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THE GREEK
ANTHOLOGY
BOOK IX



Translated by
W. R. PATON

THE GREEK ANTHOLOGY

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WITH AN ENGLISH TRANSLATION BY

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BIBLIOGRAPHICAL NOTE (1983)

The following outstanding editions contain the fullest commentary to date on the poems they include (a list is given at *HE* I 255ff, *GP* I 445ff, and *FGE* 591ff):

A. S. F. Gow and D. L. Page (edd.): *The Greek Anthology: The Hellenistic Epigrams*, 2 vols, Cambridge 1965 (Vol. I: Introduction and Text; Vol. II: Commentary and Indexes)

— *The Greek Anthology: The Garland of Philip*, 2 vols, Cambridge 1968 (Vol. I: Introduction, Text and Translation, Indexes of Sources; Vol. II: Commentary and Indexes)

D. L. Page (ed.): *Further Greek Epigrams* (before A.D. 50 and not included in the above), Cambridge 1981 (Text, Commentary, and Indexes)

A complete edition of the Greek Anthology is also available in the *Tusculum* series, edited by H. Beckby (introductions, text, apparatus, German verse translation, notes, bibliography, indexes) in 4 vols, Munich 1966 (2nd ed.).

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GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

THIS book, as we should naturally expect, is especially rich in epigrams from the *Stephanus* of Philippus, the rhetorical style of epigram having been in vogue during the period covered by that collection. There are several quite long series from this source, retaining the alphabetical order in which they were arranged, Nos. 215-312, 403-423, 541-562. It is correspondingly poor in poems from Meleager's *Stephanus* (Nos. 313-338). It contains a good deal of the Alexandrian Palladas, a contemporary of Hypatia, most of which we could well dispense with. The latter part, from No. 582 onwards, consists mostly of real or pretended inscriptions on works of art or buildings, many quite unworthy of preservation, but some, especially those on baths, quite graceful. The last three epigrams, written in a later hand, do not belong to the original *Anthology*.

ΑΝΘΟΛΟΓΙΑ



ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

1.—ΠΟΛΥΤΑΙΝΟΥ ΣΑΡΔΙΑΝΟΥ

Δορκάδος ἀρτιτόκοιο τιθηνητήριον οὐθαρ
ἔμπλεον ἡμῦσαν¹ πικρὸς ἔτυψεν ἔχισ.
νεβρὸς δ' ἰομιγῇ θηλὴν σπάσε, καὶ τὸ δυσαλθὲς
τραύματος ἐξ ὀλοοῦ πικρὸν ἔβροξε γάλα.
ἄδην δ' ἠλλάξαντο, καὶ αὐτίκα νηλεῖ μοίρῃ,
ἣν ἔπορεν γαστήρ, μαστὸς ἀφείλε χάριν.

5

2.—ΤΙΒΕΡΙΟΥ ΙΛΛΟΥΣΤΡΙΟΥ

Κεμμάδος ἀρτιτόκου μαζοῖς βρίθουσι γάλακτος
ἡ φονίη δακέτων ἰὸν ἐνῆκεν ἔχισ.
φαρμαχθὲν δ' ἰὼ μητρὸς γάλα νεβρὸς ἀμέλξας
χείλεσι, τὸν κείνης ἐξέπιεν θάνατον.

3.—ΑΝΤΙΠΑΤΡΟΥ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Εἰνοδίην καρύην με παρερχομένοις ἐφύτευσαν
παισὶ λιθοβλήτου παίγνιον εὐστοχίης.

¹ I write so : εἰ δοῦσα MS.

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1.—POLYAENUS OF SARDIS

A CRUEL viper struck the nursing udder of a doe which had newly calved as it hung down full of milk. Her fawn sucked the teat contaminated by poison, and from the fatal wound imbibed bitter milk charged with venom ill to cure. Death was transferred from mother to child, and at once by pitiless fate the breast bereft the young one of the gift of life that it owed to the womb.

2.—TIBERIUS ILLUSTRIOUS

A VIPER, the most murderous of noxious beasts, injected her venom into the udder, swollen with milk, of a doe that had just calved, and the kid, sucking its mother's poisoned milk, drank up her death.

