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## THE GREEK ANTHOLOGY

II

# THE GREEK ANTHOLOGY.

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## VOLUME I.

CHRISTIAN EPIGRAMS.  
CHRISTODORUS OF THEBES IN EGYPT.  
THE CYZICENE EPIGRAMS.  
THE PROEMS OF THE DIFFERENT AN-  
THOLOGIES.  
THE AMATORY EPIGRAMS.  
THE DEDICATORY EPIGRAMS.

## VOLUME III.

THE DECLAMATORY EPIGRAMS.

## VOLUME IV.

THE HORTATORY AND ADMONITORY  
EPIGRAMS.  
THE CONVIVIAL AND SATIRICAL EPI-  
GRAMS.  
STRATO'S *MUSA PUERILIS*.

## VOLUME V.

EPIGRAMS IN VARIOUS METRES.  
ARITHMETICAL PROBLEMS, RIDDLES,  
ORACLES.  
MISCELLANEA.  
EPIGRAMS OF THE PLANUDEAN ANTHO-  
LOGY NOT IN THE PALATINE MANU-  
SCRIPT.

# THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY  
W. R. PATON

IN FIVE VOLUMES

II



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# CONTENTS

	PAGE
BOOK VII.—SEPULCHRAL EPIGRAMS . . . . .	1
BOOK VIII.—THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN . . . . .	399
GENERAL INDEX . . . . .	509
INDEX OF AUTHORS INCLUDED IN THIS VOLUME . . .	515



# GREEK ANTHOLOGY

## BOOK VII

### SEPULCHRAL EPIGRAMS

THE genuine epitaphs (those actually engraved on tombstones) in this collection are comparatively few in number. It would be easy to draw up a list of them, but I refrain from this, as there are too many doubtful cases. Those on celebrities are of course all poetical exercises in the form of epitaphs, but a considerable number of those on unknown persons are doubtless the same. In order to appreciate the Greek sepulchral epigram as it was, we should have a selection of those actually preserved on stones. Cephalas has introduced a few copied from stones (330–335, 340, 346), but Meleager, Philippus, and Agathias drew, of course, from literary and not epigraphical sources in forming their anthologies.

Nothing can be less certain than the attributions to the elder poets (Anacreon, Simonides, etc.) in this book: we may be sure that, while they published their lyrics, they did not publish collections of occasional epigrams; so that the latter are attributed to them merely by hearsay and guesswork. The authorship of the few epigrams (some very beautiful) attributed to Plato is now a matter of dispute, but I think we have no right to deny it, as they are very short and would have survived in memory. The attributions to later writers are doubtless in the main correct—the epigrams of Theocritus being included in MSS. of his works, and derived from such a MS. and not from Meleager, who does not, curiously enough, mention him in his Proem.

Here, as in Book VI, continuous portions of the three chief sources are the exception. Nos. 1–150, epigrams on famous men (chiefly poets and philosophers), could not of course comprise any such. Overlooking shorter fragments, Nos. 194–203,<sup>1</sup> 207–212, 246–273, 296–303, 314–318, 406–529, 535–541, 646–655, 707–740 are from Meleager's Wreath, 183–188, 233–240, 364–405, 622–645, 699–703 are from that of Philippus, and 551–614 from the Cycle of Agathias. Nos. 681–688 are by Palladas.

<sup>1</sup> All on animals, but in the alphabetical order of the first letters, like the fragments of Philippus' Wreath.

# ΑΝΘΟΛΟΓΙΑ

## Ζ

### ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΤΥΜΒΙΑ

#### 1.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Ἡρώων τὸν ἀοιδὸν Ἴω ἐνὶ παῖδες Ὀμηρον  
ἤκαχον, ἐκ Μουσέων γρίφον ὑφηνάμενοι·  
νέκταρι δ' εἰνάλια Νηρηίδες ἐχρίσαντο,  
καὶ νέκυν ἀκταίη θῆκαν ὑπὸ σπιλάδι,  
ὅττι Θέτιν κύδηνε καὶ υἷα, καὶ μόθον ἄλλων  
ἠρώων, Ἰθακοῦ τ' ἔργματα Λαρτιύδεω.  
ὀλβίστη νήσων πόντῳ Ἴος, ὅττι κέκευθε  
βαιῆ Μουσάων ἀστέρα καὶ Χαρίτων.

#### 2.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τὰν μερόπων Πειθῶ, τὸ μέγα στόμα, τὰν ἴσα Μούσαι  
φθειγξαμένην κεφαλάν, ὦ ξένε, Μαιονίδεω  
ἄδ' ἔλαχον νασίτις Ἰου σπιλάς· οὐ γὰρ ἐν ἄλλῃ  
ἱερόν, ἀλλ' ἐν ἐμοί, πνεῦμα θανῶν ἔλιπεν,

---

<sup>1</sup> The riddle which Homer, according to the story, could

# GREEK ANTHOLOGY

## BOOK VII

### SEPULCHRAL EPIGRAMS

#### 1.—ALCAEUS OF MESSENE

##### *On Homer*

IN Ios the boys, weaving a riddle<sup>1</sup> at the bidding of the Muses, vexed to death Homer the singer of the heroes. And the Nereids of the sea anointed him with nectar and laid him dead under the rock on the shore; because he glorified Thetis and her son and the battle-din of the other heroes and the deeds of Odysseus of Ithaca. Blessed among the islands in the sea is Ios, for small though she be, she covers the star of the Muses and Graces.

#### 2.—ANTIPATER OF SIDON

##### *On the Same*

O STRANGER, it is granted to me, this island rock of Ios, to hold Maeonides, the Persuader of men, the mighty-voiced, who sang even as the Muses. For in no other island but in me did he leave, when he died, the holy breath with which he told of the almighty not guess was: "What we caught we left, what we did not catch we bring," *i.e.* lice.

## GREEK ANTHOLOGY

ὦ νεῦμα Κρονίδαο τὸ παγκρατές, ὦ καὶ "Ολυμπου 5  
καὶ τὰν Αἴαντος ναύμαχον εἶπε βίαν,  
καὶ τὸν Ἀχιλλείοις Φαρσαλίσιν" Ἐκτορα πώλοισ  
ὄστέα Δαρδανικῶ δρυπτόμενον πεδίῳ.  
εἰ δ' ὀλίγα κρύπτω τὸν ταλίκον, ἴσθ' ὅτι κεύθει  
καὶ Θέτιδος γαμέταν ἅ βραχύβωλος "Ἴκος. 10

### 2 B.—ΑΛΛΟ

Εἰ καὶ βαιὸς ὁ τύμβος, ὄδοιπόρε, μὴ με παρέλθης,  
ἀλλὰ κατασπείσας, ἴσα θεοῖσι σέβου·  
τὸν γὰρ Πιερίδεςσι τέτιμένον ἔξοχα Μούσαις  
ποιητὴν ἐπέων θεῖον" Ὀμηρον ἔχω.

### 3.—ΑΔΗΛΟΝ

Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,  
ἀνδρῶν ἠρώων κοσμήτορα, θεῖον" Ὀμηρον.

### 4.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Ἐνθάδε Πιερίδων τὸ σοφὸν στόμα, θεῖον" Ὀμηρον,  
κλεινὸς ἐπ' ἀγχιάλῳ τύμβος ἔχει σκοπέλῳ.  
εἰ δ' ὀλίγη γεγαυῖα τόσον χάδεν ἀνέρα νῆσος,  
μὴ τόδε θαμβήσης, ὦ ξένε, δερκόμενος·  
καὶ γὰρ ἀλητεύουσα κασιγνήτη ποτὲ Δῆλος 5  
μητρὸς ἀπ' ὠδίνων δέξατο Λητοῖδην.

## BOOK VII. 2-4

nod of Zeus, and of Olympus, and of the strength of Ajax fighting for the ships, and of Hector his flesh stripped from his bones by the Thessalian horses of Achilles that dragged him over the plain of Troy. If thou marvellest that I who am so small cover so great a man, know that the spouse of Thetis likewise lies in Ikos that hath but a few clods of earth.

### 2 B.—ANONYMOUS

#### *On the Same*

WAYFARER, though the tomb be small, pass me not by, but pour on me a libation, and venerate me as thou dost the gods. For I hold divine Homer the poet of the epic, honoured exceedingly by the Pierian Muses.

### 3.—ANONYMOUS

#### *On the Same*

HERE the earth covereth the sacred man, divine Homer, the marshaller of the heroes.

### 4.—PAULUS SILENTIARIUS

#### *On the Same*

HERE the famous tomb on the rock by the sea holdeth divine Homer, the skilled mouth by which the Muses spoke. Wonder not, O stranger, as thou lookest, if so little an island can contain so great a man. For my sister Delos, while she wandered yet on the waves, received Apollo from his mother's womb.



## GREEK ANTHOLOGY

### 5.—ΑΔΗΛΟΝ, οἱ δὲ φασὶν ΑΛΚΑΙΟΥ

Οὐδ' εἴ με χρύσειον ἀπὸ ραιστήῃρος "Ὀμηρον  
στήσητε φλογέαις ἐν Διὸς ἀστεροπαῖς,  
οὐκ εἴμ' οὐδ' ἔσομαι Σαλαμίνιος, οὐδ' ὁ Μέλητος  
Δμησαγόρου· μὴ ταῦτ' ὄμμασιν Ἑλλὰς ἴδοι.  
ἄλλον ποιητὴν βασανίζετε· τὰμὰ δέ, Μοῦσαι  
καὶ Χίος, Ἑλλήνων παισὶν ἀείσεται ἔπη.

5

### 6.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἡρώων κάρυκ' ἀρετᾶς, μακάρων δὲ προφήταν,  
Ἑλλάνων βιοτᾶ δεῦτερον ἀέλιον,  
Μουσῶν φέγγος "Ὀμηρον, ἀγήραντον στόμα κόσμου  
παντός, ἀλιρροθία, ξεῖνε, κέκευθε κόνις.

### 7.—ΑΛΛΟ

Ἐνθάδε θεῖος "Ὀμηρος, ὃς Ἑλλάδα πᾶσαν ἄεισε,  
Θήβης ἐκγεγαῶς τῆς ἑκατονταπύλου.

### 8.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Οὐκέτι θελγομένας, Ὀρφεῦ, δρύας, οὐκέτι πέτρας  
ἄξεις, οὐ θηρῶν αὐτονόμους ἀγέλας·  
οὐκέτι κοιμάσεις ἀνέμων βρόμον, οὐχὶ χάλαζαν,  
οὐ νιφετῶν συρμούς, οὐ παταγεῦσαν ἄλα.

---

<sup>1</sup> To call himself yours.

<sup>2</sup> This epigram is not meant to be sepulchral, but refers to

## BOOK VII. 5-8

### 5.—UNCERTAIN, BY SOME ATTRIBUTED TO ALCAEUS

*On the Same*

No, not even if ye set me, Homer, up all of beaten gold in the burning lightning of Zeus, I am not and will not be a Salaminian, I the son of Meles will not be the son of Dmesagoras; let not Greece look on that. Tempt some other poet,<sup>1</sup> but it is thou, Chios, who with the Muses shalt sing my verses to the sons of Hellas.<sup>2</sup>

### 6.—ANTIPATER OF SIDON

*On the Same*

O STRANGER, the sea-beat earth covers Homer, the herald of the heroes' valour, the spokesman of the gods, a second sun to the life of the Greeks, the light of the Muses, the mouth that groweth not old of the whole world.

### 7.—ANONYMOUS

*On the Same*

HERE is divine Homer, who sang of all Hellas, born in Thebes of the hundred gates.<sup>3</sup>

### 8.—ANTIPATER OF SIDON

*On the poet Orpheus, son of Oeagrus and Calliope*

No more, Orpheus, shalt thou lead the charmed oaks and rocks and the shepherdless herds of wild beasts. No more shalt thou lull to sleep the howling winds and the hail, and the drifting snow, and a statue of Homer at Salamis in Cyprus, one of the towns which claimed his parentage.

<sup>3</sup> *i.e.* Egyptian Thebes, which also claimed to be his birth-place.

## GREEK ANTHOLOGY

ᾠλεο γάρ· σὲ δὲ πολλὰ κατωδύραντο θύγατρεις 5  
Μιναμοσύνας, μάτηρ δ' ἔξοχα Καλλιόπα.  
τί φθιμένοις στοναχεῦμεν ἐφ' υἰάσιν, ἀνικ' ἀλαλκεῖν  
τῶν παίδων Ἀΐδην οὐδὲ θεοῖς δύναμις;

### 9.—ΔΑΜΑΓΗΤΟΥ

ἽΟρφέα Θρηϊκίησι παρὰ προμολῆσιν ἽΟλύμπου  
τύμβος ἔχει, Μούσης υἰέα Καλλιόπης,  
ᾧ δρύες οὐκ ἀπίθησαν, ὅτῳ σὺν ἄμ' ἔσπετο πέτρη  
ἄψυχος, θηρῶν θ' ὑλονόμων ἀγέλα,  
ὅς ποτε καὶ τελετὰς μυστηρίδας εὔρετο Βάκχου, 5  
καὶ στίχον ἠρώῳ ζευκτὸν ἔτευξε ποδί,  
ὅς καὶ ἀμειλίκτοιο βαρὺ Κλυμένοιο νόημα  
καὶ τὸν ἀκήλητον θυμὸν ἔθελξε λύρα.

### 10.—ΑΔΗΛΟΝ

Καλλιόπης ἽΟρφῆα καὶ Οἰάγροιο θανόντα  
ἔκλαυσαν ξανθαὶ μυρία Βιστονίδες·  
στικτοὺς δ' ἠμάξαντο βραχίονας, ἀμφιμελαίνῃ  
δευόμεναι σποδιῇ Θρηϊκίον πλόκαμον·  
καὶ δ' αὐταὶ στοναχεῦντι σὺν εὐφόρμιγγι Λυκείῳ 5  
ἔρρηξαν Μοῦσαι δάκρυα Πιερίδες,  
μυρόμεναι τὸν ἀοιδόν· ἐπωδύραντο δὲ πέτραι  
καὶ δρύες, ἃς ἐρατῇ τὸ πρὶν ἔθελγε λύρη.

### 11.—ΑΣΚΛΗΠΙΑΔΟΥ

ἽΟ γλυκὺς ἽΟρίννης οὔτος πόνος, οὐχὶ πολὺς μὲν,  
ὥς ἂν παρθενικᾶς ἐννεακαιδεκέτους,

## BOOK VII. 8-11

the roaring sea. For dead thou art; and the daughters of Mnemosyne bewailed thee much, and before all thy mother Calliope. Why sigh we for our dead sons, when not even the gods have power to protect their children from death?

### 9.—DAMAGETUS

#### *On the Same*

THE tomb on the Thracian skirts of Olympus holds Orpheus, son of the Muse Calliope; whom the trees disobeyed not and the lifeless rocks followed, and the herds of the forest beasts; who discovered the mystic rites of Bacchus, and first linked verse in heroic feet; who charmed with his lyre even the heavy sense of the implacable Lord of Hell, and his unyielding wrath.

### 10.—ANONYMOUS

#### *On the Same*

THE fair-haired daughters of Bistonia shed a thousand tears for Orpheus dead, the son of Calliope and Oeagrus; they stained their tattooed arms with blood, and dyed their Thracian locks with black ashes. The very Muses of Pieria, with Apollo, the master of the lute, burst into tears mourning for the singer, and the rocks moaned, and the trees, that erst he charmed with his lovely lyre.

### 11.—ASCLEPIADES

#### *On Erinna (inscribed on a Volume of her Poems)*

THIS is the sweet work of Erinna, not great indeed in volume, as being that of a maiden of nineteen,



## GREEK ANTHOLOGY

ἄλλ' ἑτέρων πολλῶν δυνατώτερος· εἰ δ' Ἀΐδας μοι  
μὴ ταχὺς ἦλθε, τίς ἂν ταλίκον ἔσχ' ὄνομα;

J. H. Merivale, in *Collections from the Greek Anthology*, 1833, p. 205; J. A. Symonds the younger, in *Studies of the Greek Poets*, ii. p. 305.

### 12.—ΑΔΗΛΟΝ

Ἄρτι λοχευομένην σε μελισσοτόκων ἔαρ ὕμνων,  
ἄρτι δὲ κυκνείῳ φθεγγομένην στόματι,  
ἤλασεν εἰς Ἀχέροντα διὰ πλατὺ κῦμα καμόντων  
Μοῖρα, λινοκλώστου δεσπότης ἠλακάτης·  
σὸς δ' ἐπέων, Ἡριννα, καλὸς πόνος οὐ σε γεγωνεῖ  
φθίσθαι, ἔχειν δὲ χοροὺς ἄμμιγα Πιερῖσιν.

### 13.—ΛΕΩΝΙΔΟΥ, οἱ δὲ ΜΕΛΕΑΓΡΟΥ

Παρθενικὰν νεάοιδον ἐν ὕμνοπόλοισι μέλισσαν  
Ἡρινναν, Μουσῶν ἄνθεα δρεπτομένην,  
Ἄδας εἰς ὕμναιον ἀνάρπασεν. ἦ ῥα τόδ' ἔμφρων  
εἶπ' ἐτύμως ἅ παῖς. “ Βάσκανος ἔσσ', Ἀΐδα.”

### 14.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Σαπφώ τοι κεύθεις, χθὼν Αἰολί, τὰν μετὰ Μούσαις  
ἀθανάταις θνατὰν Μοῦσαν ἀειδομένην,  
ἂν Κύπρις καὶ Ἔρως συνάμ' ἔτραφον, ἅς μετὰ Πειθῶ  
ἔπλεκ' ἀείζωον Πιερίδων στέφανον,  
Ἑλλάδι μὲν τέρψιν, σοὶ δὲ κλέος. ὦ τριέλικτον  
Μοῖραι δινεῦσαι νῆμα κατ' ἠλακάτας,  
πῶς οὐκ ἐκλώσασθε πανάφθιτον ἡμᾶρ ἄοιδῶ  
ἄφθιτα μησαμένα δῶρ' Ἑλικωνιάδων;

A. Lang, *Grass of Parnassus*, ed 2, p 173.





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## GREEK ANTHOLOGY

### 15.—ΑΝΤΙΠΑΤΡΟΥ

Οὔνομά μεν Σαπφώ. τόσσον δ' ὑπερέσχον ἀοιδὰν  
θηλειᾶν, ἀνδρῶν ὅσσον ὁ Μαιονίδας.

### 16.—ΠΙΝΤΟΥ

Ὅστέα μὲν καὶ κωφὸν ἔχει τάφος οὔνομα Σαπφοῦς·  
αἱ δὲ σοφαὶ κείνης ῥήσιες ἀθάνατοι.

### 17.—ΤΥΛΛΙΟΥ ΛΑΤΡΕΑ

Αἰολικὸν παρὰ τύμβον ἰών, ξένε, μή με θανοῦσαν  
τὰν Μυτιληναίαν ἔννεπ' ἀοιδοπόλον·  
τόνδε γὰρ ἀνθρώπων ἔκαμον χέρες· ἔργα δὲ φωτῶν  
ἔς ταχινὴν ἔρρει τοιάδε ληθεδόνα.  
ἦν δέ με Μουσάων ἐτάσης χάριν, ὧν ἀφ' ἐκάστης  
δαίμονος ἄνθος ἐμῇ θῆκα παρ' ἔννεάδι,  
γνώσεται ὡς Ἄϊδεω σκότον ἔκφυγον· οὐδέ τις ἔσται  
τῆς λυρικῆς Σαπφοῦς νώνυμος ἠέλιος.

### 18.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄνερα μὴ πέτρη τεκμαίρεο. λιτὸς ὁ τύμβος  
ὀφθῆναι, μεγάλου δ' ὀστέα φωτὸς ἔχει.  
εἰδήσεις Ἀλκμᾶνα, λύρης ἐλατῆρα Λακαίνης  
ἔξοχον, δὲ Μουσέων ἔννε' ἀριθμὸς ἔχει·  
κεῖται δ' ἠπείροις διδύμοις ἔρις, εἴθ' ὄγε Λυδός,  
εἴτε Λάκων· πολλαὶ μητέρες ὑμνοπόλων.

## BOOK VII. 15-18

### 15.—ANTIPATER

*On the Same*

MY name is Sappho, and I excelled all women in song as much as Maeonides excelled men.

### 16.—PINYTUS

*On the Same*

THE tomb holds the bones and the dumb name of Sappho, but her skilled words are immortal.

### 17.—TULLIUS LAUREAS

*On the Same*

WHEN thou passest, O stranger, by the Aeolian tomb, say not that I, the Lesbian poetess, am dead. This tomb was built by the hands of men, and such works of mortals are lost in swift oblivion. But if thou enquirest about me for the sake of the Muses, from each of whom I took a flower to lay beside my nine flowers of song,<sup>1</sup> thou shalt find that I escaped the darkness of death, and that no sun shall dawn and set without memory of lyric Sappho.

### 18.—ANTIPATER OF THESSALONICA

*On Alcman*

Do not judge the man by the stone. Simple is the tomb to look on, but holds the bones of a great man. Thou shalt know Alcman the supreme striker of the Laconian lyre, possessed by the nine Muses. Here resteth he, a cause of dispute to two continents, if he be a Lydian or a Spartan. Minstrels have many mothers.

<sup>1</sup> *i.e.* books of verse.



## GREEK ANTHOLOGY

### 19.—ΛΕΩΝΙΔΟΥ

Ἴον χαρίεντ' Ἀλκμᾶνα, τὸν ὑμνητῆρ' ὑμεναίων  
κύκνον, τὸν Μουσῶν ἄξια μελψάμενον,  
τύμβος ἔχει, Σπάρτας μεγάλην χάριν, †εἶθ' ὃ γε λοῖσθ  
ἄχθος ἀπορρίψας οἴχεται εἰς Ἀΐδαν.

### 20.—ΑΔΕΣΠΟΤΟΝ

Ἐσβέσθης, γηραιὲ Σοφόκλεες, ἄνθος αἰοιδῶν,  
οἴνωπὸν Βάκχου βότρυν ἐρεπτόμειος.

### 21.—ΣΙΜΙΟΥ

Τὸν σὲ χοροῖς μέλψαντα Σοφοκλέα, παῖδα Σοφίλλου  
τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον,  
πολλάκις ὄν θυμέλησι καὶ ἐν σκηνῆσι τεθηλῶς  
βλαισὸς Ἀχαρνίτης κισσὸς ἔρεψε κόμην,  
τύμβος ἔχει καὶ γῆς ὀλίγον μέρος· ἀλλ' ὁ περισσὸς  
αἰὼν ἀθανάτοις δέρκεται ἐν σελίσιν.

### 22.—ΤΟΥ ΑΥΤΟΥ

Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἠρέμα, κισσέ,  
ἐρπύζοις, χλοερούς ἐκπροχέων πλοκάμους,  
καὶ πέταλον πάντη θάλλοι ῥόδου, ἢ τε φιλορρῶξ  
ἄμπελος, ὑγρά πέριξ κλήματα χευαμένη,  
εἵνεκεν εὐεπίης πιτυτόφρονος, ἣν ὁ μελιχρὸς  
ἤσκησ' ἐκ Μουσέων ἄμμιγα καὶ Χαρίτων.

BOOK VII. 19-22

19.—LEONIDAS (OF ALEXANDRIA?)

*On the Same*

ALCMAN the graceful, the swan-singer of wedding hymns, who made music worthy of the Muses, lieth in this tomb, a great ornament to Sparta, or perhaps at the last he threw off his burden and went to Hades.

*(The last couplet is quite obscure as it stands.)*

20.—ANONYMOUS

*On Sophocles*

THY light is out, aged Sophocles, flower of poets, crowned with the purple clusters of Bacchus.

21.—SIMIAS

*On the Same*

O SOPHOCLES, son of Sophillus, singer of choral odes, Attic star of the tragic Muse, whose locks the curving ivy of Acharnae often crowned in the orchestra and on the stage, a tomb and a little portion of earth hold thee; but thy exquisite life shines yet in thy immortal pages.

22.—BY THE SAME

*On the Same*

GENTLY over the tomb of Sophocles, gently creep, O ivy, flinging forth thy green curls, and all about let the petals of the rose bloom, and the vine that loves her fruit shed her pliant tendrils around, for the sake of that wise-hearted beauty of diction that the Muses and Graces in common bestowed on the sweet singer.

## GREEK ANTHOLOGY

### 23.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Θάλλοι τετρακόρυμβος, Ἀνάκρεον, ἀμφὶ σὲ κισσός,  
ἀβρά τε λειμώνων πορφυρέων πέταλα·  
πηγαὶ δ' ἀργινόεντος ἀναθλίβονται γάλακτος,  
εὐῶδες δ' ἀπὸ γῆς ἠδὺ χέοιτο μέθυ,  
ὄφρα κέ τοι σποδιή τε καὶ ὀστέα τέρψιν ἄρηται, 5  
εἰ δὴ τις φθιμένοις χρίμπτεται εὐφροσύνα.

### 23 B.—ΕΙΣ ΤΟΝ ΑΥΤΟΝ

ᾠ τὸ φίλον στέρξας, φίλε, βάρβιτον, ᾧ σὺν ἀοιδᾷ  
πάντα διαπλώσας καὶ σὺν ἔρωτι βίον.

### 24.—ΣΙΜΩΝΙΔΟΥ

Ἡμερὶ πανθέλκτειρα, μεθυτρόφε, μήτερ ὀπώρας,  
οὔλης ἢ σκολιὸν πλέγμα φύεις ἔλικος,  
Τηΐου ἠβήσειας Ἀνακρείοντος ἐπ' ἄκρη  
στήλη καὶ λεπτῷ χώματι τοῦδε τάφου,  
ὡς ὁ φιλάκρητός τε καὶ οἰνοβαρῆς φιλοκώμοις 5  
παννουχίσιν κρούων τὴν φιλόπαιδα χέλυν,  
κῆν χθονὶ πεπτηώς, κεφαλῆς ἐφύπερθε φέροιτο  
ἀγλαὸν ὠραίων βότρυν ἀπ' ἀκρεμόνων,  
καί μιν αἰεὶ τέγγοι νοτερὴ δρόσος, ἧς ὁ γεραιὸς  
λαρότερον μαλακῶν ἔπνεεν ἐκ στομάτων. 10

### 25.—ΤΟΥ ΑΥΤΟΥ

Οὗτος Ἀνακρείοντα, τὸν ἄφθιτον εἶνεκα Μουσέων  
ὑμνοπόλον, πάτρης τύμβος ἔδεκτο Τέω,

BOOK VII. 23~25

23.—ANTIPATER OF SIDON

*On Anacreon*

LET the four-clustered ivy, Anacreon, flourish around thee, and the tender flowers of the purple meadows, and let fountains of white milk bubble up, and sweet-smelling wine gush from the earth, so that thy ashes and bones may have joy, if indeed any delight toucheth the dead.

23 B.—ANONYMOUS

*On the Same*

O BELOVED who didst love the clear lute, O thou who didst sail through thy whole life with song and with love.

24.—SIMONIDES (?)

*On the Same*

O VINE who soothest all, nurse of wine, mother of the grape, thou who dost put forth thy web of curling tendrils, flourish green in the fine soil and climb up the pillar of the grave of Teian Anacreon; that he, the reveller heavy with wine, playing all through the night on his lad-loving lyre, may even as he lies low in earth have the glorious ripe clusters hanging from the branches over his head, and that he may be ever steeped in the dew that scented the old man's tender lips so sweetly.

25.—BY THE SAME (?)

*On the Same*

IN this tomb of Teos, his home, was Anacreon laid, the singer whom the Muses made deathless, who

## GREEK ANTHOLOGY

ὅς Χαρίτων πνεύοντα μέλη, πνεύοντα δ' Ἐρώτων,  
 τὸν γλυκὺν ἐς παίδων ἴμερον ἠρμόσατο.  
 μῦθος δ' εἰν Ἀχέροντι βαρύνεται, οὐχ ὅτι λείπων  
 ἠέλιον, Δήθης ἐνθάδ' ἔκυρσε δόμων·  
 ἀλλ' ὅτι τὸν χαρίεντα μετ' ἠϊθέοισι Μεγιστέα,  
 καὶ τὸν Σμερδίεω Θρηῆκα λέλοιπε πόθον.  
 μολπῆς δ' οὐ λήγει μελιτερπέος, ἀλλ' ἔτ' ἐκείνον  
 βάρβιτον οὐδὲ θανὼν εὔνασεν εἰν Ἀΐδη.

### 26.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ξεῖνε, τάφον παρὰ λιτὸν Ἀνακρείοντος ἀμείβων,  
 εἴ τί τοι ἐκ βίβλων ἦλθεν ἐμῶν ὄφελος,  
 σπείσον ἐμῇ σποδιῇ σπείσον γάνος, ὄφρα κεν οἴνω  
 ὀστέα γηθήσῃ τὰ μὰ νοτιζόμενα,  
 ὡς ὁ Διωνύσου μεμελημένος εὐάσι κώμοις,  
 ὡς ὁ φιλακρήτου σύντροφος ἀρμονίης  
 μηδὲ καταφθίμενος Βάκχου δίχα τοῦτον ὑπόισω  
 τὸν γενεῇ μερόπων χῶρον ὀφειλόμενον.

### 27.—ΤΟΥ ΑΥΤΟΥ

Εἴης ἐν μακάρεσσιν, Ἀνάκρεον, εὐχος Ἰώνων,  
 μήτ' ἐρατῶν κώμων ἄνδιχα, μήτε λύρης·  
 ὑγρά δὲ δερκομένοισιν ἐν ὄμμασιν οὐλον αἰείδοις,  
 αἰθύσσων λιπαρῆς ἄνθος ὑπερθε κόμης,  
 ἠὲ πρὸς Εὐρυπύλην τετραμμένος, ἠὲ Μεγιστῇ,  
 ἠὲ Κίκονα Θρηκὸς Σμερδίεω πλόκαμον,  
 ἠδὺ μέθυ βλύζων, ἀμφίβροχος εἴματα Βάκχῳ,  
 ἄκρητον λείβων νέκταρ ἀπὸ στολίδων.  
 τρισσοῖς γάρ, Μούσαισι, Διωνύσῳ καὶ Ἐρωτι,  
 πρέσβυ, κατεσπείσθη πᾶς ὁ τεὸς βίωτος·





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## GREEK ANTHOLOGY

### 28.—ΑΔΕΣΠΟΤΟΝ

ὦ ξένε, τόνδε τάφον τὸν Ἀνακρείοντος ἀμείβων,  
σπείσον μοι παριών· εἰμὶ γὰρ οἴνοπότης.

### 29.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εὔδεις ἐν φθιμένοισιν, Ἀνάκρεον, ἐσθλὰ πονήσας,  
εὔδει δ' ἢ γλυκερὴ νυκτιλάλος κιθάρη·  
εὔδει καὶ Σμέρδης, τὸ Πόθων ἔαρ, ᾧ σὺ μελίσδων  
βάρβιτ' ἀνεκρούου νέκταρ ἐναρμόνιον.  
ἠϊθέων γὰρ Ἔρωτος ἔφυς σκοπός· εἰς δὲ σὲ μόνον 5  
τόξα τε καὶ σκολιὰς εἶχεν ἐκηβολίας.

### 30.—ΤΟΥ ΑΥΤΟΥ

Τύμβος Ἀνακρείοντος· ὁ Τήϊος ἐνθάδε κύκνος  
εὔδει, χῆ παιδῶν ζωροτάτη μανίη·  
ἀκμὴν οἱ λυρόεν τι μελίζεται ἀμφὶ Βαθύλλῳ  
ἴμερα, καὶ κισσοῦ λευκὸς ὄδωδε λίθος.  
οὐδ' Αἴδης σοι ἔρωτας ἀπέσβεσεν, ἐν δ' Ἀχέροντος 5  
ᾧ ὅλος ᾠδίνεις Κύπριδι θερμότερη.

### 31.—ΔΙΟΣΚΟΡΙΔΟΥ

Σμερδίῃ ᾧ ἐπὶ Θρηκὶ τακεῖς καὶ ἐπ' ἔσχατον ὀστεῦν,  
κώμου καὶ πάσης κοίρανε παννυχίδος,

## BOOK VII. 28-31

### 28.—ANONYMOUS

#### *On the Same*

O STRANGER, who passest this tomb of Anacreon, pour a libation to me in going by, for I am a wine-bibber.

### 29.—ANTIPATER OF SIDON

#### *On the Same*

THOU sleepest among the dead, Anacreon, thy good day's labour done; thy sweet lyre that talked all through the night sleepeth too. And Smerdies sleeps, the spring-tide of the Loves, to whom, striking the lyre, thou madest music like unto nectar. For thou wast the target of Love, the Love of lads, and to shoot thee alone he had a bow and subtle archer craft.

### 30.—BY THE SAME

#### *On the Same*

THIS is Anacreon's tomb; here sleeps the Teian swan and the untempered madness of his passion for lads. Still singeth he some song of longing to the lyre about Bathyllus, and the white marble is perfumed with ivy. Not even death has quenched thy loves, and in the house of Acheron thou sufferest all through thee the pangs of the fever of Cypris.

### 31.—DIOSCORIDES

#### *On the Same*

O ANACREON, delight of the Muses, lord of all revels of the night, thou who wast melted to the



## GREEK ANTHOLOGY

τερπνότηατε Μούσησιν Ἄνάκρεον, ὦ ἔπι Βαθύλλῳ  
χλωρὸν ὑπὲρ κυλίκων πολλάκι δάκρυ χέας,  
αὐτόματαί τοι κρήναι ἀναβλύζοιεν ἀκρήτου,  
κῆκ μακάρων προχοαὶ νέκταρος ἀμβροσίου·  
αὐτόματοι δὲ φέροιεν ἴον, τὸ φιλέσπερον ἄνθος,  
κῆποι, καὶ μαλακῆ μύρτα τρέφοιτο δρόσῳ·  
ὄφρα καὶ ἐν Δηοῦς οἰνωμένος ἀβρὰ χορεύσης,  
βεβληκῶς χρυσέην χεῖρας ἐπ' Εὐρυπύλην.

### 32.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΡΑΡΧΩΝ ΑΙΓΥΠΤΟΥ

Πολλάκι μὲν τόδ' ἄεισα, καὶ ἐκ τύμβου δὲ βοήσω·  
“ Πίνετε· πρὶν ταύτην ἀμφιβάλησθε κόνιν.”

### 33.—ΤΟΥ ΑΥΤΟΥ

α. Πολλὰ πινὼν τέθνηκας, Ἄνάκρεον. β. Ἄλλὰ  
τρυφήσας·  
καὶ σὺ δὲ μὴ πίνων ἴξεαι εἰς Ἀΐδην.

### 34.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Περικὰν σάλπιγγα, τὸν εὐαγέων βαρὺν ὕμνων  
χαλκευτὰν, κατέχει Πίνδαρον ἄδε κόνις,  
οὐ μέλος εἰσαΐων φθέγγξαιό κεν, ὡς ἀπὸ Μουσῶν  
ἐν Κάδμου θαλάμοις σμῆνος ἀπεπλάσατο.

## BOOK VII. 31-34

marrow of thy bones for Thracian Smerdies, O thou who often bending o'er the cup didst shed warm tears for Bathyllus, may founts of wine bubble up for thee unbidden, and streams of ambrosial nectar from the gods; unbidden may the gardens bring thee violets, the flowers that love the evening, and myrtles grow for thee nourished by tender dew, so that even in the house of Demeter thou mayest dance delicately in thy cups, holding golden Eurypyle in thy arms.

### 32.—JULIANUS, PREFECT OF EGYPT

#### *On the Same*

OFTEN I sung this, and I will cry it from the tomb,  
“Drink ere ye put on this garment of the dust.”

### 33.—BY THE SAME

#### *On the Same*

A. “You died of drinking too much, Anacreon.”  
B. “Yes, but I enjoyed it, and you who do not drink will come to Hades too.”

### 34.—ANTIPATER OF SIDON

#### *On Pindar*

THIS earth holds Pindar, the Pierian trumpet, the heavily smiting smith of well-outlined hymns, whose melody when thou hearest thou wouldst exclaim that a swarm of bees from the Muses fashioned it in the bridal chamber of Cadmus.

## GREEK ANTHOLOGY

### 35.—ΛΕΩΝΙΔΟΥ

"Αρμενος ἦν ξείνοισιν ἀνὴρ ὅδε καὶ φίλος ἀστοῖς,  
Πίνδαρος, εὐφώνων Πιερίδω· πρόπολος.

### 36.—ΕΡΥΚΙΟΥ

Αἰεὶ τοι λιπαρῶ ἐπὶ σήματι, δῖε Σοφόκλεις,  
σκηνίτης μαλακοῦς κισσὸς ἄλοιτο πόδας,  
αἰεὶ τοι βούπαισι περιστάζοιτο μελίσσαις  
τύμβος, Ὑμηπτεῖω λειβόμενος μέλιτι,  
ὡς ἄν τοι ρεῖη μὲν αἰεὶ γάνος Ἄτθίδι δέλτω  
κηρός, ὑπὸ στεφάνοις δ' αἰὲν ἔχης πλοκάμους.

### 37.—ΔΙΟΣΚΟΡΙΔΟΥ

α. Τύμβος ὅδ' ἐστ', ὦνθρωπε, Σοφοκλέος, ὃν παρὰ  
Μουσέων  
ἱρὴν παρθεσίην, ἱερός ὦν, ἔλαχον·  
ὅς με τὸν ἐκ Φλιοῦντος, ἔτι τρίβολον πατέοντα,  
πρίνινον, ἐς χρύσειον σχῆμα μεθηρμόσατο,  
καὶ λεπτήν ἐνέδυσεν ἀλουργίδα· τοῦ δὲ θανόντος  
εὐθετον ὀρχηστήν τῆδ' ἀνέπαυσα πόδα.

---

<sup>1</sup> A machine for threshing, like a harrow.

## BOOK VII. 35-37

### 35.—LEONIDAS

#### *On the Same*

CONGENIAL to strangers and dear to his countrymen was this man, Pindar, the servant of the sweet-voiced Muses.

### 36.—ERYCIAS

#### *On Sophocles*

EVER, O divine Sophocles, may the ivy that adorns the stage dance with soft feet over thy polished monument. Ever may the tomb be encompassed by bees that bedew it, the children of the ox, and drip with honey of Hymettus, that there be ever store of wax flowing for thee to spread on thy Attic writing tablets, and that thy locks may never want a wreath.

### 37.—DIOSCORIDES

#### *On the Same*

*(A statue of a Satyr is supposed to speak)*

A. "THIS is the tomb of Sophocles which I, his holy servant, received from the Muses as a holy trust to guard. It was he who, taking me from Phlius where I was carved of holly-oak and still trod the tribulum,<sup>1</sup> wrought me into a creature of gold and clothed me in fine purple.<sup>2</sup> On his death I ceased from the dance and rested my light foot here."

<sup>2</sup> *i.e.* from the rude Satyric drama he evolved Attic tragedy—a very exaggerated statement.

## GREEK ANTHOLOGY

- β. Ὀλβιος, ὡς ἀγνὴν ἔλαχες στάσιν· ἢ δ' ἐνὶ χερσὶν  
κούριμος, ἐκ ποίης ἤδε διδασκαλίας;  
α. Εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον, οὐκ ἂν ἀμάρτοις,  
εἴτε καὶ Ἡλέκτραν· ἀμφότεροι γὰρ ἄκρον. 1

### 38.—ΔΙΟΔΩΡΟΥ

Θεῖος Ἀριστοφάνευσ ὑπ' ἐμοὶ νέκυς· εἰ τίνα πεύθη,  
κωμικός, ἀρχαίης μνᾶμα χοροστασίας.

### 39.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὁ τραγικὸν φώνημα καὶ ὄφρυόεσσαν ἀοιδὴν  
πυργώσας στιβαρῇ πρῶτος ἐν εὐεπίῃ·  
Αἰσχύλος Εὐφορίωνος, Ἐλευσινίης ἐκὰς αἴης  
κεῖται, κυδαίνων σήματι Τρινακρίην.

### 40.—ΔΙΟΔΩΡΟΥ

Αἰσχύλον ἤδε λέγει ταφίη λίθος ἐνθάδε κεῖσθαι  
τὸν μέγαν, οἰκείης τῆλ' ἀπὸ Κεκροπίης,  
λευκὰ Γέλα Σικελοῖο παρ' ὕδατα· τίς φθόνος, αἰαῖ,  
Θησείδας ἀγαθῶν ἔγκοτος αἰὲν ἔχει;

### 41.—ΑΔΕΣΠΟΤΟΝ

Ἄ μάκαρ ἀμβροσίησι συνέστιε φίλτατε Μούσαις,  
χαῖρε καὶ εἰν Ἀΐδεω δώμασι, Καλλίμαχε.





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## GREEK ANTHOLOGY

### 42.—ΑΛΛΟ

Ἄ μέγα Βαπτιάδαο σοφοῦ περίπυστον ὄνειαρ,  
ἦ ῥ' ἔτεον κεράων, οὐδ' ἐλέφαντος ἔης.  
τοῖα γὰρ ἄμμιν ἔφηνας, ἅτ' οὐ πάρος ἀνέρες ἴδμεν,  
ἀμφί τε ἀθανάτους, ἀμφί τε ἡμιθέους·  
εὐτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλικῶνα  
ἤγαγες ἐν μέσσαις Πιερίδεσσι φέρων·  
αἱ δέ οἱ εἰρομένῳ ἀμφ' ὠγυγίων ἡρώων  
Αἴτια καὶ μακάρων εἶρον ἀμειβόμεναι.

### 43.—ΙΩΝΟΣ

Χαῖρε μελαμπετάλοις, Εὐριπίδη, ἐν γυάλοισι  
Πιερίας τὸν ἀεὶ νυκτὸς ἔχων θάλαμον·  
ἴσθι δ' ὑπὸ χθονὸς ὄν, ὅτι σοι κλέος ἀφθιτον ἔσται  
ἴσον Ὀμηρείαις ἀεναίοις χάρισιν.

J. A. Symonds, the younger, *Studies of the Greek Poets*, ii.  
302.

### 44.—ΙΩΝΟΣ

Εἰ καὶ δακρυόεις, Εὐριπίδη, εἶλέ σε πότμος,  
καί σε λυκορραῖσται δεῖπνον ἔθεντο κύνες,  
τὸν σκηνηῆ μελίγηρυν ἀηδόνα, κόσμον Ἀθηνῶν,  
τὸν σοφίῃ Μουσέων μιξάμενον χάριτα,  
ἀλλ' ἔμολες Πελλαῖον ὑπ' ἡρίου, ὡς ἂν ὁ λάτρις  
Πιερίδων ναίης ἀγχόθι Πιερίδων.

## BOOK VII. 42-44

### 42.—ANONYMOUS

#### *On the Actia (Origins) of the Same*

AN! great and renowned dream of the skilled son of Battus,<sup>1</sup> verily thou wast of horn, not of ivory; for thou didst reveal things to us touching the gods and demigods which never man knew before, then when catching him up thou didst bear him from Libya to Helicon, and didst set him down in the midst of the Muses. And there as he wove the Origins of primeval heroes they in turn wove for him the Origins also of the gods.

### 43.—ION

#### *On Euripides*

HAIL, Euripides, dwelling in the chamber of eternal night in the dark-robed valleys of Pieria! Know, though thou art under earth, that thy renown shall be everlasting, equal to the perennial charm of Homer.

### 44.—BY THE SAME

#### *On the Same*

THOUGH a tearful fate befel thee, O Euripides, devoured by wolf-hounds, thou, the honey-voiced nightingale of the stage, the ornament of Athens, who didst mingle the grace of the Muses with wisdom, yet thou wast laid in the tomb at Pella, that the servant of the Pierian Muses should dwell near the home of his mistresses.

<sup>1</sup> Callimachus claimed that the Muses revealed the matter of the poem to him in a dream.



## GREEK ANTHOLOGY

### 45.—ΘΟΥΚΥΔΙΔΟΥ

Μνήμα μὲν Ἑλλάς ἅπασ' Εὐριπίδου· ὅστέα δ' ἴσχει  
γῆ Μακεδών· ἢ γὰρ δέξατο τέρμα βίου.  
πατρὶς δ' Ἑλλάδος Ἑλλάς, Ἀθῆναι· πλείστα δὲ  
Μούσαις  
τέρψας, ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

### 46.—ΑΔΗΛΟΝ

Οὐ σὸν μνήμα τόδ' ἔστ', Εὐριπίδη, ἀλλὰ σὺ τοῦδε·  
τῇ σῇ γὰρ δόξῃ μνήμα τόδ' ἀμπέχεται.

### 47.—ΑΛΛΟ

Ἄπασ' Ἀχαιῖς μνήμα σόν, Εὐριπίδη·  
οὔκουν ἄφωνος, ἀλλὰ καὶ λαλητέος.

### 48.—ΑΛΛΟ

Αἰθαλέοιο πυρὸς σάρκες ῥιπῆσι τρυφηλαὶ  
ληφθεῖσαι, νοτίην ὡσαν ἅπ' αἰθόμεναι·  
μοῦνα δ' ἔνεστι τάφῳ πολυδακρύῳ ὅστέα κωφά,  
καὶ πόνος εἰνοδίοις τῆδε παρερχομένοις.

### 49.—ΒΙΑΝΟΡΟΣ

Ἄ. Μακέτις σε κέκευθε τάφου κόνις· ἀλλὰ πυρωθεὶς  
Ζανὶ κεραυνείῳ, γαῖαν ἀπημφίασας.  
τρὶς γὰρ ἐπαστράψας, Εὐριπίδη, ἐκ Διὸς αἰθῆρ  
ἤγνισε τὰν θνατὰν σώματος ἱστορίαν.<sup>1</sup>

<sup>1</sup> Bury suggests ἁρμονίαν in v. 4, and I render so.

45.—THUCYDIDES THE HISTORIAN

*On the Same*

ALL Hellas is the monument of Euripides, but the Macedonian land holds his bones, for it sheltered the end of his life. His country was Athens, the Hellas of Hellas, and as by his verse he gave exceeding delight, so from many he receiveth praise.

46.—ANONYMOUS

*On the Same*

THIS is not thy monument, Euripides, but thou art the memorial of it, for by thy glory is this monument encompassed.

47.—ANONYMOUS

*On the Same*

ALL Greece is thy tomb, O Euripides; so thou art not dumb, but even vocal.

48.—ANONYMOUS

*On the Same*

THY delicate flesh encompassed by the blast of glowing fire yielded up its moisture and burnt away. In the much-wept tomb is naught but dumb bones, and sorrow for the wayfarers who pass this way.

49.—BIANOR OF BITHYNIA

*On the Same*

THE Macedonian dust of the tomb covers thee, Euripides, but ere thou didst put on this cloak of earth thou wast scorched by the bolts of Zeus. For thrice the heaven lightened at his word and purified thy mortal frame.

## GREEK ANTHOLOGY

### 50.—ΑΡΧΙΜΗΔΟΥΣ

Τὴν Εὐριπίδew μήτ' ἔρχεο, μήτ' ἐπιβάλλου,  
 δύσβατον ἀνθρώποις οἶμον, ἀοιδοθέτα.  
 λείη μὲν γὰρ ἰδεῖν καὶ ἐπίρροθος.<sup>1</sup> ἦν δέ τις αὐτὴν  
 εἰσβαίνῃ, χαλεποῦ τρηχυτέρῃ σκόλοπος·  
 ἦν δὲ τὰ Μηδείης Αἰητίδος ἄκρα χαράξης,  
 ἀμνήμων κείσῃ νέρθεν. ἕα στεφάνους.

### 51.—ΑΔΑΙΟΥΣ

Οὐ σε κυνῶν γένος εἶλ', Εὐριπίδη, οὐδὲ γυναικὸς  
 οἴστρος, τὸν σκοτίης Κύπριδος ἀλλότριον,  
 ἀλλ' Ἀΐδης καὶ γῆρας· ὑπαὶ Μακέτῃ δ' Ἀρεθούσῃ  
 κείσαι, ἔταιρείῃ τίμιος Ἀρχέλεω.  
 σὸν δ' οὐ τοῦτον ἐγὼ τίθεμαι τάφον, ἀλλὰ τὰ  
 Βάκχου  
 βήματα καὶ σκηναὶς ἐμβάδ'<sup>2</sup> ἐρειδομένας.

### 52.—ΔΗΜΙΟΥΤΡΟΥΣ

Ἑλλάδος εὐρυχόρου στέφανον καὶ κόσμον ἀοιδῆς,  
 Ἀσκραιῖον γενεὴν Ἡσίοδον κατέχω.

### 53.—ΑΔΗΛΟΝ

Ἡσίοδος Μούσαις Ἐλικωνίσι τόνδ' ἀνέθηκα,  
 ὕμνῳ νικήσας ἐν Χαλκίδι θεῖον Ὀμηρον.

<sup>1</sup> I suggest ἐπίκροτος and render so.

<sup>2</sup> v. 4 ἐμβαλε MS.: I correct (ἐμβάδι πειθομ. Hermann).

## BOOK VII. 50-53

### 50.—ARCHIMEDES

#### *On the Same*

TREAD not, O poet, the path of Euripides, neither essay it, for it is hard for man to walk therein. Smooth it is to look on, and well beaten, but if one sets his foot on it it is rougher than if set with cruel stakes. Scratch but the surface of *Medea*,<sup>1</sup> Aetes' daughter, and thou shalt lie below forgotten. Hands off his crowns.

### 51.—ADAEUS

#### *On the Same*

NEITHER dogs slew thee, Euripides, nor the rage of women, thou enemy of the secrets of Cypris, but Death and old age, and under Macedonian Arethusa thou liest, honoured by the friendship of Archelaus. Yet it is not this that I account thy tomb, but the altar of Bacchus and the buskin-trodden stage.

### 52.—DEMIURGUS

#### *On Hesiod*

I HOLD Hesiod of Ascra the glory of spacious Hellas and the ornament of Poesy.

### 53.—ANONYMOUS

#### *On an ex-voto dedicated by Hesiod*

HESIOD dedicated this to the Heliconian Muses, having conquered divine Homer in the hymn contest at Chalcis.

<sup>1</sup> By retouching.

## GREEK ANTHOLOGY

### 54.—ΜΝΑΣΑΛΚΟΥ

Ἄσκη μὲν πατρίς πολυλήϊος, ἀλλὰ θανόντος  
ὄστέα πληξίππων γῆ Μινυῶν κατέχει  
Ἑσιόδου, τοῦ πλείστον ἐν ἀνθρώποις κλέος ἐστὶν  
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

### 55.—ΑΛΚΑΙΟΥ

Λοκρίδος ἐν νέμει σκιερῷ νέκυν Ἑσιόδοιο  
Νύμφαι κρηνίδων λούσαν ἀπὸ σφετέρων,  
καὶ τάφον ὑψώσαντο· γάλακτι δὲ ποιμένες αἰγῶν  
ἔρραναν, ξανθῷ μιξάμενοι μέλιτι·  
τοίην γὰρ καὶ γῆρυν ἀπέπνεεν ἐννέα Μουσέων  
ὁ πρέσβυς καθαρῶν γευσάμενος λιβάδων.

### 56.—ΑΔΗΛΟΝ

Ἦν ἄρα Δημοκρίτιο γέλωσ τόδε, καὶ τάχα λέξει·  
“Οὐκ ἔλεγον γελῶν, Πάντα πέλουσι γέλωσ;  
καὶ γὰρ ἐγὼ σοφίην μετ’ ἀπείρονα, καὶ στίχα βίβλων  
τοσσατίων, κεῖμαι νέρθε τάφοιο γέλωσ.”

### 57.—ΑΛΛΟ

Καὶ τίς ἔφυσος ὦδε; τίς ἔργον ἔρεξε τοσοῦτον,  
ὅσσον ὁ παντοδαῆς ἤνυσε Δημόκριτος;





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## GREEK ANTHOLOGY

ὅς Θάνατον παρεόντα τρί' ἡμέρα δώμασιν ἔσχευ,  
καὶ θερμοῖς ἄρτων ἄσθμασιν ἐξένισεν.

### 58.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΟΥ

Εἰ καὶ ἀμειδήτων νεκύων ὑπὸ γαῖαν ἀνάσσεις,  
Φερσεφόνη, ψυχὴν δέχνησο Δημοκρίτου  
εὐμενέως γελώωσαν, ἐπεὶ καὶ σείο τεκοῦσαν  
ἀχνυμένην ἐπὶ σοὶ μῦνος ἔκαμψε γέλωσ.

### 59.—ΤΟΥ ΑΥΤΟΥ

Πλούτων δέξο μάκαρ Δημόκριτον, ὥσ κεν ἀνάσσω  
αἰὲν ἀμειδήτων καὶ γελώωντα λάχοις.

### 60.—ΣΙΜΙΟΥ

Σωφροσύνη προφέρων θνητῶν ἦθει τε δικαίῳ  
ἐνθάδε κεῖται ἀνὴρ θεῖος Ἀριστοκλέης·  
εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχευ ἔπαινον,  
οὗτος ἔχει πλεῖστον, καὶ φθόνον οὐ φέρεται.

### 61.—ΑΔΕΣΠΟΤΟΝ

Γαῖα μὲν ἐν κόλποις κρύπτει τόδε σῶμα Πλάτωνος,  
ψυχὴ δ' ἀθάνατον τάξιν ἔχει μακάρων

---

<sup>1</sup> Democritus, on the point of death, but wishing for his sister's sake to live out the three days of the feast of Demeter, which it was her duty to attend, ordered her to

## BOOK VII. 57-61

days in his house and entertained him with the hot steam of bread? <sup>1</sup>

### 58.—JULIANUS, PREFECT OF EGYPT

#### *On the Same*

THOUGH, Persephone, thou rulest over the unsmiling dead beneath the earth, receive the shade of Democritus with his kindly laugh; for only laughter turned away from sorrow thy mother when she was sore-hearted for thy loss.

### 59.—BY THE SAME

#### *On the Same*

RECEIVE Democritus, O blessed Pluto, so that thou, the ruler of the laughterless people, mayest have one subject who laughs.

### 60.—SIMIAS

#### *On Plato*

HERE lieth the divine Aristocles,<sup>2</sup> who excelled all mortals in temperance and the ways of justice. If any one gained from all men much praise for wisdom it was he, and no envy therewith.

### 61.—ANONYMOUS

#### *On the Same*

THE earth in her bosom hides here the body of Plato, but his soul has its immortal station among the  
supply him every day with hot loaves, and by putting the steaming bread to his nose kept himself alive until the feast was over. <sup>2</sup> Plato's original name



## GREEK ANTHOLOGY

υίου Ἀρίστωνος, τὸν τις καὶ τηλόθι ναίων  
τιμᾶ ἀνὴρ ἀγαθός, θεῖον ἰδόντα βίον.

### 62.—ΑΛΛΟ

- α. Αἰετέ, τίπτε βέβηκας ὑπὲρ τάφον ; ἢ τίνος, εἰπέ,  
ἀστερόεντα θεῶν οἶκον ἀποσκοπέεις ;  
β. Ψυχῆς εἰμὶ Πλάτωνος ἀποπταμένης ἐς Ὀλυμποι  
εἰκῶν· σῶμα δὲ γῆ γηγενὲς Ἀτθὶς ἔχει.

P. B. Shelley, "Eagle, why soarest thou? . . .", *Works*  
(Oxford ed.), p. 712.

### 63.—ΑΔΕΣΠΟΤΟΝ

Τὸν κύνα Διογένη, νεκυοστόλε, δέξο με, πορθμεῦ,  
γυμνώσαντα βίου παντὸς ἐπισκύνιον.

### 64.—ΑΔΗΛΟΝ

- α. Εἰπέ, κύον, τίνος ἀνδρὸς ἐφεστῶς σῆμα φυλάσ-  
σεις ;  
β. Τοῦ Κυνός. α. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ  
Κύων ;  
β. Διογένης. α. Γένος εἰπέ. β. Σινωπεύς. α. Ὅς  
πίθον ᾧκει ;  
β. Καὶ μάλα· νῦν δὲ θανῶν ἀστέρας οἶκον ἔχει.

J. A. Symonds, M.D., in his son's *Studies of the Greek*  
*Poets*, ii. p. 304.

### 65.—ΑΝΤΙΠΑΤΡΟΥ

Διογένευσ τόδε σῆμα, σοφοῦ κυνός, ὅς ποτε θυμῶ  
ἄρσενι γυμνήτην ἐξεπόνει βίοτον,

## BOOK VII. 61-65

blest, the soul of Ariston's son, whom every good man, even if he dwell in a far land, honours in that he saw the divine life.

### 62.—ANONYMOUS

#### *On the Same*

*A.* "EAGLE, why standest thou on the tomb, and on whose, tell me, and why gazest thou at the starry home of the gods?" *B.* "I am the image of the soul of Plato that hath flown away to Olympus, but his earth-born body rests here in Attic earth."

### 63.—ANONYMOUS

#### *On Diogenes*

O FERRYMAN of the dead, receive the Dog Diogenes, who laid bare the whole pretentiousness<sup>1</sup> of life.

### 64.—ANONYMOUS

#### *On the Same*

*A.* "TELL me, dog, who was the man on whose tomb thou standest keeping guard?" *B.* "The Dog." *A.* "But what man was that, the Dog?" *B.* "Diogenes." *A.* "Of what country?" *B.* "Of Sinope." *A.* "He who lived in a jar?" *B.* "Yes, and now he is dead, the stars are his home."

### 65.—ANTIPATER

#### *On the Same*

THIS is the tomb of Diogenes, the wise Dog who of old, with manly spirit, endured a life of self-denial.

<sup>1</sup> Literally "eye-brow" used like the Latin *supercilium* for "affectation."

## GREEK ANTHOLOGY

ὦ μία τις πήρα, μία διπλοῖς, εἷς ἅμ' ἐφοῖτα  
σκίπων, αὐτάρκους ὄπλα σαοφροσύνας.  
ἀλλὰ τάφου τοῦδ' ἐκτὸς ἴτ', ἄφρονες, ὡς ὁ Σινωπεὺς 5  
ἐχθαίρει φαῦλον πάντα καὶ εἶν' Αἴδη.

### 66.—ΟΝΕΣΤΟΥ

Βάκτρον καὶ πήρη καὶ διπλόον εἶμα σοφοῖο  
Διογένευσ βιότου φόρτος ὁ κουφότατος.  
πάντα φέρω πορθμῆϊ· λέλοιπα γὰρ οὐδὲν ὑπὲρ γῆς·  
ἀλλὰ κύον σαίνοις Κέρβερε τόν με κύνα.

### 67.—ΛΕΩΝΙΔΟΥ

Ἄϊδεω λυπηρὲ διηκόνε, τοῦτ' Ἀχέροντος  
ὔδωρ ὃς πλώεις πορθμίδι κυανέη,  
δέξαι μ', εἰ καὶ σοι μέγα βρίθεται ὀκρυόεσσα  
βᾶρις ἀποφθιμένων, τὸν κύνα Διογένην.  
ὄλπη μοι καὶ πήρη ἐφόλκια, καὶ τὸ παλαιὸν  
ἔσθος, χῶ φθιμένους ναυστολέων ὀβολός.  
πάνθ' ὅσα κῆν ζωῖς ἐπεπάμεθα, ταῦτα παρ' Ἄδαν  
ἔρχομ' ἔχων· λείπω δ' οὐδὲν ὑπ' ἡελίῳ.

### 68.—ΑΡΧΙΟΥ

Ἄϊδος ὦ νεκυηγέ, κεχαρμένε δάκρυσι πάντων,  
ὃς βαθὺ πορθμεύεις τοῦτ' Ἀχέροντος ὔδωρ,  
εἰ καὶ σοι βέβριθεν ὑπ' εἰδώλοισι καμόντων  
ὀλκάς, μὴ προλίπης Διογένη με κύνα.

## BOOK VII. 65-68

One wallet he carried with him, one cloak, one staff, the weapons of self-sufficient sobriety. But turn aside from this tomb, all ye fools; for he of Sinope, even in Hades, hates every mean man.

### 66.—HONESTUS

*On the Same*

THE staff, and wallet, and thick cloak, were the very light burden of wise Diogenes in life. I bring all to the ferryman; for I left nothing on earth. But you, Cerberus dog, fawn on me, the Dog.

### 67.—LEONIDAS

*On the Same*

MOURNFUL minister of Hades, who dost traverse in thy dark boat this water of Acheron, receive me, Diogenes the Dog, even though thy gruesome bark is overloaded with spirits of the dead. My luggage is but a flask, and a wallet, and my old cloak, and the obol that pays the passage of the departed. All that was mine in life I bring with me to Hades, and have left nothing beneath the sun.

### 68.—ARCHIAS

*On the Same*

O BOATMAN of Hades, conveyor of the dead, delighting in the tears of all, who dost ply the ferry o'er this deep water of Acheron, though thy boat be heavy beneath its load of shades, leave me not behind, Diogenes the Dog. I have with me but a flask, and



## GREEK ANTHOLOGY

ὄλπην καὶ σκίπωνα φέρω, καὶ διπλόον εἶμα,  
καὶ πήρην, καὶ σοὶ ναυτιλίας ὀβολόν.  
καὶ ζωὸς τάδε μοῦνον, ἃ καὶ νέκυς ὧδε κομίζω,  
εἶχον· ὑπ' ἡελίου δ' οὐ τι λέλοιπα φάει.

### 69.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΟΥ

Κέρβερε δειμαλέην ὑλακὴν νεκύεσσιν ἰάλλων,  
ἤδη φρικαλέον δείδιθι καὶ σὺ νέκυν·  
Ἄρχιλοχος τέθνηκε· φυλάσσεο θυμὸν ἰάμβων  
δριμύν, πικροχόλου τικτόμενον στόματος.  
οἴσθα βοῆς κείνοιο μέγα σθένος, εὔτε Λυκάμβεω  
νηῦς μία σοὶ δισσὰς ἤγαγε θυγατέρας.

### 70.—ΤΟΥ ΑΥΤΟΥ

Νῦν πλέον ἢ τὸ πάροιθε πύλας κρατεροῖο βερέθρου  
ὄμμασιν ἀγρύπνοις τρισσὲ φύλασσε κύον.  
εἰ γὰρ φέγγος ἔλειπον ἀλυσκάζουσαι ἰάμβων  
ἄγριον Ἄρχιλόχου φλέγμα Λυκαμβιάδες,  
πῶς οὐκ ἂν προλίποι σκοτίων πυλεῶνας ἐναύλων  
νεκρὸς ἅπας, φεύγων τάρβος ἐπесβολίης;

### 71.—ΓΑΙΤΟΥΛΙΚΟΥ

Σῆμα τόδ' Ἄρχιλόχου παραπόντιον, ὅς ποτε πικρὴν  
Μοῦσαν ἐχιδναίῳ πρῶτος ἔβαψε χόλω,





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## GREEK ANTHOLOGY

αἰμάξας Ἐλικῶνα τὸν ἡμερον. οἶδε Λυκάμβης,  
μυρόμενος τρισσῶν ἄμματα θυγατέρων.  
ἡρέμα δὴ παράμειψον, ὄδοιπόρε, μή ποτε τοῦδε  
κινήσης τύμβῳ σφῆκας ἐφεζομένους.

### 72.—ΜΕΝΑΝΔΡΟΥ ΚΩΜΙΚΟΥ

Χαῖρε, Νεοκλείδα, δίδυμον γένος, ὦν ὁ μὲν ὑμῶν  
πατρίδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας.

### 73.—ΓΕΜΙΝΟΥ

Ἄντὶ τάφου λιτοῖο θές Ἑλλάδα, θές δ' ἐπὶ ταύταν  
δούρατα, βαρβαρικᾶς σύμβολα ναυφθορίας,  
καὶ τύμβῳ κρηπίδα περίγραφε Περσικὸν Ἄρη  
καὶ Ξέρξην· τούτοις θάπτε Θεμιστοκλέα.  
στάλα δ' ἂ Σαλαμῖς ἐπικεῖσεται, ἔργα λέγουσα  
τάμά· τί με σμικροῖς τὸν μέγαν ἐντίθετε;

A. J. Butler, *Amaranth and Asphodel*, p. 58.

### 74.—ΔΙΟΔΩΡΟΥ

Τοῦτο Θεμιστοκλεῖ ξένον ἠρίον εἶσατο Μάγνης  
λαός, ὅτ' ἐκ Μήδων πατρίδα ῥυσάμενος  
ὀθνείην ὑπέδου χθόνα καὶ λίθον. ἦ θέλεν οὕτως  
ὁ φθόνος· αἱ δ' ἀρεταὶ μείον ἔχουσι γέρας.

## BOOK VII. 71-74

gall, staining mild Helicon with blood. Lycambes knows it, mourning for his three daughters hanged. Pass quietly by, O way-farer, lest haply thou arouse the wasps that are settled on his tomb.

### 72.—MENANDER

#### *On Epicurus and Themistocles*

HAIL, ye twin-born sons of Neocles, of whom the one saved his country from slavery the other from folly.

### 73.—GEMINUS

#### *On Themistocles*

IN place of a simple tomb put Hellas, and on her put ships significant of the destroyed barbaric fleets, and round the frieze of the tomb paint the Persian host and *λερxes*—thus bury Themistocles. And Salamis shall stand thereon, a pillar telling of my deeds. Why lay you so great a man in a little space?

### 74.—DIODORUS

#### *On the Same*

THE people of Magnesia raised to Themistocles this monument in a land not his own, when after saving his country from the Medes, he was laid in foreign earth under a foreign stone. Verily Envy so willed, and deeds of valour have less privilege than she.



## GREEK ANTHOLOGY

### 75.—ΑΝΤΙΠΑΤΡΟΥ

Στασίχορον, ζαπληθὲς ἀμέτρητον στόμα Μούσης,  
ἐκτέρισεν Κατάνας αἰθαλόεν δάπεδον,  
οὐ, κατὰ Πυθαγόρου φυσικὰν φάτιν, ἀ πρὶν Ὀμήρου  
ψυχὰ ἐνὶ στέρνοις δεύτερον ᾠκίσατο.

### 76.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἐμπορίας λήξαντα Φιλόκριτον, ἄρτι δ' ἀρότρου  
γευόμενον, ξείνῳ Μέμφις ἔκρυψε τάφῳ,  
ἔνθα δραμῶν Νείλοιο πολὺς ῥόος ὕδατι λάβρῳ  
τὰνδρὸς τὴν ὀλίγην βῶλον ἀπημφίασε.  
καὶ ζωὸς μὲν ἔφευγε πικρὴν ἄλα· νῦν δὲ καλυφθεὶς  
κύμασι ναυηγὸν σχέτλιος ἔσχε τάφον.

### 77.—ΣΙΜΩΝΙΔΟΥ

Οὗτος ὁ τοῦ Κείοιο Σιμωνίδεω ἐστὶ σωτήρ,  
ὃς καὶ τεθνηὼς ζῶντ' ἀπέδωκε χάριν.

### 78.—ΔΙΟΝΤΣΙΟΥ ΚΥΖΙΚΗΝΟΥ

Πρηϋτέρον γῆράς σε, καὶ οὐ κατὰ νοῦσος ἀμαυρὴ  
ἔσβεσεν· εὐνήθης δ' ὕπνον ὀφειλόμενον,  
ἄκρα μεριμνήσας, Ἐρατόσθενες· οὐδὲ Κυρήνη  
μαῖά σε πατρώων ἐντὸς ἔδεκτο τάφων,

---

<sup>1</sup> This epigram is out of place here, as Philocritus is a person unknown to history.

<sup>2</sup> This lemma is wrong. The couplet is said to have been

## BOOK VII. 75-78

### 75.—ANTIPATER (OF SIDON?)

#### *On Stesichorus*

STESICHORUS, the vast immeasurable voice of the Muse, was buried in Catana's fiery land, he in whose breast, as telleth the philosopher Pythagoras, Homer's soul lodged again.

### 76.—DIOSCORIDES<sup>1</sup>

PHILOCRITUS, his trading over and yet a novice at the plough, lay buried at Memphis in a foreign land. And there the Nile running in high flood stripped him of the scanty earth that covered him. So in his life he escaped from the salt sea, but now covered by the waves hath, poor wretch, a shipwrecked mariner's tomb.

### 77.—SIMONIDES

#### *On Simonides (?)<sup>2</sup>*

THE saviour of the Ceian Simonides is this man, who even in death requited him who lived.

### 78.—DIONYSIUS OF CYZICUS

#### *On Eratosthenes*

A MILD old age, no darkening disease, put out thy light, Eratosthenes son of Aglaus, and, thy high studies over, thou sleepest the appointed sleep. Cyrene thy mother did not receive thee into the

written by Simonides on the tomb of a man whose corpse he found on the shore and buried, and whose ghost appeared and forbade him to sail in a ship which was wrecked on her voyage.

## GREEK ANTHOLOGY

Ἄγλαοῦ υἱέ· φίλος δὲ καὶ ἐν ξείνῃ κεκάλυψαι  
παρ τόδε Πρωτῆος κράσπεδον αἰγιαλοῦ.

### 79.—ΜΕΛΕΑΓΡΟΥ

α. "Ὀνθρωπ', Ἡράκλειτος ἐγὼ σοφὰ μοῦνος ἀνευρεῖν  
φαμί· τὰ δ' ἐς πάτραν κρέσσονα καὶ σοφίης·  
λάξ γὰρ καὶ τοκέωνας, ἰὼ ξένε, δύσφρονας ἄνδρας  
ὑλάκτευν. β. Λαμπρὰ θρεψαμένοισι χάρις.  
α. Οὐκ ἀπ' ἐμεῦ; β. Μὴ τρηχύς. α. Ἐπεὶ τάχα  
καὶ σύ τι πεύση  
τρηχύτερον πάτρας. β. Χαῖρε. α. Σὺ δ' ἐξ  
Ἐφέσου.

### 80.—ΚΑΛΛΙΜΑΧΟΥ

Εἶπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ  
ἤγαγεν, ἐμνήσθην δ' ὅσσάκις ἀμφότεροι  
ἤλιον ἐν λέσχῃ κατεδύσαμεν· ἀλλὰ σὺ μὲν που,  
ξείν' Ἀλικαρνησεῦ, τετράπαλαι σποδιή·  
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἧσιν ὁ πάντων  
ἄρπακτῆς Ἄϊδης οὐκ ἐπὶ χεῖρα βαλεῖ.

W. Johnson Cory, *Ionica*, ed. 1905, p. 7.

### 81.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἐπτὰ σοφῶν, Κλεόβουλε, σὲ μὲν τεκνώσατο Λίνδος·  
φατὶ δὲ Σισυφία χθὼν Περίανδρον ἔχειν.

---

<sup>1</sup> i.e. at Alexandria.



## BOOK VII. 78-81

tombs of thy fathers, but thou art buried on this fringe of Proteus' shore,<sup>1</sup> beloved even in a strange land.

### 79.—MELEAGER

#### *On Heraclitus of Ephesus*

A. "SIR, I am Heraclitus, and assert that I alone discovered wisdom, and my services to my country were better than wisdom. Ay Sir; for I assailed even my own parents, evil-minded folks, with contumely." B. "A fine return for thy bringing up!" A. "Be off!" B. "Don't be rough." A. "Because you may soon hear something rougher than my people heard from me." B. "Farewell." A. "And you get out of Ephesus."<sup>2</sup>

### 80.—CALLIMACHUS

#### *On Heraclitus of Halicarnassus, the Elegiac Poet*

ONE told me of thy death, Heraclitus, and it moved me to tears, when I remembered how often the sun set on our talking. And thou, my Halicarnassian friend, liest somewhere, gone long long ago to dust; but they live, thy Nightingales,<sup>3</sup> on which Hades who seizeth all shall not lay his hand.

### 81.—ANTIPATER OF SIDON

#### *On the Seven Sages*

OF the seven sages Lindus bore thee, O Cleobulus, and the land of Sisyphus<sup>4</sup> says that Periander is

<sup>2</sup> The epigram is obscure and the arrangement of the dialogue doubtful. I follow Headlam (*Class. Rev.* xv. p. 401).

<sup>3</sup> The title of a book of poems.

<sup>4</sup> Corinth.

## GREEK ANTHOLOGY

Πιττακὸν ἅ Μιτυλᾶνα· Βίαντα δὲ δία Πριήνη·  
 Μίλητος δὲ Θαλῆν, ἄκρον ἔρεισμα Δίκας·  
 ἅ Σπάρτα Χίλωνα· Σόλωνα δὲ Κεκροπὶς αἶα,  
 πάντας ἀριζάλου σωφροσύνας φύλακας.

5

### 82.—ΑΔΗΛΟΝ

Δωρίδος ἐκ Μούσης κεκορυθμένον ἀνέρα Βάκχῳ  
 καὶ Σατύροις Σικελὸν τῆδ' Ἐπίχαρμον ἔχω.

### 83.—ΑΛΛΟ

Τόνδε Θαλῆν Μίλητος Ἴας θρέψασ' ἀνέδειξεν,  
 ἀστρολόγων πάντων πρεσβύτατον σοφίῃ.

### 84.—ΑΛΛΟ

Ἦ ὀλίγον τόδε σᾶμα, τὸ δὲ κλέος οὐρανόμηκες  
 τοῦ πολυφροντίστου τοῦτο Θάλητος ὄρη.

### 85. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Γυμνικὸν αὖ ποτ' ἀγῶνα θεώμενον, ἦέλιε Ζεῦ,  
 τὸν σοφὸν ἄνδρα Θαλῆν ἤρπασας ἐκ σταδίου.  
 αἰνέω ὅτι μιν ἐγγὺς ἀπήγαγες· ἦ γὰρ ὁ πρέσβυς  
 οὐκέθ' ὄρᾶν ἀπὸ γῆς ἀστέρας ἠδύνατο.

---

<sup>1</sup> Nos. 83-133 are all derived from Diogenes Laertius' *Lives of the Philosophers*. Those of his own composition are not only very poor work (perhaps the worst verses ever published), but are often unintelligible apart from the silly





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## GREEK ANTHOLOGY

### 86.—ΑΔΗΛΟΝ

Ἡ Μήδων ἄδικον παύσασ' ὕβριν ἤδε Σόλωνα  
τόνδε τεκνοῖ Σαλαμῖς θεσμοθέτην ἱερόν.

### 87. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Σῶμα μὲν ἦρε Σόλωνος ἐν ἀλλοδαπῇ Κύπριον πῦρ,  
ὅστ' ἄ δ' ἔχει Σαλαμῖς, ὧν κόνις ἀστάχυνες·  
ψυχὴν δ' ἄξονες εὐθύς ἐς οὐρανὸν ἤγαγον· εὖ γὰρ  
θῆκε νόμοις ἀστοῖς ἄχθεα κουφότατα.

### 88. <ΤΟΥ ΑΥΤΟΥ>

Φωσφόρε σοὶ Πολύδευκες ἔχω χάριν, οὐνεκεν υἱὸς  
Χίλωνος πυγμῇ χλωρὸν ἔλεν κότινον·  
εἰ δ' ὁ πατήρ στεφανούχον ἰδὼν <τέκνον> ἤμυσεν  
ἡσθεῖς,  
οὐ νεμεσητόν· ἐμοὶ τοῖος ἔτω θάνατος.

### 89. <ΚΑΛΛΙΜΑΧΟΥ>

Ξεῖνος Ἀταρνεΐτης τις ἀνείρετο Πιπτακὸν οὕτω  
τὸν Μυτιληναῖον, παῖδα τὸν Ὑρράδιον·  
“Ἄττα γέρον, δοιός με καλεῖ γάμος· ἢ μία μὲν δὴ  
νύμφη καὶ πλούτῳ καὶ γενεῇ κατ' ἐμέ·

. BOOK VII. 86-89

86.—ANONYMOUS

*On Solon*

THIS island of Salamis which once put an end to the unrighteous insolence of the Medes, gave birth to this Solon the holy law-giver.

87.—DIOGENES LAERTIUS

*On the Same*

IN a strange land, a Cyprian fire consumed the body of Solon, but Salamis holds his bones, whose dust becomes corn. But his tables of the law carried his soul at once to heaven, for by his good laws he lightened the burdens of his countrymen.

88.—BY THE SAME

*On Chilon*

O POLLUX, giver of light, I give thee thanks in that the son of Chilon gained by boxing the green olive-crown. And if his father seeing his son crowned, died of joy, why should we complain? May such a death be mine.<sup>1</sup>

89.—CALLIMACHUS

*On Pittacus (not Sepulchral)*

A GUEST from Atarne thus questioned Pittacus of Mytilene, the son of Hyrrha. "Daddy grey-beard! a two-fold marriage invites me. The one bride is suitable to me in fortune and family, but

<sup>1</sup> This explains itself. Castor and Pollux were the patrons of boxing and were also stars.

## GREEK ANTHOLOGY

ἢ δ' ἑτέρη προβέβηκε. τί λώϊον; εἰ δ' ἄγε σὺν μοι  
 βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω.”  
 εἶπεν· ὁ δὲ σκίπωνα, γεροντικὸν ὄπλον, αἰείρας,  
 “Ἦνιδ', ἐκεῖνοί σοι πᾶν ἐρέουσιν ἔπος.”  
 (οἱ δ' ἄρ' ὑπὸ πληγῆσι θοὰς βέμβικας ἔχοντες  
 ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ.)  
 “κείνων ἔρχεο,” φησί, “μετ' ἵχνια.” χῶ μὲν ἐπέστη  
 πλησίον· οἱ δ' ἔλεγον· “Τὴν κατὰ σαυτὸν ἔλα.”  
 ταῦτ' αἴων ὁ ξεῖνος ἐφείσατο μείζονος οἴκου  
 δράξασθαι, παίδων κληδόνα συνθέμενος.  
 τὴν δ' ὀλίγην ὡς κείνος ἐς οἶκον ἐπήγετο νύμφην,  
 οὔτω καὶ σὺ γ' ἰὼν τὴν κατὰ σαυτὸν ἔλα.

### 90.—ΑΛΛΟ

Κλεινοῖς ἐν δαπέδοισι Πριήνης φύντα καλύπτει  
 ἥδε Βίαντα πέτρη, κόσμον Ἰωσι μέγαν.

### 91. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Τῆδε Βίαντα κέκευθα, τὸν ἀτρέμας ἤγαγεν Ἑρμῆς  
 εἰς Ἀΐδην, πολιῷ γήραϊ νιφόμενον·  
 εἶπε γάρ, εἶπε δίκην ἐτάρου τινός· εἶτ' ἀποκλιθεὶς  
 παῖδος ἐς ἀγκαλίδας μακρὸν ἔτεινεν ὕπνον.

---

<sup>1</sup> The boys were saying, each to his own top, “Drive the way that suits you” (“Go the way you like”). The same phrase means “Drive her that suits you.” “Drive” in Greek often has a coarse meaning.



## BOOK VII: 89-91

the other is my better. Which is best? Come, advise me which to take to wife." So spoke he and Pittacus raising his staff, the weapon of his old age, said "Look! they will tell you all you need know"—The boys at the broad cross-roads were whipping their swift tops—"Go after them," he said, and the man went and stood close to them, and they were saying, "Drive the way that suits you." The stranger, hearing this, refrained from catching at a match with a greater home, understanding the oracle of the boys' words. Therefore as he brought home the bride of low estate, so do thou, go and "drive her that suits you."<sup>1</sup>

### 90.—ANONYMOUS

#### *On Bias*

THIS stone covers Bias the great ornament of Ionia born on the famous soil of Priene.

### 91.—DIOGENES LAERTIUS

#### *On the Same*

HERE I cover Bias, whom Hermes led gently to Hades, his head white with the snows of age. He spoke for a friend in court and then sinking into the boy's arms he continued to sleep a long sleep.<sup>2</sup>

<sup>2</sup> Bias, after having made a speech in court on behalf of some one, was fatigued and rested his head on his nephew's breast. His client won the case, but at its close Bias was found to be dead.

## GREEK ANTHOLOGY

### 92. <ΤΟΥ ΑΥΤΟΥ>

Ἐς Σκυθίην Ἀνάχαρσις ὅτ' ἤλυθε πολλὰ μογήσας,  
πάντας ἔπειθε βιοῦν ἤθεσιν ἑλλαδικοῖς·  
τὸν δ' ἔτι μῦθον ἄκραντον ἐνὶ στομάτεσσιν ἔχοντα  
πτηνὸς ἐς ἀθανάτους ἤρπασεν ὦκα δόναξ.

### 93.—ΑΛΛΟ

Εἰς Φερεκύδην

Τῆς σοφίης πάσης ἐν ἐμοὶ τέλος· ἦν δέ τι πάσχω,  
Πυθαγόρῃ τῷ ἄμῳ λέγε ταῦθ', ὅτι πρῶτος ἀπάντων  
ἐστὶν ἂν Ἑλλάδα γῆν. οὐ ψεύδομαι ὧδ' ἀγορεύων.

### 94.—ΑΔΗΛΟΝ

Ἐνθάδε, πλεῖστον ἀληθείας ἐπὶ τέρμα περήσας  
οὐρανίου κόσμου, κεῖται Ἀναξαγόρας.

### 95.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Ἡέλιον πυρόεντα μύδρον ποτὲ φάσκειν ὑπάρχειν,  
καὶ διὰ τοῦτο θανεῖν μέλλεν Ἀναξαγόρας·  
ἄλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τοῦτον· ὁ δ' αὐτὸν  
ἐξάγαγεν βιότου μαλθακίῃ σοφίης.

## BOOK VII. 92-95

### 92.—BY THE SAME

#### *On Anacharsis*

WHEN Anacharsis went to Scythia after many toils he was persuading them all to live in the Greek manner. His unfinished speech was still on his lips, when a winged reed carried him off swiftly to the immortals.<sup>1</sup>

### 93.—ANONYMOUS

#### *On Pherecydes*

THE end of all wisdom is in me. If aught befall me, tell my Pythagoras that he is the first of all in the land of Hellas. In speaking thus I do not lie.

### 94.—ANONYMOUS

#### *On Anaxagoras*

HERE lies Anaxagoras who advanced furthest towards the goal of truth concerning the heavenly universe.

### 95.—DIOGENES LAERTIUS

#### *On the Same*

ANAXAGORAS once said that the sun was a red-hot mass, and for this was about to be killed. His friend Pericles saved him, but he ended his own life owing to the sensitiveness of his wise mind.

<sup>1</sup> Anacharsis was shot by his brother for trying to introduce Greek religious rites.



## GREEK ANTHOLOGY

### 96. <ΤΟΥ ΑΥΤΟΥ>

Πῖνέ νυν ἐν Διὸς ὄν, ὦ Σώκρατες· ἦ σε γὰρ ὄντως  
καὶ σοφὸν εἶπε θεός, καὶ θεὸς ἢ σοφία.  
πρὸς γὰρ Ἀθηναίων κώνειον ἀπλῶς σὺ ἐδέξω,  
αὐτοὶ δ' ἐξέπιον τοῦτο τεῷ στόματι.

### 97. <ΤΟΥ ΑΥΤΟΥ>

Οὐ μόνον ἐς Πέρσας ἀνέβη Ξενοφῶν διὰ Κῦρον,  
ἀλλ' ἀνοδὸν ζητῶν ἐς Διὸς ἥτις ἄγοι·  
παιδείης γὰρ ἐῆς Ἑλληνικὰ πράγματα δείξας,  
ὡς καλὸν ἢ σοφίῃ μνήσατο Σωκράτεος.

### 98. <ΤΟΥ ΑΥΤΟΥ>

Εἰ καὶ σέ, Ξενοφῶν, Κραναοῦ Κέκροπός τε πολῖται  
φεύγειν κατέγνωσαν τοῦ φίλου χάριν Κύρου,  
ἀλλὰ Κόρινθος ἔδεκτο φιλόξενος, ἦ σὺ φιληδῶν  
οὔτως ἀρέσκη κείθι καὶ μένειν ἔγνωσ.

### 99.—ΠΛΑΤΩΝΟΣ ΦΙΛΟΣΟΦΟΥ

Δάκρυα μὲν Ἐκάβη τε καὶ Ἰλιάδεσσι γυναιξὶ  
Μοῖραι ἐπέκλωσαν δὴ ποτε γεινομέναις·  
σοὶ δέ, Δίῳν, ῥέξαντι καλῶν ἐπινίκιον ἔργων  
δαίμονες εὐρείας ἐλπίδας ἐξέχεαν.





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## GREEK ANTHOLOGY

κεῖσαι δ' εὐρυχόρῳ ἐν πατρίδι τίμιος ἀστοῖς,  
ὦ ἐμὸν ἐκμήνας θυμὸν ἔρωτι Δίῳν.

### 100.—ΠΛΑΤΩΝΟΣ

Νῦν ὅτε μηδέν, "Αλεξίς, ὅσον μόνον εἶφ', ὅτι καλός,  
ὤπται, καὶ πάντα πᾶσι περιβλέπεται.  
θυμέ, τί μηνύεις κυσὶν ὀστέον, εἶτ' ἀνιήσει  
ὑστερον; οὐχ οὕτω Φαῖδρον ἀπωλέσαμεν;

### 101. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

'Αλλ' εἰ μὴ Σπεύσιππον ἐμάνθανον ὦδε θανεῖσθαι,  
οὐκ ἂν ἔπεισέ με τις τόδε λέξαι,  
ὡς ἦν οὐχὶ Πλάτωνι πρὸς αἵματος· οὐ γὰρ ἀθυμῶν  
κάτθανεν ἂν διὰ τι σφόδρα μικρόν.

### 102. <ΤΟΥ ΑΥΤΟΥ>

Χαλκῇ προσκόψας λεκάνη ποτέ, καὶ τὸ μέτωπον  
πλήξας, ἴαχεν "Ω σύντονον, εἶτ' ἔθανεν,  
ὁ πάντα πάντα Ξενοκράτης ἀνὴρ γεγώς.

---

<sup>1</sup> Speusippus was Plato's nephew. Diogenes Laertius does not as a fact deny this. He committed suicide, according to



## BOOK VII. 99-102

reaching hopes. But thou liest in thy spacious city, honoured by thy countrymen, Dio, who didst madden my soul with love.

### 100.—BY THE SAME

#### *On Alexis and Phaedrus (not an epitaph)*

Now when I said nothing except just that Alexis is fair, he is looked at everywhere and by everyone when he appears. Why, my heart, dost thou point out bones to dogs and have to sorrow for it afterwards? Was it not thus that I lost Phaedrus?

### 101.—DIOGENES LAERTIUS

#### *On Speusippus*

IF I had not heard that Speusippus would die so, no one would have persuaded me to say this, that he was not akin to Plato; for then he would not have died disheartened by reason of a matter exceeding small.<sup>1</sup>

### 102.—BY THE SAME

#### *On Xenocrates*

STUMBLING once over a brazen cauldron and hitting his forehead Xenocrates, who in all matters and everywhere had shown himself to be a man, called out Oh! sharply and died.

the story referred to, owing to being insulted by the cynic Diogenes.

## GREEK ANTHOLOGY

### 103. <ΑΝΤΑΓΟΡΟΥ>

<Μνήματι τῷδε Κράτητα θεοῦδ'εα καὶ Πολέμωνα  
 ἔννεπε κρύπτεσθαι, ξεῖνε, παρερχόμενος,>  
 ἄνδρας ὁμοφροσύνη μεγαλήτορας, ὧν ἀπὸ μῦθος  
 ἱερὸς ἤϊσσεν δαιμονίου στόματος,  
 καὶ βίωτος καθαρὸς σοφίας ἐπὶ θεῖον ἐκόσμη  
 αἰῶν' ἀστρέπτοις δόγμασι πειθόμενος.

5

### 104. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Ἄρκεσίλαε, τί μοι τί τοσοῦτον ἄκρητον ἀφειδῶς  
 ἔσπασας, ὥστε φρενῶν ἐκτὸς ὄλισθες ἑῶν;  
 οἰκτείρω σ' οὐ τόσσον ἐπεὶ θάνες, ἀλλ' ὅτι Μούσας  
 ἕβρισας, οὐ μετρίῃ χρησάμενος κύλικι.

### 105.—ΤΟΥ ΑΥΤΟΥ

Καὶ σέο, Λακύνδη, φάτιν ἔκλυον, ὡς ἄρα καί σε  
 Βάκχος ἔλων αἴδην ποσσὶν ἔσυρεν ἄκροισι.  
 ἢ σαφὲς ἦν· Διόνυσος ὅτ' ἂν πολὺς ἐς δέμας ἔλθη,  
 λῦσε μέλη· διὸ δὴ μήτι Λυαῖος ἔφυ;

### 106.—ΤΟΥ ΑΥΤΟΥ

“Χαίρετε καὶ μέμνησθε τὰ δόγματα.” τοῦτ' Ἐπίκουρος  
 ἕστατον εἶπε φίλοις οἷσιν ἀποφθίμενος·  
 θερμὴν ἐς πύελον γὰρ ἐσήλυθε, καὶ τὸν ἄκρητον  
 ἔσπασεν, εἶτ' αἴδην ψυχρὸν ἐπεσπάσατο.

---

<sup>1</sup> “Life” in the Greek, but English will not bear the repetition.



## BOOK VII. 103-106

### 103.—ANTAGORAS

#### *On Polemo and Crates*

STRANGER, as thou passest by, tell that this tomb holds god-like Crates and Polemo, great-hearted kindred spirits, from whose inspired mouths the holy word rushed. A pure pursuit<sup>1</sup> of wisdom, obedient to their unswerving doctrines, adorned their divine lives.

### 104.—DIOGENES LAERTIUS<sup>2</sup>

#### *On Arcesilaus*

ARCESILAUS, why did you drink so much wine, and so unsparingly as to slip out of your senses? I am not so sorry for you because you died as because you did violence to the Muses by using immoderate cups.<sup>3</sup>

### 105.—*On Lacydes*

AND about you too, Lacydes, I heard that Bacchus took hold of you by the toes and dragged you to Hades. It is clear; when Bacchus enters the body in force he paralyses the limbs. Is that not why he is called Lyaeus?<sup>4</sup>

### 106.—*On Epicurus*

“ADIEU, and remember my doctrines,” were Epicurus’ last words to his friends when dying. For after entering a warm bath, he drank wine and then on the top of it he drank cold death.

<sup>2</sup> 104-116 are all by him.

<sup>3</sup> Lacydes died of paralysis caused by intemperance.

<sup>4</sup> *i.e.* Loosener.

## GREEK ANTHOLOGY

### 107.—ΤΟΥ ΑΥΤΟΥ

Μέλλων Εὐρυμέδων ποτ' Ἀριστοτέλην ἀσεβείας  
 γράψασθαι, Δηοῦς μύστιδος ὦν πρόπολος,  
 ἀλλὰ πιὼν ἀκόνιτον ὑπέκφυγε· τοῦτ' ἀκονιτὶ  
 ἦν ἄρα νικῆσαι συκοφάσεις ἀδίκους.

### 108.—ΤΟΥ ΑΥΤΟΥ

Καὶ πῶς εἰ μὴ Φοῖβος ἀν' Ἑλλάδα φῦσε Πλάτωνα,  
 ψυχὰς ἀνθρώπων γράμμασιν ἠκέσατο;  
 καὶ γὰρ ὁ τοῦδε γεγῶς Ἀσκληπιός ἐστιν ἰητὴρ  
 σώματος, ὡς ψυχῆς ἀθανάτοιο Πλάτων.

### 109.—ΤΟΥ ΑΥΤΟΥ

Φοῖβος ἔφυσε βροτοῖς Ἀσκληπιὸν ἠδὲ Πλάτωνα,  
 τὸν μὲν ἵνα ψυχὴν, τὸν δ' ἵνα σῶμα σάοι·  
 δαισάμενος δὲ γάμον, πόλιν ἠλυθεν ἣν ποθ' ἑαυτῷ  
 ἔκτισε, καὶ δαπέδῳ Ζηνὸς ἐνιδρύσατο.

### 110.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἄρα τοῦτο μάταιον ἔπος μερόπων τινὶ λέχθη,  
 ῥήγνυσθαι σοφίης τόξον ἀνιέμενον·  
 δὴ γὰρ καὶ Θεόφραστος ἕως ἐπόνει μὲν ἄπηρος  
 ἦν δέμας, εἶτ' ἀνεθεὶς κάτθανε πηρομελής.

<sup>1</sup> There is a bad pun which cannot be rendered.

<sup>2</sup> The first couplet is not Diogenes' own, but is stated by Olympiodorus to have actually been inscribed on Plato's



## BOOK VII. 107-110

### 107.—*On Aristotle*

EURYMEDON, the priest of Demeter, was once about to prosecute Aristotle for impiety, but he escaped by drinking hemlock. This was then, it seems, to overcome unjust slander without trouble.<sup>1</sup>

### 108.—*On Plato*

How, if Phoebus had not produced Plato in Greece, could he cure men's souls by letters? For his son Asclepius is the healer of the body, as Plato is of the immortal soul.

### 109.—*On the Same*

PHOEBUS generated for mortals both Asclepius and Plato, the one to save the body, the other the soul. After celebrating a marriage he went to the city which he had founded for himself and was established in the house of Zeus.<sup>2</sup>

### 110.—*On Theophrastus*

THIS, then, was no idle word that some man spoke, that the bow of wisdom breaks when relaxed. As long as Theophrastus worked he was sound of limb, but when he grew slack he died infirm.

tomb. Plato is said to have died after attending a wedding feast. By the "city he had founded for himself" Diogenes means the Republic.

