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The Greek anthology

William Roger Paton
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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

ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

1.—ΠΟΛΤΑΙΝΟΤ ΣΑΡΔΙΑΝΟΤ

Δορκάδος ἀρτιτόκοιο τιθηνητήριον ούθαρ
ἐμπλευν ἥμύσαυν 1 πικρὸς ἐπιφίεν ἔχισ.
νεβρὸς δ' ἱομιγή θηλὴν σπάσε, καὶ τὸ δυσάλθες
τραύματος ἐξ ὅλου πικρὸν ἔβροξε γάλα.
ἀδὴν δ' ἠλλάξαντο, καὶ αὐτίκα νηλεί μοίρῃ,
ὅν ἐπορευν γαστήρ, μαστὸς ἀφεῖλε χάριν.

2.—ΤΙΒΕΡΙΟΤ ΙΔΛΟΤΣΤΡΙΟΤ

Κεμμάδος ἀρτιτόκοι μαζοὶ βρίθουσι γάλακτος
ἡ φοινὴ δακέτων ἵσαν ἐνῆκεν ἔχισ.
φαρμαχθὲν δ' ἰδὸ μητρὸς γάλα νεβρὸς ἀμέλξας
χείλεσι, τὸν κείνης ἐξέπτειν θάνατον.

3.—ΑΝΤΙΠΑΤΡΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Εἰνοδὴν καρήν με παρερχομένου έφύτευσαν
παισὶ λιθοβλήτου παίγνιον εὐστοχίης.

1 I write so: εἰ δοῦσαι MS.
GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY
AND DESCRIPTIVE EPIGRAMS

1.—POLYAENUS 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
GREEK ANTHOLOGY

πάντας δ' ἀκρεμόνας τε καὶ εὐθαλέας ὁροδάμνους κέκλασμαι, πυκνώας χερμάσι βαλλομένη.
δένδρεσιν εὐκάρποις οὐδὲν πλέον· ἥ γὰρ ἔγωγε δυσδαίμων εἰς ἐμὴν ὑβρὶν ἐκαρποφόρουν.

4.—ΚΤΛΑΗΝΙΟΤ

'Ἡ πάρος ἐν δρυμῷσι νόθης ξείδωρος ὑπόρης ἀχράς, θηροβότου πρέμων ἐρημοσύνης,
οθνείους ἄξοισι μετέμφυτος, ἡμερα θάλλω,
οὐκ ἐμὸν ἠμετέροις κλωσὶ φέρουσα βάρος.
πολλὴ σοι, φυτοεργῇ, πόνου χάρις· εἴνεκα σεῖο
ἀχράς ἐν εὐκάρποις δένδρεσιν ἐγγράφομαι.

5.—ΠΑΛΛΑΔΑ

'Όχυρη, χειρὸς ἐμὴς γλυκερὸς πόνος, ἣ μὲν ἑφ' ύγρῷ
φλοίῳ φύλλον ἔδησα θέρειν· πτόρθος δ' ἐπὶ δένδρῳ
ρίζωθεὶς δένδρῳ ἐκτόμη, καὶ καρπῶν ἀμείβας,
νέρθη μὲν ἀχράς ἐτ' ἐστιν, ὑπερθε δ' ἀρ' εὔπνουος ὀχυρη.

6.—ΤΟΥ ΑΥΤΟΥ

'Αχράς ἔην· θήκας σεῖο χειρὸς μυρίπνουν ὀχυρη,
δένδρῳ πτόρθον ἐνεῖς· σήν χάριν εῖς σὲ φέρω.

7.—ΙΟΤΛΙΟΤ ΠΟΛΤΑΙΝΟΤ

Εἰ καὶ σεῦ πολύφωνος ἄει πύμπλησιν ἄκουας
ἡ φόβοις εὐχομένων, ἡ χάρις εὐξαμένων,
Σεῦ Σχερίης ἐφέτων ἱερὸν πέδουν, ἀλλὰ καὶ ἡμέων
κλῦθι, καὶ ἄφενδει νεῦσον ὑποσχεσίῃ,
ἡδη μοι ξενίης εἴναι πέρας, ἐν δὲ με πύτρη
ζῶεις, τῶν δολιχῶν παυσάμενον καμάτων.
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.—CYLLENIUS

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\(^1\) 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 POLYAENUS

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.

\(^1\) The wild pear-tree.
GREEK ANTHOLOGY

8.—TOY AYTOY

'Ελπίς αἰε βιότου κλέπτει χρόνον· ή πυμάτη δὲ ἥως τὰς πολλὰς ἐφθασεν ἀσχολίας.

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

9.—TOY AYTOY

Πολλάκις εὐξαμένη μοι αἰε θυμήρες ἐδώκας
tέκμαρ ἀκυμάντου, Ζεὺ πάτερ, εὐπλοίης·
δόχης μοι καὶ τοῦτον ἐτὶ πλόου, ἢδὲ σαφῶς ἡδη,
kai καμάτων ὄρμισον εἰς λιμένας.
oἰκὸς καὶ πάτρη βιῶτον χάρις· αἱ δὲ περισσαὶ
φροντίδες ἀνθρώποις οὐ βίος, ἀλλὰ πόνος.

10.—ANTIPATROT ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πούλυτος εἰναλή ποτ’ ἐτὶ προβλήτι ταυσθεῖς
ἥλιῳ ψύχειν πολλῶν ἀνήκε πόδα·
oὐτῶ δ’ ἢν πέτρη ἱκελὸς χρόα, τούνεκα καὶ μιν
αἰετὸς ἐκ νεφέων ὄξυς ἐμαρφεν ἰδῶν·
πλοχμοῖς δ’ εἰλιχθεῖς πέσεν εἰς ἀλά δύσμορος· ἡ ρα
ἀμφω καὶ θήρης ἡμβροτε καὶ βιῶτον.

11.—ΦΙΛΙΠΠΟΤ, οί δὲ ΙΣΙΔΩΡΟΤ

Πηρὸς ὁ μὲν γνώιος, ὁ δ’ ἄρ’ ὀμμασιν· ἀμφότεροι δὲ
eῖς αὐτούς τὸ τύχης ἐνδεῖς ἱράνισαν.
tυφίδος γὰρ λυπόγυιον ἐπωμάδιον βάρος αἰρῶν
ταῖς κείνοι φωναῖς ἀτραπὸν ὀρθοβάτει·
pάντα δὲ ταῦτ’ ἐδίδαξε πικρῆ πάντολμος ἀνάγκη,
ἀλλῆλοις μερίσαι τούλλυπὲς εἰς τέλεου.
THE DECLAMATORY EPIGRAMS

8.—By the Same

Hope 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 projected 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 ἥρταζεν,
δημασίν ἀλλοτρίοις ἀντερανιζόμενος.
ἀμφὶ δὲ ἡμιτελεῖς πρὸς ἐνὸς φύσιν ἥρμόσθησαν,
τοῦληπές ἀλλήλοις ἀντιπαρασχόμενοι.

13.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ανέρα τις λιπόγυινυ ὑπὲρ νότοιο λιπανγής
HECK, πόδας χρήσας, ὅμματα χρησάμενος.

13b.—ΑΝΤΙΦΙΛΟΤ

"Ἀμφῶ μὲν πηροὶ καὶ ἄλημονες, ἀλλ᾽ ὃ μὲν ὤψεις,
δὲ βάσεις· ἄλλου δ᾽ ἄλλος ὑπηρεσίαν·
tυφλὸς γὰρ χωλοῖο κατωμάδιον βάρος ἀλῶν
ἀτραπόν ὅθεν οὖσαν ὅμμασιν ἄκροβάτει·
ἡ μία δὲ ἀμφοτέρως ἤρκει φύσις· ἐν γὰρ ἐκάστῳ
tοῦληπές ἀλλήλοις εἰς ὅλον ἡράνισαν.

14.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΩΤ

Αἰγιαλοῦ τενάγεσιν ὑποπλώοντα λαθραίη
eἰρεσία Φαίδων εἴσιδε πουλυπόδην·
mάρφας δ᾽ ὦκυς ἐρίψεν ἐπὶ χθόνα, πρὶν περὶ χείρας
πλέξασθαι βρύγδην ὀκτατόνου· ἄλκας·
dισκευθεῖς δ᾽ ἐπὶ θάμνου ἐς οἰκία δειλὰ λαγωῦ,
eἴληδον ταχινοῦ πτωκός ἔδησε πόδας·
eἰλε δ᾽ ἀλούς· σὺ δ᾽ ἀελπτον ἐχεῖς γέρας ἀμφοτέρωθεν
ἀγρής χερσαίης, πρέσβυ, καὶ εὐναλίης.
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

Phædo 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

Αὐτὸ τὸ πῦρ καύσειν διξήμενος, οὕτως, ὁ νύκτωρ
tὸν καλὸν ἵμερων λύχνον ἀναφλογίσαι,
δεύρ' ἀπ' ἐμῆς ψυχῆς ἄψου σέλας· ἐνδοθι γάρ μοι
καὶ ὑμεῖς πολλὴν ἐξενίσθητι φλόγα.

16.—ΜΕΛΕΑΓΡΟΤ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπάρθενοι· Ῥαρή,
tρεῖς δ' ἐμὲ θηλυκαίες οἰστοβολοῦσι Πόθοι.
ἡ γάρ τοι τρία τόξα κατηρτίσεν, ὡς ἄρα μέλλων
οὐχὶ μίαν τρώσειν, τρεῖς δ' ἐν ἐμοὶ κραδίας.

17.—ΓΕΡΜΑΝΙΚΟΤ ΚΑΙΣΑΡΟΣ

Οὐρέος ἐξ ὑπάτοιο λαγῶς πέσειν ἐς ποτε βένθος,
ἐκπροφυγεῖν μεμαίδας τρηκὼν ὀδόντα κυνός·
ἀλλ' οὔδ' ὡς ἠλυζε κακόν μόρον· αὐτίκα γάρ μιν
εἰνάλλος μάρψας πυρεύματος ὠρφάνισεν.
ἐκ πυρός, ὡς αἴνος, πέσες ἐς φλόγα· ἦ ῥά σε δαίμονον
κην ἄλλ' κην χέρσῳ θρέψε κύνεσσι βορᾶν.

18.—ΤΟΥ ΛΥΤΟΥ

Ἐκ κυνὸς εἶλε κύων με. τί τὸ ξένου; εἰς ἐμὲ θήρεσ
ὐγρόι καὶ πέξι θυμὸν ἔχουσιν ἕνα.
Αἰθέρα λοιπὸν ἔχοιτε, λαγοί, βατόν. ἄλλα ἰχνοῦμαι.
Οὐρανέ· καὶ σὺ φέρεις ἀστερόεντα κύνα.

10
THE DECLAMATORY EPIGRAMS

15.—Anonymous

(Probably on a Picture of Love)

Thou who seest 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 Αιετὸς ἥπτων, ὁ πρὶν ὑπαλ μίταις καλὰ καθαψάμενος, δυ Φοίβου χρησμοφόδος ἀέθλουν ἐστεφε Πυθώ, ὀρυμένοι πτανοὶ ὀκυπτέταις ίκελον, καὶ Νεμέη βλοσυροῖ τιθηνήτειρα λέοντος, 5
Πῶςά τε, καὶ δοιάς ἱόνας Ἰσθμὸς ἔχων, νῦν κλοιφ δειρήν πεπεδημένος, οὶα χαλινάρι, καρπὸν ἐλά Δηνύς ὀκριώντει λίθω, ἵσαν μοίραν ἔχων 'Ηρακλεί. καὶ γὰρ ἐκείνος τόσο ἀνύσας δούλαν ζεύγαλαν ἐφημόσατο. 10

20.—ΑΛΔΟ

'Ο πρὶν ἐπ 'Αλφειῳ στεφανηφόρος, ὄνερ, ὁ τὸ πρὶν δισάκι κηρυχθείς Κασταλάς παρ' ὕδωρ, ὁ πρὶν ἐγώ Νεμέη βεβοημένος, ὁ πρὶν ἐπ Ἰσθμῷ πώλος, ὁ πρὶν πτηνοὶ ἵσα δραμὼν ἀνέμοις, νῦν ὅτε γηραιός, γυροδρόμοι ἱνίδε πέτρων δινεύω, στεφέων ὑβρις, ἐλαυνόμενος. 5

21.—ΑΔΕΞΙΠΟΤΟΝ

Σοί, πατρί Θεσαλή πωλοτρόφε, μέμψεν ἀνάπτων 5
Πήγασος, ὥς αδίκου τέρματος ἤντιασαν.
δς Πυθόρ, κήν Ἰσθμῷ έκωμασα, κήπι Νέμειον
Ζάνα, καὶ Ἀρκαδικοὺς ήλθον ἀκρεμόνας,
νῦν δὲ βάρος πέτρης Νισυρίδος ἐγκυκλων ἐλκω, 5
λεπτύνην Δηνύς καρπὸν ἀπ' ἀσταχύνων.
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 \(^1\) mill-stone, grinding fine from the ears the fruit of Demeter.

\(^1\) Nisyros, a volcanic island near Cos, famous for its mill-stones.
GREEK ANTHOLOGY

22.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νηδύι βριθομένην δάμαλιν Δητώδι κούρη
στήσαν νησκόροι θύμα χαριζόμενοι,
ής αίδην μέλλοντα προέφθασεν εὐστόχος ὁδίς,
Pέμφθη δ' εἰς ἀγέλην τεκνογονεῖν ἄφετος.
Ἡ θεὸς ὁδίνων γὰρ ἐπίσκοπος οὖν ἐδίκαζεν
τικτούσας κτείνειν, ἃς ἔλεεῖν ἐμαθεν.

23.—ΑΝΤΙΠΑΤΡΟΤ

Γειαρότης Ἀρχιττυπος, ὁτ' ἐκ νοῦςοι βαρείης
ἀρτι λυπογυχέων ἔρρεεν εἰς αἰδήν,
εἴπε τάδ' υἱῆσσιν· "Ἰδ' φίλα τέκνα, μάκελλαν
καὶ τὸν ἀροτριτήν στέρξατέ μοι βίοτον.
μὴ σφαλερής αἴνεῖτε πόνου στοιόεντα βαλάσσης,
καὶ βαρᾶν ἀτηρῆς ναυτιλίας κάματον.
όσον μητρυῆς γλυκερωτέρη ἐπλετο μήτηρ,
tόσον ἀλὸς πολυῖς γαῖα ποθεινοτέρη."

24.—ΔΕΩΝΙΑ ΤΑΡΑΝΤΙΝΟΤ

"Αστρα μὲν ἡμαύρωσε καὶ ἱερὰ κύκλα σελήνης
ἀξονα δινήσας ἐμπυρος ἥλιος;
ὑμνοπόλοις δ' ἀγεληδόν ἀπημάλδωσαν "Ομηρος,
λαμπρότατον Μουσῶν φέγγος ἀνασχόμενος.

25.—ΤΟΥ ΑΥΤΟΥ

Γράμμα τόδ' Ἀρήτου δαήμονος, ὃς ποτὲ λεπτῇ
φροντίδι δηναιοὺς ἀστέρας ἐφράσατο,
THE DECLAMATORY EPIGRAMS

22.—PHILIPPU S 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,¹ whose subtle mind explored the long-lived stars, both the fixed

¹ Aratus of Soli (circ. 270 B.C.) author of the Φαινόμενα and Διοσημεῖα.
GREEK ANTHOLOGY

ἀπλανέας τ’ ἀμφω καὶ ἀλήμονας, οἰσιν ἐναργῆς
ιλλόμενος κύκλοις οὐρανὸς ἐνδεδεται.
αἰνείσθω δὲ καμάω ἔργον μέγα, καὶ Διὸς εἶναι
δεύτερος, ὅστις ἔθηκ’ ἀστρα φαινότερα.

26.—ἈΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τάσδε θεογλῶσσους 'Ελληνων ἔθρεψε γυναικας
.vmnois, καὶ Μακεδὼν Πιερίας σκόπελος,
Πρήξιλαν, Μοιρώ, 'Ἀνύτης στόμα, θῆλυν "Ομηρον,
Λεσβιάδων Σαπφώ κόσμον ἐὐπλοκάμων,
"Ἡρινναν, Τελέσιλλαν ἀγακλέα, καὶ σὲ, Κόριννα,
θούρων 'Ἄθηνας ἀσπίδα μελψαμέναν,
Νοσσίδα θηλύγλωσσον, ἰδὲ γλυκναχέα Μύρτιν,
πάσας ἀενάων ἐργάτιδας σελίδων.
ἐννέα μὲν Μούσας μέγας Οὐρανός, ἐννέα δ’ αὐτὰς
Γαία τέκεν, θνατοῖς ἀφθιτον εὐφροσύναν.

27.—ἈΡΧΙΟΤ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ

Εὐφημος γλώσσῃ παραμείβει τὰν λάλον Ἡχώ,
κοῦ λάλον’ ἣν τι κλών, τοῦτ’ ἀπαμειβομέναν.
εἰς σὲ γὰρ δυν σὺ λέγεις στρέψα λόγον· ἢν δὲ σιωπῆς,
σιγῆσω. τὸς ἐμεῖ γλῶσσα δικαιοτέρη;

28.—ΠΟΜΠΗΙΟΤ, οἱ δὲ ΜΑΡΚΟΤ
ΝΕΩΤΕΡΟΤ

Εἴ καὶ ἔρημαι κέχυμαι κὼς ἐνθα Μυκήνη,
εἴ καὶ ἀμαυροτέρη παντὸς ἠδείν σκοπέλου,

1 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.¹

27.—ARCHIAS OR PARMENION

Hear 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

'Ιλον τις καθορων κλενήν πόλιν, ἦς ἐπάτησα
teίξεα, καὶ Πριάμου πάντ' ἐκένωσα δόμον,
γνώσεται ἐνθεν ὁσον πάρος ἐσθενων. εἰ δὲ με γῆρας 5
ὑβρισεν, ἀρκοῦμαι μάρτυρι Μαιονίδη.

29.—ΑΝΤΙΦΙΔΟΤ ΒΤΖΑΝΤΙΟΤ
Τόλμα, νεών ἀρχηγὲ (σὺ γὰρ δρόμον ήῦρακ πόντου,
καὶ ψυχὰς ἀνδρῶν κέρδεσιν ἱρεθίσασ),
οἶνον ἐτεκτήμω δόλιον ξύλον, οἶνον ἐνηκας
ἀνθρώποις θανάτῳ κέρδος ἐλεγχόμενον;
ἂν οὐν ότος μερότων χρύσεων γένος, εἰ γ' ἀπὸ χέρσου 5
τηλόθεν, ὡς Ἀίδης, πόντος ἀπεβλέπετο.

30.—ΖΗΛΩΤΟΤ, οἱ δὲ ΒΑΣΣΟΤ
Ἐκλάσθην ἐπὶ γῆς ἄνεμῳ πύτου· ἐς τί με πόντῳ
στέλλετε ναυηγὸν κλώνα πρὸ ναυτείλης;

31.—ΖΗΛΩΤΟΤ
Ἐς τί πύτων πελάγει πιστεύετε, γομμοφωτήρες,
ἣς πολὺς εξ ὄρεων βίζαν ἐλυσε νότος;
ἀσίοιν οὐκ ἔσομαι πόντῳ σκάφος, ἐχθρὸν ἀήταις
δένδρεον· ἐν χέρσῳ τᾶς ἅλος οἶδα τύχας.

32.—ΑΔΕΣΠΟΤΟΝ
Ἀρτιπαγὴ ῥοθίαισιν ἑπὶ κροκάλαισι με νῆα,
καὶ μήπω χαροποῦ κύματος ἀψαμέναν,
οὐδ' ἀνέμεινε θάλασσα· τὸ δ' ἄγριον ἐπλήμμυρεν
χεύμα καὶ ἐκ σταθερῶν ἦπᾶσεν ἥδων
ὅλκαδα τὰν δείλαιον ἃεὶ κλόνος, ἦ γε τὰ πόντου
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

Οὐπω ναῖς, καὶ ὅλωλα· τί δὲ ἀν πλέον, εἰ βυθὸν ἔγνων,
ἐτλην; φεῦ, πᾶσαις ὁλκάσι μοῖρα κλύδων.

34.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Μυρία μὲ τρίψασαν ἀμετρήτων θαλάσσης κύματα, καὶ χέρσῳ βαϊδὸν ἐρεισαμένην,
ὁλεσεν ὅχι θάλασσα, νεών φόβοσ, ἀλλ’ ἐπὶ γαίης Ἡφαιστος. τὸς ἔρει πόντου ἀπιστότερον;
ἐνθεν ἔφυν ἀπόλωλα· παρ’ ἡμόνεσσι δὲ κείμαι, χέρσῳ τὴν πελάγεως ἐλπίδα μεμφομένη.

35.—ΤΟΥ ΑΥΤΟΥ

"Ἀρτὶ με πηγνυμένην ἀκάτου τρόπων ἔσπασε γείτων τόντος, κὴν χέρσῳ εἰς ἐμὲ μηνάμενος.

36.—ΣΕΚΟΤΝΔΟΤ

Όλκας ἀμετρήτου πελάγους ἀνύσασα κέλευθον,
καὶ τοσάκις χαροποῖς κύμασι νηξαμένη,
ὅτι ὁ μέλας οὐτ’ Ἐὔρος ἐπόντισεν, οὐτ’ ἐπὶ χέρσου ἠλασε χειμερίων ἁγριον οἴδμα Νότων,
ἐν πυρὶ νῦν ναυήγος ἔγω χθονὶ μέμφουμ’ ἀπίστω, νῦν ἠλὸς ἡμετέρης ὑδατα διξομένη.
THE DECLAMATORY EPIGRAMS

33.—CYLENIUS

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 πηγήν ἐπώνυμον Ἡσυχίας
α. Συγγέως ἄρνσαι. β. Τίνος οὖνεκα; α. Μηκέτ’ ἀρύνον.
β. Τεύ χάριν; α. Ἡσυχίας ὑδὸν λέονχα ποτόν.
β. Δύσκολος ἡ κρήνη. α. Γεύσαι, καὶ μᾶλλον ἔρεις με
dύσκολον. β. Ὀ πικροῦ νάματος. α. Ὀ λαλιῆς.

38.—ΑΔΕΣΠΟΤΟΝ

Εἰ μὲν ἄνηρ ήκεις, ἄρνσαι, ξένε, τῆσδ’ ἀπὸ πηγής·
εἰ δὲ φύσει μαλακός, μη με πίης πρόφασιν.
ἄρρεν ἔγω ποτόν εἰμι, καὶ ἄνδράσι μοῦνον ἄρεσκων
tois δὲ φύσει μαλακοῖς ἡ φύσις ἐστὶν ὕδωρ.

39.—ΜΟΤΣΙΚΙΟΤ

‘Α Κύπρις Μούσαις. “ Κοράσια, τὰν Ἀφροδίταν
tiμὰτ’, ἢ τὸν Ἐρων ὑμῖν ἐφότλωσομαι.”
χαὶ Μούσαι ποτὶ Κύπριν. “Ἀρειτὰ στωμῦλα ταῦτα·
ἡμῖν δ’ οὐ πέτεται τοῦτο τὸ παιδάριον.”

40.—ΖΩΣΙΜΟΤ ΘΑΣΙΟΤ

Οὐ μόνον ὑσμίνησι καὶ ἐν στονόεντι κυδοιμῷ ῥύμῳ ἄρειτόλμου τʰυμὸν Ἀναξιμένου,
ἀλλὰ καὶ ἐκ πόντου, ὀπότ’ ἐσχίσε νη ἡθάλασσα,
ἀστῖς, ἐφ’ ἢμετέρης νηξάμενου σανίδος.
εἰμὶ δὲ κήν πελάγει καὶ ἐπὶ χθονὸς ἐπτίς ἐκεῖνῳ,
tὸν θρασὺν ἐκ διπλῶν ῥυσαμένη θανάτων.

1 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.¹

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 ² of one Anaximenes

Nor 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.

² 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 ἀσπίς ἀκόντων,
ἡ φόνων στυγνοῦ κύμα φέρουσα μόθον,
ἄγριον οὐδ' ὅτε πόντος ἐπὶ κλώνου ἤλασε φωτί,
καὶ πυκρή ναυτέων ἔπλεθ' ἀμφοθρίη,
συκυγάς ἀμέλησα· καλὸν δὲ σε φόρτον ἁγουσα,
ναὶ φίλος, εὐκταῖον ἄχρις ἔβην λιμένων.

42.—ΙΟΤΛΙΟΤ ΔΕΩΝΙΔΟΤ

Εἰν ἐνὶ κινδύνονσ εἴσυγον δύὸ Μυρτίλος ὀπλφ,
τὸν μὲν, ἀριστεύσας· τὸν δ', ἐπινηχαμένος,
ἀργέστης δτ' ἔδυσε νεὼς τρόπων· ἀσπίδα δ' ἔσχον
σωθεὶς κεκριμένην κύματι καὶ πολέμφ.

43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Ἀρκεῖ μοι χλαίνης λιτῶν σκέπασ, οὐδὲ τραπέζας
δουλείσω, Μουσέων ἀνθεα βοσκόμενος.
μισῶ πλοῦτον ἄνουν, κολάκων τροφὸν, οὐδὲ παρ'
ὀφριν
στήσομαι· οἴδ' ὀλίγης δαιτὸς ἐλευθερίην.

44.—ΣΤΑΤΙΛΛΙΟΤ ΦΛΑΚΚΟΤ <οἶ δὲ>
ΠΛΑΤΩΝΟΣ ΤΟΤ ΜΕΓΑΛΟΤ

Χρυσὸν ἅνὴρ εὐρων ἐλπίπε βρόχον· αὐτὰρ ὁ χρυσὸν
διν λίπεν οὐχ εὐρων ἤψευ διν εὑρε 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, Myrtillus, 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.—STATYLIUS 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.—ΣΤΑΣΤΑΛΙΟΤ ΦΛΑΚΚΟΤ
Χρυσόν ἀνήρ ὁ μὲν εὔρεν, ὁ δ' ἀλεσεν· δυν ὁ μὲν εὐρών ῥῖσεν, ὁ δ' οὐχ εὐρών λυγρὸν ἐδησε βρόχον.

46.—ἈΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ
Πηρός ἄπαις, ἢ φέγγος, ἰδεῖν ἢ παῖδα τεκεσθαι εὐξαμένη, δοιῆς ἐμορεν εὐτυχίης· τίκτε γὰρ ἠεύθες ἀελπτα μετ' οὐ πολύ, καὶ τριποθήτου αὐτήμαρ γλυκερὸν φέγγος ἐσείδε φάους.
"Ἀρτεμις ἀμφωτέροισιν ἐπήκοος, ἢ τε λοχείης μαία, καὶ ἀργεννόν φωσφόρος ἢ σελάων.

47.—ἈΔΕΣΠΟΤΩΝ
Τὸν λύκον ἐξ ἰδίων μαζών τρέφω οὐκ ἔθελουσα, ἀλλὰ μ' ἀναγκάζει ποιμένος ἀφροσύνη.
αὔξηθείς δ' ὑπ' ἐμοῦ, κατ' ἐμοῦ πάλι θηρίον ἔσται· ἢ χάρις ἀλλάξαι τὴν φύσιν οὐ δύναται.

48.—ἈΔΕΣΠΟΤΩΝ
Ζεὺς κύκνος, ταύρος, σάτυρος, χρυσὸς δ' ἔρωτα Λήδης, Εὔρωπης, Ἀντιώπης, Δανάης.

49.—ἈΔΗΛΩΝ
Ἐλπὶς καὶ σὺ, Τύχη, μέγα χαίρετε· τὸν λιμέν' εὐρων· οὐδὲν ἐμοὶ χ' ύμίν' παίζετε τοὺς μετ' ἐμέ.

1 Artemis in her quality of Moon-goddess restored the light to the woman's eyes. Artemis, of course, presided.
THE DECLAMATORY EPIGRAMS

45.—STATYLIUS 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.

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.—ΜΙΜΝΕΡΜΟΤ
Τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν ἀλλος τίς σε κακῶς, ἀλλος ἀμείνου ἑρεῖ.

51.—ΠΛΑΤΩΝΟΣ
Αἰών πάντα φέρει· δολιχὸς χρόνος οἶδεν ἀμείβειν οὖν ομομα καὶ μορφήν καὶ φύσιν ἢ δὲ τύχην.
A. Esdaile, Lancing College Magazine, April, 1910.

52.—ΚΑΡΠΙΤΛΑΙΔΟΤ
'Ιχθύας ἀγκιστρω τις ἀπ' ἡλίων εὐριχὶ βάλλων εἶλκυσε ναυηγοῦ κράτα λιποτριχέα.
οἰκτείρας δὲ νέκυν τῶν ἀσώματων, εὖ ἀσιδήρου χειρὸς ἐπισκάπτων λυτῶν ἔχωσε τάφον.
eὑρε δὲ κενθόμενον χρυσοῦ κτέαρ. ἢ ῥα δικαίοις ἀνδράσιν εὐσεβίης ὅνικ ἀπόλωλε χάρις.

53.—ΝΙΚΟΔΗΜΟΤ, οἱ δὲ ΒΑΣΣΟΤ
'Ιπποκράτης φάος ἦν μερόπων, καὶ σῶτο λαῶν ἔθνεα, καὶ νεκύων ἦν σπάνις εἰν ἀϊδή.

54.—ΜΕΝΕΚΡΑΤΟΣ
Γῆρας ἐπᾶν μὲν ἀπ' ἰπ' πᾶς εὐχεταί· ἢ ἦν δὲ ποτ' ἐλθη, μέμφεται· ἕστι δ' αἰεὶ κρείσσουν οὐφειλόμενον.

55.—ΔΟΤΚΙΛΛΙΟΤ, οἱ δὲ ΜΕΝΕΚΡΑΤΟΣ ΣΑΜΙΟΤ
Εἰ τις γηράσας ζῇν εὐχεταί, ἂξιός ἐστι γηράσκειν πολλῶν εἰς ἑτέρων 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.—MENEERATES

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 MENEERATES OF SAMOS

If anyone who has reached old age prays for life, he deserves to go on growing old for many decades.
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56.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εβρου Θηρίκου κρυμφό πεπεδημένον ύδωρ
νηπίως εισβαίνουν οὐκ ἐφυγεν θάνατον.
ἐς ποταμὸν δ' ἦδη λαγαρούμενον ἴχνος ὠλισθών,
κρυμφό τοῦς ἀπαλοῦς αὐχένας ἀμφεκάρη.
καὶ τὸ μὲν ἕξεσύρη λοιπὸν δέμας. ἢ δὲ μένουσα
ἀδρι τα ἀναγκαίην εἰχε τάφον πρόφασιν.
δύσμορος ἦς ὧδινα διείλατο πῦρ τε καὶ ύδωρ,
ἀμφοτέρων δὲ δοκῶν, οὐδενός ἐστιν ὅλως.

57.—ΠΑΜΦΙΛΟΤ

Τίπτε παναμέριος, Πανδιονί κάμμορε κοῦρα,
μυρμένα κελαδεῖς τραυλὰ διὰ στομάτων;
ἡ τοι παρθενία πόθος ἤκετο, τάν τοι ἀπηύρα
Θηρίκιος Τηρεῦς αἰνὼ βιησάμενος;

58.—ΑΝΤΙΠΑΤΡΟΤ

Καὶ κρανάδας Βαβυλώνος ἐπίδρομον ἀρμασί τεῖχος
καὶ τὸν ἐπ' Ἀλφειῷ Ζάννα κατηγασάμην,
κάπων τ' αἰώρημα, καὶ Ἡλίοιο κολοσσόν,
καὶ μέγαν αἰτεινών πυραμίδων κάματον,
μαμάμα τε Μανσωλοῖο πελώριουν ἀλλ' ὅτ' ἐσεὶδον
'Αρτέμιδος νεφέων ἄχρι θέουντα δόμον,
κεῖνα μὲν ἑμαύρωτο μεγαθυνιὼν θύματο
Ἀλεξος οὐδέν πω τοῖον ἐπηγαγάσατο.

1 Of the proposed emendations, Harberton's καὶ ἧν, δε 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.¹

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.”²

¹ cp. Book VII. No. 542.
² For the seven wonders of the world see note on Bk. VIII. No. 177.
59.—ΑΝΤΙΠΑΤΡΟΤ

Τέσσαρες αἰωροῦσι ταυτπερίγρων ἐπὶ νότων
Νίκαι ἰσηρίθμους νίεας ἀθανάτων·
ἀ μὲν Ἀθηναίαν πολεμαδόκον, ἀ δ' Ἀφροδίταν,
ἀ δὲ τὸν Ἀλκείδαν, ἀ δ' ἀφόβητον Ἀρη,
σεῖο κατ' εὐόροφον γραπτὸν τέγος· ἐς δὲ νέονται
οὐρανῶν, ὁ Ῥώμαις Γαῖε πάτρας ξύμα.
θεία ἀνίκατον μὲν ὁ βουφάγος, ἀ δὲ σε Κύπριος
εὐγαμοῦν, εὐμήτιν Παλλάς, ἀτρεστὸν Ἀρης.

60.—ΔΙΟΔΩΡΟΤ

Πύργος ὅδ' εἰναλίθης ἐπὶ χοιράδος, οὐνομα νήσῳ
ταύτων ἐχων, ἄρμον σύμβολον εἰμι Φάρος.

61.—ΑΔΕΣΠΟΤΟΝ

Γυμνὸν ἰδοῦσα Δάκαινα παλάντροπον ἐκ πολέμοιο
παῖδ' ἐδών ἐσὶ πάτραν ὄκυν ἴεντα πόδα,
ἀντίθε αἰξασά δι' ἡπατος ἠλάσε λόγχαν,
ἀρρενα ῥήζαμενα φθόγγον ἐπὶ κταμένω.
"Ἀλλότριον Σπάρτας, εἶπεν, γένος, ἔρρε πρὸς
ἄδαν,
ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν."

62.—ΕΘΝΟΤ ΑΣΚΑΛΩΝΙΤΩΤ

Ξεῖνοι, τὴν περίβωτον ἐμὲ πτόλεμον, Ἡλίου ἱρήν,
τὴν πάρος εὑπήργους τείχεσι κληζομένην,
αἰῶνος τέφρη κατεδήκοεν· ἄλλ' ἐν Ὄμήρῳ
κεῖμαι χαλκεῖων ἔρκος ἔχουσα πυλῶν.
οὐκέτι με σκάφει 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, one Aphrodite, one Heracles, and another dauntless Ares. They are painted on the fair dome of thy house, and mount to heaven. O Caius, 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, 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.

1 i.e. Minerva Bellatrix.
2 Caius Caesar the nephew and adopted son of Augustus.
3 The lighthouse of Alexandria.
63.—ΑΣΚΛΗΠΙΑΔΟΤ

Δυθή καὶ γένος εἰμὶ καὶ οὖνομα: τῶν δ᾽ ἀπὸ Κόδρου
σεμνοτέρη πασῶν εἰμὶ δι᾽ Ἄντιμαχον.
tὸς γὰρ ἐμ᾽ οὐκ ἤσις; τὸς οὖν ἀνελέξατο Δυθήν,
τὸ ξυνὸν Μοῦσων γράμμα καὶ Ἄντιμαχον;

64.—ΑΣΚΛΗΠΙΑΔΟΤ, οἱ δὲ ΑΡΧΙΟΤ

Αὐταὶ ποιμαίνοντα μεσημβρινὰ μῆλὰ σε Μοῦσαι
ἔδρακον ἐν κραναοῖς οὕρεσιν, Ἡσίοδε,
καὶ σοι καλλιτέχνῃ, ἐρυσάμεναι περὶ πᾶσαι,
ἀφεῖς δάφνας ἱερὰν ἀκρεμόνα,
δῶκαν δὲ κράνας Ἐλικωνίδος ἔνθεον ὑδωρ,
τὸ πτανοῦ πῶλον πρόοθεν ἔκοψεν ὄνυξ.
οὗ σὺ κορεσσάμενος μακάρων γένος ἔργα τε μολπαῖς
καὶ γένος ἀρχαίων ἐγραφές ἕμθέων.

65.—ΑΔΕΣΠΟΤΟΝ

Γῇ μὲν ἔαρ κόσμος πολυδένδρεον, αἵθερι δ᾽ ἀστρα,
ELYALΔΙ δ᾽ ἥδε χθῶν, οἴδε δὲ τῇ πόλει.

66.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Μναμοσύναν ἔλεθαμβος, ὡτ᾽ ἐκλυνε τὰς μελιφώνον
Σάπφος, μὴ δεκάταν Μοῦσαν ἔχουσι βροτοῖ.

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1 The mistress of Antimachus, one of whose most celebrated poems was an elegy on her.
2 i.e. than those of the most noble lineage.
THE DECLAMATORY EPIGRAMS

63.—ASCLEPIADES

Lyde\(^1\) is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.\(^2\) 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\(^3\) 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\(^4\) 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.

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\(^1\) I venture to render so: it is exceedingly improbable that \(\epsilonρυσ\sigma\acute{\mu}\epsilon\nu\alpha\) is corrupt.

\(^2\) Pegasus.
67.—ΑΔΕΞΙΠΟΤΟΝ

Στήλην μητρινῆς, μακρὰν λίθον, ἐστεφε κούρος, ὡς βίον ἠλλάχθαι καὶ τρόπον οἰόμενος· ἢ δὲ τάφῳ κλινθείσα κατέκτανε παῖδα πεσοῦσα. φεύγετε μητρινῆς καὶ τάφον οἱ πρόγονοι.

68.—ΑΔΕΞΙΠΟΤΟΝ

Μητριναὶ προγόνοισιν ἀεὶ κακῶν· οὐδὲ φιλοῦσαι σῶξουσιν· Φαίδρην γνώθι καὶ Ἰππόλυτον.

69.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Μητρινῆς δύσμηνις ἀεὶ χόλος, οὖν ἐν ἔρωτι ἡπιος· οἶδα πάθη σώφρονος Ἰππολύτου.

70.—ΜΝΑΣΑΛΚΟΤ

Τραυλὰ μινυρομένα, Πανδιονὶ παρθένε, φωνῇ, Τηρέος οὐθ θεμιτῶν ἀφαμένα λεχέων, τίπτε παναμέριος γοαίες ἀνὰ δώμα, χειλδόν; παῦε, ἐπεὶ σε μένει καὶ κατόπιν δάκρυα.

71.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Κλώνες ἀπηρίου ταναής δρυὸς, εὐσκιον ύψος ἀνδράσιν ἄκρητον καῦμα φυλασσομένοις, εὐπέταλοι, κεράμων στεγανώτεροι, οἰκία φαττῶν, οἰκία τεττίγων, ἐνδιοὶ ἄκρημόνες, κήμε τὸν ἴμιτέραισιν ὑποκλινθέντα κόμαισιν ρύσασθ', ἀκτίνων ἥξιλον 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 stepchildren, 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 twitting 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.
72.—ΑΝΤΙΠΑΤΡΟΤ
Εὐκόλοσ Ἐρμείας, ὤ ποιμένες, ἐν δὲ γὰλακτὶ
χαίρων καὶ δρυίνῳ σπενδομένοις μέλιτι·
ἀλλ' οὖχ Ἡρακλέης· ἔνα δὲ κτίλον ἢ παχύν ἄρνα
αἰτεῖ, καὶ πάντως ἐν θύσις ἐκλέγεται.
ἀλλὰ λύκους εἰργεί. τί δὲ τὸ πλέον, εἰ τὸ φυλαχθὲν 5
οἴλυται εἶτε λύκοις, εἴθ' ὑπὸ τοῦ φύλακος;

73.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
Εὐβοϊκὸν κόλποιο παλινδίνητε θάλασσα,
πλαγικτὸν ὕδαρ, ἰδίοις ρεύμασιν ἀντίπαλον,
ἡλίῳ κὴν νυκτὶ τεταγμένον ἐς τρῖς, ἄπιστον
ναυσίν ὡςον πέμπτεις χεῖμα δανειξόμενον·
θαῦμα βίον, θαμβῶδε σὲ τὸ μυρίον, οὐ δὲ ματεύω
5 σὴν στάσιν· ἀρρήτῳ ταῦτα μέμηλε φύσει.

74.—ΑΔΕΣΙΠΟΤΟΝ
Ἄγρος Ἀχαιμενίδου γενόμην ποτέ, νῦν δὲ Μενίππου,
καὶ πάλιν ἐξ ἐτέρου βήσομαι εἰς ἐτέρουν.
καὶ γὰρ ἐκείνος ἔχειν μὲ ποτ' ὦτεο, καὶ πάλιν οὐτος
οἴεται· εἰμὶ δ' ὄλως οὐδενός, ἀλλὰ Τύχης.

75.—ΕΤΗΝΟΤ ΑΣΚΑΛΩΝΙΤΟΤ
Κὴν με φόρης ἐπὶ ῥίζαν, ὀμως ἔτι καρποφορήςω
ὅςον ἐπισπείσαι σοί, τράγε, θυμόμενῳ.
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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.
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76.—ΑΝΤΙΠΑΤΡΟΤ

Διοσᾶν ἐκ βροχίδων ἄ μὲν μία πίονα κίχλαν, ἄ μία δ' ἵππελα κόσσυφον εἶλε πάγα: ἀλλ' ἄ μὲν κίχλας θαλερὸν δέμας ἐς φάος 'Ηνως οὐκέτ'= ἀπ' πλεκτᾶς ἦκε δεραιοτέδας, ἀ δ' αὐθις μεθέθηκε τὸν ἱερόν. ήν ἄρ' ἀοὶδῶν φειδῶ κὴν κωφαῖς, ξεῖνε, λυνοστασίαις.

77.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πριομένα κάλλει Γανυμήδεος εἶπε ποθ' "Ηρα, θυμοβόρον ξάλου κέντρων ἐχοσα νόφ. ''Αρσεν πῦρ ἐτευχ Ἡραία Δι' τοιγάρ ἐγὼ πῦρ πέμψω ἐπὶ Τροίᾳ, πῆμα φέροιτα Πάριν' ἥξει δ' Ἰλιάδαις οὐκ ἀετός, ἀλλ' ἐπὶ θοίνων γύτες, οταν Δαναοὶ σκῦλα φέρωσι πόνων."

78.—ΔΕΩΝΙΔΟΤ [TAPANTINOT]

Μὴ μέμψῃ μ' ἀπεπειρον ἄεὶ θάλλουσαν ὁπώρην ἄχράδα, τὴν καρποῖς πάντοτε βριθομένην. ὀπτόσα γὰρ κλαδεῶς πεπαινομεῖ, ἄλλος ἐφέλκει· ὀπτόσα δ' ωμὰ μένει, μητρὶ περικρέμαται.

79.—ΤΟΥ ΑΥΤΟΥ

Αὐτοθελῆς καρποῦς ἀποτέμνομαι, ἀλλὰ πεπείρουν, πάντοτε μὴ σκληροῖς τύπτε με χειμαδίοις. μηνίσει καὶ Βάκχος ἐνυβρίζοντι τὰ κείνου ἔργα. Δυκούργειος μὴ λαθέτω σε τύχῃ.
THE DECLAMATORY EPIGRAMS

76.—ANTIPATER OF SIDON

Of two snares one caught a fat thrush, and the other, in its horsehair fetters, 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.
80.—TOY AYTOY

Μάντεις ἀστερόεσσαν ὅσοι ζητεῖτε κέλευθον,
ἐρροῖ· εἰκαίης ψευδολόγοι σοφίης.
ὑμέας ἀφροσύνη μαίσσατο, τόλμα δ' ἔτικτεν,
τλήμονας, οὔδ' ἱδήν εἰδότας ἄκλειην.

81.—ΚΡΙΝΑΓΟΡΩΤ

Μὴ εἰπής θάνατον βιοτής ὅρον· εἰσὶ καμοῦσιν,
ὡς ξώοις, ἀρχαὶ συμφορέων ἐτεράι.
ἀλλ' Ἐυκλεῶ Κόσου μόρον· ἥδη ἔκειτο
ἐν ἄїδη, νεκρὸς δ' ἕλθεν ὑπ' ἥλιον.
ἀστοὶ γὰρ τὐμβοιο μετοχλίσαντες ὅχιας,
εἰρυσάν ἐς πονᾶς τλήμονα δυσθανέα.

82.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μὴ δ' ὅτ' ἐπ' ἀγκύρης, ὅλη πίστευε θαλάσση,
ναυτίλε, μὴδ' εἰ τοι πείσματα χέρσος ἐχοί.
καὶ γὰρ Ἰων ὅμοι ἐνι κάππεσεν· ἐς δὲ κόλυμβον
ναῦτον τὰς ταχινὰς οἰνοὺς ἐδήσε χέρας.
φεύγε χοροτυπνήν ἐπινήμου· ἔχθρος Ἰάκχω
πόντος· Τυρσηνοὶ τούτων ἐθεντὸ νόμον.

83.—ΦΙΔΙΠΠΟΤ

Νηὸς ἐπειγομένης ὥκυν δρόμον ἀμφεχόρευον
δελφίνες, πελάγους ἱχθυφάγοι σκύλακες.

1 Tyrant of Cos late in the first century B.C. We have coins with his head and numerous inscriptions in his honour.
2 Grotius renders as if it were δισθανεία “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.¹ 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-dying² wretch to punishment.

82.—ANTIPATER OF THESSALONICA

Trust not, mariner, to the fatal sea, even when thou art at anchor, even when thy hawser 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 carousel on board ship. The sea is the enemy of Bacchus. Such is the law established by the Tyrrehene pirates.³

83.—PHILIPPUS

The dolphins, the fish-eating dogs of the sea, were sporting round the ship as she moved rapidly on her

¹ Who captured Dionysus and were turned into dolphins by him as a punishment. See Homeric Hymn vii.
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καπροφόνος δὲ κύων θηραῖν κεῖνος ἱκελώσας
dύσμορος, ὡς ἐπὶ γῆν εἰς βυθὸν ἔξεθορεν.
ἀλέτο δ' ἀλλοτρίης θήρης χάρων· οὐ γὰρ ἐλαφρὸς
πάντων ἐστὶ κυνῶν ὁ δρόμος ἐν πελάγει.

84.—ANTIFANOTΣ

Νῆσος ἀλιστρέπτου πλαγκτοῦ κύτους ἐδεῖν ἐπ' ἀκτής
μηλοβότης, βλοσυροῖς κύμασι συρόμενον,
χείρα δ' ἐπέρρυγεν· τὸ δ' ἐπεσπάσατ· ἐς βυθὸν ἁλμης
τῶν σῶξονθ'. οὔτως πᾶσιν ἀπηχθάνετο;
ναυηγοῦν δ' νομεὺς ἐσχεν μόρον. ὡ δί' ἐκείνην
καὶ δρυμὸν χήροι πορθμίδα καὶ λιμένες.

85.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νὴα μὲν ὠλεσε πόντος, ἐμοὶ δ' ἔπορεν πάλι δαίμων
πλαξομένῳ φύσεως νηὰ ποθεινότερην
πατρὸς ἰδὼν γὰρ ἐνῶ δέμας εἰς ἑμὲ καίριον ἐλθὼν,
μουσερέτης ἐπέβην, φόρτος ὄφειλόμενος.
ήγαγεν εἰς λιμένας δὲ καὶ ἔσπειρεν δὶς ὁ πρέσβυς,
νῆπιον ἐν γαϊᾷ, δεύτερον ἐν πελάγει.

86.—ANTIFIDOT

Παμφάγος ἔρπηστής κατὰ δόματα λιχνοβόρος μῦς,
ὀστρεον ἄθρηςας χείλεσι πεπταμένον,
pώγωνος διεροῦ νόθην ὀδάξατο σάρκα
αὐτίκα δ' ὀστρακόεις ἐπιλατάγγεις δόμος,
ἀρμόσθη δ' ὄδυναισιν· ὡ δ' ἐν κλειθροῖς ἀφύκτοις
ληφθεῖς αὐτοφόνον τύμβου 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.

45
87.—ΜΑΡΚΟΣ ΑΡΓΕΝΤΑΡΙΟΥ

Μηκέτι νῦν μινύριζε παρὰ δρυί, μηκέτι φώνει κλωνδὸς ἐπ’ ἄκροτατοι, κόσσυφε, κεκλιμένως· ἔχθρον σοι τόδε δένδρον· ἔπειγεο δ’, ἄμπελος ἐνθα ἀντέλλει γλαυκών σύσκιος ἐκ πετάλων· κείνης ταρσον ἔρεισον ἐπὶ κλάδου, ἀμφὶ τ’ ἐκεῖνη μέλπε, λεγὼν προχέων ἐκ στομάτων κέλαδον. δρῦς γαρ ἐπ’ ὀρνίθεσει φέρει τὸν ἀνάρσιον ῥόην, ἀ δὲ βότρυν· στέργει δ’ ὑμνοπόλοις Βρόμιος.

88.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μεμφομένη Βορέην ἐπετευτώμην ὑπὲρ ἀλμης· πνεῖ γαρ ἐμὸι Θρήκης ἢπιος οὐδ’ ἀνεμὸς. ἀλλὰ με τὴν μελίγγην ἄηδονα δέξατο νάτων δελφῖν, καὶ πτηνὴν πόντιος ἤμιχαι. πιστοτάτῳ δ’ ἐρέτη πορθμευμόνη, τὸν ἁκωπον ναιτὴν τῇ στομάτων θέλγον ἐγὼ κιθάρῃ. εἰρεσίην δελφῖνος ἀεὶ Μουσάησιν ἄμισθον ἦνυσαν’ οὖ πεψύτης μῦθος Ἀριόνιος.

89.—ΤΟΥ ΑΥΤΟΥ

Διμὸν ἀεὶρην ἀπαμνημένην πολύγηρους· Νικὼ σὺν κούραίς ἂνρολόγει στάχνας· ὀλετο δ’ ἐκ θάλπους· τῇ δ’ ἐκ καλάμης συνέριθοι νῆσαν πυρκαῖν ἄξυλον ἀστάχνων. μὴ νεμέσσα, Δήμητρε, ἀπὸ χθόνος εἰ βροτον οὔςαν 5 κούραι τοῖς γαῖης σπέρμασιν ἡμίφεσαν.

1 Philomela, before she was changed into a nightingale,
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.—PHILIPPUUS 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), 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.
90.—ΑΛΦΕΙΟΤ ΜΙΤΤΔΗΝΑΙΟΤ

Νηών ὧκυπόρων δς ἐχεις κράτος, ἵππει δαίμον,
καὶ μέγαν Εὐβοῖα τιμοφρεμὴ σκόπελον,
οὐριον εὐχομένους δίδου πλοῦν Ἀρεός ἄχρις
ἐς πόλιν, ἐκ Συρῆς πείσματα λυσαμένοις.

91.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Ἐρμῆ Κωρυκίων ναιων πόλιν, ὡ ἀνα, χαίροις,
Ἐρμῆ, καὶ λείη προσγελάσαις ὀσίῃ.

92.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀρκεὶ τέττυγας μεθύσαι δρόσως· ἄλλα πιόντες
ἀείθειν κύκνων εἰσὶ γεγωνότεροι.
ὡς καὶ ἀοιδὸς ἄνήρ, ξενίων χάριν, ἀνταποδοῦναι
ὑμνοὺς εὐρέκταις οἴδε, παθῶν ὀλίγα.
τούνεκά σοι πρώτως μὲν ἀμείβομαι· ἦν δ ἔθελωσιν
Μοῖραι, πολλάκι μοι κείσεαι εἰν σελίσιν.

93.—ΤΟΥ ΛΥΤΟΥ

Ἀντιπατρος Πείσων γενέθλιον ὅπασε βίβλον
μικρῆς, ἐν δὲ μῆς νυκτὶ πονησάμενος.
ὠλασ ἄλλα δέχοιτο, καὶ αἰνήσειν ἀοιδόν,
Ζεὺς μέγας ὡς ὀλίγῳ πειθόμενος λιβάνῳ.

94.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Πούλυτον ἀγρεύσας ποτὲ Τύννιχος, ἐξ ἀλὸς εἰς γῆν
ἐξρυφεῖν, δείσας θηρὸς ἰμαντοπέδην.
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\(^1\) 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

Tynnichus 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

\(^1\) i.e. Rome.
GREEK ANTHOLOGY

ἀλλ’ ὁ γ’ ἐφ’ ὑπνώοντα πεσὼν συνέδησε λαγών,
φεῦ, τάχα ήθερεντάς ἀρτι φυγόντα κύνασ.
ἀγρευθεῖς ἤγρευσεν. ὁ δ’ εἰς ἅλα Τύννιχος ἤχθυν
ἡκε πάλιν ψών, λύτρα λαγών ἔχων.

95.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Χειμερίας υψάδεσς παλυνομένα τιθάς ὅρνις
tέκνοις εὐναίας ἀμφέχεε πτέρυγας,
μέσα μιν οὐράνιον κρύος ὀλεσεν. ἡ γὰρ ἐμείνεν
αἰθρίος, οὐρανίων ἀντίπαλος νεφέων.
Πρόκυπῃ καὶ Μήδεια, κατ’ Ἀίδος αἰδεύσθητε
μητέρες ὅρνίθων ἔργα διδασκόμεναι.

96.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἀντιγένης ὁ Γελώς ἔπος ποτὲ τοῦτα θυγατρὶ
eἵπεν, ὅτι ἡ ὕδη νεύμενος εἰς 'Αἰδην.'
"Παρθένε καλλιπάρης, κόρη δ’ ἐμῆ, ἵσχε συνεργῶν
ὕλακάτην, ἀρκείων κτῆμα πένητι βίω.
ἡν δ’ ἴκη εἰς ὑμέανων, Ἀχαιόδος ἦθεα μητρὸς
χρηστὰ φύλασσε, πόσει προῖκα βεβαιοτάτην."

97.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

'Ἀνδρομάχης ἔτι θρήνον ἀκούσμεν, εἰσέτι Τροίην
derκόμεθ’ ἐκ βάθρων πᾶσαν ἐρευνομένην,
καὶ μόθαιν Αἰάντειοι, ὑπὸ στεφάνη τε πόλης
ἐκδετον ἐξ ὑπτων Ἐκτορα συρόμενον,
Μαυνίδεω διὰ μούσαν, ὅ τι μα πατρὶς ἀοιδὸν
κοσμεῖται, γαίης δ’ ἀμφοτέρης κλῖματα.
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.¹

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. Procne 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.

¹ cp. No. 14.
98.—ΣΤΑΤΤΛΛΙΟΤ ΦΛΑΚΚΟΤ

Οιδίποδες δισοβή σε, καὶ Ἡλέκτρη βαρύμηνις, καὶ δείπνοις ἔλαθεῖς Ἀτρέος Ἡέλιον, ἀλλὰ τε πουλυταθέσσι, Σοφόκλεες, ἀμφὶ τυράννοις ἄξια τῆς Βρομῶν βύβλα χοροιντότης, ταγὸν ἐπὶ τραγικὸι κατημεσαὶαον θιάναιοι, αὐτοῖς ἦρων φθεγξάμενοι στόμασι.

99.—ΛΕΩΝΙΔΩΤ ΤΑΡΑΝΤΙΝΩΤ

"Ιξαλος εὐπώγων αἰγὸς πόσις ἐν ποῇ ἀλὼην οἰνῆς τοὺς ἀπαλοὺς πάντας ἔδαψε κλάδους. τῷ δ’ ὑπὸς ἐκ γαίης τῶν ἀπευρίᾳ ἀπενε." "Κεὶρε, κάκιστε, γναθμῶις ἡμέτεροι κλήμα τὸ καρποφόρον ἀρίζα γὰρ ἕμπεδος ὤσα πάλιν γλυκὲν νέκταρ ἀνήσει, ὅσον ἐπισπεῖσαι σοὶ, τράγε, θυμένω."  

100.—ἈΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Λητόις ὁδίνων ἱερὴ τροφῆ, τὴν ἀσάλευτον Ἁγαίαφ Κρονίδης ὀρμύσατ’ ἐν πελάγει, ὡς νῦν σε δειλαίην, μὰ τεώς, δεσποτινα, βοῆσω, δαίμονας, οὐδὲ λόγοις ἔψομαι Ἀντιπάτρου ὀλβίζω δ’, ὅτι Φοῖβον ἐδέξαο, καὶ μετ’ Ὀλυμποῦ Ἀρτέμις οὐκ ἄλλην ἢ σε λέγει πατρίδα.

101.—ΤΟΥ ΑΥΤΟΥ

Ἡρώων ὀλίγαι μὲν ἐν δρμασιν, αἱ δ’ ἔτι λοιπαὶ πατρίδες οὖ πολλῷ γ’ αἰπύτεραι πεδίων.
THE DECLAMATORY EPIGRAMS

98.—STATYLIUS 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."  

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. I deem thee blessed in that thou didst receive Phoebus, and that Artemis, after Olympus, calls no land her father-land 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

1 cp. No. 75.  
2 See No. 408 below.
GREEK ANTHOLOGY

οἶν ἔν καὶ σὲ, τάλαινα, παρερχόμενος γε Μυκήνην
ἔγνων, αἰπολοίου παντὸς ἐρημοτέρην,
αἰπολικὸν μήνυμα: γέρων δὲ τις, "Ἡ πολύχρυσος,"
εἶπεν, "Κυκλώπων τήδ’ ἐπέκειτο πόλις."

102.—ΑΝΤΩΝΙΟΤ [ΑΡΓΕΙΟΤ]

'Ἡ πρῶν ἐγὼ Περσῶν ἀκρόπτολις αἰθερίοιο,
ἡ πικρὸν Ἡλιάδας ἀστέρα θρεψαμένη,
ἀιπολιοσών ἐναυλὸν ἐρημαίοισιν ἀνείμαι,
τίσασα Πριάμου δαίμοσων ὄψε δίκας.

103.—ΜΟΤΝΔΟΤ ΜΟΤΝΑΙΩΤ

'Ἡ πολύχρυσος ἔγω τὸ πάλαι πόλις. ἦ τὸν Ἀτρειδῶν
οἰκον ἀπ’ οὐρανίου δεξαμένη γενέης,
ἡ Τροίην πέρσασα θεόκτητον, ἡ βασίλειον
ἀσφαλέσ Ἐλλήνων οὐσά ποθ’ ἡμιθέων,
μηλόβοτος κείμαι καὶ βούνομος ἔνθα Μυκήνη,
tὼν ἐν ἔμοι μεγάλων τούνου’ ἔχουσα μόνον.
"Τιον ἃ Νεμέσει μεμελημένον, εἰ γε, Μυκήνης
μηκέθ’ ὀρωμένης, ἐσσί, καὶ ἐσσί πόλις.

104.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

'Ἀργος, Ὄμηρικε μῦθε, καὶ Ἐλλάδος ἱερὸν οὖδας,
καὶ χρυσῆ τὸ πάλαι Περσέος ἀκρόπολι,
ἐσβέσαθ’ ἥρων κείνων κλέος, οἱ ποτε Τροίης
ήρεψαν κατὰ γῆς θειόδομον στέφανον.
ἀλλ’ ἢ μὲν κρείσσων ἔστιν πόλις· αἱ δὲ πεσοῦσαν
δείκνυσθ’ εὐμύκων αὐλα βουκολίων.
THE DECLAMATORY EPIGRAMS

higher than the soil. So, as I passed thee by, did I recognize 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\(^1\) 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 demi-gods, 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.

\(^1\) Of the Atridae.
GREEK ANTHOLOGY

105.—ΑΔΕΣΠΟΤΟΝ

Ἐκλάσθην ἀνέμουσι πίτυς. τί με τεύχετε νῆα,
ναυηγῶν ἀνέμων χερσόθι γευσαμέναν; ¹

106.—ΛΕΩΝΙΔΑ [ΤΑΡΑΠΑΝΤΙΝΟΤ]

Ὄλκάδα πῦρ μ’ ἐφλέξε, τόσην ἄλα μετρήσασαν,
ἐν χθονί, τῇ πεύκας εἰς ἐμὲ κειραμένη,
ἡν πέλαγος διέσωσεν, ἐπ’ ἧ’όνοις· ἀλλὰ θαλάσσης
τῆν ἐμὲ γειναμένην εὗρον ἀπιστοτέρην.

107.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρῆν με λέγουσι, καὶ οὐκ ἵσα ποντοπορεῦσας
γαρί διδύνειν ἀτρομον εὐπλοθήν·
οὐκ ἀπόφημι δ’ ἐγὼ· βραχὺ μὲν σκάφος, ἀλλὰ θα-
λάσσῃ
πᾶν ἵσαν· οὐ μέτρων ἡ κρίσις, ἀλλὰ τύχης.
ἐστω πεδαλίως ἐτέρη πλέον· ἄλλο γὰρ ἄλλη
θάρσος· ἐγὼ δ’ ἐθην δαίμοσι σωξομένη.

