
apples, do dead men get so very thirsty from eating  
fresh fruit? But we guests eat all sorts of salted  
dishes, quails and cheese and goose's fat, poultry and  
veal, and on the top of all drink only one glass. So  
we are worse off than you, Tantalus.

### 378.—BY THE SAME

THEY say that Sarapis appeared in a dream by  
night to a murderer who was sleeping under a de-  
cayed wall, and thus spoke as in an oracle: "Arise,  
thou who liest here, and seek, poor wretch, another  
sleeping place." The man awoke and departed, and

## GREEK ANTHOLOGY

δὸς δὲ διυπνισθεὶς μετέβη. τὸ δὲ σαθρὸν ἐκεῖνο  
τειχίου ἔξαιφνης εὐθὺς ἔκειτο χαμαί.5  
σῶστρα δ' ἔωθεν ἔθυε θεοῖς χαίρων ὁ κακοῦργος,  
ἥδεσθαι νομίσας τὸν θεὸν ἀνδροφόνοις.  
ἀλλ' ὁ Σάραπις ἔχρησε πάλιν, διὰ νυκτὸς ἐπιστάς.10  
“ Κήδεσθαι με δοκεῖς, ἄθλιε, τῶν ἀδίκων;  
εἰ μὴ νῦν σε μεθῆκα θανεῖν, θάνατον μὲν ἄλυπον  
νῦν ἔφυγες, σταυρῷ δ' ἵσθι φυλαττόμενος.”

### 379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παροιμιακῶς· “ Κᾶν ὃς δάκοι ἄνδρα πονηρόν· ”  
ἄλλὰ τόδ' οὐχ οὕτω φημὶ προσῆκε λέγειν.  
ἄλλὰ “ Δάκοι κᾶν ὃς ἀγαθὸν καὶ ἀπράγμονας ἄνδρας,  
τὸν δὲ κακὸν δεδιώς δήξεται οὐδὲ δράκων.”

### 380.—ΑΔΗΛΟΝ

Εἱ κύκνῳ δύναται κόρυδος παραπλήσιον ἄδειν,  
τολμῷν δ' ἐρίσαι σκῶπες ἀηδονίσιν,  
εὶ κόκκυξ τέττυγος ἐρεῦ λιγυρώτερος εἶναι,  
ἴσα ποεῖν καὶ ἐγὼ Παλλαδίῳ δύναμαι.

### 381.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Ἐις Λέανδρον καὶ Ἡρῷ

’Ακτῇ ἐπὶ προύχούσῃ, ἐπὶ πλατεῖ Ἐλλησπόντῳ,  
παρθένος αἰδοίη ὑπερώιον εἰσαναβâσα  
πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε·  
χρύσεον λύχνον ἔχουσα, φάος περικαλλὲς ἐποίει,  
κεῖνον διομένη τὸν κάμμορον, εἰ ποθεν ἔλθοι  
νηχόμενος—καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπεράασκε

## THE DECLAMATORY EPIGRAMS

immediately the rotten wall fell to the ground. The evil-doer rejoiced, and in the morning sacrificed to the gods in thanks for his escape, thinking that Sarapis is pleased with murderers. But Sarapis appeared to him again at night, and prophesied thus to him : " Wretch, dost thou think that I protect criminals ? If I did not let thee be killed now, it is that thou now hast escaped a painless death ; but know that thou art reserved for the cross."

### 379.—BY THE SAME

THE proverb says, " Even a pig would bite a bad man ; " but I say that we should not say that, but " Even a pig would bite simple unmeddlesome men, but even a snake would be afraid to bite a bad man."

### 380.—ANONYMOUS

IF a lark can sing like a swan and if owls dare compete with nightingales, if a cuckoo asserts he is more sweet-voiced than a cicada, then I too can equal Palladius.

### 381.—A HOMERIC CENTO

#### *On Hero and Leander*

ON a projecting shore on the broad Hellespont a modest maiden, having mounted to an upper chamber, stood in the tower lamenting and wailing. Holding a golden lamp she gave beautiful light, brooding on that unhappy man, would he come or not swimming.  
—And he swiftly passed across the depth of the sea,

## GREEK ANTHOLOGY

νύκτα δι' ἀμβροσίην, ὅτε θ' εῦδουσι βροτοὶ ἄλλοι·  
ρόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείροιο.  
ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκγεγάσι,  
παρθένος ἡθεός τ' ὁαρίζετον ἀλλήλοισιν, 10  
εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας,  
οἵ Σηστὸν καὶ "Αβυδον ἔχον καὶ δῖαν 'Αρίσβην.

### 382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

'Ο πρῶτος Ἡχοῦς ἀκούσας

'Ω φίλοι, ἥρωες Δαναοί, θεράποντες 'Αρηος,  
ψεύσομαι, ἡ ἔτυμον ἐρέω; κέλεται δέ με θυμός.  
ἀγροῦ ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
ναίει ἐϋπλόκαμος δεινὴ θεὸς αὐδήεσσα, 5  
ἡ θεός, ἡὲ γυνὴ τοὶ δὲ φθέγγοντο καλεῦντες.  
εὶ δὲ φθεγξαμένου του ἡ αὐδήσαντος ἀκούσῃ,  
αὐτις ἀριζήλως εἰρημένα μυθολογεύει.  
ἀλλὰ τί τοι ταῦτα διεξέρχεσθαι ἔκαστα;  
τὴν δ' οὔτ' ἀθρῆσαι δύναμ' ἀντίον, οὔτε νοῆσαι.  
όπποιόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις. 10

### 383.—ΜΗΝΕΣ ΑΙΓΑΙΠΤΙΩΝ

Πρῶτος Θώθ ἐδάη δρεπάνην ἐπὶ βότρυν ἐγείρειν.  
ἰχθυσβόλοισι Φαωφὶ φέρει πανδήμιον ἄγρην.  
Πληϊάδων φαίνουσαν 'Αθὺρ τεκμαίρεται ὥρην.  
Χοιὰ κ σπειρομένων σταχύων δείκνυσι γενέθλην.  
Τυβὶ δὲ πορφύρεον βουληφόρον είμα τιταίνει. 5  
σημαίνει πλωτῆρσι Μεχεὶρ πλόον ἀμφιπολεύειν.  
Ἄρεος ὅπλα φέρειν Φαμενὼθ δείκνυσι μαχηταῖς.  
εἰαρινῶν Φαρμουθὶ ρόδων πρωτάγγελός ἐστι.

## THE DECLAMATORY EPIGRAMS

through the ambrosial night when other mortals sleep, for a great wave surged towards the dry land of the continent. For as many days and nights as pass, the young man and maiden converse with each other, going to bed together without the knowledge of their dear parents, who inhabit Sestos, and Abydus, and divine Arisbe.

### 382.—ANOTHER

*On the Theme “He who first heard Echo”*

FRIENDS, Danaan heroes, servants of Ares, shall I lie or speak the truth, as my heart bids me? At the utmost border of the land where the tall trees grow lives a fair-haired dreadful goddess gifted with speech, either a goddess or a woman, and they called aloud on her. If she hear one call or speak, she excellently repeats what was spoken. But why narrate all this to thee in detail? Only I cannot look on her face or perceive her. Whatever kind of word thou speakest the like shalt thou hear.

### 383.—THE EGYPTIAN MONTHS

FIRST Thoth learnt to uplift the hook to prune the grapes; Phaophi brings to fishermen a catch of every variety; Athyr indicates the date of the appearance of the Pleiads; Choiac shows the birth of the sown crops; Tybi displays the purple robe;<sup>1</sup> Mecheir bids sailors prepare for a voyage; Phamenoth trains warriors in the use of arms; Pharmouthi is the first

<sup>1</sup> i.e. the consuls are then elected.

## GREEK ANTHOLOGY

λήια δ' αὐναθέντα Παχών δρεπάνησι φυλάσσει·  
εὐκάρπου δὲ Παῦνὶ προάγγελός ἐστιν ὁπώρης.<sup>10</sup>  
καὶ σταφυλὴν κατέχων εὐάμπελός ἐστιν Ἐπηφί·  
καὶ Μεσορὶ Νείλοιο φέρει φυσίζον ὕδωρ.

### 384.—ΜΗΝΕΣ ΡΩΜΑΙΩΝ

'Εξ ἐμέθεν λυκάβαντος ὑπηελίοιο θύρετρα,  
Αὔσονίης <θ><sup>1</sup> ψύχος δέρκεται Ήλιος.  
αὐτὰρ ἐγὼ θαμινῆσι γύην νιφάδεσσι διαινώ,  
τεύχων εἰαρινῆς ἔγκυον ἀγλατής.  
ἄρχεται Ἀρης ἀπ' ἐμένο, καὶ ἄνθεα καὶ γλάγος ἥδυ·<sup>5</sup>  
ἴση δ' εἰκοστῷ ἡματι τὸντελέθει.  
ἐντύνοι τῆμόσδε φυτοσκάφος, ἔρνεα τάμνων,  
ῥίζῃ ἐπ' ἀγροτέρη ἡμερον ἀκρεμόνα.  
οἴγεται ἄρτι θάλασσα· ἐφοπλίζοιτε δὲ νῆας·  
ώριον ἀκλύστων ἐκτὸς ἄγειν λιμένων.<sup>10</sup>  
μεσσάτιος ρόδου είμι καὶ ἀργεννοῦν κρίνοιο,  
καὶ ξανθῆς κεράσου βρίθομαι ἀκρεμόσιν.  
Καρκίνον Ήλιος μετανίσσεται· ἀστάχνας δὲ  
καρφαλέους κείρει γειοπόνος δρεπανη·  
κρίνω ἐγὼ Δηὸς καὶ ἀχυρμιάς· ἐν δὲ Λέοντι  
ἀτρεκέα τελέθει χευματα Νηϊάδων.<sup>15</sup>  
βρίθω ἐγὼ σταφυλῆ, βρίθω δ' ἐπὶ πάσῃ ὁπώρῃ·  
αὐθις δ' ἴσοπαλῆς γίνεται ἡματι τὸντελέθει.  
τίς δέ κ' ἐμένο πέλοι γλυκερώτερος, δος μέθυ χεύω,  
ληνῷ ἐπεὶ κατάγω Βάκχον ἀπ' οἰνοπέδου;<sup>20</sup>  
εἴ τοι Ἀθηναίης πέλει ἔρνεα, ωριον ἥδη  
καρπὸν ἀποθλίβειν, μνῆστιν ἔχειν καμάτων.  
παύσασθαι νειοῦ κέλομαι· γλαγόνωντι γάρ ἥδη  
σπέρματι ριγεδανή πηγυλὶς ἀντιάσει.

<sup>1</sup> I insert θ.

## THE DECLAMATORY EPIGRAMS

herald of the roses of spring ; Pachon keeps for the sickle the ripened corn ; Payni is the herald of fruitful autumn ; Epephi, who blesses the vine, holds a bunch of grapes ; and Mesori brings the vivifying water of Nile.

### 384.—THE ROMAN MONTHS

*January*: From me opens the door of the solar year and the sun looks on the supreme magistrates of Italy.<sup>1</sup> *February*: I wet the land with thick snowflakes, making it pregnant with the splendour of spring. *March*: Mars begins from me, and flowers and sweet milk, and on my twentieth day night and day are equal. *April*: Let the gardener now cut shoots and graft tame branches on wild stems. *May*: Now the sea is open ; equip the ships ; it is time to sail them out of the untroubled harbours. *June*: I am half way between the rose and white lily, and I am heavy with branches of yellow cherries. *July*: The Sun crosses Cancer, and the husbandman with his sickle cuts the ripe ears. *August*: I separate the corn from the straw, and in Leo the fountains of the Naiads are at their purest. *September*: I am heavy with grapes and all kinds of fruit, and again night and day become equal. *October*: Who can be sweeter than me, who pour forth wine when I bring Bacchus from the vineyard to the press? *November*: If thou hast Pallas' olive-trees it is time to press the fruit and remember thee of labour. *December*: I bid thee cease from ploughing the fallow land, for the frosts will injure the milky seeds.

<sup>1</sup> The consuls.

## GREEK ANTHOLOGY

### 385.—ΣΤΕΦΑΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

'Ακρόστιχα εἰς τὴν Ἰλιάδα κατὰ ῥαψῳδίαν

'Αλφα λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων,  
Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.  
Γάμμα δ' ἄρ' ἀμφ' Ἐλένης οἵοις μόθος ἐστὶν ἀκοίταις.  
Δέλτα θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.  
Εἰ, βάλλει Κυθέρειαν Ἀρηά τε Τυδέος υἱός. 5  
Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἐκτορός ἐστ' ὀδριστύς.  
'Ητα δ', Αἴας πολέμιζε μόνῳ μόνος Ἐκτορὶ διώ.  
Θῆτα, θεῶν ἀγορή, Τρώων κράτος, Ἐκτορος εὐχος.  
ἐξεσίη δ' Ἀχιλῆος ἀπειθέος ἐστὶν Ἰώτα·  
Κάππα δ' ἄρ' ἀμφοτέρων σκοπιαζέμεν ἡλυθον  
ἄνδρες. 10  
Λάμβδα δ', ἀριστῆας Δαναῶν βάλον Ἐκτορος ἄνδρες.  
Μῦ Τρώων παλάμησι κατήριπε τεῖχος Ἀχαιῶν.  
Νῦ δε, Ποσειδάων Δαναοῖς κράτος ὥπασε λάθρη.  
Ξῖ, Κρονίδην λεχέεσσι σὺν ὕπνῳ τ' ἥπαφεν Ἡρη.  
Οὖ, Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἡρη. 15  
Πῖ, Πάτροκλον ἔπειφεν ἀρήιον Ἐκτορος αἰχμή.  
'Ρῶ, Δαναοὶ Τρώες τε νέκυν πέρι χεῖρας ἔμισγον.  
Σῆγμα, Θέτις Ἀχιλῆι παρ' Ἡφαίστου φέρεν ὅπλα.  
Ταῦ δ', ἀπέληγε χόλοιο, καὶ ἔκθορε δῖος Ἀχιλλεύς.  
'Τ, μακάρων ἔρις ὥρτο, φέρει δ' ἐπὶ κάρτος  
Ἀχαιοῖς. 20  
Φῖ, κρατερώς κατὰ χεύματ' ἐδάμνατο Τρῶας Ἀχιλλεύς.  
Χῖ δ' ἄρα, τρὶς περὶ τεῖχος ἄγων κτάνεν Ἐκτορ'  
Ἀχιλλεύς.  
Ψῖ, Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεσσεν Ἀχιλλεύς.  
'Ω, Πριάμῳ νέκυν υἱὰ λαβὼν γέρα δῶκεν Ἀχιλλεύς.

## THE DECLAMATORY EPIGRAMS

### 385.—STEPHANUS THE GRAMMARIAN

#### *Contents of the Books of the "Iliad"*

ALPHA contains the prayers of Chryses, the plague in the army and the quarrel of the kings. Beta has the dream and the Council, and numbers the ships. Gamma is the single combat for Helen between her husbands. Delta the Council of the gods, the breaking of the oaths, and beginning of the fight. In Epsilon the son of Tydeus wounds Cytherea and Ares. Zeta is the converse between Hector and Andromache. In Eta Ajax fights in single combat with divine Hector. Theta is the Council of the gods, the Trojans' victory, and Hector's boast. Iota is the embassy to stubborn Achilles. In Kappa men go out from both sides to reconnoitre. In Lambda Hector's men wound the chiefs of the Greeks. In My the Achaeans' wall falls by the hands of the Trojans. In Ny Poseidon secretly gives victory to the Greeks. In Xi Hera befools Zeus by love and sleep. In Omicron Zeus is enraged with Poseidon and Hera. In Pi the spear of Hector slays warlike Patroclus. In Ro the Greeks and Trojans are engaged round the corpse. In Sigma Thetis brings arms to Achilles from Hephaestus. In Tau divine Achilles leaves off his wrath and dashes forth. In Ypsilon there is strife among the gods, but it brings victory to the Greeks. In Phi Achilles subdues the Trojans at the river by his might. In Chi Achilles slays Hector after chasing him thrice round the wall. In Psi Achilles celebrates the games he gives the Greeks. In Omega Achilles accepts presents and gives up to Priam his son's body.

## GREEK ANTHOLOGY

### 386.—ΑΔΗΛΟΝ

‘Α Κύπρις πρώαν γυμνάν σ’ ἐβόασεν ἰδοῦσα·

“Φεῦ, φεῦ, πῶς σταγόνων ἔκτοθεν Οὐρανίων,  
ζαλώσας ὡδῖνα Θαλάσσας, ὁ θρασὺς ἀλλαν  
Νεῖλος ἀπὸ γλυκερῶν Κύπριν ἀνήκε βυθῶν;”

### 387.—ΑΔΡΙΑΝΟΤ ΚΑΙΣΑΡΟΣ, οἱ δὲ ΓΕΡΜΑ- ΝΙΚΟΤ

“Ἐκτορ, Ἀρήιον αἷμα, κατὰ χθονὸς εἴ που ἀκούεις,  
χαῖρε, καὶ ἀμπνευσον βαιόν ὑπὲρ πατρίδος.

“Ιλιον οἰκεῖται κλεινὴ πόλις, ἄνδρας ἔχουσα  
σοῦ μὲν ἀφαυροτέρους, ἀλλ’ ἔτ’ ἀρηīφίλους·

Μυρμιδόνες δ’ ἀπόλοντο. παρίστασο, καὶ λέγε  
’Αχιλλεῖ

Θεσσαλίην κεῖσθαι πᾶσαν ὑπ’ Αἰνεάδαις.

5

### 388, 389

Πρὸς ταῦτα ὑπέγραψε στρατιώτης<sup>1</sup> φασὶ δὲ Τραϊανοῦ εἶναι.

Θάρσυνοι· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον.

Εἴτα τοῦ Βασιλέως ἐπαινέσαντος, καὶ γράψαντος “Δήλωσόν  
μοι τίς εῖ,” ἀντέγραψεν.

Είμὶ μὲν εὐθώρηκος Ἐνυαλίου πολεμιστής·  
εἰμὶ δὲ καὶ θεράπων Ἐλικωνίου Ἀπόλλωνος,  
αὐτοῖς ἐν πρώτοισι λελεγμένος ἀσπιδιώταις.

### 390.—ΜΕΝΕΚΡΑΤΟΤΣ ΣΜΤΡΝΑΙΟΤ

Παισὶν ἐπὶ προτέροις ἥδη τρίτον ἐν πυρὶ μήτηρ  
θεῖσα, καὶ ἀπλήστῳ δαίμονι μεμφομένη,

<sup>1</sup> For the birth of Aphrodite from the blood of Uranus see Hesiod, *Theog.* 188 ff.

## THE DECLAMATORY EPIGRAMS

### 386.—ANONYMOUS

CYPRIS, of late, on seeing thee naked, exclaimed : “Oh ! Oh ! look how impudent Nile, envying the sea’s parentage, has, without the blood of Uranus,<sup>1</sup> sent up another Cypris from his sweet depths.”

### 387.—THE EMPEROR HADRIAN, OR, AS OTHERS STATE, GERMANICUS

HECTOR of the race of Ares, if thou hearest where’er thou art under ground, hail ! and stay a little thy sighs for thy country. Ilion is inhabited, and is a famous city containing men inferior to thee, but still lovers of war, while the Myrmidons have perished. Stand by his side and tell Achilles that all Thessaly is subject to the sons of Aeneas.<sup>2</sup>

### 388, 389

*Under the above a soldier (some say Trajan) wrote :* “They are bold, for they look not on the face of my helmet.”<sup>3</sup> *When the Emperor praised this and wrote* “Reveal who you are,” he replied : I am a soldier of cuirassed Mars and also a servant of Heliconian Apollo, chosen among the first men-at-arms.

### 390.—MENECRATES OF SMYRNA

A MOTHER who had laid on the pyre her third child after losing the others too, reviling insatiate

<sup>2</sup> Troy was restored by Julius and Augustus.

<sup>3</sup> *Il.* xvi. 70. Achilles is the speaker.

## GREEK ANTHOLOGY

τέτρατον ἄλγος ἔτικτε, καὶ οὐκ ἀνέμεινεν ἀδήλους  
ἔλπίδας, ἐν δὲ πυρὶ ζωὸν ἔθηκε βρέφος,  
“Οὐ θρέψω” λέξασα· “τί γὰρ πλέον; “Αἰδι μαστοὶ 5  
κάμνετε· κερδήσω πένθος ἀμοχθότερον.”

### 391.—ΔΙΟΤΙΜΟΤ

Τὰν ἥβαν ἐς ἄεθλα πάλας ἡσκησε κραταιᾶς  
ἄδε Ποσειδῶνος καὶ Διὸς ἀ γενεά.  
κεῖται δέ σφιν ἀγὼν οὐ χάλκεος ἀμφὶ λέβητος,  
ἀλλ’ ὅστις ζωὰν οἴστεται ἡ θάνατον.  
’Ανταίου τὸ πτῶμα· πρέπει δ’ Ἡρακλέα νικᾶν 5  
τὸν Διός. ’Αργείων ἀ πάλα, οὐ Λιβύων.

### 392.—ΑΔΗΛΟΝ

Εἴ τις ἀπάγξασθαι μὲν ὀκνεῖ, θανάτου δ’ ἐπιθυμεῖ,  
έξ Ἱερᾶς Πόλεως ψυχρὸν ὕδωρ πιέτω.

### 393.—ΠΑΛΛΑΔΑ

Οὐδεὶς καὶ καθαρὸς καὶ μείλιχος ἥλυθεν ἄρχων·  
ἐν γὰρ ἑνὸς δοκέει δόγματος ἀντίπαλον·  
τὸ γλυκὺν τοῦ κλέπτοντος, ὑπερφιάλου δὲ τὸ ἀγνόν.  
ὅργανα τῆς ἀρχῆς ταῦτα δύ’ ἔστι πάθη.

### 394.—ΤΟΥ ΑΥΤΟΥ

Χρυσέ, πάτερ κολάκων, ὁδύνης καὶ φροντίδος νιέ,  
καὶ τὸ ἔχειν σε, φόβος· καὶ μὴ ἔχειν σ’, ὁδύνη.

### 395.—ΤΟΥ ΑΥΤΟΥ

“‘Ως οὐδὲν γλύκιον ἦς πατρίδος,’ εἶπεν Ὁδυσσεύς·  
ἐν γὰρ τοῖς Κίρκης ἔκχυτον οὐκ ἔφαγεν,

## THE DECLAMATORY EPIGRAMS

Death, on giving birth to a fourth sorrow would not wait, nourishing uncertain hope, but threw the child alive in the fire. "I will not rear it," she said. "What profits it? My paps, ye toil for Hades. I shall gain mourning with less trouble."

### 391.—DIOTIMUS

THIS son of Poseidon and the son of Zeus trained their youthful limbs for stubborn wrestling bouts. The contest is no brazen one for a caldron, but for which shall gain death or life. Antaeus has got the fall, and it was fit that Heracles, the son of Zeus, should win. Wrestling is Argive, not Libyan.<sup>1</sup>

### 392.—ANONYMOUS

IF anyone is afraid of hanging himself, but wants to die, let him drink cold water from Hierapolis.

### 393.—PALLADAS

No magistrate ever came here who was both clean-handed and mild; for the one principle seems antagonistic to the other. Mildness is a virtue of the thief, and purity a virtue of the proud. These qualities are the two instruments of government.

### 394.—BY THE SAME

GOLD, father of flatterers, son of pain and care, it is fear to have thee and pain not to have thee.

### 395.—BY THE SAME

ODYSSEUS said "nothing is sweeter than a man's fatherland,"<sup>2</sup> for in Circe's isle he never ate cheese-

<sup>1</sup> Antaeus was Libyan.

<sup>2</sup> *Odyss.* i. 34.

## GREEK ANTHOLOGY

οὐ μόνον εὶ καὶ καπνὸν ἀποθρώσκουντ' ἐνόησεν,  
εἰπεν ἀν οἰμώζειν καὶ δέκα Πηνελόπαις.

### 396.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

‘Ορθρίος εὐπλέκτοιο λίνου νεφοειδέῃ κόλπῳ  
ἔμπεσε σὺν κίχλῃ κόσσυνφος ἥδυβόας.  
καὶ τὰν μὲν πανάφυκτος ἔλε βρόχος· ὡκὺ δὲ ἀπέπτα  
ἔξ ὄρνιθοπέδας φύδος ἐρημοφίλας.  
ἢ τάχα που τριμάκαιρα φιλαγρέτις ὅρνιν ἀοιδὸν  
“Ἄρτεμις εὐμόλπῳ λύσεν ἄνακτι λυρης.

### 397.—ΠΑΛΛΑΔΑ

Φεῦγε Λάκων ποτὲ δῆριν· ὑπαντιάσασα δὲ μήτηρ  
εἶπε, κατὰ στέρνων ἀορ ἀνασχομένη.  
“Ζώων μὲν σέο μητρὶ διαμπερὲς αἰσχος ἀνάπτεις,  
καὶ κρατερῆς Σπάρτης πάτρια θεσμὰ λύεις.  
ἢν δὲ θάνης παλάμησιν ἔμαις, μήτηρ μὲν ἀκούσω  
δύσμορος, ἀλλ’ ἐν ἐμῇ πατρίδι σωζομένη.”

### 398.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ ΑΙΓΑΙΠΤΙΟΤ

‘Ολκὰς ὕδωρ προφυγοῦσα πολυφλοίσβοιο θαλάσση  
ἐν χθονὸς ἀγκοίναις ὠλετο μητριάσιν.  
ἰσταμένην γὰρ πυρσὸς ἐπέφλεγε· καιομένη δὲ  
δυσμενέων ὕδάτων συμμαχίην ἐκάλει.

### 399.—ΑΔΗΛΟΝ

‘Ηέλιον νίκησε τεὸς νόος ἡδὺ φαείνων,  
αἱὲν ἀπαστράπτων βροτοφεγγέα πάνσοφον αἴγλην,  
ἡδυφαῆ, χαρίεσσαν, ἀπαστράπτουσαν ἀλύπως.

## THE DECLAMATORY EPIGRAMS

cake. If he had seen even the smoke curling up from that,<sup>1</sup> he would have sent ten Penelopes to the deuce.

### 396.—PAULUS SILENTIARIUS

(*cp. No. 343*)

ONE morning a sweet-voiced blackbird, together with a field-fare, fell into the cloud-like bag of the well-knit net. The field-fare was caught in the noose from which there is no escape, but the songster of the wilderness flew swiftly away from the trap. It would seem that blessed Artemis, the huntress, released the singing-bird for the sake of the sweet-voiced lord of the lyre.

### 397.—PALLADAS

A SPARTAN once was flying from the battle, and his mother, uplifting a sword to smite his breast, exclaimed: "If thou livest, thou dost fix on thy mother eternal disgrace, and dost violate the inherited laws of mighty Sparta. But if thou dost perish by my hand, they will call me an unlucky mother, but saved from disgrace together with my country."

### 398.—JULIAN, PREFECT OF EGYPT

A SHIP that had escaped the waters of the boisterous sea, perished in the arms of its mother the earth. For fire consumed it where it lay motionless, and as it burnt it called for the aid of its foe the water.

### 399.—ANONYMOUS

THY mind, by its sweet light, conquered the sun, ever flashing forth soft brilliance of wisdom to illuminate mortals, a pleasant and painless splendour.

<sup>1</sup> *cp. Odys. i. 58.*

## GREEK ANTHOLOGY

### 400.—ΠΑΛΛΑΔΑ

‘Οταν βλέπω σε, προσκυνῶ, καὶ τοὺς λόγους,  
τῆς παρθένου τὸν οἶκον ἀστρφὸν βλέπων·  
εἰς οὐρανὸν γάρ ἐστι σοῦ τὰ πράγματα,  
Τπατία σεμνή, τῶν λόγων εὐμορφία,  
ἄχραντον ἄστρον τῆς σοφῆς παιδεύσεως.

### 401.—ΤΟΥ ΑΥΤΟΥ

Ἡ φύσις ἔξεῦρεν, φιλίης θεσμοὺς ἀγαπῶσα,  
τῶν ἀποδημούντων ὅργανα συντυχίης,  
τὸν κάλαμον, χάρτην, τὸ μέλαν, τὰ χαράγματα χειρὶ<sup>ς</sup>  
σύμβολα τῆς ψυχῆς τηλόθεν ἀχνυμένης.

### 402.—ΑΔΗΛΟΝ

Τῷ ναοῖς βρίθοντι πόση σπάνις ἔπλετο τύμβου.

### 403.—ΜΑΚΚΙΟΤ

Αὐτὸς ἄναξ ἔμβαινε θοῷ πηδήματι, ληνοῦ  
λακτιστής, ἔργου δ' ἡγέο νυκτερίου,  
λεύκωσαι πόδα γαῦρον, ἐπίρρωσαι δὲ χορεύην  
λάτριν, ὑπὲρ κούφων ζωσάμενος γονάτων.  
εὔγλωσσον δ' ὄχέτευε κενούς, μάκαρ, ἐς πιθεῶνας  
οἴνου ἐπὶ ψαιστοῖς καὶ λασίῃ χιμάρῳ.

### 404.—ΑΝΤΙΦΙΛΟΤ

Ἄκαλὸν αὐτοπόνητον ἐν αἰθέρι ρεῦμα μελισσῶν,  
κᾶπλαστοι χειρῶν αὐτοπαγεῖς θαλάμαι,

## THE DECLAMATORY EPIGRAMS

### 400.—PALLADAS

REVERED Hypatia,<sup>1</sup> ornament of learning, stainless star of wise teaching, when I see thee and thy discourse I worship thee, looking on the starry house of the Virgin ; for thy business is in heaven.

### 401.—BY THE SAME

NATURE, loving the duties of friendship, invented instruments by which absent friends can converse, pens, paper, ink, handwriting, tokens of the heart that mourns afar off.

### 402.—ANONYMOUS

#### *On Pompey the Great*

IN what sore need of a tomb stood he who possessed abundant temples !

### 403.—MACCIUS

#### *To Dionysus*

ENTER the vat thyself, my lord, and tread leaping swiftly ; lead the labour of the night. Make naked thy proud feet, and give strength to the dance thy servant, girt up above thy active knees, and guide, O blessed one, the sweet-voiced wine into the empty casks. So shalt thou receive cakes and a shaggy goat.

### 404.—ANTIPHILUS

AH ! lovely is the liquor of the bees, self-wrought in the ether, and the cells self-moulded and not

<sup>1</sup> The celebrated heroine of Kingsley's novel. Palladas compares her to the constellation Virgo.

## GREEK ANTHOLOGY

προίκιος ἀνθρώπων βιότῳ χάρις, οὐχὶ μακέλλας,  
οὐ βοός, οὐ γαμψῶν δευομένα δρεπάνων,  
γαυλοῦ δὲ σμικροῦ, τόθι γλυκὺν νάμα μέλισσα  
πηγάζει σκήνευς δαψιλές ἔξ οὐλίγου.  
χαίροιτ' εὐαγέεις, καὶ ἐν ἄνθεσι ποιμαίνεσθε,  
αἰθερίου πτηναὶ νέκταρος ἐργάτιδες.

5

### 405.—ΔΙΟΔΩΡΟΤ

Αδρήστειά σε δῖα, καὶ ἴχναί σε φυλάσσοι  
παρθένος, ἡ πολλοὺς ψευσαμένη, Νέμεσις.  
δείδια σὸν τε φυῆς ἑρατὸν τύπον, ἥδε σά, κοῦρε,  
δήνεα, θεσπεσίης καὶ μένος ἡνορέης,  
καὶ σοφίην, καὶ μῆτιν ἐπίφρονα. τοιάδε τέκνα,  
Δροῦσε, πέλειν μακάρων πευθόμεθ' ἀθανάτων.

5

### 406.—ANTIGONOT ΚΑΡΤΣΤΙΟΤ

Αργυρέη κρηνίς με, τὸν οὐκέτι μακρὰ βοῶντα  
βάτραχον, οἰνηραῖς ἔσχεν ὑπὸ σταγόσιν·  
κεῖμαι δ' ἐν Νύμφαις, κειναῖς φίλος, οὐδὲ Λυαίω  
ἐχθρός, ὑπ' ἀμφοτέρων λουομενος σταγόσιν.  
ὸψέ ποτ' εἰς Διόνυσον ἐκώμασα. φεῦ τίνες ὕδωρ  
πίνουσιν, μανίην σώφρονα μαινόμενοι.

5

### 407.—ΑΝΤΙΠΑΤΡΟΤ [ΣΙΔΩΝΙΟΤ]

Δμώϊον Ἰπποκράτευς ἔθανε βρέφος, ἐς πλατὺ πόντον  
χεῖλος γειτοσύνης ἐρπύσαν ἐκ καλύβης,

---

<sup>1</sup> Probably Drusus the son of Germanicus and brother of Nero.

## THE DECLAMATORY EPIGRAMS

with hands ; a gift unrequited to the life of men,  
needing no mattock, or oxen, or crooked sickle, but  
only a little vessel into which the bee pours forth  
the sweet stream in abundance from its tiny body.  
Hail ! ye pure creatures ; pasture on the flowers, ye  
winged makers of ethereal nectar.

### 405.—DIODORUS

MAY holy Adrasteia preserve thee, and Nemesis,  
the maiden who treadeth in our track, she who has  
cheated many. I fear for thy body's lovely form, O  
youth ; for thy mental gifts and the strength of thy  
divine courage, for thy learning and thy prudent  
counsel. Such we are told, Drusus,<sup>1</sup> are the children  
of the blessed immortals.

### 406.—ANTIGONUS OF CARYSTUS

*On a figure of a Frog placed in a Crater*

I AM a frog, now no longer croaking continually,  
placed under the shower of wine from the silver  
spout.<sup>2</sup> I lie in the water, whose friend I am, but  
no enemy to Bacchus, and I am washed by the drops  
of both. Too late in life I went revelling to  
Dionysus. Alas for those who drink water : they  
are mad but with a temperate madness !<sup>3</sup>

### 407.—ANTIPATER OF THESSALONICA

THE slave-child of Hippocrates, having crept from  
the neighbouring cottage to the broad edge of the

<sup>2</sup> The spout of the silver vessel from which the wine was  
poured.

<sup>3</sup> Antigonus suggests that he, too, like the frog, had learnt  
wisdom and become a better poet since he had become a  
wine-drinker.

## GREEK ANTHOLOGY

πλεῖον ἐπεὶ μαζῶν ἔπιεν ποτόν. ἔρρε θάλασσα,  
ἢ βρέφος ὡς μῆτηρ ψεύσαο δεξαμένη.

### 408.—ANTIPATROT

Εἴθε με παντοίοισιν ἔτι πλάζεσθαι ἀήταις  
ἢ Λητοῦ στῆναι μαῖαν ἀλωομένη·  
οὐκ ἀν χητοσύνην τόσον ἔστενον. οἱ ἐμὲ δειλήν,  
ὅσσαις Ἐλλήνων νηυσὶ παραπλέομαι,  
Δῆλος ἐρημαίη, τὸ πάλαι σέβας. ὅψε πη "Ηρη  
Λητοῦς, ἀλλ' οἰκτρὴν τήνδ' ἐπέθηκε δίκην. 5

### 409.—ANTIFANOTΣ

Εἴ τινα μὴ τέρπει λωτοῦ τχέλυς,<sup>1</sup> ἢ γλυκὺς ἥχος  
ψαλμῶν, ἢ τριγέρων νεκτάρεος Βρόμιος,  
ἢ πεύκαι, κῶμοι,<sup>2</sup> στέφανοι, μύρα, λιτὰ δὲ δειπνῶν  
λαθροπόδας τρώκταις χερσὸν τίθησι τόκους,  
οὗτος ἐμοὶ τέθηκε τπερὶ μνῆστιν δὲ παρέρπω  
νεκρόν, ἐς ἀλλοτρίους φειδόμενον φάρυγας. 5

### 410.—ΤΟΤΛΑΙΟΤ ΣΑΒΙΝΟΤ

Σμίνθος, ὁ παντοίης δαιτὸς λίχνος, οὐδὲ μυάγρης  
δειλός, ὁ κὰκ θανάτου κέρδεα ληζόμενος,  
νευρολάλον Φοίβου χορδὴν θρίσεν· ἢ δ' ἐπὶ πῆχυν  
έλκομένη θηρὸς λαιμὸν ἀπεβρόχισεν.  
τόξων εὔστοχίην θαυμάζομεν· δος δὲ κατ' ἐχθρῶν  
ἥδη καὶ κιθάρην εὔστοχον ὅπλον ἔχει. 5

<sup>1</sup> μέλος Reiske, and I render so.

<sup>2</sup> So Toup : κούροι MS.

## THE DECLAMATORY EPIGRAMS

sea, died of drinking more than it had drunk at the breast. Out on thee, Sea, who didst receive the baby as a mother, and didst deceive it!

### 408.—BY THE SAME

WOULD I had continued to stray at the will of all the winds that blow, rather than be fixed firm to help wandering Leto in her labour : I should never have had to lament such solitude. Alas, poor me, how many Greek ships now sail past deserted Delos, once so revered ! Hera has taken this late but terrible vengeance on Leto.<sup>1</sup>

### 409.—ANTIPHANES

IF there be one who does not take delight in the strains of the flute and the sweet sound of harp-playing, or in nectareous wine, oldest of the old, or in torches, revels, garlands, and scent, but who takes a frugal supper and stores up with greedy hands the fruits of stealthy-footed usury, to me he is dead, and I pass by the . . . corpse, who hoards for the weasands of others.

### 410.—TULLIUS SABINUS

A MOUSE once, lickerish of every kind of food and not even shy of the mouse-trap, but one who won booty even from death, gnawed through Phoebus' melodious lyre-string. The strained chord springing up to the bridge of the lyre, throttled the mouse. We wonder at the bow's good aim ; but Phoebus uses his lyre, too, as a weapon wherewith to aim well at his enemies.

<sup>1</sup> Delos remained desert after its destruction by Mithridates' admiral. See No. 100, a reply to this epigram.

## GREEK ANTHOLOGY

### 411.—MAIKIOT

‘Ηλλακτ’ ἔξαπίνης Κορυήλιος, οὐδ’ ἔτι λιτῷ  
τέρπεται ἡμετέρῳ μουσοχαρεῖ βιότῳ·  
κούφης δ’ αἰώρεῖται ἀπ’ ἐλπίδος· οὐκέτι δ’ ἡμεῖς  
οἱ πάροι, ἀλλ’ ἑτέρης ἐλπίδος ἐκκρέμαται.  
εἴκωμεν, ψυχή· πεπαλαίσμεθα, μηδὲ βιάζουν·  
εἰς ἔδαφος τέχνης κείμεθ’ ὑπ’ ἄργυρένης.

5

### 412.—ΦΙΛΟΔΗΜΟΤ

‘Ηδη καὶ ρόδον ἔστι, καὶ ἀκμάζων ἐρέβινθος,  
καὶ καυλὸν κράμβης, Σωσύλε, πρωτοτόμου,  
καὶ μαίνη τζαλαγεῦσα, καὶ ἀρτιπαγῆς ἀλίτυρος,  
καὶ θριδάκων οὔλων ἀβροφυῆ πέταλα.  
ἡμεῖς δ’ οὔτ’ ἀκτῆς ἐπιβαίνομεν, οὔτ’ ἐν ἀπόψει  
γινόμεθ’, ὡς αἰεί, Σωσύλε, τὸ πρότερον;  
καὶ μὴν Ἀντιγένης καὶ Βάκχιος ἔχθὲς ἔπαιξον·  
νῦν δ’ αὐτοὺς θάψαι σήμερον ἐκφέρομεν.

5

### 413.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

‘Η τερεβινθώδης ὀλυγάμπελος οἴλα τε βαιὴ  
νησίς, ἀλλ’ ὅμαλὴ πᾶσα καὶ ἀστύφελος·  
αἱ δ’ ἀγχοῦ, μεγάλαι τε καὶ εύρεες, ἀλλ’ ἐπὶ πουλὺ  
τρηχεῖαι· μεγέθει τοῦτο περισσότεραι.  
καρποῖς, οὐ σταδίοισιν ἐρίζομεν· οὐδὲ γὰρ αὐλαξ  
Αἰγύπτου Λιβύης ψάμμου ἐπιστρέφεται.

5

### 414.—ΓΕΜΙΝΟΤ

‘Η παλίουρος ἐγώ, τρηχὺ ξύλον, οὐρος ἐν ἔρκει·  
τίς μ’ ἄφορον λέξει, τὴν φορίμων φύλακα;

<sup>1</sup> i.e. avarice.

## THE DECLAMATORY EPIGRAMS

### 411.—MAECIUS

CORNELIUS is changed all of a sudden, and is no longer pleased with our simple literary life, but depends on light hope. We are not the same as before to him, but the hope on which he hangs is another. Let us give in, my heart; we are thrown; seek not to resist; it is a silver fall<sup>1</sup> that has laid us on the ground.

### 412.—PHILODEMUS

IT is already the season of the rose, Sosylus, and of ripe chick-peas, and the first cut cabbages, and smelts, and fresh salted cheese, and the tender leaves of curly lettuces. But we do not go up to the pleasaunce or sit on the belvedere, Sosylus, as we used. Yet Antigenes and Bacchius were sporting but yesterday, and to-day we carry them to their graves.

### 413.—ANTIPHILUS OF BYZANTIUM

THE terebinth island<sup>2</sup> has few vineyards, being small, but is all flat and not rugged. The islands near it are large and broad, but for the most part rough, and superior in this only, their size. We compete for crops, not for furlongs, just as the corn-fields of Egypt take no count of the sands of Libya.

### 414.—GEMINUS

I AM the rhamnus, a thorny shrub used as a fence. Who shall say I am unproductive when I protect the fruitful crops?

<sup>2</sup> One of the small islands of the Prinkipo group in the sea of Marmara.

## GREEK ANTHOLOGY

### 415.—ANTIΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

"Ημην καὶ προπάροιθε συνέμπορος ἀνέρι κέρδους,  
ἥνικα δημοτέρην Κύπριν ἐναυτολόγει·  
κεῖθεν καὶ συνέπηξεν ἐμὴν τρόπιν, ὅφρα με λεύσση  
Κύπρις, τὴν ἀπὸ γῆς εἰν ἀλλί ρέμβομένην.  
ἔστιν ἑταίρειος μὲν ἐμοὶ στόλος, εἰσὶ δὲ λεπτὰ  
κάρπασα, καὶ λεπτὸν φῦκος ὑπὲρ σανίδων.  
γαυτίλοι, ἀλλ’ ἄγε πάντες ἐμῆς ἐπιβαίνετε πρύμνης  
θαρραλέως· πολλοὺς οἶδα φέρειν ἐρέτας.

### 416.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Η ναῦς ἀπ' ἔργων Κύπριδος γομφουμένη,  
πρὸς τὸν γενάρχην πόντον ἥλυθον θεοῦ·  
ἀνὴρ γὰρ ὥρης μ' ἐμπορος τεκτήνατο,  
καλέσας 'Ἐταιρην· εἰμὶ γὰρ πᾶσιν φίλη.  
ἔμβαινε θαρρῶν μισθὸν οὐκ αἰτῶ βαρύν.  
ἐλθόντα δέχομαι πάντα· βαστάζω ξένον  
ἀστόν τ'· ἐπὶ γαίης κὴν βυθῷ μ' ἐρέσσετε.

### 417.—ANTIPATROT

Θηρευτὴν Λάμπωνα Μίδου κύνα δίψα κατέκτα,  
καίπερ ὑπὲρ ψυχῆς πολλὰ πονησάμενον.  
ποσὶ γὰρ ὥρυσσεν νοτερὸν πέδον, ἀλλὰ τὸ νωθὲς  
πίδακος ἐκ τυφλῆς οὐκ ἐτάχυνεν ὕδωρ·  
πῦπτε δ' ἀπαυδήσας· ἡ δ' ἔβλυσεν. ἡ ἄρα, Νύμφαι,  
Λάμπωνι κταμένων μῆνιν ἔθεσθ' ἐλάφων.

<sup>1</sup> The word also means seaweed.

## THE DECLAMATORY EPIGRAMS

### 415.—ANTIPHILUS OF BYZANTIUM

*On a Ship built from the Profits of a Brothel*

I WAS formerly, too, my master's partner in his lucrative trade, when the crew he collected consisted of public votaries of Cypris. From those profits he built my keel that Cypris might see me, a product of the land, tossing on the sea. My rig befits a lady of pleasure; I wear dainty white linen, and on my timbers lies a delicate dye.<sup>1</sup> Come, sailors, confidently mount on my stern. I can take any number of oarsmen.<sup>2</sup>

### 416.—PHILIPPUS OF THESSALONICA

*On the Same*

I AM a ship built from the business of Cypris, and betake me to the sea that gave birth to that goddess; for the man who made me was a merchant of beauty, and christened me Courtesan, for I am friendly to all. Board me confidently; I don't demand a heavy fare; I receive all comers. I carry both natives and foreigners; you can row me either on land or in the sea.

### 417.—ANTIPATER OF THESSALONICA

LAMPO, Midas' hound, died of thirst, though he toiled hard for his life. For with his paws he dug into the damp earth, but the lazy water would not hasten to gush from the hidden source. He fell exhausted, and then the spring burst forth. Is it, Nymphs, that ye were wrath with Lampo for all the deer he had killed?

<sup>2</sup> In this and the next epigram some of the phrases are equivocal, with an obscene bye-meaning.

## GREEK ANTHOLOGY

### 418.—ΤΟΥ ΑΥΤΟΥ

"Ισχετε χεῖρα μυλαῖον, ἀλετρίδες· εῦδετε μακρά,  
κὴν ὄρθρον προλέγη γῆρας ἀλεκτρυόνων.  
Δηὸς γὰρ Νύμφαισι χερῶν ἐπετείλατο μόχθους·  
αἱ δὲ κατ' ἀκροτάτην ἀλλόμεναι τροχιῆν,  
ἄξονα δινεύουσιν· ὁ δὲ ἀκτίνεσσιν ἐλικταῖς  
στρωφᾶ Νισυρίων κοῦλα βάρη μυλάκων.  
γενόμεθ' ἀρχαῖον βιότου πάλιν, εἰ δίχα μόχθου  
δάίνυσθαι Δηοῦς ἔργα διδασκόμεθα.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 55.

### 419.—ΚΡΙΝΑΓΟΡΟΤ

Κῆν μυχὸν Ἐρκυνναῖον, ἡ ἐς πύματον Σολόεντα,  
ἔλθη καὶ Λιβυκῶν κράσπεδον Ἐσπερίδων /  
Καῖσαρ ὁ πουλυσέβαστος, ἅμα κλέος εἶσιν ἐκείνῳ  
πάντη. Πυρήνης ὕδατα μαρτύρια.  
οἷσι γὰρ οὐδὲ πέριξ δρυτόμοι ἀπεφαιδρύναντο,  
λουτρὰ καὶ ἡπείρων ἔσσεται ἀμφοτέρων.

5

### 420.—ΑΝΤΙΠΑΤΡΟΤ

Μὴ κλαίων τὸν Ἐρωτα δόκει, Τηλέμβροτε, πείσειν,  
μηδ' ὀλίγῳ παύσειν ὕδατι πῦρ ἀτενές.  
χρυσὸς Ἐρωτος ἀεὶ παιώνιος· ἐσβέσθη δὲ  
οὐδὲ τότ' ἐν πολλῷ τικτόμενος πελάγει.

5

### 421.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Νῆσοι ἐρημαῖαι, τρύφεα χθονός, ἀς κελαδεινὸς  
ζωστῆρ Αἰγαίου κύματος ἐντὸς ἔχει,

---

<sup>1</sup> The Hercynian forest was in Germany, Cape Soloeis on the west coast of Morocco.

## THE DECLAMATORY EPIGRAMS

### 418.—BY THE SAME

*On a Water-mill*

CEASE from grinding, ye women who toil at the mill; sleep late, even if the crowing cocks announce the dawn. For Demeter has ordered the Nymphs to perform the work of your hands, and they, leaping down on the top of the wheel, turn its axle which, with its revolving spokes, turns the heavy concave Nisyrian mill-stones. We taste again the joys of the primitive life, learning to feast on the products of Demeter without labour. ✓

### 419.—CRINAGORAS

WITH most august Caesar, even if he go to the depths of the Hercynian forest or to extreme Soloeis<sup>1</sup> and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees<sup>2</sup> testify it. They in which not even the neighbouring wood-cutters washed, shall now be baths for two continents. ✓

### 420.—ANTIPATER OF THESSALONICA

THINK not, Telembroutus, to persuade love by tears, or with a little water to put out so stubborn a fire. Gold is ever the medicine of love, and not even then when he was born on the deep sea<sup>3</sup> was he quenched.

### 421.—BY THE SAME

*On the Cyclades*

YE desert islands, crumbs of land, which the sounding cincture of the Aegean wave confines, ye have

<sup>2</sup> Probably Dax (Aquaë Augustae).

<sup>3</sup> Love is assumed to have been born from the sea like his mother.

## GREEK ANTHOLOGY

Σίφνον ἐμιμήσασθε καὶ αὐχμηρὴν Φολέγανδρον,  
τλήμονες, ἀρχαίην δὲ ὠλέσατ’ ἀγλαΐην.  
ἢ ρὸν ὑμᾶς ἐδίδαξεν ἔνα τρόπον ἢ ποτε λευκὴ  
Δῆλος, ἐρημαίου δαίμονος ἀρξαμένη.

5

### 422.—ΑΠΟΛΛΩΝΙΔΟΤ

“Πρὸς παιδῶν” εἶπεν “γουνάζομαι, ἦν με θανοῦσαν  
στείλης, μὴ σπεῖσαι δεύτερα φίλτρα γάμου.”  
εἶπεν· ὁ δὲ εἰς ἐτέρην ἐσπούδασεν. ἀλλὰ Φίλιννα  
Διογένην λήθης τίσατο καὶ φθιμένη  
νυκτὶ γὰρ ἐν πρώτῃ θάλαμον σχάσε μῆνις ἄφυκτος, 5  
ώς μὴ λέκτρον ἵδειν δεύτερον ἡέλιον.

### 423.—ΒΙΑΝΟΡΟΣ

Σάρδιες αἱ τὸ πάλαι Γύγου πόλις, αἱ τ’ Ἀλυάττου  
Σάρδιες, αἱ βασιλεῖ Περσὶς ἐν Ἀσιάδι,  
αἱ χρυσῷ τὸ παλαιὸν ἐπλινθώσασθε μέλαθρον,  
ὅλβον Πακτωλοῦ ρέυματι δεξάμεναι.  
νῦν δὴ δλαι δύστηνοι ἐσ ἐν κακὸν ἀρπασθεῖσαι,  
ἐσ βυθὸν ἔξ ἀχανοῦς χάσματος ἡρίπετε,  
Βοῦρα καὶ εἰς Ἐλίκην<sup>1</sup> κεκλυσμέναι· αἱ δὲ ἐνὶ χέρσῳ  
Σάρδιες ἐμβυθίαις εἰς ἐν ἔκεισθε τέλος.

5

### 424.—ΔΟΤΡΙΔΟΣ ΕΛΑΙΤΟΤ

Ἡέριαι νεφέλαι, πόθεν ὕδατα πικρὰ πιοῦσαι  
νυκτὶ σὺν ἀστεμφεῖ πάντα κατεκλύσατε,  
οὺ Λιβύης, Ἐφέσου δὲ τὰ μυρία κεῦνα ταλαίνης  
αὔλια καὶ μακάρων ἔξ ἐτέων κτέανα;

<sup>1</sup> καὶ ἵστη Boissonade, which I render.

## THE DECLAMATORY EPIGRAMS

followed the example of Siphnus and squalid Pholegandrus, poor islands, and lost your ancient splendour. Delos, of a truth, once so brilliant, has taught you her ways, Delos who first of you all was condemned to solitude.<sup>1</sup>

### 422.—APOLLONIDES

“By our children,” she said, “I implore thee, if thou layest me out dead, enter not a second time into the loving bond of wedlock.” She spoke, but he hastened to take another wife. Yet Philinna, even dead, punished Diogenes for forgetting her. For on the first night the wrath from which there is no escape laid their chamber in ruins, so that the sun never shone on his second marriage.

