

## THE EPIGRAMS OF SAINT GREGORY

### 96.—*On the Same*

WHEN Caesarius died the Emperor's court was dejected and all Cappadocia bent her head straightway. If aught of good was left among men, it is gone, and learning is clouded in silence.

### 97.—*On the Same*

IF mourning made any one into a tree or a stone, if any spring ever flowed as the result of lament,<sup>1</sup> all Caesarius' friends and neighbours should be stones, rivers and mournful trees. Caesarius, honoured by all, the vaunt of princes (alas for our grief!) is gone to Hades.

### 98.—*On the Same*

THIS is the hand of Gregory. Regretting my best of brothers, I proclaim to mortals to hate this life. Who was like Caesarius in beauty, or who was so great and so celebrated for wisdom? None among mortals; but he took wing from life, like a rose from the flowers, like dew from the leaves.

### 99.—*On the Same*

YE neighbour martyrs, be kind and receive in your bosom the blood<sup>2</sup> of Gregory, of Gregory and famous Nonna, gathered together by their piety in this holy tomb.

<sup>1</sup> The allusions are to Niobe, to the daughters of Phaethon and to Byblis.

<sup>2</sup> Presumably the children.



GREEK ANTHOLOGY

100.—Εἰς τὸν αὐτὸν καὶ εἰς Φιλάγριον  
 Κλυθι, Ἀλεξάνδρεια· Φιλάγριος ὤλεσε μορφὴν  
 τῆς λογικῆς ψυχῆς οὐτι χειριότερην,  
 Καισάριον δὲ νέον φθόνος ἤρπασεν· οὐποτε τοῖα  
 πέμψεις εὐίπποις ἄνθεα Καππαδόκαις.

101.—Εἰς Γοργόνιον τὴν ἑαυτοῦ ἀδελφὴν  
 Γρηγορίου Νόννης τε φίλον τέκος ἐνθάδε κεῖμαι  
 Γοργόνιον, ζωῆς μύστις ἐπουρανίης.

102.—Εἰς Γοργόνιον  
 Οὐδὲν Γοργόνιον γαίῃ λίπεν, ὅστέα μούνα·  
 πάντα δ' ἔθηκεν ἄνω, Μάρτυρες ἀθλοφόροι.

103.—Εἰς τὴν αὐτὴν καὶ εἰς Ἀλύπιον τὸν αὐτῆς ἄνδρα  
 Κτηῆσιν ἐὼν σάρκας τε καὶ ὅστέα πάντ' ἀναθείσα  
 Γοργόνιον Χριστῷ, μούνον ἀφῆκε πόσιν·  
 οὐ μὰν οὐδὲ πόσιν δηρὸν χρόνον· ἀλλ' ἄρα καὶ τὸν  
 ἤρπασεν ἐξαπίνης κύδιμον Ἀλύπιον.  
 ὄλβιε ὄλβίστης ἀλόχου πόσι· τοῖς ῥα λοετροῖς 5  
 λύματ' ἀπωσάμενοι ζῆτε παλιγγενέες.

104.—Ἐπιτάφιον εἰς Μαρτινιανόν  
 Εἴ τις Τάνταλός ἐστιν ἐν ὕδασι αὔτος ἀπίστοις,  
 εἴ τις ὑπὲρ κεφαλῆς πέτρος αἰεὶ φοβέων,  
 δαπτόμενόν τ' ὄρνισιν ἀγήραον ἦπαρ ἀλιτροῦ,  
 καὶ πυρόεις ποταμός, καὶ ζόφος ἀθάνατος,  
 ταρτάρειοί τε μυχοὶ καὶ δαίμονες ἀγριόθυμοι, 5  
 ἄλλαι τε φθιμένων τίσιες εἰν αἴδι·  
 ὅστις Μαρτινιανὸν ἀγακλέα δηλήσαιτο  
 τύμβον ἀνοχλίζων, δείματα πάντα φέροι.



## THE EPIGRAMS OF SAINT GREGORY

### 100.—*On the Same and Philagrius*

LISTEN, Alexandria, Philagrius has lost his beauty, a beauty not inferior to his rational soul, and envy hath carried off Caesarius yet in his youth. Never again shalt thou send such flowers to Cappadocia, the land of beautiful horses.

### 101.—*On his Sister Gorgonion*

HERE I lie Gorgonion the dear child of Gregory and Nonna, a partaker in the mysteries of life eternal.

### 102.—*On the Same*

YE triumphant martyrs, Gorgonion left naught but her bones on earth. She dedicated all on high.

### 103.—*On the Same and her Husband Alypius*

GORGONION having dedicated to Christ her possessions, her flesh, her bones, and everything, left her husband alone, yet not for long, but Christ carried off suddenly glorious Alypius too. Happy husband of a most happy wife, ye live born again, having washed off all filth in the baptismal bath.

### 104.—*On Martinianus*

IF there be any Tantalus dry-throated in the deceitful waters, if any rock above his head ever frightening him, if any imperishable liver of a sinner that is a feast for birds, if there be a fiery river and eternal darkness and depths of Tartarus and savage demons, and other punishments of the dead in Hades, may whoever injures renowned Martinianus by disturbing his tomb, suffer every terror.



GREEK ANTHOLOGY

105.—Κατὰ τυμβωρύχου

Οὐρεά σοι καὶ πόντος, ἀτάσθαλε, καὶ πεδίοισι  
 τερπη πυροφόροις τετραπόδων τ' ἀγέλαις·  
 καὶ χρυσοῖο τάλαντα καὶ ἄργυρος, εὐγενέες τε  
 λᾶες καὶ σηρῶν νήματα λεπταλέα,  
 πάντα βίος ζωοῖσι· λίθοι δ' ὀλίγοι τε φίλοι τε 5  
 τοῖς φθιμένοις. σὺ δέ μοι κἀνθάδε χεῖρα φέρεις,  
 οὐδὲ σὸν αἰδόμενος, τλήμον, τάφον, ὃν τις ὀλέσσει  
 ἄλλος σοῖσι νόμοις, χερσὶ δικαιοτέραις.

106.—Εἰς Μαρτινιανόν

Ἐνίκα Μαρτινιανὸς ἔδν χθόνα, μητέρα πάντων,  
 πᾶσα μὲν Αὐσονίων ἐστονάχησε πόλις·  
 πᾶσα δὲ Σικανίη τε, καὶ εὐρέα πείρατα γαίης  
 κείρατ', ἀπ' ἀνθρώπων οἰχομένης Θέμιδος.  
 ἡμεῖς δ' ἀντί νυ σείο τάφον μέγαν ἀμφιέποντες, 5  
 αἰὲν ἐπερχομένοις δώσομεν ὥς τι σέβας.

107.—Εἰς τὸν αὐτόν

Οἱ Χριστὸν φορέοντες ἀκούσατε, οἳ τε θέμιστας  
 εἰδότες ἡμερίων καὶ φθιμένων ὀσίην·  
 πάντα λιπών, βασιλῆα, πάτρην, γένος, εὖχος  
 ὑπάρχων,  
 αἰαῖ, πᾶσιν ὁμῶς νῦν κόνις εἴμ' ὀλίγη,  
 Μαρτινιανὸς πᾶσι τετιμένος· ἀλλ' ἐπὶ τύμβῳ 5  
 βάλλειν ἡμετέρῳ δάκρυα, μὴ παλάμας.



## THE EPIGRAMS OF SAINT GREGORY

### 105.—*Against the Violator of a Tomb*<sup>1</sup>

IMPIOUS man, thou hast the sea and the mountains and rejoicest in possession of fields rich in corn and herds of cattle, yea and talents of gold and silver and precious stones and the silk-worm's delicate threads. To the living everything is valuable, but to the dead only their little but beloved grave-stones; and thou layest hold of them too, not even reverencing thine own tomb, which some other will destroy after thy example, but with juster hands.

### 106.—*On Martinianus*

WHEN Martinianus went under Earth the mother of all, every city in Italy groaned and all Sicily and the broad boundaries of the land shore the head, for Themis had departed from among mortals. But we, tending on thy great tomb instead of thee, will hand it on an object of reverence to future generations.

### 107.—*On the Same*

LISTEN, ye who bear Christ, and ye who know the laws of living men and the respect due to the dead. Leaving all, King, country, family, I Martinianus, honoured by all, the pride of Prefects, am now, alas, like all mankind, but a handful of dust. But on my tomb shed tears and lay not hands on it.

<sup>1</sup> As all the epitaphs on Martinianus imply that his tomb was in danger of violation, this one is probably likewise meant for him.



GREEK ANTHOLOGY

108.—Eis τὸν αὐτόν

Μουσοπόλον, ῥητῆρα, δικασπόλον, ἄκρον ἅπαντα,  
 τύμβος ὄδ' εὐγενέτην Μαρτινιανὸν ἔχω,  
 ναύμαχον ἐν πελάγεσσιν, ἀρήϊον ἐν πεδίοισιν·  
 ἀλλ' ἀποτῆλε τάφου, πρὶν τι κακὸν παθέειν.

109.—Eis τὸν αὐτόν

Μὴ πόλεμον φθιμένοισιν—ἄλις ζῶντες, ἀλιτροί—  
 μὴ πόλεμον φθιμένοισι· Μαρτινιανὸς ἐγὼ  
 ταῦτα πάσιν ζώοις ἐπιτέλλομαι. οὐ θέμις ἐστὶν  
 τῶν ὀλίγων φθονέειν τοῖς φθιμένοισι λίθων.

110.—Eis τὸν αὐτόν

ᾠ Θέμι, τῆς πολλοῖσιν ἐγὼ νόμησα τάλαντα  
 ὧ φοβεραὶ ψυχῶν μάστιγες οὐχ ὀσίων·  
 οὗτος ἐμοῖσι λίθοισι φέρει στονόεντα σίδηρον·  
 οὗτος ἐμοί. φεῦ, φεῦ· ποῦ δὲ λίθος Σισύφου ;

111.—Eis τὸν αὐτόν

ᾠ Ολβιος, εὐγῆρως, ἄνοσος θάνου, ἐν βασιλῆος  
 πρῶτα φέρων, ἱερῆς ἄκρον ἔχων σοφίης·  
 εἴ τινα Μαρτινιανὸν ἀκούετε· ἀλλ' ἀπὸ τύμβου,  
 μηδὲ φέρειν ἐπ' ἐμοὶ δυσμενέας παλάμας.

112.—Eis τὸν αὐτόν

Χάζεο, χάζεο τῆλε· κακὸν τὸν ἄεθλον ἐγείρεις,  
 λᾶας ἀνοχλίζων καὶ τάφου ἡμέτερον·  
 χάζεο· Μαρτινιανὸς ἐγώ, καὶ ζῶσιν ὄνειρα  
 καὶ νέκυς οὐκ ὀλίγον ἐνθάδε κάρτος ἔχω.



## THE EPIGRAMS OF SAINT GREGORY

### 108.—*On the Same*

THIS tomb holds noble Martinianus, an orator, a judge, excelling in everything, a brave warrior at sea, valiant on land. But keep far from his tomb, lest thou suffer some evil.<sup>1</sup>

### 109.—*On the Same*

WAR not with the dead (the living are enough for you, ye evil-doers), war not with the dead. This I enjoin on all men. It is not right to grudge the dead their little stones.

### 110.—*On the Same*

O THEMIS, in whose scales I weighed justice for many, O dread scourgers of impious souls! This man attacks my grave-stones with wretched iron, this man dares do this to me! Alas! Alas! where is Sisyphus' rock?<sup>2</sup>

### 111.—*On the Same*

BLESSED, in ripe old age, without disease I died. Heard ye never of Martinianus of high rank in the palace, supreme in sacred wisdom? But away from my tomb and lay not hostile hands on me.

### 112.—*On the Same*

AWAY, far away! It is an evil exploit ye attempt, heaving up the stones of my tomb. Away! I am Martinianus. The living I benefited and here dead I have no little power.

<sup>1</sup> He is addressing the man who contemplates violating the tomb.

<sup>2</sup> See Homer, *Odyss.* xi. 593.



## GREEK ANTHOLOGY

113.—Eis τὸν αὐτόν

Καππαδοκῶν μέγ' ἄεισμα, φαάντατε Μαρτινιανέ,  
σεῖο, βροτῶν γενεή, καὶ τάφον αἰδόμεθα·  
ὅς ποτ' ἔης βασιλῆος ἐν ἔρκεσι κάρτος ὑπάρχων,  
δουρὶ δὲ Σικανίην κτήσαο καὶ Λιβύην.

114.—Eis τὸν αὐτόν

"Ὄμνυμεν ἀθανάτοιο θεοῦ κράτος ὑψιμέδοντος,  
καὶ ψυχὰς νεκύων, κύδιμε, σὴν τε κόνιν,  
μήποτε, Μαρτινιανέ, τεοῖς ἐπὶ χεῖρας ἐνέγκαί  
στήλη καὶ τύμβω· οὐδὲ γὰρ οὐδ' ἱεροῖς.

115.—Eis τὸν αὐτόν

Ῥώμη καὶ βασιλῆες ἐμοὶ καὶ πείρατα γαίης  
στήλαι Μαρτινιανῶ, τὰς χρόνος οὐ δαμάσει·  
ἄλλ' ἔμπης ὀλίγῳ περιδεΐδια, μή τι πάθησι,  
τῷδε τάφῳ· πολλῶν οὐχ ὀσΐαι παλάμαι.