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

108.—ΑΔΕΣΠΟΤΟΝ

Ὁ Ζεὺς πρὸς τὸν Ἔρωτα· “Βέλη τὰ σὰ πάντ’
ἀφελοῦμαι.”
χώ πτανός· “Βρόντα, καὶ πάλι κύκνος ἐσῃ.”

109.—ΙΟΤΑΙΟΤ ΔΙΟΚΛΕΟΤΣ

Οὐκ οἶδ’ εἶτε σάκος λέξαιμι σε, τὴν ἔτι πολλοὺς
ἀντιπάλους πιστὴν σύμμαχον ὁπλισάμην,

¹ 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.¹

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 rudders²; one puts his trust in this and another in that, but may I be saved by the grace of God.

108.—Anonymous

Said 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

¹ For imitations of this see Nos. 34, 36, 398.
² Large ships had several.
GREEK ANTHOLOGY

eите σε βαιών ἐμοὶ πόντου σκάφος, ἢ μ’ ἀπὸ νηὸς
ὀλυμπίης κόμισας νῆκτον ἐπ’ ἥιόνας.
Ἀρεσὶ ἐν πολέμοις ἐφυγόν χόλον, ἐν τῇ θαλάσσῃ 5
Νηρής: σὺ δ’ ἄρ’ ἦς ὅπλον ἐν ἀμφοτέροις.

110.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ
Οὐ στέργω βαθυλήτους ἀροῦρας,
οὐκ ὀλβὸν πολύχρυσον, οἷα Γύγης.
αὐτάρκους ἔραμαί βίου, Μακρίνε;
τὸ Μηθέν γὰρ ἄγαν ἄγαν με τέμπει.

111.—ΑΡΧΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ
Θρῆκας αἰνεῖτω τις, ὅτι στοναχεῖσι μὲν υἷας
μητέρος ἐκ κόλπων πρὸς φάος ἐρχομένους,
ἐμπαλὶ δ’ ὀλβίζουσιν ὅσους αἰῶνα λυπόντας
ἀπροϊδῆς Κηρῶν λάτρις ἐμαρφεῖ Μόρος.
οἱ μὲν γὰρ ξώοντες ἀεὶ παντοῖα περῶσιν
ἐς κακά, τοι δὲ κακῶν εὗρον ἄκος φθίμενοι.

112.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Τρὶς δέκα μὲ πνεύσειν καὶ διὰ τρὶα μάντιες ἄστρων
φασίν ἐμοὶ δ’ ἀρκεῖ καὶ δεκαὶ ή τριτάτη
tούτῳ γὰρ ἀνθρώποις βιοτῆς ὄρος: ἡ δ’ ἐπὶ τούτους
Νέστορι: καὶ Νέστωρ δ’ ἠλθεῖν εἰς ἀἰθην.

113.—ΠΑΡΜΕΝΙΩΝΟΣ
Οἱ κόρις ἄχρι κόρου κορέσαντο μονο: ἀλλ’ ἐκορέσθην
ἄχρι κόρου καῦτος τοῦς κόρις ἐκκορίσασας.

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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.\(^1\) 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.\(^2\)

113.—PARMENION

The bugs fed on me with gusto till they were disgusted, but I myself laboured till I was disgusted, dislodging the bugs.\(^3\)

\(^1\) King of Lydia.  \(^2\) *cp.* vii. 157, an imitation of this.  \(^3\) The play on words cannot be reproduced.
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114.—TOY AYTÔY
Παιδὸς ἀφ' υψηλῶν κεράμων ὑπὲρ ἄκρα μέτωπα κύπτοντος (Μοίρα νηπιάχοις ἀφοβοῦ),
μῆτηρ ἐξόπιθεν μαζὶ μετέτρεψε νόημα:
δὲς δὲ τέκνῳ ζωὴν ἐν κεχάριστο γάλα.

115.—ADEΣPOTON
'Ασπίδ' 'Αχιλλῆς, τὴν"Εκτορος αἷμα πιοῦσαν,
Λαρτιάδης Δαναῶν ἰρε κακοκρισὶν-
ναυηγοῦ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβον
Αιαντὸς νηκτὴν ὀρμεῖσεν, οὐκ Ἡθάκη.

115b.—ALLO
Καλὰ Ποσειδάων δίκασεν πολὺ μᾶλλον 'Αθῆνης:
* * * * * * *
καὶ κρίσιν Ἑλλήνων στυγερὴν ἀπέδειξε θάλασσα,
καὶ Σαλαμῖς ἀπέχει κύδος ὄφειλόμενον.

116.—ALLO
'Ασπίς ἐν αἰγιαλοῖσι βραδ, καὶ σήμα τινάσσει,
αὐτὸν σ' ἐκκαλέουσα, τὸν ἄξιον ἀσπιδιώτην.
"Ἐγρεο, παῖ Τελαμώνος, ἔχεις σάκος Αἰακίδαο."

1 The shield was awarded to Ulysses and this led to Ajax
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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

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.
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117.—ΣΤΑΤΤΑΛΙΟΤ ΦΛΑΚΚΟΤ
Πένθιμον ἧνίκα πατρὶ Πολυζείνης ὑμέναιον ἦνυσεν ὅγκωτοι Πύρρος ὑπερεθεία τάφου, ὁδε πολυκλαύτου κόμας λακίσαισα καρῆνου Κισσηθής τεκέων κλαύσε φόνους Ἐκάβη. "Πρόσθε μὲν ἄξονλιοις φθιτῶν εἰρυσας "Ἐκτόρα δεσμοὶς; νῦν δὲ Πολυζείνης αἶμα δέχη φθίμενος. Αἰακίδη, τὴ τοσοῦτον ἐμὴ ὀδύσσαο υηδη; πασίν ἐφες γὰρ ἐμοῖς ἦπιοι οὐδὲ νέκυς."

118.—[ΒΗΣΑΝΤΙΝΟΤ]
"Ὡ μοι ἐγών ἦβης καὶ γήραος οὔλομένων· τοῦ μὲν ἐπερχομένου, τῆς δ’ ἀπονησαμένης.

119.—ΠΑΛΛΑΔΑ
Εἰ τις ἀνὴρ ἄρχων ἔθελε κολάκων ἀνέχεσθαι, πόλλοις ἐκδώσει τοὺς μιαρὼς στόμασιν ὡστε χρή τὸν ἄριστον, ἀπεχθαίροντα δικαίως, ὡς κόλακας μισεῖν τοὺς κολακευμένους.

120.—ΛΟΤΚΙΑΝΟΤ ΣΑΜΩΣΑΤΕΩΣ
Φαῦλος ἀνὴρ πίθος ἐστὶ τετρημένος, εἰς δὲ ἀπάσας ἀντλῶν τὰς χάριτας, εἰς κενὸν ἐξέχειας.

121.—ΑΔΗΛΟΝ
Σπάρτας καὶ Σαλαμίνος ἐγὼ φυτὸν ἀμφήριστον κλαίω δ’ ἕθεων ἐξοχον ἢ προμάχων.
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117.—STATYLIUS FLACCUS

When Pyrrhus on his father's high-piled tomb celebrated in his honour the mournful wedding of Polyxena, thus did Ciscean 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.¹

¹ i.e. either for Hyacinthus or for Ajax. The flower was supposed to bear the initials AI or T.
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122.—ΑΔΕΣΠΟΤΩΝ, οί δὲ ΕΘΝΟΤ

'Ατθι κόρα μελιθρεπτε, λάλος λάλον ἀρπάξασα
tέττιγα πτανοίς δαίτα φέρεις τέκεσιν,
tὸν λάλον ἀ λαλόεσσα, τὸν εὐπτερον ἀ πτερόεσσα,
tὸν ἕξον ἀ ἕξινα, τὸν θερινὸν θερινά;
kοὐχί τάχοις μίψεις; οὐ γὰρ θέμας, οὐδὲ δίκαιον,
δλυσθ' ὑμοπόλους ὑμοπόλους στόμασιν. 5

123. <ΛΕΩΝΙΔΟΤ ΑΛΕΞΑΝΔΡΕΩΣ>

'Εκ θοίνης φάος ἐσχεν ἐπ' ἀχράδα μηκᾶς ιούσα,
ἐκ δ' ἐφάνη τυφλήν μηκέτ' ἔχουσα κόρην
δισσῶν τὴν ἐτέρην γὰρ ἐκέντρησεν ὡξὺς ἀκάνθης ὡξός. ἵδι ὦς τέχνης δένδρον ἐνεργότερον.

124.—ΑΔΗΛΟΝ

Πολ Φοῖβος πεπόρευται; ᾿Αρης ἀναμίγνυται Δάφνη.

125.—ΑΔΗΛΟΝ

Θαρσαλέοι Κελτοὶ ποταμῷ ξηλήμουν Ῥήνηφ
tέκνα ταλαντεύουσι, καὶ ὅ πάρος εἰσὶ τοκῆς,
πρὶν παῖν ἀθρήσωσι λελουμένον ὑδατί σεμνῷ.
αἴσα γὰρ ἡνίκα μυτρὸς ὁλισθήσας διὰ κόλπων
νηπίαχος πρῶτον προχεῖ δάκρυν, τὸν μὲν ἀείρας
αὐτὸς ἐπ' ἀστίδι ἥκεν ἐδον παίν, οὕτ' ἀλεγίζει,
οὕτω γὰρ γενέταιο φέρει νοῦν, πρὶν γ' ἐπαθρήσῃ

1 We are told by Aelian that goats when suffering from
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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.¹

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.

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κεκριμένου λοντροίνυ ελευξιγάμου ποταμοίον ἢ δὲ μετ’ εἰλείδυνιαν ἐπ’ ἀλγεσίν ἄλγος ἔχουσα μήτηρ, εἰ καὶ παιδὸς ἀλθέα οἴδε τοκῆ, ἐκδέχεται τρομέοςα, τὸ μήστην ἀστατόν ὦδωρ.

126.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἄν εἴποι λόγους Κλυταιμνήστρα Ὀρέστου μέλλοντος αὐτὴν σφάζαι.

Πὴ ξίφος ἰδόνες; κατὰ γαστέρος, ἢ κατὰ μαζών; γαστήρ ἢ’ ἔλοχεος, ἀνεθρέψαντο δὲ μαζοὶ.

127.—ΑΔΕΣΠΟΤΟΝ

Αὐν περιλειψθῆ μικρόν ἐν ἀγγεσίν ἰδέος οἴνον, εἰσ οἶν τρέπειται τοῦτο τὸ λειτόμενον· οὕτω ἀπαντλήσας τὸν ὅλον βίον, εἰς βαθὺ δ’ ἐλθὼν γῆρας, ὁ πρεσβύτης γίνεται ἄξυρος.

128.—ΑΔΗΛΟΝ

Εἴρπε δράκων, καὶ ἐπινευ ωδῷ σβέννυντο δὲ πηγαί, καὶ ποταμὸς κεκόνιστο, καὶ ἦν ἔτι διψαλέος θῆρ.

129.—ΝΕΣΤΟΡΟΣ

Εἴρπε τὸ μέν, τὸ δ’ ἐμελλε, τὸ δ’ ἦν ἔτι νωθρὸν ἐν εὖνη· αὐτὰρ ὁ διψήσας ποταμῷ ὑπέθηκε γένειον. πᾶς δ’ ἄρα Κηφίσσος εἰσὼ βέεν· ἀργαλέου δὲ ἀνθερεῖν κελάρυζε. κατερχομένου δὲ ἰεέθρου, Κηφίσσον κόκκυν ὀλωλότα πολλάκια Νύμφαι.

1 Nestor of Laranda wrote Metamorphoses in verse and we
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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 eld 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

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 sank, 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.
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130.—ΑΔΗΛΟΝ
Παλλάδος εἰμὶ φυτόν· Βρομίλου τί με θλίβετε κλώνες; ἂρατε τοὺς βότρυνας· παρθένος οὐ μεθύω.

131.—ΑΔΗΛΟΝ
Οὐρέσιν ἐν δολιχοῖς βλαθήν πίτυν ύπτιός με πρόρριζον γαὴς ἐξεκύλισε νότος· ἐνθὲν ναῦς γενόμην, ἀνέμοις πάλιν ὅφρα μάχωμαι· ἀνθρώποι τόλμησι οὐ ποτε φειδόμενοι.

132.—ΑΔΕΣΠΟΤΟΝ
Σωφροσύνη καὶ Ἔρως κατεναντίον ἀλλήλοισιν ἐλθόντες ψυχὰς ὠλεσαν ἀμφότεροι· Φαῖδρην μὲν κτεῖνεν πυρόεις πόθος Ἰππολύτωι· Ἰππολύτων δ’ ἀγνὴ πέφυε σαοφροσύνη.

133.—ΑΔΗΛΟΝ
Εἰ τις ἀπαξ θήμας πάλι δεύτερα λέκτρα διώκει, ναυηγὸς πλώει δίς βυθὸν ἀργαλέων.

134, 135.—ΑΔΗΛΟΝ
'Ελπίς, καὶ σὺ Τύχη, μέγα χαίρετε· τὴν ὁδὸν εὐρον· οὐκέτι γὰρ σφετέροις ἐπιτέρποι· ἔρρετε ἀμφω, οὔνεκεν ἐν μερόπεσι πολυπλανέες μάλα ἐστέ· οὔσα γὰρ ἀτρεκέως οὐκ ἔσσεται, ὑμέες ἐν ἡμῖν φάσματα, ὡς ὑπνῷ, ἔμβάλλετε, ὅλτ’ ἐόντα. ἔρρε κακῇ γλήνῃ, πολυώδυνη· ἔρρετε ἀμφω. 68
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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 destroyed 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,
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παίζοντ’, εύγε θέλοιτε, ὅσους ἐμέδ ὑστερον ὄντας εὐροῖτ’ οὐ νοέοντας ὅπερ θέμις ἐστὶ νοῆσαι.
ἀτρεκέως μάλα πάσι πλάνη Τύχη ἐστὶ βροτοῖσιν ἐστὶ γὰρ ἀδρανές, τὸ δ’ ἐπιπλέον οὐδὲ πέλουσα. 10
γράψε τίς; οἴδε θεός· τίνος εἶνεκεν; οἴδε καὶ αὐτός.

136.—ΚΤΡΟΤ

Ἄθεο πατήρ μ’ ἐδίδαξε δασύτριχα μήλα νομεύειν, ὡς κεν ὑπὸ πτελέχησι καθήμενος, ἡ ὑπὸ πέτρης
συρίσδων καλάμοισιν ἐμάς τέρπεσκον ἀνίας.
Πιερίδες, φεῦγωμεν ἐὔκτιμένην πόλιν· ἀλλήν
πατρίδα μαστεύσωμεν. ἀπαγγέλεω δ’ ἀρα πᾶσιν 5
ὡς ὅλοι κηφῆνες ἐδηλήσαντο μελίσσας.

137.—ΓΡΑΜΜΑΤΙΚΟΤ

tινὸς ἠμιξήρου πρὸς Ἀδриανὸν τὸν βασιλέα

"Ἠμισὺ μοι τέθυκε, τὸ δ’ ἡμῖν λιμὸς ἐλέγχειν
σωσόν μου, βασιλεῦ, μουσικὸν ἡμῖτονον.

Πρὸς δὲν δ’ βασιλεὺς ἈΔΡΙΑΝΟΣ ἀπεκρίνατο

’Αμφοτέρους ἀδικεῖς καὶ Πλούτεα καὶ Φαέθοντα·
tὸν μὲν ἐτ’ εἰσορῶν, τὸν δ’ ἀπολειπόμενον.

138.—ΑΔΕΣΠΟΤΟΝ

’Ἡν νέος, ἀλλὰ πένης· νῦν γηρῶν πλοῦσιος εἰμι,
δ’ μόνος ἐκ πάντων οἴκτρος ἐν ἀμφοτέροις.
ὅς τότε μὲν χρῆσθαι δυνάμην, ὅποτ’ οὐδὲ δὲν εἶχον,
νῦν δ’ ὅποτε χρῆσθαι μὴ δύναμαι, τὸτ’ ἔχω.

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

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.²

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.

² i.e. half at least of my learned self.
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139.—ΚΛΑΤΔΙΑΝΟΤ
Μαχλᾶς ἐὕκροτάλοισιν ἀνενάξουσα χαρείαις,
δίζυγα πάλλομένουι τινάγμασι χαλκὸν ἀράσσει·

τῆς μὲν ὑποκλέπτων πολιήν τρίχα, γείτονα μοίρης.
ἡλεμάτοις ἀκτίσι χαράσσεται ὁμματο αὐγή·

ψευδόμενον δ’ ἐρύθημα κατέγραφεν ἄχροος αἰδώς,
ἀγλαὴ στέψασα νόθῃ κεκαλυμμένα μῆλα.

140.—ΤΟΥ ΑΥΤΟΥ

"Εδρην χαλκεόπεξον ἐπὶ προθύρους Ἐλυκῶνος
eιστήκει θεράπτων τις ὑπὲρ νότοιο μεμαρπόως,
οὐδ’ ἔθελεν μογέντι πορείν ἐπὶ βαθρὸν ἁυίδης·
τούνεκά μεθ’ θώρηξε νόον πολύμητης ἀνάγκη.

141.—ΑΔΕΣΠΟΤΟΝ

Κοινῇ παρ κλισίῃ ληθαργικὸς ὡδὲ φρενοπλῆξ
κείμενοι, ἀλλήλων νο νος ἀπεκέδασαν.
ἐξέθορε κλίνῃ γὰρ ὁ τομήεις ὑπὸ λύσσης,
καὶ τὸν ἀναίσθητον παις ἔπεμπε γέλους.

πληγαὶ δ’ ἀμφοτέρους ἐγενοῦτ’ ἄκος, αἷς ὁ μὲν αὐτῶν ἀγρετο, τὸν δ’ ὑπερ πουλὺς ἐριψε κόπος.

142.—ΑΔΕΣΠΟΤΟΝ

Κρημνοβάται, δίκερων, Νυμφῶν ἡγήτορα Πάνα
ἀζόμεθ’, ὃς πετρίνου τοῦδε κέκηδε δύμου,
ὁλαυ ἔμμεναι ἂμμιν, ὃσοι λίβα τὴνδε μολόντες
ἀνεάον πόματος, δίψαν ἀπωσάμεθα.

1. Probably a library or hall of a literary institute
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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 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.

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.

What he means is a mystery to us. The circumstances must have been known to the public.
143.—ANTIPATROΣ

Δυτός τοι δόμος οὗτος (ἐπεὶ παρὰ κύματι πηγῆ
ιδρυμαί νοτερῆς δεσπότης ἡώνος),
ἀλλὰ φίλος: πόντῳ γὰρ ἐπὶ πλατὺ δειμαίνοντι
χαίρω, καὶ ναύταις εἰς ἐμὲ σωζόμενοι.
ιλάσκευ τὴν Κύπρων ἐγὼ δὲ σοι ἡ ἐν ἔρωτι
οὐριος, ὁ χαροτροφὸς πνεύσομαι ἐν πελάγει.

144.—ΑΝΤΗΣ

Κύπριδος οὗτος ὁ χώρος, ἐπεὶ φίλον ἐπλετο τῆνα
αἰὲν ἀπ’ ἡπειροῦ λαμπρὸν ὠρὴν πέλαγος,
ὅφρα φίλον ναύτησι τελῆ πλόουν: ἀμφὶ δὲ πόντος
δειμαίνει, λιπαρὸν δερκόμενος ξόανον.

145.—ΑΔΕΣΠΟΤΟΝ

'Eλθὼν εἰς ἅδην, ὅτε δὴ σοφὸν ἠνυσε γῆρας,
Διογένης ὁ κύων Κρόισον ἱδὼν ἑγέλα,
καὶ στρώσας ὁ γέρων τὸ τριβάων τὸν ἐγγὺς ἐκεῖνον,
τοῦ πολὺν ἐκ ποταμοῦ χρυσὸν ἀφυσίσασθαι,
εἰπεν· "Ἐμοί καὶ νῦν πλείων τόποις· ὅσα γὰρ εἴχον, 5
πάντα φέρω σὺν ἐμοί· Κρόισε, σὺ δὲ οὐδὲν ἔχεις."

Ausonius, Epigr. 54.

146.—ΑΔΕΣΠΟΤΟΝ

'Ελπίδᾳ καὶ Νέμεσιν Εὔνους παρὰ βωμὸν ἔτευξα,
τὴν μὲν, ἦν ἐλπὶζει· τὴν δ', ἵνα μηδὲν ἔχεις.

1 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,¹ 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.²

² The epigram seems to be facetious. The dedicator whose name means “benignant” really had a spite against mankind.
GREEK ANTHOLOGY

147.—ΑΝΤΑΓΟΡΟΤ ΡΟΔΙΟΤ

"Ω ἵτε Δήμητρος πρὸς ἀνάκτορον, ὦ ἵτε, μῦσται, μὴ δ' ὕδατος προχοάς δείδητε χειμερίως.
τοῖον γὰρ Ξενοκλῆς ἵνα Ξείνιδος ἀσφαλὲς ὑμιν ζεύγμα δἰὰ πλατέος τοῦδ' ἔβαλεν ποταμοῦ.

148.—ΑΔΕΣΠΟΤΟΝ

Τὸν βίον, Ἡράκλειτε, πολὺ πλέον ἦπερ ὅτ' ἔξης δάκρυε· νῦν ὁ βίος ἐστ' ἐλεεινώτερος.
τὸν βίον ἄρτι γέλα, Δημόκριτε, τὸ πλέον ἢ πρὶν νῦν ὁ βίος πάντων ἔστι γελοιότερος.
eἰς ύμέας δὲ καὶ αὐτὸς ὅρων, τὸ μεταξὺ μεριμνῶ πῶς ἀμα σοι κλαύσω, πῶς ἀμα σοι γελάσω.

149.—ΑΝΤΙΠΑΤΡΟΤ

Εἰχεν Ἀριστείδης ὁ βοκέρριος οὐκ ἀπὸ πολλῶν πολλά, μῆς δ' δίος καὶ βοῶς εὐπορίην.
ἀλλὰ γὰρ οὐδ' ὁ πένης ἐφυγε φθόνον· ἦματι δ' αὐτῷ θῆρες διώ, τὴν βοῶν δ' ὠλεσε δυστοκῆ.
μυστήσας δ' ἀβληθεῖς ἐπαύλουν, ἀμματὶ πήρης ἐκ ταύτης βιοτὴν ἀχράδος ἐκρέμασεν.

150.—ΤΟΥ ΑΥΤΟΥ

Πλοῦτος ᾿Αριστείδη δάμαλις μία καὶ τριχόμαλλος ἦν δῖς· ἐκ τούτων λιμὸν ἔλαυνε θύρης.
ημβροτε δ' ἀμφοτέρων ἀμφην λύκος, ἐκτανε δ' ὁδίς τὴν δάμαλιν πενίης δ' ὀλετο βουκόλων.
πτεροδέτῳ δ' ὧν ἦματι κατ' αὐχένος ἀμμα λυγώσας, οἰκτρῷ ἀμυκήτῳ κάθανε πάρ καλύβῃ.
THE DECLAMATORY EPIGRAMS

147.—ANTAGORAS OF RHODES

Hie ye, hie ye, ye initiated, to the temple of De-
meter, fearing not the winter floods. So safe a bridge
for you hath Xenocles, the son of Xeinis, thrown
across this broad river.¹

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.

¹ The bridge was over the Cephisus on the road to Eleusis.
Xenocles’ services in building it are mentioned in an inscription.
GREEK ANTHOLOGY

151.—TOY AYTOY
Ποῦ τὸ περίβλεπτον κάλλος σέο, Δωρὶ Κόρινθε;  
ποῦ στεφάναι πύργων, ποῦ τὰ πάλαι κτέανα,  
ποῦ νηοὶ μακάρων, ποῦ δῶματα, ποῦ δὲ δάμαρτες  
Σισύφιαι, λαὸν θ’ αἰ ποτὲ μυριάδες;  
οὔδε γὰρ οὐδ’ Ίχνος, πολυκάμμορε, σεῖο λέιζεται,  
pάντα δὲ συμμάρφας ἔξεφαγεν πόλεμος.  
μοῦναι ἀπόρθητοι Νηρηῖδες, Ὡκεανοῦ  
kοῦραι, σῶν ἄχεων μίμωμεν ἀλκινόνες.

152.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
"Αδε ποθ’ ἀ κλεινὰ Πριάμου πόλεις, ἄν ἀλαπάξαι  
'Eλλάνων δεκέτης οὐκ ἐτάλασσεν ἄρης  
ἀμφαδὸν, ἄλλ’ ὑπ’ αὐτὸ κακὸν ξύλων. αἰθεὶ δ” Ἐπειδὸς  
kάτθανε πρὸν τεῦξαι δουρατέας παγίδα.  
οὐ γὰρ ἀν,’Ατρειδῶν ὀροφηφάγον ἀψαμένων πῦρ,  
οὐτῶ ἐφ’ ἀμετέροις λάεσιν ἤριπόμαι.

153.—TOY AYTOY
"Ω πόλε, τῇ σέο κεῖνα τὰ τείχεα, τῇ πολύολβοι  
nηοί; τῇ δὲ βοῶν κράσατα τεμνομένων;  
τῇ Παφίης ἀλάβαστρα, καὶ ἡ πάγχρυσος ἐφεστρίς;  
τῇ δὲ Τριτογενοῦς δείκελον ἐνδαπής;  
pάντα μόθος χρονίῇ τε χύσις καὶ Μοῖρα κραταὶ  
ἤρπασεν, ἀλλοίην ἀμφιβαλοῦσα τύχην.  
καὶ σε τόσον νύκτησε βαρὺς φθόνος. ἄλλ’ ἀρα μοῦνον  
oύνομα σῶν 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.—TOY AYTOY

'Ιλήκοις, πολιούχε. σὲ μὲν χρυσαυγεῖ, υηφ, ὡς θέμις, ἀ τλάμων Ἰλιος ἡγασάμην. ἀλλὰ σὺ μὲ προλέοιται ἐλώριον. ἀντὶ δὲ μὴλὸν πᾶσαν ἀπεδρέψω τεῖχεος ἀγλαῖην. ἀρκιον ἦν θυάσκειν τὸν βουκόλον. εἰ γὰρ ᾧθεσμὸς ἐπλετο, τὰς πάτρας οὐκ ἀλήτημα τόδε.

155.—TOY AYTOY

Εἰ μὲν ἀπὸ Σπάρτης τις ἔφυς, ἔνεν, μὴ μὲ γελάσης; οὖ γὰρ ἐμοὶ μούνη ταῦτα τέλεσσε Τύχη. εἰ δὲ τις ἔξ Ἀσίης, μὴ πένθες. Δαρδανικώς γὰρ σκῆπτροι Αἰνεαδῶν πᾶσα νέευκε πόλεις. εἰ δὲ θεῶν τεμένη καὶ τείχεα καὶ ναετήρας ζηλήμων δηνών ἐξεκένωσεν ἄρρης, εἰμὶ πάλιν βασίλεια. σὺ δ', ὦ τέκος, ἀτρομε Ῥώμη, βάλλε καθ' Ἐλλήνων σής ξυγόδεσμα δίκης.

156.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Δέρκεο τῶν Τροίας ἤδεκτη λόχων. εἰσὶδε πῶλον εὐόπλου Δαναῶν ἐγκυόν ἡσυχίας. τεκταίνει μὲν Ἐσπεία, Ἀθηναίη δὲ κελεύει ἔργον. ὑπεκ νώτου δ' Ἐλλὰς ολὰ δύτεαι. ἦ ῃ μὰταν ἀπόλοντο τόσος στρατός, εἰ πρὸς ἄρηα ἦν δόλος 'Ατρείδαις ἐσθλότερος πολέμου. 80
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.—ADESIPOTON

Τις θεὸν εἶπεν Ἔρωτα; θεοῦ κακῶν οὐδὲν ὁρῶμεν ἔργον· ὁ δ’ ἀνθρώπων αἴματι μειδίαει.
οὐ θόν ἐν παλάμαις κατέχει ξίφος; ἥνιδ’ ἀπίστα τῆς θειοδμήτου σκύλα μιαφονίης.
μὴτηρ μὲν σὺν παῖδι κατέφθιτο· αὐτὰρ ἐπ’ αὐτοῖς ποινίμοις ἐκτείνεσθαι φώτα λυθοκτονίη.
καὶ ταῦτ’ οὖτ’ Ἄιδος, οὖτ’ Ἀρεος, ἔργα δ’ Ἐρωτος λεύσομεν, οἳς παίζει κεῖνος ὁ νηπίαχος.

158.—ADESIPOTON

Αἱ τρισσαὶ ποτε παῖδες ἐν ἄλληλαις ἔπαιζουν κλήρῳ, τις προτέρη βήσεται εἰς αἴδην·
kai triis mên xeirow owbalon kubon, ἥλθε δὲ πασῶν ἐς μίαν· ἢ δ’ ἐγέλα κλήρον ὀφείλομενον.
ἐκ τέγεος γὰρ άελπτον ἐπειτ’ ὀλισθε πέσημα δύσμορος, ἐς δ’ αἴδην ἠλυθεν, ὡς ἐλαχεν.
άψευδης ο κλήρος, ὅτω κακῶν ἐς δὲ τὸ λῶν οὔτ’ εὐχαὶ θυτοῖς εὐστοχοι, οὔτε χέρες.

159.—ADESIPOTON

Κρανίων ἐν τριδόσιι κατοιχομένου τις ἐσαθρῶν εἰκόνα τὴν κοινὴν οὐκ ἐδάκρυσε βίον·
δεξιτερήν δ’ ἔρωπεν ἐπὶ χθόνα, καὶ λίθον ἤκειν, κωφὸν μὲν δοκέοντ’, ἀλλὰ πνεοῦτα δίκης.
οστέον ὡς γαρ ἐπλήξεν, ἀφήλατο, καὶ τὸν ἀφέντα πήρωσεν, γλυκεροῦ βλέμματος ὀρφανίσας.
kai palin eis aidiow ekolazeto, tēn idihn dē eklausen xeirôw evstochon aforosýnūn.
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.¹

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.

¹ Jealousy would appear to have been the motive of the crime.
160.—ΑΔΕΣΠΟΤΟΝ

'Ἡρόδωτος Μούσας ὑπεδέξατο· τῷ δ’ ἀρ’ ἐκάστῃ ἀντὶ φιλοξενίης βίβλων ἐδωκε μίαν.

161.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

'Ἡσιόδον ποτὲ βίβλον ἐμαῖς ὑπὸ χερῶν ἐλώσων Πύρρην ἐξαπίνης εἶδον ἐπερχομένην. βίβλον δὲ ρίψας ἐπὶ γῆν χερὶ, τοῦτ’ ἐβόησα:

"Ἐργα τί μοι παρέχεις, οὐ γέρον 'Ησιόδε;"

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

162.—ΑΔΕΣΠΟΤΟΝ

'Ἡμὴν ἀχρείου κάλαμος φυτῶν· ἐκ γὰρ ἐμείῳ οὐ σὺκ’, οὐ μήλον φύεται, οὐ σταφυλή.

ἀλλὰ μ’ ἀνήρ ἐμύση’ ἐλκωνίδα, λεπτὰ τορῆσας χείλεα, καὶ στεινὸν ῥοῦν ὀχτενσάμενος.

ἐκ δὲ τοῦ εὔτε πίοιμι μέλαν ποτόν, ἐνθεος οἶα,

πάν ἐπος ἀφθέγκτη τῷ ἱελώ στόματι.

163.—ΑΔΕΣΠΟΤΟΝ

'Εκ πυρὸς Ἰλιακοῦ δοράτων μέσων ἤρπασεν ἡρως Αἶνειας, ὅσιον παιδὶ βάρος, πατέρα.

ἐκλάγε δ’ Ἀργείως. "Μη γυαύετε· μικρὸν ἐς ἄρη κέρδους ὅ γηραλέος, τῷ δὲ φέροντι μέγα.”

164.—ΑΔΗΛΟΝ

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

1 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.¹

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,² 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."

² There is a play on the title Works and Days of one of Hesiod's poems.
GREEK ANTHOLOGY

165.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

'Οργή τοῦ Διός ἐστι γυνὴ, πυρὸς ἀντιδοθείσα
dῶρον, ἀνηρὸν τοῦ πυρὸς ἀντίδοτον.
ἀνδρὰ γὰρ ἐκκαίει ταῖς φροντίσιν ἧδε μαραίνει,
kai γῆρας προπετές τῇ νεότητι φέρει.
οὐδὲ ο Ζεὺς ἀμέριμνος ἔχει χρυσόθρονον "Ἡρη
pολλάκι γοῦν αὐτὴν ἓψευν ἀπ’ ἄθανάτου,
ἡρὶ καὶ νεφέλησι μετήρον" οἴδε γ’ Ὁμηρος,
kai Δία συγγράψας τῇ γαμετῇ χόλιον.
oὕτως οὐδέποτε ἐστὶ γυνὴ σύμφωνος ἀκοίτη,
oὐδὲ καὶ ἐν χρυσέῳ μηγυμένῃ δαπέδῳ. 10

166.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν "Ὁμηρος ἐδείξε κακὴν σφαλερήν τε γυναῖκα,
σώφρονα καὶ πόρνην, ἀμφοτέρας δλεθρὸν.
ἐκ γὰρ τῆς Ἑλένης μοιχευσαμένης φόνος άνδρῶν,
kai διὰ σωφροσύνην Πηνελόπης θάνατοι.
Ἰλιὰς οὖν τὸ πόνημα μᾶς χάριν ἑστὶ γυναικός,
αὐτὰρ Ὁδυσσεῦς Πηνελόπη πρόφασις. 5

167.—ΤΟΥ ΑΥΤΟΥ

'Ο Ζεὺς ἀντὶ πυρὸς πῦρ ὄπτασεν άλλο, γυναικας.
eἰθε δὲ μήτε γυνῆ, μήτε τὸ πῦρ ἐφάνη:
pῦρ μὲν δὴ ταχέως καὶ σβέννυται, ἡ δὲ γυνὴ πῦρ
ἀσβεστον, φλογερὸν, πάντως ἀναπτόμενον.

168.—ΤΟΥ ΑΥΤΟΥ

Μὴνιν οὐλομένη γαμετῇν ὁ τάλας γεγάμηκα,
kai παρὰ τῆς τέχνης μῆνιδος ἀρξάμενος.

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

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THE DECLAMATORY EPIGRAMS

165.—PALLADAS OF ALEXANDRIA

Woman is the wrath of Zeus, given to men in the place of fire, a grievous exchange.¹ 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 unvexed; 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.”² Oh, man of much wrath,

² “Wrath” being the first word of the Iliad, which as a grammarian he had to read.
GREEK ANTHOLOGY

ψυχή τοῦ ἀκαθάριστον, ὥστε δειχνόμενον ἀνάγκην,
τέχνης γραμματικῆς καὶ γαμετῆς μαχιμῆς.

169.—TOY AYTOY

Μὴν ὁ Αχιλλῆς καὶ ἐμὸ πρόφασις γεγένηται
ουλομένης πενίης γραμματικευσαμένῳ,
εἰς δὲ σὺν Δαναοῖς με κατέκτανε μὴν ἐκεῖνη,
πρὸν χαλεπὸς λιμὸς γραμματικῆς ὀλέσῃ.
ἀλλ’ ἐν ἀφαρπάξῃ Βρισιθῆδα πρὸν Ἀγαμέμνον,
τὴν 'Ελένην δ’ ὁ Πάρις, πτωχὸς ἐγὼ γενόμην.

170.—TOY AYTOY

Νηδὼν ἀναίσχυντον στιβαροῖς ἰχνὺν λογισμοῖς,
σωφροσύνῃ κολάσας ἐντερον ἄργαλέων·
eἰ γὰρ ἐχὼ τὸν νοῦν ἐπικείμενον ὑψὸθε γαστρός,
τῷ μὴ νικήσῳ τὴν ὑποτασσομένην;

171.—TOY AYTOY

"Οργάνα Μυσόων, τὰ πολύστοια βιβλία πωλῶ,
eἰς ἑτέρας τέχνης ἑργα μετερχόμενος.
Πιερίδες, σωξοιοθέ: λόγοι, συντάσσομαι ὑμῖν·
σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

172.—TOY AYTOY

'Ελπίδος οὖνδε Τύχης ἐτὶ μοι μέλει, οὔδ’ ἄλεγίξω
λοιπὸν τῆς ἀπάτης: ἤλθον εἰς λιμένα.
eἰμὶ πενίης ἀνθρωπος, ἐλευθερίᾳ δὲ συνοικῴω
ὕβριστῆν πενίης πλοῦτον ἀποστρέφομαι.

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1 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 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.

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.

2 There is a play on "syntassomai," I bid farewell, and "syntax."
GREEK ANTHOLOGY

173.—TOY AYTOY

'Αρχή γραμματικής πεντάστιχος ἐστὶ κατάρα· πρῶτος μὴνιν ἔχει· δεύτερος οὐλομένην, καὶ μετὰ δ’ οὐλομένην, Ναυαδὼν πάλιν ἁλγεα πολλὰ· ὁ τρίτος ψυχὰς εἰς 'Αἰδήνια κατάγει· τοῦ δὲ τεταρταῖον τὰ ἑλώρια καὶ κύνες ἄργοι· πέμπτου δ’ οἰωνοῖ, καὶ χόλος ἐστὶ Διός. πῶς οὖν γραμματικὸς δύναται μετὰ πέντε κατάρας, καὶ πέντε πτώσεις, μὴ μέγα πένθος ἔχειν;

174.—TOY AYTOY

'Ενθάδε παιδεύουσιν ὅσοις κεχόλωτο Σάραπις, τοῖς ἀπ’ οὐλομένης μὴνιδος ἀρχομένοις· ἔνθα τρόφος κατὰ μήρα φέρει μισθὸν μετ’ ἀνάγκης, βύβλω χαῖρη δησαμένη πενίην· ός δὲ κάτυσμα τιθεῖ παρὰ τὸν θρόνον, ώς παρὰ τύμβον, τὸν μικρὸν χάρτην, τὸν παραριπτόμενον. κλέπτει δ’ ἐξ ὀλίγου μισθοῦ, καὶ χαλκὸν ἀμείβει, καὶ μόλυβον μιστῆς, καὶ τὸ ἔθος δέχεται. εἰ δὲ τις εἰς ἐνιαυτὸν ἄγων χρυσοῦ νόμισμα, ἐνδεκάτῳ μηνὶ, πρῶν προφέρειν, μετέβη, ἀγνώμων τε φανεῖς, καὶ τὸν πρότερον διασύρας γραμματικόν στερέσας μισθὸν ὁλοὺ ἑτεος.

175.—TOY AYTOY

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

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173.—By the Same

The beginning of grammar\(^1\) 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.

\(^1\) i.e. the first five lines of the *Iliad*, which was the regular text-book.
GREEK ANTHOLOGY

Δωρόθεος γὰρ ἐμὴν τροφήμην σύνταξεν ἐλυσεν, πρεσβείην καὶ ἐμοῦ τὴν ἁσεβῆ τελέσασ. ἀλλὰ σὺ μου πρόστηθι, Θεοὶ φίλε, μηδὲ μ' ἐάσῃς συνδέσμῳ πενίης τὸν βλου ἔξανύσαι.

176.—ΤΟΥ ΑΥΤΟΥ

'Εκλήθην παρὰ σοῦ τοῦ ρήτορος· εἰ δ' ἀπελείφθην, τὴν τιμήν ἀπέχω, καὶ πλέον εἰμὶ φίλος. οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνουσα γέγηθεν, ἀλλὰ μόνον τιμῆς αἰσθομένη τρέφεται.

177.—ΑΔΕΣΙΠΩΤΟΝ

Αἰαντὸς παρὰ τύμβου ἀταρβητοῖ τοὺς παραστὰς Φρυξ ἦρωι κακῆς ἦρξεν ἐπεσβολής. "Ἄιας δ' οὐκέτ' ἐμιμνεν" ὁ δ' ἀντεγέγωνεν ἐνερθε "Μίμινεν" ὁ δ' οὐκέτ' ἔτηξι ξώς ἀποφθίμενον.

178.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

'Ως πάρος 'Αελίου, νῦν Καίσαρος ἄ Ῥόδος εἰμὶ νάσσος, ἵσον δ' αὐχῳ φέγγος ἀπ' ἀμφιτέρων. ἤδη σβεννυμέναι με νέα κατεφώτισεν ἀκτῖς, "Αλλε, καὶ παρὰ σοῦ φέγγος ἔλαμψε Νέρων. πώς εἴπω τίνι μᾶλλον ὀφείλομαι; ὅς μὲν ἐδείξεων εἶξ ἄλος, ὅς δ' ἤδη ρύσατο δυομέναι.

1 Dorotheus appears to have been his former employer. He appeals to his friend Theo, the celebrated grammarian. In "syntaxis" (=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.¹

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."² 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's³ 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.

² Iliad, xvi. 717.
³ The epigram probably refers to the stay of Tiberius at Rhodes, like No. 287 below.

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179.—ΔΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]
Τοξοβόλον τὸν Ἑρωτα τῆς ἔξεσεν ἐκ λιβανωτοῦ,
tὸν ποτὲ μὴν αὐτοῦ Ζηνὸς ἀποσχόμενον;
ὅψε ποθ’ Ἡφαίστῳ κεῖται σκοπός, δὲν καθοράσθαι
ἐπρεπεν οὐκ ἄλλως ἢ πυρὶ τυφόμενον.

180.—ΠΑΛΛΑΔΑ
Τύχη κατηγεύουσα πάντα τὸν βίον,
ἀσυνκέραστον τὴν φύσιν κεκτημένη,
καὶ συγκυκώσα καὶ μεταντλοῦσ’ αὖ πάλιν,
καυτὴ κάπηλὸς ἐστι νῦν τίς, οὐ θεά,
tέχνην λαχοῦσα τὴν τρόπων ἐπαξίαν.

181.—ΤΟΥ ΑΥΤΟΥ
Ἀνεστράφησαν, ὡς ὅρῳ, τὰ πράγματα,
καὶ τὴν Τύχην νῦν δυστυχοῦσαν εἴδομεν.

182.—ΤΟΥ ΑΥΤΟΥ
Καὶ σὺ Τύχη δέσποινα, τύχην ἀτυχὴ πόθεν ἔσχες;
ἡ παρέχουσα τύχαις πῶς ἀτυχής γέγονας;
μάνθανε καὶ σὺ φέρειν τὰ σὰ βεύματα, καὶ σὺ διδάσκει
τὰς ἀτυχεῖς πτώσεις, ἃς παρέχεις ἑτέρους.

183.—ΤΟΥ ΑΥΤΟΥ
Καὶ σὺ Τύχη λοιπὸν μεταβαλλομένη καταπαίζου,
μηδὲ τύχης τῆς σῆς ὑστατα 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, Love who ne'er deserved to be seen suffering aught else but consumption 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

¹ i.e. he runs the risk of being burnt as frankincense.
GREEK ANTHOLOGY

ἡ πρῶν νηών ἔχουσα, καπηλεύεις μετὰ γῆρας,
θερμοδότις μερόπων νῦν ἀναφαινομένη.
νῦν ὀσίως στένε καὶ σὺ τεῦν πάθος, ἀστατε δαίμον, 5
τὴν σήν, ὡς μερόπων, νῦν μετάγουσα τύχην.

184.—ΑΔΕΞΙΠΟΤΟΝ

Πίνδαρε, Μουσάων ἱερὸν στόμα, καὶ λάλε Σειρήν,
Βακχυλίδη, Σαπφοῦς τ' Ἀιλίδες χάριτες,
γράμμα τ' Ἀνακρεόντος, Ὀμηρικὸν ὡς τ' ἀπὸ ῥεῦμα
ἐσπασάς οἰκείοις, Στησίχορ', ἐν καμάτοις,
ἡ τε Σιμωνίδεω γλυκερή σελίς, ἢδυ τε Πειθοῦς, 5
Ἰβυκε, καὶ παῖδων ἄνθοσ ἀμησάμενε,
καὶ ξίφος Ἀλκαίοιο, τὸ πολλάκις αἱμα τυράννων
ἐσπεισὲν, πάτρης θέσμα ῥυμέων,
θηλυμελεῖς τ' Ἀλκμάνος ἀθδόνες, ἦλατε, πάσης
ἀρχὴν οἱ λυρικῆς καὶ πέρας ἐστάσατε.

185.—ΑΔΕΞΙΠΟΤΟΝ

Ἀρχιλόχου τάδε μέτρα καὶ ἡχήνες ἱαμβοί,
θυμοῦ καὶ φοβερῆς ἵδο ἐπεσβολῆς.

186.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βίβλοι Ἀριστοφάνευς, θείος πόνος, αἰσιω Ἀχαρνεὺς
κισσὸς ἐπὶ χλοερὴν πουλὸς ἐσεῖσε κόμην.
ηνίδ' ὅσον Διόνυσον ἔχει σελίς, οἷα δὲ μῦθοι
ἡχεύσων, φοβερῶν πληθύμενοι χαριτών.
ὁ καὶ θυμὸν ἄριστε, καὶ Ἑλλάδος ἡθεῖσιν ἱσα,
κομικέ, καὶ στύχας ἄξια καὶ γελάσας. 5
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, Bac-
chylides, 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 Ar-
chilochus, 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 pro-
fusion 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!

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187.—ΑΔΕΞΙΠΟΤΟΝ
Αύται σοι στομάτεσσιν ἀνηρείψαντο μέλισσαι
ποικίλα Μουσάων ἀνθεα δρεψάμεναι
αύταί καὶ Χάριτές σοι δωρήσαντο, Μένανδρε,
στομύλου εὐτυχίην δράμασιν ἐνθέμεναι.
ζώεις εἰς αἰώνα· το ὅ δε κλέος ἐστὶν Ἀθήναις
ἐκ σέθεν οὐρανίων ἀπτόμενον νεφέων.

188.—ΑΔΕΞΙΠΟΤΟΝ
’Αθηνίδος εὐγλώσσου στόμα φέρτατον, οὐ σέο μεῖζον
φθέγμα Πανελλήνων πᾶσα κέκεωθε σελίς
πρῶτος δ’ εἰς τε θεόν καὶ ἐς οὐρανόν ὄμμα ταυτόσεσας,
θείει Πλάτων, ἦθη καὶ βίον ἡγάσας,
Σωκρατικῷ Σάμμων κεράσας μυκτῆρι φρόνημα,
κάλλιστον σεμνῆς σήμα διχοστάσις.

189.—ΑΔΗΛΩΝ
’Ελθετε πρὸς τέμνονς ταυρώπιδος ἀγλαδὼν Ἡρῆς,
Δεσβίδες, ἀβρὰ ποδὸν βήμαθ’ ἐλυσσόμεναι,
ἐνθα καλὸν στήσασθε θεῷ χορόν· ὕμμι δ’ ἀπάρξει
Σαπφῶ χρυσείην χερσίν ἔχουσα λύρην.
 délβαι ὄρχηθμον πολυγηθέον· ἢ γλυκῶν ὕμων
εἰσαῖεν αὐτῆς δόξετε Καλλιότης.

190.—ΑΔΗΛΩΝ
Δέσβιον Ἡρίννης τόδε κηρίον· εἰ δὲ τι μικρόν,
ἂλλ’ ὅλον ἐκ Μουσέων κιρνάμενον μέλιτι.
oi δὲ τριηκόσιοι ταύτης στίχοι ἱσοὶ Ὄμηρος,
τῆς καὶ παρθενικῆς ἐννεακαίδεκέτευς.
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"¹
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

¹ 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’ ἱστῷ
ἐστήκει Μουσέων λάτρεις ἐφαπτομένη.
Σαπφώ δ' Ἡρίνης ὀδοὺν μελέεσσιν ἄμεινων,
"Ἡρίνα Σαπφοῦς τόσσον ἐν ἐξαμέτροις.

191.—ΑΔΗΛΟΝ

Οὐκ ἂν ἐν ἡμετέροις πολυγάμπτοις λαβυρίνθους
ῥηθῶς προμόλοις ἐς φάος, αἰκε τύχῃς,
τοῖος γὰρ Πριαμῶς Κασσάνδρῃ φοίβασε μῦθους,
ἀγγελὸς οὗς βασιλεὶ ἐφρασε λαξοτρόχις.
εἰ δὲ σε φίλατο Καλλιόπῃ, λάβε μι’ ἐς χέρας, εἰ δὲ 5
νῆς ἐφυς Μουσέων, χερσὶ βάρος φορεῖσι.

192.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

a. Αἱ βίβλοι, τίνες ἐστε; τί κεύθετε; β. Θυγα-
tέρες μὲν
Μαιονίδου, μῦθων δ’ ἱστορεῖς Ἰλιακῶν
ἀ μὰ μὲν μηνιθμὸν Ἀχιλλέος, ἔργα τε χειρὸς
Ἐκτορέας, δεκέτους τ’ ἄθλα λέγει πολέμου;
ἀ δ’ ἐτέρα μόχθον τὸν ὘δυσσέας, ἀμφὶ τε λέκ-
tροις
χρείους ἀγαθὰς δάκρυα Πηνελόπας.
a. "Ἰλατε σὺν Μούσαιοι, μεθ’ ὑμετέρας γὰρ ἄοιδας
εἴπεν ἔχειν αἰῶν ἐνδεκα Πιερίδας.

193.—ΑΔΗΛΟΝ

Εἰς τὴν ἱστορίαν Φιλοστοργίου
'Ἰστορίην ἐτέλεσσα θεῶν χαρίτεσσι σοφῆς,
πράγματ’ ἀληθείς ποικῆ’ υψηλόμενος.

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

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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”¹

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 Philostorgius²

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

² An Arian ecclesiastical historian, whose work being heretical is of course lost.
GREEK ANTHOLOGY

194.—ΑΛΛΟ
Γράμματα δώδεκ’ ἔχει φιλοστοργίος, οὖνομα καλὸν. Τούνεκα δὴ κατὰ γράμμα λόγους ἀνεγράψατο τούτους, ἀρξάμενος πρῶτον ἀπὸ γράμματος, εἰτὲν ἐφεξῆς· καὶ διὰ τῆς αὐτῶν ἀρχῆς ἐδυ οὖνομα γράψας.

195.—ΑΔΕΣΠΟΤΟΝ
Κωνσταντινάδης Ἀσκληπιῶ τοῦ γεραιρῶν γράψεν Ἀναξαρβοῦ πάτρια κυδαλίμης.

196.—ΜΑΡΙΝΟΤ ΝΕΑΠΟΛΙΤΟΤ
Εἰς τὸν βίον Πρόκλου
Ἄθανάτοις θεοῖς κεχαρισμένα πάντοτε ῥέζων καὶ τάδ’ ἐπ’ εὐσεβέοντι νὸς συνέγραψε Μαρίνος.

197.—ΤΟΥ ΑΥΤΟΥ
Καὶ τόδε σῆς ζαθέης κεφαλῆς περιώσιον ἔργον, Πρόκλε μάκαρ, πάντων βρέτας ἐμπυοῦν ὅτι Μαρίνον ἄθανάτων, μερόπεσσι βοηθόν εὐσεβέεσσιν, ἀντὶ τεῖς ιερῆς κεφαλῆς ψυχοσόν ἄλκαρ κάλυπτε, ὃς βιοτὴν θεωτερπέα σεῖο λυγαύων γράψε τάδ’ ἐσσομένοις μυημήα σῶν ἀρετάων.

198.—ΑΔΕΣΠΟΤΟΝ
Νόμον ἐγὼ· Παῦλος μὲν ἐμὴ πόλις· ἐν Φαρίη δὲ ἔγχει φωνήστοι γονὰς ήμησα Γιγάντων.
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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.1

1 i.e. in that part of his Dionysiaca which describes the battle between Dionysus and Typhoeus.
199.—ΑΔΕΞΙΠΟΤΟΝ

Δίων Ὄρειβασίοιο, τῶν ἀθανάτην διὰ τέχνην
πολλάκι δειμαίνουσα μίτοις ἀνεβάλλετο Μοίρη.

200.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Βίβλος μηχανική· Κυρίνος δὲ μν ἐξεπόνησε,
Μαρκέλλου γνωτότοι συνερχομένου κατὰ μόχθον.

201.—ΤΟΥ ΑΥΤΟΥ

Θéseφατα μαντφής Φοιβητίδος ὁργία τέχνης
ἀστρολόγων Παύλος μ’ ἐδιδάξατο κύδιμος ἀνήρ.

202.—ΤΟΥ ΑΥΤΟΥ

Βίβλος Θέωνος καὶ Πρόκλου, τῶν πανσόφων·
βίβλος πόλου τε καὶ χθονὸς φέρει μέτρα.
Θέων πόλου μὲν, καὶ Πρόκλου μετρεῖ χθόνα·
Πρόκλου μὲν οὖν γῆν, καὶ Θέων μετρεῖ πόλον.
ἀμφῶ δ’ ἐπίσης τῶν ἐπαίνων ἁξίοι,
ἀμφῶ δ’ ἀμοιβήν τῶν λόγων τετεύχατον.
Θέων Πρόκλου γὰρ λαμβάνων σοφὰς θέσεις,
δείκνυσι ταύτας τοὺς δρόμους τῶν ἀστέρων·
Πρόκλου δὲ δεῖξεις τοῦ Θέωνος λαμβάνων,
ταύτας ἀναλύει καὶ προβάλλει τὰς θέσεις.
ἀλλ’, ὦ σοφὴ ξυνωρί, χαίρέ μοι λίαν·
χαίροις Θέων ἀριστε, πάνσοφον κάρα,
ὅ νῦν πυκάζων τὴν Ἀλεξάνδρου τόλμων·
χαίροις δὲ καὶ σὺ, Πρόκλε, τοῦ Ἀρσενήδονος
ἀριστον ἁίμα τοῖς ὅλοις βοώμενον.
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199.—Anonymous

This is the work of divine Oribasius,\(^1\) 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\(^2\) and universally acclaimed!

\(^1\) The celebrated physician.

\(^2\) Because he was Lycian.
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203.—ΦΩΤΙΟΤ, οἱ δὲ ΛΕΟΝΤΟΣ
Ερωτα πικρῶν, ἀλλὰ σώφρονα βίον
ὁ Κλειτοφώντως ὦσπερ ἐμφαίνει λόγος·
ὁ Λεκίπτης δὲ σωφρονέστατος βίος
ἀπαντᾷ ἔξιστην· πῶς τετυμμένη,
κεκαρμένη τε καὶ κατηχρεωμένη,
τὸ δὴ μέγιστον, τρὶς θανούσα ἐκαρτέρει.
εἰπέρ δὲ καὶ σὺ σωφρονεῖν θέλεις, φίλος,
μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέαν,
τὴν τοῦ λόγου δὲ πρώτα συνδρομὴν μάθεις·
nυμφωστολεί γὰρ τοὺς ποθοῦντας ἐμφρόνως.

204.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Μὴ μὲ τὸν Αἰάντειον ἀνοχμάσσεις, ὀδίτα,
πέτρον, ἀκοντιστὴν στὴθεοῦ Ἐκτόρεον.
εἰ μὴ μέλας τρηχύς τε· σὺ δ᾽ εἰρεο θεῖον ᾌρμηρον,
πῶς τὸν Πριαμίδην ἐξεκύλισα πέδω.
νῦν δὲ μόλις βαιὸν με παροχλίζουσιν ἀροῦρης
ἀνθρωποί, γενεῆς αἰσχεά λευγαλέης.
ἀλλὰ μὲ τὸς κρύπτειν ὑπὸ χονδός· αἰδέομαι γὰρ
παῖγνιον σύνιδαιειν ἀνδράσι γινόμενος.

205.—ΑΡΤΕΜΙΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ
Βοκολίκαι Μοῖσαι σποράδες ποκά, νῦν δ᾽ ἀμα πᾶσαι
ἐντὶ μίας μάνδρας, ἐντὶ μιᾶς ἀγέλας.

206.—ΕΤΙΘΙΟΤ ΑΘΗΝΑΙΟΤ
Στιξαντος τὴν Καθόλου
Ταυτολόγων κανόνων φεῦ πληθύος, ἢδ' αἰδήλων
εὐσμάων, λεπτὸς τὰς ἐχάραξε δόναξ.
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203.—PHOTIUS or LEO THE PHILOSOPHER

On the Romance "Clitophon and Leucippe" ¹

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

¹ The romance by Achilles Tatius which we possess.
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όμματά μεν κέκμηκε, τένων, ράχις, ἵνιον, ὁμοι 
τῆς Καθόλου δὲ φέρω τὴν ὀδύνην καθόλου.

207.—ΑΔΗΛΩΝ

Μὴτιν Ἐπικτήτοιο τεῷ ἐνικάθθεο θυμῷ, 
ὀφρα κεν εἰσαφίκηας ἐς οὐρανίους κενέωνας, 
ψυχὴν υψικέλευθον ἐλαφρίζων ἀπὸ γαίης.

208.—ΑΛΛΟ

"Οσ κεν Ἐπικτήτοιο σοφὴν τελέσειε μενοινήν, 
μεδιάει, βιότοιο γαληνιων ἐνὶ πόντῳ, 
καὶ μετὰ ναυτιλίαν βιοτήσιον εἰσαφικάνει 
οὐρανίην ἀψίδα καὶ ἀστερίην περισσήν.

209.—ΑΔΗΛΩΝ

'Απὸ ἰξεντοῖ πρὸς στρονθίον 
Τῦπτε μετοκλάζεις πωτωμένη οξον ἀπ' ὄξου; 
tοια καὶ ἀλλή ἔρεξε, καὶ οὐ φύγεν ἰξοφορής 
ἡμετέρους δόνακας, περὶ δὲ πτερὰ πυκνὰ βαλοῦσα 
ἥλυθε τεχνήντα, καὶ οὐκ ἥθελονσα, πρὸς ἄνδρα.

210.—ΑΔΕΣΠΟΤΟΝ

Εἰς βίβλον Τακτικῶν Ὄρβικων 
Δέρκειν μοι κρατερῶν καμάτων ἐγκύμονα βίβλον, 
ἐν τῷ πάρος Ἀδριανὸς μεν ἀναξ ἔχεν ἐν πολέμωισι, 
κρύψε δ' ἀεργία χρόνου ἀσπετου ἐγγύθι λήθης. 
ἀλλ' ὑπὸ καρπεροχειρος Ἀναστασίου βασιλῆς 
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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,
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ηλυθον ες φαος αυθις, ίνα στρατησιν αριξω. 5
οιδα γαρ ανδροφόνον καμάτους πολέμοιο διδάσκειν:
οιδα δε πως μετ' εμειο και ἐσπερίης ἁλὸς ἄνδρας
καὶ Πέρσας ὁλέσεις, καὶ αἰνομόρον Σαρακηνοὺς,
καὶ θοὸν ἵπποκέλευθον ἀρειμανέων γένος Οὐννων,
pετράων τ' ἐφύπερθεν ἀλυσκάζοντας Ἰσαύρους. 10
πάντα δ' υπὸ σκηντροισιν Ἀναστασίου τελέσθω,
διν καὶ Τραϊανοῦ φαντερον ἤγαγεν αἰὼν.

211.—ΑΔΛΑΟΝ

Παιήων, Χείρων, Ἀσκληπιός, Ἰπποκράτης τε
τοῖς δ' ἐπι Νίκανδρος προφερέστερον ἐλλαχεν εὐχος.

212.—ΑΛΛΑΟ

Φάρμακα πολλὰ μὲν ἔσθλα μεμυγμένα, πολλὰ δὲ
λυγρὰ
Νίκανδρος κατέλεξεν, ἐπιστάμενος περὶ πάντων
ἀνθρώπων. ἡ γαρ Παιήνος ἐστι γενέθλης.

213.—ΑΛΛΑΟ

Καὶ Κολοφῶν ἄριδηλος ἐνὶ πτολέσσω τέτυκται,
δοιοὺς ἀρεβαμεῖν παίδας ἀριστονόους,
πρωτότοκον μὲν 'Ομηρὸν, ἀτὰρ Νίκανδρον ἐπειτα,
ἀμφοτέρους Μοῦσαις ὀυρανίσθη φίλους.

214.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Τῇ τῶν λόγων σου κογχύλῃ, Πορφύριε,
βαπτεῖς τὰ χείλη, καὶ στολίζεις τὰς φρένας.
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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." ¹

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 ² of thy discourse thou dyest the lips and clothest the mind in splendour.

¹ Partly made up of verses from Odyssey, iv. 299 ff.
² There is a play on the name.
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215.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Αἰεὶ θηλυτέρησιν ὅδωρ κακῶν Ἐλλησποντος, ξείνει. Κλεονίκης πεύθεο Δυρραχίδος.
πλῶε γὰρ ἐς Σητόν μετὰ νυμφίου· ἐν δὲ μελαίνῃ
φορτίδι τὴν Ἐλλῆς μούραν ἀπεπλάσατο.
Ἡρώι δειλαίη, σὺ μὲν ἀνέρα, Δηήμαχος δὲ
νύμφην, ἐν παύροις ἀλέσατε στάδιοις.