### 423.—BIANOR

SARDIS, once the city of Gyges and Alyattes; Sardis, who wast for the great king a second Persia in Anatolia; thou who didst build thee of old time a hall of golden bricks, winning wealth from the stream of Pactolus; now, ill-fated city, enveloped all of thee in one disaster, thou hast fallen headlong into the depths, swallowed by the fathomless cavern.<sup>2</sup> Bura and Helice<sup>3</sup> too were engulfed by the sea, but thou, Sardis, the inland city, hast met with the same end as these which rest in the deep.

### 424.—DURIS OF ELAEA

CLOUDS of the heavens, whence drunk ye bitter waters, and in league with unbroken night deluged all? This is not Libya, these countless dwellings and the wealth of many prosperous years, but unhappy

<sup>1</sup> cp. No. 408.   <sup>2</sup> For this earthquake see Tac. *Ann.* ii. 47.

<sup>3</sup> Cities on the coast of Achaea.

## GREEK ANTHOLOGY

ποῦ δὲ σωτῆρες τότε δαίμονες ἔτραπον ὅμμα;  
αἰαῖ τὴν Ἰάδων πολλὸν ἀοιδοτάτην.  
κείνα δὲ κύμασι πάντα κυλινδομένοισιν ὁμοῖα  
εὶς ἄλλα σὺν ποταμοῖς ἔδραμε πεπταμένοις.

5

### 425.—ΙΩΑΝΝΟΤ ΤΟΤ ΒΑΡΒΟΤΚΑΛΛΟΤ

“Ἄδ’ ἐγὼ ἀ τλάμων ἄπολις πόλις, ἄμμιγα νεκροῖς  
ἐνναέταις κεῖμαι, ἀ, παναποτμότατα.  
“Ηφαιστός μ’ ἐδάμασσε μετὰ κλόνου Ἐννοσιγαίου.  
φεῦ, ἀπὸ τοσσατίου κάλλεος εἰμὶ κόνις.  
ἄλλὰ παραστείχοντες ἐμὰν στοναχήσατε μοῖραν·  
σπείσατε Βηρυτῷ δάκρυ καταφθιμένᾳ.”

5

### 426.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τελέθει Κύπρις πολιηόχος, ὅφρα νοήσῃ  
ἔνδιον εἰδώλων τὴν πρὶν ἔδος Χαρίτων;  
τύμβος ἀταρχύτων μερόπων πόλις, ἡς ὑπὸ τέφρην  
αἱ Βερόης πολλαὶ κείμεθα χιλιάδες.  
γράψαθ’ ἐνὸς καθύπερθε λίθου, φίλα λείψανα  
φωτῶν·  
“Βηρυτὸς γοερὴ κεῖται ὑπὲρ δαπέδων.”

5

### 427.—ΤΟΥ ΑΥΤΟΥ

Ναυτίλε, μὴ στήσης δρόμον ὄλκάδος εἴνεκ’ ἐμεῖο·  
λαίφεα μὴ λύσῃς· χέρσον ὄρᾶς λιμένα.  
τύμβος ὅλη γενόμην· ἔτερον δὲ ἐς ἀπενθέα χῶρον  
δουπήσεις κώπη υηὸς ἐπερχομένης.  
τοῦτο Ποσειδάωνι φίλου, ξενίοις τε θεοῖσιν·  
χαίρεθ’ ἀλιπλανέες, χαίρεθ’ ὄδοιπλανέες.”

5

<sup>1</sup> The destruction of old Ephesus by flood took place in the reign of Lysimachus (circ. 290 B.C.).

## THE DECLAMATORY EPIGRAMS

Ephesus.<sup>1</sup> Whither, then, were the eyes of the Saving deities turned? Alas for the most besung of all Ionian cities! All, like rolling waves, has been swept to sea by the floods.

### 425.—IOANNES BARBUCALLUS

HERE I lie, the luckless city, no longer a city, with my dead inhabitants, most ill-fated of all towns. After the Earth-shaker's shock Hephaestus consumed me. Alas, how excellent my beauty who now am dust! But as ye pass by bewail my fate, and let fall a tear for destroyed Berytus.<sup>2</sup>

### 426.—BY THE SAME

WHERE is Cypris, the keeper of the city, that she may see her who was once the seat of the Graces become the dwelling-place of spectres? The city is the tomb of dead men who had no funeral; under her ashes we, Beroe's many thousands, rest. Engrave on one stone above her, ye dear survivors: "Berytus the lamented lies low on the ground."

### 427.—BY THE SAME

STOP not thy ship's course, mariner, because of me; lower not thy sails; thou seeest the harbour dry. I am but one tomb. Let some other place that knows not mourning hear the beat of thine oars as thy ship approaches. This is Poseidon's pleasure and that of the Hospitable<sup>3</sup> gods. Farewell seafarers, farewell wayfarers!

<sup>1</sup> Destroyed by earthquake in 554 A.D.

<sup>2</sup> i.e. who formerly welcomed strangers.

## GREEK ANTHOLOGY

### 428.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Σοί με, Θρηϊκίνης σκυληφόρε, Θεσσαλονίκη  
μήτηρ ἡ πάσης πέμψε Μακηδονίης.  
ἀείδω δ' ὑπὸ σοὶ δεδημένουν Ἀρεα Βεσσῶν,  
ὅσσ' ἐδάην πολέμου πάντ' ἀναλεξάμενος.  
ἀλλά μοι ὡς θεὸς ἔσσο κατήκοος, εὐχομένου δὲ  
κλῦθι. τίς ἐσ Μούσας οὐατος ἀσχολίη;

### 429.—ΚΡΙΝΑΓΟΡΟΤ

Τὸν σκοπὸν Εὐβοίης ἀλικύμονος ἦσεν Ἀρίστω  
Ναύπλιον· ἐκ μολπῆς δ' ὁ θρασὺς ἐφλεγόμην.  
ὁ ψεύστης δ' ὑπὸ νύκτα Καφηρείης ἀπὸ πέτρης  
πυρσὸς ἐμὴν μετέβη δυσμόρον ἐς κραδίην.

### 430.—ΤΟΥ ΑΥΤΟΥ

Τῆς δῖος γενεὴ μὲν Ἀγαρρική, τέντὸς Ἀράξεω  
ἄνδωρ πιλοφόροις πίνεται Ἀρμενίοις.  
χαῖται δ', οὐ μῆλοις ἄτε που μαλακὸν ἐπὶ μαλλοῖ,  
ψεδναὶ δ', ἀγροτέρων τρηχύτεραι χιμάρων.  
νηδὺς δὲ τριτοκεῖ ἀνὰ πᾶν ἔτος, ἐκ δὲ γάλακτος  
θηλὴ ἀεὶ μαστοῦ πλήθεται οὐθατίου.  
βληχὴ δ' ἀσσοτάτω τερένης μυκήματι μόσχου·  
ἄλλα γὰρ ἀλλοῖαι πάντα φέρουσι γέατ.

### 431.—ΑΔΗΛΟΝ

Εἰς κλέπτην εὑρόντα σπάθην χρυσῆν  
Καὶ χρυσὸν φιλέω καὶ δῆιον ἄρεα φεύγω.

<sup>1</sup> Piso conducted operations against the Thracians from  
238

## THE DECLAMATORY EPIGRAMS

### 428.—ANTIPATER OF THESSALONICA

*(Addressed to L. Calpurnius Piso)*

THESSALONICA, the mother of all Macedonia, sends me to thee, despoiler of Thrace. I sing thy conquest of the martial Bessi, collecting all that I learnt about the war.<sup>1</sup> But be thou, like a god, attentive to me, and listen to my prayers. What occupation is there which can deny an ear to the Muses?

### 429.—CRINAGORAS

ARISTO sung of Nauplius, the watchman of sea-beaten Euboea, and the song set me on fire, valiant as I am. The flame of that false beacon shown in the night from the rock of Caphereus caught my ill-fated heart.<sup>2</sup>

### 430.—BY THE SAME

THIS sheep is a native of Agarra, where the felt-capped Armenians drink the water of Araxes. Its fleece is not, like a sheep's, composed of soft wool, but thin-haired and rougher than a wild goat's. Every year it bears triplets, and the teats of its udders are always full of milk. Its bleating resembles most the lowing of a tender calf, for diverse lands bear all things different.

### 431.—ANONYMOUS

*On a Thief who found a Gold Sword*

I BOTH love gold, and I shrink from hostile Ares.

B.C. 11 to B.C. 8. Antipater sends him a poem on the war, begging him to read it.

<sup>1</sup> An imitation of Dioscorides (v. 137).

## GREEK ANTHOLOGY

### 432.—ΘΕΟΚΡΙΤΟΤ

Ω δείλαιε τὸ Θύρσι, τί τοι πλέον, εἰ καταταξεῖς  
δάκρυσι διγλήνως ὡπας ὀδυρόμενος;  
οἴχεται ἀ χίμαρος, τὸ καλὸν τέκος, οἴχετ' ἐς ἄδαν·  
τραχὺς γὰρ χαλαῖς ἀμφεπίαξε λύκος.  
αἱ δὲ κύνες κλαγγεῦντι. τί τοι πλέον, ἀνίκα τῆνας 5  
ὅστιὸν οὐδὲ τέφρα λείπετ' ἀποιχομένας;

### 433.—ΤΟΥ ΑΥΤΟΥ

Λῆς, ποτὶ τᾶν Μοισᾶν, διδύμοις αὐλοῖσιν ἀεῖσαι  
ἀδύ τί μοι; κήγω πακτίδ' ἀειράμενος  
ἀρξεῦμαί τι κρέκειν· ὁ δὲ βωκόλος ἐγγύθεν ἀσεῖ  
Δάφνις, κηροδέτῳ πνεύματι μελπόμενος.  
ἐγγὺς δὲ στάντες λασιαύχενος ἔνδοθεν ἄντρου 5  
Πᾶνα τὸν αὐγιβάταν ὄρφανίσωμες ὕπνου.

### 434.—ΤΟΥ ΑΥΤΟΥ

Αλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος, δις τάδ' ἔγραψα,  
εἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίων,  
νίδος Πραξαγόραο περικλειτῆς τε Φιλίννης.  
Μοῦσαν δ' ὀθνείαν οὐ τιν' ἐφελκυσάμαν.

### 435.—ΤΟΥ ΑΥΤΟΥ

Αστοῖς καὶ ξείνοισιν ἵσον νέμει ἄδε τράπεζα·  
θεὶς ἀνελεῦ, ψήφου πρὸς λόγον ἐρχομένης.  
ἄλλος τις πρόφασιν λεγέτω· τὰ δ' ὀθνεῖα Κάϊκος  
χρήματα καὶ νυκτὸς βουλομένοις ἀριθμεῖ.

<sup>1</sup> An orator and sophist of the fourth century B.C.

<sup>2</sup> It is, of course, the banker himself who πρὸς λόγον

## THE DECLAMATORY EPIGRAMS

### 432.—THEOCRITUS

AH! poor Thyrsis, what use crying out thy two eyes? The kid is gone, the little dear; it is gone to Hades, for the cruel wolf caught it in his claws. The dogs bay, but what use is that now when it is gone, and neither bone nor dust of it left?

### 433.—BY THE SAME

By the Muses, wilt thou play something sweet to me on the double flute? and I will lift up my harp and begin a tune, and the herd Daphnis shall stand close by and make music with the breath of the wax-joined pipe. Standing there hard by, inside the cave shaggy with hanging greenery, let us bereave Pan the goat-mounter of sleep.

### 434.—BY THE SAME

*Prefixed to a collection of Theocritus' works*

THE Chian Theocritus<sup>1</sup> is another, but I, the Theocritus who wrote these poems, am one of the many Syracusans, the son of Praxagoras and noble Philinna. I admitted no verse that is other than genuine.

### 435.—BY THE SAME

THIS bank pays citizen and foreigner alike. Withdraw what you deposited, the reckoning counters meeting their liabilities.<sup>2</sup> Let others find pretexts for not paying; Caicus pays money deposited with him on demand, even at night.

*Ἐρχεται, not his reckoning counters (or, as we should say, his books).*

## GREEK ANTHOLOGY

### 436.—Ἐν Συρακούσαις ἐγράφησαν

Ἄρχαῖα τῶπόλλωνι τάναθήματα  
ὑπῆρχεν· ἡ βάσις δὲ τοῖς μὲν εἴκοσι,  
τοῖς δὲ ἑπτά, τοῖς δὲ πέντε, τοῖς δὲ δώδεκα,  
τοῖς δὲ διηκοσίοισι νεωτέρη ἥδ' ἐνιαυτοῖς.  
τοσσόσδ' ἀριθμὸς<sup>1</sup> ἔξεβη μετρούμενος. . .

5

### 437.—ΘΕΟΚΡΙΤΟΤ

Τήναν τὰν λαύραν, ὅθι ταὶ δρύες, αἰπόλε, κάμψας,  
σύκινον εύρησεῖς ἀρτιγλυφὲς ξόανον,  
τρισκελέας, αὐτόφλοιον, ἀνούατον· ἀλλὰ φάλητι  
παιδογόνῳ δυνατὸν Κύπριδος ἔργα τελεῖν.  
ἔρκος δὲ εὐέρον περιδέδρομεν· ἀέναον δὲ  
ρεῖθρον ἀπὸ σπιλάδων πάντοσε τηλεθάει  
δάφναις καὶ μύρτοισι καὶ εὐώδει κυπαρίσσῳ,  
ἔνθα πέριξ κέχυται βοτρυόπαις ἐλικι  
ἄμπελος· εἰαρινοὶ δὲ λίγγυφθόγγοισιν ἀοιδαῖς  
κόσσυφοι ἀχεῦσιν ποικιλότραυλα μέλη·  
ἔουθαὶ δὲ ἀδονίδες μινυρίσμασιν ἀνταχεῦσαι  
μέλπουσι στόμασιν τὰν μελίγηρυν ὅπα.  
ἔζεο δὴ τηνεῖ, καὶ τῷ χαρίεντι Πριάπῳ  
εὔχον ἀποστέρξαι τοὺς Δάφνιδός με πόθους,  
κεύθυς ἀπορρέξαι χίμαρον καλόν. ἦν δὲ ἀνανεύη,  
τοῦδε τυχὼν ἐθέλω τρισσὰ θύη τελέσαι.  
ῥεξῷ γὰρ δαμάλαν, λάσιον τράγον, ἄρνα τὸν ἵσχω  
σακίταν· νεύοι δὲ εὐμενέως ὁ θεός.

10

10

15

### 438.—ΦΙΛΙΠΠΟΤ

Βωλοτόμοι μύρμηκες, ὁ γῆς στρατός, ἥνικ' ἔτενδε  
γειομόροι μελιχρήν σμηνοδοκού χάριτα,

<sup>1</sup> ἀριθμός Wilamowitz : γάρ νιν.

## THE DECLAMATORY EPIGRAMS

### 436.—*An Inscription from Syracuse*

THE votive offerings to Apollo were old, but as for the base it is in one case twenty, in another seven, in another twelve, and in this last case two hundred years later; for so the figures work out when counted.

### 437.—THEOCRITUS

GOATHERD, on turning the corner of that path where the oaks are, thou shalt find a newly carved image made of a fig-bough, three forked, with the bark still on, without ears, but able with its generative phallus to do the work of Aphrodite. Round it is a most holy hedge, and a perennial stream issuing from the rocks feeds on all sides abundance of laurel, myrtle, and sweet-scented cypress, round which curl the tendrils of the vine, mother of the grape. In spring the shrill song of the blackbirds echoes here with its varied notes, and the brown nightingales pour from their throats their honeyed voice in response. Sit here and pray to kind Priapus to make me fall out of love with Daphnis, and sacrifice at once to him a fine kid. But if he grants the prayer I will offer him in return three sacrifices. I will kill him a heifer, a shaggy billy-goat, and the stalled lamb I have. May the god be benevolent and grant it.

### 438.—PHILIPPUS

WHEN the burrowing ants, the army of the earth, nibbled at the rustic bee-keeper's sweet dainty, the

## GREEK ANTHOLOGY

μηνίσας ὁ πρέσβυς, ἐς ὕδατα κρωσσὸν ἔβαψεν,  
ἐνθάδε τοὺς ἀπὸ γῆς οὐ δοκέων πελάσειν.  
οἱ δὲ νέας κάρφας ἀχυρίτιδας ἀντιφέροντες,  
αὐτοκυβερνήται πρὸς κύτος ἐτρόχασαν. 5  
ἢ ῥα φίλη γαστὴρ καὶ βαιοτάτους ἀνέπεισεν  
ἐκ χθονὸς εἰς Νύμφας καινοτάτους ἐρέτας.

### 439.—ΚΡΙΝΑΓΟΡΟΤ

Βρέγμα πάλαι λαχναῖον, ἐρημαῖόν τε κέλυφος  
ὅμματος, ἀγλώσσου θ' ἄρμονίη στόματος,  
ψυχῆς ἀσθενὲς ἔρκος, ἀτυμβεύτου θανάτοιο  
λείψανον, εἰνόδιον δάκρυ παρερχομένων,  
κείσο πέλας πρέμνοιο παρ' ἀτραπόν, ὅφρα <μάθη  
τις>  
ἀθρήσας, τί πλέον φειδομένῳ βιότου. 5

### 440.—ΜΟΣΧΟΤ ΣΤΡΑΚΟΤΣΙΟΤ

\*Ἐρως δραπέτης

'Α Κύπρις τὸν "Ἐρωτα τὸν νιέα μακρὸν ἐβώστρει·  
''Εἴ τις ἐνὶ τριόδοισι πλανώμενον εἴδεν "Ἐρωτα,  
δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἔξει.  
μισθός τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγάγης νιν,  
οὐ γυμνὸν τὸ φίλαμα, τὸ δ', ὡξένε, καὶ πλέον ἔξεις. 5  
ἐστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.  
χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὅμματα δ' αὐτοῦ  
δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὲν λάλημα·  
οὐ γὰρ ἵσον νοέει καὶ φθέγγεται· ὡς μέλι φωνά·  
ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡ περοπευτάς,  
οὐδὲν ἄλαθεύων, δόλιον βρέφος, ἄγρια παίσδει. 10  
εὐπλόκαμον τὸ κάρανον· ἔχει δὲ ἴταμὸν τὸ πρόσωπον.

## THE DECLAMATORY EPIGRAMS

old man in anger set the jar in a dish of water, thinking that, being creatures of the land, they would not get to it. But they, setting up fresh stalks of straw against it, quickly found their way, without anyone to steer them, to the vessel. So their dear belly induced even these tiny creatures to migrate from earth to water, the very newest variety of boatmen.

### 439.—CRINAGORAS

#### *On a Skull*

ONCE hairy crown, deserted shell of the eye, fabric of the tongueless mouth, feeble fence of the brain, relic of the unburied dead, set by the wayside to draw a tear from passers-by, thou liest there by the path near the tree-trunk, that looking on thee we may learn what profit there is in being thrifty of life.

### 440.—MOSCHUS

#### *Fugitive Love*

CYPRIS cried loudly her lost son Love. "If any-one hath seen Love straying in the cross-roads, he is my fugitive child, and the informer shall be rewarded. The reward is a kiss from Cypris; and if you bring him, not a mere kiss, stranger, but something besides. The boy is easily recognisable; you could tell him among twenty. His complexion is not pale, but like to fire. His eyes are piercing and aflame. Evil is his heart, but sweet his speech, for what he has in his mind he speaks not. His voice is like honey, but if he grow wrath his spirit cannot be tamed. A cozener he is, never speaking the truth; a cunning child, and the games he plays are savage. Plenty of hair on his head, and he has

## GREEK ANTHOLOGY

μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει·  
βάλλει δ' εἰς Ἀχέροντα καὶ Ἀΐδεω βασιλῆα. 15  
γυμνὸς μὲν τό γε σῶμα, νόος δέ οἱ ἐμπεπύκασται·  
καὶ πτερόεις ὅσον ὅρνις ἐφίππαται ἄλλοτ' ἐπ' ἄλλως  
ἀνέρας ἡδὲ γυναικας, ἐπὶ σπλάγχνοις δὲ κάθηται·  
τόξον ἔχει μάλα βαιόν, ὑπὲρ τόξῳ δὲ βέλεμνον·  
τυτθὸν ἔοι τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται·  
καὶ χρύσεον περὶ νῶτα φαρέτριον· ἔνδοθι δ' ἐντὶ 20  
τοὶ πικρὸι κάλαμοι, τοῖς πολλάκι κάμε τιτρώσκει.  
πάντα μὲν ἄγρια, πάντα· πολὺ πλέον ἀ δαῖς αὐτῷ  
βαιὰ λαμπὰς ἔοιστα, τὸν "Αλιον αὐτὸν ἀναίθει.  
ἢν τú γ' ἔλης τῆνον, δήσας ἄγε, μηδ' ἐλεήσῃς·  
κῆν ποτ' ἵδης κλαίοντα, φυλάσσεο μή σε πλανήσῃ· 25  
κῆν γελάῃ, τú νιν ἔλκε· καὶ ἢν ἐθέλῃ σε φιλᾶσαι,  
φεῦγε· κακὸν τὸ φίλαμα, τὰ χείλεα φάρμακόν ἔντι.  
ἢν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὅπλα,  
μὴ τù θίγῃς πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέ-  
βαπται."

### 441.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Τὸν Διὸς ἐν τριόδοισιν ἔθαύμασα χάλκεον υῖα,  
τὸν πρὶν ἐν εὐχωλαῖς, νῦν παραριπτόμενον.  
οὐχθήσας δ' ἄρ' ἔειπον· "Αλεξίκακε τρισέληνε,  
μηδέποθ' ἡττηθείς, σήμερον ἔξετάθης."  
νυκτὶ δὲ μειδιόων με θεὸς προσέειπε παραστάς· 5  
"Καιρῷ δουλεύειν καὶ θεὸς ὃν ἔμαθον."

### 442.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ ΜΤΡΙΝΑΙΟΤ

Γριπεύς τις μογέέσκεν ἐπ' ἴχθύσι· τὸν δ' ἐσιδοῦσα  
εὐκτέανος κούρη θυμὸν ἔκαμνε πόθῳ,

## THE DECLAMATORY EPIGRAMS

a most forward face. His hands are tiny, but they shoot far ; they shoot as far as Acheron and the King of Hades. Naked is his body, but his mind is wrapped up well. Like a winged bird he flies to one man and woman after another, and perches on their vitals. He has a very small bow, and on the bow an arrow ; little is his arrow, but it flies even to heaven. He bears a golden quiver on his back, and in it are the bitter shafts with which he often wounds even me. All about him is savage, all, and worst of all his torch ; it is but a little brand, and sets fire to the Sun himself. If you catch him, bring him bound and have no mercy on him. If you see him crying, mind he does not take you in ; and if he smiles, drag him ; and if he wants to kiss you, run away, for his kiss is evil and his lips are poison. And if he says 'Take these, I give you all my weapons,' touch not the deceitful gifts, for they are all dipped in fire."

### 441.—PALLADAS OF ALEXANDRIA

*On a Statue of Heracles<sup>1</sup>*

I MARVELLED seeing at the cross-roads Jove's brazen son, once constantly invoked, now cast aside, and in wrath I said : "Averter of woes, offspring of three nights, thou, who never didst suffer defeat, art to-day laid low." But at night the god stood by my bed smiling, and said : "Even though I am a god I have learnt to serve the times."

### 442.—AGATHIAS SCHOLASTICUS

A FISHERMAN was toiling to catch fish when a wealthy girl, seeing him, felt the pangs of love.

<sup>1</sup> The statue had doubtless been cast down by the Christians.

## GREEK ANTHOLOGY

καί μιν θῆκε σύνευνον· ὁ δ' ἐκ βιότοιο πενιχροῦ  
δέξατο παντοίης δγκον ἀγηνορίης.  
ἡ δὲ Τύχη γελώσα παρίστατο, καὶ ποτὶ Κύπριν,<sup>5</sup>  
“Οὐ τεὸς οὗτος ἀγών, ἀλλ' ἐμός ἐστιν,” ἔφη.

### 443.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Μή ποτε κοιλήνης Παφίη νόον ἀντιτύπου γὰρ  
εὐθὺς ἀποθρώσκει κοῦφος "Ερως κραδίης.  
οἰστρος δλισθήσσαν ἔχει φύσιν· ἦν τις δῖστον  
ἄκρον ἔλῃ φλογεροῦ, δύεται ἐντὸς δλος.  
ἐλπίδι μὴ θέλξης φρένα μαχλάδι· γυιοβόρον γὰρ  
πῦρ ὑποριπίζει, θυμὸν ἐφελκομένη.

### 444.—ΕΡΑΤΟΣΘΕΝΟΤΣ ΣΧΟΛΑΣΤΙΚΟΤ

Καλὰ τὰ παρθενίης κειμήλια· παρθενίη δὲ  
τὸν βίον ὥλεστ' ἀν πᾶσι φυλασσομένη.  
τούνεκεν εὐθέσμως ἄλοχον λάβε, καί τινα κόσμῳ  
δὸς βροτὸν ἀντὶ σέθεν· φεῦγε δὲ μαχλοσύνην.

### 445.—ΙΟΤΛΙΑΝΟΤ ΑΙΓΓΤΠΤΙΟΤ

"Ηθελε μὲν βασιλεύς σε βοηθόον εἰσέτι πέμπειν  
ἄστεσι τειρομένοις δευομένων μερόπων,  
Τητιανὲ χρύσειε· σὺ δ' ἐν βιότοιο γαλήνῃ  
πατρίδα καὶ κλῆρον σὸν προβέβουλας ἔχειν,  
αὔξων σῶν προγόνων κτέρας ἐνδικον· ἀρχομένων γὰρ<sup>5</sup>  
πλοῦτον ὅτι στυγέεις σύνθρονος οἰδε Δίκη.

### 446.—ΤΟΥ ΑΥΤΟΥ

'Ηδέα πάντα κέλευθα λάχειν βίος· ἄστει μέσσω  
εὐχος, ἔταιρεῖαι· κρυπτὰ δόμοισιν ἄχη·

## THE DECLAMATORY EPIGRAMS

She made him her husband, and he exchanged his poverty for a life boasting of every luxury. Fortune stood by smiling, and said to Cypris : "This is not your achievement, but mine."

### 443.—PAULUS SILENTIARIUS

OPEN not the recesses of thy mind to Aphrodite, for light Love at once rebounds from a heart that is hardened. The nature of passion is insinuating ; if one receives the tip of the flaming arrow, the whole of it penetrates. Flatter not thy mind with lascivious hope, for it attracts the spirit and fans the consuming fire.

### 444.—ERATOSTHENES SCHOLASTICUS

FAIR are the treasures of virginity, but if it were observed by all it would put an end to life. Therefore live in lawful wedlock, and give a mortal to the world to replace thee ; but avoid lechery.

### 445.—JULIANUS OF EGYPT

GOLDEN Tetianus, the Emperor wished to send you again to the distressed cities which had need of you ; but you preferred a peaceful life, keeping to your home and inheritance, and increasing the righteously acquired fortune of your house. For Justice, enthroned beside you, knows that you loathe to touch wealth won from those you rule.

### 446.—BY THE SAME

(cp. No. 360)

ALL the paths of life are pleasant. In the middle of the city there are fame and society ; at home our

## GREEK ANTHOLOGY

ἀγρὸς τέρψιν ἄγει, κέρδος πλόος, ἀλλοδαπὴ χθὼν  
γνώσιας· ἐκ δὲ γάμων οἶκος ὁμοφρονέει,  
τοῖς δ' ἀγάμοις ἄφροντις ἀεὶ βίος· ἔρκος ἐτύχθη  
πατρὶ τέκος, φροῦδος τοῖς ἀγόνοισι φόβος·  
ἡνορέην νεότης, πολιὴ φρένας οἰδεν ὀπάσσαι.  
ἔνθεν θάρσος ἔχων ζῶε, φύτευε γένος.

### 447.—ΤΟΥ ΑΥΤΟΥ

Μήτηρ υῖα λιπόντα μάχην μετὰ πότμου ἑταίρων  
ἔκτανεν, ὡδίνων μνῆστιν ἀνημαμένη.  
καὶ γὰρ γνήσιον αἷμα διακρίνει Λακεδαιμων  
ἀλκῇ μαρναμένων, οὐ γενεῇ βρεφέων.

### 448.—ΑΛΛΟ

Ἐρώτησις Ὄμηρου

“Ανδρες ἀπ’ Ἀρκαδίης ἀλιήτορες, ἢ ρ’ ἔχομέν τι;  
Ανταπόκρισις Ἀρκάδων  
“Οσσ’ ἔλομεν λιπόμεσθ’, ὅσσ’ οὐχ ἔλομεν φερόμεσθα.

### 449.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Ἐρως ἔρῶν

Τίς πυρὶ πῦρ ἐδάμασσε; τίς ἔσβεσε λαμπάδι πυρσόν;  
τίς κατ’ ἐμῆς νευρῆς ἐτέρην ἐτανύσσατο νευρήν;  
καινὸς Ἐρως κατ’ Ἐρωτος ἐμῷ μένει ἴσοφαρίζει.

## THE DECLAMATORY EPIGRAMS

grieſs are hidden. The country has its delights, sea-voyages give profit, and foreign countries acquaintanceships. Marriage produces domestic concord, while the unmarried life is ever free from care. A child is his father's defence, while the childless are quit of fear. It is the virtue of youth to give us courage, that of hoary hairs to give us wisdom. Therefore be of good heart, and live and produce offspring.

### 447.—BY THE SAME

A MOTHER, banishing the memory of her pangs, killed her son who abandoned the field after the death of his comrades. For Sparta distinguishes purity of race by warriors' bravery, not by children's birth.

### 448.—ANONYMOUS

#### *Homer's Question*

FISHERMEN from Arcadia, what have we?

#### *The Answer*

We left what we caught and carry what we did not catch.<sup>1</sup>

### 449.—ANONYMOUS

#### *What Love would say if he were in love*

Who is this that overcame fire by fire, who quenched a torch with a torch? Who drew another bow against mine? A new Love by my might contends on equal terms with Love.

<sup>1</sup> i.e. lice.

## GREEK ANTHOLOGY

### 450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες  
αἴσθησιν εἶχον, ἄνδρες ὡς φασίν τινες,  
ἀπηγξάμην ἂν, ὥστ' ἵδεν Εὐριπίδην.

### 451.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἀν εἴποι λόγους πρὸς Πρόκνην τὴν ἀδελφὴν Φιλομήλη  
Σός με πόσις κακοεργὸς ἐνὶ σπῆλυγγι βαθείῃ  
μουνώσας βαρύποτμον, ἐμὴν ἀπέκερσε κορείην·  
στυγνὰ δέ μοι πόρεν ἔδνα πολυτλήτοιο γάμοιο·  
γλῶσσαν ἐμὴν ἐθέρισσε, καὶ ἔσβεσεν ἐλλάδα φωνήν.

### 452.—ΑΛΛΟ

Εἰς τὸ αὐτό

Χαῖρε, Πρόκνη, παρὰ σεῦ καστιγνήτης Φιλομήλης,  
χαίρειν εὶ τόδε γ' ἔστιν· ἐμοῦ δέ σοι ἄλγεα θυμοῦ  
πέπλος ἀπαγγείλειε, τά μοι λυγρὸς ὄπασε Τηρεύς,  
ὅς μ' ἔρξας βαρύποτμον ἐν ἔρκεσι μηλονομήων,  
πρῶτον παρθενίης, μετέπειτα δὲ ἐνόσφισε φωνῆς.

### 453.—ΜΕΛΕΑΓΡΟΤ<sup>1</sup>

Αὐτὸς ὁ βοῦς ἰκέτης ἐπιβώμιος, αἰθέριε Ζεῦ,  
μυκᾶται, ψυχὴν ῥύμομενος θανάτου.  
ἀλλὰ μέθεις, Κρονίδη, τὸν ἀροτρέα· καὶ σὺ γὰρ αὐτὸς  
πορθμεὺς Εὐρώπης ταῦρος, ἄναξ, ἐγένου.

<sup>1</sup> The lemma of this epigram is "What Meleager would say if an ox lowed when it was about to be sacrificed to Zeus." There can be little doubt that it is really by Meleager.

## THE DECLAMATORY EPIGRAMS

### 450.—PHILEMON

*Spoken by Philemon about Euripides*

If the dead in truth had use of their senses, as some say, I would have hanged myself to see Euripides.

### 451.—ANONYMOUS

*What Philomela would say to her Sister Procne*

THY wicked husband shut me up, ill-fated that I am, alone in a deep cave, and took my maidenhead. An abominable present he made me on this my calamitous marriage, cutting off my tongue and quenching Greek speech in me.

### 452.—ANONYMOUS

*On the Same*

THY sister Philomela, Procne, wishes thee well if this be well-wishing. Let the robe tell thee the suffering of my heart which savage Tereus inflicted on me.<sup>1</sup> Shutting me up, luckless maid, in the shepherd's fold, he deprived me first of virginity and next of speech.

### 453.—MELEAGER

ZEUS who dwellest in heaven, the ox itself, a suppliant at thy altar, lows, begging to be saved from death. Release the plougher, son of Cronos; for thou thyself, O king, didst become a bull to bear Europa across the sea.

<sup>1</sup> She wove a robe and told her story to her sister by the voice of the *kephis* or weaving-comb.

## GRÉEK ANTHOLOGY

### 454.—ΑΔΗΛΟΝ

Τίνας ἀν εἴποι λόγους Καλλιόπη εἰς Γεώργιον  
Οὗτος ἐμὸς γενέτης γυνήσιος, οὐ Κρονίδης.

### 455.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Ἀπόλλων περὶ Ὁμήρου  
Ἡειδον μὲν ἐγών, ἔχάρασσε δὲ θεῖος Ὅμηρος.

### 456.—ΑΛΛΟ

Πασιφάη πρὸς τὸν Ἐρωτα

Εἰ ποθέειν μ' ἐδίδαξας ἐν οὕρεσι ταῦρον ἀλήτην,  
μυκηθμόν με δίδαξον, δτῷ φίλον ἄνδρα καλέσσω.

### 457.—ΑΛΛΟ

Τί ἀν εἴποι Ἀχιλλεὺς τρωθέντος Ἀγαμέμνονος

Ἐγνως νῦν, Ἀγάμεμνον, ἐμὸν φθισήνορα θυμόν·  
ἔγνως ἐν σταδίησιν ὅσον σθένος Ἐκτορός ἐστι.  
νῦν γὰρ πάντες ὅλοντο τεῇ πολυπήμονι λώβῃ·  
σοὶ δ' αὐτῷ μέγα πῆμα φάνη, θανάτοιο χέρειον.  
ἀφροσύνης κακὰ ἔργα καὶ ἀσχετα πένθεα πάσχεις, 5  
δος πᾶσιν Δαναοῖσιν ἀρήιον ἔρκος ἐτύχθης.

### 458.—ΑΛΛΟ

Τί ἀν εἴποι ὁδυσσεὺς ἐπιβὰς τῆς Ἰθάκης  
Χαῖρ' Ἰθάκη· μετ' ἄεθλα, μετ' ἄλγεα πικρὰ θαλάσσης  
ἀσπασίως τεὸν οὐδας ἱκάνομαι, ὅφρα νοήσω

## THE DECLAMATORY EPIGRAMS

### 454.—ANONYMOUS

*What Calliope would say to George*

THIS man, not Zeus, is my true father.

### 455.—ANONYMOUS

*What Apollo would say about Homer*

THE song is mine, but divine Homer wrote it down.

### 456.—ANONYMOUS

*Pasiphae to Love*

If thou hast taught me to love a bull that roams over the mountains, teach me to low so that I may call my dear husband.

### 457.—ANONYMOUS

*What Achilles would say if Agamemnon were wounded*

Thou knowest now, Agamemnon, my man-destroying wrath ; thou knowest how great is Hector's strength in hand-to-hand combat. For all have now perished owing to thy insult fraught with disaster, and a greater woe, worse than death, has come upon thee. Thou sufferest the evil and intolerable sorrow due to thy folly, who wast the defence in battle of all the Greeks.

### 458.—ANONYMOUS

*What Ulysses would say on landing in Ithaca*

Hail, Ithaca ! After all my labours and the bitter woes of the sea, right glad am I to reach thy soil, in

## GREEK ANTHOLOGY

Λαέρτην, ἄλοχόν τε καὶ ἀγλαὸν νίέα μοῦνον·  
σὸς γάρ ἔρως κατέθελξεν ἐμὸν νόον. οἶδα καὶ αὐτος,  
“ώς οὐδὲν γλύκιον ἡς πατρίδος οὐδὲ τοκήων.” 5

### 459.—ΑΛΛΟ

Τί ἀν εἴποι Ἀχιλλεὺς δρῶν τὸν Ὀδυσσέα ἐν ᾧδη  
Ἄτρεκέως πάντων πολυμήχανός ἐστιν Ὀδυσσεύς.  
ζωὸς ἐὼν ἐνόησεν ἂ μὴ θέμις ἐστὶν ἰδέσθαι,  
νερτέριον κευθμῶνα καὶ ἄλγεα πικρὰ θανόντων.  
πῶς δὲ ἔτλη προλιπεῖν ἴερὸν φάος; ἢ τίς ἀνάγκη  
ἥγαγεν οὐκ ἐθέλοντα; δόλων ἀκόρητος ἐτύχθη  
ἐν χθονὶ καὶ πελάγεσσι καὶ ἐν νεκύεσσιν Ὀδυσσεύς.

### 460.—ΑΛΛΟ

Τί ἀν εἴποι Ἀχιλλεὺς δρῶν τὰ δπλα κείμενα  
Μῆτερ, τεύχεα ταῦτα καὶ ἀγλαὰ δῶρα κομίζεις  
ἀγχεμάχω σέο παιδί, τὰ μὴ πάρος ἔδρακεν ἀνήρ·  
οἶδα δὲ νῦν ὅτι Παλλὰς ἐφ’ “Ἐκτορὶ χείρα κορύσσει  
ἡμετέρην, καὶ Τρωσὶν ἀεικέα λοιγὸν ἔγείρει.

### 461.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους δο Πύρρος ἐπιβὰς Τροίας  
Μόχθος ἐμοῦ γενετῆρος ἀμύμονος οὐ τέλος εὑρεν·  
αὐτάρ ἐγὼ Τρώεσσι φόνον πάντεσσι κορύσσων  
ἥλυθον· ἡνορέῃ γάρ ὑπέρτερον εὐχος ἀείρω,  
καὶ Πρίαμον βασιλῆα, καὶ οὓς προλέλοιπεν Ἀχιλ-  
λεύς,  
πάντας ὁμοῦ κατὰ μῶλον ἐμὸν μένος οἰδεν ὄλέσσαι, 5  
καὶ Τροίης πτολίεθρον ἀρήιον ἔξαλαπάξω,  
καὶ Δαναοῖς δεκέτηρον ἐμὸν δόρυ μόχθον ἀνύσσει.

## THE DECLAMATORY EPIGRAMS

hope to see Laertes and my wife and glorious only son. Love of thee soothed my heart; I myself know that “nothing is sweeter than a man’s country and his parents.”

### 459.—ANONYMOUS

*What Achilles would say on seeing Ulysses in Hades<sup>1</sup>*

OF a truth Odysseus is the most resourceful of men. Alive he looks on what it is not allowed to see, the infernal recesses and the bitter pains of the dead. How did he venture to leave the holy light? Did some necessity bring him here against his will? Odysseus never has his fill of cunning devices on earth, on the sea, and among the dead.

### 460.—ANONYMOUS

*What Achilles would have said when he saw the Armour lying before him<sup>2</sup>*

MOTHER, thou bringest to thy valiant son this armour, a glorious gift such as no man ever looked on. Now I know that Pallas arms my hand against Hector, and prepares disgrace and death for the Trojans.

### 461.—ANONYMOUS

*What Pyrrhus would say on entering Troy*

THE labour of my noble father was not completed, but I have come, preparing slaughter for all the Trojans; for I glory more exceedingly in my valour, and my might is capable of destroying in battle King Priam and all that Achilles left alive. The warlike city of Troy will I sack, and my spear shall complete the ten years’ labour of the Greeks.

<sup>1</sup> See *Od.* xi. 467 seq.

<sup>2</sup> See *Il.* xix. 12 seq.

## GREEK ANTHOLOGY

### 462.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Δηϊδάμεια τὸν Πύρρον πορθήσαντος  
τὴν Τροίαν

Πᾶσαν ἐμῆς κραδίης χαλεπὴν ἀπέπαυσας ἀνίην,  
ὑμετέρου γενετῆρος Ἀχιλλέος εἴνεκα πότμου,  
δὲν Τροίη στονόσσα κατέκτανεν. ἀλλὰ σὺ πᾶσαν  
“Ιλιον ἔξαλάπαξας· ἐελδομένοισι δ’ Ἀχαιοῖς  
ἀφθιτον ὥπασας εὐχος, δὲ μὴ δεκέτηρος ἐνυοῦς  
πᾶσιν μαρναμένοις Δαναοῖς χρόνος εὑρεν ἀνύσσαι. 5

### 463.—ΑΛΛΟ

Τί ἀν εἴποι “Εκτωρ δρῶν τὸν Ἀχιλλέα ἐν τοῖς ὅπλοις  
Πηλείδην κοτέουσα πάλιν θώρηξεν Ἀθήνη  
ἔντεσιν ἀθανάτοις. ἡ δίγιον ἔσσεται ἄλγος  
αἰνομόροις Τρώεσσι, καὶ “Εκτορι, καὶ γενετῆρι,  
ὅππόταν ἔντεα ταῦτα θεὸς πόρεν ἀνέρι τῷδε.

### 464.—ΑΛΛΟ

Τί ἀν εἴποι Πάρις τρωθέντος Μενελάου  
“Ἐρρετε οἱ ξύμπαντες, ἐλεγχέεις, Αἰγιαλῆεις,  
ἄρτι θανὼν Μενέλαος ἐμὸν μέγα κῦδος ἀέξει.

### 465.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Ἀλθαία παρακαλοῦσα τὸν Μελέαγρον  
Τέκνουν ἐμόν, γενεῆς ἐπιλήθεαι, οὐδὲν ἀλεγίζη  
πατρίδος ὀλλυμένης, βριαρὴν δὲν ἀπόειπες ἀκωκήν,  
αἰσχύνων Καλυδῶνα καὶ Οἰνέα καὶ ναετῆρας.

## THE DECLAMATORY EPIGRAMS

### 462.—ANONYMOUS

*What Deidamia would say when Pyrrhus had sacked Troy*

THOU hast made to cease all the heavy woe of my heart for the fate of thy father Achilles, whom mournful Troy slew. To the Greeks who were eager for it thou hast given the undying glory which the ten years of war could not accomplish for the whole host of the Danai.

### 463.—ANONYMOUS

*What Hector would say when he saw Achilles in the Armour*

ATHENA in her wrath has again clothed the son of Peleus in immortal mail. Some worse woe shall befall the unhappy Trojans and Hector and his father, since the goddess gave this man this armour.

### 464.—ANONYMOUS

*What Paris would say when Menelaus was wounded<sup>1</sup>*

OUT on you all, ye craven Argives! Menelaus is dead now and gives me greater glory.

### 465.—ANONYMOUS

*What Althaea, entreating Meleager, would say<sup>2</sup>*

MY son, thou forgettest thy family and heedest not thy country's fate. Thou hast cast aside thy strong sword, putting Oeneus and Calydon and her people to shame.

<sup>1</sup> See *Il.* iv. 104.

<sup>2</sup> See *Il.* ix. 584 seq.

## GREEK ANTHOLOGY

### 466.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Ἀλκηστις, τοῦ Ἀδμήτου ζεύξαντος  
λέοντα καὶ κάπρον εἰς τὸ ὄχημα  
Ἡνορέης κλυτὰ ἔργα τεὴν ἔστεψαν ἀπήνην,  
καὶ νύμφην βοόωσιν ἀριστοπόνοις ὑμεναίοις.

### 467.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους δὲ Πηλεὺς ἀκούων ὅτι ἀπόμαχός  
ἐστιν Ἀχιλλεύς

Πηλιάδες σκοπιαί, κουροτρόφοι, εἴπατε παιδί,  
δν Χείρων ἐδίδαξεν ἀριστεύειν ἐνὶ χάρμῃ,  
μῆνιν ἀπορρῖψαι καὶ λοίγιον ἔχθος Ἀχαιοῖς.

### 468.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους δὲ Ἡρα ἀποθεωθέντος Ἡρακλέους  
Σῆς ἀρετῆς ἰδρῶτι καλὴν ἀπέδωκεν ἀμοιβὴν  
σὸς γενέτης, Ἡρακλεῖς, ἐπεὶ πόνος ἀσπετον εὐχος  
ἀνδράσιν οἴδεν ἄγειν μετ' ἀπείρονα κύκλον ἀέθλων.

### 469.—ΑΛΛΟ

Εἰς τὸ αὐτό

Σοὶ χάριν ἐξετέλεσσε πόνος καὶ ἀθέσφατος ἰδρώς,  
χῶρον ἔχειν πολύολβον, δν οὐ πάρος ἔλλαχεν ἀνήρ.

### 470.—ΑΛΛΟ

Τί ἀν εἴποι Ἀχιλλεὺς πρὸς τὸν Αἴαντα φιλιωθῆναι  
Οὐ θέμις ἐν φθιμένοισιν ἔχειν κότον· ἄλγεα γαίης  
καλλείψας ἀγάπαξε τεὸν φίλον· οὐ γὰρ Ὁδυσσεὺς

## THE DECLAMATORY EPIGRAMS

### 466.—ANONYMOUS

*What Alcestis would say when Admetus yoked a  
Lion and Boar to his Chariot<sup>1</sup>*

GREAT deeds of valour crowned thy chariot, and  
with excellently composed wedding hymns men  
celebrate thy bride.

### 467.—ANONYMOUS

*What Peleus would say on hearing that Achilles  
absented himself from the Battle*

YE peaks of Pelias, who nursed him, tell my son,  
whom Chiron taught to be first in battle, to cast off  
his wrath and fatal enmity to the Greeks.

### 468.—ANONYMOUS

*What Hera would say when Heracles was deified*

THY father, Heracles, has well rewarded thy valiant  
toil, since labour can bring to men unsurpassable  
renown after an infinite round of labours.

### 469.—ANONYMOUS

*On the Same*

LABOUR and immense toil procured thee the favour  
of occupying a blessed seat that no man reached  
before thee.

### 470.—ANONYMOUS

*What Achilles would say to reconcile Ajax with Ulysses*

IT is not permitted to nourish ill-will among the  
dead. Now thou hast escaped the sorrows of earth,  
love thy friend; for Odysseus did not sin against

<sup>1</sup> Pelias had promised his daughter Alcestis to whoever  
could do this.

## GREEK ANTHOLOGY

ἢλιτεν εἰς σὲ θέλων, βριαρὴ δέ σ' ἔπεφνεν Ἀθήνη,  
Ζεύς τε πατήρ, καὶ Μοῖρα, καὶ ἡεροφοῖτις Ἐρινύς.  
αἴθε δὲ τεύχεα ρῦψεν ἐς ἀλμυρὰ βένθεα πόντου  
δῖα Θέτις, καὶ νεῦκος ἀπέσβεσε σεῦ μενοινῆς.

5

### 471.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Νέστωρ ἀκούσας Ὁδυσσέα  
ἐπανελθόντα

Ἐσθλὸς ἀνὴρ φύγε πόντον ἀπηνέα καὶ μετὰ μόχθον  
ἐς πάτρην ἀφίκαινεν, ἐμοῦ δέ κε φέρτερος εἴη,  
εὐ δεδαῶς πτόλιάς τε καὶ ἥθεα καὶ νόον ἀνδρῶν.

### 472.—ΑΛΛΟ

Εἰς τὸν αὐτὸν Ὁδυσσέα

Πολλὰ καμῶν νόστησεν ἀνὴρ τλήθυμος Ὁδυσσεύς,  
ἀλλ' ἔμπης κλέος ἔσχεν ἀνὰ χθόνα καὶ κατὰ πόντον  
ἀνδράσιν ἐσσομένοισιν ἀεὶ πτολίπορθος Ὁδυσσεύς.

### 473.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους δ' Ἀγαμέμνων καθοπλισθέντος  
Ἀχιλλέως

Ἴλιος ὁφρυόεσσα κατήριπεν, ἄρτι δὲ πᾶσαν  
ληιδίην Δαναοῖσι θεὸς πόρεν, ὅππότ' Ἀχιλλεύς,  
μῆνιν ἀπορρίψας, φθισήνορα χεῖρα κορύσσει.

### 474.—ΑΛΛΟ

Τί ἀν εἴποι Εἰδοθέα ἵδοντα τὴν Ἐλένην ἐν Φάρῳ  
Οἰκτείρω σὸν κάλλος, ἐπεὶ Διός ἐστι γενέθλη.  
εἰσορόω γὰρ ἄγαλμα διοτρεφές· ἀτρεκέως δὲ

## THE DECLAMATORY EPIGRAMS

thee of his own will, but the strong hand of Athena killed thee, and Father Zeus, and Fate, and the Eriny's that walks in darkness. Would that divine Thetis had cast the armour into the salt depths of the sea, stilling the strife of thy heart.

### 471.—ANONYMOUS

*What Nestor would say on learning of Ulysses' return*

THE good man has escaped the merciless sea, and after toil has reached his fatherland, and he must be my better, as he has become well acquainted with cities and customs and the minds of men.

### 472.—ANONYMOUS

*On Ulysses*

IT was after much toil that long-suffering Odysseus came home ; yet Odysseus, the sacker of cities, surely has great fame on land and sea among men of future times.

### 473.—ANONYMOUS

*What Agamemnon would say when Achilles was armed*

BEETLING Ilion is fallen, and God has given it a prey to the Greeks now that Achilles has cast off his wrath and arms his murderous hands.

### 474.—ANONYMOUS

*What Idothea would say on seeing Helen in Pharos<sup>1</sup>*

I PITY thy beauty, since thou art the child of Zeus. For I see a god-nourished form, and verily thou wast

<sup>1</sup> According to the story followed by Euripides in his *Helena*, the real Helen was in Egypt during the Trojan war.

## GREEK ANTHOLOGY

Τρωσί τε καὶ Δαναοῖσι μάχη δεκέτηρος ἐτύχθη.  
ποῦ Διὸς αἰγιόχοιο, τεοῦ γενετῆρος, ἀρωγαῖ;  
ἔμπης δὲ ἔρχεο θᾶσσον, ἀπήμονα νόστον ἐλοῦσα  
Εἰδοθέης ιότητι, κακῆς ἐπὶ νῶτα θαλάσσης.

5

### 475.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Ἐλένη δρῶσα τὸν Μενέλαιον καὶ τὸν  
Πάριδα μονομαχοῦντας

Ἐύρώπης Ἀσίης τε δορισθενέες βασιλῆες,  
ὑμῖν ἀμφοτέροισιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς,  
τίς κεν ἐμὲ τλήθυμος ἔλοι δύστηνον ἀκοίτης.  
Ζεὺς δὲ πατὴρ δικάσειεν, ἄνευθε δὲ Κυπρογενείης,  
μὴ πάλιν ἄλλος ἔλη με γαμοκλόπος, αἰσχος  
Ἀχαιοῖς.

5

### 476.—ΑΛΛΟ

Τί ἀν εἴποι Ἐκτωρ, τοῦ Πατρόκλου μὴ δυνηθέντος  
βαστάσαι τὸ δόρυ Ἀχιλλέως

Ἐξημίωσας ἀσθενῶν τὸν Ἐκτορα·  
φέρεις γὰρ ἡμῖν ἐλλιπῆ σκυλεύματα.

### 477.—ΑΛΛΟ

Τί ἀν εἴποι ἡ Θέτις, τοῦ Τηλέφου σκελισθέντος ὑπὸ τῆς  
ἀμπέλου

Ἄμπελε, τί πράξωμεν, ὅταν Δαφναῖος Ἀπόλλων  
πτόρθον ἐμὸν κλίνῃ δι' Ἀλεξάνδροι βελέμνων;

---

<sup>1</sup> See *Il.* iii. 324 *seq.*

## THE DECLAMATORY EPIGRAMS

the cause of the ten years' war between Greeks and Trojans. Where is the help of aegis-bearing Zeus thy father? But go soon on thy way, making, by the kindness of Idothea, a safe voyage home over the back of the cruel sea.

