

SEPULCHRAL EPIGRAMS

more I forced the virile rhythm on the Doric Muse, and drawn to magniloquence . . . a daring innovation introduced by Sositheus.¹

708.—BY THE SAME

LIGHT earth, give birth to ivy that loves the stage to flourish on the tomb of Macho² 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-bearer³ 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.⁴

710.—ERINNA

YE columns and my Sirens,⁵ 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.

³ The cernus was a vessel used in the rites of Cybele.

⁴ Kings of Lydia.

⁵ Figures of Sirens that stood on the tomb.

χῶτι με νύμφαν εὔσαν ἔχει τάφος, εἶπατε καὶ τό· 5
 χῶτι πατήρ μ' ἐκάλει Βαυκίδα, χῶτι γένος
 Τηνία, ὡς εἰδῶντι· καὶ ὅττι μοι ἅ συνεταιρὶς
 Ἕρινν' ἐν τύμβῳ γράμμ' ἐχάραξε τόδε.

711.—ΑΝΤΙΠΑΤΡΟΥ

Ἦδη μὲν κροκοίς Πιτανάτιδι πίτνατο νύμφα
 Κλειναρέτα χρυσέων παστὸς ἔσω θαλάμων,
 καδεμόνες δ' ἤλποντο διωλένιον φλόγα πεύκας
 ἄψιν ἀμφοτέραις ἀνσχόμενοι παλάμαις,
 Δημὼ καὶ Νίκιππος· ἀφαρπάξασα δὲ νοῦσος 5
 παρθενικὰν Λάθας ἄγαγεν ἐς πέλαγος·
 ἀλγειναὶ δ' ἐκάμοντο συνάλικες, οὐχὶ θυρέτρων,
 ἀλλὰ τὸν Ἀΐδεω στερνοτυπῇ πάταγον.

712.—ΗΡΙΝΝΗΣ

Νύμφας Βαυκίδος ἐμμί· πολυκλαύταν δὲ παρέρπων
 στάλαν τῷ κατὰ γᾶς τοῦτο λέγοις Ἀΐδα·
 “Βάσκανος ἔσσ', Ἀΐδα·” τὰ δέ τοι καλὰ σάμαθ' 5
 ὀρῶντι
 ὠμοτάταν Βαυκοῦς ἀγγελέοντι τύχαν,
 ὡς τὰν παῖδ', Ὑμέναιος ἐφ' αἷς αἰείδετο πεύκαις,
 ταῖσδ' ἐπὶ καδεστὰς ἔφλεγε πυρκαϊᾷ·
 καὶ σὺ μὲν, ὦ Ὑμέναιε, γάμων μολπαῖον ἀοιδὰν
 ἐς θρήνων γοερὸν φθέγμα μεθηρμόσαο.

713.—ΑΝΤΙΠΑΤΡΟΥ

Παυροεπὴς Ἕρινα, καὶ οὐ πολύμυθος ἀοιδαῖς·
 ἀλλ' ἔλαχεν Μούσας τοῦτο τὸ βαιὸν ἔπος.

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buried here a bride, and that my father called me Baucis, and that my country was Tenos, that they may know. Say, likewise, that my friend and companion Erinna engraved these lines on my tomb.

711.—ANTIPATER OF SIDON

ALREADY her saffron couch inside the golden wedding-chamber had been laid for Clinareta the bride of Pitana. Already her parents Demo and Nicippus were looking forward to raising on high in both hands the blazing pine-torch, when sickness carried the girl away and took her to the sea of Lethe. All sadly her girl companions instead of beating at her door beat their breasts, as is the rite of death.

712.—ERINNA

I AM the tomb of Baucis the bride, and as thou passest the much bewept pillar, say to Hades who dwells below "Hades, thou art envious." To thee the fair letters thou seest on the stone will tell the most cruel fate of Bauco, how her bridegroom's father lighted her pyre with those very torches that had burnt while they sang the marriage hymn. And thou, Hymenaeus, didst change the tuneful song of wedding to the dismal voice of lamentation.

713.—ANTIPATER OF SIDON

(Not Sepulchral)

FEW are Erinna's verses nor is she wordy in her songs, but this her little work is inspired. Therefore

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τοιγάρτοι μνήμης οὐκ ἤμβροτεν, οὐδὲ μελαίνης
 νυκτὸς ὑπὸ σκιερῇ κωλύεται πτέρυγι·
 αἶ δ' ἀναρίθμητοι νεαρῶν σωρηδὸν ἀοιδῶν
 μυριάδες λήθη, ξεῖνε, μαραινόμεθα.
 λωϊτερος κύκνου μικρὸς θρόος ἢ ἐκ κολοιῶν
 κρωγμὸς ἐν εἰαριναῖς κιδνάμενος νεφέλαις.

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714.—ΑΔΕΣΠΟΤΟΝ

Ῥήγιον Ἰταλίας τεναγώδεος ἄκρον ἀείδω,
 αἰεὶ Θρινακίου γενομένην ὕδατος,
 οὐνεκα τὸν φιλέοντα λύρην φιλέοντά τε παῖδας
 Ἰβυκὸν εὐφύλλῳ θῆκεν ὑπὸ πτελέῃ,
 ἥδεα πολλὰ παθόντα· πολὺν δ' ἐπὶ σήματι κισσὸν
 χεύατο καὶ λευκοῦ φυταλιὴν καλάμου.

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715.—ΛΕΩΝΙΔΟΥ

Πολλὸν ἀπ' Ἰταλίας κεῖμαι χθονός, ἔκ τε Τάραντος
 πάτρης· τοῦτο δέ μοι πικρότερον θανάτου.
 τοιοῦτος πλανίων ἄβιος βίος· ἀλλὰ με Μοῦσαι
 ἔστερξαν, λυγρῶν δ' ἀντὶ μελιχρὸν ἔχω.
 οὐνομα δ' οὐκ ἤμυσσε Λεωνίδου· αὐτά με δῶρα
 κηρύσσει Μουσέων πάντα ἐπ' ἡελίους.

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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.

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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.

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717.—ΑΔΕΣΠΟΤΟΝ

Νηϊάδες καὶ ψυχρὰ βοαύλια ταῦτα μελίσσαις
οἶμον ἐπ' εἰαρινὴν λέξατε νισσομέναις,
ὥς ὁ γέρων Λεύκιππος ἐπ' ἀρσιπόδεσσι λαγωῖς
ἔφθιτο χειμερὶν νυκτὶ λοχησάμενος.
σμήνεα δ' οὐκέτι οἱ κομέειν φίλον· αἱ δὲ τὸν ἄκρης 5
γείτονα ποιμένιαι πολλὰ ποθοῦσι νάπαι.

A. Lang, *Grass of Parnassus*, ed. 2, p. 185.

718.—ΝΟΣΣΙΔΟΣ

ᾠ ξεῖν', εἰ τύ γε πλεῖς ποτὶ καλλίχορον Μυτιλάναν,
τὰν Σαπφῶ χαρίτων ἄνθος ἐναυσαμέναν,
εἰπεῖν, ὥς Μούσαισι φίλαν τήνᾳ 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 οὔτυμοκλείος, ὑπὲρ Θυρεᾶν δόρυ τείνας,
κάτθανες ἀμφίλογον γὰν ἀποτεμνόμενος.

721.—ΤΟΥ ΑΥΤΟΥ

Τοῖς Ἀργεὶ Σπάρτηθεν ἴσαι χέρες, ἴσα δὲ τεύχη
συμβάλομεν· Θυρέαι δ' ἦσαν ἄεθλα δορός.
ἄμφω δ' ἀπροφάσιστα τὸν οἴκαδε νόστον ἀφέντες
οἰωνοῖς θανάτου λείπομεν ἀγγελίαν.

¹ Unfortunately this version of the epigram is quite uncertain, as it involves considerable departures from the MS. text, itself unintelligible.

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717.—ANONYMOUS

YE Naiads, and ye cool pastures, tell the bees that start for their spring journeys that old Lysippus perished lying in ambush for the fleet-footed hares on a winter night. No longer does he take joy in tending the swarms, and the dells where feed the flocks miss much their neighbour of the hill.(?)

718.—NOSSIS

STRANGER, if thou sailest to Mitylene, the city of lovely dances which kindled (?) Sappho, the flower of the Graces, say that the Locrian land bore one dear to the Muses and equal to her and that her name was Nossis. Go ! ¹

719.—LEONIDAS

I AM the tomb of Tellen,² and under ground I hold the old man, who was the first to learn how to compose comic songs.

720.—CHAEREMON

CLEUAS, the son of Etymocles, who didst wield the spear for Thyreae, thou didst die allotting to thyself the disputed land.

721.—BY THE SAME

WE from Sparta engaged the Argives equal in number and in arms, Thyreae being the prize of the spear, and both abandoning without seeking for pretexts our hope of return home, we leave the birds to tell of our death.

² Tellen (4th century B.C.) was by profession a flute-player. Of his comic productions we know nothing.

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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· οἶωνοὶ δὲ κατὰ χθονὸς οἰκία θέντες
μύρονται· μήλων δ' οὐκ αἴουσι λύκοι.

724.—ΑΝΥΤΗΣ ΜΕΛΟΠΟΙΟΥ

Ἦ ῥα μένος σε, Πρόαρχ', ὅλεσ' ἐν δαΐ, δῶμά τε
πατρὸς
Φειδία ἐν δνοφερῷ πένθει ἔθου φθίμενος·
ἀλλὰ καλὸν τοι ὑπερθευ ἔπος τόδε πέτρος αἶδει,
ὥς 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, ὃ δὲ τλήμων οἶνος ἔχει πρόφασιν.

726.—ΛΕΩΝΙΔΑ

Ἐσπέριον κῆφον ἀπώσατο πολλάκις ὑπνον
ἢ γρήϋς πενίην Πλατθὶς ἀμυνομένη.

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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 Olenian¹ 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. "MENECRATES 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?"²

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

¹ Achæan. This refers to the invasion of Lacedaemonia by the Achæans in B.C. 189.

² i.e. wine.