## GREEK ANTHOLOGY

### 111.—ΤΟΥ ΑΥΤΟΥ

Λεπτὸς ἀνὴρ δέμας ἦν—εἰ μὴ προσέχῃς, ἀποχρη μοι·  
Στράτωνα τοῦτ' οὖν φημί γε,  
Λαμφακὸς ὅν ποτ' ἔφυσεν· αἰεὶ δὲ νόσοισι παλαίων  
θνήσκει λαθών, οὐδ' ἤσθετο.

### 112.—ΤΟΥ ΑΥΤΟΥ

Οὐ μὰ τόν, οὐδὲ Λύκωνα παρήσομεν, ὅττι ποδαλγῆς  
κάτθανε· θαυμάζω τοῦτο μάλιστα δ' ἐγώ,  
τὴν οὕτως αἶδαο μακρὴν ὁδὸν εἰ πρὶν ὁ ποσσὶν  
ἀλλοτρίοις βαδίσας ἔδραμε νυκτὶ μιῇ.

### 113.—ΤΟΥ ΑΥΤΟΥ

Ἀνεῖλεν ἀσπίς τὸν σοφὸν Δημήτριον  
ἰὸν ἔχουσα πολὺν  
ἄσμηκτον, οὐ στίλβουσα φῶς ἀπ' ὀμμάτων,  
ἀλλ' αἶδην μέλανα.

### 114.—ΤΟΥ ΑΥΤΟΥ

Ἦθελες ἀνθρώποισι λιπεῖν φάτιν, Ἡρακλείδη,  
ὥς ῥα θανὼν ἐγένου ζωὸς ἅπασι δράκων·  
ἀλλὰ διεψεύσθης σεσοφισμένε· δὴ γὰρ ὁ μὲν θῆρ  
ἦε δράκων, σὺ δὲ θῆρ, οὐ σοφὸς ὢν, ἕάλως.

---

<sup>1</sup> Strato grew so thin that he died without feeling it.

<sup>2</sup> Heraclides begged his friends to hide his body when he





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## GREEK ANTHOLOGY

### 115.—ΤΟΥ ΑΥΤΟΥ

Τὸν βίον ἦσθα Κύων, Ἀντίσθενες, ὧδε πεφυκώς,  
ὥστε δακεῖν κραδίην ῥήμασιν, οὐ στόμασιν.  
ἀλλ' ἔθανες φθισικός, τάχ' ἐρεῖ τις ἴσως· τί δὲ τοῦτο;  
πάντως εἰς αἶδην δεῖ τιν' ὀδηγὸν ἔχειν.

### 116.—ΤΟΥ ΑΥΤΟΥ

Διόγενες, ἄγε λέγε, τίς ἔλαβέ σε μόρος  
εἰς Ἀΐδος; ἔλαβέ με κυνὸς ἄγριον ὀδάξ.

### 117. <ΖΗΝΟΔΟΤΟΥ>

Ἐκτισας αὐτάρκειαν, ἀφείς κενεαυχέα πλοῦτον,  
Ζήνων, σὺν πολιῶ σεμνὸς ἐπισκυνίῳ·  
ἄρσενα γὰρ λόγον εὖρες, ἐνηθλήσω δὲ προνοία,  
αἴρεσιν ἀτρέστου μητέρ' ἐλευθερίας.  
εἰ δὲ πάτρα Φοίνισσα, τίς ὁ φθόνος; ἦν καὶ ὁ Κάδμος  
κεῖνος, ἀφ' οὗ γραπτὰν Ἑλλάς ἔχει σελίδα.

### 118.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Τὸν Κιτιέα Ζήνωνα θανεῖν λόγος ὡς ὑπὸ γήρωσ  
πολλὰ καμὼν ἐλύθη μένων ἄσιτος·  
<οἱ δ' ὅτι προσκόψας ποτ' ἔφη χερὶ γὰν ἀλοήσας,  
“Ἐρχομαι αὐτόματος· τί δὴ καλεῖς με;”>

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

<sup>2</sup> Zeno stumbled and broke his finger: striking his hand

## BOOK VII. 115-118

### 115.—*On Antisthenes*

You were in your lifetime a Dog,<sup>1</sup> Antisthenes, of such a nature that you bit the heart with words, not with your mouth. But someone perchance will say you died of consumption. What does that matter? One must have someone to guide one to Hades.

### 116.—*On Diogenes*

“DIOGENES, tell what fate took you to Hades?”  
“A dog’s fierce bite.”

### 117.—ZENODOTUS

#### *On Zeno*

ZENO, reverend grey-browed sage, thou didst found the self-sufficient life, abandoning the pursuit of vain-glorious wealth; for virile (and thou didst train thyself to foresight) was the school of thought thou didst institute, the mother of dauntless freedom. If thy country were Phoenicia what reproach is that? Cadmus too, from whom Greece learnt writing, was a Phoenician.

### 118.—DIOGENES LAERTIUS

#### *On the Same*

SOME say that Zeno of Citium, suffering much from old age, remained without food, and others that striking the earth with his hand he said, “I come of my own accord. Why dost thou call me?”<sup>2</sup>

on the ground, he cried, “I come; why callest thou me?” and at once strangled himself.



## GREEK ANTHOLOGY

### 119.—ΑΔΗΛΟΝ

Ἦνίκα Πυθαγόρης τὸ περικλεῆς εὔρετο γράμμα  
κεῖν', ἐφ' ὅτῳ κλεινὴν ἤγαγε βουθυσίην.

### 120.—ΞΕΝΟΦΑΝΟΥΣ

Καί ποτέ μιν στυφελιζομένου σκύλακος παριόντα  
φασὶν ἐποικτεῖραι, καὶ τότε φάσθαι ἔπος·  
“ Παῦσαι, μηδὲ ράπιζ”, ἐπειὴ φίλου ἀνέρος ἐστὶ  
ψυχὴ, τὴν ἔγνω, φθεγξαμένης αἴων.”

### 121.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Οὐ μόνος ἐμψύχων ἀπεχεσ χέρας, ἀλλὰ καὶ ἡμεῖς·  
τίς γὰρ ὃς ἐμψύχων ἤψατο, Πυθαγόρη;  
ἀλλ' ὅταν ἐψηθῆ τι καὶ ὀπτηθῆ καὶ ἀλισθῆ  
δὴ τότε καὶ ψυχὴν οὐκ ἔχον ἐσθίομεν.

### 122.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, Πυθαγόρης τί τόσον κυάμους ἐσεβάσθη,  
καὶ θάνε φοιτηταῖς ἄμμιγα τοῖς ἰδίοις;  
χωρίον ἦν κυάμων· ἵνα μὴ τούτους δὲ πατήσῃ  
ἐξ Ἀκραγαντίνων κάτθαν' ἐνὶ τριόδῳ.

## BOOK VII. 119-122

### 119.—ANONYMOUS

#### *On Pythagoras*

DEDICATED when Pythagoras discovered that famous figure<sup>1</sup> to celebrate which he made a grand sacrifice of an ox.

### 120.—ΛΕΝΟΦΑΝΕΣ

#### *On the Same*

THEY say that once he passed by as a dog was being beaten, and pitying it spoke as follows, "Stop. and beat it not; for the soul is that of a friend; I know it, for I heard it speak."

### 121.—ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

#### *On the Same*

NOT you alone, Pythagoras, abstained from living things, but we do so likewise; who ever touched living things? But when they are boiled and roasted and salted, then they have no life in them and we eat them.

### 122.—ΒΥ ΤΗ ΣΑΜΕ

#### *On the Same*

ALAS! why did Pythagoras reverence beans so much and die together with his pupils? There was a field of beans, and in order to avoid trampling them he let himself be killed on the road by the Agrigen-tines.

<sup>1</sup> *i.e.* what is now called the Forty-seventh Proposition of Euclid, Book I.



## GREEK ANTHOLOGY

### 123.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ ποτ', Ἐμπεδόκλεις, διερῆ φλογὶ σῶμα  
καθήρας  
πῦρ ἀπὸ κρητήρων ἐκπιες ἀθάνατον·  
οὐκ ἔρέω δ' ὅτι σαυτὸν ἐκὼν βάλες ἐς ῥόον Αἴτνης,  
ἀλλὰ λαθεῖν ἐθέλων ἔμπεσες οὐκ ἐθέλων.

### 124.—ΤΟΥ ΑΥΤΟΥ

Ναὶ μὴν Ἐμπεδοκλήα θανεῖν λόγος ὡς ποτ' ἀμάξης  
ἐκπεσε, καὶ μηρὸν κλάσσατο δεξιτερόν·  
εἰ δὲ πυρὸς κρητήρας ἐσήλατο καὶ πίε τὸ ζῆν,  
πῶς ἂν ἔτ' ἐν Μεγάροις δείκνυτο τοῦδε τάφος;

### 125.—ΑΔΗΛΟΝ

Εἴ τι παραλλάσσει φαέθων μέγας ἄλιος ἄστρον,  
καὶ πόντος ποταμῶν μείζον' ἔχει δύναμιν,  
φαμὶ τοσοῦτον ἐγὼ σοφίᾳ προέχειν Ἐπίχαρμον,  
ὃν πατρὶς ἐστεφάνωσ' ἄδε Συρακοσίων.

### 126. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Τὴν ὑπόνοιαν πᾶσι μάλιστα λέγω θεραπεύειν·  
εἰ γὰρ καὶ μὴ δράς, ἀλλὰ δοκεῖς, ἀτυχεῖς.  
οὕτω καὶ Φιλόλαον ἀνεῖλε Κρότων ποτὲ πάτρη,  
ὥς μιν ἔδοξε θέλειν δῶμα τύραννον ἔχειν.

## BOOK VII. 123-126

### 123.—BY THE SAME

#### *On Empedocles*

AND you too, Empedocles, purifying your body by liquid flame, drank immortal fire from the crater.<sup>1</sup> I will not say that you threw yourself on purpose into Etna's stream, but wishing to hide you fell in against your will.

### 124.—BY THE SAME

#### *On the Same*

THEY say Empedocles died by a fall from a carriage, breaking his right thigh. But if he jumped into the fiery bowl and drank life, how is it his tomb is shown still in Megara?

### 125.—ANONYMOUS

#### *On Epicharmus*

EVEN as the great burning sun surpasseth the stars and the sea is stronger than the rivers, so I say that Epicharmus, whom this his city Syracuse crowned, excelleth all in wisdom.

### 126.—DIOGENES LAERTIUS

#### *On Philolaus*

I ADVISE all men to cure suspicion, for even if you don't do a thing, but people think you do, it is ill for you. So Croton, his country, once slew Philolaus because they thought he wished to have a house like a tyrant's.

<sup>1</sup> With a play on the other meaning "bowl."



## GREEK ANTHOLOGY

### 127.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις Ἡράκλειτον ἐθαύμασα, πῶς ποτὲ τὸ ζῆν  
ὦδε διαντλήσας δύσμορος, εἴτ' ἐθανεν.  
σῶμα γὰρ ἀρδεύουσα κακὴ νόσος ὕδατι, φέγγος  
ἐσβεσεν ἐκ βλεφάρων καὶ σκότον ἠγάγετο.

### 128.—ΑΔΗΛΟΝ

Ἡράκλειτος ἐγώ· τί μ' ἀνω κάτω ἔλκετ' ἀμουσοι;  
οὐχ ὑμῖν ἐπόνουν, τοῖς δ' ἔμ' ἐπισταμένοις.  
εἷς ἐμοὶ ἄνθρωπος τρισμύριοι, οἱ δ' ἀνάριθμοι  
οὐδεῖς. ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνῃ.

### 129. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

"Ἦθελες, ὦ Ζήνων, καλὸν ἤθελες, ἄνδρα τύραννον  
κτείνας ἐκλῦσαι δουλοσύνης Ἑλέαν.  
ἀλλ' ἐδάμης· δὴ γάρ σε λαβὼν ὁ τύραννος ἐν ὄλμῳ  
κόψε· τί τοῦτο λέγω; σῶμα γάρ, οὐχὶ δὲ σέ.

### 130.—ΤΟΥ ΑΥΤΟΥ

Καὶ σεῦ, Πρωταγόρη, φάτιν ἐκλυον, ὡς ἄρ' Ἀθηνῶν  
ἐκ ποτ' ἰὼν καθ' ὁδὸν πρέσβυς ἐὼν ἐθανες.  
εἶλετο γάρ σε φυγεῖν Κέκροπος πόλις· ἀλλὰ σὺ  
μέν που  
Παλλάδος ἄστου φύγες, Πλουτέα δ' οὐκ ἔφυγες.





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## GREEK ANTHOLOGY

### 131.—ΑΛΛΟ

Πρωταγόρην λόγος ὦδε θανεῖν φέρει· ἀλλὰ γὰρ †οὔτι  
ἦκατο σῶμα γαῖαν, ψυχὰ δ' ἄλτο σοφοῖς.

### 132.—ΑΛΛΟ

Καὶ σέο, Πρωταγόρη, σοφίης ἴδμεν βέλος ὀξύ,  
ἀλλ' οὐ τιτρῶσκον, †ῶν δὲ γλυκὺ †κρήμα.<sup>1</sup>

### 133. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Πτίσσετε, Νικοκρέων, ἔτι καὶ μάλα, θύλακός ἐστι·  
πτίσσετ', Ἀνάξαρχος δ' ἐν Διός ἐστι πάλαι·  
καὶ σὲ διαστείλασα γνάφοις ὀλίγον τάδε λέξει  
ῥήματα Περσεφόνη· “Ἐρρε μυλωθρὲ κακέ.”

### 134.—ΑΔΗΛΟΝ

Ἐνθάδε Γοργίου ἡ κεφαλὴ κυνικοῦ κατάκειμαι,  
οὐκέτι χρεμπτομένη, οὔτ' ἀπομυσσομένη.

### 135.—ΑΛΛΟ

Θεσσαλὸς Ἴπποκράτης, Κῶος γένος, ἐνθάδε κεῖται,  
Φοίβου ἀπὸ ρίζης ἀθανάτου γεγαώς,

χρῖμα has been suggested by Boissonade and I render so.

## BOOK VII. 131-135

### 131.—ANONYMOUS

#### *On the Same*

PROTAGORAS is said to have died here; but . . . his body alone reached the earth, his soul leapt up to the wise.

### 132.—ANONYMOUS

#### *On the Same*

WE know too, Protagoras, the sharp arrow of thy wisdom. Yet it wounds not, but is a sweet unguent.

### 133.—DIOGENES LAERTIUS

#### *On Anaxarchus*

BRAY it in the mortar still more, Nicocreon, it is a bag, bray it, but Anaxarchus is already in the house of Zeus, and Persephone soon, carding you, will say, "Out on thee, evil miller." <sup>1</sup>

### 134.—ANONYMOUS

#### *On Gorgias*

HERE I lie, the head of Cynic Gorgias, no longer clearing my throat nor blowing my nose.

### 135.—ANONYMOUS

#### *On Hippocrates of Cos, the Physician*

HERE lieth Thessalian Hippocrates, by descent a Coan, sprung from the immortal stock of Phoebus.

<sup>1</sup> Nicocreon, the Cyprian tyrant, is said to have pounded Anaxarchus to death. Anaxarchus exclaimed, "Pound this bag (my body), but you do not pound Anaxarchus himself." This is a well-attested story.



## GREEK ANTHOLOGY

πλείστα τρόπαια νόσων στήσας ὅπλοις Ὑγιείης,  
δόξαν ἔλων πολλῶν οὐ τύχα, ἀλλὰ τέχνα.

### 136.—ΑΝΤΙΠΑΤΡΟΥ

Ἡρωος Πριάμου βαιὸς τάφος· οὐχ ὅτι τοίου  
ἄξιος, ἀλλ' ἐχθρῶν χερσὶν ἐχωννύμεθα.

### 137.—ΑΔΕΣΠΟΤΟΝ

Μή με τάφῳ σύγκρινε τὸν Ἐκτορα, μηδ' ἐπὶ τύμβῳ  
μέτρει τὸν πάσης Ἑλλάδος ἀντίπαλον.

Ἰλιάς, αὐτὸς Ὀμηρος ἐμοὶ τάφος, Ἑλλάς, Ἀχαιοὶ  
φεύγοντες—τούτοις πᾶσιν ἐχωννύμεθα.

[εἰ δ' ὀλίγην ἀθρεῖς ἐπ' ἐμοὶ κόνιν, οὐκ ἐμοὶ αἴσχος· 5  
Ἑλλήνων ἐχθραῖς χερσὶν ἐχωννύμεθα.]

### 138.—ΑΚΗΡΑΤΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἐκτορ Ὀμηρείησιν αἰεὶ βεβοημένε βίβλοις,  
θειοδόμου τείχευς ἔρκος ἐρυμνότατον,  
ἐν σοὶ Μαιονίδης ἀνεπαύσατο· σοῦ δὲ θανόντος,  
Ἐκτορ, ἐσιγήθη καὶ σελὶς Ἰλιάδος.

### 139.—ΑΛΛΟ

Ἐκτορι μὲν Τροίῃ συγκάτθανεν, οὐδ' ἔτι χεῖρας  
ἀντῆρεν Δαναῶν παισὶν ἐπερχομένοις.

Πέλλα δ' Ἀλεξάνδρῳ συναπώλετο. πατρίδες ἄρα  
ἀνδράσιν, οὐ πάτραις ἄνδρες ἀγαλλόμεθα.

## BOOK VII. 135-139

Armed by Health he gained many victories over Disease, and won great glory not by chance, but by science.

### 136.—ANTIPATER

#### *On Priam*

SMALL am I, the barrow of Priam the hero, not that I am worthy of such a man, but because I was built by the hands of his foes.

### 137.—ANONYMOUS

#### *On Hector*

Do not judge Hector by his tomb or measure by his barrow the adversary of all Hellas. The Iliad, Homer himself, Greece, the Achaeans in flight—these are my tomb—by these all was my barrow built. (If the earth you see above me is little, it is no disgrace to me, I was entombed by the hands of my foes the Greeks.)

### 138.—ACERATUS GRAMMATICUS

#### *On the Same*

HECTOR, constant theme of Homer's books, strongest bulwark of the god-built wall, Homer rested at thy death and with that the pages of the Iliad were silenced.

### 139.—ANONYMOUS

#### *On the Same and on Alexander of Macedon*

WITH Hector perished Troy and no longer raised her hand to resist the attack of the Danai. And Pella, too, perished with Alexander. So fatherlands glory in men, their sons, not men in their fatherlands.



## GREEK ANTHOLOGY

### 140.—ΑΡΧΙΟΥ ΜΑΚΕΔΟΝΟΣ

Ἐκὰι γενέταν τοῦ νέρθε καὶ οὔνομα καὶ χθόνα φώνει,  
στάλα, καὶ ποία κηρὶ δαμεις ἔθανε.—  
πατὴρ μὲν Πρίαμος, γὰ δ' Ἰλίον, οὔνομα δ' Ἔκτωρ,  
ᾧνερ, ὑπὲρ πάτρας δ' ᾧλετο μαρνάμενος.

### 141.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Θεσσαλὲ Πρωτεσίλαε, σὲ μὲν πολὺς ἄσεται αἰών,  
Τροία ὀφειλομένου πτώματος ἀρξάμενον·  
σῆμα δέ τοι πτελέησι συνηρεφὲς ἀμφικομεῦσι  
Νύμφαι, ἀπεχθομένης Ἰλίου ἀντιπέρας·  
δένδρα δὲ δυσμήνιτα, καὶ ἦν ποτὶ τείχος ἰδωσι  
Τρώϊον, αὐαλέαν φυλλοχοεῦντι κόμην,  
ὄσσοσ ἐν ἠρώεσσι τότε ἦν χόλος, εἰ μέρος ἀκμὴν  
ἐχθρὸν ἐν ἀψύχοις σώζεται ἀκρεμόσιν ;

### 142.—ΑΔΗΛΟΝ

Τύμβος Ἀχιλλῆος ῥηξήνορος, ὅν ποτ' Ἀχαιοὶ  
δώμησαν, Τρώων δεῖμα καὶ ἔσσομένων·  
αἰγιαλῶ δὲ νένευκεν, ἵνα στοναχῆσι θαλάσσης  
κυδαίνοιτο πάϊς τῆς ἀλίας Θέτιδος.

W. M. Hardinge, in *The Nineteenth Century*, Nov. 1878,  
p. 873.

### 143.—ΑΔΗΛΟΝ

Ἄνδρε δύω φιλότητι καὶ ἐν τεύχεσσι ἀρίστω,  
χαίρετον, Αἰακίδη, καὶ σύ, Μενoitιάδη.

## BOOK VII. 140-143

### 140.—ARCHIAS OF MACEDON

#### *On Hector*

TELL, O column, the parentage of him beneath thee and his name and country and by what death he died. "His father was Priam, his country Ilion, his name Hector, and he perished fighting for his native land."

### 141.—ANTIPHILUS OF BYZANTIUM.

#### *On Protesilaus*

O THESSALIAN Protesilaus, long ages shall sing of thee, how thou didst strike the first blow in Troy's predestined fall. The Nymphs tend and encircle with overshadowing elms thy tomb opposite hated Ilion. Wrathful are the trees, and if they chance to see the walls of Troy, they shed their withered leaves. How bitter was the hatred of the heroes if a part of their enmity lives yet in soulless branches.

### 142.—ANONYMOUS

#### *On Achilles*

THIS is the tomb of Achilles the man-breaker, which the Achaeans built to be a terror to the Trojans even in after generations, and it slopes to the beach, that the son of Thetis the sea-goddess may be saluted by the moan of the waves.

### 143.—ANONYMOUS

#### *On Achilles and Patroclus*

HAIL Aeacides and Menoetiades, ye twain supreme in Love and Arms.



## GREEK ANTHOLOGY

### 144.—ΑΔΕΣΠΟΤΟΝ

Ἴδνεπῆς Νέστωρ Πύλιος Νηληϊός ἦρος  
ἐν Πύλῳ ἠγαθήν τύμβον ἔχει τριγέρον.

### 145.—ΑΣΚΛΗΠΙΑΔΟΥ

“ Ἄδ’ ἐγὼ ἅ τλάμων Ἄρετὰ παρὰ τῷδε κάθημαι  
Αἴαντος τύμβῳ κειραμένα πλοκάμους,  
θυμὸν ἄχει μεγάλῳ βεβολημένα, εἰ παρ’ Ἀχαιοῖς  
ἅ δολόφρων Ἄπάτα κρέσσον ἐμεῦ δύναται.

### 146.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Σῆμα παρ’ Αἰάντειον ἐπὶ Ῥοιτηΐσιν ἀκταῖς  
θυμοβαρῆς Ἄρετὰ μύρομαι ἐζομένα,  
ἀπλόκαμος, πινόεσσα, διὰ κρίσιν ὅτι Πελασγῶν  
οὐκ ἄρετὰ νικᾶν ἔλλαχεν, ἀλλὰ δόλος.  
τεύχεα δ’ ἂν λέξειεν Ἀχιλλέος· “ Ἄρσενος ἀκμᾶς,  
οὐ σκολιῶν μύθων ἄμμες ἐφίεμεθα.”

### 147.—ΑΡΧΙΟΥ

Μοῦνος ἐναιρομένοισιν ὑπέρμαχος ἀσπίδα τείνας,  
νηυσὶ βαρὺν Τρώων, Αἴαν, ἐμεινας ἄρην·  
οὐδέ σε χερμαδίῳ ὦσεν κτύπος· οὐ νέφος ἰῶν,  
οὐ πῦρ, οὐ δοράτων, οὐ ξιφέων πάταγος·  
ἀλλ’ αὐτῶς προβλής τε καὶ ἔμπεδος, ὥς τις ἐρίπνα  
ἰδρυθείς, ἔτλης λαίλαπα δυσμενέων.





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## GREEK ANTHOLOGY

εἰ δέ σε μὴ τεύχεσσιν Ἀχιλλέος ὤπλισεν Ἑλλάς,  
ἄξιον ἀντ' ἀρετᾶς ὄπλα ποροῦσα γέρας,  
Μοιράων βουλήσι τάδ' ἤμπλακεν, ὡς ἂν ὑπ' ἐχθρῶν  
μὴ τινος, ἀλλὰ σὺ σῆ πότμον ἔλης παλάμη.

### 148.—ΑΔΕΣΠΟΤΟΝ

Σῆμα τόδ' Αἴαντος Τελαμωνίου, ὃν κτάνε Μοῖρα,  
αὐτοῦ χρησαμένα καὶ χερὶ καὶ ξίφει.  
οὐδὲ γὰρ ἐν θνητοῖσι δυνήσατο καὶ μεμαυῖα  
εὐρέμεναι Κλωθῶ τῶδ' ἕτερον φονέα.

### 149.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Κεῖται ἐνὶ Τροίῃ Τελαμώνιος, οὗ τινι δ' ἔμπης  
ἀντιβίων ὀπάσας εὐχος ἐοῦ θανάτου·  
τόσσης γὰρ χρόνος ἄλλον ἐπάξιον ἀνέρα τόλμης  
οὐχ εὐρών, παλάμη θῆκεν ὑπ' αὐτοφόνῳ.

### 150.—ΤΟΥ ΑΥΤΟΥ

Αἴας ἐν Τροίῃ μετὰ μυρίον εὐχος ἀέθλων  
μέμφεται οὐκ ἐχθροῖς κείμενος, ἀλλὰ φίλοις.

### 151.—ΑΛΛΟ

Ἔκτωρ Αἴαντι ξίφος ὤπασεν, Ἔκτορι δ' Αἴας  
ζωστήρ'· ἀμφοτέρων ἡ χάρις εἰς θάνατος.

## BOOK VII. 147-151

not give thee the arms of Achilles to wear, a worthy reward of thy valour, it was by the counsel of the Fates that she erred, in order that thou shouldst meet with doom from no foe, but at thine own hand.

### 148.—ANONYMOUS

#### *On the Same*

THIS is the tomb of Telamonian Ajax whom Fate slew by means of his own hand and sword. For Clotho, even had she wished it, could not find among mortals another able to kill him.

### 149.—LEONTIUS SCHOLASTICUS

#### *On the Same*

THE Telamonian lies low in Troy, but he gave no foeman cause to boast of his death. For Time finding no other man worthy of such a deed entrusted it to his own self-slaying hand.

### 150.—BY THE SAME

#### *On the Same*

AJAX lieth in Troy after a thousand vaunted deeds of prowess, blaming not his foes but his friends.

### 151.—ANONYMOUS

#### *On Ajax and Hector*

HECTOR gave his sword to Ajax and Ajax his girdle to Hector, and the gifts of both are alike instruments of death.



## GREEK ANTHOLOGY

### 152.—ΑΛΛΟ

Πικρὴν ἀλλήλοις Ἔκτωρ χάριν ἠδὲ φέρασπις  
 Αἴας ἐκ πολέμου μνήμ' ἔπορον φιλίας·  
 Ἔκτωρ γὰρ ζωστήρα λαβὼν ξίφος ἔμπαλι δῶκε·  
 τὴν δὲ χάριν δῶρων πείρασαν ἐν θανάτῳ·  
 τὸ ξίφος εἶλ' Αἴαντα μεμνηνότε, καὶ πάλι ζωστήρ  
 εἴλκυσε Πριαμίδην δίφρια συρόμενον.  
 οὕτως ἐξ ἐχθρῶν αὐτοκτόνα πέμπετο δῶρα,  
 ἐν χάριτος προφάσει μοῖραν ἔχοντα μόρου.

### 153.—ΟΜΗΡΟΥ, οἱ δὲ ΚΛΕΟΒΟΥΤΛΟΥ ΤΟΥ ΛΙΝΔΙΟΥ

Χαλκῇ παρθένος εἰμί, Μίδα δ' ἐπὶ σήματι κεῖμαι.  
 ἔστ' ἂν ὕδωρ τε νάη, καὶ δένδρεα μακρὰ τεθήλη,  
 αὐτοῦ τῆδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ,  
 ἀγγελέω παριούσι, Μίδας ὅτι τῆδε τέθραπται.

R. G. McGregor, *Greek Anthology*, p. 422.

### 154.—ΑΔΗΛΟΝ

Εἰς Κόροιβον

Κοινὸν ἐγὼ Μεγαρεῦσι καὶ Ἰναχίδαισιν ἄθυρμα  
 ἴδρυμαι, Ψαμάθης ἔκδικον οὐλομένης·  
 εἰμὶ δὲ Κῆρ τυμβοῦχος· ὁ δὲ κτείνας με Κόροιβος·  
 κεῖται δ' ὦδ' ὑπ' ἐμοῖς ποσσὶ διὰ τρίποδα·  
 Δελφὶς γὰρ φάμα τόδ' ἐθέσπισεν, ὄφρα γενοίμαν  
 τᾶς κείνου νύμφας σῆμα καὶ ἱστορίας.

<sup>1</sup> Apollo, to avenge the death of the child which Psamathe the Argive princess bore him, sent a female demon (Χοιμή) which carried off babies. This demon was killed by Coroebus.

152.—ANONYMOUS

*On the Same*

BITTER favours did Hector and Ajax of the great shield give each other after the fight in memory of their friendship. For Hector received a girdle and gave a sword in return, and they proved in death the favour that was in the gifts. The sword slew Ajax in his madness, and the girdle dragged Hector behind the chariot. Thus the adversaries gave each other the self-destroying gifts, which held death in them under pretence of kindness.

153.—HOMER OR CLEOBULUS OF LINDUS

*On Midas*

I AM a maiden of brass, and rest on Midas' tomb. As long as water flows, and tall trees put forth their leaves, abiding here upon the tearful tomb, I tell the passers-by that Midas is buried here.

*Here ends the collection of fictitious epitaphs on celebrities, but a few more will be found scattered in other parts of the book.*

154.—ANONYMOUS

*On Coroebus*

I AM set here, an image common to the Megarians and the Argives, the avenger of unhappy Psamathe. A ghoul, a denizen of the tomb am I, and he who slew me was Coroebus; here under my feet he lies, all for the tripod. For even so did the voice of Delphi decree, that I should be the monument of Apollo's bride and tell her story.<sup>1</sup>

He was pardoned by Apollo and ordered to settle wherever a tripod he carried fell. This was near Megara, and on his tomb at Megara he was represented killing the Πουή.



## GREEK ANTHOLOGY

### 155.—ΑΔΕΣΠΟΤΟΝ

Εἰς Φιλιστίωνα τὸν Νικαέα γελωτοποιόν

Ὅ τὸν πολυστένακτον ἀνθρώπων βίου  
γέλωτι κεράσας Νικαεὺς Φιλιστίων  
ἐνταῦθα κεῖμαι, λείψανον παντὸς βίου,  
πολλάκις ἀποθανών, ὧδε δ' οὐδεπώποτε.

### 156.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Ἰξῶ καὶ καλάμοισιν ἀπ' ἠέρος αὐτὸν ἔφερβεν  
Εὐμηλος, λιτῶς, ἀλλ' ἐν ἐλευθερίῃ.  
οὔποτε δ' ὀθνεῖην ἔκυσεν χέρα γαστρὸς ἔκητι·  
τοῦτο τρυφὴν κείνω, τοῦτ' ἔφερ' εὐφροσύνην.  
τρὶς δὲ τριηκοστὸν ζήσας ἔτος ἐνθάδ' ἰαύει,  
παισὶ λιπῶν ἰξὸν καὶ πτερὰ καὶ καλάμους.

### 157.—ΑΔΗΛΟΝ

Τρεῖς ἐτέων δεκάδας, τριάδας δύο, μέτρον ἔθηκαν  
ἡμετέρης βιοτῆς μάντιες αἰθέριοι.  
ἀρκοῦμαι τούτοισιν· ὁ γὰρ χρόνος ἄνθος ἄριστον  
ἡλικίης· ἔθανεν χῶ τριγέρων Πύλιος.

### 158.—ΑΔΗΛΟΝ

Εἰς Μάρκελλον τὸν Σιδίτην ἰατρόν

Μαρκέλλου τόδε σῆμα περικλυτοῦ ἰητῆρος,  
φωτὸς κυδίστοιο τετιμένου ἀθανάτοισιν,  
οὗ βίβλους ἀνέθηκεν εὐκτιμένη ἐνὶ Ῥώμῃ  
Ἀδριανὸς προτέρων προφερέστερος ἡγεμονήων,  
καὶ πάϊς Ἀδριανοῖο μέγ' ἔξοχος Ἀντωνῖνος,

## BOOK VII. 155-158

### 155.—ANONYMOUS

#### *On Philistion the Actor of Nicaea*

I, PHILISTION of Nicaea, who tempered with laughter the miserable life of men, lie here, the remains of all life<sup>1</sup>; I often died, but never yet just in this way.

### 156.—ISIDORUS OF AEGAE

By his bird-lime and canes Eumelus lived on the creatures of the air, simply but in freedom. Never did he kiss a strange hand for his belly's sake. This his craft supplied him with luxury and delight. Ninety years he lived, and now sleeps here, having left to his children his bird-lime, nets and canes.

### 157.—ANONYMOUS

THREE decades and twice three years did the heavenly augurs fix as the measure of my life. I am content therewith, for that age is the finest flower of life. Even ancient Nestor died.

### 158.—ANONYMOUS

#### *On Marcellus the Physician of Side*

THIS is the tomb of Marcellus the renowned physician, a most celebrated man, honoured by the gods, whose books were presented (to the public library) in fair-built Rome by Hadrian the best of our former emperors, and by admirable Antoninus,

<sup>1</sup> *i.e.* he had represented all kinds of life on the stage.



## GREEK ANTHOLOGY

ὄφρα καὶ ἐσσομένοισι μετ' ἀνδράσι κῦδος ἄροιτο  
εἵνεκεν ευεπίης, τήν οἱ πόρε Φοῖβος Ἀπόλλων,  
ἠρώω μέλψαντι μέτρῳ θεραπείᾳ νόσων  
βίβλοις ἐν πινυταῖς Χειρωνίσι τεσσαράκοντα.

### 159.—ΝΙΚΑΡΧΟΥ

Ὅρφεὺς μὲν κιθάρα πλεῖστον γέρας εἴλετο θνητῶν,  
Νέστωρ δὲ γλώσσης ἠδυλόγου σοφίῃ,  
τεκτοσύνη δ' ἐπέων πολυῖστωρ θεῖος Ὀμηρος,  
Τηλεφάνης δ' αὐλοῖς, οὗ τάφος ἐστὶν ὄδε.

### 160.—ΑΝΑΚΡΕΟΝΤΟΣ

Καρτερὸς ἐν πολέμοις Τιμόκριτος, οὗ τόδε σᾶμα·  
Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν.

### 161.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

α. Ὅρνι, Διὸς Κρονίδαο διάκτορε, τεῦ χάριν ἔστας  
γοργὸς ὑπὲρ μεγάλου τύμβου Ἀριστομένους;  
β. Ἀγγέλλω μερόπεσσι ὅθ' οὔνεκεν ὅσσον ἄριστος  
οἰωνῶν γενόμεαν, τόσσον ὄδ' ἠϊθέων.  
δειλαί τοι δειλοῖσιν ἐφεδρήσουσι πέλειαι·  
ἄμμες δ' ἀτρέστοις ἀνδράσι τερπόμεθα.

### 162.—ΔΙΟΣΚΟΡΙΔΟΥ

Εὐφράτην μὴ καῖε, Φιλώνυμε, μηδὲ μίηνης  
πῦρ ἐπ' ἐμοί· Πέρσης εἰμὶ καὶ ἐκ πατέρων,  
Πέρσης αὐθιγενής, ναὶ δέσποτα· πῦρ δὲ μῆναι  
ἡμῖν τοῦ χαλεποῦ πικρότερον θανάτου.  
Ἰλλὰ περιστείλας με δίδου χθονί· μηδ' ἐπὶ νεκρῶ  
λουτρὰ χέης· σέβομαι, δέσποτα, καὶ ποταμούς.





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GREEK ANTHOLOGY

163.—ΛΕΩΝΙΔΟΥ

- α. Τίς τίνος εὔσα, γύναι, Παρίην ὑπὸ κίονα κείσαι;  
β. Πρηξὼ Καλλιτέλευς. α. Καὶ ποδαπή;  
β. Σαμίη.
- α. Τίς δέ σε καὶ κτερέϊξε; β. Θεόκριτος, ᾧ με γονῆες  
ἐξέδοσαν. α. Θνήσκεις δ' ἐκ τίνος; β. Ἐκ  
τοκετοῦ.
- α. Εὔσα πόσων ἐτέων; β. Δύο κείκοσιν. α. Ἦ  
ῤά γ' ἄτεκνος;  
β. Οὐκ, ἀλλὰ τριετῆ Καλλιτέλην ἔλιπον.
- α. Ζῶοι σοὶ κείνός γε, καὶ ἐς βαθὺ γῆρας ἴκοιτο.  
β. Καὶ σοί, ξεῖνε, πόροι πάντα Τύχη τὰ καλά.

164.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

- α. Φράζε, γύναι, γενεήν, ὄνομα, χθόνα. β. Καλλι-  
τέλης μὲν  
ὁ σπείρας, Πρηξὼ δ' οὔνομα, γῆ δὲ Σάμος.
- α. Σῆμα δὲ τίς τόδ' ἔχωσε; β. Θεόκριτος, ὁ πρὶν  
ἄθικτα  
ἡμετέρας λύσας ἄμματα παρθενίης.
- α. Πῶς δ' ἔθανες; β. Λοχίοισιν ἐν ἄλγεσιν. α. Εἶπέ  
δὲ ποίην  
ἦλθες ἐς ἡλικίην. β. Δισσάκισ ἐνδεκέτις.
- α. Ἦ καὶ ἄπαις; β. Οὐ, ξεῖνε· λέλοιπα γὰρ ἐν νεότητι  
Καλλιτέλη, τριετῆ παιῖδ' ἔτι νηπίαχον.
- α. Ἐλθοι ἐς ὀλβιστὴν πολιὴν τρίχα. β. Καὶ σόν,  
ὀδίτα,  
οὔριον ἰθύνοι πάντα Τύχη βίοτον.

163.—LEONIDAS

*A.* "Who art thou, who thy father, lady lying under the column of Parian marble?" *B.* "Praxo, daughter of Calliteles." *A.* "And thy country?" *B.* "Samos." *A.* "Who laid thee to rest?" *B.* "Theocritus to whom my parents gave me in marriage." *A.* "And how didst thou die?" *B.* "In childbirth." *A.* "How old?" *B.* "Twenty-two." *A.* "Childless then?" *B.* "No! I left behind my three year old Calliteles." *A.* "May he live and reach a ripe old age." *B.* "And to thee, stranger, may Fortune give all good things."

164.—ANTIPATER OF SIDON

*A Variant of the Last*

*A.* "Tell me, lady, thy parentage, name and country." *B.* "Calliteles begat me, Praxo was my name, and my land Samos." *A.* "And who erected this monument?" *B.* "Theocritus who loosed my maiden zone, untouched as yet." *A.* "How didst thou die?" *B.* "In the pains of labour." *A.* "And tell me what age thou hadst reached." *B.* "Twice eleven years." *A.* "Childless?" *B.* "No, stranger, I left Calliteles behind me, my baby boy." *A.* "May he reach a grey and blessed old age." *B.* "And may Fortune, O stranger, steer the course of all thy life before a fair breeze."



GREEK ANTHOLOGY

165.—ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΑΡΧΙΟΥΤ

- α. Εἶπὲ γύναι τίς ἔφυς. β. Πρηξώ. α. Τίνος ἔπλεο πατρός ;  
 β. Καλλιτέλευς. α. Πάτρας δ' ἐκ τίνος ἐσσί ;  
 β. Σάμου.  
 α. Μνᾶμα δέ σου τίς ἔτευξε ; β. Θεόκριτος, ὅς με σύννευνον ἤγετο. α. Πῶς δ' ἐδάμης ; β. "Αλγεσιν ἐν λοχίοις.  
 α. Εἰν ἔτεσιν τίσιν εὔσα ; β. Δὺς ἔνδεκα. α. Παῖδα δὲ λείπεις ;  
 β. Νηπίαχον τρισσῶν Καλλιτέλην ἑτέων.  
 α. Ζωῆς τέρμαθ' ἴκοιτο μετ' ἀνδράσι. β. Καὶ σέο δοίη παντὶ Τύχη βιότῳ τερπνόν, ὀδίτα, τέλος.

166.—ΔΙΟΣΚΟΡΙΔΟΥ, οἱ δὲ ΝΙΚΑΡΧΟΥΤ

Τὴν γοεραῖς πνεύσασαν ἐν ὠδίνεσσι Λαμίσκη  
 ὕστατα, Νικαρέτης παῖδα καὶ Εὐπόλιδος,  
 σὺν βρέφεσιν διδύμοις, Σαμίην γένος, αἱ παρὰ Νείλῳ  
 κρύπτουσιν Λιβύης ἡόνες εἴκοσέτιν.  
 ἀλλὰ, κόραι, τῇ παιδὶ λεχώϊα δῶρα φέρουσαι,  
 θερμὰ κατὰ ψυχροῦ δάκρυα χεῖτε τάφου.

167.—ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΕΚΑΤΑΙΟΥΤ ΘΑΣΙΟΥΤ

Ἄρχελέῳ με δάμαρτα Πολυξείνην, Θεοδέκτου  
 παῖδα καὶ αἰνοπαθοῦς ἔννεπε Δημαρέτης,  
 ὅσσον ἐπ' ὠδίσιν καὶ μητέρα· παῖδα δὲ δαίμων  
 ἔφθασεν οὐδ' αὐτῶν εἴκοσιν ἡελίων.  
 ὀκτωκαιδεκέτις δ' αὐτῇ θάνον, ἄρτι τεκοῦσα,  
 ἄρτι δὲ καὶ νύμφη, πάντ' ὀλιγοχρόνιος.





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168.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΟΥ

“ Εὐχέσθω τις ἔπειτα γυνὴ τόκον,” εἶπε Πολυξώ,  
 γαστέρ’ ὑπὸ τρισσῶν ῥηγνυμένη τεκέων·  
 μαίης δ’ ἐν παλάμησι χύθη νέκυς· οἱ δ’ ἐπὶ γαῖαν  
 ὄλισθον κοίλων ἄρρενες ἐκ λαγόνων,  
 μητέρος ἐκ νεκρῆς ζωὸς γόνος· εἰς ἄρα δαίμων  
 τῆς μὲν ἀπὸ ζωὴν εἴλετο, τοῖς δ’ ἔπορευεν.

169.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν δάμαλιν τὴν ἰσταμένην πέραν Βυζαντίου ἐν  
 Χρυσοπόλει

Ἰναχίης οὐκ εἰμὶ βοὸς τύπος, οὐδ’ ἀπ’ ἐμείο  
 κλήζεται ἀντωπὸν Βοσπόριον πέλαγος.  
 κείνην γὰρ τὸ πάροιθε βαρὺς χόλος ἤλασεν” Ἡρης  
 ἐς Φάρον· ἤδε δ’ ἐγὼ Κεκροπὶς εἰμι νέκυς.  
 εὐνέτις ἦν δὲ Χάρητος· ἔπλων δ’ ὅτ’ ἔπλωεν ἐκεῖνος  
 τῆδε, Φιλιππείων ἀντίπαλος σκαφέων.  
 Βοιῖδιον δὲ καλεῦμαι ἐγὼ τότε· νῦν δὲ Χάρητος  
 εὐνέτις ἠπείροις τέρπομαι ἀμφοτέραις.

170.—ΠΟΣΕΙΔΙΠΠΟΥ, ἢ ΚΑΛΛΙΜΑΧΟΥ

Τὸν τριετῆ παίζοντα περὶ φρέαρ Ἀρχιάνακτα  
 εἶδωλον μορφᾶς κωφὸν ἐπεσπάσατο·  
 ἐκ δ’ ὕδατος τὸν παῖδα διάβροχον ἤρπασε μάτηρ  
 σκεπτομένα ζωᾶς εἴ τινα μοῖραν ἔχει·  
 Νύμφας δ’ οὐκ ἐμίηνεν ὁ νήπιος, ἀλλ’ ἐπὶ γούνων  
 ματρὸς κοιμαθεὶς τὸν βαθὺν ὕπνον ἔχει.

168.—ANTIPATER OF THESSALONICA

“Let women after this pray for children,” cried Polyxo, her belly torn by three babes; and in the midwife’s hands she fell dead, while the boys slid from her hollow flanks to the ground, a live birth from a dead-mother. So one god took life from her and gave it to them.

169.—ANONYMOUS

*On the statue of a heifer that stands opposite Byzantium in Chrysopolis. Inscribed on the column.*

I AM not the image of the Argive heifer, nor is the sea that faces me, the Bosphorus, called after me. She of old was driven to Pharos by the heavy wrath of Hera; but I here am a dead Athenian woman, I was the bed-fellow of Chares, and sailed with him when he sailed here to meet Philip’s ships in battle.<sup>1</sup> I was called Boeidion (little cow) then, and now I, bed-fellow of Chares, enjoy a view of two continents.

170.—POSEIDIPPUS OR CALLIMACHUS

THE dumb image of himself attracted Archianax the three year old boy, as he was playing by the well. His mother dragged him all dripping from the water, asking herself if any life was left in him. The child defiled not with death the dwelling of the Nymphs, but fell asleep on his mother’s knees, and slumbers sound.

<sup>1</sup> B.C. 340.



GREEK ANTHOLOGY

171.—ΜΝΑΣΑΛΚΟΥ ΣΙΚΤΩΝΙΟΥ

Ἀμπαύσει καὶ τῆδε θοὸν πτερὸν ἱερὸς ὄρνις,  
 τᾶσδ' ὑπὲρ ἀδείας ἐζόμενος πλατάνου.  
 ὤλετο γὰρ Ποίμανδρος ὁ Μάλιος, οὐδ' ἔτι νεῖται  
 ἰξὸν ἐπ' ἀγρευταῖς χευάμενος καλάμοις.

172.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ὅ πρὶν ἐγὼ καὶ ψῆρα καὶ ἀρπάκτειραν ἐρύκων  
 σπέρματος, ὑψιπετῆ Βιστονίαν γέρανον,  
 ῥινοῦ χερμαστήρος εὐστροφή κῶλα τιταίνων,  
 Ἀλκιμένης, πτανῶν εἶργον ἄπωθε νέφος.  
 καὶ μέ τις οὐτήτειρα παρὰ σφυρὰ διψᾶς ἔχιδνα  
 σαρκὶ τὸν ἐκ γενύων πικρὸν ἐνεῖσα χόλον  
 ἡελίου χήρωσεν· ἴδ' ὡς τὰ κατ' αἰθέρα λεύσσω  
 τοῦμ ποσὶν οὐκ ἐδάην πῆμα κυλινδόμενον.

173.—ΔΙΟΤΙΜΟΥ, οἱ δὲ ΛΕΩΝΙΔΟΥ

Αὐτόμαται δείλη ποτὶ ταῦλιον αἱ βόες ἦλθον  
 ἐξ ὄρεος, πολλῇ νιφόμεναι χιόνι.  
 αἰαῖ, Θηρίμαχος δὲ παρὰ δρυῖ τὸν μακρὸν εὔδει  
 ὕπνον· ἐκοιμήθη δ' ἐκ πυρὸς οὐρανίου.

A. Lang, *Grass of Parnassus*, ed. 2, p. 160.

174.—ΕΡΥΚΙΟΥ

Οὐκέτι συρίγγων νόμιον μέλος ἀγχόθι ταύτας  
 ἀρμόζη βλωθρᾶς, Θηρίμαχε, πλατάνου.  
 οὐδέ σευ ἐκ καλάμων κερααὶ βόες ἀδὺ μέλισμα  
 δέξονται, σκιερᾶ παρ δρυῖ κεκλιμένου.  
 ὤλεσε γὰρ πρηστήρ σε κεραύνιος· αἱ δ' ἐπὶ μάνδραν  
 ὄψ' ἐ βόες νιφετῶ σπερχόμεναι κατέβαν.





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## GREEK ANTHOLOGY

### 175.—ΑΝΤΙΦΙΛΟΥ

Οὕτω πᾶσ' ἀπόλωλε, γεωπόνε, βῶλος ἀρότροις,  
 ἤδη καὶ τύμβους νωτοβατοῦσι βόες,  
 ἢ δ' ὕνις ἐν νεκύεσσι; τί τοι πλέον; ἢ πόσος οὗτος  
 πυρός, ὃν ἐκ τέφρης, κοῦ χθονὸς ἀρπάσετε;  
 οὐκ αἰεὶ ζήσεσθε, καὶ ὑμέας ἄλλος ἀρώσει,  
 τοίης ἀρξαμένους πᾶσι κακοσπορίας.

### 176.—ΤΟΥ ΑΥΤΟΥ

Οὐχ ὅτι με φθίμενον κῆδος λίπεν, ἐνθάδε κείμαι  
 γυμνὸς ὑπὲρ γαίης πυροφόροιο νέκυσ·  
 ταρχύθην γὰρ ἐγὼ τὸ πρὶν ποτε, νῦν δ' ἀροτῆρος  
 χερσὶ σιδηρεΐη μ' ἐξεκύλισεν ὕνις.  
 ἢ ῥα κακῶν θάνατόν τις ἐρεῖ λύσιν, ὅπποτ' ἐμείο, ε  
 ξεῖνε, πέλει παθέων ὕστατον οὐδὲ τάφος;

### 177.—ΣΙΜΩΝΙΔΟΥ

Σᾶμα τόδε Σπίνθηρι πατὴρ ἐπέθηκε θανόντι.

### 178.—ΔΙΟΣΚΟΡΙΔΟΥ ΝΙΚΟΠΟΛΙΤΟΥ

Λυδὸς ἐγώ, ναὶ Λυδός, ἐλευθερίῳ δέ με τύμβῳ,  
 δέσποτα, Τιμάνθη τὸν σὸν ἔθει τροφέα·  
 εὐαίων ἀσινῆ τείνοις βίον· ἦν δ' ὑπὸ γήρως  
 πρὸς με μόλης, σὸς ἐγώ, δέσποτα, κῆν Ἀΐδη.

J. A. Pott, *Greek Love Songs and Epigrams*, p. 48.

BOOK VII. 175-178 .

175.—ANTIPHILUS

So there is no more turf, husbandman, left for thee to break up, and thy oxen tread on the backs of tombs, and the share is among the dead! What doth it profit thee? How much is this wheat ye shall snatch from ashes, not from earth? Ye shall not live for ever, and another shall plough you up, you who set to all the example of this evil husbandry.<sup>1</sup>

176.—BY THE SAME

Not because I lacked funeral when I died, do I lie here, a naked corpse on wheat-bearing land. Duly was I buried once on a time, but now by the ploughman's hand the iron share hath rolled me out of my tomb. Who said that death was deliverance from evil, when not even the tomb, stranger, is the end of my sufferings?

177.—SIMONIDES

This monument his father erected above Spinther on his death (*the rest is missing*).

178.—DIOSCORIDES OF NICOPOLIS

I AM a Lydian, yea a Lydian, but thou, master, didst lay me, thy foster-father Timanthes, in a freeman's grave. Live long and prosper free from calamity, and if stricken in years thou comest to me, I am thine, O master, in Hades too.

<sup>1</sup> The verses are supposed to be spoken by the dead man whose grave the ploughman has disturbed.



## GREEK ANTHOLOGY

### 179.—ΛΔΗΛΟΝ

Σοὶ καὶ νῦν ὑπὸ γῆν, ναί, δέσποτα, πιστὸς ὑπάρχω,  
 ὡς πάρος, εὐνοίης οὐκ ἐπιληθόμενος,  
 ὡς με τότε ἐκ νούσου τρίς ἐπ' ἀσφαλὲς ἤγαγες ἴχνος,  
 καὶ νῦν ἀρκούση τῆδ' ὑπέθου καλύβη,  
 Μάνην ἀγγείλας, Πέρσην γένος· εὖ δέ με ῥέξας  
 ἔξεις ἐν χρείῃ δμῶας ἐτοιμοτέρους.

### 180.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἥλλάχθη θανάτοιο τεὸς μόρος, ἀντὶ δὲ σείο,  
 δέσποτα, δοῦλος ἐγὼ στυγνὸν ἔπλησα τάφον·  
 ἠνίκα σεῦ δακρυτὰ κατὰ χθονὸς ἠρία τεῦχον,  
 ὡς ἂν ἀποφθιμένου κείθι δέμας κτερίσω·  
 ἀμφὶς<sup>1</sup> ἐμ' ὤλισθεν γυρὴ κόνις. οὐ βαρὺς ἡμῖν  
 ἔστ' Ἀΐδης· ζήσω τὸν σὸν ὑπ' ἠέλιον.

### 181.—ΑΝΔΡΟΝΙΚΟΥ

Οἰκτρὰ δὴ δνοφερὸν δόμον ἤλυθες εἰς Ἀχέρουτος,  
 Δαμοκράτεια φίλα, ματρὶ λιποῦσα γόους.  
 ἂ δέ, σέθεν φθιμένας, πολιοῦς νεοθῆγι σιδάρῳ  
 κείρατο γηραλέας ἐκ κεφαλᾶς πλοκάμους.

### 182.—ΜΕΛΕΑΓΡΟΥ

Οὐ γάμον, ἀλλ' Ἀΐδαν ἐπινυμφίδιον Κλεαρίστα  
 δέξατο, παρθενίας ἄμματα λυομένα.  
 ἄρτι γὰρ ἐσπέριοι νύμφας ἐπὶ δικλίσιν ἄχευν  
 λωτοί, καὶ θαλάμων ἐπλαταγεῦντο θύραι·

<sup>1</sup> I write so : ἀμφι δ' MS.





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## GREEK ANTHOLOGY

ἠῶοι δ' ὀλολυγμὸν ἀνέκραγον, ἐκ δ' Ὑμέναιος 5  
σιγαθεὶς γοερὸν φθέγμα μεθαρμόσατο.  
αἱ δ' αὖταὶ καὶ φέγγος ἑδαδούχουν παρὰ παστῶ  
πεῦκαι, καὶ φθιμένα νέρθεν ἔφαινον ὀδόν.

H. C. Beeching, *In a Garden*, p. 100 ; A. Lang, *Grass of Parnassus*, ed. 2, p. 167.

### 183.—ΠΑΡΜΕΝΙΩΝΟΣ

• • • • •  
" Ἄδης τὴν Κροκάλῃς ἔφθασε παρθενίην.  
εἰς δὲ γόους Ὑμέναιος ἑπαύσατο· τὰς δὲ γαμούντων  
ἐλπίδας οὐ θάλαμος κοίμισεν, ἀλλὰ τάφος.

### 184.—ΤΟΥ ΑΥΤΟΥ

Παρθενικῆς τάφος εἶμ' Ἑλένης, πένθει δ' ἔπ' ἀδελφοῦ  
προφθιμένου διπλᾶ μητρὸς ἔχω δάκρυα.  
μνηστῆρσιν δ' ἔλιπον κοῖν' ἄλγεα· τὴν γὰρ ἔτ' οὔπω  
οὔδενός ἢ πάντων ἐλπίς ἔκλαυσεν ἴσως.

### 185.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Αὔσονίη με Λίβυσσαν ἔχει κόνις, ἄγχι δὲ Ῥώμης  
κεῖμαι παρθενικὴ τῆδε παρὰ ψαμάθῳ.  
ἢ δέ με θρεψαμένη Πομπηΐη ἀντὶ θυγατρὸς,  
κλαυσαμένη τύμβῳ θῆκεν ἐλευθερίῳ,  
πῦρ ἕτερον σπεύδουσα· τὸ δ' ἔφθασεν, οὔδὲ κατ'  
εὐχὴν  
ἡμετέραν ἤψεν λαμπάδα Περσεφόνη.

## BOOK VII: 182-185

echoed to knocking hands. And at morn the death wail was loud, the bridal song was hushed and changed to a voice of wailing. The same torches that flamed round her marriage bed lighted her dead on her downward way to Hades.

### 183.—PARMENION

(As she had just loosed her maiden zone) Death came first and took the maidenhood of Crocale. The bridal song ended in wailing, and the fond anxiety of her parents was set to rest not by marriage but by the tomb.

### 184.—BY THE SAME

I AM the tomb of the maiden Helen, and in mourning too for her brother who died before her I receive double tears from their mother. To her suitors I left a common grief; for the hope of all mourned equally for her who was yet no one's.

### 185.—ANTIPATER OF THESSALONICA

THE Italian earth holds me an African, and near to Rome I lie, a virgin yet, by these sands. Pompeia who reared me wept for me as for a daughter and laid me in a freewoman's grave. Another light<sup>1</sup> she hoped for, but this came earlier, and the torch was lit not as we prayed, but by Persephone.

<sup>1</sup> *i.e.* that of the bridal chamber, not of my funeral pyre.



## GREEK ANTHOLOGY

### 186.—ΦΙΛΙΠΠΟΥ

Ἄρτι μὲν ἐν θαλάμοις Νικιππίδος ἠδὺς ἐπήχει  
 λωτός, καὶ γαμικοῖς ἔϋμνος<sup>1</sup> ἔχαιρε κρότοις·  
 θρῆνος δ' εἰς ὑμέναιον ἐκώμασεν· ἢ δὲ τάλαινα,  
 οὔπω πάντα γυνή, καὶ νέκυς ἐβλέπετο.  
 δακρυόεις Ἄϊδη, τί πόσιν νύμφης διέλυσας,  
 αὐτὸς ἐφ' ἀρπαγίμοις τερπόμενος λέχεσιν;

### 187.—ΤΟΥ ΑΥΤΟΥ

Ἢ γρηῦς Νικῶ Μελίτης τάφον ἐστεφάνωσε  
 παρθενικῆς. Ἄϊδη, τοῦθ' ὀσίως κέκρικας;

### 188.—ΑΝΤΩΝΙΟΥ ΘΑΛΛΟΥ

Δύσδαιμον Κλεάνασσα, σὺ μὲν γάμῳ ἔπλεο, κούρη,  
 ὄριος, ἀκμαίης οἶά τ' ἐφ' ἡλικίης·  
 ἀλλὰ τεοῖς θαλάμοισι γαμοστόλος οὐχ Ὑμέναιος,  
 οὐδ' Ἡρῆς ζυγίης λαμπάδες ἠντίασαν,  
 πένθιμος ἀλλ' Ἄϊδης ἐπεκώμασεν, ἀμφὶ δ' Ἐρινὺς  
 φοίνιος ἐκ στομάτων μόρσιμον ἤκεν ὄπα·  
 ἤματι δ' ὦ νυμφεῖος ἀνήπτετο λαμπάδι παστάς,  
 τούτῳ πυρκαϊῆς, οὐ θαλάμων ἔτυχες.

### 189.—ΑΡΙΣΤΟΔΙΚΟΥ ΡΟΔΙΟΥ

Οὐκέτι δὴ σε λίγεια κατ' ἀφνεὸν Ἀλκίδος οἶκον  
 ἀκρὶ μελιζομέναν ὄψεται ἀέλιος·  
 ἤδη γὰρ λειμῶνας ἐπὶ Κλυμένου πεπότησαι  
 καὶ δροσερὰ χρυσέας ἀνθεα Περσεφόνας.

<sup>1</sup> Jacobs suggests οἶκος and I render so.





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## GREEK ANTHOLOGY

### 190.—ΑΝΤΤΗΣ, οί δὲ ΛΕΩΝΙΔΟΥ

Ἄκρίδι τᾶ κατ' ἄρουραν ἀηδόνι, καὶ δρυοκοίτῃ  
τέττιγι ξυνὸν τύμβον ἔτευξε Μυρῶ,  
παρθένιον στάξασα κόρα δάκρυ· δισσα γὰρ αὐτᾶς  
παίγνι' ὁ δυσπειθῆς ὄχετ' ἔχων Ἄϊδας.

### 191.—ἈΡΧΙΟΥ

Ἄ πάρος ἀντίφθογγον ἀποκλάγξασα νομεῦσι  
πολλάκι καὶ δρυτόμοις κίσσα καὶ ἰχθυβόλοις,  
πολλάκι δὲ κρέξασα πολύθροον, οἷά τις ἀχώ,  
κέρτομον ἀντῳδοῖς χείλεσιν ἄρμονίαν,  
νῦν εἰς γᾶν ἀγλωσσοσ ἀναύδητός τε πεσοῦσα  
κεῖμαι, μιμητὰν ζᾶλον ἀνηναμένα.

### 192.—ΜΝΑΣΑΛΚΟΥ

Οὐκέτι δὴ πτερύγεσσι λιγυφθόγγοισιν αἶσεις,  
ἄκρί, κατ' εὐκάρπους αὔλακας ἔζομένα,  
οὐδέ με κεκλιμένον σκιερὰν ὑπὸ φυλλάδα τέρψεις,  
ξουθᾶν ἐκ πτερύγων ἀδὺ κρέκουσα μέλος.

### 193.—ΣΙΜΙΟΥ

Τάνδε κατ' εὐδενδρον στείβων δρίος εἴρυσσα χειρὶ  
πτώσσουσαν βρομῆς οἰνάδος ἐν πετάλοις,  
ὄφρα μοι εὐερκεῖ καναχὰν δόμῳ ἔνδοθι θείῃ,  
τερπνὰ δι' ἀγλώσσου φθεγγομένα στόματος.

## BOOK VII. 190-193

### 190.—ANYTE OR LEONIDAS

FOR her locust, the nightingale of the fields, and her cicada that resteth on the trees one tomb hath little Myro made, shedding girlish tears; for inexorable Hades hath carried off her two pets.

### 191.—ARCHIAS

A MAGPIE I, that oft of old screeched in answer to the speech of the shepherds and woodcutters and fishermen. Often like some many-voiced Echo, with responsive lips I struck up a mocking strain. Now I lie on the ground, tongueless and speechless, having renounced my passion for mimicry.

### 192.—MNASALCAS

#### *On a Locust*

No longer, locust, sitting in the fruitful furrows shalt thou sing with thy shrill-toned wings, nor shalt thou delight me as I lie under the shade of the leaves, striking sweet music from thy tawny wings.

### 193.—SIMIAS

#### *(Not an Epitaph)*

THIS locust crouching in the leaves of a vine I caught as I was walking in this copse of fair trees, so that in a well-fenced home it may make noise for me, chirping pleasantly with its tongueless mouth.



## GREEK ANTHOLOGY

### 194.—ΜΝΑΣΑΛΚΟΥ

Ἀκρίδα Δημοκρίτου μελεσίπτερον ἄδε θανοῦσαν  
 ἄργιλος δολιχὰν ἀμφὶ κέλευθον ἔχει,  
 ὅς καί, ὅτ' ἰθύσειε πανέσπερον ὕμνον ἀείδειν,  
 πᾶν μέλαθρον μολπᾶς ἴαχ' ὑπ' εὐκελάδου.

### 195.—ΜΕΛΕΑΓΡΟΥ

Ἀκρίς, ἐμῶν ἀπάτημα πόθων, παραμύθιον ὕπνου,  
 ἀκρίς, ἀρουραίη Μοῦσα, λιγυπτέρυγε,  
 αὐτοφυῆς μίμημα λύρας, κρέκε μοί τι ποθεινόν,  
 ἐγκρούουσα φίλοις ποσσὶ λάλους πτέρυγας,  
 ὥς με πόνων ῥύσαιο παναγρύπνοιο μερίμνης, 5  
 ἀκρί, μιτωσαμένη φθόγγον ἐρωτοπλάνου.  
 δῶρα δέ σοι γήτειον ἀειθαλῆς ὀρθρινὰ δώσω,  
 καὶ δροσερὰς στόματι σχιζομένας ψακάδας.

### 196.—ΤΟΥ ΑΥΤΟΥ

Ἀχῆεις τέττιξ, δροσεραῖς σταγόνεσσι μεθυσθεῖς,  
 ἀγρονόμαν μέλπεις μοῦσαν ἐρημολάλου.  
 ἄκρα δ' ἐφεζόμενος πετάλοις, πριονώδεσι κώλοις  
 αἰθίοπι κλάζεις χρωτὶ μέλισμα λύρας.  
 ἀλλά, φίλος, φθέγγου τι νέον δενδρώδεσι Νύμφαις 5  
 παίγνιον, ἀντῶδὸν Πανὶ κρέκων κέλαδον,  
 ὄφρα φυγὼν τὸν Ἔρωτα, μεσημβρινὸν ὕπνον ἀγρεύσω  
 ἐνθάδ' ὑπὸ σκιερᾷ κεκλιμένος πλατάνῳ.

<sup>1</sup> According to others, Argilos is a town.

<sup>2</sup> Literally "divided by my mouth." He means water





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## GREEK ANTHOLOGY

### 197.—ΦΑΕΝΝΟΥ

Δαμοκρίτῳ μὲν ἐγὼ, λιγυρὰν ὄκα μοῦσαν ἐνείην  
 ἄκρις ἀπὸ πτερύγων, τὸν βαθὺν ἄγον ὕπνον·  
 Δαμόκριτος δ' ἐπ' ἐμοὶ τὸν εἰκότα τύμβον, ὀδίτα,  
 ἐγγύθεν Ὀρωποῦ χεῦεν ἀποφθιμένα.

### 198.—ΛΕΩΝΙΔΟΥ ΤΑΡΕΝΤΙΝΟΥ

Εἰ καὶ μικρὸς ἰδεῖν καὶ ἐπ' οὔδεος, ὦ παροδίτα,  
 λᾶας ὁ τυμβίτης ἄμμιν ἐπικρέματα,  
 αἰνοίης, ὦνθρωπε, Φιλαινίδα· τὴν γὰρ αἰιδὸν  
 ἄκρίδα, τὴν εὔσαν τὸ πρὶν ἀκανθοβάτιν,  
 διπλοῦς ἐς λυκάβαντας ἐφίλατο τὴν καλαμίτιν, 5  
 κάμφιεφ' ὕμνιδίῳ χρησαμένην πατάγω·  
 καί μ' οὔδὲ φθιμένην ἀπανήνατο· τοῦτο δ' ἐφ' ἡμῖν  
 τῶλίγον ὄρθωσεν σᾶμα πολυστροφίης.

### 199.—ΤΥΜΝΕΩ

Ὅρνεον ὦ Χάρισιν μεμελημένον, ὦ παρόμοιον  
 ἄλκυόσιν τὸν σὸν φθόγγον ἰσωσάμενον,  
 ἠρπάσθης, φίλ' ἐλαιέ· σὰ δ' ἤθεα καὶ τὸ σὸν ἠδὺ  
 πνεῦμα σιωπηραὶ νυκτὸς ἔχουσιν ὁδοί.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 58.

### 200.—ΝΙΚΙΟΥ

Οὐκέτι δὴ τανύφυλλον ὑπὸ †κλάκα κλωνὸς ἐλιχθεὶς  
 τέρψομ' ἀπὸ ραδινῶν φθόγγον ἰεὶς πτερύγων·  
 χεῖρα γὰρ εἰς †ἀρετὰν παιδὸς πέσον, ὅς με λαθραίως  
 μάρψεν, ἐπὶ χλωρῶν ἐζόμενον πετάλων.

## BOOK VII. 197-200

### 197.—PHAENNUS

I AM the locust who brought deep sleep to Democritus, when I started the shrill music of my wings. And Democritus, O wayfarer, raised for me when I died a seemly tomb near Oropus.

### 198.—LEONIDAS OF TARENTUM

WAYFARER, though the tombstone that surmounts my grave seems small and almost on the ground, blame not Philaenis. Me, her singing locust, that used to walk on thistles, a thing that looked like a straw, she loved and cherished for two years, because I made a melodious noise. And even when I was dead she cast me not away, but built this little monument of my varied talent.

### 199.—TYMNES

*On an unknown bird called elæus*

BIRD, nursling of the Graces, who didst modulate thy voice till it was like unto a halcyon's, thou art gone, dear elæus, and the silent ways of night possess thy gentleness and thy sweet breath.

### 200.—NICIAS

No longer curled under the leafy branch shall I delight in sending forth a voice from my tender wings. For I fell into the . . . . hand of a boy, who caught me stealthily as I was seated on the green leaves.



## GREEK ANTHOLOGY

### 201.—ΠΑΜΦΙΛΟΥ

Οὐκέτι δὴ χλωροῖσιν ἐφεζόμενος πετάλοισιν  
ἀδείαν μέλπων ἐκπροχέεις ἰαχάν·  
ἀλλὰ σε γηρύοντα κατήναρεν, ἠχέτα τέττιξ,  
παιδὸς ἀπ' ἠλιθίου χεῖρ ἀναπεπταμένα.

### 202.—ΑΝΤΤΗΣ

Οὐκέτι μ' ὡς τὸ πάρος πυκιναῖς πτερύγεσσιν ἐρέσσω  
ὄρσεις ἐξ εὐνήης ὄρθριος ἐγρόμενος·  
ἦ γάρ σ' ὑπνώοντα σίνις λαθρηδὸν ἐπελθὼν  
ἐκτεινεν λαιμῷ ρίμφα καθεῖς ὄνυχα.

### 203.—ΣΙΜΙΟΥ

Οὐκέτ' ἀν' ὑλῆεν δρίος εὐσκιον, ἀγρότα πέρδιξ,  
ἠχήεσαν ἴης γῆρυν ἀπὸ στομάτων,  
θηρεύων βαλίους συνομήλικας ἐν νομῷ ὕλης·  
ᾧχεο γὰρ πυμάταν εἰς Ἀχέροντος ὄδον.

### 204.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐκέτι που, τλήμον, σκοπέλων μετανάστρια πέρδιξ,  
πλεκτὸς λεπταλαῖς οἶκος ἔχει σε λύγοις,  
οὐδ' ὑπὸ μαρμαρυγῇ θαλερώπιδος Ἡριγενείης  
ἄκρα παραιθύσσεις θαλπομένων πτερύγων.  
σὴν κεφαλὴν αἴλουρος ἀπέθρισε, τ' ἄλλα δὲ πάντα 5  
ἤρπασα, καὶ φθονερὴν οὐκ ἐκόρεσσε γένυν.  
νῦν δέ σε μὴ κούφη κρύπτοι κόνις, ἀλλὰ βαρεῖα,  
μὴ τὸ τεὸν κείνη λείψανον ἐξερύση.





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## GREEK ANTHOLOGY

### 205.—ΤΟΥ ΑΥΤΟΥ

Οἰκογενῆς αἴλουρος ἐμὴν πέρδικα φαγοῦσα  
ζῶειν ἡμετέροις ἔλπεται ἐν μεγάροις;  
οὐ σε, φίλη πέρδιξ, φθιμένην ἀγέραστον ἐάσω,  
ἀλλ' ἐπὶ σοὶ κτείνω τὴν σέθεν ἀντιβίην.  
ψυχὴ γὰρ σέο μᾶλλον ὀρίνεται, εἰσόκε ῥέξω  
ὅσσ' ἐπ' Ἀχιλλῆος Πύρρος ἔτευξε τάφῳ.

### 206.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ ΚΑΙ ΜΑΘΗΤΟΤ ΑΥΤΟΥ

Ἄνδροβόρων ὁμότεχνε κυνῶν, αἴλουρε κακίστη,  
τῶν Ἀκταιονίδων ἐσσί μία σκυλάκων.  
κτήτορος Ἀγαθίαο τεοῦ πέρδικα φαγοῦσα,  
λυπεῖς, ὡς αὐτὸν κτήτορα δασσαμένη.  
καὶ σὺ μὲν ἐν πέρδιξιν ἔχεις νόον· οἱ δὲ μῦες νῦν  
ὀρχοῦνται, τῆς σῆς δραξάμενοι σπατάλης.

### 207.—ΜΕΛΕΑΓΡΟΥ

Τὸν ταχύπουν, ἔτι παῖδα συναρπασθέντα τεκούσης  
ἄρτι μ' ἀπὸ στέρνων, οὐατόεντα λαγῶν  
ἐν κόλποις στέργουσα διέτρεφεν ἄ γλυκερόχρως  
Φαῖιον, εἰαρινοῖς ἀνθεσι βοσκόμενον.  
οὐδέ με μητρὸς ἔτ' εἶχε πόθος· θνήσκω δ' ὑπὸ θοίνης  
ἀπλήστου, πολλῇ δαιτὶ παχυνόμενος.  
καί μου πρὸς κλισίαις κρύψεν νέκυν, ὡς ἐν ὀνείροις  
αἰὲν ὄραϊν κοίτης γειτονέοντα τάφον.

## BOOK VII. 205-207

### 205.—BY THE SAME

Does the house-cat, after eating my partridge, expect to live in my halls? No! dear partridge, I will not leave thee unhonoured in death, but on thy body I will slay thy foe. For thy spirit grows ever more perturbed until I perform the rites that Pyrrhus executed on the tomb of Achilles.<sup>1</sup>

### 206.—DAMOCHARIS THE GRAMMARIAN, PUPIL OF AGATHIAS

WICKEDEST of cats, rival of the man-eating pack, thou art one of Actaeon's hounds. By eating the partridge of Agathias thy master, thou hurtest him no less than if thou hadst feasted on himself. Thy heart is set now on partridges, but the mice meanwhile are dancing, running off with thy dainties.

### 207.—MELEAGER

I WAS a swift-footed long-eared leveret, torn from my mother's breast while yet a baby, and sweet Phanion cherished and reared me in her bosom, feeding me on flowers of spring. No longer did I pine for my mother, but I died of surfeiting, fattened by too many banquets. Close to her couch she buried me so that ever in her dreams she might see my grave beside her bed.

<sup>1</sup> The sacrifice of Polyxena.



## GREEK ANTHOLOGY

### 208.—ΑΝΤΤΗΣ ΛΤΡΙΚΗΣ

Μνᾶμα τόδε φθιμένου μενεδαίου εἶσατο Δᾶμις  
ἵππου, ἐπεὶ στέρνον τοῦδε δαφεινὸς Ἄρης  
τύψε· μέλαν δέ οἱ αἶμα ταλαυρίνου διὰ χρωτὸς  
ζέσσ', ἐπὶ δ' ἄργαλέα βῶλον ἔδευσε φονᾶ.

### 209.—ΑΝΤΙΠΑΤΡΟΥ

Αὐτοῦ σοὶ παρ' ἄλωνι, δυηπαθὲς ἐργάτα μύρμηξ,  
ἠρίον ἐκ βῶλου διψάδος ἐκτισάμαν,  
ὄφρα σε καὶ φθίμενον Δηοῦς σταχυητρόφος αὐλαξ  
θέλγη, ἄροτραίη κείμενον ἐν θαλάμῃ.

### 210.—ΤΟΥ ΑΥΤΟΥ

Ἄρτι νεηγενέων σε, χελιδονί, μητέρα τέκνων,  
ἄρτι σε θάλπουσαν παῖδας ὑπὸ πτέρυγι,  
αἶξας ἔντοσθε νεοσσοκόμοιο καλιῆς  
νόσφισεν ὠδίνων τετραέλικτος ὄφεις,  
καὶ σὲ κινυρομέναν ὀπότη' ἀθρόος ἦλθε δαΐζων,  
ἠριπεν ἐσχαρίου λαβρὸν ἐπ' ἄσθμα πυρός.  
ὣς θάνεν ἠλιτοεργός· ἴδ' ὡς Ἡφαιστος ἀμύντωρ  
τὰν ἀπ' Ἐριχθονίου παιδὸς ἔσωσε γονάν.

### 211.—ΤΥΜΝΕΩ

Τῆδε τὸν ἐκ Μελίτης ἄργὸν κύνα φησὶν ὁ πέτρος  
ἴσχειν, Εὐμήλου πιστότατον φύλακα.  
Ταῦρόν μιν καλέεσκον, ὅτ' ἦν ἔτι· νῦν δὲ τὸ κείνου  
φθέγμα σιωπηραὶ νυκτὸς ἔχουσιν ὁδοί.





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## GREEK ANTHOLOGY

### 212.—ΜΝΑΣΑΛΚΟΥ

Αἰθυίας, ξένε, τόνδε ποδηνέμου ἔννεπε τύμβον,  
τᾶς ποτ' ἐλαφρότατον χέρσος ἔθρεψε γόνυ·  
πολλάκι<sup>1</sup> γὰρ νάεσσιν ἰσόδρομον ἄνυσσε μᾶκος,  
ὄρνις ὅπως δολιχὰν ἐκπονέουσα τρίβον.

### 213.—ΑΡΧΙΟΥ

Πρὶν μὲν ἐπὶ χλωροῖς ἐριθηλέος ἔρνεσι πεύκας  
ἤμενος, ἢ σκιερᾶς ἀκροκόμου πίτυος,  
ἔκρεκες εὐτάρσοιο δι' ἰξύος ἀχέτα μολπὰν  
τέττιξ, οἰονόμοις τερπνότερον χέλυσος.  
νῦν δέ σε, μυρμάκεσσιν ὑπ' εἰνοδίοισι δαμέντα,  
Ἄϊδος ἀπροϊδῆς ἀμφεκάλυψε μυχός.  
εἰ δ' ἑάλως, συγγνωστόν, ἐπεὶ καὶ κοίρανος ὕμνων  
Μαιονίδας γρίφοις ἰχθυβόλων ἔθανεν.

### 214.—ΤΟΥ ΑΥΤΟΥ

Οὐκέτι παφλάζοντα διαΐσσω βυθὸν ἄλμης  
δελφίς, πτοιήσεις εἰναλίων ἀγέλας,  
οὐδὲ πολυτρήτοιο μέλος καλάμοιο χορεύων  
ὑγρὸν ἀναρρίψεις ἄλμα παρὰ σκαφίσιν·  
οὐδὲ σύ γ', ἀφρηστά, Νηρηΐδας ὡς πρὶν αἰείρων  
νώτοις πορθμεύσεις Τηθύος εἰς πέρατα.  
ἢ γὰρ ἴσου πρηῶνι Μαλείης ὡς ἐκυκλήθη,  
κῦμα πολυψάμμους ὥσέ σ' ἐπὶ ψαμάθους.

<sup>1</sup> I write so : πολλαῖς MS.

## BOOK VII. 212-214

### 212.—MNASALCAS

#### *On a Mare*

STRANGER, say that this is the tomb of wind-footed Aethyia, a child of the dry land, lightest of limb; often toiling over the long course, she, like a bird,<sup>1</sup> travelled as far as do the ships.

### 213.—ARCHIAS

ONCE, shrilling cicada, perched on the green branches of the luxuriant pine,<sup>2</sup> or of the shady domed stone-pine, thou didst play with thy delicately-winged back a tune dearer to shepherds than the music of the lyre. But now the unforeseen pit of Hades hides thee vanquished by the wayside ants. If thou wert overcome it is pardonable; for Maeonides, the lord of song, perished by the riddle of the fishermen.<sup>3</sup>

### 214.—BY THE SAME

No longer, dolphin, darting through the bubbling brine, shalt thou startle the flocks of the deep, nor, dancing to the tune of the pierced reed, shalt thou throw up the sea beside the ships. No longer, foamer, shalt thou take the Nereids on thy back as of yore and carry them to the realms of Tethys; for the waves when they rose high as the headland of Malea drove thee on to the sandy beach.

<sup>1</sup> *i.e.* like the sea-bird (*αιθυία*) whose name she bore.

<sup>2</sup> *Pinus maritima*.

<sup>3</sup> See note to No. 1.



GREEK ANTHOLOGY

215.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Οὐκέτι δὴ πλωτοῖσιν ἀγαλλόμενος πελάγεσσι  
 αὐχέν' ἀναρρίψω βυσσόθεν ὀρνύμενος,  
 οὐδὲ περὶ τ'σκαλάμοισι νεῶς περικαλλέα χεῖλη  
 ποιφύσσω, τὰμᾶ τερπόμενος προτομᾶ.  
 ἀλλὰ με πορφυρέα πόντου νοτὶς ὡς' ἐπὶ χέρσον, 5  
 κείμαι δὲ τ'ράδιναν τάνδε παρ' ἠϊόνα.

216.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κύματα καὶ τρηχὺς με κλύδων ἐπὶ χέρσον ἔσυρεν  
 δελφίνα, ξείνοισι κοινὸν ὄραμα τύχης.  
 ἀλλ' ἐπὶ μὲν γαίης ἐλέω τόπος· οἱ γὰρ ἰδόντες  
 εὐθύ με πρὸς τύμβους ἔστεφον εὐσεβέες·  
 νῦν δὲ τεκούσα θάλασσα διώλεσε. τίς παρὰ πόντῳ 5  
 πίστις, ὃς οὐδ' ἰδίης φείσατο συντροφίης;

217.—ΑΣΚΛΗΠΙΑΔΟΥ

Ἄρχεάνασσαν ἔχω, τὰν ἐκ Κολοφῶνος ἑταίραν,  
 ἧς καὶ ἐπὶ ῥυτίδων ὁ γλυκὺς ἔζετ' Ἔρως.  
 ἧ νέον ἠβῆς ἄνθος ἀποδρέψαντες ἔρασταὶ  
 πρωτοβόλου, δι' ὄσης ἠλθετε πυρκαϊῆς.

218.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τὴν καὶ ἅμα χρυσῶ καὶ ἀλουργίδι καὶ σὺν Ἔρωτι  
 θρυπτομένην, ἀπαλῆς Κύπριδος ἀβροτέραν  
 Λαῖδ' ἔχω, πολιῆτιν ἀλιζώνοιο Κορίνθου,  
 Πειρήνης λευκῶν φαιδροτέραν λιβάδων,





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## GREEK ANTHOLOGY

τὴν θνητὴν Κυθήρειαν, ἐφ' ἣ μνηστῆρες ἀγαυοὶ  
 πλείονες ἢ νύμφης εἶνεκα Τυνδαρίδος,  
 δρεπτόμενοι χάριτάς τε καὶ ὤνητὴν ἀφροδίτην·  
 ἣς καὶ ὑπ' εὐώδει τύμβος ὄδωδε κρόκῳ,  
 ἣς ἔτι κηῶεντι μύρῳ τὸ διάβροχον ὀστεῦν,  
 καὶ λιπαραὶ θυόεν ἄσθμα πνέουσι κόμαι·  
 ἣ ἔπι καλὸν ἀμυξε κατὰ ῥέθος Ἀφρογένεια,  
 καὶ γοερὸν λύζων ἐστονάχησεν Ἔρως.  
 εἰ δ' οὐ πάγκοινον δούλην θέτο κέρδεος εὐνήν,  
 Ἑλλάς ἄν, ὡς Ἑλένης, τῆσδ' ὑπερ ἔσχε πόνον.

### 219.—ΠΟΜΠΗΙΟΥ ΝΕΩΤΕΡΟΥ

Ἴπ τὸ καλὸν καὶ πᾶσιν ἐράσμιον ἀνθήσασα,  
 ἣ μούνη Χαρίτων λείρια δρεψαμένη,  
 οὐκέτι χρυσοχάλινον ὄρα δρόμον ἠελίοιο  
 Λαῖς, ἐκοιμήθη δ' ὑπνον ὀφειλόμενον,  
 κώμους, καὶ τὰ νέων ζηλώματα, καὶ τὰ ποθεινῶν  
 κνίσματα, καὶ μύστην λύχνον ἀπειπαμένη.

### 220.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἔρπων εἰς Ἐφύρην τάφον ἔδρακον ἀμφὶ κέλευθον  
 Λαίδος ἀρχαίης, ὡς τὸ χάραγμα λέγει.  
 δάκρυ δ' ἐπισπείσας, “Χαίροις, γύναι, ἐκ γὰρ ἀκουῆς  
 οἰκτεῖρω σέ γ’,” ἔφην, “ἦν πάρος οὐκ ἰδόμην.  
 ἄ πόσον ἠϊθέων νόον ἤκαχες· ἀλλ' ἴδε, Λήθην  
 ναίεις, ἀγλαίην ἐν χθονὶ κατθεμένη.”

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 129.

who had more noble suitors than the daughter of Tyndareus, all plucking her mercenary favours. Her very tomb smells of sweet-scented saffron; her bones are still soaked with fragrant ointment, and her anointed locks still breathe a perfume as of frankincense. For her Aphrodite tore her lovely cheeks, and sobbing Love groaned and wailed. Had she not made her bed the public slave of gain, Greece would have battled for her as for Helen.

219.—POMPEIUS THE YOUNGER

Lais, whose bloom was so lovely and delightful in the eyes of all, she who alone culled the lilies of the Graces, no longer looks on the course of the Sun's golden-bitted steeds, but sleeps the appointed sleep, having bid farewell to revelling and young men's rivalries and lovers' torments and the lamp her confidant.

220.—AGATHIAS SCHOLASTICUS

ON my way to Corinth I saw by the roadside the tomb of Lais of old time, so said the inscription; and shedding a tributary tear, I said "Hail, woman, for from report I pity thee whom I never saw. Ah, how didst thou vex the young men's minds! but look, thou dwellest in Lethe, having laid thy beauty in the earth."



## GREEK ANTHOLOGY

### 221.—ΑΔΕΣΠΟΤΟΝ

Ἄκμαιη πρὸς ἔρωτα καὶ ἠδέα Κύπριδος ἔργα,  
 Πατροφίλα, κανθοὺς τοὺς γλυκεροὺς ἔμυσας·  
 ἔσβέσθη δὲ τὰ φίλτρα τὰ κωτίλα, χῶ μετ' αἰοιδῆς  
 ψαλμός, καὶ κυλίκων αἰ λαμυραὶ προπόσεις.  
 Ἄδη δυσκίνητε, τί τὴν ἐπέραστον ἑταίρην  
 ἤρπασας; ἢ καὶ σὴν Κύπρις ἔμηνε φρένα;

### 222.—ΦΙΛΟΔΗΜΟΥ

Ἐνθάδε τῆς τρυφερῆς μαλακὸν ῥέθος, ἐνθάδε κεῖται  
 Τρυγόνιον, σαβακῶν ἄνθεμα σαλμακίδων·  
 ἢ καλύβη καὶ δοῦπος ἐνέπρεπεν, ἢ φιλοπαίγμων  
 στωμυλίη, Μήτηρ ἣν ἐφίλησε θεῶν·  
 ἢ μούνη στέρξασα τὰ Κύπριδος ἡμιγυναίκων<sup>1</sup>  
 ὄργια, καὶ φίλτρων Λαΐδος ἀψαμένη.  
 φῦε κατὰ στήλης, ἱερὴ κόνι, τῇ φιλοβάκχῳ  
 μὴ βάτον, ἀλλ' ἀπαλὰς λευκοῖων κάλυκας.

### 223.—ΘΥΙΛΛΟΥ

Ἡ κροτάλοις ὀρχηστρὶς Ἀρίστιον, ἢ περὶ πεύκας  
 τῇ Κυβέλλῃ πλοκάμους ῥίψαι ἐπισταμένη,  
 ἢ λωτῶ κερόεντι φορουμένη, ἢ τρὶς ἐφεξῆς  
 εἶδυϊ' ἀκρήτου χειλοποτεῖν κύλικας,  
 ἐνθάδ' ὑπὸ πτελέαις ἀναπαύεται, οὐκέτ' ἔρωτι,  
 οὐκέτι παννυχίδων τερπομένη καμάτοις.  
 κῶμοι καὶ μανίαι, μέγα χαίρετε· κεῖθ' <ἱερά θρίξ><sup>2</sup>  
 ἢ τὸ πρὶν στεφάνων ἄνθεσι κρυπτομένη.

<sup>1</sup> I write so: ἀμφὶ γυναικῶν MS. See *Class. Rev.* 1916, p. 48.

<sup>2</sup> I supply so. The verse is imperfect in the MS.





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## GREEK ANTHOLOGY

### 224.—ΑΔΕΣΠΟΤΟΝ

Εἴκοσι Καλλικράτεια καὶ ἐννέα τέκνα τεκοῦσα,  
οὐδ' ἐνὸς οὐδὲ μιῆς ἐδρακόμην θάνατον·  
ἀλλ' ἑκατὸν καὶ πέντε διηνυσάμην ἐνιαυτούς,  
σκίπωνι τρομερὰν οὐκ ἐπιθεῖσα χέρα.

### 225.—ΑΔΕΣΠΟΤΟΝ

Ψήχει καὶ πέτρην ὁ πολὺς χρόνος, οὐδε σιδήρου  
φείδεται, ἀλλὰ μιῇ πάντ' ὀλέκει δρεπάνῃ·  
ὡς καὶ Λαέρταο τόδ' ἠρίον, ὃ σχεδὸν ἀκτῆς  
βαιὸν ἄπο, ψυχρῶν λείβεται ἐξ ὑετῶν.  
οὔνομα μὲν ἦρως αἰεὶ νέον· οὐ γὰρ ἀοιδὰς  
ἀμβλύνειν αἰῶν, κῆν ἐθέλη, δύναται.

### 226.—ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΥ

Ἄβδηρων προθανόντα τὸν αἰνοβίην Ἀγάθωνα  
πᾶσ' ἐπὶ πυρκαϊῆς ἢδ' ἐβόησε πόλις.  
οὐ τίνα γὰρ τοιόνδε νέων ὁ φιλαίματος Ἄρης  
ἠνάρισεν στυγερῆς ἐν στροφάλιγγι μάχης.

### 227.—ΔΙΟΤΙΜΟΥ

Οὐδὲ λέων ὡς δεινὸς ἐν οὔρεσιν, ὡς ὁ Μίκωνος  
υἱὸς Κριναγόρης ἐν σακέων πατάγῳ.  
εἰ δὲ κάλυμμ' ὀλίγον, μὴ μέμφει· μικρὸς ὁ χῶρος,  
ἀλλ' ἄνδρας πολέμου πλήμονας οἶδε φέρειν.

### 228.—ΑΔΕΣΠΟΤΟΝ

Αὐτῷ καὶ τεκέεσσι γυναικί τε τύμβον ἔδειμεν  
Ἄνδροτίων· οὐπω δ' οὐδενός εἰμι τάφος.  
οὔτω καὶ μείναιμι πολὺν χρόνον· εἰ δ' ἄρα καὶ δεῖ,  
δεξαίμην ἐν ἐμοὶ τοὺς προτέρους προτέρους.

Rendered by Ausonius, Epit. 37.

## BOOK VII. 224-228

### 224.—ANONYMOUS

I, CALLICRATIA, bore nine and twenty children and did not witness the death of one, boy or girl; I lived to the age of a hundred and five without ever resting my trembling hand on a staff.

### 225.—ANONYMOUS

TIME wears stone away and spares not iron, but with one sickle destroys all things that are. So this grave-mound of Laertes that is near the shore is being melted away by the cold rain. But the hero's name is ever young, for Time cannot, even if he will, make poesy dim.

### 226.—ANACREON OF TEOS

THIS whole city acclaimed Agathon, the doughty warrior, as he lay on the pyre after dying for Abdera; for Ares greedy of blood slew no other young man like to him in the whirlwind of the dreadful fight.

### 227.—DIOTIMUS

NOT even a lion is as terrible in the mountains, as was Mico's son Crinagoras in the clash of the shields. If this his covering be little, find no fault thereat; little is this land, but it bears men brave in war.

### 228.—ANONYMOUS

ANDROTION built me for himself, his children and his wife. As yet I am no one's grave and so may I remain for long; but if it must be so, may I give earlier welcome to the earlier born.



GREEK ANTHOLOGY

229.—ΔΙΟΣΚΟΡΙΔΟΥ

Τῆ Πιτάνῃ Θρασύβουλος ἐπ' ἀσπίδος ἤλυθεν ἄπνους,  
 ἑπτὰ πρὸς Ἀργείων τραύματα δεξάμενος,  
 δεικνὺς ἀντία πάντα· τὸν αἱματοέεντα δ' ὁ πρέσβυς  
 παῖδ' ἐπὶ πυρκαϊῆν Τύννιχος εἶπε τιθείς·  
 “Δειλοὶ κλαιέσθωσαν· ἐγὼ δὲ σέ, τέκνον, ἄδακρυς  
 θάψω, τὸν καὶ ἐμὸν καὶ Λακεδαιμόνιον.”

230.—ΕΡΥΚΙΟΥ ΚΥΖΙΚΗΝΟΥ

Ἄνικ' ἀπὸ πτολέμου τρέσαντά σε δέξατο μάτηρ,  
 πάντα τὸν ὀπλιστὰν κόσμον ὀλωλεκότα,  
 αὐτά τοι φονίαν, Δαμάτριε, αὐτίκα λόγχαν  
 εἶπε διὰ πλατέων ὠσαμένα λαγόνων·  
 “Κατθανε, μηδ' ἐχέτω Σπάρτα ψόγον· οὐ γὰρ  
 ἐκείνα  
 ἤμπλακεν, εἰ δειλοὺς τοῦμὸν ἔθρεψε γάλα.”

231.—ΔΑΜΑΓΗΤΟΥ

ᾠδ' ὑπὲρ Ἀμβρακίας ὁ βοαδρόμος ἀσπίδ' αἰείρας  
 τεθνάμεν ἢ φεύγειν εἶλετ' Ἀρισταγόρας,  
 υἱὸς ὁ Θευπόμπου· μὴ θαῦμ' ἔχε· Δωρικὸς ἀνὴρ  
 πατρίδος, οὐχ ἤβας ὀλλυμένας ἀλέγει.