116.—Eis τὸν αὐτόν

Μαρτινιανοῦ σῆμα μεγακλέος, εἴ τιν' ἀκούεις  
Καππαδοκῶν Ῥώμης πρόθρονον εὐγενέων,  
παντοίαις ἀρετῆσι κεκασμένον, ἀλλὰ κόνιν περ  
ἄζόμενοι στήλην καὶ τάφον ἀμφιέπειν.

117.—Eis τὸν αὐτόν

Οὔ ποτ' ἐγὼ φθιμένοισιν ἐπέχραον, οὐδ' ἀπὸ τύμβων  
ἔργον ἔγειρα, δίκην ὄμνυμι καὶ φθιμένους·  
τοῦνεκα μηδ' ἐπ' ἐμοῖσι φέρειν λάεσσι σίδηρον·  
εἰ δὲ φέροις, τὴν σὴν ἐς κεφαλὴν πεσέτω.  
Μαρτινιανὸς ἐγὼ τάδε λίσσομαι· εἴ τις ἐμείο  
κύδεός ἐστι χάρις, τύμβος αἰεὶ μενέτω.



## THE EPIGRAMS OF SAINT GREGORY

### 113.—*On the Same*

MOST distinguished Martinianus, great vaunt of Cappadocia, we mortals reverence thy tomb too, who wert once in the King's citadel, strong among Prefects, and didst conquer Sicily and Libya by thy arms.

### 114.—*On the Same*

WE swear, famous Martinianus, by the power of eternal God who ruleth on high and by the souls of the dead and thy dust, that we will never lay hands on thy monument and tomb. We never indeed lay hands on holy things.

### 115.—*On the Same*

ROME<sup>1</sup> and my princes and the limits of the earth are the monuments of Martinianus which time shall not destroy. But yet I fear lest this little tomb may meet with some evil. Many have impious hands.

### 116.—*On the Same*

THE tomb of renowned Martinianus. Heard ye never of the president of the noble Cappadocians in Rome, adorned with every virtue? But reverence even his dust and tend his monument and tomb.

### 117.—*On the Same*

I NEVER insulted the dead or used tomb-stones for building, I swear by justice and the dead. Therefore bring no more iron to attack my stones, or if thou dost, let it fall on thy own head. It is I, Martinianus, who request this. If there be any gratitude for my glory, let my tomb remain for ever.

<sup>1</sup> *i.e.* Constantinople, here and below.



GREEK ANTHOLOGY

118.—Eis Λιβίαν τὴν γαμετὴν Ἀμφιλόχου  
 Εἷς δόμος, ἀλλ' ὑπένερθε τάφος, καθύπερθε δὲ σηκός·  
 τύμβος δειμαμένοις, σηκὸς ἀεθλοφόροις·  
 καὶ ῥ' οἱ μὲν γλυκερὴν ἤδη κόνιν ἀμφεβάλουτο  
 ὡς σὺ μάκαιρα δάμαρ Ἀμφιλόχου, Λιβίη,  
 κάλλιμέ θ' υἱήων, Εὐφήμιε· τούσδ' ὑπόδεχθε,  
 μάρτυρες ἀτρεκίης, τοὺς ἔτι λειπομένους.

119.—Eis τὴν αὐτὴν

ᾠφελες, ὦ Λιβία, ζῶειν τεκέεσσι φίλοισιν·  
 ὄφελος ἄχρι πύλης γήραος ἐμπελάσαι·  
 νῦν δέ σε μοῖρ' ἐδάμασσεν ἀώριον, εἰσέτι καλήν,  
 εἰσέτι κουριδίῳ ἀνθεσι λαμπομένην.  
 αἰαῖ· Ἀμφίλοχος δὲ τεὸς πόσις ἀντὶ δάμαρτος  
 ἐσθλῆς καὶ πινυτῆς τλήμονα τύμβον ἔχει.

120.—Eis τὴν αὐτὴν Λιβίαν

Αἰαῖ· καὶ Λιβίαν κατέχει κόνις. οὐποτ' ἔγωγε  
 ὠϊσάμην θνητὴν ἔμμεναι, εἰσορόων  
 εἶδος, μειλιχίην τε σαοφροσύνην τε γυναικός,  
 τοῖς φύλον πασέων καίνυτο θηλυτέρων·  
 τοῦνεκα καὶ τοίῳ σε τάφῳ κύδηνε θανοῦσαν  
 σῶν τε τριάς τεκέων καὶ πόσις Ἀμφίλοχος.

121.—Eis Εὐφήμιον καὶ Ἀμφίλοχον αὐταδέλφους

Ἦν δυὰς ἦν ἱερή, ψυχὴ μία, σώματα δισσά,  
 πάντα κασιγνήτω, αἷμα, κλέος, σοφίην,  
 υἱέες Ἀμφιλόχου, Εὐφήμιος Ἀμφίλοχός τε,  
 πᾶσιν Καππαδόκαις ἀστέρες ἐκφανέες.  
 δεινὸν δ' ἀμφοτέρους φθόνος ἔδρακε· τὸν μὲν ἄμερσε  
 ζωῆς, τὸν δ' ἔλιπεν ἡμισυν Ἀμφίλοχον.



## THE EPIGRAMS OF SAINT GREGORY

### 118.—*On Livia, the Wife of Amphilocho*

THE building is one, but beneath is a tomb, above a chapel, the tomb for the builders, the chapel for the triumphant martyrs. And some of the builders have already put on sweet dust, like thee, Livia, blessed wife of Amphilocho, and thee, Euphemius loveliest of her sons. But, ye martyrs of truth, receive those who still survive.<sup>1</sup>

### 119.—*On the Same*

THOU shouldst have lived for thy dear children, Livia, thou shouldst have reached the gate of old age, but now Fate has overcome thee before thy time, still beautiful, still shining with the flower of youth. Alas! thy husband Amphilocho in place of a good and wise wife has but a wretched tomb.

### 120.—*On the Same*

ALAS! the earth holds Livia too. Never could I believe her to be mortal, when I looked on her beauty, her sweetness, her chastity, in all of which she surpassed the rest of her sex. Therefore on thy death thou hast been honoured by such a tomb at the hands of thy three children and thy husband Amphilocho.

### 121.—*On the Brothers Euphemius and Amphilocho*

IT was a holy pair, one soul in two bodies, brothers in everything, blood, fame, wisdom, the sons of Amphilocho, Euphemius and Amphilocho, conspicuous in the eyes of all Cappadocia. But Envy cast a terrible glance on both and depriving one of life, left Amphilocho, but half himself, behind.

<sup>1</sup> *i.e.* may they be buried in the same blessed place.



GREEK ANTHOLOGY

122.—Eis Eúφήμιον

Ῥήτωρ ἐν ῥητῆρσιν, ἀοιδοπόλος δ' ἐν ἀοιδοῖς,  
κῦδος ἐῆς πάτρης, κῦδος ἐῶν τοκέων,  
ἄρτι γενειάσκων Eúφήμιος, ἄρτι δ' ἔρωτας  
ἐς θαλάμους καλέων, ὤλετο· φεῦ παθέων·  
ἀντὶ δὲ παρθενικῆς τύμβον λάχεν, ἠδ' ὑμεναίων  
ἤματα νυμφιδίων ἤμαρ ἐπήλθε γόων.

5

123.—Eis τὸν αὐτόν

Eἰκοσέτης πᾶσαν Eúφήμιος, ὡς μίαν οὔτις,  
Ἑλλάδα κ' Αὔσονίην μούσαν ἐφιπτάμενος,  
στράπτων ἀγλαίῃ τε καὶ ἠθεσιν ἦλθ' ὑπὸ γαίαν.  
αἰαί· τῶν ἀγαθῶν ὡς μόρος ὠκύτερος.

124.—Eis τὸν αὐτόν

Χρυσείης γενεῆς Eúφήμιος ἦν ἔτι τυτθὸν  
λείψανον, εὐγενέτης ἠθεα καὶ πραπίδας,  
μείλιχος, ἠδυεπής, εἶδος Χαρίτεσσιν ὁμοῖος·  
τοῦνεκα καὶ θνητοῖς οὐκ ἐπὶ δὴν ἐμίγη.

125.—Eis τὸν αὐτόν

Στράψε μέγ' ἀνθρώποις Eúφήμιος, ἀλλ' ἐπὶ τυτθόν·  
καὶ γὰρ καὶ στεροπῆς οὐ μακρόν ἐστι σέλας·  
στράψεν ὁμοῦ σοφίῃ τε καὶ εἶδει καὶ πραπίδεσσιν·  
τὰ πρὶν Καππαδόκαις ἦν κλέα, νῦν δὲ γόος.

126.—Eis τὸν αὐτόν

Τίς; τίνος;—Ἀμφιλόχου Eúφήμιος ἐνθάδε κεῖται,  
οὔτος ὁ Καππαδόκαις πᾶσι διὰ στόματος·  
οὔτος ὃν αἱ Χάριτες Μούσαις δόσαν· οἱ δ' ὑμέναιοι  
ἀμφὶ θύρας· ἦλθεν δ' ὁ φθόνος ὠκύτερος.



## THE EPIGRAMS OF SAINT GREGORY

### 122.—*On Euphemius*

EUPHEMIUS, an orator among orators, a poet among poets, the glory of his country, the glory of his parents, is dead, but just bearded, but just beginning to call the loves to his chamber. Alas for the misfortune! Instead of a virgin bride he possesses a tomb, and the day of wailing overtook the days of the bridal song.

### 123.—*On the Same*

EUPHEMIUS, but twenty years old, gathering the honey of both the Greek and Latin muse, as none else gathered that of either, in all the splendour of his beauty and virtue, is gone under earth. Alas, how swift is the death of the good!

### 124.—*On the Same*

EUPHEMIUS was a little relic of the golden age, noble alike in character and intellect, gentle, sweet of speech, beautiful as the Graces. Therefore he dwelt not long among mortals.

### 125.—*On the Same*

EUPHEMIUS shone bright among men, but for a brief season; for the flash of the lightning too is not long. He shone alike in learning, beauty and intellect. His qualities were once the glory and are now the lament of Cappadocia.

### 126.—*On the Same*

Who, and whose son? Euphemius the son of Amphilocheus lies here, he who was the talk of all Cappadocia, he whom the Graces gave to the Muses. The chanters of the bridal song were at his gate, but Envy came quicker than they.



GREEK ANTHOLOGY

127.—Εἰς τὸν αὐτόν

Ἔρνος ἀμώμητον, Μουσῶν τέκος, εἶαρ ἑταίρων,  
καὶ χρύσειον Χαρίτων πλέγμα ἰοστεφέων,  
ᾧ ἔχετο ἐκ μερόπων Εὐφήμιος· οὐδ' ἔτ' ἀνίσχεν,  
αἰαῖ, σοῖς θαλάμοις πυρσὸς ὃν ἤψεν Ἔρως.

128.—Εἰς τὸν αὐτόν

Αἱ Χάριτες Μούσαισι· “Τί ῥέξομεν; οὐκετ' ἄγαλμα  
χειρῶν ἡμετέρων Εὐφήμιος ἐν μερόπεσσιν.”  
χαὶ Μοῦσαι Χαρίτεσσιν· “Ἐπεὶ φθόνος ἐστὶν ἀλιτρός,  
τόσσον ἔχοι· ἡμῖν δὲ τόδ' ὄρκιον ἔμπεδον ἔστω,  
μηκέτ' ἀναστήσαι τοῖον μερόπεσσιν ἄγαλμα.”

5

129.—Εἰς τὸν αὐτόν

Κρήναι καὶ ποταμοὶ καὶ ἄλσρα, καὶ λαλαγεῦντες  
ὄρνιθες λιγυροὶ καλὸν ἐπ' ἀκρεμόνων,  
αὐραὶ τε μαλακὸν συρίγμασι κῶμα φέρουσαι,  
καὶ κῆποι Χαρίτων εἰς ἐν ἀγειρομένων,  
κλαύσατε. ᾧ χαρίεσσ' Εὐφημιάς· ὡς σε θανῶν περ 5  
Εὐφήμιος κλεινὴν θήκατ' ἐπωνυμίην.

130.—Εἰς τὸν αὐτόν

Κάλλιμος ἠϊθέων Εὐφήμιος, εἶποτ' ἔην γε·  
κάλλιμος ἐν χώροις χῶρος ὃδ' ἠλύσιος·  
τοῦνεκεν εἰς ἐν ἄγερθεν· ἐπεὶ ζωὴν μὲν ἔλειψεν,  
οὔνομα δ' ἐν χώρῳ κάλλιπεν ἠγαθέῳ.

131.—Εἰς Ἀμφίλοχον

Ἦλυθε κ' Ἀμφιλόχοιο φίλον δέμας ἐς μέγα σῆμα,  
ψυχὴ δ' ἐς μακάρων ᾧχετ' ἀποπταμένη.



## THE EPIGRAMS OF SAINT GREGORY

### 127.—*On the Same*

EUPHEMIUS the faultless blossom, the son of the Muses, the spring of his comrades, the golden chaplet of the violet-crowned Graces, is gone from amongst men, and woe is me, the torch that love lit shone not on thy bridal chamber.

### 128.—*On the Same*

THE Graces to the Muses: "What shall we do? Euphemius the statue moulded by our hands is no longer among the living." And the Muses to the Graces: "Since Envy is so wicked, let her have this much, but let us swear a sure oath, never again to raise such a statue among men."