καί τι πρὸς ἡλακάνην καὶ τὸν συνέριθον ἄτρακτον
 ἤειπεν, πολιοῦ γήραος ἀγχίθυρος,
 κᾶτι παριστίδιος δινευμένη ἄχρις ἐπ' ἡοῦς
 κείνον Ἀθηναίης σὺν Χάρισιν δόλιχον,
 ἢ ῥικνῇ ῥικνοῦ περὶ γούνατος ἄρκιον ἰστῶ
 χειρὶ στρογγύλλουσ' ἱμερόεσσα κρόκην.
 ὀγδωκονταέτις δ' Ἀχερούσιον ἠΰγασεν ὕδωρ
 ἢ καλὴ καλῶς Πλατθὶς ὑφηνάμενη.

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727.—ΘΕΑΙΤΗΤΟΥ

Τὰν γνώμαν ἐδόκει Φιλέας οὐ δεύτερος ἄλλου
 εἶμεν· ὁ δὲ φθονερός κλαιέτω ἔσκε θάνῃ.
 ἀλλ' ἔμπας δόξας κενεὰ χάρις· εἰν αἶδα γὰρ
 Μίνω Θερσίτας οὐδὲν ἀτιμότερος.

728.—ΚΑΛΛΙΜΑΧΟΥ

Ἰερέη Δήμητρος ἐγὼ ποτε, καὶ πάλιν Καβείρων,
 ὦνερ, καὶ μετέπειτα Δινδυμήνης,
 ἢ γρῆϋς γενόμην, ἢ νῦν κόνις, ἦνο. . .
 πολλῶν προστασίη νέων γυναικῶν.
 καί μοι τέκν' ἐγένοντο δύο ἄρσενα, κῆπέμυσ' ἐκείνων
 εὐγῆρως ἐνὶ χερσίν. ἔρπε χαίρων.

5

729.—ΤΥΜΝΕΩ

Εὐειδῆς Τριτωνὶς ἐπ' οὐκ ἀγαθαῖς ἐλοχεύθη
 κληδόσιν· οὐ γὰρ ἂν ὦδ' ὤλετο δαιμονίῃ
 ἀρτιτόκος· τὰ δὲ πολλὰ κατήγαγεν ἐν βρέφος ἄδην
 σὺν κείνῃ· δεκάτην δ' οὐχ ὑπερῆρεν ἔω.

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the door of gray old age used to sing a tune to her spindle and familiar distaff. Still by the loom until the dawn she revolved in company with the Graces that long task of Pallas, or, a loveable figure, smoothed with her wrinkled hand on her wrinkled knee the thread sufficient for the loom. Aged eighty years comely Platthis who wove so well set eyes on the lake of Acheron.

727.—THEAETETUS

PHILEAS seemed inferior to none in the gifts of his mind ; let him who envies him go and cry himself to death.¹ Yet but empty pleasure hath a man in fame, for in Hades Thersites is as highly honoured as Minos.

728.—CALLIMACHUS

I, THE old woman who am now dust was once the priestess of Demeter and again of the Cabiri and afterwards of Cybele. I was the patroness of many young women. I had two male children and closed my eyes at a goodly old age in their arms. Go in peace.

729.—TYMNES

THE omens were evil when fair Tritonis was brought to bed, for otherwise she would not have perished, unhappy girl, just after the child was born. With her this one babe brought down to Hades so much happiness, and it did not even live beyond the tenth dawn.

¹ A form of imprecation.

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730.—ΠΕΡΣΟΥ

Δειλαία Μνάσυλλα, τί τοι καὶ ἐπ' ἡρίῳ οὔτος
 μυρομένα κούραν γραπτὸς ἔπεστι τύπος
 Νευτίμας; ἄς δὴ ποκ' ἀπο 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.

5

731.—ΛΕΩΝΙΔΑ

“Ἀμπελος ὥς ἤδη κάμακι στηρίζομαι αὐτῷ
 σκηπανίῳ· καλέει μ' εἰς αἶδην θάνατος.
 δυσκώφει μὴ Γόργε· τί τοι χαριέστερον, ἢ τρεῖς
 ἢ πίσυρας ποίας θάλψαι ὑπ' ἡελίῳ;
 ὦδ' εἶπας οὐ κόμπῳ, ἀπὸ ζωὴν ὁ παλαιὸς
 ὥσατο, κῆς πλεόνων ἦλθε μετοικεσίην.

5

732.—ΘΕΟΔΩΡΙΔΑ

Ῥχευ ἔτ' ἀσκίπων Κινησία, Ἑρμόλα υἱὲ
 ἐκτίσων Ἀΐδη χρεῖος ὀφειλόμενον,
 γήρα ἔτ' ἄρτια πάντα φέρων· χρήστην δὲ δίκαιον
 εὐρών σε στέρξει παντοβίης Ἀχέρων.

733.—ΔΙΟΤΙΜΟΥ

† Αἰνόμενοι δύο γρῆες ὁμήλικες ἡμεν, Ἀναξὼ
 καὶ Κληνώ, δίδυμοι παῖδες Ἐπικράτεος·
 Κληνὼ μὲν Χαρίτων ἱερή, Δήμητρι δ' Ἀναξὼ
 ἐν ζωῇ προπολεῦσ'· ἐννέα δ' ἡελίων

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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.¹ 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

¹ An attitude of mourning.

ὀγδωκονταέτεις ἔτι λειπόμεθ' ἐς τόδ' ἰκέσθαι
τῆς μοίρης· ἐτέων δ' οὐ φθόνος †ἴσοσίη.
καὶ πόσιας καὶ τέκνα φιλήσαμεν· αἱ δὲ παλαιαὶ
πρῶθ' ἡμεῖς Ἀΐδην πρῆϋν ἀνυσσάμεθα.

5

734.—ΑΔΗΛΟΝ

† Ἦξεν ὅλα τιτυτειδεστι. τί γάρ; νέκυσ ω ποτι παίδων
τῶν ἀγαθῶν ἡδ' ἦν ἀρχιγέρον ὁ γέρον,
ἀλλὰ φίλος γ' ὦ πρέσβυ, γένοιτο τευ ὀλβια τέκνα
ἐλθεῖν καὶ λευκῆς ἐς δρόμον ἡλικίης.

735.—ΔΑΜΑΓΗΤΟΥ

Ὑστάτιον, Φώκαια, κλυτὴ πόλι, τοῦτο Θεανῶ
εἶπεν ἐς ἀτρύγετον νύκτα κατερχομένη·
“Οἴμοι ἐγὼ δύστηνος· Ἀπέλλιχε, ποῖον, ὄμευνε,
ποῖον ἐπ' ὠκείῃ νηϊ περᾶς πέλαγος;
αὐτὰρ ἐμεῦ σχεδόθεν μόρος ἴσταται. ὥς ὄφελόν γε
χειρὶ φίλην τὴν σὴν χεῖρα λαβοῦσα θανεῖν.”

5

736.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

Μὴ φθείρευ, ὦνθρωπε, περιπλάνιον βίον ἔλκων,
ἄλλην ἐξ ἄλλης εἰς χθόν' ἀλινδόμενος,
μὴ φθείρευ, κἂν εἴ σε περιστέψαιτο καλιῇ
ἦν θάλποι μικκὸν πῦρ ἀνακαιόμενον,
εἰ καί σοι λιτή τε καὶ οὐκ εὐάλφитος εἴη
φύστη ἐνὶ γρώνῃ μασσομένη παλάμαις,
ἦ καί σοι γλήχων, ἦ καὶ θύμον, ἦ καὶ ὁ πικρὸς
ἀδυμιγῆς εἴη χόνδρος ἐποψίδιος.

5

737.—ΑΔΕΣΠΟΤΟΝ

Ἐνθάδ' ἐγὼ ληστήηρος ὁ τρισδείλαιος ἄρηϊ
ἐδμήθην· κείμαι δ' οὐδενὶ κλαιόμενος.

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our eightieth year. We loved our husbands and children, and we, the old women, won gentle death before them.

734.—ANONYMOUS

This corrupt epigram seems to be partly in Doric and is evidently a dialogue. Lines 1 and 2 are quite unintelligible. It ends thus:—

O old man, may thy blessed children too reach the road of gray age.

735.—DAMAGETUS

PHOCAEA, glorious city, these were the last words Theano spoke as she descended into the vast night: “Alas unhappy that I am, Apellichus! What sea, my husband, art thou crossing in thy swift ship? But by me death stands close, and would I could die holding thy dear hand in mine.”

736.—LEONIDAS OF TARENTUM

VEX not thyself, O man, leading a vagrant life, rolled from one land to another. Vex not thyself if thou hast a little hut to cover thee, warmed by a little fire, if thou hast a poor cake of no fine meal kneaded by thy hands in a stone trough, if thou hast mint or thyme for a relish or even coarse salt not unsweetened.

737.—ANONYMOUS

HERE I thrice unfortunate was slain by an armed robber, and here I lie bewept by none.

GREEK ANTHOLOGY

738.—ΘΕΟΔΩΡΙΔΑ

Κληίδες Κύπρου σε καὶ ἐσχατιαὶ Σαλαμῖνος,
 Τίμαρχ', ὑβριστῆς τ' ὤλεσε Λίψ' ἄνεμος,
 νηῖ 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 εἵλκυσαν ἐς λιμένα.

5

740.—ΛΕΩΝΙΔΑ

Αὐτὰ ἐπὶ Κρήθωνος ἐγὼ λίθος, οὖνομα κείνου
 δηλοῦσα· Κρήθων δ' ἐν χθονίοις σποδιά.
 ὁ πρὶν καὶ Γύγῃ παρισεύμενος ὄλβον, ὁ τὸ πρὶν
 βουπάμων, ὁ πρὶν πλούσιος αἰπολίοις,
 ὁ πρὶν—τί πλείω μυθεῦμαι; ὁ πᾶσι μακαρτός,
 φεῦ, γαίης ὅσσης ὅσσον ἔχει μόριον.

