

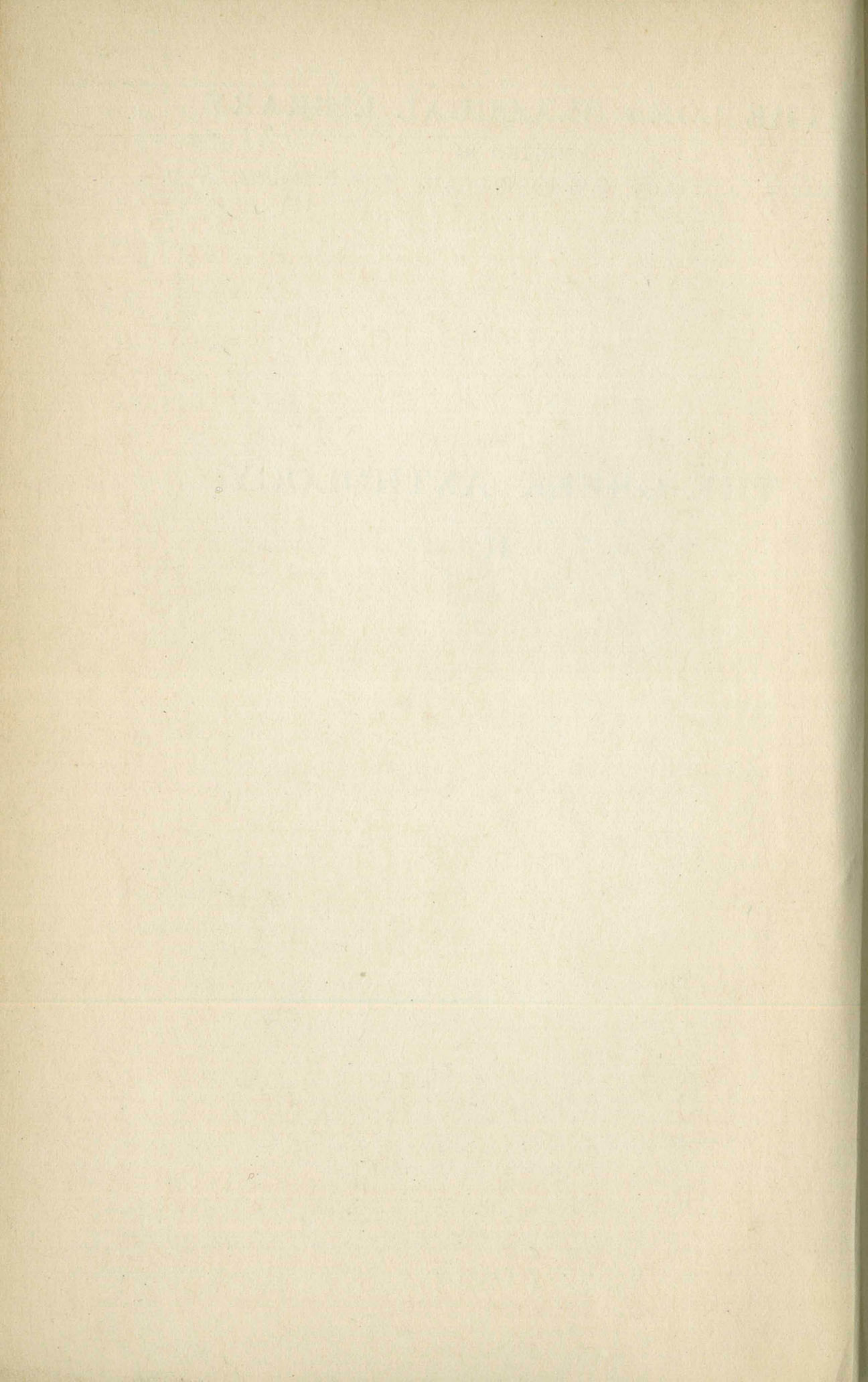
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THE GREEK ANTHOLOGY.

