

GREEK ANTHOLOGY

284.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα ἐτέρας ὀρχηστρίδος ἐν τῷ Σωσθενίῳ
 Εἰμὶ μὲν Ἑλλαδίῃ Βυζαντιάς, ἐνθάδε δ' ἔστην
 ἤχι χοροστασίην εἶαρι δῆμος ἄγει,
 ὀππόθι πορθμῶ γαῖα μερίζεται· ἀμφοτέραι γὰρ
 ἄντυγες ὀρχηθμοὺς ἤνεσαν ἡμετέρους.

285.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα κιθαριστρίας διάχρυσον
 Οὐ τις ἐπ' Ἀνθούσῃ χρυσὸν βάλεν, ἀλλὰ καὶ αὐτῇ
 ἀμφεχύθη Κρονίδης, ὡς τὸ πάρος Δανάη·
 σώματι δ' οὐκ ἐπέλασσε, ἐπεὶ νόον ἔλλαβεν αἰδώς,
 μή τιμι Μουσάων μίσηται οὐκ ἐθέλων.

286.—ΤΟΥ ΑΥΤΟΥ

Θῆλυς ἐν ὀρχηθμοῖς κρατέει φύσις· εἶξατε κούροι·
 Μοῦσα καὶ Ἑλλαδίῃ τοῦτον ἔθεντο νόμον·
 ἢ μὲν, ὅτι πρώτη κινήσιος εὔρετο ῥυθμούς,
 ἢ δ', ὅτι τῆς τέχνης ἦλθεν ἐς ἀκρότατον.

287.—ΤΟΥ ΑΥΤΟΥ

Ἐκτορα μὲν τις ἄεισε, νέον μέλος· Ἑλλαδίῃ δέ,
 ἔσσαμένη χλαῖναν, πρὸς μέλος ἠντίασεν.
 ἦν δὲ πόθος καὶ δεῖμα παρ' ὀρχηθμοῖσιν Ἐννοῦς·
 ἄρσενι γὰρ ῥώμη θῆλυν ἔμιξε χάριν.

THE PLANUDEAN APPENDIX

284.—BY THE SAME

On another Picture of a Dancing Girl in the Sosthenion

I AM Helladia of Byzantium, and here I stand where the people in spring celebrate the dance, here where the land is divided by the strait; for both continents praised my dancing.

285.—BY THE SAME

On the Gilded Picture of a Female Lyrist

No one put gold on Anthusa, but the son of Cronos poured himself on her, as once on Danae. But he did not come near her body, for his mind was seized with shame, lest against his will he should consort with one of the Muses.

286.—BY THE SAME

On the Dancer Helladia

THE feminine nature excels in dancing: give way, ye young men! The Muse and Helladia laid down this law, the one because she first invented the rhythm of movement, the other because she reached perfection in the art.

287.—BY THE SAME

On the Same

SOMEONE sung the lay of Hector, a new tune, and Helladia, donning a chlamys, accompanied the melody. In the dancing of this goddess of war there was both desire and terror, for with virile strength she mingled feminine grace.

GREEK ANTHOLOGY

288.—ΤΟΥ ΑΥΤΟΥ

Eis eikóna Libanías órchestridós

Οὔνομ' ἔχεις λιβάνου, Χαρίτων δέμας, ἦθεα Πειθοῦς,
παρθένε, καὶ Παφίης κεστὸν ὑπέκ λαγόνων.
αὐτὰρ ἐν ὀρχηθμοῖσιν, Ἔρωσ ἄτε κοῦφος,¹ ἀθύρεις,
κάλλει καὶ τέχνη πάντα ἐφελκομένη.

289.—ΑΔΗΛΟΝ

Eis Ξενοφῶντος Σμυρναίου εἰκόνα

Αὐτὸν ὀρᾶν Ἴόβακχον ἐδόξαμεν, ἠνίκα Ληναῖς
ὁ πρέσβυς νεαρῆς ἤρχε χορομανίης,
καὶ Κάδμου τὰ πάρηβα χορεύματα, καὶ τὸν ἀφ' ὕλης
ἄγγελον εὐϊακῶν ἰχνελάτην θιάσων,
καὶ τὴν εὐάζουσαν ἐν αἵματι παιδὸς Ἀγαύην
λυσσάδα. φεῦ θείης ἀνδρὸς ὑποκρισίης.

5

290.—ΑΝΤΙΠΑΤΡΟΥ

Eis stíghn Pyládou órchestoῦ

Αὐτὸν βακχευτὴν ἐνέδν θεόν, ἠνίκα Βάκχας
ἐκ Θηβῶν Ἰταλὴν ἤγαγε πρὸς θυμέλην,
ἀνθρώποις Πυλάδης τερπνὸν δέος, οἷα χορεύων
δαίμονος ἀκρήτου πᾶσαν ἔπλησε πόλιν.

¹ There is a variant κοῦρος, "young."

¹ i.e. Xenophon in the part of Tiresias. The argument of the ballet in which he danced was taken from the *Bacchae*

THE PLANUDEAN APPENDIX

288.—BY THE SAME

On a Picture of the Dancer Libania

MAIDEN, thou hast thy name from frankincense, thy body is the Graces', thy spirit is Peitho's, the cestus of Aphrodite flows from thy waist, but in the dance thou dost frolic like light Eros, attracting all by thy beauty and art.



289.—ANONYMOUS

On the Dancer Xenophon of Smyrna

WE thought we were looking on Bacchus himself when the old man¹ lustily led the Maenads in their furious dance, and played Cadmus tripping it in the fall of his years, and the messenger coming from the forest where he had spied on the rout of the Bacchantes, and frenzied Agave exulting in the blood of her son. Heavens! how divine was the man's acting!

290.—ANTIPATER OF THESSALONICA

On the Dancer Pylades

PYLADES put on the divinity of the frenzied god himself, when from Thebes he led the Bacchantes to the Italian stage, a delight and a terror to men, so full by his dancing did he fill all the city with the untempered fury of the demon. Thebes knows but of Euripides. Xenophon had played the four different parts mentioned.

GREEK ANTHOLOGY

Θῆβαι γιγνώσκουσι τὸν ἐκ πυρός· οὐράνιος δὲ
οὗτος, ὁ παμφώνοις χερσὶ λοχευόμενος.

5

291.—ΑΝΤΤΗΣ

Φριξοκόμα τόδε Πανὶ καὶ αὐλιάσιν θέτο Νύμφαις
δῶρον ὑπὸ σκοπιᾶς Θεύδοτος οἰονόμος·
οὔνεχ' ὑπ' ἀζαλέου θέρεος μέγα κεκμηῶτα
παῦσαν, ὀρέξασαι χερσὶ μελιχρὸν ὕδωρ.

292.—ΑΔΗΛΟΝ

Εἰς τὰς Ὀμηρικὰς δύο βίβλους



Τί᾽ Μέλητος Ὀμηρε, σὺ γὰρ κλέος Ἑλλάδι πάσῃ
καὶ Κολοφῶνι πάτρῃ θῆκας ἐς αἶδιον,
καὶ τάσδ' ἀντιθέω ψυχῇ γεννήσασα κούρας,
δισσὰς ἐκ στηθέων¹ γραψάμενος σελίδας·
ὑμνεῖ δ' ἢ μὲν νόστον Ὀδυσσῆος πολὺπλαγκτον,
ἢ δὲ τὸν Ἰλιακὸν Δαρδανιδῶν πόλεμον.

5

293.—ΑΛΛΟ

Τίς ποθ' ὁ τὸν Τροίης πόλεμον σελίδεσσι χαράξας,
ἢ τίς ὁ τὴν δολιχὴν Λαρτιάδαο πλάνην;
οὐκ ὄνομ' εὐρίσκω σαφές, οὐ πόλιν. οὐράνιε Ζεῦ,
μή ποτε σῶν ἐπέων δόξαν Ὀμηρος ἔχει;

¹ Ps.-Plutarch *Vit. Hom.* gives the variant ἡμιθέων (about the demigods) for ἐκ στηθέων.

THE PLANUDEAN APPENDIX

the god who was born of the fire; the heavenly one is this whom we see brought into the world by these hands that can utter everything.¹

291.—ANYTE

To shock-headed Pan and the Nymphs of the sheepfold did the shepherd Theodotus set this his gift here under the hill, because, when he was sore tired by the parching summer heat, they refreshed him, holding out to him sweet water in their hands.

292.—ANONYMOUS

On the two Homeric Poems

HOMER, son of Meles, thou hast won eternal glory for Hellas and thy fatherland Colophon, and these two daughters didst thou beget by thy divine soul, writing from thy heart the twain tablets. The one sings the many wanderings of Odysseus in his homecoming, and the other the Trojan war.

293.—ANONYMOUS

On Homer

Who wrote on his pages the Trojan war, and who the long wanderings of the son of Laertes? I cannot be certain about his name or his city. Heavenly Zeus, can it be that Homer gets the glory of thine own poems?

¹ *i.e.* the real Bacchus was born from the fire, this stage Bacchus is created by the expressive gestures of the dancer's hands. In this kind of dancing, more importance was attached to the movements of the hands than to those of the feet.

GREEK ANTHOLOGY

294.—ΑΛΛΟ

Ποίᾳς ἀστὸν Ὀμηρον ἀναγραφώμεθα πάτρης,
 κείνον, ἐφ' ὃν πᾶσαι χεῖρ' ὀρέγουσι πόλεις;
 ἢ τὸ μὲν ἐστὶν ἄγνωστον, ὁ δ' ἀθανάτοις ἴσος ἦρωσ
 ταῖς Μούσαις ἔλιπεν πατρίδα καὶ γενεήν;

295.—ΑΛΛΟ

Οὐχὶ πέδον Σμύρνης ἐλοχεύσατο θεῖον Ὀμηρον,
 οὐ Κολοφῶν τρυφερῆς ἄστρον Ἰηονίης,
 οὐ Χίος, οὐκ Αἴγυπτος εὐσπορος, οὐ Κύπρος ἀγνή,
 οὐ νῆσος κραναὴ Λαρτιάδαο πάτρη,
 οὐκ Ἄργος Δαναοῖο, κυκλωπεΐη τε Μυκῆνη, 5
 οὐδὲ τὸ Κεκροπιδῶν ἄστν παλαιογόνων.
 οὐ γὰρ ἔφν χθονὸς ἔργον· ἀπ' αἰθέρος ἀλλά ἐ Μοῦσαι
 πέμψαν, ἴν' ἡμερίοις δῶρα ποθητὰ φέροι.

296.—ΑΝΤΙΠΑΤΡΟΥ

Οἱ μὲν σευ Κολοφῶνα τιθνηήτειραν, Ὀμηρε,
 οἱ δὲ καλὰν Σμύρναν, οἱ δ' ἐνέπουσι Χίον,
 οἱ δ' Ἴον, οἱ δ' ἐβόασαν εὐκλαρον Σαλαμίνα,
 οἱ δὲ νῦ τῶν Λαπιθέων ματέρα Θεσσαλίην· 5
 ἄλλοι δ' ἄλλην μαίαν ἀνίαχον. εἰ δέ με Φοῖβον
 χρὴ λέξαι πινυτὰς ἀμφαδὰ μαντοσύνας,
 πάτρα σοι τελέθει μέγας οὐρανός, ἐκ δὲ τεκούσης
 οὐ θνατᾶς, ματρὸς δ' ἔπλεο Καλλιόπας.