232.—ΑΝΤΙΠΑΤΡΟΥ

Λύδιον οὐδας ἔχει τόδ' Ἀμύντορα, παῖδα Φιλίππου,  
 πολλὰ σιδηρείης χερσὶ θιγόντα μάχης·  
 οὐδέ μιν ἀλγινόεσσα νόσος δόμον ἀγαγε Νυκτός,  
 ἀλλ' ὄλετ' ἀμφ' ἐτάρῳ σχῶν κυκλόεσσαν ἴτυν.





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GREEK ANTHOLOGY

233.—ΑΠΟΛΛΩΝΙΔΟΥ

Αἴλιος, Αὔσονίης στρατιῆς πρόμος, ὁ χρυσεῖοισι  
 στέμμασι σωρεύσας αὐχένας ὀπλοφόρους,  
 νοῦσον ὅτ' εἰς ὑπάτην ὠλίσθανε τέρμα τ' ἄφυκτον  
 εἶδεν, ἀριστείην τέμφανες εἰς ἰδίην·  
 πῆξε δ' ὑπὸ σπλάγχνοισιν ἔον ξίφος, εἶπέ τε  
 θνήσκων·

“Αὐτὸς ἐκὼν ἐδάμην, μὴ νόσος εὐχος ἔχη.”

234.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Αἴλιος ὁ θρασύχειρ Ἄρεος πρόμος, ὁ ψελιώσας  
 αὐχένα χρυσοδέτοις ἐκ πολέμου στεφάνοις,  
 τηξιμελεῖ νόσῳ κεκολουμένος, ἔδραμε θυμῷ  
 ἐς προτέρην ἔργων ἄρσενα μαρτυρίην,  
 ὦσε δ' ὑπὸ σπλάγχνοις πλατὺ φάσγανον ἔν μόνον  
 εἰπών·

“Ἄνδρας Ἄρης κτείνει, δειλοτέρους δὲ νόσος.”

235.—ΔΙΟΔΩΡΟΥ ΤΑΡΣΕΩΣ

Μὴ μέτρει Μάγνητι τὸ πηλίκον οὖνομα τύμβῳ,  
 μηδὲ Θεμιστοκλέους ἔργα σε λανθανέτω.  
 τεκμαίρου Σαλαμῖνι καὶ ὀλκάσι τὸν φιλόπατριν·  
 γνώση δ' ἐκ τούτων μείζονα Κεκροπίης.

236.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐχὶ Θεμιστοκλέους Μάγνης τάφος· ἀλλὰ κέχωσμαι  
 Ἑλλήνων φθονερῆς σῆμα κακοκρισίης.

<sup>1</sup> That this is the sense required is shown by the next epigram.

233.—APOLLONIDES

AELIUS, the Roman captain, whose armed neck was loaded with golden torques, when he fell into his last illness and saw the end was inevitable, was minded of<sup>1</sup> his own valour and driving his sword into his vitals, said as he was dying “I am vanquished of my own will, lest Disease boast of the deed.”

234.—PHILIPPUS OF THESSALONICA

AELIUS, the bold captain, whose neck was hung with the golden torques he had won in the wars, when crippled by wasting disease, ran back in his mind to the history of his past deeds of valour, and drove his sword into his vitals, saying but this: “Men perish by the sword, cowards by disease.”

235.—DIODORUS OF TARSUS

MEASURE not by this Magnesian tomb the greatness of the name, nor forget the deeds of Themistocles. Judge of the patriot by Salamis and the ships, and thereby shalt thou find him greater than Athens herself.

236.—ANTIPATER OF THESSALONICA

I, THIS Magnesian tomb, am not that of Themistocles, but I was built as a record of the envious misjudgment of the Greeks.<sup>2</sup>

<sup>2</sup> The ashes of Themistocles were transferred from Magnesia to Athens. The lines are, however, somewhat obscure.



GREEK ANTHOLOGY

237.—ΑΛΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Οὐρέά μεν καὶ πόντον ὑπὲρ τύμβοιο χάρασσε,  
καὶ μέσον ἀμφοτέρων μάρτυρα Λητοΐδην,  
ἀενάων τε βαθὺν ποταμῶν ῥόοι, οἳ ποτε ῥείθροις  
Ξέρξου μυριόναυον οὐχ ὑπέμειναν Ἄρην.  
ἔγγραφε καὶ Σαλαμίνα, Θεμιστοκλέους ἵνα σῆμα  
κηρύσσει Μάγνης δῆμος ἀποφθιμένου.

238.—ΑΔΔΑΙΟΥ

Ἡμαθίην ὃς πρῶτος ἐς Ἄρεα βῆσα Φίλιππος,  
Αἰγαίην κείμαι βῶλον ἐφεισάμενος,  
ῥέξας οἷ' οὐπω βασιλεὺς τὸ πρῖν· εἰ δέ τις αὐχεῖ  
μείζον ἐμεῦ, καὶ τοῦθ' αἵματος ἡμετέρου.

239.—ΠΑΡΜΕΝΙΩΝΟΣ

Φθίσθαι Ἀλέξανδρον ψευδῆς φάτις, εἶπερ ἀληθῆς  
Φοῖβος. ἀνικῆτων ἄπτεται οὐδ' Αἴδης.

240.—ΑΔΔΑΙΟΥ

Τύμβον Ἀλεξάνδροιο Μακεδόνοσ ἦν τις ἀείδη,  
ἠπείρους κείνου σῆμα λέγ' ἀμφοτέρας.

241.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Μυρία σοι, Πτολεμαῖε, πατήρ ἐπι, μυρία μάτηρ  
τειρομένα θαλεροῦσ ἠκίσατο πλοκάμους·  
πολλὰ τιθηνητῆρ ὀλοφύρατο, χερσὶν ἀμήσας  
ἀνδρομάχοισ δνοφερὰν κρατὸσ ὑπερθε κόνιν.

<sup>1</sup> The last line does not seem to me to have much meaning, if any, as it stands. We expect "that the Magnesians may duly honour the tomb."





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## GREEK ANTHOLOGY

ἅ μεγάλα δ' Αἴγυπτος ἐὰν ὠλόψατο χαίταν, 5  
 καὶ πλατὺς Εὐρώπας ἐστονάχησε δόμος.  
 καὶ δ' αὐτὰ διὰ πένθος ἄμαυρωθεῖσα Σελάνα  
 ἄστρα καὶ οὐρανίας ἀτραπιτοὺς ἔλιπεν.  
 ὦλεο γὰρ διὰ λοιμὸν ὄλας θοινήτορα χέρσου,  
 πρὶν πατέρων νεαρᾶ σκᾶπτρον ἐλεῖν παλάμα· 10  
 οὐ δέ σε νύξ ἐκ νυκτὸς ἐδέξατο· δὴ γὰρ ἄνακτας  
 τοίους οὐκ Ἄϊδας, Ζεὺς δ' ἐς Ὀλυμπον ἄγει.

### 242.—ΜΝΑΣΑΛΚΟΥ

Οἶδε πάτραν, πολύδακρυν ἐπ' αὐχένι δεσμὸν ἔχουσαν,  
 ῥυόμενοι, δνοφερὰν ἀμφεβάλλοντο κόνιν·  
 ἄρνυνται δ' ἀρετᾶς αἶνον μέγαν. ἀλλὰ τις ἀστῶν  
 τούσδ' ἐσιδὼν θνάσκειν τλάτω ὑπὲρ πατρίδος.

### 243.—ΛΟΛΛΙΟΥ ΒΑΣΣΟΥ

Φωκίδι παρ πέτρῃ δέρκευ τάφον· εἰμὶ δ' ἐκείνων  
 τῶν ποτὲ Μηδοφόνων μνᾶμα τριηκοσίων,  
 οἱ Σπάρτας ἀπὸ γᾶς τηλοῦ πέσον, ἀμβλύναντες  
 Ἄρεα καὶ Μῆδον καὶ Λακεδαιμόνιον.  
 ἦν δ' ἐσορῆς ἐπ' ἐμείῳ †βοόστρυχον εἰκόνα θηρός, 5  
 ἔννεπε· “Τοῦ ταγοῦ μνᾶμα Λεωνίδεω.”

### 244.—ΓΑΙΤΟΥΛΙΚΟΥ

Δισσὰ τριηκοσίων τάδε φάσγανα θούριος Ἄρης  
 ἔσπασεν Ἀργείων καὶ Λακεδαιμονίων,  
 ἔνθα μάχην ἔτλημεν ἀνάγγελον, ἄλλος ἐπ' ἄλλῳ  
 πίπτοντες· Θυρέαι δ' ἦσαν ἄεθλα δορός.

<sup>1</sup> Sidon.

<sup>2</sup> i.e. a lion.

<sup>3</sup> On the celebrated fight for Thyreae between three

## BOOK VII. 241-244

Great Egypt tore her hair and the broad home of Europa<sup>1</sup> groaned aloud. The very moon was darkened by mourning and deserted the stars and her heavenly path. For thou didst perish by a pestilence that devastated all the land, before thou couldst grasp in thy young hand the sceptre of thy fathers. Yet night did not receive thee from night; for such princes are not led by Hades to his house, but by Zeus to Olympus.

### 242.—MNASALCAS

THESE men delivering their country from the tearful yoke that rested on her neck, clothed themselves in the dark dust. High praise win they by their valour, and let each citizen looking on them dare to die for his country.

### 243.—LOLLIUS BASSUS

Look on this tomb beside the Phocian rock. I am the monument of those three hundred who were slain by the Persians, who died far from Sparta, having dimmed the might of Media and Lacedaemon alike. As for the image of an ox-slaying (?) beast<sup>2</sup> say "It is the monument of the commander Leonidas."

### 244.—GAETULICUS

FIERCE Ares drew these our swords, the three hundred from Argos and as many from Sparta, there where we fought out the fight from which no messenger returned, falling dead one upon another. Thyraeae was the prize of the battle.<sup>3</sup>

hundred Argives and as many Spartans. See Herod. i. 82, and Nos. 431, 432, below.



## GREEK ANTHOLOGY

### 245.—ΤΟΥ ΑΥΤΟΥ

ὦ Χρόνε, παντοίων θνητοῖς πανεπίσκοπε δαῖμον,  
ἄγγελος ἡμετέρων πᾶσι γενοῦ παθέων·  
ὡς ἱερὰν σώζειν πειρώμενοι Ἑλλάδα χώραν,  
Βοιωτῶν κλεινοῖς θνήσκομεν ἐν δαπέδοις.

### 246.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἴσσοῦ ἐπὶ προμολῆσιν ἄλως παρὰ κῦμα Κιλίσσης  
ἄγριον αἰ Περσῶν κείμεθα μυριάδες,  
ἔργον Ἀλεξάνδροιο Μακεδόνοσ, οἷ ποτ' ἀνακτι  
Δαρείῳ πυμάτην οἶμον ἐφεισπόμεθα.

### 247.—ΑΛΚΑΙΟΥ

Ἀκλαυστοι καὶ ἄθαπτοι, ὄδοιπόρε, τῶδ' ἐπὶ τύμβῳ  
Θεσσαλίας τρισσαὶ κείμεθα μυριάδες,  
Ἡμαθίῃ μέγα πῆμα· τὸ δὲ θρασὺ κείνο Φιλίππου  
πνεῦμα θοῶν ἐλάφων ὄχρετ' ἐλαφρότερον.

### 248.—ΣΙΜΩΝΙΔΟΥ

Μυριάσιν ποτὲ τῆδε τριηκοσίαισ ἐμάχοντο  
ἐκ Πελοποννάσου χιλιάδες τέτορες.

### 249.—ΤΟΥ ΑΥΤΟΥ

ὦ ξεῖν', ἄγγειλον Λακεδαιμονίοις ὅτι τῆδε  
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

W. Lisle Bowles, in *The Greek Anthology* (Bohn), p. 14.

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<sup>1</sup> Probably on the Greeks who fell at the battle of Chaeronea (B.C. 338).

<sup>2</sup> On the Macedonians slain at the battle of Cynoscephalae





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## GREEK ANTHOLOGY

### 250.—ΤΟΥ ΑΥΤΟΥ

Ἄκμᾶς ἔστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν  
ταῖς αὐτῶν ψυχαῖς κείμεθα ῥυσάμενοι.

### 251.—ΤΟΥ ΑΥΤΟΥ

Ἄσβεστον κλέος οἶδε φίλη περὶ πατρίδι θέντες  
κυάνεον θανάτου ἀμφεβάλλοντο νέφος.  
οὐδὲ τεθῆσιν θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθε  
κυδαίνουσ' ἀνάγει δώματος ἐξ Ἄιδεω.

### 252.—ΑΝΤΙΠΑΤΡΟΥ

Οἶδ' Ἄιδαν στέρξαντες ἐνόπλιον, οὐχ' ἄπερ ἄλλοι  
στάλαν, ἀλλ' ἀρετὰν ἀντ' ἀρετᾶς ἔλαχον.

### 253.—ΣΙΜΩΝΙΔΟΥ

Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,  
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε Τύχη·  
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίην περιθεῖναι  
κείμεθ' ἀγηράτῳ χρώμενοι εὐλογίῃ.

### 254.—ΤΟΥ ΑΥΤΟΥ

Χαίρετ' ἀριστῆες πολέμου μέγα κῦδος ἔχοντες,  
κοῦροι Ἀθηναίων, ἔξοχοι ἵπποσύνη,  
οἳ ποτε καλλιχόρου περὶ πατρίδος ὠλέσαθ' ἤβην  
πλείστοις Ἑλλήνων ἀντία μαρνάμενοι.

## BOOK VII. 250-254

### 250.—BY THE SAME

WE lie here, having given our lives to save all Hellas when she stood on a razor's edge.<sup>1</sup>

### 251.—BY THE SAME

THESE men having clothed their dear country in inextinguishable glory, donned the dark cloud of death; and having died, yet they are not dead, for their valour's renown brings them up from the house of Hades.<sup>2</sup>

### 252.—ANTIPATER

THESE men who loved death in battle, got them no grave-stone like others, but valour for their valour.<sup>3</sup>

### 253.—SIMONIDES

IF to die well be the chief part of virtue, Fortune granted this to us above all others; for striving to endue Hellas with freedom, we lie here possessed of praise that groweth not old.

### 254.—BY THE SAME

HAIL, ye champions who won great glory in war, ye sons of Athens, excellent horsemen; who once for your country of fair dancing-floors lost your young lives, fighting against a great part of the Greeks.

<sup>1</sup> On the tomb of the Corinthians who fell at Salamis. The stone has been found.

<sup>2</sup> This is probably on the Spartan dead at Plataea, No. 253 being on the Athenian dead.

<sup>3</sup> Possibly a statue of Virtue.



## GREEK ANTHOLOGY

### 254A.—ΤΟΥ ΑΥΤΟΥ

Κρής γενεὰν Βρόταχος Γορτύνιος ἐνθάδε κείμαι,  
οὐ κατὰ τοῦτ' ἐλθὼν, ἀλλὰ κατ' ἐμπορίην.

### 255.—ΑΙΣΧΥΛΟΥ

Κνανέη καὶ τούσδε μενέγχεας ὤλεσεν ἄνδρας  
Μοῖρα, πολύρρηνον πατρίδα ῥυομένους.  
ζωὸν δὲ φθιμένων πέλεται κλέος, οἳ ποτε γυίοις  
τλήμονες Ὀσσαίαν ἀμφιέσαντο κόνιν.

C. Merivale, *Collections from the Greek Anthology*, 1833,  
p. 94.

### 256.—ΠΛΑΤΩΝΟΣ

Οἶδε ποτ' Αἰγαίοιο βαρύβρομον οἶδμα λιπόντες  
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.  
χαῖρε, κλυτὴ ποτε πατρίς Ἐρέτρια· χαίрет', Ἀθῆνα  
γείτονες Εὐβοίης· χαῖρε, θάλασσα φίλη.

J. A. Symonds, the younger, *Studies of the Greek Poets*,  
vol. ii. p. 294.

### 257.—ΑΔΗΛΟΝ

Παῖδες Ἀθηναίων Περσῶν στρατὸν ἐξολέσαντες  
ἤρκεσαν ἀργαλέην πατρίδι δουλοσύνην.

### 258.—ΣΙΜΩΝΙΔΟΥ

Οἶδε παρ' Εὐρυμέδοντά ποτ' ἀγλαὸν ὤλεσαν ἤβην  
μαρνάμενοι Μήδων τοξοφόρων προμάχοις  
αἰχμηταὶ πεζοὶ τε καὶ ὠκυπόρων ἐπὶ νηῶν·  
κάλλιστον δ' ἀρετῆς μνήμ' ἔλιπον φθίμενοι.

J. H. Merivale, in *Collections from the Greek Anthology*,  
1833, p. 66.





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## GREEK ANTHOLOGY

### 259.—ΠΛΑΤΩΝΟΣ

Εὐβοίης γένος ἐσμὲν Ἐρετρικόν, ἄγχι δὲ Σούσων  
κείμεθα· φεῦ, γαίης ὅσσον ἀφ' ἡμετέρης.

L. Campbell, in G. R. Thomson's *Selections from the Greek Anthology*, p. 231.

### 260.—ΚΑΡΦΥΛΛΙΔΟΥ

Μὴ μέμψη παριῶν τὰ μνήματά μου, παροδίτα·  
οὐδὲν ἔχω θρήνων ἄξιον οὐδὲ θανῶν.  
τέκνων τέκνα λέλοιπα· μιῆς ἀπέλαυσα γυναικὸς  
συγγήρου· τρισσοῖς παισὶν ἔδωκα γάμους,  
ἐξ ὧν πολλάκι παῖδας ἐμοῖς ἐνεκοίμισα κόλποις,  
οὐδενὸς οἰμώξας οὐ νόσον, οὐ θάνατον,  
οἷ με κατασπείσαντες ἀπήμονα, τὸν γλυκὺν ὕπνου  
κοιμᾶσθαι, χώρην πέμψαν ἐπ' εὐσεβέων.

### 261.—ΔΙΟΤΙΜΟΥ

Τί πλέον εἰς ὠδίνα πονεῖν, τί δὲ τέκνα τεκέσθαι,  
ἢ τέκοι εἰ μέλλει παιδὸς ὄρᾶν θάνατον;  
ἠϊθέω γὰρ σῆμα Βιάνορι χεύατο μήτηρ·  
ἔπρεπε δ' ἐκ παιδὸς μητέρα τοῦδε τυχεῖν.

### 262.—ΘΕΟΚΡΙΤΟΥ ΒΟΥΚΟΛΙΚΟΥ

Αὐδήσει τὸ γράμμα τί σᾶμά τε καὶ τίς ὑπ' αὐτῷ.  
Γλαύκης εἰμὶ τάφος τῆς ὀνομαζομένης.

### 263.—ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΥ

Καὶ σέ, Κληνορίδη, πόθος ὤλεσε πατρίδος αἴης  
θαρσήσαντα Νότου λαίλαπι χειμερῆ.  
ὦρη γὰρ σε πέδησεν ἀνέγγυος· ὑγρά δὲ τὴν σὴν  
κύματ' ἀφ' ἱμερτὴν ἔκλυσεν ἠλικίην.

## BOOK VII. 259-263

### 259.—PLATO

WE are Eretrians from Euboea and we lie near Susa, alas ! how far from our own land.<sup>1</sup>

### 260.—CARPHYLLIDES

FIND no fault with my fate, traveller, in passing my tomb ; not even in death have I aught that calls for mourning. I left children's children, I enjoyed the company of one wife who grew old together with me. I married my three children, and many children sprung from these unions I lulled to sleep on my lap, never grieving for the illness or loss of one. They all, pouring their libations on my grave, sent me off on a painless journey to the home of the pious dead to sleep the sweet sleep.

### 261.—DIOTIMUS

WHAT profiteth it to labour in childbirth and bring forth children if she who bears them is to see them dead ! So his mother built the tomb for her little Bianor, while he should have done this for his mother.

### 262.—THEOCRITUS

THE writing will tell what tomb-stone is this and who lies under it. I am the tomb of famous Glauca.

### 263.—ANACREON

AND thee too, Clenorides, homesickness drove to death when thou didst entrust thyself to the wintry blasts of the south wind. That faithless weather stayed thy journey and the wet seas washed out thy lovely youth.

<sup>1</sup> See No. 256.



## GREEK ANTHOLOGY

### 264.—ΛΕΩΝΙΔΟΥ

Εἴη ποντοπόρῳ πλόος οὐριος· ὄν δ' ἄρ' ἀήτης,  
ὡς ἐμέ, τοῖς Ἄϊδεω προσπελάσῃ λιμέσιν,  
μεμφέσθω μὴ λαῖτμα κακόξενον, ἀλλ' ἔο τόλμαν·  
ὅστις ἀφ' ἡμετέρου πείσματ' ἔλυσε τάφου.

### 265.—ΠΛΑΤΩΝΟΣ

Ναυηγού τάφος εἰμί· ὁ δ' ἀντίον ἐστὶ γεωργού·  
ὡς ἀλὶ καὶ γαίῃ ξυνὸς ὕπεστ' Ἄϊδης.

A. Esdaile, *The Poetry Review*, Sept. 1913.

### 266.—ΛΕΩΝΙΔΟΥ

Ναυηγού τάφος εἰμὶ Διοκλέος· οἱ δ' ἀνάγονται,  
φεῦ τόλμης, ἀπ' ἐμοῦ πείσματα λυσάμενοι.

### 267.—ΠΟΣΕΙΔΙΠΠΟΥ

Ναυτίλοι, ἐγγὺς ἀλὸς τί με θάπτετε; πολλὸν ἀνεύθε  
χῶσαι ναυηγού πλήμονα τύμβον ἔδει·  
φρίσσω κύματος ἦχον, ἐμὸν μόρον. ἀλλὰ καὶ οὕτως  
χαίρετε, Νικήτην οἴτινες οἰκτίρετε.

### 268.—ΠΛΑΤΩΝΟΣ

Ναυηγόν με δέδορκας· ὄν οἰκτεῖρασα θάλασσα  
γυμνῶσαι πυμάτου φάρεος ἠδέσατο,  
ἄνθρωπος παλάμησιν ἀταρβήτοις μ' ἀπέδυσε,  
τόσσον ἄγος τόσσου κέρδεος ἀράμενος.  
κεῖνο καὶ ἐνδύσαιτο, καὶ εἰς Ἄϊδαο φέροιτο,  
καί μιν ἴδοι Μίνως τοῦμὸν ἔχοντα ῥάκος.





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## GREEK ANTHOLOGY

### 269.—ΤΟΥ ΑΥΤΟΥ

Πλωτῆρες, σώζοισθε καὶ εἰν ἀλί καὶ κατὰ γαῖαν·  
ἴστε δὲ ναυηγοῦ σῆμα παρερχόμενοι.

### 270.—ΣΙΜΩΝΙΔΟΥ

Τούσδε ποτ' ἐκ Σπάρτας ἀκροθίνια Φοίβῳ ἄγοντας  
ἐν πέλαγος, μία νύξ, ἐν σκάφος ἐκτέρισεν.

A. Esdaile, *The Poetry Review*, Sept. 1913.

### 271.—ΚΑΛΛΙΜΑΧΟΥ

᾽Ωφελε μηδ' ἐγένοντο θοαὶ νέες· οὐ γὰρ ἂν ἡμεῖς  
παῖδα Διοκλείδου Σώπολιν ἐστένομεν·  
νῦν δ' ὁ μὲν εἰν ἀλί που φέρεται νέκυσ· ἀντὶ δ' ἐκείνου  
οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

H. C. Beeching, *In a Garden*, p. 95.

### 272.—ΤΟΥ ΑΥΤΟΥ

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Λύκος, ἀλλ' ἐνὶ πόντῳ  
ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,  
ἔμπορος Αἰγίνηθεν ὅτ' ἔπλεε· χῶ μὲν ἐν ὑγρῇ  
νεκρός· ἐγὼ δ' ἄλλως οὔνομα τύμβος ἔχων,  
κηρύσσω πανάληθες ἔπος τόδε· “Φεῦγε θαλάσση 5  
συμμίσγειν Ἐρίφων, ναυτίλε, δυομένων.”

### 273.—ΛΕΩΝΙΔΟΥ

Εὔρου με τρηχεῖα καὶ αἰπήεσσα καταιγίς,  
καὶ νύξ, καὶ δυοφερῆς κύματα πανδυσίης

## BOOK VII. 269-273

### 269.—BY THE SAME

MARINERS, may ye be safe on sea and land ; but know that this tomb ye are passing is a shipwrecked man's.

### 270.—SIMONIDES

THESE men, when bringing the firstfruits from Sparta to Phoebus, one sea, one night, one ship brought to the grave.

### 271.—CALLIMACHUS

WOULD that swift ships had never been, for then we should not be lamenting Sopolis the son of Dioclides. Now somewhere on the sea his corpse is tossing, and what we pass by here is not himself, but a name and an empty grave.

### 272.—BY THE SAME

LYCUS of Naxos died not on land, but in the sea he saw his ship and his life lost together, as he sailed from Aegina to trade. Now he is somewhere in the sea, a corpse, and I his tomb, bearing his idle name, proclaim this word of truth "Sailor, foregather not with the sea when the Kids are setting." <sup>1</sup>

### 273.—LEONIDAS

THE fierce and sudden squall of the south-east wind, and the night and the waves that Orion at his dark

<sup>1</sup> *i.e.* Middle of November.



## GREEK ANTHOLOGY

ἔβλαψ' Ὀρίωνος· ἀπώλισθον δὲ βίοιο  
 Κάλλαισχος, Λιβυκοῦ μέσσα θέων πελάγευς.  
 καὶ γὰρ μὲν πόντῳ δινεύμενος, ἰχθύσι κῦρμα,  
 οἴχημαι· ψεύστης δ' οὗτος ἔπεστι λίθος·

### 274.—ΟΝΕΣΤΟΤ ΒΥΖΑΝΤΙΟΥ

Οὔνομα κηρύσσω Τιμοκλέος, εἰς ἄλα πικρὴν  
 πάντη σκεπτομένη ποῦ ποτ' ἄρ' ἐστὶ νέκυς.  
 αἰαῖ· τὸν δ' ἤδη φάγον ἰχθύες· ἢ δὲ περισσὴ  
 πέτρος ἐγὼ τὸ μάτην γράμμα τορευθὲν ἔχω·

### 275.—ΓΑΙΤΟΥΛΙΚΟΥ

Ἄ Πέλοπος νᾶσος καὶ δύσπλοος ὤλεσε Κρήτα,  
 καὶ Μαλέου τυφλαὶ καμπτομένου σπιλάδες  
 Δύμιδος Ἀστυδάμαντα Κυδώνιον. ἀλλ' ὁ μὲν ἤδη  
 ἔπλησεν θηρῶν νηδύας εἰναλίων·  
 τὸν ψεύσταν δέ με τύμβον ἐπὶ χθονὶ θέντο. τί  
 θαῦμα;  
 Κρήτες ὅπου ψεῦσται, καὶ Διός ἐστι τάφος.

### 276.—ΗΓΗΣΙΠΠΟΥ

Ἐξ ἀλὸς ἡμίβρωτον ἀνηνέγκαντο σαγηνεῖς  
 ἄνδρα, πολύκλαυτον ναυτιλίας σκύβαλον·  
 κέρδεα δ' οὐκ ἐδίωξαν ἂ μὴ θέμις· ἀλλὰ σὺν αὐτοῖς  
 ἰχθύσι τῆδ' ὀλίγη θῆκαν ὑπὸ ψαμάθῳ.  
 ὦ χθών, τὸν ναυηγὸν ἔχεις ὅλον· ἀντὶ δὲ λοιπῆς  
 σαρκὸς τοὺς σαρκῶν γευσασμένους ἐπέχεις.





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## GREEK ANTHOLOGY

### 277.—ΚΑΛΛΙΜΑΧΟΥ

Τίς, ξένος ὦ ναυηγέ; Λεόντιχος ἐνθάδε νεκρὸν  
εὐρέσ' ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τάφῳ,  
δακρύσας ἐπίκηρον ἐὼν βίον· οὐδὲ γὰρ αὐτὸς  
ἤσυχος, αἰθυίῃ δ' ἴσα θαλασσοπορεῖ.

### 278.—ΑΡΧΙΟΥ ΒΥΖΑΝΤΙΟΥ

Οὐδὲ νέκυς, ναυηγὸς ἐπὶ χθόνα Θῆρις ἔλασθεις  
κύμασιν, ἀγρύπνων λήσομαι ἠϊόνων.  
ἦ γὰρ ἀλιρρήκτοις ὑπὸ δειράσιν, ἀγχόθι πόντου  
δυσμενέος, ξείνου χερσὶν ἔκυρσα τάφου·  
αἰεὶ δὲ βρομέοντα καὶ ἐν νεκύεσσι θαλάσσης  
ὁ πλήμων αἴω δοῦπον ἀπεχθόμενον·  
μόχθων οὐδ' Ἀΐδης με κατεύνασεν, ἠνίκα μούνος  
οὐδὲ θανὼν λείῃ κέκλιμαι ἤσυχίῃ.

5

A. Lang, *Grass of Parnassus*, ed. 2, p. 155.

### 279.—ΑΔΗΛΟΝ

Παῦσαι νηὸς ἔρετμὰ καὶ ἔμβολα τῷδ' ἐπὶ τύμβῳ  
αἰὲν ἐπὶ ψυχρῇ ζωγραφέων σποδιῇ.  
ναυηγοῦ τὸ μνήμα. τί τῆς ἐνὶ κύμασι λώβης  
αὐθις ἀναμνήσαι τὸν κατὰ γῆς ἐθέλεις;

### 280.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Τὸ χῶμα τύμβος ἐστίν· ἀλλὰ τὸ βόε  
ἐπίσχος οὗτος· τὰν ὕνιν τ' ἀνάσπασον·  
κινεῖς σποδὸν γάρ. ἐς δὲ τοιαύταν κόνιν  
μὴ σπέρμα πυρῶν, ἀλλὰ χεῦε δάκρυα.

## BOOK VII. 277-280

### 277.—CALLIMACHUS

Who art thou, shipwrecked stranger? Leontichus found thee here dead on the beach, and buried thee in this tomb, weeping for his own uncertain life; for he also rests not, but travels over the sea like a gull.

### 278.—ARCHIAS OF BYZANTIUM

Not even now I am dead shall I, shipwrecked Theris, cast up on land by the waves, forget the sleepless surges. For here under the brine-beaten hill, near the sea my foe, a stranger made my grave; and, ever wretched that I am, even among the dead the hateful roar of the billows sounds in my ears. Not even Hades gave me rest from trouble, since I alone even in death cannot lie in unbroken repose.

### 279.—ANONYMOUS

CEASE to paint ever on this tomb oars and the beaks of ships over my cold ashes. The tomb is a shipwrecked man's. Why wouldst thou remind him who is under earth of his disfigurement by the waves.

### 280.—ISIDORUS OF AEGAE

THIS hummock is a tomb; you there! hold in your oxen and pull up the ploughshare, for you are disturbing ashes. On such earth shed no seed of corn, but tears.



## GREEK ANTHOLOGY

### 281.—ΗΡΑΚΛΕΙΔΟΥ

“Απισχ’, ἄπισχε χεῖρας, ὦ γεωπόνε,  
μηδ’ ἀμφίταμνε τὰν ἐν ἠρίῳ κόνιν.  
αὐτὰ κέκλαυται βῶλος· ἐκ κεκλαυμένας δ’  
οὔτοι κομάτας ἀναθαλήσεται στάχυσ.

### 282.—ΘΕΟΔΩΡΙΔΟΥ

Ναυηγού τάφος εἰμί· σὺ δὲ πλέε· καὶ γὰρ ὄθ’ ἡμεῖς  
ᾠλλύμεθ’, αἱ λοιπαὶ νῆες ἐποντοπόρου.

H. Wellesley, in *Anthologia Polyglotta*, p. 300.

### 283.—ΛΕΩΝΙΔΟΥ

Τετρηχυῖα θάλασσα, τί μ’ οὐκ οἴζυρὰ παθόντα  
τηλόσ’ ἀπὸ ψιλῆς ἐπτυσσας ἠϊόνος;  
ὡς σεῦ μηδ’ Ἄϊδαο κακὴν ἐπιειμένος ἀχλὺν  
Φυλεὺς Ἀμφιμένευσ ἄσσον ἐγειτόνεον.

### 284.—ΑΣΚΛΗΠΙΑΔΟΥ

Ὅκτώ μευ πήχεις ἄπεχε, τρηχεῖα θάλασσα,  
καὶ κύμαινε, βόα θ’ ἠλῖκα σοι δύναμις·  
ἦν δὲ τὸν Εὐμάρεω καθέλης τάφον, ἄλλο μὲν οὐδὲν  
κρήγυον, εὐρήσεις δ’ ὅστέα καὶ σποδιήν.

R. Garnett, *A Chaplet from the Greek Anthology*, cx.

### 285.—ΓΛΑΥΚΟΥ ΝΙΚΟΠΟΛΙΤΟΥ

Οὐ κόνις οὐδ’ ὀλίγον πέτρης βῆρος, ἰλλ’ Ἐρασίππου  
ἦν ἐσορᾶς αὕτη πᾶσα θάλασσα τάφος·  
ᾠλετο γὰρ σὺν νηϊ· τὰ δ’ ὅστέα ποῦ ποτ’ ἐκείνου  
πύθεται, αἰθυῖαις γνωστὰ μόναις ἐνέπειν.





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## GREEK ANTHOLOGY

### 286.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΟΥ

Δύσμορε Νικάνωρ, πολιῶ μεμαραμμένε πόντῳ,  
 κείσαι δὴ ξείνη γυμνὸς ἐπ' ἠϊόνι,  
 ἢ σύ γε πρὸς πέτρησι· τὰ δ' ὄλβια κείνα μέλαθρα  
 φροῦδα <καὶ ἦ> πάσης ἐλπίς ὄλωλε Τύρου.  
 οὐδέ τί σε κτεάνων ἐρρύσατο· φεῦ, ἔλεεινέ,  
 ὦλεο μοχθήσας ἰχθύσι καὶ πελάγει.

### 287.—ΑΝΤΙΠΑΤΡΟΥ

Καὶ νέκυν ἀπρήϊντος ἀνιήσει με θάλασσα  
 Λῦσιν, ἐρημαίῃ κρυπτὸν ὑπὸ σπιλάδι,  
 στρηνὲς ἀεὶ φωνεῦσα παρ' οὔατι, καὶ παρὰ κωφὸν  
 σῆμα. τί μ', ὄνθρωποι, τῆδε παρωκίσατε,  
 ἢ πνοιῆς χήρωσε τὸν οὐκ ἐπὶ φορτίδι νηὶ  
 ἔμπορον, ἀλλ' ὀλίγης ναυτίλον εἰρεσίης  
 θηκαμένη ναυηγόν; ὁ δ' ἐκ πόντοιο ματεύων  
 ζωήν, ἐκ πόντου καὶ μόρον εἴλκυσάμην.

### 288.—ΤΟΥ ΑΥΤΟΥ

Οὐδετέρης ὄλος εἰμὶ θανῶν νέκυσ, ἀλλὰ θάλασσα  
 καὶ χθῶν τὴν ἀπ' ἐμεῦ μοῖραν ἔχουσιν ἴσην.  
 σάρκα γὰρ ἐν πόντῳ φάγον ἰχθύες· ὅστέα δ' αὐτε  
 βέβρασται ψυχρῇ τῆδε παρ' ἠϊόνι.

### 289.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Ἄνθεα τὸν ναυηγὸν ἐπὶ στόμα Πηνειοῖο  
 νυκτὸς ὑπὲρ βαιῆς νηξάμενον σανίδος,  
 μούνιος ἐκ θάμνοιο θορῶν λύκος, ἄσκοπον ἄνδρα,  
 ἔκτανεν· ὦ γαίης κύματα πιστότερα.

286.—ANTIPATER OF THESSALONICA

UNHAPPY Nicanor, wasted by the grey sea, thou liest naked on a strange beach or perchance near the rocks; gone from thee are thy rich halls, and the hope of all Tyre has perished. None of thy possessions saved thee; alas, poor wight, thou art dead and hast laboured but for the fishes and the sea.

287.—ANTIPATER

EVEN in death shall the unappeased sea vex me, Lysis, buried as I am beneath this desert rock, sounding ever harshly in my ears close to my deaf tomb. Why, O men, did ye lay me next to her who reft me of breath, who wrecked me not trading on a merchantman, but embarked on a little rowing-boat? From the sea I sought to gain my living, and from the sea I drew forth death.

288.—BY THE SAME

I BELONG entirely to neither now I am dead, but sea and land possess an equal portion of me. My flesh the fishes ate in the sea, but my bones have been washed up on this cold beach.

289.—ANTIPATER OF MACEDONIA

WHEN shipwrecked Antheus had swum ashore at night on a small plank to the mouth of the Peneus, a solitary wolf rushing from the thicket slew him off his guard. O waves less treacherous than the land!



GREEK ANTHOLOGY

290.—ΣΤΑΤΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Λαίλαπα καὶ μανίην ὀλοῆς προφυγόντα θαλάσσης  
 ναυηγόν, Λιβυκαῖς κείμενον ἐν ψαμάθοις,  
 οὐχ ἑκάς ἠϊόνων, πυμάτῳ βεβαρημένον ὕπνῳ,  
 γυμνόν, ἀπὸ στυγερῆς ὡς κάμε ναυφθορίας,  
 ἔκτανε λυγρὸς ἔχισ. τί μάτην πρὸς κύματ' ἐμόχθει, 5  
 τὴν ἐπὶ γῆς φεύγων μοῖραν ὀφειλομένην;

291.—ΞΕΝΟΚΡΙΤΟΥ ΡΟΔΙΟΥ

Χαῖταί σου στάζουσιν ἔθ' ἄλμυρά, δύσμορε κούρη,  
 ναυηγέ, φθιμένης εἰν ἀλί, Λυσιδίκη.  
 ἦ γάρ, ὀρινομένου πόντου, δείσασα θαλάσσης  
 ὕβριν ὑπὲρ κοίλου δούρατος ἐξέπεσες.  
 καὶ σὸν μὲν φωνεῖ τάφος οὖνομα' καὶ χθόνα Κύμην, 5  
 ὅστέα δὲ ψυχρῷ κλύζετ' ἐπ' αἰγιαλῷ,  
 πικρὸν Ἀριστομάχῳ γενέτη κακόν, ὅς σε κομίζων  
 εἰς γάμον, οὔτε κόρην ἤγαγεν οὔτε νέκυν.

292.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

Ἄλκυόσιν, Ληναῖε, μέλεις τάχα· κωφὰ δὲ μήτηρ  
 μύρεθ' ὑπὲρ κρυεροῦ δυρομένη σε τάφου.

293.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Οὐ χεῖμα Νικόφημον, οὐκ ἄστρον δύσις  
 ἄλὸς Λιβύσσης κύμασιν κατέκλυσεν·  
 ἀλλ' ἐν γαλήνῃ, φεῦ τάλας, ἀνηνέμῳ  
 πλόῳ πεδηθεῖς, ἐφρύγη δίψευς ὕπο.  
 καὶ τοῦτ' ἀήτεων ἔργον· ἃ πόσον κακὸν 5  
 ναύταισιν ἢ πνέοντες ἢ μεμυκότες.





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294.—ΤΥΛΛΙΟΥ ΛΑΤΡΕΑ

Γρυνέα τὸν πρέσβυν, τὸν ἀλιτρυτοῦ ἀπὸ κύμβης  
ζῶντα, τὸν ἀγκίστροις καὶ μογέοντα λίνοις,  
ἐκ δεινοῦ τρηχεῖα Νότου κατέδυσε θάλασσα,  
ἔβρασε δ' ἐς κροκάλην πρῶϊον ἠϊόνα,  
χεῖρας ἀποβρωθέντα. τίς οὐ νόον ἰχθύσιν εἶποι  
ἔμμεναι, οἱ μούνας, αἷς ὀλέκοντο, φάγον;

295.—ΛΕΩΝΙΔΑ ΤΑΡΕΝΤΙΝΟΥ

Θῆριν τὸν τριγέροντα, τὸν εὐάγρων ἀπὸ κύρτων  
ζῶντα, τὸν αἰθυίης πλείονα νηξάμενον,  
ἰχθυσιληϊστῆρα, σαγηνέα, χηραμοδύτην,  
οὐχὶ πολυσκάλμου πλώτορα ναυτιλίας,  
ἔμπης οὔτ' Ἀρκτοῦρος ἀπώλεσεν, οὔτε καταιγὶς  
ἤλασε τὰς πολλὰς τῶν ἐτέων δεκάδας·  
ἀλλ' ἔθαν' ἐν καλύβῃ σχοινίτιδι, λύχνος ὅποια,  
τῷ μακρῷ σβεσθεὶς ἐν χρόνῳ αὐτόματος.  
σῆμα δὲ τοῦτ' οὐ παῖδες ἐφήρμωσαν, οὐδ' ὁμόλεκτρος,  
ἀλλὰ συνεργατίνης ἰχθυβόλων θίασος.

A. Lang, *Grass of Parnassus*, ed. 2, p. 168.

296.—ΣΙΜΩΝΙΔΟΥ ΤΟΥ ΚΗΙΟΥ

Ἐξ οὗ γ' Εὐρώπην Ἀσίας δίχα πόντος ἐνειμε,  
καὶ πόλεμον λαῶν θοῦρος Ἄρης ἐφέπει,  
οὐδαμὰ πω κάλλιον ἐπιχθονίων γένετ' ἀνδρῶν  
ἔργον ἐν ἠπείρῳ καὶ κατὰ πόντον ἅμα.  
οἶδε γὰρ ἐν Κύπρῳ Μήδων πολλοὺς ὀλέσαντες,  
Φοινίκων ἑκατὸν ναῦς ἔλον ἐν πελάγει  
ἀνδρῶν πληθούσας· μέγα δ' ἔστενεν Ἀσις ὑπ' αὐτῶν  
πληγείσ' ἀμφοτέραις χερσὶ κράτει πολέμου.

<sup>1</sup> i.e. the season of Arcturus' setting, September.

294.—TULLIUS LAUREAS

GRYNEUS, the old man who got his living by his sea-worn wherry, busying himself with lines and hooks, the sea, roused to fury by a terrible southerly gale, swamped and washed up in the morning on the beach, his hands eaten off. Who would say that they had no sense, the fish who ate just those parts of him by which they used to perish?

295.—LEONIDAS OF TARENTUM

THERIS, the old man who got his living from his lucky weels, who rode on the sea more than a gull, the preyer on fishes, the seine-hauler, the prober of crevices in the rocks, who sailed on no many-oared ship, in spite of all owed not his end to Arcturus,<sup>1</sup> nor did any tempest drive to death his many decades, but he died in his reed hut, going out like a lamp of his own accord owing to his length of years. This tomb was not set up by his children or wife, but by the guild of his fellow fishermen.

296.—SIMONIDES

SINCE the sea parted Europe from Asia, since fierce Ares directs the battles of nations, never was a more splendid deed of arms performed by mortals on land and on the sea at once. For these men after slaying many Medes in Cyprus, took a hundred Phoenician ships at sea with their crews. Asia groaned aloud, smitten with both hands by their triumphant might.<sup>2</sup>

<sup>2</sup> This is the epitaph of those who fell in Cimon's last campaign in Cyprus (B.C. 449).



GREEK ANTHOLOGY

297.—ΠΟΛΥΣΤΡΑΤΟΥ

Τὸν μέγαν Ἀκροκόρινθον Ἀχαιϊκόν, Ἑλλάδος ἄστροι  
καὶ διπλῆν Ἰσθμοῦ σύνδρομον ἠϊόνα  
Λεύκιος ἐστυφέλιξε· δοριπτοίητα δὲ νεκρῶν  
ὄστέα σωρευθεὶς εἰς ἐπέχει σκόπελος.  
τοὺς δὲ δόμον Πριάμοιο πυρὶ πρήσαντας Ἀχαιοὺς  
ἄκλαύστους κτερέων νόσφισαν Αἰνεάδαι.

298.—ΑΔΕΣΠΟΤΟΝ

Αἰαῖ, τοῦτο κάκιστον, ὅταν κλαίωσι θανόντα  
νυμφίον ἢ νύμφην· ἠνίκα δ' ἀμφοτέρους,  
Εὐπολιν ὡς ἀγαθὴν τε Λυκαίνιον, ὧν ὑμέναιον  
ἔσβεσεν ἐν πρώτῃ νυκτὶ πεσῶν θάλαμος,  
οὐκ ἄλλω τόδε κῆδος ἰσόρροπον, ᾧ σὺ μὲν υἱόν,  
Νίκη, σὺ δ' ἔκλαυσας, Θεύδικε, θυγατέρα.

299.—ΝΙΚΟΜΑΧΟΥ

Ἄδ' ἔσθ'—ἄδε Πλάταια τί τοι λέγω;—ἂν ποτε  
σεισμὸς  
ἔλθων ἐξαπίνας κάββαλε πανσυδίῃ·  
λείφθη δ' αὖ μόνον τυτθὸν γένος· οἱ δὲ θανόντες  
σᾶμ' ἐρατὰν πάτραν κείμεθ' ἐφεισάμενοι.

300.—ΣΙΜΩΝΙΔΟΥ

Ἐνθάδε Πυθῶνακτα κασίγνητόν τε κέκευθεν  
γαῖ', ἐρατῆς ἤβης πρὶν τέλος ἄκρον ἰδεῖν.  
μνηῆμα δ' ἀποφθιμένοισι πατὴρ Μεγάριστος ἔθηκεν  
ἀθάνατον θνητοῖς παισὶ χαριζόμενος.





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## GREEK ANTHOLOGY

### 301.—ΤΟΥ ΑΥΤΟΥ

Εὐκλέας αἶα κέκευθε, Λεωνίδα, οἱ μετὰ σείῳ  
τῆδ' ἔθανον, Σπάρτης εὐρυχόρου βασιλεῦ,  
πλείστων δὴ τόξων τε καὶ ὠκυπόδων σθένος ἵππων  
Μηδείων ἀνδρῶν δεξάμενοι πολέμῳ.

### 302.—ΤΟΥ ΑΥΤΟΥ

Γῶν αὐτοῦ τις ἕκαστος ἀπολλυμένων ἀνιᾶται·  
Νικόδικον δὲ φίλοι καὶ πόλις ἤδε †πολή.

### 303.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τὸν μικρὸν Κλεόδημον ἔτι ζῶοντα γάλακτι,  
ἴχνος ὑπὲρ τοίχων νηὸς ἐρεϊσάμενον,  
ὁ Θρήϊξ ἐτύμως Βορέης βάλεν εἰς ἀλὸς οἶδμα,  
κῦμα δ' ἀπὸ ψυχὴν ἔσβεσε νηπιάχου.  
Ἴνοῖ, ἀνοικτίρμων τις ἔφυς θεός, ἢ Μελικέρτεω  
ἤλικος οὐκ Ἄϊδην πικρὸν ἀπηλάσαο.

### 304.—ΠΕΙΣΑΝΔΡΟΥ ΡΟΔΙΟΥ

Ἄνδρὶ μὲν Ἴππαίμων ὄνομ' ἦν, ἵππῳ δὲ Πόδαργος,  
καὶ κυνὶ Λήθαργος, καὶ θεράποντι Βάβης,  
Θεσσαλός, ἐκ Κρήτης, Μάγνης γένος, Αἴμονος υἱός·  
ᾧλετο δ' ἐν προμάχοις ὄξυν Ἄρη συνάγων.

---

<sup>1</sup> This, on the Spartans who fell at Thermopylae, is doubtless not Simonides', but a later production.

<sup>2</sup> i.e. savage.

<sup>3</sup> A real epitaph, it seems to me, very naïvely expressed.

## BOOK VII. 301-304

### 301.—BY THE SAME<sup>1</sup>

LEONIDAS, King of spacious Sparta, illustrious are they who died with thee and are buried here. They faced in battle with the Medes the force of multitudinous bows and of steeds fleet of foot.

### 302.—BY THE SAME

EVERY man grieves at the death of those near to him, but his friends and the city regret (?) Nicodicus.

### 303.—ANTIPATER OF SIDON

WHEN little Cleodemus, still living on milk, set his foot outside the edge of the ship, the truly Thracian<sup>2</sup> Boreas cast him into the swelling sea, and the waves put out the light of the baby's life. Ino, thou art a goddess who knowest not pity, since thou didst not avert bitter death from this child of the same age as thy Melicertes.

### 304.—PISANDER OF RHODES

THE man's name was Hippaemon, the horse's Podargos, the dog's Lethargos, and the serving-man's Babes, a Thessalian, from Crete, of Magnesian race, the son of Haemon. He perished fighting in the front ranks.<sup>3</sup>

Much fun was made of it in Antiquity, as the complicated description of the "état civil" of Hippaemon was maliciously interpreted as comprising the "état civil" of the animals.



## GREEK ANTHOLOGY

### 305.—ΑΔΔΑΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

‘Ο γριπεὺς Διότιμος, ὁ κύμασιν ὀλκάδα πιστὴν  
κῆν χθονὶ τὴν αὐτὴν οἶκον ἔχων πενίης,  
νήγρετον ὑπνώσας Ἄϊδαν τὸν ἀμείλιχον ἴκτο  
αὐτερέτης, ἰδίῃ νηϊ κομιζόμενος·  
ἦν γὰρ ἔχε ζωῆς παραμύθιον, ἔσχεν ὁ πρέσβυς  
καὶ φθίμενος πύματον πυρκαϊῆς ὄφελος.

### 306.—ΑΔΕΣΠΟΤΟΝ

‘Αβρότονον Θρήϊσσα γυνὴ πέλον· ἀλλὰ τεκέσθαι  
τὸν μέγαν “Ελλησιν φημὶ Θεμιστοκλέα.

### 307.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

- α. Οὐνομά μοι. β. Τί δὲ τοῦτο; α. Πατρὶς δέ μοι.  
β. Ἐς τί δὲ τοῦτο;  
α. Κλεινοῦ δ’ εἰμὶ γένους. β. Εἰ γὰρ ἀφαιροτάτου;  
α. Ζήσας δ’ ἐνδόξως ἔλιπον βίον. β. Εἰ γὰρ ἀδόξως;  
α. Κεῖμαι δ’ ἐνθάδε νῦν. β. Τίς τίνι ταῦτα λέγεις;

W. Cowper, *Works* (Globe ed.), p. 498; J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 119.

### 308.—ΛΟΥΚΙΑΝΟΥ

Παῖδά με πενταέτηρον, ἀκηδέα θυμὸν ἔχοντα,  
νηλειῆς Ἄϊδης ἤρπασε Καλλίμαχον.  
ἀλλὰ με μὴ κλαίοις· καὶ γὰρ βιότοιο μετέσχον  
παύρον, καὶ παύρων τῶν βιότοιο κακῶν.

W. Headlam, *A Book of Greek Verse*, p. 259.





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## GREEK ANTHOLOGY

### 309.—ΑΔΕΣΠΟΤΟΝ

Ἐξηκοντούτης Διονύσιος ἐνθάδε κείμαι,  
Ταρσεύς, μὴ γήμας· αἶθε δὲ μηδ' ὁ πατήρ.

Alma Strettell, in G. R. Thomson, *Selections from the Greek Anthology*, p. 48.

### 310.—ΑΔΕΣΠΟΤΟΝ

Θάψεν ὃ με κτείνας κρύπτων φόνον· εἰ δέ με τύμβῳ  
δωρεῖται, τοίης ἀντιτύχοι χάριτος.

### 311.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὴν γυναῖκα Λώτ

Ὁ τύμβος οὗτος ἔνδον οὐκ ἔχει νεκρόν·  
ὁ νεκρὸς οὗτος ἐκτὸς οὐκ ἔχει τάφον,  
ἀλλ' αὐτὸς αὐτοῦ νεκρὸς ἐστὶ καὶ τάφος.

### 312.—ΑΣΙΝΙΟΥ ΚΟΤΑΔΡΑΤΟΥ

Εἰς τοὺς ἀναιρεθέντας ὑπὸ τοῦ τῶν Ῥωμαίων ὑπάτου Σύλα

Οἱ πρὸς Ῥωμαίους δεινὸν στήσαντες Ἄρῃα  
κεῖνται, ἀριστείας σύμβολα δεικνύμενοι·  
οὐ γάρ τις μετὰ νῶτα τυπεῖς θάνεν, ἀλλ' ἅμα πάντες  
ᾤλοντο κρυφίῳ καὶ δολερῷ θανάτῳ.

### 313.—ΑΔΕΣΠΟΤΟΝ

Εἰς Τίμωνα τὸν μισάνθρωπον

Ἐνθάδ' ἀπορρήξας ψυχὴν βαρυδαίμονα κείμαι·  
τοῦνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλοισθε.

## BOOK VII. 309-313

### 309.—ANONYMOUS

I, DIONYSIUS, lie here, sixty years old. I am of Tarsus; I never married and I wish my father never had.

### 310.—ANONYMOUS

My murderer buried me, hiding his crime: since he gives me a tomb, may he meet with the same kindness as he shewed me.

### 311.—AGATHIAS SCHOLASTICUS

#### *On Lot's Wife*

THIS tomb has no corpse inside it; this corpse has no tomb outside it, but it is its own corpse and tomb.

### 312.—ASINIUS QUADRATUS

#### *On those slain by Sulla*

THEY who took up arms against the Romans lie exhibiting the tokens of their valour. Not one died wounded in the back, but all alike perished by a secret treacherous death.

### 313.—ANONYMOUS

#### *On Timon the Misanthrope*

HERE I lie, having broken away from my luckless soul. My name ye shall not learn, and may ye come, bad men, to a bad end.



## GREEK ANTHOLOGY

### 314.—ΠΤΟΛΕΜΑΙΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ πόθεν εἰμὶ μάθης, μηδ' οὔνομα· πλὴν ὅτι  
θνήσκειν  
τοὺς παρ' ἐμὴν στήλην ἐρχομένους ἐθέλω.

### 315.—ΖΗΝΟΔΟΤΟΥ, οἱ δὲ ΡΙΑΝΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Τρηχεῖαν κατ' ἐμεῦ, ψαφαρὴ κόνι, ῥάμνον ἐλίσσοις  
πάντοθεν, ἢ σκολιῆς ἄγρια κῶλα βάτου,  
ὡς ἐπ' ἐμοὶ μηδ' ὄρνις ἐν εἴαρι κοῦφον ἐρείδοι  
ἴχνος, ἐρημάζω δ' ἤσυχα κεκλιμένος.  
ἢ γὰρ ὁ μισάνθρωπος, ὁ μηδ' ἀστοῖσι φιληθεὶς 5  
Τίμων οὐδ' Ἀΐδη γνήσιός εἰμι νέκυσ.

### 316.—ΛΕΩΝΙΔΑ ἢ ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὸν αὐτὸν ὁμοίως

Τὴν ἐπ' ἐμεῦ στήλην παραμείβεο, μήτε με χαίρειν  
εἰπών, μήθ' ὅστις, μὴ τίνος ἐξετάσας·  
ἢ μὴ τὴν ἀνύεις τελέσαις ὀδόν· ἦν δὲ παρέλθης  
σιγῇ, μηδ' οὔτως ἦν ἀνύεις τελέσαις.

### 317.—ΚΑΛΛΙΜΑΧΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

- α. Τίμων (οὐ γὰρ ἔτ' ἐσσί), τί τοι, σκότος ἢ φάος,  
ἐχθρόν;  
β. Τὸ σκότος· ὑμέων γὰρ πλείονες εἰν Ἀΐδη.





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## GREEK ANTHOLOGY

### 318.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ χαίρειν εἶπης με, κακὸν κέαρ, ἀλλὰ πάρελθε·  
ἴσον ἔμοι χαίρειν ἐστὶ τὸ μὴ σέ πελᾶν.

### 319.—ΑΔΗΛΟΝ

Εἰς τὸν αὐτὸν Τίμωνα

Καὶ νέκυς ὦν Τίμων ἄγριος· σὺ δέ γ', ὦ πυλαωρὲ  
Πλούτωνος, τάρβει, Κέρβερε, μὴ σε δάκη.

### 320.—ΗΓΗΣΙΠΠΟΥ

Εἰς τὸν αὐτὸν Τίμωνα μισέλληνα

Ὅξειαι πάντα περὶ τὸν τάφον εἰσὶν ἄκανθαι  
καὶ σκόλοπες· βλάβηεις τοὺς πόδας, ἣν προσίης·  
Τίμων μισάνθρωπος ἐνοικέω· ἀλλὰ πάρελθε,  
οἰμώζειν εἶπας πολλά, πάρελθε μόνον.

### 321.—ΑΔΕΣΠΟΤΟΝ

Γαῖα φίλη, τὸν πρέσβυν Ἀμύντιχον ἔνθεο κόλποις,  
πολλῶν μνησαμένη τῶν ἐπὶ σοὶ καμάτων.  
καὶ γὰρ ἀειπέταλόν σοι ἐνεστήριξεν ἐλαίην  
πολλάκι, καὶ Βρομίου κλήμασιν ἠγλάϊσεν,  
καὶ Δηοῦς ἔπλησε, καὶ ὕδατος αὐλακας ἔλκων  
θῆκε μὲν εὐλάχανον, θῆκε δ' ὀπωροφόρον.  
ἀνθ' ὧν σὺ πρηεῖα κατὰ κροτάφου πολιοῖο  
κεῖσο, καὶ εἰαρινὰς ἀνθοκόμει βοτάνας.

5

### 322.—ΑΔΕΣΠΟΤΟΝ

Κνωσίου Ἰδομενῆος ὄρα τάφον· αὐτὰρ ἐγώ τοι  
πλησίον ἴδρυμαι Μηριόνης ὁ Μόλου.

BOOK VII. 318-322

318.—BY THE SAME (?)

WISH me not well, thou evil-hearted, but pass on. It is the same as if it were well with me if I get rid of thy company.

319.—ANONYMOUS

TIMON is savage even now he is dead. Cerberus, door-keeper of Pluto, take care he doesn't bite you.

320.—HEGESIPPUS

ALL around the tomb are sharp thorns and stakes; you will hurt your feet if you go near. I, Timon the misanthrope, dwell in it. But pass on—wish me all evil if you like, only pass on.

321.—ANONYMOUS

DEAR Earth, receive old Amyntichus in thy bosom, mindful of all his toil for thee. Many an evergreen olive he planted in thee and with the vines of Bacchus he decked thee; he caused thee to abound in corn, and guiding the water in channels he made thee rich in pot-herbs and fruit. Therefore lie gently on his grey temples and clothe thee with many flowers in spring.

322.—ANONYMOUS

LOOK on the tomb of Cnossian Idomeneus, and I, Meriones the son of Molos, have mine hard by.



## GREEK ANTHOLOGY

### 323.—ΑΔΕΣΠΟΤΟΝ

Εἷς δὺ' ἀδελφειοὺς ἐπέχει τάφος· ἐν γὰρ ἐπέσχον  
ἡμαρ καὶ γενεῆς οἱ δύο καὶ θανάτου.

### 324.—ΑΔΕΣΠΟΤΟΝ

“ Ἄδ' ἐγὼ ἄ περίβωτος ὑπὸ πλακὶ τῆδε τέθαιμαι,  
μούνῳ ἐνὶ ζώναν ἀνέρι λυσαμένα.

### 325.—ΑΔΕΣΠΟΤΟΝ

Εἷς τὸν Σαρδανάπαλλον

Τόσσ' ἔχω ὅσσ' ἔφαγον καὶ ἔπιον, καὶ μετ' ἐρώτων  
τέρπν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια πάντα  
λέλειπται.

### 326.—ΚΡΑΤΗΤΟΣ ΘΗΒΑΙΟΥ

Ταῦτ' ἔχω ὅσσ' ἔμαθον καὶ ἐφρόντισα, καὶ μετὰ  
Μουσῶν  
σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια τῦφος ἔμαρψεν.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 13.

### 327.—ΑΔΕΣΠΟΤΟΝ

Εἷς Κάσανδρον τὸν ὠραῖον ἐν Λαρίσση κείμενον

Μὴ σύγε θνητὸς ἐὼν ὡς ἀθάνατός τι λογίζου·  
οὐδὲν γὰρ βιότου πιστὸν ἐφημερίοις,  
εἰ καὶ τόνδε Κάσανδρον ἔχει σορὸς ἥδε θανόντα,  
ἄνθρωπον φύσεως ἄξιον ἀθανάτου.





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GREEK ANTHOLOGY

328.—ΑΔΕΣΠΟΤΟΝ

Τίς λίθος οὐκ ἐδάκρυσε, σέθεν φθιμένοιο, Κάσανδρε;  
 τίς πέτρος, ὃς τῆς σῆς λήσεται ἀγλαΐης;  
 ἀλλὰ σε νηλειῆς καὶ βάσκανος ὤλεσε δαίμων  
 ἡλικίην ὀλίγην εἴκοσιν ἔξ ἑτέων,  
 ὃς χήρην ἄλοχον θῆκεν, μογερούς τε τοκῆας  
 γηραλέους, στυγερῶ πένθει τειρομένους.

5

329.—ΑΛΛΟ

Μυρτάδα τὴν ἱεραῖς με Διωνύσου παρὰ ληνοῖς  
 ἄφθονον ἀκρήτου σπασσαμένην κύλικα,  
 οὐ κεύθει φθιμένην βαιὴ κόνις· ἀλλὰ πίθος μοι,  
 σύμβολον εὐφροσύνης, τερπνὸς ἔπεστι τάφος.

330.—ΑΛΛΟ

Ἐν τῷ Δορυλαίῳ

Τὴν σόρον, ἣν ἐσορᾶς, ζῶν Μάξιμος αὐτὸς ἐαυτῷ  
 θῆκεν, ὅπως ναίῃ παυσάμενος βιότου·  
 σὺν τε, γυναικὶ Καληποδίῃ τεύξεν τόδε σῆμα,  
 ὥς ἵνα τὴν στοργὴν κῆν φθιμένοισιν ἔχοι.

331.—ΑΛΛΟ

Εἰς Ὀρακα ἐν Φρυγίᾳ

Γύμβον ἐμοὶ τοῦτον γαμέτης δωρήσατο Φρούρης,  
 ἄξιον ἡμετέρης εὐσεβείης στέφανον·  
 λείπω δ' ἐν θαλάμοις γαμέτου χορὸν εὐκλέα παίδων,  
 πιστὸν ἐμοῦ βιότου μάρτυρα σωφροσύνης.  
 μουνόγαμος θνήσκω, δέκα δ' ἐν ζωοῖσιν ἔτι ζῶ,  
 νυμφικὸν εὐτεκνίης καρπὸν ἀειραμένη.

5



BOOK VII. 328-331

328.—ANONYMOUS

*On the Same*

WHAT stone did not shed tears at thy death, Casandros, what rock shall forget thy beauty? But the merciless and envious demon slew thee aged only six and twenty, widowing thy wife and thy afflicted old parents, worn by hateful mourning.

329.—ANONYMOUS

I AM Myrtas who quaffed many a generous cup of unwatered wine beside the holy vats of Dionysus, and no light layer of earth covers me, but a wine-jar, the token of my merrymaking, rests on me, a pleasant tomb.

330.—ANONYMOUS

*In Dorylaeum*

THE sarcophagus that you see was set here by Maximus during his life for himself to inhabit after his death. He made this monument too for his wife Calepodia, that thus among the dead too he might have her love.

331.—ANONYMOUS

*At Oraca in Phrygia*

THIS tomb was given me by my husband Phroures, a reward worthy of my piety. In my husband's house I leave a fair-famed company of children, to bear faithful testimony to my virtue. I die the wife of one husband, and still live in ten living beings, having enjoyed the fruit of prolific wedlock.

## GREEK ANTHOLOGY

332.—ΑΛΛΟ

Εἰς Ἀκμονίαν

Αἰνόμορον Βάκχη με κατέκτανε θηροτρόφον πρὶν,  
οὐ κρίσει ἐν σταδίοις, γυμνασίαις δὲ κλυταῖς.

333.—ΑΛΛΟ

Εἰς Ἀδριανούς ἐν Φρυγίᾳ

Μηδὲ καταχθονίοις μετὰ δαίμοσιν ἄμμορος εἴης  
ἡμετέρων δώρων, ὧν σ' ἐπέοικε τυχεῖν,  
ἄμμία, οὐνεκα Νικόμαχος θυγάτηρ τε Διώνη  
τύμβον καὶ στήλην σὴν ἐθέμεσθα χάριν.

334.—ΑΛΛΟ

Εὐρέθη ἐν Κυζίκῳ

Νηλεὲς ὦ δαῖμον, τί δέ μοι καὶ φέγγος ἔδειξας  
εἰς ὀλίγων ἐτέων μέτρα μινυνθάδια;  
ἢ ἵνα λυπήσης δι' ἐμὴν βιότοιο τελευτὴν  
μητέρα δειλαίην δάκρυσι καὶ στοναχαῖς,  
ἢ μ' ἔτεχ', ἢ μ' ἀτίτηλε, καὶ ἢ πολὺ μείζονα πατρὸς  
φροντίδα παιδείης ἤνυσεν ἡμετέρης;  
ὅς μὲν γὰρ τυτθὸν τε καὶ ὀρφανὸν ἐν μεγάροισι  
κάλλιπεν· ἢ δ' ἐπ' ἐμοὶ πάντας ἔτλη καμάτους.  
ἢ μὲν ἐμοὶ φίλον ἦεν ἐφ' ἀγνῶν ἡγεμονήων  
ἐμπρεπέμεν μύθοις ἀμφὶ δικασπολίας·  
ἀλλὰ μοι οὐ γενύων ὑπεδέξατο κούριμον ἄνθος  
ἡλικίης ἐρατῆς, οὐ γάμον, οὐ δαΐδας·





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GREEK ANTHOLOGY

οὐχ ὑμέναιον ἄεισε περικλυτόν, οὐ τέκος εἶδε,  
 δύσποτμος, ἐκ γενεῆς λείψανον ἡμετέρης,  
 τῆς πολυθρηνήτου· λυπεῖ δέ με καὶ τεθνεῶτα 15  
 μητρὸς Πωλίττης πένθος ἀεζόμενον,  
 Φρόντωνος γοεραῖς ἐπὶ φροῖτίσιγ, ἣ τέκε παῖδα  
 ὠκύμορον, κενεὸν χάρμα φίλης πατρίδος.

335.—ΑΛΛΟ

- α. Πώλιττα, τλήθι πένθος, εὔνασον δάκρυ.  
 πολλαὶ θανόντας εἶδον υἱεῖς μητέρες.  
 β. Ἄλλ' οὐ τοιούτους τὸν τρόπον καὶ τὸν βίον,  
 οὐ μητέρων σέβοντας ἠδίστην θέαν.  
 α. Τί περισσὰ θρηνεῖς; τί δὲ μάτην ὀδύρεαι; 5  
 εἰς κοινὸν Ἄδην πάντες ἤξουσι βροτοί.

336.—ΑΛΛΟ

Γήραϊ καὶ πενίῃ τετρυμένος, οὐδ' ὀρέγοντος  
 οὐδενὸς ἀνθρώπου δυστυχίης ἔρανον,  
 τοῖς τρομεροῖς κώλοισιν ὑπήλυθον ἠρέμα τύμβον,  
 εὐρῶν οἰζυροῦ τέρμα μόλις βιότου.  
 ἠλλάχθη δ' ἐπ' ἐμοὶ νεκύων νόμος· οὐ γὰρ 5  
 ἔθνησκον  
 πρῶτον, ἔπειτ' ἐτάφην· ἀλλὰ ταφεῖς ἔθανον.

337.—ΑΔΗΛΟΝ

Μή με θεῶς, κύδιστε, παρέρχεο τύμβον, ὀδίτα,  
 σοῖσιν ἀκοιμήτοις ποσσί, κευθοπόρε·  
 δερκόμενος δ' ἐρέεινε, τίς ἢ πόθεν; Ἀρμονίαν γὰρ  
 γνώσεται, ἣς γενεὴ λάμπεται ἐν Μεγάροις·



## BOOK VII. 334-337

me, nor looked, poor woman, upon a child of mine who would keep the memory of our lamented race alive. Yea, even in death it grieves me sore, the ever-growing sorrow of my mother Politta as she mourns and thinks of her Fronto, she who bore him short-lived, an empty delight of our dear country.

### 335.—ANONYMOUS

*A.* “POLITTA, support thy grief and still thy tears; many mothers have seen their sons dead.” *B.* “But not such as he was in character and life, not so reverencing their mother’s dearest face.” *A.* “Why mourn in vain, why this idle lamentation? All men shall come to Hades.”

### 336.—ANONYMOUS

WORN by age and poverty, no one stretching out his hand to relieve my misery, on my tottering legs I went slowly to my grave, scarce able to reach the end of my wretched life. In my case the law of death was reversed, for I did not die first to be then buried, but I died after my burial.

### 337.—ANONYMOUS

Do not, most noble wayfarer, pass by the tomb hurrying on thy way with tireless feet, but look on it, and ask “Who art thou, and whence?” So shalt thou know Harmonia whose family is illustrious in Megara. For in her one could observe

## GREEK ANTHOLOGY

πάντα γάρ, ὅσα βροτοῖσι φέρει κλέος, ἦεν ιδέσθαι, 5  
 εὐγενίην ἐρατήν, ἥθεα, σωφροσύνην.  
 τοίης τυμβον ἄθρησον· ἐς οὐρανίας γὰρ ἀταρπούς  
 ψυχὴ παπταίνει σῶμ' ἀποδυσάμενη.

### 338.—ΑΔΗΛΟΝ

“ Ἄδε τοι, Ἀρχίου νιὲ Περικλεες, ἀ λιθίνα ἄγω  
 ἔστακα στάλα, μνᾶμα κυναγεσίας·  
 πάντα δέ τοι περὶ σᾶμα τετεύχεται, ἵπποι, ἄκοντες,  
 αἰ κύνες, αἰ στάλικες, δίκτυ' ὑπὲρ σταλίκων,  
 αἰαῖ, λάϊνα πάντα· περιτροχάουσι δὲ θῆρες· 5  
 αὐτὸς δ' εἰκοσέτας νήγρετον ὕπνου ἔχεις.

### 339.—ΑΔΗΛΟΝ

Οὐδὲν ἀμαρτήσας γενόμενῃ παρὰ τῶν με τεκόντων·  
 γεννηθεὶς δ' ὁ τάλας ἔρχομαι εἰς Ἀΐδην.  
 ὦ μῖξις γονέων θανατηφόρος· ὦ μοι ἀνάγκης,  
 ἥ με προσπελάσει τῷ στυγερῷ θανάτῳ.  
 οὐδὲν ἐὼν γενόμενῃ· πάλιν ἔσσομαι, ὡς πάρος,  
 οὐδέν·  
 οὐδὲν καὶ μηδὲν τῶν μερόπων τὸ γένος·  
 λοιπὸν μοι τὸ κύπελλον ἀποστίλβωσον, ἑταῖρε,  
 καὶ λύπης τὸ δύννην τὸν Βρόμιον πάρεχε.

### 340.—ΑΔΗΛΟΝ

Εὐρέθη ἐν Θεσσαλονίκῃ

Νικόπολιν Μαράθωνις ἐθήκατο τῆδ' ἐνὶ πέτρῃ,  
 ὀμβρήσας δακρύοις λάρνακα μαρμαρέην.  
 ἄλλ' οὐδὲν πλέον ἔσχε· τί γὰρ πλέον ἀνέρι κήδευσ  
 μούνῳ ὑπὲρ γαίης, οἰχομένης ἀλόχου;

A. Esdaile, *Lux Juventutis*, p. 79.





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## GREEK ANTHOLOGY

### 341.—ΠΡΟΚΛΟΥ

Πρόκλος ἐγὼ Λύκιος γενόμενῃ γένος, ὃν Συριανὸς  
ἐνθάδ' ἀμοιβὸν ἐῆς θρέψε διδασκαλίας.  
ξυνὸς δ' ἀμφοτέρων ὅδε σώματα δέξατο τύμβος,  
αἶθε δὲ καὶ ψυχὰς χῶρος ἕεις λελάχοι.

### 342.—ΑΔΗΛΟΝ

Κάτθανον, ἀλλὰ μένω σε· μενεῖς δέ τε καὶ σύ τιν'  
ἄλλον·  
πάντας ὁμῶς θνητοὺς εἰς Ἄϊδης δέχεται.

W. H. D. Rouse, *An Echo of Greek Song*, p. 41.

### 343.—ΑΔΗΛΟΝ

Πατέριον λιγύμυθον, ἐπήρατον, ἔλλαχε τύμβος,  
Μιλτιάδου φίλον υἷα καὶ Ἀττικῆς βαρυτλήτου,  
Κεκροπίης βλάστημα, κλυτὸν γένος Αἰακιδάων,  
ἔμπλεον Αὔσονίων θεσμῶν σοφίης τ' ἀναπάσης,  
τῶν πισύρων ἀρετῶν ἀμαρύγματα πάντα φέροντα·  
ἠἴθεον χαρίεντα, τὸν ἤρπασε μόρσιμος αἴσα,  
οἷά τε ἀγλαόμορφον ἀπὸ χθονὸς ἔρνος ἀήτης,  
εἰκοσικαιτέτρατον βιότου λυκάβαντα περῶντα·  
λεῖψε φίλοις δὲ τοκεῦσι γόον καὶ πένθος ἄλαστον.

### 344A.—ΣΙΜΩΝΙΔΟΥ

Θηρῶν μὲν κάρτιστος ἐγώ, θνατῶν δ' ὃν ἐγὼ νῦν  
φρουρῶ, τῷδε τάφῳ λαΐνῳ ἐμβεβαώς.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 6.

### 344B.—ΚΑΛΛΙΜΑΧΟΥ

Ἄλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν οὔνομά τ' εἶχεν,  
οὐκ ἂν ἐγὼ τύμβῳ τῷδ' ἐπέθηκα πόδας.



## BOOK VII. 341-344B

### 341.—PROCLUS

I AM Proclus of Lycia, whom Syrianus educated here to be his successor in the school. This our common tomb received the bodies of both, and would that one place might receive our spirits too.

### 342.—ANONYMOUS

I AM dead, but await thee, and thou too shalt await another. One Hades receives all mortals alike.

### 343.—ANONYMOUS

THE tomb possesses Paterius, sweet-spoken and loveable, the dear son of Miltiades and sorrowing Atticia, a child of Athens of the noble race of the Aeacidae, full of knowledge of Roman law and of all wisdom, endowed with the brilliance of all the four virtues, a young man of charm, whom Fate carried off, even as the whirlwind uproots a beautiful sapling. He was in his twenty-fourth year and left to his dear parents undying lament and mourning.

### 344A.—SIMONIDES

I AM the most valiant of beasts, and most valiant of men is he whom I guard standing on this stone tomb.<sup>1</sup>

### 344B.—CALLIMACHUS

NEVER, unless Leo had had my courage and strength would I have set foot on this tomb.<sup>2</sup>

<sup>1</sup> Probably on the tomb of Leonidas, on which stood a lion, alluding to his name.

<sup>2</sup> On the tomb of one Leo, on which stood a lion. 185



## GREEK ANTHOLOGY

### 345.—ΑΔΕΣΠΟΤΟΝ

Ἐγὼ Φιλαινὶς ἢ ἴβωτος ἀνθρώποις  
 ἐνταῦθα γήρα τῷ μακρῷ κεκοίμημαι.  
 μή μ', ὦ μάταιε ναῦτα, τὴν ἄκραν κάμπτων,  
 χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην.  
 οὐ γάρ, μὰ τὸν Ζῆν' οὐδὲ τοὺς κάτω Κούρους, 5  
 οὐκ ἦν ἐς ἄνδρας μάχλος οὐδὲ δημώδης·  
 Πολυκράτης δὲ τὴν γονὴν Ἀθηναῖος,  
 λόγων τι παιπάλημα καὶ κακὴ γλῶσσα,  
 ἔγραψεν οἱ ἔγραψ', ἐγὼ γὰρ οὐκ οἶδα.

### 346.—ΑΔΕΣΠΟΤΟΝ

Τοῦτό τοι ἡμετέρης μνημήϊον, ἐσθλὲ Σαβῖνε,  
 ἢ λίθος ἢ μικρὴ, τῆς μεγάλης φιλίης.  
 αἰεὶ ζητήσω σε· σὺ δ', εἰ θέμις, ἐν φθιμένοισι  
 τοῦ Δήθης ἐπ' ἐμοὶ μή τι πίης ὕδατος.

Goldwin Smith, in *The Greek Anthology* (Bohn), xliv.

### 347.—ΑΔΕΣΠΟΤΟΝ

Οὗτος Ἀδειμάντου κείνου τάφος, οὗ διὰ βουλὰς  
 Ἑλλάς ἐλευθερίας ἀμφέθετο στέφανον.

A. Esdaile, *Lux Juventutis*, p. 80.

### 348.—ΣΙΜΩΝΙΔΟΥ

Πολλὰ πιὼν καὶ πολλὰ φαγών, καὶ πολλὰ κίκ'  
 εἰπὼν  
 ἀνθρώπους, κείμαι Τιμοκρέων Ῥόδιος.

W. Peter, in his *Specimens*, p. 53; W. H. D. Rouse, *An Echo of Greek Song*, p. 72.





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## GREEK ANTHOLOGY

### 349.—ΑΔΗΛΟΝ

Βαιὰ φαγῶν καὶ βαιὰ πιῶν καὶ πολλὰ νοσήσας,  
ὄψέ μέν, ἀλλ' ἔθανον. ἔρρετε πάντες ὁμοῦ.

### 350.—ΑΔΗΛΟΝ

Ναυτίλε, μὴ πεύθου τίνος ἐνθάδε τύμβος ὄδ' εἶμι,  
ἀλλ' αὐτὸς πόντου τύγχανε χρηστοτέρου.

### 351.—ΔΙΟΣΚΟΡΙΔΟΥ

Οὐ μὰ τόδε φθιμένων σέβας ὄρκιον, αἶδε Λυκάμβεω,  
αἰ λάχομεν στυγερὴν κληδόνα, θυγατέρες,  
οὔτε τι παρθενίην ἠσχύναμεν, οὔτε τοκῆας,  
οὔτε Πάρον νήσων αἰπυτάτην ἱερῶν.

ἀλλὰ καθ' ἡμετέρης γενεῆς ῥιγηλὸν ὄνειδος 5  
φήμην τε στυγερὴν ἔβλυσεν Ἀρχίλοχος.

Ἀρχίλοχον, μὰ θεοῦς καὶ δαίμονας, οὔτ' ἐν ἀγυιαῖς  
εἶδομεν, οὔθ' Ἡρῆς ἐν μεγάλῳ τεμένει.

εἰ δ' ἦμεν μάχλοι καὶ ἀτάσθαλοι, οὐκ ἂν ἐκεῖνος 10  
ἤθελεν ἐξ ἡμέων γνήσια τέκνα τεκεῖν.

### 352.—ΑΔΕΣΠΟΤΟΝ, οἱ δὲ ΜΕΛΕΑΓΡΟΥ

Δεξιτερὴν Ἀΐδαο θεοῦ χέρα καὶ τὰ κελαινὰ  
ὄμνυμεν ἀρρήτου δέμνια Περσεφόνης,  
παρθένοι ὡς ἔτυμον καὶ ὑπὸ χθονί· πολλὰ δ' ὁ  
πικρὸς  
αἰσχρὰ καθ' ἡμετέρης ἔβλυσε παρθενίης

<sup>1</sup> *i.e.* this our tomb.

<sup>2</sup> Archilochus had accused them of disgraceful conduct in these public places.



## BOOK VII. 349-352

### 349.—ANONYMOUS

AFTER eating little and drinking little and suffering much sickness I lasted long, but at length I did die. A curse on you all!

### 350.—ANONYMOUS

ASK not, sea-farer, whose tomb I am, but thyself chance upon a kinder sea.

### 351.—DIOSCORIDES

NOT, by this,<sup>1</sup> the solemn oath of the dead, did we daughters of Lycambes, who have gotten such an evil name, ever disgrace our maidenhead or our parents or Paros, queen of the holy islands; but Archilochus poured on our family a flood of horrible reproach and evil report. By the gods and demons we swear that we never set eyes on Archilochus, either in the streets or in Hera's great precinct.<sup>2</sup> If we had been wanton and wicked, he would never have wished lawful children born to him by us.<sup>3</sup>

352

### ANONYMOUS, BY SOME ATTRIBUTED TO MELEAGER

WE swear by the right hand of Hades and the dark couch of Persephone whom none may name,<sup>4</sup> that we are truly virgins even here under ground; but bitter Archilochus poured floods of abuse on

<sup>3</sup> Archilochus is only said to have married one of them.

<sup>4</sup> *i.e.* whose mystic name it was not allowed to utter.



Ἄρχιλόχος· ἐπέων δὲ καλὴν φάτιν οὐκ ἐπὶ καλὰ 5  
 ἔργα, γυναικεῖον δ' ἔτραπεν ἐς πόλεμον.  
 Πιερίδες, τί κόρησιν ἔφ' ὑβριστῆρας ἰάμβους  
 ἐτράπετ', οὐχ ὅσι' ὦ φωτὶ χαριζόμεναι;

353.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τῆς πολιῆς τόδε σῆμα Μαρωνίδος, ἧς ἐπὶ τύμβῳ  
 γλυπτὴν ἐκ πέτρης αὐτὸς ὄρα'ς κύλικα.  
 ἢ δὲ φιλάκρητος καὶ ἀείλαλος οὐκ ἐπὶ τέκνοις  
 μύρεται, οὐ τεκέων ἀκτεάνῳ πατέρι·  
 ἐν δὲ τόδ' αἰάζει καὶ ὑπ' ἠρίον, ὅττι τὸ Βάκχου 5  
 ἄρμενον οὐ Βάκχου πλήρες ἔπεστι τάφῳ.

354.—ΓΑΙΤΟΥΛΙΚΟΥ

Παίδων Μηδείης οὗτος τάφος, οὗς ὁ πυρίπνους  
 ζᾶλος τῶν Γλαύκης θῦμ' ἐποίησε γάμων,  
 οἷς αἰεὶ πέμπει μειλίγματα Σισυφίς αἶα,  
 μητρὸς ἀμείλικτον θυμὸν ἰλασκομένα.

355.—ΔΑΜΑΓΗΤΟΥ

Τὴν ἰλαρὰν φωνὴν καὶ τίμιον, ὦ παριόντες,  
 τῷ χρηστῷ “χαίρειν” εἶπατε Πραξιτέλει·  
 ἦν δ' ὠνήρ Μουσέων ἰκανὴ μερίς, ἠδὲ παρ' οἴνῳ  
 κρήγγος. ὦ χαίροις Ἄνδριε Πραξίτελες.

356.—ΑΔΗΛΟΝ

Εἷς τινα ὑπὸ ληστοῦ ἀναιρεθέντα καὶ ὑπ' αὐτοῦ πάλιν  
 θαπτόμενον

Ζωὴν συλήσας, δωρῆ τάφον· ἀλλὰ με κρύπτεις,  
 οὐ θάπτεις. τοίου καὐτὸς ὄναιο τάφου.





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GREEK ANTHOLOGY.

357.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Κἄν με κατακρύπτῃς, ὡς οὐδενὸς ἀνδρὸς ὀρώντος,  
ὄμμα Δίκης καθορᾷ πάντα τὰ γινόμενα.

358.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Ἔκτανες, εἶτά μ' ἔθαπτες, ἀτάσθαλε, χερσὶν ἐκείναις.  
αἷς με διεχρήσω· μή σε λάθοι Νέμεσις.

359.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Εἴ με νέκυν κατέθαπτες ἰδὼν οἰκτίρμονι θυμῷ,  
εἶχες ἂν ἐκ μακάρων μισθὸν ἐπ' εὐσεβίῃ·  
νῦν δ' ὅτε δὴ τύμβῳ με κατακρύπτεις ὁ φονεύσας,  
τῶν αὐτῶν μετέχοις ὧνπερ ἐμοὶ παρέχεις.

360.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Χερσὶ κατακτείνας τάφον ἔκτισας, οὐχ ἵνα θάψῃς·  
ἀλλ' ἵνα με κρύψῃς· ταῦτό δὲ καὶ σὺ πάθοις.

361.—ΑΔΗΛΟΝ

Υἱὸ πατὴρ τόδε σῆμα· τὸ δ' ἔμπαλιν ἦν τὸ δίκαιον·  
ἦν δὲ δικαιοσύνης ὁ φθόνος ὀξύτερος.

362.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐνθάδε τῆν' ἱερὴν κεφαλὴν σορὸς ἦδε κέκευθεν  
Ἀετίου χρηστοῦ, ῥήτορος ἐκπρεπέος.



## BOOK VII. 357-362

*(357-360 are anonymous variants on the same theme)*

357

THOUGH you hide me as if no one saw you, the eye of Justice sees all that happens.

358

WRETCH! you killed and then buried me with those hands that slew me. May you not escape Nemesis.

359

IF you had found me dead and buried me out of pity, the gods would have rewarded you for your piety. But now that you who slew me hide me in a tomb, may you meet with the same treatment that I met with at your hands.

360

HAVING killed me with your hands you build me a tomb, not to bury me, but to hide me. May you meet with the same fate!

361.—ANONYMOUS

THE father erects this tomb to his son. The reverse had been just, but Envy was quicker than Justice.

362.—PHILIPPUS OF THESSALONICA

HERE the sarcophagus holds the holy head of good Aetius, the distinguished orator. To the house of



## GREEK ANTHOLOGY

ἦλθεν δ' εἰς Ἀΐδαο δέμας, ψυχὴ δ' ἐν Ὀλύμπῳ  
 τέρπεθ' ἅμα Ζηνὶ καὶ ἄλλοισιν μακάρεσσι  
 . . . . . ἀθάνατον δὲ  
 οὔτε λόγος ποιεῖν οὔτε θεὸς δύναται.

### 363.—ΑΔΕΣΠΟΤΟΝ

†Τετμενάνης ὄδε τύμβος εὐγλύπτοιο μετάλλου  
 ἥρωος μεγάλου νέκυος κατὰ σῶμα καλύπτει  
 Ζηνοδότου· ψυχὴ δὲ κατ' οὐρανόν, ἦχι περ Ὀρφεύς,  
 ἦχι Πλάτων, ἱερὸν θεοδέγμονα θῶκον ἐφεύρεν.  
 Ἴππεὺς μὲν γὰρ ἔην βασιλήϊος ἄλκιμος οὔτος,  
 κύδιμος, ἀρτιεπής, θεοείκελος· ἐν δ' ἄρα μύθοις  
 Σωκράτεος μίμημα παρ' Αὔσονίοισιν ἐτύχθη·  
 παισὶ δὲ καλλείψας πατρώϊον αἴσιον ὄλβον,  
 ὤμογέρων τέθνηκε, λιπῶν ὑπερείσιον ἄλγος  
 εὐγενέεσσι φίλοισι καὶ ἄστει καὶ πολιήταις.

### 364.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ἀκρίδι καὶ τέπτιγι Μυρῶ τόδε θήκατο σῆμα,  
 λιτὴν ἀμφοτέροις χερσὶ βαλοῦσα κόνιν,  
 ἴμερα δακρύσασα πυρῆς ἐπι· τὸν γὰρ ἀοιδὸν  
 Ἄδης, τὴν δ' ἐτέρην ἤρπασε Περσεφόνη.

### 365.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΥ, τοῦ καὶ ΔΙΟΔΩΡΟΥ

Ἀΐδη ὃς ταύτης καλαμώδεος ὕδατι λίμνης  
 κωπεύεις νεκύων βᾶριν, †έλῶν ὀδύνην,  
 τῷ Κινύρου τὴν χεῖρα βατηρίδος ἐμβαίνοντι  
 κλίμακος ἐκτείνας, δέξο, κελευνὲ Χάρον·  
 πλάζει γὰρ τὸν παῖδα τὰ σάνδαλα· γυμνὰ δὲ θεῖναι  
 ἴχνια δειμαίνει ψάμμον ἐπ' ἠονίην.





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## GREEK ANTHOLOGY

### 366.—ΑΝΤΙΣΤΙΟΥ

Ἄωου προχοαὶ σέ, Μενέστρατε, καὶ σέ, Μένανδρε,  
 λαῖλαψ Καρπαθίη, καὶ σὲ πόρος Σικελὸς  
 ὤλεσεν ἐν πόντῳ, Διούσιε· φεῦ πόσον ἄλγος  
 Ἑλλάδι· τοὺς πάντων κρέσσονας ἀθλοφόρων.

### 367.—ΑΝΤΙΠΑΤΡΟΥ

Αὔσονος Ἡγερίου με λέγειν νέκυν, ᾧ μετιόντι  
 νύμφην ὀφθαλμοὺς ἀμβλὺ κατέσχε νέφος,  
 ὄμμασι δὲ πνοιὴν συναπέσβεσε μῦνον ἰδόντος  
 κούρην. φεῦ κείνης, Ἥλιε, θευμορίης·  
 ἔρροι δὴ κείνο φθονερὸν σέλτας, εἴθ' Ἑμέναιος  
 ἤψέ μιν οὐκ ἐθέλων, εἴτ' Αἴδης ἐθέλων.

5

### 368.—ΕΡΥΚΙΟΥ

Ἀτθὶς ἐγὼ· κείνη γὰρ ἐμὴ πόλις· ἐκ δέ μ' Ἀθηνῶν  
 λαιγὸς Ἄρης Ἰταλῶν πρὶν ποτ' ἐληΐσατο,  
 καὶ θέτο Ῥωμαίων πολιήτιδα· νῦν δὲ θανούσης  
 ὅστέα νησαίη Κύζικος ἠμφίασε.  
 χαίροις ἢ θρέψασα, καὶ ἢ μετέπειτα λαχοῦσα  
 χθῶν με, καὶ ἢ κόλποις ὕστατα δεξαμένη.

5

### 369.—ΑΝΤΙΠΑΤΡΟΥ

Ἀντιπάτρου ῥητῆρος ἐγὼ τάφος· ἠλικά δ' ἔπνει  
 ἔργα, Πανελλήνων πεύθεο μαρτυρίας.  
 κεῖται δ' ἀμφήριστος, Ἀθηνόθεν, εἴτ' ἀπὸ Νείλου  
 ἦν γένος· ἠπείρων δ' ἄξιος ἀμφοτέρων.  
 ἄστυα καὶ δ' ἄλλως ἐνὸς αἵματος, ὡς λόγος Ἑλλην·  
 κλήρω δ' ἢ μὲν αἰὲ Παλλάδος, ἢ δὲ Διός.

5



## BOOK VII. 366-369

### 366.—ANTISTIUS

To thee, Menestratus, the mouth of the Aous was fatal; to thee, Menander, the tempest of the Carpathian Sea; and thou, Dionysius, didst perish at sea in the Sicilian Strait. Alas, what grief to Hellas! the best of all her winners in the games gone.

### 367.—ANTIPATER OF THESSALONICA

SAY that I am the corpse of Italian Egerius whose eyes when he went to meet his bride were veiled by a dim cloud, which extinguished his life together with his eyesight, after he had but seen the girl. Alas, O Sun, that heaven allotted him such a fate! Cursed be that envious wedding torch, whether unwilling Hymen lit or willing Hades.

### 368.—ERYCIUS

I AM a woman of Athens, for that is my birthplace, but the destroying sword of the Italians long ago took me captive at Athens and made me a citizen of Rome, and now that I am dead island Cyzicus covers my bones. Hail ye three lands, thou which didst nourish me, thou to which my lot took me afterwards and thou that didst finally receive me in thy bosom.

### 369.—ANTIPATER OF THESSALONICA

I AM the tomb of the orator Antipater. Ask all Greece to testify to his inspiration. He lies here, and men dispute whether his birth was from Athens or from Egypt; but he was worthy of both continents. For the matter of that, the lands are of one blood, as Greek legend says, but the one is ever allotted to Pallas and the other to Zeus.



## GREEK ANTHOLOGY

### 370.—ΔΙΟΔΩΡΟΥ

Βάκχῳ καὶ Μούσῃσι μεμηλότα, τὸν Διοπίθους,  
 Κεκροπίδην ὑπ' ἐμοί, ξεῖνε, Μένανδρον ἔχω,  
 ἐν πυρὶ τὴν ὀλίγην ὃς ἔχει κόνιν· εἰ δὲ Μένανδρον  
 δίξῃαι, δῆεις ἐν Διὸς ἢ μακάρων.

### 371.—ΚΡΙΝΑΓΟΡΟΥ

Γῆ μευ καὶ μήτηρ κικλήσκετο· γῆ με καλύπτει  
 καὶ νέκυν. οὐ κείνης ἤδε χειριότερη·  
 ἔσσομαι ἐν ταύτῃ δηρὸν χρόνον· ἐκ δέ με μητρὸς  
 ἤρπασεν ἡελίου καῦμα τὸ θερμότατον.  
 κείμαι δ' ἐν ξείνῃ, ὑπὸ χερμάδι, μακρὰ γοηθεῖς,  
 Ἴναχος, εὐπειθῆς Κριναγόρου θεράπων.