II



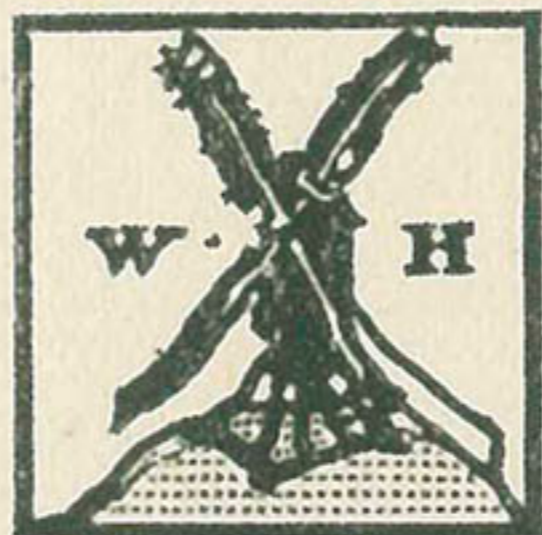


# THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY  
W. R. PATON

IN FIVE VOLUMES

II



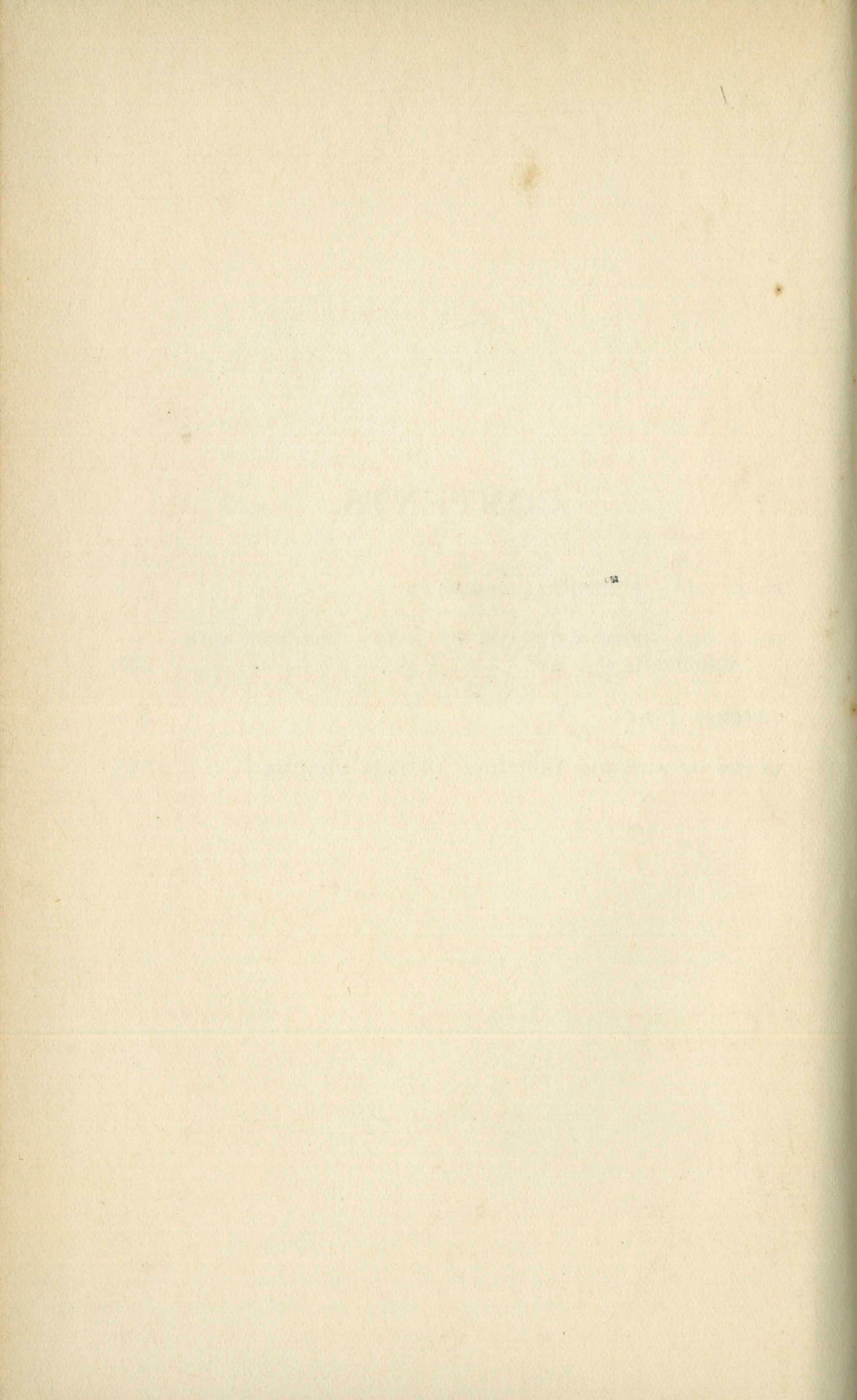
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# GREEK ANTHOLOGY

## 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

## Z

### ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΤΥΜΒΙΑ

#### 1.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

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

5

#### 2.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Τὰν μερόπων Πειθῶ, τὸ μέγα στόμα, τὰν ἴσα Μούσαις  
φθεγξαμένην κεφαλάν, ὦ ξένε, Μαιονίδεω  
ἄδ' ἔλαχον νασίτις Ἴου σπιλάς· οὐ γὰρ ἐν ἄλλῃ  
ἱερόν, ἀλλ' ἐν ἐμοί, πνεῦμα θανὼν 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 "Ολυμπον 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, μή με παρέλθης,  
 ἀλλὰ κατασπείσας, ἴσα θεοῖσι σέβου·  
 τὸν γὰρ Πιερίδεσσι τετιμένον ἔξοχα Μούσαις  
 ποιητὴν ἐπέων θεῖον Ὀμηρον ἔχω.

### 3.—ΑΔΗΛΟΝ

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

### 4.—ΠΑΥΛΟΥ 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.



## SEPULCHRAL EPIGRAMS

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.

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5.—ΑΔΗΛΟΝ, οἱ δὲ φασὶν ΑΛΚΑΙΟΥ

Οὐδ' εἴ με χρύσειον ἀπὸ ραιστῆρος "Ομηρον  
 στήσητε φλογέαις ἐν Διὸς ἀστεροπαῖς,  
 οὐκ εἴμ' οὐδ' ἔσομαι Σαλαμίνιος, οὐδ' ὁ Μέλητος  
 Δημοσαγόρου· 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 βιοτᾷ δεύτερον ἀέλιον,  
 Μουσῶν φέγγος "Ομηρον, ἀγήραντον στόμα κόσμου  
 παντός, ἀλιρροθία, ξεῖνε, κέκευθε κόνις.

