THE LOEB CLASSICAL LIBRARY
EDITED BY
E. CARR, PH. D., LL.D.  T. E. PAGE, LITT.D.  W. H. D. ROUSE, LITT.D.

THE GREEK ANTHOLOGY

THE NEW GREEK COMEDY
Κωμῳδία Νέα
By Ph. E. LEGRAND
Translated by JAMES LOEB, A.B.
With an Introduction by
JOHN WILLIAMS WHITE, PH.D., LL.D.
In one Volume. 15s. net.

ARISTOPHANES
AND THE POLITICAL PARTIES AT ATHENS
By MAURICE CROISET
Translated by JAMES LOEB, A.B.
In one Volume. Demy 8vo. 7s. 6d. net.

EURIPIDES
AND THE SPIRIT OF HIS DRAMAS
By PROFESSOR PAUL DECHARME
Translated by JAMES LOEB, A.B.
In one Volume. 12s. 6d. net.

LONDON: WILLIAM HEINEMANN.
CONTENTS

BOOK IX.—THE DECLAMATORY EPIGRAMS 1

GENERAL INDEX 449

INDEX OF AUTHORS INCLUDED IN THIS VOLUME 454
GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY
AND DESCRIPTIVE EPIGRAMS

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

Θ

ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

1.—ΠΟΛΤΑΙΝΟΤ ΣΑΡΔΙΑΝΟΤ

Δορκάδος ἀρτιτόκοιον τιθητηρίμιον οὖθαρ ἐμπλεον ἠμύσαιν πικρὸς ἔτυψεν ἐχίς. νεβρὸς δ’ ἱομυγῆθη θηλῆν σπάσε, καὶ τὸ δυσαλθῆς τραύματος ἐξ ὀλού πικρὸν ἔβροξε γάλα. ἂδην δ’ ἥλλαξαντο, καὶ αὐτίκα νηλεί μοῖρῃ, ἣν ἔπορεν γαστήρ, μαστὸς ἀφεῖλε χάριν.

2.—ΤΙΒΕΡΙΟΤ ΙΔΔΟΣΤΡΙΟΤ

Κεμμάδος ἀρτιτόκον μαζοΐς βρίθουσι γάλακτος ἡ φωνή δακέτων ἰδαν ἐνῆκεν ἐχίς: φαρμαχθέν δ’ ἵδ’ μητρὸς γάλα νεβρὸς ἀμέλξας χείλεσι, τὸν κεῖτης ἐξέπιεν θάνατον.

3.—ΑΝΤΙΠΑΤΡΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Εἰνιδίην καρύνῃ με παρερχομένους ἐφύτευσαν παισὶ λιθοβλήτου παίγνιον εὐστοχίης.

1 I write so: εἰ δουσα 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
πάντας δ' ἀκρεμόνας τε καὶ εὐθαλέας ὀροδάμμους 
κέκλασμαί, πυκνῶς χερμάσι βαλλομένη.
δένδρεσίν εὐκάρπτοις οὐδὲν πλέον· ἤ γὰρ ἔγωγε
δυσδαίμων ἐς ἐμὴν ύβριν ἐκαρποφόρουν.

4.—ΚΥΛΛΗΝΙΟΤ

'Ἡ πάρος ἐν δρυμοῖς νόθης ξείδωρος ὑπάρης
ἀχράς, θηροβότου πρέμνων ἔρημοςύνης,
οδυνεῖς ἀξοῖς μετέμφυτος, ἡμερα θάλλω,
οὐκ ἐμὸν ἑμετέροις κλωσὶ φέρουσα βύρος.
πολλή σοι, φυτοεργέ, πόνου χάρις· εἶνεκα σεῖο
ἀχράς ἐν εὐκάρπτοις δένδρεσιν ἐγγράφομαι.

5.—ΠΑΛΛΑΔΑ

'Ὁχυν, χειρὸς ἐμῆς γλυκερὸς πόνος, ἢ μὲν ἐφ' ὕγρῳ
φλοιῷ φύλλων ἔδησα θέρει· πτόρθος δ' ἐπὶ δένδρῳ
ῥιζωθεὶς δένδρου τομῇ, καὶ καρπὸν ἀμείγασι,
νέρθε μὲν ἀχράς ἐτ' ἐστῳ, ὑπερθε ἤ ἄρ' εὐπνοος ὥχυη.

6.—ΤΟΥ ΑΥΤΟΥ

'Ἀχράς ἐγν. θῆκας σὲ ὄχρα μυρίνοου ὥχυην,
δένδρῳ πτόρθου ἐνεῖς· σὴν χάριν εἰς σὲ φέρω.

7.—ΙΟΥΛΙΟΤ ΠΟΛΤΑΙΝΟΤ

Εἰ καὶ σεν πολύφωνος ἅε πίμπλησω ἄκους
ἡ φόβοσ εὐχομένων, ἡ χάρις εὐξαμένων,
Σεῦ Σχερής ἐφέτων ιερον πέον, ἄλλα καὶ ἡμέων
κλύθη, καὶ ἄφενδει νεόσον ὑποσχεσίη,
ὁδη μοι ξενίης εἶναι πέρας, ἐν δὲ με πτυρη
ζώειν, τῶν δολιχῶν πανσάμενον καμάτων.
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 pyraster¹ below, it is a fragrant-fruitied 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.
8.—ΤΟΥ ΑΥΤΟΥ

Ελπίς άει βιότου κλέπτει χρόνον, ἢ πυμάτη δὲ ἢῶς τὰς πολλὰς ἐφθασεν ἀσχολίας.

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

9.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις εὐξαμένῳ μοι ἄει θυμήρες ἐδωκας τέκμαρ ἀκυμάντου, Ζεῦ πάτερ, εὐπλοῦς;
διὸς μοι καὶ τότου ἐτι πλόου, ἢδε σαϊώς ἤδη, καὶ καμάτων ὁρμισον εἰς λιμένας.
οίκος καὶ πάτρη βιότου χάρις, αἰ δὲ περίσσαι φροντίδες ἀνθρώποις οὐ βίος, ἀλλὰ πόνος.

10.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πουλυτος εἰναλήγ ποτ' ἐπὶ προβλήτι ταυνσθεὶς ἧελῷψ ψύχειν πολλὸν ἀνήκε πόδα,
οὐπώ δ' ἦν πέτρη ἱκελος χρόα, τοῦνεκα καὶ μν ἄετός ἐκ νεφέων δ' ἐξ' ἐμαρφεν ἰδὼν
πλοχοῦς δ' εἰλιχθεὶς πέσεν εἰς ἀλα δύσμορος; ἦ μ' ἀμφω καὶ θήρης ἡμβροτε καὶ βιότου.

11.—ΦΙΛΙΠΠΟΤ, οἱ δὲ ΙΣΙΔΩΡΟΤ

Πηρός ὁ μὲν γυνος, ὁ δ' ἄρ' ὁμμασιν ἀμφότεροι δὲ
ἐἰς αὐτοὺς τὸ τύχης ἐνδει ἡράνσαν,
τυφλὸς γὰρ λυπόγυιον ἐπωμάδιον βάρος αἴρων
ταῖς κείνου φωναῖς ἀτραπον ὀρθοβάτει.
πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη,
ἀλλήλοις μερίσαι τοιλλιπρ' εἰς τέλεον.
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.—PHILIPPU S 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.
12.—ΛΕΩΝΙΔΟΣ
Τυφλὸς ἀλητεύων χωλὸν πόδας ἡρταζεν, ὁμμασιν ἀλλοτρίοις ἀντερανιζόμενος. ἄμφω δὲ ἠμιτελεῖς πρὸς ἑνὸς φύσιν ἡμιόσθησαν, τούλλυπες ἀλλῆλοις ἀντιπαρασχόμενοι.

13.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ
Ἀνέρα τις λυπόγυνον ὑπὲρ νότοιο λυπανυῆς ἤρε, πόδας χρήσας, ὁμματα χρησάμενος.

13b.—ἈΝΤΙΦΙΛΟΤ
Ἄμφω μὲν πηροὶ καὶ ἀλήμονες, ἄλλ᾽ ὁ μὲν όψεις, ὅς δὲ βάσεις· ἀλλοῦ δὲ ἄλλος ὑπηρεσίῃ. τυφλὸς γὰρ χωλοὶο κατωμάδιον βάρος αἴρων ἀπατῶν θυνεῖοις ὁμμασιν ἀκροβάτει. ἡ μία δὲ ἀμφιτέρως ἤρκει φύσις· ἐν γὰρ ἑκάστῳ τούλλυπες ἀλλῆλοις εἰς ὅλου ἡράνισαν.

14.—ἈΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
Αἰγιαλοῦ τενάγεσσιν ὑποπλώοντα λαθραίῃ εἰρεσίῃ Φαίδων εἰσίδε πουλυπόδην. μάρψας δὲ ὠκὺς ἔριψεν ἐπὶ χθόνα, πρὶν περὶ χεῖρας πλέξασθαι βρυγῆν ὀκτατόνοις ἐλικας· δισκευθεὶς δὲ ἐπὶ βάμνου ἐς οἰκία δειλὰ λαγωῦ, εἶληδον ταχυνοῦ πτωκὸς ἔδησε πόδας· εἴλε δὲ ἀλόους· σὺ δὲ ἀελπτον ἐχεις γέρας ἀμφιτέρωθεν ἂγρης χερσαϊς, πρέσβυ, καὶ εἰναλίης,
12.—LEONIDAS OF ALEXANDRIA

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

13.—PLATO THE YOUNGER

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

13b.—ANTIPHILUS OF BYZANTIUM

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

14.—BY THE SAME

Phaedo saw an octopus in the shallows by the beach oearing 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.
15.—ΔΔΕΣΠΟΤΟΝ
Αὐτὸ τὸ πῦρ καύσειν διξῆμενοι, οὕτως, ὁ νῦκτωρ
tὸν καλὸν ἰμεῖρων λύχνου ἀναφλογίσαι,
δεὶρ' ἀπ' ἐμῆς ψυχῆς ἄψων σέλας: ἐνδοθιγάρ μοι
cαιόμενον πολλὴν ἐξανίσι φλόγα.

16.—ΜΕΛΕΑΓΡΟΤ
Τρισσαλ μὲν Χάριτες, τρεῖς δὲ γλυκυπόρθενοι ᾞραι,
τρεῖς δ' ἐμὲ θηλυμανεῖς οἴστοβολούσι Πάθοι.
ἡ γὰρ τοι τρία τόξα κατήρτισεν, ἡς ἀρα μέλλων
οὐχὶ μίαν τρώσειν, τρεῖς δ' ἐν ἐμοὶ κραδίας.

17.—ΓΕΡΜΑΝΙΚΟΤ ΚΑΙΣΑΡΟΣ
Οὐρεος ἕξ ὑπάτου λαγὸς πέσειν ἐς ποτε βένθος,
ἐκτροφυγεῖν μεμαδὸς τρηχῶν ὁδόντα κυνὸς·
ἀλλ' οὐδ' ὃς ἠλυξε κακὸν μόρον· αὐτίκα γὰρ μων
ἐινάλιος μάρψας πνεύματος ὁρφάνισεν.
ἐκ πυρός, ὡς αἰνος, πέσεις ἐς φλόγα· ἢ ῥά σε δαίμων
κῆν ἀλλ' κῆν χέρσῳ θρέψε κύνεσσι βορᾶν.

18.—ΤΟΥ ΑΥΤΟΥ
Ἐκ κυνὸς εἴλε κύων με. τί τὸ ξένον; εἰς ἐμὲ θῆρες
ὐγροί καὶ πεζοὶ θυμοῦ ἔχουσιν ἔνα.
Ἄθέρα λοιπὸν ἐχοῖτε, λαγοῖ, βατόν. ἀλλὰ φοβοῦμαι,
Οὐρανέ· καὶ σὺ φέρεις ἀστερόεντα κύνα.
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 ΜΙΤΤΑΗΝΑΙΟΤ

'Ο πρὶν ἀειλεοπόδων λάμψας πλέον Αιτίος ὑπ' ου, 5
ὁ πρὶν ὕπαλ μίτραις κῶλα καθαψάμενος,
ὅν Φοίβον χρησμοῦδος αέθλιον ἐστεφε Πυθώ,
ἀρνύμενον πτανοῖς ὀκυπτέταις ίκελον,
καὶ Νεμέη βλοσυροῖ τιθηνήτειρα λέοντος,
Πισά τε, καὶ δολᾶς ήόνας 'Ισθμὸς ἔχων, 10
νῦν κλοῦφ δείρην πεπεδημένος, οία χαλινῷ,
καρπὸν ἐλά Δηοὺς ὀκριόεντι λίθῳ,
ἥσαν μοῖραν ἔχων Ἰρακλεῖ· καὶ γὰρ ἐκείνος
τόσο' ἀνύςας δούλαιν λεύγαλαν ἐφηρμόσατο.

20.—ΑΛΛΟ

'Ο πρὶν ἐπ' Ἀλφεῖῳ στεφανηφόρος, ὄνερ, ὡ τὸ πρὶν
dισσάκι κηρυχθεῖς Κασταλίας παρ' ὕδωρ,
ὁ πρὶν ἐγὼ Νεμέη βεβοημένος, ὁ πρὶν ἐπ' 'Ισθμῷ
πόλος, ὁ πρὶν πτηνοῖς ίσα δραμῶν ἀνέμως,
νῦν ὥστε γηραιός, γυροδρόμου ἡνίδε πέτρου
δινεύω, στεφέων ὑβρίς, ἐλαυνόμενος.

21.—ΑΔΕΣΠΟΤΟΝ

Σοῦ, πατρὶ Θεσσαλῆ πωλοτρόφε, μέμψυν ἀνάπτω
Πήγασος, ὡς ἀδίκου τέρματος ἡμίτισα· 5
ὅς Πυθῶι, κῆνη 'Ισθμῷ ἐκώμασα, κῆπὶ Νέμειον
Ζάνα, καὶ 'Αρκαδίκοις ἠλυθον ἀκρεμόνας·
νῦν δὲ βάρος πέτρης Νισυρίδος ἐγκυκλοῦ ἐλκω,
λεπτύνων Δηοὺς καρπὸν ἀπ' ἀσταχύων.
THE DECLAMATORY EPIGRAMS

19.—ARCHIAS OF MYTILENE

"Eagle," who once outshone all fleet-footed horses; about whose legs chaplets once hung; he whom Pytho, the oracular seat of Phoebus, once crowned in the games, where he raced like a swiftly flying bird; he whom Nemea, too, the nurse of the griffin, 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 mill-stone, grinding fine from the ears the fruit of Demeter.

1 Nisyros, a volcanic island near Cos, famous for its millstones.
22.—ΦΙΛΙΠΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νηδύι βριθομένην δάμαλιν Αθηνίδε κούρη
στήσαν νησιώτικο θύμα χαριζόμενοι,
δις ώθην μέλλοντα προέφθασεν εὖστοχος ὄδις,
pέμφθη δ' εἰς ἀγέλην τεκνογονεῖν ἀφετος.
ἡ θεὸς ὁδίνων γάρ ἐπίσκοπος οὐδ' ἐδίκαζεν
tικτούσας κτείνειν, ὡς ἐλεεῖν ἔμαθεν.

23.—ΑΝΤΙΠΑΤΡΟΤ

Γειαρότης "Ἀρχιππος, ὅτ' ἐκ νοῦσου βαρείς
ἀρτι λειτουργεῖ σὺν ἐφικαν εἰς ἔλεον,
εἰπε τάδ' ψηφαίσουν. "Ἰδο φίλα τέκνα, μάκελλαν
καὶ τὸν ἀροτρίτην στέρξατε μοι βίοτον
μὴ σφαλερῆς αἰνεῖτε πόνου στοιχέατα δαλάςσης,
καὶ βαρύν ἀτηρῆς ναυτιλῆς κάματον.
ὀσον μητρυῆς γλυκερωτέρη ἐπλετο μήτηρ,
τὸσον ἀλὸς πολυῆς γαία ποθεινοτέρη."  

24.—ΔΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

"Ἀστρα μὲν ἡμαύρωσε καὶ ιερὰ κύκλα σελήνης
ἀξονα δινήσας ἐμπυρος ἥλιος:
ὑμνοπόλους δ' ἀγεληθῶν ἀπημάλθησαν "Ομηρος,
λαμπρότατον Μουσῶν φέγγος ἀνασχόμενος.

25.—ΤΟΥ ΑΥΤΟΥ

Γράμμα τὸδ' Ἀρήτου δαήμονος, ὅς ποτε λεπτὴ
φροντίδι δηναιοῦσ ἀστέρας ἐφράςατο,
THE DECLAMATORY EPIGRAMS

22.—PHILIPPUS OF THESSALONICA

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

23.—ANTIPATER

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

24.—LEONIDAS OF TARENTUM

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

25.—BY THE SAME

This is the book of learned Aratus,\(^1\) whose subtle mind explored the long-lived stars, both the fixed

\(^1\) Aratus of Soli (circa 270 B.C.) author of the Φαυνόμενα and Διοσθημεία.
Τάσδε θεογλώσσους Ἕλικών ἔθρεφε γυναίκας ὑμνοις, καὶ Μακεδὼν Πιερίας σκόπελος,
Πρήξιλλαν, Μοιρῶ, Ἀνύθης στόμα, θήλυν Ὄμηρον,
Δεσβιάδων Σαπφώ κόσμον ἐνπλοκάμων,
ἤρινναν, Τελέσιλλαν ἀγακλεά, καὶ σὲ, Κόριννα,
θῷρην Ἀθηναίης ἄσπίδα μελψαμέναν,
Νοσσίδα θηλύγλωσσον, ἵδε γλυκναχέα Μύρτων,
πάσας ἀεινάω ἐργάτιδας σελίδων,
ἐννέα μὲν Μούσας μέγας Οὐρανὸς, ἐννέα δ᾽ αὐτὰς
Γαῖα τέκεν, θνατοῖς ἄφθιτον εὐφροσύναν.

27.—ἈΡΧΙΟΤ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ
Εὐφημος γλώσσῃ παραμείβεο τὰν λάλον Ἡχώ,
κοῦ λάλον ἤν τι κλῦω, τοῦτ᾽ ἀπαμειβομέναν.
εἰς σὲ γὰρ δυν λέγεις στρέψις λόγον ἤν δὲ σιωπᾶς,
συγήσῃ. τίς ἐμεῖ γλώσσα δικαιοτέρη,

28.—ΠΟΜΠΗΙΟΤ, οἱ δὲ ΜΑΡΚΟΤ ΝΕΩΤΕΡΟΤ
Εἰ καὶ ἐρημαίη κέχυμαι κόνις ἐνθὰ Μυκήνη,
εἰ καὶ ἀμαυροτέρη παντὸς ἰδεῖν σκοπέλου,
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

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

28.—POMPEIUS OR MARCUS THE YOUNGER

Though I, Mycenae, am but a heap of dust here in the desert, though I am meaner to look at than any sixth century, Corinna of Tanagra (some of whose work has recently been recovered) in the fifth century, and Myrtis of Anthedon a little before Pindar whom she is said to have instructed. Anyte and Nossis are represented in the Anthology.
'Ιλου τις καθορῶν κλείνῃ πόλιν, ἦς ἐπάτησα τελέχεα, καὶ Πριάμου πάντ᾿ ἐκένωσα δόμουν, γνώσεται ἐνθεν ὅσον πάρος ἐσθενον. εἰ δὲ με γῆρας 5 ὑβρισεν, ἀρκοῦμαι μάρτυρι Μαίονίδη.

29.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
Τόλμα, νεῶν ἄρχηγε (σὺ γὰρ δρόμον ηὔραο πόντου, καὶ ψυχᾶς ἀνδρῶν κέρδεσιν ἥρεθισας), οἶον ἐτεκτὴνω δόλιον ξύλου, οἶον ἐνήκας ἀνθρώποις θανάτῳ κέρδος ἐλεγχόμενον; ἢν ὄντως μερόπων χρύσεων γένος, εἰ ἡ ἀπὸ χέρσου 5 τηλόθεν, ὡς 'Αἰδης, πόντος ἀπεβλέπετο.

30.—ΖΗΛΩΤΟΤ, οἱ δὲ ΒΑΣΣΟΤ
'Εκλάσθην ἐπὶ γῆς ἀνέμω πίτυς· ἐς τί με πόντῳ στέλλετε ναυγήν κλῶνα πρὸ ναυτιλίας;

31.—ΖΗΛΩΤΟΤ
'Ες τί πίτυν πελάγει πιστεύετε, γομφωτῆρες, ὅς πολὺς ἐς ὅρεων ρίζαν ἐλυσε νότος; αἰσιον οὐκ ἔσομαι πόντου σκάφος, ἐξήθρον ἀήταις δένδρεοι· ἐν χέρσῳ τας ἀλὸς οἶδα τύχας.

32.—ΑΔΕΣΠΟΤΟΝ
'Αρτιπαγὴ ὕβδιαισιν ἐπὶ κροκάλαισι με νῆα, καὶ μῆτω χαροποῦ κύματος ἀψαμέων, οὐδ' ἀνέμεινε θάλασσα· τὸ δ' ἀγριον ἐπλήμμυρεν χεῦμα καὶ ἐκ σταθερῶν ἱρπασαν ἤλωνος ὀλκάδα τὰν δείλαιον ὅιει κλόνος, ἕ γε τὰ πόντου 5 χεῦματα κῆν χέρσῳ λογια κῆν πελάγει.
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.
33.—ΚΤΛΑΗΝΙΟΤ

Όὐπω ναύς, καὶ ὅλωλα· τί δ᾿ ἂν πλέων, εἰ βυθὸν ἑγών,
ἐτλην; φεῦ, πάσαις ὀλκάσι μοῖρα κλύδων.

34.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Μυρία με τρίψασαν ἀμετρήτου θαλάσσης
cύματα, καὶ χέρσῳ βαΐνω ἐρεισμένην,
ὁλεσεν οὐχὶ θάλασσα, νεῶν φόβος, ἀλλ’ ἐπὶ γαῖς
ἡφαιστος. τὸς ἐρεί πόντον ἀπιστότερον;
ἐνθαν ἐφυὸ ἀπόλωλα· παρ’ ἦδονεσσί δὲ κείμαι,
χέρσῳ τὴν πελάγευς ἐλπίδα μεμφομένη.

35.—ΤΟΥ ΑΥΤΟΥ

"Ἀρτι με πηγνυμένην ἀκάτου τρόπιν ἐσπασε γείτων
pόντος, κὴν χέρσῳ εἰς ἐμὲ μηνάμενος.

36.—ΣΕΚΟΤΝΔΟΤ

'Ολκάς ἀμετρήτου πελάγους ἀνύσασα κέλευθον,
καὶ τοσάκις χαροποίς κύμασι νηξαμένη,
ἡν ὁ μέλαις οὐτ’ Ἑὔρος ἐπόντισεν, οὐτ’ ἐπὶ χέρσου
ἥλασε χειμερίων ἀγριον οἴδιμα Νότων,
ἐν πυρὶ νῦν ναυγηγὸς ἐγὼ χθονὶ μέμφομ’ ἀπίστῳ,
νῦν ἀλὸς ἠμετέρης υδατα διζομένη.
THE DECLAMATORY EPIGRAMS

33.—CYLLENIUS

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

34.—ANTIPHILUS OF BYZANTIUM

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

35.—By the Same

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

36.—SECUNDUS

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

Εἰς πηγὴν ἐπόνυμον Ἡσυχίας
α. Συγγέζεσις ἄρρυσαι. β. Τίνος οὐνεκα; α. Μηκέτ' ἀρύου.
β. Τεῦ χάριν; α. Ἡσυχίας ἦδὺ λέλογχα ποτόν. β. Δύσκολος ἢ κρήνη. α. Γεύσαι, καὶ μᾶλλον ἐρεῖς μὲ δύσκολον. β. "Ω πικροῦ νάματος. α. "Ω λαλιής.

38.—ΑΔΕΣΠΟΤΟΝ

Εἰ μὲν ἀνὴρ ἤκεις, ἄρρυσαι, ξένε, τῆςδ' ἀπὸ πηγῆς: εἰ δὲ φύσει μαλακός, μή με πῖσι πρόφασιν. ἄρρεν ἐγὼ ποτόν εἴμι, καὶ ἄνδράς μοῦν ἄρεσκώ τοῖς δὲ φύσει μαλακῶς ἢ φύσις ἐστὶν ὑδρ.

39.—ΜΟΤΣΙΚΙΟΤ

'Α Κύπριος Μοῦσαιον. "Κοράσια, τὰν 'Αφροδίταν τιμάτ', ἢ τὸν 'Ερων ὑμῖν ἐφοπλίσομαι. χαὶ Μοῦσαι ποτὶ Κύπριων ""Αρεία τὰ στωμύλα ταῦτα: ἡμῖν δ' οὐ πέτεται τοῦτο τὸ παιδάριον."

40.—ΖΩΣΙΜΟΤ ΘΑΣΙΟΤ

Οὐ μόνον ὑσμάνησι καὶ ἐν στονόεντε κυδοιμῷ ρύομ' ἀρειτόλμου θυμὸν 'Αναξιμένους, ἀλλὰ καὶ ἐκ πόντου, ὅποτ' ἐσχίσει νῆα θάλασσα, ἀστίς, ἐφ' ἡμετέρης νηξάμενον σαῦδος. εἴμι δὲ κή πελάγες καὶ ἐπὶ χθονὸς ἐλπὶς ἐκεῖνο, τὸν θρασὺν ἐκ διπλῶν ρυσαμένη 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.
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 disagreeable 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 Shield² of one Anaximenes

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

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 ἁσπίς ἀκόντων,
ἡ φόνιον στυγνοῦ κύμα φέρουσα μόθου,
ἄγριον οὐδ' ὅτε πόντος ἐπὶ κλόνων ἦλασε φωτὶ,
καὶ πικρὴ ναυτέων ἐπλεθ' ἀληθορή,
συζυγής ἀμέλησα· καλὸν δὲ σε φόρτον ἄγουσα,
ναλ φίλος, εὐκταῖων ἄχρις ἔβην λιμένων.

42.—ΙΟΤΑΙΟΤ ΛΕΩΝΙΔΟΤ

Εἰν ἐνὶ κινδύνους ἐφυγον δύο Μυρτίλος ὀπλω,
τὸν μέν, ἀριστεύσας· τὸν δ', ἐπινηξάμενος,
ἀργέστης ὅτ' ἔδυσε νεός τρόπιν· ἀσπίδα δ' ἔσχον
σωθεὶς κεκριμένην κύματι καὶ πολέμῳ.

43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

'Αρκεῖ μοι χλαῖνη λιτὸν σκέπας, οὐδὲ τραπέζαις
δουλεύσω, Μουσέων ἀνθεὰ βοσκόμενος.
μισῶ πλοῦτον ἄνουν, κολάκων τροφὸν, οὐδὲ παρ' ὁφρῦν
στήσομαι· οἴδ' ὀλγής δαιτὸς ἐλευθερίην.

44.—ΣΤΑΤΙΛΙΙΟΤ ΦΛΑΚΚΟΤ <οἱ δὲ>
ΠΛΑΤΟΝΟΣ ΤΟΤ ΜΕΓΑΛΟΤ

Χρυσὸν ἀνήρ εὐρών ἐλιπε βρόχον· αὐτὰρ ὁ χρυσὸν
ὅν λίπεν οὐχ εὐρών ἵππεν ὅν εὐρέ 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.—STATYLLIUS FLACCUS, BY SOME ATTRIBUTED TO PLATO

A man finding gold left his halter, but the man who had left the gold and did not find it, hanged himself with the halter he found.
45.—ΣΤΑΤΤΑΛΙΟΤ ΦΛΑΚΚΟΤ
Χρυσόν ἀνήρ ὁ μὲν εὗρεν, ὁ δ’ ὠλεσεν· ὄν ὁ μὲν εὐρὸν ῥήψεν, ὁ δ’ οὐχ εὐρὼν λυγρὸν ἔδησε βρόχον.
S. T. Coleridge, Poetical and Dramatic Works, 1877, ii. 374, a version made for a wager, as a tour de force in brevity. 

46.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ
Πηρὸς ἄπαις, ἥ φέγγος ἱδεῖν ἣ παῖδα τεκέσθαι εὐξαμένη, δοιῆς ἐμορευν εὐτυχίης:
tίκτη γὰρ ἦεθώς ἀελπτα μετ’ οὐ πολύ, καὶ τριποθήτου αὐτῆμαρ γλυκερῶν φέγγος ἐσεῖδε φάονσ.
Ἀρτεμίς ἀμφοτέροισιν ἐπῆκοος, ἤ τε λοχεῖα μαία, καὶ ἀργεννὼν φωσφόρος ἤ σελάων.

47.—ΑΔΕΣΠΟΤΟΝ
Τὸν λύκον ἐξ ἱδίων μαζῶν τρέφω οὐκ ἐθέλουσα, ἀλλὰ μ’ ἀναγκάζει ποιμένος ἀφροσύνη.
ἀνεξηθεὶς δ’ ὑπ’ ἐμοῦ, κατ’ ἐμοῦ πάλι θηρίον ἔσται ἢ χάρις ἀλλάξαι τὴν φύσιν οὐ δύναται.

48.—ΑΔΕΣΠΟΤΟΝ
Ζεῦς κύκνος, ταύρος, σάτυρος, χρυσὸς δι’ ἔρωτα 
Ἀγίος, Ἐυρώπης, Ἀντιόπης, Δανάης.

49.—ΑΔΗΛΩΝ
'Ελπίς καὶ σὺ, Τύχη, μέγα χαίρετε· τὸν λιμέν εὗρον·
οὐδὲν ἐμοὶ χ’ ὑμῶ. παίξετε τοὺς μετ’ ἐμε.

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.¹

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.
50.—ΜΙΜΝΕΡΜΟΤ
Τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν ἄλλος τίς σε κακῶς, ἄλλος ἀμείνων ἔρει.

51.—ΠΛΑΤΩΝΟΣ
Αἰῶν πάντα φέρει· δολιχὸς χρόνος οἴδειν ἀμείβειν οὖνομα καὶ μορφὴν καὶ φύσιν ἂδε τύχην.
A. Esdaile, Lancing College Magazine, April, 1910.

52.—ΚΑΡΠΙΤΑΛΙΔΟΤ
Ιχθύας ἀγκίστρῳ τις ἀπ᾽ ἥδονος εὔτριχι βάλλων εἴλκυσε ναυηγοῦ κράτα λιποτριχέα.
οἰκτείρας δὲ νέκυν τὸν ἀσώματον, ἐξ ἀσιδήρου χειρὸς ἐπισκάπτων λιτῶν ἔχωσε τάφον.
εὑρε δὲ κευθόμενον χρυσοῦ κτέαρ. ἡ ῥα δικαίως ἄνδράσιν εὐσεβίης οὐκ ἀπόλωλε χάρις.

53.—ΝΙΚΟΔΗΜΟΤ, οἱ δὲ ΒΑΣΣΟΤ
Ἱπποκράτης φάος ἦν μερότων, καὶ σῶτο λαῶν ἔθνεα, καὶ νεκύων ἦν σπάνις εἰν αἶδη.

54.—ΜΕΝΕΚΡΑΤΟΤΣ
Γῆρας ἐπὰν μὲν ἀπῆ, πᾶς εὐχεταῖ· ἂν δὲ ποτ᾽ ἔλθῃ, μέμφεται· ἕστι δὲ ἀεὶ κρεῖσσον ὁφειλόμενον.

55.—ΛΟΤΚΙΛΛΙΟΤ, οἱ δὲ ΜΕΝΕΚΡΑΤΟΤΣ ΣΑΜΙΟΤ
Εἶ τις γηράσας ζῆν εὐχεταί, ἄξιός ἔστι γηράσκειν πολλῶν εἰς ἑτέων δεκάδας.
THE DECLAMATORY EPIGRAMS

50.—MIMNERMUS

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

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

51.—PLATO

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

52.—CARPYLLIDES

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

53.—NICODEMUS or BASSUS

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

54.—MENECRATES

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

55.—LUCILIUS or MENECRATES OF SAMOS

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

"Εβρον Θρηκίον κρυμφο πεπεδημένον ὑδωρ
νήπιος εἰσβαίνων οὐκ ἔφυγεν θάνατον·
ἐς ποταμόν δ' ἤδη λαγαρούμενον ἤχος ὀλισθῶν,
κρυμφὸ τοὺς ἄπαλους αὐχένας ἀμφεκάρη.
καὶ τὸ μὲν ἐξεσύρη λοιπὸν δέμας· ἢ δὲ μένουσα
ὄψις ἄναγκαιν εἴχε τάφου πρόφασιν.
δύσμορος ἢς ἀδῖνα διείλατο πῦρ τε καὶ ὕδωρ·
ἀμφοτέρων δὲ δοκῶν, οὐδενὸς ἔστιν ὅλως.

57.—ΠΑΜΦΙΛΟΤ

Τίπτε παναμέριος, Παιδιοῦ κάμμορε κοῦρα,
μυρομένα κελαδεῖς τραυλὰ διὰ στομάτων;
ἡ τοι παρθενίας πόθος ἱκετο, τάν τοι ἅπηύρα
Θρηκίος Τηρεῦς αἰνὰ βιησάμενος;

58.—ΑΝΤΙΠΑΤΡΟΤ

Καὶ κραναῖς Βαξυλόων ἐπίδρομον ἄρμασι τεῖχος
καὶ τὸν ἐπ' Ἀλφειῳ Ζάνα κατηγασάμην,
κάπων τ' αἰώρημα, καὶ Ἡ ελίοιο κολοσσόν,
καὶ μέγαν αἰπεινὰν πυραμίδων κάματον,
μνάμα τε Μανσωλόο πελώριον· ἀλλ' ὅτ' ἐσείδον
Ἀρτέμιδος νεφέων ἄχρι θέουντα δόμουν,
κεῖνα μὲν ἡμαύρωτο ἐδεικνεὶ οὐσφίν Ὁλύμπου
"Αλιός οὐδέν πώ τοῖον ἑπηγάζαστο.

1 Of the proposed emendations, Harberton's καὶ ἦν, ἐτε
seems the best (I doubt if it is right): I render so.
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 ταυτπετρύγων ἐπὶ νότων
Νῦν τις ἁγίασθι δέλεα ἀθανάτων·
ἀ μὲν Ἀθηναίαν πολεμαδόκοιν, ἀ δὲ Ἀφροδίταν,
ἀ δὲ τὸν Ἀλκείδαν, ἀ δὲ ἀφόβητον Ἀρην,
σείο κατ’ εὐφόροιον γραπτὸν τέγος· ἐς δὲ νέονται
οὐρανῶν, ὃς Ὁμας Γαίε πάτρας ἔριμα.
θείη ἄνικατον μὲν ὁ βουφάγος, ἀ δὲ σὲ Κύπριος
εὐγαμον, εὐμήτων Παλλάς, ἀτρεστον Ἀρης.

60.—ΔΙΟΔΩΡΟΤ
Πύργος δ’ εἰναλήχις ἐπὶ χοιράδος, οὐσινα νήσῳ
ταυτὸν ἵκον, ὅµοιον σύμβολον εἰµὶ Φάρος.

61.—ΑДЕΣΙΠΟΤΟΝ
Γεννὸν ἱδοῦσα Λάκαινα παλίντροπον ἐκ πολέμων
παῖδ’ ἐν ἑς πάτραν ὁκὼν ἴεντα πόδα,
ἀντὶς ἄξοας δι’ ὁπατος ἠλασε λόγχαι,
ἀρρένα ρηξαμένα φθογγον ἐπὶ κταμένων·
"Ἀλλότριον Σπάρτας, εἰπεν, γένος, ἔρρε πρὸς
ἀδαν,
ἐρρ’, ἐπεὶ ἐφεύσῳ πατρίδα καὶ γενέταιν."

62.—ΕΘΝΟΤ ΑΣΚΑΛΩΝΙΤΟΤ
Ἑώνοι, τὴν περίβοτον ἑμὲ πτόλιν, Ἰλιον ἱρήν,
τὴν πάρος εὐπύργοις τείχεσι κληξομένην,
αιῶνος τέφρη κατεθήδοκεν· ἀλλ’ ἐν Ὀμήρῳ
κεῖμαι χαλκείων ἢρκος ἔχουσα πυλῶν.
οὐκέπι µὲ σκάρητι Τρωοφόρα δοῦρατ’ Ἀχαιών,
πάντων δ’ Ἑλλήνων 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,¹ one Aphrodite, one Heracles, and another dauntless Ares. They are painted on the fair dome of thy house, and mount to heaven. O Caius,² 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,³ 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

Λυδὴ καὶ γένος εἰμὶ καὶ οἴνομα· τῶν δ' ἀπὸ Κόδρου σεμνοτέρη πασῶν εἰμὶ δὲ 'Αντίμαχον.
τὸς γὰρ ἐμ' οὐκ ἦει ς; τὸς οὐκ ἀνελέξατο Λυδὴν,
τὸ ἐνυόν Μοῦσῶν γράμμα καὶ 'Αντιμάχου;

64.—ΑΣΚΛΗΠΙΑΔΟΤ, οἱ δὲ ΑΡΧΙΟΤ

Αὐταὶ ποιμαίνοντα μεσημβρινὰ μῆλὰ σε Μοῦσαι ἔδρακον ἐν κραναῖσ οὖρσιν, Ἡσίοδε,
καὶ σοι καλλιπέτηλον, ἐρυσάμεναι περὶ πᾶσαι,
ἄρεξαν δάφνας ἱερὰν ἄκρεμόνα,
δῶκαν δὲ κράνας 'Ελλεκνίδος ἐνθεον ὕδωρ,
τὸ πτανοὶ πώλου πρόσθεν ἔκοψεν ὅνυξ·
οὐ σὺ κορεσσάμενος μακάρων γένος ἔργα τε μολπαίς
καὶ γένος ἀρχαίων ἔγραφες ἡμιθέον.

65.—ΑΔΕΣΠΟΤΟΝ

Γῆ μὲν ἔαρ κόσμος πολυδένδρεον, αἰθέρι δ' ἅστρα,
'Ελλάδι δ' ήδε χθῶν, οἶδε δὲ τῇ πόλεϊ.

66.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Μναμοσύναν ἔλε θάμβος, ὅτ' ἐκλυνε τὰς μελιφῶνος
Σαπφοῦς, μὴ ἐκάταταν Μοῦσαι ἐχοὺσι βροτολ.

---

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\textsuperscript{1} is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.\textsuperscript{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\textsuperscript{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\textsuperscript{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.

\textsuperscript{3} I venture to render so: it is exceedingly improbable that δρυσδύμεναι is corrupt.

\textsuperscript{4} Pegasus.
67.—ΑΔΕΣΠΟΤΟΝ
Στῆληι μητρυίης, μακράν λίθον, ἐστεφε κοῦρος,
ὡς βλον ἡλλάχθαι καὶ τρόπον οἰόμενος·
ἡ δὲ τάφῳ κλινθείσα κατέκτανε παίδα πεσοῦσα.
feofyete μητρυίης καὶ τάφον οἱ πρόγονοι.

68.—ΑΔΕΣΠΟΤΟΝ
Μητρυιαὶ προγόνοισιν ἢτι κακόν· οὐδὲ φιλοῦσαι
σώζουσιν· Φαΐδρην γνώθει καὶ Ἰππόλυτον.

69.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ
Μητρυῖς δύσμηνις ἢτι χόλος, οὐδʼ ἐν ἔρωτι
ἦπιος· οἶδα πάθη σῶφρονος Ἰππολύτου.

70.—ΜΝΑΣΑΛΚΟΤ
Τραυλὰ μινυρόμενα, Πανδιονὶ παρθένε, φωνᾶ,
Τηρέος οὐ θεμιτῶν ἄψαμένα λεχέων,
τίπτε παναμέριος γοαέως ἀνὰ δῶμα, χελιδόν;
παῦε, ἐπεὶ σε μένει καὶ κατόπιν δάκρυα.

71.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
Κλώνες ἀπηρόιοι ταναῖς δρυός, εὔσκιον ψυσος
ἀνδράσιν ἄκρητον καῦμα φυλασσομένοις,
εὐπέταλοι, κεράμων στεγανώτεροι, οἰκία φαττῶν,
οἰκία τεττίγων, ἐνδοιοι ἀκρεμόνες,
κημὲ τὸν ὑμετέραιςιν ὑποκλινθέντα κόμαισιν
ῥύσασθ', ἀκτίνων ἡλίου φυγάδα.
THE DECLAMATORY EPIGRAMS

67.—Anonymous

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

68.—Anonymous

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

69.—Parmenion of Macedonia

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

70.—Mnasalcas

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

71.—Antiphilus of Byzantium

Overhanging branches of the spreading oak, that from on high shade well men seeking shelter from the untempered heat, leafy boughs roofing closer than tiles, the home of wood-pigeons, the home of cicadas, O noontide branches, guard me, too, who lie beneath your foliage, taking refuge from the rays of the sun.
72.—ΑΝΤΙΠΑΤΡΟΤ
Εὐκόλος Ἐρμείας, ὃ ποιμένες, ἐν δὲ γάλακτι
χαίρων καὶ δρυίῳ σπευδομένοις μέλιτι,
ἀλλ' οὖν Ἦρακλέης: ἕνα δὲ κτίλον ἡ παχύν ἄρνα
αίτει, καὶ πάντως ἐν θύσες ἐκλέγεται.
ἀλλὰ λύκους εἰργεί. τί δὲ τὸ πλέον, εἰ τὸ φυλαχθὲν
δ᾽ ὀλιγται εἴτε λύκοις, εἴθ' ὑπὸ τοῦ φύλακος;

73.—ΑΝΤΙΦΙΔΟΤ ΒΤΖΑΝΤΙΟΤ
Εὐβοῖκοι κόλποι παλινδίνητε θάλασσα,
πλαγκτὸν ὕδωρ, ἰδίους ρεύμασιν ἀντίπαλον,
ἡλίῳ κῆν νυκτὶ τεταγμένον ἐς τρίς, ἀπιστὸν
ναυσὶν ὅσον πέμπεις χεῦμα δανειζόμενον,
θαῦμα βίου, θαμβῶ σε τὸ μυρίον, οὐ δὲ ματεὺς
σὴν στάσιν: ἀρρήτω ταῦτα μέμηλε φύσει.

74.—ἈΔΕΞΙΩΤΟΝ
'Αγρὸς Ἀχαιμενίδου γενόμην ποτέ, νῦν δὲ Μενίππου
καὶ πάλιν ἐξ ἑτέρου βῆσομαι εἰς ἑτερον.
καὶ γὰρ ἐκεῖνος ἐχεῖν μὲ ποτ' φέτο, καὶ πάλιν οὖτος
οἴεται: εἰμὶ δ' ὅλως οὐδενός, ἀλλὰ Τύχης.

75.—ΕΤΗΝΟΤ ΑΣΚΑΛΩΝΙΤΟΤ
Κήν με φάγῃς ἐπὶ ρίζαν, ὃμως ἐτι καρποφορήσω
ὄσον ἐπισπείσαι σοί, τράγε, θυμένῳ.
THE DECLAMATORY EPIGRAMS

72.—ANTIPATER

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

73.—ANTIPHILUS OF BYZANTIUM

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

Δισσάν ἐκ βροχίδων ἀ μὲν μία πίονα κίχλαν, ἢ μία δ’ ἵππειά κόσςυφον εἶλε πάγα; ἄλλ’ ἀ μὲν κίχλας θαλερὸν δέμας ἐς φάος ’Ηνοῦς οὐκέτ’ ἀπὸ πλεκτάς ἥκε δεραιοπέδας, ἀ δ’ αὖθις μεθέηκε τὸν ἱερόν. ἦν ἄρ’ ἄοιδών φειδὼ κήν κωφαίς, ξεινε, λυστασίαις.

77.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πριομένα κάλλει Γανυμήδεος εἴπε ποθ’ “Ἡρα, θυμοβόροι ξάλου κέντρον ἔχουσα νόμῳ.
“’Αρσεν πῦρ ἐτεκεν Τροία Δι’ τοὐγάρ ἐγὼ πῦρ πέμψω ἐπὶ Τροία, πῆμα φέροντα Πάριν. ἦξει δ’ Ἰλιάδας οὐκ αἰετός, ἄλλ’ ἐπὶ θοῖναν γύπες, ὅταν Δαναὸι σκύλα φέρωσι πόνων.”

78.—ΔΕΩΝΙΔΟΤ [ΤΑΡΑΝΤΙΝΟΤ]

Μὴ μέμψῃ μ’ ἀπέπειρον ἀεὶ δᾶλλουσαν ὀπώρην ἀχράδα, τὴν καρποὺς πάντοτε βριθομένην. ὀπόσα γὰρ κλαδεῦσαι πεπαινομεν, ἀλλος ἐφέλκει ὀπόσα δ’ ὦμὰ μένει, μητρὶ περικρέμαται.

79.—ΤΟΥ ΑΥΤΟΥ

Αὐτοθελῆς καρποὺς ἀποτείμνομαι, ἀλλὰ πεπείρους πάντοτε μὴ σκληροῖς τύπτει μὲ χερμαδίους. μηρύσει καὶ Βάκχος ἐνυβρίζοντι τὰ κείνου ἐργα. Δυνούργειος μὴ λαθέτω σε τύχη.
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.—ΤΟΥ ΑΥΤΟΥ
Μάντιες ἀστερόεσσαν ὁσοί ζητεῖτε κέλευθον, ἔρροιτ’, εἰκαίης ψευδολόγοι σοφίης.
ὑμέας ἀφροσύνη μαίώσατο, τόλμα δ’ ἐτικτεύν,
τλήμονας, οὐδ’ ἴδην εἰδότας ἀκλείην.

81.—ΚΡΙΝΑΓΟΡΟΤ
Μὴ εἴπης θάνατον βιοτής ὅρον· εἰσὶ καμοῦσιν,
ὡς ξωῖς, ἀρχαὶ συμφορέων ἐτεραι.
ἀδρει Νικίεω Κόρου μόρον· ἦδη ἐκείτο
εἰν άλθη, νεκρός δ’ ἠλθεν ὑπ’ ἡλιον·
ἀστοί γὰρ τύμβουσ μετοχλίσαντες ὀχήμας,
εἴρυσαν ἐς ποινὰς τλήμονα δυσθανέα.

82.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Μηδ’ ὄτ’ ἐπ’ ἀγκύρης, ὅλῃ πίστευε βαλάσσῃ,
ναυτὶλε, μηδ’ εἰ τοι πείσματα χέρσος ἔχου.
καὶ γὰρ Ἰων ὄρμῳ ἐνί κάππεσεν· ἐς δὲ κόλυμβον
ναύτου τὰς ταχίνας οἶνος ἔδησε χέρας.
φεύγε χοροιτυπήν ἐπινηδίον· ἐχθρὸς Ἰάκχω
πόντος· Τυρσηνὸι τοῦτον ἔθεντο νόμον.

83.—ΦΙΛΙΠΠΟΤ
Νηὸς ἐπειγομένης ύκῦν δρόμον ἀμφεχόρευν
ديلφίνες, πελάγους ἰχθυφάγοι 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 δισθανία “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. He had gone to rest in Hades, and now his dead body has come again into the light of day. For his fellow-citizens, forcing the bolts of his tomb, dragged out the poor hard-dying wretch to punishment.

82.—ANTIPATER OF THESSALONICA

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

83.—PHILIPPUS

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

* Who captured Dionysus and were turned into dolphins by him as a punishment. See Homeric Hymn vii.
καπροφόνος δὲ κύων θηρσίν κείνους ικελώσας
dύσμορος, ὡς ἐπὶ γῆν εἰς βυθὸν ἐξέθορεν.
ὁλετὸ δ' ἀλλοτρίης θήρης χάρων· οὗ γὰρ ἐλαφρὸς. 5
πάντων ἐστὶ κυνῶν ὁ δρόμος ἐν πελάγει.

84.—ἈΝΤΙΦΑΝΟΤΣ

Νηὸς ἀλιστρέπτον πλαγιτὸν κύτος εἶδεν ἐπ' ἁκτῆς
μηλοβότης, βλασφορίς κύμασι συρόμενον,
χεῖρα δ' ἐπέρρυψεν· τὸ δ' ἐπεστάσατ' ἐς βυθὸν ἂλμης
tὸν σῶζονθ'· οὕτως πᾶσιν ἀπηχθάνετο·
ναυηγὸν δ' ὁ νομεύς ἐσχεν μόρον.  ὦ δι' ἐκείνην 5
καὶ δρυμὸι χῆροι πορθμίδα καὶ λιμένες.

85.—ΦΙΛΙΠΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νὴα μὲν ἀλεσε πόντος, ἐμοὶ δ' ἐπορεύν πάλι δαίμων
πλαζομένῳ φύσεως νῆα ποθεινοτέρην
πατρὸς ἱδὼν γὰρ ἐγὼ δέμασ εἰς ἐμὲ καίριον ἔλθον,
μουνερίτης ἐπέβην, φόρτος ὀφειλόμενος.
ἡγαγεν εἰς λιμένας δὲ καὶ ἐσπειρευν δῖς ὁ πρέσβυς, 5
νῆπιον ἐν γαίῃ, δεύτερον ἐν πελάγει.

86.—ἈΝΤΙΦΙΔΟΤ

Παμφάγος ἐρπηστής κατὰ δῶματα λιχυοβόρος μῦς,
ὁστρεον ἀθρήσας χελεσὶ πεπταμένον,
πάγωνος διερόο νόθην ὀδάξατο σάρκα·
ἀυτίκα δ' ὀστρακόεις ἐπιλατάγησε δόμος,
ἀρμόσθη δ' ἰδύναισιν· δ' ἐν κλεῖδροις ἀφύκτοις 5
ληφθεῖσ αὐτοφόνον τύμβου ἐπεστάσατο.
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.
87.—ΜΑΘΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Μηκέτι νῦν μενύριζε παρὰ δρυς, μηκέτι φάνει κλωνὸς ἐπ᾿ ἀκροτάτου, κόσσυφε, κεκλιμένος ἐχθρὸν σοι τόδε δένδρον. ἐπείγεο δ’, ἀμπελὸς ἐνθα ἄντελλε γλαυκῶν σύσκιος ἐκ πετάλων κεῖνης ταράσσ’ ἔρεισον ἐπὶ κλάδου, ἀμφὶ τ᾿ ἔκεινῃ μέλπε, λυγὺν προχέων ἐκ στομάτων κέλαδου. δρῦς γὰρ ἐπ᾿ ὀρνίθεσιν φέρει τὸν ἀνάρσιον ἵζον, ἀ δὲ βότρυν’ στέργει δ’ ὑμνοτόλους Βρόμιος.

88.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μεμφομένη Βορέην ἐπεπωτώμην ὑπὲρ ἅλμης· πνεῖ γὰρ ἔμοι Θρήκης ἦπιος οὐδ’ ἄνεμος. ἀλλὰ με τὴν μελίγηραν ἂποδανá δέξατο νάτοις δελφίν, καὶ πτηνῆν πόντιος ἤνισχεί. πιστοτάτῳ δ’ ἐρέτῃ πορῳμενομένη, τὸν ἄκωπον ναῦτιν τῇ στομάτων θέλγον ἐγὼ κιθάρη. εἰρεσίην δελφῆνες ἀεὶ Μοῦσησιν ἅμισθόν ἡνυσαν’ οὗ ψεύστης μῦθος Αριόνος.

89.—ΤΟΥ ΑΥΤΟΥ

Διμόν διξυρήν ἀπαμυνομένη πολύγηρως. Νικῶ σὺν κούραις ἤκροδλογεῖ στάχυσιν. ὀλετο δ’ ἐκ θάλπους· τῇ δ’ ἐκ καλάμης συνερίθοι νῆσαν πυρκαίαν ἀξύλων ἀστάχυων. μὴ νεμέσα, Δῆμιτρε, ἀπὸ χθονὸς εἰ βροτὸν οὔσαν 5 κούραι τοῖς γαῖης σπέρμασιν ἡμφίεσαν.

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.—PHILIPPUS OF THESSALONICA

I, the honey-voiced nightingale, was flying over the sea, complaining of Boreas (for not even the wind that blows from Thrace is kind to me),¹ 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 ΜΙΤΤΛΗΝΑΙΟΤ

Νηών ὁκυπόρων δς ἔχεις κράτος, ἵππει δαίμον, καὶ μέγαν Εὐβοίης ἀμφικρεμή σκόπελον, οὕριον εὐχομένοις δίδου πλόου Ἀρεος ἀχρίς ἐς πόλιν, ἐκ Συρίς πείσματα λυσαμένοις.

91.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Ἐρμῆ Κωρυκίων ναύων πόλιν, ὃ ἁνα, χαίροις, Ἐρμῆ, καὶ λιτῇ προσγελάσαις ὀσίῃ.

92.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀρκεῖ τέττιγας μεθύσαι δρόσος· ἀλλὰ πλόντες ἀείδειν κύκνων εἰσὶ γεγωνότεροι. ὃς καὶ ἀοιδὸς ἀνήρ, ἵππων χάριν, ἀνταποδοῦναι ὕμνους εὐέρκταις οἴδε, παθῶν ὁλόγα. τὸνεκά σοι πρῶτως μὲν ἀμείβομαι· ἥν δὲ ἐθέλωσιν ὧν Μοῖραι, πολλάκι μοι κείσαν ἐν σελίσιν.

93.—ΤΟΥ ΑΥΤΟΥ

Ἀντιπάτρος Πεισών γενέθλιον ὁπασε βιβλον μικρήν, ἐν δὲ μὴ νυκτὶ πνησάμενος. θλαος ἀλλὰ δέχοιτο, καὶ αἰνήσειν ἀοιδὼν, Ζεὺς μέγας ὡς ὀλγῷ πειθόμενος λιβάνῳ.

94.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Πούλυτον ἄγρεύσας ποτὲ Τύννηχος, εἰς ἄλος εἰς γην ἔρριθεν, 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

Tyynichus 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.
高尔, ο γάφοντα πεσεὶ συνέδησε λαγών,
φεώ, τάχα θηρευτάς ἄρτι φυγόντα κύνας.
ἀγρευθεὶς ἤγρευσεν. ὡδ' εἰς ἀλα Τύννιχος ἱχθῶν
ήκε πάλιν ζών, λύτρα λαγών ἔχων.

95.—ΑΛΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΤ

Χειμερίας νυφάδεσσι παλυνομένα τιθὰς ὅρνις
τέκνων εὔναιας ἀμφέχεε πτέρυγας,
μέσφα μιν οὐράνιον κρύος ἀλεσεν ἡ γὰρ ἔμεινεν
ἀθριος, οὐρανίων ἀντίπαλος νεφέων.
Πρόκυνη καὶ Μήδεια, κατ᾽ "Αἴδος αἰδέσθητε
μητέρες ὁρνίθων ἔργα διδασκόμεναι.

96.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Αντυγένης ο Γελόφος ἔπος ποτε τοῦτο θυγατρί
εἰπεν, ὅτ' ἦν ἤδη νεύμενος εἰς 'Αἴδην.
"Παρθένε καλλιπάρρης, κόρη δ' ἐμή, ἵσχε συνεργὸν
ὑλακάτην, ἀρκεῦν κτῆμα πέντε βίῳ.
ἡν δ' ἴκη εἰς ὑμέναιον, 'Αχαιόδος ἢθεα μητρὸς
χρηστὰ φύλασσε, πόσει προῖκα βεβαιοτάτην."

97.—ΑΛΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΤ

'Ἀνδρομάχης ἐστι θρήνου ἀκούομεν, εἰσῇ ὄραϊν
ἀερκόμεθ' ἐκ βάθρων πᾶσαν ἐρειπομένην,
καὶ μόθον Ἀλάντειον, ὑπὸ στεφάνη τε πόλησ
ἐκστεν ἐξ ἱππῶν "Εκτορα συρόμενον,
Μαυρίδεω διὰ μοῦσαν, ὁν οὐ μία πατρίς ἀοιδὸν
κοσμεῖται, γαῖς δ' ἄμφοτέρης κλῆματα."
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. Procle 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.—ΣΤΑΤΤΛΑΙΟΤ ΦΛΑΚΚΟΤ
Οιδίποδες δισσοί σε, καί Ἡλέκτρη βαρύμηνις, καὶ δεύτερος ἑλαθεῖς Ἀτρέος Ἡέλιος, ἄλλα τε πουλυπαθέσι, Σοφόκλεες, ἀμφὶ τυράννοις ἀξία τῆς Βρομίου βύβλα χροινυπίς, ταγὼν ἐπὶ τραγικοῦ κατήνεσαν θιάσοιο, αὐτοῖς ἥρων φθεγξάμενον στόμασι.

99.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ
"Ιξαλος εὐπώγγων αἰγός τόσις ἐν ποθ’ ἀλωῇ ὁμης τοὺς ἀπαλοὺς πάντας ἐδαφείς κλάδους. τῷ δ’ ἐπος ἐκ γαλῆς τόσου ἀπυςε "Κείρε, κάκιστε, γναθμοὶς ἡμέτερον κλήμα τῷ καρποφόρον, ῥίξα γὰρ ἐμπέθος οὕσα πάλιν γλυκώνεκταρ ἀνήσει, δ’ ὅσουν ἐπιστεῖσαι σοί, τράγε, θυμοκρισί." 5

100.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ
Λητούς ὠδίνων ιερή τροφέ, τὴν ἄσαλευτον Ἀγαίων Κρονίδης ὤρμησατ’ ἐν πελάγει, οὐ νύ σε δειλαίην, μᾶ τεούς, δεσποίνα, βοήσω, δαίμονας, οὐδὲ λόγους ἤψομαι Ἀντιπάτρον ὀλβίζω δ’, ὅτι Φοῖβον ἐδέξαο, καὶ μετ’ Ὑλυμπον Ἄρτεμις οὐκ ἄλλην ἥ σε λέγει πατρίδα.

101.—ΤΟΥ ΑΥΤΟΥ
Ἡρώων ὀλγαί μὲν ἐν ὁμμασιν, αἱ γάρ ἐκ λοιπαὶ πατρίδες οὐ πολλῷ γα ἀπλύτερας 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." ¹

100.—ALPHEIUS OF MITYLENE

To Delos

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

101.—BY THE SAME

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

¹ cp. No. 75. ² See No. 405 below.
102.—ΑΝΤΩΝΙΟΤ [ΑΡΓΕΙΟΤ]
'Η πρὶν ἐγὼ Περσῆς ἀκρόπτολις αἰθερίοιο, ἡ πικρὸν Ἰλιαδᾶς ἀστέρα θρεψαμένη, αἰτπολίοισιν ἐναυλον ἐρημαίοισιν ἀνείμαι, τίσασα Πριάμου δαίμοσιν ὲψε δίκας.

103.—ΜΟΤΝΔΟΤ ΜΟΤΝΑΤΙΟΤ
'Η πολύχρυσος ἐγὼ τὸ πάλαι πόλις. ἡ τού 'Ατρειδῶν οἶκον ἀπ' οὐρανίον δεξαμένη γενεῖς, ἡ Τροίην πέρσασα θεόκτιτον, ἡ βασιλείου ἀσφαλεῖ 'Ελλήνων οὐσά ποθ' ἡμιθέων, μηλόβοτος κείμαι καὶ βουνόμος ἐνθα Μυκήνη, τῶν ἐν ἐμοὶ μεγάλοιν τοῦν' ἔχουσα μόνον. Ἰλιον ἃ Νεμέσει μεμελημένων, εἴ γε, Μυκήνης μηκέθ' ὀρφωμένης, ἐσσι, καὶ ἐσσὶ πόλις.

104.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΠΙΟΤ
'Ἀργος, 'Ομηρικὴ μῦθε, και 'Ελλάδος ἱερὸν οὖδας, καὶ χρυσῆ τὸ πάλαι Περσέος ἀκρόπολι, ἐςβέσαθ' ἱρώνες κεύνων κλέος, οἶ ποτε Τροίης ἱερψαν κατὰ γῆς θείδομον στέφανον. ἀλλ' ἢ μὲν κρείσσαν ἔστιν πόλις· αἰ δὲ πεσοῦσαι ἐς κινυσθ' εὐμύκων αὐλια βουκολίων.
THE DECLAMATORY EPIGRAMS

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

102.—ANTONIUS

On the Same

I, once the stronghold of sky-mounting Perseus, I, the nurse of the star\(^1\) 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 Atreidæ, 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 Mycenæ 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.
105.—ΑΔΕΣΠΟΤΟΝ

'Εκλάσθην ἀνέμοισι πίτυς. τί με τεύχετε νή, ναυηγών ἀνέμων χερσόθι γενοσμέναν; 1

106.—ΔΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

'Ολκάδα πῦρ μ' ἐφλέξε, τόσην ἀλα μετρήσασαι, ἐν χθονί, τῇ πεύκας εἰς ἐμὲ κειραμένῃ, ἢ πέλαγος διέσωσεν, ἐπ' ἱόνος· ἄλλα θαλάσσης τὴν ἐμὲ γειναμένην εὐρον ἀπιστοτέρην.

107.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρὴν με λέγονσι, καὶ οὔκ ἵσα ποντοπορεύσαις ναυσὶ διεθύνεων ἄτρομον εὐπλοίην· οὐκ ἀπόφημί δ' ἐγώ· βραχὺ μὲν σκάφος, ἄλλα θαλάσση πᾶν ἵσον· οὐ μέτρων ἢ κρίσις, ἄλλα τύχης. ἔστω πηδαλίως ἐτέρη πλέον· ἄλλο γὰρ ἄλληθάρσος· ἐγώ δ' εἴην δαίμονι σωζομένη.

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

108.—ΑΔΕΣΠΟΤΟΝ

'Ὁ Ζεὺς πρὸς τὸν Ἔρωτα· "Βέλη τὰ σὰ πάντ᾽ ἀφελοῦμαι"·
χῶ πτανός· "Βρόντα, καὶ πάλι κύκνος ἐσῃ."

109.—ΙΟΤΑΙΟΤ ΔΙΟΚΛΕΟΤΣ

Οὐκ οἶδ᾽ ἐίτε σάκος λέξαιμί σε, τὴν ἐπὶ 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

eίτε σε βαιδών ἐμοὶ πόντου σκάφος, ἢ μ' ἀπὸ νηὸς
ὁλυμένης κόμισας νηκτὸν ἐπ' ἡδόνας.
"Ἀρεος ἐν πολέμοις ἐφυγον χόλον, ἐν τε θαλάσσῃ 5
Νηρῆος: σὺ δ' ἂρ' ἢς ὅπλον ἐν ἀμφοτέροις.

110.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ
Οὐ στέργω βαθυλητούς ἀρούρας,
οὐκ ὄλβου πολύχρωσον, οἷα Γύγης.
αὐτάρκους ἔραμαι βλου, Μακρίνε;
tὸ Μηθέν γὰρ ἄγαν ἄγαν με τέρπει.

111.—ΑΡΧΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ
Θρήκας αἰνεῖτω τις, ὑπτιστὶ μὲν ύλας
μητέρος ἐκ κόλπων πρὸς φάος ἐρχομένους,
ἐμπαλὶ δ' ὄλβιζουσιν ὅσους αἰῶνα λιπόντας
ἀπροίδῃς Κηρῶν λάτρης ἐμαρφὲ Μόρος.
oὶ μὲν γὰρ ξώοντες ἀεὶ παντοῖα περὶσσεῖν
ἐς κακᾶ, τοῖ δὲ κακῶν εὐρον ἀκός φθίμενοι.

112.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Τρὶς δέκα μὲ πνεύσειν καὶ δίς τρία μάντιες ἀστρῶν
φασίν: ἐμοὶ δ' ἀρκεῖ καὶ δεκαὶ ἡ τριτάτη
τοῦτο γὰρ ἀνθρώποις βιοτής ὄρος· ἢ δ' ἔπ' τούτῳ
Νέστορι· καὶ Νέστωρ δ' ἡλυθεν εἰς ἄλθην.

113.—ΠΑΡΜΕΝΙΩΝΟΣ
Οἱ κόρις ἄχρι κόρου κορέσαντό μον· ἅλλ' ἐκορέσθην
ἄχρι κόρου καύτος τοὺς κόρις ἐκκορίσας.
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'. 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.

113.—PARMENION

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

1 King of Lydia.  
2 cp. vii. 157, an imitation of this.  
3 The play on words cannot be reproduced.
GREEK ANTHOLOGY

114.—ΤΟΥ ΑΥΤΟΥ
Παιδὸς ἀφ’ ὑψηλῶν κεράμων ὑπὲρ ἀκρα μέτωπα κύπτοντος (Μοίρα νηπιάχως ἀφοβοῦν), μήτερ ἐξώπιθεν μαζὶ μετέτρεψε νόημα: δῖς δὲ τέκνῳ ζωῆν ἐν κεχάριστο γάλα.

115.—ΑΔΕΣΠΟΤΟΝ
'Ασπίδ' Ἀχιλλῆς, τὴν' Ἐκτορὸς αἷμα πιοῦσαν, Λαρτιάδης Δαναῶν ἤρε κακοκρισίγν' ναυγοῦ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβον Ἀἴαντος νηκτὴν ὁρμισεν, οὐκ Ἰθάκη.

115b.—ΑΔΔΟ
Καλὰ Ποσειδάων δίκασεν πολὺ μᾶλλον Ἀθήνης.
*   *   *   *   *   *   *
καὶ κρίσιν Ἑλλήνων στυγερὴν ἀπέδειξε θάλασσα, καὶ Σαλαμῖς ἀπέχει κύδος ὁφειλόμενον.

116.—ΑΔΔΟ
'Ασπίς ἐν αἰγιαλοῖς βοῶ, καὶ σήμα τινάσσει, αὐτὸν σ’ ἐκκαλέουσα, τὸν ἄξιον ἀσπιδιώτην:
"Εγρεο, παῖ Τελαμώνος, ἔχεις σάκος Αἰακίδαο."

1 The shield was awarded to Ulysses and this led to Ajax
THE DECLAMATORY EPIGRAMS

114.—By the Same

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

115.—Anonymous

On the Shield of Achilles

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 ekes 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.
117.—ΣΤΑΤΤΑΛΙΟΤ ΦΛΑΚΚΟΤ
Πένθιμον ἡμίκα πατρὶ Πολυζεϊνης ὑμέναιον ἡμυσεν ὁγκωτοῦ Πύρρος ὑπερθε τάφου, ὅπε πολυκλαῦτοι κόμασ λακίσασα καρήνου Κισσην ἀπεκρίει κλαῖσε φόνους Ἐκάβη. "Πρόσθε μὲν ἄξονίοις φθιτῶν εἰρυσάς "Εκτορα δεσμοῖς νῦν δὲ Πολυζεϊνης αἴμα δέχετ φθίμενος. Αἰακίδη, τί τοσοῦτον ἐμὴ ὁδύσσασο νηδὺ; παισίν ἐφυς γὰρ ἐμοῖς ἒπιοι οὐδὲ νέκυς."

118.—[ΒΗΣΑΝΤΙΝΟΤ]
"Ω μοι ἔγων ἡβης καὶ γήραος οὐλομένου· τοῦ μὲν ἐπερχομένου, τῆς δ' ἀπονισαμένης.

119.—ΠΑΛΛΑΔΑ
Εἰ τις ἀνὴρ ἄρχων ἔθελει κολάκων ἀνέχεσθαι, πολλοὺς ἐκδόσει τοὺς μιαροῖς στόμασιν ὡστε χρῆ τὸν ἄριστον, ἀπεχθάροντα δικαίως, ὡς κολακας μισεῖν τοὺς κολακευομένους.

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

121.—ΑΔΗΛΟΝ
Σπάρτας καὶ Σαλαμῖνος ἐγὼ φυτὸν ἀμφήριστον κλαῖοι δ' ἥθελον ἐξοχον ἢ προμάχων.
THE DECLAMATORY EPIGRAMS

117.—STATYLIUS FLACCUUS

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

118.—ANONYMOUS

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

119.—PALLADAS

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

120.—LUCIAN

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

121.—ANONYMOUS

On the Hyacinth

I am a plant for which Sparta and Salamis dispute, and I mourn for either the fairest of youths or the stoutest of warriors.¹

¹ i.e. either for Hyacinthus or for Ajax. The flower was supposed to bear the initials ΑΙ or Τ.
122.—ΑΔΕΣΙΠΟΤΟΝ, οἱ δὲ ΕΘΝΟΤ

'Ατθι κόρα μελιθρεπτε, λάλος λάλον ἄρτπάξασα
tέττυγα πτανοῖς δαίτα φέρεις τέκεσιν,
tὸν λάλον ἅ λαλόεσσα, τὸν εὐπτερόν ἅ πτερόεσσα,
tὸν ξένον ἅ ξείνα, τὸν θερινὸν θερινά;
kοὐχὶ τάχος βίψεις; οὐ γὰρ θέμις, οὔδὲ δίκαιον,
δὴ λυσθ' ὑμνοπόλοις ὑμνοπόλοις στόμασιν.

123. <ΔΕΩΝΙΔΩΤ ΑΔΕΞΑΝΔΡΕΩΣ>

'Εκ θοίνης φάος ἔσχεν ἐπ' ἀχράδα μηκὰς ιοῦσα,
ἐκ δὲ ἐφάνη τυφλὴν μηκετ' ἔχουσα κόρην,
δισσῶν τὴν ἐτέρην γὰρ ἐκέντρισεν ὄξις ἄκανθης
οξος. ἢδ' ὡς τέχνης δένδρου ἐνεργότερον.

124.—ΑΔΗΛΟΝ

Ποὶ Φοῖβος πεπόρευται; "Ἀρης ἀναμίγνυται Δάφνη.

125.—ΑΔΗΛΟΝ

Θαρσαλεόι Κελτοὶ ποταμῷ ζηλήμου Ἐρυμ ντέκνα ταλαντεύοντι, καὶ οὐ πάρος εἰσὶν τοκῆς,
πρὶν παῖν ἀθρήσωσι λελουμένον ὑδατι σεμνῷ.
ἀιφα γὰρ ἦν καὶ μήτρος ὁλοθής σιὰ κόλπων
νηπίαχοι πρῶτον προχεί δάκρυ, τὸν μὲν ἀείρας
αὐτὸς ἐπ' ἄσπιδι θῆκεν ἐδώ παῖν, οὐδ' ἀλεγίζει,
οὗπώ γὰρ γενέται φέρει νοῦν, πρὶν γὰ' ἐπαθρήσῃ.

1 We are told by Aelian that goats when suffering from
64
THEDECLAMATORYEPIGRAMS

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
(Isossephon)

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.
κεκριμένον λοντρούσιν ἐλεγξηγάμου ποταμοῖο· ἡ δὲ μετ’ εἰλείθυιαν ἐπ’ ἄλγεσιν ἄλγος ἕχουσα μῆτηρ, εἰ καὶ παιδὸς ἀληθέα οἶδε τοκῆα, ἐκδέχεται τρομέουσα, τί μήσεται ἀστατον ὕδωρ.

126.—ἈΔΕΞΙΠΟΤΟΝ

Τίνας ἄν εἴποι λόγους Κλυταμνήστρα ὅρεστον μέλλοντος αὐτῆς σφάξαι.
Πῇ ξίφος ιθύνεις; κατὰ γαστέρος, ἢ κατὰ μαξῶν; γαστήρ ἢ δὲ ἐλόχευσεν, ἀνεθρέψαυτο δὲ μαζώι.