### 129.—*On the Same*

SPRINGS, rivers and groves, and singing birds that twitter sweetly on the branches, and breezes whose whistling brings soft sleep, and gardens of the linked Graces, weep. O charming Euphemias,<sup>1</sup> how Euphemius though dead has made thy name famous.

### 130.—*On the Same*

EUPHEMIUS was the most beautiful among the young men, if ever indeed there was such a one, and this Elysian place is most beautiful among places. Therefore were they united. He lost his life, but left his name to a lovely spot.

### 131.—*On Amphilochochus*

AMPHILOCHUS' dear body has come too to the great tomb, but his soul flew away to the place of the

<sup>1</sup> The place where he was buried was called so.



GREEK ANTHOLOGY

πηοῖς πάντα πέπασσο, μακάρτατε· βίβλον ἐφῆξας  
 πᾶσαν ὄση θνητῶν, κεί τις ἐπουρανίη.  
 γηραλέος φιλίην ὑπέδυσ χθόνα· τέκνα λέλοιπας  
 κρείσσονα καὶ τοκέων· τὸ πλεόν οὐ μερόπων.

5

132.—Eis τὸν αὐτόν

Ἄσμενος ἦ τε δάμαρτι καὶ υἱεῖ πάρθετο σῶμα  
 Ἀμφίλοχος, λιπαροῦ γήραος ἀντιάσας,  
 ὄλβιος, εὐγενέτης, μύθων κράτος, ἄλκαρ ἀπάντων,  
 πηῶν, εὐσεβέων, εὐγενέων, λογίων,  
 καὶ μύθοιο δοτῆρ περιώσιος. ἦνιδ' ἑταίρων  
 σῶν ἑνός, ὦ φιλότης, γράμμ' ἐπιτυμβίδιον.

5

133.—Eis τὸν αὐτόν

ᾠ μάκαρ', ὦ ξυνὸν πενίης ἄκος, ὦ πτερόεντες  
 μῦθοι, καὶ πηγὴ πᾶσιν ἀρυομένη,  
 ἄσθματι πάντα λίπες πυμάτω· τὸ δ' ἄμ' ἔσπετο μῦνον  
 ἔνθεν ἀειρομένῳ κῦδος αἰεὶ θαλέθον.  
 Γρηγόριος τάδ' ἔγραψα, λόγῳ λόγον ὄν παρὰ σείῳ  
 Ἀμφίλοχ', ἐξεδάην ἀντιχαριζόμενος.

5

134.—Eis τὸν αὐτόν

Ἀμφίλοχος τέθνηκεν· ἀπώλετο εἴ τι λείπειτο  
 καλὸν ἐν ἀνθρώποις, ῥητορικῆς τε μένος,  
 καὶ Χάριτες Μούσαισι μεμιγμέναι· ἔξοχα δ' αὖ σε  
 ἢ Διοκαισαρέων μύρατο πάτρα φίλη.

135.—Eis τὸν αὐτόν

Τυτθὸν μὲν πτολίεθρον, ἀτὰρ πολὺν ἀνέρα δῶκα  
 βήμασιν ἰθυδίκοις ἢ Διοκαισαρέων,  
 Ἀμφίλοχον· φθιμένῳ δὲ συνέφθιτο καὶ πυρόεσσα  
 ῥήτρη, καὶ πάτρης εὐχος ἀριστοτόκου.



## THE EPIGRAMS OF SAINT GREGORY

blest. All thy possessions were thy kinsmen's, blessed among men. Thou didst leave no book human or divine unopened. In old age thou didst descend beneath the kind earth. Thou hast left children even better than their parents. More is not for mortals.

### 132.—*On the Same*

AMPHILOCHUS in ripe old age gladly went to lie beside his wife and son. Happy he was, and noble, powerful of speech, the support of all—his relatives, the pious, the noble, the learned—lavish of excellent discourse. Lo, my friend, the epitaph written by one of thy comrades.

### 133.—*On the Same*

O BLESSED man, O universal healer of poverty, O winged words, O fountain from which all drew, with thy last breath thou didst leave all that was thine, and alone thy eternal good fame followed thee when thou wast taken. Gregory wrote this repaying thee by words for the skill of speech he learnt from thee.

### 134.—*On the Same*

AMPHILOCHUS is dead: if aught good were left among men it is gone, the force of eloquence is gone, the Muses mingled with the Graces and above all did thy dear native city Diocaesarea mourn for thee.

### 135.—*On the Same*

I, DIOCAESAREA, am a small town, but gave a great man, Amphilochus, to the Courts of Law. With him perished the fire of oratory and the boast of his native city which his birth ennobled.



GREEK ANTHOLOGY

136.—Εἰς τὸν αὐτόν

Τὸν ῥήτρην πυρόεσσαν ἐπ' ἀντιπάλοισι φέροντα,  
τὸν μέλιτος γλυκίῳ ἤθεα καὶ πραπίδας  
Ἀμφίλοχον κατέχω τυτθὴ κόνις, ἔκτοθι πάτρης,  
υἷέα Φιλτατίου Γοργονίας τε μέγαν.

137.—Εἰς τὸν αὐτόν

Ῥητῆρες, φθέγγοισθε· μεμυκότα χεῖλεα σιγῇ  
Ἀμφιλόχου μεγάλου τύμβος ὄδ' ἀμφὶς ἔχω.

138.—Εἰς τὸν αὐτόν

Ἡρίον Ἀμφιλόχοιο μελίφρονος, ὅς ποτε ῥήτρην  
πάντας Καππαδόκας καίνυτο καὶ πραπίσιν.

139.—Εἰς Νικομήδην

Οἴχραι, ὦ Νικόμηδες, ἐμὸν κλέος· ἢ δὲ συνωρὶς  
σῶν καθαρὴ τεκέων πῶς βίον ἐξανύσει;  
τίς δὲ τέλος νηῶ περικάλλει χεῖρ ἐπιθήσει;  
τίς δὲ θεῶ πέμψει φρῆν τελέην θυσίην,  
σεῖο, μάκαρ, μιχθέντος ἐπουρανίοισι τάχιστα;  
ὦ γενεὴ τλήμων, οἶα πάθες, μερόπων.

5

140.—Εἰς τὸν αὐτόν

Δέρκεο καὶ τύμβον Νικομήδεος, εἴ τιν' ἀκούεις,  
ὅς νηὸν Χριστῶ δειμάμενος μεγάλῳ,  
αὐτὸν μὲν πρῶτιστον, ἔπειτα δὲ τὴν περίβωτον  
δῶκεν ἀγνὴν θυσίην παρθενίην τεκέων,  
φέρτερον οὐδὲν ἔχων, ἱερεὺς, γενέτης τε φέριστος.  
τοῦνεκα καὶ μεγάλη ὦκα μίγη Τριάδι.

5



## THE EPIGRAMS OF SAINT GREGORY

### 136.—*On the Same*

A LITTLE dust covers far from his native place Amphilochns the great son of Philtatius and Gorgonia, armed ever with fiery speech against his adversaries, but of a disposition and mind sweeter than honey.

### 137.—*On the Same*

SPEAK now, ye orators. This tomb contains the lips now closed of great Amphilochns.

### 138.—*On the Same*

THIS is the tomb of sweet-souled Amphilochns, who surpassed all Cappadocians in eloquence and intellect.

### 139.—*On Nicomedes*

THOU art gone, Nicomedes, my glory, and how shall the pure pair, thy children, pass their life? What hand shall finish the lovely church, and what mind shall render a perfect sacrifice to God, now that thou, blessed man, hast early joined the heavenly ones? O wretched race of mortals, what a misfortune is yours!

### 140.—*On the Same*

LOOK on the tomb of Nicomedes, if thou hast ever heard of him, who having built a temple to Great Christ, gave himself first and then the renowned virginity of his children a pure sacrifice to God, having no better to offer, the best of priests and fathers. Therefore he soon was united with the Great Trinity.



GREEK ANTHOLOGY

141.—Eis τὸν αὐτόν

Ἵστατος ἐς βίον ἦλθες ἀοίδιμον, ἀλλὰ τάχιστα  
 ἔνθεν ἀνηέρθης· τίς τὰδ' ἔνευσε δίκη;  
 Χριστὸς ἀναξ, Νικόμηδες, ὅπως σέο λαὸν ἀνωθεν  
 ἰθύνοις τεκέων σὺν ἱερῇ δυνάδι.

142.—Eis Καρτέριον ἑταῖρον τοῦ μεγάλου Γρηγορίου

Πῆ με λιπὼν πολύμοχθον ἐπὶ χθονί, φίλταθ' ἑταίρων,  
 ἦλυθες ἀρπαλέως, κύδιμε Καρτέριε;  
 πῆ ποτ' ἔβης νεότητος ἐμῆς οἰήϊα νωμῶν,  
 ἦμος ἐπ' ἀλλοδαπῆς μῦθον ἐμετρεόμην,  
 ὃς βιότῳ μ' ἔζησας ἀσαρκείῃ; ἦ ῥ' ἔτεόν σοι  
 Χριστὸς ἀναξ πάντων φίλτερος, ὃν νῦν ἔχεις.

5

143.—Eis τὸν αὐτόν

Ἀστεροπῆ Χριστοῖο μεγακλέος, ἔρκος ἄριστον  
 ἠϊθέων, ζωῆς ἠνίοχ' ἡμετέρης,  
 μνώεο Γρηγορίοιο, τὸν ἔπλασας ἠθεσι κεδνοῖς,  
 ἦν ὅτε ἦν, ἀρετῆς κοίρανε Καρτέριε.

144.—Eis τὸν αὐτόν

ᾠ πηγαὶ δακρύων, ᾧ γούνατα, ᾧ θυέεσιν  
 ἀγνοτάτοις παλάμαι Χριστὸν ἀρεσσάμεναι  
 Καρτερίου· πῶς λήξεν ὁμῶς πάντεσσι βροτοῖσιν;  
 ἠθέλεν ὑμνοπόλον κείθι χοροστασίη.

145.—Eis τὸν αὐτόν

Ἠρπασας, ᾧ Νικόμηδες, ἐμὸν κέαρ· ἠρπασας ᾧ κα  
 Καρτέριον, τῆς σῆς σύζυγον εὐσεβίης.



## THE EPIGRAMS OF SAINT GREGORY

### 141.—*On the Same*

LATE didst thou come to glorious life, but early wert thou taken thence. What justice so decreed? It was Christ the Lord, Nicomedes, so that from heaven thou mightest rule thy people together with the holy pair, thy children.

### 142.—*To Carterius, the comrade of Gregory the Great*

DEAREST of comrades, noble Carterius, how hast thou suddenly departed, leaving me full of cares on earth? How hast thou departed, thou who didst direct the rudder of my youth, when in a strange land I was composing verse, thou who wert the cause of my spiritual life. Of a surety Christ the Lord, who now is thine, is dearer to thee than all.

### 143.—*On the Same*

LIGHTNING of glorious Christ, best bulwark of youth, charioteer of my youth, remember Gregory whom thou didst mould in moral excellence once on a time, Carterius, lord of virtue.

### 144.—*On the Same*

O FOUNTS of tears, O knees, O hands of Carterius, that appeased Christ by most pure sacrifices. How like all mortals has he ceased to be? The choir there in heaven required a hymner.

### 145.—*On the Same*

THOU hast torn from me my heart, Nicomedes, thou hast carried off too soon Carterius, the partner of thy piety.



GREEK ANTHOLOGY

146.—Eis τὸν αὐτόν

ὦ Ξώλων ζαθέων ἱερὸν πέδον, οἶον ἔρεισμα  
σταυροφόρων κόλποις Καρτέριον κατέχεις.

147.—Eis Βάσσον τινὰ παρὰ ληστῶν ἀποκτανθέντα

Βάσσε φίλος, Χριστῷ μεμελημένος ἔξοχον ἄλλων,  
τῆλε τεῆς πάτρης ληϊστορι χειρὶ δαμάσθης,  
οὐδέ σε τύμβος ἔχει πατρώϊος· ἀλλὰ καὶ ἔμπης  
πᾶσιν Καππαδόκεσσι μέγ' οὔνομα σείο λέλειπται,  
καὶ στῆλαι παγίων μέγ' ἀμείνονες, αἷς ἐνιγράφθης. 5  
Γρηγορίου τόδε σοι μνημήϊον, ὃν φιλέεσκες.

148.—Eis τὸν αὐτόν

ὦς Ἀβραὰμ κόλποισι τεθεὶς ὑποδέχνησο, Βάσσε,  
σὸν τέκος ἀτρεκέως πνεύματι Καρτέριον·  
αὐτὰρ ἐγών, εἰ καὶ σε τάφος σὺν πατρὶ καλύπτει,  
οὔποτ' ἀφ' ὑμετέρης στήσομ' ὁμοζυγίης.

149.—Eis Φιλτάτιον

Ἦθεον μέγαλοιο μέγαν κοσμήτορα λαοῦ  
χθῶν ἱερὴν κεύθω Φιλτατίοιο δέμας.

150.—Eis Εὐσέβειαν καὶ Βασίλισσαν

Εὐσέβιον, Βασίλισσα, μεγακλέες, ἐνθάδε κεῖνται,  
Ξώλων ἡγαθέων θρέμματα χριστοφόρα,  
καὶ Νόννης ζαθέης ἱερὸν δέμας. ὅστις ἀμείβεις  
τούσδε τάφους, ψυχῶν μνώεο τῶν μεγάλων.