7.—ΑΛΛΟ

Ἐνθάδε θεῖος "Ομηρος, 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

## SEPULCHRAL EPIGRAMS

### 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. *a bronze statue with an inscription*

### 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.

ὤλεο γάρ· σὲ δὲ πολλὰ κατωδύραντο θύγατρεις 5  
 Μναμοσύνας, μάτηρ δ' ἔξοχα Καλλιόπα.  
 τί φθιμένοις στοναχεῦμεν ἐφ' υἰάσιν, ἀνίκ' 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 ἅμ' ἔσπετο πέτρη  
 ἄψυχος, θηρῶν θ' ὑλονόμων ἀγέλα, 5  
 ὅς ποτε καὶ τελετὰς μυστηρίδας εὔρετο Βάκχου,  
 καὶ στίχον ἠρώφῳ ζευκτὸν ἔτευξε ποδί,  
 ὅς καὶ ἀμειλίκτοιο βαρὺ Κλυμένοιο νόημα  
 καὶ τὸν ἀκήλητον θυμὸν ἔθελξε λύρα.

10.—ΑΔΗΛΟΝ

Καλλιόπης ἽΟρφήα 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 οὗτος πόνος, οὐχὶ πολὺς μὲν,  
 ὥς ἂν παρθενικᾶς ἐννεακαιδεκέτευσ,

## SEPULCHRAL EPIGRAMS

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,

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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,  
ἦλασεν εἰς Ἀχέροντα διὰ πλατὺ κῦμα καμόντων  
Μοῖρα, λινοκλώστου δεσπότης ἠλακάτης·  
σὸς δ' ἐπέων, Ἕριννα, καλὸς πόνος οὐ σε γεγωνεῖ 5  
φθίσθαι, ἔχειν δὲ χοροὺς ἄμμιγα Πιερίσιν.

### 13.—ΛΕΩΝΙΔΟΥ, οἱ δὲ ΜΕΛΕΑΓΡΟΥ

Παρθενικὰν νεάοιδον ἐν ὕμνοπόλοισι μέλισσαν  
Ἕρινναν, Μουσῶν ἄνθεα δρεπτομένην,  
Ἄδας εἰς ὕμναιον ἀνάρπασεν. ἦ ῥα τόδ' ἔμφρων  
εἶπ' ἐτύμως ἅ παις. “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 5  
Μοῖραι δινεῦσαι νῆμα κατ' ἠλακάτας,  
πῶς οὐκ ἐκλώσασθε πανάφθιτον ἡμᾶρ ἀοιδῶ  
ἄφθιτα μησαμένα δῶρ' Ἑλικωνιάδων;

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

## SEPULCHRAL EPIGRAMS

but greater in power than that of many others. If Death had not come early to me, who would have had such a name?

### 12.—ANONYMOUS

#### *On the Same*

JUST as thou wast giving birth to the spring of thy honeyed hymns, and beginning to sing with thy swan-like voice, Fate, mistress of the distaff that spins the thread, bore thee over the wide lake of the dead to Acheron. But the beautiful work, Erinna, of thy verse cries aloud that thou art not dead, but joinest in the dance of the Muses.

### 13.—LEONIDAS OR MELEAGER

#### *On the Same*

As Erinna, the maiden honey-bee, the new singer in the poets' quire, was gathering the flowers of the Muses, Hades carried her off to wed her. That was a true word, indeed, the girl spoke when she lived: "Hades, thou art an envious god."

### 14.—ANTIPATER OF SIDON

#### *On Sappho*

O AEOLIAN land, thou coverest Sappho, who with the immortal Muses is celebrated as the mortal Muse; whom Cypris and Eros together reared, with whom Peitho wove the undying wreath of song, a joy to Hellas and a glory to thee. O ye Fates twirling the triple thread on the spindle, why spun ye not an everlasting life for the singer who devised the deathless gifts of the Muses of Helicon?

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15.—ΑΝΤΙΠΑΤΡΟΥ

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

16.—ΠΙΝΤΤΟΥ

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' αἰδοπόλον·  
τόνδε γὰρ ἀνθρώπων ἔκαμον χέρες· ἔργα δὲ φωτῶν  
ἔς ταχινὴν ἔρρει τοιάδε ληθεδόνα.  
ἦν δέ με Μουσᾶων ἐτάσης χάριν, ὧν ἀφ' ἐκάστης 5  
δαίμονος ἄνθος ἐμῇ θῆκα παρ' ἔννεάδι,  
γνώσεται ὡς Ἄϊδεω σκότον ἔκφυγον· οὐδέ τις ἔσται  
τῆς λυρικῆς Σαπφοῦς νώνυμος ἥελιος.

18.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄνερα μὴ πέτρη τεκμαίρεο. λιτὸς ὁ τύμβος  
ὀφθῆναι, μεγάλου δ' ὀστέα φωτὸς ἔχει.  
εἰδήσεις Ἀλκμᾶνα, λύρης ἐλατήρα Λακαίνης  
ἔξοχον, ὃν Μουσέων ἐννέ' ἀριθμὸς ἔχει·  
κεῖται δ' ἠπείροις διδύμοις ἔρις, εἴθ' ὄγε Λυδός, 5  
εἴτε Λάκων· πολλαὶ μητέρες ὑμνοπόλων.