### 372.—ΛΟΛΛΙΟΥ ΒΑΣΣΟΥ

Γαῖα Ταραντίνων, ἔχε μείλιχος ἀνέρος ἐσθλοῦ  
 τόνδε νέκυν. ψεῦσται δαίμονες ἀμερίων·  
 ἢ γὰρ ἐὼν Θήβηθεν Ἀτύμνιος οὐκέτι πρόσσω  
 ἤνυσεν, ἀλλὰ τετὴν βῶλον ὑπώκισατο·  
 ὀρφανικῶ δ' ἐπὶ παιδὶ λιπῶν βίον, εὖνιν ἔθηκεν  
 ὀφθαλμῶν. κείνω<sup>1</sup> μὴ βαρὺς ἔσσο τάφος.

### 373.—ΘΑΛΛΟΥ ΜΙΛΗΣΙΟΥ

Δισσὰ φάη, Μίλητε, τεῆς βλαστήματα γαίης,  
 Ἴταλὶς ὠκυμόρους ἀμφεκάλυψε κόνις·  
 πένθεα δὲ στεφάνων ἠλλάξασο· λείψανα δ', αἰαῖ,  
 ἔδρακες ἐν βαιῇ κάλπιδι κευθόμενα.  
 φεῦ, πάτρα τριτάλαινα· πόθεν πάλιν ἢ πότε τοίους  
 ἀστέρας αὐχῆσεις Ἑλλάδι λαμπομένους;

<sup>1</sup> Stadtmüller suggests ξείνω, and I render so.





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## GREEK ANTHOLOGY

### 374.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Δύσμορος ἐκρύφθην πόντῳ νέκυς, δὴν παρὰ κῦμα  
 ἔκλαυσεν μήτηρ μυρία Λυσιδίκη,  
 ψεύστην αὐγάζουσα κενὸν τάφον· ἀλλὰ με δαίμων  
 ἄπνουν αἰθυίαις θῆκεν ὁμορρόθιον  
 Πνυταγόρην· ἔσχον δὲ κατ' Αἰγαίην ἄλα πότμον,  
 πρυμνούχους στέλλων ἐκ Βορέας κάλους.  
 ἀλλ' οὐδ' ὡς ναύτην ἔλιπον δρόμον, ἀλλ' ἀπὸ νηὸς  
 ἄλλην παρ φθιμένοις εἰσανέβην ἄκατον.

### 375.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Δώματά μοι σεισθέντα κατήριπεν· ἀλλ' ἐμὸς ἀπτῶς  
 ἦν θάλαμος, τοίχων ὀρθὰ τιναξαμένων,  
 οἷς ὑποφωλεύουσιν ὑπήλυθον αἱ κακόμοιροι  
 ὠδῖνες· σεισμῶ δ' ἄλλον ἔμιξα φόβον.  
 μαῖα δέ μοι λοχίων αὐτῆ φύσις· ἀμφότεροι δὲ  
 κοινὸν ὑπὲρ γαίης εἶδομεν ἠέλιον.

### 376.—ΚΡΙΝΑΓΟΡΟΥ

Δείλαιοι, τί κεναῖσιν ἀλώμεθα θαρσήσαντες  
 ἐλπίσιν, ἀτηροῦ ληθόμενοι θανάτου;  
 ἦν ὅδε καὶ μύθοισι καὶ ἤθεσι πάντα Σέλευκος  
 ἄρτιος, ἀλλ' ἤβης βαιὸν ἐπαυρόμενος,  
 ὑστατίοις ἐν Ἰβηρσι, τόσον δίχα τηλόθι Λέσβου,  
 κεῖται ἀμετρήτων ξεῖνος ἐπ' αἰγιαλῶν.

### 377.—ΕΡΥΚΙΟΥ

Εἰ καὶ ὑπο χθονὶ κεῖται, ὅμως ἔτι καὶ κατὰ πίσσαν  
 τοῦ μιρογλώσσου χεύατε Παρθενίου,



## BOOK VII. 374-377

### 374.—MARCUS ARGENTARIUS

My ill-fated body was covered by the sea, and beside the waves my mother, Lysidice, wept for me much, gazing at my false and empty tomb, while my evil genius sent my lifeless corpse to be tossed with the sea-gulls on the deep. My name was Pnytagoras and I met my fate on the Aegean, when taking in the stern cables because of the north-wind. Yet not even so did I end my voyage, but from my ship I embarked on another boat among the dead.<sup>1</sup>

### 375.—ANTIPHILUS OF BYZANTIUM

*(Not Sepulchral)*

My house collapsed with the earthquake; yet my chamber remained erect, as its walls stood the shock. There while I lay, as if hiding in a cave, the unhappy labour-pains overtook me, and another dread was mingled with that of the earthquake. Nature herself was the midwife, and the child and I both together saw the sun above the earth.

### 376.—CRINAGORAS

UNHAPPY men! why do we wander confiding in empty hopes, oblivious of painful death? Here was this Seleucus so perfect in speech and character; but after enjoying his prime but for a season, in Spain, at the end of the world, so far from Lesbos, he lies a stranger on that uncharted coast.

### 377.—ERYCIUS

EVEN though he lies under earth, still pour pitch on foul-mouthed Parthenius, because he vomited on the

<sup>1</sup> *i.e.* Charon's.



## GREEK ANTHOLOGY

οὐνεκα Πιερίδεσσιν ἐνήμεσε μυρία κείνα  
φλέγματα καὶ μυσαρῶν ἀπλυσίην ἐλέγων.  
ἤλασε καὶ μανίης ἐπὶ δὴ τόσον, ὥστ' ἀγορεύσαι  
πηλὸν Ὀδυσσείην καὶ βάτον Ἰλιάδα.  
τοιγὰρ ὑπὸ ζοφίαισιν Ἐρινύσιν ἀμμέσον ἦπται  
Κωκυτοῦ κλοιῶ λαιμὸν ἀπαγχόμενος.

### 378.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἐφθανεν Ἡλιόδωρος, ἐφέσπετο δ', οὐδ' ὅσον ὄρη  
ὑστερον, ἀνδρὶ φίλῳ Διογένεια δάμαρ.  
ἀμφω δ', ὡς ἅμ' ἔναιον, ὑπὸ πλακὶ τυμβεύονται,  
ξυνὸν ἀγαλλόμενοι καὶ τάφον ὡς θάλαμον.

A. Esdaile, *Lux Juventutis*, p. 81.

### 379.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

- α. Εἶπέ, Δικαιάρχεια, τί σοι τόσον εἰς ἄλα χῶμα  
βέβληται, μέσσου γευόμενον πελάγους;  
Κυκλώπων τάδε χεῖρες ἐνιδρύσαντο θαλάσση  
τείχεα· μέχρι πόσου, Γαῖα, βιαζόμεθα;  
β. Κόσμου νηϊτήν δέχομαι στόλον· εἴσιδε Ῥώμην  
ἐγγύθεν, εἰ ταύτης μέτρον ἔχω λιμένα.

### 380.—ΚΡΙΝΑΓΟΡΟΥ

Εἰ καὶ τὸ σῆμα λυγδίνης ἀπὸ πλακὸς  
καὶ ξεστὸν ὀρθῇ λαοτέκτονος στάθμη,  
οὐκ ἀνδρὸς ἐσθλοῦ. μὴ λίθῳ τεκμαίρεο,





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## GREEK ANTHOLOGY

ὦ λῶστε, τὸν θανόντα. κωφὸν ἢ λίθος,  
 τῇ καὶ ζοφώδης ἀμφιέννυται νέκυς.  
 κείται δὲ τῆδε τῶλιγηπελὲς ῥάκος  
 Εὐνικίδαο, σήπεται δ' ὑπὸ σποδῶ.

5

### 381.—ΕΤΡΟΥΣΚΟΥ ΑΠΟ ΜΕΣΣΗΝΗΣ

Ἦ μία καὶ βιότοιο καὶ Ἄϊδος ἤγαγεν εἴσω  
 ναῦς Ἴεροκλείδην, κοινὰ λαχοῦσα τέλη.  
 ἔτρεφεν ἰχθυβολεῦντα, κατέφλεγε τεθνειῶτα,  
 σύμπλοος εἰς ἄγρην, σύμπλοος εἰς Ἄϊδην.  
 ὄλβιος ὁ γριπεὺς ἰδίῃ καὶ πόντον ἐπέπλει  
 νηϊ, καὶ ἐξ ἰδίης ἔδραμεν εἰς Ἄϊδην.

5

### 382.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦ πείρω μ' ἀποδοῦσα νέκυν, τρηχεῖα θάλασσα,  
 σύρεις καὶ τέφρης λοιπὸν ἔτι σκύβαλον.  
 κῆν Ἄϊδη ναυηγὸς ἐγὼ μόνος, οὐδ' ἐπὶ χέρσου  
 εἰρήνην ἔξω φρικαλέης σπιλάδος.  
 ἢ τύμβευε κενοῦσα καθ' ὕδατος, ἢ παραδοῦσα  
 γαίῃ, τὸν κείνης μηκέτι κλέπτε νέκυν.

5

### 383.—ΤΟΥ ΑΥΤΟΥ

Ἦόνιον τόδε σῶμα βροτοῦ παντλήμονος ἄθρει  
 σπαρτόν, ἀλιρραγέων ἐκχύμενον σκοπέλων.  
 τῇ μὲν ἐρημοκόμης κείται καὶ χῆρος ὀδόντων  
 κόρση· τῇ δὲ χερῶν πενταφυεῖς ὄνυχες,  
 πλευρά τε σαρκολιπῆ, ταρσοὶ δ' ἐτέρωθεν ἄμοιροι  
 νευρῶν, καὶ κώλων ἔκλυτος ἀρμονίη.  
 οὗτος ὁ πουλυμερῆς εἰς ἦν ποτε. φεῦ μακαριστοί,  
 ὅσσοι ἀπ' ὠδίνων οὐκ ἴδον ἠέλιον.

5



## BOOK VII. 380-383

stone. The stone is senseless and can cover a foul black corpse as well as any other. Here lies that weak rag the body of Eunicides and rots under the ashes.

### 381.—ETRUSCUS OF MESSENE

THE same boat, a double task exacted of it, carried Hieroclides to his living and into Hades. It fed him by his fishing, and it burnt him dead, travelling with him to the chase and travelling with him to Hades. Indeed the fisherman was very well off, as he sailed the seas in his own ship and raced to Hades by means of his own ship.

### 382.—PHILIPPUS OF THESSALONICA

THOU gavest me up dead to the land, cruel sea, and now thou carriest off the little remnant of my ashes. I alone am shipwrecked even in Hades, and not even on land shall I cease to be dashed on the dreadful rocks. Either bury me, hiding (?) me in thy waters, or if thou givest me up to the land, steal not a corpse that now belongs to the land.

### 383.—BY THE SAME

LOOK on this corpse of a most unhappy man scattered on the beach shredded by the sea-dashed rocks. Here lies the hairless and toothless head and here the five fingers of a hand, here the fleshless ribs, the feet without their sinews and the disjointed legs. This man of many parts once was one. Blest indeed are those who were never born to see the sun!



## GREEK ANTHOLOGY

### 384.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ἦ Βρόμιον στέρξασα πολὺ πλέον ἢ τροφος Ἰνώ,  
 ἢ λάλος ἀμπελίνη γρηῦς Ἀριστομάχη,  
 ἠνίκα τὴν ἱερὴν ὑπέδου χθόνα, πᾶν τ' ἐμαράνθη  
 πνεῦμα πάρος κυλίκων πλεῖστον ἐπαυρομένη,  
 εἶπε τάδ'· “<sup>1</sup>Ω Μινοῖ, πῆλαι, φέρε, κάλπιν ἐλαφρὴν·  
 οἴσω κυάνεον τοῦξ Ἀχέροντος ὕδωρ·  
 καὐτὴ παρθένιον γὰρ ἀπώλεσα.” τοῦτο δ' ἔλεξε  
 ψευδές, ἴν' αὐγάζη κῆν φθιμένοισι πίθον.

### 385.—ΦΙΛΙΠΠΟΥ

Ἦρως Πρωτεσίλαε, σὺ γὰρ πρώτην ἐμύησας  
 Ἴλιον Ἑλλαδικοῦ θυμὸν ἰδεῖν δόρατος,  
 καὶ περὶ σοῖς τύμβοις ὅσα δένδρεα μακρὰ τέθηλε,  
 πάντα τὸν εἰς Τροίην ἐγκεκύηκε χόλον·  
 Ἴλιον ἦν ἐσίδῃ γὰρ ἀπ' ἀκρεμόνων κορυφαίων,  
 καρφοῦται, πετάλων κόσμον ἀναινόμενα.  
 θυμὸν ἐπὶ Τροίῃ πόσον ἔξεσας, ἠνίκα τὴν σὴν  
 σώζει καὶ στελέχη μῆνιν ἐπ' ἀντιπάλους.

### 386.—ΒΑΣΣΟΥ ΛΟΛΛΙΟΥ

Ἦδ' ἐγὼ ἢ τοσάκις Νιόβη λίθος, ὀσσάκι μήτηρ·  
 δύσμορος ἢ μαστῶν [θερμὸν] ἔπηξα γάλα·  
 Ἄϊδεω πολὺς ὄλβος ἐμῆς ὠδίνος ἀριθμός,  
 ᾧ τέκον. ᾧ μεγάλης λείψανα πυρκαϊῆς.

### 387.—ΒΙΑΝΟΡΟΣ

Θειονόης ἔκλαιον ἐμῆς μόρον, ἀλλ' ἐπὶ παιδὸς  
 ἐλπίσι κουφοτέρας ἔστενον εἰς ὀδύνας.

<sup>1</sup> i.e. condemn me. cp. Virg. Aen. vi. 492.





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## GREEK ANTHOLOGY

νῦν δέ με καὶ παιδὸς φθονερὴ γ' ἀπενόσφισε Μοῖρα·  
φεῦ· βρέφος ἐψεύσθη καὶ σὲ τὸ λειπόμενον.  
Περσεφόνη, τόδε πατρὸς ἐπὶ θρήνοισιν ἄκουσον·  
θὲς βρέφος ἐς κόλπους μητρὸς ἀποιχομένης.

### 388.—ΤΟΥ ΑΥΤΟΥ

Ἰχθύσι καὶ ποταμῶ Κλειτώνυμον ἐχθρὸς ὄμιλος  
ᾧσεν, ὅτ' εἰς ἄκρην ἦλθε τυραννοφόνος.  
ἀλλὰ Δίκα μιν ἔθαψεν· ἀποσπασθεῖσα γὰρ ὄχθα  
πᾶν δέμας ἐς κορυφὴν ἐκ ποδὸς ἐκτέρισεν·  
κεῖται δ' οὐχ ὑδάτεσσι διάβροχος· αἰδομένα δὲ  
Γᾶ κεύθει τὸν ἑᾶς ὄρμον ἐλευθερίας.

### 389.—ΑΠΟΛΛΩΝΙΔΟΥ

Καὶ τίς ὃς οὐκ ἔτλη κακὸν ἔσχατον νιέα κλαύσας;  
ἀλλ' ὁ Ποσειδίππου πάντας ἔθαψε δόμος  
τέσσαρας, οὓς Ἄϊδαο συνήριθμον ἤρπασεν ἡμαρ,  
τὴν πολλὴν παίδων ἐλπίδα κειραμένου.  
πατρὸς δ' ὄμματα λυγρὰ κατομβρηθέντα γόοισι  
ᾤλετο· κοινὴ που νύξ μία πάντας ἔχει.

### 390.—ΑΝΤΙΠΑΤΡΟΥ

Κυλλήνην ὄρος Ἀρκάδων ἀκούεις·  
αὕτη σῆμ' ἐπίκειτ' Ἀπολλοδώρῳ.  
Πίσσηθέν μιν ἰόντα νυκτὸς ὄρη  
ἔκτεινεν Διόθεν πεσῶν κεραυνός.  
τηλοῦ δ' Αἰανέης τε καὶ Βεροίης  
νικηθεῖς Διὸς ὁ δρομεὺς καθεύδει.



## BOOK VII. 387-390

envious fate has bereft me of the boy too. Alas my child, all that was left to me, I am cheated of thee! Persephone, give ear to the prayer of a mourning father, and lay the child in the bosom of its dead mother.

### 388.—BY THE SAME

THE hostile crowd threw Clitonymus to the fish and the river when he came to the castle to kill the tyrant. But Justice buried him, for the bank falling in honoured with funeral his whole body from head to foot, and he lies unwetted by the water, the earth in reverence covering him, her haven<sup>1</sup> of freedom.

### 389.—APOLLONIDES

Who is there that has not suffered the extremity of woe, weeping for a son? But the house of Posidippus buried all four, taken from him in four days by death, that cut short all his hopes of them. The father's mourning eyes drenched with tears have lost their sight, and one may say that a common night now holds them all.

### 390.—ANTIPATER OF THESSALONICA

You have heard of Cyllene the Arcadian mountain. That is the monument that covers Apollodorus. As he journeyed from Pisa by night the thunderbolt from Zeus killed him; and far from Aeanae and Beroea<sup>2</sup> the racer sleeps, conquered by Zeus.

<sup>1</sup> *i.e.* the protector of her freedom.

<sup>2</sup> Towns in Macedonia.



391.—ΒΑΣΣΟΥ ΛΟΛΛΙΟΥ

Κλειδοῦχοι νεκῶν, πάσας Ἄϊδαο κελεύθους  
 φράγνυτε· καὶ στομίοις κλειῖθρα δέχοισθε, πύλαι.  
 αὐτὸς ἐγὼν Ἄϊδας ἐνέπω· Γερμανικὸς ἄστρον,  
 οὐκ ἐμός· οὐ χωρεῖ νῆα τόσην Ἀχέρων.

392.—ΗΡΑΚΛΕΙΔΟΥ ΣΙΝΩΠΕΩΣ

Λαῖλαψ καὶ πολὺ κῦμα καὶ ἀντολαὶ Ἀρκτούροιο,  
 καὶ σκότος, Αἰγαίου τ' οἶδμα κακὸν πελάγους,  
 ταῦθ' ἅμα πάνθ' ἐκύκησεν ἐμὴν νέα· τριχθὰ δὲ  
 κλασθεῖς

ἰστὸς ὁμοῦ φόρτῳ καμὲ κάλυψε βυθῶ.  
 ναυηγὸν κλαίετε παρ' αἰγιαλοῖσι, γονῆες,  
 Τλησιμένη, κωφὴν στησάμενοι λίθακα.

5

393.—ΔΙΟΚΛΕΟΥΣ ΚΑΡΥΣΤΙΟΥ

Μή με κόνι κρύψητε, τί γάρ; πάλι, μηδ' ἔτι ταύτης  
 ἧόνος οὐκ ὀνοτὴν γαῖαν ἐμοὶ τίθετε.

μαίνεται εἷς με θάλασσα, καὶ ἐν χέρσοιό με δειλὸν  
 εὕρισκει ραχίαις· οἶδέ με κῆν Ἄϊδη.

χέρσῳ ἐπεκβαίνειν εἰ ἐμεῦ χάριν ὕδατι θυμός,  
 †πάρκειμαι σταθερῇ μιμνέμεν ὡς ἄταφος.

5

394.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μυλεργάτας ἀνὴρ με κῆν ζωᾶς χρόνοις  
 βαρυβρομήταν εἶχε δινητὸν πέτρον,

<sup>1</sup> By Germanicus we should understand Tiberius' nephew. The connection between the two couplets is not obvious, and something seems to be missing.





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## GREEK ANTHOLOGY

πυρηφάτον Δάματρος εὐκάρπου λάτριν,  
καὶ κατθανῶν στάλωσε τῶδ' ἐπ' ἠρίῳ,  
σύνθημα τέχνας· ὡς ἔχει μ' αἰεὶ βαρύν,  
καὶ ζῶν ἐν ἔργοις, καὶ θανῶν ἐπ' ὀστέοις.

### 395.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Οὗτος ὁ Καλλαίσχρου κενεὸς τάφος, ὃν βαθὺ χεῦμα  
ἔσφηλεν Λιβυκῶν ἐνδρομέοντα πόρων,  
συρμὸς ὅτ' Ὀρίωνος ἀνεστρώφησε θαλάσσης  
βένθος ὑπὸ στυγερῆς οἴδματα πανδυσίης.  
καὶ τὸν μὲν δαίσαντο κυκώμενον εἰν ἀλὶ θῆρες,  
κωφὸν δὲ στήλη γράμμα λέλογχε τόδε.

### 396.—ΒΙΑΝΟΡΟΣ ΒΙΘΥΝΟΥ

Οἰδίποδος παίδων Θήβη τάφος· ἀλλ' ὁ πανώλης  
τύμβος ἔτι ζώντων αἰσθάνεται πολέμων.  
κείνους οὔτ' Αἴδης ἔδαμάσσατο, κῆν Ἀχέροντι  
μάρνανται· κείνων χῶ τάφος ἀντίπαλος,  
καὶ πυρὶ πῦρ ἤλεγξαν ἐναντίον. ὦ ἔλεεινοὶ  
παῖδες, ἀκοιμήτων ἀψάμενοι δοράτων.

### 397.—ΕΡΥΚΙΟΥ ΘΕΤΤΑΛΟΥ

Οὐχ ὄδε δειλαίου Σατύρου τάφος, οὐδ' ὑπὸ ταύτῃ,  
ὡς λόγος, εὔνηται πυρκαϊῇ Σάτυρος·  
ἀλλ' εἴ που τινὰ πόντον ἀκούετε, πικρὸν ἐκείνον,  
τὸν πέλας αἰγονόμου κλυζόμενου Μυκάλας,  
κείνῳ δινήεντι καὶ ἀτρυγέτῳ ἔτι κειμαι  
ὑδατι, μαινομένῳ μεμφόμενος Βορέῃ.

<sup>1</sup> Literally "at the season of the swelling."



## BOOK VII. 394-397

servant of fertile Demeter, and on his death he set me up on this tomb, an emblem of his calling. So he finds me ever heavy, in his work while he lived, and now he is dead, on his bones.

### 395.—MARCUS ARGENTARIUS

THIS is the cenotaph of Callaeschrus, whom the deep undid as he was crossing the Libyan main, then when the force of Orion at the stormy season<sup>1</sup> of his baneful setting<sup>2</sup> stirred the sea from its depths. The sea-monsters devoured his wave-tossed corpse, and the stone bears but this empty inscription.

### 396.—BIANOR OF BITHYNIA

THEBES is the tomb of the sons of Oedipus, but the all-destroying tomb feels their still living quarrel. Not even Hades subdued them, and by Acheron they still fight; even their tombs are foes and they dispute still on their funeral pyres.<sup>3</sup> O children much to be pitied, who grasped spears never to be laid to rest.

### 397.—ERYCIUS OF THESSALY

THIS is not the tomb of poor Satyrus; Satyrus sleeps not, as they tell, under the ashes of this pyre. But perchance ye have heard of a sea somewhere, the bitter sea that beats on the shore near Mycale where the wild-goats feed, and in that eddying and desert water yet I lie, reproaching furious Boreas.

<sup>2</sup> Early in November.

<sup>3</sup> See No. 399 for the meaning of this.



## GREEK ANTHOLOGY

### 398.—ΑΝΤΙΠΑΤΡΟΥ

Οὐκ οἶδ' εἰ Διόνυσον ὀνόσσομαι, ἢ Διὸς ὄμβρον  
μέμψομ'. ὀλισθηροὶ δ' εἰς πόδας ἀμφότεροι.  
ἀγρόθε γὰρ κατιόντα Πολύξενον ἔκ ποτε δαιτὸς  
τύμβος ἔχει γλίσχρων ἐξεριπόντα λόφων.  
κεῖται δ' Αἰολίδος Σμύρνης ἑκάς. ἀλλὰ τις ὄρφνης  
δειμαῖνοι μεθύων ἀτραπὸν ὑετίην.

### 399.—ΑΝΤΙΦΙΛΟΥ

Τηλοτάτω χεύασθαι ἔδει τάφον Οἰδιπόδαο  
παισὶν ἀπ' ἀλλήλων, οἷς πέρας οὐδ' Ἄϊδας·  
ἀλλὰ καὶ εἰς Ἀχέροντος ἕνα πλόον ἠρνήσαντο,  
χῶ στυγερὸς ζῶει κῆν φθιμένοισιν Ἄρης.  
ἠνίδε πυρκαϊῆς ἄνισον φλόγα· δαιομένα γὰρ  
ἐξ ἑνὸς εἰς δισσὰν δῆριν ἀποστρέφεται.

### 400.—ΣΕΡΑΠΙΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

Τοῦτ' ὄστεῦν φωτὸς πολυεργέος. ἢ ῥά τις ἦσθα  
ἔμπορος, ἢ τυφλοῦ κύματος ἰχθυβόλος.  
ἀγγεῖλον θνητοῖσιν ὅτι σπεύδοντες ἐς ἄλλας  
ἐλπίδας εἰς τοίην ἐλπίδα λυόμεθα.

### 401.—ΚΡΙΝΑΓΟΡΟΥ

Τήνδ' ὑπὸ δύσβωλον θλίβει χθόνα φωτὸς ἀλιτροῦ  
ὀστέα μισητῆς τύμβος ὑπὲρ κεφαλῆς,  
στέρνα τ' ἐποκριόεντα, καὶ οὐκ εὖοδμον ὀδόντων  
πρίονα, καὶ κώλων δούλιον οἰοπέδην,





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ἄτριχα καὶ κόρσην, Εὐνικίδου ἡμιπύρωτα 5  
 λείψαν', ἔτι χλωρῆς ἔμπλεα τηκεδόνος.  
 χθῶν ὧ δυσνύμφευτε, κακοσκήνευς ἐπὶ τέφρης  
 ἀνδρὸς μὴ κούφη κέκλισο, μηδ' ὀλίγη.

402.—ΑΝΤΙΠΑΤΡΟΥ

Χειμερίου νιφετοῖο περὶ θριγκοῖσι τακέντος  
 δῶμα, πεσὸν τὴν γραῦν ἔκτανε Λυσιδίκην·  
 σῆμα δέ οἱ κωμῆται ὁμώλακες οὐκ ἀπ' ὀρυκτῆς  
 γαίης, ἀλλ' αὐτὸν πύργον ἔθεντο τάφον.

403.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ψύλλος, ὁ τὰς ποθινὰς ἐπιμισθίδας αἰὲν ἑταίρας  
 πέμπων ἐς τὰ νέων ἠδέα συμπόσια,  
 οὗτος ὁ θηρεύων ἀταλόφρονας, ἐνθάδε κεῖται,  
 αἰσχρὸν ἀπ' ἀνθρώπων μισθὸν ἐνεγκάμενος.  
 ἀλλὰ λίθους ἐπὶ τύμβον, ὄδοιπόρε, μήτε σὺ βάλλε, 5  
 μήτ' ἄλλον πείσης· σῆμα λέλογχε νέκυσ.  
 φεῖσαι δ' οὐχ ὅτι κέρδος ἐπήνεσεν, ἀλλ' ὅτι κοινὰς  
 θρέψας, μοιχεύειν οὐκ ἐδίδαξε νέους.

404.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΥ

Ψυχρὰν σευ κεφαλᾶς ἐπαμήσομαι αἰγιαλίτιν  
 θῖνα κατὰ κρυεροῦ χευάμενος νέκυσ·  
 οὐ γάρ σευ μήτηρ ἐπιτύμβια κωκύουσα  
 εἶδεν ἀλίξαντον σὸν μόρον εἰνάλιον·  
 ἀλλὰ σ' ἐρημαῖοί τε καὶ ἄξεινοι πλαταμῶνες 5  
 δέξαντ' Αἰγαίης γείτονες ἠϊόνος·  
 ὥστ' ἔχε μὲν ψαμάθου μόριον βραχύ, πουλὺ δὲ δάκρυ,  
 ξεῖν', ἐπεὶ εἰς ὄλοὴν ἔδραμες ἐμπορίην.



hairless head, the half consumed remains of Eunicides still full of green putrescence. O earth, who hast espoused an evil bridegroom, rest not light or thinly-sprinkled on the ashes of the deformed being.<sup>1</sup>

402.—ANTIPATER OF THESSALONICA

ON the winter snow melting at the top of her house it fell in and killed old Lysidice. Her neighbours of the village did not make her a tomb of earth dug up for the purpose, but put her house itself over her as a tomb.

403.—MARCUS ARGENTARIUS

PSYLLUS, who used to take to the pleasant banquets of the young men the venal ladies that they desired, that hunter of weak girls, who earned a disgraceful wage by dealing in human flesh, lies here. But cast not thou stones at his tomb, wayfarer, nor bid another do so. He is dead and buried. Spare him, not because he was content to gain his living so, but because as keeper of common women he dissuaded young men from adultery.

404.—ZONAS OF SARDIS

ON thy head I will heap the cold shingle of the beach, shedding it on thy cold corpse. For never did thy mother wail over thy tomb or see the sea-battered body of her shipwrecked son. But the desert and inhospitable strand of the Aegean shore received thee. So take this little portion of sand, stranger, and many a tear; for fated was the journey on which thou didst set out to trade.

<sup>1</sup> *cp.* No. 380, an imitation of this.



## GREEK ANTHOLOGY

### 405.—ΦΙΛΙΠΠΟΥ

ὦ ξεῖνε, φεύγε τὸν χαλαζεπῆ τάφον  
 τὸν φρικτὸν Ἰππώνακτος, οὔτε χά τέφρα  
 ἱαμβιάζει Βουπάλειον ἐς στύγος,  
 μή πως ἐγείρης σφῆκα τὸν κοιμώμενον,  
 ὃς οὐδ' ἐν ἄδῃ νῦν κεκοίμικεν χόλον,  
 σκάζουσι μέτροις ὀρθὰ τοξεύσας ἔπη.

5

### 406.—ΘΕΟΔΩΡΙΔΑ

Εὐφορίων, ὁ περισσὸν ἐπιστάμενός τι ποῆσαι,  
 Πειραιϊκοῖς κεῖται τοῖσδε παρὰ σκέλεσιν.  
 ἀλλὰ σὺ τῷ μύσῃ ροιῆν ἢ μῆλον ἀπαρξαι,  
 ἢ μύρτον· καὶ γὰρ ζωὸς ἐὼν ἐφίλει.

### 407.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἦδιστον φιλέουσι νέοις προσανάκλιμ' ἐρώτων,  
 Σαπφώ, σὺν Μούσαις ἢ ῥά σε Πιερίη  
 ἢ Ἐλικῶν εὐκισσος, ἴσα πνεύουσαν ἐκείναις,  
 κοσμεῖ, τὴν Ἐρέσω Μοῦσαν ἐν Αἰολίδι,  
 ἢ καὶ Ὑμῆν Ὑμέναιος ἔχων εὐφεγγέα πεύκην  
 σὺν σοὶ νυμφιδίων ἴσταθ' ὑπὲρ θαλάμων·  
 ἢ Κινύρεω νέον ἔρνος ὀδυρομένη Ἀφροδίτῃ  
 σύνθρηνος, μακάρων ἱερὸν ἄλσος ὀρήσ·  
 πάντῃ, πότνια, χαῖρε θεοῖς ἴσα· σὰς γὰρ ἀοιδὰς  
 ἀθανάτων ἄγομεν νῦν ἔτι θυγατέρας.

5

10

<sup>1</sup> He wrote in iambics called "lame" because ending in a spondee.





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GREEK ANTHOLOGY

408.—ΛΕΩΝΙΔΑ

Ατρέμα τὸν τύμβον παραμείβετε, μὴ τὸν ἐν ὕπνῳ  
 πικρὸν ἐγείρητε σφῆκ' ἀναπαυόμενον.  
 ἄρτι γὰρ Ἴππώνακτος ὁ καὶ τοκέωνε βαῦξας  
 ἄρτι κεκοίμηται θυμὸς ἐν ἡσυχίῃ.  
 ἀλλὰ προμηθήσασθε· τὰ γὰρ πεπυρωμένα κείνου  
 ῥήματα πημαίνειν οἶδε καὶ εἰν' Αἴδη.

409.—ΑΝΤΙΠΑΤΡΟΥ [ΘΕΣΣΑΛΟΝΙΚΕΩΣ]

Ὁβριμον ἀκαμάτου στίχον αἶνεσον Ἀντιμάχοιο,  
 ἄξιον ἀρχαίων ὄφρ' ἡμιθέων,  
 Πιερίδων χαλκευτὸν ἐπ' ἄκμοσιν, εἰ τορὸν οὔσας  
 ἔλλαχες, εἰ ζαλοῖς τὰν ἀγέλαστον ὄπα,  
 εἰ τὰν ἀτριπτον καὶ ἀνέμβατον ἀτραπὸν ἄλλοις  
 μαίεαι. εἰ δ' ὕμνων σκᾶπτρον Ὀμηρος ἔχει,  
 καὶ Ζεὺς τοι κρέσσων Ἐνοσίχθονος· ἀλλ' Ἐνοσίχθων  
 τοῦ μὲν ἔφυ μείων, ἀθανάτων δ' ὕπατος·  
 καὶ ναετῆρ Κολοφῶνος ὑπέζευκται μὲν Ὀμήρῳ,  
 ἀγείται δ' ἄλλων πλάθεος ὕμνοπόλων.

410.—ΔΙΟΣΚΟΡΙΔΟΥ

Θέσπις ὄδε, τραγικὴν ὅς ἀνέπλασε πρῶτος ἀοιδὴν  
 κωμήταις νεαρὰς καινοτομῶν χάριτας,  
 Βάκχος ὅτε τριετῆ<sup>1</sup> κατὰγοι χορόν, ᾧ τράγος ἄθλων  
 χῶπτικὸς ἦν σύκων ἄρριχος ἄθλον ἔτι.  
 οἱ δὲ μεταπλάσσουσι νέοι τάδε· μυρίος αἰὼν  
 πολλὰ προσευρήσει χᾶτερα· τὰμὰ δ' ἔμα.

<sup>1</sup> Wilamowitz: τριθῦν MS.



## BOOK VII. 408-410

### 408.—LEONIDAS

Go quietly by the tomb, lest ye awake the malignant wasp that lies asleep; for only just has it been laid to rest, the spite of Hipponax that snarled even at his parents. Have a care then; for his verses, red from the fire, have power to hurt even in Hades.

### 409.—ANTIPATER OF SIDON

PRAISE the sturdy verse of tireless Antimachus, worthy of the majesty of the demigods of old, beaten on the anvil of the Muses, if thou art gifted with a keen ear, if thou aspirest to gravity of words, if thou wouldst pursue a path untrodden and unapproached by others. If Homer holds the sceptre of song, yet, though Zeus is greater than Poseidon, Poseidon his inferior is the chief of the immortals; so the Colophonian bows before Homer, but leads the crowd of other singers.

### 410.—DIOSCORIDES

I AM Thespis, who first modelled tragic song, inventing a new diversion for the villagers, at the season when Bacchus led in the triennial chorus whose prize was still a goat and a basket of Attic figs. Now my juniors remodel all this; countless ages will beget many new inventions, but my own is mine.



## GREEK ANTHOLOGY

### 411.—ΤΟΥ ΑΥΤΟΥ

Θέσπιδος εὔρεμα τοῦτο, τά τ' ἀγροϊῶτιν ἀν' ὕλαι  
παίγνια, καὶ κώμους τούσδε, τελειότερους  
Αἰσχύλος ἐξύψωσεν, ὃ μὴ σμιλευτὰ χαράξας  
γράμματα, χειμάρρῳ δ' οἶα καταρδόμενα,  
καὶ τὰ κατὰ σκηνηὴν μετεκαίνισεν. ὦ στόμα πάντη  
δεξιόν, ἀρχαίων ἤσθά τις ἡμιθέων.

### 412.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Πᾶσά τοι οἴχομένῳ, Πυλάδῃ, κωκύεται Ἑλλάς,  
ἄπλεκτον χαίταν ἐν χροῖ κειραμένα·  
αὐτὸς δ' ἀτμήτιο κόμας ἀπεθήκατο δάφνας  
Φοῖβος, ἐὼν τιμῶν ἢ θέμις ὕμνοπόλον·  
Μοῦσαι δ' ἐκλαύσαντο· ῥόον δ' ἔστησεν ἀκούων  
Ἄσωπὸς γοερῶν ἤχον ἀπὸ στομάτων·  
ἔλληξεν δὲ μέλαθρα Διωνύσοιο χορείης,  
εὔτε σιδηρεῖην οἶμον ἔβησ' Αἶδεω.

### 413.—ΑΝΤΙΠΑΤΡΟΥ

Οὐχὶ βαθυστόλμων Ἰππαρχία ἔργα γυναικῶν,  
τῶν δὲ Κυνῶν ἐλόμαν ῥωμαλέον βίοτον·  
οὔδέ μοι ἀμπεχόναι περονήτιδες, οὐ βαθύπελμος  
εὐμαρίς, οὐ λιπόων εὔαδε κεκρύφαλος·  
οὐλὰς δὲ σκίπωνι συνέμπορος, ἅ τε συνωδὸς  
δίπλαξ, καὶ κοίτας βλῆμα χαμαιλεχέος.  
ἄμμι δὲ Μαιναλίας κάρρων † ἄμιν<sup>1</sup> Ἀταλάντας  
τόσσον, ὅσον σοφία κρέσσον ὀριδρομίας.

<sup>1</sup> Hecker suggests *μνάμα*, and I render so.





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## GREEK ANTHOLOGY

### 414.—ΝΟΣΣΙΔΟΣ ΤΗΣ ΜΕΛΟΠΟΙΟΥ

Καὶ καπυρὸν γελάσας παραμείβεο, καὶ φίλον εἰπὼν  
ῥῆμ' ἐπ' ἐμοί. Ῥίνθων εἴμ' ὁ Συρακόσιος,  
Μουσάων ὀλίγη τις ἀηδονίς· ἀλλὰ φλυάκων  
ἐκ τραγικῶν ἴδιον κισσὸν ἐδρεψάμεθα.

### 415.—ΚΑΛΛΙΜΑΧΟΥ

Βαπτιάδεω παρὰ σῆμα φέρεις πόδας, εὖ μὲν ἀοιδὴν  
εἰδότος, εὖ δ' οἴνω καίρια συγγελάσαι.

### 416.—ΑΛΛΟ

Εὐκράτεω Μελέαγρον ἔχω, ξένε, τὸν σὺν Ἑρωτι  
καὶ Μούσαις κεράσανθ' ἠδυλόγους Χάριτας.

### 417.—ΜΕΛΕΑΓΡΟΥ

Νᾶσος ἐμὰ θρέπτειρα Τύρος· πάτρα δέ με τεκνοῖ  
Ἄτθις ἐν Ἀσσυρίοις ναιομένα, Γάδαρα·  
Εὐκράτεω δ' ἔβλαστον ὁ σὺν Μούσαις Μελέαγρος  
πρῶτα Μενιππείοις συντροχάσας Χάρισιν.  
εἰ δὲ Σύρος, τί τὸ θαῦμα; μίαν, ξένε, πατρίδα κόσμον  
ναίομεν· ἐν θνατοῦς πάντας ἔτικτε Χάος.  
πουλυετῆς δ' ἐχάραξα τάδ' ἐν δέλτοισι πρὸ τύμβου·  
γῆρως γὰρ γείτων ἐγγύθεν Ἄϊδεω.  
ἀλλὰ με τὸν λαλιὸν καὶ πρεσβύτην προτιειπῶν  
χαίρειν, εἰς γῆρας καὐτὸς ἴκοιο λάλον.



## BOOK VII. 414-417

### 414.—NOSSIS

LAUGH frankly as thou passest by and speak a kind word over me. I am the Syracusan Rintho, one of the lesser nightingales of the Muses; but from my tragic burlesques I plucked for myself a special wreath of ivy.

### 415.—CALLIMACHUS

THIS is the tomb of Callimachus that thou art passing. He could sing well, and laugh well at the right time over the wine.

### 416.—ANONYMOUS

I HOLD, stranger, Meleager, son of Eucrates, who mixed the sweet-spoken Graces with Love and the Muses.

### 417.—MELEAGER

ISLAND Tyre was my nurse, and Gadara, which is Attic,<sup>1</sup> but lies in Syria, gave birth to me. From Eucrates I sprung, Meleager, who first by the help of the Muses ran abreast of the Graces of Menippus.<sup>2</sup> If I am a Syrian, what wonder? Stranger, we dwell in one country, the world; one Chaos gave birth to all mortals. In my old age I wrote these lines in my tablets before my burial; for old and death are near neighbours. Speak a word to wish me, the loquacious old man, well, and mayst thou reach a loquacious old age thyself.

<sup>1</sup> As regards culture.

<sup>2</sup> He wrote besides his epigrams satires in which he imitated Menippus.



## GREEK ANTHOLOGY

### 418.—ΤΟΥ ΑΥΤΟΥ

Πρώτα μοι Γαδάρων κλεινὰ πόλις ἔπλετο πάτρα,  
ἤνδρωσεν δ' ἱερὰ δεξαμένα με Τύρος·

εἰς γῆρας δ' ὄτ' ἔβην, ἅ καὶ Δία θρεψαμένα Κῶς  
κὰμὲ θετὸν Μερόπων ἀστὸν ἐγηροτρόφει.

Μοῦσαι δ' εἰν ὀλίγοις με, τὸν Εὐκράτεω Μελέαγρον 5  
παῖδα, Μενιππείοις ἠγλάϊσαν Χάρισιν.

### 419.—ΤΟΥ ΑΥΤΟΥ

Ἄτρέμας, ὦ ξένε, βαῖνε· παρ' εὐσεβέσιν γὰρ ὁ  
πρέσβυς

εὔδει, κοιμηθεὶς ὕπνον ὀφειλόμενον,

Εὐκράτεω Μελέαγρος, ὁ τὸν γλυκύδακρον Ἔρωτα  
καὶ Μούσας ἱλαραῖς συστολίσας Χάρισιν·

ὃν θεόπαις ἤνδρωσε Τύρος Γαδάρων θ' ἱερὰ χθών· 5

Κῶς δ' ἔρατῆ Μερόπων πρέσβυν ἐγηροτρόφει.

ἄλλ' εἰ μὲν Σύρος ἐσσί, Σάλαμ· εἰ δ' οὖν σύ γε Φοῖνιξ,  
Ναίδιος· εἰ δ' Ἕλλην· Χαῖρε· τὸ δ' αὐτὸ φράσον.

### 420.—ΔΙΟΤΙΜΟΥ ΑΘΗΝΑΙΟΥ

Ἐλπίδες ἀνθρώπων, ἐλαφραὶ θεαί—οὐ γὰρ ἂν ὦδε  
Λέσβον' ὁ λυσιμελῆς ἀμφεκάλυψ' Ἄϊδης,

ὅς ποτε καὶ βασιλῆϊ συνέδραμε,—ναὶ μετ' Ἐρώτων  
χαίρετε κουφόταται δαίμονες ἀθανάτων.

αὐλοὶ δ' ἀφθεγκτοὶ καὶ ἀπευθέες, οἷς ἐνέπνευσε, 5  
κεῖσθ', ἐπεὶ οὐ θιάσους . . . οἶδ' Ἀχέρων.

<sup>1</sup> Ptolemy Philadelphus, who was brought up in Cos; cf. Theocr. 17. 58.





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## GREEK ANTHOLOGY

### 421.—ΜΕΛΕΑΓΡΟΥ

Αἰνιγματῶδες

Πτανέ, τί σοὶ σιβύνης, τί δὲ καὶ συὸς εὔαδε δέρμα;  
 καὶ τίς ἐὼν στάλας σύμβολον ἐσσί τίνος;  
 οὐ γὰρ Ἐρωτ' ἐνέπω σε—τί γάρ; νεκύεσσι πάροικος  
 ἴμερος; αἰάζειν ὁ θρασὺς οὐκ ἔμαθεν—  
 οὐδὲ μὲν οὐδ' αὐτὸν ταχύπουν Κρόνον· ἔμπαλι  
 γὰρ δὴ  
 κείνος μὲν τριγέρων, σοὶ δὲ τέθηλε μέλη.  
 ἀλλ' ἄρα, ναὶ δοκέω γάρ, ὁ γὰρ ὑπένερθε σοφιστὰς  
 ἐστί· σὺ δ' ὁ πτερόεις, τοῦνομα τοῦδε, λόγος.  
 Λατώας δ' ἀμφῆκες ἔχεις γέρας, ἔς τε γέλωτα  
 καὶ σπουδάν, καὶ που μέτρον ἐρωτογράφου.  
 ναὶ μὲν δὴ Μελέαγρον ὁμώνυμον Οἰνέος νιῶ  
 σύμβολα σημαίνει ταῦτα συοκτασίης.  
 χαῖρε καὶ ἐν φθιμένοισιν, ἐπεὶ καὶ Μοῦσαν Ἐρωτι  
 καὶ Χάριτας σοφίαν εἰς μίαν ἡρμόσαο.

### 422.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Τί στοχασώμεθά σου, Πεισίστρατε, χῖον ὀρῶντες  
 γλυπτὸν ὑπὲρ τύμβου κείμενον ἀστράγαλον;  
 ἢ ῥά γε μὴ ὅτι Χῖος; ἔοικε γάρ· ἢ ῥ' ὅτι παίκτας  
 ἠσθά τις, οὐ λίην δ', ὦ γαθέ, πλειστοβόλος;  
 ἢ τὰ μὲν οὐδὲ σύνεγγυς, ἐν ἀκρήτῳ δὲ κατέσβησ  
 Χίῳ; ναὶ δοκέω, τῶδε προσηγγίσαμεν.

### 423.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τὰν μὲν αἰὲ πολύμυθον, αἰὲ λάλον, ὦ ξένε, κίσσα  
 φάσει, τὰν δὲ μέθας σύντροφον ἄδε κύλιξ,



## BOOK VII. 421-423

### 421.—MELEAGER

*An enigmatic epitaph on himself*

THOU with the wings, what pleasure hast thou in the hunting spear and boar-skin? Who art thou, and the emblem of whose tomb? For Love I cannot call thee. What! doth Desire dwell next the dead? No! the bold boy never learnt to wail. Nor yet art thou swift-footed Cronos; on the contrary, he is as old as old can be, and thy limbs are in the bloom of youth. Then—yes, I think I am right—he beneath the earth was a sophist, and thou art the winged word for which he was famed. The double-edged attribute of Artemis<sup>1</sup> thou bearest in allusion to his laughter mixed with gravity and perhaps to the metre of his love verses. Yea, in truth, these symbols of boar-slaying point to his name-sake, Meleager, son of Oeneus. Hail, even among the dead, thou who didst fit together into one work of wisdom, Love, the Muses and the Graces.

### 422.—LEONIDAS OF TARENTUM

WHAT shall we conjecture about you, Pisistratus, when we see a Chian die carved on your tomb?<sup>2</sup> Shall we not say that you were a Chian? That seems probable. Or shall we say that you were a gamester and not a particularly lucky one, my friend? Or are we still far from the truth, and was your life's light put out by Chian wine? Yes, I think now we are near it.

### 423.—ANTIPATER OF SIDON

THE jay, stranger, will tell you I was ever a woman of many words, ever talkative, and the cup

<sup>1</sup> The hunting spear.

<sup>2</sup> The worst cast of the dice was called Chian.



GREEK ANTHOLOGY

τὰν Κρήσσαν δὲ τὰ τόξα, τὰ δ' εἴρια τὰν φιλοεργόν,  
 ἄνδεμα δ' αὖ μίτρας τὰν πολιοκρόταφον·  
 τοιάνδε σταλοῦχος ὄδ' ἔκρυφε Βιπτίδα τύμβος  
 †τιμελάχραντον νυμφιδίαν ἄλοχον.  
 ἄλλ', ὦνερ, καὶ χαῖρε, καὶ οἰχομένοισιν ἐς ἄδαν  
 τὰν αὐτὰν μύθων αὖθις ὄπαζε χάριν.

424.—ΤΟΥ ΑΥΤΟΥ

- α. Μαστεύω τί σευ Ἄγισ ἐπὶ σταλίτιδι πέτρα,  
 Λυσιδίκα, γλυπτὸν τόνδ' ἐχάραξε νόον·  
 ἀνία γὰρ καὶ κημός, ὃ τ' εὐόρنيθι Τανάγρα  
 οἰωνὸς βλαστῶν, θοῦρος ἐγερσιμάχας,  
 οὐχ ἄδεν οὐδ' ἐπέοικεν ὑπωροφίαισι γυναιξίν,  
 ἀλλὰ τὰ τ' ἠλακάτας ἔργα τά θ' ἱστοπόδων.  
 β. Τὰν μὲν ἀνεγρομέναν με ποτ' εἴρια νύκτερος ὄρνις,  
 ἀνία δ' αὐδάσει δώματος ἀνίοχον·  
 ἵππαστήρ δ' ὄδε κημὸς ἀείσεται οὐ πολύμυθον,  
 οὐ λάλον, ἀλλὰ καλᾶς ἔμπλεον ἀσυχίας. 1

425.—ΤΟΥ ΑΥΤΟΥ

Μὴ θάμβει, μάστιγα Μυροῦς ἐπὶ σάματι λεύσσω,  
 γλαῦκα, βιόν, χαροπὰν χᾶνα, θοὰν σκύλακα.  
 τόξα μὲν αὐδάσει με πανεύτονον ἀγέτιν οἴκου,  
 ἃ δὲ κύων τέκνων γνήσια καδομέναν·  
 μάστιξ δ' οὐκ ὀλοάν, ξένε, δεσπότην, οὐδ' ἀγέρωχον  
 δμωσί, κολάστειραν δ' ἔνδικον ἀμπλακίας·  
 χὰν δὲ δόμων φυλακᾶς μελεδήμονα· τὰν δ' ἄ<ρ'  
 ἄγρυπνον>  
 γλαυῆξ ἄδε γλαυκᾶς Παλλάδος ἀμφίπολον.  
 τριοῖσδ' ἀμφ' ἔργοισιν ἐγάθειον· ἔνθεν ὄμευνος  
 τοιάδ' ἐμᾶ στάλα σύμβουλα τεύξε Βίτων·





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## GREEK ANTHOLOGY

### 426.—ΤΟΥ ΑΥΤΟΥ

- α. Εἶπέ, λέων, φθιμένοιο· τίνος τάφον ἀμφιβέβηκας,  
 βουφάγε; τίς τᾶς σᾶς ἄξιος ἦν ἀρετᾶς;
- β. Τίος Θευδώροιο Τελευτίας, ὃς μέγα πάντων  
 φέρτερος ἦν, θηρῶν ὅσσον ἐγὼ κέκριμαι.  
 οὐχὶ μάταν ἔστακα, φέρω δέ τι σύμβολον ἀλκᾶς ὃ  
 ἀνέρος· ἦν γὰρ δὴ δυσμενέεσσι λέων.

### 427.—ΤΟΥ ΑΥΤΟΥ

- Ἄσταλα, φέρ' ἴδω, τίν' ἔχει νέκυν. ἀλλὰ δέδορκα  
 γράμμα μὲν οὐδέν πω τμαθὲν ὑπερθε λίθου,  
 ἐννέα δ' ἀστραγάλους πεπτηότας· ὧν πίσυρες μὲν  
 πρᾶτοι Ἀλεξάνδρου μαρτυρέουσι βόλον,  
 οἱ δὲ τὸ τᾶς νεότατος ἐφήλικος ἄνθος, Ἐφηβον, 5  
 εἷς δ' ὃ γε μανύει Χῖον ἀφαιρότερον.  
 ἦ ῥα τόδ' ἀγγέλλουτι, καὶ ὃ σκάπτροισι μεγαυχῆς  
 χῶ θάλλων ἦβα τέρμα τὸ μηδὲν ἔχει;  
 ἦ τὸ μὲν οὐ· δοκέω δὲ ποτὶ σκοπὸν ἰθὺν ἐλάσσειν 10  
 ἰόν, Κρηταιεὺς ὡς τις οἰστοβόλος.  
 ἦς ὃ θανὼν Χῖος μὲν, Ἀλεξάνδρου δὲ λελογχῶς  
 οὔνομ', ἐφηβαίῃ δ' ὤλετ' ἐν ἀλικία.  
 ὡς εὖ τὸν φθίμενον νέον ἄκριτα καὶ τὸ κυβευθὲν  
 πνεῦμα δι' ἀφθέγκτων εἶπέ τις ἀστραγάλων.

### 428.—ΜΕΛΕΑΓΡΟΥ

Εἰς Ἀντίπατρον τὸν Σιδώνιον

- Ἄσταλα, σύνθημα τί σοι γοργωπὸς ἀλέκτωρ  
 ἔστα, καλλαῖνα σκαπτοφόρος πτέρυγι,  
 ποσσὶν ὑφαρπάζων Νίκας κλάδου; ἄκρα δ' ἐπ' αὐτᾶς  
 βαθμῖδος προπεσῶν κέκλιται ἀστράγαλος.



## BOOK VII. 426-428

### 426.—BY THE SAME

*A.* “TELL, lion, thou slayer of kine, on whose tomb thou standest there and who was worthy of thy valour.” *B.* “Teleutias, the son of Theodorus, who was far the most valiant of men, as I am judged to be of beasts. Not in vain stand I here, but I emblem the prowess of the man, for he was indeed a lion to his enemies.”

### 427.—BY THE SAME

COME let us see who lies under this stone. But I see no inscription cut on it, only nine cast dice, of which the first four represent the throw called Alexander, the next four that called Ephebus—the bloom of youthful maturity—and the one the more unlucky throw called Chian. Is their message this, that both the proud sceptred potentate and the young man in his flower end in nothing, or is that not so?—I think now like a Cretan archer I shall shoot straight at the mark. The dead man was a Chian, his name was Alexander and he died in youth. How well one told through dumb dice of the young man dead by ill-chance and the life staked and lost!

### 428.—MELEAGER

#### *On Antipater of Sidon*

TELL me, thou stone, why does this bright-eyed cock stand on thee as an emblem, bearing a sceptre in his lusted wing and seizing in his claws the branch of victory, while cast at the very edge of the



GREEK ANTHOLOGY

ἦ ῥά γε νικάεντα μάχα σκαπτοῦχον ἄνακτα  
 κρύπτεις; ἀλλὰ τί σοι παίγνιον ἀστράγαλος;  
 πρὸς δέ, τί λιτὸς ὁ τύμβος; ἐπιπρέπει ἀνδρὶ πενι-  
 χρῶ,

ὄρνιθος κλαγγαῖς νυκτὸς ἀνεγρομένῳ.  
 οὐ δοκέω· σκᾶπτρον γὰρ ἀναίνεται. ἀλλὰ σὺ κεύθεις  
 ἀθλοφόρον, νίκαν ποσσὶν ἀειράμενον. 10

οὐ ψαύω καὶ τῆδε· τί γὰρ ταχὺς εἶκελος ἀνὴρ  
 ἀστραγάλῳ; νῦν δὴ τῶτρεκὲς ἐφρασάμαν  
 φοῖνιξ οὐ νίκαν ἐνέπει, πάτραν δὲ μεγαυχῆ  
 ματέρα Φοινίκων, τὰν πολύπαιδα Τύρον·  
 ὄρνις δ', ὅττι γεγωνὸς ἀνὴρ, καί που περὶ Κυπριν 15  
 πρᾶτος κῆν Μούσαις ποικίλος ὑμνοθέτας.

σκᾶπτρα δ' ἔχει σύνθημα λόγου· θνάσκειν δὲ  
 πεσόντα

οἰνοβρεχῆ, προπετῆς ἐννέπει ἀστράγαλος.  
 καὶ δὴ σύμβολα ταῦτα· τὸ δ' οὔνομα πέτρος αἰίδει,  
 Ἄντίπατρον, προγόνων φύντ' ἀπ' ἐρισθενέων. 20

429.—ΑΛΚΑΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Δίζημαι κατὰ θυμὸν ὄτου χάριν ἅ παροδίτις  
 δισσάκι φῖ μῶνον γράμμα λέλογχε πέτρος,  
 λαοτύποις σμίλαις κεκολαμμένον. ἄρα γυναικὶ  
 τᾶ χθονὶ κευθομένα Χιλιὰς ἦν ὄνομα;  
 τοῦτο γὰρ ἀγγέλλει κορυφούμενος εἰς ἓν ἀριθμός. 5

ἦ τὸ μὲν εἰς ὀρθὰν ἀτραπὸν οὐκ ἔμολεν,  
 ἅ δ' οἰκτρὸν ναίουσα τόδ' ἠρίον ἔπλετο Φιδίς;  
 νῦν σφιγγὸς γρίφους Οἰδίπος ἐφρασάμην.  
 αἰνετὸς οὐκ δισσοῖο καμῶν αἴνιγμα τύποιό,  
 φέγγος μὲν ξυνετοῖς, ἀξυνέτοις δ' ἔρεβος 10





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GREEK ANTHOLOGY

430.—ΔΙΟΣΚΟΡΙΔΟΥ

Τίς τὰ νεοσκύλευτα ποτὶ δρυὶ τᾶδε καθᾶψεν  
 ἔντεα; τῷ πέλτα Δωρὶς ἀναγράφεται;  
 πλάθει γὰρ Θυρεᾶτις ὑφ' αἵματος ἄδε λοχιτᾶν,  
 χᾶμες ἀπ' Ἀργείων τοὶ δύο λειπόμεθα.  
 πάντα νέκυν μᾶστευε δεδουπότα, μή τις, ἔτ' ἔμπνους 5  
 λειπόμενος, Σπάρτα κῦδος ἔλαμψε νόθον.  
 ἴσχε βάσιν. νίκα γὰρ ἐπ' ἀσπίδος ὦδε Λακῶνων  
 φωνεῖται θρόμβοις αἵματος Ὀθρυάδα,  
 χῶ τόδε μοχθήσας σπαίρει πέλας. ἅ πρόπατορ Ζεῦ,  
 στύξον ἀνικάτω σύμβολα φυλόπιδος. 10

431.—ΑΔΗΛΟΝ, οἱ δὲ ΣΙΜΩΝΙΔΟΥ

Οἶδε τριηκόσιοι, Σπάρτα πατρί, τοῖς συναρίθμοις  
 Ἴναχίδαίς Θυρεᾶν ἀμφὶ μαχεσσάμενοι,  
 αὐχένας οὐ στρέψαντες, ὅπα ποδὸς ἴχνια πρᾶτον  
 ἀρμόσαμεν, ταῦτα καὶ λίπομεν βιοτάν.  
 ἄρσενι δ' Ὀθρυάδαο φόνῳ κεκαλυμμένον ὄπλον 5  
 καρύσσει. “Θυρέα, Ζεῦ, Λακεδαιμονίων.”  
 αἱ δέ τις Ἀργείων ἔφυγεν μόρον, ἧς ἀπ' Ἀδράστου.  
 Σπάρτα δ' οὐ τὸ θανεῖν, ἀλλὰ φυγεῖν θάνατος.

432.—ΔΑΜΑΓΗΤΟΥ

ᾠ Λακεδαιμόνιοι, τὸν ἀρήϊον ὕμνιν ὁ τύμβος  
 Γύλλιν ὑπὲρ Θυρέας οὗτος ἔχει φθίμενον,  
 ἄνδρας ὃς Ἀργείων τρεῖς ἔκτανε, καὶ τόδ' ἔειπεν·  
 “Τεθναίην Σπάρτας ἄξια μησάμενος.”

<sup>1</sup> This refers to the celebrated fight at Thyraeae between three hundred Argives and as many Spartans. Two Argives survived at the end, who, thinking all the Spartans dead, went off to announce the victory; but the Spartan Othryadas



430.—DIOSCORIDES

Who hung the newly-stripped arms on this oak? By whom is the Dorian shield inscribed? For this land of Thyrea is soaked with the blood of champions and we are the only two left of the Argives. Seek out every fallen corpse, lest any left alive illuminate Sparta in spurious glory. Nay! stay thy steps, for here on the shield the victory of the Spartans is announced by the clots of Othryadas' blood, and he who wrought this still gasps hard by. O Zeus our ancestor, look with loathing on those tokens of a victory that was not won.<sup>1</sup>

431.—ANONYMOUS, SOME SAY BY SIMONIDES

WE the three hundred, O Spartan fatherland, fighting for Thyrea with as many Argives, never turning our necks, died there where we first planted our feet. The shield, covered with the brave blood of Othryadas proclaims "Thyrea, O Zeus, is the Lacedemonians'." But if any Argive escaped death he was of the race of Adrastus.<sup>2</sup> For a Spartan to fly, not to die, is death.

432.—DAMAGETUS

O SPARTANS, the tomb holds your martial Gyllis who fell for Thyrea. He killed three Argives, and exclaimed, "Let me die having wrought a deed worthy of Sparta."

remained on the field and, according at least to this epigram, the next, and No. 526, erected a trophy and inscribed it with his blood.

<sup>2</sup> The only one of the seven Argive leaders who returned from Thebes.



## GREEK ANTHOLOGY

### 433.—ΤΥΜΝΕΩ

Τὸν παραβάντα νόμους Δαμάτριον ἔκτανε μάτηρ  
 ἅ Λακεδαιμονία τὸν Λακεδαιμόνιον.  
 θηκτὸν δ' ἐν προβολᾷ θεμένα ξίφος, εἶπεν, ὀδόντα  
 ὄξυν ἐπιβρύκουσ', οἷα Λάκαινα γυνά·  
 “Ἐρρε κακὸν σκυλάκευμα, κακὰ μερίς, ἔρρε ποθ'  
 ἄδαν,  
 ἔρρε· τὸν οὐ Σπάρτας ἀξιον οὐδ' ἔτεκον.”

5

### 434.—ΔΙΟΣΚΟΡΙΔΟΥ

Εἰς δηῖων πέμψασα λόχους Δημαινέτη ὀκτῶ  
 παῖδας, ὑπὸ στήλῃ πάντας ἔθαπτε μιᾷ.  
 δάκρυα δ' οὐκ ἔρρηξ' ἐπὶ πένθεσιν· ἀλλὰ τόδ' εἶπεν  
 μούνον· “Ἰώ, Σπάρτα, σοὶ τέκνα ταῦτ' ἔτεκον.”

### 435.—ΝΙΚΑΝΔΡΟΥ

Εὐπυλίδας, Ἐράτων, Χαῖρις, Λύκος, Ἄγις, Ἀλέξων,  
 ἔξ Ἰφικρατίδα παῖδες, ἀπωλόμεθα  
 Μεσσάνας ὑπὸ τείχος· ὁ δ' ἔβδομος ἄμμε Γύλιππος  
 ἐν πυρὶ θεὸς μεγάλην ἦλθε φέρων σποδιάν,  
 Σπάρτα μὲν μέγα κῦδος, Ἀλεξίππα δὲ μέγ' ἄχθος 5  
 ματρί· τὸ δ' ἐν πάντων καὶ καλὸν ἐντάφιον.

### 436.—ΗΓΕΜΟΝΟΣ

Εἶποι τις παρὰ τύμβον ἰὼν ἀγέλαστος ὀδίτας  
 τοῦτ' ἔπος· “Ὀγδώκοντ' ἐνθάδε μυριάδας  
 Σπάρτας χίλιοι ἄνδρες ἐπέσχον λήματι Περσῶν,  
 καὶ θάνον ἀστρεπτεῖ· Δώριος ἅ μελέτα.”





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GREEK ANTHOLOGY

437.—ΦΑΕΝΝΟΥ

Οὐκ ἔτλας, ὦριστε Λεωνίδα, αὐτίς ἰκέσθαι  
 Εὐρώταν, χαλεπῶ σπερχόμενος πολέμῳ·  
 ἄλλ' ἐπὶ Θερμοπύλαισι τὸ Περσικὸν ἔθνος ἀμύνων  
 ἐδμάθης, πατέρων ἀζόμενος νόμιμα.

438.—ΔΑΜΑΓΗΤΟΥ

᾽Ωλεο δὴ πατέρων περὶ ληΐδα καὶ σύ, Μαχάτα,  
 δριμὺν ἐπ' Αἰτωλοῖς ἀντιφέρων πόλεμον,  
 πρωθήβας· χαλεπὸν γὰρ Ἀχαιϊκὸν ἄνδρα νοῆσαι  
 ἄλκιμον, εἰς πολιὰν ὅστις ἔμεινε τρίχα.

439.—ΘΕΟΔΩΡΙΔΑ

Οὕτω δὴ Πύλιον τὸν Ἀγήνορος, ἄκριτε Μοῖρα,  
 πρῶϊον ἐξ ἥβας ἔθρισας Αἰολέων,  
 Κῆρας ἐπισσεύσασα βίου κύνας. ὦ πόποι, ἀνὴρ  
 οἶος ἀμειδήτῳ κείται ἔλωρ Ἀΐδη.

440.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Ἦρίον, οἶον νυκτὶ καταφθιμένοιο καλύπτεις  
 ὀστέον, οἶνον, γαῖ', ἀμφέχανες κεφαλὴν,  
 πολλὸν μὲν ξανθαῖσιν ἀρεσκομένου Χαρίτεσσι,  
 πολλοῦ δ' ἐν μνήμῃ πᾶσιν Ἀριστοκράτευσ.  
 ἦδει Ἀριστοκράτης καὶ μείλιχα δημολογῆσαι, 5  
 [στρεβλὴν οὐκ ὀφρὺν ἐσθλὸς ἐφελκόμενος·  
 ἦδει καὶ Βάκχοιο παρὰ κρητῆρος ἄδηριν]  
 ἰθῦναι κείνην εὐκύλικα λαλιήν·  
 ἦδει καὶ ξείνοισι καὶ ἐνδήμοισι προσηνέα  
 ἔρδειν. γαῖ' ἐρατὴ, τοῖον ἔχεις φθίμενον. 10



437.—PHAENNUS

LEONIDAS, bravest of men, thou couldst not endure to return to the Eurotas when sore pressed by the war, but in Thermopylae resisting the Persians thou didst fall reverencing the usage of thy fathers.

438.—DAMAGETUS

IN thy first youth thou didst perish too, Machatas, grimly facing the Aetolians in the portion of thy fathers. It is hard to find a brave Achaean who hath survived till his hairs are grey.

439.—THEODORIDAS

UNDISCERNING Fate, hounding on thy pack of demons that hunt life, thus thou hast cut off from the Aeolian youth before his time Pylus the son of Agenor. Ye gods, what a man lies low, the spoil of sombre Hades!

440.—LEONIDAS OF TARENTUM

O TOMB, what a man was he, the dead whose bones thou dost hide in the night: O earth, what a head thou hast engulfed! Very pleasing was Aristocrates to the flaxen-haired Graces; much is his memory treasured by all. Aristocrates could converse sweetly, without a frown, and over the wine<sup>1</sup> he could guide well the convivial flow of talk; and well he knew how to confer kindness on compatriots and strangers. Such, beloved earth, is the dead who is thine.

<sup>1</sup> The bracketed verses which I render only summarily are supplied by Planudes and probably not genuine.



## GREEK ANTHOLOGY

### 441.—ΑΡΧΙΛΟΧΟΥ

Ἵψηλοὺς Μεγάτιμον Ἀριστοφώντά τε Νάξου  
κίονας, ὦ μεγάλη γαῖ', ὑπένερθεν ἔχεις.

### 442.—ΣΙΜΩΝΙΔΟΥ

Εὐθυμάχων ἀνδρῶν μνησώμεθα, τῶν ὄδε τύμβος,  
οἷ θάνον εὐμηλον ῥυόμενοι Τεγέαν,  
αἰχμηταὶ πρὸ πόλης, ἵνα σφίσι μὴ καθέληται  
Ἑλλὰς ἀποφθιμένου κρατὸς ἐλευθερίαν.

### 443.—ΤΟΥ ΑΥΤΟΥ

Τῶνδε ποτὲ στέρνοισι ταυυγλώχινας οἷστοὺς  
λοῦσεν φοινίσσα θοῦρος Ἄρης ψακάδι.  
ἀντὶ δ' ἀκοντοδόκων ἀνδρῶν μνημεῖα θανόντων.  
ἄψυχ' ἐμψύχων, ἄδε κέκευθε κόνις.

### 444.—ΘΕΑΙΤΗΤΟΥ

Χείματος οἰνωθέντα τὸν Ἀνταγόρεω μέγαν οἶκον  
ἐκ νυκτῶν ἔλαθεν πῦρ ὑπονειμάμενον·  
ὀγδώκοντα δ' ἀριθμὸν ἐλεύθεροι ἄμμιγα δούλοις  
τῆς ἐχθρῆς ταύτης πυρκαϊῆς ἔτυχον.  
οὐκ εἶχον διελεῖν προσκηδέες ὀστέα χωρίς·  
ξυνή δ' ἦν κάλπις, ξυνὰ δὲ τὰ κτέρεα·  
εἷς καὶ τύμβος ἀνέστη· ἀτὰρ τὸν ἕκαστον ἐκείνων  
οἶδε καὶ ἐν τέφρῃ ῥηϊδίως Ἀΐδης.

### 445.—ΠΕΡΣΟΥ ΘΗΒΑΙΟΥ

Μαντιάδας, ὦ ξεῖνε, καὶ Εὐστρατος, υἱὲς Ἐχέλλου.  
Δυμαῖοι, κραναῆ κείμεθ' ἐνὶ ξυλόχῳ,  
ἄγραυλοι γενεῆθεν ὀροϊτύποι. οἱ δ' ἐπὶ τύμβῳ,  
μανυταὶ τέχνας, δουροτόμοι πελέκεις.





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## GREEK ANTHOLOGY

### 446.—ΗΓΗΣΙΠΠΟΥ

Ἐρμιονεὺς ὁ ξεῖνος, ἐν ἄλλοδαπῶν δὲ τέθραπται,  
Ζωΐλος, Ἀργείαν γαῖαν ἐφεσσάμενος,  
ἂν ἐπὶ οἱ βαθύκολπος ἀμάσατο δάκρυσι νύμφα  
λειβομένα, παῖδές τ' εἰς χροῖα κειράμενοι.

### 447.—ΚΑΛΛΙΜΑΧΟΥ

Σύντομος ἦν ὁ ξεῖνος· ὁ καὶ στίχος· οὐ μακρὰ λέξω·  
“Θῆρις Ἀρισταίου, Κρής” ἐπ' ἐμοὶ δόλιχος.

### 448.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Πραταλίδα τὸ μνᾶμα Λυκαστίω, ἄκρον ἐρώτων  
εἰδότος, ἄκρα μάχας, ἄκρα λινοστασίας,  
ἄκρα χοροιτυπίας. χθόνιοι, <Μίνωϊ τὸν ἄνδρα>  
τοῦτον, Κρηταιεῖς Κρήτα, παρωκίσατε.

### 449.—ΑΛΛΟ

Πραταλίδα παιδεῖον Ἔρως πόθον, Ἄρτεμις ἄγραν,  
Μοῦσα χορούς, Ἄρης ἐγγυάλιξε μάχαν.  
πῶς οὐκ εὐαίων ὁ Λυκάστιος, ὃς καὶ ἔρωτι  
ἄρχε καὶ ἐν μολπᾷ, καὶ δορὶ καὶ στάλικι;

### 450.—ΔΙΟΣΚΟΡΙΔΟΥ

Τῆς Σαμῆς τὸ μνῆμα Φιλαινίδος· ἀλλὰ προσειπεῖν  
τλήθῃ με, καὶ στήλης πλησίον, ὦνερ, ἴθι.  
οὐκ εἴμ' ἢ τὰ γυναιξὶν ἀναγράψασα προσάντη  
ἔργα, καὶ Αἰσχύνην οὐ νομίσασα θεόν·



## BOOK VII. 446-450

### 446.—HEGESIPPUS

THE stranger is Zoilus of Hermione, but he lies buried in a foreign land, clothed in this Argive earth, which his deep-bosomed wife, her cheeks bedewed with tears, and his children, their hair close cut, heaped on him.

### 447.—CALLIMACHUS

THE stranger was brief; so shall the verse be. I will not tell a long story "Theris Aristaeus' son, a Cretan."—For me it is too long.

### 448.—LEONIDAS OF TARENTUM

THE tomb is that of Protalidas of Lycastus who was supreme in love, war, the chase and the dance. Ye judges of the under-world, yourselves Cretans, ye have taken the Cretan to your company.

### 449.—ANONYMOUS

LOVE gave to Protalidas success in the pursuit of his boy loves, Artemis in the chase, the Muse in the dance and Ares in war. Must we not call him blest, the Lycastian supreme in love and song, with the spear and the hunting-net!

### 450.—DIOSCORIDES

THE tomb is that of Samian Philaenis; but be not ashamed, Sir, to speak to me and to approach the stone. I am not she who wrote those works offensive to ladies, and who did not acknowledge Modesty to



## GREEK ANTHOLOGY

ἀλλὰ φιλαιδήμων, ναὶ ἐμὸν τάφον· εἰ δέ τις ἡμέας  
αἰσχύνων λαμυρὴν ἔπλασεν ἱστορίην,  
τοῦ μὲν ἀναπτύξαι χρόνος οὔνομα· τὰ μὰ δὲ λυγρὴν  
ὄστέα τερφθείη κληδὸν' ἀπωσαμένης.

### 451.—ΚΑΛΛΙΜΑΧΟΥ

Τᾶδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον  
κοιμᾶται. θνάσκειν μὴ λέγε τοὺς ἀγαθοὺς.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 36.

### 452.—ΛΕΩΝΙΔΑ

Μεμνησθ' Εὐβούλοιο σαόφρονος, ὦ παριόντες.  
πίνωμεν· κοινὸς πᾶσι λιμὴν Ἀΐδης.

### 453.—ΚΑΛΛΙΜΑΧΟΥ

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος  
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

### 454.—ΤΟΥ ΑΥΤΟΥ

Τὸν βαθὺν οἰνοπότην Ἐρασίξενον ἢ δις ἐφεξῆς  
ἀκρήτου προποθείς ᾧχετ' ἔχουσα κύλιξ.

### 455.—ΛΕΩΝΙΔΑ

Μαρωνὶς ἢ φίλοινος, ἢ πίθων σποδός,  
ἐνταῦθα κεῖται γρηῦς, ἥς ὑπὲρ τάφου  
γνωστὸν πρόκειται πᾶσιν Ἀπτικὴ κύλιξ.  
στένει δὲ καὶ γᾶς νέρθεν, οὐχ ὑπὲρ τέκνων,  
οὐδ' ἀνδρός, οὐς λέλοιπεν ἐνδεεῖς βίου·  
ἐν δ' ἀντὶ πάντων, οὔνεχ' ἢ κύλιξ κενή.





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GREEK ANTHOLOGY

456.—ΔΙΟΣΚΟΡΙΔΟΥ

Τὴν τιτθὴν Ἰέρων Σειληνίδα, τὴν, ὅτε πίνουσι  
ζωρὸν, ὑπ' οὐδεμιῆς θλιβομένην κύλικος,  
ἀγρῶν ἐντὸς ἔθηκεν, ἵν' ἡ φιλάκρητος ἐκείνη  
καὶ φθιμένη ληνῶν γείτονα τύμβον ἔχοι.

457.—ΑΡΙΣΤΩΝΟΣ

Ἀμπελὶς ἡ φιλάκρητος ἐπὶ σκήπωνος ὀδηγοῦ  
ἤδη τὸ σφαλερὸν γῆρας ἐρειδομένη,  
λαθριδίη Βάκχοιο νεοθλιβὲς ἦρ' ἀπὸ ληνοῦ  
πῶμα Κυκλωπεΐην πλησομένη κύλικα·  
πρὶν δ' ἀρύσαι μογερὰν ἔκαμεν χέρα· γραῦς δὲ  
παλαιή,  
ναῦς ἄθ' ὑποβρύχιος ζωρὸν ἔδου πέλαγος.  
Εὐτέρπη δ' ἐπὶ τύμβῳ ἀποφθιμένης θέτο σῆμα  
λαΐνον, οἰνηρῶν γείτονα θειλοπέδων.

458.—ΚΑΛΛΙΜΑΧΟΥ

Τὴν Φρυγίην Αἴσχρην, ἀγαθὸν γάλα, πᾶσιν ἐν ἐσθλοῦ  
Μίκκος καὶ ζωὴν οὔσαν ἐγηροκόμει,  
καὶ φθιμένην ἀνέθηκεν, ἐπεσσομένοισιν ὀραῖσθαι  
ἡ γρηῦς μαστῶν ὡς ἀπέχει χάριτας.

459.—ΤΟΥ ΑΥΤΟΥ

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν,  
δίζηνται Σαμίων πολλάκι θυγατέρες,  
ἠδίστην συνέριθον, αἰέλαλον· ἡ δ' ἀποβρίζει  
ἐνθάδε τὸν πάσαις ὕπνον ὀφειλόμενον.

R. Garnett, *A Chaplet from the Greek Anthology*, cv.



## BOOK VII. 456-459

### 456.—DIOSCORIDES

HERE lies Hiero's nurse Silenis, who when she began to drink untempered wine never made a grievance of being offered one cup more. He laid her to rest in his fields, that she who was so fond of wine should even dead and buried be near to vats.

### 457.—ARISTO

THE tippler Ampelis, already supporting her tottering old age on a guiding staff, was covertly abstracting from the vat the newly pressed juice of Bacchus, and about to fill a cup of Cyclopean size, but before she could draw it out her feeble hand failed her and the old woman, like a ship submerged by the waves, disappeared in the sea of wine. Euterpe erected this stone monument on her tomb near the pressing-floor of the vineyard.

### 458.—CALLIMACHUS

ON Phrygian Aeschra, his good nurse, did Miccus while she lived bestow every comfort that soothes old age, and when she died he erected her statue, that future generations may see how he rewarded the old woman for her milk.

### 459.—BY THE SAME

OFTEN do the daughters of Samos miss prattling Crethis who could sport so well, their sweetest work-mate, never silent; but she sleeps here the sleep that is the portion of all.



## GREEK ANTHOLOGY

### 460.—ΤΟΥ ΑΥΤΟΥ

Εἶχον ἀπὸ σμικρῶν ὀλίγον βίον, οὔτε τι δεινὸν  
ρέζων, οὔτ' ἀδικῶν οὐδένα. γαῖα φίλη,  
Μικύλος εἴ τι πονηρὸν ἐπήνεσα, μήτε συ κούφη  
γίνεο, μήτ' ἄλλοι δαίμονες, οἳ μ' ἔχετε.

### 461.—ΜΕΛΕΑΓΡΟΥ

Παμμῆτορ γῆ, χαῖρε· σὺ τὸν πάρος οὐ βαρὺν εἰς σέ  
Αἰσιγένην καυτὴν νῦν ἐπέχοις ἀβαρής.

### 462.—ΔΙΟΝΥΣΙΟΥ

Ἄγχιτόκου Σατύραν Ἄϊδας λάχε, Σιδονία δὲ  
κρύψε κόνις, πάτρα δ' ἐστονάχησε Τύρος.

### 463.—ΛΕΩΝΙΔΑ

Αὔτα Τιμόκλει', αὔτα Φιλώ, αὔτα Ἀριστώ,  
αὔτα Τιμαιθώ, παῖδες Ἀριστοδίκου,  
πᾶσαι ὑπ' ὠδίνος πεφονευμένοι· αἷς ἐπι τοῦτο  
σᾶμα πατὴρ στάσας κάτθαν' Ἀριστόδικος.

### 464.—ΑΝΤΙΠΑΤΡΟΥ

Ἦπου σὲ χθονίας, Ἀρετημιάς, ἐξ ἀκάτοιο  
Κωκυτοῦ θεμέναν ἵχνος ἐπ' αἴονι,  
οἰχόμενον βρέφος ἄρτι νέῳ φορέουσαν ἀγοστῶ  
ᾧκτειραν θαλεραὶ Δωρίδες εἰν αἶδα,  
πευθόμεναι τέο κῆρα· σὺ δὲ ραίνουσα παρειὰς  
δάκρυσιν, ἄγγειλας κείν' ἀνιαρὸν ἔπος·  
“ Διπλόον ὠδίνασα, φίλαι, τέκος, ἄλλο μὲν ἀνδρὶ  
Εὐφροني καλλιπόμαν, ἄλλο δ' ἄγω φθιμένοις.”





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GREEK ANTHOLOGY

465.—ΗΡΑΚΛΕΙΤΟΥ

Ἄ κόνις ἀρτίσκαπτος, ἐπὶ στάλας δὲ μετώπων  
 σείονται φύλλων ἡμιθαλεῖς στέφανοι .  
 γράμμα διακρίναντες, ὄδοιπόρε, πέτρον ἴδωμεν,  
 λευρὰ περιστέλλειν ὅστέα φατὶ τίνος.—  
 “Ξεῖν’, Ἀρετημιάς εἰμι· πάτρα Κνίδος· Εὐφρονος  
 ἦλθον  
 εἰς λέχος· ὠδίνων οὐκ ἄμορος γενόμαν·  
 δισσὰ δ’ ὁμοῦ τίκτουσα, τὸ μὲν λίπον ἀνδρὶ ποδηγὸν  
 γήρως· ὃν δ’ ἀπάγω μναμόσυνον πόσιος.”

466.—ΛΕΩΝΙΔΑ

Ἄ δεῖλ’ Ἀντίκλεις, δειλὴ δ’ ἐγὼ ἢ τὸν ἐν ἧβης  
 ἀκμῇ καὶ μούνον παῖδα πυρωσαμένη,  
 ὀκτωκαιδεκέτης ὃς ἀπώλεο, τέκνον· ἐγὼ δὲ  
 ὀρφάνιον κλαίω γῆρας ὀδυρομένη.  
 βαίην εἰς Ἄϊδος σκιερὸν δόμον· οὔτε μοι ἦως  
 ἠδεῖ’ οὔτ’ ἀκτὶς ὠκέος ἡελίου.  
 Ἄ δεῖλ’ Ἀντίκλεις, μεμορημένε, πένθεος εἴης  
 ἰητήρ, ζωῆς ἔκ με κομισσάμενος.

467.—ΑΝΤΙΠΑΤΡΟΥ

Τοῦτό τοι, Ἀρτεμίδωρε, τεῶ ἐπὶ σάματι μάτηρ  
 ἴαχε, δωδεκέτη σὸν γούωσα μόρον·  
 “ὦλετ’ ἐμᾶς ὠδίνος ὃ πᾶς πόνος εἰς σποδὸν εἰς πῦρ,  
 ὦλεθ’ ὃ παμμέλεος γειναμένου κάματος·  
 ὦλετο χὰ ποθινὰ τέρψις σέθεν· ἐς γὰρ ἀκαμπτον, 5  
 ἐς τὸν ἀνόστητον χῶρον ἔβης ἐνέρων·  
 οὐδ’ ἐς ἐφηβείαν ἦλθες, τέκος· ἀντὶ δὲ σείο  
 στάλα καὶ κωφὰ λείπεται ἄμμι κόνις.”



## BOOK VII. 465-467

### 465.—HERACLITUS

THE earth is newly dug and on the faces of the tomb-stone wave the half-withered garlands of leaves. Let us decipher the letters, wayfarer, and learn whose smooth bones the stone says it covers. "Stranger, I am Aretemias, my country Cnidus. I was the wife of Euphro and I did not escape travail, but bringing forth twins, I left one child to guide my husband's steps in his old age, and I took the other with me to remind me of him."

### 466.—LEONIDAS OF TARENTUM

O UNHAPPY Anticles, and I most unhappy who have laid on the pyre my only son in the bloom of his youth! At eighteen didst thou perish, my child, and I weep and bewail my old age bereft of thee. Would I could go to the shadowy house of Hades! Nor dawn nor the rays of the swift sun are sweet to me. Unhappy Anticles, gone to thy doom, be thou healer of my mourning by taking me away from life to thee.

### 467.—ANTIPATER OF SIDON

THIS is the lament thy mother, Artemidorus, uttered over thy tomb, bewailing thy death at twelve years of age. "All the fruit of my travail hath perished in fire and ashes, it hath perished all thy miserable father's toil for thee, and it hath perished all the winsome delight of thee; for thou art gone to the land of the departed, from which there is no turning back or home-coming. Nor didst thou reach thy prime, my child, and in thy stead naught is left us but thy grave-stone and dumb dust."



## GREEK ANTHOLOGY

### 468.—ΜΕΛΕΑΓΡΟΥ

Οἰκτρότατον μάτηρ σε, Χαρίζενε, δῶρον ἐς ἄδαν,  
 ὀκτωκαιδεκέταν ἐστόλισεν χλαμύδι.  
 ἦ γὰρ δὴ καὶ πέτρος ἀνέστενεν<sup>1</sup> ἀνίκ' ἀπ' οἴκων  
 ἄλικες οἰμωγᾶ σὸν νέκυν ἠχθοφόρευν.  
 πένθος δ' οὐχ ὑμέναιον ἀνωρύοντο γουῆες·  
 αἰαῖ, τὰς μαστῶν ψευδομένας χάριτας,  
 καὶ κενεὰς ὠδῖνας· ἰὼ κακοπάρθενε Μοῖρα,  
 στεῖρα γονᾶς στοργὰν ἔπτυσας εἰς ἀνέμους.  
 τοῖς μὲν ὀμιλήσασι ποθεῖν πάρα, τοῖς δὲ τοκεῦσι  
 πενθεῖν, οἷς δ' ἀγνώσ' πευθομένοις ἔλεεῖν.

W. G. Headlam, *Fifty Poems of Meleager*, xxxiv.

### 469.—ΧΑΙΡΗΜΟΝΟΣ

Εὐβουλον τέκνωσεν Ἀθηναγόρης περὶ πάντων  
 ἦσσονα μὲν μοίρα, κρέσσονα δ' εὐλογία.

### 470.—ΜΕΛΕΑΓΡΟΥ

- α. Εἶπον ἀνειρομένῳ τίς καὶ τίνος ἐσσί. β. Φίλαυλος  
 Εὐκρατίδew. α. Ποδαπὸς δ' εὐχεται . . .  
 α. Ἐξησας δὲ τίνα στέργων βίον; β. Οὐ τὸν ἀρότρου  
 οὐδὲ τὸν ἐκ νηῶν, τὸν δὲ σοφοῖς ἔταρον.  
 α. Γήραι δ' ἦ νούσῳ βίον ἔλλιπες; β. Ἦλυθον  
 Ἄδαν  
 αὐτοθελεί, Κείων γευσάμενος κυλίκων.

<sup>1</sup> The short cloak worn by ephēbi.





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## GREEK ANTHOLOGY

α. Ἦ πρέσβυς; β. Καὶ κάρτα. α. Λάχοι νύ σε  
βῶλος ἐλαφρῆ  
σύμφωνον πινυτῶ σχόντα λόγῳ βίοτον.

### 471.—ΚΑΛΛΙΜΑΧΟΥ

Εἶπας “ ἦ λιε, χαῖρε ” Κλεόμβροτος ὠμβρακιώτης  
ἦλατ’ ἀφ’ ὑψηλοῦ τείχεος εἰς αἶδαν,  
ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος  
ἐν τὸ περὶ ψυχῆς γράμμ’ ἀναλεξάμενος.

### 472.—ΛΕΩΝΙΔΑ

Μυρίος ἦν, ἄνθρωπε, χρόνος προτοῦ, ἄχρι πρὸς ἧῶ  
ἦλθες, χῶ λοιπὸς μυρίος εἰς αἶδην.  
τίς μοῖρα ζωῆς ὑπολείπεται, ἢ ὅσον ὅσον  
στιγμὴ καὶ στιγμῆς εἴ τι χαμηλότερον;  
μικρὴ σευ ζωὴ τεθλιμμένη· οὐδὲ γὰρ αὐτὴ  
ἦδεῖ, ἀλλ’ ἐχθροῦ στυγνοτέρη θανάτου.  
ἐκ τοίης ὄνθρωποι ἀπηκριβωμένοι ὀστῶν  
ἀρμονίης, ἴψιστ’ ἠέρα καὶ νεφέλας·  
ῶνερ, ἴδ’ ὡς ἀχρεῖον, ἐπεὶ περὶ νήματος ἄκρον  
εὐλὴ ἀκέρκιστον λῶπος ἐφεζομένη·  
οἶον τὸ ἴψαλα, θρίον ἀπεψιλωμένον οἶον,  
πόλλον ἀραχναίου στυγνότερον σκελέτου.  
ἦοῦν ἐξ ἦοῦς ὅσον σθένος, ῶνερ, ἐρευνῶν  
εἴης ἐν λιτῇ κεκλιμένος βιοτῇ·  
αἰὲν τοῦτο νόῳ μεμνημένος ἄχρισ ὀμιλῆς  
ζωοῖς, ἐξ οἴης ἠρμόνισαι καλάμης.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 30 (part only).



old?" *B.* "Yea, very old." *A.* "May the earth that rests on thee be light, for the life thou didst lead was in accordance with wisdom and reason."

471.—CALLIMACHUS

CLEOMBROTUS the Ambracian saying, "Farewell, O Sun," leapt from a high wall to Hades, not that he saw any evil worthy of death, but that he had read one treatise of Plato, that on the soul.

472.—LEONIDAS OF TARENTUM

O MAN, infinite was the time ere thou eamest to the light, and infinite will be the time to come in Hades. What is the portion of life that remains to thee, but a pin-prick, or if there be aught tinier than a pin-prick? A little life and a sorrowful is thine; for even that little is not sweet, but more odious than death the enemy. Men built as ye are, of such a frame of bones, do ye lift yourselves up to the air and the clouds? See, man, how little use it is; for at the end of the thread<sup>1</sup> a worm seated on the loosely woven vesture<sup>2</sup> reduces it to a thing like a skeleton leaf, a thing more loathly than a cobweb. Enquire of thyself at the dawn of every day, O man, what thy strength is and learn to lie low, content with a simple life; ever remembering in thy heart, as long as thou dwellest among the living, from what stalks of straw thou art pieced together.<sup>3</sup>

<sup>1</sup> *i.e.* of life.

<sup>2</sup> The flesh.

<sup>3</sup> The epigram was doubtless written under a figure of a skeleton. Lines 11, 12 are corrupt and the sense uncertain.



## GREEK ANTHOLOGY

### 472B.—ΤΟΥ ΑΥΤΟΥ

Χειμέριον ζωὴν ὑπαλεύεο, νεῖο δ' ἔς ὄρμον,  
ὡς κῆγὼ Φεΐδων ὁ Κρίτου εἰς αἴδην.

### 473.—ΑΡΙΣΤΟΔΙΚΟΥ

Δαμὼ καὶ Μάθυμνα τὸν ἐν τριετηρίσιν Ἡρας  
Εὐφρονα λυσσατὰν ὡς ἐπύθοντο νέκυν,  
ζωὰν ἀρνήσαντο, ταυυπλέκτων δ' ἀπὸ μιτρᾶν  
χερσὶ δεραιούχους ἐκρεμάσαντο βρόχους.

### 474.—ΑΔΗΛΟΝ

Εἰς ὅδε Νικάνδρου τέκνων τάφος· ἐν φάος ἀεὺς  
ἄνυσσε τὰν ἱερὰν Λυσιδίκας γενεάν.

### 475.—ΔΙΟΤΙΜΟΥ

Νυμφίον Εὐαγόρην ποτὶ πενθερὸν ἢ Πολυαίνου  
Σκυλλίς ἀν' εὐρείας ἦλθε βοῶσα πύλας,  
παῖδα τὸν Ἡγεμάχειον ἐφέστιον· οὐδ' ἄρ' ἐκείνη  
χήρη πατρώους αὐθις ἐσῆλθε δόμους,  
δαιμονίη· τριτάτῳ δὲ κατέφθιτο μηνὶ δυσαίων 5  
οὐλομένη ψυχῆς δύσφρονι τηκεδόνι.  
τοῦτο δ' ἐπ' ἀμφοτέροισι πολύκλαυτον φιλότητος  
ἔστηκεν λείῃ μνήμα παρὰ τριόδῳ.

### 476.—ΜΕΛΕΑΓΡΟΥ

Δάκρυά σοι καὶ νέρθε διὰ χθονός, Ἡλιοδώρα,  
δωροῦμαι, στοργᾶς λείψανον, εἰς αἴδαν,  
δάκρυα δυσδάκρυτα· πολυκλαύτῳ δ' ἐπὶ τύμβῳ  
σπένδω μνήμα πόθων, μνήμα φιλοφροσύνας.





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## GREEK ANTHOLOGY

οἰκτρὰ γὰρ οἰκτρὰ φίλαν σε καὶ ἐν φθιμένοις  
 Μελέαγρος 5  
 αἰάζω, κενεὰν εἰς Ἀχέροντα χάριν.  
 αἰαῖ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλος; ἄρπασεν Ἄδας,  
 ἄρπασεν ἄκμαῖον δ' ἄνθος ἔφυρε κόνις.  
 ἀλλὰ σε γουνοῦμαι, Γᾶ παντρόφε, τὰν πανόδυρτον  
 ἠρέμα σοῖς κόλποις, μάτερ, ἐναγκάλισαι. 10

H. C. Beeching, *In a Garden*, p. 99; A. Lang, *Grass of Parnassus*, ed. 2, p. 189; J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 76.

### 477.—ΤΥΜΝΕΩ

Μή σοι τοῦτο, Φιλαινί, λίην ἐπικάρδιον ἔστω,  
 εἰ μὴ πρὸς Νείλῳ γῆς μορίης ἔτυχες,  
 ἀλλὰ σ' Ἐλευθέρνης ὅδ' ἔχει τάφος· ἔστι γὰρ ἴση  
 πάντοθεν εἰς αἴδην ἐρχομένοισιν ὁδός.