### 475.—ANONYMOUS

*What Helen would say on seeing the Combat between Paris and Menelaus<sup>1</sup>*

YE warlike kings of Europe and Asia, for both of you it stands upon a razor's edge, which of you long-suffering men shall take unhappy me to wife. Let Father Zeus decide, but without Aphrodite's help, lest another thief of wedded women steal me, a disgrace to Greece.

### 476.—ANONYMOUS

*What Hector would say when Patroclus could not lift the Spear of Achilles*

THY weakness has defrauded Hector, for thou bringest me defective spoils.

### 477.—ANONYMOUS

*What Thetis would say when Telephus was tripped up by the vine<sup>2</sup>*

VINE, what shall I do when Daphnaean Apollo lays low my vine-branch by the arrow of Alexander?

<sup>2</sup> Telephus, tripped up by a vine-branch, was overtaken and slain by Achilles. Thetis here foretells the death of Achilles.

## GREEK ANTHOLOGY

### 478.—ΑΛΛΟ

Τί ἀν εἴποι δὲ Πρίαμος, τοῦ Ἐλένου διδόντος βουλὴν τοῖς  
Ἐλλησιν, ἵνα ληφθῇ Τροία

Τὰ δῶρα λαμπρὰ προσφέρεις τῇ πατρίδι.

### 479.—ΑΛΛΟ

Τί ἀν εἴποι Περσεὺς μετὰ τὴν ἀναίρεσιν τοῦ κήπους, τῆς  
Ἀνδρομέδας μὴ θελούσης αὐτὸν λαβεῖν

Σείο νόον πέτρωσεν ἀμείλιχα δέσμια πέτρης,  
καὶ λίθον ἐκτελέσειε τεὸν δέμας ὅμμα Μεδούσης.

### 480.—ΑΛΛΟ

Τί ἀν εἴποι Ἰπποδάμεια μετὰ τὴν ἀναίρεσιν τοῦ Οἰνομάου,  
Πέλοπος μὴ θελήσαντος αὐτὴν λαβεῖν

- a. Ἀπεστράφης νῦν, ὡς λαβὼν ἔξουσίαν·
- β. ταύτη γὰρ οὐ πέφυκε συντρέχειν Ἐρως·  
“Ἐρως γὰρ ἄλλην ἀνταμείβεται τρίβον.

### 481.—ΙΟΤΛΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Βραδύτερον παρελθόντος

Ἐσπέριός μ' ἐδάμασσεν ὄμοῦ καὶ πρώϊος ὑπνος,  
ὅς μὲν ἐπιβρίσας, ὃς δέ με μὴ καλέσας·  
ὦν ἐξ ἀμφοτέρων ὁ μὲν ἐρρέτω, ὃς δὲ παρείη  
ἴλαος, ωράων μέτρον ἐπιστάμενος.

## THE DECLAMATORY EPIGRAMS

### 478.—ANONYMOUS

*What Priam would say when Helen advised the  
Greeks how to take Troy*

SPLENDID is the gift thou offerest thy country.

### 479.—ANONYMOUS

*What Perseus would say after slaying the Monster,  
when Andromeda refused him*

THE cruel fetters of the rock have turned thy heart  
to stone, and now let the eye of Medusa turn thy  
body, too, to stone.

### 480.—ANONYMOUS

*What Hippodamia would say after the Death of  
Oenomaus if Pelops refused to marry her*

*Hippodamia.* Thou turnest thy back on me now  
thou hast liberty to enjoy me. *Pelops.* Yea, for Love  
does not go hand in hand with such liberty. Love  
walks in another path.

### 481.—JULIANUS SCHOLASTICUS

*(When he came too late to lecture)*

BOTH evening sleep and morning sleep overcame  
me, the latter having been too heavy and the former  
not having invited me. Let morning sleep begone  
and evening sleep come in kindly wise, knowing the  
just number of hours.

## GREEK ANTHOLOGY

### 482.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Οὐτιδανοὶ μερόπων, εὶς καὶ μέγα ῥέξαμεν ἔργον,  
 οὗτινος εἰς μνήμην δηρὸν ἐπερχόμεθα·  
 οἱ δὲ ἀγαθοί, κὴν μηδέν, ἀναπνεύσωσι δὲ μοῦνον,  
 ὡς Λίβυς εἶπεν ἀνήρ, τοῦτ' ἀδάμαντι μένει.  
 δήποτε γὰρ Ζήνωνα πολιστούχον βασιλῆα,  
 παίγνιον ἀφράστων ἐκτελέοντα κύβων, 5  
 τοίη ποικιλότευκτος ἔλεν θέσις, εὐτ' ἀπὸ λευκοῦ,  
 τοῦ καὶ ὀπισθιδίην εἰς ὁδὸν ἐρχομένου,  
 ἐπτὰ μὲν ἕκτος ἔχειν, μίαν εἴνατος· αὐτὰρ ὁ σοῦμμος  
 δισσὰς ἀμφιέπων ἵσος ἔην δεκάτῳ· 10  
 ὃς τε πέλει μετὰ σοῦμμον ἔχειν δύο, μουνάδα δ' ἄλλην  
 ψῆφον τὴν πυμάτην ἀμφιέπεσκε δίβος.  
 ἄλλὰ μέλας δισσὰς μὲν ἐν ὄγδοάτῳ λίπε χώρῳ  
 καὶ τόσσας ἑτέρας ἐς θέσιν ἐνδεκάτην· 15  
 ἀμφὶ δυναδέκατον δὲ διέπρεπον εἰκελοι ἄλλαι,  
 καὶ τρισκαιδεκάτῳ ψῆφος ἔκειτο μία·  
 δίζυγες Ἀντίγονον διεκόσμεον ἄλλὰ καὶ αὐτῷ  
 ἵσος ἔμιμνε τύπος πεντεπικαιδεκάτῳ,  
 ὀκτωκαιδεκάτῳ πανομοιϊος· εἰσέτι δ' ἄλλας  
 εἶχεν διχθαδίας τέτρατος ἐκ πυμάτου. 20  
 αὐτὰρ ἄναξ λευκοῖο λαχῶν σημῆνα πεσσοῦ,  
 καὶ τὴν ἐστομένην οὐ νοέων παγίδα,  
 τριχθαδίας ἀδόκητα βαλῶν ψηφίδας ἀπ' ήθμοῦ,  
 πύργου δουρατέου κλίμακι κευθομένη,  
 δοιὰ καὶ ἔξ καὶ πέντε κατήγαγεν αὐτίκα δ' ὀκτὼ  
 ἄζυγας εἶχεν ὅλας πρόσθε μεριζομένας. 25  
 τάβλην φεύγετε πάντες, ἐπεὶ καὶ κοίρανος αὐτὸς  
 κείνης τὰς ἀλόγους οὐχ ὑπάλυξε τύχας.

---

<sup>1</sup> The game seems to have borne some resemblance to this, but is obscure. White's eight singles are obviously produced

## THE DECLAMATORY EPIGRAMS

### 482.—AGATHIAS SCHOLASTICUS

WE Mortals of no account, even if we perform great deeds, do not survive long in the memory of anyone ; but as for the great, if they do nothing, if they only breathe, as the Libyan said, it is engraved in adamant. For instance Zeno, the lord and emperor of our city, while in the middle of a game played with the capricious dice, found himself in this complicated position : when of the white men who were on their way back, the sixth line contained seven, the ninth one, and the tenth and summus two each, while the line after the summus had two, and the last piece was on the *divus*. Black had two on the eighth line, and as many on the eleventh ; on the twelfth were two, and one on the thirteenth. There were two on *Antigonus* and also on the fifteenth and eighteenth, and the fourth line from the last (the twentieth) also had two. It was the king's turn to play for White, and not seeing the trap in store for him, he cast the three dice from the wooden box with its hidden ladder, and threw two, six, and five, so that at once he had eight single pieces in all which had formerly been next others (?). Avoid backgammon,<sup>1</sup> as the king himself did not escape from its blind chance.

by the break-up of the three pairs, the single on the "divus" for some reason not being moved forward.

## GREEK ANTHOLOGY

### 483.—ΑΔΗΛΟΝ

Ἐκ φονίων Περσῶν φόνιον φυτὸν ἥγαγε Περσεύς,  
παιδὶ Θεογνώστου τοῦ θανάτου πρόφασιν.

### 484.—ΠΑΛΛΑΔΑ

Ἄσκὸν τῶν ἀνέμων ἔλαβέν ποτε δῶρον Ὁδυσσεὺς  
πόντον ἐπιπλείων· χρῆμα γὰρ ἦν τι μέγα.  
ἀλλ’ ἐμὸς Αἰόλος οὗτος ἔχων ἀνεμώλιον ἦτορ,  
ὅρνεον ἐκπέμπει τῶν ἀνέμων γεμίσας.  
πνεύματά μοι πτερόεντα, φίλος, ναὶ πνεύματα  
πέμπεις·  
οὐ δύναμαι δὲ φαγεῖν θλιβομένους ἀνέμους. 5

### 485.—ΗΛΙΟΔΩΡΟΤ

Τὰν Θέτιν ἀείδω, χρυσοέθειρα Θέτιν,  
Νηρέος ἀθανάταν εἰναλίοιο κόραν,  
τὰν Διὸς ἐννεσίγη Πηλέῃ γημαμέναν,  
τὰν ἀλὸς ἀγλαΐαν, ἀμετέραν Παφίην·  
ἢ τὸν δουριμανῆ, τὸν δ’ Ἀρεα πτολέμων,  
Ἐλλάδος ἀστεροπάν, ἔξετεκεν λαγόνων  
δῖον Ἀχιλλῆα, τοῦ κλέος οὐράνιον.  
τῷ ὑπὸ Πύρρα τέκεν παῖδα Νεοπτόλεμον,  
περσέπολιν Τρώων, ρύσιπολιν Δαναῶν.  
ἴλήκοις ἥρως ἄμμι Νεοπτόλεμε,  
ஓλβιε, Πυθιάδι νῦν χθονὶ κευθόμενε.  
δέχνυσο δ’ εὑμενέων τάνδε θυηπολίην,  
πᾶν δ’ ἀπέρυκε δέος ἀμετέρας πόλιος.  
τὰν Θέτιν ἀείδω, χρυσοέθειρα Θέτιν. 10

## THE DECLAMATORY EPIGRAMS

### 483.—ANONYMOUS

*On a Child who was poisoned by Peach<sup>1</sup> Kernels*  
FROM the murderous Persians Perseus brought  
back a murderous fruit which caused the death of  
Theognostus' child.

### 484.—PALLADAS

ODYSSEUS once, when sailing on the sea, received  
as a gift a bag of winds—a very valuable thing.  
But this my Aeolus of the windy heart sends me a  
fowl stuffed with wind. You send me winged winds,  
my friend, yes wind, and I can't eat compressed air.

### 485.—HELIODORUS

(*From his Aethiopica*, iii. 2)

I SING Thetis, golden-haired Thetis, the immortal  
daughter of the sea-god Nereus, who by the counsel  
of Zeus wedded Peleus, the glory of the sea, our  
Aphrodite, her who bore from her womb the raging  
spearman, the Ares of war, the lightning of Greece,  
divine Achilles, whose glory reaches to heaven. By  
him Pyrrha bore Neoptolemus, the sacker of Troy  
and saviour of Greece. Be gracious unto us, blessed  
hero Neoptolemus, now lying in Delphian earth;  
receive favourably this sacrifice and ward off all fear  
from our city. Thetis I sing, golden-haired Thetis.

<sup>1</sup> = Persicum malum.

## GREEK ANTHOLOGY

### 486.—ΠΑΛΛΑΔΑ

Τὴν λαπάραν, τὴν αὐτὸς ἀποσφίγξας ἀποπέμπεις,  
εὑρεν ὁ παῖς λύσας φῦσαν ὑπηνέμιον.

### 487.—ΤΟΥ ΑΥΤΟΥ

Βρώματά μοι χοίρων συκιζομένων προέθηκας,  
ξηρῶν, διψαλέων, Κυπρόθεν ἐρχομένων.  
ἀλλ' ἐμὲ συκωθέντα μαθὼν ἡ σφάξον ἔτοίμως,  
ἡ σβέσον ἐκ δίψης νάματι τῷ Κυπρίῳ.

### 488.—ΤΡΤΦΩΝΟΣ

Τέρπης εὐφόρμιγγα κρέκων σκιάδεσσιν ἀοιδὰν  
κάτθαν' ἕνοστησας ἐν Λακεδαιμονίοις,  
οὐκ ἄορι πληγείς, οὐδὲ ἐν βέλει, ἀλλ' ἐνὶ σύκῳ  
χείλεα. φεῦ· προφάσεων οὐκ ἀπορεῖ θάνατος.

### 489.—ΠΑΛΛΑΔΑ

Γραμματικοῦ θυγάτηρ ἔτεκεν φιλότητι μιγεῖσα  
παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.

### 490.—ΗΛΙΟΔΩΡΟΤ

Παντάρβην φορέουσα πυρὸς μὴ τάρβει ἐρωήν·  
ρηϊδίως Μοίραις καὶ τάδόκητα πέλει.

### 491.—ΘΕΩΝΟΣ

Μονόστιχον εἰς τὴν ἑβδομάδα

Ζεύς, Ἄρης, Παφίη, Μήνη, Κρόνος, Ἡλιος, Ἐρμῆς.

<sup>1</sup> A sort of haggis.

<sup>2</sup> A citharoedus. Someone threw a fig into his mouth as he was singing, and this killed him.

## THE DECLAMATORY EPIGRAMS

### 486.—PALLADAS

WHEN my slave untied the paunch<sup>1</sup> you sent me, after tying it up yourself, he found it to be a bellows full of air.

### 487.—BY THE SAME

You served me the food of fig-fattened pigs from Cyprus, dry and thirst-provoking. But when you find me sufficiently fig-fattened, either kill me at once or quench my thirst with Cyprian wine.

### 488.—TRYPHO

TERPES,<sup>2</sup> harping beautifully at the Carneian feast of tabernacles, died . . . among the Lacedaemonians, not wounded by a sword or a missile, but by a fig on the lips. Alas! Death is never at a loss for occasions.

### 489.—PALLADAS

A GRAMMARIAN's daughter, having known a man, gave birth to a child which was masculine, feminine, and neuter.

### 490.—HELIODORUS

(*From his Aethiopica*, viii. 11)

WHEN wearing the stone Pantarbes (Fear-all), fear not the force of fire. The unexpected<sup>3</sup> is easy for the Fates.

### 491.—THEON

*A Monostichon on the Days of the Week*

Jove, Mars, Venus, Moon, Saturn, Sun, Mercury.

<sup>3</sup> i.e. the paradox that the stone is called “Fear-all,” and yet fears not fire.

## GREEK ANTHOLOGY

492. *<Εἰς σκεύη> στρατιώτου*

Κεῦτο δ' ὁμοῦ σάκος, ἔγχος, *<ἄκων>*, θώρηξ, κόρυς,  
ἴππος.

493.—ΑΛΛΟ

Ἄσπις, τόξα, βέλεμνα, κόρυς, ξίφος, ἄλκιμον ἔγχος.

494.—ΑΛΛΟ

Ιός, τόξα, σάκος, κυνέη, δόρυ, φάσγανα, θώρηξ.

495.—ΑΔΕΣΠΟΤΟΝ

Ἐλλάδος ἐνναετῆρες, ἀμεμφέες ἡγεμονῆες,  
μηκέτι πιστὰ φέροιτε δολοφρονέουσι γυναιξί.  
θηλυτέρη μ' ἐδάμασσε, τὸν οὐ κτάνε δῆιος" Εκτωρ.

496.—ΑΘΗΝΑΙΟΤ

Ω Στοϊκῶν μύθων εἰδήμονες, ὡ πανάριστα  
δόγματα ταῖς Ἱεραῖς ἐνθέμενοι σελίσιν,  
τὰν ἀρετὰν ψυχᾶς ἀγαθὸν μόνον· ἃδε γὰρ ἀνδρῶν  
μούνα καὶ βίοτον ρύσατο καὶ πόλιας.  
σαρκὸς δ' ἀδυπάθημα, φίλον τέλος ἀνδράσιν ἄλλοις, 5  
ἡ μία τῶν Μνήμης ἥνεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

Ἐρωτα παύει λιμός· εἰ δὲ μή, χρόνος.  
ἐὰν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ,  
θεραπεία σοι τὸ λοιπὸν ἡρτήσθω βρόχος.

Sayers, in Wellesley's *Anthologia Polyglotta*, p. 187.

## THE DECLAMATORY EPIGRAMS

492.—ANONYMOUS

*On a Soldier's Arms*

TOGETHER lay shield and sword, arrows, cuirass,  
helmet, horse.

493.—ANONYMOUS

*Another*

SHIELD, bow and arrows, helmet, sword, strong  
spear.

494.—ANONYMOUS

*Another*

ARROW, bow, shield, helmet, spear, sword, cuirass.

495.—ANONYMOUS

(*Spoken by Agamemnon*)

DWELLERS in Greece, noble chieftains, place no  
trust any longer in perfidious women. A woman  
overcame me, whom my foe Hector slew not.

496.—ATHENAEUS

HAIL! ye who are learned in the Stoic lore, ye  
whose holy pages contain the very best of doctrines,  
that virtue is the soul's only good. This is the only  
doctrine that saves the lives and cities of men. But  
indulgence of the flesh, an end dear to others, is only  
approved by one of all Mnemosyne's daughters.<sup>1</sup>

497.—CRATES

HUNGER puts an end to love, or if not hunger,  
time. But if neither of these put out the fire, the  
only cure left for you is to hang yourself.

<sup>1</sup> *i.e.* Erato.

## GREEK ANTHOLOGY

### 498.—ΑΔΗΛΟΝ

Μὴ θάπτειν τὸν ἄθαπτον, ἵα κυσὶ κύρμα γενέσθαι·  
γῆ πάντων μήτηρ μητροφθόρον οὐ δέχετ’ ἄνδρα.

### 499.—ΑΔΗΛΟΝ

Σιγαλέως φέρεται πολὺς χρόνος· ἀλλὰ παρέρπων  
καὶ φωνὰς κλέπτει φθεγγομένων μερόπων,  
καὶ μὴ φαινόμενος τοὺς φαινομένους ἀφανίζει,  
καὶ μὴ φαινομένους εἰς φανερὸν προφέρει.  
ῷ ζωῆς ἀόριστος ἐν ἀνθρώποισι τελευτή,  
ἡμαρ ἐπ’ ἡμαρ ἀεὶ πρὸς ζόφουν ἐρχομένων.

### 500.—ΑΛΛΟ

Μηκέτι κληρονόμους ὀνομάζετε φέγγοις ὄρῶντας·  
τοὺς δὲ ἀποθνήσκοντας κληρονόμους λέγετε.  
οἱ νῦν κληρονόμοι νέκυες μέγα κέρδος ἔχουσι,  
τὴν ἀναχώρησιν τοῦ μογεροῦ βιότου.

### 501.—ΑΛΛΟ

Τὴν πόλιν οἱ νέκυες πρότερον ξῶσαν κατέλειψαν  
ἡμεῖς δὲ ζῶντες τὴν πόλιν ἐκφέρομεν.

### 502.—ΠΑΛΛΑΔΑ

Κονδίτον μοι δεῖ. τὸ δὲ κονδίτον πόθεν ἔσχεν  
τοῦνομα; τῆς φωνῆς ἐστὶ γὰρ ἀλλότριον  
τῆς τῶν Ἑλλήνων· εἰ 'Ρωμαϊκῶς δὲ καλεῖται,  
αὐτὸς ἀν εἰδείης, 'Ρωμαϊκώτατος ὦν.  
σκεύασον οὖν μοι τοῦτο· τὸ γὰρ κατέχον με νόσημα  
τοῦ στομάχου χρήζει τοῦδε, λέγουσι, ποτοῦ.

## THE DECLAMATORY EPIGRAMS

### 498.—ANONYMOUS

#### *On a Persian*

BURY not the unburied ; leave him to be the prey of dogs. Earth, the mother of all, will not receive the man who defiles the bed of his mother.

### 499.—ANONYMOUS

GREY Time goes along in silence, but as he creeps by he steals the voices of speaking men. Himself unseen, he makes the seen unseen and brings the unseen to light. O undetermined end of the life of men who day by day advance towards the dark !

### 500.—ANONYMOUS

No longer call the living heirs, but call the dead heirs. The dead are now heirs, and gain a great inheritance, departure from this wretched life.

### 501.—ANONYMOUS

#### *On an Earthquake*

THE dead used to leave the city alive behind them, but we living now carry the city to her grave.

### 502.—PALLADAS

I REQUIRE "conditum."<sup>1</sup> Where did "conditum" get its name from ? for it is alien to the Greek tongue. If it is a Latin word you will know, who are such a good Latin scholar. Prepare it for me, then, for the malady of the stomach from which I suffer requires this drink, I am told.

<sup>1</sup> Wine spiced with honey and pepper.

## GREEK ANTHOLOGY

### 503.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἀλόγως ἐν διένθοις δύναμίν τινα θείαν  
εἶναι ἔφην. χθὲς γοῦν τὸ δίξυφον ἐν χρονίῳ  
ἡπιάλῳ κάμνοντι τεταρταῖφ περιῆψα,  
καὶ γέγονεν ταχέως, οἴα κρότων, ὑγιής.

### 504.—ΑΔΗΛΟΝ

#### Εἰς τὰς Μούσας

Καλλιόπη σοφίην ἡρωΐδος εὑρεν ἀοιδῆς.  
Κλειὼ καλλιχόρου κιθάρης μελιηδέα μολπήν.  
Εὔτέρπη τραγικοῦ χοροῦ πολυηχέα φωνήν.  
Μελπομένη θυητοῖσι μελίφρονα βάρβιτον εὑρε.  
Τερψιχόρη χαρίεσσα πόρεν τεχνήμονας αὐλούς.  
ῦμνους ἀθανάτων Ἐρατώ πολυτερπέας εὑρε.  
τέρψιας ὄρχηθμοῖο Πολύμνια πάνσοφος εὑρεν.  
[ἀρμονίην πάσησι Πολύμνια δῶκεν ἀοιδᾶς.]  
Οὐρανίη πόλον εὑρε καὶ οὐρανίων χορὸν ἄστρων.  
κωμικὸν εὑρε Θάλεια βίον καὶ ἥθεα κεδνά.

### 505.—ΑΛΛΟ

#### Εἰς τὰς αὐτάς

Οὐκ ἵδε Τερψιχόρην ὁ ζωγράφος, ἀλλ' ὑπὸ τέχνας  
ψεύδεται ὀφθαλμοὺς δείκελον ἀτρεκίη.

Εἴ ποτε τερψινόιο, φίλος, φόρμυγγος ἀκούσῃς,  
τὴν Ἐρατώ θαύμαζε τόσης εἰδήμονα τέχνης.

Εὔτέρπη δονάκεσσι πολυτρήτοισι λιγαίνει,  
πνεῦμα σοφῆς ὄχετηγὸν ἐπισπείρουσα μελίσσης.

## THE DECLAMATORY EPIGRAMS

### 503.—BY THE SAME

I WAS not wrong in saying that there is a divine virtue in *dizyphi*.<sup>1</sup> The other day at least I applied a *dizyphos* to one suffering from a chronic quartan ague, and he became at once as fit as a dog-tick.

### 504.—ANONYMOUS

#### *On the Muses*

CALLIOPE discovered the art of heroic verse; Clio the sweet music of the lyre which accompanies the dance; Euterpe the sonorous voice of the tragic chorus; Melpomene found for mortals the honey-toned barbitos, and charming Terpsichore gave us the artful flute; Erato invented cheering hymns to the gods; learned Polymnia the joys of the dance; Urania discovered the pole and the dance of the stars of heaven, and Thalia the plots and good moral teaching of comedy.

### 505.—ANONYMOUS

#### *On the Same*

THE painter never saw Terpsichore, but owing to his art the image deceives our eyes by its truth.

---

If, my friend, you ever hear the lyre that cheers the heart, admire Erato, who possesses such skill.

---

Euterpe shrills on perforated reeds, scattering on them and forcing through them the spirit of the skilled bee.

<sup>1</sup> An unknown word, but possibly another form of ζιζυφον, the fruit of the jujube-tree.

## GREEK ANTHOLOGY

Κωμικὸν ἀμφιέπω Θάλεια μέλος, ἔργα δὲ φωτῶν  
οὐχ ὁσίων θυμέλησι φιλοκροτάλοισιν ἀθύρω.

Εἰκόνα σῆς σοφίης ποτιδέρκεο· Καλλιόπης γὰρ  
εἰκόνα σῇ κραδίῃ λάμβανε τὴν σοφίην.

10

Δαφνοκόμοις Φοίβοιο παρὰ τριπόδεσσι πολεύω  
Κλειώ, μαντοσύνης Μούσα καὶ ιστορίης.

Οὐρανίη ψήφοιο θεορρήτῳ τινὶ μέτρῳ  
ἀστρώψῃ ἐδίδαξα παλινδίνητον ἀνάγκην.

Σκέπτεο χαλκεόφωνον ἐπισπέρχουσαν ἀοιδὴν  
Μελπομένην, ἐρατῆς ἵστορα εὐεπίης.

15

Σιγῶ, φθεγγομένη παλάμης θελξίφρονα παλμόν,  
νεύματι φωνήσσαν ἀπαγγέλλουσα σιωπήν.

### 506.—ΠΛΑΤΩΝΟΣ

Ἐννέα τὰς Μούσας φασίν τινες· ὡς ὄλιγώρως·  
ἡνίδε καὶ Σαπφὼ Λεσβόθεν ἡ δεκάτη.

### 507.—ΚΑΛΛΙΜΑΧΟΤ

Ἡσιόδου τό τ' ἄεισμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδῶν  
ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον  
τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο. χαίρετε, λεπταὶ  
ῥήσιες, Ἀρήτου σύμβολον ἀγρυπνίης.

---

<sup>1</sup> This refers to pantomime or, as we should now call it, “ballet.”

## THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I present in play, on the scene that loves the castanets, the actions of immoral people.

Look on the image of thy wisdom ; for thy heart should conceive Calliope's image to be wisdom.

I, Clio, dwell by the laurelled tripods of Phoebus, the Muse of prophecy and history.

I, Urania, through calculations revealed by God, teach the recurring necessity of the stars' motions.

Look on Melpomene, skilled in lovely eloquence, giving force to brazen-voiced epic song.

I, Polymnia, am silent, but speak through the entrancing motions of my hands, conveying by my gestures a speaking silence.<sup>1</sup>

### 506.—PLATO

SOME say the Muses are nine, but how carelessly !  
Look at the tenth, Sappho from Lesbos.

### 507.—CALLIMACHUS

*On the Phaenomena of Aratus*

THE rhythm and the manner are Hesiod's. He of Soli took as a model not the worst of poets, but, I am afraid, the most honeyed of his verses.<sup>2</sup> Hail ! delicate phrases, the monument of Aratus' sleepless nights.

<sup>2</sup> It is difficult to see the point, but I do not venture to adopt Toup's μὴ <οὐ>, "not the most honeyed." The reference is to Hesiod, *Works and Days*, 383 seq.

## GREEK ANTHOLOGY

### 508.—ΠΑΛΛΑΔΑ

"Οταν θέλη τις ἡμέραν ἵδεῖν καλήν,  
συντυγχάνων σοι γίνεται καλήμερος·  
τούναντίον δὲ καὶ τις εἰ θέλοι παθεῖν,  
μὴ συντυχών σοι γίνεται κακήμερος.

### 509.—[ΛΤΣΙΣΤΡΑΤΟΤ]

Κωλιάδες δὲ γυναῖκες ἐρετμοῖσι φρύξουσιν.

### 510.—ΑΔΗΛΟΝ

Γῆμε Κριτωνιανός με, Σόλων ἐτέκνωσεν· ἐκλήθη  
Μελτίνη· πλάσθην ἄνδρὸς ἐμοῦ παλάμαις.

### 511.—ΑΔΗΛΟΝ

Χιονέην τρίχα Παιήων ἐκέλευε με χρυσῷ  
δαιδάλλειν ἀγανοφροσύνη, ἐτέλεσσα δὲ χαίρων,  
οῦνεκεν ἐξ ἐμέθεν τόδε οἱ θυμῆρες ἔκρινεν.

### 512.—ΑΔΗΛΟΝ

Εἰς βίβλον

Εὐμενέως Πρώτοι δεδεγμένος ὅργια βίβλου  
Φιλοπόνου γραφίδεσσι δεδειγμένα βένθεα μύθων,  
κοιράνου Λύσονίοισι διδάσκαλε, Ἰλαος εἶης.

### 513.—ΚΡΙΝΑΓΟΡΟΤ

Δράμασιν ἐν πολλοῖσι διέπρεπες, ὅσσα Μένανδρος  
ἔγραφεν, ἦ Μουσέων σὺν μιῇ ἦ Χαρίτων.

---

<sup>1</sup> From Herodotus, viii. 96. Colias was near Salamis, and the prophecy is said to have been made long before the battle.

<sup>2</sup> Critonianus was a sculptor,

## THE DECLAMATORY EPIGRAMS

### 508.—PALLADAS

IF one wishes to enjoy a happy day, meeting you makes his day a good one; but if one wishes the contrary, not meeting you makes it a bad one.

### 509.—LYSISTRATUS THE SEER

THE women of Colias shall cook with oars.<sup>1</sup>

### 510.—ANONYMOUS

CRITONIANUS married me, Solon begat me, my name was Meltine, I was moulded by the hands of my husband.<sup>2</sup>

### 511.—ANONYMOUS

ASCLEPIOS ordered me in his kindness to adorn his grey locks with gold, and I gladly did it, since he deemed this service on my part to be pleasing to him.<sup>3</sup>

### 512.—ANONYMOUS

#### *On a Book*

TEACHER of the ruler of Rome, be gracious to me, accepting kindly the mysteries of the book of Protus, the deep words revealed by the pen of Philoponus.<sup>4</sup>

### 513.—CRINAGORAS

#### *On an Actor*

THOU didst excel in the many dramas that Menander, with one of the Muses or one of the Graces, wrote.

<sup>3</sup> A dedication to Aesculapius after a cure.

<sup>4</sup> Protus appears to be author, Philoponus the scribe of the book, but all is mysterious.

## GREEK ANTHOLOGY

### 514.—ΑΛΛΟ

Ἐς γάμον εὐ ξέσσεν<sup>1</sup> με νεοζεύκτοιο Προκίλλης  
τὸν νυμφῶν θαλάμοις αὖν ἀειδόμενον,  
εὐξάμενος τάδε Μῆνις ὁ κωμικός· “Ω Τμέναιε,  
ἔρχεο καὶ νύμφῃ καὶ γαμέοντι φίλος.”

### 515.—ΑΛΛΟ

Τρεῖς εἰσ’ αἱ Χάριτες· σὺ δὲ δὴ μία ταῖς τρισὶ ταύταις  
γεννιήθης, ἵν’ ἔχωσ’ αἱ Χάριτες Χάριτα.

### 516.—ΚΡΙΝΑΓΟΡΟΤ

“Ερδοι τὴν ἔμαθέν τις,” ὅπου καὶ ὑπ’ Ἀλπιας  
ἄκρας  
ληισταὶ λασίαις ἀμφίκομοι κεφαλᾶις,  
φωρῆς ἀπτόμενοι, φύλακας κύνας ὡδὸς ἀλέονται·  
χρίονται νεφροῖς πῖαρ ἐπεστιν ὅσον,  
ψευδόμενοι ρίνῶν ὀξὺν στίβον. ὡς κακὸν εὔρειν  
ρήτεραι Λιγύων μήτιες ή ἀγαθόν.

### 517.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΟΤ

Ορφεὺς θῆρας ἐπειθε, σὺ δὲ Ὁρφέα· Φοῖβος ἐνίκα  
τὸν Φρύγα, σοὶ δὲ εἴκει μελπομένω, Γλάφυρε,  
οῦνομα καὶ τέχνης καὶ σώματος. οὐ κεν Ἀθήνη  
ἔρριψεν λωτοὺς τοῖα μελιζομένη,  
ολα σὺ ποικιλοτερπές· ἀφυπνώσαι κεν ἀκούων  
αὐτὸς Πασιθέης “Τπνος ἐν ἀγκαλίσιν.

<sup>1</sup> I write εὐ ξέσσεν for ξενξεν.

<sup>1</sup> *cp. v. 146.*

<sup>2</sup> In the year 27 B.C. Crinagoras accompanied Augustus on his journey to Spain, passing through Liguria.

## THE DECLAMATORY EPIGRAMS

### 514.—ANONYMOUS

I AM the god who is always chanted in the chambers of brides, and Menis, the comic actor, polished me well for the wedding of newly-married Procilla, and sent me with this prayer: "Go, Hymenaeus, in friendly wise, to both bride and bridegroom."

### 515.—ANONYMOUS

THE Graces are three, and thou art one born for these three, that the Graces may have a Grace.<sup>1</sup>

### 516.—CRINAGORAS

"LET every man ply his own trade," indeed. Under the high Alps the shock-headed robbers, when they have a job in hand, thus avoid the watch-dogs. They grease themselves thickly with kidney-fat to deceive the dogs' keen scent. It is more ready in devising evil than good, the Ligurian mind.<sup>2</sup>

### 517.—ANTIPATER OF THESSALONICA

ORPHEUS charmed beasts and thou charmest Orpheus. Phoebus vanquished the Phrygian,<sup>3</sup> but he yields to thee when thou playest, Glaphyrus—the name<sup>4</sup> suits both thy art and thy person. Athena would never have thrown the flute away<sup>5</sup> had she made such music as thou, master of varied delight. Sleep himself, lying in Pasithea's arms, would awake if he heard thee.

<sup>3</sup> Marsyas.      <sup>4</sup> = refined.

<sup>5</sup> Athena invented the flute, but threw it away in disgust as playing it disfigured her.

## GREEK ANTHOLOGY

### 518.—ΑΛΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Μακύνου τείχη, Ζεῦ Ὄλύμπιε· πάντα Φιλίππω  
ἀμβατά· χαλκείας κλεῖε πύλας μακάρων.  
χθὼν μὲν δὴ καὶ πόντος ὑπὸ σκήπτροισι Φιλίππου  
δέδμηται· λοιπὰ δ' ἀ πρὸς Ὄλυμπον ὁδός.

### 519.—ΤΟΥ ΑΥΤΟΥ

Πίομαι, ὡ Ληναῖε, πολὺ πλέον ἢ πίε Κύκλωψ  
υηδὺν ἀνδρομέων πλησάμενος κρεάων·  
πίομαι. ὡς ὄφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀράξας  
βρέγμα Φιλιππείης ἔξεπιον κεφαλῆς·  
ὅσπερ ἔταιρείοι παρὰ κρητῆρι φόνοιο  
γεύσατ', ἐν ἀκρήτῳ φάρμακα χευάμενος.

5

### 520.—ΑΛΛΟ

Ἄλκαιόν τάφος οὐτος, δὸν ἔκτανεν ἡ πλατύφυλλος  
τιμωρὸς μοιχῶν γῆς θυγάτηρ ὁράφανος.

### 521.—ΑΔΕΣΠΟΤΟΝ

Εἰς Σαπφῷ παρὰ τῶν Μουσῶν

Οὐκ ἄρα σοί γε ὅλιζον ἐπὶ κλέος ὥπασε Μοῖρα  
ἡματι, τῷ πρώτῳ φῶς ἴδεις ἀελίου,  
Σαπφοῖ· σοὶ γὰρ ρῆσιν ἐνεύσαμεν ἄφθιτον εῖμεν,  
σὺν δὲ πατήρ πάντων νεῦσεν ἐρισφάραγος·  
μέλψῃ δ' ἐν πάντεσσιν ἀοίδιμος ἀμερίοισιν,  
οὐδὲ κλυτᾶς φάμας ἔσσεαι ἡπεδανά.

5

<sup>1</sup> The epigram is of course ironical. Alcaeus, as the next epigram shows, was the bitter enemy of King Philip V.

## THE DECLAMATORY EPIGRAMS

### 518.—ALCAEUS OF MESSENE

HEIGHTEN thy walls, Olympian Zeus; all is accessible to Philip: shut the brazen gates of the gods. Earth and sea lie vanquished under Philip's sceptre: there remains the road to Olympus.<sup>1</sup>

### 519.—BY THE SAME

(*Addressed to King Philip, son of Demetrius*)

I DRINK, Bacchus, I drink; yes, deeper than the Cyclops drunk when he had filled his belly with the flesh of men; would I could dash out the brains of my foe and drain Philip's skull to the dregs, Philip who tastes of the blood of his friends as he carouses, pouring poison into the wine.<sup>2</sup>

### 520.—ANONYMOUS

*On Alcaeus (probably by his enemy King Philip)*

THIS is the tomb of Alcaeus who was killed by the broad-leaved daughter of earth, the radish, punisher of adulterers.

### 521.—ANONYMOUS

*The Muses to Sappho*

No little fame, Sappho, did Fate grant thee on the day thou didst first see the sun. For we consented that thy utterances should be immortal, and the Father of all, the Thunderer, approved. All men shall sing thee, and thou shalt not lack glorious report.

<sup>2</sup> Philip is said to have poisoned Aratus, among others, in this manner.

## GREEK ANTHOLOGY

### 522.—ΑΔΕΣΠΟΤΟΝ

Ίλιας, ὡ μέγα ἔργον, Ὁδυσσείης τε τὸ σῶφρον  
γράμμα, τὸ καὶ Τροίη θῆκεν ἵσην Ἰθάκην,  
τόν με γέροντ' αὔξοιτ' ἐς ἀεὶ νέον· ἡ γὰρ Ὄμηρον  
σειρὴν ὑμετέρων ῥεῖται ἀπὸ στομάτων.

### 523.—ΑΔΗΛΟΝ

Καλλιόπη πολύμυθε μελισσοβότου Ἐλικῶνος,  
τίκτε μοι ἄλλον Ὅμηρον, ἐπεὶ μόλεν ἄλλος Ἀχιλ-  
λευς.

### 524.—ΑΔΕΣΠΟΤΟΝ

"Υμνος εἰς Διόνυσον

Μέλπωμεν βασιλῆα φιλεύϊον, Εἱραφιώτην,  
ἀβροκόμην, ἀγροῖκον, ἀοίδιμον, ἀγλαόμορφον,  
Βοιωτόν, Βρόμιον, βακχεύτορα, βοτρυοχαίτην,  
γηθόσυνον, γονόεντα, γιγαντολέτην, γελόωντα,  
Διογενῆ, δίγονον, διθυραμβογενῆ, Διόνυσον, 5  
Εὐϊον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον,  
ζηλαῖον, ζάχολον, ζηλήμονα, ζηλοδοτῆρα,  
ἥπιον, ἥδυπότην, ἥδυθροον, ἥπεροπῆα,  
θυρσοφόρον, Θρήϊκα, θιασώτην, θυμολέοντα, 10  
Ἰνδολέτην, ἴμερτόν, ἴοπλόκον, ἴραφιώτην,  
κωμαστήν, κεραόν, κισσοστέφανον, κελαδεινόν,

## THE DECLAMATORY EPIGRAMS

### 522.—ANONYMOUS

*Iliad*, thou great work, and *Odyssey*, chaste poem,  
that hast made Ithaca Troy's equal, make me, the  
old man, grow in eternal youth; for from your lips  
flows the Siren song of Homer.

### 523.—ANONYMOUS

CALLIOPE, eloquent goddess of Helicon the pasture  
of bees, bear me a second Homer, since a second  
Achilles has come.

### 524.—ANONYMOUS

#### *A Hymn to Dionysus (containing his Epithets in Alphabetical Order)*

LET us chant the king who loves the call of Euhoe,  
the King Eiraphiotes,<sup>1</sup>  
Tender-haired, rustic, much besung, fair of form,  
Boeotian, Bromius, reveller, with vine-leaves in his hair,  
Merry, productive, slayer of giants, the laugher,  
Son of Zeus, twice-born, son of the Dithyramb,  
Dionysus,  
Euius, with lovely locks, rich in vines, awaker of revels,  
Jealous, very wrathful, envious, bestower of envy,  
Gentle, sweet drinker, sweet-voiced, cozeuer,  
Thracian, thyrsus-bearing, boon-companion, lion-  
hearted,  
Slayer of Indians, desirable, twiner of violets, hiero-  
phant,  
Reveller, horned, ivy-crowned, noisy,

<sup>1</sup> The meaning of this epithet is quite unknown.

## GREEK ANTHOLOGY

Λυδόν, ληναῖον, λαθικηδέα, λυσιμέριμνον,  
μύστην, μαινόλιον, μεθυδώτην, μυριόμορφον,  
νυκτέλιον, νόμιον, νεβρώδεα, νεβριδόπεπλον,  
ξυστοβόλον, ξυνόν, ξενοδώτην, ξανθοκάρηνον,15  
όργιλον, ὀβριμόθυμον, ὀρέσκιον, οὐρεσιφοίτην,  
πουλυπότην, πλαγκτῆρα, πολυστέφανον, πολύκωμον,  
ρήξινοον, ραδινόν, ρικνώδεα, ρηνοφορῆα,  
σκιρτητόν, Σάτυρον, Σεμεληγενέτην, Σεμελῆα,  
τερπνόν, ταυρωπόν, Τυρρηνολέτην, ταχύμηνιν,20  
ὑπνοφόβην, ὑγρόν, ὑμενήιον, ὑλήεντα,  
φηρομανῆ, φρικτόν, φιλομειδέα, φοιταλιώτην,  
χρυσόκερων, χαρίεντα, χαλίφρονα, χρυσεομίτρην,  
ψυχοπλανῆ, ψεύστην, ψιφομήδεα, ψυχοδαϊκτήν,  
ῳριον, ὠμηστήν, ὠρείτροφον, ὠρεσίδουπον.25  
μέλπωμεν βασιλῆα φιλεύϊον, Εύραφιώτην.

### 525.—ΑΔΕΣΠΟΤΟΝ

“Υμνος εἰς Ἀπόλλωνα

‘Τμνέωμεν Παιᾶνα μέγαν θεὸν Ἀπόλλωνα,  
ἄμβροτον, ἀγλαόμορφον, ἀκερσεκόμην, ἀβροχαίτην,  
βριθύνοον, βασιλῆα, βελεσιχαρῆ, βιοδώτην,  
γηθόσυνον, γελόωντα, γυγαντολέτην, γλυκύθυμον,  
290

## THE DECLAMATORY EPIGRAMS

Lydian, lord of the wine-press, dispeller of care,  
Healer of sorrow, mystic, frenzied, giver of wine,  
    thousand-shaped,  
God of the night, shepherd-god, fawn-like, clothed  
    in fawn-skin,  
Spear-thrower, common to all, giver of guests, yellow- ✓  
    haired,  
Prone to anger, stout of heart, lover of the mountain  
    shade, wanderer on the mountains,  
Deep drinker, wanderer, wearer of many garlands,  
    constant reveller,  
Mind-breaker, slender, wrinkled, clad in sheep-skin,  
Leaper, satyr, son of Semele,  
Jovial, bull-faced, slayer of Tyrrhenians, swift to wrath,  
Chaser of sleep, liquid, hymeneal, dweller in the woods,  
Mad for wild beasts, terrible, laughter-loving, wan-  
    derer,  
Golden-horned, graceful, relaxer of the mind, golden-  
    filleted,  
Disturber of the soul, liar, bent on noise, tearer of the  
    soul,  
Seasonable, eater of raw flesh, nurtured on the moun-  
    tains, making clamour on the mountains.  
Let us chant the King who loves the call of Euhoe,  
    the King Eiraphiotes.

### 525.—ANONYMOUS

#### *A similar Hymn to Apollo*

LET us hymn Paean the great god, Apollo ;  
Immortal, gloriously formed, unshorn, soft-haired,  
Stern-hearted, king, delighting in arrows, giver of  
    life,  
Joyous, laughing, slayer of giants, sweet-hearted,

## GREEK ANTHOLOGY

Διογενῆ, Διόπαιδα, δρακοντολέτην, δαφνογηθῆ,      5  
εῦλαλον, εύρυβίην, ἑκατηβόλον, ἐλπιδοδώτην,  
ζωογόνον, ζάθεον, Ζηνόφρονα, ζηλοδοτῆρα,  
ἢπιον, ἡδυεπῆ, ἡδύφρονα, ἡπιόχειρα,  
θηροφόνον, θαλερόν, θελξίφρονα, θελγεσίμυθον,  
ἰαφέτην, ἴμερτόν, ἴήιον, ἵπποκορυστήν,      10  
κοσμοπλόκον, Κλάριον, κρατερόφρονα, καρπογέ-  
νεθλον,

Λητογενῆ, λαρόν, λυρογηθέα, λαμπετόωντα,  
μυστιπόλον, μάντιν, μεγαλήτορα, μυριόμορφον,  
νευροχαρῆ, νοερόν, νηπευθέα, νηφαλιῆα,  
ξυνοχαρῆ, ξυνόν, ξυνόφρονα, ξυνοδοτῆρα,      15  
δλβιον, δλβιοεργόν, Ὄλύμπιον, οὐρεσιφοίτην,  
πρηῦν, πανδερκῆ, παναπήμονα, πλουτοδοτῆρα,  
ρύσίπονον, ρόδόχρουν, ρηξήνορα, ρηξικέλευθον,  
σιγαλόεντα, σοφόν, σελαηγενέτην, σωτῆρα,  
τερψίχορον, Τιτᾶνα, τελέστορα, τιμήεντα,      20  
ὑμναγόρην, ὕπατον, ὑψαύχενα, ὑψήεντα,  
Φοῖβον, φοιβάζοντα, φιλοστέφανον, φρενογηθῆ,  
χρησμαγόρην, χρύσεον, χρυσόχροα, χρυσοβέλεμνον,  
ψαλμοχαρῆ, ψάλτην, ψευσίστυγα, ψυχοδοτῆρα,  
ῳκύπον, ὠκυεπῆ, ὠκύσκοπον, ὠρεσιδώτην.      25  
ὑμνέωμεν Παιᾶνα μέγαν θεὸν Ἀπόλλωνα.

## THE DECLAMATORY EPIGRAMS

Son of Zeus, slayer of the dragon, lover of the laurel,  
Sweet of speech, of ample might, far-shooter, giver  
of hope,  
Creator of animals, divine, Jove-minded, giver of zeal,  
Mild, sweet-spoken, sweet-hearted, gentle-handed,  
Slayer of beasts, blooming, charmer of the spirit, soft-  
speaking,  
Shooter of arrows, desirable, healer, charioteer,  
Weaver of the world, Clarian, strong-hearted, father  
of fruits,  
Son of Leto, pleasant, delighting in the lyre, resplend-  
ent,  
Lord of the mysteries, prophet, magnanimous, thou-  
sand-shaped,  
Lover of the bow-string, wise, stiller of grief, sober,  
Lover of community, common to all, taking thought  
for all, benefactor of all,  
Blessed, making blessed, Olympian, dweller on the  
hills,  
Gentle, all-seeing, sorrowless, giver of wealth,  
Saviour from trouble, rose-coloured, man-breaker,  
path-opener,  
Glittering, wise, father of light, saviour,  
Delighting in the dance, Titan, initiator, revered,  
Chanter of hymns, highest, stately, of the height,  
Phoebus, purifier, lover of garlands, cheerer of the  
spirit,  
Utterer of oracles, golden, golden-complexioned,  
golden-arrowed,  
Lover of the lyre, harper, hater of lies, giver of the  
soul,  
Swift-footed, swift-voiced, swift of vision, giver of  
seasons.  
Let us hymn Paean the great god, Apollo.

## GREEK ANTHOLOGY

### 526.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Κλεῖε, θεός, μεγάλοιο πύλας ἀκμῆτας Ὄλύμπου·  
φρούρει, Ζεῦ, ζαθέαν αἰθέρος ἀκρόπολιν.  
ἢδη γὰρ καὶ πόντος ὑπέζευκται δορὶ Ῥώμης,  
καὶ χθών· οὐρανή δ' οἴμος ἔτ' ἐστ' ἄβατος.

### 527.—ΧΡΗΣΜΟΣ

Τλῆθι λέων ἄτλητα παθὼν τετληότι θυμῷ·  
οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει.

### 528.—ΠΑΛΛΑΔΑ

Εἰς τὸν οἶκον Μαρίνης

Χριστιανοὶ γεγαῶτες Ὄλύμπια δώματ' ἔχοντες  
ἐνθάδε ναιετάουσιν ἀπήμονες· οὐδὲ γὰρ αὐτοὺς  
χώνη φόλλιν ἄγουσα φερέσβιον ἐν πυρὶ θήσει.

### 529.—ΑΔΗΛΟΝ

Ἐς κλινάριον πόρνης ἀπὸ δάφνης  
Λέκτρον ἐνὸς φεύγουσα λέκτρον πολλοῖσιν ἐτύχθη.

### 530.—ΑΔΗΛΟΝ

Εἰς ἄρχοντα ἀνάξιον

Οὐκ ἐθέλουσα Τύχη σε προήγαγεν, ἀλλ' ἵνα δείξῃ,  
ώς ὅτι καὶ μέχρι σοῦ πάντα ποιεῖν δύναται.

<sup>1</sup> Imitated from No. 518, which ep.

<sup>2</sup> v. 26: given in a dream to Hipparchus.

## THE DECLAMATORY EPIGRAMS

### 526.—ALPHEIUS OF MYTILENE

SHUT, O god, the tireless gates of great Olympus ;  
keep, O Zeus, the holy castle of heaven. Already  
sea and earth are subdued by the Roman arms, but  
the path to heaven is still untrodden.<sup>1</sup>

### 527.—ORACLE FROM HERODOTUS<sup>2</sup>

LION, with long-suffering heart, bear the unbearable.  
No evil man shall escape punishment.

### 528.—PALLADAS

#### *On the House of Marina*

THE inhabitants of Olympus,<sup>3</sup> having become Christians, live here undisturbed ; for here they shall not be put on the fire in the melting-pot that produces necessary small change.

### 529.—ANONYMOUS

#### *On the Bed of a Harlot made of Laurel*

I WHO fled the bed of one,<sup>4</sup> am made a bed for many.

### 530.—ANONYMOUS

#### *On an Unworthy Magistrate*

FORTUNE did not willingly give you advancement, but to show that her omnipotence reaches even as low as you.

<sup>3</sup> Bronze statues of the heathen gods.

<sup>4</sup> Daphne fled from Apollo to preserve her chastity.

## GREEK ANTHOLOGY

### 531.—ΑΔΗΛΟΝ

Εἰς Ἰσαύρους

Αὔραις ἵστα θέουσιν, ὅθεν λάχον οὕνομα τοῦτο.

### 532.—ΑΔΗΛΟΝ

Εἰς κολόκυνθον

Εἰπέ μοι, ὡς κολόκυνθε, τίνος χάριν εἰσέτι καὶ νῦν  
οὐ σικύων ἐφάνη διερὸν γένος, οὐ κολοκύνθων.

‘Ο κολόκυνθος πρὸς ταῦτα

Ζηνὸς ἐπομβρήσαντος ἐπεκλύσθησαν ἄρουραι,  
ἡμετέρην δὲ ἀέκουσαν ἔτι κρύπτουσι γενέθλην.

### 533.—ΑΔΗΛΟΝ

Εἰς τὸν ἀπὸ κοντοῦ κατερχόμενον θηριομάχην

Κοντὸν ἀνὴρ κατέπηξε, δέμας δὲ εἰς ἀέρα ρίψας  
ἰδνώθη προκάρηνος, ἀνεγρομένου οὐ δὲ ὑπερθεν  
θηρὸς ὑπερκατέβαινεν ἐϋστρέπτοισι πόδεσσιν.  
οὐδὲ λάβεν· λαοὶ δὲ μέγ' ἰαχον· ἔκφυγε δὲ ἀνήρ.

### 534.—ΑΔΗΛΟΝ

Εἰς Ἀρτεμιν

Ἀρτεμις ἰδρώουσα προάγγελός ἐστι κυδοιμοῦ.

### 535.—ΑΛΛΟ

Κισσῷ μὲν Διόνυσος ἀγάλλεται, αἰγίδι δὲ Ζεύς,  
οἱ ναέται ξείνοις, ἡ δὲ πόλις ναέταις.

