



Class _____

Book _____

COPYRIGHT DEPOSIT



311.

GREEK READING BOOK,

FOR THE USE OF SCHOOLS:

CONTAINING THE SUBSTANCE OF THE

PRACTICAL INTRODUCTION TO GREEK CONSTRUING, AND A
TREATISE ON THE GREEK PARTICLES,

BY

THOMAS KERCHEVER ARNOLD, M.A.

AND ALSO

A COPIOUS SELECTION FROM GREEK AUTHORS,

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY,

AND A LEXICON.

BY

REV. J. A. SPENCER, A.M.,

EDITOR OF "THE NEW TESTAMENT IN GREEK, WITH NOTES ON THE HISTORICAL
BOOKS," "ARNOLD'S SERIES OF GREEK AND LATIN BOOKS," ETC.

NEW-YORK:

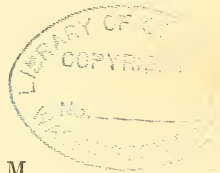
W. APPLETON & COMPANY, 200 BROADWAY.

PHILADELPHIA:

GEO. S. APPLETON, 148 CHESNUT-STREET.

M DCCC XLVIII

Deposited in the Clerk's Office for the
S. D. N. Y. Jan. 18. 1878.



116
TA 403
.A7

Entered according to Act of Congress, in the year 1848,

BY D. APPLETON & COMPANY,

In the Clerk's office of the District Court of the Southern District of New York.

P R E F A C E .

THE Introductory portion of the present volume is substantially the same with the "Practical Introduction to Greek Construing," by T. K. ARNOLD, who says in his Preface, "The following Reading Book is intended to be used simultaneously with the '*Practical Introduction to Greek Prose Composition.*' It may be used either as a Reading Book, or for written Exercises. The Examples are principally from *Kühner* and *Krüger* (especially the latter)." In preparing the volume for use in American schools, the Exercises have been brought into a smaller compass than in Mr. Arnold's book. This has been done for the purpose of allowing room for select passages of greater length from Greek authors, and to give the student an opportunity to apply the rules which he has learned and been exercised in to some portions of the finest classic remains of antiquity.

The Second Part, accordingly, contains selections drawn mainly from the standard and widely used Reader of Frederic Jacobs, and partly derived from the works of Xenophon. This author has been freely used, not only because of the excellence, elegance, and force of his language, but also for reasons which will strike every thoughtful instructor, viz., the purity and elevation of his sentiments, the high moral tone of his thoughts and opinions, and the reverential regard which he always displays for virtue and religion.

The Notes, it is hoped, will be found to be of the kind which is really useful to the student. Their object is not to relieve the learner from the necessity of exertion, study, and reflection, but to help and guide him in cases of actual difficulty, and open to him the sources of careful analysis and research into the meaning of the author whose words he is investigating. The Notes are the fullest on the Introductory Exercises on the

Forms and Idioms of the Language, where indeed they are most needed ; and considerably less so on the Selections from Greek Authors, where, it may reasonably be expected, the student will be able to master the principal difficulties by his own individual labor. In preparing the Notes on the extracts from Xenophon, the Editor begs to acknowledge his indebtedness to the valuable editions of the *Cyropædia* and *Anabasis* of Mr. J. J. Owen, and the recently issued and copiously illustrated *Anabasis* of Prof. Anthon. The Notes on the portions which are the same in the present Reading Book with those in Jacobs' Greek Reader, have been drawn from various sources, and it is believed due credit has been rendered in every instance where it was practicable. Such, at least, has uniformly been the Editor's wish and intention.

The Appendix on Greek Particles is taken from Mr. Arnold's *Greek Construing*, and it is trusted will be found of essential service to the student in giving exactness and precision to his knowledge of Greek. The Lexicon has been prepared with much care, and at a great expenditure of time and labor. The Editor hopes that it will meet the expectations and satisfy the wants of those for whose benefit it has been added : at the same time he cannot forbear the present opportunity of expressing the opinion, that as soon as possible after commencing the study of the language, the scholar ought to be accustomed to use a large and complete Lexicon, like the very valuable one of Liddell and Scott, as edited and improved by Prof. Drisler of this city.

In sending forth another volume in connection with Arnold's Series, the Editor begs to be allowed to express his thanks for the kindness and consideration which his former labors in this department have met with from many professors and teachers who have honored him with communications ; he hopes that the present Reading Book will not be deemed unworthy a like place in the confidence and esteem of classical instructors.

New-York, January, 1848.

CONTENTS.

I. INTRODUCTORY EXERCISES ON THE FORMS AND IDIOMS OF THE LANGUAGE.	
§ 1. Nature of a Sentence—Subject—Predicate	9
2. Preliminary Remarks on some of the Tenses	10
3. The Article	12
4. The Article (continued)	14
5. The Article (continued)	15
6. The Article (continued)	16
7. The Article as Demonstrative Pronoun—Pronouns	19
8. Pronouns (continued)	20
9. Pronouns (continued)	21
10. Of the Neuter Adjective	23
11. Subject and Predicate [words with which the copula is often omitted]	25
12. On the Moods	26
13. The Moods (continued) [<i>εἰ, ἄν, &c.</i>]	29
14. The Moods (continued)	32
15. The Moods (continued)	34
16. The Moods (continued)	36
17. The Moods (continued)	37
18. The Moods in oblique narration	38
19. <i>οὐ</i> and <i>μη</i>	39
20. Verbals in <i>τῆος</i>	41
21. Double Accusative	42
22. The Accusative after Passive and Neuter Verbs	44
23. The Accusative (continued)	46
24. The Genitive	47
25. The Genitive (continued)	50
26. The Genitive (continued)	51
27. The Genitive (continued)	52
28. The Genitive (continued)	53
29. Comparison	54
30. Comparison (continued)	55
31. The Dative	57
32. The Middle Voice	59
33. On the Perfect 2	61
34. Additional Remarks on some of the Moods and Tenses	62
35. On the Infinitive	65
36. The Infinitive (continued)	66
37. The Infinitive (continued)	70
38. The Participle	70
39. The Participle (continued)	72
40. The Participle (continued): <i>τυγχάνω, λανθάνω, φθάνω</i>	73
41. The Genitive Absolute, &c. [words used in Accus. Absol.]	75
42. The Relative	77

§43. The Relative (continued)	80
44. <i>ὁ οἷος σὺ ἀνὴρ</i>	82
45. <i>οὐδεὶς ὅστις οὐ</i>	83
46. <i>οἷος, δέω, μέλλω</i>	84
47. <i>ὅπως, οὐ μή</i>	87
48. <i>μὴ, μὴ οὐ</i>	89
49. <i>μή</i> with Relatives, Infin., &c.	91
50. Some Adverbs of Time, &c.	93
51. On Interrogative Sentences	95
52. Indirect Single Questions	98
53. Double Questions	100
54. Observations on <i>εἰ, εἰάν</i>	101
55. Condensed Questions	102
56. Various Constructions	103
57. Various Constructions (continued)	104

II. A COURSE OF READING FROM GREEK AUTHORS.

Fables and Anecdotes:

I. Fables	109
II. Anecdotes of Philosophers	113
III. Anecdotes of Poets and Orators	117
IV. Anecdotes of Princes and Statesmen	118
V. Anecdotes of Spartans	121
VI. Miscellaneous Anecdotes	125
Natural History	127
Mythology	135
Mythological Narrations	139
Mythological Dialogues (from Lucian)	154
Memorabilia of Socrates:	
The Choice of Hercules	165
A Discourse on Providence	169
The Cyropædia or Institution of Cyrus:	
Early Years of Cyrus	172
Farewell Address of Cyrus to his Children	178
Expedition of Cyrus:	
Origin of the Expedition	181
Battle of Cunaxa and Death of Cyrus	183
Eulogy on the Character of Cyrus	186
Poetical Extracts:	
I. The Meeting of Hector and Andromache	190
II. Priam's Supplication	194
Odes of Anacreon	200
Idyls of Bion	204
Idyls of Moschus	207
NOTES	211
APPENDIX ON THE GREEK PARTICLES	333
LEXICON	369

GREEK READING BOOK.



GREEK READING BOOK.

I.

INTRODUCTORY EXERCISES

ON THE FORMS AND IDIOMS OF THE LANGUAGE.

§ 1. *On the nature of a Sentence.—Subject.—Predicate*

1. A SENTENCE is a thought expressed in words. The conceptions of the mind are related partly to *each other*, and partly to the *speaker*,—these are combined together and form a thought. Conceptions are expressed by what are called *conceptional** or *primary* words; their relations to each other, partly by inflection and partly by what are called *relational* words:

2. Thus, e. g. in the sentence τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ, there are five *conceptional* words, viz. καλός, ῥόδον, θάλλειν, πάτηρ, κήπος: their relations to each other are expressed partly by their inflection and partly by the *relational* words τὸ, ἐν, τῷ, τοῦ.

3. Every sentence must necessarily have two parts, a *subject* and a *predicate*.—The *subject* is that about which something is affirmed; the *predicate* is that which is affirmed of the subject. Thus in the sentences, τὸ ῥόδον θάλλει—ὁ ἄνθρωπος θνητός ἐστιν, τὸ ῥόδον and ὁ ἄνθρωπος are the *subjects*, θάλλει and θνήτος ἐστιν the *predicates*.

* Dr. Becker calls them *notional* words; but *notional* having the meaning of *not real*, it has been thought better to alter the term.

4. The *subject* is sometimes expressed by the mere *termination* of the person, as δίδω-μι, *I give*.

5. The subject always is either *actually* or *virtually* a substantive.

6. By a *virtual substantive* is meant some other part of speech *used substantively*: for instance,

ἔγὼ γράφω, etc. (personal subst. pron.) "*I write*," etc.

τρεις ἦλθον (a numeral) "*three (persons) came*."

ὁ σοφὸς εὐδαίμων ἐστίν (adject. with the article) "*the wise (man) is happy*."

οἱ φθονοῦντες μισοῦνται (participle with the art.) "*those who envy = the envious are hated*."

οἱ πάλαι ἀνδρεῖοι ἦσαν (adverb with the art.) "*the long-ago men = the men of old times = the ancients were manly*."

οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο (art. with subst. under the government of a prepos.) "*those about Miltiades = Miltiades and those about him fought bravely*."

τὸ διδάσκειν καλόν ἐστιν (infin. with the art.) "*to teach = teaching is excellent*."

ἔπεται τῇ ἀρετῇ σώζεσθαι (infin. without the art.) "*to be saved = preservation, safety follows upon bravery*."

So any single word or phrase with the article, when the assertion is made about *that word* or *phrase*: τὸ εἶ, "*the word if*;" τὸ ἦτα, "*the letter eta*;" τὸ γινῶθι σεαυτόν, "*the proverb know thyself*."

§ 2. Preliminary Remarks on some of the Tenses.

7. The Imperfect has, besides the usual meaning of that tense, that of expressing *continued* or *repeated actions*, taking place in past time; as, "*while you were playing (ἔπαιζες) I was writing (ἔγραφον)*."

8. The Aorists express actions, *independently*, as *completed* in past time; as, "*the Greeks conquered (ἐνίκησαν) the Persians*."

Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The imperfect, denoting that the action was *going on* at some past time, naturally implies *some duration*. Hence it is often used of *continued* and *repeated* actions.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*)

The aorist is a *narrative*, the imperfect a *descriptive* tense.

OBS. The Imperfect (of *habitual* actions) is often rendered by 'used to,' etc.

9. The Perfect expresses actions *continued* or *remaining in their effects* up to the *present* time; as, "the city *has been built* (*ἔχτισται*)," *i. e.* "is now built, stands now built."

(a) Hence the *aorist* is nearly our *perfect indefinite* (the perf. formed by *inflection*; as, wished, connected, used, etc.): the *perf.* our *perfect definite* (or perfect with 'have;,' as, have wished, have thought, have done, etc.)

(b) But when the connexion of the past with the present is obvious from the context, the aorist may be used for the perfect: or, in a narrative, for the pluperfect.*

(c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

10. ↪ It is taken for granted that the pupil has already made himself acquainted with the usual forms of declension and conjugation, as contained in the Grammar; and that he knows—

(1) That the verb agrees with its nominative case in *number* and *person*.†

* Thus (1) τῶν οἰκετῶν οὐδένα κατέλιπεν (*has left*), ἀλλ' ἅπαντας πέπρακεν. (2) Darius summons Cyrus from the government, ἧς αὐτὸν σατράπην ἐποίησεν (of which he *had made* him Satrap).

† But a *dual nomin.* is often joined with a *plural* verb; and a *neuter plur.* generally takes a *singular* verb.

(2) That every *adjective* word—whether adjective, participle, pronoun or article—must agree with its substantive in *gender, number* and *case*.

(3) That the transitive verb is followed by the accusative.

(4) That one substantive *depending* on another is put in the *genitive* case.

(5) That any verb may have the same case after it as before it when both words refer to the same person or thing.

§ 3. *The Article.*

11. In Greek a governed genitive is often placed between an article and its noun; as, τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue*; ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state*.

In this way *two* and even *three* articles stand together.

12. ὁ πράττων, (*the person doing* =) *he who does*.

Hence the *article* with a *participle* is equivalent in meaning to a personal or demonstrative pronoun with a relative sentence.

13. Proper names if they have been *recently mentioned* or are to be pointed out as *well-known* and *distinguished*, take the article: but otherwise *not*; as ὁ Σωκράτης· αἱ Ἀθῆναι, *Athens*; Κῦρον μεταπέμπεται, *he sends for Cyrus*.

Hence the names of *Deities, Heroes, etc.* generally take the article; and the names of persons *recently mentioned*.

14. But if the proper name is followed by a *description* which has the article, the proper name is without the article; unless it is to be distinguished from others, or expressed *emphatically*, as being *well-known*, or as hav-

ing been *previously mentioned* ;* as Σωκράτης ὁ φιλόσοφος, “Socrates the philosopher.”

15. The Greek has no indefinite article (our ‘a’).

16. When a *particular* person or thing is meant, though not named, the indefinite τις is often translated by ‘a ;’ as γυνή τις ὄρνιν εἶχεν, a woman (or, a certain woman) had a hen.

17. The *subject* † generally has the article, the *predicate* not ; as ἡ κόρη ἐγένετο ἀσκός, ‡ the girl became (or was turned) into a leather-bottle.

EXERCISE I.

18. Οἱ φθοροῦντες μωροῦνται. — Τοὺς πρώτους εὐρόντας τραγοῦδιαν ἄξιον θαυμάζειν. — Αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται. — Πᾶς τῷ ἀδικοῦμένῳ βοηθεῖτω καὶ ἀμνέτω. — Κῦρον μεταπέμπεται ἀναβαίνει οὖν ὁ Κῦρος. — Ἴππος ἔτεκε λαγών. — Ἡ 5 μέθη μικρὰ μανία ἐστίν. — Ὡς συμπόσιον χωρὶς ὀμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει. — Νομᾶς Πίστεως καὶ Τέρμορος ἱερὸν ἰδρύσατο. — Ὁ θυμὸς ἀλόγιστος. — Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. — Σωκράτης ἐκέλευε λογισμοὺς μανθάνειν. — Ἐφασκεν ὁ Θεολῆς χάριν 10 ἔχειν τῆ τύχῃ· πρῶτον μὲν ὅτι ἄνθρωπος ἐγένετο καὶ οὐ θηρίον· εἶτα ὅτι ἀνὴρ καὶ οὐ γυνή· τρίτον ὅτι Ἕλληρ καὶ οὐ βάρβαρος. — Οἱ Λακεδαιμόνιοι τοὺς μὲν τὰς ἀσπίδας ἀποβαλόντας ἠτίμαζον, τοὺς δὲ τὰ κράνη καὶ τοὺς θώρακας οὐ. — Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βόρεας τὴν Ὠρείθυιαν ἀρ- 15 πάσαι. — Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις ὁ Φίλιππος μέγας ἠϋξήθη. — Ἀλκιβιάδης ἠρέθη στρατηγός. — Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες,

* Kruger, who quotes *Bacch.* 1314: ἔν ἐκ δόμων ἄτιμος ἐκβεβλήσομαι | ὁ Κᾶμος ὁ μέγας.

† That is, the *nominative before the verb*.

‡ Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, the Word was God. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual, in a particular class ; not that it is the *whole* of that class.

Ῥωμαῖοι δὲ καίοντες.—Ἄνθρωποι τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἶκαζε τοῖς Ἑρμαῖς, στόμα μόνον ἔχουσιν.—Νεανίας τὶς ἐμισθώσατο ὄνον.—Εἷς ἐστὶ δοῦλος οἰκίας ὁ δεσπότης.

§ 4. *The Article, continued.*

19. *My, your, his, &c.* are denoted in Greek by the article, when it is quite obvious *whose* the thing in question is; as ἀλγῶ τὴν κεφαλὴν, (I am pained as to *the* head =) *I have a pain in my head.*

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns are used.

20. When an *adj. without the article* stands before the article and its substantive, or *immediately follows* them, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances;* as, ἤδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced when the citizens were wealthy* (or, *on account of the citizens who were wealthy.*)

EXERCISE II.

21. Ἐκφανὴς ἐγένετο ἡ τῆς πόλεως ῥώμη τε καὶ ἀρετή.—Ἔχει τὸν πέλεκυν ὁ ξύτατον.—Ἐχομεν βεβασιότερον τὸν προφητικὸν λόγον.—Ἀχθεται ὁ βασιλεὺς ἐπὶ πτωχοῖς τοῖς πολίταις.—Ὁ βασιλεὺς ἠδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς.—Οἱ γονεῖς τὰ τέκνα στέργουσιν.—Ὁ στρατηγὸς τὸν στρατιώτα ἐπὶ τοὺς πολεμίους ἄγει.—Κυρὸς τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε.—Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνήρ, 10 δικαιοσύνης καὶ σωφροσύνης.—Μίνως καὶ Ἀνκοῦργος νόμους ἐθέτην.—Σωκράτει ὁμιλητὰ γενομένω Κρι-

* Thus in the example following it is not, '*rich citizens*,' that are opposed to *other* citizens; but the *wealth* of the citizens is opposed to the *poverty* of the same citizens.

τίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποι-
 ησάτην.—Ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ
 Δικαιογένης.—Δημοσθένης μετὰ τῶν ξυστρα-
 τῶν σπένδονται.—Ἀλκιβιάδης ἐκ Σάρδεων μετὰ 15
 Μαντιθέου ἵππων εὐπορήσαντες ἀπέδρασαν ἐς
 Κλαζομενάς.—Ἐστρατήγει τῶν νεῶν Ἀριστεύς καὶ
 Καλλικράτης καὶ Τιμάνωρ.—Ἀνίστατο ἐκ τοῦ
 συμποσίου ὁ Τίμαρχος καὶ ὁ Φιλήμων ἀποκτεν-
 οῦντες Νικίαν.—Ἡλθε Χρυσάντας τε ὁ Πέρσης καὶ 20
 ἄλλοι τινὲς τῶν ὁμοτίμων.—Βασιλεὺς καὶ οἱ σὺν
 αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρῆϊον στρατόπεδον.
 —Ὁ ἐμὸς πατήρ καὶ ὁ τοῦ φίλου.—Δημήτριός τις εἶπε τῷ
 Νέρωι· Σὺ μὲν ἀπειεῖς ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύ-
 σις.—Διδύμων ἀδελφῶν εἰς ἐτελεύτησε· σχολαστικὸς οὖν 25
 ἀπαντήσας τῷ ζῶντι, ἠρώτα· Σὺν ἀπέθανες ἢ ὁ ἀδελφός
 σου;—Τί τοῦτ' ἐστίν, ᾧ γύναι, ὅτι ἐμὲ ἀπολιποῦσα ἄστυ-
 δε θαμίζεις; οὐκ ἔστι τοῦτο σωφρονεῖν, οὐχ οὕτω δέ σε ὁ
 πατήρ σου ἐμοὶ εἰς γάμον παρέδωκεν.

§ 5. *The Article, continued.*

22. The Greeks (as stated above) often place the geni-
 tives between the article and the noun governing; or they
 repeat the article after the noun; as ἡ τοῦ ποιητοῦ σο-
 φία,* or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness, &c.)
of the poet. ἡ καλὴ κεφαλή, or ἡ κεφαλὴ ἡ καλή.†

23. A *noun* or *participle* is often understood, so that
 the *article* stands alone; as Ἀλέξανδρος ὁ Φιλίππου, *Alex-*
ander the son of Philip (νίος underst.) εἰς τὴν Φιλίππου
 (scil. χώραν, *country*) into *Philip's country.* οἱ ἐν ἄστει
 (scil. ὄντες) *those in the city.*

EXERCISE III.

24. ὁ Σωφρονίσκου ἦκει.—Γρύλλος, ὁ Ξενοφωντος νίος,

* Substantives in *tā* are derived from *adjectives* and express the *abstract*
 notion of the *adject.*

† The latter position gives emphasis to the *adject.* or *dependent genit.*

ἐν τῇ μάχῃ περὶ Μαρτινεϊάν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτη-
 σεν.—Τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρα-
 τεσιάτου;—Ἡ ἀρετὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἄν-
 5 θρώποισι τοῖς ἀγαθοῖς.—Τὸ ἄριστον οὐ τοὺς νόμους
 ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν.—
 Τὸ ἰππικὸν τὸ ἐκείνων (scil. τῶν Σκυθῶν) οὕτω μάχεται,
 τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω.—Ἐγὼ
 μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωμάτων
 10 τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας
 τῆς τε ἡμετέρας καὶ ξυμπάντων τῶν ἐν τῇδε τῇ ἡπείρῳ.—
 Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε, καὶ γρά-
 φων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν, πάτερ· ἡδὴ
 γὰρ ἡμᾶς τὰ βιβλία τρέφει.—Τὰς μεγάλας ἡδονὰς καὶ
 15 τὰ ἀγαθὰ τὰ μεγάλα ἠπειθῶ καὶ ἠκαρτερία καὶ οἱ ἐν
 τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.—Βοιωτοὶ μὲν, οἱ
 πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ
 Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάτ-
 τεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν
 20 Ἀττικὴν.—Οἱ θεοὶ ἐκόλασαν τὴν τοῦ ἀνδρὸς ὕβριν.—Τῆς
 γῆς σὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.—Σὺν μυρί-
 οῖσι τὰ καλὰ γίγνεται πόνοισι.—Σωκράτης σὺν τῷ νόμῳ
 ἐκέλευσεν ἀεὶ τὸν δικαστὴν ψῆφον τίθεσθαι.—Σὺν τῷ δι-
 καίῳ τοι μέγ' ἔξεστιν φρονεῖν.—Σὺν θεοῖς οὐδενὸς ἀπο-
 25 ρήσομεν.—Οἶμαι μὲν, οἶμαι, σὺν θεῶν δ' εἰρήσεται, ταύ-
 της ἀπαλλάξεν σε τῆς ὀφθαλμίας.—Νῦν, σὺν θεοῖς εἰ-
 πεῖν, πολλὰς ἐλπίδας ἔχω.

§ 6. *The Article, continued.*

25. An adverb connected with a substantive by the ar-
 ticle is equivalent to an adjective; if the substantive is
 omitted, the adverb has the sense of a substantive; as, οἱ
 πάλαι, the *long-ago men*=*the men of old* (i. e. the men
 [being, or who were] long ago). ὀ μεταξὺ χρόνος, the
between-time=*the intermediate time*. ἡ αὔριον (ἡμέρα,
day underst.) *the morrow, the next day*.

26. To express, for instance, that a person 'has a very beautiful head,' or 'very beautiful hands,' the Greeks said: 'has *the* head very beautiful;' 'has *the* hands very beautiful;' thus, ὁ ῥινόκερος τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*

27. τὸ καλόν, is—'the beautiful,* 'the honorable,' in the abstract; *beauty.* τὰ καλά, are—*beautiful (or honorable) things; whatever things are beautiful; what is beautiful; or simply, beautiful things.*

28. The infinitive with the article becomes, in effect, a substantive declinable throughout, and answering to the English 'participial substantive' in *-ing*; as, τὸ ταχὺ λαλεῖν, *talking fast; τοῦ ταχὺ λαλεῖν, of talking fast, &c.; τὸ πάντα κακῶς λέγειν, the speaking ill of every body.*

29. Abstract nouns, and the names of materials, generally take the article. When a whole class, or any individual of that class, is meant, the noun, whether singular or plural, takes the article; thus, ἡ ἀρετή, *virtue; ὁ χρῦσός, gold; οἱ ἀγαθοί, the good; οἱ ἀετοί, eagles; τὸ τελευταῖον, at last; τὸ ἀπὸ τοῦδε,† henceforth.*

EXERCISE IV.

30. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε.—Ὁ φθονῶν ἐπὶ κακοῖς τοῖς τῶν πέλας ἦδεται.—Ἐγείρεσθε ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν.—Οἱ ταύτη ἠπειροῶται αὐτοῖς φίλοι εἰσίν.—Οἱ σαυράπαι οὐ καταισχύνονσι τὴν ἐκεῖ παίδευσιν.—Μὴ διώκωμεν τὰ αἰσχροά.—Φεύγωμεν τὰ αἰσχροά. 5 διώκωμεν τὰ καλά.—Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν.—Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλω παραπλήσιον, τὰς δὲ κερφαλὰς πεφρικνίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους καὶ κατὰ τὴν χροάν μελανάς.—Τοὺς ἐννέα ἄρ- 10 χοιτας ἀνακρίνετε εἰ γονέας εὖ ποιοῦσιν.—Εἶδε πατέρα

* Thus in English "Burke on the Sublime and Beautiful."

† Literally, 'the from this' (time).

καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμα-
 λώτους γεγενημένους.—Ἐπετρέψατε αὐτῷ πατρίδα καὶ
 παῖδας καὶ γυναῖκας.—Ἔμεις πόλιν καὶ οἰκίας ἡμῶν
 15 παράδοτε.—Τοῦ ἀνθρώπου ὁ ἐν τὸς ἀνθρώπος ἔσται ἐγ-
 κρατέστατος.—Ὁ Πανσαρίας ἐν μεγάλῳ ἦν ἀξιώματι διὰ τῆς
 Πλαταιάσιν ἡγεμονίαν.—Τῆς πάλιν μέμνησ' ὁδοῦ.
 —Ἄχρη τῆς τῆμερον ἡμέρας οὐδὲν τῶν δεόντων προῖξαι
 20 δύναμεθα.—Ἐν τῷ τέως χρόνῳ ἐκολάζετε τοὺς δωροδο-
 κοῦντας.—Οὐδὲν δίκαιόν ἐστὶν ἐν τῷ νῦν γένει.—Τὴν
 ἡδὴ χάριν τοῦ μετὰ ταῦτα χρόνου πάντες περὶ πλείονος
 ποιῆσθε.—Ἀργεῖους ἤγαγον εἰς τὴν ποτιὲ φιλίαν.—
 Ἀπήλλαξε τὴν πόλιν δέους καὶ ταραχῆς τῆς τότε.—Ραθυ-
 μία τὴν παραντίχ' ἡδονὴν λαβοῦσα λύπας τῷ χρόνῳ
 25 τίττειν φιλεῖ.—Ἡ ἄγαν ἐλευθερία εἰς ἄγαν δουλείαν
 μεταβάλλει.—Ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν ὀρ-
 μήσατε.—Ἐἶχον ἡγεμόνας τῶν πάνυ στρατηγῶν.—Διὰ
 λογισμοῦ ψυχῇ πρὸς τὴν ὄντως οὐσίαν κοινωνοῦμεν.—
 Ἐκεῖνός ἐστὶν ὁ ἀληθῶς οὐρανὸς καὶ τὸ ἀληθῶς
 30 φῶς καὶ ἡ ὡς ἀληθῶς γῆ.—Ἐχώρησαν ἐπὶ τὴν ἀντι-
 κρυσ δουλείαν.—Τοὺς ὁμολογουμένως δούλους
 ἡξίου βασανίζειν.—Μόνην ἔστεργε τὴν ἀπλῶς δίκην.—
 Τὸν δάκτυλον ἀλγῶ.—Κάμνω τοὺς ὀφθαλμούς.—Λύπη παρ-
 οῦσα πάντοτ' ἐστὶν ἡ γυνή.—Ὁ παῖς πάντων θηρίων
 35 ἐστὶ δνομεταχειριστότατον.—Οὐ μόνον ὁ γέρον δις παῖς
 γιγνοῖτ' ἂν, ἀλλὰ καὶ ὁ μεθυσθεῖς.—Ὁ σοφιστῆς τυγ-
 χάνει ὢν ἔμπορός τις.—Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς
 σπουδαίοις ἢ φύσις ἀπένειμεν.—Τὸ τοὺς νικήσαντας ἀμε-
 λεῖν μέγα ἀμάρτημα.—Τὸ λέγειν, ὡς δεῖ, τοῦ φρονεῖν
 40 εὔμεγιστον σημεῖον ποιούμεθα.—Τὸ φθονεῖν τοῖς εὐτυ-
 χοῦσι τοὺς ἀτυχοῦντας οὐδὲν θαυμαστόν.—Ἀησίλαος οὐχ
 οὔτως ἐπὶ τῷ ἄλλων βασιλεύειν ἢ ἐπὶ τῷ ἑαυτοῦ ἄρ-
 χεῖν ἐμεγαλύνετο.—Ὁ λύχνος διὰ τὸ λαμπρὰν φλόγα
 ἔχειν φῶς παρέχει.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ'
 45 αὐτῆς εἰς δεῖγμα περιέφερον.—Κριτῆς ὢν, αἰεὶ ταῦτά περὶ
 τῶν αὐτῶν γίγνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπι-
 μελοῦ τῆς σεαυτοῦ.—Διὰ τὸ εἰδέναι ἑαυτοὺς πλεῖστα

ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι
 ἐαυτῶν πλεῖστα κακά.—Σωκράτης ἐτεκμαίρετο τὰς ἀγαθὰς
 φύσεις ἐκ τοῦ ταχὺ μανθάνειν οἷς προσέχουεν.—^{Ἄρ'} 50
 ἤδη τοῦθ' ἱκανὸν πρὸς τὸ εὐδαίμονά τινα ποιῆσαι, τό
 τε κεκτῆσθαι τὰγαθὰ καὶ τὸ χρῆσθαι αὐτοῖς;—^{Ἄνθρωπος}
 Θεοῦ ἐστὶν εἰκῶν.—Πόλεμος οὐκ ἀνὲν κινδύνων.—^{Νίκησον}
 ὄργην τῷ λογίζεσθαι καλῶς.—^{Ἡδεταὶ} ὁ φρονῶν αὐτῷ
 τῷ φρονεῖν.—^Ἡ δικαιοσύνη ἀρετὴ ἐστὶ.—^Ἡ ἀρετὴ 55
 μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχάς.—^Ἡ εὐλάβεια σώζει
 πάντα.—Πολλὰ δουρικὰ καὶ ταπεινὰ πράγματα τοὺς ἐλευθέ-
 ρους ἢ πενία βιάζεται ποιεῖν.—Φύσεως κακίας σημεῖον
 ἐστὶν ὁ φθόρος.—Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ
 τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἤμισα δὲ σοφροσύνη.—^{Ἐπεὶ} 60
 οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα
 ἀρετῇ πράττεται, δῆλον, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη
 πᾶσα ἀρετὴ σοφία ἐστὶ.—^{Ἐπιστήμη} ἄρα σοφία ἐστίν.—
 Μάλιστα γὰρ ἐμεμελήκει αὐτῷ ἰππικῆς.—^{Νικᾷ} ὁ μείων
 τὸν μέγαν δίκαι' ἔχων.

§ 7. *The Article as a Demonstrative Pronoun.—Pronouns.*

31. ὁ μὲν—ὁ δέ, *this—that ; the one—the other, &c.* οἱ μὲν—οἱ δέ, *these—those ; some—others.* More than one ὁ δέ may follow.

☞ ὁ μὲν may relate as well to the *nearer* as to the more *remote* substantive. If the ὁ μὲν—ὁ δέ have a *substantive* with them, the ὁ is the *article*, not *pronominal*.

32. In a narrative ὁ δέ stands (once) in reference to an object already named. So καὶ ὅς, when the reference is to a *person*.

33. (1) αὐτός is 'self,' when it stands in the *nom.* without a substantive, or, in any case with one.

(2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.

(3) ὁ αὐτός is 'the same.'

(4) αὐτός standing alone in an oblique case, is

never 'self,' except when it is *the first word* of a sentence.

EXERCISE V.

34. *Τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τερπεῖ.*—*Πείθουσι τὸν Σάδοκον τοὺς ἄνδρας ἐγχειρίσαι σφίσιν· ὁ δὲ πεισθεὶς αὐτοὺς ξυλλαμβάνει.*—*Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἤλθον.*—*Ἴσως ὑμῖν ταυτὶ λέγων δοκῶ λέγειν*
 5 *ἀπανθαδιζόμενος· τὸ δ' οὐκ ἔστι τοιοῦτον.*—*Χαλεπώτερόν ἐστιν εὐρεῖν ἄνδρα τάγαθὰ καλῶς φέροντα ἢ τὰ κακά· τὰ μὲν γὰρ ὕβριν τοῖς πολλοῖς, τὰ δὲ σωφροσύνην τοῖς πᾶσιν ἐμποιεῖ.*—*Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητὸς, ἡ δὲ ἀθάνατος.*—
 10 *Καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος.*—*Αὐτὸς ἔφη.*—*Αὐτὸς ὁ δοῦλος· οἱ, ὁ δοῦλος αὐτός.*—*Ὁ αὐτὸς δοῦλος.*—*Μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν.*—*Αὐτὸν γὰρ εἶδον.*—*Ἔδωκεν αὐτοῖς τὸ πῦρ.*—*Τύπτει γὰρ αὐτόν.*—*Αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα.*—*Χαλεπὸν τὴν*
 15 *ἀκρίβειαν αὐτῆν τῶν λεχθέντων διαμνημονεῦσαι ἦν.*—*Οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες πιστότεροί εἰσὶ τῶν διαφορομένων σφίσιν αὐτοῖς.*—*Τὴν Ἀττικὴν ἄνθρωποι ὄκνον οἱ αὐτοὶ αἰεὶ.*—*Τὴν ἀρετὴν οὐ τὴν αὐτῆν ἐνθύς πάντες τιμῶσιν.*—*Αὐτὸς Σεύθης*
 20 *ἀνέκραγεν.*—*Ἡ σελήνη ἐδεῖτό ποτε τῆς ἑαυτῆς μητρὸς, ὅπως αὐτῇ χιτώνιον ὑφάνη σύμμετρον· ἡ δὲ εἶπε· Καὶ πῶς σύμμετρον ὑφάνω; νῦν μὲν γὰρ ὀρθῶ σε πανσέληνον, αὐθις δὲ μηνοειδῆ, πότε δὲ ἀμφικυρτόν.*—*Αὐτοῦ βασιλέως ἡγεμόνες ἂν γένοισθε.*—*Λύκος ἀμνὸν*
 25 *ἐδίωκεν.* Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἀμνὸν, καὶ λέγοντος, ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι ἔστι θεῷ θυσιά εἶναι, ἢ ὑπὸ σοῦ διαφθαρεῖναι.

§ 8. *Pronouns, continued.*

35. The noun with *οὗτος*, *ὅδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun; as, *οὗτος ὁ ἀνὴρ*, *οἱ ὁ ἀνὴρ οὗτος*, *this*

man: αὐτὸς ὁ βασιλεύς, or ὁ βασιλεύς αὐτός, *the king himself*.

36. πᾶς in the *sing.* without the article (= ἕκαστος), 'each,' 'every;' with the article, 'the whole,' 'all;' as, πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city*; all *the city*.

OBS. ὁ πᾶς, οἱ πάντες, &c., also mean 'in all' when *quantity* or *numbers* are stated.

OBS. 2. οὗτος (οὕτως, *thus*), τοιοῦτος, τοσοῦτος, *mostly*, but not *always*, refer to what *immediately precedes*: ὄδε (ᾧδε, *thus*), τοιόσδε, τοσόσδε *nearly always* refer to what *immediately follows*.

EXERCISE VI.