127.—ἈΔΕΞΙΠΟΤΟΝ

"Αν περιλείψω μικρὸν ἐν ἄγγεσιν ἥδεος οἶνου, εἰς ὅξυ τρέπεται τούτο τὸ λειψόμενον· οὔτω ἀπαντλήσας τὸν ὅλου βίου, εἰς βασῶ δὲ ἑλθὼν γῆρας, ὁ πρεσβύτης γίνεται ὅξυχολος.

128.—ΑΔΗΛΟΝ

Εἴρητε δράκων, καὶ ἐπινευ ὕδωρ· σβέννυντο δὲ πηγαί, καὶ ποταμὸς κεκόνιστο, καὶ ἦν ἑτὶ δυσαλέος θήρ.

129.—ΝΕΣΤΟΡΟΣ

Εἴρητε τὸ μέν, τὸ δὲ ἔμελλε, τὸ δ’ ἦν ἑτὶ νωθρὸν ἐν εὐνῇ· αὐτὰρ δ’ ἐμψίδας ποταμῷ ὑπέθηκε γένειον. πᾶς δ’ ἄρα Κηφισὸς εἰσὸς ὑπὲρ ἀργαλεόν δὲ ἀνθερεὼν κελάρυζε. κατερχομένου δὲ ρεόθρου, Кηφισὸν κάωκυν ὄλωλότα πολλάκι Νύμφαι.
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 inconst-
stant 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.
130.—ΑΔΗΛΟΝ
Παλλάδος εἶμι φυτόν. Βρομίου τί με θλίβετε κλῶνες; ἄρατε τοὺς βότρυας· παρθένος οὐ μεθύω.

131.—ΑΔΗΛΟΝ
Οὔρεσιν ἐν δολικῷς βλασθήν πίτυν ὑέτιος με πρόχριξον γαίης ἔξεκύλησε νότος· ἔθεν γαίης γενόμην, ἀνέμοις πάλιν ὄφρα μάχωμαι· ἄνθρωποι τόλμης οὐ ποτε φειδόμενοι.

132.—ΑΔΕΣΠΟΤΟΝ
Σωφροσύνη καὶ Ἐρως κατεναντίον ἀλλήλοις ἐλθόντες ψυχὰς ὠλεσαν ἀμφότεροι· Φαίδρην μὲν κτείνειν πυρόεις πόθος Ἰππολύτου· Ἰππόλυτον δ’ ἄγνη πέφυε σασφροσύνη.

133.—ΑΔΗΛΟΝ
Εἰ τις ἀπὰξ γῆμας πάλι δεύτερα λέκτα διώκει, ναυηγὸς πλώει δις βυθὸν ἀργαλέον.

134, 135.—ΑΔΗΛΟΝ
Ἐλπίς, καὶ σὺ Τύχη, μέγα χαῖρετε· τὴν ὅδον εὕρον· οὐκέτι γὰρ σφετέροις ἐπιτέρπομαι. ἔρρετε ἄμφω, οὖνεκαν ἐν μερόπεσοι πολυπλανέες μάλα ἔστε. ὅσα γὰρ ἀπεκένως οὐκ ἐσσεται, ὑμμες ἐν ἡμῖν φάσματα, ὡς ὑπνω, ἐμβάλλετε, οἶλ’ ἐόντα. ἐρρε κακὴ γλύπη, πολυώδυνε· ἐρρετε ἄμφω. 5

68
THE DECLAMATORY EPIGRAMS

130.—Anonymous
(The Olive-tree speaks)

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

131.—Anonymous

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

132.—Anonymous

Chastity and Love, meeting in the lists, both 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,
παίξοιτ', εύγε θέλοιτε, φίλοις ἔμευχα ὑστερον ὄντας
eιρροιτ' ὅπου νοεόντας ὅπερ θέμες ἑστὶ νοῆσαι.
ἀπρεκέως μάλα πάσι πλάνη Τύχη ἑστὶ βροτοῖσιν
ἑστὶ γὰρ ἀδρανές, τὸ δ' ἐπιπλέον οὐδὲ πέλουσα. 10
γράψε τίς; οίδε θεὸς; τίνος εὐνεκεν; οίδε καὶ αὐτός.

136.—ΚΤΡΟΤ

Ἀθικτε πατήρ μ' ἐδίδαξε δασύτριχα μῆλα νομεύειν,
ὡς κεν ὑπὸ πτελέσθι καθῆμενος, ἡ ὑπὸ πέτρης
συρίσδων καλάμωσιν ἐμαὺς τέρπεσκον ἀνίας.
Πιερίδες, φεύγωμεν ἐκκινημένη πόλιν· ἀλλὰν
πατρίδα μαςτεύσωμεν. ἀπαγγέλω δ' ἁρά πάσιν 5
ὡς ὅλοις κηφήνες ἐδήλησαντο μελίσσασ.

137.—ΓΡΑΜΜΑΤΙΚΟΤ

τινὸς ἡμιγέρου πρὸς Ἀδριανῶν τὸν βασιλέα
"똠μοσυ μοι τέθυνηκε, τὸ δ' ἡμισὺ λιμὸς ἐδέγχει
σῶσόν μου, βασιλεῦ, μουσικὸν ἡμίτονον.

Πρὸς βασιλεὺς ΑΔΡΙΑΝΟΣ ἀπεκρίνατο
Ἀμφοτέρους ἀδικεῖς καὶ Πλουτέα καὶ Φαέθοντα;
τὸν μὲν ἔτ' εἰσορόων, τοῦ δ' ἀπολειπόμενος.

138.—ΑΔΕΣΠΟΤΟΝ

"Ἡν νέος, ἀλλὰ πένης· νῦν γηρῶν πλοῦσιός εἰμι,
ὁ μόνος ἐκ πάντων οἰκτρὸς ἐν ἀμφοτέρους.
διὶ τοῦτο μὲν χρήσθαι δυνάμην, ὅποτ' οὐδὲ ἐν εἰχοῦ,
νῦν δ' ὅποτε χρήσθαι μὴ δύναμαι, τότ' ἐχο.

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

139.—ΚΛΑΤΔΙΑΝΟΤ
Μαχλᾶς ἐὐκροτάλοισιν ἀνενάξουσα χορεῖας, δίσυγα παλλομένουσι τινάγμασι χαλκὸν ἀράσσει.  *  *  *  *  *  *  *
tῆς μὲν ὑποκλέπτων πολιήν τρίχα, γείτονα μοίρης. ἤλεματος ἀκτίσι χαράσσεται ὑμματος αὐγή. 5 ψευδόμενον δ' ἔρύθημα κατέγραφεν ἄχροος αἰδώς, ἀγλαίῃ στέψασα νόθη κεκαλυμμένα μῆλα.

140.—ΤΟΥ ΑΥΤΟΥ
"Εδρῆν χαλκεόπεζον ἐπὶ προθύροις Ἐλικώνος εἰστήκει θεράπτων τις ὑπὲρ νῶτοι μεμαρτώς, οὐδ' ἔθελεν μοιγέοντι πορεῖν ἐπὶ βαθρὸν ἀοίδης· τούνεκά μεν θώρηξε νόον πολύμητις ἀνάγκη.

141.—ΑΔΕΣΠΟΤΟΝ
Κοινῇ πάρ κλισίᾳ ληθαργικὸς ἦδε φρενοπλῆξ
tείμενοι, ἀλλήλων νόθον ἀπεσκέδασαν. ἐξέθορε κλίνης γὰρ ὁ τοιμήμεις ὑπὸ λύσσης, καὶ τὸν ἀναίσθητον παυτὸς ἔτυπτε μέλους. πληγαὶ δ' ἀμφοτέροις ἔγενοντ' ἄκος, αἷς ὁ μὲν αὐτῶν 5 ἔγρετο, τὸν δ' ὑπηρο ποιύμεν ἔριψε κόπος.

142.—ΑΔΕΣΠΟΤΟΝ
Κρημνοβάταν, δίκερων, Νυμφῶν ἡγήτσαρ Πᾶνα ἀξόμεθ', ὃς πετρίνου τούδε κέκηδε δόμου, ἦλαον ἔμμεναι ἄμμιν, ὃσοι λίβα τῆνδε μολόντες ἀναύον πόματος, δίψαν ἀπωσάμεθα.

1 Probably a library or hall of a literary institute
THE DECLAMATORY EPIGRAMS

139.—CLAUDIANUS

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

140.—BY THE SAME

A serving-man stood in the porch of Helicon¹ 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.²

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.

¹ What he means is a mystery to us. The circumstances must have been known to the public.

73
143.—ἈΝΤΙΠΑΤΡΟΥ

Διότι τοι δόμος σύντος (ἐπεὶ παρὰ κύματι πηγῆς
?id♭ιμαι νοτέρας δεσπότις ἡδόνος),
ἀλλὰ φίλοις· πόντῳ γὰρ ἐπὶ πλατὺ δειμάντωντι
χαίρω, καὶ ναύταις εἰς ἐμὲ σωζομένοις.
ιλάσκει τήν Κύπριν· ἐγὼ δὲ σοι ἢ ἐν ἑρωτι
οὐρίος, ἢ χαροτυ πνεύσομαι ἐν πελάγει.

5

144.—ἈΝΤΙΘΗΣ

Κύπριδος σύντος ὁ χώρος, ἐπεὶ φίλοιν ἐπλετο τήνα
αἰέν ἀπ’ ἡπείρου λαμπρὸν ὄρην πέλαγος,
ὁφρα φίλοιν ναυτήσι τελῇ πλόου· ἀμφὶ δὲ πόντος
dειμαίνει, λυπαρὸν δερκόμενος ξόανων.

145.—ᾆΔΕΣΠΟΤΟΝ

Ἐλθὼν εἰς αἰήνην, ὅτε δὴ σοφῶν ἤνυσε γῆρας,
Διογένης ὁ κύων Κροῖσον ἴδων ἐγέλα,
καὶ στρῶσας ὁ γέρων τὸ τριβόνιον ἐγγὺς ἐκείνου,
τοῦ πολύν ἐκ ποταμοῦ χρυσόν ἀφυσαμένου,
ἐἶπεν: "Ἐμοὶ καὶ νῦν πλείων τόποι· ὅσα γὰρ εἶχον, δὲ
πάντα φέρω σὺν ἐμοί. Κροῖσε, σὺ δ’ οὐδὲν ἔχεις."
Auronius, Epigr. 54.

146.—ᾆΔΕΣΠΟΤΟΝ

Ἐλπίδα καὶ Νέμεσιν Ἐυνοοῦ παρὰ βωμὸν ἔτευξα,
τὴν μὲν, ἵνα ἐλπίζης· τὴν δ’, ἵνα μηδὲν ἔχης.

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,² 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.
147.—ΑΝΤΙΓΩΡΟΠΟΤ ΡΟΔΙΟΤ

"Ω ίτε Δῆμητρος πρὸς ἀνάκτορον, ὦ ίτε, μῦσται, μὴ δ' ὑδατος προχοάς δείδιτε χειμερίους. τοῖον γὰρ Ξενοκλῆς ἔδειχνος ἀσφαλὲς ὕμμιν ξεύγμα διὰ πλατέος τοῦδ' ἐβαλεν ποταμοῦ.

148.—ΑΔΕΣΠΟΤΟΝ

Τὸν βίον, Ἡράκλειτε, πολὺ πλέον ἤπερ ὅτ' ἐξης δάκρυς νῦν ὁ βίος ἔστη ἔλεεινότερος. τὸν βίον ἄρτι γέλα, Δημόκριτε, τὸ πλέον ἢ πρὶν νῦν ὁ βίος πάντων ἔστι γελοιότερος. εἰς ὑμέας δὲ καὶ αὐτός ὅρων, τὸ μεταξὺ μεριμνῶν πῶς ἁμα σοι κλαύσω, πῶς ἁμα σοι γελάσω.

149.—ΑΝΤΙΠΑΤΡΟΤ

Εἰχεν Ἀριστείδης ὁ βοκέρριος οὐκ ἀπὸ πολλῶν πολλά, μὴς δ' οἶος καὶ βοδὸς εὐτορίην. ἀλλὰ γὰρ οὐδ' ὁ πένης ἐφυγε φθόνον· ἦματι δ' αὐτῷ θῆρες οἶν, τὴν βοῦν δ' ὠλέσε δυστοκίη. μισῆσας δ' ἄβληθης ἐπαύλουν, ἀμματὶ πήρης ἐκ ταύτης βιοτήν ἄχραδος ἐκερέμασεν.

150.—ΤΟΥ ΑΥΤΟΥ

Πλοῦτος Ἀριστείδη δάμαλις μία καὶ τριχόμαλλος ἦν οἶς· ἐκ τούτων λιμὸν ἔλαυνε θύρης. ᾿Ημβροτε δ' ἀμφοτέρων ἀμυνὴν λύκος, ἔκτανε δ' ὀδίς τὴν δάμαλιν· πενήθης δ' ὠλετο βουκόλιον. πηρόδετῳ δ' ὅ γ' ἵμαντι κατ' αὐχένους ἀμμα λυγώσας, ὥποκτρὸς ἀμυκήτῳ κάθανε πάρ καλύβη.
THE DECLAMATORY EPIGRAMS

147.—ANTAGORAS OF RHODES

Hie ye, hie ye, ye initiated, to the temple of Deme-ter, fearing not the winter floods. So safe a bridge for you hath Xenocles, the son of Xeinius, 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’s services in building it are mentioned in an inscription.
151.—ΤΟΥ ΑΥΤΟΥ
Ποῦ τὸ περὶβλεπτὸν κάλλος σέο, Δωρὶ Κόρινθε;  
ποῦ στεφάναι πύργων, ποῦ τὰ πάλαι κτέανα,  
ποῦ νηοὶ μακάρων, ποῦ δώματα, ποῦ δὲ δάμαρτες  
Σισύφιαι, λαῶν θ’ αἰ ποτὲ μυριάδες;  
οὐδὲ γὰρ οὐδ’ ἦχος, πολυκάμμορε, σεῖο λειτυπται,  
πάντα δὲ συμμάρφασ εξέβαγεν πόλεμον.  
μοῦναι ἀπὸρθητοὶ Νηρηῖδες, ‘Οκεανοῦ  
κοῦραι, σὸν ἄχεων μίμουμεν ἀλκυόνες.

152.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
"Αδε ποθ’ ἀ κλεινὰ Πριάμου πόλις, ἀν ἀλαπάξαι  
‘Ελλάνων δεκέτης οὐκ ἐτάλασσεν ἄρης  
ἀμφαδόν, ἀλλ’ ἦπειοι κακὸν εὔλογο. αἰθὲ δ’ Ἐπειδὴ  
kάθανε πρὶν τεῦξαι δουρατέαν παγίδα.  
οὐ γὰρ ἂν, Ἀτρειδῶν ὀροφηφάγον ἀψαμένων πῦρ,  
οὔτω ἐφ’ ἀμετέρους λάεσιν ἦρπόμαι.

153.—ΤΟΥ ΑΥΤΟΥ
‘Ο πόλις, πὴ σέο κείνα τὰ τεῖχεα, πὴ πολυβούλων  
νηοί; πὴ δὲ βοῶν κράσα τεμνομένων;  
πὴ Παφίας ἀλάβαστρα, καὶ ἡ πάγχρυσος ἐφεστρίς;  
pὴ δὲ Τριτογενοῦς δεῖκελον ἐνδαπής;  
pάντα μόθος χρονίθε τε χύως καὶ Μοῖρα κραταί;  
ἠρπασεν, ἀλλοτέν ἄμφιβαλοῦσα τύχην.  
καὶ σε τόσον νίκησε βαρὺς φθόνοπ; ἀλλ’ ἀρα μοῦνον  
οὖνομα σὸν κρύψαι καὶ κλέος οὐ δύναται.
THE DECLAMATORY EPIGRAMS

151.—ANTIPATER OF SIDON

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

79
GREEK ANTHOLOGY

154.—TOY AYTOY

'Ιλήκοις, πολιούχε. σὲ μὲν χρυσανγεῖι νηφ, ἀς θέμις, ἀ τλάμων Ἰλίως ἡγασάμην ἀλλὰ σὺ μὲ προκέλοιται ἐλώριον ἀντὶ δὲ μήλου πᾶσαν ἀπεδρέψω τείχεοι ἀγλαίην.

ἀρκιοῦν ἦν θυάσκειν τὸν βουκόλον εἰ γὰρ ἄθεσμος 5 ἐπλετο, τὰς πάτρας οὐκ ἀλήτημα τόδε.

155.—TOY AYTOY

Εἰ μὲν ἀπὸ Σπάρτης τις ἔφυς, ξένε, μή με γελάσης οὐ γὰρ ἐμὸν μοῦνα ταῦτα τέλεσο σε Τύχη.

εἰ δὲ τις ἔς Ἄσις, μὴ πένθες Δαρδανικῶς γὰρ σκῆπτροις Αἰνεαδῶν πᾶσα νέευκε πόλις.

εἰ δὲ θεῶν τεμένη καὶ τείχεα καὶ ναετήρας ζηλήμων δητῶν ἐξεκένωσεν ἂρης,

εἰμὶ πάλιν βασίλεια. σὺ δὲ, ὁ τέκος, ἀτρομε Ῥώμη, βάλλε καθ' Ἑλλήνων σής ξυγόδεσμα δίκης.

156.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Δέρκεο τὸν Τροίας ἢ δεκέτη λόχου εἰσίδε πῶλον εὐόπλου Δαναῶν ἐγκυνὸν ἡσυχίης.

τεκταίνει μὲν Ὁπειός, Ἀθηναίε τὲ κελεύει ἔργου ὑπὲκ νῶτου δ' Ἑλλᾶς ὀλὰ δύτεται.

ἡ ῥα μᾶταν ἀπόλουτο τόσος στρατός, εἰ πρὸς ἄρη 5 ἦν δόλου Ἀτρείδαις ἐσβλότερος 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.
157.—ἈΔΕΣΠΟΤΟΝ

Τίς θεών ἐίπεν Ἡρωτα; θεοῦ κακῶν οὐδὲν ὀρῶμεν ἔργον· ὥς άνθρώπων αἴματι μειδιάει.
οὐ θὸν ἐν παλάμαις κατέχει ξίφος; ἤνει ἄπιστα τῆς θεοδομήτου σκῦλα μαυφονίης.
μήτηρ μεν σὺν παιδί κατέφθιε· αὐτὰρ ἐπ' αὐτοῖς ποίνιμος ἐκτείνεις φῶτα λιθοκτονίη.
καὶ ταῦτ' οὔτ' Ἀϊδος, οὔτ' Ἀρεός, ἔργα δ' Ἡρωτος λεύσομεν, οἷς παῖξει κείνος ὁ νηπίαχος.

158.—ἈΔΕΣΠΟΤΟΝ

Ἀ τρισσαλὶ ποτὲ παῖδες ἐν ἀλλήλαισιν ἐπαίξον κλήρῳ, τίς προτέρη βῆσται εἰς αἰδην·
καὶ τρίς μὲν χειρῶν ἐβαλον κύδουν, ἤλθε δὲ πασῶν ἐς μίαν· ἡ δ' ἐγέλα κλήρον ὀφειλόμενον.
ἐκ τέγεος γὰρ ἀελπτον ἔπειτ' ὀλισθε πέσημα δύσμορος, εἰς δ' ἁίδην ἠλύθεν, ὡς ἐλαχεῖν.
ἀψευδής ὁ κλήρος, ὅτε κακῶν εἰς δὲ τὸ λόφον οὔτ' ευχαὶ θυτοῖς εὐστοχοι, οὔτε χέρες.

159.—ἈΔΕΣΠΟΤΟΝ

Κρανίων ἐν τριάδοισι κατοιχομένου τις ἐσαθρῶν εἰκόνα τὴν κοινὴν οὐκ ἐδάκρυσε βλοῦν·
δεξιτερῆν δ' ἔρρυσεν ἐπὶ χόνα, καὶ λίθων ἤκεν, κωφὸν μὲν δοκεότ' ἀλλὰ πνέοντα δίκης.
ძυτέον ὡς γὰρ ἐπληξεν, ἀφῆλατο, καὶ τὸν ἀφέντα πήρωσεν, γλυκεροῦ βλέμματος ὀρφανίσας.
καὶ πάλιν εἰς ἁίδην ἐκολάζετο, τὴν ἱδίν δὲ ἐκλαυσεν χειρῶν εὐστοχον ἀφροσύνην.
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.
GREEK ANTHOLOGY

160.—ΑΔΕΣΠΟΤΟΝ

'Ἡρόδοτος Μοῦσας ὑπεδέξατο· τῷ δ' ἀρ' ἐκάστη ἀντὶ φιλοξενίας βιβλοῦ ἔδωκε μλαν.

161.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

'Ἡσιόδου ποτὲ βιβλοῦ ἑμᾶς ὑπὸ χερσὶν ἐλίσσων Πύρρην ἐξαπίνης εἶδον ἐπερχομένην βιβλοῦ δὲ ρίψας ἐπὶ γῆν χερὶ, τούτ’ ἐβόησα: "Ἑργα τί μοι παρέχεις, ὦ γέρον Ἡσίοδε;" J. A. Pott, Greek Love Songs and Epigrams, i. p. 96.

162.—ΑΔΕΣΠΟΤΟΝ

"Ἡμην ἀχρείον κάλαμος φυτόν· ἐκ γαρ ἐμείο ὤν σῦκ', ὦ μῆλον φύεται, ὦ σταφυλῆ· ἀλλὰ μ' ἀνήρ ἔμυσσ' ἐλικωνίδα, λεπτὰ τορήσας χείλεα, καὶ στεινὸν ῥοῦν ὅχεσυνάμενος. ἐκ δὲ τοῦ εὐτρό πίοιμι μέλαν ποτόν, ἐνθεός οἶα, πᾶν ἐπος ἀφθέγκτω τῷ δὲ λαλῶ στόματι.

163.—ΑΔΕΣΠΟΤΟΝ

'Εκ πυρὸς Ἰλιακοῦ δοράτων μέσον ἠρπασεν ἡρως Ἀινειάς, ὦσιον παιδὶ βάρος, πατέρα. ἐκλαγε δ' Ἀργείοις: "Μη ψαύετε· μικρὸν ἐς ἅρη κέρδος ὁ γηραλέος, τῷ δὲ φέροντι μέγα." 5

164.—ΑΔΗΛΟΝ

Τίς σε, Δικαιοσύνη, βροτὸς ἡκαχεν;—Οὕτος ὁ κλέπτης ἐνθάδε με στήσας, οὐδὲν ἔχων πρὸς ἐμὲ.

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."

¹ There is a play on the title Works and Days of one of Hesiod's poems.
GREEK ANTHOLOGY

165.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

'Οργὴ τοῦ Δίως ἔστι γυνῆ, πυρὸς ἀντιδοθεῖσα δῶρον, ἀνυηρὸν τοῦ πυρὸς ἀντίδοτον. ἄνδρα γὰρ ἐκκαλεῖ ταῖς φροντίσεσιν ἦδὲ μαραλνεῖ, καὶ γῆρας προπετές τῇ νεότητι φέρει. οὐδ' ὁ Ζεύς ἀμέρμηνος ἔχει χρυσόθρονον "Ηρην· πολλάκις γοῦν αὐτὴν ρίψεν ἀπ' ἀθανάτων, ἥρι καὶ νεφέλης μετήρον· οίδεν "Ομηρος, καὶ Δία συγγράφας τῇ γαμετῇ χόλιον. οὔτως οὐδέποτ' ἐστὶ γυνὴ σύμφωνος ἀκοίτη, οὐδὲ καὶ ἐν χρυσὲρ μυγμυμένη δαπέδῳ.

166.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν "Ομηρος ἐδείξε κακὴν σφαλερὴν τε γυναῖκα, σώφρονα καὶ πόρυνη, ἀμφότερας ὀλέθρον. ἐκ γὰρ τῆς 'Ελένης μοιχευσαμένης φόνος ἄνδρῶν, καὶ διὰ σωφροσύνην Πηνελόπης θάνατοι. Ἡλίας οὖν τὸ πόνημα μιᾶς χάριν ἐστὶ γυναικὸς· αὐτὰρ 'Οδυσσείη Πηνελόπη πρόφασις.

167.—ΤΟΥ ΑΥΤΟΥ

'O Ζεύς ἀντὶ πυρὸς πῦρ ὀπασεν ἄλλο, γυναῖκας. εἴθε δὲ μῆτε γυνὴ, μῆτε τὸ πῦρ ἐφάνη· πῦρ μὲν δὴ ταχέως καὶ σβέννυται· ἡ δὲ γυνὴ πῦρ ἀσβεστον, φλογερὸν, πάντως ἀναπτόμενον.

168.—ΤΟΥ ΑΥΤΟΥ

Μὴν οὖλομένην γαμετὴν ὁ τάλας γεγάμηκα, καὶ παρὰ τῆς τέχνης μὴν ἴδοις ἀρξάμενον.

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

165.—PALLADAS OF ALEXANDRIA

Woman is the wrath of Zeus, given to men in the place of fire, a grievous exchange. 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." Oh, man of much wrath,

* "Wrath" being the first word of the Iliad, which as a grammarian he had to read.
GREEK ANTHOLOGY

Φμοι ἑγὼ πολύμηνις, ἔχων διχόλωτον ἀνάγκην, 
τέχνης γραμματικῆς καὶ γαμετῆς μαχίμης.

169.—TOY AYTOY

Μὴν ἂν Ἀχιλλῆς καὶ ἐμοὶ πρόφασις γεγένηται 
οὐλομένης πενής γραμματικευσαμένῳ. 
 eius δὲ σὺν Δαναοῖς με κατέκτανε μῆνις ἐκεῖνη, 
πρὶν χαλέπδος λιμὸς γραμματικῆς ὀλέσει. 
ἀλλ’ ἐν’ ἀφαρπάξῃ Βρισῆδα πρὶν Ἀγαμέμνων, 
τὴν Ἑλένην δ’ ὁ Πάρις, πτωχὸς ἐγὼ γενόμην.

170.—TOY AYTOY

Νηδύν ἀναίσχυντον στιβαροῖς ἁσχυνα λογισμοῖς, 
σωφροσύνης κολάσας ἑντερον ἄργαλέον· 
ei γὰρ ἔχω τὸν νοῦν ἐπικείμενον ύψόθε γαστρός, 
πῶς μὴ νικήσω τὴν ὑποτασσομένην;

171.—TOY AYTOY

"Οργάνα Μουσάων, τὰ πολύστονα βιβλία πωλῶ, 
eis ἐτέρας τέχνης ἔργα μετερχόμενος. 
Πιερίδες, σωκσυθείς λόγοι, συντάσσομαι ὑμῖν· 
σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

172.—TOY AYTOY

"Ελπίδος οὐδὲ Τύχης ἐτὶ μοι μέλει, οὐδ’ ἀλεγίζω 
λοιπὸν τῆς ἄπατης· ἡλιθοῦν εἰς λιμένα. 
eιμὴ πένης ἀνθρωπος, ἐλευθερίῃ δὲ συνοικῶ· 
ὑβριστὴν πενής πλούτου ἀποστρέφομαι.

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 Briscis, 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.—ΤΟΥ ΑΥΤΟΥ

'Αρχὴ γραμματικῆς πεντάστιχος ἐστὶ κατάρα: πρῶτος μὴν ἔχει δεύτερος οὐλομένην, καὶ μετὰ δ' οὐλομένην, Δαναῶν πάλιν ἄλγεα πολλά: ὁ τρίτατος ψυχὰς εἰς 'Αἰξὴν κατάγει τοῦ δὲ τεταρταῖον τὰ ἐλώρια καὶ κύνες ἄργοι: 5 πέμπτου δ' οἰωνοὶ, καὶ χόλος ἐστὶ Δίως. πῶς οὖν γραμματικὸς δύναται μετὰ πέντε κατάρας, καὶ πέντε πτώσεις, μὴ μέγα πένθος ἔχειν;

174.—ΤΟΥ ΑΥΤΟΥ

'Ἐνθάδε παιδεύουσιν ὅσοις κεχώλωτο Σάραπις, τοῖς ἀπ' οὐλομένης μηνιδοῖς ἀρχομένωι: ἐνθα τροφὸς κατὰ μήνα φέρει μισθὸν μετ' ἀνάγκης, βύβλῳ καὶ χάρτῃ δησαμένη πενίην: ώς δὲ κάπνισμα τιθεὶ παρὰ τὸν βρόντον, ώς παρὰ τόμβον,

τὸν μικρὸν χάρτην, τὸν παραριπτόμενον. κλέπτει δ' ἐξ ὄλγου μισθοῦ, καὶ χαλκὸν ἀμείβει, καὶ μολύβδον μίσγει, καὶ τὸ ἔθος δέχεται. εἰ δὲ τις εἰς ἐνιαυτὸν ἄγων χρυσὸν νόμισμα, ἐνδεκάτῳ μηνῖ, πρὶν προφέρειν, μετέβη, ἄγνωμων τε φανεῖς, καὶ τὸν πρότερον διασύνας γραμματικὸν στερέσας μισθὸν ὅλου ἔτεος.

175.—ΤΟΥ ΑΥΤΟΥ

Καλλίμαχον πολὺ καὶ Πίνδαρον, ἢδὲ καὶ αὐτὰς πτώσεις γραμματικῆς, πτώσιν ἔχον πενίης.
THE DECLAMATORY EPIGRAMS

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 \textit{Iliad}, which was the regular text-book.
Δωρόθεος γὰρ ἐμὴν τροφίμην σύνταξιν ἐλυσε,  
πρεσβείην κατ᾽ ἐμοῦ τὴν ἀσεβὴ τελέσας.  
ἀλλὰ σὺ μου πρόστηθι, Θέων φίλε, μηδὲ μ’ εάσης  
συνδέσμῳ πενίης τὸν βλον ἐξανύσαι.

176.—ΤΟΥ ΑΥΤΟΥ

'Εκλήθην παρὰ σοῦ τοῦ ῥήτορος· εἶ δ’ ἀπελειφθην, 
τὴν τιμήν ἄπέχω, καὶ πλέον εἰμὶ φίλος. 
οὐδὲ γὰρ ἡ ψυχὴ τὸ φάγεῖν κρίνουσα γέγηθεν, 
ἀλλὰ μόνον τιμῆς αἰσθομένη τρέφεται.

177.—ΑΔΕΣΠΟΤΟΝ

Αἰαντός παρὰ τύμβων ἀπαρβήτω τοπαστὰς 
Φρυξ ἦρωι κακῆς ἢρχεν ἐπεσβολῆς· 
"Αἶας δ’ οὐκέτ’ ἐμιμνεν" ὁ δ’ ἀντεγέγονεν ἐνερθε. 
"Μέμνεν" ὁ δ’ οὐκέτ’ ἐτηλ ξωδα ἀποβθίμενον.

178.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

'Ως πάρος Ἀτζιοῦ, νῦν Καίσαρος ἀ’Ρόδος εἰμὶ 
νάσος, ἵσον δ’ αὐχὼ φέγγος ἀπ’ ἀμφοτέρων. 
ἳδη σβενσμέναν με νέα κατεφώτισεν ἀκτίς, 
"Αλιε, καὶ παρὰ σοῦ φέγγος ἐλαμψε Νέρων. 
πῶς εὐπω τίνι μᾶλλον ὀφείλομαι; δς μὲν ἕδειξεν 5 
ἐξ ἀλῶς, ὃς δ’ ἰδὴ ρύσατο δυομέναν.

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's 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, xv. 717.
³ The epigram probably refers to the stay of Tibarius at Rhodes, like No. 287 below.
GREEK ANTHOLOGY

179.—ΔΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]
Τοξοβόλον τὸν Ἐρωτα τῆς ἔξεσεν ἐκ λιβανωτοῦ,
tὸν ποτὲ μηδ’ αὐτῶ Ὁνὸς ἀποσχόμενον;
όψε ποθ’ Ἡφαίστῳ κεῖται σκοπός, δὴ καθορᾶσθαι
ἔπρεπεν οὐκ ἄλλως ἢ πυρὶ τυφόμενον.

180.—ΠΑΔΔΑΔΑ
Τύχη καπηλεύουσα πάντα τὸν βίον,
ἄσυνεκέραστον τὴν φύσιν κεκτημένη,
καὶ συγκυκὼσα καὶ μεταντλοῦσ’ αὐτ’ πάλιν,
καύτη κάπηλός ἐστι νῦν τις, οὐ θεά,
tέχνην λαχοῦσα τήν τρόπων ἐπαξίαν.

181.—ΤΟΥ ΑΥΤΟΥ
Ἀνεστράφησαν, ὡς ὅρω, τὰ πράγματα,
καὶ τὴν Τύχην νῦν δυστυχοῦσαν εἰδομεν.

182.—ΤΟΥ ΑΥΤΟΥ
Καὶ σὺ Τύχη δέσποινα, τύχην ἄτυχὴ πόθεν ἔσχες;
ἡ παρέχουσα τύχας πῶς ἄτυχής γέγονας;
μάνθανε καὶ σὺ φέρειν τὰ σὰ ῥέματα, καὶ σὺ διδάσκον
τὰς ἄτυχεῖς πτώσεις, ὅσ παρέχεις ἐτέροις.

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,\(^1\) 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 πρὶν υὴν ἔχουσα, καπηλεύεις μετὰ γῆρας,
θερμοδότης μερότων νῦν ἀναφαινομένη.
νῦν οὖσώς στένει καὶ σὺ τεῦν πάθος, ἀστάτε δαιμον, 5
τὴν σήν, ὡς μερόπων, νῦν μετάγουσα τύχην.

184.—ἈΔΕΣΠΟΤΟΝ

Πίνδαρε, Μουσάων ιερὸν στόμα, καὶ λάλε Σειρῆν,
Βακχυλίδη, Σαπφοῦς τ' Ἀιολίδες χάριτες,
γράμμα τ' Ἀνακρεόντος, 'Ομηρικὸν ὡς τ' ἀπὸ ἐρέμα
ἐστασας οἰκείοις, Στησίχορ', ἐν καμάτοις,
ἡ τε Σιμωνίδεω γλυκερή σελή, ἢδυ τε Πειθοῦς,
"Ἰβυκε, καὶ παίδων ἄνθος ἀμησάμενε,
καὶ ξίφος Ἀλκαίοι, τὸ πολλάκις αἴμα τυράννων
ἐσπειρεῖ, πάτρης θέσμια ῥύμομεν,
θηλυμελεῖς τ' Ἀλκμάνος ἀθάνοις, ὑλατε, πάσης
ἀρχὴν οὗ λυρικῆς καὶ πέρας ἐστάσατε.

185.—ἈΔΕΣΠΟΤΟΝ

'Αρχιλόχοι τάδε μέτρα καὶ ἥχηστες ἱαμβοὶ,
θυμοῦ καὶ φοβερῆς ὕδος ἐπεσβολῆς.

186.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βίβλοι Ἀριστοφάνεως, θεϊὸς πόνος, αἰσιω Ἀχαρνεὺς
κισσὸς ἐπὶ χλωρῆν πουλὺς ἐσεισε κόμην.
ἡνίδ' ὅσον Διόνυσον ἔχει σελή, οἷα δὲ μύθοι
ῄειςιν, φοβερῶν πληθώμενοι χαρίτων.
ὁ καὶ θυμὸν ἄριστε, καὶ Ἐλλάδος ἥθεσιν ἵσα,
κωμικέ, καὶ στῦξας ἅξια καὶ γελάσας.
THE DECLAMATORY EPIGRAMS

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

184.—Anonymous

Pindar, holy mouth of the Muses, and thou, Bac-
chylides, garrulous Siren, and ye, Acolian graces of
Sappho; pen of Anaereon, and thou, Stesichorus,
who in thy works didst draw off Homer's stream;
honeyed page of Simonides, and thou, Ibysus, 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 Aleman, 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!
187.—ADESIPOTON

Αὐταὶ σοι στομάτεσσιν ἀνηρείψαντο μέλισσαι
ποικίλα Μουσάων ἄνθεα δρεψάμεναι;
αὐταὶ καὶ Χάριτες σοι δωρήσαντο, Μένανδρε,
στωμύλων εὐτυχίην δράμασιν εὐθέμεναι.
ξέσως εἰς αἰώνα; τὸ δὲ κλέος ἔστιν Ἀθήναις
ἐκ σέθεν οὐρανίων ἀπτόμενον νεφέων.

188.—ADESIPOTON

'Ανθίδος εὐγλώσσου στόμα φέρτατον, οὐ σέο μεῖζον
φθέγμα Πανελλήνων πᾶσα κέκευθε σελίς;
πρῶτος δ' εἰς τε θεόν καὶ ἐς οὐρανὸν ὤμα ταυτόσας,
θείε Πλάτων, ἡθη καὶ βίον ἡγάζασο,
Σωκρατικῷ Σάμιον κεράσας μυκτήρι φρόνημα,
κάλλιστον σεμνῆς σῆμα διχοστασίης.

189.—ADHALON

"Ελθεῖτε πρὸς τέμενος ταυρώπιδος ἄγλαδιν "Ἡρης,
Δεσβίδες, ἅβρα ποδῶν βῆμαθ' ἐλυσόμεναι,
ἐνθα καλὸν στῆσασθε θεῇ χρόνῳ ὠμοίον ὅ τ' ἀπάρξει
Σαπφῶ χρυσείην χερσὶν ἔχουσα λύρην.
ὁλβιαί ὄρχηθμοι πολυγηθέος ἦ γλυκῶν ὠμοῦν
εἰσαίειν αὐτῆς δόξετε Καλλιότης.

190.—ADHALON

Δεσβίον Ἡρίνην τόδε κηρίον' εἰ δὲ τι μικρόν,
ἀλλ' ὄλον ἐκ Μουσέων κυρνάμενον μέλιτι.
οἱ δὲ τριηκόσιοι ταύτης στίχοι ἵσοι Ὁμήρῳ,
τῆς καὶ παρθενικῆς ἐννεακαιδεκέτευς."
THE DECLAMATORY EPIGRAMS

187.—Anonymous

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

188.—Anonymous

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

189.—Anonymous

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

190.—Anonymous

_On Erinna's poem “The Spindle”_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 φῶβῳ, ἢ καὶ ἐφ᾿ ἱστῶ ἐστήκει Μουσέων λάτρης ἐφαπτομένη.
Σαπφῶ δ᾿ Ἡρώνης ὅσσον μελέεσσιν ἁμείνων,
"Ἡρώνα Σαπφοῦς τόσσον ἐν ἐξαμέτροις.

191.—ΑΔΗΛΟΝ

Οὔκ ἂν ἐν ἡμετέρουι ποιημάμπτοις λαβυρίνθους ῥηθίδως προμόλοιος ἐς φάος, αἰκε τύχης τοῖον γὰρ Πριαμίς Κασσάνδρη φοίβασε μύθους, ἀγγελος οὐς βασιλεῖ ἐφρασε λοξοτρόχις.
eἰ δὲ σε φίλατο Καλλιόπη, λάβε μ᾽ ἐς χέρας· εἰ δὲ 5 νῆις ἐφις Μουσέων, χερὸ βάρος φορεῖς.

192.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

α. Αἱ βίβλοι, τίνες ἐστε; τί κεῦθετε; β. Ὁγα-
tέρες μὲν
Μαιονίδου, μύθων δ᾽ ἱστορεῖς Ἰλιακῶν·
ἀ μία μὲν μηνιδίων Ἀχιλλέως, ἔργα τε χειρὸς
Ἐκτοράς, δεκέτους τ᾽ άθλα λέγει πολέμου·
ἀ δ᾽ ἑτέρα μόχθον τὸν Ὀδυσσέας, ἀμφὶ τε λέκ-
tροις
χρηέως ἀγαθᾶς δάκρυν Πηνελόπας.
a. "Ἰλατε σὺν Μοῦσαισι· μεθ᾽ ὑμετέρᾳ γὰρ ἄοιδᾶς
eἴπεν ἐχειν αἰῶν ἐνδεκα Πιερίδας.

193.—ΑΔΗΛΟΝ

Εἰς τὴν ἱστορίαν Φιλοστοργίου
"Ἰστορίην ἑτέλεσσα θεοῦ χαρίτεσσι σοφῆσι,
πράγματ᾽ ἀληθείας ποικillé ὕφναμενος.

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

Nor 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 Maconides, 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.
ΓΡΑΜΜΑΤΑ ΔΩΔΕΚ’ έχει ΦΙΛΟΣΤΟΡΓΙΟΣ, ΟΥΝΟΜΑ ΚΑΛΩΝ.
ΤΟΥΝΕΚΑ ΔΗ ΚΑΤΑ ΓΡΑΜΜΑ ΛΟΓΟΥΣ ΑΝΕΓΡΑΨΑΤΟ ΤΟΥΤΟΥΣ,
ΑΡΚΛΕΝΟΣ ΠΡΩΤΟΥ ΑΠΟ ΓΡΑΜΜΑΤΟΣ, ΕΙΤΕΝ ΕΦΕΞΗΣ,
ΚΑΙ ΔΙΑ ΤΗΣ ΑΥΤΩΝ ΑΡΧΗΣ ΕΘΝ ΟΥΝΟΜΑ ΓΡΑΨΑΣ.

195.—ΑΔΕΣΠΟΤΟΝ

ΚΩΝΣΤΑΝΤΙΝΙΑΘΗΣ ΛΣΚΛΗΡΙΩΣ ΑΣΤΥΝ ΥΕΡΑΙΡΩΝ
ΓΡΑΨΕΝ ΑΝΑΞΑΡΒΟΥ ΠΑΤΡΙΑ ΚΥΔΑΛΙΜΗΣ.

196.—ΜΑΡΙΝΟΤ ΝΕΑΠΟΛΙΤΟΤ

ΕΙΣ ΤΩΝ ΒΙΟΥ ΠΡΟΚΛΟΥ

'ΑΘΑΝΑΤΟΙΣ ΘΕΟΙΣ ΚΕΧΑΡΙΣΜΕΝΑ ΠΑΝΤΟΤΕ ΡΕΖΩΝ
ΚΑΙ ΤΑΔ’ ΕΠ’ ΕΥΣΕΒΕΟΝΤΙ ΝΟΦ ΣΥΝΕΓΡΑΨΕ ΜΑΡΙΝΟΣ.

197.—ΤΟΥ ΑΥΤΟΥ

ΚΑΙ ΤΟΔΕ ΣΗΣ ΞΑΘΕΣ ΚΕΦΑΛΗΣ ΠΕΡΙΩΣΙΟΝ ΕΡΓΟΥ,
ΠΡΟΚΛΕ ΜΑΚΑΡ, ΠΑΝΤΩΝ ΒΡΕΤΑΣ ΕΜΠΝΟΟΥ ΟΤΤΙ ΜΑΡΙΝΟΥ
ΑΘΑΝΑΤΩΝ, ΜΕΡΟΠΕΣΣΙ ΒΟΘΘΟΝ ΕΥΣΕΒΕΣΣΙΝ,
ΑΝΤΙ ΤΕΗΣ ΙΕΡΗΣ ΚΕΦΑΛΗΣ ΨΥΧΟΣΟΝ ΆΛΚΑΡ
ΚΑΛΛΙΤΕΣ, ΩΣ ΒΙΟΤΗΝ ΘΕΟΤΕΡΠΕΑ ΣΕΙΟ ΛΙΓΑΙΩΝ
ΓΡΑΨΕ ΤΑΔ’ ΕΣΟΜΕΝΟΙΣ ΜΝΗΜΗΑ ΣΟΝ ΑΡΕΤΑΩΝ.

198.—ΑΔΕΣΠΟΤΟΝ

ΝΩΝΟΣ ΕΓΩ. ΠΑΝΟΣ ΜΕΝ ΕΜΗ ΠΟΛΙΣ: ΕΝ ΦΑΡΙΤΗ ΔΕ
ΕΓΧΕΙ ΦΩΝΗΕΝΤΙ ΓΟΝΑΣ ΗΜΗΣΑ ΓΥΓΑΝΤΩΝ.

102
THE DECLAMATORY EPIGRAMS

194.—Anonymous

On the Same

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

195.—Anonymous

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

196.—Marinus of Neapolis

On the "Life of Proclus"

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

197.—By the Same

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

198.—Anonymous

I am Nonnus; my native city was Panopolis, but in Alexandria I mowed down by my vocal sword the children of the giants.¹

¹ i.e. in that part of his Dionysiaca which describes the battle between Dionysus and Typhoeus.
Δίον Ὄρειβασίου, τὸν ἀθανάτην διὰ τέχνην πολλάκι δειμαίνουσα μέτοις ἀνεβάλλετο Μοίρη.

200.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Βίβλος μηχανικής Κυρίνος δὲ μιν ἐξεπόνησε, Μαρκέλλου γυναῖκοι συνερχομένου κατὰ μόχθου.

201.—ΤΟΥ ΛΥΤΟΥ

Θέσφατα μαντώνος Φοιβηδίδος ὁργία τέχνης ἀστρολόγων Παύλος μ᾽ ἐδιδάξατο κύδιμον ἄνηρ.

202.—ΤΟΥ ΛΥΤΟΥ

Βίβλος Θέωνος καὶ Πρόκλου, τῶν πανσόφων ἐκλογής πτολεύτης, 

θεὸν πτολεύτης μὲν, καὶ Πρόκλος μετρεί χθόνα: 

Πρόκλος μὲν οὖν ὑπνόμαι, καὶ Θεόν μετρεῖ πτολεύτης, 

ἀμφοὶ δὲ ἐπίσης τῶν ἐπαίνων ἠξίων, 

ἀμφοὶ δὲ ἀμοιβὴν τῶν λόγων τετεύχατον. 

Θεῶν Πρόκλου γάρ λαμβάνων σοφᾶς θέσεως, 

δείκνυε ταύτας τοὺς δρόμους τῶν ἀστερῶν. 

Πρόκλος δὲ δείξεις τοῦ Θέωνος λαμβάνων, 

ταύτας ἀναλύει καὶ προβάλλει τὰς θέσεις. 

ἀλλ᾽, ὥσοφὴ ξυνωρί, χαῖρε μοι λίαν 

χαίρους Θεῶν ἄριστε, πάνοροιν κάρα, 

ὁ νῦν πυκάξων τὴν Ἀλεξάνδρου πτολεύτης 

χαίρους δὲ καὶ σὺ, Πρόκλε, τοῦ Σαρπηδόνου 

ἄριστον αἷμα τοῖς ὀλοῖς βοώμενον. 

104
THE DECLAMATORY EPIGRAMS

199.—Anonymous

This is the work of divine Oribasius, 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 and universally acclaimed!

1 The celebrated physician.
2 Because he was Lycian.
203.—ΦΩΤΙΟΤ, οἱ δὲ ΔΕΟΝΤΟΣ
"Ερωτα πικρόν, ἀλλὰ σώφρονα βίον
ὁ Κλειτοφόντος ὀσπέρ ἐμφαίνει λόγος·
ὁ Λευκίππης δὲ σωφρονέστατος βίος
ἀπαντάς ἐξίστησιν· πῶς τετυμμένη,
κεκαρμένη τε καὶ κατηχειωμένη,
τὸ δὴ μέγιστον, τρὶς θανοῦσ᾽ ἐκαρτέρει.
εἰπέρ δὲ καὶ σὺ σωφρονεῖν θέλεις, φίλος,
μὴ τὴν πάρεργον τῆς γραφῆς σκόπει θέαν,
τὴν τοῦ λόγου δὲ πρώτα συνδρομήν μᾶθ᾽
νυμφοστολεῖ γὰρ τοὺς ποδοῦντας ἐμφρόνως.

204.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Μὴ με τὸν Αἰάντειον ἀνοχμάσσειας, ὀδίτα,
πέτρον, ἀκοντιστὴν στήθεος Ἐκτορέου.
εἰμὶ μέλας τρηχύς τε· σὺ δ᾽ εἶρεο θεῖον"Ομηρον,
πῶς τὸν Πριαμίδην ἑξεκύλισα πέδω.
νῦν δὲ μόλις βαιόν με παροχλίζουσιν ἀροῦρης
ἀνθρωποι, γενεής αἰσχεα λευγαλέης.
ἀλλὰ μὲ τὶς κρύφειεν υπὸ χθονὸς· αἰδέομαι γὰρ
παίγνιον οὐτιδανοῖς ἀνυράσι γινόμενος.

205.—ΑΡΤΕΜΙΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ
Βο κολικαί Μοίσαι σποράδες ποκά, νῦν δ᾽ ἁμα πᾶσαι
ἐνίτι μιᾶς μᾶνδρας, ἐνίτι μιᾶς ἀγέλας.

206.—ΕΤΠΙΘΙΟΤ ΑΘΗΝΑΙΟΤ
Στέγαντος τὴν Καθόλου
Ταυτολόγων κανόνων φεῦ πληθύος, ἥδ᾽ ἄδηλων
ξυσμάων, λεπτὸς τὰς ἐχάραξε δόναξ.
THE DECLAMATORY EPIGRAMS

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"

On 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.
GREEK ANTHOLOGY

όμματά μεν κέκμηκε, τένων, ράχις, ἱών, ὄμοι τῆς Καθόλου δὲ φέρω τὴν ὀδύνην καθόλου.

207.—ἈΔΗΛΟΝ

Μήτιν Ἐπικτήτοιο τεῷ ἐνικάθθη θυμῷ,
觖ρα κεν εἰσαφίκηαι ἐς οὐρανίους κενεδίας,
ψυχὴν ὑψικέλευθον ἐλαφρίξων ἀπὸ γαιῆς.

208.—ἈΛΛΟ

"Ὅς κεν Ἐπικτήτοιο σοφὴν τελέσειε μενοινήν,
μειδιάει, βιώτοιο γαληνιάων ἐν πόντῳ,
καὶ μετὰ ναυτιλίην βιοτήσιον εἰσαφικάνει
οὐρανίην ἅψιδα καὶ ἁστερίην περιωτήν.

209.—ἈΔΗΛΟΝ

ἀπὸ ξενωτοῦ πρὸς στρονθίων

Τίπτε μετοκλάξεις πωτωμένη ὥζον ἀπ’ ὥζου;
τοῖα καὶ ἄλλῃ ἔρεξε, καὶ οὐ φύγειν ἐξοφορίας
ἡμετέρους δόνακας, περὶ δὲ πτερὰ πυκνὰ βαλοῦσα
ἢλθε τεχνήνητα, καὶ οὐκ ἐθέλουσα, πρὸς ἀνδρα.

210.—ΑΔΕΣΙΠΟΤΟΝ

Εἰς βιβλίον Τακτικῶν Ὀρβικίου

Δέρκεο μοι κρατερῶν καμάτων ἐγκύμονα βιβλίου,
ἡν πάρος Ἀδριανὸς μὲν ἄναξ ἔχειν ἐν πολέμωσι,
κρύσε δ’ ἀεργή χρόνων ἄσπετον ἐγγύθι λύθης,
ἀλλ’ ὑπὸ καρτερόχειρος Ἀναστασίου βασιλῆς.
THE DECLAMATORY EPIGRAMS

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

207.—Anonymous

On the "Manual" of Epictetus

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

208.—Anonymous

On the Same

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

209.—Anonymous

A Fowler to a Bird

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

210.—Anonymous

On the "Tactics" of Orbicius

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

'

5

οἶδα γὰρ ἄνδροφόνου καμάτους πολέμιοι διδάσκειν
οἶδα δὲ πῶς μετ' ἔμειο καὶ ἐσπερίπης ἄλος ἄνδρας
cαι Πέρσας ὀλέσεις, καὶ αἰνομόρους Σαρακηνοὺς,
cαὶ θοῦν ἰπποκέλευθον ἀρειμανέον γένος Οὐνών,
pετράων τ' ἐφύπερθεν ἀλυσκάξοντας Ἰσσαύρους.
πάντα δ' ὑπὸ σκήπτρουσιν Ἀραστασίοιο τελέσω,
cαὶ Τραϊανοῦ φανάτερον ἡγαγεν αἰών.

211.—ΑΔΗΛΟΝ

Παιήνων, Χείρων, Ἀσκληπίως, Ἰπποκράτης τε
τοὺς δ' ἐπὶ Νίκανδρος προφερέστερον ἐλλαχεν εὐχος.

212.—ΑΔΑΟ

Φάρμακα πολλὰ μὲν ἐσθιλὰ μεμυγμένα, πολλὰ δὲ
λυγρὰ
Νίκανδρος κατέλεξεν, ἐπιστάμενος περὶ πάντων
ἀνθρώπων. ἦ γὰρ Παιήνως ἐστί γενέθλις.

213.—ΑΔΑΟ

Καὶ Κολοφών ἀρίδηλος ἐνὶ πτολέσσι τέτυκται,
δομους θρεψαμένη παίδας ἀριστονόους,
πρωτότοκοι μὲν Ὅμηρον, ἀτὰρ Νίκανδρον ἐπειτα,
ἀμφοτέρους Μοῦσαις οὐρανίησι φίλους.

214.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Τῇ τῶν λόγων σου κογχύλη, Πορφύριε,
βάπτεις τὰ χείλη, καὶ στολίζεις τὰς φρένας.
THE DECLAMATORY EPIGRAMS

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

211.—Anonymous

On Nicander

Apollo, Chiron, Aesclepius, 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.
GREEK ANTHOLOGY

215.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Αἰεὶ θηλυτέρησιν ὑδῷρ κακῶν Ἐλλησποντος,
ξεῖνε Ὀλυμπίκης πεύθεοι Δυρραχίδος.
πλῶς γὰρ ἐς Σηστόν μετὰ νυμφίου ἐν δὲ μελαίνη
φορτίδι τὴν Ἐλλησ μοῦραν ἀπεπλάσατο.
Ἡροῖ δειλαῖ, σὺ μὲν ἀνέρα, Δημαχος δὲ
νύμφης, ἐν παύροις ὑλέσατε σταδίους.

216.—ΟΝΕΣΙΤΟΤ ΚΟΡΙΝΘΙΟΤ

'Αρμονίης ἵερον φήσεις γάμον ἀλλ' ἀθέμιστος
Οἰδίποδος. λέξεις 'Αντιγόνην ὁσίην'
ἀλλὰ καστίγνητοι μιαρώτατοι. ἀμβροτος Ἰνώ.
ἀλλ' Ἀθάμας τλήμων. τευχομελής κυθάρη
ἀλλ' αὐλὸς δύσμουσος. ἦς ὡς ἐκεράσατο Θήβῃ
δαίμων, ἐσθλὰ κακοὶς δ' εἰς ἐν ἐμίζεν ἵσα.

217.—ΜΟΤΚΙΟΤ ΣΚΕΤΟΛΑ

Αἰ χλυαροὶ, τί ποτ' ἄρα τὰ μὲν θύμα καὶ τιθύμαλλα
κεῖτε καὶ χλοερὴν αἰγύνομον βοτάνην,
γυρὰ δ' ἐν τό ἀλλήλαις σκιρτήματα γαῦρα τίθεσθε
ἀμφὶ τὸν υλιβάτην ἀλλόμεναι Νόμον;
οὔκ ἀπὸ πνημαχίας ἀποπαύεστε; μή ποτ' ἀπεχθής ἐν
ἀντήσῃ κορύνῃ χειρὸς ἀπ' αἰσθολικῆς.

218.—ΑΙΜΙΛΙΑΝΟΤ ΝΙΚΑΕΩΣ

'Αβάλε χειμερίου με κατέκλυσε κύματα πόντου
δειλαίην, νεκύων φόρτον ἀμειψαμένην.
215.—ANTIPATER OF MACEDONIA

Even, 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

(ep. 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.¹ 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.
GREEK ANTHOLOGY

αιδέομαι σωθείσα. τί μοι πλέον ὅρμον ἵκέσθαι,
δευομένη φωτῶν πείσματα δησομένων;
Κωκυτοῦ με λέγοιτε βαρὺ σκάφος· ὠλεσα φῶτας, 5
ὦλεσα· ναυηγοὶ δ’ εἰσὶν ἔσω λιμένος.

219.—ΔΙΟΔΩΡΟΤ ΣΑΡΔΙΑΝΟΤ
Αὐγιβότου Σκύροιοι λιπὸν πέδον Ἰλιον ἐπλῶ
ὁῖος ’Αχιλλείδης πρόσθε Νεοπτόλεμος,
τοῖος ἐν Αἰνεάδῃ Νέρων ἁγὸς ἁστὺ Ῥέμου
νεῖται, ἐπ’ ὠκυρόν Θύβριν ἁμειψάμενοι,
κοῦρος ἐκ’ ἀρτυγενεναι ἔχων χυόν. ἀλλ’ ὦ μὲν ἐγγχεὶ 5
θεὸν ὁ δ’ ἁμφοτέρους, καὶ δορὶ καὶ σοφίῃ.

220.—ΘΑΛΛΟΤ ΜΙΛΗΣΙΟΤ
’Α χλεαρὰ πλατάνιστος ὦδ’ ὡς ἔκρυψε ψιλεύντων
ὄργια, τὰν ἱερὰν φυλλάδα τεινομένα.
ἀμφὶ δ’ ὁρ’ ἀκρεμόνεσσιν ἐοῖς κεχαρισμένος ὥραις
ἡμερίδος λαρῆς βότρυς ἀποκρέμαται.
οὕτως, ὁ πλατάνιστε, φύουσ· χλεαρὰ δ’ ἀπὸ σεῖο
5 φυλλάς ἀεὶ κεύθῳ τοὺς Παφίης ἑτάρους.

221.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ
Αὐγάξῳ τὸν ἀφυκτον ἐπὶ σφραγίδος ’Ερωτα
χερσὶ λεοντέλαν ἀνισχεῦτα βλαν,
ὡς τὰ μὲν μάστυγα κατ’ αὐχένος, ὃ δὲ χαλινοὺς
εὐθύνει· πολλὰ δ’ ἀμφιτέθηλε χάρις.
φρίσσῳ τὸν βροτολογοῦ· ὦ γὰρ καὶ θῇρα δαμάξων
5 ἀγριον, οὔδ’ ὀλίγον ψελσεται ἁμερίων.

1 How the whole crew of the ship had perished we are not

told.
THE DECLAMATORY EPIGRAMS

ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my 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.
222.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

'Ανέρα θήρ, χερσαίον ὁ πόντιος, ἀπνουον ἐμπνους,
ἀράμενος λοφής ύγρόν ὑπέρθε νέκυν,
eἰς ψαμάθους ἐκώμισα. τὸ δὲ πλέον; ἐξ ἀλὸς εἰς γῆν
νηξάμενος, φόρτου μυσθὸν ἔχω θάνατον
δαίμονα δ' ἀλλήλων ἡμείς ἐμεῖς· ἢ μὲν ἐκεῖνον
χθῶν ἐμὲ, τὸν δ' ἀπὸ γῆς ἐκτανε τούμον ὦδωρ.

223.—ΒΙΑΝΟΡΟΣ

'Αγγελλήν πάρ Ζηνός ἐπει φέρεν ἡροδίνης
αἰετός, οἶων ὁ μοῦνος ἐνουράνιος,
οὐκ ἔφθη τὸν Κρήτα· θοὴν δ' ἐπετείνατο νευρήν,
πτηνὸν δ' ὅ πτερόες ἴδος ἐλεγήσατο.
Ζηνός δ' οὕτι Δίκην ἐλαθεν μόνος· ἔμπεσε δ' ὀρνις 5 ἄνδρί, τὰ δ' εὐστοχίς ἀνταπέτισε βέλη.
αὐχένι δ' ἰδόν ἐπηξεν, δὴ ἦπατι κοίμησεν αὐτός·
ἐν δὲ βέλος δισσῶν αἰμ' ἐπειν θανάτων.

224.—ΚΡΙΝΑΓΟΡΟΤ

Ἄγα μὲ τὴν εὐθηλου, ὅσων ἐκένωσεν ἀμολγήνες
οὐθατα πασάων πουλυγαλακτοτάτην,
γευσάμενος, μελινηδὲς ἐπεί τ' ἐφραύσατο πιαρ
Καίσαρ, κὴν νηυσὶν σύμπλουσ εἰργάσατο.
ἡξω δ' αὐτίκα που καὶ ἐς ἀστέρας· ὦ γὰρ ἐπέσχον 5
μαζὶ ὑμὸν, μείων οὐδ' ὅσον Ἀιγιόχου.
THE DECLAMATORY EPIGRAMS

222.—ANTIPHILUS OF BYZANTIUM

(A Dolphin speaks)

I took on my back the dripping corpse and bore it to the beach; the beast saved the man, the sea creature that of the land, the living the dead. But what did it avail me? I swam from sea to land, and receive death as payment for my 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.
GREEK ANTHOLOGY

225.—ONEΣΤΟΤ

'Ασωπῆς κρήνη καὶ Πηγασίος, ὑδατ’ ἀδελφά, ἵππου καὶ ποταμοῦ δώρα ποδορραγέα.
χῶ μὲν ἔγον’ Ἐλικώνος, ὁ δὲ φλέβας 'Ακροκορίνθου ἔπληξ’. ὁ πτέρυγος εἰς ἵσον εὔστοχία.

226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Δι δ’ ἤγετε ξονθαλ σμβληθίδες ἧκαρα μέλισσαι
φέρβεοθ’ ἥδι θύμων ρικνὰ περικνίδια,
ἡ πετάλας μάκωνος, ἡ ἀσταφίδιτιδα ρώγα,
ἡ ἴον, ἡ μάλων χυνών ἐπικαρπόειον.
πάντα περικνίξαςθε, καὶ ἄγγεα κηρώσαςθε,
ὁφρα μελισσοῦσος Πὰν ἐπικυψεῖον
gεύστατι τὸ μὲν αὐτός, ὁ δὲ βλεστηρίδι χειρὶ
cαπνώσας βαινὴν κύμμι λίπη μερίδα.

227.—ΒΙΑΝΟΡΟΣ

'Ακταίην παρὰ θέια διανγέος ἐνδοθεν ἁλμᾶς
ἰχθύα ποιυπόδην ἐδρακεν ἰχθυβόλος.
νηχομένω δ’ ἐπόρουσε καὶ ἐξ ἀλὸς ἦκ’ ἐπὶ χέρσον
ἀρτάγην, ἄγρησ δεμὸν ὑποφθάμενος.
ἀυτὰρ ὁ δισκηθεῖς κατακαίριος ἐμπεσε δειλῷ
πτωκὶ ταχὺς: σχοίνῳ κεῖτο γὰρ ὑπναλέος.
τὸν δὲ χυθεῖς περὶ πάντα πεδίσατο, φωτὶ δ’ ὑπ’
ἄγρης
ἐμβυθθῆς ἄγρη χερσόθεν ἱντίασε.

228.—ΑΠΟΛΛΩΝΙΔΟΤ

'Αγγελίης ἦκουσεν ἀνωίστου Μελίτεια,
νίέα σὺν φόρτῳ κύματι κρυπτόμενου.
225.—HONESTUS

Asopus fount and Pegasus are sister springs, the one a river-god’s 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

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

227.—BIANOR

(cp. No. 14)

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

228.—APOLLONIDES

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

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

ηδόσιν δ' ἐπικέλεσαν ἀλκελυστον δέμας ἄλλου
δύσμορος οἰκείης σύμβολον εἴδε τύχης,
νιέα δ' ὡς ἐστειλε. Δίων δ' ἐπὶ νηὸς ἀθραύστου
ηλθεν εὐκταιῆς σῶος ἀπ' ἐμπορίης.
μητέρες ὃς ἀνίσου μοίρης λάχοι· ἡ μὲν ἀελπτον
ξανθ' ἔχει, κείνη δ' ὅψεται οὐδὲ νέκυν.

229.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

'Ἀρχαιὴ σύνδεσμεν, καπηλικὰ μέτρα φιλεῦσα,
eὐλαλε, πρηγγελως, εὐστομε, μακροφάρυξ,
αἰὲν ἐμὴς πενίης βραχυσύμβολε μύστῃ, λάγυνε,
ηλθες ὁμοὶ ὑπ' ἐμὴν χείρα ποτὲ χρόνιονος.
ἀθ' ὀφελεῖς καὶ ἀμικτος ἀνύμφευτος τε παρεῖς,
ἀφθοροϊς ὃς κούρη πρὸς πόσιν ἐρχομένη.

230.—ΟΝΕΣΤΟΤ

'Αμβαίνων Ἔλικόνα μέγαν κάμες, ἀλλ' ἐκορέσθης
Πηγασίδος κρήνης νεκταρέων λιβάδων·
οὔτως καὶ σοφίης πόνος ὀρθίος· ἦν δ' ἀρ' ἐπ' ἀκρον
tέρμα μόλης, ἀρύσῃ Πιερίδων χάριτας.

231.—ΑΝΤΙΠΑΤΡΟΤ [ΣΙΔΩΝΙΟΤ]

Ἀὕην με πλατάνιστον ἐφεστύγουσα καλύπτει
ἀμπελος· ὀθνεῖη δ' ἀμφιτέθηλα κόμη,
ὁ πρὶν ἐμοῖς θαλέθουσιν ἐνθρέψας' ὄροδάμνοις
βότρυας, ὡ ταύτης οὐκ ἀπετηλοτέρη.
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 befell 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."
το ἤν μέντοι ἐπείτα τιθηνεῖσθω τις ἑταῖρην, ἢτες ἀμείψασθαι καὶ νέκυν οἴδε μόνη.

232.—ΦΙΛΙΠΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
'
'Αδριακόι κύτους λαμίδος τὸ πάλαι μελάγηρος,
ἡνίκ’ ἐγαστροφόρουν Βακχιακᾶς χάριτας,
νῦν κλασθεὶς κείμαι νεοθηλεί καρτερὸν ἔρκος
κλῆματι, πρὸς τρυφερὴν τεινομένως καλύβην.
αἰεί τοι Βρομῷ λατρεύομεν· ἡ γεραδὸν γὰρ
φλουροῦμεν πιστῶς, ἡ νέαν ἐκτρέφομεν.

233.—ΕΡΤΚΙΟΤ
Λαύτὼ τοι ἐκτάμνοντι γεράνδρα, κάμμορε Μίνδων,
φωλᾶς ἀραχναῖῃ σκαῖδον ἐτυψε πόδα,
νεώθεν ἀντιάσασα· χύδην δὲ ἐβρομὰ εμελαίνη
σητεδόν χλωρὴν σάρκα κατ᾽ ἀστραγάλους,
ἐτμήθη δ’ ἀπ’ τῆς στιβαρᾶς γόνου, καὶ σε κομίζει
μουνόποδα βλωθρῆς σκηπάνιον κοτῖνου.

234.—ΚΡΙΝΑΓΟΡΟΤ
'Αχρι τεῦ, ἃ δεῖλαιε, κεναίσιν ἐπ᾽ ἐλπίςι, θυμέ,
πωτηθεῖσι ψυχρῶν ἁσσοτάτω νεφέων,
ἀλλος ἄλλ’ ἐπ’ ὅνειρα διαγράψεις ἀφένοιο;
κτητὸν γὰρ θυτητὸς οὐδὲ ἐν αὐτόματον.
Μουσέων ἄλλ’ ἐπὶ δῶρα μετέρχει ταῦτα δ’ ἀμυνδρὰ 5
eἰδώλα ψυχῆς ἥλερμάτουσι μέθες.

235.—ΤΟΥ ΑΥΤΟΥ
'Αγχουροι μεγάλαι κόσμου χθόνες, ὡς διὰ Νείλος
πιμπλάμενος μελάνων τέμνει ἀπ’ Αἰθιόπων,
own. Such a mistress let a man cherish who, unlike her kind, knows how to requite him even when he is dead.

232.—PHILIPPOS OF THESSALONICA

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

233.—ERYCIUS

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

234.—CRINAGORAS

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

235.—BY THE SAME

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

Great bordering regions of the world which the full stream of Nile separates from the black Aethiopians,
GREEK ANTHOLOGY

άμφοτεραι βασιλῆς ἐκοινώσασθε γάμοιςιν,
ἐν γένοις Διήγητο καὶ Διβύς θέμεναι.
ἐκ πατέρων εἰς παισίν πάλι τοίσιν ἀνάκτων
ἐμπεδον ἣπείρωσι σκῆπτρον ἐπ᾽ ἀμφοτέραις.

236.—ΒΑΣΣΟΤ ΔΟΛΛΙΟΤ

'Αρρηκτοι Μοιρῶν πυμάτην ἐσφράγισαν ὅρκοι
τῷ Φρυγῷ πάρ βωμῷ τὴν Πριάμου θυσίην.
ἀλλὰ σοι, Αἰνεία, στόλος ἱερὸς Ἰταλῶν ἡ δῆ
ὁρμον ἔχει, πάτρης φροίμον οὐρανίης.
ἐσ καλὸν ὀλετο πύργος ὁ Τρώϊος· ἢ γὰρ ἐν ὀπλοῖς
ἡγέρθη κόσμου παντὸς ἀνασσα πόλις.

237.—ΕΡΤΚΙΟΤ

α. Βουκόλε, πρὸς τῷ Πανόσ, ὁ φήγινος, εἰπέ, κολοσσὸς
οὗτος, ὅτε σπένδεις τὸ γλάγος, ἔστι τίνος;
β. Τῷ λευκοτοπάλα Τιμυνθῶ. οὐ δὲ τὰ τόξα,
νήπιο, καὶ σκυτάλην ἀγριέλαιον ὄρης;
χαίροις Ἀλκείδα δαμαληφάγε, καὶ τάδε φρούρει
αὐλία, κῆς ὀλίγων μυρίόβοια τίθει.

238.—ΑΝΤΙΠΑΤΡΟΤ

Βουπαίς ὑπόλλων τόδε χάλκεον ἔργον οὐνατᾶ,
ἀγλαίης Δητοῖ καὶ Διὶ μαρτυρίη,
οὔθ' ὅτι τήσε μάτην Ζεύς ἦρατο, χάτι κατ' αἶνην
ὁμματα καὶ κεφαλῆν ἀγλαίως ὁ Κρονίδης.
οὔθ' Ἡρη νεμεσητῶν ἔχευσατο χαλκὸν οὐνατᾶς,
ἐν μετ' Ἑλευθνίης τοίον ἀπεπλάσατο.

1 Heracles.
2 The reference is to Hom. Il. ii. 478, a verse which seems to have become proverbial.
THE DECLAMATORY EPIGRAMS

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

236.—BASSUS LOLLIUS

The inviolable oath of the Fates decreed that final
sacrifice of Priam slaughtered on the Phrygian altar.
But thy holy fleet, Aenæas, 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’s¹
who wrestled with the lion. Seest thou not his bow,
simpleton, and his club of wild olive? All hail to
thee, calf-devouring Heracles, and guard this fold,
that, instead of these few, my cattle may be ten
thousand."

238.—ANTIPATER OF THESSALONICA

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

¹ The statue is regarded as the child of the artist. This
statue of Apollo was at Pergamus (Paus. viii. 42, 7).
239.—ΚΡΙΝΑΓΟΡΟΤ

Βίβλων ἡ γυνικὴ ὕπερ ἀυτῶν ἐν τεῦχεὶ τρόδε
πεντάς ἄμμητων ἔργα φέρει Χαρίτων.