5

741.—ΚΡΙΝΑΓΟΡΟΥ

Ἵθρυάδην, Σπάρτης τὸ μέγα κλέος, ἣ Κυνέγειρον
 ναύμαχον, ἣ πάντων ἔργα κάλει πολέμων·
 Ἄρεος αἰχμητῆς Ἰταλὸς παρὰ χεύμασι Ῥήνου
 κλινθείς, ἐκ πολλῶν ἡμιθανῆς βελέων,
 αἰετὸν ἀρπασθέντα φίλου στρατοῦ ὥς ἴδ' ὑπ'
 ἐχθροῖς,
 αὖτις ἀρηϊφάτων ἄνθορεν ἐκ νεκύων·
 κτείνας δ' ὅς σφ' ἐκόμιζεν, εἰς ἀνεσώσατο ταγοῖς,
 μῦθος ἀήττητον δεξάμενος θάνατον.

5

SEPULCHRAL EPIGRAMS

738.—THEODORIDAS

THE Keys of Cyprus¹ 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,² the great glory of Sparta, or Cynegeirus,³ 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.

¹ Some islands so called.

² See above, No. 431.

³ The brother of Aeschylus. He fought at Marathon and Salamis.

GREEK ANTHOLOGY

742.—ΑΠΟΛΛΩΝΙΔΟΥ

Οὐκέτι Τιμόκλεια τεῶν φάος ὤλεσας ὅσων
 κούρους δοιοτόκῳ νηδυῖ γειναμένη·
 ὄμμασι δ' ἐν πλεόνεσσιν ἀθρεῖς πυριθαλπὲς ὄχημα
 ἡελίου, προτέρης οὔσα τελειότερη.

743.—ΑΝΤΙΠΑΤΡΟΥ

Εἴκοσιν Ἑρμοκράτεια καὶ ἐννέα τέκνα τεκοῦσα
 οὔθ' ἐνὸς οὔτε μιᾶς αὐγασάμην θάνατον.
 οὐ γὰρ ἀπωΐστευσεν ἐμούς νύμφας Ἀπόλλων,
 οὐ βαρυπενθήτους Ἄρτεμις εἶλε κόρας·
 ἔμπαλι δ' ἅ μὲν ἔλυσεν ἐμὰν ὠδῖνα μολοῦσα,
 Φοῖβος δ' εἰς ἥβαν ἄρσενας ἀγάγετο
 ἀβλαβέας νούσοισιν. ἴδ' ὡς νίκημι δικαίως
 παισὶν καὶ γλώσση σώφρονι Τανταλίδα.

5

744.—ΔΙΟΓΕΝΟΥΣ

Ἐν Μέμφει λόγος ἐστὶ μαθεῖν ἰδίην ποτὲ μοίρην
 Εὐδοξὸν παρὰ τοῦ καλλίκερω ταύρου·
 κούδεν ἔλεξε· πόθεν; βοῖ γὰρ λόγον οὐ πόρε φύτλη,
 οὐδὲ λάλον μόσχῳ Ἀπιδι στόμα·
 ἀλλὰ παρ' αὐτὸν λέχριος στὰς ἐλιχμήσατο στόλον,
 προφανῶς τοῦτο διδάσκων. “Ἀποδύσῃ βιοτὴν
 ὅσσον οὔπω.” διὸ καὶ οἱ ταχέως ἦλθε μόρος, δεκάκις
 πέντε καὶ τρεῖς εἰσιδόντα ποίας.

5

745.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἰβυκε, ληϊσταί σε κατέκτανον ἔκ ποτε νηὸς
 βάντ' ἐς ἐρημαίην ἄστιβον ἡϊόνα,
 ἀλλ' ἐπιβωσάμενον γεράνων νέφος, αἵ τοι ἴκοντο
 μάρτυρες ἀλγιστον ὀλλυμένῳ θάνατον.

SEPULCHRAL EPIGRAMS

742.—APOLLONIDES

(Not Sepulchral)

No longer, Timoclea, hast thou lost the light of thy eyes, now thou hast given birth to twin boys, but thou art now more perfect than thou ever wast, looking with more than two eyes on the burning Chariot of the Sun.

743.—ANTIPATER OF SIDON

I, HERMOCRATEA, bore twenty-nine children and have not seen the death of one, either boy or girl. For far from Apollo having shot down my sons and Artemis my daughters for me to lament, Artemis came to relieve me in childbed and Phoebus brought my sons to man's estate unhurt by sickness. See how I justly surpass Niobe both in my children and in restraint of speech.

744.—DIOGENES LAERTIUS

THEY say that Eudoxus learnt his own fate in Memphis from the bull with beautiful horns. It spoke not, how could it? for nature has not given speech to cattle nor a talkative tongue to the calf Apis; but standing beside him it licked his cloak, evidently telling him this: "You will divest yourself of life." So he died shortly after, having seen fifty-three summers.

745.—ANTIPATER OF SIDON

IBYCUS, the robbers slew thee when from the ship thou didst land on the untrodden desert shore. But first didst thou call on the flock of cranes who came to witness that thou didst die a most cruel

οὐδὲ μάτην ἰάχηςας, ἐπεὶ ποινῆτις Ἑρινὺς
τῶνδε διὰ κλαγγὴν τίσατο σείο φόνον
Σισυφίην κατὰ γαῖαν. ἰὼ φιλοκερδέα φῦλα
ληϊστέων, τί θεῶν οὐ πεφόβησθε χόλον;
οὐδὲ γὰρ ὁ προπάροιθε κανὼν Αἴγισθος αἰοιδὸν
ὄμμα μελαμπέπλων ἔκφυγεν Εὐμενίδων.

5

10

746.—ΠΥΘΑΓΟΡΟΥ

Εἰς τάφον τοῦ Διὸς ἐν Κρήτῃ
ᾧ 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
λαῖνον Ἀσσυρίης χῶμα Σεμιράμιος,
ἢ ποῖοι χθονὸς νῖες ἀννύψαντο Γίγαντες
κείμενον ἑπταπόρων ἀγχόθι Πληϊάδων
ἀκλινές, ἀστυφέλικτον, Ἀθώεος ἴσον ἐρίπνα
φυρηθὲν γαίης εὐρυπέδοιο βάρος;
δάμος αἰὲ μακαριστός, ὃς ἄστεσιν Ἡρακλείης
οὐρανίων [νεφέων τεύξεν ἐπ']¹ εὐρυάλων.

5

¹ The words in brackets are added in the MS. by a later hand. They give no sense.

SEPULCHRAL EPIGRAMS

death. And not in vain didst thou cry out, for through the calling of the cranes the Erinys 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.¹

747.—LIBANIUS

JULIAN² lies here on the further bank of the strong current of Tigris, "a good king and a valiant warrior."³

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 . . .

¹ Supposed to have been written on the tomb of Zeus, in Crete.

² The emperor.

³ Homer, *Iliad* iii. 279.

BOOK VIII

THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

I SHOULD personally have preferred to follow the Teubner edition in omitting this book, as it forms no part of Cephalus' Anthology and merely, because all the epigrams are in the form of epitaphs, occupies this place in the Palatine MS. It has, however, been included in the Didot edition, which still remains the standard text of the Anthology,¹ and it is the rule of the Loeb Library to reproduce the standard text. The proper place for this collection of the Epigrams of St. Gregory would be in his very voluminous works.

Gregory of Nazianza was one of the great triad of Church Fathers of the fourth century (the *Τρεῖς Ἱεράρχαι* as they are styled in the Orthodox Calendar). The other two, Basil and Chrysostom, were his contemporaries and friends, as will be seen from some of these epigrams. Basil especially had been his friend from his youth up, and Gregory's wife was Basil's sister (see Epigr. 164). Gregory evidently enjoyed making verses, but the epigrams make somewhat tedious reading, as there are so many on the same subject.

¹ Other epigrams of St. Gregory's which are found elsewhere in the Palatine MS. have not been included in the Didot edition.

Η

ΕΚ ΤΩΝ ΕΠΙΓΡΑΜΜΑΤΩΝ ΤΟΥ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

1.—Ἐπιτύμβιον εἰς Ἰωάννην καὶ Θεοδόσιον

Ἐνθάδε τύμβος ἔχει θεοειδέας ἀνέρας ἐσθλούς,
θεῖον Ἰωάννην, τὸν πάνυ Θεοδόσιον,
ὧν ἀρετὴ πολύολβος ἐς οὐρανοῦ ἀντυγας ἦλθε,
καὶ φωτὸς μετόχους δείξεν ἀκηρασίου.

2.—Εἰς τὸν μέγαν Βασίλειον τὸν Καισαρείας ἐπίσκοπον
τῆς ἐν Καππαδοκίᾳ

Σῶμα δίχα ψυχῆς ζῶειν πάρος ἢ ἐμὲ σείο,
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 ἐπόμενυμι· οὐ ποτε σείο 5
λήσομαι, οὐδὲ θέλων. Γρηγορίοιο λόγος.

3.—Εἰς τὸν αὐτὸν Βασίλειον τὸν μέγαν

Ἦνίκα Βασιλίοιο θεόφρονος ἤρπασε πνεῦμα
ἡ Τριάς ἀσπασίως ἐνθεν ἐπειγομένου,
πᾶσα μὲν οὐρανίη στρατιὴ γήθησεν ἰόντι,
πᾶσα δὲ Καππαδοκῶν ἐστονάχησε πόλις
οὐκ οἶον· κόσμος δὲ μέγ' ἴαχεν· “ὦλετο κήρυξ, 5
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 city¹ groaned, but the world lamented loudly. He is gone, the herald, the bond of glorious peace² is gone.

¹ Caesarea.

² *i.e.* he who was a bond of peace among men.

GREEK ANTHOLOGY

4.—Εἰς τὸν αὐτόν

Κόσμος ὅλος μύθοισιν ὑπ' ἀντιπάλοιςιν ἀεικῶς
 σείεται, ὁ Τριάδος κλῆρος ὁμοσθενέος·
 αἰαῖ· Βασιλίου δὲ μεμυκότα χεῖλεα σιγᾷ.
 ἔγρεο· καὶ στήτω σοῖσι λόγοισι σάλος
 σαῖς τε θυηπολίησι· σὺ γὰρ μόνος ἴσον ἔφηνας
 καὶ βίοτον μύθῳ καὶ βιότητι λόγον.