3.—ANTIPATER, BY SOME ATTRIBUTED TO PLATO

THEY planted me, a walnut-tree, by the road-side to amuse passing boys, as a mark for their well-aimed

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πάντας δ' ἀκρεμόνας τε καὶ εὐθαλέας ὀροδάμνους
κέκλασμαι, πυκιναῖς χερμάσι βαλλομένη.
δένδρεσιν εὐκάρποις οὐδὲν πλέον· ἦ γὰρ ἔγωγε
δυσδαίμων ἐς ἐμὴν ὕβριν ἐκαρποφόρουν.

5

4.—ΚΤΛΛΗΝΙΟΤ

Ἡ πάρος ἐν δρυμοῖσι νόθης ζείδωρος ὀπώρης
ἀχράς, θηροβότου πρέμνον ἐρημοσύνης,
ὀθνείοις ὄξοισι μετέμφυτος, ἥμερα θάλλω,
οὐκ ἐμὸν ἡμετέροις κλωσὶ φέρουσα βάρος.
πολλή σοι, φυτοεργέ, πόνου χάρις· εἵνεκα σείω
ἀχράς ἐν εὐκάρποις δένδρεσιν ἐγγράφομαι.

5

5.—ΠΑΛΛΑΔΑ

Ὅχνη, χειρὸς ἐμῆς γλυκερὸς πόνος, ἥ μὲν ἐφ' ὑγρῷ
φλοιῷ φύλλον ἔδησα θέρει· πτόρθος δ' ἐπὶ δένδρῳ
ρίζωθεις δένδροιο τομῇ, καὶ καρπὸν ἀμείψας,
νέρθε μὲν ἀχράς ἔτ' ἔστιν, ὕπερθε δ' ἄρ' εὐπνοος ὄχνη.

6.—ΤΟΥ ΑΥΤΟΥ

Αχράς ἔην· θῆκας σέο χερσὶ μυρίπνοον ὄχνην,
δένδρῳ πτόρθον ἐνείς· σὴν χάριν εἰς σέ φέρω.

7.—ΙΟΥΛΙΟΥ ΠΟΛΤΑΙΝΟΥ

Εἰ καί σευ πολύφωνος αἰὲν πίμπλησιν ἀκουὰς
ἢ φόβος εὐχομένων, ἢ χάρις εὐξαμένων,
Ζεῦ Σχερίης ἐφέπων ἱερὸν πέδον, ἀλλὰ καὶ ἡμέων
κλῦθι, καὶ ἀψευδεῖ νεῦσον ὑποσχεσίῃ,
ἤδη μοι ξενίης εἶναι πέρας, ἐν δέ με πάτρη
ζῶειν, τῶν δολιχῶν παυσάμενον καμάτων.

5

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stones. And all my twigs and flourishing shoots are broken, hit as I am by showers of pebbles. It is no advantage for trees to be fruitful. I indeed, poor tree, bore fruit only for my own undoing.

4.—CYLLENIUS

I, THE wild pear-tree of the thicket, a denizen of the wilderness where the wild beasts feed, once bearing plenty of bastard fruit, have had foreign shoots grafted on me, and flourish now no longer wild, but loaded with a crop that is not my natural one. Gardener, I am deeply grateful for thy pains, owing it to thee that I now am enrolled in the tribe of noble fruit-trees.

5.—PALLADAS

THIS pear-tree is the sweet result of the labour of my hand, with which in summer I fixed the graft in its moist bark. The slip, rooted on the tree by the incision, has changed its fruit, and though it is still a pyra¹ster below, it is a fragrant-fruited pear-tree above.

6.—BY THE SAME

I WAS a pyra¹ster; thy hand hath made me a fragrant pear-tree by inserting a graft, and I reward thee for thy kindness.

7.—JULIUS POLYAENUS

ZEUS, who rulest the holy land of Corcyra, though thy ears be ever full of the fears of suppliants or the thanks of those whose prayers thou hast heard, yet hearken to me, too, and grant me by a true promise that this be the end of my exile, and that I may dwell in my native land, my long labours over.