## THE EPIGRAMS OF SAINT GREGORY

### 146.—*On the Same*

O HOLY soil of divine Xola, how strong a support of the Christians was Carterius whom thou holdest in thy bosom.

### 147.—*On Bassus who was slain by Robbers*

DEAR Bassus, the special darling of Christ, far from thy home thou hast fallen by the robber's hand; nor dost thou even rest in the tomb of thy fathers. But yet great is the name thou hast left in all Cappadocia. The columns<sup>1</sup> in which thy name is written are far better than solid ones. This is the memorial made for thee by Gregory whom thou lovedst.

### 148.—*On the Same*

RECEIVE, Bassus, as one lying in Abraham's bosom, Carterius, truly thy spiritual child. But I, though the tomb holds thee and thy father, will never desert your fellowship.

### 149.—*On Philtatius*

THIS holy earth covers the body of Philtatius, a youth who was the great ruler of a great people.

### 150.—*On Eusebia and Basilissa*

HERE lie the most noble Eusebia and Basilissa, Christian nurslings of lovely Xola, and also Nonna's holy body. Thou who passest these tombs, remember the great souls.

<sup>1</sup> The minds of men.



GREEK ANTHOLOGY

151.—Eis Ἑλλάδιον καὶ Εὐλάλιον αὐταδέλφους

Αἰεὶ σοι νόος ἦεν ἐς οὐρανόν, οὐδ' ἐπὶ γαίης  
 ἤρειδες χθαμαλῆς ἴχνιον οὐδ' ὀλίγον·  
 τοῦνεκεν ὡς τάχος ἦλθες ἀπὸ χθονός· Εὐλάλιος δὲ  
 σὴν κόνιν ἀμφιέπει σὸς κάσις, Ἑλλάδιε.

152.—Eis Ἑλλάδιον

Τὸν νεαρόν, Χριστῶ δὲ μέγαν, πολιόν τε νόημα,  
 χῶρος ὅδ' ἀθλοφόρων Ἑλλάδιον κατέχω·  
 οὐ νέμεσις· κείνοις γὰρ ὁμοίιον ἄλγος ἀνέτλη,  
 σβεννὺς ἀντιπάλου τοῦ φθονεροῖο μόθου.

153.—Eis τὸν αὐτόν

Μικρὸν μὲν πνεύεσκες ἐπὶ χθονὶ σαρκὸς ἀνάγκη,  
 πλείονα δὲ ζωῆς ὑψόθι μοῖραν ἔχεις,  
 Ἑλλάδιε, Χριστοῖο μέγα κλέος· εἰ δὲ τάχιστα  
 δεσμῶν ἐξελύθης τοῦτο γέρας καμάτων.

154.—Eis Γεώργιον

Καὶ σὺ Γεωργίιο φίλον δέμας, ἐνθάδε κεῖσαι,  
 ὅς πολλὰς Χριστῶ πέμψας ἀγνὰς θυσίας·  
 σὺν δὲ κασιγνήτῃ σῶμα, φρένας, ἢ Βασίλισσα  
 ξυνὸν ἔχει μεγάλη καὶ τάφον ὡς βίοτον.

155.—Eis Εὐπράξιον

Χώρης τῆσδ' ἱερῆς Εὐπράξιον ἀρχιερῆα  
 ἢδ' Ἀριανζαίῃ χθὼν μεγάλη κατέχω,  
 Γρηγορίοιο φίλον καὶ ἤλικα, καὶ συνοδίτην·  
 τοῦνεκα καὶ τύμβου γείτονος ἠντίασεν.



## THE EPIGRAMS OF SAINT GREGORY

### 151.—*On the Brothers Helladius and Eulalius*

THY mind was ever in heaven, nor didst thou set foot at all on this low earth. Therefore very early hast thou gone from earth, and Eulalius thy brother tends thy dust, Helladius.

### 152.—*On Helladius*

THIS burial place of the martyrs holds Helladius young in years, but great in Christ and grey in thought. This is no profanation, for he suffered pains like theirs, extinguishing the attack of his envious adversary.

### 153.—*On the Same*

FOR a little season by the necessity of the flesh thou didst breathe on earth, but above a greater share of love is thine, Helladius, great glory of Christ. If thou wast early released from thy bonds, this was the reward of thy labours.

### 154.—*On George*

AND thou dost lie here also, dear body of George, who didst render many pure sacrifices to Christ, and Basilissa the great, thy sister in body and spirit shares thy tomb as she shared thy life.

### 155.—*On Eupraxius*

THIS great land of Arianza contains the body of Eupraxius, high priest of the holy country, the friend and contemporary and fellow-traveller of Gregory. Therefore he lies buried near at hand.



156.—Εἰς Ναυκράτιον τὸν ἀδελφὸν τοῦ μεγάλου Βασιλείου  
 Ἰχθυβόλον ποτ' ἔλυε λίνον βυθίης ἀπὸ πέτρης  
 Ναυκράτιος, δίναις ἐν ποταμοῦ βρυχίαις·  
 καὶ τὸ μὲν οὐκ ἀνέλυσεν· ὁ δ' ἔσχετο· πῶς ἀλιῆα  
 εἴρυσεν ἀνθ' ἀλίας δίκτυον, εἶπέ, λόγε,  
 Ναυκράτιον, καθαροῖο βίου νόμον, ὥσπερ εἶσκω,  
 καὶ χάριν ἐλθέμεναι καὶ μόρον ἐξ ὑδάτων.

5

157.—Εἰς τὸν αὐτόν  
 Ναυκράτιος στροφάλιγγι θάνε φθονεροῦ ποταμοῖο,  
 δεσμοῖσιν βυθίης ἄρκυος ἐνσχόμενος·  
 ὡς κε μάθης σύ, θνητέ, τὰ παίγνια τοῦδε βίοιο,  
 ἔνθεν ἀνηέρθη πῶλος ὄδ' ἄκρα θεῶν.

158.—Εἰς τὸν αὐτόν  
 Ναυκράτιος πλεκτοῖο λίνου δεσμοῖσιν ἐλυσθείς,  
 δεσμῶν τοῦδε βίου ἐξ ἀλίας ἐλύθη.

159.—Εἰς Μαξέντιον  
 Αἵματος εὐγενέος γενόμην, βασιλῆος ἐν αὐλαῖς  
 ἔστην, ὄφρ' ἄειρα κενόφρονα. πάντα κεδάσσας,  
 Χριστὸς ἐπεὶ με κάλεσσε, βίου πολλαῖσιν ἀταρποῖς  
 ἵχνος ἔρεισα πόθοιο τινάγμασιν, ἄχρισ ἀνεῦρον  
 τὴν σταθερὴν· Χριστῷ τῆξα δέμας ἄλγεσι πολλοῖς·  
 καὶ νῦν κοῦφος ἄνω Μαξέντιος ἔνθεν ἀνέπτην.

5

160.—Εἰς τὸν αὐτόν Μαξέντιον  
 Πάλλετ' ἐμοὶ κραδίη, Μαξέντιε, σείο γράφουσα  
 οὔνομα, ὃς στυφελὴν ἤλθες ὁδὸν βιότου,  
 ἄμβροτον, αἰπήεσσαν, ἀτερπέα· σείο, φέριστε,  
 ἄτρομος οὐδὲ τάφῳ χριστιανὸς πελάει.



## THE EPIGRAMS OF SAINT GREGORY

156.—*On Naucratius, the Brother of Basil the Great*

NAUCRATIUS was once freeing his fishing-net from a sunken rock in the roaring eddies of the river.<sup>1</sup> The net he did not free, but was caught himself. Tell me, O Word, how the net landed the fisherman Naucratius, an example of pure life, instead of fish. As I conjecture, both grace and death came to him from the water.

157.—*On the Same*

NAUCRATIUS died in the eddy of the envious river, entangled in the toils of his sunken net, so that, mortal, thou mayst know the tricks of this life, from which this fleet-footed colt was removed.

158.—*On the Same*

NAUCRATIUS, caught in the fetters of his net, was released from the fetters of this life by fishing.

159.—*On Maxentius*

I, MAXENTIUS, was born of noble blood; I stood in the Emperor's Court, I was puffed up by vainglory. But when Christ called me, throwing all to the winds, I walked, stimulated by love for him, in many ways of life, until I found the steadfast one. I wasted my body for Christ by many hardships, and now flew up lightly from here.

160.—*On the Same*

MY heart trembles as it writes thy name, Maxentius, who didst traverse a hard road of life, a lonely road, and steep and dismal. No Christian, O best of men, approaches even thy tomb without trembling.

<sup>1</sup> The river Iris, as Gregory of Nyssa tells us. He was fishing to provide food for his aged parents.



GREEK ANTHOLOGY

161.—Εἰς Ἐμμελίαν τὴν μητέρα τοῦ ἁγίου Βασιλείου  
 Ἐμμέλιον τέθνηκε· τίς ἔφρασεν; ἢ γε τοσοῦτων  
 καὶ τοίων τεκέων δῶκε φάος βιότῳ,  
 υἷας ἠδὲ θύγατρας ὁμόζυγας ἀζυγέας τε·  
 εὐπαις καὶ πολύπαις ἦδε μόνη μερόπων.  
 τρεῖς μὲν τῆσδ' ἱερῆες ἀγακλέες, ἢ δ' ἱερῆος  
 σύζυγος· οἱ δὲ πέλας ὡς στρατὸς εὐαγέων.

5

162.—Εἰς τὴν αὐτὴν Ἐμμελίαν

Θάμβος ἔχεν μ' ὀρόωντα τόσον γόνον Ἐμμελίῳ  
 καὶ τοῖον, μεγάλης νηδύος ὄλβον ὄλον·  
 ὡς δ' αὐτὴν φρασάμην Χριστοῦ κτέαρ, εὐσεβὲς αἶμα,  
 Ἐμμέλιον, τόδ' ἔφην· “Οὐ μέγα· ρίζα τόση.”  
 τοῦτό σοι εὐσεβίης ἱερὸν γέρας, ὦ παναρίστη,  
 τιμὴ σῶν τεκέων, οἷς πόθον εἶχες ἓνα.

5

163.—Εἰς Μακρίναν τὴν ἀδελφὴν τοῦ μεγάλου Βασιλείου  
 Παρθένον αἰγλήεσαν ἔχω κόνις, εἴ τιν' ἀκούεις  
 Μακρίναν, Ἐμμελίου πρωτότοκον μεγάλης·  
 ἢ πάντων ἀνδρῶν λάθειν ὄμματα· νῦν δ' ἐνὶ πάντων  
 γλώσση καὶ πάντων φέρτερον εὐχος ἔχει.

164.—Εἰς Θεοσέβιον ἀδελφὴν Βασιλείου

Καὶ σὺ Θεοσέβιον, κλεινῆς τέκος Ἐμμελίῳ,  
 Γρηγορίου μεγάλου σύζυγε ἀτρεκέως,  
 ἐνθάδε τὴν ἱερὴν ὑπέδυσ χθόνα, ἔρμα γυναικῶν  
 εὐσεβέων· βιότου δ' ὄριος ἐξελύθης.



## THE EPIGRAMS OF SAINT GREGORY

### 161.—*On Emmelia, the Mother of St. Basil*

EMMELIA is dead; who would have thought it, she who gave to life the light of so many and such children, sons and daughters married and unmarried? She alone among mortals had both good children and many. Three of her sons were illustrious priests, and one daughter the wife of a priest, and the rest like an army of saints.

### 162.—*On the Same*

I MARVELLED when I looked on the great and goodly family of Emmelia, all the wealth of her mighty womb; but when I considered how she was Christ's cherished possession of pious blood I said this: "No marvel! The root is so great." This is the holy recompense of thy piety, thou best of women, the honour of thy children, with whom thou hadst one desire.

### 163.—*On Macrina, the Sister of St. Basil*

THE earth holds the glorious virgin Macrina, if ye ever heard her name, the first-born child of great Emmelia. She let herself be seen by no man, but is now on the tongues of all, and has glory greater than any.

### 164.—*On Theosebia, the Sister of St. Basil*

AND thou, Theosebia, child of noble Emmelia, and in very truth spouse of great Gregory, liest here in holy soil, thou stay of pious women. Ripe in years didst thou depart this life.



GREEK ANTHOLOGY

165.—Εἰς Γρηγόριον τῆς μητρὸς ἀδελφόν  
 Γρηγόριον μήτρως, ἱερεὺς μέγας, ἐνθάδ' ἔθηκε  
 Γρηγόριος, καθαροῖς Μάρτυσι παρθέμενος,  
 ἠΐθεον, θαλέθοντα, νεόχνοον· αἱ δὲ πάροιθεν  
 τῆς γηροτροφίης ἐλπίδες ἦδε κόνις.