5

5.—Εἰς τὸν αὐτόν

Εἰς θεὸς ὑψιμέδων· ἓνα δ' ἄξιον ἀρχιερῆα
 ἡμετέρη γενεὴ εἶδέ σε, Βασίλιε,
 ἄγγελον ἀτρεκίης ἐριηχέα, ὄμμα φαεινὸν
 Χριστιανοῖς, ψυχῆς κάλλεσι λαμπόμενον,
 Πόντου Καππαδοκῶν τε μέγα κλέος· εἰσέτι καὶ νῦν, 5
 λίσσομ', ὑπὲρ κόσμου ἵστασο δῶρ' ἀνάγων.

6.—Εἰς τὸν αὐτόν

Ἐνθάδε Βασιλίῳ Βασίλιον ἀρχιερῆα
 θέντο με Καισαρές, Γρηγορίῳ φίλον,
 ὃν περὶ κῆρι φίλησα· θεὸς δέ οἱ ὄλβια δοίη
 ἄλλα τε, καὶ ζωῆς ὥς τάχος ἀντιάσαι
 ἡμετέρης· τί δ' ὄνειαρ ἐπὶ χθονὶ δηθύνοντα
 τήκεσθ', οὐρανίης μνωόμενον φιλήης;

5

7.—Εἰς τὸν αὐτόν

Τυτθὸν ἔτι πνεύεσκες ἐπὶ χθονί, πάντα δὲ Χριστῷ
 δῶκας ἄγων, ψυχὴν, σῶμα, λόγον, παλάμας,
 Βασίλιε, Χριστοῖο μέγα κλέος, ἔρμ' ἱερῶν,
 ἔρμα πολυσχίστου νῦν πλέον ἀτρεκίης.

THE EPIGRAMS OF SAINT GREGORY

4.—*On the Same*

THE whole world, the inheritance of the co-equal Trinity, is shaken in unseemly wise by strife of words. Alas, the lips of Basil are closed and silent. Awake, and by thy words and by thy ministry make the tossing to cease ; for thou alone didst exhibit a life equal to thy words and words equal to thy life.

5.—*On the Same*

THERE is one God who ruleth on high, and our age saw but one worthy high-priest, thee, Basil, the deep-voiced messenger of truth, the Christians' bright eye, shining with the beauty of the soul, the great glory of Pontus and Cappadocia. Continue, I implore thee, to stand offering up thy gifts for the world.

6.—*On the Same*

HERE the Caesareans laid me their high-priest, Basil the son of Basil, the friend of Gregory, whom I loved with all my heart. May God grant him all blessings, and especially to attain right soon to this life that is mine. What profiteth it to linger on earth and waste away, longing for a celestial friendship?

7.—*On the Same*

A LITTLE time didst thou still breath on earth, but gavest all thou hadst to Christ, thy soul, thy body, thy speech, thy hands, Basil, the great glory of Christ, the bulwark of the priestly order, and now even more the bulwark of the truth so rent by schism.

GREEK ANTHOLOGY

8.—Εἰς τὸν αὐτόν

Ω μύθοι, ὦ ξυνὸς φιλίας δόμος, ὦ φίλ' Ἀθῆναι,
ὦ θείου βιότου τηλόθε συνθεσίαι,
ἴστε τόδ', ὥς Βασίλειος ἐς οὐρανόν, ὥς ποθέεσκεν,
Γρηγόριος δ' ἐπὶ γῆς χεῖλεσι δεσμὰ φέρων.

9.—Εἰς τὸν αὐτόν

Καισαρέων μέγ' ἄεισμα, φαάντατε ὦ Βασίλειε,
βροντῇ σείο λόγος, ἀστεροπῇ δὲ βίος·
ἀλλὰ καὶ ὥς ἔδρην ἱερὴν λίπες· ἤθελεν οὕτω
Χριστός, ὅπως μίξῃ σ' ὥς τάχος οὐρανίοις.

10.—Εἰς τὸν αὐτόν

Βένθεα πάντ' ἐδάης τὰ πνεύματος, ὅσσα τ' ἔασι
τῆς χθονίης σοφίης· ἔμπνοον ἱρὸν ἔης.

10B.—Εἰς τὸν αὐτόν

Ὁκτάετες 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' ὃν φιλέεσκες· ἔχοις χερός, ὦ Βασίλειε,
τῆς φιλίας καὶ σοὶ δῶρον ἀπευκτότατον.
Γρηγόριος, Βασίλειε, τεῇ κόνι τήνδ' ἀνέθηκα
τῶν ἐπιγραμματίων, θείε, δυωδεκάδα.

THE EPIGRAMS OF SAINT GREGORY

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.—Eἰς τὸν ἑαυτοῦ πατέρα

Ἐνθ' ἑκατονταέτης, ζωῆς βροτέης καθύπερθε,
 πνεύματι καὶ θώκῳ τεσσαρακονταέτης,
 μείλιχος, ἡδυεπής, λαμπρὸς Τριάδος ὑποφήτης,
 νήδυμον ὕπνον ἔχω, Γρηγορίοιο δέμας·
 ψυχὴ δὲ πτερόεσσα λάχεν θεόν. ἀλλ' ἱερῆες
 ἄζόμενοι κείνου καὶ τάφον ἀμφέπετε.

5

13.—Eἰς τὸν αὐτόν

Ἐκ με πικρῆς ἐκάλεσσε θεὸς μέγας ἀγριελαίης,
 ποιμνῆς <δ'> ἡγεμόνα θῆκε τὸν οὐδ' οἴων
 ἔσχατον· ἐκ πλευρῆς δὲ θεόφρονος ὄλβον ἔνειμεν·
 γῆρας <δ'> ἐς λιπαρὸν ἰκόμεθ' ἀμφότεροι.
 ἱρὸς ἐμῶν τεκέων ἀγανώτατος· εἰ δὲ τελευτὴν
 ἔτλην Γρηγόριος, οὐ μέγα· θνητὸς ἔην.

5

14.—Eἰς τὸν αὐτόν

Εἴ τις ὄρους καθύπερθεν ἀγνῆς ὁπὸς ἔπλετο μύστης
 Μωσῆς, καὶ μεγάλου Γρηγορίοιο νόος,
 ὃν ποτε τηλόθ' εὐόντα χάρις μέγαν ἀρχιερῆα
 θήκατο· νῦν δ' ἱερῆς ἐγγὺς ἔχει Τριάδος.

15.—Eἰς τὸν αὐτόν

Αὐτὸς νηὸν ἔρεψα θεῷ, καὶ δῶχ' ἱερῆα
 Γρηγόριον καθαρῇ λαμπόμενον Τριάδι,
 ἄγγελον ἀτρεκίης ἐριηχέα, ποιμένα λαῶν,
 ἡῖθεον σοφίης ἀμφοτέρης πρύτανιν.

THE EPIGRAMS OF SAINT GREGORY

12.—*On his own Father*

HERE I sleep the sweet sleep, the body of Gregory, the mild sweet-spoken glorious interpreter of the Trinity. I lived to a hundred years, more than the span of man's life, and for forty years lived in the spirit and occupied the episcopal throne. But my winged soul is with God.—Ye priests, care reverently for his tomb too.

13.—*On the Same*

GREAT God called me from the bitter wild-olive,¹ and made me, who was not even the last of the sheep, the shepherd of the flock. From my devout rib² he gave me wealth of children, and both of us reached a prosperous old age. The mildest of my sons is a priest. If I Gregory suffered death, it is no marvel; I was mortal.

14.—*On the Same*

IF there was one Moses privileged on the mountain to hear the pure voice, there was also the mind of great Gregory, whom once God's grace called from afar and made a great high-priest. Now he dwells near the Holy Trinity.

15.—*On the Same*

I BOTH built a temple to God and gave him a priest, Gregory illumined by the pure Trinity, the sonorous messenger of truth, the shepherd of the people, a youth excelling in holy and profane learning.

¹ *cp.* Rom. xi. 17.

² *i.e.* wife.

GREEK ANTHOLOGY

16.—Eἰς τὸν αὐτόν

Τέκνον ἐμόν, τὰ μὲν ἄλλα πατρὸς καὶ φέρτερος εἶης,
τὴν δ' ἀγανοφροσύνην ἄξιος (οὐ τι πλέον
εὖξασθαι θέμις ἐστί). καὶ ἐς βαθὺ γῆρας ἵκοιο,
τοίου κηδεμόνος, ὦ μάκαρ, ἀντιάσας.

17.—Eἰς τὸν αὐτόν

Οὐκ οἷς, εἴτ' οἷων προφερέστατος· αὐτὰρ ἔπειτα
ποιμήν, εἴτα πατήρ, καὶ νομέων νομέας,
θνητοὺς ἀθάνατόν τε θεὸν μέγαν εἰς ἐν ἀγείρων,
κεῖμαι Γρηγόριος Γρηγορίου γενέτης.
ὄλβιος, εὐγῆρως, εὖπαις θάνον, ἀρχιερῆος
ἀρχιερεὺς τε πατήρ, Γρηγόριος· τί πλέον;

5

18.—Eἰς τὸν αὐτόν

Οὐτι μὲν ἐς πολύκαρπον ἀλωὴν ὄρθριος ἦλθον,
ἔμπα δὲ τῶν προτέρων πλείονα μισθὸν ἔχω
Γρηγόριος, ποιμήν τε καλὸς καὶ πλείονα ποίμνην
Χριστῷ ἀναθρέψας ἤθεσι μελιχίοις.

19.—Eἰς τὸν αὐτόν

Οὐχ ὁσείης ρίζης μὲν ἐγὼ θάλος, εὐαγέος δὲ
συζυγίης κεφαλὴ καὶ τεκέων τριάδος·
ποίμνης ἡγεμόνευσα ὁμόφρονος· ἐνθεν ἀπῆλθον
πλήρης καὶ χθονίων κούρανίων ἐτέων.

20.—Eἰς τὸν αὐτόν

Γρηγόριος, τὸ δὲ θαῦμα, χάριν καὶ πνεύματος αἰγλήν
ἐνθεν ἀειρόμενος ρίψ' ἐπὶ παιδὶ φίλῳ.

¹ i.e. Bishop.

² By the Eucharist.

³ cp. I. Cor. xi. 3.

THE EPIGRAMS OF SAINT GREGORY

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,¹ gathering in one mortals and the immortal God,² 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 head³ 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.⁴

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.