216.—ΟΝΕΣΙΩΤ ΚΟΡΙΝΘΙΟΤ

Ἀρμονίης ἰερὸν φήσεις γάμον· ἀλλ' ἀθέμπστος
Οἰδίποδος. λέεις Ἀντιγόνην ὁδὴν·
ἀλλὰ κασίγνητοι μιαρώτατοι. ἀμβροτος Ἰω.
ἀλλ' Ἀθάμας τῆμων. τειχομελής κιθάρη·
ἀλλ' αύλος δύσμοννος. ἦδ' ὡς ἐκεράσσατο Θήβη
δαίμων, ἐσθλὰ κακοῖς δ' εἰς ἐν ἐμίξεν ἴσα.

217.—ΜΟΤΚΙΩΤ ΣΚΕΤΟΛΑ

Ἀς χίμαροι, τί ποτ' ἄρα τὰ μὲν θύμα καὶ τιθύμαλλα
κείπετε καὶ χλοερὴν αἰγίνομον βοτάνην,
γυρὰ δ' ἐπ' ἀλλήλαις σκερτήματα γαύρα τίθεσθε
ἀμφὶ τὸν υλιβάτην ἀλλόμεναι Νόμον;
οὐκ ἀπὸ πυγμαχίς ἀποταύσετε; μὴ ποτ' ἀπεχθῆς
ἀντήσῃ κορύφη χειρὸς ἀπ' αἵπολικῆς.

218.—ΑΙΜΙΛΙΑΝΟΤ ΝΙΚΑΕΩΣ

Ἀβάλε χειμερίου με κατέκλυσε κύματα πόντου
dειλαίην, νεκύων φόρτων ἀμειψαμένην.
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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. 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

1 Thebes is said to have been destroyed by Alexander to the accompaniment of the flute-player Ismenias.
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αἰδέομαι σωθεῖσα. τί μοι πλέον ὄρμον ἰκέσθαι,
δενομένη φωτῶν πείσματα δησομένων;
Κοκυτοῦ με λέγοιτε βαρύ σκάφος: ὥλεσα φῶτας, 5
珫έσα: ναυηγοὶ δ' εἰσίν ἔσω λιμένος.

219.—ΔΙΟΔΩΡΟΤ ΣΑΡΔΙΑΝΟΤ

Αὐγῖβότου Σκύροιο λιπὼν πέδον Ἰλιον ἔπλω
οίς Ἀχιλλείδης πρόσθε Νεοπτόλεμος,
τοῖς ἐν Αἴνεάδησι Νέραν άγος ἀστυ 'Ρέμοιο
νεῖται, ἐπ' ὁκυρόπην Θύβριν ἀμεσάμενος,
κοῦρος ἐτ' ἀρτυγένειον ἔχων χρόνον. ἀλλ' ὁ μὲν ἐγχεῖ 5
θύει τ' ὁ ἀμφοτέρους, καὶ δορὶ καὶ σοφῆ.

220.—ΘΑΛΛΟΤ ΜΙΛΗΣΙΟΤ

'Α χλοερὰ πλατάνιστος ἵδ' ὡς ἐκρυφε φιλεύντων
ὄργια, τὰν ἱερὰν φυλλάδα τεινομένα.
ἀμφὶ δ' ἄρ' ἀκρεμόνεσσιν ἐοῖς κεχαρισμένος ὁραὶ
ἡμερίδος λαρῆς βότρυς ἀποκρέμαται.
οὕτως, ὡς πλατάνιστε, φύοις: χλοερὰ δ' ἀπὸ σεῖο
5
φυλλᾶς ἀεὶ κεύθοι τοὺς Παφίης ἐπάρους.

221.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Αὐγάξω τῶν ἀφικτον ἐπὶ σφραγίδος Ἐρωτα
χεραλεοντείαν ἀνισχευτα βλαυν,
ὡς τὰ μὲν μάστυνα κατ' αὐχένοις, ἂ δ' χαλινοὺς
εὐθύνεις πολλα δ' ἀμφιτέθηλε χάρις.
φρίσσω τῶν βροτολογών' ὁ γάρ καὶ θῆρα δαμάζων
5
ἀγριον, οὐδ' ὀλύγων φείσεται ἀμεριῶν.

1 How the whole crew of the ship had perished we are not
told.
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ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my haw-sers? Call me the dismal hull of Cocytus. I brought death to men—death, and they are shipwrecked inside the harbour.¹

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 Nero² 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.

² Probably the son of Germanicus.
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222.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

'Ανέρα θήρ, χερσαίου ο πόντιος, ἀπνοοῦ ἐμπνευσόν, ἀράμενος λοφίης ύγρον ὑπερθε νέκυν, εἰς ψαμάθους ἐκόμισσα. τι δὲ πλέον; ἐξ ἅλος εἰς γῆν νηξάμενος, φόρτου μυσθὼν ἔχω θάνατον δαίμονα δ' ἀλλήλων ἥμελψαμεν. η μὲν ἐκεῖνον χθῶν ἐμέ, τὸν δ' ἀπὸ γῆς ἔκτανε τοῦμὸν ὕδωρ.

223.—ΒΙΑΝΟΡΟΣ

'Αγγελών πάντοτε Ζηνὸς ἐπεις φέρεν ἡροδίης αἰετός, οἰωνῶν μοῦνος ἐνουράνιος, οὐκ ἔφθη τῶν Κρήτα. θοὴν δ' ἐπετείνατο νευρῆν, πτηνὸν δ' ὁ πτερόεις ἵνα ἐλεηθήσατο. Ζηνὸς δ' οὕτι Δίκην ἔλαβεν μόνονς. ἐμπέσε οὖρις 5 ἀνδρί, τὰ δ' εὐστοχίας ἀνταπέτεισε βέλη. αὐχένι δ' ἴον ἐπηξέν, ὅν ἦπαινε κοίμισεν αὐτός· ἐν δὲ βέλος δισσῶν αἰμ' ἐπιεικις θανάτων.

224.—ΚΡΙΝΑΓΟΡΟΤ

Ἀγά με τὴν εὐθηλον, ὅσων ἐκένωσεν ἀμολγευά ὀΰθατα πασάων πουλυγαλακτοτάτην, γενσάμενος, μελιηδές ἐπεί τ' ἐφράσσατο πιάρ. Καίσαρ, κήν νηποῖν σύμπλοου εἰργάσατο. ἦξο δ' αὐτίκα που καὶ ἐς ἀστέρας· δ' γὰρ ἐπέσχουν 5 μαξὸν ἐμόν, μείων οὐδ' ὅσον Λαγιόχου.

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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 porterage. We interchanged destinies. His land slew me,¹ 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.

¹ The dolphin seems to have been carried on to the beach and left high and dry.
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225.—ΟΝΕΣΤΟΣ

'Ασωπίς κρήνη καὶ Πηγασίς, ὑδατ' ἀδελφά, ἵππουν καὶ ποταμοῦ δῶρα ποδορραγέα. χὼ μὲν ἐκοψ᾽ 'Ελικώνος, ὁ δὲ φλέβας 'Ακροκορίνθου ἐπληξ'. ὃ πτέρνης εἰς ἴσον εὐστοχίη.

226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΣ

Αἱ δ’ ἀγετε ξούθαι συμβλητίδεσ ἁκέρα μελίσσαι φέρβεσθ’ ἢ θύμων μίκην περικνίδια, ἡ πετάλας μάκωνος, ἡ ἀσταφδίτιδα ρόγα, ἡ ἴον, ἡ μάλων χυόν ἐπικαρπίδιον, πάντα περικνίζασθε, καὶ ἀγγεα κηρώσασθε, ὅφρα μελεσσόσος. Πᾶν ἐπικυψέλως γεύσηται τὸ μὲν αὐτὸς, ὁ δὲ βλιστηρίδι χειρὶ καπνῶσας βαιην κύμμι λίπη μερίδα.

227.—ΒΙΑΝΟΡΟΣ

'Ακταίην παρὰ θύα διανύεος ἐνδοθεῖν ἄλμας ἰχθύα πουλυπόδην ἐδρακεν ἵχυρβόλος. νηχομένω δ’ ἐπόρουσε καὶ ἐξ ἀλὸς ἦκ’ ἐτὶ χέρσον ἀρπάγην, ἀγρης δεσμὸν ὑποφθάμενος. αὐτὰρ ὁ δισκηθεῖς κατακάριοις ἐμπέσε δειλῷ πτωκὶ ταχὺς, σχοῖνω κεῖτο ὕμαρ ὑπναλέος. τὸν δὲ χυθεῖς περὶ πάντα πεδήσατο, φωτὶ δ’ ὑπ’ ἀγρης ἐμβυθίης ἀγρη χερσόθεν ἤντιασε.

228.—ΑΠΟΛΛΩΝΙΔΟΣ

'Αγγελίης ἦκουσεν ἀγωνίστου Μελίτεια, νιέα σὺν φόρτῳ κύματι κρυπτόμενον.
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225.—HONESTUS

Asopus fount and Pegasus are sister springs, the one a river-god's¹ 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 bee-keeper, 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,

¹ Asopus. Pegasus is Castalia, cp. No. 230. For this origin of springs, cp. Theocr. Id. vii. 5.

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horesin δ' επικέλσαν ἀλίκλυστον δέμας ἄλλου
dύσμορος οίκείης σύμβολον εἰδε τύχης,
νίεα δ' ὃς έστειλε. Δίων δ' ἐπὶ νηὸς ἀδραύστου
ήλυθεν εὐκταίης σώδος ἀπ' ἐμπορίης.
mητέρες ὡς ἀνίσου μοίρης λάχουν. ἢ μὲν ἄελπτον
ξων ἐχει, κείη δ' οὐφεια οὐδὲ νέκυν.

229.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

'Αρχαιὴ σύνδειπνε, καπηλικὰ μέτρα φιλεῦσα,
eυλαλε, πρηκιγελως, εὔστομε, μακροφάρυξ,
αἰεν ἐμῆς πενίῆς βραχυσύμβολε μῦστη, λάγυνε,
χλθες ὅμως ὑπ' ἐμὴ χείρα ποτε χρόνιος.
ἀθ' οφελες καὶ ἀμικτος ἀνύμφευτος τε παρεῖς,
ἀφθορος ὡς κοῦρη πρὸς πόσιν ἐρχομένη.

230.—ΟΝΕΣΤΟΤ

'Αμβαίνων 'Ελικώνα μέγαν κάμες, ἀλλ' ἐκορέσθης
Πηγασίδος κρήνης νεκταρέων λιβάδων.
οὔτως καὶ σοφίς πόνος ὀρδίος. ἢν δ' ἄρ' ἐπ' ἄκρου
τέρμα μόλης, ἀρύσῃ Πιερίδων χάριτας.

231.—ΑΝΤΙΠΑΤΡΟΤ [ΣΙΔΩΝΙΟΤ]

Αὖήν με πλατάνιστον ἐφερπύζουσα καλύπτει
ἀμπελος. ὠθείη δ' ἀμφιτέθηλα κόμη,
ἡ πρὶν ἐμοὺς θαλέθουσιν ἐνιθρέψας' ὀρδόμνιοις
βότρυας, ἡ ταύτης οὐκ ἀπετηλοτέρη.
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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, 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

1 The Greek word means also "unwatered."
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tούθιν μέντοι ἐπείτα τιθηνεῖσθω τις ἔταιρην,
ήτες ἀμείψασθαι καὶ νέκων οἶδε μόνη.

232.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἄδριακοῦ κύτους λαμίδος τὸ πάλαι μελίγηρος,
ήνεκ' ἐγαστροφόρουν Βακχιακάς χάριτας,
νῦν κλασθεὶς κεῖμαι νεοθηλεὶ καρτερὸν ἕρκος
κλήματι, πρὸς τρυφερὴν τενομένῳ καλύβῃ.
αιεῖ τοι Βρομίῳ λατρεύσωμεν ἢ γεραῦν γὰρ
φρουροῦμεν πιστῶς, ἢ νέον ἐκτρέφομεν.

233.—ΕΡΤΚΙΟΤ

Αὐὰ τοι ἐκτάμουντι γεράνδρνα, κάμμορε Μίνδων,
φολᾶς ἀραχναίῃ σκαιον ἐτυφεὶ πόδα,
νειόθεν ἀντιάσασα: χύδην δὲ ἐβρυξε μελαῖνη
σηπεδόν χλωρῆν σάρκα κατ' ἀστραγάλους.
ἐτμήθη δ' ἀπὸ τῆς στιβαρῶν γόνυ, καὶ σὲ κομίζει
μουνόποδα βλωθρῆς σκηπάνιον κοτῖνον.

234.—ΚΡΙΝΑΓΟΡΟΤ

"Ἄχρι τεῦ, ἀ δείλαιε, κεναῖσιν ἐπ' ἐλπίσι, θυμέ,
pωτηθείς ψυχρῶν ἀσσοτάτω νεφέων,
ἀλλοις ἄλλ' ἐπ' ὀνειρα διαγράψεις ἀφένοιο;
κτητὸν γὰρ θυητοῖς οὐδὲ ἐν αὐτόματον.
Μουσέων ἄλλ' ἐπὶ δώρα μετέρχεο· ταῦτα δ' ἀμύδρα 5
εἰδώλα ψυχής ἥλεμάτοις μὲθες.

235.—ΤΟΥ ΑΥΤΟΥ

"Αγχουροι μεγάλαι κόσμου χθόνες, ἃς διὰ Νέιλος
πιμπάμενος μελάνων τέμνει ἀπ' Αἰδιόπων,
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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,
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ἀμφότεραι βασιλῆς ἐκοινώσασθε γάμοισιν,
ἐν γένος Αἰγύπτου καὶ Διβύης θέμεναι.
ἐκ πατέρων εἰς παισίν πάλι τοίσιν ἀνάκτων
ἐμπεδον ἥπεροις σκῆπτρον ἐπ' ἀμφότεραις.

236.—ΒΑΣΣΩΤ ΑΟΔΛΙΟΤ

"Αρρηκτοί Μοιρῶν πυμάτην ἐσφράγισαν ὅρκοι
τῷ Φρυγὶ παρ βομφῷ τῇ Πριάμου θυσίῃν.
ἀλλὰ σοί, Αἰνεία, στόλος ἱερὸς Ἰταλῶν ἡδή
ὁμον ἔχει, πάτρης φροίμου ὑστάνης.
ἐς καλὸν ὥλετο πύργος ὁ Τρώιος; ἡ γὰρ ἐν ὅπλοις
ἡγέρθη κόσμου παντὸς ἀνασσα πόλις.

237.—ΕΡΤΚΙΟΤ

a. Βουκόλε, πρὸς τῶ Πανός, ὁ φήγινος, εἰπέ, κολοσσιῶς
οὕτως, ὅτω σπένδεις τὸ γλάγος, ἔστε τίνος;
β. Τῶ λευντοπάλα Τιμυνθίω. οὐ δὲ τὰ τόξα,
νήπιο, καὶ σκυτάλην ἀγριελαίον ὀρῆς;
χαῖροις Ἀλκείδα δαμαληφάγε, καὶ τὰ δε φρούρει
5 αὐλια, κῆς ὀλίγων μυριόβοια τίθει.

238.—ΑΝΤΙΠΑΤΡΟΤ

Βούπταις ὀπόλλων τόδε χάλκεου ἔργον 'Ονατᾶ,
ἀγλαῖης Λητοῦ καὶ Δι' μαρτυρίης,
οὐθ' ὅτι τήσει μάτην Ζεὺς ἤρατο, χάτι κατ’ αἶνον
οίματα καὶ κεφαλῆν ἀγλαῖας ὁ Κρονίδης.
οὐθ' Ἡρήο νεμεσσητόν ἐχεύσατο χαλκῶν 'Ονατᾶς,
ὅπερ τε Ἐλειθύνης τοῖν ἀπεπλάσσατο.

1 Heracles.
2 The reference is to Hom. II. ii. 478, a verse which seems to have become proverbial.
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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 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 THESALONICA

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. Not even Hera will be displeased with this bronze which Onatas moulded to such beauty by the help of Ilithyia.

3 The statue is regarded as the child of the artist. This statue of Apollo was at Pergamus (Paus. viii. 42, 7).
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239.—ΚΡΙΝΑΓΟΡΟΤ

Βίβλων ἡ γλυκερὴ λυρικῶν ἐν τεῦχει τῶδε
πεντὰς ἀμμήτων ἔργα φέρει Χαρίτων.
δῶρον δ' εἰς ἱερήν 'Αντωνίη ἥκομεν ἥω,
κάλλεις καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

240.—ΦΙΛΙΠΠΟΤ

Βαϊνὸν ἀποπλανήν λιπομήτορα παίδα Καλύπτρης
κρίς ἐλεξόκερως θείῳ βρασυνόμενος.
κάπρος δ' Ἡράκλειος ἀπορρήξας ἀπὸ δεσμῶν,
ἐς νησίν κριοῦ πάσαν ἐβαψε γέννην
ζωήν νηπιάχω δ' ἐχαρίσσατο. ἀρ' ἦπο"Ἡρης
HEETKEI'ES BpEFEWON ἑκτισεν ἡλικίην;

241.—ΑΝΤΙΠΑΤΡΟΤ

Βουκόλος ἔπλεο, Φοῖβε, Ποσειδάων δὲ καβάλλης,
κύνος Ζεύς, "Ἀμμῶν δ' ὁμοβιότος ὄφις,
χοί μὲν ἐπ' ἥθειας, σὺ δὲ παιδίκος, ὁφρὰ λάθοιτε,
ἐστὲ γὰρ οὖ πειθοὺς εὖνέται, ἄλλα βῆς.
Εὐαγόρας δ' ὑπ' ἅλκικος ἀτερ δόλον αὐτὸς ἐναργῆς
πάντας καὶ πᾶσας, οὐ μεταβαλλόμενος.

242.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Γλαύκος ο νησαίοιο διαπλώουσιν ὄδηγός
πορθμοῦ, καὶ Θασίων ἐντροφὸς αἰγιαλῶν,
πόντου ἀροτρευτὴ ἐπιδέξιος, οὐδ', ὅτ' ἐκνωστεν,
πλαξιμένῃ στρωφῶν πηδάλιον παλάμη.

1 Probably a boar about to be sacrificed to Heracles.
2 Apollo became a herd for the sake of Admetus, Poseidon
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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, 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 (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, 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 horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to lie with Olympias and beget Alexander.

\[ i.e. \text{having plenty of coin.} \]
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μυριέτης, ἀλίοιο βίον ράκος, οὖτ', ὅτ' ἔμελλεν θυήσειν, ἐκτὸς ἐβή γηραλής σανίδος:
τοι δὲ κέλυφος ἔκαυσαν ἐπ' ἀνέρι, τόφρ' ὁ γεραιῶς πλώση ἐπ' οἰκείης εἰς άδιδὴν ἀκάτου.

243.—ΑΠΟΛΛΩΝΙΔΟΥ

Γήθησαν περὶ παιδὸς Ἀριστίπποιοι τοκῆς, 
καὶ κλαύσαντ' μολῆς δ' ἦμαρ ἐν ἀμφοτέρις. 
εὑτε γὰρ αἰθόμενον δόμον ἐκφύγειν, ίδ' κεραυνοῦ 
Ζεὺς κατά οἱ κεφαλῆς ἀσπετοῦ ἦκε σέλας. 
τούτο δ' ἔπος τὸτ' ἔλεγαν οὕσι νέκυν ὁδύροντο: 
""Ω πυρὶ δαιμονίῳ τλήμου ὀφειλόμενε."" 

244.—ΤΟΥ ΑΥΤΟΥ

Δειματέεις ἐλάφων κεραῖς λόχος, εὑτε κρυόδεις 
πλήσαν ὅρων κορυφὰς χιόνεα νυφάδες, 
δείλαιαι ποταμοῖν ἐφορμίσαν, ἔπτιδε φρόντι 
χληραὶ νοτεροῖς ἀσθμασῖν ὅκυ γόνυ. 
tὰς δὲ περιφράξας ἐχθρὸς ρόου ἀθρῶν ἀφω 
χειμερίη στυγεροῦ δῆσε πάγοιο πέδη. 
πληθὺς δ' ἀγροτέρων ἀλύνου θοινήσατο θήρης, 
ἡ φύγει ἀρπεδὸν πολλάκι καὶ στάλικα.

245.—ΑΝΤΙΦΑΝΟΤΣ

Δυσμοίρων θαλάμων ἐπὶ παστάσιν οὐχ 'Τμέναιοι, 
ἄλλ' 'Αἴδης ἐστη πικρογάμον Πεταλῆς. 
δείματι γὰρ μούνην πρωτόξυγα Κύπριν ἀν' ὀρφυὴν 
φεύγουσαν, ξυνὸν παρθενικαίσι φόβουν, 
φροιροδόμοι νηλεῖς κύνεας ἐκτανοῦν; ἢ δὲ γυναῖκα 
ἐλπίς ἱδεῖν, ἀφῶς ἐσχομὲν οὐδὲ νέκυν.
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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.

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246.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

'Εθραύσθης, ἥδεια παρ' οἰνοπόταισι λάγυνε,
νηδύος ἐκ πάσης χευαμένη Βρόμουν.
τηλόθε γὰρ λίθος εἰς σὲ βαρύστωνος, οὐ κεραυνός,
οὐ Δίως ἐκ χειρῶν, ἀλλὰ Δίωνος ἔβη.
ἤν δὲ γέλως ἐπὶ σοὶ καὶ σκώμματα πυκνά, τυπείσης, 5
καὶ πολὺς ἐξ ἐτάρων γινόμενος θόρυβος.
οὐ θρηνῶ σε, λάγυνε, τὸν εὐαστήρα τεκύσαν
Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόθατ' ἵσα.

247.—ΦΙΛΙΠΠΟΤ

Εὐθηλὴ πλάταινον με Νότον βαρυλαίπατες αὔραι
ῥίζης ἐξ αὐτῆς ἐστόρεσαν δαπέδωσιν.
λουσαμένη Βρομίω το' ἐστὴν πᾶλιν, ὄμβρου ἔχουσα
χεῖματι καὶ θάλψει τοῦ Δίως ἱδύτερον.
ἀλλυμένη δ' ἐξήσα· μόνη δὲ πιοῦσα Δυσαίον,
ἁλλων κλινομένων, ὀρθοτέρη βλέπομαι.

248.—ΒΟΗΘΟΤ ΤΟΤ ΕΛΕΓΕΙΟΓΡΑΦΟΤ

Εἰ τοῖς Διόνυσος ἐς ἱερὸν ἤλθεν "Ολυμπον,
κωμάξων Λήναις σὺν ποτε καὶ Σατύροις,
οἶνον ὁ τεχνής Πυλάδης ὁρχήσατο κεῖνον,
ὁρθὰ κατὰ τραγικῶν τέθμα μουσοτόλων,
παυσαμένη ξῆλον Δίως ἄν φάτο σύγγαμος "Ηρη.
"Ἐψεύσω, Σεμέλη, Βάκχον· ἐγὼ δ' ἐτεκοῦν." 5

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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.¹

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.”

¹ 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.
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249.—ΜΑΚΚΙΩΤ

Εὐπέταλον γλαυκὰν ἀναδεινδράδα τάνδε παρ’ ἀκραῖς
ιδρυθεὶς λοφιαῖς Πάν ὁδ’ ἐπισκοπέω.
eἰ δὲ σε πορφύροντος ἔχει πόθος, ὁ παροδῖτα,
βότρυος, οὐ φθονέω γαστρὶ χαριζομένῳ.
ಹndata xερὶ ψαύςῃ κλοπὶς μόνον, αὐτίκα δὲξῃ
ὀξαλεὶν βάκτρον τὴν ἀρηβαρίῃ.

250.—ΟΝΕΣΙΟΤ

’Εστην ἐν φόρμιγγι, κατηρείφθην δὲ σὺν αὐλῷ
Θῆβης· φεῦ Μούσης ἐμπαλὶν ἁρμονίας·
κωφὰ δὲ μοι κεῖται λυροθελγέα λείψανα πῦργον,
πέτρου μουσοδόμοις τείχεσιν αὐτόμολοι,
σῆς χερός, Ἀμφίων, ἄπονος χάρις· ἐπτάπυλον γὰρ
πάτρην ἐπταμίτρῳ τείχισας ἐν κιθαρᾷ.

251.—ΕΘΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

’Εχθιστὴ Μούσαις σελιδηφάγη, λωβὴτειρα
φωλὰς, αἰε σοφῆς κλῆματα φερθομένη,
τίπτε, κελαινόχρως, ἱεραῖς ψῆφοις λοχαζῆ,
σίλφη, τὴν φθονερὴν εἰκόνα πλαττομένη;
φεύγ’ ἀπὸ Μούσαων, ἠθι τηλόσε, μηδ’ ὅσον ὄψει
βάσκανον ἡν ψῆφῳ δόξαν ἐπεισαγάγης.

252.—ΑΔΕΣΠΟΤΩΝ

’Εσ βαθὺν ἐλατο Νεῖλον ἀπ’ ὀφρύος ὄξυς ὁδίτης,
ἣνικα λαμμάργων εἰδὲ λύκων ἀγέλην.

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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.
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άλλα μιν ἀγρεύσαντο δὲ ὑδάτος· ἐβρυχεὶ δὲ ἄλλος ἄλλον, ἐπουραίφ δήγματι δραξάμενος.
μακρὰ γεφυρώθη δὲ λύκοις βυθός, ἐφθανε δὲ ἄνδρα νηχομένων θηρῶν αὐτοδίδακτος ἄρης.

253.—ΦΙΛΙΠΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐν Ὄηβαις Κάδμου κλεινὸς γάμος, ἀλλὰ μυσαχῆς Οἰδίποδος· τελετὰς Εὐίος ἡσπάσατο, ὃς γελάσας Πενθεὺς ὠδύρατο· τείχεα χορδαῖς ἔστη, καὶ λωτοῖς ἔστενε λυόμενα· Ἀντιόπης ὡσίη, χαλεπὴ δ ὡδὶς Ἰοκάστης· ἦν Ἰνώ φιλόπαι, ἀλλ' ἀσεβῆς Ἀθάμας. ἰοίκτρον αἰεὶ πτολείθρον ἦδ' ὡς ἐσθλῶν περὶ Θήβας μύθων καὶ στυγνῶν ἥρκεσεν ἱστορία.

254.—ΤΟΥ ΑΥΤΟΥ

Η πυρὶ πάντα τεκοῦσα Φιλαίνων, ἡ βαρυπένθης μήτηρ, ἡ τέκνων τρισοῦν ἱδοῦσα τάφον, ἀλλοτρίαις ὁδίσιν ἐφώρμισα· ἡ γαρ ἐὼλπειν πάντως μοι ζήσειν τούτον ὅν οὐκ ἔτεκον. ἡ δ' εὔπαις θετὸν νῦν ἀνήγαγον· ἀλλά με δαίμων ἦθελε μηδ' ἄλλης μητρὸς ἔχειν χάριτα. κληθεὶς ἡμέτερος γὰρ ἀπέφθιτο· νῦν δὲ τεκοῦσας ἦδη καὶ λοιπὰς πένθος ἐγὼ γέγονα.

255.—ΤΟΥ ΑΥΤΟΥ

Ἡρίθμει πολὺν ὀλβοῦν Ἀριστείδῆς ὁ πενεχρὸς τὴν οἶν ὡς ποίμνην, τὴν βόα δ' ὡς ἀγέλην.
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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. I no 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, Philaenius, 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
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256.—ΑΝΤΙΦΑΝΟΤΣ

"Ημισύ μεν ξάεων ἔδόκουν ἔτι, κείνο δ’ ἐφυσεν
ἐν μόνου αἰτπτότου μῆλον ἐπ’ ἀκρέμονος·
ἡ δὲ κὺν ἄνδρων καρποφόρος, ἡ πτιλόνωτος
cάμπη, καὶ τὸ μόνον βάσκανος ἐξέφαγεν.
ο Φθόνος εἰς πολὺν ὅγκον ἀπέβλεπεν· ὅσ δὲ τὰ μικρὰ
πορθεῖ, καὶ τούτου χείρονα δεὶ με λέειν.

257.—ΑΠΟΛΛΩΝΙΔΟΤ

'Η Καθαρή (Νύμφαι γὰρ ἐπώνυμον ἔξοχον ἄλλων
κρήνη πασάων δῶκαν ἐμοὶ λιβάδων),
ληιστής ὅτε μοι παρακλίντορας ἔκτανεν ἄνδρας,
καὶ φοινὴν ἱεροίς ὤδασι λούσε χέρα,
κεῖνον ἀναστρέψας γυλκένων ρόουν, οὐκέθ’ ὄδεταις
βλύζω· τίς γὰρ ἐρεῖ τὴν Καθαρῆν ἐτι με;

258.—ΑΝΤΙ菲ΑΝΟΤΣ ΜΕΓΑΛΟΠΟΛΙΤΟΤ

'Η πάρος εὐθρόουσι λιβάζομένη προχοαίσι,
πτωχὴ νῦν νυμφῶν μέχρι καὶ εἰς σταγόνα·
λυθρώδεις γὰρ ἐμοῦσιν ἐνίψατο νάμασι χεῖρας
ἀνδροφόνοις, κηλίδ’ ὤδασιν ἐγκεράσσας·
ἐξ οὐ μοι κοῦραι φύγων ἤλιον, "Εἰς ἐνα Βάκχου,"
ἐιπούσαι, "νῦμφαι μισόγομεθ", οὐκ ἐς Ἄρη.
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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 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."

\footnote{1 My water.}

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259.—ΒΙΑΝΟΡΟΣ

Ἡριπεν ἐξ ἀκρης δόμος ἀθρός, ἀλλ’ ἐπὶ παιδὶ
ηπιάχῳ Ζεφύρου πολλὸν ἐλαφρότερος·
φείσατο κουροσύνης καὶ ἐρείπιον. ὁ μεγάλανυχι
μητέρες, ὀδίνων καὶ λίθος αἰσθάνεται.

260.—ΣΕΚΟΤΝΔΟΤ ΤΑΡΑΝΤΙΝΌΤ

Ἡ τὸ πάλαι Δαῖς πάντων βέλος, οὐκέτι Δαῖς
ἀλλ’ ἐτέων φανερὴ πᾶσιν ἐγὼ Νέμεσις.
οὐ μᾶ Κύπριν (τί δὲ Κύπρις ἔμοι γ’ ἔτι, πλὴν ὅσον
ὀρκος;) ἥνωρμον οὐδ’ αὐτῇ Δαῖδι Δαῖς ἔτι.

261.—ΕΠΙΓΟΝΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἡ πάρος εὐπετάλοισιν ἐν οἰνάνθαις νεάσασα,
καὶ τετανῶν βοτρύων ῥάγα κομισαμένη,
νῦν οὕτω γραιοῦμαι. ἰδ’ ὁ χρόνος οἷα δαμάζει·
καὶ σταφυλὴ γήρως αἰσθάνεται ῥυτίδων.

262.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἡρίθμον ουτὸ πάντες Ἀριστοδίκην κλυτόπαιδα
ἐξάκις ὀδίνων ἀχθος ἀπωσαμένην·
ηρισε δ’ εἰς αὐτὴν ὕδωρ χθονί· τρεῖς γὰρ ὅλοντο
νοῦσω, λειτόμενοι δ’ ἤμυσαν ἐν πελάγει.
αιεὶ δ’ ἡ βαρύδακρις, ἐπὶ στήλαις μὲν ἄρδων,
μεμφομένη δὲ βυθοῖς ἀλκυνίς βλέπεται.

263.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ἡ γραφὴς Εἰβούλη, ὅτε οἱ καταθύμοιν ἤν τι,
Φοίβου τὸν πρὸ ποδῶν μάντιν ἀειρέ λίθον,

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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.

263.—ANTIPHILUS OF BYZANTIUM

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

1 See the story of Ceyx and Alcyone in Ovid (Metam. xi.), finely rendered by Dryden.
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χείρεσι πειράξουσα· καὶ ἦν βαρύς, ἴνικα μὴ τι ἦθελεν· εἰ δὲ θέλοι, κουφότερος πετάλου.
αὐτὴ δὲ πρῆσσουσα τὸ οί φίλου, ἦν ποθ’ ἀμάρτηθ, 
Φοιβὸς τὰς ἀνίσους χεῖρας ἐπεγράφετο.

264.—ΑΠΟΔΩΝΙΔΟΤ, οἱ δὲ ΦΙΛΙΠΠΟΤ

Θάμνου ποτ’ ἀκροὺς ἀμφὶ κλώνας ὡμενος
tέττιξ πτερῷ, φλέγοντος ἥλιον μέσου,
νηδὺν ῥαπίζον, δαίδαλ’ αὐτουργῷ μέλει
ἡδύς κατωργάνιζε τῆς ἐρημίας.
Κρίτων δ’, ὁ πάσης ἰξοφόρος Πιαλεὺς
θήρης, ἀσάρκου νῶτα δοννακεύσατο.
τίσιν δ’ ἔτεσεν· εἰς γὰρ ἡθάδας πάγας
σφαλεῖς ἀλᾶται παντὸς ἴμείρων πτεροῦ.

265.—ΤΟΥ ΑΥΤΟΥ

Ἰοτυπῆς Διὸς ὄρνης ἐτίσατο Κρῆτας φαρέτρης,
οὕρανόθεν τὸξὶν τόξον ἀμυνόμενος·
κεῖνον δ’ εὐθὺς ἀκούσει παλιν<δρομέοντι κατέκτα>
ἥροις, πιπτῶν δ’ ἔκτανεν ὡς ἔθανεν.
μηκὲτ’ ἐφ’ ὑμετέροις ἄφενεν Κρῆτες οὐστοῖς
ἀυχεῖθ᾿ ὑμνεῖσθω καὶ Διὸς ἐνστοχίῃ.

266.—ΑΝΤΙΠΑΤΡΟΤ

"Ἰμερον αὐλήσαντι πολυτρήτων διὰ λωτῶν
εἶπε λυγυφθόγγῳ Φοίβος ἐπὶ Γλαφύρῳ."
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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.¹

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 Glaphyirus when he breathed the spirit of love from his

¹ This mode of seeking the counsel of the gods as to contemplated actions is mentioned also by Dio Chrysostom (Or. xiii. p. 419).
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"Μαρσύη, ἱψεύσω τεὸν εὐρέμα, τοὺς γὰρ Ἀθήνης αὐλοὺς ἢκ Φρυγίης οὕτος ἐληίσατο·
εἰ δὲ σὺ τοιούτος τότ’ ἐνέπνεες, οὐκ ἂν "Ταγνις
tὴν ἐπὶ Μαιάνδρῳ κλαῦσε δύσαυλον ἔριν."

267.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τικρίην πλώων [πρόην] ἀλα, νηὸς ὄλισθων
Δάμις ὁ Νικαρέτου κάππεσεν εἰς πέλαγος.
πολλὰ πατήρ ἢ ἣρατο πρὸς αθανάτους, καὶ ἐς ὑδῶρ
φθεγγεθ’, ύπερ τέκνου κύματα λιοσάμενος.
ἄλετο δ’ οἰκτίστως βρυχθεὶς ἀλλ. κεῖνο δὲ πατρὸς
ἐκλυνεν ἀράων οὐδὲ πάλαι πέλαγος.

268.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρήσσα κύων ἐλάφοιο κατ’ ἤχυνον ἐδραμε Γοργώ,
ἐγκυος, ἄμφωτέρην Ἀρτεμίν εὐξαμένην
τίκτε δ’ ἀποκτείνουσα: θοή δ’ ἐπένευσεν Ἐλευθῷ
ἀμφώ, εὐάργης δῶρα καὶ εὐτοκίας:
καὶ νῦν ἐννέα παισὶ διδοὶ γάλα. φεύγετε, Κρήσσαὶ
κεμмάδες, ἐκ τοκάδων τέκνα δίδασκομεναι.

269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποτὲ νηὸς ἐν ὑδατι δὴριν ἔθεντο
dισσολ ὑπὲρ μοῦνης μαρνάμενοι σανίδος.
tύνη μὲν Ἀνταγόρης Πεισίστρατον· οὐ νεμεσητόν,
ἢ γὰρ ὑπὲρ ψυχῆς· ἀλλ’ ἐμέλησε Δίκη.

1 Hyagnis (according to one version at least, but cp. No. 340) was the father of Marsyas. Marsyas having found
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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." ¹

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.²

268.—ANTIPATER OF THESSALONICA

Gorgo, 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.

² i.e. to the prayers of Daedalus for his son Icarus.

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νήχε δ' ὁ μέν, τὸν δ' εἴλε κύων ἀλὸς. ἦ παναλάστωρ 5
κηρών οὐδ' ὕγρῳ πανεται ἐν πελάγει.

270.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Κωμάξω, χρύσειον ἐς ἑσπερίων χορόν ἀστρων
λεύσσων, οὐδ' ἄλλων λάξ ἐβάρυν' ὀάρους·
στρέψας δ' ἀνθόβολον κρατός τρίχα, τὴν κελαδεινὴν
πηκτίδα μουσοτόλοις χεραῖν ἐπηρέθισα.
καὶ τάδε δρῶν εὐκοσμον ἔχω βίον· οὐδὲ γὰρ αὐτὸς
κόσμος ἀνευθε λύρης ἐπλετο καὶ στεφάνου.

271.—ΑΠΟΛΛΩΝΙΔΟΤ

Καὶ πότε δὴ νήσσο’ ἄφοβος πόρος, εἰπὲ, θάλασσα,
εἰ καὶ ἐν ἀλκυόνων ἡμαί κλαυσόμεθα,
ἀλκυόνων, αἰς πόντος ἀεὶ στηρίξατο κῦμα
νήμευον, ὡς κρίναι χέρσου ἀπιστοτέρην;
ἀλλὰ καὶ ἡμίκα μαία καὶ ἄδινεσσιν ἀπήμων
αὐχεῖς, σὸν φόρτῳ δύσας Ἀριστομενῆν.

272.—ΒΙΑΝΟΡΟΣ

Καρφαλέος δὴψει Φοίβου λάτρης εἴπτε γυναικὸς
εἴδεν ὑπὲρ τύμβου κρωσιόν ὀμβροδόκων,
κλάψειν ὑπὲρ χειλοὺς, ἀλλ' οὐ γένως ἡπτετο βυσσοῦ.
Φοίβε, σοῦ δ' εἰς τέχνην ὅρων ἐκαιρομάνεις·
χερμάδα δὲ ἄψαλμων σφαῖρον πότον ἄρπαγι χείλει
ἔθανε μαμάσσων λαστίνακτον ὕδωρ.

1 κόσμος has the two senses of “order, propriety” and “the Universe.” The constellations are Lyra and Corona Borealis.
2 The halcyon days were fourteen days near the winter

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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. 1

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? 2 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. 3

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

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

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273.—ΤΟΥ ΑΥΤΟΥ
Καύματος εν θάμνωσι λαλίστατος ἤνικα τέττιξ
φθέγξατο διγλώσσῳ μελπόμενος στόματι,
δουνακόντα Κρίτων συνθεῖς δόλου, εἴλευν ἀοιδῶν
ήρος, οὔκ ἰδίην ἱξοβολῶν μελέτην.
ἀξία δ’ οὖχ ὀσίης θήρης πάθεν· οὐ γὰρ ἐτ’ ἄλλων
πῆξατ’ ἐπ’ ὀρνίθων εὐστοχὸν ὡς πρὶν ἀγρην.

274.—ΦΙΛΙΠΠΟΤ
Καὶ τὸν ἀρουραίον γυρήτομον αὖλακα τέμνει
μηροτυπεὶ κέντρῳ πειθομένη δάμαλις·
καὶ μετ’ ἀροτροπτόνους ζεύγλας πάλι τῷ νεοθηλεῖ
πινομένη μόσχῳ δεύτερον ἄλγος ἔχει.
μὴ θλίψης αὐτὴν ὁ γεωμόρος· οὗτος ὁ βαιὸς
μόσχος, ἐὰν φείσῃ, σοὶ τρέφεται δαμάλης.

275.—ΜΑΚΗΔΟΝΙΟΤ
Κάτρον μὲν χέρσῳ Κόδρος ἐκτανε· τὴν δὲ ταχεῖαν
ἐιν ἀλὶ καὶ χαροποίς κύμαισεν εἴλ’ ἐλαφον.
εἰ δ’ ἦν καὶ πτημῆ θηρῶν φύσις, οὐδ’ ἄν ἐν αἰθρῇ
τὴν κείνου κενῆν Ἄρτεμις εἴδε χέρα.

276.—ΚΡΙΝΑΓΟΡΟΤ
Δῶτος ἀποκλύξουσα παρὰ κροκάλαισι θαλάσσης
χερνῆτις, διεροῦ τυτθον ὑπερθε πάγου,
χέρσου ἐπεκβαίνοντι κατασπασθεῖσα κλύδωνι,
δειλαίη πυκροῦ κυμ’ ἐπειν θανάτου
πνεῦμα δ’ ὀμοῦ πενηὶ ἀπελύσατο. τίς κ’ ἐνὶ ηῆ
θαρσῆσαι πεζοὶς τὴν ἀφύλακτον ἀλα;

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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 seabeach, 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?

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277.—ΑΝΤΙΦΙΛΟΣ

 Δαβροπόδη χειμαρρέ, τι δὴ τόσον ὁδε κορύσσῃν, 
 πεξόν ἀποκλείων ἵχνος ὀδουπορίης; 
 ἡ μεθύεις ὀμβρονία, καὶ οὐ Νύμφαισι διανυγῆς 
 νὰμα φέρεις, θολεράις δ᾽ ἡράνισαι νεφέλαις. 
 ὁψομαι ἑλιῶρ σε κεκαυμένων, ὀστις ἐλέγχεσιν 
 καὶ γόνυμον ποταμῶν καὶ νόθον οἴδειν ὕδωρ.

278.—ΒΙΑΝΟΡΟΣ

 Λάρνακα πατρώων ἔτι λεύσινα κοιμίζουσαν 
 νεκρῶν χειμάρρῳ παις ἵπτεν συριμένην. 
 καὶ μην ἄρχος τόλμης ἐπλήσατο, χεῦμα δ᾽ ἀναιδὲς 
 εἰσέθορεν, πικρὴν δ᾽ ἡλθ᾽ ἐπὶ συμμαχίην. 
 ὁστὲά μὲν γὰρ ἔσωσεν ἄφ᾽ ὕδατος, ἀντὶ δὲ τούτων 
 αὐτὸς ὑπὸ βλοσυροῦ χεῦματος ἐφθάνετο.

279.—ΒΑΣΣΟΤ

 Δηθαίης ἀκάτοιο τριηκοσίους ὅτε ναῦτας 
 ἄνωτερον ἐσχ᾽ Ἀἴδης, πάντας ἀρηίφατος, 
 "Σπάρτας ὁ στόλως," εἶπεν. "ἐὰν ὡς πάλι πρόσ-
 θια πάντα 
 τραύματα, καὶ στέρνοις δήρες ἔνεστι μόνοις. 
 νῦν ὑπὸ μόθον κορέσασθε, καὶ εἰς ἐμὸν ἀμπαύσασθε 
 ὑπνον, ἀνικάτου δῆμος 'Ἐνναλίου."

280.—ΑΠΟΛΛΩΝΙΔΟΣ

 Δαίλως, Αὐσοφών υπάτων κλέος, εἶπεν ἄθρησκας 
 Ἐνρώταν "Σπάρτης χαῖρε φέριστον ὕδωρ."
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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, 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

1 The first time was the battle of Thyreae. See Index to vol. ii.
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Μουσάων ὤ ἐπὶ χεῖρα βαλὼν πολυίστορι βίβλῳ,
εἶδεν ὑπὲρ κορυφῆς σύμβολον εὐμαθίας·
κίτται, μιμηλὸν βιότον πτερόν, ἐν σκιεροῖς
ἄγκεσι παρμφώνων μέλπον ἀπὸ στομάτων.
οὐριήθη ὦ ἐπὶ ταῖσι. τί ὦ ζηλωτὸς ὁ μύχθος,
eἰ καὶ πτηνὰ ποθεῖ * * *.

281.—ΤΟΥ ΑΥΤΟΥ

ἲννον ὀπηνίκα θαύμα κατείδομεν Ἀσίς ἀπασα,
πῶλον ἐς ἄνδρομεαν σάρκα φριμασσόμενον,
Θρηκίης φάτνης πολιός λόγος εἰς ἐμὸν ὄμμα
ἡλυθεν· δίζημαι δεύτερον Ἡρακλέα.

282.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Ξεῖνοι, παρθένος εἰμὶ τὸ δενδρεον· εἰπατε δάφνης
φείσασθαι δμώων χερσίν ἐτοιμοτόμως·
ἀντὶ ῃ ἐμεῖ κομάρον τις ἄδικορος ἡ τερεβίνθου
δρεπτέσθω χθαμαλὴν ἐς χύσιν· οὐ γὰρ ἐκάσι·
ἀλλ᾽ ἀπ᾽ ἐμεῖ ποταμὸς μὲν ὀσον τρία, τοῦ ῃ ἀπὸ
πηγῶν
ὑλη πανθηλῆς δοιὰ πέλεθρο ἀπέχει.

283.—ΚΡΙΝΑΓΟΡΟΤ

Οὔρεα Πυρηναία καὶ αἱ βαθυάγκεες Ἀλπεὺς,
aὶ Ἡμὼν προχοᾶς ἐγγὺς ἀποβλέπετε.

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1 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.
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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)?

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 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. 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

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

3 Daphne, pursued by Apollo and changed into a laurel to save her chastity.
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μάρτυρες ἀκτίνων, Γερμανικὸς ὡς ἀνέτειλεν, ἀστράπτων Κελτῶν πουλύν ἐνυάλιον. oι δ' ἄρα δουπήθησαν ἀολλὲς· εἶπε δ' Ἔνυω Ἄρει· "Τοιαύτας χερσὶν ὀφειλόμεθα."

284.—TOY AYTOY

Οἶονς ἀνθ' οἴων οἰκήτορας, ὃ ἐλεεινή, εὔραο. φεῦ μεγάλης Ἑλλάδος ἀμμορίης. αὐτίκα καὶ γαίης χθαμαλωτέρη εἴθε, Κόρινθε, κείσθαι, καὶ Διβυκῆς φάμου ἐρημωτήρη, ἡ τοίοις διὰ πάσα παλιμπρήτοις δοθεῖσα θλίβειν ἀρχαίων ὄστεα Βακχιαδῶν.

285.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐκέτι πυργωθεῖσ' ὁ φαλαγγομάχας ἐπὶ δήμων ἀσχετος ορμαίνει μυριόδους ἔλεφας, ἀλλὰ φόβῳ στείλας βαθὺν αὐχένα πρὸς ξυγοδέσμους, ἀντυγα διφρούλκει Ἐλλάδος οὐρανίου. ἔγνω δ' εἰρήνης καὶ θηρ χάριν ὀργανα βίψας Ἄρεος, εὐνομίης ἀντανάγει πατέρα.

286.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ορνι, τί μοι φίλον ύπνον ἀφήρτασας; ἦδυ δὲ Πύρρης εἴδωλον κοίτης ὁχετ' ἀποπτάμενον. ἡ τάδε θρέπτρα τίνεις, ὅτι θηκὰ σε, δύσμορε, πάσης ψωτόκου κραίνειν ἐν μεγάρους ἄγελης; ναὶ βωμὸν καὶ σκηπτρα Σαράπιδος, οὐκέτι νυκτός φθέγξεαι, ἀλλ' ἔξεις βωμὸν ὦν ὑμόσαμεν.

1 This refers to the re-colonisation of Corinth by Julius Caesar, a measure usually praised. The colonists were
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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 Bacchiadæ! ¹

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 (παλμπρητοι = often sold).

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287.—ΑΠΟΛΛΩΝΙΔΟΤ

'Ο πρὶν ἐγὼ 'Ροδίωσιν ἀνέμβατος ἱερὸς ὄρνης,
ὁ πρὶν Κερκαφίδαις αἰετὸς ἱστορίης,
ὐψιπετὴ τὸτε τάρσον ἀνὰ πλατὺν ἥρ' ἀερθείς
ηλυθον, 'Ἡλιον νήσου δ' ἐιχε Νέρων·
κεῖνον δ' αὐλίσθην ἐνι δῶμασι, χειρὶ συνήθης
κράντορος, οὐ φεύγων Ζήνα τὸν ἐσόμενον.

288.—ΓΕΜΙΝΟΤ

Οὕτος ὁ Κεκροπίδης βαρύς λίθος 'Ἀρεῖ κεῖμαι,
ζείνει, Φιλιππείης σύμβαλον ἥνυρεθς,
ὑβρίζων Μαραθῶνα καὶ ἀγχάλου Σαλαμίνος
ἐργα, Μακηνοῦς ἐγχεφα κεκλιμένα.
ὀμνυς νῦν νέκυνας, Δημόσθενες: αὐτὰρ ἔγωγε
καὶ ξωοῖς ἐσομαί καὶ φθιμένοισι βαρύς.

289.—ΒΑΣΣΟΤ

Οὐλόμεναι νήσοςι Καφηρίδες, αἱ ποτε νόστον
ἀλέσαθ' Ἐλλήνων καὶ στόλον Ἰλιόθεν,
πυρῶς διὰ ψεύστας χθονίης δυσφερότερα νυκτὸς
ήψε σέλα, τυφλὴ δ' ἐδραμε πάσα τρόπις
χοιράδας ἐς πέτρας, Δαναοῦς πάλιν Ἰλιὸς ἄλλη
ἀπλετε, καὶ δεκέτους ἑκατέρεται πολέμου.
καὶ τὴν μὲν τὸτ' ἔπεσαν: ἀνίκητος δὲ Καφηρεὺς.
Ναύπλιοι σοι χάρμην Ἡλλᾶς ἐκλαυσε δάκρυ.

1 conj. Eldick: σοι γὰρ πᾶν ΜΣ.

1 Son of the Sun and legendary founder of Rhodes.
2 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).

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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,¹ 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.²

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.⁸

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.⁴

¹ 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.
² 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.
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290.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Οτ' εξ ἀήτου Δίβνου, ἐκ ζαοῦς Νότου
συνεξοφόθη πόντος, ἐκ δὲ νειάτων
μυκῶν βυθίτις ψάμμος ἐξηρεύγετο,
ἰστός δὲ πᾶς ἀλλισθεν εἰς ἄλος πτύχας,
φορτὶς δ' ἐσύρετ' ἐς ἄιδαν, πλανωμενὴ
ἀρωγοναύτας δαίμονας Λυσίστρατος
ἐλιπάρησεν· οἱ δὲ τῷ νεκώρῳ
μούνῳ θάλασσαν ἀγριάν ἐκοίμησαν.

291.—ΚΡΙΝΑΓΟΡΟΤ

Οὐδ' ἂν Ὠκεανὸς πᾶσαν πλῆμμυραν ἐγείρῃ,
οὐδ' ἂν Γερμανίᾳ Ρήνου ἀπαντᾷ πιῆ,
Ῥώμης οὐδ' ὄσσου βλάψῃ σθένους, ἀχρὶ κε μίμη
δεξία σημαίνειν Καῖσαρι θαρσαλέῃ.
οὖτως χαὶ ἔραζ Ζηνὸς δρύες ξυπεδα ρίζας
ἐστάσιν· φύλλων δ' αὐα χέουσ' ἀνέμοι.

292.—ΟΝΕΣΙΟΤ

Παιδων δὴ μὲν ἔκαιεν Ἄριστοιον, δὴ δ' ἐσάκους
ναυηγῶν· δισσοῦ δ' ἄλγος ἐτήξε μιᾶν.
αἰαὶ μητέρα Μοῖρα διεϊλετο, τὴν ἴσα τέκνα
cαὶ πυρὶ καὶ πικρῷ νειμαμένην ὤδατι.

293.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πουλῦ Δεσσαϊδω κατιδὼν δέμας αὐτοδαϊκτον
Ἐρῆμος ἐχλαίνου φάρει πορφυρῷ.
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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)

Nor though Ocean arouses all his floods, not though Germany drinks up the whole Rhine,¹ 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

¹ i.e. not though the Germans become so numerous that they drink up the Rhine, as Xerxes' army drank up whole rivers.
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κήν νεκύων δ' ἤχησεν ὁ τάς Σπάρτας πολύς ἦρως:
"Οὐ δέχομαι προδόταις μισθὸν ὀφειλόμενον:
ἀστίς ἐμοὶ τύμβου κόσμοι μέγας: αἴρε τὰ Περσῶν:
χήξω κεῖς ἀίδην ὡς Δακεδαιμόνιος."

294.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

a. "Πορφυρέαν τοι τάνδε, Δεσφίνδα, ὅπασε χλαιναν
Æρξις, ταρβῆσας ἐργα τεᾶς ἀρετᾶς."

b. "Οὐ δέχομαι προδόταις αὕτα χάρις. ἀστίς
ἐχοι μὲ
καὶ νέκυν ὁ πλοῦτος δ' οὐκ ἐμὸν ἐντάφιον."

a. "Ἀλλ' ἔθανες: τί τοσόνδε καὶ ἐν νεκύεσσων
ἀπεχθής
Πέρσαις;" β. "Οὐ θνάσκει ξάλος ἑλευθερίας."

295.—ΒΙΑΝΟΡΟΣ

Πῶλον, τὸν πεδίων ἀλλ' οὐχ ἄλος ἰππευτήρα,
ηῇ διαπλώειν πόντον ἀναινόμενον,
μὴ θάμβει χρεμέθοιτα καὶ ἐν ποιά λὰξ πατέοντα
τοῖχου, καὶ θυμῷ δεσμὰ βιαζόμενον.
ἀχθεται εἰ φόρτου μέρος έρχεται: οὐ γὰρ ἐπ' ἄλλοις
κεῖσθαι τὸν πάντων ἐπρεπεν ὤκυτατον.

296.—ΑΠΟΛΛΩΝΙΔΟΤ

Σκύλλος, διε Ερξειν δολιχὸς στόλος Ἐλλάδα πᾶσα
ζηλαύνει, βυθήν εὑρέτο ναιμαχίνην,
Νηρήνος λαθρίοιων ὑποπλεῦσας τενάχεσσι,
καὶ τὸν ἀπ' ἀγκύρης ὄμοι ἐκείρε νεῦν.
αὐτάνδρος δ' ἐπὶ γῆν ὠλίσθανε Περσίς ἀνανδός
ὁλλυμένη, πρώτῃ πεῖρα Θεμιστοκλέους.

1 Scyllus and his daughter are said to have performed this
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great hero called from the dead: "I accept not the reward due to traitors. My shield is the best orna-
ment 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. De-
scending into the hidden depths of the realm of Nereus, he cut the cables of the ships' anchors. 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).
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297.—ΑΝΤΙΠΑΤΡΟΤ
Στέλλευ ἐπ' Ἐυφρήτην, Ζηνὸς τέκος· εἰς σὲ γὰρ ἱδή
ἡδίν. Πάρθων αὐτομολούσι πόδες.
στέλλευ, ἀναξ· δήεις δὲ φόβῳ κεχαλασμένα τόξα,
Καίσαρ· πατρώων δ’ ἀρξαι ἀπ’ ἐντολέων.
Ῥώμην δ’, ὠκεανῷ περιτέρμωνα πάντοθεν, αὐτὸς
πρῶτος ἀνερχομένῳ σφράγισαι ἥελιῳ.

298.—ΑΝΤΙΦΙΛΟΤ
Σκίτων με πρὸς νηὸν αὐνήγαγον, δύντα βέβηλον
οὐ μοῦνον τελετής, ἄλλα καὶ ἥελιον.
μύστην δ’ ἀμφοτέρων με Θεαὶ θέσαν· οίδα δ’ ἐκείνη
νυκτί καὶ ὀφθαλμῶν νύκτα καθηράμενος.
ἀσκίτων δ’ εἰς ἄστι κατέστηκον, ὄργια Δηνώς
κηρύσσων γλώσσης ὁμίασι τραγωτέρον.

299.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Ταῦροι πρηντένουτες, ἀροτρευτῆρες ἀροῦρης,
eἰν ἀλλ’ τοὺς γαῖς ἀντέχομεν καμάτους;
αὐλακα τὴν ἀσίδαρον ἐν ὑδασίν ἐλκομεν ἀμφῶ,
μακροτόνων σχοίνων ἀμμὰ σαγηνώδετον.
ἰχθύσι δ’ ἐκ σταχύνων λατρεύουμεν. ἀ ταλαιργοί·
ἡδη κην πελάγει καρπὸν ἀροῦσι βόες.

300.—ΑΔΔΑΙΟΤ
Ταῦροφ φρικαλέον νάτος ἐκβαίνοντι Δοβήρου
Πευκέστης ὅπτῳ καρτερὸς ἡντίασεν.
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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.—PHILIPPUSS 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 Peucetes encountered on horseback the bull as it issued from the dreadful dell of Doberus.
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άλλ’ ὁ μὲν ὀρμήθη πτηνὸν ἀτε’ τοῦ δ’ ἀπαλοῖο.
Παιονίδα λόγχην ἦκε διὰ κροτάφον:
συλῆσας κεφαλῆς δὲ διπλῶν κέρασι, αἰὲν ἐκείνῳ
ξωροπτῶν ἦχθροι κόμπον ἔχει θανάτου.

301.—ΣΕΚΟΤΝΔΟΤ
Τίπτε τὸν ὄγκητην βραδύπουν ὄνοι ἄμμυγ’ ἐν ὑποῖσις
γυρὸν ἄλωεναῖς ἐξελάστα δρόμων;
οὐχ ἥλις, ὅτι μύλοι περιδρόμου ἄχθους ἀνάγκη
σπειρηδὸν σκότεις κυκλοδίκτος ἔχο;
ἀλλ’ ἔτι καὶ πώλοισιν ἔριξομεν. ἢ β’ ἐτι λοιπὸν
νῦν μοι τῆς σκολῆς αὐχένει γαίαν ἄροιν.

302.—ΑΝΤΙΠΑΤΡΟΤ
Τὸ βρέφος Ὑμμώνακτα διεχρήσασθε μέλισσαι
(φεῦ κύνες) ἔφτυστην, κηρία μαίόμενον
πολλάκι δ’ ἐξ ὑμέων ἐψιμεῖνον ὠλέσατ’, αἰαί,
kέντροις. εἰ δ’ ὀφίων φωλαὶ μεμφόμεθα,
πείθεις Δυσιδίκη καὶ Αμύντορι μηδὲ μελίσσας
αἰνεῖν. κάκειναις πικρὸν ἐνεστὶ μέλι.

303.—ΑΔΔΑΙΟΤ
Τῇ βαϊῆς Καλαθίνη ὑπὸ σκυλάκων μογεύσῃ
Δητώς κούφην εὐτοκίην ἔπορεν.
μοῦναις οὐ τι γυναιξὶν ἐπήκοος, ἀλλὰ καὶ αὐτὰς
συνθήρουν σῶξειν "Ἀρτέμις οἴδε κύνας.

304.—ΠΑΡΜΕΝΙΩΝΟΣ
Τὸν γαἶνη καὶ πόντου ἀμειβθέσασι κελεύθους
ναύτην ἱππείρον, πεζοπόρον πελάγους,
ἐν τρισσαίσι δοράτων ἐκατοντάσιν ἐστεγεῖν ἄρης
Σπάρτης. αἰσχύνεσθ’, οὐρέα καὶ πελάγη.

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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!

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305.—ANTIPATROT

"Τδατος ἀκρήτου κεκορημένῳ ἁγχι παραστάς
χθιζον ἐμοὶ λεχέων Βάκχος ἐλεξε τάδε:
"Εὐδεις ᾃξιον ὑπνον ἀτεχθομένων Ἀφροδίτη
εἰπέ μοι, ὦ νήφων, πεῦθει 'Ἰππολύτου;
tairei, μη τι πάθης ἐναλίγκιον." δις ὦ μὲν εἰπὼν 5
ἀχετ' ἐμοὶ δ' ἀπὸ τῆς οὐκέτι τερπνοῦ ὕδωρ.

306.—ANTIFIALOT

Τλοτόμοι παύσασθε, νεῦν χάριν. οὐκέτι πεύκη
κύματος, ἀλλ' ἡδη ρῶνος ἐπιτροχαῖει.
γόμφος δ' οὐδ' ἔτι χαλκὸς ἐν ὀλκάσιν, οὔδε σίδηρος,
ἀλλὰ λίνῳ τοίχων ἀρμονίᾳ δέδεται.
τὰς δ' αὐτὰς ποτὲ πόντος ἔχει νέας, ἀλλοτε γαία 5
πτυκτὸν ἀμαξίτην φόρτων ἀειρομένας.
Ἀργώ μὲν προτέρουσιν ἄοιδίμος· ἀλλὰ Σαβίνῳ
καινότερην πήξει Παλλᾶς ἐνευσε τρόπιν.