166.—Πρὸς τοὺς ἐν μαρτυρίοις τρυφῶντας  
 Εἰ φίλον ὀρχησταῖς ἀθλήματα, καὶ φίλον ἔστω  
 θρύψις ἀεθλοφόροις· ταῦτα γὰρ ἀντίθετα.  
 εἰ δ' οὐκ ὀρχησταῖς ἀθλήματα, οὐδὲ ἀθληταῖς  
 ἢ θρύψις, πῶς σὺ Μάρτυσι δῶρα φέρεις  
 ἄργυρον, οἶνον, βρῶσιν, ἐρεύγματα; ἢ ῥα δίκαιος 5  
 ὃς πληροῖ θυλάκους, ἂν ἀδικώτατος ᾖ;

167.—Εἰς τοὺς αὐτοὺς  
 Μάρτυρες, εἶπατε ἄμμιν ἀληθῶς, εἰ φίλον ὑμῖν  
 αἱ σύνοδοι; τί μὲν οὖν ἡδίων; ἀντὶ τίνος;  
 τῆς ἀρετῆς· πολλοὶ γὰρ ἀμείνους ὧδε γένοιντ' ἂν,  
 εἰ τιμῶτ' ἀρετή. τοῦτο μὲν εὖ λέγετε.  
 ἢ δὲ μέθη, τό τε γαστρὸς ὑπάρχειν τοὺς θεραπευτὰς 5  
 ἄλλοις· ἀθλοφόρων ἔκλυσις ἀλλοτρία.

168.—Εἰς τοὺς αὐτοὺς  
 Μὴ ψεύδεσθ' ὅτι γαστρὸς ἐπαινέται εἰσὶν ἀθληταί·  
 λαιμῶν οἶδε νόμοι, ὧ' γαθοί, ὑμετέρων·  
 μάρτυσι δ' εἰς τιμὴν ἐν ἐπίσταμαι· ὕβριν ἐλαύνειν  
 ψυχῆς καὶ δαπανᾶν δάκρυσι τὴν πιμελήν.



## THE EPIGRAMS OF SAINT GREGORY

### 165.—*On Gregory, his Mother's Brother*

GREGORY the high priest, laid here his nephew Gregory, yet in the first bloom of youth, entrusting him to the pure martyrs. His former hopes of being tended by him in his old age are here turned to dust.

### 166.—*On those who feast luxuriously in the Churches of the Martyrs*<sup>1</sup>

IF the pains of martyrdom are dear to dancers, then let luxury be dear to the martyrs, for these two things are opposite. But if neither these pains are dear to dancers, nor luxury to the martyrs, how is it thou bringest as gifts to the martyrs, silver, wine, food, belching? Is he who fills that bag his body just, even if he be most unjust?

### 167.—*On the Same*

“TELL me, martyrs, truly, if ye love the meetings?”  
“What could be dearer to us?” “For the sake of what?” “Virtue, for if virtue were honoured, many men would become better.” “Ye are right in this, but drunkenness and enslavement to the belly is for others. Dissipation is alien to the martyrs.”

### 168.—*On the Same*

ASSERT not falsely that martyrs are commenders of the belly. This is the law of your gullets, good people. But I know one way of honouring the martyrs, to drive away wantonness from the soul, and decrease thy fatness by weeping.

<sup>1</sup> These meetings had of course a religious character to celebrate the festivals of the martyrs. What Gregory complains of is that festivals degenerated into festivities.



GREEK ANTHOLOGY

169.—Εἰς τοὺς αὐτοὺς

Μαρτύρομ', ἀθλοφόροι καὶ μάρτυρες· ὕβριν ἔθηκαν  
τιμὰς ὑμετέρας οἱ φιλογαστορίδαι.  
οὐ ζητεῖτε τράπεζαν εὐπνοον, οὐδὲ μαγείρους·  
οἱ δ' ἐρυγὰς παρέχουσ' ἀντ' ἀρετῆς τὸ γέρας.

170.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τρισθανέες, πρῶτον μὲν ἐμίξατε σώματ' ἀνάγνω  
ἀθλοφόροις, τύμβοι δὲ θυηπόλον ἀμφὶς ἔχουσι·  
δεύτερον αὐτε τάφους τοὺς μὲν διεπέρσατ' ἀθέσμως,  
αὐτοὶ σήματ' ἔχοντες ὁμοίια· τοὺς δ' ἀπέδοσθε,  
πολλάκι καὶ τρὶς ἕκαστον· ὃ δὲ τρίτον, ἱεροσυλεῖς 5  
μάρτυρας οὓς φιλέεις· Σοδομίτιδες ἤξατε πηγαί.

171.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Παῖδες Χριστιανῶν τόδ' ἀκούσατε· οὐδὲν ὁ τύμβος·  
πῶς οὖν ὑμετέρους χώννυτ' ἀριπρεπέας;  
ἀλλ' ἔστιν καὶ πᾶσι γέρας τόδε, μηδὲ τάφοισιν  
βάλλειν ἀλλοτρίοις δυσμενέας παλάμας.  
εἰ δ' ὅτι μὴ νέκυς οἶδε τὰ ἐνθάδε, τοῦτ' ἀδίκαστον, 5  
πείθομαι, ἣν σὺ φέρῃς πατρὸς ὕβριν φθιμένου.

172.—Εἰς τοὺς αὐτοὺς καὶ κατὰ τυμβωρύχων

Τυμβολέται, γάστρωνες, ἐρευγόβιοι, πλατύνωτοι,  
μέχρι τίνος τύμβοις Μάρτυρας ἀλλοτρίοις  
τιμᾶτ', εὐσεβέοντες ἂ μὴ θέμις; ἴσχετε λαιμούς,  
καὶ τότε πιστεύσω Μάρτυσιν ἧρα φέρειν.



## THE EPIGRAMS OF SAINT GREGORY

### 169.—*On the Same*

I TESTIFY, ye martyrs. The belly-lovers have made your worship into wantonness. Ye desire no sweet-smelling table, nor cooks. But they honour you with belching rather than righteousness.

### 170.—*On the Same, and on Violators of Tombs*

THRICE worthy of death, first ye laid beside the martyrs the bodies of impure men, and their tombs contain the bodies of pagan priests. Secondly, ye wickedly destroyed some tombs, ye who have tombs like unto them; and others ye sold, often each tomb thrice. In the third place, ye are guilty of sacrilege to those martyrs whom ye love. Come, ye fiery founts of Sodom!

### 171.—*On the Same*

HEARKEN to this, ye sons of Christians. The tomb is nothing. Why, then, do ye make your tombs magnificent? But this reverence is due to all, not to lay hostile hands on the tombs of others. But if this should escape punishment, because the corpse does not feel what is done to it here, I agree, if thou canst put up with an outrage done to thy dead father.

### 172.—*On the Same*

DESTROYERS of tombs, gluttons who live but for belching, broad-backed, how long shall ye continue to honour the martyrs by the spoils of the tombs of others, with impious piety? Contain your greed, and then I will believe ye bring what is acceptable to the martyrs.



GREEK ANTHOLOGY

173.—Πρὸς τοὺς ἀπὸ τῶν ἐκ τάφων λίθων ναοὺς  
οἰκοδομοῦντας

Τιμὴ Μάρτυσίν ἐστιν αἰὲ θνήσκειν βιότητι,  
αἵματος οὐρανίου μνωμένους μεγάλου,  
τύμβοι δὲ φθιμένοις· ὅς βήματα δ' ἡμῖν ἐγείρει  
ἄλλοτρίοισι λίθοις, μηδὲ τάφοιο τύχοι.

174.—Πρὸς τοὺς ἐν μαρτυρίοις τρυφῶντας

Μάρτυρες, αἶμα θεῶ μεγάλην ἐσπείσατε λειβήν,  
καὶ μέντοι θεόθεν ἄξια δῶρ' ἔχετε,  
βήμαθ', ὕμνους, λαοὺς, εὐχῶν σέβας. ἄλλ' ἀπὸ  
τύμβων  
φεύγετε, νεκροκόμοι, Μάρτυσι πειθόμενοι.

175.—Πρὸς τοὺς αὐτοὺς

Δαίμοσιν εἰλαπίναζον, ὅσοις τὸ πάροιθε μεμήλει  
δαίμοσιν ἦρα φέρειν, οὐ καθαρὰς θαλίας·  
τούτου Χριστιανοὶ λύσιν εὔρομεν, ἀθλοφόροισι  
στησάμεθ' ἡμετέροις πνευματικὰς συνόδους.  
νῦν δέ τι τάρβος ἔχει με· ἀκούσατε οἱ φιλόκωμοι· 5  
πρὸς τοὺς δαιμονικοὺς αὐτομολεῖτε τύπους.

176.—Κατὰ τυμβωρύχων

Μηκέτι πηκτὸν ἄροτρον ἀνὴρ ἐπὶ γαίαν ἐλαύνοι,  
μὴ πέλαγος πλώοι, μὴ δόρυ θοῦρον ἔχοι·  
ἀλλὰ φέρων σκαπάνην τε καὶ ἄγριον ἐν φρεσὶ θυμόν,  
ἐς τύμβους πατέρων χρυσὸν ἴοι ποθέων·  
ὅπποτε καὶ τοῦτόν τις ἐμὸν περικαλλέα τύμβον 5  
σκάψεν ἀτασθαλέων εἵνεκα κερδοσύνης.



## THE EPIGRAMS OF SAINT GREGORY

173.—*To those who build Churches out of Stones  
taken from Tombs*

IT is paying honour to the martyrs always to die to life, remembering the great heavenly blood; but tombs are an honour to the dead. Let him who erects shrines to us out of the stones belonging to others lack himself a tomb.

174.—*On those who feast in Martyrs' Churches*

MARTYRS, ye poured your blood a great libation to God, and from God ye have fitting reward, shrines, hymns, congregations, the honour of prayers. But ye worshippers of the dead, do as the martyrs bid you, and keep away from tombs.

175.—*On the Same*

IN honour of the demons those who wished formerly to gain the favour of the demons celebrated impure banquets. This we Christians abolished, and instituted spiritual meetings for our martyrs. But now I am in some dread. List to me, ye revellers: ye desert us for the rites of devils.

176.—*On Violators of Tombs*

*(The remaining Epigrams are all on the same Subject)*

LET no man any longer drive a sturdy plough into the land; let him not sail the sea, nor bear a threatening spear, but with pickaxe and savage heart go to seek gold in the tombs of his fathers, now that some wicked man has dug up, for the sake of gain, this beautiful tomb of mine.



GREEK ANTHOLOGY

177.—Ἄλλο

Ἐπτὰ βίοιο πέλει τάδε θαύματα· τείχος, ἄγαλμα,  
κῆποι, πυραμίδες, νηός, ἄγαλμα, τάφος·  
ὄγδοον ἔσκον ἔγωγε πελώριος ἐνθάδε τύμβος,  
ὑψιπαγής, σκοπέλων τῶνδ' ἀποτήλε θεῶν·  
πρῶτος δ' ἐν φθιμένοισιν ἀοίδιμος, ἔργον ἀπληστον 5  
τῆς σῆς, ἀνδροφόνε, μαινομένης παλάμης.

178.—Ἄλλο

Ἦν ὅτε ἦν ἀτίνακτος ἐγὼ τάφος οὔρεος ἄκρην  
πουλὺς ὑπερτέλλων τηλεφανῆς σκόπελος·  
νῦν δέ με θῆρ ἐτίναξεν ἐφέστιος εἵνεκα χρυσοῦ·  
ὦδε δ' ἐτινάχθην γείτονος ἐν παλάμαις.

179.—Κατὰ τυμβωρύχων

Τὸν τύμβοιο τόσου ληίστορα, ὃν πέρι πάντη  
λάων τετραπέδων ἀμφιθέει στέφανος,  
ἄξιον αὐτίκ' ἔην, αὐτῷ ἐνὶ σήματι θέντας  
αὐθις ἐπικλείσαι χάσματα δυσσεβεῖ.

180.—Κατὰ τυμβωρύχων

Ἔργον ἀλιτρὸν ὄπωπα, κεχηνότα τύμβον, ὀδεύων·  
χρυσοῦ ταῦτα πέλει ἔργματα τοῦ δολίου·  
εἰ μὲν χρυσὸν ἔχεις, εὖρες κακόν· εἰ δ' ἄρα κεινὸς  
ἐνθεν ἔβης, κενεὴν μήσαο δυσσεβίην.

181.—Εἰς τοὺς αὐτοὺς

Ὅσσάτιον παράμειψα βροτῶν βίον· οὐδ' ἄρ' ἔμελλον  
ἐκφυγέειν παλάμας γείτονος οὐλομένας,  
ὅς με καὶ αἰπὺν ἔόντα χαμαὶ βάλε νηλεῖ θυμῷ,  
οὔτε θεὸν δείσας, οὔθ' ὀσίην φθιμένων.

<sup>1</sup> (1) The wall of Babylon, (2) The statue of Zeus at



## THE EPIGRAMS OF SAINT GREGORY

177

THESE are the seven wonders of the world: a wall, a statue, gardens, pyramids, a temple, another statue, a tomb.<sup>1</sup> The eighth was I, this vast tomb rising high above these rocks; and among the dead I am most celebrated, owing to the greed of thy furious hand, murderer.

178

I WAS once an undisturbed tomb, like a rock rising high above the mountain summit, and conspicuous from afar; but now a beast of my own house has destroyed me for the sake of gold, and thus I was demolished by the hands of my neighbour.

179

FOR the spoiler of so fine a tomb, with a cornice of squared stones all round it, it were a fitting fate to put him in the tomb, and close on the impious wretch the gaps he made.

180

AS I journeyed I saw an impious thing, a gaping tomb. This is the work of deceitful gold. If thou didst find gold, thou hast acquired an evil, but if thou wentest away empty thou hast got thee empty impiety.