## THE DECLAMATORY EPIGRAMS

### 531.—ANONYMOUS

*On the Isaurians*

THEY run equal to the winds ; hence their name.<sup>1</sup>

### 532.—ANONYMOUS

*To a Pumpkin*

TELL me, pumpkin, why even so late as this the watery tribe of cucumbers and pumpkins has not appeared.

*The Pumpkin's Reply*

ZEUS rained heavily and flooded the fields, which still hide our race against our will.

### 533.—ANONYMOUS

*On a Beast-fighter who escaped by means of a Pole*

A MAN fixed a pole on the ground, and throwing himself into the air made a somersault, and with his nimble feet passed over the back of the beast that was rushing at him. It failed to catch him ; the people applauded loudly and the man escaped.

### 534.—ANONYMOUS

*On Artemis.*

ARTEMIS, sweating, forbodes war.

### 535.—ANONYMOUS

DIONYSUS glories in ivy, Zeus in the aegis, the inhabitants of this city in their hospitality, and the city in her inhabitants.

<sup>1</sup> *Iσος*, equal ; *aura*, wind.

## GREEK ANTHOLOGY

### 536.—ΑΛΛΟ

Ἐις Ἀλφειὸν ποταμόν

Ἄβροχον ἐν πελάγεσσι δι' ὕδατος ἔπλεεν ὕδωρ.

### 537.—ΝΕΣΤΟΡΟΣ ΝΙΚΑΕΩΣ

Τίπτε με θρυλήσαντες ἐμὴν ἀπεπαύσατ' ἀοιδήν;  
ἰππεὺς ἰππεύειν ἐδάη, καὶ ἀοιδὸς ἀείδειν.  
ἢν δέ τις ἰππεύειν δεδαὼς ἐθέλησιν ἀείδειν,  
ἀμφοτέρων ἥμαρτε, καὶ ἰπποσύνης καὶ ἀοιδῆς.

### 538.—ΑΔΗΛΟΝ

Ἐχει τὰ κδ' γράμματα

Ἄβροχίτων δ' ὁ φύλαξ θηροξυγοκαμψιμέτωπος.

### 539.—ΑΛΛΟ

Ὄμοιον

Ἄβρὸς δ' ἐν προχοαῖς Κύκλωψ φθογγάζετο μύρμηξ.

### 540.—ΑΔΗΛΟΝ

Μὴ ταχὺς Ἡρακλείτου ἐπ' ὄμφαλὸν εἴλεε βίβλον  
τούφεσίου· μάλα τοι δύσβατος ἀτραπιτός.  
ὅρφνη καὶ σκότος ἐστὶν ἀλάμπετον· ἢν δέ σε μύστης  
εἰσαγάγῃ, φανεροῦ λαμπρότερ' ἡελίου.

### 541.—ΑΝΤΙΠΑΤΡΟΤ

Θειογένης Πείσωνι τὰ τεχνήεντα κύπελλα  
πέμπει· χωροῦμεν δ' οὐρανὸν ἀμφότερα.

---

<sup>1</sup> He means that his detractors know nothing of poetry and should confine themselves to matters they understand.

## THE DECLAMATORY EPIGRAMS

### 536.—ANONYMOUS

*On the River Alpheius*

WATER in the sea travelled through water without getting wet.

### 537.—NESTOR OF NICAEA

WHY did you make a disturbance and stop my song? A rider has learnt how to ride, and a singer how to sing. But if one who has learnt riding wants to sing, he is a failure in both riding and singing.<sup>1</sup>

### 538, 539.—ANONYMOUS

*These Nonsense Verses each contain all the Letters of the Alphabet.*

### 540.—ANONYMOUS

Do not rapidly unfold to the end of the roll<sup>2</sup> the book of Heraclitus the Ephesian. The path is very difficult, and all is mist and unilluminated darkness; but if one initiated introduce you, it is clearer than the bright sun.

### 541.—ANTIPATER OF THESSALONICA

THEOGENES sends to Piso<sup>3</sup> the skilfully wrought bowls, and both of us together contain the heavens.

<sup>2</sup> = Latin *umbilicus*.

<sup>3</sup> See No. 428.

## GREEK ANTHOLOGY

δοιὰ γὰρ ἐκ σφαίρης τετμήμεθα, καὶ τὸ μὲν ἡμῶν  
τοὺς νοτίους, τὸ δ' ἔχει τείρεα τὰν Βορέη.  
ἀλλὰ σὺ μηκέτ' "Αρητον ἐπίβλεπε· δισσὰ γὰρ  
άμφοιν  
μέτρα πιὼν ἀθρεῖς πάντα τὰ φαινόμενα.

5

### 542.—ΚΡΙΝΑΓΟΡΟΤ

Θάρσει καὶ τέτταρσι διαπλασθέντα προσώποις  
μῦθον καὶ τούτων γράψαι ἔτι πλέοσιν  
οὔτε σὲ γὰρ λείψουσι, Φιλωνίδη, οὔτε Βάθυλλον,  
τὸν μὲν ἀοιδάων, τὸν δὲ χερῶν χάριτες.

### 543.—ΦΙΛΙΠΠΟΤ

Θεσσαλίης εὐεππος ὁ ταυρελάτης χορὸς ἀνδρῶν,  
χερσὶν ἀτευχήτοις θηρσὶν ὄπλιζομενος,  
κεντροτυπεῖς πώλους ζεῦξε σκιρτήματι ταύρων,  
άμφιβαλεῖν σπεύδων πλέγμα μετωπίδιον.  
ἀκρότατον δ' ἐς γῆν κλίνας ἅμα κεύροπον ἅμμα  
θηρὸς τὴν τόσσην ἐξεκύλισε βίην.

5

### 544.—ΑΔΔΑΙΟΤ

Ίνδην βήρυλλόν με Τρύφων ἀνέπεισε Γαλήνην  
είναι, καὶ μαλακαῖς χερσὶν ἀνῆκε κόμας.

<sup>1</sup> i.e. each is a perfect hemisphere.

<sup>2</sup> Bathyllus was a celebrated pantomime-dancer. Philonides, it would seem, sung his pieces himself. In these pieces one singer and one dancer took all the different parts, which, of course, were played one after the other.

## THE DECLAMATORY EPIGRAMS

We are both carved out of a sphere,<sup>1</sup> and one of us contains the southern constellations, the other the northern. No longer consult Aratus, for if you empty us both you see all the Phaenomena.

### 542.—CRINAGORAS

NEVER fear, Philonides; write a piece composed for four parts or even more; for neither your singing nor the motions of Bathyllus' hands shall be lacking in grace.<sup>2</sup>

### 543.—PHILIPPUS

THE well-mounted troupe of bull-fighters from Thessaly, armed against the beasts with no weapons but their hands, spur their horses to run alongside the galloping bull, bent on throwing round its neck the noose of their arms. At the same time pulling it towards the ground by thus hanging themselves at the end of its neck and weighing down its head, they roll over even such a powerful brute.<sup>3</sup>

### 544.—ADDAEUS

*On a Figure of Galene cut by Tryphon<sup>4</sup>*

TRYPHON coaxed me, the Indian beryl, to be Galene, the goddess of Calm, and with his soft hands let

<sup>3</sup> It is implied, of course, that the man throws himself off his horse. In Heliodorus (x. 30) the man is described as throwing his arms round the bull's neck and burying his face between its horns, and this seems to be what is meant here.

<sup>4</sup> A famous gem-carver, some of whose work we possess.

## GREEK ANTHOLOGY

ἡνίδε καὶ χείλη νοτερὴν λειοῦντα<sup>1</sup> θάλασσαν,  
καὶ μαστούς, τοῖσιν θέλγω ἀνηνεμίην.  
ἢν δέ μοι ἡ φθονερὴ νεύσῃ λίθος, ώς ἐν ἑτοίμῳ  
ῶρμημαι, γνώσῃ καὶ τάχα νηχομένην. 5

### 545.—ΚΡΙΝΑΓΟΡΟΤ

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε· δὴ γὰρ ἐπ' αὐτῷ  
ώνηρ τοὺς Μουσέων πάντας ἔσεισε κάλους.  
ἀείδει δὲ Ἐκάλης τε φιλοξένοιο καλιὴν  
καὶ Θησεῖ Μαραθώνα οὓς ἐπέθηκε πόνους,  
τοῦ σοὶ καὶ νεαρὸν χειρῶν σθένος εἴη ἀρέσθαι,  
Μάρκελλε, κλεινοῦ τ' αἰνον ἵστον βιότου. 5

### 546.—ΑΝΤΙΦΙΛΟΤ

Κὴν πρύμνη λαχέτω μέ ποτε στιβάς, αἴ θ' ὑπὲρ αὐτῆς  
ἢχεῦσαι ψακάδων τύμματι διφθερίδες,  
καὶ πῦρ ἐκ μυλάκων βεβιημένου, ἢ τ' ἐπὶ τούτων  
χύτρη, καὶ κενεὸς πομφολύγων θόρυβος,  
καὶ κε ρύπωντ' ἐσίδοιμι διήκονον· ἢ δὲ τράπεζα  
ἔστω μοι στρωτὴ νηὸς ὑπερθε σανίς·  
δὸς λάβε, καὶ ψιθύρισμα τὸ ναυτικόν· εἶχε τύχη τις  
πρώην τοιαύτη τὸν φιλόκοινον ἐμέ. 5

### 547.—ΑΔΗΛΟΝ

Τὰ εἴκοσι τέσσαρα στοιχεῖα  
Τρηχὺν δὲ ὑπερβὰς φραγμὸν ἐξήνθιζε κλώψ.

<sup>1</sup> So Jacobs: πλείοντα MS.

## THE DECLAMATORY EPIGRAMS

down my hair. Look at my lips smoothing the liquid sea, and my breasts with which I charm the windless waves. Did the envious stone but consent, you would soon see me swimming, as I am longing to do.

### 545.—CRINAGORAS

*With a copy of Callimachus' Hecale<sup>1</sup>*

THIS chiselled poem is Callimachus', for in it he let out every reef of his Muse. He sings the hut of hospitable Hecale, and all the labours that Marathon imposed on Theseus. May the young strength of Theseus' hands be thine, Marcellus,<sup>2</sup> and a life of equal renown.

### 546.—ANTIPHILUS

ONCE in a way let my couch be on the ship's poop, the weather-cloths above sounding with the blows of the spray, the fire breaking out from the stones,<sup>3</sup> and the pot upon them bubbling with empty noise. Let my eyes be on the unwashed cabin boy, and let my table be the first plank of the deck that offers; and a game of "Give and take" and the gossip of the sailors. The other day this happened to me, who love to be at hail fellow all round.

### 547

*Similar to Nos. 538, 539*

<sup>1</sup> Hecale was an old woman who entertained Theseus at Marathon when he went to combat the Marathonian bull.

<sup>2</sup> The nephew of Augustus, whose early death Virgil bewails.      <sup>3</sup> Within which it is built.

## GREEK ANTHOLOGY

### 548.—BIANORΟΣ

Κοῦρον ἀποπλανίην ἐπιμάζιον Ἐρμώνακτα,  
φεῦ, βρέφος ώς ἀδίκως εἶλετε βουγενέες.  
ἡγυοίησεν ο δειλὸς ἐς ὑμέας οἰα μελίσσας  
ἐλθών· αἱ δ' ἔχεων ἡτε χερειότεραι·  
ἀντὶ δέ οι θοίνης ἐνεμάξατε φοίνια κέντρα,  
ὡ πικραί, γλυκερής ἀντίπαλοι χάριτος.

5

### 549.—ΑΝΤΙΦΙΛΟΤ

- a. Κρηηναῖαι λιβάδεις, τί πεφεύγατε; ποῦ τόσον ὕδωρ;  
τίς φλὸξ ἀενάους ἔσβεσεν ἡελίου;  
β. Δάκρυσιν Ἀγρικόλαο τετρύμεθα· πᾶν δ' ὅσον ἥμν  
ἥν ποτὸν ἡ κείνου διψὰς ἔχει σποδιή.

### 550.—ΑΝΤΙΠΑΤΡΟΤ

Κλεινὴν οὐκ ἀπόφημι· σὲ γὰρ προπάροιθεν ἔθηκαν  
κλήζεσθαι πτηνοί, Τῆνε, Βορηϊάδαι.  
ἀλλὰ καὶ Ὁρτυγίην εἶχε κλέος, οὔνομα δ' αὐτῆς  
ἡρχετο 'Ριπαίων ἄχρις 'Τπερβορέων.  
νῦν δὲ σὺ μὲν ζώεις, ἡ δ' οὐκέτι· τίς κεν ἐώλπει  
ὅψεσθαι Τήνου Δῆλον ἐρημοτέρην;

### 551.—ΑΝΤΙΦΙΛΟΤ

Καλχαδὼν δύστηνον ἐρωδιὸν ἔχθρὰ κολάζει·  
τεῦ χάριν ὁ προδότης ὅρνις ἀεὶ λέγεται,  
†Φοῖβος ἐρεῖ· τεναγῆτιν ὅτ' εἰς ἄλα κῶλον ἐλαφρὸν  
στήσας, ψαμμίτην δόρπον †έθημολόγει,

<sup>1</sup> Zetes and Calais, slain in Tenos by Heracles.

<sup>2</sup> For the desert condition of Delos, see No. 408. Ortygia

## THE DECLAMATORY EPIGRAMS

### 548.—BIANOR

YE children of the ox, how wrong of you to kill Hermonax, the straying baby boy ! The poor child, in the innocence of his heart, went to you thinking you were bees, and you proved worse than vipers. Instead of giving him a dainty feast you drove your murderous stings into him, bitter bees, contrary in nature to your sweet gifts.

### 549.—ANTIPHILUS

*A.* YE streams of the fountain, why have ye fled ? Where is all that water gone ? What fiery sun has extinguished the ever-runng spring ? *B.* We are exhausted by tears for Agricola ; his thirsty dust has absorbed all the drink we had to give.

### 550.—ANTIPATER OF THESSALONICA

I SAY not, Tenos, that thou art not famous, for of old the winged sons of Boreas<sup>1</sup> got thee renown. But Ortygia was celebrated too, and her name reached to the Rhipaeon Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos ?<sup>2</sup>

### 551.—ANTIPHILUS

CALCHEDON hates and punishes the ill-omened heron. Phoebus will tell for what reason it is always called the traitor-bird. When in the shallow sea standing on its thin shanks it was picking up its food was an old name of the island. For the story of the annual first-fruits brought to Delos by the Hyperboreans see Herodotus iv. 33.

## GREEK ANTHOLOGY

δυσμενέες τότ' ἔβησαν ἐπὶ πτόλιν ἀντιπέρηθεν,      5  
    όψὲ διδασκόμενοι πεζοβατεῦν πέλαγος.  
βάλλετε δὴ κακὸν ὅρνιν, ἐπεὶ βαρὺν ἡρατο μισθὸν  
    ἐκ δηίων, κόχλους καὶ βρύον, ὁ προδότης.

### 552.—ANTIPATROT

Καὶ Μακεδὼν ὁ σίδηρος ἐν ἄορι, καὶ τὰ πρὸς ἀλκὴν  
    τῆς ἀπ' Ἀλεξάνδρου χειρὸς ἐπιστάμενος,  
Πείσων, σὴν ποθέων ἰκομῆν χέρᾳ τοῦτο δὲ φωνῶ·  
    “Χαίρων δεξιτερὴν εὑρον ὁφειλομένην.”

### 553.—ΑΛΛΟ

Λευκάδος ἀντί με Καισαρ, ιδ' Ἀμβρακίης ἐριβώλου,  
    Θυρρείου τε πέλειν, ἀντί τ' Ἀνακτορίου,  
“Αργεος Ἀμφιλόχου τε, καὶ ὅππόσα ῥάισατο κύκλῳ  
    ἄστε’ ἐπιθρώσκων δουρομανῆς πόλεμος,  
εἴσατο Νικόπολιν, θείην πόλιν ἀντὶ δὲ νίκης  
    Φοῖβος ἄναξ ταύτην δέχνυται Ἀκτιάδος.

### 554.—ARGENTARIOT

Λάθριος Ἡράκλεια καλῶν ὑπὸ χείλεσιν ἔλκεις  
    κεῖνο· πάλαι κατὰ σοῦ τοῦτ' ἔβόησε πόλις.  
πῶς ἔτλης αἰσχος ρέξαι κακόν; ἢ σε βιαίως  
    εἶλκυσέ τις θαλερῶν δραξάμενος πλοκάμων;  
ἢ σοὶ τοῦνομα τερπνὸν ἀφ' Ἡρακλῆος ἔχούσῃ,  
    μάχλε, φιλεῦν “Ἡβην κέκριται ἡιθέων;

<sup>1</sup> The incident alluded to in this epigram is quite unknown, and the whole looks like a legend made up to account for the bad name this bird had at Chalcedon. Such popular ex-

## THE DECLAMATORY EPIGRAMS

from the sand, then the foemen crossed to the city from opposite, learning at length to pass over the sea on foot. Stone the wicked bird, for it got from the enemy a heavy reward—conchs and seaweed, the traitor.<sup>1</sup> ✓

### 552.—ANTIPATER OF THESSALONICA

A SWORD made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,<sup>2</sup> longing for thy hand, and thus I greet thee: "I rejoice to find the right hand for which fate reserved me."

### 553.—PHILIPPUS (?)

*On the Foundation of Nicopolis by Augustus*

To replace Leucas, and fertile Ambracia, and Thyreum, and Anactorium, and Amphilochian Argos, and all the surrounding cities that the furious onslaught of war destroyed, Caesar founded me, Nicopolis, a divine city. Phoebus receives this reward for the victory of Actium.

### 554.—MARCUS ARGENTARIUS

CLAM, Heraclea, pulchris juvenibus ore morigeraris. For long all the town says it of you. How do you venture to do such a shameful thing? Did anyone catch you by your beautiful hair and force you to it? Or is it because your pretty name is derived from Heracles that in your depravity you choose to kiss his wife Hebe (pubem juvenum).

planations of local superstitions are legion. The last couplet is, of course, playful and ironical.

<sup>2</sup> cp. No. 428.

## GREEK ANTHOLOGY

### 555.—ΚΡΙΝΑΓΟΡΟΤ

Νῆσον τήν, εὶς καί με περιγράψαντες τέχουσιν  
μετρῆσαι, βαινόν, ἐπτὰ μόνον σταδίους,  
ἔμπης καὶ τίκτουσαν ἐπ' αὐλακα πᾶντα ἀρότρου  
ὅψει, καὶ παντὸς κάρπιμον ἀκροδρύου,  
καὶ πολλοῖς εὔαγρον ὑπ' ἵχθύσι, καὶ ὑπὸ μαίρη  
εὐάνεμον, λιμένων τὸ ηπιον ἀτρεμάη,  
ἀγχόθι Κορκύρης Φαιηκίδος. ἀλλὰ γελάσθαι  
τῷ ἐπ' ἐωρίσθην, τοῦτ' ἐθέμην ὄνομα.

### 556.—ΖΩΝΑ

Νύμφαι ἐποχθίδιαι, Νηρηΐδες, εἰδετε Δάφνιν  
χθιξόν, ἐπαχνιδίαν ὡς ἀπέλουσε κόνιν,  
ἡμετέραις λιβάδεσσιν ὅτ' ἔνθορε σειριόκαυτος,  
ἡρέμα φοινιχθεὶς μᾶλα παρηΐδια.  
εἴπατέ μοι, καλὸς ἦν; ἢ ἐγὼ τράγος οὐκ ἄρα κνάμαν;  
μοῦνον ἐγνιώθην, ἀλλ' ἔτι καὶ κραδίαν;

### 557.—ΑΝΤΙΠΑΤΡΟΤ

Ο σταδιεὺς Ἀρίης ὁ Μενεκλέος οὐ κατελέγχει  
Περσέα, σὸν κτίστην, Ταρσὲ Κίλισσα πόλι.  
τοῖοι γὰρ παιδὸς πτηνοὶ πόδες· οὐδ' ἀν ἐκείνῳ  
οὐδ' αὐτὸς Περσεὺς νῶτον ἔδειξε θέων.  
ἢ γὰρ ἐφ' ὑσπλήγχων ἢ τέρματος εἰδέ τις ἄκρου  
ἥτθεον, μέσσων δ' οὐ ποτ' ἐνὶ σταδίῳ.

## THE DECLAMATORY EPIGRAMS

### 555.—CRINAGORAS

*On the Island of Sybota<sup>1</sup>*

I AM an island, small, seven stadia long, though the geographers neglected (?) to measure me; but still you will see that when I am ploughed I give birth to fat crops, and that I am rich in every kind of fruit, and have plenty of fish to catch, and cool breezes in the dog-days, and the gentleness of unruffled harbours. I am near Phaeacian Corcyra. So that I might be made fun of, I took this name of which I am highly proud.

### 556.—ZONAS

*Pan is the Speaker*

NEREIDS, Nymphs of the shore, you saw Daphnis yesterday, when he washed off the dust that lay like down on his skin; when, burnt by the dog-star, he rushed into your waters, the apples of his cheeks faintly reddened. Tell me, was he beautiful? Or am I a goat, not only lame in my legs but in my heart too?

### 557.—ANTIPATER OF THESSALONICA

TARSUS, Cilician city, the runner Aries, son of Meneclès, does not disgrace even Perseus, thy founder. Such are the boy's winged feet that not even Perseus would have shown him his back in the race. The youth is seen only at the start and the finish, never in the middle of the course.

<sup>1</sup> Pig-pasture.

## GREEK ANTHOLOGY

### 558.—ΕΡΤΚΙΟΤ

‘Ο τράγος ὁ Κλήσωνος ὅλαν διὰ πάννυχον ὅρφναν  
αἰγας ἀκοιμάτους θῆκε φριμασσόμενος·  
οὐδμὰ γάρ μιν ἔτυψε λύκου χιμαροσφακτῆρος  
τηλόθι, πετραίαν αὐλιν ἀνερχομένου·  
μέσφα κύνες κοίτας ἀνεγέρμονες ἐπτοίασαν  
θῆρα μέγαν· τραγίνους δ' ὑπνος ἔμυσε κόρας.

### 559.—ΚΡΙΝΑΓΟΡΟΤ

Πλοῦς μοι ἐπ’ Ἰταλίην ἐντύνεται· ἐς γὰρ ἔταιρους  
στέλλομαι, ὃν ἥδη δηρὸν ἄπειμι χρόνον.  
διφέω δ’ ἡγητῆρα περίπλοον, ὃς μ’ ἐπὶ νήσους  
Κυκλάδας, ἀρχαίην τ’ ἄξει ἐπὶ Σχερίην.  
σύν τί μοι ἀλλὰ Μένιππε λάβευ φίλος, ἵστορα  
κύκλου  
γράψας, ὡ πάσης ἴδρι γεωγραφίης.

### 560.—ΤΟΥ ΑΥΤΟΥ

‘Ριγηλὴ πασῶν ἔνοσι χθονός, εἴτε σε πόντου,  
εἴτ’ ἀνέμων αἴρει ρέῦμα τινασσόμενον,  
οἰκία μοι ῥύευ νεοτευχέα· δεῖμα γὰρ οὕπω  
ἄλλο τόσον γαίης οἰδ’ ἐλελιξομένης.

### 561.—ΦΙΛΙΠΠΟΤ

Τίς σε πάγος δυσέρημος, ἀνήλιος, ἐξέθρεψεν  
Βορραίου Σκυθίης, ἄμπελον ἀγριάδα;  
ἢ Κελτῶν νιφοβλῆτες ἀεὶ κρυμώδεες Ἀλπεις,  
τῆς τε σιδηροτόκου βῶλος Ἰβηριάδος;  
ἢ τοὺς ὄμφακόραγας ἐγείναο, τοὺς ἀπεπάντους  
βότρυας, οἱ στυφελὴν ἐξέχεον σταγόνα.

## THE DECLAMATORY EPIGRAMS

### 558.—ERYCIUS

CLESON's billy-goat through the livelong night kept the she-goats awake with his snorting and jumping, for he had caught from afar the scent of a goat-slaying wolf that was approaching the fold built on the cliff. At length the dogs awakened from their bed, frightened away the huge beast, and sleep closed the eyes of the goats.

### 559.—CRINAGORAS

I AM getting ready to sail to Italy, for I am on my way to my friends from whom I have been absent for so long. I am in search of a navigator to conduct me and bring me to the Cyclades and ancient Corcyra. But I beg for your help too, my friend Menippus, author of the learned circular tour<sup>1</sup> and versed in all geography.

### 560.—BY THE SAME

EARTHQUAKE, most dread of all shocks, whether thou art aroused by the upshaken currents of the sea or of the winds, spare my new-built house, for I know not yet any terror to equal the quivering of the earth.

### 561.—PHILIPPUS

WHAT desert, sunless hill of Northern Scythia nourished thee, wild vine? Or was it the eternal ice of the snowy Celtic Alps or the iron-bearing soil of Spain—thee, who didst bear the sour grapes, the unripened clusters—that yielded this harsh juice?

<sup>1</sup> A “periplus” of the Mediterranean in three books.

## GREEK ANTHOLOGY

δίξημαι, Λυκόεργε, τεὰς χέρας, ώς ἀπὸ ρίζης  
κλήματος ὡμοτόκου βλαστὸν δλον θερίσης.

### 562.—ΚΡΙΝΑΓΟΡΟΤ

Ψιττακὸς ὁ βροτόγηρυς, ἀφεὶς λυγοτευχέα κύρτον,  
ἥλυθεν ἐς δρυμοὺς ἀνθοφυεῖ πτέρυγι.  
αἱὲ δ' ἐκμελετῶν ἀσπάσμασι Καίσαρα κλεινόν,  
οὐδ' ἀν' ὅρη λήθην ἥγαγεν οὐνόματος.  
† ἔδραμε δ' ὠκυδίδακτος ἄπας οἰωνός, ἐρίζων  
τίς φθῆναι δύναται δαίμονι χαῖρ', ἐνέπειν.  
Ὀρφεὺς θῆρας ἔπεισεν ἐν οὔρεσι· καὶ δὲ σέ, Καῖσαρ,  
νῦν ἀκέλευστος ἄπας ὅρνις ἀνακρέκεται.

### 563.—ΛΕΩΝΙΔΑ

Τὸν φιλοπωριστὴν Δημόκριτον ἦν που ἐφεύρης,  
ῶνθρωπ', ἄγγειλον τοῦτο τὸ κοῦφον ἔπος,  
ώς ἡ λευκοόπωρος ἐγὼ καὶ ἐφώριος ἥδη  
κείνῳ συκοφορῶ τὰς ἀπύρους ἀκόλους.  
σπευσάτω, οὐκ ὁχυρὴν γὰρ ἔχω στάσιν, εἴπερ  
οὐπώρην  
ἀβλήτου<sup>1</sup> χρήζει δρέψαι ἀπ' ἀκρεμόνος.

5

### 564.—NIKIOT

Αἰόλον ἴμεροθαλέας ἔαρ φαίνουσα, μέλισσα  
ξουθά, ἐφ' ὡραίοις ἄνθεσι μαινομένα,  
χῶρον ἐφ' ἥδύπνουν πωτωμένα, ἔργα τίθεν σύ,  
ὅφρα τεὸς πλήθη κηροπαγῆς θάλαμος.

“A” in *Collections from the Greek Anthology*, 1833,  
p. 142.

<sup>1</sup> I write ἀβλήτου for ἀκρήτου.

## THE DECLAMATORY EPIGRAMS

I seek for thy hands, Lycurgus, to tear up by the roots the whole plant of that vine, the mother of crude fruit.

### 562.—CRINAGORAS

THE parrot that talks with human voice, taking leave of his wicker cage, flew to the woods on his many-coloured wings, and ever assiduous in greeting famous Caesar, did not forget that name even in the mountains. All the birds, sharpening their wits to learn, strove among each other which should be the first to say "Chaire"<sup>1</sup> to the god. Orpheus made the beasts obey him in the hills, and now every bird tunes its voice for thee, Caesar, unbidden.

### 563.—LEONIDAS

IF thou findest anywhere Democritus the lover of fruit, give him, Sir, this light message: that this is my season, the white-fruited fig-tree, and I bear for him the bread that wants no baking. Let him make haste, for my position is not secure, if he would pluck the fruit from my branches before they are stoned.

### 564.—NICIAS

BEE, that revealest the presence of many-coloured spring in her delightful bloom; yellow bee, revelling in the prime of the flowers; fly to the sweetly-scented field and busy thyself with thy work, that thy waxen chambers may be filled.

<sup>1</sup> Hail.

## GREEK ANTHOLOGY

### 565.—ΚΑΛΛΙΜΑΧΟΤ

Ἡλθε Θεαίτητος καθαρὴν ὄδόν· εἰ δ' ἐπὶ κισσὸν  
τὸν τεὸν οὐχ αὔτη, Βάκχε, κέλευθος ἄγει,  
ἄλλων μὲν κῆρυκες ἐπὶ βραχὺν ούνομα καιρὸν  
φθέγξονται, κείνου δ' Ἑλλὰς ἀεὶ σοφίαν.

### 566.—ΤΟΥ ΑΥΤΟΥ

Μικρή τις, Διόνυσε, καλὰ πρήσσοντι ποιητῇ  
ρήσις· ὁ μὲν “Νικῶ” φησὶ τὸ μακρότατον.  
ῳ δὲ σὺ μὴ πνεύσῃς ἐνδέξιος, ἦν τις ἔρηται,  
“Πῶς ἔβαλες;” φησί, “Σκληρὰ τὰ γιγνόμενα.”  
τῷ μερμηρίξαντι τὰ μῆνδικα τοῦτο γένοιτο  
τούπος· ἐμοὶ δ', ὡναξ, ἡ βραχυσυλλαβίη.

### 567.—ΑΝΤΙΠΑΤΡΟΤ

Ἡ καὶ ἔτ' ἐκ βρέφεος κοιμωμένη Ἀντιοδημὶς  
πορφυρέων, Παφίης νοσσίς, ἐπὶ κροκύδων,  
ἡ τακεραῖς λεύσσουσα κόραις μαλακώτερον ὅπνου,  
Λύσιδος ἀλκυονίς, τερπνὸν ἄθυρμα Μέθης,  
ὑδατίνους φορέουσα βραχίονας, ἡ μόνη ὁστοῦν  
οὐ λάχεν (ἥν γὰρ ὅλη τοὺν ταλάροισι γάλα),  
Ἴταλίην ἥμειψεν, ἵνα πτολέμοιο καὶ αἰχμῆς  
ἀμπαύσῃ Ῥώμην μαλθακίνη χάριτι.

### 568.—ΔΙΟΣΚΟΡΙΔΟΤ

Αὖλιν Ἀρισταγόρεω καὶ κτήματα μυρίος ἀρθείς,  
Νεῖλε, μετ' εἰκαίης ἐξεφόρησας ὄδοῦ.

<sup>1</sup> Theaetetus was seemingly a dramatic poet who worked on new lines and had not been successful.

## THE DECLAMATORY EPIGRAMS

### 565.—CALLIMACHUS

THEAETETUS walked in an untrodden<sup>1</sup> road, and if this path does not lead, Bacchus, to thy ivy, the heralds shall call the names of others for a brief season, but Hellas shall proclaim his wisdom for ever.

### 566.—BY THE SAME

A SUCCESSFUL poet, Dionysus, is a man of few words. The most he says is “I conquer.” But he whom thy auspicious gale favours not, if he be asked “What luck?” says “Things go hard with me.” Let such phrases be his who broods on fancied injustice. But mine, O Lord, be the few syllables.

### 567.—ANTIPATER OF SIDON (?)

ANTIODEMIS, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose melting eyes is softer than sleep, the halcyon of Lysis,<sup>2</sup> the delightful toy of Methé, whose arms flow like water, who alone among women has no bones at all (for she was all cream-cheese), has crossed to Italy, that by her softening charm she may make Rome cease from war and lay down the sword.

### 568.—DIOSCORIDES

NILE, rising in vast volume, thou hast carried away in thy random course the farm of Aristagoras and

<sup>2</sup> Lysis was the originator of a particular style of merry song, the singers of which were called Lysiōdi.

## GREEK ANTHOLOGY

αύτὸς δ' οἰκείης ὁ γέρων ἐπενήξατο βώλου  
ναυηγός, πάσης ἐλπίδος ὀλλυμένης,  
γείτονος ἡμίθραυστον ἐπ' αὐλιον, “”Ω πολύς, εἴπας, 5  
μόχθος ἐμός, πολιῆς τ' ἔργα περισσὰ χερός,  
ἢδωρ πᾶν ἐγένεσθε· τὸ δὲ γλυκὺ τοῦτο γεωργοῖς  
κῦμ’ ἐπ’ Ἀρισταγόρην ἕδραμε πικρότατον.”

### 569.—ΕΜΠΕΔΟΚΛΕΟΤΣ

“Ηδη γάρ ποτ’ ἐγὼ γενόμην κοῦρος τε κόρη τε,  
θάμνος τ’, οἰωνός τε καὶ ἐξ ἀλὸς ἐμπυρος ἵχθυς.

”Ω φίλοι, οἳ μέγα ἄστυ κατὰ ξανθοῦ ’Ακράγαντος  
ναιέτ’ ἀν’ ἄκρα πόλιος, ἀγαθῶν μελεδήμονες ἔργων,  
χαίρετ”. ἐγὼ δ’ ὑμμιν θεὸς ἄμβροτος, οὐκέτι θυητός, 5  
πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικεν,  
ταινίαις τε περίστεπτος στέφεσίν τε θαλείοις.

### 570.—ΦΙΛΟΔΗΜΟΤ

Ξανθώ, κηρόπλαστε, μυρόχροε, μουσοπρόσωπε,  
εὔλαλε, διπτερύγων καλὸν ἄγαλμα Πόθων,  
ψῆλόν μοι χερσὶ δροσιναῖς μύρον. “”Ἐν μονοκλίνῳ  
δεῖ με λιθοδμήτῳ δή ποτε πετριδίῳ  
εῦδειν ἀθανάτως πουλὺν χρόνον.” ἀδε πάλιν μοι, 5  
Ξανθάριον, ναί, ναί, τὸ γλυκὺ τοῦτο μέλος.  
[οὐκ ἀτείσι, ὄνθρωφ’, ὁ τοκογλύφος; ἐν μονοκλίνῳ  
δεῖ σὲ βιοῦν αἰεί, δύσμορε, πετριδίῳ.]<sup>1</sup>

<sup>1</sup> Rightly excluded by Kaibel as a late interpolation.

## THE DECLAMATORY EPIGRAMS

all his possessions. But the old man himself, abandoning all hope, swam, clinging to a clod of his own land, to his neighbour's half-destroyed farm, saying : "O long toil and useless work of my aged arms, ye are all become water, and this wave so sweet to farmers was the bitterest of floods for Aristagoras."

### 569.—EMPEDOCLES

(*From his book "On Nature"*)

I HAVE been a boy and a girl, a shrub, a bird, and a warm-blooded fish of the sea.<sup>1</sup>

(*From his "Purifications"*)

Hail ! my friends who dwell in the citadel of the great city, yellow Agrigentum, observers of righteousness. Know that I, no longer a mortal, but an immortal god, sojourn here honoured by all as is meet, crowned with fillets and flowery garlands.

### 570.—PHILODEMUS

XANTHO, modelled of wax, with scented skin, with a face like a Muse's, sweet-voiced, fair darling of the twin-winged Loves, play to me with thy scent-bedewed hands. "I must lie and sleep for long, dying not, on a single bed cut out of stone." Sing it to me again, Xantho dear ; yea ! yea ! sing me that sweet song. [Dost thou not hear it, man who amassest interest of moneys ? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

<sup>1</sup> Empedocles held the doctrine of metempsychosis.

## GREEK ANTHOLOGY

### 571.—ΑΔΕΣΠΟΤΟΝ

*Eis τοὺς ἐννέα λυρικούς*

Ἐκλαγεν ἐκ Θηβῶν μέγα Πίνδαρος· ἔπινες τερπνὰ  
ἡδυμελεῖ φθόγγῳ μοῦσα Σιμωνίδεω.  
λάμπει Στησίχορός τε καὶ Ἰβυκος· ην γλυκὺς  
Ἀλκμάν.

λαρὰ δ' ἀπὸ στομάτων φθέγξατο Βακχυλίδης.  
Πειθὼ Ἀνακρείοντι συνέσπετο· ποικίλα δ' αὐδᾶ  
Ἀλκαῖος τκύκνω Λέσβιος Αἰολίδι.  
ἀνδρῶν δ' οὐκ ἐνάτη Σαπφὼ πέλεν, ἀλλ' ἐρατειναῖς  
ἐν Μούσαις δεκάτη Μοῦσα καταγράφεται.

### 572.—ΛΟΤΚΙΛΛΙΟΤ

“Μουσάων Ἐλικωνιάδων ἀρχώμεθ’ ἀείδειν”  
ἔγραφε ποιμαίνων, ὡς λόγος, Ἡσίοδος.  
“Μῆνιν ἄειδε, θεά,” καὶ “Ἄνδρα μοι ἔννεπε, Μοῦσα”  
εἶπεν Ὁμηρείω Καλλιόπη στόματι.  
κάμε δὲ δεῖ γράψαι τι προοίμιον. ἀλλὰ τί γράψω,  
δεύτερον ἐκδιδόναι βιβλίον ἀρχόμενος;  
“Μοῦσαι Ὄλυμπιάδες, κοῦραι Διος, οὐκ ἀν ἐσώθην,  
εὶ μή μοι Καῖσαρ χαλκὸν ἔδωκε Νέρων.”

### 573.—AMMIANOT

Μὴ σύ γ' ἐπ' ἀλλοτρίης, ὕνθρωφ', ἵζοιο τραπέζης,  
ψωμὸν ὀνείδειον γαστρὶ χαριζόμενος,  
ἄλλοτε μὲν κλαίοντι καὶ ἐστυγνωμένῳ ὅμμα  
συγκλαίων, καῦθις σὺν γελώσαντι γελῶν,  
οὔτε σύ γε κλαυθμοῦ κεχρημένος, οὔτε γέλωτος,  
καὶ κλαιωμιλίη, καὶ γελωωμιλίη.

## THE DECLAMATORY EPIGRAMS

### 571.—ANONYMOUS

#### *On the Nine Lyric Poets*

PINDAR screamed<sup>1</sup> loud from Thebes, the Muse of Simonides breathed delight with her sweet-strained voice, Stesichorus and Ibucus shine, Alcman was sweet, and Bacchylides' lips uttered dainty song, Persuasion attended on Anacreon, Lesbian Alcaeus sings varied strains on the Aeolian . . . But Sappho was not the ninth among men, but is tenth in the list of the lovely Muses.

### 572.—LUCILIUS

"Let us begin our song from the Heliconian Muses"; so Hesiod wrote,<sup>2</sup> they say, while he kept his sheep. "Sing, O goddess, the wrath," and "Tell me, Muse, the man," said Calliope by the mouth of Homer. Now I have got to write a proem of some sort. But what shall I write now I am beginning to publish this second book? "Olympian Muses, daughters of Zeus, I should not have been saved unless Nero Caesar had given me money."

### 573.—AMMIANUS

Sit not, O man, at another's table indulging thy belly with the bread of reproach, now weeping with the weeper and the sour-countenanced, and now laughing with the laugher, sharing both laughter and tears when thou hast no need of either.

<sup>1</sup> He is compared to an eagle as elsewhere.

<sup>2</sup> *Theog.* l. 1.

## GREEK ANTHOLOGY

### 574.—<ΑΛΛΟ>

‘Ημάξενσα καὶ αὐτὸς ὁ τρισδύστηνος Ἀναξις  
τοῦτον δύσζων κοὺ βίοτον βίοτον.  
οὐ μὴν πολλὸν ἐπὶ χρόνον ἥλασα· λὰξ δὲ πατήσας  
λυσσώδη ζωῆν, ἥλυθον εἰς Ἀτδεω.

### 575.—ΦΙΛΙΠΠΟΤ

Οὐρανὸς ἄστρα τάχιον ἀποσβέσει, ἢ τάχα νυκτὸς  
ἡέλιος φαιδρὴν δψιν ἀπεργάσεται,  
καὶ γλυκὺν νᾶμα θάλασσα βροτοῖς ἀρυτήσιμον ἔξει,  
καὶ νέκυς εἰς ζῶν χῶρον ἀναδράμεται,  
ἢ ποτὲ Μαιονίδαο βαθυκλεές οὖνομ' Ὁμήρου  
λήθη γηραλέων ἀρπάσεται σελίδων.

### 576.—ΝΙΚΑΡΧΟΤ

Παρθένε Τριτογένεια, τί τὴν Κύπριν ἄρτι με λυπεῖς,  
ἀρπάξασα δ' ἐμὸν δῶρον ἔχεις παλάμη;  
μέμνησαι τὸ πάροιθεν ἐν Ἰδαίοις σκοπέλοισιν  
ώς Πάρις οὐ σὲ καλήν, ἀλλ' ἔμ' ἐδογμάτισεν.  
σὸν δόρυ καὶ σάκος ἐστίν· ἐμὸν δὲ τὸ μῆλον ὑπάρ-  
χει·  
ἀρκεῖ τῷ μήλῳ κεῖνος ὁ πρὶν πόλεμος.

### 577.—ΠΤΟΛΕΜΑΙΟΤ

Οἰδ' ὅτι θνατὸς ἐγὼ καὶ ἐφάμερος· ἀλλ' ὅταν ἄστρων  
μαστεύω πυκινὰς ἀμφιδρόμους ἔλικας,  
οὐκέτ' ἐπιψαύω γαίης ποσίν, ἀλλὰ παρ' αὐτῷ  
Ζανὶ θεοτρεφέος πίμπλαμαι ἀμβροσίης.

A. J. Butler, *Amaranth and Asphodel*, p. 47.

## THE DECLAMATORY EPIGRAMS

### 574.—ANONYMOUS

I, too, thrice unhappy Anaxis, carted along the burden of this weary life that is no life. Yet I did not pull it for long, but spurning from me this distraught life I went to Hades.

### 575.—PHILIPPUS

HEAVEN shall sooner quench its stars and the sun make bright the face of night; the sea shall sooner provide sweet water for mortals to draw, and the dead return to the land of the living, than oblivion of those ancient pages shall rob us of the glorious name of Homer.

### 576.—NICARCHUS

*On a Statue of Athena holding an Apple. Aphrodite speaks*

TRITO-born maiden, why dost thou vex me now by grasping in thy hand my prize of which thou hast robbed me. Thou rememberest how formerly, amid the rocks of Ida, Paris pronounced me fairest, not thee. Thine are the spear and shield, but mine is the apple. For the apple that old war was surely enough.

### 577.—PTOLEMAEUS

I KNOW that I am mortal, a creature of a day; but when I search into the multitudinous revolving spirals of the stars my feet no longer rest on the earth, but, standing by Zeus himself, I take my fill of ambrosia, the food of the gods.

321

VOL. III.

49 Greg. Nys. Or. 43, 67: Wm. Gell. S: his. Brat. [He] ... d. am. ...  
The company of the Greeks, and their friends & relations, and all others the  
Greeks more than before, i.e. Diad. w. 297. in tractate.

## GREEK ANTHOLOGY

### 578.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Εἰς τὰ κωνικὰ Ἀπολλωνίου

\*Ων ἥδε βίβλος ἔνδον ὡδίνω, φίλε,  
βαθὺς χαρακτὴρ καὶ περισκελῆς ἄγαν·  
δεῖται κολυμβητοῦ δὲ πάντως Δηλίου.  
εἰ δ' αὖ κυβιστήσει τις εἰς ἐμοὺς μυχοὺς  
καὶ πᾶν μεταλλεύσειεν ἀκριβῶς βάθος,  
γεωμετρῶν τὰ πρῶτα λήψεται γέρα,  
σοφὸς δ' ἀναμφίλεκτος εἰσκριθήσεται.  
τούτων δὲ μάρτυς ἐγγυητής τε Πλάτων.

### 579.—ΤΟΥ ΑΥΤΟΥ

Σχῆμα παλαιοτάτων ἀνδρῶν κηρύκιον ἄθρει,  
Θρινακίης οἰκιστὰ Κορίνθιε, ὃς ποτ' ἔπινες  
ἀμφιβόητα ρέεθρα Συρηκοσίης Ἀρεθούσης.

### 580.—ΑΔΗΛΟΝ

Εἰς τὸν Ῥωμαίων μῆνας

Μὴν ὑπάτων πρῶτος. ὁ δὲ δεύτερος αὐλακα τέμνει.  
ὁ τρίτος Αὔσονίων γενεὴν ἐπὶ μῶλον ἐγείρει.  
τέτρατος ἀγγέλλει ρόδοδάκτυλον εἴαρος ὥρην.  
εἰμὶ ρόδων γενέτης. καὶ ἐγὼ κρίνα λευκὰ κομίζω.  
οὗτος ἀμαλλοδέτης. τὰ δὲ ἐμὰ πτερὰ Νεῖλον ἐγείρει. 5  
οὗτος ἐρισταφύλω πεφιλημένος ἐπλετο Βάκχῳ.  
τεύχω δὲ οἰνον ἐγὼ μελιηδέα, χάρμα βροτοῖσι.  
δαῖτα φέρω χαρίεσσαν ἐσ οὔνομα φωτὸς ἐκάστου.  
φορμίζειν δεδάηκα καὶ ὑπνώοντας ἐγείρειν.

<sup>1</sup> A proverb used of anything very difficult.

<sup>2</sup> By his insistence on the study of geometry.

## THE DECLAMATORY EPIGRAMS

### 578.—LEON THE PHILOSOPHER

*On the Conic Sections of Apollonius*

DEEP, reader, and exceeding hard is the character of the things wherewith this book is big, and it has every need of a Delian diver.<sup>1</sup> But if one dive into its depths and investigate accurately every recess, he shall gain the first prize in geometry, and be pronounced indisputably a learned man. Plato is witness and security for this.<sup>2</sup>

### 579.—BY THE SAME

Look, Corinthian founder of Sicily, who once didst drink the famous waters of Syracusan Arethusa, upon the herald's staff as shaped by men of old time.<sup>3</sup>

### 580.—ANONYMOUS

*On the Roman Months*

THE consuls' month is first, the second cuts the furrow, the third rouses the Italians to war, the fourth announces the rosy-fingered season of spring. I, May, am the mother of roses. I, June, bring white lilies. This, July, is the binder of sheaves. August's wings<sup>4</sup> make the Nile rise. This, September, is dear to Bacchus, rich in grapes. I, October, make honeyed wine, a delight for men. I, November, bring a joyful banquet to every man.<sup>5</sup> I, December, teach men to play on the lyre and to awaken sleepers.<sup>6</sup>

<sup>3</sup> What the connection is between the herald's staff and Syracuse no one has explained.

<sup>4</sup> The Etesian winds, which were supposed to cause the rising of the Nile.

<sup>5</sup> Probably olive oil.

<sup>6</sup> At the Saturnalia.

## GREEK ANTHOLOGY

### 581.—ΑΔΗΛΟΝ

Τοξότα, Πιερίδων μεδέων, ἑκατηβόλε Φοῖβε,  
εἰπὲ κασιγνήτῃ, κρατεροὺς ἵνα θῆρας ἐγείρῃ,  
ὅσσον ἐπιψαῦσαι μερόπων δέμας, ὅσσον ἀθσαι  
λαῶν τερπομένων ἰερὸν στόμα· μηδὲ νοήσω,  
Ζηνὸς μειλιχίοι λαχὼν θρόνου, ἀνέρος οἶτον.

5

### 582.—ΑΔΗΛΟΝ

Ἄρμενίων τάδε φῦλα καὶ ἄλκιμον ἔθνος Ἰβήρων,  
Χριστοῦ ζῆλον ἔχοντες ἑκούσιον ἐς ζυγὸν ἡλθον,  
θεσμῷ ὑποδρήσσοντες ἀνικήτων βασιλήων.

### 583.—ΑΔΕΣΠΟΤΟΝ

Ἐις Θουκυδίδην

Ω φίλος, εἰ σοφὸς εὶς, λάβε μ' ἐς χέρας· εἰ δέ γε  
πάμπαν  
νῆις ἔφυς Μουσέων, ρῖψον ἀ μὴ νοέης.  
εἴμι γάρ οὐ πάντεσσι βατός· παῦροι δ' ἀγάσταντο  
Θουκυδίδην Ὀλόρου, Κεκροπίδην τὸ γένος.

### 584.—ΑΛΛΟ

Εὔνομον, ὥπολλον, σὺ μὲν οἰσθά με, πῶς ποτ' ἐνίκων  
Σπάρτιν ὁ Λοκρὸς ἐγώ· πευθομένοις δ' ἐνέπω.

<sup>1</sup> Planudes says Leo.

<sup>2</sup> i.e. God.

## THE DECLAMATORY EPIGRAMS

### 581.—ANONYMOUS

*On a Beast-fight in the Theatre*

(*The words are put in the mouth of the Emperor<sup>1</sup>*)

BOWMAN, lord of the Muses, far-shooter Phoebus,  
tell thy sister to arouse the mighty beasts just enough  
for them to touch men's bodies lightly and make the  
people cry out for pleasure in holy tones. Let me  
not, who sit on the throne of Jove<sup>2</sup> the Merciful,  
look upon a man's death.

### 582.—ANONYMOUS

THESE Armenian tribes and the doughty Iberian  
people, full of zeal for Christ, came willingly under  
the yoke, submitting themselves to the law of our  
invincible emperors.<sup>3</sup>

### 583.—ANONYMOUS

*On Thucydides*

MY friend, if thou art learned, take me in thy  
hand ; but if thou art ignorant of the Muses, cast  
away what thou canst not understand. I am not  
accessible to all, but the few admire Thucydides,  
son of Olorus, by birth an Athenian.

### 584.—ANONYMOUS

*On the Statue at Delphi of Eunomus the Lyre-player<sup>4</sup>*

THOU knowest, Apollo, how I, Eunomus the Locrian,  
conquered Spartis, but I tell it for those who ask me.

<sup>3</sup> Probably inscribed on a picture of the Armenians' and Georgians' embassy to Constantine, accepting Christianity.

<sup>4</sup> cp. VI. 54.

## GREEK ANTHOLOGY

αἰόλον ἐν κιθάρᾳ νόμου ἔκρεκον, ἐν δὲ μεσεύσα  
     ῳδᾶ μοι χορδὰν πλάκτρον ἀπεκρέμασεν.  
 καὶ μοι φθόγγον ἐτοῖμον ὄπανίκα καιρὸς ἀπήτει,  
     εἰς ἀκοὰς ῥυθμῶν τῷτρεκὲς οὐκ ἔνεμεν.  
 καὶ τις ἀπ' αὐτομάτω κιθάρας ἐπὶ πῆχυν ἐπιπτὰς  
     τέττιξ ἐπλήρου τούλλιπες ἀρμονίας.  
 νεῦρα γὰρ ἔξι ἐτίνασσον· δοθ' ἐβδομάτας δὲ μελοίμαν  
     χορδᾶς, τὰν τούτῳ γῆρυν ἐκιχράμεθα·  
 πρὸς γὰρ ἐμὰν μελέταν ὁ μεσαμβρινὸς οὔρεσιν ὠδὸς  
     τῆνο τὸ ποιμενικὸν φθέγγμα μεθηρμόσατο,  
 καὶ μὲν δὲ φθέγγοιτο σὺν ἀψύχοις τόκα νευραῖς  
     τῷ μεταβαλλομένῳ συμμετέπιπτε θρόῳ.  
 τοῦνεκα συμφώνῳ μὲν ἔχω χάριν· δος δὲ τυπωθεὶς  
     χάλκεος ἀμετέρας ἔζειθ' ὑπὲρ κιθάρας.

### 585.—ΑΔΗΛΟΝ

Εἰς μισσώριον ἔχον Ἀφροδίτην καὶ Ἔρωτας  
 Τέσσαρές εἰσιν Ἔρωτες· ὁ μὲν στέφος ἀμφικαλύπτει  
 μητρὸς ἑῆς· ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦ·  
 οἱ δὲ δύω παίζουσι παρ' ἵχνεσιν· είμα δὲ κρύπτει  
 μηρῷ γείτονα χῶρον δλης γυμνῆς Ἀφροδίτης.