THE PLANUDEAN APPENDIX

294.—ANONYMOUS

On the Same

OF what country shall we record Homer to be a citizen, the man to whom all cities reach out their hands? Is it not the truth that this is unknown, but the hero, like an immortal, left as a heritage to the Muses the secret of his country and race?

295.—ANONYMOUS

On the Same

IT was not the plain of Smyrna that gave birth to divine Homer; no, nor Colophon, the star of delicate Ionia; not Chios, nor fruitful Egypt, nor holy Cyprus, nor the rocky island that was the home of the son of Laertes, nor Argos, the land of Danaus, and Cyclops-built Mycenae, nor the city of the ancient sons of Cecrops. No, he was not Earth's work, but the Muses sent him from the sky to bring desirable gifts to the creatures of a day.

296.—ANTIPATER OF SIDON

On the Same

SOME say, Homer, that thy nurse was Colophon, some lovely Smyrna, some Chios, some Ios; while some proclaim fortunate Salamis, and some Thessaly, mother of the Lapiths, some this place, some that, to be the land that brought thee to the birth. But if I may utter openly the wise prophecies of Phoebus, great Heaven is thy country, and thy mother was no mortal woman, but Calliope.

GREEK ANTHOLOGY

297.—ΑΔΗΛΟΝ

Ἐπτὰ ἐριδμαίνουσι πόλεις διὰ ῥίζαν Ὀμήρου,
Κύμη, Σμύρνα, Χίος, Κολοφών, Πύλος, Ἄργος,
Ἀθῆναι.

298.—ΑΛΛΟ

Ἐπτὰ πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος,
Ἀθῆναι.

299.—ΑΛΛΟ

α. Χίος ἔφυς; β. Οὐ φημι. α. Τί δαί, Σμυρναῖος;
β. Ἀπανδῶ.
α. Κύμη δ' ἢ Κολοφών πατρίς, Ὀμηρε, σέθεν;
β. Οὐδετέρη. α. Σαλαμῖς δὲ τεὴ πόλις; β. Οὐδ'
ἀπὸ ταύτης
ἐξέφυν. α. Ἄλλ' αὐτὸς λέξον ὅπη γέγονας.
β. Οὐκ ἐρέω. α. Τίνος ἦρα; β. Πέπεισμ' ὅτι
τὰτρεκὲς εἰπὼν
ἔξω τὰς ἄλλας ἄμμιν ἀπεχθομένας.

300.—ΑΛΛΟ

Εἰς αἰῶνας, Ὀμηρε, καὶ ἐξ αἰῶνος αἰεῖδη,
οὐρανίης Μούσης δόξαν ἀειράμενος.
μῆνιν μὲν γὰρ ἄεισας Ἀχιλλέος, αὐτὰρ Ἀχαιῶν
στρομβηδὸν νηῶν σύγχυσιν ἐν πελάγει,
τειρόμενόν τε πλάνησιν Ὀδυσσέα ποικιλόβουλον,
τοῦ λέχος ἀσπασίως εἶσιδε Πηνελόπη.

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297.—ANONYMOUS

On the Same

SEVEN cities claim to be the root of Homer : Cyme, Smyrna, Chios, Colophon, Pylos, Argos, Athens.

298.—ANONYMOUS

On the Same

SEVEN cities strive for the learned root of Homer : Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens.

299.—ANONYMOUS

On the Same

A. WAST thou a Chian? *B.* I say No. *A.* What then, a Smyrnian? *B.* I deny it. *A.* Was either Cyme or Colophon thy native place, Homer? *B.* Neither. *A.* Was Salamis thy city? *B.* No, I do not spring from her either. *A.* But tell me thyself where thou wast born. *B.* I will not. *A.* Wherefore? *B.* I know for sure that if I tell the truth, I shall make the other cities my enemies.

300.—ANONYMOUS

On the Same

THOU art besung, Homer, for all ages and from all ages for having won thee the glory of the heavenly Muse. For thou didst sing the wrath of Achilles and the confusion of the Greek ships whirled hither and thither on the sea,¹ and Odysseus, the subtle-minded, worn out by his wanderings, the husband that Penelope rejoiced to see again.

¹ He attributes to Homer the epic called *Nostoi*.

GREEK ANTHOLOGY

301.—ΑΛΛΟ

Εἰ θεός ἐστιν Ὅμηρος, ἐν ἀθανάτοισι σεβέσθω·
εἰ δ' αὖ μὴ θεός ἐστι, νομιζέσθω θεὸς εἶναι.

302.—ΑΛΛΟ

Εὐρε Φύσις, μόλις εὐρε· τεκοῦσα δ' ἐπαύσατο μόχθων,
εἰς ἓνα μῦνον Ὅμηρον ὄλην τρέψασα μενοινήν.

303.—ΑΛΛΟ

Τίς ποθ' Ὀμηρεῖς μεγάλης ὀπός ἐστιν ἀπευθής;
τίς χθών, τίς δὲ θάλασσα μάχην οὐκ οἶδεν Ἀχαιῶν;
δῆμος ὁ Κιμμερίων, πανδερκέος ἄμμορος αἴγλης
Ἡελίου, Τροίης ὄνομ' ἔκλυεν, ἔκλυεν Ἄτλας
οὐρανὸν εὐρύστερνον ἔχων ἐπικείμενον ὄμοις.

304.—ΑΛΛΟ

Διεξιῶν, Ὅμηρε, τὴν κεκαυμένην,
φθονεῖν ἀφήκας τὰς ἀπορθητῶν πόλεις.

305.—ΑΝΤΙΠΑΤΡΟΥ

Εἰς εἰκόνα Πινδάρου

Νεβρείων ὀπόσον σάλπιγξ ὑπερίαχεν αὐλῶν,
τόσσον ὑπὲρ πάσας ἔκραγε σείο χέλυσ·

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301.—ANONYMOUS

On the Same

IF Homer be a god, let him be honoured as one of the gods; but if again he be not a god, let him be believed to be a god.

302.—ANONYMOUS

On the Same

NATURE produced him; she produced him by a mighty effort, and after bearing him she ceased from her labour, having spent all her care on Homer alone.

303.—ANONYMOUS

On the Same

WHO has not heard of the mighty voice of Homer? What land, what sea, does not know of the Grecian battle? The people of the Cimmerians, lacking the rays of the all-seeing Sun, has heard the name of Troy; Atlas has heard it, Atlas on whose shoulders broad-bosomed heaven rests.

304.—ANONYMOUS

On the Same

By telling the burnt city's story, Homer, thou hast allowed unsacked cities to envy her fate.

305.—ANTIPATER OF SIDON

On a Portrait of Pindār

As much as the trumpet out-peals the fawn-bone flute, so much does thy lyre out-ring all others. It

οὐδὲ μάτην ἀπαλοῖς περι χεῖλεσιν ἔσμὸς ἐκεῖνος
 ἔπλασε κηρόδετον, Πίνδαρε, σείο μέλι.
 μάρτυς ὁ Μαινάλιος κερόεις θεός, ὕμνον ἀείσας
 τῶν¹ σέο, καὶ νομίων λησάμενος δονάκων,

306.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Eis Ἄνακρέοντα

Πρέσβυν Ἄνακρείοντα χύδαν σεσαλαγμένον οἴνω
 θάεο δινωτοῦ στρεπτόν ὑπερθε λίθου,
 ὡς ὁ γέρον λίχνοισιν ἐπ' ὄμμασιν ὑγρά δεδορκῶς
 ἄχρι καὶ ἀστραγάλων ἔλκεται ἀμπεχόναν
 δισσῶν δ' ἀρβυλίδων τὰν μὲν μίαν, οἶα μεθυπλήξ,
 ὤλεσεν· ἐν δ' ἑτέρα ρικνὸν ἄραρε πόδα.
 μέλπει δ' ἠὲ Βάθυλλον ἐφίμερον, ἠὲ Μεγιστέα,
 αἰωρῶν παλάμα τὰν δυσέρωτα χέλυν.
 ἀλλὰ πάτερ Διόνυσε, φύλασσε μιν· οὐ γὰρ ἔοικεν
 ἐκ Βάκχου πίπτειν Βακχιακὸν θέραπα.

307.—ΛΕΩΝΙΔΟΥ

Ἴδ' ὡς ὁ πρέσβυς ἐκ μέθας Ἄνακρέων
 ὑπεσκέλισται, καὶ τὸ λῶπος ἔλκεται
 ἐσάχρι γυίων· τῶν δὲ βλαυτίων τὸ μὲν
 ὅμως φυλάσσει, θάτερον δ' ἀπόλεσεν.
 μελίσδετα δὲ τὰν χέλυν διακρέκων
 ἦτοι Βάθυλλον, ἠὲ καλὸν Μεγιστέα.
 φύλασσε, Βάκχε, τὸν γέροντα, μὴ πέση.

¹ So Sonntag: τὸν MSS.

THE PLANUDEAN APPENDIX

was not idly, Pindar, that that swarm of bees fashioned the honeycomb about thy tender lips.¹ I call to witness the horned god of Arcady,² who chanted one of thy hymns and forgot his reed-pipe.³

306.—LEONIDAS OF TARENTUM

On a Statue of Anacreon

Look at old Anacreon, loaded profusely with wine, in a distorted attitude on the rounded basis. See how the greybeard, with a swimming leer in his amorous eyes, trails the robe that descends to his ankles. As one stricken by wine he has lost one of his two shoes, but in the other his wrinkled foot is fast. He is singing either of lovely Bathyllus or of Megisteus, holding uplifted in his hand his love-lorn lyre. But, father Dionysus, guard him; it is not meet that the servant of Bacchus fall by the hand of Bacchus.



307.—BY THE SAME (?)

On the Same

Look how old Anacreon stumbles from drunkenness and trails the mantle that falls down to his feet. In spite of all he keeps one of his slippers on, but has lost the other. Striking his lyre, he sings either of Bathyllus or beautiful Megisteus. Save the old man, Bacchus, from falling.

¹ This is said to have happened to Pindar in his childhood.

² Pan.

³ Pindar is said to have actually heard Pan singing one of his hymns (Plut. *Mor.* 1103 B).

GREEK ANTHOLOGY

308.—ΕΤΓΕΝΟΤΣ

Τὸν τοῖς μελιχροῖς Ἰμέροισι σύντροφον,
 Λυαῖ', Ἀνακρείοντα Τήϊον κύκνον,
 ἔσφηλας ὑγρῇ νέκταρος μεληδόνη.
 λοξὸν γὰρ αὐτοῦ βλέμμα, καὶ περὶ σφυροῖς
 ῥιφθεῖσα λώπευς πέζα, καὶ μονοζυγὲς 5
 μέθην ἐλέγχει σάνδαλον· χέλυσ δ' ὄμως
 τὸν εἰς Ἑρωτας ὕμνον ἀθροΐζεται.
 ἀπτῶτα τήρει τὸν γεραῖόν, Εὐΐε.

309.—ΑΔΕΣΠΟΤΟΝ

Τήϊον ἀμφοτέρων με βλέπεις ἀκόρεστον ἐρώτων
 πρέσβυν, ἴσον κούροις, ἴσον ἀδόντα κόραις·
 ὄμμα δέ μευ Βρομίῳ βεβαρημένον, ἦδ' ἀπὸ κώμων
 τερπνὰ φιλαγρύπνων σήματα παννυχίδων.