## SEPULCHRAL EPIGRAMS

### 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.

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19.—ΛΕΩΝΙΔΟΥ

Τὸν χαρίεντ' Ἀλκμᾶνα, τὸν ὑμνητῆρ' ὑμεναίων  
 κύκνον, τὸν Μουσῶν ἄξια μελψάμενον,  
 τύμβος ἔχει, Σπάρτας μεγάλην χάριν, †εἶθ' ὅ γε λοῖσθος  
 ἄχθος ἀπορρίψας οἴχεται εἰς Αἴδαν.

20.—ΑΔΕΣΠΙΟΤΟΝ

Ἐσβέσθης, γηραιὲ Σοφόκλεες, ἄνθος ἀοιδῶν,  
 οἴνωπὸν Βάκχου βότρυν ἐρεπτόμενος.

21.—ΣΙΜΙΟΥ

Τὸν σὲ χοροῖς μέλψαντα Σοφοκλέα, παῖδα Σοφίλλου,  
 τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον,  
 πολλάκις ὄν θυμέλησι καὶ ἐν σκηυῆσι τεθηλῶς  
 βλαισὸς Ἀχαρνίτης κισσὸς ἔρεψε κόμην,  
 τύμβος ἔχει καὶ γῆς ὀλίγον μέρος· ἀλλ' ὁ περισσὸς 5  
 αἰὼν ἀθανάτοις δέρκεται ἐν σελίσιν.

22.—ΤΟΥ ΑΥΤΟΥ

Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἠρέμα, κισσέ,  
 ἔρπύζοις, χλοερούς ἐκπροχέων πλοκάμους,  
 καὶ πέταλον πάντη θάλλοι ρόδου, ἢ τε φιλορρῶξ  
 ἄμπελος, ὑγρά πέριξ κλήματα χευαμένη,  
 εἵνεκεν εὐεπίης πινυτόφρονος, ἣν ὁ μελιχρὸς 5  
 ἤσκησ' ἐκ Μουσέων ἄμμιγα καὶ Χαρίτων.

## SEPULCHRAL EPIGRAMS

### 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,  
 εὐώδες δ' ἀπὸ γῆς ἠδὺ χέοιτο μέθυ,  
 ὄφρα κέ τοι σποδιή τε καὶ ὀστέα τέρψιν ἄρηται,  
 εἰ δὴ τις φθιμένοις χρίμπτεται εὐφροσύνα.

5

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  
 παννυχίσιν 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.

5

10

25.—ΤΟΥ ΑΥΤΟΥ

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

## SEPULCHRAL EPIGRAMS

### 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

ὄς Χαρίτων πνεύοντα μέλη, πνεύοντα δ' Ἐρώτων,  
 τὸν γλυκὺν ἐς παίδων ἴμερον ἠρμόσατο.  
 μῦθος δ' εἰν Ἀχέροντι βαρύνεται, οὐχ ὅτι λείπων 5  
 ἠέλιον, Λήθης 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 θανῶν εὔνασεν εἰν Ἀΐδη. 10

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  
 ὄστέα γηθήσῃ τὰμὰ νοτιζόμενα,  
 ὡς ὁ Διωνύσου μεμελημένος εὐάσι κώμοις, 5  
 ὡς ὁ φιλακρήτου σύντροφος ἀρμονίης  
 μηδὲ καταφθίμενος Βάκχου δίχα τοῦτον ὑποίσω  
 τὸν γενεῇ μερόπων χῶρον ὀφειλόμενον.

27.—ΤΟΥ ΑΥΤΟΥ

Εἴης ἐν μακάρεσσιν, Ἀνάκρεον, εὐχος Ἰώνων,  
 μήτ' ἐρατῶν κώμων ἀνδιχα, μήτε λύρης·  
 ὑγρά δὲ δερκομένοισιν ἐν ὄμμασιν οὐλον ἀείδοις,  
 αἰθύσσων λιπαρῆς ἀνθος ὑπερθε κόμης,  
 ἢ πρὸς Εὐρυπύλην τετραμμένος, ἢ Μεγιστῇ, 5  
 ἢ Κίκονα Θρηκὸς Σμερδίεω πλόκαμον,  
 ἢ δὲ μέθυ βλύζων, ἀμφίβροχος εἴματα Βάκχω,  
 ἄκρητον λείβων νέκταρ ἀπὸ στολίδων.  
 τρισσοῖς γάρ, Μούσαισι, Διωνύσῳ καὶ Ἐρωτι,  
 πρέσβυ, κατεσπείσθη πᾶς ὁ τεὸς βίος. 10

## SEPULCHRAL EPIGRAMS

set to the sweet love of lads measures breathing of the Graces, breathing of Love. Alone in Acheron he grieves not that he has left the sun and dwelleth there in the house of Lethe, but that he has left Megisteus, graceful above all the youth, and his passion for Thracian Smerdies. Yet never doth he desist from song delightful as honey, and even in Hades he hath not laid that lute to rest.

### 26.—ANTIPATER OF SIDON

#### *On the Same*

STRANGER who passest by the simple tomb of Anacreon, if any profit came to thee from my books, pour on my ashes, pour some drops, that my bones may rejoice refreshed with wine, that I who delighted in the loud-voiced revels of Dionysus, I who dwelt amid such music as loveth wine, even in death may not suffer without Bacchus my sojourn in this land to which all the sons of men must come.