### 478.—ΛΕΩΝΙΔΟΥ

Τις ποτ' ἄρ' εἶ; τίνος ἄρα παρὰ τρίβον ὀστέα ταῦτα  
 πλήμον' ἐν ἡμιφαεῖ λάρνακι γυμνὰ μένει;  
 μνήμα δὲ καὶ τάφος αἰὲν ἀμαξέοντος ὀδίτεω  
 ἄξονι καὶ τροχιῇ λιτὰ παραξέεται.  
 ἤδη σου καὶ πλευρὰ παρατρίψουσιν ἄμαξαι, 5  
 σχέτλιε, σοὶ δ' οὐδείς οὐδ' ἐπὶ δάκρυ βαλεῖ.

### 479.—ΘΕΟΔΩΡΙΔΑ

Πέτρος ἐγὼ τὸ πάλαι γυρὴ καὶ ἄτριπτος ἐπιβλήης  
 τὴν Ἡρακλείτου ἔνδον ἔχω κεφαλὴν·  
 αἰὼν μ' ἔτριψεν κροκάλαις ἴσον· ἐν γὰρ ἀμάξῃ  
 παμφόρῳ αἰζηῶν εἰνοδίῃ τέταμαι.  
 ἀγγέλλω δὲ βροτοῖσι, καὶ ἄστηλός περ εἶουσα, 5  
 θεῖον ὑλακτητὴν δήμου ἔχουσα κύνα.



## BOOK VII. 476-479

Piteously, piteously doth Meleager lament for thee who art still dear to him in death, paying a vain tribute to Acheron. Alas! Alas! Where is my beautiful one, my heart's desire? Death has taken her, has taken her, and the flower in full bloom is defiled by the dust. But Earth my mother, nurturer of all, I beseech thee, clasp her gently to thy bosom, her whom all bewail.

### 477.—TYMNES

LET not this, Philaenis, weigh on thy heart, that the earth in which it was thy fate to lie is not beside the Nile, but that thou art laid in this tomb at Eleutherna. From no matter where the road is the same to Hades.

### 478.—LEONIDAS OF TARENTUM

Who ever canst thou be? Whose poor bones are these that remain exposed beside the road in a coffin half open to the light, the mean tomb and monument ever scraped by the axle and wheel of the traveller's coach? Soon the carriages will crush thy ribs, poor wretch, and none to shed a tear for thee.

### 479.—THEODORIDES

I, THE stone coffin that contain the head of Heraclitus, was once a rounded and unworn cylinder, but Time has worn me like the shingle, for I lie in the road, the highway for all sorts and conditions of men. I announce to mortals, although I have no stele, that I hold the divine dog who used to bark at the commons.



## GREEK ANTHOLOGY

### 480.—ΛΕΩΝΙΔΑ

Ἦδη μευ τέτριπται ὑπεκκεκαλυμμένον ὄστεῦν  
 ἄρμονίη τ', ὦνερ, πλάξ ἐπικεκλιμένη·  
 ἤδη καὶ σκώληκες ὑπέκ σοροῦ αὐγάζονται  
 ἡμετέρης· τί πλέον γῆν ἐπιεννύμεθα;  
 ἦ γὰρ τὴν οὔπω πρὶν ἰτὴν ὁδὸν ἐτμήξαντο  
 ἄνθρωποι, κατ' ἐμῆς νισσόμενοι κεφαλῆς.  
 ἰλλὰ πρὸς ἐγγαίων, Ἄιδωνέος Ἑρμεία τε  
 καὶ Νυκτός, ταύτης ἐκτὸς ἴτ' ἀτραπιτοῦ.

5

### 481.—ΦΙΛΗΤΑ ΣΑΜΙΟΥ

Ἀστάλα βαρύθουσα λέγει τάδε· “Τὰν μινύωρον,  
 τὰν μικκὰν Ἄϊδας ἄρπασε Θειοδόταν.”  
 χᾱ μικκὰ τάδε πατρὶ λέγει πάλιν· “Ἰσχεο λύπας,  
 Θειόδοτε· θνατοὶ πολλάκι δυστυχέες.”

### 482.—ΑΔΗΛΟΝ

Οὔπω τοι πλόκαμοι τετμημένοι, οὐδὲ σελάνας  
 τοὶ τριετείς μηνῶν ἀνιοχεῦντο δρόμοι,  
 Κλεύδικε, Νικασὶς ὅτε σὰν περὶ λάρνακα μάτηρ,  
 τλῆμον, ἐπ' αἰακτᾶ πόλλ' ἐβόα στεφάνα,  
 καὶ γενέτας Περικλείτος· ἐπ' ἀγνώτῳ δ' Ἀχέροντι  
 ἤβάσεις ἤβαν, Κλεύδικ', ἀνοστοτάταν.

5

### 483.—ΑΔΗΛΟΝ

Ἄϊδη ἀλλιτάνευτε καὶ ἄτροπε, τίπτε τοι οὔτω  
 Κάλλαισχρον ζωᾶς νήπιον ὠρφάνισας;  
 ἔσται μὰν ὅ γε παῖς ἐν δώμασι Φερσεφονείοις  
 παίγνιον· ἀλλ' οἴκοι λυγρὰ λέλοιπε πάθη.





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GREEK ANTHOLOGY

484.—ΔΙΟΣΚΟΡΙΔΟΥ

Πέντε κόρας καὶ πέντε Βιὼ Διδύμωνι τεκοῦσα  
 ἄρσενας, οὐδὲ μιᾶς οὐδ' ἐνὸς ὠνάσατο·  
 ἢ μέγ' ἀρίστη ἐοῦσα καὶ εὐτεκνος οὐχ ὑπὸ παίδων,  
 ὀθνεΐαις δ' ἐτάφη χερσὶ θανοῦσα Βιώ.

485.—ΤΟΥ ΑΥΤΟΥ

Βάλλεθ' ὑπὲρ τύμβου πολιά κρίνα, καὶ τὰ συνήθη  
 τύμπαν' ἐπὶ στήλη ῥήσσειτ' Ἀλεξιμένους,  
 καὶ περιδινήσασθε μακρῆς ἀνελίγματα χαίτης  
 Στρυμονίην ἄφετοι Θυιάδες ἀμφὶ πόλιν,  
 ἢ γλυκερὰ πνεύσαντος ἐφ' ὑμετέροισιν ἱάδ' ἀπταῖς 5  
 πολλάκι πρὸς μαλακοῦς τοῦδ' ἐχόρευε νόμους.

486.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Πολλάκι τῶδ' ὀλοφυδνὰ κόρας ἐπὶ σάματι Κλείνα  
 μάτηρ ὠκύμορον παῖδ' ἐβόασε φίλαν,  
 ψυχὰν ἀγκαλέουσα Φιλαινίδος, ἃ πρὸ γάμοιο  
 χλωρὸν ὑπὲρ ποταμοῦ χεῦμ' Ἀχέροντος ἔβα.

487.—ΠΕΡΣΟΥ ΜΑΚΕΔΟΝΟΣ

᾽Ωλεο δὴ πρὸ γάμοιο, Φιλαίνιον, οὐδέ σε μάτηρ  
 Πυθιάς ὠραίους ἤγαγεν εἰς θαλάμους  
 νυμφίου· ἀλλ' ἐλεεινὰ καταδρύψασα παρειὰς  
 τεσσαρακαίδεκέτιν τῶδ' ἐκάλυψε τάφῳ.

488.—ΜΝΑΣΑΛΚΟΥ

Αἰαῖ Ἀριστοκράτεια, σὺ μὲν βαθὺν εἰς Ἀχέροντα  
 οἴχεται ὠραίου κεκλιμένα πρὸ γάμου·  
 ματρὶ δὲ δάκρυα σᾶ καταλείπεται, ἃ σ' ἐπὶ τύμβῳ  
 πολλάκι κεκλιμένα κωκύει ἐκ ἱκεφαλᾶς.



## BOOK VII. 484-488

### 484.—DIOSCORIDES

FIVE daughters and five sons did Bio bear to Didymon, but she got no joy from one of either. Bio herself so excellent and a mother of such fine babes, was not buried by her children, but by strange hands

### 485.—BY THE SAME

CAST white lilies on the tomb and beat by the stele of Aleximenes the drums he used to love; whirl your long flowing locks, ye Thyiades, in freedom by the city on the Strymon, whose people often danced to the tender strains of his flute that breathed sweetly on your ——.

### 486.—ANYTE

OFTEN on this her daughter's tomb did Cleina call on her dear short-lived child in wailing tones, summoning back the soul of Philaenis, who ere her wedding passed across the pale stream of Acheron.

### 487.—PERSES OF MACEDONIA

THOU didst die before thy marriage, Philaenion, nor did thy mother Pythias conduct thee to the chamber of the bridegroom who awaited thy prime: but wretchedly tearing her cheeks, she laid thee in this tomb at the age of fourteen.

### 488.—MNASALCAS

ALAS! Aristocrateia, thou art gone to deep Acheron, gone to rest before thy prime, before thy marriage; and naught but tears is left for thy mother, who reclining on thy tomb often bewails thee.



## GREEK ANTHOLOGY

### 489.—ΣΑΠΦΟΥΣ

Τιμάδος ἄδε κόνις, τὰν δὴ πρὸ γάμοιο θανοῦσαν  
δέξατο Φερσεφόνας κυάνεος θάλαμος,  
ἄς καὶ ἀποφθιμένας πᾶσαι νεοθᾶγι σιδάρῳ  
ἄλικες ἱμερτὰν κρατὸς ἔθεντο κόμαν.

### 490.—ΑΝΤΤΗΣ

Παρθένον Ἀντιβίαν κατοδύρομαι, ἄς ἐπὶ πολλοὶ  
νυμφίοι ἰέμενοι πατρὸς ἴκοντο δόμον,  
κάλλευς καὶ πινυτᾶτος ἀνὰ κλέος· ἀλλ' ἐπὶ παντων  
ἐλπίδας οὐλομένα Μοῖρ' ἐκύλισε πρόσω.

### 491.—ΜΝΑΣΑΛΚΟΥ

Αἰαῖ παρθενίας ὀλοόφρονος, ἄς ἄπο φαιδρὰν  
ἔκλασας ἀλικίαν, ἱμερόεσσα Κλεοῖ·  
καδδέ σ' ἀμυξάμεναι περιδάκρυες αἶδ' ἐπὶ τύμβῳ  
λᾶες Σειρήνων ἔσταμες εἰδάλιμοι.

### 492.—ΑΝΤΤΗΣ ΜΙΤΤΛΗΝΑΙΑΣ

᾽Ωχόμεθ', ὦ Μίλητε, φίλη πατρί, τῶν ἀθεμίστων  
τὰν ἄνομον Γαλατᾶν κύπριν ἀναινόμεναι,  
παρθενικαὶ τρισσαὶ πολιήτιδες, ἄς ὁ βιατὰς  
Κελτῶν εἰς ταύτην μοῖραν ἔτρεψεν Ἄρης.  
οὐ γὰρ ἐμείναμεν ἄμμα τὸ δυσσεβὲς οὐδ' Ἑμέναιον 5  
νυμφίου, ἀλλ' Ἀΐδην κηδεμόν' εὐρόμεθα.

<sup>1</sup> This seems to be on a girl who killed herself to preserve her virginity.





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GREEK ANTHOLOGY

493.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐ νόσῳ Ῥοδόπα τε καὶ ἅ γενέτειρα Βοῖσκα  
οὐδ' ὑπὸ δυσμενέων δούρατι κεκλίμεθα·  
ἀλλ' αὐταί, πάτρας ὀπὸτ' ἔφλεγεν ἄστν Κορίνθου  
γοργὸς Ἄρης, αἶδαν ἄλκιμον εἰλόμεθα.  
ἔκτανε γὰρ μάτηρ με διασφακτῆρι σιδάρῳ,  
οὐδ' ἰδίου φειδῶ δύσμορος ἔσχε βίου,  
ἄψε δ' ἐναυχενίῳ δειρὰν βρόχῳ· ἧς γὰρ ἀμείνων  
δουλοσύνας ἀμῖν πότμος ἐλευθέριος.

494.—ΑΔΕΣΠΟΤΟΝ

Ἐν πόντῳ Σώδαμος ὁ Κρής θάνεν, ᾧ φίλα, Νηρεῦ,  
δίκτυα καὶ τὸ σὸν ἦν κείνο σύννηθες ὕδωρ,  
ἰχθυβολεὺς ὁ περισσὸς ἐν ἀνδράσιν. ἀλλὰ θάλασσα  
οὐ τι διακρίνει χείματος οὐδ' ἀλιεῖς.

495.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Στυγνὸς ἐπ' Ἄρκτούρῳ ναύταις πλόος· ἐκ δὲ βορείης  
λαίλαπος Ἀσπάσιος πικρὸν ἔτευξα μόρον,  
οὐ στείχεις παρὰ τύμβον, ὀδοιπόρε· σῶμα δὲ πόντος  
ἔκρυψ' Αἰγαίῳ ραινόμενον πελάγει.  
ἠϊθέων δακρυτὸς ἅπας μόρος· ἐν δὲ θαλάσῃ  
πλείστα πολυκλαύτου κήδεα ναυτιλίας.

496.—ΣΙΜΩΝΙΔΟΥ

Ἡερίη Γεράνεια, κακὸν λέπας, ὤφελεν Ἰστρου  
τῆλε καὶ ἐκ Σκυθέων μακρὸν ὄραϊν Τάναϊν,



## BOOK VII. 493-496

### 493.—ANTIPATER OF THESSALONICA

I, RHODOPE, and my mother Boisca neither died of sickness, nor fell by the sword of the foes, but ourselves, when dreadful Ares burnt the city of Corinth our country, chose a brave death. My mother slew me with the slaughtering knife, nor did she, unhappy woman, spare her own life, but tied the noose round her neck ; for it was better than slavery to die in freedom.

### 494.—ANONYMOUS

IN the sea, Nereus, died Sodamus the Cretan who loved thy nets and was at home on these thy waters. He excelled all men in his skill as a fisher, but the sea in a storm makes no distinction between fishermen and others.

### 495.—ALCAEUS OF MESSENE

ARCTURUS' rising<sup>1</sup> is an ill season for sailors to sail at, and I, Aspasius, whose tomb thou passest, traveller, met my bitter fate by the blast of Boreas. My body, washed by the waters of the Aegaeon main, is lost at sea. Lamentable ever is the death of young men, but most mournful of all is the fate of travellers who perish in the sea.

### 496.—SIMONIDES

LOFTY Gerania,<sup>2</sup> evil cliff, would that from the far Scythian land thou didst look down on the Danube and the long course of the Tanais, and didst not

<sup>1</sup> Middle of September.    <sup>2</sup> North of the Isthmus of Corinth.



## GREEK ANTHOLOGY

μηδὲ πέλας ναίειν Σκειρωνικὸν οἶδμα θαλάσσης,  
 ἄγκεα νιφομένης ἀμφὶ Μεθουριάδος.  
 νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς· οἱ δὲ βαρεῖαν  
 ναυτιλίην κενεοὶ τῆδε βοῶσι τάφοι.

### 497.—ΔΑΜΑΓΗΤΟΥ

Καί ποτε Θυμώδης, τὰ παρ' ἐλπίδα κήδεα κλαίων,  
 παιδὶ Λύκῳ κενεὸν τοῦτον ἔχευε τάφον·  
 οὐδὲ γὰρ ὀθνείην ἔλαχεν κόνιν, ἀλλὰ τις ἀκτὴ  
 Θυνιάς ἢ νήσων Ποντιάδων τις ἔχει·  
 ἔνθ' ὄγε που πάντων κτερέων ἄτερ ὀστέα φαίνει  
 γυμνὸς ἐπ' ἀξείνου κείμενος αἰγιαλοῦ.

### 498.—ΑΝΤΙΠΑΤΡΟΥ

Δᾶμις ὁ Νυσαιεὺς ἔλαχ' ἄσκαφος ἔκ ποτε πόντου  
 Ἴονίου ποτὶ γᾶν ναυστολέων Πέλοπος,  
 φορτίδα μὲν καὶ πάντα νεὼς ἐπιβήτορα λαόν,  
 κύματι καὶ συρμῷ πλαζομένους ἀνέμων,  
 ἀσκηθεῖς ἐσάωσε· καθιεμένης δ' ἐπὶ πέτραις  
 ἀγκύρης, ψυχρῶν κάθθανεν ἔκ νιφάδων  
 ἡμύσας ὁ πρέσβυς. ἴδ' ὡς λιμένα γλυκὺν ἄλλοις  
 δούς, ξένε, τὸν Λήθης αὐτὸς ἔδου λιμένα.

### 499.—ΘΕΑΙΤΗΤΟΥ

Ναυτίλοι ὦ πλώοντες, ὁ Κυρηναῖος Ἄριστων  
 πάντα ὑπὲρ Ξενίου λίσσεται ὕμμε Διός,  
 εἰπεῖν πατρὶ Μένωνι, παρ' Ἰκαρίαις ὅτι πέτραις  
 κεῖται, ἐν Αἰγαίῳ θυμὸν ἀφείς πελάγει.





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500.—ΑΣΚΛΗΠΙΑΔΟΥ

᾽Ω παρ' ἐμὸν στείχων κενὸν ἠρίον, εἶπον, ὀδίτα,  
εἰς Χίον εὐτ' ἂν ἴκη, πατρὶ Μελησαγόρῃ,  
ὡς ἐμὲ μὲν καὶ νῆα καὶ ἐμπορίην κακὸς Εὐρος  
ᾔλεσεν, Εὐίππου δ' αὐτὸ λέλειπτ' ὄνομα.

501.—ΠΕΡΣΟΥ

Εὐρου χειμέριαί σε καταιγίδες ἐξεκύλισαν,  
Φίλλι, πολυκλύστῳ γυμνὸν ἐπ' ἠϊόνι,  
οἴνηρῆς Λέσβοιο παρὰ σφυρόν· αἰγίλιπος δε  
πέτρου ἀλιβρέκτῳ κείσαι ὑπὸ πρόποδι.

502.—ΝΙΚΑΙΝΕΤΟΥ

ἼΗρίον εἰμὶ Βίτωνος, ὀδοιπόρε· εἰ δὲ Τορώνην  
λείπων εἰς ταύτην ἔρχεαι Ἀμφίπολιν,  
εἰπεῖν Νικαγόρα, παίδων ὅτι τὸν μόνον αὐτῷ  
Στρυμονίης ἐρίφῳ ᾔλεσε πανδυσίῃ.

503.—ΛΕΩΝΙΔΑ

- α. Ἀρχαίης ὦ θινὸς ἐπεστηλωμένον ἄχθος,  
εἶποις ὄντιν' ἔχεις, ἢ τίνος, ἢ ποδαπόν.  
β. Φίντων' Ἐρμιονῆα Βαθυκλέος, ὃν πολὺ κῦμα  
ᾔλεσεν, Ἀρκτούρου λαίλαπι χρησάμενον.

504.—ΤΟΥ ΑΥΤΟΥ

Πάρμις ὁ Καλλιγνώτου ἐπακταῖος καλαμευτής,  
ἄκρος καὶ κίχλης καὶ σκάρου ἰχθυβολεύς,



## BOOK VII. 500-504

### 500.—ASCLEPIADES

WAYFARER who passest by my empty tomb, when thou comest to Chios tell my father Melesagoras that the evil south-easter destroyed me, my ship, and my merchandise, and naught but the name of Euippus is left.

### 501.—PERSES

THE wintry blasts of the east wind cast thee out naked, Phillis, on the surf-beaten shore beside a spur of Lesbos rich in wine, and thou liest on the sea-bathed foot of the lofty cliff.

### 502.—NICAENETUS

I AM the tomb, traveller, of Bito, and if leaving Torone thou comest to Amphipolis, tell Nicagoras that the Strymonian wind at the setting of the Kids was the death of his only son.

### 503.—LEONIDAS OF TARENTUM

A. "O stone standing a burden on the ancient beach, tell me whom thou holdest, whose son and whence." B. "Phinto the son of Bathycles of Hermione, who perished in the heavy sea, encountering the blast of Arcturus." <sup>1</sup>

### 504.—BY THE SAME

PARMIS, Callignotus' son, the shore-fisher, a first class hand at catching wrasse and scaros and the

<sup>1</sup> *i.e.* a September gale.



## GREEK ANTHOLOGY

καὶ λάβρου πέρκης δελεάρπαγος, ὅσσα τε κοίλας  
 σήραγγας πέτρας τ' ἐμβυθίους νέμεται,  
 ἄγρης ἐκ πρώτης ποτ' ἰουλίδα πετρήεσαν  
 δακνάζων, ὀλοὴν ἐξ ἄλως ἀράμενος,  
 ἔφθιτ'· ὀλισθηρὴ γὰρ ὑπ' ἐκ χερὸς αἶξασα  
 ὄχετ' ἐπὶ στεινὸν παλλομένη φάρυγα.  
 χῶ μὲν μηρίνθων καὶ δούνακος ἀγκίστρων τε  
 ἐγγυὺς ἀπὸ πνοιῆν ἦκε κυλινδόμενος,  
 νήματ' ἀναπλήσας ἐπιμοίρια· τοῦ δὲ θανόντος  
 Γρίπων ὁ γριπεὺς τοῦτον ἔχωσε τάφον.

### 505.—ΣΑΠΦΟΥΣ

Τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος  
 κύρτον καὶ κώπαν, μνᾶμα κακοζοΐας.

Sir C. A. Elton, *Specimens of the Classic Poets*, i. p. 108.

### 506.—ΛΕΩΝΙΔΑ

Κῆν γῆ καὶ πόντῳ κεκρῦμμεθα· τοῦτο περισσὸν  
 ἐκ Μοιρέων Θάρσους Χαρμίδου ἠνύσατο.  
 ἦ γὰρ ἐπ' ἀγκύρης ἔνοχον βάρος εἰς ἄλα δύνων,  
 Ἴονιὸν θ' ὑγρὸν κῦμα κατερχόμενος,  
 τὴν μὲν ἔσωσ', αὐτὸς δὲ μετὰτροπος ἐκ βυθοῦ ἔρρων  
 ἦδη καὶ ναύταις χεῖρας ὀρεγνύμενος,  
 ἐβρώθην· τοῖόν μοι ἐπ' ἄγριον εὖ μέγα κῆτος  
 ἦλθεν, ἀπέβροξεν δ' ἄχρῖς ἐπ' ὀμφαλίου.  
 χῆμισυ μὲν ναῦται, ψυχρὸν βάρος, ἐξ ἄλως ἡμῶν  
 ἦρανθ', ἡμισυ δὲ πρίστις ἀπεκλάσατο·  
 ἦόνι δ' ἐν ταύτῃ κακὰ λείψανα Θάρσους, ὦνερ,  
 ἔκρυψαν· πάτρην δ' οὐ πάλιν ἰκόμεθα.





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## GREEK ANTHOLOGY

### 507A.—ΣΙΜΩΝΙΔΟΥ

"Ανθρωπ', οὐ Κροίσου λεύσσεις τάφον, ἀλλὰ γὰρ  
ἀνδρὸς  
χερνήτεω μικρὸς τύμβος, ἐμοὶ δ' ἱκανός.

### 507B.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐπιδὼν νύμφεια λέχη κατέβην τὸν ἄφυκτον  
Γόργιππος ξανθῆς Φερσεφόνης θάλαμον.

### 508.—ΤΟΥ ΑΥΤΟΥ

Παυσανίην ἰητρὸν ἐπώνυμον, Ἀγχίτεω υἱόν,  
τόνδ', Ἀσκληπιάδην, πατρὶς ἔθαψε Γέλα,  
ὃς πλείστους κρυεραῖσι μαραινομένους ὑπὸ νούσοις  
φῶτας ἀπέστρεψεν Φερσεφόνης θαλάμων.

### 509.—ΤΟΥ ΑΥΤΟΥ

Σῆμα Θεόγνιδος εἰμὶ Σινωπέος, ᾧ μ' ἐπέθηκεν  
Γλαῦκος ἑταιρείης ἀντὶ πολυχρονίου.

### 510.—ΤΟΥ ΑΥΤΟΥ

Σῶμα μὲν ἀλλοδαπῇ κεύθει κόνις· ἐν δέ σε πόντῳ,  
Κλείσθενες, Εὐξείνῳ μοῖρ' ἔκιχεν θανάτου  
πλαζόμενον· γλυκεροῦ δὲ μελίφρονος οἴκαδε νόστου  
ἤμπλακες, οὐδ' ἴκευ Χίον ἐπ' ἀμφιρύτην.

A. Esdaile, *The Poetry Review*, Sept. 1913.

### 511.—ΤΟΥ ΑΥΤΟΥ

Σῆμα καταφθιμένοιο Μεγακλέος εὐτ' ἂν ἴδωμαι,  
οἰκτείρω σε, τάλαν Καλλία, οἷ' ἔπαθες.



BOOK VII. 507A-511

507A.—SIMONIDES

THOU seest not the grave of Croesus, but a poor labourer's tomb is this, yet sufficient for me.

507B.—BY THE SAME

I, GORGIPPUS, without having looked on the bridal bed, descended to the chamber that none may escape of fair-haired Persephone.

508.—BY THE SAME

HIS city Gela buried here Pausanias, son of Anchites, a physician of the race of Asclepius, bearing a name<sup>1</sup> expressive of his calling, who turned aside from the chambers of Persephone many men wasted by chilling disease.

509.—BY THE SAME

I AM the monument of Theognis of Sinope, erected over him by Glaucus for the sake of their long companionship.

510.—BY THE SAME

THE earth of a strange land lies on thy body, Cleisthenes, but the doom of death overtook thee wandering on the Euxine sea. Thou wast cheated of sweet, honied home-coming, nor ever didst thou return to sea-girt Chios.

511.—BY THE SAME

WHEN I look on the tomb of Megacles dead, I pity thee, poor Callias, for what thou hast suffered.

<sup>1</sup> Stiller of pain.



## GREEK ANTHOLOGY

### 512.—ΤΟΥ ΑΥΤΟΥ

Τῶνδε δι' ἀνθρώπων ἀρετὰν οὐχ ἴκετο καπνὸς  
αἰθέρα δαιομένης εὐρυχόρου Τεγέας,  
οἱ βούλοντο πόλιν μὲν ἐλευθερίᾳ τεθαλυῖαν  
παισὶ λιπεῖν, αὐτοὶ δ' ἐν προμάχοισι θανεῖν.

### 513.—ΤΟΥ ΑΥΤΟΥ

Φῆ ποτε Πρωτόμαχος, πατρὸς περὶ χεῖρας ἔχοντος,  
ἤνικ' ἀφ' ἰμερτῆν ἔπνεεν ἡλικίην·  
“ὦ Τιμηνορίδη, παιδὸς φίλου οὐ ποτε λήξεις  
οὔτ' ἀρετὴν ποθέων οὔτε σαοφροσύνην.”

### 514.—ΤΟΥ ΑΥΤΟΥ

Αἰδῶς καὶ Κλεόδημον ἐπὶ προχοῆσι Θεαίρου  
ἀενάου στονόεντ' ἤγαγεν εἰς θάνατον,  
Θρηϊκίῳ κύρσαντα λόχῳ· πατρὸς δὲ κλεεννὸν  
Διφίλου αἰχμητῆς υἱὸς ἔθηκ' ὄνομα.

### 515.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, νοῦσε βαρεῖα· τί δὴ ψυχαῖσι μεγαίρεις  
ἀνθρώπων ἐρατῇ πὰρ νεότητι μένειν ;  
ἢ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας  
ἠΐθεον, πρὶν ἰδεῖν κουριδίην ἄλοχον.

### 516.—ΤΟΥ ΑΥΤΟΥ

Οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,  
Ζεῦ Ξένι· οἱ δ' ὑπὸ γᾶν θέντες ὄναιντο βίου.





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GREEK ANTHOLOGY

517.—ΚΑΛΛΙΜΑΧΟΥ

Ἦῶοι Μελάιππον ἐθάπτομεν, ἠελίου δὲ  
 δυομένου Βασιλῶ κάτθανε παρθενικὴ  
 αὐτοχερί· ζώειν γάρ, ἀδελφεὸν ἐν πυρὶ θεῖσα,  
 οὐκ ἔτλη. δίδυμον δ' οἶκος ἐσεῖδε κακὸν  
 πατρὸς Ἀριστίπποιο· κατήφησεν δὲ Κυρήνη  
 πᾶσα, τὸν εὐτεκνον χῆρον ἰδοῦσα δόμον.

5

518.—ΤΟΥ ΑΥΤΟΥ

Ἀστακίδην τὸν Κρήτα, τὸν αἰπόλον, ἤρπασε Νύμφη  
 ἐξ ὄρεος· καὶ νῦν ἱερὸς Ἀστακίδης.  
 οὐκέτι Δικταίησιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν  
 ποιμένες, Ἀστακίδην δ' αἰὲν ἀεισόμεθα.

519.—ΤΟΥ ΑΥΤΟΥ

Δαίμονα τίς δ' εὖ οἶδε τὸν αὔριον, ἀνίκα καὶ σέ,  
 Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις,  
 τᾶ ἑτέρα κλαύσαντες ἐθάπτομεν; οὐδὲν ἐκείνου  
 εἶδε πατήρ Διοφῶν χρῆμ' ἀνιαρότερον.

520.—ΤΟΥ ΑΥΤΟΥ

Ἦν δίξῃ Τίμαρχον ἐν Ἀΐδος, ὄφρα πύθῃαι  
 ἢ τι περὶ ψυχῆς, ἢ πάλι πῶς ἔσσαι,  
 δίξεσθαι φυλῆς Πτολεμαΐδος, νίεα πατρὸς  
 Πausανίου· δήεις δ' αὐτὸν ἐν εὐσεβέων.

521.—ΤΟΥ ΑΥΤΟΥ

Κύζικον ἦν ἔλθῃς, ὀλίγος πόνος Ἴππακὸν εὐρεῖν  
 καὶ Διδύμην· ἀφανῆς οὔτι γὰρ ἡ γενεή·  
 καί σφιν ἀνιηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξαι  
 τοῦθ', ὅτι τὸν κείνων ᾧδ' ἐπέχω Κριτίην.



## BOOK VII. 517-521

### 517.—CALLIMACHUS

IT was morning when we buried Melanippus, and at sunset the maiden Basilo died by her own hand; for after laying her brother on the pyre she could not abide to live. The house of their father Aris-tippus witnessed a double woe, and all Cyrene stood with downcast eyes, seeing the home bereft of its lovely children.

### 518.—BY THE SAME

A NYMPH from the mountains carried off Astacides the Cretan goat-herd, and now Astacides is holy. No more, ye shepherds, beneath the oaks of Dicte shall we sing of Daphnis, but ever of Astacides.

### 519.—BY THE SAME

WHO knows well to-morrow's fate, when thee, Charmis, who wast yesterday in our eyes, we bewailed and buried next day. Thy father Diophon never looked upon any more grievous thing.

### 520.—BY THE SAME

IF thou wouldst seek Timarchus in Hades to enquire anything about the soul, or about how it shall be with thee hereafter, ask for Pausanias' son of the tribe Ptolemais, and it is in the abode of the pious that thou shalt find him.

### 521.—BY THE SAME

IF thou comest to Cyzicus, it will be little trouble to find Hippacus and Didyme; for the family is by no means obscure. Then give them this message, grievous indeed, but fail not to give it, that I hold their Critias.



GREEK ANTHOLOGY

522.—ΤΟΥ ΑΥΤΟΥ

Τιμονόη, τίς δ' ἐσσί; μὰ δαίμονας, οὐ σ' ἂν ἐπέγνων,  
εἰ μὴ Τιμοθέου πατρὸς ἐπῆν ὄνομα  
στήλη, καὶ Μήθυμνα τεῆ πόλις. ἦ μέγα φημὶ  
χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

523.—ΤΟΥ ΑΥΤΟΥ

Οἴτινες Ἀλείοιο παρέρπετε σᾶμα Κίμωνος  
ἴστε τὸν Ἰππαίου παῖδα παρερχόμενοι.

524.—ΤΟΥ ΑΥΤΟΥ

- α. Ἡ ῥ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται; β. Εἰ τὸν  
Ἄρίμμα  
τοῦ Κυρηναίου παῖδα λέγεις, ὑπ' ἐμοί.  
α. ὦ Χαρίδα, τί τὰ νέρθε; γ. Πολὺς σκότος.  
α. Αἱ δ' ἄνοδοι τί;  
γ. Ψεῦδος. α. Ὁ δὲ Πλούτων; γ. Μῦθος.  
α. Ἀπωλόμεθα.  
γ. Οὗτος ἐμὸς λόγος ὑμῖν ἀληθινός· εἰ δὲ τὸν ἠδὺν  
βούλει, πελλαίου βούης μέγας εἶν αἶδη.

525.—ΤΟΥ ΑΥΤΟΥ

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με  
ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.  
εἰδείης δ' ἄμφω κεν· ὁ μὲν κοτε πατρίδος ὅπλων  
ἤρξεν· ὁ δ' ἤειπεν κρέσσονα βασκανίης.  
οὐ νέμεσις· Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας  
μὴ λοξῶ πολιοῦς οὐκ ἀπέθεντο φίλους.





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## GREEK ANTHOLOGY

### 526.—ΝΙΚΑΝΔΡΟΥ ΚΟΛΟΦΩΝΙΟΥ

Ζεῦ πάτερ, Ὀθρυάδα τίνα φέρτερον ἔδρακες ἄλλον,  
ὃς μόνος ἐκ Θυρέας οὐκ ἐθέλησε μολεῖν  
πατρίδ' ἐπὶ Σπάρταν, διὰ δὲ ξίφος ἤλασε πλευρᾶν,  
δοῦλα καταγράψας σκῦλα κατ' Ἴναχιδᾶν;

### 527.—ΘΕΟΔΩΡΙΔΑ

Θεύδοτε, κηδεμόνων μέγα δάκρυον, οἷ σε θανόντα  
κώκυσαν, μέλεον πυρσὸν ἀναψάμενοι,  
αἰνόλινε, τρισάωρε· σὺ δ' ἀντὶ γάμου τε καὶ ἡβης  
κάλλιπες ἠδίστη ματρὶ γόους καὶ ἄχη.

### 528.—ΤΟΥ ΑΥΤΟΥ

Εὐρύσορον περὶ σῆμα τὸ Φαιναρέτης ποτὲ κοῦραι  
κέρσαντο ξανθοὺς Θεσσαλίδες πλοκάμους,  
πρωτοτόκον καὶ ἄποτμον ἀτυζόμεναι περὶ νύμφην·  
Λάρισσαν δὲ φίλην ἠκαχε καὶ τοκέας.

### 529.—ΤΟΥ ΑΥΤΟΥ

Τόλμα καὶ εἰς αἶδαν καὶ ἐς οὐρανὸν ἄνδρα κομίζει,  
ἃ καὶ Σωσάνδρου παῖδ' ἐπέβασε πυρᾶς,  
Δωρόθεον· Φθία γὰρ ἐλεύθερον ἡμαρ ἰάλλων  
ἐρραίσθη Σηκῶν μεσσόθι καὶ Χιμέρας.

### 530.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μούναν σὺν τέκνοις νεκυοστόλε δέξο με πορθμεῦ  
τὰν λάλον· ἀρκεῖ σοι φόρτος ὁ Ταυταλίδης·  
πληρώσει γαστήρ μία σὸν σκάφος· εἶσιδε κούρους  
καὶ κούρας, Φοίβου σκῦλα καὶ Ἀρτέμιδος.



526.—NICANDER OF COLOPHON

O FATHER Zeus, didst thou ever see a braver than Othryadas, who would not return alone from Thyrea to Sparta his country, but transfixed himself with his sword after having inscribed the trophy signifying the subjection of the Argives.<sup>1</sup>

527.—THEODORIDAS

THEODOTUS, cause of many tears to thy kinsmen, who lamented thee dead, lighting the mournful pyre, ill-fated, dead all too early, instead of joy in thy marriage and thy youth, to thy sweet mother is left but groaning and grief.

528.—BY THE SAME

THE daughters of Thessaly sheared their yellow locks at the spacious tomb of Phaenarete, distraught with grief for the luckless bride dead in her first childbed, and her dear Larissa and her parents were stricken with sorrow.

529.—BY THE SAME

DARING leads a man to Hades and to heaven; daring laid Dorotheus, Sosander's son, on the pyre; for winning freedom for Phthia he was smitten midway between Sekoi and Chimera.

530.—ANTIPATER OF THESSALONICA

*On Niobe and her children*

THOU ferry-man of the dead, receive me, who could not hold my tongue, alone with my children; a boat-load from the house of Tantalus is sufficient for thee. One womb shall fill thy boat; look on my boys and girls, the spoils of Phoebus and Artemis.

<sup>1</sup> *cp.* Nos. 430, 431.



## GREEK ANTHOLOGY

### 531.—ΤΟΥ ΑΥΤΟΥ

Αὐτά τοι, τρέσσαντι παρὰ χρέος, ὤπασεν ἄδαν,  
βαψαμένα κοίλων ἐντὸς ἄρη λαγόνων,  
μάτηρ ἅ σ' ἔτεκεν, Δαμάτριε· φᾶ δὲ σίδαρον  
παιδὸς ἐοῦ φύρδαν μεστὸν ἔχουσα φόνου,  
ἀφριόεν κοναβηδὸν ἐπιπρίουσα γένειον,  
δερκομένα λοξαῖς, οἶα Λάκαινα, κόραις·  
“Λεῖπε τὸν Εὐρώταν, ἴθι Τάρταρον· ἀνίκα δειλὰν  
οἶσθα φυγάν, τελέθεις οὔτ' ἐμὸς οὔτε Λάκων.”

### 532.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Ἐκ με γεωμορίας Ἐτεοκλέα πόντιος ἐλπίς  
εἴλκυσεν, ὀθνεΐης ἔμπορον ἐργασίης·  
νῶτα δὲ Τυρσηνῆς ἐπάτευν ἄλός· ἀλλ' ἅμα νηὶ  
πρηνιχθεὶς κείνης ὕδασιν ἐγκατέδυν,  
ἀθρόον ἐμβρίσαντος ἀήματος· οὐκ ἄρ' ἄλωās  
αὐτὸς ἐπιπνεΐει κεῖς ὀθόνας ἄνεμος.

### 533.—ΔΙΟΝΤΣΙΟΥ ΑΝΔΡΙΟΥ

Καὶ Διὶ καὶ Βρομίῳ με διάβροχον οὐ μέγ' ὀλισθεῖν,  
καὶ μόνον ἐκ δοιῶν, καὶ βροτὸν ἐκ μακάρων.

### 534.—ΑΤΤΟΜΕΔΟΝΤΟΣ ΑΙΤΩΛΟΥ

Ἀνθρωπε, ζωῆς περιφείδεο, μηδὲ παρ' ὄρην  
ναυτίλος ἴσθι· καὶ ὥς οὐ πολὺς ἀνδρὶ βίος.  
δείλαιε Κλεόνικε, σὺ δ' εἰς λιπαρὴν Θάσον ἐλθεῖν  
ἠπείγεις, Κοίλης ἔμπορος ἐκ Συρίας,  
ἔμπορος, ὦ Κλεόνικε· δύσιν δ' ὑπὸ Πλειάδος αὐτὴν εἰ  
ποντοπορῶν, αὐτῇ Πλειάδι συγκατέδυσ.

H. C. Beeching, *In a Garden*, p. 97.





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## GREEK ANTHOLOGY

### 535.—ΜΕΛΕΑΓΡΟΥ

Οὐκέθ' ὁμοῦ χιμάροισιν ἔχειν βίον, οὐκέτι ναίειν  
 ὁ τραγόπους ὀρέων Πὰν ἐθέλω κορυφάς.  
 τί γλυκύ μοι, τί ποθεινὸν ἐν οὔρεσιν; ὤλετο Δάφνις,  
 Δάφνις ὃς ἡμετέρῃ πῦρ ἔτεκε κραδίῃ.  
 ἄστνυ τόδ' οἰκῆσω· θηρῶν δέ τις ἄλλος ἐπ' ἄγρην  
 στελλέσθω. τὰ πάροιθ' οὐκέτι Πανὶ φίλα.

### 536.—ΑΛΚΑΙΟΥ [ΜΙΤΤΛΗΝΑΙΟΥ]

Οὐδὲ θανὼν ὁ πρέσβυς ἐῶ ἐπιτέτροφε τύμβῳ  
 βότρυν ἀπ' οἰνάνθης ἡμερον, ἀλλὰ βάτον,  
 καὶ πνιγόεσσαν ἄχερδον, ἀποστύφουσαν ὀδιτῶν  
 χεῖλεα καὶ δίψει καρφαλέον φάρυγα.  
 ἀλλὰ τις Ἴππώνακτος ἐπὴν παρὰ σῆμα νέηται,  
 εὐχέσθω κνώσσειν εὐμενέοντα νέκυν.

### 537.—ΦΑΝΙΟΥ [ΓΡΑΜΜΑΤΙΚΟΥ]

Ἦρίον οὐκ ἐπὶ πατρί, πολυκλαύτου δ' ἐπὶ παιδὸς  
 Λῦσις ἄχει κενεὴν τήνδ' ἀνέχωσε κόνιν,  
 οὔνομα ταρχύσας, ἐπεὶ οὐχ ὑπὸ χεῖρα τοκῆων  
 ἦλυθε δυστήνου λείψανα Μαντιθέου.

### 538.—ΑΝΤΤΗΣ

Μανης οὔτος ἀνὴρ ἦν ζῶν ποτέ· νῦν δὲ τεθνηκῶς  
 ἴσον Δαρείῳ τῷ μεγάλῳ δύναται.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 24.



## BOOK VII. 535-538

### 535.—MELEAGER

No longer do I, goat-footed Pan, desire to dwell among the goats or on the hill-tops. What pleasure, what delight have I in mountains? Daphnis is dead, Daphnis who begot a fire in my heart. Here in the city will I dwell; let some one else set forth to hunt the wild beasts; Pan no longer loves his old life.

### 536.—ALCAEUS<sup>1</sup>

Not even now the old man is dead, do clusters of the cultivated vine grow on his tomb, but brambles and the astringent wild pear that contracts the traveller's lips and his throat parched with thirst. But he who passes by the tomb of Hipponax should pray his corpse to rest in sleep.

### 537.—PHANIAS

No monument for his father, but in mournful memory of his lamented son did Lysis build this empty mound of earth, burying but his name, since the remains of unhappy Mantitheus never came into his parents' hands.

### 538.—ANYTE

This man when alive was Manes,<sup>2</sup> but now he is dead he is as great as great Darius.

<sup>1</sup> Probably the Messenian.

<sup>2</sup> A slave's name.



## GREEK ANTHOLOGY

### 539.—ΠΕΡΣΟΥ ΠΟΙΗΤΟΥ

Οὐ προΐδών, Θεότιμε, κακὴν δύσιν ὑετίοιο  
 Ἄρκτούρου, κρυερῆς ἤψαο ναυτιλίας,  
 ἢ σε, δι' Αἰγαίοιο πολυκλήϊδι θέοντα  
 νηϊ, σὺν οἷς ἑτάροις ἤγαγεν εἰς αἶδην.  
 αἰαῖ, Ἀριστοδίκη δὲ καὶ Εὐπόλις, οἳ σ' ἑτέκοντο,  
 μύρονται, κενεὸν σῆμα περισχόμενοι.

### 540.—ΔΑΜΑΓΗΤΟΥ

Πρὸς σὲ Διὸς Ξενίου γουνούμεθα, πατρὶ Χαρίνω  
 ἄγγελον Θήβην, ὦνερ, ἐπ' Αἰολίδα  
 Μῆνιν καὶ Πολύνικον ὀλωλότε, καὶ τότε φαίης,  
 ὡς οὐ τὸν δόλιον κλαίομεν ἄμμι μόρον,  
 καίπερ ὑπὸ Θρηκῶν φθίμενοι χερὸς, ἀλλὰ τὸ κείνου  
 γῆρας ἐν ἀργαλέῃ κείμενον ὀρφανίῃ.

### 541.—ΤΟΥ ΑΥΤΟΥ

Ἔστης ἐν προμάχοις, Χαιρωνίδα, ὦδ' ἀγορεύσας,  
 “Ἡ μόρον, ἢ νίκαν, Ζεῦ, πολέμοιο δίδου,”  
 ἠνίκα τοι περὶ Τάφρον Ἀχαιίδα τῇ τότε νυκτὶ  
 δυσμενέες θρασέος δῆριν ἔθεντο πόνου.  
 ναὶ μὲν ἀντ' ἀρετῆς σε διακριδὸν Ἄλις αἰείδει,  
 θερμὸν ἀνὰ ξείνην αἶμα χέαντα κόνιν.

### 542.—ΦΛΑΚΚΟΥ

Ἐβρου χειμερίοις ἀταλὸς κρυμοῖσι δεθέντος  
 κοῦρος ὀλισθηροῖς ποσσὶν ἔθραυσε πάγον,

<sup>1</sup> In November.

<sup>2</sup> The scene of a battle in which the Spartans defeated the





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## GREEK ANTHOLOGY

τοῦ παρασυρομένοιο περιρραγῆς αὐχέν' ἔκοψεν  
 θηγαλέον ποταμοῦ Βιστονίοιο τρύφος.  
 καὶ τὸ μὲν ἠρπάσθη δίναις μέρος· ἢ δὲ τεκοῦσα  
 λειφθὲν ὑπερθε τάφῳ μῶνον ἔθηκε κάρα.  
 μυρομένη δὲ τάλαινα, "Τέκος, τέκος," εἶπε, "τὸ  
 μὲν σου  
 πυρκαϊή, τὸ δέ σου πικρὸν ἔθαψεν ὕδωρ."

### 543.—ΑΔΕΣΠΟΤΟΝ

Πάντα τις ἀρήσαιτο φυγεῖν πλόον, ὅππότε καὶ σύ,  
 Θεύγενες, ἐν Λιβυκῷ τύμβον ἔθει πελάγει,  
 ἠνίκα σοι κεκμηὸς ἐπέπτατο φορτίδι νηϊ  
 οὔλον ἀνηρίθμων κείνο νέφος γεράνων.

### 544.—ΑΔΕΣΠΟΤΟΝ

Εἶπέ, ποτὶ Φθίαν εὐάμπελον ἦν ποθ' ἴκηαι  
 καὶ πόλιν ἀρχαίαν, ὦ ξένε, Θαυμακίαν.  
 ὡς δρυμὸν Μαλεαῖον ἀναστείβων ποτ' ἔρημον  
 εἶδες Λάμπωνος τόνδ' ἐπὶ παιδὶ τάφον  
 Δερξία, ὃν ποτε μῶνον ἔλον δόλῳ, οὐδ' ἀναφανδόν,  
 κλώπες ἐπὶ Σπάρταν δίαν ἐπειγόμενον.

### 545.—ΗΓΗΣΙΠΠΟΥ

Τὴν ἀπὸ πυρκαϊῆς ἐνδέξια φασὶ κέλευθον  
 Ἐρμῆν τοὺς ἀγαθοὺς εἰς Ῥαδάμανθυν ἄγειν,  
 ἢ καὶ Ἀριστόνοος, Χαιρεστράτου οὐκ ἀδάκρυτος  
 παῖς, ἠγησίλεω δῶμ' Ἀἶδος κατέβη.

<sup>1</sup> *cp.* Bk. IX. No. 56.



## BOOK VII. 542-545

carried away by the current, a sharp fragment of the Bistonian river breaking away cut through his neck. Part of him was carried away by the flood, but his mother laid in the tomb all that was left to her above the ice, his head alone. And, wailing, she cried, "My child, my child, part of thee hath the pyre buried and part the cruel water."<sup>1</sup>

### 543.—ANONYMOUS

ONE should pray to be spared sea-voyages altogether, Theogenes, since thou, too, didst make thy grave in the Libyan Sea, when that tired close-packed flock of countless cranes descended like a cloud on thy loaded ship.<sup>2</sup>

### 544.—ANONYMOUS

TELL, stranger, if ever thou dost come to Phthia, the land of vines, and to the ancient city of Thaumacia that, mounting once through the lonely woodland of Malea, thou didst see this tomb of Deroxias the son of Lampo, whom once, as he hastened on his way to glorious Sparta, the bandits slew by treachery and not in open fight.

### 545.—HEGESIPPUS

THEY say that Hermes leads the just from the pyre to Rhadamanthus by the right-hand path, the path by which Aristonous, the not unwept son of Chaerestratus, descended to the house of Hades, the gatherer of peoples.

<sup>2</sup> Pliny (*N.H.* x. 13) tells of ships being similarly sunk by flocks of quails alighting on them at night.



GREEK ANTHOLOGY

546.—ΑΔΕΣΠΟΤΟΝ

Εἶχε κορωνοβόλον πενίης λιμηρὸν Ἀρίστων  
 ὄργανον, ᾧ πτηνὰς ἠκροβόλιζε χένας,  
 ἦκα παραστείχων δολίην ὁδόν, οἷος ἐκείνας  
 ψεύσασθαι λοξοῖς ὄμμασι φερβομένας.  
 νῦν δ' ὁ μὲν εἶν αἶδη· τὸ δέ οἱ βέλος ὄρφανὸν ἦχου  
 καὶ χερὸς· ἢ δ' ἄγρη τύμβον ὑπερπέταται.

547.—ΛΕΩΝΙΔΟΥ ΑΛΕΞΑΝΔΡΕΩΣ

Τὰν στάλαν ἐχάραξε Βιάνωρ οὐκ ἐπὶ ματρί,  
 οὐδ' ἐπὶ τῷ γενέτῃ, πότμον ὀφειλόμενον,  
 παρθενικῇ δ' ἐπὶ παιδί· κατέστρενε δ', οὐχ Ὑμεναίῳ,  
 ἀλλ' Ἀίδα νύμφαν δωδεκέτιν κατάγων.

548.—ΤΟΥ ΑΥΤΟΥ

α. Τίς Δαίμων Ἀργεῖος ἐπ' ἠρίῳ; ἄρα σύναιμος  
 ἐστὶ Δικαιοτέλους; β. Ἐστὶ Δικαιοτέλους.  
 α. Ἦχὼ τοῦτ' ἐλάλησε πανύστατον, ἢ τόδ' ἀληθές,  
 κείνος ὅδ' ἐστὶν ἀνὴρ; β. Κείνος ὅδ' ἐστὶν ἀνὴρ.

549.—ΤΟΥ ΑΥΤΟΥ

Πέτρος ἔτ' ἐν Σιπύλῳ Νιόβη θρήνοις ἀναλύζει  
 ἑπτὰ δις ὠδίνων δυρομένη θάνατον·  
 λήξει δ' οὐδ' αἰῶνι γόου. τί δ' ἀλαζόνα μῦθον  
 φθέγγατο, τὸν ζωῆς ἄρταγα καὶ τεκεων;





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GREEK ANTHOLOGY

550.—ΤΟΥ ΑΥΤΟΥ

Ναυηγὸς γλαυκοῖο φυγὼν Τρίτωνος ἀπειλὰς  
 Ἄνθεὺς Φθιώτην οὐ φύγεν αἰνόλυκον.  
 Πηνειοῦ παρὰ χῦμα γὰρ ὤλετο. φεῦ τάλαν ὅστις  
 Νηρείδων Νύμφας ἔσχεν ἀπιστοτέρας.

551.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Λητοῖος καὶ Παῦλος ἀδελφεὼ ἀμφω εἶντε  
 ξυνήν μὲν βιότου συζυγίην ἐχέτην,  
 ξυνὰ δὲ καὶ Μοίρης λαχέτην λῖνα, καὶ παρὰ θῖνα  
 Βοσπορίην ξυνήν ἀμφεβάλοντο κόνιν.  
 οὐδὲ γὰρ ἀλλήλοιν ζῶειν ἀπάνευθε δυνάσθην, 5  
 ἀλλὰ συνετρεχέτην καὶ παρὰ Φερσεφόνην.  
 χαίρετον ὦ γλυκερῶ καὶ ὁμόφρονε· σήματι δ' ὑμέων  
 ὄφελεν ἰδρῦσθαι βωμὸς Ὀμοφροσύνης.

552.—ΤΟΥ ΑΥΤΟΥ

α. ὦ ξένε, τί κλαίεις; β. Διὰ σὸν μόρον. α. Οἶσθα  
 τίς εἶμι;  
 β. Οὐ μὰ τόν· ἀλλ' ἔμπης οἰκτρὸν ὀρῶ τὸ τέλος.  
 ἐσσι δὲ τίς; α. Περίκλεια. β. Γυνὴ τίνος; α. Ἄν-  
 δρὸς ἀρίστου,  
 ῥήτορος, ἐξ Ἀσίας, οὔνομα Μεμνονίου.  
 β. Πῶς δέ σε Βοσπορίη κατέχει κόνις; α. Εἶρεο  
 Μοῖραν,  
 ἣ μοι τῆλε πάτρης ξεῖνον ἔδωκε τάφον.  
 β. Παῖδα λίπες; α. Τριέτηρον, ὃς ἐν μεγάροισιν  
 ἀλύων  
 ἐκδέχεται μαζῶν ἡμετέρων σταγόνα.  
 β. Αἶθε καλῶς ζῶοι. α. Ναί, ναί, φίλος, εὐχέο κείνω,  
 ὄφρα μοι ἠβήσας δάκρυ φίλον σταλάοι. 1



ANTHEUS, who escaped the threats of sea-green Triton, escaped not the terrible Phthian wolf. For by the stream of Peneus he perished. Unfortunate! to whom the Nymphs were more treacherous than the Nereids.<sup>1</sup>

## 551.—AGATHIAS SCHOLASTICUS

LETOEUS and Paulus, being two brothers, were united in life, and united in the predestined hour of their death, they lie by the Bosphorus clothed in one shroud of dust. For they could not live apart from each other, but ran together to Persephone. Hail, sweet pair, ever of one mind; on your tomb should stand an altar of Concord.

## 552.—BY THE SAME

*A.* "STRANGER, why mournest thou?" *B.* "For thy fate." *A.* "Dost know who I am?" *B.* "No, by ——! but still I see thy end was wretched, and who art thou?" *A.* "Periclea." *B.* "Whose wife?" *A.* "The wife of a noble man, an orator from Asia, by name Memnonius." *B.* "And how is it that thou liest by the Bosphorus?" *A.* "Ask Fate who gave me a tomb in a strange land far from my own country." *B.* "Didst thou leave a son?" *A.* "One of three years old, who wanders up and down the house seeking the milk of my breasts." *B.* "May he live and prosper." *A.* "Yea, yea, my friend, pray for him, that he may grow up and shed sweet tears for me."

<sup>1</sup> *cp.* No. 289.



## GREEK ANTHOLOGY

### 553.—ΔΑΜΑΣΚΙΟΥ ΦΙΛΟΣΟΦΟΥ

Ζωσίμη, ἢ πρὶν εἶσα μόνω τῷ σώματι δούλη,  
καὶ τῷ σώματι νῦν εὖρεν ἐλευθερίην.

### 554.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Λατύπος Ἀρχιτέλης Ἀγαθάνορι παιδὶ θανόντι  
χερσὶν οἰζυραῖς ἤρμολόγησε τάφον,  
αἰαῖ, πέτρον ἐκείνου, ὃν οὐκ ἐκόλαψε σίδηρος,  
ἀλλ' ἐτάκη πυκνοῖς δάκρυσιν τεγγόμενος.  
φεῦ, στήλη φθιμένω κούφη μένε, κείνος ἔν' εἶπη·  
“Ὀντως πατρώη χεὶρ ἐπέθηκε λίθον.”

### 555.—ΙΩΑΝΝΟΥ ΠΟΙΗΤΟΥ

Ἐς πόσιν ἀθρήσασα παρ' ἐσχατίης λῖνα μοίρης  
ἤνεσα καὶ χθονίους, ἤνεσα καὶ ζυγίους·  
τοὺς μὲν, ὅτι ζῶν λίπον ἀνέρα· τοὺς δ', ὅτι τοῖον.  
ἀλλὰ πατὴρ μίμνοι παισὶν ἐφ' ἡμετέροις.

### 555B.—ΤΟΥ ΑΥΤΟΥ

Τοῦτο σαοφροσύνας ἀντάξιον εὖρεο, Νοστώ·  
δάκρυά σοι γαμέτας σπείσε καταφθιμένα.

### 556.—ΘΕΟΔΩΡΟΥ ΤΟΥ ΑΝΘΥΠΙΑΤΟΥ

Νηλειῆς Ἀΐδης· ἐπὶ σοὶ δ' ἐγέλασσε θανόντι,  
Τίτυρε, καὶ νεκύων θῆκέ σε μιμολόγον.

### 557.—ΚΥΤΡΟΥ ΠΟΙΗΤΟΥ

Τρεῖς ἐτέων δεκάδες, Μαίης χρόνος· ἐς τρία δ' ἄλλα  
ἔτρεχεν, ἀλλ' Ἀΐδης πικρὸν ἔπεμψε βέλος·  
θηλυτέρην δ' ἤρπαξε ῥόδων καλύκεσσιν ὁμοίην,  
πάντ' ἀπομαξαμένην ἔργα τὰ Πηνελόπης.





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## GREEK ANTHOLOGY

### 558.—ΑΔΕΣΠΟΤΟΝ

Ἄδης μὲν σύλησεν ἐμῆς νεότητος ὀπώρην,  
 κρύψε δὲ παππῶν μνήματι τῷδε λίθος.  
 οὐνομα Ῥουφῖνος γενόμεν, πάϊς Αἰθερίοιο,  
 μητρὸς δ' ἐξ ἀγαθῆς· ἀλλὰ μάτην γενόμεν.  
 ἐς γὰρ ἄκρον μούσης τε καὶ ἤβης ἤκον ἐλάσσας,  
 φεῦ, σοφὸς εἰς αἴδην, καὶ νέος εἰς ἔρεβος.  
 κώκυε καὶ σὺ βλέπων τάδε γράμματα μακρόν, ὀδίτα·  
 δὴ γὰρ ἔφυς ζωῶν ἢ πάϊς ἢ πατήρ.

### 559.—ΘΕΟΣΕΒΕΙΑΣ

Εἶδεν Ἀκεστορίη τρία πένθεα· κείρατο χαίτην  
 πρῶτον ἐφ' Ἴπποκράτει, καὶ δεύτερον ἀμφὶ Γαληνῶ·  
 καὶ νῦν Ἀβλαβίου γοερῶ περι σήματι κεῖται,  
 αἰδομένη μετὰ κείνον ἐν ἀνθρώποισι φανῆναι.

### 560.—ΠΑΥΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Εἰ καὶ ἐπὶ ξείνης σε, Λεόντιε, γαῖα καλύπτει,  
 εἰ καὶ ἐρικλαύτων τῆλ' ἔθανες γονέων,  
 πολλά σοι ἐκ βλεφάρων ἐχύθη περιτύμβια φωτῶν  
 δάκρυα, δυστλήτῳ πένθει δαπτομένων.  
 πᾶσι γὰρ ἦσθα λίην πεφιλημένος, οἷά τε πάντων  
 ξυνὸς ἐὼν κοῦρος, ξυνὸς ἐὼν ἕταρος.  
 αἰαῖ, λευγαλέη καὶ ἀμείλιχος ἔπλετο Μοῖρα,  
 μηδὲ τεῆς ἤβης, δύσμορε, φεισαμένη.

### 561.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΡΑΡΧΩΝ ΑΙΓΥΠΤΙΟΥ

Ἡ Φύσις ὠδίνασα πολὺν χρόνον ἀνὲρ ἔτικτεν  
 ἄξιον εἰς ἀρετὴν τῶν προτέρων ἐτέων,



## BOOK VII. 558-561

### 558.—ANONYMOUS

Hades spoiled the ripe fruit of my youth and the stone hid me in this ancestral tomb. My name was Rufinus, the son of Aetherius and I was born of a noble mother, but in vain was I born; for after reaching the perfection of education and youth, I carried, alas! my learning to Hades and my youth to Erebus. Lament long, O traveller, when thou readest these lines, for without doubt thou art either the father or the son of living men.

### 559.—THEOSEBEIA

THREE sorrows Medicine<sup>1</sup> met with. First she shore her hair for Hippocrates, and next for Galen, and now she lies on the tearful tomb of Ablabius, ashamed, now he is gone, to shew herself among men.

### 560.—PAULUS SILENTIARIUS

THOUGH the earth cover thee in a strange land, Leontius, though thou didst die far from thy afflicted parents, yet many funeral tears were shed for thee by mortals consumed by insufferable sorrow. For thou wert greatly beloved by all and it was just as if thou wert the common child, the common companion of every one. Ah! direful and merciless was Fate that spared not even thy youth.

### 561.—JULIANUS, PREFECT OF EGYPT

NATURE after long labour gave birth to a man whose virtue was worthy of former years, Craterus

<sup>1</sup> Ἀκεστορία is the same as Ἀκέσω daughter of Aesculapius.



## GREEK ANTHOLOGY

τὸν Κρατερὸν σοφίην τε καὶ οὔνομα, τὸν καὶ ἀνιγροῖς  
κινήσαντα γόῳ δάκρυον ἀντιπάλοις.  
εἰ δὲ νέος τέθνηκεν, ὑπέρτερα νήματα Μοίρης  
μέμφεο, βουλομένης κόσμον ἄκοσμον ἔχειν.

### 562.—ΤΟΥ ΑΥΤΟΥ

ᾠ φθέγμα Κρατεροῖο, τί σοι πλέον εἶ γε καὶ αὐδῆς  
ἔπλεο καὶ σιγῆς αἴτιον ἀντιπάλοις;  
ζῶντος μὲν γὰρ ἅπαντες ἐφώνεον· ἐκ δὲ τελευτῆς  
ὑμετέρης ἰδίην αὐθις ἔδησαν ὅπα.  
οὔτις γὰρ μετὰ σείο μόρον τέτληκε τανύσσαι  
ᾧτα λόγοις· Κρατερῶ δ' ἐν τέλος ἠδὲ λόγοις.

### 563.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Σιγᾶς Χρυσεόμαλλε τὸ χάλκεον, οὐκέτι δ' ἡμῖν  
εἰκόνας ἀρχηγόνων ἐκτελέεις μερόπων  
νεύμασιν ἀφθόγγοισι· τεῆ δ', ὄλβιστε, σιωπῇ  
νῦν στυγερῇ τελέθει, τῇ πρὶν ἐθελγόμεθα.

### 564.—ΑΔΕΣΠΟΤΟΝ

Τῆδέ ποτ' ἀκτερεῖστον ἐδέξατο γαῖα χανοῦσα  
Λαοδίκην, δηΐων ὕβριν ἀλευομένην.  
σῆμα δ' ἀμαλδύναντος ἀνωῖστοιο χρόνιοι,  
Μάξιμος ἔκδηλον θῆκ' Ἀσίας ὕπατος,  
καὶ κούρης χάλκειον ἐπεὶ τύπον ἐφράσατ' ἄλλη  
κείμενον ἀκλειῶς, τῷδ' ἐπέθηκε κύκλω.





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GREEK ANTHOLOGY

565.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ  
ΑΙΓΥΠΤΙΟΥ

Αὐτὴν Θειοδότῃν ὁ ζωγράφος. αἶθε δὲ τέχνης  
ἤμβροτε, καὶ λήθην δῶκεν ὄδυρομένοις.

566.—ΜΑΚΗΔΟΝΙΟΥ ΠΙΑΤΟΥ

Γαῖα, καὶ Εἰλείθυια, σὺ μὲν τέκες, ἢ δὲ καλύπτεις·  
χαίρετον· ἀμφοτέρας ἤνυσσα τὸ στάδιον.  
εἶμι δέ, μὴ νοέων πόθι νίσομαι· οὐδὲ γὰρ ὑμέας  
ἢ τίνος ἢ τίς ἐὼν οἶδα πόθεν μετέβην.

567.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Κανδαύλου τόδε σῆμα· δίκη δ' ἐμὸν οἶτον ἰδοῦσα  
οὐδὲν ἀλιτραίνειν τὴν παράκοιτιν ἔφη.  
ἤθελε γὰρ δισσοῖσιν ὑπ' ἀνδράσι μηδὲ φανῆναι,  
ἀλλ' ἢ τὸν πρὶν ἔχειν, ἢ τὸν ἐπιστάμενον.  
χρῆν ἄρα Κανδαύλην παθέειν κακόν· οὐ γὰρ ἂν ἔτλη  
δείξαι τὴν ἰδίην ὄμμασιν ἀλλοτρίοις.

568.—ΤΟΥ ΑΥΤΟΥ

Ἐπτά με δις λυκάβαντας ἔχουσαν ἀφήρπασε δαίμων  
ἦν μούνην, Διδύμῳ πατρὶ Θάλεια τέκεν.  
ἂ Μοῖραι, τι τοσοῦτον ἀπηνέες, οὐδ' ἐπὶ παστοῦς  
ἠγάγετ' οὐδ' ἐρατῆς ἔργα τεκνοσπορίας;  
οἱ μὲν γὰρ γονέες με γαμήλιον εἰς Ὑμέναιον  
μέλλον ἄγειν· στυγεροῦ δ' εἰς Ἀχέροντος ἔβην.  
ἀλλὰ θεοί, λίτομαι, μητρός γε γόους πατέρος τε  
παύσατε, τηκομένων εἴνεκ' ἐμεῦ φθιμένης.



565.—JULIANUS, PREFECT OF EGYPT

THE painter limned Theodote just as she was. Would his art had failed him and he had given forgetfulness to us who mourn her.

566.—MACEDONIUS CONSUL

EARTH and Ilithyia, one of you brought me to birth, the other covers me. Farewell! I have run the race of each.<sup>1</sup> I depart, not knowing whither I go, for neither do I know who I was or whose or from whence when I came to you.

567.—AGATHIAS SCHOLASTICUS

THIS is the monument of Candaulus,<sup>2</sup> and Justice seeing my fate said that my wife committed no crime; for she wished not to be seen by two men, but wished either her first husband or him who knew her charms to possess her. It was fated for Candaulus to come to an evil end; otherwise he would never have ventured to show his own wife to strange eyes.

568.—BY THE SAME

FATE carried me off but fourteen years old, the only child that Thalia bore to Didymus. Ah, ye Destinies, why were ye so hard-hearted, never bringing me to the bridal chamber or the sweet task of conceiving children? My parents were on the point of leading me to Hymen, but I went to loathed Acheron. But, ye gods, still, I pray, the complaints of my father and mother who wither away because of my death.

<sup>1</sup> What he means is "the race of life and death."

<sup>2</sup> See Herod. i. 11.



## GREEK ANTHOLOGY

### 569.—ΤΟΥ ΑΥΤΟΥ

Ναὶ λίτομαι, παροδίτα, φίλω κατάλεξον ἀκοίτη,  
εὖτ' ἂν ἐμὴν λεύσσης πατρίδα Θεσσαλίην.  
“Κάθανε σὴ παράκοιτις, ἔχει δέ μιν ἐν χθονὶ τύμβος,  
αἰαῖ, Βοσπορίας ἐγγύθεν ἠϊόνος.  
ἀλλὰ μοι αὐτόθι τεύχε κενήριον ἐγγύθι σείο,  
ᾧφρ' ἀναμιμνήσκη τῆς ποτὲ κουριδίας.”

### 570.—ΑΔΕΣΠΟΤΟΝ

Δουλκίτιον μὲν ἄνακτες ἄκρον βιότοιο πρὸς ὄλβου  
ἤγαγον ἐξ ἀρετῆς καὶ κλέος ἀνθυπάτων.  
ὥς δὲ φύσις μιν ἔλυσεν ἀπὸ χθονός, ἀθάνατοι μὲν  
αὐτὸν ἔχουσι θεοί, σῶμα δὲ σηκὸς ὄδε.

### 571.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

ἽΟρφέος οἰχομένου, τάχα τις τότε λείπετο Μοῦσα·  
σεῦ δέ, Πλάτων, φθιμένου, παύσατο καὶ κιθάρη.  
ἦν γὰρ ἔτι προτέρων μελέων ὀλίγη τις ἀπορρῶξ  
ἐν σαῖς σωζομένη καὶ φρεσὶ καὶ παλάμαις.

### 572.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐχ ὅσίοις λεχέεσσιν ἐτέρπετο λάθριος ἀνὴρ,  
λέκτρον ὑποκλέπτων ἀλλοτρίας ἀλόχου.  
ἐξαπίνης δὲ δόμων ὀροφῆ πέσε, τοὺς δὲ κακούργους  
ἔσκεπεν, ἀλλήλοις εἰσέτι μισγομένους.  
ξυνη δ' ἀμφοτέρους κατέχει παγίς· εἴν ἐνὶ δ' ἄμφω  
κεῖνται, συζυγίης οὐκέτι παυόμενοι.





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573.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Χειρεδίου τόδε σῆμα, τὸν ἔτρεφεν Ἄτθις ἄρουρα  
εἰκόνα ῥητήρων τῆς προτέρης δεκάδος,  
ῥηϊδίως πείθοντα δικασπόλον· ἀλλὰ δικάζων  
οὔποτε τῆς ὀρθῆς οὐδ' ὅσον ἐτράπετο.

574.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Θεσμοὶ μὲν μεμέληντο συνήθεις Ἀγαθονίκῳ·  
Μοῖρα δὲ δειμαίνειν οὐ δεδάηκε νόμους·  
ἀλλὰ μιν ἀρπάξασα σοφῶν ἡμερσε θεμίστων,  
οὔπω τῆς νομίμης ἔμπλεον ἡλικίης.  
οἰκτρὰ δ' ὑπὲρ τύμβοιο κατεστονάχησαν ἑταῖροι  
κείμενον, οὐ θιάσου κόσμον ὀδυρόμενοι·  
ἢ δὲ κόμην τίλλουσα γόῳ πληκτίζετο μήτηρ,  
αἰαῖ, τὸν λαγόνων μόχθον ἐπισταμένη.  
ἔμπης ὄλβιος οὔτος· ὃς ἐν νεότητι μαρανθεὶς  
ἔκφυγε τὴν βιότου θᾶσσον ἀλιτροσύνην.

575.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Σῆμα Ῥόδης· Τυρίη δὲ γυνὴ πέλεν· ἀντὶ δὲ πάτρης  
ἴκετο τήνδε πόλιν, κηδομένη τεκέων.  
αὐτὴ ἀειμνήστοιο λέχος κόσμησε Γεμέλλου,  
ὃς πάρος εὐνομίης ἴδμονα θῆκε πόλιν.  
γρῆϋς μὲν μόρον εὔρεν, ὄφελλε δὲ μυρία κύκλα  
ζώειν· τῶν ἀγαθῶν οὐ δεχόμεσθα κόρον.

576.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ  
ΑΙΓΥΠΤΙΟΥ

α. Κάτθανες, ὧ Πύρρων; β. Ἐπέχω. α. Πυμάτην  
μετὰ μοῖραν  
φῆς ἐπέχειν; β. Ἐπέχω. α. Σκέψιν ἔπαυσε  
τάφος.



573.—LEONTIUS SCHOLASTICUS

THIS is the tomb of Cheiredius whom the Attic land nourished, an orator the image of the ancient ten,<sup>1</sup> ever easily convincing the judge, but when himself a judge never swerving a hair's breadth from the straight path.

574.—AGATHIAS SCHOLASTICUS

AGATHONICUS had diligently studied jurisprudence, but Fate has not learnt to fear the laws, and laying hands on him tore him from his learning in it, before he was of lawful age to practise. His fellow-students bitterly lamented over his tomb, mourning for the ornament of their company, and his mother tearing her hair in her mourning beat herself, remembering, alas, the labour of her womb. Yet blest was he in fading young and escaping early the iniquity of life.

575.—LEONTIUS SCHOLASTICUS

THE tomb is Rhode's. She was a Tyrian woman, and quitting her country came to this city for the sake of her children. She adorned the bed of Gemellus of eternal memory, who formerly was a professor of law in this city. She died in old age, but should have lived for thousands of years: we never feel we have enough of the good.

576.—JULIANUS, PREFECT OF EGYPT

*A.* "ARE you dead, Pyrrho?"<sup>2</sup> *B.* "I doubt it."  
*A.* "Even after your final dissolution, do you say you doubt?" *B.* "I doubt." *A.* "The tomb has put an end to doubt."

<sup>1</sup> The celebrated ten Attic orators.

<sup>2</sup> The Sceptic philosopher.



GREEK ANTHOLOGY

577.—ΤΟΥ ΑΥΤΟΥ

Ὅστις με τριόδοισι μέσαις τάρχυσε θανόντα,  
 λυγρὰ παθῶν τύμβου μηδ' ὀλίγοιο τύχοι,  
 πάντες ἐπεὶ Τίμωνα νέκυν πατέουσιν ὀδίται,  
 καὶ μόρος ἄμμι μόνοις ἄμμορος ἤσυχίης.

578.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Τὸν κρατερόν Πανοπήα, τὸν ἀγρευτήρα λεόντων,  
 τὸν λασιοστέρνων κέντορα παρδαλίων,  
 τύμβος ἔχει· γλαφυρῆς γὰρ ἀπὸ χθονὸς ἔκτανε δεινὸς  
 σκορπίος, οὐτήσας ταρσὸν ὄρεσσιβάτην.  
 αἰγανέη δὲ τάλαινα σίγυνά τε παρ χθονὶ κεῖται,  
 αἰαῖ, θαρσαλέων παίγνια δορκαλίδων.

579.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Πέτρου ὀράς ῥητήρος αἰὲ γελόωσαν ὀπωπήν,  
 ἐξόχου εἰν ἀγοραῖς, ἐξόχου ἐν φιλίῃ.  
 ἐν δὲ Διωνύσου θεεύμενος ὤλετο μούνος,  
 ὑψόθεν ἐκ τέγεος σὺν πλεόνεσσι πεσών,  
 βαιὸν ἐπιζήσας, ὅσον ἤρκεσε. τοῦτον ἔγωγε  
 ἄγριον οὐ καλέω, τὸν δὲ φύσει θάνατον.

580.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Οὔποτε με κρύψεις ὑπὸ πυθμένα νείατον αἴης  
 τόσσον, ὅσον κρύψαι πάνσκοπον ὄμμα Δίκης.

581.—ΤΟΥ ΑΥΤΟΥ

Ἐντὶ φόνου τάφον ἄμμι χαρίζεται, ἀλλὰ καὶ αὐτὸς  
 ἴσων ἀντιτύχοις οὐρανόθεν χαρίτων.

<sup>1</sup> i.e. long enough to set his affairs in order.





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## GREEK ANTHOLOGY

### 582.—ΤΟΥ ΑΥΤΟΥ

Χαῖρέ μοι, ὦ ναυηγέ, καὶ εἰς Ἄϊδαο περήσας  
μέμφεο μὴ πόντου κύμασιν, ἀλλ' ἀνέμοις.  
κεῖνοι μὲν σ' ἐδάμασσαν· ἄλος δέ σε μείλιχον ὕδωρ  
ἐς χθόνα καὶ πατέρων ἐξεκύλισε τάφους.

### 583.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἄβᾶλε μηδ' ἐγένοντο γάμοι, μὴ νύμφια λέκτρα·  
οὐ γὰρ ἂν ὠδίνων ἐξεφάνη πρόφασις.  
νῦν δ' ἡ μὲν τριτάλαινα γυνὴ τίκτουσα κάθηται,  
γαστρὶ δὲ δυσκόλπῳ νεκρὸν ἔνεστι τέκος·  
τρισση δ' ἀμφιλύκη δρόμον ἤνυσεν, ἐξότε μίμνει  
τὸ βρέφος ἀπρήκτοις ἐλπίσι τικτόμενον.  
κούφη σοὶ τελέθει γαστήρ, τέκος, ἀντὶ κούνης·  
αὕτη γὰρ σε φέρει, καὶ χθονὸς οὐ χατέεις.

### 584.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Πλώεις ναυηγὸν με λαβὼν καὶ σήματι χώσας ;  
πλῶε, Μαλειάων ἄκρα φυλασσόμενος·  
αἰεὶ δ' εὐπλοίην μεθέποις φίλος· ἦν δέ τι ῥέξη  
ἄλλο Τύχη, τούτων ἀντιάσαις χαρίτων.

### 585.—ΤΟΥ ΑΥΤΟΥ

Μύγδων τέρμα βίοιο λαχὼν, αὐτόστολος ἦλθεν  
εἰς αἴδην, νεκύων πορθμίδος οὐ χατέων.  
ἦν γὰρ ἔχε ζώων βιοδώτορα, μάρτυρα μόχθων,  
ἄγραις εἰναλίσαις πολλάκι βριθομένην,



## BOOK VII. 582-585

### 582.—BY THE SAME

HAIL! thou ship-wrecked man, and when thou landest in Hades, blame not the waves of the sea, but the winds. It was they who overcame thee, but the kindly water of the sea cast thee out on the land by the tombs of thy fathers.

### 583.—AGATHIAS SCHOLASTICUS

O WOULD that marriage and bridal beds had never been, for then there would have been no occasion for child-bed. But now the poor woman sat in labour and in the unhappy recess of her womb lay the dead child. Three days passed and ever the babe remained with unfulfilled hope of its being born. The womb, O babe, instead of the dust rests lightly on thee, for it enwraps thee and thou hast no need of earth.

### 584.—JULIANUS, PREFECT OF EGYPT

DOST thou travel on the sea, thou who didst take up my ship-wrecked body and bury it in a tomb? Travel, but avoid Cape Malea, and mayst thou ever, my friend, find fair weather. But if Fortune be adverse, mayst thou meet with the same kindness.

### 585.—BY THE SAME

MYGDON, the span of his life finished, went to Hades in his own boat, not requiring the ferry-boat of the dead. For she who was in life his support and the witness of his toil, often loaded with his



## GREEK ANTHOLOGY

τήνδε καὶ ἐν θανάτῳ λάχε σύνδρομον, εὔτε τελευτήν εἰ  
εὔρετο συλλήξας ὀλκάδι καιομένη.  
οὔτω πιστὸν ἄνακτι πέλεν σκάφος, οἶκον ἀέξον  
Μύγδονι, καὶ σύμπλουν ἐς βίον, ἐς θάνατον.

### 586.—ΤΟΥ ΑΥΤΟΥ

Οὔτι σε πόντος ὄλεσε καὶ οὐ πνεύοντες ἀῆται,  
ἀλλ' ἀκόρητος ἔρως φοιτάδος ἐμπορίας.  
εἶη μοι γαίης ὀλίγος βίος· ἐκ δὲ θαλάσσης  
ἄλλοισιν μελέτω κέρδος ἀελλομάχον.

### 587.—ΤΟΥ ΑΥΤΟΥ

Εἰς Πάμφιλον φιλόσοφον

Χθὼν σε τέκεν, πόντος δὲ διώλεσε, δέκτο δὲ θῶκος  
Πλουτήης· κείθεν δ' οὐρανὸν εἰσανέβης.  
οὐχ ὡς ναυηγὸς δὲ βυθῷ θάνες, ἀλλ' ἵνα πάντων  
κλήροις ἀθανάτων, Πάμφιλε, κόσμον ἄγης.

### 588.—ΠΑΥΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Δαμόχαρις Μοίρης πυμάτην ὑπεδύσατο σιγήν.  
φεῦ· τὸ καλὸν Μούσης βάρβιτον ἠρεμέει·  
ᾤλετο Γραμματικῆς ἱερὴ βάσις. ἀμφιρύτη Κῶς,  
καὶ πάλι πένθος ἔχεις οἶον ἐφ' Ἴπποκράτει.

### 589.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Μηδὲν ἀπαγγείλαιας ἐς Ἀντιόχειαν, ὀδίτα,  
μὴ πάλιν οἰμῶξιν χεύματα Κασταλίας,





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## GREEK ANTHOLOGY

οὔνεκεν ἑξαπίνης Εὐστόργιος ἔλλιπε μοῦσαν,  
 θεσμῶν τ' Αὔσονίων ἐλπίδα μαψιδέην,  
 ἑβδόματον δέκατόν τε λαχὼν ἔτος· ἐς δὲ κονίην  
 ἠμείφθη κενεὴν εὐσταχὺς ἠλικίη.  
 καὶ τὸν μὲν κατέχει χθόνιος τάφος· ἀντὶ δ' ἐκείνου  
 οὔνομα καὶ γραφίδων χρώματα δερκόμεθα.

### 590.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

α. Κλεινὸς Ἰωάννης. β. Θνητὸς, λέγε. α. Γαμβρὸς ἀνάσσης.  
 β. Θνητὸς ὅμως. α. Γενεῆς ἄνθος Ἀναστασίου.  
 β. Θνητοῦ κακείου. α. Βίον ἔνδικος. β. Οὐκέτι  
 τοῦτο  
 θνητὸν ἔφης· ἀρεταὶ κρείσσονές εἰσι μόρου.

### 591.—ΤΟΥ ΑΥΤΟΥ

Ἵπατίου τάφος εἰμί· νέκυν δ' οὐ φημι καλύπτειν  
 τόσσου τόσσος ἐὼν Αὔσονίων προμάχου·  
 γαῖα γὰρ αἰδομένη λιτῶ μέγαν ἀνέρα χῶσαι  
 σήματι, τῷ πόντῳ μᾶλλον ἔδωκεν ἔχειν.

### 592.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἀναξ νεμέσησε πολυφλοίσβοισι θαλάσσης  
 κύμασιν, Ἵπατίου σῶμα καλυψαμένοις·  
 ἤθελε γὰρ μιν ἔχειν γέρας ἕστατον, οἷα θανόντα,  
 καὶ μεγαλοφροσύνης κρύψει θάλασσα χάριν.  
 ἔνθεν, πρῆνῦνός κ' κραδίης μέγα δεῖγμα, φαεινὸν  
 τίμησεν κενεῶ σήματι τῷδε νέκυν.

<sup>1</sup> One of Justinian's generals.

<sup>2</sup> The poet in these epigrams does not mention that Jus-



## BOOK VII. 589-592

sudden at the age of seventeen Eustorgius left the Muse and his unfulfilled hope of learning in Roman Law, and to empty dust was changed the bloom of his youth. He lies in the tomb and instead of him we see his name and the colours of the brush.

### 590.—JULIANUS, PREFECT OF EGYPT

*A.* "FAMOUS was Ioannes." *B.* "Mortal, say."  
*A.* "The son-in-law of an empress." *B.* "Yes, but mortal."  
*A.* "The flower of the family of Anastasius." *B.* "And mortal too was he."  
*A.* "Righteous in his life." *B.* "That is no longer mortal. Virtue is stronger than death."

### 591.—BY THE SAME

I AM the tomb of Hypatius<sup>1</sup> and I do not say that I contain in this little space the remains of the great Roman general. For the earth, ashamed of burying so great a man in so small a tomb, preferred to give him to the sea to keep.

### 592.—BY THE SAME

THE emperor himself was wrath with the roaring sea for covering the body of Hypatius; for now he was dead he wished the last honours to be paid to him, and the sea hid him from the favour of his magnanimity. Hence, a great proof of the mildness of his heart, he honoured the distinguished dead with this cenotaph.<sup>2</sup>

tinian had Hypatius strangled and thrown into the sea as an indignity; but perhaps the poems are sarcastic rather than courtly.



## GREEK ANTHOLOGY

### 593.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἦν πάρος ἀνθήσασαν ἐν ἀγλαΐᾳ καὶ ἀοιδᾷ,  
τὰν πολυκυδίστου μνάμονα θεσμοσύνας,  
Εὐγενίαν κρύπτει χθονία κόνις· αἶ δ' ἐπὶ τύμβῳ  
κείραντο πλοκάμους Μοῦσα, Θέμις, Παφίη.

### 594.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Μνηῆμα σόν, ὦ Θεόδωρε, πανατρεκές, οὐκ ἐπὶ τύμβῳ,  
ἀλλ' ἐνὶ βιβλιακῶν μυριάσιν σελίδων,  
αἷσιν ἀνεζώγησας ἀπολλυμένων, ἀπὸ λήθης  
ἀρπάξας, νοερῶν μόχθον ἀοιδοπόλων.

### 595.—ΤΟΥ ΑΥΤΟΥ

Κάτθανε μὲν Θεόδωρος· ἀοιδοπόλων δὲ παλαιῶν  
πληθὺς οἰχομένη νῦν θάνεν ἀτρεκέως·  
πᾶσα γὰρ ἐμπνεΐοντι συνέπνεε, πᾶσα δ' ἀπέσβη  
σβεννυμένου· κρύφθη δ' εἰν ἐνὶ πάντα τάφῳ.

### 596.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ναὶ μὰ τὸν ἐν γαίῃ πύματον δρόμον, οὔτε μ' ἄκοιτις  
ἔστυγεν, οὔτ' αὐτὸς Θεύδοτος Εὐγενίης  
ἐχθρὸς ἐκὼν γενόμην· ἀλλὰ φθόνος ἤέ τις ἄτη  
ἡμέας ἐς τόσσην ἤγαγεν ἀμπλακίην.  
νῦν δ' ἐπὶ Μινώην καθαρὴν κρηπίδα μολόντες  
ἀμφότεροι λευκὴν ψῆφον ἐδεξάμεθα.





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597.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Ἡ γλυκερὸν μέλψασα καὶ ἄλκιμον, ἢ θρόον αὐδῆς  
 μούνη θηλυτέρης στήθεσι ῥηξαμένη  
 κεῖται σιγαλήη· τόσον ἔσθενε νήματα Μοίρης,  
 ὡς λιγυρὰ κλείσαι χεῖλεα Καλλιόπης.

598.—ΤΟΥ ΑΥΤΟΥ

Οὔτε φύσις θήλεια, καὶ οὐ πολιοῖο καρῆνου  
 ἀδρανίη φωνῆς σῆς κατέλυσε βίην·  
 ἀλλὰ μόλις ξυνοῖσι νόμοις εἴξασα τελευτῆς,  
 φεῦ, φεῦ, Καλλιόπη, σὴν κατέλυσας ὄπα.

599.—ΤΟΥ ΑΥΤΟΥ

Οὔνομα μὲν καλῆ, φρεσὶ δὲ πλέον ἢ ἐπὶ προσώπῳ,  
 κάτθανε· φεῦ, Χαρίτων ἑξαπόλωλεν ἕαιο·  
 καὶ γὰρ ἔην Παφίη πανομοίϊος, ἀλλὰ συνεύνῳ  
 μούνῳ· τοῖς δ' ἑτέροις Παλλὰς ἐρυμνοτάτη.  
 τίς λίθος οὐκ ἐγόησεν, ὅτ' ἐξήρπαξεν ἐκείνην  
 εὐρυβίης Ἀΐδης ἀνδρὸς ἀπ' ἀγκαλίδων ;

5

600.—ΤΟΥ ΑΥΤΟΥ

Ὦριος εἶχέ σε παστάς, ἄωριος εἶλέ σε τύμβος,  
 εὐθαλέων Χαρίτων ἄνθος, Ἀναστασίη.  
 σοὶ γενέτης, σοὶ πικρὰ πόσις κατὰ δάκρυα λείβει,  
 σοὶ τάχα καὶ πορθμεὺς δακρυχέει νεκύων·  
 οὐ γὰρ ὄλον λυκάβαντα διήνυσας ἄγχι συνεύνου,  
 ἀλλ' ἐκκαιδεκέτιν, φεῦ, κατέχει σε τάφος.

5



## BOOK VII. 597-600

### 597.—JULIANUS, PREFECT OF EGYPT

SILENT she lies, whose voice was sweet and brave,  
from whose bosom alone of women burst the fulness  
of song; so strong were the threads of Fate that they  
closed the tuneful lips of Calliope.

### 598.—BY THE SAME

NEITHER the weakness of thy sex, Calliope, nor  
that of old age, relaxed the strength of thy voice,  
but yielding with a hard struggle to the common law  
of death thou didst relax it, alas, alas!

### 599.—BY THE SAME

SHE is dead, Kale (Beautiful) by name and more  
so in mind than in face. Alas! the spring of the  
Graces has perished utterly. For very like was she  
to Aphrodite, but only for her lord; for others she  
was an unassailable Pallas. What stone did not  
mourn when the strong hand of Hades tore her from  
her husband's arms.

### 600.—BY THE SAME

ANASTASIA, flower of the blooming Graces, the  
marriage bed received thee in due season and the  
tomb before thy season. Both thy father and  
husband shed bitter tears for thee, and perchance  
even the ferry-man of the dead weeps for thee.  
For not even a whole year didst thou pass with  
thy husband, but the tomb holds thee aged alas!  
but sixteen.



## GREEK ANTHOLOGY

### 601.—ΤΟΥ ΑΥΤΟΥ

Φεῦ, φεῦ, ἀμετρήτων χαρίτων ἕαρ ἠδὺ μαραίνει  
 ἀμφὶ σοὶ ὤμοφάγων χεῖμα τὸ νερτερίων.  
 καὶ σὲ μὲν ἤρπασε τύμβος ἀπ' ἠελιώτιδος αἴγλης,  
 πέμπτον ἐφ' ἐνδεκάτῳ πικρὸν ἄγουσαν ἔτος,  
 σὸν δὲ πόσιν γενέτην τε κακαῖς ἀλάωσεν ἀνίαις,  
 οἷς πλέον ἠελίου λάμπες, Ἀναστασίη.

### 602.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εὐστάθιε, γλυκερὸν μὲν ἔχεις τύπον· ἀλλὰ σε κηρὸ  
 δέρκομαι, οὐδ' ἔτι σοι κεῖνο τὸ λαρὸν ἔπος  
 ἔξεται ἐν στομάτεσσι· τεῆ δ' εὐάνθεμος ἤβη,  
 αἰαῖ, μαψιδίη νῦν χθονός ἐστι κόνις.  
 πέμπτου καὶ δεκάτου γὰρ ἐπιψαύσας ἐνιαυτοῦ  
 τετράκις ἐξ μούρους ἔδρακες ἠελίους·  
 οὐδὲ τεοῦ πάππου θρόνος ἤρκεσεν, οὐ γενετῆρος  
 ὄλβος. πᾶς δὲ τεὴν εἰκόνα δερκόμενος  
 τὴν ἀδίκον Μοῖραν καταμέμφεται, οὐνεκα τοίην,  
 ἃ μέγα νηλειῆς, ἔσβεσεν ἀγλαίην.

### 603.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΥΠΑΡΧΩΝ ΑΙΓΥΠΤΙΟΥ

- α. "Αγριός ἐστι Χαρων. β. Πλέον ἠπιος. α. "Ἡρ-  
 πασεν ἠδη  
 τὸν νέον. β. Ἀλλὰ νόῳ τοῖς πολιοῖσιν ἴσον.  
 α. Τερπωλῆς δ' ἀπέπαυσεν. β. Ἀπεστυφέλιξε δὲ  
 μόχθων.  
 α. Οὐκ ἐνόησε γάμους. β. Οὐδὲ γάμων ὀδύνας.





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## GREEK ANTHOLOGY

### 604.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Λέκτρα σοι ἀντὶ γάμων ἐπιτύμβια, παρθένε κούρη,  
ἐστόρεσαν παλάμαις πενθαλαίαις γενέται.  
καὶ σὺ μὲν ἀμπλακίας βιότου καὶ μόχθον Ἐλευθοῦς  
ἔκφυγες· οἱ δὲ γόων πικρὸν ἔχουσι νέφος.  
δωδεκέτιν γὰρ μοῖρα, Μακηδονίη, σε καλύπτει,  
κάλλεσιν ὀπλοτέρην, ἤθεσι γηραλέην.

### 605.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΥΠΤΙΟΥ

Σοὶ σορὸν εὐλάϊγγα, Ῥοδοῖ, καὶ τύμβον ἐγείρει,  
ρύσιά τε ψυχῆς δῶρα πένησι νέμει,  
ἀντ' εὐεργεσίης γλυκερὸς πόσις· ὅττι θανοῦσα  
ὠκύμορος κείνῳ δῶκας ἔλευθερίην.

### 606.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Πρηῦς, ἔλευθερίην ἐπιειμένος, ἠδὺς ἰδέσθαι,  
ἐν βιότῳ προλιπὼν νίεα γηροκόμον,  
τύμβον ἔχει Θεόδωρος ἐπ' ἐλπίδι κρέσσονι μοίρης,  
ὄλβιος ἐν καμάτοις, ὄλβιος ἐν θανάτῳ.

### 607.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ψυλλῶ πρεσβυγενῆς τοῖς κληρονόμοις φθονέσασα,  
αὐτὴ κληρονόμος τῶν ἰδίων γέγονεν·  
ἀλλομένη δὲ τάχος κατέβη δόμον εἰς Ἄϊδαο,  
ταῖς δαπάναις τὸ ζῆν σύμμετρον εὐρομένη.  
πάντα φαγοῦσα βίον συναπώλετο ταῖς δαπάναισιν·  
ἤλατο δ' εἰς αἴδην, ὡς ἀπεκερμάτισεν.



604.—PAULUS SILENTIARIUS

MAIDEN, thy parents with sorrowing hands made thy funeral, not thy wedding bed. The errors of life and the labour of childbed thou hast escaped, but a bitter cloud of mourning sits on them. For Fate hath hidden thee, Macedonia, aged but twelve, young in beauty, old in behaviour.