37. Αἱ νῆες ἐκεῖναι ἐπιπλέουσιν.—Ἀριστοκράτους ἐστὶ τοῦτο τὸ καλὸν ἀνάθημα.—Οἱ μὲν Κορίνθιοι τοιαῦτα εἶπον· οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.—Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν.—Οἱ Ἀθηναῖοι ἄρχειν τῶν ἄλλων ἀξιοῦσιν.—Πανσαρίας γνώμην ἐποιεῖτο βασιλεῖ Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι.—Χεῖρ χειρὰ νίξει, δάκτυλοι δὲ δακτύλους.—Ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει.—Κατέθειν ἄλλοι ἄλλοθεν.—Τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατόν δὲ πελταστάς προπέμπει.—Ὄνκ ἦν χόρτος οὐδ' ἄλλο δένδρον οὐδέν.—Εὐδαμονίζεται ὑπὸ τῶν πολιτῶν καὶ ἄλλων ξένων.—Γέρον χωρεῖ μεθ' ἐτέρον νεανίον.—Πειραῖσθαι (χρῆ) κοινῇ σώζειν τὴν πᾶσαν Σικελίαν.—Τοὺς πολλοὺς οὐκ ἔπεισαν.—Πολλοὶ ἄνθρωποι τοῦ πλούτου ὀρέγονται.—Ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρῆται.—Πάντες οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται.—Οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν· ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παιδῶν καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν (*suis quisque liberis imperant.*)

§ 9. Pronouns, continued.

38. In the reflexive pronouns (ἐμαντοῦ, etc.) the αὐτός

is not *emphatic*. To express 'self' emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σέ*, etc.

39. 'Own' is translated by the *gen.* of the reflexive pronoun (*ἑαυτοῦ*). 'His' by the *gen.* of *αὐτός*. (So 'their' by *gen. plur.*)

40. *ἑαυτοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence; as, *νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ*, *he thinks that the citizens serve him.*

But the simple *αὐτόν* is often used, or *ἑ* (*οὔ, οἷ*, etc. *σφεῖς, σφᾶς*, etc.) *οὔ* is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. (B.) The forms *οὔ, ἑ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

EXERCISE VII.

41. Ἐφη πάντας τοὺς ἀνθρώπους τα ἑαυτῶν ἀγαπᾶν.—Στρατηγὸς ἦν Ξενοκλείδης, πέμπτος αὐτός.—Ἀναγνώσεται ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς.—Ὁ Ζεὺς τὴν Ἀθηναῖν ἔφρυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Τὴν 5 ἐμὴν τύχην ἐξετάζων πρὸς τὴν σεαυτοῦ σκόπει, καὶ εὐρήσεις τὴν ἐμὴν βελτίω τῆς σῆς.—Οἱ Ἀθηναῖοι ἐπέδειξαν καὶ ἐν ταῖς δυστυχίαις τὴν ἑαυτῶν ἀρετήν.—Μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς.—Ἐλεύθερον φύλλατε τὸν σεαυτοῦ τρόπον.—Κακουργό- 10 τατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.—Κόσμησον τὴν ψυχὴν οὐκ ἄλλοτριῶ ἀλλὰ τῷ αὐτῆς κόσμῳ.—Ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.—Ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.—Παλαίσμαθ' ἡμῶν ὁ βίος.—Ἵππος 15 πολὺς οὔτε τοῖς σώμασι οὔτε ταῖς ψυχαῖς ὑμῶν ἀρμότων ἐστὶ κατὰ φύσιν.—Μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς.—Ἀγαπῶσι τὴν ἐν τῷ παρόντι σωτηρίαν.—Ἡγάπων τῇ σωτηρίᾳ.—Στέργειν ἦν ἀνάγκη τὴν τύχην.—Στέρξω τῇ 20 ἐμῇ τύχῃ.—Ἀποφαίνετε σκαιοτάτους ἑαυτούς.—Δαίμων ἑαυτῷ πλουσίαν γήμας ἔση.—Σκέψαι κάκεινο καὶ διέλθε

πρὸς αὐτόν.—Ἐξεσί σοι ζῆν καρπούμενον τὰ εαυτοῦ.—
 Αὐτὸς αὐτὸν ἀπώλλων.—Τὰ μὲν αὐτῆ δι' αὐτῆς ἢ
 ψυχῆ ἐπισκοπεῖ, τὰ δὲ διὰ τῶν τοῦ σώματος δυνάμεων.—Τὸν
 σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι.—Οὐχ ἡγοῦ- 25
 μαι δικαίαν εἶναι τὴν ἀπολογίαν τῆν τοιαύτην.—Εἴ τις
 ἀγαθόν τι τὴν πατρίδα ποιεῖν πειρᾶται, διὰ τί ὁ τοιοῦτος
 ἄλλω τοιούτῳ οὐκ ἂν δύναίτο συναρμόσαι;—Πέμπουσιν δις-
 χιλίους ἐαυτῶν ὀπλίτας, καὶ τεσσαράκοντα ναῦς, πρὸς τὰ
 ἀφροσύματα, καὶ Καλλιῶν τὸν Καλλιᾶδον, πέμπτον αὐτὸν 30
 στρατηγόν.—Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους
 ζῆν, ἵνα ἐσθίειν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶν.

§ 10. *Of the Neuter Adjective.*

42. In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where we should rather use the *singular*; as, εἶπε ταῦτα, *he said this.*

43. The *neut. art.* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses; as, τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods.*

44. Neuter adjectives are used *adverbially*; as, σοφώτερον ποιεῖς, *you act more wisely*; and generally,

The *neut. sing.* of the *comp.* } serve also for *comp.*
 The *neut. plural* of the *sup.* } and *sup.* of the *adv.*

With verbs signifying *profit* or *damage* μάλα is seldom used; mostly μεγάλη (*great things=greatly*), πολλά (*many things=much*).

45. When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*; as, ἡ ἀρετὴ ἐστὶν ἐπαινετόν, *virtue is praiseworthy.*

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

46. πολὺς (πλέων or πλείων, πλεῖστος), superlatives, and

the *adj.* ἡμῖνος stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not τὸ πολὺ τῆς γῆς, but ἡ πολλή.)

EXERCISE VIII.

47. Ἦλλοντο ὑψηλὰ καὶ κούφως.—Ἀθάνατα μὲν φρονεῖ τῷ μεγαλόψυχος εἶναι, θνητὰ δὲ τῷ συμμέτρως τῶν ὑπαρχόντων ἀπολαύειν.—Ἡ πόλις βραχέα ἠσθεῖσα μεγάλη ζημιώσεται.—Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.—
- 5 Οἶκος ἐν ᾧ τὰ πάντα πρωτεύει γυνή οὐκ ἔστιν ὅστις πόποτ' οὐκ ἀπώλετο.—Δεήσομαι καὶ δίκαια καὶ μέτρια ὑμῶν, βοηθῆσαι μοι τὰ δίκαια.—Τὰ ἐναντία στρέφαντες ἔφευγον.—Προσῆκετε ἡμῖν τὰ μέγιστα.—Πονηρὸν ὁ σκυοφάντης αἰεῖ.—Κινδύνων οὗτοι σπανιώτατοι, οἱ ἂν
- 10 ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες πλεῖστα διὰ τὸ εὐτυχεῖσαι ὠφελῶσιν.—Ἡ φρονεῖν ἐλάσσονα ἢ δύνασθαί σε δεῖ μερίζονα.—Θάρσει, τό τοι δίκαιον ἰσχύει μέγα.—Ὅτ' εὐτυχεῖς μάλιστα μὴ φρόνει μέγα.—Μέγα φθέγγεται καὶ βακτηρίαν φορεῖ.—Τῇ φωνῇ μέγα ἔλε-
- 15 γεν.—Μὴ μέγα λέγε.—Μὴ μεγάλα λῖαν λέγε.—Διπλοῦν ὀρῶσιν οἱ μαθόντες γράμματα.—Πολλὰ ὀξύτερον βλέπόντων ἀμβλύτερον ὀρῶντες πρότεροι εἶδον.—Μύρω ὁ ἀλειψάμενος ἅπας ὁμοιον ὄζει.—Σωκράτης δίκαιος ἦν οὕτως ὥστε βλάπτειν μὲν μηδὲ μικρὸν
- 20 μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους ἑαυτῷ.—Τὸ τῶν Ἐφόρων θαυμασιὸν ὡς τυραννικὸν γέγονεν.—Οὐκ ἐδόκει μόνιμον τὸ τῆς ὀλιγαρχίας ἔσεσθαι.—Τὰ τῶν Συρακοσίων ἔφη ἦσσω τῶν σφετέρων εἶναι.—Ἀδηλα τὰ τῶν πολέμων.—Τὸ τῆς τέχνης περαινῆτο ἂν καὶ διὰ
- 25 σιγῆς.—Ἠδιστόν ἐστιν ἐν τῷ βίῳ τὸ τὰ αὐτοῦ πράττειν.—Τὰ φίλων οὐδέν, ἢν τις δυστυχεῖ.—Μάλιστα τῆς γῆς ἢ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.—Ἡ καλλίστη καὶ μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιοῦτατ' ἂν λέγοιτο σοφία.—Τῆς ζημίας μεγίστη τὸ ὑπὸ
- 30 πονηροτέρου ἄρχεσθαι.—Ὁρθοτάτη τῆς σκέψεως μετὰ τῶν ἐπισταμένων.—Πέμπετε τῶν ἄρτων τοὺς ἡμίσεις.—

Εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν· πλοῦτος τίμιον μὲν, ἀλλὰ τύχης κτήμα· δόξα γε μὴν σεμνόν, ἀλλ' ἀβέβαιον· ὑγίεια τίμιον μὲν, ἀλλ' εὐμετάστατον· ἰσχὺς ζηλωτὸν μὲν, ἀλλὰ νόσφ' εὐάλωτον 35 καὶ γήρα· παιδεία τῶν ἐν ἡμῶν μόνον ἐστὶν ἀθάνατον καὶ θεῖον.

§ 11. Subject and Predicate.

48. The *nom. neut. plur.* generally has the verb in the *singular*; but often not when *persons* or *living creatures* are spoken of; as, τὰ ζῶα τρέχει, *the animals run.* τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δ' οὐκ ἐφ' ἡμῶν, *of existing things some are in our power, and others are not in our power.* τοσάδε ἔθνη ἐστράτευσον, *so many nations went on the expedition.*

49. The copula 'is,' 'are,' (ἐστί, εἰσί,) is often omitted, especially in *general propositions, observations, and proverbs*; in assertions of *necessity, fitness, duty, possibility, &c.* The words with which this omission very commonly occurs, are given in the two following hexameters:

ἄξιον atque εἰκός, θέμις, ὄρα, καιρός, ἀνάγκη·
ῥάδιον et δυνατός, δῆλόν τε πρόθυμος, ἔτοιμος·

together with the *synonymous* and *opposite* notions, such as *χαλεπόν, difficult*; *ἀδύνατος, impossible*; *οἶός τε, possible*; also with verbals in *τεός*.

EXERCISE IX.

50. Διὰ τὰς γυναῖκας πάντα τὰ κακὰ γίγνεται.
—Τὰ καλῶς εὐρημέν' ἔργα τῷ λόγῳ μὴνύεται.—Τὰ πράγματά ἐστι καλά.—Κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. (*Eur.*)—Τὰ μειράκια διαλεγόμενοι ἐπιμένηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.—Τὰ τέλη ἐξέπεμψαν 5 αὐτόν.—Εἰ μὲν δὴ καλός ἐστιν ὅδε ὁ κόσμος, ὃ τε δημιουργὸς ἀγαθός, δῆλον, ὡς πρὸς τὸ αἰδίον ἔβλεπεν, εἰ δὲ, ὃ μὴδ' εἰπεῖν τινὲ θέμις, πρὸς τὸ γεγονός.—Οὐκ ἄξιον περὶ τού-

- τῶν νῦν ἐρίζειν.—Ἐμοί τε εἰπεῖν καὶ σοὶ ἀκοῦσαι ἄξιον. (Pl.)
 10 —Ὅν βουλευέσθαι ἔτι ὄρα, ἀλλ' ἤδη βεβουλευῆσθαι. (Pl.)—
 Οἶνον γὰρ εὐροις ἂν τι πρακτικώτερον;
 Ὀρεῶς; ὅταν πίνωσιν ἄνθρωποι, τότε
 Πλουτοῦσι, διαπράττουσι, μικρῶσιν δίκας,
 Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.—
 15 Ἄλις λόγων.—Τούτων μὲν ἄδην.—Ταῦτα μὲν οὖν οὕτως.—
 Αἰσχρὸν (sc. ἂν εἴη), εἰ πύθοιτό τις, λόγοις κολάζειν ᾧ βιά-
 ζεσθαι παρῆ.—Φιλήκοος ἔγωγε καὶ ἠδέως ἂν τι μάθοιμι.—Σὺ
 οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς.—Εἰ ψυχρὰ λέγω, σὺ αἰ-
 τιος, πράγματά μοι παρέχων.—Σεαντὸν οὐκ ἔχεις εὐρεῖν ὁποι-
 20 οῖς φαρμάκοις ἰάσιμος.—Αἴγισθ' ἔτοιμοι κοῦκ ἀπαρνούμεθ'
 ἄναξ.—Εἰ ἂ συμφέρει χωρὶς κολακείας ἐθελήσετε ἀκουεῖν,
 ἔτοιμος λέγειν.—Χρὴ φίλοις ἐπαρκεῖν, ὡς ἔτοιμος εἰμ' ἐγώ.

§ 12. On the Moods.

51. The moods of the aorist do not refer to past time.
 52. The moods of the aorist usually express *single, definite* actions not contemplated as *continuing*: those of the present contemplate them as *continuing*.
 53. The notion of the action's *being completed* is also so far *left out of sight* in the moods of the aorist, that they are usually rendered by the English *present*.

54. OBS. 1. The sense of *completion* is, however, still *prominent*, when the subjunctive and optative of the aorist are used with *conditional* particles, and with such *temporal* and *relative* clauses as are *virtually conditional* (e. g. clauses introduced by *when, until, &c.* and with ὅς ἂν = *si quis, quicumque &c.*). See examples in 80: and on *infn.* of aor., end of Exercise XIII.


OBS. 2. The action may *really* be one that *must* take up a long time: e. g. Xen. uses ταῦτα διηγῆσθαι of *relating all* that he had learnt about Cyrus; his birth, character, &c. The moods of the aorist are used when the duration of the action (though it may *be* ever so considerable) is left quite out of sight, the action being contemplated as *one* definite, independent action,

55. The *participle* of the aorist describes *completed* actions: *πεσών, having fallen.*

56. *μή*, when it *forbids*, takes the imperative of the present, the subjunctive of the aorist;* as,

μή κλέπτε, do not steal (forbids stealing generally).

μή κλέψῃς, do not steal (forbids stealing in a particular instance).

57.  The optative is the regular attendant of the historical tenses.

58. Hence: The *relatives* and *particles* (except the compounds of *ἄν* in 65; see 78), which take the *subjunctive* after the *present* and *future*, take the *optative* after the *historical* † tenses; as,

59. { *πάρειμι, ἵνα ἴδω, I am here to see.*

{ *παρῆν, ἵνα ἴδοιμι, I was there to see.*

60. { *οὐκ ἔχω (or οὐκ οἶδα), ὅποι † τράπωμαι, I don't know which way to turn myself.*

{ *οὐκ εἶχον (or οὐκ ᾔδειν) ὅποι † τραπούμην, I did not know which way to turn myself.*

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *perfect* and *pluperfect* of the Latin subjunctive.

61. So the *particles* and *pronouns*, which go with the *indicative in direct* take the *optative in oblique narra-*

* A consequence of the distinction pointed out in 51 and 56, is that *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.* tells him *not to begin* the action. The imperat. of the pres. is, however, often used with reference to *not beginning*. (Hermann.) For exceptions see Kühn. 421, 5.

† That is, *Imperfect, Aorists, and Pluperfect.*

‡ In *dependent (or indirect) questions*, the *regular rule* is to use,

<i>not πόσος;</i>	<i>ποῖος;</i>	<i>πηλίκος;</i>
(<i>quantus</i> .)	(<i>qualis</i> ?)	<i>how old or big?</i>
<i>but δόσος,</i>	<i>δοῖος,</i>	<i>δοηλίκος.</i>

So *not* *πότε;* *ποῖ;* *ποῦ;* *πῶς;* *πόθεν;* *πῆ;*
when? whither? where? how? whence? how? whither?

but *δέποτε,* *ὅποι,* *ὅπου,* *ὅπως,* *δοθέν,* *ὅπη.*

So, also, *not* *τίς*, but *ὅστις*. But the *direct interrogatives* are very often used in *indirect questions*, as: *ἠρώτα με τίς εἶην, he asked me who I was.*

tion ;* thus, ἦρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*
 ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀρώην, *he told me that the road led to the city which I saw.*

EXERCISE X.

62. Ἀναγνώσεται ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς, ἵν' εἰδῆτε ὅτι ὁ νομοθέτης ἠγάσαστο τὸν καλῶς τραφέντα παῖδα χρήσιμον ἔσεσθαι τῇ πόλει.—Τῶν ἀπόντων φίλων μέμνησο πρὸς τοὺς παρόντας, ἵνα δοκῆς μηδὲ τού-
 5 των ἀπόντων ὀλιγορεῖν.—Πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος· ἵνα τῶ μὲν ἐπιτελεῖν δύνη τὰ δόξαντα, τῇ δὲ προορῶν ἐπίστη τὰ συμφέροντα.—Διοίκει τὴν πόλιν ὁμοίως, ὥσπερ τὸν πατρῶον οἶκον, ταῖς μὲν κατασκευαῖς λαμπρῶς καὶ βασιλικῶς, ταῖς δὲ πράξεσιν ἀκριβῶς,
 10 ἵν' εὐδοκιμῆς ἅμα καὶ διαρκῆς.—Αἶδον παρόρησιαν τοῖς εὖ φρονοῦσιν, ἵνα, περὶ ὧν ἂν ἀμφιγροῆς, ἔχῃς τοὺς συνδοκιμάσοντας.—Διόρα καὶ τοὺς τέχνη κολακεύοντας καὶ τοὺς μετ' εὐνοίας θεραπεύοντας, ἵνα μὴ πλέον οἱ πονηροὶ τῶν χρησιτῶν ἔχωσιν.—Ἐπισκόπει τοὺς λόγους ἀεὶ τοὺς σαντοῦ
 15 καὶ τὰς πράξεις, ἵν' ὡς ἐλαχίστοις τοῖς ἀμαρτήμασι περιπίπτῃς.—Εὐρυνδάμας ὁ Κρηναῖος πυγμῇ ἐνίκησεν, ἐκκρουσθεὶς μὲν ὑπὸ τοῦ ἀνταγωνιστοῦ τοὺς ὀδόντας, καταπιῶν δὲ αὐτοὺς, ἵνα μὴ αἴσθηται ὁ ἀντίπαλος.—Πέρσαις νόμος ἦν, ὅποτε βασιλεὺς ἀποθάνοι, ἀνομίαν εἶναι πέντε ἡμερῶν,
 20 ἵν' αἴσθαιεντο, ὅσον ἀξιὸς ἐστὶν ὁ βασιλεὺς καὶ ὁ νόμος.—Μείων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην.—
 25 Λέγουσι φάναι τὸν Σωκράτη, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵν' ἐσθίοιεν· αὐτὸν δὲ ἐσθίειν, ἵνα ζῶῃ.—Λέγεται ὡς ὄντως ἐστὶ κοινὰ τὰ φίλων.—Οἱ φιλόσοφοι ζῆ-

* *Oblique discourse (sermo obliquus)* is when the opinions, assertions, &c., of another are related in the third person. "He said that he thought," &c.—"He said, 'I think,' &c." would be in *direct discourse (sermo rectus)*. By '*oblique narration*' is meant that the events, sentiments, &c., are *narrated* as belonging to *past time*.

τοῦσιν, ὡς ἀκίχρα, τί ἐστὶν ἀγαθόν, κοῦδὲ εἰς εὐρηκέ πο-
 τί ἐστιν.—Ἐλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος
 δὲ πεφηνγῶς ἐν τῷ σταθμῷ εἴη ὄθιν τῆ προτεραία ωρημητο.— 30
 Ἀνκομήδης ἔλεγεν ὡς μόνοις τοῖς Ἀρκάσι Πελοπόννησος
 πατρίς εἴη· μόνοι γὰρ ἀντόχθορες ἐν αὐτῇ οἰκοῖεν.—
 Ἦκουον Γοργίου ὡς ἡ τοῦ πείθειν πολὺ διαφέροι πα-
 σῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῆ δουλα δι' ἐκόντων, ἀλλ' οὐ
 διὰ βίας ποιοῖτο.—Θηραμένης ἀναστὰς λέγει ὅτι ποι- 35
 ἦσει ὥστε τὴν πόλιν ἐλατιῶσαι μηδέν· οἴοιτο δὲ καὶ ἄλλο
 τι ἀγαθὸν παρὰ τῶν Λακεδαιμονίων εὐρήσεσθαι τῆ πόλει.—
 Οἴομαι αὐτὸν κάκεινον ἔρεῖν τὸν λόγον, ὡς ἄκνρόν ἐστι
 τὸ ψήφισμα· προβούλεμα γὰρ ἐστὶν.—Ἐτι αὐτοῖς τοι-
 αὐτῆ δόξα παρειστήκει ὡς καὶ Ἀθηναῖοις πολυμήσουσι· 40
 προθύμως γὰρ τοῖς ἀδικουμένοις ἦξουσὶ βοηθήσοντες.

§ 13. *The Moods, continued.*

ON εἰ AND ἄν. CONDITIONAL PROPOSITIONS.

63. The particle ἄν (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

64. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it refers to an *implied condition*.

65. It coalesces with several particles, so as to form one word with them.

Thus with εἰ	ὅτε,	ἐπειδή,
it forms ἐάν, ἤν, ἄν.	ὅταν,	ἐπειδάν.

66. The ἄν = ἐάν, εἰ ἄν, *regularly* begins the sentence, and is thus distinguished from the simple ἄν, which *always has some words* before it.

67. *Ei* (like our 'if') has the two meanings of *if* and *whether*: it goes with the *indic.* or *optative*; but very seldom with the *subjunctive*. (See example in 61.)

68. (a) *Possibility* without any expression of *uncertainty*; εἰ with *indic.* in both clauses; as, εἰ τι ἔχεις, δος, *if*

you have any thing, give it. εἰ ἐβρόντησε καὶ ᾗστραφεν, if it has thundered it has also lightened.

69. (b) *Uncertainty* with the prospect of decision; εἰ with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause;* as, εἰ ἂν τι ἔχωμεν, δώσομεν, if we have any thing, we will give it.

70. (c) *Uncertainty* without any such accessory notion; εἰ with the *optative* in the conditional clause, and ἄν with the *optative* in the consequent clause;† as, εἴ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελήσειε, if any one should do this, he would do me a great service.

71. (d) *Impossibility*, or belief that the thing is not so; εἰ with *imperfect* or *aorist indic.* in the conditional clause; ἄν with *imperf.* or *aorist indic.*‡ in the consequent clause; as, εἴ τι εἶχεν, εἰδίδου ἄν, if he had any thing,§ he would give it. εἴ τι ἔσχεν, εἰδῶκεν ἄν, if he had had any thing, he would have given it.

72. (1) The *imperfect* is used for *present* time; and also for *conditions* and *consequences* that, though they belong to *past* time, are to be represented as *having duration*.

(2) For *conditions* and *consequences* that refer to *past* time, the *aorist* must be used, unless either action is to be represented as *continuing*.||

* Both verbs may be in the *future indicative* (the verb in the conditional clause with εἰ). The condition is then expressed in a more positive way, as a *contemplated* event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared*; as, εἴ τι πείσονται Μηῆδοι, εἰς Πέρσας τὸ δεῖνὸν ἤξει.

† OBS. In English we *very often*, indeed *generally*, do not mark the *contingent* nature of the supposition in the conditional clause, but say in the indicative mood: 'if any one did this, he would do me a great service.' The *optative* in Greek expresses the notion as a *mere conception*. It conveys no notion of *time*, and intimates *no opinion* as to the *existence* or *non-existence*, *possibility* or *impossibility* of what is supposed. In every statement therefore which means, 'if this were true, that would also be true,' the *optative* is used in both clauses, whenever no intimation is conveyed whether the thing supposed is true or not.

‡ The *pluperfect* is used when the *perfect* would be the proper tense, if the statement were not *hypothetical*: εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσοῦτον ὑβρίκει χρόνον (would not have insulted, or have been insulting us).

§ It is implied, that he *has not* any thing.

|| When the actions, one or both, are represented as *having duration*, the *imperfect*, which is then used, must be rendered in the *condition* (at least *generally*) by the English *pluperfect* (as is often the case with the Latin *imperfect* of the *subjunctive*). The two forms in 71 are often, therefore,

(3) The condition may refer to *past*, and the consequence to *present time*:—*εἰ ἐπίσθην, οὐκ ἂν ἠθρόωσθουν, if I had (then) been persuaded, I should not (now) be out of health.*

EXERCISE XI.

73. *Εἴ τις εἰπέειν τι βούλεται, λεξάτω.*—*Ἐὰν μὲν ἄρα σοφὸς γένη, ὧ παῖ, πάντες σοι φίλοι καὶ πάντες σοι οἰκεῖοι ἔσονται.*—*Σωκράτει εἰ προσεῖχον οἱ Ἀθηναῖοι, πάντα ἂν ἐγένοντο εὐδαίμονες.*—*Ἀγησίλαος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, εἰ μὴ μετ' ἐπέψαντο αὐτὸν οἱ Σπαρτιῶται διὰ τινος πολιτικῆς χρείας, σχεδὸν ἂν καὶ τὴν ὅλην τῶν Περσῶν βασιλείαν εἰς τοὺς ἐσχάτους κινδύνους κατέστησεν.*
—Εἰ ἢ πῖστασθε τοὺς φόβους καὶ τὰς μερίμνας, ὥς ἔχουσιν οἱ πλούσιοι, πάντ' ἂν ὑμῶν φευκτέον ὁ πλοῦτος ἔδοξεν.—*Οὐκ ἂν ἐκώλυον οἱ νόμοι ζῆν ἕκαστον κατ' ἰδίαν ἐξουσίαν, εἰ μὴ ἕτερος ἕτερον ἐλνυμῖνετο· φθόνος γὰρ στάσεως ἀρχὴν ἀπεργάζεται.*—*Σεμίραμις, ἐαυτῇ κατασκευάσασα τάφον, ἐνέγραψεν, ὅστις ἂν χρημάτων δεηθῆ βασιλεὺς, διελόντα τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν.* *Δαρεῖος οὖν διελὼν χρήματα μὲν οὐκ εὔρε, γράμμασι δὲ ἑτέροις ἐνέτυχε τάδε φράζουσιν· εἰ μὴ κακὸς σθ' ἀνὴρ καὶ χρημάτων ἄπληστος, οὐκ ἂν νεκρῶν θήκας ἐκίνοις.*—*Ἀνὸς ἰδὼν ποιμένας, ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, ἠλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!*—*Εἰ χρὴ γαμεῖν, χρὴ ἔκ τε γενναίων γαμεῖν, δοῦναί τ' ἐς ἐσθλοὺς ὅστις εὖ βουλευέται.*—*Εἰ θεοὶ τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί.*—*Μὴ λέγ', εἰ φιλεῖς ἐμὲ, μήτε, ἐφ' ἐκάστῳ τὸ γένος.*—*Πῶς ἢ ἀχάριστοι, ἢ ἀμελεῖς, ἢ πλεονέκται, ἢ ἄπιστοι, ἢ ἀκρατεῖς ἄνθρωποι δύναντο ἂν φίλοι γενέσθαι;*—*Πάντ' ἔστιν ἐξευρεῖν, ἂν μὴ τὸν πόνον φεύγη τις ὃς πρόσεστι*

rendered in the same way. Thus: *εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, if they were (or had been) good men, they would never have suffered this treatment.* *Οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.* Sometimes the condition must be rendered by the *pluperfect*, the consequence by *would* or *should*, not *would* (or *should*) have: *εἰ μὴ τότ' ἐπόνον, νῦν οὐκ ἂν εὐφρανόμην, if I had not worked then [imperf. representing duration], I should not rejoice (or be rejoicing) now.*

τοῖς ζητουμένοις.—Τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ, κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακόν.—Ἄν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν.—Ἦν ἐθέλωμεν
 30 ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς.

§ 14. *The Moods, continued.*

74. The optative with ἄν is equivalent to our *would*, *should*, and sometimes *may*, *might*, &c. ; as, ἡδέως ἄν θεασαίμην ταῦτα, *I would gladly see this*, or, *I should like to see this*. ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὔροι, *a man*, or, *one could not find a more shameless fellow*.

It properly refers (as our *would* and *should*) to a condition supposed. Thus in 74, first Ex., '*I would gladly see it*,' if it were possible, in Ex. 2., '*one could not*,' &c. if one were to look for one.

75. The optative with ἄν may sometimes be translated by the *future*; as, οὐκ ἄν φύγεις, *you would not* (but sometimes as *positive* as) *you will not* escape.

It is really the consequence of a conditional clause suppressed. '*You would not* escape,' i. e. '*if you were to attempt it*.'—The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence this optative with ἄν is used of the most positive assertions.

76. ἄν gives to the *infinitive* and the *participle* the same force that it gives to the *optative*: thus, πόσον ἄν οἶε εὐρεῖν τὰ σὰ κτήματα πωλούμενα; *how much do you think your possessions would fetch* (literally, *find*) *if they were sold*? οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνηθῆναί ποτε ἅπαντα ταῦτα πράξαι, *it is not possible that one man should ever be able to do all this*. τἄλλα* σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I should have*

* For τὰ ἄλλα.

much to say. αἰτεῖ μισθὸν, ὡς περιγενομένουσ ἀν τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.*

Thus (as in second example, 76) the *infin.* gets the force of an *infin. future*.†

This is the common way of expressing the future after verbs of *hoping, thinking, trusting, praying, knowing, confessing, &c.* when it is dependent on a *condition, expressed or implied.*

Of a *positive unconditional expectation, &c.* the infinitive without *ἀν* is used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued.* (K.)

EXERCISE XII.

77. Πάντες ἀν ὁμολογήσαιτε ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι πόλει.—Λέγοις ἀν, ἀ δεῖ λέγειν.—Οὐκ ἀν ἀποφύγοις τὴν νόσον.—Τὰ ἤδη γεγενημένα οὐκ ἀν δυνήσθαι κωλύσει.—Οὕτε σὺ ἀν δύναιο ἀντιπεῖν, οὐτ' ἄλλος οὐδεὶς.—Ἡδέως ἀν πνθοίμην ὅτι σοι φαίνεται 5 τοῦτο.—(Βουλοίμην ἀν, *velim*: ἐβουλόμην ἀν, *vellem*.) Ἐβουλόμην ἀν ὑμᾶς ὁμοίως ἐμοὶ γιγνώσκειν αὐτόν.—Ἡδέως ἀν Καλλικλεί τούτῳ ἔτι διελεγόμην.—Τίς ἀν φήσῃ ταῦτα γενέσθαι;—Τί δὴ ἔστιν ἄττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἔτελεύτα; ἡδέως γὰρ ἀν ἐγὼ ἀκού- 10 σαιμι.—Ἐγὼ οὐδ' ἀν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ.—Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· Ἀπολοίμην, εἰ μὴ σε τιμωρησάίμην, Ἐγὼ δὲ, εἶπεν, εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἀν ἔτι ἀγαθὸν ἡμῶν γένοιτο, ἢ 15

* Literally, 'as thus being likely-to-conquer.'

† γράφειν ἀν=scripturum esse.

γεγραφέναί ἀν=scripturum fuisse.

γράψαι ἀν=(a) scripturum fuisse, or

as pres. (b) scripturum esse.

γράψειν ἀν=scripturum fore. (K.)

γράφειν ἀν is proved (according to Arnold) to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.

τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν;—Τῷ αὐτῷ
 φροσῆματι τὸ μὲν πῦρ ἀνακαύσειας ἂν καὶ μεῖζον ποιή-
 σειας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.
 —Ὁ Περσῶν βασιλεὺς ἄσμενος ἂν τοὺς Ἀθηναίους εἰς τὴν
 20 συμμαχίαν προσεδέξατο.—Ἦρετο αὐτόν, εἰ καὶ φορτίον
 ἔφερε.—Τὰς ἀρετὰς ἐπιτηδεδύομεν οὐχ ἵνα τῶν ἄλλων
 ἕλαττον ἔχωμεν, ἀλλ' ὅπως ἂν ὡς μετὰ πλείστων ἀγαθῶν
 τὸν βίον διάγωμεν.—Τὸν Ἔρωτα δεῖ εὐλαβεῖσθαι, ὅπως
 ἂν τὴν μὲν ἡδονὴν αὐτοῦ καρπώσηται τις, ἀκολασίαν δὲ
 25 μηδεμίαν ἐμποιήσῃ.—Ὡς ἂν μάθησ, ἄκουσον.

§ 15. *The Moods, continued.*

78. The compounds of ἂν (ἐάν, ὅταν, ἐπειδάν, &c. 65) regularly take the *subjunctive*. The same rule applies to *relatives* with ἂν: thus, παρέσομαι ἐάν τι δέῃ,* *I will come to you (or be with you) if I am wanted.*

79. When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (57); as, ἔφη παρέσεσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he were wanted.*

80. When these compounds of ἂν, and relatives with ἂν, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect (futurum exactum)*: thus, τότε δὴ,† ὅταν ἂ χρὴ‡ ποιῆς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought.* τότε δὴ, ὅταν ἂ χρὴ ποιήσῃς, εὐτυχήσεις, *then only will you be prosperous, when you have done§ what you ought* (tum demum, quum

* τί = at all. ἐάν τι δέῃ, if it should be at all necessary.

† Then truly (and not before) = then only.

‡ χρὴ (oportet)—χρεῖν, χρῆν, χρῆναι, part. neut. (τὸ) χρέων. Imperf. ἐχρῆν or χρῆν (not, ἔχρη): fut. χρήσει.

§ Properly, 'when you shall have done:' but in English a future action, that is to precede another future action, is generally put in the present or perfect tense. We do not, that is, mark that it is now future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

officia tua expleveris, felix eris). ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε, when (or after) you have heard all, decide. διαφθερεῖ ὅτι ἂν λάβῃ, he will destroy whatever he takes or lays hold of (ceperit).

EXERCISE XIII.

81. Μὲγ' ἐστὶ κέρδος, ἢν διδάσκεισθαι μάθῃς.—Νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθάλεις.—Οὔτε πέφυκεν ἀθάνατος ἡμῶν οὐδείς, οὔτ', εἴ τω ξυμβαίῃ, γένοιτο ἂν εὐδαίμων.—Ἐγὼ γυναικὶ ἔν τι πιστεύω μόνον, ἐπ' ἂν ἀποθάνῃ, οὐ βιώσεσθαι πάλιν· τὰ δ' ἄλλ' ἀπιστῶ πάνθ', ἕως ἂν ἀποθάνῃ.—Αὐτοὶ ἔφασαν συνεκπλευσεῖσθαι, ἕως τὰ πρᾶγματα κατὰσταίῃ.—Βοηθήσατέ μοι, καὶ μὴ διδάσκετε τοὺς σνκοφάντας, μεῖζον ὑμῶν αὐτῶν δύνασθαι.—Μὴ μαινώμεθα, μηδ' αἰσχροῶς ἀπολώμεθα.—Εὐτυχοῖς, καὶ τύχοις ὅσων ἐρῶς.—Οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο.—Παῦσαί 10 νν ἦδη, μηδ' ἐρωτήσῃς πέρα.—Μὴ ἀποκάμῃς, ἀλλὰ σκόπει.—Δίκαιος ἴσθ', ἵνα καὶ δικαίων δὴ τύχῃς.—

.... Χωρὶς τῶν ἀναγκαίων κακῶν

Αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν·

Λυπούμεθ', ἢν πτάρη τις ἢν εἴπη κακῶς, 15

Ὅργιζόμεθ' ἢν ἴδῃ τις ἐνύπνιον, σφόδρα

Φοβούμεθ' ἢν γλαυξ ἀνακράγῃ, δεδοίκαμεν.—

Ἔπεςχετο εὖ ποιήσῃν ἡμᾶς.—Ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν.—Οἱ Ἀθηναῖοι ἐφίεντο τῆς Σικελίας ἄρξειν.—Πανταχοῦ ἐν τῇ Ἑλλάδι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσῃν.—Τοὺς χρηματισμοὺς τοὺς παρὰ τὸ δίκαιον γιγνομένους ἡρεῖσθε μὴ πλοῦτον, ἀλλὰ κίνδυνον ποιήσῃν.—Προσῆκειν δὲ ἔγωγε νομίζω, ὅταν μὲν νομοθετῶμεν, τοῦθ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει θεησοίμεθα, 25 ἐπειδὴν δὲ νομοθετήσωμεν, τοῖς νόμοις τοῖς κειμένοις πείθεσθαι, τοὺς δὲ μὴ πειθομένους κολάζειν, εἰ δεῖ τὰ τῆς πόλεως καλῶς ἔχειν.—Φαμέν οὐχ ἦσσαν αὐτοὶ ὠφελῆσαι ἢ τυχεῖν τούτου.—Ἄνευ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον.—Τὸ γνῶναι ἐπιστήμην τοῦ λαβεῖν ἐστίν.—Χαλεπὸν τὸ ποιεῖν, 30

τὸ δὲ κελεῦσαι ῥάδιον.—Πολὺν ῥῆον ἔχοντας φυλάττειν ἢ κτησάσθαι πάντα πέφυκεν.