240.—ΦΙΛΙΠΠΟΤ

Βαϊν ἀποπλανήν ἀπομπήτορα παίδα Καλύπτρης
κρίσει ἐλεοκέρως θεινε βρασυνόμενος.
κάπρος δ’ Ἡράκλειος ἀπορρήξας ἀπό δεσμῶν,
ἐς νηδόν κριόν πᾶσαν ἐβαψε γέννω.

241.—ΑΝΤΙΠΑΤΡΟΤ

Βουκόλος ἔπλεο, Φοῖβε, Ποσειδάων δὲ καβάλλης,
κύκνος Ζεὺς, Ἀμμών δ’ ὁμφιβόητος ὁφις,
χοὶ μὲν ἐπ’ ἱδέας, σὺ δὲ παιδικός, ὄφρα λάθοιτε·
ἐστὶ γὰρ οὐ πεθοῦσ εὑνεται, ἀλλὰ βῆς.

242.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Γλαῦκος δ’ ηρανίου διαπλώοσσιν ὀδηγός
πορθμοῦ, καλ Ὑσίων ἐντρόφος αἰγιαλῶν,
πόντου ἀροτρεύτηρ ἐπιδέξιος, οὐδ’, ὅτ’ ἐκνωσσεν,
πλαζομένη στρωφὼν πηδάλιον παλάμιῳ,

1 Probably a boar about to be sacrificed to Heracles.
2 Apollo became a herd for the sake of Admetus, Poseidon
THE DECLAMATORY EPIGRAMS

239.—CRINAGORAS

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

240.—PHILIPPUS

A ram with crumpled horns was rushing fiercely to butt Calyptra’s little boy, who had strayed from his mother, when the boar of Heracles,\(^1\) breaking his tether, buried his tusk 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\(^2\) (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,\(^3\) need practise no deceit, but in his own form, and without any transformation, possesses all and every of either sex.

242.—ANTIPHILUS OF BYZANTIUM

Glaucus, brought up on the shores of Thasus, he who conducted those crossing by ferry to the island, skilled ploughman of the sea, who even when he was dozing guided the rudder with no uncertain hand, the a horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to lie with Olympias and beget Alexander.\(^3\) i.e. having plenty of coin.

127
GREEK ANTHOLOGY

μυρίτης, ἀλίοιο βλού βάκος, ὦδ', ὅτ' ἐμελλεν θυήσειν, ἐκτὸς ἐβη γηραλείς σαιλίδος:
tοι δὲ κέλυφος ἐκαυσαν ἐπ' ἀνέρι, τόφρ' ὁ γεραιὸς πλάτη ἐπ' οἰκείης εἰς αἰίδην ἀκάτον.

243.—ΑΠΟΔΩΝΙΔΟΣ

Γῆθησαν περὶ παιδὸς Ἄριστόπποιο τοκῆς,
kαὶ κλαύσαν μοῖρης δ' ἦμαι ἐν ἀμφοτέρης.
eὔτε γὰρ αἰθόμενον δόμον ἐκφυγεν, ἵνα κεραυνοῦ
Ζεύς κατά οἱ κεφαλῆς ἀσπετοῦ ἦκε σέλας.
tοῦτο δ' ἔπος τότ' ἔλεξαν ὅσοι νέκυν ἀδύροντο·
":" "Ω πυρὶ δαίμονια τλήμου ὀφειλόμενε."

244.—ΤΟΥ ΑΥΤΟΥ

Δειματείς ἐλάφων κεραδὸς λόχος, εὔτε κρυόδεις
πλῆσαν ὀρῶν κορυφὰς χόνειν νυφάδες,
δείλαιαι ποταμοῖσιν ἐφάρμισαν, ἐλπίδι φρούδοι
χυμηναὶ νοτεροῖς ἀσθμασὶν ὅκυ γᾶν.
τὰς δὲ περιράξας ἐχθρὸς ρόος άθρόων ἄφω
χειμερή στυγεροῦ δῆσε πάγων πέδη.
πλήθυς δ' ἀγροτέρων ἀλίνου θοινησάτο θήρης,
ἡ φύγει ἄρπεδονη πολλάκι καὶ στάλικα.

245.—ΑΝΤΙΦΑΝΟΤΣ

Δυσμοίρων θαλάμων ἐπὶ παστάσιν οὐχ Ὄμεναίος,
ἀλλ' Ἀἰδής ἐστὶ πικρογάμου Πετάλης.
δείλατι γὰρ μούνην πρωτόξυνα Κύπρων ἄν' ὀρφυὴν
φεύγουσαν, ξυνὸν παρθενικάισι φώςον,
φουροδόμοι νηλεῖς κύνες ἐκταυνοῦ ἦν δὲ γυναῖκα
ἐλπῖς ἰδεῖν, ἀφυς ἔσχομεν οὐδὲ νέκυν.

128
THE DECLAMATORY EPIGRAMS

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

243.—APOLLONIDES

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

244.—BY THE SAME

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

245.—ANTIPHANES

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

'Εθραύσθης, ἢ δεια παρ' οἰνοπόταισι λάγυνε,
νηδύος ἐκ πάσης χευαμένη Βρόμμων.
τηλάθε γὰρ λίθος εἰς σὲ βαρύστονος, οἷα κεραυνός,
οὗ Δίως ἐκ χειρῶν, ἄλλα Δίωνος ἐβη.
ἡν δὲ γέλως ἐπὶ σοὶ καὶ σκόμματα πυκνά, τυπείσις,
καὶ πολὺς ἐξ ἑτάρων γιγνόμενος θόρυβος.
οὐ θρηνῶ σε, λάγυνε, τὸν εὐαστήρα τεκοῦσαν
Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόνθατ' ἵσα.

247.—ΦΙΛΙΠΠΟΤ

Εὐθηλῇ πλάτανόν με Νότου βαρυλαίλατες αὖραι
ῥίζης ἐξ αὐτῆς ἐστόρεσαν δαπέδους.
λουσαμένη Βρομίω δ' ἐστὺ πάλιν, ὄμβρον ἔχουσα
χείματι καὶ θάλπη τοῦ Δίως ἡδύτερον.
ἀλλυμένη δ' ἔξησα· μόνη δὲ πιοῦσα Δυναῖον,
ἀλλων κλωνομένων, ὀρθοτέρη βλέπομαι.

248.—ΒΟΗΘΟΤ ΤΟΤ ΕΛΕΓΕΙΟΓΡΑΦΟΤ

Εἰ τοῖς Διόνυσος ἐσὶ ἑρὸν ἦλθεν "Ολυμποίν,
κωμάξων Δήμαις σὺν ποτε καὶ Σατύρωι,
οἶον ὁ τεχνηίες Πυλάδης ἀρχῆσατο κεῖνον,
ὅρθα κατὰ τραγικῶν τέθμια μουσοπόλων,
παυσαμένη ξέλου Διὸς ἄν φάτο σύγγαμος "Ηρη.
"Ἐφεύσω, Σεμέλη, Βάκχον· ἐγὼ δ' ἐτεκοῦν."
THE DECLAMATORY EPIGRAMS

246:—MARCUS ARGENTARIUS

Thou art broken, sweet flagon, dear to the wine-bibbers, and hast shed from thy belly all the liquor of Bacchus. For from afar fell on thee, with a dreadful crash, a stone like a thunderbolt hurled by the hand, not of Zeus (Dios), but of Dion. And when it smote thee there was much laughter and many gibes, and a great noise among the company. I do not lament thee, flagon, who didst give birth to Bacchus the crier of Ehoe, for thy fate has been the same as Semele's.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.
249.—ΜΑΚΚΙΟΤ
Εὐπέταλον γλαυκὰν ἀναδευδράδα τὰνδε παρ’ ἄκραις
ιδρυθεὶς λοφιαῖς Πάν ὁδ’ ἐπισκοπέω.
eἰ δὲ σε πορφύροντος ἔχει πόθος, ὡ παροδίτα,
βότρυνος, οὐ φθονέω γαστρὶ χαριζομένῳ.
ἡν δὲ χερὶ ψαύσῃς κλοπίῃ μόνον, αὐτίκα δὲξῃ
ἀξαλένη βάκτρου τίνδε καρηβαρίην.

250.—ΟΝΕΣΤΩΤ
"Εστὴν ἐν φόρμιγγι, κατηρεῖφθην δὲ σὺν αὐλῷ
Θήβης· φεῦ Μοῦσης ἐμπάλιν ἄρμονίης.
καφὰ δὲ μοι κεῖται λυροθελγέα λείψανα πῦργων,
πέτρῳ γνωσοδόμοις τείχεσιν αὐτόμολοι,
σῆς χερός, 'Αμφίων, ἀπονος χάρις· ἐπτάπυλον γὰρ
πάτρην ἐπταμίτῳ τείχισας ἐν κιθάρῃ.

251.—ΕΤΗΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ
"Εχθίστη Μοῦσαις σελιδηφάγε, λῳβῇτειρα
φωλᾶς, ἄει σοφίς κλέμματα φερβομένη,
τίπτε, κελαινόχρως, ἰεραῖς ψήφοις λοχάζῃ,
σίλφῃ, τὴν φθονερὴν εἰκόνα πλαττομένη;
φεῦγ’ ἀπὸ Μουσάων, ἵθι τηλόσε, μηδ’ ὅσον ὤφει
βάσκανον ἐν ψήφῳ δόξαν ἐπεισαγάγης.

252.—ΑΔΕΣΠΩΤΟΝ
"Ες βαθὺν ἕλατο Νείλον ἀπ’ ὀφρύοις ἀξῆς ὀδίτης,
ἡνίκα λαμάργιων εἶδε λύκων ἀγέλην.
THE DECLAMATORY EPIGRAMS

249.—MACCIUS

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

250.—HONESTUS
(ep. Nos. 216, 253)

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

251.—EVENUS

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

252.—ANONYMOUS

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

"Αλλά μιν ἀγρεύσαντο δὴ ὑδατος· ἔβρυχε δ' ἄλλος ἄλλον, ἐπουραῖος δήγματι δραξάμενος.
μακρὰ γεφυρῶθη δὲ λύκοις βυθός, ἔφθανε δ' ἄνδρα 5
νηχομένων θηρῶν αὐτοδίδακτος ἄρης.

253.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Ἐν Θῇβαις Κάδμου κλεινὸς γάμος, ἀλλὰ μυσαχθῆς
Οἰδίποδος· τελετὰς Εὐίος ἡσπᾶσατο,
ὡς γελάσας Πενθεὺς ὁδύρατο· τείχεα χορδαῖς
ἔστη, καὶ λωτοῖς ἔστενε λυόμενα·
"Ἀντιόπης ὁσίη, χαλεπὴ δ' ὁδίς Ἱοκάστης:
ὧν Ἰνὸς φιλόπαις, ἀλλ' ἀσεβῆς Ἀθάμας.
Τοῖκτρον ἀεὶ πτολέθρου· ἦδ' ὠς ἔσθλῶν περὶ Θῆβας
μῦθων καὶ στυγνῶν ἦρκεσεν ἱστορίη.

254.—ΤΟΥ ΑΥΤΟΥ

"Ἡ πυρὶ πάντα τεκοῦσα Φιλαίνιον, ἡ βαρυπένθης
μήτηρ, ἡ τέκνων τρισσόν ἱδοῦσα τάφον,
ἄλλοτρίας ὀδῖσιν ἐφώρμισα· ἡ γὰρ ἐκλπεῖν
πάντως μοι ὀςεῖν τούτον ὅν οὔκ ἔτεκον.
ἡ δ' εὐπαίς θετὸν νῦν ἀνήγαγον· ἀλλὰ με δαίμων 5
ἡθελε μηδ' ἄλλης μητρὸς ἕχειν χάριτα.
κληθεῖς ἡμέτερος γὰρ ἀπέφθιτο· νῦν δὲ τεκοῦσαις
ἡδὴ καὶ λοιπὰς πένθος ἐγὼ γέγονα.

255.—ΤΟΥ ΑΥΤΟΥ

"Ἡρίθμει πολὺν ὀλβον 'Αριστείδης ὁ πενιχρὸς
τὴν δίν ὡς ποίμνην, τὴν βόα δ' ὡς ἀγέλην.

134
THE DECLAMATORY EPIGRAMS

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

253.—PHILIPPUS OF THESSALONICA

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

254.—BY THE SAME

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

255.—BY THE SAME

(cp. No. 150)

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

ημβροτε δ' ἀμφοτέρων· ἀμνήν λύκος, ἐκτανε δ' ὁδίς τὴν δάμαλιν, πενής δ' οἴλετο βοκόλιον· πηροδέτω δ' δ' γ' ἱμάντι κατ' αὐχένος ἀμμα πεδήσας 5 οἴκτρος ἀμυκήτω κάθανε πάρ καλύβη.

256.—ΑΝΤΙΦΑΝΟΤΣ

"Ἡμισύ μεν ξάφεων εὐδόκουν ἔτι, κεῖνο δ' ἐφυσεν εν μόνον αἰτυτάτου μήλον ἐπ' ἀκρέμονος· ἡ δὲ κύων δένδρων καρποφθόροις, ἡ πτιλονωτός κάμπη, καὶ τὸ μόνον βάσκανος ἐξέφαγεν. ὁ Φθόνος εἰς πολὺν άγκον ἀπέβλεπεν· δεὶ δὲ τὰ μικρὰ 5 πορθεῖ, καὶ τούτου χείρονα δεῖ με λέγειν.

257.—ΑΠΟΛΛΩΝΙΔΟΤ

Ἡ Καθαρή (Νύμφαι γὰρ ἐπώνυμον ἔσχον ἄλλων κρήνη πασάσων δόκαν ἐμοὶ λυβάδων), ληίστης ὅτε μοι παρακλίντορας ἐκτανεν ἄνδρας, καὶ φονίην ιεροῖς ὑδασί λουσε χέρα, κεῖνον ἀναστρέψασα γλυκύν ρόου, οὐκέθ' ὀδίταις 5 βλυξώ· τὰς γὰρ ἐρεῖ τὴν Καθαρήν ἔτι με;

258.—ΑΝΤΙΦΑΝΟΤΣ ΜΕΓΑΛΟΠΟΠΙΤΟΤ

Ἡ πάρος εὐθυρείσι λυβαξομένη προχοαίσι, πτωχή νῦν νυμφῶν μέχρι καὶ εἰς σταγόνα· λυθρόδεις γὰρ ἐμοίσεσι εὐψατο νάμασι χείρας ἄνδροφόνος, κηλῶδ' ὑδασίν εγκεράσας· ἐξ οὖ μοι κούραι φύγον ἥλιον, "Εἰς ἐνα Βάκχον," 5 εἰποῦσαι, "νύμφαι μισγόμεθ', οὐκ ἐς Ἀρη."
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."

1 My water.
259.—ΒΙΑΝΟΡΟΣ

'Ἡριπεν ἐξ ἀκρης δόμος ἄθροός, ἀλλ' ἐπὶ παιδὶ
νηπιάχω Ζεφύρου πολλὸν ἐλαφρότερος·
φείσατο κουροσύνης καὶ ἐρείπιον. ὥ μεγάλαυχοι
μητέρες, ὥδινων καὶ λίθος αἰσθάνεται.

260.—ΣΕΚΟΤΝΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

'Ἡ τὸ πάλαι Λαῖς πάντων βέλος, οὐκέτι Λαῖς
ἀλλ' ἐτέων φανερῇ πᾶσιν ἑγὼ Νέμεσις.
οὐ μᾶ Κύπριων (τί δὲ Κύπρις ἐμοὶ γ' ἔτη, πλὴν ὅσον
ὄρκος;) γνωρίμον οὐδ' αὐτῇ Λαίδι Λαῖς ἔτη.

261.—ΕΠΙΓΟΝΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἡ πάρος εὐπετάλοισιν ἐν οἰνάνθαις νεάσασα,
καὶ τετανὼν βοτρύων ῥάγα κομισσαμένη,
νῦν οὔτω γραιοῦμαι. ἢδ' ὁ χρόνος οὐα δαμάζει·
καὶ σταφυλὴ γήρως αἰσθάνεται ῥυτίδων.

262.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἡρίθμουν ποτὲ πάντες Ἀριστοδίκην κλυτόπαιδα
ἐξάκις ὥδινων ἄχθος ἀπωσσαμένην·
ήρισε δ' εἰς αὐτὴν ὑδωρ χθονί· τρεῖς γὰρ ὀλοντο
νούσω, λειπόμενοι δ' ἡμυσαν ἐν πελάγει.
αἰεὶ δ' ἡ βαρύδακρος, ἐπὶ στήλαις μὲν ἅπαξ,
μεμφομένη δὲ βυθοῖς ἄλκυνοις βλέπεται.

263.—ΑΝΤΙΦΙΔΟΤ ΒΤΖΑΝΤΙΟΤ

'Ἡ γραῦς Εὔβοῦλή, ὅτε οἱ καταθύμιν ἦν τι,
Φοίβου τὸν πρὸ ποδῶν μάντων ἄειρε λίθου,
THE DECLAMATORY EPIGRAMS

259.—BIANOR

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

260.—SECUNDUS OF TARENTUM

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

261.—EPIGONUS OF THESSALONICA

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

262.—PHILIPPUS OF THESSALONICA

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

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.
GREEK ANTHOLOGY

χείρεσι πειράζουσα· καὶ ἂν βαρύς, ἧνικα μὴ τι ἔθελεν· εἰ δὲ θέλοι, κούφοτερος πετάλων.
αὐτῇ δὲ πρήσουσα τὸ οἶ φίλον, ἦν ποθ’ ἀμάρτη, 5
Φοίβῳ τὰς ἀνίσους χεῖρας ἐπεγράφετο.

264.—ΑΠΟΛΛΩΝΙΔΟΣ, οἱ δὲ ΦΙΛΙΠΠΟΤ

Θάμνου ποτ’ ἄκρους ἀμφὶ κλώνας ἧμενος
tέττιξ πτερῷ, φλέγοντος ἥλιον μέσον,
νηδὼν ραπίζον, δαίδαλ’ αὐτουργῷ μέλει
ἡδὸς κατωργάνιζε τῆς ἐρημίας.
Κρίτων δ’, ὁ πάσης ἠξοργὸς Πιαλεὺς
θήρης, ἀσάρκου νῦτα δουνακεύσατο.
τίσιν δ’ ἔτινεν· εἰς γὰρ ἡθάδας πάγας
σφαλεῖς ἀλᾶται παντὸς ἰμείρων πτεροῦ.

265.—ΤΟΥ ΑΥΤΟΥ

Ἰστυπῆς Δίος ὅρυς ἔτισατο Κρήτα φαρέτρης,
οὐρανόθεν τόξῳ τόξον ἄμυνόμενος·
κεῖνον δ’ εὖθὺς ἀκουτί παλιν<δρομέουτι κατέκτα> 5
ηέριος, πίπτων δ’ ἐκτανεν ὡς ἐθανεν.
μηκέτ’ ἐφ’ ὑμετέρους ἂνευδέσι Κρήτες ὀἰστοῖς
αὐχεῖθ’. ὑμνεῖσθω καὶ Δίος εὐστοχίῃ.

266.—ΑΝΤΙΠΑΤΡΟΤ

"Ἰμερον αὐλήσαντι πολυτρήτων διὰ λωτῶν
εἶπε λυγυφθόγγῳ Φοίβῳ ἐπὶ Γλαφύρῳ·"
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 Piaia, 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 Glaphyprus 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).
“Μαρσύη, ἐφεύγω τεὼν εὐρέμα, τοὺς γὰρ 'Αθήνης αὐλοὺς ἐκ Φρυγίς οὕτος ἐληίσατο·
εἰ δὲ σὺ τοιούτοις τὸτ' ἐνέπνεες, οὐκ ἂν "Ὑγνεὶς
tὴν ἐπὶ Μαιάνδρῳ κλαύσε δύσαυλον ἔριν."

267.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ικαρίην πλάων [πρώην] ἄλα, νηὸς ὀλισθὼν
Δάμις ὁ Νικαρέτου κάτπευσεν εἰς πέλαγος.
πολλά πατὴρ δ' ἦρατο πρὸς ἄθανάτους, καὶ ἐς ὕδωρ
φθέγγεθ', ὑπὲρ τέκνου κύματα λισσόμενος.
ἂνέτο δ' οἰκτίστως βρυχθεῖς ἀλλ' κεῖνο δὲ πατρὸς
ἐκλυεν ἀράων οὐδὲ πάλαι πέλαγος.

268.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρῆσσα κύων ἐλάφοιο κατ' ἱχνιον ἔδραμε Γοργώ,
ἐγκυνος, ἀμφοτέρην 'Αρτεμιν εὐξαμένην
τίκτε δ' ἀποκτείνουσα· θοῇ δ' ἔπενευσεν 'Ελευθὼ
ἀμφώ, εὐαγρίης δῶρα καὶ εὐτοκίης·
καὶ νῦν ἐννέα παισὶ διδοὺ γάλα. φεύγετε, Κρῆσσαι
κεμμάδες, ἐκ τοκάδων τέκνα διδασκόμεναι.

269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποτὲ νηὸς ἐν ὑδατι δήριν ἔθεντο
δισσοὶ υπὲρ μοῦνης μαρνάμενοι σανίδος.
τύψε μὲν 'Ἀνταγόρης Πεισιστρατῷ· οὐ νεμεσθῶν,
ἣν γὰρ υπὲρ ψυχῆς· ἀλλ' ἐμέλησε Δίκη.

¹ Hyagnis (according to one version at least, but cp. No. 340) was the father of Marsyas. Marsyas having found
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.
νήχει δ' ο μέν, τόν δ' είλε κύων ἁλός. ἢ παναλάστωρ 5
κηρῶν οὐδ' ύγρῷ πάνεται ἐν πελάγει.

270.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Κωμάξω, χρύσειον ἐς ἑσπερίων χορὸν ἄστρων
λεύσσων, οὐδ' ἄλλων λάξ' ἐβάρων ἀργους:
στρέψας δ' ἀνθόβολον κρατὸς τρίχα, τὴν κελαδεινὴν
πηκτίδα μουσπόλου χερσίν ἐπηρέθισα.
καὶ τάδε δρῶν εὐκοσμον ἐχω βίον' οὐδὲ γάρ αὐτὸς 5
κόσμος ἀνευθε λύρης ἐπλετο καὶ στεφάνου.

271.—ἈΠΟΔΛΩΝΙΔΩΤ

Καὶ πότε δὴ νήσσο' ἀφοβὸς πόρος, εἰπέ, θάλασσα,
εἰ καὶ ἐν ἄλκυνων ἡμασι κλαυσόμεθα,
ἄλκυνων, αἰς πόντος ἀεὶ στηρίζατο κύμα
νήσεων, ὡς κρίναι χέρσου ἀπιστοτέρην;
ἀλλὰ καὶ ἡνίκα μαία καὶ ὡδίνεσσιν ἀπήμων
ἀυχεῖς, σὸν φόρτῳ δύσας Ἀριστομένην.

272.—ΒΙΑΝΟΡΟΣ

Καρφαλέος δίψει Φοίβον λάτρις εἴτε γυναικὸς
εἴδειν υπὲρ τύμβου κρωσίων ὀμβροδόκον,
κλάγξην υπὲρ χείλους, ἀλλ' οὐ γένες ἦπτετο βυσσοῦ.
Φοίβε, σὺ δ' εἰς τέχνην ὄρνιν ἐκαιρόμανεις:
χερμάδα δὲ ἄγαλμαν σφαῖρον πότον ἄρπαγι χεῖκει 5
ἐφθανε μαμάσαςον λαοτινακτον 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
THE DECLAMATORY EPIGRAMS

considered. 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.
GREEK ANTHOLOGY

273.—ΤΟΥ ΑΥΤΟΥ

Καύματος ἐν θάμνοισι λαλίστατος ἡνίκα τέττιξ
φθέγξατο δυγλώσσῳ μελπόμενος στόματι,
δουνακόεντα Κρίτων συνθεὶς δόλου, εἴλεν ἁοιδὸν
ηέρος, οὐκ ἰδίῳν ἵξοβολῶν μελέτην.
ἀξια δ’ οὐχ ὄσίης θύρης πάθεν· οὐ γὰρ ἔτ’ ἄλλων
πήξατ’ ἐπ’ ὀρυκθον εὐστοχον ὡς πρὶν ἄγρην.

274.—ΦΙΛΙΠΠΟΤ

Καὶ τὸν ἄρουραίον γυρήτορον αὐλακα τέμυνε
μηροτυτεὶ κέντρῳ πειθομενὴ δάμαλις.
καὶ μετ’ ἀροτροπόνους ζεῦγλας πάλι τῷ νεοθηλεὶ
πινομένη μόσχῳ δεύτερον ἄλγος ἔχει.
μὴ θλίψῃς αὐτήν ὁ γεωμόρος· οὕτως ὁ βαϊὼς
μόσχος, ἐάν φείσῃ, σοὶ τρέψεται δαμάλης.

275.—ΜΑΧΗΔΟΝΙΟΤ

Κάπρον μὲν χέρσῳ Κόδρος ἕκτανε· τὴν δὲ ταχείαν
εῖν ἀλλ’ καὶ χαροποῖς κύμασιν εἰλ’ ἑλαφον.
εἰ δ’ ἢν καὶ πτηνὴ θηρῶν φύσις, οὔδ’ ἄν ἐν αἰθρῃ
τὴν κείνου κενεὴν Ἀρτεμίς εἰδε χέρα.

276.—ΚΡΙΝΑΓΟΡΟΤ

Δῶτος ἀποκλύζουσα παρὰ κροκάλαισι θαλάσσης
χερνήτις, διερὸν τυτθῶν ὑπερθε πάγου,
χέρσον ἑπεκβαίνοντι κατασπασθείσα κλύδωνι,
δειλαίῃ πικροῦ κύμ’ ἐπιεν θανάτου
πνεῦμα δ’ ὀμοῦ πενή ἀπελύσατο. τὸς κ’ ἐνὶ νητ’
θαρσῆσαι πεζοῖς τὴν ἀφύλακτον ἀλα;

146
THE DECLAMATORY EPIGRAMS

273.—BY THE SAME
(cp. No. 264)
While the never silent cicada was singing on the bushes in the heat with its double-tongued mouth, Crito contrived with his limed reeds to catch the songster of the air, no proper victim of his craft. But he got his deserts for his impious capture, and was no longer successful as before in the snares he set for other birds.

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

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

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

Δαβροπόδη χείμαρρε, τί δή τόσον ὄδε κορύσσῃ,
πεζῶν ἀποκλείων ἥχους ὴδουπορίης;
ἡ μεθύεις ὄμβροισι, καὶ οὐ Νῦμφαισι διανγῆς
νάμα φέρεις, θολεραῖς δ’ ἡράνισαι νεφέλαις.
ὁμοι ήμελίῳ σε κεκαυμένον, ὡστε ἐλέγχειν
καὶ γόνιμον ποταμὸν καὶ νόθον οἶδεν ὕδωρ.

278.—ΒΙΑΝΟΡΟΣ

Λάρνακα πατρώῳν ἔτι λείψανα κομίζουσαν
νεκρῶν χειμάρρῳ παῖς ἰδε συρομένην·
καὶ μιν ἄχος τόλμης ἐπλήσατο, χεῦμα δ’ ἀναίδες
εἰσέθρησεν, πικρὴν δ’ ἥλθ’ ἐπὶ συμμαχίην.
ἂντεά μὲν γὰρ ἔσωσεν ἀφ’ ὑδατος, ἀντὶ δὲ τούτων
ἀυτὸς ὑπὸ βλοσυροῦ χεῦματος ἐφθάνετο.

279.—ΒΑΣΣΟΤ

Ληθαῖς ἀκάτοιο τριήκοσιος ὅτε ναύτας
δεύτερον ἐσχ’ Ἀίδης, πάντας ἄρηφάτους,
“Σπάρτας ὁ στόλος,” εἶπεν, “ἰδ’ ὡς πάλιν πρόσ-
θια πάντα
tραύματα, καὶ στέρνοις δήμος ἐνέστι μόνοις·
νῦν γε μόθον κορέσατο, καὶ εἰς ἐμὸν ἀμπάυσασθε

280.—ἈΠΟΛΛΩΝΙΔΟΤ

Δαίλος, Ἀὐσσονῖον ὑπάτων κλέος, εἶπεν ἄθρησας
Εὐρώταν, “Σπάρτης χαῖρε φέριστον ὕδωρ.”
THEDECLAMATORY EPIGRAMS

277.—ANTIPHILUS

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

278.—BIANOR

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

279.—BASSUS

When, for the second time,¹ 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 Thyrrae. See Index to vol. ii.
ΟΙΝΟΝ ὁπηνικα θαύμα κατείδομεν Ἀσθές ἄπασα, πῶλον ἐπ’ ἀνδρομέαν σάρκα φριμασσόμενον, Θρηκίκης φάτνης πολίδος λόγος εἰς ἐμὸν ὄμμα ἠλυθε· δίξημαι δἐυτερον Ἡρακλεά.

282.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Εἶναι, παρθένος εἰμὶ τὸ δένδρεον· εἴπατε δάφνης φείσασθαι δμῶν χερσῖν ἑτοιμοτάμοιος· ἀντὶ δ’ ἐμὲν κομάρου τις ὀδοιπόρος ἡ τερεβίνθου δρεπτέσθω χθαμαλήν ἐς χύσιν· οὐ γὰρ ἐκάς· ἀλλ’ ἀπ’ ἐμὲν ποταμὸς μὲν ὅσον τρία, τοῦ δ’ ἀπὸ πηγῶν ὕλη πανθηλῆς δοιὰ πέλεθρ’ ἀπέχει.

283.—ΚΡΙΝΑΓΟΡΟΤ

Οὔρεα Πυρηναία καὶ αἱ βασνάγκεις Ἀλπεῖς, αἱ Ῥήνου προχοδὸς ἐγγὺς ἀποβλέπετε,

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.
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 Diomedes, 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.
μάρτυρες ἀκτίνων, Γερμανικὸς ὃς ἀνέτειλεν, ἀστράπτων Κέλτως πουλὸν ἐνυάλιον. 
οί δ’ ἄρα δουπήθησαν ἀολλέες: εἶπε δ’ Ἂριστὸν Ἁρεῖ. “Τοιαύτας χερσὶν ὀφειλόμεθα.”

284.—ΤΟΥ ΑΥΤΟΥ
Οἶνους ἀνθ’ οἶνῳ οἰκήτορας, ὁ ἐλεεινή, 
εὔραο. φεύ μεγάλης Ἐλλάδος ἀμμορίης. 
αὐτίκα καὶ γαϊής χθαμαλωτῆρη εἴθε, Κόρινθε, 
κεῖσθαι, καὶ Διβυκῆς ψάμμου ἐρημοτέρη, 
ἡ τοίους διὰ πᾶσα παλμυρῆτοιο δοθεῖσα 
θλίβειν ἄρχαιον ὅστεα Βακχιαδῶν.

285.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΩΝΙΚΕΩΣ
Οὐκέτι πυργωθεῖς ὁ φαλαγγομάχας ἐπὶ δῆμῳ 
ἀσχετὸς ὀρμαίνει μυριόδους ἐλέφας, 
ἀλλὰ φόβῳ στείλας βαθὺν αὐχένα πρὸς ξυγοδέσμους, 
ἀντυγα διηφονλκεῖ Καίσαρος οὐρανίου. 
ἐγνω δ’ εἰρήνης καὶ θῆρ χάριν. ὅργανα ἡφᾶς 
"Ἀρεῖς, εὐνομίας ἀντανάγει πατέρα.

286.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ
Ορνε, τὶ μοι ψίλων ὕπνων ἄφρατσας; ἦδ’ δὲ Πύρρης 
εἶδολον κοίτης φχετ’ ἀποττάμενον. 
ἡ τάδε θρέπτρα τίνες, ὅτι θηκά σε, δύσμορε, πάσης 
φότοκον κραίνειν ἐν μεγάροις ἀγέλης; 
ναὶ βωμὸν καὶ σκήπτρα Σαράπιδος, οὐκέτι νυκτὸς 
φθέγξεαι, ἀλλ’ ἐξεις βωμὸν δι’ ὁμόσαμεν.

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

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

284.—BY THE SAME

What inhabitants, O luckless city, hast thou received, and in place of whom? Alas for the great calamity to Greece! Would, Corinth, thou didst lie lower than the ground and more desert than the Libyan sands, rather than that wholly abandoned to such a crowd of scoundrelly slaves, thou shouldst vex the bones of the ancient 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).
287.—ΑΠΟΛΛΩΝΙΔΟΤ

'Ο πρὶν ἔγω 'Ροδίωσιν ἀνέμβατος ἱερὸς ὄρνις,
ὁ πρὶν Κερκαφίδαις αἰετὸς ἱστορίη,
ὑψιτῇ τότε ταρσὸν ἀνὰ πλατὺν ἡφ' ἀερθεὶς
ηλυθον,'Ἡλίου νήσου δὴ εἰχε Νέρω
κείνου δ' αὐλίσθην ἐνὶ δῶμασί, ἄειρι συνήθης
κράντωρος, οὐ φεύγων Ζήνα τὸν ἐσόμενον.

288.—ΓΕΜΙΝΟΤ

Οὕτος ὁ Κεκροπίδης βαρὺς λίθος Ἀρεὶ κεῖμαι,
ἐξεῖνε, Φιλιππείης σύμβολον ἦνορέης,
ὑβρίζων Μαραθῶνα καὶ ἄγχιάλου Σαλαμίνος
ἐργα, Μακηδονίης ἐγχεσι κεκλιμένα.
δινυς νῦν νέκνας, Δημόσθενες· αὐτὰρ ἔγγυε
καὶ ξωοὶς ἔσομαι καὶ φθιμένοισι βαρὺς.

289.—ΒΑΣΣΟΤ

Οὐλόμεναι νήσεσι Καφηρίδες, αἱ ποτὲ νόστον
ὠλέσαθ' Ἔλληνων καὶ στόλου Ἰλίθεν,
πυρὸς ὅτε ψεύστας χιονιῆς δυσφερῶτερα νυκτὸς
ήψε σέλα, τυφλὴ δ' ἐδραμε πᾶσα τρόπος
χοιράδας ἐς πέτρας, Δαναοὶς πάλιν Ἰλίου ἅλλη
ἐπλετε, καὶ δεκέτους ἐχθρότεραι πολέμου.
καὶ τὴν μὲν τὸν ἐπερεαν· ἀνίκητος δὲ Καφηρεύς.
Ναύπλιε σοι χάρμην Ἠλλᾶς ἐκλαυσε δάκρυ.

1 conj. Eldick: σοι γὰρ πᾶν MS.

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).
THE DECLAMATORY EPIGRAMS

287.—APOLLONIDES

I, the holy bird, who had never set foot in Rhodes, the eagle who was but a fable to the people of Cercaphus,\(^1\) 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.\(^3\)

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 thec.\(^4\)

---

\(^1\) 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.
290.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Ότ' εξ’ άντου Λίβνος, εκ ξαούς Νότου
συνεξοφόβη πόντος, εκ δὲ νειάτων
μυχών βυθίτις ψάμμος εξηρεύγετο,
ιστός δὲ πᾶς ὀλίσθεν εἰς άλος πτύχας,
φορτίς δ' ἔσύρετ' ἐς άίδαν, πλαυμομένη
ἀρωγοναύτας δαίμονας Δυσίστρατος
ἐλιπάρησεν' οἱ δὲ τὸ νεωκόρῳ
μοῦνῳ θάλασσαν ἀγρίαν ἐκοίμησαν.

291.—ΚΡΙΝΑΓΟΡΟΤ

Οὐδ' ἂν 'Ὄκεανὸς πᾶσαν πλήμμυραν ἐγείρῃ,
οὐδ' ἂν Γέρμανὴ Ῥῆμον ἀπαντα πῆ,
Ῥώμης οὖδ' ὄςσον βλάψει σθένος, ἄχρι κε μίμη
δεξία σιμαλείνει Καίσαρι θαρσαλέη.
οὕτως χαὶ ίερα Ζηνὸς δρύες ἐμπέδα ρίζαις
ἐστάσιν, φύλλων δ' αὐὰ χέουσ' ἀνεμοὶ.

292.—ΟΝΕΣΤΟΤ

Παιδῶν δυ μὲν ἐκαίεν 'Αρίστιον, δυ δ' ἐσάκουσε
ναυηγόν· διασοῦν δ' ἅλγος ἔτηξε μίαν.
αἰαὶ μητέρα Μοῦρα διεῖλετο, τὴν ἴσα τέκνα
καὶ πυρί καὶ πικρὸ νειμαμένην ὕδατι.

293.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πουλὺ Δεωνίδεω κατιδῶν δέμασ αὐτοδαίκτων
Ξέρξης ἐχλαίνου φάρει πορφυρέω.
THE DECLAMATORY EPIGRAMS

290.—PHILIPPLUS 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.—PHILIPPLUS 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 drunk up whole rivers.
κήκ νεκών δ’ ἤχησεν ὁ τάς Σπάρτας πολὺς ἦρως.
“Οὐ δέχομαι προδόταις μισθόν ὀφειλόμενον,
ἀσπίς ἐμοὶ τύμβου κόσμος μέγας: αἴρε τὰ Περσῶν
κῆξω κεῖσ αἰδὴν ὡς Δακεδαιμόνιος.”

294.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
α. “Πορφυρέαν τοι τάνδε, Δεσφίδα, ὁπασι χλαίναν
Ξέρξης, ταρβήσασ ἔργα τεάς ἄρετᾶς.”
β. “Οὐ δέχομαι προδόταις αὐτὰ χάρις. ἀσπίς
ἐχοί με
και νέκυν: ὁ πλούτος δ’ οὐκ ἐμὸν ἐντάφιον.”
α. “ὦ Ἀλλ’ ἔθανες: τι τοσόνδε καὶ ἐν νεκύεσσιν
ἄπεχθης
Πέρσας;” β. “Οὐ θνάσκει ξάλος ἐλευθερίας.”

295.—ΒΙΑΝΟΡΟΣ
Πῶλον, τὸν πεδίων ἄλλ’ οὐχ ἄλος ἰππευτῆρα,
νηῦ διαπλώειν πόντων ἁναινόμενον,
μὴ θάμβει τρεμέθοντα καὶ ἐν ποσὶ λάξ πατέοντα
tοίχους, καὶ θυμὸ δέσμα βιαζόμενον.
ἀχθεται εἰ φόρτον μέρος ἔρχεται: οὐ γὰρ ἐπ’ ἄλλοις
κεῖσθαι τὸν πάντων ἐπρεπεν ὀκύτατον.

296.—ἉΠΟΛΛΩΝΙΔΟΤ
Σκύλλος, ὅτε Ξέρξου δολιχὸς στόλος Ἐλλάδα πᾶσαν
ἥλαυνεν, βυθὶνην εὑρετο ναυμαχίαν,
Νηρής λαθρίοισιν ὑποπλεύσας τενάγεσσι,
καὶ τὸν ἀπ’ ἀγκύρης ὄρμον ἐκειρε νεῶν.
αὐτανδρὸς δ’ ἔπι γῆν ὠλίσθανε Περσὼς ἀνανδος
όλλυμένη, πρώτῃ πείρα Θεμιστοκλέους.

1 Scyllus and his daughter are said to have performed this
THEDECLAMATORY EPIGRAMS

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

294.—ANTIPHILUS OF BYZANTIUM

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

295.—BIANOR

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

296.—APOLLONIDES

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

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

297.—ΑΝΤΙΠΑΤΡΟΤ
Στέλλειν ἐπ’ Εὐφρήτην, Ζηνός τέκος· εἰς σὲ γὰρ ἥδη
ήρωι Πάρθων αὐτομολούσι πόδες.
στέλλειν, ἀναξ· δηεὶς δὲ φόβῳ κεχαλασμένα τόξα,
Καὶςαρ· πατρόφων δ’ ἄρξαι ἀπ’ ἐντολέων·
Ῥόμην δ’, ὥκεανῷ περιτέρμονα πάντοθεν, αὐτὸς 5
πρῶτος ἀνερχομένω σφράγισαι ἥλιῳ.

298.—ΑΝΤΙΦΙΛΟΤ
Σκίτων με πρὸς νηὸν ἄνήγαγεν, ὄντα βέβηλον
οὐ μοῦνον τελετῆς, ἀλλὰ καὶ ἥσσιον·
μύστην δ’ ἀμφοτέρων με Θεαὶ θέσαν· σίδα δ’ ἐκείνη
νυκτὶ καὶ ὀθηλιμῶν νύκτα καθηράμενοι.
ἀσκίτων δ’ εἰς ἄστυ κατέστησον, ὄργια Δηνοῦς 5
κηρύσσων γιλώσης ὑμμασι τρανότερον.

299.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Ταῦροι πρηπέτευντες, ἀροτρευτῆρες ἁροῦρης,
eἰν ἀλλ’ τοὺς γαίης ἀντέχομεν καμάτους;
αὐλακα τὴν ἄσιδαρον ἐν ὑδασίν ἐλκομεν ἅμφω,
μακροτόνων σχοίνων ἅμμα σαγηνόδετον·
ἰχθύσι δ’ ἐκ σταχών λατρεύσομεν. ἡ ταλαεργοί· 5
ἡδη κῆν πελάγει καρπὸν ἄρονβι βόες.

300.—ΑΔΔΑΙΟΤ
Ταῦροι φρικαλέον νάτος ἐκβαίνοντι Δοβηροῦ
Πευκέστης ἱππῶς καρτέρος ἤντιάσεν.
THE DECLAMATORY EPIGRAMS

297.—ANTIPATER OF THESSALONICA
(Probably addressed to Gaius Caesar when sent by Augustus to the East in the year 1 B.C.)

Hie thee to the Euphrates, son of Zeus; already in the East the feet of the Parthians hasten to desert to thee. Hie thee on thy way, O prince, and thou shalt find, Caesar, their bow-strings relaxed by fear. But base all thou dost on thy father’s instructions. The Ocean is Rome’s boundary on every side; be thou the first to seal her domination with the rising Sun.

298.—ANTIPHILUS

My staff guided me to the temple uninitiated not only in the mysteries, but in the sunlight. The goddesses initiated me into both, and on that night I knew that my eyes as well as my soul had been purged of night. I went back to Athens without a staff, proclaiming the holiness of the mysteries of Demeter more clearly with my eyes than with my tongue.

299.—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.—ADDÆUS

Valiant Peucæstes encountered on horseback the bull as it issued from the dreadful dell of Doberus.

161
GREEK ANTHOLOGY

άλλ' ο μὲν ὄρμιθθη προὶς ἄτε· τοῦ δ' ἀπαλοίο
Παιονίδα λόγχην ἢκε διὰ κροτάφου·
συλήσας κεφαλῆς δὲ δυπλοῦν κέρας, αἰὲν ἐκείνῳ
ζωροπτών ἐχθροῦ κόμπων ἔχει θανάτου.

301.—ΣΕΚΟΤΝΔΟΤ

Τύπτε τοῦ ὄγκητθήν βραδύπουν ὄνον ἄμμυγ' ἐν ἵπποις
γυρὸν ἀλωειναίς ἐξελάσθε δρόμον;
οὐχ ἄλις, ὅτι μύλῳο περιδρομον ἄχθος ἀνάγκη
σπειρηδόν σκοτόεις κυκλοδιωκτος ἕχω;
ἀλλ' ἔτι καὶ πάλοισιν ἑρίζομεν. ἦ δ' ἔτι λοιπὸν
νῦν μοι τὴν σκολιην αὐχένι γαίαν ἄρον.

302.—ΑΝΤΙΠΑΤΡΟΤ

Τὸ βρέφος 'Ερμώνακτα διεχρήσασθε μέλισσαι
(φεῦ κύνες) ἐρπυστὴν, κηρία μαίμενον
πολλάκι δ' ἐξ ὑμέων ἐψισμένον ὠλέσται', αἰαὶ,
κέντροις. εἰ δ' ὀφίων φωλεα μεμφόμεθα,
πείθεο Δυσιδίκη καὶ Ἄμυντορι μηδὲ μελίσσασ
ἀνείων κάκελαις τικρὸν ἐνεστὶ μέλι.

303.—ΑΔΔΑΙΟΤ

Τῇ βαλὴ Καλαθίνη ὑπὸ σκυλάκων μογεούση
Δητωίς κούφην εὐτοκίην ἔπορεν.
μοῦνας οὖ τι γυναιξίν ἐπήκοος, ἄλλα καὶ αὐτάς
συνθήρους σῶξειν "Ἀρτεμίς οἴδε κύνας.

304.—ΠΑΡΜΕΝΙΩΝΟΣ

Τὸν γαῖης καὶ πόντου ἀμειφθείσαι κελεύθοις
ναῦτην ἠπείρον, πεζόπορον πελάγος,
ἐν τρισσαῖς δοράτων ἐκατοντάσιον ἐστεγεν ἀρῆς
Σπάρτης. αἰσχύνεσθ', οὐρέα καὶ πελάγη.
Like a mountain it rushed at him, but with his Paconian 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!
305.—ΑΝΤΙΠΑΤΡΟΤ

"Τδατος ἀκρήτου κεκορημένοι ἁγχι παραστὰς
χθιζον ἐμοὶ λεχέων Βάκχος ἐλεξε τάδε:
" Ἐδέες αξιόν ύπνον ἀπεκθομένου Ἀφροδίτη·
εἰπὲ μοι, ὥ νήφων, πεύθεαι Ἰππολύτου;
τάρβει, μὴ τι πάθης ἐναλλύκιον." ὁς ὁ μὲν εἰπὼν 5
ὡχεῖ· ἐμοὶ δὲ ἀπὸ τῆς οὐκέτι τερπνοῦ ὕδωρ.

306.—ΑΝΤΙΦΙΛΟΤ

Τλοτόμοι παύσασθε, νεὼν χάριν. οὐκέτι πεύκη
κύματος, ἀλλ' ἤδη ρυώς ἐπιτροχάει:
γόμφος δ' οὐδ' ἐτί χαλκὸς ἐν ὀλκάσιω, οὐδὲ σίδηρος,
ἀλλὰ λίνῳ τοίχων ἀρμονίᾳ δέδεται.
τὰς δ' αὐτὰς ποτὲ πόντος ἔχει νέας, ἀλλοτε γαῖα 5
πτυκτὸν ἀμαξίτην φόρτων ἀειρομένας.
’Αργὸ μὲν προτέρουσιν ἀοίδιμος· ἀλλὰ Σαβίνῳ
καινοτέρην πήξαι Παλλὰς ἐνευσε τρόπιν.

307.—ΦΙΛΙΠΠΟΤ

Φοίβου ἀννηγαμένη Δάφνη ποτέ, νῦν ἀνέτειλεν
Καίσαρος ἐκ βωμοῦ κλώνα μελαμπτέταλοι·
ἐκ δὲ θεοῦ θεῶν εὐρεν ἀμείνονα· Λητοίδην γὰρ
ἐχθήρασα, βῆλει Ζήνα τὸν Αἰνεάδην.
ῥίζαι δ' οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἀλλ' ἀπὸ πέτρης. 5
Καίσαρι μὴ τίκτειν οὐδὲ λίθος δύναται.

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).

164
THE DECLAMATORY EPIGRAMS

305.—ANTIPATER OF THESSALONICA

I had drunk my fill of untempered water, when Bacchus yesterday, standing by my bed, spoke thus: "Thou sleepest a sleep worthy of them whom Aphrodite hates. Tell me, thou temperate man, hast thou heard of Hippolytus? Fear lest thou suffer some fate such as his." Having so spoken he departed, and ever since then water is not agreeable to me.

306.—ANTIPHILUS

Cease working, ye woodcutters, at least as far as concerns ships. It is no longer pine-trees that glide over the waves but hides. Ships are no longer built with bolts of bronze or iron, but their hulls are held together with flaxen cords, and the same ship now floats on the sea and now travels on land, folded to be mounted on a carriage. Argo was formerly the theme of song, but Pallas has granted to Sabinus to build a still more novel keel.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.

165
Φώρες ὁτ’ εἰνάλιοι Τυρσηνίδος ἄγχόθι δίνης
φορμικτὰν ἀκάτου θήκαν ὑπὲρ βύθιον,
αὐτίκα μιν κιθάρη λυγαξεὶ δέξατο δελφίν
σύνθροον, ἐκ δὲ βυθοῦ νῆχετ’ ἐρυσσάμενος, ¹
μέχρις ἐπ’ Ἰσθμὸν ἐκέλεσε Κορίνθιον. ἀρα θάλασσα 5
ίχθὺς ἀνθρώπων εἰχε δικαιοτέρους;

309.—ἈΝΤΙΠΑΤΡΟΤ
Χαιμέριον καίουσαν ἐφ’ ἑστὶν ἄνθρακα Γοργὼ
τὴν γρηγὺν βροντῆς ἐξεπάταξε φόβος;
πνεύμονα δὲ ψυχθείσα κατήμυσεν. ἦν ἀρα μέσσῃ
Γῆρως καὶ Θανάτου λειτομένη πρόφασις.

310.—ἈΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ
Ψήγμ’ ἀπυρον χρυσοῦσο σιδηρείων ὑπ’ ὄδόντων
ρινθέν, Διβικῆς κουφότερον ψαμάθου,
μῦς ὀλύγος βαρὺ δειπνὸν ἑδαίσατο· πᾶσα δὲ νηδὺς
συρομένη βραδύπου θῆκε τὸν ὄκύτατον.
ληψθεὶς δ’ ἐκ μεσάτης ἀνετέμνετο κλέμματα γα-
στρός:
ὕς ἀρα κὴν ἀλόγοις, χρυσὲ, κακοῦ πρόφασις.

311.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
"Οικείαις ἐλάφοισι κὺων ἰσάμιλλα δραμοῦσα
ἐγκυων ἡλκώθη παιδοπόρον γένεσιν"
¹ I write ἐρυσσάμενος for ἐλευσσάμενος.
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
πᾶσα δὲ συγκατέμυσε κατουλωθείσα χρόνοισιν.

hound ἔτερος Ἰν βάσανος;
pollα ἐπιστρύουσαν ἀνήρ ἐσιδηροτόμησεν,
καὶ σκύλακες φίλαι νησύς ἔξεθορον.
Ἄρτέμιδος λέλυται λοχίων χάρις.
ἐμπαλὶ δ᾽ Ἄρης
ἠρκταὶ μαυθοὺς ἤα γαστέρα θηλυτέραις.

312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Ὅνερ, τὰν βαλάνων τὰν ματέρα φείδεο κόπτειν,
φείδης γηραλέαν δ᾽ ἐκκεραίζε πίτυν,
ἡ πεύκαν, ἡ τάνδε πολυστέλεχον παλίουρον,
ἡ πρίων, ἡ τὰν αὐαλέαν κομαρον.
τηλόθι δ᾽ ἰσχε δρυὸς πέλεκυν.
kokύai γὰρ ἐλέξαν
ἀμίν ὡς πρότεραι ματέρες ἐντὶ δρύες.

313.—ΑΝΥΤΗΣ ΜΕΛΟΠΟΙΟΤ

"Ἰξεν ἀπασ ὑπὸ καλὰ δάφνας εὔθαλεά φύλλα,
ὄραίον τ᾽ ἀρνεῖα νάματοσ ἄδυ πόμα,
ὀφρα τοι ἀσθμαίνοντα πόνοισ θέρεος φίλα γυία
ἀμπαύσης, πνοῆ τυπτόμενα Ζεφύρου.

314.—ΤΗΣ ΑΥΤΗΣ

'Ερμάς τάδ' ἐστακα παρ' ὄρχατον ἰνεμώνετα
ἐν τριφόνεσιν, πολλάς ἐγγύθεν ἀδόνος,
ἀνδράσι κεκληῆσιν ἑχων ἀμπαύςων ὀδόνομ.
ψυχρίς δ᾽ ἀχραῖος κράνα ὁποῖάξει.₁
W. H. D. Rouse, An Echo of Greek Song, p. 62.

₁ ὅπου προχέει: Hermann, which I render.
THE DECLAMATORY EPIGRAMS

organs. The scab of the wound in a short time entirely closed the orifice, and the pains of labour were at hand. But a man operated on her, terribly though she howled, and the dear little ones leapt forth from her womb. The gracious aid of Artemis in labour is a thing of the past, and Ares, on the other hand, has begun to practise midwifery.

312.—ZONAS OF SARDIS

Refrain, sirrah, from cutting the oak, the mother of acorns; refrain, and lay low the old stone-pine, or the sea-pine, or this rhamnus with many stems, or the holly-oak, or the dry arbutus. Only keep thy axe far from the oak, for our grannies tell us that oaks were the first mothers.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.
315.—ΝΙΚΙΟΤ

"Ιξεν υπ' αιγείροιςιν, ἐπεὶ κάμες, ἐνθάδ', ὀδίτα, 
καὶ πὲθ᾽ ἀσσον άν πίθακος ἀμετέρας,
μῦσαι δὲ κράναν καὶ ἀπόπροθη, ἀ¹ ἔπι Γίλλον 
Σίμος ἀποφθιμένῳ παιδὶ παριδρύεται.

316.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

'Ο τἀνδε στείχοντες ἀτάρπιτον, αἵτε ποτ' ἁγροὺς 
δαμόθεν, αἵτ᾽ ἀπ' ἁγρόν νεῖσθε ποτ' ἀκρόπολιν,
ἀμμες ὅρων φύλακες, δισσοὶ θεοί, ὥν ὁ μὲν, Ἐρμᾶς,
οἰον ὄρης μ', οὐτος δ' ἄτερος, Ἡρακλής,
ἀμφω μὲν θνατοῖς εὐάκου, ἀλλὰ ποθ' αὐτοῖς—
αὶ ξῦνα ἡ μαραθής ἀχράδας, ἐγκέκαφεν
ναὶ μᾶν ὠσαύτως τοὺς βότρνας, αἵτε πέλουται
ἀρμοι, αἵτε χύδαιν ὃμφακες, εὐτρέπικεν.
μισέω τὰν μετοχάν, οὐδ᾽ ἡδομαὶ ἀλλ᾽ ὁ φέρων τι,
ἀμφίς, μὴ κοινᾶ, τοῖς δυσὶ παρτιδητῷ,
καὶ λεγέτω, "Τίν τοῦθ', Ἡράκλειες" ἄλλοτε, "Τοῦτο
Ἐρμᾶ" καὶ λύοι τὰν ἐρν ἀμφότερον.

317.—ΑΔΗΛΟΝ

α. Χαίρω τὸν λακόρυξον ὅρων θεὸν εἰς τὸ φάλανθον
βρέγμ᾽ ὑπὸ τὰν ὄχυραν, αὐτόλε, τυπτόμενον.
β. Αὐτόλε, τοῦτον ἐγὼ τρίς ἐπτύγισα· τολ δὲ τραγίσκοι 
εἰς ἐμὲ δερκόμενου τὰς χιμάρας ἐβάτευν.

¹ Ἡ Hecker: ἄν MS.
² Ἡ write ξῦνα for τῶμαι.
THE DECLAMATORY EPIGRAMS

315.—NICIAS

Srrr 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 iniivi, 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 (cp. Plat. Hipparch. 228 d.) had on one side the face of Hermes and on the other that of Heracles.
GREEK ANTHOLOGY

γ. ὁ ὅντως σ', Ἐρμαφρόδιτε, πεπύγικεν; α. Οὐ μὰ τὸν Ἔρμαν,
αἰπόλε. β. Ναὶ τὸν Πάν', αἰπόλε, καπνιγελῶν.

318.—ΔΕΩΝΙΔΟΣ

Εὐμάραθου πρηώνα καὶ εὐσκάνδικα λελογχώς,
Ἐρμή, καὶ ταῦταν, ἄ φίλος, αἰγίβοσιν,
καὶ λαχανηλόγῳ ἔσσω καὶ ἀγινομήθη προσηνής:
ἐξεῖς καὶ λαχάνων καὶ γλάγεος μερίδα.

319.—ΦΙΛΟΞΕΝΟΣ

Τιττόλεμος ὁ Μυρεὺς Ἐρμᾶν ἀφετήριον ἔρμα
ἰροδρόμων θήκεν παῖς ὁ Πολυκρίτως,
διὸ δὲκ' ἀπὸ σταδίων ἐναγώνων· ἄλλα πονεῖτε,
μαλθακὸν ἐκ γονάτων ὀκνον ἀττωσάμενοι.

320.—ΔΕΩΝΙΔΟΣ ΤΑΡΑΝΤΙΝΟΣ

Εἶπε ποκ' Ἐυρωτάς ποτὶ τὰν Κύπρων. ""Ἡ λάβε τεῦχη,
ἡ 'ξιθθὶ τὰς Σπάρτας· ἀ πόλις ὀπλομανεῖ.""
ἀ δ' ἀπαλὸν γελάσασα, ""Καὶ ἔσσομαι αἰὲν ἀτευχής,""
eἰπε, ""καὶ οἰκῆσω τὰν Δακεδαιμονίαν."
χάμιν Κύπρις ἄνωπλος· ἀναίδεες οἴδε λέγουσιν
ἐστορεῖ, ὥς ἀμίν χὰ θεὸς ὀπλοφορεῖ.

321.—ΑΝΤΙΜΑΧΟΣ

Τίππε, μόθων ἀτλητῶν, Ἐνυαλίοιο λέλογχας,
Κύπρι; τίς ὁ ψεύστας στυγνὰ καθάψε μάτην

172
THE DECLAMATORY EPIGRAMS

Hermaphroditus, that he did so?” Hermaphroditus
“No, goatherd, I swear by Hermes.” Silenus. “I
swear by Pan I did, and I was laughing all the
time.”

318.—LEONIDAS OF TARENTUM

Dear Hermes, whose are this hillside rich in fennel
and chervil, and this goat-pasture? Be kind both to
the gatherer of herbs and to the goatherd, and thou
shalt have thy share of both the herbs and the milk.

319.—PHILOXENUS

Telephus of Myra, the son of Polycrites, set me
up here, Hermes, presiding deity of the course, a
pillar to mark the starting point in the holy races of
twenty stadia. Toil, ye runners, in the race, banishing
soft ease from your knees.

320.—LEONIDAS OF TARENTUM

Eurotas said once to Cypris, “Either arm thyself
or go out of Sparta. The town has a craze for arms.”
She smiled gently and replied, “I will both remain
always unarmed and continue to dwell in the land of
Lacedaemon.” Our Cypris is unarmed as elsewhere,
and these are shameless writers who declare that
with us even the goddess bears arms.1

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

1 There undoubtedly was an armed Aphrodite at Sparta,
and it is difficult to see the exact point of this epigram.

173
ἐντεα; σοι γὰρ Ἕρωτες ἐφίμεροι, ἃ τε κατ᾽ εὐνὰν
tέρψις, καὶ κροτάλων θηλυμανεῖς ὁτοβοι.  
δούρατα δ᾽ αἰματόεντα κάθες. Τριτωνίδι δὲ
tαῦτα· σὺ δ᾽ εὐχαίταν εἰς Ἄρεσκόμεθα.

322.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ
Οὐκ ἐμὰ ταῦτα λάφυρα· τίς ὁ βρυγκόσων ἀνάψας
"Αρησ ταῦτα τάν ἄχαριν χάριτα;
ἀθλαστοὶ μὲν κῶνοι, ἀναίμακτοι δὲ γανῶσαι
ἀσπίδες, ἀκλαστοὶ δ᾽ αἱ κλαδαραὶ κάμακες,
αἰδοὶ πάντα πρόσωπ᾽ ἐρυθαίνομαι, ἐκ δὲ μετόπου
ἴδρος πιδόων στήθος ἐπισταλάει.
παστάδα τις τοιοῦτε καὶ ἀνδρείαν καὶ αὐλὰν
κοσμεῖτο καὶ τὸν νυμφίδιον θάλαμον.
"Αρεὺς δ᾽ αἰματόεντα διωξίππου λάφυρα
νηὸν κοσμοὶ· τοῖς γὰρ ἂρεσκόμεθα.

323.—ΑΝΤΙΠΑΤΡΟΤ
Τίς θέτο μαρμαίροντα βοάρια; τίς δ᾽ ἄφορυκτα
dούρατα, καὶ ταῦτας ἀρραγέας κόρυθας,
ἀγκρεμάσας "Αρηι μιάστορι κόσμοιν ἄκοσμον;
οὐκ ἄπο ἐμῶν μύσει ταῦτά τις ὀπλα δόμων;
ἀπτολέμων τάδ᾽ ἐοικεν ἐν οἰνώπληξι τεράμων
πλάθειν, οὐ βρυγκών ἐντὸς Ἐνυάλλου.
σκῦλα μοι ἀμφίδρυπτα, καὶ ὀλυμμένων ἄδε λύθρος
ἀνδρῶν, εἰπὲρ ἐφυν ὁ βροτολογὸς "Αρης.

324.—ΜΝΑΣΑΛΚΟΤ
'Α σύρινξ, τί μοι ὅδε παρ' 'Αφρογένεων ὀρούσας;
τίπτ᾽ ἀπὸ ποιμενίου χείλεος ὅδε πάρει;
οὐ τοι πρόνες ἔθ᾽ ὅδ᾽ οὐτ᾽ ἄγκεα, πάντα δ" Ἕρωτεσ
καὶ Πόθος· ἃ δ᾽ ἀγρία Μοῦσ᾽ ἐν ὅρει νέμεται.
THE DECLAMATORY EPIGRAMS

hateful armour? Thou delightest in the Loves and the joys of the bridal bed, and the girls dancing madly to the castanets. Lay down these bloody spears. They are for divine Athena, but come thou to Hymenaeus with the flowing locks.

322.—LEONIDAS OF TARENTUM

These spoils are not mine. Who hung this unwelcome gift on the walls of Ares? Unbruised are the helmets, unstained by blood the polished shields, and unbroken the frail spears. My whole face reddens with shame, and the sweat, gushing from my forehead, bedews my breast. Such ornaments are for a lady's bower, or a banqueting-hall, or a court, or a bridal chamber. But blood-stained be the cavalier's spoils that deck the temple of Ares; in those I take delight.

323.—ANTIPATER OF SIDON

Who hung here these glittering shields, these unstained spears and unbroken helmets, dedicating to murderous Ares ornaments that are no ornaments? Will no one cast these weapons out of my house? Their place is in the wassailing halls of unwarlike men, not within the walls of Enyalius. I delight in hacked trophies and the blood of dying men, if, indeed, I am Ares the Destroyer.

324.—MNASALCAS

Why, O pipe, hast thou hied thee here to the house of the Foam-born? Why art thou here fresh from a shepherd's lips? Here are no more hills and dales, naught but the Loves and Desire. The mountains are the dwelling of the rustic Muse.
GREEK ANTHOLOGY

325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλικλύστου πέτρας ἐνὶ βένθεσιν ἦμαν εὐαλδές πόντου φύκος ἐπεννυμένα·
νῦν δὲ μοι ἰμερόεις κόλπων ἑντοσθεν ἱαύει
λάτρις εὐστεφάνου Κύπριδος ἀβρὸς Ἔρως.

326.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Πέτρης ἐκ δισσῆς ψυχρῶν κατεπάλμευσαι ὕδωρ,
χαῖροις, καὶ Νυμφέων ποιμενικὰ ξόανα,
pίστραι1 τε κρηνέων, καὶ ἐν ὑδαί κόσμια ταῦτα ὕμεων, ὃ κούραι, μυρία τεγγόμενα,
χαίρετ᾽, Ἀριστοκλῆς δ᾽ ὁδοιπόρος, ἄπερ ἀπώσα 5
dίψαν βαφάμενος τοῦτο δίδωμι γέρας.

327.—ΕΡΜΟΚΡΕΟΝΤΟΣ

Νύμφαι ἐφυδριάδες, ταῖς Ἐρμοκρέων τάδε δῶρα
eἴσατο, καλλινάον πίδακας ἀντίτυχων,
χαίρετε, καὶ στείβουτ᾽ ἐρατοῖς ποσίν ύδατόεντα
tόδε δόμον, καθαροῖ πιμπλάμεναι πόματος.
J. A. Pott, Greek Love Songs and Epigrams, ii. p. 57.

328.—ΔΑΜΟΣΤΡΑΤΟΤ

Νύμφαι Νηιάδες, καλλίρροον αἱ τόδε νάμα
χείτε κατ᾽ οὐρείον πρωνὸς ἀπειρέσιον,
ὑμεῖν ταύτα πόρεν Δαμόστρατος Ἀντίλα νίδις
ξέσματα, καὶ δοιών ὑνά κάπρων λάσια.

1 So Unger: πέτραι MS.
THEDECLAMATORYEPIGRAMS

325.—Anonymous

OnaShellwithanimageofLovecarvedinsideit

Of old I dwelt in the depths on a sea-washed rock
clothed in luxuriant seaweed, but now in my bosom
sleepsthe 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 κορωκόσμια, votive images of the Nymphs.

VOL. III.  

177
GREEK ANTHOLOGY

329.—ΔΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Νύμφαι ἐφυδριάδες, Δώρου γένος, ἀρδεύοιτε τούτων Τιμοκλέους κἀποιον ἐπεσυμεναι καὶ γὰρ Τιμοκλέης ύμμων, κόραι, αἰεν ο καπεὺς κἀπων ἐκ τούτων ὀρια δωροφορεῖ.

330.—ΝΙΚΑΡΧΟΤ

a. Κράνας εὐθροῦν παρὰ νάμαις καὶ παρὰ Νύμφαις, ἔστασέν με Σίμων, Πάνα τὸν αἰγυπτόδην.
β. Τεῦ δὲ χάριν: a. Λέξω των ὅσον ποθεῖς ἀπὸ κράνας καὶ πλεῖ, καὶ κοίλαν κάλπων ἐλῶν ἄρνοις· ποσὶ δὲ μὴ ποτὶ νίπτρα φέρειν κρυστάλλην Νυμφᾶν δῶρα, τὸν ὑβριστὰν εἰς ἐμὲ δερκόμενος.

331.—ΜΕΛΕΑΓΡΟΤ

Αἱ Νύμφαι τὸν Βάκχον, ὅτ’ ἐκ πυρὸς ἦλαθ’ ὁ κοῦρος, νῦσαν ύπὲρ τέφρης ἀρτὶ κυλίομενον.

τούνεκα σὺν Νύμφαις Βρόμιος φίλος· ἦν δὲ νῦν εἰργης μίσγεσθαι, δέξῃ πῦρ ἔτε καιόμενον.

1 So Reiske: πίνης MS.

1 i.e. dost bathe thy feet.

178
THE DECLAMATORY EPIGRAMS

329.—LEONIDAS OF TARENTUM

Ye water Nymphs, children of Dorus, water diligently this garden of Timocles, for to you, Maidens, doth the gardener Timocles bring ever in their season gifts from this garden.

330.—NICARCHUS

A. "I am goat-footed Pan, whom Simo put up by the clear waters of the spring." B. "And why?" A. "I will tell thee. From the fountain drink as much as thou wilt, and take this hollow pitcher, too, and draw. But offer not the crystalline gifts of the Nymphs to thy feet to bathe them. Seest thou not my menacing form?" B. "Revered god—" A. "Thou shalt not speak another word, but shalt let me take my will of thee. Such is the custom of Pan. But if thou dost it\(^1\) 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.

\(^2\) He was born when his mother Semele was consumed by the lightning.
GREEK ANTHOLOGY

332.—ΝΟΣΣΙΔΟΣ [ΛΕΣΒΙΑΣ]

'Ελθοίσαι ποτὶ ναὸν ἰδόμεθα τὰς Ἀφροδίτας
tὸ βρέτας, ὡς χρυσῷ διαδαλόειν τελέθει.
εἴσατο μὲν Πολυαρχία, ἔπαυρομένα μᾶλα πολλὰν
cτῆσιν ἀπ' οἴκειον σώματος ἀγαλαίας.

333.—ΜΝΑΣΑΛΚΟΤ

Στῶμεν ἀρριστῶν παρὰ χθαμαλῶν χθόνα ἓπόντου,
δερκόμενοι τέμενος Κύπριδος Είναλλιας,
κράναν τ' αἰγείροιο κατάσκοι, ὡς ἀπὸ νάμα
ξονθαλ' ἀφύσονται χείλεσιν ἀλκυόνες.

J. H. Merivale, in Collections from the Greek Anthology, 1833, p. 112.

334.—ΠΕΡΣΟΤ

Κάμε τὸν ἐν σμικροῖς όλγοιν θεὸν ἂν ἐπιβώσῃς
εὐκαίρως, τεῦξῃ μὴ μεγάλων δὲ γλίχου.
ὡς ὅ τι δημοτέρων δύναται θεὸς ἀνδρὶ πενέστῃ
dωρείσθαι, τούτων κύριος εἰμὶ Τύχων.

335.—ΛΕΩΝΙΔΟΣ ΤΑΡΑΝΤΙΝΟΤ

'Τλοφόρον τὸγάλμαθ', ὀδοιπόρε, Μικκαλίωνος;
'Ερμῆς, ἅλλ' ἰδὲ τὸν κρήγγουν ύλοφόρον,
ὡς ἐξ οἰξυρῆς ἡπίστατο δωροδοκῆσαι
erγασίης, αἰεν δ' ὡ 'γαθός ἐστ' ἀγαθός.

336.—ΚΑΛΛΙΜΑΧΟΤ

"Ἡρως Αἰετίωνος ἐπίσταθμος Ἀμφιπολῖτων
ιδρυμαί μικρῷ μικρὸς ἐπὶ προθύρῳ,

1 He was a god worshipped in company with or in place of Priapus.

180
THE DECLAMATORY EPIGRAMS

332.—NOSSIS

Let us go to the temple to see the statue of Aphrodite, how cunningly wrought it is of gold. Polyarchis erected it, having gained much substance from the glory of her own body.

333.—MNASALCAS

Let us stand on the low beach of the sea-washed promontory, gazing at the sanctuary of Cypris of the Sea, and the spring overshadowed by poplars from which the yellow kingfishers sip with their bills the running water.

334.—PERSES

If at the right season thou callest upon me too, little among the lesser gods, thou shalt get thy wish, but crave not for great things. For I, Tychon,¹ 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 hero² who guard the stable of Aecetion of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

¹ 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.
λοξὸν ὅφειν καὶ μοῦνον ἔχων ἔφος· ἀνδρὶ ἔπειξη θυμῶθεις πεζὸν καὶ μὲ παρφκίσατο.

337.—ΔΕΩΝΙΔΟΥΣ ΤΑΡΑΝΤΙΝΟΤ
Εὐάγρει, λαγόθηρα, καὶ εἰ πετεεινὰ διόκων ἵξευτῆς ἦκεῖς τοῦθ᾽ ὑπὸ δισσὸν ὄρος, καὶ τὸν ὕληρον ἀπὸ κρημνοῦ βόασον Πᾶνα· συναγρεῦω καὶ κυσὶ καὶ καλάμοις.

338.—ΘΕΟΚΡΙΤΟΥ ΣΤΡΑΚΟΤΣΙΟΤ
Εὐδεῖς φιλλοστρότῳ πέδῳ, Δάφνη, σῶμα κεκακούς ἀμπαύων· στάλικες ὃ ἀρτιπαγεῖς ἀν᾽ ὅρη. ἄγρευε δὲ τῷ Πάν, καὶ ὁ τὸν κροκόντα Πρίηπος κισσοῦν ἐφ᾽ ἑμερῇ κρατῇ καθαπτόμενος, ἄντρον ἑσω στεῖχοντες ὀμόρροθοι. ἀλλὰ τῷ φεύγε, δ᾽ ἴδη μεθεῖς ὑπνοῦ κόμα καταρχόμενον.