181

How long did I outlive the life of man! Yet it was not my fate to escape the destructive hands of my neighbour, who relentlessly cast me down, high as I was, fearing neither God nor the respect due to the dead.

Olympia, (3) the hanging gardens of Babylon, (4) the pyramids, (5) the temple of Diana at Ephesus, (6) the Colossus of Rhodes, (7) the Mausoleum.



GREEK ANTHOLOGY

182.—Eis τοὺς αὐτοὺς

Τὸν τύμβων κακοεργὸν ἀλάστορα φεύγετε πάντες·  
 ἠνιδ' ὄσσην σκοπιὴν ῥήξατο ῥηιδίως·  
 οὐ μὲν ῥηιδίως ἐρρήξατο· ἀλλ' ἀποτῆλε  
 χάζεσθε· φθιμένους ᾧδ' ἂν ἀρεσσάμεθα.

183.—Eis τοὺς αὐτοὺς

Αἰαῖ ὥς τι κακὸν προτιόσσομαι ἐγγύθεν ἤδη  
 τοῖσί τε τυμβορύχοις, τοῖς τε περικτιόσιν,  
 σήματος ὑψιθέοντος ὀλωλότος· ἀλλὰ τὸν ἐχθρὸν  
 οἶδε δίκη· δακρύειν δ' ἡμέτερον φθιμένους.

184.—Eis τοὺς αὐτοὺς

Μαυσωλοῦ τάφος ἐστὶ πελώριος, ἀλλὰ Κάρεσσι  
 τίμιος· οὔτις ἐκεῖ τυμβολέτις παλάμη·  
 Καππαδόκεσσι ἐγώ γε μέγ' ἔξοχος, ἀλλὰ δέδορκας  
 οἶα πάθον· στήλη γράψατε νεκροφόνον.

185.—Eis τοὺς αὐτοὺς

Τοῖχος ἐνὶ προπόδεσσι καὶ ὄρθιος· ἐνθεν ἔπειτα  
 ὑπτίος, ἐκ λαγόνων εἰς ἐν ἀγειρομένων  
 τύμβος ἔην, καθύπερθε λόφου λόφος· ἀλλὰ τί ταῦτα;  
 οὐδὲν χρυσοφίλαις οἷ μ' ἐτίναξαν ὄλον.

186.—Eis τοὺς αὐτοὺς

Νεκρῶν νεκρὰ πέλοι καὶ μνήματα· ὅς δ' ἀνεγείρει  
 τύμβον ἀριπρεπέα τῇ κόνι, τοῖα πάθοι·  
 οὐ γὰρ ἂν οὗτος ἀνὴρ τὸν ἐμὸν τάφον ἐξαλάπαξεν,  
 εἰ μὴ χρυσὸν ἔχειν ἤλπετο ἐκ νεκύων.



## THE EPIGRAMS OF SAINT GREGORY

182

AVOID, all men, the wicked profaner of tombs. Lo! what a high tower has he broken down with ease; but retire far from him, and thus shall we please the dead.

183

WOE is me! I foresee some evil about to befall the profaners of tombs and the neighbours, now the lofty tomb has been destroyed. But Justice knows the enemy, and it is ours but to weep for the dead.

184

THE tomb of Mausolus is vast, but the Carians honour it; there are no desecrating hands there. I was chief among the Cappadocians, but you see what I have suffered. Write on the stele the name of the murderer of the dead.

185

THE lower courses of the tomb were perpendicular, but above this it was composed of four inclined flanks meeting in one. It was like a hill surmounting a hill. But what use was all this? It was nothing to the gold-seekers who demolished it entirely.

186

LET the monuments of the dead be dead too, and let him who erects a magnificent tomb to the dust meet with this fate. For that man would never have pillaged my tomb if he had not expected to get gold from the dead.

481



GREEK ANTHOLOGY

187.—Eis τοὺς αὐτοὺς

Τίς τίνος; Οὐκ ἐρέει στήλη· πρὸ γὰρ ὤλετο τύμβου.  
 Τίς χρόνος; Ἀρχαίης σῆμα τόδ' ἐργασίης.  
 Τίς δέ σ' ἐνήρατο; εἶπέ· φόνος τόδε. Χεῖρες ἀλιτραὶ  
 γείτονος. Ὡς τί λάβη; Χρυσόν. Ἐχοι σκοτίην.

188.—Eis τοὺς αὐτοὺς

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, ἴσθι με ταῦτα  
 τοῦ νεοκληρονόμου χερσὶ παθόντ' ἀδίκως·  
 οὐ γὰρ ἔχον χρυσόν τε καὶ ἄργυρον, ἀλλ' ἐδοκῆθην,  
 κάλλει μαρμαίρων τοσσατίων λαγόνων.

189.—Eis τοὺς αὐτοὺς

Στήθι πέλας, καὶ κλαῦσον ἰδὼν τόδε σῆμα θανόντος,  
 εἶποτ' ἔην, νῦν αὖτε τάφον δηλήμονος ἀνδρός·  
 σῆμα πέλω μὴ τύμβον ἐγείρειε βροτὸς ἄλλος.  
 τί πλέον, εἰ παλάμαισι φιλοχρύσοισιν ὀλεῖται;

190.—Eis τοὺς αὐτοὺς

Αἰὼν καὶ κληῖδες ἀμειδήτου θανάτοιο,  
 καὶ λήθη, σκοτίης βένθεα, καὶ νέκυες,  
 πῶς ἔτλη τύμβον τις ἐμὸν ἐπι χεῖρας ἐνεγκεῖν;  
 πῶς ἔτλη; φθιμένων κήδεται οὐδ' ὀσίη;

191.—Eis τοὺς αὐτοὺς

Τέτρωμαι πληγῆσιν ἀεικελίησιν ὁ τύμβος  
 τέτρωμ', ὥς τις ἀνὴρ ἐν δαῖ λευγαλήη.  
 ταῦτα φίλα θνητοῖσι; τὸ δ' αἴτιον ὡς ἀθέμιστον·  
 τὸν νέκυν οἶον ἔχων, χρυσὸν ἀποξέομαι.



## THE EPIGRAMS OF SAINT GREGORY

187

“WHO and whose son?” “The slab will not tell you, for it perished before the tomb.” “What is the date?” “This is a tomb of old workmanship.” “And who slew thee, for this is murder?” “The criminal hands of my neighbour.” “To get what?” “Gold.” “May he dwell in darkness.”

188

LET whoever passes by my tomb be aware that I was injuriously treated by the new heir. I contained no gold and silver, but I looked as if I did so, glistening as I was with the beauty of so many faces.

189

STAND hard by and weep as ye look on this tomb of some dead man, if ever he existed, but which is now the tomb of an evil-doer. I am a monument proclaiming that none else should erect a tomb; for what does it serve, if it is to perish by hands greedy of gold?

190

AGES eternal, and locked portals of solemn death, and river of forgetfulness, and abysses of darkness, and ye dead, how did any man dare to lay hands on my tomb? How did he dare? Even religion does not protect the dead.

191

I, THE tomb, am wounded by shameful blows; I am wounded like a man in the fierce battle. Is this what pleases mortals? And how lawless the motive! I contain but a corpse, and am stripped of my gold.

483



GREEK ANTHOLOGY

192.—Eἰς τοὺς αὐτοὺς

Πρὸς σε θεοῦ ξενίου λιτάζομαι, ὅστις ἀμείβεις  
 τύμβον ἐμόν, φράζειν· “Τοῖα πάθοις ὁ δράσας.”  
 οὐκ οἶδ’ ὄντινα τύμβος ἔχει νέκυν· ἀλλ’ ἐρέω γε  
 δάκρυ’ ἐπισπένδων· “Τοῖα πάθοις ὁ δράσας.”

193.—Eἰς τοὺς αὐτοὺς

Πάντα λιπών, γαίης τε μυχοὺς καὶ πείρατα πόντου,  
 ἦλθες ἔχειν ποθέων χρυσὸν ἐμοῦ νέκυος.  
 νεκρὸν ἔχω καὶ μῆνιν ὀλωλότος· ἦν τις ἐπέλθη,  
 ταῦτ’ εἰ λείζῃ, δώσομεν ἀσπασίως.

194.—Eἰς τοὺς αὐτοὺς

Εἴ σοι χρυσὸν ἔδωκα μόνῳ μόνος, οὐκ ἐφύλασσε  
 τοῦθ’ ὅπερ εἰλήφεις; ἢ κακὸς ἦσθ’ ἀν’ ἄγαν.  
 εἰ δὲ τάφον σκάπτεις, τὴν αἰδέσιμον παραθήκην,  
 καὶ τόδ’ ἐπὶ χρυσῷ, ἄξιος, εἰπέ, τίνος;

195.—Eἰς τοὺς αὐτοὺς

Τοὺς ζῶντας κατόρυσσε· τί γὰρ νεκροὺς κατορύσ-  
 σεις;  
 ἄξιοί εἰσι τάφων, οἱ σὲ ζῆν εἶασαν οὕτω,  
 τὸν τῶν οἰχομένων ὑβριστὴν καὶ φιλόχρυσον.

196.—Eἰς τοὺς αὐτοὺς

Καὶ σύ, τάλαν, παλάμησι τεαῖς ἢ μύστιν ἔδωδῆν  
 δέξῃ θαρσαλέως, ἢ θεὸν ἀγκαλέσεις  
 χείρεσιν αἷς διόρυξας ἐμόν τάφον; ἢ ῥα δίκαιοι  
 οὐδὲν ἔχουσι πλέον, εἰ σὺ τάλαντα φύγοις.



## THE EPIGRAMS OF SAINT GREGORY

192

“ I BESEECH thee, who passest by my tomb, by that God who protects strangers to say, ‘ May the like befall thee who did it.’ ” “ I know not who lies in the tomb, but shedding on it a tear I will say, ‘ May the like befall thee who did it.’ ”

193

NEGLECTING all else, the bowels of the earth and the uttermost seas, thou comest lusting to get gold from my corpse. I hold but a corpse and the wrath of the dead. If anyone attack me to rob me of these things I will give him them gladly.

194

IF I had given thee gold without the cognisance of any, wouldest thou not have kept for me what thou didst receive? Otherwise thou wouldst have been very wicked. But if thou diggest up a tomb, a solemn trust, and this for the sake of gold, say of what art thou worthy?

195

BURY the living, for why dost thou bury the dead? They are worthy of burial, who thus allowed thee to live, insulter of the departed and luster after gold.

196

WRETCH, shalt thou take boldly in thy hands the mystic food, or invoke God with those hands which broke into my tomb? The just, indeed, have no profit if thou dost escape the scales of Justice.



GREEK ANTHOLOGY

197.—Εἰς τοὺς αὐτοὺς

Φησὶ Δίκη· “Τίς πίστις, ὅτ’ ὤλεσας ὃν λαγόνεσσι  
σῆσιν ἔδωκα, νέκυν, γαῖα φίλη, φθίμενον;”  
“Οὐ γαίη μ’ ἐτίναξεν· ἀτάσθαλος ὤλεσεν ἀνὴρ,  
καὶ φιλοκερδείης εἴνεκα. τοῦτον ἔχε.”

198.—Εἰς τοὺς αὐτοὺς

Πρόσθε τάδ’ ἦεν ἄσυλα· θεός, νέκυς. ἀλλὰ θεὸς μὲν  
ἴλαος· εἰ δὲ νέκυς, ὄψεθ’ ὁ τυμβολέτης.

199.—Εἰς τοὺς αὐτοὺς

Ἦ ρά σε δινήσουσιν Ἐρινύες· αὐτὰρ ἔγωγε  
κλαύσομ’ ἀποφθιμένους, κλαύσομ’ ἄγος παλάμης.

200.—Εἰς τοὺς αὐτοὺς

Λήξατε, τυμβοχόοι, ναὶ λήξατε βένθεσι γαίης  
κεύθειν τοὺς φθιμένους· εἴξατε τυμβολέταις.  
νεκρῶν καὶ τάδε γ’ ἐστὶ σοφίσματα, ὡς φιλόχρυσον  
εὔρωσιν παλάμην, σήματα τοῖα χέειν.

201.—Εἰς τοὺς αὐτοὺς

Τίς σ’ ἀνέηκεν, ἄπληστε, τόσον κακὸν ἀντὶ τόσοιο  
κέρδεος ἀλλάξαι, μηδὲ παρεσταότος;

202.—Εἰς τοὺς αὐτοὺς

Στήλαι καὶ τύμβοι, μέγα χαίρετε, σήματα νεκρῶν·  
οὐκέτι κηρύξω μνήμασι τοὺς φθιμένους,  
ἤνίκα τὸν περίφαντον ἐμὸν τάφον ὤλεσε γείτων.  
Γαῖα φίλη, σὺ δέ μοι δέχνησο τοὺς φθιμένους.



## THE EPIGRAMS OF SAINT GREGORY

197

QUOTH Justice, "What faith is there, since thou, dear earth, hast destroyed him whom I entrusted to thy womb?" "It was not the earth that disturbed me; a wicked man destroyed me, and for the sake of gain. Lay hold on him."

198

FORMERLY these two were inviolate, God and the dead. God is merciful, but the destroyer of tombs will see if the dead is or not.

199

THE Furies shall torture thee, but I will weep for the dead and for the guilt of thy hand.