### 27.—BY THE SAME

#### *On the Same*

ANACREON, glory of Ionia, mayest thou among the dead be not without thy beloved revels, or without thy lyre, and still mayest thou sing with swimming eyes, shaking the entwined flowers that rest on thy essenced hair, turned towards Eurypyle, or Megisteus, or the locks of Thracian Smerdies, spouting sweet wine, thy robe drenched with the juice of the grape, wringing untempered nectar from its folds. For all thy life, O old man, was poured out as an offering to these three, the Muses, Bacchus, and Love.

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28.—ΑΔΕΣΠΟΤΟΝ

Ω ξένε, τόνδε τάφον τὸν Ἀνακρείοντος ἀμείβων,  
σπείσόν 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' Ἀΐδης σοι ἔρωτας ἀπέσβεσεν, ἐν δ' Ἀχέροντος 5  
ὦν ὄλος ὠδίνεις Κύπριδι θερμότερη.

31.—ΔΙΟΣΚΟΡΙΔΟΥ

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



## SEPULCHRAL EPIGRAMS

### 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

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τερπνότητε Μούσησιν Ἀνάκρεον, ὦ πὶ Βαθύλλῳ  
 χλωρὸν ὑπὲρ κυλίκων πολλάκι δάκρυ χέας,  
 αὐτόματά τοι κρῆναι ἀναβλύζοιεν ἀκρήτου, 5  
 κῆκ μακάρων προχοαὶ νέκταρος ἀμβροσίου·  
 αὐτόματοι δὲ φέροιεν ἴον, τὸ φιλέσπερον ἄνθος,  
 κῆποι, καὶ μαλακῇ μύρτα τρέφοιτο δρόσῳ·  
 ὄφρα καὶ ἐν Δηοῦς οἰνωμένος ἀβρὰ χορεύσης,  
 βεβληκῶς χρυσέην χεῖρας ἐπ' Εὐρυπύλην. 10

32.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΥΠΑΡΧΩΝ  
 ΑΙΓΥΠΤΟΥ

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

33.—ΤΟΥ ΑΥΤΟΥ

α. Πολλὰ πιὼν τέθνηκας, Ἀνάκρεον. β. Ἀλλὰ  
 τρυφήσας·  
 καὶ σὺ δὲ μὴ πίνων ἴξεαι εἰς Ἀΐδην.

34.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Πιερικὰν σάλπιγγα, τὸν εὐαγέων βαρὺν ὕμνων  
 χαλκευτάν, κατέχει Πίνδαρον ἅδε κόνις,  
 οὐ μέλος εἰσαΐων φθέγγξαιό κεν, ὥς ἀπὸ Μουσῶν  
 ἐν Κάδμου θαλάμοις σμῆνος ἀπεπλάσατο.

## SEPULCHRAL EPIGRAMS

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.

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35.—ΛΕΩΝΙΔΟΥ

Ἄρμενος ἦν ξείνοισιν ἀνὴρ ὅδε καὶ φίλος ἀστοῖς,  
Πίνδαρος, εὐφώνων Πιερίδων πρόπολος.

36.—ΕΡΥΚΙΟΥ

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

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37.—ΔΙΟΣΚΟΡΙΔΟΥ

α. Τύμβος ὅδ' ἐστ', ὦνθρωπε, Σοφοκλέος, ὃν παρὰ  
Μουσέων  
ἱρὴν παρθεσίην, ἱερὸς ὦν, ἔλαχον·  
ὅς με τὸν ἐκ Φλιούντος, ἔτι τρίβολον πατέοντα,  
πρίνινον, ἐς χρύσειον σχῆμα μεθηρμόσατο,  
καὶ λεπτὴν ἐνέδυσεν ἀλουργίδα· τοῦ δὲ θανόντος 5  
εὐθετον ὀρχηστὴν τῆδ' ἀνέπαυσα πόδα.

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

## SEPULCHRAL EPIGRAMS

### 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.

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- β. "Ολβιος, ὡς ἀγνήν ἔλαχες στάσιν· ἢ δ' ἐνὶ χερσὶν  
κούριμος, ἐκ ποίης ἤδε διδασκαλίας;  
α. Εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον, οὐκ ἂν ἀμάρτοις,  
εἴτε καὶ Ἡλέκτραν· ἀμφότεραι γὰρ ἄκρον. 10

### 38.—ΔΙΟΔΩΡΟΥ

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

### 39.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

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

### 40.—ΔΙΟΔΩΡΟΥ

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

### 41.—ΑΔΕΣΠΟΤΟΝ

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

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B. "Blessed art thou, how excellent thy post! And the mask of a girl in thy hand with shaven hair as of a mourner, from what play is she?" A. "Say Antigone if thou wilt, or say Electra; in either case thou art not wrong, for both are supreme."<sup>1</sup>

### 38.—DIODORUS

#### *On Aristophanes*

DIVINE Aristophanes lies dead beneath me. If thou askest which, it is the comic poet who keeps the memory of the old stage alive.

### 39.—ANTIPATER OF THESSALONICA

#### *On Aeschylus*

HERE, far from the Attic land, making Sicily glorious by his tomb, lies Aeschylus, son of Euphorion, who first built high with massive eloquence the diction of tragedy and its beetling song.

### 40.—DIODORUS

#### *On the Same*

THIS tombstone says that Aeschylus the great lies here, far from his own Attica, by the white waters of Sicilian Gelas. What spiteful grudge against the good is this, alas, that ever besets the sons of Theseus?