⁴ Years passed in the priesthood and previously.

GREEK ANTHOLOGY

21.—Eἰς τὸν αὐτόν

Τυτθὴ μάργαρος ἐστίν, ἀτὰρ λιθάκεσσιν ἀνάσσει,
 τυτθὴ καὶ Βηθλέμ, ἔμπα δὲ χριστοφόρος·
 ὥς δ' ὀλίγην μὲν ἐγὼ ποίμνην λάχον, ἀλλὰ φερίστην
 Γρηγόριος, τὴν σύ, παῖ φίλε, λίσσομ', ἄγοις.

22.—Eἰς τὸν αὐτόν

Ποιμενίην σύριγγα τεαῖς ἐν χερσὶν ἔθηκα
 Γρηγόριος· σὺ δέ μοι τέκνον ἐπισταμένως
 σημαίνειν· ζωῆς δὲ θύρας πετάσειας ἅπασιν,
 ἐς δὲ τάφον πατέρος ὥριος ἀντιάσαις.

23.—Eἰς τὸν αὐτόν

Στράψε μὲν οἷς τὸ πάροιθεν ἐν οὖρεϊ Χριστὸς ἀμείφθη,
 στράψε δὲ Γρηγορίου τοῦ καθαροῖο νόω,
 τῆμος ὅτ' εἰδώλων ἔφυγε ζόφον· ὥς δ' ἐκαθάρθη,
 ᾗσι θυηπολίαις λαὸν ὃν εἰσέτ' ἄγει.

24.—Eἰς τὴν μητέρα ἐκ τοῦ θυσιαστηρίου προσληφθεῖσαν

Παντός σοι μύθοιο καὶ ἔργματος ἦεν ἄριστον
 ἡμαρ κυριακόν. πένθει πένθος ἅπαν,
 μήτερ ἐμή, τίουσα, μόναις ὑπόεικες ἐορταῖς.
 εὐφροσύνης, ἀχέων ἱστορα νηὸν ἔχεις·
 χῶρος ἅπας δάκρυσι τεοῖς σφρηγίζετο, μήτερ·
 μούνῳ δὲ σταυρῷ πήγνυτο καὶ δάκρυα.

5

25.—Eἰς 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, πόνους.
 καὶ τὰ μὲν ἐνδοθι τοῖα, τὰ δ' ἐκτοθι πᾶσι πέφανται·
 τοῦνεκα καὶ θείῳ σῶμ' ἀπέλειπες ἔδει.

5

THE EPIGRAMS OF SAINT GREGORY

21.—*On the Same*

SMALL is the pearl, but the queen of jewels ;
small is Bethlehem, but yet the mother of Christ ;
so a little flock was mine, Gregory's, but of the best ;
and I pray, my dear son, that thou mayest lead it.

22.—*On the Same*

I, GREGORY, put into thy hands my shepherd's pipe.
Rule over the flock skilfully my son. Open the
gates of life to all, and ripe in years share thy
father's tomb.

23.—*On the Same*

CHRIST shone in the eyes of those before whom he
was transfigured on the mountain and he shone in
the mind of pure Gregory when he escaped the
darkness of idolatry. But since he was purified, he
leads his people ever by his priestly ministrations.

24.—*On his Mother who was taken to God from the Altar*

THE Lord's day was the crown of all thy words
and deeds, my mother. Honouring as thou didst all
mourning by mourning, thou didst yield thee to
rejoicing but on holy days. The temple was the
witness of thy joy and grief alike : all the place was
sanctified by thy tears, and by the cross alone those
tears were stayed.

25.—*On the Same*

THE sacrificial table never saw thy back, nor did a
profane word ever pass thy lips, nor did laughter
ever sit, O God's initiated, on thy soft cheeks. I
will say naught of thy secret troubles, O blessed
woman. Such wast thou within, and what thou wast
outwardly was manifest to all. Therefore didst
thou take leave of thy body in the house of God.

GREEK ANTHOLOGY

26.—Eis tēn autēn

Πῶς ἐλύθη Νόννης καλὰ γούνατα; πῶς δὲ μέμυκεν
 χεῖλεα; πῶς ὅσσων οὐ προχέει λιβάδας;
 ἄλλοι δ' αὖ βοόωσι παρ' ἡρίον· 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' ἀπο πλοκάμους,

5

* * * * *
 τοῖσιν ἀγαλλομένη κρατὸς φέρε πάντα χαμᾶζε,
 τῆμος ὅτ' ἐν νηῶ ῥικνὸν ἀφῆκε δέμας.

10

27.—Eis tēn autēn

Σάρρα σοφὴ τίουσα φίλον πόσιν· ἀλλὰ σύ, μήτερ,
 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.

5

28.—Eis tēn autēn

Ἐμπεδόκλεις, σὲ μὲν αὐτίκ' ἐτώσια φυσιόωντα
 καὶ βροτὸν Αἰτναίοιο πυρὸς κρητῆρες ἔδειξαν·
 Νόννα δ' οὐ κρητῆρας ἐσήλατο, πρὸς δὲ τραπέζῃ
 τῇδ' ἐποτ' εὐχομένη καθαρὸν θύος ἐνθεν ἀέρθη,
 καὶ νῦν θηλυτέρησι μεταπρέπει εὐσεβεέσσι,
 Σουσάννῃ, Μαριάμ τε καὶ "Ανναις, ἔρμα γυναικῶν.

5

THE EPIGRAMS OF SAINT GREGORY

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 Anna¹ 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 Anna² 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.

¹ *i.e.* Hannah.

² Luke ii. 36.

GREEK ANTHOLOGY

29.—Eἰς τὴν αὐτήν

"Ηρακλες, Ἐμπεδότιμε, Τροφώνιε, εἴξατε μύθων,
 καὶ σύ γ' Ἀρισταίου κενεαυχέος ὄφρ' ἄπιστε·
 ὑμεῖς μὲν θνητοὶ καὶ οὐ μάκαρες παθέεσσι·
 θυμῷ δ' ἄρρενι Νόννα βίου τμήξασα κέλευθον,
 Χριστοφόρος, σταυροῖο λάτρης, κόσμοιο περίφρων, 5
 ἦλατ' ἐπουρανίην εἰς ἄντυγα ὡς ποθέεσκεν,
 τρίςμακαρ ἐν νηῷ σῶμ' ἀποδυσαμένη.

30.—Eἰς τὴν αὐτήν

Γρηγόριον βοόωσα παρ' ἀνθοκόμοισιν ἀλωαῖς
 ἦντεο, μήτερ ἐμή, ξείνης ἀπο νισσομένοισι,
 χεῖρας δ' ἀμπετάσασα φίλας τεκέεσσι φίλοισι,
 Γρηγόριον βοόωσα· τὸ δ' ἔξεεν αἷμα τεκούσης
 ἀμφοτέροις ἐπὶ παισί, μάλιστα δὲ θρέμματι θηλῆς· 5
 τοῦνεκα καὶ σὲ τόσοις ἐπιγράμμασι, μήτερ, ἔτισα.

31.—Eἰς τὴν αὐτήν

Ἄλλη μὲν κλεινὴ τις ἐνοικιδίοισι πόνοισιν,
 ἄλλη δ' ἐκ χαρίτων ἠδὲ σαοφροσύνης,
 ἄλλη δ' εὐσεβείης ἔργοις καὶ σαρκὸς ἀνίαις,
 δάκρυσιν, εὐχολαῖς, χερσὶ πενητοκόμοις·
 Νόννα δ' ἐν πάντεσσιν ἀοίδιμος· εἰ δὲ τελευτὴν 5
 τοῦτο θέμις καλέειν, κάτθανεν εὐχομένη.

32.—Eἰς τὴν αὐτήν

Τέκνον ἐμῆς θηλῆς, ἱερὸν θάλος, ὡς ἐπόθησα,
 οἶχομαι εἰς ζωὴν, Γρηγόρι', οὐρανίην·

¹ A curious choice of names. Empedotimus was an

THE EPIGRAMS OF SAINT GREGORY

29.—*On the Same*

YIELD up your place in story, Heracles, Empe-dotimus, Trophonius and thou unbelieving pride of vainglorious Aristaeus.¹ Ye were mortal and not blessed in your affections ; but Nonna the bearer of Christ, the servant of the cross, the despiser of the world, after travelling the path of life with virile spirit, leapt to the vault of heaven, even as she desired, thrice blessed in having put off the vesture of her body in the temple.

30.—*On the Same*

CALLING on Gregory, mother, thou didst meet us by the flowery fields on our return from a strange country, and didst reach out thy arms to thy dear children, calling ever on Gregory. The blood of the mother boiled for both her sons, but mostly for him whom she had suckled. Therefore have I honoured thee, mother, in so many epigrams.

31.—*On the Same*

ONE woman is famed for her domestic labours, another for grace and chastity, another for her pious deeds and the pains she inflicts on her body, her tears, her prayers, and her charity ; but Nonna is renowned for everything, and, if we may call this death, she died while praying.

32.—*On the Same*

CHILD of my paps, holy sprout, Gregory, I go, as I longed, to the heavenly life. Much didst thou toil obscure Pythagorean Philosopher, Trophonius the builder of the Delphian temple, and Aristaeus a Cyrenaean seer.

καὶ γὰρ πόλλ' ἐμόγησας ἐμὸν κομέων πατέρος τε
 γῆρας, ἃ καὶ Χριστοῦ βίβλος ἔχει μεγάλη·
 ἀλλά, φίλος, τοκέεσσιν ἐφέσπεο, καὶ σε τάχιστα
 δεξόμεθ' ἡμετέροις φάεσι προφρονέως. 5

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. 5

34.—Εἰς τὴν αὐτὴν

Οὐ μόσχων θυσίην σκιοειδέα, οὐδὲ χιμάρρων,
 οὐδὲ πρωτοτόκων Νόνν' ἀνέθηκε θεῶ.
 ταῦτα νόμος προτέροισιν, ὅτ' εἰκόνες· ἡ δ' ἄρ' ἑαυτὴν
 δῶκεν ὅλην βιότῳ, 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. 5

36.—Εἰς τὴν αὐτὴν

Εὐχωλαῖς καὶ πόντον ἐκοίμισε Νόννα θεουδῆς
 οἷς τεκέεσσι φίλοισι, καὶ ἐκ περάτων συνάγειρεν
 ἀντολῆς δύσιός τε, μέγα κλέος, οὐ δοκέοντας,
 μητρὸς ἔρως· νοῦσόν τε πικρὴν ἀποέργαθεν ἀνδρός·
 λισσομένη, τὸ δὲ θαῦμα, λίπεν βίον ἐνδοθι νηοῦ. 5

THE EPIGRAMS OF SAINT GREGORY

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 shadowy¹ 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.