200

CEASE, ye builders of tombs; yea, cease to hide the dead in the depths of the earth. Give way before the destroyers of tombs. This is a device<sup>1</sup> of the dead to erect such tombs in order that they may meet with a hand that lusts for gold.

201

WHO prompted thee, insatiable man, to exchange such a crime for such a gain, and that gain non-existent?

202

FAREWELL ye gravestones and tombs, the monuments of the dead! I will no longer proclaim the names of the dead on their tombs now that my neighbour has destroyed my handsome tomb. Dear Earth, I pray thee to receive the dead.

<sup>1</sup> The sense is obscure.



GREEK ANTHOLOGY

203.—Πρὸς τοὺς αὐτοὺς

Στήλαι, καὶ πλακόεντες ἐν οὖρεσιν, ἔργα γιγάντων,  
 τύμβοι, καὶ φθιμένων ἀφθιτε μνημοσύνη,  
 σεισμὸς πάντα βράσειεν, ἐμοῖς νεκύεσσιν ἀρήγων,  
 οἷς ἐπι χεῖρ ὅλοη ἦλθε σιδηροφόρος.

204.—Πρὸς τοὺς αὐτοὺς

Ἦνίκα τὸν περίβωτον ἐπ' οὖρεος, ἄγριε Τιτάν,  
 τύμβον ἀνερρήξω, πῶς ἔσιδες νέκυας,  
 ὡς δ' ἔσιδες, πῶς χεῖρες ἐπ' ὀστέα; ἦ τάχα κέν σε  
 τῇ σχέθον, εἰ θέμις ἦν τοῖσδ' ἓνα τύμβον ἔχειν.

205.—Πρὸς τοὺς αὐτοὺς

Σήματα, καὶ σποδιή, καὶ ὀστέα, οἳ τε πάρεδροι  
 δαίμονες, οἱ φθιμένου ναίετε τόνδε λόφον,  
 τόνδ' ἀλιτρὸν τίνυσθε, ὃς ὑμέας ἐξαλάπαξεν.  
 τῶν δὲ περικτιόνων δάκρυον ὕμιν ὅσον.

206.—Κατὰ τυμβωρύχων

Τύμβοι, καὶ σκοπιαί, καὶ οὖρεα, καὶ παροδίται,  
 κλαύσατε τύμβον ἐμόν, κλαύσατε τυμβολέτην.  
 ἦχὼ δ' ἐκ σκοπέλων πυματηγόρος ἀντιαχείτω  
 τῶνδε περικτιόνων. “Κλαύσατε τυμβολέτην.”

207.—Εἰς τοὺς αὐτοὺς

Κτείνετε, ληΐζεσθε, κακοὶ κακοκερδέες ἄνδρες.  
 οὔτις ἐπισχήσει τὴν φιλοχρημοσύνην.  
 εἰ τὰδ' ἔτλης, κακοεργέ, κακόφρονος εἵνεκα χρυσοῦ,  
 πᾶσι τεὴν ἐπέχειν ἀρπαλέην παλάμην.



## THE EPIGRAMS OF SAINT GREGORY

203

YE gravestones and broad tombs in the hills, the work of giants, and thou eternal memory of the departed, may an earthquake shake you all to pieces, coming to the aid of my dead, whom the destructive hand, armed with the pick, attacks.

204

WHEN, savage Titan, thou didst break into the famous tomb on the hill, how didst thou dare to look on the dead, and, looking on them, how to touch the bones? Verily they would have caught thee and kept thee there, if it were permitted to thee to share their tomb.

205

TOMBS, and dust, and bones, and attendant spirits who dwell in this mound, take vengeance on the wicked man who pillaged you. How the neighbours weep for you!

206

TOMBS, and summits, and hills, and passers by, weep for my tomb and weep for its destroyer. And may echo, that repeats the last words, cry from these neighbouring hills, "Weep for the destroyer."

207

SLAY and plunder, ye evil men, lovers of filthy lucre; none will check your love of money. If thou hadst the courage to do this for the sake of evil-counselling gold, venture to lay thy rapacious hand on all things.



GREEK ANTHOLOGY

208.—Eis τοὺς αὐτοὺς

Οὗτος ἔπερσεν ἐμὸν φίλιον τάφον ἐλπίδι κούφη,  
ὄν μούνον κτεάνων ἔνθεν ἀπῆλθον ἔχων.  
καὶ τοῦτόν τις ἀλιτρὸς εἰς παλάμαις ὀλέσειεν,  
ἐκ δ' ὀλέσας τύμβου τῆλε βάλοι πατέρων.

209.—Eis τοὺς αὐτοὺς

Τίς τὸν ἐμὸν διέπερσε φίλον τάφον, οὔρεος ἄκρης  
τῆσδ' ἀναειρόμενον ἠλίκον ὄσσατίης;  
χρυσὸς ἔθηξε μάχαιραν ἐπ' ἀνδράσι· χρυσὸς ἀπ-  
ληστον  
κύμασι χειμερίοις ὤλεσε ναυσιβάτην.  
κάμῃ χρυσὸς ἔπερσε μέγαν περικαλλέα τύμβον  
ἐλπισθεῖς· χρυσοῦ δεύτερα πάντ' ἀδίκους.

5

210.—Eis τοὺς αὐτοὺς

Πολλάκι ναυηγοῖο δέμας κατέχωσεν ὀδίτης  
κύμασι πλαζόμενον, πολλάκι θηρολέτου.  
ἤδη καὶ πολέμῳ τις ὄν ὤλεσεν· ἀλλ' ἐμὲ γείτων  
χωσθέντ' ἀλλοτρίαις χερσὶν ἔπερσε τάφον.

211.—Eis τοὺς αὐτοὺς

ᾠ χρυσοῦ δολίοιο, πόσον κακὸν ἔπλεο θνητοῖς·  
ζῶσιν καὶ φθιμένοις χεῖρα φέρεις ἀδικῶν.  
οἷς γὰρ ἐμὸν τύμβον τε καὶ ὀστέα δῶκα φυλάσσειν,  
τῶνδ' ὑπο ταῖς μιαραῖς ἐξολόμην παλάμαις.

212.—Eis τοὺς αὐτοὺς

Πάντ' ἔθανεν νεκύεσσι. τί παίζομεν; οὔτις ἔτ' αἰδῶς  
ἐκ ζώντων φθιμένοις· δέρκεο τόνδε τάφον,  
ὄν γ' ἐλπίς χρυσοῖο διώλεσε, τόσσον εἶοντα  
θαῦμα παρερχομένοις, θαῦμα περικτίοσιν.



## THE EPIGRAMS OF SAINT GREGORY

208

THIS man, in vain hope, pillaged my dear tomb, the only one of my possessions I carried away with me. Let some other sinner's hands destroy him in turn, and afterwards cast him afar from the tombs of his fathers.

209

WHO pillaged my dear tomb that rose so high above this mighty mountain summit? It is gold that sharpens the sword against the life of man, and gold makes the greedy navigator to perish in the wintry seas. I, too, this great and beautiful tomb, was pillaged in the hope of gold. All other things are second to gold in the eyes of the wicked.

210

MANY a traveller has buried the body of a shipwrecked man found tossing on the waves, and many a one the body of a man slain by beasts. Often has an enemy buried him whom he slew in war, but my neighbour has pillaged this tomb not the work of his own hands.

211

O DECEITFUL gold, what an evil thou art for man! Thou raisest the hand of the wicked against both dead and living. For I perished by the accursed hands of those into whose care I bequeathed my tomb and bones.

212

ALL is dead for the dead. Why do we trifle? There is no shame left among the living for the dead. Look at this tomb, that was such a wonder to travellers and the neighbours, destroyed for the hope of gold.



GREEK ANTHOLOGY

213.—Εἰς τοὺς αὐτοὺς

Λίσσομαι ἦν γε θάνω, ποταμῶ δέμας ἢ κύνεσσιν  
ρίψατε, ἢ πυρὶ δάψατε παντοφάγῳ·  
λώϊον ἢ παλάμησι φιλοχρύσοισιν ὀλέσθαι.  
δείδια, τόνδε τάφον τοῖα παθόνθ' ὀρόων.

214.—Ἄλλο

Δήποτε Κῦρος ἄναξ βασιλήϊον ὡς ἀνέωξεν  
τύμβον ἐπὶ χρυσῶ, γράμμα τόδ' εὔρε μόνον·  
“Οἴγειν ἀπλήστοιο τάφους χερός.” ὡς δὲ σὺ τόσσον  
σῆμα τόδ' οὐχ ὀσίαις οἴξας, ἄνερ, παλάμαις.

215.—Εἰς τοὺς αὐτοὺς

Ὅς κακὸς οὐ φθιμένοισι, τάχ' ἂν φθιμένοισιν ἀρήγοι·  
ὅς δ' οὐδὲ φθιμένοις, οὐποτ' ἂν οὐ φθιμένοις.  
ὡς δὲ σὺ τοῖς φθιμένοισιν ἐπεὶ τάφον ἐξαλάπαξας,  
οὐποτ' ἂν οὐ φθιμένοις χεῖρα φέροις ὀσίην.

216.—Πρὸς τοὺς αὐτοὺς

Μαρτύρομ'· οὐδὲν ἔχω· πτωχὸς νέκυς ἐνθάδε κεῖμαι·  
μή με τεαῖς ἀτίσης τυμβοφόνοις παλάμαις·  
οὐδὲ γὰρ οὗτος ἔχεν χρυσὸν τάφος, ἀλλ' ἐδαίχθη·  
πάντα φιλοχρύσοις ἔμβατα· φεῦγε Δίκη.

217.—Πρὸς τοὺς αὐτοὺς

Οἱ τύμβοι “Φθιμένοισιν ἀρήξατε” εἶπον ἅπαντες,  
ἠνίχ' ὁ λυσσήεις τόνδ' ἐτίνασσε τάφον.  
οἱ νέκυες τύμβοισι· “Τί ῥέξομεν; αὐθις ἀέρθη  
ὡς ἐπὶ βουκτασίῃ γαῖαν ἀφείσα Δίκη.”



## THE EPIGRAMS OF SAINT GREGORY

213

I BESEECH ye, if I die, throw my body into a river or to the dogs, or consume it in the all-devouring fire. That is better than to perish by hands greedy of gold. I am in dread as I look on this tomb which has met with this fate.

214

KING CYRUS once, when he opened a royal tomb for the sake of gold, found only this inscription: "To open tombs is the work of an insatiable hand." So hast thou opened this great tomb with impious hands (and in vain).

215

HE who is evil to the living might, perhaps, help the dead, but who helps not the dead would never help the living. So thou, since thou hast plundered the tomb of the dead, wouldst never reach out a pious hand to the living.

216

I AVER I have nothing; it is a poor corpse that lies here. Do me no injury with thy tomb-slaying hands. This tomb next me never had any gold in it, but yet it was plundered. All is accessible to gold-seekers. Fly from hence, Justice.

217

THE tombs all cried "Help the dead!" when the furious spoiler was breaking up this tomb. The dead cry to the tombs, "What shall we do? Justice has left the earth and flown up to heaven again, even as she did at the first slaying of oxen."



GREEK ANTHOLOGY

218.—Ὅμοίως

Ἦλυθεν εἰς Ἀΐδην τις· ὁ δ' ἔπτατο· ἄλλος ὄλεσσε  
θῆρας· ὁ δὲ πλεκτὸν υἱεῖ τεύξε δόμον·  
τούτων οὗτος ἀνὴρ οὐ δεύτερον ἔργον ἔρεξεν,  
τόνδε τάφον ῥήξας χείρεσιν οὐχ ὀσίαις.

219.—Πρὸς τοὺς αὐτοὺς

Εἰ τόσον ἔργον ἔγειρας ὀλωλότι, οὐ μέγα θαῦμα·  
εἰ δὲ τόσον διέπερσας, ἀοίδιμος ἔσσομένοισιν·  
καί σε τις ἐν μεγάλοισιν ἀριθμήσει κακοεργοῖς,  
τύμβον ἀναρρήξανθ', ὃν καὶ τρομέουσι φονῆες.

220.—Πρὸς τοὺς αὐτοὺς

Χρυσὸς μὲν Ῥοδίοισιν ἐπέκλυσε· σοὶ δ' ἀπὸ τύμβων  
χρυσὸν φέρει σίδηρος, ὃς κακὸν φέρει·  
ὄρυσσ' ὄρυσσε πάντα· ἢ τάχ' ἂν σε τις  
τύμβος κ' ἐξολέσειε πεσών, νεκύεσσι δ' ἀρήγοι.

221.—Εἰς τοὺς αὐτοὺς

Τύμβος ἔην· νῦν δ' εἰμὶ λίθων χύσις, οὐκέτι τύμβος.  
ταῦτα φιλοχρύσοις εὔαδε· ποία δίκη.

222.—Ἄλλο

Αἰαῖ καὶ τέφρη γενόμην, καὶ χεῖρας ἀλιτρῶν  
οὐκ ἔφυγον· χρυσοῦ τίπτε χερειότερον;

<sup>1</sup> It is not known to whom he alludes.

<sup>2</sup> In audacity.



## THE EPIGRAMS OF SAINT GREGORY

218

ONE (Orpheus) descended to Hades, a second (Daedalus) flew, another (Heracles) slew beasts, another made a woven house for his son.<sup>1</sup> Not second<sup>2</sup> to those was the work of the man who broke down this tomb with his unholy hands.