605.—JULIANUS, PREFECT OF EGYPT

YOUR sweet husband, Rhodo, builds a sarcophagus of fine marble and a tomb for you and gives alms to the poor to redeem your soul, in return for your kindness in dying early and giving him freedom.

606.—PAULUS SILENTIARIUS

GENTLE, clothed in freedom, sweet of aspect, leaving alive a son who tended his old age, Theodorus rests here in hope of better things than death, happy in his labour and happy in his death.

607.—PALLADAS OF ALEXANDRIA

OLD Psylo, grudging her heirs, made herself her own heir and with a quick leap went down to the house of Hades, contriving to end her life and her outlay at the same time. Having eaten up all her fortune, she perished together with her spending power, and jumped to Hades when her last penny was gone.



## GREEK ANTHOLOGY

### 608.—ΕΥΤΟΛΜΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ ΙΛΛΟΥΣΤΡΙΟΥ

Υἱέος ὠκυμόρου θάνατον πενθοῦσα Μενίππη  
κωκυτῶ μεγάλῳ πνεῦμα συνεξέχεεν,  
οὐδ' ἔσχευ παλίνορσον ἀναπνεύσασα γοῆσαι·  
ἄλλ' ἅμα καὶ θρήνου παύσατο καὶ βιότου.

### 609.—ΠΑΥΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Ἄττικὸς ἐς ξυνήν με παναγρέος ἐλπίδα μοίρης  
θυμῶ θαρσαλέῳ ζῶν ἐλάχηνε τάφον,  
παίζων ἐξ ἀρετῆς θανάτου φόβον. ἄλλ' ἐπὶ δηρὸν  
ἠέλιος σοφίης μιμνέτω ἠελίῳ.

### 610.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΙΟΥ

Ἦρπασέ τις νύμφην, καὶ τὸν γάμον ἤρπασε δαίμων,  
ψυχῶν συλήσας τερπομένην ἀγέλην.  
εἷς γάμος εἰκοσιπέντε τάφους ἔπλησε θανόντων.  
πάνδημος δὲ νεκρῶν εἷς γέγονεν θάλαμος.  
νύμφη Πενθεσίλεια πολύστονε, νυμφίε Πενθεῦ,  
ἀμφοτέρων ὁ γάμος πλούσιος ἐν θανάτοις.

### 611.—ΕΥΤΟΛΜΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ ΙΛΛΟΥΣΤΡΙΟΥ

Παρθενικὴν Ἐλένην μετ' ἀδελφεὸν ἄρτι θανόντα  
δειλαίη μήτηρ κόψατο διπλασίως.  
μνηστῆρες δ' ἐγόησαν ἴσον γόον· ἦν γὰρ ἐκάστῳ  
θρηνεῖν τὴν μήπω μηδενὸς ὡς ἰδίην.





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612.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Φεῦ, φεῦ, τὴν δεκάτην Ἑλικωνίδα, τὴν λυραοιδὸν  
 Ῥώμης καὶ Φαρίης, ἧδε κέκευθε κόνις.  
 ὤλετο φορμίγγων τερετίσματα, λήξαν αἰοδαί,  
 ὥσπερ Ἰωάννη πάντα συνολλύμενα.  
 καὶ τάχα θεσμὸν ἔθηκαν ἐπάξιον ἐννέα Μοῦσαι, 5  
 τύμβον Ἰωάννης ἀνθ' Ἑλικῶνος ἔχειν.

613.—ΔΙΟΓΕΝΟΥΣ ΕΠΙΣΚΟΠΟΥ ΑΜΙΣΟΥ

Ἐπὶ Διογένει ἀδελφόπαιδι

Σοὶ τόδε, Διόγενες, θαλερῆς μνημῆϊον ἤβης  
 Πόντῳ ἐν Εὐξείνῳ θήκατο Φρῦξ γενέτης,  
 φεῦ, πάτρης ἐκὰς ὅσσον. ἄγεν δέ σε νεῦμα θεοῖο,  
 πατρὸς ἀδελφειῶ πένθος ὀφειλόμενον,  
 ὅς σε περιστείλας ἱερῇ παλάμῃ τε καὶ εὐχῇ 5  
 γείτονα τῆς μακάρων θῆκε χοροστασίης.

614.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἑλλανὶς τριμάκαιρα καὶ ἁ χαρίεσσα Λάμαξις  
 ἦστην μὲν πάτρας φέγγεα Λεσβιάδος·  
 ὄκκα δ' Ἀθηναίησι σὺν ὀλκάσιν ἐνθάδε κέλσας  
 τὰν Μυτιληναίων γὰν ἀλάπαξε Πάχης,  
 τὰν κουρᾶν ἀδίκως ἠράσσατο, τὼς δὲ συνεύνως 5  
 ἔκτανεν, <ὡς> τήνας τῆδε βιησόμενος.  
 ταὶ δὲ κατ' Αἰγαίοιο ῥόου πλατὺ λαῖτμα φερέσθην,  
 καὶ ποτὶ τὰν κραναὰν Μοψοπίαν δραμέτην·  
 δάμῳ δ' ἀγγελέτην ἀλιτήμονος ἔργα Πάχητος,  
 μέσφα μιν εἰς ὄλοῆν κῆρα συνηλασάτην. 10



612.—AGATHIAS SCHOLASTICUS

ALAS! alas! this earth covers the tenth Muse, the lyric chanter of Rome and Alexandria. They have perished, the notes of the lyre; song hath perished as if dying together with Joanna. Perchance the nine Muses have imposed on themselves a law worthy of them—to dwell in Joanna's tomb instead of on Helicon.

613.—DIOGENES, BISHOP OF AMISUS

*On his nephew Diogenes*

THIS monument of thy radiant youth, Diogenes, did thy Phrygian father erect to thee on the Euxine Sea—alas! how far from thy home. The decree of God brought thee here to die, a sorrow fore-doomed for me, thy father's brother, who having laid thee out with my consecrated hand and with prayer, put thee to rest here beside the dancing-place of the blest.<sup>1</sup>

614.—AGATHIAS SCHOLASTICUS

THRICE blessed Hellanis and lovely Lamaxis were the stars of their Lesbian home; and when Paches, sailing here with the Athenian ships, ravaged the territory of Mytilene, he conceived a guilty passion for the young matrons and killed their husbands, thinking thus to force them. They, taking ship across the wide Aegean main, hurried to steep Mopsopia<sup>2</sup> and complained to the people of the actions of wicked Paches, until they drove him to an evil

<sup>1</sup> *i.e.* the church.

<sup>2</sup> Athens.



## GREEK ANTHOLOGY

τοῖα μὲν, ὦ κούρα, πεπονήκατον· ἄψ δ' ἐπὶ πάτραν  
ἤκετον, ἐν δ' αὐτᾶ κείσθον ἀποφθιμένα·  
εὖ δὲ πόνων ἀπόνασθον, ἐπεὶ ποτὶ σᾶμα συνεύνων  
εὔδετον, ἐς κλεινᾶς μνᾶμα σαοφροσύνας·  
ὑμνεῦσιν δ' ἔτι πάντες ὁμόφρονας ἠρωΐνας,  
πάτρας καὶ ποσίων πῆματα τισαμένας.

### 615.—ΑΔΕΣΠΟΤΟΝ

Εὐμόλπου φίλον υἷον ἔχει τὸ Φαληρικὸν οὔδας  
Μουσαῖον, φθίμενον σῶμ' ὑπὸ τῷδε τάφῳ.

### 616.—ΑΛΛΟ

ᾠδε Λίνον Θηβαῖον ἐδέξατο γαῖα θανόντα,  
Μούσης Οὐρανίης υἷον εὔστεφάνου.

### 617.—ΑΛΛΟ

Θρήϊκα χρυσολύρην τῆδ' Ὀρφέα Μοῦσαι ἔθαψαν,  
ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.

### 618.—ΑΛΛΟ

Ἄνδρα σοφὸν Κλεόβουλον ἀποφθίμενον καταπενθεῖ  
ἦδε πάτρα Λίνδος πόντῳ ἀγαλλομένη.

### 619.—ΑΛΛΟ

Πλούτου καὶ σοφίης πρύτανιν πατρὶς ἦδε Κόρινθος  
κόλποις ἀγχίαλος γῆ Περίαυδρον ἔχει.





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620.—ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

Μήποτε λυπήσῃ σε τὸ μή σε τυχεῖν τινος, ἀλλὰ  
 τέρπεο πᾶσιν ὁμῶς οἷσι δίδωσι θεός·  
 καὶ γὰρ ἀθυμήσας ὁ σοφὸς Περίανδρος ἀπέσβη,  
 οὔνεκεν οὐκ ἔτυχεν πρήξιος ἧς ἔθελεν.

621.—ΑΔΕΣΠΟΤΟΝ

Ἐνθάδ' ἐγὼ Σοφοκλῆς στυγερὸν δόμον Ἄϊδος ἔσβην  
 κάμμορος, εἶδατι Σαρδῶν σελίνοιο γελάσκων.  
 ὡς μὲν ἐγών, ἕτεροι δ' ἄλλως· πάντες δέ τε πάντως.

622.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Βόρχος ὁ βουποίμην ὅτ' ἐπὶ γλυκὺ κηρίον εἶρπεν,  
 αἰγίλιπα σχοίνῳ πέτρον ἐπερχόμενος,  
 εἶπετό οἱ σκυλάκων τις ὁ καὶ βοσίν, ὃς φάγε λεπτήν  
 σχοῖνον ἀνελκομένῳ χραινομένην μέλιτι·  
 κάππεσε δ' εἰς Ἄϊδαο· τὸ δ' ἀτρυγὲς ἀνδράσιν ἄλλοις 5  
 κεῖνο μέλι ψυχῆς ὄνιον εἰρύσατο.

623.—ΑΙΜΙΛΙΑΝΟΥ

Ἐλκε, τάλαν, παρὰ μητρὸς ὃν οὐκέτι μαστὸν ἀμέλξεις,  
 ἔλκυσον ὑστάτιον νᾶμα καταφθιμένης·  
 ἤδη γὰρ ξιφέεσσι λιπόπνοος· ἀλλὰ τὰ μητρὸς  
 φίλτρα καὶ εἰν αἶδη παιδοκομεῖν ἔμαθεν.

<sup>1</sup> This poisonous herb contracted the muscles, so as to give the appearance of grinning. We do not know who this Sophocles was.



## BOOK VII. 620-623

### 620.—DIOGENES LAERTIUS

NEVER be vexed at not getting anything, but rejoice in all the gifts of God. For wise Periander died of disappointment at not attaining the thing he wished.

### 621.—ANONYMOUS

HERE I, unhappy Sophocles, entered the house of Hades, laughing, because I ate Sardinian celery.<sup>1</sup> So perished I, and others otherwise, but all in some way or other.

### 622.—ANTIPHILUS OF BYZANTIUM

WHEN Borchus the neat-herd went to get the sweet honey-comb, climbing the steep rock by a rope, one of his dogs who used to follow the herd followed him, and, as he was pulling himself up, bit through the thin rope which was trickling with honey. He fell into Hades, grasping, at the cost of his life, that honey which no other man could harvest.

### 623.—AEMILIANUS

SUCK, poor child, at the breast whereat thy mother will never more suckle thee; drain the last drops from the dead. She hath already rendered up her spirit, pierced by the sword, but a mother's love can cherish her child even in death.<sup>2</sup>

<sup>2</sup> This probably refers to a picture by Aristides of Thebes.



GREEK ANTHOLOGY

624.—ΔΙΟΔΩΡΟΥ

Ἐρροῖς, Ἰονίοιο πολυπτοίητε θάλασσα,  
 νηλής, Ἄϊδεω πορθμὲ κελαινοτάτου,  
 ἢ τόσσους κατέδεξο. τίς ἂν τεά, κάμμορε, λέξαι  
 αἴσυλα, δυστήνων αἴσαν ὀπιζόμενος;  
 Αἰγέα καὶ Λαβέωνα σὺν ὠκυμόροισιν ἑταίροις  
 νηΐ τε σὺν πάσῃ βρύξας ἀλιρροθίῃ.

625.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εἰδότα κῆπ' Ἄτλαντα τεμείν πόρον, εἰδότα Κρήτης  
 κύματα καὶ πόντου ναυτιλίην μέλανος,  
 Καλλιγένευσ Διόδωρον Ὀλύνθιον ἴσθι θανόντα  
 ἐν λιμένι, πρῶρης νύκτερον ἐκχύμενον,  
 δαιτὸς ἐκεῖ τὸ πέρισσόν ὄτ' ἤμεεν. ἅ πόσον ὕδωρ  
 ὤλεσε τὸν τόσσῳ κεκριμένον πελάγει.

626.—ΑΔΕΣΠΟΤΟΝ

Ἐσχατιαὶ Λιβύων Νασαμωνίδες, οὐκέτι θηρῶν  
 ἔθνεσιν ἠπείρου νῶτα βαρυνόμεναι,  
 ἠχοῖ ἔρημαίαισιν ἐπηπύσεσθε λεόντων  
 ὠρυγαῖς ψαμάθους ἄχρισ ὑπὲρ Νομάδων,  
 φύλον ἐπεὶ νήριθμον ἐν ἰχνοπέδαισιν ἀγρευθὲν  
 ἐς μίαν αἰχμηταῖς Καῖσαρ ἔθηκεν ὁ παῖς·  
 αἱ δὲ πρὶν ἀγραύλων ἐγκοιτάδες ἀκρώρειαι  
 θηρῶν, νῦν ἀνδρῶν εἰσὶ Βοηλασίαι.

<sup>1</sup> Not the Euxine, but a part of the Thracian Sea.





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## GREEK ANTHOLOGY

### 627.—ΔΙΟΔΩΡΟΥ

Ἡμιτελῆ θάλαμόν τε καὶ ἐγγύθι νυμφικὰ λέκτρα,  
 κοῦρε, λιπὼν ὀλοὴν οἶμον ἔβης Ἀΐδου.  
 Θύνιον Ἀστακίην δὲ μάλ' ἤκαχες, ἣ σε μάλιστα  
 οἶκτρά τόν ἠβητὴν κώκυεν ἠΐθεον,  
 Ἰππάρχου κλαίουσα κακὸν μόρον, εἴκοσι ποίας 5  
 μῦνον ἐπεὶ βιότου πλήσαο καὶ πίσυρας.

### 628.—ΚΡΙΝΑΓΟΡΟΥ

Ἡρνήσαντο καὶ ἄλλαι ἐὼν πάρος οὔνομα νῆσοι  
 ἀκλεές, ἐς δ' ἀνδρῶν ἦλθον ὁμωνυμίην.  
 κληθείητε καὶ ὑμμες Ἐρωτίδες· οὐ νέμεσίς τοι,  
 Ὀξεῖαι, ταύτην κλῆσιν ἀμειψαμέναις.  
 παιδὶ γάρ, ὃν τύμβῳ Δίης ὑπεθήκατο βώλου, 5  
 οὔνομα καὶ μορφὴν αὐτὸς ἔδωκεν Ἐρως.  
 ὦ χθῶν σηματοέσσα, καὶ ἣ παρὰ θινὶ θάλασσα,  
 παιδὶ σὺ μὲν κούφη κείσο, σὺ δ' ἠσυχίη.

### 629.—ΑΝΤΙΠΙΑΤΡΟΥ

Ἡ χθαμαλὴν ὑπέδυσ ὁ τόσος κόνιν; εἰς σέ τις ἀθρῶν,  
 Σώκρατες, Ἑλλήνων μέμψεται ἀκρισίην.  
 νηλέες, οἳ τὸν ἄριστον ἀπώλεσαν, οὐδὲ ἐν αἰδοῖ  
 δόντες. τοιοῦτοι πολλάκι Κεκροπίδαι.

### 630.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Ἦδη που πάτρης πελάσας σχεδόν, “ Ἀῦριον,” εἶπον,  
 “ ἣ μακρὴ κατ' ἐμοῦ δυσπλοίη κοπάσει.”  
 οὔπω χεῖλος ἔμυσε, καὶ ἦν ἴσος Ἀἴδι πόντος,  
 καί με κατέτρυχεν κείνο τὸ κοῦφον ἔπος.  
 πάντα λόγον πεφύλαξο τὸν αῦριον· οὐδὲ τὰ μικρὰ 5  
 λήθει τὴν γλώσσης ἀντίπαλον Νέμεσιν.



## BOOK VII. 627-630

### 627.—DIODORUS

LEAVING thy bridal-chamber half prepared, thy wedding close at hand, thou hast gone, young man, down the baneful road of Hades; and sorely hast thou afflicted Thynion of Astacus, who most piteously of all lamented for thee, dead in thy prime, weeping for the evil fate of her Hipparchus, seeing thou didst complete but twenty-four years.

### 628.—CRINAGORAS

OTHER islands ere this have rejected their inglorious names and named themselves after men. Be called Erotides (Love islands), ye Oxeiai (Sharp islands); it is no shame for you to change; for Eros himself gave both his name and his beauty to the boy whom Dies laid here beneath a heap of clods. O earth, crowded with tombs, and sea that washest on the shore, do thou lie light on the boy, and thou lie hushed for his sake.

### 629.—ANTIPATER OF THESSALONICA

Dost thou who art so great rest in so shallow a soil? He who looks at thee, Socrates, must blame the unwisdom of the Greeks. Merciless judges! who slew the best of men, nor shamed them one jot. Such often are the Athenians.

### 630.—ANTIPHILUS OF BYZANTIUM

Now nearing my country I said, "To-morrow shall this wind that blew so long against me abate." Scarce had I closed my lips when the sea became like hell, and that light word I spoke was my destruction. Beware ever of that word "to-morrow"; not even little things are unnoticed by the Nemesis that is the foe of our tongues.



GREEK ANTHOLOGY

631.—ΑΠΟΛΛΩΝΙΔΟΥ

“Ἦν ἄρα Μιλήτου Φοιβήϊον <ὄρμον> ἴκησθε,  
λέξατε Διογένει πένθιμον ἀγγελίην,  
παῖς ὅτι οἱ ναυηγὸς ὑπὸ χθονὶ κεύθεται” Ἀνδρου  
Δίφιλος, Αἰγαίου κῦμα πίων πελάγους.

632.—ΔΙΟΔΩΡΟΥ

Κλίμακος ἐξ ὀλιγῆς ὀλίγον βρέφος ἐν Διοδώρου  
κάππεσεν, ἐκ δ' ἐάγη καίριον ἀστράγαλον,  
δινηθεὶς προκάρηνος. ἐπεὶ δ' ἶδε θεῖον ἄνακτα  
ἀντόμενον, παιδνὰς αὐτίκ' ἔτεινε χέρας.  
ἀλλὰ σὺ νηπιάχου δμῶός, κόνι, μήποτε βρίθειν 5  
ὄστέα, τοῦ διητοῦς φειδομένη Κόρακος.

633.—ΚΡΙΝΑΓΟΡΟΥ

Καὶ αὐτὴ ἤχλυσεν ἀκρέσπερος ἀντέλλουσα  
μήνη, πένθος ἐὼν νυκτὶ καλυψαμένη,  
οὔνεκα τὴν χαρίεσσαν ὁμώνυμον εἶδε Σελήνην  
ἄπνου εἰς ζοφερὸν δυομένην αἶδην.  
κείνη γὰρ καὶ κάλλος ἐοῦ κοινώσατο φωτός, 5  
καὶ θάνατον κείνης μίξεν ἐῷ κνέφει.

634.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Νεκροδόκον κλιντῆρα Φίλων ὁ πρέσβυς αἰείρων  
ἐγκλιδόν, ὄφρα λάβοι μισθὸν ἐφημέριον,  
σφάλματος ἐξ ὀλίγοιο πεσὼν θάνεν· ἦν γὰρ ἔτοιμος  
εἰς αἶδην, ἐκάλει δ' ἡ πολιὴ πρόφασιν·  
ὄν δ' ἄλλοις ἐφόρει νεκυοστόλον, αὐτὸς ἐφ' αὐτῷ 5  
ἀσκάντην ὁ γέρων ἀχθοφορῶν ἔλαθεν.





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## GREEK ANTHOLOGY

### 635.—ΤΟΥ ΑΥΤΟΥ

Ναῦν Ἰεροκλείδης ἔσχεν σύγγηρον, ὁμόπλουν,  
 τὴν αὐτὴν ζωῆς καὶ θανάτου σύνοδον,  
 πιστὴν ἰχθυβολεῦντι συνέμπορον. οὔτις ἐκείνης  
 πώποτ' ἐπέπλωσεν κῦμα δικαιοτέρη·  
 γήραος ἄχρις ἔβοσκε πονευμένη· εἶτα θανόντα  
 ἐκτέρισεν· συνέπλω δ' ἄχρι καὶ Ἄϊδεω.

### 636.—ΚΡΙΝΑΓΟΡΟΥ

Ποιμὴν ὦ μάκαρ, εἶθε κατ' οὔρεος ἐπροβάτευον  
 κήγῳ, ποιηρὸν τοῦτ' ἀνὰ λευκόλοφον,  
 κριοῖς ἀγητῆρσι ποτ' ἐβληχημένα βάζων,  
 ἢ πικρῇ βάψαι νήοχα πηδάλια  
 ἄλμη. τοιγὰρ ἔδυν ὑποβένθιος· ἀμφὶ δὲ ταύτην  
 θῖνά με ροιβδήσας Εὐρος ἐφωρμίσατο.

### 637.—ΑΝΤΙΠΑΤΡΟΥ

Πύρρος ὁ μουνερέτης ὀλίγη νηὶ λεπτὰ ματεύων  
 φυκία καὶ τριχίνης μαινίδας ἐκ καθέτης,  
 ἠϊόνων ἀποτῆλε τυπεῖς κατέδουπε κεραυνῶ·  
 νηὺς δὲ πρὸς αἰγιαλοὺς ἔδραμεν αὐτομάτη  
 ἀγγελίην θείῳ καὶ λιγνύϊ μηνύουσα,  
 καὶ φράσαι Ἀργῶν οὐκ ἐπόθησε τρόπιν.

### 638.—ΚΡΙΝΑΓΟΡΟΥ

Παίδων ἀλλαχθέντι μόρῳ ἐπι τοῦτ' ἔλεεινὴ  
 μήτηρ ἀμφοτέρους εἶπε περισχομένη·  
 “Καὶ νέκυν οὐ σέο, τέκνον, ἐπ' ἡματι τῷδε γοήσειν  
 ἠλπιστα, καὶ ζωοῖς οὐ σὲ μετεσσόμενον  
 ὄψεσθαι· νῦν δ' οἱ μὲν ἐς ὑμέας ἡμείφθησαν  
 δαίμονες, ἄψευστον δ' ἴκετο πένθος ἐμοί.”



## BOOK VII. 635-638

### 635.—BY THE SAME

**HIEROCLES'** boat grew old with him, always travelled with him, and accompanied him in life and in death. It was his faithful fishing partner, and no juster boat ever sailed the waves. It laboured to keep him until his old age, and then it buried him when he was dead, and travelled with him to Hades.<sup>1</sup>

### 636.—CRINAGORAS

**O HAPPY** shepherd, would that I, too, had led my sheep down this grassy white knoll, answering the bleatings of the rams that lead the flock, rather than dipped in the bitter brine the rudder to guide my ship. Therefore I sunk to the depths, and the whistling east wind brought me to rest on this beach.

### 637.—ANTIPATER OF THESSALONICA

**PYRRHUS** the solitary oarsman, fishing with his hair-line for small hakes and sprats from his little boat, fell, struck by a thunderbolt, far away from the shore. The boat came ashore of itself, bearing the message by sulphur and smoke, and had no need of a speaking keel like that of Argo.

### 638.—CRINAGORAS

**THE** poor mother, when the expected fate of her two sons was reversed, spoke thus, clasping both of them: "Neither did I hope, my child, to weep for thee to-day, nor, my child, to see thee yet among the living. Now your fates have been interchanged, but sorrow undeniable has come to me."

<sup>1</sup> *cp.* Nos. 305, 381, 585, above.



GREEK ANTHOLOGY

639.—ΑΝΤΙΠΑΤΡΟΥ

Πᾶσα θάλασσα θάλασσα· τί Κυκλάδας ἢ στενὸν  
 Ἕλλησ  
 κῦμα καὶ Ὀξείας ἠλεὰ μεμφόμεθα;  
 ἄλλως τοῦνομ' ἔχουσιν· ἐπεὶ τί με, τὸν προφυγόντα  
 κείνα, Σκαρφαιεὺς ἀμφεκάλυψε λιμὴν;  
 νόστιμον εὐπλοίην ἀρῶτό τις· ὡς τά γε πόντου  
 πόντος, ὃ τυμβευθεὶς οἶδεν Ἀρισταγόρης.

640.—ΤΟΥ ΑΥΤΟΥ

Ῥιγηλὴ ναύταις ἐρίφων δύσις, ἀλλὰ Πύρωνι  
 πουλὸν γαληναίῃ χείματος ἐχθροτέρῃ·  
 νῆα γὰρ ἀπνοῖῃ πεπεδημένου ἔφθασε ναύταις  
 ληϊστέων ταχινὴ δίκροτος ἐσσυμένη·  
 χεῖμα δέ μιν προφυγόντα γαληναίῳ ἐπ' ὀλέθρῳ  
 ἔκτανον· ἃ λυγρῆς δειλὴ καχορμισίης.

641.—ΑΝΤΙΦΙΛΟΥ

Σῆμα δυωδεκάμοιρον ἀφεγγέος ἠελίοιο,  
 τοσσάκις ἀγλώσσω φθεγγόμενον στόματι,  
 εὖτ' ἂν θλιβομένοιο ποτὶ στενὸν ὕδατος ἀῆρ  
 αὐλὸν ἀποστείλῃ πνεῦμα διωλύγιον,  
 θῆκεν Ἀθήναιος δῆμῳ χάριν, ὡς ἂν ἐναργῆς  
 εἶη κῆν φθονεραῖς ἠέλιος νεφέλαις.

642.—ΑΠΟΛΛΩΝΙΔΟΥ

Σύρου καὶ Δήλοιο κλύδων μέσος νῆα Μενοίτην  
 σὺν φόρτῳ Σαμίου κρύψε Διαφανέος,  
 εἰς ὅσιον σπεύδοντα πλόου τάχος· ἀλλὰ θάλασσα  
 ἐχθρὴ καὶ νόσῳ πατρὸς ἐπειγομένοις.





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643.—ΚΡΙΝΑΓΟΡΟΥ

Ἕμνίδα τὴν Εὐάνδρου, ἐράσμιον αἰὲν ἄθυρμα  
οἰκογενές, κούρην αἰμύλον εἰναέτιν,  
ἤρπασας, ὦ ἄλλιστ' Ἀΐδη, τί πρόωρον ἐφίεις  
μοῖραν τῇ πάντως σεῖό ποτ' ἐσσομένη;

644.—ΒΙΑΝΟΡΟΣ ΓΡΑΜΜΑΤΙΚΟΥ

Ἦστατον ἐθρήνησε τὸν ὠκύμορον Κλεαρίστη  
παῖδα, καὶ ἀμφὶ τάφῳ πικρὸν ἔπαυσε βίον·  
κωκύσασα γὰρ ὅσσον ἐχάνδανε μητρὸς ἀνίη,  
οὐκέτ' ἐπιστρέψαι πνεύματος ἔσχε τόνους.  
θηλύτεραι, τί τοσοῦτον ἐμετρήσασθε τάλαιναι  
θρήνον, ἵνα κλαύσῃτ' ἄχρι καὶ Ἀΐδεω;

645.—ΚΡΙΝΑΓΟΡΟΥ

ᾠ δύστην' ὄλβοιο Φιλόστρατε, ποῦ σοι ἐκεῖνα<sup>1</sup>  
σκῆπτρα καὶ αἱ βασιλέων ἄφθονοι ἐντυχίαι,  
αἷσιν ἐπηώρησας αἰεὶ βίον; ἢ ἐπὶ Νείλῳ  
. . . . δαίοις ὧν περίοπτος ὄροις;  
ὀθνεῖοι καμάτων τοὺς σοὺς διμοιρήσαντο,  
σὸς δὲ νέκυς ψαφαρῇ κείσεται ἐν Ὀστρακίνῃ.

646.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Λοίσθια δὴ τάδε πατρὶ φίλῳ περὶ χεῖρε βαλοῦσα  
εἶπ' Ἐρατώ, χλωροῖς δάκρυσι λειβομένα·  
“ᾠ πάτερ, οὐ τοι ἔτ' εἰμί, μέλας δ' ἐμὸν ὄμμα  
καλύπτει  
ἤδη ἀποφθιμένης κυάνεος θάνατος.”

<sup>1</sup> εὐτυχίαι MS. : I correct.



## BOOK VII. 643-646

### 643.—CRINAGORAS

O HADES the inexorable, thou hast carried off Hymnis, Evander's daughter, ever the loveable pet of his house, the coaxing nine-year-old girl. Why didst thou send such early death to her who must one day in any case be thine?

### 644.—BIANOR THE GRAMMARIAN

CLEARISTE mourned her last for the early death of her son, and on the tomb ended her embittered life. For, wailing with all the force a mother's sorrow could give her, she could not recover force to draw her breath. Women, why give ye such ample measure to your grief as to wail even till it brings you to Hades?

### 645.—CRINAGORAS

O PHILOSTRATUS,<sup>1</sup> unhappy for all thy wealth, where are those sceptres and constant intercourse with princes on which thy fortune ever depended? Shall thy tomb be (?) by the Nile conspicuous in the region of . . . ? Foreigners have shared among them the fruit of thy toil, and thy corpse shall lie in sandy Ostracine.<sup>2</sup>

### 646.—ANYTE

THESE were the last words that Erato spoke; throwing her arms round her dear father's neck, her cheeks wet with fresh tears: "Father, I am thine no longer; I am gone, and sombre death casts already his black veil over my eyes."

<sup>1</sup> An Academic philosopher, a favourite of Anthony and Cleopatra. <sup>2</sup> Between Egypt and Palestine. By "foreigners" he means probably Roman soldiers.



647.—ΣΙΜΩΝΙΔΟΥ, οἱ δὲ ΣΙΜΙΟΥ

“Υστατα δὴ τάδ’ ἔειπε φίλην ποτὶ μητέρα Γοργῶ  
 δακρυόεσσα, δέρης χερσὶν ἐφαπτομένη·  
 “ Αὐθι μένοις παρὰ πατρί, τέκοις δ’ ἐπὶ λῶνι μοίρα  
 ἄλλαν, σῶ πολιῶ γήραϊ καδεμόνα.”

648.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Ἐσθλὸς Ἀριστοκράτης ὅτ’ ἀπέπλεεν εἰς Ἀχέροντα,  
 εἶπ’ ὀλιγοχρονίης ἀψάμενος κεφαλῆς·  
 “ Παιδῶν τις μνήσαιτο, καὶ ἐδνώσαιτο γυναῖκα,  
 εἰ καί μιν δάκνοι δυσβίωτος πενίη  
 ζωὴν στυλώσαιτο· κακὸς δ’ ἄστυλος ιδέσθαι  
 οἶκος· ὃ δ’ αὖ λῶστον,<sup>1</sup> τάνέρος ἐσχαρεῶν  
 εὐκίων φαίνοιτο, καὶ ἐν πολυκαεῖ ὄγκῳ  
 ἐμπρέποι,<sup>2</sup> αὐγάζων δαλὸν ἐπесχάριον.”  
 ἤδει Ἀριστοκράτης τὸ κρήγυον· ἀλλὰ γυναικῶν,  
 ὦνθρωπ’, ἤχθαιρεν τὴν ἀλιτοφροσύνην.

649.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Ἀντί τοι εὐλεχέος θαλάμου σεμνῶν θ’ ὑμεναίων  
 μάτηρ στήσε τάφῳ τῷδ’ ἐπὶ μαρμαρίνῳ  
 παρθενικάν, μέτρον τε τεὸν καὶ κάλλος ἔχοισαν,  
 Θερσί· ποτιφθεγκτὰ δ’ ἔπλεο καὶ φθιμένα.

650.—[ΦΛΑΚΚΟΥ ἢ] ΦΑΛΑΙΚΟΥ

Φεῦγε θαλάσσια ἔργα, βοῶν δ’ ἐπιβάλλευ ἐχέτλη,  
 εἴ τί τοι ἠδὺ μακρῆς πείρατ’ ἰδεῖν βιοτῆς·  
 ἠπείρῳ γὰρ ἔνεστι μακρὸς βίος· εἰν ἀλὶ δ’ οὐ πως  
 εὐμαρὲς εἰς πολιὴν ἀνδρὸς ἰδεῖν κεφαλὴν.

<sup>1</sup> λῶστος MS. : I correct.

<sup>2</sup> I write so : ἔνστη MS.





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GREEK ANTHOLOGY

651.—ΕΥΦΟΡΙΩΝΟΣ

Οὐχ ὁ τρηχὺς Ἐλαιὸς ἐπ' ὅστέα κείνα καλύπτει,  
 οὐδ' ἢ κυάνεον γράμμα λαλοῦσα πέτρη·  
 ἀλλὰ τὰ μὲν Δολίχης τε καὶ αἰπεινῆς Δρακάνοιο  
 Ἰκάριον ῥήσσει κῦμα περὶ κροκάλαις·  
 ἀντὶ δ' ἐγὼ ξενίης Πολυμήδεος ἢ κενεῆ χθῶν  
 ὠγκώθην Δρυόπων διψάσιν ἐν βοτάναις.

652.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Ἦχῆεσσα θάλασσα, τί τὸν Τιμάρεος οὕτως  
 πλώοντ' οὐ πολλῇ νηὶ Τελευταγόρην,  
 ἄγρια χειμήνασα, κατεπρηνώσαο πόντῳ  
 σὺν φόρτῳ, λάβρον κῦμ' ἐπιχευαμένη;  
 χῶ μὲν που καύηξιν ἢ ἰχθυβόροις λαρίδεσσιν  
 τεθρήνητ' ἄπνους εὐρεῖ ἐπ' αἰγιαλῷ·  
 Τιμάρης δὲ κενὸν τέκνου κεκλαυμένον ἀθρῶν  
 τύμβον, δακρῦει παῖδα Τελευταγόρην.

653.—ΠΑΓΚΡΑΤΟΥΣ

ᾠλεσεν Αἰγαίου διὰ κύματος ἄγριος ἄρθεις  
 Λίψ' Ἐπιηρείδην Ἰάσι δυομέναις,  
 αὐτὸν ἐῆ σὺν νηὶ καὶ ἀνδράσιν· ὧ τὸδε σῆμα  
 δακρῦσας κενεὸν παιδὶ πατὴρ ἔκαμεν.

654.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Αἰεὶ ληῖσται καὶ ἀλιφθόροι, οὐδὲ δίκαιοι  
 Κρηῆτες· τίς Κρητῶν οἶδε δικαιοσύνην;  
 ὡς καὶ ἐμὲ πλώοντα σὺν οὐκ εὐπίονι φόρτῳ  
 Κρηταιεῖς ὦσαν Τιμόλυτον καθ' ἄλός,  
 δείλαιον. κῆγὰ μὲν ἀλιζώοις λαρίδεσσι  
 κέκλαυμαι, τύμβῳ δ' οὐχ ὑπο Τιμόλυτος.



651.—EUPHORION

Craggy Elaeus doth not cover those thy bones,  
nor this stone that speaks in blue letters. They are  
broken by the Icarian sea on the shingly beach of  
Doliche<sup>1</sup> and lofty Dracanon,<sup>2</sup> and I, this empty  
mound of earth, am heaped up here in the thirsty  
herbage of the Dryopes<sup>3</sup> for the sake of old friend-  
ship with Polymedes.

652.—LEONIDAS OF TARENTUM

Thou booming sea, why didst thou rise in angry  
storm, and striking with a huge wave send headlong  
to the deep, cargo and all, Teleutagoras, son of  
Timares, as he sailed in his little ship? He, lying  
somewhere dead on the broad beach, is bewailed  
over by terns and fish-eating gulls, and Timares,  
looking on his son's empty tear-bedewed tomb,  
weeps for his child Teleutagoras.

653.—PANCRATES

At the setting of the Hyades the fierce Sirocco  
rose and destroyed Epierides in the Aegean Sea,  
himself, his ship and crew; and for him his father in  
tears made this empty tomb.

654.—LEONIDAS OF TARENTUM

The Cretans are ever brigands and pirates, and  
never just; who ever heard of the justice of a  
Cretan? So they were Cretans who threw me un-  
happy Timolytus into the sea, when I was travelling  
with no very rich cargo. I am bewailed by the sea-  
gulls, and there is no Timolytus in this tomb.

<sup>1</sup> Another name of the island Icaria.

<sup>2</sup> A cape on this island.

<sup>3</sup> The inhabitants of Doris.



## GREEK ANTHOLOGY

### 655.—ΤΟΥ ΑΥΤΟΥ

Ἄρκει μοι γαίης μικρὴ κόνις· ἢ δὲ περισσὴ  
 ἄλλον ἐπιθλίβει πλούσια κεκλιμένον  
 στήλη, τὸ σκληρὸν νεκρῶν βάρος· εἴ με θανόντα  
 γνώσονται, Ἄλκάνδρῳ τοῦτο τί Καλλιτέλευς;

### 656.—ΤΟΥ ΑΥΤΟΥ

Τὴν ὀλίγην βῶλον καὶ τοῦτ' ὀλιγήριον, ὦνερ,  
 σῆμα ποτίφθεγξαι τλάμονος Ἄλκιμένους,  
 εἰ καὶ πᾶν κέκρυπται ὑπ' ὀξείης παλιούρου  
 καὶ βάτου, ἦν ποτ' ἐγὼ δήϊον Ἄλκιμένης.

### 657.—ΤΟΥ ΑΥΤΟΥ

Ποιμένες οἱ ταύτην ὄρεος ράχιν οἰοπολεῖτε  
 αἶγας κευείρους ἐμβοτέοντες ὄϊς,  
 Κλειταγόρῃ, πρὸς Γῆς, ὀλίγην χάριν, ἀλλὰ προσηνῆ  
 τίνετε, χθονίης εἴνεκα Φερσεφόνης.  
 βληχῆσαιντ' ὄϊές μοι, ἐπ' ἀξέστοιο δὲ ποιμῆν  
 πέτρης συρίζοι πρηέα βοσκομέναις·  
 εἶαρι δὲ πρώτῳ λειμώνιον ἄνθος ἀμέρσας  
 χωρίτης στεφέτω τύμβον ἐμὸν στεφάνῳ,  
 καί τις ἀπ' εὐάρνοιο καταχραίνοιτο γάλακτι  
 οἶός, ἀμολγαῖον μαστὸν ἀνασχόμενος,  
 κρηπίδ' ὑγραίνων ἐπιτύμβιον· εἰσὶ θανόντων  
 εἰσὶν ἀμοιβαῖαι κἂν φθιμένοις χάριτες.

### 658.—ΘΕΟΚΡΙΤΟΥ, οἱ δὲ ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Γνώσομαι εἴ τι νέμεις ἀγαθοῖς πλέον, ἢ καὶ ὁ δειλὸς  
 ἐκ σέθεν ὡσαύτως ἴσον, ὁδοιπὸρ', ἔχει.  
 “Χαιρέτω οὗτος ὁ τύμβος,” ἔρείς, “ἐπεὶ Εὐρυμέδοντο  
 κεῖται τῆς ἱερῆς κοῦφος ὑπὲρ κεφαλῆς.”





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GREEK ANTHOLOGY

659. <ΘΕΟΚΡΙΤΟΥ>

Νήπιον υἷον ἔλειπες· ἐν ἡλικίῃ δὲ καὶ αὐτός,  
 Εὐρύμεδον, τύμβου τοῦδε θανῶν ἔτυχες.  
 σοὶ μὲν ἔδρη θείοισι παρ' ἀνδράσι· τὸν δὲ πολῖται  
 τιμησεῦντι, πατρὸς μνώμενοι ὡς ἀγαθοῦ.

660.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Ξεῖνε, Συρακόσιός τοι ἀνὴρ τόδ' ἐφίεται "Ορθων"  
 "Χειμερίας μεθύων μηδαμὰ νυκτὸς ἴης."  
 καὶ γὰρ ἐγὼ τοιοῦτον ἔχω μόρον, ἀντὶ δὲ †πολλῆς  
 πατρίδος ὀθνεῖαν κείμαι ἐφεσσάμενος.

661.—ΤΟΥ ΑΥΤΟΥ

Εὐσθένης τὸ μνήμα· φυσιγνώμων ὁ σοφιστής,  
 δεινὸς ἀπ' ὀφθαλμοῦ καὶ τὸ νόημα μαθεῖν.  
 εὖ μιν ἔθαψαν ἑταῖροι ἐπὶ ξείνης ξένον ὄντα,  
 χυμνοθέτης ἐν τοῖς δαιμονίως φίλος ὢν.  
 πάντων ὢν ἐπέοικεν ἔχειν τεθνεῶθ' ὁ σοφιστής, 5  
 καίπερ ἄκικυσ ἐὼν, εἶχ' ἄρα κηδεμόνας.

662.—ΛΕΩΝΙΔΟΥ

Ἡ παῖς ὄχετ' ἄωρος ἐν ἑβδόμῳ ἤδ' ἐνιαυτῷ  
 εἰς αἴδην, πολλῆς ἡλικίης προτέρη,  
 δειλαίη, ποθέουσα τὸν εἰκοσάμηνον ἀδελφόν,  
 νήπιον ἀστόργου γευσάμενον θανάτου.  
 αἰαῖ, λυγρὰ παθοῦσα Περιστέρη, ὡς ἐν ἑτοίμῳ 5  
 ἀνθρώποις δαίμων θῆκε τὰ δεινότατα.



## BOOK VII. 659-662

### 659.—THEOCRITUS

*(On the same Tomb)*

THOU hast left an infant son, but thyself, Eury-medon, didst die in thy prime and liest in this tomb. Thy abode is with the divine among men, but him the citizens will honour, mindful of his father's goodness.

### 660.—LEONIDAS OF TARENTUM

STRANGER, a Syracusan named Orthon enjoins this upon thee: "Never go out drunk on a winter night." For that was what caused my death, and instead of resting in my ample country I lie clothed in foreign soil.

### 661.—BY THE SAME

THE tomb is that of Eusthenes the sophist, who was a reader of character, skilled in discovering our thought from our eyes. Well did his companions bury him, a stranger in a strange land, and among them was a poet marvellously dear to him. So the sophist, although he was feeble, had those who took care that he should have on his death all proper honour.

### 662.—BY THE SAME

THE girl is gone to Hades before her time in her seventh year, before all her many playmates, hapless child, longing for her little brother, who twenty months old tasted of loveless death. Alas Peristera<sup>1</sup> for thy sad fate! How hath Heaven decreed that the very path of men should be sown with calamities!

<sup>1</sup> Little dove.



## GREEK ANTHOLOGY

### 663.—ΤΟΥ ΑΥΤΟΥ

Ὁ μικκῶς τὸδ' ἔτευξε τᾷ Θραϊσσα  
 Μήδειος τὸ μνᾶμ' ἐπὶ τᾷ ὄδῳ, κήπέγραψε Κλείτας.  
 ἔξει τὰν χάριν ἅ γυνὰ ἀντ' ἐκείνων  
 ὦν τὸν κῶρον ἔθρεψε. τί μάν; ἔτι χρησίμα καλεῖται

### 664.—ΑΛΛΟ

Αρχίλοχον καὶ στᾶθι καὶ εἶσιδε τὸν πάλαι ποιηταί  
 τὸν τῶν ἰάμβων, οὗ τὸ μυρίον κλέος  
 διῆλθε κήπι νύκτα καὶ ποτ' ἄῳ.  
 ἦ ῥά νιν αἱ Μοῦσαι καὶ ὁ Δάλιος ἠγάπευν Ἀπόλλων,  
 ὡς ἐμμελής τ' ἔγεντο κήπιδέξιος  
 ἔπεά τε ποιεῖν, πρὸς λύραν τ' αἰείδειν.

### 665.—ΤΟΥ ΑΥΤΟΥ ΑΕΩΝΙΔΟΥ

Μήτε μακρῇ θαρσέων ναυτίλλεο μήτε βαθείῃ  
 νηϊ· κρατεῖ παντὸς δούρατος εἰς ἄνεμος.  
 ὤλεσε καὶ Πρόμαχον πνοιῆ μία, κύμα δ' ἐν αὐτῶς  
 ἀθρόον ἐς κοίλην ἐστυφέλιξεν ἅλα.  
 οὐ μὴν οἱ δαίμων πάντη κακός· ἀλλ' ἐνὶ γαίῃ  
 πατρίδι καὶ τύμβου καὶ κτερέων ἔλαχεν  
 κηδεμόνων ἐν χερσίν, ἐπεὶ τρηχεῖα θάλασσα  
 νεκρὸν πεπταμένους θῆκεν ἐπ' αἰγιαλούς.

### 666.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὗτος ὁ Λειάνδροιο διάπλοος, οὗτος ὁ πόντου  
 πορθμός, ὁ μὴ μούνῳ τῷ φιλέοντι βαρύς·  
 ταῦθ' Ἡροῦς τὰ πάροιθεν ἐπαύλια, τοῦτο τὸ πύργο  
 λείψανον, ὁ προδότης ὧδ' ἐπέκειτο λύχνος.  
 κοινὸς δ' ἀμφοτέρους ὅδ' ἔχει τάφος, εἰσέτι καὶ νῦν  
 κείνῳ τῷ φθονερῷ μεμφομένους ἀνέμῳ.





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## GREEK ANTHOLOGY

### 667.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ ναῷ τῆς ἁγίας Ἀναστασίας ἐν Θεσσαλονίκῃ  
Τίπτε μάτην γούωντες ἐμῷ παραμίμνετε τύμβῳ;  
οὐδὲν ἔχω θρήνων ἄξιον ἐν φθιμένοις.  
λῆγε γούων καὶ παῦε, πόσις, καὶ παῖδες ἐμῷ  
χαίρετε, καὶ μνήμην σώζετ' Ἀμαζονίης.

### 668.—ΛΕΩΝΙΔΟΥ

Οὐδ' εἴ μοι γελώωσα καταστορέσειε Γαλήνη  
κύματα, καὶ μαλακὴν φρίκα φέροι Ζέφυρος,  
νηοβάτην ὄψεσθε· δέδοικα γὰρ οὐς πάρος ἔτλην  
κινδύνους ἀνέμοις ἀντικορυσσόμενος.

### 669.—ΠΛΑΤΩΝΟΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ

Ἀστέρας εἰσαθρεῖς ἀστήρ ἐμός. εἴθε γενοίμην  
Οὐρανός, ὡς πολλοῖς ὄμμασιν εἰς σὲ βλέπω.

A. J. Butler, *Amaranth and Asphodel*, p. 14; A. Esdaile,  
*Poems and Translations*, p. 48.

### 670.—ΤΟΥ ΑΥΤΟΥ

Ἀστήρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἐῶος·  
νῦν δὲ θανῶν λάμπεις Ἐσπερος ἐν φθιμένοις.

P. B. Shelley, "Thou wert the morning-star . . .," *Works*  
(Oxford ed.), p. 712.

### 671.—ΑΔΗΛΟΝ, οἱ δὲ ΒΙΑΝΟΡΟΣ

Πάντα Χάρων ἀπληστε, τί τὸν νέον ἤρπασας αὐτως  
Ἄτταλον; οὐ σὸς ἔην, κὰν θάνε γηραλέος;



## BOOK VII. 667--671

### 667.—ANONYMOUS

#### *In the Church of St. Anastasia in Thessalonica*

WHY, lamenting in vain, do you stay beside my tomb? I, among the dead, suffer naught worthy of tears. Cease from lament, my husband, and ye, my children, rejoice and preserve the memory of Amazonia.

### 668.—LEONIDAS OF ALEXANDRIA

NOT even if smiling calm were to smooth the waves for me, and gently rippling Zephyr were to blow, shall ye see me take ship; for I dread the perils I encountered formerly battling with the winds.

### 669.—PLATO

THOU lookest on the stars, my Star.<sup>1</sup> Would I were heaven, to look on thee with many eyes.

### 670.—BY THE SAME

OF old among the living thou didst shine the Star of morn; now shinest thou in death the Star of eve.

### 671.—BY SOME ATTRIBUTED TO BIANOR

EVER insatiable Charon, why didst thou wantonly take young Attalus? Was he not thine even had he died old?

<sup>1</sup> Aster (Star) is said to have been the name of a youth whom Plato admired.



## GREEK ANTHOLOGY

### 672.—ΑΔΕΣΠΟΤΟΝ

Ἐν Κορίνθῳ γέγραπται

Χθὼν μὲν ἔχει δέμας ἐσθλόν, ἔχει κλυτὸν οὐρανὸς  
ἦτορ

Ἄνδρέω, ὃς Δαναοῖσι καὶ Ἰλλυριοῖσι δικάσας,  
οὐχ ὀσίων κτεάνων καθαρὰς ἐφυλάξατο χεῖρας.

### 673.—ΑΔΗΛΟΝ

Εἰ γένος εὐσεβέων ζῶει μετὰ τέρμα βίοιο,  
ναιετάον κατὰ θεσμὸν ἀνὰ στόμα φωτὸς ἐκάστου,  
Ἄνδρέα, σὺ ζῶεις, οὐ κἀθανες· ἀλλὰ σε χῶρος  
ἄμβροτος ἀθανάτων ἀγίων ὑπέδεκτο καμόντα.

### 674.—ΑΔΡΙΑΝΟΥ

Ἀρχιλόχου τόδε σῆμα, τὸν ἐς λυσσῶντας βιάμους  
ἤγαγε Μαιονίδη Μοῦσα χαριζομένη.

### 675.—ΛΕΩΝΙΔΟΥ

Ἄτρομος ἐκ τύμβου λυε πείσματα ναυηγῶιο·  
χῆμῶν ὀλλυμένων ἄλλος ἐνηοπόρει.

### 676.—ΑΔΗΛΟΝ

Δοῦλος Ἐπίκτητος γενόμεν, καὶ σῶμ' ἀνάπηρος,  
καὶ πενίην Ἴρος, καὶ φίλος ἀθανάτοις.

---

<sup>1</sup> i.e. otherwise he would have excelled Homer in epic verse.





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GREEK ANTHOLOGY

677.—ΣΙΜΩΝΙΔΟΥ

Μνηῆμα τόδε κλεινοῖο Μεγιστίου, ὃν ποτε Μῆδοι  
 Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι,  
 μάντιος, ὃς τότε κῆρας ἐπερχομένας σάφα εἰδὼς  
 οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

678.—ΑΔΕΣΠΟΤΟΝ

Πληρώσας στρατιῆν Σωτήριχος ἐνθάδε κεῖμαι,  
 ὄλβον ἐμῶν καμάτων γλυκεροῖς τεκέεσσιν ἑάσας.  
 ἦρξα δ' ἐν ἱππήεσσι, Γερήνιος οἶάτε Νέστωρ·  
 ἐξ ἀδίκων τε πόνων κειμήλιον οὐδὲν ἔτευξα.  
 τοῦνεκα καὶ μετὰ πότμον ὄρῳ φάος Οὐλύμπιοιο.

679.—ΤΟΥ ΑΓΙΟΥ ΣΩΦΡΟΝΙΟΥ ΠΑΤΡΙ-  
 ΑΡΧΟΥ

α. Τύμβε, τίς ἦ πόθεν, ἦν δ' ἔτι παῖς τίνος, ἔργα  
 καὶ ὄλβον,  
 νεκρός, ὃν ἔνδον ἔχεις, ἔννεπε, κευθόμενον.  
 β. Οὗτος Ἰωάννης, Κύπριος γένος, υἱὸς ἐτύχθη  
 εὐγενέος Στεφάνου· ἦν δὲ νομεὺς Φαρίης.  
 κτήμασι μὲν πολύολβος ὄλων πλέον ὦν τρέφε  
 Κύπρος,  
 ἐκ πατέρος πατέρων, ἐξ ὁσίων τε πόνων·  
 ἔργα δὲ θέσκελα πάντα λέγειν, ἅπερ ἐν χθονὶ τεύξεν  
 οὐδ' ἐμοῦ ἐστι νόου, οὐδ' ἑτέρων στομάτων·  
 πάντα γὰρ ἄνδρα παρῆλθε φαινοτάταις ἀρετῆσι  
 δόξαντα κρατέειν ταῖς ἀρεταῖς ἑτέρων. 10  
 τοῦ καὶ κάλλεα πάντα, τάπερ πτόλις ἔλλαχεν αὕτη  
 εἰσὶ φιλοφροσύνης κόσμος ἀρειοτάτης.



## BOOK VII. 677-679

### 677.—SIMONIDES

THIS is the tomb of famous Megistias<sup>1</sup> the prophet, whom the Persians slew after crossing the Spercheius. Though he well knew then the impending fate, he disdained to desert the Spartan leaders.

### 678.—ANONYMOUS

HAVING accomplished my military service, I, Soterichus, lie here, leaving to my sweet children the wealth I gained by my labours. I commanded in the cavalry, like Gerenian Nestor, and I never amassed any treasure from unjust actions. Therefore after death too I see the light of Olympus.

### 679.—SAINT SOPHRONIUS THE PATRIARCH

*A.* “TELL me, tomb, of him whom thou hast hidden within thee, who and whence he was, whose son, his profession, and substance.” *B.* “This man was Joannes of Cyprus, the son of noble Stephanus, and he was the pastor of Alexandria. He was wealthiest of all the Cyprians by inheritance and by his holy labours; and to tell all the divine deeds he did on earth is beyond my understanding or the tongue of others; for he surpassed in most brilliant virtues even men who seemed to surpass others. All the beautiful public works which this city possesses are ornaments due to his most praiseworthy munificence.”

<sup>1</sup> The prophet who was with the Spartans at Thermopylae. Leonidas wished to send him home, but he refused to go.



## GREEK ANTHOLOGY

### 680.—ΤΟΥ ΑΥΤΟΥ

Ἄρχος Ἰωάννης Φαρίης ἀρετῶν ἱερῶν  
ἐνθάδε νῦν μετὰ τέρμα φίλη παρὰ πατρίδι κείται·  
θνητὸν γὰρ λάχε σῶμα, καὶ εἰ βίον ἄφθιτον ἔξει,  
ἀθανάτους πρήξεις τε κατὰ χθόνα ῥέξεν ἀπείρους.

### 681.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Οὐκ ἀπεδήμησας τιμῆς χάριν, ἀλλὰ τελευτῆς·  
καὶ χωλός περ ἐὼν ἔδραμες εἰς αἴδην,  
Γέσσιε Μοιράων τροχαλώτερε· ἐκ προκοπῆς γὰρ  
ἦς εἶχες κατὰ νοῦν, ἐξεκόπης βιότου.

### 682.—ΤΟΥ ΑΥΤΟΥ

Γέσσιος οὐ τέθνηκεν ἐπειγόμενος παρὰ Μοίρης·  
αὐτὸς τὴν Μοῖραν προὔλαβεν εἰς αἴδην.

### 683.—ΤΟΥ ΑΥΤΟΥ

“Μηδὲν ἄγαν” τῶν ἑπτὰ σοφῶν ὁ σοφώτατος εἶπεν·  
ἀλλὰ σὺ μὴ πεισθεῖς, Γέσσιε, ταῦτ' ἔπαθες·  
καὶ λόγιός περ ἐὼν ἀλογώτατον ἔσχες ὄνειδος,  
ὡς ἐπιθυμήσας οὐρανίης ἀνόδου.  
οὔτω Πήγασος ἵππος ἀπώλεσε Βελλεροφόντην,  
βουληθέντα μαθεῖν ἀστροθέτους κανόνας·  
ἀλλ' ὁ μὲν ἵππον ἔχων καὶ θαρσαλέον σθένος ἦβης,  
Γέσσιος οὐδὲ χέσειν εὔτονον ἦτορ ἔχων.





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## GREEK ANTHOLOGY

### 684.—ΤΟΥ ΑΥΤΟΥ

Μηδείς ζητήσῃ μερόπων ποτὲ καὶ θεὸς εἶναι,  
 μηδ' ἀρχὴν μεγάλην, κόμπου ὑπερφίαλου.  
 Γέσσιος αὐτὸς ἔδειξε· κατηνέχθη γὰρ ἐπαρθείς,  
 θνητῆς εὐτυχίης μηκέτ' ἀνασχόμενος.

### 685.—ΤΟΥ ΑΥΤΟΥ

Ζητῶν ἐξεῦρες βιοτου τέλος εὐτυχίης τε,  
 ἀρχὴν ζητήσας πρὸς τέλος ἐρχομένην.  
 ἀλλ' ἔτυχες τιμῆς, ὦ Γέσσιε, καὶ μετὰ μοῖραν  
 σύμβολα τῆς ἀρχῆς ὕστατα δεξάμενος.

### 686.—ΤΟΥ ΑΥΤΟΥ

Γέσσιον ὡς ἐνόησεν ὁ Βαύκαλος ἄρτι θανόντα  
 χωλεύοντα πλέον, τοῖον ἔλεξεν ἔπος·  
 “Γέσσιε, πῶς, τί παθὼν κατέβης δόμον Ἄιδος εἴσω  
 γυμνός, ἀκήδεστος, σχήματι καινοτάφῳ ;”  
 τὸν δὲ μέγ' ὀχθήσας προσέφη καὶ Γέσσιος εὐθύς· 5  
 “Βαύκαλε, τὸ στρήνος καὶ θάνατον παρέχει.”

### 687.—ΤΟΥ ΑΥΤΟΥ

Τὴν Ἀμμωνιακὴν ἀπάτην ὅτε Γέσσιος ἔγνω  
 τοῦ ξενικοῦ θανάτου ἐγγύθεν ἐρχόμενος,  
 τὴν ἰδίαν γνώμην κατεμέμψατο, καὶ τὸ μάθημα,  
 καὶ τοὺς πειθομένους ἀστρολόγοις ἀλόγοις.

### 688.—ΤΟΥ ΑΥΤΟΥ

Οἱ δύο Κάλχαντες τὸν Γέσσιον ὤλεσαν ὄρκοις,  
 τῶν μεγάλων ὑπάτων θῶκον ὑποσχόμενοι.  
 ὦ γένος ἀνθρώπων ἀνεμώλιον, αὐτοχόλωτον,  
 ἄχρι τέλους βιότου μηδὲν ἐπιστάμενον.



## BOOK VII. 684-688

684

LET no mortal even seek to be a god also, nor pursue the pride of high office. Gessius is the proof of it, for he was first of all puffed up and then collapsed, not content with mortal felicity.

685

You sought and found the end of life and happiness, seeking an office<sup>1</sup> tending to the highest end. But you obtained the honour, Gessius, receiving after your death the insignia of office.

686

WHEN Baucalus saw Gessius just after his death, and lamer than ever, he spoke thus: "Gessius, what made thee descend into Hell, naked, without funeral, in new burial guise?" And to him in great wrath Gessius at once replied: "Baucalus, the pride of wealth may cause death."

687

WHEN Gessius discovered the fraud of the oracle of Ammon not long before his death in a strange land, he blamed his own belief and that science, and those who trust in silly astrologers.

688

THE two soothsayers brought death on Gessius by their oaths, promising him the consular chair. O race of men vain minded, angry with themselves, knowing nothing even until the end of life.

<sup>1</sup> The word also means "beginning."



## GREEK ANTHOLOGY

### 689.—ΑΔΗΛΟΝ

Ἐνθάδε σῶμα λέλοιπεν Ἀπελλιανὸς μέγ' ἄριστος·  
ψυχὴν δ' ἐν χείρεσσιν ἔην παρακάτθετο Χριστῶ.

### 690.—ΑΔΗΛΟΝ

Οὐδὲ θανὼν κλέος ἐσθλὸν ἀπώλεσας ἐς χθόνα πᾶσι  
ἀλλ' ἔτι σῆς ψυχῆς ἀγλαὰ πάντα μένει,  
ὅσσ' ἔλαχές τ' ἔμαθές τε, φύσει μῆτιν παναριστε·  
τῶ ῥα καὶ ἐς μακάρων νῆσον ἔβης, Πυθία.

### 691.—ΑΔΕΣΠΟΤΟΝ

Ἄλκηστις νέη εἰμί· θάνον δ' ὑπὲρ ἀνέρος ἐσθλοῦ,  
Ζήνωνος, τὸν μοῦνον ἐνὶ στέρνοισιν ἐδέγμην,  
ὄν φωτὸς γλυκερῶν τε τέκνων προὔκριν' ἐμὸν ἦτορ,  
οὔνομα Καλλικράτεια, βροτοῖς πάντεσσιν ἀγαστή.

### 692.—ΑΝΤΙΠΑΤΡΟΥ, οἱ δὲ ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Γλύκων, τὸ Περγαμηνὸν Ἀσίδι κλέος,  
ὁ παμμάχων κεραυνός, ὁ πλατὺς πόδας,  
ὁ καινὸς Ἄτλας, αἶ τ' ἀνίκατοι χέρες  
ἔρροντι· τὸν δὲ πρόσθεν οὔτ' ἐν Ἰταλοῖς,  
οὔθ' Ἑλλάδι προωστόν, οὔτ' ἐν Ἀσίδι,  
ὁ πάντα νικῶν Αἴδης ἀνέτραπεν.

### 693.—ΑΠΟΛΛΩΝΙΔΟΥ

Γλήνιν παρηουῖτις ἀμφέχω χερμάς,  
πικρῆ κατασπασθέντα κύματος δίνη,  
ὄτ' ἰχθυάζετ' ἐξ ἄκρης ἀπορρῶγος·  
χῶσαν δέ μ' ὅσσοι λαὸς ἦν συνεργήτης,  
Πόσειδον, οὗς σὺ σῶζε, καὶ γαληναίην  
αἰὲν διδοίης ὀρμηβόλοις θῖνα.





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## GREEK ANTHOLOGY

### 694.—ΑΔΑΙΟΥΤ

“*Ἦν παρίης ἥρωα, Φιλοπρήγμων δὲ καλεῖται,  
πρόσθε Ποτιδαίης κείμενον ἐν τριόδῳ,  
εἰπεῖν οἶον ἐπ’ ἔργον ἄγεις πόδας· εὐθύς ἐκείνος  
εὐρήσει σὺν σοὶ πρήξιος εὐκολίην.*”

### 695.—ΑΔΕΣΠΟΤΟΝ

“*Ὀρᾶς πρόσωπον Κασσίας τῆς σώφρονος.  
εἰ καὶ τέθνηκε, ταῖς ἀρεταῖς γνωρίζεται  
ψυχῆς τὸ κάλλος μᾶλλον ἢ τοῦ σώματος.*”

### 696.—ΑΡΧΙΟΥΤ ΜΙΤΤΛΗΝΑΙΟΥΤ

*Αἰωρῆ θήρειον ἱμασσόμενος δέμας αὔραις  
τλᾶμον, ἀορτηθεὶς ἐκ λασίας πίτυος,  
αἰωρῆ· Φοίβῳ γὰρ ἀνάρσιον εἰς ἔριν ἔστης,  
πρῶνα Κελαινίτην ναιετάων, Σάτυρε.  
σεῦ δὲ βοᾶν αὐλοῖο μελίβρομον οὐκέτι Νύμφαι,  
ὡς πάρος, ἐν Φρυγίοις οὔρεσι πευσόμεθα.*

### 697.—ΧΡΙΣΤΟΔΩΡΟΥΤ

*Οὗτος Ἰωάννην κρύπτει τάφος, ὅς ῥ’ Ἐπιδάμνου  
ἄστρον ἔην, ἣν πρὶν παῖδες ἀριπρεπέες  
ἔκτισαν Ἡρακλῆος· ὅθεν καὶ μέρμερος ἥρως  
αἰεὶ τῶν ἀδίκων σκληρὸν ἔκοπτε μένος.  
εἶχε δ’ ἀπ’ εὐσεβέων προγόνων ἔρικυδέα πάτρην  
Λυχνιδόν, ἣν Φοῖνιξ Κάδμος ἔδειμε πόλιν.*

<sup>1</sup> The name means “busybody.”

<sup>2</sup> Marsyas.



## BOOK VII. 694-697

### 694.—ADAEUS

*(Not Sepulchral)*

IF thou passest by the shrine of the hero (his name is Philopragmon)<sup>1</sup> that is at the cross-roads outside Potidaea, tell him on what task thou journeyest, and he at once will help thee to find a means of accomplishing it.

### 695.—ANONYMOUS

THOU seest the face of virtuous Cassis. Though she be dead, the beauty of her soul rather than of her visage is made manifest by her virtues.

### 696.—ARCHIAS OF MITYLENE

POOR Satyr<sup>2</sup> who didst dwell on the hills of Celaenae, thou hangest from a leafy pine, thy beast-like body flogged by the winds, because thou didst enter on fatal strife with Phoebus; and no longer, as of old, shall we Nymphs hear on the Phrygian hills the honeyed notes of thy flute.

### 697.—CHRISTODORUS

THIS tomb covers Joannes, who was the star of Epidamnus, the city founded by the famous sons of Heracles,<sup>3</sup> whence it was brought about that this active hero ever reduced the stubborn strength of the unrighteous. The renowned fatherland of his pious parents and himself was Lychnidus, a city built by Phoenician Cadmus. Thence sprung this Heli-

<sup>3</sup> It was founded by a certain Phalius who claimed descent from the Heraclidae.



GREEK ANTHOLOGY

ἔνθεν λύχνος ἔην Ἑλικώνιος, οὐνεκα Κάδμος  
στοιχείων Δαναοῖς πρῶτος ἔδειξε τύπον.  
εἰς ὑπάτους δ' ἀνέλαμψε, καὶ Ἰλλυριοῖσι δικάζων,  
Μούσας καὶ καθαρὴν ἔστεφάνωσε Δίκην. 1

698.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς Ἰωάννης Ἐπιδάμνιος ἐνθάδε κεῖται,  
τηλεφανῆς ὑπάτων κόσμος ἀειφανέων·  
ὁ γλυκύ μοι Μουσέων πετάσας φάος, ὁ πλέον ἄλλων  
εὐρύνας ξενίου δαίμονος ἐργασίην·  
παμφόρβην παλάμην κεκτημένος, ἦντινα μούνην 5  
οὐκ ἴδε δωτίνης μέτρον ὀριζόμενον.  
αἰπυτάτην δ' ἠΰξησε [νόμοις πα]τρίοισιν ἀπήνην,  
φαιδρύνας καθαρῆς ἔργα δικαιοσύνης.  
ὦ πόποι, οὐκ ἔζησε πολὺν χρόνον, ἀλλ' ἐνιαυτοὺς  
μούνον ἀναπλήσας τεσσαράκοντα δύο, 10  
ᾗχετο μουσοπόλοισι ποθὴν πάντεσσιν ἑάσας,  
οὓς ἐπόθει πατέρων φέρτερα γειναμένων.

699.—ΑΔΕΣΠΟΤΟΝ

Ἰκάρου ᾧ νεόφοιτον ἐς ἠέρα πωτηθέντος  
Ἰκαρίη πικρῆς τύμβε κακοδρομίας,  
ἀβάλε μήτε σε κείνος ἰδεῖν, μήτ' αὐτὸς ἀνεῖναι  
Τρίτων Αἰγαίου νῶτον ὑπὲρ πελάγους.  
οὐ γάρ σοι σκεπανή τις ὑφόρμισις, οὔτε βόρειον 5  
ἐς κλίτος, οὔτ' ἀγὴν κύματος ἐς νοτίην.  
ἔρροις, ᾧ δύσπλωτε, κακόξενε· σείο δὲ τηλοῦ  
πλώοιμι, στυγεροῦ ὅσσον ἀπ' Ἀΐδεω.

700.—ΔΙΟΔΩΡΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἴστω νυκτὸς ἐμῆς, ἢ μ' ἔκρυφεν, οἰκία ταῦτα  
λάϊνα, Κωκυτοῦ τ' ἀμφιγόητον ὕδωρ,





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## GREEK ANTHOLOGY

οὔτι μ' ἀνὴρ, ὃ λέγουσι, κατέκτανεν ἐς γάμον ἄλλης  
 παπταίνων· τί μάτην οὔνομα Ῥουφιδανός;  
 ἀλλὰ με Κῆρες ἄγουσι μεμορμέναι. οὐ μία δήπου  
 Παῦλα Ταραντίνη κάθθανεν ὠκύμορος.

### 701.—ΤΟΥ ΑΥΤΟΥ

Ἴφθίμῳ τόδ' ἐπ' ἀνδρὶ φίλῃ πόλις ἦνυσ' Ἀχαιῶ  
 γράμμα παρ' εὐϋδροῦ νάμασιν Ἀσκανίης.  
 κλαῦσε δέ μιν Νίκαια· πατὴρ δ' ἐπὶ οἱ Διομήδης  
 λάϊνον ὑψιφαῆ τόνδ' ἀνέτεινε τάφον,  
 δύσμορος, αἰάζων ὄλοδὸν κακόν. ἦ γὰρ ἐώκει  
 νῖέα οἱ τίνειν ταῦτα κατοιχομένῳ.

### 702.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἰχθυοθηρητῆρα Μενέστρατον ὤλεσεν ἄγρη  
 δούνακος, ἐξαμίτης ἐκ τριχὸς ἐλκομένη,  
 εἶδαρ ὅτ' ἀγκίστροῦ φονίου πλάνον ἀμφιχανοῦσα  
 ὀξείην ἐρυθρὴν φυκίς ἔβρυξε πάγην·  
 ἀγνυμένη δ' ὑπ' ὀδόντι κατέκτανεν, ἄλματι λάβρῳ  
 ἐντὸς ὀλισθηρῶν δυσάμενη φαρύγων.

### 703.—ΜΥΤΡΙΝΟΥ

Θύρσις ὁ κωμήτης, ὁ τὰ νυμφικὰ μῆλα νομεύων,  
 Θύρσις ὁ συρίζων Πανὸς ἴσον δόνακι,  
 ἔνδιος οἰνοπότης σκιερὰν ὑπὸ τὰν πίτυν εὔδει·  
 φρουρεῖ δ' αὐτὸς ἐλὼν ποίμνια βάκτρων Ἔρωσ.  
 ᾧ Νύμφαι, Νύμφαι, διεγείρατε τὸν λυκοθαρσῆ  
 βοσκόν, μὴ θηρῶν κύρμα γένηται Ἔρωσ.



## BOOK VII. 700-703

was not my husband, as they say, who, contemplating another marriage, slew me. Why should Rufinus have that evil name for naught? But the fatal Destinies brought me here. Paula of Tarentum is not the only woman who has died before her time.

### 701.—BY THE SAME

HIS dear city set up this inscription by the beautiful waters of Ascania<sup>1</sup> to the strong man Achaeus. Nicaea wept for him, and his father Diomedes erected to him this tall and glittering stone monument, lamenting; for it had been meeter for his son to pay him these honours when he died himself.

### 702.—APOLLONIDES

THE capture of his rod, pulled out of the sea by the six-stranded hair line, was fatal to the fisherman Menestratus; then, when the red phycis, gaping at the errant bait of the murderous hook, swallowed greedily the sharp fraud, as he was cracking its skull with its teeth, it slew him, taking a violent leap and slipping down his throat.<sup>2</sup>

### 703.—MYRINUS

*(Not Sepulchral)*

THYRSIS the villager who feeds the Nymphs' flocks, Thyrsis whose piping is equal to Pan's, sleeps under the shady pine tree having drunk wine at midday, and Love takes his crook and keeps the flock himself. Ye Nymphs! ye Nymphs! awake the shepherd who fears no wolf, lest Love become the prey of wild beasts.

<sup>1</sup> A lake near Nicaea.

<sup>2</sup> *cp.* No. 504.



## GREEK ANTHOLOGY

### 704.—ΑΔΗΛΟΝ

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί·  
οὐδὲν μέλει μοι· τὰμὰ γὰρ καλῶς ἔχει.

### 705.—ΑΝΤΙΠΑΤΡΟΥ

Στρυμόνι καὶ μεγάλῳ πεποτισμένον Ἑλλησπόντῳ  
ἠρίον Ἡδωνῆς Φυλλίδος, Ἀμφίπολι,  
λοιπά τοι Αἰθιοπίης Βραυρωνίδος ἴχνια νηοῦ  
μίμνει, καὶ ποταμοῦ τὰμφιμάχητον ὕδωρ,  
τὴν δέ ποτ' Αἰγείδαις μεγάλην ἔριν ὡς ἄλιανθές . 5  
τρῦχος ἐπ' ἀμφοτέραις δερκόμεθ' ἠϊόσιν.

### 706.—ΔΙΟΓΕΝΟΥΣ

Ἰλιγγίασε Βάκχον ἐκπιὼν χανδὸν  
Χρῦσιππος, οὐδ' ἐφείσατο  
οὐ τῆς στοᾶς, οὐχ ἧς πάτρας, οὐ τῆς ψυχῆς,  
ἀλλ' ἦλθε δῶμ' ἐς Αἴδεω.

### 707.—ΔΙΟΣΚΟΡΙΔΟΥ

Κῆγὼ Σωσιθέου κομέω νέκυν, ὅσσον ἐν ἄστει  
ἄλλος ἀπ' αὐθαίμων ἡμετέρων Σοφοκλῆν,  
Σκίρτος ὁ πυρρογένειος. ἐκισσοφόρησε γὰρ ὠνήρ  
ἄξια Φλιασίων, ναὶ μὰ χορούς, Σατύρων·  
κῆμὲ τὸν ἐν καινοῖς τεθραμμένον ἤθεσιν ἤδη . 5  
ἠγάγευ εἰς μνήμην πατρίδ' ἀναρχαΐσας·

---

<sup>1</sup> Said to have been a favourite quotation of both Tiberius and Nero.





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## GREEK ANTHOLOGY

καὶ πάλιν εἰσώρμησα τὸν ἄρσενα Δωρίδι Μούσῃ  
 ῥυθμόν, πρὸς τ' αὐδὴν ἐλκόμενος μεγάλην  
 †έπτα δέ μοι ἔρσων τύπος οὐ χερὶ καινοτομηθεὶς  
 τῇ φιλοκινδύνῳ φροντίδι Σωσιθέου.

### 708.—ΤΟΥ ΑΥΤΟΥ

Τῷ κωμωδογράφῳ, κούφη κόνι, τὸν φιλάγωνα  
 κισσὸν ὑπὲρ τύμβου ζῶντα Μάχωνι φέροισ·  
 οὐ γὰρ ἔχεις κηφῆνα παλίμπλυτον, ἀλλὰ τι τέχνης  
 ἄξιον ἀρχαίης λείψανον ἠμφίεσας.  
 τοῦτο δ' ὁ πρέσβυς ἐρεῖ· “Κέκροπος πόλι, καὶ  
 παρὰ Νείλῳ  
 ἔστιν ὅτ' ἐν Μούσαις δριμὺ πέφυκε θύμον.”

### 709.—ΑΛΕΞΑΝΔΡΟΥ

Σάρδιες ἀρχαῖαι, πατέρων νομός, εἰ μὲν ἐν ὑμῖν  
 ἔτρεφόμαν, κερνᾶς ἦν τις ἂν ἢ βακέλας  
 χρυσοφόρος, ῥήσων καλὰ τύμπανα· νῦν δέ μοι  
 Ἄλκμᾶν  
 οὔνομα, καὶ Σπάρτας εἰμὶ πολυτρίποδος,  
 καὶ Μούσας ἐδάην Ἐλικωνίδας, αἶ με τυράννων  
 θῆκαν Δασκύλεω μείζονα καὶ Γύγεω.

### 710.—ΗΡΙΝΝΗΣ [ΜΙΤΤΛΗΝΑΙΗΣ]

Στᾶλαι, καὶ Σειρῆνες ἐμαί, καὶ πένθιμε κρωσσέ,  
 ὅστις ἔχεις Ἄϊδα τὰν ὀλίγαν σποδιάν,  
 τοῖς ἐμὸν ἐρχομένοισι παρ' ἠρίου εἶπατε χαίρειν,  
 αἴτ' ἀστοὶ τελέθωντ', αἴθ' ἑτέρας πόλιος·

---

<sup>1</sup> Sositheus was a tragic poet of the 4th century. His Satyric dramas, of which we have some fragments, were especially celebrated. The Satyric drama is said to have originated at Phlius.

<sup>2</sup> Macho is known to us chiefly as the author of scandalous



## BOOK VII. 707-710

more I forced the virile rhythm on the Doric Muse, and drawn to magniloquence . . . a daring innovation introduced by Sositheus.<sup>1</sup>

### 708.—BY THE SAME

LIGHT earth, give birth to ivy that loves the stage to flourish on the tomb of Macho<sup>2</sup> the writer of comedies. For thou holdest no re-dyed drone, but he whom thou clothest is a worthy remnant of ancient art. This shall the old man say: "O city of Cecrops, sometimes on the banks of the Nile, too, the strong-scented thyme of poesy grows."

### 709.—ALEXANDER

ANCIENT Sardis, home of my fathers, had I been reared in thee I would have been a cernus-bearer<sup>3</sup> or eunuch, wearing ornaments of gold and beating pretty tambourines; but now my name is Alcman, and I am a citizen of Sparta of the many tripods, and have learnt to know the Heliconian Muses who made me greater than the tyrants Dascyles and Gyges.<sup>4</sup>

### 710.—ERINNA

YE columns and my Sirens,<sup>5</sup> and thou, mournful pitcher that holdest the little ash of death, bid them who pass by my tomb hail, be they citizens or from another town; and tell this, too, that I was anecdotes in verse, many of which are quoted by Athenaeus. This epigram was actually engraved on his tomb at Alexandria where he spent most of his life.

<sup>3</sup> The cernus was a vessel used in the rites of Cybele.

<sup>4</sup> Kings of Lydia.

<sup>5</sup> Figures of Sirens that stood on the tomb.



## GREEK ANTHOLOGY

χῶτι με νύμφαν εὔσαν ἔχει τάφος, εἶπατε καὶ τό· 5  
 χῶτι πατήρ μ' ἐκάλει Βαυκίδα, χῶτι γένος  
 Τηνία, ὡς εἰδῶντι· καὶ ὅτι μοι ἅ συνεταιρὶς  
 "Ἡρινν' ἐν τύμβῳ γράμμ' ἐχάραξε τόδε.

### 711.—ΑΝΤΙΠΑΤΡΟΥ

"Ἦδη μὲν κροκόεις Πιτανάτιδι πίτνατο νύμφα  
 Κλειναρέτα χρυσέων παστὸς ἔσω θαλάμων,  
 καδεμόνες δ' ἤλποντο διωλένιον φλόγα πεύκας  
 ἄψειν ἀμφοτέραις ἀνσχόμενοι παλάμαις,  
 Δημὼ καὶ Νίκιππος· ἀφαρπάξασα δὲ νοῦσος 5  
 παρθενικὰν Λάθας ἀγαγεν ἐς πέλαγος·  
 ἀλγειναὶ δ' ἐκάμοντο συνάλικες, οὐχὶ θυρέτρων,  
 ἀλλὰ τὸν Ἀΐδεω στερνοτυπῆ πάταγον.

### 712.—ΗΡΙΝΝΗΣ

Νύμφας Βαυκίδος ἐμμί· πολυκλαύταν δὲ παρέρπων  
 στάλαν τῷ κατὰ γᾶς τοῦτο λέγοις Ἀΐδα·  
 "Βάσκανος ἔσσ', Ἀΐδα·" τὰ δέ τοι καλὰ σάμαθ'  
 ὀρῶντι  
 ὠμοτάταν Βαυκοῦς ἀγγελέοντι τύχαν,  
 ὡς τὰν παῖδ', Ὑμέναιος ἐφ' αἶς ἀείδετο πεύκαις, 5  
 ταῖσδ' ἐπὶ καδεστὰς ἔφλεγε πυρκαϊᾶ·  
 καὶ σὺ μὲν, ὦ Ὑμέναιε, γάμων μολπαῖον ἀοιδὰν  
 ἐς θρήνων γοερὸν φθέγμα μεθηρμόσαο.

### 713.—ΑΝΤΙΠΑΤΡΟΥ

Παυροεπῆς Ἡριννα, καὶ οὐ πολύμυθος ἀοιδαῖς·  
 ἀλλ' ἔλαχεν Μούσας τοῦτο τὸ βαιὸν ἔπος.





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## GREEK ANTHOLOGY

τοιγάρτοι μνήμης οὐκ ἤμβροτεν, οὐδὲ μελαίνης  
 νυκτὸς ὑπὸ σκιερῇ κωλύεται πτέρυγι·  
 αἱ δ' ἀναρίθμητοι νεαρῶν σωρηδὸν ἀοιδῶν  
 μυριάδες λήθη, ξεῖνε, μαραινόμεθα.  
 λωΐτερος κύκνου μικρὸς θρόος ἢ ἐκ κοιῶν  
 κρωγμὸς ἐν εἰαριναῖς κιδνάμενος νεφέλαις.

5

### 714.—ΑΔΕΣΠΟΤΟΝ

Ῥήγιον Ἰταλίας τεναγώδεος ἄκρον αἰίδω,  
 αἰεὶ Θρινακίου γενομένην ὕδατος,  
 οὐνεκα τὸν φιλέοντα λύρην φιλέοντά τε παῖδας  
 Ἰβυκὸν εὐφύλλῳ θῆκεν ὑπὸ πτελέῃ,  
 ἠδέα πολλὰ παθόντα· πολὺν δ' ἐπὶ σήματι κισσὸν  
 χεύατο καὶ λευκοῦ φυταλιῆν καλάμου.

5

### 715.—ΛΕΩΝΙΔΟΥ

Πολλὸν ἀπ' Ἰταλίας κεῖμαι χθονός, ἔκ τε Τάραντος  
 πάτρης· τοῦτο δέ μοι πικρότερον θανάτου.  
 τοιοῦτος πλανίων ἄβιος βίος· ἀλλά με Μοῦσαι  
 ἔστερξαν, λυγρῶν δ' ἀντὶ μελιχρὸν ἔχω.  
 οὐνομα δ' οὐκ ἤμυσε Λεωνίδου· αὐτά με δῶρα  
 κηρύσσει Μουσέων πάντα ἐπ' ἡελίους.

5

### 716.—ΔΙΟΝΤΣΙΟΥ ΡΟΔΙΟΥ

Πρώϊος, ἀλλὰ ποθεινὸς ὅσοι πόλιν Ἰαλύσιοιο  
 ναίομεν, εἰς λήθης πικρὸν ἔδυσ πέλαγος,  
 δρεψάμενος σοφίην ὀλίγον χρόνον· ἀμφὶ δὲ τύμβῳ  
 σείο καὶ ἄκλαυτοι γλαῦκες ἔθεντο γόον,  
 Φαινόκριτ'· οὐδὲν ὅμοιον ἐπεσσομένοισιν ἀοιδὸς  
 φθέγγεται, ἀνθρώπους ἄχρι φέρωσι πόδες.

5



## BOOK VII. 713-716

fails she not to be remembered, and is not held hidden under the shadowy wing of black night. But we, stranger, the countless myriads of later singers, lie in heaps withering from oblivion. The low song of the swan is better than the cawing of jackdaws echoing far and wide through the clouds of spring.

### 714.—ANONYMOUS

I SING of Rhegium, that at the point of the shoaly coast of Italy tastes ever of the Sicilian sea, because under the leafy poplar she laid Ibycus the lover of the lyre, the lover of boys, who had tasted many pleasures; and over his tomb she shed in abundance ivy and white reeds.

### 715.—LEONIDAS OF TARENTUM

FAR from the Italian land I lie, far from my country Tarentum, and this is bitterer to me than death. Such is the life of wanderers, ill to live; but the Muses loved me and instead of sourness sweets are mine. The name of Leonidas hath not sunk into oblivion, but the gifts of the Muses proclaim it to the end of days.

### 716.—DIONYSIUS OF RHODES

Too early and missed by all us who dwell in the city of Ialysus, hast thou sunk, Phaenocritus, into the sea of oblivion, after plucking for a brief time the flowers of wisdom; and round thy tomb the very owls that never shed tears lamented. No singer shall ever sing as thou didst to future generations as long as men walk upon their feet.



## GREEK ANTHOLOGY

### 717.—ΑΔΕΣΠΟΤΟΝ

Νηϊάδες καὶ ψυχρὰ βοαύλια ταῦτα μελίσσαις  
οἶμον ἐπ' εἰαρινὴν λέξατε νισσομέναις,  
ὡς ὁ γέρων Λεύκιππος ἐπ' ἀρσιπόδεσσι λαγωῖς  
ἔφθιτο χειμερὶν νυκτὶ λοχησάμενος.  
σμήνεα δ' οὐκέτι οἱ κομέειν φίλον· αἶ δὲ τὸν ἄκρης  
γείτονα ποιμένιαι πολλὰ ποθοῦσι νάπαι.

A. Lang, *Grass of Parnassus*, ed. 2, p. 185.

### 718.—ΝΟΣΣΙΔΟΣ

ᾠ ξεῖν', εἰ τύ γε πλείς ποτὶ καλλίχορον Μυτιλάνα  
τὰν Σαπφῶ χαρίτων ἄνθος ἐναυσαμέναν,  
εἰπεῖν, ὡς Μούσαισι φίλαν τήνα τε Λοκρὶς γὰ  
τίκτεν ἴσαν ὅτι θ' οἱ τοῦνομα Νοσσίς· ἴθι.

### 719.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Τέλληνος ὅδε τύμβος· ἔχω δ' ὑποβωλέα πρέσβυν  
τῆνον τὸν πρᾶτον γνόντα γελοιομελεῖν.

### 720.—ΧΑΙΡΗΜΟΝΟΣ

Κλεύας οὔτυμοκλεῖος, ὑπὲρ Θυρεᾶν δόρυ τείνας,  
κάτθανες ἀμφίλογον γᾶν ἀποτεμνόμενος.

### 721.—ΤΟΥ ΑΥΤΟΥ

Τοῖς Ἄργει Σπάρτηθεν ἴσαι χέρες, ἴσα δὲ τεύχη  
συμβάλομεν· Θυρέαι δ' ἦσαν ἄεθλα δορός.  
ἄμφω δ' ἀπροφάσιστα τὸν οἴκαδε νόστον ἀφέντες  
οἰωνοῖς θανάτου λείπομεν ἀγγελίαν.

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<sup>1</sup> Unfortunately this version of the epigram is quite uncertain, as it involves considerable departures from the MS. text, itself unintelligible.





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## GREEK ANTHOLOGY

### 722.—ΘΕΟΔΩΡΙΔΑ

Δηρίφατον κλαίω Τιμοσθένη, υἱὰ Μολόσσου,  
ξείνον ἐπὶ ξείνῃ Κεκροπία φθίμενον.

### 723.—ΑΔΕΣΠΟΤΟΝ

Ἄ πάρος ἄδμητος καὶ ἀνέμβατος, ὦ Λακεδαῖμον,  
καπνὸν ἐπ' Εὐρώτῃ δέρκεαι Ὠλένιον,  
ἄσκιος· οἴωνοὶ δὲ κατὰ χθονὸς οἰκία θέντες  
μύρονται· μήλων δ' οὐκ αἴουσι λύκοι.

### 724.—ΑΝΤΥΓΗΣ ΜΕΛΟΠΟΙΟΥ

Ἦ ῥα μένος σε, Πρόαρχ', ὄλεσ' ἐν δαΐ, δῶμά τε  
πατρὸς  
Φειδία ἐν δυοφερῶ πένθει ἔθου φθίμενος·  
ἀλλὰ καλὸν τοι ὑπερθεν ἔπος τόδε πέτρος αἰίδει,  
ὡς ἔθανες πρὸ φίλας μαρνάμενος πατρίδος.

### 725.—ΚΑΛΛΙΜΑΧΟΥ

α. Αἴνιε, καὶ σὺ γὰρ ὦδε, Μενέκρατες, οὐκ ἐπὶ πουλὺ  
ἦσθα· τί σε, ξείνων λῶστέ, κατειργάσατο;  
ἦ ῥα τὸ καὶ Κένταυρον; β. Ὁ μοι πεπρωμένος  
ὑπνος  
ἦλθεν, ὁ δὲ τλήμων οἶνος ἔχει πρόφασιν.

### 726.—ΛΕΩΝΙΔΑ

Ἐσπέριον κῆῶν ἀπώσατο πολλάκις ὑπνον  
ἢ γρηῦς πενίην Πλαθῆς ἀμυνομένη·



## BOOK VII. 722-726

### 722.—THEODORIDAS

I WEEP for Timosthenes, the son of Molossus, slain in battle, dying a stranger on the strange Attic soil.

### 723.—ANONYMOUS

*(Not Sepulchral)*

LACEDAEMON, formerly unconquered and uninvaded, thou seest the Olenian<sup>1</sup> smoke on the banks of Eurotas. No shade of trees hast thou left; the birds nest on the ground and the wolves hear not the bleating of sheep.

### 724.—ANYTE

THY valour, Proarchus, slew thee in the fight, and thou hast put in black mourning by thy death the house of thy father Phidias. But the stone above thee sings this good message, that thou didst fall fighting for thy dear fatherland.

### 725.—CALLIMACHUS

A. "MENEKRATES of Aenus, you too were not long on earth. Tell me, best of friends, what caused your death? Was it that which caused the Centaur's?"<sup>2</sup>

B. "The fore-ordained sleep came to me, and the unhappy wine is blamed."

### 726.—LEONIDAS OF TARENTUM

OLD Platthis often repelled from her her evening and morning sleep, keeping poverty away, and near

<sup>1</sup> Achaean. This refers to the invasion of Lacedaemonia by the Achaeans in B.C. 189.      <sup>2</sup> *i.e.* wine.



## GREEK ANTHOLOGY

καί τι πρὸς ἠλακάνην καὶ τὸν συνέριθον ἄτρακτον  
 ἦεισεν' πολιοῦ γήραος ἀγχίθυρος,  
 κᾶτι παριστίδιος δινευμένη ἄχρις ἐπ' ἠοῦς  
 κείνον Ἀθηναίης σὺν Χάρισιν δόλιχον,  
 ἢ ῥικνῆ ῥικνοῦ περὶ γούνατος ἄρκιον ἰστῶ  
 χειρὶ στρογγύλλουσ' ἰμερόεσσα κρόκην.  
 ὀγδωκονταέτις δ' Ἀχερούσιον ἠῦγασεν ὕδωρ  
 ἢ καλὴ καλῶς Πλατθὶς ὑφηνάμενη.

### 727.—ΘΕΑΙΤΗΤΟΥ

Τὰν γνώμαν ἐδόκει Φιλέας οὐ δεύτερος ἄλλου  
 εἶμεν· ὁ δὲ φθονερός κλαιέτω ἔσκε θάνη.  
 ἀλλ' ἔμπας δόξας κενεὰ χάρις· εἶν αἶδα γὰρ  
 Μίνω Θερσίτας οὐδὲν ἀτιμότερος.

### 728.—ΚΑΛΛΙΜΑΧΟΥ

Ἰερέη Δήμητρος ἐγὼ ποτε, καὶ πάλιν Καβείρων,  
 ὦνερ, καὶ μετέπειτα Δινδυμήνης,  
 ἢ γρηῦς γενόμεν, ἢ νῦν κόνις, ἦνο. . .  
 πολλῶν προστασίη νέων γυναικῶν.  
 καί μοι τέκν' ἐγένοντο δύο ἄρσενα, κῆπέμυσ' ἐκείνων  
 εὐγῆρως ἐνὶ χερσίν. ἔρπε χαίρων.

### 729.—ΤΥΜΝΕΩ

Εὐειδῆς Τριτωνὶς ἐπ' οὐκ ἀγαθαῖς ἐλοχεύθη  
 κληδόσιν· οὐ γὰρ ἂν ὦδ' ὄλετο δαιμονίη  
 ἀρτιτόκος· τὰ δὲ πολλὰ κατήγαγεν ἐν βρέφος ἄδην  
 σὺν κείνῃ· δεκάτην δ' οὐχ ὑπερῆρεν ἔω.





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## GREEK ANTHOLOGY

### 730.—ΠΕΡΣΟΥ

Δειλαία Μνάσυλλα, τί τοι καὶ ἐπ' ἠρίῳ οὔτος  
 μυρομένα κούραν γραπτὸς ἔπεστι τύπος  
 Νευτίμας; ἄς δὴ ποκ' ἄπο ψυχὰν ἐρύσαντο  
 ὠδῖνες, κεῖται δ' οἶα κατὰ βλεφάρων  
 ἀχλύϊ πλημμύρουσα φίλας ὑπὸ ματρὸς ἀγοστῶ·  
 αἰαῖ Ἀριστοτέλης δ' οὐκ ἀπάνευθε πατὴρ  
 δεξιτερᾷ κεφαλὰν ἐπεμάσσετο. ὦ μέγα δειλοί,  
 οὐδὲ θανόντες ἐὼν ἐξελάθεσθ' ἀχέων.

### 731.—ΛΕΩΝΙΔΑ

“ Ἀμπελος ὡς ἤδη κάμακι στηρίζομαι αὐτῷ  
 σκηπανίῳ· καλέει μ' εἰς αἴδην θάνατος.  
 δυσκώφει μὴ Γόργε· τί τοι χαριέστερον, ἢ τρεῖς  
 ἢ πίσυρας ποίας θάλψαι ὑπ' ἡελίῳ; ”  
 ὦδ' εἶπας οὐ κόμπῳ, ἀπὸ ζωὴν ὁ παλαιὸς  
 ὤσατο, κῆς πλεόνων ἦλθε μετοικεσίην.