310.—ΔΑΜΟΧΑΡΙΔΟΣ

Εἰς εἰκόνα Σαπφοῦς

Αὐτῇ σοι πλάστειρα Φύσις παρέδωκε τυπῶσαι
 τὴν Μυτιληναίαν, ζωγράφε, Πιερίδα.
 πηγάζει τὸ διανγὲς ἐν ὄμμασι· τοῦτο δ' ἐναργῶς
 δηλοῖ φαντασίην ἔμπλεον εὖστοχίης.
 αὐτομάτως δ' ὀμαλή τε καὶ οὐ περίεργα †κολῶσα 5
 σὰρξ ὑποδεικνυμένην τὴν ἀφέλειαν ἔχει.
 ἄμμυγα δ' ἐξ ἰλαροῖο καὶ ἐκ νοεροῖο προσώπου
 Μοῦσαν ἀπαγγέλλει Κύπριδι μιγνυμένην.

THE PLANUDEAN APPENDIX

308.—EUGENES

On the Same

BACCHUS, thou hast betrayed by thy liquid nectar, his delight, Anacreon, the companion of the honeyed Loves, the swan of Teos. For his leering glance, and the edge of his mantle hanging about his ankles, and his single sandal, tell that he is drunk with wine; but yet his lyre plays continually the hymn to the Loves. Keep the old man from falling, O Bacchus.

309.—ANONYMOUS

On the Same

THOU seest me, the old man of Teos never sated by loves, singing alike to young men and to maidens. But my eyes are heavy with wine, and I bear from my revelling the pleasant signs of sleepless night-festivals.

310.—DAMOCHARIS

On a Picture of Sappho

NATURE herself, the creative artist, gave thee, painter, the Muse of Mytilene to portray. Her eyes overflow with brightness, and this clearly shows a fancy full of happy images. Her skin, naturally smooth and not too highly coloured (?), reveals her simplicity, and the mingled gaiety and gravity of her face announces the union in her of the Muse and Cypris.



GREEK ANTHOLOGY

311.—ΑΔΗΛΟΝ

Εἰς τὰ Ὀππιανοῦ Ἀλιευτικά

Ὀππιανὸς σελίδεσσιν ἀλίπλοα φύλα συνάψας
θήκατο πᾶσι νέοις ὄψον ἀπειρέσιον.

312.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Γεωργίου

Καλλιόπη βασιλεία Γεώργιον εἶπεν ἰδοῦσα·
“Οὗτος ἐμὸς γενέτης γνήσιος, οὐ Κρονίδης.”

313.—ΑΔΕΣΠΟΤΟΝ

Εἰς ἀνδριάντα Πτολεμαίου ῥήτορος ἐν Ἀντιοχείᾳ

- α. Εἰκὼν, τίς σ' ἀνέθηκε; β. Λόγοι. α. Τίνος εἶ;
β. Πτολεμαίου.
α. Ποίου; β. Τοῦ Κρητός. α. Τεῦ χάριν;
β. Ἄντ' ἀρετῆς.
α. Τῆς ποδαπῆς; β. Πάσης. α. Τῆς ἐς τίνας;
β. Ἐς δικολέκτας.
α. Καὶ ξύλον ἀρκεῖ; β. Ναί· χρυσίον οὐ δέ-
χεται.

314.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰκόνα Λογγίνῳ χρυσέην πόλις εἶχεν ὀπάσσαι,
εἰ μὴ πότνα Δίκη χρυσὸν ἀπεστρέφετο.

THE PLANUDEAN APPENDIX

311.—ANONYMOUS

On Oppian's Halicutics

OPPIAN, collecting in his pages the tribes that swim the sea, served to all young men a dish of fish infinite in variety.

312.—ANONYMOUS

On a Portrait of George¹

QUEEN Calliope, when she saw George, said, "This, not Zeus, is my real father."

313.—ANONYMOUS

On a Statue of the Rhetor Ptolemy at Antioch

A. STATUE, who created thee? *B.* Eloquence.
A. Whose art thou? *B.* Ptolemy's. *A.* Which?
B. The Cretan's. *A.* Because of what? *B.* For merit.
A. What kind of merit? *B.* All kinds.
A. To whom? *B.* To lawyers. *A.* And does a wooden statue satisfy you? *B.* Yes, Ptolemy accepts no gold.

314.—ARABIUS SCHOLASTICUS

THE city could have afforded a golden statue for Longinus if august Justice did not loathe gold.

¹ Probably George of Pisidia (seventh century A. D.), author of numerous poems.

GREEK ANTHOLOGY

315.—ΘΩΜΑ ΣΧΟΛΑΣΤΙΚΟΥ

Ῥητορικῆς φιλέω τρεῖς ἀστέρας, οὐνεκα μῦνοι
 πάντων ῥητήρων εἰσὶν ἀρειότεροι·
 σεῖο πόνους φιλέω, Δημόσθενες· εἰμὶ δὲ λίην
 καὶ φιλαριστείδης καὶ φιλοθουκυδίδης.

316.—ΜΙΧΑΗΛΙΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Εἰς εἰκόνα Ἀγαθίου Σχολαστικοῦ

Ἡ πόλις Ἀγαθίαν τὸν ῥήτορα, τὸν στιχαιοιδόν,
 δίζυγος εὐεπίης ῥυθμὸν ἀγασσαμένη,
 ὡς μήτηρ ἐτέλεσεν ἐφ' υἱεῖ, καὶ πόρε τήνδε
 εἰκόνα, καὶ στοργῆς μάρτυρα καὶ σοφίης·
 Μεμνόνιον δὲ τοκῆα, κασίγνητόν τε σὺν αὐτῷ
 ἔστησεν, γενεῆς σύμβολα σεμνοτάτης.

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317.—ΠΑΛΛΑΔΑ

Κωφὸν ἄναυδον ὄρων τὸν Γέσσιον, εἰ λίθος ἐστί,
 Δῆλιε, μαντεύου, τίς τίνος ἐστὶ λίθος.

318.—ΑΔΗΛΟΝ

Εἰς εἰκόνα ῥήτορος ἀφουῶς

Τίς σὲ τὸν οὐ λαλέοντα τύπῳ ῥητήρος ἔγραψε;
 σιγᾶς, οὐ λαλέεις· οὐδὲν ὁμοιότερον.

THE PLANUDEAN APPENDIX

315.—THOMAS SCHOLASTICUS

I LOVE three stars of Rhetoric, because they alone are the best of all rhetoricians. I love thy works, Demosthenes, but I am also a great lover of both Aristides¹ and Thucydides.

316.—MICHAEL THE GRAMMARIAN

On a Portrait of Agathias Scholasticus

THE city, with the regard of a mother to her son, figured here Agathias the rhetor and verse-writer, admiring the harmony of his eloquence in both respects, giving him the portrait as a testimony of its love and his own literary skill; and with him it set up portraits of Memnonius, his father, and of his brother, representatives of a most venerable family.

317.—PALLADAS

LOOKING here on Gessius, dumb and speechless, if he be of stone, tell by thy sooth, Delian Apollo, which is the stone statue of which.

318.—ANONYMOUS

On the Portrait of a Dull Rhetor

WHO painted thee who speakest not in the character of a rhetor? Thou art silent, and dost not speak: nothing more lifelike.

¹ The rhetor whose works we possess.

GREEK ANTHOLOGY

319.—ΑΛΛΟ

Εἰς εἰκόνα Μαρίνου ῥήτορος

Εἰκονες ἀνθρώποισι φίλον γέρας· ἀλλὰ Μαρίνω
ὔβρις, ἐλεγχομένης εἶδος ἀπρεπίης.



320.—ΑΛΛΟ

Εἰς ἄγαλμα Ἀριστείδου
ῥήτορος

Νεῖκος Ἀριστείδης Ἰάδων
κατέπαυσε πολλῶν,
τὸ πρὶν Ὀμηρείης εἶχον
ὑπὲρ γενεῆς.
φασὶν γὰρ πᾶσαι “Σμύρνη
τέκε θεῖον Ὀμηρον,
ἢ καὶ Ἀριστείδην ῥήτορα
γυναμένη.”

321.—ΑΔΗΛΟΝ

Εἰκὼν Καλλίστου τοῦ ῥήτορος· οἱ δὲ παρ’ αὐτὴν
ἐρχόμενοι, Ἐρμῆ σπένδετε τῷ λογίῳ.

322.—ΑΔΗΛΟΝ

Φύρμος με Φύρμον, πυρφόρος τὸν πυρφόρον,
ὁ παῖς ὁ ῥήτωρ τὸν πατέρα τὸν ῥήτορα.

THE PLANUDEAN APPENDIX

319.—ANONYMOUS

On a Portrait of the Rhetor Marinus

PORTRAITS are an honour dear to men, but for Marinus a portrait is an insult, as it exhibits the uncomeliness of his form.

320.—ANONYMOUS

On a Portrait of the Rhetor Aristides

ARISTIDES put an end to the ancient quarrel that the cities of Ionia had about Homer's parentage. For they all say, "It was Smyrna who gave birth to divine Homer, even she who bore likewise the rhetor Aristides."

321.—ANONYMOUS

THE portrait is that of the rhetor Callistus, and pour a libation, ye who pass by it, to Hermes, the god of Eloquence.

322.—ANONYMOUS

PHYRMUS set up the portrait of Phyrmus, the fire-bearer the fire-bearer's, the son the father's, the rhetor the rhetor's.¹

¹ This is obscure.

GREEK ANTHOLOGY

323.—ΜΕΣΟΜΗΔΟΥΣ

Τὰν ὕελον ἐκόμιζε
 κόψας ἐργάτας ἀνὴρ·
 ἐς δὲ πῦρ ἔθηκε βῶλον,
 ὡς σίδηρον εὐσθενῆ·
 ἅ δ' ὕελος, οἶα κηρός,
 ἐξεχειῖτο, παμφάγοισι
 φλοξὶν ἐκπυρουμένα·
 θαῦμα δ' ἦν ἰδεῖν βροτοῖς
 ὄλκον ἐκ πυρὸς ῥέοντα,
 καὶ τὸν ἐργάτην τρέμοντα,
 μὴ πεσὼν διαρραγῆ.
 ἐς δὲ διπτύχων ἀκμὰς
 χηλέων ἔθηκε βῶλον.

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324.—ΑΔΗΛΟΝ

Ἡ γραφὶς ἀργυρῆ μὲν ὅτ' ἐκ πυρὸς ἦλθον ἐτύχθην,
 σαῖσι δὲ καὶ χρυσῆ γίνομαι ἐν παλάμαις.
 ὦδέ σοι, ὦ χαρίεσσα Λεόντιον, εὐ μὲν Ἀθήνη
 τέχνης, εὐ δ' εἶδους ἄκρα δέδωκε Κύπρις.

325.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Εἰς ἀνδριάντα Πυθαγόρου

Οὐ τὸν ἀναπτύσσοντα φύσιν πολύμητιν ἀριθμῶν
 ἤθελεν ὁ πλάστης Πυθαγόραν τελέσαι,
 ἀλλὰ τὸν ἐν σιγῇ πινυτόφρονι· καὶ τάχα φωνὴν
 ἔνδον ἀποκρύπτει, καὶ τόδ' ἔχων ὀπάσαι.