¹ Which is "a shadow of things to come." (Col. ii. 17).

GREEK ANTHOLOGY

37.—Eἰς τὴν αὐτήν

Πολλάκις ἔκ με νόσων τε καὶ ἀργαλέων ὀρυμαγδῶν,
σεισμῶν τε κρυερῶν, καὶ ἄγρια κυμαίνοντος
οἴδατος ἐξεσάωσας, ἐπεὶ θεὸν ἵλαον εἶχες·
ἀλλὰ σάω καὶ νῦν με, πάτερ, μεγάλησι λιτῇσι,
καὶ σύ, τεκοῦσα, μάκαιρα ἐν εὐχολῇσι θανοῦσα.

5

38.—Eἰς τὴν αὐτήν

Νόνναν ἐπουρανίοισιν ἀγαλλομένην φαέεσσι,
καὶ ῥίζης ἱερῆς πτόρθον ἀειθαλέα,
Γρηγορίου ἱερῆος ὁμόζυγα, καὶ πραπίδεςσιν
εὐαγέων τεκέων μητέρα, τύμβος ἔχω.

39.—Eἰς τὴν αὐτήν

Εὐχαί τε στοναχαί τε φίλαι καὶ νύκτες ἄϋπνοι,
καὶ νηοῖο πέδον δάκρυσι δευόμενον,
σοί, Νόννα ζαθέη, τοίην βιότοιο τελευτὴν
ᾧπασαν, ἐν νηῷ ψῆφον ἐλεῖν θανάτου.

40.—Eἰς τὴν αὐτήν

Μοῦνη σοὶ φωνὴ περιλείπετο, Νόννα φαεινή,
πάνθ' ἄμυδις ληνοῖς ἐνθεμένη μεγάλοις,
ἐκ καθαρῆς κραδίης ἀγνὸν θύος· ἀλλ' ἄρα καὶ τὴν
ὑστατίην νηῷ λείπες ἀειρομένη.

41.—Eἰς τὴν αὐτήν

Οὐδὲ θάνεν νηοῖο θυώδεος ἔκτοθι Νόννα,
φωνὴν δὲ προτέρην ἥρπασε Χριστὸς ἄναξ
λίσσομένης· πόθειεν γὰρ ἐν εὐχολῇσι τελέεσσαι
τόνδε βίον πάσης ἀγνότερον θυσίης.

THE EPIGRAMS OF SAINT GREGORY

37.—*On the Same*

OFTEN from disease and grave disturbance, and dreadful earthquake, and the wild tossing of the waves hast thou saved me, as God inclined his ear to thee. But save me now, father, by thy prayers of might, and thou, mother, blessed in that thou didst die while praying.

38.—*On the Same*

I AM the tomb which holds Nonna glorying in celestial splendour, the evergreen sapling of a holy root, the wife of the priest Gregory and mother of pious children.

39.—*On the Same*

THY prayers and the groans thou didst love, and sleepless nights, and the floor of the church bedewed with tears procured for thee, divine Nonna, such an end—to receive the doom of death in church.

40.—*On the Same*

ONLY thy voice was left to thee, shining Nonna, who didst cast all that was thine together into the great wine-vats,¹ a pure offering from a pure heart; but at the end when thou wast taken thou didst leave that too in the church.

41.—*On the Same*

NONNA did not even die outside the incense-breathing church, but Christ took her voice first as she was praying. For she desired to finish in prayer this life purer than any sacrifice.

¹ *i.e.* churches. The word was so interpreted in the heading to Ps. viii.

GREEK ANTHOLOGY

42.—Eἰς τὴν αὐτήν

Νόνν' ἱερή, σὺ δὲ πάντα θεῶ βίον ἀντεΐνασα
 ὑστάτιον ψυχὴν δῶκας ἄγνῃ θυσίῃ·
 τῇδε γὰρ εὐχομένη ζωὴν λίπες· ἡ δὲ τράπεζα,
 μήτερ ἐμή, τῷ σῷ δῶκε κλέος θανάτῳ.

43.—Eἰς τὴν αὐτήν

Τῇσδε πατὴρ μὲν ἐμὸς λάτρης μέγας ἦε τραπέζης,
 μήτηρ δ' εὐχομένη παρ ποσὶ λήξε βίου,
 Γρηγόριος Νόννα τε μεγακλέες· εὐχομ' ἀνακτι
 τοίαν ἐμοὶ ζωὴν καὶ τέλος ἀντιάσαι.

44.—Eἰς τὴν αὐτήν

“ Πολλά, τράπεζα φίλη, Νόννης καὶ δάκρυ' ἐδέξω·
 δέχνυσο καὶ ψυχὴν, τὴν πυμάτην θυσίῃ.”
 εἶπε καὶ ἐκ μελέων κέαρ ἔπτατο· ἐν δ' ἄρα μῦνον,
 παῖδ' ἐπόθει, τεκέων τὸν ἔτι λειπόμενον.

45.—Eἰς τὴν αὐτήν

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.—Eἰς τὴν αὐτήν

Τίς θάνεν ὡς θάνε Νόννα, παρ' εὐαγέεσσι τραπέζαις,
 τῶν ἱερῶν σανίδων χερσὶν ἐφαπτομένη;
 τίς λύσεν εὐχομένης Νόννης τύπον; ὡς ἐπὶ δηρὸν
 ἤθελεν ἔνθα μένειν καὶ νέκυς εὐσεβέων.

THE EPIGRAMS OF SAINT GREGORY

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

Ἐνθα 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 γενόμην καὶ σὰρξ ἱερῆος,
 καὶ μήτηρ· Χριστῷ σῶμα, βίον, δάκρυα,
 πάντ' ἐκένωσα φέρουσα· τὸ δ' ἔσχατον, ἔνθεν ἀέρθην
 νηῷ γηραλέον Νόννα λιποῦσα δέμας.

49.—Eis tēn autēn

Πίστις Ἐνῶχ 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 ὁμοίῳ, οὐ σέ γ' ἀνίη,
 καίπερ γηραλέην, μήτερ ἐμή, δάμασεν·
 ἀλλ' ἄτρωτος, ἄκαμπτος ἀγνοῖς ὑπὸ ποσσὶ τραπέζης,
 εὐχομένη Χριστῷ, Νόνν', ἀπέδωκας ὅπα.

51.—Eis tēn autēn

Δῶκε θεῷ θυσίην Ἀβραὰμ πάϊν, ὥς δὲ θύγατρα
 κλεινὸς Ἰεφθάε, ἀμφότεροι μεγάλην·
 μήτερ ἐμή, σὺ δ' ἔδωκας ἀγνὸν βίον, ὑστάτιον δὲ
 ψυχὴν, εὐχολῆς, Νόννα, φίλον σφάγιον.

THE EPIGRAMS OF SAINT GREGORY

47.—*On the Same*

HERE once God said from on high to Nonna as she was praying "Come," and gladly she was released from her body, holding the table with one hand and with the other praying "Lord Christ, have mercy upon us."

48.—*On the Same*

SPRINGING from a pious root I was the flesh¹ of and the mother of a priest. To Christ I brought my body, my life, my tears, emptying out my all; and last of all here in the church I Nonna was taken up, leaving my aged body.

49.—*On the Same*

FAITH translated Enoch and Elias, but among women my mother first of all; the table knows this, whence dear Nonna still praying in the body was taken up together with the bloodless Sacrifice.

50.—*On the Same*

NEITHER sickness nor age, the common lot of all, nor grief subdued thee, my mother, old though thou wast, but unwounded, unbent, at the holy feet of the altar, in the act of praying, thou didst render up thy voice to Christ.

51.—*On the Same*

ABRAHAM gave his son a sacrifice to God, and renowned Jephtha his daughter, a great sacrifice in each case, but thou, my mother, didst give thy holy life and finally thy soul, the dear victim of thy prayer.

¹ *i.e.* wife.

GREEK ANTHOLOGY

52.—Εἰς τὴν αὐτήν

Σάρρα φίλη, πῶς τὸν σὸν Ἰσαὰκ λίπες, ἢ ποθέουσα
τῶν Ἀβραὰμ κόλπων ὥς τάχος ἀντιάσαι,
Νόννα, Γρηγορίοιο θεόφρονος; ἢ μέγα θαῦμα
μηδὲ θανεῖν νηῶν ἔκτοθι καὶ θυέων.

52B.—Εἰς τὴν αὐτήν

Μάρτυρες, ἰλήκοιτε· μόγοις γε μὲν οὔτι χερείων
Νόννα φίλη, κρυπτῷ κάμφαδίῳ πολέμῳ·
τοῦνεκα καὶ τοίης κύρσεν βιότοιο τελευτῆς,
εὐχῆς καὶ ζωῆς ἐν τέλος εὐραμένη.

53.—Εἰς τὴν αὐτήν

Ἡ Τριάς ἦν ποθέεσκες, ὁμὸν σέλας, ἐν τε σέβασμα,
ἐκ νηοῦ μεγάλου σε πρὸς οὐρανὸν ἤρπασε, Νόννα,
εὐχομένην· ζωῆς δὲ τέλος καθαρώτερον εὔρες.
οὔποτε χεῖλεα μίξας ἀνάγνοις χεῖλεσιν ἀγνά,
οὔδ' ἀθέῳ παλάμῃ καθαρὰν χέρα μέχρις ἐδωδῆς,
μήτερ ἐμή· μισθὸς δὲ λιπεῖν βίον ἐν θυέεσσιν.

