

ΕΠΙΓΡΑΜΜΑΤΑ

1

Εἰς οἶνον ἀπὸ κριθῆς

τίς πόθεν εἶς, Διόνυσε; μὰ γὰρ τὸν ἀλαθέα

Βάκχον

οὐ σ' ἐπιγιγνώσκω· τὸν Διὸς οἶδα μόνον.
κεῖνος νέκταρ ὄδωδε, σὺ δὲ τράγον. ἦ ῥά σε

Κελτοὶ

τῇ πενίῃ βοτρύων τεύξαν ἀπ' ἀσταχύων.
τῷ σε χρὴ καλέειν Δημήτριον, οὐ Διόνυσον,
πυρογενῆ μᾶλλον καὶ Βρόμον, οὐ Βρόμιον.¹

2

Εἰς τὸ ὄργανον²

ἀλλοίην ὀρώ δονάκων φύσιν. ἦπου ἀπ' ἄλλης
χαλκείης τάχα μᾶλλον ἀνεβλάστησαν ἀρούρης
ἄγριοι· οὐδ' ἀνέμοισιν ὑφ' ἡμετέροις³ δονέονται,
ἀλλ' ἀπὸ ταυρείης προθορῶν σπήλυγγος ἀήτης
νέρθεν εὐτρήτων καλάμων ὑπὸ ῥίζαν ὀδεύει.

¹ Hertlein 1. *Palatine Anthology* 9. 365, and in several MSS.

² Hertlein 2; *The Greek Anthology* vol. 3, 365, Paton; it is found in *Parisinus* 690.

³ ἡερίοις Cumont.

¹ i. e. beer, which Julian met with in Gaul and Germany.

EPIGRAMS

1

On wine made from barley¹

Who art thou and whence, O Dionysus? By the true Bacchus I recognise thee not; I know only the son of Zeus. He smells of nectar, but you smell of goat. Truly it was in their lack of grapes that the Celts brewed thee from corn-ears. So we should call thee Demetrius,² not Dionysus, wheat-born³ not fire-born, barley god not boisterous god.⁴

2

On the Organ

A STRANGE growth of reeds do I behold. Surely they sprang on a sudden from another brazen field, so wild are they. The winds that wave them are none of ours, but a blast leaps forth from a cavern of bull's hide and beneath the well-bored pipes travels to their roots. And a dignified person, with swift

² *i. e.* son of Demeter goddess of corn.

³ πῦρογενῆ, not πῦρογενῆ, a play on words. See *The Greek Anthology*, Vol. 3. 368, Paton.

⁴ βρόμος means "oats"; Bromius "boisterous" was an epithet of Dionysus; it is impossible to represent the play on the words.

THE EMPEROR JULIAN

καί τις ἀνὴρ ἀγέρωχος, ἔχων θοὰ δάκτυλα
χειρός,
ἴσταται ἀμφαφόων κανόνας συμφράδμονας
αὐλῶν,
οἱ δ' ἀπαλὸν σκιρτῶντες ἀποθλίβουσιν αἰοιδήν.

3

Αἶνιγμα εἰς κοντοπαίκτην¹

ἔστιν τι δένδρον τῶν ἀνακτόρων μέσον,
οὐ ρίζα καὶ ζῆ καὶ λαλεῖ καρποῖς ἅμα·
μᾶ δ' ἐν ὄρα καὶ φυτεύεται ξένως
καὶ καρπὸν αὖξει καὶ τρυγᾶται ριζόθεν.

4

εἰς τὸν παρόντα Ὀμηρικὸν στίχον ἐξ πόδας
ἔχοντα ὧν οἱ τρεῖς εἰσι δάκτυλοι²
κούρη Ἰκαρίοιο περίφρων Πηνελόπεια
ἐξ ποσὶν ἐμβεβαυῖα τριδάκτυλος ἐξεφαάνθη.

¹ Hertlein 3. *Palatine Anthology* vol. 2. p. 769.

² Hertlein 4. *Anthology* 2. 659.

¹ A note in the MS. (*Parisinus* 690) explains that Julian composed this poem during a procession, when he was leaving the church of the Holy Apostles in Constantinople. He was

EPIGRAMS

moving fingers of the hand, stands there and handles the keys that pass the word to the pipes; then the keys leap lightly, and press forth the melody.¹

3

Riddle on a performer with a pole

THERE is a tree between the lords, whose root has life and talks, and the fruits likewise. And in a single hour it grows in strange fashion, and ripens its fruit, and gets its harvest at the roots.²

4

On the Homeric hexameter which contains six feet of which three are dactyls

“THE daughter of Icarius, prudent Penelope,” appears with three fingers³ and walks on six feet.

then a mere boy, pursuing his education in Constantinople, before he was interned in Cappadocia.

² The performer balances on his forehead, between his temples, a pole at the end of which is a cage or bar, supporting a child or children.

³ There is a play of words on δάκτυλος = “finger” and “dactyl,” a metrical foot. In the title, “foot” and “dactyl” are metrical terms, in the riddle they are used in the original, physical sense. The hexameter quoted has three dactyls.

THE EMPEROR JULIAN

5

Εἰς ἵπποκένταυρον¹

ἀνδρόθεν ἐκκέχυθ' ἵππος, ἀνέδραμε δ' ἵππόθεν
 ἀνὴρ,
ἀνὴρ νόσφι ποδῶν, κεφαλῆς δ' ἄτερ αἰόλος
 ἵππος·
ἵππος ἐρεύγεται ἄνδρα, ἀνὴρ δ' ἀποπέρδεται
 ἵππον.

6

Ιουλιανοῦ τοῦ παραβάτου²

ὡς ἐθέλει τὸ φέρον σε
 φέρειν, φέρου· ἦν δ' ἀπιθήσης,
καὶ σαντὸν βλάψεις, καὶ τὸ
 φέρειν σε φέρει.

¹ Hertlein 6. Assigned to Julian by Tzetzes *Chiliades* 6. 959; *Anthology*, vol. 2, p. 659.

EPIGRAMS

5

To a Hippocentaur

A HORSE has been poured from a man's mould, a man springs up from a horse. The man has no feet, the swift moving horse has no head. The horse belches forth as a man, the man breaks wind as a horse.

6

By Julian the Apostate

EVEN as Fate the Sweeper wills to sweep thee on, be thou swept. But if thou rebel, thou wilt but harm thyself, and Fate still sweeps thee on.¹

¹ Perhaps there is a similar meaning in the phrase ὑπὸ τῶν θεῶν ἐφερόμεν in the puzzling *frag.* 13, p. 303.

² Not in Hertlein. First ascribed to Julian, from *Baroccianus* 133, by Cumont, *Revue de Philologie*, 1892. Also ascribed to St. Basil; cf. a similar epigram in *Palatine Anthology* 10. 73, ascribed to Palladas.

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :
www.Brainfly.net

or

by sending **\$64.95** in check or money order to :
Brainfly Inc.
5100 Garfield Ave. #46
Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net