¹ The wild pear-tree.

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8.—ΤΟΥ ΑΥΤΟΥ

Ἐλπὶς ἀεὶ βιότου κλέπτει χρόνον· ἡ πυμάτη δὲ
ἤως τὰς πολλὰς ἔφθασεν ἀσχολίας.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 86.

9.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις εὐξαμένῳ μοι ἀεὶ θυμῆρες ἔδωκας
τέκμαρ ἀκυμάντου, Ζεῦ πάτερ, εὐπλοΐης·
δώης μοι καὶ τοῦτον ἔτι πλόον, ἡδὲ σαώσαις
ἤδη, καὶ καμάτων ὄρμισον εἰς λιμένας.
οἶκος καὶ πάτρη βιότου χάρις· αἱ δὲ περισσαὶ
φροντίδες ἀνθρώποις οὐ βίος, ἀλλὰ πόνος.

5

10.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πούλυπος εἰναλίῃ ποτ' ἐπὶ προβλήτι τανυσθεὶς
ἡλίῳ ψύχειν πολλὸν ἀνῆκε πόδα·
οὐπω δ' ἦν πέτρῃ ἵκελος χροῖα, τοῦνεκα καὶ μιν
αἰετὸς ἐκ νεφέων ὀξὺς ἔμαρψεν ἰδών·
πλοχμοῖς δ' εἰλιχθεὶς πέσεν εἰς ἄλα δύσμορος· ἦ ῥα
ἄμφω καὶ θήρης ἡμβροτε καὶ βιότου.

5

11.—ΦΙΛΙΠΠΟΥ, οἱ δὲ ΙΣΙΔΩΡΟΥ

Πηρὸς ὁ μὲν γυίοις, ὁ δ' ἄρ' ὄμμασιν· ἀμφότεροι δὲ
εἰς αὐτοὺς τὸ τύχης ἐνδεὲς ἡράνισαν.
τυφλὸς γὰρ λιπόγυιον ἐπωμάδιον βάρος αἶρων
ταῖς κείνου φωναῖς ἀτραπὸν ὠρθοβάτει·
πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη,
ἀλλήλοις μερίσαι τοῦλλιπὲς εἰς τέλεον.

5

THE DECLAMATORY EPIGRAMS

8.—BY THE SAME

HOPE ever makes the period of our days steal away, and the last dawn surprises us with many projects unaccomplished.

9.—BY THE SAME

OFTEN when I have prayed to thee, Zeus, hast thou granted me the welcome gift of fair weather till the end of my voyage. Give it me on this voyage, too; save me and bear me to the haven where toil ends. The delight of life is in our home and country, and superfluous cares make life not life but vexation.

10.—ANTIPATER OF THESSALONICA

AN octopus once, stretched out on a rock that projected into the sea, extended his many feet to let them bask in the sun. He had not yet changed to the colour of the rock, and therefore a sharp-eyed eagle saw him from the clouds and seized him, but fell, unhappy bird, entangled by his tentacles, into the sea, losing both its prey and its life.

11.—PHILIPPUS OR ISIDORUS

ONE man was maimed in his legs, while another had lost his eyesight, but each contributed to the other that of which mischance had deprived him. For the blind man, taking the lame man on his shoulders, kept a straight course by listening to the other's orders. It was bitter, all-daring necessity which taught them all this, instructing them how, by dividing their imperfections between them, to make a perfect whole.

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12.—ΛΕΩΝΙΔΟΥ

Τυφλὸς ἀλητεύων χωλὸν πόδας ἤέρταζεν,
ὄμμασιν ἀλλοτρίοις ἀντερανιζόμενος.
ἄμφω δ' ἡμιτελεῖς πρὸς ἐνὸς φύσιν ἡρμόσθησαν
τοῦλλιπὲς ἀλλήλοις ἀντιπαρασχόμενοι.