307.—ΦΙΛΙΠΠΟΤ

Φοῖβον ἀνηναμένη Δάφνη ποτέ, νῦν ἀνετείλεν
Καῖσαρος ἐκ βωμοῦ κλώνα μελαμπέταλον;
ἐκ δὲ θεοῦ θεοῦ εὐρευ ἀμείνονα· Δητοίδῃ γὰρ
ἐχθράσα, θέλει Ζήνα τὸν Αἰνεάδην.
βίζαν δ' οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἄλλ' ἀπὸ πέτρης. 5
Καῖσαρι μὴ τίκτειν οὔδε λίθος δῦναται.

1 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).

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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.¹

307.—PHILIPPUS

Daphne, who once refused Phoebus, now uprears 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.²

² 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.
308.—BIANORΟΣ

Φῶρες ὅτ' εἰνάλιοι Τυρσηνίδος ἄγχοθι δίνης
φορμικτὰν ἀκάτου θῆκαν ὑπὲρ βυθίουν,
αὐτίκα μιν κιθάρη λυγαχεὶ δέξατο δελφιν
σύνθροον, ἐκ δὲ βυθοῦ νῆχετ᾽ ἐρυσσάμενος,1
μέχρις ἐπ᾽ ἵσθμον ἐκέλεσε Κορίνθιον. ἀρα θάλασσα
ἰχθὺς ἀνθρώπων εἶχε δικαιοτέρους;

309.—ΑΝΤΙΠΑΤΡΟΤ

Χειμέριον καίουσαν ἑφ᾽ ἐστίῃ ἀνθράκα Γοργὼ
τὴν γρηγὺν βροντής ἐξεπάταξε φόβος·
πνεύμονα δὲ ψυχθείσα κατήμυσεν. ἦν ἀρα μέση
Γῆρως καὶ Ὀματὸν λειπομένη πρόφασις.

310.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ψῆγμ' ἀπυρον χρυσοῦν σιδηρείων ὑπ᾽ ὀδόντων
ρινηθέν, Διβυκῆς κουφότερον ψαμάθου,
μὸς ὀλίγος βαρὺ δεῖπνον ἐδαίσατο· πᾶσα δὲ νηδὺς
συρομένη βραδύπουν θῆκε τὸν ὠκύτατον.
ληφθείς δ᾽ ἐκ μεσάτης ἀνετέμεντο κλέμματα γα-
στρός·
ἤς ἀρα κῆν ἀλόγοις, χρυσέ, κακοῦ πρόφασις.

311.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Οκείαις ἐλάφουσι κόδων ἵσαμιλλα δραμοῦσα
ἐγκυνὸς ἥλκωθη παιδοπόρον γένεσιν·
1 I write ἐρυσσάμενος for ἐλισσάμενος.
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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
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πᾶσα δὲ συγκατέμυσε κατουλωθεῖσα χρόνοισιν.
ηδη δ' ἡ τοκετῶν ὀρίων ἤν βάσανος:
polla δ' ἐπωρύουσαν ἀνὴρ ἐσιδηροτόμησεν,
καὶ σκύλακες φίλιοι νηδύοις ἐξέθορον.
'Aρτέμιδος λέλυται λοχίων χάρις:
ἐμπαλι δ' Ἄρης
ἂρκται μαιούσθαι γαστέρα θηλυτέραις.

312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

"Ὡνερ, τάν βαλάνων τάν ματέρα φείδεο κόπτειν,
φείδεο· γηραλέαν δ' ἐκκεράίζε πίτυν,
ἡ πεῦκαν, ἡ τάνδε πολυστέλεχον παλύουρον,
ἡ πρίνον, ἡ τάν αὐάλεαν κόμαρον
τηλόθε δ' ἵσχε δρυὸς πέλεκυν· κοκύαι γὰρ ἐλέξαν
ἀμῖν ὡς πρότεραι ματέρες ἐντὶ δρῦς.

313.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΤ

"Ἰζεν ἀπὸς ὑπὸ καλὰ δάφνας εὐθαλέα φύλλα,
ἄραιον τ' ἄρισται νάματος ἀδύ τόμα,
ὄφρα τοι ἀσθμαίωντα πόροις θέρεος φίλα γυῖα
ἀμπαύσης, πνοὶ τυπτόμενα Ζεφύρον.

314.—ΤΗΣ ΑΥΤΗΣ

'Ερµᾶς τάδ' ἔστακα παρ' ὄρχατον ἱνεμόεντα
ἐν τριόδοις, ποιλᾶς ἐγγύθεν αἰῶνος,
ἀνδράσι κεκηρωσὼν ἔχουν ἀμπαύσων ὀδόιον·
ψυχρὸν δ' ἀχράες κράνα ἱπτοιάχει.1

W. H. D. Rouse, An Echo of Greek Song, p. 62.

1 ὧδωρ προχέει Hermann, which I render.

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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.¹

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.

¹ Referring to the legend that men were sprung from oaks or rocks. cp. Odyssey. xix. 163.
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315.—NIKIOΤ

"Ιξεν ύπ’ αιγείροισιν, ἐπεὶ κάμες, ἐνθάδ’, ὀδίτα, καὶ πίθ’ ἀσσον ἰδὼν πίδακος ἀμετέρας,
μνάσαι δὲ κράναν καὶ ἀπόπροθι, ά ἐπι Γίλλων
Σίμως ἀποφθημένῳ παιδὶ παριδρύεται.

316.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

"Ω τάνδε στείχοντες ἀταρπιτόν, αἴτε ποτ’ ἄγρον ἰσαμόθεν, αἴτ’ ἀπ’ ἄγρον νεῖσθε ποτ’ ἀκρόπολιν,
ἀμμές ὄρων φύλακες, δισσοὶ θεοὶ, ὡν ὁ μέν, Ἐρμᾶς,
ὁν ὅρης μ’, οὐτος δ’ ἀτερος, Ἡρακλέης,
ἀμφώ μὲν θνατοῖς εὐάκοι, ἀλλὰ ποθ’ αὐτοῖς—
αἲ ξύνα ² παραθῆς ἀχράδας, ἐγκέκαφεν
ναὶ μὰν ὁσαῦτος τοὺς βότρνας, αἴτε πέλουται
ἄριμοι, αἴτε χύδαιν ὄμφακες, εὔτρεπικεν.
μυσέω τὰν μετοχάν, οὐδ’ ἡδόμαι, ἀλλ’ ὁ φέρων τι,
ἀμφίς, μὴ κοινῇ, τοῖς δυσὶ παρτιθέτω,
καὶ λεγέτω: "Τίν τοῦθ’, Ἡράκλεες" ἀλλοτε, "Τοῦτο Ἐρμᾶ" καὶ λύοι τὰν ἐριν ἀμφοτέρων.

317.—ΑΔΗΛΟΝ

α. Χαίρω τὸν λακόρυξον ὄρων θεοὺς εἰς τὸ φάλανθον
βρέγμ’ ὕπο τὰν ὄχυν, αἰπόλε, τυπτόμενον.
β. Αἰπόλε, τοῦτον ἐγὼ τρίς ἑπύγισα· τοι δὲ τραγίσκοι
εἰς ἐμὲ δερκόμενοι τὰς χιμάρας ἐβάτευν.

1 Ξ Ηecker: ἄν MS.
2 Ι write ξύνα for τάμαι.
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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.¹ 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

_Hermaphroditus._ “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 tupping the young nanny-goats.” _Goatherd._ “Is it true,

¹ The “term” set up on the boundary of the city and country (op. Plat. *Hipparch.* 228 d.) had on one side the face of Hermes and on the other that of Heracles.
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γ. ὦ ὄντως σ’, Ἐρμαφρόδιτε, πεπύγκεν; α. Οὐ μὰ τὸν Ἐρμᾶν, αἰπόλε. Β. Ναὶ τὸν Πᾶν’, αἰπόλε, κἀπιγελῶν.

318.—ΛΕΩΝΙΔΟΤ

Ἐχμάραθον πρηώνα καὶ εὐσκάνδικα λελογχώς, Ἐρμή, καὶ ταῦταν, ἄ φίλοσ, αἰγίβοσιν, καὶ λαχανηλόγῳ ἔσσο καὶ αἰγινωμῆι προσηνής· ἔξεις καὶ λαχάνων καὶ γλάγεος μερίδα.

319.—ΦΙΛΟΞΕΝΟΤ

Τληπόλεμος ὁ Μυρεύς Ἐρμᾶν ἀφετήριον ἔρμα ἰροδρόμοις θῆκεν παῖς ὁ Πολυκρίτεω, δις δέκ’ ἀπὸ σταδίων ἐναγώνιον· ἀλλὰ πονεῖτε, μαλθακὸν ἕκ γονάτων ἀκνοῦ ἀπωσάμενοι.

320.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Εἰπέ ποι’ Ἐυρώτας ποτὶ τὰν Κύπριν· “Ἡ λάβε τεύχη, ἤ ’ξιθι τὰς Σπάρτας· ἃ πόλις ὀπλομανεῖ.” ἀ δ’ ἀπαλὸν γελάσασα, “Καλ’ ἐσσομαι αἰὲν ἀτευχής,” εἴπε, “καὶ οἰκήσω τὰν Δακεδαιμονίαν.” χάμῳν Κύπρις ἀνοπλος· ἀναίδες οἶδε λέγουσιν ἱστορεῖς, ὡς ἀμίῳ χὰ θεῖς ὀπλοφορεῖ.

321.—ΑΝΤΙΜΑΧΟΤ

Τίππε, μόθων ἀτλητος, Ἐυναλίωιο λελογχας, Κύπρι; τίς ὁ ψεύστας στυγνὰ καθάψε μάτην

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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 unarmèd 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.\footnote{There
undoubtedly was an armed Aphrodite at Sparta,
and it is difficult to see the exact point of this
epigram.}

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
322.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Οὐκ ἐμὰ ταύτα λάφυρα· τίς ὁ θρυγκοῖσων ἀνάγας Ἄρης ταύταν τὰν ἄχαριν χάριτα; ἀθαλάστοι μὲν κόνοι, ἀναίμακτοι δὲ γανώσαι ἀσπίδες, ἀκλαστοὶ δὲ αἱ κλαδαραί κάμακες. αἰdoi πάντα πρόσωπ’ ἐρυθαίνομαι, ἐκ δὲ μετώπου ἱδρῶς πιδύνον στήθος ἐπισταλάει. παστάδα τις τοιοῦτες καὶ ἀνδρεῖδα καὶ αὐλὰν κοσμεῖτω καὶ τὸν νυμφίδιον βάλαμον. Ἄρεις δ’ αἰματόεντα διωξίππου λάφυρα νηὸν κοσμοίη· τοῖς γὰρ ἄρεσκόμεθα.

323.—ΑΝΤΙΠΑΤΡΟΤ

Τίς θέτο μαρμαίροντα βοάγρια; τίς δ’ ἀφόρυκτα δούρατα, καὶ ταύτας ἄρραγέας κόρυθας, ἀγκρεμάσας Ἄρηι μιάστορι κόσμου ἄκοσμον; οὐκ ἄπ’ ἐμὸν βίσει ταύτα τὶς ὑπλα δόμων; ἀπτολέμων τάδ’ ἐοίκεν εἰς οἰνόπληξι τεράμνοις πλάθεων, οὔ τινὶ θρυγκών ἐντὸς Ἐνυαλίου. σκυλά μοι ἀμφίδρυπτα, καὶ ὀλλυμένων ἄδε λύθρος ἀνδρῶν, εἶπερ ἐฟυν ὁ βροτολογὸς Ἄρης.

324.—ΜΝΑΣΑΛΚΟΤ

'Α σύριγξ, τί μοι ὁδὸ παρ’ Ἀφρογένειαν ὄρουσας; τίπτ’ ἀπὸ πουμενίου χείλεος ὁδὸ πάρει; οὐ τοῖ πρώνες εὖ ὁδ’ οὐτ’ ἄγκεα, πάντα δ’ Ἐρωτες καὶ Πόθος· ἀ δ’ ἀγρία Μοῦσ’ ἐν ὅρει νέμεται.
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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.

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325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλικλύστου πέτρας ἔνι βένθεσιν ὥμαν
eυάλδες πόντου φῦκος ἐπεννυμένα·
νῦν δὲ μοι ἱμερόεις κόλπων ἐντοσθέν ιαύει
λάτρις ἐὑστεφάνου Κύπριδος ἅβρος ᾫρος.

326.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΩΤ

Πέτρης ἐκ δισσῆς ψυχρὸν κατεπάλμευν ὕδωρ,
χαῖροις, καὶ Νυμφέων ποιμενικὰ ξώανα,
πίστραι τ’ θρηνείων, καὶ ἐν ὑδασι κόσμα ταῦτα
ὑμέων, ὦ κοῦρα, μυρία τεγγόμενα,
χαίρετ’, Ἀριστοκλῆς δ’ ὀδ’ οἴνοπόρος, ὑπερ ἀπώσα
δίψαν βαψάμενος τοῦτο δίδωμι γέρας.

327.—ΕΡΜΟΚΡΕΟΝΤΟΣ

Νύμφαι ἐφυδριάδες, ταῖς Ἐρμοκρέων τάδε δῶρα
ἐἴσατο, καλλινάου πίδακος ἀντιτυχών,
χαίρετε, καὶ στείβοιτ’ ἐρατοὶ ποσὺν υδατόειτα
tόνδε δόμον, καθαροῦ πυμπλάμεναι πόματος.
J. A. Pott, Greek Love Songs and Epigrams, ii. p. 57.

328.—ΔΑΜΟΣΤΡΑΤΟΤ

Νύμφαι Νηιάδες, καλλίρροοιν αὖ τῶδε νὰμα
χεῖτε κατ’ οὐρεῖον πρόνοις ἀπειρέσιον,
ὑμμεν ταῦτα πόρεν Δαμόστρατος Ἄντιλα νῖὸς
ξέσματα, καὶ δοιὼν ῥινὰ κάπρων λάσια.

1 So Unger: πέτραι MS.
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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,¹ 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.

¹ Otherwise called κοροκόσμια, votive images of the Nymphs.

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329.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Νύμφαι ἐφυδριάδες, Δώρον γένος, ἀρδεύοντε
tούτων Τιμοκλέους κἀπων ἐπεσαύμεναι·
kαὶ γὰρ Τιμοκλῆς ύμμων, κόραι, αἰὲν ὁ καπεῖς
κάπων ἐκ τούτων ἁρία δωροφορεῖ.

330.—ΝΙΚΑΡΧΟΤ

α. Κράνας εὕδρου παρὰ νάμασι καὶ παρὰ Νύμφαις,
ἐστασέν με Σίμων, Πᾶνα τὸν αἰγυπτόδην.
β. Τεῦ δὲ χάριν; α. Δέξω τοι· δοσὺν ποθέεις ἀπὸ
κράνας
cαὶ πίε, καὶ κοίλαν κάλπων ἐλὼν ἄρνον.
ποσσὶ δὲ μὴ ποτὶ νῦπταρα φέρειν κρυστάλλων
Νυμφᾶν
dῶρα, τὸν ὑβριστὰν εἰς ἐμὲ δερκόμενος.
β. 'Ω σέμου— α. Οὐ λέξεις ἔτερον λόγον, ἀλλὰ παρέ-
ξεις
πυγίζαι· τούτως χρώμαι ὁ Πῶν νομίμως.
ἡν δὲ ποιῆσεν ἐπίτηδες, ἔχων πάθος, ἔστι καὶ ἄλλα
τέχνα· τῷ ῥοπάλῳ τῶν κεφαλῶν λέπομες.

331.—ΜΕΛΕΑΓΡΟΤ.

Αἱ Νύμφαι τὸν Βάκχον, ὡς ἐκ πυρὸς ἡλαθ' ὁ κοῦρος,
νύσαν υπὲρ τέφρας ἀρτι κυλίμενον.
tούνεκα σὺν Νύμφαις Βρόμοσ φίλοις· ἢν δὲ νῦν εἰρής
μίσγεσθαι, δέξῃ πῦρ ἐτί καλόμενον.

1 So Reiske: πῦρσ MS.

1 i.e. dost bathe thy feet.

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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 it¹ 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.² 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.

¹ He was born when his mother Semele was consumed by the lightning.

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332.—ΝΟΣΣΙΔΟΣ [ΔΕΣΒΙΑΣ]
'Ελθοίσαι ποτε ναὸν ἱδόμεθα τὰς Ἀφροδίτας
tὸ βρέτας, ὡς χρυσῷ διαδαλόνεν τελέθειν.
eἰσατό μιν Πολυαρχίας, ἐπαυρομένα μάλα πολλὰν
κτῆσιν ἀπ' οἴκειον σώματος ἀγλαίας.

333.—ΜΝΑΣΑΛΚΟΤ
Στῶμεν ἀληνράντου παρὰ χθαμαλὰν χθόνα †πόντου,
δερκόμενοι τέμενος Κύπριδος Ειναλίας,
κράναν τ' αἰγείρῳ κατάσκιον, ὡς ἀπὸ νὰμα
ξουθαὶ ἀφύσσονται χείλεσιν ἀλκύνοιν.
J. H. Merivale, in Collections from the Greek Anthology, 1833, p. 112.

334.—ΠΕΡΣΟΤ
Κάμε τὸν ἐν σμικροῖς ὀλύγῳ θεὸν ἢν ἐπιβῶσης
eὐκαλρῶς, τεῦξῃ μὴ μεγάλων δὲ γλίχου.
ὡς ὦ τι δημοτέρων δύναται θεὸς ἀνδρὶ πενέστῃ
dωρεῖσθαι, τοῦτων κυρίος εἰμὶ Τύχων.

335.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ
Τλοφόρου τῶγάλμαθ', ὀδοὺπόρε, Μικαλίωνος.·
Ἐρμῆς, ἀλλ' ἱδὲ τὸν κρήγιον ύλοφόρον,
ὡς ἐξ οἰκουρῆς ἡπίστατο δωροδοκῆσαι
erγασίης· αἰεὶ δ' ὦ 'γαθὸς ἐστ' ἀγαθὸς.

336.—ΚΑΛΛΙΜΑΧΟΤ
"Ηρως Αἰετίωνος ἐπίσταθμος Ἀμφιπολίτεω
ἰδρυμαί μικρῷ μικρὸς ἐπὶ προθύρῳ,

1 He was a god worshipped in company with or in place of Priapus.
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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, 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 who guard the stable of Aetion of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

2 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.
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λοξὸν ὅφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ ἠπείως θυμώθης πεζὸν κἀμὲ παρφυκίσατο.

337.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ
Εὐάγρει, λαγόθηρα, καὶ εἰ πετεείνα διάκων ἱξεντής ἥκεις τοῦθ ὑπὸ δισσὸν ὅρος, κἀμὲ τὸν ὑληρῶν ἀπὸ κρημνοῦ βῶασον Πάνα· συναγρεῖν καὶ κυσὶ καὶ καλάμοις.

338.—ΘΕΟΚΡΙΤΟΤ ΣΤΡΑΚΟΤΣΙΟΤ
Εὐδείς φυλλοστρῶτι πεδόφ., Δάφνη, σῶμα κεκμακῶς ἀμπαύων· στάλικες δ' ἀρτιπαγεῖς ἂν' ὄρη, ἀγρεύει δὲ τῷ Πάνν, καὶ ὁ τὸν κροκόεντα Πρίηπος κισσόν ἐξ ἵμερτῳ κρατὶ καθαπτόμενος, ἀντρον ἐσω στείχοντες ὀμόρροθοι. ἀλλὰ τῷ φεύγει, ἣ φεύγε, μεθεῖς ὑπ' ὅν κωμὰ καταρχόμενον.

339.—ΑΡΧΙΟΤ ΜΤΙΛΗΝΑΙΟΤ
Ἐν ποτε παρμαίνοντι μέλαν πτερών αἰθέρι νυμών σκορπίων ἐκ γαίης εἴδε θορύντα κόραξ, ὃν μάρσῳν ὀροῦσιν: ὡς ὁ ἀξιαῖος ἐκ' οὖδας ὁ βραδύς εὐκέντρῳ πέζαν ἔτυψε βέλει, καὶ βωής μνὸν ἁμερσέν. ἢ ὡς, ὃν ἐτενχέν ἐπ' ἄλλῳ, ἐκ κείνου τλήμων αὐτὸς ἐδεκτό μόρον.

340.—ΔΙΟΣΚΟΡΙΔΟΤ
Αὐλοὶ τοῦ Φρυγὸς ἔργον Ὁ τάγμιδος, ἡνίκα Μήτηρ ἱερὰ τὰν Κυβέλοις πρῶτ' ἀνέδειξε θεῶν, καὶ πρὸς ἐμὸν φώνῃ καλὴν ἀνελύσατο χάίταν ἔκφρων Ἦδαις ἀμφύπολος θαλάμης.

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daod. 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 Cybela, and when the frantic servant of the Idaean chamber first loosed his lovely
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ei ðè Κελαινίτης ποιμὴν πάρος ἐνυπέρ αἰέσας ἐγνώθη, Φοίβου κεινὸν ἐδείην ἐρις.

341.—ΓΛΑΤΚΟΤ
a. Νύμφαι, πενθομένῳ φράσατ' ἀπεκές, εἰ παροδεύων
Δάφνης τὰς λευκὰς ὅδ' ἀνέπαυσ' ἑρίφους.
β. Ναί ναϊ, Πάν συρικτά, καὶ εἰς αἰγειρον ἔκειναν
σοὶ τι κατὰ φλοιοῦ γράμμι ἐκόλαψε λέγειν.
"Πάν, Πάν, πρὸς Μαλέαν, πρὸς ὅρος Ψωφίδιον ἐρχεῖν.
ἰξοῦμαι." a. Νύμφαι, χαίρετ' ἐγὼ δ' ὑπάγω.

342.—ΠΑΡΜΕΝΙΩΝΟΣ
Φημὶ πολυστιχίην ἐπιγράμματος οὐ κατὰ Μοῦσας εἶναι. μὴ ἐκταίρ' ἐν στάδιῳ δόλιχον
πόλλ' ἀνακυκλοῦται δολιχὸς ὁρῶν· ἐν στάδιῳ δὲ
ὁξὺς ἐλαυνόμενος πνεύματος ἐστὶ τόνος.

343.—ἈΡΧΙΟΤ
Αὐταὶς σὺν κίχλαισιν ὑπὲρ φραγμοῦ διωχθεῖς
κόσμουφος ἑρήμη κόλπου ἐδὺ νεφέλης.
καὶ τὰς μὲν συνοχὴν ἀνέκδρομος ὀχυμασε θώμυγξ,
τὸν δὲ μόνον πλεκτῶν αὐθί μεθήκε λίνων.
ἰρὸν ἀοιδοπόλοις ἔτυμον γένος. ἦ ἀρα πολλὴν
καὶ κοφαι πτανῶν φροντίδ' ἔχοσι πάγαι.

1 I write ἔδειην 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.

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locks to my notes. But if the shepherd of Celaenae was known earlier as a better player, his strife with Phoebus flayed 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; 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.

1 Marsyas. 2 The Arcadian town of that name.
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344.—ΛΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

'Ην ὁπότε γραμμαίσιν ἐμῆν φρένα μοῦνον ἔτερπον,
οὐδὲ ὁναρ εὐγενέταις γνώριμος Ἰταλίδαιος·
ἀλλὰ ταῦτα πάντεσσιν ἐράσιμος· ὅψε γὰρ ἔγνων
ὀπτόσον Οὐρανίην Κάλλιστη προφέρει.

345.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲ τοσοῦτο 'Αθάμας ἐπεμήνατο παιδὶ Λεώρχῳ,
όσον ὁ Μηδείης θυμὸς ἐτεκνοφόνα,
ζήλος ἐπεὶ μανίης μείζον κακόν· εἰ δὲ φονευτῇ
μήτηρ, ἐν τίνι νῦν πίστις ἔτ' ἐστὶ τέκνων;

346.—ΤΟΥ ΑΥΤΟΥ

Αἶαν ὅλην νήσους τε δισταμένη σὺ χελιδῶν,
Μηδείης ἐρατή πυκτίδι νοσσοτροφεῖς·
ἐλπὶ δ' ὀρταλίχων πίστιν σέο τήνδε φυλάξεων
Κολχίδα, μηδὲ ἰδίων φεισαμένην τεκέων;

347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐάρστον βόσες οἰδαμεν αὐλακα τέμνειν,
ἀλλ' ἵδε κηκ πόντου νῆας ἐφελκόμεθα·
ἔργα γὰρ εἰρεσίης δεδιδόμεθα· καὶ σὺ, θάλασσα,
δελφίνας γαῖη ξεῖξον ἀρτοτροφοῖς.

348.—ΤΟΥ ΑΥΤΟΥ

'Ο σταφυλοκλοπίδας Ἐκατόνυμος εἰς 'Αἴδαο
ἐδραμε, μαστίχθεις κλήματι φωριδίῳ.
THE DECLAMATORY EPIGRAMS

344.—LEONIDAS OF ALEXANDRIA
(This and the following ones are Isopsophe.)

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.¹

345.—By the Same

The fury of Athamas against his son Learchus ² 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.

¹ 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.
² Athamas killed his son in a fit of madness.
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349.—TOY AYTOY

"Τδατά σοι Κοτίλεια γενέθλιον ἡμαρ ὀρῶτι,
Καίσαρ, ἔπιβλυζοι σωρὸν ἀκεσφορίης,
ὅφρα σε κόσμος ἀπας πάππον . . . αὐγάζῃται,
ὡς πατέρα τρισσῆς εἰσιδεν εὐτοκίης.

350.—TOY AYTOY

"Ἡτριά μοι βύβλων χιονώδεα 1 σὺν καλάμοισιν
πέμπτες, Νειλορύτου δῶρον ἀπὸ προβολῆς.
μουσοπόλω δ' ἀτελῇ, Διονύσιε, μηκετὶ πέμπε
ὀργανα τίς τούτων χρῆσις ἀτερ μέλανος;

351.—TOY AYTOY

Δυσίππης ὁ νεογνὸς ἀπὸ κρημνοῦ πάϊς ἔρπων
Ἀστυνακτεῖς ἡρχετο δυσμορίης;
ἡ δὲ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα
μαξὸν, τὸν λιμοῦ ρύτορα καὶ θανάτου.

352.—TOY AYTOY

Νεῖλος ἐφεράζει παρὰ Θύμβριδος ιερὸν ύδωρ,
εὐξάμενος θύσειν Καίσαρι σωζομένω.
οἱ δ' ἐκατόν βουπλῆγες ἐκουσιον αὐχένα ταύρων
ἡμαξάν βωμοίς Οὐρανίου Διός.

353.—TOY AYTOY

Καὶ λόγον ἱστορίη κοσμούμενον ἱκρίβωσας
καὶ βίον ἐν φιλίῃ, Πάππε, βεβαιοτάτον.

1 So Toup: ἄτονώδεα MS.

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1 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,¹ 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 Nile² 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

¹ i.e. the Egyptians. If the Emperor was Nero, the sacrifice was to celebrate his deliverance from his mother's plots by her death.

²
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tóúto δ' ἐορτάζοντι γενέθλιον ἠριγένειαν
dóron ó Νειλαιευς πέμπει ἀοιδοπόλος.

354.—TOY AYTOY

"Ον πόλεμος δεδιώς οὐκ ἁλεσε, νῦν ὑπὸ νοῦσον
θλίβομαι, εὖ δ' ἵδη τήκομ' ὅλος πολέμω.
ἄλλα διὰ στέρνων ἵδι φάσγανον· ὡς γὰρ ἄριστεύς
θυηξόμ' ἀπωσάμενος καὶ νόσον ὡς πόλεμον.

355.—TOY AYTOY

Οὐράνιον μίμημα γενεθλιακᾶισιν ἐν ὅραις
τούτ' ἀπὸ Νειλώγενους δέξο Λεωνίδεω,
Ποτπαία, Δίδω εὖν, Σεβαστίας· εὐαδε γάρ σοι
dώρα τὰ καὶ λέκτρων ἀξία καὶ σοφίς.

356.—TOY AYTOY

Οἰγνυμεν ἐξ ἐτέρῃς πόμα πίδακος, ὀστ' ἀρύσασθαι
ξείνων μουσοπόλου γράμμα Λεωνίδεω·
δίστιχα γὰρ ψήφοισιν ἰσάζεται. ἄλλα σὺ, Μῶμε,
ἐξειδι, κεῖσ εἵτεροις ὄξυν ὡδόντα βάλε.

357.—ΑΔΕΣΠΟΤΟΝ

Τέσσαρες εἰςων ἀγώνες ἀν' Ἑλλάδα, τέσσαρες ἱροί,
oi δύο μὲν θυητῶν, oi δύο δ' ἄθανατων.
Ζηνός, Λητοίδαι, Παλαίμονος, Ἀρχεμόροιο.
ἀθλα δὲ τῶν, κότινος, μηλα, σελινα, πίτυς.

Turned into Latin by Ausonius, Eclog. vii. 20.

1 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, 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.²

² 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.
Εἰ μὲ Πλάτων οὐ γράφε, δύω ἐγένοντο Πλάτωνες. Σωκρατικῶν δάρων ἀνθεα πάντα φέρω. ἄλλα νόθων μοι ἐτέλεσσε Πανάιτιος. ὅσ περ ἐτέλεσσε καὶ ὕψω ὅθην, κἀμὲ νόθων τελέσει.

359.—ΠΟΣΕΙΔΙΠΠΟΤ, οί δὲ ΠΛΑΤΩΝΟΣ ΤΟΤ ΚΩΜΙΚΟΤ

Ποίην τις βιότου τάμη τρίβου; εἰν ἀγορῇ μὲν νείκεα καὶ χαλεπαὶ πρήξεις· ἐν δὲ δόμοις φρουτίδες· ἐν δὲ ἀγροῖς καμάτων ἄλις· ἐν δὲ θαλάσσῃ τάρβος· ἐπὶ ξείνης δ', ἥν μὲν ἠχής τι, δέος· ἥν δ' ἀπορῆς, ἀνιηρόν. ἔχεις γάμου; οὐκ ἀμέριμνος ἔσσεας· οὐ γαμεέως; ξῆς ἢ ἐρημότερος· τέκνα πόνοι, πήρωσις ἀπαίς βίος· οἱ νεότητες ἀφρονες, οἱ πολιαὶ δ' ἐμπαλίν ἀδρανές. ἥν ἄρα τοῖν δισσοῖν ἐνὸς αἵρεσις, ἢ τὸ γενέσθαι μηδέποτ', ἢ τὸ θανεῖν αὐτίκα τικτόμενον.


360.—ΜΗΤΡΟΔΩΡΟΤ

Παντοίην βιότου τάμως τρίβου· εἰν ἀγορῇ μὲν κύδεα καὶ πινυταί πρήξεις· ἐν δὲ δόμοις ἀμπαυμ'· ἐν δ' ἀγροῖς Φύσιος χάρις· ἐν δὲ θαλάσσῃ κέρδος. ἐπὶ ξείνης, ἥν μὲν ἠχής τι, κλέος· ἥν δ' ἀπορῆς, μόνος οἴδας. ἔχεις γάμου; οἶκος ἀριστος· ἔσσεται· οὐ γαμεέως; ξῆς ἢ 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. 1

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

1 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.

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tέκνα πόθος, ἄφροντις ἀπαίς βλος· αἰ νεότητες ῥωμαλέαι, πολιαῖ ὤ ἐμπαλιν εὐσεβεῖς. οὐκ ἄρα τῶν δίσσων ἐν ὅς αἴρεσις, ἢ τὸ γενέσθαι μηδέποτ' ἢ τὸ θανεῖν πάντα γὰρ ἐσθλὰ βίω.

361.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Μήτερ ἔμη δύσμητερ, ἀπηνέα θυμὸν ἔχουσα, λήν ἄχθομαι ἐλκός, ὥ με βροτὰς οὔτασεν ἀνήρ νύκτα δι' ὀρφαίην, ὅτε θ' εὔδουσι βροτοί ἀλλοι, γυμνὸς ἀτερ κόρυθος τε καὶ ἀστίδος, οὐδ' ἔχειν ἔγχος. πάν δ' ὑπεθερμάνθη ξίφος αἵματι· αὐτὰρ ἐπεῖτα 5 οὐρόν τε προέηκεν ἀπήμονα τε λιαρόν τε.

362.—ΑΔΕΣΙΠΟΤΟΝ

'Ἰμερόεις 'Αλφειέ, Δίως στεφανηφόρον ὑδωρ, ὅς διὰ Πισαίων πεδίων κεκοιμήνους ἐρπεῖς, ἕσύχιος τὸ πρῶτον, ἐπήν δ' ἐς πόντον ὕκηα, ἐξέ αμετρήτωι πεσῶν ὑπὸ κύμα θαλάσσης, νυμφίος αὐτοκέλευθος ἔων ὅχετηγός ἐρῶτων, ἐς Σικελῆν 'Αρέθουσαν ἐπείγεαι υγρός ἀκοίτης. ἢ δὲ σε κεκμηώτα καὶ ἀσθμαίνοντα λαβόῦσα, φύκος ἀποσμήξασα καὶ ἀνθεα πικρὰ θαλάσσης, χείλεα μὲν στομάτεσι συνήρμοσεν· οὰ δὲ νύμφῃ νυμφίον ἀμφιχυθείσα περίπλοκον ὑδη ἔσμφε 10 κείμενον ἐν κολποισίν 'Ολυμπίου εὐνασεν ὕδωρ... καὶ φοινή ραθάμιγγι λεβάς κατεκίννατο πηγή. οὐδ' Ἐνρακοσίης ἑτὶ σοι μέλεν ἴμερος εὐνής:

1 The wild-olive trees which furnished the crowns for the Olympic festival.

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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,¹ 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 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 ² 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

² There are evidently some lines missing. The remainder refers to some barbarian invasion of the Peloponnese.

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πορφυρέ ὡ τ ἀνέκοπτες ὕδωρ πεπιεσμένου αἵδοι, 15
φειδόμενος καὶ πῶντον ὁμοῦ καὶ λέκτα μὴναι.
pολλακι δ' εὐναίων ὀάρων βεζημένων ὀρμῆ, 20
αὐτὴν ἐς φιλότητα χυτῆς ἀλόχῳοι περῆσας,
ἐστήκεις ἀχραντον ὀρῶν Ἄρεθουσιον ὕδωρ· 25
ἡ δὲ σε παπταῖνουσα Πελωριάδος κατὰ πέτρης
δάκρυσι κυμαίνοντα, κατοικτείουσα καὶ αὐτὴ
eὐειδὴς Ἄρεθουσα φίλους ἀνεκόπτετο μαζουσ,
καὶ δρόσους οἷα ρόδουσιν ἔτηκετο· μυρομένω δὲ 30
Πίσαιφ ποταμῷ Σικελῇ προσεμύρετο πηγή.
οὐδὲ Δίκην ἔλαθεν πανδερκέα φοίνιος ἀνήρ 35
'Ελλάδος ἁμώων ἄγαμον στάχυν, ὃ ἐπὶ πολλαὶ
ἡρῶν ἁλοχοὺ, μινυώρια τέκνα τεκοῦται
μαψιδώς ὀδὼν ἀνεκλαῦσαντο γυναίκες.

363.—ΜΕΛΕΑΓΡΟΤ

χεῖματος ήμεδέντος ἀπ' αἰθέρος οἰχωμένοιο,
πορφυρέ μείδησε φερανθέος εἰαρος ὕρη.
γαῖα δὲ κυναγή χλοερῆν ἐστεψάτο ποιην, 5
καὶ φυτὰ θηλῆσαντα νέοις ἐκόμησε πετήλους.
oὶ δὲ ἀπαλὴν πίνουσε αξιφύτων δρόσουν Ἡοὺς
λειμῶνες γελῶσιν, ἄνουγμενοι ρόδου.
χαῖρει καὶ σύρωγγι νομεῖς ἐν ὁρέσσι λιγαῖνον,
καὶ πολὺς ἐρίφους ἑπιτέρπεται αἰπόλος αἰγὸν.
ηδὴ δὲ πλώσουσιν ἐπ᾿ εὐρέα κῦματα ναῦται 10
πυνη ἀπημάντῳ Ζεφύρου λίνα κολπόσαντος.
ηδὴ δὲ εὐάξουσι φερεσταφύλῳ Διονύσῳ,
ἀνθεὶ βοτρυόντος ἐρευμένοι τρίχα κισσοῦ.
ἐργα δὲ τεκνηφέντα βοηγενέσσι μελίσσαις
καλὰ μέλει, καὶ σύμβλομ ἐφήμεναι ἐργάζονται
λευκὰ πολυτρήτου νεώρρυτα κάλλεα κηροῦ.

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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, 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 evae! to Dionysus the giver of the grape. The bees that the bull's carcase generates² 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

1 The N. E. cape of Sicily. ² cp. Vergil, Georg. iv. 555.
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πάντη δ’ ὄρνιθων γενεὴ λυγύφωνον ἀείδει,
ἀλκυόνες περὶ κύμα, χελιδόνες ἀμφὶ μέλαθρα,
κύκνος ἐπ’ ὀχθαισιν ποταμοῦ, καὶ ὧπ’ ἀλσος ἀηδῶν.
eἰ δὲ φυτῶν χαίρουσι κόμαι, καὶ γαία τέθηλεν,
συρίζει δὲ νομεύς, καὶ τέρπεται εὐρομα μῆλα,
καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεύει,
καὶ μέλπει πετεεινά, καὶ ὄδινουσι μέλισσαι,
πῶς ὦ χρή καὶ ἀοιδὸν ἐν εἰαρι καλὸν ἀείσαι;

364.—ΝΕΣΤΟΡΟΣ ΛΑΡΑΝΔΕΩΣ

Σπείσατε μοι, Μοῦσα, λυγρὴν εὐτερπέα φωνήν,
ἡδῶν ἀπὸ στομάτων Ἐλικονίδος ὄμβρον ἀοιδῆς.
δόσοι γὰρ προχέουσιν ἀοιδοτόκοιν πόμα πηγῆς,
＾μετέρων ἐπέων λυγρὴ τέρπονται ἀοιδῆ.

365.—ΙΟΤΑΙΑΝΟΤ ΚΑΙΣΑΡΟΣ

Ἄλλοιν ὅρων δονάκων φύσιν. ἦποι ἀπ’ ἄλλης
χαλκείης τάχα μάλλον ἀνεβλάστησαν ἀρούρης,
ἀγριοι, σὸν ἀνέμοιν ὡς ἡμετέρως δονέονται.
انخفاض ἀπὸ ταυρείγης προθορῶν σπηλαγγος ἀήτης
νέρθεν εὐτρήτων καλάμων ὑπὸ βίζαν ὀδεύει.
καὶ τις ἄνηρ ἄγέρωχος ἐχὼν θοὰ δάκτυλα χειρῶν,
ἐσταῖς ἀμφαφῶν κανόνας συμφράδμονας αὐλῶν;
οἷ δ’ ἄπαλὼν σκιρτώτες ἀποτρόπισαν ἀοιδῆν.

366.—ΑΔΗΛΩΝ

Ἀποφθέγματα τῶν ἐπτά σοφῶν

'Επτὰ σοφῶν ἐρέω κατ’ ἔπος πόλιν, οὐνομα, φωνήν.
Μέτρου μὲν Κλεόβουλος ὁ Λίνδιος ἐπέεν ἀριστον.

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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 them-
selves, 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.\(^1\)

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 say-
ings of the seven sages. Cleobulus of Lindus said
that measure was best; Chilon in hollow Lacedaemon

\(^1\) Evidently a fragment.
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Χίλων δ' ἐν κοίλῃ Δακεδαίμονι, Γνώθι σεαυτόν.
δ' ὅς δ' Ἀριστοτέλης Ἕλεος Ἰόλοι κρατεῖσθαι Περίανδρος.
Πιπτακός, Ὀὐδὲν ἄγαν, ὅς ἐγὼ γένος ἐκ Μυτιληνῆς.

Τέρμα δ' ὁρᾶν βιότοιο, Σόλων ἱεραῖς ἐν Ἀθήναις.
Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε Πριηνεύς.
'Εγγύην φεύγειν δὲ Θαλής Μιλήσιος ηὕδα.

367.—ΛΟΤΚΙΑΝΟΤ ΣΑΜΟΣΑΤΕΩΣ

Τὸν πατρικὸν πλοῦτον νέος ὁν Θήρων ὁ Μενίππου
αἰσχρὸς εἰς ἀκρατεῖς ἐξέχειν δαπάνας.

ἀλλὰ μίν Ἐυκτήμων, πατρικὸς φίλος, ὃς ἐνόησεν
ἡδι καρφαλέα τειρομένου πενίῃ,
καὶ μίν δακρυζέων ἀνελάμβανε, καὶ πόσων αὐτὸν
θῆκε θυγατρὸς ἔης, πόλλ' ἐπὶ μείλια δοῦσ.

αὐτὰρ ἐπεὶ Θήρωνα περὶ φρένας ἠλυθε πλοῦτος,

ἀντίκα ταῖς αὐταῖς ἐτρέφετ' ἐν δαπάναις,

γαστρὶ χαριζόμενος πᾶσαν χάριν ὦ κατὰ κόσμον,

τῇ θ' ὑπὸ τὴν μιαρὰν γαστέρα μαργοσύνη.

οὕτως μὲν Θήρωνα τὸ δεύτερον ἀμφεκάλυψεν

οὐλομένης πενίης κύμα παλμρόθιον.

Ἕυκτήμων δ' ἔδακρυσε τὸ δεύτερον, οὐκέτι κεῖνον,

ἀλλὰ θυγατρὸς ἔης προῖκα τε καὶ θάλαμον.

ἐγὼν δ' ὃς οὐκ ἐστὶν κακῶς κεχρημένον ἄνδρα

τοῖς ἱδίοις εἶναι πιστῶν ἐν ἀλλοτρίοις.

368.—ΙΟΤΛΙΑΝΟΤ ΒΑΣΙΛΕΩΣ

Τίς πόθεν εἰς Διόνυσο; μὰ γὰρ τὸν ἀληθεὰ Βάκχον,

οὔ πω δὴν ἔπιηγησόσκω τὸν Δίος οἶδα μόνον.

κεῖνος νέκταρ ὅδως; σὺ δὲ τρόγγω. ἦ ρά σε Κέλτοι

τῇ πενίῃ βοτρύων τεῦξαν ἀπὶ ἀσταχύων.
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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

Thero, 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
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τῷ σε χρῆ καλέειν Δημήτριον, οὐ Διόνυσον,
πυρογενὴ μᾶλλον καὶ Βρόμον, οὐ Βρόμιον.

369.—ΚΤΡΙΔΟΤ

Πάγκαλόν εὔτ' ἐπίγραμμα τὸ δίστιχον ἢν δὲ παρέλθῃ
toὺς τρεῖς, ῥαψυδεῖς, κοῦκ ἐπίγραμμα λέγεις.

370.—ΤΙΒΕΡΙΟΤ ἩΛΩΤΣΤΡΙΟΤ

Ὁ κύνες, οὐ στάλικές με κατήνυσαν, οὐχὶ κυνηγοὶ
dορκάδα: τὸν δ' ἀπὸ γῆς εἰν ἄλλι πλῆσα μόρον.
ἐξ ἔλεγς πόντῳ γὰρ ἐνέδραμον. εἰτὰ μὲ πλεκταὶ
ἐλξαν ἐπ' ἀγναλόνος δικτυβόλων παγίδες.
䴥ινον ἡ χέρσου μάτην φυγάς: οὐδ' ἀδίκως με
εἶλε σαγηνευτής τὰμὰ λαπούσαν ὄρη.
οὔποτ' ἀγρῆς, ἀλίης, ἐτ' ἀστοχον οὐσετε χείρα,
χέρσῳ καὶ πελάγει κοινὰ πλέκοντες υφη.

371.—ΑΔΗΛΟΝ

Δίκτυον ἐκθρώσκοντα πολύπλοκον ἄρτι λαγών
σεῦ κόινων θερμοῖς ἵχνεσιν ὅκυττόδην.
τρηχόν ὃ δ' ἐκνεύσας ταχινῶς πάγον, ἐς βαθὺ πόντον
ἡλατ' ἀλυσκάζων κύμα παρακτίδιον.
εἰνάλιος τὸν δ' αἴσα κόινω βρυχηδὸν ὁδούσιν
μάρψε. κυσίν τιήμων ἦν ἄρ' ὀφειλόμενος.

1 "Bromus" is the Greek for oats; Bromius is a common
title of Dionysus, derived probably from "bromus" = noise.

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thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus¹ 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 πῦρογενή, “wheat-born,” there is a play on πῦρογενή, “fire-born.”

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372.—ΑΔΗΛΟΝ

Δεπτὸν ύφηγαμένα ῥαδινοίς ύπὸ ποσίν ἀράχνα
tέττιγα σκολιαῖς ἐνδετον εἰχε πάγαις.
ἀλλ’ οὐ μᾶν λεπταίσιν ἐπαιάζοντα ποδίστραι
tὸν φιλαοιδὸν ἰδὼν παίδα παρετρόχασα.
λύσει δ’ ἐκ βροχίδων ἀπεκούφισα, καὶ τὸδ’ ἐλεξα::
“Σώζου μουσείῳ φθεγγόμενος κελάδω.”

373.—ΑΔΗΛΟΝ

Τίπτε με τὸν φιλέρημον ἀναιδεύ ποιμένες ἀγρη
tέττιγα δροσερῶν ἐλκετ’ ἀν’ ἀκρεμονον,
τὴν Νυμφῶν παροδίτου ἄθοδον, κήματι μέσῳ
οὐρεσὶ καὶ σκιεραίς ξοθὰ λαλεύτα νάπαις;
ἡνίδε καὶ κύκλην καὶ κόσσυφον, ἥνιδε τόσσους
ψάρας, ἀρουραίης ἄρπαγας εὐπορίης·
kαρπῶν δηλητήρας ἐλείνθ’ θέμις· ὀλυντ’ ἐκείνους·
φύλλων καὶ χλοερῆς τίς φθόνος ἐστὶ δρόσον;

374.—ΑΔΗΛΟΝ

Ἄέναυν Καθαρῆν με παρερχομένοισιν ὀδίταις
πηγήν ἀμβλυύει γειτονέουσα νάπη·
pάντη δ’ εὐ πλατάνοις καὶ ἡμεροθήλεις δάφναις
ἐστεμμαί, σκιερήν ψυχομένη κλίσην·
tούνεκα μή με θέρεως παραμείβεο· δίψαν ἀλακκῶν
ἅμπαυσον παρ’ ἐμοὶ καὶ κόπον ἡσυχίη.

J. A. Pott, Greek Love Songs and Epigrams, ii. p. 136.

375.—ΑΔΗΛΟΝ

Τίς ποτ’ ἀκιδέστως οἰνοτρόφον ὀμφακα Βάκχου
ἀνὴρ ἀμπελίνου κλήματος ἐξέταμεν,

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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
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χείλεα δὲ στυφθεῖς ἀπό μιν βάλεν, ὡς ἂν ὀδίταις
eἰ δισσομένως ἡμιδάκες σκύβαλον;
eἰ διὸ Διόνυσος ἀνάρσιος, οὐλ Ἀυκούργος
οτίτι ἕμιν αὐξόμεναι ἐσβεσεν εὐφροσύναν.
τούδε γὰρ ἀν τάχα τις διὰ πῶματος ἡ πρὸς αὐθίδας
ἡλυθεν, ἡ γοσρον κάδεος ἐσχε λύσιν.

376.—ΑΔΗΛΟΝ

Τίπτε με τὴν ἀνέμοισιν ἀλώσιμον, ἥλεε τέκτον,
τὴνδε πῖτυς τεῦχες ἐνα θαλασσαπόρον,
οὐδ' οἰωνον ἐδεισας; ὁ τοι Βορέης μ' ἐδίωξεν
ἐν χθολί. πῶς ἀνέμοισ φεύξομαι ἐν πελάγει;

377.—ΠΑΛΛΑΔΑ

Τάνταλος οὐδ'ἐπέρωγε τινασσομένων γὰρ ὑπερθεν
καρπὸς ὑπέρ κεφαλῆς αὐτὸν ἐφευγε φυτῶν,
καὶ διὰ τοῦτο τροφῆς κεχρημένος ἦττον ἐδήγα.
ἐι δὲ καὶ ἐπέρωγεν νῦκα πεπαινόμενα,
καὶ βραβίλους καὶ μῆλα, τῆς τηλίκον ἀνδράσι νεκρῶσ:
δίψος ἀπὸ χλωρῶν γίνεται ἄκροδρυών;
ἡμεῖς δ' ἐσθλόμεν κεκλημένοι ἄλμυρα πάντα,
χέννια, καὶ τυροῦ, χηνὸς ἅλιατα λήπη,
ὁρνία καὶ μόσχεα. μίαν δ' ἐπιτινόμεν αὐτοῖς.
pάσχομεν οὐκοῦν σεῦ, Τάνταλε, πικρότερα.

378.—ΤΟΥ ΑΥΤΟΥ

'Ανδροφόνῳ σαθρὸν παρὰ τειχίον ὑπνώοντι
νυκτὸς ἔπιστήμαι φαίλ Σάραπιν δναρ,
καὶ χρησμοδόθησαι: "Κατακείμενος οὗτος, ἀνίστω,
καὶ κοιμῶ μεταβάς, ὁ τάλας, ἀλλαχόθι."

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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 decayed 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
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δς δὲ διψυχθεῖς μετέβη. τὸ δὲ σαθρὸν ἐκεῖνο
τειχίον ἐξαίφνης εὐθὺς ἐκεῖτο χαμαι.
σῶστρα δ’ ἔσθεν ἐθνὸς θεοὶς χαῖρων ὁ κακοῦργος,
HELLAS ηδεσθαι νομίσας τὸν θεὸν ἄνδροφονος.
ἀλλ’ ὁ Σάραπες ἔχρυσε τάλιν, διὰ νυκτός ἐπιστάσ.
“Κὴδεσθαί με δοκεῖς, ἄθλε, τῶν ἄδικων;
eὶ μὴ νῦν σε μεθῆκα θανεῖν, θάνατον μὲν ἀληθοῦν
νῦν ἐφυγες, σταυρῷ δ’ ἵσθι φυλαττόμενος.”

379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παροιμιάκϊς: “Κἂν ὑς δάκοι ἀνδρα πονηρόν.”
ἀλλ’ τόδ’ οὐχ οὕτω φημὶ προσήκε λέγειν.
ἀλλ’ “Δάκοι κἂν ὑς ἀγαθοῦς καὶ ὑπάγμονας ἀνδρας,
τὸν δὲ κακὸν δεδίως δηξεταῖ οὐδὲ δρᾶκων.”

380.—ἈΔΗΛΟΝ

Εἰ κύκνῳ δύναται κόρυδος παραπλήσιον ἁδεῖν,
τολμᾶτε δ’ ἐρίσαι σκώπτες ἁθονίσῳ,
eἰ κόκκυξ τέττυγος ἐρεῖ ἵναρωτερός εἶναι,
ἴσα ποιεῖν καὶ ἐγὼ Παλλάδιῳ δύναμαι.

381.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Εἰς Δέανδρον καὶ Ἡρῶ

‘Ἀκτῇ ἐπὶ προὐχοῦσῃ, ἐπὶ πλατεί Ἐλλησπόντῳ,
παρθένος αἰδοίη ὑπερωίσιν εἰςαναβάσα
πύργῳ ἐφειστήκει γοοῦσα τε μυρομένη τε
χρύσεων λύχνων ἐχοῦσα, φάσος περικαλλὴς ἐποίει,
κεῖνον ὀἰομένη τὸν κάμμορον, εἰ ποθεῖν ἔλθοι
νηχόμενος—καὶ λαϊτμα τάχισθ’ ἀλὸς ἐκπεράσακε
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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,
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νῦκτα δι’ ἀμβροσίην, ὅτε θ’ εὐδοκεῖ θροτοὶ ἀλλοι·
ῥόξθει γὰρ μέγα κύμα τοι ἐξερόν ἦτεροιο.
ὅσσαν γὰρ νῦκτες τε καὶ ἡμέραι ἐκγεγάσαι,
παρθένος ἡ θεός τ’ ἀριθμεῖν ἀλλήλοισιν,
εἰς εὐνύνθανος, φίλους λήθοντες τοκῆσιν,
οἱ Σηστὸν καὶ Ἀβιδοῦν ἔχουν καὶ δίαν Ἀρίσθην.

382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Ὁ πρῶτος Ἡχούν ἄκοιςας

ἐν 

Ω φίλοι, ἣρωες Δαναοί, θεράποντες Ἀρησος,
ψευδομαι, ἃ ἐτυμοὶ ἔρως; κέλεται δὲ με θυμόσ.
ἀγροῦ ἐπ’ ἐσχάτης, οθί διέδρα μικρὰ πεφύκει,
ναιεί εὐπλοκάμοι δεινὴ θεὸς αὐθῆσεσα,
ἡ θεὸς, ἡ γυνὴ· τοι δὲ φθέγγοντο καλεύντες.
εἰ δὲ φθεγξαμένου του ἡ αὐθῆσατος ἁκοῦση,
αὕτῃ ἀριζήλως εἰρήμενα μυθολογεύει.
ἀλλὰ τιν τοι ταύτα διεξέρχεσθαι ἑκαστα; 

383.—ΜΗΝΕΣ ΑΙΓΤΙΠΙΩΝ

Πρῶτος Θωθ ἔδα χαράνην ἐπὶ βότρυν ἐγείρειν.
ιχθυβολοίων Φαωφι φέρει παυδήμων ἄγρην.
Πληγάδων φαίνουσαι Ἀθύρ τεκμαίρεται ὠρην.
Χοιακ οπειρομένων σταχύνων δείκνυσι γενέθλην.
Τυβλὶ δὲ πορφύρων βουληφόρον εἶμα τιταίνει.
σημαίνει πλωτήρι Μεχείρ πλόου ἀμφισπολεύειν.
Ἀρεὸς ὁπλα φέρειν Φαμενωθ δείκνυσι μαχητίας.
εἰσαρινῶν Φαρμοὐθι ρόδων πρωτάγγελός ἐστι.
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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;¹ Mecheir bids sailors prepare for a voyage; Phamenoth trains warriors in the use of arms; Pharmouthi is the first

¹ i.e. the consuls are then elected.
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λήια δ' αυνανθέντα Παχών δρέπανθι φυλάσσειν εὐκάρπον δὲ Παινί προδαγγελός ἐστιν ὀπώρης. 10 καὶ σταφυλὴν κατέχων εὐάμπελὸς ἐστιν 'Επιηφί. καὶ Μεσορὶ Νεῖλοιο φέρει φυσίζουν ὤδωρ.

384.—ΜΗΝΕΣ ΡΩΜΑΙΩΝ

'Εξ ἐμέθεν λυκάβαντος ὑπηλίῳ θύρετρα, Αὐσονίς <θ'> 1 ὕψος δέρκεται 'Ηλίος. αὐτὰρ ἐγὼ θαμανθήσομαι γῆν υφάδεσσι διαίνων, τεῦχον εἰαρινῆς ἕγκυνον ἀγλαίης. ἀρχεῖ 'Ἀρης ἀπ' ἐμεῖο, καὶ ἀνθέα καὶ γλάγος ἤδυ. 5 ἵππῃ δ' ἐκοσφῖ ἤματι νύξ τελέθη. ἑντυνοι τῆμασθε φυτοσκάφος, ἐρένεα τάμνων, ῥίζῃ ἐπὶ ἀγρότηρῃ ἤμερον ἄκρεμόνα. οὐχεται ἄρτι θάλασσαν ἐφοπλίζουσε δὲ νῆας. ὀριον ἀκλόστων ἐκτὸς ἄγειν λιμένων. 10 μεσσατίοις ρόδου εἰμὶ καὶ ἀργεννοῖο κρύνοιο, καὶ ξανθῆς κεράσου βρίθομαι ἄκρεμοσιν. Καρκίνον 'Ηλίος μετανισσεται. ἀστάχυας δὲ καρφαλέους κείρει γειοπόνος δρέπανη. κρύνω ἐγὼ Δηὺ καὶ ἀχυρμᾶς. ἐν δὲ Δέοντι ἀτρεκέα τελέθη χεῖματα Νηδίδων. βρίθῳ ἐγὼ σταφυλῆ, βρίθῳ δ' ἐπὶ πάσῃ ὑπώρῃ. αὖθις δ' ἰσοπαλῆς γίνεται ἤματι νύξ. 15 τίς δὲ κ' ἐμεῖο τέλοι γύλκερωτερος, ὅς μέθυν χεῦω, ληφὼ ἐπεὶ κατάγω Βάκχον ἀπ' οἰνοπέδου; εἰ τοι Ἀθηναίης πέλει ἐρένεα, οριον ἦδη καρπὸν ἀποθιέθειν, μνήστων ἕχειν καμάτων. παύσασθαί νειοῦ κέλομαι. γλαγώντι γὰρ ἦδη σπέρματι ρίγεδανῇ πηγυλίς ἀντιάσει. 20

1 I insert θ'.
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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.¹ 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.

¹ The consuls.

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ΑΛΦΑ ΛΙΤΑΣ ΧΡΥΣΟΥΝ, ΛΟΙΜΩΝ ΣΤΡΑΤΟΥ, ΕΞΘΟΣ ΑΝΑΚΤΩΝ,
ΒΗΤΑ Δ' ΌΝΕΙΡΟΥ ἘΧΕΙ, ΑΓΟΡΗΝ, ΚΑΙ ΗΗΑΙ ΑΡΙΘΜΕΙ.
ΓΑΜΜΑ Δ' ἌΡΙ ΑΜΦΙ ΕΛΕΥΘΗΣ ΚΟΙΝΟΙ ΜΘΟΙ ΕΣΤΙΝ ΑΚΟΙΤΑΙ,
ΔΕΛΤΑ ΘΕΩΝ ΑΓΟΡΗ, ΟΡΧΩΝ ΧΥΣΙΣ, ΑΡΕΟΙ ΑΡΧΗ.
ΕΙ, ΒΑΛΛΕΙ ΚΥΘΕΡΙΑΝ ἉΡΗ ΤΕ ΤΥΔΕΟΣ ΒΙΟΣ.
ΖΗΤΑ Δ' ἌΡΙ 'ΑΝΘΡΟΜΑΧΗΣ ΚΑΙ 'ΕΚΤΟΡΟΣ ἘΣΤΙ ὈΡΙΣΤΟΣ.
'ΗΤΑ Δ', ΑΙΑΣ ΠΟΛΕΜΙΣΕ ΜΟΝΟΙ ΜΟΝΟΣ 'ΕΚΤΟΡΙ ΔΙΟ.
ΘΗΤΑ, ΘΕΩΝ ΑΓΟΡΗ, ΤΡΩΩΝ ΚΡΑΤΟΣ, 'ΕΚΤΟΡΟΣ ΕΥΧΟΣ.
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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 Achaean's 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 Hephæstus. 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.
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386.—ΑΔΗΛΟΝ

'Α Κύπρις πρώαν γυμνάν σ’ ἔβοασεν ἰδούσα:
"Φεῦ, φεῦ, πῶς σταγόνων ἐκτοθεὶν Οὐρανίων,
ξαλώσας ὁδίνα Θαλάσσας, ὁ θρασὺς ἄλλαν
Νεῖλος ἀπὸ γλυκέρων Κύπρων ἀνῆκε βυθῶν;"

387.—ΑΔΡΙΑΝΟΤ ΚΑΙΣΑΡΟΣ, οὶ δὲ ΓΕΡΜΑΝΙΚΟΤ

"Εκτορ, Ἀρήνοις αἰμα, κατὰ χθονὸς εἰ που ἀκούεις,
χαίρε, καὶ ἀμφυευσον βαιον ὑπὲρ πατρίδος.
'Ιλιον οἰκεῖται κλεινὴ πόλις, ἀνδρὰς ἔχουσα
σοῦ μὲν ἀφαυροτέρους, ἀλλ’ ἐτ’ ἀρηφίλους.
Μυρμιδόνες δ’ ἀπόλοντο. παρίστασο, καὶ λέγ’
'Αχιλλεί
Θεσσαλίην κείσθαι πᾶσαν ὑπ’ Ἀινεάδαις.

388, 389

Πρὸς ταῦτα ὑπέγραψε στρατιώτης φασὶ δὲ Τραϊανοῦ εἶναι.
Θάρσυνοι. οὐ γὰρ ἐμῆς κόρυθος λεύσουσι μέτωπον.
Εἶτα τοῦ Βασιλέως ἐπαίνεστας, καὶ γράψαντος "Δῆλωσόν
μοι τίς εἰ," ἀντέγραψεν.
Εἰμὶ μὲν εὐθαράκχος Ἐνναλίου πολεμοτής.
εἰμὶ δὲ καὶ θεράτων Ἐλικωνίου Ἀπόλλωνος,
αὐτοῖς ἐν πρώτοις λελεγμένος ἀσπιδιώταις.