THE PLANUDEAN APPENDIX

323.—MESOMEDES

On the Invention of Glass

THE workman having quarried it,¹ brought the glass and put in the fire the mass hard as iron, and the glass, set afire by the all-devouring flames, ran out melted like wax. And to men it was a marvel to see a trail flowing from the fire, and the workman trembling lest it should fall and break; and on the points of the double forceps he put the lump.

324.—ANONYMOUS

I, THE pencil, was silver when I came from the fire, but in thy hands I have become golden likewise. So, charming Leontion, hath Athena well gifted thee with supremacy in art, and Cypris with supremacy in beauty.

325.—JULIANUS, PREFECT OF EGYPT

On a Statue of Pythagoras

THE sculptor wished to portray not that Pythagoras who explained the versatile nature of numbers, but Pythagoras in discreet silence. Perhaps he has hidden within the statue the voice that he could have rendered if he chose.



¹ *i.e.* some form of silica.

GREEK ANTHOLOGY

326.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Πυθαγόρου

Αὐτὸν Πυθαγόραν ὁ ζωγράφος, ὃν μετὰ φωνῆς
εἶδες ἄν, εἶ γε λαλεῖν ἤθελε Πυθαγόρας.

327.—ΙΩΑΝΝΟΤ ΤΟΥ ΒΑΡΒΟΚΑΛΛΟΥ



Ὡς σοφὸς ὁ γράψας· ζωὴν οὐκ ἔμβαλε κηρῷ,
Σωκράτεος ψυχᾷ τοῦτο χαριζόμενος.

328.—ΑΔΗΛΟΝ

Τὸν νοῦν διδάσκων αἰθερεμβατεῖν Πλάτων,
τοὺς τῶν ὑπὲρ νοῦν ἐξερεύγεται λόγους.

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326.—ANONYMOUS

On a Picture of the Same

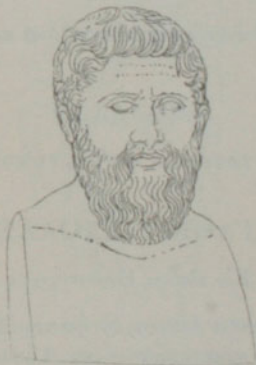
THE painter drew the very image of Pythagoras, and you would have seen him with his voice, too, had Pythagoras wished to speak.

327.—JOANNES BARBOCALLUS

On a Picture of Socrates

How wise was the painter! He did not put life into the wax, doing this favour to the soul of Socrates.¹

328.—ANONYMOUS



PLATO, teaching the mind to walk in the aether, utters words concerning things passing comprehension.

¹ *i.e.* not imprisoning it in the body.

GREEK ANTHOLOGY

329.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀριστοτέλους



Οὗτος Ἀριστοτέλης μετρῶν χθόνα καὶ πόλον ἄστρον.

330.—ΑΛΛΟ

Νοῦς καὶ Ἀριστοτέλους ψυχὴ, τύπος ἀμφοτέρων εἰς.

331.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς εἰκόνα Πλουτάρχου

Σεῖο πολυκλήεντα τύπον στήσαν, Χαιρωνεῦ
Πλούταρχε, κρατερῶν υἱέες Λύσονίων,
ὅτι παραλλήλοισι βίοις Ἕλληνας ἀρίστους
Ῥώμης εὐπολέμοις ἤρμους ἐνναέταις.
ἀλλὰ τεοῦ βιότοιο παράλληλον βίον ἄλλον
οὐδὲ σύ γ' ἂν γράψαις· οὐ γὰρ ὅμοιον ἔχεις.

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329.—ANONYMOUS

On a Portrait of Aristotle

THIS is Aristotle measuring the earth and the starry heavens.

330.—ANONYMOUS

On the Same

INTELLECT and the soul of Aristotle, the picture of both is the same.

331.—AGATHIAS SCHOLASTICUS

On a Picture of Plutarch



THE valiant sons of Italy set up thy renowned form, Plutarch of Chaeronea, because in thy *Parallel Lives* thou didst couple the best of the Greeks with the warlike citizens of Rome. But not even thyself couldst write a life parallel to thine own, for thou hast no equal.

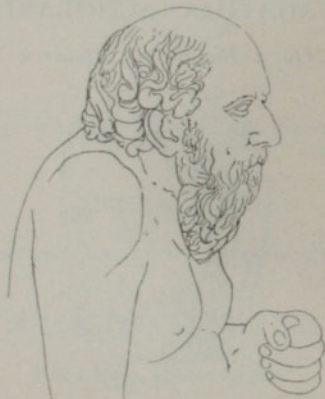
GREEK ANTHOLOGY

332.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα Αἰσώπου

Εὐγε ποιῶν, Λύσιππε γέρον, Σικυῶνιε πλάστα,
 δείκελον Αἰσώπου στήσασο τοῦ Σαμίου
 ἑπτὰ σοφῶν ἔμπροσθεν· ἐπεὶ κείνοι μὲν ἀνάγκην
 ἔμβαλον, οὐ πειθῶ, φθέγμασι τοῖς σφετέροις,
 ὃς δὲ σοφοῖς μύθοις καὶ πλάσμασι καίρια λέξας,
 παίζων ἐν σπουδῇ, πείθει ἔχεφρονέειν.
 φευκτὸν δ' ἢ τρηχεῖα παραίνεσις· ἢ Σαμίου δὲ
 τὸ γλυκὺ τοῦ μύθου καλὸν ἔχει δέλεαρ.

333.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ



Ἡ πήρη καὶ χλαῖνα καὶ ὕδατι πιληθεῖσα
 μάζα, καὶ ἡ πρὸ ποδῶν ράβδος ἐρειδομένη,
 καὶ δέπας ἐκ κεράμοιο, σοφῶ κυνὶ μέτρα βίοιο
 ἄρκια· κῆν τούτοις ἦν τι περισσότερον·
 κοίλαις γὰρ πόμα χερσὶν ἰδὼν ἀρύοντα βοώτην,
 εἶπε· “Τί καὶ σὲ μάτην, ὄστρακον, ἤχθοφόρον;”

Ausonius, Epigram 53.

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332.—BY THE SAME

On a Statue of Aesop

THOU didst well, old Lysippus, sculptor of Sicyon, in placing the portrait of Samian Aesop in front of the Seven Sages, since they for their part put force, and not persuasion, into their saws, but he, saying the right thing in his wise fables and inventions, playing in serious earnest, persuades men to be sensible. Rough expostulation is to be avoided, but the sweetness of the Samian's fables makes a pretty bait.



333.—ANTIPHILUS OF BYZANTIUM

On Diogenes

THE wallet and cloak and the barley-dough thickened with water, the staff planted before his feet, and the earthenware cup, are estimated by the wise Dog as sufficient for the needs of life, and even in these there was something superfluous; for, seeing the countryman drinking from the hollow of his hand, he said, "Why, thou earthen cup, did I burden myself with thee to no purpose?"

334.—ΤΟΥ ΑΥΤΟΥ

Γηράσκει καὶ χαλκὸς ὑπὸ χρόνου· ἀλλὰ σὸν οὔτι
κῦδος ὁ πᾶς αἰὼν, Διόγενες, καθελεῖ·
μῦθος ἐπεὶ βιοτᾶς αὐτάρκεα δόξαν ἔδειξας
θνητοῖς, καὶ ζωῆς οἶμον ἔλαφροτάτην.

Εἰς τὰς ἐν τῷ Ἰπποδρόμῳ Κωνσταντινουπόλεως
στήλας τῶν ἀθλητῶν ἐπιγράμματα.



335.—Εἰς Πορφύριον

Πορφύριον Κάλχαντος Ἐναξ
καὶ δῆμος ἐγείρει,
πολλοῖς εὐκαμάτοις βριθό-
μενον στεφάνοις,
πᾶσι μεθ' ἠνιόχοισι νεώτατον,
ὅσσον ἄριστον,
ἀλλὰ τόσον νίκης κάρτος ἐν-
εγκάμενον.
ἔπρεπε μὴν χρυσέῳ ἐν ἀγάλ-
ματι, μὴ δ' ἐνὶ χαλκῷ
τοῦτον τοῖς ἄλλοις εἴκελον
ἑστάμεναι.

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336.—ΑΛΛΟ

Τέτραχα μὲν τὸ πάροιθε διακριδὸν ἴαχε δῆμος,
τὸν Καλχαντιάδην Πορφύριον ποθέων·
αὐτὰρ ὁ δεξιτεροῖσιν ἀνακτορέοιο θοώκου
ἠνία καὶ ζώνην ἵπποτιν ἀνθέμενος,

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334.—BY THE SAME

On the Same

EVEN brass is aged by time, but not all the ages, Diogenes, shall destroy thy fame, since thou alone didst show to mortals the rule of self-sufficiency and the easiest path of life.

FROM BOOK V

EPIGRAMS ON THE STATUES OF ATHLETES IN THE HIPPODROME AT CONSTANTINOPLE¹

335.—*On Porphyrius*

THE Emperor and the faction erected the statue of Porphyrius, son of Calchas, loaded with many crowns won by skilled toil, the youngest of all the drivers as well as the best, and winner of as many victories as any. This man's statue should have been of gold, not of bronze like the others.

336.—*On the Same*

FOUR times before did the people shout distinctly, desiring Porphyrius, the son of Calchas;² but he, taking up the reins and his driving belt at the right of the Emperor's seat,³ drives, starting from there, urging on his team, and in the middle of his racing

¹ A certain number of these found their way into the Palatine MS. (Book XV.).

² This apparently means that the people had clamoured for him during previous races in which he took no part.

³ Here stood the porch of the Blues, for which faction Porphyrius drove.

κείθεν ἐπισπέρχων ἐλάα· μεσσηγὺ δ' ἀέθλων
 χάλκεος ἰδρύνθη, πρῶτον ἴουλον ἔχων.
 εἰ δ' ἐτέων γέρας ἦλθε θοώτερον, ἀλλ' ἐπὶ νίκαις
 ὄψιμον, ἀλλὰ μόλις, πολλὰ μετὰ στέφεια.

337.—ΑΛΛΟ

Ἄγχισην Κυθέρεια, καὶ Ἐνδυμίωνα Σελήνη
 φίλατο· καὶ Νίκη νῦν τάχα Πορφύριον,
 ὃς καὶ εἰς ἵππους καὶ ὁμόφρονος ἠνιοχῆος
 ἐξ ἐτέρων ἐτέρους αἰὲν ἀμειβόμενος,
 πολλάκι κρᾶτα πύκασσε πανημερίοισιν ἀέθλοις,
 οὐ μογέων, ἐτάρου μῦνον ἐφεσπομένον.

338.—ΑΛΛΟ

Τοῦτό σοι ἠϊθέω Νίκη γέρας, ὃ χρόνος ἄλλοις
 ὄψ' ἐ μόλις πολιοῖς ὤπασε, Πορφύριε.
 καὶ γὰρ ἀριθμήσασα πολυστεφείας σέο μόχθους
 εὔρετο γηραλέων κρέσσονας ἠνιόχων.
 τί πλέον, ὅττι καὶ αὐτὸς ἐπευφήμησεν αὔσας
 σὸν κλέος ἀντιπάλων δῆμος ἀγασσάμενος;
 ὀλβίη ἢ Βενέτων πανελεύθερός ἐστι γενέθλη,
 ἢ σε μέγας Βασιλεὺς δῶρον ἔνευσεν ἔχειν.