339.—ΑΡΧΙΟΤ ΜΤΤΙΛΗΝΑΙΟΤ
'Ἐν ποτὲ παμφαίνοντι μέλαν πτερόν αἰθέρι νωμῶν σκορπίον ἐκ γαίης εἴδε θορύντα κόραξ, ὃν μάρμιον ὀρουσεν· ὃ ἄξευτος ἐπ᾽ οὐδας οὔ βραδὸς εὐκέντρῳ πέζαν ἔτυψε βέλει, καὶ ξώθις μιν ἀμερσεν. ἵδ᾽ ὦς ὃν ἐτευχέν ἐπ᾽ ἄλλῳ, 5 ἐκ κεῖνου τλήμων αὐτὸς ἐδεκτὸ μόρον.

340.—ΔΙΟΣΚΟΡΙΔΟΤ
Αὐλοῖ τοῦ Φρυγὸς ἑργον 'Τάγνιδος, ἴηκα Μήτηρ ἵερα τὰν Κυβέλοις πρῶτ᾽ ἀνέδειξε θεῶν, καὶ πρὸς ἐμὸν φώνημα καλῆς ἄνελύσατο χαίταν ἐκφρων 'Ιδαίης ἀμφίπολος θαλάμης.
sword. Having lost his temper with . . . . he did not give me a mount either when he put me up beside him.

337.—LEONIDAS OF TARENTUM

Good sport! thou who comest to the foot of this two-peaked hill, whether hunting the hare or in pursuit of winged game. Call on me, Pan the ranger of this forest, from the rock, for I help both hounds and limed reeds to capture.

338.—THEOCRITUS

Thou sleepest, Daphnis, resting thy wearied body on a bed of leaves, and thy stake-nets are new set on the hill. But Pan hunts thee, Pan and Priapus, the saffron-coloured ivy twined on his lovely head. Intent on one purpose they are entering the cave. But fly; dispel the gathering drowsiness of sleep and fly.

339.—ARCHIAS OF MYTILENE

A raven plying his black wings in the pellucid sky, saw once a scorpion emerging from the ground, and swooped down to catch it; but the scorpion, as the raven dashed down to the ground, was not slow to strike his foot with its powerful sting, and robbed him of life. See how the luckless bird met with the fate he was preparing for another by means of that other.

340.—DIOSSCORIDES

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
GREEK ANTHOLOGY

ei de Kελαυνίτης ποιμῆν πάρος ὄνυπερ ἀείσας ἐγνώσθη, Φοίβου κεινὸν ἔδειρεν ἔρις.

341.—ΓΛΑΤΚΟΤ

a. Νύμφαι, πευθομένῳ φράσατ’ ἀτρεκές, εἰ παρο- 
Δάφνες τὰς λευκὰς ὤδ’ ἀνέπαυσ’ ἐρήφουσ.
β. Ναὶ ναὶ, Πᾶν συρικτά, καὶ εἰς αὐγειρον ἐκείναν 
σοὶ τι κατὰ φλοιῶν γράμμ’ ἐκόλαψε λέγειν: 
“Πᾶν, Πᾶν, πρὸς Μαλέαν, πρὸς ὄρος Ψωφίδιον ἔρχεν. 
ἀξοῦμαι.”

342.—ΠΑΡΜΕΝΙΩΝΟΣ

Φημὶ πολυστιχὴν ἐπιγράμματος οὐ κατὰ Μοῦσας 
ἐλεῖν. μὴ ἔπετ’ ἐν σταδίῳ δόλιχον: 
πόλλ’ ἀνακυκλοῦται δόλιχος δρόμος: ἐν σταδίῳ δὲ 
δέχετ’ ἐλαυνόμενος πνεύματός ἔστι τόνος.

343.—ἈΡΧΙΟΤ

Αὐταίς σὺν κίχλαισιν ὑπὲρ φραγμοῖο διωχθεῖς 
kόσυνφος ἡρίης κόλπον ἔδω νεφέλης. 
καὶ τὰς μὲν συνοχηδὸν ἀνέκδρομος ὀχμασε θώμης, 
τὸν δὲ μόνον πλεκτῶν αὕτι μεθήκε λίνων. 
ἰρὸν ἀοιδοτόλων ἐτυμον γένος. ἡ ἀρα πολλὴν 
καὶ κωφαὶ πτανῶν φροντίδ’ ἔχουσι πάγαι.

1 I write ἔδειρεν for ἔδειξεν. I cannot restore 1. 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.

184
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  
(cop. 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.
GREEK ANTHOLOGY

344.—ΔΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

'Ην ὁπότε γραμμαῖσιν ἐμὴν φρένα μοῦνον ἔτερπον, οὔτ' ὁνεὶ ἐγιενέταις γνώριμοι Ἡταλίδαις· ἄλλα ταῦτα πάντεσσιν ἐράσμος· ὦψε γὰρ ἔγειν ὀπτόσον Οὐρανίην Καλλιόπη προφέρει.

345.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲ τοσόνδ' Ἀθάμας ἐπεμήνατο παιδὶ Δεώρχῳ, ὃς τὸν Ἡθείας θυμὸς ἐτεκνοϕόνα, ξῆλος ἐπεὶ μανής μεῖζον κακὸν· εἰ δὲ φονεύῃ μήτηρ, ἐν τίνι νῦν πίστις ἐτ' ἐστὶ τέκνων;

346.—ΤΟΥ ΑΥΤΟΥ

Ἀλαν θλην νῆσους τε διηπταμένη σὺ χελιδῶν, Ἡθεύς γραπτῇ πυκτίδι νοσσοτροφεῖς· ἐλῇ δ’ ὀρταλίγοι πίστιν σέο τήνδε φιλάξειν Ἀκλῆδα, μηδ’ ἱδίων φεισαμένην τεκέων;

347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐάροτον βόες οἴδαμεν αὐλακα τέμνειν, ἀλλ’ ἰδεί κηκ πόντου νῆς ἐφελκόμεθα· ἔφη γὰρ εἰρεσίης δεδιδάγμεθα· καὶ σὺ, θάλασσα, δελφίνας γαίῃ ξεῦξον ἀροτροφορεῖν.

348.—ΤΟΥ ΑΥΤΟΥ

'Ο σταφυλοκλωπίδας Ἐκατώνυμος εἰς Ἀἰδαο ἔδραμε, μαστιχθεὶς κλήματι φωρίδῳ.
THE DECLAMATORY EPIGRAMS

344.—LEONIDAS OF ALEXANDRIA
(This and the following ones are Isopsephe.)
There was a time when I gave pleasure to myself alone by lines, and was not known at all to noble Romans. But now I am beloved by all, for late in life I recognised how far Calliope excels Urania.  

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.
GREEK ANTHOLOGY

349.—TOY AYTOY

"Τδατά σοι Κοτίλεα γενέθλιον ήμαρ όρωντι,
Καίσαρ, ἐπιβλύζοι σωρόν ἀκεσφορίας,
όφρα σε κόσμος ἀπας πάππου . . . αὐγάζηται,
ὡς πατέρα τρισθής εἴσιδεν εὐτοκίης.

350.—TOY AYTOY

"Ητριά μοι βύβλων χιονώδεα ἕνεν καλάμοισιν
πέμπτεις, Νεελορύτου δώρον ἀπὸ προβολῆς.
μουσοπόλη κ ώ τελῆ, Διονύσιε, μηκέτι πέμπτε
ὀργάνα: τίς τούτων χρῆσις ἀτερ μέλανος;

351.—TOY AYTOY

Λυσίππης ὁ νεογνός ἀπὸ κρηνοῦ πάϊς ἔρπων
'Αστυνακτείνης Ἡρχετο δυσμορίας,
ἡ δὲ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα
μάζων, τῶν λεμοῦ ρύτορα καὶ θανάτου.

352.—TOY AYTOY

Νεῖλος ἑορτάζει παρὰ Θύμβριδος ἱερὸν ὤδωρ,
εὐξάμενος θύσεων Καίσαρι σωζόμενοι,
οἱ δὲ ἐκατὼν βουπλήγες ἐκούσιον αὐχένα ταῦρων
ἡμαξαν βωμοῖς Οὐρανίοιο Δίος.

353.—TOY AYTOY

Καὶ λόγον ἱστορίης κοσμούμενον ἡκρίβωσας
καὶ βίον ἐν φιλίῃ, Πάππε, βεβαιότατον,

1 So Toup: ἄτονάδεα MS.

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, may the baths of Cutiliae on this thy birthday gush for thee in abundance of healing, so that all the world may see thee a grandfather as it has seen thee the father of three fair children.

350.—By the Same

Thou sendest me thin sheets of byblus, snowy white, and reed pens, gifts from the headland that the Nile waters. Do not, Dionysius, send another time imperfect gifts to a poet. What use are these without ink?

351.—By the Same

(cp. No. 114)

Lysippe's baby, creeping over the edge of a precipice, was on the point of suffering the fate of Astyanax. But she turned it from its path by holding out to it her breast, that thus was its saviour from death as well as from famine.

352.—By the Same

The Nile 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

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

toúto δ' ἐορτάζοντι γενέθλιον ἡρυγένειαν
dórōn o̱ Nêilaiévus πέμπει ἀοιδοπόλος.

354.—TOY AYTOY

"Ουν πόλεμος δεδίως οὐκ ὠλεσε, νῦν ὑπὸ νοῦσον
θλίβομαι, ἐν δ' ἰδίῳ τῆκομ' ὀλος πολέμῳ.
ἀλλὰ διὰ στέρνων ὅθι φάσγανον' ὡς γὰρ ἁριστεύς
θυμίζομ' ἀπωσιμένος καὶ νόσον ὡς πόλεμον.

355.—TOY AYTOY

Οὐράνιον μέμμα γενεθλιακάσιν ἐν ὁραισ
toúτ' ἀπὸ Νειλογγενοὺς δέξω Δεωνίδεω,
Ποππαία, Διὸς εὐη, Σεβαστιάς· εὐαδε γὰρ σοι
dῶρα τὰ καὶ λέκτρων ἄξια καὶ σοφίς.

356.—TOY AYTOY

Οὐγνυμέν εξ' ἐτέρης πόμα πίδακος, ὡστ' ἄρυσασθαι
ξεῖνον μουσοπόλου γράμμα Δεωνίδεω.
διστιχα γὰρ ψήφοις εἰσάζεται. ἀλλὰ σὺ, Μῶμε,
εξίθη, κεῖς ἐτέρους ὄξυν ὀδόντα βάλε.

357.—ADEΣΙΠΟΤΟΝ

Τέσσαρες εἰσὶν ἄγονες ἀν' Ἐλλάδα, τέσσαρες ἱρὸι,
οἱ δύο μὲν θυγτῶν, οἱ δύο δ' ἄθανάτων.
Ζηνός, Αὶτείδαο, Παλαίμονος, Ἀρχεμόροιο.
ἀθλα δὲ τῶν, κότινος, μῆλα, σέλινα, πίτυσ.

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

1 i.e. Nero.
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.
GREEK ANTHOLOGY

358.—ΑΔΗΛΟΝ

Εἴ με Πλάτων οὐ γράψε, δύω ἐγένοντο Πλάτωνες. Σωκρατικῶν δόρων ἀνθεὶα πάντα φέρω· ἄλλα νόθον μ’ ἐτέλεσσε Παναίτιος. ὦς ἰ’ ἐτέλεσσε καὶ ψυχὴν θυητήν, καμὲ νόθον τελέσει.

359.—ΠΟΣΕΙΔΙΠΠΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ ΤΟΤ ΚΩΜΙΚΟΤ

Ποίην τις βιότου τάμη τρίβουν; εἰν ἄγορῆ μὲν νείκεα καὶ χαλεπαί πρήξεις· ἐν δὲ δόμοις φροντίδες· ἐν δ’ ἄγοραῖς καμάτων ἄλις· ἐν δὲ θαλάσσῃ τάρβος· ἐπὶ ξείνης δ’, ἢν μὲν ἔχεις τι, δέος· ἢν δ’ ἀπορῆς, ἀνηρόν. ἔχεις γάμον; οὐκ ἀμέριμνος· ἐσσεαι· οὐ γαμεῖεις; ξῆς ἐτ’ ἐρημότερος· τέκνα πόνοι, πῆρωσις ἀπαις βίος· αἱ νέοτητες ἀφρονεσ, αἱ πολιαὶ δ’ ἐμπαλὶν ἠδρανεῖς. ἢν ἀρα τοῖν δισσοῖν ἐνος αἴρεσις, ἢ τὸ γενέσθαι μηδέποτ’, ἢ τὸ θανεῖν αὐτίκα τικτόμενον.


360.—ΜΗΤΡΟΔΩΡΟΤ

Παντοίην βιότοιο τάμους τρίβουν· εἰν ἄγορῆ μὲν κύδεα καὶ πινυται πρήξεις· ἐν δὲ δόμοις ἄμπανυμ’· ἐν δ’ ἄγοροίς Φύσιος χάρις· ἐν δὲ θαλάσσῃ κέρδος. ἐπὶ ξείνης, ἢν μὲν ἔχεις τι, κλέος· ἢν δ’ ἀπορῆς, μόνος οἶδας. ἔχεις γάμον; ὦκος ἀριστός· ἐσσεταί· οὐ γαμεῖεις; ξῆς ἐτ’ ἐλαφρότερος.
THEDECLAMATORY 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 your-
self. 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.
GREEK ANTHOLOGY

teina pódos, āfroνtis òpiais bìos ai νeóti̯tes
rhoi̯alēai, polialá δέ eμpalin eu̯sebhêes.
oúk āra tòv̯ dìasòv̯ éνòs aí̯resis, ἢ τὸ γενέσθαι
mu̯dêpòt, ἢ τὸ ἔ̯nai̯ν̯ πάντα γα̯ρ ἐσθλα βίω.

361.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Mêter ēµῇ dýsmêter, ἀπηνεά θυµὸν ἔχουσα,
línν ἀχθοµαι ἔλκος, δε µεροτὸς οὐταςεν ἀνὴρ
νῦκτα δε' ὅρφναῖην, ὅτε θε' εὐδοὺςι βροτοὶ ἄλλοι,
γυμνὸς ἀτερ κόρυθος τε καὶ ἀσπίδος, οὐ̯δέ ἕ̯χεν ἔγχος.
pâv δ' ὑπεθερμâνθη εἰ̯φος αἱ̯µατι· αὐτὰρ ἔ̯πειτα
οὐ̯ρόν τε προε̯κεν ἀπήµονα τε λιαρόν τε.

362.—ΑΔΕΣΠΟΤΟΝ

'Iµeρόεις Ἀλβείε, Δίδ ςτεφανηφόρον ὕψωρ,
δε διὰ Πισαίων πεδίων κεκονιμένως ἐρπεῖς,
ὡυ̯κι̯ςι τὸ πρῶτον, ἐπην δ' οὐ̯δε πόντον ἰκει̯,
δεύς ἀµετρῆτοι πεσῶν ὑπὸ κύ̯μα θαλάσσης,
νυµφίος αὐ̯τοκέλευθος ἐω̯ν ὅχε̯θηγὸς ἑρωτῶν,
ἐς Σικελήν Ἀρέθουσαν ἐπεύ̯γεια ὡγρός ἀκόητης.
ἡ δὲ σε κεκιµήτα καὶ ἀσθμαίνουτα λαβούσα,
φύκος ἀποσµήξασα καὶ ἀνθεα πικρὰ θαλάσσης,
χειλεα µὲν στοματέςς συνήρμοις ὀια δὲ νύμφη
νυµφίον ἀµφικυθείσα περίπλοκον ὡδεί δεσµοφ
κείµενον ἐν κολποισιν Ὀλυ̯µπιον εὐνασεν ὕψωρ.
καὶ φονί̯η ῥαθάμωγει λιβὰς κατεκλήματο τηγή.
oÜ̯δε Συρακοσίης ἐτί σοι µέλεν ἴμερος εὐνής.’

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

194
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 Peloponnesian.
GREEK ANTHOLOGY

πορφυρή δ' ἀνέκοπτες ὑδωρ πεπιεσμένον αἰδοῖ, φειδόμενος καὶ πόντον ὀμοῦ καὶ λέκτρα μὴναι. 15

πολλάκι ἐν εὐναίων οὐρων βεβιημένος ὀρμῆ, αὐτὴν ἐσ φιλότητα χυτῆς ἀλόχοιο περήσας, έστήκες ἀχραντον ὄρων Ἀρεβούσιον ὑδωρ

ή δὲ σε παπταίνουσα Πελωρίδος κατὰ πέτρης δὰκρυσι κυμαίνοντα, κατοκτείρουσα καὶ αὐτὴ 20

εὐειδῆς Ἀρεβούσα φίλους ἀνεκόπτητο μαζους, καὶ δρόσοις οἵα μόδουιν ἐτήκετο· μυρομένοι δὲ

Πισαίῳ ποταμῷ Σικελὴ προσεμύρετο πηγή.

οὐδὲ Δίκην ἔλαθεν πανδερκεά φῶιν ἄνηρ 25

Ἐλλάδος ἀμώων ἀγαμον στάχχων, ὃ ἐπὶ πολλαὶ

ἡρῶν ἀλοχοί, μινωῖρα τέκνα τεκούσαι μαψιδώς ὁδίνας ἀνεκλαύσαντο γυναικες.

363.—ΜΕΛΕΑΓΡΟΤ

Χείματος ἦνεμόεντος ἀπ’ αἰδέρος οἰχομένουοι,

πορφυρὴ μείδησε φεραυθέος εἶαρος ὄρη.

γαῖα δὲ κυναγὴ χλοερὴν ἐστέψατο ποίην, 5

καὶ φυτὰ θηλήσαντα νέοις ἐκόμησε πετήλοις.

οἱ δ’ ἀπαλὴν πίνοντες ἀεξιφυτὸν δρόσουν Ἡνως

λειμώνες γελόσωσιν, ἀνοιγομένουο δόδοιοι.

χαίρει καὶ σύριγγι νομεύς ἐν ὄρεσι λυγαίων,

καὶ πολυοῖς ἑρίφοισ ἐπιτερτεται αἰτόλος αἰγῶν.

ἡδὴ δὲ πλώουσιν ἐπ’ εὐρέα κῦματα ναῦται 10

πυοῖ ἀπτημάντω Ζεφύρου λίνα κολπώσαντος.

ἡδὴ δ’ εὐάξουσι φερεσταφύλῳ Διονύσῳ,

ἂνθεῖ βοτρύωντος ἐρεφάμενοι τρίχα κυσσοῦ.

ἔργα δὲ τεχνήντα βοηγενέσσι μελίσσαις 15

καλὰ μέλει, καὶ σίμβλῳ ἐφήμεναι ἔργαξονται

λευκα πολυτρήτοιο νεόρρυτα κάλλεα κηρού.
THE DECLAMATORY EPIGRAMS

hold back thy waters, repressed by blushing shame, saving from pollution the sea and thy bridal bed; yet, often compelled by thy longing for nuptial intercourse, wouldst thou pass the sea to thy beloved liquid bride and stand gazing at the stainless water of Arethusa. And the lovely Arethusa, looking on thee surging with tears from the Pelorian rock,\(^1\) would pity thee and beat her breasts, and melt like the dew on roses, the Sicilian fount responding to the lament of the river of Pisa. But he did not escape the eye of all-seeing Justice, that man of blood who mowed down the unwedded harvest of Greece, whereat many wives of the heroes wept for the short-lived children to bear whom they had suffered in vain.

363.—MELEAGER

Windy winter has left the skies, and the purple season of flowery spring smiles. The dark earth garlands herself in green herbage, and the plants bursting into leaf wave their new-born tresses. The meadows, drinking the nourishing dew of dawn, laugh as the roses open. The shepherd on the hills delights to play shrilly on the pipes, and the goatherd joys in his white kids. Already the mariners sail over the broad billows, their sails bellied by the kindly Zephyr. Already, crowning their heads with the bloom of berried ivy, men cry evoe! to Dionysus the giver of the grape. The bees that the bull’s carcase generates\(^2\) 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, Geog. iv. 555.
GREEK ANTHOLOGY

πάντη δ' ὄρνηθων γενεὴ λυγύφωνν ἄειδει, ἀλκυόνες περὶ κύμα, χελιδόνες ἄμφι μέλαθρα, κύκνοις ἑπ' ὀχθαίσιν πτομακῷ, καὶ ὑπ' ἄλσος ἀγδῶν. εἰ δὲ φυτῶν χαίρουσι κόμαι, καὶ γαία τέθηλεν, συρίζει δὲ νομεύς, καὶ τέρπεται εὐκομα μῆλα, καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεῦει, καὶ μέλπει πετεεινά, καὶ ὀδύνουσι μέλισσαι, πός οὐ χρῆ καὶ ἀοιδὸν ἐν εὖ αἰρί καλῶν ἀείσαι;

364.—ΝΕΣΤΟΡΟΣ ΔΑΡΑΝΔΕΩΣ

Σπείσατέ μοι, Μοῦσαι, λυγυρὴν εὐτερπέα φωνήν, ἑδὼν ἀπὸ στομάτων Ἑλκωνίδος ὃμβρου ἀοιδῆς. ὅσοι γὰρ προχέουσιν ἀοιδοτόκου πόμα πηγῆς, ὑμετέρων ἐπέων λυγυρὴ τέρπονται ἀοιδῆ.

365.—ΙΟΤΑΙΑΝΟΤ ΚΑΙΣΑΡΟΣ

'Αλλοίην ὅρων δονάκων φύσιν. ἦπου ἀπ' ἄλλης χαλκείης τάχα μᾶλλον ἀνεβλάστησαν ἀρούρης, ἀγριοί, οὕτω ἀνέμοισιν υφ' ὑμετέρους δονέονται. ἄλλ' ἀπὸ ταυρείης προθρών σπήλαγγος ἀήτης νέρθειν εὐτρήτων καλάμων ὑπὸ ρίζαν ὅδευει καὶ τις ἄνη ἀγέρωχος ἔχων θυα δάκτυλα χειρῶν, ἵσταται ἀμφαφῶν κανόνας συμφράδμοις αὐλῶν· οὐ δ' ἀπαλὸν σκιρτῶντες ἀποθλίζουσιν ἀοιδήν.

366.—ΑΔΗΛΟΝ

'Αποφθέγματα τῶν ἐπτὰ σοφῶν

'Επτὰ σοφῶν ἐρέω κατ' ἐπος πόλιν, οὖνομα, φωνήν. Μέτρον μὲν Κλεόβουλος ὁ Λίνδιος εἶπεν ἀριστον.
THE DECLAMATORY EPIGRAMS

loud everywhere: the kingfishers by the waves, the swallows round the house, the swan by the river's brink, the nightingale in the grove. If the foliage of plants rejoices, and the earth flourishes, and the shepherd pipes, and the fleecy flocks disport themselves, and sailors sail, and Dionysus dances, and the birds sing, and the bees bring forth, how should a singer too not sing beautifully in the spring?

364.—NESTOR OF LARANDA

Pour for me, Muses, a draught of clear delightful song, the rain of Heliconian melody sweetened by your lips. For all for whom is shed the drink of the fountain that gives birth to poets delight in the clear song of your verses.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 sayings of the seven sages. Cleobulus of Lindus said that measure was best; Chilon in hollow Lacedaemon

¹ Evidently a fragment.
Χίλων δ' ἐν κοίλῃ Λακεδαιμονίων, Γυώθηι σεαυτόν. ὃς δὲ Κόρυνθον ἔνωσε Χόλου κρατέειν Περιανδρος. Πιττακός, Οὐδὲν ἄγαν, ὃς ἦν γένος ἐκ Μυτιλήνης. Τέρμα δ' ὄραν βιότοιο, Σόλων ἱεραὶς ἐν Ἀθήναις. Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε Πριηνεὺς. Ἐγγύῃς φεύγειν δὲ Θαλῆς Μιλήσιος ἡώδα.

367.—ΔΟΤΚΙΑΝΟΤ ΣΑΜΟΣΑΤΕΩΣ
Τὸν πατρικὸν πλοῦτον νέος ὅν Θήρων ὁ Μενίππου ἀλχρῶς εἰς ἀκρατεῖς ἐξέχεεν δαπάνας. ἀλλὰ μιν Εὐκτήμων, πατρικὸς φίλος, ὃς ἐνόησεν ἡδὴ καρφαλέη τειρόμενον πενίᾳ, καὶ μιν δακρυχέων ἀνελάμβανε, καὶ πόσων αὐτὸν θῆκε θυγατρὸς ἑης, πόλλ' ἐπὶ μείλια δοὺς. αὐτάρ ἐπεὶ Θήρωνα περὶ φρένας ἡλυθε πλοῦτος, αὐτίκα ταῖς αὐταῖς ἐτρέφετ' ἐν δαπάναις, γαστρὶ χαριζόμενος πᾶσαν χάριν οὐ κατὰ κόσμον, τῇ θ' ὑπὸ τὴν μιαρὰν γαστέρα μαργοσύνη. οὔτως μὲν Θήρωνα τὸ δεύτερον ἀμφεκάλυψεν οὐλομένης πενίᾳ κῦμα παλιρρόθιον. Εὐκτήμων δ' ἐδάκρυσε τὸ δεύτερον, οὐκέτι κεῖνον, ἀλλὰ θυγατρὸς ἑης προικά τε καὶ θάλαμον. ἔγνω δ' ὃς οὐκ ἐστὶ κακῶς κεχρημένον ἄνδρα τοῖς ἱδίοις εἶναι πιστῶν ἐν ἄλλοτριοις.

368.—ΙΟΤΛΙΑΝΟΤ ΒΑΣΙΛΕΩΣ
Τὴς πόθεν εἰς Διόνυσος; μὰ γὰρ τὸν ἀληθέα Βάκχουν, οὐ σ' ἐπηγγεγυνοῦσκοι τὸν Δίῳ σίδα μόνον. κεῖνος νέκταρ ὀδωρε. οὐ δὲ τράγου. ἦ ῥά σε Κελτοὶ τῇ πενίῃ βοτρύων τεῦξαν ἀπ' ἀσταχύων.
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
GREEK ANTHOLOGY

τῷ σε χρή καλέειν Δημήτριον, οὐ Διόνυσον,
purogenή μᾶλλον καὶ Βρόμον, οὐ Βρόμον.

369.—ΚΤΡΙΛΛΟΤ

Πάγκαλον ἐστ’ ἐπίγραμμα τὸ δίστιχον· ἤν δὲ παρέλθης
τοὺς τρεῖς, ῥαφφοδεῖς, κούκ ἐπίγραμμα λέγεις.

370.—ΤΙΒΕΡΙΟΤ ΙΔΙΟΤΣΤΡΙΟΤ

Οὐ κύνες, οὐ σταλικές με κατίνωσαν, οὐχὶ κυνηγοὶ
dorκάδα· τὸν δ’ ἀπὸ ρῆς εἰν ἄλλ πλήσα μόρον.
ἐξ ὑλῆς πόντῳ γὰρ ἐνέδραμον· εἰτά με πλεκταὶ
ἐλξαν ἐπ’ αἰγιαλοὺς δικτυβόλους παγίδες.
Ηλιτων ἡ χέρσοιο μάτην φυγάς· οὐδ’ ἀδίκως με
ἐλέε σαγηνευτῆς τὰμα λυποῦσαν ὅρη.
οὔποτ’ ἄγρης, ἀλῆς, ἐτ’ ἀστοχὸν οἶσετε χεῖρα,
χέρσῳ καὶ πελάγει κοινά πλέκοντες ὕφη.

371.—ΑΔΗΛΟΝ

Δίκτυον ἐκθρόσκοντα πολύπλοκον ἀρτι λαγωνὸν
σεῦ κύων θερμοὶς ἔχνεσιν ὀκυπόδην.
τρηχῦν ὁ δ’ ἐκκενύσας ταχινῶς πάγον, ἐς βαθὺ πόντου
ἥλατ’ ἀλυσκάζων κύμα παρακτίδιον.
eἰνάλιος τὸν δ’ αἴγα κύων βρυχηδὸν ὀδούσιν
μάρψῃ. κυσίν τλήμων ἢν ἄρ’ ὀφειλόμενος.

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

202
THE DECLAMATORY EPIGRAMS

thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus\(^1\) 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 ILLÜSTRIS

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

(\textit{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 \textit{πυρογενῆ}, "wheat-born," there is a play on \textit{πυρογενῆ}, "fire-born."

203
372.—ΑΔΗΛΟΝ

Λεπτον ύφηναμένα βαδινοὶς ὑπὸ ποσσὶν ἄραξα
tέττυγα σκολιαῖς ἐνδετον εἶχε πάγαις.
ἀλλ' οὐ μᾶν λεπταῖσιν ἑπαεὰζοντα ποδίστραισ
tὸν φιλοαιδὸν ἴδων παίδα παρετρόχασα:
λύσας δ' ἐκ βροχίδων ἀπεκούψισα, καὶ τὸδ' ἔλεξα· 5
"Σῶζον μουσείῳ φθεγγόμενος κελάδη.

373.—ΑΔΗΛΟΝ

Τίπτε με τὸν φιλέρημον ἀναιδεῖ ποιμένες ἀγρη
tέττυγα δροσερῶν ἐλκετ' ἀπ' ἄκρεμόνων,
τὴν Νυμφῶν παροδίτιν ἄηδονα, κήματι μέσῳ
οὕρεσι καὶ σκιεραῖς ξουθὰ λαλεύντα νάπαις;
ἡνίδε καὶ κίχλην καὶ κόσσυφον, ἥνίδε τόσσους
ψάρας, ἀρουραίς ἁρπαγας εὐπορίῃς·
καρπῶν δηλητήρας ἑλεῖν θέμως· ὀλλυτ' ἐκείνους·
φύλλων καὶ χλοερῆς τῖς φθόνος ἐστὶ δρόσον;

374.—ΑΔΗΛΟΝ

Ἀέναον Καθαρῆν με παρερχομένουσιν ὀδῖταίς
πηγὴν ἁμβλυξει γειτονέουσα νάπη·
pάντη δ' ἐν πλατάνοισι καὶ ἡμεροθλέοι δάφναις
ἐστεμμαί, σκιερὴν ψυχομένη κλίσιν·
τούνεκα μῆ με θέρεις παραμελήση· δίψαν ἀλαλκῶν· 5
ἀμπαυσον παρ' ἐμοὶ καὶ κόπτων ἁπεχὴ.

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

375.—ΑΔΗΛΟΝ

Τίς ποτ' ἀκηδέστως οἰνοτρόφον ὀμφακά Βάκχου
ἀνήρ ἀμπελίνου κλήματος ἐξέσταμεν,
THE DECLAMATORY EPIGRAMS

372.—Anonymous

The spider, that had woven her fine web with her slender feet, had caught a cicada in her crooked meshes. But when I saw the little songster lamenting in the fine toils I did not pass hastily by, but freeing him from the nooses, I comforted him and said: “Be saved, thou who calllest 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 dews?

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
χείλεα δὲ στυφθέως ἀπὸ μιν βάλευ, ὡς ἄν ὀδίταις
εἰή νυσσομένοις ἡμιδακές σκύβαλον;
εἰὴ οἱ Διόνυσος ἀνάρσιος, οὐα Δυκούργος
ὅτι τὰ μὲν αὐξομέναν ἔσβεσεν εὐφροσύναν.
tούδε γὰρ ἂν τάχα τις διὰ πῶματος ἢ πρὸς ἀοιδὰς
ἐλυθεν, ἢ γοερός κάδεος ἔσχε λύσιν.

376.—ἈΔΗΛΩΝ

Τίπτε με τὴν ἁνέμοισιν ἀλώσιμον, ἢλεε τέκτον,
tήρωτε πίτων τεύχεις νῆα θαλασσοπόρου,
οὐδ’ οἶωνὸν ἐδείσας; ὃ τοι Βορέης μ’ ἐδιώξεν
ἐν χθονί· πῶς ἁνέμους φεύξομαι ἐν πελάγει;

377.—ΠΑΛΛΑΔΑ

Τάνταλος οὐδὲν ἔτρωγε· τινασσομένων γὰρ ὑπερθεν
καρπὸς ὑπὲρ κεφαλῆς αὐτὸν ἔφευγε φυτῶν,
kai διὰ τοῦτο τροφῆς κεχρημένος ὢττον ἔδίψα.
ei δὲ καὶ ἔτρωγεν σύκα πεπαινόμενα,
kai βραβίλους καὶ μήλα, τὶ τηλίκον ἄνδράσι νεκρῶς 5
δίψος ἀπὸ χλωρῶν γίνεται ἀκροδρῶν;
ἡμεῖς δ’ ἐσθίομεν κεκλημένοι ἀλμυρὰ πάντα,
χέννια, καὶ τυροῦς, χηνὸς ἀλιστὰ λίπη,
ὄρνια καὶ μόσχεια· μίαν δ’ ἐπιπίνομεν αὐτοῖς.
pάσχομεν οὐκοῦν σεῦ, Τάνταλε, πικρότερα.

378.—ΤΟΥ ΑΥΤΟΥ

’Ανδροφόνῳ σαθρὸν παρὰ τειχίσιν ὑπνώοντι
νυκτὸς ἐπιστήναι φασί Σάραπιν ὄνορ,
kai χρησμωδῆσαι. “Κατακείμενος οὕτως, ἀνίστω,
kai κοιμῶν μεταβάς, ὃ τάλας, ἀλλαχόθι.”

206
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
379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παρομικακός. "Κάν υἱς δάκοι ἄνδρα ποιηρόν." ἄλλα τὸ δ’ οὐχ οὔτω φημὶ προσήκει λέγειν
ἄλλα "Δάκοι κάν υἱς ἁγαθοὺς καὶ ἀπράγμονας ἄνδρας,
τὸν δὲ κακὸν δεδιώς δῆξεται οὐδὲ δράκων."

380.—ΑΔΗΛΟΝ

Εἰ κύκνῳ δύναται κόρυδος παραπλήσιον ἄδειν,
τολμῆν δὲ ἐρίσαι σκῶπες ἁγδονίσιν,
εἰ κόκκυς τέττιγος ἑρεῖ λυγυρώτερος εἶναι,
Ἰσα ποιεῖν καὶ ἐγὼ Παλλαδίῳ δύναμαι.

381.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Εἰς Δέανδρον καὶ Ἰρώ

Ἄκτῃ ἐπὶ προὐχούσῃ, ἐπὶ πλατεῖ Ἐλλησπόντῳ,
παρθένος αἰδοῖς ὑπερώιον εἰςαναβάσα
πύργῳ ἐφειστήκει γασῶσά τε μυρομένη τε
χρύσεον λύχνων ἔχουσα, φάος περικάλλες ἑποίει,
κεῖνον διομένη τὸν κάμμορον, εἰ ποθεν ἐλθοι
νηχόμενος—καὶ λαῖτμα τάχισθ’ ὑλὸς ἐκπεράσαςκε
THE DECLAMATORY EPIGRAMS

immediately the rotten wall fell to the ground. The evil-doer rejoiced, and in the morning sacrificed to the gods in thanks for his escape, thinking that Sarapis is pleased with murderers. But Sarapis appeared to him again at night, and prophesied thus to him: "Wretch, dost thou think that I protect criminals? If I did not let thee be killed now, it is that thou now hast escaped a painless death; but know that thou art reserved for the cross."

379.—By the Same

The proverb says, "Even a pig would bite a bad man;" but I say that we should not say that, but "Even a pig would bite simple unmeddlesome men, but even a snake would be afraid to bite a bad man."

380.—Anonymous

If a lark can sing like a swan and if owls dare compete with nightingales, if a cuckoo asserts he is more sweet-voiced than a cicada, then I too can equal Palladius.

381.—A HOMERIC CENTO

On Hero and Leander

On a projecting shore on the broad Hellespont a modest maiden, having mounted to an upper chamber, stood in the tower lamenting and wailing. Holding a golden lamp she gave beautiful light, brooding on that unhappy man, would he come or not swimming. —And he swiftly passed across the depth of the sea,
382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

'Ὁ πρῶτος Ἡχοῦς ἀκοῦσας

'Ὤ φίλοι, ἥρως Δαναοί, θεράπουνες 'Ἀρησ, ψεύσομαι, ἢ ἔτυμον ἔρεω; κέλεται δὲ με θυμός. ἄγρον ἐπ' ἐσχατὴς, ὅθι δένδρα μακρὰ πεφύκει, ναίει εὐπλόκαμος δεινὴ θεᾶς αὐθήσεσα, ἡ θεός, ἡ γυνὴ· τοί δὲ φθέγγοντο καλέντες. 5
εἰ δὲ φθεγξαμένου τοῦ ἡ αὐθήσαντος ἀκούσῃ, αὐτὸς ἀρίζηλως εἰρημένα μυθολογεύει.
ἀλλὰ τὴν τοι ταῦτα διεξέρχεσθαι ἕκαστα; τὴν δ' οὔτ' ἀθρῆσαι δύναμ' ἀντίον, οὔτε νοήσαι. ὅπποιόν κ' εὐπηγησα ἔπος, τοῖον κ' ἐπακούσαις.

383.—ΜΗΝΕΣ ΑΙΓΓΙΤΙΩΝ

Πρῶτος Θωμῆ ἐδύη δρεπάνην ἐπὶ βότρυν ἐγείρειν. ἰχθυβόλοισι Φαωφὶ φέρει πανδήμων ἄγρην. Πληθάδων φαίνονσαν Ἀθυρ τεκμαίρεται ὄρην. Χοιάκοπερομένους σταχύους δείκνυσι γενέθλιν. Τυβί δὲ πορφύρους βοουληφόρον εἶμα τιταίνει. 5
σημαίνει πλωτηρίον Μεχείρ τόλον ἀμφιπολεύειν. Ἀρεος ὅπλα φέρειν Φαμενωθ ἐδείκνυσι μαχηταις. εἰαρινῶν Φαρμονθι βόνων πρωτάγγελος ἔστιν.
THE DECLAMATORY EPIGRAMS

through the ambrosial night when other mortals sleep, for a great wave surged towards the dry land of the continent. For as many days and nights as pass, the young man and maiden converse with each other, going to bed together without the knowledge of their dear parents, who inhabit Sestos, and Abydus, and divine Arisbe.

382.—Another

On the Theme "He who first heard Echo"

Friends, Danaan heroes, servants of Ares, shall I lie or speak the truth, as my heart bids me? At the utmost border of the land where the tall trees grow lives a fair-haired dreadful goddess gifted with speech, either a goddess or a woman, and they called aloud on her. If she hear one call or speak, she excellently repeats what was spoken. But why narrate all this to thee in detail? Only I cannot look on her face or perceive her. Whatever kind of word thou speakest the like shalt thou hear.

383.—THE EGYPTIAN MONTHS

First Thoth learnt to uplift the hook to prune the grapes; Phaophi brings to fishermen a catch of every variety; Athyr indicates the date of the appearance of the Pleiads; Choiac shows the birth of the sown crops; Tybi displays the purple robe;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.
GREEK ANTHOLOGY

λήδια δ' αυναθέντα Παχών δρεπάνησι φυλάσσειν ευκάρπουν δὲ Παύλι προάγγελος ἐστὶν ὑπάρχῃ· καὶ σταφυλὴν κατέχων εὐάμπελός ἐστὶν Ἐπηφί· καὶ Μεσορί Νείλοιο φέρει φυσίζουν ὑδωρ.

384.—ΜΗΝΕΣ ΡΩΜΑΙΩΝ

'Εξ' ἐμέθεν λυκάβαντος ὕπηελίοιο θύρετρα, Ἀὐσονίης <θ'> 1 οὐς δέρκεται Ἡέλιος. αὐτὰρ ἐγὼ θαμωνὴσι γήνι νιφάδεσσι διαίνω, τεῦχων εἰλαρίνης ἐγκύνου ἀγλαίης. ἀρχεῖ "Ἀρης ἀπ' ἐμείοι, καὶ ἄνθεα καὶ γλάγος ἤδυ· 5 ἵση δ' εἰκοστῷ ἡματι νῦς τελέθει. ἐντύνου τῆμος δε φυτοσκάφος, ἔρεια τάμνων, ῥίζη ἐπ' ἀγροτήρᾳ ἡμερὸν ἀκρεμόνα. οὐγεταί ἀρτι θάλασσα· ἐφοπλίζοιτε δὲ νήας: ὀριον ἀκλύστων ἐκτὸς ἀγειν λιμένων. μεσσάτιος ρόδου εἴμι καὶ ἀργεννοῖ φρίνοιο, καὶ ξανθῆς κεράσου βρίθομαι ἀκρεμόσιν. Καρκίνον Ἡέλιος μετανίσσεται ἀστάχυας δὲ καρφαλέους κείρει γειοπόνοος δρεπανή. κρίνω ἐγώ Δηνω καὶ ἀχυρμίας· ἐν δὲ Λέοντι ἀτρεκέα τελέθει χευμάτα Νηιάδων. βρίθω ἐγώ σταφυλῆ, βρίθω δ' ἐπὶ πάση ὁπώρῃ· αὔθις δ' ἰσοταλῆς γίνεται ἡματι νῦς. τὶς δὲ κ' ἐμείοι πέλου γλυκερότερος, δὲ μέθυ χεῦ, λῆσφ' ἐπεὶ κατάγω Βάκχον ἀπ' οὐνοπέδου; εἰ τοι Ἀθηναίης πέλει ἔρνεα, ὀριον ἡδὴ καρπὸν ἀποθλίβειν, μνήστιν ἐχειν καμάτων. παύσασθαι νειοῦ κέλομαι· γιλαγώντι γὰρ ἡδη σπέρματι βυγεδανή πηγυλίς ἀντιάσει. 20 I insert θ'.

212
THE DECLAMATORY EPIGRAMS

herald of the roses of spring; Pachon keeps for the sickle the ripened corn; Payni is the herald of fruitful autumn; Epephi, who blesses the vine, holds a bunch of grapes; and Mesori brings the vivifying water of Nile.

384.—THE ROMAN MONTHS

January: From me opens the door of the solar year and the sun looks on the supreme magistrates of Italy.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 consul.
385.—ΣΤΕΦΑΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

&Aappa λιτας Χρύσου, λοιμον στρατον, ἔχθος ἀνάκτων,
Βῆτα δ’ ὁνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.
Γάμμα δ’ ἄρ’ ἄμφ’ Ἐλένης ὁιος μοθος ἐστιν ἀκοίταις.
Δέλτα θεῶν ἀγορῆ, ὄρκων χύσις, ἄρεως ἀρχῆ.
Εἰ, βάλλει Κυθέρειαν Ἄρη τε Τυδέος νύς.
Ζῆτα δ’ ἄρ’ Ἀνδρομάχης καὶ Ἑκτόρος ἐστ’ ὀριστός.
Ητα δ’, Λίας πολέμιες μόνῳ μούνο Ἑκτορί δίω.
Θῆτα, θεῶν ἀγορῆ, Τρώων κράτος, Ἑκτορός εὐχος.
ἐξεσίγ δ’ Ἀχιλῆος ἀπευθέος ἐστιν Ἰώτα.
Κάππα δ’ ἄρ’ ἀμφότερων σκοπιαξέμεν ἦλυθον
ἀνδρείς.

Ἄμβδα δ’, ἀριστής Δαναῶν βάλον "Ἑκτόρος ἀρδρεῖς.
Μύ Τρώων παλάμησι κατήρπτε τείχος 'Ἀχαιῶν.
Νῦ δὲ, Ποσειάδων Δαναοὺς κράτος ὑπασε λάβρη.
Ξῦ, Κρονίδην λεχέσσι σεν ὑπνω τ’ ἡπάθεεν "Nie.
Οὐ, Κρονίδης κεχόλωτο Ποσειάδων καὶ "Ηρη.
Πῦ, Πάτροκλον ἐπεφευν ἀρήνον "Ἑκτόρος αἰχμή.
Ῥῶ, Δαναοὶ Τρῶες τε νέκυν πέρι χείρας ἐμεσον.
Σύγμμα, Θέτις 'Ἀχιλῆι παρ’ Ἡπαίστου φέρεν ὁπλα
Ταῦ δ’, ἀπέληγε χόλοιο, καὶ ἐκθορε δῖος 'Ἀχιλλεύς.
Τ, μακάρων ἔρις ὄρτο, φέρει δ’ ἐπὶ κάρτος
'Ἀχαιῶς.

Φῆ, κρατερῶς κατὰ χεύματ’ ἐδάμνατο Τρῶας 'Ἀχιλλεύς.
Χῆ δ’ ἄρα, τρὶς περὶ τείχος ἄγων κτάνεν "Εκτορ' 
'Ἀχιλλεύς.
Ψῆ, Δαναοῖσιν ἄγῳν διδοὺς ἑτέλεσθεν 'Ἀχιλλεύς.
"Ο, Πριάμῳ νέκυν νῦν λαβὼν γέρα δῶκεν 'Ἀχιλλεύς.

214
THE DECLAMATORY EPIGRAMS

385.—STEPHANUS THE GRAMMARIAN

Contents of the Books of the "Iliad"

Alpha contains the prayers of Chryses, the plague in the army and the quarrel of the kings. Beta has the dream and the Council, and numbers the ships. Gamma is the single combat for Helen between her husbands. Delta the Council of the gods, the breaking of the oaths, and beginning of the fight. In Epsilon the son of Tydeus wounds Cytherea and Ares. Zeta is the converse between Hector and Andromache. In Eta Ajax fights in single combat with divine Hector. Theta is the Council of the gods, the Trojans' victory, and Hector's boast. Iota is the embassy to stubborn Achilles. In Kappa men go out from both sides to reconnoitre. In Lambda Hector's men wound the chiefs of the Greeks. In My the 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 Hephæastus. In Tau divine Achilles leaves off his wrath and dashes forth. In Ypsilon there is strife among the gods, but it brings victory to the Greeks. In Phi Achilles subdues the Trojans at the river by his might. In Chi Achilles slays Hector after chasing him thrice round the wall. In Psi Achilles celebrates the games he gives the Greeks. In Omega Achilles accepts presents and gives up to Priam his son's body.
GREEK ANTHOLOGY

386.—ΑΔΗΛΟΝ

'Α. Κύπρις πρώιν γυμνάν σ' ἔβδοσεν ἱδοῦσα:
"Φεῦ, φεῦ, πῶς σταγόνων ἐκτοθεν Οὐρανίων,
ξαλώσας ἀδίνα Θαλάσσας, ὁ θρασύς ἄλλαιν
Νεῖλος ἀπὸ γλυκερῶν Κύπριν ἀνήκε βυθῶν;"

387.—ΑΔΡΙΑΝΌΤ ΚΛΔΣΑΡΟΣ, οἶ δὲ ΓΕΡΜΑ-ΝΙΚΟΤ

"Εκτορ, Ἀρίην αἷμα, κατὰ χθονὸς εἶ που ἀκούεις,
χαίρε, καὶ ἀμπυνεύσοι βαιών υπὲρ πατρίδος.
''Iliou οἰκεῖται κλεινή πόλις, ἀνδρας ἔχουσα
σοῦ μὲν ἀφαυροτέρους, ἄλλ' ἐτ' ἀρηφίλους.
Μυριδόνες δ' ἀπόλοντο. παρίστασο, καὶ λέγ' Ἄχιλληι
Θεσσαλῆν κεῖσθαι πᾶσαν ὑπ' Αἰνεάδαις.

388, 389

Πρὸς ταῦτα ὑπέγραψε στρατιώτης: φασὶ δὲ Τραϊανοῦ εἶναι.
Θάρσυνοι: οὐ γὰρ ἐμῆς κόρυθος λεύσουσι μέτωπον.
Εἶτα τοῦ Βασιλέως ἐπανέσαντος, καὶ γράφαντος "Δήλωσόν
μοι τίς εἶ," ἀντέγραψεν.
Εἰμὶ μὲν εὐθώρηκος 'Ενυαλίου πολεμιστής:
εἰμὶ δὲ καὶ θεράπων 'Ελεκονίου 'Απόλλωνος,
αὐτοῖς ἐν πρώτοις λελεγμένος ἀσπιδιώταις.

390.—ΜΕΝΕΚΡΑΤΟΤΣ ΣΜȚΡΝΑΙΟΤ

Παισὶν ἐπὶ προτέρῳ ἤδη τρίτον ἐν πυρὶ μῆτηρ
θεῖσα, καὶ ἀπλήστῳ δαίμονι μεμφόμενη,

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

216
THE DECLAMATORY EPIGRAMS

386.—ANONYMOUS

Cypris, of late, on seeing thee naked, exclaimed: “Oh! Oh! look how impudent Nile, envying the sea’s parentage, has, without the blood of Uranus,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 II, xvi. 70. Achilles is the speaker.
GREEK ANTHOLOGY

tétratov álygos étwke, kai óuk ánëmeinenv ádîlous
élpìdas, én dê purl zôvn èthke bréfos,
"Où thréw" lékasa: "tí gar pléov; "Aði ìrastoi d
kamvete: keðyìsw pënthos àmochôteron."

391.—DIOTIMOT
Tàn ìbhav ìs áðèla pálas ëskhse kratàias
àde òsoteidìnos kai Ðìos à ñeneí.
keítai dê sfìw ìgòw oû õàlkeos àmèì lêbìtòs,
àll' òsìsìs õwàn õìsetai ë òbàtòw.
'Àntaùo òò pòìôma: prëpèi ò' ë Hraèkleà ìïkàv
tàv Ðìos. 'Òrgeîwv ì pála, òû ðìbûwv.

392.—ADHLON
Eì tìs àppàgësathai méìn õkneì, òbàtóv ò' èpìthymeì,
eì 'Ièrâs Òlòës ësûròv õùwòr pìètòw.

393.—PALLADA
Oûdeìs kai kàðaròs kai meìlihòs ëmlèvèn àrhÌwv
èn gar ènòs dòkèi dògmatoù àntìtalou:
tò ylÌuí òòì klêpùntòs, ùpèrfìalò ðìè tò àgnòv.
ôrgàna tìs àrhìs tàûta dû' èstì pàðh.

394.—TOY AYTOU
Xrìse, ðàter kolàkòwv, õðûnhìs kai ðrontàdòs viè,
kai tò ìèceìw ñè, ðòbòs. kai ìh ìèceì ñ', õðûnh.

395.—TOY AYTOU
"'Ôs oûdèn ylÌúkìov òs pàtrìdòs," èîìpev 'Oðùsseùs:
èn gar toìs Kèrkìs ìèkhìtòv òûk èfàgev,
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 Odyss. i. 34.
GREEK ANTHOLOGY

οὐ μόνον εἰ καὶ κατην άποθρώσκοντ' εὐνόησεν, εἶπεν ἀν οἰμώξειν καὶ δέκα Πηνελόπαις.

396.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

"Ορθριῶς εὐπλέκτοιο λίνου νεφεοειδεί κόλπῳ ἐμπεσε σὺν κήλη κόσσυνφος ἡδυβοάς. καὶ τὰν μὲν πανάφυκτος ἐλε βρόχος· ὡκύ δ' ἀπέπτα ἐξ ἀρνιθοπέδας φόδος ἐρημοφίλας. ἦ τάχα που τριμάκαιρα φιλαγρεῖτις ὄρνιν ἀοιδὸν Ἀρτεμίς εὐμόλπῃ λύσεν ἀνακτὶ λύρης. 5"

397.—ΠΑΛΑΔΑΔΑ

Φεύγε Λάκων ποτὲ δήμων ὑπαυτιάσασα δὲ μῆτρη ἐλπε, κατὰ στέρνων ἄρο ἄνασχομένη. "Ζώων μὲν σέο μητρὶ διαμπερὲς ἀίσχος ἀνάπτεις, καὶ κρατερὴς Σπάρτης πάττρια θεσμὰ λύσεις. ἤν δὲ θάνης παλάμησιν ἐμαῖς, μῆτῃρ μὲν ἄκοισσω 5 δύσμορος, ἀλλ' ἐν ἔμη πατρίδι σωζομένῃ."

398.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΙΠΑΤΩΝ ΑΙΤΤΙΠΙΟΤ

"Ολκὰς ὧδωρ προφυγοῦσα πολυφλοῖβοιο θαλάσσης ἐν χθονὸς ἀγκοίναις ὠλετο μητριάσων. ἱσταμένην γὰρ πυρὸς ἐπέφλεγε· καιομένη δὲ δυσμενέων ὑδάτων συμμαχίην ἐκάλει."

399.—ΑΔΗΛΟΝ

"Ἡλιον νύκησε τεὸς νόος ἦδυ φαείνων, αἰὲν ἀπαστράπτων βροτοφεγγέα πάνσοφον αὐγήν, ἦδυφαῖ, χαρίεσσαν, ἀπαστράπτουσαν ἀλύπως. 220"
THE DECLAMATORY EPIGRAMS

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

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

One morning a sweet-voiced blackbird, together with a field-fare, fell into the cloud-like bag of the well-knit net. The field-fare was caught in the noose from which there is no escape, but the songster of the wilderness flew swiftly away from the trap. It would seem that blessed Artemis, the huntress, released the singing-bird for the sake of the sweet-voiced lord of the lyre.

397.—PALLADAS

A Spartan once was flying from the battle, and his mother, uplifting a sword to smite his breast, exclaimed: "If thou livest, thou dost fix on thy mother eternal disgrace, and dost violate the inherited laws of mighty Sparta. But if thou dost perish by my hand, they will call me an unlucky mother, but saved from disgrace together with my country."

398.—JULIAN, PREFECT OF EGYPT

A ship that had escaped the waters of the boisterous sea, perished in the arms of its mother the earth. For fire consumed it where it lay motionless, and as it burnt it called for the aid of its foe the water.

399.—ANONYMOUS

Thy mind, by its sweet light, conquered the sun, ever flashing forth soft brilliance of wisdom to illuminate mortals, a pleasant and painless splendour.

¹ \text{cp. Odyssey, i. 58.}
400.—ΠΑΛΑΔΑΔΑ

'Ὅταν βλέπω σε, προσκυνῶ, καὶ τοὺς λόγους, τῆς παρθένου τῶν οἶκων ἀστράφων βλέπων·
εἰς οὐρανὸν γὰρ ἐστὶ σοῦ τὰ πράγματα,
Ὑπατία σεμνή, τῶν λόγων εὐμορφία,
ἀχραντον ἀστρον τῆς σοφῆς παιδεύσεως.

401.—ΤΟΥ ΑΥΤΟΥ

Ἡ φύσις ἔξειρεν, φιλής θεσμοῦ ἄγαπτῶσα,
τῶν ἀποδημοῦτων ὄργανα συντυχίας,
τὸν κάλαμον, χάρτην, τὸ μέλαν, τὰ χαράγματα χειρός,
σύμβολα τῆς ψυχῆς τηλόθεν ἀχυμένης.

402.—ἈΔΗΛΟΝ

Τῷ ναοῖς βρίθουντι πόση σπάνις ἐπλετο τύμβου.

403.—ΜΑΚΚΙΟΤ

Αὐτὸς ἀναξ ἐμβαίνει θῷο πηδήματι, ληνοῦ
λακτιστῆς, ἔργου δ' ἤγεο νυκτερίου,
λεύκωσαι πόδα γαῦρον, ἑπιρρωσάει δὲ χορείν
λάτριν, ὑπὲρ κούφων ξωσάμενος γονάτων·
ἐνεγλῶσσον δ' ὀχέτευε κενούς, μάκαρ, εἰς πιθεῶνας
οἶνον ἐπὶ ψαιστοῖς καὶ λασίῃ χιμάρρῳ.

404.—ΑΝΤΙΦΙΛΟΤ

Ἄκαλὸν αὐτοπόνιτου ἐν αἴθερι ἐρύμα μελισσῶν,
κάπλαστοι χειρὸν αὐτοπαγεῖς θαλάμαι,
THE DECLAMATORY EPIGRAMS

400.—PALLADAS

Revered Hypatia,\(^1\) 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.
προϊκίος ἀνθρώπων βιότω χάρις, οὐχί μακέλλας, ὁμόβος, οὐ γαμήγων δευμομένα δρεπάνων, γαλλὸν ὤμε σμικροῦ, τόθι γλυκὺ νάμα μέλισσα τηγάζῃ σκήνευς δαψιλῆς ἐξ ὀδύγου. χαίροιτ' εὐαγγεῖς, καὶ ἐν ἀνθέσι ποιμαίνεσθε, αἰθερίον πτηναὶ νέκταρος ἐργάτιδες.

405.—ἈΙΩΔΩΡΟΣ

'Αδρήστεια σε δία, καὶ ἰγναίγ σε φυλάσσοι παρθένος, ἡ πολλοὺς ψευσαμένη, Νέμεσις. δείδια σὸν τε φυής ἐρατὸν τύπον, ἢδε σά, κούρε, δήνεα, θεσπεσίας καὶ μένος ἱπορέης, καὶ σοφίην, καὶ μῆτιν ἑπίφρονα. τοιάδε τέκνα, Δροῦσε, πέλειν μακάρων πευθόμεθ' ἀθανάτων.

406.—ΑΝΤΙΓΟΝΟΤ ΚΑΡΤΣΤΙΟΤ

'Ἀργυρέη κρηνίς με, τὸν ὀυκέτι μακρὰ βοῶντα βάτραχον, οὐνηραῖς ἐσχευ ὑπὸ σταγόσιν. κεῖμαι δ' ἐν Νύμφαις, κείναις φίλος, οὐδὲ Δανάω ἐχθρός, ὑπ' ἀμφοτέρων λουόμενος σταγόσιν. ὅψε πότ' εἰς Διόνυσον ἐκώμασα. φεῦ τίνες ὕδωρ πίνουσιν, μανίην σώφρονα μανίμομενοι.

407.—ΑΝΤΙΠΑΤΡΟΤ [ΣΙΩΝΙΟΤ]

Δμώιον 'Ιπποκράτευς ἔθανε βρέφος, ἐς πλατὺ πόντου χείλος γειτοσύνης ἐρπύσαν ἐκ καλύβης,

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

224
THE DECLAMATORY EPIGRAMS

with hands; a gift unrequited to the life of men, needing no mattock, or oxen, or crooked sickle, but only a little vessel into which the bee pours forth the sweet stream in abundance from its tiny body. Hail! ye pure creatures; pasture on the flowers, ye winged makers of ethereal nectar.

405.—DIODORUS

May holy Adrasteia preserve thee, and Nemesis, the maiden who treadeth in our track, she who has cheated many. I fear for thy body's lovely form, O youth; for thy mental gifts and the strength of thy divine courage, for thy learning and thy prudent counsel. Such we are told, Drusus,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

² The spout of the silver vessel from which the wine was poured.
³ Antigonus suggests that he, too, like the frog, had learnt wisdom and become a better poet since he had become a wine-drinker.
GREEK ANTHOLOGY

πλείον ἐπεὶ μαζών ἔπιεν ποτόν. ἔρρε θάλασσα,
ἡ βρέφος ὡς μήτηρ ψεύσαο δεξαμένη.

408.—ΑΝΤΙΠΑΤΡΟΤ

Εἰθε με παντολοισιν ἔτι πλάξεσθαι ἀγίταις
ἡ Δητοί στήναι μαίαν ἀλωομένης
οὐκ ἀν χυτοσύνην τόσον ἔστενον. οὐ ἐμὲ δειλὴν,
ὅσσας Ἐλλήνων νησὶ παραπλέομαι,
Δήλος ἐρήμαι, τὸ πάλαι σέβας. ὃψε πη Ἡρη
Δητοῦς, ἀλλ’ οἴκτρην τίν’ ἔπεθηκε δίκην.

409.—ΑΝΤΙΦΑΝΟΤΣ

Εἰ τινα μὴ τέρπει λωτοῦ ἡχέλις, η γλυκὺς ἡχος
ψαλμῶν, ἡ τρυγέρων νεκτάρεος Βρόμιος,
ἡ πεῦκαι, κῶμοι, στέφανοι, μύρα, λυτὰ δὲ δειπνῶν
λαθροπόδας τρώκτας χερὸι τίθησι τόκους,
οὕτως ἐμοὶ τέθηκε ἀπερὶ μνῆστιν δὲ παρέρπω
νεκρών, ἐς ἀλλοτρίους φειδόμενου φάργας.

410.—ΤΟΤΑΛΙΟΤ ΣΑΒΙΝΟΤ

Σμύρνος, ο παντοίης δαιτὸς λίχυος, οὐδὲ μνάγης
dειλός, ὁ κάκ θανάτου κέρδεα ληξόμενος,
νευρολάλον Φοίβου χορδὴν θρίσεν· ἡ δ’ ἐπὶ πηχυν
ἐλκομένη θηρὸς λαμδὸν ἀπεβρόχισεν.
τόξων εὐστοχίην θαυμάζομεν· δὲ δὲ κατ’ ἐχθρὸν
ἡδὴ καὶ κυθάρην εὐστοχον ὀτιλον ἔχει.

1 μέλος Reiske, and I render so.
2 So Toup: κούροι MS.
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.
411.—ΜΑΙΚΙΟΤ

"Ηλλακτ’ ἐξαπίνης Κορυνήλιος, οὐδ’ ἐτε λιτὸν
τέρπεται ἥμετέρῳ μουσοχαρεῖ βιότῳ.
κούφης δ’ αἰωρεῖται ἀπ’ ἐλπίδος οὐκέτι δ’ ἥμεῖς
οἱ πάροις, ἂλλ’ ἐτέρήσε οἱ πάντες ἐκκρέμαται.
εἰκόνεμ, ψυχήν πεπαλαίσμεθα, μηδὲ βιαζοῦν,
εἰς ἔδαφος τέχνης κείμεθ’ ὑπ’ ἀργυρέης.

412.—ΦΙΛΟΔΗΜΟΤ

"Ἡδη καὶ ρόδον ἐστί, καὶ ἀκμάζων ἐρέβωνος
καὶ καυλοὶ κράμβης, Σωσύλε, πρωτοτόμου,
καὶ μαίνη μέγαλαγεύσα, καὶ ἄρηπταργής ἀλίτυρον,
καὶ βριδάκων οὐλὼν ἀβροφυῆ πέταλα.
ἡμεῖς δ’ οὔτ’ ἀκτής ἐπιβαίνομεν, οὔτε ἐν ἀπόγειο
γενόμεθ’, ὡς αἰεὶ, Σωσύλε, τὸ πρότερον;
καὶ μὴν Ἀντιγένης καὶ Βάκχιος ἑχθὲς ἐπαύζον
νῦν δ’ αὐτοῦς θάψαι σήμερον ἐκφέρομεν.

413.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

"Ἡ τερεβίνθωδῆς ὀλυγάμπελος οίᾳ τε βανή
νησίς, ἀλλ’ ὀμαλή πᾶσα καὶ ἀστυφελὸς:
αἰ δ’ ἂγχοι, μεγάλαι τε καὶ εὐρέες, ἀλλ’ ἐπὶ πουλῦ
τρηχεῖαι μεγέθει τοῦτο περισσότεραι.
καρποῖς, οὐ σταδίοισιν ἔρχομεν’ οὔδε γὰρ ἄναξ
Αἰγόπτου Διβύς θάμμου ἐπιστρέφεται.

414.—ΓΕΜΙΝΟΤ

"Ἡ παλίουρος ἐγώ, τρηχὴν ξύλον, οὐδές ἐν ἔρχει
τῆς μ’ ἀφορον λέξει, τὴν φορίμων φύλακα;

1 i.e. avarice.
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 fall¹ 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 pleasures 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 island² 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?

¹ One of the small islands of the Prinkipo group in the sea of Marmara.
415.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

"Ἡμὴν καὶ προπάροιβε συνέμπτορος ἀνέρι κέρδους,
ἂνικα δημοτέρην Κύπριν ἐναυτολόγειν
κεῖθεν καὶ συνεπήξεν ἐμὴν τρόπιν, ὡφρα μὲ λεύσῃ
Κύπριος, τὴν ἀπὸ γῆς εἰν ἂλλ’ ῥεμβομένην.
ἔστιν ἐταίρεισι μὲν ἐμοὶ στόλος, εἰσὶ δὲ λεπτὰ
κάρπασα, καὶ λεπτὸν φύκος ὑπὲρ σανίδων.
ναυτίλοι, ἀλλ’ ἂνε πάντες ἐμῆς ἐπιβαίνετε πρύμνης
θαρραλέως: πολλοὺς οἶδα φέρειν ἐρέτας.

416.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

'Ἡ ναῦς ἀπ’ ἔργων Κύπριδος γομφομένην,
πρὸς τὸν γενάρχην πόντου ἥλυθον θεοῦ;
ἀνὴρ γὰρ ὄρης μ’ ἐμπορος τεκτήνατο,
καλέσας 'Εταίρην• εἰμὲ γὰρ πᾶσιν φίλη.
ἐμβαυνε ὑπράθων• μισθὸν οὐκ ἀιτῶ βαρύν.
ἐλθόντα δέχομαι πάντα• βαστάζω ξένων
ἀστόν τ’• ἐπὶ γαῖῃς κην βυθῷ μ’ ἐφέσσετε.

417.—ΑΝΤΙΠΑΤΡΟΤ

Θηρευτὴν Λάμπωνα Μίδου κῦνα δίψα κατέκτα,
καίπερ ὑπὲρ ψυχῆς πολλὰ πονησάμενον.
ποσὶ γὰρ ὀρυσσεν νοτεύν πέδουν, ἀλλὰ τὸ νωθὲς
πίδακος ἐκ τυφλῆς οὐκ ἐτάχυνεν ύδωρ,
πίπτε δ’ ἄπαυδήσας• ἡ δ’ ἐβλυσεν. ἡ ἄρα, Νύμφαι, 5
Λάμπωνι κταμένων μὴν ἔθεσθ’ ἐλάφων.

1 The word also means seaweed.
415.—ANTIPHILUS OF BYZANTIUM

On a Ship built from the Profits of a Brothel

I was formerly, too, my master’s partner in his lucrative trade, when the crew he collected consisted of public votaries of Cypris. From those profits he built my keel that Cypris might see me, a product of the land, tossing on the sea. My rig befits a lady of pleasure; I wear dainty white linen, and on my timbers lies a delicate dye.¹ Come, sailors, confidently mount on my stern. I can take any number of oarsmen.²

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.

231
418.—TOY AYTOY

"Ισχετε χείρα μυλαίον, ἀλετρίδες: εὐδετε μακρά, κήν ὄρθρον προλέγῃ γῆρυς ἀλεκτρυώνων. Δην γὰρ Νύμφαισι χερῶν ἐπετείλατο μόχθους· αἵ δὲ κατ’ ἀκροτάτην ἄλλομεναι τροχίν, ἄξονα δινεύονσιν· ὃ δ’ ἀκτίνεσσιν ἐλκταῖς στρωφὰ Νυσυρίων κοῖλα βάρη μυλάκων. γενόμεθ’ ἀρχαίου βιότου πάλιν, εἰ δίχα μόχθου δαίνυσθαι Δηνός ἔργα διδασκόμεθα.

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

419.—KRINAGOROT

Κὴν μυχὸν Ἑρκυναίον, ὅ ἐς πύματον Σολόεντα ἐλθῇ καὶ Διβυκῶν κράσπεδον Ἐσπερίδων. Καίσαρ ὁ πολυσέβαστος, ἀμά κλέος εἰσιν ἐκεῖνῳ πάντῃ. Πυρῆνης ύδατα μαρτύρια· οἶσι γὰρ οὐδὲ πέριξ δρυτόμοι ἀπεφαιδρύναντο, λουτρὰ καὶ ἰππείρων ἐσσεται ἀμφοτέρων.

420.—ANTIPATROT

Μὴ κλαῖον τὸν Ἐρωτα δόκει, Τηλέμβροτε, πείσειν, μηδ’ ὀλγαρ παύσειν ύδατε πῦρ ἀπενές. χρυσὸς Ἐρωτος ἀεὶ παιώνιος· ἐσβέσθη δὲ οὐδὲ τὸ τε ἐν πολλῷ τικτόμενος πελάγει.

421.—ANTIPATROT MAKEDONOS

Νήσοι ερημαίαι, τρύφεα χθονός, ὡς κελαδεινός ξωστὴρ Αἰγαίου κύματος ἐντὸς ἐχει,

---

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

418.—By the Same

On a Water-mill

Cease from grinding, ye women who toil at the mill; sleep late, even if the crowing cocks announce the dawn. For Demeter has ordered the Nymphs to perform the work of your hands, and they, leaping down on the top of the wheel, turn its axle which, with its revolving spokes, turns the heavy concave Nisyrian mill-stones. We taste again the joys of the primitive life, learning to feast on the products of Demeter without labour.

419.—CRINAGORAS

With most august Caesar, even if he go to the depths of the Hercynian forest or to extreme Soloeis and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees 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, Telembrothus, to persuade love by tears, or with a little water to put out so stubborn a fire. Gold is ever the medicine of love, and not even then when he was born on the deep sea was he quenched.

421.—By the Same

On the Cyclades

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

2 Probably Dax (Aquae Augustae).
3 Love is assumed to have been born from the sea like his mother.

233
Σύφυνον ἐμμησάσθη καὶ αὐχμηρὴν Φολέγανδρον, 
τλήμονες, ἀρχαίην ὦ ὠλέστατ' ἀγαθῇ. 
ἡ ῥ' ὑμᾶς ἔδειδαξεν ἕνα τρόπον ἡ ποτε λευκὴ 
Δήλος, ἐρημαίον δαίμονος ἀρξαμένη.

422.—ἈΠΟΛΛΩΝΙΔΟΤ

"Πρὸς παίδων" εἶπεν "γοννάξομαι, ἣν με θανοῦσαν 
στείλης, μὴ σπείσαι δεύτερα φίλτρα γάμου."
εἶπεν· ὁ δ' εἰς ἑτέρην ἑσπούδασεν. ἀλλὰ Φίλιννα 
Διογένην λήθης τίσατο καὶ φθιμένην
νυκτὶ γὰρ ἐν πρώτῃ θάλαμῳ σχάσε μήνις ἄφυκτος, 5
ὡς μὴ λέκτρον ἰδεῖν δεύτερον ἡξίλιον.

423.—ΒΙΑΝΟΡΟΣ

Σάρδιες αἱ τὸ πάλαι Γύγου πόλις, αἱ τ’ Ἀλνάττον 
Σάρδιες, αἱ βασιλεῖ Περσίς ἐν Ἀσιάδι,
αἱ χρυσοὶ τὸ παλαιὸν ἐπλυνθώσασθε μελαθρον,
ἄλβων Πακτωλοῦ ῥεύματι δεξάμεναι
νῦν δὴ ὅλαι δύστηνοι ἐς ἐν κακὸν ἄρπασθεῖσαι,
ἐς βυθὸν εἶς ἀχανοὺς χάσματος ἡρίπετε,
Βοῦρα καὶ εἰς 'Ελίκην 1 κεκλυσμέναι· αἱ δ’ ἐνὶ χέρσῳ
Σάρδιες ἐμβυθίαις εἰς ἐν ἐκείσθε τέλος.