5

54.—Εἰς τὴν αὐτήν

Ἄγγελος αἰγλήεις σὲ φαάντατος ἤρπασε, Νόννα,
ἐνθα ποτ' εὐχομένην, καθαρὴν μελέεσσι νόῳ τε·
καὶ τὸ μὲν ἤρπασε σείο, τὸ δ' ἐνθάδε κάλλιπε νηῷ.

55.—Εἰς τὴν αὐτήν

Νηὸς ὅδ' (οὐ γὰρ ὅλην Νόνναν θέμις ἦεν ἐρύξαι),
ψυχῆς οἰχομένης, μούνον ἐπέσχε δέμας,
ὥς πάλιν ἐγρομένη καθαρώτερον ἐνθεν ἀερθῇ,
σώματι τῷ μογερῷ δόξαν ἐφεισομένη.

THE EPIGRAMS OF SAINT GREGORY

52.—*On 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? ¹ 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.

¹ By Sarah he means Nonna, by Abraham his father, by Isaac himself.

GREEK ANTHOLOGY

56.—Eἰς τὴν αὐτήν

Ἄλλοις μὲν Νόννης τις ἄγνων ἐσθλοῖσιν ἐρίζοι,
εὐχολῆς δὲ μέτροισιν ἐριζέμεν οὐ θέμις ἐστίν·
τέκμαρ καὶ βιότοιο τέλος λιτῇσι λυθέντος.

57.—Eἰς τὴν αὐτήν

ὦ στοναχῶν δακρύων τε καὶ ἐννυχίων μελεδόνων·
ὦ Νόννης ζαθέης τετρυμένα γυῖα πόνοισι·
ποῦ ποτ' ἔην, νηὸς μόχθων λύσε γῆρας ἄκαμπτον.

58.—Eἰς τὴν αὐτήν

α. Νόννη Φιλτατίου. β. Καὶ ποῦ θάνε; α. Τῷδ'
ἐνὶ νηῷ.
β. Καὶ πῶς; α. Εὐχομένη. β. Πηνίκα; α. Γηραλή.
β. ὦ καλοῦ βιότοιο καὶ εὐαγέος θανάτοιο.

59.—Eἰς τὴν αὐτήν

Ἄρματι μὲν πυρόεντι πρὸς οὐρανὸν Ἡλίας ἦλθεν·
Νόνναν δ' εὐχομένην πνεῦμ' ὑπέδεκτο μέγα.

60.—Eἰς τὴν αὐτήν

Ἐνθάδε Νόννα φίλη κοιμήσατο τὸν βαθὺν ὕπνον,
ἵλαος ἐσπομένη ᾧ πόσι Γρηγορίῳ.

61. <Eἰς τὴν αὐτήν>

Τάρβος ὁμοῦ καὶ χάρμα· πρὸς οὐρανὸν ἔνθεν ἀέρθη
εὐχῆς ἐκ μεσάτης Νόννα λιποῦσα βίον.

THE EPIGRAMS OF SAINT GREGORY

56.—*On the Same*

ANOTHER of the saints might vie with the other good works of Nonna; let it be allowed to none to vie with the extent of her prayers. The end of her life which came while she was praying testifies to this.

57.—*On the Same*

O GROANS and tears and cares of the night, O limbs of holy Nonna worn with toil! Her unbent old-age was released from trouble by that temple in which she was.

58.—*On the Same*

A. "NONNA the daughter of Philtatius." B. "And where died she?" A. "In this church." B. "And how?" A. "Praying." B. "When?" A. "In old age." B. "O excellent life and pious death!"

59.—*On the Same*

ELIAS went to heaven in a fiery chariot, and the Great Spirit took to Itself Nonna while she was praying.

60.—*On the Same*

HERE dear Nonna fell into the deep sleep, following gladly her husband Gregory.

61.—*On the Same*

TERROR and joy together! Hence in the middle of her prayers Nonna quitted this life and was taken up to heaven.

GREEK ANTHOLOGY

62. <Εἰς τὴν αὐτήν>

Εὐχῆς καὶ βιότου Νόννη τέλος· ἡ δὲ τράπεζα
μάρτυς ἀφ' ἧς ἦρθη ἀπνοοὺς ἐξαπίνης.

63.—Εἰς τὴν αὐτήν

Νόννης ἠρίον εἰμὶ σαόφρονος, ἥ ῥα πύλησιν
ἔχριμψ' οὐρανίαις, πρὶν βιότοιο λυθῇ.

64. <Εἰς τὴν αὐτήν>

Δακρύετε θνητούς, θνητῶν γένος· εἰ δέ τις οὕτως
ὥς Νόνν' εὐχομένη κάτθανεν, οὐ δακρύω.

65.—Εἰς τὴν αὐτήν

Νόννης ἀζόμενος ἀγνὸν βίον, 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 ἥδε τράπεζα,
Νόννα, παρ' ἧ λύθης εὐχομένη πύματα.

67B. <Εἰς τὴν αὐτήν>

Μικρὸν ἔτι ψυχῆς ἦν τὸ πνέον· ἀλλ' ἄρα καὶ τὸ
Νόνν' ἀπέδωκε θεῶ ἐνθα ποτ' εὐχομένη.

THE EPIGRAMS OF SAINT GREGORY

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.—Eἰς τὴν αὐτήν

Πέμψατε ἐκ νηοῦ θεοειδέα Νόνναν ἅπαντες,
πρέσβειραν μεγάλην πέμψατ' αἰρομένην.

69. <Eἰς τὴν αὐτήν>

Ἐκ με θεὸς καθαροῖο πρὸς οὐρανὸν ἤρπασε νηοῦ
Νόνναν, ἐπειγομένην οὐρανίοις πέλάσαι.

70.—Eἰς τὴν αὐτήν

Νόνν' ἀπανισταμένη νηοῦ μεγάλου τόδ' ἔειπε·
“Τῶν πολλῶν καμάτων μείζονα μισθὸν ἔχω.”

71. <Eἰς τὴν αὐτήν>

Νόννα φίλης εὐχῆς ἱερήϊον ἐνθάδε κεῖται·
Νόννα ποτ' εὐχομένη τῇδ' ἐλύθη βιότου.

72.—Eἰς τὴν αὐτήν

Ἐνθα ποτ' εὐχομένης ψυχὴ δέμας ἔλλιπε Νόννης·
ἐνθεν ἀνῆέρθη Νόννα λιποῦσα δέμας.

73.—Eἰς τὴν αὐτήν

Ἐκ νηοῦ μέγαλοιο θύος μέγα Νόνν' ἀπανέστη·
νηῶ Νόνν' ἐλύθη· χαίρετε, εὐσεβέες.

74. <Eἰς τὴν αὐτήν>

Ἦδε τράπεζα θεῶ θεοειδέα Νόνναν ἐπεμψεν.

THE EPIGRAMS OF SAINT GREGORY

68.—*On the Same*

ESCORT divine Nonna from the church, all ye people,
escort the grand old woman raised on high.

69.—*On the Same*

GOD from his pure temple took to heaven Nonna
eager to join the heavenly ones.

70.—*On the Same*

NONNA rising from the great church said "I have a
reward greater than all my many labours."

71.—*On the Same*

HERE lies Nonna, victim of a pure prayer. Here
Nonna while praying was released from life.

72.—*On the Same*

HERE Nonna's soul left her body while she was
praying. Hence Nonna leaving her body was taken
up.

73.—*On the Same*

NONNA rose, a great sacrifice, from the great
church. In the church Nonna died. Rejoice all ye
pious.

74.—*On the Same*

THIS altar sent God-like Nonna to God.

75.—Εὐχὴ παρὰ τῶν γονέων εἰς τὸν μέγαν Γρηγόριον
 Εἴη σοὶ βίος ἐσθλὸς ἐπ' εὐλογίῃσιν ἀπάσαις
 ὅσσάτιαι τοκέων νιέσι γηροκόμοις·
 καὶ κούφης βιότοιο τυχεῖν ὁσίων τε τελευτῆς,
 οἴην ἡμετέρῳ γήραϊ δῶκεν ἄναξ,
 ἡϊθέων λογίων τὸ μέγα κράτος, ἡδ' ἱερῶν,
 καὶ πολιῆς σκίπων, Γρηγόρι', ἡμετέρης.

5

76.—Παρὰ τῶν γονέων

Ἀσπάσιοι χθόνα τήνδε φίλαις ὑπὸ χείρεσι παιδὸς
 ἐσάμεθ' εὐσεβέος Γρηγορίου τοκέες·
 ὃς καὶ γῆρας ἔθηκεν ἑοῖς μόχθοισιν ἐλαφρὸν
 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.

5

77.—Εἰς τὸν πάντων αὐτῶν τάφον

Λᾶας ὃ μὲν γενέτην τε καὶ νιέα κυδήεντας
 κεύθω Γρηγορίους, εἰς λίθος ἴσα φάη,
 ἀμφοτέρους ἱερῆας· ὃ δ' εὐπατέρειαν ἐδέγμην
 Νόνναν σὺν μεγάλῳ νιέϊ Καισαρίῳ.
 τὼς ἐδάσαντο τάφους τε καὶ νιέας· ἡ δὲ πορείη,
 πάντες ἄνω· ζωῆς εἰς πόθος οὐρανίης.

5

78.—Τίς πρῶτος καὶ τίς μετέπειτα ἀπῆρε

Πρῶτος Καισάριος ξυνὸν ἄχος· αὐτὰρ ἔπειτα
 Γοργόνιον, μετέπειτα πατὴρ φίλος· οὐ μετὰ δηρὸν
 μήτηρ. ὦ λυπρὴ παλάμη καὶ γράμματα λυπρὰ
 Γρηγορίου· γράψω καὶ ἐμὸν μόρον ὑστατίου περ.