339.—ΑΛΛΟ

Ἄλκιμοι ἀλκίεντα, σοφοὶ σοφόν, νίεα Νίκης
 οἱ Νίκης παῖδες Πορφύριον Βένετοι
 ἀνθесαν· ἀμφοτέραις γὰρ ἀμειβομένοις ἐπὶ πώλοις
 κυδιᾶει νίκαις, οἷς πόρεν, οἷς ἔλαβεν.

¹ It was the practice for a victorious charioteer to change his team with another of his own faction and to race him. This was called a "diversium."

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career his bronze statue was erected with the first down on his cheeks. If this honour came to him quicker than years, yet it came late after victories won by much labour, after many crowns.

337.—*On the Same*

CYTHEREA was in love with Anchises and Selene with Endymion, and now it seems that Victory is in love with Porphyrius, who, ever changing his own team for that of another driver of his faction,¹ was often crowned in the races that lasted all day without labour on his part, his companion only following him.

338.—*On the Same*

VICTORY gave to thee, Porphyrius, while still young, this honour which time has given to others late in life and grudgingly; for, having counted the performances that won thee many crowns, she found them superior to those of old drivers. Why! did not the rival faction, in admiration of thy glory, applaud thee loudly? Blessed is the most free people of the Blues, to whom our great Emperor granted thee as a gift.²

339.—*On the Same*

THE valiant to the valiant; the wise to the wise; the sons of victory, the Blues, to the son of victory, Porphyrius, erected this statue; for he glories in the two victories he gained by the interchanged teams, the team he gave and the team he received.³

² It appears from this that the Emperor sometimes apportioned the drivers between the factions.

³ See note to No. 337.

340.—ΑΛΛΟ

Ἄλλοις παυσάμενοισιν, ἀεθλεύοντι δὲ μούνῳ
 Πορφυρίῳ Βασιλεὺς τοῦτο δέδωκε γέρας.
 πολλάκι νικήσας γὰρ εἶους πόρεν ὠκέας ἵππους,
 λάζετο δ' ἀντιπάλων, καὶ πάλιν ἐστέφετο.
 ἔνθεν ἔην Πρασίνοις ἔρις ἄσπετος, ἔνθεν ἀϋτή, 5
 ὃς Βενέτους τέρψει, Κοίρανε, καὶ Πρασίνουσ.

341.—ΑΛΛΟ

Αἰ πάντων ψῆφοί με καὶ εἰσέτι διφρεύοντα
 ἔστησαν Νίκης ἐγγύθι Πορφύριον.
 δῆμος μὲν γὰρ ἐμὸς γέρας ἤτεεν· οἱ δ' ἕτεροί με
 δίξοντ' αὐτὶς ἔχειν, νεῖκος ἀπειπάμενοι.
 μήτι δ' ἠνιόχων περιγίγνομαι, οἷσι καὶ ἵππους 5
 κρείσσονας ἀντιπορών, δεῖξα χερειοτέρους.

342.—ΑΛΛΟ

Αὐτὸν Πορφύριον μὲν ἀπηκριβώσατο χαλκῶ
 ὁ πλάστης, ἔμπνουν οἷα τυπωσάμενος.
 τίς δὲ χάριν, τίς ἄεθλα, τίς ἔνθεα δῆνεα τέχνης
 τεύξει, καὶ νίκην οὐποτ' ἀμειβομένην;

343.—ΑΛΛΟ

Εἰκόνη χαλκείη τὸν χάλκεον ἠνιοχήα
 ἄνθετο νικητὴν κοίρανος Αὐσονίων,
 ὡς σοφόν, ὡς Βενέτοις πεφιλημένον· ἀλλ' ἐπὶ νίκαις
 Πορφυρίου πολλὰς εἰκόνας ὀψόμεθα.

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340.—*On the Same*

To others when they have retired, but to Porphyrius alone while still racing, did the Emperor give this honour. For often he drove his own horses to victory and then took in hand the team of his adversary, and was again crowned. Hence arose a keen rivalry on the part of the Greens, hence a shout of applause for him, O King, who will give joy both to Blues and to Greens.

341.—*On the Same*

THE votes of all erected near to Victory the statue of me, Porphyrius, while still driving. For my own faction demanded the honour, and the opposite one desired to have me again, renouncing their hostility. I got the best of the other drivers by my cleverness, giving them in exchange for their own better horses, and then showing them to be my inferiors.

342.—*On the Same*

THE sculptor exactly portrayed in bronze Porphyrius himself, fashioning him as if alive. But who shall mould his grace, his races, the inspired tricks of his craft, and victory that never varied?

343.—*On the Same*

IN a brazen image the Lord of the Latins set up the victorious driver, strong himself as brass, as being skilled and dear to the Blues; but we shall see many statues yet of Porphyrius erected because of his victories.

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344.—ΑΛΛΟ

- α. Τίς τελέθει, φίλε κούρε, γενειάδος ἄκρα χαράσ-
σων;
β. ὦ ξένε, Πορφύριος. α. Τίς πατρίς; β. Ἡ
Λιβύη.
α. Τίς δέ σε νῦν τίμησεν; β. Ἄναξ, χάριν ἵππο-
συνάων.
α. Τίς μάρτυς τελέθει; β. Δῆμος ὁ τῶν Βενέτων.
α. Ἐπρεπέ σοι Λύσιππον ἔχειν ἐπιμάρτυρα νίκης 5
τοσσατίης, πλάστην ἰδμονα, Πορφύριε.

345.—ΑΛΛΟ

Ἐγγύθι τῆς Νίκης καὶ Ἀλεξάνδρου βασιλῆος
ἔστης, ἀμφοτέρων κύδεα δρεψάμενος.

346.—ΑΛΛΟ

Πάντα Τύχης ὀφθαλμὸς ἐπέρχεται· ἄλλ' ἐπὶ μούνοις
Πορφυρίου καμάτοις ἔλκεται ὄμμα Τύχης.

347.—ΑΛΛΟ

Σὴν τροχαλὴν μάστιγα καὶ ἀσπίδα δῆμος ἀγασθεὶς
ἤθελέ σε στῆσαι διπλόον, ὥσπερ ἔδει,
ἠνίοχον κρατερόν καὶ ἀριστέα· διχθὰ δὲ χαλκὸς
οὐκ ἐχύθη, ψυχὴν σείο τυπωσάμενος.

348.—ΑΛΛΟ

Πορφύριον σταδίοισι τίνος χάριν ἠνιοχῆα
δῆμος ὁ πρῶτα φέρων ἄνθετο τῶν Πρασίνων;
αὐτὸς Ἄναξ κήρυξε. τί γὰρ πλέον, ὅτι γεραίρει
εἵνεκεν εὐνοίης, εἵνεκεν ἵπποσύνης;

THE PLANUDEAN APPENDIX

344.—*On the Same*

A. Who art thou, dear young man, the point of thy chin just marked with down? B. Stranger, I am Porphyrius. A. Thy country? B. Africa. A. Who hath honoured thee? B. The Emperor, on account of my driving. A. Who testifies to it? B. The faction of the Blues. A. Porphyrius, thou shouldst have had Lysippus, a skilled sculptor, to testify to so many victories.

345.—*On the Same*

THOU standest near Victory and King Alexander, thou who hast gathered thee the glory of both.

346.—*On the Same*

THE eye of Fortune ranges over all things, but now the eye of Fortune is attracted to the exploits of Porphyrius alone.

347.—*On the Same*

THE people, in admiration of thy whirling whip and thy shield, was minded to set thee up in two aspects as was fitting, as a strong driver and a strong warrior; but the bronze, forming itself like thy soul, would not flow in two streams.

348.—*On the Same*

WHY did the distinguished faction of the Greens erect on the course the statue of the charioteer Porphyrius? The Emperor himself issued the order. What could he do but honour him in view of his good will to him and of his skill as a driver?

GREEK ANTHOLOGY

349.—ΑΛΛΟ

Πορφυρίῳ μετ' ἄεθλα γέρας πόρεν ἄξιον ἔργων
 Κοίρανος, ὁ Πρασίνοις τοῦτο χαριζόμενος.
 πολλάκι γὰρ δῆμος προφερέστερα ἔργα κομίζων
 ἤνεσε Καλλιόπαν, καὶ πάλι Πορφύριον.
 διπλόον οὖνομα τοῦτο, τόπερ λάχε χάλκεος ἦρωσ 5
 οὔτος, ὁ τεθρίπποις κῦδος ἐλὼν ἀρετῆς.

350.—ΑΛΛΟ

Οὐ μόνον ἐν σταδίοις σε κατέστεφε πότνια Νίκη,
 ἀλλὰ καὶ ἐν πολέμοις δεῖξεν ἀεθλοφόρον,
 εὖτ' ἄρ' Ἄναξ πολέμιζεν ἔχων Πρασίνοὺς ὑποεργοὺς
 ἄγρια μαινομένῳ ἐχθρῷ ἀνακτορέῳ,
 καὶ πέσεν αἰνοτύραννος ἐπιφθιμένης τότε Ῥώμης, 5
 ἡμαρ δ' Αὐσονίης ἦλθεν ἐλευθερίας.
 τοῦνεκα τοῖς μὲν ἔδωκεν Ἄναξ γέρας, ὡς πάρος εἶχον,
 σὸν δὲ τύπον τέχνη ἔξεσε, Πορφύριε.

351.—ΑΛΛΟ

Ῥμετέρων κήρυκες ἀμεμφέες εἰσὶν ἀγώνων
 οἱ καὶ ἀπ' ἀντιβίων, Πορφύριε, στέφανοι.
 πάντας γὰρ σταδίοισιν ἀμοιβαδὸν αἰὲν ἐλέγχεις
 ἀντιτέχνους, τῆς σῆς παίγνιον ἵπποσύνης.
 τοῦνεκα καὶ ξεῖνον πρεσβήϊον εὔραο μῦθος, 5
 εἰκόνα χαλκείην δῆμῳ ἐν ἀμφοτέρῳ.

THE PLANUDEAN APPENDIX

349.—*On the Same*

OUR Sovereign Lord, who grants this favour to the Greens, gave to Porphyrius after the races an honour worthy of his performances. For often the people, their attention turned to exploits more than usually brilliant, praised Calliopas¹ and again Porphyrius, the two names that belonged to this brazen hero, who won the meed of valour in the chariot-races.

350.—*On the Same*

NOT only did divine Victory crown thee on the race-course, but in war, too, she showed thee to be victorious, then when the Emperor, with the Greens to assist him, warred with the furiously raging enemy of the throne; when the savage tyrant² fell, as Rome was on the point of perishing, and the light of Latin liberty came back. Therefore the Monarch gave to the Greens the privileges they formerly had, and the artist wrought and polished thy image, Porphyrius.

351.—*On the Same*

THE crowns from the hostile faction too, Porphyrius, are unimpeachable witnesses of thy exploits. For ever in the race thou conquerest one after the other all the rival charioteers, a mere toy for thy skilled hands. Therefore hast thou alone gained an unwonted mark of honour, a bronze statue in the grounds of each faction.

¹ See No. 358.

² By "tyrant" is meant some leader of a seditious movement.