### 41.—ANONYMOUS

#### *On Callimachus*

HAIL blessed one, even in the house of Hades, Callimachus, dearest companion of the divine Muses.

<sup>1</sup> The Satyr would have carried the mask of Sophocles' best creation.

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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·  
 αἰ δέ οἱ εἰρομένῳ ἀμφ' ὠγυγίων ἡρώων  
 Αἴτια καὶ μακάρων εἶρον ἀμειβόμεναι.

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43.—ΙΩΝΟΣ

Χαῖρε μελαμπετάλοις, Εὐριπίδη, ἐν γυάλοισι  
 Πιερίας τὸν αἰὲν νυκτὸς ἔχων θάλαμον·  
 ἴσθι δ' ὑπὸ χθονὸς ὦν, ὅτι σοι κλέος ἀφθιτον ἔσται  
 ἴσον Ὀμηρείαις ἀενάοις 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' ἡρίον, ὡς ἂν ὁ λάτρης  
 Πιερίδων ναίης ἀγχόθι Πιερίδων.

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## SEPULCHRAL EPIGRAMS

### 42.—ANONYMOUS

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

AH! 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.

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45.—ΘΟΥΚΥΔΙΔΟΥ

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

46.—ΑΔΗΛΟΝ

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

47.—ΑΛΛΟ

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

48.—ΑΛΛΟ

Αἰθαλέοιο πυρὸς σάρκες ῥιπῆσι τρυφηλαὶ  
 ληφθεῖσαι, νοτίην ὦσαν 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.

## SEPULCHRAL EPIGRAMS

### 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 Εὐριπίδεω 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.

5

51.—ΑΔΑΙΟΥΣ

Οὐ σε κυνῶν γένος εἶλ', Εὐριπίδη, οὐδὲ γυναικὸς  
 οἴστρος, τὸν σκοτίας 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.

5

52.—ΔΗΜΙΟΥΤΡΟΥΣ

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

53.—ΑΔΗΛΟΝ

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

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

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

## SEPULCHRAL EPIGRAMS

### 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 πατὴρ πολυλήϊος, ἀλλὰ θανόντος  
 ὅστέα πληξίππων γῆ Μινυῶν κατέχει  
 Ἑσιόδου, τοῦ πλείστον ἐν ἀνθρώποις κλέος ἐστὶν  
 ἀνδρῶν κρινομένων ἐν βασιάνῳ 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.

5

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 ἔφν σοφὸς ᾧδε; τίς ἔργον ἔρεξε τοσοῦτον,  
 ὅσσον ὁ παντοδαῆς ἤνυσε Δημόκριτος;

## SEPULCHRAL EPIGRAMS

### 54.—MNASALCAS

#### *On the Same*

ASCRA, the land of broad corn-fields, was my country, but the land of the charioteer Minyae<sup>1</sup> holds my bones now I am dead. I am Hesiod, the most glorious in the eyes of the world of men who are judged by the test of wisdom.

### 55.—ALCAEUS (OF MYTILENE OR MESSENE)

#### *On the Same*

IN a shady grove of Locris the Nymphs washed the body of Hesiod with water from their springs and raised a tomb to him. And on it the goat-herds poured libations of milk mixed with golden honey. For even such was the song the old man breathed who had tasted the pure fountains of the nine Muses.

### 56.—ANONYMOUS

#### *On Democritus of Abdera*

So this was the cause of Democritus' laughter, and perchance he will say, "Did I not say, laughing, that all is laughter? For even I, after my limitless wisdom and the long series of my works, lie beneath the tomb a laughing-stock."

### 57.—DIOGENES LAERTIUS<sup>2</sup>

#### *On the Same*

WHO was ever so wise, who wrought such a deed as omniscient Democritus, who had Death for three

<sup>1</sup> Orchomenus.

<sup>2</sup> For these epigrams of Diogenes see note to No. 83.

GREEK ANTHOLOGY

ὃς Θάνατον παρεόντα τρί' ἡμέρα δώμασιν ἔσχευε,  
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  
ἀχνημένην 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 ἤθει τε δικαίῳ  
ἐνθάδε κείται ἀνὴρ θεῖος Ἀριστοκλέης·  
εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχευε 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



## SEPULCHRAL EPIGRAMS

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

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

### 62.—ΑΛΛΟ

- α. Αἰετέ, τίπτε βέβηκας ὑπὲρ τάφον ; ἢ τίνος, εἶπέ,  
ἀστερόεντα θεῶν οἶκον ἀποσκοπέεις ;  
β. Ψυχῆς εἰμὶ Πλάτωνος ἀποπταμένης ἐς Ὀλυμπον  
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. Εἶπέ, κύον, τίνος ἀνδρὸς ἐφεστῶς σῆμα φυλάσ-  
σεις ;  
β. Τοῦ Κυνός. α. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ  
Κύων ;  
β. Διογένης. α. Γένος εἶπέ. 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,

## SEPULCHRAL EPIGRAMS

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 ὅπλα σαοφροσύνας.  
 ἀλλὰ τάφου τοῦδ' ἐκτὸς ἴτ', ἄφρονες, ὡς ὁ Σινωπεὺς 5  
 ἐχθαίρει φαῦλον πάντα καὶ εἶν' Ἀΐδη.