424.—ΔΟΤΡΙΔΟΣ ΕΛΑΙΤΟΤ

'Ἡρίαν νεφέλαι, πόθεν ὡδατα πικρὰ πιοῦσαι
νυκτὶ σὺν ἀστεμφεῖ πάντα κατεκλύσατε,
οὗ Διβύης, 'Εφέσου δὲ τὰ μυρία κεῖνα ταλαίνης
αὐλια καὶ μακάρων εξ ἑτέων κτέανα;

1 καὶ Ἰο Ἐλίκη Boissonade, which I render.
followed the example of Sipnus and squalid Phole-
gandrus, 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.
ποῦ δὲ σαωτήρες τότε δαίμονες ἔτραπον ὁμμα; αἰαὶ τὴν Ἰάδων πολλὰν ἀοιδοτάτην. κεῖνα δὲ κύμασι πάντα κυλινδομένοισιν ὁμοῖα εἰς ἅλα σὺν ποταμοῖς ἐδραμε πεπταμένοις.

425.—ΙΩΑΝΝΟΣ ΤΟΤ ΒΑΡΒΟΤΚΑΛΛΟΤ
"Αδ’ ἐγὼ ἢ τλάμων ἀπολεῖς πόλις, ἄμμυγα νεκροῖς ἐναέταις κεῖμαι, ἃ, παναποτμότατα. "Ἡφαίστος μ’ ἐδάμασσε μετὰ κλόνων Ἐυνοσιγαίου. φεῦ, ἀπὸ τοσσατίου κάλλεος εἰμὶ κόνις. ἀλλὰ παραστείχοντες ἐμὰν στοναχῆσατε μοῖραν σπείσατε Βηρυτῷ δάκρυ καταφθείμενα.

426.—ΤΟΥ ΑΥΤΟΥ
Ποῦ τελέθει Κύπρις πολιοχόχος, ὅφρα νοήσῃ ἐνδιόν εἰδώλων τὴν πρὸν ἔδος Χαρίτων; τύμβους ἀταρχώτων μερόπων πόλις, ὣς ὑπὸ τέφρην αἱ Βερόῆς πολλαὶ κεῖμεθα χιλιάδες. γράψαθ’ ἐνως καθύπερθε λίθου, φίλα λείψανα φωτὸν
"Βηρυτὸς γοερὴ κεῖται ὑπὲρ δαπέδων."

427.—ΤΟΥ ΑΥΤΟΥ
Ναυτίλε, μὴ στήσῃς δρόμουν ὀλκάδος εἶνεκ’ ἐμεῖο. λαῖφεα μὴ λύσῃς; χέρσον ὅρας λεμένα. τύμβοις ὅλη γενόμην. ἐτερον δ’ ἐς ἀπενθέα χώρον δουπήσεις κάπη νῦν ἐπερχόμενης. τοῦτο Ποσειδάων φίλου, ξενίοις τε θεοῖσιν. χαίρεθ’ ἀλλιπλανέες, χαίρεθ’ ὁδοιπλανέες.

1 The destruction of old Ephesus by flood took place in the reign of Lysimachus (c. 290 n.c.).

236
THE DECLAMATORY EPIGRAMS

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 seestest 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\(^3\) gods. Farewell seafarers, farewell wayfarers!

\(^2\) Destroyed by earthquake in 554 A.D.
\(^3\) i.e. who formerly welcomed strangers.
428.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Σοί με, Ὀρηκίκης σκυληφόρε, Θεσσαλονίκη μήτηρ ἡ πάσης πέμψε Μακεδονίας.
ἀείδω δ' ύπο σοι δεδυμένου Ἀρεα Βεσσόν, ὁσο' ἐδάνῃ πολέμου πάντ' ἀναλεξάμενοι.
ἀλλά μοι ὡς θεὸς ἐσσο κατήκοσσ, εὐχομένου δὲ κλύθι. τίς ἐς Μούσας οὕτας ἀσχολῇ;

429.—ΚΡΙΝΑΓΟΡΟΤ

Τὸν σκοπὸν Εὐβοίης ἀλκυμονὸς ἦσεν Ἀρίστω Ναύπλιον· ἐκ μολπὴς δ' ὁ βρασὺς ἐφλεγόμην.
ὁ ψεύστης δ' ύπο νύκτα Καφηρείης ὑπὸ πέτρης πυρὸς ἑμὴν μετέβη δυσμόρον ἐς κραδίνην.

430.—ΤΟΥ ΑΥΤΟΥ

Τῆς ὁιός γενεὴ μὲν Ἀγαρρικῇ, ἕντος Ἀράξεω ὕδωρ πιλοφόροις πίνεται Ἀρμενίους.
χαῖται δ', οὐ μήλοις ἄτε ποὺ μαλακοὶ ἐπὶ μαλλοὶ,
ψευδαὶ δ', ἀγροτέρων τρηχύτεραι χιμάρων.
νηὺς δὲ τριτοκεῖ ἀνὰ πᾶν ἔτος, ἐκ δὲ γαλακτὸς,
θηλῆ ἀεὶ μαστοῦ πλήθεται οὐθατίον.
βληχὴ δ' ἀσσοτάτῳ τερένης μυκήματι μόσχου·
ἀλλὰ γὰρ ἀλλοιαὶ πάντα φέρουσι γέαι.

431.—ΑΔΗΛΩΝ

Εἰς κλέπτην εὐρόντα σπάθην χρυσῆν
Καὶ χρυσὸν φιλέω καὶ δήιον ἄρεα φεύγω.

1 Piso conducted operations against the Thracians from
THE DECLAMATORY EPIGRAMS

428.—ANTIPATER OF THESSALONICA
(A 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. 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.

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.
2 An imitation of Dioscorides (v. 137).
432.—ΘΕΟΚΡΙΤΟΣ

"Ω δείλαιε τῷ Θύρσι, τί τοι πλέον, εἰ κατατάξεις
dάκρυσι διγλύμως ὅπας ὀδυρόμενος;
oίχεται ἀ χιμαρος, τὸ καλὸν τέκος, οἰχετ' ἐς ἄδαν·
τραχὺς γὰρ χαλαὶς ἀμφεπίαξε λύκος·
aἰ δὲ κύνες κλαγγεῦντι. τί τοι πλέον, ἀνίκα τίνας ὥστιον
οὐδὲ τέφρα λείπετ' ἀποιχομένας;

433.—ΤΟΥ ΛΥΤΟΥ

Δής, ποτὲ τὰν Μοισάν, διδύμως αὐλοίσιν ἄεισαι
ἐὰν τί μοι; κήγω πακτίδ' ἀειράμενος
ἀρξέμαι τι κρέκειν· ὦ δὲ βωκόλος ἔγγυθεν ἵσει
Δάφνις, κηροδέτορ πνεύματι μελπόμενος.
ἔγγυς δὲ στάντες λασιαίχενος ἐνδοθεν ἀντροὺν
Πάνα τὸν αἰγιβάταν ὀρφανίσωμες ύπνουν.

434.—ΤΟΥ ΛΥΤΟΥ

"Ἀλλος ὁ Χῖς· ἐγὼ δὲ Θεόκριτος, ὃς τάδ' ἔγγραφα,
eἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίων,
νίκος Πραξιγόραο περικλείετις τε Φιλίννης·
Μοῦσαν δ' ὀθνείαν οὐ τιν' ἐφελκυσάμαν.

435.—ΤΟΥ ΛΥΤΟΥ

'Αστοῖς καὶ ξείνωσιν ἵσον νέμει ἀδε τράπεζα·
θεῖς ἀνελεῖ, ψήφου πρὸς λόγον ἔρχομενης.
ἀλλος τις πρόφασιν λεγέτω· τὰ δ' ὀθνεία Κάϊκος
χρήματα καὶ νυκτὸς βουλομένοις ἄριθμει.

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

432.—THEOCRITUS

Ah! poor Thyrsis, what use crying out thy two eyes? The kid is gone, the little dear; it is gone to Hades, for the cruel wolf caught it in his claws. The dogs bay, but what use is that now when it is gone, and neither bone nor dust of it left?

433.—BY THE SAME

By the Muses, wilt thou play something sweet to me on the double flute? and I will lift up my harp and begin a tune, and the herd Daphnis shall stand close by and make music with the breath of the wax-joined pipe. Standing there hard by, inside the cave shaggy with hanging greenery, let us bereave Pan the goat-mounter of sleep.

434.—BY THE SAME

Prefixed to a collection of Theocritus' works

The Chian Theocritus ¹ 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.² Let others find pretexts for not paying; Caicus pays money deposited with him on demand, even at night.

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

241
436.—'Εν Συρακούσαις ἐγράφησαν
'Αρχαῖα τῶπολλων τάναθήματα
υπήρχεν· ή βάσις δὲ τοῖς μὲν εἰκοσι,
τοῖς δ' ἐπτά, τοῖς δὲ πέντε, τοῖς δὲ δώδεκα,
τοῖς δὲ διηκοσίοις νεωτέρη ἢδ' ἐνιαυτοῖς;
tοσσόσο δ' ἀριθμός 1 ἐξέβη μετρούμενος. . .

437.—ΘΕΟΚΡΙΤΟΣ
Τήναν τὰν λαύραν, ὅθι ταῖ δρύες, αἰπόλε, κάμψας,
σύκιον εὐρησεῖς ἀρτυγυλὺφες ξόανον,
τρισκελεῖς, αὐτόφλοιον, ἀνούατον· ἄλλα φάλητι
παιδογόνῳ δυνατόν Κύπριδος ἔργα τελεῖν.
ἔρκος δ' εὐφέρον περιδερόμεν· ἀέναυν δὲ
ρεῖθρον ἀπὸ σπιλάδων πάντοσε τηλεθάει
δάφναις καὶ μύρτοισι καὶ εὐώδει κυπαρίσσῳ,
ἐνθα πέριξ κέχυται βοτρύόταις ἐλικι
ἀμπελοῖς· εἰάρμοι δὲ λύγγυφθόγγοισιν ἀοῖδαῖς
κόσυφοι ἄχευσιν ποικιλότραυλα μέλη·
ξουθαλ δ' ἀδουνίδες μινυρίσμασιν ἀνταχεύσαι
μέλπουσιν στόμασιν τὰς μελύγηραν ὑπα.
ἐξεό δὴ τηνείς, καὶ τῷ χαρίειτι Πριάμῳ
εὐχόν ἀποστέρξαι τοὺς Δάφνιδος με πόθους,
κεῦθις ἀπορρέξαι χύμαρον καλόν. ἢν δ' ἀνανεύῃ,
τοῦτε τυχόν ἐθέλω τρισάκα θύη τελέσαι.
ρεξὼ γὰρ δαμάλαν, λάσιον τράγον, ἄρα τὸν ἵσχο
σακίταν· νεύοι δ' εὐμενέως ὁ θεός.

438.—ΦΙΛΙΠΠΟΣ
Βωλοτόμοι μῦρμηκες, ὁ γῆς στρατός, ἦνικ' ἔτευξε
γειομόρου μελιχρήν σμηνοδοκοῦ χάριτα,

1 ἀριθμός Wilamowitz: γάρ νῦν.
THE DECLAMATORY EPIGRAMS

436.—An Inscription from Syracuse

The votive offerings to Apollo were old, but as for the base it is in one case twenty, in another seven, in another twelve, and in this last case two hundred years later; for so the figures work out when counted.

437.—THEOCRITUS

Goatherd, on turning the corner of that path where the oaks are, thou shalt find a newly carved image made of a fig-bough, three forked, with the bark still on, without ears, but able with its generative phallus to do the work of Aphrodite. Round it is a most holy hedge, and a perennial stream issuing from the rocks feeds on all sides abundance of laurel, myrtle, and sweet-scented cypress, round which curl the tendrils of the vine, mother of the grape. In spring the shrill song of the blackbirds echoes here with its varied notes, and the brown nightingales pour from their throats their honeyed voice in response. Sit here and pray to kind Priapus to make me fall out of love with Daphnis, and sacrifice at once to him a fine kid. But if he grants the prayer I will offer him in return three sacrifices. I will kill him a heifer, a shaggy billy-goat, and the stalled lamb I have. May the god be benevolent and grant it.

438.—PHILIPPUS

When the burrowing ants, the army of the earth, nibbled at the rustic bee-keeper's sweet dainty, the
μηνίσας ὁ πρέσβυς, ἐς ὑδατα κρωσσόν ἐβαψεν, ἐνθάδε τοὺς ἀπὸ γῆς οὐ δοκέων πελάσειν. οἴ δὲ νέας κάρφας ἀγυρίτιδας ἀντιφέροντες, αὐτοκυβερνήται πρὸς κύτος ἐτρόχασαν. ἥ ῥα φίλη γαστήρ καὶ βαιοτάτους ἀνέπεισεν ἐκ χθονὸς εἰς Νύμφας καινοτάτους ἑρέτας.

439.—ΚΡΙΝΑΓΟΡΟΤ

Βρέγμα πάλαι λαχναίον, ἔρημαιόν τε κέλυφος ὁμματός, ἀγλώσσου θ' ἀρμονία στόματος, ψυχῆς ἀσθενεῖς ἔρκος, ἀτυμβεύτου θανάτου λείψανου, εὐνύδιον δάκρυ παρερχομένων, κείσο πέλας πρέμνου παρ' ἄτραπον, ὁφρα <μάθη
tis>
ἀθρήσας, τί πλέον φειδομένῳ βιότου.

440.—ΜΟΣΧΟΤ ΣΤΡΑΚΟΤΣΙΟΤ

"Ερως δραπέτης

'Α Κύπρις τὸν "Ερωτα τὸν υἱέα μακρὸν ἐβώστρειν। "Εἰ τις ἐνι τριόδοντι πλανώμενον εἶδεν "Ερώτα, δραπετίδας ἐμὸς ἐστὶν' ὁ μανυτᾶς γέρας ἔξει. μυσθὸς τοῦ τὸ φίλαμα τὸ Κύπριδος· ἢν δ' ἀγάγης νῦν, οὐ γυμνὸν τὸ φίλαμα, τὸ δ', ὁ ἑνε, καὶ πλέον ἔξεις. δ' ἐστι δ' ὁ παῖς περίσαμος· ἐν εἰκοσὶ πᾶσι μάθοις νῦν. χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἰκελος· ὁμματα δ' αὐτοῦ δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδ' λάλημα· οὐ γὰρ ἵσον νοέει καὶ φθέγγεται· ὡς μέλι φώνα· ἢν δὲ χολά, νόσος ἐστὶν ἄναμερος· ἥπεροπεντάς, οὐδὲν ἀλαθεῦων, δόλιον βρέφος, ἄγρια παιόσδει. εὐπλόκαμον τὸ κάρανον· ἔχει δ' ἰταμὸν τὸ πρόσωπον.
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 aslame. 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 cozen 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
μικκάλα μὲν τῆν τὰ χεροῦδρια, μακρά δὲ βάλλει βάλλει ὃ ἔστι Ἀχέροντα καὶ Ἀδὲω βασιλῆα.
γυμνός μὲν τὸ γε σῶμα, νῦνς δὲ οἱ ἐμπεπύκασται καὶ πτερόεις ὅσον ὅρνης ἐφίππασι τὰς ἀλλοτ ἐπὶ ἄλλως ἀνέρας ἃδε γυναἰκας, ἐπὶ σπλάγχνους ὅπε κἀθηται τόξον ἔχει μάλα βαιόν, ὑπὲρ τόξω δὲ βέλεμνον· τυπθῶν οὖν τὸ βέλεμνον, ἐς αἴθερα ὃ ἄχρι φορεῖται καὶ χρύσεων περὶ νῶτα φαρέτρου ἐνδοθ' ὧν ἐντὶ τοῖς πικροῖς κάλαμοι, τοῖς πολλάκις καὶ τυρώσκεις πάντα μὲν ἀγρία, πάντα· πολὺ πλέον ὃ δαῖς αὐτῷ βαιά λαμπὰς ἐοῦσα, τὸν Ἀλιον αὐτὸν ἀναίθει. ἢν τὸ ὑ' ἐλης τῆνον, θῆσας ἀγε, μηδ' ἐλήσῃς κην ποτ' ὑδας κλαίοντα, φυλάσσει μή σε πλανῆς· ἢν γελάς, τὺν νυν ἔλκε· καὶ ἢν ἐθέλη σε φιλάσαι, φεύγε· κακὸν τὸ φίλαμα, τὰ χείλεα φάρμακον ἐντὶ. ἢν δὲ λέγη, Λάβε ταῦτα, χαρίζομαι ὅσα μοι ὁπλα, μή τυ βίγης πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βεβαπταί.

441.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ
Τὸν Διὸς ἐν τριόδοισιν ἐθαύμασα χάλκεον νία,
τὸν πρὶν ἐν εὐχωλαὶς, νῦν παραripτόμενον.
χθήνας ὃ ἄρ' ἐειπον ሧ Ἀλεξίκακε τρισέληνε,
μηδεποθ' ὑτπηθείς, σήμερον εξετάθης.
νυκτὶ δὲ μειδόων με θεός προσέειπε παραστάς·
"Καἰρῷ δουλεύειν καὶ θεὸς ὁν ἔμαθον."

442.—ΑΓΑΘΙΟΤ ΣΧΟΔΑΣΤΙΚΟΤ
ΜΤΡΙΝΑΙΟΤ
Γρυπεύς τις μογέεσκεν ἐπὶ ἱχθύσι· τὸν δ' ἑσιδοῦσα
εὐκτέανος κούρη θυμον ἐκαμνε πόθῳ,
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

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.
καὶ μιν θῆκε σύνενου· ὁ δὲ ἐκ βιότου πενήχροι
dέξατο παντοῖς οὐκον ἀγηνορίης.
ἡ δὲ Τύχη γελώσα παρίστατο, καὶ ποτὶ Κύπριων,
"Οὐ τεὸς σύνος ἀγών, ἀλλ’ ἐμὸς ἔστιν," ἔφη.

443.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ
Μὴ ποτε κοιλήνης Παφίη νόον· ἀντιτύπου γὰρ
εὐθὺς ἀποθρώσκει κοῦφος Ἐρως κραδίς.
οἱ στρορὸς ὀλισθήσας ἔχει φύσις· ἤν τις ὁ ὄστοι
ἄκρον ἔλη φλογεροῦ, δύεται ἐντὸς ὅλος.
ἐλπίδι μὴ θέλῃς φρένα μαχλάδι· γνωσθῶν γὰρ
πῦρ ὑπορεπίζει, θυμὸν ἐφελκομένη.

444.—ΕΡΑΤΟΣΘΕΝΟΣ ΣΧΟΔΑΣΤΙΚΟΤ
Καλὰ τὰ παρθενίας κειμήλια· παρθενία δὲ
tὸν βίον ὁλεσσ’ ἀν πᾶσι φυλασσομένη.
τούνεκεν εὐθέσμως ἄλοχον λάβε, καὶ τινα κόσμῳ
dὸς βροτὸν ἀντὶ σέθεν· φεῦγε δὲ μαχλοσύνη.

445.—ΙΟΤΑΙΑΝΟΤ ΑΙΓΤΠΙΙΙΟΤ
"Ἠθελε μὲν βασιλέως σε βοηθῶν εἰσέτι πέμπειν
ἀστεσὶ τειρομένοις δενομένων μερόπων,
Τητιανὲ χρύσειε· σὺ δὲ ἐν βιότου γαλήνη
πατρίδα καὶ κλῆρον σὸν προβέβουλας ἔχειν,
αὐξὸν σῶν προγόνων κτέρας ἐνδικοῦν· ἀρχομένων γὰρ 5
πλοῦτον ὁτι στυγγέεις σύνθρονος οἴδε Δίκη.

446.—ΤΟΥ ΛΥΤΟΥ
"Ἡδέα πάντα κέλευθα λάχεν βίος· ἀστεῖ μέσσῳ
eὐχος, ἑταρείαι· κρυπτὰ δόμοισιν ἄχη.

248
THE DECLAMATORY EPIGRAMS

She made him her husband, and he exchanged his poverty for a life boasting of every luxury. Fortune stood by smiling, and said to Cypris: "This is not your achievement, but mine."

443.—PAULUS SILENTIARIUS

Open not the recesses of thy mind to Aphrodite, for light Love at once rebounds from a heart that is hardened. The nature of passion is insinuating; if one receives the tip of the flaming arrow, the whole of it penetrates. Flatter not thy mind with lascivious hope, for it attracts the spirit and fans the consuming fire.

444.—ERATOSTHENES SCHOLASTICUS

Fair are the treasures of virginity, but if it were observed by all it would put an end to life. Therefore live in lawful wedlock, and give a mortal to the world to replace thee; but avoid lechery.

445.—JULIANUS OF EGYPT

Golden Tetianus, the Emperor wished to send you again to the distressed cities which had need of you; but you preferred a peaceful life, keeping to your home and inheritance, and increasing the righteously acquired fortune of your house. For Justice, enthroned beside you, knows that you loathe to touch wealth won from those you rule.

446.—BY THE SAME

(cp. No. 360)

All the paths of life are pleasant. In the middle of the city there are fame and society; at home our
GREEK ANTHOLOGY

ἀγρὸς τέρψιν ἄγει, κέρδος πλόος, ἀλλοδαπὴ χθῶν γνώσιας· ἐκ δὲ γάμων οἶκος ὀμοφρονεῖ, τοῖς δὲ ἀγάμωις ἀφροντις ἂεὶ βίος· ἔρκος ἑτύχθη πατρί τέκος, φροῦδος τοῖς ἀγόνοις φόβος· ἱμορένη νεότης, πολιή φρένας οἶδεν ὅπασσαι. ἑνθεὶς θάρσος ἔχων ζωῇ, φύτευε γένος.

447.—ΤΟΥ ΛΥΤΟΥ
Μήτηρ ύπα λιπόντα μάχην μετὰ πότιον ἑταίρων ἔκτανεν, ὠδίνων μυήστιν ἀνηναμένη.
καὶ γὰρ γνήσιον αἶμα διακρίνει Δακεδαίμων ἀλκῆ μαρναμένων, οὐ γενεῖ βρεφέων.

448.—ΑΛΛΟ
"Ερώτησις Ὀμήρου
"Ἀνδρεὶς ἀπ’ Ἀρκαδίας ἀλητόρες, ἥ ὅ ’ ἔχομεν τι;
"Ἀνταπόκρισις Ἀρκάδων
"Οσσ’ ἐλομεν λυπόμεσθ’, ὦσσ’ οὐχ ἐλομεν φερόμεσθα.

449.—ΑΛΛΟ
Τίνας ἄν εἶποι λόγους Ἔρως ἐρῶν
Τίς πυρὶ πῦρ ἐδάμασσε; τίς ἔσβησε λαμπάδι πυρσῶν;
τίς κατ’ ἐμῆς νευρῆς ἐτέρην ἐτανύσσατο νευρῆν;
καῦνος Ἔρως κατ’ Ἐρωτός ἐμφό μένει ἵσοφαρίζει.

250
griefs are hidden. The country has its delights, sea-
voyages give profit, and foreign countries acquaint-
anceships. 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.
450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθείαισιν οἱ τεθυκότες
αἰσθησιν εἴχον, ἄνδρες ὡς φασίν τινες,
ἀπηγξάμην ἂν, ὡς ἵδεῖν Ἐυριπίδην.

451.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἂν εἴποι λόγους πρὸς Πρόκυνην τὴν ἄδελφήν Φιλομήλην

Σῶς μὲ πόσις κακοεργός ἐνι σπηλινγγυ βαθείη
μουνώσας βαρύποτμον, ἐμὴν ἀπέκερσε κορείν
στυγνὰ δὲ μοι πόρεν ἔδω πολυτλήτου γάμμοιον.
γλῶσσαν ἐμὴν ἐθέρισε, καὶ ἐσβησεν ἐλλάδα φωνήν.

452.—ΑΛΛΑΟ

Εἰς τὸ αὐτὸ

Χαϊρε, Πρόκυνη, παρὰ σεῖο κασυγνήτης Φιλομήλης,
χαϊρειν εἰ τόδε γ' ἔστιν· ἐμὸν δὲ σοι ἀλγεὰ θυμοῦ
πέπλος ἀπαγγελειε, τά μοι λυγρὸς ὄπασε Τηρεύς,
ὅς μ' ἐρέξας βαρύποτμον ἐν ἔρκεσι μηλονομῆων,
πρῶτον παρθενίης, μετέπειτα δ' ἐνόσφισε φωνής. 5

453.—ΜΕΛΕΑΓΡΟΤ ¹

Αὐτὸς ὁ βοῦς ἱκέτης ἐπιβάωμος, αἰθέρει Ζεῦ,
μυκᾶται, ψυχὴν ῥυόμενος θανάτου.
ἀλλὰ μέθες, Κρονίδη, τὸν ἀροτρέα· καὶ σὺ γὰρ αὐτὸς
πορθμεὺς Εὐρώπης ταῦρος, ἀναξ, 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.
THE DECLAMATORY EPIGRAMS

450.—PHILEMON

Spoken by Philemon about Euripides

If the dead in truth had use of their senses, as some say, I would have hanged myself to see Euripides.

451.—ANONYMOUS

What Philomela would say to her Sister Procne

Thy wicked husband shut me up, ill-fated that I am, alone in a deep cave, and took my maidenhead. An abominable present he made me on this my calamitous marriage, cutting off my tongue and quenching Greek speech in me.

452.—ANONYMOUS

On the Same

Thy sister Philomela, Procne, wishes thee well if this be well-wishing. Let the robe tell thee the suffering of my heart which savage Tereus inflicted on me.¹ 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 κερατίς or weaving-comb.
GREEK ANTHOLOGY

454.—ΑΔΗΛΟΝ
Τίνας ἂν εἴποι λόγους Καλλιόπη εἰς Γεώργιον
Οὗτος ἐμὸς γενέτης γνήσιος, οὐ Κρονίδης.

455.—ΑΛΛΟ
Τίνας ἂν εἴποι λόγους Ἀπόλλων περὶ Ὀμήρου
"Ηειδον μὲν ἐγών, ἐχάρασσε δὲ θεῖος Ὀμηρος.

456.—ΑΛΛΟ
Πασιφά κροὸς τὸν Ἐρωτα
Εἶ ποθεῖν μὲ ἐδίδαξας ἐν σοφεὶς ταύρον ἀλήτην,
μυκηθὼν με δίδαξον, ὅτῳ φίλον ἄνδρα καλέσσω.

457.—ΑΛΛΟ
Τί ἂν εἴποι Ἀχιλλεὺς τρωθέντος Ἀγάμέμνονος
'Εγώς νῦν, Ἀγάμεμνον, ἐμὸν φθισήνωρα θυμόν
ἐγὼς ἐν σταυρίσας ὅσον σθένος Ἐκτορὸς ἐστιν.
νῦν γὰρ πῶς ἄλοντο τεῦχοι πολυπήμονει λάβῃ
σοι δ' αὐτῷ μέγα πῆμα φάνη, ἤανάτοιο χέρειον.
ἀφροσύνης κακᾶ ἔργα καὶ ἄσχετα πένθεα πάσχεις, 5
ὅσ πᾶσιν Δαναοῖσιν ἄρηίου ἔρκος ἐτύχεις.

458.—ΑΛΛΟ
Τί ἂν εἴποι Ὀδυσσεὺς ἐπιβὰς τῆς Ἰθακῆς
Χαίρ Ἐθάκη μετ' ἄεθλα, μετ' ἄλγεα πικρὰ θαλάσσης
ἀσπασίως τεῦν οὐδας ἰκάνομαι, ὕφρα νοῆσω

254
THE DECLAMATORY EPIGRAMS

454.—Anonymous

What Calliope would say to George
This man, not Zeus, is my true father.

455.—Anonymous

What Apollo would say about Homer
The song is mine, but divine Homer wrote it down.

456.—Anonymous

Pasiphae to Love

If thou hast taught me to love a bull that roams over the mountains, teach me to low so that I may call my dear husband.

457.—Anonymous

What Achilles would say if Agamemnon were wounded

Thou knowest now, Agamemnon, my man-destroying wrath; thou knowest how great is Hector’s strength in hand-to-hand combat. For all have now perished owing to thy insult fraught with disaster, and a greater woe, worse than death, has come upon thee. Thou sufferest the evil and intolerable sorrow due to thy folly, who wast the defence in battle of all the Greeks.

458.—Anonymous

What Ulysses would say on landing in Ithaca

Hail, Ithaca! After all my labours and the bitter woes of the sea, right glad am I to reach thy soil, in
Δαέρτην, ἀλοχόν τε καὶ ἄγλαδον νίεα μοῦνον·
σὸς γὰρ ἑρως κατέθελξεν ἐμὸν νόον. οἶδα καὶ αὐτὸς,
„ὡς οὐδὲν γυλίκειον ἤς πατρίδος οὐδὲ τοκῆων.”

459.—ἈΛΛΟ

Τί ἄν εἴποι Ἀχιλλεύς ὅρὼν τὸν Ὀδυσσέα ἐν ἄσῳ
Ἀτρεκέως πάντων πολυμῆχανός ἐστιν Ὀδυσσεύς·
ξωδὸς ἐὼν ἐνόησεν ἄ μὴ θέμις ἐστὶν ἰδέσθαι,
νερτέριον κευθμῶν καὶ ἄλγεα πικρὰ θανόντων.
πῶς δὲ ἐτήλ προλιπεῖν ἱερὸν φάος; ἡ τίς ἀνάγκη
ήγαγεν οὐκ ἔθελοντα; δόλου ἀκόρητος ἐτύχθη
ἐν χθονὶ καὶ πελάγεσσι καὶ ἐν νεκύεσσι Ὀδυσσεύς.

460.—ἈΛΛΟ

Τί ἄν εἴποι Ἀχιλλεύς ὅρὼν τὰ ὅπλα κείμενα
Μήτερ, τεύχεα ταύτα καὶ ἄγλαδα δῶρα κομίζεις
ἀνγεμάχῳ σέο παιδί, τὰ μὴ πάρος ἑδρακεν ἀνήρ·
οίδα δὲ νῦν ὅτι Παλλᾶς ἔφη "Ἐκτορὶ χείρα κορύσσει
ἡμέτέρην, καὶ Τρωσὶν ἁεικεά λοιγὸν ἐγείρει.

461.—ἈΛΛΟ

Τίνας ἄν εἴποι λόγους ὁ Πῦρρος ἐπιβίας Τροίας
Μόχθος ἐμὸν γενετήρος ἀμύμονος οὐ τέλος εὑρεν·
αὐτὰρ ἐγὼ Τρώασσι φόνον πάντεσσι κορύσσων
ἡλυθον· ἦνορέθ γὰρ ὑπέρτερον εὐχὸς ἀείρω,
καὶ Πρίαμον βασιλῆα, καὶ οὗς προλέλοιπεν Ἀχιλ-
λεύς,
πάντας ἐμὸν κατὰ μῶλον ἐμὸν μένος οἶδεν ὀλέσσαι, 5
καὶ Τροῖς πτολεῖθρον ἀρχίον ἀξαλαπάξω,
καὶ Δαναὸς δεκέτηρον ἐμὸν δόρυ μόχθον ἀνύσσει.
256
THE DECLAMATORY EPIGRAMS

hope to see Laertes and my wife and glorious only son. Love of thee soothed my heart; I myself know that "nothing is sweeter than a man's country and his parents."

459.—Anonymous

What Achilles would say on seeing Ulysses in Hades

Of a truth Odysseus is the most resourceful of men. Alive he looks on what it is not allowed to see, the infernal recesses and the bitter pains of the dead. How did he venture to leave the holy light? Did some necessity bring him here against his will? Odysseus never has his fill of cunning devices on earth, on the sea, and among the dead.

460.—Anonymous

What Achilles would have said when he saw the Armour lying before him

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 II. xix. 12 seq.
462.—ΑΛΑΔΟ
Τίνας ἂν εἴποι λόγους Δηῆδαμεια τοῦ Πύρρου πορθήσαντος τὴν Τροίαν
Πᾶσαν ἐμῆς κραδῆς χαλεπῆν ὑπέπαυσας ἀνίην, ὑμετέρου γενετήρος Ἀχιλλεός εἶνεκα πότμου, ὁ δὲ Τροίη στοινόσσα κατέκτανεν. ἀλλὰ σοὶ πᾶσαν Ἰλιον ἕξαλάπαξας: ἐξοδομένοισι δὲ Ἀχαίοις ἀφθητον ὁπάσας εὐχὸς, ὅ μὴ δεκέτηρος ἐνυοῦς πᾶσιν μαρναμένοις Δαναοῖς χρόνος εὕρει ἀνύσσαι.

463.—ΑΛΑΔΟ
Τί ἂν εἴποι Ἕκτωρ ὁρῶν τὸν Ἀχιλλέα ἐν τοῖς ὀπλοῖς
Πηλείδην κοτέουσα πάλιν θώρηξεν Ἀθήνη ἐντεσιν ἄθανάτοις. Ὁ βίγμων ἔσσεται ἄλγος αἰνομόροις Τρῶσσι, καὶ Ἕκτωρ, καὶ γενετήρι, ὅπποταν ἐντεα ταῦτα θεὸς πόρεν ἀνέρι τῶδε.

464.—ΑΛΑΔΟ
Τί ἂν εἴποι Πάρις τρωθέντος Μενελάου
Ἐρρετε οἱ ξύμπαντες, ἐλεγχεῖς, Αἰγιαλῆς, ἄρτι θανῶν Μενέλαιος ἐμὸν μέγα κύδος ἄεξει.

465.—ΑΛΑΔΟ
Τίνας ἂν εἴποι λόγους Ἀλθαία παρακαλοῦσα τὸν Μελέαγρον
Τέκνου ἐμὸν, γενεῆς ἐπιλήθεαν, οὐδείς ἀλεγίζῃ πατρίδος ὀλλυμένης, βριαρὴν δὲ ἀπόειπες ἀκωκήν, αἰσχύνων Καλυδώνα καὶ Οἰνέα καὶ ναετήρας.

258
THE DECLAMATORY EPIGRAMS

462.—Anonymous

What Deidamia would say when Pyrrhus had sacked Troy

Thou hast made to cease all the heavy woe of my heart for the fate of thy father Achilles, whom mournful Troy slew. To the Greeks who were eager for it thou hast given the undying glory which the ten years of war could not accomplish for the whole host of the Dannai.

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, entreating 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.
466.—ΑΛΛΟ
Τίνας ἂν εἴποι λόγους Ἀλκηντίς, τοῦ Ἀδρήτου ζεύξαντος λέοντα καὶ κάρπον εἰς τὸ δόχημα Ἕνορέης κλυτὰ ἔργα τεῦν ἐστεψαν ἀπήμων, καὶ νύμφην βοώσωσιν ἀριστοπόνοις ὑμεναῖοις.

467.—ΑΛΛΟ
Τίνας ἂν εἴποι λόγους ὁ Πηλεύς ἄκουὼν ὅτι ἀπόμαχος ἔστιν Ἀχιλλεὺς Πηλιάδες σκοπιαὶ, κουροτρόφοι, εἴπατε παιδί, ὅν Χείρων ἐδίδαξεν ἀριστεῖεν ἕνι χάρμη, μὴν ἀπορρῆψαι καὶ λοίγον ἔχος Ἀχαιοῖς.

468.—ΑΛΛΟ
Τίνας ἂν εἴποι λόγους Ἡρα ἀποθεωθέντος Ἡρακλέους Σῆς ἀρετῆς ἱδρώτι καλὴν ἀπέδωκεν ἁμοιβήν σὸς γενέτης, Ἡρακλέους ἐπεὶ πόνος ἀσπετοῦ εὐχὸς ἀνδρᾶσιν οἰδεν ἄγειν μετ' ἀπειρονα κύκλον ἀέθλων.

469.—ΑΛΛΟ
Εἰς τὸ αὐτὸ
Σοὶ χάριν ἐξετέλεσσε πόνος καὶ ἀθέσφατος ἱδρός, χῶρον ἔχειν πολύσοβον, ὅν ὦ πάρος ἔλλαχεν ἀνήρ.

470.—ΑΛΛΟ
Τί ἂν εἴποι Ἀχιλλεὺς πρὸς τὸν Ἀϊαντα φιλωθήναι Οὐ θέμις ἐν φθιμένοισιν ἔχειν κότον· ἀλγεὰ γαῖς καλλείψας ἀγάπαζε τεῦν φίλον· οὐ γάρ Ὁδυσσεὺς
THE DECLAMATORY EPIGRAMS

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 Peleus would say on hearing that Achilles
absented himself from the Battle

Ye peaks of Pelias, who nursed him, tell my son,
whom Chiron taught to be first in battle, to cast off
his wrath and fatal enmity to the Greeks.

468.—Anonymous

What Hera would say when Heracles was deified

Thy father, Heracles, has well rewarded thy valiant
toil, since labour can bring to men unsurpassable
renown after an infinite round of labours.

469.—Anonymous

On the Same

Labour and immense toil procured thee the favour
of occupying a blessed seat that no man reached
before thee.

470.—Anonymous

What Achilles would say to reconcile Ajax with Ulysses

It is not permitted to nourish ill-will among the
dead. Now thou hast escaped the sorrows of earth,
love thy friend; for Odysseus did not sin against

¹ Pelias had promised his daughter Alcestis to whoever
could do this.
GREEK ANTHOLOGY

heimeren eis sê theloun, bretarh de s' épefenen 'Athény, Zeus te patêr, kal Moira, kal hêrofoítis 'Ereúns. aithè de teúchea rûgen es álmyrâ bênda pónurown dina Thetis, kal neikos aptêsbeše seido menoihês.

471.—ÅÄΛΟ
Tínas ãn épiow lýgous Néstór ákoúswas 'Odusseía épavelhônta
'Εσθλὸς ἀνὴρ φύγε πόντου ἀπηνέα καὶ μετὰ μόχθον ἕς πάτρην ἀφíkænen, ἐμοὶ δὲ κε φέρτερος εἶη, εὖ δεδαδὸς πτολιάς τε καὶ ήθεα καὶ νόον ἀνδρῶν.

472.—ÅÄΛΟ
Eis tôn awtôn 'Odusseía
Pollâ kâmîn vósthsen anêr tleðùmhos 'Odusseús, allê émuph kîs kîléos ésghên anâ xhôna kai katâ pòntou anðráswi éssomênoiwi ãeî ptoleþrophos 'Odusseús.

473.—ÅÄΛΟ
Tínas ãn épiow lógous õ 'Agamêmwnon kátholwsbêntos 'Achilleús
'Ilhos ofrûoëssa kaðhîrippen, ἀρτὶ δὲ πᾶsavn ληδῆν Δαναοῖσι ððos pòreun, òppôt 'Achilleús, múwn apoorêfas, phðsîmora xêra korússsei.

474.—ÅÄΛΟ
Tî ãn épiow Elðobêa idoûsa tîn 'Elênên eû Fûrû
Oikteîrew sõn kálllos, êpeti Dîos êsgi geneðhth. eîsorôw gár âgalma diotrefês' âtrekeîwos ðê
THE DECLAMATORY EPIGRAMS

teeth of his own will, but the strong hand of Athena
killed thee, and Father Zeus, and Fate, and the
Erinys 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 Odys-
seus 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 pry 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.
Τρωσί τε καὶ Δαναοίς μάχη δεκέτηρος ἐτύχθης.
ποῦ Διὸς αἰγιόχοιο, τεσσ’ γενετήρος, ἀρωγαῖ;
ἔμπης δ’ ἔρχεο θάσσου, ἀπ’ ἡμονα νόστον ἐλούσα
Εἰδοθέης ἱότης, κακῆς ἑπὶ νότα θαλάσσης.

475.—ΑΛΛΟ

Τίνας ἃν εἴποι λόγους Ἔλενη ὁρῶς τὸν Μενελαον καὶ τὸν
Πάριδα μονομαχοῦντας

Εὐρώτης Ἀθηναῖος τε δορισθενέες βασιλῆς,
ὑμῖν ἀμφότεροισιν ἐπὶ ξυροῦ ἰσταται ἀκμῆς,
τῆς κεν ἐμὲ τλῆμυμος ἐλοι δύστηνον ἀκοίτης;
Ξευσ δὲ πατὴρ δικάσσειεν, ἀνευθε δὲ Κυπρογενεῖς,
μὴ πάλιν ἄλλος ἐλη με γαμοκλόπος, ἀλόχος
Ἄχαιοῖς.

476.—ΑΛΛΟ

Τί ἃν εἴποι Ἕκτωρ, τοῦ Πατρόκλου μὴ δυνηθέντος
βαστάσαι τὸ δόρυ Ἀχιλλέως

'Εξημίωσας ἀσθενῶν τὸν Ἕκτορα
φέρεις γὰρ ἡμῖν ἐλλιπὴ σκυλεύματα.

477.—ΑΛΛΟ

Τί ἃν εἴποι Ἡ Θέτις, τοῦ Τηλέφου σκελισθέντος ὑπὸ τῆς
ἀμπέλου

'Αμπελε, τί πράξωμεν, ὅταν Δαφναιος Ἀπόλλων
πτόρθον ἐμὸν κλίνῃ δι’ Ἁλεξάνδρου βελέμνων;

1 See II. iii. 324 seq.
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*¹

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*²

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.
478.—ΑΛΛΟ
Τι ἂν εἴποι ὁ Πρίαμος, τοῦ Ἐλέειον διδόντος βουλήν τοῖς Ἐλλησιν, ἵνα ληφθῇ Τροίᾳ
Τὰ δῶρα λαμπρὰ προσφέρεις τῇ πατρίδι.

479.—ΑΛΛΟ
Τι ἂν εἴποι Περσεὺς μετὰ τὴν ἀναίρεσιν τοῦ κήτους, τῆς Ἀνδρομένας μὴ θελούσης αὐτῶν λαβεῖν
Σέιο νῦν πέτρωσεν ἀμείλιχα δέσμια πέτρης,
kαὶ λίθου ἐκτελέσειε τεῦν δέμας ὠμμα Μεδούσης.

480.—ΑΛΛΟ
Τι ἂν εἴποι Ἰπποδίμεια μετὰ τὴν ἀναίρεσιν τοῦ Οἰνομάχου,
Πέλοπος μὴ θελόσωμος αὐτῆς λαβεῖν
α. Ἀπεστράφης νῦν, ὡς λαβὼν ἐξουσίαν
β. ταύτῃ γὰρ οὐ πέφυκε συντρέχειν Ἐρως
 Ἐρως γὰρ ἀλλὰν ἄνταμείβεται τρίβον.

481.—ΙΟΥΛΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Βραδύτερον παρελθόντος·
'Ἐσπέριός μ' ἐδάμασσεν όμοῦ καὶ πρώιος ύπνος,
ὅτα μὲν ἐπιβρίσασι, ὅτα δὲ μὲ μὴ καλέσας:
διὸ ἐξ ἀμφοτέρων ὀ μὲν ἔρρεστο, ὅτα δὲ παρείη
Ὡλας, ὁράων μέτρον ἐπιστάμενος.
478.—Anonymous

What Priam would say when Helen advised the Greeks how to take Troy

Splendid is the gift thou offerest thy country.

479.—Anonymous

What Perseus would say after slaying the Monster, when Andromeda refused him

The cruel fetters of the rock have turned thy heart to stone, and now let the eye of Medusa turn thy body, too, to stone.

480.—Anonymous

What Hippodamia would say after the Death of Oenomaus if Pelops refused to marry her

Hippodamia. Thou turnest thy back on me now thou hast liberty to enjoy me. Pelops. Yea, for Love does not go hand in hand with such liberty. Love walks in another path.

481.—Julianus Scholasticus

(When he came too late to lecture)

Both evening sleep and morning sleep overcame me, the latter having been too heavy and the former not having invited me. Let morning sleep begone and evening sleep come in kindly wise, knowing the just number of hours.
GREEK ANTHOLOGY

482.—ΑΓΑΘΟΙΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ούτιδανοι μερόπων, εἰ καὶ μέγα ῥέξαμεν ἔργον, 5
οὕτως εἰς μνήμην δηρόν ἑπερχόμεθα:
οἱ δὲ ἀγαθοί, κἂν μηδέν, ἀναπνεύσωσι δὲ μοῦνον,
ὡς Λίβυς εἶπεν ἀνήρ, τοῦτ᾿ ἀδάμαντι μένει.
δὴ ποτὲ γὰρ Ζήμωνα πολυσοῦχον βασιλῆα,
παῖνιον ἀφράστων ἐκτελέοντα κύβων,
τοῖς ποικιλότευκτος ἔλευς θέσις, εὐτρὸποιεῖ λευκοῦ,
τοῦ καὶ ὁπισθιδῆν εἰς ὅδον ἑρχομένου,
ἐπτὰ μὲν ἕκτος ἔχει, μᾶν εἰνατος· αὐτὰρ ὁ σοῦμμος
δισσάς ἀμφιέπων ἰσος ἐην δεκάτω· 10
ὁς τε πέλει μετὰ σοῦμμον ἔχειν δύο, μονώνα ὀδὴ ἀλλην
ψῆφον τὴν πυμάτην ἀμφιέπεσκε δίβος.
ἀλλὰ μέλας δισσάς μὲν ἐν ὀγδοάτῳ λίπε χῶρῳ
καὶ τόσσας ἑτέρας ἐς θέσιν ἐνδεκάτην;
ἀμφὶ δυωδέκατον δὲ διέπρεπον ἐκελοὶ ἀλλαί,
καὶ τρισκαῖδεκάτῳ ψῆφος ἐκεῖνο μία· 15
dίζυγοι Ἀντίγονον διεκόσμεον· ἀλλὰ καὶ αὐτῷ
ἰσος ἐμμενε τύπος πεντεπεκαῖδεκάτῳ,
ὀκτωκαῖδεκάτῳ πανομοίοις· εἰσέτι δ᾽ ἀλλὰς
εἴρευε διχάθασι τέρατος ἐκ πυμάτον.
αὐτὰρ ἀναξ λευκοῦ λαχῶν σημήνια πεσσοῦ,
καὶ τὴν ἑσσομένην οὐ νοεών παγίδα, 20
τριχάθασι ἀνάκητα βαλῶν ψῆφιδας ἀπ᾽ ἥθμου,
pύργου δουρατέου κλίμακα κεβομένη,
δοιὰ καὶ εἰς καὶ πέντε κατήγαγεν· αὐτίκα δ᾽ ὀκτὼ
ἀξυγας εἴρευε δὸλας πρόσθε μεριξομένας.
τάξιν φέτωτε πάντες, ἐπεὶ καὶ κολρανος αὐτὸς
κείμη τὰς ἀλόγους οὖχ ὑπάλυξε τύχας.

1 The game seems to have borne some resemblance to this, but is obscure. White's eight singles are obviously produced
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.
'Εκ φοινών Περσῶν φύοιν φυτῶν ἡγαγε Περσεύς, παιδὶ Θεογνώστου τοῦ βασιλείου πρόφασιν.

484.—ΠΑΛΑΔΑ

'Ασκοῦν τῶν ἀνέμων ἐλαβέν ποτε δώρον 'Οδυσσέας πόντων ἐπιπλείων: χρῆμα γὰρ ἤν τι μέγα. ἀλλ' ἐμὸς Λιόλος οὗτος ἔχων ἀνεμώλιον ἦτορ, ὄρνεν ἐκπέμπει τῶν ἀνέμων γεμίσας. πνεύματι μοι πτερόειντα, φίλος, ναὶ πνεύματα πέμπεις: οὗ δύναμαι δὲ φαγεῖν θλιβομένους ἀνέμους.

485.—ΗΛΙΟΔΩΡΟΤ

Τὰν Θέτιν ἀείδῳ, χρυσοθέειρα Θέτιν, Νηρέος ἄθανάταν εἰναλίοι κόραν, τὰν Διὸς ἐνεσίῃ Πηλείη γημαμέναν, τὰν ἀλὸς ἄγλαταν, ἀμετέραν Παφίην: ἀ τῶν δουρμιμανῆ, τὸν δ' 'Αρεα πτολέμων, Ἑλλάδος ἀστεροπάν, ἐξετεκεν λαγόνων δίον 'Αχιλλῆα, τοῦ κλέος οὐράνιον τῷ ὑπὸ Πύρρα τέκεν παίδα Νεοπτόλεμον, περσέπολι στράτων, ἕμφυτολιν Δαναῶν. ἰλήκοις ἦρως ἅμμι Νεοπτόλεμε, ὀλβίε, Πυθιάδι νῦν χθονὶ κενθόμενεν: δέχυσο δ' εὐμνενόν τάνδε θυηπολήν, πάν δ' ἀπέρυκε δέος ἀμετέρας πόλιος. τὰν Θέτιν ἀείδῳ, χρυσοθέειρα 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

Odysseus once, when sailing on the sea, received as a gift a bag of winds—a very valuable thing. But this my Aeolus of the windy heart sends me a fowl stuffèd 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.
486.—ΠΑΛΑΛΑΔΑ

Τὴν λαπάραν, τὴν αὐτὸς ἀποσφύγξας ἀποπέμπεις, εὔρεν ὁ παῖς λύσας φύσαν ὑπηνέμοιν.

487.—ΤΟΥ ΑΥΤΟΥ

Βράμματά μοι χοίρων συκεδομένων προέθηκας, ξηρῶν, διψαλέων, Κυπρόθεν ἔρχομένων. ἄλλα ἔμε συκωθέντα μαθῶν ἢ σφάξου ἔτοιμως, ἢ σβέσον ἐκ δίψης νάματι τῷ Κυπρίῳ.

488.—ΤΡΤΦΩΝΟΣ

Τέρπῃς εὐφόρμηγα κρέκων σκιάδεσσιν ἁοιδὰν κάθαν’ ἔνεοστησας ἐν Δακεδαμονίωι, οὐκ ἄορι πληγεῖς, οὕτ’ ἐν βέλει, ἄλλ’ ἐν ἑκούς χείλεα. ἕεν’ προφάσεων οὐκ ἀποτει βάνατος.

489.—ΠΑΛΑЛАΔΑ

Γραμματικὸν θυγάτηρ ἐτεκεν φιλότητι μυγέισα παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.

490.—ΗΛΙΟΔΩΡΟΤ

Παντάρβθην φορέουσα πυρὸς μὴ τάρβει ἔρωθ’ ῥηίδιως Μοῖραις καλ τάδοκητα πέλει.

491.—ΘΕΩΝΟΣ

Μονόστιχον εἰς τὴν ἐβδομάδα

Zeus, Ἀρης, Παφίη, Μήνη, Κρόνος, Ἡλιος, Ἐρμής.

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

486.—PALLADAS

When my slave untied the paunch¹ 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,² 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 unexpected³ 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.
492. <Εἰς σκείν> στρατιώτου
Κεῖτο δ’ ὁμοῦ σάκος, ἔγχος, <ἀκων>, θώρηξ, κόρυς, ἴππος.

493.—ΑΛΛΟ

'Ἀπίς, τόξα, βέλεμνα, κόρυς, ξίφος, ἀλκιμον ἔγχος.

494.—ΑΛΛΟ

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

495.—ΑΔΕΣΠΙΟΤΟΝ

'Ἐλλάδος ἐνναετήρες, ἀμεμφέες ἢγεμονῆς,
μηκέτι πιστὰ φέροτε δολοφρονέουσι γυναιξί.
θηλυτέρη μ’ ἐδάμασσε, τὸν οὐ κτάνε δήϊος" Εκτωρ.

496.—ΑΘΗΝΑΙΟΤ

'Ω Στοικῶν μύθων εἰδήμονες, ὡ πανάριστα.
δόγματα ταῖς ἱεραῖς ἐνθέμενοι σελίσιν,
τὰν ἄρετὰν ψυχὰς ἀγαθὸν μόνον’ ἂδε γὰρ ἀνδρῶν
μοῦνα καὶ βιοτὸν ῥύσατο καὶ πόλινας.
σαρκὸς δ’ ἄδυταθημα, φίλον τέλος ἀνδράσιν ἄλλοις, δ’
ἡ μία τῶν Μνήμης ἔνεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

'Ερωτα παύει λιμός· εἰ δὲ μή, χρόνος.
ἐὰν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ,
θεραπεία σοι τὸ λοιπὸν ἦρτήσθω βρόχος.

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.—Atheneaeus

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.
498.—ΑΔΗΛΟΝ
Μηθ θάπτειν τὸν ἄθαντον, ἔα κυσὶ κύριμα γενέσθαι
γῆ πάντων μήτηρ μητροφθόρον οὐ δέχετ' ἄνδρα.

499.—ΑΔΗΛΟΝ
Συγκαλέως φέρεται πολίδος χρόνος· ἀλλὰ παρέρπων
καὶ φωνὰς κλέπτει φθεγγομένων μερόπων,
καὶ μὴ φαινόμενος τοὺς φαινομένους ἀφαινεῖ,
καὶ μὴ φαινομένους εἰς φανερὸν προφέρει.
ὁ ξώης άφριστος ἐν ἀνθρώποις τελευτή,
ἡμαρ ἐπὶ ἡμαρ ἢεὶ πρὸς ξόφον ἐρχομένων.

500.—ΑΔΛΟ
Μηκέτι κληρονόμους ὑνομίζετε φέργος ὁρῶνται·
τοὺς δ' ἀποθνίσκοντας κληρονόμους λέγετε.
οἱ νῦν κληρονόμοι νέκνες μέγα κέρδος ἔχουσιν,
τὴν ἀναχώρησιν τοῦ μογεροῦ βιότου.

501.—ΑΔΛΟ
Τὴν πόλιν οἱ νέκνες πρῶτον ξῶισαν κατέλειψαν·
ἡμεῖς δὲ ξῶντες τὴν πόλιν ἐκφέρομεν.

502.—ΠΑΛΛΑΔΑ
Κονδίτον μοι δεῖ· τὸ δὲ κονδίτον πόθεν ἔσχεν
τούνομα; τῆς φωνῆς ἐστὶ γὰρ ἄλλοτριον
τῆς τῶν Ἐλλήνων· εἰ Ῥωμαίκως δὲ καλεῖται,
αὐτὸς ἀν εἴδεις, Ῥωμαίκώτατος δὲν.
σκεύασον οὖν μοι τοῦτο· τὸ γὰρ κατέχον με νόσημα
τοῦ στομάχου χρήζει τούδε, λέγουσι, ποτοῦ.
THE DECLAMATORY EPIGRAMS

498.—Anonymous

On a Persian

Bury not the unburied; leave him to be the prey of dogs. Earth, the mother of all, will not receive the man who defiles the bed of his mother.

499.—Anonymous

Grey Time goes along in silence, but as he creeps by he steals the voices of speaking men. Himself unseen, he makes the seen unseen and brings the unseen to light. O undetermined end of the life of men who day by day advance towards the dark!

500.—Anonymous

No longer call the living heirs, but call the dead heirs. The dead are now heirs, and gain a great inheritance, departure from this wretched life.

501.—Anonymous

On an Earthquake

The dead used to leave the city alive behind them, but we living now carry the city to her grave.

502.—Palladas

I require “conditum.” 1 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.—ΤΟΥ ΑΥΤΟΥ

Οὔκ ἀλάσως ἐν διξύφοις δύναμιν τινα θείαν εἶναι ἐφήν. χθες γοῦν ἡ δίξυφον ἐν χρονίῳ ἡπιάλῳ κύμνοντι τεταρταῖον περιήγα, καὶ γέγονεν ταχέως, σοι κρότων, ύμης.

504.—ΑΔΗΛΟΝ

Εἰς τὰς Μούσας

Καλλιόπη σοφήν ἡρωίδος εὑρεν ἁοιδῆς:
Κλειῶ καλλιχόρου κιθάρης μελιηδεά μολπῆς
Εὐτέρπη τραγικοῖο χοροῦ πολυνηχέα φωνῆς
Μελπομένη θυντοσι μελίφρονα βάρβιτον εὑρε:
Τερψιχόρη χαρίεσσα πόρεν τεχνήμονας αὐλούς:
恽昼夜ν ϑανάτων 'Ερατῶ πολυτερπέας εὑρε:
τέρψιας ὀρχηθμοῖο Πολύμνια πάνσοφος εὑρεν:
[ἀρμονίην πάσης Πολύμνια δῶκεν ἁοιδαῖς•]
Οὐρανίη πόλον εὑρε καὶ οὐρανίων χορῶν ἀστρων
κωμικοῦ εὑρε Θάλεια βίον καὶ ήθεα κεδνά.

505.—ΑΛΔΟ

Εἰς τὰς αὐτὰς

Οὔκ ἵδε Τερψιχόρην ὁ ζωγράφος, ἀλλ’ ὑπὸ τέχνας
ψεῦδεται οἰδαλμοῦ δείκελον ἀπρεκίη.

Εἰ ποτε τερψινόοιο, φίλος, φόρμιγγος ἀκούσης,
τὴν 'Ερατῶ θαύμαζε τόσης εἰδήμονα τέχνης.

Εὐτέρπη δονάκεσσι πολυτρήτοις λυγαίνει,
πνεύμα σοφῆς χετηγὸν ἐπισπείρουσα μελίσσης.
THE DECLAMATORY EPIGRAMS

503.—By the Same

I was not wrong in saying that there is a divine virtue in disyphi.¹ The other day at least I applied a disyphos 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; Enterpe 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.

Enterpe 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 ζύμφων, the fruit of the jujube-tree.

279
Κωμικὸν ἀμφιέτευ Θάλεια μέλος, ἔργα δὲ φωτῶν
οὐχ ὁσίων θυμήλης φιλοκροτάλοισιν ἀθύρω.

Εἰκόνα σῆς σοφίας ποτιδέρκεο. Καλλιότης γὰρ
εἰκόνα σῇ κραδή γλύμβανε τὴν σοφίν.

Δαφνοκόμοις Φοίβοιο παρὰ τριπόδεσσι πολεύω
Κλεώ, μαντοσύνης Μοῦσα καὶ ἱστορίης.

Οὐρανίη ψήφοιο θεορρήτῳ τινὶ μέτρῳ
ἄστρον εδίδαξα παλινδήντον ἀνάγκην.

Σκέπτεο χαλκεόφωνον ἐπισπέρχουσαν άοιδὴν
Μελπομένην, ἐρατῆς ἱστορα εὐεπίτης.

Σιγῶ, θενηγομένη παλάμης θελξίφρονα παλμόν,
νεῦματι φωνήσασιν ἀπαγγέλλουσα σιωπήν.

506.—ΠΙΛΑΤΩΝΟΣ

'Εννέα τὰς Μοῦσας φασὶν τινὲς· ὡς ὀλυγώρως
ἡνίδε καὶ Σαπφῶ λεσβόθεν ἡ δεκάτη.

507.—ΚΑΛΛΙΜΑΧΟΣ

'Ἡσιόδου τό τ’ ἄεισμα καὶ ὁ τρόπος· οὐ τὸν άοιδῶν
ἐσχατον, ἀλλ’ ὅκνεω μὴ τὸ μελιχρότατον
tῶν ἔπεων ὁ Σολεύς ἀπεμάξατο. χαιρετε, λεπταῖ
ῥήσιες, 'Αρίττον σύμβολον ἀγρυπνίης.

1 This refers to pantomime or, as we should now call it, "ballet."
THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I present in play, on the scene that loves the castanets, the actions of immoral people.

Look on the image of thy wisdom; for thy heart should conceive Calliope’s image to be wisdom.

I, Clio, dwell by the laurelled tripods of Phoebus, the Muse of prophecy and history.

I, Urania, through calculations revealed by God, teach the recurring necessity of the stars’ motions.

Look on Melpomene, skilled in lovely eloquence, giving force to brazen-voiced epic song.

I, Polyymnia, 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 μηθεινος, “not the most honeyed.” The reference is to Hesiod, Works and Days, 383 seq.
GREEK ANTHOLOGY

508.—ΠΑΛΛΑΔΑ
"Οταν θέλῃ τις ἡμέραν ἰδεῖν καλήν, συντυχχάνων σοι γίνεται καλήμερος·
tοῦναντίον δὲ καὶ τις εἰ θέλει παθεῖν,
μὴ συντυχῶν σοι γίνεται κακήμερος.

509.—[ΑΣΙΣΤΡΑΤΟΤ]
Κωλιάδες δὲ γυναῖκες ἐρετμοῦσι φρύζουσιν.

510.—ΑΔΗΛΟΝ
Γάμῳ Κριτωμανὼς με, Σύλων ἐτέκνωσεν ἐκλήθην
Μελτίνη· πλάσθην ἄνδρος ἐμοῦ παλάμαις.

511.—ΑΔΗΛΟΝ
Χιονέην τρίχα Παιήνων ἐκέλευε με χρυσῷ
dαιδάλλειν ἰγανοφροσύνη, ἐτέλεσα δὲ χαίρων,
οὕνεκεν εὖ ἐμέθεν τόδε οἱ θυμῆρες ἐκρίνεν.

512.—ΑΔΗΛΟΝ
Εἰς βιβλον
Εὐμενέως Πρώτοιο δεδεγμένος ὅργια βιβλον
Φιλοπόνον γραφίδεσσι δεδεγμένα βένθεα μύθων,
κοιράνου Αὐσονίουσι διδάσκαλε, ἐλαος εἴης.

513.—ΚΡΙΝΑΓΟΡΟΤ
Δραμασιν ἐν πολλοῖς διέπρεπες, ὅσα Μένανδρος
ἐγραφεν, 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

Critoianus 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 Mnendander, 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.
514.—ΑΛΑΟ

'Εσ γάμου ευ ξέσσεν 1 με νεοζεύκτοιο Προκίλλης
tὸν νυμφὸν θαλάμοις αἰὲν ἀειδόμενον,
eὐξάμενος τάδε Μήνις ὁ κομικός: "Ὦ Ἀμέναιε,
ἐρχεο καὶ νύμφη καὶ γαμέουσι φίλος."

515.—ΑΛΑΟ

Τρεῖς εἰσ’ αἱ Χάριτες: σὺ δὲ δὴ μία ταῖς τρισὶ ταύταις
gεννήθης, ἵνα ἔχωσι’ αἱ Χάριτες Χάριτα.

516.—ΚΡΙΝΑΓΟΡΟΤ

"Ερθοὶ τὴν ἐμαθέν τις," ὅποι καὶ ὑπ’ "Ἀλπιάς
ἀκρας
λησται λασίαις ἀμφίκομοι κεφαλαῖς,
φωρῆς ἀπτόμενοι, φύλακας κύνας ὡδ’ ἀλέονται:
χρίονται νεφροῖς πιαρ ἐπεστὶν ὅσον,
ψευδόμενοι ῥινῶν ἄξυν στίβοιν. οἱ κακὸν εὐρέων 5
ῥητέραι Δαγύων μέτιες ἢ ἁγαθῶν.

517.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΟΤ

'Ορφεὺς θήρας ἐπειθε, σὺ δ’ Ὁρφέα· Φοῖβος ἐνίκα
τὸν Φρύγα, σοι δ’ εἰκεὶ μελπομένῳ, Γλάφυρε,
οὐνόμα καὶ τέχνης καὶ σώματος. σὺ κεν’ Ἀθήνη
ἔρριψεν λωτοὺς τοῖς μελεξομένῃ,
οἱ σὺ ποικιλοτερπῆς· ἀφυπνώσαι κεν ἀκούων
αὐτὸς Πασιθέης "Τπνος ἐν ἀγκαλίσιν.

1 I wrote εὑ ἔσσεν for ξευζεν.

1 cp. v. 146.
2 In the year 27 B.C. Crinagoras accompanied Augustus on his journey to Spain, passing through Liguria.

284
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 charmedst Orpheus. Phoebus vanquished the Phrygian,³ but he yields to thee when thou playest, Glaphyrus—the name⁴ suits both thy art and thy person. Athena would never have thrown the flute away⁵ 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.
518.—ΑΛΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ
Μακάνου τείχη, Ζεύ 'Ολυμπιε: πάντα Φιλίππω
αμβατά: χαλκείας κλείε πύλας μακάρων.
χθὼν μὲν ἰὴ καὶ πόντος ὑπὸ σκηντροιοι Φιλίππου
δέδηνται: λοιπὰ δ' ἀ πρὸς Ὀλυμπον ὁδὸς.

519.—ΤΟΥ ΛΥΤΟΥ
Πίομαι, ὁ Δηναῖε, πολὺ πλέον ἢ πὶε Κύκλωψ
νηδὼν ἀνδρομέων πλησάμενος κρείων
πίομαι. ὡς ὀφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀράξας
βρέγμα Φιλίππεις ἐξέπτων κεφαλῆς
ὕστερ ἐταιρείου παρὰ κρήτηρι φόνοιο
γεύσατ', ἐν ἀκρίτῳ φάρμακα κενίμενοι.

520.—ΑΛΑΟ
'Αλκαίου τάφος οὗτος, δυν ἐκτανεν ἢ πλατύφυλλος
τιμωρός μοιχῶν γῆς θυγάτηρ ράφανος.

521.—ΑΔΕΣΠΟΤΟΝ
Εἰς Σαπφῶ παρὰ τῶν Μονῶν
Οὐκ ἀρα σοί γε ὀλιξον ἐπὶ κλέος ὄπασε Μοίρα
ἡματι, τῷ πρώτῳ φῶς ἵδες ἀειλίου,
Σαπφώ: σοι γὰρ ρήσιν ἐνεύσαμεν ἀφθιτον εἴμεν,
σὺν δὲ πατήρ πάντων νεῦσεν ἐρισφάραγος·
μέλψῃ δ' ἐν πάντεσσιν ἀοίδιμος ἀμερίοισιν,
οὖν κλυτάς φάμας ἔσσεαι ἱπεδανά.

1 The epigram is of course ironical. Alcaeus, as the next epigram shows, was the bitter enemy of King Philip V.
286
THE DECLAMATORY EPIGRAMS

518.—ALCAEUS OF MESSENE

Heighen 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.
522.—ΑΔΕΣΙΠΟΤΟΝ

'Ιλιάς, ὃ μέγα ἔργον, 'Οδυσσείης τε τὸ σῶφρον γράμμα, τὸ καὶ Τροίη θήκεν ἵσην 'Ιθάκην, τὸν με γέροντ' αὐξοῦτ' ἐς ἀεὶ νέον ἢ γὰρ Ὁμήρου σειρῆν ὑμετέρων ἰηταὶ ἀπὸ στομάτων.

523.—ΑΔΗΛΟΝ

Καλλιότη πολύμυθε μελισσοβότον 'Ελικώνοις, τίκτε μοι ἄλλον Ὁμήρου, ἐπεὶ μόλεν ἄλλος Ἀχιλλεύς.

524.—ΑΔΕΣΙΠΟΤΟΝ

"Ὑμνὸς εἰς Διόνυσον

Μέλπωμεν βασιλῆα φιλεύιον, Εἰραφιώτην, ἄβροκόμην, ἀγροῖκον, ἀοίδιμον, ἀγλαόμορφον, Βοιωτῶν, Βρόμιον, βακχεύτορα, βοτρυοχαίτην, γηθόσυνον, γουνέτα, γυγαντολέτην, γελώντα, Διογενῆ, δύο γονον, διθυραμβογενή, Διόνυσον, Εὐίον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον, ξηλαίον, ξάχολον, ξηλήμονα, ξηλοδοτήρα, ἱππον, ἱδυπότην, ἱδύθρου, ἱπεροπῆα, θυρσοφόρον, Ἐρήμικα, θιασότην, θυμολέοντα, Ἰνδολέτην, ἰμερτόν, ἱσπλόκον, ἱραφιώτην, κωμαστήν, κεραύν, κισσοστέφανον, κελαδεινόν, 288
THE DECLAMATORY EPIGRAMS

522.—Anonymous

_Iliad_, thou great work, and _Odyssey_, chaste poem, that hast made Ithaca Troy's equal, make me, the old man, grow in eternal youth; for from your lips flows the Siren song of Homer.

523.—Anonymous

_Calliope_, eloquent goddess of Helicon the pasture of bees, bear me a second Homer, since a second Achilles has come.

524.—Anonymous

_A Hymn to Dionysus (containing his Epithets in Alphabetical Order)_

Let us chant the king who loves the call of Euhoe, the King Eiraphiotes,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,
Euius, with lovely locks, rich in vines, awaker of revels, Jealous, very wrathful, envious, bestower of envy, Gentle, sweet drinker, sweet-voiced, cozenere, 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.
Δυδόν, λημαῖον, λαθικηδέα, λυσιμέριμνον, μύστην, μανιολιον, μεθυδώτην, μυριόμορφον, νυκτέλιον, νόμιον, νεβρόδεα, νεβριδόπεπλον, ξυστοβόλον, ξυνόν, ξενοδώτην, ξανθοκάρηνον, ὦργίλον, ὦβριμόθυμον, ὦρέσκιον, ὀνρεσιφοίτην, πουλυπότην, πλαγκτήρα, πολυστέφανον, πολύκωμον, ῥηξίνου, ραδινόν, ρίκνοδεα, ῥηνοφορία, σκιρτήτον, Σάτυρον, Σεμεληγενέτην, Σεμελήνα, τερπνόν, ταυρωπόν, Τυρρηνολέτην, ταχύμην, ὑπνοφόβην, ὑγρόν, ὑμενήν, ὑλήντυ, φηρομανῆ, φρικτόν, φιλομειδέα, φοιταλιώτην, χρυσόκερων, χαρίεντα, χαλίφρονα, χρυσεομίλτην, ψυχοπλανῆ, ψεύστην, ψοφομήδεα, ψυχοδαίκτην, ὁριον, ὁμηρτήν, ὀρεῖτροφον, ὀρεσίδουπον. 

μέλπωμεν βασιλῆ ἐνίου, Ἐιραφιώτην.

525.—ἈΔΕΣΠΟΤΟΝ

"Χρόνος εἰς Ἀπόλλωνα

Τμνέωμεν Παιάνα μέγαν θέν Ἀπόλλωνα, ἀμβροτον, ἀγλαόμορφον, ἀκερσεκόμην, ἀβροχαίτην, βριθύνον, βασιλῆ, βελεσσιχαρῆ, βιοδώτην, γηθόσυνον, γελώντα, γιγαντολέτην, γλυκύθυμον, 290
THE DECLAMATORY EPIGRAMS

Lydian, lord of the wine-press, dispeller of care,
Healer of sorrow, mystic, frenzied, giver of wine,
thousand-shaped,
God of the night, shepherd-god, fawn-like, clothed
in fawn-skin,
Spear-thrower, common to all, giver of guests, yellow-
haired,
Prone to anger, stout of heart, lover of the mountain
shade, wanderer on the mountains,
Deep drinker, wanderer, wearer of many garlands,
constant reveller,
Mind-breaker, slender, wrinkled, clad in sheep-skin,
Leaper, satyr, son of Semele,
Jovial, bull-faced, slayer of Tyrrhenians, swift to wrath,
Chaser of sleep, liquid, hymeneal, dweller in the woods,
Mad for wild beasts, terrible, laughter-loving, wan-
derer,
Golden-horned, graceful, relaxer of the mind, golden-
filleted,
Disturber of the soul, liar, bent on noise, tearing of the
soul,
Seasonable, eater of raw flesh, nurtured on the moun-
tains, making clamour on the mountains.
Let us chant the King who loves the call of Euhoe,
the King Eiraphiotes.