GREEK ANTHOLOGY

352.—ΑΛΛΟ

Πλάστης χαλκὸν ἔτευξεν ὁμοίου ἠνιοχῆι·
 εἶθε δὲ καὶ τέχνης ὄγκον ἀπειργάσατο,
 ὄγκον ὁμοῦ καὶ κάλλος· ὅπερ φύσις ὀψὲ τεκοῦσα
 ὤμοσεν· Ὡδίνειν δεύτερον οὐ δύναμαι.
 ὤμοσεν εὐόρκοις ὑπὸ χεῖλεσι· Πορφυρίῳ γὰρ
 πρώτῳ καὶ μούνῳ πᾶσαν ἔδωκε χάριν.

353.—ΑΛΛΟ

Εἰ φθόνος ἠρεμέοι, κρίνειν δ' ἐθέλοιεν ἀέθλους,
 πάντες Πορφυρίου μάρτυρές εἰσι πόνων·
 ναὶ τάχα καὶ φήσαιεν ἀριθμήσαντες ἀγῶνας·
 Βαιὸν τοῦτο γέρας τοσσατίων καμάτων.
 ὅσσα γὰρ ἠνιοχῆας αἰὲ μεμερισμένα κοσμεῖ,
 εἰς ἓν ἀολλίσσας, τηλικὸς ἐξεφάνη.

354.—ΑΛΛΟ

Αἰδομένη χαλκῶ σε πόλις, τριπόθητε, γεραίρει·
 ἤθελε γὰρ χρυσῶ· ἀλλ' ἴδεν ἐς Νέμεσιν.
 εἰ δὲ τετὴν μέλπων οὐ παύεται ἠθάδα νίκη
 εὐγνώμων δῆμος, Πορφύριε, Πρασίνων,
 ἔμπνοά σοι ξύμπαντες ἀγάλματα· πᾶς δὲ περισσὸς
 καὶ χρυσὸς τούτοις εἰς ἔριν ἐρχόμενος.

355.—ΑΛΛΟ

Οὐπω σοι μογέοντι Τύχη πόρεν ἄξια νίκης·
 νῆκαι γὰρ τῆς σῆς μείζονες εὐτυχίης.

THE PLANUDEAN APPENDIX

352.—*On the Same*

THE sculptor made the bronze like unto the charioteer, but would that he could have fashioned also the vastness of his skill, its vastness and beauty, a thing that when Nature brought forth late in her life she swore, "I cannot travail again." She swore it with truthful lips, for to Porphyrius first and alone she gave all her gifts.

353.—*On the Same*

IF envy could be at rest and chose¹ to judge the contests, all men testify to the achievements of Porphyrius. Yea, perchance they would say after reckoning up his races, "That is a slender reward for so much exertion." For, having gathered into one all the separate qualities which adorn each driver, he showed himself to be the great man he is.

354.—*On the Same*

THRICE-DESIRED Porphyrius, the city reverencing thee honours thee with a bronze statue. She would have wished it to be gold, but Nemesis was before her eyes. But if thy well-wishers, the faction of the Greens, never cease celebrating thy wonted victories, they are every man of them living statues in thy honour, and all gold is worthless in comparison with them.

355.—*On the Same*

NOR yet has Fortune worthily rewarded thy hard-won victories, for thy victories are greater than the

¹ ἐθέλοιεν is for θεέλοι.

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ἀλλὰ μέρει πρώτῳ σταθερῷ καὶ ἀρείονι μίμνοις
 τὴν φθονερὴν τήκων δυσμενέων κραδίην,
 οἷ, σέθεν εισορόωντες αἰεὶ νικῶσαν ἰμάσθλην, 5
 μέμφονται σφετέρην αἰὲν ἀτασθαλίην.

356.—ΑΛΛΟ

Ἄλλοις μὲν γεράων πρόφασις χρόνος· οἱ δ' ἐπὶ νίκαις
 κρινόμενοι πολιῆς οὐ χατέουσι κόμης,
 ἀλλ' ἀρετῆς, ὅθεν εὐχος ἀνάπτεται. εἰς ἀπὸ τοίων
 Πορφύριος δῶρων δις λάχεν ἀγλαίην,
 οὐκ ἐτέων δεκάδας, νίκης δ' ἑκατοντάδας αὐχῶν 5
 πολλὰς, καὶ πάσας συγγενέας Χαρίτων.

357.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἀγχίσην Κυθήρεια, καὶ Ἐνδυμίωνα Σελήνη
 φίλατο· μυθεῦνται τοῖα παλαιγενέες.
 νῦν δὲ νέος τις μῦθος αἰείσεται, ὡς τάχα Νίκη
 ὄμματα καὶ δίφρους φίλατο Πορφυρίου.

358.—Εἰς Καλλιόπαν

Πρεσβυτέρους κοῦρος μὲν ἐών, πρέσβυς δέ τε κούρους
 νικᾶς, τεθρίππων κέντορας ἀθλοφόρων.
 ἐξ δ' ἐτέων ἀνύσας δεκάδας, στήλην ἐπὶ νίκαις
 εἶλες, Καλλιόπα, νεύματι κοιρανίης,
 ὄφρα μένοι καὶ ἔπειτα τεὸν κλέος. αἶθε τοι εἴη, 5
 ὡς κλέος ἀθάνατον, καὶ δέμας ἀθάνατον.

¹ This no doubt refers to a statue erected to him by the Greens. The Blues seem to have expelled him.

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prizes that have fallen to thee. But remain now in this, the first of the factions, the more constant and more excellent, consuming the envious hearts of our enemies, who, seeing thy whip ever victorious, never cease to blame their own recklessness.¹

356.—*On the Same*

TIME is the cause of the honours of others, and those who are judged worthy of them, owing to their victories, do not lack grey hairs, but lack that virtue on which glory depends. Porphyrius alone twice gained the splendour of such gifts, not boasting many decades of years, but many hundreds of victories, and all of them akin to the Graces.

357.—LEONTIUS SCHOLASTICUS

On the Same

CYTHEREA loved Anchises, and Selene Endymion, so it is fabled by men of old time. But now a new fable shall be sung, that Victory, it seems, fell in love with the eyes and chariot of Porphyrius.²

358.—*On the Same under his other name, Calliopas*³

WHEN a youth thou didst conquer thy elders, and now, in thy later years, thou conquerest the young drivers of racing four-horse chariots. Having accomplished thy six decades of years, thou hast won, Calliopas, a statue for thy victories, by command of the Emperor, so that thy renown may abide for future ages. Would that thy body were as immortal as thy renown.

² Imitated from No. 337.

³ He seems to have adopted this name late in life.

GREEK ANTHOLOGY

359.—ΑΛΛΟ

Σῆς τόδε διφρελάτειρα τὸ χάλκεον ἄνθετο Νίκα
 εἴκηλον μορφᾶς, Καλλιόπα, ζαθέας,
 πρέσβυς ὅτι σφριγύωντας ἐν ἵπποδάμῳ πλέον ἀλκᾶ
 νίκησας, γεραροὺς δ' ὧν νέος ἐν σοφίῃ.
 ἔνθεν ἐλευθερόπαις Βενέτων σέο πήξατο δῆμος
 δοιά, τὰ μὲν τέχνας ἄθλα, τὰ δὲ σθένεος.

360.—ΑΛΛΟ

Σὸν γῆρας νεότητα τεὴν ὑπερέδραμε νίκαις,
 καὶ πάντων κρατέεις πάντοτε, Καλλιόπα.
 ἔνθεν Ἄναξ καὶ δῆμος ἐλεύθερος αὐθις ἐγείρει
 τοῦτο γέρας, σοφίης μνήμα καὶ ἠνορέης.

361.—ΑΛΛΟ

Οὗτος, ἐγερσιθέατρε, τεὸς τύπος, ὃν τοι ἐγείρει
 ἔσμος ἀριζήλων, Καλλιόπα, στεφάνων.
 οὔτε γὰρ ἠνίοχός σε παρήπαφεν, οὔτε χαλινοῖς
 δύσστομος ἱππεΐη σοῖς ἀπίθησε γένυς.
 μῶνος δὴ νίκης γέρας ἄρνησαι. ἢ παρὰ πᾶσι
 δόξαν ἔχεις ἀεθλῶν ἄθλα λιπεῖν ἐτέροις.

362.—ΑΛΛΟ

Καλλιόπα κλυτόμοχθε, τί σοι πλέον, ὅττι γεραίρει
 εἰκόνι χαλκοτύπῳ σοὺς Βασιλεὺς καμάτους,
 δῆμος ὁ μυριόφωνος, ὅλη πτόλις; εὔτε καὶ αὐτὴ
 δυσμενέων παλάμη σοῖς ἐπένευσε πόνοις.

¹ The meaning is probably that to be second to him was a distinction.

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359.—*On the Same*

VICTORY, the charioteer, dedicated to thee, Calliopas, this brazen image of thy divine form, because in thy old age thou didst conquer men in the prime of youth by thy force in subduing horses, and in thy youth didst conquer thy elders by skill. Hence the faction of the Blues, the children of liberty, erected two prizes for thee, one for thy art and the other for thy force.

360.—*On the Same*

THY old age has surpassed thy youth in victories, and thou didst ever overcome all, Calliopas. Therefore do the Emperor and this free faction again raise this honour for thee, a monument of thy skill and valour.

361.—*On the Same*

O CALLIOPAS, thou who raisest applause in the theatre, this is thy portrait which a swarm of much-envied crowns raises to thee. For neither did any charioteer cozen thee, nor did any hard-mouthed horse's jaws refuse to obey thy reins. Alone hast thou gained the reward of victory; verily the opinion of all is that by contending thou leavest prizes for others.¹

362.—*On the Same*

O CALLIOPAS, celebrated for thy achievements, what does it profit thee that thy labours are rewarded with a bronze statue by the Emperor, by this myriad-throated faction, by the whole city, considering that even the hands of the hostile faction applauded thy exploits?

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363.—Εἰς Φαυστῖνον

Μητέρες εὐάθλων γεράων φρένες, οὐ κράτος ἤβης,
οὐ τάχος ἵπποσύνης, οὐ χρόνος εὐτυχίης.
ἰλήκοι, Φαυστῖνε, τεὸς νόος, ᾧ τάδε πάντα
ἔσπεται, ᾧ Νίκη σύντροφος ἀθάνατος.

364.—ΑΛΛΟ

Πρὶν σε νέον, Φαυστῖνε, νόος πεφόβητο γερόντων
νῦν δέ σε πρεσβυγενῆ κάρτος ἔφριξε νέων.
δεύτερα δ' εὔρετο πάντα τεὸς πόνος, ὅς σε γεραίρει
πρέσβυν ἐν ἠιθέοις, ἐν δὲ γέρουσι νέον.

365.—Εἰς Κωνσταντῖνον

Ἐξότε Κωνσταντῖνος ἔδν δόμον Ἄιδος εἴσω,
πλήτο κατηφείης ἵπποσύνης στάδιον,
τερπωλὴ δ' ἀπέλειπε θεήμονας· οὐδ' ἐν ἀγυιαῖς
κείνας τὰς φιλίας ἐστὶν ἰδεῖν ἔριδας.

366.—ΑΛΛΟ

Εἰκόνα, Κωνσταντῖνε, τεὴν ἀνέθεντο πολῖται,
μυρόμενοι, ψυχῆς τέρψιν ἀποιχομένης.
σοὶ κλέος ὀππότε δῆμος ἐπεσφρήγιζε θανόντι,
μνήσατο σῶν καμάτων καὶ μετὰ πότμον Ἄναξ·
οὔνεκεν ἵπποσύνης φιλοκέρτομος ὤλετο τέχνη,
ἐν σοὶ παυσαμένη πᾶσα καὶ ἀρξαμένη.