66.—ΟΝΕΣΤΟΥ

Βάκτρον καὶ πήρη καὶ διπλόον εἶμα σοφοῖο  
 Διογένης 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  
 ὕδωρ, ὃς πλώεις πορθμίδι κυανέη,  
 δέξαι μ', εἰ καί σοι μέγα βρίθεται ὀκρυόεσσα  
 βᾶρις ἀποφθιμένων, τὸν κύνα Διογένην.  
 ὄλπη μοι καὶ πήρη ἐφόλκια, καὶ τὸ παλαιὸν 5  
 ἔσθος, χῶ φθιμένους ναυστολέων ὀβολός.  
 πάνθ' ὅσα κῆν ζωοῖς ἐπεπάμεθα, ταῦτα παρ' Ἀδαν  
 ἔρχομ' ἔχων· λείπω δ' οὐδὲν ὑπ' ἡελίῳ.

68.—ΑΡΧΙΟΥ

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

## SEPULCHRAL EPIGRAMS

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, conveyer of the dead, de-  
lighting 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 πῆρην, καὶ σοὶ ναυτιλίας ὀβολόν.  
καὶ ζωὸς τάδε μούνον, ἃ καὶ νέκυσ ὧδε κομίζω,  
εἶχον· ὑπ' ἡελίου δ' οὐ τι λέλοιπα φάει.

5

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.  
οἶσθα βοῆς κείνοιο μέγα σθένος, εὔτε Λυκάμβεω  
νηῦς μία σοὶ δισσὰς ἤγαγε θυγατέρας.

5

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;

5

71.—ΓΑΙΤΟΥΛΙΚΟΥ

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

## SEPULCHRAL EPIGRAMS

a staff, and a cloak, and a wallet, and the obol thy fare. These things that I carry with me now I am dead are all I had when alive, and I left nothing in the daylight.

### 69.—JULIANUS, PREFECT OF EGYPT

#### *On Archilochus*

CERBERUS, whose bark strikes terror into the dead, there comes a terrible shade before whom even thou must tremble. Archilochus is dead. Beware the acrid iambic wrath engendered by his bitter mouth. Thou knowest the might of his words ever since one boat brought thee the two daughters of Lycambes.<sup>1</sup>

### 70.—BY THE SAME

#### *On the Same*

Now, three-headed dog, better than ever with thy sleepless eyes guard the gate of thy fortress, the pit. For if the daughters of Lycambes to avoid the savage bile of Archilochus' iambics left the light, will not every soul leave the portals of this dusky dwelling, flying from the terror of his slanderous tongue?

### 71.—GAETULICUS

#### *On the Same*

THIS tomb by the sea is that of Archilochus, who first made the Muse bitter dipping her in vipers'

<sup>1</sup> They hanged themselves owing to Archilochus' bitter verses on them.

## GREEK ANTHOLOGY

αἰμάξας Ἑλικῶνα τὸν ἡμέρον. οἶδε Λυκάμβης,  
μυρόμενος τρισσῶν ἄμματα θυγατέρων.  
ἡρέμα δὴ παράμειψον, ὄδοιπόρε, μή ποτε τοῦδε 5  
κινήσης τύμβῳ σφῆκας ἐφεζομένους.

### 72.—ΜΕΝΑΝΔΡΟΥ ΚΩΜΙΚΟΥ

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

### 73.—ΓΕΜΙΝΟΥ

Ἄντὶ τάφου λιτοῖο θῆς Ἑλλάδα, θῆς δ' ἐπὶ ταύταν  
δούρατα, βαρβαρικᾶς σύμβολα ναυφθορίας,  
καὶ τύμβῳ κρηπίδα περίγραφε Περσικὸν Ἄρη  
καὶ Ξέρξην· τούτοις θάπτε Θεμιστοκλέα.  
στάλα δ' ἅ Σαλαμὶς ἐπικεῖσεται, ἔργα λέγουσα 5  
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  
ὀθνεῖην ὑπέδου χθόνα καὶ λίθον. ἦ θέλεν οὕτως  
ὁ φθόνος· αἱ δ' ἀρεταὶ μείον ἔχουσι γέρας.



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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 Xerxes—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, ἅ πρὶν Ὀμήρου  
ψυχὰ ἐνὶ στέρνοις δεύτερον ᾠκίσατο.

76.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἐμπορίας λήξαντα Φιλόκριτον, ἄρτι δ' ἀρότρου  
γευόμενον, ξείνῳ Μέμφις ἔκρυψε τάφῳ,  
ἐνθα δραμῶν Νείλοιο πολὺς ῥόος ὕδατι λάβρῳ  
τάνδρὸς τὴν ὀλίγην βῶλον ἀπημφίασε.  
καὶ ζωὸς μὲν ἔφευγε πικρὴν ἄλα· νῦν δὲ καλυφθεὶς 5  
κύμασι ναυηγὸν σκέτλιος ἔσχε τάφον.

77.—ΣΙΜΩΝΙΔΟΥ

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

78.—ΔΙΟΝΤΣΙΟΥ ΚΤΖΙΚΗΝΟΥ

Πρηύτερον γῆράς σε, καὶ οὐ κατὰ νοῦσος ἀμαυρὴ  
ἔσβεσεν· εὐνήθης δ' ὕπνον ὀφειλόμενον,  
ἄκρα μεριμνήσας, Ἐρατόσθενες· οὐδὲ Κυρήνη  
μαϊά 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

## SEPULCHRAL EPIGRAMS

### 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.

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

5

79.—ΜΕΛΕΑΓΡΟΥ

α. Ὀνθρωπ', Ἡράκλειτος ἐγὼ σοφὰ μούνος 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.