§ 16. *The Moods, continued.*

82. The *optative* is used of what *happened often*, when the time spoken of is *past*. (In this use it is called 'the optative of *indefinite frequency*.)

Obs. Hermann properly observes, that the *optat.* does not itself *express* the *repetition* of the act, but only carries with it the notion of *indefiniteness*, the *repetition* being marked by the *verb* of the principal sentence, which is usually the *imperfect*; sometimes a *frequentative verb*, or an *aorist* with *πολλάκις*, &c.

83. (1) For *pres.* or *future time*, the relatives with *ἄν*, and compounds of *ἄν* are used with the subjunctive: οὗς ἄν ἴδῃ.

(2) To relatives *ἄν* gives in this way the force of our *ever*. ὅς ἄν (= quicumque, si quis) *whoever, any man who*; in plur. *all who*.

EXERCISE XIV.

84. Κολάζονται οἱ ἄνθρωποι οὗς ἄν οἴωνται ἀδικεῖν.—
 "Ὀν ἄν ἠγήσονται φρονημώτερον ἑαυτῶν εἶναι, τούτω οἱ ἄν-
 θρωποι ὑπερηδέως πείθονται.—Ὅτι οὗς ἄν εἴη σωφροδέστα-
 5 ανδρος ὅτε ἐνίκησε Λαρεῖον ἀπέστειλε τοῖς Ἑλλησι
 θεὸν αὐτὸν ψηφίσασθαι.—Ἦρα δύο δράκοντας ἀπέστει-
 λεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα. Ὁ δὲ παῖς
 οὐ καταπλαγείς ἑκατέρα τῶν χειρῶν τὸν ἀγχένα σφίγγας,
 ἀπέπνιξε τοὺς δράκοντας.—Πᾶν ὅτι ἄν μέλλῃς εἶρεν
 10 πρότερον ἐπισκόπει τῇ γνώμῃ.—Ἐγὼ νομίζω ὅποιοί τις
 ἄν οἱ προστάται ᾧσι, τοιαύτας καὶ τὰς πολιτείας γίγνεσθαι.
 —Μέχρι τοῦδε οἱ ἔπαινοι ἀνεκτοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς
 ὅσον ἄν καὶ αὐτὸς ἕκαστος οἴηται ἰκανὸς εἶναι δοῦσάι τε
 ᾧν ἤκουσεν.—Πατρις ἐστὶ πᾶς ἴν' ἄν πρότις τις εἶ.—Ἵπ-
 15 ερῶν εἶχεν ὅπότ' ἐν ἄστει διατρίβοι.—Ἐπραττεν ἂ δόξ-
 ειεν αὐτῷ.—Οὗς (μὲν) ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας,

ἐπῆνει.—Τῆς Ἀρμενίας τῆς πρὸς ἐσπέραν ὑπαρχος ἦν Τηρί-
 βαζος τῷ βασιλεῖ οὕτω φίλος γενόμενος, ὥστε, ὁ πότε πα-
 ρεΐη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν.—Ἀγη-
 σίλαος, ὁ πότε ἐν τυχοίῃ, οὐκ ἀνθρώπων ὑπερεφρόνει, 20
 ἀλλὰ θεοῖς χάριν ἤδει.—Γονέων ἀμελεῖν, οὔτε θεός, οὔτε
 ἄνθρωπος νοῦν ἔχων ξύμβουλος ποτὲ γένοιτ' ἂν οὐδεὶς
 οὐδενί.—Ἐπὶ ταῖς βασιλέως θύραις πολλὴν μὲν σωφροσύνην
 καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτε ἀκοῦσαι, οὔτ'
 ἰδεῖν ἐστίν.—Ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στρατεύμα, 25
 ταῦτά ἔπασχον.

§ 17. *The Moods, continued.*

85. The subjunctive is used in *doubting* questions either alone, or after βούλει; θέλεις; (*do you wish?*)

So also after οὐκ ἔχω (or οἶδα, 60), and ἀπορῶ (έω) *I am at a loss*, ἐρώτιῶ (άω) *ask*, ζητῶ (έω) *seek* (optat. after the historical tenses, 60).

OBS. The deliberative subjunctive is sometimes used with ἂν, if a *condition* is referred to; seldom, however, in *direct* questions: more frequently in *indirect ones*. (Kühner.)

EXERCISE XV.

86. Βούλει οὖν σκοπῶμεν;—πόθεν βούλει ἄρξωμαι;—
 ποῖ τράπωμαι;—Νῦν ἀκούσω αὐθις;—Εἴπωμεν ἢ σιγήσωμεν
 ἢ τίδρασσομεν;—Ἀγε σκοπῶμεν καθ' ἐν ἕκαστον.—Φέρε δὴ
 πειραθῶ πρὸς ὑμᾶς ἀπολογήσασθαι.—Ἡ θῆρα τῶν ἐλε-
 φάντων τοιάδε ἐστίν· ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ 5
 ἀνδρείων διώκουσι, καὶ ὅταν καταλάβωσι, τύπτειν προστάτ-
 τουσι τοῦτοις ἕως ἂν ἐκλύσωσι. Τότε δὲ ἐλεφαντιστῆς ἐπι-
 πηδήσας κατευθύνει τῷ δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τι-
 θασσεύεται καὶ πειθαρχεῖ. Ἐπιβεβηκότος μὲν οὖν τοῦ ἐλε-
 φαντιστοῦ ἅπαντες προαεῖς εἰσιν· ὅταν δ' ἀποβῆ, οἱ μὲν, οἱ δ' 10
 οὐ· ἀλλὰ τῶν ἐξαριουμένων τὰ πρόσθια σκέλη δεσμεύουσι
 σειραῖς, ἵν' ἠσυχάζωσιν.—Πῶς μάχωμαι θνητὸς ὢν θείῃ
 τύχῃ;—Τί πεισόμεθα; ποῖ φύγωμεν;—Φῶμεν οὕτως
 ἢ μὴ φῶμεν;—Βούλει σε θῶ φοβηθῆναι;—Βούλει

- 15 ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν ἄλλων ἀμφισβητῶμεν ;
 —Βούλεσθε τὸ ὄλον πρᾶγμα ἀφῶμεν καὶ μὴ ζητῶμεν ;
 —Τί βούλεσθε εἶπω ;—Θῶ βούλεσθε δωδεκάτην ὑμῶς
 εἰσοίσειν ;—Πότερα θέλεις σοι μαλθακὰ ψευδῆ λέγω ἢ
 σκληρὰ ἀληθῆ φράζει ; σὴ γὰρ ἡ κρίσις. (*Eur.*)—Πότερόν
 20 σέ τις, Αἰσχίνη, τῆς πόλεως ἐχθρόν ἢ ἐμόν εἶναι φηί ;—Οἱ
 Κρηῖτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι μετά
 τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, καὶ
 ἐνκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—Διογένης
 ἰδὼν τοξότην ἀφνῆ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν,
 25 Ἴνα μὴ πληγῶ.—Τί ποτ' ἂν οὖν λέγωμεν ;—Ἐγὼ γὰρ
 τοῦτο, ὦ Πρωταγόρα, οὐκ ὤμην διδασκτὸν εἶναι, σοὶ δὲ λέγον-
 τι οὐκ ἔχω ὅπως ἂν ἀπιστῶ.

§ 18. *The Moods in oblique narration.*

87. (a) εἴ τι ἔχοι (or ἔχει), ἔφη δώσειν. (b) εἴ τι ἔχοι, ἔφη δοῦναι ἄν. (c) εἴ τι εἶχεν, ἔφη δοῦναι ἄν.—Compare Examples in 68–71.

88. (a) When conditional propositions occur in *oblique narration* the *consequent clause* is in the *infinitive*.

(b) Instead, therefore, of the *optative with ἄν* (in 70), we shall have the *inf. with ἄν*.

(c) Instead of the *imperfect or aorist with ἄν* (71), we shall have the *present or aorist inf. with αν*.

89. (a) Instead of the *indic. future* (69), we shall have the *inf. future* ; and *εἰ with optative* instead of *εἰάν with subj.*, if in connexion with *past time*.

90. Thus where we should have had in the *consequent clause*,

ποιήσω	{	ποιοῖμι ἄν	{	ποιήσαιμι ἄν	{	πεποιήκοιμι ἄν
		ἐποίουν ἄν		ἐποίησα ἄν		ἐπεποιήκειν ἄν

we shall have,

ποιήσειν	ποιεῖν ἄν	ποιῆσαι ἄν	πεποιηκέναι ἄν
----------	-----------	------------	----------------

REM. But here (as in oblique narration generally) the *subjunctive* (which more regularly accompanies the *principal* tenses) is allowed to stand after *historical* tenses: and after both *principal* and *historical* tenses an *indicative* is very common.

EXERCISE XVI.

91. Κῦρος ὑπέσχετο τοῖς φηγάσιν, εἰ καλῶς καταπράξιεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε.—Ξενοφῶν Μεγαβύζῳ ἐπέστειλεν, ἣν μὲν αὐτὸς σωθῆ, ἑαυτῷ ἀποδοῦναι τὰ χρήματα· εἰ δέ τι πάθοι, ἀναθεῖναι.—Νομίζω ὑμᾶς ἐμοὶ εἶναι 5 καὶ πατρίδα καὶ φίλους καὶ συμμάχους· καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ· ὑμῶν δ' ἔρημος ὢν, οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι, οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. (Xen.)—Πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στρατεύμα, εἰ ἐπιμελελήθητε ὅπως ἀντὶ 10 τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, Εἰ συνεχῶς, ἔφη, θεωροίη τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ μεθύσκοιτο, Εἰ, ἔφη, ὀρφή τοὺς μεθύοντας οἶα ποιοῦσι. 15 —Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίη τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδοίη παρόρησίας δικαίας, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περιορῆ ἄδικουμένους.—Ἐπειδὴ πάντα ποιοῦντες δίκην παρ' αὐτῶν οὐκ ἂν δύναισθε λαβεῖν, πῶς οὐκ αἰσχρὸν 20 ὑμῖν καὶ ἡντιοῦν ἀπολιπεῖν;—Εἰ μὴ φυλάξεις μίκρ', ἀπολεῖς τὰ μείζονα.—Ὅτω σοφία μὴ προσείη πάσης ἀρετῆς τὸ μέγιστον μέρος, οὐκ ἂν ἔτι τελέως ἀγαθὸς γενόμενος εὐδαίμων ποτὲ γένοιτο.—Ὅταν μὴ τοὺς ἀδικοῦντας λάβητε, τοὺς ἐντυγχάνοντας κολάζετε.

§ 19. οὐ and μή.

92. (1) Οὐ denies *independently* and *directly*.

(2) Μή does not deny *independently* and *directly*,

but in reference to something else ; to some supposed case, condition, or purpose ; or in the expression of some fear, solicitude, or care.

93. (1) *Μή* is used in all prohibitions (see 30, line 5).

(2) With all conditional particles, εἰ, εἰάν (ἤν, ἄν), ὅταν, ἐπειδάν, &c., and with ὅτε, ὁπότε, 'when,' if a condition is implied (*d*).

(3) With all particles expressing intention or purpose ; ἵνα, ὅπως, ὡς, &c.

94. *Note.*—In the same cases the compounds of *μή* will be used, when required : i. e. μηδεῖς, μηκέτι, &c., not οὐδεῖς, οὐκέτι.

95. But οὐ is used with ὅτι, ὡς (*that*): and also with ἐπεί, ἐπειδή (*when, after, and as causal conjunctions, as, since*), because they relate to *actual facts*.

96. Οὐ is also (*generally*) used, when the *opinions, &c.* of another person are stated in *oblique narration* ;* thus, οὐκ ἐθέλειν φησίν, *he says that he does not choose.*

EXERCISE XVII.

97. Ὅταν μὲν—δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας· ὅταν δὲ ἢ χειμῶνα ἢ πολέμους δείσωσι, τὰ κελυόμενα πάντα ποιοῦσιν.—Ἀνὴρ δίκαιός ἐστιν ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.—Μὴ δὴτ' ἀδικῶ.—Μὴ δοκῶμεν δρῶντες ἄν ἠδῶμεθα οὐκ ἀντιτίσειν αὐθις ἄν λυπώμεθα.—Μὴ ἀτελῆ τὸν λόγον καταλίπωμεν.—Ἄ μὴ κατέθου μὴ ἀνέλλη.—Μηδὲν πλέον αὐτῶ γένηται, ἀλλὰ παρασκευάζον, ὅπως ἐμὲ καὶ σὲ μηδεὶς διαβάλλῃ.—Μηδεὶς οἰέσθω με λέγειν ὡς δικαιοσύνη ἐστὶν δι-
10 δακτόν.—Μὴ ψεῦσον ὦ Ζεῦ τῆς ἐπιούσης ἐλπίδος.—Ἦν οὗτος σε ἐξηπάτησε, μὴ δότω δίκην.—Μὴ ἡ βία σε μηδαμῶς νικησάτω.—Μὴ τρέσῃς μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.—Οὐκ ἐστὶν οὔτε τεῖχος οὔτε χροί-

* Though these seem to be dependent, they are only distinguished from direct assertions in *form*.

ματα οὐτ' ἄλλο δυσφύλακτον οὐδὲν ὡς γυνή.—Θεὸς οὐ-
 δαμῆ οὐδαμῶς ἄδικος, καὶ οὐκ ἔστιν αὐτῷ ὁμοίωτερον 15
 οὐδὲν ἢ ὃς ἂν ἡμῶν γένοιτο δικαιοτάτος.—Τὸ μοροειδὲς
 οὐδέποτε οὐδαμῆ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν
 ἐνδέχεται.—Ωι ἂν τὸ δικαστήριον καταψηφισθῆ, παραδοθεὶς
 τοῖς ἔνδεκα τεθνάτω ἀθημερόν· ἐὰν δὲ εἰς ἀργύριον κατα-
 ψηφισθῆ, ἀποτισάτω ἐν ἔνδεκα ἡμέραις μετὰ τὴν δίκην, ἐὰν 20
 μὴ παραχρῆμα δύνηται ἀποτίειν· ἕως δὲ τοῦ ἀποτίσαι εἰρ-
 χθήτω. ἔνοχοι δὲ ἔστωσαν ταῖσδε ταῖς αἰτίαις καὶ οἱ εἰς τὰ
 οἰκετικὰ σώματα ἐξαμαρτάνοντες.—Ἐχθρὰν οὗτος αὐτῷ πρὸς
 ἐμέ, ἂν τ' ἐγὼ φῶ ἂν τε μὴ φῶ, φησὶν εἶναι.—Ἐὰν οὐ
 φάσκη ἔρεσθε αὐτόν.—Ἐὰν μὴ προσποιῆται ὑμῶν 25
 ἀκούειν, μηδ' ὑμεῖς ἐκείνου ἐθέλετε ἀκούειν.—Ἐἴ τινες γνώμη
 μὴ ἐπιτηδείαν εἶπον, οὐχ' οἱ ἀπόντες τούτων αἰτιοὶ εἰσιν.
 —Νομίζει οὐ καλὸν εἶναι.—Οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ
 ποιεῖν τοὺς φίλους.—Οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν,
 ὅποτε μὴ σχολάζοι.

§ 20. Verbals in τέος.

98. These verbals are formed both from *trans.* and *intrans.* verbs: and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

99. They are *passive*, and take the agent in the *dat.*; but they *also* also govern the object in the same case as the verbs from which they come.

100. When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: 'one must, ought,' &c.; 'we, you, &c. must, ought,' &c.; or, 'is to be,' &c.

101. When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. Here, too, they exactly agree with the participle in *dus*.

102. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the accus. as well as the object.

103. When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*): with the *dat.* that of *to obey* (*πείθεσθαι τινι*).


EXERCISE XVIII.

104. Ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς.—Ἐπιχειρητέον ἐστὶ τῷ ἔργῳ.—Κολαστέον ἐστὶ τὸν παῖδα.—Ἀσκητέον ἐστὶ σοι τὴν ἀρετήν, οἱ ἀσκητέα ἐστὶ σοι ἡ ἀρετή.—Οὐκ ἀθυμητέον, ὧ ἄνδρες Ἀθηναῖοι, τοῖς παροῦσι
 5 πράγμασιν, οὐδ' εἰ πάνν φανύλως ἔχειν δοκεῖ.—Ἀντὶ τῆ ψυχῆ θεατέον αὐτὰ τὰ πράγματα.—Προαιρετέον μέτριον μετὰ δικαιοσύνης μᾶλλον ἢ μέγαν πλοῦτον μετ' ἀδικίας.—Πᾶσαν μὲν κακίαν φευκτέον ἐστὶ τοῖς νοῦν ἔχουσι, μάλιστα δὲ τὴν πλεονεξίαν.—Τὸν βουλό-
 10 μενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον.—Ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ, ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου.—Πειστέον ἐστὶν ἡμῖν τοῖς νόμοις.—Περὶ τὸν Ὑπανν ποταμὸν τὸν περὶ
 15 Βόσπορον τὸν Κιμμέριον, γίγνεται ζῶον περωτὸν τετράπουν. Ζῆ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δειλῆς· καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένῳ ἀποθήσκει, βιωσαν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.—Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἦν ἐθέλῃσω, ἔφη, ἐγὼ μὲν ἐκ τοῦ
 20 οὐρανοῦ σειρὰν καθίσω, ὑμεῖς δ', ἦν ἀποκρεμασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελύσετε. εἰ δ' ἐγὼ ἐθέλῃσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωρίω.

§ 21. *Double Accusative.*

105. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives; as, Θη-

βαίους χρήματα ἤτησαν, *they asked the Thebans for money.*

106.  εἰ μὴ διὰ.... (if not through =) *but for*....

107. OBS. 1. The *double acc.* is, of course, also found after verbs that in the *pass.* are followed by a *nominative*; such as verbs of *making, calling, thinking, declaring* any body any thing: also in the phrases *to do well or ill to any body; speak well or ill of any body*; when the *well* or *ill* is expressed by a *neut. adj.* Thus ποιεῖν (πράττειν, ἐργάζεσθαι) ἀγαθὰ (or κακὰ) τινα· λέγειν (εἰπεῖν) ἀγαθὰ (or κακὰ) τινα. A second *acc.* also follows many other verbs that are modified by a *neut. pronoun* or *indef. numeral.*

108. OBS. 2. A second accusative is also found after many verbs that take an accusative *cognata significationis* (113): the verb with its *kindred* accusative forming virtually a *single notion.* Thus, παιδεῖαν παιδεύειν (*to teach a lesson*), γραφὴν γράφεσθαι (*to write a writ = to indict, or impeach*): both of which might be followed by an *acc.* of person.

EXERCISE XIX.

109. Οὗ σε ἀποκρύνω ταῦτα.—Τοὺς πολεμίους τὴν νῆα ἄπεστερήκαμεν.—Διδάσκουσι τοὺς παῖδας σωφροσύνην.—Τὸν παῖδα ἐξέδυσσε τὸν χιτῶνα.—Οὐδὲν αὖ πώποτε γραφὴν ἐγραψάμην.—Ὁ πόλεμος ἀείμνηστον παιδεύει αὐτοὺς ἐπαίδευσεν.—Οὐ γὰρ μιμήσεις ποτηρᾶς 5 μιμεῖσθαι τοὺς πολεμίους.—Ὁρκώσαν πάντας τοὺς μεγίστους ὄρκους.—Τὸν ἄνδρα ὁμολογεῖ τυπτεῖν τὰς πληγὰς.—Παῖς μέγας μικρὸν ἔχων χιτῶνα ἔτερον παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, τὸν δ' ἐκείνου αὐ- 10 τὸς ἐνέδυσ.—Μέλλετε τοὺς θεοὺς αἰτεῖν τὰ γαθὰ.—Πράττετε αὐτὸν τὰ χρήματα.—Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα.—Ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ.—Διογείτων τὴν θυγατέρα ἔκρυψε τὸν θάνατον τοῦ ἀνδρός.— 15 Ὁ χρόνος καὶ ἡ ἔμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους.—Ταῦτ' ἔστιν ἃ ἐγὼ Σωκράτην ἐπαινῶ.—Τοὺς ἀσθενοῦντας οἷα ὑβρίζει, τι

δεῖ λέγειν;—Ἡ γῆ τοὺς ἄριστα θεραπεύοντας αὐτῆσ
 20 πλεῖστα ἀγαθὰ ἀντιποιεῖ.—Ὁ πολλὰ κακὰ δρωῶν
 τοὺς ἄλλους καὶ πάσχει αὐτὸς πολλὰ ἔτερα.—Οἱ πονηροὶ
 ἀεί τι κακὸν ἐργάζονται τοὺς ἐγγυτάτω ἑαυτῶν ν-
 τας.—Ταυτί με ποιοῦσιν.—Τί μ' εἰργάσω;—Τὴν
 θεὸν τοὺς στεφάνους σεσυλήκασιν.—Τὸ ἥμισυ
 25 τῆς κατηγορίας ἑμαυτὸν ἀπεστέρησα.—Πόσων ἀπε-
 στέρησθε; οὐχὶ Φωκίας; οὐ Πύλας;—Τὰ στερό-
 μενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ αὐτῶν ἔργον ἐργά-
 σεται.—Τοὺς δεσμοφόρους τὰ ὄπλα ἀφηρήμεθα.
 —Ὅ σε κρύψω τὴν ἐμὴν γνώμην.—Ἐρωτῶ σε τὰς
 30 τῶν φίλων τύχας.—Νῦν δὲ ἐμὲ πολλοὶ οἰκέτιαι σίτον
 αἰτοῦσι, πολλοὶ δὲ ἰμάτια.—Τὴν πόλιν τῶν Ἀθηναίων
 οὐδεὶς ἂν ἐπαινέσειεν, ὅτι τοσοῦτον πλῆθος χρημάτων
 εἰσπράξασα τοὺς συμμάχους εἰς τὴν ἀκρόπολιν ἀνήνεγκεν.
 —Σχολάστικος μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη
 35 ζῆ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ τῶ κάμ-
 νοντι συγκαμνεῖν θεός.—Οὐκ ἂν δύναιο μὴ καμῶν
 εὐδαιμονεῖν.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτε-
 μεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φωκίωνα,
 Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μαρῶσι, Ναὶ, εἶπεν, ἐμὲ
 40 μὲν, ἐὰν μαρῶσι, σὲ δὲ, ἐὰν σωφρονοῶσιν.

§ 22. The Accusative after Passive and Neuter Verbs.

110. The *accus.* of the *active* becomes the *nom.* of the *passive*.

111. If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin; as, ἀφαιρεθεὶς τὴν ἀρχήν, *having had his government taken from him*.

112. The *dative* also of the active sometimes becomes the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (ἐπιτρέπειν, πιστεύειν τινί τι).

113. Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in ῥεῖν γάλα) of one that *restricts* the general notion of the verb to a particular instance; thus, ζῆν βίον, *to live a life*; πόλεμον πολεμεῖν, *to wage a war*; ὕπνον κοιμᾶσθαι, *to sleep a sleep*, &c.

EXERCISE XX.

114. Ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην.—Ὁ Ἄσωπος ποταμὸς ἐρῶρύη μέγας.—Ὁ ἄνεμος ἐκπνεῖ μέγας.—Ἔστι κρήνη ἰδέος ὕδατος καὶ ἄφθορος ῥέουσα.—Ὁ ὄχλος πλείων καὶ πλείων ἐπέρῳει.— Πολὺς τοῖς συμβεβηκόσιν ἔγκειται.—Ἐκκοπεῖς τοὺς ὀφθαλμούς.—Ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι;—Ἐκδήμους στρατίας πολὺ ἀπὸ τῆς ἑαυτῶν οὐκ ἐξήεσαν οἱ Ἕλληνες.—Τὸν ἱερὸν πόλεμον ἐστράτευσαν.—Ἡ Κέρκυρα ἀντάρκη θέσιν ἔκειτο.— Τὸν τῆ πόλει δεῖ συμφέροντα γάμον μνηστεύειν ἔκαστον. 5
—Αἰγὼ βίον ζῆς δεδιῶς καὶ τρέμων.—Δέομαι δικαίαν δέησιν.—Οἱ ἀνδρεῖοι οὐτ' αἰσχροὺς φόβους φοβοῦνται, οὐτ' αἰσχροῦ θάρῳη θαρῳοῦσιν.—Δέξαιο ἂν σὺ ζῆν τὸν βίον ἄπαντα ἠδόμενος ἠδονὰς τὰς μεγίστας;—Ἱατροὶ δεινότατοι ἂν γένοιτο, εἰ αὐτοὶ πάσας νόσους κάμοιεν.—Τίς κίνδυνος μείζων ἀνθρώποις ἢ χειμῳνος ὥρα πλεῖν τὴν θάλασσαν;—Οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ (Γη.).—Δεῖ γυναικα εὔ οἰκεῖν τὴν οἰκίαν.—Σπουδάζομεν τὴν φρόνησιν καὶ ἄλλα πάντα τὰ κυλά.—Τὴν παρασκευὴν ἄπασαν ἐπείγονται.— 20
Πλειστοάναξ προῦθυμήθη τὴν ξύμβασιν.—Βιάσασθαι ἐβούλοντο τὸν ἔσπλον.—Τὴν ἠδονὴν ἐρωτῳ, εἰ οὐκ ἀγαθόν ἐστιν.—Χαλεπὸν δοκεῖ τὸ ἀποκρίασθαι τὰ ἐρωτώμενα.—Σκώπτει τὸν λόγον ἡμῳν.—Οὐδὲν ἄλλο διδάσκεται ἀνθρωπος ἢ ἐπιστήμην.—Ἰπὸ 25
τῳ ἐχθρῳ περισυλᾶται πᾶσαν τὴν οὐσίαν.—Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις φανῆναι τὸν Ἀπόλλωνα, τῳ πελάγει κρύπτεσθαι, φανέντος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῳ βυθῳ καὶ στῆναι ἐν μέσοις τοῖς

30 κύμασιν.—*Ἀντὸ τοῦτο τὸ ὄνομα οἱ θεοὶ ὀρθῶς ἐκλήθησαν.*—*Δώδεκα ἡμῖν ἡ χώρα πᾶσα εἰς δύναμιν ἴσα μέρη νενέμηται.*—*Σύμπασα ἡ χώρα κατὰ δώδεκα μέρη διανενέμηται.*

§ 23. *The Accusative, continued.*

115. The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood; thus, *καλὸς τὸ σῶμα*, *beautiful in person*. *Σωκράτης τὸ ὄνομα*, *Socrates by name*. *πλήττομαι τὴν κεφαλὴν*, *I am struck on the head*. *πάντα εὐδαιμονεῖ*, *he is happy in all respects*.

116. The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case; thus, *τί χρῶμαι αὐτῷ*; *what use shall I make of it?* *what am I to do with it?* *οὐκ οἶδα ὅ τι σοι χρῶμαι*, *I don't know what use to make of you*; *I don't know what to do with you*.

117. The accusative is used to express *duration of time*, and the *distance* of one place from another; as, *πολὸν χρόνον*, *a long time*. *τρεῖς ὅλους μῆνας*, *three whole months*. *τὰ πολλά*, *mostly*, (for) *most of his time*. *ἀπέχει δέκα σταδίου*, *it is ten stadia off*.

OBS. From this use of the Acc. to denote *space*, *time*, and *quantity*, very many adverbial expressions have originated, (a) *τὴν ταχίστην* (*ὀδόν*), *celerrime*, *τὴν πρώτην*, *primum*, *τὴν εὐθείαν*, *recte*, *μακρὰν*, *far*, *ἄλλην καὶ ἄλλην*, *sometimes here, sometimes there*, &c. II. ψ, 116, *πολλά δ' ἀναντα*, *κάταντα*, *πάραντά τε*, *δόχμιά τ' ἤλθον*.—(b) *σήμερον*, *to-day*, *αὔριον*, *to-morrow*, *ἄρχην*, *τὴν ἀρχήν* (properly *at the first*), *ὀμνίῳ* (*at all*), *τέλος*, *τὸ τελευτιῶν*, *finally*, *at last*, *νέον*, *lately*, *πρότερον*, *πρώτον*, *τὸ πρῶτον*, *τὸ πρῶν*, *τὸ αὐτίκα*, *τωνῦν*, *τὸ πάλαι*, *τὸ παλαιόν*, *τὸ λοιπόν*, &c.—(c) *πολλά*, *sæpe*, *τὰ πολλά* *plerumque*, *πολύ*, *μέγα*, *μεγάλα*, *μέγιστα*, *ὀλίγον*, *μικρόν*, *μικρά*, *συχνά*, *μακρὰ*, *ἴσον*, *τοσοῦτο*, *πάντα*, &c. So also, *μῆκος*, *πλήθος*.

EXERCISE XXI.

118. *Ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομή-*

κοντα.—Μέγαρον ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὀδόν.—Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται.—Ψευδόμενος οὐδείς λανθάνει πολὺν χρόνον.—Ὡ πότινι Εἰρήνη παρήμερον τὸν βίον ἡμῖν.—Ἡμέρα ἀρξάμενοι τρίτῃ ταύτην τε 5 εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου.—Πρωταγόρας τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν.—Συνεχῶς ἤδη τρίτον ἔτος τουτὶ στρατηγεῖ.—Καὶ χθὲς καὶ τρίτην ἡμέραν τὸ αὐτὸ ἔπραττον.—Ἀπηγγέλθη Φίλιππος ὑμῖν τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον 10 τεῖχος πολιορκῶν.—Ἐξήλθομεν ἔτος τουτὶ τρίτον εἰς Πάνακτον.—Διογένηι δοῦλος ἦν ὄνομα Μάνης.—Αὐδός ἐστι τὸ γένος.—Πίνδαρος Βοιωτὸς ἦν τὴν πατρίδα.—Πάντα σοφὸν οὐχ οἷόν τε ἀνθρωπὸν εἶναι.—Τί τῶν ἀπάντων σὺν χρήσιμος εἶ;—Τί δὴ χρησόμεθα τούτῳ;—Τῇ κρήνῃ τὰ πλείστον 15 ἄξια ἐχρῶντο.—Ἡ Σικελία πρότερον Τρινακρία ἐκαλεῖτο.—Ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, παρήμενε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο.—Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι φασί, καὶ τοὺς πρώτους ἀνθρώπους ἐκ 20 τῆς Ἀττικῆς ἀναφῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφεως ὀδόντων ἀνδρας ἀναβεβλαστηκέναι λέγουσιν.—Λέγεται τὸ ξύμπαν τρις γεγενῆσθαι τὸ ῥεῦμα ἐκ τῆς Αἴτνης.—Τὸ ξύμπαν γινώτε ἀναγκαῖον ὃν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι.—Σαντοῦ ἔνεκα τὸ μέγιστον ποιεῖ τοὺς λόγους.

§ 24. *The Genitive.*

OBS. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of*. (B.)

119. Partitives, numerals, superlatives, &c. govern the genitive.

120. The genitive is used with adverbs of *time* and *place*.

121. The genitive also expresses the *material* out of which any thing is made; and generally such *proper-*

ties, circumstances, &c. as we should express by 'of'; thus, οἱ φρόνιμοι τῶν ἀνθρώπων, sensible persons. οὐδεὶς Ἑλλήνων, none of the Greeks. τρεῖς τῆς ἡμέρας, three times a day. ποῦ γῆς; in what part of the world? πίνειν ὕδατος, to drink some water. ἐσθίειν κρεῶν, to eat some meat (of a particular time: with the accusative the meaning would be to do it habitually). στέφανος ὑακίνθων, a crown of hyacinths. δένδρον πολλῶν ἐτῶν, a tree many years old. ἦν γὰρ ἀξιόματος μεγάλου, for he was of great consideration.

122. OBS. 1. Our *indef. art.* answers to the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

OBS. 2. The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may be often translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation*.

EXERCISE XXII.

123. Διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος.—Πόρῳ τῆς ἡλικίας.—Τῆς ἀναιδεΐας.—Ἡ μεγίστη τῶν νόσων.
 —Ἡ δίκη τοῦ οἱ δύο τῶν βασιλέων.—Αἱ φιλότιμοι τῶν φύσεων τῶν ἐπαίνοι παροξύνονται.—Ἡ φαιστος τῶν πόδες χωλὸς ἦν.—Ἡ Μήδεια γράφεται τῶν παίδε δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χερσὶ, τὸ δὲ ἀθλίω καθήσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὀρῶντε τὸ ξίφος ἐν ταῖν χεροῖν τῆς μητρός.—Σοφία μόνον τῶν κτημάτων ἀθάνατον.—Πολλοὶ τῶν ἀνθρώπων διὰ τὰς ἀκρασίας οὐκ ἐμμένουσι τοῖς λογισμοῖς.—Ὀλίγα τῶν ἐπιτηδείων εἶχον.—Ὀὐδεὶς ἀνθρώπων μισεῖ τὸ λυσιτελοῦν.—Ἀκαρνάνων τιρὲς Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία ἐπεκούρησαν.—Οἱ ἥσσορες ὑπέμενον τῆν τῶν κρεισσόντων δουλείαν.—Τῶν ζακῶν συνουσίας φεῦγε ἀμεταστρεπτί.—Οἱ Ἕλληνες οὐδὲν πρὸ τῶν Τρωικῶν δι' ἀμιξίαν ἀλλήλων ἀθροοὶ ἐπραξαν.—Ἀύσετε τὰς Λακεδαιμονίων σπονδάς.—Ἐώρων τὸν τῶν Λακεδαιμονίων πόλεμον σφίσειν ἐσόμενον.—Ὁ

λόγος τοὺς Ἑλληνας παρακαλεῖ ἐπὶ τὴν τῶν βαρβάρων
 στρατείαν.—Ἄμα τῇ τῶν Πλαταιῶν ἐπιστρα- 20
 εῖα ἐστράτευσαν ἐπὶ Χαλκιδέας.—Δημοσθένης τὴν ἐπι-
 χεῖρησιν τῶν Ἐπιπολῶν ἐποιεῖτο.—ἼΙ' Ῥόδος τῆς βασι-
 λέως ἀρχῆς ἐπιτείχισμα ἦν.—Οὐ κακοῦργός εἰμι οὐδ'
 ἔνοχος τῷ τῶν κακούργων νόμῳ.—Οἱ Λακεδαιμόνιοι
 κελεύουσι τὸ Μεγαρέων ψήφισμα καθαιρεῖν.—Ἦν ὁ 25
 τῆς βλάβης ὑμῖν νόμος πάλαι.—Ἄπλων ἀποβολῆς
 ἔστω δίκη ῥιφθέντων.—Εἰσελεύετε αὐτὸν εἰς τοὺς τοῦ
 πράγματος λόγους.—Τῶν ἀκουσίων ἀμαρτημάτων
 καταφυγὴ εἰσιν οἱ βωμοί.—Χάριν αὐτοῖς τῆς προθυ-
 μίας ἀποδώσω.—Πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδι- 30
 κῆν ἀνθρώπων. (Pl.)—Τὸ δὲ ὅλον ὡς ἔπος εἰπεῖν ἀτί-
 μως τε καὶ ἀθλίως δοῦλον. (Pl.)—Ἔτιχε κατὰ τοῦτο
 [τοῦ] καιροῦ ἐλθών.—Εἰς τοῦτο τῆς ἡλικίας ἀφ-
 ἴκται.—Εἰς ὅσον ἡλικίας ἦκει, οὐδενὸς χείρων ἐστίν.—
 Ἐν τούτῳ τύχης εἰσίν.—Ὁ Νικίας ἦμισα ἄξιός ἦν εἰς 35
 τοῦτο δυστυχίας ἀφικέσθαι.—Εἰς τοσοῦτον ἤκομεν
 ἀπαιδευσείας.—Οὐ σὺν Κριτόβουλον ἐνόμιζες εἶναι τῶν
 σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν ἀνοήτων;
 —Τῶν λαμβανόντων εἰσὶν οἱ μανθάνοντες.—Τῆς βα-
 σιλικῆς ἐστὶν ἡ νομοθετικὴ.—Ὁμολόγησας τῶν μεγίσ- 40
 των ἀγαθῶν εἶναι δικαιოსύνην.—Ἡ Σπάρτη τῶν ὀλι-
 γανθρωποτάτων πόλεων ἐστίν.—Νομίσατε εἶναι
 τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν αἰσχύνεσθαι καὶ τοῖς
 ἄρχουσι πείθεσθαι.—Τὸ λέγειν περὶ αὐτοῦ παρ' ὑμῖν ἀεὶ
 τῶν πάνυ λυσιτελοῦντων ἐστίν.—Οἱ ἂν ἐν τοῖς τελ- 45
 εῖοις διαγέρονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων
 γίγνονται.—Σόλων τῶν ἐπτά σοφιστῶν ἐκλήθη.—
 Κάλλαρρον ἐπεγράψατο τῶν ἐμῶν δούλων.—Τί με
 κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων;—Ἐμὲ θὲς
 τῶν πεπεισμένων.—Τίθημι τῶν περὶ τὰς ἡδονὰς 50
 τὴν μαγειρικὴν.