### 586.—ΚΟΜΗΤΑ ΧΑΡΤΟΤΛΑΡΙΟΤ

- a. Εἰπὲ νομεῦ, τίνος εἰσὶ φυτῶν στίχει; β. Αἱ μὲν  
     ἐλαῖαι,  
     Παλλάδος· αἱ δὲ πέριξ ἡμερίδες, Βρομίου.
- a. Καὶ τίνος οἱ στάχυες; β. Δημήτερος. a. Ἄνθεα  
     ποίων  
     εἰσὶ θεῶν; β. Ἡρης καὶ ρόδεης Παφίης.
- a. Πὰν φίλε, πηκτίδα μίμνε τεοῦς ἐπὶ χείλεσι  
     σύρων.  
     Ἡχὼ γὰρ δήεις τοῖσδ' ἐνὶ θειλοπέδοις.

## THE DECLAMATORY EPIGRAMS

I was playing on the lyre an elaborate piece, and in the middle of it my plectron loosened one chord, and when the time came to strike the note I was ready to play, it did not convey the correct sound to the ear. Then of its own accord a cicada perched on the bridge of the lyre and supplied the deficiency of the harmony. I had struck six chords, and when I required the seventh I borrowed this cicada's voice ; for the midday songster of the hillside adapted to my performance that pastoral air of his, and when he shrilled he combined with the lifeless chords to change the value of the phrase. Therefore I owe a debt of thanks to my partner in the duet, and wrought in bronze he sits on my lyre.

### 585.—ANONYMOUS

*On a Dish with a Relief of Venus and Loves*

HERE are four Loves. One fits the garland to his mother's brows, one has his lips at her bosom's fountain, two play at her feet, and the robe covers the place that is next to the thighs of Aphrodite, otherwise wholly undraped.

### 586.—COMETAS CHARTULARIUS

*A.* TELL me, shepherd, whose are these rows of plants? *B.* The olive-trees belong to Pallas and the vines round them to Dionysus. *A.* And whose is the corn? *B.* Demeter's. *A.* To what gods do the flowers belong? *B.* To Hera and rosy Aphrodite. *A.* Dear Pan, stay here and ply the pipe with thy lips, for thou shalt find Echo on this sunny slope.

## GREEK ANTHOLOGY

### 587.—ΕΤΤΟΛΜΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ

*Eἰς θερμοχύτην*

Βάκχῳ καὶ Νύμφαις μέσος ἵσταμαι· ἐν δὲ κυπέλλοις  
αἱὲ τόνδε χέω τὸν παραλειπόμενον.

### 588.—ΑΛΚΑΙΟΤ

Οἰον ὄρῆς, ὡς ξεῦνε, τὸ χάλκεον εἰκόνι λῆμα  
Κλειτομάχου, τοίαν Ἐλλὰς ἐσεῖδε βίαν·  
ἄρτι γάρ αἴματόεντα χερῶν ἀπελύετο πυγμᾶς  
ἔντεα, καὶ γοργῷ μαρνατο παγκρατίφ·  
τὸ τρίτον οὐκ ἐκόνισεν ἐπωμίδας, ἀλλὰ παλαίσας 5  
ἀπτώς, τοὺς τριστοὺς Ἰσθμόθεν εἶλε πόνους.  
μοῦνος δ' Ἐλλάνων τόδ' ἔχει γέρας· ἐπτάπυλοι δὲ  
Θῆβαι καὶ γενέτωρ ἐστέφεθ' Ερμοκράτης.

### 589.—ΑΔΗΛΟΝ

*Eἰς ἄγαλμα Ἡρας θηλαζούσης τὸν Ἡρακλέα*  
Αὐτὴν μητρυὶην τεχνήσατο· τοῦνεκα μαξὸν  
εἰς νόθον ὁ πλάστης οὐ προσέθηκε γάλα.

### 590.—ΑΔΗΛΟΝ

*Eἰς ἄγαλμα Ἡφαίστου καὶ Ἀθηνᾶς καὶ Ἐρεχθίως*  
“Ἡ τέχνη συνάγειρεν ἀ μὴ φύσις” εἰπεν ὁ πλάστης,  
“μῆτερ νόσφι τόκων, νυμφίε νόσφι γάμων.”

---

<sup>1</sup> It stood between the bowl of wine and the jar of water, and was used for filling the cups from both.

## THE DECLAMATORY EPIGRAMS

### 587.—EUTOLMIUS ILLUSTRIUS

*On a Vessel for pouring Hot Water or Wine*

I STAND between Bacchus and the Nymphs, and ever pour into the cups that of which there is too little.<sup>1</sup>

### 588.—ALCAEUS

EVEN as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus.<sup>2</sup> For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned.

### 589.—ANONYMOUS

*On a Statue of Hera suckling Heracles* ✓

A TRUE stepmother did the sculptor render. Therefore he added no milk to the breast that was not kindred.

### 590.—ANONYMOUS

*On a Group of Hephaestus, Athena, and Erechtheus*<sup>3</sup>

“ART united that which Nature did not,” said the sculptor. “O mother without birth and bridegroom without marriage!”

<sup>2</sup> See Pausanias vi. 15.

<sup>3</sup> i.e. Erichthonius. The epigram alludes to the very gross story of the circumstances of his birth.

## GREEK ANTHOLOGY

### 591.—ΑΔΗΛΟΝ

*Εἰς ἄγαλμα Ἀρεος καὶ Ἀφροδίτης*

“*Ἀρεα καὶ Παφίην ὁ ζωγράφος εἰς μέσον οἴκου  
ἀμφιπεριπλέγδην γέγραφεν ἀμφοτέρους·  
ἐκ θυρίδος δὲ μολὼν Φαέθων πολυπάμφαος αἴγλη  
ἔστη ἀμηχανών ἀμφοτέρους σκοπέων.  
ἡέλιος βαρύμηνις ἔως τίνος; οὐδέ’ ἐπὶ κηροῦ  
ἥθελεν ἀψύχου τὸν χόλον ἔξελάσαι.*

5

### 592.—ΑΔΗΛΟΝ

*Εἰς ἀσπίδα περιέχουσαν τὴν γένναν τοῦ Σωτῆρος*

“*Ω πόσον εὐήθης ὁ ζωγράφος, ὅττι χαράσσει  
κοίρανον εἰρήνης ἀσπίδι τικτόμενον.*

### 593.—ΑΔΗΛΟΝ

*Εἰς ἄγαλμα Μηδείας*

*Οἰκτον ὁμοῦ καὶ λύσσαν ἐτήτυμον ἔνθεος ἀνήρ  
μαρμάρῳ ἐγκατέμιξε, βιαζομένην δὲ ὑπὸ τέχνης  
λαϊνέην Μήδειαν ὅλης ἔμνησεν ἀνίης.*

### 594.—ΑΔΗΛΟΝ

*Ζωγράφε τὰν μορφὰν ἀπομάξας, αἴθ’ ἐνὶ κηρῷ  
καὶ ψυχὰν ἐδάης Σωκρατικὰν βαλέειν.*

### 595.—ΑΔΗΛΟΝ

*Εἰς εἰκόνα Ἀπελλοῦ*

. . . αὐτὸς ἔαυτὸν ἐν εἰκόνι γράψεν Ἀπελλῆς.

## THE DECLAMATORY EPIGRAMS

591.—ANONYMOUS

*On a Group of Ares and Aphrodite*

THE painter in the interior of the house painted Ares and Aphrodite embracing each other. The bright Sun, coming in through the window, stood in astonishment as he gazed on them both. Till when shall the heavy wrath of the Sun endure? He would not banish his anger though it fell only on lifeless wax.<sup>1</sup>

592.—ANONYMOUS

*On a Shield representing the Birth of Christ*

How simple was the artist to engrave the birth of the Prince of Peace on a shield!

593.—ANONYMOUS

*On a Statue of Medea*

THE inspired hand infused into the marble both pity and fury, and made the stone Medea, under the empire of his art, remember all her griefs.

594.—ANONYMOUS

*On a Picture of Socrates*

PAINTER, who hast reproduced the form of Socrates, would thou couldst have put his soul into the wax!

595.—ANONYMOUS

*On a Picture of Apelles*

APELLES painted himself in the picture.

<sup>1</sup> Used in encaustic painting.

## GREEK ANTHOLOGY

### 596.—ΑΛΛΟ

Εἰς εἰκόνα Χείλωνος

Τάχδε δοριστέφανος Σπάρτα Χείλωνα φύτευσεν,  
ὅς τῶν ἐπτὰ Σοφῶν πρώτος ἔφυ σοφίᾳ.

### 597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐν Ἀναζάρβῳ

Νωθρὸς ἐγὼ τελέθεσκον ἀπ' ἵξύος ἐς πόδας ἄκρους  
τῆς πρὸν ἐνεργείης δηρὸν ἀτεμβόμενος,  
ζωῆς καὶ θανάτοιο μεταίχμιον, "Αἴδι γείτων,  
μοῦνον ἀναπνείων, τāλλα δὲ πάντα νέκυς.  
ἀλλὰ σοφός με Φίλιππος, διν ἐν γραφίδεσσι δοκεύεις, 5  
ζώγρησεν, κρυερὴν νοῦσον ἀκεσσάμενος·  
αὐθις δ' Ἀντωνῖνος, ἅπερ πάρος, ἐν χθονὶ βαίνω,  
καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθάνομαι.

### 598.—ΘΕΟΚΡΙΤΟΤ

Τὸν τῷ Ζανὸς ὅδ' ὑμὶν υἱὸν ώνήρ,  
τὸν λειοντομάχαν, τὸν ὁξύχειρα,  
πρᾶτος τῶν ἐπάνωθε μουσοποιῶν  
Πείσανδρος συνέγραψεν οὐκ Καμείρου,  
χόσσους ἐξεπόνασεν εἰπ' ἀέθλους·  
τοῦτον δ' αὐτὸν ὁ δâμος, ὡς σάφ' εἰδῆς,  
ἔστασ' ἐνθάδε χάλκεον ποήσας,  
πολλοῖς μησὶν ὅπισθε κήνιαυτοῖς.

5

## THE DECLAMATORY EPIGRAMS

596.—ANONYMOUS

*On a Picture of Chilon*

SPARTA, glorious in war, gave birth to this Chilon,  
who was first in wisdom of the seven sages.

597.—COMETAS SCHOLASTICUS

*In Anazarba of Cilicia*

I was paralyzed from the hips to the soles of my feet, long deprived of my former activity, half-way between life and death, near to Hades, breathing only, otherwise an utter corpse. But skilled Philippus, whom you see in the picture, saved me, healing my chilling sickness; and now I, Antoninus, again tread on the earth and walk with my feet, and have feeling in every part.

598.—THEOCRITUS

THIS man, Pisander of Camirus, first among the poets of old time, wrote of the son of Zeus, the lion-fighter, the nimble-handed, and told of all the labours he accomplished. Know that the city, after many months and years, set his very self up here in bronze.

## GREEK ANTHOLOGY

### 599.—ΤΟΥ ΑΥΤΟΥ

Θᾶσαι τὸν ἀνδριάντα τοῦτον, ὡς ξένε,  
σπουδᾶ, καὶ λέγ', ἐπὰν ἐς οἰκον ἔνθης,  
“Ανακρέοντος εἰκόν' εἰδον ἐν Τέῳ,  
τῶν πρόσθ' εἴ τι περισσὸν φόδοποιοῦ.”  
προσθεὶς δὲ χῶτι τοῖς νέοισιν ἄδετο,  
ἔρεις ἀτρεκέως ὅλον τὸν ἄνδρα.

5

### 600.—ΤΟΥ ΑΥΤΟΥ

“Α τε φωνὰ Δώριος, χῶνὴρ ὁ τὰν κωμῳδίαν  
εὔρων Ἐπίχαρμος.  
ὡς Βάκχε, χάλκεόν νιν ἀντ' ἀλαθινοῦ  
τὸν ὡδ' ἀνέθηκαν  
τοὺς Συρακόσσαις ἐνίδρυνται, πελωρίστα πόλει,  
οἵ ἀνδρὶ πολίτᾳ·  
σοφῶν ἔοικε ρήμάτων μεμναμένους  
τελεῖν ἐπίχειρα·  
πολλὰ γὰρ ποττὰν ζόαν τοῖς παισὶν εἰπε χρήσιμα·  
μεγάλα χάρις αὐτῷ.

5

10

### 601.—ΑΔΕΣΠΟΤΟΝ

Τὸ ζόανον τὸ περισσὸν Ἀεξιμένης Ἀφροδίτᾳ  
εἶσατο, τῆς πάσης ναυτιλίης φύλακι.  
χαῖρ', ὡς πότνια Κύπρι, διδοῦσα δὲ κέρδεα, πλοῦτον  
ἄρμενον, εἰδήσεις ναῦς ὅτι κοινότατον.

---

<sup>1</sup> It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.

## THE DECLAMATORY EPIGRAMS

### 599.—BY THE SAME

Look well on this statue, stranger, and tell on thy return home : “ I saw in Teos the statue of Anacreon, a song-writer most excellent of those of old.” And adding that he took delight in young men, thou shalt exactly describe the whole man.

### 600.—BY THE SAME

DORIC is my tongue and Doric this man who invented comedy, Epicharmus. Bacchus, to thee as to a citizen, did they who dwell in Syracuse, mightiest of cities, dedicate him in bronze. Belike, mindful of his wise sayings, they paid him this guerdon. For many things useful for life he said to its children. Great thanks to him!<sup>1</sup>

### 601.—ANONYMOUS

THIS passing fair statue did Aeximenes erect to Aphrodite, the protectress of all navigation. Hail, sovereign Cypris ! and if thou givest gain and welcome wealth thou shalt learn that a ship is most ready to go shares.<sup>2</sup>

<sup>2</sup> *i.e.* Aphrodite will get her share.

## GREEK ANTHOLOGY

### 602.—ΕΤΗΝΟΤ ΑΘΗΝΑΙΟΤ

"Α ποτε παρθενικαῖσιν ἴλασκομένα παλάμησιν  
Κύπριδα, σὺν πεύκαις καὶ γάμον εὐξαμένα,  
κουριδίους ἥδη θαλάμῳ λύσασα χιτῶνας,  
ἀνδρὸς ἄφαρ μηρῶν ἐξελόχευσα τύπους.  
νυμφίος ἐκ νύμφης δὲ κικλήσκομαι, ἐκ δ' <'Αφρο-  
δίτης>

"Αρεα καὶ βωμοὺς ἔστεφον 'Ηρακλέους.  
Θῆβαι Τειρεσίην ἔλεγόν ποτε· νῦν δέ με Χαλκὶς  
τὴν πάρος ἐν μίτραις ἡσπάσατ' ἐν χλαμύδι.

5

### 603.—ΑΝΤΙΠΑΤΡΟΤ

Πέντε Διωνύσοιο θεραπυίδες αἴδε Σαώτεω  
ἐντύνουσι θοᾶς ἔργα χοροστασίης·  
ἄ μὲν ἀερτάζουσα δέμας βλοσυροῦ λέοντος,  
ἄ δὲ Λυκαόνιον καλλίκερων ἔλαφον,  
ἄ τριτάτα δ' οἰωνὸν ἔϋπτερον, ά δὲ τετάρτα  
τύμπανον, ά πέμπτα χαλκοβαρὲς κρόταλον·  
πᾶσαι φοιταλέαι τε παρηόριόν τε νόημα  
ἐκπλαγέεις λύσσα δαίμονος εὐϊάδι.

5

### 604.—ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφὰν ὁ πίναξ ἔχει· εὐ γε τὸ γαῦρον  
τεῦξε τό θ' ὠραῖον τᾶς ἀγανοβλεφάρου.  
σαίνοι κέν σ' ἐσιδοῦσα καὶ οἰκοφύλαξ σκυλάκαινα,  
δέσποιναν μελάθρων οἰομένα ποθορῆν.

### 605.—ΤΗΣ ΑΥΤΗΣ

Τὸν πίνακα ξανθᾶς Καλλὼ δόμον εἰς 'Αφροδίτας  
εἰκόνα γραψαμένα πάντ' ἀνέθηκεν ἵσαν.

## THE DECLAMATORY EPIGRAMS

### 602.—EVENUS OF ATHENS

I WHO once supplicated Cypris with my maiden hands and, waving torches, prayed for marriage, after I had loosed my nuptial dress in the bridal chamber, suddenly saw spring from my thighs the marks of manhood. Now I am called a bridegroom instead of a bride, and crown the altars of Ares and Heracles instead of those of Aphrodite. Thebes once told of Tiresias, and now Chalcis greets in a chlamys her who formerly wore the snood.

### 603.—ANTIPATER OF SIDON

THESE five votaries of Dionysus the Saviour are entering upon the rapid dance. One lifts on high the body of a grim lion, another an antlered Arcadian stag, a third a bird with lovely plumage, a fourth a kettle-drum, and the fifth a heavy brazen clapper. All are frenzied and distraught by the bacchic fury of the god.<sup>1</sup>

### 604.—NOSSIS

THIS is the picture of Thaumareta. Well did the painter render the bearing and the beauty of the gentle-eyed lady! Thy little house-dog would fawn upon thee if it saw thee here, thinking that it looked on the mistress of its home.

### 605.—BY THE SAME

CALLO had her portrait made exactly like herself, and hung the picture in the house of fair-haired ✓

<sup>1</sup> Possibly on the famous group of Thespian women by Praxiteles, which Mummius transferred to Rome.

## GREEK ANTHOLOGY

ώς ἀγανῶς ἔστακεν· ἵδ' ἀ χάρις ἀλίκον ἀνθεῖ.  
χαιρέτω· οὐ τινα γὰρ μέμψιν ἔχει βιοτᾶς.

### 606.—ΑΔΕΣΠΟΤΟΝ

Εἰς λουτρόν

“**Ην τὸ πάρος φιλέεσκεν Ἀρης, σκοπίαζε Κυθείρην  
ἐνθάδε λουομένην νάμασι φαιδροτάτοις·  
δέρκεο νηχομένην· μὴ δείδιθι· οὐ γὰρ Ἀθήνην  
παρθένον εἰσοράς, οἴλατε Τειρεσίας.**

### 607.—ΑΛΛΟ

**Αἱ Χάριτες λούσαντο· ἀμειψάμεναι δὲ λοετρὸν  
δῶκαν ἐῶν ῥεθέων ὕδασιν ἀγλαίην.**

### 608.—ΑΛΛΟ

“**Η τοῖον Κυθέρειαν ὕδωρ τέκεν, ἡ Κυθέρεια  
τοῖον τεῦξεν ὕδωρ, διν χρόα λουσαμένη.**

### 609.—ΑΛΛΟ

**Τῶν Χαρίτων τόδε λουτρὸν ἀθύρματα· καὶ γὰρ ἐκείνας  
μοῦνας ἔσω παίσδειν τὰς Χάριτας δέχεται.**

### 609A.—ΑΛΛΟ

“**Ουτως δὴ Χαρίτων λουτρὸν τόδε· οὐδὲ γὰρ ἄλλους  
πλείους χωρῆσαι τοῦτο τριῶν δύναται.**

### 610.—ΑΛΛΟ

**Μικρὰ μὲν ἔργα τάδ' ἔστιν, ἔχει δὲ ήδεῖαν ὀπώπην,  
ώς ρόδον ἐν κήποις, ώς ἵον ἐν ταλάροις.**

## THE DECLAMATORY EPIGRAMS

Aphrodite. How gentle she looks standing there!  
Look how fresh is the bloom of her charm! All  
hail to her! for there is no fault in her life.

606-640 *are all Inscriptions on Baths*

606.—**ANONYMOUS**

Look at Cytherea whom Ares once loved, bathing  
here in the limpid stream. Look at her swimming,  
and fear not. It is not maiden Athena that you see,  
as Tiresias did.

607.—**ANONYMOUS**

THE Graces bathed here, and to reward the bath  
they gave to the water the brightness of their limbs.

608.—**ANONYMOUS**

EITHER such water gave birth to Cytherea, or  
Cytherea, by bathing in it, made the water such.

609.—**ANONYMOUS**

THIS bath is the playground of the Graces, for it  
only admits the Graces to sport within it.

609A.—**ANONYMOUS**

THIS is really the Graces' bath, for it cannot contain  
more than three.

610.—**ANONYMOUS**

THIS is a little work, but beautiful to look on, like  
a rose in a garden or a violet in a basket of flowers.

## GREEK ANTHOLOGY

### 611.—ΑΛΛΟ

Ἐν μικρῷ μεγάλῃ λουτρῷ χάρις. ἐν δ' ἐλαχίστῳ  
νάματι λουομένοις ἡδὺς ἔπεστιν Ἐρως.

### 612.—ΑΛΛΟ

Ως δένδρον βραχύφυλλον, ἔχει δὲ ἡδεῖαν ὄδωδήν,  
οὕτως λουτρὰ τάδε μικρὰ μέν, ἀλλὰ φίλα.

### 613.—ΑΛΛΟ

Εἰς τὸ λουτρὸν Μαρίας

Τῆς Μαρίης τὸ λοετρὸν ἵδων ὑπεδάκρυε Μῶμος,  
εἰπών, “Ως Μαρίην, καὶ σὲ παρερχόμεθα.”

### 614.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς λουτρὸν μικρὸν παρακείμενον τῷ Ζευξίππῳ  
Μὴ νεμέσα, Ζεύξιππε, παραντέλλοντι λοετρῷ.  
καὶ μεγάλην παρ’ “Αμαξαν ἐρωτύλος ἡδὺ φαείνει.

### 615.—ΑΛΛΟ

Εἰς λουτρὸν ἐν Σμύρνῃ

Χῶρος, τίς μερόπων σε λιπανγέα τὸ πρὸν ἐόντα  
πλούσιον ἐν φέγγει θήκατο λουομένοις;  
τίς δὲ καὶ αἰθαλόεντι ρύπῳ πεπαλαγμένον ἄρτι,  
κεῖνον ἀϊστώσας, φαιδρὸν ἔδειξε δόμον;  
φρήν σοφὴ ὡς πᾶσιν Θεοδωρίας, ὡς ἐτεὸν δὴ  
κάν τούτῳ καθαρὴν δεικνύμενος κραδίην.

## THE DECLAMATORY EPIGRAMS

### 611.—ANONYMOUS

THERE is great charm in a little bath. Sweet love looks on those who bathe in the tiniest stream.

### 612.—ANONYMOUS

As a myrtle has little leaves, but sweet-scented, so this bath is small, but dear.

### 613.—ANONYMOUS

#### *On the Bath of Maria<sup>1</sup>*

MOMUS<sup>2</sup> wept when he saw the bath of Maria, exclaiming: "I have to leave you unvisited, as I leave Maria."

### 614.—LEONTIUS SCHOLASTICUS

#### *On a small Bath next that called Zeuxippus*

BE not wrath, Zeuxippus, with this bath that arises next thee. The little star called Erotylus shines sweetly though next the Great Bear.

### 615.—ANONYMOUS

#### *On a Bath at Smyrna*

THOU building, who of mortals made thee, who wast formerly dim, rich in light for bathers, and who, cleaning away the smoky grime that befouled thee, brightened thee thus? It was wise Theodorus who in this truly, as in everything, showed the cleanliness of his heart. He being the treasurer and father

<sup>1</sup> The Empress, wife of Honorius.

<sup>2</sup> The god of fault-finding.

## GREEK ANTHOLOGY

δος γάρ εἴών πόλιος κτεάνων ταμίης τε πατήρ τε,  
κέρδεσιν ἐξ αὐτῶν οὐκ ἐμίηνε χέρας.  
ἀλλὰ θεὸς φιλόπατριν, ἐρισθενές, ἀφθιτε Χριστέ,  
πήματος αὐτὸν ἄτερ σῶζε τεῇ παλάμῃ. 10

### 616.—ΑΛΛΟ

Ἐνθάδε λουσαμένων Χαρίτων ποτέ, θέσκελα πέπλα  
βαιὸς Ἐρως ἔκλεψε, καὶ ώχετο· τὰς δ' ἔλιπ' αὐτοῦ  
γυμνάς, αἰδομένας θυρέων ἔκτοσθε φανῆναι.

### 617.—ΑΛΛΟ

Εἰς βαλανέων ψυχρόν

Τὸν ποταμόν, βαλανεῦ, τίς ἐτείχισε; τίς βαλανεῖον  
τὴν κρήνην ψευδῶς τήνδε μετωνόμασεν;  
Αἰόλος Ἰπποτάδης φίλος ἀθανάτοισι θεοῖσιν  
ώδε μετοικήσας ἥγαγε τοὺς ἀνέμους.  
πρὸς τί δὲ καὶ σανίδες δύο τοῖς ποσὶν αἴδ' ὑπο-  
κεινται;  
οὐ διὰ τὴν θέρμην, τῆς χιόνος δ' ἔνεκα.  
Φρίξου καὶ Νάρκης οὗτος τόπος. ἀλλ' ἐπίγραφον  
“Τῷ μεσορὶ λοῦσαι· πνεῖ γάρ ἔσω Βορέας.”

### 618.—ΑΛΛΟ

Εἰς ἔτερον λουτρὸν ἐν Βυζαντίῳ

Λωτὸν ἐρεπτομένους προτέρων οὐ ψεύσατο μῦθος·  
πίστιν ἀληθείης τούτο τὸ λουτρὸν ἔχει.  
εὶ γάρ ἀπαξ καθαροῖσι λοέσσεται ὕδασιν ἀνήρ,  
οὐ ποθέει πάτρην, οὐκ ἐθέλει γενέτας.

<sup>1</sup> Hom. Od. x. 2.

## THE DECLAMATORY EPIGRAMS

of the city's possessions, did not stain his hands by gain derived from them. Mighty Christ, immortal God, keep by Thy hand this patriot out of the reach of misfortune.

### 616.—ANONYMOUS

HERE once when the Graces bathed, little Eros stole their immortal raiment and went off with it, leaving them naked and ashamed to appear outside the door.

### 617.—ANONYMOUS

#### *On a too cold Bath*

WHO walled round a river, bathman? Who falsely styled this fountain a bath? "Aeolus, son of Hippotas, dear to the immortal gods,"<sup>1</sup> brought the winds here from their home. And why are these two planks placed here for the feet? Not for warmth, but for freezing. This is the place of Shivering and Frost-bite. Write thereon: "Bathe here in August,<sup>2</sup> for the north wind blows ever within."

### 618.—ANONYMOUS

#### *On a Bath in Byzantium*

THE old story of the lotus-eaters<sup>3</sup> is no falsehood. This bath confirms its truth. For if a man once bathe in these pure waters he does not regret his country or desire his parents.

<sup>2</sup> Mesori is the Egyptian name of August.

<sup>3</sup> Hom. *Od.* ix. 94.

## GREEK ANTHOLOGY

### 619.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἔτερον λουτρὸν ἐν Βυζαντίῳ

Νῦν ἔγνων, Κυθέρεια, πόθεν νίκησας ἀγῶνα,  
τὴν πρὶν Ἀλεξάνδρου ψῆφον ὑφαρπαμένη.  
ἐνθάδε γὰρ τέγγουσα τεὸν δέμας, εὑρεῖ ἐλέγξαι  
“Ηρην Ἰναχίοις χεύμασι λουσαμένην.  
νίκησεν τὸ λοετρόν· ἔσικε δὲ τοῦτο βοώσῃ  
Παλλάς· “Ἐνικήθην ὕδασιν, οὐ Παφίη.”

5

### 620.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς λουτρὸν δίδυμον, ἐν φλούονται καὶ γυναῖκες καὶ ἄνδρες  
“Ἄγχι μὲν ἐλπὶς ἔρωτος· ἐλεῖν δ' οὐκ ἔστι γυναῖκας·  
εἰρξε πυλὶς Παφίην τὴν μεγάλην ὀλίγη.  
ἀλλ' ἔμπης γλυκὺν τοῦτο· ποθοβλήτοις γὰρ ἐπ' ἔργοις  
ἐλπὶς ἀληθείης ἔστι μελιχροτέρη.

### 621.—ΑΔΕΣΠΟΤΟΝ

Εἰς ἔτερον λουτρόν

“Οσσαὶς θηλυτέραις ἔστὶν πόθος (ἔστι δὲ πάσαις),  
δεῦρ' ἵτε, φαιδροτέρης τευξόμεναι χάριτος.  
χὴ μὲν ἔχουσα πόσιν, τέρψει πόσιν· ἡ δ' ἔτι κούρη  
οὐτρυνεει πλείστους ἔδνα πορεῖν λεχέων.  
ἡ δὲ φέρουσα πόρους ἀπὸ σώματος, ἐσμὸν ἐραστῶν  
ἔξει ἐπὶ προθύροις, ἐνθάδε λουσαμένη.

### 622.—ΑΛΛΟ

Εἰς τὸ αὐτό

Εἴτε σε κουριδίης ἀλόχου γλυκὺς ὥμερος ἴσχει,  
λούεο, φαιδρότερος τῇδε φανησόμενος.

## THE DECLAMATORY EPIGRAMS

### 619.—AGATHIAS SCHOLASTICUS

#### *On a Bath in Byzantium*

Now I know, Cytherea, how thou didst conquer in the contest, stealing the vote of Alexander. It was here thou didst dip thy body, and so didst find means to overcome Hera who had bathed in the streams of Inachus.<sup>1</sup> It was the bath that won, and I fancy Pallas cried out thus: “I was conquered by the water, not by the Paphian.”

### 620.—PAULUS SILENTIARIUS

#### *On a Double Bath in which Men and Women Bathed*

NEAR is the hope of love, but one cannot catch the women. A little door shuts out great Cypris. But yet this is sweet; for in the matter of amorous desire hope is sweeter than reality.

### 621.—ANONYMOUS

SUCH women as have desire to please (and ye all have) come here, and ye shall win brighter charms. She who has a husband will give her husband pleasure, and the unmarried girl will stir many to offer her marriage. And she who makes her living by her body, if she bathe here, will have swarms of lovers at her door.

### 622.—ANONYMOUS

If sweet desire for thy wedded wife possess thee, bathe here, and thou shalt appear to her brighter.

<sup>1</sup> At Argos,

## GREEK ANTHOLOGY

εἴτε σε μισθοφόρους ἐπὶ μαχλάδας οἰστρος ὀρίνει,  
λήψη, κού δώσεις, ἐνθάδε λουσάμενος.

### 623.—ΚΤΡΟΤ ΠΟΙΗΤΟΤ

Εἰς ἔτερον εῦμορφον

Κύπρις σὺν Χαρίτεσσι καὶ υἱέῃ χρυσοβελέμνῳ  
ἐνθάδε λουσαμένη, μισθὸν ἔδωκε χάριν.

### 624.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἔτερον λουτρὸν παρακείμενον τῷ δημοσίῳ ἐν Βυζαντίῳ  
Δείματό με ξυνοῦ παρὰ προθύροισι λοετροῦ  
ἀστὸς ἀνήρ, ἀρετῆς εὑνεκεν, οὐκ ἔριδος.  
κεῖνο μέλοι πλεόνεσσιν ἐγὼ δ' ὀλίγοις τε φίλοις τε  
ἐντύνω προχοὰς καὶ μύρα καὶ χάριτας.

### 625.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Εἰς ἔτερον λουτρὸν ἐν Λυκίοις

Πιστότατος μερόπων τις ἔοι πυλαωρὸς ἐμεῖο,  
κρίνων λουομένων καιρὸν ἐσηλυσίης,  
μή τινα Νηϊάδων τις ἐμοῖς ἐνὶ χεύμασι γυμνήν,  
ἢ μετὰ καλλικόμων Κύπριν ἵδοι Χαρίτων  
οὐκ ἐθέλων. “Χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.” 5  
τίς γὰρ Ὁμηρείοις ἀντιφέροιτο λόγοις;

### 626.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἔτερον λουτρὸν ὀνομαζόμενον Ἐρωτα

Μητέρα Κύπριν ἔλουσεν Ἐρωτα ποτὲ τῷδε λοετρῷ,  
αὐτὸς ὑποφλέξας λαμπάδῃ καλὸν ὕδωρ.

## THE DECLAMATORY EPIGRAMS

Or if lust drive thee to mercenary and depraved women, bathe here, and thou shalt be paid instead of paying.

### 623.—CYRUS

CYPRIS with the Graces and her golden-arrowed boy bathed here and gave grace in payment.

### 624.—LEONTIUS SCHOLASTICUS

*On another Bath next the Public Baths in Byzantium*

A CITIZEN built me at the gate of the public bath for excellence, not for competition. Let that serve many; I supply water and scent and charm to an intimate few.

### 625.—MACEDONIUS THE CONSUL

*On another Bath in the Lycian Quarter (?)*

LET my doorkeeper be the most faithful of men, keeping careful note of the time at which bathers enter me, lest anyone against his will see one of the Naiads naked in my waters, or Cypris with the long-haired Graces: "For hard are the gods to him who sees them manifestly."<sup>1</sup> Who would dispute Homer's dictum?

### 626.—MARIANUS SCHOLASTICUS

*On another Bath called Love*

LOVE once bathed his mother Cypris in this bath, himself warming its lovely water with his torch. Ah,

<sup>1</sup> Hom. *Il.* xx. 131.

## GREEK ANTHOLOGY

ιδρὼς δ' ἀμβροσίοιο χυθεὶς χροὸς ἄμμιγα λευκοῖς  
ῦδασι, φεῦ πνοιῆς ὅσσου ἀνήψεν ἔαρ·  
ἔνθεν ἀεὶ ροδόεσσαν ἀναζείουσιν ἀῦτμήν,  
ώς ἔτι τῆς χρυσῆς λουομένης Παφίης.

5

### 627.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τῷδ' ὑπὸ τὰς πλατάνους ἀπαλῷ τετρυμένος ὑπνῳ  
εὑδεν "Ἐρως, Νύμφαις λαμπάδα παρθέμενος.  
Νύμφαι δ' ἀλλήλῃσι, "Τί μέλλομεν; αἴθε δὲ τούτῳ  
σβέσσαμεν," εἶπον, "όμοῦ πῦρ κραδίης μερόπων."  
λαμπὰς δ' ὡς ἔφλεξε καὶ ὕδατα, θερμὸν ἐκεῖθεν  
Νύμφαι Ἐρωτιάδες λουτροχοεῦσιν ὕδωρ.

5

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 113;  
expanded by Shakespeare, *Sonnets*, cliii, cliv.

### 628.—ΙΩΑΝΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς τὸ δημόσιον λουτρὸν τὸ καλούμενον "Ιππον ἐν  
'Αλεξανδρείᾳ

"Ιππον ἐῦρρείτην χρονίη μάστιγι δαμέντα  
χρυσείῳ πολύολβος ἄναξ ἥγειρε χαλινῷ.

### 629.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἔτερον

Αἴθε σέ, Πίνδαρε, μᾶλλον ἐμοῦς ἐκάθηρα ῥεέθροις,  
καὶ κεν ἄριστον ὕδωρ τούμὸν ἔφησθα μόνον.

## THE DECLAMATORY EPIGRAMS

what a scent of spring had the sweat that ran from her ambrosial body mixing with the clear, white water! Henceforth from it ever bubbles a vapour smelling of roses, as if golden Cypris were still bathing.

### 627.—BY THE SAME

HERE under the plane-trees tired Love lay softly sleeping, having entrusted his torch to the Nymphs. Said the Nymphs among themselves: “Why not do it at once? Would that together with this we could put out the fire in men’s hearts.” But it was the torch that set fire to the water, and henceforth the Love-Nymphs pour forth here hot water for men to bathe in.

### 628.—JOANNES GRAMMATICUS

#### *On the Public Bath at Alexandria called the Horse*

OUR blessed sovereign aroused with a golden bit the fair-flowing Horse which long scourging had laid low.<sup>1</sup>

### 629.—BY THE SAME

WOULD, Pindar, that I rather than others had washed thee in my stream. Then thou wouldest have called my water alone *best*.<sup>2</sup>

<sup>1</sup> The meaning is that the Emperor spent money on restoring the bath.

<sup>2</sup> Referring to the beginning of *Olymp.* i. “Water is best.”

## GREEK ANTHOLOGY

### 630.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς θερμὰ τὰ βασιλικά

Θερμὰ τάδ' ἀτρεκέως βασιλήϊα· τήνδε γὰρ αὐτοῖς  
οἵ πρὸν ἀγαστάμενοι θῆκαν ἐπωνυμίην.  
οὐ γὰρ ὑπὸ βροτέῳ πυρὶ θάλπεται ἀγλαὸν ὅδωρ,  
αὐτομάτῃ δὲ λιβᾶς τίκτεται αἴθομένη·  
οὐδὲ ῥόου ψυχροῦ ποτιδεύει ἀμφὶ λοετρά,  
ἀλλ' οἷον ποθέεις, τοῖον ὑπεκφέρεται.

5

### 631.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σμύρνῃ

Χῶρος ἐγὼ Δαναοῖς μεμελημένος, ἐνθα μολόντες  
τῆς Ποδαλειρέής ἔξελάθοντο τέχνης.  
ἔλκεα γὰρ μετὰ δῆριν ἐμοῖς ἀκέσαντο ῥεέθροις,  
βαρβαρικῆς λόγχης ἵὸν ἀπωσάμενοι.  
ἐνθειν ἀεξήθην ὄροφηφόρος· ἀντὶ δὲ τιμῆς  
τὴν Ἀγαμεμνονέην εὑρούν ἐπωνυμίην.

5

### 632.—ΑΔΗΛΟΝ

Εἰς ἔτερα θερμά

Χθὼν μυχάτων γυάλων κοιλώμασιν ἀέναον πῦρ  
ἔστ' ἀν ἔχη, φλοξὶν δὲ περιζείη κρυφίαισιν,  
ἀτμὸς ἄνω βαίνων εἰς αἰθέρα θερμός, ἐνερθειν  
θλιβόμενος, πυριθαλπὲς ἐπεύγεται ἱκμάσιν ὅδωρ.

### 633.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς λουτρόν

"Ηρη καὶ Παφίη καὶ Παλλάδι τοῦτο λοετρὸν  
ώς ποτε τὸ χρυσοῦν ἥρεσε μῆλον ἔχειν·  
καὶ τάχα τῆς μορφῆς κρίσις ἔσσεται οὐ Πάρις αὐταῖς,  
εἰκὼν δ' ἀργυφέοις νάμασι δεικνυμένη.

## THE DECLAMATORY EPIGRAMS

### 630.—LEONTIUS SCHOLASTICUS

*On the Royal Hot Baths*

THESE are really the royal hot baths, for our fathers, admiring them, gave them this name. By no mortal fire is the bright water warmed, but the spring is born hot of its own accord. Nor dost thou require a cold stream for the bath, but tempered as thou dost desire it, it gushes forth.

### 631.—AGATHIAS SCHOLASTICUS

*On the Hot Baths of Agamemnon near Smyrna*<sup>1</sup>

I AM a place beloved by the Danaï, coming to which they forgot the art of Podalirius.<sup>2</sup> For after the battle they healed their wounds in my stream, expelling the poison of the barbarian spear. Hence I grew great and came to bear a roof, and as a token of fame received the name of Agamemnon.

### 632.—ANONYMOUS

*On other Hot Baths*

WHILE Earth in her inmost recesses has perpetual fire and boils with hidden flames, the hot vapour, ascending to the air owing to the pressure from below, belches forth streams of water heated by fire.

### 633.—DAMOCHARIS GRAMMATICUS

THIS was the bath of Hera, Cypris, and Pallas, when they were eager to get the golden apple. And perhaps now Paris will not be their judge, but their image reflected in the silver flood.

<sup>1</sup> Still existing and so called.

<sup>2</sup> The two sons of Asclepius, Podalirius and Machaon, were the surgeons of the Greek army before Troy.

## GREEK ANTHOLOGY

### 634.—ΑΛΛΟ

“Ωμοσαν αἱ Χάριτες φερεανγέα κοίρανον αἰγλης  
ἐνθάδε ναιετάειν ἡ παρὰ τῇ Παφίῃ.

### 635.—ΑΛΛΟ

Δάφνης εὐπετάλοιο φερώνυμόν ἐστι λοετρόν.

### 636.—ΑΛΛΟ

Τοῦτο ἵδων τὸ λοετρὸν ὁ πάνσοφος εἰπεν “Ομηρος·  
“ Νηπενθὲς ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.”

### 637.—ΑΛΛΟ

Ἐνθάδε λουσαμένη δέμας ἄμβροτον αὐτίκα Κύπρις  
δεῖξεν Ἀλεξάνδρῳ, καὶ ἀέθλιον ἥρπασε μῆλον.

### 638.—ΑΛΛΟ

Αἱ τρεῖς Ὁρχομενοῦ Χάριτες τὸ λοετρὸν ἔτευξαν·  
τοῦνεκα χωρῆσαι τέσσαρας οὐ δύναται.

### 639.—ΑΛΛΟ

Κύπρις, Ἔρως, Χάριτες, Νύμφαι, Διόνυσος,  
Ἄπόλλων  
ώμοσαν ἀλλήλοις ἐνθάδε ναιετάειν.

### 640.—ΑΛΛΟ

Αθάνατοι λούονται ἀνοιγομένου βαλανείου,  
πέμπτη δ' ἡμίθεοι, μετέπειτα δὲ πήματα πάντα.

## THE DECLAMATORY EPIGRAMS

### 634.—ANONYMOUS

THE Graces swore by the radiant lord of light  
rather to dwell here than with Cypris.

### 635.—ANONYMOUS

THIS bath bears the name of the leafy laurel.

### 636.—ANONYMOUS

IT was on seeing this bath that sagest Homer  
said : “Allaying grief and anger, bringing oblivion  
of all evil.”<sup>1</sup>

### 637.—ANONYMOUS

AFTER bathing her divine limbs here, Cypris  
straightway showed herself to Alexander, and carried  
off the prize of the apple.

### 638.—ANONYMOUS

THE three Graces of Orchomenus made the bath,  
and therefore it has not room for four.

### 639.—ANONYMOUS

CYPRIS, Love, the Graces, the Nymphs, Dionysus,  
and Apollo swore to each other to dwell here.

### 640.—ANONYMOUS

THE immortals bathe when the bath is first opened,  
at the fifth hour the demi-gods, and later all the  
rubbish.

<sup>1</sup> Hom. *Od.* iv. 221.

## GREEK ANTHOLOGY

### 641.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς γέφυραν τοῦ Σαγγαρίου

Καὶ σὺ μεθ' Ἐσπερίην ὑψαύχενα, καὶ μετὰ Μήδων  
ἔθνεα καὶ πᾶσαν βαρβαρικὴν ἀγέλην,  
Σαγγάριε, κρατερῆσι ρὸς ἀψίσι πεδήθείς,  
οὗτῳ ἐδουλώθης κοιρανικῇ παλάμῃ·  
ὅ πρὸν δὲ σκαφέεσσιν ἀνέμβατος, ὃ πρὸν ἀτειρής,  
κεῖσαι λαϊνέη σφιγκτὸς ἀλυκτοπέδη.

### 642.—ΤΟΥ ΑΥΤΟΥ

Εἰς σωτήρια ἐν Σμύρνῃ ἐν προαστείῳ

Πᾶν τὸ βροτῶν σπατάλημα, καὶ ἡ πολύολβος ἐδωδὴ<sup>5</sup>  
ἐνθάδε κρινομένη τὴν πρὸν ὅλεσσε χάριν.  
οἱ γὰρ φασιανοί τε καὶ ἰχθύες, αἴ θ' ὑπὲρ ἵγδιν  
τρίψιες, ἢ τε τόση βρωματομιξαπάτη  
γίνεται ἐνθάδε κόπρος· ἀποσεύει δ' ἄρα γαστὴρ  
ὀππόσα πειναλέη δέξατο λαυκανίη.  
ὁψὲ δὲ γινώσκει τις, ὅτι ἄφρονα μῆτιν ἀείρων  
χρυσοῦ τοσσατίου τὴν κόνιν ἐπρίατο.

### 643.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τί στενάχεις κεφαλὴν κεκακωμένος; ἐσ τί δὲ πικρὰ  
οἰμώζεις, μελέων πάγχυ βαρυνομένων;  
ἐσ τί δὲ γαστέρα σεῦ ραπίσμασιν ἀμφιπατάσσεις,  
ἐκθλίψαι δοκέων μάστακος ἐργασίην;  
μόχθων τοσσατίων οὕ σοι χρέος, εἰ παρὰ δαιτὶ<sup>5</sup>  
μὴ τοῦ ἀναγκαίου πουλὺ παρεξετάθης.

## THE DECLAMATORY EPIGRAMS

### 641.—AGATHIAS SCHOLASTICUS

*On a Bridge over the Sangarius*

THOU too, Sangarius, after proud Italy and the peoples of the Medes, and all the barbarian host, art thus enslaved by the hand of our prince,<sup>1</sup> thy stream fettered by strong arches. Thou who wast formerly impassable to boats and indomitable, liest gripped in bonds of stone.

### 642.—BY THE SAME

*On a Latrine in the Suburbs of Smyrna*

ALL the extravagance of mortals and their expensive dishes excreted here have lost their previous charm. The pheasants and fishes, and the mixtures pounded in the mortar, and all that variety of kick-shaws, become here dung. The belly rids itself of all that the ravenous gullet took in, and at length a man sees that in the pride of his foolish heart he spent so much gold on nothing but dust.

### 643.—BY THE SAME

*On the Same*

WHY do you moan with the headache and groan bitterly for the heaviness you feel all over, and keep on smacking your belly, thinking to force out the work of your jaws? You would never have had all this trouble and labour if you had not largely exceeded yourself at table. When you are lying there

<sup>1</sup> Justinian.

## GREEK ANTHOLOGY

ἀλλ' ἐπὶ μὲν στιβάδος φρονέεις μέγα, καὶ στόμα  
τέρπεις

βρώμασιν, εὐτυχίην κεῖνα λογιζόμενος·  
ἐνθάδε δ' ἀσχάλλεις· μούνη δ' ἀλιτήματα λαιμοῦ  
ἡ γαστὴρ τίνει πολλάκι τυπτομένη.

10

### 644.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἐνγε μάκαρ τλήθυμε γεωπόνε· σοὶ βίος αἰὲν  
μίμνειν καὶ σκαπάνης ἄλγεα καὶ πενίης·  
λιτὰ δέ σοι καὶ δεῖπνα, καὶ ἐν ξυλόχοισι καθεύδεις,  
ündatos ἐμπλήσας λαιμὸν ἀμετροπότην.  
ἔμπης ἀρτίπος ἐσσί, καὶ ἐνθάδε βαιὰ καθεσθεὶς  
αὐτίκα γαστέρα σὴν θῆκας ἐλαφροτάτην·  
οὐδὲ καταψήχεις ἰερὴν ράχιν, οὐδέ τι μηροὺς  
τύπτεις, αὐτομάτως φόρτον ἀρωσάμενος.  
τλήμονες οἱ πλουτοῦντες ἵδ' οἱ<sup>1</sup> κείνοισι συνόντες  
οὶς πλέον ἀρτεμίης εὔαδεν εἰλαπίνη.

10

### 645.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Τμώλωψ ὑπ' ἀνθεμόεντι, ροὴν πάρα Μαίονος "Ερμον.  
Σάρδιες, ἡ Λυδῶν ἔξοχός εἴμι πόλις.  
μάρτυς ἐγὼ πρώτη γενόμην Διός· οὐ γὰρ ἐλέγχειν  
λάθριον υἱα 'Ρένης ἥθελον ἡμετέρης.  
αὐτὴ καὶ Βρομίφ γενόμην τροφός· ἐν δὲ κεραυνῷ  
ἔδρακον εὐρυτέρῳ φωτὶ φαεινόμενον.  
πρώταις δ' ἡμετέρησιν ἐν ὄργασιν οἰνὰς ὀπώρη  
οὕθατος ἐκ βοτρύων ξανθὸν ἀμελξε γάνος.  
πάντα με κοσμήσαντο· πολὺς δέ με πολλάκις αἰών  
ἄστεσιν ὀλβίστοις εὑρε μεγαιρομένην.

10

<sup>1</sup> I write so : ποι. MS.

## THE DECLAMATORY EPIGRAMS

guzzling you have a high opinion of yourself, and delight your palate with the viands, deeming that happiness. But here you are in distress, and your belly only gets many smacks to pay for the sins of your gullet.

### 644.—BY THE SAME

#### *On the Same*

BLEST are you, long-suffering labourer ! You have only to put up, all your life, with the pains of hoeing and poverty. Simple are your meals, and you sleep in the woods, after satisfying your throat's vast thirst for water. Yet you are perfectly sound, and sitting here for a few moments lighten your belly. You don't rub down the lower part of your spine, or beat your thighs, but you get rid of the burden naturally. They are in evil case, the rich and those who associate with them, whom feasting pleases more than sound health.

### 645.—MACEDONIUS THE CONSUL

I AM Sardis, the chief city of Lydia, who stand under flowery Tmolus, by the stream of Maeonian Hermes. I witnessed first the birth of Jove, for I refused to betray the secretly born son of my own Rhea. It was I, too, who nursed Bacchus, and I saw him shining with broader flame in the lightning-flash. First in my fields did Autumn, the giver of wine, milk from the udder of the grape-cluster the golden juice. Everything combined to adorn me, and old Time often saw me envied by the most flourishing cities.

## GREEK ANTHOLOGY

### 646.—ΑΔΕΣΠΟΤΟΝ

Εἰς Ἡράκλειαν τὴν Πόντου

Εἰ πόλιν Ἡρακλῆος ὁμώνυμον οἰσθα καὶ ἄλλην,  
ἴσθι με τὴν πόντου μηδὲν ἀτιμοτέρην.

### 647.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν Ρώμην

Ρώμη παμβασίλεια, τὸ σὸν κλέος οὕποτ' ὀλεῖται·  
Νίκη γάρ σε φυγεῖν ἅπτερος οὐ δύναται.

### 648.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Εἰς οἶκον ἐν Κιβύρᾳ

Αστὸς ἐμοὶ καὶ ξεῖνος ἀεὶ φίλος· οὐ γὰρ ἐρευνᾶν  
τίς, πόθεν, ἥτε τίνων, ἐστὶ φιλοξενίης.

### 649.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εὔσεβίη τὸ μέλαθρον ἀπὸ πρώτοι θεμείλου  
ἄχρι καὶ ὑψηλοὺς ἥγαγεν εἰς ὄρόφους.  
οὐ γὰρ ἀπ' ἄλλοτρίων κτεάνων ληίστοι χαλκῷ  
ὅλβον ἀολλίζων τεῦξε Μακηδόνιος.  
οὐδὲ λιπερνήτης κενεῷ καὶ ἀκερδεῖ μόχθῳ  
κλαῦσε, δικαιοτάτου μισθοῦ ἀτεμβόμενος.  
ώς δὲ πόνων ἄμπαυμα φυλάσσεται ἀνδρὶ δικαίῳ,  
ώδε καὶ εὔσεβέων ἔργα μένοι μερόπων.

## THE DECLAMATORY EPIGRAMS

### 646.—ANONYMOUS

#### *On the Pontic Heraclea*

IF you know of another city with the same name, Heraclea, know that I, the Pontic one, do not rank beneath it.

### 647.—ANONYMOUS

#### *On Rome*<sup>1</sup>

ROME, queen of the world, thy fame shall never perish, for Victory, being wingless, cannot fly from thee.

### 648.—MACEDONIUS THE CONSUL

#### *On an Inn in Cibyra*

NATIVE alike and foreigner are ever dear to me, for it is not the business of hospitality to enquire who, whence, and whose son.

### 649.—BY THE SAME

#### *On the Same*

PIETY built up this house from its foundations to its lofty roof. For Macedonius did not build it out of wealth gained by despoiling with the sword the possessions of others, nor did he weep, a pauper, over an empty and profitless labour, deprived of the return justly due to his outlay. As rest from labour awaits the just, so may the works of pious men survive.

<sup>1</sup> i.e. Constantinople.