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363.—*On Faustinus*

WITS are the mothers of a winner's honours, not the force of youth, nor swift driving, nor favourable occasion. May thy mind, Faustinus, be propitious, which takes precedence of all these things, and whose companion is immortal Victory.

364.—*On the Same*

FORMERLY in thy youth, Faustinus, the minds of the old men feared thee, and now the strength of the young men trembles before thine in thy advanced years. The first place was ever gained for thee by thy toil, which brings honour to thee, an old man among the youths, a youth among the old men.

365.—*On Constantinus*

SINCE Constantinus entered the house of Hades the race-course is full of despondency, and pleasure has abandoned the spectators, nor even in the streets does one see the old friendly strife.¹

366.—*On the Same*

THE citizens, mourning thee, erected thy image, Constantinus, to be a delight to thy departed spirit. When the people confirmed thy fame on thy death, the Emperor, too, was mindful of thy exertions after thy decease, because the abusive² art of driving has perished, ceasing finally with thee as it began with thee.

¹ *i.e.* between the two factions: it was frequently most savage and sanguinary.

² Alluding to the insulting language used by the rival factions regarding each other.

GREEK ANTHOLOGY

367.—ΑΛΛΟ

Εἰσέτι μὲν ζῶοντι πόλις ποτὲ Κωνσταντίνῳ
 εἰκόνα χαλκείην βαιὸν ἔκρινε γέρας·
 ἦδεε γὰρ πᾶς δῆμος ὅσους ἐπὶ κύδει νίκης
 αἰὲν ἀεθλεύων ἀμφέθετο στεφάνους.
 ὡς δ' ἔθανεν, ποθέουσα, φίλον τύπον ἄνθετο τοῦδε, 5
 ὄφρα καὶ ἐσσομένοις μνήστιν ἔχοι καμάτων.

368.—ΑΛΛΟ

Οἱ Βένετοι Πρασίνοισιν ἐναντίοι αἰὲν εἶοντες
 εἰς ἓν ὁμοφροσύνης ἐξεβόησαν ὄρον,
 ὥστε σε, Κωνσταντίνε, λαβεῖν ἐπιτύμβιον εὐχος,
 πᾶσιν ἀειδόμενον, πᾶσιν ἀρεσκόμενον.

369.—ΑΛΛΟ

Ἄντολῆς, δύσιός τε, μεσημβρίας τε, καὶ ἄρκτου
 σὸς δρόμος ὑψιφαῆς ἀμφιβέβηκεν ὄρους,
 ἄφθιτε Κωνσταντίνε. θανεῖν δέ σε μή τις ἐνίσπη
 τῶν γὰρ ἀνικῆτων ἄπτεται οὐδ' Ἀΐδης.

370.—ΑΛΛΟ

Ἐγγύθι τῆς σφετέρης γενεῆς λάχεν εἰκόνα τήνδε·
 ἔπρεπε γὰρ τρισσοῖς εἶν ἐνὶ χῶρον ἔχειν,
 οἳ καὶ ἐνὶ σταδίοις ἀρετῆς κλέος εἴκελον εὖρον,
 νηρίθμων στεφάνων ἐσμὸν ἐλόντες ἴσον.

371.—ΑΛΛΟ

Τὸν Φανστινιάδην πόλις ἄνθετο Κωνσταντίνον,
 γείτονα μὲν γενεῆς, κρέσσονα δ' ἡμιόχων.

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367.—*On the Same*

WHILE Constantinus yet lived, the city deemed a bronze statue a small reward for him, for the whole people knew how many crowns in his long racing career he had set on his head because of glorious Victory. But when he died, in regret for him, it erected this his dear form, so that posterity, too, should be kept mindful of his achievements.

368.—*On the Same*

THE Blues and Greens, always at variance, shouted aloud one concordant decision, that thou, Constantinus, shouldst have on thy tomb this ornament, acclaimed by all, pleasing to all.

369.—*On the Same*

IMMORTAL Constantinus, thy course, high in the light, has traversed the boundaries of east, west, south, and north. Let none say thou art dead, for even Hades cannot lay his hand on the invincible.

370.—*On the Same*

THIS, his statue, has been placed near those of his own family, for it was proper that they should stand in one place, the three who won equal glory for their skill in the race, gaining equal swarms of innumerable crowns.

371.—*On the Same*

HERE the city erected Constantinus, son of Faustinus, next his own family, the best of all

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δὴν γὰρ ἀεθλεύσας οὐκ ἤμβροτεν, ἀλλ' ἐπὶ νίκη
παύσατο, σὺν νίκη καὶ πάρος ἀρξάμενος,
ὄν καὶ κοῦρον εἶντα παλαιότεροι ἠνιοχῆες,
στεψάμενοι σταδίοις, εἶσαν ἀγωνοθέτην.

5

372.—ΑΛΛΟ

Σοὶ τόδε, Κωνσταντῖνε, τεῆ τροφὸς ὄπασε Νίκη
παιδόθεν ἐσπομένη πᾶσαν ἐφ' ἡλικίην.
πέντε γὰρ ἐν σταδίοις δεκάδας τελέσας ἐνιαυτῶν,
οὐδ' ἴσον, οὐδ' ὀλίγον εὔρεο λειπόμενον.
ἀλλ' ἔτι κουρίζων τε καὶ ἄχνοος ἀνδρας ἐνίκας,
ἡλικας ἠβήσας, γηραλέος δὲ νέους.

5

373.—ΑΛΛΟ

Ἦθελε Κωνσταντῖνον αἰὲ πτόλις ἠνιοχεύειν
ἤθελεν, ἀλλὰ πόθῳ οὐκ ἐπένευσε Φύσις.
ἔνθεν ἐὼν τόδ' ἄγαλμα παραίφασιν εὔρεν ἐρώτων,
ὄφρα ἐ μὴ λήθη καὶ χρόνος ἀμφιβάλῃ,
ἀλλὰ μένοι ποθέουσιν ἔρωσ, ζῆλος δ' ἐλατήρσι,
κόσμος δὲ σταδίοις, ἐσσομένοις δὲ φύτις.
καὶ τις ἰδὼν μετόπισθε χερείονας ἠνιοχῆας
ὀλβίσσει προτέρην, ἢ μιν ἴδεν, γενεήν.

5

374.—ΑΛΛΟ

Πέντε καὶ εἴκοσι μῶνος ἀέθλια Κωνσταντῖνος
εἰς μίαν ἠριγένειαν ἐλών, ἤμειψε μὲν ἵππους

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charioteers. For through all the long time he raced he never failed, but ended by a victory, as he had formerly begun by a victory. When he was a young man the older drivers who had won crowns on the course appointed him president of the races.

372.—*On the Same*

THIS is a gift for thee, Constantinus, from thy nurse, Victory, who hath followed thee from thy childhood all through thy life. For in the five times ten years thou didst pass on the race-course thou didst never light on thy equal, or even on one a little inferior to thee; but while yet a lad and beardless thou didst conquer men, when grown up thou didst conquer those of thine age, and in thine old age the young men.

373.—*On the Same*

THE city wished Constantinus to wield the reins for ever; she wished it, but Nature refused to grant her desire. Therefore she bethought her of erecting this statue to console her for her lost love, that time and oblivion should not envelop him, but that he might remain, the desire of his lovers, the envy of charioteers, an ornament to the course, and a tale for future generations to tell; and that one in time to come, looking on inferior drivers, should bless the former age that looked on him.

374.—*On the Same*

CONSTANTINUS having won five-and-twenty races on one morning, changed his team with his rival's, and

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ἀντιπάλους· κείνους δὲ λαβών, οὓς πρόσθεν ἐνίκα,
 τοῖς αὐτοῖς πάλιν εἶλε μίαν τε καὶ εἴκοσι νίκας.
 παλλάκι δ' ἀμφοτέρων μερέων ἔρις ἔμπεσε δήμῳ, 5
 τίς μιν ἔχοι· κείνῳ δὲ δόσαν κρίσιν ἐκ δύο πέπλων.

375.—ΑΛΛΟ

Ἐγρεο, Κωνσταντῖνε· τί χάλκεον ὕπνον ἰαύεις;
 σεῖο δίφρους ποθέει δῆμος ἐνὶ σταδίοις,
 σῆς τε διδασκαλῆς ἐπιδευέες ἠνιοχῆς
 εἶται ὀρφανικοῖς παισὶν ὁμοιώτατοι.

376.—Εἰς Οὐράνιον

Ἀμφοτέροις εἰς μῶνος ἀριστεύσας παρὰ δήμοις
 κῦδος ἀπ' ἀμφοτέρων ἔλλαχεν Οὐράνιος,
 εἰσέτι διφρεύων. τὸ δέ οἱ γέρας ἤλυθε πρῶτον
 ἐκ Πρασίνων, οἷς δὴ γείτονα χῶρον ἔχει.
 αὐτοὶ καὶ σταδίῳ πεπαυμένον ἤγαγον αὐθις 5
 εἰς δίφρους, νίκης μνωόμενοι προτέρης.

377.—ΑΛΛΟ

Παυσάμενον σταδίων Βασιλεὺς ἐπ' ἀγακλεί νίκη
 αὐθις ὑπὲρ δίφρων βῆσεν ἀεθλοφόρων
 Οὐράνιον, δήμοισι φέρων χάριν· οὐ ποθέει γὰρ
 ἢ πόλις Οὐρανίου νόσφιν ἀεθλοσύνας.
 τοῦνεκα διφρεύοντα τὸ δεύτερον, ὑστατίης τε 5
 νίκης καὶ προτέρης στήσεν ἀγασσαμένη.

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taking the same horses that he had formerly beaten, won twenty-one times with them. Often there was a great strife between the two factions as to which was to have him, and they gave him two robes to choose from.¹

375.—*On the Same*

AWAKE, Constantinus! Why dost thou sleep the brazen sleep? The people long to see thy team on the course, and the charioteers, lacking thy instruction, sit just like orphaned children.

376.—*On Uranius*

URANIUS, who had distinguished himself in the service of both the factions, gained glory from both while still driving. His first reward came from the Greens, and stands near their stand. They also, when he had retired from racing, brought him back again to the chariots, mindful of his former victory.

377.—*On the Same*

THE Emperor, when Uranius had retired from the race-course after gaining splendid victories, made him mount again his victorious chariot, doing a favour to all the factions; for the city has no desire for the races without Uranius. Therefore, admiring him for his first victories and his last, the city erected his statue during the second period of his career.

¹ *i.e.* the green of the Prasini and the blue of the Veneti.

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378.—ΑΛΛΟ

Οὐράνιος Νίκαιαν ἔχει πέλας ὀπλοτέρην τε
 Ῥώμην, τῆς μὲν ἑών, τῇ δ' ἐνὶ κῦδος ἐλών.
 νικᾷ δ' ἀμφοτέρωθεν, ἐπεὶ περιδέξιος ἦεν
 τῇ καὶ τῇ προθέειν ἢ παρεξελάαν.
 τοῦνεκα καὶ χρυσέω μιν ἀνεγράψαντο μετάλλω,
 κυδίστῳ κτεάνων κύδιμον ἠνίοχον.