13.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

"Ανέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγῆς
ἦρε, πόδας χρήσας, ὄμματα χρησάμενος,

13B.—ΑΝΤΙΦΙΛΟΥ

"Αμφω μὲν πηροὶ καὶ ἀλήμονες, ἀλλ' ὁ μὲν ὄψει,
ὃς δὲ βάσεις· ἄλλου δ' ἄλλος ὑπηρεσίη·
τυφλὸς γὰρ χωλοῖο κατωμάδιον βάρος αἴρων
ἀτραπὸν ὀθνείοις ὄμμασιν ἀκροβάτει.
ἡ μία δ' ἀμφοτέροις ἥρκει φύσις· ἐν γὰρ ἐκάστῳ 5
τοῦλλιπὲς ἀλλήλοις εἰς ὅλον ἡράνισαν.

14.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Αἰγιαλοῦ τενάγεςσιν ὑποπλώοντα λαθραίη
εἰρεσίη Φαίδων εἴσιδε πουλυπόδην·
μάρψας δ' ὠκὺς ἔριψεν ἐπὶ χθόνα, πρὶν περὶ χεῖρας
πλέξασθαι βρύγδην ὀκτατόνους ἔλικας·
δισκευθεὶς δ' ἐπὶ θάμνον ἐς οἰκία δειλὰ λαγωῦ, 5
εἰληδὸν ταχινοῦ πτωκὸς ἔδησε πόδας·
εἶλε δ' ἀλούς· σὺ δ' ἄελπτον ἔχεις γέρας ἀμφοτέρωθεν
ἄγρης χερσαίης, πρέσβυ, καὶ εἰναλῆς.

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12.—LEONIDAS OF ALEXANDRIA

THE blind beggar supported the lame one on his feet, and gained in return the help of the other's eyes. Thus the two incomplete beings fitted into each other to form one complete being, each supplying what the other lacked.

13.—PLATO THE YOUNGER

A BLIND man carried a lame man on his back, lending him his feet and borrowing from him his eyes.

13B.—ANTIPHILUS OF BYZANTIUM

BOTH are maimed and strolling beggars; but the one has lost the use of his eyes, the other the support of his legs. Each serves the other; for the blind man, taking the lame one on his back, walks gingerly by the aid of eyes not his own. One nature supplied the needs of both; for each contributed to the other his deficiency to form a whole.

14.—BY THE SAME

PHAEDO saw an octopus in the shallows by the beach oaring itself along in secret, and seizing it, he threw it rapidly on land before it could twine its eight spirals tightly round his hand. Whirled into a bush it fell on the home of a luckless hare, and twirling round fleet-footed puss's feet held them bound. The captured was capturer, and you, old man, got the unexpected gift of a booty both from sea and land.

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15.—ΑΔΕΣΠΟΤΟΝ

Αὐτὸ τὸ πῦρ καύσειν διζήμενος, οὔτος, ὁ νύκτωρ
τὸν καλὸν ἰμείρων λύχνον ἀναφλογίσαι,
δεῦρ' ἀπ' ἐμῆς ψυχῆς ἄψον σέλας· ἔνδοθι γάρ μου
καιόμενον πολλὴν ἐξανίησι φλόγα.

16.—ΜΕΛΕΑΓΡΟΥ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπάρθενοι· Ωραι·
τρεῖς δ' ἐμὲ θηλυμανεῖς οἰστοβολοῦσι Πόθοι.
ἦ γάρ τοι τρία τόξα κατήρτισεν, ὥς ἄρα μέλλων
οὐχὶ μίαν τρώσειν, τρεῖς δ' ἐν ἐμοὶ κραδίας.

17.—ΓΕΡΜΑΝΙΚΟΥ ΚΑΙΣΑΡΟΣ

Οὔρεος ἐξ ὑπάτοιο λαγῶς πέσεν ἔς ποτε βένθος,
ἐκπροφυγεῖν μεμαῶς τρηχὺν ὀδόντα κυνός·
ἀλλ' οὐδ' ὥς ἤλυξε κακὸν μόρον· αὐτίκα γάρ μιν
εἰνάλιος μάρψας πνεύματος ὠρφάνισεν.
ἐκ πυρός, ὥς αἶνος, πέσες ἐς φλόγα· ἦ ῥά σε δαίμων 5
κῆν ἀλλὶ κῆν χέρσῳ θρέψε κύνεσσι βοράν.