## GREEK ANTHOLOGY

### 650.—ΛΕΟΝΤΙΟΤ

Εἰς οἶκον κείμενον μέσον τοῦ Ζευξίππου καὶ τοῦ ἴππικοῦ  
Ἐν μὲν τῇ Ζεύξιππον ἔχω πέλας, ἡδὺ λοετρόν·  
ἐκ δ' ἑτέρης ἵππων χῶρον ἀεθλοφόρων.  
τούς ῥα θεησάμενος, καὶ τῷδ' ἔνι χρῶτα λοέσσας  
δεῦρο καὶ ἄμπτυευσον δαιτὶ παρ' ἡμετέρῃ·  
καὶ κε πάλιν σταδίοις ποτὶ δείελον ὥριος ἐλθοις,  
ἔγγυθεν ἐγγὺς ἵων γείτονος ἐκ θαλάμου.

5

### 651.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς οἶκον ὑψηλὸν ἐν Βυζαντίῳ

Τρισσόθεν εἰσορόω πολυτερπέα νῶτα θαλάσσης,  
πάντοθεν ἡματίῳ φέγγει βαλλόμενος·  
εἰς ἐμὲ γὰρ κροκόπεπλος ὅταν περικίδναται Ἡώς,  
τερπομένη, στείχειν πρὸς δύσιν οὐκ ἐθέλει.

### 652.—ΙΟΤΛΙΑΝΟΤ ΑΙΠΟ ΤΠΑΤΩΝ ΑΙΓΤΠΤΙΟΤ

Εἰς οἶκον ἐπίπεδον

"Ωρη ἀναψύχω θέρεος, καὶ χείματι θάλπω,  
τούλλιπὲς ὡράων ἐξ ἐμέθεν παρέχων.

### 653.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς οἶκον κείμενον ἐν ὑψει ἐν Βυζαντίῳ

"Τῆς Ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν,"  
ἔννεπεν Ἀσκραῖος, δῶμα τόδε προλέγων.

## THE DECLAMATORY EPIGRAMS

### 650.—LEONTIUS

*On an Inn situated between the Zeuxippus<sup>1</sup> and the Hippodrome*

ON the one side I have close by me the Zeuxippus, a pleasant bath, and on the other the race-course. After seeing the races at the latter and taking a bath in the former, come and rest at my hospitable table. Then in the afternoon you will be in plenty of time for the other races, reaching the course from your room quite near at hand.

### 651.—PAULUS SILENTIARIUS

*On a High House in Constantinople*

FROM three sides I view the pleasant expanse of the sea, struck by the sunlight from all quarters. For when saffron-mantled Dawn envelops me, she is so pleased that she has no wish to go on to her setting. ✓

### 652.—JULIAN, PREFECT OF EGYPT

*On a House situated on Level Ground*

IN summer I cool you and in winter I keep you warm, supplying from myself the deficiencies of the seasons.

### 653.—AGATHIAS SCHOLASTICUS

*On a House situated on a Hill in Constantinople*

“THE gods set toil before virtue,”<sup>2</sup> said the poet of Ascra, speaking prophetically of this house. For

<sup>1</sup> See title of Book II. It was both a gymnasium and bath.      <sup>2</sup> Hes. *Works and Days*, 289.

## GREEK ANTHOLOGY

κλίμακα γὰρ ταναὴν περόων κεκαφηότι ταρσῷ,  
ἰδρῶτι πλαδαρὴν ἀμφεδίηνα κόμην·  
ὑψόθι δ’ εἰσενόησα θαλασσαίην περιωπήν.  
ναὶ τάχα τῆς Ἀρετῆς πιστότερον<sup>1</sup> θάλαμος.

5

### 654.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ ΑΙΓΑΙΠΤΙΟΤ

Εἰς ἀφύλακτον οἶκον

Κερδαλέους δίζεσθε δόμους, ληίστορες, ἄλλους·  
τοῖσδε γάρ ἐστι φύλαξ ἔμπεδος ἡ πενίη.

### 655.—ΑΔΗΛΟΝ

Εἰς τὸν τρίκλινον τῆς Μαγναύρας

’Οτραλέως τολύπευσαν τόνδε δόμον βασιλῆες,  
αἰχμὴν δὲ βοδότειραν ἀπὸ σταυροῦ λαχόντες,  
αὐτὸς ἄναξ Ἡρακλῆς σὺν Κωνσταντίνῳ υἱῷ.

### 656.—ΑΛΛΟ

Εἰς τὸν οἶκον τὸν ἐπιλεγόμενον Χαλκῆν ἐν τῷ Παλατίῳ, ὁ  
ἐκτιστεῖ Αναστάσιος βασιλεύς

Οἶκος Αναστασίοιο τυραννοφόνου βασιλῆος  
μοῦνος ὑπερτέλλω πανυπείροχος ἀστεσι γαίης,  
θαῦμα φέρων πάντεσσιν, ἐπεὶ κοσμήτορες ἔργων  
ὕψος ὄμοῦ μῆκός τε καὶ ἄπλετον εὑρος ἰδόντες,  
ἀσκεπὲς ἐφράσσαντο πελώριον ἔργον ἔᾶσαι·  
ἄλλὰ πολυκμήτοιο λαχὼν πρεσβῆια τέχνης

5

<sup>1</sup> I write πιστότερον for πιστότατον.

<sup>1</sup> Lit. panting.

## THE DECLAMATORY EPIGRAMS

after mounting the long flight of steps with exhausted<sup>1</sup> feet, my hair was all soaked with sweat; but from the summit I looked on the fine view of the sea. Yea! perhaps a good room is a surer possession than virtue (?).

### 654.—JULIAN, PREFECT OF EGYPT

#### *On an Unguarded House*

SEEK other more profitable houses, ye robbers, for Poverty constantly keeps guard over this.

### 655.—ANONYMOUS

#### *On the Banqueting Hall of Magnaura*

THIS house was diligently completed by the emperors, on whom the Cross bestowed a beneficent power, Heraclius and his son Constantine.<sup>2</sup>

### 656.—ANONYMOUS

#### *On the House called Chalcé<sup>3</sup> in the Palace built by Anastasius*

I AM the house of Anastasius, the emperor, slayer of tyrants,<sup>4</sup> and I alone far excel all cities of the Earth. I am a cause of wonder to all, since the architects, seeing my height, length, and vast breadth, were minded to leave the huge pile unroofed; but skilled Aetherius, the most eminent

<sup>2</sup> Constantine III. shared the purple with his father Heraclius whom he succeeded 641 A.D.

<sup>3</sup> Lit. "The Bronze Gate." The name was transferred to the whole building which formed the vestibule of the palace.

<sup>4</sup> The Isaurian robber chiefs.

## GREEK ANTHOLOGY

Αἰθέριος πολύϊδρις ἐμὴν τεχνήσατο μορφήν,  
ἀχράντῳ βασιλῆι φέρων πρωτάγρια μόχθων.  
ἐνθεν ἀπειρέσιον μέγεθος περὶ παντὶ τιταίνων,  
Αὐσονίης νίκησα βοώμενα θαύματα γαίης. 10  
εἰξον ἀρειοτέροισι, χάρις Καπετωλίδος αὐλῆς,  
εὶ καὶ χαλκείων ὄροφων ἀμαρύγματα πέμπεις  
κρύψον ἀμετρήτων μεγάρων στεινούμενον αὐλᾶς,  
Πέργαμε, φαιδρὸν ἄγαλμα τεόν, Ῥουφίνιον ἄλσος.  
μηδὲ τανυπλεύροισιν ἀρηρότα, Κύζικε, πέτροις 15  
'Αδριανοῦ βασιλῆος ἀμεμφέα νηὸν ἀείσεις.  
οὐ μοι Πυραμίδων ἵκελη κρίσις, οὐδὲ Κολοσσοῦ,  
οὐδὲ Φάρου μεγάλην μούνος δ' ὑπερέδραμον ἰλην.  
αὐτὸς ἐμὸς σκηπτοῦχος Ἰσαυροφόνον μετὰ νίκην  
χρυσοφαές μ' ἐτέλεσσεν ἐδέθλιον Ἡριγενείης, 20  
πάντη τετραπόρων ἀνέμων πεπετασμένον αὔραις.

### 657.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

*Eis τὸ παλάτιον Σοφιανῶν*

'Οππόθι τεμομένης χθονὸς ἄνδιχα πόντον ἀνοίγει  
πλαγκτὸς ἀλικλύστων πορθμὸς ἐπ' ἡϊόνων,  
χρύσεα συλλέκτρῳ τάδ' ἀνάκτορα θῆκεν ἀνάσση  
τῇ πολυκυδίστῃ θεῖος ἄναξ Σοφίη.  
ἄξιον, ω 'Ρώμη μεγαλοκρατέει, ἀντία σεῦο  
κάλλος ἀπ' Εὐρώπης δέρκεαι εἰς 'Ασίην. 5

### 658.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

'Ἐν τῷ μεγάλῳ Πραιτωρίῳ καλλωπισθέντι  
Κόσμον 'Ιουστῖνος βασιλεὺς ρυπόωντα καθήρας  
καὶ τὰ μέγιστα Δίκης ἡγλάΐσεν τεμένη·

<sup>1</sup> Quite unknown. The Rufinus referred to is probably the celebrated minister of Theodosius (*circ.* 400 A. D.).

## THE DECLAMATORY EPIGRAMS

master of that laborious art, devised my shape, laying the first-fruits of his toil before our stainless emperor. Therefore, stretching on all sides my vast bulk, I surpass the celebrated wonders of the Italian land. Beauty of the Capitolian hall, give place to thy betters, even though thy golden roof dazzles the eye. Hide, Pergamus, thy splendid ornament, the grove of Rufinus,<sup>1</sup> narrow now beside the halls of this limitless palace; and thou, Cyzicus, no longer sing of thy noble temple of Hadrian standing fast on the long cliff. The pyramids are not capable of vying with me, or the colossus, or the Pharos; I alone surpass a great legion of buildings. My prince himself, after his victory over the Isaurians, completed me, the house of the Dawn, shining with gold, on all sides exposed to the breezes of the four winds.

### 657.—MARIANUS SCHOLASTICUS

*On the Palace called Sophianae*

WHERE the land is cut in two by the winding channel whose shores open the way to the sea, our divine emperor<sup>2</sup> erected this palace for his most illustrious consort Sophia. O, far-ruling Rome,<sup>3</sup> thou lookest from Europe on a prospect in Asia the beauty of which is worthy of thee.

### 658.—PAULUS SILENTIARIUS

*On the Great Praetorium when newly decorated*

THE Emperor Justin,<sup>4</sup> clearing away its begrimed decorative work, brightened up the chief Law Court,

<sup>2</sup> Justin II. (565–578 A.D.).      <sup>3</sup> i.e. Constantinople.

<sup>4</sup> The same.

## GREEK ANTHOLOGY

σοῖς δὲ πόνοις, Δομνῦνε, κατηφέα νύκτα διώκεις  
ἐκ Θέμιδος μεγάρων, ἐκ βιοτῆς μερόπων.

### 659.—ΘΕΑΙΤΗΤΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

‘Ως ἀγαθὸν καὶ παῖς ἐπὶ γήραι· φαιδροτέρους γὰρ  
Δομνῦνος θαλάμους μητρὸς ἔτευξε Δίκης.  
λάμπω ἐγὼ διὰ παιδός, ὃ παῖς δὶ’ ἐμεῖο φαείνει·  
κύndea δ’ ἀλλήλοις ἀντιχαριζόμεθα.

### 660.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν βασιλικὴν τῶν παιδευτηρίων ἐν Βυζαντίῳ  
Χῶρος ἐγὼ θεσμοῖσιν ἀνειμένος· ἐνθάδε πηγὴ  
ἀφθονος Αὔστονίων ἐκκέχυται νομίμων,  
ἢ πᾶσιν τέταται μὲν ἀείναος, ἡϊθέοις δὲ  
ἐνθάδ’ ἀγειρομένοις πάντα δίδωσι ρόον.

### 661.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ ΑΙΓΓΤΠΤΙΟΤ

Εἰς βῆμα τοῦ σοφιστοῦ Κρατεροῦ

Δένδρον ἐγὼ μακαριστόν, ἐπεὶ ποτὲ μεσσόθεν ὕλης  
ἰστάμενον λιγυροῖς ἐτρεφόμην ἀνέμοις,  
ὸρνίθων ἐπίβαθρον ἐνθροούν· ἀλλὰ σιδήρῳ  
ἐτμήγην, κλήρῳ κρείσσονος εὔτυχίης·  
ἀντὶ γὰρ ὄρνίθων, Κρατεροῦ κρατεροῖς ὑπὸ μύθοις 5  
ἄρδομαι, εὐμούσοις χεύμασι τηλεθάον.

## THE DECLAMATORY EPIGRAMS

and thou, Dominus,<sup>1</sup> by thy labours, expellest melancholy night from the halls of Themis and the life of mortals.

### 659.—THEAETETUS SCHOLASTICUS

*On the Same*

WHAT a blessing is a child in our old age ! Dominus has made the courts of me, mother Justice, brighter. I shine through my child, and my child through me, each bestowing our glory on the other.

### 660.—ANONYMOUS

*On the Basilica of the Schools in Constantinople*

I AM a place dedicated to Law. Here gushes forth an abundant fount of Roman Jurisprudence which runs perennially for all, and gives its whole stream to the youth here assembled.

### 661.—JULIANUS, PREFECT OF EGYPT

*On the Chair of the Sophist Craterus*

I AM a tree peculiarly blessed ; for, once, standing in the middle of the forest, I was nurtured by the shrill winds and was the tuneful seat of birds, but I was felled by the axe to gain still better fortune. For now I am watered by the powerful (*crateros*) speech, not of the birds, but of Craterus, and flourish, fed by this stream of eloquence.

<sup>1</sup> The architect.

## GREEK ANTHOLOGY

### 662.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Χῶρος ἐγὼ τὸ πρὶν μὲν ἔην στυγερωπὸς ἵδεσθαι,  
πηλοδόμοις τοίχοις ἀμφιμεριζόμενος.  
ἐνθάδε δὲ ξείνων τε καὶ ἐνδαπίων καὶ ἀγροίκων  
υηδὺς ἐπεγδούπει λύματα χευομένη.  
ἀλλὰ πατήρ με πόληος ἐναλλάξας Ἀγαθίας  
θῆκεν ἄριζηλον τὸν πρὶν ἀτιμότατον.

5

### 663.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κῆπον παράλιον

Πόντος ὑποκλύζει χθονὸς ἔδρανα· πλωτὰ δὲ χέρσου  
νῶτα θαλασσάμοις ἀλσεσι τηλεθάει.  
ώς σοφὸς ὅστις ἔμιξε βυθὸν χθονί, φύκια κήποις,  
Νηϊάδων προχοαῖς χεύματα Νηρεΐδων.

### 664.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἐνθάδ' ἐριδμαίνουσι τίνος πλέον ἐπλετο χῶρος,  
Νύμφαι Νηϊάδες, Νηρεῖς, Ἀδρυάδες·  
ταῖς δὲ θεμιστεύει μεσάτη Χάρις, οὐ δὲ δικάζειν  
οἴδεν, ἐπεὶ ξυνὴν τέρψιν ὁ χῶρος ἔχει.

### 665.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Εἶξον ἐμοὶ Δάφνης ἱερὸν κλέτας, ἔκτοθι πόντου  
κείμενον, ἀγραύλου κάλλος ἐρημοσύνης.

## THE DECLAMATORY EPIGRAMS

### 662.—AGATHIAS SCHOLASTICUS

*On the same as 642 ff.*

I AM 'a place formerly hideous, divided by brick walls, and here the bellies of strangers, natives, and countrymen thunderously relieved themselves. But Agathias, the father of the city, transformed me and made me distinguished instead of most ignoble.

### 663.—PAULUS SILENTIARIUS

*On a Garden by the Sea*

THE sea washes *terra firma*, and the expanse of the dry land is navigable and blooms with marine foliage. How skilled was he who mingled the deep with the land, sea-weed with garden plants, the floods of the Nereids with the founts of the Naiads !

### 664.—BY THE SAME

*On the Same*

HERE the Naiads, Nereids, and Hamadryads dispute as to who has the best title to the property. The Grace in their midst sits as judge, but cannot give judgment, as its charm is common to all.

### 665.—AGATHIAS SCHOLASTICUS

*On the Same*

GIVE way to me, thou holy hill of Daphne,<sup>1</sup> lying far from the sea, thy beauty but that of rustic solitude.

<sup>1</sup> The celebrated park near Antioch in Syria. See Gibbon, chap. xxiii.

## GREEK ANTHOLOGY

ἐνθάδε γὰρ Νύμφαι δευδρίτιδες, αἵ τ' ἐνὶ πόντῳ  
Νηρεῖδες ξυνὴν θέντο συνηλυσίην.

ἀμφ' ἐμὲ γὰρ μάρναντο· δίκασσε δὲ Κυανοχαίτης, 5  
καὶ με παρ' ἀμφοτέραις μέσσον ἔθηκεν ὅρον.

### 666.—ΑΔΗΛΟΝ

Εἰς κήπον Ἐρωτα προσαγορευόμενον  
Οὐ μέγας οὐδ' ὁ Ἐρως, ἀλλ' εὐχαρις· ώς καὶ ἐγώ τοι  
οὐ μέγας ἐν κήποις, ἀλλὰ γέμω χαρίτων.

### 667.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον

"Τδασι καὶ κήποισι καὶ ἄλσεσι καὶ Διουνύσφ  
καὶ πόντου πλήθω γείτονος εὐφροσύνη.  
τερπνὰ δέ μοι γαίης τε καὶ ἔξ ἀλὸς ἄλλοθεν ἄλλος  
καὶ γριπεὺς ὄρέγει δῶρα καὶ ἀγρονόμος.  
τοὺς δ' ἐν ἐμοὶ μίμνοντας ἡ ὄρνιθων τις ἀείδων,  
ἡ γλυκὺ πορθμήων φθέγμα παρηγορέει. 5

### 668.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον ὄνομαζόμενον Ἐρωτα ἐν Ἀμασείᾳ

"Η καλὸν ἄλσος Ἐρωτος, ὃπου καλὰ δένδρεα ταῦτα  
πρηῆς ἐπιπνείων ἀμφιδονεῖ Ζέφυρος·  
ἥχι καὶ ἑρσήεις ἀμαρύσσεται ἄνθεσι λειμών,  
πουλὺν ἰστεφάνων κόσμον ἀνεὶς καλύκων.  
καὶ γλυκερῆς τρίστοιχος ἐπεμβαδὸν ἄλλος ἐπ' ἄλλω 5  
μαστὸς ἀναθλίθει χεύματα Ναιάδος·  
ὅππόθι δευδρήεντα γέρων παρανήχεται Ἰρις  
χῶρον, Ἀμαδρυάδων ἔνδιον ἀβροκόμων,

## THE DECLAMATORY EPIGRAMS

For here the tree Nymphs and the Nereids of the sea established their common meeting place. When they quarrelled over me, Poseidon was judge, and pronounced that I was to be a border-land open to both.

### 666.—ANONYMOUS

#### *On a Garden called Eros*

EROS is not big, but he is pretty. So I am not great among gardens, but am full of charm.

### 667.—ARABIUS SCHOLASTICUS

#### *On a Suburban Pleasance*

I AM rich in waters, gardens, groves, vineyards, and the generous gifts of the neighbouring sea. Both the fisherman and the husbandman offer me pleasing presents from sea and land, and those who rest in me are soothed either by the song of birds or the sweet call of the ferryman.

### 668.—MARIANUS SCHOLASTICUS

#### *On a Suburban Park in Amasia called Eros*

VERILY it is lovely, the grove of Eros, where these beautiful trees are stirred by the gentle breath of Zephyr, where the dewy meadow is bright with flowers, sending up a wealthy show of purple-fringed cups, while the roses of three fountains in a line one after the other spout forth the streams of the sweet Naiad. Here Iris, the ancient river, swims past the woods, resort of the soft-haired Hamadryads,

## GREEK ANTHOLOGY

καὶ λιπαρῆς εὐβοτρυν ἀν' ὄργαδα καρπὸς ἐλαίης  
θάλλει ἐρισταφύλων πάντοσε θειλοπέδων· 10  
αἱ δὲ πέριξ λαλαγεῦσιν ἀηδόνες· δις δὲ μελίζει  
ἀντωδὸν τέττιξ φθέγματος ἀρμονίαν.  
ἀλλὰ τὸν ἀκλήϊστον ὅπως, ξένε, μή με παρέλθῃς  
τόνδε δόμου, λιτῆς δ' ἀντίασον ξενίης.

### 669.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Δεῦρ' ἵθι, βαιόν, ὁδῖτα, πεσῶν ὑπὸ δάσκιον ἄλσος,  
ἄμπαυσον καμάτου γυνὰ πολυπλανέος,  
χλωρὸν ὅπου πλατάνων αὐτόρρυντον ἐσ μέσον ὕδωρ  
καλὰ πολυκρούνων ἐκπρορέει στομάτων· 5  
ὅππόθι πορφυρέης ὑπὲρ αὐλακος εἴαρι θάλλει  
ὑγρὸν ἴον ρόδεγη κιρνάμενον κάλυκι.  
ἡνίδε πῶς δροσεροῖ πέδον λειμῶνος ἐρέψας  
ἔκχυτον εὐχαίτης κισσὸς ἐπλεξε κόμην.  
ἐνθάδε καὶ ποταμὸς λασίην παραμείβεται ὄχθην,  
πέξαν ὑποξύων αὐτοφύτοιο νάπης. 10  
οὗτος "Ἐρως· τί γὰρ ἄλλο καὶ ἐπρεπεν οὔνομα χώρῳ,  
πάντοθεν ἴμερτῶν πληθομένῳ Χαρίτων;

### 670.—ΑΔΕΣΠΟΤΟΝ

Ἐν Σμύρνῃ εἰς μῶλον τῇ θαλάττῃ ἐπικείμενον, ἐν φῷ ἐστι  
καὶ ὑδρεῖον

- a. Τίς βυθὸν ἡπείρωσε; τίς ἐν ροθίοισιν ἔτευξεν  
ἀκτὴν ἀμφιρύτην λάεσι μαρμαρέοις;  
τίς δ' ἐνὶ κύμασι τεῦξε ποτὸν πλωτῆρας ἀφύσσειν,  
αὐτῶν ἐκ νηῶν χερσὶν ἀρυομένους;  
β. Οὗτος ὁ ποικιλόμητις ἀνὴρ Βενέτιος ἀμύμων, 5  
κτίσμασι νικήσας Θησέα καὶ Πέλοπα.

## THE DECLAMATORY EPIGRAMS

and in the fruitful vineyard the fat berries of the olive-trees flourish everywhere above the great clusters of raisins set out to dry. Around sing the nightingales, and the cicada hymns an answering harmony. Do not, stranger, pass by my open gate, but enter the house and partake of my simple hospitality.

### 669.—BY THE SAME *On the Same*

COME here for a little, traveller, and reclining in the greenwood shade rest thy limbs from thy long and toilsome journey. Here amongst the plane-trees the fresh streams of water running at its will leap forth beautifully from many-mouthed fountains. Here in spring the soft violets mixed with roses empurple the ground. Look how, engarlanding the fresh meadow, the luxuriant ivy twines its flowing hair. The river runs between its foliated banks, grazing the base of the self-sown grove. Such is Eros. What other name would be appropriate for a place replete in every way with charm and loveliness?

### 670.—ANONYMOUS

#### *On a Mole in Smyrna on which there was a Cistern*

A. Who made the deep dry land, who amid the surges built out of marble a shore washed on both sides by the sea? And who enabled the sailors to obtain water in the midst of the waves, drawing it with their hands even from the deck? B. This resourceful man, noble Venetius, who surpassed Theseus and Pelops<sup>1</sup> by his creations.

<sup>1</sup> It is difficult to see why these names are selected. They were both, of course, founders of cities.

## GREEK ANTHOLOGY

### 671.—ΑΛΛΟ

Εἰς φάρον ἐν τῇ αὐτῇ πόλει

- a. Τίς τόσον ἔργον ἔτευξε; τίς ἡ πόλις; ἡ τὸ  
γέρας τι;  
β. Ἀμβρόσιος Μυλασεὺς τὸν φάρον ἀνθύπατος.

### 672.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν

Εἱ τραφερῆς πάσης ἀλιτέρμονα κύκλου ὁδεύσης,  
οὐ ποτέ μοι τινὰ χῶρον ἀρείονα τοῦδε νοήσεις,  
θέσκελον οἶον ἔτευξεν ἀγακλυτὸς Ἰωάννης,  
κυδαίνων βασίλειαν ὅλης χθονός· ἐκ ροθίων γὰρ  
τερπωλὴν ἀκόρητον ἐν ἀστεῖ θῆκεν Ὁμήρου.

### 673.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τινά  
‘Ιππολύτη καὶ τοῦτ’ Ἀσκληπιὸς ὥπασεν ἔργον.

### 674.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ φάρῳ Ἀλεξανδρείας

Πύργος ἐγὼ ναύτησιν ἀλωομένοισιν ἀρήγων  
εἴμι, Ποσειδάωνος ἀπειθέα πυρσὸν ἀνάπτων,  
καὶ με πεσεῖν μέλλοντα βαρυγδούποισιν ἀήταις  
στῆσεν ἑοῖς καμάτοις Ἀμμώνιος, δις βασιλῆος  
ἐστὶ πατήρ· κείνῳ δὲ μετ’ ἄγρια κύματα ναῦται  
χεῖρας ἀερτάζουσιν, ἦτε κλυτῷ Ἐννοσιγαίῳ.

<sup>1</sup> This must allude to a mole or something similar.

## THE DECLAMATORY EPIGRAMS

### 671.—ANONYMOUS

#### *On a Lighthouse in the same City*

*A.* Who executed so great a work? What is his city and what his office? *B.* Ambrosius of Mylasa, the proconsul, built the lighthouse.

### 672.—ANONYMOUS

#### *On the same City*

THOUGH thou journeyest over the sea-bound circle of the whole dry land, thou shalt nowhere see a place superior to this which renowned Ioannes, glorifying her the queen of all this land, has made so admirable; for from the sea itself<sup>1</sup> he won unceasing delight for Homer's city.

### 673.—ANONYMOUS

#### *On a Place in the same City*

ASCLEPIUS did this work, too, for Hippolyta.<sup>2</sup>

### 674.—ANONYMOUS

#### *In the Pharos at Alexandria*

I AM the tower that helps straying mariners, lighting up the blaze of Poseidon's comforting torch. Ammonius, who is the father of our emperor,<sup>3</sup> re-erected me by his labour when, borne down by the loud-roaring gales, I was about to fall. To him the sailors, escaped from the wild waves, lift up their hands as to the glorious Earth-shaker.

<sup>2</sup> The meaning is quite obscure.

<sup>3</sup> i.e. a patrician of Constantinople.

## GREEK ANTHOLOGY

### 675.—ΑΛΛΟ

*Εἰς τὸν φάρον ἐν Σμύρνῃ*

Μηκέτι δειμαίνοντες ἀφεγγέα νυκτὸς ὁμίχλην,  
εἰς ἐμὲ θαρσαλέως πλώετε, ποντοπόροι.  
πᾶσιν ἀλωομένοις τηλαυγέα δαλὸν ἀνάπτω,  
τῶν Ἀσκληπιαδῶν μνημοσύνην καμάτων.

### 676.—ΑΔΕΣΠΟΤΟΝ

*Εἰς πηγὴν ἐν τῷ Ὄλύμπῳ ὅρει*

Ταῖς Προύσης Νύμφαις ὑποείκομεν· ἀλλὰ καὶ αὐτὰ  
κρέσσονες ἡμείων χαίρετε Πυθιάδες·  
αἱ δ' ἄλλαι πᾶσαι μετὰ Πύθια καὶ μετὰ Προῦσαν  
ἡμετέραις Νύμφαις εἴξατε Νηιάδες.

### 677.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

*Εἰς οἶκον ἐν Βυζαντίῳ*

Τεῦξέ με πολλὰ καμῶν Μουσώνιος οἶκον ἀγητὸν  
τηλίκον, ἀρκτώις ἀσθμασι βαλλόμενον.  
ἔμπης οὐκ ἀπέειπεν ἀφεγγέα δώματα Μοίρης,  
ἀλλά με καλλείψας ἐν χθονὶ ναιετάει.  
καὶ δέ ό μὲν εἰς ὀλίγην κεῖται κόνιν· ἡ δὲ περισσὴ 5  
τέρψις ἐπὶ ξείνοις ἀνδράσιν ἐκκέχυμαι.

### 678.—ΑΔΕΣΠΟΤΟΝ

*Ἐν κώμῃ τῆς Σμύρνης*

Οἰον ἔτλης καὶ τοῦτον, Ἀγακλείδη, μέγαν ἀθλον,  
θυμῷ τολμητῇ κῦδος ἄριστον ἐλών·  
νύμφης ἀρχαίης Βάσσης πολυκαγκέα χώρην  
ῦδασι καὶ λουτροῖς θῆκας ἀφιειοτέρην.

## THE DECLAMATORY EPIGRAMS

### 675.—ANONYMOUS

#### *On the Lighthouse at Smyrna*

SAIL to me fearlessly, ye mariners, no longer dreading the rayless gloom of the night. For all wanderers burns my far-flashing torch, keeping alive the memory of my builders the Asclepiadae.<sup>1</sup>

### 676.—ANONYMOUS

#### *On a Fountain in the Asiatic Mount Olympus*

I YIELD to the Nymphs of Prusa, and salute, too, those of the Pythian<sup>2</sup> waters as my superiors. But let the whole company of Naiads after Pythia and after Prusa give way to my Nymphs.

### 677.—AGATHIAS SCHOLASTICUS

#### *On a House in Constantinople*

MUSONIUS built me with great labour, this large and imposing house, exposed to the north wind's blasts. Yet did he not avoid the dark house of Fate, but abandoning me he dwells underground. In a narrow bed of earth he lies, and I, his chiefest delight, am given up to strangers.

### 678.—ANONYMOUS

#### *On a Village near Smyrna*

WHAT a great and laborious work is this, too, that thou hast achieved, Agaclides, gaining great glory by thy daring! Thou hast enriched this parched land of the ancient Nymph Bassa with water and baths.

<sup>1</sup> The medical guild at Smyrna.

<sup>2</sup> In Bithynia.

## GREEK ANTHOLOGY

### 679.—ΑΔΕΣΠΟΤΟΝ

Ἐν Ἀσσῳ

Πᾶσα μὲν Ἀξιόχῳ πόλις εὑχεται· ἄλλο γὰρ ἄλλης  
πῆμα παραστεῖχων, ὡς θεός, ἡκέσατο·  
ἔξοχα δὲ κραναῆ ρόον ὕδατος ὥπασεν Ἀσσῷ,  
πολλῶν πετράων σκληρὰ μέτωπα τεμών.  
μηκέτι φεύγετε πάντες ἀποπρὸ θέουστες, ὁδῖται·  
πλημμύρω ψυχροῖς ὕδασιν Ἀξιόχουν.

5

### 680.—ΑΔΕΣΠΟΤΟΝ

Εἰς παραθαλάσσιον κῆπον, ἐν φῆν καὶ λουτρόν, ἐν  
Ἀντιοχείᾳ

Τὰς τρεῦς μοι Χάριτας λεύσσεις, ξένε· Ποντομέδων γὰρ  
γείτονος ἐκ πόντου τὴν μίαν εἰργάσατο·  
τὴν δ' ἐτέρην ἐτέλεσσε φυτῶν εὔκαρπος ἀλωή·  
τὴν δ' ὑπολειπομένην τοῦτο τὸ λουτρὸν ἔχει.

### 681.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς κόγχην ἔχουσαν Ἀφροδίτην

\* Α μέγα σοι, Διόνυσε, χαρίζομαι· εἰς ἐμὲ Κύπρις  
λούεται· ἔξ αὐτῆς σοὶ τὰ κύπελλα φέρω.

### 682.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸν τετράπλευρον κίονα τὸν ἐν Ἰπποδρόμῳ  
Κίονα τετράπλευρον, ἀεὶ χθονὶ κείμενον ἄχθος,  
μοῦνος ἀναστῆσαι Θευδόσιος βασιλεὺς  
τολμήσας, Πρόκλον ἐπεκέκλετο, καὶ τόσος ἔστη  
κίων ἡελίοις ἐν τριακονταδύο.

<sup>1</sup> The inscription is still preserved *in situ*.

## THE DECLAMATORY EPIGRAMS

679.—ANONYMOUS

### *On an Aqueduct at Assus*

ALL cities worship Axiochus, for, on his progress, like a god he has healed the ills of each. Especially on rugged Assus did he bestow running water, cutting through the hard face of many rocks. No longer run off to a distance, all ye travellers. I overflow with the cold water of Axiochus.

680.—ANONYMOUS

### *On a Sea-side Garden at Antioch in which was a Bath*

THOU seest in me the three Graces, stranger. Poseidon wrought the one from the neighbouring sea, the second is the work of my garden rich in produce, and the remaining one is supplied by this bath.

681.—LEONTIUS SCHOLASTICUS

### *On a Shell with a Carving of Aphrodite*

It is a great favour I grant thee, Dionysus. Cypris bathes in me, and from her I bring thee the cup.

682.—ANONYMOUS

### *On the Obelisk in the Hippodrome<sup>1</sup>*

IT was only the Emperor Theodosius who undertook to raise the four-sided column which had ever lain a burden on the earth. He committed the task to Proclus,<sup>2</sup> and so great a column stood erect in thirty-two days.

\* The prefect of the city.

## GREEK ANTHOLOGY

### 683.—ΑΔΗΛΟΝ

’Αλφεὸς ἄρρεν ὕδωρ, ’Αρεθούσιόν ἔστι τὸ θῆλυ·  
καὶ γάμον εὑρεν Ἔρως, κιρναμένων ὑδάτων.

### 684.—ΑΔΗΛΟΝ

Εἰς τὴν ἐν Τάφῳ τῷ νήσῳ κρήνην  
’Οκεανοῦ θυγάτηρ καὶ Τηθύος εἰμὶ Νύχεια  
κρήνη· Τηλεβοαι γάρ με τόδ’ ὀνόμασαν.  
Νύμφαις μὲν προχέω λουτρόν, θυητοῖσι δ’ ὑγείην  
θῆκε δέ με Πτερέλας νιὸς Ἐνναλίουν.

### 685.—ΑΔΗΛΟΝ

Εἰς Καμάριναν τὴν ἐν Σικελίᾳ λίμνην  
Μὴ κίνει Καμάριναν, ἀκίνητος γάρ ἀμείνων,  
μή ποτε κινήσας τὴν μείόνα μείζονα θείης.

### 686.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν πύλην τὴν ἀνατολικὴν τῆς Θεσσαλονίκης  
’Ηνορέης ὄλετῆρα ὑπερφιάλου Βαβυλῶνος  
καὶ σέλας ἀκτεάνοιο δίκης Βασίλειον ὑπαρχον,  
ξεῖνε, νόφ σκίρτησον, ἵδων ἐφύπερθε πυλάων.  
εὐνομίης ποτὶ χῶρον ἀριστογένεθλον ὁδεύεις,  
βάρβαρον οὐ τρομέεις, οὐκ ἄρρενας ἄρρενοκοίτας.  
ὅπλα Λάκων, σὺ δὲ τεῖχος ἔχεις βασίλειον ἄγαλμα.

<sup>1</sup> One of the Echinades islands at the mouth of the Adriatic.

<sup>2</sup> The first line alone is elsewhere cited as the response of Apollo when the people of Camarina asked him if they should drain the marsh near their city.

<sup>3</sup> As the terms of the epigram suit the emperor Basil I.,

## THE DECLAMATORY EPIGRAMS

683.—ANONYMOUS

### *On Alpheus and Arethusa*

ALPHEUS is a male water, Arethusa a female, and Love accomplished their marriage by mixing the waters.

684.—ANONYMOUS

### *On the Fountain on the Island Taphos<sup>1</sup>*

I AM the fountain Nychea, daughter of Ocean and Tethys, for so the Teleboae named me. I pour forth a bath for the Nymphs and health for mortals. It was Pterelas, the son of Ares, who placed me here.

685.—ANONYMOUS

### *On Camarina the Sicilian Lake<sup>2</sup>*

MOVE not Camarina, for it is best unmoved, lest, if thou move it, thou make the lesser greater.

686.—ANONYMOUS

### *On the Eastern Gate of Thessalonica*

EXULT in thy heart, stranger, when thou seest above the gate the prefect Basil,<sup>3</sup> destroyer of the valour of insolent Babylon and light of incorrupt justice. Thou goest to the place of good government, the mother of excellent sons. Thou hast no need to fear the barbarian or sodomites.<sup>4</sup> The Spartan for a wall has his arms, and thou a royal statue (or the statue of Basil.)

who conquered the Arabs in Mesopotamia and was celebrated as a legislator, it probably refers to him in spite of the title "Prefect" given him.

<sup>4</sup> i.e. the Arabs. The Greeks at the time charged the Oriental nations with this vice. There is no reference to measures for its suppression.

## GREEK ANTHOLOGY

### 687.—ΑΔΗΛΟΝ

Μορφὰς ὁ γράψας, ἥθελον καὶ τοὺς τρόπους  
ἀκεσείρασε δέ μου τὴν ὄρεξιν ἡ τέχνη.  
κάλει δέ μ' Ἀλέξανδρον εὐλαλού, φίλοις.

### 688.—ΑΛΛΟ

*Eis πύλην τοῦ Ἀργούς*

Τήνδε πύλην λάεσσιν ἔυξέστοις ἀραρυῖαι,  
ἀμφότερον, κόσμον τε πάτρη καὶ θάμβος ὁδίται,  
τεῦξε Κλέης Κλεάδας ἀγανῆς πόσις εὐπατερείη,  
Λερναίων ἀδύτων περιώσιος ὄργιοφάντης,  
τερπόμενος δώροισιν ἀγασθενέων βασιλήων.

### 689.—ΑΛΛΟ

*Eis τὴν Εὐγενίου πόρταν ἐν Βυζαντίῳ*

Οὗτος Ἰουλιανὸς λαοσσόα τείχεα πήξα,  
στῆσε τρόπαιον, ἐῆς σύμβολον ἀγρυπνίης,  
σφάζειν ἀντιβίους ἔχθροὺς ἀπάνευθε μενοινῶν,  
ἢ πόλεως προπάροιθ' ἐκκροτέειν πολέμους.

### 690.—ΑΛΛΟ

*Eis πόρταν τὴν ἐπιλεγομένην ξυλόκερκον ἐν Βυζαντίῳ*  
Θευδόσιος τόδε τεῖχος ἄναξ, καὶ ὑπαρχος Ἐώας  
Κωνσταντῖνος ἔτευξαν ἐν ἥμασιν ἔξηκοντα.

---

<sup>1</sup> In this line it seems to be the portrait which speaks.

## THE DECLAMATORY EPIGRAMS

### 687.—ANONYMOUS

#### *On a Painting*

I WHO painted the form would fain have painted also the character, but the limits of art checked my eagerness. Call me eloquent Alexander, my friend.<sup>1</sup>

### 688.—ANONYMOUS

#### *On the Gate of Argos*

THIS gate, built of polished stone, both an ornament for Argos and an object of admiration for travellers, was erected by Cleadas, the husband of gentle and noble Clea. He was the excellent hierophant of the sanctuary of Lerna, and enjoyed the generosity of powerful monarchs.<sup>2</sup>

### 689.—ANONYMOUS

#### *On the Gate of Eugenius in Constantinople*

THIS Julian<sup>3</sup> who built the walls that protect the city erected the trophy in memory of his vigilance. He studied rather to slay his enemies at a distance than to stir up war before the city.

### 690.—ANONYMOUS

#### *On the Gate called Xylocircus at Constantinople*

THEODOSIUS<sup>4</sup> the emperor and Constantine, prefect of the East, built this wall in sixty days.

<sup>2</sup> A stone from Argos, now at Oxford, has the dedication, also in verse, by this Cleadas of his father's statue.

<sup>3</sup> No doubt the Emperor.   <sup>4</sup> The Younger (A.D. 408–450).

## GREEK ANTHOLOGY

### 691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ρησίου ἐν Βυζαντίῳ  
Ημασιν ἔξικοντα φιλοσκήπτρῳ βασιλῆι  
Κωνσταντῖνος ὑπαρχος ἐδείματο τείχει τεῖχος.

### 692.—ΑΛΛΟ

Βιβιανοῦ τόδε ἔργον, δν ἀντολίαι δύσιές τε  
μέλπουσιν γεραρῶς εἴνεκεν εὐνομίης.

### 693.—ΑΛΛΟ

Τόνδε Τύχης ἀνέγειρε δόμον Δημήτριος ἀρχός,  
τὴν πόλιν οἰκτείρας, ώς πάϊς Ἱερίου·  
αὐτοῦ καὶ βουλῆ τάδ' ἐδείματο, οὔτε πόλης  
οὔτε τι δημοτέροις χρήμασιν, ἀλλ' ἴδιοις.

### 694.—ΑΔΗΛΟΝ

Εἰς καμάραν  
Μεσσαλινοῦ γόνος τόδε θέσκελον ἔκτισε τόξον.

### 695.—ΑΛΛΟ

Εἰς λίθον ἀκοίτονον  
Ὄρᾶς τὸ κάλλος ὅσσον ἐστὶν τῆς λίθου  
ἐν ταῖς ἀτάκτοις τῶν φλεβῶν εύταξίαις.

### 696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ  
Τετραπόροις ἀψίσι πόλιν Θεόδωρος ἐγείρας,  
ἄξιός ἐστι πόλιν καὶ τέτρατον ἡνιοχεῦσαι.

## THE DECLAMATORY EPIGRAMS

691.—ANONYMOUS

*On the Gate of Rhesius at Constantinople*

IN sixty days Constantine the prefect built this strengthening wall for his sceptred sovereign.

692.—ANONYMOUS

*On some Building*

THIS is the work of Vivianus, of whom East and West sing with honour because of his just government.

693.—ANONYMOUS

*On a Temple of Fortune*

DEMETRIUS the governor erected this temple of Fortune, feeling compassion for the city, like the son of Hierius he was. He built it on his own initiative, not the city's, and at his own, not at the public expense.

694.—ANONYMOUS

*On an Arch*

THE son of Messalinus built this magnificent arch.

695.—ANONYMOUS

*On the Stone Acoetonus*

You see what great beauty lies in the disorderly order of the veins in the stone.

696.—ANONYMOUS

*On the Portico of the Basilica in Constantinople*

THEODORUS,<sup>1</sup> having built for the city four porticos, deserves to govern the city a fourth time.

<sup>1</sup> In the reign of Theodosius II.

## GREEK ANTHOLOGY

### 697.—ΑΔΗΛΟΝ

Εἰς ἔτερον μέρος τῆς αὐτῆς ἀψιδος  
Ἐπρεπέ σοι, Θεόδωρε, Τύχης εὐκίονα υηὸν  
ἔργου κοσμῆσαι θαύματι τοσσατίου,  
δῶρά τε κυδήεντα πορεῦν χρυσάσπιδι Ῥώμη,  
ἢ σ' Ὄπατον τεῦξεν, καὶ τρισέπαρχον ὄρâ.

### 698.—ΑΛΛΟ

Μόψου τήνδ' ἐσορᾶς κλεινὴν πόλιν, ἦν ποτε μάντις  
δείματο, τῷ ποταμῷ κάλλος ὑπερκρεμάσας.

### 699.—ΑΛΛΟ

Εἰς πηγὴν ὀνομαζομένην Ὀλυμπιάδα  
Ἐνθεν Ἀλέξανδρος Μακεδὼν πίεν ἀγλαὸν ὕδωρ·  
μητρὸς δ' εἰπε γάλακτι πανείκελα ρεύματα πηγῆς,  
ἢ καὶ Ὀλυμπιάδος πόρεν οὖνομα, σῆμα δὲ τοῦτο.

### 700.—ΣΙΜΩΝΙΔΟΤ

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος  
νιός, περθομένην Ἰλίου ἀκρόπολιν.

### 701.—ΑΔΗΛΟΝ

Εἰς ναὸν τοῦ Διὸς κτισθέντα παρὰ τῶν Κεκροπιδῶν  
Αὐτοῦ Ζηνὸς ὅδ' οἶκος ἐπάξιος· οὐδ' ἀν Ὄλυμπος  
μέμψεται οὐρανόθεν Ζῆνα κατερχόμενον.

---

<sup>1</sup> The same as the Basilica.

<sup>2</sup> B.C. 399.

## THE DECLAMATORY EPIGRAMS

### 697.—ANONYMOUS

*On another part of the same Portico*

It beseemed thee, Theodorus, to adorn the columned temple of Fortune<sup>1</sup> by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul<sup>2</sup> and sees thee for the third time prefect.

### 698.—ANONYMOUS

*On the City of Mopsuestia*

You look on this famous city of Mopsus,<sup>3</sup> which the seer once built, hanging its beauty over the river.

### 699.—ANONYMOUS

*On a Fountain called Olympias*

From this fountain Alexander of Macedon drank splendid water, and said its streams were like his mother's milk. Hence he named it Olympias, as this stone testifies.

### 700.—SIMONIDES

POLYGNOTUS of Thasos, the son of Aglaophon, painted the sack of the citadel of Troy.<sup>4</sup> ✓

### 701.—ANONYMOUS

*On the Temple of Olympian Zeus at Athens*

THIS house is worthy of Zeus. Not even Olympus would blame Zeus for descending here from heaven.

<sup>3</sup> A mythical seer who had an oracle here and elsewhere in Cilicia.

<sup>4</sup> On the Lesche of the Cnidians at Delphi.

## GREEK ANTHOLOGY

702.—ΑΛΛΟ

Εἰς τὸ αὐτό

Κεκροπίδαι Διὸς τόνδ' ἔθεσαν δόμον, ως ἀπ' Ὀλύμποι  
νισσόμενος ποτὶ γάν, ἄλλον Ὀλυμπον ἔχοι.

703.—ΑΛΛΟ

Τεάρου ποταμοῦ κεφαλαὶ ὕδωρ ἄριστόν τε καὶ  
κάλλιστον παρέχονται πάντων ποταμῶν· καὶ ἐπ'  
αὐτὰς ἀπίκετο ἑλαύνων ἐπὶ Σκύθας στρατὸν ἀνὴρ  
κάλλιστος καὶ ἄριστος πάντων ἀνθρώπων Δαρεῖος  
οὐστάσπεος, Περσέων τε καὶ πάσης τῆς ἡπείρου  
βασιλεύς.

704.—ΑΔΗΛΟΝ

Τήκει καὶ πέτρην ὁ πολὺς χρόνος· ἀλλ' ἀρετάων  
Ἄσκληπιοδότυν τὸ κλέος ἀθάνατον,  
ὅσσα καὶ οīα πόρεν γέρα πατρίδι· τοῖς ἐπὶ πᾶσι  
καὶ τόδε μετρείσθω κοῖλον ἔρεισμα θόλου.

705.—ΑΔΗΛΟΝ

Δῶρον Τερμησσοῦ δικασπολίης χάριν ἀγνῆς·  
Εὔσέβιος θεράπων θῆκε θεῷ τὸ γέρας.

706.—ΑΝΤΙΠΑΤΡΟΥ

Δένδρεον ἱερόν εἴμι· παρερχόμενός με φυλάσσειν  
πημαίνειν· ἀλγῶ, ξεῖνε, κολουομένη.

## THE DECLAMATORY EPIGRAMS

### 702.—ANONYMOUS

#### *On the Same*

THE Athenians set up this house to Zeus, so that, descending from Olympus to earth, he might find another Olympus.

### 703

#### *An Extract from Herodotus* (iv. 91)

THE sources of the river Tearus supply the best and most beautiful water of any river, and to these came, leading his army against Sardis, the most beautiful and best of all men, Darius, son of Hystaspes, king of Persia and all the continent.

### 704.—ANONYMOUS

#### *On a Rotunda*<sup>1</sup>

LONG time wears out even stone, but immortal is the renown of the good deeds of Asclepiodotus in giving so many and such splendid gifts to his native place. Now in addition to them all should be reckoned this hollow structure with its dome.

### 705.—ANONYMOUS

THIS gift, received from the city of Termessus<sup>2</sup> in recognition of his upright jurisdiction, Eusebius dedicates to the god whose servant he is.

### 706.—ANTIPATER OF THESSALONICA (?)

I AM a holy tree. Beware of injuring me as thou passest by, stranger, for I suffer pain if I am muti-

<sup>1</sup> At Aphrodisias in Caria. The stone has been found.

<sup>2</sup> In Lycia.

## GREEK ANTHOLOGY

μέμνεο, παρθένιός μοι ἔπι φλόος, οὐχ ἅπερ ώμαις  
ἀχράσιν· αἰγείρων τίς γένος θύκη ἔδάη;  
εὶ δὲ περιδρύψης με παρατραπίην περ ἐοῦσαν,  
δακρύσεις· μέλομαι καὶ ξύλον Ἡελίῳ.

### 707.—ΤΤΛΛΙΟΤ ΓΕΜΙΝΟΤ

Εἰμὶ μὲν ἐν ποταμοῖς, πελάγει δ' ἵσα μέτρα διώκω,  
Στρυμών, Ἡμαθίης τὸ γλυκερὸν πέλαγος.  
Βένθος ὁμοῦ καὶ ἄρουρα δι' ὕδατος· ἡ γὰρ ἐγείρω  
ὅμπνιακῶν χαρίτων ἡδύτερον τρίβολον.  
ἔστι καὶ Ἡμαθίης γόνυμος βυθός· ἄμμι δέ, Νεῖλε,  
κρείσσων ἔσθ' ὁ φέρων τὸν στάχυν, οὐχ ὁ τρέφων.

### 708.—ΦΙΛΙΠΠΟΤ

"Εζευξ" Ἐλλήσποντον ὁ βάρβαρος ἀφρονι τόλμη,  
τοὺς δὲ τόσους καμάτους πάντας ἔλυσε χρόνος  
ἀλλὰ Δικαιάρχεια διηπείρωσε θάλασσαν,  
καὶ βυθὸν εἰς χέρσου σχῆμα μετεπλάσατο.  
λᾶα, βαθὺ στήριγμα, κατερρίζωσε πέλωρον,  
χερσὶ Γιγαντείαις δ' ἔστασε νέρθεν ὕδωρ.  
ἢν ἄλ' ἀεὶ πλώειν· διοδευομένη δ' ὑπὸ ναύταις  
ἀστατος, εἰς πεζοὺς ώμολόγησε μένειν.

### 709.—ΤΟΥ ΑΥΤΟΥ

Εύρωταν ὡς ἄρτι διάβροχον ἐν τε ῥεέθροις  
εἴλκυσ' ὁ τεχνίτης ἐν πυρὶ λουσάμενον.

<sup>1</sup> The daughters of the Sun continued to weep for their brother Phaethon until turned into poplars.

<sup>2</sup> The inhabitants made a kind of sweet bread from the seeds of this plant (*trapa natans*); it is still used in some

## THE DECLAMATORY EPIGRAMS

lated. Remember that my bark is still virginal, not like that of savage wild pear-trees. Who does not know what the race of poplars is like? If thou dost bark me, as I stand here by the road, thou shalt weep for it. Though I am but wood, the Sun cares for me.<sup>1</sup>

### 707.—TULLIUS GEMINUS

I AM reckoned among rivers, but rival the sea in volume, Strymon, the fresh-water sea of Thrace. I am both a deep stream and a field yielding crops through my water, for water-chestnuts sweeter than the fruits of Demeter rise from me.<sup>2</sup> The depths, too, are productive in Thrace, and we deem, Nile, that the bearer of the crop is superior to its feeder.

### 708.—PHILIPPUS

THE barbarian bridged the Hellespont in his daring folly, but Time dissolved all that labour. Now Dicaearchia has made the sea a continent, and given the depths the form of dry land. She fixed firmly in the depths a vast supporting structure of stone, and with the hands of the Giants made the water beneath stand still. We could always sail over the sea, but insecure as it was for sailors who travelled on it, it has now promised to remain secure for foot-travellers.<sup>3</sup>

### 709.—BY THE SAME

*On the Bronze Statue of the Eurotas by Eutychides*

THE artist moulded Eurotas fresh from his bath of fire, as if still wet and immersed in his stream. For places for the purpose, and has, in fact, been introduced as a food-plant into American rivers.

<sup>3</sup> cp. Book VII. 379, of which this is an imitation.