390.—ΜΕΝΕΚΡΑΤΟΤΣ ΣΜΥΡΝΑΙΟΤ

Παισίν ἕπι προτέρως ἢδη τρίτον ἐν πυρὶ μήτηρ
θείσα, καὶ ἀπλῆστορ δαίμονι μεμφομένη,

1 For the birth of Aphrodite from the blood of Uranus see Hesiod, Theog. 188 ff.

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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,¹ 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.²

388, 389

Under the above a soldier (some say Trajan) wrote: "They are bold, for they look not on the face of my helmet."³ 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

² Troy was restored by Julius and Augustus.
³ ll. xvi. 70. Achilles is the speaker.
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tétraton ἄλγος ἔτικτε, καὶ οὐκ ἀνέμεινεν ἀδήλους ἐλπίδας, ἐν δὲ πυρὶ ξων ἐθηκε βρέφος,
"Οὐθρεψω" λέξασα: "τί γὰρ πλέον; Ἀδι μαστοὶ 5 κάμνετε- κερδήσω πένθος ἀμοχθότερον."

391.—ΔΙΟΤΙΜΟΤ

Τὰν ἦβαν ἐς ἄεθλα πάλας ἣςκησε κραταίας ἀδε Ποσειδώνος καὶ Διὸς ἀ γενεά. 
κεῖται δὲ σφῖν ἀγών οὐ χάλκεος ἀμφι λέβητος, ἄλλ' ὀστίς ξώαν οἴσεται ἡ θάνατον.
"Ἀνταίον τὸ πτῶμα· πρέπει δ' Ἦρακλέα νικᾶν τὸν Διὸς. Ἀργείων ἀ πάλα, οὐ Διβύων.

392.—ΑΔΗΛΩΝ

Εἰ τις ἀπάγξασθαι μὲν ὀκνεῖ, θανάτου δ' ἐπισυμνεῖ, ἐξ Ἰερᾶς Πόλεως ψυχρὸν ὕδωρ πιέτω.

393.—ΠΑΛΑΔΑ

Οὔδείς καὶ καθαρὸς καὶ μείλιχος ἤλυθεν ἄρχων· ἐν γὰρ ἔνος δοκεῖ δόγματος ἀντίπαλων·
tὸ γλυκὺ τοῦ κλεπτοντος, ὑπερφιάλω δὲ τὸ ἀγνόν. ὄργανα τῆς ἀρχῆς ταῦτα δυ' ἐστὶ πάθη.

394.—ΤΟΥ ΑΥΤΟΥ

Χρυσῆ, πάτερ κολάκων, ὄδυνῆς καὶ φρουτίδος υἱε, καὶ τὸ ἔχειν σε, φόβος· καὶ μὴ ἔχειν σ', ὄδυνη.

395.—ΤΟΥ ΑΥΤΟΥ

"Ὡς οὖν θεῖ αὐλικοι ψε πατρίδος," εἶπεν Ὠδυσσεύς· ἐν γὰρ τοῖς Κήρκης ἐκεχυτον οὐκ ἐφαγεν,
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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.¹

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,"² for in Circe's isle he never ate cheese-

¹ Antaeus was Libyan.  
² Odys. i. 34.
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οὐ μόνον εἰ καὶ κατακόλοβοι ἀποθρώσκοντ' ἐνόησεν,
εἶπεν ἀν οἰμώζειν καὶ δέκα Πηνελόπαις.

396.—ΠΑΤΑΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ
'Ορθριος εὐπλέκτοιο λίνον νεφοειδεὶ κόλπῳ
ἐμπεσε σὺν κίλῃ κόσσυρος ἤνυβος.
καὶ τὰν μὲν πανάφυκτος ἔλε βρόχος' ὥκυ δ' ἀπέπτα
εξ ὀρυθοπέδας φόδος ἐρημοφίλαι.
ἡ τάχα ποι τριμάκαιρα φιλαγρέτις ὀρνιν ἀοιδὸν
'Ἀρτέμις εὐμόλπῳ λύσεν ἀνακτὶ λύρης.

397.—ΠΑΛΛΑΔΑ
Φεύγει Λάκων ποτὲ δήριν· ὑπαντιάσασα δὲ μήτηρ
εἶπε, κατὰ στέρνων ἄφιρ ἀνασχομένη.
"Ζώων μὲν σέο μητρὶ διαμπερὲς αὐξχος ἀνάπτεις,
καὶ κρατερῆς Σπάρτης πάτρια θεσμὰ λύεις.
ἡν δὲ θάνης παλάμησιν ἑμαῖς, μήτηρ ἡμὲν ἀκούσω
δύσμορος, ἀλλ' ἐν ἐμῇ πατρίδι σωζομένη."

398.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΙΠΑΤΩΝ
ΑΙΓΙΤΙΙΟΤ
'Ολκᾶς ὑδωρ προφυγοῦσα πολυφλοίσβοι ραλάσσῃ
ἐν χθονὸς ἁγκοίναις οἶλετο μητριάσιν.
ἰσταμένην γὰρ πυρός ἐπέφλεγε· καῖμομένη δὲ
dυσμενεών υδάτων συμμαχίην ἐκάλει.

399.—ΑΔΗΛΟΝ
'Ἡλιον νίκησε τεὸς νόσος ἡδὺ φαείνων,
αἰὲν ἀπαστράπτων βροτοφεγγέα πάνσοφον αἰγλην,
ἡδυφαῖς, χαρίεσσαν, ἀπαστράπτουσαν ἀλύπως.

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cake. If he had seen even the smoke curling up from that,\(^1\) he would have sent ten Penelopes to the deuce.

396.—PAULUS SILENTIARIUS

\(\text{cp. No. 343}\)

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 illumine mortals, a pleasant and painless splendour.

\(^1\) \text{cp. Odyssey, i. 58.}\n
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400.—ΠΑΛΑΔΑΔΑ

'Ὅταν βλέπω σε, προσκυνώ, καὶ τοὺς λόγους,
τῆς παρθένου τὸν οἶκον ἀστράφον βλέπων·
εἰς οὐρανὸν γὰρ ἐστὶ σοῦ τὰ πράγματα,
'Ὑπατία σεμνή, τῶν λόγων εὔμορφη,
ἀχραντον ἀστρον τῆς σοφῆς παιδεύσεως.

401.—ΤΟΥ ΑΥΤΟΥ

Ὡς φύσις ἔξενευεν, φιλίας θεσμοὺς ἁγαπᾶσα,
τῶν ἀποδημούντων ὀργάνα συντυχίας,
τὸν κάλαμον, χάρτην, τὸ μέλαν, τὰ χαράγματα χειρὶ
σύμβολα τῆς ψυχῆς τηλόθεν ἀχρυμένης.

402.—ΑΔΗΛΟΝ

Τῷ ναῷς βρίσθοντι πόση σπάνις ἐπλετο τύμβου.

403.—ΜΑΚΚΙΟΤ

Αὐτὸς ἂναξ ἐμβαίνε θοῦ τηδήματι, ληνοῦ
λακτιστῆς, ἔργου δ’ ἧγεό νυκτερίου,
λεύκωσαι τόδα γαύρων, ἐπίρρωσαί δὲ χορείην
λάτρων, ὑπὲρ κούφων ξωσάμενος γονάτων·
eὐγλώσσου δ’ ὀχέτευε κενοῦς, μάκαρ, ἐς πιθεῶνας
οἶνον ἑπὶ ψαιστοῖς καὶ λασίη χιμάρῳ.

404.—ΑΝΤΙΦΙΔΟΤ

'Α καλὸν αὐτοπόνητον ἐν αἰθέρι ῥεῖμα μελισσῶν,
κάπλαστοι χειρὸν αὐτοπαγεῖς θαλάμαι,
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400.—PALLADAS

Revered Hypatia, 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

1 The celebrated heroine of Kingsley's novel. Palladas compares her to the constellation Virgo.
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προίκιος ἀνθρώπων λιτό ἄρισ, οὐχὶ μακέλλας,
oὐ βοὸς, οὐ γαμφῶν δευομένα δρεπάνιων,
γαυλοῦ δὲ σμικροῦ, τόθε γλυκὸ γάμα μέλισσα
πηγάζει σκίνες δανυλές εἶ δόλγου.
χαϊρών εὐαγγές, καὶ ἐν ἄνθεσι ποιμαίνεσθε,
αἰθερίον πτηναὶ νέκταρος ἐργάτιδες.

405.— ΔΙΟΔΩΡΟΣ

'Αδρήστεια σε δία, καὶ Ιχναίη σε φυλάσσοι
παρθένος, ἥ πολλοῖς ἤσυσαμένη, Νέμεσις.
δεῖδα σὸν τε φύσι ἔρατον τύπον, ἢδε σά, κούρε,
δήνεα, θεσπεσίας καὶ μένος ἤνορές,
καὶ σοφίσαι, καὶ μήτιν ἐπίφρονα. τοιάδε τέκνα,
Δρούσε, πέλειν μακάρων πενθόμεθ' ἀθανάτων.

406.— ΑΝΤΙΓΟΝΟΣ ΚΑΡΤΣΤΙΟΤ

'Αργυρόη κρηνίς με, τὸν οὐκέτι μακρὰ βοῦνα
βατραχοῦ, οἰνηραῖς ἐσχεν ὑπὸ σταγόσιν.
κεῖμαι δ' ἐν Νύμφαις, κεῖναις φίλος, οὐδὲ Δαναῖ
ἐχθρός, ὑπ' ἄμφωτορν λουσμένοι σταγόσιν.
οψέ ποτ' εἰς Διόνυσον ἐκώμασα. φεῦ τίνας ὕδωρ
πίνουσιν, μανίην σώφρονα μαίνομενοι.

407.— ΑΝΤΙΠΑΤΡΟΤ [ΣΙΩΝΙΟΤ]

Δμῶι ΄Ιπποκράτευς έθαυμε βρέφος, ἐς πλατὺ πόντου
χεῖλος γειτοσύνης ἐρπύσαν ἐκ καλύβης.

1 Probably Drusus the son of Germanicus and brother of Nero.

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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,¹ 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.² 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!³

407.—ANTIPATER OF THESSALONICA

The slave-child of Hippocrates, having crept from the neighbouring cottage to the broad edge of the

¹ The spout of the silver vessel from which the wine was poured.

² Antigonus suggests that he, too, like the frog, had learnt wisdom and become a better poet since he had become a wine-drinker.

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πλείον ἐπεὶ μαξῶν ἔπιεν ποτών. ἔρρεθε θάλασσα, ἢ βρέφος ὡς μήτηρ ψεύσαο δεξαμένη.

408.—ΑΝΤΙΠΑΤΡΟΤ

Εἶδε με παντοίοις ἐτι πλάξεσθαι ἀήταις ἢ Δητοῦ στήναι μαιάν ἀλωμένην.
οὐκ ἂν χρησώνην τόσον ἔστενον. οἱ ἔμε δειλῆν,
δόσαις Ἐλλήνων νηυοὶ παραπλέομαι,
Δῆλος ἐρημαίη, τὸ πάλαι σέβας. ὅψε πη "Ηρη
Δητοῦς, ἀλλ` οἰκτρὴν τὴν ἐπέθηκε δίκην.

409.—ΑΝΤΙΦΑΝΟΤΣ

Εἴ τινα μὴ τέρπει λωτοῦ ἀκέλυς, ἢ γλυκὺς ἄχος
ψαλμῶν, ἢ τριγέρων νεκτάρεως Βρόμιος,
ἡ πεῦκα, κώμοι, στέφανοι, μῦρα, λιτὰ δὲ δειπνῶν
λαθροπόδας τρώκταις χερσὶ τίθειν τόκους,
οὕτως ἐμοὶ τέθηκε ἀπερὶ μνήστιν δὲ παρέρτω
νεκρῶν, ἐς ἀλλοτρίους φειδόμενον φάρναγας.

410.—ΤΟΤΛΛΙΟΤ ΣΑΒΙΝΟΤ

Σμίνθος, ὁ παντοίης δαῖτὸς λίχνος, οὐδὲ μνάγρης
dειλός, ὁ κάκθαντων κέρδεα ληξόμενος,
νευρολάλου Φοίβου χορδῆν θρίσεν· ἢ δ` ἐπὶ πήχοιν
ἐλκομένη θηρὸς λαμύν ἀπεβρόχισεν.
tόξων εὔστοχήν θαυμάζομεν· ὅσ δὲ κατ` ἐχθρῶν
ἡδη καὶ κιθάρην εὔστοχον ὀπλοῦν ἔχει.

1 μέλος Reiske, and I render so.
2 So Toup: κόντροι 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.¹

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 nectarous 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.

¹ Delos remained desert after its destruction by Mithridates' admiral. See No. 100, a reply to this epigram.

q 2
GREEK ANTHOLOGY

411.—MAIKIOT
"Ηλλακτ' ἐξαπτής Κορυήλιος, οὖδ' ἐτι λιτῷ
tέρπεται ἠμετέρῳ μουσοχαρεὶ βιότῳ.
kούφης δ' αἰωρεῖται ἀπ' ἐλπίδος: οὐκέτι δ' ἡμεῖς
οἱ πάροι, ἀλλ' ἐτέρης ἐλπίδος ἐκκρέμαται.
eἰκὼμεν, ψυχή τεπαλαίσμεθα, μηδε βιάζου
eἰς ἐδαφὸς τέχνης κείμεθ' ὑπ' ἄργυρείς.

412.—ΦΙΛΟΔΗΜΟΤ
"Ἡδη καὶ ρόδου ἐστί, καὶ ἀκμάζων ἐρέβινθος,
καὶ καυλοὶ κράμβης, Σωσύλε, πρωτοτόμου,
cαὶ μαίνῃ ἤσαλαγεύσα, καὶ ἀρτιπαγής ἀλίτυρος,
cαὶ θριδάκων οὐλων ἀβροφυὴ πέταλα.
ἡμεῖς δ' οὖτ' ἀκτῆς ἐπιβαίνομεν, οὖτ' ἐν ἀπόψει
γινόμεθ', ὅσ αἰεί, Σωσύλε, τὸ πρότερον;
cαὶ μὴν Ἀντιγένης καὶ Βάκχιος ἐχθὲς ἐπαιξοῦν
νῦν δ' αὐτοὺς θάψαι σήμερον ἐκφέρομεν.

413.—ANTIFIDOT BTZANTIOD
"Ἡ τερεβινθώδης ὀλυγάμπελος οἶα τε βαίη

νησίς, ἀλλ' ὅμαλη πᾶσα καὶ ἀστύφελος;
αι δ' ἀγχοῦ, μεγάλαι τε καὶ εὔρεες, ἀλλ' ἐπὶ πουλὼ
tρηχεῖαι: μεγέθει τοῦτο περισσότεραι.
καρποίς, οὐ σταδίοισιν ἐρίζωμεν: οὐδὲ γὰρ αὐλαξ
Αἰγύπτου Διβύς ψάμμον ἐπιστρέφεται.

414.—GEMINOT
"Ἡ παλίουρος ἐγὼ, τρηχὴν ξύλου, οὖρος ἐν ἔρκει:
tίς μ' ἄφορον λέξει, τὴν φορίμων φύλακα;

1 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 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 pleasance 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 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 cornfields 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?

2 One of the small islands of the Prinkipo group in the sea of Marmara.

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415.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ἡμὴν καὶ προπάροιθε συνέμπορος ἀνέρι κέρδους,
ὴνίκα δημοτέρην Κύπριν ἐναυτολόγειν:
κεῖθεν καὶ συνέπτηξεν ἐμὴν τρόπιν, ὀφρα με λεύσση
Κύπρις, τὴν ἀπὸ γῆς εἰν ἀλὰ ρεμβομένην.
ἔστιν ἐταύρειος μὲν ἐμοὶ στόλος, εἰςὶ δὲ λεπτὰ
κάρπασα, καὶ λεπτὸν φῦκος ὑπὲρ σανίδων.
ναυτίλοι, ἀλλ' ἀγε πάντες ἐμῆς ἐπιβαίνετε πρύμνης
θαρραλέως: πολλοὺς οίδα φέρειν ἐρέτας.

416.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἡ ναῦς ἀπ' ἔργουν Κύπριδος γομφουμένη,
πρὸς τὸν γενέρχην πόντον ἡλιθὸν θεοῦ:
ἀνὴρ γάρ ὄρης μ' ἐμπορος τεκτήματο,
καλέσας Ἐταίρην· εἰμὶ γὰρ πᾶσιν φίλη.
ἐμβαίνε θαρρῶν μισθὸν οὐκ αἰτῶ βαρὺν.
ἐλθόντα δέχομαι πάντα· βαστάζω ξένον
ἀστόν τ' ἐπὶ γαῖς κῆν βυθῷ μ' ἐρέσσετε.

417.—ΑΝΤΙΠΑΤΡΟΤ

Θηρευτὴν Λάμπωνα Μίδου κῦνα δίψα κατέκτα,
καίπερ ὑπὲρ ψυχῆς πολλὰ πουνησάμενον.
ποσὶ γὰρ ὀρυσσεῖν νοτεροῦ πέδου, ἀλλὰ τὸ νωθὲσ
πίδακος ἐκ τυφλῆς οὐκ ἐτάχυνεν ὑδρόφ.
πίπτε δ' ἀπαυδήσας· ἦ δ' ἔβλυσεν. ἦ ἄρα, Νύμφαι,
Δάμπων κταμένων μὴν ἐθεσθ' ἐλάφων.

1 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 besfits a lady of pleasure; I wear dainty white linen, and on my timbers lies a delicate dye. Come, sailors, confidently mount on my stern. I can take any number of oarsmen.

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?

2 In this and the next epigram some of the phrases are equivocal, with an obscene bye-meaning.
GREEK ANTHOLOGY

418.—TOY AYTOY

"Ισχετε χείρα μυλαίων, ἀλετρίδες· εὐδετε μακρά, κην ὄρθρον προλέγη γῆρος ἀλεκτρυνών·
Δηώ γὰρ Νύμφαισι χερῶν ἐπετείλατο μόχθους·
αὶ δὲ κατ’ ἀκροτάτην ἀλλόμεναι προχώ, ἀξονα διενύουσιν· ὁ δ’ ἀκτίνεσιν ἐλικταἰς
στρωφά Νισυρίων κοῖλα βάρη μυλάκων.
γενόμεθ’ ἀρχαίον βιώτου πάλιν, εἰ δίχα μόχθου
daínνυσθαί Δηνώς ἔργα διδασκόμεθα.

J. A. Pott, Greek Love Songs and Epigrams, ii. p. 55.

419.—ΚΡΙΝΑΓΟΡΟΤ

Κὴν μυχὸν Ἐρκυναίον, ἢ ἐς πῦματον Σολόεντα,
ἐλθῇ καὶ Διβυκὸν κράσπεδου Ἑσπερίδων
Καίσαρ ὁ πουλωσέβαστος, ἣμα κλέος εἰσιν ἐκεῖνῳ
πάντῃ. Πυρήνης ὑδατα μαρτύρια·
oisὶ γὰρ οὐδὲ περὶξ ὅρυτοι αἰπεφαιδώνατο,
λουτρὰ καὶ ἢπείρων ἔσσεται ἀμφοτέρων.

420.—ΑΝΤΙΠΑΤΡΟΤ

Μὴ κλαίων τὸν Ἑρωτα δόκει, Τηλέμβροτε, πεῖσεν,
μηδ’ ὀλίγῳ παύσειν ὑδατι πῦρ ἀτένες.
χρυσὸς Ὁ Ἑρωτος αἰεὶ παιώνιος· ἐσβέσθη δὲ
οὐδὲ τὸτ’ ἐν πολλῷ τικτῷμενος· πελάγει.

421.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Νῆσοι ἔρημαι, τρύφεα χθονὸς, ὡς κελαδεινὸς
ξωστὴρ Ἀγαίου κῦματος ἑντὸς ἔχει,

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1 The Hercynian forest was in Germany, Cape Soloeis on the west coast of Morocco.

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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 Nisyrían 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 Soloeis¹ and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees² 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, Telembrots, 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 sea³ was he quenched.

421.—By the Same

On the Cyclades

Ye desert islands, crumbs of land, which the sounding cincture of the Aégean wave confines, ye have

¹ Probably Dax (Aqueae Augustae).
² Love is assumed to have been born from the sea like his mother.
GREEK ANTHOLOGY

Σίφνου εμμήσασθε καὶ αὐχμηρὴν Φολέγανδρου,
τλήμονος, ἀρχαίν ό πόλον ἐπονεστη ἀγαλάτην.
η σ' ύμας ἐδίδαξεν ἐνα τρόπων ἤ ποτε λευκῇ
Δήλοσ, ἐρημαίον δαίμονος ἀρξαμένη.

422.—ΑΠΟΛΛΩΝΙΔΟΣ

"Πρὸς παύδων" εἶπεν "γονάξομαι, ἢν μὲθανόσαν
στείλῃς, μὴ σπεῖσαι δεύτερα φίλτρα γάμου."
εἶπεν· ὁ δ' εἰς ἐτέρην ἐσπούδασεν. ἀλλὰ Φίλιννα
Διαγένην λήθης τίσατο καὶ φθιμένην.
νυκτὶ γὰρ ἐν πρῶτῃ θάλαμον σχάσε μῆνις ἀφυκτος, 5
ὡς μὴ λέκτρον ἰδείων δεύτερον ηέλιον.

423.—BIANORΟΣ

Σάρδιες αἰ τὸ πάλαι Γύγου πόλις, αἷ τ' Ἀλνάττον
Σάρδιες, αἰ βασιλεῖ Περσῖς ἐν Ἀσιάδι,
αἰ χρυσῷ τὸ παλαιὸν ἐπλινθόσασθε μέλαθρον,
ἄλθον Πακτωλοῦ λεύματι δεξάμεναι·
νῦν δὴ ὅλαι δύστην εἰς ἐν κακὸν ἀρτασθεῖςαι,
ἐς βυθὸν εξ ἀχανοὺς χάσματος ἱρίπτετε,
Βοῦρα καὶ εἰς Ἐλίκην 1 κεκλυσμέναι· αἰ δ' ἐνι χέρσῳ
Σάρδιες ἐμβυθίαιες εἰς ἐν ἐκείςθε τέλος.

424.—ΔΟΤΡΙΔΟΣ ΕΛΑΙΤΟΤ

'Ἡρίαι νεφέλαι, πόθεν ὑδάτα πικρὰ πιοῦσαι
νυκτὶ σὺν ἀστερφεὶ πάντα κατεκλύσατε,
οὐ Διβύς, Ἐφέσον δὲ τὰ μυρία τεύχα ταλαίνης
αὐλία καὶ μακάρων ἤς ἐτέων κτέανα;

1 καὶ Ἰο' Ἐλίκη 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.¹

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.² Bura and Helice³ 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

¹ cp. No. 408. ² For this earthquake see Tac. Ann. ii. 47. ³ Cities on the coast of Achaea.
GREEK ANTHOLOGY

ποῦ δὲ σαωτῆρες τότε δαίμονες ἔτραπον ὁμμα; 5
αἰαὶ τὴν Ἰάδων πολλὰν ἄοιδοτάτην.
κεῖνα δὲ κύμασι πάντα κυλινδομένοισιν ὅμοια
eἰς ἄλα σὺν ποταμοῖς ἔδραμε πεπταμένοις.

425.—ΙΩΑΝΝΟΤ ΤΟΤ ΒΑΡΒΟΤΚΑΛΛΟΤ

"Αδ' ἐγὼ ἀ τλάμων ἀπολίς πόλις, ἄρμυγα νεκροῖς
ἐνναέταις κεῖμαι, ἃ, πανατοτμότατα.
"Ηφαιστός μ' ἐδάμασε μετὰ κλόνου 'Εννοοσιγαίον.
φεῦ, ἀπὸ τοσσατίου κάλλεος εἰμὶ κόνις.
ἀλλὰ παραστείχοντες ἐμᾶν στοναχήσατε μοίραν
σπείσατε Βηρυτῷ δάκρυ καταφθημένα.

426.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τελέθει Κύπρις πολιηόχος, ὅφρα νοῆσῃ
ἐνδίων εἰδώλων τὴν πρὶν ἐδῶς Χαρίτων;
τύμβους ἀταρχύτων μερόπων πόλις, ἂς ὑπὸ τέφρην
αἱ Βεροῆς πολλαὶ κείμεθα κυλιάδας.
γράψαθ' ἐνὸς καθύπερθε λίθου, φίλα λείψανα
φωτῶν.
"Βηρυτὸς γοερὴ κεῖται ύπὲρ δαπέδων."

427.—ΤΟΥ ΑΥΤΟΥ

Ναυτίλε, μὴ στῆςς δρόμον ὅλκάδος εἶνεκ' ἐμεῖον.
λαίψεᾳ μὴ λύσῃς. χέρσον ὅρας λιμένα.
tύμβους ὅλη γενόμην. ἔτερον δ' ἐς ἀπενθέα χώρων
δουπήσεις κῶπη νῆος ἐπερχομένης.
tούτῳ Ποσειδαῖν φίλου, ξενίοις τε θεοῖσιν
χαίρεθ' ἀληπλανέες, χαίρεθ' ὄδουπλανέες.

1 The destruction of old Ephesus by flood took place in
the reign of Lysimachus (circ. 290 B.C.).

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Ephesus.1 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.2

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 gods. Farewell seafarers, farewell wayfarers!

1 Destroyed by earthquake in 554 A.D.
2 i.e. who formerly welcomed strangers.
GREEK ANTHOLOGY

428.—ANTIPIATROT ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ϲοὶ μὲ, Ὑρηκίκης σκυληφόρε, Θεσσαλονίκη
μήτηρ ἡ πάσης πέμψε Μακεδονίας.
ἀείδω δ' ὑπὸ σοὶ δεδημένων 'Ἀρεά Βεσσών,
ὅσα ἐδὰν πολέμου πάντ' ἀναλεξάμενος.
ἀλλὰ μοι ὡς θεὸς ἔσσο κατίκοος, εὐχομένου δὲ
κλύθι. τίς ἐς Μοῦσας οὐναν ἀσχολή;

429.—ΚΡΙΝΑΓΟΡΟΤ

Τὸν σκοτόν Ἐὐβοῖας ἀλικύμονος ἦσεν 'Αρίστω
Ναύπλιον· ἐκ μολπῆς δ' ὁ θρασύς ἐφλεγόμην.
ὁ ψεύστης δ' ὑπὸ νύκτα Καφηρείης ἀπὸ πέτρης
πυρὸς ἐμὴν μετέβη δυσμόρον ἐς κραδίην.

430.—ΤΟΥ ΑΥΤΟΥ

Τῆς δοὺς γενεὴ μὲν Ἄγαρρική, ἦπτος Ἀράξεως
ὑδώρ πελοφόρος πινεται 'Ἀμενίοις.
χαίται δ', ὧν μῆλοις ἄτε που μαλακόν ἐπὶ μαλλοῖ,
ψεῦδαλ δ', ἀγροτέρων τριχύτεραι χιμάρων.
νῆσος δὲ τριτοκεῖ ἀνὰ πᾶν ἔτος, ἐκ δὲ γάλακτος
θηλή ἀεὶ μαστοὺ πληθεῖται οὐδατοῦ.
βληχὴ δ' ἀσσοτάτῳ τερένης μυκήματι μόσχου
ἀλλὰ γὰρ ἀλλοίαι πάντα φέρουσι γέαι.

431.—ΑΔΗΛΟΝ

Εἰς κλέπτην εὐρότα σπάθην χρυσῆν
Καὶ χρυσὸν φιλέω καὶ δηῖον ἀρεα φεύγω.

Piso conducted operations against the Thracians from 238
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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.¹ 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.²

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.

¹ An imitation of Dioscorides (v. 137).

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432.—ΘΕΟΚΡΙΤΟΣ

"Ω δείλαιε τῷ Θύρσι, τί τοι πλέον, εἰ κατατάξεις
dάκρυσί διγλύνως ὁπας ὅπουρόμενος;
οἶχεται ἀ χίμαρος, τὸ καλὸν τέκος, οἶχετ᾿ ἐς ἄδαν
tραχὺς γὰρ χαλαῖς ἀμφεπίξῃ λύκος·
αἱ δὲ κύνες κλαγγεῖντι. τί τοι πλέον, ἀνίκα τήνας 5
ὁστίον οὐδὲ τέφρα λείπετ᾿ ἀποχομένας;

433.—ΤΟΥ ΑΥΤΟΥ

Δῆς, ποτὶ τάν Μοισάν, διδύμοις αὐλοίσιν ἀείσαι
αὐτῷ τί μοι; κῆγω πακτὶδ αἰειράμενος
ἀρξεῖμαι τι κρέκειμον Ὠδὲ βωκόλος ἐγγύθεν ἁσεῖ
Δάφνης, κηροδέτῳ πνεύματι μελπόμενος.
ἐγγύς δὲ στάντες λασιάυχενος ἐνδοθεν ἄντρον
Πάνα τὸν αἰγιβάταν ὄρβανίσωμες ὑπνοῦ.

434.—ΤΟΥ ΑΥΤΟΥ

"Αλλος ὁ Χίος· ἐγὼ δὲ Θεόκριτος, ὃς τάδ᾿ ἐγραψα,
eἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίων,
νῦν Πραξιγόραο περικλειτής τε Φιλίννης.
Μοῦσαν δ᾿ ὅθνείαν οὗ τιν ἐφελκυσάμαν.

435.—ΤΟΥ ΑΥΤΟΥ

"Αστοῖς καὶ ξειφοῦσιν ἵπποι νέμει ἀδε τράπεζα·
θεῖς ἀνελεῖ, ψήφου πρὸς λόγον ἐρχομένης.
ἄλλος τις πρόφασιν λεγέτω· τὰ δ᾿ ὅθνεια Κάϊκος
χρήματα καὶ νυκτὸς βουλομένοις ἀριθμεῖ.

1 An orator and sophist of the fourth century B.C.
2 It is, of course, the banker himself who πρὸς λόγον

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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-mouter of sleep.

434.—BY THE SAME

Prefixed to a collection of Theocritus' works

The Chian Theocritus 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. Let others find pretexts for not paying; Caicus pays money deposited with him on demand, even at night.

εχέται, not his reckoning counters (or, as we should say, his books).

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436.—Ἐν Συρακούσαις ἔγραφησαν

Ἀρχαῖα τώπολλων τάναθήματα
ὑπῆρχεν· ἡ βάσις δὲ τοῖς μὲν εἰκοσὶ,
τοῖς δὲ ἐπτά, τοῖς δὲ πέντε, τοῖς δὲ δώδεκα,
τοῖς δὲ διηκοσίοις νεκτέρη ἤδε ἐνιαυτοῖς·
τοσσόσοδʼ ἄριθμος ἕξεβη μετροῦμενος. . .

437.—ΘΕΟΚΡΙΤΟΣ

Τήναν τάν λαύραν, οἴδι ταὶ δρῦες, αἰπόλε, κάμψας,
σύκωνοι εὐρήσεις ἀρτιγυλυφὺς ξόανων,
τρισκελές, αὐτόφλοιον, αὐναίτον· ἄλλα φάλητι
παιδογόνῳ δυνατόν Κύπριδος ἔργα τελείν.
ἐρκος δὲ εὑρεν περιδέδρομεν· ἀέναον δὲ
ῥείθρων ἀπὸ στιλάδων πάντοσε τηλεθάει
dάφναις καὶ μύρτωσι καὶ εὐώδει κυπαρίσσῳ,
ἐνθα περὶξ κέχυναι βοτρυόπαις ἐξικα
ἀμπελοὺς· εἰαρινοὶ δὲ λύγγυφθογγοιαίν ἀοιδαῖς
κόσσυφοι ἀχέυσιν ποικιλότραυλα μέλης
ξουθαὶ δʼ ἀδούνδε μινυρίσμασιν ἀνταχεύσαι
μέλπουσι στόμασιν τὰν μελίγγηρν ὅπα.
ἐξεω δὴ τηνεῖ, καὶ τῷ χαρίντι Πρίαμῳ
ἐὔχου ἀποστέρξαι τοὺς Δάφνιδος με πόθοισ,
κευθὺς ἀπορρέει χάμαρον καλὸν. ἢν δὲ ἀνανεύῃ,
tοῦδε τυχοῦ ἔθελω τρισσὰ τῇ τελεῖσαι
ῥέξῳ γὰρ δαμάλαιν, λάσιον τράγον, ἄρμα τὸν ἵσχω
σακίταν· νεῦοι δὲ εὐμενεῖς ὁ θεός.

438.—ΦΙΛΙΠΠΟΣ

Βωλοτόμοι μύρμηκες, ὁ γῆς στρατός, ἡνίκ‘ ἔτενδε
γειομόρον μελιχήν σμήνοδοκον χάριτα,

1 ἀριθμὸς Wilamowitz: γὰρ νυ.
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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...
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μηνίσας ὁ πρέσβυς, ἐς ὑδατα κρωσοῦν ἐβαψεν,
ἐνθάδε τοὺς ἀπὸ γῆς οὐ δοκέων πελάσειν.
oἱ δὲ νέας κάρφας ἀχυρίτιδας ἀντιφέροντες,
αὐτοκυβερνῆται πρὸς κύτος ἐτρόχασαν.
ἡ μα φίλη γαστήρ καὶ βαιετάτους ἀνέπεισεν
ἐκ χθονὸς εἰς Νύμφας καὶνοτάτους ἐρέτας.

439.—ΚΡΙΝΑΓΟΡΟΤ

Βρέγμα πάλαι λαχναίων, ἑρμαίον τε κέλυφος
ὁμματος, ἀγλῶσσου θ' ἀρμονίη στόματος,
ψυχῆς ἀσθενές ἔρκος, ἀτυμβεύτου θανάτοιο
λείψανον, εἰνδοιον δάκρυ παρερχομένων,
κείσο πέλας πρέμνου παρ' ἀτραπόν, ὅφρα <μάθη
tis>
ἀθρήσας, τί πλέον θειομένῳ βιότοι.

440.—ΜΟΣΧΟΤ ΣΤΡΑΚΟΤΣΙΟΤ

"Ερως δραπέτης

'Α Κύπρες τὸν 'Ερωτα τὸν νιέα μακρὸν ἐβῶστρει·
"Ει τις ἐνὶ τριόδοιοι πλανῶμεν εἰδὲν 'Ερωτα,
δραπετίδας ἐμὸς ἐστίν· ο μαντᾶς γέρων ἐξέι.
μεσθὸς τοι τὸ φίλαμα τὸ Κύπριδος· ἢν δ' ἀγάγης νυν,
οὐ γυμνὸν τὸ φίλαμα, τῦ δ', ὡς ἑνε, καὶ πλέον ἐξεῖς.
ἔστι δ' ὁ παῖς περίσσομος· ἐν εἰκοσι πάσι μάθοις νυν.
χρώτα μὲν ὁ λευκός, πυρὶ δ' εἰκελὸς· ὁμματα δ' αὐτοῦ
δριμύλα καὶ φλογόεντα· κακὰι φρένες, ἄδυ λάλημα.
οὐ γὰρ ἵσουν νοεῖ καὶ φθέγγεται· ὅς μέλι φωνά·
ἠν δ' χολά, νὸς ἐστὶν αὖμερος· ἄπερστεντάς,
οὔτεν ἄλθευόν, δόλου βρέφος, ἄγρια παίδει.
εὑπλόκαμου τὸ κάρανον· ἐχει δ' ἵταμον τὸ πρόσωπον.

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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 anyone 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
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μικκύλα μὲν τῆν τὰ χερύδρια, μακρά δὲ βάλλει·
βάλλει δ’ εἰς Ἀχέροντα καὶ Ἀτέδω βασιλῆ.
γυμνός μὲν τὸ γε σῶμα, νόσος δὲ οἱ ἐμπετύκασται· 15
καὶ πτεροεὶς ὅσον ὄρυξ ἐφίππταται ἄλλωτ’ ἐπ’ ἄλλως.
ἀνέρας ἦδε γυναίκας, ἐπὶ σπλάγχνους δὲ κάθηται·
tόξουν ἔχει μάλα βαιών, ύπερ τόξῳ δὲ βέλεμνον·
tυτθοῦν οὖθε τὸ βέλεμνον, ἐς αἰθέρα δ’ ἄχρι φορεῖται·
cαὶ χρύσουν περὶ νῶτα φαρέτριον’ ἐνδοθι δ’ ἐντι· 20
τοῖ πτεροῖ κάλαμοι, τοῖς πολλάκι κάμε τυρώσκει.
πάντα μὲν ἄγρια, πάντα· πολὺ πλέον ἀ δαῖς αὐτῶ
βαιν ἀλμπάς ἑούσα, τὸν Ὅλου ἀυτὸν ἀναίθει.
ἡν τυ γ’ ἔλησ τήνου, δήσας ἄγε, μηδ’ ἐλεήσης·
κήν ποτ’ ἰδῆς κλαίοντα, φυλάσσει μή σε πλανήσῃ· 25
κήν γελάς, τυ νυν ἔλκες· καὶ ἡν ἔβελθη σε φιλᾶσαι,
φεῦγε· κακὸν τὸ φίλαμα, τὰ χείλεα φάρμακόν ἐντι.
ἡν δὲ λέγης, Λάβε ταύτα, χαρίζομαι ὅσα μοι ὀπλα,
μή τυ θύγης πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέ-
βαπται.”

441.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Τὸν Διὸς ἐν τριόδοισιν ἑθαύμασα χάλκεον νία,
τὸν πρὸν ἐν εὐχωλαῖς, νῦν παραριπτόμενον.
ὀχθῆσας δ’ ἀρ’ ἕειπον· “Ἀλεξίκακε τρισέληνε,
μηδέποθ’ ἦττηθείς, σήμερον ἐξετάθης.”
νυκτὶ δὲ μεειδών με θεὸς προσεσθεῖ παραστάς· 5
“Καιρῷ δουλεύειν καὶ θεὸς ὄν ἐμαθον.”

442.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

ΜΤΡΙΝΑΙΩΤ

Γραπτύς τις μογήσεσκεν ἐπ’ ἰχθύσιν· τὸν δ’ ἐσιδοῦσα
εὐκτέανος κούρη θυμὸν ἐκαμμεν πόθων,

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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 ¹

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.

¹ The statue had doubtless been cast down by the Christians.
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καὶ μὲν ἥκε σύνεννον· ὁ δὲ ἐκ βιότοιο πενίχροι
δέξατο παντοτῆς ὄγκον ἀγνορίσης.
ἡ δὲ Τύχη γελώσα παρίστατο, καὶ τοτὲ Κύπρῳ,
“Ὅτε τεσσάρος ἀγών, ἀλλ’ ἐμὸς ἐστιν,” ἔφη.

443.—ΠΑΤΔΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ
Μὴ ποτὲ κοιλήνης Παφίη νόου· ἀντιτύπου γὰρ
ἐνθὺς ἀποθρόσκει κοῖφος Ἐρώς κραδής.
ὁ πτέρων ὀλισθήσαν ξεῖ φύσιν· ἥν τις ἀίστου
ἀκρον ἐλπίζει φλογεροῦ, δύτειν ἐνός ὄλος.
ἐλπίδι μὴ θέλης φρένα μαχαλᾶ· γυνοβόρον γὰρ
πῦρ ὑποριπίζει, θυμὸν ἐφελκομένη.

444.—ΕΡΑΤΟΣΘΕΝΟΣ ΣΧΟΛΑΣΤΙΚΟΤ
Καλὰ τὰ παρθενίνης κειμήλια· παρθενίη δὲ
tὸν βίον ὀλέσσο· ἥν πᾶσι φυλασσομένη.
tοὺνεκεν εὐθέους ἀλοχον λάβε, καὶ τῶν κόσμῳ
δὸς βροτὸν ἀντὶ σέθεν· φεύγε ἄκακλος ὑποκείμενη.

445.—ΙΟΤΛΙΑΝΟΤ ΑΙΓΤΩΤΙΟΤ
"Ἤθελε μὲν βασίλευς σε βοηθῶν εἰσέτε πέμπτειν
ἀστειο τειρομένους δευομένους μερότων,
Ὑπιανὲ χρύσει· σοὶ δὲ ἐν βιότοιο γαλήνη
πατρίδα καὶ κλήρου σῶν προβέβολας ἔχειν,
αὐξῶν σῶν προγόνων κτέρας ἐνδικον· ἀρχομένων γὰρ
πλούτων ὁτι στυγγέεις σύνθροιος οἰδὲ Δίκη.

446.—ΤΟΥ ΑΥΤΟῦ
"Ἡδὲα πάντα κέλευθα λάχειν βίος· ἀστεὶ μέσσω
ἐυχος, ἐταιρεῖα· κρυπτὰ δόμιοιν ἄχη.
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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

(ep. No. 360)

All the paths of life are pleasant. In the middle of the city there are fame and society; at home our
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ἀγρὸς τέρψιν ἀγεί, κέρδος πλόος, ἀλλοδαπὴ χθῶν
gνώσιας· ἐκ δὲ γάμων οἶκος ὀμοφρονεῖν,
τοῖς δ' ἀγάμωις ἄφροντες ἀεὶ βίος· ἔρκος ἐτύχθη
πατρὶ τέκος, φροῦδος τοῖς ἀγόνοισι φόβος·
ήνορέῃ νεότης, πολιῇ φρένας οἶδεν ὀπάσσαι.
ἐνθὲν θάρσος ἔχων ξῶε, φύτευε γένος.

447.—ΤΟΥ ΑΥΤΟΥ
Μήτηρ υἱα λιπόντα μάχην μετὰ πότμον ἐταίρων
ἐκτανεὶν, ὦδινων μνήστων ἀνθρωπεῖν.
καὶ γὰρ γνήσιον αἶμα διακρίνει Λακεδαίμων
ἄλκη μαρναμένων, οὐ γενεῖ βρεφέων.

448.—ΑΛΛΟ

'Ερώτησις Ὄμηρου

'Ανδρες ἀπ’ Ἀρκαδίης ἀλητῆρες, ἢ ῥ’ ἔχομεν τι;
'Ανταπόκρισις Αρκάδων

"Οσοὶ ἔλομεν λιπόμεσθ’, ὀσο’ οὐχ ἔλομεν φερόμεσθα.

449.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἐρως ἔρων

Τίς πυρὶ πῦρ ἐδάμασσε; τίς ἔσβησε λαμπάδι πυρσὸν;
tίς κατ’ ἐμῆς νευρῆς ἐτέρην ἐτανύσσατο νευρῆν;
καινὸς "Ἐρως κατ’ Ἐρωτός ἐμὸν μένει ἰσοφαρίζει.

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griefs 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. ¹

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.

¹ i.e. lice.
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450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθείαισιν οἱ τεθηκότες
αἰσθήσιν εἶχον, ἄνδρες ὡς φασίν τινες,
ἀπηγξάμην ἂν, ὡστ' ἰδεῖν Εὐριπίδην.

451.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἄν εἴποι λόγους πρὸς Πρόκυνη τὴν ἀδελφὴν Φιλομήλην
Σῶς μὲ πόσις κακοεργὸς ἐνὶ σπῆλυγγι βαθεῖᾳ
μουνώσας βαρύποτομον, ἐμὴν ἀπέκερσε κορεῖνην.
στυγνὰ δὲ μοι πόρεν ἐδνα πολυτλῆτοιο γάμωσον.
γλῶσσαν ἐμὴν ἑθέρισε, καὶ ἐσβεσεν ἐλλάδα φωνήν.

452.—ΑΛΛΟ

Εἰς τὸ αὐτὸ

Χαῖρε, Πρόκυνη, παρὰ σεῖο κασιγνήτης Φιλομήλης,
χαίρειν εἰ τὸδε γ' ἐστίν. ἐμοῦ δὲ σοι ἁλγεὰ θυμοῦ
τέπλος ἀπαγγείλειε, τά μοι λυγρὸς ὀπασε Τηρεύς,
ὅς μ' ἔρξας βαρύποτομον ἐν ἔρκεσι μηλονομῆνον,
πρῶτον παρθενίας, μετέπειτα δ' ἐνόσφισε φωνής.

453.—ΜΕΛΕΑΓΡΟΤ ¹

Αὐτὸς ὁ βοῦς ἱκέτης ἐπιβόμοιος, αἰθέρει Ζεῦ,
μυκᾶται, ψυχὴν ῥυόμενος θανάτου.
ἀλλὰ μέθες, Κρονίδη, τὸν ἄροτρα καὶ σὺ γὰρ αὐτὸς
πορθμεὺς Εὐρώπης ταύρος, ἀνὰξ, ἐγένου.

¹ 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.
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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. 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.

1 She wove a robe and told her story to her sister by the voice of the kepklis or weaving-comb.
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454.—ΑΔΗΛΟΝ
Τίνας ἄν εἶποι λόγους Καλλιόπη εἰς Γεώργιον
Οὗτος ἐμὸς γενήτης γυνήσιος, οὐ Κρονίδης.

455.—ΑΛΛΟ
Τίνας ἄν εἶποι λόγους Ἀπόλλων περὶ Ὀμήρου
"Ἡειδον μὲν ἐγών, ἐχάρασσε δὲ θείος Ὀμήρος.

456.—ΑΛΛΟ
Πασιφάξ πρὸς τὸν Ἔραστα
Εἰ ποθεῖν μ’ ἐδίδαξας ἐν οὐρείς ταῦρον ἀλήτην,
μυκηθόμον με δίδαξον, ὅτ’ ἐκέλον ἄνδρα καλέσσω.

457.—ΑΛΛΟ
Τί ἄν εἴποι Ἀχιλλεῖς τρωθέντος Ἀγαμέμνονος
'Εγώς νῦν, Ἀγαμέμνον, ἐμὸν φθισήνορα θυμόν
ἐγώς ἐν σταδίσσων ὅσον σθένος Ὀκτόφος ἔστι.
νῦν γὰρ πάντας ὁλοκότως πολυπημονὶ λάβηθ’
σοί δ’ αὐτῷ μέγα πῆμα φάνη, θανάτῳ χέρειον.
ἀφροσύνης κακὰ ἔργα καὶ ἀσχετα πένθεα πάσχεις, δ’
δὲ πᾶσιν Δαναοῖσιν ἄρηίον ἐρκός ἑτύχθης.

458.—ΑΛΛΟ
Τί ἄν εἴποι Ὀδυσσεῖς ἐπιβᾶς τῆς Ἰθάκης
Χαῖρ’ Ἰθάκη· μετ’ ἀεθλα, μετ’ ἀλγεα πικρὰ θαλάσσης
ἀσπασίως τεῦν οὐδᾶς ἰκάνομαι, ὅφρα νοῆσω
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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
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Δαέρτην, ἀλοχόν τε καὶ ἀγλαδὰν υίεα μοῦνον
σὸς γὰρ ἔρως κατέθελξεν ἐμὸν νόον. οἶδα καὶ αὐτὸς,
"ὡς οὐδὲν γλύκιον ἢς πατρίδος οὔδε τοκῆν."  

459.—ἈΛΔΟ

Τι ἄν ἐίποι Ἀχιλλεύς ὅρῶν τὸν Ὀδυσσέα ἐν ἀθή
Ἀτρεκέως πάντων πολυμήχανός ἐστὶν Ὀδυσσέας·
ξώδος ἔων ἐνόησεν ἡ μηθέμις ἐστὶν ἰδέσθαι,
νερτέρου κευθμοῦνα καὶ ἄλγεα πικρὰ θανόντων.
πῶς ὦ ἐτηλ προλυτείν ἱερὸν φῶς; ἢ τίς ἀνάγκη
ἡγαγεν οὐκ ἐθέλοντα; δόλων ἀκόρητος ἑτύχθη
ἐν χθονὶ καὶ πελάγεσσι καὶ ἐν νεκύεσσι Ὀδυσσέας.

460.—ἈΛΔΟ

Τι ἄν ἐίποι Ἀχιλλεύς ὅρῶν τὰ ὅπλα κείμενα
Μήτερ, τεῦχεα ταῦτα καὶ ἀγλαδὰ δώρα κομίζεις
ἀγχεμάχῳ σέο παιδί, τὰ μὴ πάρος ἐδρακεν ἀνήρ.
οἶδα δὲ νῦν ὅτι Παλλᾶς ἐφ’ Ἑκτορι χεῖρα κορύσσει
ἡμετέρην, καὶ Τρωσίν ἀεικέα λογίγον ἐγείρει.

461.—ἈΛΔΟ

Τίνας ἄν ἐίποι λόγους ὁ Πύρρος ἐπιβὰς Τροίας
Μόχθος ἐμοὶ γενετήρος ἀμύμωνος οὐ τέλος εὐρεν
αὐτάρ ἐγὼ Τρώεσσι φόνον πάντεσσι κορύσσων
ήλυθον· ἥνορεν γὰρ ὑπέρτερου εὗχος ἀείρω,
καὶ Πρίαμον βασιλῆα, καὶ οὖς προλύολοπτεν Ἀχιλ-
λεύς,
pάντας ὅμοι κατὰ μῶλον ἐμὸν μένος οἴδεν ὀλέσσαι,
καὶ Τροῖς πτολεθροίν ἀρῆμοι ἐξαλατάξω,
καὶ Δαναοῖς δεκέτηρον ἐμὸν δόρυ μόχθου ἀνύσσει.

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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 Hades¹

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 him²

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.

¹ See Od. xi. 467 seq. ² See Il. xix. 12 seq.
Τίνας ἂν εἴποι λόγος Δηιδάμεια τοῦ Πύρρου πορθήσαντος τῆν Τροίαν
Πᾶσαν ἐμῆς κραδῆς χαλεπῆν ἀπέταυσάς ἀνίην,
ὑμετέρου γενετήρος Ἀχιλλέος εἶνεκα πότιμον,
ὅτι Τροίη στονόσσα κατέκτανεν. ἀλλὰ σὺ πᾶσαν
Ἱλιον ἕξαλάσαξας ἐελδομενοῖσι ὁ Ἀχαιός
ἀφθιτον ὰπασάς εὐχος, ὁ μὴ δεκέτηρος ἐννοὺς
πᾶσιν μαραμένοις Δαναοῖς χρόνος εὑρεν ἀνύσσαι.

Τί ἂν εἴποι Ἑκτωρ ὅρων τὸν Ἀχιλλέα ἐν τοῖς ὅπλοις
Πηλείδην κοτέουσα πάλιν θώρηξεν Ἀθῆνη
ἐντεσίν ἄθανάτοις. ἦ βίγμου ἐσσεται ἄλγος
αἰνομόροις Τρόώσσι, καὶ Ἑκτορι, καὶ γενετήρι,
ὑπεταν ἐντεα ταύτα θεῶς πόρεν ἀνέρι τῶδε.

Τί ἂν εἴποι Πάρης τρωβέντος Μενελάου
’Ερρετε οἱ ξύμπαντες, ἐλεγχεῖς, Αἰγιαλῆς,
ἀρτι βακὼν Μενέλαος ἐμὸν μέγα κύδος ἄξει.

Τίνας ἂν εἴποι λόγος Ἀλθαῖα παρακαλοῦσα τὸν Μελέαγρον
Τέκνον ἐμὸν, γενεῆς ἐπιλήθεαν, οὔτ' ἀλεγίζῃ
πατρίδος ὅλυμμενης, βριαρὴν δ' ἀπέπεπε ἀκωκὴν,
αισχύνων Καλυδῶνα καὶ Οἰνέα καὶ νεατήρας.
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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

Out on you all, ye craven Argives! Menelaus is dead now and gives me greater glory.

465.—Anonymous

What Althaea, entreat ing Meleager, would say

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.

1 See II. iv. 104. 2 See II. ix. 584 seq.

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466.—ΑΛΛΟ
Τίνας ἄν εἴποι λόγους Ὄλκηστις, τοῦ Ἀδμήτου ξεύζαντος λέοντα καὶ κάπρον εἰς τὸ ὄχημα
Ἡνορέης κλυτὰ ἔργα τεῦχα ἐστεψαν ἀπήνην, καὶ νύμφην βοώσωσι ἀριστοπόνοις ὑμεναίοις.

467.—ΑΛΛΟ
Τίνας ἄν εἴποι λόγους ὁ Πηλεύς ἀκούων ὅτι ἀπόμαχος ἔστων Ἀχιλλεύς
Πηλιάδες σκοπιαί, κουροτρόφοι, εὗπατε παιδί, ὃν Χεὶρων ἐδίδαξεν ἀριστεύειν ἐνὶ χάρμῃ,
μήν ἀπορρίψαι καὶ λοίγον ἔχος Ἀχαιός.

468.—ΑΛΛΟ
Τίνας ἄν εἴποι λόγους ἡ Ἡρα ἀποθεωθέντος Ἡρακλέους
Σῆς ἄρετῆς ἰδρώτε καλῆν ἀπέδωκεν ἀμοιβήν
σὸς γενέτης, Ἡρακλεῖς, ἑπεὶ πόνος ἀστετον εὗχος ἀνδράσιν ὁδεῖν ἄγειν μετ' ἀπείρονα κύκλου ἀέθλων.

469.—ΑΛΛΟ
Εἰς τὸ αὐτὸ
Σοι χάριν ἐξετέλεσσε πόνος καὶ ἀθέσφατος ἰδρώς,
χῶρον ἔχειν πολύστημον, ὃν οὐ πάρος ἔλλαξεν ἀνήρ.

470.—ΑΛΛΟ
Τι ἄν εἴποι Ἀχιλλεύς πρὸς τὸν Διαντα φιλιωθήναι
Οὐ θέμις ἐν φθιμένοισιν ἔχειν κότον· ἀλγεα γαίης
καλλείψας ἀγάπαζε τεύν φίλου· οὐ γὰρ Ὄδυσσεις

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466.—Anonymous

What Alcestis would say when Admetus yoked a Lion and Boar to his Chariot

Great deeds of valour crowned thy chariot, and with excellently composed wedding hymns men celebrate thy bride.

467.—Anonymous

What Pelcus 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

1 Pelias had promised his daughter Alcestis to whoever could do this.
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ήλιτεν εἰς σεθέλων, βριαρή δέ σ’ ἐπεφυεν Ἀθήνη, Ζεύς τε πατήρ, καὶ Μοῖρα, καὶ ἥρωφοῖτες Ἐρμύνης. αἰθε δὲ τεύχεα ῥίγεν ἐς ἀλμυρὰ βένθεα πόντου διὰ Θέτις, καὶ νεῖκος ὀπέσβεσε σεῖο μενοινῆς.

471.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους Νέστωρ ἀκούσας Ὀδυσσέα ἐπανελθόντα

Ἐσθλός ἀνὴρ φύγε πόντου ἀπηνεά καὶ μετὰ μόχθον ἐς πάτρην ἀφίκανεν, ἔμοι δὲ κε φέρτερος εἶη, εὖ δεδαδὼς πτόλιας τε καὶ ἤθεα καὶ νόον ἀνδρῶν.

472.—ΑΛΛΟ

Εἰς τὸν αὐτὸν Ὀδυσσέα

Πολλὰ καμῶν νόστησεν ἀνὴρ τλήθυμος Ὀδυσσεύς, ἀλλ’ ἐμπετες κλέος ἐσχεν ἀνὰ χθόνα καὶ κατὰ πόντων ἀνδράσιν ἐσομένοισιν ἂεὶ πτολίπορθος Ὀδυσσεύς.

473.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγους ὁ Ἀγαμέμνων καθοπλισθέντος Ἀχιλλέως

Ἡλιος ὀφρυόεσσα κατήρυτεν, ἀρτὶ δὲ τάσαν ληνίδην Δαναοὶς θεὸς πόρεν, ὀππότ’ Ἀχιλλέως, μῆμιν ἀπορρῆψας, φθισήνορα χεῖρα κορύσσει.

474.—ΑΛΛΟ

Τὸ ἀν εἴποι Εἰδοθέα ἰδοῦσα τὴν Ἐλένην ἐν Φάρῳ

Οἰκτείρῳ σὸν κάλλος, ἐπεὶ Δίος ἐσσι γενέθλη. εἰσορῶ γὰρ ἀγάλμα διοτρεφές: ἀτρεκέως δὲ

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thee of his own will, but the strong hand of Athena killed thee, and Father Zeus, and Fate, and the Erinyes 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*

I pity thy beauty, since thou art the child of Zeus. For I see a god-nourished form, and verily thou wast

1 According to the story followed by Euripides in his *Helena*, the real Helen was in Egypt during the Trojan war.

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Τρωσί τε καὶ Δαναόις μάχη δεκέτηρος ἐτύχθης. 5
ποῦ Δίες αἰγιμόχοιο, τεοῦ γενετήρος, ἄρωγαί;
ἐμπεῖς δʼ ἔρχεσθαι βάσσου, ἀπήμονα νόστου ἐλούσα
Ἐιδοθένσι ἵστητι, κακῆς ἐπὶ νῦτα θαλάσσης.

475.—ΑΛΛΟ

Τίνας ἄν εἶποι λόγους Ἐλένη ὀρῶσα τὸν Μενέλαον καὶ τὸν 5
Πάρηδα μονομαχοῦντας

Ἐυρώτης Ἀσίς τε δορισθενέες βασιλῆς,
ὑμῖν ἀμφοτέροισιν ἐπὶ ξυροῦ ἰσταται ἀκμῆς,
τίς κεν ἐμὲ τλῆθυμος ἔλοι δύστημον ἀκοίτης.
Ζεὺς δὲ πατήρ δικάσειεν, ἀνευθεὶ δὲ Κυπρογενείης,
μὴ πάλιν ἄλλος ἔλη με γαμοκλότους, αἰσχὸς
Ἀχαιῶις.

476.—ΑΛΛΟ

Τί ἄν εἶποι Ἐκτωρ, τοῦ Πατρόκλου μὴ δυνηθέντος 5
βαστάσαι τὸ δόρον Ἀχιλλέως

Ἐξημίωσας ἀσθενῶν τὸν Ἐκτορα.
φέρεις γὰρ ἡμῖν ἐλλιπτὴ σκυλεύματα.

477.—ΑΛΛΟ

Τί ἄν εἶποι ἡ Θέτις, τοῦ Τηλέφου σκελισθέντος ὑπὸ τῆς 5
ἀμπέλου

Ἀμπελε, τί πράξωμεν, ὅταν Δαφναῖος Ἀπόλλων
πτόρθοι ἐμὸν κλίψῃ διʼ Ἀλεξάνδροι βελέμνων;

1 See Il. iii. 324 seq.

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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

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

Vine, what shall I do when Daphnaean Apollo lays low my vine-branch by the arrow of Alexander?

2 Telephus, tripped up by a vine-branch, was overtaken and slain by Achilles. Thetis here foretells the death of Achilles.

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478.—ΑΛΛΟ

Τί ἂν εἴποι ὁ Πράμος, τοῦ Ἕλενος διδόντος βουλῆν τοῖς Ἑλληνεῖς, ἵνα ληφθῇ Τροία

Τὰ δώρα λαμπρὰ προσφέρεις τῇ πατρίδι.

479.—ΑΛΛΟ

Τί ἂν εἴποι Περσεῦς μετὰ τὴν ἀναίρεσιν τοῦ κήτους, τῆς Ἀνδρομέδας μὴ θελούσης αὐτῶν λαβεῖν

Σεῖο νῦν πέτρωσεν ἀμείλιχα δέσμια πέτρης, καὶ λίθων ἐκτελέσεις τεῦν δέμας ὃμμα Μεδούσης.

480.—ΑΛΛΟ

Τί ἂν εἴποι Ἡπποδάμεια μετὰ τὴν ἀναίρεσιν τοῦ Ὀινομάου, Πέλοπος μὴ θελήσαντος αὐτῆς λαβεῖν

α. Ἀπεστράφης νῦν, ὡς λαβών ἐξουσίαν.

β. ταύτη γὰρ οὐ πέφυκε συντρέχειν ὃς ἔρως.

ἡ̄ ἔρως γὰρ ἄλλην ἀνταμείβεται τρίβον.

481.—ΙΟΤΛΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Βραδύτερον παρελθόντος

Ἐσπερίος μ' ἐδάμασσεν ὁμοῦ καὶ πρῶιος ὑπνος,

δὲ μὲν ἐπιθρίσας, δὲ δὲ μὲ μὴ καλέσας.

ὡς ἐξ ἀμφοτέρων ὁ μὲν ἔρρετω, ὅς δὲ παρεῖ ϊλαιος, ὐράων μέτρον ἐπιστάμενος.