### 732.—ΘΕΟΔΩΡΙΔΑ

“ Ὠχευ ἔτ' ἀσκίπων Κινησία, Ἐρμόλα υἱὲ  
 ἐκτίσων Ἀΐδη χρεῖος ὀφειλόμενον,  
 γήρα ἔτ' ἄρτια πάντα φέρων· χρήστην δὲ δίκαιον  
 εὐρών σε στέρξει παντοβίης Ἀχέρων.

### 733.—ΔΙΟΤΙΜΟΥ

† Αἰνόμενοι δύο γρῆες ὀμήλικες ἡμεν, Ἀναξὼ  
 καὶ Κληνώ, δίδυμοι παῖδες Ἐπικράτεος·  
 Κληνὼ μὲν Χαρίτων ἱερή, Δήμητρι δ' Ἀναξὼ  
 ἐν ζωῇ προπολεῦσ'· ἐννέα δ' ἡελίων



## BOOK VII. 730-733

### 730.—PERSES

UNHAPPY Mnasylla, why does it stand on thy tomb, this picture of thy daughter Neotima whom thou lamentest, her whose life was taken from her by the pangs of labour? She lies in her dear mother's arms, as if a heavy cloud had gathered on her eyelids and, alas, not far away her father Aristoteles rests his head on his right hand.<sup>1</sup> O most miserable pair, not even in death have ye forgotten your grief.

### 731.—LEONIDAS OF TARENTUM

“I AM already supported only on a stick, like a vine on a stake; Death calls me to Hades. Stop not thy ears, Gorgus. What further pleasure hast thou in basking in the sun yet for three or four summers?” So speaking in no braggart strain the old man cast away his life and settled in the abode of the greater number.

### 732.—THEODORIDAS

THOU art gone, still without a staff, Cinesias, son of Hermolas, to pay the debt thou owest to Hades, in thy old age but bringing him thyself still complete. So all-subduing Acheron finding thee a just debtor shall love thee.

### 733.—DIOTIMUS

WE two old women Anaxo and Cleno the twin daughters of Epicrates were ever together; Cleno was in life the priestess of the Graces and Anaxo served Demeter. We wanted nine days to complete

<sup>1</sup> An attitude of mourning.



## GREEK ANTHOLOGY

ὀγδωκονταέτεις ἔτι λειπόμεθ' ἐς τόδ' ἰκέσθαι 5  
 τῆς μοίρης· ἑτέων δ' οὐ φθόνος ἴσοσίη.  
 καὶ πόσιας καὶ τέκνα φιλήσαμεν· αἱ δὲ παλαιαὶ  
 πρῶθ' ἡμεῖς Ἀΐδην πρῆῦν ἀνυσσάμεθα.

### 734.—ΑΔΗΛΟΝ

† Ἦξεν ὄλατι τυτειδεστι. τί γάρ; νέκυσ ω ποτι παίδων  
 τῶν ἀγαθῶν ἢ δ' ἦν ἀρχιγέρον ὁ γέρον,  
 ἀλλὰ φίλος γ' ὦ πρέσβυ, γένοιτο τευ ὄλβια τέκνα  
 ἐλθεῖν καὶ λευκῆς ἐς δρόμον ἡλικίης.

### 735.—ΔΑΜΑΓΗΤΟΥ

Ἵστατιον· Φώκαια, κλυτὴ πόλι, τοῦτο Θεανῶ  
 εἶπεν ἐς ἀτρύγετον νύκτα κατερχομένη·  
 “Οἴμοι ἐγὼ δύστηνος· Ἀπέλλιχε, ποῖον, ὄμευνε,  
 ποῖον ἐπ' ὠκείῃ νηϊ̄ περᾶς πέλαγος;  
 αὐτὰρ ἐμεῦ σχεδόθεν μόρος ἴσταται. ὡς ὄφελόν γε 5  
 χειρὶ φίλην τὴν σὴν χεῖρα λαβοῦσα θανεῖν.”

### 736.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Μὴ φθείρευ, ὄνθρωπε, περιπλάνιον βίον ἔλκων,  
 ἄλλην ἐξ ἄλλης εἰς χθόν' ἀλινδόμενος,  
 μὴ φθείρευ, κὰν εἴ σε περιστέψαιτο καλιῆ  
 ἦν θάλποι μικκὸν πῦρ ἀνακαϊόμενον,  
 εἰ καί σοι λιτή τε καὶ οὐκ εὐάλφίτος εἴη 5  
 φύστη ἐνὶ γρώνη μασσομένη παλάμαις,  
 ἢ καί σοι γλήχων, ἢ καὶ θύμον, ἢ καὶ ὁ πικρὸς  
 ἀδυμιγῆς εἴη χόνδρος ἐποψίδιος.

### 737.—ΑΔΕΣΠΟΤΟΝ

Ἐνθάδ' ἐγὼ ληστήηρος ὁ τρισδεύλαιος ἄρηϊ  
 ἐδμήθην· κείμαι δ' οὐδενὶ κλαιόμενος.





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GREEK ANTHOLOGY

738.—ΘΕΟΔΩΡΙΔΑ

Κληίδες Κύπρου σε καὶ ἐσχατιαὶ Σαλαμῖνος,  
 Τίμαρχ', ὑβριστῆς τ' ὤλεσε Λίψ' ἄνεμος,  
 νηϊ' τε σὺν φόρτῳ τε· κόνιν δέ σου ἀμφιμέλαιναν  
 δέξαντ' οἰζυροί, σχέτλιε, κηδεμόνες.

739.—ΦΑΙΔΙΜΟΥ

Αἰάζω Πολύανθον, ὃν εὐνέτις, ὦ παραμείβων,  
 νυμφίον ἐν τύμβῳ θῆκεν Ἀρισταγόρη,  
 δεξαμένη σποδιήν τε καὶ ὀστέα (τὸν δὲ δυσᾶες  
 ὤλεσεν Αἰγαίου κῦμα περὶ Σκίαθον),  
 δύσμορον ὀρθρινοί μιν ἐπεὶ νέκυν ἰχθυβολῆες,  
 ξεῖνε, Τορωναίων εἴλκυσαν ἐς λιμένα.

5

740.—ΛΕΩΝΙΔΑ

Αὔτα ἐπὶ Κρήθωνος ἐγὼ λίθος, οὔνομα κείνου  
 δηλοῦσα· Κρήθων δ' ἐν χθονίοις σποδιά.  
 ὁ πρὶν καὶ Γύγη παρισεύμενος ὄλβον, ὁ τὸ πρὶν  
 βουπάμων, ὁ πρὶν πλούσιος αἰπολίοις,  
 ὁ πρὶν—τί πλείω μυθεῦμαι; ὁ πᾶσι μακαρτός,  
 φεῦ, γαίης ὄσσης ὄσσον ἔχει μόριον.

5

741.—ΚΡΙΝΑΓΟΡΟΥ

Ἄθρυάδην, Σπάρτης τὸ μέγα κλέος, ἣ Κυνέγειρον  
 ναύμαχον, ἣ πάντων ἔργα κάλει πολέμων·  
 Ἄρεος αἰχμητῆς Ἰταλὸς παρὰ χεύμασι Ῥήνου  
 κλιθεῖς, ἐκ πολλῶν ἡμιθανῆς βελέων,  
 αἰετὸν ἄρπασθέντα φίλου στρατοῦ ὡς ἴδ' ὑπ'  
 ἐχθροῖς,  
 αὐτίς ἀρηϊφάτων ἄνθορεν ἐκ νεκύων·  
 ἄτεινας δ' ὅς σφ' ἐκόμιζεν, εἰς ἀνεσώσατο ταγοῖς,  
 μῦνος ἀήττητον δεξάμενος θάνατον.

5



## BOOK VII. 738-741

### 738.—THEODORIDAS

THE Keys of Cyprus<sup>1</sup> and the promontory of Salamis and the rude south wind destroyed thee, Timarchus, with thy ship and cargo, and thy mourning kinsmen received but the black ashes of thee, ill-fated man.

### 739.—PHAEDIMUS

I MOURN for Polyanthus, O passer by, whom his wife Aristagora laid in the tomb, her newly wedded lord, receiving his ashes and dust (in the stormy Aegean near Sciathus he had perished) after the fishermen in the early morn had towed his corpse into the harbour of Torone.

### 740.—LEONIDAS OF TARENTUM

I AM the stone that rests on Cretho and makes known his name, but Cretho is ashes underground, he who once vied with Gyges in wealth, who was lord of many herds and flocks, who was—why need I say more? he who was blessed by all. Alas, what a little share of his vast lands is his!

### 741.—CRINAGORAS

CITE Othryadas,<sup>2</sup> the great glory of Sparta, or Cynegeirus,<sup>3</sup> the sea-fighter, or all great deeds of arms. The Italian warrior who lay by the streams of the Rhine, half dead from many wounds, when he saw the eagle of his dear legion seized by the enemy, again arose from amid the corpses of the slain and killing him who carried it, recovered it for his leaders, alone winning for himself a death that knew not defeat.

<sup>1</sup> Some islands so called.

<sup>2</sup> See above, No. 431.

<sup>3</sup> The brother of Aeschylus. He fought at Marathon and Salamis.



742.—ΑΠΟΛΛΩΝΙΔΟΥ

Οὐκέτι Τιμόκλεια τεῶν φάος ὤλεσας ὄσσαν  
 κούρους διοιοτόκῳ νηδυῖ γειναμένη·  
 ὄμμασι δ' ἐν πλεόνεσσιν ἀθρεῖς πυριθαλπές ἔχημα  
 ἠελίου, προτέρης οὔσα τελειότερη.

743.—ΑΝΤΙΠΑΤΡΟΥ

Εἴκοσιν Ἑρμοκράτεια καὶ ἐννέα τέκνα τεκοῦσα  
 οὔθ' ἐνὸς οὔτε μιᾶς ἀνγασάμην θάνατον.  
 οὐ γὰρ ἀπωΐστευσεν ἐμούςς υἱῆας Ἀπόλλων,  
 οὐ βαρυπενθήτους Ἄρτεμις εἶλε κόρας·  
 ἔμπαλι δ' ἅ μὲν ἔλυσεν ἐμὰν ὠδίνα μόλουσα,  
 Φοῖβος δ' εἰς ἦβαν ἄρσενας ἀγάγετο  
 ἀβλαβέας νούσοισιν. ἴδ' ὡς νίκημι δικαίως  
 παισὶν καὶ γλώσση σῶφρονι Τανταλίδα.

744.—ΔΙΟΓΕΝΟΥΣ

Ἐν Μέμφει λόγος ἐστὶ μαθεῖν ἰδίην ποτὲ μοίρην  
 Εὐδοξον παρὰ τοῦ καλλίκερω ταύρου·  
 κοῦδὲν ἔλεξε· πόθεν; βοῖ γὰρ λόγον οὐ πόρε φύτλι,  
 οὔδὲ λάλον μόσχῳ Ἄπιδι στόμα·  
 ἀλλὰ παρ' αὐτὸν λέχριος στὰς ἐλιχμήσατο στύλον,  
 προφανῶς τοῦτο διδάσκων· “Ἀποδύση βιοτὴν  
 ὄσσον οὔπω.” διὸ καὶ οἱ ταχέως ἦλθε μόρος, δεκάκισ  
 πέντε καὶ τρεῖς εἰσιδόντα ποίας.

745.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἴβυκε, ληϊσταί σε κατέκτανον ἔκ ποτε νηὸς  
 βάντ' ἐς ἐρημαίην ἄστιβον ἠϊόνα,  
 ἀλλ' ἐπιβωσάμενον γεράνων νέφος, αἴ τοι ἴκοντο  
 μάρτυρες ἀλγιστον ὀλλυμένῳ θάνατον·





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## GREEK ANTHOLOGY

οὐδὲ μάτην ἰάχηςσας, ἐπεὶ ποινηῆτις Ἐρινὺς  
 τῶνδε διὰ κλαγγὴν τίσατο σείο φόνον  
 Σισυφίην κατὰ γαῖαν. ἰὼ φιλοκερδέα φύλα  
 ληϊστέων, τί θεῶν οὐ πεφόβησθε χόλον;  
 οὐδὲ γὰρ ὁ προπάροιθε κανὼν Αἴγισθος ἀοιδὸν  
 ὄμμα μελαμπέπλων ἔκφυγεν Εὐμενίδων.

### 746.—ΠΥΘΑΓΟΡΟΥ

Εἰς τάφον τοῦ Διὸς ἐν Κρήτῃ

᾿Ωδε μέγας κεῖται Ζᾶν ὃν Δία κικλήσκουσιν.

### 747.—ΛΙΒΑΝΙΟΥ

Ἰουλιανὸς μετὰ Τίγριν ἀγάρροον ἐνθάδε κεῖται,  
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

### 748.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τίς τόδε μουνόγληνος ἅπαν δωμήσατο Κύκλωψ  
 λάϊνον Ἀσσυρίης χῶμα Σεμιράμιος,  
 ἢ ποῖοι χθονὸς νῆες ἀνυψώσαντο Γίγαντες  
 κείμενον ἑπταπόρων ἀγχόθι Πληϊάδων  
 ἀκλινές, ἀστυφέλικτον, Ἄθωέος ἴσον ἐρίπνα  
 φυρηθὲν γαίης εὐρυπέδοιο βάρος;  
 δᾶμος αἰεὶ μακαριστός, ὃς ἄστεσιν Ἡρακλείης  
 οὐρανίων [νεφέων τεύξεν ἐπ']<sup>1</sup> εὐρυάλων.

<sup>1</sup> The words in brackets are added in the MS. by a later hand. They give no sense.



## BOOK VII. 745-748

death. And not in vain didst thou cry out, for through the calling of the cranes the Erinyes avenged thy death in the land of Corinth. O ye race of robbers greedy of gain, why fear ye not the anger of the gods? Not even did Aegisthus, who of old slew the singer, escape the eyes of the dark-robed Furies.

### 746. PYTHAGORAS

HERE lies great Zan whom they call Zeus.<sup>1</sup>

### 747.—LIBANIUS

JULIAN<sup>2</sup> lies here on the further bank of the strong current of Tigris, "a good king and a valiant warrior."<sup>3</sup>

### 748.—ANTIPATER OF SIDON

WHAT one-eyed Cyclops built all this vast stone mound of Assyrian Semiramis, or what giants, sons of earth, raised it to reach near to the seven Pleiads, inflexible, unshakable, a mass weighing on the broad earth like to the peak of Athos? Ever blessed people, who to the citizens of Heraclea . . .

<sup>1</sup> Supposed to have been written on the tomb of Zeus, in Crete.

<sup>2</sup> The emperor.

<sup>3</sup> Homer, *Iliad* iii. 279.









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## Η

### ΕΚ ΤΩΝ ΕΠΙΓΡΑΜΜΑΤΩΝ ΤΟΥ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

1.—Ἐπιτύμβιον εἰς Ἰωάννην καὶ Θεοδόσιον

Ἐνθάδε τύμβος ἔχει θεοειδέας ἀνέρας ἐσθλοῦς,  
θεῖον Ἰωάννην, τὸν πάνυ Θεοδόσιον,  
ὧν ἀρετὴ πολύολβος ἐς οὐρανοῦ ἀντυγας ἦλθε,  
καὶ φωτὸς μετόχους δεῖξεν ἀκηρασίου.

2.—Εἰς τὸν μέγαν Βασίλειον τὸν Καισαρείας ἐπίσκοπον  
τῆς ἐν Καππαδοκίᾳ

Σῶμα δίχα ψυχῆς ζῶειν πάρος ἢ ἐμὲ σεῖο,  
Βασίλιε, Χριστοῦ λάτρι, φίλ', ὠϊόμην·  
ἀλλ' ἔτλην καὶ ἔμεινα. τί μέλλομεν; οὐ μ' ἀναείρας  
θήσεις ἐς μακάρων σὴν τε χοροστασίην;  
μή με λίπης, μή, τύμβον ἐπόμνυμι· οὐ ποτε σεῖο  
λήσομαι, οὐδὲ θέλων. Γρηγορίοιο λόγος.

3.—Εἰς τὸν αὐτὸν Βασίλειον τὸν μέγαν

Ἦνίκα Βασιλίοιο θεόφρονος ἤρπασε πνεῦμα  
ἢ Τριάς ἀσπασίως ἔνθεν ἐπειγομένου,  
πᾶσα μὲν οὐρανίη στρατιὴ γήθησεν ἰόντι,  
πᾶσα δὲ Καππαδοκῶν ἐστονάχησε πόλις  
οὐκ οἶον· κόσμος δὲ μέγ' ἴαχεν· “ὦλετο κήρυξ,  
ὦλετο εἰρήνης δεσμὸς ἀριπρεπέος.”



## BOOK VIII

### THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

1.—*For the tomb of the Emperor Theodosius and  
St. John Chrysostom*

HERE the tomb holds the good godlike men, divine  
Joannes and the most excellent Theodosius, whose  
rich virtue reached to the vault of heaven, and  
showed them partakers of the pure light.

2.—*On St. Basil the Great, Bishop of Caesarea in  
Cappadocia*

METHOUGHT, dear Basil, servant of Christ, that a  
body could sooner live without a soul than myself  
without thee. But I bore it and remained. Why  
do we delay? Wilt thou not lift me up on high and  
set me in the company of thyself and the blessed  
ones? Desert me not, I supplicate by thy tomb!  
Never, even if I would, shall I forget thee. It is the  
word of Gregory.

3.—*On the Same*

WHEN the Trinity carried away the spirit of godly  
Basil, who gladly hastened hence, all the host of  
Heaven rejoiced at his going, and not only the whole  
Cappadocian city<sup>1</sup> groaned, but the world lamented  
loudly. He is gone, the herald, the bond of glorious  
peace<sup>2</sup> is gone.

<sup>1</sup> Caesarea.      <sup>2</sup> *i.e.* he who was a bond of peace among men.



## GREEK ANTHOLOGY

### 4.—Εἰς τὸν αὐτόν

Κόσμος ὅλος μύθοισιν ὑπ' ἀντιπάλοισιν ἀεικῶς  
σειέται, ὁ Τριάδος κλῆρος ὁμοσθενέος·  
αἰαῖ· Βασιλίου δὲ μεμυκότα χεῖλεα σιγᾶ.  
ἔγρεο· καὶ στήτω σοῖσι λόγοισι σάλος  
σαῖς τε θυηπολίησι· σὺ γὰρ μόνος ἴσον ἔφηνας  
καὶ βίοτον μύθῳ καὶ βιότητι λόγον.

### 5.—Εἰς τὸν αὐτόν

Εἷς θεὸς ὑψιμέδων· ἓνα δ' ἄξιον ἀρχιερῆα  
ἡμετέρη γενεῇ εἶδέ σε, Βασίλιε,  
ἄγγελον ἀτρεκίης ἐριηχέα, ὄμμα φαεινὸν  
Χριστιανοῖς, ψυχῆς κάλλεσι λαμπόμενον,  
Πόντου Καππαδοκῶν τε μέγα κλέος· εἰσέτι καὶ νῦν,  
λίσσομ', ὑπὲρ κόσμου ἴστασο δῶρ' ἀνάγων.

### 6.—Εἰς τὸν αὐτόν

Ἐνθάδε Βασιλίοιο Βασίλιον ἀρχιερῆα  
θέντο με Καισαρέες, Γρηγορίοιο φίλον,  
ὃν περὶ κῆρι φίλησα· θεὸς δέ οἱ ὄλβια δοίη  
ἄλλα τε, καὶ ζωῆς ὡς τάχος ἀντιάσαι  
ἡμετέρης· τί δ' ὄνειαρ ἐπὶ χθονὶ δηθύνοντα  
τήκεσθ', οὐρανίης μνωόμενον φιλήης;

### 7.—Εἰς τὸν αὐτόν

Τυτθὸν ἔτι πνεύεσκες ἐπὶ χθονί, πάντα δὲ Χριστῷ  
δῶκας ἄγων, ψυχὴν, σῶμα, λόγον, παλάμας,  
Βασίλιε, Χριστοῖο μέγα κλέος, ἔρμ' ἱερέων,  
ἔρμα πολυσχίστου νῦν πλέον ἀτρεκίης.





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## GREEK ANTHOLOGY

### 8.—Εἰς τὸν αὐτόν

Ω μύθοι, ὦ ξυνὸς φιλίας δόμος, ὦ φίλ' Ἀθῆναι,  
ὦ θείου βιότου τηλόθε συνθεσῖαι,  
ἴστε τόδ', ὡς Βασίλειος ἐς οὐρανόν, ὡς ποθέεσκεν,  
Γρηγόριος δ' ἐπὶ γῆς χεῖλεσι δεσμὰ φέρων.

### 9.—Εἰς τὸν αὐτόν

Καισαρέων μέγ' ἄεισμα, φαάντατε ὦ Βασίλειε,  
βροντῆ σείῳ λόγος, ἀστεροπῆ δὲ βίος·  
ἀλλὰ καὶ ὡς ἔδρην ἱερὴν λίπες· ἤθελεν οὕτω  
Χριστός, ὅπως μίξῃ σ' ὡς τάχος οὐρανίοις.

### 10.—Εἰς τὸν αὐτόν

Βένθεα πάντ' ἐδάης τὰ πνεύματος, ὅσσα τ' ἔασι  
τῆς χθονίης σοφίης· ἔμπνοον ἶρον ἔης.

### 10b.—Εἰς τὸν αὐτόν

Ὀκτάετες λαοῖο θεόφρονος ἡνία τείνας,  
τοῦτο μόνον τῶν σῶν, ὦ Βασίλει', ὀλίγον.

### 11.—Εἰς τὸν αὐτόν

Χαίροις, ὦ Βασίλειε, καὶ εἰ λίπες ἡμέας, ἔμπης·  
Γρηγορίου τόδε σοι γράμμ' ἐπιτυμβίδιον,  
μῦθος ὃδ' ὄν φιλέεσκες· ἔχοις χερὸς, ὦ Βασίλειε,  
τῆς φιλίας καὶ σοὶ δῶρον ἀπευκτότατον.  
Γρηγόριος, Βασίλειε, τεῆ κόνι τήνδ' ἀνέθηκα  
τῶν ἐπιγραμματίων, θεῖε, δυωδεκάδα.



## BOOK VIII. 8-11

### 8.—*On the Same*

O CONVERSE, O friendship's common home, O dear Athens, O distant covenant we made to lead the divine life, know that Basil, as he desired, is in Heaven, but Gregory on earth, his lips chained.

### 9.—*On the Same*

O MOST glorious Basil, the great vaunt of Caesarea, thy word was thunder and thy life lightning. But none the less thou hast left thy holy seat; for such was the will of Christ that he might join thee early to the heavenly ones.

### 10.—*On the Same*

THOU knewest all the depths of the spirit and all that pertains to earthly wisdom. Thou wast a living temple.

### 10B.—*On the Same*

FOR but eight years didst thou hold the reins of the pious people, and this was all pertaining to thee that was little.

### 11.—*On the Same*

HAIL, Basil, yea even though thou hast left us. This is Gregory's epitaph for thee, this is the voice thou didst love. Take from the hand that was dear to thee the gift though it be right grievous to give. Gregory dedicates to thee, divine Basil, this dozen of epigrams.



## GREEK ANTHOLOGY

### 12.—Εἰς τὸν ἑαυτοῦ πατέρα

Ἔνθ' ἑκατονταέτης, ζωῆς βροτέης καθύπερθε,  
πνεύματι καὶ θώκῳ τεσσαρακονταέτης,  
μείλιχος, ἠδυεπής, λαμπρὸς Τριάδος ὑποφήτης,  
νήδυμον ὕπνον ἔχω, Γρηγορίοιο δέμας·  
ψυχὴ δὲ πτερόεσσα λάχεν θεόν. ἄλλ' ἱερῆες  
ἄζόμενοι κείνου καὶ τάφον ἀμφέπετε.

### 13.—Εἰς τὸν αὐτόν

Ἐκ με πικρῆς ἐκάλεσσε θεὸς μέγας ἀγριελαίης,  
ποίμνης <δ'> ἠγεμόνα θῆκε τὸν οὐδ' οἴων  
ἔσχατον· ἐκ πλευρῆς δὲ θεόφρονος ὄλβον ἔνειμεν·  
γῆρας <δ'> ἐς λιπαρὸν ἰκόμεθ' ἀμφοτέροι.  
ἱρὸς ἐμῶν τεκέων ἀγανώτατος· εἰ δὲ τελευτῆν  
ἔτλην Γρηγόριος, οὐ μέγα· θνητὸς ἔην.

### 14.—Εἰς τὸν αὐτόν

Εἴ τις ὄρους καθύπερθεν ἀγνῆς ὁπὸς ἔπλετο μύστης  
Μωσῆς, καὶ μεγάλου Γρηγορίοιο νόος,  
ὄν ποτε τηλόθ' εἶντα χάρις μέγαν ἀρχιερῆα  
θήκατο· νῦν δ' ἱερῆς ἐγγυὲς ἔχει Τριάδος.

### 15.—Εἰς τὸν αὐτόν

Αὐτὸς νηὸν ἔρεψα θεῶ, καὶ δῶχ' ἱερῆα  
Γρηγόριον καθαρῆ λαμπόμενον Τριάδι,  
ἄγγελον ἀτρεκίης ἐριηχέα, ποιμένα λαῶν,  
ἠΐθεον σοφίης ἀμφοτέρης πρύτανιν.





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## GREEK ANTHOLOGY

### 16.—Εἰς τὸν αὐτόν

Τέκνον ἐμόν, τὰ μὲν ἄλλα πατὴρ καὶ φέρτερος εἶης,  
τὴν δ' ἀγανοφροσύνην ἄξιος (οὐ τι πλέον  
εὐξασθαι θέμις ἐστί). καὶ ἐς βαθὺ γῆρας ἴκοιο;  
τοίου κηδεμόνος, ὦ μάκαρ, ἀντιάσας.

### 17.—Εἰς τὸν αὐτόν

Οὐκ ὄϊς, εἴτ' ὄϊων προφερέστατος· αὐτὰρ ἔπειτα  
ποιμὴν, εἶτα πατήρ, καὶ νομέων νομέας,  
θνητοὺς ἀθάνατόν τε θεὸν μέγαν εἰς ἐν ἀγείρων  
κεῖμαι Γρηγόριος Γρηγορίου γενέτης.  
ὄλβιος, εὐγῆρως, εὐπαις θάνον, ἀρχιερῆος  
ἀρχιερεὺς τε πατήρ, Γρηγόριος· τί πλέον;

5

### 18.—Εἰς τὸν αὐτόν

Οὐτι μὲν ἐς πολύκαρπον ἀλωὴν ὄρθριος ἦλθον,  
ἔμπα δὲ τῶν προτέρων πλείονα μισθὸν ἔχω  
Γρηγόριος, ποιμὴν τε καλὸς καὶ πλείονα ποίμνην  
Χριστῷ ἀναθρέψας ἦθεσι μειλιχίοις.

### 19.—Εἰς τὸν αὐτόν

Οὐχ ὀσίης ρίζης μὲν ἐγὼ θάλλος, εὐαγέος δὲ  
συζυγίης κεφαλὴ καὶ τεκέων τριάδος·  
ποίμνης ἠγεμόνευσα ὁμόφρονος· ἐνθεν ἀπῆλθον  
πλήρης καὶ χθονίων κούρανίων ἐτέων.

### 20.—Εἰς τὸν αὐτόν

Γρηγόριος, τὸ δὲ θαῦμα, χάριν καὶ πνεύματος αἴγλην  
ἐνθεν ἀειρόμενος ρίψ' ἐπὶ παιδὶ φίλῳ.

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

<sup>2</sup> By the Eucharist.

<sup>3</sup> *cp.* I. Cor. xi. 3.



## BOOK VIII. 16-20

### 16.—*On the Same*

MAYEST thou, my son, excel thy father in other things and in gentleness be worthy of him (we may not pray for more); and mayest thou reach a ripe old age, blessed man, whose lot it was to have such a guardian.

### 17.—*On the Same*

No sheep, then the first of the sheep and next their shepherd, then their father and the shepherd of the shepherds,<sup>1</sup> gathering in one mortals and the immortal God,<sup>2</sup> I lie here, Gregory the father of Gregory. Happy I died in hale old age, blessed in my offspring, I Gregory the high-priest and father of a high-priest. What more could I desire?

### 18.—*On the Same*

I, GREGORY, came not early to the vineyard, but yet I have higher wage than those who came before me. I was a good shepherd and reared for Christ a greater flock by my gentle usage.

### 19.—*On the Same*

I AM the scion of no holy root, but the head<sup>3</sup> of a pious wife and of three children. I ruled over a flock united in spirit, from which I departed full of earthly and heavenly years.<sup>4</sup>

### 20.—*On the Same*

GREGORY, (marvellous it was) as he was taken up, cast on his dear son grace and the light of the Spirit.

<sup>1</sup> Years passed in the priesthood and previously.



## GREEK ANTHOLOGY

### 21.—Εἰς τὸν αὐτόν

Τυτθὴ μάργαρος ἐστίν, ἀτὰρ λιθάκεσσιν ἀνάσσει,  
 τυτθὴ καὶ Βηθλέμ, ἔμπα δὲ χριστοφόρος·  
 ὡς δ' ὀλίγην μὲν ἐγὼ ποίμνην λάχον, ἀλλὰ φερίστην  
 Γρηγόριος, τὴν σύ, παῖ φίλε' λίσσομ', ἄγοις.

### 22.—Εἰς τὸν αὐτόν

Ποιμενίην σύριγγα τεαῖς ἐν χερσὶν ἔθηκα  
 Γρηγόριος· σὺ δέ μοι τέκνον ἐπισταμένως  
 σημαίνειν· ζωῆς δὲ θύρας πετάσειας ἅπασιν,  
 ἐς δὲ τάφον πατέρος ὄριος ἀντιάσαις.

### 23.—Εἰς τὸν αὐτόν

Στράψε μὲν οἷς τὸ πάροιθεν ἐν οὖρει Χριστὸς ἀμείφθη  
 στράψε δὲ Γρηγορίου τοῦ καθαροῖο νόω,  
 τῆμος ὅτ' εἰδώλων ἔφυγε ζόφον· ὡς δ' ἐκαθάρθη,  
 ἦσι θυηπολῖαις λαὸν ὄν εἰσέτ' ἄγει.

### 24.—Εἰς τὴν μητέρα ἐκ τοῦ θυσιαστηρίου προσληφθεῖσαν

Παντός σοι μύθιο καὶ ἔργματος ἦεν ἄριστον  
 ἡμαρ κυριακόν· πένθει πένθος ἅπαν,  
 μήτερ ἐμή, τίουσα, μόναις ὑπόεικες ἑορταῖς.  
 εὐφροσύνης, ἀχέων ἴστορα νηὸν ἔχεις·  
 χῶρος ἅπας δάκρυσι τεοῖς σφρηγίζετο, μήτερ·  
 μούνω δὲ σταυρῷ πήγνυτο καὶ δάκρυα.

### 25.—Εἰς τὴν αὐτὴν μητέρα Νόνναν

Οὔποτε σείο τράπεζα θυηδόχος ἔδρακε νῶτα,  
 οὐδὲ διὰ στομάτων ἦλθε βέβηλον ἔπος·  
 οὐδὲ γέλωσ μαλακῆσιν ἐφίζανε, μύστι, παρειαῖς.  
 σιγήσω κρυφίους σείο, μάκαιρα, πόρους.  
 καὶ τὰ μὲν ἐνδοθι τοῖα, τὰ δ' ἐκτοθι πᾶσι πέφανται·  
 τοῦνεκα καὶ θείω σῶμ' ἀπέλειπες ἔδει·





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## GREEK ANTHOLOGY

### 26.—Εἰς τὴν αὐτὴν

Πῶς ἐλύθη Νόννης καλὰ γούνατα; πῶς δὲ μέμυκεν  
 χεῖλεα; πῶς ὄσσων οὐ προχέει λιβάδας;  
 ἄλλοι δ' αὖ βοόωσι παρ' ἠρίον· ἡ δὲ τράπεζα  
 οὐκέτ' ἔχει καρπούς τῆς μεγάλης παλάμης·  
 χῶρος δ' ἐστὶν ἔρημος ἀγνοῦ ποδός, οἱ δ' ἱερῆες  
 οὐκέτ' ἐπὶ τρομερὴν κρατὶ βαλοῦσι χέρα.  
 χῆραι δ' ὀρφανικοί τε, τί ῥέζετε; παρθενίη δὲ  
 καὶ γάμος εὐζυγέων, κέρσατ' ἄπο πλοκάμους,  
 \* \* \* \* \*  
 τοῖσιν ἀγαλλομένη κρατὸς φέρε πάντα χαμᾶζε,  
 τῆμος ὅτ' ἐν νηῶ ῥικνὸν ἀφῆκε δέμας.

### 27.—Εἰς τὴν αὐτὴν

Σάρρα σοφὴ τίουσα φίλον πόσιν· ἀλλὰ σύ, μῆτερ,  
 πρῶτα Χριστιανόν, εἶθ' ἱερῆα μέγαν,  
 σὸν πόσιν ἐσθλὸν ἔθηκας ἀπόπροθι φωτὸς εἶοντα.  
 "Αννα, σὺ δ' υἷα φίλον καὶ τέκες εὐξαμένη,  
 καὶ νηῶ μιν ἔδωκας ἀγνὸν θεράποντα Σαμουήλ·  
 ἡ δ' ἑτέρη κόλποις Χριστὸν ἔδεκτο μέγαν·  
 Νόννα δ' ἀμφοτέρων ἔλαχε κλέος· ὑστάτιον δὲ  
 νηῶ λισσομένη πάρθετο σῶμα φίλον.

### 28.—Εἰς τὴν αὐτὴν

Ἐμπεδόκλεις, σὲ μὲν αὐτίκ' ἐτώσια φυσιόωντα  
 καὶ βροτὸν Αἰτναίοιο πυρὸς κρητῆρες ἔδειξαν·  
 Νόννα δ' οὐ κρητῆρας ἐσήλατο, πρὸς δὲ τραπέζῃ  
 τῆδέ ποτ' εὐχομένη καθαρὸν θύος ἔνθεν ἀέρθη,  
 καὶ νῦν θηλυτέρῃσι μεταπρέπει εὐσεβεέσσι,  
 Σουσάννη, Μαριάμ τε καὶ "Ανναις, ἔρμα γυναικῶν.



## BOOK VIII. 26-28

### 26.—*On the Same*

How are Nonna's goodly knees relaxed, how are her lips closed, why sheds she not fountains from her eyes? Others cry aloud by her tomb, and the holy table no longer bears the gifts of her generous hands. The place misses her holy foot, and the priests no longer shall lay their trembling hands upon her head. Widows and orphans! what will ye do? Virgins and well mated couples! shear your hair . . . glorying in which she let fall on the ground all that was on her head, then when in the temple she quitted her wrinkled body.

### 27.—*On the Same*

SARAH was wise, honouring her dear husband, but thou, mother, didst make thy good husband, once far from the light, first a Christian and then a bishop. Thou Anna<sup>1</sup> didst both bear the dear son for whom thou didst pray and gavest thy Samuel to be a holy servant in the temple; but the second Anna<sup>2</sup> took to her bosom the great Christ. Nonna shared the fame of both, and at the end, praying in the church, she laid aside there her body.

### 28.—*On the Same*

EMPEDOCLES, the fiery crater of Etna received thee, a mortal puffed up with vanity. Nonna leapt into no crater, but praying by this table was taken up thence a pure victim, and now, one of the guardians of her sex, shares the glory of the pious women, Susanna, Mary and the two Annas.

<sup>1</sup> *i.e.* Hannah.

<sup>2</sup> Luke ii. 36.



## GREEK ANTHOLOGY

### 29.—Eis τὴν αὐτήν

Ἡρακλες, Ἐμπεδοτίμη, Τροφώνιε, εἴξατε μύθων,  
καὶ σύ γ' Ἀρισταίου κενεαυχέος ὄφρυς ἄπιστε·  
ὑμεῖς μὲν θνητοὶ καὶ οὐ μάκαρες παθέεσσι.  
θυμῷ δ' ἄρρενι Νόννα βίου τμήξασα κέλευθον,  
Χριστοφόρος, σταυροῖο λάτρις, κόσμοιο περίφρων,  
ἤλατ' ἐπουρανίην εἰς ἄντυγα ὡς ποθέεσκεν,  
τρίσμακαρ ἐν νηῷ σῶμ' ἀποδυσαμένη.

### 30.—Eis τὴν αὐτήν

Γρηγόριον βοόωσα παρ' ἀνθοκόμοισιν ἀλωαῖς  
ἦντεο, μήτηρ ἐμῆ, ξείνης ἀπο νισσομένοισι,  
χεῖρας δ' ἀμπετάσασα φίλας τεκέεσσι φίλοισι,  
Γρηγόριον βοόωσα· τὸ δ' ἔξεεν αἷμα τεκούσης  
ἀμφοτέροις ἐπὶ παισί, μάλιστα δὲ θρέμματι θηλῆς·  
τοῦνεκα καὶ σὲ τόσοις ἐπιγράμμασι, μήτηρ, ἔτισα.

### 31.—Eis τὴν αὐτήν

Ἄλλη μὲν κλεινὴ τις ἐνοικιδίοισι πόνοισιν,  
ἄλλη δ' ἐκ χαρίτων ἠδὲ σαοφροσύνης,  
ἄλλη δ' εὐσεβίης ἔργοις καὶ σαρκὸς ἀνίαις,  
δάκρυσιν, εὐχωλαῖς, χερσὶ πενητοκόμοις·  
Νόννα δ' ἐν πάντεσσιν ἀοίδιμος· εἰ δὲ τελευτὴν  
τοῦτο θέμις καλέειν, κάτθανεν εὐχομένη.

### 32.—Eis τὴν αὐτήν

Τέκνον ἐμῆς θηλῆς, ἱερὸν θάλος, ὡς ἐπόθησα,  
οἶχομαι εἰς ζωὴν, Γρηγόρι', οὐρανίην·

<sup>1</sup> A curious choice of names. Empedotimus was an





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## GREEK ANTHOLOGY

καὶ γὰρ πόλλ' ἐμόγησας ἐμὸν κομέων πατέρος τε  
 γῆρας, ἃ καὶ Χριστοῦ βίβλος ἔχει μεγάλη·  
 ἀλλά, φίλος, τοκέεσσιν ἐφέσπεο, καί σε τάχιστα  
 δεξόμεθ' ἡμετέροις φάεσι προφρονέως.

33.—Εἰς τὴν αὐτὴν

Ψυχὴ μὲν πτερόεσσα πρὸς οὐρανὸν ἤλυθε Νόννης,  
 σῶμα δ' ἄρ' ἐκ νηοῦ Μάρτυσι παρθέμεθα.  
 Μάρτυρες, ἀλλ' ὑπόδεχθε θύος μέγα, τὴν πολύμοχθον  
 σάρκα καὶ ὑμετέροις αἵμασιν ἐσπομένην,  
 αἵμασιν ὑμετέροισιν, ἐπεὶ ψυχῶν ὀλετῆρος  
 δηναιοῖσι πόνοις κάρτος ἔπαυσε μέγα.

34.—Εἰς τὴν αὐτὴν

Οὐ μόσχων θυσίην σκιοειδέα, οὐδὲ χιμάρρων,  
 οὐδὲ πρωτοτόκων Νόνν' ἀνέθηκε θεῶ·  
 ταῦτα νόμος προτέροισιν, ὅτ' εἰκόνες· ἢ δ' ἄρ' ἑαυτὴν  
 δῶκεν ὅλην βιώτῳ, μάνθανε, καὶ θανάτῳ.

35.—Εἰς τὴν αὐτὴν

Εὐχομένη βοόωσα παρ' ἀγνοτάτησι τραπέζαις  
 Νόννα λύθη. φωνὴ δ' ἐδέθη καὶ χεῖλεα καλὰ  
 γηραλέης. τί τὸ θαῦμα; θεὸς θέλει ὑμνήτειραν  
 γλῶσσαν ἐπ' εὐφήμοισι λόγοις κληῖδα βαλέσθαι·  
 καὶ νῦν οὐρανόθεν μέγ' ἐπεύχεται ἡμερίοισιν.

36.—Εἰς τὴν αὐτὴν

Εὐχωλαῖς καὶ πόντον ἐκοίμισε Νόννα θεουδῆς  
 οἷς τεκέεσσι φίλοισι, καὶ ἐκ περάτων συνάγειρεν  
 ἀντολίας δύσιός τε, μέγα κλέος, οὐ δοκέοντας,  
 μητρὸς ἔρωσ· νοῦσόν τε πικρὴν ἀποέργαθεν ἀνδρός·  
 λισσομένη, τὸ δὲ θαῦμα, λίπεν βίον ἔνδοθι νηοῦ.



to tend my own and thy father's old age, and all this is written in the great book of Christ. But follow thy parents, dear, and we shall soon receive thee gladly to our splendour.

33.—*On the Same*

THE winged soul of Nonna went to heaven, and from the temple we bore her body to lay it beside the martyrs. Receive, ye martyrs, this great victim, her suffering flesh that follows your blood—your blood I say, for by her long labours she broke the mighty strength of the destroyer of souls.

34.—*On the Same*

No shadowy<sup>1</sup> sacrifice of calves or goats or first-born did Nonna offer to God. This the Law enjoined on men of old, when there were yet types, but learn that she sacrificed her whole self by her life and by her death.

35.—*On the Same*

NONNA was released as she was calling aloud in prayer by the most holy table; there the voice and the lovely lips of the aged woman were arrested. Why marvel thereat? God willed to put the lock on her hymning tongue as it was in the act of uttering words of happy omen, and now from heaven she prays aloud for mortals.

36.—*On the Same*

GOD-LIKE Nonna stilled the sea by her prayers for her dear sons, and their mother's love gathered them from the extremes of east and west, when they thought not to return—a great glory to her. And by her prayers she dispelled her husband's grave illness, and (what a marvel!) she ended her life in the church.

<sup>1</sup> Which is "a shadow of things to come." (Col. ii. 17).



## GREEK ANTHOLOGY

37.—Εἰς τὴν αὐτὴν

Πολλάκις ἔκ με νόσων τε καὶ ἀργαλέων ὀρυμαγδῶν,  
σεισμῶν τε κρυερῶν, καὶ ἄγρια κυμαίνοντος  
οἴδατος ἐξεσάωσας, ἐπεὶ θεὸν ἴλαον εἶχες·  
ἀλλὰ σάω καὶ νῦν με, πάτερ, μεγάλησι λιτῆσι,  
καὶ σύ, τεκοῦσα, μάκαιρα ἐν εὐχολῆσι θανοῦσα.

38.—Εἰς τὴν αὐτὴν

Νόνναν ἐπουρανίοισιν ἀγαλλομένην φαέεσσι,  
καὶ ῥίζης ἱερῆς πτόρθον ἀειθαλέα,  
Γρηγορίου ἱερῆος ὁμόζυγα, καὶ πραπίδεσσι  
εὐαγέων τεκέων μητέρα, τύμβος ἔχω.

39.—Εἰς τὴν αὐτὴν

Εὐχαί τε στοναχαί τε φίλαι καὶ νύκτες ἄϋπνοι,  
καὶ νηοῖο πέδον δάκρυσι δευόμενον,  
σοί, Νόννα ζαθέη, τοίην βιότοιο τελευτὴν  
ᾧπασαν, ἐν νηῶ ψῆφον ἐλεῖν θανάτου.

40.—Εἰς τὴν αὐτὴν

Μούνη σοὶ φωνὴ περιλείπετο, Νόννα φαεινή,  
πάνθ' ἄμυδις ληνοῖς ἐνθεμένη μεγάλοις,  
ἐκ καθαρῆς κραδίης ἀγνὸν θύος· ἀλλ' ἄρα καὶ τὴν  
ὑστατίνην νηῶ λείπες ἀειρομένη.

41.—Εἰς τὴν αὐτὴν

Οὐδὲ θάνεν νηοῖο θυώδεος ἔκτοθι Νόννα,  
φωνὴν δὲ προτέρην ἤρπασε Χριστὸς ἀναξ  
λισσομένης· πόθεν γὰρ ἐν εὐχολῆσι τελέσσαι  
τόνδε βίον πάσης ἰγνότερον θυσίης.





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## GREEK ANTHOLOGY

### 42.—Eis tēn autēn

Νόνν' ἱερή, σὺ δὲ πάντα θεῶ βίον ἀντίνασα  
 ὑστάτιον ψυχὴν δῶκας ἄγνην θυσίην·  
 τῆδε γὰρ εὐχομένη ζωὴν λίπες· ἢ δὲ τράπεζα,  
 μήτερ ἐμή, τῶ σῶ δῶκε κλέος θανάτῳ.

### 43.—Eis tēn autēn

Γῆσδε πατὴρ μὲν ἐμὸς λάτρις μέγας ἢε τραπέζης,  
 μήτηρ δ' εὐχομένη παρ ποσὶ λῆξε βίου,  
 Γρηγόριος Νόννα τε μεγακλέες· εὐχομ' ἄνακτι  
 τοίαν ἐμοὶ ζωὴν καὶ τέλος ἀντιάσαι.

### 44.—Eis tēn autēn

“Πολλά, τράπεζα φίλη, Νόννης καὶ δάκρυ' ἐδέξω·  
 δέχνησο καὶ ψυχὴν, τὴν πυμάτην θυσίην.”  
 εἶπε καὶ ἐκ μελέων κέαρ ἔπτατο· ἐν δ' ἄρα μούνον,  
 παῖδ' ἐπόθει, τεκέων τὸν ἔτι λειπόμενον.

### 45.—Eis tēn autēn

“Ἐνθα ποτ' εὐχομένης τόσσον νόος ἔπτατο Νόννης,  
 μέσφ' ὅτε καὶ ψυχὴ ἔσπετ' ἀειρομένῳ·  
 εὐχομένης δὲ νέκυσ ἱερῇ παρέκειτο τραπέζῃ.  
 γράψατ' ἐπερχομένοις θαῦμα τόδ', εὐσεβέες.

### 46.—Eis tēn autēn

Τίς θάνεν ὡς θάνε Νόννα, παρ' εὐαγέεσσι τραπέζαις,  
 τῶν ἱερῶν σανίδων χερσὶν ἐφαπτομένη;  
 τίς λύσει εὐχομένης Νόννης τύπον; ὡς ἐπὶ δηρὸν  
 ἤθελεν ἔνθα μένειν καὶ νέκυσ εὐσεβέων.



## BOOK VIII. 42-46

### 42.—*On the Same*

HOLY Nonna, thou who hadst offered all thy life to God, didst give him thy soul at the end as a pure sacrifice. For here thou didst depart this life in prayer, and the altar gave glory, my mother, to thy death.

### 43.—*On the Same*

MY father Gregory was the distinguished servant of this table, and my mother Nonna died in prayer at its feet. I pray to the King that such a life and death may be mine.

### 44.—*On the Same*

“MANY of Nonna’s tears, dear table, didst thou receive; receive now her soul, her last sacrifice,” so spake she, and her soul flew from her limbs. One thing alone did she lack, her son, her still surviving child.

### 45.—*On the Same*

HERE the mind of Nonna in her prayers flew so often on high that at length her soul too followed it as it mounted. She fell a corpse even as she prayed at the foot of the holy table. Write this marvel, O holy men, for generations to come.

### 46.—*On the Same*

WHO died as Nonna died by the pure table, touching with her hands the holy planks? Who dissolved the form of Nonna as she was praying? For she wished to tarry long here, pious even when she was a corpse.



## GREEK ANTHOLOGY

### 47.—Eis tēn autēn

Ευθα ποτ' εὐχομένη Νόννη θεὸς εἶπεν ἄνωθεν·  
 “Ἐρχεο.” ἢ δ' ἐλύθη σώματος ἀσπασίως,  
 χειρῶν ἀμφοτέρων τῇ μὲν κατέχουσα τράπεζαν,  
 τῇ δ' ἔτι λισσομένη· “Ἰλαθι, Χριστὲ ἄναξ.”

### 48.—Eis tēn autēn

Ῥίζης εὐσεβέος γενόμεν καὶ σὰρξ ἱερῆος,  
 καὶ μήτηρ· Χριστῷ σῶμα, βίον, δάκρυα,  
 πάντ' ἐκένωσα φέρουσα· τὸ δ' ἔσχατον, ἔνθεν ἀέρθη  
 νηῷ γηραλέον Νόννα λιποῦσα δέμας.

### 49.—Eis tēn autēn

Πίστις Ἐνώχ μετέθηκε καὶ Ἡλίαν, ἐν δὲ γυναιξὶ  
 μητέρ' ἐμὴν πρώτην· οἶδε τράπεζα τόδε,  
 ἔνθεν ἀναιμάκτοισιν ὁμοῦ θυέεσσιν ἀέρθη  
 εἰσέτι λισσομένη σώματι Νόννα φίλη.

### 50.—Eis tēn autēn

Οὐ νόσος, οὐδέ σε γῆρας ὁμοίϊον, οὐ σέ γ' ἀνίη,  
 καίπερ γηραλέην, μήτηρ ἐμή, δάμασεν·  
 ἀλλ' ἀτρωτος, ἀκαμπτος ἀγνοῖς ὑπὸ ποσσὶ τραπέζης,  
 εὐχομένη Χριστῷ, Νόνν', ἀπέδωκας ὅπα.

### 51.—Eis tēn autēn

Δῶκε θεῷ θυσίην Ἀβραὰμ πάϊν, ὡς δὲ θύγατρα  
 κλεινὸς Ἰεφθάε, ἀμφότεροι μεγάλην·  
 μήτηρ ἐμή, σὺ δ' ἔδωκας ἀγνὸν βίον, ὑστάτιον δὲ  
 ψυχὴν, εὐχολῆς, Νόννα, φίλον σφάγιον.





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## GREEK ANTHOLOGY

52.—Εἰς τὴν αὐτὴν

Σάρρα φίλη, πῶς τὸν σὸν Ἰσαὰκ λίπες, ἢ ποθέουσα  
τῶν Ἀβραὰμ κόλπων ὡς τάχος ἀντιάσαι,  
Νόννα, Γρηγορίοιο θεόφρονος; ἢ μέγα θαῦμα  
μηδὲ θανεῖν νηῶν ἔκτοθι καὶ θυέων.

52B.—Εἰς τὴν αὐτὴν

Μάρτυρες, ἰλήκοιτε· μόγοις γέ μὲν οὔτι χερείων  
Νόννα φίλη, κρυπτῶ κάμφαδίῳ πολέμῳ·  
τοῦνεκα καὶ τοίης κύρσεν βιότοιο τελευτῆς,  
εὐχῆς καὶ ζωῆς ἐν τέλος εὐραμένη.

53.—Εἰς τὴν αὐτὴν

Ἡ Τριάς ἦν ποθέεσκες, ὁμὸν σέλας, ἔν τε σέβασμα,  
ἐκ νηοῦ μεγάλου σε πρὸς οὐρανὸν ἤρπασε, Νόννα,  
εὐχομένην· ζωῆς δὲ τέλος καθαρώτερον εὔρες.  
οὔποτε χεῖλεα μίξας ἀνάγνοις χεῖλεσιν ἀγνά,  
οὔδ' ἀθέῳ παλάμη καθαρὰν χέρα μέχρις ἐδωδῆς,  
μητερ ἐμή· μισθὸς δὲ λιπεῖν βίον ἐν θυέεσσιν.

54.—Εἰς τὴν αὐτὴν

Ἄγγελος αἰγλήεις σὲ φαάντατος ἤρπασε, Νόννα,  
ἐνθα ποτ' εὐχομένην, καθαρὴν μελέεσσι νόῳ τε·  
καὶ τὸ μὲν ἤρπασε σείο, τὸ δ' ἐνθάδε κάλλιπε νηῶ.

55.—Εἰς τὴν αὐτὴν

Νηὸς ὄδ' (οὐ γὰρ ὄλην Νόνναν θέμις ἦεν ἐρύξαι),  
ψυχῆς οἰχομένης, μούνου ἐπέσχε δέμας,  
ὡς πάλιν ἐγρομένη καθαρώτερον ἐνθεν ἀερθῆ,  
σώματι τῷ μογερῷ δόξαν ἐφεισομένη.



## BOOK VIII. 52-55

### 52.—*O<sup>n</sup> the Same*

DEAR Sarah, how didst thou leave thy Isaac? Was it, Nonna, that thou didst desire to come as quickly as might be to the bosom of Abraham, of pious Gregory? <sup>1</sup> Verily a great marvel was it that thou didst not even die outside the temple and the incense.

### 52B.—*On the Same*

FAVOUR us, ye martyrs! Dear Nonna was not inferior to you in the pains she suffered in secret and open war. Therefore she met with such an end, finishing at once her prayer and her life.

### 53.—*On the Same*

THE Trinity for which thou didst long, one light and one majesty, carried thee off, Nonna, from the great church to heaven, and a purer end was thine than the common one. Never, my mother, didst thou join thy pure lips to impure ones, nor thy clean hand to a godless one so far as to join in meals with the heathen. Thou wast rewarded by dying at the place of sacrifice.

### 54.—*On the Same*

AN angel of dazzling lightness carried thee off, Nonna, whilst thou wert praying here, pure in body and spirit. Part of thee he carried off and part he left in the temple.

### 55.—*On the Same*

THIS temple (it was not allowed to keep the whole of Nonna) only retained her body when her soul departed, so that awaking again she may be taken up on high more purely, her suffering body clothed in glory.

<sup>1</sup> By Sarah he means Nonna, by Abraham his father, by Isaac himself.



## GREEK ANTHOLOGY

### 56.—Εἰς τὴν αὐτήν

"Αλλοις μὲν Νόννης τις ἀγνῶν ἐσθλοῖσιν ἐρίζοι,  
εὐχολῆς δὲ μέτροισιν ἐριζέμεν οὐ θέμις ἐστίν·  
τέκμαρ καὶ βιότοιο τέλος λιτῆσι λυθέντος.

### 57.—Εἰς τὴν αὐτήν

"Ω στοναχῶν δακρύων τε καὶ ἐννυχίων μελεδῶνων  
ὦ Νόννης ζαθέης τετρυμένα γυῖα πόνοισι  
ποῦ ποτ' ἔην, νηὸς μόχθων, λύσε γῆρας ἄκαμπτου.

### 58.—Εἰς τὴν αὐτήν

α. Νόννη Φιλτατίου. β. Καὶ ποῦ θάνε; α. Τῶδ'  
ἐνὶ νηῶ.  
β. Καὶ πῶς; α. Εὐχομένη. β. Πηνίκα; α. Γηραλήη.  
β. "Ω καλοῦ βιότοιο καὶ εὐαγέος θανάτοιο.

### 59.—Εἰς τὴν αὐτήν

"Αρματι μὲν πυρόεντι πρὸς οὐρανὸν Ἡλίας ἦλθεν·  
Νόνναν δ' εὐχομένην πνεῦμ' ὑπέδεκτο μέγα.

### 60.—Εἰς τὴν αὐτήν

Ἐνθάδε Νόννα φίλη κοιμήσατο τὸν βαθὺν ὕπνου,  
ἴλαος ἐσπομένη ὧ πόσι Γρηγορίῳ.

### 61. <Εἰς τὴν αὐτήν>

Τάρβος ὄμοῦ καὶ χάρμα· πρὸς οὐρανὸν ἔνθεν ἀέρθη  
εὐχῆς ἐκ μεσάτης Νόννα λιποῦσα βίον.





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## GREEK ANTHOLOGY

62. <Εἰς τὴν αὐτήν>

Εὐχῆς καὶ βιότου Νόννη τέλος· ἡ δὲ τράπεζα  
μάρτυς ἀφ' ἧς ἦρθη ἄπνοος ἑξαπίνης.

63.—Εἰς τὴν αὐτήν

Νόννης ἠρίον εἰμὶ σαόφρονος, ἢ ῥα πύλησιν  
ἔχριμψ' οὐρανίαις, πρὶν βιότοιο λυθῆ.

64. <Εἰς τὴν αὐτήν>

Δακρύετε θνητούς, θνητῶν γένος· εἰ δέ τις οὕτως  
ὡς Νόνν' εὐχομένη κάτθανεν, οὐ δακρύω.

65.—Εἰς τὴν αὐτήν

Νόννης ἀζόμενος ἀγνὸν βίου, ἄζεο μάλλον  
καὶ τέλος· ἐν νηῶ κάτθανεν εὐχομένη.

66. <Εἰς τὴν αὐτήν>

"Ενθα ποτ' εὐχομένη πρηνῆς θάνε Νόννα φαεινή·  
νῦν δ' ἄρ' ἐν εὐσεβέων λίσσεται ἰσταμένη.

67.—Εἰς τὴν αὐτήν

Στήλη σοὶ θανάτου μελιηδέος ἦδε τράπεζα,  
Νόννα, παρ' ἧ λύθης εὐχομένη πύματα.

67B. <Εἰς τὴν αὐτήν>

Μικρὸν ἔτι ψυχῆς ἦν τὸ πνέον· ἀλλ' ἄρα καὶ τὸ  
Νόνν' ἀπέδωκε θεῶ ἔνθα ποτ' εὐχομένη.



BOOK VIII. 62-67B

62.—*On the Same*

THERE was one end to Nonna's life and prayer. The table from which she was of a sudden taken lifeless testifies to it.

63.—*On the Same*

I AM the tomb of chaste Nonna, who approached the gates of Heaven even while yet alive.

64.—*On the Same*

YE mortals, weep for mortals, but for one who, like Nonna, died in prayer, I weep not.

65.—*On the Same*

REVERING Nonna's pure life, revere even more her death. She died in the church while praying.

66.—*On the Same*

HERE bright Nonna while praying fell prone in death, but now she stands and prays in the home of the blest.

67.—*On the Same*

THIS table is the monument of thy sweet death, Nonna, the table by which, while praying thy last, thou didst die.

67B.—*On the Same*

ONLY a little breath had her soul left, but that Nonna, praying here, rendered up to God.



## GREEK ANTHOLOGY

68.—Εἰς τὴν αὐτήν

Πέμψατε ἐκ νηοῦ θεοειδέα Νόνναν ἅπαντες,  
πρέσβειραν μεγάλην πέμψατ' ἀειρομένην.

69. <Εἰς τὴν αὐτήν>

Ἐκ με θεὸς καθαροῖο πρὸς οὐρανὸν ἤρπασε νηοῦ  
Νόνναν, ἐπειγομένην οὐρανίοις πελάσαι.

70.—Εἰς τὴν αὐτήν

Νόνν' ἀπανισταμένη νηοῦ μεγάλου τόδ' ἔειπε·  
“Τῶν πολλῶν καμάτων μείζονα μισθὸν ἔχω.”

71. <Εἰς τὴν αὐτήν>

Νόννα φίλης εὐχῆς ἱερήϊον ἐνθάδε κεῖται·  
Νόννα ποτ' εὐχομένη τῆδ' ἐλύθη βιότου.

72.—Εἰς τὴν αὐτήν

Ἐνθα ποτ' εὐχομένης ψυχὴ δέμας ἔλλιπε Νόννης·  
ἐνθεν ἀνηέρθη Νόννα λιποῦσα δέμας.

73.—Εἰς τὴν αὐτήν

Ἐκ νηοῦ μέγαλοιο θύος μέγα Νόνν' ἀπανέστη·  
νηῶ Νόνν' ἐλύθη· χαίρετε, εὐσεβέες.

74. <Εἰς τὴν αὐτήν>

Ἦδε τράπεζα θεῶ θεοειδέα Νόνναν ἔπεμψεν.





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## GREEK ANTHOLOGY

75.—Εὐχὴ παρὰ τῶν γονέων εἰς τὸν μέγαν Γρηγόριον  
 Εἶη σοὶ βίος ἐσθλὸς ἐπ' εὐλογίησιν ἀπάσαις  
 ὅσάτιαι τοκέων νιέσι γηροκόμοις·  
 καὶ κούφης βιότοιο τυχεῖν ὀσίης τε τελευτῆς,  
 οἴην ἡμετέρῳ γήραϊ δῶκεν ἄναξ,  
 ἡϊθέων λογίων τὸ μέγα κράτος, ἡδ' ἱερῶν,  
 καὶ πολιῆς σκίπων, Γρηγόρι', ἡμετέρης.

76.—Παρὰ τῶν γονέων

Ἀσπάσιοι χθόνα τήνδε φίλαις ὑπὸ χείρεσι παιδὸς  
 ἐσσάμεθ' εὐσεβέος Γρηγορίου τοκέες·  
 ὃς καὶ γήρας ἔθηκεν ἑοῖς μόχθοισιν ἑλαφρὸν  
 ἡμέτερον, καὶ νῦν ἀμφιέπει θυσίαις.  
 ἄμπνεε γηροκόμων καμάτων, μέγα φέρτατε παίδων  
 Γρηγόρι', εὐαγέας Μάρτυσι παρθέμενος  
 σοὺς τοκέας· μισθὸς δὲ μέγαν πατέρ' ἴλαον εἶναι,  
 πνευματικῶν τε τυχεῖν εὐσεβέων τεκέων.

77.—Εἰς τὸν πάντων αὐτῶν τάφον

Λᾶας ὁ μὲν γενέτην τε καὶ νιέα κυδήεντας  
 κεύθω Γρηγορίου, εἰς λίθος ἴσα φάη,  
 ἀμφοτέρους ἱερῆας· ὁ δ' εὐπατέρειαν ἐδέγμην  
 Νόνναν σὺν μεγάλῳ νιέϊ Καισαρίῳ.  
 τῶς ἐδάσαντο τάφους τε καὶ νιέας· ἡ δὲ πορεία,  
 πάντες ἄνω· ζωῆς εἰς πόθος οὐρανίης.

78.—Τίς πρῶτος καὶ τίς μετέπειτα ἀπῆρε

Πρῶτος Καισάριος ξυνὸν ἄχος· αὐτὰρ ἔπειτα  
 Γοργόνιον, μετέπειτα πατήρ φίλος· οὐ μετὰ δηρὸν  
 μήτηρ. ᾧ λυπρὴ παλάμη καὶ γράμματα λυπρὰ  
 Γρηγορίου· γράψω καὶ ἑμὸν μόρον ὑστατίου περ.



75.—*Prayer of his Parents for Gregory the Great*

GREGORY, great champion of the learned youth and of the priesthood, staff of our grey years, may thy life be happy and enjoy all the blessings which fall to sons who tend their parents' old age and mayst thou meet with an easy and holy end, even as the Lord gave to our many years.

76.—*Similar*

By the dear hands of our son, the pious Gregory, we are clothed in this welcome earth. He it was also who lightened our old age by his toil, and now tends us with sacrifices. Gregory, best of sons, repose from thy labour of tending our old age, now that thou hast laid thy pious parents beside the martyrs. Thy reward is to be thyself a great and kind father and to have pious spiritual children.

77.—*On the tomb of all of them*

ONE stone encloses the renowned Gregories, father and son, two equal lights, both of them priests, the other received noble Nonna with her great son Caesarius. So they separated their tombs and sons, but the journey of all is on high; one desire of eternal life fills all.

78.—*Who first and who last departed this life*

FIRST died Caesarius, a grief to all, next Gorgonion, then their beloved father and not long after their mother. O mournful hand and mournful writing of Gregory! But I will write my own death also, although I am the last to die.



## GREEK ANTHOLOGY

### 79.—Εἰς ἑαυτόν

Πρῶτα μὲν εὐξαμένη με θεὸς πόρε μητρὶ φαεινῇ·  
 δεύτερον, ἐκ μητρὸς δῶρον ἔδεκτο φίλον·  
 τὸ τρίτον αὖ, θνήσκοντά μ' ἄγνη ἔσάωσε τράπεζα·  
 τέτρατον, ἀμφήκη μῦθον ἔδωκε Λόγος·  
 πέμπτον, Παρθενίη με φίλοις προσπτύξασ' ὀνείροις·  
 ἕκτον, Βασιλίῳ σύμπνοα ἰρὰ φέρον·  
 ἕβδομον, ἐκ βυθίων με φερέσβιος ἤρπασε κόλπων·  
 ὄγδοον εὖ νούσοις ἐξεκάθηρα χέρας·  
 εἵνατον ὀπλοτέρῃ Τριάδ' ἤγαγον, ὦ ἄνα, Ῥώμη·  
 βέβλημαι δέκατον λάεσιν ἠδὲ φίλοις.

### 80.—Εἰς ἑαυτόν

Ἑλλὰς ἐμῆ, νεότης τε φίλη, καὶ ὅσα πεπάσμην,  
 καὶ δέμας, ὡς Χριστῷ εἶξατε προφρονέως.  
 εἰ δ' ἱερῆα φίλον με θεῷ θέτο μητέρος εὐχῆ  
 καὶ πατρὸς παλάμη, τίς φθόνος; ἀλλὰ, μάκαρ,  
 σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κῦδος ὀπάζοις  
 υἱεῖ Γρηγορίου σῶ λάτρι Γρηγορίῳ.

### 81.—Ἐπὶ τῷ ἰδίῳ τάφῳ

Γρηγορίου Νόννης τε φίλον τέκος ἐνθάδε κεῖται  
 τῆς ἱερῆς Τριάδος Γρηγόριος θεράπων,  
 καὶ σοφίῃ σοφίης δεδραγμένος, ἠΐθεός τε  
 οἶον πλοῦτον ἔχων ἐλπίδ' ἐπουρανίην.

### 82.—Εἰς ἑαυτόν

Τυτθὸν ἔτι ζώεσκες ἐπὶ χθονί, πάντα δὲ Χριστῷ  
 δῶκας ἑκῶν, σὺν τοῖς καὶ πτερόεντα λόγον·  
 νῦν δ' ἱερῆα μέγαν σε καὶ οὐρανίοιο χορείης  
 οὐρανὸς ἐντὸς ἔχει, κύδιμε Γρηγόριε.





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## GREEK ANTHOLOGY

### 83.—Εἰς ἑαυτόν

Ἐκ με βρέφους ἐκάλεσσε θεὸς νυχίοισιν ὀνείροις·  
ἤλυθον ἐς σοφίης πείρατα, σάρκα λόγῳ  
ἤγνισα καὶ κραδίην· κόσμου φλόγα γυμνὸς ἀλύξας,  
ἔστην σὺν Ἀαρὼν Γρηγορίῳ γενέτη.

### 84.—Εἰς ἑαυτόν

Πατρὸς ἐγὼ ζαθέοιο καὶ οὐνομα καὶ θρόνον ἔσχον,  
καὶ τάφον· ἀλλὰ, φίλος, μνώεο Γρηγορίου,  
Γρηγορίου, τὸν μητρὶ θεόσδοτον ὤπασε Χριστὸς  
φάσμασιν ἐννυχίοις, δῶκε δ' ἔρου σοφίης.

### 85.—Εἰς Καισάριον τὸν ἑαυτοῦ ἀδελφόν

Σχέτλιός ἐστιν ὁ τύμβος. ἔγωγε μὲν οὐποτ' ἐώλπειν  
ὥς ῥα κατακρύψει τοὺς πυμάτους προτέρους  
αὐτὰρ ὁ Καισάριον, ἐρικυδέα νῖα τοκῆων,  
τῶν προτέρων πρότερον δέξατο· ποία δίκη;

### 85B.—Εἰς τὸν αὐτόν

Οὐκ ἔσθ' ὁ τύμβος αἴτιος· μὴ λαιδόρει.  
φθόνου τόδ' ἐστὶν ἔργον· πῶς δ' ἤνεγκεν ἄν  
νέον γερόντων εἰσορῶν σοφώτερον;

### 86.—Εἰς τὸν αὐτόν

Γρηγόριε, θνητῶν μὲν ὑπείροχον ἔλλαχες νῖα  
κάλλει καὶ σοφίῃ, καὶ βασιλῆϊ φίλον·  
κρείσσονα δ' οὐκέτι πάμπαν ἀπηλεγέος θανάτοιο.  
ἢ μὴν ὠϊόμην· ἀλλὰ τί φησὶ τάφος;  
“Τέτλαθι· Καισάριος μὲν ἀπέφθιτο· ἀλλὰ μέγιστον  
νιέος εὐχος ἔχεις, νιέος ἀντὶ φίλου.”



## BOOK VIII. 83-86

### 83.—*On Himself*

GOD called me by dreams of the night from my childhood: I reached the limits of wisdom, I sanctified my flesh and heart by reason. Naked I escaped from the fire of the world and stood with Aaron my father Gregory.

### 84.—*On Himself*

MINE were the name, the throne, and the tomb of my holy father; but, friend, remember Gregory, whom Christ granted,<sup>1</sup> a gift from God, in visions of the night to his mother, and to whom He gave the love of wisdom.

### 85.—*On Caesarius his Brother*

THE tomb is wicked. Never did I believe that it would cover the last first. But it received Caesarius, his parents' distinguished son, before his elders. What justice!

### 85B.—*On the Same*

IT is not the tomb's fault. Rebuke it not. This is the work of envy. How could envy have supported seeing a young man wiser than the old.

### 86.—*On the Same*

GREGORY, thou hadst a son, most excellent among mortals in beauty and wisdom and beloved by the Emperor; yet not stronger than ruthless death. I deemed it might be so indeed; but what saith the tomb? "Bear it. Caesarius is dead, but instead of your dear son you have great glory of his memory."

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



## GREEK ANTHOLOGY

87.—Εἰς τοὺς γονεῖς τοῦ μεγάλου Γρηγορίου καὶ  
Καισαρίου

Ὠριοὶ εἰς τάφον ἡμεν, ὅτ' ἐνθάδε τοῦτον ἔθηκαν  
λαῶν ἐφ' ἡμετέρῳ γήραϊ λαοτόμοι·  
ἀλλ' ἡμῖν μὲν ἔθηκαν· ἔχει δέ μιν οὐ κατὰ κόσμον  
Καισάριος, τεκέων ἡμετέρων πύματος.  
ἔτλημεν πανάποτμα, τέκος, τέκος· ἀλλὰ τάχιστα  
δέξαι ἐς ὑμέτερον τύμβον ἐπειγομένους.

88.—Εἰς τὸν αὐτὸν Καισάριον

Τόνδε λίθον τοκέες μὲν ἐὼν τάφον ἐστήσαντο,  
ἐλπόμενοι ζωῆς μοῖραν ἔχειν ὀλίγην·  
Καισαρίῳ δ' υἱῆϊ πικρὴν χάριν οὐκ ἐθέλοντες  
δῶκαν, ἐπεὶ πρότερος τοῦδε λύθη βιότου.

89.—Εἰς τὸν αὐτόν

Γῆρας ἐμὸν δήθυεν ἐπὶ χθονί· ἀντὶ δὲ πατρὸς  
λαῶν ἔχεις, τεκέων φίλτατε, Καισάριε.  
τίς νόμος; οἷα δίκη; θνητῶν ἄνα, πῶς τόδ' ἐνευσας;  
ὦ μακροῦ βιότου, ὦ ταχέος θανάτου.

90.—Εἰς τὸν αὐτόν

Οὐκ ἄγαμ', οὐκ ἄγαμαι δῶρον τόδε· τύμβον ἐδέξω  
μοῦνον ἀφ' ἡμετέρων, Καισάριε, κτεάνων,  
γηραλέων τεκέων πικρὸν λίθον· ὁ φθόνος οὕτως  
ἤθελεν. ὦ ζωῆς πήμασι μακροτέρης.





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## GREEK ANTHOLOGY

91.—Εἰς τὸν αὐτόν

Πᾶσαν ὄση σοφίη λεπτῆς φρενὸς ἐν μερόπεσσι  
 ἀμφὶ γεωμετρίην καὶ θέσιν οὐρανίων,  
 καὶ λογικῆς τέχνης τὰ παλαίσματα, γραμματικὴν τ  
 ἠδ' ἱητορίην, ῥητορικῆς τε μένος,  
 Καισάριος πτερόωντι νόῳ μούνος καταμάρψας,  
 αἰαῖ· πᾶσιν ὁμῶς νῦν κόνις ἐστ' ὀλίγη.

92.—Εἰς τὸν αὐτόν

Πάντα κασιγνήτοισιν εἰς λίπες· ἀντὶ δὲ πάντων  
 τύμβον ἔχεις ὀλίγον, κύδιμε Καισάριε·  
 ἢ δὲ γεωμετρίη τε, καὶ ἀστέρες ὧν θέσιν ἔγνωσ,  
 ἢ τ' ἱητορίη οὐδὲν ἄκος θανάτου.

93.—Εἰς τὸν αὐτόν

Κάλλιμον ἐκ πατρίης σὲ μεγακλέα τηλόθ' εἶοντα,  
 ἄκρα φέροντα πάσης, Καισάριε, σοφίης,  
 πέμψαντες βασιλῆϊ τὸν ἔξοχον ἱητήρων,  
 φεῦ, κόνιν ἐκ Βιθυνῶν δεξάμεθ' αὐτὸ σε πέδου.

94.—Εἰς τὸν αὐτόν

Σεισμῶν μὲν κρυερῶν ἔφυγες στονόεσσαν ἀπειλήν,  
 ἠνίκα Νικαίης ἄστυ μίγη δαπέδῳ·  
 νούσῳ δ' ἀργαλέῃ ζωὴν λίπες. ὦ νεότητος  
 σώφρονος, ὦ σοφίης, κάλλιμε Καισάριε.

95.—Εἰς τὸν αὐτόν

Γρηγορίου Νόννης τε θεουδέος νῖα φέριστον  
 τύμβος ὄδ' εὐγενέτην Καισάριον κατέχω,  
 ἔξοχον ἐν λογίοισιν, ὑπείροχον ἐν βασιλῆοις,  
 ἀστεροπὴν γαίης πείρασι λαμπομένην.



## BOOK VIII. 91-95

### 91.—*On the Same*

CAESARIUS, who alone by his winged mind grasped the whole wisdom of man's subtle thought concerning geometry and the position of the heavenly bodies, and also the falls of the art of Logic, and Grammar too and Medicine and powerful Rhetoric, is now, alas! like all the rest, a handful of dust.

### 92.—*On the Same*

THOU didst leave all to thy brothers, noble Caesarius, and in place of all thou hast a little tomb. Geometry and the Stars whose positions thou knewest, and Medicine were no cure for death.

### 93.—*On the Same*

BEAUTIFUL Caesarius, widely famous, who hadst attained to the height of all wisdom, we sent thee, the first of physicians from thy country to the King, but received only thy ashes back from the Bithynian land.

### 94.—*On the Same*

THOU escapedst the roaring menace of the cruel earthquake when Nicaea was levelled with the ground, and didst perish by painful disease. O for thy chaste youth, and thy wisdom, lovely Caesarius!

### 95.—*On the Same*

This tomb holds noble Caesarius, the best son of Gregory and divine Nonna. He was excellent among the learned and of highest station at Court, flashing like lightning to the ends of the earth.



## GREEK ANTHOLOGY

96.—Εἰς τὸν αὐτοῖ

Καισαρίου φθιμένοιο κατήφησαν βασιλῆος  
αὐλαί, Καππαδόκαι δ' ἤμυσαν ἑξαπίνης·  
καὶ καλὸν εἶ τι λέλειπτο μετ' ἀνθρώποισιν ὄλωλεν,  
οἱ δὲ λόγοι σιγῆς ἀμφεβάλλοντο νέφος.

97.—Εἰς τὸν αὐτόν

Εἶ τινα δένδρον ἔθηκε γόος, καὶ εἶ τινα πέτρην,  
εἶ τις καὶ πηγὴ ρεῦσεν ὄδυρομένη,  
πέτραι καὶ ποταμοὶ καὶ δένδρεα λυπρὰ πέλοισθε,  
πάντες Καισαρίῳ γείτονες ἠδὲ φίλοι·  
Καισάριος πάντεσσι τετιμένος, εὖχος ἀνάκτων,  
(αἰαῖ τῶν ἀχέων) ἤλυθεν εἰς αἴδην.

98.—Εἰς τὸν αὐτόν

Χεῖρ τάδε Γρηγορίοιο· κάσιν ποθέων τὸν ἄριστον,  
κηρύσσω θνητοῖς τόνδε βίον στυγέειν.  
Καισαρίῳ τίς κάλλος ὁμοῖος; ἢ τίς ἀπάντων  
τόσσος ἐὼν τόσσης εἶλε κλέος σοφίης;  
οὔτις ἐπιχθονίων· ἀλλ' ἔπτατο ἐκ βιότοιο  
ὡς ῥόδον ἐξ ἀνθέων, ὡς δρόσος ἐκ πετάλων.

99.—Εἰς τὸν αὐτόν

Γείτονες εὐμενέοιτε καὶ ἐν κόλποισι δέχοισθε,  
Μάρτυρες, ὑμετέροις αἶμα τὸ Γρηγορίου,  
Γρηγορίου Νόννης τε μεγακλέος, εὐσεβίη τε  
καὶ τύμβοις ἱεροῖς εἰς ἐν ἀγειρομένους.





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## GREEK ANTHOLOGY

100.—Εἰς τὸν αὐτὸν καὶ εἰς Φιλάγριον  
 Κλυθι, Ἀλεξάνδρεια· Φιλάγριος ὤλεσε μορφὴν  
 τῆς λογικῆς ψυχῆς οὔτι χειριωτέραν,  
 Καισάριον δὲ νέον φθόνος ἤρπασεν· οὔποτε τοῖα  
 πέμψεις εὐίπποις ἄνθεα Καππαδόκαις.

101.—Εἰς Γοργόνιον τὴν ἑαυτοῦ ἀδελφὴν  
 Γρηγορίου Νούνης τε φίλον τέκος ἐνθάδε κεῖμαι  
 Γοργόνιον, ζωῆς μύστις ἐπουρανίης.

102.—Εἰς Γοργόνιον  
 Οὐδὲν Γοργόνιον γαίῃ λίπεν, ὅστέα μούνα·  
 πάντα δ' ἔθηκεν ἄνω, Μάρτυρες ἀθλοφόροι.

103.—Εἰς τὴν αὐτὴν καὶ εἰς Ἀλύπιον τὸν αὐτῆς ἄνδρα  
 Κτηῆσιν ἐὼν σάρκας τε καὶ ὀστέα πάντ' ἀναθεῖσα  
 Γοργόνιον Χριστῷ, μούνον ἀφήκε πόσιν·  
 οὐ μὰν οὐδὲ πόσιν δηρὸν χρόνον· ἀλλ' ἄρα καὶ τὸν  
 ἤρπασεν ἐξαπίνης κύδιμον Ἀλύπιον.  
 ὄλβιε ὄλβίστης ἀλόχου πόσι· τοῖς ῥα λοετροῖς  
 λύματ' ἀπωσάμενοι ζῆτε παλιγγενέες.

104.—Ἐπιτάφιον εἰς Μαρτινιανόν  
 Εἴ τις Τάνταλός ἐστιν ἐν ὕδασι αὔρος ἀπίστοις,  
 εἴ τις ὑπὲρ κεφαλῆς πέτρος αἰεὶ φοβέων,  
 δαπτόμενόν τ' ὄρνισιν ἀγήραον ἦπαρ ἀλιτροῦ,  
 καὶ πυρόεις ποταμός, καὶ ζόφος ἀθάνατος,  
 ταρτάρειοί τε μυχοὶ καὶ δαίμονες ἀγριόθυμοι,  
 ἄλλαι τε φθιμένων τίσιες εἰν αἴδι·  
 ὅστις Μαρτινιανὸν ἀγακλέα δηλήσαιτο  
 τύμβον ἀνοχλίζων, δείματα πάντα φέροι.



100.—*On the Same and Philagrius*

LISTEN, Alexandria, Philagrius has lost his beauty, a beauty not inferior to his rational soul, and envy hath carried off Caesarius yet in his youth. Never again shalt thou send such flowers to Cappadocia, the land of beautiful horses.

101.—*On his Sister Gorgonion*

HERE I lie Gorgonion the dear child of Gregory and Nonna, a partaker in the mysteries of life eternal.

102.—*On the Same*

YE triumphant martyrs, Gorgonion left naught but her bones on earth. She dedicated all on high.

103.—*On the Same and her Husband Alypius*

GORGONION having dedicated to Christ her possessions, her flesh, her bones, and everything, left her husband alone, yet not for long, but Christ carried off suddenly glorious Alypius too. Happy husband of a most happy wife, ye live born again, having washed off all filth in the baptismal bath.

104.—*On Martinianus*

IF there be any Tantalus dry-throated in the deceitful waters, if any rock above his head ever frightening him, if any imperishable liver of a sinner that is a feast for birds, if there be a fiery river and eternal darkness and depths of Tartarus and savage demons, and other punishments of the dead in Hades, may whoever injures renowned Martinianus by disturbing his tomb, suffer every terror.



## GREEK ANTHOLOGY

### 105.—Κατὰ τυμβωρύχου

(Ὑρέα σοι καὶ πόντος, ἀτάσθαλε, καὶ πεδίοισι  
 τερπη πυροφόροις τετραπόδων τ' ἄγέλαις·  
 καὶ χρυσοῖο τάλαντα καὶ ἄργυρος, εὐγενέες τε  
 λᾶες καὶ σηρῶν νήματα λεπταλέα,  
 πάντα βίος ζωῶσι· λίθοι δ' ὀλίγοι τε φίλοι τε  
 τοῖς φθιμένοις. σὺ δέ μοι κἀνθάδε χεῖρα φέρεις,  
 οὐδὲ σὸν αἰδόμενος, τλήμον, τάφον, ὃν τις ὀλέσσει  
 ἄλλος σοῖσι νόμοις, χερσὶ δικαιοτέραις.

### 106.—Εἰς Μαρτινιανόν

Ἦνίκα Μαρτινιανὸς ἔδυσ χθόνα, μητέρα πάντων,  
 πᾶσα μὲν Αὔσονίων ἐστονάχησε πόλις·  
 πᾶσα δὲ Σικανίη τε, καὶ εὐρέα πείρατα γαίης  
 κείρατ', ἀπ' ἀνθρώπων οἰχομένης Θέμιδος.  
 ἡμεῖς δ' ἀντί νυ σείο τάφον μέγαν ἀμφιέποντες,  
 αἰὲν ἐπερχομένοις δώσομεν ὡς τι σέβας.

### 107.—Εἰς τὸν αὐτόν

Οἱ Χριστὸν φορέοντες ἀκούσατε, οἳ τε θέμιστας  
 εἰδότες ἡμερίων καὶ φθιμένων ὀσίην·  
 πάντα λιπῶν, βασιλῆα, πάτρην, γένος, εὖχος  
 ὑπάρχων,  
 αἰαῖ, πᾶσιν ὁμῶς νῦν κόνις εἴμ' ὀλιγη,  
 Μαρτινιανὸς πᾶσι τετιμένος· ἀλλ' ἐπὶ τύμβῳ  
 βάλλειν ἡμετέρῳ δάκρυα, μὴ παλάμας.





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## GREEK ANTHOLOGY

108.—Εἰς τὸν αὐτόν

Μουσοπόλον, ῥητῆρα, δικασπόλον, ἄκρον ἅπαντα,  
 τύμβος ὅδ' εὐγενέτην Μαρτινιανὸν ἔχω,  
 ναύμαχον ἐν πελάγεσσιν, ἀρήϊον ἐν πεδίοισιν·  
 ἀλλ' ἀποτῆλε τάφου, πρὶν τι κακὸν παθέειν.

109.—Εἰς τὸν αὐτόν

Μὴ πόλεμον φθιμένοισιν—ἄλις ζῶντες, ἀλιτροί—  
 μὴ πόλεμον φθιμένοις· Μαρτινιανὸς ἐγὼ  
 ταῦτα πάσιν ζώοις ἐπιτέλλομαι. οὐ θέμις ἐστὶν  
 τῶν ὀλίγων φθονέειν τοῖς φθιμένοισι λίθων.

110.—Εἰς τὸν αὐτόν

ᾠ Θέμι, τῆς πολλοῖσιν ἐγὼ νώμησα τάλαντα  
 ὧ φοβεραὶ ψυχῶν μάστιγες οὐχ ὀσίων·  
 οὗτος ἐμοῖσι λίθοισι φέρει στονόεντα σίδηρον·  
 οὗτος ἐμοί. φεῦ, φεῦ· ποῦ δὲ λίθος Σισύφου ;

111.—Εἰς τὸν αὐτόν

Ὀλβιος, εὐγῆρως, ἄνοσος θάνου, ἐν βασιλῆος  
 πρῶτα φέρων, ἱερῆς ἄκρον ἔχων σοφίης·  
 εἴ τινα Μαρτινιανὸν ἀκούετε· ἀλλ' ἀπὸ τύμβου,  
 μηδὲ φέρειν ἐπ' ἐμοὶ δυσμενέας παλάμας.

112.—Εἰς τὸν αὐτόν

Χάζεο, χάζεο τῆλε· κακὸν τὸν ἄεθλον ἐγείρεις,  
 λᾶας ἀνοχλίζων καὶ τάφον ἡμέτερον·  
 χάζεο· Μαρτινιανὸς ἐγώ, καὶ ζῶσιν ὄνειαρ  
 καὶ νέκυς οὐκ ὀλίγον ἐνθάδε κάρτος ἔχω.



108.—*On the Same*

THIS tomb holds noble Martinianus, an orator, a judge, excelling in everything, a brave warrior at sea, valiant on land. But keep far from his tomb, lest thou suffer some evil.<sup>1</sup>

109.—*On the Same*

WAR not with the dead (the living are enough for you, ye evil-doers), war not with the dead. This I enjoin on all men. It is not right to grudge the dead their little stones.

110.—*On the Same*

O THEMIS, in whose scales I weighed justice for many, O dread scourgers of impious souls! This man attacks my grave-stones with wretched iron, this man dares do this to me! Alas! Alas! where is Sisyphus' rock?<sup>2</sup>

111.—*On the Same*

BLESSED, in ripe old age, without disease I died. Heard ye never of Martinianus of high rank in the palace, supreme in sacred wisdom? But away from my tomb and lay not hostile hands on me.

112.—*On the Same*

AWAY, far away! It is an evil exploit ye attempt, heaving up the stones of my tomb. Away! I am Martinianus. The living I benefited and here dead I have no little power.

<sup>1</sup> He is addressing the man who contemplates violating the tomb. <sup>2</sup> See Homer, *Odyss.* xi. 593.



## GREEK ANTHOLOGY

### 113.—Εἰς τὸν αὐτόν

Καππαδοκῶν μέγ' ἄεισμα, φαάντατε Μαρτινιανέ,  
σεῖο, βροτῶν γενεή, καὶ τάφον αἰδόμεθα·  
ὅς ποτ' ἔης βασιλῆος ἐν ἔρκεσι κάρτος ὑπάρχων,  
δουρὶ δὲ Σικανίην κτήσαο καὶ Λιβύην.

### 114.—Εἰς τὸν αὐτόν

Ὅμνυμεν ἀθανάτοιο θεοῦ κράτος ὑψιμέδοντος,  
καὶ ψυχὰς νεκύων, κύδιμε, σὴν τε κόνιν,  
μήποτε, Μαρτινιανέ, τεοῖς ἐπὶ χεῖρας ἐνέγκαι  
στήλη καὶ τύμβω· οὐδὲ γὰρ οὐδ' ἱεροῖς.

### 115.—Εἰς τὸν αὐτόν

Ῥώμη καὶ βασιλῆες ἐμοὶ καὶ πείρατα γαίης  
στήλαι Μαρτινιανῶ, τὰς χρόνος οὐ δαμάσει·  
ἄλλ' ἔμπης ὀλίγῳ περιδείδια, μή τι πάθῃσι,  
τῶδε τάφῳ· πολλῶν οὐχ ὅσῃαι παλάμαι.

### 116.—Εἰς τὸν αὐτόν

Μαρτινιανοῦ σῆμα μεγακλέος, εἴ τιν' ἀκούεις  
Καππαδοκῶν Ῥώμης πρόθρονον εὐγενέων,  
παντοίαις ἀρετῆσι κεκασμένον, ἀλλὰ κόνιν περ  
ἄζόμενοι στήλην καὶ τάφον ἀμφιέπειν.

### 117.—Εἰς τὸν αὐτόν

Οὔποτ' ἐγὼ φθιμένοισιν ἐπέχραον, οὐδ' ἀπὸ τύμβω  
ἔργον ἔγειρα, δίκην ὄμνυμι καὶ φθιμένους·  
τοῦνεκα μηδ' ἐπ' ἐμοῖσι φέρειν λάεσσι σίδηρον·  
εἰ δὲ φέροις, τὴν σὴν ἐς κεφαλὴν πεσέτω.  
Μαρτινιανὸς ἐγὼ τάδε λίσσομαι· εἴ τις ἐμεῖο  
κύδεός ἐστι χάρις, τύμβος αἰεὶ μενέτω.





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## GREEK ANTHOLOGY

118.—Εἰς Λιβίαν τὴν γαμετὴν Ἀμφιλόχου  
 Εἷς δόμος, ἄλλ' ὑπένερθε τάφος, καθύπερθε δὲ σηκὸς  
 τύμβος δειμαμένοις, σηκὸς ἀεθλοφόροις·  
 καὶ ῥ' οἱ μὲν γλυκερὴν ἤδη κόνιν ἀμφεβάλλοντο  
 ὡς σὺ μάκαιρα δάμαρ Ἀμφιλόχου, Λιβίη,  
 κάλλιμέ θ' υἱήων, Εὐφήμιε· τούσδ' ὑπόδεχθε,  
 μάρτυρες ἀτρεκίης, τοὺς ἔτι λειπομένους.

119.—Εἰς τὴν αὐτὴν

᾽Ωφελος, ὦ Λιβία, ζῶειν τεκέεσσι φίλοισιν·  
 ὄφελος ἄχρι πύλης γήραος ἐμπελάσαι·  
 νῦν δέ σε μοῖρ' ἐδάμασσεν ἀώριον, εἰσέτι καλήν,  
 εἰσέτι κουριδίοις ἄνθεσι λαμπομένην.  
 αἰαῖ· Ἀμφίλοχος δὲ τεὸς πόσις ἀντὶ δάμαρτος  
 ἐσθλῆς καὶ πινυτῆς τλήμονα τύμβον ἔχει.

120.—Εἰς τὴν αὐτὴν Λιβίαν

Αἰαῖ· καὶ Λιβίαν κατέχει κόνις. οὔποτ' ἔγωγε  
 ὠϊσάμην θνητὴν ἔμμεναι, εἰσορόων  
 εἶδος, μελιχίην τε σαοφροσύνην τε γυναικός,  
 τοῖς φύλον πασέων καίνυτο θηλυτέρων·  
 τοῦνεκα καὶ τοίῳ σε τάφῳ κύδηνε θανοῦσαν  
 σῶν τε τριάς τεκέων καὶ πόσις Ἀμφίλοχος.

121.—Εἰς Εὐφήμιον καὶ Ἀμφίλοχον αὐταδέλφους

Ἦν δυὰς ἦν ἱερή, ψυχὴ μία, σώματα δισσά,  
 πάντα κασιγνήτω, αἷμα, κλέος, σοφίην,  
 υἱέες Ἀμφιλόχου, Εὐφήμιος Ἀμφίλοχός τε,  
 πᾶσιν Καππαδόκαις ἀστέρες ἐκφανέες.  
 δεινὸν δ' ἀμφοτέρους φθόνος ἔδρακε· τὸν μὲν ἄμερσε  
 ζωῆς, τὸν δ' ἔλιπεν ἡμισυν Ἀμφίλοχον.



118.—*On Livia, the Wife of Amphilochus*

THE building is one, but beneath is a tomb, above a chapel, the tomb for the builders, the chapel for the triumphant martyrs. And some of the builders have already put on sweet dust, like thee, Livia, blessed wife of Amphilochus, and thee, Euphemius loveliest of her sons. But, ye martyrs of truth, receive those who still survive.<sup>1</sup>

119.—*On the Same*

THOU shouldest have lived for thy dear children, Livia, thou shouldest have reached the gate of old age, but now Fate has overcome thee before thy time, still beautiful, still shining with the flower of youth. Alas! thy husband Amphilochus in place of a good and wise wife has but a wretched tomb.

120.—*On the Same*

ALAS! the earth holds Livia too. Never could I believe her to be mortal, when I looked on her beauty, her sweetness, her chastity, in all of which she surpassed the rest of her sex. Therefore on thy death thou hast been honoured by such a tomb at the hands of thy three children and thy husband Amphilochus.

121.—*On the Brothers Euphemius and Amphilochus*

IT was a holy pair, one soul in two bodies, brothers in everything, blood, fame, wisdom, the sons of Amphilochus, Euphemius and Amphilochus, conspicuous in the eyes of all Cappadocia. But Envy cast a terrible glance on both and depriving one of life, left Amphilochus, but half himself, behind.

<sup>1</sup> *i.e.* may they be buried in the same blessed place.