219

IF thou didst erect such a structure to the dead it is naught to marvel at, but if thou didst destroy so great a work posterity shall celebrate thee, and thou shalt be reckoned among the great criminals in having broken down a tomb that made its very murderers tremble.

220

IT once rained gold on Rhodes,<sup>3</sup> and the iron that brings evil brings gold to thee from tombs. Dig them all up; perhaps some tomb will fall on thee and help the dead.

221

I WAS a tomb, but I am now a heap of stones no longer a tomb. Such was the pleasure of the violators. What justice is this!

222

ALAS! I was burnt to ashes and escaped not the hand of the wicked. What is worse than gold?

<sup>3</sup> Pindar's words (*Ol.* vii, 34) that Zeus "rained gold" on Rhodes were at least generally understood literally, whether he meant them to be so understood or not.



GREEK ANTHOLOGY

223.—Πρὸς τοὺς αὐτοὺς

“ Αζομαι ἀνδρομέης γενεῆς ὑπερ, εἴ σε τις ἔτλη,  
τύμβε, χαμαὶ βαλέειν οὐχ ὀσίαις παλάμαις.

224.—Πρὸς τοὺς αὐτοὺς

Τύμβος ἐγώ, σκοπιή τις ἀπ’ οὔρεος· ἀλλὰ με χεῖρες  
θῆκαν ἴσον δαπέδῳ· τίς τάδ’ ἀνωξε νόμος;

225.—Εἰς τοὺς αὐτοὺς

Οὔτος ἐμὸς δόμος ἦεν ὀλωλότος· ἀλλὰ σίδηρος  
ἦλθ’ ἐπ’ ἐμῷ τύμβῳ· σὸν δόμον ἄλλος ἔχει.

226.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ’ ἄρουραν, ἐμῷ δ’ ἐπὶ σήματι  
βάλλειν  
δάκρυα, μὴ παλάμας· ἦδε δίκη φθιμένων.

227.—Εἰς τοὺς αὐτοὺς

Τὴν σκαπάνην ἐπ’ ἄρουραν· ἐμοῦ δ’ ἀποχάζεο  
τύμβου,  
χάζεο· οὐδὲν ἔχω πλὴν ζακότων νεκύων.

228.—Εἰς τοὺς αὐτοὺς

Εἴ σ’, ἄπληστε, τάφων δηλήμονα τοῖον ἐώλπειν,  
πάσσαλος ἂν τῆδε καὶ τροχὸς ἐκρέματο.

229.—Εἰς τοὺς αὐτοὺς

Τίπτε μ’ ἀνοχλίζεις κενεὸν τάφον; ὅστέα μοῦνα  
κεύθω καὶ σποδιὴν τοῖσιν ἐπερχομένοις.



## THE EPIGRAMS OF SAINT GREGORY

223

I AM ashamed for the race of men if one ventured,  
O tomb, to cast thee down with unholy hands.

224

I WAS a tomb, a watch-tower on the mountain, but  
the hands of man laid me level with the ground.  
What law enjoined this?

225

THIS was my home after death, but iron attacked  
my tomb. May another possess thy home!

226

USE the mattock for husbandry, but on my tomb  
shed tears and lay no violent hands. That is justice  
to the dead.

227

USE the mattock for husbandry, but retire from  
my tomb. It contains naught but the wrathful  
dead.

228

IF I had known, thou man of greed, that thou  
wert such a destroyer of tombs, a stake and a wheel  
had hung here.

229

WHY dost thou disturb me, an empty tomb? I  
contain nothing for those who attack me but bones  
and dust.

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GREEK ANTHOLOGY

230.—Εἰς τοὺς αὐτοὺς

Τύμβος ἐγώ, τύμβων πανυπέρτατος· ἄλλ' ἐμὲ ᾤξεν,  
ὥς τινα τῶν πολλῶν, ἀνδροφόνος παλάμη·  
ἀνδροφόνος παλάμη με διώλεσε· λήξατε τύμβων,  
θνητοί, καὶ κτερέων. δεῦτ' ἐπὶ νεκρά, κύνες·  
δεῦτ' ἐπὶ νεκρά, κύνες. χρυσοῦ διφήτορες ἄνδρες 5  
ἤδη καὶ νεκύων χρυσολογοῦσι κόνιν.

231.—Εἰς τοὺς αὐτοὺς

"Ἄλλος τύμβον ἔγειρε, σὺ δ' ᾤλεσας· ἄλλος ἐγείροι  
σὸν τάφον, εἶγε θέμις· ἄλλος ἔραζε βάλοι.

232.—Εἰς τοὺς αὐτοὺς

"Ἦδη καὶ νεκύεσσιν ἐπέχραον οἱ φιλόχρυσοι·  
φεύγετε ἐκ τύμβων, εἰ σθένος, οἱ φθίμενοι.

233.—Εἰς τοὺς αὐτοὺς

Τίπτε μ' ἀνοχλίζεις; νεκύων ἀμενηνὰ κάρηνα  
μοῦνα φέρω· τύμβων ὅστέα πλοῦτος ἅπας.

234.—Εἰς τοὺς αὐτοὺς

Δαίμονας, οἳ με ἔχουσιν, ἀλεύεο· οὔτι γὰρ ἄλλο  
τύμβος ἔχω· τύμβων ὅστέα πλοῦτος ἅπας.

235.—Εἰς τοὺς αὐτοὺς

Εἰ χρυσοῦ δόμος ἦεν ὅλος τάφος, ᾧ φιλόχρυσε,  
οὔποτ' ἔδει τοίην χεῖρα φέρειν φθιμένοις.



## THE EPIGRAMS OF SAINT GREGORY

230

I AM a tomb surpassing all other tombs in height, but murderous hands opened me as if I had been one of the many. Murderous hands destroyed me. Cease from building tombs and celebrating funerals, ye mortals. Come to the bodies, ye dogs! Come to the bodies, ye dogs! Seekers after gold gather gold now from the dust of the dead too.

231

ANOTHER man erected the tomb, and thou didst destroy it. Let another erect thy tomb, if Heaven permits it, and another lay it low.

232

Now the gold-seekers attack the dead, too. Fly from your tombs, ye dead, if ye have the strength.

233

WHY dost thou heave up my stones? I contain naught but the feeble dead. The tomb's sole riches are bones.

234

Avoid the wrath of the spirits who haunt me, for I contain nothing else; the tomb's sole riches are bones.

235

IF the whole tomb were built of gold, never, ye gold hunters, should ye thus have laid hands on the dead.

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GREEK ANTHOLOGY

236.—Εἰς τοὺς αὐτοὺς

Λήθη καὶ σιγὴ νεκύων γέρας· ὅς δ' ἀλάπαξεν,  
οὗτος ἐμὸν πολλοῖς θῆκεν ἄεισμα τάφον.

237.—Ὅμοίως

Πάντ' ἔχετε ζῶντες· ἐμοὶ δ' ὀλίγοι τε φίλοι τε  
λαῆς τῷ φθιμένῳ· φείδεο τοῦ νέκυος.

238.—Πρὸς τοὺς αὐτοὺς

Οὐ χρυσοῦ δόμος εἰμί· τί τέμνομαι; αὐτὸς ἔγωγε  
τύμβος, ὃν ὀχλίζεις· πλοῦτος ἐμοῦ νέκυες.

239.—Ὅμοίως

Τύμβος ἐγὼ κλέος ἦα περικτιόνων ἀνθρώπων·  
νῦν δ' εἰμὶ στήλη χειρὸς ἀλιτροτάτης.

240.—Εἰς τοὺς αὐτοὺς

Εἰ λίην φιλόχρυσον ἔχεις κέαρ, ἄλλον ὀρύσσειν  
χρυσόν· ἐμοὶ δ' οὐδὲν πλὴν φθιμένων κτερέων.

241.—Ὅμοίως

Μὴ δείξης μερόπεσσι γυμνὸν νέκυν, ἢ σε γυμνώσει  
ἄλλος· ὁ δὲ χρυσὸς πολλακίς ἐστὶν ὄναρ.

242.—Εἰς τοὺς αὐτοὺς

Οὐχ ἄλις ἦε βροτοῖσι βροτοὺς ἐπὶ χεῖρας ἰάλλειν,  
ἀλλὰ καὶ ἐκ νεκύων σπεύδετε χρυσὸν ἔχειν;



## THE EPIGRAMS OF SAINT GREGORY

236

FORGETFULNESS and silence are the privileges of the dead. But he who despoiled me has made my tomb a theme of song for many.

237

YE have all ye wish, ye living, but I, the dead, only my few dear stones. Spare the dead.

238

I AM not a house of gold. Why am I broken? The tomb thou hackest to pieces is but a tomb. All my wealth consists of corpses.

239

THIS tomb was the glory of the neighbouring peoples, but is now the monument of a most wicked hand.

240

IF thy hand lust too much for gold, dig up other gold. I contain nothing but the remains of the dead.

241

SHOW not to men the naked corpse, or another shall strip thee. Often gold is but a dream.

242

WAS it not enough for men to lay hands on men, but from the dead, too, ye strive to get gold?



GREEK ANTHOLOGY

243.—Ὅμοίως

Ἵμετέροις τύμβοισιν ἀρήξατε, οἱ τόδ' ὄρωντες  
σῆμα δαιϊχθὲν ὄσον. λεύσατε τυμβολέτην.

244.—Εἰς τοὺς αὐτοὺς

Τίς με τὸν ἐξ αἰῶνος ἀκινήτοισι λίθοισι  
κευθόμενον θνητοῖς δεῖξε πένητα νέκυν;

245.—Ὅμοίως

Τίπτε τάφον διέκερσας ἐμόν, τάλαν; ὡς διακέρσαι  
σοί γε θεὸς βιοτήν, ᾧ φιλόχρυσον ἄγος.

246.—Εἰς τοὺς αὐτοὺς

Μῦθος Τάρταρος ἦεν, ἐπεὶ τάφον οὐκ ἂν ἔωξεν  
οὗτος ἀνὴρ· οἴμοι, ὡς βραδύπους σύ, Δίκη.

247.—Ὅμοίως

Ὡς βραδύπους σύ, Δίκη, καὶ Τάρταρος οὐκέτι δεινός·  
οὐ γὰρ ἂν οὗτος ἀνὴρ τόνδ' ἀνέωξε τάφον.

248.—Εἰς τοὺς αὐτοὺς

Ὡμοσα τοὺς φθιμένους, καὶ ὥμοσα Τάρταρον αὐτον,  
μήποτε τυμβολέταις εὐμενὲς ὄμμα φέρειν.

249.—Ὅμοίως

Οὔρεα καὶ πρῶνες τὸν ἐμόν τάφον ὡς τιν' ἑταῖρον  
κλαύσατε· πᾶς δὲ πέσοι τῷ σφε τεμόντι λίθος.



THE EPIGRAMS OF SAINT GREGORY

243

COME to the help of your tomb, ye who see this  
great tomb laid waste. Stone the despoiler.

244

WHO exhibited me to men, the poor corpse hidden  
for ages by undisturbed stones?

245

WHY hast thou, wretch, despoiled my tomb? So  
may God despoil thy life, accursed hunter after  
gold!

246

TARTARUS is, then, a myth, or this man would never  
have opened this tomb. Alas! Justice, how slow are  
thy feet!

247

How slow-footed art thou, Justice, and Tartarus is  
no longer a terror. Or else this man had not opened  
the tomb.

248

I SWORE by the dead, and by Tartarus itself, never  
to look with kind eyes on despoilers of tombs.

249

MOUNTAINS and hills, weep for my tomb as for a  
friend. Let every stone fall on him who broke  
into it.



GREEK ANTHOLOGY

250.—Εἰς τοὺς αὐτοὺς

Πλούσιός εἰμι πένης· τύμβω πολὺς, ἔνδον ἄχρυσος·  
ἴσθι καθυβρίζων νεκρὸν ἀσυλότατον.

251.—Ὅμοίως

Κὰν στῆς πυθμένος ἄχρῖς ἐμοὺς κευθμῶνας ὀρύσσων,  
μόχθος σοὶ τὸ πέρασ ὀστέα μούνον ἔχει.

252.—Εἰς τοὺς αὐτοὺς

Τέμνετε, τέμνετε ᾧδε· πολὺχρυσος γὰρ ὁ τύμβος  
τοῖς ποθέουσι λίθους· τᾶλλα δὲ πάντα κόνις.

253.—Ὅμοίως

Γαῖα φίλη, μὴ σοῖσι θανόνθ' ὑποδέχνησο κόλποις  
τὸν τυμβωρυχίης κέρδεσι τερπόμενον.

254.—Ὅμοίως

Ἐβριστῆς ἐπ' ἐμ' ἦλθε τὸν οὐ ζῶοντα σίδηρος·  
καὶ χρυσὸν ποθέων εὔρε πένητα νέκυν.



## THE EPIGRAMS OF SAINT GREGORY

250

I AM a rich poor man, rich in my tomb, but within lacking gold. Know that thou insultest a corpse that hath no booty at all for thee.

251

EVEN if thou stayest digging up my recesses from the bottom, the end of all thy labour will be to find but bones.

252

BREAK, break here; the tomb is rich in gold to them who seek stones. Otherwise it hath but dust.

253

DEAR Earth, receive not in thy bosom, when dead, the man who rejoices in gain gotten from breaking into tombs.

254

THE profaning steel attacked me, the dead, and seeking for gold, found but a needy corpse.







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