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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.
482.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Οὕτιδανοι μερότων, εἰ καὶ μέγα ῥέξαμεν ἔργον, οὕτινοι εἰς μνήμην δηρόν ἐπερχόμεθα: οἱ δ’ ἁγαθοὶ, κήν μηδέν, ἀναπενεύσωσι δὲ μοῦνον, ὥς Λίβυς εἶπεν ἁνήρ, τοῦτ’ ἀδάμαυτε μένει. δὴποτε γὰρ Ζήνωνα πολισσοῦχον βασιλῆα, παύγυνον ἀφράστων ἐκτελέστα κύβων, τοῖς ποικιλότευκτος ἔλεν θέσεις, εὐτ’ ἀπὸ λευκοῦ, τοῦ καὶ ὑπερθιδίην εἰς ὁδὸν ἔρχομενου, ἔπτα μὲν ἐκτος ἔχειν, μίαν εἰνατος: αὐτάρ ὁ σούμμος δισσάς ἀμφίεσων ἰσος ἐχεν δεκάτω. ὅς τε πέλει μετὰ σούμμον ἔχεν δύο, μουνάδα δ’ ἄλλην ψῆφον τὴν πυμάτην ἀμφίεσεκε δίβος. ἀλλὰ μέλας δισσάς μὲν ἐν ὁγδοάτῳ λίπε χώρῳ καὶ τόσας ἐτέρας ἐς θέσιν ἐκτείνατην. ἀμφὶ δυσδέκατον δὲ διεπρεπον εἰκελοι ἀλλαὶ, καὶ τρισκαίδεκατῷ ψῆφοι ἐκεῖτο μία: δίζυγες Ἀντίγουον διεκόσμεον. ἀλλὰ καὶ αὐτῷ ἰσος ἐμινε νῦτος πεντεπεκαίδεκατῳ, ὀκτωκαίδεκατῷ πανομολίοις: εἰσέτι δ’ ἄλλας εἶχεν διχθαδίας τέτρατος ἐκ πυμάτου. αὐτάρ ἀναξ λευκοῦ λαχῶν σημῆνᾳ πεσσοῦ, καὶ τὴν ἐσσομένην ʿό νοεόν παγίδα, τριχθαδίας ἀδόκητα βαλὼν ψηφιδας ἀπ’ ἥθμου, πύργου δουρατέου κλίμακι κευθομένην, δοῖα καὶ εξ καὶ πέντε κατηγαγεν. αὐτίκα δ’ ὀκτῶ ἀξιγας εἶχεν διὰς πρόσθε μεριζομένας. τάβλην δεύγετε πάντες ἐπει ταῖς κοίραις αὐτὸς κείνης τὰς ἀλόγους οὐχ υπάλυξε τύχας.

1 The game seems to have borne some resemblance to this, but is obscure. White’s eight singles are obviously produced

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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,¹ 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.

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'Εκ φοινίων Περσών φόνων φυτῶν ἤγαγε Περσεύς,"
pαιδὶ Θεογνώστου τοῦ θανάτου πρόφασιν.

484.—ΠΑΛΛΑΔΑ

'Ασκὼν τῶν ἀνέμων ἑλαβέν ποτε δῶρον 'Οδυσσεύς
πόντων ἑτπλείων: χρῆμα γὰρ ἤν τι μέγα.
ἀλλ' ἐμὸς Αἴόλος οὗτος ἔχων ἀνεμόλιον ἦτορ,
ὅρνεον ἐκπέμπει τῶν ἀνέμων γεμίσας.

πνεύματά μοι πτερόεντα, φίλος, ναὶ πνεύματα
πέμπεις:
οὐ δύναμι δὲ φαγεῖν θλιβομένους ἀνέμους.

485.—ΗΛΙΟΔΩΡΟΣ

Τὰν Θέτιν ἄείδω, χρυσοθείρα Θέτιν,
Νηρεός ἄθανάταν εἰναλίου κόραν,
τὰν Δίδ ἐννεσίη Πηλεῖ γημαμέναν,
τὰν ἄλος ἀγλαίαν, ἀμετέραν Παφίνην.

ἀ τὸν δουριμανῆ, τὸν ἰ' Ἀρεά πτολέμων,
'Ελλάδος ἀστεροπάν, ἔζετεκεν λαγόνων
dioν Ἀχιλλῆ, τοῦ κλέος οὐράνων
τῷ ὑπὸ Πύρρα τέκεν παίδα Νεοπτόλεμον,

περσέπολιν Τρώων, ὑσίπολιν Δανάων.

ιλήκους ἤρως ἂμμι Νεοπτόλεμε,
ἀλβιε, Πυθιάδι νῦν χθονὶ κευθόμενε:
δέχθησο δ' εὔμενέων τάνδε θυτολίην,
πάν δ' ἀπέρυκε δέος ἀμετέρας πόλιος.

τὰν Θέτιν ἄείδω, χρυσοθείρα Θέτιν.
THE DECLAMATORY EPIGRAMS

483.—Anonymous

On a Child who was poisoned by Peach\(^1\) Kernels

From the murderous Persians Perseus brought back a murderous fruit which caused the death of Theognostus’ child.

484.—PALLADAS

Odysséus 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.

\(^1\) = Persicum malum.
GREEK ANTHOLOGY

486.—ΠΑΛΔΑΔΑ
Τὴν λατάραν, τὴν αὐτὸς ἀποσφήγξας ἀποτείμπεις,
εὐρεν ὁ παῖς λύσας φύσαν ὑπηνέμιον.

487.—ΤΟΥ ΑΥΤΟΥ
Βρώματά μοι χοίρων συκιζομένων προέθηκας,
ξηρῶν, διψαλέων, Κυπρόδεν ἐρχομένων,
ἀλλ' ἐμὲ συνκωθέντα μαθῶν ἢ σφάξον ἐτοίμως,
ἡ σβέσον ἐκ δίψης νάματι τῷ Κυπρίῳ.

488.—ΤΡΤΦΩΝΟΣ
Τέρπης εὐφόρμυγα κρέκων σκιάδεσσιν ἀοιδᾶν
κάτθαν ἕνοστησας ἐν Δακεδαιμονίοις,
οὐκ ἀορὶ πληγεῖς, οὐδ' ἐν βέλει, ἀλλ' ἐνί σύκῳ
χείλεα. θεοί προφάσεων οὐκ ἀπορεῖ θάνατος.

489.—ΠΑΛΔΑΔΑ
Γραμματικὸι θυγάτηρ ἔτεκεν φιλότητι μγείσα
παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.

490.—ΗΛΙΟΔΩΡΟΤ
Παντάρβην φορέονσα πυρὸς μὴ τάρβει ἔρωθ'ν
ῥηιδίως Μοῖραις καὶ τὰδόκητα πέλει.

491.—ΘΕΩΝΟΣ
Μονοστιχὸν εἰς τὴν ἐβδομάδα
Zeús, Ἄρης, Παφίη, Μήνη, Κρόνος, Ἡλιος, Ἐρμῆς.

1 A sort of haggis.
2 A citharoedus. Someone threw a fig into his mouth as he was singing, and this killed him.

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THE DECLAMATORY EPIGRAMS

486.—PALLADAS

When my slave untied the paunch 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, 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 is easy for the Fates.

491.—THEON

A Monostichon on the Days of the Week

Jove, Mars, Venus, Moon, Saturn, Sun, Mercury.

3 i.e. the paradox that the stone is called "Fear-all," and yet fears not fire.
GREEK ANTHOLOGY

492. <Εις σκέψη> στρατιώτου

Κείτο δ’ ὁμοί σάκος, ἐγχος, <ἄκων>, θώρηξ, κόρυς,
 ἵππος.

493.—ΑΛΔΟ

'Ασπίς, τόξα, βέλεμνα, κόρυς, ξίφος, ἀλκιμον ἐγχος.

494.—ΑΛΔΟ

'Ιός, τόξα, σάκος, κυνή, δόρυ, φάσγανα, θώρηξ.

495.—ΑΔΕΣΠΟΤΟΝ

'Ελλάδος ἐναίρηται, ἀμεμφέες ἤγερνον, μηκέτι πιστὰ φέροιτε δολοφονεύσατε γυναιξί.
θηλυτέρη μ’ ἐδάμασσε, τὸν οὐ κτάνε δήιος" ΄Εκτωρ.

496.—ΑΘΗΝΑΙΟΤ

'Ο Στοικῶν μύθοιν εἰδήμονες, ο δανάιοιπτα
δύναμα ταῖς ιεραῖς ἐνθέμενοι σελίς, τὰν ἄρετὰν
ψυχὰς ἄγαθον μόνον ἀδε γὰρ ἀνδρῶν
μοῦνα καὶ βίοτον ῥύσιτο καὶ πόλιας.
σαρκὸς δ’ ἀδυπάθημα, φίλον τέλος ἀνδράσιν ἄλλοις,
ή μία τῶν Μνήμης ἤλεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

'Ερωτα παύει λυμός· οἱ δὲ μή, χρόνος,
εὰν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ,
θεσπεία σοι τὸ λοιπὸν ήρτήσωθ νεἴχος.


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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.¹

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.

¹ i.e. Erato.
GREEK ANTHOLOGY

498.—ΑΔΗΛΟΝ
Μὴ θάπτειν τὸν ἄθαπτον, ἔα κυσὶ κύρμα γενέσθαι·
γὰς πάντων μήτηρ μητροφόρον οὐ δέχετ’ ἄνδρα.

499.—ΑΔΗΛΟΝ
Συγκλέως φέρεται πολὺς χρόνος· ἄλλα παρέρπων
καὶ φωνὰς εὐλέπτει φθεγγομένων μερόπων,
καὶ μὴ φανομένους τοὺς φανομένους ἀφανίζει,
καὶ μὴ φανομένους εἰς φανερὸν προφέρει.
ὅς ξωῆς ἀόριστος ἐν ἀνθρώποις τελευτῇ,
ἡμαρ ἐπ’ ἡμαρ ἀεὶ πρὸς ξόφον ἔρχομένων.

500.—ΑΛΛΟ
Μηκέτι κληρονόμους ὄνομάζετε φέγγος ὀρῶντας·
τοὺς δ’ ἀποθνήσκοντας κληρονόμους λέγετε.
οἱ νῦν κληρονόμοι νέκυες μέγα κέρδος ἔχουσιν,
τὴν ἀναχώρησιν τοῦ μογεροῦ βιότου.

501.—ΑΛΛΟ
Τὴν πόλιν οἱ νέκυες πρότερον ξύσαν κατέλειψαν·
ἡμεῖς δὲ ξώντες τὴν πόλιν έκφερομεν.

502.—ΠΑΛΛΑΔΑ
Κονδίτον μοι δεί. τὸ δὲ κονδίτον πόθεν ἔσχεν
τούνομα; τῆς φωνῆς ἐστὶ γὰρ ἀλλότριον
tῆς τῶν Ἑλλήνων· εἰ Ῥωμαίκως δὲ καλείται,
αὐτὸς ἂν εἰδείς, Ῥωμαικότατος ὤν.
σκεύασον οὖν μοι τοῦτο· τὸ γὰρ κατέχον με νόσημα
τοῦ στομᾶχου χρῆξει τούδε, λέγουσιν, ποτοῦ.

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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." 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.

1 Wine spiced with honey and pepper.
GREEK ANTHOLOGY

503.—TOY AYTOY
Οὔκ ἀλόγως ἐν διξύφοις δύναμίν τινα θείαν εἶναι ἐφιν. χθές γοῦν ἐν δίξυφον ἐν χρονίῳ ἡπάλῳ κάμνοντι τεταρτάῳ περιήζα, καὶ γέγονεν ταχέως, οία κρότων, ῥγήσ.

504.—ΑΔΗΛΟΝ
Eis tás Moussas
Καλλιόπη σοφίην ἠρωίδος εὑρεν ἁοιδής. Κλειώ καλλιχόρον κιθάρης μελιτήδεα μολητὴν. Εὐτέρπη τραγικοῦ χοροῦ πολυχέα φωνήν. Μελπομένη θυντοῖς μελίφρονα βάρβιτον εὑρε. Τερψιχόρη χαρίεσα πόρεν τεχνήμονας αὐλούς. ύμνους ἄθανάτων Ἕρατὼν πολυτερπέας εὑρε. τέρψιας ὀρχηθμοῦ Πολύμνια πάνσοφος εὑρεν. [ἄρμονίην πάσης Πολύμνια δῶκεν ἁοιδαί.] Οὐρανίη πόλου εὑρε καὶ οὐρανίων χοροῦ ἀστρῶν κωμικὸν εὑρε Θάλεια βίον καὶ ἦθεα κεδνά.

505.—ΑΛΔΟ
Eis tás autās
Οὔκ ἢδε Τερψιχόρην ὁ ζωγράφος, ἀλλ’ ύπὸ τέχνας ψεῦδεται ὀφθαλμοῦς δείκελον ἀτρεκίῃ.

Εἰ ποτε τερψινόοι, φίλοι, φόρμυγγος ἀκούσης, τὴν Ἕρατὼ θαύμαζε τόσης εἰδήμονα τέχνης.

Εὐτέρπη δονάκεσσι πολυτρότοισι λυγαίνει, πνεῦμα σοφῆς όχετηγοῦ ἐπισπείρουσα μελίσσης.
THE DECLAMATORY EPIGRAMS

503.—By the Same

I was not wrong in saying that there is a divine virtue in *dizyphi*. 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.

1 An unknown word, but possibly another form of *ζυμον*, the fruit of the jujube-tree.
GREEK ANTHOLOGY

Κωμικὸν ἀμφιέπτω Θάλεια μέλος, ἔργα δὲ φωτῶν
οὐχ ὀσίων θυμέλησε φιλοκροτάλοισιν ἀθύρω.

Εἰκόνα σὴς σοφίς ποτιδέρκεος. Καλλιόπης γὰρ
εἰκόνα σὴ κραδίη λάμβανε τὴν σοφίν.

Δαφνοκύμως Φοίβοιο παρὰ τριπόδεσσι πολεύω
Κλείω, μαντοσύνης Μούσα καὶ ἱστορίης.

Οὐρανίς ψήφου θεορρήτω τινὶ μέτρῳ
ἀστρόφην ἐδίδαξα παλινδίνητον ἀνάγκην.

Σκέπτεο χαλκεόφωνον ἐπισπέρχουσαν ἀοιδὴν
Μελπομένην, ἑρατής ἱστορα εὐεπίθης.

Σιγὼ, φθεγγομένη παλάμης θελξίφρονα παλμών,
νεύματι φωνήσασαν ἀπαγγέλλονσα σιωπῆν.

506.—ΠΛΑΤΩΝΟΣ

Ἐννέα τὰς Μούσας φασίν τινες· ὡς ὀλυγώρως·
ἡνίδε καὶ Σαπφῶ Λεσβόθεν ἢ δεκάτη.

507.—ΚΑΛΛΙΜΑΧΟΣ

Ἡσιόδου τὸ τ’ ἀεισμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδῶν
ἐχατον, ἀλλ’ ὄκνεω μὴ τὸ μελιχρότατον
τῶν ἐπέων ὁ Σολεύς ἀπεμάξατο. χαίρετε, λεπταὶ
ῥήσιες, Ἀρήτου σύμβολον ἀγρυπνίης.

1 This refers to pantomime or, as we should now call it, “ballet.”

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THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I
present in play, on the scene that loves the casta-
nets, 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.¹

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.² Hail!
delicate phrases, the monument of Aratus' sleepless
nights.

² It is difficult to see the point, but I do not venture to
adopt Toup's μὴ <οὐ>, "not the most honeyed." The refer-
ence is to Hesiod, Works and Days, 383 seq.
GREEK ANTHOLOGY

508.—ПΑΛΛΑΔΑ
"Οταν θέλῃ τις ἡμέραν ἰδεῖν καλήν,
συντυχάνων σοι γίνεται καλὴμερος.
τούναντίον δὲ καὶ τις εἰ θέλοι παθεῖν,
μὴ συντυχῶν σοι γίνεται κακὴμερος.

509.—[ΑΤΣΙΣΤΡΑΤΟΤ]
Κωλίαδες δὲ γυναῖκες ἐρετμοῖσι φρύξουσιν.

510.—ΑΔΗΛΟΝ
Γήμε Κριτωνιανός με, Σόλον ἐτέκνωσεν· ἐκλήθην
Μελτίνη· πλάσθην ἀνδρὸς ἐμοὶ παλάμαις.

511.—ΑΔΗΛΟΝ
Χιονέην τρίχα Παιήνων ἐκέλευε με χρυσῷ
δαίδαλλειν ἀγανοφροσύνην, ἐτέλεσσα δὲ χαῖρων,
οὖνεκεν ἕξ ἐμέθεν τόδε οἱ θυμῆρες ἔκρινεν.

512.—ΑΔΗΛΟΝ
Εἰς βιβλον
Εὐμένεως Πρώτοιο δεδεμένος ὀργία βιβλον
Φιλοτόνου γραφίδεσσι δεδεμένα βένθεα μύθων,
κοιράνου Αὐσούλισι διδάσκαλε, Ἴλαος εἶς.

513.—ΚΡΙΝΑΓΟΡΟΤ
Δράμασιν ἐν πολλοῖσι διέπρεπες, ὅσα Μένανδρος
ἐγράφεν, ἡ Μουσέων σὺν μὴ ἡ Χαρίτων.

1 From Herodotus, viii. 96. Colias was near Salamis, and
the prophecy is said to have been made long before the
battle. 2 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.¹

510.—Anonymous

CRITONIANUS married me, Solon begat me, my name was Meltine, I was moulded by the hands of my husband.²

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.³

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.⁴

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.

³ A dedication to Aesculapius after a cure.
⁴ Protus appears to be author, Philoponus the scribe of the book, but all is mysterious.
GREEK ANTHOLOGY

514.—ΑΛΛΑΟ

'Εσ γάμον εύ εξέσεν 1 με νεοζεύκτοιο Προκίλλης
tον νυμφών θαλάμοις αἰὲν αἰειδόμενον,
eυξάμενος τάδε Μήνις ὁ κωμικός. "Ω Τμέναιε,
ἔρχεο καὶ νύμφη καὶ γαμέοντι φίλος."

515.—ΑΛΛΑΟ

Τρεῖς εἰσ' αἱ Χάριτες· σὺ δὲ δὴ μία ταῖς τρισὶ ταύταις
gεννηθείς, ἵν' ἔχωσ' αἱ Χάριτες Χάριτα.

516.—ΚΡΙΝΑΓΟΡΟΤ

"Ερθοί τὴν ἐμαθέν τις," ὅπου καὶ ὑπ' 'Ἀλπιας
ἀκρας
λησταὶ λασίαις ἀμφίκομοι κεφαλαῖς,
φωρῆς ἀπτόμενοι, φύλακας κύνας δὴ ἀλέονται·
χρίονται νεφροῖς πιαρ ἐπεστὶν ὅσον,
ψευδόμενοι μινῶν δὲν στίβουν. ὃ κακὸν εὐρεῖν
ῥητεραὶ Διηγόνων μήτιες ἢ ἄγαθόν.

517.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΩΝΙΚΟΤ

'Ορφεὺς θήρας ἐπειθεί, σὺ δ' Ὦρφεα· Φοῖβος ἐνίκα
τον Φρύγα, σοι δ' εἶκει μελπομένω, Γλάφυρε,
οὐνόμα καὶ τέχνης καὶ σώματος. οὐ κεν ᾽Αθήνη
ἐρρίψεν λωτοὺς τοῖς μελιζομένη,
ολα σὺ ποικιλοτερπῶς· ἀφυπνωσάι κεν ἀκούων
αὐτὸς Πασιθένης "Τπνος ἐν ἀγκαλίσιν.

1 I write εὔ ἐξέσεν for Ἐσεσεν.

2 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.\(^1\)

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.\(^2\)

517.—ANTIPATER OF THESSALONICA

Orpheus charmed beasts and thou charmest Orpheus. Phoebus vanquished the Phrygian,\(^3\) but he yields to thee when thou playest, Glaphyrs—the name\(^4\) suits both thy art and thy person. Athena would never have thrown the flute away\(^5\) had she made such music as thou, master of varied delight. Sleep himself, lying in Pasithea's arms, would awake if he heard thee.

\(^3\) Marsyas. \(^4\) = refined. \(^5\) Athena invented the flute, but threw it away in disgust as playing it disfigured her.
GREEK ANTHOLOGY

518.—ΑΛΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ
Μακύνου τείχη, Ζεύ 'Ολύμπιε, πάντα Φιλίππωρ
άμβατά· χαλκείας κλείει πύλας μακάρων.
χθών μὲν δὴ καὶ πόντος ὑπὸ σκῆπτροις Φιλίππου
δέδμηται· λοιπὰ δ' ἃ πρὸς Ὁλυμπον ὄδος.

519.—ΤΟΥ ΑΥΤΟΥ
Πίομαι, ὦ Ληναῖε, πολὺ πλέον ἢ πίε Κύκλωψ
νηδῦν ἀνδρομέων πλησάμενοι κρεαῖν
πίομαι. ὡς ὀφελόν γε καὶ ἔγκαρον ἔχθρον ἀράξας
βρέγμα Φιλιππείης ἐξέπιον κεφαλῆς·
δοσπερ ἐταφείου παρὰ κρητήρι φόνοι
γεύσατ', ἐν ἀκρήτῳ φάρμακα χευάμενος.

520.—ΑΛΛΟ
'Αλκαίου τάφος οὖτος, δῦν ἐκτανεν ἢ πλατύφυλλος
τιμωρῶς μοιχῶν γῆς θυγάτηρ ράφανος.

521.—ΑΔΕΣΠΟΤΟΝ
Εἰς Σαπφῶ παρὰ τῶν Μουσῶν
Οὐκ ἄρα σοὶ γε ἡλιξόν ἐπὶ κλέος ὠπασε Μοῖρα
ἡματι, τῷ πρῶτῳ φῶς ἵδες ἅλιον,
Σαπφοῖ· σοὶ γὰρ ῥήσων ἐνεύσαμεν ἀφθιτων εἰμεν,
σὺν δὲ πατηρ πάντων νεύσεν ἐρισφάραγος·
μέληξῇ δ' ἐν πάντεσσιν ἀοίδιμοι ἀμερίοισιν,
οὐδὲ κλυτὰς φάμας ἔσσεαι ἡπεδανὰ.

1 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.¹

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.²

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.

² Philip is said to have poisoned Aratus, among others, in this manner.
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522.—ἈΔΕΣΠΟΤΟΝ

'Ἰλιάς, δ' μέγα ἔργον, Ὁδυσσείης τε τὸ σῶφρον
γράμμα, τὸ καὶ Τροίη θῆκεν ἵσην Ἰθάκην,
tὸν με γέροντ' αὔξοντ' ἐσ' ἀεὶ νέον. ἦ γὰρ Ὀμήρου
σειρὴν ὑμετέρων ῦεῖται ἀπὸ στομάτων.

523.—ΑΔΗΛΟΝ

Καλλιότη πολύμυθε μελισσοβότον Ἐλικώνος,
tίκτε μοι ἄλλον Ὁμηρον, ἐπεὶ μόλεν ἄλλος Ἀχιλλευς.

524.—ἈΔΕΣΠΟΤΟΝ

"Ὑμὸς εἰς Διόνυσον

Μέλτωμεν βασιλῆα φιλεύιον, Εἰραφιώτην,
ἀβροκόμην, ἀγροῖκον, ἀοίδιμον, ἀγαλαμμορφον,
Βοιωτόν, Βρόμιον, βακχεύτωρα, βοτρυνοχαίτην,
γηθόσυνον, γουόεντα, γυγαντολέτην, γελώωντα,
Διογενῆ, δύγονον, δίθυραμβογενή, Διόνυσον,
Εὔιον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον,
ξηλαίον, ξάχολον, ξηλήμονα, ξηλοδοτήρα,
ὕπειον, ἕδυπότην, ἕδυθροον, ἕπερπηπήα,
θυρσοφόρον, Ὀρήκα, θιασότην, θυμολέοντα,
Ἰνδολέτην, ἰμερτόν, ἰοπλόκον, ἰραφιώτην,
κωμαστήν, κεραύν, κισσοστέφαιον, κελαδειών, 5

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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,¹
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,
Euuius, with lovely locks, rich in vines, awaker of revels, Jealous, very wrathful, envious, bestower of envy, Gentle, sweet drinker, sweet-voiced, cozener, Thracian, thyrsus-bearing, boon-companion, lion-hearted,
Slayer of Indians, desirable, twiner of violets, hierophant,
Reveller, horned, ivy-crowned, noisy,

¹ The meaning of this epithet is quite unknown.

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Δυδόν, ληναίον, λαθικηδέα, λυσιμέριμνον,
μύστην, μαινόλιον, μεθυδώτην, μυριόμορφον,
νυκτέλιον, νόμιον, νεβρώδεα, νεβριδόπεπλον,
ξυστοβόλον, ξυνόν, ξενοδώτην, ξανθοκάρηνον,
ὁργήλον, ὁβριμόθυμον, ὄρεσκιον, ὀυρεσιφοίτην,
πουλυπότην, πλαγκτήρα, πολυστέφανον, πολύκωμον,
ρηξίνον, ῥαδιόν, ῥικνώδεα, ῥηνοφόρηα,
σκιρτητόν, Σάτυρον, Σεμεληγενέτην, Σεμελήα,
tερπνόν, ταυρωτόν, Τυρρηνολέτην, ταχύμηνων,
ὑπνοφόβην, ύγρόν, ύμενηίον, ὑλήνεντα,
φηρομανῆ, φρικτόν, φιλομειδέα, φοιταλιώτην,
χρυσόκερων, χαρίεντα, χαλίφρονα, χρυσεομίτρην,
ψυχοπλανῆ, ψεύστην, ψοφομήδεα, ψυχοδαϊκτήν,
ἄριον, ἀμηστήν, ἀρείτροφον, ἀρεσίδουπον.
μέλπωμεν βασιλῆα ϕιλεύιον, Εὐραφιώτην.

525.—ΑΔΕΣΠΟΤΟΝ

"Ὑμνός εἰς Ἀπόλλωνα

Ὑμνῶμεν Παιάνα μέγαν θεὸν Ἀπόλλωνα,
ἄμβροτον, ἀγλαόμορφον, ἀκερσεκόμην, ἀβροχάιτην,
βριθύνον, βασιλῆα, βελεσσιχαρῆ, βιοδώτην,
γηθόσυνον, γελώντα, γιγαντολέτην, γυλυκύθυμον,

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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 Tyrrenians, 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,
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Διογενῆ, Διόπαιδα, δρακοντολέτην, δαφνογηθῆ,
εὐλαλον, εὐρυβίην, ἐκατηβόλον, ἔπιδοδώτην,
ζωογόνον, ζάθεου, Ζηνόφρονα, ζηλοδοτήρα,
ἡπιον, ἡδυεπη, ἡδύφρονα, ἡπίοχειρα,
θηροφόνον, θαλερόν, θελξίφρονα, θελγεσίμυθον,
ιαφέτην, ἰμερτον, ἰῆιον, ἰπποκορυστήν,
κοσμοπλόκων, Κλάριον, κρατερόφρονα, καρπογέ-
νεθλον,
Λητογενῆ, λαρόν, λυρογηθέα, λαμπτετώντα,
μυστιπόλον, μάντιν, μεγαλήτορα, μυριόμορφον,
νευροχαρῆ, νοερόν, νηπευθέα, νηφαλιήα,
ξυνοχαρῆ, ξυνόν, ξυνόφρονα, ξυνοδοτήρα,
ὀλβιον, ὀλβιοεργόν, Ὀλύμπιον, οὐρεσιφόιτην,
πρην, πανδερκῆ, παναπήμονα, πλουτοδοτήρα,
ρυσίπονον, ροδόχρουν, ῥηξήνορα, ῥηξικέλευθον,
σιγαλόεντα, σοφόν, σελαγγενέτην, σωτήρα,
τερψίχορον, Τιτᾶνα, τελέστορα, τιμῆεντα,
ὑμναγόρην, ὑπατον, ὑψαύχεα, ὑψήεντα,
Φοῖβον, φοιβάζοντα, φιλοστέφανον, φρενογηθῆ,
χρησμαγόρην, χρύσεου, χρυσόχροα, χρυσοβέλεμνον,
ψαλμοχαρῆ, ψάλτην, ψευσίστυγα, ψυχοδοτήρα,
ὥκυτον, ὧκυεπῆ, ὧκυσκοπον, ὤρεσιδώτην.

 démarche Παιάνα μέγαν θεον Ἀπόλλωνα.

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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-
dent,
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.
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526.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Κλείε, θεός, μεγάλου πύλας ἀκμῆτας Ὀλύμπου·
φρούρει, Ζεύ, ξαθέαν αἰθέρος ἀκρόπολιν.
ηδὴ γὰρ καὶ πόντος ὑπέξευκται δορὶ Ρώμης,
καὶ χθὼν· οὐρανίη δ' οἶμος ἐτ' ἐστ' ἄβατος.

527.—ΧΡΗΣΜΟΣ

Τλῆθι λέων ἄτλητα παθῶν τετλητότι θυμῷ·
οὔδεις ἀνθρώπων ἄδικων τίσιν οὐκ ἀποτίσει.

528.—ΠΑΔΛΑΔΑ

Εἰς τὸν οἶκον Μαρίνης
Χριστιανὸι γεγαώτες Ὀλύμπια δῶματ' ἔχοντες
ἐνθάδε ναυτάουσιν ἀπήμονες· οὔδε γὰρ αὐτοὺς
χώνη φόλλιν ἀγουσα ἑρέσβιον ἐν πυρὶ θῆσει.

529.—ΑΔΗΛΟΝ

'Ες κλινάριον πόρνης ἀπὸ δάφνης
Λέκτρον ἐνὸς φευγουσα λέκτρον πολλοὶσιν ἐτύχθην.

530.—ΑΔΗΛΟΝ

Εἰς ἄρχοντα ἀνάξιον
Οὐκ ἐθέλουσα Τύχη σε προήγαγεν, ἀλλ' ἵνα δείξῃ,
ὡς οτι καὶ μέχρι σοῦ πάντα ποιεῖν δύναται.

1 Imitated from No. 518, which op.
2 v. 26: given in a dream to Hipparchus.
THEDECLAMATORY 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.¹

527.—ORACLE FROM HERODOTUS²

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,³ 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,⁴ 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.

³ Bronze statues of the heathen gods.
⁴ Daphne fled from Apollo to preserve her chastity.
531.—ΑΔΗΛΟΝ
Εἰς Ἰσαύρονς
Αὕραις Ἰσα θέουσιν, ὅθεν λάχον οὖνομα τούτο.

532.—ΑΔΗΛΟΝ
Εἰς κολόκυνθον
Ἐπέ μοι, ὦ κολόκυνθε, τίνος χάριν εἰσέτι καὶ νῦν ὦν ἔμεινη διερὼν γένος, ὦ κολοκύνθων.

Ὁ κολόκυνθος πρὸς ταύτα
Ζηνὸς ἐστομβρήσαντος ἐπεκλύσθησαν ἄρουραι, ἡμετέρην δ᾽ ἀέκουσαν ἔτι κρύπτουσι γενέθλην.

533.—ΑΔΗΛΟΝ
Εἰς τὸν ἀπὸ κολοχύμενον θηριωμάχην
Κολοχύμενος ἄνήρ κατέπηξε, δέμας δ᾽ εἰς ἁέρα ρίψας ἰδνάθῃ προκάρηγος, ἀνεγρομένου δ᾽ ὑπερθέν θηρὸς ὑπερκατέβαινεν ἐυστρέπτοις πόδεσσιν, οὐδὲ λάβεν· λαοὶ δὲ μέγη ἱαχοῦ· ἐκφυγε δ᾽ ἀνήρ.

534.—ΑΔΗΛΟΝ
Εἰς Ἀρτεμίν
Ἀρτεμις ἰδρώουσα προάγγελος ἐστὶ κυδομοῦ.

535.—ἈΔΛΟ
Κυσσὶ μὲν Διόνυσος ἀγάλλεται, αὐγίδι δὲ Ζεὺς, οἱ ναέται ξείνοις, ἡ δὲ πόλις ναέταις.
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531.—Anonymous

_On the Isaurians_

They run equal to the winds; hence their name.\(^1\)

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.

\(^1\) _isos_, equal; _aura_, wind.
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536.—ΑΛΛΟ
Εἰς Ἀλφειόν ποταμόν
Ἄβροχον ἐν πελάγεσι δι’ ὕδατος ἔπλεεν ὕδωρ.

537.—ΝΕΣΤΟΡΟΣ ΝΙΚΑΕΩΣ
Τίππε με θρυλήσαντες ἐμὴν ἀπεπαύσατ' ἀοιδῆν;
ἵππευς ἵππευειν ἐδάνη, καὶ ἀοιδὸς ἀείδειν·
ἡν δὲ τις ἵππευειν δεδαώς ἐθέλησιν ἀείδειν,
ἀμφότερων ᾦμαρτε, καὶ ἰπποσύνης καὶ ἀοιδής.

538.—ΑΔΗΛΟΝ
'Ĕχει τὰ κῦ χράμματα
Ἄβροχίτων δ' ὁ φύλαξ θηροξυγκαμψίμετωπος.

539.—ΑΛΛΟ
"Ομοιον
Ἄβρος δ' ἐν προχοαίς Κύκλωψ φθογγάξετο μύρμηξ.

540.—ΑΔΗΛΟΝ
Μὴ ταχὺς Ἡρακλείτου ἐπὶ όμφαλόν εἴλεε βίβλον
tούφεσίον· μάλα τοι δὺσβατος ἀτραπίτος.
ὄρφυν καὶ σκότος ἐστίν ἀλάμπετον· ἣν δὲ σε μύστης
eἰσαγάγῃ, φανεροῦ λαμπρότερ' ἑλίον.

541.—ΑΝΤΙΠΑΤΡΟΤ
Θειόγήνης Πείσων τὰ τεχνήματα κύπελλα
πέμπει· χωροῦμεν δ' οὐρανὸν ἀμφότερα.

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1 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.¹

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 ² 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 ³ the skilfully wrought bowls, and both of us together contain the heavens.

¹ ² = Latin umbilicus.
² See No. 428.
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doià γὰρ ἐκ σφαίρης τετμήμεθα, καὶ τὸ μὲν ἦμων τοὺς νονίους, τὸ δὲ ἔχει τείρεα τὰν Βορέῃ.
ἀλλὰ σὺ μηκέτι Ἄρητον ἐπίβλεπε: δισσὰ γὰρ ἀμφοῖν
μέτρα πιὸν ἀθρεῖς πάντα τὰ φαινόμενα.

542.—ΚΡΙΝΑΓΟΡΟΣ

Θάρσει καὶ τέτπαρσι διαπλασθέντα προσώποι
μῦθον καὶ τούτων γράψαι ἐτὶ πλέοσιν
οὔτε σὲ ἥραν λείψουσι, Φιλωνίδη, οὔτε Βάθυλλον,
tὸν μὲν ἄουδαὼν, τὸν δὲ χερῶν χάριτες.

543.—ΦΙΛΙΠΠΟΣ

Θεοσαλίς εὐίππος ὁ ταυρελάτης χορὸς ἄνδρῶν,
χερῶν ἀτευχήτους θηρῶν ὀπλεῖζομενος,
κεντροτυφεῖς πόλους σετείξε σκιρτήματα ταύρων,
ἀμφιβάλειν σπεύδων πλέγμα μετωπίδιον,
ἀκρότατον δ᾽ ἐσ γὴν κλίνας ἅμα κεφροπον ἅμα
θηρῶς τὴν τόσσην ἐξεκύλισε βίην.

544.—ἈΔΔΑΙΟΣ

Ἰνδὴν βήρυλλών με Τρύφων ἀνέπεισε Γαλήνην
εἶναι, καὶ μαλακάς χερῶν ἀνήκε κόμας.

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1 i.e. each is a perfect hemisphere.
2 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,¹ 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.²

543.—PHILIPPUUS

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.³

544.—ADDAEUS

On a Figure of Galene cut by Tryphon⁴

Tryphon coaxèd me, the Indian beryl, to be Galene, the goddess of Calm, and with his soft hands let

³ 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.

⁴ A famous gem-carver, some of whose work we possess.
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ηνίδε καὶ χείλη νοτερήν λειώντα ἡθάλασσαν,
καὶ μαστοῦς, τούσιν θέλων ἀνηπεμίῃν.
ἡν δὲ μοι ἡ φθονερὴ νεύσῃ λίθος, ὡς ἐν έτοίμῳ
ἀρμημαί, γνώσῃ καὶ τάχα νηχομένην.

545.—ΚΡΙΝΑΓΟΡΟΤ

Καλλιμάχου τὸ τορευτὸν ἐπος τὸδε· δὴ γὰρ ἐπ’ αὐτῷ
οὐνὴ τοὺς Μουσέων πάντας ἔσεισε κάλους.
ἀείδει δ’ Ἐκάλης τις φιλοξείνου καλὴν
καὶ Θησεί Μαραθῶν οὐς ἐπέθηκε πόνους,
τοῦ σοι καὶ νεαρὸν χειρῶν σθένος ἐκα ἀρέσθαι,
Μάρκελλε, κλεινοῦ τ’ αἰνον ἰσον βιότον.

546.—ΑΝΤΙΦΙΛΟΤ

Κήν πρύμνη λαχέτω μὲ ποτε στιβᾶς, αἱ ὑπ’ ἀυτῆς
ἡχεύοις ψακάδων τύμματι διθερίδες,
καὶ πῦρ ἐκ μυλάκων βεβιθμένον, ἢ τ’ ἐπὶ τοῦτων
χύτη, καὶ κενεῶς πομφόλυγων θορυβος,
καὶ κε ῥυπῶντ’ ἐσίδοιμα δυήκονον· ἢ δὲ τράπεζα
ἔστω μοι στρωτῆ νήσος ὑπερθε σαινής·
δὸς λάβε, καὶ ψιθύρισα τὸ ναυτικόν· εἰχε τύχη τις
πρήνιν τοιαύτη τὸν φιλόκοινον ἐμέ.

547.—ΑΔΗΛΟΝ

Τὰ εἰκοσὶ τέσσαρα στοιχεῖα
Τρηχὺν δ’ ὑπερβας φραγμὸν ἔξηνθιζε κλώψ.

1 So Jacobs: πλείοντα MS.
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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*¹

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,² 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,³ 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.

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*Similar to Nos. 538, 539*

¹ Hecale was an old woman who entertained Theseus at Marathon when he went to combat the Marathonian bull.
² The nephew of Augustus, whose early death Virgil bewails.
³ Within which it is built.
548.—BIANOROS

Κοῦρον ἀποπλαύην ἔπιμάξιον Ἐρμώνακτα,
φεῦ, βρέφος ὡς ἀδίκως εἴλετε βουγενέες.
ἡγυνοίσεν ὁ δειλὸς ἐς ύμεας ολὰ μελύσας
ἐλθὼν· αἱ δ' ἔχεων ἃτε χερείότεραι
ἀντὶ δὲ ὕπ θοίνις ἐνεμάξατε φοίνια κέντρα,
ὠ πικραί, γλυκερὴς ἀντίπαλοι χάριτος.

549.—ANTIFILOT

α. Κρηναῖαι λαβάδες, τί πεφευγατε; ποῦ τόσον ὦδωρ;
τὸς φλὸξ ἀεινάους ἐσβέσεν ἥλιον;
β. Δάκρυσιν Ἀγρικόλαο τετρύμεθα· πᾶν δ' ὄσον ἦμων
ἡν ποτὸν ἡ κεῖνον διψᾶς ἔχει σποδίη.

550.—ANTIPATROI

Κλεινὴν οὐκ ἀπόφημι· σὲ γὰρ προπάροιθεν ἔθηκαν
κληξεῖσθαι πτηνοί, Τήνε, Βορηιάδαι.
ἀλλὰ καὶ Ὀρτυγίην εἰ χε κλέος, οὐνομα δ' αὐτῆς
ἡρχετο Ῥιπαίων ἐχρις Ῥιπαῖοις.
νῦν δὲ σὺ μὲν ζωῖς, ἤ δ' οὐκέτι· τίς κεν ἐὼλπει
ὦψεσθαι Τήνου Δῆλου ἔρημοτέρην;

551.—ANTIFIDOT

Καλχαδῶν δύστην ἔρωδιον ἑχθρὰ κολάζειν·
τεῦ χάριν ὁ προδότης ὄρνος ἀεὶ λέγεται,
†Φοῖβος ἔρει· τεναγῖτιν ὃτ' εἰς ἁλα κῶλον ἑλαφρὸν
στῆσας, ψαμμίτην δόρπον †ἐθημολόγει,

1 Zetes and Calais, slain in Tenos by Heracles.
2 For the desert condition of Delos, see No. 408. Ortygia

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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-running 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 got thee renown. But Ortygia was celebrated too, and her name reached to the Rhipaeans Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos?

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.
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dυσμενέες τότ' ἐβησαν ἐπὶ πτόλιν ἀντιπέρηθεν,
οὐ̃̃δε διδασκόμενοι πεζοβατεῖν πέλαγος.
βάλλετε δὴ κακῶν ὄρνιν, ἔπει βαρὺν ἦρατο μισθὸν
ἐκ δηίων, κόχλους καὶ βρύον, ὁ προδότης.

552.—ΑΝΤΙΠΑΤΡΟΤ

Καὶ Μακεδῶν ὁ σίδηρος ἐν ἄορι, καὶ τὰ πρὸς ἀλκῆν
tῆς ἀπ’ Ἀλεξάνδρον χειρὸς ἐπιστάμενος,
Πείσων, σὴν ποθέων ἱκώμην χέρα’ τοῦτο δὲ φωνὼν,
"Χαίρων δεξιτερῆν εὕρον ὧφειλομένην."

553.—ἈΛΛΟ

Δευκάδος ἀντὶ με Καῖσαρ, ἤδ’ Ἀμβρακίης ἐριβώλου,
Θυρρείου τε πέλειν, ἀντὶ τ’ Ἀνακτόρου,
Ἀργεὺς Ἀμφιλόχου τε, καὶ ὀπτόμα σαῖσατο κύκλῳ
ἀστὲ ἐπιθρώσκων δουρομανής πόλεμος,
eἰσατο Νικόπολιν, θέειν πόλιν ἀντὶ δὲ νίκης,
Φοῖβος ἀναξ ταύτην δέχυται Ἀκτιάδος.

554.—ἈΡΓΕΝΤΑΡΙΟΤ

Δάθριος Ἡράκλεια καλῶν ὑπὸ χείλεσιν ἐλκεῖς
κεῖνον πόλα ταῦτα σοῦ τοῦτ’ ἐβόησε πόλις.
πῶς ἔτλησι αἷσχος ρέξαι κακῶν; ἢ σε βιαίως
εἴλκυσέ τις θαλερῶν δραξάμενος πλοκάμων;
ἡ σοὶ τούνομα τερπνὸν ἀφ’ Ἡρακλῆος ἐχούσῃ,
μάχλε, φιλεῖν Ἡβὴν κέκριται ἥθεων;

1 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 Chalecedon. Such popular ex-

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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.\footnote{1}

552.—ANTIPATER OF THESSALONICA

A sword made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,\footnote{2} 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 Thyrreum, and Anactorium, and Amphilocharian 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, Heraelea, 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).

\footnote{2 cop. No. 428.}

planations of local superstitions are legion. The last couplet is, of course, playful and ironical.
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555.—ΚΡΙΝΑΓΟΡΟΤ

Νήσον τήν, εἰ καὶ με περιγράψαντες ἥχουσιν μετρήσαι, βαίνην, ἐπτὰ μένον σταδίους, ἐμπότις καὶ τίκτουσαν ἐπ' αὖλακα πλαρ ἀρότρου ὄψει, καὶ παντὸς κάρπιμον ἀκροδύνου, καὶ πολλοὶς εὐαγγεῖρον ὑπ' ἵχθυσι, καὶ ὑπὸ μαίρη εὐάνεμον, λιμένων τ' ἥπτον ἀτρεμίη, ἀγχόθι Κορκύρης Φαιηκίδος. ἀλλὰ γελάσθαι τῷ ἐπ' ἐωρίσθην, τοῦτ' ἔθεμνον ὄνομα.

556.—ΖΩΝΑ

Νύμφαι ἐποχθίδαι, Νηρήδες, εἰδετε Δάφνιν χθιζών, ἐπαχυνίαν ὡς ἀπέλουσε κόνιν, ύμετέραις λιβάδεσσιν ὃτ' ἐνθορε σειρόκαυτος, ἱρέμα φοινικθείς μᾶλα παρηδία. εἰπατέ μοι, καλῶς ἦν; ἡ ἐγὼ τράγος οὐκ ἄρα κνάμαι ὀ μούνον ἐγυιώθην, ἀλλ' ἐτι καὶ κραδίαν;

557.—ΑΝΤΙΠΑΤΡΟΤ

Ὀ σταδίευς Ἀρίης ὁ Μενεκλέος οὐ κατελέγχει Περσεά, σὸν κτίστην, Ταρσὲ Κῆλεσα τόλι. τοῖοι γὰρ παιδὸς πτηνὸι πόδες: οὐδ' ἂν ἐκείνω ὀυδ' αὐτὸς Περσεὺς νότον ἔδειξε θέων. ἥ γὰρ ἐφ' ὕππλήγυν ἡ τέρματος εἰδέ τις ἄκρου ἡθεού, μέσῳ δ' οὐ ποτ' ἐνι σταδίῳ.

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555.—CRINAGORAS

On the Island of Sybota

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 un-ruffled harbours. I am near Phaeacian Corecyra. 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 Mene-cles, 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.

1 Pig-pasture.
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558.—ΕΡΤΚΙΟΤ

'Ο τράγος ο Κλήσωνος ήλαν δια πάνυνχον δρφαν
αίγας ἀκοιμάτους θήκε φριμασσόμενος·
ὁμιά γάρ μων ἔτυψε λύκου χιμαροσφακτήρος
τηλόθι, πετραίαν αὐλων ἀνερχομένου·
μέσφα κύνες κοίτας ἀνεγέρμονες ἐπτοίασαν
θήρα μέγαν· τραγίνους δ’ ὅπως ἐμὺσε κόρας.

559.—ΚΡΙΝΑΓΟΡΟΤ

Πλούς μοι ἐπ' Ἰταλίην ἐντύνεται· ἐς γὰρ ἐταῖρος
στελλομαι, ὅπως ἦδη δηνὸν ἀπειμί χρόνον.
διφέω δ' ἡγητήρα περίπλουν, ὅς μ’ ἐπι νῆσον
Κυκλάδας, ἀρχαιήν τ' ἄξει ἐπὶ Σχερίην.
σύν τι μοι ἀλλὰ Μένιππε λάβει φίλος, ἱστορα
κύκλων
γράψας, ὁ πάσης ἵδρι γεωγραφίας.

560.—ΤΟΥ ΑΥΤΟΥ

'Ρηγηλή πασῶν ἐνοσὶ χθονός, εἶτε σε πόντου,
εἰτ' ἀνέμων αἴρει ρέιμα τινασσόμενον,
οἰκία μοι ρύει νεοτευχέα· δείμα γὰρ οὕτω
ἀλλο τόσον γαῖς οἴδ' ἐλελιξομένης.

561.—ΦΙΛΙΠΠΟΤ

Τίς σε πάγος δυσερῆς, ἀνήλιος, ἔξεθρεψεν
Βορραίου Σκυθίης, ἀμπελον ἀγριάδα;
ἡ Κελτῶν νυφοβλήτες ἀεὶ κρυμώδες Ἀλπείς,
τῆς τε σιδηροτόκου βῶλος Ἰβηριάδος;
ἡ τοὺς ὁμφακόραγας ἑγείναι, τοὺς ἀπετάντους
βότρυνας, οἱ στυφελὴν ἔξεχεον σταγόνα.

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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 tour¹ 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?

¹ A “periplus” of the Mediterranean in three books.
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δίζημαί, Δυκόεργε, τεὰς χέρας, ὡς ἀπὸ ρίζης κλήματος ὥμοτόκου βλαστῶν ὅλων θερίσης.

562.—ΚΡΙΝΑΓΟΡΟΣ

Ψιττακός ὁ βροτόγηρος, ἀφεῖς λυγοτευχέα κύρτων, ἦλθεν εἰς δρυμοῦς ἀνθοφυεῖ πτέρυγι. αἰεὶ δ᾽ ἔκμελετῶν ἀστάσμασι Καίσαρα κλεινόν, οὐδὲ ἄν ὄρη λήθην ἤγαγεν οὐνόματος. ἕδραμε δ᾽ ὁκυνίδακτος ἄπας οἴωνός, ἐρίζων τίς φθεῖραι δύναται δαίμονι χαίρει ἐνέπειν. Ὅρφευς θήρας ἐπεισεν ἐν συρρησί· καὶ δὲ σέ, Καίσαρ, νῦν ἀκέλευστος ἄπας ὅρνις ἀνακρέκεται.

563.—ΛΕΩΝΙΔΑ

Τὸν φιλοτομορτήν Δημόκριτον ἦν που ἐφεύρης, ἀνθρωπε', ἀγγείλου τούτο τὸ κοῦφον ἐπος, ὡς ἡ λευκοκόπωρος ἐγώ καὶ ἐφώριος ἤθη κεῦνω συκοφωρῶ τὰς ἀπύρους ἄκόλουσι· σπευσάτω, οὐκ ἀχρήν γὰρ ἔκω στάσιν, εἰπερ ὀπώρην ἄβλητον ἵναι δρέψαι ἄνε ἀκρεμόνως.

564.—ΝΙΚΙΟΤ

Αἰώλου ἰμεροθαλές ἦσαν φαίωνοσα, μέλωσα ξοκαθά, ἐφ' ὀραίοις ἀνθεσι μαινομένα, χώρων ἐφ' ἱδύπυνον πωτωμένα, ἔργα τίθεν σύ, ὀφρα τεὸς πλήθη κηροπαγῆς θάλαμος.

"A" in Collections from the Greek Anthology, 1833, p. 142.

1 I write ἄβλητον for ἀκρήτου.
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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"¹ 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.

¹ Hail.
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565.—ΚΑΛΛΙΜΑΧΟΣ

'Ηλθε Θεαίτητος καθαρήν ὀδόν· εἰ δ' ἐπὶ κισσὸν
tὸν τεὸν οὐχ αὐτῇ, Βάκχε, κέλευθος ἁγεῖ,
ἄλλων μὲν κηρυκεῖς ἐπὶ βραχὺν οὐνόμα καιρὸν
φθέγζονται, κείνου δ' Ἔλλας ἀεὶ σοφίαν.

566.—ΤΟΥ ΑΥΤΟΥ

Μικρὴ τις, Διόνυσε, καλὰ πρήσσοντι ποιητὴ
ῥήσις· ὦ μὲν "Νικώ" φησί τὸ μακρότατον·
ὠ δὲ σὺ μὴ πνεύσῃς ἐνδέξιος, ἢν τις ἐρηται,
"Πῶς ἔβαλες;" φησί, "Σαληρά τὰ γυνόμενα.
τῷ μερμηρίζαντι τὰ μὴν δικα τούτῳ γένοιτο
τοῦτος· ἐμοὶ δ', ἀναξ, ὡ ἔμησον βραχυσύλλαβη.

567.—ΑΝΤΙΠΑΤΡΟΤ

'Η καὶ ἔτ' ἐκ βρέφεος κοιμωμένη Ἀντιοδημίας
πορφυρέων, Παφίης νοσσίς, ἐπὶ κροκίδων,
ἡ τακεραῖς λεύσσοντα κόραις μαλακῶτερον ὑπνοῦ,
Λύσιδος ἀλκυνίς, τερπῶν ἄθυρμα Μέθης,
ὑδατίνους φορέουσα βραχίονας, ἢ μόνη ὀστεόν
οὐ λάχεων (ἡν γὰρ ὁλὴ τοῦν ταλάροισι γάλα),
Ἰταλίην ἦμεισεν, ἵνα πτολέμειο καὶ αἰχμῆς
ἀμπαύσῃ Ῥώμην μαλθακίνη χάριτι.

568.—ΔΙΟΣΚΟΡΙΔΟΤ

Ἀδλίν Ἀρισταγόρεω καὶ κτήματα μυρίον ἀρθεῖς,
Νεῖλε, μετ' εἰκαίης ἐξεφόρησας ὥδοιν.

1 Theaetetus was seemingly a dramatic poet who worked on new lines and had not been successful.

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565.—CALLIMACHUS

Theaetetus walked in an untrodden 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 (?)

Antiochus, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose melting eyes is softer than sleep, the hallowed of Lysis, 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

2 Lysis was the originator of a particular style of merry song, the singers of which were called Lysiodi.
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αὐτὸς δ' οἰκεῖς ὁ γέρων ἐπενήξατο βῶλου ναυηγός, πάσης ἐλπίδος ὀλλυμένης,
γείτονος ἡμῖθρανουτον ἐπ' αὔλιον, "Ω πολύς, εἴπας, 5
μόχθος ἐμός, πολιῆς τ' ἑργά περισσὰ χερός,
উδωρ πάν ἐγένεσθε· τὸ δὲ γλυκὺ τούτο γεωργοῖς
cūμ ἐπ' Ἀρισταγόρην ἔδραμε πικρότατον."

569.—ΕΜΠΕΔΟΚΛΕΟΣ

"Ηδη γὰρ ποτ' ἐγὼ γενόμην κοῦρός τε κόρη τε,
θάμνος τ', οἰωνός τε καὶ ἔξ ἄλος ἔμπυρος ἱχθύς."

Ο φίλοι, οἱ μέγα ἀστι κατὰ ξανθοῦ Ἄκραγαντος
ναίετ' ἀν' ἀκρα πόλιος, ἀγαθῶν μελεθήμονες ἑργῶν,
χαίρετ'· ἐγὼ δ' ὑμιν θεὸς ἀμβροτος, οὐκέτι θυμήτος, 5
πωλεύματα μετὰ πάσι τετιμένος, ὡσπερ ἐοικεν,
tαινιας τε περίστεπτος στέφεσίν τε θαλείος.

570.—ΦΙΛΟΔΗΜΟΤ

Ἐανθώ, κηρύπλαστε, μυρόχροε, μουσοπρόσωπε,
εὐλαλε, διπτερύγων καλὸν ἀγαλμα Πόθων,
ψηλὸν μοι χερσὶ δροσιναίς μύρον· "Ἐν μονοκλίνῳ
δεὶ με λιθοδύμητῳ δὴ ποτε πετρίδῳ
eúdein ἄθανάτως πουλών χρόνου" ἄδε πάλιν μοι, 5
Ἐανθάρων, ὑπεί, ναί, τὸ γλυκὺ τοῦτο μέλος.
[οὐκ ἀέιεις, ὠνθρωφ', ὁ τοκογλύφος; ἐν μονοκλίνῳ
deί σὲ βιουν αἰεί, δύσμορε, πετρίδῳ.] 1

1 Rightly excluded by Kaibel as a late interpolation.
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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.¹

(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 scented-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 amassesst interest of moneys? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

¹ Empedocles held the doctrine of metempsychosis.
571.—ΑΔΕΞΙΠΟΤΟΝ

Εἰς τοὺς ἐννέα λυρικοὺς

"Εκλαγεν ἐκ Θηβῶν μέγα Πίνδαρος· ἐπνεε τερπνὰ
ήδυμελεῖ φθόγγο μοῦσα Σιμωνίδεω·
λάμπει Στησίχορος τε καὶ Ἰβυκος· ἢν γλυκὺς
'Αλκμάν·

λαρά δ' ἀπὸ στομάτων φθέγξατο Βακχυλίδης·
Πειθὼ 'Ανακρέοντι συνέσπετο· ποικίλα δ' αὐθα
'Αλκαίος τκύκων Δέσβιος Αἰολίδη.

ἀνδρῶν δ' οὖκ ἐνάτη Σαπφῶ τέλειν, ἀλλ' ἐρατειναῖς
ἐν Μοῦσαις δεκάτη Μοῦσα καταγράφεται.

572.—ΔΟΤΚΙΛΙΔΙΟΤ

" Μοῦσάων 'Ελικωνιάδων ἀρχώμεθ' ἀείδειων"
ἐγραφε ποιμαίνων, ὡς λόγος, 'Ησίοδος.

"Μὴν θείως, θεά," καὶ "'Ανδρα μοι ἐνυπε, Μοῦσα"
ἐπεν 'Ομηρέως Καλλιόπῃ στόματι:
κἀμὲ δὲ δεῖ γράψαι τι προοίμιον. ἀλλὰ τί γράψω, 5
δεύτερον εκδίδοντα βιβλίον ἀρχόμενος;
"Μοῦσαι 'Ολυμπιάδες, κοῦραί Δίος, οὐκ ἄν ἐσώθην,
eἰ μὴ μοι Καῖσαρ χαλκῶν ἔδωκε Νέρων."

573.—ΑΜΜΙΑΝΟΤ

Μὴ σὺ γ' ἐπ' ἀλλοτρίης, ὄνθρωφ', ἶξαιο τραπέζης,
ψωμὸν ὅνείδειον γαστρὶ χαριζόμενος,
ἐλλοτο μὲν κλαίοντι καὶ ἐστυγνωμένω ὄμμα
συγκλαίων, καθις σὺν γελόντοι γελῶν,

οὔτε σὺ γε κλαυθμοῦ κεχρημένος, οὔτε γέλωτος,

καὶ κλαωμιλή, καὶ γελωμιλή.

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571.—Anonymous

On the Nine Lyric Poets

Pindar screamed\(^1\) loud from Thebes, the Muse of Simonides breathed delight with her sweet-strained voice, Stesichorus and Ibycus 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,\(^2\) 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

Sir 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.

\(^1\) He is compared to an eagle as elsewhere.
\(^2\) Theog. l. l.
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574.—<ΑΛΛΟ>

Ἡμάξευσα καὶ αὐτός ὁ τρισδύστηνος Ἀνάξις
tοῦτον δύσξων κού βιότον βιότον.
οὐ μὴν πολλὸν ἐπὶ χρόνον ἢλασα· λαξ δὲ πατήσας
λυσσόδη ζωῆ, ἢλυθον εἰς Ἀδέω.

575.—ΦΙΛΙΠΠΟΤ

Οὐρανὸς ἄστρα τάχιον ἀποσβέσει, ἡ τάχα νυκτὸς
ήδειος φαϊδρὴν ἐφιν ἀπεργάσεται,
καὶ γλυκὸ νάμα θάλασσα βροτοὺς ἀρνήτησιμον ἔξει,
καὶ νέκυς εἰς ζωῶν χῦρον ἀναδράμεται,
ἡ τοτε Μαιονίδαο βαθυκλεῖς οὖνοι Ὀμήρου
λήθη γηραλέων ἀρπάσεται σελίδων.

576.—ΝΙΚΑΡΧΟΤ

Παμθένει Τριτογένεια, τί την Κύπριν ἄρτι μὲ λυπεῖς,
ἀρπάξασα δ' ἐμὸν δῶρον ἔχεις παλάμη;
μέμνησαι τὸ πάροιθεν ἐν Ἀδαιοὶς σκοπέλωσιν
ὡς Πάρις οὖ σὲ καλῆν, ἀλλ' ἐμ' ἐδογμάτισεν.
ὁυν δὸρυ καὶ σάκως ἐστίν' ἐμὸν δὲ τὸ μῆλον ὑπάρ-
χει;
ἀρκεῖ τῷ μήλῳ κεῖνος ὁ πρὶν πόλεμος.

577.—ΠΤΟΛΕΜΑΙΟΤ

Οἶδ' ὅτι θνατός ἐγὼ καὶ ἐφάμερος· ἀλλ' ὅταν ἄστρων
μαστεύω πυκνώς ἀμφιδρόμους ἐλικας,
οὐκέτ' ἐπιψαίω γαῖς ποσίν, ἀλλὰ παρ' αὐτῷ
Ζανὶ θεοτρέφεος πίμπλαμαι ἀμβροσίας.

A. J. Butler, Amaranth and Asphodel, p. 47.

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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.
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578.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Εἰς τὰ κωνικὰ Ἀπολλωνίου

*Ων ἦδε βίβλος ἐνδοῦ ὁδίνω, φίλε, 
βαθὺς χαρακτήρ καὶ περισκελὴς ἀγαν' 
δεῖται κολυμβητοῦ δὲ πάντως Δηλίου. 
ei δ' αὐ ἐκβιοστάησε τις εἰς ἑμοὺς μνχων 
kαὶ πάν μεταλλεύσειεν ἀκριβῶς βάθος, 
γεωμετρῶν τὰ πρῶτα λήψεται γέρα, 
σοφὸς δ' ἀναμφίλεκτος εἰσκριθήσεται.
tούτων δὲ μάρτυς ἐγγυητής τε Πλάτων.

579.—ΤΟΥ ΑΥΤΟΥ

Σχῆμα παλαιοτάτων ἀνδρῶν κηρύκιον ἀθρεί, 
Θρυοκάςφος οἰκίστα Κορίνθιος, ὡς ποτ' ἐπινε 
ἀμφιβόητα ῥέεθρα Συρηκοσίης Ἀρεθώσης.