## GREEK ANTHOLOGY

πᾶσι γὰρ ἐν κώλοις ὑδατούμενος ἀμφινέυκεν  
ἐκ κορυφῆς ἐσ ἄκρους ὑγροβατῶν ὄνυχας.  
ἀ δὲ τέχνα ποταμῷ συνεπήρικεν· ἀ τίς ὁ πείσας  
χαλκὸν κωμάζειν ὑδατος ὑγρότερον;

5

### 710.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὰς ἐν Μέμφει πυραμίδας

“Οσσαν ἐπ’ Οὐλύμπῳ καὶ Πήλιον ὑψωθέντα  
ψευδὴς ἴστορίης ρῆσις ἀνεπλάσατο·  
Πυραμίδες δ’ ἔτι νῦν Νειλωΐδες ἄκρα μέτωπα  
κύρουσιν χρυσέοις ἀστράσι Πληγιάδων.

### 711.—ΖΗΝΟΒΙΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Αὐτὴν Γραμματικὴν ὁ ζωγράφος ἡθελε γράψαι·  
Βίκτορα δὲ γράψας, “Τὸν σκοπόν,” εἶπεν, “ἔχω.”

### 712.—ΜΗΤΡΟΔΩΡΟΤ

Αὐτὸν Ἰωάννην ὁ γέρων ὅτ’ ἐδέξατο θεσμός,  
εἶπεν ἀνηβήσας· “Αὐθις ᔹχω σε, Σόλων.”

### 713.—ΑΔΗΛΟΝ

Εἰς τὴν Μύρωνος βοῦν

Βοίδιόν είμι Μύρωνος, ἐπὶ στήλης δ’ ἀνάκειμαι.  
Βουκόλε, κεντήσας εἰς ἀγέλην μ’ ἄπαγε.

### 714.—ΑΛΛΟ

Τίπτε, Μύρων, μὲ τὸ βοίδιον ἐνταυθοῖ παρὰ βωμοῖς  
ἔστασας; οὐκ ἐθέλεις εἰσαγέμεν μέγαρον;

## THE DECLAMATORY EPIGRAMS

all his limbs are pliant and liquid as water, and he moves flowingly from his head to the tips of his fingers and toes. Art vied with the river. Who was it that coaxed the bronze statue to riot along more liquidly than water?

710.—ANONYMOUS

*On the Pyramids in Memphis*

LEGEND invented the false story of Ossa and Pelion mounted on Olympus. But even yet the Egyptian pyramids reach the golden Pleiads with their summits.

711.—ZENOBIUS THE GRAMMARIAN

THE painter wished to depict Grammar herself, and having painted Victor, said: "I have attained my end."

712.—METRODORUS

WHEN Law in her old age had been visited by Joannes, she said, rejuvenated: "Solon, I have you again with me."

713–742 are all on Myron's celebrated Statue of a Heifer. It stood originally in the Agora at Athens, but was transferred to the Temple of Peace at Rome

713.—ANONYMOUS

I AM Myron's little heifer, set up on a base. Goad me, herdsman, and drive me off to the herd.

714.—ANONYMOUS

WHY, Myron, didst thou set me here by the altars? Wilt thou not lead me into the house?

## GREEK ANTHOLOGY

### 715.—ANAKPEONTOΣ

Βουκόλε, τὰν ἀγέλαν πόρρω νέμε, μὴ τὸ Μύρωνος  
βοίδιον ὡς ἔμπνουν βουσὶ συνεξελάσῃς.

### 716.—ΤΟΥ ΑΥΤΟΥ

Βοίδιον οὐ χοάνοις τετυπωμένον, ἀλλ' ὑπὸ γήρως  
χαλκωθέν σφετέρη ψεύσατο χειρὶ Μύρων.

### 717.—ΕΤΗΝΟΤ

\*Η τὸ δέρας χάλκειον ὅλον βοὶ τῷδ' ἐπίκειται  
ἔκτοθεν, ἢ ψυχὴν ἔνδον ὁ χαλκὸς ἔχει.

### 718.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἔρει τάχα τοῦτο Μύρων· “Οὐκ ἐπλασα ταύταν  
τὰν δάμαλιν, ταύτας δ' εἰκόν' ἀνεπλασάμην.”

### 719.—ΛΕΩΝΙΔΟΤ

Οὐκ ἐπλασέν με Μύρων, ἐψεύσατο· βοσκομέναν δὲ  
έξ ἀγέλας ἐλάσας, δῆσε βάσει λιθίνῳ.

### 720.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Εἴ μή μου ποτὶ τῷδε Μύρων πόδας ἥρμοσε πέτρᾳ,  
ἄλλαις ἀν νεμόμαν βουσὶν ὄμοῦ δάμαλις.

### 721.—ΤΟΥ ΑΥΤΟΥ

Μόσχε, τί μοι λαγόνεσσι προσέρχεαι; τίπτε δὲ μυκᾶ;  
ἀ τέχνα μαξοῖς οὐκ ἐνέθηκε γάλα.

## THE DECLAMATORY EPIGRAMS

### 715.—ANACREON (?)

HERDSMAN, pasture thy herd far from here, lest taking Myron's heifer to be alive thou drive it off with the rest.

### 716.—BY THE SAME

MYRON pretended this heifer to be the work of his hands, but it was never formed in the mould, but turned into bronze owing to old age.

### 717.—EVENUS

EITHER a complete hide of bronze clothes here a real cow, or the bronze has a soul inside it.

### 718.—BY THE SAME

PERHAPS Myron himself will say this: "I did not mould this heifer, but its image.

### 719.—LEONIDAS

MYRON did not mould me; he lied; but driving me from the herd where I was feeding, he fixed me to a stone base.

### 720.—ANTIPATER OF SIDON

IF Myron had not fixed my feet to this stone I would have gone to pasture with the other cows.

### 721.—BY THE SAME

CALF, why dost thou approach my flanks, and why dost thou low? The artist put no milk in my udder.

## GREEK ANTHOLOGY

### 721A.—ΑΔΕΣΠΟΤΟΝ

Ἡ βοῦς ἐξ ἀρότου νέον ἥλυθε, καὶ διὰ τοῦτο  
όκνεῖ, κούκ ἐθέλει βῆμ' ἐπίπροσθεν ἄγειν.

### 722.—ΤΟΥ ΑΥΤΟΥ ΑΝΤΙΠΑΤΡΟΤ

Τὰν δάμαλιν, βουφορβέ, παρέρχεο, μηδ' ἀπάνευθε  
συρίσδης· μαστῷ πόρτιν ἀπεκδέχεται.

### 723.—ΤΟΥ ΑΥΤΟΥ

Α μόλιβος κατέχει με καὶ ἀ λίθος· εἶνεκα δ' ἀν σεῦ,  
πλάστα Μύρων, λωτὸν καὶ θρύον ἐδρεπόμαν.

### 724.—ΤΟΥ ΑΥΤΟΥ

Α δάμαλις, δοκέω, μυκήσεται· ἡ ῥ' ὁ Προμηθεὺς  
οὐχὶ μόνος, πλάττεις ἔμπνοα καὶ σὺ Μύρων.

### 725.—ΑΔΗΛΟΝ

Βοῦν ἵδιαν ποτὲ βουσὶ Μύρων μιχθεῖσαν ἐζήτει·  
εὑρε μόλις δ' αὐτήν, τὰς βόας ἐξελάσας.

### 726.—ΑΛΛΟ

Α βοῦς ἀ τίκτουσ' ἀπὸ γαστέρος ἔπλασε τὰν βοῦν·  
ἀ δὲ Μύρωνος χεὶρ οὐ πλάσεν, ἀλλ' ἐτεκεν.

### 727.—ΑΔΗΛΟΝ

Καὶ χαλκὴ περ ἐοῦσα λάλησεν ἀν ἀ κεραὴ βοῦς,  
εἰ̄ οἱ σπλάγχνα Μύρων ἐνδον ἐτεχνάσατο.

## THE DECLAMATORY EPIGRAMS

### 721A.—ANONYMOUS

THE cow has just returned from ploughing, and owing to that is lazy and will not advance.

### 722.—ANTIPATER

PASS by the heifer, cowherd, and whistle not to her from afar. She is expecting her calf to suckle it.

### 723.—BY THE SAME

THE lead and stone hold me fast, but, otherwise, thanks to thee, sculptor Myron, I would be nibbling lotus and rushes.

### 724.—BY THE SAME

I THINK the heifer will low. Of a truth it is not Prometheus alone who moulds living creatures, but thou too, Myron.

### 725.—ANONYMOUS

MYRON was looking for his own cow among the others, and found it with difficulty by driving the rest away.

### 726.—ANONYMOUS

THE cow, its mother, moulded this heifer giving birth to it, but the hand of Myron did not mould it, but gave birth to it.

### 727.—ANONYMOUS

THE horned cow would have spoken, though made of bronze, if Myron had worked entrails inside it.

## GREEK ANTHOLOGY

### 728.—ΑΝΤΙΠΑΤΡΟΤ

Α δάμαλις, δοκέω, μυκήσεται· ἦν δὲ βραδύνη,  
χαλκὸς ὁ μὴ νοέων αἴτιος, οὐχὶ Μύρων.

### 729.—ΑΛΛΟ

Πηκτόν μοί τις ἄροτρον ἐπ' αὐχένι καὶ ζυγὰ θέσθω·  
εἶνεκα γὰρ τέχνας σεῖο, Μύρων, ἀρόσω.

### 730.—ΔΗΜΗΤΡΙΟΤ ΒΙΘΥΝΟΤ

Ἡν μ' ἐσίδη μόσχος, μυκήσεται· ἦν δέ γε ταῦρος,  
βήσεται· ἦν δὲ νομένις, εἰς ἀγέλαν ἐλάσει.

### 731.—ΑΛΛΟ

Ωδε Μύρων μ' ἔστησε τὸ βοΐδιον· οἱ δὲ νομῆς  
βάλλουσίν με λίθοις, ὡς ἀπολειπόμενον.

### 732.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Βουκόλον ἦν ἐσίδης τὸν ἐμόν, ξένε, τοῦτ' ἔπος αὐτῷ  
εἰπον, ὅθ' ὁ πλάστης ὡδέ μ' ἔδησε Μύρων.

### 733.—ΑΔΗΛΟΝ

Τὰν βοῦν τάνδε Μύρων, ξεῖν', ἔπλασεν, ἀν ὅδε μόσχος  
ώς ζῶσαν σαίνει, ματέρα δερκόμενος.

### 734.—ΔΙΟΣΚΟΡΙΔΟΤ

Ταῦρε, μάτην ἐπὶ μόσχον ἐπείγεαι· ἔστι γὰρ ἄπνους  
ἀλλά σ' ὁ βουπλάστας ἔξαπάτησε Μύρων.

## THE DECLAMATORY EPIGRAMS

### 728.—ANTIPATER

THE heifer, I think, will low, and if it delays it is the fault of the senseless bronze, not Myron's.

### 729.—ANONYMOUS

LET someone attach me to the solid plough and put a yoke on my neck, for as far as depends on thy art, Myron, I will plough.

### 730.—DEMETRIUS OF BITHYNIA

IF a calf sees me, it will low; a bull will mount me, and the herdsman drive me to the herd.

### 731.—ANONYMOUS

MYRON placed me, the heifer, here, but the herds-men throw stones at me thinking I have strayed.

### 732.—MARCUS ARGENTARIUS

STRANGER, if thou seest my herdsman, give him this message, that the sculptor Myron tied me up here.

### 733.—ANONYMOUS

STRANGER, it was Myron who moulded this cow, on which this calf fawns as if it were alive, taking it for its mother.

### 734.—DIOSCORIDES

IN vain, bull, thou rushest up to this heifer, for it is lifeless. The sculptor of cows, Myron, deceived thee.

## GREEK ANTHOLOGY

### 735.—ΑΛΛΟ

Σεῖο, Μύρων, δαμάλει παρακάτθανε μόσχος ἀλαθείς  
καὶ γάλα πιστεύων χαλκὸν ἔσωθεν ἔχειν.

### 736.—ΑΛΛΟ

Φεῦ σὺ Μύρων, πλάσσας οὐκ ἔφθασας· ἀλλὰ σὲ  
χαλκός,  
πρὶν ψυχὴν βαλέειν, ἔφθασε πηγνύμενος.

### 737.—ΑΛΛΟ

Χαλκείαν τύπτεις δάμαλιν· μέγα σ' ἡπαφε τέχνα,  
βουκόλε· τὰν ψυχὰν οὐ προσέθηκε Μύρων.

### 738.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΑΙΠΤΙΟΤ

Ἐν βοὶ τᾶδ' ἐμάχοντο Φύσις καὶ πότνια Τέχνα·  
ἀμφοτέραις δὲ Μύρων ἴσον ὅπασσε γέρας·  
δερκομένοις μὲν γὰρ Φύσιος κράτος ἥρπασε Τέχνα·  
αὐτὰρ ἐφαπτομένοις ἡ Φύσις ἐστὶ φύσις.

### 739.—ΤΟΥ ΑΥΤΟΥ

Ἡπαφε καὶ σὲ μύωπα Μύρων, ὅτι κέντρον ἐρείδεις  
πλευραῖς χαλκοχύτοις ἀντιτύποιο βοός.  
οὐ νέμεσις δὲ μύωπι· τί γὰρ τόσον; εἴ γε καὶ αὐτοὺς  
όφθαλμοὺς νομέων ἡπεροπευσε Μύρων.

### 740.—ΓΕΜΙΝΟΤ

Ἡ βάσις ἡ κατέχουσα τὸ βούδιον, ἡ πεπέδηται·  
ἥν δὲ ἀφεθῆ ταύτης, φεύξεται εἰς ἀγέλην.

## THE DECLAMATORY EPIGRAMS

### 735.—ANONYMOUS

A CALF died beside thy heifer, Myron, deceived into thinking that the bronze had milk inside.

### 736.—ANONYMOUS

ALACK ! Myron, thou didst not have time to complete thy casting, but the bronze hardened before thou couldst put life into it.

### 737.—ANONYMOUS

THOU strikest the bronze heifer. Art deceived thee much, herdsman : Myron did not add life.

### 738.—JULIAN, PREFECT OF EGYPT

NATURE and Queen Art strove in the matter of this cow, and Myron gave to each a prize of equal value. When one looks at it Art robs nature of her superiority, but when one touches it Nature is nature.

### 739.—BY THE SAME

MYRON deceived thee too, gadfly, that thou plungest thy sting into the hard flanks of the bronze cow. But the gadfly is excusable. What wonder ! when Myron deceived even the eyes of the herdsmen.

### 740.—GEMINUS

IT is the base to which it is attached that keeps back the heifer, and if freed from this it will run off

## GREEK ANTHOLOGY

μυκάται γὰρ ὁ χαλκός· ἵδ' ὡς ἔμπνουν ὁ τεχνίτας  
θήκατο· καὶ ζεύξης ἄλλον, ἵσως ἀρόσει.

### 741.—ΑΔΗΛΟΝ

Χάλκεος ἦς, ἐπὶ σοὶ δὲ γεωτόμος εἶλκεν ἄροτρον  
καὶ ζυγόδεσμα φέρων, ψευδομένα δάμαλι.  
ἄλλὰ Μύρων τέχνᾳ πανυπείροχος, ὃς σε δὶ' ἔργων  
ἔμπνουν, ὡς τινα βοῦν ἐργάτιν εἰργάσατο.

### 742. <ΦΙΛΙΠΠΟΤ>

Ἄπαιρέ μου τένοντος, ὡς γεωπόνε,  
λέπαδνα, καὶ σίδαρον αὐλακεργάταν·  
χαλκὸν γὰρ ἀμῶν οὐκ ἐσάρκωσεν Μύρων,  
τέχνᾳ δὲ ζωπόνησεν ὅψιν ἔμπνοον,  
ὡς πολλάκις με κάπομυκᾶσθαι θέλειν.  
εἰς ἔργα δ' οὐκ εἴασε, προσδήσας βάσει.

### 743.—ΘΕΟΔΩΡΙΔΑ

Θεσσαλαὶ αἱ βόες αἴδε· παρὰ προθύροισι δ' Ἀθάνας  
ἐστᾶσιν, καλὸν δῶρον, Ἰτωνιάδος·  
πᾶσαι χάλκειαι, δυοκαίδεκα, Φράδμονος ἔργον,  
καὶ πᾶσαι γυμνῶν σκῦλον ἀπ' Ἰλλυριῶν.

### 744.—ΛΕΩΝΙΔΟΤ

Ωγινόμοι Σώσων καὶ Σίμαλος, οἱ πολύαιγοι,  
οἱα βαθυσχίνων, ὡς ξένε, τιπαρολκίδαν  
Ἐρμᾶ τυρευτῆρι καὶ εὐγλαγι τὸν χιμάραρχον  
χάλκεον εὐπώγων' ὥδ' ἀνέθεντο τράγον.

## THE DECLAMATORY EPIGRAMS

to the herd. For the bronze lows. See how much alive the artist made it. If you yoke a fellow to it, perhaps it will plough.

### 741.—ANONYMOUS

THOU wast bronze, deceptive heifer, and the husbandman came up to thee dragging a plough and carrying a yoke. He far excels all other artists, Myron, who by his labour made thee alive, just like a labouring cow.

### 742.—PHILIPPUS

TAKE off from my neck, husbandman, the collar, and free me from the iron furrow-cutter; for Myron did not make my bronze into flesh, but his art gave me the aspect of being alive, so that often I even wished to low. He did not, however, let me go to work, but tied me to a base.

### 743.—THEODORIDAS

THESE cows are Thessalian, and by the gates of Itonian Athena<sup>1</sup> they stand, a beautiful gift, all of bronze, twelve in number, the work of Phradmon, all wrought from the spoil of the naked Illyrians.

### 744.—LEONIDAS

THE goatherds Soson and Simalus, rich in goats, stranger, seeing that they come from . . . dense with lentisces, dedicated here to Hermes, the giver of cheeses and milk, this brazen, bearded goat, the lord of the flock.

<sup>1</sup> Her temple was between Pherae and Larissa in Thessaly.  
cp. Book VI. 130.

## GREEK ANTHOLOGY

### 745.—ΑΝΤΗΣ

Θάεο τὸν Βρομίου κεραὸν τράγου, ώς ἀγερώχως  
δῦμμα κατὰ λασιᾶν γαῦρον ἔχει γενύων,  
κυδιόων ὅτι οἱ θάμ' ἐν οὔρεσιν ἀμφὶ παρῆδα  
βόστρυχον εἰς ῥοδέαν Ναὶς ἔδεκτο χέρα.

### 746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

*Eis δακτύλιον*

Ἐπτὰ βοῶν σφραγῖδα βραχὺς λίθος εἶχεν ἴασπις,  
ώς μίαν, ώς πάσας ἔμπνοα δερκομένας.  
καὶ τάχα κὰν τὰπέρεψε τὰ βοίδια· νῦν δὲ κέκλειται  
τῇ χρυσῇ μάνδρᾳ τὸ βραχὺ βουκόλιον.

### 747.—ΠΛΑΤΩΝΟΣ

Εἰκόνα πέντε βοῶν μικρὰ λίθοι εἶχεν ἴασπις,  
ώς ἥδη πάσας ἔμπνοα βοσκομένας.  
καὶ τάχα κὰν ἀπέφευγε τὰ βοίδια· νῦν δὲ κρατεῖται  
τῇ χρυσῇ μάνδρῃ τὸ βραχὺ βουκόλιον.

### 748.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

*Eis Διόνυσον γεγλυμμένον ἐν ἀμεθύστῳ*

Ἡ λίθος ἔστ’ ἀμέθυστος, ἐγὼ δ’ ὁ πότης Διόνυσος  
ἢ νήφειν πείση μ’, ἢ μαθέτω μεθύειν.

---

<sup>1</sup> If not corrupt, it must mean that they were represented one standing behind the other, only the heads of six showing.

## THE DECLAMATORY EPIGRAMS

### 745.—ANYTE

Look on the horned goat of Bacchus, how haughtily with saucy eye he looks down on his flowing beard, exulting that often in the mountains the Naiad, caressing his cheeks, took those locks in her rosy hand.

### 746.—KING POLEMO

#### *On a Ring*

THIS little jasper stone has a seal of seven cows looking like one,<sup>1</sup> and all looking at us as if alive. Perhaps the cows would have run away, but now the little herd is confined in the golden pen.

### 747.—PLATO

THE little jasper stone is carved with five cows all looking alive as they feed. Perhaps they would run away, but now the little herd is confined in the golden pen.

### 748.—PLATO THE YOUNGER

#### *On Dionysus carved on an Amethyst*

THE stone is amethyst,<sup>2</sup> but I am the toper Dionysus. Either let it teach me to be sober, or learn itself to get drunk.

<sup>2</sup> i.e. “against drunkenness.”

## GREEK ANTHOLOGY

### 749.—ΟΙΝΟΜΑΟΤ

Εἰς Ἐρωτα ἐν καυκίῳ γεγλυμμένον  
Ἐν κυάθῳ τὸν Ἐρωτα τίνος χάριν; ἀρκετὸν οἶνῳ  
αἴθεσθαι κραδίην· μὴ πυρὶ πῦρ ἔπαγε.

### 750.—ΑΡΧΙΟΤ

Εἰς βόας ἐν δακτυλίῳ

Τὰς βοῦς καὶ τὸν ἵασπιν ἴδων περὶ χειρὶ δοκήσεις  
τὰς μὲν ἀναπνείειν, τὸν δὲ χλοηκομέειν.

### 751.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Α σφραγὶς ὑάκινθος· Ἀπόλλων δ' ἐστὶν ἐν αὐτῇ  
καὶ Δάφνη· ποτέρου μᾶλλον ὁ Λητοῖδας;

### 752.—ΑΣΚΛΗΠΙΑΔΟΤ, τινὲς δὲ ΑΝΤΙ- ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εἰμὶ Μέθη τὸ γλύμμα σοφῆς χερός, ἐν δ' ἀμεθύστῳ  
γέγλυμμαι· τέχνης δ' ἡ λίθος ἀλλοτρίη.  
ἀλλὰ Κλεοπάτρης ἰερὸν κτέαρ· ἐν γὰρ ἀνάσσης  
χειρὶ θεὸν νηφειν καὶ μεθύουσαν ἔδει.

### 753.—ΚΛΑΤΔΙΑΝΟΤ

Εἰς κρύσταλλον ἐνδον ὕδωρ ἔχουσαν

Χιονέη κρύσταλλος ὑπ' ἀνέρος ἀσκηθεῖσα  
δεῖξεν ἀκηρασίοιο παναίολον εἰκόνα κόσμου,  
οὐρανὸν ἀγκὰς ἔχοντα βαρύκτυπον ἐνδοθι πόντον.

## THE DECLAMATORY EPIGRAMS

### 749.—OENOMAUS

*On Love carved on a Bowl*

WHY Love on the bowl? It is enough for the heart to be set on fire by wine. Add not fire to fire.

### 750.—ARCHIAS

*On Cows carved on a Ring*

LOOKING at the cows and the jasper on my hand, you will fancy that the cows breathe and the jasper puts forth grass.

### 751.—PLATO THE YOUNGER

THE stone is Hyacinthus,<sup>1</sup> and on it are Apollo and Daphne. Of which was Apollo rather the lover?

### 752.—ASCLEPIADES OR ANTIPATER OF THESSALONICA

I AM Drunkenness, the work of a skilled hand, but I am carved on the sober stone amethyst. The stone is foreign to the work. But I am the sacred possession of Cleopatra: on the queen's hand even the drunken goddess should be sober.

### 753.—CLAUDIANUS

*On a Crystal enclosing Water*

THE snow-white crystal, fashioned by the hand of man, showed the variegated image of the perfect universe, the heaven,<sup>2</sup> clasping within it the deep-voiced sea.

<sup>1</sup> Jacinth.

<sup>2</sup> Because it was spherical.

## GREEK ANTHOLOGY

### 754.—ΤΟΥ ΑΥΤΟΥ

*a. Εἰπ' ἄγε μοι, κρύσταλλε, λίθῳ πεπυκασμένον ὅδωρ,  
τίς πῆξεν; β. Βορέης. a. Ἡ τίς ἔλυσε; β. Νότος.*

### 755.—ΑΔΕΣΠΟΤΟΝ

*Εἰς Σκύλλαν χαλκῆν*

*Εἰ μὴ χαλκὸς ἔλαμπεν, ἐμάνυε δ' ἔργον ἄνακτος  
ἔμμεναι Ἡφαίστου δαιδαλέοιο τέχνας,  
αὐτὴν ἀν τις Σκύλλαν ὀτσσατο τηλόθι λεύσσων  
έσταμεν, ἐκ πόντου γαῖαν ἀμειψαμέναν·  
τόσσον ἐπισείει, τόσσον κότον ἀντία φαίνει,  
οἶον ἀπὸ πελάγευς συγκλονέουσα νέας.*

### 756.—ΑΙΜΙΛΙΑΝΟΤ

*Τέχνας εἴνεκα σεῦο καὶ ἀ λίθος οἶδε βρυάζειν,  
Πραξίτελες· λῦσον, καὶ πάλι κωμάσομαι.  
νῦν δ' ἡμῖν οὐ γῆρας ἔτ' ἀδρανές, ἀλλ' ὁ πεδητὰς  
Σειληνοῖς κώμων βάσκανός ἐστι λίθος.*

### 757.—ΣΙΜΩΝΙΔΟΤ

*'Ιφίων τόδ' ἔγραψε Κορίνθιος. οὐκ ἔνι μῶμος  
χερσίν, ἐπεὶ δόξας ἔργα πολὺ προφέρει.*

### 758.—ΤΟΥ ΑΥΤΟΥ

*Κίμων ἔγραψε τὴν θύραν τὴν δεξιάν·  
τὴν δ' ἔξιόντων δεξιὰν Διονύσιος.*

## THE DECLAMATORY EPIGRAMS

### 754.—BY THE SAME

*A.* TELL me, ice, water frozen into stone, who froze thee. *B.* Boreas. *A.* And who melted thee? *B.* The South wind.

### 755.—ANONYMOUS

#### *On Scylla in Bronze*<sup>1</sup>

UNLESS the bronze glistened and betrayed the work to be a product of Hephaestus' cunning art, one looking from afar would think that Scylla herself stood here, transferred from sea to land, so threatening is her gesture, such wrath does she exhibit, as if dashing ships to pieces in the sea!

### 756.—AEMILIANUS

(*A Silenus speaks*)

As far as it depends on thy art, Praxiteles, the stone could wax wanton. Let me loose and I will join in the revel again. It is not that my old age is feeble, but the fettering stone grudges the Sileni their sport.

### 757.—SIMONIDES

IPHION of Corinth painted this. There is no fault in his hand, since the achievement far excels the expectation.

### 758.—BY THE SAME

CIMON painted the door on the right, and Dionysius that on the right as you go out.

<sup>1</sup> Probably in the Hippodrome at Constantinople.

## GREEK ANTHOLOGY

### 759.—ΑΔΕΣΠΟΤΟΝ

Εἰς λίθος, ἄρμ', ἐλατήρ, ἵπποι, ζυγόν, ἡνία, μάστιξ.

### 760.—ΑΛΛΟ

Εἰς λίθος, ἄρμ', ἐλατήρ, πῶλοι, ζυγός, ἡνία, Νίκη.

### 761.—ΑΔΗΛΟΝ

Ἐὶς βότρυν ἐκ χρωμάτων

Μικροῦ κατέσχον τὸν βότρυν τοῖς δακτύλοις,  
ὑπεραπατηθεὶς τῇ θέᾳ τῶν χρωμάτων.

### 762.—ΑΒΛΑΒΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ

Εὶς δίσκον Ἀσκληπιάδον

"Ηφαιστός μ' ἐτέλεσσε καμὼν χρόνον· ἀλλὰ Κυθείρη  
ἀνδρὸς ἑοῦ θαλάμων εἴλετο λαθριδίως,  
Ἄγχίση δ' ἔπορεν κρυφίης μνημῆιον εύνῆς·  
καὶ μ', Ασκληπιάδης εῦρε παρ' Αἰνεάδαις.

### 763.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΓΤΠΤΙΟΤ

Ἐὶς ἀρχοντικὸν πέλεκυν

\* Ήν μὲν ἀλιτραίνης, πέλεκυν βλεφάροισι δοκεύεις·  
ἢν δὲ σαοφρονέης, ἄργυρός είμι μόνον.

## THE DECLAMATORY EPIGRAMS

### 759.—ANONYMOUS

Of one stone are chariot, charioteer, horses, yoke,  
reins, whip.

### 760.—ANONYMOUS

Of one stone are chariot, charioteer, horses, yoke,  
reins, and Victory.

### 761.—ANONYMOUS

#### *On a Painting of a Bunch of Grapes*

I was almost grasping the cluster in my fingers,  
more than deceived by the sight of the colours.

### 762.—ABLABIUS ILLUSTRIUS

#### *On the Quoit of Asclepiades*

HEPHAESTUS wrought me with long labour, but Cytherea took me secretly from her husband's chamber  
and gave me to Anchises as a souvenir of their stolen  
intercourse. Asclepiades found me among the de-  
scendants of Aeneas.<sup>1</sup>

### 763.—JULIANUS, PREFECT OF EGYPT

#### *On a Magistrate's Axe*

If thou art guilty of crime, thy eyes see here an  
axe, but if thou art innocent, I am only silver to  
thee.

<sup>1</sup> i.e. the Romans. Who Asclepiades was we do not know.  
It looks as if he were an exceptionally lucky collector of  
antiquities.

## GREEK ANTHOLOGY

### 764.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κωνωπεῶνα

Οὐ βριαρόν τινα θῆρα, καὶ οὐ τινα πόντιον ἵχθύν,  
οὐ πτερὸν ἀγρεύω πλέγμασιν ὥμετέροις,  
ἀλλὰ βροτοὺς ἐθέλουντας· ἀλεξήτειρα δὲ τέχνη  
ἀνέρα μυιάων κέντρον ἀλευομένον  
ἐκ θαλίης ἀβρῶτα μεσημβριάσαντα φυλάσσει, 5  
οὐδὲν ἀφαυροτέρη τείχεος ἀστυόχου.  
ὑπνου δ' ἀστυφέλικτον ἄγω χάριν· ἀλλὰ καὶ αὐτοὺς  
δυῶς μυιοσόβους ρύομαι ἀτμενίης.

### 765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Καλλιγάμοις λέκτροις περικίδναμαι· εἴμι δὲ κεδνῆς  
δίκτυον οὐ Φοίβης, ἀλλ' ἀπαλῆς Παφίης.  
ἀνέρα δ' ὑπνώοντα μίτῳ πολύώπι καλύπτω,  
ζωοφόρων ἀνέμων οὐδὲν ἀτεμβόμενον.

### 766.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Πλέγμασι μὲν σκοπός ἔστι περισφίγξαι πετεηνῶν  
ἔθνεα καὶ ταχινοὺς ἔνδοθεν ὄρταλίχους.  
αὐτὰρ ἔγω σεύειν ἐπιτέρπομαι, οὐδὲ καλύπτω  
ἔνδοθεν, ἀλλ' εἴργω μᾶλλον ἐπειγομένους.  
οὐδὲ μέ τις λήσειε, καὶ εἰ βραχὺς ἐπλετο, κώνωψ 5  
ἥμετέρης διαδὺς πλέγμα λινοστασίης.  
ὅρνεά που σώζω· μερόπεσσι δὲ λέκτρα φυλάσσω.  
ἢ ῥά τις ἥμείων ἔστι δικαιότερος;

## THE DECLAMATORY EPIGRAMS

### 764.—PAULUS SILENTIARIUS

#### *On a Mosquito Net*

No powerful beast, or fish of the sea, or bird do I catch in my meshes, but men willing to be caught. My defensive art, in no wise inferior to a city's wall, keeps a man who would avoid the sting of flies uneaten as he takes his siesta after the midday meal. I bring him the gift of undisturbed slumber, and save the slaves themselves from their service of chasing the flies away.

### 765.—BY THE SAME

#### *On the Same*

I AM hung round wealthy bridal beds and am the net, not of the huntress Artemis, but of the tender Queen of Paphos. I cover the sleeper with a many-meshed web, so that he in no way loses the life-giving breeze.

### 766.—AGATHIAS SCHOLASTICUS

#### *On the Same*

IT is the office of nets to surround the winged tribes and enclose their quick brood; but I take pleasure in chasing them away and do not cover them round, but rather keep them off when they attack. Not a single mosquito, however small, will manage to get through the fabric of my net. One may say that I save from death the winged creatures while I guard the beds of men. Can anyone be more righteous than I am?

## GREEK ANTHOLOGY

### 767.—ΤΟΥ ΑΥΤΟΥ

*Eis tāblān*

Ἐξόμενος μὲν τῇδε παρ' εὐλάϊγγι τραπέζῃ  
παιγνια κινήσεις τερπνὰ βολοκτυπίης.  
μήτε δὲ νικήσας μεγαλίζεο, μήτ' ἀπολειφθεὶς  
ἄχνυσο, τὴν δλίγην μεμφόμενος βολίδα.  
καὶ γὰρ ἐπὶ σμικροῖσι νόος διαφαίνεται ἀνδρός,  
καὶ κύβος ἀγγέλλει βένθος ἔχεφροσύνης.

5

### 768.—ΤΟΥ ΑΥΤΟΥ

*Eis tō autō*

Παιγνια μὲν τάδε πάντα· Τύχης δ' ἐτερότροπος ὄρμὴ  
ταῖς ἀλόγοις ταύταις ἐμφέρεται βολίσιν·  
καὶ βροτέου βιότου σφαλερὸν μύμημα νοήσεις,  
νῦν μὲν ὑπερβάλλων, νῦν δ' ἀπολειπόμενος.  
αἰνέομεν δὴ κεῖνον, δις ἐν βιότῳ τε κύβῳ τε  
χάρματι καὶ λύπῃ μέτρον ἐφηρμόσατο.

5

### 769.—ΤΟΥ ΑΥΤΟΥ

*Eis tō autō*

Τοῖς μὲν πρηγγούσις τάδε παιγνια, τοῖς δ' ἀκολάστοις  
λύσσα καὶ ἀμπλακίη καὶ πόνος αὐτόματος.  
ἀλλὰ σὺ μὴ λέξῃς τι θεημάχον ὕστατος ἔρπων,  
μηδ' ἀναροιβδήσῃς ρίνοβόλῳ πατάγῳ.  
δεῖ γὰρ μήτε πονεῖν ἐν ἀθύρμασι, μήτε τι παιζειν  
ἐν σπουδῇ· καιρῷ δ' ἵσθι νέμειν τὸ πρέπον.

5

## THE DECLAMATORY EPIGRAMS

### 767.—BY THE SAME

#### *On a Draught-board*

SEATED by this table made of pretty stones, you will start the pleasant game of dice-rattling. Neither be elated when you win, nor put out when you are beaten, blaming the little die. For even in small things the character of a man is revealed, and the dice proclaim the depth of his good sense.

### 768.—BY THE SAME

#### *On the Same*

THESE things are all play. The shifting current of Fortune is pictured in these unreasoning dice, and, now a winner, now a loser, you will perceive in them the unstable image of mortal life. We praise him who in life and in play imposes a limit on his joy and grief.

### 769.—BY THE SAME

#### *On the Same*

To men of gentle disposition this is play, but to those lacking in self-restraint it is madness and wandering of the wits and self-imposed pain. If you come in last, speak no word of offence to God, nor boil over and snort loudly. One should neither give oneself trouble in a matter of play, nor play in serious matters. Learn to allot to the hour what befits it.

## GREEK ANTHOLOGY

### 770.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς ποτήριον οἰκείας θυγατρὸς παρθένου  
Χεῖλος Ἀνικήτεια τὸ χρύσεον εἰς ἐμὲ τέγγει·  
ἀλλὰ παρασχοίμην καὶ πόμα νυμφίδιον.

### 771.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ

Εἰς φιάλην ἔχουσαν κινουμένους ἵχθύας  
Ὄντως Βάκχον ἔδεκτο Θέτις· νῦν μῆθος Ὄμηρον,  
ὸψὲ μέν, ἀλλ' εὑρεν πίστιν ἐτητυμάτης.

### 772.—ΦΩΚΑ ΔΙΑΚΟΝΟΤ

Εἰς φιάλην ἐν γῇ συνάγονται τὰ περιπτά  
Οἰνοχόῳ φίλον εἰμὶ μόνῳ δέπας, οὕνεκεν αὐτῷ  
Βάκχον ἀολλίζω τὸν περιλειπόμενον.

### 773.—ΠΑΛΛΑΔΑ

Χαλκοτύπος τὸν Ἔρωτα μεταλλάξας ἐπόησε  
τήγανον, οὐκ ἀλόγως, ὅττι καὶ αὐτὸ φλέγει.

### 774.—ΓΛΑΤΚΟΤ ΑΘΗΝΑΙΟΤ

Α Βάκχα Παρία μέν, ἐνεψύχωσε δ' ὁ γλύπτας  
τὸν λίθον· ἀνθρώσκει δ' ὡς βρομιαζομένα.  
Ω Σκόπα, ἀ θεοποιὸς <ἄπιστον> ἐμήσατο τέχνα  
θαῦμα, χιμαιροφόνον Θυιάδα μαινομέναν.

## THE DECLAMATORY EPIGRAMS

### 770.—PAULUS SILENTIARIUS

*On a Cup belonging to his own Unmarried Daughter*  
ANICETIA moistens her golden lips in me, and may  
I give her the bridal draught too.

### 771.—JULIAN, PREFECT OF EGYPT

*On a Cup on which Swimming Fish were chased  
or painted*

THETIS<sup>1</sup> really received Bacchus: at length the  
truth of Homer's story<sup>2</sup> is confirmed.

### 772.—PHOCAS THE DEACON

*On a Cup in which the Leavings are collected*  
I AM dear to the cup-bearer alone, because I collect  
for him the wine that is left.

### 773.—PALLADAS

THE smith transformed Love into a frying-pan,  
and not unreasonably, as it also burns.

### 774.—GLAUCUS OF ATHENS

THE Bacchante is of Parian marble, but the sculptor  
gave life to the stone, and she springs up as if in  
Bacchic fury. Scopas, thy god-creating art has pro-  
duced a great marvel, a Thyad, the frenzied slayer  
of goats.

<sup>1</sup> i.e. the sea.

<sup>2</sup> Hom. *Il.* vi. 136.

## GREEK ANTHOLOGY

### 775.—ΤΟΥ ΑΥΤΟΥ

Ἡ Βάκχη Κρονίδην Σάτυρον θέτο· εἰς δὲ χορείαν  
θρώσκει μαινομένων ὡς βρομιαζόμενος.

### 776.—ΔΙΟΔΩΡΟΤ

Ζεύξιδος ἡ χροιή τε καὶ ἡ χάρις<sup>1</sup> ἐν δέ με μικρῇ  
κρυστάλλῳ τὸ καλὸν δαιδαλον 'Αρσινόῃ  
γράφας τοῦτ<sup>2</sup> ἔπορεν Σατυρῆιος. εἰμὶ δ' ἀνάσσης  
εἰκὼν, καὶ μεγάλης λείπομαι οὐδὲ ὄλιγον.

### 777.—ΦΙΛΙΠΠΟΤ

"Ιδ" ὡς ὁ πῶλος χαλκοδαιδάλῳ τέχνᾳ  
κορωνιῶν ἔστηκε· δριμὺ γὰρ βλέπων  
նψαυχενίζει, καὶ διηνεμωμένας  
κορυφῆς ἐθείρας οὐρίωκεν ἐς δρόμον.  
δοκέω, χαλινοὺς εἴ τις ἡνιοστρόφος  
ἐναρμόσῃ γένυσσι κάπικεντρίσῃ,  
ο σὸς πόνος, Λύσιππε, καὶ παρ<sup>3</sup> ἐλπίδας  
táχ<sup>4</sup> ἐκδραμεῖται· τῷ τέχνᾳ γὰρ ἐμπνέει.

5

### 778.—ΤΟΥ ΑΥΤΟΥ

Γαῖαν τὴν φερέκαρπον ὅσην ἔζωσε περίχθων  
ώκεανὸς μεγάλῳ Καίσαρι πειθομένην,  
καὶ γλαυκήν με θάλασσαν ἀπηκριβώσατο Καρπῷ  
κερκίσιν ἴστοπόνοις πάντ' ἀπομαξαμένη.  
Καίσαρι δὲ τακείνου χάρις ἥλθομεν· ἦν γὰρ ἀνάσσης δῶρα φέρειν τὰ θεῖς καὶ πρὶν ὄφειλόμενα.

---

<sup>1</sup> Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.

## THE DECLAMATORY EPIGRAMS

### 775.—BY THE SAME

THE Bacchante has made the son of Cronos a Satyr,  
and he rushes to the frenzied dance as if he were in  
Bacchic fury.<sup>1</sup>

### 776.—DIODORUS

THE colour and the beauty is worthy of Zeuxis; but  
Satyreius painted me on a little crystal and gave the  
pretty miniature to Arsinoe. I am the queen's own  
image, and no whit inferior to a large picture.

### 777.—PHILIPPUS

Look how proudly the art of the worker in bronze  
makes this horse stand. Fierce is his glance as he  
arches his neck and shakes out his wind-tossed mane  
for the course. I believe that if a charioteer were  
to fit the bit to his jaws and prick him with the spur,  
thy work, Lysippus, would surprise us by running  
away; for Art makes it breathe.

### 778.—BY THE SAME

#### *On a Tapestry*

IN me Carpo, imitating all by her shuttle's labour  
at the loom, depicted accurately all the fruitful land,  
encompassed by Ocean, that obeys great Caesar, and  
the blue sea as well. I come to Caesar as a present  
. . . ., for it was the queen's duty to offer the gift  
long due to the gods.<sup>2</sup>

<sup>2</sup> i.e. to the emperors. The corrupt word in l. 5 (or possibly *καρπὸς* in l. 3, where *καρπῶ* is a conjecture) conceals the clue to the identity of the queen. She was probably Oriental.

## GREEK ANTHOLOGY

### 779.—ΑΔΕΣΠΟΤΟΝ

Εἰς βάσιν τοῦ ὡρολογίου τοῦ εἰς τὴν ἀψίδα τὴν κειμένην  
εἰς τὴν βασιλικήν

Δῶρον Ἰουστίνου τυραννοφόνου βασιλῆος  
καὶ Σοφίης ἀλόχου, φέγγος ἐλευθερίης,  
ὡράων σκοπίαζε σοφὸν σημάντορα χαλκὸν  
αὐτῆς ἐκ μονάδος μέχρι δυωδεκάδος,  
ὅντινα συληθέντα Δίκης θρόνου ἡνιοχεύων  
εὗρεν Ἰουλιανὸς χερσὸν ἀδωροδόκοις.

5

### 780.—ΑΔΕΣΠΟΤΟΝ

Εἰς ὡρολόγιον

Ὦρανὸν ἀ χωροῖσα σοφὰ λίθος, ἀ διὰ τυτθοῦ  
γνώμονος ἀελίῳ παντὶ μερισδομένα.

### 781.—ΑΔΗΛΟΝ

Εἰς κάγκελον οἰκίας

Ἡν κλείσης μ', ἀνέωγα· καὶ ἦν οἰξῆς μ' ἐπικλείσεις.<sup>1</sup>  
τοῖος ἐὼν τηρεῖν σὸν δόμον οὐ δύναμαι.

<sup>1</sup> I write μ' ἐπικλείσεις for με κλείσεις με.

<sup>1</sup> i.e. “the Sun,” but the phrase is obscure. I suppose it means “Sun, who now shinest on a free state,” and refers to the same matter as the epithet “tyrannicide.”

<sup>2</sup> Justin II. The title “tyrannicide” refers to the suppression of some real or fancied usurper.

## THE DECLAMATORY EPIGRAMS

### 779.—ANONYMOUS

*On the Base of the Sun-dial in the Arch of the Basilica*

Look, Light of Freedom,<sup>1</sup> on this gift of our emperor Justin,<sup>2</sup> the tyrannicide, and his wife Sophia, this skilled bronze indicator of the hours from one to twelve. It had been stolen, and Julianus the Praetorian Prefect recovered it with incorruptible hands.

### 780.—ANONYMOUS

*On a Sun-dial*

THIS is the learned stone which contains all the heavens, and which a little regulator adapts to every position of the sun.<sup>3</sup>

### 781.—ANONYMOUS

*On the Lattice of a House*

If you shut me I am open, and if you open me you will shut me. Being such, I cannot guard your house.<sup>4</sup>

<sup>1</sup> It was so regulated that it was adapted to every day in the year, each day—from sunrise to sunset—containing twelve hours. What was the mechanism?

<sup>4</sup> A very silly epigram. The lattice, having holes in it, is open when shut and shut when open, as the light no longer comes through it.

## GREEK ANTHOLOGY

### 782.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς ὄρολόγιον

Ἐνθάδε μιστύλλουσι δρόμον Φαεθοντίδος αἴγλης  
ἀνέρες ώράων ἀμφὶ δυωδεκάδι·  
ὑδασι δ' ἡελίοιο ταλαντεύουσι κελεύθους,  
ἐς πόλον ἐκ γαίης μῆτιν ἐρεισάμενοι.

### 783.—ΑΔΗΛΟΝ

Εἰς Ἐρμαφρόδιτον ἐν λουτρῷ ἵσταμενον

Ἀνδράσιν Ἐρμῆς εἰμί, γυναιξὶ δὲ Κύπρις ὄρῶμαι·  
ἀμφοτέρων δὲ φέρω σύμβολά μοι τοκέων.  
τοῦνεκεν οὐκ ἀλόγως με τὸν Ἐρμαφρόδιτον ἔθεντο  
ἀνδρογύνοις λουτροῖς παῖδα τὸν ἀμφίβολον.

### 784.—ΑΔΗΛΟΝ

Εἰς λουτρὸν μικρόν

Μὴ νεμέσα βαιοῖσι· χάρις βαιοῖσιν ὀπηδεῖ·  
βαιὸς καὶ Παφίης ἐπλετο κοῦρος Ἐρως.

R. G. McGregor, *The Greek Anthology*, p. 47; T. P. Rogers, in *The Greek Anthology* (Bohn), p. 131.

### 785.—ΑΔΗΛΟΝ

Εἰς καμάραν τοῦ φόρου πρὸς τὴν δύσιν

Μηνᾶς χρύσεον ἔργον ἐδείματο πᾶσιν ὁδίταις,  
κυδαίνων πτολίεθρον ἐριχρύσων βασιλήων.

### 786.—ΑΛΛΟ

Τόνδε καθιδρύσαντο θεῷ περικαλλέα βωμόν,  
Λευκῆς καὶ Πτελέου μέσσον δρον θέμενοι

## THE DECLAMATORY EPIGRAMS

### 782.—PAULUS SILENTIARIUS

*On a Water-clock*

HERE men divide the course of bright Phaethon  
into twelve hours and measure the sun's path  
by water, lifting up their minds from earth to  
heaven.

### 783.—ANONYMOUS

*On a Hermaphrodite which stood in a Bath*

To men I am Hermes, but to women appear to be  
Aphrodite, and I bear the tokens of both my parents.  
Therefore not inappropriately they put me, the  
Hermaphrodite, the child of doubtful sex, in a bath  
for both sexes.

### 784.—ANONYMOUS

*On a Small Bath*

REVILE not small things. Small things possess  
charm. Cypris' son, Eros, was small too.

### 785.—ANONYMOUS

*On a Vaulted Chamber on the West Side of the Forum*

MENAS built the golden structure for all travellers,  
glorifying the city of our kings rich in gold.

### 786.—ANONYMOUS

THE inhabitants erected to the god this beautiful  
altar, placing it here as a sign to mark the boundary

## GREEK ANTHOLOGY

ένναέται, χώρης σημήιον· ἀμμορίης δὲ  
αὐτὸς ἄναξ μακάρων ἐστὶ μέσος Κρονίδης.

### 787.—ΣΩΦΡΟΝΙΟΤ ΠΑΤΡΙΑΡΧΟΤ

Εἰς τόπον ἐπιξενουμένων

‘Ο πρὶν ἀλωόμενος καὶ ἀνέστιον ἵχνος ἐλαύνων,  
εἴτ’ ἀφ’ ὁδοιπορίης, εἴτ’ ἀπὸ ναυτιλίης,  
ἐνθάδε νῦν προσιὼν στῆσον, ξένε, σὸν πόδα δεῦρο,  
ναιετάειν ἐθέλων, οἶκον ἔτοιμον ἔχων.  
εἰ δέ με καὶ τίς ἔτευξεν ἀνακρινέοις, πολιῆτα·  
Εὐλόγιος, Φαρίης ἀρχιερεὺς ἀγαθός.’

5

### 788.—ΑΔΕΣΠΟΤΟΝ

‘Ολβιον ἀνθρώποισιν ἔχει φάος ἀμβροτος αἰών  
σῆσιν ὑπ’ ἐννεσίγης, εὐγενέτειρα Τύχη.  
νεύματι γὰρ σῷ πάντα φέρει κλέος ω ποτε χειρὶ<sup>5</sup>  
δεξιτερῇ παρέχης αὐχένα θεσπέσιον.  
τούτῳ καὶ βασιλῆς ἀμύμονες ἀρμόζονται,  
καὶ λογίων ἀγέλης ἀμβροτοι ἡγεμόνες·  
καὶ νῆες λιμένεσσι σαώτερον ἀμπαύονται  
σὴν δὶ’ ἀρηγοσύνην σωζόμεναι πελάγει·  
καὶ πόλιες χαίρουσιν ἀκύμονες, ἡδέ τε λαοί,  
καὶ θαλερῶν πεδίων λείμακες ἀμβρόσιοι.  
τούνεκα σὸν θεράποντα πρὸς ὅλβιον ἀθρήσασα

10

10

\* \* \* \* \*

### 789.—ΑΔΕΣΠΟΤΟΝ

Τέκτονά με σκοπίαζε σοφῶν κοσμήτορα μύθων,  
ἰθύνοντα τέχνην εὐεπίης κανόνι.

## THE DECLAMATORY EPIGRAMS

of Leuce and Pteleus. The arbiter of the division is the king of the immortals himself, Cronus' son.<sup>1</sup>

### 787.—SOPHRONIUS THE PATRIARCH

*On a Guest-house*

STRANGER, who formerly on your arrival by land or by sea wandered about with homeless feet, approach now and stay your steps here, where, if you wish to dwell, you will find a lodging all ready. But if you, citizen, demand who made me, it was Eulogius, the good bishop of Alexandria.

### 788.—ANONYMOUS

UNDER thy rule, noble Fortune, the blest life of men enjoys the light of prosperity. For at thy nod all things bring glory to him whom thou permittest to caress thy divine neck with his right hand. To thy will illustrious kings bow, and the blest leaders of the learned company. Ships, too, rest safer in harbour, saved at sea by thy help, and cities enjoy tranquility, and peoples, and the ambrosial meads of the verdant plain. Therefore looking on thy servant . . .

### 789.—ANONYMOUS

*On a Rhetor*

Look on me, the adorner of learned discourse, who direct my art by the rule of eloquence.

<sup>1</sup> From Demosth. vii. 39. The places are in the Thracian Chersonese.

## GREEK ANTHOLOGY

### 790.—ΑΝΤΙΠΑΤΡΟΤ

Τίς ποκ' ἀπ' Οὐλύμπιο μετάγαγε παρθενεῶνα,  
τὸν πάρος οὐρανίοις ἐμβεβαῖτα δόμοις,  
ἐς πόλιν Ἀνδρόκλοιο, θοῶν βασίλειαν Ἰώνων,  
τὰν δορὶ καὶ Μούσαις αἰπυτάταν Ἐφεσον;  
ἢ ἡ σὺ φιλαμένα, Τιτυοκτόνε, μέζον Ὄλύμπου  
τὰν τροφόν, ἐν ταύτᾳ τὸν σὸν ἔθευ θάλαμον.