525.—ANONYMOUS

A similar Hymn to Apollo

Let us hymn Paean the great god, Apollo;
Immortal, gloriously formed, unshorn, soft-haired,
Stern-hearted, king, delighting in arrows, giver of
life,
Joyous, laughing, slayer of giants, sweet-hearted,
GREEK ANTHOLOGY

Διογενή, Διόπαιδα, δρακοντολέτην, δαφνογηθή, εὐλαλον, εὐρυβίην, ἐκατηβόλον, ἐλπιδοδώτην, ξωογόνον, ξύθεον, Ζηνόφρονα, ζηλοδοτήρα, ἤπιον, ἤδυεπή, ἤδυφρονα, ἤπιοχειρα, θηροφόνον, θαλερόν, θελξίφρονα, θελγεσίμυθον, ἰαφέτην, ἱμερτόν, ἴηιον, ἰπποκορυστήν, κοσμοπλόκον, Κλάριον, κρατερόφρονα, καρπογέ-νεθλον,

Δητογενή, λαρόν, λυρογηθέα, λαμπετόωντα, μυστιπόλον, μάντων, μηγαλήτορα, μυριόμορφον, νευροχαρῆ, νοερόν, νηπενθέα, νηφαλία, ξυνοχαρῆ, ξυνόν, ξυνόφρονα, ξυνοδοτήρα, ὀλβιον, ὀλβίοεργόν, Ὠλύμπιον, οὐρεσιφοίτην, πρήν, πανδερκῆ, παναπήμονα, πλουτοδοτήρα, ρυσίπονον, ροδόχρονον, ῥηξήνορα, ῥηξικέλευθον, συγαλόεντα, σοφόν, σελαγενέτην, σωτήρα, τερψίχορον, Τιτάνα, τελεστόρα, τιμήεντα, ύμμαγόρη, ύπατον, ύψαυχενα, ύψηεντα, Φοῖβον, φοιβάζοντα, φιλοστέφανον, φρευγηθή, χρησμαγόρη, χρύσεον, χρυσόχροα, χρυσοβέλεμνον, ψαλμοχαρῆ, ψάλτην, ψευσίστυγα, ψυχοδοτήρα, ὁκύπον, ὠκυνεπή, ὠκύσκωπον, ὀρεσιδώτην.

ὑμνέωμεν Παϊάνα μέγαν θεόν Ἀπόλλωνα.
THE DECLAMATORY EPIGRAMS

Son of Zeus, slayer of the dragon, lover of the laurel,
Sweet of speech, of ample might, far-shooter, giver
of hope,
Creator of animals, divine, Jove-minded, giver of zeal,
Mild, sweet-spoken, sweet-hearted, gentle-handed,
Slayer of beasts, blooming, charmer of the spirit, soft-
speaking,
Shooter of arrows, desirable, healer, charioteer,
Weaver of the world, Clarian, strong-hearted, father
of fruits,
Son of Leto, pleasant, delighting in the lyre, resplen-
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.

293
526.—ΑΛΦΕΙΟΤ ΜΙΤΣΑΗΝΑΙΟΤ

Κλείε, θεός, μεγάλοιο πύλας ἀκμῆτας 'Ολύμπου
φρούρει, Ζεῦ, ξαθέαν αἰθέρος ἀκρόπολιν.
ηδη γὰρ καὶ πόντος ὑπέζευκται δόρε 'Ρώμης,
καὶ χθὼν: οὐρανίη δ’ οἴμος ἐτ’ ἔστ’ ἄβατος.

527.—ΧΡΗΣΜΟΣ

Τλήθι λέων ἄτλητα παθῶν τετληστὶ θυμῷ
οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἰπτόσει.

528.—ΠΛΑΛΑΔΑ

Εἰς τὸν οἶκον Μαρίνης

Χριστιανὸι γεγαώτες 'Ολύμπια δῶματ’ ἔχοντες
ἐνθάδε ναιετάουσιν ἀτημοίροις’ οὐδὲ γὰρ αὐτοὺς
χώνη φόλλων ἀγουσα χερέσβιον ἐν πυρὶ θῆσει.

529.—ΑΔΗΛΟΝ

'Ες κλινάριον πόρνης ἀπὸ δάφνης
Λέκτρον ἔνδος φεύγουσα λέκτρον πολλοῖσιν ἐτύχθην.

530.—ΑΔΗΛΟΝ

Εἰς ἄρχοντα ἀνάξιον

Οὐκ ἐθέλουσα Τύχη σε προήγαγεν, ἀλλ’ ἴνα δείξῃ,
ως ὦτι καὶ μέχρι σοῦ πάντα ποιεῖν δύναται.

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

526.—ALPHEIUS OF MYTILENE

Shut, O god, the tireless gates of great Olympus; keep, O Zeus, the holy castle of heaven. Already sea and earth are subdued by the Roman arms, but the path to heaven is still untrodden.

527.—ORACLE FROM HERODOTUS

Leon, with long-suffering heart, bear the unbearable. No evil man shall escape punishment.

528.—PALLADAS

On the House of Marina

The inhabitants of Olympus, 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, 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.
GREEK ANTHOLOGY

531.—ΑΔΗΛΟΝ

Εἰς Ἰσαύρους

Λύραις ἵσα θέουσιν, ὀθέν λάχουν οὖνομα τοῦτο.

532.—ΑΔΗΛΟΝ

Εἰς κολόκυνθον

Εἴπε μοι, ὅλις κολόκυνθε, τίνος χάριν εἰσέτι καὶ νῦν

οὐ σικύων ἐφάνη διερὸν γένος, οὐ κολοκύνθων.

"Ο κολόκυνθος πρὸς ταῦτα

Ζηνὸς ἔπομβρήσαντος ἐπεκλύσθησαν ἄρουραι,

ἡμετέρην δ’ αέκουσαν ἑτὶ κρύπτουσι γενέδηλη.

533.—ΑΔΗΛΟΝ

Εἰς τὸν ἀπὸ κοντοῦ καπρώχομενον θηριομάχην

Κοντὸν ἀνήρ κατέπηξε, δέμας δ’ εἰς ἄερα βίψας

ιδνώθη προκάρημος, ἀνεγρομένων δ’ ὑπερθεν

θηρὸς ὑπερκατέβαινεν ἐνυπρέπτουσι πόδεσσιν

οὐδὲ λάβεν· λαοὶ δὲ μέγ’ ἵαχον· ἔκφυγε δ’ ἀνήρ.

534.—ΑΔΗΛΟΝ

Εἰς Ἀρτέμιν

"Ἀρτέμις ἱδρώουσα πρωάγγελός ἐστὶ κυδωνοῦ.

535.—ΑΔΛΟ

Κισσῷ μὲν Διόνυσος ἀγάλλεται, αἰγίδι δὲ Ζεὺς,

οἱ ναέται ξείνοις, ἡ δὲ πόλις ναέταις.
THE DECLAMATORY EPIGRAMS

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.
536. — ΑΛΑΟ
Εἰς Ἀλφείδον ποταμόν
Ἄβροχον ἐν πελάγεσι δὲ ὑδάτος ἐπλεευ ὕδωρ.

537. — ΝΕΣΤΟΡΟΣ ΝΙΚΛΕΩΣ
Τίππε μὲ θρυλήσαντες ἐμὴν ἀπεπαύσατ' άοιδήν;
ἵππεις ἵππευεν ἐδάη, καὶ άοιδὸς ἄειδειν
ἂν δὲ τις ἵππευεν δεδαῖς ἐθέλησιν ἄειδειν,
ἀμφότερων ἦμαρτε, καὶ ἰπποσύνης καὶ άοιδης.

538. — ΑΔΗΛΟΝ
'Εχει τὰ κἀ' γράμματα
Ἄβροχίτων δ' οἱ φύλαξ θηροζυγοκαμψιμέτωτος.

539. — ΑΛΑΟ
"Ομοιον
'Ἄβρος δ' ἐν προχοαὶς Κύκλωψ φθογγάζετο μύρμης.

540. — ΑΔΗΛΟΝ
Μὴ ταχὺς 'Ἡρακλέτον ἐπὶ ὕμφαλν εἶλεε βίβλον
τούφεσίου· μάλα τοι δύσβατος ἀτραπιτός.
ὄρφυν καὶ σκότος ἔστιν ἀλάμπτετον· ἂν δὲ σὺ μῦστης
εἰσαγάγῃ, φανεροὶ λαμπρότερ' ἤελιον.

541. — ΑΝΤΙΠΑΤΡΟΤ
Θειογένης Πείσων τὰ τεχνήνητα κύπελλα
πέμπεις ἵωρον τιν οὐρανὸν ἀμφότερα·

1 He means that his detractors know nothing of poetry and should confine themselves to matters they understand.
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.

\(^1\) See No. 428.

\(^2\) = Latin umbilicus.

\(^3\) = Latin umbilicus.
GREEK ANTHOLOGY

doià γὰρ ἐκ σφαίρης τετμήμεθα, καὶ τὸ μὲν ἡμῶν
tou̱s νοτίους, τὸ δὲ ἔχει τεῖρεα τὰς Βορέ̄ς.

άλλα σὺ μηκέτ 'Ἀρητον ἐπίβλετε: διὸςά γὰρ
ἀμφοῖν
μέτρα πιὸν ἀθρεῖς πάντα τὰ φαινόμενα.

542.—ΚΡΙΝΑΓΟΡΟΤ

Θάρσει καὶ τέτταροι διαπλασθέντα προσώποι
μύθον καὶ τούτων γράψαι ἔτι πλέοσιν:
οὐτὲ σὲ γὰρ λείψουσι, Φιλωνίδη, οὐτὲ Βάθυλλον,
τὸν μὲν ὀοιδίκον, τὸν δὲ χερῶν χάριτες.

543.—ΦΙΛΙΠΠΟΤ

Θεσσαλίς εὐίππος ὁ ταυρελάτης χορὸς ἀνδρῶν,
χερσιν ἀπευχήτους θηρσίν ὀπλιζόμενος,
κεντροτυπεῖς πολύσως ζεῦξε σκερτήματι ταῦρων,
ἀμφίβαλεῖν σπεῦδων πλέγμα μετωπίδιοιν
ἀκρότατον δ' ἐσ γῆν κλίνας ἁμα κευροπον ἁμα
θηρὸς τὴν τόσσην ἐξεκύλισε βίην.

544.—ΑΔΔΑΙΟΤ

Ινδήν βῆρυλλόν με Τρύφων ἀνέπεισε Γαλήνην
εἶναι, καὶ μαλακαῖς χερσίν ἀνήκε κόμας.

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.

300
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.—PHILIPPUS

The well-mounted troupe of bull-fighters from Thessaly, armed against the beasts with no weapons but their hands, spur their horses to run alongside the galloping bull, bent on throwing round its neck the noose of their arms. At the same time pulling it towards the ground by thus hanging themselves at the end of its neck and weighing down its head, they roll over even such a powerful brute.³

544.—ADDAEUS

On a Figure of Galene cut by Tryphon⁴

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

¹ 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.

² A famous gem-carver, some of whose work we possess.
GREEK ANTHOLOGY

ηνίδε καὶ χείλη νοτηρὴν λειοῦντα ὑάλασσαν,
καὶ μαστοῦς, τοῖσιν θέλησ ἀνηνεμήν.
η ν δὲ μοι ἡ φθονερὴ νείψῃ λίθος, ὡς ἐν ἐτοίμῳ
ἀρμῆμαι, γυώσῃ καὶ τάχα νηχομένῃ.

545.—ΚΡΙΝΑΓΟΡΟΤ

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε· δὴ γὰρ ἐπ’ αὐτῷ
ἀνήρ τοὺς Μουσέως πάντας ἐσείσε κάλους.
ἀείδει δ’ Ἐκάλης τε φιλοξείνῳ καλὴν
καὶ Ἡσσεῖ Μαραθῶν ὁδὸν ἐπέθηκε πόνονς,
τοῦ σοὶ καὶ νεαρὸν χειρῶν σθένος εἰς ἀρέσθαι,
Μάρκελλε, κλεινοῦ τ’ αἶνον ἱσον βιότου.

546.—ΑΝΤΙΦΙΛΟΤ

Κην πρύμνῃ λαχέτω μὲ ποτε στιθάς, αἰ θ’ ὑπὲρ αὐτῆς
ἡχεύσαι ψακάδων τύμματι διφθερίδες,
καὶ πῦρ ἐκ μυλάκων βεβιημένον, ἢ τ’ ἐπὶ τούτων
χύτην, καὶ κενεῖδος πομφολύγων θόρυβος,
καὶ λεοντῖν’ ἐσίδοιμι διῆκονν’ ἢ δὲ τράπεζα
ἐστώ μοι στρωτὴ νήσος ὑπέρθε σανίς·
δὸς λάβε, καὶ ψυθύρισμα τὸ ναυτικὸν’ εἰχὲ τύχῃ τις
πρὸ τὴν τοιαύτῃ τὸν φιλόκοινον ἐμὲ.

547.—ΑΔΗΛΟΝ

Τὰ ἐκοσὶ τέσσαρα στοιχεῖα
Τρικυῖν δ’ ὑπερβᾶς φραγμὸν ἑξῆνθιξε κλώψ.

1 So Jacobs: πλέοντα MS.
THE DECLAMATORY EPIGRAMS

down my hair. Look at my lips smoothing the liquid sea, and my breasts with which I charm the windless waves. Did the envious stone but consent, you would soon see me swimming, as I am longing to do.

545.—CRINAGORAS

*With a copy of Callimachus’ Hecale*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.

547

*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 ἀποπλαμίνην ἐπιμάζιον Ἐρμώνακτα, 
φεῦ, βρέφος ὡς ἄδικως εἴλετε βουγενέες.
ἡγούσθησεν ὁ δειλὸς ἐς ὑμέας σὺν μελίσσας 
ἐλθὼν· ἀι ὃ ἐχεων ἦτε χερειότεραι
ἀντὶ δὲ οἱ θοίνης ἐνεμάξατε φοίνια κέντρα,
ὁ πικραῖ, γλυκερῆς αὐτίπαλοι χάριτος.

549.—ANTIFILOT

α. Κρηναῖαι λιβάδες, τί πεφεύγατε; ποῦ τόσον ὕδωρ;
καὶ φλὸξ ἁμαίνους ἐσβεσεν ἤελίου;
β. Δίκρυσιν Ἀγρικόλαο τετρύμεθα· πάν ὅ ὅσον ἡμῶν
ἐυ ποτὸν ἡ κείνου δυσᾶς ἐχει σποδιή.

550.—ANTIPATROT

Κλεινὴν οὐκ ἀπόφημι· σὲ γὰρ προπάροιαν ἐθηκαν
κλῆσθαι πτηνοῖ, Τήνε, Βορηιάδαι.
ἀλλὰ καὶ Ὄρτυγίνην εἶχε κλέος, οὖνομα δ’ αὐτῆς
ἥρχετο Ῥιπαῖων ἄχρις Ῥιπειδρεῶν.
νῦν δὲ σὺ μὲν ξώεις, ἢ δ’ οὐκέτι· τὸς κεν ἑκόλπει
ὄψεσθαι Τήνου Δήλου ἐρημοτέρην;

551.—ANTIFILOT

Καλχαδῶν δύστηνον ἐρωδιῶν ἐχθρὰ κολαξεῖ· 
τεῦ χάριν ὁ προδότης ὤρνης ἄει λέγεται,
†Φοῖβος ἔρει· τεναγώντι στ’ εἰς ἀλα κόλων ἐλαφρῶν
στῆσας, ψαμμίτην δόρπον †ἐθημολόγει,

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

304
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 Rhipaean Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos?

551.—ANTIPHILUS

Calchidon 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.
δυσμενεῖς τὸτ' ἔβησαν ἐπὶ πτόλιν ἀντιπέρηθεν,
 ὡς διδασκόμενοι πεζοβατεῖν πέλαγος.
βάλλετε δὴ κακὸν ὄρνιν, ἑπεὶ βαρὺν ἦρατο μισθὸν
 ἐκ δηνών, κόχλους καὶ βρύου, ὁ προδότης.

552.—ΑΝΤΙΠΑΤΡΟΤ

Καὶ Μακεδῶν ὁ σίδηρος ἐν ἄορι, καὶ τὰ πρὸς ἀλκῃν
τής ἀπ' Ἀλεξάνδρου χειρὸς ἐπιστάμενος,
Πείσων, σήν ποθέων ἱκόμην χέρα· τοῦτο δὲ φωνᾶ·
"Χαῖρων δεξιτερὴν εὐθόν ὀφειλομένην."

553.—ΑΛΛΟ

Δευκάδος ἀντὶ με Καῖσαρ, ἑδ' Ἀμβρακίης ἐριβώλου,
Θυρρείου τε πέλειν, ἀντὶ τ' Ἀνακτορίου,
'Ἀργεὸς Ἀμφιλόχου τε, καὶ ὀπτόσα βαίσατο κύκλῳ
ἀστε' ἐπιθρώσκων δουρομανήσ πόλεμος,
eἰσατο Νικόπολιν, θείην πόλιν. ἀντὶ δὲ νίκης
Φοίβος ἀναξ ταύτην δέχνυται Ἀκτιάδος.

554.—ΑΡΓΕΝΤΑΡΙΟΤ

Λάθριος Ἡράκλεια καλῶν ὑπὸ χείλεσιν ἐλκείσι
κεῖνο· πάλαι κατὰ σοῦ τοῦτ' ἐβόησε πόλις.
πῶς ἐτλησ ἅλοχος ρέξαι κακῶν; ἦ σε βιαῖως
εἰλκυσε τις θαλερῶν δραξάμενος πλοκάμων;
ἡ σοὶ τοῦνομα τερπτῶν ἃφ' Ἡρακλῆος ἐχούση,
μάχλε, φιλεῖν "Ηβην κέκρυται ἦθεών;"

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 Chalcedon. Such popular ex-

306
THE DECLAMATORY EPIGRAMS

from the sand, then the foemen crossed to the city from opposite, learning at length to pass over the sea on foot. Stone the wicked bird, for it got from the enemy a heavy reward—conchs and seaweed, the traitor.¹

552.—ANTIPATER OF THESSALONICA

A sword made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,² longing for thy hand, and thus I greet thee: “I rejoice to find the right hand for which fate reserved me.”

553.—PHILIPPUSS (?)

On the Foundation of Nicopolis by Augustus

To replace Leucas, and fertile Ambracia, and Thyrraeum, and Anactorium, and Amphilochian Argos, and all the surrounding cities that the furious onslaught of war destroyed, Caesar founded me, Nicopolis, a divine city. Phoebus receives this reward for the victory of Actium.

554.—MARCUS ARGENTARIUS

Clam, Heraclea, pulchris juvenibus ore morigeraris. For long all the town says it of you. How do you venture to do such a shameful thing? Did anyone catch you by your beautiful hair and force you to it? Or is it because your pretty name is derived from Heracles that in your depravity you choose to kiss his wife Hebe (pubem juvenum).

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

² cp. No. 428.
GREEK ANTHOLOGY

555.—ΚΡΙΝΑΓΩΡΟΤ

Νήσου τήν, εἰ καὶ με περιγραφαντες ἡχησων μετρήσαι, βαιήν, ἐπτὰ μόνον σταδίους, ἐμπῆς καὶ τίκτουσαν ἐπ᾽ αὐλακα πίαρ ἀρότρον ὅψει, καὶ παντὸς κάρπημον ἀκροδρύον, καὶ πολλοὶς εὐαγρον ὑπ᾽ ἰχθύσε, καὶ ὑπὸ μαίρῃ εὐάνεμον, λυμένων τῷ ἦπιον ἅτρεμή, ἀγχόθι Κορκύρης Φαινίκιδος. ἀλλα γελάσθαι τῷ ἐπ᾽ ἔφρισθην, τοῦτ᾽ ἑθήμην ονομα.

556.—ΖΩΝΑ

Νύμφαι ἐποχθίδιαι, Νηρηίδες, εἴδετε Δάφνιν χθιζόν, ἐπαχνιδίαν ὡς ἀπέλουσε κόινω, ὑμετέραις λιβάδεσσων ὡτ᾽ ἐνθορε σειρώκαντος, ἥρεμα φωνιχθεῖς μάλα παρθίδια. εἴπατέ μοι, καλὸς ἦν; ἡ ἐγώ τράγος οὐκ ἄρα κνάμαν μοῦνον ἑγωνώθην, ἀλλ᾽ ἐτι καὶ κράδιαν;

557.—ΑΝΤΙΠΑΤΡΟΤ

'Ὁ σταδίεως Ἀρίης ὁ Μενεκλέος οὔ κατελέγχει Περσέα, σὸν κτίστην, Ταρσῆ Κήλισσα πόλι. τοὺσ γὰρ παιδός πτηνοὶ πόδες: οὐδὲ ἄν ἐκεῖνῳ οὐδὲ αὐτὸς Περσεὺς νῶτον ἐδείξε θέων. ἡ γὰρ ἐφ᾽ υπεπλήγων ἡ τέρματος εἰδέ τις ἄκρον ἥθεον, μέσῳ δὲ οὐ ποτ᾽ ἐνι σταδίῳ.
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 Menecles, 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.
558.—ΕΡΤΚΙΟΤ

'Ο τράγος ο Κλήσωνος δόλαν διὰ πάνων ορφανών
ἀγας ἀκοιμάτως θήκε φριμασσόμενος;
οδμὰ γάρ μιν ἐτυψε λύκον χιμαροσφακτήρος
tηλόθι, πετραίαν αὐλίν ἀνερχομένον;
μέσφα κύνες κούτας ἀνεγέρμονες ἐπτοίνασαν
θήρα μέγαν: τραγίνους δὲ ὑπὸν ἐμυσε κόρας.

559.—ΚΡΙΝΑΓΟΡΟΤ

Πλοῦς μοι ἐπ' Ἰταλίην ἐντύνεται· ἐς γὰρ ἑταῖρους
στέλλομαι, ὅν ἠδὴ δηρὸν ἀπειμί χρόνουν.
διφέω δ' ἡγησθήρα περιπλου, ὦς μ' ἐπὶ νήσους
Κυκλάδας, ἀρχαῖην τ' ἄξει ἐπὶ Σχέρινην.
σύν τι μοι ἀλλὰ Μένισσε μάζευ φίλος, ἱστορα
κύκλον
γράψας, ὧ πάσης ἱδρυ γεωγραφίης.

560.—ΤΟΥ ΑΥΤΟΥ

'Ρυγηλὴ πασῶν ἐνοσὶ χθονός, εὔτε σε πόντου,
εὔτ' ἀνέμων αὔρει βεῦμα τινασσόμενον,
οἰκία μοι ῥύεν νεοτευχέα· δεῖμα γὰρ οὕπω
ἀλλο τόσον γαῖς οἴδ' ἐλελείξομένης.

561.—ΦΙΛΙΠΠΟΤ

Τίς σε πάγος δυσέρημος, ἀνήλιος, ἐξεθρεψεν
Βορραλοῦ Σκυθίης, ἀμπελοῦ ἀγριάδα;
ἡ Κελτῶν υφοβλήτης ᾧε κρυμώδεις 'Αλπεις,
τῆς τε σιδηροτόκου βόλος Ἰβηριάδας;
ἡ τοὺς ὁμφακόραγος ἐγείναι, τοὺς ἀπεπάντους
βότρυας, οὓ στυφελῆν ἐξέχειον σταγόνα.
THE DECLAMATORY EPIGRAMS

558.—ERYCIUS

Cleson's billy-goat through the livelong night kept the she-goats awake with his snorting and jumping, for he had caught from afar the scent of a goat-slaying wolf that was approaching the fold built on the cliff. At length the dogs awakened from their bed, frightened away the huge beast, and sleep closed the eyes of the goats.

559.—CRINAGORAS

I am getting ready to sail to Italy, for I am on my way to my friends from whom I have been absent for so long. I am in search of a navigator to conduct me and bring me to the Cyclades and ancient Corcyra. But I beg for your help too, my friend Menippus, author of the learned circular tour 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.
δίζημαι, Δυκάρηγε, τεάς χέρας, ὡς ἀπὸ ρίζης
κλήματος ὠμοτόκου βλαστῶν ὅλων θερίσης.

562.—ΚΡΙΝΑΓΟΡΟΤ

Ψιττακός ὁ βροτόγηρος, ἀφεῖς λυγοτευχέα κύρτον,
ἠλυθεν ἐς ὁδρυμοὺς ἀνθοφυεί πτέρυγι.
αἰεὶ δ’ ἐκμελετῶν ἀσπάσμασι Καίσαρα κλεινόν,
οὐδ’ ἄν’ ὄρη λήθην ἤγαγεν οὐνόματος.
ἐδραμε δ’ ὠκυδίδακτος ἄπας οἴωνός, ἐρίζων
τίς φθῖναι δύναται δαίμονι χαίρ’ ἐνέπειεν.
"Ὀρφεὺς θήρας ἐπεισεν ἐν οὐρέσι· καὶ δὲ σέ, Καίσαρ,
νῦν ἀκέλευστος ἄπας ὅρνις ἀνακρέεκεται.

563.—ΛΕΩΝΙΔΑ

Τῶν φιλοπωριστὴν Δημόκριτον ἦν ποιο ἐφεύρης,
ἀνθρωπ’, ἀγγειον τοῦτο τὸ κοῦφον ἐπος,
ὡς ἡ λευκοπώρος ἐγὼ καὶ ἐφώριος ἢδη
κείνῳ συκοφορῷ τὰς ἀπύρους ἀκόλους.
σπευσάτω, οὐκ ὀχυρῆν γὰρ ἔχω στάσιν, εἰπέρ
ὁπόρην
ἀβλήτου ἐρήζει δρέψαι ἀπ’ ἀκρεμόνος.

564.—ΝΙΚΙΟΤ

Αἴλον ἰμεροβαλές ἦαρ φαίνουσα, μέλισσα
ξοθά, ἐφ’ ὀφαίους ἀνθεσί μαινομένα,
χώρον ἐφ’ ὑδύπνου πωτωμένα, ἔργα τίθεν σύ,
ὅφρα τεὸς πλήθη κηροπαγῆς θάλαμος.

"A" in Collections from the Greek Anthology, 1833,
p. 142.

1 I write ἀβλήτου for ἀκρῆτον.
THE DECLAMATORY EPIGRAMS

I seek for thy hands, Lycurgus, to tear up by the roots the whole plant of that vine, the mother of crude fruit.

562.—CRINAGORAS

The parrot that talks with human voice, taking leave of his wicker cage, flew to the woods on his many-coloured wings, and ever assiduous in greeting famous Caesar, did not forget that name even in the mountains. All the birds, sharpening their wits to learn, strove among each other which should be the first to say "Chaire"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.
GREEK ANTHOLOGY

565.—ΚΑΛΛΙΜΑΧΟΣ

'Ηλθε Θεαίτητος καθαρῆν ὄδόν· εἰ δ' ἐπὶ κισσὸν
tὸν τεδὺν οὐχ αὐτῷ, Βάκχε, κέλευθος ἄγει,
ἀλλὰν μὲν κήρυκες ἐπὶ βραχὺν οὖνομα καρδὸν
φθέγξονται, κείνου δ' Ἑλλάς ἀεὶ σοφίαν.

566.—ΤΟΥ ΛΥΤΟΥ

Μικρὴ τίς, Διόνυσε, καλὰ πρήσοσοντι ποιητὴ
ῥήσις; ὃ μὲν "Νικῶ" φησί τὸ μακρότατον;
φιδ' ὀν μὴ πνεύσῃς ἐνδέξιος, ἥν τις ἔρηται,
"Πῶς ἔβαλες;" φησί, "Σκληρὰ τὰ γιγνόμενα.
τῷ μερμηρίζαντι τὰ μὴν δικα τοῦτο γένοιτο
tοῦτος· ἐμοὶ δ', ὅναξ, ἢ βραχυσύλλαβη.

567.—ΑΝΤΙΠΑΤΡΟΤ

'Ἡ καὶ ἔτ' ἐκ βρέφεος κοιμωμένη Ἀντιοδήμης
πορφυρέων, Παφίης νοσσίς, ἐπὶ κροκύδων,
ἡ τακεράθη λεύσσουσα κόραις μαλακῶτερον ὑπνοῦ,
Λύσιδος ἄλκυνοις, τερπνὸν ἀθυρμα Μέθης,
υδατίνους φορέονσα βραχίονας, ἢ μόνη ὀστοῦν
οὐ λάχεν (ἂν γὰρ οἶκη τοῦν ταλάροισι γάλα),
Ἰταλίην ἤμεινεν, ἵνα πτολέμοιο καὶ αἰχμῆς
ἀμπαύσῃ Ῥώμην μαλθαίνη χάριτι.

568.—ΔΙΟΣΚΟΡΙΔΟΤ

Ἄξιν 'Ἀρισταγόρεω καὶ κτήματα μνῖος ἀρθεῖσι,
Νείλε, μετ' εἰκαίης ἐξεφόρησας ὄδοι.

1 Theaetetus was seemingly a dramatic poet who worked on new lines and had not been successful.
THE DECLAMATORY EPIGRAMS

565.—CALLIMACHUS

Theaetetus walked in an untrodden road, and if this path does not lead, Bacchus, to thy ivy, the heralds shall call the names of others for a brief season, but Hellas shall proclaim his wisdom for ever.

566.—BY THE SAME

A successful poet, Dionysus, is a man of few words. The most he says is "I conquer." But he whom thy auspicious gale favours not, if he be asked "What luck?" says "Things go hard with me." Let such phrases be his who broods on fancied injustice. But mine, O Lord, be the few syllables.

567.—ANTIPATER OF SIDON (?)

Antiodemis, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose melting eyes is softer than sleep, the halcyon of Lysis,² 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.
GREEK ANTHOLOGY

αὐτὸς δ’ οἰκείης ὁ γέρων ἐπενήξατο βόλου
ναυηγός, πάσης ἔλπιδος ὀλλυμένης,
γείτονος ἡμίθραυστον ἐπ’ αὐλιον, "ἜΩ πολύς, εἶπας, ἤ
μόχθος ἦμος, πολείς τ’ ἔργα περισσὰ χερός,
ὕδωρ πάν ἐγένεσθε’ τὸ δὲ γῆλυκν τοῦτο γεωργοῖς
κύμ’ ἐπ’ Ἀρισταγόρην ἐδράμε πικρότατον."

569.—ΕΜΠΕΔΟΚΛΕΟΤΣ

"Ἡδη γαρ ποτ’ ἐγὼ γενόμην κοῦρός τε κόρη τε,
θάμνος τ’, οἰωνός τε καὶ εξ ἀλὸς ἐμπυρος ἤχθος.

"Ὄ φίλοι, οὗ μέγα ἀστυ κατὰ ξανθοῦ Ἀκράγαντος
ναίετ’ ἀν’ ἀκρα πόλιος, ἀγαθῶν μελεθήμονες ἔργων,
χαίρετ’ ἐγὼ δ’ ὕμμων θεὸς ἄμβροτος, οὐκέτι θυντός,
τιμήματα μετὰ πᾶσι τετιμεύοντο, ὡσπερ ἐσοκεν,
tαινίας τε περίστεπτος στέφεσίν τε θαλείοις.

570.—ΦΙΛΟΔΗΜΟΤ

Χανθὼ, κηρόπλαστε, μυρόχροε, μουσοπρόσωπε,
eὐλαλε, διπτερύγων καλὸν ἀγαλμα Πόθων,
ψῆλον μοι χερσὶ δροσινῶς μύρου: "Ἐν μονοκλίνῳ
dei με λιθοδήμῳ δή ποτε πετριδῶ
eὐδεῖν ἀθανάτως πουλῶν χρόνων" ἢ δὲ πάλιν μοι,

Ελανθάριον, ναὶ, ναὶ, τὸ γῆλυκν τοῦτο μέλος.
[οὐκ ἀείς, ὀνθρωφ’, ὁ τοκογυλύφος; ἐν μονοκλίνῳ
dei σὲ βιοῦν αἰεί, δύσμορε, πετριδῶφ.]1

1 Rightly excluded by Kaibel as a late interpolation.

316
THE DECLAMATORY EPIGRAMS

all his possessions. But the old man himself, abandoning all hope, swam, clinging to a clod of his own land, to his neighbour’s half-destroyed farm, saying: “O long toil and useless work of my aged arms, ye are all become water, and this wave so sweet to farmers was the bitterest of floods for Aristagoras.”

569.—EMPEDOCLES

(From his book “On Nature”)

I have been a boy and a girl, a shrub, a bird, and a warm-blooded fish of the sea.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 amassest interest of moneys? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

¹ Empeocles held the doctrine of metempsychosis.
571.—ΑΔΕΣΠΟΤΟΝ

Εἰς τοὺς ἐννέα ἄριστον

Ἐκλαγεν ἐκ Ὁμήρων μέγα Πάνδαρος, ἔπνεε τερπνα ἡδυμελεῖ φθόγγος μοῦσα Σειμωνίδεως.

λάμπει Στησίχορος τε καὶ Ἰβυκος ἡ γυλικὸς Ἀλκμάν.

λαρὰ δ’ ἀπὸ στομάτων φθέγγατο Βακχυλίδης.

Πειθὸ Ἀνακρέοντι συνέστεπο τοικίλα δ’ αὐθα’ Ἀλκαῖος ἱκύκων Δέσβιος Αἰολίδη.

ἀνδρῶν δ’ οὐκ ἐνάτη Σαπφώ πέλεν, ἀλλ’ ἐρατεινὰς ἐν Μούσαις δεκατή Μούσα καταγρίφεται.

572.—ΑΟΤΚΙΛΙΩΤ

"Μούσας Ἐλικωνιάδων ἀρχώμεθ' ἀείδειν"

ἐγράφε ποιμαίνων, ὡς λόγος, Ἡσίόδος.

"Μὴν ἄειδε, θεά," καὶ "Ἀνδρα μοι ἐνεπε, Μοῦσα" ἐπεν Ὁμηρεῖο Καλλιότη στόματι καὶ δὲ δὲί γράψαι τι προοίμων. ἀλλὰ τὶ γράψω, δ’ ἐντερον ἐκδιδόναι βιβλίον ἀρχόμενος;

"Μοῦσαι Ὀλυμπιάδες, κοῦρα διὸς, οὐκ ἂν ἐσώθην, εἰ μή μοι Καῖσαρ χαλκὸν ἐδωκε Νέρων."

573.—ΑΜΜΙΑΝΟΤ

Μὴ σύ γ’ ἐπ’ ἀλλοτρίης, ὁνθρωφ’, ἵξουο τραπέζης, ψωμον ὄνειδειον γαστρὶ χαρίζομενος, ἀλλοτε μὲν κλαίοντι καὶ ἑστυγωμένῳ ὦμα συγκλαίων, καθὶς σὺν γελώντῳ γελῶν, οὔτε σύ γε κλαυθμοῦ κεχρημένος, οὔτε γέλωτος, καὶ κλαιωμιλή, καὶ γελοσμιλή.
THE DECLAMATORY EPIGRAMS

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 laughor, sharing both laughter and tears when thou hast no need of either.

1 He is compared to an eagle as elsewhere.
2 Theog. 1. 1.
574.—<ΑΛΛΟ>

'Ημάξευσα καὶ αὐτὸς ὁ τρισδύστηνος Ἀνάξις
tοῦτον δύσζων κοῦ βιότον βιότον.
oὐ μὴν πολλὸν ἐπὶ χρόνον ἡλάσα· λὰξ δὲ πατήσας
λυσσώδη ζωῆν, ἡλυθον εἰς 'Αίδεω.

575.—ΦΙΛΙΠΠΟΣ

Οὔρανος ἀστρα τάχιον ἀποσβέσει, ἥ τάχα νυκτὸς
ἡλιος φαιδρήν ὤψιν ἀπεργάσεται,
καὶ γλυκύ νάμα θάλασσα βρατοῖς ἀρνήσιμον ἕξει,
καὶ νέκυς εἰς ζωῶν χῶρου ἀναδράμεται,
ἡ ποτὲ Μαυρίδαο βαθυκλεές οὐσιον 'Ομήρου
λήθη γηραλέων ἀρτάσεται σελίδων.

576.—ΝΙΚΑΡΧΟΣ

Παρθένε Τριτογένεια, τί τὴν Κύπριν ἄρτι με λυπεῖς,
ἄρπάξασα δ' ἐμὸν δόρον ἐχεῖς παλάμη;
μέμνησαι τὸ πάροιθεν ἐν Ἰδαίος σκοπέλουσιν
ὡς Πάρις οὐ σὲ καλήν, ἀλλ' ἐμ' ἐδοχιμάτισεν.
σὸν δόρυ καὶ σάκος ἑστίν· ἐμὸν δὲ τὸ μῆλον ὑπάρ-
χει·
ἄρκει τῷ μῆλῳ κεῖνος ὁ πρὶν πόλεμος.

577.—ΠΙΟΛΕΜΑΙΟΥ

Οἶδ' ὅτι θνατὸς ἐγὼ καὶ ἑφάμερος· ἀλλ' ὅταν ἀστρῶν
μαστεύω πυκνώς ἀμφιδρόμοις ἐλικάς,
οὐκέτ' ἐπιψαύνω γαῖς ποσῶν, ἀλλὰ παρ' αὐτῷ
Ζαῦλ θεοτρέφεως πίμπλαμαι ἀμβροσίας.

A. J. Butler, Amaranth and Asphodel, p. 47.
THE DECLAMATORY EPIGRAMS

574.—Anonymous

I, too, thrice unhappy Anaxis, carted along the burden of this weary life that is no life. Yet I did not pull it for long, but spurning from me this distraught life I went to Hades.

575.—Philippus

Heaven shall sooner quench its stars and the sun make bright the face of night; the sea shall sooner provide sweet water for mortals to draw, and the dead return to the land of the living, than oblivion of those ancient pages shall rob us of the glorious name of Homer.

576.—Nicarchus

On a Statue of Athena holding an Apple. Aphrodite speaks

Triton-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.
GREEK ANTHOLOGY

578.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΣ

Εἰς τὰ κονικὰ Ἀπολλωνίου

"Ὡς ἦδε βιβλος ἐνδοῦ ὅδινω, φίλε, 
βαθὺς χαρακτήρ καὶ περισκελής ἁγαν· 
δεῖται κολυμβητοῦ δὲ πάντως Δηλίου. 
eἰ δ’ αὖ κυβιστήσει τις εἰς ἐμοΐς μυχοὺς 
καὶ πᾶν μεταλλεύσειν ἀκριβῶς βάθος, 
γεωμετρῶν τὰ πρῶτα λήψεται γέρα, 
σοφὸς δ’ ἀναμφίλεκτος εἰσκριθήσεται. 
τούτων δὲ μάρτυς ἐγγυητής τε Πλάτων.

579.—ΤΟΥ ΛΥΤΟΥ

Σχήμα παλαιοτάτων ἄνδρῶν κηρύκιον ἄθρει, 
Θρινακίης οἰκιστὰ Κορίνθει, ὡς ποτ’ ἔπνες 
ἄμφιβόλη τρέθρα Συρηκοσίης Ἀρεθούσης.

580.—ἌΔΗΛΟΝ

Εἰς τοὺς Ρωμαίων μήνας

Μὴν ὑπάτων πρῶτος. ὁ δὲ δεύτερος αὐλακα τέμνει. 
ὁ τρίτος Αὐσονίων γενεὶ ἔπι μῶλον ἔγειρει. 
tέτρατος ἀγγέλλει βοσδάκτυλον εἶάροι ὀρην. 
eἰμὶ ὅδων γενέτης. καὶ ἐγὼ κρίνα λευκὰ κομίζω. 
οὕτως ἀμαλλοδέτης. τὰ δ’ ἐμὰ πτερὰ Νεῖλον ἐγείρει. 5 
oὕτως ἐρισταφύλῳ πεφιλημένος ἐπλετο Ἁγκχρ. 
tεῦχος δ’ οἶνον ἐγὼ μελινδέα, χάρμα βροτοῖς. 
δαίτα φέρω χαρίσσαν ἐς οἴνομα φωτὸς ἐκάστου. 
φορμίζεων δεδάνη καὶ ὑπνώοντας ἐγείρειν.

1 A proverb used of anything very difficult.  
2 By his insistence on the study of geometry.
THE DECLAMATORY EPIGRAMS

578.—LEON THE PHILOSOPHER

On the Conic Sections of Apollonius

Deep, reader, and exceeding hard is the character of the things wherewith this book is big, and it has every need of a Delian diver. 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.

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.
581.—ΑΔΗΛΩΝ
Τοξότα, Πιερίδων μεδέων, ἐκατηβόλε Φοῖβε, εἰπὲ κασιγνήτη, κρατεροὺς ἴνα θῆρας ἐγείρῃ, ὅσσον ἐπιφαύσαι μερόπων δέμας, ὅσσον ἀδίσαι λαῶν τερπομένων ἱερῶν στόμα· μηδὲ νοήσω, Ζηνὸς μειλιχίου λαχῶν θρόνων, ἀνέρος οἶτον.

582.—ΑΔΗΛΩΝ
'Αρμενίων τάδε φίλα καὶ ἀλκίμου έθνος 'Ιβήρων, Χριστοῦ ζηλοῦ έχουτε ἐκούσιον ἐς ξυγν ἡλθον, θεσμὸ ὑποδρήσουτε ἐμικήτως βασιλῆς.

583.—ΑΔΕΣΠΟΤΟΝ
Εἰς Θουκυδίδην
'Ω φίλος, εἰ σοφός εἰ, λάβε μ' ἐς χέρας· εἰ δὲ γε πάμπαν
υῆς ἐφυς Μοῦσεων, ῥῖψον ἀ μὴ νοῆς.
εἰμὶ γὰρ οὐ πάντεσσι βατός· παῖροι δ' ἀγάσαντο
Θουκυδίδην 'Ολόρου, Κεκροπίδην τὸ γένος.

584.—ΑΛΛΟ
Εὔνομον, ἄπολλον, σὺ μὲν οἶσθά με, πῶς ποτ' ἐνίκων
Σπάρτων ὁ Δοκρός ἐγώ· πευθομένων δ' ἐνέτω.

---

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 Emperor ¹)

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.

325
αἰώνιον ἐν κιθάρα νύμων ἑκρεκον, ἐν δὲ μεσεύσῃ
φῶς μοι χορδὰν πλάκτρον ἀπεκρέμασεν,
καὶ μοι φθόγγον ἐτοίμων ὅπανίκα καιρὸς ἦπτει,
εἰς ἀκοὰς ῥυθμῶν τωτρεκές οὐκ ἐνεμεν·
καὶ τις ἀπ’ αὐτομάτω κιθάρας ἐπὶ πῆχυν ἐπηπτᾶς
τέττιξ ἐπλήρους τοῦλιπτές ἀρμονίας.

νεῦρα γὰρ ἐξ ἐτίνασσον· ὅθε ἐβδομάτας δὲ μελοιμαν
χορδάς, τὰν τούτω γῆριν ἐκειράμεθα·
πρὸς γὰρ ἐμὰν μελέταν ὁ μεσαμβρινός οὐρέσιν φῶς
τῆν τὸ ποιμενίκου φθέγμα μεθηρμόσατο,
καὶ μὲν ὅτε φθέγγατο σὺν ἀψύχοις τόκα νευραῖς
τῷ μεταβαλλομένῳ συμμετέπιπτε θρόφῳ.

585.—ΑΔΗΛΟΝ

Εἰς μισσώριον ἔχον Ἀφροδίτην καὶ Ἐρωτας
Τέσσαρές εἰσιν Ἐρωτας· ὁ μὲν στέφος ἀμφικαλύπτει
μητρῶς ἔης· ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦ·
οὶ δὲ δύω παίζουσι παρ’ ἤχεσιν· εἴμα δὲ κρύπτει
μηρῷ γείτονα χώρου ὅλης γυμνῆς Ἀφροδίτης.

586.—ΚΟΜΗΤΑ ΧΑΡΤΟΤΑΛΑΡΙΟΤ

a. Εἰπὲ νομεῦ, τίνος εἰσὶ φυτῶν στίχες; β. Αἱ μὲν
ἐλαίαι,
Παλλάδος· αἱ δὲ πέριξ ἡμερίδες, Βρομίων.

καὶ τίνος οἱ στάχυς; β. Δημήτερος. α. "Ἀνθεα
ποίων
εἰσὶ θεῶν; β. Ἑρης καὶ ῥοδές Παφίης.

πάν φίλε, πηκτίδα μίμνε τεοῖς ἐπὶ χείλεσι
σύρων·

5

Ἡχῶ γὰρ δήεις τοῖσδ’ ἐνὶ θειλοπέδοις.

326
THE DECLAMATORY EPIGRAMS

I was playing on the lyre an elaborate piece, and in the middle of it my plectron loosened one chord, and when the time came to strike the note I was ready to play, it did not convey the correct sound to the ear. Then of its own accord a cicada perched on the bridge of the lyre and supplied the deficiency of the harmony. I had struck six chords, and when I required the seventh I borrowed this cicada’s voice; for the midday songster of the hillside adapted to my performance that pastoral air of his, and when he shrilled he combined with the lifeless chords to change the value of the phrase. Therefore I owe a debt of thanks to my partner in the duet, and wrought in bronze he sits on my lyre.

585.—Anonymous

On a Dish with a Relief of Venus and Loves

Here are four Loves. One fits the garland to his mother’s brows, one has his lips at her bosom’s fountain, two play at her feet, and the robe covers the place that is next to the thighs of Aphrodite, otherwise wholly undraped.

586.—Cometas Chartularius

A. Tell me, shepherd, whose are these rows of plants? B. The olive-trees belong to Pallas and the vines round them to Dionysus. A. And whose is the corn? B. Demeter’s. A. To what gods do the flowers belong? B. To Hera and rosy Aphrodite. A. Dear Pan, stay here and ply the pipe with thy lips, for thou shalt find Echo on this sunny slope.

327
587.—ΕΤΤΟΛΜΙΟΤ ΙΔΑΟΣΤΡΙΟΤ

Εἰς θερμοχύτην

Βάκχῳ καὶ Νύμφαις μέσος ἵσταμαι: ἐν δὲ κυπέλλοις
αἰεὶ τόνδε χέω τὸν παραλειπόμενον.

588.—ΑΛΚΑΙΟΤ

Οἶον ὀρῆς, ὃ ξεῖνε, τὸ χάλκεον εἰκόνι λήμα
Κλειτομάχου, τοίαν Ἑλλάς ἐσεῖδε βιαν
ἀρτι γὰρ αἰματὸντα χερῶν ἀπελύτω τυχμᾶς
ένεται, καὶ γοργῆς μάρνατο παγκρατίως
τὸ τρίτον οὐκ ἐκονίσεν ἐπωμίδας, ἀλλὰ παλαισάς
ἀπτῶς, τοῦς τρυσσοὺς Ἰσθμόθεν εἰπεί πόνους.
μόνος δὲ Ἑλλάνων τὸ δ’ ἐχει γέρας· ἐπτάπυλοι δὲ
Θῆβαι καὶ γενέτωρ ἐστέφεθ’ Ἐρμοκράτης.

589.—ΑΔΗΛΩΝ

Εἰς ἄγαλμα Ἡρας θηλαζούσης τὸν Ἦρακλέα
Αὐτὴν μητρικὴν τεχνήσατο· τούνεκα μαζὸν
εἰς νόθον ὁ πλάστης οὐ προσέθηκε γάλα.

590.—ΑΔΗΛΩΝ

Εἰς ἄγαλμα Ἡφαιστοῦ καὶ Ἀθηνᾶς καὶ Ἑρεχθέως

“Ἡ τέχνη συνάγειρεν ἢ μὴ φύσις” εἶπεν ὁ πλάστης,
“μήτερ νόσφι τόκων, νυμφίε νόσφι γάμων.”

1 It stood between the bowl of wine and the jar of water, and was used for filling the cups from both.
THE DECLAMATORY EPIGRAMS

587.—EUTOLMIUS ILLUSTRIUS

On a Vessel for pouring Hot Water or Wine

I stand between Bacchus and the Nymphs, and ever pour into the cups that of which there is too little.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.—ΑΔΗΛΟΝ
Εἰς ἁγαλμὰ Ἀρεος καὶ Ἀφροδίτης
Ἀρεα καὶ Παφίην ὁ ζωγράφος εἰς μέσουν οἰκου ἀμφιπεριπλέγδην γέγραφεν ἀμφοτέρους· ἐκ θυρίδος δὲ μολὼν Φαΐθων πολυπάμφαος αὐγή ἔστη ἀμηχανών ἀμφότεροις σκοπέων. ἦλιος βαρύμην ἔως τίνος; οὐδὲ ἐπὶ κηροῦ ἠθελεν ἄψυχον τὸν χόλον ἐξελάσαι.

592.—ΑΔΗΛΟΝ
Εἰς ἀσπίδα περιέχουσαν τὴν γένναν τοῦ Σωτῆρος Ὡ πόσον εὐήθης ὁ ζωγράφος, ὅτι χαράσσει κολρανον εἱρήνης ἀσπίδι τικτόμενον.

593.—ΑΔΗΛΟΝ
Εἰς ἁγαλμα Μηδείας
Οἰκτον ὁμοῦ καὶ λύσσαν ἐτήτυμον ἔνθεος ἀνὴρ μαρμάρῳ ἐγκατέμιξε, βιαζομένην δ' ὑπὸ τέχνης λαϊνένη Μηδείαν δὴς ἐμνησεν ἀνίης.

594.—ΑΔΗΛΟΝ
Ζωγράφε τὰν μορφὰν ἀπομάξας, αἰθ' ἐνι κηρῷ καὶ ψυχὰν ἑδάς Σωκρατικὰν βαλέεω.

595.—ΑΔΗΛΟΝ
Εἰς εἰκόνα Ἀπελλοῦ
... αὐτὸς ἐαυτὸν ἐν εἰκόνι γράψειν Ἀπελλῆς.
THE DECLAMATORY EPIGRAMS

591.—Anonymous

On a Group of Ares and Aphrodite

The painter in the interior of the house painted Ares and Aphrodite embracing each other. The bright Sun, coming in through the window, stood in astonishment as he gazed on them both. Till when shall the heavy wrath of the Sun endure? He would not banish his anger though it fell only on lifeless wax.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 griefs.

594.—Anonymous

On a Picture of Socrates

Painter, who hast reproduced the form of Socrates, would thou couldst have put his soul into the wax!

595.—Anonymous

On a Picture of Apelles

Apelles painted himself in the picture.

¹ Used in encaustic painting.
GREEK ANTHOLOGY

596.—ΑΛΛΟ

Εἰς εἰκόνα Χείλωνος
Τόνδε δοριστέφανος Σπάρτα Χείλωνα φύτευσεν,
ός τῶν ἐπτὰ Σοφῶν πρῶτος ἐφυ σοφία.

597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐν Ἀναξάρβῳ

Νωθρὸς ἔγι ὑπελεθεσκόν ἀπ' ἴεύος ἔς πόδας ἄκρους
τῆς πρὶν ἐνεργείας δηρὸν ἀτεμβόμενος,
ζωῆς καὶ θανάτοιο μεταίχμιον, Ἀἴδι γείτων,
μοῦνον ἀναπνεών, τάλλα δὲ πάντα νέκυς.
ἀλλὰ σοφὸς με Φίλιππος, ὅν ἐν γραφίδεσσι δοκεύεις,
ζώγραφον, κρυερὴν νοῦσον ἀκεσσάμενον,
αὕτης δ' Ἀντωνίνος, ἀπερ πάρος,
καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθάνομαι.

598.—ΘΕΟΚΡΙΤΟΤ

Τὸν τῶ Ζανὸς ὅδ' ὑμᾶν νίν  ὁνήμ, τὸν λειωντομάχαν, τὸν ὄξυχειρα, πρᾶτος τῶν ἐπάνωθε μουσποτοῖων
Πείσαιδρος συνέγραψεν σὺν Καμείρου, χόσσους ἔξετονασεν ἐἰπ' ἀέθλους,
τούτου δ' ἄφνον ὁ δάμος, ὃς σάφ' εἰδης,
ἐστασ ἐνθάδε χάλκεον ποίησας,
πολλοῖς μησίν ὅπισθε κήρυκτοῖς.
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.
599.—ΤΟΥ ΑΥΤΟΥ

Θάσαι τῶν ἀνδριάντα τούτου, ὃ ξένε, σπουδᾶ, καὶ λέγῃ, ἐπὰν ἐς οἶκον ἐνθῆς, "Ἀνακρέοντος εἰκὸν εἰδον ἐν Τέρῳ, τῶν πρόσθ᾽ εἰ τι περισσὸν ἔδοποιοῦ." προσθεὶς δὲ χῶτε τοῖς νέοισιν ἄδετο, ἐρεῖς ἀτρεκέως ὅλον τὸν ἀνδρα.

600.—ΤΟΥ ΑΥΤΟΥ

"Ἄ τε φωνὰ Δώριος, χῶνηρ ὁ τὰν κωμῳδίαν εὐρῶν Ἐπίχαρμος. ὃ Βάκχε, χάλικεὸν νυν ἀντ᾽ ἀλαθίνου τῶν ὅδ᾽ ἀνέθηκαν τοῖς Συρακόσσαις ἑνίδρυνται, πελωρίστα πόλει, οἳ ἄνδρὶ πολίται· σοφῶν ἕοικε ῥημάτων μεμναμένους τελεῖν ἐπίχειρα· πολλὰ γὰρ ποτὰν ξόαι τοῖς παισὶν εἰπε χρήσιμα· μεγάλα χάρις αὕτῳ.

601.—ΑΔΕΣΠΟΤΟΝ

Τὸ ξόανον τὸ περισσὸν Ἀειμένης Ἀφροδίτα ἔστατο, τῆς πάσης ναυτιλίας φύλακι. χαῖρ᾽ ὃ πότνια Κύπρι, δίδοῦσα δὲ κέρδεα, πλοῦτον ἀρμένου, εἰδῆσεις ναῦς ὅτι κοινότατον.

1 It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.
THE DECLAMATORY EPIGRAMS

599.—By the Same

Look well on this statue, stranger, and tell on thy return home: "I saw in Teos the statue of Anacreon, a song-writer most excellent of those of old." And adding that he took delight in young men, thou shalt exactly describe the whole man.

600.—By the Same

Doric is my tongue and Doric this man who invented comedy, Epicharmus. Bacchus, to thee as to a citizen, did they who dwell in Syracuse, mightiest of cities, dedicate him in bronze. Belike, mindful of his wise sayings, they paid him this guerdon. For many things useful for life he said to its children. Great thanks to him!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.
602. — ΕΘΝΟΤ ΑΘΗΝΑΙΟΤ

"Α ποτε παρθενικαίσιν ἱλασκομένα παλάμησιν
Κύπριδα, σὺν πεύκαις καὶ γάμον εὐξαμένα,
κουριδίους ἵδη θαλάμῳ λύσασα χιτώνας,
άνθρος ἄφαρ μηρῶν ἐξελόχευσα τύπους;
νυμφίος ἐκ νύμφης δὲ κικλήσκομαι, ἐκ δ’ <'Αφρο-
dίτης>
’Αρεα καὶ βωμοῦς ἐστεφον 'Ἡρακλέους.
Θῆβαι Τειρεσίην ἔλεγόν ποτε· νῦν δὲ μὲ Χαλκίς
τὴν πάρος ἐν μέτραις ἱσπάσατ’ ἐν χλαμύδι.

603. — ΑΝΤΙΠΑΤΡΟΤ

Πέντε Διωνύσου θεραπνίδες αἰδὲ Σαώτεω
ἐντύνουσι θοᾶς ἔργα χοροστασίης.
ἀ μὲν ἀερτάξουσα δέμας βλοσυρῴο λέοντος,
ἀ δὲ Δυκαόνιον καλλίκερων ἔλαφον,
ἀ τριτάτα δ’ οἰωνὸν εὐπτερον, ἀ δὲ τετάρτα
τύμπανον, ἀ πέμπτα χαλκοβαρές κρόταλον
πᾶσαι φοιτάλεαι τε παρηροῖον τε νόημα
ἐκπλαγέες λύσσα δαίμονος εὐιάδι.

604. — ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφὰν ὁ πίναξ ἔχει· εὖ γε τὸ γαύρον
τεῦξε τὸ θ’ ὥραιον τὰς ἀγανβλεφάροι.
σαλίσοι κέν σ’ ἐσιδοῦσα καὶ οἰκοφύλαξ σκυλάκαια,
δέσποιναν μελάθρων οἰομένα ποθορήν.

605. — ΤΗΣ ΑΥΤΗΣ

Τὸν πίνακα ξανθᾶς Καλλὸ δόμον εἰς 'Αφροδίτας
eἰκόνα γραψαμένα πάντ’ ἀνέθηκεν ἵςαν.
THE DECLAMATORY EPIGRAMS

602.—EVENUS OF ATHENS
I who once supplicated Cypris with my maiden hands and, waving torches, prayed for marriage, after I had loosed my nuptial dress in the bridal chamber, suddenly saw spring from my thighs the marks of manhood. Now I am called a bridegroom instead of a bride, and crown the altars of Ares and Heracles instead of those of Aphrodite. Thebes once told of Tiresias, and now Chalcis greets in a chlamys her who formerly wore the snood.

603.—ANTIPATER OF SIDON
These five votaries of Dionysus the Saviour are entering upon the rapid dance. One lifts on high the body of a grim lion, another an antlered Arcadian stag, a third a bird with lovely plumage, a fourth a kettle-drum, and the fifth a heavy brazen clapper. All are frenzied and distraught by the bacchic fury of the god.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
Callio 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.
606.—ΑΔΕΣΠΟΤΟΝ
Εἰς λουτρόν

"Ήν τὸ πάρος φιλέσκεν Ἀρης, σκοπίαξε Κυθέρην ἐνθάδε λουμένην νάμασι φαϊδροτάτοις·
δέρκεο νηχομένην· μὴ δεῖδιθι· οὐ γὰρ Ἄθήνην
παρθένον εἰσοράζῃς, οἰάτε Τειρεσίας.

607.—ΑΛΛΟ
Δι Χάριτες λούσαντο· ἀμειψάμεναι δὲ λοτρόν
δῶκαν ἐὼν ἰθέων ὑδασίν ἀγλαίνην.

608.—ΑΛΛΟ

"Η τοῖον Κυθέρειαν ὕδωρ τέκεν, ἡ Κυθέρεια
toῖον τεῦξεν ὕδωρ, δι νῦν λουσμένη.

609.—ΑΛΛΟ
Τῶν Χαρίτων τόδε λουτρόν ἀθύρματα· καὶ γὰρ ἐκεῖνας
μοῦνας ἔσω παίσδειν τὰς Χάριτας δέχεται.

609a.—ΑΛΛΟ

"Οντως δὴ Χαρίτων λουτρόν τόδε· οὐδὲ γὰρ ἄλλους
πλείους χωρήσαι τοῦτο τρίῳ δύναται.

610.—ΑΛΛΟ
Μικρὰ μὲν ἔργα τάδε ἐστίν, ἔχει δὲ ἡδεῖαν ὅπωπην,
ὡς ρόδου ἐν κῆποις, ὡς Ἰον ἐν ταλάροις.
THE DECLAMATORY EPIGRAMS

Aphrodite. How gentle she looks standing there! Look how fresh is the bloom of her charm! All hail to her! for there is no fault in her life.

606–640 are all Inscriptions on Baths

606.—Anonymous

Look at Cytherea whom Ares once loved, bathing here in the limpid stream. Look at her swimming, and fear not. It is not maiden Athena that you see, as Tiresias did.

607.—Anonymous

The Graces bathed here, and to reward the bath they gave to the water the brightness of their limbs.

608.—Anonymous

Either such water gave birth to Cytherea, or Cytherea, by bathing in it, made the water such.

609.—Anonymous

This bath is the playground of the Graces, for it only admits the Graces to sport within it.

609a.—Anonymous

This is really the Graces’ bath, for it cannot contain more than three.

610.—Anonymous

This is a little work, but beautiful to look on, like a rose in a garden or a violet in a basket of flowers.
611.—ΑΛΔΟ

Ἐν μικρῷ μεγάλη λουτρῷ χάρις. ἐν δὲ ἐλαχίστῳ νάματι λουσμένοις ἤδυς ἐπεστὶν Ἐρως.

612.—ΑΛΔΟ

Ὡς δένδρον βραχύφυλλον, ἔχει δ' ἡδεῖαν ὑδαδήν, οὕτως λουτρὰ τάδε μικρὰ μέν, ἄλλα φίλα.

613.—ΑΛΔΟ

Εἰς τὸ λουτρόν Μαρίας

Τῆς Μαρίης τὸ λοετρὸν ἵδων ὑπεδάκρυε Μῶμος, εἰπὼν, "Ὡς Μαρίην, καὶ σὲ παρερχόμεθα."

614.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς λουτρὸν μικρὸν παρακείμενον τῷ Ζευξίππῳ
Μὴ νεμέσα, Ζευξίππε, παραντέλλοντε λοετρῷ·
καὶ μεγάλην παρ' Ἄμαξαν ἐρωτύλος ἢδυ φαείνει.

615.—ΑΛΔΟ

Εἰς λουτρὸν ἐν Σμύρνῃ

Χώρος, τὸς μερότων σε λιπανυέα τὸ πρὶν ἑώντα πλούσιον ἐν φέγγει θήκατο λουσμένους; τὸς δὲ καὶ αἰθαλόεντι ρύπῳ πεπαλαγμένου ἄρτι, κείνον αἰστώσας, φαιδρὸν ἔδειξε δόμον; φρήν σοφὴ ὡς πάσιν Θεοδωρίας, ὃς ἐτεῦν ἰῇ κἀν τούτῳ καθαρῆν δεικνύμενος κραδήν.
THE DECLAMATORY EPIGRAMS

611.—Anonymous

There is great charm in a little bath. Sweet love looks on those who bathe in the tiniest stream.

612.—Anonymous

As a myrtle has little leaves, but sweet-scented, so this bath is small, but dear.

613.—Anonymous

On the Bath of Maria

Momus wept when he saw the bath of Maria, exclaiming: “I have to leave you unvisited, as I leave Maria.”

614.—LeonTIus ScholasticUs

On a small Bath next that called Zeuxippus

Be not wrath, Zeuxippus, with this bath that arises next thee. The little star called Erotylus shines sweetly though next the Great Bear.

615.—Anonymous

On a Bath at Smyrna

Thou building, who of mortals made thee, who wast formerly dim, rich in light for bathers, and who, cleaning away the smoky grime that befouled thee, brightened thee thus? It was wise Theodorus who in this truly, as in everything, showed the cleanness of his heart. He being the treasurer and father

---

1 The Empress, wife of Honorius.
2 The god of fault-finding.
GREEK ANTHOLOGY

ὅς γὰρ ἔδων πόλισις κτεάνων ταμής τε πατήρ τε,
κέρδεσιν ἐξ αὐτῶν οὐκ ἐμίκην χέρας,
ἄλλα θεὸς φιλόπατριν, ἐρισθενές, ἀφθιτε Χριστέ,
pήματος αὐτῶν ἀτερ σῶζε τεῇ παλάμη.

616.—ἈΛΛΟ

'Ενθάδε λουσαμένων Χαρίτων ποτέ, θέσκελα πέπλα
βαιδὸς Ἐρως ἐκλεψε, καὶ φχετο' τὰς δ’ ἐλιπ’ αὐτοῦ
γυμνάς, αἰδομένας θυρέων ἐκτοσθε φανήναι.

617.—ἈΛΛΟ

Εἰς βαλανείον ψυχρόν

Τὸν ποταμόν, βαλανεύ, τὰς ἐτείχισε; τὸς βαλανείον
τὴν κρήνην ψευδῶς τήνδε μετωνόμασεν;
Αἰώλος Ἰπποτάδης φίλος ἀδανάτωτοι θεοῖσιν
δοὺς μετοικήσας ἤγαγε τοὺς ἀνέμους.
πρὸς τί δὲ καὶ σανίδες δύο τοῖς ποσίν αἱ” ὑπο-
κεινταί;
οὐ διὰ τὴν θέρμην, τῆς χιόνος δ’ ἐνεκα.
Φρίξου καὶ Νάρκης οὗτος τόπος. ἀλλ’ ἐπίγραψον
“Τῷ μεσορὶ λούσαι πνεῦ γὰρ ἔσω Βορέας.”

618.—ἈΛΛΟ

Εἰς ἐτερον λουτρὸν ἐν Βυζαντίῳ

Δωτὸν ἔρεπτομένους προτέρων οὐ ψεύσατο μῦθος,
πίστιν ἀληθείας τούτο τὸ λουτρὸν ἔχει.
εἰ γὰρ ἀπαξ καθαροίς λοέσσεται ὦδασιν ἀνήρ,
οὐ ποθείει πάτρην, οὐκ ἐθέλει γενέται.

1 Hom. Od. x. 2.
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-eaters³ 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.

¹ Hom. Od. ix. 94.
² Mesori is the Egyptian name of August,
619.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Εἰς ἐτέρων λουτρῶν ἐν Βυζάντιο.
Νῦν ἔγνων, Κυθέρεια, πόθεν νύκτηςας ἀγώνα,
τὴν πρὶν Ἀλεξάνδρου ψήφου ύφαρπαμένη.
ἐνθάδε γὰρ τέγγουσα τεὸν δέμας, εὑρεσ ελέγξαι
"Ἡρην Ἰανάκιοις χεῦμασι λουσαμένην.
νύκτησεν τὸ λοστρόν. ἐσοίκε δὲ τούτῳ βοῶσῃ
Παλλᾶς. "Ἐνυκήθην ὑδασιν, οὐ Παφίη."  

620.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ
Εἰς λούτρων δέδυμον, ἐν ὃ λαύονται καὶ γυναῖκες καὶ ἄνδρες.
'Αγχι μὲν ἐπὶ πότερος. ἐλείν δ' οὐκ ἐστὶ γυναίκας
εἰρὲ πυλῆς Παφίην τὴν μεγάλην ὀλίγη.
ἀλλ' ἐμπτης γλυκὸ τούτο. ποθοβλητὸς γὰρ ἐπ' ἐργος
ἐπὶς ἀληθεῖς ἐστὶ μελιχροτέρη.

621.—ΑΔΕΣΠΟΤΟΝ
Εἰς ἐτέρων λούτρων
"Οσσαῖς θηλυτέραις ἐστὶν πόθος (ἐστὶ δὲ πάσαις),
δεῦρ' ἱερ, φαιδρότερης τευξάμεναι χάριτος.
χρη μὲν ἔχουσα πόσιν, τέρψει πόσιν. ἡ δ' ἐτι κούρη
ὄτρυνει πλεῖστος ἐδνα πορεῖν λεχέων.
η δὲ φέρουσα πόρους ἀπὸ σώματος, ἐσμον ἑραστῶν 5
ἐξει ἐπὶ προθύροις, ἐνθάδε λουσαμένη.

622.—ΑΛΛΟ
Εἰς τὸ αὐτὸ
Εἰτε σε κουριδίης ἀλόχου γλυκύς ἡμερος ἵσχει,
λούσο, φαιδρότερος τίδε φανησόμενος.
THE DECLAMATORY EPIGRAMS

619.—AGATHIAS SCHOLASTICUS

On a Bath in Byzantium

Now I know, Cytherea, how thou didst conquer in the contest, stealing the vote of Alexander. It was here thou didst dip thy body, and so didst find means to overcome Hera who had bathed in the streams of Inachus.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.
eîte se μισθοφόρονς èpì μαχλάδας οἶστρος θρίνει, λήψη, κοῦ δώσεις, ἐνθάδε λουσάμενος.

623.—ΚΤΡΟΤ ΠΟΙΗΤΟΤ

Eis ἔτερον εὔμορφον
Κύπρις σὺν Χαρίτεσσι καὶ νεῖ ἱροσβελέμυρ ἐνθάδε λουσάμενη, μισθόν ἔδωκε χάριν.

624.—ΔΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Eis ἔτερον λουτρὸν παρακείμενον τῷ δημοσῷ ἐν Βυζαντίῳ
Δείματό με ξυνολο παρὰ προθύρωσι λοετροῦ ἀστὸς ἀνήρ, ἀρετῆς εἰςκεκυ, οὐκ ἔριδος.
κεῖνο μέλοι πλεόνεσσιν ἐγὼ δὲ ὀλύνοις τε φίλοις τε ἑντύνω προχοᾶς καὶ μύρα καὶ χάριτας.

625.—ΜΑΚΗΔΟΝΙΟΤ ΤΙΑΤΟΤ

Eis ἔτερον λουτρὸν ἐν Δυκίως
Πιστότατος μερόπων τις ἐοί πυλαώρδος ἐμείο, κρίνων λουσάμενων καίρων ἐσπλυσίης, μη τινα Νηήαδών τις ἐμοίς ἐν ἱεύμασι γυμνήν, ἢ μετὰ καλλικόμων Κύπριων ἰδοι Χαρίτων οὐκ ἐθέλων. “Χαλεπτοὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.” καὶ τῆς γὰρ ὸμηρείοις ἀντιφέροιτο λόγοις;

626.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Eis ἔτερον λουτρὸν ὀνομαζόμενον Ἑρώτα
Μνητέρα Κύπριων ἐλοουσεν Ἑρως ποτὲ τῶδε λοστρῷ, αὐτὸς ύποφλέξας λαμπάδι καλὸν ὑδὼρ.
THE DECLAMATORY EPIGRAMS

Or if lust drive thee to mercenary and depraved women, bathe here, and thou shalt be paid instead of paying.

623.—CYRUS

Cypris with the Graces and her golden-arrowed boy bathed here and gave grace in payment.

624.—LEONTIUS SCHOLASTICUS

On another Bath next the Public Baths in Byzantium

A citizen built me at the gate of the public bath for excellence, not for competition. Let that serve many; I supply water and scent and charm to an intimate few.

625.—MACEDONIUS THE CONSUL

On another Bath in the Lycian Quarter (?)

Let my doorkeeper be the most faithful of men, keeping careful note of the time at which bathers enter me, lest anyone against his will see one of the Naiads naked in my waters, or Cypris with the long-haired Graces: “For hard are the gods to him who sees them manifestly.”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.
Δορός δ' ἀμβροσίου χυθεῖς χροὸς ἀμμυγα λευκοῖς

ύδασιν, φεύ πνοῆς ὅσον ἀνήψεν ἔαρ,

ἐνθεν ἄει ῥοδόδεσσαν ἀναζεῖον ὅσπιν ἀυτήν,

ὡς ἐτι τῆς χρυσῆς λοφομένης Παφίης.

627.—ΤΟΥ ΕΥΤΟΥ

Εἰς τὸ αὐτὸ

Τάδ' ὑπὸ τὰς πλατάνους ἀπαλὸ τετρυμένος ὕπνοι

εὗδεν Ἕρως, Νῦμφαις λαμπάδα παρθένενος.

Νῦμφαι δ' ἀλλήληγεν, "Τῇ μέλλομεν; αἰθέ δὲ τούτῳ

σβέσαμεν," εἶπον, "ὡς ὁμοῦ πῦρ κραδίης μερόπων" 

λαμπάς δ' ὡς ἐφλέξε καὶ ὕδατα, θερμὸν ἐκεῖθεν

Νῦμφαι Ἐρωτιάδες λουτροχεύσιν ὕδωρ.

J. A. Pott, Greek Love Songs and Epigrams, i. p. 113; expanded by Shakespeare, Sonnets, ciii, cliv.

628.—ΙΩΑΝΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς τὸ δημόσιον λουτρὸν τὸ καλοῦμενον "Ἰππὸν ἐν

'Αλεξανδρείᾳ

"Ἰππὸν ἐδυρρείτην χρονίη μάστιγι δαμέντα

χρυσεῖρ πολύσωλος ἀναξ ἢγείρε χαλινῷ.