580.—ΑΔΗΛΟΝ

Εἰς τοὺς Ῥωμαίων μήνας

Μὴν ὑπάτων πρῶτος. ὅ δὲ δεύτερος αὐλακα τέμνει. 
ὁ τρίτος Ἀυστόνιον γενεν ἐπὶ μολον ἐγείρει. 
tέτρατος ἀγγέλλει ροδοδάκτυλον εἰαρὸς ὀρην. 
eἰμι ρόδων γενέτης. καὶ ἐγὼ κρίνα λευκὰ κομίζω. 
οὐτος ἀμαλλοδέτης. τὰ δ' ἐμα πτερὰ Νείλον ἐγείρει.5 
oútoς ἑρισταφύλῳ πεφιλημένος ἐπελετο Βάκχῳ. 
teύχω δ' οἶνον ἐγὼ μελιηδέα, χάρμα βροτοῖς. 
dαιτα φέρω χαρίσσον ἐς οὖνομα φωτὸς ἑκάστου. 
φορμίζειν δεδάγκα καὶ ὑπνώοντας ἐγείρειν.

1 A proverb used of anything very difficult.
2 By his insistence on the study of geometry.
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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. 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.

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.

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 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. I, December, teach men to play on the lyre and to awaken sleepers.

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3 What the connection is between the herald’s staff and Syracuse no one has explained.
4 The Etesian winds, which were supposed to cause the rising of the Nile.
5 Probably olive oil.
6 At the Saturnalia.
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581.—ΑΔΗΛΟΝ

Τοξότα, Πιερίδων μεδέων, ἐκατηβόλε Φοῖβη,
eiπὲ κασιγνήτη, κρατεροὺς ἵνα θήρας ἐγείρῃ,
ὅσον ἐπιφανεῖαι μερόπων δέμας, ὅσον ἅθσαι
λαῶν τερπομένων ιερὸν στόμα· μηδὲ νοήσω,
Ζηνὸς μειλιχίοιο λαχῶν θρόνου, ἀνέρος οἴτον.

582.—ΑΔΗΛΟΝ

'Αρμενίων τάδε φύλα καὶ ἀλκίμων ἔθνος Ἰβήρων,
Χριστοῦ ζῆλον ἔχοντες ἑκούσιον ἐς ζυγὸν ἤλθον,
θεσμω ὑποδρήσσουσετ ἀνικήτων βασιλῆων.

583.—ΑΔΕΣΠΟΤΟΝ

Εἰς Θουκυδίδην

'Ω φίλος, εἰ σοφὸς εἰ, λάβε μ’ ἐς χέρας· εἰ δὲ γε
πάμπαιν
νῆις ἐφυς Μουσέων, ῥήσων ἀ μὴ νοέρης.
eἰμὶ γὰρ σὺ πάντεσσαι βατός· παύροι δ’ ἀγάσαντο
Θουκυδίδην Ὀλόρου, Κεκροπίδην τὸ γένος.

584.—ΑΛΛΟ

Εὐνομον, ὀπολλον, σὺ μὲν οὐσθά με, πῶς ποτ’ ἐνίκων
Σπάρτιν ὁ Δοκρὸς ἐγὼ· πενθομένοις δ’ ἐνέπτω.

1 Planudes says Leo.  2 i.e. God.
THE DECLAMATORY EPIGRAMS

581.—Anonymous

On a Beast-fight in the Theatre

(The words are put in the mouth of the Emperor¹)

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 ² 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.³

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 ⁴

Thou knowest, Apollo, how I, Eunomus the Locrian, conquered Spartis, but I tell it for those who ask me.

³ Probably inscribed on a picture of the Armenians' and Georgians' embassy to Constantine, accepting Christianity.
⁴ cp. VI. 54.
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αἰώλον ἔν κιθάρα νόμον ἐκρεκον, ἐν δὲ μεσεῦσα
φίδα μοι χορδάν πλάκτρον ἀπεκρέμασεν.
καὶ μοι φθόγγον ἐτοίμον ὑπαικία καιρὸς ἀπήτει,
εἰς ἀκοὰς ῥυθμῶν τῶτρεκεῖς ὅπε ἐνεμεν·
καὶ τις ἀπ’ αὐτομάτω κιθάρας ἐπὶ πῆχυν ἐπιπτᾶς
τέττες ἐπιλήρου τοῦλλυτες ἀρμονίας.

νεῦρα γὰρ ἔξ ἐτίνασσον· δὸ ἐβδομάτας δὲ μελείμαν
χορδάς, τὰν τούτω γῆρνυ ἐκιχράμεθα·
πρὸς γὰρ ἐμὰν μελέταν ὁ μεσαμβρινὸς οὐρεσιν φόδος
τῆνο τὸ ποιμενικὸν ἑβέγμα μεθηρμόσαιτο,
καὶ μὲν ὅτε φθέγγοτο σὺν ἀψύχοις τόκα νευραῖς
τῷ μεταβαλλομένῳ συμμετέτιππτε θρόῳ.

τούνεκα συμφώνῳ μὲν ἔχω χάριν· δὲ δὲ τυπῳθέως
χάλκεος ἀμέτέρας ἐξεθ’ ὑπὲρ κιθάρας.

585.—ΑΔΗΛΟΝ

Εἰς μισσῷριον ἔχων Ἀφροδίτην καὶ Ἐρωτας
Τέσσαρες εἰςιν Ἐρωτας· ὁ μὲν στέφος ἀμφικαλύπτεις
μητρὸς ἐγής· ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦν·
οἱ δὲ δῦω παῖζον παρ’ ἵχνεσιν· εἶμαι δὲ κρύπτεις
μηρὸ γείτονα χῶρον ὅλης γυμνῆς Ἀφροδίτης.

586.—ΚΟΜΗΤΑ ΧΑΡΤΟΤΑΛΡΙΟΤ

a. Εἴπε νομεῖν, τίνος εἰσὶ φυτῶν στίχες; β. Αἱ μὲν

Παλλάδος· αἱ δὲ πέρυς ἡμερίδες, Βρομίων.

a. Καὶ τίνος οἱ στάχυνες; β. Δημήτερος. a. Ἀνθεα

τοιῶν
eἰσὶ θεῶν; β. Ἡρῆς καὶ ῥοδῆς Παφίης.

a. Πᾶν φίλε, πηκτίδα μίμεν τεοῖς ἐπὶ χείλεσιν

ὁγων·

Ἡχὼ γὰρ δήεις τοίοδ’ ἐνὶ θειοπέδοις.

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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.
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587.—ΕΤΤΟΛΜΙΟΤ ΙΔΛΟΤΣΤΡΙΟΤ

Eis thermodhyn

Bákhw kai Númfais mésois ístamai: en de kypéllois
aiei tôn de chéw tôn paraleistómenon.

588.—ΑΛΚΑΙΟΤ

Oíon orhês, ó xeíne, to chálkeon eîkóni lúma
Kleitomáchoi, toían 'Ellías èseide bián;
árti gár áimatoánta xerón apleúteto pugmás
éntea, kai gorghi márnatoto pugkratíw:
to trítón ouk ékonisev épomídas, allá palaiásas
áptwós, touts trimosouvs 'Isthmódein eile póvous.
muóinos d' 'Ellánwv tóv' exei géras: èptapuloi de
Thébai kai gevnétwor éstefth 'Ermokráthvs.

589.—ΑΔΗΛΟΝ

Eis ágalma "Hras thlazwúsis òtòn 'Hrakléa
Aúthn mthermuín tekhísaítov toûneka mažôn
eis nóthon ó plássths ou proseéthke gýla.

590.—ΑΔΗΛΟΝ

Eis ágalma 'Hfaiótov kai 'Atheí vàs kai 'Eréxwés
"H téxh sínavangeiren à múh fýsis" èpev ó plássths,
"mhter nósfí tókow, vumfíe nósfí gámowv."

1 It stood between the bowl of wine and the jar of water,
and was used for filling the cups from both.

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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.¹

588.—ALCAEUS

Even as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus.² 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 Erechtheus³

"Art united that which Nature did not," said the sculptor. "O mother without birth and bridegroom without marriage!"

² See Pausanias vi. 15.
³ i.e. Erichthonius. The epigram alludes to the very gross story of the circumstances of his birth.
591.—ΑΔΗΛΩΝ

Εἰς ἀγαλμα Ἀρεος καὶ Ἁφροδίτης

"Ἀρεα καὶ Παφίην ὁ ζωγράφος εἰς μέσον οἰκου ἀμφιπετηπέλεγδην γέγραφεν ἀμφοτέρους ἐκ θυρίδος δὲ μολὼν Φαέθων πολυπάμφαος αὐγή ἔστη ἀμηχανών ἀμφοτέρους σκοπέων.

ἥλιος βαρύμην ἐως τίνος; οὐδ’ ἐπὶ κηροῦ ἥθελεν ἀψύχου τὸν χόλον ἐξελάσαι.

592.—ΑΔΗΛΩΝ

Εἰς ἀσπίδα περιέχουσαν τὴν γένναν τοῦ Σωτήρος

"Ω πόσον εὐήθης ὁ ζωγράφος, ὅτι καράσσει κοίραν εἰρήνης ἄσπίδει τικτόμενον.

593.—ΑΔΗΛΩΝ

Εἰς ἀγαλμα Μηδείας

Οἶκτον ὁμοῦ καὶ λύσσαν ἐτήτυμον ἐνθεος ἀνήρ μαρμάρῳ ἐγκατέμιξε, βιαζομένην δ’ ὑπὸ τέχνης λαϊνένη Μηδείαν ὅλης ἐμνησεν ἀνήρ.

594.—ΑΔΗΛΩΝ

Ζωγράφε τὰν μορφὰν ἀπομάξας, αἰθ’ ἐνὶ κηρῷ καὶ ψυχὰν ἐδάγης Σωκρατικῶν βαλέειν.

595.—ΑΔΗΛΩΝ

Εἰς εἰκόνα Ἀπελλοῦ

. . . αὐτὸς ἐαυτὸν ἐν εἰκόνι γράψεν Ἀπελλής.

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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.¹

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 grievings.

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.

¹ Used in encaustic painting.
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596.—ΑΛΛΟ
Eis eikóna Xeílounos

Τώδε δοριστέφανος Σπάρτα Xeílouna φύτευσεν,
δε τῶν ἐπτὰ Σοφῶν πρῶτος ἐφι σοφία.

597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐν Ἀναζάρβυ

Νωθρός ἐγὼ τελέθεσκον ἀπ' ἵξυός ἐς πόδας ἀκρούς
τῆς πρὶν ἐνεργείης δηρόν ἀτεμβόμενος,
ξωῆς καὶ θανάτου μεταίχμιον, Ἀίδι γείτων,
μοῦνον ἀναπνείων, τάλλα δὲ πάντα νέκυς.
ἀλλὰ σοφὸς μὲ Φίλιππος, δὲν ἐν γραφίδεσσι δοκεύεις, 5
ξώγρησεν, κρυερὴν νοῦσον ἀκεσσάμενος.
αὐθὶς δ' Ἀντωνίνος, ἀπερ πάρος, ἐν χθονί βαίνῳ,
καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθάνομαι.

598.—ΘΕΟΚΡΙΤΟΤ

Τὸν τῶ Ζανὸς δὲ ὑμῖν νῦν ὑψηρ,
τὸν λειωντομάχαν, τὸν δεύχειρα,
πρῶτος τῶν ἐπάνωθε μουσοποῖων
Πείσανδρος συνέγραψεν οὐκ Καμείρου,
χόσσους ἐξεπόνασεν εἰπ' ἀέθλους:
τούτων δ' αὐτῶν ὁ δᾶμος, ὡς σάφει εἰδῆς,
ἐσται' ἐνθάδε χάλκεοι ποήσας,
πολλοῖς μησίων ὁπωθὲ κήνιαυτοῖς.
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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.

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599.—ΤΟΥ ΑΥΤΟΥ

Θᾶσαι τὸν ἀνδριάντα τοῦτον, ὦ ἔνει,
σπουδᾶ, καὶ λέγ', ἐπὰν ἐς οἴκον ἐνθῆς,
"Ἄνακρέοντος εἰκὸν εἶδον ἐν Τέω,
τῶν πρόσθ' εἰ τι περισσόν φιδοποιοῦ.
" προσθέλες δὲ χάστι τοὺς νέοις ἠδετο,
ἐρεῖς ἀτρεκέες ὅλον τὸν ἀνδρα.

600.—ΤΟΥ ΑΥΤΟΥ

"Α τε φωνᾶ Δώριος, χονὴρ ὁ τὰν κωμαθίαν
εύρων Ἐπίχαρμος.

ὁ Βάκχε, χάλκεον νυν ἀντ' ἀλαβινοῦ
τιν ὠδ' ἀνέθηκαν

τοι Συρακόσσαις ἐνίδρυνται, πελωρίστα τόλει,
ο'I ἄνδρι πολίτα·

σοφῶν ἐοικε ῥημάτων μεμαμένους
τελεῖν ἐπίχειρα·

πολλὰ γὰρ ποτῶν ξόαν τοὺς παισὼν εἶπε χρήσιμα·
μεγάλα χάρις αὐτῷ.

601.—ἈΔΕΣΠΟΤΟΝ

Τὸ εὕανον τὸ περισσόν Ἁεξιμένης Ἁφροδίτα
εἰσατο, τῆς πάσης ναυτιλίας φύλακι.

χαῖρ', ὁ πότνια Κύπρι, διδοῦσα δὲ κέρδεα, πλοῦτον
ἀρμενον, εἰδήσεις ναύς ὁτι κοινότατον.

1 It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.

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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!¹

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.²

² i.e. Aphrodite will get her share.

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602.—ΕΤΗΝΟΤ ΑΘΗΝΑΙΟΤ

"Α ποτε παρθενικαίσαν ἰλασκομένα παλάμησιν
Κύπριδα, σὺν πεύκαις καὶ γάμον εὐξαμένα,
κουριδίους ἤδη θαλάμῳ λύσασα χιτῶνας,
ἀνδρὸς ἀφαρ μηρῶν ἐξελόχευσα τύπους·
νυμφίος ἐκ νύμφης δὲ κυκλήσκομαι, ἐκ δ’ <'Αφρο
dίτης>

"Ἀρεά καὶ βωμοῦς ἐστεφον Ἡρακλέους.
Θῆβαι Τειρεσίην ἔλεγον ποτε· νῦν δὲ με Χαλκίς
tὴν πάρος ἐν μίτραις ἡσπάσατ’ ἐν χλαμύδι.

603.—ΑΝΤΙΠΑΤΡΟΤ

Πέντε Διωνύσοιο θεραπνίδες αἴδε Σαώτεων
ἐντύνουσι θοᾶς ἔργα χοροτασίας·
ἀ μὲν ἀερτάξουσα δέμας βλοσυροῦ λέωντος,
ἀ δὲ Δυκαόναιον καλλικέρων ἑλαφοῦ,
ἀ τριτάτα δ’ οἴωντον ἐὕπτερον, ἀ δὲ τετάρτα
tύμπανον, ἀ πέμπτα χαλκοβαρέσ κρόταλον·
πᾶσαι φοιταλέαι τε παρηρότιν τε νύμμα
ekπλαγεῖς λύσα δαίμονος ευδιάδι.

604.—ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφὰν ὁ πίναξ ἔχει· ἐν γε τὸ γαύρον
τεῦξε τὸ θ’ ὑφαῖνν τὰς ἀγανοβλεφάρον.
σαίνων κἐν σ’ ἐσεῖδοίσα καὶ ἕκοφυλαξ σκυλάκαινα,
δέσποιναν μελάθρων οἰομένα ποθορήν.

605.—ΤΗΣ ΑΥΤΗΣ

Τὸν πίνακα ξανθᾶς Καλλό δόμον εἰς 'Αφροδίτας
eἰκόνα γραψαμένα πάντ’ ἀνέθηκεν ἵσαν.
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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.¹

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

¹ Possibly on the famous group of Thespian women by Praxiteles, which Mummius transferred to Rome.

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ός ἐγανὼς ἔστακεν· ἵδ' ὁ χάρις ἄλικον ἦνθεὶ.  
χαίρετον· οὐ τινα γὰρ μέμψιν ἔχει βιοτὰς.

606.—ΑΔΕΣΠΟΤΟΝ

Εἰς λουτρὸν

"Ἡν τὸ πάρος φιλέσκευν Ἀρης, σκοπίαζε Κυθέρην  
ἐνθάδε λουσμένην νάμασι φαιδροτάτοις·  
δέρκεο νηχωμένην· μὴ δείδαβι· οὐ γὰρ Ἀθήνην  
παρθένου εἰσορᾶς, οἶλατε Τειρεσίας.

607.—ΑΛΛΟ

Αἱ Χάριτες λούσαντο· ἀμειψάμεναι δὲ λοετρὸν  
dῶκαν ἐὼν ἰθέων ὑδασιν ἀγλαίην.

608.—ΑΛΛΟ

*Η τοῖον Κυθέρειαν ὑδωρ τέκεν, ἢ Κυθέρεια  
tοῖον τεῦξεν ὕδωρ, ὅν χρόα λουσαμένη.

609.—ΑΛΛΟ

Τῶν Χαρίτων τὸδε λουτρὸν ἀθύρμαται· καὶ γὰρ ἐκεῖνας  
μοῦνας ἐσω παίδεων τὰς Χάριτας δέχεται.

609α.—ΑΛΛΟ

*Ουτως δὴ Χαρίτων λουτρὸν τὸδε· οὐδὲ γὰρ ἄλλους  
πλεῖους χωρίσαι τούτο τριῶν δύναται.

610.—ΑΛΛΟ

Μικρὰ μὲν ἔργα τάδ' ἐστίν, ἔχει δ' ἠθείαν ὄπωπην,  
ὡς ῥόδου ἐν κήποις, ὡς ἰον ἐν ταλάροις.
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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.
611.—ΑΛΛΟ

Ἐν μικρῷ μεγάλῃ λουτρῷ χάρις. ἐν δὲ ἐλαχίστῳ νάματι λουομένους ἦδυς ἐπέστιν Ἐρώς.

612.—ΑΛΛΟ

Ὡς δένδρον βραχύφυλλον, ἔχει δ' ἡδείαν ὄδωδήν, οὔτως λουτρά τάδε μικρὰ μέν, ἄλλα φίλα.

613.—ΑΛΛΟ

Εἰς τὸ λουτρὸν Μαρίας

Τῆς Μαρίης τὸ λοετρόν ἰδὼν ύπεδάκρυε Μώμος, εἰπὼν, "Ὡς Μαρίην, καὶ σὲ παρερχόμεθα."

614.—ΔΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς λουτρὸν μικρὸν παρακεῖμενον τῷ Ζευξίππῳ

Μὴ νεμέσα, Ζεύξιππε, παραντέλλοντι λοετρῷ καὶ μεγάλῃν παρ' Ἄμαξαν ἐρωτύλος ἦδυ φαείνει.

615.—ΑΛΛΟ

Εἰς λουτρὸν ἐν Σμύρνῃ

Χῶρος, τῆς μεροπῶν σε λιπανγέα τὸ πρὶν ἐόντα πλούσιον ἐν φέγγηι θήκατο λουομένους; τῆς δὲ καὶ αἰθαλόεντι ῥύπῳ πεπαλαγμένου ἄρτι, κεῖνον αἰστώσας, φαίδρον ἐδείξε δόμουν; φρὴν σοφὴ ὡς πᾶσιν Θεοδώρας, ὃς ἐτεόν δὴ καὶ τούτῳ καθαρὴν δεικνύμενος κραδίην.
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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

Momus wept when he saw the bath of Maria, exclaiming: “I have to leave you unvisited, as I leave Maria.”

614.—Leonius 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

1 The Empress, wife of Honorius.
2 The god of fault-finding.
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δς γὰρ ἐών πόλιος κτεάνων ταμίης τε πατήρ τε,
κέρδεσιν ἐξ αὐτῶν οὐκ ἐμίηνε χέρας.
ἀλλὰ θεὸς φιλόπατριν, ἐρισθενές, ἀφθιτε Χριστέ,
πῆματος αὐτὸν ἀτερ σῶζε τῇ παλάμῃ.

616.—ΑΛΛΟ

Ἐνθάδε λουσαμένων Χαρίτων ποτέ, θέσκελα πέπλα
βαινὸς Ἁρων ἐκλεψε, καὶ ὥχετο· τὰς δὲ ἐλιπ᾽ αὐτὸν
γυμνάς, αἰδομένας θυρέων ἐκτοσθε φανήναι.

617.—ΑΛΛΟ

Εἰς βαλανεῖον ψυχρόν

Τὸν ποταμόν, βαλανεῦ, τὸς ἐτείχισε· τῶν βαλανεῖων
τὴν κρήνην ψευδῶς τήνδε μετωνόμασεν;
Αἰώλος Ἰπποτάδης φίλος ἀθανάτοισι θεοῖσιν
ὦδε μετοικήσας ἤγαγε τοὺς ἀνέμους.
πρὸς τί δὲ καὶ σανίδες δύο τοῖς ποσίν αἷδ᾽ ὑπο-
κεινται;
οὐ διὰ τὴν θέρμην, τῆς χιόνος δ᾽ ἔνεκα.
Φρίξου καὶ Νάρκης οὐτός τόπος. ἀλλ᾽ ἐπίγραψον
"Τῷ μεσορὶ λούσαι· πνεὶ γὰρ ἐσῳ Βορέας."

618.—ΑΛΛΟ

Εἰς ἔτερον λουτρόν ἐν Βυζαντίω

Διότι ἐρεπτομένους προτέρων οὖ ψεῦστοι μῦθοι:
πίστιν ἀληθείας τοῦτο τὸ λουτρόν ἔχει.
eὶ γὰρ ἀπαξ καθαροῖς λοέσσεται οὐδασιν ἀνήρ,
oὐ ποθεῖε πάτρην, οὐκ ἐθελεὶ γενέτας.

1 Hom. Od. x. 2.
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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? "Acolus, son of Hip-
potas, dear to the immortal gods," ¹ 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,²
for the north wind blows ever within."

618.—ANONYMOUS

On a Bath in Byzantium

The old story of the lotus-eaters ³ 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.

² Mesori is the Egyptian name of August.
³ Hom. Od. ix. 94.
619.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Eis ἑτερον λουτρὸν ἐν Βυζαντίῳ
Νῦν ἔγινον, Κυθέρεια, πόθεν νίκησας ἀγώνα,
τὴν πρὶν Ἀλεξάνδρου ψήφου ύφαρταμένη.
ἐνθάδε γὰρ τέγγουσα τεὸν δέμας, εὗρες ἐλέγξαι
"Ἡρην Ἰναχίοις χεύμασι λουσαμένην.

νίκησεν τὸ λοετρὸν· ἔοικε δὲ τούτῳ βοώσῃ
Παλλάς: "Εὖνικήθην ὕδασιν, οὐ Παφίη." 5

620.—ΠΑΤΔΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ

Eis λουτρὸν δίδυμον, ἐν φ' λούνονται καὶ γυναῖκες καὶ ἄνδρες
"Ἄγχε μὲν ἐλπίς ἐρωτός· ἐλείω δ' οὐκ ἐστὶ γυναῖκας·
εἰρῴε πυλῆς Παφίην τὴν μεγάλην ὀλίγη.

ἀλλ' ἐμπτος γλυκὶ τούτο· ποδοβλήτως γὰρ ἐπ' ἐργοὶς
ἐλπίς ἀληθείης ἐστὶ μελιχροτέρη.

621.—ἈΔΕΣΠΟΤΟΝ

Eis ἑτερον λουτρὸν
"Οσσαις θηλυτέραις ἐστὶν πόθος (ἔστι δὲ πάσαις),
δευρ' ἢτε, φαιδροτέρης τευξόμεναι χάριτος.
χι μὲν ἔχουσα πόσιν, τέρψῃ πόσιν· ἡ δ' ἐτι κούρη
ὄτρυνει πλείστος ἢδα πορεῖν λεχέων·

ἡ δὲ φέρουσα πόρους ἀπὸ σῶματος, ἐκεῖν ἔραττῶν 5
ἐξει ἐπὶ προθύρωι, ἐνθάδε λουσαμένη.

622.—ἈΛΛΟ

Eis τὸ αὐτὸ

Εἴτε σε κουριδίης ἀλόχου γλυκὺς ἵμερος ἵσχει,
λούεο, φαιδρότερος τῇδε φανησόμενος· 344
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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.\(^1\) 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.

\(^1\) At Argos,
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eίτε σε μισθοφόρους ἐπὶ μαχλάδας οἶστρος ὄρινει, ὁμήρη, κοῦ δῶσεις, ἐνθάδε λουσάμενος.

623.—ΚΤΡΟΤ ΠΟΙΗΤΟΤ

Εἰς ἑτερον εὐμορφον
Κύπρις σὺν Харίτεσσι καὶ νιέι χρυσοβελέμνῳ ἐνθάδε λουσάμενη, μισθόν ἔδωκε χάριν.

624.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἑτερον λουτρόν παρακέιμενον τῷ ὑμοσίῳ ἐν Βυζαντίῳ
Δείματό με ξυνοίο παρὰ προθύρωσι λοετροῦ ἀστός ἀνήρ, ἀρετής εἶνεκεν, οὐκ ἔριδος.
κείνο μέλοι πλεόνεσσιν ἐγὼ δ' ὅλγοις τέ φίλοις τε ἑντύνω προχοᾶς καὶ μῦρα καὶ χάριτας.

625.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Εἰς ἑτερον λουτρόν ἐν Δυνίοις
Πιστότατος μερότων τις ἐσὶ πυλαωρός ἐμεῖο, κρίνων λουσάμενων καιρὸν ἐσηλυσία, μὴ τινὰ Νηιάδων τις ἐμοὶ ἐν ἱεύμασι γυμνήν, ἢ μετὰ καλλικόμων Κύπριν ὕδων Ἰχαρίτων οὐκ ἐθέλων: “Χαλεποὶ δὲ θεόν φαίνεσθαι ἐναργεῖς” τὰ γὰρ Ὄμηρείοις ἀντιφέροιτο λόγοις;

626.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἑτερον λουτρόν ὄνομαζόμενον Ἕρωτα
Μητέρα Κύπριν ἐλούσειν Ἕρως ποτὲ τῶδε λοετρῷ, ἀυτὸς ὑποφλέξας λαμπάδι παλὼν ὑδῷ.

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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.”¹ 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,

¹ Hom. II. xx. 131.

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627.—TOY AYTOY

Eis to autó

Τάδ’ ύπ’ τάς πλατάνους ἀπαλῷ τετρυμένος ὑπνῷν

εὐδεν Ἑρώς, Νύμφαις λαμπάδα παρθένεμος.

Νύμφαι δ’ ἀλλήλης, “Τι μέλλομεν; αἴθε δὲ τούτῳ

σβέσσαμεν,” εἶπον, “ὁμοῦ τῷ τράδις μερότων.”

λαμπάδις δ’ ὁς ἔφελεκε καὶ ὧδατα, θερμὸν ἐκεῖθεν

Νύμφαι Ἐρωτιάδες λυτροχωνεύσιν ὑδώρ.

J. A. Pott, Greek Love Songs and Epigrams, i. p. 113; expanded by Shakespeare, Sonnets, cliii, cliv.

628.—ΙΩΑΝΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Eis to δημόσιον λοιπὸν τὸ καλοῦμένον Ἰππον ἐν

᾿Αλεξανδρείᾳ

”Ἰππον ἐνερέιτην χρονία μάστυνα δαμέντα

χρυσεῖφ πολύσηθος ἀνάξ ἤγειρε χαλινφ.

629.—TOY AYTOY

Eis ἑτερον

Αἴθε σέ, Πίνδαρε, μᾶλλον ἐμοῖς ἐκάθηρα ἰεθροὺς,

καὶ κεν ἀριστον ὦδρω τούμον ἐφησθα μόνον.
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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. 1

629.—By the Same

Would, Pindar, that I rather than others had washed thee in my stream. Then thou wouldst have called my water alone best. 2

1 The meaning is that the Emperor spent money on restoring the bath.
2 Referring to the beginning of Olymp. i. "Water is best."

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630.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς θερμὰ τὰ βασιλικά
Θερμὰ τάδ᾽ ἀτρεκέως βασιλῆια. τήνδε γὰρ αὐτοῖς
οἱ πρὶν ἁγασσάμενοι θῆκαν ἐπωνυμίαν.
οὐ γὰρ ὑπὸ βροτέω πυρὶ θάλπτεται ἀγλαὸν ὕδωρ,
αὐτομάτη δὲ λιβὰς τίκτεται αἰθομένην.
οὔτε ῥόμον ψυχροῦ ποτιδεύειαν ἀμφὶ λοετρά,
ἀλλ᾽ οἷον ποθεῖεις, τοῖον ὑπεκφέρεται.

631.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σμύρνῃ
Χώρος ἐγὼ Δαναοῖς μεμελημένος, ἐνθα μολόντες
τῆς Ποδαλερίεις ἐξέλαθοντο τέχνης.
ἐλκεα γὰρ μετὰ δήμῳ ἐμοῖς ἀκέσαντο θεόθροις,
βαρβαρικῆς λόγχης ἱδον ἀπώσαμενοι.
ἐνθεόν ἀείξηθην ὀροφηφόρος. ἀντὶ δὲ τεμῆς
τὴν Ἀγαμεμνονένην εὗρον ἐπωνυμίαν.

632.—ΑΔΗΛΟΝ

Εἰς ἄτερα θερμά
Χθὼν μυχάτων γυάλων κοιλώμασιν ἄεναον πῦρ
ἐστ᾽ ἀν ἔχη, φλοξὶν δὲ περίζεις κρυφίασιν,
ἀτμὸς ἀνώ βαίνων εἰς αἰθέρα θερμός, ἐνερθέν
θλιβόμενος, πυριθαλπῆς ἐπεύγηται ἰκμάσιν ὕδωρ.

633.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς λουτρόν

"Ἡρη καὶ Παφή καὶ Παλλάδι τοῦτο λοετρὸν
ὡς ποτε τὸ χρυσοῦ ἤρεσε μήλου ἐχειν·
καὶ τάχα τῆς μορφῆς κρίσις ἐσσεται εὐ Πάρις αὐταῖς,
εἰκὼν δ᾽ ἀργυφεόις νάμασι δεικνυμένη.

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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

I am a place beloved by the Danai, coming to which they forgot the art of Podalirius. 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.

1 Still existing and so called.
2 The two sons of Asclepius, Podalirius and Machaon, were the surgeons of the Greek army before Troy.

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634.—ΑΛΛΟ

"Ωμοσαν αἱ Χάριτες φερεανγέα κοίρανοι αἵγλης ἐνθάδε ναιετάειν ἢ παρὰ τῇ Παφίῃ.

635.—ΑΛΛΟ

Δάφνης εὐπετάλοιο φερόνυμον ἐστὶ λοετρόν.

636.—ΑΛΛΟ

Τούτο ἰδὼν τὸ λοετρόν ὁ πάνσοφος εἶπεν "Ομηρός: "Νηπενθής ἄχολον τε, κακῶν ἐπίληθον ἀπάντων."

637.—ΑΛΛΟ

Ἐνθάδε λουσαμένη δέμας ἀμβροτον αὐτίκα Κύπρις δείξειν Ἄλεξάνδρῳ, καὶ ἀέθλιον ἦρπασε μῆλον.

638.—ΑΛΛΟ

Αἱ τρεῖς Ὁρχομενοῦ Χάριτες τὸ λοετρόν ἐτευξαν· τούνεκα χωρῆσαι τέσσαρας οὐ δύναται.

639.—ΑΛΛΟ

Κύπρις, Ἔρως, Χάριτες, Νύμφαι, Διόνυσος, Ἀπόλλων ὁμοσαν ἄλληλοις ἐνθάδε ναιετάειν.

640.—ΑΛΛΟ

Ἀθάνατοι λούονται ἀνοιγμένου βαλανείου, πέμπτη δ' ἡμίθεου, μετέπειτα δὲ πήματα πάντα.

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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.”

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.

1 Hom. Od. iv. 221.
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641.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς γέφυραν τοῦ Σαγγαρίου
Καὶ σὺ μεθ’ Ἑσπερίην ύψαύχεα, καὶ μετὰ Μήδων ἔθνεα καὶ πᾶσαν βαρβαρικὴν ἀγέλην,
Σαγγάριε, κρατηρῆσι ροᾶς ἀψίσι πεδῆθεις,
οὔτω ἐδουλώθης κοιρανικῇ παλάμῇ
ὁ πρὶν δὲ σκαφέωσιν ἀνέμβατος, ὁ πρὶν ἀτειρῆς,
κεῖσαι λαϊνῇ σφυγκτὸς ἀλυκτοπέδη.

642.—ΤΟΥ ΑΥΤΟΥ

Εἰς σωτήρια ἐν Σμύρνῃ ἐν προαστεῖς
Πάν τὸ βροτῶν σπατάλημα, καὶ ἡ πολύσαλβος ἐδώδη ἐνθάδε κρινομένη τὴν πρῖν ὀλεσσε χάριν.
οἱ γὰρ φασιανοὶ τε καὶ ἱχθύες, αἱ τὸ ὑπὲρ ἑγδιν τρίψιες, ἢ τε τόσῃ βροματομεξαπάτῃ
γίνεται ἐνθάδε κόπρος. ἀποσεευεὶ δ’ ἄρα γαστήρ
ἀπόσα πειναλέγε δέξατο λαυκανίη.
ὑψε δὲ γινώσκει τις, ὅτ’ ἀφρόνα μῆτιν ἀείρων
χρυσὸν τοσσατίου τὴν κόνιν ἐπριατο.

643.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ
Τὶ στενάχεις κεφαλήν κεκακωμένος; ἐς τὶ δὲ πυκρὰ
οἰμώξεις, μελέων πάγχυ βαρυνομένων;
ἐς τὶ δὲ γαστέρα σεῖο βαπτίσμασιν ἀμφιπατάσσεις,
ἐκθλίψαι δοκέων μάστακος ἐργασίην;
μόχθων τοσσατίων οὐ σοι χρέος, εἰ παρὰ δαίτι
μὴ τοῦ ἀναγκαλοῦ πουλυ παρεξετάθης.

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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, 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

1 Justinian.
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άλλ' ἔπι μὲν στιβάδος φρονείς μέγα, καὶ στόμα
tέρπεις

βρώμασιν, εὐντυχίν κείνα λογιξόμενος·
ἐνθάδε δ' ἀσχάλλεις· μοῦνὴ δ' ἀλιτήματα λαίμοι
ἡ γαστήρ τίνει πολλάκι τυπτομένη.

644.—TOY AYTOY

Εἶς τὸ αὐτὸ

Εὖγε μάκαρ τλῆθυμε γεωπόνε· σοὶ βίος αἰεὶ
μόνειν καὶ σκαπάνης ἀλγεὰ καὶ πενίης·
λιτὰ δὲ σοι καὶ δεῖπνα, καὶ ἐν ξυλόχοισι καθεύδεις,
ὑδατος ἐμπλήσας λαιμον ἀμετροπότην.
ἐμπίνῃς ἄρτιπος ἑσεῖ, καὶ ἐνθάδε βαιὰ καθεσθείς
αὐτίκα γαστέρα σὴν θήκας ἑλαφροτάτην
οὐδὲ καταψήχεις ἵδρυν ράχυν, οὐδὲ τι μηροὺς
τύπτεις, αυτομάτως φόρτον ἀρωσάμενος.
τλῆμονες οἱ πλουτούντες ἦδ' οἱ ¹ κείνοις συνόντες
οἴς πλέον ἀρτεμίς εὐθανει ἐιλαπτή.

645.—ΜΑΧΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Τμώλῳ ὑπ' ἀνθεμόεντι, ῥήνη πάρα Μαίνονος Ἄρμον.
Σάρδιες, ἡ Λυδῶν ἤξοχός εἰμι πόλις.
μάρτυς ἐγὼ πρώτη γενόμην Δίος· οὐ γὰρ ἐλέγχειν
λάθριον νῦν Ἡρῆς ἰθέλου ἤμεταρχη.
αὐτὴ καὶ Βρομίῳ γενόμην τροφός· ἐν δὲ κεραυνῷ
ἐδρακον εὐρυτέρῳ φωτί φαεωνόμενον·
πρώταις δ' ἤμετέρησιν ἐν ὀργάσιν οὐνάς ὑπόρη
οἶναθος ἐκ βοτρύων ξανθὸν ἀμέλεξε γάνος.
πάντα με κοσμήσαντο· πόλις δὲ με πολλάκις αἰῶν
ἀστείν ὀλβίστως εὔρε μεγαρομένην.

¹ I write so: ποὶ MS.
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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.
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646.—ΑΔΕΣΠΟΤΟΝ

Εἰς Ἡράκλειαν τὴν Πόντου

Εἰ πόλιν Ἡρακλῆος ὀμώνυμον οἰσθα καὶ ἄλλην,
ἰσθι με τὴν πόντου μηδὲν ἀτιμοτέρην.

647.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν Ῥώμην

Ῥώμη παμβασίλεια, τὸ σὸν κλέος οὐποτ' ὀλεῖται:
Νίκη γάρ σε φυγεῖν ἄπτερος οὐ δύναται.

648.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Εἰς οἶκον ἐν Κιβύρᾳ

Ἀστός ἐμοὶ καὶ ξεῖνος ἀεὶ φίλος· οὐ γὰρ ἐρευνᾷν
τίς, πόθεν, ἢς τίνων, ἐστὶ φιλοξενίης.

649.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Εὐσεβίη τὸ μέλαθρον ἀπὸ πρῶτου θεμείλουν
ἀχρί καὶ ἰνήλους ἤγαγεν εἰς ὀρόφους.
οὐ γὰρ ἀπ' ἀλλοτρίων κτεάνων ληστορι χαλκῷ
διήβον ἀολλίξων τεῦξε Μακηδόνιος·
οὐδὲ λιπερνήτῃς κενεῖ καὶ ἀκερδεῖ μόχθῳ
κλαίσθε, δικαιοτάτου μυσθοῦ ἀτεμβόμενος.
ὡς δὲ πόνων ἀμπαμα φυλάσσεται ἄνδρι δικαίῳ,
ὡδὲ καὶ εὐσεβέων ἔργα μένοι μερόπων.
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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

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.

1 i.e. Constantinople.
650.—ΛΕΟΝΤΙΟΤ

Εἰς οἶκον κείμενον μέσον τοῦ Ζευξίππου καὶ τοῦ ἵππικοῦ

"Εν μὲν τῇ Ζευξίππου ἔχω πέλας, ἥδυ λωέτρων·
ἐκ δὲ ἡτέρης ἱππῶν χώρον ἀεθλοφόρων.
τοὺς ρὰ θεσάμενοι, καὶ τὸ δὲ εἰς χρῶτα λοέσσας
δεύρο καὶ ἀμπνευσον δαίτι παρ' ἡμετέρῃ
καὶ κε πάλιν σταδίοις ποτὶ δείλον ἄριος ἔλθοις,
ἕγγυθεν ἔγγυς ἴδν γείτονος ἐκ θαλάμου.

651.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ

Εἰς οἶκον ύψηλὸν ἐν Βυζαντίῳ

Τρισσόθεν εἰσορῶν πολυτερπέα νώτα θαλάσσης,
πάντοθεν ἡματίῳ φέγγει βαλλόμενος·
εἰς ἡμὲ γὰρ κροκόπεπλος οἵαν περικίδναται Ἡώς,
τερπομένη, στείχειν πρὸς δύσιν υὸν ἑθέλει.

652.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΙΠΑΤΩΝ
ΑΙΓΓΙΠΙΙΟΤ

Εἰς οἶκον ἐπὶ πέδουν

"Ὡρη ἀναψυχῷ θέρεος, καὶ χείματι θάλπῳ,
τούλιπες ὁρᾶν ἔξ ἐμέθεν παρέχων.

653.—ἈΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς οἶκον κείμενον ἐν ύψει ἐν Βυζαντίῳ

"Τῆς Ἄρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν,
ἐνυπεπεν Ἀσκραίως, δῶμα τὸ δὲ προλέγων.
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650.—LEONTIUS

On an Inn situated between the Zeuxippus 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," said the poet of Ascra, speaking prophetically of this house. For

1 See title of Book II. It was both a gymnasium and bath.  
2 Hes. Works and Days, 289.
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κλίμακα γὰρ ταναῤῥυγ κεκαφηντὶ ταρσφ, ἱδρωτὶ πλαδάρῃ ἀμφεδήηνα κόμην
ὑψόθε δ′ εἰσενόησα θαλασσαίην περιωπήν.
ναι τάχα τῆς Ἀρετῆς πιστότερον¹ θάλαμος.

654.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ
ΑΙΤΤΙΤΙΟΤ

Εἰς ἀφύλακτον οἰκον

Κερδαλέους διξεσθε δόμους, ληήστόρεσ, ἀλλούς·
τούςδε γὰρ ἐστὶ φύλαξ ἔμπεδος ἡ πενίη.

655.—ΑΔΗΛΟΝ

Εἰς τὸν τρίκλινον τῆς Μογναύρας

ʹΟτραλέως τολύπευσαν τόνδε δόμου βασιλῆς,
αἰχμὴν ὀλβοδότειραν ἀπὸ σταυροῦ λαχόντες,
αὐτὸς ἄναξ Ἡρακλῆς σὺν Κωνσταντῖνῳ υἱ.

656.—ΑΛΛΟ

Εἰς τὸν οἰκον τὸν ἐπιλεγόμενον Χαλκήν ἐν τῷ Παλατίῳ, ὅ
ἐκτισε Ἀναστάσιον βασιλέας

Οἶκος Ἀναστασίωι τυραννοφόνου βασιλῆος
μούνος ὑπερτέλλω πανυπείροχος ἀστεσί γαίς,
θαύμα φέρων πάντεσσιν, ἐπεὶ κοσμητόρεσ ἔργων
ὕψος ὀμοῦ μηκὸς τε καὶ ἀπλετον εὕρος ἱδόντες,
ἀσκεπές ἐφράσαντο πελάριον ἔργον ἐάσαν·
ἀλλὰ πολυκμήτοιο λαχῶν πρεσβῆια τέχνης

¹ I write πιστότερον for πιστότατον.

¹ Lit. panting.

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after mounting the long flight of steps with exhausted 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.²

656.—ANONYMOUS

On the House called Chalcé³ in the Palace built by Anastasius

I am the house of Anastasius, the emperor, slayer of tyrants,⁴ 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

² Constantine III. shared the purple with his father Heraclius whom he succeeded 641 A.D.
³ Lit. "The Bronze Gate." The name was transferred to the whole building which formed the vestibule of the palace.
⁴ The Isaurian robber chiefs.
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Αθέρειος πολύουδρος ἐμὴν τεχνήσατο μορφήν, ἀγράντφ βασιλῆι φέρων πρωτάγραμα μόχθων. ἐνθὲν ἀπειρεσίον μέγεθος περὶ παντὶ τιταῖνων, Αὔσονίς νίκησα βοῶμενα θαύματα γαῖς. εἰξον ἀρειστέρουσι, χάρις Καπετεωλίδος αὐλῆς, εἰ καὶ χαλκεῖων ὀρφῶν ἀμαργηματα πέμπεις· κρύψον ἀμετρήτων μεγάρων στεινούμενον αὐλαῖς, Πέργαμε, φαιδρόν ἄγαλμα τεόν, Ἄρουφίνων ἄλσος· μηδὲ τανυπλεύροισιν ἀρηρότα, Κύζικε, πέτρωι Ἄδριανοι βασιλῆς ἀμεμφέα νηὸν ἀείσεις. οὐ μοι Πυραμίδοις ἰκέλῃ κρίσεις, οὐδὲ Κολοσσοῦ, οὐδὲ Φάρον· μεγάλην μοῦνος δ’ ὑπερεδραμον ἀλην. αὐτὸς ἐμῶς σκηνιτούχος Ἰσαυροφόνων μετὰ νίκην χρυσοφαές μ’ ἔτελεσσεν ἐδέθλιον Ἡραγενείης, πάντη τετραπόρων ἀνέμων πεπετασμένον αὐραίς.

657.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐἰς τὸ παλάτιον Σοφιανῶν

‘Ὅπποθε τεμνομένης χθονὸς ἀνδικὰ πόλων ἀνοίγει πλαγκτός ἀλικιάστων πορθμός ἐπ’ ἦδονιν, χρύσεα συλλέκτρῳ τάδ’ ἀνάκτωρ δῆκεν ἀνάσῃ τῇ πολυκυδίστῃ θείας ἀναξ Σοφίης. ἄξιον, ὁ ‘Ῥώμη μεγαλοκρατές, ἀντὶ κείμεννο ἰπ’ Ἐὔρωπης δέρκεσαι εἰς Ἀσίην.

658.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ

Ἐν τῷ μεγάλῳ Πραϊτώρὶ καλλωπισθέντι

Κόσμον Ἰουστῖνος βασιλεὺς ὑπούργωτα καθήρας καὶ τὰ μέγιστα Δίκης ἡγοῦσεν τεμένην.

1 Quite unknown. The Rufinus referred to is probably the celebrated minister of Theodosius (circ. 400 A.D.).

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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, 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 Pharus; 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 erected this palace for his most illustrious consort Sophia. O, far-ruling Rome, 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 clearing away its begrimed decorative work, brightened up the chief Law Court,

2 Justin II. (565–578 A.D.). 3 i.e. Constantinople. 4 The same.
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σοὶς δὲ πόνοις, Δομνὶνε, κατηφέα νύκτα διώκεις ἐκ Θέμιδος μεγάρων, ἐκ βιοτής μερόπων.

659.—ΘΕΑΙΤΗΤΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

Ὡς ἁγαθὸν καὶ παῖς ἐπὶ γῆραι: φαιδροτέρους γὰρ Δομνῖνος θαλάμους μητρὸς ἐτενξε Δίκης.

λάμπω ἐγὼ διὰ παιδός, ὁ παῖς δὴ ἐμείο φαείνει·
κύδεα δ’ ἀλλήλους ἀντιχαριζόμεθα.

660.—ἈΔΕΣΙΟΤΟΝ

Εἰς τὴν βασιλικὴν τῶν παιδευτηρίων ἐν Βυζαντίῳ

χώρος ἐγὼ θεσμοίσιν ἀνειμένοις· ἐνθάδε πηγὴ
ἀφθονοι Αὐσονίων ἐκκέχυται νομίμων,
ἡ πάσιν τέταται μὲν ἀείναος, ὕθεοις δὲ
ἐνθάδ’ ἀγειρομένοις πάντα δίδωσι ρόον.

661.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΙΠΑΤΩΝ ἈΓΓΓΙΩΤΟΤ

Εἰς βῆμα τοῦ σοφιστοῦ Κρατεροῦ

Δένδρον ἐγὼ μακαριστόν, ἐπεῖ ποτὲ μεσσόθεν ὦλης
ιστάμενον λυγυρὸς ἐτρεφόμην ἀνέμοις,
ὠρνίθων ἐπίβαθρον ἐὔθροον· ἀλλὰ σιδήρῳ
ἐτμήγην, κλήρῳ κρείσσονος εὐτυχίῃς·
ἀντὶ γὰρ ὀρνίθων, Κρατεροῦ κρατεροῖς ὑπὸ μύθοις 5
ἀρδομαι, εὐμούσοις χεύμασι τηλεθάον.

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and thou, Domninus,\textsuperscript{1} 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! Domninus 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.

\textsuperscript{1} The architect.
662.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Χώρος ἔγω τὸ πρὶν μὲν ἔην στυγερωπὸς ἴδεσθαί, πηλοδόμοις τοίχοις ἀμφιμεριζόμενοι.
ἐνθάδε δὲ ξείνων τε καὶ ἐνδαπίων καὶ ἀγροίκων νυνὶς ἐπεγδοῦτει λύματα χευμένη.
ἄλλα πατήρ με πόλης ἐναλλάξας Ἅγαθίας θήκεν ἀρίζηλον τὸν πρὶν ἀτιμότατον.

663.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κῆπον παράλιον

Πόντος ὑποκλύζει χθονὸς ἔδρανα· πλωτὰ δὲ χέρσου νῶτα θαλασσαίοις ἀλσεσι τηλεθέαι.
ὡς σοφὸς ὡς τις ἔμιξε βυθὸν χθονί, φύκια κῆποις,
Νηιάδων προχοισι χεύματα Νηρείδων.

664.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

'Ἐνθάδ' ἐριδμαίνουσι τίνος πλέον ἐπλετο χώρος,
Νῦμφαι Νηιάδες, Νηρεῖς, Ἀδρυάδες·
ταῖς δὲ θεμοτευεὶ μεσάτι Χάρις, οὐ δὲ δικάζειν
οἴδεν, ἐπεὶ ἕξων τέρψιν ὁ χώρος ἔχει.

665.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

Εἶξον ἐμοὶ Δάφνης ἱερὸν κλέτας, ἐκτοθεί πόντου
κείμενοι, ἀγραύλου κάλλος ἔρημοσύνης.

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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, lying far from the sea, thy beauty but that of rustic solitude.

1 The celebrated park near Antioch in Syria. See Gibbon, chap. xxiii.

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ἐνθάδε γὰρ Νύμφαι δευδρίτιδες, αἰ ὅ ἐνὶ πόντῳ
Νηρείδες ξυνὴν θέντο συνηλυσίην.
άμφ' ἐμὲ γὰρ μάρυνατο. δίκασσε δὲ Κυνοχαίτης,
καὶ με παρ' ἀμφότεραις μέσσον ἔθηκεν ὄρον.

666.—ΑΔΗΛΟΝ

Εἰς κήπων έΕρωτα προσαγορεύομεν
Οὐ μέγας οὖν ἦ 'Ερως, ἀλλ' ἐξηραίς ὦς καὶ ἐγώ τοι
οὔ μέγας ἐν κήπως, ἀλλὰ γέμω χαρίτων.

667.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον

"Τδαι καὶ κῆποις καὶ ἀλσετι καὶ Διονύσῳ
καὶ πόντου πλῆθω γείτονος εὐφροσύνη.
τερπνὰ δὲ μοι γαίθις τε καὶ ἐξ ἄλος ἄλλοθεν ἄλλος
καὶ γριπτεύς ὄρεγε δῶρα καὶ ἄγρονόμοις.
τοὺς δ' ἐν ἐμοὶ μύμπωντας ἢ ὀρνίθων τις αἰείδων,
ἡ γλυκύ πορθήμων φθέγμα παρηγορεῖ.

668.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον ὅνομαζόμενον "Ερωτα ἐν Ἐμασείᾳ

"Η καλὸν ἄλςος 'Ερωτος, ὅτου καλὰ δένδρα ταῦτα
πρήσης ἑπτανεὼν ἀμφίδονει Ζέφυρος.
ἡχὶ καὶ ἑρσῆς ἀμαρύσσεται ἀνθέσι λειμῶν,
πολλῶν ἱστεφάνων κόσμων ἄνεις καλύκων.
καὶ γλυκερὶς τριστοιχοὶ ἐπεμβαδὸν ἄλλος ἐπ' ἄλλῳ 5
μαστὸς ἀναθλίβει χεύματα Ναιάδος.
ὁππόθι δευδρήντα γέρων παρανήχεται Ἰρίς
χῶρου, 'Αμαδρυάδων ἐνδιον ἅβροκόμων,

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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,
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καὶ λιπαρῆς εὐβοτρυν ἄν όργάδα καρπὸς ἐλαίης θάλλει ἐρισταφύλων πάντοσε θειοπέδων· αἱ δὲ πέριξ λαλαγεύσιν ἀγγέλονε· δὴ δὲ μελίζει ἀντφόδον τέττις φθέγματος ἀρμονίαν. ἀλλὰ τῶν ἀκληθῶν ὅπως, ξένε, μή με παρέλθῃς τόνδε δόμον, λυτής δ’ ἀντίασον ξενίας.

669.—TOY AYTOY

Εἰς τὸ αὐτὸ

Δεύρ’ ἵθι, βαίνω, ὅδιτα, πεσῶν ὑπὸ δάσκιον ἁλσος, ἀμπαυσον καμάτου γυία πολυπλανέος, χλωρὸν ὑπὸ πλατάνων αὐτὸρρυτον ἐς μέσον ὅδωρ καλὰ πολυκρούνων ἐκπρορέει στομάτων· ὀππόθι πορφυρές ὑπὲρ αὐλακος εἰαρι θάλλει ἵγρον ἰον ῥοδέῃ κιρνάμενον κάλυκι.

ἡνίδε πῶς δροσεροίο πέδον λεμώνος ἐρέψας ἐχχυτον εὐχαίτης κυσος ἐπλεξε κόμην.

ἐνθάδε καὶ ποταμὸς λασίην παραμείβεται ὁχθην, πέξαν ὑποξύων αὐτοφύτου νάπης.

οὖτος Ἑρως· τὸ γὰρ ἄλλο καὶ ἔπρεπεν οὖνομα χώριφ, πάντοθεν ἰμερτῶν πληθομένῳ Χαρίτων;

670.—ΑΔΕΣΠΟΤΟΝ

Ἐν Σμύρνῃ εἰς μάλον τῇ θαλάττῃ ἐπικείμενον, ἐν ὅ ἐστι καὶ ὤδρειον

α. Τὸς βυθὸν ἥπειρωσε· τὶς ἐν βοθίουσιν ἐτευξὲν ἀκτὴν ἀμφίρυτην λάεσι μαρμαρείοις;

β. Οὖτος ὁ ποικιλόμενης ἀνὴρ Βενέτιος ἀμύμων, κτίσματι νικήσας Θησέα καὶ Πέλατα.
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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 foliaged 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 Pelops¹ by his creations.

¹ It is difficult to see why these names are selected. They
were both, of course, founders of cities.
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671.—ΑΛΛΟ

Εἰς φάρον ἐν τῇ αὐτῇ πόλει

α. Τίς τόσον ἔργαν ἔτευξε; τίς ἡ πόλις; ἢ τὸ γέρας τί;

β. Ἀμβρόσιος Μυλασεύς τον φάρον ἀνθύπατος.

672.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν

Εἴ τραφερῆς πάσης ἀλιτέρμονα κύκλον ὀδεύσης, οὐ ποτὲ μοι τινὰ χῶρον ἄρειόνα τούδε νοήσεις, θέσκελον οἶον ἐτευξένειν ἀγακλυτοῖς Ἰωάννης, κυδαίνων βασίλειαν ὅλης χθονός· ἐκ ῥοθίων γὰρ τερπωλὴν ἀκόρητον ἐν ἀστεί θῆκεν Ὀμήρου.

673.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τινὰ

'Ἰππολύτη καὶ τοῦτ' Ἀσκληπιὸς ὠπασεν ἔργον.

674.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ φάρῳ Ἀλεξανδρείας

Πύργος ἐγὼ ναύτησιν ἀλωσομένοισιν ἀρήγων εἰμί, Ποσειδάνιος ἀπενθέα τυρσόν ἀνάπτων, καὶ με πεσεῖν μέλλοντα βαρνγούποισιν ἀήταις στήσεν ἐδίς καμάτους Ἀμμώνιος, δὲ βασιλῆς ἐστὶ πατὴρ· κείσθω δὲ μετ' ἄγρια κύματα ναυταὶ χεῖρας ἀερτάξουσιν, ἀτε κλυτὸ Ἑννοσιγαίῳ.

1 This must allude to a mole or something similar.

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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\(^1\) he won unceasing delight for Homer's city.

673.—Anonymous

On a Place in the same City

Asclepius did this work, too, for Hippolyta.\(^2\)

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,\(^3\) 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.

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\(^{1}\) The meaning is quite obscure.

\(^{2}\) i.e. a patrician of Constantinople.
675.—ΑΛΔΟ
Εἰς τὸν φάρον ἐν Σμύρνη
Μηκέτι δειμαίνοντες ἀφεγγέα νυκτὸς ὁμίχλην,
εἰς ἐμὲ θαρσαλέως πλώετε, ποντοπόροι.
pᾶσιν ἠλωμένοις τηλαυγέα δαλόν ἀνάπτω,
tῶν Ἀσκληπιαδῶν μνημοσύνην καμάτων.

676.—ΑΔΕΣΠΟΤΟΝ
Εἰς πηγὴν ἐν τῷ Ὀλύμπῳ ὄρει
Ταῖς Προύσης Νύμφαις υποεἰκομένη ἀλλὰ καὶ αὐταὶ
κρέσσουνες ἤμείων χαίρετε Πυθίades.
αἱ δ' ἄλλαι πᾶσαι μετὰ Πύθια καὶ μετὰ Προύσαν
ἡμετέραις Νύμφαις εἰξάτε Νηϊάδες.

677.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Εἰς οἶκον ἐν Βυζάντιῳ
Τεῦξε με πολλὰ καμῶν Μουσώνιος οἶκοις ἀγητὸν
τηλίκον, ἀρκτήφως ἀσθμασί βαλλόμενον.
ἐμποὶς οὐκ ἀπεέπεξ ἀφεγγέα δώματα Μοῖρης,
ἀλλὰ με καλλιέψας ἐν χθονὶ ναιετάει.
καὶ δ' ὁ μὲν εἰς ὀλύγην κεῖτας κῶνιν· ἢ δὲ περισσῆ
τέρψεις ἐπὶ ξείνους ἀνδράσιν ἐκκέχυμαι.

678.—ΑΔΕΣΠΟΤΟΝ
Ἐν κώμῃ τῆς Σμύρνης
Οἶκον ἔτης καὶ τούτων, 'Αγακλείδη, μέγαν ἄθλον,
θυμῷ τολμητῇ κύδος ἀριστον ἔλων
νύμφης ἄρχαίς Βάσσης πολυκαγκέα χώρην
ὑδασί καὶ λουτροῖς θήκας ἀφνειστέρην.
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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 Asclepiadæ.¹

676.—ANONYMOUS

On a Fountain in the Asiatic Mount Olympus

I yield to the Nymphs of Prusa, and salute, too, those of the Pythian² 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.

¹ The medical guild at Smyrna. ² In Bithynia.
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679.—ΑΔΕΣΠΟΤΟΝ

Ἐν Ἄσσω

Πᾶσα μὲν Ἀξιόχω πόλις εὑχεται· ἄλλο γὰρ ἄλλης πῆμα παραστείγων, ὡς θεός, ἥκεσατο· ἔξοχα δὲ κραναθ ῥόου ὕδατος ὕπασεν Ἀσσω, πολλῶν πετρῶν σκληρὰ μέτωπα τεμών. μηκέτι φεύγετε πάντες ἀποπρὸ ἑοντες, οἶδιται· πλημμύρω φυκροῖς ὕδασιν Ἀξιόχου.

680.—ΑΔΕΣΠΟΤΟΝ

Εἰς παραθαλάσσιον κῆπον, ἐν φι ν καὶ λουτρόν, ἐν Ἁντιοχείᾳ

Τὰς τρεῖς μοι Χάριτας λεύσσεις, ἔγενε· Ποντομεδών γὰρ γείτονος ἐκ πόλεως τὴν μίαν εἰργάσατο· τὴν δὲ ἐτέρην ἐτέλεσεν φυτῶν εὐκαρποὶ ἀλλήλη· τὴν δὲ ὑπολειπομένην τούτο τὸ λουτρὸν ἔχει.

681.—ΔΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς κόγχην ἔχουσαν Ἁφροδίτην

Ἀ μέγα σοι, Διόνυσε, χαρίζομαι· εἰς ὑμὲ Κύπρισ λουέται· ἐξ αὐτῆς σοι τὰ κύπελλα φέρω.

682.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸν τετράπλευρον κίονα τὸν ἐν Ἰπποδρόμῳ

Κίονα τετράπλευρον, ἄει χθονι κείμενον ἀχθος, μοῦνος ἀναστήσαι Θεοδόσιος βασιλεὺς τολμήσας, Πρόκλου ἐπεκέκλετο, καὶ τόσος ἐστη κίον ἡλίοις ἐν τριακοντάδῳ.

1 The inscription is still preserved in situ.
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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.—Leonius 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

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, and so great a column stood erect in thirty-two days.

9 The prefect of the city.
683.—ΑΔΗΛΟΝ
'Αλφεδός άρρεν ὑδώρ, 'Αρεθυσιόν ἐστι τὸ θῆλυ·
kai γάμον εὐρεν Ἕρως, κινναμένων ὕδατων.

684.—ΑΔΗΛΟΝ
Εἰς τὴν ἐν Τάφῳ τῇ νήσῳ κρήνην
'Ωκεανοῦ θυγάτηρ καὶ Τηθύος εἴμι Νόχεια
κρήνη: Τηλεβοῖαι γάρ με τὸν ὀνόμασαν:
Νύμφαις μὲν προχέον λουτρόν, θυμητοῖσι δ' υγείην
θῆκε δὲ με Πτερέλας νίδος Ἐνυαλίων.

685.—ΑΔΗΛΟΝ
Εἰς Καμάριναν τὴν ἐν Σικελίᾳ λίμνην
Μὴ κίνει Καμάριναν, ἀκίνητος γάρ ἁμένων,
μὴ ποτε κινήσας τὴν μείονα μείζονα θείης.