THE EPIGRAMS OF SAINT GREGORY

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' ἄγνῃ ἐσάωσε τράπεζα·
 τέτρατον, ἀμφήκη μῦθον ἔδωκε Λόγος·
 πέμπτον, Παρθενίῃ με φίλοις προσπτύξαιτ' ὀνείροις· 5
 ἕκτον, Βασιλίῳ σύμπνοα ἱρὰ φέρον·
 ἑβδομον, ἐκ βυθίων με φερέσβιος ἥρπασε κόλπων·
 ὄγδοον εὖ νούσοις ἐξεκάθηρα χέρας·
 εἵνατον ὀπλοτέρῃ Τριάδ' ἤγαγον, ὦ ἄνα, 'Ρώμῃ·
 βέβλημαι δέκατον λάεσιν ἠδὲ φίλοις. 10

80.—Εἰς ἑαυτόν

Ἑλλὰς ἐμὴ, νεότης τε φίλη, καὶ ὅσα πεπιάσμην,
 καὶ δέμας, ὥς Χριστῷ εἵξατε προφρονέως.
 εἰ δ' ἱερῇα φίλον με θεῷ θέτο μητέρος εὐχὴ
 καὶ πατρὸς παλάμη, τίς φθόνος; ἀλλὰ, μάκαρ,
 σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κῦδος ὀπάζοις 5
 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, ἡϊθέος τε
 οἶον πλοῦτον ἔχων ἐλπίδ' ἐπουρανίην.

82.—Εἰς ἑαυτόν

Τυτθὸν ἔτι ζώεσκες ἐπὶ χθονί, πάντα δὲ Χριστῷ
 δῶκας ἐκῶν, σὺν τοῖς καὶ πτερόεντα λόγον·
 νῦν δ' ἱερῇα μέγαν σε καὶ οὐρανίοιο χορείης
 οὐρανὸς ἐντὸς ἔχει, κύδιμε Γρηγόριε.

THE EPIGRAMS OF SAINT GREGORY

79.—*On Himself*

FIRSTLY God gave me to my glorious mother in answer to her prayers ; secondly, He received me a welcome gift from her ; thirdly, the holy table saved me from death : fourthly, the Word gave me two-edged speech ;¹ fifthly, Virginitv enfolded me in her dear dreams ; sixthly, I entered the priesthood in union with Basil ; seventhly, my father saved me from the deep ; eighthly, I cleansed well my hands by disease (*sic*) ; ninthly, I brought the doctrine of the Trinity, O my Lord, to New Rome ;² tenthly, I was smitten by stones and by friends (*sic*).

80.—*On Himself*

MY Greece, my dear youth, my possessions, my body, how gladly ye yielded to Christ ! If my mother's vow and my father's hand made me a priest acceptable to God, why grudge me this ? Blessed Christ receive me in thy choirs and give glory to thy servant Gregory son of Gregory.

81.—*On his own Tomb*

HERE lies Gregory, the dear child of Gregory and Nonna, the servant of the Holy Trinity, who grasped wisdom by wisdom and as a youth had no riches but the hope of heaven.

82.—*On Himself*

A SHORT time didst thou dwell on earth, but didst freely give all to Christ, the winged word too. But now, glorious Gregory, heaven holds thee a high priest in the celestial choir.

¹ *i.e.* sacred and profane.

² Constantinople.

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 γενέτῃ.

84.—Εἰς ἑαυτόν

Πατρὸς ἐγὼ ζαθέοιο καὶ οὐνομα καὶ θρόνον ἔσχον,
 καὶ τάφον· ἀλλὰ, φίλος, μνώεο Γρηγορίου,
 Γρηγορίου, τὸν μητρὶ θεόσδοτον ὥπασε Χριστὸς
 φάσμασιν ἐννυχίοις, δῶκε δ' ἔρον σοφίης.

85.—Εἰς Καισάριον τὸν ἑαυτοῦ ἀδελφόν

Σχέτλιός ἐστιν ὁ τύμβος. ἔγωγε μὲν οὔποτ' 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 αἵτιος· μὴ λοιδόρει.
 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 βασιλῇϊ φίλον·
 κρείσσονα δ' οὐκέτι πάμπαν ἀπηλεγέος θανάτοιο.
 ἢ μὲν ὠϊόμην· ἀλλὰ τί φησὶ τάφος;
 “Τέτλαθι· Καισάριος μὲν ἀπέφθιτο· ἀλλὰ μέγιστον 5
 νιέος εὖχος ἔχεις, νιέος ἀντὶ φίλου.”

THE EPIGRAMS OF SAINT GREGORY

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,¹ 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."

¹ *i.e.* promised.

GREEK ANTHOLOGY

87.—Εἰς τοὺς γονεῖς τοῦ μεγάλου Γρηγορίου καὶ
Καισαρίου

“Ωριοι εἰς τάφον ἤμεν, 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 5
δέξαι ἐς ὑμέτερον τύμβον ἐπειγομένους.

88.—Εἰς τὸν αὐτὸν Καισάριον

Τόνδε λίθον τοκέες μὲν ἐὼν τάφον ἐστήσαντο,
ἐλπόμενοι ζωῆς μοῖραν ἔχειν ὀλίγην.
Καισαρίῳ δ’ υἱῇ πικρὴν χάριν οὐκ ἐθέλοντες
δῶκαν, ἐπεὶ πρότερος τοῦδε λύθη βιότου.

89.—Εἰς τὸν αὐτόν

Γῆρας ἐμὸν δήθυνεν ἐπὶ χθονί· ἀντὶ δὲ πατρὸς
λαῶν ἔχεις, τεκέων φίλτατε, Καισάριε.
τίς νόμος; οἷα δίκη; θνητῶν ἄνα, πῶς τόδ’ ἔνευσας;
ὦ μακροῦ βιότου, ὦ ταχέος θανάτου.

90.—Εἰς τὸν αὐτόν

Οὐκ ἄγαμ’, οὐκ ἄγαμαι δῶρον τόδε· τύμβον ἐδέξω
μοῦνον ἀφ’ ἡμετέρων, Καισάριε, κτεάνων,
γηραλέων τοκέων πικρὸν λίθον· ὁ φθόνος οὕτως
ἤθελεν. ὦ ζωῆς πῆμασι μακροτέρης.

THE EPIGRAMS OF SAINT GREGORY

87.—*On the Parents of Gregory and Caesarius*

WE were ripe for the tomb, when the stone-cutters laid this stone here for our old age. But they laid it for us, and Caesarius, the last of our children, occupies it, not as was meet. My child, my child, we have suffered the greatest of misfortunes, but as soon as may be receive in thy tomb us who hasten to depart.

88.—*On Caesarius*

THIS stone was erected to be their own sepulchre by the parents who expected that they had but a small portion of life over; but against their will they did a sad favour to their son Caesarius, since he departed this life before them.

89.—*On the Same*

MY old age lingered long on earth, and thou dearest of sons, Caesarius, occupiest the stone tomb in thy father's place. What law is this, what justice? Lord of mortals, how didst thou consent thereto? O long life, O early death!

90.—*On the Same*

I do not esteem, I do not esteem this gift. Of all my possessions, Caesarius, thou hast got but a tomb, the melancholy stone tomb of thy old parents. Thus did envy will. O for our life rendered longer by sorrows!

GREEK ANTHOLOGY

91.—Εἰς τὸν αὐτόν

Πᾶσαν ὅση σοφίη λεπτῆς φρενὸς ἐν μερόπεσσι
 ἀμφὶ γεωμετρίην καὶ θέσιν οὐρανίων,
 καὶ λογικῆς τέχνης τὰ παλαίσματα, γραμματικὴν τε
 ἢ δ' ἱητορίην, ῥητορικῆς τε μένος,
 Καισάριος πτερόωντι νόῳ μῶνος καταμάρψας,
 αἰαῖ· πᾶσιν ὁμῶς νῦν κόνις ἐστ' ὀλίγη.

5

92.—Εἰς τὸν αὐτόν

Πάντα κασιγνήτοισιν ἐοῖς λίπες· ἀντὶ δὲ πάντων
 τύμβον ἔχεις ὀλίγον, κῆδιμε 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' ἐόντα,
 ἄκρα φέροντα πάσης, Καισάριε, σοφίης,
 πέμψαντες βασιλῆϊ τὸν ἑξοχὸν ἱητήρων,
 φεῦ, κόνιν ἐκ Βιθυνῶν δεξάμεθ' αὖ σε πέδου.

94.—Εἰς τὸν αὐτόν

Σεισμῶν μὲν κρυερῶν ἔφυγες στονόεσσαν ἀπειλήν,
 ἥνικα Νικαίης ἄστυ μίγη δαπέδῳ.
 νούσῳ δ' ἀργαλέῃ ζωὴν λίπες. ὦ νεότητος
 σῶφρονος, ὦ σοφίης, κάλλιμε Καισάριε.

95.—Εἰς τὸν αὐτόν

Γρηγορίου Νόννης τε θεουδέος υἱὰ φέριστον
 τύμβος ὅδ' εὐγενέτην Καισάριον κατέχω,
 ἑξοχὸν ἐν λογίοισιν, ὑπείροχον ἐν βασιλῆοις,
 ἀσπεροπὴν γαίης πείρασι λαμπομένην.

THE EPIGRAMS OF SAINT GREGORY

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 αὐτόν

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 ῥεῦσεν ὀδυρομένη,
πέτραι καὶ ποταμοὶ καὶ δένδρεα λυπρὰ πέλοισθε,
πάντες Καισαρίῳ γείτονες ἡδὲ φίλοι·
Καισάριος πάντεσσι τετιμένος, εὖχος ἀνάκτων,
(αἰαῖ τῶν ἀχέων) ἤλυθεν εἰς αἶδην.

5

98.—Εἰς τὸν αὐτόν

Χεὶρ τάδε Γρηγορίοιο· κάσιν ποθέων τὸν ἄριστον,
κηρύσσω θνητοῖς τόνδε βίον στυγέειν.
Καισαρίῳ τίς κάλλος ὁμοίῳ; ἢ τίς ἀπάντων
τόσσος ἐὼν τόσσης εἶλε κλέος σοφίης;
οὔτις ἐπιχθονίων· ἀλλ' ἔπτατο ἐκ βιότοιο
ὥς ῥόδον ἐξ ἀνθέων, ὥς δρόσος ἐκ πετάλων.

5

99.—Εἰς τὸν αὐτόν

Γείτονες εὐμενέοιτε καὶ ἐν κόλποισι δέχοισθε,
Μάρτυρες, ὑμετέροις αἶμα τὸ Γρηγορίου,
Γρηγορίου Νόννης τε μεγακλέος, εὐσεβίῃ τε
καὶ τύμβοις ἱεροῖς εἰς ἐν ἀγειρομένους.