§ 25. *The Genitive, continued.*

124. *Verbal adjectives* with a transitive meaning govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective; as, *πρακτικὸς τῶν καλῶν*, *apt to perform* (or, *in the habit of performing*) *honorable actions.*

125. Words relating to *plenty, want, value, &c.*, govern the genitive; as, *μεστόν ἐστι τὸ ζῆν φροντίδων*, *life is full of cares.* *ἄξιος τιμῆς*, *worthy of honour.* *δεῖσθαι χρημάτων*, *to want money*; also *δεῖσθαι τινος* (*gen. of person*), *to beseech a person.*

126. Verbs relating to the *senses*, except *sight*, govern the genitive; as, *ὄζειν μύρων*, *to smell of perfumes.* *ἅπτεσθαι νεκροῦ*, *to touch a corpse.* *ἀκούειν παιδίον κλαιόντος*, *to hear a child crying.*

OBS. *ἀκούειν*, *hear*, generally takes an *acc.* of the sound, and a *gen.* of the *person* producing it: but in neither case without exception. In ‘*to hear any thing from any body*’ (*audire aliquid ex aliquo*) the *person* is in the *gen.*, the *thing* in the *accus.*

127. The genitive is often used where we may supply ‘*in respect to*’ in English.—It follows many adjectives compounded with *α* privative; thus, *ἄπαις ἀρρένων παίδων*, *without male offspring.* *δασὺς δένδρων*, *thick with trees*; *thickly planted with trees.* *οἰκτεῖρω σε τοῦ πάθους*, *I pity you on account of your affliction.*

OBS. (1) In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

(2) The genitive so used may often be *supposed* governed by *ἐνεκα*, *on account of*. It is very frequently used in this way after words compounded with *α* *privative*.

EXERCISE XXIII.

128. *Τοὺς δούλους ἔγευσε τῆς ἐλευθερίας.—Ἐγγύτατα αὐτῷ εἰμι γένους.—Ἐνδαιμονίζω σε τοῦ τρόπου.—Τοῦ*

ἐπιμελεῖσθαι ὧν προσήκει (sc. ἐπιμελεῖσθαι) οἷτι κωλυτικώτερον ἀκρασίας εἶναι;—Φρονήσεως δεῖ πολλῆς πρὸς τοὺς πλείους.—Δεῖ ἐκάστη τέχνη ἄλλης τέχνης.—Τοῖς καλοῖς κάγαθοῖς τῶν ἀνθρώπων οὐδὲν δεήσει πολλῶν γραμμάτων.—Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—Τὰ τῶν ἱκανῶν ἐλλείποντα ὀλίγα ἐστίν.—Ἡ θοὺς δικαίου φαῦλος οὐ ψαύει λόγος.—Πυρὸς ἔστι θιγόντα μὴ εὐθύς καίεσθαι, ὅμως δὲ ἔγωγε οὔτε πυρὸς οὔτε ἔρωτος ἐκὼν εἶναι ἄπιτομαι.—Διεκελεύοντο ἀνθάπτεσθαι τῶν πραγμάτων.—Τὸ ποιητικὸν γένος πολλῶν τῶν κατ' ἀλήθειαν γιγνομένων ἐφάπτεται.—Ἐλαβετο τῆς χειρὸς αὐτοῦ.—Οἱ Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρον τοὺς ξυμμάχους ἤροῦντο.—Φειδωλοὶ χρημάτων εἰσίν, φιλιανάλωται δὲ ἀλλοτριῶν.—Τυφλὸν τοῦ μέλλοντός ἐστιν ἄνθρωπος.—Τοὺς ἀληθινούς τίνας λέγεις; τοὺς τῆς ἀληθείας φιλοθεάμονας.—Δεῖ φιλομαθῆ σε ἀπάντων εἶναι.—Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

§ 26. *The Genitive, continued.*

129. Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *genit.*

130. Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

EXERCISE XXIV.

131. *Ἀψὸν με δεσμῶν.*—Ἐχει τοὺς πολεμίους τῆς εἰς τὸ πρόσθεν πρὸ οὐδοῦ.—Τούτους τῆς ἄγαν κολακείας

ἐπισχήσετε.—Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι.
 —Ἐπέσχον τῆς τειχίσεως.—Σὺν οὐκ ἀνίης μωρίας.
 5 —Τῶν ἀναγκαίων γυμνασίων μεθίενται.—Ἀνθρωπος
 ξυρέσει ὑπερέχει τῶν ἄλλων ζώων.—Οἱ Ἀθηναῖοι ἐμπει-
 ρία πολὺ τῶν ἄλλων προεῖχον περὶ τὰ ναυτικά.—Πλήθει
 ὑπερφέρομεν τῶν πολεμίων.—Σωκράτης θυσίας θύων
 μικρὰς οὐδὲν ἡγείτο μειοῦσθαι τῶν πολλὰ καὶ μεγάλα θυ-
 10 ὄντων.—Θησεὺς χειρωσάμενος τὸν ἐν Μαραθῶνι ταῦρον
 τὸν τὴν χώραν λυμαινόμενον, μεγάλου φόβου καὶ μεγά-
 λης ἀπορίας πάντας τοὺς οἰκοῦντας τὴν πόλιν ἀπή-
 λαξεν.—Πᾶσα ἐπιστήμη χωριζομένη δικαιοσύνης
 καὶ τῆς ἄλλης ἀρετῆς, πανουργία, ἀλλ' οὐ σοφία φαίνε-
 15 ται.—Ἀναξίβιος τῶν Αἰολίδων πόλεων παρεσπᾶτό τις
 τοῦ Φαρναβάζου.—Ἐνδηλα πάντα ἐστὶν ἐν τῇ ψυχῇ,
 ἐπειδὴν γυμνωθῆ τοῦ σώματος.—Ἐψιλοῦτο ὁ λόφος
 τῶν ἰππέων.—Βούλου ἀμαρτημάτων τὴν ψυχὴν ὡς
 δυνατὸν καθαρεῦειν.—Ἡμαρτε τοῦ σκοποῦ.—Σω-
 20 κράτης πάντων ἀνθρώπων διήνεγκε σοφία.—Οἱ Ἕλλη-
 νες ἐκράτησαν τῶν βαρβάρων.

§ 27. The Genitive, continued.

OBS. (1) *κατηγορέω* may have *acc.* of the *charge* or *crime*, *gen.* of the *person*: or, if no *crime* be mentioned, *gen.* of *person*.

(2) *καταγιγνώσκω* has *accus.* of the *charge*, or *punishment*; *gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.

EXERCISE XXV.

132. Προσῆκει τοῦ συμφέροντος ἐνθυμεῖσθαι.—
 Ἀνθρωπος ὢν μέμνησο τῆς κοινῆς τύχης.—Τῶν
 ἀπόντων φίλων μέμνησο πρὸς τοὺς παρόντας, ἵνα δο-
 κῆς μηδὲ τούτων ἀπόντων ὀλιγωρεῖν.—Ἐν πᾶσι τοῖς
 5 ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύομεν ὡς τῆς
 τελευτῆς αἰσθησὶν λαμβάνομεν.—Τῶν νοουθετικῶν λό-
 γων ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφρο-

σύνης ἐπιλαθέσθαι.—Ἡ τοῦ θεοῦ φρόνησις ἅμα πάντων ἐπιμελεῖται.—Τὰ τῶν τριάκοντα ἄμαρτήματα ἐμοῦ κατηγόρου.—Οἱ Ἀθηναῖοι ἐρήμη δίκη θάνατον 10 κατέγνωσαν Ἀλκιβιάδου.—Ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ.—Δρῦς καὶ κάλαμος ἤριζον περὶ ἰσχύος· ἀνέμου δὲ σφοδροῦ γενομένου, ὁ μὲν κάλαμος ἀνακλώμενος καὶ συγκλινόμενος ταῖς τούτου προαῖς τὴν ἐκρίζωσιν ἐξέφυγεν, ἡ δὲ δρῦς ἀντιστάσα ἐκ ῥιζῶν ἔπαιε.

§ 28. *The Genitive, continued.*

133. After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*; as, δραχμῆς ἀγοράζειν τι, *to buy something* for a drachma. πλείστου τοῦτο τιμῶμαι, *I value this* at a very high price (very highly).

134. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

135. A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?* as, νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχροῦ, *for a considerable time*. πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised* for many days.

Obs. If the point of time is defined by a *numeral* adjective, the *time when* is put in the *dative*: it stands however in the *gen.* with the former, the same, each, &c.

136. The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing; as, λαβεῖν (generally λαβέσθαι) ποδός, *to take (a person)* by the foot. ἄγειν χειρός, *to lead* by the hand. τὸν λύκον τῶν ὠτων κρατῶ, *I get hold of the wolf* by the ears.

EXERCISE XXVI.

137. Λάμαχος ἐπέτιμα τιμὴν τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσεις, Οὐκ ἔστιν, εἶπεν, ἐν πολέμῳ δις ἀμαρτάνειν.—Οἱ πολέμιοι ἀπεχώρησαν νυκτός.—Ἡ οἰκία χειμῶνος μὲν εὐήλιος ἔστω, τοῦ δὲ θέρ-

- 5 ο υς εὖσκιος.—Τοὺς Ἀθηναίους φασὶ τῆς αὐτῆς ἡμέρας
 πνθῆσθαι τε τὴν ἀπόβῃσιν τὴν τῶν βαρβάρων καὶ βοηθῆσαι
 ἐπὶ τοὺς ὄρους τῆς χώρας.—Οὐδεὶς ξένος ἀφίεται χρόνον
 συχνοῦ ἐκεῖθεν.—Οὐδεὶς με ἠρώτημα καιρὸν οὐδὲν πολλῶν
 ἐτῶν.—Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας ἀπί-
 10 τω.—Δίς ἐξαμαρτεῖν ταὐτὸν οὐκ ἀνδρὸς σοφοῦ.—Τὸ
 ἐπιμελεῖσθαι οὐ ἂν δέη φρονιμωτέρου ἀνδρὸς ἢ τὸ
 ἀμελεῖν.—Πενίαν φέρειν οὐ παντός ἀλλ' ἀνδρὸς σοφοῦ.
 —Τὸ σιγᾶν ὁμολογοῦντός ἐστιν.—Κακούργου μὲν
 ἐστι κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς
 15 πολεμίοις.—Τοῦτο οὐκ ἐστιν ἀνδρὸς σοφοῦ.—Πυθαγόρας
 ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ
 μὲν σῶμα τεθνήσκει, ἡ δὲ ψυχὴ ἀναπτῶσα οἰχησεται ἀθά-
 νατος καὶ ἀγήρω.—Ἐμπεδοκλῆς τὴν τῶν Ἀκραγαντίνων
 τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντίνοι τρυφῶσι μὲν ὡς αὔριον
 10 ἀποθανοῦμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν
 χρόνον βιωσόμενοι.—Κοινὸν τύχη, γνώμη δὲ τῶν κεκτη-
 μένων.—Ἀπαντα τὰ καλὰ τοῦ ποροῦντος γίγνεται.
 —Οὐ ταῦθ' ἐταίρων ἐστὶ καὶ φίλων.

§ 29. Comparison.

138. The thing with which another is compared, is put in the genitive; as, *μείζων ἐμοῦ, taller (greater) than I.*

The fuller construction is with ἢ, *than*; which however is used only where the genitive cannot be employed.

139. The *gen.* is sometimes used, where it is not the *immediate* object of comparison: thus in the example following, the things compared are not 'I' and 'your singing;' but 'my singing' and 'yours.' *κάλλιον ἐμοῦ ἄδεις, you sing better (more beautifully) than I (do).*

140. *Greater, &c. than ever, than at any other time,* is expressed by using *αὐτός*, before the *gen.* of the reciprocal pronoun; as, *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*

141. *Too great, &c.* is expressed by the *comparative* with ἢ κατὰ before a *substantive*; ἢ ὥστε (sometimes ἢ ὡς) before a *verb* in the *infinitive*; as, μερίζω ἢ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions too great for tears.*

EXERCISE XXVII.

142. Τίς ὄριος εὐφρονοτέρα ἐστὶν ἀηδόνος;—Ἀρετῆς οὐδὲν γρηῆμα σεμνότερον, οὐδὲ βεβαιοτέρον ἐστὶ.—Αἱ δευτεραί πως φροντίδες σοφώτεραι.—Ἡ κρεώδης τροφή θηριωδεστέρα καὶ τοῖς ἀγρίοις ζώοις προσφορωτέρα. Πολλάκις ὁ ἐπαιῶν τοῦ ψέγοντος ἐπαχθέστερος.— 5
 Βουλῆς μὲν ὀρθῆς οὐδὲν ἀσφαλέστερον.—Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο· πρεσβύτερος μὲν Ἀραξέρξης, νεώτερος δὲ Κῦρος.—Γυναικες ἀνδρῶν φιλοπενθέστεροί εἰσιν.—Ἡρακλῆς τὴν Ἡσιόνην ἰδὼν κήτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ 10
 Λαομέδοντος λήψεται.—Οἱ Ἀθηναῖοι ἐν Σικελίᾳ μερίζω ἢ κατὰ δάκρυα ἐπεπόνθεσαν.—Οἱ θεοὶ βελτίους ἢ παρὰ τὸ δίκαιον ὑπό τιων δώρων παρατρέπεσθαι κηλούμενοι.—Τὸ δαιμόνιον μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θρησκείας προσδεῖσθαι.—Εὐαγόρας τοσοῦτον ταῖς 15
 τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὅποτε μὲν αὐτὸν ὀρῶεν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος 20
 τολμῶη περὶ αὐτοὺς ἔξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

§ 30. Comparison, continued.

143. Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*; as ταχύτερα, ἢ σοφώτερα, *with more haste than wisdom.*

For adverbs it is often convenient, as in the example, to use a substantive.

144. Ὡς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, οἶος, &c.) ὡς τάχιστα, *as quickly as possible*. σιγῇ ὡς ἀνυστὸν προσήεσαν, *they came up as silently as possible*. ὅτι μέγιστος, *as great as possible*.

145. εἴ τις καὶ ἄλλος (*si quis alius*), and εἷς ἀνὴρ (*unus omnium maxime*), have the force of superlatives. (εἷς γε ἀνὴρ ὧν is also used.) καίπερ, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years)*.

146. περιττός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their comparative meaning; thus περιττὰ τῶν ἀρκούντων *more than enough* (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as ourselves*.

EXERCISE XXVIII.

147. Ὁσοὺς ἡ δύνατο πλείστους ἀθροίσεις.—Τοὺς ἀγωνιζομένους πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν.—Ἐγὼ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου.—Δεῖ ὅτι μάλιστα εὐμαθεῖς
 5 εἶναι τοὺς νέους καὶ τοὺς καλοὺς.—Οἱ ὀξεῖς μανικώτεροι ἢ ἀνδρειότεροι γίνονται.—Αἰσχρολογία ἢ συντομώτερον ἢ σαφέστερον διαλεχθῆναι.—Εἰς Ἰωλκὸν ἰκόμην ξὺν σοί, πρόθυμος οὔσα μᾶλλον ἢ σοφώτερα.—Ἀτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ παρέσχε
 10 δαῖτα.—Ἐπειδὴν κτήσωμαι περιττὰ τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι.—Μυριοπλάσια ἡμῶν πάντα ἔχει ἡ πᾶσα πόλις.—Πολλοστὸν μέρος ἦν τὰ χρήματα, ὧν ὑμεῖς προσεδοκάτε.—Οἱ Ἀθηναῖοι δύναμιν ἔχον μεγίστην τῶν Ἑλλήνων.—Κῦρος διήνεγκε τῶν
 15 πλεῖστα ἀνθρώπων δωρεῖσθαι.—Καλλίας σῶμα ἀξιόπρεπέστατον ἰδεῖν τῆς πόλεως ἔχεν.—Σοφία παιλοτατάτη καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ τε καὶ Λακεδαιμόνι, καὶ σοφισταὶ πλεῖστοι γῆς ἐκεῖ

εἶσιν.—Πάντων τῶν δεινῶν ὁ φόβος μάλιστα κατα-
 πλήττει τὰς ψυχάς.—Πρόδικος τῶν σοφιστῶν κάλλισ- 20
 τα τὰ ὄνειρα διήρει.—Ἡ νῆς ἄριστά μοι ἔπλει παντὸς
 τοῦ στρατοπέδου.—Ὀμήρου καθ' ἐκάστην πενταετηρίδα
 τῶν Παναθηναίων μόνου τῶν ἄλλων ποιητῶν ῥαφροδοῦν-
 ται τὰ ἔπη.—Ἰεροπρεπέστατος δοκεῖς εἶναι τῶν προ-
 νεγενημένων.—Ἀθηναῖοι ἀρχὴν τὴν ἤδη μεγίστην 25
 τῶν τε πρὶν Ἑλλήνων καὶ τῶν νῦν κέκτηνται.—Ὀρῶ
 τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα.—
 Σωκράτης ποτὲ ὄντος πάγον οἴου δεινοτάτου ἀνυπόδη-
 τος διὰ τοῦ κρυστάλλου ἐπορεύετο.

§ 31. *The Dative.*

148. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

149. The *dat.* expresses the person *to* or *for* whom a thing is done : it also follows words that express *union* or *coming together*, and those that express *likeness* or *identity*.

150. The *instrument*, the *manner*, and the *cause*, are put in the *dative* ; thus, πατάσσειν ῥάβδῳ, *to beat with a stick*. δρόμῳ παρήλθεν, *he came running* (literally, *at a running pace*). μεγάλη σπουδῇ, *in great haste*. φόβῳ, *through fear*. κάμνειν νόσῳ, *to be suffering from* (or *ill of*) *a disease*. ἀλγεῖν τι, *to be pained at a thing*.

151. The *definite* time at which a thing is done, is put in the *dative* ; as, τῇ τρίτῃ ἡμέρᾳ, *on the third day*.

152. The *dative* sometimes expresses the *agent* ; especially after the *perfect pass.* and *verbals* in τέος, τός : as, ταῦτα λέλεκται ἡμῖν, *these things have been said by us*.

EXERCISE XXIX.

153. Τὰ αὐτὰ πάσχω σοί.—Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος.—Ὁ αἰὲ παρῶν τῶν πολιτῶν κύριος ἔστω ἐπιτάττειν τοῖς παισὶν ὅτι ἀνὰ γὰθὸν δοκῆ εἶναι.—Θηβαίοις τὴν ἀμαθίαν ὀνειδίζουσιν.—Πολλὰ ἐπι-

- 5 τιμῶσι τοῖς πεπαιδευμένοις.—Τί ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύναι;—Ὅστις ἄνθρωπος ὢν ἀνθρώπου τύχην προφέρει, ἀνόητον ἡγοῦμαι.—Ἡσυχίαν ἦγεν ἡ πόλις τοῖς μὲν βαρβάροις συγγιγνώσκουσα, τοῖς δ' Ἑλλησιν ἀγανακτοῦσα.—Οἱ ἀγαθοὶ ἐάν τι ὀργισθῶσι τοῖς
- 10 γονεῦσιν, αὐτοὶ ἑαυτοὺς παραμυθοῦνται.—Θυμωθεῖς τοῖς αἰτίοις σπουδαιότερον εἶπον ἂν εἶπον.—Ὀλοῖθ' ὁ τοῖς ἔχουσι τὰγαθὰ φθονῶν.—Ἀρεσκε πᾶσι καὶ σὺ μὴ σαυτῷ μόνον.—Πολλῶν ἡμερῶν ὁδὸν ἤεσαν.—Ἐπορεύετο τῇ ὁδῷ, ἣν αὐτὸς ἐποίησατο.—Ἐλαυνε τὸν
- 15 σαυτοῦ δρόμον.—Ὀρῶμεν πάντα ἀεὶ ἴοντα δρόμῳ καὶ τρέχοντα.—Ἰερὸν ὄρος κατέλιπε Φίλιππος Ἐλαφηβολιῶνος μνηρὸς ἕκτη φθίνοντος.—Θεσμοφορίοις νηστεύομεν.—Χθὲς αὐτὸν διέφυγον τοῖς ἐπινικίοις.—Οἱ Σάμιοι ἐξεπολιορκήθησαν ἐν ἅτῳ μηνί.—Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι
- 20 γίγνεται.—Δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν.—Τὰς μεγάλας ἡδονὰς οἱ ἐν τῷ καιρῷ πόνοι παρέχονται.—Ἐν ἐβδομήκοντα ἔτεσιν οὐδ' ἂν εἷς λάθοι πονηρὸς ὢν.—Νομίζετε τῆς αὐτῆς ζημίας ἀξιόους εἶναι τοὺς συγκρούποντας τοῖς ἀμαρτάνουσιν.—Ἡ δέσποινα ὁμοίαν
- 25 ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—Φόβῳ ἀποστρεῖται τῶν ξυμβούλων ἡ πόλις.—Ὁ σίδηρος ἰσοῖ ἐν τῷ πολέμῳ τοὺς ἀσθεεῖς τοῖς ἰσχυροῖς.—Δούλῳ ἔοικας.—Οἱ πονηροὶ ἀλλήλοισι ὅμοιοι.—Οὐ δεῖ ἴσον τοὺς κακοὺς τοῖς ἀγαθοῖς ἔχειν.—Τῷ κακῷ πρέπει δουλεύειν.—Μισθοφόρων
- 30 ἀνδρὶ τυράννῳ δεῖ.—Ἡ πλησμονὴ βλαβερὰ μὲν τῷ σώματι, βλαβερὰ δὲ τῇ ψυχῇ.—Ἀγαθοὶ ἄνδρες ὠφέλιμοι ταῖς πόλεσιν.—Χρησίμη τοῖς ἀνθρώποις ἡ ἰατρικὴ.—Ἡ δικαιοσύνη οὐ μόνον τῷ ἔχοντι λυσιτελεῖ, ἀλλὰ καὶ τοῖς ἄλλοις.—Ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος.—Οἱ
- 35 πονηροὶ ἕμοιγε δοκοῦσιν ἀλλήλοισι ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι.—Τύραννος ἅπασ ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος.—Ὀρῶ ἡμῖν ἀντιπάλους προσιόντας, οἷς ἡμεῖς οὐ δυνάμεθα μάχεσθαι.

§ 32. *Middle Voice.*

154. The middle voice denotes :

- (1) That the agent does the action *upon himself*; or
- (2) That the agent does the action *for his own advantage*; or
- (3) That the agent *gets* the action *done* for his own advantage.

OBS. The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

155. The tenses that have the middle meaning, when the verb has it at all, are

- (1) *Pres.* and *imperf.* } of the *passive form.*
- (2) *Perf.* and *pluperf.* }
- (3) *Futures* and *aorists mid.*

And in some verbs

- (4) The *aor. 1 pass. i. e.* of the *passive form.*

EXERCISE XXX.

156. Τὴν ἑλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων.
 —Ἡ πόλις ἡμῶν πρώτη νόμους ἔθετο καὶ πολιτείαν κατε-
 στήσατο.—Βίον πορίζου πάντοθεν πλὴν ἐκ κακῶν.—
 Διονύσιος μεγάλην δύναμιν περιεβάλετο.—Θνητοῖς ἀρή-
 γων αὐτὸς εὐρόμην πόνους.—Μῶρος εἴ τις χρημάτων ἐπι- 5
 θυμῶν ἴσσαν προσίεται.—Θρασύλος ὀπλίτας κατελέξ-
 ατο χιλίους.—Ἐἶδε τὴν τοῦ γελωτοποιῶν Θεορίτου ψυχὴν
 πίθηκον ἐνδυομένην.—Τῆς Θοράκης ἡμῖν ἐξέσται ἀπο-
 τέμνεσθαι χώραν.—Τὸν ἐπιόντα πολέμιον ὄσιόν
 ἐστιν ἀμύνεσθαι.—Τὸν εὖ καὶ κακῶς δρωῶντα ἐξ 10
 ἴσου ἀρετῇ ἀμννούμεθα.—Γενναῖόν ἐστι τοὺς ὁμοίους
 ἀπὸ τοῦ ἴσου τιμωρεῖσθαι.—Αἰδεῖσθαι χρῆ, γύναι, τὸ
 λῖαν καὶ φυλάσσεσθαι φθόρον.—Ἔστι παρέχοντα

πράγματα τοῖς πολεμίοις τοῖς φίλοις ἀσφάλειαν παρέχειν.
 15 — Ἄρχοντας ἔστιν οὐχ ἑαυτὸν μόνον ἀγαθὸν παρέχειν.—
 Ἀσφάλεια θράσος παρέχει.—Τὴν τόλμαν ἢ ξύνεσις ἐχρω-
 τέραν παρέχειται.—Τὰ ἔργα χεῖρω τῶν λόγων παρέσχετο.
 —Τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον ἦ, ἢ ψυχὴ ζῶν-
 τα παρέχειται.—Μηδεὶς ὑμῶν ὀρόφωδειτω μετὰ τοῦ δικαίου
 20 ποιοῦμενος τοὺς κινδύνους.—Οἱ Ἀθηναῖοι δεῖνὸν
 ἐποιοῦντο, εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ
 εἴσονται.—Πονηρὸν ἄνδρα μηδέποτε ποιοῦ φίλον.—Οἱ Λακ-
 κεδαιμόνιοι ποιησάμενοι ἀνδριάντας δύο ὡς ἀντὶ Πανσαν-
 ίου ἀνέθεσαν.

EXERCISE XXXI.

157. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρὰ Ἀντιό-
 χῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ, πρὸς ὄπλα
 ὠρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ
 βασιλεύς.—Οἱ Ταραντίνοι ἐβουλεύοντο ποιεῖσθαι Πύθον
 5 ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν βασι-
 λείαν αὐτῷ διδομένην παρητήσατο, τὴν λιτότητα δηλονότι
 πλέον ἀγαπήσας.—Φίλους μὴ ταχῶν κτῶ.—Λάμπις, ὁ ναύ-
 κληρος, ἐρωτηθεὶς, πὸς ἐκτίησατο τὸν πλοῦτον; Οὐ χαλεπῶς,
 ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν,
 10 ὡς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.—Ἡδέως μὲν ἔχε
 πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.—Εἰ σὺν ἐθεάσω ἄπερ
 ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.—Πέλοψ πολλὰς ἐξ-
 ἔδοτο θυγατέρας τοῖς ἀρίστοις.—Οἱ μὲν ὑπὸ νόμῳ
 ἐθέλοντες ἄρχεσθαι σώφρονες καὶ ἐλεύθεροι καὶ χρηστοὶ
 15 νομίζονται, οἱ δ' ὑπὸ τῶν ὀλιγαρχικῶν ἄναιδροι καὶ
 δοῦλοι.—Τὸ κενικνῆσθαι ὑπὸ τῶν βρωμάτων καὶ τῆς
 πόσεως πάννυκτον καὶ θηριῶδες δοκεῖ εἶναι.—Ὡς ἂν δύναιτο
 ἄνθρωπος ἀνευ τῶν ἐπιτηδείων ζῆν, οὐδεὶς τοῦτο αὐτὸς αὐτὸν
 πείθει.—Σαυτὸν φύλαττε τοῖς τρόποις ἐλεύθερον.—
 20 Κῦρος ἐθήρηνεν, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε
 καὶ τοὺς ἵππους.—Εἰς πολλὰς ταραχὰς καταστῆσομεν
 ἡμᾶς αὐτούς.—Ἐΰφραινε σαυτόν, πῖνε.—Μὴ θέλε
 λυπεῖν σεαυτόν, εἰδὼς πολλάκις ὅτι καὶ τὸ λυποῦν ὕστερον

χαρὰν ἄγει.—³Ω δαῖμον, ὡς ἀνάξι' ἠτιμώμεθα.—Ταῦτα μὲν ἡ πόλις βλάπτεται· ἐγὼ δ' ἰδίᾳ τί; θεάσασθε 25 ἡλίκα.—Μέμνησαι ὅτι ἠρωτήθης.—Ταῦτα οὐδεὶς ἂν πεισθεῖη ποτέ.

§ 33. On the Perfect 2.

158. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

159. (1) If the verb has both the *trans.* and *intrans.* meaning, the *perf. 1.* has the former; the *perf. 2.* the latter. (2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. (3) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

	<i>Perf. 1.</i>	<i>Perf. 2.</i>
ἀνοίγω, open,	ἀνέωχα,	ἀνέωγα, stand open.
ἐγείρω, arouse,	ἐγήγερα,	ἐγήγορα, am awake.
πειθω, persuade,	πέπεικα,	πέποιθα, am confident, trust, have confidence.
ἄγνυμι, break,		ἔαγα, am broken.
ὀλλυμι, destroy,	ὀλώλεκα,	ὀλώλα, (perii,) am undone.
πῆγνυμι, fix,		πέπηγα, am fixed, am congealed, &c.

(N. B. ἀπόλλυμι, καιάγνυμι, more common than the simple verbs.)

EXERCISE XXXII.

160. Μὴ ὡς θεῶ νομίζετε Φιλίππῳ τὰ παρόντα πεπηγέ-
 ναι πράγματα ἀθάνατα.—³Ω Εὐθύδημε, ὁ ἀδελφός σου
 ἔξημποτέρικε τὸν λόγον καὶ ἀπόλωλέ τε καὶ ἤττηται.—Τῷ
 τοιοῦτῳ ἀνάγκη δὴ τὸ μετὰ τοῦτο καὶ εἵμαρται ἀπολωλέ-
 5 ναι ὑπὸ τῶν ἐχθρῶν.—Τῶν τὰ ὄντα κατεαρότων ἀκούεις
 ταῦτα.—Ὁ τοιοῦτος οὔτε χαιρών οὔτε λυπούμενος ἄγαν φανή-
 σεται διὰ τὸ αὐτῷ πεποιθέναι.—Ἰπποκράτης τὴν θύραν
 τῆ βακτηρίας πάνν σφόδρα ἔκρουε, καὶ ἐπειδὴ αὐτῷ ἀνέφξέ-
 τισ, εὐθὺς εἶσω ἦε ἐπειγόμενος, καὶ τῆ φωνῆ μέγα λέγων, ³Ω

10 Σώκρατες, ἔφη, ἐργήγορας ἢ καθεύδεις; (Pl.)—Ἡ ψυχὴ ἡμῶν ἢ τοιαύτη καὶ οὕτω περικλυτὰ ἀπαλλακτομένη τοῦ σώματος, εὐθὺς διαπεφύσηται καὶ ἀπόλωλεν.—Γεωργὸς χαιμῶνος ὄρα ὄφιν εὐρὸν ὑπὸ κρούου πεπηγότα τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. Θερμανθεὶς δὲ ἐκείνος, καὶ
15 ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὴν εὐεργέτην.

§ 34. *Additional Remarks on some of the Moods and Tenses.*

161. The *fut. 3.* (or *future perfect*) expresses a *future action continuing* in its effects; as, ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

162. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future completion of a *momentary* action. Its use is confined to *principal* clauses, and to subordinate clauses introduced by ὅτι, or ὡς ('that'). In other *subordinate* clauses, the *aurist subj.* (less frequently the *perf. subj.*) is used instead of it, with a conjunction *compounded* or *joined* with ἄν (ἐάν, ὅταν &c. 65: or πρὶν ἄν &c.). Ἐὰν τοῦτο λέξης, *si hoc DIXERIS.* —(See 80.)

163. The *fut. 3.* is, however, sometimes used to express (1) the *speedy completion* of an action, or (2) the *certainly of its completion* in the most positive manner; thus, φράζε καὶ πεπράξεταί, *speak and it shall (immediately) be done.*

164. (a) The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.

(b) Some verbs have the *fut. 3.* as a simple future: e. g. δεδήσομαι,* πεπαύσομαι, κενόψομαι.

165. In the active voice a *continued future state*, or a

* From δέω to bind.

future action continuing in its effects, is expressed by ἔσομαι with *perf. participle*: a circumlocution which is also used in the *passive* (as in the example following). τὰ δέοντα ἐσόμεθα ἐγνωκότες,* καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

166. The *perf.* has also a subjunctive and optative, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses; thus, εἴθε ὁ υἱὸς νερικῆκοι, *would that my son had conquered!* εἶπεν ὅτι ἦξοι ἡμέρᾳ τρίτῃ, *he said that he should come on the third day.*

167. This is only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶη or ὦ is generally preferred to the regular *opt.* and *subj.* of that tense.

168. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

169. The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c. πεπειράσθω, *let it be attempted.*

170. εἴθε with the optative—and also the optative alone†—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) *realized*, εἴθε is used with the *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὄφελον (ες, ε) *alone*, or with εἴθε (especially in *poetry*), εἰ γάρ, or ὥς, and followed by the infinitive.

EXERCISE XXXIII.

171. Ἀγησίλαος ἐδεήθη τῆς πόλεως, ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπερηρετήκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέ-

* γιγνώσκειν interdum de plebiscitis vel populi jussis. Bremi ad Demosth. Phil. 1, 54.

† As in ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος.