629.—ΤΟΥ ΕΥΤΟΥ

Εἰς ἑτερον

Αἰθε σέ, Πίνδαρε, μᾶλλον ἐμοὶς ἐκάθηερα πρεέθρος,

καὶ κεν ἄριστον ὕδωρ τούμον ἐφησθα μόνον.
THE DECLAMATORY EPIGRAMS

what a scent of spring had the sweat that ran from her ambrosial body mixing with the clear, white water! Henceforth from it ever bubbles a vapour smelling of roses, as if golden Cypris were still bathing.

627.—BY THE SAME

Here under the plane-trees tired Love lay softly sleeping, having entrusted his torch to the Nymphs. Said the Nymphs among themselves: “Why not do it at once? Would that together with this we could put out the fire in men’s hearts.” But it was the torch that set fire to the water, and henceforth the Love-Nymphs pour forth here hot water for men to bathe in.

628.—JOANNES GRAMMATICUS

On the Public Bath at Alexandria called the Horse

Our blessed sovereign aroused with a golden bit the fair-flowing Horse which long scourging had laid low.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.”
630.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Εἰς θερμὰ τὰ βασιλικά
Θερμὰ τάδ’ ἀτρεκέως βασιλῆια· τήνδε γὰρ αὐτοῖς
οἱ πρὶν αγασσάμενοι θήκαν ἐπωνυμίην.
οὐ γὰρ ὑπὸ βροτέω πυρὶ θάλπεται ἀγλαὸν ὕδωρ,
αὐτομάτη δὲ λιβάς τίκτεται αἰθομένη.
οὐδὲ ρόου ψυχροῦ ποτιδεύει ἀμφὶ λοετρά,
ἀλλ’ οἶον ποθέεις, τοῖον ὑπεκφέρεται.

631.—ΑΙ’ΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σμύρνῃ
Χώρος ἐγὼ Δαναοῖς μεμελημένος, ἔνθα μολόντες
τῆς Ποδαλιριάς ἐξελάθωντο τέχνης.
ἐλκεα γὰρ μετὰ δήριν ἔμοις ἀκέσαντο ῥέθροις,
βαρβαρικής λόγχης ἰδον ἀπωσάμενοι.
ἔνθεν ἀειξίθην ὀροφηφόρος· ἀντὶ δὲ τιμῆς
τὴν Ἀγαμεμνονέην εὐρον ἐπωνυμίην.

632.—ΑΔΗΛΟΝ
Εἰς ἔτερα θερμά
Χθῶν μυχάτων γυάλων κοιλόμασιν ἀέναον πῦρ
ἔστ’ ἄν ἐχὴ, φλοξίν δὲ περιζεῖ κρυφίασιν,
ἀτμὸς ἄνω βαλῶν εἰς αἰθέρα θερμὸς, ἐνερθὲν
θλιβόμενος, πυριθαλπῆς ἐπεύγεται ἱκμάσιν ὕδωρ.

633.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ
Εἰς λουτρὸν
"Ἡρη καὶ Παφίη καὶ Παλλάδι τοῦτο λοετρὸν ὡς ποτε τὸ χρυσοῦν ἰχρασε μήλον ἐχεῖν,
καὶ τάχα τῆς μορφῆς κρίσις ἐσσεται οὐ Πάρις αὐταῖς,
eἰκὼν δ’ ἄργυφεος νάμασι δεικνυμένη."
THE DECLAMATORY EPIGRAMS

630.—LEONTIUS SCHOLASTICUS
On the Royal Hot Baths

These are really the royal hot baths, for our fathers, admiring them, gave them this name. By no mortal fire is the bright water warmed, but the spring is born hot of its own accord. Nor dost thou require a cold stream for the bath, but tempered as thou dost desire it, it gushes forth.

631.—AGATHIAS SCHOLASTICUS
On the Hot Baths of Agamemnon near Smyrna

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.
634.—ΑΛΛΟ

"Ωμοσαν αἱ Χάριτες φερεανγέα κοιρανοῦν αὐγής ἐνθάδε ναιετάειν ᾳ παρὰ τῇ Παφίῃ.

635.—ΑΛΛΟ

Δάφνης εὐπετάλοιο φερόνυμόν ἐστὶ λοετρόν.

636.—ΑΛΛΟ

Τούτῳ ἴδων τὸ λοετρὸν ὁ πάνσοφος εἶπεν "Ὁμηρος: "Νηπευθὲς ἄχολόν τε, κακῶν ἐπίληθου ἀπάντων."

637.—ΑΛΛΟ

Ἔνθάδε λουσαμένη δέμας ἄμβροτον αὐτίκα Κύπρις δείξειν Ἀλεξάνδρῳ, καὶ ἀέθλιον ἡρπασε μῆλον.

638.—ΑΛΛΟ

Αἱ τρεῖς Ὁρχομενοῦ Χάριτες τὸ λοετρὸν ἔτευξαν τούνεκα χωρῆσαι τέσσαρας οὖ δύναται.

639.—ΑΛΛΟ

Κύπρις, Ὁρως, Χάριτες, Νύμφαι, Διόνυσος, Ἀπόλλων ὀμοσαν ἀλλήλοις ἐνθάδε ναιετάειν.

640.—ΑΛΛΟ

Ἀθάνατοι λούονται ἀνουγομένου βαλανείου, πέμπτη δ' ἡμίθεου, μετέπειτα δὲ πῆματα πάντα.
THE DECLAMATORY EPIGRAMS

634.—Anonymous
The Graces swore by the radiant lord of light rather to dwell here than with Cypris.

635.—Anonymous
This bath bears the name of the leafy laurel.

636.—Anonymous
It was on seeing this bath that sagest Homer said: "Allaying grief and anger, bringing oblivion of all evil." ¹

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.
641.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς γέφυραν τοῦ Σαγγαρίου
Καὶ σὺ μεθ’ Ἑσπερίην υψαύχενα, καὶ μετὰ Μῆδων ἔθνεα καὶ πάσαν βαρβαρικὴν ἀγέλην, Σαγγάριον, κρατερῆιρος ῥοὰς ὑψῖσι πεδηθεῖς, οὕτω ἐδουλώθης κοιρανικὴ παλάμη: ὁ πρὶν δὲ σκαφέεσσιν ἀνέμβατος, ὁ πρὶν ἀτειρής, ὁ κεῖσαι λαϊνῇς σφιγκτὸς ἀλυκτοπέδη.

642.—ΤΟΥ ΑΥΤΟΥ

Εἰς σωτήρια ἐν Σμύρνῃ ἐν προαστεῖς
Πᾶν τὸ βροτῶν σπατάλημα, καὶ ἡ πολύσολος ἔδωδη ἐνθάδε κρινομένη τὴν πρὶν ὀλέσθε χάρων, οἱ γὰρ φασιναι τε καὶ ἰχθύες, αἱ ἦν ὑπὲρ ἕγων τρίψιες, ἡ τε τόση βρωματομαξαπάτη γίνεται ἐνθάδε κόπρος· ἀποσσεύει δ’ ἢ ἀρα γαστῆρ ὡσπόσα πειναλέη δέξατο λαικανίη.
ὅψ’ ἐν γενώσκει τις, ὅτ’ ἀφρονα μῆτιν ἀείρων χρυσοῦ τοσσάτιον τὴν κόμιν ἐπρίατο.

643.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ
Τὶ στενάχεις κεφαλῆς κεκακωμένος; ἔτ’ ἐν δὲ πικρὰ σιμώζεις, μελέων πάγχυ βαρνομένων; ἔτ’ ἐν δὲ γαστέρα σεῖο ραπίσμασιν ἀμφιπατάσσεις, ἐκθλῆσαι δοκέων μάστακος ἐργασίην; μόχθων τοσσάτιων οὐ σοι χρέος, εἰ παρὰ δαυτὶ μὴ τοῦ ἀναγκαίου πουλύ παρεξετάθης.
THE DECLAMATORY EPIGRAMS

641.—AGATHIAS SCHOLASTICUS

On a Bridge over the Sangarius

Thou too, Sangarius, after proud Italy and the peoples of the Medes, and all the barbarian host, art thus enslaved by the hand of our prince, 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.
644.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αυτὸ

Εὖγε μάκαρ τλήθυμε γεωπόνε: σοι βίος αἰεὶ μάμνειν καὶ σκαπάνης ἀλγεῖα καὶ πενίης: λιτὰ δὲ σοι καὶ δεύτερα, καὶ ἐν ἡμιλόχοισι καθεύδεις, ὑδατος ἐμπλήσας λαίμων ἀμετροπότην. ἐμπιθ' ἀρτίπος ἐσσι, καὶ ἐνθάδε βαία καθεσθεῖς αὐτίκα γαστέρα σὴν θήκας ἑλαφροτάτην: οὐδὲ καταψήχεις ἱερὴν ράχων, οὐδὲ τι μηροὺς τύπτεις, αὐτομάτως φόρτον ἀρωσάμενος. τλήμονες οἱ πλουτοῦντες ἵδ' οἱ κεῖνοι συνώντες οῖς πλέον ἀρτεμίης εὖαδεν εἰλαπτίνη.

645.—ΜΑΚΗΔΟΝΙΟΤ ΤΙΠΑΤΟΤ

Τμῶλος ὑπ' ἀνθεμέρετι, ροὴν πάρα Μαίνονος Ὅρμων, Σάρδεις, Ἦ Αὐδών ἔξοχός εἰμι πόλις. μάρτυς ἐγὼ πρώτη γενόμην Διός· οὐ γὰρ ἐλέγχειν λάθριον ὑπ' Ῥέης ἱθελον ἥμετέρης. αὐτὴ καὶ Βρομίω γενόμην τροφός· ἐν δὲ κεραυνῇ ἐδρακόν εὐρυτέρῳ φωτὶ φαινόμενον. πρώταις δ' ἥμετέρησιν ἐν ὄργανοι συναίσπῃ ὁ εὐθανάτος ἐκ βοτρώων λυσθῶν ἠμελές γάνω. πάντα με κοσμήσαντο· πολὺς δὲ με πολλάκις αἰῶν ἄστεσιν ὀλβίστος εὖρε μεγαρομένην. 1

1 I write so : τοι MS.
THE DECLAMATORY EPIGRAMS

guzzling you have a high opinion of yourself, and
delight your palate with the viands, deeming that
happiness. But here you are in distress, and your
belly only gets many smacks to pay for the sins of
your gullet.

644.—BY THE SAME

On the Same

Blest are you, long-suffering labourer! You have
only to put up, all your life, with the pains of hoeing
and poverty. Simple are your meals, and you sleep
in the woods, after satisfying your throat's vast thirst
for water. Yet you are perfectly sound, and sitting
here for a few moments lighten your belly. You
don't rub down the lower part of your spine, or beat
your thighs, but you get rid of the burden naturally.
They are in evil case, the rich and those who associate
with them, whom feasting pleases more than sound
health.

645.—MACEDONIUS THE CONSUL

I AM Sardis, the chief city of Lydia, who stand
under flowery Tmolus, by the stream of Maeonian
Hermes. I witnessed first the birth of Jove, for I
refused to betray the secretly born son of my own
Rhea. It was I, too, who nursed Bacchus, and I saw
him shining with broader flame in the lightning-
flash. First in my fields did Autumn, the giver of
wine, milk from the udder of the grape-cluster the
golden juice. Everything combined to adorn me,
and old Time often saw me envied by the most
flourishing cities.
646.—ΑΔΕΣΙΠΟΤΟΝ
Εἰς Ἦρακλειαν τὴν Πόντου
Εἰ πάλιν Ἦρακλῆς ὁμόνυμον οἶσθα καὶ ἄλλην,
ἔσθι με τὴν πόντου μηδεν ἀτιμοτέρην.

647.—ΑΔΕΣΙΠΟΤΟΝ
Εἰς τὴν Ῥώμην
Ῥώμη παμβασίλεια, τὸ σῶν κλέος οὐποτ’ ὀλείται
Νίκη γάρ σε φυγεῖν ἀπτερος οὐ δύναται.

648.—ΜΑΚΗΔΟΝΙΟΤ ΤΙΠΑΣΤΟΤ
Εἰς οἶκον ἐν Κυβύρᾳ
Ἀστὸς ἐμοι καὶ ξεῖνος ἀεὶ φίλος· οὐ γὰρ ἔρευνῶν
τίς, πόθεν, ἥ τίνων, ἐστὶ φιλοξενίς.

649.—ΤΟΥ ΛΥΤΟΥ
Εἰς τὸ αὐτὸ
Εὐσεβὴς τὸ μέλαθρον ἀπὸ πρῶτοι θεμεῖλον
ἀχρι καὶ ύψηλοις ἠγαγεν εἰς ὁρόφους.
οὐ γὰρ ἀπ’ ἀλλοτρίων κτεάνων ληστορι χαλκῷ
ὄλβον ἀολλίξων τεῦξε Μακηδόνιος.
οὐδὲ λυπηρῆτη τιν θεοῦ καὶ ἀκερδεί μόχθῳ
κλαύσε, δικαιοτάτον μισθοῦ ἀτεμβόμενος.
ὡς δὲ πόνων ἀμπαυμα φυλάσσεται ἀνδρὶ δικαίω,
οἶδε καὶ εὐσεβέων ἔργα μένοι μερότιων.
THE DECLAMATORY EPIGRAMS

646.—Anonymous

On the Pontic Heraclea

If you know of another city with the same name, Heraclea, know that I, the Pontic one, do not rank beneath it.

647.—Anonymous

On Rome

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 ὠίκον κείμενον μέσον τοῦ Ζεύξιππου καὶ τοῦ ἰππικοῦ
'Ἐν μὲν τῇ Ζεύξιππου ἔχω πέλας, ἤδιον λοετρόν
ἐκ δ' ἐτέρης ὑππών χῶρον αἰθλοφόρων.
τοὺς μεθεσάμενος, καὶ τὸδ' ἐνι χρώτα λοέσσας
δεύροι καὶ ἀμπνευσον δαιτὶ παρ' ἕμετέρη.
καὶ κε πάλιν σταδίοις ποτὶ δείελον ὀρίος ἐλθοῖς,
ἐγγύθεν ἐγγύς ἰδὼν γείτονος ἐκ θαλάμου.

651.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς ὠίκον ὑψηλὸν ἐν Βυζαντίῳ
Τρισσόθεν εἰσορῶν πολυτερπέα νώτα θαλάσσης,
πάντοθεν ἡματίων φέγγει βαλλόμενος:
εἰς ἐμὲ γὰρ κροκόπεπλος ὅταν περικίδναται Ἡώς,
τερπομένη, στείχειν πρὸς δύσιν οὐκ ἐθέλει.

652.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ ἈΙΓΤΠΙΟΤ

Εἰς ὠίκον ἐπιπέδου
"Ὤρη ἀναψύχω ϑέρεος, καὶ χείματι θάλπω,
τοὺλπίτες ὀράων εξ ἐμέθεν παρέχων.

653.—ἈΡΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ὠίκον κείμενον ἐν ύψει ἐν Βυζαντίῳ
"Τῆς Ἄρετῆς ἰδρώτα θεοὶ προπάροιθεν ἔθηκαν,"
ἐννεπεν Ἀσκραῖος, δῶμα τόδε προλέγων.

360
THE DECLAMATORY EPIGRAMS

650.—LEONTIUS

On an Inn situated between the Zeuxippus ¹ 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," ² 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.
GREEK ANTHOLOGY

κλίμακα γὰρ ταναὶν περόνων κεκαφηντι ταρσή, ἰδρῶτι πλαδαρῆν ἀμφεθήνα κόμην ὑψόθι δὲ εἰςενήσα αὐλασσαίην περιωπῆν. ναὶ τάχα τῆς Ἀρετῆς πιστότερον¹ θάλαμος.

654.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΟΝ ΑΙΓΤΙΠΙΟΤ

Εἰς ἀφύλακτον οἶκον

Κερδαλέους δίξεθε δόμους, ληστόρης, ἀλλίως τοίσδε γὰρ ἐστὶ φύλαξ ἐμπεδὸς ἢ πενή.

655.—ΛΔΗΛΟΝ

Εἰς τὸν τρίκλινον τῆς Μαγναύμας

'Οτραλέως τολύπευσαν τόνδε δόμον βασιλῆς, αἰχμὴν ὀλβοδότειραν ἀπὸ σταυροῦ λαχάντες, αὐτὸς ἄναξ Ἡρακλῆς σὺν Κωνσταντῖνῳ νῦ.

656.—ΑΛΛΟ

Εἰς τὸν οἶκον τὸν ἐπιλεγόμενον Χαλκῆν ἐν τῷ Παλατῷ, ὁ ἐκτείσε Ἀναστάσιος βασιλεὺς

Οἶκος Ἀναστασίοιο τυραννοφόνου βασιλῆς μοῦνος ὑπερτέλλω πανυπείροχος ἀστεῖοι γαίης, θαῦμα φέρων πάντεσσιν, ἐπεὶ κοσμήτορες ἑργον ύψος ὁμοῦ μήκος τε καὶ ἀπλετον ἱδονὲς ἀσκεπῆς ἐφράσσαντο πελώριον ἑργον ἑάσαι· ἀλλὰ πολυκμήτοιο λαχῶν πρεσβηία τέχνης

¹ I write πιστότερον for πιστότατον.

¹ Lit. panting.
THE DECLAMATORY EPIGRAMS

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.
Αλθέριος πολύμορφος ἐρήμων τεχνήσας το μορφήν, ἀγράντως βασιλῆι φέρων πρωτάγραμα μόχθων. ἐνθεν ἀπειρίσεων μέγεθος περὶ παντὶ τυταινὼν, Ἀδριανῆς νικησα βοαμένα δαμάματα γαίης. εἰς ην ἀρειστέοιοι, χάρις Καπτωλίδος αὐλής, εἰ καὶ χαλκείων ὀροφῶν ἀμαρύγματα πέμπεις, κρύψῃ ἀμετρίτους μεγάρους στεινούμενον αὐλαῖς, Πέργαμε, φαιδρῶν ἁγαλμα τεόν, Ῥουφίνιον ἀλσος· μηδὲ ταυνπλεύρους ἁρράτα, Κύξικα, πέτροις Ἀδριανοῦ βασιλῆος ἀμεμφέα νηῶν ἑίσεις. οὐ μοι Πυραμίδων ἱελή κρίσις, οὐδὲ Κολοσσοῦ, οὐδὲ Φάρου· μεγάλης μοῦνος δ' ὑπέρεδραμον ἐλην. αὐτὸς ἐμὸς σκηπτοῦχος Ἰσαυροφάνου μετὰ νίκην χρυσοφαές μ' ἐτέλεσεν ἐδέθλιον Ἡρωγενείς, πάντη τετραπόρων ἀνέμων πεπετασμένον αὐραίς.

657.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ
Εἰς τὸ παλάτιον Σοφιανῶν Ὑπόθει τεμνομένης χθωνος ἀνδικα ποτικον ἁνοιγει πλαγκτώς ἀλικλύστων πορθμός ἐπ' ἥιόνων, χρύσεα συλλέκτρο τὰ δ' ἀνάκτορα θήκεν ἀνάσση τῇ πολυκυδιστῇ θείῳ ἀνάξ Σοφία. ἀξίου, δ' Ῥώμη μεγαλοκρατείς, ἀντία σεῖο κάλλος ἀπ' Ἐὐρώπης δέρκεαι εἰς Ἀσίην.

658.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ
Ἐν τῷ μεγάλῳ Πραιτωρίῳ καλλοπισθέντι Κόσμον Ἰουστίνος βασιλεὺς ῥυπόωντα καθήρας καὶ τὰ μέγιστα Δίκης ἡγιαίς τεμένης

1 Quite unknown. The Rufinus referred to is probably the celebrated minister of Theodosius (civ. 400 A.D.).

364
THE DECLAMATORY EPIGRAMS

master of that laborious art, devised my shape, laying the first-fruits of his toil before our stainless emperor. Therefore, stretching on all sides my vast bulk, I surpass the celebrated wonders of the Italian land. Beauty of the Capitolian hall, give place to thy betters, even though thy golden roof dazzles the eye. Hide, Pergamus, thy splendid ornament, the grove of Rufinus, narrow now beside the halls of this limitless palace; and thou, Cyzicus, no longer sing of thy noble temple of Hadrian standing fast on the long cliff. The pyramids are not capable of vying with me, or the colossus, or the Pharos; I alone surpass a great legion of buildings. My prince himself, after his victory over the Isaurians, completed me, the house of the Dawn, shining with gold, on all sides exposed to the breezes of the four winds.

657.—MARIANUS SCHOLASTICUS

On the Palace called Sophianae

Where the land is cut in two by the winding channel whose shores open the way to the sea, our divine emperor 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.
σοῖς δὲ πόνοις, Δομνίνε, κατηφέα νύκτα διώκεις ἐκ Θέμιδος μεγάρων, ἐκ βιοτῆς μερόπων.

659.—ΘΕΑΙΤΗΤΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

'Ὡς ἀγαθὸν καὶ παῖς ἐπὶ γῆραί· φαιδροτέρους γὰρ Δομνίνους θαλάμους μητρὸς ἔτευξε Δίκης.
λάμπων ἐγὼ διὰ παιδὸς, ὁ παῖς δὴ ἐμεῖο φαείνει· κύδεα δ' ἄλληλοις ἀντιχαριζόμεθα.

660.—ΑΔΕΣΙΩΤΟΝ

Εἰς τὴν βασιλικὴν τῶν παιδευτηρίων ἐν Βυζάντιῳ

Χώρος ἐγὼ θεσμοῖσιν ἀνειμένοις· ἐνθάδε πηγὴ ἀφθονος. Αὐσονίων ἐκκέχυται νομίμων,
ἡ πᾶσιν τέταται μὲν ἀείναο, ἡδέοις δὲ ἐνθάδ' ἀγειρομένοις πάντα δίδωσι ρόον.

661.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΤΩΝ ΑΙΓΓΙΠΙΟΤ

Εἰς βῆμα τοῦ σοφιστοῦ Κρατεροῦ

Δένδρουν ἐγώ μακαριστῶν, ἐπεὶ ποτὲ μεσσόθεν ὦλης ἰστάμενον λυγυροῖς ἐτρεφόμην ἀνέμοις,
ὁρνίθων ἐπίβαζον ἐθύροουν· ἄλλα σιδήρῳ ἐτμήγην, κλήρῳ κρείσσονος εὐτυχίης·
ἀντὶ γὰρ ὀρνίθων, Κρατεροῦ κρατεροῖς ὑπὸ μύθοις ἀρδομαι, εὐμούσοις χεύμασι τηλεθάνου.
THE DECLAMATORY EPICRAMS

and thou, Domninus, 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.

1 The architect.
GREEK ANTHOLOGY

662.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Χώρος ἐγὼ τὸ πρὶν μὲν ἐνν στυγερωτὸς ἵδεσθαι, πηλοδόμοις τοίχοις ἀμφιμεριζόμενος. ἐνθάδε δὲ ξείνων τε καὶ ἐνδαπίων καὶ ἁγροῖκων νηδὸς ἐπεγηδούπει λύματα χευμένη. ἄλλα πατήρ μὲ πόλησ ἐναλλάξας Ἀγαθίας θῇκεν ἀρίζηλον τὸν πρὶν ἀτιμώτατον.

663.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κῆπον παράλιον

Πόντος ὑποκλύζει χθονὸς ἔδρανα· πλωτὰ δὲ χέρσου νῶτα θαλασσαίους ἀλσεσὶ τηλεθίαι. ὡς σοφὸς ὦστις ἐμιξε βυθὸν χθονῖ, φύκια κῆποις, Νηιάδων προχοαῖς χεῦματα Νηρείδων.

664.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Ἐνθάδ’ ἐριθμαίνουσι τίνος πλέον ἐπλετο χώρος, Νύμφαι Νηιάδες, Νηρεῖς, Ἀδρυάδες ταῖς δὲ θεμιστεύει μεσάτη Χάρις, οὐ δὲ δικάζειν οἶδεν, ἐπεὶ ξυνῆν τέρψιν ὁ χώρος ἔχει.

665.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

Ἠλθον ἐμοὶ Δάφνης ἱερὸν κλέτας, ἐκτοθι πόντου κείμενον, ἄγραύλου κάλλος ἐρημοσύνης.
THE DECLAMATORY EPIGRAMS

662.—AGATHIAS SCHOLASTICUS

On the same as 642 ff.

I am a place formerly hideous, divided by brick walls, and here the bellies of strangers, natives, and countrymen thunderously relieved themselves. But Agathias, the father of the city, transformed me and made me distinguished instead of most ignoble.

663.—PAULUS SILENTIARIUS

On a Garden by the Sea

The sea washes terra firma, and the expanse of the dry land is navigable and blooms with marine foliage. How skilled was he who mingled the deep with the land, sea-weed with garden plants, the floods of the Nereids with the founts of the Naiads!

664.—By the Same

On the Same

Here the Naiads, Nereids, and Hamadryads dispute as to who has the best title to the property. The Grace in their midst sits as judge, but cannot give judgment, as its charm is common to all.

665.—AGATHIAS SCHOLASTICUS

On the Same

Give way to me, thou holy hill of Daphne, lying far from the sea, thy beauty but that of rustic solitude.

1 The celebrated park near Antioch in Syria. See Gibbon, chap. xxiii.
GREEK ANTHOLOGY

ἐνθάδε γὰρ Νύμφαι δευδρίτιδες, αἱ τ’ ἐνι πόντῳ Νηρείδες ξυνῆν θέντο συνήλυσίν· ἀμφ’ ἐμὲ γὰρ μάρναντο· δίκασσε δὲ Κυανοχαίτης, καὶ με παρ’ ἀμφοτέραις μέσσον ἔδηκεν ὀρόν.

666.—ΑΔΙΛΟΝ

Εἷς κῆπον "Ερωτα προσαγορεύμενον
Οὐ μέγας οὖν ὁ "Ερως, ἀλλ’ εὐχαρίς· ὃς καὶ ἕγὼ τοι, οὐ μέγας ἐν κῆποις, ἀλλ’ γέμω χαρίτων.

667.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἷς προαστειον

"Τδασι καὶ κῆποις καὶ ἅλσει καὶ Διωνύσῳ καὶ πόντου πλήθω γείτωνος εὐφροσύνη να τερπνα δε μοι γαίης τε καὶ εξ ἄλος ἀλλοθεν ἄλλος καὶ γριπευς ὁρεγει δῶρα καὶ ἀγρονόμος τοὺς δ’ ἐν ἐμοι μιμοντας ἢ ὀρνίθων τις ὑείδων, ἢ γλυκύ πορθμῆνον φθέγμα παρηγορεῖει.

668.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἷς προαστειον ὁνομαζόμενον "Ερωτα ἐν Ἄμασεια

"Ἡ κάλου ἄλος "Ερωτος, ὅπου καλὰ δενδρεα ταῦτα πρηὺς ἐπιπνεῖν ἀμφιδενεὶ Ζέφυρος· ἧχι καὶ ἔρσηες ἀμαρύσσεται ἄνθεσι λειμῶν, πουλὺν ἱοστεφάνων κόσμον ἀνεῖς καλύκων· καὶ γλυκερῆς τριστοιχος ἐπεμβαδὸν ἄλλος ἐπ’ ἄλλῳ 5 μαστὸς ἀναθλήσει χεύματα Ναϊάδος· ὁππόθι δενδρίηντα γέρων παρανήχεται Ἰρις χώρων, Ἀμαδρυάδων ἐνδιον ἀβροκόμων,
THE DECLAMATORY EPIGRAMS

For here the tree Nymphs and the Nereids of the sea established their common meeting place. When they quarrelled over me, Poseidon was judge, and pronounced that I was to be a border-land open to both.

666.—ANONYMOUS

On a Garden called Eros

Eros is not big, but he is pretty. So I am not great among gardens, but am full of charm.

667.—ARABIUS SCHOLASTICUS

On a Suburban Pleasaunce

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,
καὶ λιπαρῆς εὐβοτρυν ἀν' ὀργάδα καρπὸς ἐλαίης
θάλλει ἔρισταφύλων πάντοσε θειοπέδων·
αἱ δὲ περίξ λαλαγεύσεων ἀπόδων· ὅς δὲ μελίζει
ἀντωδὸν τέττιξ φθέγματος ἀρμονίαν.
ἀλλὰ τὸν ἀκλήστον ὅπως, ξένε, μῇ με παρέλθης
tὸνδε δόμου, λυτῆς δ' ἀντίασον ἥξενης.

669.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτὸ

Δεῦρ' ἐθί, βαιῶν, ὁδίτα, πεσῶν ὑπὸ δάσκιον ἁλσος,
ἄμπαυσον καμάτου γυία πολυπλανέος,
χλωρὸν ὅπου πλατάνων αὐτόρρυτον ἐς μέσον ύδωρ
καλὰ πολυκρότων ἐκπροφέει στομάτων
ὀπτόθι πορφυρῆς ὑπὲρ αὐλακος εἰαρι θάλλει
ὑγρὸν ἵον ῥοδήν κυρνάμενον κάλυκι.
ἡνίδε πῶς δροσερόι πέδου λειμῶνος ἐρέψας
ἐκχυτὸν εὐχαίτης κισσὸς ἐπλέξε κόμην.
ἐνθάδε καὶ ποταμὸς λασίνη παραμείβεται ὅχθην,
πέξαν ὑποξύων αὐτοφύτων νάπης.
οὕτως Ἡρως· τὶ γὰρ ἀλλο καὶ ἔπρεπεν οὖνομα χώρφ,
πάντοθεν ἵμερτῶν πληθομένῳ Χαρίτων;

670.—ΑΔΕΣΠΟΤΟΝ

Ἐν Σμύρνῃ εἰς μῶλον τῇθαλάττῃ ἐπικείμενον, ἐν ψυστι
καὶ υδρείον

α. Τὶς βυθὸν ἠπείρωσε; τὶς ἐν ροθλοισων ἐτευξεν
ἀκτῆν ἁμφιρύτην λάεσι μαρμαρείος;
τὶς δ' ἐνὶ κύμαις τεῦξε ποτὸν πλωτῆρας ἀφύσσειν,
αὐτῶν ἐκ ἕμων χερσίν ἀρυμεόνυνος;
β. Οὕτως ὁ ποικιλόμομης ἀνὴρ Βενέτιος ἀμύμων,
κτίσμασι νικήσας Θησέα καὶ Πελοπα.
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, garlanding 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.
671.—ἈΔΔΟ
Εἰς φάρον ἐν τῇ αὐτῇ πόλει
α. Της τόσον ἐργον ἔτευξε; τής ἡ πόλις; ἢ τὸ
γέρας τί;
β. Ἀμβρόσιος Μυλασεύς τὸν φάρον ἀνθύπατος.

672.—ἈΔΗΛΟΝ
Εἰς τὴν αὐτὴν πόλιν
Εἰ τραφερὴς πάσης ἀλτέρμονα κύκλον ὁδεύσῃ,
οὐ ποτὲ μοι τινὰ χώρον ἁρεῖονα τούδε νοῆσει,
θέσκελον οἶον ἔτευξεν ἀγακλυτὸς Ἰωάννης,
κυδαίων βασίλειων ὅλης χθονὸς· ἐκ βοθίων γὰρ
tερπωλὴν ἀκόρητον ἐν ἀστεῖ θῆκεν Ὅμηρον.

673.—ἈΔΗΛΟΝ
Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τινά
'Ἰππολύτη καὶ τοῦτ' Ἀσκληπιὸς ὁπασεν ἐργον.

674.—ἈΔΕΣΠΟΤΟΝ
Ἐν τῷ φάρῳ Ἀλεξανδρείας
Πῦργος ἕως ναῦτησιν ἀλωμένουςιν ἀρήγων
εἰμὶ. Ποσειδάωνος ἀπενθέα πυρὸν ἀνάπττων,
καὶ μὲ πεσεῖν μέλλοντα βαρυγδούποισιν ἄγταις
στῆσεν ἐοῖς καμάτοις Ἀμμώνιος, δς βασιλῆς
ἐστὶ πατὴρ· κείνῳ δὲ μετ' ἀγρία κύματα ναύται
χεῖρας ἀερτάξουσιν, ἀτε κλυτῷ Ἐννοοῦγαίφ.

1 This must allude to a mole or something similar.
THE DECLAMATORY EPIGRAMS

671.—Anonymous

On a Lighthouse in the same City

A. Who executed so great a work? What is his city and what his office? B. Ambrosius of Mylasa, the proconsul, built the lighthouse.

672.—Anonymous

On the same City

Though thou journeyest over the sea-bound circle of the whole dry land, thou shalt nowhere see a place superior to this which renowned Ioannes, glorifying her the queen of all this land, has made so admirable; for from the sea itself he won unceasing delight for Homer's city.

673.—Anonymous

On a Place in the same City

Asclepius did this work, too, for Hippolyta.

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, 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.

2 The meaning is quite obscure.
3 i.e. a patrician of Constantinople.
GREEK ANTHOLOGY

675.—ΔΔΔΟ

Εἰς τὸν φάρον ἐν Σμύρνῃ
Μηκέτι δειμαίνοντες ἀφεγγέα νυκτὸς ὀμίχλην,
eis ἔμε ϊθαρσάλεως πλώσετε, ποντοτόροι.
pásaν ἀλωμένοις τηλανγέα δαλὸν ἀνάπτω,
ton 'Askληπιαδόν μυμοσύνην καμάτων.

676.—ΑΔΕΣΠΟΤΟΝ

Εἰς πηγὴν ἐν τῷ Ὀλύμπῳ ὅρει
Ταῖς Προοσῆς Νύμφαις ὑποεἰκομεν· ἄλλα καὶ αὐταὶ
kρέσσονες ἡμείων χαίρετε Πυθιάδες·
ai δ’ ἄλλαι πᾶσαι μετὰ Πύθια καὶ μετὰ Προοσαν
ἡμετέραις Νύμφαις εἰξατε Νηϊάδες.

677.—ΑΓΑΘΙΩΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς οἶκον ἐν Βυζαντίῳ
Τεῦχε μὲ πολλὰ καμὸν Μουσώνιος οἶκον ἀγητὸν
tηλίκον, ἄρκτοις ἀσθμασὶ βαλλόμενον.
ἐμπῆς οὐκ ἀπεέιπεν ἀφεγγέα δώματα Μοίρης,
ἄλλα μὲ καλλείψας ἐν χθονὶ ναιετάει.
καὶ ὅ μὲν εἰς ὀλὴν κεῖται κόσιν· ἢ δὲ περισσὴ  ὅ
τέρψις ἐπὶ ξείνοις ἀνδράσιν ἐκκέχυμα.

678.—ΑΔΕΣΠΟΤΟΝ

Ἐν κώμῃ τῆς Σμύρνης
Οἶον ἔτης καὶ τοῦτον, 'Ἀγακλείδη, μέγαν ἄθλον,
θυμὸ τολμητή κύδος ἀριστον ἐλὼν'
νύμφης ἀρχαίης Βάσσης πολυκαγκένα χώρην
ὑδασὶ καὶ λουτροῖς θήκας ἀφειειτήρην.

376
THE DECLAMATORY EPIGRAMS

675.—Anonymous
On the Lighthouse at Smyrna

Sail to me fearlessly, ye mariners, no longer dreading the rayless gloom of the night. For all wanderers burns my far-flashing torch, keeping alive the memory of my builders the 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.
GREEK ANTHOLOGY

679.—ΑΔΕΣΠΟΤΟΝ

'Εν Ἀσσω
Πάσα μὲν Ἀξιόχωρ πόλις εὑχεται· ἄλλο γὰρ ἄλλης
τῆμα παραστείχων, ὡς θεὸς, ἡκέστατο·
ἐξοχα δὲ κραναζὴ ρ ρον ύδατος ὀπασευ Ἀσσω,
πολλῶν πετράων σκληρὰ μέτωπα τεμών.
μεκέτι φεύγετε πάντες ἀποπρο θέοντες, ὡδῖται
πλημμύρω ψυχροῖς ύδασιν Ἀξιόχου.

680.—ΑΔΕΣΠΟΤΟΝ

Εἰς παραβαλάσσιον κῆπον, ἐν δὲ ἤν καὶ λουτρόν, ἐν
Ἀντιοχείᾳ
Τὰς τρεῖς μοι Χάριτας λεύσσεις, ξένε. Ποντομέδων γὰρ
γείτονος ἐκ πόντου τὴν μίαν εἰργάσατο·
tὴν δὲ ἐτέρην ἐτέλεσσε φυτῶν εὐκαρπὸς ἀλώῃ·
tὴν δὲ ὑπολειπομένην τοῦτο τὸ λουτρὸν ἔχει.

681.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς κόγχην ἔχουσαν Ἀφροδίτην
'Α μέγα σοι, Διόνυσε, χαρίζομαι· εἰς ἔμε Κύπρις
λούεται· ἐξ αὐτῆς σοὶ τὰ κύπελλα φέρω.

682.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸν τετράπλευρον κίονα τὸν ἐν Ἰπποδρόμῳ
Κίονα τετράπλευρων, ἀεὶ χθονὶ κείμενον ἄχθος,
μοῦνος ἀναστήσαι Θεοῦσίος βασιλεὺς
τολμήσας, Πρόκλου ἐπεκέκλετο, καὶ τόσος ἐστὶ
κίων ἥλιοις ἐν τριακονταδύο.

1 The inscription is still preserved in situ.
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.

2 The prefect of the city.
683.—ΑΔΗΛΟΝ
'Αλφεὸς ἄρρεν ὑδὸρ, Ἀρεθούσιον ἔστι τὸ θῆλυ·
καὶ γάμον εὐρεν Ἔρως, κιρμαμεῖνον ὕδατον.

684.—ΑΔΗΛΟΝ
Εἰς τὴν ἐν Τάφῳ τῇ νήσῳ κρήνην
'Οκεανοῦ θυγάτηρ καὶ Τηθύος εἰμὶ Νύχεια
cρήνη. Τηλεβόαι γάρ με τὸν ὁ νόμομαν.
Νῦνφαις μὲν προχέω λουτρόν, θυντοῖσι δ’ ὑγείην
θῆκε δὲ με Πετέλας νῖος Ἐμυαλίον.

685.—ΑΔΗΛΟΝ
Εἰς Καμάριναν τὴν ἐν Σικελίᾳ λίμνην
Μὴ κίνῃ Καμάριναν, ἀκίνητος γὰρ ἀμείνων,
μὴ ποτὲ κίνησας τὴν μείονα μείζονα θείης.

686.—ΑΔΕΣΙΠΟΤΩΝ
Εἰς τὴν πύλην τὴν ἀνατολικὴν τῆς Θεσσαλονίκης
'Ηνορέυῃς ὅλεθρα ὑπερφιάλου Βαβυλῶνος
καὶ σέλας ἀκτεάνου δίκης Βασίλειου ὑπαρχον,
ζεῖνε, νόφρο σκίρτησον, ἰδὼν ἐφύπερθε πυλάων.
εὐνομίας ὅπλων ἀριστογένεθλον ὀδεύεις,
βάρβαρον οὖ τρομέεις, οὐκ ἄρρενας ἄρρενοκοίτας.
ὅπλα Δάκων, σὺ δὲ τεῖχος ἔχεις Βασίλειου ἀγάλμα.

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.
THE DECLAMATORY EPIGRAMS

683.—ANONYMOUS

On Alpheus and Arêthusa

Alpheus is a male water, Arêthusa a female, and Love accomplished their marriage by mixing the waters.

684.—ANONYMOUS

On the Fountain on the Island Taphos

I am the fountain Nychea, daughter of Ocean and Tethys, for so the Teleboae named me. I pour forth a bath for the Nymphs and health for mortals. It was Pterelas, the son of Ares, who placed me here.

685.—ANONYMOUS

On Camarina the Sicilian Lake

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, 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. 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.

i.e. the Arabs. The Greeks at the time charged the Oriental nations with this vice. There is no reference to measures for its suppression.
GREEK ANTHOLOGY

687.—ΑΔΗΛΩΝ

Μορφᾶς ὁ γράφας, ἥθελον καὶ τοὺς τρόπους·
ἀνεσείρασε δέ μοι τὴν ὁρεξίν ἡ τέχνη.
κάλει δὲ μ’ Ἀλέξανδρον εὐλαλον, φίλος.

688.—ΑΛΛΟ

Εἰς πύλην τοῦ Ἀργοὺς

Τήνδε πύλην λάεσσιν εὐξέστοις ἀραρυίαν,
ἀμφότερον, κόσμον τε πάτρη καὶ θάμβος ὅδίταις,
τεῦξε Κλέις Κλεάδας ἁγανής πόσις εὐπατερείης,
Λερναίων ἀδύτων περιόσιος ὄργιοφάντης,
τερπόμενος δόροισιν ἁγασθενέων βασιλῆων.

689.—ΑΛΛΟ

Εἰς τὴν Εὐγενίου πόρταν ἐν Βυζαντίῳ

Οὗτος Ἰουλιανὸς λαοσσόα τείχεα πῆξας,
στήσε τρόπαιον, ἐκ σύμβολον ἀγρυπνίας,
σφάξειν ἀντίβιοις ἑκχροϊς ἀπάνευθε μενοινῶν,
ἡ πόλεως προπάροιθ’ ἐκκροτεέιν πολέμους.

690.—ΑΛΛΟ

Εἰς πόρταν τὴν ἑπιλεγομένην ξυλόκερκον ἐν Βυζαντίῳ

Θεοδώσιος τόδε τείχος ἄναξ, καὶ ὑπαρχος Ἐφᾶς
Κωνσταντῖνος ἵτευξαν ἐν ἡμασίῳ ἐξήκοντα.

1 In this line it seems to be the portrait which speaks.
THE DECLAMATORY EPIGRAMS

687.—Anonymous

On a Painting

I who painted the form would fain have painted also the character, but the limits of art checked my eagerness. Call me eloquent Alexander, my friend.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.

¹ A stone from Argos, now at Oxford, has the dedication, also in verse, by this Cleadas of his father’s statue.
² No doubt the Emperor. ³ The Younger (A.D. 408–450).
GREEK ANTHOLOGY

691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ῥησίου ἐν Βυζαντίῳ
ハウス εὖχηκοντα φιλοσκήττηρα βασιλῆι
Κωνσταντίνος ὑπαρχος ἐδείματο τείχει τείχος.

692.—ΑΛΛΟ

Βυζιανὸν τὸδε ἔργον, ὁν ἀντολίαι δύσιες τε
μέλπουσιν γεραρῶς εἶνεκεν εὐνομίης.

693.—ΑΛΛΟ

Τόνδε Τύχης ἀνέγειρε δόμον Δημήτριος ἀρχός,
τὴν πόλιν οἰκτείρας, ὡς πάις Ἱερίουι
αὐτοῦ καὶ βουλῆ τάδ' ἐδείματο, οὔτε πόλης
οὔτε τι δημοτέροις χρήμασιν, ἀλλ' ἰδίοις.

694.—ΑΔΗΛΟΝ

Εἰς καμάραν

Μεσσαλινοῦ γόνος τὸδε θέσκελον ἐκτισε τόξον.

695.—ΑΛΛΟ

Εἰς λίθον ἄκοιτονον

'Ορᾶς τὸ κάλλος ὅσσον ἐστὶ τῆς λίθου
ἐν ταῖς ἀτάκτοις τῶν φλεβῶν εὑταξίαις.

696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ

Τετραπόροσι ἀψίδι πόλιν Θεόδωρος ἐγείρας,
ἀξίος ἐστὶ πόλιν καὶ τέτρατον ἡμιοχεῦσαι.

384
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,¹ having built for the city four porticos, deserves to govern the city a fourth time.

¹ In the reign of Theodosius II.
GREEK ANTHOLOGY

697.—ΑΔΗΛΟΝ

Εἰς ἄλλου μέρος τῆς αὐτῆς ἄψιδος
΄Επρεπὲ σοι, Θεόδωρε, Τύχης εὐκίονα νηών
ἔργου κοσμῆσαι θαύματι τοσσατίου,
δώρα τε κυδηντα πορείν χρυσάσπιδι Ρώμη,
ὡς "Τπατον τεῦξεν, καὶ τρισέπαρχον ορᾶ.

698.—ΑΛΛΟ

Μόψου τῆν ἐσορᾶς κλεινὴν πόλιν, ἤν ποτε μάντις
dείματο, τῷ ποταμῷ κάλλος ὑπερκρεμάσας.

699.—ΑΛΛΟ

Εἰς πηγήν ὀνομαζομένην Ὀλυμπιάδα
΄Ενθευ Ἀλέξανδρος Μακεδῶν πιέν ἀγλαδὸν ὕδωρ
μετρός δὲ εἰπε γάλακτι πανείκελα βεῦματα πηγῆς,
ὡς καὶ Ὀλυμπιάδος πόρεν οὖνομα, σήμα δὲ τούτῳ.

700.—ΣΙΜΩΝΙΔΟΣ

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
νιὸς, περθομένην Ἰλίου ἀκρόπολιν.

701.—ΑΔΗΛΟΝ

Εἰς ναὸν τοῦ Δίως κτισθέντα παρὰ τῶν Κεκροπίδων
Αὐτοῦ Ζηνὸς ὁ δὲ οἶκος ἐπάξιος· οὐδὲ ἀν Ὀλυμπός
μέμψηται οὐρανόθεν Ζήνα κατερχόμενον.

1 The same as the Basilica.  2 B.C. 399.
THE DECLAMATORY EPIGRAMS

697.—ANONYMOUS

On another part of the same Portico

It beseemed thee, Theodorus, to adorn the columned temple of Fortune by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul and seest thee for the third time prefect.

698.—ANONYMOUS

On the City of Mopsuestia

You look on this famous city of Mopsus, 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.

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.—ΑΛΛΟ
Eis τὸ αὐτὸ
Κεκροπίδαι Διὶ τοῦ ἔθεσαν δόμον, ὡς ἀπ’ Ὁλυμποῦ νισσόμενος ποτὲ γαῖν, ἄλλον Ὁλυμποῦ ἔχοι.

703.—ΑΛΛΟ

Τεάρου ποταμοῦ κεφαλαὶ ὕδωρ ἄριστον τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν καὶ ἐπ’ αὐτὰς ἀπίκετο ἔλαυνων ἐπὶ Σκύθας στρατὸν ἀνὴρ κάλλιστος καὶ ἀριστος πάντων ἀνδρῶπων Λαρείος οὐστάσπεος, Περσέων τε καὶ πάσης τῆς ἱπείρου οἱ βασιλεῖς.

704.—ΑΔΗΛΟΝ

Τῇκει καὶ πέτρην ὁ πολὺς χρόνος· ἀλλ’ ἀρετάων Ἀσκληπιοδότου τὸ κλέος ἀθανατων, ὡςα καὶ οἶα πόρεν γέρα πατρίδι· τοῖς ἐπὶ πᾶσι καὶ τόδε μετερέσθω κοῖλον ἔρεισμα θόλον.

705.—ΑΔΗΛΟΝ

Δῴρων Τερμῆσσοι θικασπολῆς χάριν ἄγνηθ· Εὐσέβιος θεράπων θήκε θεῷ τὸ γέρας.

706.—ΑΝΤΙΠΑΤΡΟΤ

Δένδρεον ἱερὸν εἶμι· παρεπρὸμενός με φυλάσσειν πημαίνειν· ἀλγῶ, ξεῖνε, κολονομένη.
THE DECLAMATORY EPIGRAMS

702.—Anonymous

On the Same

The Athenians set up this house to Zeus, so that, descending from Olympus to earth, he might find another Olympus.

703

An Extract from Herodotus (iv. 91)

The sources of the river Tearus supply the best and most beautiful water of any river, and to these came, leading his army against Sardis, the most beautiful and best of all men, Darius, son of Hystaspes, king of Persia and all the continent.

704.—Anonymous

On a Rotunda

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.
GREEK ANTHOLOGY

μέμνεο, παρθένοις μοι ἐπὶ φλόσαν, οὕς ἀπερ ὀμαῖς
ἀχράσιν· αἰγείρων τὸς γένος οὐκ ἔδησ·
ei δὲ περιδρύψης με παρατραπήν περ ἔοισαν,
dικρύσεις· μέλομαι καὶ ξύλον Ἱηλίω.

707.—ΤΤΑΛΙΟΤ ΓΕΜΙΝΟΤ

Εἰμὶ μὲν ἐν ποταμῷ, πελάγει δ’ ἵσα μέτρα διόκω,
Στρυμών, Ἡμαθίας τὸ γλυκερὸν πέλαγος·
βένθος ὄμοι καὶ ἄρουρα δι’ ὕδατος· ἢ γὰρ ἐγείρω
ὁμπυκακών χαρίτων ἦδύτερον τρίβολον.
ἐστι καὶ Ἡμαθίας γόνιμος βυθὸς· ἄμμι δὲ, Νεῖλε,
κρείσσων ἐσθ’ ὁ φέρων τὸν στάχυν, οὗχ ὁ τρέφων.

708.—ΦΙΛΙΠΠΟΤ

"Εξευξ’ Ἐλλησποντον ὁ βάρβαρος ἄφροιν τόλμη, ν
τοὺς δὲ τόσους καμάτους πάντας ἐλυσε χρόνος·
ἀλλὰ Δικαίαρχεια διηπέρωσε θάλασσαν,
καὶ βυθὸν εἰς χέρσον σχῆμα μετεπλάσατο·
λᾶα, βαθὺ στήρυμα, κατερρίζωσε πέλαρον,
χερσὶ Γυγαντείας δ’ ἑστάσει νερθεν ὕδωρ.
ἣν ἄλ’ ἀεὶ πλώειν· διοδενομένη δ’ ὑπὸ ναυταὶς
ἀστατος, εἰς πεῖζον ὦμολογησε μένειν.

709.—ΤΟΥ ΑΥΤΟΥ

Εὐρόταιν ὡς ἄρτι διάβροχον ἐν τε δεέθροισ
ἐλλυκοῦ ὁ τεχνίτης ἐν πυρὶ λουσάμενον.

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
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.—PHILIPPUSS

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 Euthychides

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.

³ cp. Book VII. 379, of which this is an imitation.
pάσι γάρ ἐν κάλοις ὑδατούμενοι ἀμφινένευκεν ἐκ κορυφῆς ἐς ἄκρους ὑγροβατῶν ὄψυχας.
ά δὲ τέχνα ποταμῶ συνεπήρικεν ἀ τίς ὁ πείσας χαλκὸν κωμάζειν ὑδατος ὑγρότερον;

710.—ΑΔΕΣΠΟΤΟΝ
Εἰς τὰς ἐν Μέμφει πυραμίδας
"Οσσαν ἐπὶ Ὑπάμπτω καὶ Πῆλιον ὑψωθέντα
ψευδὴς ἱστορίης βῆσις ἀνεπλάσατο.
Πυραμίδες δ᾿ ἐτὶ νῦν Νειλώιδες ἀκρα μέτωπα
κύρουσιν χρυσέοις ἀστράσι Πληνίδων.

711.—ΖΗΝΟΒΙΟΤ ΓΡΑΜΜΑΤΙΚΟΤ
Αὐτὴν Γραμματικὴν ὁ ζωγράφος ἤθελε γράψαι:
Βίκτορα δὲ γράψας, "Τὸν σκοπόν," εἶπεν, "ἐχω."

712.—ΜΗΤΡΟΔΩΡΟΤ
Αὐτὸν Ἰωάννην ὁ γέρων ὅτ’ ἐδέξατο θεσμός,
εἶπεν ἀνηθήσας. "Αὐθίς ἐχω σε, Σόλων."

713.—ΑΔΗΛΟΝ
Εἰς τὴν Μύρωνος βοῦν
Βοίδιον εἰμι Μύρωνος, ἐπὶ στήλης δ’ ἀνάκειμαι.
βουκόλε, κεντήσας εἰς ἀγέλην μ’ ἀπαγε.

714.—ἈΛΛΟ
Τίππε, Μύρων, μὲ τὸ βοίδιον ἐνταυθὸν παρὰ βωμοῖς
ἐστασας; οὐκ ἐθέλεις εἰσαγέμεν μέγαρον;

392
all his limbs are pliant and liquid as water, and he moves flowingly from his head to the tips of his fingers and toes. Art vied with the river. Who was it that coaxed the bronze statue to riot along more liquidly than water?

710.—Anonymous

On the Pyramids in Memphis

Legend invented the false story of Ossa and Pelion mounted on Olympus. But even yet the Egyptian pyramids reach the golden Pleiads with their summits.

711.—ZenoBIUS THE GRAMMARIAN

The painter wished to depict Grammar herself, and having painted Victor, said: “I have attained my end.”

712.—METRODORUS

When Law in her old age had been visited by Joannes, she said, rejuvenated: “Solon, I have you again with me.”

713–742 are all on Myron’s celebrated Statue of a Heifer. It stood originally in the Agora at Athens, but was transferred to the Temple of Peace at Rome.

713.—Anonymous

I am Myron’s little heifer, set up on a base. Goad me, herdsman, and drive me off to the herd.

714.—Anonymous

Why, Myron, didst thou set me here by the altars? Wilt thou not lead me into the house?
GREEK ANTHOLOGY

715.—ANAKREONTOS

Βούκόλε, τάν ἀγέλαιν πόρρω νέμε, μὴ τὸ Μύρωνος
βοϊδίου ὡς ἐμπνοοῦ βουσὶς συνεξελάσης.

716.—TOY AYTOY

Βοϊδίου οὖ χοάνοις τετυπωμένοι, ἀλλ' ὑπὸ γῆρως
χαλκωθέν σφετέρη ψεύσατο χειρὶ Μύρων.

717.—ΕΤΗΝΟΤ

"Η τὸ δέρας χάλκειον ὠλον βοι τὰδ' ἐπίκειται
ἐκτοθεν, ἡ ψυχήν ἐνδον ο χαλκὸς ἔχει.

718.—TOY AYTOY

Αὐτὸς ἔρει τάχα τοῦτο Μύρων. "Οὐκ ἐπλασα ταὐτάν
τὰν δάμαλιν, ταὐτὰς δ' εἰκόν' ἀνεπλασάμην."

719.—ΛΕΩΝΙΔΟΤ

Οὐκ ἐπλασέν με Μύρων, ἐψεύσατο βοσκομέναν δὲ
ἐξ ἀγέλας ἐλάσας, δῆσε βάσει λιθίνῳ.

720.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Εἰ μὴ μου ποτὶ τὰδε Μύρων πόδας ἤμοσε πέτρα,
ἀλλ' ἄν νεμόμαν βουσίν ὀμοῦ δάμαλις.

721.—TOY AYTOY

Μόσχε, τί μοι λαγόνεσσι προσέρχεαι; τίπτε δὲ μυκὰ;
ἄ τέχνα μαζόις οὐκ ἐνέθηκε γάλα.
THE DECLAMATORY EPIGRAMS

715.—ANACREON (?)

Herdsman, pasture thy herd far from here, lest taking Myron's heifer to be alive thou drive it off with the rest.

716.—BY THE SAME

Myron pretended this heifer to be the work of his hands, but it was never formed in the mould, but turned into bronze owing to old age.

717.—EVENUS

Either a complete hide of bronze clothes here a real cow, or the bronze has a soul inside it.

718.—BY THE SAME

Perhaps Myron himself will say this: "I did not mould this heifer, but its image.

719.—LEONIDAS

Myron did not mould me; he lied; but driving me from the herd where I was feeding, he fixed me to a stone base.

720.—ANTIPATER OF SIDON

If Myron had not fixed my feet to this stone I would have gone to pasture with the other cows.

721.—BY THE SAME

Calf, why dost thou approach my flanks, and why dost thou low? The artist put no milk in my udder.
ΓΕΡΜΕΝ ΑΝΘΟΛΟΓΙΟ

721a.—ΑΔΕΣΠΟΤΟΝ

'Η βοῦς εὐξ ἄροτον νέον ἠλυθε, καὶ διὰ τούτο ὁ κνεῖ, κοῦκ ἐθέλει βῆμ ἐπείπροσθεν ἄγειν.

722.—ΤΟΥ ΑΥΤΟΥ ΑΝΤΙΠΑΤΡΟΤ

Τὰν δάμαλιν, βουφορβέ, παρέρχει, μηδ' ἀπάνευθε συρίσδης· μαστὶ πόρτιν ἀπεκδέχεται.

723.—ΤΟΥ ΑΥΤΟΥ

'Α μόλιςος κατέχει με καὶ ἅ λίθος· εἶνεκα δ' ἂν σεῦ, πλάστα Μύρων, λωτόν καὶ θρύον ἐδρεπόμαν.

724.—ΤΟΥ ΑΥΤΟΥ

'Α δάμαλις, δοκέω, μυκῆσται· ἡ μ' ὁ Προμηθεύς οὐχὶ μόνος, πλάττεις ἐμπυοα καὶ σὺ Μύρων.

725.—ΑΔΗΛΟΝ

Βοῦν ἱδίαν ποτὲ βουσὶ Μύρων μυκθείσαν ἐξήτευ· εὐρη μόλις δ' αὐτήν, τὰς βόας ἐξελάσας.

726.—ΑΔΔΟ

'Α βοῦς ἀ τίκτους· ἀπὸ γαστέρος ἐπλάσε τὰν βοῦν· ἀ δὲ Μύρωνος χελρ οὐ πλάσεν, ἀλλ' ἔτεκεν.

727.—ΑΔΗΛΟΝ

Καὶ χαλκῆ περ ἐούσα λάλησεν ἃν ἐν κεραὶ βοῦς, εἰ οἱ σπλάγχνα Μύρων ἐνδον ἐτεχνάσατο.
THE DECLAMATORY EPIGRAMS

721a.—Anonymous

The cow has just returned from ploughing, and owing to that is lazy and will not advance.

722.—Antipater

Pass by the heifer, cowherd, and whistle not to her from afar. She is expecting her calf to suckle it.

723.—By the Same

The lead and stone hold me fast, but, otherwise, thanks to thee, sculptor Myron, I would be nibbling lotus and rushes.

724.—By the Same

I think the heifer will low. Of a truth it is not Prometheus alone who moulds living creatures, but thou too, Myron.

725.—Anonymous

Myron was looking for his own cow among the others, and found it with difficulty by driving the rest away.

726.—Anonymous

The cow, its mother, moulded this heifer giving birth to it, but the hand of Myron did not mould it, but gave birth to it.

727.—Anonymous

The horned cow would have spoken, though made of bronze, if Myron had worked entrails inside it.
728.—ΑΝΤΙΠΑΤΡΟΤ

'Α δάμαλις, δοκέω, μυκήσεται· ἂν δὲ βραδύνῃ, χαλκὸς ὁ μὴ νοέων αἰτιος, οὐχὶ Μύρων.

729.—ΑΔΛΟ

Πηκτόν μοί τις ἀροτρον ἐπ' αὐχένι καὶ ζυγὰ θέσαν· εἴεικα γὰρ τέχνας σειο, Μύρων, ἀρόσω.

730.—ΔΗΜΗΤΡΙΟΤ ΒΙΩΤΝΟΤ

"Ἡν μ' ἐσίδη μόσχος, μυκήσεται· ἂν δὲ γε ταῦρος, βήσεται· ἂν δὲ νομεύς, εἰς ἀγέλαν ἐλάσει.

731.—ΑΔΛΟ

'Ωδε Μύρων μ' ἔστησε τὸ βοϊδίον· οί δὲ νομης βάλλουσίν με λίθους, ὡς ἀπολειπόμενον.

732.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Βουκόλον ἂν ἐσίδης τὸν ἐμόν, ξένε, τοῦτ' ἐπος αὐτῷ εἴπον, ὅθ' ὁ πλάστης ὡδε μ' ἔδησε Μύρων.

733.—ΑΔΗΛΟΝ

Τὰν βοῦν τάνδε Μύρων, ξείων, ἐπλασεν, ἄν ὁδε μόσχος ὡς ξώσαν σαίνει, ματέρα δερκόμενος.

734.—ΔΙΟΣΚΟΡΙΔΟΤ

Ταῦρε, μάτην ἐπὶ μόσχου ἐπεύγεαι· ἐστὶ γὰρ ἀπνον· ἄλλα σ' ὁ βουπλάστας ἐξαπάτησε Μύρων.
THE DECLAMATORY EPIGRAMS

728.—ANTIPATER

The heifer, I think, will low, and if it delays it is the fault of the senseless bronze, not Myron’s.

729.—ANONYMOUS

Let someone attach me to the solid plough and put a yoke on my neck, for as far as depends on thy art, Myron, I will plough.

730.—DEMETRIUS OF BITHYNIA

If a calf sees me, it will low; a bull will mount me, and the herdsman drive me to the herd.

731.—ANONYMOUS

Myron placed me, the heifer, here, but the 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.

399
GREEK ANTHOLOGY

735.—ΑΛΛΟ
Σείο, Μύρων, δαμάλει παρακάτθανε μόσχος ἀλαθείς, καὶ γάλα πιστεύον χαλκὸν ἔσωθεν ἕχειν.

736.—ΑΛΛΟ
Φεύ σὺ Μύρων, πλάσσας οὐκ ἐφθασας· ἀλλὰ σὲ χαλκὸς, πρὶν ψυχήν βαλέειν, ἐφθασε πτηγνύμενος.

737.—ΑΛΛΟ
Χαλκεῖαν τύπτεις δάμαλιν· μέγα σ᾿ ἡπαφε τέχνα, βουκόλε· τὰν ψυχὰν οὐ προσέθηκε Μύρων.

738.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΙΠΑΡΧΩΝ ΑΙΓΤΙΤΙΟΤ
Ἐν βοί ταῦτα εμάχοντο Φύσις καὶ πότνια Τέχνα· ἀμφοτέραις δὲ Μύρων ἵσον ὀπασσε γέρας· δερκομένοις μὲν γὰρ Φύσις κράτος ἡρπασε Τέχνα· αὐτὰρ ἐφαπτομένοις ἡ Φύσις ἐστὶ φύσις.

739.—ΤΟΥ ΑΥΤΟΥ
Ἡπαφε καὶ σὲ μύωπα Μύρων, ὦτι κέντρον ἐρείδεις πλευράς χαλκοχύτως ἀντιτύπτοιο βοὸς, οὐ νέμεσις δὲ μύωπι· τι γὰρ τόσον; εἰ γε καὶ αὐτοὺς ὀφθαλμοὺς νομέων ἡπεροπεῦσε Μύρων.

740.—ΓΕΜΙΝΟΤ
Ἡ βάσις ἡ κατέχουσα τὸ βολίδιον, ἡ πεπέδηται· ἢν δ᾿ ἀφεθῇ ταύτης, φεύξεται εἰς ἀγέλην.

400
THE DECLAMATORY EPIGRAMS

735.—Anonymous

A calf died beside thy heifer, Myron, deceived into thinking that the bronze had milk inside.

736.—Anonymous

Alack! Myron, thou didst not have time to complete thy casting, but the bronze hardened before thou couldst put life into it.

737.—Anonymous

Thou strikest the bronze heifer. Art deceived thee much, herdsman: Myron did not add life.

738.—Julian, Prefect of Egypt

Nature and Queen Art strove in the matter of this cow, and Myron gave to each a prize of equal value. When one looks at it Art robs nature of her superiority, but when one touches it Nature is nature.

739.—By the Same

Myron deceived thee too, gadfly, that thou plungest thy sting into the hard flanks of the bronze cow. But the gadfly is excusable. What wonder! when Myron deceived even the eyes of the herdsmen.

740.—Geminus

It is the base to which it is attached that keeps back the heifer, and if freed from this it will run off
741.—ΑΔΗΛΟΝ
Χάλκεος ἦς, ἐπὶ σοι δὲ γεωτόμος εἴλκεν ἄροτρον
καὶ ξυγόδεσμα φέρων, ψευδομένα δάμαλι.
ἀλλὰ Μύρων τέχνα πανυπείροχος, ὅσ σε δὲ ἐργὼν
ἐμπνουν, ὅσ τινα βοῦν ἐργάτιν εἰργάσατο.

742. <ΦΙΛΙΠΠΟΤ>
"Ἀπαρέ μου τένοντος, ὅ γεωτόνε,
λέπαδα, καὶ σίδαρον αὐλακεργάταν,
χαλκὸν γὰρ ἀμῶν οὐκ ἑσάρκωσεν Μύρων,
tέχνα δὲ ξωπόνησεν ὅψιν ἐμπνοοῦ,
ὡς πολλάκις με κάποιμικασθαί δὲλεων,
εἰς ἔργα δὴ οὐκ εἴσαε, προσδησας βάσει.

743.—ΘΕΟΔΩΡΙΔΑ
Θεσσαλία αἱ βόες αἰδεῖ· παρὰ προθύρουσι δ’ Αθάνας
ἐστάσιν, καλὸν δῶρον, Ἰτωνιάδος·
πᾶσαι χάλκειαι, δυνακαίθεκα, Φράδμονος ἔργον,
καὶ πᾶσαι γυμνῶν σκύλον ἀπ’ Ἰλλυρίων.

744.—ΔΕΩΝΙΔΟΤ
'Ογινόμοι Σώσων καὶ Σίμαις, οἱ πολύαγοι,
oλα βαθυσχίων, ὃ ξένε, ἀπ’ παρολκίδαν
'Ερμᾶ τυρευτὴρ καὶ εὐγλαγι τῶν χιμάραρχων
χάλκεον εὐπώγων ὃδ’ ἀνέθεντο τράγον.
THE DECLAMATORY EPIGRAMS

to the herd. For the bronze lows. See how much alive the artist made it. If you yoke a fellow to it, perhaps it will plough.

741.—ANONYMOUS

Thou wast bronze, deceptive heifer, and the husbandman came up to thee dragging a plough and carrying a yoke. He far excels all other artists, Myron, who by his labour made thee alive, just like a labouring cow.

742.—PHILIPPUS

Take off from my neck, husbandman, the collar, and free me from the iron furrow-cutter; for Myron did not make my bronze into flesh, but his art gave me the aspect of being alive, so that often I even wished to low. He did not, however, let me go to work, but tied me to a base.

743.—THEODORIDAS

These cows are Thessalian, and by the gates of Itonian Athena they stand, a beautiful gift, all of bronze, twelve in number, the work of Phradmon, all wrought from the spoil of the naked Illyrians.

744.—LEONIDAS

The goatherds Soson and Simalus, rich in goats, stranger, seeing that they come from ... dense with 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.
745.—ἈΝΤΤΗΣ

Θάεο τὸν Βρομίου κεραδὸν τράγον, ὡς ἀγερόχως ὄμμα κατὰ λασιάν γαύρον ἔχει γενάν, κυδίων ὁτι οἱ θάμ' ἐν οὐρεσίν ἀμφὶ παρῆδα βόστρυχον εἰς ροδέαν Ναῖς ἐδεκτο χέρα.

746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Εἰς δακτύλιον

Ἐπτὰ βοδὶν σφραγίδα βραχὺς λίθος εἰχὲν ἱστίς, ὡς μιᾶν, ὡς πάσας ἔμπυνα δερκομένας. καὶ τάχα καὶ ἀπέρεψε τὰ βοΐδια· νῦν δὲ κέκλειται τῇ χρυσῇ μάνδρῃ τὸ βραχὺ βουκόλιον.

747.—ΠΛΑΤΩΝΟΣ

Εἰκόνα πέντε βοδὶν μικρὰ λίθος εἰχὲν ἱστίς, ὡς ἡδη πάσας ἔμπυνα βοσκομένας. καὶ τάχα καὶ ἀπέφευγε τὰ βοΐδια· νῦν δὲ κρατεῖται τῇ χρυσῇ μάνδρῃ τὸ βραχὺ βουκόλιον.

748.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Εἰς Διόνυσον γεγλυμμένον ἐν ἀμεθύστῳ

Ἡ λίθος ἔστ' ἀμέθυστος, ἐγὼ δ' ὁ πότης Διόνυσος· ἢ 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.
THE DECLAMATORY EPIGRAMS

745.—ANYTE

Look on the horned goat of Bacchus, how haughtily with saucy eye he looks down on his flowing beard, exulting that often in the mountains the Naiad, caressing his cheeks, took those locks in her rosy hand.

746.—KING POLEMO

On a Ring

This little jasper stone has a seal of seven cows looking like one,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."
749.—ΟΙΝΟΜΑΟΤ
Εἰς Ἐρωτα ἐν καυκῶς γεγυλμμένων
Ἐν κυάθῳ τὸν Ἐρωτα τίνος χάριν; ἄρκετὸν οἶνον
αιθεσθαι κραδήν· μὴ πυρὶ πῦρ ἔπαγε.

750.—ἈΡΧΙΟΤ
Εἰς βόες ἐν δακτυλίῳ
Τὰς βοῦς καὶ τὸν ἱασπὶν ἴδὼν περὶ χειρὶ δοκῆσεις
tὰς μὲν ἀναπνεεῖν, τὸν δὲ χλοηκομέειν.

751.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ
Ἀ σφραγὶς ὕκινθος· Ἀπόλλων δὲ ἐστὶν ἐν αὐτῇ
cαὶ Δάφνη· ποτέρου μᾶλλον ὁ Δητοίδας;

752.—ΑΣΚΛΗΠΙΑΔΟΤ, τινὲς δὲ ἈΝΤΙ-
ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
Εἰμὶ Μέθη τὸ γλύμμα σοφῆς χερός, ἐν δὲ ἀμεθύστῳ
γέγυλμμα· τέχνης δὲ ἡ λίθος ἄλλοτριή.
ἀλλὰ Κλεοπάτρης ἱερὸν κτέαρ· ἐν γὰρ ἀνάσσῃς
χειρὶ θεόν νήφειν καὶ μεθύουσαν ἔδει.

753.—ΚΛΑΤΔΙΑΝΟΤ
Εἰς κρύσταλλον ἐνδον ὕδωρ ἔχουσαν
Χιονὴ κρύσταλλος ὑπ’ ἀνέρος ἀσκηθεῖσα
deίξειν ἀκρασίοιο παναίολοι εἰκόνα κόσμου,
οὐρανὸν ἄγκας ἔχοντα βαρύκτυπον ἐνδοθεῖ πόντον.
THE DECLAMATORY EPIGRAMS

749.—OENOMAUS

On Love carved on a Bowl

Why Love on the bowl? It is enough for the heart to be set on fire by wine. Add not fire to fire.

750.—ARCHIAS

On Cows carved on a Ring

Looking at the cows and the jasper on my hand, you will fancy that the cows breathe and the jasper puts forth grass.

751.—PLATO THE YOUNGER

The stone is Hyacinthus,¹ and on it are Apollo and Daphne. Of which was Apollo rather the lover?

752.—ASCLEPIADES OR ANTIPATER OF THESSALONICA

I am Drunkeness, 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 clapping within it the deep-voiced sea.

¹ Jacinth. ² Because it was spherical.
GREEK ANTHOLOGY

754.—TOY AYTOY
a. Εἰπ’ ἀγε μοι, κρύσταλλε, λίβω πεπτυκασμένον ὕδωρ
tίς πηξεν; β. Βορέης. a. Ἡ τίς ἐλυσε; β. Νότος.