18.—ΤΟΥ ΑΥΤΟΥ

Ἐκ κυνὸς εἶλε κύων με. τί τὸ ξένον; εἰς ἐμὲ θῆρες
ὑγροὶ καὶ πεζοὶ θυμὸν ἔχουσιν ἓνα.
Αἰθέρα λοιπὸν ἔχοιτε, λαγοί, βατόν. ἀλλὰ φοβοῦμαι,
Οὐρανέ· καὶ σὺ φέρεις ἀστερόεντα κύνα.

BOOK IX. EPIGRAMS 15-18

15.—ANONYMOUS

(Probably on a Picture of Love)

THOU who seekest to set fire itself ablaze, who desirest to light thy lovely lamp at night, take thee light here from my soul, for that which is afire within me sends forth fierce flames.

16.—MELEAGER

THE Graces are three, and three are the sweet virgin Hours, and three fierce girl Loves cast their arrows at me. Yea, verily, three bows hath Love prepared for me, as if he would wound in me not one heart, but three.

17.—GERMANICUS CAESAR

ONCE a hare from the mountain height leapt into the sea in her effort to escape from a dog's cruel fangs. But not even thus did she escape her fate; for at once a sea-dog seized her and bereft her of life. Out of the fire, as the saying is, into the flame didst thou fall. Of a truth Fate reared thee to be a meal for a dog either on the land or in the sea.

18.—BY THE SAME

On the Same

ONE dog captured me after another. What is strange in that? Beasts of the water and beasts of the land have like rage against me. Henceforth, ye hares, may the sky be open to your course. But I fear thee, Heaven; thou too hast a dog among thy stars.

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19.—APXIOY MITTΛHNAIOY

'Ο πρὶν ἀελλοπόδων λάμψας πλέον Αἰετὸς ἵππων,
 ὁ πρὶν ὑπαὶ μίτραις κῶλα καθαψάμενος,
 δν Φοίβου χρησμφδὸς ἀέθλιον ἔστεφε Πυθῶ,
 ὀρνύμενον πτανοῖς ὠκυπέταις ἵκελον,
 καὶ Νεμέη βλοσυροῖο τιθηνήτειρα λέοντος, 5
 Πῖσά τε, καὶ δοιὰς ἡόνας Ἴσθμὸς ἔχων,
 νῦν κλοιῷ δειρὴν πεπεδημένος, οἷα χαλινῷ,
 καρπὸν ἐλᾶ Διοῦς ὀκριόεντι λίθῳ,
 ἴσαν μοῖραν ἔχων Ἑρακλεῖ· καὶ γὰρ ἐκεῖνος
 τόσσ' ἀνύσας δούλαν ζευγλαν ἐφηρμόσατο. 10

20.—ΑΛΛΟ

'Ο πρὶν ἐπ' Ἀλφειῷ στεφανηφόρος, ὦνερ, ὁ τὸ πρὶν
 δισσάκι κηρυχθεὶς Κασταλῆς παρ' ὕδωρ,
 ὁ πρὶν ἐγὼ Νεμέη βεβοημένος, ὁ πρὶν ἐπ' Ἴσθμῷ
 πῶλος, ὁ πρὶν πτηνοῖς ἴσα δραμῶν ἀνέμοις,
 νῦν ὅτε γηραιός, γυροδρόμον ἡνίδε πέτρον 5
 δινεύω, στεφέων ὕβρις, ἐλαυνόμενος.

21.—ΑΔΕΣΠΟΤΟΝ

Σοί, πατρὶ Θεσσαλίῃ πωλοτρόφε, μέμψιν ἀνάπτω
 Πήγασος, ὡς ἀδίκου τέρματος ἡντίασα·
 δς Πυθοῖ, κῆν Ἴσθμῷ ἐκώμασα, κῆπὶ Νέμειον
 Ζᾶνα, καὶ Ἀρκαδικοὺς ἤλυθον ἀκρεμόνας·
 νῦν δὲ βάρος πέτρης Νισυρίδος ἔγκυκλον ἔλκω,
 λεπτύνων Διοῦς καρπὸν ἀπ' ἀσταχύων.