μοις.—Εἶποι δὴ τις ἄν· Οὐκ οὐκ αἰσχύνῃ οὕτω μωρῶς ἐξαπα-
 5 τώμενος; Ναὶ μὰ Δία ἢ σχυρόμην μέντοι, εἰ ὑπὸ πο-
 λεμίῳ γε ὄντος ἐξαπατήθην· φίλω δ' ὄντι ἐξαπατῶν αἰσ-
 χιὸν μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι.—Οὐ μόνος ὁ Πλοῦ-
 τος τυφλός, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Οἱ Κε-
 ρασούντιοι ὡς εἶδον ὀρμῶντας καθ' ἑαυτούς, σαφῶς νομί-
 10 ζοντες ἐπὶ σφᾶς ἴεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν
 εἰς τὴν θάλατταν. Συνρυσέπεσον δὲ καὶ ἡμῶν αὐτῶν τινές,
 καὶ ἐπνίγετο ὅστις μὴ ἐτύγγαυεν ἐπιστάμενος νεῖν. Καὶ τού-
 τους τί δοκεῖτε; Ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα
 τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτόκοι.—*Ἀεὶ τῆς σῆς φιλίας*
 15 *μεμνήσομαι.*—*Ἐν ἄδου εἰσόμεθα τάληθές.*—Προεσβυ-
 τέρω νεωτέρων πάντων ἄρχειν προστετάξεται.—Οὐκ,
 ἐπειδὴν ἡμεῖς τελευτήσωμεν, οἱ λόγοι οἱ περὶ ἡμῶν σεσι-
 γήσονται.—Οὗτος ἄν καὶ οὐδεὶς ἕτερος ἀποκτεῖνας
 αὐτὸν εἴη.—*Ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται*
 20 *κατεσκευάκασιν.*—*Τῶν ποιητῶν τινές τῶν προγεγενημέ-*
νων ὑποθήκας ὡς χορὴ ζῆν καταλελοίπασιν.—Πολλὰ
 πόλεις ἐνίοτε καὶ καθάπερ πλοῖα καταδύμενα διόλλυνται
 καὶ διολώκασιν καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν
 καὶ ναυτῶν μοχθηρίαν.—Πολλὰ στρατόπεδα ἤδη ἔπεσεν
 25 ὑπ' ἐλασσόνων.—*Μέλλων γ' ἰατρὸς τῇ νόσῳ διδοὺς χρόνον*
ἰάσατ' ἤδη μᾶλλον ἢ τεμῶν χροά.—Οὐκ ἐπὶ κακῷ δίκη
 γίγνεται οὐδεμία γιγνομένη κατὰ νόμον, δυοῖν δὲ θάτερον
 ἀπεργάζεται σχεδόν· ἢ γὰρ βελτίονα ἢ μοχθηρότερον ἦττον
 ἐξειργάσατο τὸν τὴν δίκην παρασχόντα.—Πολλοὶ διὰ
 30 δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πέπονθασιν.—
Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον
μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περι-
κλείους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι.—
Αἰαί, φίλους ἄρ' οὐκὶ κέκτ' ἡμην τάλας.—*Ὡφελε μὲν Κῦ-*
 35 *ρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἐπαγγελλόμεθα Ἀρμιάῳ εἰς τὸν*
θρόνον τὸν βασιλείον καθιεῖν αὐτόν.—*Ζῆν οὐκ ἔδει γυναικα*
κατὰ πολλοὺς τρόπους.—*Κῦρος ἐξελαύνει—ἐπὶ τὸν Χάλον*
ποταμόν, ὄντα τὸ εἶρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων
καὶ πρᾶέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ

εἶων.—²Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος.— 40
ἀπειχε δὲ Βαβυλῶνος οὐ πολὺ.

§ 35. *On the Infinitive.*

171. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus,—

172. It expresses the *purpose*, and is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*; thus, παρέχω ἐμαυτὸν ἐρωτᾶν, *I offer myself to be questioned*. ἦλθον ἰδεῖν σε, *I came (or am come) to see you*. ἰδὺς ἀκούειν, *sweet to hear*. δεινὸς λέγειν, *clever at speaking*. χαλεπὸς λαβεῖν, *hard to take (or catch)*.

Hence the infinitive must often be translated into Latin by the *participle in dus*, or by the *supine in u*.

173. The particle ὥστε expresses a *consequence*, and is used with *the infinitive*: or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

174. { *So—as to* = ὥστε with *infinitive* always.
 { *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

175. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently (itaque)* for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; *consequently* I did not reach my inn till midnight:” here the *indicative* would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

Obs. 1. The ὥστε = *wherefore*, may be followed by ἄν with *indic.* or *optative*; by the *imperative* (or *subjunctive used*) *imperatively*.

Obs. 2. The *inf.* after ὥστε will take ὄν, where in an independent clause ὄν would have stood with the *optative* or with a *past tense* of the *indicative*.

EXERCISE XXXIV.

177. Ὁ ἄνθρωπος πέφῶκε φιλεῖν.—Οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι.—Οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται.—Φιλοτιμώτατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαιεῖσθαι ἔνεκα.—Ἔστι σοι
 5 δυνατὴ γενέσθαι πόλις εὖ οἰκουμένη.—Γοργίας ὁ Λεοντί-
 νος ἐπὶ τέρματι ὦν τοῦ βίου, καὶ γεγηρακῶς εὖ μάλα, ὑπό τινος
 ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων
 ἔκειτο. Ἐπεὶ δέ τις αὐτὸν παρῆλθε τῶν ἐπιτηδείων ἐπισκο-
 πούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη, Ἴδῃ με ὁ
 10 ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.—Τὰ ἐν τῷ βίῳ
 οὕτως ἡμῖν δοκεῖ παντὸς ἄξια ὥστε πάντες τὸ καταλιπεῖν
 αὐτὰ πάντων μάλιστα φεύγομεν.—Λακεδαιμόνιοι τοσοῦτον
 ἀπολελειμμένοι τῆς κοινῆς παιδείας καὶ φιλοσοφίας εἰσὶν,
 ὥστ' οὐδὲ γράμματα μανθάνουσιν.—Κλέαρχος ἤλαν-
 15 νεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι.—
 Τὸ χωρίον πανταχόθεν κάτοπτρόν ἐστιν, ὥστε τις ἂν ἀπε-
 τόλμησεν ἐπιχειρῆσαι τοιούτῳ πράγματι;—Τὰ πολλὰ ὁ
 Πρωταγόρας ἔνδον διατρίβει, ὥστε θάρσει.—Μηδέποτε
 μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους
 20 λάθῃς, σαντῶ γε συνειδήσεις.—Πύρρος ἐπεὶ συμβαλὼν τοῖς
 Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπο-
 λέσας, Ἄν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπο-
 λώλαμεν.

§ 36. *The Infinitive, continued.*

178. The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose* ; thus, ἐτειχίσθη δὲ καὶ Ἄταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, and *Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.*

It may be considered as governed by ἔνεκα understood.

179. When the infinitive has a subject of its own, the general rule is, that it stands in the accusative; as, οὐδὲν ἐπράχθη διὰ τὸ ἐκ εἶνόν μὴ παρῆναι, *nothing was done because he was not present.*

This rule holds good, when the *infin.* is used with τὸ.

180. A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

181. But when the subject of the infinitive belongs to and is expressed with the former verb (or *implied* by its *person*), it is generally not expressed with the infinitive; thus, δέομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

The examples show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare.*

182. When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*; thus, ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say, that he was the son of Jupiter.* ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

Thus (as above) υἱός conforms to Ἀλέξανδρος· θεός to ἐγώ, &c.,—This construction is called *Attraction*.

183. Οἶομαι ἁμαρτεῖν, *I believe I have erred, or, that I have erred, credo me errasse.* Οἶει ἁμαρτεῖν. Οἶεται ἁμαρτεῖν. Οἶόμεθα ἁμαρτεῖν. Οἶομαι εὐδαίμων εἶναι, *I think I am happy, or, that I am happy, credo me beatum esse.* Οἶει εὐδαίμων εἶναι. Οἶεται εὐδαίμων εἶναι. Οἶόμεθα εὐδαίμονες εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. (Her. 7. 136.) Ξέρξης οὐκ ἔφη ὁμοῖος ἔσσεθαι Λακεδαιμονίοισι· κείνου μὲν γὰρ συγγέαι τὰ πάντων ἀνθρώ-

πων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsum instead of se ipsum) δὲ ταῦτα οὐ ποιήσειν.

184. REM. 1. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf. e. g. δέομαι ὑμῶν ὑμᾶς βοηθοὺς γενέσθαι. (Her. 6. 100.) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδεήθησαν, and the subject of γενέσθαι.

REM. 2. Verbs which take for their object a substantive, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3. p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν.

EXERCISE XXXV.

185. Ἐδέοντο αὐτοῦ εἶναι προθύμον.—Ἐξεστί μοι γενέσθαι εὐδαίμονι.—Οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς.—Εἰ οἴεσθε Χαλκιδιάς τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε.—Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, ἀσχρόν τε μοχθεῖν μὴ θέλειν νεανίαν.—Τὸ γυναικ' ἔχειν εἶναί τε παίδων, Παρμένων, πατέρα μερίμνας τῷ βίῳ πολλὰς φέρει.—Φίλιππος κεκράτηκε τῆς πόλεως τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι.—
- 10 Οἱ γηνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος τοῦ καλόν τι ποιοῦντες ὀρεῖσθαι μᾶλλον ὀρέγονται.—Ἡ τῆς ψυχῆς φιλία διὰ τὸ ἀγνή εἶναι ἀκορεστοτέρα ἐστίν.—Οὐδὲν διαφέρει ἰσχύς πρὸς τὸ ἰσχύς εἶναι, ἔάν τε ἐν ἀνδρὶ ᾗ, ἔάν τε ἐν γυναικί.—Ἡ πόλις ἀντὶ τοῦ πόλις εἶναι φρούριον
- 15 κατέστη.—Ὀλίγοι ἐσμέν ὡς ἔγκρατεῖς εἶναι αὐτῶν.—Δέομαί σου προθύμου εἶναι.—Κύρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι.—Συμβουλεύω σοι προθύμῳ εἶναι.—Ἐδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις
- 20 προίεσαι.—Παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.—

Ἐποτρύνω σε πρόθυμον εἶναι.—Κελεύω σε πρόθυμον εἶναι.—Οὐκ ἔστιν ἄνευ φιλοτιμίας οὔτε πόλιν οὔτε ἰδιώτην μεγάλη καὶ καλὰ ἔργα ἐργάζεσθαι.—Ἔστιν ἔλευθερίους εἶναι καὶ ἄνευ χρυσίου.—Οὐκ ἔστιν ἀδικοῦντα καὶ ἐπιорκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτή- 25
σασθαι.—Τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε, νέους δις εἶναι καὶ γέροντας ἀπάλιν;—Συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους.—Θεμιστοκλῆς τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· Ὁ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλιμεν. 30

EXERCISE XXXVI.

186. Οὗτ' ἐκ χειρὸς μεθέντα καρτερόν λίθον ῥᾶον κατασχεῖν, οὗτ' ἀπὸ γλώττης λόγον.—Κτήρη ἐκ τῶν Ταόχων ἔλαβον.—Ἦκουσαν οὐδὲν ἐκ τῆς Λακωνικῆς πεπραγμένον.—Ἀνάγνωθι τὸν νόμον τὸν ἐκ τῆς στήλης.—Ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες.—Ἔστασαν Πέρσαι 5
μὲν ἐκ δεξιᾶς, οἱ δ' ἄλλοι σύμμαχοι ἐξ ἀριστερᾶς τῆς ὁδοῦ.—Τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν.—Τὴν Κιλικίαν ὄρος περιέχει ὄχρρον καὶ ὑψηλὸν ἐκ θαλάττης εἰς θάλατταν.—Ἐκ τῶν ποδῶν εἰς τὴν κεφαλὴν σοι πάντ' ἐρῶ.—Τὰ στρώματ', ὦ παῖ, 10
δῆσον ἐκ τῆς ἀσπίδος.—Ἐκ τῆς θαλάττης ἅπανσα ὑμῖν ἤρτηται ἡ σωτηρία.—Οὔτε ναῦν ἐξ ἐνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον.—Ἐκ πόσου ἂν ἵππος πεζὸν ἔλοι;—Ἐκ πολέμου εἰρήνη βεβαιοῦται.—Τοῖς διδασκάλοις ἐξ ἀνάγκης παρατιθέμεθα τοὺς ἡμετέ- 15
ρους αὐτῶν παῖδας.—Ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν.—Ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν, ὧν ἐρχῆν.—Ο τύραννος ἐξ ἅπαντος τοῦ νοῦ οὐκ ἂν ποτε δύναιτο φίλος γίγνεσθαι.—Γίγνεται ἐκ τοῦ αὐτοῦ τρόπου μισολογία καὶ μισανθρωπία.—Ὅστις τὰ 20
ἥδιστα ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκημάτων;—Οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.—Ἐκ τῶν ἔργων χρὴ μᾶλλον ἢ ἐκ τῶν λόγων τὴν ψῆφον φέρειν.—Κλέαρχος ἐλέγετο ἀρχικὸς εἶναι

25 ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν.—Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν πυρὸς τροφήν, λέγουσι· Πῦρ, δέσποτα, ἔσθιε.

§ 37. *The Infinitive, continued.*

187. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε; thus, πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντο εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

EXERCISE XXXVII.

188. Ἐκπέμπονται ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι.—
 Οὐδεὶς τηλικούντος ἔστω παρ' ἡμῶν ὥστε, τοὺς νόμους παραβᾶς, μὴ δοῦναι δίκην.—Ἠδύ γε πατήρ φρόνησιν ἀντ' ὀργῆς ἔχων.—
 5 Ἀντὶ τοῦ τιμωρεῖν τοῖς τυράννοις αἱ πόλεις μετὰ γάλως τιμῶσι τὸν ἀποκτείναντα τὸν τύραννον.—Κακὰ πράττει ἀντ' ἀγαθῶν.—
 Οὐκ ἔστι τοῦτο, ὡς εἰκεν, ἐν ἀνθρώπου φύσει ἐπὶ ἃ οἶεται κακὰ εἶναι ἀντὶ τῶν ἀγαθῶν.—
 Ἐπειδὴν οὖν ἀφίκονται παρὰ τὸν δικαστήν, οἱ μὲν ἐκ τῆς Ἀσίας πρὸς τὸν Ῥαδάμανθυν, ὁ Ῥαδάμανθους ἐκείνους ἐπιστήσας
 10 θεᾶται ἐκάστον τὴν ψυχὴν, οὐκ εἰδὼς ὅτου ἐστίν, ἀλλὰ πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλου ὀνοῦν βασιλέως ἢ δυνάστον κατεῖδεν οὐδὲν ὑγιὲς ὄν τῆς ψυχῆς, ἀλλὰ διαμεμαστιγωμένην καὶ οὐλῶν μεστὴν ὑπὸ ἐπιπορευῶν καὶ ἀδικίας, ἃ ἐκάστῳ ἢ προᾶξις αὐτοῦ ἐξωμόρξατο εἰς τὴν ψυχὴν,
 15 καὶ πάντα σκολία ὑπὸ ψεύδους καὶ ἀλαζονείας καὶ οὐδὲν εὐθὺν διὰ τὸ ἄνευ ἀληθείας τεθράφθαι, καὶ ὑπ' ἐξουσίας καὶ τρυφῆς καὶ ὕβρεως καὶ ἀκρατίας τῶν πράξεων ἀσυμμετρίας τε καὶ αἰσχροτήτος γέμουσαν τὴν ψυχὴν εἶδεν. ἰδὼν δὲ ἀτίμως ταύτην ἀπέπεμψεν εὐθὺν τῆς γρουρᾶς, οἱ μέλλει ἐλθοῦσα
 20 ἀνατλήναι τὰ προσήκοντα πάθη.

§ 38. *The Participle.*

189. A participle *assumes* an assertion; or rather states

it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, it may be so done; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time*, *cause*, *condition*, or *limitation*. Hence, *vice versa*—

190. Relative sentences, and sentences which in English are introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c. may be expressed in Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In giving a translation into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend *ροσοῦντα*," may mean, 'who was ill,' or 'because he was ill,' or 'when he was ill.'

191. A past participle may often be translated into English by a verb, connected with the principal verb by 'and;' thus, λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow*, *said he*, and *flog him*.

EXERCISE XXXVIII.

192. Παρὰ βασιλείως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπεὶ πολέμοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν, ἢ παρὰ βασιλεῖ.—Πῶς ἂν τις ἢ δίκην καλῶς δικάσαι, ἢ ἀνθρώπους κατὰ τρόπον κρῖναι δύ- 5 ναιτο, μὴ ἀμφοτέρων τῶν ἀντιδίκων ἀκούσας;—Γυνή τις χήρα ὄρειν εἶχε καθ' ἐκάστην ἡμέραν ὠδὸν αὐτῇ τίκτουσαν.—Τὰ χρήματα ἀναλώσας ἀπήγξατο.—Χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὅσα οὐκ ἔχουσαν.—Γιγνώσκοντες ὅτι κακὰ ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν.—Κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ.—'Ρίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρασ αὐτῆς κατέαξεν.—Μεταξὺ ἀναγιγνώσκων διαλέγεται τοῖς φίλοις.—Εὐθὺς ἰδὼν με ἠσπάξατο.—Οἱ Λακεδαιμόνιοι ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι

15 ὄντες τὸ ἀνδρεῖον μετέρχονται.—Καταλιπὼν φρουρὰν ἐν τῷ χωρίῳ οὕτως ἐπ' οἶκον ἀνεχώρησεν.—Κῦρος ὠρμᾶτο ἐκ Σάρδεων φρουρὰν μὲν πεζὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ ἔχων, ἄγων δὲ ἀμάξιας πολλὰς.—Οἱ θεράποντες ἠκολούθουν φέροντες τὰ σκευή.—Ποίῳ δικαίῳ χρώμε-

20 νος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν;—Τοὺς Ἕλληνας ἐδίδαξαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν.—Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἴόνιον κόλπον.—Κῦρος κατεστρέψατο πάντα τὰ ἔθνη, ὅσα Συρίαν

25 ἐκβάντι οἰκεῖ μέχρι ἐρυθρᾶς θαλάσσης.—Ὡς συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον τῶν πρὸς τὸν βίον χρησίμων ἄνευ πύρρος κατασκευάζονται ἄνθρωποι.—Τὸ νόσημα πολλὰ ἄλλα παραλιπόντι τοιοῦτον ἦν.—Οὕτω σκοπομένῳ καλὸν τὸ προᾶγμα.

§ 39. *The Participle, continued.*

193. The participle of the *future* is used to express a *purpose*; thus, ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσω, *I am coming to aid you.* τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

194. Many verbs that signify *emotions*; *perception by the senses*, *knowledge*, *recollection*, *cessation*, or *continuance*, &c., take the participle, where *we* should use the *infinitive mood*, the *participial substantive*, or '*that*,' &c.; thus, ἤδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children* (or, *I knew that the children I had begotten were mortal*). ἤσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

EXERCISE XXXIX.

195. Τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς, ἄγειν δεῖ δίκην δώσοντα.—Σύνοιδα ἐμαντῶ σοφὸς ὢν (or σοφῶ ὄντι).—Οὐδέποτε μεταμέλησέ μοι σιγήσαντι.—Ἦκομεν ἐκκλησιάζοντες περὶ πολέμον καὶ εἰρήνης.—Δεκάτῳ ἔτει μετὰ

τὴν ἐν Μαραθῶνι μάχην αὐθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ 5
ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν.—Ῥοεῖταις ἐπι-
σκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι Φίλιππος.
—Θεὸν οὐ λήξω ποτὲ προστάτην ἴσχωρ.—Ἐπίσχεσ
ὀργιζόμενος.—Ἀγαθῶν φύσει αἰεί ποτε τῇ πόλει συνερασ-
τῆς ὢν διατελῶ.—Οὐδὲν ἄδικον διαγεγένημαι ποιῶν. 10
—Ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότερος ὢν δια-
μένει.—Ἐπιμελόμενος ὢν δεῖ διάξω.—Γρύλλος, ὁ
Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαρτίνειαν ἰσχυρῶς ἀγω-
νισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινών-
δας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν 15
ἔστεμμένον· ἀπαγγελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ
παιδός, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως,
πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔνοι δὲ οὐδὲ δακρῦσαι
φουσι αὐτόν, ἀλλὰ γὰρ εἰπεῖν, ἦδειν θνητὸν γεγεννηγός.—
Καμβύσης ἠκουσεν ἀνδρὸς ἤδη ἔργα διαχειριζόμενον 20
τὸν Κῦρον.—Οἶδα θνητὸς ὢν.—Οἶδα ἄνθρωπον
θνητὸν ὄντα.—Ῥ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμά-
σιος οὐ μανθάνεις;—Ἦδὸν πυνθάνεσθαι ἄνδρα
φίλον καὶ ξεῖνον εὔ πρήσσοντα.—Αἰσθόμενος δέ
ποτε Ἀμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. 25

§ 40. *The Participle, continued.*

196. The particle ἄτε (frequently strengthened by δῆ, ἄτε δῆ) is used with a participle, when we denote a *ground* or *reason* which we allege as (in *our* opinion) *naturally accounting for the action, conduct, &c.* that we are relating of *another person*. [The participle may be in gen. absol. (202): ἄτε μακρῶν τῶν νύκτων οὐσῶν.] Thus, ὁ Κῦρος, ἄτε* παῖς ὢν, ἦδετο τοῖς τοιοῦτοις, *Cyrus, as being a boy, was pleased with such things.*

197. Φθάνω (*come or get before*) and λανθάνω (*am concealed*) are generally rendered by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

* It is really the neut. pl. of ὄσπε, and answers to the Latin *quippe*. [Οἶον, or pl. οἶα, are used in the same way.]

198. The participle *λανθάνων* or *λαθών* may be rendered *secretly, without being observed, seen, &c.* Hence *ἔλαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

199. The *particle* of the *aorist* added to the *aorist* marks that *in which* the action of the verb manifests itself. Hence with *ἔφθασα, ἔλαθον*, the participle is usually in the *aorist*.

EXERCISE XL.

200. Ἐφθην αὐτοὺς ἀφικόμενος.—Οὐκ ἂν φθάνοις ποιῶν τοῦτο.—Λανθάνω τι ποιῶν.—Τί τὸν νεκρὸν ὁ κωντὸς δνίησι;—Φίλους μὲν ταχὴ κτῶ.—Ἀγησίλαος μάλα πολλὰ ἔβλαψε τοὺς Ἀργεῖους, ἅτε ἀπροσδοκῆτως αὐτοῖς ἐμβάλων.—Κριτίας προπετιῆς ἦν ἐπὶ τὸ πολλοὺς ἀποκτεῖναι, ἅτε καὶ φυγῶν ἐν ὑπὸ τοῦ δήμου.—Ἄτε ἀήθους τοῖς Λακεδαιμονίοις γεγεννημένης τῆς τοιαύτης συμφορᾶς, πολὺ πένθος ἦν.—Κλέαρχος ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν.—Ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις.—Κρεῖττον 10 ἐμφανῆς φίλος ἢ πλοῦτος ἀφανῆς, ὃν σὺ κατορύξας ἔχεις.—Χωρία ὄκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι.—Ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν.—Τὸν λόγον σου θαναμάσας ἔχω.—Μέγιστον τῶν κακῶν τυγχάνει ὃν τὸ ἀδικεῖν.— 15 Οὐκ ἂν τύχοιεν γενόμενοι βασιλέων ἔκγονοι ἢ δυναστῶν τὰς γνώσεις φιλόσοφοι.—Ἀρχῶν ἀνὴρ πᾶς, ξύνεσιν ἦν ἔχων τύχῃ.—Ἀήσειν διὰ τέλους μὴ δόκει πονηρὸς ὢν.—Ὅστις ἠδεται λέγων ἀεὶ, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὢν βαρῆς.—Πολλὰς τῶν πολεμίων ταῦς ἔλαβον τριηραρχήσαντες.— 20 Τόδε μοι χάρισαι ἀποκρινάμενος.—Ὅσ' ἡμᾶς τὰγαθὰ δέδρακας εἰρήνην ποιήσας!

EXERCISE XLI.

201. Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ θαλάσσης μᾶλλον ὤκισθησαν.—Οὐδένα ἔβαλε τῶν ἀπὸ σκοποῦ ἀφεστῶτων.—Οὐκ ἀπὸ σκοποῦ εἴρηκεν αἴσθησιν καὶ ἐπιστήμην ταύτων θήμενος.—Αἱ διώρυγες ἦσαν ἀπὸ τοῦ Τίγρητος

ποταμοῦ.—Ὁ τῶν Περσῶν βασιλεὺς τολμᾷ γράφειν, ὅτι δεσ- 5
 πότης ἐστὶν ἀπάντων ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μέ-
 χρι δυομένου.—Ἐγένετο ἡ ἀρχὴ ἢ Ὀδρυσῶν ἐπὶ μὲν θάλασσαν
 καθήκουσα ἀπὸ Ἀβδήρων πόλεως ἐς τὸν Εὐξείνιον πόντον.
 —Ἄρτι ἀπ' ἐκεῖνου ἔρχομαι.—Κῦρος τὰ θηρία ἐθήρευεν
 ἀπὸ ἴππου.—Τοξότης ἀφ' ἴππων Κρής οὐκ ἄχρηστος. 10
 —Ἀπὸ νεῶν ἐπεξομάχουν.—Ἰμέρα ἀπὸ Ζάγκλης ὠκί-
 σθη ὑπὸ Εὐκλείδου.—Ἀληθὲς ἦν ἄρα ἐσθλῶν ἀπ' ἀνδρῶν
 ἐσθλὰ γίγνεσθαι τέκνα.—Τοσοῦτοι ἐφύλασσαν ἀπό τε τῶν
 πρῆσβυτάτων καὶ νεωτάτων.—Τοσαῦτα λελειτούργηκε
 ἀπὸ τοσοούτων χρημάτων.—Ἀπ' ἐχθρῶν πολλὰ 15
 μανθάνουσιν οἱ σοφοί.—Φέρειν χροὴ τὰ τε δαιμόνια ἀναγκαί-
 ως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.—Ἡ σελήνη ἀπὸ
 τοῦ ἡλίου ἔχει τὸ φῶς.—Οὐκ ἄξιον ἀπὸ τῆς ὀψεως
 οὔτε φιλεῖν οὔτε μισεῖν οὐδένα, ἀλλ' ἐκ τῶν ἔργων σκοπεῖν.—
 Πρὸ τῶν ὀφθαλμῶν προφαίνεται.—Πολύ τι σκότος, ὡς 20
 εἴοικεν, ἐστὶ παρ' ὑμῖν πρὸ τῆς ἀληθείας.—Πίνδαρον τὸν
 ποιητὴν οἱ πρὸ ἡμῶν γεγονότες ὑπὲρ ἑνὸς μόνου ῥήματος,
 ὅτι τὴν πόλιν ἔρεισμα τῆς Ἑλλάδος ὠνόμασεν, ἐτίμησαν.—
 Πρὸ δεσποτῶν τοῖς γενναίοις δούλοις εὐκλεέστατον θα-
 νεῖν.—Γελοῖον καὶ φαῦλον τὸ πρὸ τῶν βελτίστων τὰ 25
 βραχύτερα αἰρουμένους φαίνεσθαι.—Βούλον γονεῖς πρὸ
 παντὸς ἐν τιμαῖς ἔχειν.—Ὁ Πλάτων τοῖς μεθύουσι συνε-
 βούλευε κατοπτρίζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης
 ἀσχημοσύνης.

§ 41. *The Genitive Absolute, &c.*

202. The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as *we* should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.; as, ἐμοῦ καθεύδοντος, whilst *I was asleep*.

203. The participles of impersonal verbs are put absolutely in the *accusative*; of course without a *subst.*, and in the neuter gender; thus, διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty *to go away*?

So *δέον ἀπιέναι*, when, whereas, &c. you ought to go away. *δόξαν ἡμῶν ἀπιέναι*, when we have determined to go away. Also *δόξαν ταῦτα*, this being determined.

204. When the time relates to a person, *ἐπί* is generally expressed; as, *ἐπὶ Κύρου βασιλεύοντος*, in the reign of Cyrus.

205. When a motive is attributed to another person, the particle *ὡς* is generally used with the *gen.* or *acc.* absolute. The force of it may be given by rendering it; as *thinking (supposing, &c.) that* with a verb; or by, *because they think, suppose, are convinced, &c. that...*

206. [The participle may stand in the nominative, if it can agree with the subject: *ἀγανακτοῦσιν, ὡς μεγάλων τιῶν ἀπεστερημένοι, they are vexed, as conceiving themselves (or, because they suppose themselves) to be deprived of some great thing.*]

EXERCISE XLII.

207. *Εὐκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Τί βροτοῖς ἄνευ Διὸς τελεῖται;—Ταῦτα ἄνευ τῆς πόλεως ἐπράσσετο.—Ἦν μὲν ὄρμισθῆ τις ἡμῶν εἰς λιμένα τὸν τῆς τύχης, ἐβάλετ' ἄγκυραν καθάπας ἀσφαλείας εἶνεκα.—*
 5 *Πομπήιον καὶ Καίσαρος διαστάντων, ὁ Κικέρων ἔφη· Γινώσκω ὃν φύγω, μὴ γινώσκων πρὸς ὃν φύγω.—Οἱ δραπεταί, κὰν μὴ διώκονται, φοβοῦνται, οἱ τὲ ἀφρονες κὰν μὴ κακῶς πράττωσι, ταράττονται.—Φῶς εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν.*
 10 *—Ἀσφαλῶς ἔζων ἔνεκά γε τῶν συκοφαντῶν.—Τοῦ λοιμοῦ τὰς Ἀθήνας κατέχοντος διεφθείροντο οἱ πλεῖστοι ἐνναταῖοι καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος.—Ἡμέρας γεγεννημένης, προσῆλθον οἱ πολέμοιοι.—Ἐκείνου εἰπόντος, πάντες ἐσίγων.—Τῶν σωμάτων θηλυ-*
 15 *νομένων, καὶ αἱ ψυχαὶ πολὺν ἀρόωσιτότεραι γίνονται.—Οἱ Ἕλληνες τὸ πάλαι ἐτρόποντο πρὸς ληστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων.—Κύρου βασιλεύοντος, πολλὰ τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.*

—Αἱ πόλεις ᾠκίσθησαν ἤδη πλοῖμοτέρων ὄντων.—
 Ἐπι ὄντων ἀκρίτων διαλλαγῶμεν.—Σημανθέντων τῶ 20
 Κύρω ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ ἐξεβόηθει.—Νικίαν ἄκ-
 οντος τοῦ Γυλίππου ἀπέσφαξαν.—Πολλοὶ οὕτω πρὸς
 τινὰς ἔχουσιν ὥστε εὐτυχεύοντων λυπεῖσθαι.—Οὐχ οἶόν
 τε μὴ καλῶς ὑποδεικνύντος (sc. τινός) καλῶς μιμῆσθαι.
 —Πορευομένων (sc. στρατιωτῶν) ἀταξία οἱ μὲν προέρ- 25
 χονται, οἱ δὲ ὑπολείπονται πλέον τοῦ καιροῦ.—Ξέρξης ὡς
 ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἄθω διεσκάφ-
 θαι, προῆγεν ἐκ τῶν Σάρδεων.—Ἐσιώπα ὡς πάντας εἰδότης
 (οἱ πάντων εἰδότης).—Σημανθέντων τῶ Ἀστυάγει, ὅτι
 πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβόηθει.—Ἐπίσταμαι τριήρεις
 πολλάκις ἐπεμπομένας, τούτου μὲν ἀδήλου ὄντος, εἴτε 30
 βέλτιον εἴτε κάκιον ἔσται, ἐκείνου δὲ δήλου, ὅτι οὐδέποτε
 ἀπολήσονται ἂν εἰσενέγκωσιν.—Οἱ Ἀθηναῖοι πολλῇ στρα-
 τιᾷ ὄρμητο πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ, τὸ δὲ
 ἀληθὲς Σικελίας ἐπιθυμίᾳ.—Δεῖ τοὺς μῆτε λόγῳ μῆτε ἔρ-
 γῳ ὠφελίμους ὄντας πάντα τρόπον κωλύεσθαι. 35

§ 42. The Relative.

208. The relative is often used to introduce a *cause*, *ground*, *motive*, or *design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose*, the *fut. indic.*; as, ὄπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them* (or *with which to repel, or punish, those who injure them*).

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

Obs. 3. ὅδε is not used as a *mere* antecedent to the relative, but οὗτος, which is not so strongly demonstrative.

209. The antecedent is often expressed in the relative clause, and omitted in the principal clause; as,

οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *this is the man*
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

210. The relative is often made to agree in *case* with the antecedent in the principal clause; thus, μεταδίδως αὐτῷ τοῦ σίτου, οὕπερ αὐτὸς ἔχεις, *you give him a portion of the food which you have yourself.*

This is called *Attraction of the Relative*: it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

211. When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause; thus, ἀπολαύω ὧν ἔχω ἀγαθῶν, *I enjoy the good things I possess.* μεμνημένος ὧν ἔπραξε, *remembering what he had done.*

212. The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 211, Ex. 2), or has been before mentioned.

EXERCISE XLIII.

213. Ἔστι τὸ διαλεκτικὸν μὴ μόνον τάληθῆ ἀποκρίνεσθαι, ἀλλὰ καὶ δι' ἐκεῖνων ὧν ἂν προσομολογῆ ὁ ἐρωτώμενος.— Τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν;—Τοῖς ἀγαθοῖς οἷς ἔχομεν
 5 ἐν τῇ ψυχῇ, τούτοις κτώμεθα καὶ τὰς ἄλλας ὠφελείας.—Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—Ἀπέκειρεν ἡμῶν ἡ γάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰ-
 10 πόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, Ἐμπεπτώκα-
 μεν εἰς τοὺς πολεμίους, Τί μᾶλλον, εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῆνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὧν παρελίφαμεν.—Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐ-

δὲν δίδως.—Ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε.
 —Τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δῶ.—Εὐδαίμων μοι ὁ
 ἀνὴρ ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. [= ὅτι οὕτως 15
 ἀδεῶς &c.]—Μοχθεῖν ἀνάγκη· τὰς δὲ δαιμόνων τύχας ὅστις
 φέρει κάλλιστ', ἀνὴρ οὗτος σοφός.—Πολλοὶ τὰ χρήματα
 καταναλώσαντες ὧν πρόσθεν ἀπείχοντο κερδῶν αἰσχροῖς
 νομίζοντες, τούτων οὐκ ἀπέχονται.—Οὐκ ἔστιν, ᾧ παῖ, συμ-
 τομωτέρα ὁδὸς περὶ ὧν ἂν βούλη δοκεῖν φρόνιμος εἶναι ἢ 20
 τὸ γενέσθαι περὶ τούτων φρόνιμον.—Ἐπὶ τῆς αὐτῆς
 ἡσπερ ῥῖν ἐξουσίας μενεῖ.—Ἐγὼ ἐν τῷ χρόνῳ ᾧ ὑμῶν
 ἀκούω ἀπορούντων τί τὸ δίκαιον, ἐν τούτῳ δικαιοτέρους
 τοὺς ἀνθρώπους ποιῶ.—Οἷς οὗτος ἀπήγγειλε πρὸς ὑμᾶς,
 τούτοις τὰναντία ἐποίησεν ἐκεῖνος.

EXERCISE XLIV.

214. Ἐν γῆ πένεσθαι κρεῖττον ἢ πλουτοῦντα πλεῖν.—Λεω-
 τυχίδης ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων.—Ἦλθον εἰς
 Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ
 πόντῳ.—Ἐς τὸ Ἡραϊον κατέφυγον. Οἱ δὲ ἐν τῷ Ἡραϊῳ
 καταπεφευγότες ἐξήεσαν.—Ὡχοντο ἐν τοῖς ὄχρῳ 5
 ροῖς καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι
 ἦσαν.—Ὀχληρόν ἐστιν ἐν νέοις ἀνὴρ γέρον.—Οἱ Κρητῶν
 νόμοι οὐκ εἰσὶ μάτην διαφερόντως ἐν πᾶσιν εὐδόκιμοι τοῖς
 Ἑλλησιν.—Ἐν ὄπλοις εἶναι.—Ἐν παρασκευῇ εἶναι.—Ἐν αἰτία
 ἔχειν τινά.—Ἐν ὀργῇ ἔχειν (ποιεῖσθαι) τινά.—Τίς ἢ ἐμὴ δύνα- 10
 ναις; ἀλλ' ἐν σοὶ πάντα ἐστίν.—Ὀλης τῆς Ἑλλάδος ἐν
 ταῖς γυναιξίν ἐστιν ἡ σωτηρία.—Ἐν ταῖς ναυσὶ τῶν
 Ἑλλήνων τὰ πράγματα ἐγένετο.—Ἐν τῷ δικαίῳ ἐλπίδες σω-
 τηρίας.—Ἐν τῷ ἕκαστον δικαίως ἄρχειν ἥτε πολιτεία καὶ
 τὸ ἄλλο πλῆθος τὸ ὑμέτερον σώζεται.—Τοὺς Καρδούχους 15
 ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη.—Ἀνὰ πᾶσαν γῆν καὶ
 θάλατταν εἰρήμη ἔσται.—Οἱ παῖδες τοὺς πρεσβυτέρους
 ὀρωσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας.—Ἐπορ-
 εύθησαν ἀνὰ πέντε παρασάγγας τῆς ἡμέρας.—Ἀργὸς
 οὐδεὶς θεοὺς ἔχων ἀνὰ στόμα βίον δύναται ἂν συλλέγειν 20
 ἄνευ πόνου.—Προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι

τῷ ἴππῳ.—Ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.—Ἡ
 γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἀπέβησαν εἰς
 τὴν γῆν.—Πάντ' ἐγκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.
 25 —Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν.—Ἐς ὄχλον
 ἔρπειν παρθένοισιν οὐ καλόν.—Ἐτολμήσατε σὺν τῷ πατριῷ
 φρονήματι ἰέναι εἰς αὐτούς.—Πάρις ἤγαγ' Ἑλλάδ' εἰς
 Ἴλιον.—Οὐτ' εἰς Δελφούς οὐδ' εἰς Ἀμμων' ἐλθόντες
 ἐκεῖ θύσομεν.—Βαδίζουσιν εἰς ἀλλήλους.—Τὴν πόλιν
 30 ἐξέλιπον οἱ ἐνοικοῦντες εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη.
 —Θησεὺς κατέλυσε τῶν ἄλλων πόλεων τὰ τε βουλευτήρια
 καὶ τὰς ἀρχὰς εἰς τὴν νῦν πόλιν.—Στὰς εἰς τὸ μέσον
 συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας.—Πολλάκις εἰς πολ-
 λὴν ἀθυμίαν κατέστην.—Ἀπὸ σοῦ δεῖ ἄρχεσθαι, τε-
 35 λευτᾶν δ' εἰς Εὐθύδημον.