686.—ΑΔΕΣΠΟΤΟΝ
Εἰς τὴν πύλην τὴν ἀνατολικὴν τῆς Θεσσαλονίκης
'Ηνορέης ὀλεθήρα ὑπερφιάλου Βασιλέως
καὶ σέλας ἀκτεάνιοι δίκης Βασίλειον ὑπαρχον,
ξεῖνε, νόφ σκίρτησον, ἴδων ἐφύπερθε πυλάων.
εὐνομίης ποτὶ χώρον ἀριστογένεθλον ὁδεύεις,
βάρβαρον οὐ τρομείς, οὐκ ἄρρενας ἀρρενοκοίτας.
οπλα Λάκων, σὺ δὲ τείχος ἔχεις βασίλειον ἁγάλμα.

1 One of the Echinades islands at the mouth of the Adriatic.
2 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.
3 As the terms of the epigram suit the emperor Basil I.
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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 Taphos¹

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 Lake²

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,³ 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.⁴ 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.

⁴ 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.
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687.—ΑΔΗΛΩΝ

Μορφᾶς ὁ γράφας, ἥθελον καὶ τοὺς τρόπους ἀνεσείρασε δὲ μου τὴν ὁρέξιν ἡ τέχνη.
κάλει δὲ μ’ Ἀλέξανδρον εὐλαλον, φίλος.

688.—ΑΛΔΟ

Εἰς πῦλην τοῦ Ἀργοὺς

Τὴν δὲ πῦλην λάσσειν εὐξέστοις ἀραρίαν,
ἀμφότερον, κόσμον τε πάτρη καὶ θάμβωσ ὁδίταις,
τεύξε Κλέας Κλεάδας ἀγανής πόσις εὐπατερείης,
Λευκαίων ἄνυτων περιώσιος ὀργιοφάντης,
τερπόμενος δόροισιν ἀγαθενέων βασιλήων.

689.—ΑΛΔΟ

Εἰς τὴν Ἑυγενίου πόρταν ἐν Βυζαντίῳ

Οὗτος Ἰουλιανὸς λαοςόσσα τείχεα πῆξας,
στῆσε τρόπαιον, ἐγή σύμβολον ἀγρυπνίης,
σφάζειν αντιβίους ἐχθροὺς ἀπάνευδε μενοινὼν,
鹳 πόλεως προπάροιβ’ ἐκκροτείειν πολέμους.

690.—ΑΛΔΟ

Εἰς πόρταν τὴν ἐπιλεγομένην ξυλόκερκον ἐν Βυζαντίῳ

Θεοδόσιος τόδε τείχος ἀναξ, καὶ ὑπαρχος Ἐφας
Κωνσταντῖνος ἐτενξαν ἐν ἡμασὶν ἐξήκοντα.

1 In this line it seems to be the portrait which speaks.
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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.¹

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.²

689.—Anonymous

On the Gate of Eugenius in Constantinople

This Julian³ 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

Theodosius⁴ the emperor and Constantine, prefect of the East, built this wall in sixty days.

² A stone from Argos, now at Oxford, has the dedication, also in verse, by this Cleadas of his father’s statue.
³ No doubt the Emperor. ⁴ The Younger (A.D. 408–450).
GREEK ANTHOLOGY

691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ῥησίου ἐν Βυζαντίῳ
Ημασὶν ἔξηκοντα φιλοσκῆπτρη βασιλῆι
Κωνσταντῖνος ὑπαρχὸς ἐδείματο τείχει τείχος.

692.—ΑΛΛΟ

Βιβλιανοῦ τόδε ἔργον, ὁν ἀντολίαν δύσινες τε μέλπουσιν γεραρώς εἶνεκεν εὐνομίης.

693.—ΑΛΛΟ

Τόνδε Τύχης ἀνέγειρε δόμον Δημήτριος ἄρχος,
τὴν πόλιν οἰκτείρας, ὡς πάις Ἰερίου·
αὐτοῦ καὶ θοῦν ταῦτ' ἐδείματο, οὐτε πόλης
οὐτε τι δημοσίους χρήμασιν, ἀλλ' ἰδιοῖς.

694.—ΑΔΗΛΟΝ

Εἰς καμάραν
Μεσσαλινοῦ γόνος τόδε θέσκελον ἐκτισε τόξον.

695.—ΑΛΛΟ

Εἰς λίθον ἀκοῖτονον
'Ορᾶς τὸ κάλλος ὅσσον ἐστὶν τῆς λίθου
ἐν ταῖς ἀτάκτοις τῶν φλεβῶν εὐταξίαις.

696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ
Τετραπόροις ἀψίδι πόλιν Θεόδωρος ἐγείρας,
ἀξίος ἐστὶ πόλιν καὶ τέτρατον ἡμοχένσαι.

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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, having built for the city four porticos, deserves to govern the city a fourth time.

1 In the reign of Theodosius II.
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697.—ΑΔΗΛΩΝ

Εἰς έτερον μέρος τῆς αὐτῆς ἀψίδος

"Ἐπρεπὲ σοι, Θεόδωρε, Τύχης εὖκιώνα νηῶν
έργων κοσμῆσαι θαύματι τοσσατίον,
δώρα τε κυνηγῶνα πορεῖν χρυσάσπιδι 'Ῥώμη,
ἡ δ’ 'Τπατον τεῦξεν, καὶ τρισέπαρχον ὀρᾷ.

698.—ΑΛΛΟ

Μόνου τόνδ’ ἐσορᾶς κλεινῆν πόλιν, ἢν ποτε μάντις
dείματο, τῷ ποταμῷ κάλλος ὑπερκρεμᾶσας.

699.—ΑΛΛΟ

Εἰς τηγήν ὄνομαξωμένην Ὀλυμπιάδα

"Ενθεν Ἀλέξανδρος Μακεδών πίεν ἄγιλαν ὕδωρ·
μητρὸς δ’ εἰπε γάλακτι πανείκελα ρέματα πηγῆς,
ἡ καὶ Ὀλυμπιάδος πόρεν οὖνομα, σήμα δὲ τούτῳ.

700.—ΣΙΜΩΝΙΔΟΥ

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφώντος
νίός, περθομένην Ἡλίου ἀκρόπολιν.

701.—ΑΔΗΛΩΝ

Εἰς ναὸν τοῦ Διός κτισθέντα παρὰ τῶν Κεκροπίδων
Αὐτοῦ Ζηνὸς ὤδ’ ὀίκος ἐπάξιος· οὐδ’ ἄν Ὀλυμπός
μέμψεται οὐρανόθεν Ζῆνα κατερχόμενον.

¹ The same as the Basilica. ² B.C. 399.
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697.—Anonymous

On another part of the same Portico

It beseemed thee, Theodorus, to adorn the columned temple of Fortune¹ by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul² and sees thee for the third time prefect.

698.—Anonymous

On the City of Mopsuestia

You look on this famous city of Mopsus,³ 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.⁴

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.

³ A mythical seer who had an oracle here and elsewhere in Cilicia.
⁴ On the Lesche of the Cnidians at Delphi.
GREEK ANTHOLOGY

702.—ΑΔΛΟ
Εἰς τὸ αὐτὸ
Κεκροπίδαι Δίτ τόνδ’ ἔθεσαν δόμον, ὡς ἀπ’ Ὠλύμποι
νυσσόμενος ποτὶ γάν, ἄλλον Ὠλυμπὸν ἔχοι.

703.—ΑΔΛΟ
Τεάρου ποταμοῦ κεφαλαὶ ὕδωρ ἀριστῶν τε καὶ
κάλλιστον παρέχονται πάντων ποταμῶν· καὶ ἐπ’
αὐτὰς ἀπίκετο ἐλαύνων ἐπὶ Σκύθας στρατὸν ἀνήρ
κάλλιστος καὶ ἄριστος πάντων ἀνθρώπων Δαρείος
οὐστάσπεος, Περσέων τε καὶ πάσης τῆς ἢπείρου βασιλεὺς.

704.—ΑΔΗΛΩΝ
Τῆκει καὶ πέτρην ὁ πολὺς χρόνος· ἀλλ’ ἀρετάων
Ἀσκληπιοδότων τὸ κλέος ἀθάνατον,
ὅσα καὶ οἷα πόρεν γέρα πατρίδι· τοῖς ἐπὶ πᾶσι
καὶ τὸ δε μετρείσθω κοίλων ἔρεισμα θόλου.

705.—ΑΔΗΛΩΝ
Δῷρον Τερμησσοῦ δικαστολίθης χάριν ἀγνῆς·
Εὐσέβιος θεράπων θήκε θεῷ τὸ γέρας.

706.—ΑΝΤΙΠΑΤΡΟΤ
Δένδρεον ιερὸν εἶμι· παρερχόμενος με φυλάσσειν
περαιάνειν· ἀλγῶ, ἥδιν, κολονομένη.

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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

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 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-

1 At Aphrodisias in Caria. The stone has been found.
2 In Lycia.
707.—ΤΤΛΛΙΟΤ ΓΕΜΙΝΟΤ

Εἰμὶ μὲν ἐν ποταμοῖς, πελάγει δ’ ἱσα μέτρα διόκω,
Στρυμών, Ἡμαθίης τὸ γλυκέρου πέλαγος;
βένθος ὁμοῦ καὶ ἄρουρα δὲ, ὑδατός· ἡ γὰρ ἐγείρω
ομπυνακῶν χαρίτων ἕδυτερον τρίβολον.
ἔστι καὶ Ἡμαθίης γόνιμος βυθός· ἄμμι δὲ, Νεῖλε,
κρείσσων ἕσθ’ ὁ φέρων τὸν στάχυν, οὐχ ὁ τρέφωι.

708.—ΦΙΛΙΠΠΟΤ

'Εξευξ' Ἐλλήσποντον ο βάρβαρος ἄφρονι τόλμη,
τοὺς δὲ τοὺς καμάτους πάντας ἔλυσε χρόνος·
ἀλλὰ Δικαίαρχεια διηπείρωσε θάλασσαν,
καὶ βυθὸν εἰς χέρσον σχῦμα μετεπλάσατο·
λᾶα, βαθὺ στήριγμα, κατερρίξωσε πέλαρον,
χερσὶ Γυγαντείαισ δ’ ἐστασε νέρθειν ὕδωρ.
ἡν ἀλ’ ἀεὶ πλῶειν· διοδευμένη δ’ ὕπτ’ ναῦταις
ἀστατος, εἰς πεζοὺς ὁμολόγησε μένειν.

709.—ΤΟΥ ΑΥΤΟΥ

Εὐρόταν ὡς ἄρτι διάβροχον ἐν τε ἰεθροῖς
εἴλκυος’ ὁ τεχνίτης ἐν πυρὶ λουσάμενου.

1 The daughters of the Sun continued to weep for their brother Phaethon until turned into poplars.
2 The inhabitants made a kind of sweet bread from the seeds of this plant (trapa natans); it is still used in some
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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.¹

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.² 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.³

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.

² cp. Book VII. 379, of which this is an imitation.
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πᾶσι γὰρ ἐν κάλοις ύδατούμενοι ἀμφινένευκεν ἐκ κορυφῆς ἐς ἄκρους ύγροβατῶν ὄνυχας.
ἀ δὲ τέχνα ποταμῶν συνεπήμικεν. ἀ τίς ὁ πείσας χαλκὸν κωμάζειν ύδατος ύγρότερον;

710.—ΑΔΕΣΠΟΤΟΝ
Εἰς τὰς ἐν Μέμφει πυραμίδας
"Οσσαν ἐπὶ Οὐλύμπωι καὶ Πήλιον υψωθέντα
ψυχῆς ἱστορίας βῆσις ἄνεπλάσατο.
Πυραμίδες δ᾽ ἐτὶ νῦν Νείλωίδες ἄκρα μέτωπα
κύρουσιν χρυσόν ἀστράσι Πληνίάδων.

711.—ΖΗΝΟΒΙΟΤ ΓΡΑΜΜΑΤΙΚΟΤ
Αὐτὴν Γραμματικὴν ὁ Ἰωγράφος ἦθελε γράψαι.
Βίκτορα δὲ γράψας, "Τὸν σκοτόν," εἶπεν, "ἐχώ.

712.—ΜΗΤΡΟΔΩΡΟΤ
Αὐτὸν Ἰωάννην ὁ γέρων δτ᾽ ἐδέξατο θεσμός,
εἶπεν ἀνηβήσας: "Ἀδεῖς ἐχω σε, Σόλων.

713.—ΑΔΗΛΟΝ
Εἰς τὴν Μύρωνος βοῦν
Βοϊδίων εἶμι Μύρωνος, ἐπὶ στήλης δ᾽ ἀνάκειμαι.
βουκόλε, κεντήσας εἰς ἀγέλην μ᾽ ἀπαγε.

714.—ΑΛΛΟ
Τίππε, Μύρων, μὲ τὸ βοϊδίου ἐνταύθοι παρὰ βωμοῖς
ἔστασας; οὐκ ἐθέλεις εἰςαγέμεν μέγαρον.

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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.—ZENOBIOUS 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?

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715.—ANAKREONTOS

Βουκόλε, τὰν ἀγέλαιαν πόρρω νέμε, μή τὸ Μύρωνος
βοίδιον ὡς ἐμπιστεύου βουσὶ συνεξελάσης.

716.—TOY AYTOY

Βοίδιον οὐ χοάνοις τετυπωμένου, ἀλλ' ὑπὸ γῆρως
χάλκωθέν σφετέρη ψεύσατο χειρὶ Μύρων.

717.—ETHNOT

"Η τὸ δέρας χάλκειον ὅλον βοῦ τῶν ἑπίκειται
ἐκτοθεν, ἡ ψυχὴν ἐνδον οὐ χαλκὸς ἐχει.

718.—TOY AYTOY

Αὐτὸς ἔρει τάχα τοῦτο Μύρων. "Οὐκ ἐπλασα ταύταν
τὰν δάμαλιν, ταύτας δ' εἰκόν' ἀνεπλασάμην."

719.—LEONIDOT

Οὐκ ἐπλασαν με Μύρων, ἐψεύσατο· βοσκομέναν δὲ
ἐξ ἀγέλας ἐλάσας, δῆσε βάσει λιθίνη.

720.—ANTIPATROT SIDONIOT

Εἰ μὴ μου ποτὲ τὰδε Μύρων πόδας ἥρμοσε πέτρας,
ἀλλαὶ δὲν νεμόμαν βουσιν ὁμοῦ δάμαλις.

721.—TOY AYTOY

Μόσχε, τί μοι λαγόνεσσι προσέρχεαι; τίπτε δὲ μυκᾶ;
ἀ τέχνα μαζίς οὐκ ἐνέθηκε γάλα.
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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

'Η βούς ἐξ ἀρότου νέον ἠλυθε, καὶ διὰ τοῦτο ὄκνει, κοῦκ ἐθέλει βῆμ' ἐπίπροσθεν ἁγείν.

722.—ΤΟΥ ΑΥΤΟΥ ΑΝΤΙΠΑΤΡΟΤ

Τὰν δάμαλιν, βουφορβέ, παρέρχεσθ, μὴν ἀπάνευθε συρίσδησ· μαστῷ πόρτιν ἀπεκδέχεται.

723.—ΤΟΥ ΑΥΤΟΥ

'Α μόλιβος κατέχει με καὶ ἅ λίθος· εἴνεκα δ' ἂν σεῦ, πλάστα Μύρων, λωτόν καὶ θρύον ἐδρεπόμαν.

724.—ΤΟΥ ΑΥΤΟΥ

'Α δάμαλις, δοκέω, μυκήσεται· ἣρ' ὁ Προμηθεὺς οὐχὶ μόνος, πλάττεις ἐμπνοα καὶ σύ Μύρων.

725.—ΑΔΗΛΟΝ

Βοῦν ἤδιαν ποτὲ βους' Μύρων μιχθεῖσαν ἐξήτει· εὐρε μόλις δ' αὐτήν, τὰς βοᾶς ἐξελάσας.

726.—ΑΛΛΟ

'Α βοῦς ἃ τίκτουσ' ἀπὸ γαστέρος ἐπλάσε τὰν βοῦν· ἃ δὲ Μύρωνος χείρ οὗ πλάσεν, ἀλλ' ἐτεκεν.

727.—ΑΔΗΛΟΝ

Καὶ χαλκῇ περ ἐοῦσα λάλησεν ἃν ἃ κεραὶ βοῖς, εἰ δ' οὐ πλάγχανα Μύρων ἐνδον ἐτεχνάσατο.
THE DECLAMATORY EPIGRAMS

721. — 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· ἢν δὲ βραδύνη, χάλκος ὁ μῆ νοέων αἰτίος, οὐχὶ Μῦρων.

729.—ΑΛΛΟ

Πηκτὸν μοι τις ἄροτρον ἐπ' αὐχένι καὶ ξυγὰ θέσθω· εἴνεκα γὰρ τέχνας σεῖο, Μῦρων, ἀρόσω.

730.—ΔΗΜΗΤΡΙΟΤ ΒΙΩΤΝΟΤ

'Ην μ' ἐσίδη μόσχος, μυκήσεται· ἢν δὲ γε ταῦρος, βήσεται· ἢν δὲ νομῆς, εἰς ἀγέλαιν ἔλασεί.

731.—ΑΛΛΟ

'Ωδὲ Μῦρων μ' ἐστησέ τὸ βοῦδιον· οἱ δὲ νομῆς βάλλουσιν με λίθοις, ὡς ἀπολειπόμενον.

732.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Βουκόλον ἦν ἐσίδης τὸν ἐμὸν, ξένε, τοῦτ' ἐπος αὐτῷ εἴπον, οθ' ὁ πλάστης ὡδὲ μ' ἔδησε Μῦρων.

733.—ΑΔΗΛΟΝ

Τὰν βοῦν τάνδε Μῦρων, ξείν', ἐπλασεν, ἀν ὦδε μόσχος ὡς ξώσαν σαίνει, ματέρα δερκόμενος.

734.—ΔΙΟΣΚΟΡΙΔΟΤ

Ταῦρε, μάτην ἐπὶ μόσχον ἐπείγεαι· ἐστὶ γὰρ ἀπνους ἀλλά ὁ' ὁ βουπλάστας ἐξαπάτησε Μῦρων.

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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 herdsmen 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.

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735.—ΑΛΛΟ
Σειο, Μύρων, δαμάλει παρακάτθανε μόσχος ἀλαθείς καὶ γάλα πιστεύων χαλκὸν ἐσωθὲν ἔχειν.

736.—ΑΛΛΟ
Φεῦ σὺ Μύρων, πλάσσας οὐκ ἐφθασας· ἀλλὰ σὲ χαλκὸς,
πρὶν ψυχὴν βαλέειν, ἐφθάσε πηγνύμενος.

737.—ΑΛΛΟ
Χαλκεῖαν τύπτεις δάμαλιν· μέγα σ’ ἡπαφε τέχνα,
βουκόλε· τὰν ψυχὰν οὐ προσέθηκε Μύρων.

738.—ΙΟΤΑΙΑΝΟΣ ΑΠΟ ΤΙΠΑΡΧΩΝ ἈΙΤΤΙΟΤ
Ἐν βοῖ τάδ’ ἐμάχωντο Φύσις καὶ πότνια Τέχνη·
ἀμφοτέραις δὲ Μύρων ἵσον ὁπασσε γέρας·
δερκομένως μὲν γὰρ Φύσιος κράτος ἡρπασε Τέχνη·
αὐτὰρ ἐφαπτομένοις ἡ Φύσις ἐστὶ φύσις.

739.—ΤΟΥ ΑΥΤΟΥ
Ἡπαφε καὶ σὲ μύωπα Μύρων, ὅτι κέντρον ἐρείδεις
πλευραῖς χαλκοχύτους ἀντιτύποιο βοῦς.
οὐ γέμεσις δὲ μύωπι· τί γὰρ τόσον; εἴ γε καὶ αὐτὸς
ὀφθαλμοὺς νομέων ἡπερόπευσε Μύρων.

740.—ΓΕΜΙΝΟΤ
Ἡ βάσις ἦ κατέχουσα τὸ βοίδιον, ἦ πεπέδηται·
ἡν δ’ ἀφεθῇ ταύτης, φεύγεται εἰς ἄγελην.

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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 striketh 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 χαλκὸς· ἵδι ὡς ἐμπνοῦν ὁ τεχνίτας
θήκατο· καὶ ξεῦξης ἄλλον, ἵσως ἄροσει.

741.—ΑΔΗΛΟΝ

Χάλκεος ἦς, ἐπὶ σοι δὲ γεωτόμοσ εἶλκεν ἄροτρον
καὶ ξυγόδεσμα φέρων, πευδομένα δάμαλι.
ἀλλὰ Μύρων τέχνα πανυπείροχος, ὃς σε δὲ ἔργων
ἔμπνουν, ὡς τινα βοῦν ἔργάτιν εἰργάσατο.

742. <ΦΙΛΙΠΠΟΤ>

'Απαρέ μου τένοντος, ὅ γεωπόνε, λέπαδνα, καὶ σίδαρον αὐλακεργάταν ὁ χαλκὸν γὰρ ἀμῶν οὐκ ἐσάρκωσεν Μύρων,
tέχνα δὲ ξωπόνησεν ὅψιν ἐμπνοον, ὡς πολλάκις με κάπομυκάσθαι θέλειν·
eἰς ἔργα δι' οὐκ εἴασε, προσδήσας βάσει.

743.—ΘΕΟΔΩΡΙΔΑ

Θεσσαλαὶ αἱ βόες αἰδε· παρὰ προβύρουσι δ’ Ἀθάνας
estάσιν, καλὸν δώρον, Ἰτονιάδος·
pάσαι χάλκειαι, δυοκαίδεκα, Φράδμονος ἔργον,
καὶ πάσαι γυμνῶν σκύλων ἄπ’ Ἰληπριῶν.

744.—ΔΕΩΝΙΔΟΤ

'Ομηνόμοι Σώσων καὶ Σήμαλος, οἱ πολύαινοι,
ολα βαθυσχίνων, ὥς ξένε, ἕπαρδοκίδαιν
Ἐρμᾶ τυρευτηρὶ καὶ εὐγλαγεν τὸν χιμάραρχον
χάλκεον εὐπώγων’ ὀδ’ ἀνέθεντο τράγον.
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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 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 Seson and Simalus, rich in goats, stranger, seeing that they come from . . . dense with lentises, dedicated here to Hermes, the giver of cheeses and milk, this brazen, bearded goat, the lord of the flock.

1 Her temple was between Pherae and Larissa in Thessaly. cp. Book VI. 130.
GREEK ANTHOLOGY

745.—ΑΝΤΗΣΣ

Θάεο τον Βρομών κεραίν τράγον, ὡς ἀγερώχως
ομμα κατὰ λασιάν γαύρον ἔχει γενύων,
κυδιών ὅτι οἱ θάμ’ ἐν οὔρεσιν ἀμφὶ παρῆδα
βόστρυχον εἰς ὀδέαν Ναῖς ἑδεκτο χέρα.

746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Εἰς δακτύλιον

Ἐπτὰ βοῶν σφραγίδα βραχὺς λίθος εἰχεν ἱαστις,
ὡς μίαν, ὡς πάσας ἐμπυνα δερκομένας.
καὶ τάχα καὶ ἀπέφευξε τὰ βοϊδία. νῦν δὲ κέκλειται
τῇ χρυσῇ μάνδρα τὸ βραχὺ βουκόλιον.

747.—ΠΛΑΤΩΝΟΣ

Εἰκόνα πέντε βοῶν μικρὰ λίθος εἰχεν ἱαστις,
ὡς ἦδη πάσας ἐμπυνα βοσκομένας.
καὶ τάχα καὶ ἀπέφευξε τὰ βοϊδία. νῦν δὲ κρατεῖται
τῇ χρυσῇ μάνδρῃ τὸ βραχὺ βουκόλιον.

748.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Εἰς Διώνυσον γεγλυμμένον ἐν ἀμεθύστῳ

’Η λίθος ἐστ’ ἀμέθυστος, ἐγώ δ’ ὁ πότης Διώνυσος.
ἡ νήφειν πείσῃ μ’, ἢ μαθέτω μεθύειν.

1 If not corrupt, it must mean that they were represented one standing behind the other, only the heads of six showing.
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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,¹ 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,² but I am the toper Dionysus. Either let it teach me to be sober, or learn itself to get drunk.

² i.e. “against drunkenness.”
GREEK ANTHOLOGY

749.—ΟΙΝΟΜΑΟΤ

Εἰς Ἑρωτα ἐν καυκῶ γεγλυμμένον
Ἐν κυάθῳ τὸν Ἑρωτα τίνος χάριν; ἀρκετὸν οὖν
αἴθεσθαι κραδίην· μὴ πυρὶ πῦρ ἔπαγε.

750.—ἈΡΧΙΟΤ

Εἰς βόας ἐν δακτυλίῳ
Τὰς βούς καὶ τὸν ἱαστίν ίδὼν περὶ χειρὶ δοκήσεις
τὰς μὲν ἀναπυεῖν, τὸν δὲ χλοηκομέειν.

751.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ἄ σφραγίς ὑάκινθος. Ἄπόλλων δ’ ἐστὶν ἐν αὐτῇ
καὶ Δάφνη· ποτέρον μᾶλλον ὁ Δητοῖδας;

752.—ΑΣΚΛΗΠΙΑΔΟΤ, τινὲς δὲ ΑΝΤΙ-
ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εἰμὶ Μέθη τὸ γλύμμα σοφῆς χερός, ἐν δ’ ἁμεθύστῳ
γέγλυμμαι· τέχνης δ’ ἡ λίθος ἀλλοτρίη.
ἀλλὰ Κλεοπάτρης ἱερὸν κτέαρ· ἐν γὰρ ἀνάσσῃ
χειρὶ θεὸν νηφεῖν καὶ μεθύσεσαν ἔδει.

753.—ΚΛΑΤΔΙΑΝΟΤ

Εἰς κρύσταλλον ἐνδον ἵδωρ ἔχουσαν
Χιονέῃ κρύσταλλος ὑπ’ ἄνερος ἀσκηθεῖσα
deῖξεν ἀκηρασίοιο παναύδολον εἰκόνα κόσμου,
οὐρανὸν ἀγκὰς ἔχουσα βαρύκτυπον ἐνδοθι πόντου.

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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,¹ 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,² claspung within it the deep-voiced sea.

¹ Jacinth. ² Because it was spherical.
GREEK ANTHOLOGY

754.—ΤΟΥ ΑΥΤΟΥ

α. Εἰπ’ ἄγε μοι, κρύσταλλε, λίθῳ πεπυκασμένου ὕδωρ.
τής πῆξεν; β. Βορέης. α."Ἡ τής ἐλυσε; β. Νότος.

755.—ΑΔΕΣΠΟΤΟΝ

Εἰς Σκύλλαν χαλκῆν

Εἰ μὴ χαλκὸς ἐλαμμεν, ἐμάνυε δ’ ἐργον ἀνακτος
ἐμμεναι Ἡφαίστου δαιδαλέωι τέχνας,
αὐτὴν ἂν τις Σκύλλαν δίσσατο τηλόθι λεύσσων
ἐστάμεν, ἐκ πόντου γαίαν ἀμειψαμέναν
τόσσον ἐπισσεῖς, τόσσον κότον ἀντία φαίνει,
οἶνον ἀπὸ πελάγευς συγκλονέουσα νέας.

756.—ΑΙΜΙΛΙΑΝΟΤ

Τέχνας εἱνεκα σείο καὶ ἀ λίθος οἴδε βρυάζειν,
Πραξίτελος· λύσσω, καὶ πάλι κωμάσομαι.
νῦν δ’ ἡμῖν οὐ γῆρας ἐτ’ ἄδρανες, ἀλλ’ ὁ πεδητὰς
Σειληνοῖς κώμων βάσκανως ἐστὶ λίθος.

757.—ΣΙΜΩΝΙΔΟΤ

‘Ιφίων τόδ’ ἔγραψε Κορίνθιος. οὐκ ἐνι μῶμος
χερσίν, ἐπεὶ δόξας ἔργα πολὺ προφέρει.

758.—ΤΟΥ ΑΥΤΟΥ

Κύμων ἔγραψε τὴν θύραν τὴν δεξιάν·
tήν δ’ ἐξιόντων 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

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.

1 Probably in the Hippodrome at Constantinople.
GREEK ANTHOLOGY

759.—ADESIPOTON
Eις λίθος, ἄρμ', ἐλατήρ, ἵπποι, ζυγόν, ἰνία, μάστιξ.

760.—ΑΛΛΟ
Eις λίθος, ἄρμ', ἐλατήρ, πώλοι, ζυγός, ἰνία, Νίκη.

761.—ΑΔΗΛΟΝ
Eις βότρυν ἐκ χρωμάτων
Μικροῦ κατέσχον τὸν βότρυν τῶν δακτύλων,
ὑπεραπατηθεῖς τῇ θέα τῶν χρωμάτων.

762.—ΑΒΛΑΒΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ
Eις δίσκον Ἀσκληπιάδου
"Ἑφαίστος μ' ἔτελεσε καμὼν χρόνον· ἄλλα Κυθείρη·
ἀνδρός ἔστω θαλάμων εἴλετο λαθριδίως,
Ἄγχιση δ' ἐπορεύετο κρυφῆς μυμήλοιον εὐνήσι·
καὶ μ' Ἀσκληπιάδης εὑρε παρ' Αἰνεάδαις.

763.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ
ΑΙΤΤΙΤΙΟΤ
Eις ἄρχοντικόν πέλεκυν
" Ἔν μὲν ἀλτραίνης, πέλεκυν βλεφάροις δοκεύεις·
ἡν δὲ σαφοφρονεῖς, ἀργυρός εἴμι μόνον.

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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 descendants of Aeneas.¹

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.

¹ 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.—ΠΑΤΔΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κωνωπεώνα

Οὐ βριαρόν τινα θῆρα, καὶ οὐ τινα πόντιον ἱχθύν, ὦ πτερόν ἀγρεύων πλέγμασιν ἡμετέροις, ἀλλὰ βροτοὺς ἐξέλοντας· ἀλεξάτειρα δὲ τέχνη ἀνέρα μυϊάων κέντρον ἀλευόμενον ἐκ θαλής ἀβρώτα μεσημβρίαοντα φυλάσσει, 5 οὐδὲν ἀφαυροτέρη τεῖχεος ἀστυνόχου. ὑπνοὺ δ᾽ ἀστυφέλικτον ἄγω χάριν· ἀλλὰ καὶ αὐτοὺς δμῶς μυιοσόβου ῥύομαι ἀτμενίς.

765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Καλλιγάμοις λέκτρος περικίναμαι· εἰμὶ δὲ κεδνῆς δίκτυν οὖ Φοίβης, ἄλλη ἀπαλής Παφίης. ἀνέρα δ᾽ ὑπνώοντα μῖτο πολύωπι καλύπτω, ξοσφόραν ἀνέμων οὐδὲν ἀτεμβόμενον.

766.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

Πλέγμασι μὲν σκοπός ἐστι περισφιγξᾶι πετεννῶν ἔθνεα καὶ ταχινοὺς ἐνδοθέν ὀρταλίχους· αὐτάρ ἐγὼ σεύειν ἐπιτερτομαί, οὐδὲ καλύπτω ἐνδοθέν, ἂλλ' εἰργό μᾶλλον ἐπειγομένους. οὐδὲ μὲ τις λήσει, καὶ εἰ βραχὺς ἐπλετο, κώνωψ· 5 ἡμετέρης διαδυς πλέγμα λυστασίης. ὁρνεά που σώζω· μερόπεσι δὲ λέκτρα φυλάσσω. η ρά τις ἢμεῖων ἐστὶ 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?
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767.—TOY AYTOY
Eis tάβλαιν

'Εξόμενος μέν τήδε παρ' ευλάγγυι τραπέζῃ
παύγνια κινήσεις τερπνά βολοκτυπήσῃς.
μήτε δὲ νικήσας μεγαλίζει, μήτ' ἀπολειφθεῖς
ἀχύρσο, τὴν ὀλγήν μεμφόμενος βολίδα.
καὶ γὰρ ἐπὶ σμικροίσι νόσσος διαφαίνεται ἄνδρός,
καὶ κύβος ἀγγέλλει βένθος ἐχεφροσύνης.

768.—TOY AYTOY
Eis τὸ αὐτὸ

Παύγνια μὲν τάδε πάντα. Τύχης δ' ἑτερότροπος ὅρμη
ταῖς ἀλόγοις ταύταις ἐμφέρεται βολίσιων.
καὶ βροτέον βιότου σφαιρέων μύμην νόησεις,
νῦν μὲν ὑπερβάλλων, νῦν δ' ἀπολειπόμενος.
αἰνέομεν δὴ κείνου, ὃς ἐν βιότῳ τε κύβῳ τε
χάρματι καὶ λύπη μέτρου ἐφηρμόσατο.

769.—TOY AYTOY
Eis τὸ αὐτὸ

Τοῖς μὲν πρηνύνοις τάδε παύγνια, τοῖς δ' ἀκολάστοις
λύσσα καὶ ἀμπλακίη καὶ πόνος αὐτόματος.
ἀλλὰ σὺ μὴ λέξῃς τι θεμάχου úστατος ἐρπών,
µηδ' ἀναροβδήσῃς ρυνθόδολῳ πατάγψ.
δεῖ γὰρ μήτε πονεῖν ἐν ἀθύρμασι, μήτε τι παίζειν
ἐν σπουδῇ· καιρῷ δ' ἵσθι νέμειν τὸ πρέπον.

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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.

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GREEK ANTHOLOGY

770.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ
Εἰς ποτήριον οἰκείας θυγατρὸς παρθένου
Χείλος Ἀνικήτεια τὸ χρύσεον εἰς ἐμὲ τέγγει
ἀλλὰ παρασχοίμην καὶ πόμα νυμφίδιον.

771.—ΙΟΤΔΙΑΝΟΤ ΑΠΟ ΤΙΠΑΡΧΩΝ
Εἰς φιάλην ἔχουσαν κινουμένους ἰχθύας
ἐντὸς Βάκχου ἔδεκτο Θέτις· νῦν μὴθος Ὀμήρου,
ὡς μὲν, ἀλλ’ εὑρεν πίστιν ἐπητυμήσ.

772.—ΦΩΚΑ ΔΙΑΚΟΝΟΤ
Εἰς φιάλην ἐν ἡ συνάγονται τὰ περιττά
Οἶνοχόρ φίλον εἰμὶ μόνῳ δέτας, οὔνεκεν αὐτῷ
Βάκχον ἀολλίζω τὸν περιλειπομένων.

773.—ΠΑΛΛΑΔΑ
Χαλκοτύπος τὸν Ἐρωτα μεταλλάξας ἐπόησε
τήγανον, οὐκ ἀλόγως, ὅτι καὶ αὐτὸ φλέγει.

774.—ΓΛΑΤΚΟΤ ΑΘΗΝΑΙΟΤ
ἠ Βάκχα Παρία μὲν, ἐνεψύχωσε δ’ ὁ γλύπτας
tὸν λίθον· ἀνθρώπει δ’ ὡς βρομιαζομένα.
ὁ Σκόπτα, ἀ θεσποιός <ἀπιστον> ἔμησατο τέχνα
θαῦμα, χιμαιροφόνου Θυιάδα μαινομέναν.

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770.—PAULUS SILENTIARIUS
On a Cup belonging to his own Unmarried Daughter
Anicetia moistens her golden lips in me, and may
I give her her the bridal draught too.

771.—JULIAN, PREFECT OF EGYPT
On a Cup on which Swimming Fish were chased
or painted

Thetis\(^1\) really received Bacchus: at length the
truth of Homer's story\(^2\) 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.

\(^{1}\) i.e. the sea.  \(^{2}\) Hom. \textit{Il.} vi. 136.
'Η Βάκχη Κρονίδην Σάτυρον θέτο· εἰς δὲ χορείαν
θρώσκει μανομένων ὡς βρομαζόμενος.

776.—ΔΙΟΔΩΡΟΤ

Ζεύξιδος ἡ χροιή τε καὶ ἡ χάρις· ἐν δὲ με μικρῇ
κρυστάλλῳ τὸ καλὸν δαίδαλον Ἀρσινόη
γράψας τούτ' ἔπορευ Σατυρήδιος. εἰμὶ δ' ἀνάσσης
εἰκῶν, καὶ μεγάλης λείπομαι οὖδ' ὀλύνον.

777.—ΦΙΛΙΠΠΟΤ

'Ἰδ' ώς ὁ πόλος χαλκοδαιδαλῷ τέχνα
κορωνίων ἔστηκε· δριμὺ γὰρ βλέπων
ὑφαυχενίζει, καὶ διηνεμομένας
κορυφῆς ἑθείρας οὐρίωκεν ἐς δρόμον.
δοκέω, χαλκοῦς εἶ τις ἥνωστρόφος
ἐναρμόσῃ γένυσαι κάπικεντρίσῃ,
ὁ σος πόνος, Δύσιππε, καὶ παρ' ἑλπίδας
τάχ' ἐκδραμεῖται· τὰ τέχνα γὰρ ἐμπνεύει.

778.—ΤΟΥ ΑΥΤΟΥ

Γαῖαν τὴν φερέκαρπτον ὅσην ἔξωσε περίχθων
ὁκεανὸς μεγάλῳ Καῖσαρι πειθομένην,
καὶ γλαυκήν με θάλασσαν ἀπηκριβώσατο Καρπῶ
κερκίσιν ἰστοτόνους πάντ' ἀπομαξαμένην.
Καῖσαρι δ' ἀκείνου χάρις ἠλθομεν· ἤν γὰρ ἀνάσσης 5
δώρα φέρειν τὰ θεοῖς καὶ πρὶν ὀφειλόμενα.

1 Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.
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775.—By the Same

The Bacchantes has made the son of Cronos a Satyr, and he rushes to the frenzied dance as if he were in Bacchic fury.¹

776.—DIODORUS

The colour and the beauty is worthy of Zeuxis; but Satyrius 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.²

² 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.
779.—ΑΔΕΣΠΟΤΟΝ
Εἰς βάσιν τοῦ ὕρολόγου τοῦ εἰς τὴν ἄψιδα τῆς κειμένης εἰς τὴν βασιλικὴν.
Δῶρον Ἡσυχίων τυραννοφόνου βασιλῆς καὶ Σωφίας ἀλόχου, φέγγος ἑλευθερίας.
ὡράων σκοπίαξε σοφῶν σημάντορα χαλκῶν αὐτῆς ἐκ μονάδος μέχρι δυσδεκάδος,
ἀντικα συλλήβητα Δίκης θρόνον ἡμοχεύων εὑρεν Ἡσυχίων χερσίν ἄδωροδόκοις.

780.—ΑΔΕΣΠΟΤΟΝ
Εἰς ὑρολόγιον
Ὅρανδον ἀ χροϊσὺ σοφᾳ λίθος, ἀ διὰ τυπθοῦ γνώμονος ἀδελφό παντὶ μερισδομένα.

781.—ΑΔΗΛΟΝ
Εἰς κάγκελον οἰκίας
‘Ην κλείσθης μ’, ἀνέωγα· καὶ ἦν οἶξης μ’ ἐπικλείσεις.¹
toῖος ἐόν τηρεῖν σόν δόμον οὐ δύναμαι.

¹ I write μ’ ἐπικλείσεις for με κλείσεις με.

¹ 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.”

² Justin II. The title “tyrannicide” refers to the suppression of some real or fancied usurper.
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779.—Anonymous

On the Base of the Sun-dial in the Arch of the Basilica

Look, Light of Freedom,¹ on this gift of our emperor Justin,² 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.³

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.⁴

³ 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?
⁴ 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.
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782.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ

Εἰς ὕφολόγιον

Ἐνθάδε μιστύλλουσι δρόμοι Φαεθοντίδος αὐγῆς ἄνερες ὑφάπων ἀμφὶ δυνακάδιν·
ὑδασὶ δὲ ἱελίῳ ταλαντεύουσι κελεύθους,
ἐς πόλον ἐκ γαίης μῆτιν ἐρεισάμενοι.

783.—ΑΔΗΛΩΝ

Εἰς Ἦρμαφρόδιτον ἐν λουτρῷ ἱστάμενον

Ἀνδράσιν Ἦρμης εἰμί, γυναιξὶ δὲ Κύπριος ὅρωμαι· ἀμφοτέρων δὲ φέρω σύμβολα μοι τοκέων.
τούνεκεν οὐκ ἀλόγως με τὸν Ἦρμαφρόδιτον έθεντο ἀνδρογύνοις λουτροῖς παῖδα τὸν ἀμφίβολον.

784.—ΑΔΗΛΩΝ

Εἰς λουτρὸν μικρόν

Μὴ νεμέσα βαιοῖσι· χάρις βαιοῖσιν ὅπηδειν·
βαιὸς καὶ Παφίης ἐπλετο κούρος ᾖ Ἡρώς.


785.—ΑΔΗΛΩΝ

Εἰς καμάραν τοῦ φόρου πρὸς τὴν δύσιν

Μὴν ξυνα δχασεον ἔργων ἐξειματο πᾶσιν ὃδίταις,
κυδάινων πτολέμθρον ἐρίχρύσων βασιλῆς.

786.—ΑΛΛΟ

Τὸνδε καθιδρύσαντο θεῷ περικαλλέα βωμών,
Δευκῆς καὶ Πτελέου μέσουν ὄρον θέμενοι
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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
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ἐνναέται, χώρης σημήνιον ἀμμορίας δὲ ἀυτὸς ἀναξ μακάρων ἐστὶ μέσος Κρονίδης.

787.—ΣΩΦΡΟΝΙΟΤ ΠΑΤΡΙΑΡΧΟΣ

Εἰς τόπων ἐπιζευγμένων

'Ὁ πρὶν ἄλωμενος καὶ ἀνέστιον ἵχνος ἐλαύνων,
εἰτ' ἁφ' ὀδουπορίης, εἰτ' ἀπὸ ναυτιλίης,
ἐνθάδε νῦν προσιῶν στήσον, ξένε, σὺν πόδα δεύτρο,
ναιτάειν ἐθέλων, οἴκον ἔτοιμον ἐχὼν.
εἰ δὲ με καὶ τίς ἐπευξεῖν ἀνακρινεῖσι, πολείτα·
Εὐλόγιος, Φαρίς ἠρχιερεὺς ἀγαθός.

788.—ἈΔΕΣΠΟΤΟΝ

'Ολβιῶν ἀνθρώπωσιν ἔχει φάος ἀμβροτοις αἰῶν
σῆσιν ὡς ἐννεώσις, εὐγενετειρα 'Τυχή.
νεύματι γὰρ σφ' πάντα φέρει κλέος ὅποτε χειρὶ
δεξιτερῇ παρέχεις αὐχένα θεσπέσιον.
τούτῳ καὶ βασιλῆς ἀμύμων άρμοζονται,
καὶ λογίων ἀγέλης ἀμβροτοι ἤγεμόνες.
καὶ νῆς λεμένεσσι σαώτερον ἀμπαύσεται
σὴν δὲ ἀρηγοσύνην σωζόμεναι πελάγει.
καὶ πόλεις χαίρουσιν ἀκύμονες, ἢδὲ τε λαοί,
καὶ θαλερῶν πεδίων λείμακες ἀμβρόσιοι.
τούνεκα σὺν θεράποντα πρὸς ὀλβίον ἀθρήσασα

789.—ἈΔΕΣΠΟΤΟΝ

Τέκτονά με σκοπίαξε σοφῶν κοσμήτορα μύθων,
ἰδύνοντα τέχνην εὐεπήν κανόνι.
THE DECLAMATORY EPIGRAMS

of Leuce and Pteleus. The arbiter of the division is the king of the immortals himself, Cronus' son.¹

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 adorer of learned discourse, who direct my art by the rule of eloquence.

¹ From Demosth. vii. 39. The places are in the Thracian Chersonese.
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790.—ΑΝΤΙΠΑΤΡΟΤ

Τίς ποκ' ἀπ' Ὀὐλύμποιο μετάγαγε παρθενώνα,
τὸν πάρος οὐρανίος ἐμβεβαιώτα δόμος,
ἐς πόλιν Ἄνδρόκλοιο, θοῦν βασίλειαν Ἰώνων,
τὰν δορὶ καὶ Μούσαις αἰτπυτάταν Ἐφεσον;
ἡ ρά σὺ φιλαμένα, Τιτνοκτόνε, μέξον Ὄλυμπον
τὰν τροφόν, ἐν ταῦτά τὸν σὸν ἔθεν θάλαμον.

791.—ΑΠΟΛΛΩΝΙΔΟΤ

Μητρὶ περιστεφέος σηκοῦ, Κυθέρεια, θαλάσσῃ
κρηπίδας βυθιὰς οἴδιματι πημαμένῃ.
χαίρει δ' ἀμφί σὲ πόντοσ, ἐπὶ ξεφύρῳ πυνῆσιν
ἀφρὸν ὑπὲρ νότου κνάεον γελάσας.
εἶνεκα δ' εὐσεβίῃς, νηοῦ θ' δυ εὐείρατο σεῖο
Πόστουμος, αὐχήσῃ μέξον, ἀφλοισὶ Πάφου.1

792.—ΑΝΤΙΠΑΤΡΟΤ

Νικέω πόνος οὐτος· ἀειξώνουσα Νεκυία
ἡσκημαι πάσης ἥριον ἥλικης
dόματα δ' Αἰδωνῆς ἐρευνήσαντος Ὀμήρου
γέγραμμαι κείνου πρῶτον ἀπ' ἀρχετύπου.

1 The poem is very corrupt. The MS. has in l. 1 περι-
στρεφεα σηκῆν. In l. 4 Jacobs corrects to ἄβραν . . . κναῖνον
and I render so, but the aorist γελάσας can scarcely be right.
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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\(^1\) more than Olympus, didst set thy chamber in her?

791.—APOLLONIDES

On a Temple of Aphrodite built in the Sea

Cytherea, 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.

\(^1\) According to one story Artemis was born, not at Delos, but at a place called Ortygia near Ephesus.
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793.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΤΠΙΤΙΟΤ

Εἰς τὴν Μύρωνος βοῦν
Πόρτιν τήνδε Μύρωνος ἰδών, τάχα τούτῳ βοήσεις: "Ἡ φύσις ἀπνοοῦσ᾿ ἔστιν, ἥ ἐμπνεοῦσ᾿ ἐπλετο τέχνη."

794.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Βουκόλε, τῇ προθέειν με βιάζει; ἵσχεο νύσσων·
οὐ γάρ μοι τέχνη καὶ τὸδ᾽ ὑπασσεῖν ἔχειν.

795.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

"Ἡ χαλκὸν ἤωσε Μύρων σοφὸς, ἥ τάχα πόρτιν
χάλκωσε ἐνω ἐξ ἀγέλας ἐρύσας.

796.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Πλάστα Μύρων, σὲ πόρτιν ὀδοιπόρος ἠλθεν
ἐλάσσων;
χαλκοῦ δὲ ψαύσας, φῶρ κενὸς ἐξεφάνη.

797.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Εἰσορῶν μὲ λέων χᾶνει στῶμα, χερσὶ δ᾽ ἀείρει
γειοπόνοις χεύγλην, ἀγρονόμους κορύνην.

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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.
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798.—TOY AYTOY

Εἰς τὸ αὐτὸ

Τλήθη, Μύρων: τέχνη σε βιάζεται: ἀπνοοῦ έργον.
ἐκ φύσεως τέχνη: οὐ γὰρ φύσιν εὐφρετο τέχνη.

799.—ἈΔΗΛΟΝ

Ἐν τῷ πορφυρῷ κίονι τῷ ὄντε εἰς τὸ Φιλαδέλφιον

Εὔνους μὲν βασιλεῖ Μουσῆλιος: έργα βοώσιν
δημόσια: σθεναρὴν πράγματα πίστιν ἔχει.
Μουσεῖον 'Ρώμης ὁ ἐχαρίσσατο, καὶ βασιλῆς
eἰκόνα θεσπεσίην ἐντὸς ἔγραψε δόμων,
tιμὴν μουσοπόλεοις, πόλεως χάριν, ἐλπίδα κούρων, 5
ὀπλα δὲ τῆς ἀρετῆς, χρήματα τοῖς ἀγαθοῖς.

800.—ἈΔΛΟ

Ἐν τῷ αὐτῷ

Ταῦτα λόγοι ἀνέθηκεν ἐκὼν Μουσῆλιος ἔργα,
πιστεύων καθαρῶς ὡς θεός ἔστι λόγος.

801.—ἈΔΛΟ

Ἐν τῷ αὐτῷ

Μουσεῖον τὰ μὲν αὐτὸς ἐτεύξατο, πολλὰ δὲ σώσας
ἐστῶτα σφαλερῶς, ἰδρυσεν ἀσφαλέως.

1 A place so called because the statues of the sons of Constantine the Great stood there.
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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 Philadephion

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, 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.

2 Literature.

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802.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μαρκιανοῦ βασιλέως
Μορφὴν τήν ὥρας ξωφὸς ἐναλόγικον ἵππῳ,
Μαρκιανὸν φορέοντι, βροτῶν βασιλῆα γενέθλης:
δεξιερήν δ’ ἐτάνυσσε, θέοντα δὲ πῶλον ἐπείγει
dυσμυενός καθ᾽ ὑπερθεν, ὦτις κεφαλῆ μὴν ἀείρει.

803.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Σοφίας Αὐγούστης ἐν τῇ εἰσόδῳ τοῦ Ζευξίππου
Αὐσονίων δέσποιναν Ἰούλιανὸς πολιοῦχος
ὡς σοφίς μεστὴν ἀνθετο τὴν Σοφίν.

804.—ΑΛΛΟ

Εἰς στῆλην Ἰοουστίνου βασιλέως
Ἰουστίνου κατὰ χρέος τὸν δεσπότην
Ἰούλιανὸς ὑπάρχος, ὡς εὐεργέτην.

805.—ΑΔΗΛΟΝ

Εἰς στῆλην Ἀρεως κεχωσμένην ἐν Θράκῃ
Εἰσόκεθα θούριος οὗτος ἐπὶ χθονὶ κέκληται Ἀρης,
οὕποτε Θρηκίης ἐπιβύθεται ἑθεα Γότθων.

806.—ΑΔΗΛΟΝ

Εἰς ὄρολόγιον
Κῆτος ἔν ὄδε χῶρος· ἀπὸ σκιερῶν δὲ πετῆλων
νυκτοφανῆς τελέθων ἐσκεπεν ἥλιον.

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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.
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νῦν δὲ παναγιλήντα καὶ εὐδίον εὑρε τελέσσαι
Σέργιος αὐτότης μυστιπόλος Τριάδος,
ἐνθα λίθος στατὸς οὕτος ἀειδύνητον ἀνάγκην
ἐπτάκις ἀγγέλλει ἄντυγος οὐρανίης.

807.—ἉΛΛΟ

Μηχανικὴ Φαέθοντα βιάζεται ἀρμονικοίσι
γνώμοσιν ἀγρεύειν τὸν δρόμον ἥλιον·
βαιὸς δ’ ἀμφίετει λίθος ἄντυγας Ἡρυγενίης
ὠρονόμφο σοφίη καὶ σκιώντι τύψφ.
Σεργίου ἀρχιερῆς ἐπουρανίσησιν ἐφετμαῖς
τοῦτο συνειργάσθη ἔργον ἐπιχθονίων.

808.—ΚΤΡΟΤ ΑΠΟ ΤΠΑΤΩΝ

Εἰς τὴν Μαξιμίνου οἰκίαν

Δείματο Μαξιμίνος νεοπηγέος ἐνδοθὶ Ἐρωμης,
αὐταὶς ἡμινεσῖ θεμεύλια καρτερὰ πτῖξας.
ἀγλαίῃ δὲ μοι ἀμφίς ἀπειρεσίη τετάνυσται.
τῇ καὶ τῇ καὶ ὅπωσθεν έχω πτόλων ἄλλα καὶ ἄντῳ
πάνθ’ ὁρῶ γαϊς Βιθυνιάδος ἀγλαὰ ἔργα.

ἡμετέροις δ’ ὑπὲνερθεν ἐρισθενέεσσι θεμέθολοι
πόντος ἄλος προχοῆς κυλίνδεται εἰς ἄλα δίαν,
τόσσον ἐπιψαῦνων, ὅποσον χθονὸς ἀκρα διήναι.
πολλάκι δ’ εξ ἐμέθεν τις ἐδώ μέγα θυμὸν ιάνθη
βαιὸν ὑπερκύψας, ἐπεὶ εἰςιδεν ἀλλοθεν ἄλλα,
δένδρεα, δώματα, νῆς, ἄλα, πτόλων, ἡρα, γαῖαν.
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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\(^1\) 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*

Maximinus 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.

\(^1\) Seemingly this means “by seven lines dividing the dial into six equal parts.”
809.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἁγαλμα Πινδάρου

Πίνδαρον ἰμερέεντα παρ’ ὕδασι Κύρος ἐγείρει,
οὖνεκα φορμίξων εἶπεν "Ἀριστον ὑδὼρ."

810.—ἈΔΗΛΟΝ

Οὗτος Ἰουστίνος Σοφίη σχεδὸν ἀμφότεροι δὲ
χρύσεου ἔργον ἐτευξαν ἀπ’ Ἀσσυρίου θριάμβου.

811.—ΑΔΗΛΟΝ

Φαίδρον Ἰουστινιανὸς ἀναξ ἐμὲ χώρον ἐγείρει,
ʼΗλέκῳ παρέχων θάμβος ἀνερχομένῳ.
οὕτωτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἐδρακε κάλλος
ὑψόθεν οὐρανίην οἴμοι ἐπερχόμενος.

812.—ΑΛΛΟ

Εἰς Ἰουστῖνον

Θεῖον Ἰουστίνον, καθαρὸν φρονήτορα θεσμῶν,
Δομίνος καθαροῖς ἐν προθύροισι Δίκης.

813.—ΑΛΛΟ

Εἰς Σοφίαν αὐτοῦ γυναῖκα

Τῆς Σοφίης τὸδ’ ἁγαλμα Δίκης προπάροιθε θυράων·
οὐ γὰρ ἄνευθε δίκης ἐπρέπε τὴν σοφίην.

1 Olympia. 1. 1.

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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."¹

810.—Anonymous

This is Justin next Sophia. Both made the golden work after their Assyrian triumph.²

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

Domninus 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.

² The Persian war, which, after all, was not very successful.
814.—ΑΔΗΛΟΝ

Εἰς λουτρόν

Νῦμφαι Νηδάδες, μετανάστιοι, οὖν ἀμα πάσας εἴξειν ὧδομὴν χεῦμασιν ἕμετέροις·
εἰ δὲ τόσην τὸ λοετρόν ἔχει χάριν, οὐδὲν οὐνήσει ὁ φθόνος, εἰ Νῦμφαι πᾶν ἀπέλειπον ὤδωρ.

815.—ΑΛΛΟ

Ἔδειξε, τί νῦν σπεύδεις ὅρῶν ἀκεσάδυνυον ὤδωρ; εὐφροσύνης τὸ λοετρόν· ἀπορρύπτει μελεδώνας·
μόχθον ἐλαφρίζει· τόδε γὰρ ποίησε Μιχαήλ, ὃς κρατερὸς βασιληίδος αὐλῆς ἤγεμονεύει.

816.—ΑΛΛΟ

Εἰς μνασώριον τῶν Εὐβοῦλο

'Αντία Τηλεμάχου καὶ ἐγγύθι Πηνελόπεις τίπτε, πολυφράδωμων, πολυταρβέα χεῖρα τιταίνεις; οὐκ ἐρέει μηστήρις τεύν ποτε νεῦμα τιθήνῃ.

817.—ΑΛΛΟ

Εἰς ἐνυτήν

Ἐν τῇ ὑπάρχῃ τῶν ἀχράντων υμάτων πάθη τυθέντων τῶν ὑπὲρ Χριστοῦ γράφων· ὑστερεῖ γὰρ αὐτῷ πρὸς σκέπην ἔχειν Πέτρος, φρικτοῦ τεθεικα τοῖς σκεπάσμασιν τόπου.

1 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.

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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.\textsuperscript{1}

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?\textsuperscript{2} 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.

\textsuperscript{2} i.e. signing to the nurse not to reveal who he is. \textit{Od. xix. 479.}
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818.—ΑΔΔΟ
Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ
Καὶ Πέτρος ἄλλος, τὸν τάφον τοῦ Κυρίου
tὸν ζωοποιοῦν εἰσίδειν μὴ συμφθάσας,
ἐγλυφαὶ δίσκον, μνήματος θείου τύπου,
ἐν ὃ τὸ Χριστοῦ σῶμα κύψας προσβλέπω.

819.—ΑΔΗΛΟΝ
Εἰς ποτήριον ἐν τῷ αὐτῷ
Κρατήρ νοητὸς πνεύματος θείου βλύσει
κατανύξεως ῥοῦν ἐγχέω ταῖς καρδίαις.

820.—ΑΔΔΟ
Εἰς εἴσοδον τῆς Ἡρίας
Τοῦτον Ἰουστινιανὸς ἀγακλέα δείματο χῶρον,
ὕδατι καὶ γαίῃ κάλλος ἐπικρεμάσας.

821.—ΑΔΗΛΟΝ
Εἰς τὸ αὐτὸ
Κοίρανοι, ὑμετέρῃν ἀρετὴν κάρτος τε καὶ ἔργα
αὐδῆσει χρόνος αἰέν, ἔως πόλος ἀστέρας ἔλκη.

822.—ΑΔΔΟ
Εἰς μισοῦριον ἔχον ἐβ' ξώδια καὶ ἔτερα
Ἄργυρος πόλος οὕτος, ὅπῃ Φαέθοντα Σελήνη
dέρκεται ἀντιτύπων πιπλαμένη φαέων.

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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

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,

1 On the Asiatic bank of the Bosporus. It is described by Gibbon, chap. xli. Nos. 663 and 664 above may refer to its gardens.
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ἀπλανέες ὃ εἰκάτερθε καὶ ἀντιθέοις ἀλήται
ἀνδρομένης γενεῖς πᾶσαν ἀγούσι τύχην.

823.—ΠΛΑΤΩΝΟΣ

Συγάτω λάσιον Δρυάδων λέπας, οὔ τ’ ἀπὸ πέτρας
cρουνοί, καὶ βληχὴ πουλυμιγής τοκάδων,
αὐτὸς ἐπεὶ σύριγγι μελίζεται εὐκελάδῳ Πάν,
ὑγρὸν ἕις ξενικῶν χεῖλος ὑπὲρ καλάμων·
αἱ δὲ πέριξ θαλαροῖς χορὸν ποσόν ἐστήσαντο
Τοδρίδες Νύμφαι, Νύμφαι Ἀμαθρανάδες.

W. H. D. Rouse, An Echo of Greek Song, p. 49; A. J.
Butler, Amaranth and Asphodel, p. 47.

824.—ΕΡΤΚΙΟΤ

Εὐστοχα θηροβολεῖτε, κυναγέται, οἱ ποτὲ ταῦταν
Πάνος ὀρειώτα νισσόμενοι σκοπιάν,
αἰτε λίνοις βαίνοντε πεποιθότες, αἰτε σιδάρφ,
αἰτε καὶ ἴσενται λαθροβόλῳ δόνακι·
kαμὲ τις ὕμειν ἐπιβοσσάτω· οἶδα ποδάγραν
κοσμεῖν, καὶ λόγχαν, καὶ λίνα, καὶ καλάμους.

825.—ΑΔΗΛΟΝ

Εἰς ὅλκον ὕδατος ἥρεμα καὶ δίχα ἥχου φερόμενον, ἐν ὕ
ἀγαλμα Πάνος ἴστατο
Πᾶνα μὲ τὸν δυσέρωτα καὶ ἐξ ὕδατων φύγεν Ἡχὼ.

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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, Hydriads, 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.

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826.—ΠΛΑΤΩΝΟΣ

Εἰς Σάτυρον κρήνη ἐφεστῶτα, καὶ Ἐρωτα καθεύδοντα
Τὸν Βρομίου Σάτυρον τεχνήσατο δαιδαλέη χείρ,
μούνη θεσπεσίως πνεῦμα βαλούσα λίθω.
εἰμὶ δὲ ταῖς Νύμφαισιν ὀμέγυος· ἀντὶ δὲ τοῦ πρὶν
πορφυρέον μέθυνος λαρόν ὑδωρ προχέω.
εὐκηλοῦς δ᾽ ἠθυνε φέρων πόδα, μὴ τάχα κούρον
κινήσῃς, ἀπαλῷ κώματι θελώμενον.

827.—ΑΜΜΩΝΙΟΤ

Εἰς τὸ αὐτὸ

Εἰμὶ μὲν εὐκεράοιο φίλος θεράπων Διονύσου,
λείβω δ᾽ ἀργυρέων ὕδατα Ναιάδων·
θέλω δ᾽ ἱρμεέοντα νέον περὶ κώματι παῖδα

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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_
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