379.—ΘΩΜΑ

Εἰς Ἀναστάσιον

Τὸν θρασὺν ἠνιοχῆα λελασμένον ἄρματος ἄθλων
 ἐνθάδ' Ἀναστάσιον κείμενον οὔδας ἔχει,
 ὃς τόσσους ἀνεδήσατο πρὶν στεφάνους, ὅσα ἄλλοι
 ἔδρακον ἠνιόχων ἤματα ἵππασίης.

380.—Εἰς Πορφύριον, μέρους Βενέτων

Ἐν γῆ κρατήσας παντὸς ἄρματηλάτου
 καλῶς ἐπήρθη καὶ πρὸς αἰθέρα τρέχειν
 Πορφύριος, τὸ θαῦμα δήμου Βενέτων.
 νικῶν γὰρ οὔτος πάντα γῆς διφρηλάτην,
 ἀνεισιν, ὡς ἂν καὶ σὺν ἡλίῳ δράμῃ.

381.—ΑΛΛΟ

Ἴουλον ἀνθῶν πρῶτον οὔτος ἠνίας
 Πορφύριος Κάλχαντος εἶλκε Βενέτου.
 ἐκπλήττομαι δὲ πῶς γράφει χεῖρ ἐμπνόους
 τούτου τις ἵππους. καὶ γὰρ ἂν πλήξῃ πάλιν,
 οἶμαι, δραμεῖται νῖκος εὐρεῖν καὶ πάλιν.

¹ i.e. Constantinople. His statue stood, it appears, in the neighbourhood of those of Nicea and Constantinople.

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378.—*On the Same*

URANIUS has Nicea and New Rome¹ near him, being a native of one and having gained glory in the other. He wins from both sides, because he was very clever at dashing forward and getting past on both sides of the course. Therefore did they portray him in golden metal, the precious charioteer in the most precious of possessions.

379.—THOMAS

On Anastasius

BENEATH this earth lies Anastasius the bold driver, mindful no more of the chariot-race, he who of old set on his head as many crowns as were the racing days that other charioteers saw.

380.—*On Porphyrius, of the faction of the Blues*²

PORPHYRIUS, the wonder of the Blues, having conquered every charioteer on earth, does well to rise and race towards heaven. For he, victorious over every driver here below, mounts to join the sun on its course.

381.—*On the Same*

THIS Porphyrius, son of Calchas, with the first down on his cheeks, held the reins for the faction of the Blues. I marvel how some artist's hand has painted his horses as if alive. Really, if he whips them again, I think he will be carried again to victory.

² This and the following iambic epigrams were, as a scholiast tells us, not on statues of the charioteers, but on pictures on the roof of the Emperor's throne-room (*πρόκυψις*), which I take to mean here not a room in the palace but the Emperor's box on the race-course.

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382.—Εἰς Φαυστῖνον, μέρους Πρασίμων

Σκόπει τὸ δρᾶμα μηχανουργοῦ τοῦ δόμου·
εἰ μὴ γὰρ ἐστέγαστο καρτερᾶ σκέπη,
πρὸς οὐρανοὺς ἂν ὤρτο Φαυστῖνος τρέχων
ὡς ζῶν σὺν ἵπποις, τὸ κλέος πρὶν Πρασίμων.
ἄρον στέγος γάρ, καὶ φθάνει πρὸς αἰθέρα.

5

383.—ΑΛΛΟ

Φαυστῖνος οὗτος, ὁ πρὶν ἀρματηλάτης,
ὃν δῆμος εὐρῶν τοῦ μέρους τῶν Πρασίμων
τὴν ἥτταν ἠγνόησε παντελῶς δρόμῳ.
γέρων μὲν ἦν γάρ, ὡς βλέπεις· τὸ δὲ σθένος
ἦν τις νεάζων, οὐδ' ὄλως ἠττημένος.

5

384.—Εἰς Κωνσταντῖνον ἠνίοχον Λευκῶν

Λευκοῦ μεθέλκων ἠγίας Κωνσταντῖνος,
ἂν μὴ καθεῖρκετο στερρότητι τοῦ δόμου,
τοὺς τρεῖς ἐνίκα, πρῶτος αἰθέρα φθάνων.
πνοῆς ἄνευθεν εἶδες αἰθεροδρόμον·
τέχνη με πείθει τοῦτον ἔμπνοον βλέπειν.

5

385.—ΑΛΛΟ

Κωνσταντῖνος γ' ἦν, ἀλλὰ τοῖς πάλαι χρόνοις
λευκῆς χροῆας τέθριππον ἔλκων εὐστρόφως.
ἀφ' οὗ δὲ τοῦτον ἤρπασεν Χάρων, ἔδν
τὸ φῶς ἀμίλλης ἵππικῶν δρομημάτων,
καὶ πᾶσα τέρψις τοῦ θεάτρον, καὶ τέχνη.

5

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382.—*On Faustinus, of the faction of the Greens*

Look on the work of the architect of this house. For if it had not been covered by a strong roof Faustinus, the ancient glory of the Greens, would have mounted racing to heaven, so like the life are he and his team. Take the roof off and he will reach the sky.

383.—*On the Same*

THIS is Faustinus, the former charioteer, after engaging whom the faction of the Greens never knew what defeat was in the race. He was old, as you see, but in his strength he was as a young man, and was never once vanquished.

384.—*On Constantinus, the Charioteer of the Whites*

CONSTANTINUS, wielding the reins of the White faction, were he not restrained by the solidity of the house, would conquer those three, getting to heaven first. You would see him mount the heavens without breath. The artist persuades me that I see him alive.

385.—*On the Same*

CONSTANTINUS was his name, but in the old days he skilfully drove the four-horse chariot of the Whites. Since Charon carried him off, it is set, the light of horse-racing and all the delight and art of the theatre.

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386.—Εἰς Ἰουλιανὸν ἠνίοχον Ῥουσίῳ

Χεὶρ οἶδε γεννᾶν τοὺς πάλαι τεθνηκότας.
 Ἰουλιανὸς καὶ γὰρ ὡς πάλαι σθένει,
 ἔλκων, μεθέλκων Ῥουσίῳ τὰς ἠνίας·
 καὶ νῦν γραφεὶς ἔστηκεν ὑψοῦ σὺν δίφρῳ·
 τὸ νεῦμα χεὶρ μένει δέ· τὴν νύσσαν δότε.

5

387.—ΑΛΛΟ

Ἰουλιανὸς οὗτος ἄρμα Ῥουσίῳ
 ἔχων, ἐνίκα τοὺς ἐναντίους δρόμῳ.
 ἄλλ' εἰ γραφεὺς παρῆχε καὶ πνοῆς χάριν,
 ἔτοιμός ἐστι καὶ πάλιν διφρηλάτης
 καὶ πρόσθεν ἐλθεῖν, καὶ λαβεῖν καὶ τὸ στέφος.

5

388.—ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Στέφος πλέκων ποθ', εὐρον
 ἐν τοῖς ῥόδοις Ἐρωτα·
 καὶ τῶν πτερῶν κατασχών,
 ἐβάπτισ' εἰς τὸν οἶνον.
 λαβὼν δ' ἔπιον αὐτόν·
 καὶ νῦν ἔσω μελῶν μου
 πτεροῖσι γαργαλίζει.

5

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386.—*On Julianus, the Charioteer of the Reds*

THE hand of man knows how to give birth to men long ago dead, for Julianus is as strong here as of old, guiding this way and that the reins of the Red faction. Now he stands painted here on high, himself and his chariot; his hand awaits the signal. Give him a winning-post.¹

387.—*On the Same*

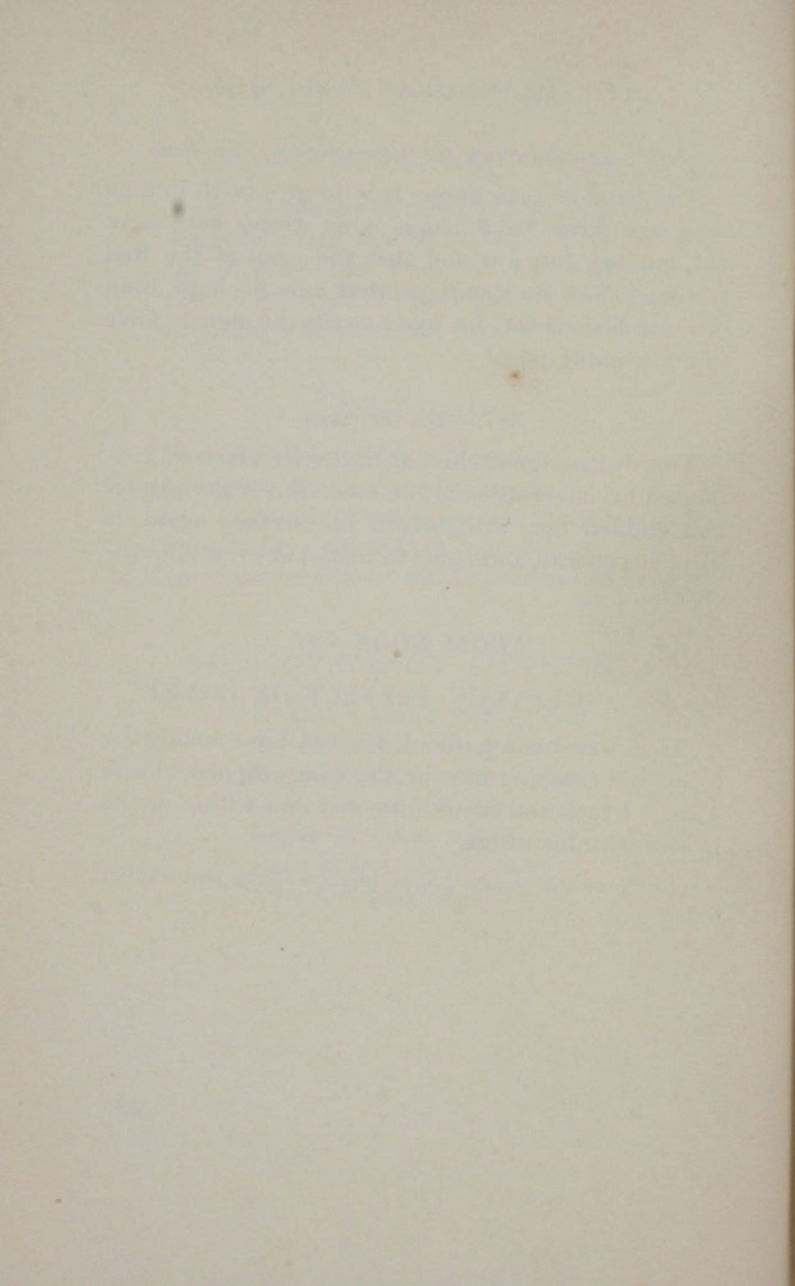
THIS Julianus, with his car of the Red faction, conquered his adversaries in the race. But if the painter had endued him with breath he is ready again to drive his chariot and come in first, and even take the crown.

FROM BOOK VII

388.—JULIANUS, PREFECT OF EGYPT

ONCE, weaving a garland, I found Love among the roses, and catching him by the wings dipped him in wine. I took and drank him, and now within me he tickles with his wings.

¹ I suppose this means "Shew him a winning-post and off he goes."



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M = Wreath of Meleager.
Ph = Wreath of Philippus.
Ag = Cycle of Agathias.

(For explanation of these terms, v. Introduction to vol i. page v.)

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