## GREEK ANTHOLOGY

### 122.—Eis Eúφήμιον

Ῥήτωρ ἐν ῥητῆρσιν, ἀοιδοπόλος δ' ἐν ἀοιδοῖς,  
 κῦδος ἐῆς πάτρης, κῦδος ἐῶν τοκέων,  
 ἄρτι γενειάσκων Εὐφήμιος, ἄρτι δ' ἔρωτας  
 ἐς θαλάμους καλέων, ὤλετο· φεῦ παθέων·  
 ἀντὶ δὲ παρθενικῆς τύμβον λάχεν, ἠδ' ὑμεναίων  
 ἤματα νυμφιδίων ἡμαρ ἐπῆλθε γόων.

### 123.—Eis τὸν αὐτόν

Εἰκοσέτης πᾶσαν Εὐφήμιος, ὡς μίαν οὔτις,  
 Ἑλλάδα κ' Αὔσονίην μοῦσαν ἐφιπτάμενος,  
 στράπτων ἀγλαίῃ τε καὶ ἠθεσιν ἦλθ' ὑπὸ γαῖαν.  
 αἰαῖ· τῶν ἀγαθῶν ὡς μόρος ὠκύτερος.

### 124.—Eis τὸν αὐτόν

Χρυσείης γενεῆς Εὐφήμιος ἦν ἔτι τυτθὸν  
 λείψανον, εὐγενέτης ἠθεα καὶ πραπίδας,  
 μείλιχος, ἠδυεπής, εἶδος Χαρίτεσσιν ὁμοῖος·  
 τοῦνεκα καὶ θνητοῖς οὐκ ἐπὶ δὴν ἐμίγη.

### 125.—Eis τὸν αὐτόν

Στράψε μέγ' ἀνθρώποις Εὐφήμιος, ἀλλ' ἐπὶ τυτθόν·  
 καὶ γὰρ καὶ στεροπῆς οὐ μακρόν ἐστι σέλας·  
 στράψεν ὁμοῦ σοφίῃ τε καὶ εἶδει καὶ πραπίδεσσιν·  
 τὰ πρὶν Καππαδόκαις ἦν κλέα, νῦν δὲ γόος.

### 126.—Eis τὸν αὐτόν

Τίς; τίνος;—Ἀμφιλόχου Εὐφήμιος ἐνθάδε κεῖται,  
 οὗτος ὁ Καππαδόκαις πᾶσι διὰ στόματος·  
 οὗτος δὲ αἱ Χάριτες Μούσαις δόσαν· οἱ δ' ὑμέναιοι  
 ἀμφὶ θύρας· ἦλθεν δ' ὁ φθόνος ὠκύτερος.





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## GREEK ANTHOLOGY

### 127.—Εἰς τὸν αὐτόν

Ἔρνος ἀμώμητον, Μουσῶν τέκος, εἶαρ ἑταίρων,  
καὶ χρύσειον Χαρίτων πλέγμα ἰοστεφέων,  
ᾧχετο ἐκ μερόπων Εὐφήμιος· οὐδ' ἔτ' ἀνίσχεν,  
αἰαῖ, σοῖς θαλάμοις πυρσὸς ὄν ἤψεν Ἔρως.

### 128.—Εἰς τὸν αὐτόν

Αἱ Χάριτες Μούσαισι· “Τί ρέξομεν; οὐκετ' ἄγαλμα  
χειρῶν ἡμετέρων Εὐφήμιος ἐν μερόπεσσιν.”  
χαὶ Μοῦσαι Χαρίτεσσιν· “Ἐπεὶ φθόνος ἐστὶν ἀλιτρό  
τόσσον ἔχοι· ἡμῖν δὲ τόδ' ὄρκιον ἔμπεδον ἔστω,  
μηκέτ' ἀναστῆσαι τοῖον μερόπεσσιν ἄγαλμα.”

### 129.—Εἰς τὸν αὐτόν

Κρῆναι καὶ ποταμοὶ καὶ ἄλσρα, καὶ λαλαγεῦντες  
ὄρνιθες λιγυροὶ καλὸν ἐπ' ἀκρεμόνων,  
αὔραί τε μαλακὸν συρίγμασι κῶμα φέρουσαι,  
καὶ κῆποι Χαρίτων εἰς ἐν ἀγειρομένων,  
κλαύσατε. ᾧ χαρίεσσ' Εὐφημιάς· ὡς σε θανῶν περ  
Εὐφήμιος κλεινὴν θήκατ' ἐπωνυμίην.

### 130.—Εἰς τὸν αὐτόν

Κάλλιμος ἠϊθέων Εὐφήμιος, εἶποτ' ἔην γε·  
κάλλιμος ἐν χώροις χῶρος ὄδ' ἠλύσιος·  
τοῦνεκεν εἰς ἐν ἄγερθεν· ἐπεὶ ζωὴν μὲν ἔλειψεν,  
οὔνομα δ' ἐν χώρῳ κάλλιπεν ἠγαθέῳ.

### 131.—Εἰς Ἀμφίλοχον

Ἦλυθε κ' Ἀμφιλόχοιο φίλον δέμας ἐς μέγα σῆμα,  
ψυχὴ δ' ἐς μακάρων ᾧχετ' ἀποπταμένη.



## BOOK VIII. 127-131

### 127.—*On the Same*

EUPHEMIUS the faultless blossom, the son of the Muses, the spring of his comrades, the golden chaplet of the violet-crowned Graces, is gone from amongst men, and woe is me, the torch that love lit shone not on thy bridal chamber.

### 128.—*On the Same*

THE Graces to the Muses: "What shall we do? Euphemius the statue moulded by our hands is no longer among the living." And the Muses to the Graces: "Since Envy is so wicked, let her have this much, but let us swear a sure oath, never again to raise such a statue among men."

### 129.—*On the Same*

SPRINGS, rivers and groves, and singing birds that twitter sweetly on the branches, and breezes whose whistling brings soft sleep, and gardens of the linked Graces, weep. O charming Euphemias,<sup>1</sup> how Euphemius though dead has made thy name famous.

### 130.—*On the Same*

EUPHEMIUS was the most beautiful among the young men, if ever indeed there was such a one, and this Elysian place is most beautiful among places. Therefore were they united. He lost his life, but left his name to a lovely spot.

### 131.—*On Amphilochns*

AMPHILOCHUS' dear body has come too to the great tomb, but his soul flew away to the place of the

<sup>1</sup> The place where he was buried was called so.



## GREEK ANTHOLOGY

πηοῖς πάντα πέπασσο, μακάρτατε· βίβλον ἐώξας  
 πᾶσαν ὄση θνητῶν, κεί τις ἐπουρανίη.  
 γηραλέος φιλίην ὑπέδυσ χθόνα· τέκνα λέλοιπας  
 κρείσσονα καὶ τοκέων· τὸ πλεόν οὐ μερόπων.

132.—Εἰς τὸν αὐτόν

Ἄσμενος ἦ τε δάμαρτι καὶ υἱεῖ πάρθετο σῶμα  
 Ἀμφίλοχος, λιπαροῦ γήραος ἀντιάσας,  
 ὄλβιος, εὐγενέτης, μύθων κράτος, ἄλκαρ ἀπάντων,  
 πηῶν, εὐσεβέων, εὐγενέων, λογίων,  
 καὶ μύθοιο δοτῆρ περιώσιος. ἦνιδ' ἑταίρων  
 σῶν ἐνός, ὦ φιλότης, γράμμ' ἐπιτυμβίδιον.

133.—Εἰς τὸν αὐτόν

ὦ μάκαρ', ὦ ξυνοῦ πενίης ἄκος, ὦ πτερόεντες  
 μῦθοι, καὶ πηγὴ πᾶσιν ἀρυομένη,  
 ἀσθματι πάντα λίπες πυμάτω· τὸ δ' ἄμ' ἔσπετο μοῦν  
 ἔνθεν ἀειρομένῳ κῦδος ἀεὶ θαλέθον.  
 Γρηγόριος τάδ' ἔγραψα, λόγῳ λόγον ὄν παρὰ σείῳ  
 Ἀμφίλοχ', ἐξεδάην ἀντιχαριζόμενος.

134.—Εἰς τὸν αὐτόν

Ἀμφίλοχος τέθνηκεν· ἀπώλετο εἴ τι λείπειτο  
 καλὸν ἐν ἀνθρώποις, ῥητορικῆς τε μένος,  
 καὶ Χάριτες Μούσαισι μεμιγμέναι· ἔξοχα δ' αὖ σε  
 ἢ Διοκαιοσαρέων μύρατο πάτρα φίλη.

135.—Εἰς τὸν αὐτόν

Τυτθὸν μὲν πτολίεθρον, ἀτὰρ πολὺν ἀνέρα δῶκα·  
 βήμασιν ἰθυδίοις ἢ Διοκαιοσαρέων,  
 Ἀμφίλοχον· φθιμένῳ δὲ συνέφθιτο καὶ πυρόεσσα  
 ῥήτρη, καὶ πάτρης εὐχος ἀριστοτόκου.





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## GREEK ANTHOLOGY

136.—Εἰς τὸν αὐτόν

Τὸν ῥήτρην πυρόεσσαν ἐπ' ἀντιπάλοισι φέροντα,  
 τὸν μέλιτος γλυκίῳ ἦθεα καὶ πραπίδας  
 Ἀμφίλοχον κατέχω τυτθὴ κόνις, ἔκτοθι πάτρης,  
 υἷα Φιλτατίου Γοργονίας τε μέγαν.

137.—Εἰς τὸν αὐτόν

Ῥητῆρες, φθέγγοισθε· μεμυκότα χεῖλεα σιγῇ  
 Ἀμφιλόχου μεγάλου τύμβος ὄδ' ἀμφὶς ἔχω.

138.—Εἰς τὸν αὐτόν

Ἡρίον Ἀμφιλόχοιο μελίφρονος, ὅς ποτε ῥήτρῃ  
 πάντα Καππαδόκας καίνυτο καὶ πραπίσιν.

139.—Εἰς Νικομήδην

Οἴχραι, ὦ Νικόμηδες, ἐμὸν κλέος· ἢ δὲ συνωρὶς  
 σῶν καθαρὴ τεκέων πῶς βίου ἐξανύσει;  
 τίς δὲ τέλος νηῶ περικάλλει χεῖρ ἐπιθήσει;  
 τίς δὲ θεῶ πέμψει φρὴν τελέην θυσίην,  
 σείο, μάκαρ, μιχθέντος ἐπουρανίοισι τάχιστα;  
 ὦ γενεὴ τλήμων, οἶα πάθες, μερόπων.

140.—Εἰς τὸν αὐτόν

Δέρκεο καὶ τύμβον Νικομήδεος, εἴ τιν' ἀκούεις,  
 ὃς νηὸν Χριστῶ δειμάμενος μεγάλῳ,  
 αὐτὸν μὲν πρῶτιστον, ἔπειτα δὲ τὴν περίβωτον  
 δῶκεν ἀγνὴν θυσίην παρθενίην τεκέων,  
 φέρτερον οὐδὲν ἔχων, ἱερεὺς, γενέτης τε φέριστος.  
 τοῦνεκα καὶ μεγάλη ὦκα μίγη Τριάδι.



BOOK VIII. 136-140

136.—*On the Same*

A LITTLE dust covers far from his native place Amphilochns the great son of Philtatius and Gorgonia, armed ever with fiery speech against his adversaries, but of a disposition and mind sweeter than honey.

137.—*On the Same*

SPEAK now, ye orators. This tomb contains the lips now closed of great Amphilochns.

138.—*On the Same*

THIS is the tomb of sweet-souled Amphilochns, who surpassed all Cappadocians in eloquence and intellect.

139.—*On Nicomedes*

THOU art gone, Nicomedes, my glory, and how shall the pure pair, thy children, pass their life? What hand shall finish the lovely church, and what mind shall render a perfect sacrifice to God, now that thou, blessed man, hast early joined the heavenly ones? O wretched race of mortals, what a misfortune is yours!

140.—*On the Same*

LOOK on the tomb of Nicomedes, if thou hast ever heard of him, who having built a temple to Great Christ, gave himself first and then the renowned virginity of his children a pure sacrifice to God, having no better to offer, the best of priests and fathers. Therefore he soon was united with the Great Trinity.



## GREEK ANTHOLOGY

141.—Εἰς τὸν αὐτόν

“Υστατος ἐς βίον ἦλθες ἀοίδιμον, ἀλλὰ τάχιστα  
 ἔνθεν ἀνηέρθης· τίς τὰδ’ ἔνευσε δίκη;  
 Χριστὸς ἀναξ, Νικόμηδες, ὅπως σέο λαὸν ἄνωθεν  
 ἰθύνοις τεκέων σὺν ἱερῇ δυάδι.

142.—Εἰς Καρτέριον ἑταῖρον τοῦ μεγάλου Γρηγορίου

Πῆ με λιπῶν πολύμοχθον ἐπὶ χθονί, φίλταθ’ ἑταίρων,  
 ἦλυθες ἀρπαλέως, κύδιμε Καρτέριε;  
 πῆ ποτ’ ἔβης νεότητος ἐμῆς οἰήϊα νωμῶν,  
 ἦμος ἐπ’ ἀλλοδαπῆς μῦθον ἐμετρεόμην,  
 ὃς βιώτῳ μ’ ἔζησας ἀσαρκείῃ; ἦ ῥ’ ἔτεόν σοι 5  
 Χριστὸς ἀναξ πάντων φίλτερος, ὃν νῦν ἔχεις.

143.—Εἰς τὸν αὐτόν

Ἄστεροπῆ Χριστοῖο μεγακλέος, ἔρκος ἄριστον  
 ἠϊθέων, ζωῆς ἠνίοχ’ ἡμετέρης,  
 μνώεο Γρηγορίοιο, τὸν ἔπλασας ἠθεσι κεδνοῖς,  
 ἦν ὅτε ἦν, ἀρετῆς κοίρανε Καρτέριε.

144.—Εἰς τὸν αὐτόν

Ἦ πηγαὶ δακρύων, ὦ γούνατα, ὦ θυέεσιν  
 ἀγνοτάτοις παλάμαι Χριστὸν ἀρεσσάμεναι  
 Καρτερίου· πῶς λήξεν ὁμῶς πάντεσσι βροτοῖσιν;  
 ἠθέλεν ὑμνοπόλον κεῖθι χοροστασίη.

145.—Εἰς τὸν αὐτόν

Ἦρπασας, ὦ Νικόμηδες, ἐμὸν κέαρ· ἠρπασας ὦκα  
 Καρτέριον, τῆς σῆς σύζυγον εὐσεβίης.





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146.—Eἰς τὸν αὐτόν

ὦ Ξώλων ζαθέων ἱερὸν πέδον, οἶον ἔρεισμα  
σταυροφόρων κόλποις Καρτέριον κατέχεις.

147.—Eἰς Βάσσον τινὰ παρὰ ληστῶν ἀποκτανθέντα

Βάσσε φίλος, Χριστῶ μεμελημένος ἔξοχον ἄλλων,  
τῆλε τεῆς πάτρης ληϊστορι χειρὶ δαμάσθης,  
οὐδέ σε τύμβος ἔχει πατρώϊος· ἀλλὰ καὶ ἔμπης  
πᾶσιν Καππαδόκεσσι μέγ' οὔνομα σείο· λέλειπται,  
καὶ στήλαι παγίων μέγ' ἀμείνονες, αἷς ἐνιγράφθης.  
Γρηγορίου τόδε σοι μνημήϊον, ὃν φιλέεσκες.

148.—Eἰς τὸν αὐτόν

ὦς Ἀβραὰμ κόλποισι τεθεὶς ὑποδέχνησο, Βάσσε,  
σὸν τέκος ἀτρεκέως πνεύματι Καρτέριον·  
αὐτὰρ ἐγών, εἰ καὶ σε τάφος σὺν πατρὶ καλύπτει,  
οὔποτ' ἀφ' ὑμετέρης στήσομ' ὁμοζυγίης.

149.—Eἰς Φιλτάτιον

Ἦίθειον μεγάλοιο μέγαν κοσμήτορα λαοῦ  
χθῶν ἱερὴ κεύθω Φιλτατίοιο δέμας.

150.—Eἰς Εὐσέβειαν καὶ Βασίλισσαν

Εὐσέβιον, Βασίλισσα, μεγακλέες, ἐνθάδε κεῖνται,  
Ξώλων ἠγαθέων θρέμματα χριστοφόρα,  
καὶ Νόννης ζαθέης ἱερὸν δέμας. ὅστις ἀμείβεις  
τούσδε τάφους, ψυχῶν μνώεο τῶν μεγάλων.



## BOOK VIII. 146-150

### 146.—*On the Same*

O HOLY soil of divine Xola, how strong a support of the Christians was Carterius whom thou holdest in thy bosom.

### 147.—*On Bassus who was slain by Robbers*

DEAR Bassus, the special darling of Christ, far from thy home thou hast fallen by the robber's hand; nor dost thou even rest in the tomb of thy fathers. But yet great is the name thou hast left in all Cappadocia. The columns<sup>1</sup> in which thy name is written are far better than solid ones. This is the memorial made for thee by Gregory whom thou lovedst.

### 148.—*On the Same*

RECEIVE, Bassus, as one lying in Abraham's bosom, Carterius, truly thy spiritual child. But I, though the tomb holds thee and thy father, will never desert your fellowship.

### 149.—*On Philtatius*

THIS holy earth covers the body of Philtatius, a youth who was the great ruler of a great people.

### 150.—*On Eusebia and Basilissa*

HERE lie the most noble Eusebia and Basilissa, Christian nurslings of lovely Xola, and also Nonna's holy body. Thou who passest these tombs, remember the great souls.

<sup>1</sup> The minds of men.



## GREEK ANTHOLOGY

151.—Εἰς Ἑλλάδιον καὶ Εὐλάλιον αὐταδέλφους

Αἰεὶ σοι νόος ἦεν ἐς οὐρανόν, οὐδ' ἐπὶ γαίης  
ἤρειδες χθαμαλῆς ἴχνιον οὐδ' ὀλίγον·  
τοῦνεκεν ὡς τάχος ἦλθες ἀπὸ χθονός· Εὐλάλιος δὲ  
σὴν κόνιν ἀμφιέπει σὸς κάσις, Ἑλλάδιε.

152.—Εἰς Ἑλλάδιον

Τὸν νεαρόν, Χριστῶ δὲ μέγαν, πολιόν τε νόημα,  
χῶρος ὅδ' ἀθλοφόρων Ἑλλάδιον κατέχω·  
οὐ νέμεσις· κείνοις γὰρ ὁμοίϊον ἄλγος ἀνέτλη,  
σβεννὺς ἀντιπάλου τοῦ φθονεροῖο μόθον.

153.—Εἰς τὸν αὐτόν

Μικρὸν μὲν πνεύεσκες ἐπὶ χθονὶ σαρκὸς ἀνάγκη,  
πλείονα δὲ ζωῆς ὑψόθι μοῖραν ἔχεις,  
Ἑλλάδιε, Χριστοῖο μέγα κλέος· εἰ δὲ τάχιστα  
δεσμῶν ἐξελύθης τοῦτο γέρας καμάτων.

154.—Εἰς Γεώργιον

Καὶ σὺ Γεωργίοιο φίλον δέμας, ἐνθάδε κεῖσαι,  
ὅς πολλὰς Χριστῶ πέμψας ἀγνὰς θυσίας·  
σὺν δὲ κασιγνήτῃ σῶμα, φρένας, ἢ Βασίλισσα  
ξυνὸν ἔχει μεγάλη καὶ τάφον ὡς βίοτον.

155.—Εἰς Εὐπράξιον

Χώρης τῆσδ' ἱερῆς Εὐπράξιον ἀρχιερῆα  
ἢδ' Ἀριανζαίῃ χθῶν μεγάλη κατέχω,  
Γρηγορίοιο φίλον καὶ ἥλικα, καὶ συνοδίτην·  
τοῦνεκα καὶ τύμβου γείτονος ἠντίασεν.





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## GREEK ANTHOLOGY

156.—Eis Naukrátion τὸν ἀδελφὸν τοῦ μεγάλου Βασιλείου  
 Ἰχθυβόλον ποτ' ἔλυε λίνον βυθίης ἀπὸ πέτρης  
 Ναυκράτιος, δίναις ἐν ποταμοῦ βρυχίαις·  
 καὶ τὸ μὲν οὐκ ἀνέλυσεν· ὁ δ' ἔσχετο· πῶς ἀλιῆα  
 εἴρυσεν ἀνθ' ἀλίας δίκτυον, εἶπέ, λόγε,  
 Ναυκράτιον, καθαροῖο βίου νόμον, ὥσπερ εἶσκω,  
 καὶ χάριν ἐλθέμεναι καὶ μόρον ἐξ ὑδάτων.

157.—Eis τὸν αὐτόν

Ναυκράτιος στροφάλιγγι θάνε φθονεροῦ ποταμοῖο,  
 δεσμοῖσιν βυθίης ἄρκυος ἐνσχόμενος·  
 ὥς κε μάθης σύ, θνητέ, τὰ παίγνια τοῦδε βίοιο,  
 ἔνθεν ἀνηέρθη πῶλος ὄδ' ἄκρα θέων.

158.—Eis τὸν αὐτόν

Ναυκράτιος πλεκτοῖο λίνου δεσμοῖσιν ἐλυσθείς,  
 δεσμῶν τοῦδε βίου ἐξ ἀλίας ἐλύθη.

159.—Eis Μαξέντιον

Αἵματος εὐγενέος γενόμεν, βασιλῆος ἐν αὐλαῖς  
 ἔστην, ὄφρ' ἄειρα κενόφρονα. πάντα κεδάσσας,  
 Χριστὸς ἐπεὶ με κάλεσσε, βίου πολλαῖσιν ἀταρποῖς  
 ἵχνος ἔρεια πόθοιο τινάγμασιν, ἄχρισ ἀνεῦρον  
 τὴν σταθερὴν· Χριστῷ τῆξα δέμας ἀλγεσι πολλοῖς·  
 καὶ νῦν κοῦφος ἄνω Μαξέντιος ἔνθεν ἀνέπτῃν.

160.—Eis τὸν αὐτόν Μαξέντιον

Πάλλετ' ἐμοὶ κραδίη, Μαξέντιε, σείο γράφουσα  
 οὔνομα, ὃς στυφελὴν ἦλθες ὁδὸν βιότου,  
 ἄμβροτον, αἰπήεσαν, ἀτερπέα· σείο, φέριστε,  
 ἄτρομος οὐδὲ τάφῳ χριστιανὸς πελάει. .



156.—*On Naucratus, the Brother of Basil the Great*

NAUCRATIUS was once freeing his fishing-net from a sunken rock in the roaring eddies of the river.<sup>1</sup> The net he did not free, but was caught himself. Tell me, O Word, how the net landed the fisherman Naucratus, an example of pure life, instead of fish. As I conjecture, both grace and death came to him from the water.

157.—*On the Same*

NAUCRATIUS died in the eddy of the envious river, entangled in the toils of his sunken net, so that, mortal, thou mayst know the tricks of this life, from which this fleet-footed colt was removed.

158.—*On the Same*

NAUCRATIUS, caught in the fetters of his net, was released from the fetters of this life by fishing.

159.—*On Maxentius*

I, MAXENTIUS, was born of noble blood; I stood in the Emperor's Court, I was puffed up by vainglory. But when Christ called me, throwing all to the winds, I walked, stimulated by love for him, in many ways of life, until I found the steadfast one. I wasted my body for Christ by many hardships, and now flew up lightly from here.

160.—*On the Same*

My heart trembles as it writes thy name, Maxentius, who didst traverse a hard road of life, a lonely road, and steep and dismal. No Christian, O best of men, approaches even thy tomb without trembling.

<sup>1</sup> The river Iris, as Gregory of Nyssa tells us. He was fishing to provide food for his aged parents.



## GREEK ANTHOLOGY

161.—Εἰς Ἐμμελίαν τὴν μητέρα τοῦ ἁγίου Βασιλείου  
 Ἐμμέλιον τέθνηκε· τίς ἔφρασεν; ἢ γε τοσοῦτων  
 καὶ τοίων τεκέων δῶκε φάος βιότῳ,  
 υἷας ἠδὲ θύγατρας ὁμόζυγας ἀζυγέας τε·  
 εὐπαις καὶ πολύπαις ἠδὲ μόνη μερόπων.  
 τρεῖς μὲν τῆσδ' ἱερῆες ἀγακλέες, ἢ δ' ἱερῆος  
 σύζυγος· οἱ δὲ πέλας ὡς στρατὸς εὐαγέων.

162.—Εἰς τὴν αὐτὴν Ἐμμελίαν

Θάμβος ἔχεν μ' ὀρόωντα τόσον γόνον Ἐμμελίοιο  
 καὶ τοῖον, μεγάλης νηδύος ὄλβον ὄλον·  
 ὡς δ' αὐτὴν φρασάμην Χριστοῦ κτέαρ, εὐσεβὲς αἶμα,  
 Ἐμμέλιον, τόδ' ἔφην· “Οὐ μέγα· ρίζα τόση.”  
 τοῦτό σοι εὐσεβίης ἱερὸν γέρας, ὦ παναρίστη,  
 τιμὴ σῶν τεκέων, οἷς πόθον εἶχες ἓνα.

163.—Εἰς Μακρίναν τὴν ἀδελφὴν τοῦ μεγάλου Βασιλείου  
 Παρθένον αἰγλήεσαν ἔχω κόνις, εἴ τιν' ἀκούεις  
 Μακρίναν, Ἐμμελίου πρωτότοκον μεγάλης·  
 ἢ πάντων ἀνδρῶν λάθειν ὄμματα· νῦν δ' ἐνὶ πάντων  
 γλώσση καὶ πάντων φέρτερον εὖχος ἔχει.

164.—Εἰς Θεοσέβιον ἀδελφὴν Βασιλείου

Καὶ σὺ Θεοσέβιον, κλεινῆς τέκος Ἐμμελίοιο,  
 Γρηγορίου μεγάλου σύζυγε ἀτρεκέως,  
 ἐνθάδε τὴν ἱερὴν ὑπέδυσ χθόνα, ἔρμα γυναικῶν  
 εὐσεβέων· βιότου δ' ὄριος ἐξελύθης.





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## GREEK ANTHOLOGY

165.—Eἰς Γρηγόριον τῆς μητρὸς ἀδελφόν  
 Γρηγόριον μήτρως, ἱερεὺς μέγας, ἐνθάδ' ἔθηκε  
 Γρηγόριος, καθαρῶς Μάρτυσι παρθέμενος,  
 ἠΐθεον, θαλέθοντα, νεόχνοον· αἱ δὲ πάροιθεν  
 τῆς γηροτροφίης ἐλπίδες ἦδε κόνις.

166.—Πρὸς τοὺς ἐν μαρτυρίοις τρυφῶντας  
 εἰ φίλον ὀρχησταῖς ἀθλήματα, καὶ φίλον ἔστω  
 θρύψις ἀεθλοφόροις· ταῦτα γὰρ ἀντίθετα.  
 εἰ δ' οὐκ ὀρχησταῖς ἀθλήματα, οὐδὲ ἀθληταῖς  
 ἢ θρύψις, πῶς σὺ Μάρτυσι δῶρα φέρεις  
 ἄργυρον, οἶνον, βρῶσιν, ἐρεύγματα; ἢ ῥα δίκαιος  
 ὅς πληροῖ θυλάκους, ἂν ἀδικώτατος ᾖ;

167.—Eἰς τοὺς αὐτοὺς  
 Μάρτυρες, εἶπατε ἄμμιν ἀληθῶς, εἰ φίλον ὑμῖν  
 αἱ σύνοδοι; τί μὲν οὖν ἡδίων; ἀντὶ τίνος;  
 τῆς ἀρετῆς· πολλοὶ γὰρ ἀμείνους ὧδε γένοιντ' ἂν,  
 εἰ τιμῶτ' ἀρετή. τοῦτο μὲν εὖ λέγετε.  
 ἢ δὲ μέθη, τό τε γαστρὸς ὑπάρχειν τοὺς θεραπευτὰς  
 ἄλλοις· ἀθλοφόρων ἐκλυσις ἀλλοτρία.

168.—Eἰς τοὺς αὐτοὺς  
 Μὴ ψεύδεσθ' ὅτι γαστρὸς ἐπαινέται εἰσὶν ἀθληταί·  
 λαιμῶν οἶδε νόμοι, ὧ' γαθοί, ὑμετέρων·  
 μάρτυσι δ' εἰς τιμὴν ἐν ἐπίσταμαι· ὕβριν ἐλαύνειν  
 ψυχῆς καὶ δαπανᾶν δάκρυσιν τὴν πιμελήν.



BOOK VIII. 165-168

165.—*On Gregory, his Mother's Brother*

GREGORY the high priest, laid here his nephew Gregory, yet in the first bloom of youth, entrusting him to the pure martyrs. His former hopes of being tended by him in his old age are here turned to dust.

166.—*On those who feast luxuriously in the Churches of the Martyrs*<sup>1</sup>

IF the pains of martyrdom are dear to dancers, then let luxury be dear to the martyrs, for these two things are opposite. But if neither these pains are dear to dancers, nor luxury to the martyrs, how is it thou bringest as gifts to the martyrs, silver, wine, food, belching? Is he who fills that bag his body just, even if he be most unjust?

167.—*On the Same*

“TELL me, martyrs, truly, if ye love the meetings?”  
“What could be dearer to us?” “For the sake of what?” “Virtue, for if virtue were honoured, many men would become better.” “Ye are right in this, but drunkenness and enslavement to the belly is for others. Dissipation is alien to the martyrs.”

168.—*On the Same*

ASSERT not falsely that martyrs are commenders of the belly. This is the law of your gullets, good people. But I know one way of honouring the martyrs, to drive away wantonness from the soul, and decrease thy fatness by weeping.

<sup>1</sup> These meetings had of course a religious character to celebrate the festivals of the martyrs. What Gregory complains of is that festivals degenerated into festivities.



## GREEK ANTHOLOGY

169.—Εἰς τοὺς αὐτοὺς

Μαρτύρομ', ἀθλοφόροι καὶ μάρτυρες· ὕβριν ἔθηκαν  
τιμὰς ὑμετέρας οἱ φιλογαστορίδαι.  
οὐ ζητεῖτε τράπεζαν εὐπνοον, οὐδὲ μαγείρους·  
οἱ δ' ἐρυγὰς παρέχουσ' ἀντ' ἀρετῆς τὸ γέρας.

170.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τρισθανέες, πρῶτον μὲν ἐμίξατε σώματ' ἀνάγνων  
ἀθλοφόροις, τύμβοι δὲ θυηπόλον ἀμφὶς ἔχουσι·  
δεύτερον αὖτε τάφους τοὺς μὲν διεπέρσατ' ἀθέσμως,  
αὐτοὶ σήματ' ἔχοντες ὁμοῖα· τοὺς δ' ἀπέδοσθε,  
πολλάκι καὶ τρὶς ἕκαστον· ὃ δὲ τρίτον, ἱεροσυλεῖς 5  
μάρτυρας οὓς φιλέεις· Σοδομίτιδες ἤξατε πηγαί.

171.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Παῖδες Χριστιανῶν τόδ' ἀκούσατε· οὐδὲν ὁ τύμβος·  
πῶς οὖν ὑμετέρους χώννυτ' ἀριπρεπέας;  
ἀλλ' ἔστιν καὶ πᾶσι γέρας τόδε, μηδὲ τάφοισιν  
βάλλειν ἀλλοτρίοις δυσμενέας παλάμας.  
εἰ δ' ὅτι μὴ νέκυς οἶδε τὰ ἐνθάδε, τοῦτ' ἀδίκαστον, 5  
πεῖθομαι, ἦν σὺ φέρῃς πατρὸς ὕβριν φθιμένου.

172.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τυμβολέται, γάστρωνες, ἐρευγόβιοι, πλατύνωτοι,  
μέχρι τίνος τύμβοις Μάρτυρας ἀλλοτρίοις  
τιμᾶτ', εὐσεβέοντες ἢ μὴ θέμις; ἴσχετε λαιμούς,  
καὶ τότε πιστεύσω Μάρτυσιν ἦρα φέρειν.





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## GREEK ANTHOLOGY

173.—Πρὸς τοὺς ἀπὸ τῶν ἐκ τάφων λίθων ναοὺς  
οἰκοδομοῦντας

Τιμὴ Μάρτυσίν ἐστιν αἰὲθ θνήσκειν βιότῃτι,  
αἵματος οὐρανίου μνωμένους μεγάλου,  
τύμβοι δὲ φθιμένοις· ὅς βήματα δ' ἡμῖν ἐγείρει  
ἀλλοτρίοισι λίθοις, μηδὲ τάφοιο τύχοι.

174.—Πρὸς τοὺς ἐν μαρτυρίοις τρυφῶντας

Μάρτυρες, αἶμα θεῶ μεγάλῃν ἐσπείσατε λειβήν,  
καὶ μέντοι θεόθεν ἄξια δῶρ' ἔχετε,  
βήμαθ', ὕμνους, λαοὺς, εὐχῶν σέβας. ἀλλ' ἀπὸ  
τύμβων  
φεύγετε, νεκροκόμοι, Μάρτυσι πειθόμενοι.

175.—Πρὸς τοὺς αὐτοὺς

Δαίμοσιν εἰλαπίναζον, ὅσοις τὸ πάροιθε μεμήλει  
δαίμοσιν ἦρα φέρειν, οὐ καθαρὰς θαλίας·  
τούτου Χριστιανοὶ λύσιν εὔρομεν, ἀθλοφόροισι  
στησάμεθ' ἡμετέροις πνευματικὰς συνόδους.  
νῦν δέ τι τάρβος ἔχει με· ἀκούσατε οἱ φιλόκωμοι·  
πρὸς τοὺς δαιμονικοὺς αὐτομολεῖτε τύπους.

176.—Κατὰ τυμβωρύχων

Μηκέτι πηκτὸν ἄροτρον ἀνὴρ ἐπὶ γαῖαν ἐλαύνοι,  
μὴ πέλαγος πλώοι, μὴ δόρυ θοῦρον ἔχοι·  
ἀλλὰ φέρων σκαπάνην τε καὶ ἄγριον ἐν φρεσὶ θυμόν,  
ἐς τύμβους πατέρων χρυσὸν ἴοι ποθέων·  
ὅπποτε καὶ τοῦτόν τις ἐμὸν περικαλλέα τύμβον  
σκάψεν ἀτασθαλέων εἵνεκα κερδοσύνης.



BOOK VIII. 173-176

173.—*To those who build Churches out of Stones  
taken from Tombs*

IT is paying honour to the martyrs always to die to life, remembering the great heavenly blood; but tombs are an honour to the dead. Let him who erects shrines to us out of the stones belonging to others lack himself a tomb.

174.—*On those who feast in Martyrs' Churches*

MARTYRS, ye poured your blood a great libation to God, and from God ye have fitting reward, shrines, hymns, congregations, the honour of prayers. But ye worshippers of the dead, do as the martyrs bid you, and keep away from tombs.

175.—*On the Same*

IN honour of the demons those who wished formerly to gain the favour of the demons celebrated impure banquets. This we Christians abolished, and instituted spiritual meetings for our martyrs. But now I am in some dread. List to me, ye revellers: ye desert us for the rites of devils.

176.—*On Violators of Tombs*

*(The remaining Epigrams are all on the same Subject)*

LET no man any longer drive a sturdy plough into the land; let him not sail the sea, nor bear a threatening spear, but with pickaxe and savage heart go to seek gold in the tombs of his fathers, now that some wicked man has dug up, for the sake of gain, this beautiful tomb of mine.



GREEK ANTHOLOGY

177.—Ἄλλο

Ἐπτὰ βίοιο πέλει τάδε θαύματα· τείχος, ἄγαλμα,  
κῆποι, πυραμίδες, νηός, ἄγαλμα, τάφος·  
ὄγδοον ἔσκον ἔγωγε πελώριος ἐνθάδε τύμβος,  
ὑψιπαγής, σκοπέλων τῶνδ' ἀποτῆλε θεῶν·  
πρῶτος δ' ἐν φθιμένοισιν ἀοίδιμος, ἔργον ἀπληστοῦ  
τῆς σῆς, ἀνδροφόνε, μαινομένης παλάμης.

178.—Ἄλλο

Ἦν ὅτε ἦν ἀτίνακτος ἐγὼ τάφος οὔρεος ἄκρην  
πουλὺς ὑπερτέλλων τηλεφανῆς σκόπελος·  
νῦν δέ με θῆρ ἐτίναξεν ἐφέστιος εἴνεκα χρυσοῦ·  
ὦδε δ' ἐτινάχθη γείτονος ἐν παλάμαις.

179.—Κατὰ τυμβωρύχων

Τὸν τύμβοιο τόσου ληίστορα, ὃν πέρι πάντη  
λάων τετραπέδων ἀμφιθέει στέφανος,  
ἄξιον αὐτίκ' ἔην, αὐτῷ ἐνὶ σήματι θέντας  
αὐθις ἐπικλείσαι χάσματα δυσσεβεί.

180.—Κατὰ τυμβωρύχων

Ἔργον ἀλιτρὸν ὄπωπα, κεχηνότα τύμβον, ὀδεύων·  
χρυσοῦ ταῦτα πέλει ἔργματα τοῦ δολίου·  
εἰ μὲν χρυσὸν ἔχεις, εὖρες κακόν· εἰ δ' ἄρα κεινὸς  
ἐνθεν ἔβης, κενεὴν μήσαο δυσσεβίην.

181.—Εἰς τοὺς αὐτοὺς

Ὅσσάτιον παράμειψα βροτῶν βίον· οὐδ' ἄρ' ἔμελλο  
ἐκφυγέειν παλάμας γείτονος οὐλομένας,  
ὅς με καὶ αἰπὺν εὐντα χαμαὶ βάλε νηλεί θυμῷ,  
οὔτε θεὸν δείσας, οὔθ' ὀσίην φθιμένων.

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<sup>1</sup> (1) The wall of Babylon, (2) The statue of Zeus at  
478





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## GREEK ANTHOLOGY

182.—Eis tous autous

Τὸν τύμβων κακοεργὸν ἀλάστορα φεύγετε πάντες·  
ἠνίδ' ὄσῃν σκοπιῆν ῥήξατο ῥηϊδίως·  
οὐ μὲν ῥηϊδίως ἐρρήξατο· ἀλλ' ἀποτῆλε  
χάζεσθε· φθιμένους ᾧδ' ἂν ἀρεσσάμεθα.

183.—Eis tous autous

Αἰαῖ ὥς τι κακὸν προτιόσσομαι ἐγγύθεν ἤδη  
τοῖσί τε τυμβορύχοις, τοῖς τε περικτιόσιν,  
σήματος ὑψιθέοντος ὀλωλότος· ἀλλὰ τὸν ἐχθρὸν  
οἶδε δίκη· δακρῦειν δ' ἡμέτερον φθιμένους.

184.—Eis tous autous

Μαυσωλοῦ τάφος ἐστὶ πελώριος, ἀλλὰ Κάρεσσι  
τίμιος· οὔτις ἐκεῖ τυμβολέτις παλάμη·  
Καππαδόκεσσι ἐγωγε μέγ' ἔξοχος, ἀλλὰ δέδορκας  
οἶα πάθον· στήλη γράψατε νεκροφόνον.

185.—Eis tous autous

Τοῖχος ἐνὶ προπόδεσσι καὶ ὄρθιος· ἔνθεν ἔπειτα  
ὑπτίος, ἐκ λαγόνων εἰς ἐν ἀγειρομένων  
τύμβος ἔην, καθύπερθε λόφου λόφος· ἀλλὰ τί ταῦτα  
οὐδὲν χρυσοφίλαις οἷ μ' ἐτίναξαν ὄλον.

186.—Eis tous autous

Νεκρῶν νεκρὰ πέλοι καὶ μνήματα· ὅς δ' ἀνεγείρει  
τύμβον ἀριπρεπέα τῇ κόνι, τοῖα πάθοι·  
οὐ γὰρ ἂν οὗτος ἀνὴρ τὸν ἐμὸν τάφον ἐξαλάπαξεν,  
εἰ μὴ χρυσὸν ἔχειν ἤλπετο ἐκ νεκύων.



182

**AVOID**, all men, the wicked profaner of tombs. Lo! what a high tower has he broken down with ease; but retire far from him, and thus shall we please the dead.

183

**WOE** is me! I foresee some evil about to befall the profaners of tombs and the neighbours, now the lofty tomb has been destroyed. But Justice knows the enemy, and it is ours but to weep for the dead.

184

**THE** tomb of Mausolus is vast, but the Carians honour it; there are no desecrating hands there. I was chief among the Cappadocians, but you see what I have suffered. Write on the stele the name of the murderer of the dead.

185

**THE** lower courses of the tomb were perpendicular, but above this it was composed of four inclined flanks meeting in one. It was like a hill surmounting a hill. But what use was all this? It was nothing to the gold-seekers who demolished it entirely.

186

**LET** the monuments of the dead be dead too, and let him who erects a magnificent tomb to the dust meet with this fate. For that man would never have pillaged my tomb if he had not expected to get gold from the dead.



## GREEK ANTHOLOGY

187.—Εἰς τοὺς αὐτοὺς

Τίς τίνος; Οὐκ ἔρέει στήλη· πρὸ γὰρ ὤλετο τύμβου  
Τίς χρόνος; Ἀρχαίης σῆμα τόδ' ἐργασίης.  
Τίς δέ σ' ἐνήρατο; εἶπέ· φόνος τόδε. Χεῖρες ἀλιτραὶ  
γείτονος. Ὡς τί λάβη; Χρυσόν. Ἔχει σκοτίην

188.—Εἰς τοὺς αὐτοὺς

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, ἴσθι με ταῦτα  
τοῦ νεοκληρονόμου χερσὶ παθόντ' ἀδίκως·  
οὐ γὰρ ἔχον χρυσόν τε καὶ ἄργυρον, ἀλλ' ἐδοκῆθην,  
κάλλει μαρμαίρων τοσσατίων λαγόνων.

189.—Εἰς τοὺς αὐτοὺς

Στῆθι πέλας, καὶ κλαῦσον ἰδὼν τόδε σῆμα θανόντος,  
εἶποτ' ἔην, νῦν αὖτε τάφον δηλήμονος ἀνδρός·  
σῆμα πέλω μὴ τύμβον ἐγείρειε βροτὸς ἄλλος.  
τί πλέον, εἰ παλάμαισι φιλοχρύσοισιν ὀλεῖται;

190.—Εἰς τοὺς αὐτοὺς

Αἰῶν καὶ κληῖδες ἀμειδήτου θανάτοιο,  
καὶ λήθη, σκοτίης βένθεα, καὶ νέκυες,  
πῶς ἔτλη τύμβον τις ἐμὸν ἐπι χεῖρας ἐνεγκεῖν;  
πῶς ἔτλη; φθιμένων κήδετα οὐδ' ὀσίη;

191.—Εἰς τοὺς αὐτοὺς

Τέτρωμαι πληγῆσιν ἀεικελίησιν ὁ τύμβος  
τέτρωμ', ὡς τις ἀνὴρ ἐν δαῖ' λευγαλήη.  
ταῦτα φίλα θνητοῖσι; τὸ δ' αἴτιον ὡς ἀθέμιστον·  
τὸν νέκυν οἶον ἔχων, χρυσόν ἀποξέομαι.





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## GREEK ANTHOLOGY

### 192.—Eis tous autous

Πρὸς σε θεοῦ ξενίου λιτάζομαι, ὅστις ἀμείβεις  
τύμβον ἐμόν, φράζειν· “Τοῖα πάθοις ὁ δράσας.”  
οὐκ οἶδ’ ὄντινα τύμβος ἔχει νέκυν· ἀλλ’ ἐρέω γε  
δάκρυ’ ἐπισπένδων· “Τοῖα πάθοις ὁ δράσας.”

### 193.—Eis tous autous

Πάντα λιπών, γαίης τε μυχοῦς καὶ πείρατα πόντου,  
ἦλθες ἔχειν ποθέων χρυσὸν ἐμοῦ νέκυος.  
νεκρὸν ἔχω καὶ μῆνιν ὀλωλότος· ἦν τις ἐπέλθη,  
ταῦτ’ εἰ λείζῃ, δώσομεν ἀσπασίως.

### 194.—Eis tous autous

Εἴ σοι χρυσὸν ἔδωκα μόνῳ μόνος, οὐκ ἐφύλασσε  
τοῦθ’ ὅπερ εἰλήφεις; ἢ κακὸς ἦσθ’ ἂν ἄγαν.  
εἰ δὲ τάφον σκάπτεις, τὴν αἰδέσιμον παραθήκην,  
καὶ τόδ’ ἐπὶ χρυσῷ, ἄξιος, εἶπέ, τίνοσ;

### 195.—Eis tous autous

Τοὺς ζῶντας κατόρυσσε· τί γὰρ νεκροὺς κατορύσ-  
σεις;  
ἀξιοί εἰσι τάφων, οἱ σὲ ζῆν εἶασαν οὕτω,  
τὸν τῶν οἰχομένων ὑβριστὴν καὶ φιλόχρυσον.

### 196.—Eis tous autous

Καὶ σύ, τάλαν, παλάμησι τεαῖς ἢ μύστιν ἔδωδὴν  
δέξῃ θαρσαλέως, ἢ θεὸν ἀγκαλέσεις  
χείρεσιν αἷς διόρυξας ἐμόν τάφον; ἢ ῥα δίκαιοι  
οὐδὲν ἔχουσι πλέον, εἰ σὺ τάλαντα φύγοις.



## BOOK VIII. 192-196

### 192

“ I BESEECH thee, who passest by my tomb, by that God who protects strangers to say, ‘ May the like befall thee who did it.’ ” “ I know not who lies in the tomb, but shedding on it a tear I will say, ‘ May the like befall thee who did it.’ ”

### 193

NEGLECTING all else, the bowels of the earth and the uttermost seas, thou comest lusting to get gold from my corpse. I hold but a corpse and the wrath of the dead. If anyone attack me to rob me of these things I will give him them gladly.

### 194

IF I had given thee gold without the cognisance of any, wouldest thou not have kept for me what thou didst receive? Otherwise thou wouldest have been very wicked. But if thou diggest up a tomb, a solemn trust, and this for the sake of gold, say of what art thou worthy?

### 195

BURY the living, for why dost thou bury the dead? They are worthy of burial, who thus allowed thee to live, insulter of the departed and luster after gold.

### 196

WRETCH, shalt thou take boldly in thy hands the mystic food, or invcke God with those hands which broke into my tomb? The just, indeed, have no profit if thou dost escape the scales of Justice.



## GREEK ANTHOLOGY

197.—Εἰς τοὺς αὐτοὺς

Φησὶ Δίκη· “Τίς πίστις, ὅτ’ ὤλεσας ὄν λαγόνεσσι  
σῆσιν ἔδωκα, νέκυν, γαῖα φίλη, φθίμενον;”  
“Οὐ γαίη μ’ ἐτίναξεν· ἀτάσθαλος ὤλεσεν ἀνὴρ,  
καὶ φιλοκερδείης εἴνεκα. τοῦτον ἔχε.”

198.—Εἰς τοὺς αὐτοὺς

Πρόσθε τάδ’ ἦεν ἄσυλα· θεός, νέκυσ. ἀλλὰ θεὸς μὲν  
ἴλαος· εἰ δὲ νέκυσ, ὄψεθ’ ὁ τυμβολέτης.

199.—Εἰς τοὺς αὐτοὺς

Ἦ ρά σε δινήσουσιν Ἐρινύες· αὐτὰρ ἔγωγε  
κλαύσομ’ ἀποφθιμένους, κλαύσομ’ ἄγος παλάμης.

200.—Εἰς τοὺς αὐτοὺς

Λήξατε, τυμβοχόοι, ναὶ λήξατε βένθεσι γαίης  
κεύθειν τοὺς φθιμένους· εἴξατε τυμβολέταις.  
νεκρῶν καὶ τάδε γ’ ἐστὶ σοφίσματα, ὡς φιλόχρυσον  
εὔρωσιν παλάμην, σήματα τοῖα χέειν.

201.—Εἰς τοὺς αὐτοὺς

Τίς σ’ ἀνέηκεν, ἄπληστε, τόσον κακὸν ἀντὶ τόσοιο  
κέρδεος ἀλλάξαι, μηδὲ παρεσταότος;

202.—Εἰς τοὺς αὐτοὺς

Στῆλαι καὶ τύμβοι, μέγα χαίρετε, σήματα νεκρῶν·  
οὐκέτι κηρύξω μνήμασι τοὺς φθιμένους,  
ἤνικα τὸν περίφαντον ἐμὸν τάφον ὤλεσε γείτων.  
Γαῖα φίλη, σὺ δέ μοι δέχνησο τοὺς φθιμένους.





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## GREEK ANTHOLOGY

203.—Πρὸς τοὺς αὐτοὺς

Στῆλαι, καὶ πλακόεντες ἐν οὖρεσιν, ἔργα γιγάντων,  
τύμβοι, καὶ φθιμένων ἄφθιτε μνημοσύνη,  
σεισμὸς πάντα βράσειεν, ἐμοῖς νεκύεσσι ἀρήγων,  
οἷς ἐπι χεῖρ ὅλοη ἦλθε σιδηροφόρος.

204.—Πρὸς τοὺς αὐτοὺς

Ἦνίκα τὸν περίβωτον ἐπ' οὖρεος, ἄγριε Τιτάν,  
τύμβον ἀνερρήξω, πῶς ἔσιδες νέκυας,  
ὡς δ' ἔσιδες, πῶς χεῖρες ἐπ' ὀστέα; ἦ τάχα κέν σε  
τῆ σχέθον, εἰ θέμις ἦν τοῖσδ' ἓνα τύμβον ἔχειν.

205.—Πρὸς τοὺς αὐτοὺς

Σήματα, καὶ σποδιή, καὶ ὀστέα, οἳ τε πάρεδροι  
δαίμονες, οἱ φθιμένου ναίετε τόνδε λόφον,  
τόνδ' ἀλιτρὸν τίννυσθε, ὃς ὑμέας ἐξαλάπαξεν.  
τῶν δὲ περικτιόνων δάκρυον ὕμιν ὅσον.

206.—Κατὰ τυμβωρύχων

Τύμβοι, καὶ σκοπιαί, καὶ οὖρεα, καὶ παροδίται,  
κλαύσατε τύμβον ἐμόν, κλαύσατε τυμβολέτην·  
ἦχὼ δ' ἐκ σκοπέλων πυματηγόρος ἀντιαχείτω  
τῶνδε περικτιόνων· “Κλαύσατε τυμβολέτην.”

207.—Εἰς τοὺς αὐτοὺς

Κτείνετε, ληΐζεσθε, κακοὶ κακοκερδέες ἄνδρες·  
οὔτις ἐπισχῆσει τὴν φιλοχρημοσύνην.  
εἰ τὰδ' ἔτλης, κακοεργέ, κακόφρονος εἵνεκα χρυσοῦ,  
πᾶσι τεὴν ἐπέχειν ἀρπαλέην παλάμην.



203

YE gravestones and broad tombs in the hills, the work of giants, and thou eternal memory of the departed, may an earthquake shake you all to pieces, coming to the aid of my dead, whom the destructive hand, armed with the pick, attacks.

204

WHEN, savage Titan, thou didst break into the famous tomb on the hill, how didst thou dare to look on the dead, and, looking on them, how to touch the bones? Verily they would have caught thee and kept thee there, if it were permitted to thee to share their tomb.

205

TOMBS, and dust, and bones, and attendant spirits who dwell in this mound, take vengeance on the wicked man who pillaged you. How the neighbours weep for you!

206

TOMBS, and summits, and hills, and passers by, weep for my tomb and weep for its destroyer. And may echo, that repeats the last words, cry from these neighbouring hills, "Weep for the destroyer."

207

SLAY and plunder, ye evil men, lovers of filthy lucre; none will check your love of money. If thou hadst the courage to do this for the sake of evil-counselling gold, venture to lay thy rapacious hand on all things.



## GREEK ANTHOLOGY

208.—Εἰς τοὺς αὐτοὺς

Οὗτος ἔπερσεν ἐμὸν φίλιον τάφον ἐλπίδι κούφη,  
 ὃν μοῦνον κτεάνων ἔνθεν ἀπῆλθον ἔχων·  
 καὶ τοῦτόν τις ἀλιτρὸς ἐαῖς παλάμαις ὀλέσειεν,  
 ἐκ δ' ὀλέσας τύμβου τῆλε βάλοι πατέρων.

209.—Εἰς τοὺς αὐτοὺς

Τίς τὸν ἐμὸν διέπερσε φίλον τάφον, οὔρεος ἄκρης  
 τῆσδ' ἀναειρόμενον ἠλίκον ὀσσατίης;  
 χρυσὸς ἔθηξε μάχαιραν ἐπ' ἀνδράσι· χρυσὸς ἀπ-  
 ληστον  
 κύμασι χειμερίοις ὤλεσε ναυσιβάτην·  
 καὶ μὲ χρυσὸς ἔπερσε μέγαν περικαλλέα τύμβον  
 ἐλπισθείς· χρυσοῦ δεύτερα πάντ' ἀδίκους.

210.—Εἰς τοὺς αὐτοὺς

Πολλάκι ναυηγοῖο δέμας κατέχωσεν ὀδίτης  
 κύμασι πλαζόμενον, πολλάκι θηρολέτου·  
 ἤδη καὶ πολέμῳ τις ὃν ὤλεσεν· ἀλλ' ἐμὲ γείτων  
 χωσθέντ' ἀλλοτρίαις χερσὶν ἔπερσε τάφον.

211.—Εἰς τοὺς αὐτοὺς

ὦ χρυσοῦ δολίοιο, πόσον κακὸν ἔπλεο θνητοῖς·  
 ζῶσιν καὶ φθιμένοις χεῖρα φέρεις ἀδικῶν·  
 οἷς γὰρ ἐμὸν τύμβον τε καὶ ὀστέα δῶκα φυλάσσειν,  
 τῶνδ' ὑπο ταῖς μιαραῖς ἐξολόμην παλάμαις.

212.—Εἰς τοὺς αὐτοὺς

Πάντ' ἔθανεν νεκύεσσι. τί παίζομεν; οὔτις ἔτ' αἰδῶ  
 ἐκ ζώντων φθιμένοις· δέρκεο τόνδε τάφον,  
 ὃν γ' ἐλπὶς χρυσοῖο διώλεσε, τόσσον ἔόντα  
 θαῦμα παρερχομένοις, θαῦμα περικτίοσιν.





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## GREEK ANTHOLOGY

### 213.—Εἰς τοὺς αὐτοὺς

Λίσσομαι ἦν γε θάνω, ποταμῶ δέμας ἢ κύνεσσιν  
 ῥίψατε, ἢ πυρὶ δάψατε παντοφάγω·  
 λώϊον ἢ παλάμησι φιλοχρύσοισιν ὀλέσθαι.  
 δείδια, τόνδε τάφον τοῖα παθόνθ' ὀρόων.

### 214.—Ἄλλο

Δήποτε Κῦρος ἄναξ βασιλήϊον ὡς ἀνέωξεν  
 τύμβον ἐπὶ χρυσῶ, γράμμα τόδ' εὔρε μόνον·  
 “Οἴγειν ἀπλήστοιο τάφους χερός.” ὡς δὲ σὺ τόσσον  
 σῆμα τόδ' οὐχ ὀσίαις οἴξας, ἄνερ, παλάμαις.

### 215.—Εἰς τοὺς αὐτοὺς

Ὅς κακὸς οὐ φθιμένοισι, τάχ' ἂν φθιμένοισιν ἀρήγοι·  
 ὅς δ' οὐδὲ φθιμένοις, οὔποτ' ἂν οὐ φθιμένοις.  
 ὡς δὲ σὺ τοῖς φθιμένοισιν ἐπεὶ τάφον ἐξαλάπαξας,  
 οὔποτ' ἂν οὐ φθιμένοις χεῖρα φέροις ὀσίην.

### 216.—Πρὸς τοὺς αὐτοὺς

Μαρτύρομ'· οὐδὲν ἔχω· πτωχὸς νέκυς ἐνθάδε κεῖμαι·  
 μή με τεαῖς ἀτίσης τυμβοφόνοις παλάμαις·  
 οὐδὲ γὰρ οὗτος ἔχεν χρυσὸν τάφος, ἀλλ' ἐδαΐχθη·  
 πάντα φιλοχρύσοις ἔμβατα· φεῦγε Δίκη.

### 217.—Πρὸς τοὺς αὐτοὺς

Οἱ τύμβοι “Φθιμένοισιν ἀρήξατε” εἶπον ἅπαντες,  
 ἠνίχ' ὁ λυσσήεις τόνδ' ἐτίνασσε τάφον.  
 οἱ νέκυες τύμβοισι· “Τί ῥέξομεν; αὐθις ἀέρθη  
 ὡς ἐπὶ βουκτασίῃ γαῖαν ἀφείσα Δίκη.”



213

I BESEECH ye, if I die, throw my body into a river or to the dogs, or consume it in the all-devouring fire. That is better than to perish by hands greedy of gold. I am in dread as I look on this tomb which has met with this fate.

214

KING CYRUS once, when he opened a royal tomb for the sake of gold, found only this inscription: "To open tombs is the work of an insatiable hand." So hast thou opened this great tomb with impious hands (and in vain).

215

HE who is evil to the living might, perhaps, help the dead, but who helps not the dead would never help the living. So thou, since thou hast plundered the tomb of the dead, wouldst never reach out a pious hand to the living.

216

I AVER I have nothing; it is a poor corpse that lies here. Do me no injury with thy tomb-slaying hands. This tomb next me never had any gold in it, but yet it was plundered. All is accessible to gold-seekers. Fly from hence, Justice.

217

THE tombs all cried "Help the dead!" when the furious spoiler was breaking up this tomb. The dead cry to the tombs, "What shall we do? Justice has left the earth and flown up to heaven again, even as she did at the first slaying of oxen."



## GREEK ANTHOLOGY

### 218.—Ὅμοίως

Ἦλυθεν εἰς Ἀΐδην τις· ὁ δ' ἔπτατο· ἄλλος ὄλεσσε  
 θήρας· ὁ δὲ πλεκτὸν νιέει τεύξε δόμον·  
 τούτων οὗτος ἀνὴρ οὐ δεύτερον ἔργον ἔρεξεν,  
 τόνδε τάφον ῥήξας χεῖρεσιν οὐχ ὀσίαις.

### 219.—Πρὸς τοὺς αὐτοὺς

Εἰ τόσον ἔργον ἔγειρας ὀλωλότι, οὐ μέγα θαῦμα·  
 εἰ δὲ τόσον διέπερσας, ἀοίδιμος ἐσσομένοισιν·  
 καί σε τις ἐν μεγάλοισιν ἀριθμήσει κακοεργοῖς,  
 τύμβον ἀναρρήξανθ', ὃν καὶ τρομέουσι φονῆες.

### 220.—Πρὸς τοὺς αὐτοὺς

Χρυσὸς μὲν Ῥοδίοισιν ἐπέκλυσε· σοὶ δ' ἀπὸ τύμβων  
 χρυσὸν φέρει σίδηρος, ὃς, κακὸν φέρει·  
 ὄρυσσ' ὄρυσσε πάντας· ἢ τάχ' ἂν σε τις  
 τύμβος κ' ἐξολέσειε πεσών, νεκύεσσι δ' ἀρήγοι.

### 221.—Εἰς τοὺς αὐτοὺς

Τύμβος ἔην· νῦν δ' εἰμὶ λίθων χύσις, οὐκέτι τύμβος.  
 ταῦτα φιλοχρύσοις εὐάδε· ποία δίκη.

### 222.—Ἄλλο

Αἰαῖ καὶ τέφρη γενόμην, καὶ χεῖρας ἀλιτρῶν  
 οὐκ ἔφυγον· χρυσοῦ τίπτε χερείοτερον;

<sup>1</sup> It is not known to whom he alludes.

<sup>2</sup> In audacity.





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## GREEK ANTHOLOGY

223.—Πρὸς τοὺς αὐτοὺς

“Αζομαι ἀνδρομέης γενεῆς ὑπερ, εἴ σε τις ἔτλη,  
τύμβε, χαμαὶ βαλέειν οὐχ ὀσίαις παλάμαις.

224.—Πρὸς τοὺς αὐτοὺς

Τύμβος ἐγώ, σκοπιή τις ἀπ’ οὔρεος· ἀλλὰ με χεῖρες  
θῆκαν ἴσον δαπέδῳ· τίς τὰδ’ ἄνωξε νόμος;

225.—Εἰς τοὺς αὐτοὺς

Οὔτος ἐμὸς δόμος ἦεν ὀλωλότος· ἀλλὰ σίδηρος  
ἦλθ’ ἐπ’ ἐμῷ τύμβῳ· σὸν δόμον ἄλλος ἔχει.

226.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ’ ἄρουραν, ἐμῷ δ’ ἐπὶ σήματι  
βάλλειν  
δάκρυα, μὴ παλάμας· ἦδε δίκη φθιμένων.

227.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ’ ἄρουραν· ἐμοῦ δ’ ἀποχάζεο  
τύμβου,  
χάζεο· οὐδὲν ἔχω πλὴν ζακότων νεκύων.

228.—Εἰς τοὺς αὐτοὺς

Εἴ σ’, ἀπληστε, τάφων δηλήμονα τοῖον ἐώλπειν,  
πάσσαλος ἂν τῆδε καὶ τροχὸς ἐκρέματο.

229.—Εἰς τοὺς αὐτοὺς

Τίπτε μ’ ἀνοχλίζεις κενεὸν τάφον; ὅστέα μοῦνα  
κεύθω καὶ σποδιῆν τοῖσιν ἐπερχομένοις.



BOOK VIII. 223-229

223

I AM ashamed for the race of men if one ventured,  
O tomb, to cast thee down with unholy hands.

224

I WAS a tomb, a watch-tower on the mountain, but  
the hands of man laid me level with the ground.  
What law enjoined this?

225

THIS was my home after death, but iron attacked  
my tomb. May another possess thy home!

226

USE the mattock for husbandry, but on my tomb  
shed tears and lay no violent hands. That is justice  
to the dead.

227

USE the mattock for husbandry, but retire from  
my tomb. It contains naught but the wrathful  
dead.

228

IF I had known, thou man of greed, that thou  
wert such a destroyer of tombs, a stake and a wheel  
had hung here.

229

WHY dost thou disturb me, an empty tomb? I  
contain nothing for those who attack me but bones  
and dust.



## GREEK ANTHOLOGY

230.—Εἰς τοὺς αὐτοὺς

Τύμβος ἐγώ, τύμβων πανυπέρτατος· ἄλλ' ἐμὲ ᾤξεν,  
 ὥς τινα τῶν πολλῶν, ἀνδροφόνος παλάμη·  
 ἀνδροφόνος παλάμη με διώλεσε· λήξατε τύμβων,  
 θνητοί, καὶ κτερέων. δεῦτ' ἐπὶ νεκρά, κύνες·  
 δεῦτ' ἐπὶ νεκρά, κύνες. χρυσοῦ διφήτορες ἄνδρες 5  
 ἤδη καὶ νεκύων χρυσολογοῦσι κόνιν.

231.—Εἰς τοὺς αὐτοὺς

"Ἄλλος τύμβον ἔγειρε, σὺ δ' ὤλεσας· ἄλλος ἐγείροι  
 σὸν τάφον, εἶγε θέμις· ἄλλος ἔραζε βάλαι.

232.—Εἰς τοὺς αὐτοὺς

"Ἦδη καὶ νεκύεσσιν ἐπέχραον οἱ φιλόχρυσοι·  
 φεύγετε ἐκ τύμβων, εἰ σθένος, οἱ φθίμενοι.

233.—Εἰς τοὺς αὐτοὺς

Τίπτε μ' ἀνοχλίζεις; νεκύων ἀμενηνὰ κάρηνα  
 μοῦνα φέρω· τύμβων ὅστέα πλοῦτος ἅπας.

234.—Εἰς τοὺς αὐτοὺς

Δαίμονας, οἳ με ἔχουσιν, ἀλεύεο· οὔτι γὰρ ἄλλο  
 τύμβος ἔχω· τύμβων ὅστέα πλοῦτος ἅπας.

235.—Εἰς τοὺς αὐτοὺς

Εἰ χρυσοῦ δόμος ἦεν ὅλος τάφος, ὦ φιλόχρυσε,  
 οὔποτ' ἔδει τοίην χεῖρα φέρειν φθιμένοις.





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## GREEK ANTHOLOGY

236.—Εἰς τοὺς αὐτοὺς

Λήθη καὶ σιγὴ νεκύων γέρας· ὃς δ' ἀλάπαξεν,  
οὗτος ἐμὸν πολλοῖς θῆκεν ἄεισμα τάφον.

237.—Ὅμοίως

Πάντ' ἔχετε ζῶντες· ἐμοὶ δ' ὀλίγοι τε φίλοι τε  
λᾶες τῷ φθιμένῳ· φείδεο τοῦ νέκυος.

238.—Πρὸς τοὺς αὐτοὺς

Οὐ χρυσοῦ δόμος εἰμί· τί τέμνομαι; αὐτὸς ἔγωγε  
τύμβος, ὃν ὀχλίζεις· πλοῦτος ἐμοῦ νέκυες.

239.—Ὅμοίως

Τύμβος ἐγὼ κλέος ἦα περικτιόνων ἀνθρώπων·  
νῦν δ' εἰμὶ στήλη χειρὸς ἀλιτροτάτης.

240.—Εἰς τοὺς αὐτοὺς

Εἰ λίην φιλόχρυσον ἔχεις κέαρ, ἄλλον ὀρύσσειν  
χρυσόν· ἐμοὶ δ' οὐδὲν πλὴν φθιμένων κτερέων.

241.—Ὅμοίως

Μὴ δείξης μερόπεσσι γυμνὸν νέκυν, ἢ σε γυμνώσει  
ἄλλος· ὁ δὲ χρυσὸς πολλάκις ἐστὶν ὄναρ.

242.—Εἰς τοὺς αὐτοὺς

Οὐχ ἄλις ἦε βροτοῖσι βροτοὺς ἐπὶ χεῖρας ἰάλλειν,  
ἀλλὰ καὶ ἐκ νεκύων σπεύδετε χρυσὸν ἔχειν;



BOOK VIII. 236-242

236

FORGETFULNESS and silence are the privileges of the dead. But he who despoiled me has made my tomb a theme of song for many.

237

YE have all ye wish, ye living, but I, the dead, only my few dear stones. Spare the dead.

238

I AM not a house of gold. Why am I broken? The tomb thou hackest to pieces is but a tomb. All my wealth consists of corpses.

239

THIS tomb was the glory of the neighbouring peoples, but is now the monument of a most wicked hand.

240

IF thy hand lust too much for gold, dig up other gold. I contain nothing but the remains of the dead.

241

SHOW not to men the naked corpse, or another shall strip thee. Often gold is but a dream.

242

WAS it not enough for men to lay hands on men, but from the dead, too, ye strive to get gold?



## GREEK ANTHOLOGY

243.—Ὅμοίως

Ἵμετέροις τύμβοισιν ἀρήξατε, οἱ τόδ' ὄρωντες  
σῆμα δαΐχθ' ὅσον. Λεύσατε τυμβολέτην.

244.—Εἰς τοὺς αὐτοὺς

Τίς με τὸν ἐξ αἰῶνος ἀκινήτοισι λίθοισι  
κευθόμενον θνητοῖς δεῖξε πένητα νέκυν;

245.—Ὅμοίως

Τίπτε τάφον διέκερσας ἐμόν, τάλαν; ὧς διακέρσαι  
σοί γε θεὸς βιοτήν, ὦ φιλόχρυσον ἄγος.

246.—Εἰς τοὺς αὐτοὺς

Μῦθος Τάρταρος ἦεν, ἐπεὶ τάφον οὐκ ἂν ἔωξεν  
οὗτος ἀνὴρ· οἴμοι, ὧς βραδύπους σύ, Δίκη.

247.—Ὅμοίως

Ὡς βραδύπους σύ, Δίκη, καὶ Τάρταρος οὐκέτι δεινός·  
οὐ γὰρ ἂν οὗτος ἀνὴρ τόνδ' ἀνέωξε τάφον.

248.—Εἰς τοὺς αὐτοὺς

Ὡμοσα τοὺς φθιμένους, καὶ ὥμοσα Τάρταρον αὐτον,  
μήποτε τυμβολέταις εὐμενὲς ὄμμα φέρειν.

249.—Ὅμοίως

Οὔρεα καὶ πρῶνες τὸν ἐμόν τάφον ὧς τιν' ἑταῖρον  
κλαύσατε· πᾶς δὲ πέσοι τῷ σφε τεμόντι λίθος.





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## GREEK ANTHOLOGY

250.—Εἰς τοὺς αὐτοὺς

Πλούσιός εἰμι πένης· τύμβω πολὺς, ἔνδον ἄχρυσος·  
ἴσθι καθυβρίζων νεκρὸν ἀσυλότατον.

251.—Ὅμοίως

Κὰν στῆς πυθμένος ἄχρῖς ἐμοὺς κευθμῶνας ὀρύσσω  
μόχθος σοὶ τὸ πέρασ ὀστέα· μῦνον ἔχει.

252.—Εἰς τοὺς αὐτοὺς

Τέμνετε, τέμνετε ὦδε· πολύχρυσος γὰρ ὁ τύμβος  
τοῖς ποθέουσι λίθους· τᾶλλα δὲ πάντα κόνις.

253.—Ὅμοίως

Γαῖα φίλη, μὴ σοῖσι θανόνθ' ὑποδέχνησο κόλποις  
τὸν τυμβωρυχίης κέρδεσι τερπόμενον.

254.—Ὅμοίως

Ἐβριστῆς ἐπ' ἐμ' ἦλθε τὸν οὐ ζῶοντα σίδηρος·  
καὶ χρυσὸν ποθέων εὗρε πένητα νέκυν.



BOOK VIII. 250-254

250

I AM a rich poor man, rich in my tomb, but within lacking gold. Know that thou insultest a corpse that hath no booty at all for thee.

251

EVEN if thou stayest digging up my recesses from the bottom, the end of all thy labour will be to find but bones.

252

BREAK, break here; the tomb is rich in gold to them who seek stones. Otherwise it hath but dust.

253

DEAR Earth, receive not in thy bosom, when dead, the man who rejoices in gain gotten from breaking into tombs.

254

THE profaning steel attacked me, the dead, and seeking for gold, found but a needy corpse.









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## GENERAL INDEX

*The references, unless otherwise stated, are to Book VII*

epit. = epitaph.

- Abdera, town in Thrace, 226  
Abrotonon, mother of Themistocles, epit. on, 306  
Acestoria or Aceso, daughter of Asclepius, = Medicine, 559  
Acharnae, Attic deme, 21  
Acheron, 181, 203, 482, 486, 488, 568, 648, 726, 732  
Achilles, epit. on, 142, 143  
Acmonia, town in Phrygia, 332  
Actaeon (devoured by his dogs), 206  
Adeimantus, Corinthian admiral, epit. on, 347  
Adonis, 407  
Adrastus, King of Argos and Sicyon, 431  
Aeanae, town in Macedonia, 390  
Aegina, 272  
Aegisthus, 745  
Aenus, town in Thrace, 725  
Aeschylus, epit. on, 39, 40, 411  
Ajax, the greater, epit. on, 145-152  
Alcestis, 691  
Alcman, lyric poet, 7th century B.C., epit. on, 18, 19, 709  
Alexandria, 78, VIII. 100  
Alexander the Great, 139, 243, epit. on, 239, 240  
Ambracia, 231  
Ammon, oracle of, 687  
Amphipolis, 485, 502, 705  
Anacharsis, epit. on, 92  
Anacreon, epit. on, 23-33  
Anaxagoras, pre-Socratic philosopher, epit. on, 94, 95  
Anaxarchus, philosopher of the school of Democritus, epit. on, 133  
Andros, 631  
Antimachus of Colophon, epic and elegiac poet, epit. on, 409  
Antioch, 589  
Antipater of Sidon (*v.* Index of Authors), epit. on, 428  
Antisthenes, Cynic philosopher, epit. on, 115  
Apis, 744  
Aous, river in Epirus, 366  
Arcesilaus, Academic philosopher, epit. on, 104  
Archelaus, King of Macedonia, 54  
Archilochus, lyric and iambic poet, 7th century B.C., 351, 352; epit. on, 69-71, 664, 674  
Arcturus (both rising and setting dangerous for navigation), 295, 392, 495, 503, 539  
Arethusa, fountain in Macedonia, 51  
Argo, 637  
Arianza (site unknown), VIII. 155  
Aristaeus, VIII. 29  
Aristocles, Plato's original name, 60  
Aristomenes, Messenian hero, 7th century B.C., epit. on, 161  
Ariston, father of Plato, 61  
Aristophanes, epit. on, 38  
Aristotle, epit. on, 107  
Ascania, lake in Bithynia, 701  
Ascra, home of Hesiod, 52-54  
Asopus, river in Peloponnese, 412  
Astacus, town in Bithynia, 627  
Aster, a youth beloved by Plato, 669, 670  
Atalanta, 413  
Atarne, town in Mysia, 89



## GENERAL INDEX

- Basil, St., VIII. 2-11  
 Bathyllus, flame of Anacreon, 30, 31  
 Battiades (son of Battus and member of noble family of Battiadae)=Callimachus, 42  
 Battus, father of Callimachus, epit. on, 525  
 Bellerophon and Pegasus, 683  
 Beroea, town in Macedonia, 390  
 Bias of Pricne, one of the seven sages, 81; epit. on, 90-91  
 Bosphorus, 169, 551, 552, 569  
 Bupalus, enemy of Hipponax, 405  
  
 Cabiri, priestess of, 728  
 Cadmus, 117  
 Caesar (uncertain which), 626  
 Caesarea in Cappadocia, VIII. 3 ff.  
 Callimachus, 525; epit. on, 41, 42, 415  
 Candaules, King of Lydia, epit. on, 567  
 Cappadocia, VIII. 121, 125, 126, 147  
 Carpathian Sea, near Rhodes, 366  
 Catana, Stesichorus buried at, 75  
 Ceos, 470  
 Cerberus, 66, 69, 70  
 Chalus in Euboea, 53  
 Chaeronea (battle of), epit. on the slain, 245  
 Chares, Athenian general, 4th century B.C. 169  
 Charon, 66, 67, 68, 365, 600, 603, 671  
 Chilon of Sparta, one of the seven sages, 81; epit. on, 88  
 Chimera, place in Pthiotis, 529  
 Chios, 5, 500, 510  
 Chrysippus, Stoic philosopher, epit. on, 706  
 Chrysostom, St. John, VIII. 1  
 Cleohilus of Lindus, one of the seven sages, 81; epit. on, 618  
 Cleombrotus of Ambracia, Academic philosopher, 471  
 Cnidus, 465  
 Cocytus, 377, 464, 700  
 Coelesyria, 534  
 Colophon, town in Ionia, 217  
 Concordia, 551  
 Coroebus, 154  
 Corinth, 98; epit. on those who perished at destruction of, 297, 493  
  
 Cos, 418, 419, 588  
   rates, Cynic philosopher, epit. on, C 103  
 Cretans, bad name of, 654  
 Cybele, priestess of, 728; *see* Rhea  
 Cyllene, mountain in Arcadia, 390  
 Cyme, town in Aeolis, 291  
 Cynegeirus, brother of Aeschylus, 741  
 Cynocephalae (battle of), epit. on the fallen, 247  
 Cyprus, epit. on those slain in a battle in, 296  
 Cyrene, 517, 524, 525  
 Cyrus, King of Persia, VIII. 214  
 Cyzicus, 334, 368  
  
 Daedalus, VIII. 218  
 Danaidae, 384  
 Danube, 496  
 Daphnis, mythical shepherd, 535  
 Delos, 4  
 Demeter, priestess of, 728  
 Demetrius Phalereus, statesman and writer, epit. on, 113  
 Democritus, epit. on, 56-59  
 Dio of Syracuse, epit. on, 99  
 Diocaesarea in Cilicia, VIII 134, 135  
 Diogenes, epit. on, 63-68, 116  
 Diopeithes, father of Menander, 370  
 Dmesagoras, reputed father of Homer, 5  
 Dorylaeum, town in Phrygia, 330  
 Dryopes in Doris, 651  
 Dyme, town in Achaea, 445  
  
 Ecbatana in Media, 256  
 Elis, 523  
 Empedocles, VIII. 28; epit. on, 123, 124  
 Empedotimus, VIII. 29  
 Epicharmus, comic poet, 5th century B.C.. epit. on, 82, 125  
 Epictetus, epit. on, 676  
 Epicurus, epit. on, 72, 106  
 Epidamnus, town in Illyria, 697, 698  
 Eratosthenes, geometer and astronomer, 3rd century B.C., epit. on, 78  
 Eretrians settled in Persia, epit. on, 256, 259





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- Lychnidus, town in Epirus, 697  
 Lycastus, town in Crete, 448, 449  
 Lycon, Peripatetic philosopher,  
   epit. on, 112  
 Macedonia, Euripides' tomb in,  
   45, 49, 51  
 Machon, comic poet, 3rd century  
   B.C., 708  
 Magnesia ad Maeandrum, 74, 235-  
   237  
 Malea, cape, 214, 275, 544, 584  
 Marcellus of Side, physician, 2nd  
   century A.D., epit. on, 158  
 Marsyas, 696  
 Mausoleum, the, VIII. 184  
 Medea, epit. on her children, 354  
 Megara, 124, 154, 337  
 Megisteus, flame of Anacreon, 25,  
   27  
 Megistias, Acarnanian seer, killed  
   at Thermopylae, epit. on, 677  
 Meleager (*v.* Index of Authors),  
   epit. on, 416-419, 421  
 Meleager, son of Oeneus, 421  
 Meles, father of Homer, 5  
 Melicertes, son of Ino, 303  
 Memphis, 76  
 Menander, epit. on, 370  
 Menippus of Gadara, cynic philo-  
   sopher and satirical writer,  
   4th century B.C., 417  
 Meriones, Cretan leader in *Iliad*,  
   epit. on, 322  
 Messene, 435  
 Methymna in Lesbos, 522  
 Methurias, mountain (site un-  
   certain), 496  
 Midas, King of Phrygia, epit. on,  
   153  
 Miletus, 492, 631  
 Minos, 268, 384, 448, 596, 727  
 Mitylene, 718  
 Mummius, L., destroyer of Corinth,  
   297  
 Musaeus, son of Eumolpus, mythi-  
   cal poet and priest, epit. on, 615  
 Mycale Mt., in Asia Minor, opposite  
   Samos, 397  
 Naucratis, brother of St. Basil,  
   VIII. 156, 158  
 Neocles, name of the fathers of  
   both Epicurus and Themistocles,  
   72  
 Nestor, epit. on, 144  
 Nicaea, 701, VIII. 94  
 Niobe, 386, 743 : epit. on, 530, 549  
 Nossis (*v.* Index of Authors),  
   epit. on herself, 718  
 Nysa in Euboea, 498  
 Oeagrus, father of Orpheus, 10  
 Oedipus, epit. on his sons, 396, 399  
 Olynthus, 625  
 Orchomenus, Hesiod buried at, 54  
 Orion, setting of, dangerous for  
   navigation, 273, 395  
 Orpheus, VIII. 218, epit. on, 8-10,  
   617  
 Ossa Mt., in Thessaly, 255  
 Ostracine, 645  
 Othryadas of Sparta, 430, 431, 526,  
   741  
 Oxeiai, islands at the mouth of the  
   Achelous, 628, 639  
 Paches, Athenian general in Pelo-  
   ponnesian war, 614  
 Pan, 535  
 Paros, 351  
 Parthenius, grammarian, 2nd cen-  
   tury A.D., 377  
 Patroclus, epit. on, 143  
 Pegasus, *see* Bellerophon  
 Peleus, 2  
 Pella, in Macedonia, 44  
 Peneus, river in Thessaly, 289, 550  
 Periander of Corinth, one of the  
   seven sages, 81 ; epit. on, 619,  
   620  
 Persephone, 185, 189, 352, 364, 387,  
   482, 489, 507B, 508, 551, 657  
 Phaedrus, Plato's friend, 100  
 Phaleron, port of Athens, 615  
 Pherecydes of Syros, early philo-  
   sopher, epit. on, 93  
 Philaenis, poetess, epit. on, 345,  
   450  
 Philip II., King of Macedon, epit.  
   on, 238  
 Philip V., King of Macedon, 247  
 Philolaus, Pythagorean philoso-  
   pher, epit. on, 126  
 Philostratus, favourite of Antony,  
   epit. on, 645  
 Phlius, home of Satyric drama, 37,  
   707  
 Phocaea, 735



## GENERAL INDEX

- Phthia, in Thessaly, 529, 544  
 Phyllis, mythical Thracian princess, 705  
 Pindar, epit. on, 34, 35  
 Pirene, fountain at Corinth, 218  
 Pisa, 390  
 Pitana in Laconia, 229, 711  
 Pittacus of Mitylene, one of the seven sages, 81 ; anecdote of, 89  
 Plataea, battle of, epit. on the fallen, 251, 253 ; earthquake at, epit. on the victims, 299  
 Plato, epit. on, 60-62, 108, 109  
 Pleiads, setting of, dangerous for navigation, 534  
 Polemon, Academic philosopher, epit. on, 103  
 Polycrates, Athenian rhetor, 5th century B.C., 345  
 Potidaea in Macedonia, 694  
 Priam, epit. on, 136  
 Proclus, neoplatonist, epit. on, 341  
 Protagoras, epit. on, 130-132  
 Protesilaus, the first Greek to perish in Trojan war, epit. on, 141, 385  
 Psamathe, 154  
 Ptolemy (one of the Egyptian princes), 241  
 Puteoli, 379  
 Pylades, famous actor, 3rd century B.C., epit. on, 412  
 Pyrrho, Sceptic philosopher, epit. on, 576  
 Pyrrhus, son of Achilles, 205  
 Pythagoras, 93 ; epit. on, 119-122  
  
 Rhadamanthus, 545  
 Rhea (=Cybele), 222, 223  
 Rhegium, 714  
 Rhinthon of Syracuse, dramatic poet, 4th century B.C., epit. on, 414  
 Rhodes, VIII. 220,  
  
 Salamis, battle of, 73, 237 ; epit. on the slain, 250, 347  
 Salamis in Cyprus, 5, 738  
 Samos, 163-166, 459  
 Sappho, 718 ; epit. on, 14-17, 407  
 Sardanapalus, epit. on, 325  
 Scarphaea in Locris, 639  
 Sciathus, island in Aegean, 739  
 Scironian Sea, E. of Isthmus of Corinth, 496  
  
 Sekoi, place in Phthiotis, 529  
 Semiramis, 748  
 Sidon, 462  
 Sinope, 509  
 Sirens, statues of, on tomb, 491, 710  
 Sisyphus, VIII. 110  
 Smerdies, flame of Anacreon, 25, 27, 29, 31  
 Smyrna, 398  
 Socrates, epit. on, 96, 629  
 Solon, one of the seven sages, 81 ; epit. on, 86, 87  
 Sophillus, father of Sophocles, 21  
 Sophocles, epit. on, 20-22, 36, 37  
 Sositheus, tragic poet, 707  
 Sparta, invasion of by Achaeans, 723 .  
 Spercheius, river in southern Thessaly, 677  
 Speusippus, disciple of Plato, epit. on, 101  
 Stesichorus, lyric poet, 7th and 6th centuries B.C., epit. on, 75  
 Strato, Peripatetic philosopher, epit. on, 111  
 Strymon, 705  
 Sulla, epit. on those slain by, 312  
 Syrianus, neoplatonist, 341  
 Syros, one of the Cyclades, 642  
  
 Tanagra, 424  
 Tanais (Don), 496  
 Tantalus, VIII. 104  
 Taphros in Achaea, scene of a battle, 541  
 Tarsus, 309  
 Tegea, 442, 512  
 Telephanes of Samos, flute-player, 4th century B.C. epit. on, 159  
 Tellen, flute-player, epit. on, 719  
 Timocreon of Rhodes, athlete and poet, 5th century B.C., epit. on, 348  
 Timon, the misanthrope, epit. on, 313-320  
 Torone, town in Macedonia, 502, 739  
 Thales of Miletus, one of the seven sages, 81 ; epit. on, 83-85  
 Thasos, 534  
 Thaumaci, town in Thessaly, 544  
 Theaerus, river in Thrace, 514  
 Thebes in Boeotia, 540  
 Thebes in Italy near Tarentum, 372



## GENERAL INDEX

- Thebes, the hundred-gated in Egypt, 7  
Themistocles, 306 ; epit. on, 72-74, 235-237  
Theodosius, emperor, VIII. 1, 86  
Theophrastus, epit. on, 110  
Thermopylae, battle of, 677 ; epit. on the slain, 243, 248, 249, 301, 436  
Thersites, 727  
Thespis, father of Greek tragedy, epit. on, 410  
Thyiades, 485  
Thyreae, battle of, between Argives and Spartans, epit. on fallen, 244, 430-432, 526, 720, 721  
Trophonius, VIII. 29  
Tyre, 286, 417-419, 428, 462  
Tyrrhene Sea, 532  
Urania, the Muse, 616  
Virtue (Areté), 145, 146  
Xenocrates, disciple of Plato, epit. on, 102  
Xenophon, epit. on, 97, 98  
Xola or Xoli (uncertain where), VIII. 146, 150  
Zeno, Eleatic philosopher, epit. on, 129  
Zeno, Stolo philosopher, epit. on, 117, 118  
Zeus, tomb of, in Crete, 275, 746 ; Xenius (protector of strangers), 275, 516, 540, *cp.* VIII. 192





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- Crinagoras (Ph, Augustan age), 371,  
 376, 380, 401, 628, 633, 636, 638,  
 643, 645, 741  
 Cyrus (Ag), 557
- Damagetus (M, *circ.* 200 B.C.), 9,  
 355, 432, 438, 497, 540, 541, 735  
 Damascius, the Neoplatonic philo-  
 sopher (Ag, 6th cent. A.D.), 553  
 Damocharis Grammaticus (Ag),  
~~266-207~~  
 Demiurgus (date unknown), 52  
 Diocles (Ph), 393  
 Diodorus of Sardis (Ph, 1st cent.  
 A.D.), 38, 40, 74, 370, 624, 627,  
 632, 700, 701. Some of these  
 may be by the Tarsian and some  
 by Diodorus Zonas  
 Diodorus of Tarsus (Ph), 235  
 Diodorus Zonas, *see* Zonas  
 Diogenes, Bishop of Amisus (Ag),  
 613  
 Diogenes Laertius (3rd cent. A.D.),  
 87, 88, 91, 92, 95-98, 101, 102,  
 104-116, 118, 121-124, 126, 127,  
 129, 130, 133, 620, 706, 744  
 Dionysius of Andros, 533  
 Dionysius of Cyzicus (M, date  
 doubtful), 78, 462  
 Dionysius of Rhodes (M), 716  
 Dioscorides (M, 2nd cent. B.C.), 31,  
 37, 76, 162, 166 (?), 167 (?), 178,  
 229, 351, 407, 410, 411, 430, 434,  
 450, 456, 484, 485, 707, 708  
 Diotimus of Athens (M), 420  
 Diotimus of Miletus (M, 3rd cent.  
 B.C.), 173 (?), 227, 261, 475, 733
- Erinna (M, *circ.* 600 B.C.), 710, 712  
 Erycius (Ph, 1st cent. B.C. there  
 are possibly two), 36, 174, 230,  
 368, 377, 397,  
 Etruscus (Ph), 381  
 Euphorion (M, 3rd cent. B.C.), 651  
 Eutolmius Scholasticus (Ag), 608,  
 611
- Flaccus, *see* Statyllius
- Gaetulicus (1st cent. A.D.), 71, 244,  
 245, 275, 354  
 Geminus (Ph), 73  
 Glaucus of Nicopolis (Ph ?), 285  
 Gregory of Nazianza, Bk. VIII.
- Hadrian, 674  
 Hecataeus of Thasos (date un-  
 known), 167 (?)  
 Hegemon (M, date unknown), 436  
 Hegesippus (M, *circ.* 300 B.C.), 276,  
 320, 446, 545  
 Heracleides (Ph), 281, 392  
 Heracleitus (M, 1st cent. B.C.), 465  
 Homer, 153 (?)  
 Honestus, 66, 274
- Ion (not the tragic poet), 43, 44  
 Isidorus of Aegae (Ph), 156, 280,  
 293, 532
- Joannes Barbocollas (Ag), 555, 555b  
 Julianus Prefect of Egypt (Ag),  
 32, 33, 58, 59, 69, 70, 561, 562,  
 565, 576, 580, 581, 582, 584-587,  
 590, 591, 594, 595, 597-601, 603
- Laureas, *see* Tullius  
 Leonidas of Alexandria (1st cent.  
 A.D.), 19, 547-550, 668, 675  
 Leonidas of Tarentum (M, 3rd cent.  
 B.C.), 13 (?), 35, 67, 163, 173 (?),  
 190 (?), 198, 264, 266, 273, 283,  
 295, 316 (?), 408, 422, 440, 448,  
 452, 455, 463, 466, 472, 472b,  
 478, 480, 503, 504, 506, 648,  
 652, 654-657, 658 (?), 660-663,  
 665, 715, 719, 726, 731, 736, 740  
 Leontius Scholasticus (Ag), 149,  
 150, 571, 573, 575, 579  
 Libanius, 747  
 Lucian, 308
- Macedonius Consul (Ag), 566  
 Marcus Argentarius (Ph), 364, 374,  
 384, 395, 403  
 Meleager (1st cent. B.C.), 13 (?),  
 79, 182, 195, 196, 207, 417, 418,  
 419, 421, 428, 461, 468, 470, 476,  
 535  
 Menander (the comic poet, 4th  
 cent. B.C.), 72  
 Mnasalcas (M, 4th cent. B.C. ?),  
 54, 171, 192, 194, 242, 488, 491  
 Myrinus (Ph, 1st cent. A.D.), 703
- Nicaenetus (M, 3rd cent. B.C.), 502  
 Nicander (M, 2nd cent. B.C.), 435,  
 526  
 Nicarchus (1st cent. A.D.), 159  
 166 (?)



## INDEX OF AUTHORS

- Nicias (M, 3rd cent. B.C.), 200  
 Nicomachus (M), 299  
 Nossis (M, 3rd cent. B.C.), 414, 718  
  
 Palladas of Alexandria (Ag, 5th cent. A.D.), 607, 610, 681-688  
 Pamphilus (M, date unknown), 201  
 Pancrates (M, date unknown), 653  
 Parmenion (Ph), 183, 184, 239  
 Paulus Silentarius (Ag, 6th cent. A.D.), 4, 307, 560, 563, 588, 607, 609  
 Perses (M, *circ.* 300 B.C.), 445, 487, 501, 539, 730  
 Phaedimus (M, *circ.* 300 B.C.), 739  
 Phaennus (M, date unknown), 197, 437  
 Phalaecus (M, date unknown), 650  
 Phanius (M, 2nd or 3rd cent. B.C.), 537  
 Philetas of Samos (M), 481  
 Philippus of Thessalonica (2nd cent. A.D. ?), 186, 234, 362, 382, 383, 385, 394, 405, 554, 692 (?)  
 Philodemus the Epicurean (Ph, 1st cent. B.C.), 222  
 Pinytus (Ph, 1st cent. A.D.), 16  
 Pisander (3rd cent. B.C.), 304  
 Plato (M, 4th cent. B.C.), 99, 100, 250, 259, 265, 268, 269, 669, 670  
 Polystratus (M, 2nd cent. B.C.), 297  
 Pompeius the younger (date unknown), 219  
 Posidippus (M, 3rd cent. B.C.), 170 (?), 267  
 Proclus (5th cent. A.D.), 341  
 Ptolemaeus (M), 314  
 Pythagoras, 746  
  
 Rhianus (M, *circ.* 200 B.C.), 315 (?)  
 Sappho (M, 7th cent. B.C.), 489, 505  
 Serapion (Ph), 400  
 Simias (M, 4th cent. B.C.), 21, 22, 60, 193, 203, 647  
 Simonides (M, 5th cent. B.C.), 24, 25, 77, 177, 248-251, 253, 254, 254*b*, 258, 270, 296, 300, 301, 302, 344, 348, 349, 431 (?), 442, 443, 496, 507-516, 677  
 Sophronius the Patriarch, 679, 680  
 Statyllius Flaccus (Ph), 290, 542  
  
 Thallus (Ph), 188, 373  
 Theaetetus (M, 3rd cent. B.C. ?), 444, 499, 727  
 Theocritus, 262, 658 (?), 659  
 Theodoridas (M, 3rd cent. B.C.), 282, 406, 439, 479, 527, 528, 529, 722, 732, 738  
 Theodorus Proconsul (Ag), 556  
 Theon (father of Hypatia, 5th cent.), 292  
 Theosebeia (Ag), 559  
 Thucydides (the historian), 43  
 Thyillus (date unknown), 223  
 Tullius Laureas (Ph, probably a freeman of Cicero's), 17, 294  
 Tymnes (M, 2nd cent. B.C. ?), 199, 211, 433, 478, 729  
  
 Xeocritus (date unknown), 291  
 Xenophanes (6th cent. B.C.), 120  
  
 Zenodotus (3rd cent. B.C.), 117, 315 (?)  
 Zonas (Ph, 1st cent. B.C.) 365



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*DESCRIPTIVE PROSPECTUS ON APPLICATION.*













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