§ 43. *The Relative, continued.*

215. When the relative, with such a verb as *to be, call, believe, &c.* stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent; as, φόβος, ἣν αἰδῶ καλοῦμεν, *the fear which we call bashfulness.*

216. ἔστιν-οἷ* = *ἐνιοι, some*, and may be declined throughout:

N. ἔστιν οἷ, ἔστιν αἷ, ἔστιν ἄ.

G. ἔστιν ὧν.

D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἷς, &c.

217. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time.

ἔστιν ὅτε = *ἐνιότε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλεξεν;*

ἔστιν ἴνα or ὅπου, *est ubi, i. e. aliquando;*

ἔστιν οὗ or ἐνθα, *est ubi, somewhere, in some places;*

* For '*sunt qui dicant*' the Greeks said, ἔστιν οἷ λέγουσιν, or εἰσὶν οἷ λέγοντες, or εἰσὶν οἷ λέγουσιν. Examples of the last construction are *not* uncommon. (Kr.)

οὐκ ἔσθ' ὅπου, *nunquam* ;
 ἔστιν ἢ or ὅπη, *quodammodo, in some manner* ;
 οὐκ ἔστιν ὅπως, *nullo modo: οὐκ ἔστιν ὅπως οὐ,*
certainly ;
 ἔστιν ὅπως; *in the question, Is it possible, that?*

218. So also ἔστιν with ὅστις is used as an interrogative ; as, ἔστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ ; *are there any persons whom you have admired for their wisdom?*

219. Ἐφ' ᾧ or (more commonly) ᾧτε is, 'on condition that,' with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative ἐπὶ τούτῳ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

220. ἀνθ' ὧν, *because, for* (=ἀντὶ τούτων ὅτι).

It may, however, be used in its proper meaning: 'in return for those things which,' &c.

221. εἴ τις does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (=all that); as, ἔφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

EXERCISE XLV.

222. Εἰσὶ τινες οἱ τῶν τοιούτων καταγελωῶσιν.—Τῶν συμμάχων ὑμῖν εἰσὶν οἱ διαλέγονται περὶ φιλίας.—Εἰσὶ τῶν νήσων αἱ ἡπεύρονται.—Οἱ ὕστερον ἦγοντες εἰσὶν οἱ ἐπλανήθησαν.—Ἦσαν οἱ καὶ πῦρ προσέφερον.—Ἔστιν ὅστις βούλεται ἀθλιος καὶ κακοδαίμων εἶναι;—Ἔστιν 5 ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέψεις ἢ τῇ γυναικί;—Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος;—Οὐδεὶς ἔστιν ὄντιν' οὐ πεφάναικε Φίλιππος τῶν ἀντῶ χρησαμένων.—Οὐκ ἔστιν οὐδεὶς ὅστις οὐχ ἀντῶ φίλος.—Ἀέξω σοι, ἐφ' ᾧ σιγήσει.—Ἠρέθησαν ἐφ' ᾧτε συγγράφαι νόμους.—10 Ἔσθ' ὅποι ἡμᾶς εἶτ' ἄξεις;—Οὐκ ἦν ὅπου οὐ παρετίθεσαν κρέα.—Εὐρήσετε καὶ ἔνθα ἄνευ μοναρχίας πόλις οἰκεῖται.—Ἀνδρεία καὶ σοφία ἔστιν ὅτε βλαβερὰ καὶ φίλοις

καὶ πόλει δοκεῖ εἶναι.—Ἔστιν ὅπως οὐ πάμπολυ διαφέρει
 15 γυνὴ ἀνδρός;—Οὐκ ἔστιν ὅπως ἤβην κτήσει πάλιν αὐθις.
 —Οὐκ ἔσθ' ὅπως ὄδ' οὐκ Ὁρέστης ἔστιν.—Ἔστιν ἢ τὸ
 ἀνθρώπινον γένος φύσει τιτὶ μετείληφεν ἀθανασίας.—Κοι-
 νωνία ψυχῇ καὶ σώματι διαλύσεως οὐκ ἔστιν ἢ κρεῖττον.

EXERCISE XLVI.

223. Ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπία.—
 Διὰ τῆς ἀγορᾶς πορεύεται.—Ἡ ἀρετὴ βαίνει διὰ μόχ-
 θων.—Τέρας ἐστίν, εἴ τις εὐτύχηκε διὰ βίου.—Φιλαργυρία
 τοῦτ' ἔστιν, ὅταν ἀφίεις σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ
 5 παντὸς δοῦλος ἦς.—Τῶν ἐν βροτοῖς οὐκ ἔστιν οὐδὲν διὰ
 τέλους εὐδαιμονοῦν.—Οὐκ εἰδὸς Ἀθηναίοις διὰ μάχης
 ἐλθ εἶν.—Ἔσται ἡ συνοσία, εἴπερ ἔσται διὰ μέθης, οὐκ
 ἀθόρυβος.—Διὰ δέκα ἐπάλξεων πύργοι ἦσαν.—Μεσσή-
 νην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίξιν.—Τὰ
 10 διὰ πλείστου πάντες ἴσμεν θαναταζόμενα.—Ἐλεγε δὲ ἐρ-
 μῆνέως.—Εἴ τι καλὸν μαρθάνει τις μάθημα διὰ λόγον
 μαρθάνει.—Διὰ τοῦ ἀρέσκειν τοῖς ἀνθρώποις καὶ τὸ
 πράττειν ἐστίν, ἢ δ' ἀνθάδεια ἐρημιά ξυνοικος.—Διὰ τοὺς
 εὔμαχομένους αἱ μάχαι κρίνονται.—Κόνων τῇ περὶ Κρί-
 15 δον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἐκατόμβην θύσας,
 πάντας Ἀθηναίους εἰστίασε.—Διὰ τοὺς ἀδίκως πολι-
 τευομένους ἐν τῇ ὀλιγαρχίᾳ δημοκρατία γίγνεται.—Δικαι-
 οσύνη αὐτῇ δὲ εαυτὴν τὸν ἔχοντα ὀρίνησιν.—Ὅστις ἄρχεται
 τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας μὴ δύναται
 20 πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι;

§ 44. ὁ οἶος σὺ ἀνήρ.

224. The relative adjectives, οἶος, ὅσος, ἡλικός, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb εἰμί with an express subject stands in the relative sentence; as, ἔραμαι οἶον σοῦ ἀνδρός, for ἔραμαι ἀνδρὸς τοιούτου οἶος σὺ εἶ.

OBS. In this construction, ὅσος follows such words as

θαυμαστός, πλείστος, ἄφθονος : and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

EXERCISE XLVII.

225. Χαρίζομαι οἷῳ σοι ἀνδρὶ.—Θαυμασίως ὡς ἄθλιος γέγονε.—Ὅντος ποτὲ πάγον οἴου δεινοτάτου, Σωκράτης ἀνυπόδητος ἐξήει.—Χαλεπὸν ἐρωτᾷς καὶ οἷῳ γε ἐμοὶ ἄπορον.—Ἠδέως χαρίζομαι οἷῳ σοὶ ἀνδρὶ.—Οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα 5 καταμανθάνουσιν.—Χρήματα ἔλαβε θαυμαστὰ ὅσα.—Οἱ δὲ (sc. πίθηκοι) σφι ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται.—Οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῆ ἑομομαχῆσαι.—Φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ.—Κατὰ τῆς κλίμακος καταβαίνει.—Ὄχοντο κατὰ τῶν πετρῶν 10 φερόμενοι καὶ ἀπέθανον.—Κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης.—Ζητοῦσι τὰ κατὰ γῆς.—Ὁμόσαντες καθ' ἑαυτῶν ἐνέγραφόν με.—Ὁμαντεύομαι κατ' Ἰσοκράτους λέγειν ἐθέλω.—Ἀσφαλῆ καὶ ῥάδιον τὸν καθ' αὐτοῦ ποιήσεται ἔπαινον.—Οὐκ ἔστι δίκαιον ὄντα πολίτην τοὺς καθ' 15 ὑμῶν λόγους, ἀλλὰ μὲ τοὺς ὑπὲρ ὑμῶν ἐσκέφθαι.—Οἱ Ἕλληνες ἐνίκων τὸ καθ' αὐτούς.—Ἡ εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα.—Οἱ ὀρθῶς φιλοσοφοῦντες ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν.—Τὸ δυστυχεῖν κατὰ πόλεμον μέγιστόν ἐστι κακόν.—Κατὰ τὴν ἀγορὰν 20 ἀφενδεῖν νόμος γέγραπται.—Οἱ Ἕλληνες ἐνίκων τοὺς Πέρσας καὶ κατὰ γῆν καὶ κατὰ θάλατταν.—Εἶδον ὀρμῶντας καθ' ἑαυτούς.—Οὐδεὶς ἐθέλει τυράννον κατ' ὀφθαλμοὺς κατηγορεῖν.

§ 45. οὐδεὶς ὅστις οὐ.

226. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

(1) Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

(2) Sometimes adverbs are affected by this kind of attraction : βῆναι κ εἶθ εν, ὅθεν περ ἦκει (for κεῖσε).

(3) N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτω οὐκ ἀπεκρίνατο.

A. οὐδένα ὄντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

EXERCISE XLVIII.

227. Ὡς ἡδὺς εἶ! τοὺς ἡλιθίους λέγεις τοὺς σώφρονας.

Σωκ. Πῶς γάρ; οὐδεὶς ὅστις οὐκ ἂν γνοίη, ὅτι οὐ τοῦτο λέγω.—Ἀπολλόδωρος οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων.—Ἀρετὴ, κὰν θάνη τις, οὐκ ἀπόλλυται.—Ἐν

5 Τήρῳ κρήνη ἐστίν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.

—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγυπτῶν ἐκάστῳ τὸν μέγαν ἀποκόψαι τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνων-

10 ται, κώπην δὲ ἐλαύνειν δύωνται.—Ἐπαμινώνδας ἓνα εἶχε τρίβωνα, καὶ αὐτὸν ῥυπῶντά· εἴ ποτε δὲ αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενε οἴκοι δι' ἀπορίαν ἐτέρου.—Ἐπειδὴ

δ' ἐφ' ἡμῶν αὐτῶν οἱ συμπρέσβεις ἐγενόμεθα, σφόδρα πάνυ σκυθρωπάσας ὁ χρηστὸς οὐτοσὶ Δημοσθένης ἀπολωλέκεναι

15 με ἔφη τὴν πόλιν καὶ τοὺς συμμάχους. ἐκπλαγέντος δὲ οὐκ ἔμοῦ μόνον, ἀλλὰ καὶ τῶν συμπρέσβεων ἀπάντων, καὶ τὴν αἰτίαν πυνθανομένων δι' ἣν ταῦτ' εἶπεν, ἤρετό με εἰ τῶν Ἀθήνησι πραγμάτων ἐπιλέλησμαι, καὶ τὸν δῆμον καταπεπο-

νημένον καὶ σφόδρα ἐπιθυμοῦντα εἰρήνης εἰ μὴ μέμνημαι.

20 “ἢ μέγα φρονεῖς,” ἔφη, “ἐπὶ ταῖς ἐψηφισμέναις μὲν πεντήκοντα ναυσίν, οὐδέποτε δὲ πληρωθησομέναις; οὕτω γὰρ ἡρέθικας Φίλιππον καὶ τοιαῦτα εἰρηκας ἐξ ὧν οὐκ εἰρήνη γένοιτ' ἂν ἐκ πολέμου, ἀλλ' ἐξ εἰρήνης πόλεμος ἀκήρυκτος.”

§ 46. οἶος. δέω. μέλλω.

228. οἶος with the infinitive implies great *fitness* or

ability in a thing: *τέ* is usually joined with *οἶος* in this signification; as *οἶός τε εἰμὶ ποιεῖν*, *I am the man, the fittest one to do it, I am able to do it, can do it*. Without the infinitive, with neuter, *οἶον* denotes *possibility*; as, *οἶός τε εἰμι*, *I am able* (i. e. *am such as to do a thing*). *οἶον τε ἔστι*, *it is possible*.

229. *δέω* with *ὀλίγου*, *πολλοῦ*, &c. is used both personally and impersonally, in the meaning of *I want but little of, am far from doing, &c.*: impers. *πολλοῦ δεῖ*, *there wants much, far from it*; *ὀλίγου δεῖ*, *there wants little, all but, &c.* Sometimes *δεῖν* is omitted with *ὀλίγου*, &c.; thus, *ὀλίγου δέω δακρῦσαι*, *I could almost cry*; or *am near crying*. *ὀλίγου δεῖν ἐδάκρυσα*, *I was near crying*. *ὀλίγου πάντες*, *nearly all* (*δεῖν* omitted).

230. *Μέλλω* is followed by an *infin.* of the *future*, *present*, or *aoorist*; as *μέλλω γράψαι*, *γράφειν*, *γράψαι*, *I am going to write*.

REM. The *future infin.* is the *most*, the *aoorist* the *least* common. (P.)

EXERCISE XLIX.

231. Οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν.—Οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν.—Ἐνέτυχον Στωϊκῶ τοιοῦ-
 τῳ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι.—Οὐκ οἶδ' εἰ
 οἶός τ' ἂν εἴησιν μνησθῆναι.—Ἐγὼ ἀεὶ τοιοῦτος οἶος τῶν
 ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ.—Καλὸν ἢ ἐπι- 5
 στήμη καὶ οἶον ἄρχειν τοῦ ἀνθρώπου.—Οἱ θεοὶ γλῶτταν
 μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν ἄλλοτε ἀλλαχῆ
 ψάουσιν τοῦ στόματος ἀρθροῦν τὴν φωνήν.—Οἱ πολλοὶ
 λόγων καλῶν τε καὶ ἐλευθέρων οὐκ ἰκανῶς ἐπήκοοι γέγονασιν,
 οἷων ζητεῖν τὸ ἀληθές.—Ἐνέμοντο τὰ αὐτῶν ἕκαστον 10
 ὅσον ἀποζηρ.—Ὡς ἔπος γὰρ εἶπεῖν, ὀλίγου αὐτῶν
 ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιή-
 κεσαν.—Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ
 τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ
 ἔργου ἐφίεσθαι.—Οἱ ἀγαθοὶ δίκαιοί τε καὶ οἷοι μὴ ἀδι- 15

καῖν.—Ἡ Ἀττικὴ πέφυκεν οἷα πλείστας προσόδους παρ᾽ ἑ-
 χεσθαι.—Δίκαια δρόσας συμμάχου τεύξει θεοῦ.—Κλέ-
 αρχον λέγειν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι
 μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακᾶς
 20 φυλάξειν ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους.—
 Μέλλων τι πράττειν μὴ προείπης μηδενί.—Οἱ μέλλον-
 τες μάχεσθαι, δεδιότες μὴ ἡττηθῶσιν, ἀθύμως διάγουσιν.
 —Σύντεμέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποίει, εἰ μέλ-
 λω σοι ἔπεσθαι.

EXERCISE L.

232. Τοὺς ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ.
 —Ἀπέδοτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν εἶχεν.—Ἀσκοῦσι
 τὰ ἀμφὶ τὸν πόλεμον.—Οἱ πολέμοι εἶχον ἀμφὶ τὰ αὐ-
 τῶν.—Οἱ ἄνδρες ἀμφὶ ὄπλα καὶ ἵππους ἀγαθοὺς
 5 βούλονται δαπανᾶν.—Ἦδη ἦν ἀμφὶ ἄγορὰν πλήθου-
 σαν.—Κλέαρχος ἦν ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα
 ἔτη.—Ἡγοῖτ' ἂν δεινὰ πάσχειν, εἴ τίς ἐστιν αἴσθησις τοῖς τεθ-
 νεῶσι περὶ τῶν ἐνθάδε γιγνομένων.—Πρέπει καὶ συμ-
 φέρει τὴν τῶν βασιλέων γνώμην ἀκινήτως ἔχειν περὶ τῶν
 10 δικαίων.—Ἡ ἰατρικὴ περὶ τῶν καμνόντων ποιεῖ δυ-
 νατοὺς εἶναι φρονεῖν καὶ λέγειν.—Ἐγὼ οἶμαι δεῖν οὐ περὶ
 ὀνομάτων διαφέρεισθαι, ἀλλὰ περὶ τῆς τῶν ἔργων δια-
 νοίας.—Σοφοὺς νόμιζε οὐ τοὺς ἀκριβῶς περὶ μικρῶν ἐρί-
 ζοντας, ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας.—
 15 Ἐκέλευον μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν.—
 Ἡμῖν περὶ τῶν ὑμετέρων μελήσει.—Περὶ τοιαύτης
 ἐμνήσθη γυναικὸς ἢ τῇ δόξῃ πολὺ διήνεγκεν.—Περὶ
 μὲν τῆς μαρτυρίας, ὅτι ψευδῆ μεμαρτυρήμασι, αὐτοὶ
 μοι δοκοῦσιν ἔργῳ ἐξελέγχειν αὐτήν.—Ἀλήθειαν περὶ πολ-
 20 λου ποιητέον.—Οὐ τὸ ζῆν περὶ πλείστου ποιη-
 τέον, ἀλλὰ τὸ εὖ ζῆν.—Χρὴ οὔποτε περὶ σμικροῦ ποι-
 εῖσθαι τὸ δοκεῖν ἀγαθοὺς εἶναι τοῖς ἄλλοις ἢ μὴ δοκεῖν.—
 Σωκράτης τὸ μήτε περὶ θεοὺς ἀσεβῆσαι μήτε περὶ ἀνθρώπους
 ἄδικος φανῆναι περὶ παντὸς ἐποιεῖτο.—Οἱ τριάκοντα
 25 ἀποκτινῆναι ἀνθρώπους περὶ οὐδενὸς ἠγοῶντο.

§ 47. ὅπως. οὐ μή.

233. ὅπως, when it refers to the *future*, has either the *subj.* or the *future indic.*, and retains them even in connection with *past* time, when the *optative* might have been expected (57); as, φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful*. ξυμβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσκη, *he advised them to do this, that the provisions might hold out*.

234. The verb on which the sentence with ὅπως depends is often omitted; as, ὅπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man*.

REM. This construction is equivalent to an *energetic imperative*:—ὄρα ἢ ὄρατε may be supplied.

235. οὐ μή,* with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (δέος ἐστὶ) μή... &c.; so that οὐ μή γένηται τοῦτο = *non vereor ne hoc fiat*.

2. With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

EXERCISE LI.

236. Ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἔβλαψεν.— Προσίνω σοι ὧ Σέυθη καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν ἐθέλης αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον.— Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν 5 Φιλίππου τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγημάτων περιεχρύσονται.— Τοῦ Καρένου ἐν Μακεδονίᾳ γάμους

* Elmsley says: “οὐ μὴ cum futuro *vetantis* est, cum subjunctivo vero *negantis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the *μή* to the verb. Thus οὐ μὴ λαλήσεις; *will you not talk=will you not hold your tongue?=hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing *δέος ἐστὶ*, or some such phrase, understood.

ἔστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι ἀργυραῖ, ἕκαστῷ μία, δωρεά.

Ἐνταῦθα Καλλίας ὁ Χαλκιδεὺς, ὃν Δημοσθένης μισθαρο-
 10 νῶν ἐνεκωμιάζεν, ὁρῶν τὸ στρατόπεδον τὸ τῆς πόλεως εἰς
 τινὰς δυσχωρίας κατακεκλιμένον, ὅθεν μὴ νικήσασι μάχην
 οὐκ ἦν ἀναχώρησις οὐδὲ βοηθείας ἐλπίς οὔτ' ἐκ γῆς οὔτ' ἐκ
 θαλάττης, συναγείρας ἐξ ἀπάσης τῆς Εὐβοίας στρατόπεδον
 καὶ παρὰ Φιλίππου δύναμιν προσμεταπεμφάμενος, ὃ τ' ἀδελ-
 15 φὸς αὐτοῦ Ταυροσθένης, ὁ νυνὶ πάντας δεξιούμενος καὶ προσ-
 γελῶν, τοὺς Φωκικοὺς ξένους διαβιβάσας, ἦλθον ἐφ' ἡμᾶς ὡς
 ἀναιρήσοντες. καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ στρα-
 τόπεδον, ἔπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ πεζοὶ καὶ ἰπ-
 πεῖς ἄνδρες ἀγαθοὶ ἐγένοντο καὶ παρὰ τὸν ἰππόδρομον τὸν ἐν
 20 Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες ἀφείσαν ὑπο-
 σπόνδους τοὺς πολεμίους, ἐκινδύνευσεν ἂν ἡμῶν ἢ πόλις αἰ-
 σχιστα παθεῖν· οὐ γὰρ τὸ δυστυχεῖν κατὰ πόλεμον μέγιστόν
 ἐστι κακόν, ἀλλ' ὅταν τις πρὸς ἀνταγωνιστὰς ἀναξίους ἐαυτοῦ
 διακινδυνεύων ἀποτύχῃ, διπλασίαν εἰκόσ ἐῖναι τὴν συμφορὰν.
 25 (*Æschines.*)

EXERCISE LII.

237. Τυγχάνει τὰ ἐπὶ γῆς ὑπὸ τῷ οὐρανῷ ὄντα.—Θεοὺν
 θέλοντος κὰν ἐπὶ ῥίπῳς πλείοις.—*Ἀεπτὴ* τις ἐλπίς ἐστ' ἐφ'
 ἧς ὀχοῦμεθα.—*Ἀέπρεον* κεῖται ἐπὶ τῆς *Λακωνικῆς* καὶ
 Ἡλείας.—*Εἶπωθα* λέγειν ἐν ἀγορᾷ ἐπὶ τῶν *τραπεζῶν*.—
 5 Ὁρόμεθα τὰ ὠμολογημένα ἐπὶ τοῦ δικαστηρίου κύρια
 ἡμῖν ἔσεσθαι.—*Προσωπάτω* τῆς ἐπ' οἶκον ὁδοῦ ἀπεχώρει.—
 Ἀνεχώρησαν ἐπ' οἶκου.—Ἡπόρησεν ὅποτερώσε διακινδυ-
 νέυση χωρήσας ἢ ἐπὶ τῆς Ὀλύμπου ἢ ἐς Ποτίδιαν.—
 Ἀφικνοῦνται ἐπὶ Θράκης.—Οἱ Ἀθηναῖοι πολλὰς ἐφ'
 10 ἐκατέρως τῆς ἡπείρου πόλεις ἔκτισαν.—*Κύνκρος* ὑπ'
 Ἀχιλλέως πληγεὶς λίθῳ οὐκ ἐτρώθη· ὅθεν ἄτρωτος γερονταί
 λέγεται.—*Μίτως*, ὁ Κρήτης βασιλεὺς, *Δαίδαλον* καὶ Ἴκαρον
 καθεῖρξε· *Δαίδαλος* δὲ ποιήσας πτέρυγας προσθετὰς ἐξέπτη
 μετὰ τοῦ Ἰκάρου. Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν
 15 ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Τὸ δίκαιον ἂν τ' ἐπὶ

μικροῦ τις, ἂν τ' ἐπὶ μείζονος παραβαίῃ, τὴν αὐτὴν ἔχει δύναμιν.—Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον.—Ἄ ἐπὶ τῶν ἄλλων ὀρᾶτε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἀγροεῖτε.— 20 Προσῆκει ἐπὶ μὲν τῶν κινδύνων τὴν ἀνδρείαν ἐνδείκνυσθαι, ἐν δὲ τῷ συμβουλεύειν φρονημώτερα τῶν ἄλλων ἔχειν εἰπεῖν.—Ὅπερ ἐπὶ τῶν δούλων γε ἐλέγομεν, ταῦτ' ὄν δραστήειον τοῦτό γε καὶ ἐπὶ τοῖς ἐλευθέροισιν.—Οὐχὶ νοῦν ἔχειν ἡγοῦμαι, εἴ τις ἐν ἀφρόνοις τραφεὶς ἐπὶ τούτῳ σεμνύεται. 25 —Ἐπὶ ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγοδία Σοφοκλέα.

§ 48. μῆ. μὴ οὐ.

238. After expressions of *fear, solicitude, uncertainty, &c.* μῆ is used with the *subjunctive* or *indicative*. Μὴ οὐ must be used when it is *feared, &c.*, that the thing has *not* taken place, or will *not* take place. Hence δέδοικα μῆ = *vereor ne*: δέδοικα μὴ οὐ = *vereor ut*, or *vereor ne non*.

OBS. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared, &c. has* or *will really* come to pass. Of course the *subj.* becomes the *opt.* in connection with *time past*, and in a *dependent proposition*. (58, 61.)

239. The notion of *fear* is often omitted before μὴ οὐ, the verb being then generally in the *subjunctive*; as, ἀλλὰ μὴ οὐκ ἦ διδασκτόν, *but perhaps it is a thing that cannot be taught*.

240. μὴ οὐ (which are then = *quominus* or *quin*) are also used with the *infin.* after many negative expressions; thus, σὺ γὰρ ὑπέσχεο ζήτησιν, ὡς οὐκ ὄσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη, *for you promised to investigate it (with us), as holding it impious in you not to come to the assistance of justice*. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν, *I can neither not remember him, nor remembering not praise him*.

241. OBS. This rule applies—

(1) After *to hinder, deny, feel misgiving, &c.* when they have a negative with them; if they have not, they are used with μή, where *we* use *no* negative.

(2) After such expressions as *δεινὸν εἶναι, αἰσχροῦν* or *αἰσχύνην εἶναι, αἰσχίνεσθαι*.

(3) After such negative expressions as, *to be unable, impossible, not right, &c.*

(4) μή οὐ is also sometimes used with the participle, and with ὥστε and *infin.*, after negative expressions.

EXERCISE LIII.

242. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν;—Ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθεῖν.—Δέδοικα μὴ θάνω.—Δέδοικα μὴ οὐ θάνω.—Φοβοῦμαι μὴ εὐρήσομεν.—Φοβοῦμαι
5 μὴ ἀμφοτέρων ἡμαρτήκαμεν.—Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ φοβούμενος, μὴ κνκλωθεῖη ἀμφοτέρωθεν.—Ἐδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν οἱ Πέρσαι πρὸς τὸ κέρασ καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺσ κατακόψειαν.—Ὅρα, μὴ μάτην
10 κόμπωσ ὁ λόγωσ ὁ εἰρημένωσ εἶη.—Νῦν φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν.

Λύσαντες ἐκ Μουνυχίας ἐσπέρας λαμπρῶσ σφόδρα Σκίρωνι περὶ μέσσην ἡμέραν κατήχθημεν εἰς Κορησσὸν τὴν Κέωσ. καθίσαντες δὲ ἡμέρας ἐννέα, σκαιὸσ γὰρ ἦν ὁ ἄνεμωσ, εἶτα ἐσ-
15 πέρασ λύσαντες ἅμα τῆ ἕω εἰς Δῆλον ἤλθομεν. Δῆλιοι δὲ ἐνόσουν λοιμώδη τιὰ νόσων· τὰ μὲν πρόσωπα ἐπίμπλαντο λεύκησ καὶ τὰσ τρίχασ λευκοὶ ἐγίγνοντο, ὁ δὲ τραχῆλωσ καὶ τὰ στέρα ἀνώδει, πυρετοὶ δ' οὐκ ἐγίγνοντο οὐδὲ ἀλγηδόνησ μεγάλαι, οὐδὲ τὰ κάτω μέρη παρήλλαττεν οὐδέν τι. ταῦτα δ' ἐτί-
20 θεντο κατὰ μῆνην Ἀπόλλωνοσ αὐτοῖσ συμβεβηκέναι, ταφέντωσ ἐν τῆ νήσῳ τινὸσ τῶν ἐπιφανῶν, οὐ πρότερον εἰωθὸσ· ἐκ τούτου προσβαλεῖν αὐτοῖσ τὸν θεὸν τὴν νόσων ταύτην ὑπελάμβανον. ἡμεῖσ δὲ ὥσπερ εἰσ τι ἔθρωσ ἀλλόφυλον ἢ νῆσων ἐν τῆ ἕξω θαλάσση ἀφιγμένοι, καὶ ἰδόντες ἐξαίφνησ ποικίλωσ
25 ἀνθρώπουσ, νυκτὸσ ἔτι ἀποφεύγοντεσ ὄχόμεθα, πυνθανόμε-

νοι ἀλλήλων κατὰ τὸν πόρον, εἰ τὸ χρῶμα ἔχοι ἕκαστος οἶον ἐκόμιζεν οἴκοθεν καὶ τὰς τρίχας. (*Pseudo-Aeschines.*)

Δαρεῖος μετὰ Καμβύσην Περσῶν ἐβασίλευσεν.—Μετὰ μουσικὴν γυμναστικὴν θρεπτέοι οἱ νεαῖαι.—Πάντων τῶν αὐτοῦ κτημάτων μετὰ θεοὺς ψυχὴ θεϊότατον.—Θεωρή- 30 σατε μάλιστα τὸ πρᾶγμα ἐκ τούτων ἃ νυνὶ μετὰ χειρᾶς ἔχετε.—Πολλῷ πλέον γε ἀγροεῖν ἐστι νύκτωρ ἢ μεθ' ἡμέραν.

§ 49. μὴ with *Relatives, the Infinitive, &c.*

243. With a participle or adjective μὴ is used, when these can be resolved by a *conditional* clause (a clause, that is, with 'if').—In other cases οὐ is used. The same rule applies also to *substantives, adverbs, and prepositions with their cases*; as, τίς δὲ δοῦναι δύναται ἑτέρῳ, ἃ μὴ αὐτὸς ἔχει; *but who can give to another what he has not got himself?* οὐδεὶς... ὅστις μὴ παρῆσται, *no one who shall not be present (or, who is not present).* ὁ μὴ πιστεύων, *he who does not believe.* τὰ μὴ καλὰ, *dishonorable things.*

OBS. οὐ is used with the participle when used *absolutely*, and with ὡς, ὥσπερ. But μὴ is used for οὐ when the participle occurs in a construction that itself requires μὴ: e. g. with an *imperative*, an *infin.* that requires μὴ (244) or a *hypothetical* sentence. (Krüger.)

244. The infinitive generally takes μὴ, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). [See 96.] Thus, τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong (an unholy thing) not to honour old men.*

REM. Hence μὴ stands with verbs of *commanding, willing, praying, persuading, conceding*; after what *should* or *must take place*; as well as in all phrases where the action appears only as *supposed* or *conceived*. So, too, μὴ stands with the *inf.*, which has the article, since here it is not a *single definite* case which is pointed out, but only something *general*; something, therefore, that only exists in the *conception* of the speaker. (Kühner.)

245. With ὥστε the *infinitive* takes μή, the *indicative* οὐ: thus, ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them so that the army could not advance further (any longer).*

EXERCISE LIV.

246. Ἐσχάτη ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα.—Οὐ πρόποτ' ἐξήλωσα πλουτοῦντα σφόδρα ἄνθρωπον ἀπολύοντα μηδὲν ὦν ἔχει.—Ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται. (Men.)—Ἐρχεται τάληθές ἐς φῶς ἐνίοτ' οὐ ζητούμερον.—Φιλοσοφοῦσιν οἱ οὔτε ἀγαθοὶ οὔτε κακοὶ πόντες.—Τὸν οὐκ ὄντα πᾶς εἶωθεν ἐπαινεῖν.—Εἰώθατε τὰ οὐκ ὄντα λογοποιεῖν ὡς ἔστιν ὑμῖν ἔτοιμα.—Ὁ μὴ ἰατρὸς ἀνεπιστήμων ὦν ὁ ἰατρὸς ἐπιστήμων.—Οὔτοι φίλα τὰ μὴ φίλα.—Τὰ μήτε ἀγαθὰ μήτε κακὰ οὐ βουλόμεθα.—
- 10 Ἀναγνώσεται δὲ ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς, ἵν' εἰδῆτε ὅτι ὁ νομοθέτης ἠγγήσατο τὸν καλῶς τραφέντα παῖδα ἄνδρα γενόμενον χρήσιμον ἔσεσθαι τῇ πόλει· ὅταν δ' ἡ φύσις τοῦ ἀνθρώπου εὐθύς πονηρὰν ἀρχὴν λάβῃ τῆς παιδείας, ἐκ τῶν κακῶς τεθραμμένων παιδῶν παραπλήσιον ἠγγήσατο πολίτην ἔσεσθαι Τιμάρχῳ τουτῷ. λέγε αὐτοῖς τοὺς νόμους τούτους.—Οὔτω καθαρὸν χρὴ τὸν βίον εἶναι τοῦ σώφρονος ἀνδρὸς ὥστε μὴ ἐπιδέχεσθαι δόξαν αἰτίας πονηρᾶς.—Ἐγὼ τοιοῦτον ἔμαντὸν ἐν ταῖς τῆς πόλεως συμφοραῖς παρέσχον ὥστε, εἰ πάντες τὴν αὐτὴν γνώμην ἔσχον ἐμοί, μηδένα
- 20 ἄν ὑμῶν μηδεμιᾷ κεχρησθαι συμφορᾷ.—Ἀξιῶ αὐτὸν μὴ ποιεῖν οἷ οὐκ ἀξιῶ αὐτὸν ποιεῖν.—Δεῖ μὴ ποιεῖν οἷ οὐ δεῖ ποιεῖν.—Δουλον, γησὶν ὁ νόμος, μὴ γυμνάζεσθαι.—Κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι ἢ πέμψαι ἄνδρας.—Παρεκάλει μὴ δις πρὸς τὸν αὐτὸν λίθον
- 25 πταίειν.—Ἀυτὴ ἑαυτὴν οὐκ ἔπεισε μὴ κακοτεχνῆσαι.—Οὐκ ἄν δύναιο μὴ γενέσθαι, δέσποτα, ἄνθρωπος ὦν,

ἄνθρωπος.—Ἠγοούμεθα ἔλευθερίας σημεῖον εἶναι μηδὲν ποιεῖν ἄκοντας.

EXERCISE LV.