755.—ADESPOPON
Εἰς Σκύλλαν χαλκὴν
Εἰ μὴ χαλκὸς ἐλαμπεν, ἐμάνυε δ’ ἐργον ἀνακτος
ἐμμεναι Ἡφαίστου δαιδαλέοιο τέχνας,
αὐτὴν αὖ τις Σκύλλαν ὀίσσατο τηλόθι λεύσσων
ἔστάμεν, ἐκ πόντου γαῖαν ἀμειψαμέναν
τόσσον ἐπισισείει, τόσσον κότον ἀντία φαίνει,
οἶνον ἀπὸ πελάγευς συγκλονέουσα νέας.

756.—AIMILIIANOT
Τέχνας εἰνεκα σείο καὶ ἡ λίθος οἰδε βρυάζειν,
Πραξίτελες· λύσσων, καὶ πάλι κωμάσοραι.
νῦν δ’ ἥμιν οὐ γῆρας ἔτ’ ἅδρανες, ἀλλ’ ὁ πεδητὰς
Σειλίνος κόμων βάσκανός ἐστι λίθος.

757.—SIMOWNIDOT
’Ιφιων τὸδ’ ἐγραψε Κορίνθιος. οὐκ ἐνι μῶμος
χερσίν, ἐπεὶ δόξας ἔργα πολὺ προφέρει.

758.—TOY AYTOY
Κίμων ἐγραψε τὴν θύραν τὴν δεξιάν,
tὴν δ’ ἐξίοντων δεξιάν 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.—ΑΔΕΣΙΠΟΤΟΝ
Εἰς λίθος, ἁρµ', ἐλατήρ, ἵπποι, ξυγόν, ἡνία, μάστιξ.

760.—ΑΛΛΟ
Εἰς λίθος, ἁρµ', ἐλατήρ, πώλοι, ξυγός, ἡνία, Νίκη.

761.—ΑΔΗΛΟΝ
Εἰς βότρυν ἐκ χρωμάτων
Μικροῦ κατέσχον τῶν βότρυν τοῖς δακτύλοις,
ὑπεραπατηθεὶς τῇ θέα τῶν χρωμάτων.

762.—ἈΒΔΑΒΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ
Εἰς δίσκον Ἀσκληπιάδου
"Ἡφαιστός μ' ἐτέλεσσε καμῶν χρόνον· ἀλλὰ Κυθείρη
ἀνδρός εὗ θαλάμων εἳλετο λαθρίδιως,
"Ἀγχίσῃ δ' ἐπορεύν κρυφῆς μυημήν εὐνής·
καὶ μ' Ἀσκληπιάδης εὑρε παρ' Ἀινεάδαις.

763.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΙΠΑΡΧΩΝ
ΑΙΤΤΙΤΙΟΤ
Εἰς ἀρχοντικὸν πέλεκυν
"Ἡν μὲν ἀλτραίνης, πέλεκυν βλεφάροις δοκεύεις·
ἣν δὲ σαφρονέρης, ἀργυρὸς εἰμι μόνον.

410
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.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κωνωπεῶνα

Οὐ βριαρὸν τινα θῆρα, καὶ οὐ τινα πόντιον ἵθεν, οὐ πτερὸν ἀγρεύω πλέγμασιν ἡμετέροις, ἀλλὰ βροτοὺς ἐθέλοντας· ἀλεξίτειρα δὲ τεχνὴ ἀνέρα μυιάων κέντρον ἀλευρόμενον ἐκ θαλισις ἀβρώτα μεσημβριάοντα φυλάσσει, οὔδεν ἀφαυροτέρη τείχεος ἀστυνόχου. ὑπνοι δ' ἀστυφέλικτον ἀγω χάριν· ἀλλὰ καὶ αὐτοὺς δῴᾶς μυιοσόβου ρύῳμαι ἀτμενίης.

765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτῷ

Καλλιγάμοις λέκτροις περικίδναμαι· εἰμὶ δὲ κεδυῆς δίκτνον οὐ Φοίβης, ἀλλ' ἀπαλῆς Παφίης. ἀνέρα δ' ὑπνόοντα μέτο πολύωτι καλύπτω, ξωφόρων ἀνέμων οὔδεν ἀτεμβόμενον.

766.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτὸ

Πλέγμασι μὲν σκοπός ἔστι περισφύξαι πετεννῶν ἔθνεα καὶ ταχυνοὺς ἐνδοθεὶν ὀρταλίχους· αὐτὰρ ἐγὼ σεύειν ἐπιτερτομαι, οὔδὲ καλύπτω ἐνδοθεὶ, ἀλλ' εἰργῷ μᾶλλον ἐπειγομένους. οὔδὲ μὲ τις λήσεις, καὶ εἰ βραχὺς ἔπλετο, κώνωψ· ἡ ἡμετέρης διαδύσ πλέγμα λαυστασίς. ὁμελά τον σώζω· μερόπεσσι δὲ λέκτρα φυλάσσω. ἢ ρά τις ἡμείων ἔστι δικαιότερος;
THE DECLAMATORY EPIGRAMS

764.—PAULUS SILENTIARIUS

On a Mosquito Net

No powerful beast, or fish of the sea, or bird do I catch in my meshes, but men willing to be caught. My defensive art, in no wise inferior to a city’s wall, keeps a man who would avoid the sting of flies uneaten as he takes his siesta after the midday meal. I bring him the gift of undisturbed slumber, and save the slaves themselves from their service of chasing the flies away.

765.—BY THE SAME

On the Same

I am hung round wealthy bridal beds and am the net, not of the huntress Artemis, but of the tender Queen of Paphos. I cover the sleeper with a many-meshed web, so that he in no way loses the life-giving breeze.

766.—AGATHIAS SCHOLASTICUS

On the Same

It is the office of nets to surround the winged tribes and enclose their quick brood; but I take pleasure in chasing them away and do not cover them round, but rather keep them off when they attack. Not a single mosquito, however small, will manage to get through the fabric of my net. One may say that I save from death the winged creatures while I guard the beds of men. Can anyone be more righteous than I am?
GREEK ANTHOLOGY

767.—TOY AYTOY

Εἲς τά βλαν

‘Εξόμενος μὲν τῇ ὅδε παρ’ εὐλαίγγυ τραπέζῃ παίγνια κινήσεις τερπνὰ βολοκτυπίσης. μήτε δὲ νικήσας μεγαλίξεο, μήτ᾿ ἀπολειφθεὶς ἄχυνυο, τὴν ὀλίγην μεμφόμενος βολίδα. καὶ γὰρ ἐπὶ σμικροῖσι νόοις διαφαίνεται ἄνδρός, καὶ κύβος ἀγγέλλει βένθος ἐχεφροσύνης.

768.—TOY AYTOY

Εἲς τὸ αὐτὸ

Παίγνια μὲν τάδε πάντα. Τύχης δ᾿ ἐτερότροπος ὀρμῆ ταῖς ἀλόγους ταύταις ἐμφερεται βολίσιν· καὶ βροτέον βιότον σφαλερὸν μίμημα νοήσεις, νῦν μὲν ὑπερβάλλων, νῦν δ᾿ ἀπολειπόμενος. αἰνέομεν δὴ κείνον, ὅς ἐν βιότῳ τε κύβῳ τε χάρματι καὶ λύπῃ μέτρων ἐφημόσατο.

769.—TOY AYTOY

Εἲς τὸ αὐτὸ

Τοῖς μὲν πρηνύνοις τάδε παίγνια, τοῖς δ᾿ ἀκολάστοις λύσσα καὶ ἀμπλακιῖ καὶ πόνοις αὐτόματος. ἄλλα δὲν μὴ λέξῃς τιθεμάχου ὑστατος ἑρπνών, μηδ᾿ ἀναροβιδήσῃς ρυνοβόλω ρατάγγῃ. δει γὰρ μὴτε πονεῖν ἐν ἀθώρμασι, μήτε τι παίζειν ἐν σπουδῇ· καὶρψ δ᾿ ἱσθι νέμειν τὸ πρέπον.
THE DECLAMATORY EPIGRAMS

767.—By the Same

On a Draught-board

Seated by this table made of pretty stones, you will start the pleasant game of dice-rattling. Neither be elated when you win, nor put out when you are beaten, blaming the little die. For even in small things the character of a man is revealed, and the dice proclaim the depth of his good sense.

768.—By the Same

On the Same

These things are all play. The shifting current of Fortune is pictured in these unreasoning dice, and, now a winner, now a loser, you will perceive in them the unstable image of mortal life. We praise him who in life and in play imposes a limit on his joy and grief.

769.—By the Same

On the Same

To men of gentle disposition this is play, but to those lacking in self-restraint it is madness and wandering of the wits and self-imposed pain. If you come in last, speak no word of offence to God, nor boil over and snort loudly. One should neither give oneself trouble in a matter of play, nor play in serious matters. Learn to allot to the hour what befits it.
GREEK ANTHOLOGY

770.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΩΤ

Εἰς ποτήριον οἶκείας θυγατρὸς παρθένον
Χεῖλος Ἀνικήτεια τὸ χρύσεον εἰς ἐμὲ τέγγες
ἀλλὰ παρασχολὴν καὶ πόμα νυμφίδιον.

771.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ

Εἰς φιάλην ἔχουσαν κινομένους ἰχθύας
᾿Οντως Βάκχον ἔδεκτο Θέτης· νῦν μόδος Ὄμήρου,
ὅψε μέν, ἀλλ’ εὑρεν πίστιν ἐτητυμίης.

772.—ΦΩΚΑ ΔΙΑΚΟΝΟΤ

Εἰς φιάλην ἐν ἤ συνάγονται τὰ περίττα
Οἰνοχόφ φίλον εἰμὶ μόνῳ δέπτας, οὔνεκεν αὐτῷ
Βάκχον ἀσαλήξῳ τὸν περιλειπόμενον.

773.—ΠΑΛΛΑΔΑ

Χαλκοτύποις τὸν ᾿Ερωτα μεταλλάξας ἐπόησε
τήγανον, οὐκ ἀλόγως, ότι καὶ αὐτὸ φλέγει.

774.—ΓΛΑΤΚΟΤ ΑΘΗΝΑΙΟΤ

᾿Α Βάκχα Παρία μέν, ἐνεψύχωσε δ’ ὁ γλύττας
τὸν λίθον· ἀνθρώποι δ’ ὡς βρομαξιμέναι.
ὁ Σκόπα, ᾿α θεοποιὸς <ἀπιστοῦ> ἐμήσατο τέχνα
θαύμα, χυμαιροφόνον Θυιάδα μαίνομέναν.
THE DECLAMATORY EPIGRAMS

770.—PAULUS SILENTIARIUS

On a Cup belonging to his own Unmarried Daughter

Anicetia moistens her golden lips in me, and may I give her the bridal draught too.

771.—JULIAN, PREFECT OF EGYPT

On a Cup on which Swimming Fish were chased or painted

Thetis¹ really received Bacchus: at length the truth of Homer's story² 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 produced a great marvel, a Thyad, the frenzied slayer of goats.

¹ i.e. the sea. ² Hom. II. vi. 136.
775.—ΤΟΥ ΑΥΤΟΥ

'Ἡ Βάκχη Κρονίδην Σάτυρον θέτο· εἰς δὲ χορείαν
θρώσκει μαυρομένων ὡς βρομιαζόμενος.

776.—ΔΙΟΔΩΡΟΤ

Ζεύξιδος ἢ χροιή τε καὶ ἡ χάρις· ἐν δὲ μὲ μικρὴ
kρυστάλλῳ τὸ καλὸν δαίδαλον Ἀρσινόη
γράψας τοῦτ’ ἔπορευ Σάτυρήιος. εἰμὶ δ’ ἀνάσσης
eἰκών, καὶ μεγάλης λείπομαι οὐδ’ ὀλίγον.

777.—ΦΙΛΙΠΠΟΤ

"Ἰδ’ ὡς ὁ πῶλος χαλκοδαιδάλῳ τέχνα
κορωνῶν ἔστηκε· δριμὺ γὰρ βλέπων
ὕψαυχευτεί, καὶ διηνεμομένας
κορυφῆς ἑθέλρας οὐρίωκεν ἐς δρόμον.
δοκέω, χαλινοῦς εἰ τις ἡμιοστρόφος
ἐναρμόσῃ γένυσσι κάπικεντρίσῃ,
ἂν σὸς πόνος, Δύσιππε, καὶ παρ’ ἐλπίδας
τὰ χ’ ἐκδραμεῖται· τὰ τέχνα γὰρ ἐμπνέει.

778.—ΤΟΥ ΑΥΤΟΥ

Γαῖαν τὴν φερέκαρπον ὅσην ἔξωσε περίχωθων
ὡκεανὸς μεγάλῳ Καίσαρι πειθομένην,
καὶ γλαυκῇ μεθαλασσαν ἀπηκριβῶσατο Καρπῶ
κερκίσιν ἱστοπόνοις πάντ’ ἀπομαξαμένη.
Καίσαρι δ’ ἄκαλλον χάρις ἡθομεν· ἡν γὰρ ἀνάσσης
δώρα φέρειν τὰ θεοὶς καὶ πρὶν ὀφειλόμενα.

1 Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.
THE DECLAMATORY EPIGRAMS

775.—BY THE SAME

The Bacchante has made the son of Cronos a Satyr, and he rushes to the frenzied dance as if he were in Bacchic fury.¹

776.—DIODORUS

The colour and the beauty is worthy of Zeuxis; but Satyreus 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 καάρας in l. 3, where καάρας is a conjecture) conceals the clue to the identity of the queen. She was probably Oriental.
779.—ΑΔΕΣΠΟΤΩΝ

Εἰς βάσιν τοῦ ὁρόλογίου τοῦ ἐις τὴν ἄψίδα τῆς κειμένης
ἐις τὴν βασιλικήν

Δῶρον Ἰουστίνου τυραννοφόνου βασιλῆς
καὶ Σοφίης ἀλόχου, φέγγους ἐλευθερίης,
ὑπάρχων σκοπίαξε σοφὸν σημάντορα χαλκὸν
αὐτῆς ἐκ μονάδος μέχρι δυσδεκάδος,
ὅτι λαύσατε Δίκης θρόνων ἣμοιχεύων
ἐὑρεν Ἰουλιανὸς χερσίν ἀδώροδοκοῖς.

780.—ΑΔΕΣΠΟΤΩΝ

Εἰς ὁρόλογιον

῾Ορανῶν ἀ χαροῆσα σοφὰ λίθος, ἐ διὰ τυτθοῦ
γνώμονος ἀελίῳ παντὶ μερισθομένα.

781.—ΑΔΙΔΛΟΝ

Εἰς κάγκελον οἰκίας

῾Ήν κλείσῃς µ’, ἀνέωγα· καὶ ὧν οἶξης µ’ ἐπικλαῖσεις.¹
τοῖσι ἐῶν τηρεῖν σὸν δόμον οὐ δύναμαι.

¹ I write µ’ ἐπικλαῖσεις 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.
On the Base of the Sun-dial in the Arch of the Basilica

Look, Light of Freedom, on this gift of our emperor Justin, 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.

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.

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.

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.
782.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ
Εἰς ὠρολόγιον
Ἐνθάδε μιστύλλουσι δρόμον Φαεθοντίδος αὐγῆς
ἀνέρεσ ὁράων ἀμφὶ δυνακάδιν,
ῦδασὶ δ' ἥλιοιο ταλαντεύουσι κελεύθους,
ἐς πόλον ἐκ γαίης μὴτιν ἐρεισάμενοι.

783.—ἈΓΗΛΟΝ
Εἰς 'Ερμαφρόδιτον ἐν λουτρῷ ἱστάμενον
Ἄνδράςιν 'Ερμῆς εἴμι, γυναιξί δὲ Κύπρις ὁρῶμαι:
ἀμφοτέρων δὲ φέρω σύμβολα μοι τοκέων.
τούνεκεν οὐκ ἠλόγως με τὸν Ἐρμαφρόδιτον ἐθευτὸ
ἀνδρογύνοις λουτροῖς παιδα τὸν ἀμφίβολον.

784.—ἈΓΗΛΟΝ
Εἰς λουτρὸν μικρὸν
Μὴ νεμέσα βαιοῖσιν ἡριὰς βαιοῖσιν ὁπῆδειν.
βαιὸς καὶ Παφίης ἐπλετο κόδρος Ἐρως.

785.—ἈΓΗΛΟΝ
Εἰς καμάραν τοῦ φόρου πρὸς τὴν δύσιν
Μηνᾶς χρύσεων ἔργου ἐδείχθατο πᾶσιν ὁδίταις,
κυδαίνων πτολεθρον ἐριχρύσων βασιλῆων.

786.—ἌΔΔΟ
Τόνδε καθιδρύσαντο θεῷ περικαλλέα βωμόν,
Λευκῆς καὶ Πτελέου μέσον ὅρον θέμενοι.
THE DECLAMATORY EPIGRAMS

782.—PAULUS SILENTIARIUS

On a Water-clock

Here men divide the course of bright Phaethon into twelve hours and measure the sun’s path by water, lifting up their minds from earth to heaven.

783.—ANONYMOUS

On a Hermaphrodite which stood in a Bath

To men I am Hermes, but to women appear to be Aphrodite, and I bear the tokens of both my parents. Therefore not inappropriately they put me, the Hermaphrodite, the child of doubtful sex, in a bath for both sexes.

784.—ANONYMOUS

On a Small Bath

Revile not small things. Small things possess charm. Cypris’ son, Eros, was small too.

785.—ANONYMOUS

On a Vaulted Chamber on the West Side of the Forum

Menas built the golden structure for all travellers, glorifying the city of our kings rich in gold.

786.—ANONYMOUS

The inhabitants erected to the god this beautiful altar, placing it here as a sign to mark the boundary
GREEK ANTHOLOGY

ἐνναέται, χώρης σημήνιον ἀμμορίης δὲ αὐτὸς ἀναξ μακάρων ἐστὶ μέσος Κρονίδης.

787.—ΣΩΦΡΟΝΙΟΤ ΠΑΤΡΙΑΡΧΟΤ

Εἰς τόπον ἐπιξενομένον
Ὁ πρὶν ἀλούμενος καὶ ἄνεστιον ἐχων ἐλαύνων, εἰτ’ ἄφ’ ὀδοιπορίης, εἰτ’ ὑπὸ ναυτιλίης, ἐνθάδε νῦν προσιῶν στήσον, ξένε, σὸν πόδα δεῦρο, μακατάειν ἐθέλων, οἶκον ἐτοιμον ἐχων. εἴ δὲ με καὶ τὶς ἐτευξεν ἀνακρινέοις, πολιήτα: Εὐλόγιος, Φαρίς ἀρχιερεὺς ἀγαθός.

788.—ΑΔΕΣΠΟΤΟΝ

"Ολβίον ἀνθρώποισιν ἔχει φάσον ἄμβροτος αἰῶν σήσιν ὑπ’ ἐννεσίς, εὐγενέτειρα Τύχη. νεῦματι γὰρ σῷ πάντα φέρει κλέος ὑ’ ποτε χειρὶ δεξιτερῇ παρέχεις αὐχένα θεσπέσιον. τυῖτῳ καὶ βασιλῆς ἀμύμονος ἀρμόζονται, καὶ λογίων ἀγέλης ἄμβροτοι ἡγεμόνες: καὶ νῆς λιμένεσι σατερίων ἀμπαύονται σῇν δὲ ἄρηγοσύνην σωζόμεναι πελάγει: καὶ πόλεις χαίρουσιν ἀκύμονος, ἣδε τε λαοί, καὶ θαλερῶν πεδίων λείμακες ἄμβροσιοι. τοῦνεκα σῴν θεράποντα πρὸς ὄλβιον ἀθρῆςασα

789.—ΑΔΕΣΠΟΤΟΝ

Τέκτονά με σκοπίαξε σοφῶν κοσμήτορα μύθων, ἰδύνοντα τέχνην εὐπτηχ κανόνι.

424
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 adorner of learned discourse, who direct my art by the rule of eloquence.

¹ From Demosth. vii. 39. The places are in the Thracian Chersonese.
790.—ΑΝΤΙΠΑΤΡΟΤ

Τὶς ποκ’ ἀπ’ Ὄυλύμπου μετάγαγε παρθενῶνα,
τὸν πίαρος οὐρανίους ἐμβεβαιῶτα δόμους,
ἐς πόλιν Ἀνδρόκλου, θοῦν βασιλείαν ᾿Ιωνοῦ,
τὰν δορὶ καὶ Μοῦσας αἰτητάταν ᾿Εφεσοῦν;
ἡ γὰρ φιλαμένα, Τιτυνκτόνε, μέξου Ὀλύμπου
τὰν τροφὸν, ἐν ταύτα τὸν σὸν ἔθεν θάλαμον.

791.—ΑΠΟΛΛΩΝΙΔΟΤ

Μητρὶ περιστεφέος σηκοῦ, Κυθέρεια, θαλάσσῃ
κρητιδας βυθίς αἰώνας οἴδαμα τηςαμένης
χαίρει δ’ ἀμφὶ σε πόντοις, ἐπὶ ἕβο γυμνοὶ πνεῦσιν
άφρον ὑπὲρ ναόν κυάνεον γελάσας.
εἶνεκα δ’ εὐσεβίης, νηοῦθ’ν δὲν ἐγείρατο σεῖο
Πόστουμος, αὐχήσῃ μέξουν, ᾿αφλοῖς ᾿Πάφου.1

792.—ΑΝΤΙΠΑΤΡΟΤ

Νικίεω πόνος οὖν τοῖς ἀειξόουσα Νεκυία
ἡσκημαί πάσης ἡρίον ἡλικίῆς.
δώματα δ’ Αἰδώνησ ἐρευνησάως ᾿Ομήρου
γέγραμμα κείπου πρῶτον ἀπ’ ἀρχετύπου.

1 The poem is very corrupt. The MS. has in l. 1 περι-
στεφέεα σηκῶν. In l. 4 Jacobs corrects to ἀβρόν ... κυάνεον
and I render so, but the aorist γελάσας can scarcely be right.
THE DECLAMATORY EPIGRAMS

790.—ANTIPATER

On the Temple of Artemis at Ephesus

Who was it that transported the maiden's chamber, that once stood in the celestial palace, from Olympus to Ephesus the city of Androclus, the queen of the Ionians, swift in battle, most excellent in war and letters? Was it thyself, slayer of Tityus, who, loving thy nurse 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.
GREEK ANTHOLOGY

793.—ΙΟΤΛΙΑΝΟΥ ΑΠΟ ΤΙΠΑΡΧΩΝ ΑΙΓΓΙΠΠΙΟΤ

Εἰς τὴν Μύρωνος βοῦν
Πόρτιν τὴν Ἴδων, τάχα τοῦτο βοήσεις·
"Ἡ φύσις ἀπυος ἐστιν, ἢ ἐμπυος ἐπλετο τέχνη." 

794.—ΤΟΥ ΆΤΟΥ

Εἰς τὸ αὐτὸ
Βουκόλη, πὴ προθέμεν με βιάζεαι; ἵσχεο νῦσσων
οὐ γάρ μοι τέχνη καὶ τὸδ' ὅπασσεν ἔχειν.

795.—ΤΟΥ ΆΤΟΥ

Εἰς τὸ αὐτὸ

"Ἡ χαλκὸν ζῶσε Μύρων σοφὸς, ἢ τάχα πόρτιν
χάλκωσε ζωὰν ἐξ ἀγέλας ἐρύσας.

796.—ΤΟΥ ΆΤΟΥ

Εἰς τὸ αὐτὸ

Πλάστα Μύρων, σὲο πόρτιν ὀδοῦπορος ἤλθεν
ἐλάσσων·
χαλκοῦ δὲ ψαῦσας, φῶρ κενὸς ἐξεφάνη.

797.—ΤΟΥ ΆΤΟΥ

Εἰς τὸ αὐτὸ

Εἰσορῶν με λέων χαίνει στόμα, χερσὶ δ' ἀείρει
γειοπόνος ξεύγηλην, ἄγρονόμος κορύνην.

428
THE DECLAMATORY EPIGRAMS

793.—JULIAN, PREFECT OF EGYPT

On Myron's Heifer

Looking on this heifer of Myron's you are like to cry out: "Either Nature is lifeless, or Art is alive."

794.—BY THE SAME

On the Same

Neat-herd, whither dost thou force me to advance? Stop from goading me. Art did not bestow motion on me too.

795.—BY THE SAME

On the Same

Skilled Myron either made the bronze alive or drove off a live heifer from the herd and made it into bronze.

796.—BY THE SAME

On the Same

Sculptor Myron, a traveller came to drive off thy heifer, and feeling the bronze turned out to be a futile thief.

797.—BY THE SAME

On the Same

A lion when he sees me opens his mouth wide, the husbandman picks up his yoke and the herd his staff.
798.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὑτὸ

Τῇ βιάζεται ἀπνοον ἔργου. ἐκ φύσεως τέχνη οὗ γὰρ φύσιν εὐρετό τέχνη.

799.—ἈΔΗΛΟΝ

Ἐν τῷ πορφυρῷ κίονι τῷ ὄντι εἰς τὸ Φιλαδέλφιον

Εὐνοούσα μὲν βασίλεια Μοῦσηλίος· ἔργα βοῶσιν δημόσιων σθεναρῆν πράγματα πίστιν ἔχει. Μοῦσεῖον 'Ρώμη δ' ἔχαρίσσατο, καὶ βασιλείας εἰκόνα θεοπεσίν ἐντὸς ἐγραφὲ δόμων, τιμὴν μουσοπόλεως, πόλεως χάριν, ἐλπίδα κούρων, δ' ὅπλα δὲ τῆς ἀρετῆς, χρήματα τοῖς ἁγαθοῖς.

800.—ἈΔΗΛΟ

Ἐν τῷ αὐτῷ

Ταῦτα λόγοις ἀνέθηκεν ἐκῶν Μοῦσηλίος ἔργα, πιστεύουν καθαρῶς ὡς θεός ἐστι λόγος.

801.—ἈΔΗΛΟ

Ἐν τῷ αὐτῷ

Μοῦσείου τὰ μὲν αὐτὸς ἐτεῦξατο, πολλὰ δὲ σώσας ἐστῶτα σφαλερῶς, ὑδρύσεν ἀσφαλέως.

¹ A place so called because the statues of the sons of Constantine the Great stood there.

439
THE DECLAMATORY EPIGRAMS

798.—By the Same

On the Same

Bear with it, Myron: Art is too strong for thee: the work is lifeless. Art is the child of Nature, for Art did not invent Nature.

799.—Anonymous

On the Porphyry Column in the Philadelpheion

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.
GREEK ANTHOLOGY

802.—ΑΔΗΛΟΝ
Eıs eikόνα Ἀρκιανοῦ βασιλέως
Μορφῆν τήν ὀράς ζωῆν ἐναλάγκιον ἵππῳ,
Μαρκιανὸν φορέοντι, βροτῶν βασιλῆα γενέθλης·
δεξιερῆν δ’ ἔταυσσε, θέοντα δὲ πῶλον ἐπελγεὶ
dυσμενέος καθύπερθεν, ὅτις κεφαλῇ μιν ἀείρει.

803.—ΑΔΗΛΟΝ
Eıs eikόνα Σοφίας Αὐγουστῆς ἐν τῇ εἰσόδῳ τοῦ Ζευξίππου
Αὐσονίων δέσποιναν Ἰούλιανὸς πολιούχος
ὡς σοφίς Μεστῆν ἀνθετο τῆν Σοφίην.

804.—ἈΛΛΟ
Eıs στήλην Ἰουστίνου βασιλέως
Ἰουστίνον κατὰ χρέος τὸν δέσποτην
Ἰούλιανὸς ὑπαρχός, ὡς εὐεργέτην.

805.—ΑΔΗΛΟΝ
Eıs στήλην Ἀρεῶς κεχωσμένην ἐν Θράκῃ
Εἰς ὁκεὺρος οὗτος ἐπὶ χθονὶ κέκλυται Ἀρῆς,
οὕτω κερεικής ἐπιβηθήσεται ἐθνεὰ Γότθων.

806.—ΑΔΗΛΟΝ
Eıs ὀρολόγιον
Κῆτος ἐν δὲ χῶρος· ἀπὸ σκειρῶν δὲ πετῆλων
νυκτοφανῆς τελέθων ἐσκέπεν ἥλιον.
THE DECLAMATORY EPIGRAMS

802.—Anonymous

On a Portrait of the Emperor Marcian

Thou seest this shape, like a live horse, carrying Marcian, ruler of the race of men. His right hand is outstretched and he spurs on the galloping horse above a foeman, who seems to support its weight on his head.

803.—Anonymous

On a Portrait of the Empress Sophia at the Entrance of the Bath Zeuxippus

Julian, the prefect of the city, dedicated here Sophia (Wisdom), the queen of the Italians, as being herself full of wisdom.

804.—Anonymous

On a Column with a Statue of the Emperor Justin

Julian the prefect dutifully set up here the statue of Justin his master and benefactor.

805.—Anonymous

On a Stele of Ares partly buried in Thrace

As long as this fierce Ares rests on the ground the peoples of the Goths shall never set foot in Thrace.

806.—Anonymous

On a Sun-dial

This place was once a garden, and the shade of the leaves shutting out the sun made it like night.
GREEK ANTHOLOGY

νῦν δὲ παναγιλήνετα καὶ εὐδιον εὕρε τελέσσαι
Σέργιος αὐτόπτης μυστιπόλος Τριάδος,
ἐνθα λίθοι στατὸς οὕτος ἀειδίνητον ἀνώγκην ἐπτάκις ἀγγέλλει ἀντυγος οὐρανίης.

807.—ΑΛΛΟ

Μηχανικὴ Φαέθοντα βιάζεται ἀρμονικοῖς
γνώμοσιν ἀγρεύειν τὸν δρόμον ἡλίουν:
βαιὸς δ’ ἁμφιέπτει λίθος ἀντυγας Ἡργενείης ὄρονόμῳ σοφία καὶ σκιόειν τύφῳ.
Σεργίου ἀρχιερῆς ἐπορανήσσων ἐφετμαῖς
τούτο συνειργάσθη ἐργον ἐπιχθονίων.

808.—ΚΤΡΟΤ ΑΠΟ ΤΙΠΑΤΩΝ

Εἰς τὴν Μαξιμίνου οἰκίαν

Δείματο Μαξιμίνος νεοπηγέος ἐνδοθί Ἀρώμης,
αὐταῖς ἥιόνεσσι θεμείλα καρτερὰ πῇξας.
ἀγλαίη δὲ μοι ἁμφὶς ἀπειρεῖθη τετάνυσται.
τῇ καὶ τῇ καὶ ὀπισθει νἐχῳ πτόλῳ ἀλλὰ καὶ ἀντὶν
πάνθ’ ὁρῶ γαίης Βιθυνηίδος ἀγλαὰ ἔργα.

ἡμετέροις δ’ ὑπένεφθην ἐρισθενέεσσι θεμέθλοις
ποντὸς ἀλὸς προχοῆ κυλίνδεται εἰς ἅλα δίαν,
tόσσον ἐπιψαῦνοι, ὀπόσον χθονὸς ἀκρα δήμηι.
pολλάκι δ’ ἐξ ἐμέθεν τις ἐδώ μέγα θυμὸν ἱάνθη
βαιὸν ὑπερκύψας, ἐπεὶ εἰσίδειν ἄλλοθεν ἄλλα,
δένδρα, δώματα, νῆας, ἅλα, πτόλιν, ἡρα, γαῖαν.
THE DECLAMATORY EPIGRAMS

But now Sergius, the patriarch, who hath seen with his eyes and reveals the mysteries of the Holy Trinity, contrived to make it bright and sunlit. Here this fixed stone seven times\(^1\) 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.”
GREEK ANTHOLOGY

809.—TOY AYTOY

Εἰς ἄγαλμα Πινδάρου

Πίνδαρον ἵμερόντα παρ’ ὑδασὶ Κῦρος ἐγείρει,
οὖνεκα φορμίζων εἶπεν “Ἀριστον ὑδὼρ.”

810.—ΑΔΗΛΟΝ

Οὗτος Ἰούστινος Σοφίη σχεδόν· ἀμφότεροι δὲ
χρύσεον ἔργον ἐπεύξαν ἀπ’ Ἀσσυρίου θριάμβου.

811.—ΑΔΗΛΟΝ

Φαίδρον Ἰουστινιανὸς ἄναξ ἐμὲ χῶρον ἐγείρει,
’Ηέλλω παρέχων θάμβος ἀνερχομένω.
οὔποτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἐδρακε κάλλος
ὑψόθεν οὐρανίην οἶμον ἐπερχόμενος.

812.—ΑΔΛΟ

Εἰς Ἰουστῖνον

Θεῖον Ἰούστινου, καθαρὸν φροντήτορα θεσμῶν,
Δοµνῖνος καθαροῖς ἐν προθύροις Δίκης.

813.—ΑΔΛΟ

Εἰς Σοφίαν αὐτοῦ γυναῖκα

Τῆς Σοφίας τόδ’ ἄγαλμα Δίκης προπάροιδε θυράων,
οὐ γὰρ ἀνευθείς δίκης ἑπρεπε τὴν σοφίαν.

1 Olymr. 1. 1.
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

Νύμφαι Νηώides, μετανάστιοι, οὐχ ἀμα πάσας
eἴξειν ὀδύμην χεῦμασιν ἡμετέροισιν:
eἰ δὲ τόσην τὸ λοετρὸν ἔχει χάριν, οὐδὲν ὄνησει
ὁ φθόνος, εἰ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

815.—ΑΛΛΟ

Εἰς νῦν σπεύδεις ὅρών ἀκεσώδυνον ὕδωρ;
eὐφροσύνης τὸ λοετρὸν ἀπορρύπτει μελεδώνας:
μόχθον ἐλαφρίζει τόδε γὰρ ποίησε Μιχαήλ,
ὅς κρατήρας βασιλικὸς αὐλῆς ἡγεμονεύει.

816.—ΑΛΛΟ

Εἰς μυσώριον τῶν Ἑὐβοῦλον

'Αντία Τηλεμάχου καὶ ἐγγύθι Πηνελοπείης
tίπτε, πολυφράδμον, πολυταρβέα χεῖρα τιτάνεις;
οὐκ ἐρέει μνηστήρισι τεὸν ποτε νεῦμα τιθήνη.

817.—ΑΛΛΟ

Εἰς ἱνδυτήν

'Εν τῇ τραπέζῃ τῶν ἀχράντων θυμάτων
πάθη τυθέντων τῶν ὑπὲρ Χριστοῦ γράφων:
οὐσπερ γὰρ αὐτῶ πρὸς σκέπην ἔχειν Πέτρος,
φρυκτοῦ τέθεικά 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.
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.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?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.

² i.e. signing to the nurse not to reveal who he is. Od. xix. 479.
818.—ΑΛΛΟ
Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ
Καὶ Πέτρος ἄλλος, τὸν τάφον τοῦ Κυρίου
tὸν ξωποιοῦν εἰσιδεῖν μὴ συμφθάσας,
ἐγλυφὰ δίσκον, μνήματος θείου τύπων,
ἐν οἷό τὸ Χριστοῦ σῶμα κύψας προσβλέπω.

819.—ΑΔΗΛΟΝ
Εἰς ποτήριον ἐν τῷ αὐτῷ
Κρατήρ νοητὸς πνεῦματος θείου βλύσει
κατανύξεως ῥοῦ ἐγχέω ταῖς καρδίαις.

820.—ΑΛΛΟ
Εἰς εἴσοδον τῆς Ἰρίας
Τούτον Ἰουστινιανὸς ἀγακλέα δείματο χώρον,
ὡδετέ καὶ γαλή κάλλος ἐπικρεμάσας.

821.—ΑΔΗΛΟΝ
Εἰς τὸ αὐτό
Κοίρανοι, ὑμετέρην ἀρετὴν κάρτος τε καὶ ἔργα
αὐθήσει χρόνον αἰέν, ἐως πόλος ἀστέρας ἐλκῇ.

822.—ΑΛΛΟ
Εἰς μυσώριον ἔχον ἢθ' ζώδια καὶ ἔτερα
Ἀργυρέος πόλος οὕτως, ὅπη Φαέθοντα Σελήνη
dέρκεται ἀντιτύπων πιπλαμένη φαέων.
THE DECLAMATORY EPIGRAMS

818.—Anonymous

On a Disc

I, another Peter, not having survived to see the life-giving tomb of the Lord, carved this disc representing the Holy Sepulchre, in which, bending low, I see Christ's body.

819.—Anonymous

On a Cup

I, the mystic cup, by the flow of the Holy Spirit pour into the heart a stream of repentance.

820.—Anonymous

On the Entrance of the Heraeum

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. xi. Nos. 663 and 664 above may refer to its gardens.
GREEK ANTHOLOGY

ἀπλανέες δ’ ἐκάτερθε καὶ ἀντιθέοντες ἀλήται
ἀνδρόμης γενεῆς πᾶσαν ἄγουσι τύχην.

823.—ΠΛΑΤΩΝΟΣ

Σινατω λάσιον Δρυνάδων λέπας, οἱ τ’ ἀπὸ πέτρας
κρουνοί, καὶ βληχὴ πουλυμιγῆς τοκάδων,
αὐτὸς ἐπεὶ σύριγγι μελίζεται εὐκελάδῳ Πάν,
ὕγρον ἵεις ξενκτῶν χεῖλος ὑπὲρ καλάμων,
αἱ δὲ πέριξ θαλεροῖς χορὸν ποσίν ἐστήσαντο
Τυδριάδες Νύμφαι, Νύμφαι Ἀμαδρυάδες.


824.—ΕΡΤΚΙΩΤ

Εὐστοχα θηροβολεῖτε, κυναγέται, οἱ ποτὶ ταύταν
Πάνδος ὄρειβα νισσόμενοι σκοπιάν,
αὔτε λίνοις βαίνοντε πεποιθότες, αὔτε σιδάρφ,
αὔτε καὶ ξενοτα λαθροβόλῳ δόνακι−
καμέ τις υμείων ἐπιβωσάτω. οἴδα ποδάγραν
κοσμείν, καὶ λόγχαν, καὶ λίνα, καὶ καλάμους.

825.—ΑΔΗΛΟΝ

Εἰς ὅλκον ὤδατος ἡρέμα καὶ δίχα ἠχον φερόμενον, ἐν φ
ἀγάλμα Πανὸς ἵστατο
Πάνα μὲ τὸν δυσέρωτα καὶ ἐξ ὤδατων φύγεν Ἡχώ.
THE DECLAMATORY EPIGRAMS

while on either side the fixed stars and the planets that move contrary to them work the whole fortune of the race of men.

823.—PLATO

Let the cliff clothed in greenery of the Dryads keep silence, and the fountains that fall from the rock, and the confused bleating of the ewes newly lambed; for Pan himself plays on his sweet-toned pipe, running his pliant lips over the joined reeds, and around with their fresh feet they have started the dance, the Nymphs, 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.
GREEK ANTHOLOGY

826.—ΠΛΑΤΩΝΟΣ

Εἰς Σάτυρον κρήνη ἐφεστῶτα, καὶ Ἑρωτα καθεύδοντα
Τὸν Βρομίου Σάτυρον τεχνήσατο δαίδαλέης χείρ,
μούνη θεσπεσίως πνεῦμα βαλοῦσα λίθῳ.
εἰμὶ δὲ ταῖς Νύμφαισιν ὁμέψιος: ἀντὶ δὲ τοῦ πρὶν
πορφυρέου μέθυνος λαρόν ὑδωρ προχέω.
eὐκηλοῦν δ’ ἱθυνε φέρων πόδα, μὴ τάχα κοῦρον
κινήσῃς, ἀπαλὸ κώματι θελγόμενον.

827.—ΑΜΜΩΝΙΟΤ

Εἰς τὸ αὐτὸ

Εἰμὶ μὲν εὐκεράοιο φίλος θεράπων Διονύσου,
λείβω δ’ ἀργυρέων ὕδατα Ναιάδων.
θέλω δ’ ἥρμενεοῦτα νέον περὶ κώματι παιδα

*      *      *      *      *      *

444
THE DECLAMATORY EPIGRAMS

826.—PLATO

On a Satyr standing by a Well and Love Asleep

A cunning master wrought me, the Satyr, son of Bacchus, divinely inspiring the monolith with breath. I am the playmate of the Nymphs, and instead of purple wine I now pour forth pleasant water. Guide thy steps here in silence, lest thou disturb the boy lapped in soft sleep.

827.—AMMONIUS

On the Same

I am the dear servant of horned Dionysus, and pour forth the water of the silver Naiads, soothing the young boy who rests asleep . . .
INDEXES
GENERAL INDEX

Achilles, 457, 459, 460, 463, 407, 470, 473; shield of, eps. on, 115-116
Achilles Tatus, ep. on his romance 203
Admetus, 460
Aeneas, 230; ep. on, 163
Aesculapius, dedication to, 511
Agamemnon, 473, 495; baths of, near Smyrna, 631
Agarra, town in Susiana, 430
Agricola, 549
Ajax, 470; eps. on, 177, 204
Alcaeus of Lesbos, 184, 571
Alcaeus of Messene, ep. on, 520
Alcestis, 466
Alcman, 184, 571
Alexandria, 628
Althaea, 405
Alpheius, river, 362, 526, 683
Amasia in Pontus, 608
Ammon, father of Alexander, 241
Amphion, Thebes built by, 210, 250
Anacreon, 184, 571; statue of, 599
Anastasius I. emperor (491-518 A.D.) 210, 650
Andromeda, 479
Animals, eps. on: Ants, 438; Ass, 301; Bees, 302, 404, 548; Birds, singing, 76, 87, 88, 343, 366; Bookworm, 251; Cucum, 264, 279, 372, 373; Cock, 236; Crow, 22, 274; Crow, 272; Dog, 83, 208, 303, 311, 417; Dolphin, 222; Eagle and Octopus, 10; Elephant, 285; Goat, 123, 224, 745; Goat and Wolf, 47; Hare and Octopus, 14, 94, 227; Hare and Shark, 17, 18, 371; Hen, 95; Heron, 551; Horse, 19, 20, 21, 205; Mouse, 56, 310, 410; Nightingale and Dolphin, 88; Oxen, 290, 347, 453; Parrot, 582; Raven, 339; Swallow, 57, 70, 192, 340; Sheep, peculiar breed, from Susiana, 450; Wolves, 252
Antaeus and Heracles, 391
Antimachus, ep. on his Iliad, 63
Antioch, 630
Antonia, niece of Augustus, 239
Anyte, 26
Apelles, portrait of, by himself, 595
Aphrodite, shrine of, 143, 144, 333, 701; statue of, 332, 601; picture of Ares and, 591; dedication to, 324; armed at Sparta, 320, 321
Apollo, hymn to, 525; statue of, 238
Apollonius, mathematician, 578
Aquin Augustae (Dax), 410
Aratus, eps. on his Phaenomena, 25, 107
Archiloehus, ep. on his works, 185
Ares and Aphrodite, picture of, 591
Arethusa, fountain in Sicily, 362, 683
Argos, 688
Arion, ep. on, 308
Aristophanes, ep. on his works, 186
Arsinoe, queen of Egypt, 776
Artemis Lochaia, 46
Assus, 679
Athamas, 345
Athena, statue of, 576, 590; Itonia, temple of, 743
Athens, 701, 702
Augustus, 224, 248, 291, 307, 419, 562

ANTH. III. G G

449
GENERAL INDEX

Racchylides, 571
Basil I, emperor (867–886 A.D.), 686
Baths, eps. on, 606–640, 814, 815
Bathyllus, pantomime dancer (Augustan age), 542
Beer, ep. on, 598
Berytus, destroyed by earthquake, 425–427
Bessi, Thracian tribe, 428
Bill-fight, ep. on, 543
Boats made of hides, 306
Bridge over the Cephisus, 147; over the Sangarius, 641

Caius Caesar, 59, 207
Calchedon, 551
Callimachus, his Hecale, 545
Camarna in Sicily, 685
Celts, custom of, 125
Cephisus, bridge over, 147
Chion, picture of, 596
Chrysa in Phrygia, 648, 610
Cimon, painter, 758
Cleopatra, queen of Egypt, 752
Cleopatra, daughter of the above, 225
Clito machus, pancratist, 588
Clocks and Dialls, eps. on, 779, 780, 782, 806, 807
Clytaemnestra, ep. on, 126
Constantine III, emperor (641 A.D.), 655
Constantinople, 614, 618, 619, 624, 625, 650, 651, 653, 655–660, 677, 681, 689, 690, 691, 696, 697, 799, 808, 820; ep. on, 647
Corecyra, 7
Corina, poetess, 26
Corinth, eps. on, 151, 284
Courtesan, dedication by, 332
Croesus and Diogenes, 145
Cyclades, 420
Cyzicus, temple of Hadrian at, 656

Dancing girl, ep. on, 139
Daphne, near Antioch, 665
Daphnis (mythical shepherd), 338, 341, 433, 437, 556
Deidamia, 462
Delos, eps. on, 100, 408, 424, 550
Demeter, mysteries of, 298
Democritus and Heraclitus, 148
Diascarchaeae (=Puteoli), 708
Diogenes and Croesus, 145
Dionysius, painter (5th cent. B.C.) 758
Dionysius, hymn to, 524; prayer to, 403
Divination by stones, 263
Doberus in Macedonia, 300
Draught-board, eps. on, 767–769
Drusus, son of Germanicus, 405

Earthquakes, eps. on, 423, 425–427, 501
Echo, eps. on, 27, 382
Ephesus, destruction of by flood, 424; eps. on Artemision at, 58, 790
Epicharmus, statue of, 600
Epictetus, eps. on his Manual, 207, 208
Ephigram, nature of, 342
Erechthonius, statue of, 590
Erina, poetess, 26; ep. on, 100
Eros, 157, 420, 440, 449, 626, 627; statues etc. of, 15, 221, 325, 585, 740, 773, 826
Eunomus, lyre-player, 584
Euripus, the, ep. on, 73
Euroras, river in Laconia, 280; statue of, 709
Eutychides, sculptor (c. 300 B.C.), 709

Fountains, eps. on, 37, 38, 225, 258, 313–315, 326–330, 333, 374, 549, 676
Fortune, 134, 135, 180–183

Gaius, see Caius
Germanicus, 233
Grammarians, sorrows of, 168–175

Harmonia, wife of Cadmus, 216
Hector, 463, 476
Hecuba, ep. on, 117
Helen, 474, 475, 478
Hephaestus, statue of, 590
Hera, 468, 469; statue of, 589
Heraclia Pontica, ep. on, 646
Hercules, 72, 468, 469; statue of, 316, 441; fighting with Antaeus, 391; boar sacred to, 240
Heraclitus, the philosopher, ep. on, 540; Democritus and, 148
Heraclius, emperor (610–641 A.D.), 655
GENERAL INDEX

Hermaphroditus, 317; statue of, 783
Hermes, 72; dedication to, 744; prayer to, 91; statue of, 314, 316, 319, 335
Hero and Leander, 381
Herodotus, ep. on, 160
Hesiod, ep. on, 64
Hierapolis in Phrygia, 392
Hippocrates, ep. on, 53
Hippodamia, 480
Hippolytus and Phaedra, ep. on, 132
Homer, eps. on, 24, 97, 192, 455, 522, 575; see Iliad
Hor of hull used as cup, 300
Hunters, eps. on, 275, 337
Hyacinth, ep. on, 121
Hygaina, father or rival of Marsyas, 266, 340
Hymenaeus, 514
Hypatia, 400

Ibycus, lyric poet (6th cent. B.C.), 184, 571
Idothea, 474
Iliad, headings of the Books, 385
Iinks, eps. on, 648, 649, 787
Iphion of Corinth, painter (5th cent. B.C.), 757
Iris, river in Pontus, 698
Iasians, 531

Juba, King of Numidia, 235
Julian, emperor, 680
Justin II. emperor (565-578 A.D.) 779, 804, 810, 812
Justinian, emperor (527-565 A.D.), 641, 811, 820

Lais, the famous courtesan, 280
Latrinas, eps. on, 642-644, 662
Leander, see Hero
Leonidas, King of Sparta, 293, 294
Ligurians, character of, 516
Love, see Eros
Lycophron, ep. on his Cassandra, 191
Lyce, see Antimachus
Lyric poets, the nine, 184, 571

Marcellus, nephew of Augustus, 545
Marcellus, emperor (450-457 A.D.), 802
Maria, empress, wife of Honorius, 613
Marriage, dispraise of, 133, 168
Medea, picture of, 346; statue of, 593
Meleager of Calydon, 465
Menander, ep. on, 187
Menelaus, 467, 475
Menippos, author of Periplus, 559
Methus (Drunkeness), figure of, 752
Mith (water), ep. on, 418
Moer, poetess, 26
Months, Egyptian, 383; Roman, 384, 530
Mopsuestia in Cilicia, 698
Mosquito net, eps. on, 764-766
Muses, eps. on, 504, 505
Mycenae, eps. on, 28, 101-103
Myron (5th cent. B.C.), his statue of a nereid, 713-742, 793-798
Myrtis, poetess, 26

Nauplius, father of Palamedes, 289

Neoptolemus, 461, 462
Nero, emperor, 352, 572
Nero, son of Germanicus, 219
Nestor, 471
Nicander and his poems, eps. on, 211-213
Nicetas, painter (4th cent. B.C.), 792
Nicias, tyrant of Cos, 81
Nicopolis, ep. on, 553
Nonnus, ep. on his Dionysiaca, 198
Nossis, poetess, 26
Nymphs, dedications to, 326-328

Obelisk in Hippodrome, Constantinople, 682
Onatas, sculptor (5th cent. B.C.), 238
Orbiculus, ep. on his Tactica, 210
Organ, ep. on, 365
Ortobasius, ep. on his works, 199

Pan, 338, 341, 823, 824; ep. on, 142; guardian of a vine, 249
Pannticus, Stolic philosopher (3rd cent. B.C.), 358
Paris, 464, 475
Pasilias, 456
Patroclus, 476
Pelias, 487
Pelops, 480
Pen, ep. on, 162
Pergamus, 656

451
GENERAL INDEX

Perseus, 479
Pharos, the lighthouse at Alexandria, ep.s on, 60, 674
Philip II. of Macedon, 288
Philip V. of Macedon, 518, 519
Philomela, Procne and Tereus. 451
(see Itylus in index to vol. 1)
Philostorgius, ep.s on his History, 193, 194
Phradmon, sculptor (5th cent. B.C.), 743
Pindar, 184, 571; statue of, 809
Pisander, epic poet (7th cent. B.C.),
statue of, 598
Plato, L. Calpurnius, 93, 428, 541, 552
Plato, ep.s on, 188; ep.s on his
Phaedo, 358
Poetesses, ep.s on, 26
Polygnotus, painter (5th cent. B.C.),
700
Pompey, 402
Poppaea, wife of Nero, 355
Porphyry, neo-Platonist philosopher,
ep.s on, 214
Poseidon, prayer to, 90
Praxilla, poetess, 26
Praxiteles, 756; his group of
Theaspides, 603
Priam, 478
Priapus, 338; prayer to, 437
Proclus and Theop, ep.s on, 202; life
of, by Marinus, 196, 197
Procne, see Philomela
Prua in Bithynia, 676
Ptolemaeus in Arcadia, 341
Pterelas, mythical King of Taphos,
684
Pylades, pantomime dancer (age of
Augustus), 248
Pyramids, ep.s on, 710
Pyrrhus, see Neoptolemus

Rhone, 125
Rhodes, 178, 287

Sages, the seven, 366
Sangarius, bridge over, 641
Sappho, 20, 184; ep.s on, 66, 189,
506, 521
Sarapis, 378
Sardis, ep.s on, 645; destruction of
by earthquake, 423
Satyr, statue of, 826, 827
Scopas, sculptor (4th cent. B.C.), 774
Scylla, statue of, 755
Scyllus, the diver, 296
Ships, ep.s on, 20–36, 82, 105–107,
131, 218, 376, 398, 415, 416
Shipwrecks and accidents at sea,
40–42, 84, 85, 222, 228, 267, 269,
271, 276, 292
Silenus, 317; statue of, 756
Simonides, 184, 571
Skull, ep.s on, 439
Smyrna, 670–673, 675, 678
Socrates, picture of, 594
Sophia, empress, wife of Justin II.
657, 803, 810, 813
Sophocles, ep.s on, 98
Spartan, the runaway, 61, 397,
447
Stepmother, ep.s on, 67–69
Stesichorus, 184, 571
Strymon river, 707
Sybota, island, 555

Taphos, island, 684
Tarsus, 557
Telboae, ancient inhabitants of
Taphos, 684
Telephus, 477
Teleailla, poetess, 20
Tenos, 550
Terebinth island in Propontis, 413
Tereus, see Philomela
Termessus in Lycia, 705
Thasos, 242
Thebes, ep.s on, 216, 250, 253
Theo and Proclus, ep.s on, 202
Thermopylae, battle of, 279, 304
Theocritus, parentage of, 434
Theocritus of Chios, 434
Theodosius I. emperor (379–395
A.D.), 682
Theodosius II. emperor (408–450
A.D.), 690
Thessalonica, 428, 686
Thetis, 477, 486
Thucydides, ep.s on, 583
Tiberius, 178, 287
Treasure, buried, ep.s on, 44, 45,
52
Trees, ep.s on, 3–6, 71, 78, 79,
180, 231, 247, 256, 282, 312, 414,
563, 601, 706
Troy, ep.s on, 62, 104, 152–155,
357
<table>
<thead>
<tr>
<th>Tryphon, gem-carver, 544</th>
<th>Xenocles, architect, 147</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tychon, lesser god, 334</td>
<td>Xerxes, 293, 294</td>
</tr>
<tr>
<td>Ulysses, 458, 459, 470–472</td>
<td>Zeno, emperor (474–491 A.D.), 482</td>
</tr>
<tr>
<td>Vespasian, 349</td>
<td>Zeus, prayer to, 7. 9; temple of, at</td>
</tr>
<tr>
<td>Victory, statues of, 59</td>
<td>Athens, 701, 702; as a Satyr, 775</td>
</tr>
<tr>
<td>Vine, eps. on, 75, 99, 240, 261</td>
<td>Zeuxippus, gymnaulum at Constantinople, 614, 650</td>
</tr>
</tbody>
</table>
INDEX OF AUTHORS INCLUDED IN THIS VOLUME

M = Wreath of Meleager
Ph = Wreath of Philippus
Ag = Cycle of Agathias

(For explanation of these terms, v. Introduction to vol. 1, page v.)

<table>
<thead>
<tr>
<th>Author/Title</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablabius Illustrius (Ag)</td>
<td>762</td>
</tr>
<tr>
<td>Adaeus of Macedonia (Ph)</td>
<td>300, 303, 544</td>
</tr>
<tr>
<td>Aemilianus of Nicaea (Ph)</td>
<td>218, 756</td>
</tr>
<tr>
<td>Agathias Scholasticus (6th cent. A.D.)</td>
<td>152, 153, 154, 155, 204, 442, 482, 619, 631, 641-644, 653, 662, 665, 677, 706-769</td>
</tr>
<tr>
<td>Alcaeus of Messene (M, 3rd cent. B.C.)</td>
<td>518, 519, 588</td>
</tr>
<tr>
<td>Alpheus of Mitylene (Ph, Augustan age)</td>
<td>90, 95, 97, 100, 101, 104, 110, 526</td>
</tr>
<tr>
<td>Ammianus (1st cent. A.D.)</td>
<td>573</td>
</tr>
<tr>
<td>Ammonius (date unknown)</td>
<td>827</td>
</tr>
<tr>
<td>Anacreon (M, 6th cent. B.C.)</td>
<td>715 (?)</td>
</tr>
<tr>
<td>Antagonas of Rhodes (3rd cent. B.C.)</td>
<td>147</td>
</tr>
<tr>
<td>Antigonus of Carystus (Ph, 3rd cent. B.C.)</td>
<td>406</td>
</tr>
<tr>
<td>Antimachus (M, 5th cent. B.C.)</td>
<td>321</td>
</tr>
<tr>
<td>Antipater of Sidon (M, 1st cent. B.C.)</td>
<td>23 (?)</td>
</tr>
<tr>
<td>Antiphanes of Macedonia (Ph, Augustan age)</td>
<td>84, 245, 256, 258, 409</td>
</tr>
<tr>
<td>Antiphilus of Byzantium (Ph, 1st cent. A.D.)</td>
<td>139, 14, 29, 34, 35, 71, 73, 85, 156, 178, 192, 222, 242, 263, 277, 294, 298, 306, 310, 404, 413, 416, 549, 549, 551</td>
</tr>
<tr>
<td>Antonius of Argos (Ph)</td>
<td>102</td>
</tr>
<tr>
<td>Anytus (M, 4th cent. B.C.)</td>
<td>144, 313, 314, 745</td>
</tr>
<tr>
<td>Apollonides (Ph, 1st cent. A.D.)</td>
<td>228, 243, 244, 257, 264 (?), 265, 271, 280, 281, 297, 290, 408 (?)</td>
</tr>
<tr>
<td>Aratus Scholasticus (Ag)</td>
<td>667</td>
</tr>
<tr>
<td>Archias of Mytilene (Ph, date unknown)</td>
<td>10, 111, 339, 343 (?), 750 (?)</td>
</tr>
<tr>
<td>Archias of Antioch (Ph, 1st cent. B.C.)</td>
<td>27 (?)</td>
</tr>
<tr>
<td>Artemidorus, the grammarian (3rd cent. B.C.)</td>
<td>205</td>
</tr>
<tr>
<td>Asclepiades (M, 3rd cent. B.C.)</td>
<td>63, 64 (?)</td>
</tr>
<tr>
<td>Athenaeus, writer of epigrams (date uncertain)</td>
<td>496</td>
</tr>
</tbody>
</table>
### INDEX OF AUTHORS

<table>
<thead>
<tr>
<th>Author</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bassus, Lollius (Ph.)</td>
<td>30, 53</td>
</tr>
<tr>
<td>236, 279, 289</td>
<td></td>
</tr>
<tr>
<td>Bianor (Ph.)</td>
<td>223, 227, 250, 272, 273, 278, 295, 308, 423, 548</td>
</tr>
<tr>
<td>Boethus, elegiac poet (Ph.)</td>
<td>248</td>
</tr>
<tr>
<td>Callimachus (M, 3rd cent. B.C.)</td>
<td>336, 507, 565, 566</td>
</tr>
<tr>
<td>Carphyllides or Carpyllides (M)</td>
<td>52</td>
</tr>
<tr>
<td>Claudianus (Byzantine poet), 139, 140, 753, 754</td>
<td></td>
</tr>
<tr>
<td>Cometas Chartaesarius (Ag), 586, 597</td>
<td></td>
</tr>
<tr>
<td>Crates, the Cynic philosopher (4th cent. B.C.), 497</td>
<td></td>
</tr>
<tr>
<td>Crinagoras (Ph, Augustan age), 81, 224, 234, 235, 239, 276, 283, 284, 291, 419, 420, 430, 430, 513, 516, 545, 545, 555, 555, 550, 559, 562</td>
<td></td>
</tr>
<tr>
<td>Cyllenius (date unknown), 4, 33</td>
<td></td>
</tr>
<tr>
<td>Cyrilus (date unknown), 369</td>
<td></td>
</tr>
<tr>
<td>Cyrus (Ag), 136, 623, 808, 809</td>
<td></td>
</tr>
<tr>
<td>Damocharion Grammaticus (Ag), 633</td>
<td></td>
</tr>
<tr>
<td>Damostratus (M), 328</td>
<td></td>
</tr>
<tr>
<td>Demetrius of Bithynia (2nd cent. B.C., ?), 730</td>
<td></td>
</tr>
<tr>
<td>Diocles, Julius (Ph), 109</td>
<td></td>
</tr>
<tr>
<td>Diodorus of Sardis (Ph, 1st cent. A.D.), 60, 219, 405, 776</td>
<td></td>
</tr>
<tr>
<td>Dioscorides (M, 2nd cent. B.C.), 340, 508, 734</td>
<td></td>
</tr>
<tr>
<td>Diotimus of Miletaus (M), 391</td>
<td></td>
</tr>
<tr>
<td>Duris of Elaea (4th cent. B.C., ?), 424</td>
<td></td>
</tr>
<tr>
<td>Empedocles, 569</td>
<td></td>
</tr>
<tr>
<td>Epigonus of Thessalonica (Ph), 261</td>
<td></td>
</tr>
<tr>
<td>Eratosthenes Scholasticus (Ag), 444</td>
<td></td>
</tr>
<tr>
<td>Hrycius (Ph, 1st cent. B.C.), 233, 237, 555, 824</td>
<td></td>
</tr>
<tr>
<td>Eupithus of Athens (3rd cent. A.D., ?), 206</td>
<td></td>
</tr>
<tr>
<td>Eutolmius Illustrius (Ag), 587</td>
<td></td>
</tr>
<tr>
<td>Evenus of Ascalon (Ph), 62, 75, 122 (?), 251, 602 (?), 717, 718</td>
<td></td>
</tr>
<tr>
<td>Flaccus, see Statylius</td>
<td></td>
</tr>
<tr>
<td>Geminus (Ph), 288, 414, 707, 740</td>
<td></td>
</tr>
<tr>
<td>Germanicus Caesar, 17, 18, 387 (?), 341</td>
<td></td>
</tr>
<tr>
<td>Glauces of Nicopolis (Ph ?), 341</td>
<td></td>
</tr>
<tr>
<td>Glauces of Athens (date unknown), 774</td>
<td></td>
</tr>
<tr>
<td>Hadrian, 137, 387 (?), 402</td>
<td></td>
</tr>
<tr>
<td>Hellenodorus, author of the Eth Ethiopica, 485, 490</td>
<td></td>
</tr>
<tr>
<td>Hermocreon (M), 327</td>
<td></td>
</tr>
<tr>
<td>Honestus of Corinth (Ph), 216, 225, 230, 250, 292</td>
<td></td>
</tr>
<tr>
<td>Isidorus of Aegae (Ph), 11 (?), 94</td>
<td></td>
</tr>
<tr>
<td>Joannes Barbucallius (Ag), 425, 426, 427, 628 (?), 578, 579</td>
<td></td>
</tr>
<tr>
<td>Julian, the emperor, 365, 368</td>
<td></td>
</tr>
<tr>
<td>Julianus, Prefect of Egypt (Ag), 368, 445, 446, 447, 481 (?), 552, 654, 661, 738, 739, 763, 798-799</td>
<td></td>
</tr>
<tr>
<td>Leon, the philosopher (Byzantine), 200, 201, 202, 203 (?), 214, 361, 578, 579</td>
<td></td>
</tr>
<tr>
<td>Leonidas of Tarentum (M, 3rd cent. B.C.), 24, 25, 90, 107, 316, 318, 320, 322, 326, 329, 335, 337, 563, 710, 744</td>
<td></td>
</tr>
<tr>
<td>Leonidas of Alexandria (1st cent. A.D.), 12, 42, 78, 79, 80, 106, 123, 179, 344-356</td>
<td></td>
</tr>
<tr>
<td>Leontius Scholasticus (Ag), 614, 624, 630, 650, 681</td>
<td></td>
</tr>
<tr>
<td>Lucian, 120, 367</td>
<td></td>
</tr>
<tr>
<td>Lucilius (1st cent. A.D.), 55 (?), 572</td>
<td></td>
</tr>
<tr>
<td>Macedonius Consul (Ag), 625, 645, 648, 649</td>
<td></td>
</tr>
<tr>
<td>Maccius, Quintus (Ph), 249, 403, 411</td>
<td></td>
</tr>
<tr>
<td>Marcus Argentarius (Ph), 87, 161, 221, 229, 246, 270, 288, 554, 732</td>
<td></td>
</tr>
<tr>
<td>Marcus the younger (Ph), 28 (?)</td>
<td></td>
</tr>
<tr>
<td>Marianus Scholasticus (Ag), 626, 627, 657, 668, 660</td>
<td></td>
</tr>
<tr>
<td>Marinus of Neapolis (5th cent. A.D.), 196, 197</td>
<td></td>
</tr>
<tr>
<td>Melanger (1st cent. B.C.), 16, 331, 363, 453</td>
<td></td>
</tr>
<tr>
<td>Menecrates of Smyrna, or Samos (M), 54, 55 (?), 390</td>
<td></td>
</tr>
<tr>
<td>Metrodorus (date uncertain), 360, 712</td>
<td></td>
</tr>
<tr>
<td>Mimmermus (7th cent. B.C.), 50</td>
<td></td>
</tr>
</tbody>
</table>

---

1 No. 275, a poem from the Wreath of Philippus, cannot be by Macedonius, and the name is corrupt.
INDEX OF AUTHORS

Mnasalcas (M, 4th cent. B.C.), 70, 324, 333
Moschus of Syracuse (3rd cent. B.C.), 440
Musonius Munatius (Ph), 103
Mucius, see Scaevola
Musilus (probably corrupt—the epigram is elsewhere attributed to Plato), 39

Nestor of Laranda (2nd cent. A.D.), 129, 364, 537 (?)
Nicarchus (M), 330, 576
Nicetas (M, 3rd cent. B.C.), 315, 564
Nicodemus (date unknown), 53 (?)
Nessus (M, 3rd cent. B.C.), 332, 604, 605

Oenomaus (date unknown), 740

Pamphilus (M), 57
Parthenius of Macedon (Ph), 27(?) 43, 69, 113, 114, 304, 342
Paulus Silentiarius (Ag, 6th cent. A.D.), 396, 448, 620, 651, 658, 663, 664, 764, 765, 770, 782
Perses (M, circ. 300 B.C.), 334
Philaeon, the comic poet (4th cent. B.C.), 450
Philodemus, the Epicurean (Ph, 1st cent. B.C.), 412, 570
Philostorgius (Christian writer), 193, 194
Philoxenus (M), 319

Phocas Diaconus, 772
Photius, the Patriarch (9th cent. A.D.), 203 (?) Plato (M, 4th cent. B.C.), 3 (?), 44 (?), 51, 506, 747, 823, 826
Plato Comicus, 359 (?) Plato Junior (date unknown), 13, 748, 751
Polemon, King of Pontus (1st cent. B.C.), 746
Polyaenus, Julius of Sardis (Ph, 1st cent. B.C.), 1, 7, 8, 9
Pompeius (Ph), 28 (?) Posidippus (M, 3rd cent. B.C.), 350 (?) Ptolemaeus (uncertain which), 577

Sahlius, Tullius (Ph), 410 Scaevola, Mucius (Ph), 217 Secundus of Tarentum (Ph), 36, 269, 301
Simeonides (M, 5th cent. B.C.), 700, 757, 758
Sophronius, Patriarch of Jerusalem (7th cent. A.D.), 787
Statyliius Flaccus (Ph), 371, 43, 45, 98, 117
Stephanus Grammaticus, 385

Thallus of Mileto (Ph), 220 Thaetetus Scholasticus (Ag), 659 Theophrastus, 338, 432–437, 598, 599, 600
Theodorus (M, 3rd cent. B.C.), 743 Theon of Alexandria (5th cent. A.D.), 41, 491
Tiberius Illustrius (Ag ?), 2, 370
Tryphon (date unknown), 488

Zelotus (date unknown), 30 (?), 31
Zenobius Grammaticus, 711
Zonius (Diocletian) of Sardis (Ph, 1st cent. B.C.), 228, 312, 556
Zosimus of Thasus (date unknown), 40

1 Statylius should be restored for the Tullius of the MS.

PRINTED IN GREAT BRITAIN BY R. CLAY AND SONS, LTD., BRUNSWICK STREET, STAMFORD STREET, S.E., AND SUNGAY, SUFFOLK.
THE LOEB CLASSICAL LIBRARY.

VOLUMES ALREADY PUBLISHED.

Latin Authors.


CATULLUS. Trans. by F. W. Cornish; TIBULLUS. Trans. by J. P. Postgate; PERVIGILIAM VENERIS. Trans. by J. W. Mackail. 1 Vol.

CICERO: DE FINIBUS. Trans. by H. Rackham. 1 Vol.

CICERO: DE OFFICIIS. Trans. by Walter Miller. 1 Vol.

CICERO: LETTERS TO ATTICUS. Trans. by E. O. Winstedt. Vols I and II.


HORACE: ODES AND EPODES. Trans. by C. E. Bennett. 1 Vol.

OVID: HEROIDES AND AMORES. Trans. by Grant Showerman. 1 Vol.

OVID: METAMORPHOSES. Trans. by F. J. Miller. 2 Vols.


PLINY: LETTERS. Melmoth's Translation revised by W. M. L. Hutchinson. 2 Vols.

PROPERTIUS. Trans. by H. E. Butler. 1 Vol.


SENECA: TRAGEDIES. Trans. by F. J. Miller. 2 Vols.

SUETONIUS. Trans. by J. C. Rolfe. 2 Vols.


TERENCE. Trans. by John Sargeaunt. 2 Vols.
Greek Authors.

ACHILLES TATIUS. Trans. by S. Gaselee. 1 Vol.
APOLLONIUS RHODIUS. Trans. by R. C. Seaton. 1 Vol.
THE APOSTOLIC FATHERS. Trans. by Kirsopp Lake.
2 Vols.
APPIAN’S ROMAN HISTORY. Trans. by Horace White.
4 Vols.
DAPHNIS AND CHLOE. Thornley’s Translation revised
by J. M. Edmonds; PARTHENIUS. Trans. by S. Gaselee.
1 Vol.
DIO CASSIUS: ROMAN HISTORY. Trans. by E. Cary.
Vols. I, II, III, IV, and V.
EURIPIDES. Trans. by A. S. Way. 4 Vols.
GALEN: ON THE NATURAL FACULTIES. Trans. by
A. J. Brock. 1 Vol.
Vols. I, II, III, and IV.
THE GREEK BUCOLIC POETS (THEOCRITUS, BION,
HESIOD AND THE Homeric HYMNS. Trans. by
H. G. Evelyn White. 1 Vol.
JULIAN. Trans. by Wilmer Cave Wright. Vols. I and II.
LUCIAN. Trans. by A. M. Harmon. Vols. I and II.
MARCUS AURELIUS. Trans. by C. R. Haines. 1 Vol.
PHILOSTRATUS: THE LIFE OF APOLLONIUS OF
TYANA. Trans. by F. C. Conybeare. 2 Vols.
PINDAR. Trans. by Sir J. E. Sandys. 1 Vol.
PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO,
PHAEDRUS. Trans. by H. N. Fowler. 1 Vol.
PLUTARCH: THE PARALLEL LIVES. Trans. by B.
PROCOPIUS. Trans. by H. B. Dewing. Vols. I and II.
QUINTUS SMYRNEUS. Trans. by A. S. Way. 1 Vol.
SOPHOCLES. Trans. by F. Storr. 2 Vols.
ST. JOHN DAMASCENE: BARLAAM AND IOASAPH.
Trans. by the Rev. G. R. Woodward and Harold Mattingly.
1 Vol.
STRABO: GEOGRAPHY. Trans. by Horace L. Jones.
Vol. I.
THEOPHRASTUS: ENQUIRY INTO PLANTS. Trans.
by Sir Arthur Hort, Bart. 2 Vols.
XENOPHON: CYRUS AND BELL. Trans. by Walter Miller.
2 Vols.

DESCRIPTIVE PROSPECTUS ON APPLICATION.

New York - - G. P. Putnam’s Sons.