5

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 Ἀΐδης οὐκ ἐπὶ χεῖρα βαλεῖ.

5

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.

## SEPULCHRAL EPIGRAMS

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.

*Demetrius, Heraclitus, for his work, O !  
And says to be based on a following,*

GREEK ANTHOLOGY

Πιπτακὸν 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

## SEPULCHRAL EPIGRAMS

hers. Mytilene bore Pittacus and fair Priene Bias,  
and Miletus Thales, best support of Justice, Sparta  
Chilon, and Attica Solon—all guardians of admirable  
Prudence.

### 82.—ANONYMOUS

#### *On Epicharmus*

I HOLD Sicilian Epicharmus, a man armed by the  
Doric Muse for the service of Bacchus and the Satyrs.

### 83.<sup>1</sup>—ANONYMOUS

#### *On Thales*

IONIAN Miletus nourished and revealed this Thales,  
first in wisdom of all astronomers.

### 84.—ANONYMOUS

#### *On the Same*

SMALL is the tomb, but see how the fame of the  
deep thinker Thales reaches to the heavens.

### 85.—DIOGENES LAERTIUS

#### *On the Same*

ONCE, Zeus the Sun, didst thou carry off from the  
stadion, as he was viewing the games, Thales the  
sage. I praise thee for taking him away to be near  
thee, for in truth the old man could no longer see  
the stars from earth.<sup>2</sup>

anecdotes to which they refer. These I give in such cases  
in the briefest possible form.

<sup>2</sup> Thales died from the effect of heat and thirst while  
watching the games.

GREEK ANTHOLOGY

86.—ΑΔΗΛΟΝ

Ἐ Μήδων ἄδικον παύσασ' ὕβριν ἥδε Σόλωνα  
τόνδε τεκνοῖ Σαλαμῖς θεσμοθέτην ἱερόν.

87. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Σῶμα μὲν ἦρε Σόλωνος ἐν ἀλλοδαπῇ Κύπριον πῦρ,  
ὅσπ᾽ 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  
ἠσθείς,  
οὐ νεμεσητόν· ἐμοὶ τοῖος ἴτω θάνατος.

89. <ΚΑΛΛΙΜΑΧΟΥ>

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



## SEPULCHRAL EPIGRAMS

### 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 5  
 βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω."  
 εἶπεν· ὁ δὲ σκίπωνα, γεροντικὸν ὄπλον, αἰείρας,  
 "Ἦνιδ', ἐκείνοί σοι πᾶν ἐρέουσιν ἔπος."  
 (οἱ δ' ἄρ' ὑπὸ πληγῆσι θοᾶς βέμβικας ἔχοντες  
 ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ.) 10  
 "κείνων ἔρχεο," φησί, "μετ' ἰχνια." 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, 15  
 οὕτω καὶ σὺ γ' ἰὼν τὴν κατὰ σαυτὸν ἔλα.

90.—ΑΛΛΟ

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

91. <ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ>

Τῆδε Βίαντα κέκευθα, τὸν ἀτρέμας ἤγαγεν Ἑρμῆς  
 εἰς Ἀΐδην, πολιῶ γήραϊ νιφόμενον·  
 εἶπε γάρ, εἶπε δίκην ἐτάρου τινός· εἶτ' ἀποκλιθεὶς  
 παιδὸς 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.

## SEPULCHRAL EPIGRAMS

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 ἀν' 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·  
ἀλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τοῦτον· ὁ δ' αὐτὸν  
ἐξάγαγεν βιότου μαλθακίῃ σοφίης.

## SEPULCHRAL EPIGRAMS

### 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>

Πίνε 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 τεῶ στόματι.

97. <ΤΟΥ ΑΥΤΟΥ>

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

98. <ΤΟΥ ΑΥΤΟΥ>

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

99.—ΠΛΑΤΩΝΟΣ ΦΙΛΟΣΟΦΟΥ

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

## SEPULCHRAL EPIGRAMS

96.—BY THE SAME

*On Socrates*

DRINK now, O Socrates, in the house of Zeus. Of a truth a god called thee wise and Wisdom is a goddess. From the Athenians thou didst receive simply hemlock, but they themselves drank it by thy mouth.

97.—BY THE SAME

*On Xenophon*

XENOPHON not only went up country to the Persians for Cyrus' sake, but seeking a way up to the house of Zeus. For after showing that the affairs of Greece belonged to his education, he recorded how beautiful was the wisdom of Socrates.<sup>1</sup>

98.—BY THE SAME

IF the citizens of Cranaus and Cecrops<sup>2</sup> condemned you, Xenophon, to exile because of your friend Cyrus, yet hospitable Corinth received you, with which you were so pleased and content, and decided to remain there.

99.—PLATO

*On Dio*

THE Fates decreed tears for Hecuba and the Trojan women even at the hour of their birth; and after thou, Dio, hadst triumphed in the accomplishment of noble deeds, the gods spilt all thy far-

<sup>1</sup> Little sense can be made of line 3. I think there is an attempt to allude to both the *Cyropaedia* and the *Hellenica*.

<sup>2</sup> Both legendary kings of Athens.