247. Παρὰ φίλον ὦν προσφιλεῖς λέξεις λόγους.—Παρὰ ἄνδρὸς ὡς ἄνδρα ἐβάδιζεν.—Οἱ ἄξιοι παρὰ ὑμῶν τὰ δίκαια ἔξουσιν.—Παρὰ πολεμίων ἀκόντων λαμβάνειν πάντων ἥδιστον ἔγωγε νομίζω εἶναι.—Σοφοῦ παρὰ ἄνδρὸς χρησογόν τι μανθάνειν.—Τῇ τιμῇ καὶ τῇ βεβαιότητι τὰς παρὰ τῶν δῆμων δωρεὰς εὐρήσατε οὔσας βελτίους.—Αἱ πόλεις διὰ τὴν ἀθανασίαν ὑπομένουσι καὶ τὰς παρὰ τῶν ἀνθρώπων καὶ τὰς παρὰ τῶν θεῶν τιμωρίας.—Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.—Τρία ἐστὶ λόγου ἄξια τοῖς Ἑλλησι ναυτικά, τὸ παρὰ ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων.—Τὰ χρήματα παρὰ τούτοις ἦν.—Παρὰ τοῖς ἀνδράσι νενομίσμεθα εἶναι πανοῦργοι.—Τοὺς παρὰ τοῖς ἔμφοροσιν ἐνδόξους γάμους χρηγάμεϊν.—Ὁ τῶ λογισμῶ πάντα παρὰ ἑαυτῶ σκοπῶν τὸ κακὸν ἀφαιρεῖ, τὰ γαθὸν δὲ λαμβάνει.—Παρὰ τὴν θάλατταν ἐπορεύετο.—Ἦσαν κῶμαι πολλαὶ παρὰ τὸν ποταμόν.—Τὸν δόλιον ἄνδρα φεῦγε παρὰ ὄλον, τὸν βίον.—Καρχηδόνοι καὶ Λακεδαιμόνιοι παρὰ τὸν πόλεμον βασιλεύονται.—Τῆς παρὰ ἡμέραν χάριτος τὰ μέγιστα ἀπολωλέκασιν.—Τὰ τῆς Αἴθης τέκνα παρὰ ἡμέραν ἐκάτερος ἐν οὐρανῷ καὶ ἐν Ἄδου εἰσίν.

§ 50. *Some Adverbs of Time, &c.*

248. Some adverbs govern a noun in the same case as the adjectives from which they are derived; as ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*

249. Hence comparatives and superlatives take the *genitive*. (2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἅμα, ὁμοῦ, *together*:—ἅμα (or ὁμοῦ) τοῖς ἄλλοις.

250. ὡς, as a preposition (=πρός), is only joined to *persons*; as εἰσῆλθεν ὡς ἐμέ, *he came in to me.*

251. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

252. ἄχρι or μέχρι, ἕως, and ἔστε, both in the sense of 'until' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not; thus, περιμενῶ ἕως ἂν (or μέχρις ἂν) ἔλθῃ, *I will wait till he comes* (venerit.) ποίησον τοῦτο, ἕως ἔτι ἔξεστι, *do this whilst you still may.* ἔστε (μὲν) αἱ σπονδαὶ ἦσαν, οὔποτε ἐπανάμην ἡμᾶς οἰκτιρῶν, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.* οὔποτε λήγουσιν, ἔσ' ἂν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*

253. (1) Of course the *opt.* will appear without ἂν in *oratione obliquâ*, even where there is no uncertainty.

(2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἂν will be used in connexion with *pres.* or *future* time; the *optative*, in connexion with *past* time and the *oratio obliqua*.

254. πρὶν, as being a *comparative*, takes ἦ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἂν, if the event is *future* when the principal clause is *negative*. πρὶν ἢ ἐλθεῖν ἐμέ (or πρὶν ἐλθεῖν ἐμέ), *before I came.* πρὶν ἂν ἔλθω, *till I come* (= till I shall have come; *venero*).

255. Hence the *subj.* with ἂν is used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

OBS. ἕως ἂν, ἔσ' ἂν, ἄρχωσιν = *as long as they rule*: ἕως ἂν, ἔσ' ἂν, ἄρξωσιν = *till they have obtained the rule or mastery.*

EXERCISE LVI.

256. Ὅτ' εὐτυχεῖς μάλιστα, μὴ μέγα φρόνει.—Ἐως γὰρ μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενοῦμεν.—Ἐπειδὴ ἀνεφύχθη τὸ δεσμοτηριον, εἰσῆλθομεν.—Μεσσηνίους πολιορκοῦντες οὐ πρότερον ἐπαύσαντο οἱ Λακεδαιμόνιοι, πρὶν ἐξέβαλον ἐκ τῆς χῶρας.—

Ὅταν σπεύδῃ τις αὐτός, ἧθ' ἄρα θεὸς συνάπτεται.—Ἄπαντα
 δυσχέρεια, τὴν αὐτοῦ φύσιν ὅταν λιπὼν τις δρῶ τὰ μὴ
 προσεικότα.—Μαινόμεθα πάντες, ὅποταν ὀργιζώμεθα.
 —Ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά.—Μη-
 δένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσῃς πῶς κέχρηται 10
 τοῖς πρότερον φίλοις.—Ὁ Πίττακος τῷ μεθύοντι, ἐὰν ἀμάρτη,
 διπλῆν ζημίαν ἔθηκεν, ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον
 ἦν πίνῃ τις μετρίως, τὸ σῶμα ὠνήσει, τὴν δὲ ψυχὴν οὐκ ἔβλα-
 ψεν· ἦν δὲ πίνῃ προς ὑπερβολὴν, καὶ ἤδη μεθύσκειται, αἰσχρὰ
 πάσχει, καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—Δεῖ τοὺς 15
 γενομένους μέχρι ἂν ζῶσιν πονεῖν.—Ἐπεὶ ἐγγὺς ἤδη
 εἶεν οἱ ἀντίπαλοι, παρελαύνοι ἐπὶ τοὺς πολεμίους.—Ἐπεὶ
 τις ἐσθίειν τὰ ἱκανὰ ἔχοι, ἐκπονοῦντι ὀρθῶς μᾶλλον δοκεῖ
 μοι ἢ ὑγίεια παραμένειν.—Ἀνίστασθαι ἐξ ἐννῆς εἴθισμαι,
 ἦνίκα ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος 20
 ἰδεῖν τυγχάνοιμι.—Φήσομεν μηδέποτε μηδὲν ἂν μεῖζον μηδὲ
 ἔλαττον γενέσθαι, ἕως ἴσον εἴη αὐτὸ ἑαυτῷ.

§ 51. On Interrogative Sentences.

257. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

258. Ἄρα is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

259. The answer 'Yes' is expected by,—

Ἄρ οὐ; (*nonne?*) οὐ; οὐκον; ἄλλο τι ἤ;

260. The answer 'No' is expected by,—

Ἄρα μή; ἦ πού; (*num forte?*) μή οἱ μῶν;*

Obs. 1. οὐ expects *yes*; μή, *no*: the μή always implying *solicitude, fear*.—οὐ is often followed by μέντοι: also by δῆ, δῆ πού, with which it has an *ironical* force, *I imagine, forsooth, &c.* Also οὔτι πού.

Obs. 2. The proper meaning of ἦ is that of a particle of *asseveration* = 'surely,' 'indeed,' and this meaning it re-

* μῶν = μὴ οὐν: but the etymology being forgotten, οὐν is sometimes used with it. Also μῶν μή; μῶν οὐ; the latter requiring an assenting answer (= *nonne?*).

tains in questions. In ἤ γάρ the γάρ points to an *inference* drawn from what preceded, which has raised a suspicion in the mind of the questioner, of which he wishes to inquire the truth. It often therefore indicates a *well grounded surprise*, sometimes with a tinge of *quiet irony*, which, however, does not lie in the particles, but in the words of the question. It is often therefore a *rhetorical* question, implying that a fact is too surprising to be believed, or news too good to be true, &c. The connection with the preceding statement, which is given by the γάρ, may be pointed out by 'why' or 'what?' in English.—At the end of a sentence ἤ γάρ; = *is it not so?*

OBS. 3. ἤ ποῦ does not necessarily expect the answer *no*. The ἤ contains an asseveration, the *indefinite* ποῦ (= *aliquo modo*) implies that the questioner either *does not know* or *passes over the manner* in which the fact, of which he possibly entertains no doubt, *can be true*.

261. εἶτα, ἔπειτα (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

262. From the frequent use of ἄλλο τι ἤ, it came to be used as a *simple interrogative particle*, and the ἤ was often dropped. It is then better to write it as one word, ἄλλοτι. (K.)

263. τί παθών; (*having suffered what? =*) *what* possesses you *to.... &c.?*

τί μαθών; (*having learned what? =*) *what* induces you *to.... &c.?*

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

EXERCISE LVII.

264. Ἐν τυχῆῖς;—Ἐν οὐκ ἔστιν ἀσθενής;—Ἐν μὴ ἔστιν ἀσθενής;—Ἐν ποῦ τετόλμηκας ταῦτα;—Ἐν γὰρ, ἔάν τι ἐρωτᾷ σε Σωκράτης, ἀποκριεῖ;—Ὅτι ποῦ ἐγὼ ἀγροικίζομαι;—Μῶν τί σε ἀδικεῖ;—Μή τι νεώτερον ἀγγέλλεις;—Ἐἴτ' ἐσίγῃς Πλοῦτος ὦν;—Ἐπειτ' οὐκ οἶε θεοὺς ἀνθρώπων τι

φροντίζειν;—*Ἄλλο τι ἢ περὶ πλείστον ποιῆ ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται;*—*Ἄλλοτι οὖν οἴγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;*—*Ἕλληνες ὄντες βαρβάροις δουλεύσομεν;*—*Οὐκ εἰκὸς ὕστατα ἀφικνεῖσθαι τὰ βραδύτατα;*—*Ζῶα οὐ ταῦτα καλεῖς, ἃ ἂν ψυχὴν ἔχη;*—*Τί τὸ στέρεσθαι πατρίδος,* 10
ἢ κακὸν μέγα;—*Ἄρ' ὄφελός τι τῶν ἄλλων κτημάτων ἄνευ φρονήσεως καὶ σοφίας;*—*Τῶν πολλῶν καλῶν μῶν τί ἐστὶν ὃ οὐκ αἰσχρὸν φανήσεται;*—*Πῶς ἡμῖν ἔχει;*—*Ἔστι προσενεργεῖν τὰ ὀνόματα τοῖς πράγμασιν ὧν μιμήματά ἐστιν, ἢ οὐ;*—*Ἄρα μὴ ἰατρὸς βούλει γενέσθαι;*—*Τί λέγεις, . . . ὦ Κύρε; ἢ γὰρ* 15
σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας;—*Medea:* *γυναικ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.* *Aegæus:* *Ἦ ποῦ τετόλμηκ' ἔργον αἰσχιστον τόδε;*—*Οὐκ ἐθέλεις ἰέναι;* [*non oi nonne vis ire?*]*—Οὐ σὺ μέντοι Ὀμήρου ἐπαιρέτης εἶ;*—*Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσα-* 20
σθαι;—*Ἄρα, ἔφη, ὦ Παρθίασι, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων;* *Ἀληθῆ ἢ λέγεις, ἔφη.*—*Ἄρ' οὖν οἴσθ' αὖτις, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;* *Μὰ Δί' οὐ δῆτ', ἔφη.*—*Ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῶ;* *Μὰ τὸν Δί', ἔφη.*

EXERCISE LVIII.

265. Ὡσπερ Χαλκίς τῷ τόπῳ τῆς Εὐβοίας πρὸς τῆς Βοιωτίας κείται, οὕτω Χερσονήσου κείται πρὸς τῆς Θράκης ἢ Καρδιανῶν πόλις.—*Ἀλκιβιάδης λέγεται πρὸς πατρὸς μὲν Ἀλκμαίωνιδων εἶναι, πρὸς δὲ μητρὸς Ἰππονίκου.*—*Χρηστοῦ πρὸς ἀνδρὸς μηδὲν ἐννοεῖν κακόν.*— 5
Πρὸς τοῦ Ἀακωνικοῦ τρόπου τὸ τὰ βραχύτερα αἰεὶ προτιμᾶν.—*Δεῖ τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ.*—*Καλλίας μοι δοκεῖ πρὸς Πρωταγόρου εἶναι.*—*Πρὸς παίδων καὶ γυναικῶν καὶ θεῶν ἰκετεύω καὶ ἀντιβολῶ, ἐλέησατέ με.*—*Τῆρ' εὐγένειαν, πρὸς θεῶν, μή μοι* 10
λέγε.—*Ὁ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω.*—*Αἰ βανασικαὶ τέχναι ἀδοξοῦνται πρὸς τῶν πόλεων.*—*Ἡ γεωργία δοκεῖ ἐνδοξοτάτη εἶναι πρὸς τῶν πόλεων.*—*Εἰκὸς ξύγγνωμόν τι γίγνεσθαι πρὸς*

- 15 τοῦ θεοῦ.—Οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσίν.—Χαλεπὸν γυναικα πρὸς νέαν ζεῦξαι νέον.—Ἄ μάλῃ τις, ταῦτα σώζεσθαι φιλεῖ πρὸς γῆρας.—Ἡ φιλοτιμία μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα.—Τί φῆς; λαθεῖν ζητῶν τι πρὸς γυναικ' ἐρεῖς;—Τοῖς δού-
 20 λοις καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι πάνν ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν.—Πρὸς τί με ταῦτ' ἐρωτᾷς;—Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε τῷ διψῆν βία.—Ἐπινον πρὸς ἡδονήν.—Οὐκ ἐθέλειτ' ἀκούειν πλὴν τῶν πρὸς ἡδονήν δημηγορούντων.—Σωκράτης
 25 λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἵν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.

§ 52. Indirect Single Questions.

266. The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ὄ*—, which gives them a connecting power.

Thus from *πόσος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *ὀπόσος*, *ὀποῖος*, *ὀπου*, *ὀποθεν*, *ὀπως*, &c.

So *ὄστις*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 60, note †.

267. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even *intermix* the two; as, *ἴσμεν πόσα τέ ἐστί καὶ ὀποῖα*, *we know both how many they are, and of what kind.*

268. Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions; as, *ὄραξ οὖν ἡμῶς, ἔφη, ὅσοι ἐσμέν*; *do you see, said he, how many we are?* (or *how many there are of us?*)

When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*, and not in the *nominative.*

269. When the person of *whom the question is asked*

repeats it, he uses the forms beginning with δ — $\delta\tilde{\upsilon}\tau\omicron\varsigma$, $\tau\acute{\iota}$ $\pi\omicron\iota\epsilon\acute{\iota}\varsigma$;— $\delta\tilde{\upsilon}$ $\tau\iota$ $\pi\omicron\iota\omega\tilde{\nu}$; *you there, what are you doing?— what am I doing?*

EXERCISE LIX.

270. *Λέξον, εἰ οὐχ ἡμαρτες ταῦτα λέξας.—Ἐπυνθανόμεν, εἰ οὐ τοῦτο ἐκάστον εἴη ἔργον, ὃ ἂν κάλλιστα τῶν ἄλλων ἐργάζεταιται.—Βούλομαι ἐρέσθαι, εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν.—Ἡρώτων αὐτὸν, εἰ μὴ δὲν φροντίζει τῶν παρόντων.—Σκεπτέον τοὺς ἄφρονάς τε καὶ φρονίμους, 5*
τίνες ποτ' εἰσίν.—Τὸ τῶν χρημάτων, πόσα καὶ πόθεν ἔσται, μάλιστα ποθεῖτε ἀκοῦσαι.—Οἶδεν οὐδεὶς τὸν θάνατον, εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὄν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὐεῖδοτες, ὅτι μέγιστον τῶν κακῶν ἔστιν.—Τοὺς νόμους ἐσκόπουν, ὅπως ἀκριβῶς καὶ καλῶς ἔξουσιν.—Σὺν εἰ τίς ἀνδρῶν; Ὅστις εἰμὲ ἐγώ; Μέτων.—Πῶς ἂν ταῦτα ξυγγοροῖμεν; Ὅπως; εἰ θεὸς ἡμῖν δοίη τις συμφωνίαν.—Οὐκ ἔχω ἔγωγε ὅπως σοι εἶπω ὃ νοῶ.—Οὐ μανθάνεις ὅπως ἂν τοῦτο γένοιτο.—Οὐκ, ὦ βέλτιστε πάνν ἡμῖν οὕτω φρονιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς ἀλλ' ὃ τι ὁ 15
ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων.—Ἡρετο, ὃ τι γελῶν.—Οὐ σωφρονήσεις; οὐ μαθὼν ὅς εἰ γύσιν ἄλλον τίν' ἄξεις ἀνδρα δεῦρ' ἐλεύθερον, ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;—Δεῖ τοὺς θεατὰς μὲ εἰδέναι ὅς εἰμὲ ἐγώ.—Οὐκ οἶδα ὅστις ἀνθρωπος γεγένημα.—Ἐκεῖνος, ὡς φησιν, οἶδε, τίνα τρόπον 20
οἱ νέοι διαφθείρονται.—Οὐκ οἶδα ὅπως τὸ πρᾶγμα ἔπραξεν. Ἀπόκριναι ἀνδρείως ὅποτερὰ σοι γαίνεται.

EXERCISE LX.

271. *Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· Εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Θεμιστοκλῆς ἦν ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων.—Ἦδεται τῇ ὑπὸ πάντων τιμῇ. 5*
—Δίκαιοι ὄντες ἀζήμιοι ὑπὸ θεῶν ἐσόμεθα.—Τῶν ἀποβαλλόντων τι ὄψει οὐδένα δυνάμενον καθεύδειν ὑπὸ λύπῃς.—

Ἡ ψυχὴ ὑπὸ ἰσυχίας οὔτε τι μανθάνει, ἅ τε ἂν μάθῃ ἐπι-
 λανθάνεται.—Εὐκλεῆς θαναεῖ γυνή τ' ἀρίστη τῶν ὑφ' ἡλίφ
 10 μακροῦ.—Ἔστι βασιλεία ἐν Κελαιναῖς ὑπὸ τῇ ἀκροπόλει.—
 Τί ἔχεις ὑπὸ τῷ ἱματίῳ;—Ἦν ἔτι ὑπὸ νόμοις καὶ
 πατρὶ.—Τῶν Ἑλλήνων οἱ μὲν ὑφ' ἡμῖν, οἱ δ' ὑπὸ Λακε-
 δαιμονίοις εἰσίν.—Οἱ πρόγονοι ὑπὸ τοῖς τυράννοις
 ἐγένοντο.—Εὐαγόρας τοὺς φίλους ταῖς εὐεργεσίαις ὑφ' ἑαυ-
 15 τῷ ἐποιεῖτο.—Τὸν Φίλιππον τῶν ὑπὸ τὸν ἥλιον ἀνθρώ-
 πων ἔφη πάντων δεινότατον εἶναι.—Ταῦτα ὑπ' ἀνγὰς
 μᾶλλον ἴδωμεν.—Θυρέαν ἔδωσαν Λακεδαιμόνιοι Αἰγινήταις
 ἐκπεσοῦσιν ἐνοικεῖν διὰ τε τὰς ὑπὸ τὸν σεισμόν σφίσι
 γενομένας καὶ τῶν Εἰλώτων τῆν ἐπανάστασιν εὐεργεσίας.

§ 53. Double Questions.

272. *Direct double* questions are asked by *πότερον* (or *πότερα*)—ἤ, less commonly by *ἄρα*—ἤ.

REM. *μῶν*—ἤ is still less common: ἤ—ἤ belongs to poetry, especially *epic* poetry.

273. *Indirect double* questions are asked by *εἴτε*—*εἴτε*: *εἰ*—ἤ: *πότερον*—ἤ.

REM. ἤ—ἤ belongs to *epic* poetry, though occasionally found in Attic poets. *εἴτε*—ἤ, and *εἰ*—*εἴτε*, are also used by poets.

EXERCISE LXI.

274. *Πότερον* ἔφονται Κύρω, ἢ οὐ;—Τούτῳ τὸν τοῦν
 πρόσεχε, εἰ δίκαια λέγω, ἢ μή.—Σκοπῶμεν εἴτε εἰκὸς
 οὔτως ἔχειν, εἴτε μή.—Στρατεύοιτο πότερος ἂν ῥῆον, ὁ
 μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν ἢ ὃ τὸ παρὸν
 5 ἀρκοίη;—Πότερως ἂν μᾶλλον ἀνθρώποι σωφρονοῖεν, ἀρ-
 γοῦντες ἢ τῶν χρησίμων ἐπιμελούμενοι;—Τίς ὁ γνωσόμενος;
 ὁ ποιήσας ἢ ὁ χρῆσόμενος;—Πότερον φῶμέν τι εἶναι αὐτὸ
 καλὸν καὶ ἀγαθὸν ἢ μή;—Εἴπατ', εἴτε χρῆζετ' εἴτ' οὐ χρῆζετε
 φεύγειν.—Σκεψομεθα, εἴτ' ἄρα ἐν ἄδου εἰσὶν αἱ ψυχαὶ τελευ-
 10 τησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ.—Μὴ ἀποκρίνωμαι
 τούτων μηδέν;—Πολιορκουμένων τῶν Ἀθηναίων ὑπὸ

Ἀνσάνδρον, Θεραμένης ἐν ἐκκλησίᾳ εἶπεν, ὅτι, εἰ βούλονται
 αὐτὸν πέμψαι παρὰ Ἀνσάνδρον, εἰδὼς ἤξει Λακεδαιμονίους,
 πότρουον ἐξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέ-
 χουσι περὶ τῶν τειχῶν, ἢ πίστεως ἔνεκα.—Οἱ μὲν γὰρ ἄλλοι 15
 ἀλαζόνες ὅταν τι ψεύδονται, ἀόριστα καὶ ἀσαφῆ πειρῶνται
 λέγειν, φοβούμενοι τὸν ἔλεγχον· Δημοσθένης δ' ὅταν ἀλαζο-
 νεύηται, πρῶτον μὲν μεθ' ὄρκου ψεύδεται, ἐξώλειαν ἐπαρώ-
 μενος ἑαυτῶ, δεύτερον δὲ ἂν εὖ οἶδεν οὐδέποτε ἐσόμενα, τολμᾷ
 λέγειν ἀριθμῶν εἰς ὅπότ' ἔσται, καὶ ὧν τὰ σώματα οὐχ ἐώρακε, 20
 τούτων τὰ ὀνόματα λέγει, κλέπτων τὴν ἀκρόασιν καὶ μιμούμε-
 νος τοὺς τάληθῆ λέγοντας. διὸ καὶ σφόδρα ἄξιός ἐστι μισεῖ-
 σθαι, ὅτι πονηρὸς ὧν καὶ τὰ τῶν χρηστῶν σημεῖα διαφθείρει.
 ταῦτα δ' εἰπὼν δίδωσιν ἀναγνώσαι ψήφισμα τῷ γραμματεῖ
 μακρότερον μὲν τῆς Ἰλιάδος, κενότερον δὲ τῶν λόγων οὓς 25
 εἶωθε λέγειν καὶ τοῦ βίου ὃν βεβίωκε, μεστὸν δ' ἐλπίδων οὐκ
 ἐσομένων καὶ στρατοπέδων οὐδέποτε συλλεγησομένων.

§ 54. *Observations on εἰ, ἕάν.*

275. εἰ is used for ὅτι (*that*), after θαυμάζω, and some
 other verbs expressive of feelings; as, θαυμάζω εἰ μηδεὶς
 ὑμῶν ὀργίζεται, *I am astonished that not one amongst*
you is angry.

This arises from the Attic habit of avoiding *positiveness*
 in speaking; which, in this case, speaks of what may be
quite certain as only probable.

276. εἰ is (as we have seen, 67) used for '*whether*:' it
 has this meaning after verbs of *seeing, knowing, con-*
sidering, asking, saying, trying, &c.—It is also to be
 observed that, even when the interrogative clause contains
 a proposition which the speaker thinks ought to be *as-*
sented to, the Greeks often use εἰ only (thus leaving it
doubtful, as far as *the form goes*, whether the proposition
 should be *affirmed* or *denied*). In English we use *wheth-*
er . . . not, and thus imply that it should probably *be*
affirmed; thus, σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει,
consider whether the Grecian law is better.

277. *ἐάν* is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

EXERCISE LXII.

278. Σκέψαι ἐάν τόδε σοὶ μᾶλλον ἀρέσκη.—Μηδὲ τοῦτο
 ἀρόητον ἔστω μοι, ἐάν σέ πως πείσω.—Εἰ ἀηδῶν ἤμην,
 ἐποίουν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος, τὰ τοῦ κύκνου· νῦν
 δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν θεόν· τοῦτό μου τὸ ἔργον
 5 ἔστιν.—Οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω, εἰς
 βασιλεύς.—Ἐάν ἧς φιλομαθῆς, ἔση πολυμαθῆς.—Οἱ Λουσι-
 τανοὶ παιᾶνας ἄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγ-
 μένοις.—Ἀληθῶς ἀγανακτῶ, εἰ ἂ νοῶ μὴ οἴοσθ' εἰμὶ εἰπεῖν.
 —Οὐκ αἰσχύνομαι, εἰ τῶν νόμων ἔλαττον δύναμαι.—Οὐκ
 10 ἀγαπᾶ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ
 στεφανωθήσεται, ἀγανακτεῖ.—Ἐπισκεψώμεθα, εἰ ὁ ἄριστος
 εὐδαιμονέστατος καὶ ὁ κάκιστος ἀθλιώτατος, ἢ ἄλλως ἔχει;—
 Ἡρώτων αὐτὸν, εἰ μηδὲν φροντίζει τῶν παρόντων.—Σκοπεῖτε
 ἂν ἀληθῆ λέγω.—Πρὸς Διός, ὦ ἄνδρες Ἀθηναῖοι, μηδεὶς
 15 φθόνῳ τὸ μέλλον ἀκούσῃ, ἀλλ' ἂν ἀληθὲς ἦ σκοπεῖτω.—
 Ἄγεις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν ὅποσοι
 εἰσὶν, ἀλλὰ ποῦ εἰσι οἱ πολέμιοι· καὶ ἐρωτῶντός τινος, πόσοι
 εἰσὶ Λακεδαιμόνιοι, ἔφη, Ἴκανοὶ τοὺς κακοὺς ἀπερύνειν.

§ 55. Condensed Questions.

279. By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two; thus, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; *what must they do to recover their ancient virtue?* (or, *by what conduct can they, &c.?*) καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then, what those persons do, to whom men apply this name? τίνας τοὺς δ' ὄρω ξένους; who are these strangers whom I behold?*

EXERCISE LXIII.

280. Ἦκον ἐρησόμενοι τί ἂν ποιοῦντες εἰρήνης τύχοιεν.—
 Τριπολέμῳ μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρους
 τροφὰς ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν
 βωμὸν ἰδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περισ-
 τῶτες συνεχῆς ἔλεγον· Κύον, κύον· ὁ δὲ, Ὑμεῖς, εἶπεν, ἐστὲ 5
 κύνες, οἳ με ἀριστῶντα περιστήκατε.—Τῷ τί νος ἔργῳ ὁ
 ὑφάντης χρῆσεται; Τῷ τοῦ τέκτορος.—Ἐρώτησον τούτους
 τὴν ποτιέρου τύχην ἂν ἔλοιθ' ἕκαστος αὐτῶν;—Τῆς
 περὶ τί πειθοῦς ἢ ῥητορικῆς ἐστὶ τέχνη;—Τὸν ἐκ
 ποίαις πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; 10

§ 56. Various Constructions.

281. ἡ μὴν is a solemn form of asseveration: thus, ἡ μὴν
 ἔπαθον τοῦτο, I protest that I suffered this. ὄμνημι ἡ μὴν
 δωσεῖν, I swear that I will assuredly give (or, solemnly
 swear that I will give).

282. The *prepos. σύν* is omitted before αὐτῷ, αὐτῇ, &c.
 which then = *together with, with*: thus, ἀπώλοντο αἱ
 νῆες αὐτοῖς ἀνδράσιν, the ships were lost together with
 their crews.

283. ἀμφοτέρων is used *adverbially* (or *elliptically*) by
 the poets; *both; as well—as, &c.* So ἀμφοτέρα is used
 in reference to *two words*, without being made to conform
 to them in case; as, διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφο-
 τέρα, distinguished either for wisdom or beauty, or
 both.

284. When καὶ refers to ἄλλος, it has the force of *espe-
 cially, in particular*; as, τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖ-
 δας ἔχει κατηκόους αὐτῷ, he is happy both in other respects
 and especially in having obedient children.

285. ἔρχεσθαι, ἵνα, with *part. fut.*, is *to be going to, or
 on the point of*; as, ὅπερ ἦα ἐρῶν, what I was going to say.

286. Sometimes ἔχω makes an emphatic circumlocution
 with the *past partic.*: and with some verbs (e. g. the

2nd pers. of ληρεῖν, παίζειν, φλυᾶρεῖν) it is used to make a good-humoured observation; thus, πάλαι θαυμάσας ἔχω, *I have long been wondering*. παίζεις ἔχων, *you are joking*.

287. φέρων appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*; thus, ὑπέβαλεν ἑαυτὸν φέρων Θεβαίοις, *he went and flung himself into the hands of the Thebans*.

Hence it answers to our *to go and do a* (foolish, impetuous) *thing: to take a thing and fling it away, &c.*

EXERCISE LXIV.

288. Τόδε μοι εἶπέ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέους βελτίους γεγονέναι ἢ πᾶν τὸ ὑναντίον διαφθαρῆναι ὑπ' ἐκείνου.—Πείθωμεν ἢ χάρισιν ἢ δώροις ἢ ἀμφοτέρω.—Ἐπιθυμοῦντα ἔστιν ἐνίοτε μὲν ὠφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ
5 βλαβερώς, ἐνίοτε δὲ ἀμφοτέρω.—Θρασύβουλος ὄρκωσε πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους, ἧ μὴν δημοκρατήσεσθαι.—Αἱ ἀπὸ Συρακουσῶν νῆες ἅπασαι ἐάλωσαν ἀντοῖς ἀνδράσιν.—Τὰς πόλιας ἐνεπίμπρασαν ἀντοῖσι τοῖσι ἰροῖσι.—Τυχῶν δὲ συγγνώμης παρ' ὑμῶν Καλλίας ὁ
10 Χαλκιδεὺς μικρὸν διαλιπὼν χρόνον πάλιν ἦκε φερόμενος εἰς τὴν ἑαυτοῦ φύσιν, Εὐβοικὸν μὲν τῷ λόγῳ συνέδριον εἰς Χαλκίδα συναγῶν, ἰσχυρὰν δὲ τὴν Εὐβοίαν ἐφ' ὑμᾶς ἔργῳ παρασκευάζων, ἐξαίρετον δ' αὐτῷ τυραννίδα περιποιούμενος. καὶ ταύτης ἐλπίζων συναγωνιστὴν Φίλιππον λήψεσθαι ἀπῆλθεν εἰς Μα-
15 κεδονίαν καὶ περιήει μετὰ Φιλίππου, καὶ τῶν ἐταίρων εἰς ὄνομάζετο. ἀδικήσας δὲ Φίλιππον κακεῖθεν ἀποδρὰς ὑπέβαλεν ἑαυτὸν φέρων Θεβαίοις.

§ 57. Various Constructions, continued.

289. With δίκαιος, ἄξιος, &c. the *personal* construction is preferred to the *impersonal*; as, δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this*.

290. ὅσον is used elliptically with the *infin.*; thus, ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνώκεναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so for Paches to have had time to read out the decree.*

291. Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρῶν) often take the construction with ἤ; as, φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*

REM. According to Hermann the meaning of φθάνω is *cesso, desino*. Hence φθάσας ἐποίησε = *desiit facere (he did it and had left off, i. e. when another did it or wished to do it =) prior fecit*. So οὐ φθάνειν = (1) *non cessare, perpetuo fieri* [as οὐ φθάνοιτ' εἴτ' ἂν θνήσκοντες, *non cessabunt cædes*]; (2) *non omittere aliquid facere = quam maxime agere* [as, οὐκ ἂν φθάνοιμι τάληθῆ λέγων, *quam maxime dicam quæ vera sunt*]. Hence it comes at last to the same thing whether we read οὐκ ἂν φθάνοις *interrogatively*, or not. Οὐκέτ' ἂν φθάνοιτε κληθρα συμπεραίνοντες μοχλοῖς (without an interrogation) = *non omittetis fores occludere*. Οὐ φθάνοιτ' ἂν, &c. (with *interrogation*) = *non effectum dabit ut sint occlusæ fores?* Hence we also see that this might be expressed without the negative: οὐ φθάνοιτ' ἂν — = *non omittetis occludere fores: φθάνοιτ' ἂν — = omittite occlusas* (i. e. *occluseritis*). [Kühner calls this a *mirum commentum*.] See Herm. ad Vig. p. 764. Φθάνω may also be followed by καί.

292. A person's *quoted* words, when quoted exactly as he uttered them, are introduced by ὅτι. ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*

REM. Here the Greek idiom differs from our own: *we* omit 'that' when a person's words are quoted exactly, and insert it when not.

293. After τί οὐ*—; (in questions) the *aor.* appears to be used for the *present*; as, τί οὐκ ἐποιήσαμεν; (why have

* τί οὐν, ἔφη, οὐ δηγήσω μοι; *quin tu mihi narres?* "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." (Weiske.)

not we done it? =) *why don't we do it? Let us do it directly?*

EXERCISE LXV.

294. Δίκαιός ἐστιν ἀπολωλέναι.—Τοῦτο τὸ ὄνομα δίκαιός ἐστι φέρεσθαι.—Πλείστον δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι ὃς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν.—Οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν τὴν ἀρχὴν κατασχόντες καὶ τοῖς Θηβαίοις εὐθὺς ἐπεβούλευσαν.—Οὐκ ἂν φθάνοις λέγων;—Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες;—Οὐκ ἂν φθάνοις περιίνων;—Οὐδὲν κωλύει, ὦ Σώκρατες, ἕάν γε σοὶ δοκῇ. Πρῶτον δέ μοι διήγησαι τὴν σοφίαν τοῖν ἀνδροῖν, τίς ἐστιν, ἵνα εἰδῶ ὅ τι καὶ μαθησόμεθα. (Socr.)

Λέγεται, ὡς ποτ' ἦσαν οἱ τέττιγες ἀνθρώποι τῶν πρὶν Μούσας γερονέαι. γενομένων δὲ Μουσῶν καὶ φαρείσης ᾧδῆς, οὕτως ἄρα τινὲς τῶν τότε ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ἄδοντες ἡμέλησαν σίτων τε καὶ ποτῶν, καὶ ἔλαθον τελευτήσαντες αὐτούς. ἐξ ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φέται, γέρας τοῦτο παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι γένομενον, ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς ἄδειν, ἕως ἂν τελευτήσῃ, καὶ μετὰ ταῦτα ἐλθὼν παρὰ Μούσας ἀπαγγέλλειν, τίς τίνα αὐτῶν τιμᾷ τῶν ἐνθάδε. Τερψιχόρη μὲν οὖν τοὺς ἐν τοῖς χοροῖς τετιμηκότας αὐτὴν ἀπαγγέλλοντες ποιῶσι προσφιλεστέρους, τῇ δὲ Ἐρατοῖ τοὺς ἐν τοῖς Ἑρωτικοῖς, καὶ ταῖς ἄλλαις οὕτω, κατὰ τὸ εἶδος ἐκάστης τιμῆς. τῇ δὲ πρεσβυτάτῃ Καλλιόπῃ καὶ τῇ μετ' αὐτὴν Οὐρανίᾳ τοὺς ἐν φιλοσοφίᾳ διάγοντάς τε καὶ τιμῶντας τὴν ἐκείνων μουσικὴν ἀγγέλλουσιν, αἱ δὲ δὴ μάλιστα τῶν Μουσῶν περὶ τε οὐρανὸν καὶ λόγους οὔσαι θεῖους τε καὶ ἀνθρωπίνους ἰᾶσι καλλίστην φωνήν.

II.

A COURSE OF READING FROM GREEK AUTHORS.

FABLES AND ANECDOTES.

I. FABLES.

I. THE WOLF.

Λύκος ἰδὼν ποιμένας ἐσθίουσας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, Ἥλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

II. THE LIONESS.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἔνα τίκτειν, Ἐνα, ἔφη, ἀλλὰ λέοντα.

5

III. THE GNAT ON THE BULL'S HORN.

Κώνωψ ἐπὶ κέρατος βοῦς ἐκαθέσθη καὶ ἠΰλει· εἶπε δὲ πρὸς τὸν βοῦν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, οὔτε ὅτε ἦλθες ἔγνων, οὔτε ἐὰν μένης, μελήσει μοι.