5

### 791.—ΑΠΟΛΛΩΝΙΔΟΤ

Μητρὶ περιστεφέος σηκοῦ, Κυθέρεια, θαλάσσῃ  
κρηπῖδας βυθίας οἴδματι πηξαμένη·  
χαίρει δ' ἀμφὶ σὲ πόντος, ἐπὶ ζεφύρῳ πνοῆσιν  
ἀφρὸν ὑπὲρ νώτου κυάνεον γελάσας.  
εἶνεκα δ' εὐσεβίης, νηοῦ θ' δν ἐγείρατο σεῖο  
Πόστουμος, αὐχήσῃ μέζον, ταφλοισι Πάφου.<sup>1</sup>

5

### 792.—ΑΝΤΙΠΑΤΡΟΤ

Νικίεω πόνος οὗτος· ἀειζώσυσα Νεκυία  
ἥσκημαι πάσης ἡρίον ἥλικίης·  
δώματα δ' Αἰδωνῆος ἐρευνήσαντος Ὁμήρου  
γέγραμμαι κείνου πρῶτον ἀπ' ἀρχετύπου.

<sup>1</sup> The poem is very corrupt. The MS. has in l. 1 περι-  
στρεφεα σηκδν. In l. 4 Jacobs corrects to ἀβρδν . . . κυανέον  
and I render so, but the aorist γελάσας can scarcely be right.

## THE DECLAMATORY EPIGRAMS

### 790.—ANTIPATER

#### *On the Temple of Artemis at Ephesus*

WHO was it that transported the maiden's chamber,  
that once stood in the celestial palace, from Olympus  
to Ephesus the city of Androclus, the queen of the  
Ionians, swift in battle, most excellent in war and  
letters? Was it thyself, slayer of Tityus, who,  
loving thy nurse<sup>1</sup> more than Olympus, didst set thy  
chamber in her?

### 791.—APOLLONIDES

#### *On a Temple of Aphrodite built in the Sea*

CY THEREA, who hast established in the depths of  
the flood the foundations of the sanctuary encinctured  
by thy mother the sea, around thee the sea rejoices,  
its blue surface smiling gently under the breeze of  
Zephyr. Because of this act of piety, and thy temple  
which Postumus erected, thou shalt boast thee more  
than because of Paphos.

### 792.—ANTIPATER

#### *On the Picture of Ulysses' descent to Hell*

THIS is the work of Nicias. I am painted here an  
ever-living City of the dead, the tomb of every age.  
It was Homer who explored the house of Hades, and  
I am copied from him as my first original.

<sup>1</sup> According to one story Artemis was born, not at Delos,  
but at a place called Ortygia near Ephesus.

## GREEK ANTHOLOGY

### 793.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΓΤΠΤΙΟΤ

Εἰς τὴν Μύρωνος βοῦν

Πόρτιν τήνδε Μύρωνος ἰδών, τάχα τοῦτο βοήσεις.  
“Η φύσις ἀπνοος ἐστιν, ἡ ἔμπνοος ἔπλετο τέχνη.”

### 794.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Βουκόλε, πῆ προθέειν με βιάζεαι; ἵσχεο νύσσων·  
οὐ γάρ μοι τέχνη καὶ τόδ' ὅπασσεν ἔχειν.

### 795.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

“Η χαλκὸν ζώωσε Μύρων σοφός, ἡ τάχα πόρτιν  
χάλκωσε ζωὰν ἐξ ἀγέλας ἐρύσας.

### 796.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Πλάστα Μύρων, σέο πόρτιν ὁδοιπόρος ἥλθεν  
ἐλάσσων·  
χαλκοῦ δὲ ψαύσας, φὼρ κενὸς ἐξεφάνη.

### 797.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εἰσορόων με λέων χαίνει στόμα, χερσὶ δ' ἀείρει  
γειοπόνος ζεύγλην, ἀγρονόμος κορύνην.

## THE DECLAMATORY EPIGRAMS

### 793.—JULIAN, PREFECT OF EGYPT

#### *On Myron's Heifer*

LOOKING on this heifer of Myron's you are like  
to cry out: "Either Nature is lifeless, or Art is  
alive."

### 794.—BY THE SAME

#### *On the Same*

NEAT-HERD, whither dost thou force me to advance?  
Stop from goading me. Art did not bestow motion  
on me too.

### 795.—BY THE SAME

#### *On the Same*

SKILLED Myron either made the bronze alive or  
drove off a live heifer from the herd and made it  
into bronze.

### 796.—BY THE SAME

#### *On the Same*

SCULPTOR Myron, a traveller came to drive off thy  
heifer, and feeling the bronze turned out to be a  
futile thief.

### 797.—BY THE SAME

#### *On the Same*

A LION when he sees me opens his mouth wide, the  
husbandman picks up his yoke and the herd his  
staff.

## GREEK ANTHOLOGY

### 798.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τλῆθι, Μύρων· τέχνη σε βιάζεται· ἀπνοον ἔργον.  
ἐκ φύσεως τέχνη· οὐ γὰρ φύσιν εὔρετο τέχνη.

### 799.—ΑΔΗΛΟΝ

Ἐν τῷ πορφυρῷ κίονι τῷ ὄντι εἰς τὸ Φιλαδέλφιον  
Εὔνους μὲν βασιλεῖ Μουσῆλιος· ἔργα βοῶσιν  
δημόσια· σθεναρὴν πράγματα πίστιν ἔχει.  
Μουσείον 'Ρώμη δ' ἔχαρισσατο, καὶ βασιλῆος  
εἰκόνα θεσπεσίην ἐντὸς ἔγραψε δόμων,  
τιμὴν μουσοπόλοις, πόλεως χάριν, ἐλπίδα κούρων, 5  
ὅπλα δὲ τῆς ἀρετῆς, χρήματα τοῖς ἀγαθοῖς.

### 800.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Ταῦτα λόγοις ἀνέθηκεν ἐκὼν Μουσῆλιος ἔργα,  
πιστεύων καθαρῶς ὡς θεός ἐστι λόγος.

### 801.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Μουσείον τὰ μὲν αὐτὸς ἐτεύξατο, πολλὰ δὲ σώσας  
ἐστῶτα σφαλερῶς, ἕδρυσεν ἀσφαλέως.

---

<sup>1</sup> A place so called because the statues of the sons of Constantine the Great stood there.

## THE DECLAMATORY EPIGRAMS

### 798.—BY THE SAME

#### *On the Same*

BEAR with it, Myron : Art is too strong for thee :  
the work is lifeless. Art is the child of Nature, for  
Art did not invent Nature.

### 799.—ANONYMOUS

#### *On the Porphyry Column in the Philadelphion<sup>1</sup>*

MUSELIUS is a well-wisher of the Emperor. Public  
works proclaim it ; the force of facts is strong. He  
presented Constantinople with a Museum and with a  
splendid painting of the sovereign inside, an honour  
to poets, an ornament of the city, the hope of youth,  
the instrument of virtue, the wealth of good men.

### 800.—ANONYMOUS

#### *On the Same*

THESE works did Muselius cheerfully dedicate to  
words,<sup>2</sup> in pure belief that God is the Word.

### 801.—ANONYMOUS

#### *On the Same*

HE built parts of the Museum himself, and other  
parts which were in danger of falling he saved and  
set them up firmly.

<sup>2</sup> Literature.

## GREEK ANTHOLOGY

### 802.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μαρκιανοῦ βασιλέως

Μορφὴν τήνδ' ὄράς ζωφ ἐναλίγκιον ἵππῳ,  
Μαρκιανὸν φορέοντι, βροτῶν βασιλῆα γενέθλης·  
δεξιτερὴν δὲ ἔτανυσσε, θέοντα δὲ πῶλον ἐπείγει  
δυσμενέος καθύπερθεν, ὅτις κεφαλῆ μιν ἀείρει.

### 803.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Σοφίας Αὐγούστης ἐν τῇ εἰσόδῳ τοῦ Ζευξίππου  
Αὔσονίων δέσποιναν Ἰουλιανὸς πολιούχος  
ώς σοφίης μεστὴν ἀνθετο τὴν Σοφίην.

### 804.—ΑΛΛΟ

Εἰς στήλην Ἰουστίνου βασιλέως

Ἰουστίνου κατὰ χρέος τὸν δεσπότην  
Ἰουλιανὸς ὑπαρχος, ώς εὐεργέτην.

### 805.—ΑΔΗΛΟΝ

Εἰς στήλην Ἀρεως κεχωσμένην ἐν Θράκῃ  
Εἰσόκε θούριος οὗτος ἐπὶ χθονὶ κέκλιται Ἀρης,  
οὕποτε Θρηϊκίης ἐπιβήσεται ἔθνεα Γότθων.

### 806.—ΑΔΗΛΟΝ

Εἰς ὄρολόγιον

Κῆπος ἔην ὅδε χῶρος· ἀπὸ σκιερῶν δὲ πετήλων  
νυκτοφανῆς τελέθων ἔσκεπτεν ἡέλιον.

## THE DECLAMATORY EPIGRAMS

### 802.—ANONYMOUS

#### *On a Portrait of the Emperor Marcian*

THOU seest this shape, like a live horse, carrying Marcian, ruler of the race of men. His right hand is outstretched and he spurs on the galloping horse above a foeman, who seems to support its weight on his head.

### 803.—ANONYMOUS

#### *On a Portrait of the Empress Sophia at the Entrance of the Bath Zeuxippus*

JULIAN, the prefect of the city, dedicated here Sophia (Wisdom), the queen of the Italians, as being herself full of wisdom.

### 804.—ANONYMOUS

#### *On a Column with a Statue of the Emperor Justin*

JULIAN the prefect dutifully set up here the statue of Justin his master and benefactor.

### 805.—ANONYMOUS

#### *On a Stele of Ares partly buried in Thrace*

As long as this fierce Ares rests on the ground the peoples of the Goths shall never set foot in Thrace.

### 806.—ANONYMOUS

#### *On a Sun-dial*

THIS place was once a garden, and the shade of the leaves shutting out the sun made it like night.

## GREEK · ANTHOLOGY

νῦν δὲ παναιγλήεντα καὶ εὔδιον εύρε τελέσσαι  
Σέργιος αὐτόπτης μυστιπόλος Τριάδος,  
ἔνθα λίθος στατὸς οὗτος ἀειδίνητον ἀνάγκην  
ἐπτάκις ἀγγέλλει ἄντυγος οὐρανίης.

5

### 807.—ΑΛΛΟ

Μηχανικὴ Φαέθοντα βιάζεται ἀρμονικοῖσι  
γνώμοσιν ἀγρεύειν τὸν δρόμον ἡελίου·  
βαιὸς δ' ἀμφιέπει λίθος ἄντυγας Ἡριγενείης  
ώρονόμῳ σοφίῃ καὶ σκιόεντι τύπῳ.  
Σεργίου ἀρχιερῆος ἐπουρανίσιν ἐφετμαῖς  
τοῦτο συνειργάσθη ἔργον ἐπιχθονίων.

5

### 808.—ΚΤΡΟΤ ΑΠΟ ΤΠΑΤΩΝ

Εἰς τὴν Μαξιμίνου οἰκίαν

Δείματο Μαξιμίνος νεοπηγέος ἔνδοθι Ῥώμης,  
αὐταῖς ἥϊόνεσσι θεμείλια καρτερὰ πήξας.  
ἀγλαΐῃ δέ μοι ἀμφὶς ἀπειρεσίῃ τετάνυσται.  
τῇ καὶ τῇ καὶ δπισθεν ἔχω πτόλιν· ἀλλὰ καὶ ἄντην  
πάνθ' ὄρόω γαίης Βιθυνηίδος ἀγλαδ ἔργα. 5  
ἡμετέροις δ' ὑπένερθεν ἐρισθενέεσσι θεμέθλοις  
πόντος ἀλὸς προχοῆσι κυλίνδεται εἰς ἄλα δῖαν,  
τόσσον ἐπιψαύων, ὁπόσον χθονὸς ἄκρα διῆναι.  
πολλάκι δ' ἐξ ἐμέθεν τις ἐὸν μέγα θυμὸν ἰάνθη  
βαιὸν ὑπερκύνφας, ἐπεὶ εἴσιδεν ἄλλοθεν ἄλλα,  
δένδρεα, δώματα, νῆας, ἄλα, πτόλιν, ἡέρα, γαῖαν.

10

## THE DECLAMATORY EPIGRAMS

But now Sergius, the patriarch, who hath seen with his eyes and reveals the mysteries of the Holy Trinity, contrived to make it bright and sunlit. Here this fixed stone seven times<sup>1</sup> announces the eternal and fixed revolutions of the vault of heaven.

### 807.—ANONYMOUS

*On the Same*

THE mechanic art compels Phaethon by means of dials ruled in due measure to direct aright (?) the course of the sun. A small stone governs the circle of Aurora by its skilled division into hours and by the shadow's mark. This work of mortals was constructed by the heavenly command of Sergius the patriarch.

### 808.—CYRUS THE CONSUL

*On the House of Maximinus*

MAMMINUS built me in the newly constructed Rome, fixing my secure foundations actually on the beach. Infinite beauty extends itself around me. To right, left, and behind me lies the city, but facing me I see all the beauties of the Bithynian coast. At the foot of my most strong foundations the salt current rolls to the lovely sea, just touching the land in front of me enough to wet its edge. Often a man leaning out from me slightly has greatly rejoiced his heart, seeing in all directions different things : trees, houses, ships, sea, city, sky, and earth.

<sup>1</sup> Seemingly this means "by seven lines dividing the dial into six equal parts."

## GREEK ANTHOLOGY

### 809.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἄγαλμα Πινδάρου

Πίνδαρον ἴμερόεντα παρ' ὕδασι Κύρος ἐγείρει,  
οὐνεκα φορμίζων εἴπεν “Ἄριστον ὕδωρ.”

### 810.—ΑΔΗΛΟΝ

Οὗτος Ἰουστῖνος Σοφίη σχεδόν· ἀμφότεροι δὲ  
χρύσεον ἔργον ἔτευξαν ἀπ’ Ἀσσυρίοιο θριάμβου.

### 811.—ΑΔΗΛΟΝ

Φαιδρὸν Ἰουστινιανὸς ἄναξ ἐμὲ χῶρον ἐγείρει,  
‘Ηελίῳ παρέχων θάμβος ἀνερχομένῳ.  
οὕποτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἔδρακε κάλλος  
ὑψόθεν οὐρανίην οἷμον ἐπερχόμενος.

### 812.—ΑΛΛΟ

Εἰς Ἰουστῖνον

Θεῖον Ἰουστῖνον, καθαρὸν φρουρήτορα θεσμῶν,  
Δομνῖνος καθαροῖς ἐν προθύροισι Δίκης.

### 813.—ΑΛΛΟ

Εἰς Σοφίαν αὐτοῦ γυναικα

Τῆς Σοφίης τόδ’ ἄγαλμα Δίκης προπάροιθε θυράων.  
οὐ γὰρ ἄνευθε δίκης ἔπρεπε τὴν σοφίην.

---

<sup>1</sup> *Olymp. 1. 1.*

## THE DECLAMATORY EPIGRAMS

### 809.—BY THE SAME

#### *On a Statue of Pindar*

CYRUS set up Pindar beside the water, because singing to the lyre he said, "Water is best."<sup>1</sup>

### 810.—ANONYMOUS

THIS is Justin next Sophia. Both made the golden work after their Assyrian triumph.<sup>2</sup>

### 811.—ANONYMOUS

JUSTINIAN, the emperor, built me the bright house, a marvel for the sun to view at his rising. For never before when he mounted his celestial path did he see such beauty on earth.

### 812.—ANONYMOUS

#### *On Justin*

DOMINUS in the pure portals of Justice erected the statue of divine Justin, the pure guardian of Law.

### 813.—ANONYMOUS

#### *On Sophia his Wife*

THIS statue of Sophia stands before the gates of Justice, for wisdom should not be apart from justice.

<sup>2</sup> The Persian war, which, after all, was not very successful.

## GREEK ANTHOLOGY

### 814.—ΑΔΗΛΟΝ

Εἰς λουτρόν

Νύμφαι Νηϊάδεις, μετανάστιοι, οὐχ ἄμα πάσας  
εἴξειν ὠϊόμην χεύμασιν ἡμετέροις·  
εἰ δὲ τόσην τὸ λοετρὸν ἔχει χάριν, οὐδὲν ὀνήσει  
ό φθόνος, εἰ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

### 815.—ΑΛΛΟ

Ξεῖνε, τί νῦν σπεύδεις ὄρόων ἀκεσώδυνον ὕδωρ;  
εὐφροσύνης τὸ λοετρόν ἀπορρύπτει μελεδῶνας·  
μόχθον ἐλαφρίζει· τόδε γὰρ ποίησε Μιχαήλ,  
ὅς κρατερῆς βασιληΐδος αὐλῆς ἡγεμονεύει.

### 816.—ΑΛΛΟ

Εἰς μινσώριον τῶν Εὐβούλου

Ἄντια Τηλεμάχοιο καὶ ἐγγύθι Πηνελοπείης  
τίπτε, πολυφράδμων, πολυταρβέα χεῖρα τιταίνεις;  
οὐκ ἐρέει μνηστήρσι τεόν ποτε νεῦμα τιθήνη.

### 817.—ΑΛΛΟ

Εἰς ἐνδυτήν

Ἐν τῇ τραπέζῃ τῶν ἀχράντων θυμάτων  
πάθη τυθέντων τῶν ὑπέρ Χριστοῦ γράφω·  
οῦσπερ γὰρ αἰτῶ πρὸς σκέπην ἔχειν Πέτρος,  
φρικτοῦ τέθεικα τοῖς σκεπάσμασιν τόπου.

---

<sup>1</sup> The spring supplying the bath had failed. It is difficult to see how, as the epigram implies, the bath could retain its charm in the absence of water.

## THE DECLAMATORY EPIGRAMS

### 814.—ANONYMOUS

#### *On a Bath*

NAIAD Nymphs, ye truants, I never thought you would all quit my streams. But if the bath possesses such charm, Envy will accomplish naught, even though the Nymphs desert all the water.<sup>1</sup>

### 815.—ANONYMOUS

#### *On Another*

STRANGER, why dost thou quicken thy steps now, when thou seest the water that cures pain? This is the bath of joy; it washes away care, it lightens labour. It was built by Michael, the prefect of the Imperial Palace.

### 816.—ANONYMOUS

#### *On a Dish belonging to Eubulus*

IN presence of Telemachus and near Penelope, why, wise Odysseus, dost thou stretch out thy hand in terror?<sup>2</sup> Thy nurse will never tell the suitors of thy gesture.

### 817.—ANONYMOUS

#### *On an Altar-cloth*

ON the table of the immaculate sacrifice I depict the passions of those sacrificed for Christ. For those whom I beg to have as protectors have I, Peter, put in the covering of the dread place.

<sup>2</sup> i.e. signing to the nurse not to reveal who he is. *Od.* xix. 479.

## GREEK ANTHOLOGY

### 818.—ΑΛΛΟ

Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ  
Καὶ Πέτρος ἄλλος, τὸν τάφον τοῦ Κυρίου  
τὸν ζωοποιὸν εἰσιδεῖν μὴ συμφθάσας,  
ἔγλυψα δίσκον, μνήματος θείου τύπον,  
ἐν φὶ τὸ Χριστοῦ σῶμα κύψας προσβλέπω.

### 819.—ΑΔΗΛΟΝ

Εἰς ποτήριον ἐν τῷ αὐτῷ  
Κρατήρ νοητὸς πινεύματος θείου βλύσει  
κατανύξεως ροῦν ἐγχέω ταῖς καρδίαις.

### 820.—ΑΛΛΟ

Εἰς εἴσοδον τῆς Ἡρίας  
Τοῦτον Ἰουστινιανὸς ἀγακλέα δείματο χῶρον,  
ῦδατι καὶ γαίῃ κάλλος ἐπικρεμάσας.

### 821.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Κοίρανοι, ὑμετέρην ἀρετὴν κάρτος τε καὶ ἔργα  
αὐδήσει χρόνος αἰέν, ἔως πόλος ἀστέρας ἔλκη.

### 822.—ΑΛΛΟ

Εἰς μινσώριον ἔχον ιβ' ζώδια καὶ ἔτερα  
Ἄργυρεος πόλος οὖτος, δῆπη Φαέθοντα Σελήνη  
δέρκεται ἀντιτύπων πιπλαμένη φαέων.

## THE DECLAMATORY EPIGRAMS

### 818.—ANONYMOUS

#### *On a Disc*

I, ANOTHER Peter, not having survived to see the life-giving tomb of the Lord, carved this disc representing the Holy Sepulchre, in which, bending low, I see Christ's body.

### 819.—ANONYMOUS

#### *On a Cup*

I, THE mystic cup, by the flow of the Holy Spirit pour into the heart a stream of repentance.

### 820.—ANONYMOUS

#### *On the Entrance of the Heraeum<sup>1</sup>*

JUSTINIAN built this magnificent house, a thing of beauty to overhang land and water.

### 821.—ANONYMOUS

#### *On the Same*

PRINCES, Time will always proclaim your virtue, power, and great deeds, as long as the stars move in heaven.

### 822.—ANONYMOUS

#### *On a Dish with the Twelve Signs of the Zodiac*

THIS is the silver heaven where the Moon gazes on the Sun, full herself of his reflected splendour,

<sup>1</sup> On the Asiatic bank of the Bosphorus. It is described by Gibbon, chap. xl. Nos. 663 and 664 above may refer to its gardens.

## GREEK ANTHOLOGY

ἀπλανέες δ' ἐκάτερθε καὶ ἀντιθέοντες ἀλῆται  
ἀνδρομένης γενεῆς πᾶσαν ἄγουσι τύχην.

### 823.—ΠΛΑΤΩΝΟΣ

Σιγάτω λάσιον Δρυάδων λέπας, οὗ τ' ἀπὸ πέτρας  
κρουνοί, καὶ βληχὴ πουλυμιγής τοκάδων,  
αὐτὸς ἐπεὶ σύριγγι μελίζεται εὐκελάδῳ Πάν,  
ὑγρὸν ἱεὶς ζευκτῶν χεῖλος ὑπὲρ καλάμων·  
ai δὲ πέριξ θαλεροῦσι χορὸν ποσὶν ἐστήσαντο  
‘Τδριάδες Νύμφαι, Νύμφαι Ἀμαδρυάδες. 5

W. H. D. Rouse, *An Echo of Greek Song*, p. 49; A. J. Butler, *Amaranth and Asphodel*, p. 47.

### 824.—ΕΡΤΚΙΟΤ

Εὔστοχα θηροβολεῖτε, κυναγέται, οἱ ποτὶ ταύταν  
Πανὸς ὀρειώτα νισσόμενοι σκοπιάν,  
αἴτε λίνοις βαίνοιτε πεποιθότες, αἴτε σιδάρῳ,  
αἴτε καὶ ἵξευται λαθροβόλῳ δόνακι·  
κάμε τις ὑμείων ἐπιβωσάτω· οἴδα ποδάγραν  
κοσμεῖν, καὶ λόγχαν, καὶ λίνα, καὶ καλάμους. 5

### 825.—ΑΔΗΛΟΝ

Εἰς ὄλκὸν ὕδατος ἡρέμα καὶ δίχα ἥχου φερόμενον, ἐν ᾧ  
ἄγαλμα Πανὸς ἴστατο

Πάνα με τὸν δυσέρωτα καὶ ἐξ ὕδάτων φύγεν Ἡχώ.

## THE DECLAMATORY EPIGRAMS

while on either side the fixed stars and the planets  
that move contrary to them work the whole fortune  
of the race of men.

### 823.—PLATO

LET the cliff clothed in greenery of the Dryads  
keep silence, and the fountains that fall from the  
rock, and the confused bleating of the ewes newly  
lambed; for Pan himself plays on his sweet-toned  
pipe, running his pliant lips over the joined reeds,  
and around with their fresh feet they have started  
the dance, the Nymphs, Hydryads, and Hamadryads.

### 824.—ERYCIUS

HUNTERS, who come to this peak where dwells  
mountain Pan, good luck to you in the chase, whether  
ye go on your way trusting in nets or in the steel,  
or whether ye be fowlers relying on your hidden  
limed reeds. Let each of you call on me. I have  
skill to bring success to trap, spear, nets, and reeds.

### 825.—ANONYMOUS

*On a Machine for drawing Water which worked  
noiselessly, on which stood an image of Pan*

ECHO fled from the waters, too, to escape me, Pan,  
her unhappy lover.

## GREEK ANTHOLOGY

### 826.—ΠΛΑΤΩΝΟΣ

Εἰς Σάτυρον κρήνη ἐφεστώτα, καὶ Ἐρωτα καθεύδοντα  
Τὸν Βρομίου Σάτυρον τεχνήσατο δαιδαλέη χείρ,  
μούνη θεσπεσίως πνεῦμα βαλοῦσα λίθῳ.  
εἴμι δὲ ταῖς Νύμφαισιν ὁμέψιος· ἀντὶ δὲ τοῦ πρὶν  
πορφυρέου μέθυος λαρὸν ὕδωρ προχέω.  
εὔκηλον δ' ἵθυνε φέρων πόδα, μὴ τάχα κοῦρον  
κινήσῃς, ἀπαλῷ κώματι θελγόμενον.

5

### 827.—ΑΜΜΩΝΙΟΤ

Εἰς τὸ αὐτό

Εἴμι μὲν εὐκεράοιο φίλος θεράπων Διονύσου,  
λείβω δ' ἀργυρέων ὕδατα Ναιάδων·  
θέλγω δ' ἡρεμέοντα νέον περὶ κώματι παῖδα

\* \* \* \* \*

## THE DECLAMATORY EPIGRAMS

### 826.—PLATO

*On a Satyr standing by a Well and Love Asleep*

A CUNNING master wrought me, the Satyr, son of Bacchus, divinely inspiring the monolith with breath. I am the playmate of the Nymphs, and instead of purple wine I now pour forth pleasant water. Guide thy steps here in silence, lest thou disturb the boy lapped in soft sleep.

### 827.—AMMONIUS

*On the Same*

I AM the dear servant of horned Dionysus, and pour forth the water of the silver Naiads, soothing the young boy who rests asleep . . .

31 Oct., 1925



## **INDEXES**



## GENERAL INDEX

- Achilles, 457, 459, 460, 463, 467, 470, 473; shield of, eps. on, 115-116  
Achilles Tatius, ep. on his romance 203  
Admetus, 466  
Aeneas, 236; ep. on, 183  
Aesculapius, dedication to, 511  
Agamemnon, 473, 495; baths of, near Smyrna, 631  
Agarra, town in Susiana, 430  
Agricola, 549  
Ajax, 470; ep. on, 177, 204  
Alcaeus of Lesbos, 184, 571  
Alcaeus of Messene, ep. on, 520  
Alcestis, 466  
Alcman, 184, 571  
Alexandria, 628  
Althaea, 465  
Alpheius, river, 362, 526, 683  
Amasia in Pontus, 668  
Ammon, father of Alexander, 241  
Amphion, Thebes built by, 216, 250  
Anacreon, 184, 571; statue of, 599  
Anastasius I. emperor (491-518 A.D.) 210, 656  
Andromeda, 479  
Animals, eps. on: Ants, 438; Ass, 301; Bees, 302, 404, 548; Birds, singing, 76, 87, 88, 342, 396; Bookworm, 251; Cicada, 264, 273, 372, 373; Cock, 286; Cow, 22, 274; Crow, 272; Dog, 83, 268, 303, 311, 417; Dolphin, 222; Eagle and Octopus, 10; Elephant, 285; Goat, 123, 224, 745; Goat and Wolf, 47; Hare and Octopus, 14, 94, 227; Hare and Shark, 17, 18, 371; Hen, 95; Heron, 551; Horse, 19, 20, 21, 295; Mouse, 86, 310, 410; Nightingale and Dolphin, 88; Oxen, 299, 347, 453; Parrot, 562; Raven, 339; Swallow, 57, 70, 122, 346; Sheep, peculiar breed, from Susiana, 430; Wolves, 252  
Antaeus and Heracles, 391  
Antimachus, ep. on his *Lyde*, 63  
Antioch, 680  
Antonia, niece of Augustus, 239  
Anyte, 26  
Apelles, portrait of, by himself, 595  
Aphrodite, shrine of, 143, 144, 333, 791; statue of, 332, 601; picture of Ares and, 591; dedication to, 324; armed at Sparta, 320, 321  
Apollo, hymn to, 525; statue of, 238  
Apollonius, mathematician, 578  
Aque Augustae (Dax), 419  
Aratus, eps. on his *Phaenomena*, 25, 107  
Archilochus, ep. on his works, 185  
Ares and Aphrodite, picture of, 591  
Arethusa, fountain in Sicily, 362, 683  
Argos, 688  
Arion, ep. on, 308  
Aristophanes, ep. on his works, 186  
Arsinoe, queen of Egypt, 776  
Artemis Lochia, 46  
Assus, 679  
Athamas, 345  
Athena, statue of, 576, 590; Itonia, temple of, 743  
Athens, 701, 702  
Augustus, 224, 248, 291, 307, 419, 562

449

ANTH. III.

G G

## GENERAL INDEX

- Bacchylides, 571  
 Basil I. emperor (867–886 A.D.), 686  
 Baths, eps. on, 606–640, 814, 815  
 Bathyllus, pantomime dancer (Augustan age), 542  
 Beer, ep. on, 368  
 Berytus, destroyed by earthquake, 425–427  
 Bessi, Thracian tribe, 428  
 Bull-fight, ep. on, 543  
 Boats made of hides, 306  
 Bridge over the Cephissus, 147; over the Sangarius, 641  
 Calus Caesar, 59, 297  
 Calchedon, 551  
 Callimachus, his *Hecale*, 545  
 Camarina in Sicily, 685  
 Celts, custom of, 125  
 Cephissus, bridge over, 147  
 Chilon, picture of, 596  
 Cibyra in Phrygia, 648, 649  
 Cimon, painter, 758  
 Cleopatra, queen of Egypt, 752  
 Cleopatra, daughter of the above, 235  
 Clitomachus, pancratiast, 588  
 Clocks and Dials, eps. on, 779, 780, 782, 806, 807  
 Clytaemnestra, ep. on, 126  
 Constantine III. emperor (641 A.D.), 655  
 Constantinople, 614, 618, 619, 624, 625, 650, 651, 653, 655–660, 677, 681, 689, 690, 691, 696, 697, 799, 808, 820; ep. on, 647  
 Coreyra, 7  
 Corinna, poetess, 26  
 Corinth, eps. on, 151, 284  
 Courtesan, dedication by, 332  
 Croesus and Diogenes, 145  
 Cyclades, 420  
 Cyzicus, temple of Hadrian at, 656  
 Dancing girl, ep. on, 139  
 Daphne, near Antioch, 665  
 Daphnis (mythical shepherd), 338, 341, 433, 437, 556  
 Deidamia, 462  
 Delos, eps. on, 100, 408, 424, 550  
 Demeter, mysteries of, 298  
 Democritus and Heraclitus, 148  
 Dicaearchaea (= Puteoli), 708  
 Diogenes and Croesus, 145  
 Dionysius, painter (5th cent. B.C.) 758  
 Dionysus, hymn to, 524; prayer to, 403  
 Divination by stones, 263  
 Doberus in Macedonia, 300  
 Draught-board, eps. on, 767–769  
 Drusus, son of Germanicus, 405  
 Earthquakes, eps. on, 423, 425–427, 501  
 Echo, eps. on, 27, 382  
 Ephesus, destruction of by flood, 424; eps. on Artemision at, 58, 790  
 Epicharmus, statue of, 600  
 Epictetus, eps. on his *Manual*, 207, 208  
 Epigram, nature of, 342  
 Erichthonius, statue of, 590  
 Erinna, poetess, 26; ep. on, 190  
 Eros, 157, 420, 440, 449, 626, 627; statues etc. of, 15, 221, 325, 585, 749, 773, 826  
 Eunomus, lyre-player, 584  
 Euripus, the, ep. on, 73  
 Eurotas, river in Laconia, 280; statue of, 709  
 Eutychides, sculptor (cire. 300 B.C.), 709  
 Fountains, eps. on, 37, 38, 225, 258, 313–315, 326–330, 333, 374, 549, 676  
 Fortune, 134, 135, 180–183  
 Galus, see Caius  
 Germanicus, 283  
 Grammarians, sorrows of, 168–175  
 Harmonia, wife of Cadmus, 216  
 Hector, 463, 476  
 Hecuba, ep. on, 117  
 Helen, 474, 475, 478  
 Hephaestus, statue of, 590  
 Hera, 468, 469; statue of, 589  
 Heraclea Pontica, ep. on, 646  
 Heracles, 72, 468, 469; statue of, 316, 441; fighting with Antaeus, 391; boar sacred to, 240  
 Heraclitus, the philosopher, ep. on, 540; Democritus and, 148  
 Heraclius, emperor (610–641 A.D.), 655

## GENERAL INDEX

- Hermaphroditus**, 317; statue of, 783  
**Hermes**, 72; dedication to, 744; prayer to, 91; statue of, 314, 316, 319, 335  
**Hero and Leander**, 381  
**Herodotus**, ep. on, 160  
**Hesiod**, ep. on, 64  
**Hierapolis in Phrygia**, 392  
**Hippocrates**, ep. on, 53  
**Hippodamia**, 480  
**Hippolytus and Phaedra**, ep. on, 132  
**Homer**, eps. on, 24, 97, 192, 455, 522, 575; *see Iliad*  
**Horn of bull used as cup**, 300  
**Hunters**, eps. on, 275, 337  
**Hyacinth**, ep. on, 121  
**Hyagnis**, father or rival of Marsyas, 266, 340  
**Hymenaeus**, 514  
**Hypatia**, 400  
  
**Ibycus**, lyric poet (6th cent. B.C.), 184, 571  
**Idothea**, 474  
*Iliad*, headings of the Books, 385  
**Inns**, eps. on, 648, 649, 787  
**Iophon of Corinth**, painter (5th cent. B.C.), 757  
**Iris**, river in Pontus, 668  
**Issaurians**, 531  
  
**Juba**, King of Numidia, 235  
**Julian**, emperor, 689  
**Justin II.** emperor (565–578 A.D.) 779, 804, 810, 812  
**Justinian**, emperor (527–565 A.D.), 641, 811, 820  
  
**Lais**, the famous courtesan, 280  
**Latrines**, eps. on, 642–644, 662  
**Leander**, *see Hero*  
**Leonidas**, King of Sparta, 293, 294  
**Ligurians**, character of, 516  
**Love**, *see Eros*  
**Lycophron**, ep. on his *Cassandra*, 191  
**Lyde**, *see Antimachus*  
**Lyric poets**, the nine, 184, 571  
  
**Marcellus**, nephew of Augustus, 545  
**Marcian**, emperor (450–457 A.D.), 802  
  
**Maria**, empress, wife of Honorius, 613  
**Marriage**, dispraise of, 133, 168  
**Medea**, picture of, 346; statue of, 593  
**Meleager of Calydon**, 465  
**Menander**, ep. on, 187  
**Menelaus**, 467, 475  
**Menippus**, author of *Periplus*, 559  
**Metha (Drunkenness)**, figure of, 752  
**Mill (water)**, ep. on, 418  
**Moero**, poetess, 26  
**Monthis**, Egyptian, 383; Roman, 384, 530  
**Mopsuestia in Cilicia**, 698  
**Mosquito net**, eps. on, 764–766  
**Muses**, eps. on, 504, 505  
**Mycenae**, eps. on, 28, 101–103  
**Myron** (6th cent. B.C.), his statue of a helfer, 713–742, 793–798  
**Myrtis**, poetess, 26  
  
**Nauplius**, father of Palamedes, 289  
  
**Neoptolemus**, 461, 462  
**Nero**, emperor, 352, 572  
**Nero**, son of Germanicus, 219  
**Nestor**, 471  
**Nicander** and his poems, eps. on, 211–213  
**Nicias**, painter (4th cent. B.C.), 792  
**Nicias**, tyrant of Cos, 81  
**Nicopolis**, ep. on, 553  
**Nonnus**, ep. on his *Dionysiaca*, 198  
**Nossis**, poetess, 26  
**Nymphs**, dedications to, 326–328  
  
**Obelisk in Hippodrome**, Constantinople, 682  
**Onatas**, sculptor (5th cent. B.C.), 238  
**Orbilius**, ep. on his *Tactics*, 210  
**Organ**, ep. on, 365  
**Oribasius**, ep. on his works, 199  
  
**Pan**, 338, 341, 823, 824; ep. on, 142; guardian of a vine, 249  
**Panaetius**, Stoic philosopher (3rd cent. B.C.), 358  
**Paris**, 464, 475  
**Pasiphae**, 456  
**Patroclus**, 476  
**Peleus**, 467  
**Pelops**, 480  
**Pen**, ep. on, 162  
**Pergamus**, 656

## GENERAL INDEX

- Perseus, 479  
 Pharos, the lighthouse at Alexandria, eps. on, 60, 674  
 Phillip II. of Macedon, 288  
 Phillip v. of Macedon, 518, 519  
 Philomela, Procne and Tereus, 451  
     (see Itylus in index to vol. I)  
 Philestorgius, eps. on his History, 193, 194  
 Phradmon, sculptor (5th cent. B.C.), 743  
 Pindar, 184, 571; statue of, 809  
 Pisander, epic poet (7th cent. B.C.), statue of, 598  
 Piso, L. Calpurnius, 93, 428, 541, 552  
 Plato, ep. on, 188; ep. on his *Phaedo*, 358  
 Poetesses, ep. on, 26  
 Polygnotus, painter (5th cent. B.C.), 700  
 Pompey, 402  
 Poppea, wife of Nero, 355  
 Porphyry, neo-platonist philosopher, ep. on, 214  
 Poseidon, prayer to, 90  
 Praxilla, poetess, 26  
 Praxiteles, 756; his group of Thespiales, 603  
 Priam, 478  
 Priapus, 338; prayer to, 437  
 Proclus and Theo, ep. on, 202; life of, by Marinus, 196, 197  
 Procne, *see* Philomela  
 Prusa in Bithynia, 676  
 Psophis in Arcadia, 341  
 Pterelas, mythical King of Taphos, 684  
 Pylades, pantomime dancer (age of Augustus), 248  
 Pyramids, ep. on, 710  
 Pyrrhus, *see* Neoptolemus  
 Rhine, 125  
 Rhodes, 178, 287  
 Sages, the seven, 366  
 Sangarius, bridge over, 641  
 Sappho, 26, 184; eps. on, 66, 189, 506, 521  
 Sarapis, 378  
 Sardis, ep. on, 645; destruction of by earthquake, 423  
 Satyr, statue of, 826, 827  
 Scopas, sculptor (4th cent. B.C.), 774  
 Scylla, statue of, 755  
 Scyllus, the diver, 296  
 Ships, eps. on, 29–36, 82, 105–107, 131, 218, 376, 398, 415, 416  
 Shipwrecks and accidents at sea, 40–42, 84, 85, 222, 228, 267, 269, 271, 276, 292  
 Silenus, 317; statue of, 756  
 Simonides, 184, 571  
 Skull, ep. on, 439  
 Smyrna, 670–673, 675, 678  
 Socrates, picture of, 594  
 Sophia, empress, wife of Justin II. 657, 803, 810, 813  
 Sophocles, ep. on, 98  
 Spartan, the runaway, 61, 397, 447  
 Stepmother, eps. on, 67–69  
 Stesichorus, 184, 571  
 Strymon river, 707  
 Sybota, island, 555  
 Taphos, Island, 684  
 Tarsus, 557  
 Teleboae, ancient inhabitants of Taphos, 684  
 Telephus, 477  
 Telesilla, poetess, 26  
 Tenos, 550  
 Terebinth island in Propontis, 413  
 Tereus, *see* Philomela  
 Termessus in Lycia, 705  
 Thasos, 242  
 Thebes, eps. on, 216, 250, 253  
 Theo and Proclus, ep. on, 202  
 Thermopylae, battle of, 279, 304  
 Theocritus, parentage of, 434  
 Theocritus of Chios, 434  
 Theodosius I. emperor (379–395 A.D.), 682  
 Theodosius II. emperor (408–450 A.D.), 690  
 Thessalonica, 428, 686  
 Thetis, 477, 486  
 Thucydides, ep. on, 583  
 Tiberius, 178, 287  
 Treasure, buried, ep. on, 44, 45, 52  
 Trees, eps. on, 3–6, 71, 78, 79, 130, 231, 247, 256, 282, 312, 414, 563, 661, 706  
 Troy, eps. on, 62, 104, 152–155, 387

## GENERAL INDEX

- Tryphon, gem-carver, 544  
Tychon, lesser god, 334
- Ulysses, 458, 459, 470–472
- Vespasian, 349
- Victory, statues of, 59
- Vine, eps. on, 75, 99, 249, 261
- Women, abuse of, 165–167
- Xenocles, architect, 147  
Xerxes, 293, 294
- Zeno, emperor (474–491 A.D.), 482
- Zeus, prayer to, 7, 9; temple of, at Athens, 701, 702; as a Satyr, 775
- Zeuxippus, gymnasium at Constantinople, 614, 650

## INDEX OF AUTHORS INCLUDED IN THIS VOLUME

M = Wreath of Meleager  
Ph = Wreath of Philippos  
Ag = Cycle of Agathias

(*For explanation of these terms, v. Introduction to vol. i, page v.*)

- Ablabius Illustris (Ag), 762  
Adaeus of Macedonia (Ph), 300, 303, 544  
Aemilianus of Nicaea (Ph), 218, 756  
Agathias Scholasticus (6th cent. A.D.), 152, 153, 154, 155, 204, 442, 482, 619, 631, 641–644, 653, 662, 665, 677, 766–769  
Alcaeus of Messene (M, 3rd cent. B.C.), 518, 519, 588  
Alpheius of Mytilene (Ph, Augustan age), 90, 95, 97, 100, 101, 104, 110, 526  
Ammianus (1st cent. A.D.?), 573  
Ammonius (date unknown), 827  
Anacreon (M, 6th cent. B.C.), 715 (?), 716 (?)  
Antagoras of Rhodes (3rd cent. B.C.) 147  
Antigonus of Carystus (Ph, 3rd cent. B.C.), 406  
Antimachus (M, 5th cent. B.C.), 321  
Antipater of Sidon (M, 1st cent. B.C.), 23 (?), 58, 66, 76, 143, 151, 323, 567, 603, 720, 721, 722, 723, 724, 728, 790, 792  
Antipater of Thessalonica (Ph, Augustan age), 3, 10, 26, 46, 59, 72, 77, 82, 92, 93, 96, 112, 149, 150, 186, 215, 231, 238, 241, 266, 268, 269, 282, 297, 302, 305, 309, 407, 408 (?), 417, 418, 420, 421, 428, 517, 541, 550, 552, 557, 706, 752 (?)  
Antiphanes of Macedonia (Ph, Augustan age), 84, 245, 256, 258, 409  
Antiphilus of Byzantium (Ph, 1st cent. A.D.), 13B, 14, 29, 34, 35, 71, 73, 86, 156, 178, 192, 222, 242, 263, 277, 294, 298, 306, 310, 404, 413, 415, 546, 549, 551  
Antonius of Argos (Ph), 102  
Anyte (M, 4th cent. B.C.), 144, 313, 314, 745  
Apollonides (Ph, 1st cent. A.D.), 228, 243, 244, 257, 264 (?), 265, 271, 280, 281, 287, 296, 408 (?), 422, 791  
Arabiush Scholasticus (Ag) 667  
Archias of Mytilene (Ph ?, date unknown), 19, 111, 339, 343 (?), 750 (?)  
Archias of Antioch (Ph, 1st cent. B.C.), 27 (?), 64 (?), 91, 343 (?), 750 (?)  
Artemidorus, the grammarian (3rd cent. B.C.), 205  
Asclepiades (M, 3rd cent. B.C.), 63, 64 (?), 752  
Athenaeus, writer of epigrams (date uncertain), 496

## INDEX OF AUTHORS

- Bassus, Lollius (Ph), 30 (?), 53 (?)  
 236, 279, 289  
 Bianor (Ph), 223, 227, 259, 272, 273,  
 278, 295, 308, 423, 548  
 Boethius, elegiac poet (Ph), 248
- Callimachus (M, 3rd cent. B.C.),  
 336, 507, 565, 566  
 Carpyllides or Carpyllides (M), 52  
 Claudianus (Byzantine poet), 139,  
 140, 753, 754  
 Cometas Chartularius (Ag), 586,  
 597  
 Crates, the Cynic philosopher (4th  
 cent. B.C.), 497  
 Crinagoras (Ph, Augustan age), 81,  
 224, 234, 235, 239, 276, 283, 284,  
 291, 419, 429, 430, 439, 513, 516,  
 542, 545, 555, 559, 560, 562  
 Cyllenius (date unknown), 4, 33  
 Cyrillus (date unknown), 369  
 Cyrus (Ag), 136, 623, 808, 809
- Damocharis Grammaticus (Ag), 633  
 Damostratus (M), 328  
 Demetrius of Bithynia (2nd cent.  
 B.C.?), 730  
 Diocles, Julius (Ph), 109  
 Diodorus of Sardis (Ph, 1st cent.  
 A.D.), 60, 219, 405, 776  
 Diocles (M, 2nd cent. B.C.), 340,  
 568, 734  
 Diotimus of Miletus (M), 391  
 Duris of Elaea (4th cent. B.C. ?),  
 424
- Empedocles, 569  
 Epigonus of Thessalonica (Ph), 261  
 Eratosthenes Scholasticus (Ag), 444  
 Erycius (Ph, 1st cent. B.C.), 233,  
 237, 558, 824  
 Eupithius of Athens (3rd cent.  
 A.D.?), 206  
 Eutolmius Illustris (Ag), 587  
 Evenus of Ascalon (Ph), 62, 75,  
 122 (?), 251, 602 (?), 717, 718
- Flaccus, *see* Statyllius
- Geminus (Ph), 288, 414, 707, 740  
 Germanicus Caesar, 17, 18, 387 (?)
- Glaucus of Nicopolis (Ph ?), 341  
 Glaucus of Athens (date unknown),  
 774  
 Hadrian, 137, 387 (?), 402  
 Heliodorus, author of the *Ethiopica*,  
 485, 490  
 Hermocreon (M), 327  
 Honestus of Corinth (Ph), 216, 225,  
 230, 250, 292
- Isidorus of Aegae (Ph), 11 (?), 94
- Joannes Barbucallus (Ag), 425, 426,  
 427, 628 (?)
- Julian, the emperor, 365, 368  
 Julianus, Prefect of Egypt (Ag),  
 398, 445, 446, 447, 481 (?), 652,  
 654, 661, 738, 739, 763, 793–798
- Leon, the philosopher (Byzantine),  
 200, 201, 202, 203 (?), 214, 361,  
 578, 579
- Leonidas of Tarentum (M, 3rd cent.  
 B.C.), 24, 25, 99, 107, 316, 318,  
 320, 322, 326, 329, 335, 337, 563,  
 719, 744
- Leonidas of Alexandria (1st cent.  
 A.D.), 12, 42, 78, 79, 80, 106, 123,  
 179, 344–356
- Leontius Scholasticus (Ag), 614,  
 624, 630, 650, 681
- Lucian, 120, 367
- Lucilius (1st cent. A.D.), 55 (?), 572
- Macedonius Consul (Ag), 625, 645,  
 648, 649<sup>1</sup>
- Maeclius, Quintus (Ph), 249, 403, 411
- Marcus Argentarius (Ph), 87, 161,  
 221, 229, 246, 270, 286, 554, 732
- Marcus the younger (Ph), 28 (?)
- Marianus Scholasticus (Ag), 626,  
 627, 657, 668, 669
- Marinus of Neapolis (5th cent. A.D.),  
 196, 197
- Meleager (1st cent. B.C.), 16, 331,  
 363, 453
- Menecrates of Smyrna, or Samos  
 (M), 54, 55 (?), 390
- Metrodorus (date uncertain), 360,  
 712
- Mimnermus (7th cent. B.C.), 50

<sup>1</sup> No. 275, a poem from the *Wreath* of Philippus, cannot be by Macedonius, and the name is corrupt.

## INDEX OF AUTHORS

- Mnasalcas** (M, 4th cent. B.C.), 70, 324, 333  
**Moschus** of Syracuse (3rd cent. B.C.), 440  
**Mundus Munatius** (Ph), 103  
**Mucius**, *see* Scaevola  
**Musicus** (probably corrupt—the epigram is elsewhere attributed to Plato), 39  
  
**Nestor** of Laranda (2nd cent. A.D.), 129, 364, 537 (?)  
**Nicarchus** (M), 330, 576  
**Nicias** (M, 3rd cent. B.C.), 315, 564  
**Nicodemus** (date unknown), 53 (?)  
**Nossis** (M, 3rd cent. B.C.), 332, 604, 605  
  
**Oenomaus** (date unknown), 749  
  
**Palladas** of Alexandria (Ag, 5th cent. A.D.), 5, 6, 119, 165–176, 180–183, 377–379, 393–395, 397, 400, 401, 441, 484, 486, 487, 489, 501, 502, 503, 508, 528, 773  
**Pamphilus** (M), 57  
**Parmenion** of Macedonia (Ph), 27(?), 43, 69, 113, 114, 304, 342  
**Paulus** Silentarius (Ag, 6th cent. A.D.), 396, 443, 620, 651, 658, 663, 664, 764, 765, 770, 782  
**Perseus** (M, *circ.* 300 B.C.), 334  
**Philemon**, the comic poet (4th cent. B.C.), 450  
**Philippus** of Thessalonica (2nd cent. A.D.?), 11 (?), 22, 56, 83, 85, 88, 89, 232, 240, 247, 253, 254, 255, 262, 264 (?), 267, 274, 285, 290, 293, 299, 307, 311, 416, 438, 543, 553, 561, 575, 708, 709, 742, 777, 778  
**Philodemus**, the Epicurean (Ph, 1st cent. B.C.), 412, 570  
**Philostorgius** (Christian writer), 193, 194  
**Philoxenus** (M), 319
- Phocas Diaconus**, 772  
**Photius**, the Patriarch (9th cent. A.D.), 203 (?)  
**Plato** (M, 4th cent. B.C.), 3 (?), 44 (?), 51, 506, 747, 823, 826  
**Plato Comicus**, 359 (?)  
**Plato Junior** (date unknown), 13, 748, 751  
**Polemon**, King of Pontus (1st cent. B.C.), 746  
**Polyaenus**, Julius, of Sardis (Ph, 1st cent. B.C.), 1, 7, 8, 9  
**Pompeius** (Ph), 28 (?)  
**Posidippus** (M, 3rd cent. B.C.), 359 (?)  
**Ptolemaeus** (uncertain which), 577  
  
**Sabinus**, Tullius (Ph), 410  
**Scaevola**, Mucius (Ph), 217  
**Secundus** of Tarentum (Ph), 36, 260, 301  
**Simonides** (M, 5th cent. B.C.), 700, 757, 758  
**Sophronius**, Patriarch of Jerusalem (7th cent. A.D.), 787  
**Statyllius Flaccus** (Ph), 37<sup>1</sup>, 43, 45, 98, 117  
**Stephanus Grammaticus**, 385  
  
**Thallus** of Miletus (Ph), 220  
**Theaetetus** Scholasticus (Ag), 659  
**Theocritus**, 338, 432–437, 598, 599, 600  
**Theodoridas** (M, 3rd cent. B.C.), 748  
**Theon** of Alexandria (5th cent. A.D.) 41, 491  
**Tiberius** Illustris (Ag ?), 2, 370  
**Tryphon** (date unknown), 488  
  
**Zelotus** (date unknown), 30 (?), 31  
**Zenobius** Grammaticus, 711  
**Zonas** (Diodorus) of Sardis (Ph, 1st cent. B.C.), 226, 312, 556  
**Zosimus** of Thasos (date unknown), 40

<sup>1</sup> Statyllius should be restored for the Tullius of the MS.





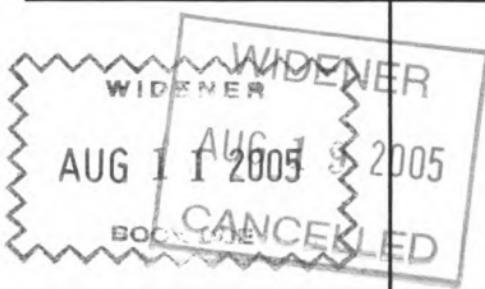


3 2044 058 291 469

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

*Non-receipt of overdue notices does not exempt the borrower from overdue fines.*

**Harvard College Widener Library  
Cambridge, MA 02138      617-495-2413**



**Please handle with care.  
Thank you for helping to preserve  
library collections at Harvard.**