IV. THE PEASANT AND THE SERPENT.

Γεωργὸς χειμῶνος ὥρα ὄφιν εὐρῶν ὑπὸ κρούς πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκείνος, 10 καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἔπληξε τὸν εὐεργέτην.

V. THE FOX AND THE GRAPES.

Βότρνας πεπεῖρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν· Ὅμφακες ἔτι εἰσίν.

15

VI. THE KID AND THE WOLF.

"Εριφος ἐπί τινος δώματος ἐστῶς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη· ὦ οὗτος, οὐ σὺ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

VII. THE BOY BATHING.

Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν
5 τινὰ παροδίτην, ἐπερώνει, Βοήθησον. Ὁ δὲ ἐμέμφετο τῷ
παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν· Ἀλλὰ νῦν μοι
βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

VIII. THE DOG AND THE FOX.

Κύων θηρευτικὸς λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὡς δὲ
ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ
10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτόν ἔφη· ὦ κακὴ
κεφαλή, σὺ λέοντα ἐδίωκες, οὗτινος οὐδὲ τὸν βρυχηθμὸν ὑπή-
νεγκας;

IX. THE WOLF AND THE LAMB.

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσι-
15 ἄσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· Ἀλλ'
αἰρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρεῖ-
ναι.

X. THE ASS IN THE LION'S SKIN.

"Ονος δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομιζέτο πᾶσι, καὶ
φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος
20 βιαιότερον πνεύσας ἐγύμνου αὐτόν τοῦ προκαλύμματος, τότε
πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτόν ἔπαιον.

XI. THE WOMAN AND THE HEN.

Γυνὴ τις χήρα ὄρνιν εἶχε, καὶ ἑκάστην ἡμέραν ὠὸν αὐτῇ
τίκτουσαν. Νομίσασα δὲ, ὡς, εἰ πλείους τῇ ὄρνιθι κριθὰς
παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ
25 ὄρνις πιμελῆς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

XII. THE BIRDS AND THE PEACOCK.

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἠξίου διὰ τὸ κάλλος χειροτονεῖν. Αἴρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοῖος ὑπολαβὼν ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

XIII. THE FOX AND THE LION.

Ἀλώπηξ μῆδέποτε θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα 5 συντυχίαν ὑπήντησε, τὸ μὲν πρῶτον ἰδοῦσα οὕτως ἐξεταράχθη, ὡς μικροῦ ἀποθανεῖν· ἐκ δευτέρου δ' αὐτῷ ἐπιτυχοῦσα ἐφοβήθη· ἐκ τρίτου δὲ θεασαμένη οὕτω κατεθάρρῳρησεν, ὡς καὶ προσελθοῦσαν αὐτῷ διαλέγεσθαι.

XIV. THE FOX AND THE APE.

Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ὀρχησάμενος καὶ 10 εὐδοκίμησας βασιλεὺς ὑπ' αὐτῶν ἐχειροτονηθῆ· ἀλώπηξ δὲ αὐτῷ φθονήσασα ὡς ἐθεάσατο ἔν τινι παγίδι κρέας κείμενον, ἀγαροῦσα αὐτὸν ἐνταῦθα ἔλεγεν, ὡς εὐροῦσα θησαυρὸν αὐτῇ μὲν οὐκ ἐχρήσατο, γέρας δὲ αὐτῷ τῆς βασιλείας τετήρηκε, καὶ παρῆνει αὐτῷ λαβεῖν. Τοῦ δὲ ἀτημελήτως ἐπελθόντος, καὶ 15 ὑπὸ τῆς παγίδος συλληφθέντος, αἰτιωμένου τε τὴν ἀλώπεκα ὡς ἐνεδρεύσασαν αὐτῷ, ἐκείνη ἔφη, ὦ πίθηκε, σὺ δὲ τοιαύτην ψυχὴν ἔχων τῶν ἀλόγων ζώων βασιλεύσεις;

XV. THE OLD MAN AND DEATH.

Γέρον ποτὲ ξύλα κόψας καὶ ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. Διὰ δὲ τὸν κόπον τῆς ὁδοῦ ἀποθήμενος τὸ φορτίον 20 τὸν θάνατον ἐπεκαλεῖτο· τοῦ δὲ Θανάτου φανέντος καὶ πυθομένου, δι' ἣν αἰτίαν αὐτὸν παρακαλεῖται, ὁ γέρον ἔφη, Ὅτι τὸ φορτίον ἄρης.

XVI. THE HAWK AND THE NIGHTINGALE.

Ἀηδῶν, ἐπὶ δένδρου καθεζομένη, κατὰ τὸ εἰωθὸς ἦδεν. Ἰέραξ δὲ, θεασάμενος καὶ τροφῆς ἀπορῶν, συνείληφεν ἐπι- 25 πτάς. Ἡ δ', ἀναιρεῖσθαι μέλλουσα, ἔδειτο τοῦ ἱέρακος μὴ

βρωθῆναι· μηδὲ γὰρ ἰκανὴ εἶναι ἰέρακος γαστέρα πληροῦν, δεῖν δὲ αὐτὸν, τροφῆς προσδεόμενον, ἐπὶ τὰ μείζω τῶν ὀρνέων τραπέσθαι. Καὶ ὁ ἰέραξ ὑπολαβὼν εἶπεν· Ἄλλ' ἔγωγε ἄφρων ἂν εἴην, εἰ, τὴν ἐν χερσὶν ἐτοίμην τροφὴν ἀφείς, τὰ μὴ
5 φαινόμενά πω διώκοιμι.

XVII. THE WOLF AND THE KID.

Ἐριφος, ὑστερήσασα τῆς ποιμένης, ὑπὸ λύκου κατεδιώκετο. Ἐπιστραφεῖσα δὲ πρὸς αὐτὸν, εἶπεν· ὦ λύκε, ἐπεὶ πέπεισμαι, ὅτι σὸν βρῶμα γενήσομαι, ἵνα μὴ ἀηδῶς ἀποθάνω, ἀλλήσον πρῶτον, ὅπως ὀρχήσομαι. Τοῦ δὲ λύκου ἀνυλοῦντος, καὶ τῆς
10 ἐρίφου ὀρχουμένης, οἱ κύνες, ἀκούσαντες, τὸν λύκον ἐδίωκον. Ὁ δὲ, ἐπιστραφεὶς, τῇ ἐρίφῳ φησί· Δικαίως ταῦτά μοι γίνεται. ἔδει γὰρ με, μάγειρον ὄντα, ἀλητὴν μὴ μιμεῖσθαι.

XVIII. THE FOX WITHOUT A TAIL.

Ἀλώπηξ ὑπὸ τινος παγίδος τὴν οὐρὰν ἀποκοπεῖσα, ἐπειδὴ δι' αἰσχύνην ἀβίωτον ἠγεῖτο τὸν βίον ἔχειν, ἔγνω δεῖν καὶ τὰς
15 ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ προσαγαγεῖν, ἵνα τῷ κοινῷ πάθει τὸ ἴδιον ἐλάττωμα συγκρύψῃ. Καὶ δὴ ἀπάσας ἀθροίσασα παρήνει αὐταῖς τὰς οὐρὰς ἀποκόπτειν, λέγουσα, ὡς οὐκ ἀπρεπὲς μόνον τοῦτο, ἀλλὰ καὶ περισσόν τι αὐταῖς βάρος προσήρηται. Τούτων δὲ τις ὑποτυχοῦσα ἔφη, ὦ αὖτη, ἀλλ'
20 εἴ σοι μὴ τοῦτο συνέφερον, οὐκ ἂν ἡμῖν αὐτὸ συνεβοούλευσας.

XIX. THE OXEN AND THE CART.

Βόες ἄμαξαν εἶλκον· τοῦ δὲ ἄξονος τρίζοντος, ἐπιστραφέντες ἔφρασαν οὕτως πρὸς αὐτὸν, ὃ οὗτος, ἡμῶν τὸ ὄλον βάρος φερόντων, σὺ τί κράζεις ;

II. ANECDOTES OF PHILOSOPHERS.

ZENNO.

1. Ζήνων δουλον ἐπὶ κλοπῇ ἑμαστίγον. Τοῦ δὲ εἰπόντος, Εἴμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νευαίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, Τὰ ὧτά σου εἰς τὴν γλῶσσαν 5 συνερόύηκεν.—4. Ζήνων, Ἀντιγόνοῦ πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, ἀκείνων παρὰ πότον σπευδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' 10 αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγῶν ἐπιστάμενον.

ARISTOTLE.

5. Ἀριστοτέλης ὄνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπων ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρωπον ἤλεῆσα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηγμένοι πυροὺς καὶ 15 νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν κανχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, Ἐὰν τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. 20 Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, Ὡς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστὸν ὅ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπο- 25 μένει.

PLATO.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, Οὐ παύσῃ, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς ;—12. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβῶν, ἔφη, τοῦτον, μαστί-
5 γωσον· ἐγὼ γὰρ ὀργίζομαι.

SOCRATES.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λαιδοροῦσα, Οὐ καὶ σύ, εἶπε, χηρῶν βοώντων ἀνέχη ;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
10 θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

DIOGENES.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινοπεύς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρία ἐπηρέισατο
15 ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πῆραν ἐκομίσατο, ἐνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τιτι οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίθον τινα ἔσχεν οἰκίαν.—17. Διογένης ἠρίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων
20 τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, Οὐκ αἰσχρὸν ἐστὶ, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους ;—18. Θεασάμενός ποτε παι-
δίων ταῖς χερσὶ πῖνον, ἐξέρόψε τῆς πήρας τὴν κοτύλην, εἰπὼν, Παιδίον με νερίκηκεν εὐτελεία. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον,
25 ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτω τὴν φακὴν ὑποδεχόμενον.—19. Ἀύχρον μεθ' ἡμέραν ἄψας, Ἄνθρωπον, ἔφη, ζητῶ.—20. Ὅτε ἀλοὺς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἄνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην
30 αὐτῷ πρίασθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριμαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δούλος εἶη· καὶ γὰρ ἰατρὸς ἢ κυ-

βερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ
 τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν· Μηδὲν εἰσίστω
 κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν;—
 23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πυθομένῳ, εἰ πολλοὶ
 ἀνθρώποι λουῖνται, ἠρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὡμολό- 5
 γησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς,
 Ἰδού, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν
 πυθόμενον, ποία ὥρα δεῖ ἀριστῆν, Εἰ μὲν πλούσιος, ἔφη,
 ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. Πλάτωνος ὀρισσαμένου,
 Ἄνθρωπος ἐστὶ ζῶων δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, 10
 τίλας ἀλεκτρούνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη,
 Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένης ἄσωτον
 ἦτει μῦν· τοῦ δὲ εἰπόντος, Διὰ τί τοὺς μὲν ἄλλους τριώβολα,
 ἐμὲ δὲ μῦν αἰτεῖς; ἔφη, Παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν
 λαβεῖν, παρὰ δὲ σοῦ οὐκέτι. 15

ANTISTHENES.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγωνιῶ,
 ἔφη, μὴ τι κακὸν εἰργασμαί.—31. Ἐρωτηθεὶς, τί αὐτῷ περι-
 γέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι ἑαυτῷ ὀμιλεῖν.—
 32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη, Τὸ
 κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν Ἀθηναίοις, τοὺς ὄνους 20
 ἵππους ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, Ἀλλὰ μὴν καὶ
 στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μάθοντες, μόνον
 δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρα-
 κας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ
 σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι. 25

ARISTIPPUS.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσο-
 φίας, ἔφη, Τὸ δύνασθαι πᾶσι θαρρόντως ὀμιλεῖν.—36. Ἐρω-
 τηθεὶς ποτε, τί πλεόν ἔχουσιν οἱ φιλόσοφοι, ἔφη, Ἐὰν πάντες
 οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς
 ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, Εἰς ἀγνώτα 30
 τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴση.—38. Ἐρωτηθεὶς
 τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, Ὡπερ

οἱ δεδαμασμένοι ἵπποι τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μαρθάνειν, ἔφη, Οἷς ἄνδρες γενόμενοι χρῆσονται.—40. Ἐρωτηθεὶς ὑπό τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἐστὶ παιδευθεὶς, Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν 5 γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός τινος αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμᾶς· τοῦ δὲ εἰπόντος, Τοσοῦτου δύναμαι ἀνδράποδον ὠνήσασθαι, Πρῶν, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρνομένου, Ἀπόχεε, ἔφη, τὸ πλεόν, καὶ ὅσον 10 δύνασαι βάσταζε.

SOLON. GORGIAS.

46. Σόλων ἀποβυλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δὲ τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργον ποιεῖ κλαίων, Δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῆνος ἐρωτηθεὶς, ποία διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, Οὐδὲν οὐδέποτε 15 ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν, οὔτε δρᾶσας.—48. Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκοι, Μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ρέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαί- 20 ρων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττει; ὁ Γοργίας ἀπεκρίνατο· Ἦδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

PITTACUS. XENOPHON.

50. Πιττακὸς ἀδικηθεὶς ὑπό τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀρῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμείνων· τὸ 25 μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους.—51. Γρύλλος, ὁ Ξεροφῶντος υἱὸς, ἐν τῇ μάχῃ περὶ Μαρτίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξεροφῶντα φασὶ θύειν ἐστεμμένον· ἀπαγγελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ παιδός, 30 ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔνιοι δὲ οὐδὲ δακρῆσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν, ἦδειν θνητὸν γεγεννηκῶς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε
τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν
αὐτὰ, εἰπὼν· Μισῶ δωρεὰν ἣτις ἀναγκάζει ἀγρουπνεῖν.—
53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετενόησε,
σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο 5
ἀσεβείας ἐπὶ τινι δράματι. Ἐτοιμῶν οὖν ὄντων Ἀθηναίων
βάλλειν αὐτὸν λίθοις, Ἀμειρίας ὁ νεώτερος ἀδελφὸς, διακα-
λυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἔρημον τῆς χειρός.
Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμειρίας, ἀποβεβληκῶς
τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. 10
Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθη-
σαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλό-
ξενος παραδοθεὶς ὑπὸ Διονυσίου εἰς τὰς λατομίας, διὰ τὸ
φραυλίξεν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν
ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας,
ἀνέστη. Πυθόμενον δὲ τοῦ Διονυσίου, Ποῖ δὴ σύ; Εἰς τὰς 15
λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ
Ἰοφῶντος τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίως κρινόμενος,
ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῶ, ἐπιδεικνύ-
μενος διὰ τοῦ δράματος, ὅπως τὸν ροῦν ὑγαινεῖν· ὡς τοὺς
δικαστὰς τὸν μὲν ὑπερθαναύσαι, καταψηφίσασθαι δὲ τοῦ 20
υἱοῦ αὐτοῦ μαρίαν.—57. Φιλήμων, ὁ κωμικὸς, ἑπτὰ πρὸς
τοῖς ἑννεήκοντα ἔτη βιοῦς, κατέκειτο μὲν ἐπὶ κλίνης ἡρεμῶν·
θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθί-
οντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν
πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου 25
ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν
λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοί-
νυν ἀνατραπῆναι ῥάδιος ἦν ἐκ πάσης προφάσεως, μολίβδου,
φασί, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ
ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.— 30
59. Φιλιππίδης ὁ κωμικοποιὸς, φιλοφρονοῦμένου τοῦ βασι-
λέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, Τίνος σοὶ μεταδῶ τῶν

ἐμῶν; Οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορόρητων.—
 60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ
 βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν
 πυθομένου, Ἔνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἔτερον,
 5 ἵνα σιγᾷν.

IV. ANECDOTES OF PRINCES AND STATESMEN.

62. Ἐν φυγῇ τι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ Μνήμο-
 νος διαρπαγείσης, ξηρὰ σῦκα καταφαγῶν καὶ κριθίνον ἄρον,
 Οἴας, εἶπεν, ἡδονῆς ἄπειρος ἦμην.—63. Χαριέντως ὁ βασιλεὺς
 Ἀρχέλαος, ἀδολέσχου κορυέως περιβαλόντος αὐτῷ τὸ ὠμόλι-
 10 νον, καὶ πυθομένου, Πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—
 64. Ὁ νεώτερος Διορύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς,
 οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βου-
 λόμενος.

PHILIP, KING OF MACEDONIA.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων,
 15 λέοντος στρατηγούντος, ἢ λεόντων, ἐλάφου στρατηγούντος.—
 66. Φίλιππος ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζων
 ἔλεγεν, εἰ καθ' ἕναστος ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς
 εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρα-
 τηγὸν εὐρηκέναι, Παρμενίωνα.—67. Φίλιππος ἐρωτώμενος,
 20 οὐστὶνας μάλιστα φιλεῖ, καὶ οὐστὶνας μάλιστα μισεῖ, Τοὺς
 μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδε-
 δωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγω-
 δίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Αἰσχύλου
 λεγθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων,
 25 εἶπεν, ὁ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν
 τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ
 τρισκαιδέκατον θεὸν ἐπικληθέντα, τῇ ἐξῆς ἐπισφαγέντα ἐν τῷ
 θεάτρῳ, καὶ ἐξόμιμνον.—69. Τριῶν Φίλιππων προσαγγελ-

θέντων εὐτυχημάτων ὑφ' ἓνα καιρὸν, πρώτου μὲν, ὅτι τεθρίπ-
 πα νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρα-
 τηγὸς μάχη Λαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρῃεν αὐτῶ
 παιδίον ἀπεκύησεν Ὀλυμπίας· ἀνατείνας ἐς οὐρανὸν τὰς
 χεῖρας, Ὡ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθες ἐλάττωμα! 5
 εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—
 70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε
 Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ὧστο δεῖν αὐτὸν ὑπο-
 μιμνήσκεισθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τιμι παιδι
 τοῦτο ἔργον ἔχειν. Τρις δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν 10
 αὐτῶ· Φίλιππε, ἄνθρωπος εἶ.

ALEXANDER.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατε-
 πλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις
 αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης
 ἂν ἤμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας 15
 αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήρνε τῷ χαλκῷ τὸ
 ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ
 ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν
 ὑγρότητα μιμῆσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρῃεν-
 ωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσ- 20
 μων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων
 αὐτὸν, τί δακρύει, Οὐκ ἄξιον, ἔφη, δακρύνειν, εἰ κόσμων ὄντων
 ἀπειρίων, ἐνὸς οὐδέπω κύριοι γεγόναμεν;

SUCCESSORS OF ALEXANDER.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα τοὺς
 φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν 25
 ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν
 γραῦν, Εἰ ἦδεις, ἔφη, ὦ μήτερ, ὅσων κακῶν μεστὸν ἐστί τουτὶ
 τὸ δάκος, δεῖξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ
 ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν
 τοῦ νιοῦ, πηρία μέλλουσιν ἀναζευγνύνειν, Τί δέδοικας, εἶπε, 30
 μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

ALEXANDER OF PHERÆ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγω-
δὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἴκτον· ἀναπηδήσας οὖν
ἐκ τοῦ θεάτρου ἀπιὼν ὄχητο, δεινὸν εἶναι λέγων, εἰ τοσοῦτους
ἀποσφάξας πολίτας, ὀφθῆσεται τοῖς Ἐκάβης καὶ Πολυξένης
5 πάθεισιν ἐπιδακρύων.

CRÆSUS.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ
κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, Ὡ βασι-
λεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἰτιός
ἔστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμπον-
10 τος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα συμ-
φλεχθέντα διασθαρῆναι. Οὕτως ἓνα μὲν βασιλέα δέχονται
Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι, δύο δὲ ἅμα οὐκ ἂν
ἀνάσχοιντο.

THEMISTOCLES.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκλυιδεῖτο·
15 ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς
βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ.
Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, Οὐκ ἔξ με
καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόπιον.—80. Ἐρω-
τηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλει ἂν εἶναι ἢ Ὅμηρος; Σὺν
20 δὲ αὐτὸς, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ
κηρύσσων τοὺς νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν
Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπερναντίον, καὶ ἀνέ-
τεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, Πάταξον
ἔφη, ἄκουσον δέ. Ἦδει δὲ, ὅτι ἂ μὲλλει λέγειν, τῷ κοινῷ λυ-
25 σιτελεῖ.—82. Σεριφίου τιτὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ δι'
αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν,
ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίτιος ὢν ἐγένομην ἔνδοξος, οὔτε σὺ,
Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν
οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον γενέσθαι ποιητὴν ἀγαθόν,
30 ἕδοντα παρὰ μέλος, μήτ' αὐτὸν ἄρχοντα χρῆστον, δικάζοντα
παρὰ τὸν νόμον.—84. Ἀπεικάζεν αὐτὸν ταῖς πλατάνοις, αἷς

ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολούουσιν.

EPAMINONDAS.

85. Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἴ δέ ποτε αὐτὸν ἔδωκεν εἰς γραφεῖον, αὐτὸς ὑπέμενεν οἴζοι δι' ἀπορίαν ἑτέρου.—
 86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ 5
 καλόν, στρατηγὸν οὐκ ἔχον, Ἡλίον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει.—87. Ἔλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρας, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινα προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γινώσκοντι, μήτε ἐλάττονα φθηγ- 10
 γομένῳ ῥαδίως ἐντυχεῖν ἑτέρῳ.

PELOPIDAS AND OTHER COMMANDERS.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, Ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στρα-
 τευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὡς ἐν σῶμα· θώρακα 15
 μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἰππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρειότατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλότατων θανάτους εὐθυμότερον φέρειν.—92. Ὀδυρομένων τῶν μετὰ 20
 Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, εἶτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκειν.

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρωτῆζην, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμοι; καὶ ἐρωτῶντος
 τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, Ὅσοι, ἔφη, ἱκανοὶ τοὺς κα- 25
 κὸς ἀπερύνειν.—94. Δημάρατος, ἀνθρώπου τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάνις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, Ὁ σοὶ ἀνομοιότα-

- τος.—95. Πλειστώναξ, ὁ Πανσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, Ὁρθῶς, ἔφη, λέγεις· μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ἡμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος 5 τινός, ὅτι Φίλιππος ἐν ὀλίγαις ἡμεραῖς Ὀλυμπον κατέσκαψε, Μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Ἀνκῶργος οὕτως ὀλίγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.
- 10 98. Ἀθηναίου τινός πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, Τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος 15 πρὸς τὸν ἐπαινοῦντα κιθαροδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστέ, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἐσται, ὅταν κιθαροδὸν οὕτως ἐπαινῆς.—101. Ταῖς θυγατρᾶσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, Φοβοῦμαι μὴ 20 περιθήμεναι αἱ κόραι φανῶσί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησίλαου, καταπελτικὸν βέλος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀρεβόησεν, ὦ Ἡράκλειε, ἀπόλωλεν ἀνδρὸς ἀρετά.
103. Ἀγησίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν 25 ἀηδόνι μιμουμένου, παρητήσατο φήσας· Αὐτῆς ἀκήκοα πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησίλαου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πικραῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρομένον 30 αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους αὐτούς, μὴδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς Λακεδαίμονα ἀφίκετο Κεῖτος, γέρον ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζῶν, ἠδεῦτο δὲ ἐπὶ τῷ γήρα, καὶ διὰ ταῦτα τὴν τρίχα, πολιὰν οὔσαν, ἐπειρᾶτο βαφῆ 35 ἀφανίζειν· παρελθὼν οὖν εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς,

Τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ φρεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει ;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἀνδρα ἀγαθὸν, παρήγαγεν εἰς τὸ θέατρον. Θαναμαζόντων δὲ τῶν Λακεδαιμονίων, Τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπεικῆ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἡγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιοίκου συνεδίωξεν Ἀθηναῖς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμγράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρούρησε, καὶ λιμῶ τὸν προδότην ἀνεῖλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἔρριψεν.

109. Ὁ Βρασίδης μὲν τινα συλλαβὼν ἐν ἰσχάσι, καὶ διηθίς, ἀφῆκεν· εἰτά πρὸς ἑαυτὸν, ὦ Ἡράκλειε, ἔφη, ὡς οὐδὲν ἔστιν οὕτω μικρὸν, οὐδ' ἄσθερες, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδης, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαρτενόμενον αὐτοῖς θάνατον εἴλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι τέλους ἔτυγον ἐν κλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος.—111. Λέγοντός τινος ἀπὸ τῶν δίστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιάν αὐτοῖς μαχεσόμεθα.—112. Βουλόμετος ἤδη τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἄδου δειπνοποιησομένους.

SPARTAN WOMEN.

113. *Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπνυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κείσθαι, αὐταὶ ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπίσθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γανρούμεναι τοὺς*
 5 *παῖδας εἰς τὰς πατρῶας ἔγερον τιαγὰς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηγοῦσαι, καὶ, ὡς ἐν μάλιστα, λαθεῖν σπεύδονσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάθρα εἰς τὰ οἰκίαι ἤρῖα ἐκόμιζον αὐτούς.—114. *Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς*
 10 *ἐν παρατάξει χωλωθέντος καὶ δυσφοροῦντος ἐπὶ τούτῳ, Μῆλυποῦ, τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσῃ.—115. *Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείαν πορευομένη, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· Ἡ ταύταν ἢ ἐπὶ ταύτα.—116. *Εἰπούσης τινὸς,*
 15 *ὡς ἔοικε, ξένης πρὸς Γοργῶ, τὴν Λεωνίδου γυναῖκα, ὡς Μόλαι τῶν ἀνδρῶν ἀρχετέ υμεῖς αἱ Λάκαιναι, Μόλαι γὰρ, ἔφη, τίκτομεν ἄνδρας.****

117. *Ἡ Βρασίδου μήτηρ, Ἀργιλεωρίς, ὡς ἀφικόμενοι τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς*
 20 *αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδης ἀπέθανε, καὶ τῆς Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, Μῆ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασίδης, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνου κρείττονας.—*
 25 *118. *Λάκαινά τις ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰστήκει, καραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτο· ὡς δὲ παραγενόμενός τις πνυθόμενης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελενημέναι, Ἀλλ' οὐ τοῦτο ἐπνυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πρόσσει ἢ*
 30 *πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, Ἀσμένη, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παιδῶν θάνατον.**

119. *Λακῶν τρωθεῖς ἐν πολέμῳ, καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὤδευεν· αἰσχυρομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἢ μήτηρ, Καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀν-*
 35 *δρεία γεγηθῆναι ἢ αἰσχυρῆσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. *Σεμ-**

ννηομένης γυναικός τινος Ἰωνικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμά-
των ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς
ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ
ἀγαθῆς γυναικός ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ με-
γαλανχεῖν.—121. Γοργῶ, ἡ βασιλέως Κλεομένους θυγάτηρ, 5
Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν
πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων
πλήθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, Καταφθε-
ρεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς
οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγόρου ὑπὸ τινος τῶν 10
οἰκειῶν ὑποδοῦμενον θεασαμένη, Πάτερ, ἔφη, ὁ ξένος χεῖρας
οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ
βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ
εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυβιάδου, 15
ὑπερσαρκούντα τῷ σώματι, καὶ ὑπέρπαχυν διὰ τροφῆν γενό-
μενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλήσαν αὐτῷ φυ-
γῆς προστίμησιν, ἐὰν μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ
μεταρμόσῃται· φέρειν γὰρ αὐτοῦ τὸ εἶδος καὶ τὴν τοῦ σώ-
ματος διάθεσιν αἰσχύνῃν, καὶ τῇ Λακεδαιμόνι, καὶ τοῖς νό- 20
μοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ
κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ,
ἐκείνου παρὰ πότον σεμννομένου, ποῦ ἡ εὐγένεια καὶ ὑπερο-
χὴ τῆς Ἀθηναίων πόλεως, Ἐγνως ἂν, ἔφη, τὴν τῆς πόλεως
δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης 25
ἔστρατήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητής, Πανσανίου τοῦ
βασιλέως τῶν Λακεδαιμονίων μεγαλανχομένου συνεχῶς ἐπὶ
ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σο-
φὸν μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβού- 30
λενε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ
γενόμενος Ἀθῆνῃσι τῶν τριάκοντα τυράννων, συμπεσοῦσης
τῆς οἰκίας ἐν ἧ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς καὶ

πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, Ὡ τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράνων ἐτελεύτησεν.

- 5 128. Μενεκράτους τοῦ ἰατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν ἀπεργωσμέταις θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτη χρωμένον τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαῳ χαίρειν· οὐκ ἀναγρὸς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς
- 10 Ἀγησίλαος Μενεκράτει ὑγιαίνειν. — 129. Μενεκράτης, ὁ ἰατρὸς, εἰς τοσοῦτον προῆλθε τύφον, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε,
- 15 καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιτιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἠλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα ἐνῆθη, ἔξαμαστὺς ἀπιὼν ὄχετο, καὶ ἔλεγεν ἰβρίσθαι, ἐμμε-
- 20 λῶς πᾶν τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ κατὰίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν
- 25 ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνος δὲ διετέλεσε πολλοὺς στροικῶν τῷ ἀρόωστίματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι, καὶ ἐπάύσατο τῆς νόσου οὕτως. Ἐμμένητο δὲ πολλάκις τῆς ἐν μανίᾳ δια-
- 30 τριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆται τοσοῦτον, ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις τανσὶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, ἐνημερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφατῶς, οὐ παρήλθεν, οὐδ' ἐξέκλινεν, ὥσπερ εἰώθει τοὺς ἄλλους,
- 35 ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, Ἐὺ γ', ἔφη, ποιεῖς ἀνξόμενος, ὃ παῖ· μέγα γὰρ αὔξη κακὸν ἄπασι τούτοις.

NATURAL HISTORY.

SYRIAN SHEEP.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος πήχεως, τὰ δὲ ὦτα αἱ αἴγες σπιθαμῆς καὶ παλαιστῆς· καὶ ἐνίαυτο συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

THE ELEPHANT.

2. Ὁρόδοτος ὁ ἐλέφας κεράστιν κριὸν καὶ χοίρου βοῆν. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρωτῇ ἐτρέφαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφанти ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ ὥσπερ χειρὶ· λαμβάνει γὰρ τούτω, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὕγρην καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικῆσαντος φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζονες τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῖς γοῦν προβοσκίαις ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρρηξα, διαριστάμενοι εἰς τοὺς ὀπισθίους πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσενοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μαθάνουσι, καὶ ὄπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τιτὰς ἴστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακνυεῖν, εἰς ὃ δυσμαθέστατος αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νικτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφεῖσι τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβῶν καὶ μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν.

- κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν
 πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην
 τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτο-
 νόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβά-
 5 σεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδούς ἑαν-
 τὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦ-
 σιν, ὡς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν
 τοῖς μείζοσι πρὸς τὸ θαρρῆν περιουσίαν τῆς ἀσφαλείας οὖ-
 σαν.
- 10 9. Ἡ θήρα τῶν ἐλεφάντων τοιούδε ἐστίν. Ἀναβάντες ἐπὶ
 τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ ὅταν κατα-
 λάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν.
 Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ δρεπάνῳ·
 ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβε-
 15 βηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πραεῖς εἰσιν·
 ὅταν δ' ἀποβῆ οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριονμένων τὰ
 πρόσθια σκέλη δεσμεύουσι σειραῖς, ἢ ἰσχυράζουσιν.

THE RHINOCEROS.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεβηκότος
 ῥινόκερος, ἀλκῆ δὲ καὶ βία παραπλήσιον ἐλέφαντι, τῷ δὲ
 20 ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ
 χροῶν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρει κέρας
 τῷ τύπῳ σιμόν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές. Τοῦτο
 περὶ τῆς τομῆς αἰεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς
 25 προειρημένῳ θηρίῳ, καὶ ὑποδῦνον ὑπὸ τὴν κοιλίαν ἀναρῶν-
 τει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέ-
 φας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι
 προκαταλάβηται τὸν ῥινόκερον, περιγίγνεται ῥαδίως, τύπτων
 τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλεον ἰσχύων.

THE HIPPOPOTAMUS.

- 30 11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ ἐλάτ-
 των πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως
 τοῖς βουσί, τοὺς χαυλιόδοντας ἔχει μείζους τῶν ἀγρίων ὄων,

τρεις ἐξ ἀμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ κέρκον καὶ φω-
τὴν ἵππου παρεμφερῆ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ
ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων
ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέ-
ρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατατέ- 5
μεται τὸν τε σῆτον καὶ τὸν χόρτον· ὥστε εἰ πολύτεκνον ἦν
τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὀλο-
σχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

THE CAMEL.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν
καλούμενον ὕβρον ἐπὶ τῷ ρώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι 10
τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσι ὕβρους, αἱ δ' ἓνα μόνον.
Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἐν μόνον. Ζῆ
δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ἔτη.

THE APE WITH A DOG'S HEAD.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀν-
θρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγ- 15
μὸς ἀνθρώπινους προφέρται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα
καὶ παντελῶς ἀτιθάσσευτά ἐστιν.

THE CROCOTTAS.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην
ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν
ἀμφοτέρων· τοῖς δὲ ὀδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὄσ- 20
τῶν μέγεθος συντρίβεται ὀσδῖως, καὶ τὸ καταποθὲν διὰ τῆς
κοιλίας πέττει παραδόξως.

THE FOX.

15. Οἱ Θραῖκες ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχει-
ῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερόότη-
τος. Ἡσυχῆ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἴσ- 25
θηται ψόφῳ τοῦ ρεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη
μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ λεπτήν καὶ ἀβέβαι-
ον, ἴσταται, κἂν ἔῃ τις, ἐπανέρχεται· τῷ δὲ μὴ φοφεῖν θαῶ-
ροῦσα, διήλθεν.

THE DEER.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσσεισιν· οἱ δὲ ἄρῳρες, ὅταν αἰσθῶνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν
5 οὐ πεποίθασιν.

THE HEDGEHOG.

17. Ἡ τῶν χερσαίων ἐρίων περὶ τῶν σκυμνίων πρόνοια πάνν γλαφυρά ἐστι. Μετοπόρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδνόμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσεύσας τοῦ βότρου χαμαῖς, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις· εἶτα
10 καταδύς εἰς τὸν φωλεόν, τοῖς σκύμοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθῶνται τὴν διαφορὰν τοῦ ἀέρος, ἐμψράσσουσι τὴν κατ' ἄνεμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

THE DOG.

18. Πύρρος, ὁ βασιλεὺς, ὀδεύων ἐνέτυχε κυνὶ φρουροῦντι σῶμα πεφορευμένον, καὶ πνυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος καθημένου
20 τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φρονέας τοῦ δεσπότην παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτοὺς, καὶ καθυλάκει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ
25 συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἕξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ἰρκανόν. Οὗτος νεκρῷ τε μόνος παρέμεινεν αὐτῷ, καὶ καιομένου σοῦ σώματος ἐνδραμῶν
30 αὐτὸς ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δοῦσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ περὶ τὸ σῶμα διατρίβων,

καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπρον καὶ ἄρκτον, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορῆν· ὀφθέντος δὲ λέοντος εὐθύς ἐξαναστῆναι καὶ 5 διακονίεσθαι, καὶ φανερόν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφοροῦντα πάντων.

THE RAVEN.

20. Ὁ κόραξ ὁ ἤδη γέραν, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν 10 λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος κακὸν ὄον.

THE PELICAN.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πλήθος εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κερχῶν, τῶν δὲ ὀστράκων μὴ ἄπτεσθαι. 15

THE OSTRICH.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι γεγενεῖ καμήλω παραπλήσιον· τὰς δὲ κεφαλὰς πεφοικιλίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροῖαν μέλανας. Μακροτραχῆλον δ' ὑπάρχον, ὀύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὄξυ συνηγμένον. Ἐπιέρωται δὲ ταρσοῖς μαλακοῖς καὶ 20 τετριχωμένοις, καὶ δυσὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοισι, χερσαῖον ἅμα φαίνεται καὶ πτηρόν. Διὰ δὲ τὸ βάρος οὐ δυνάμενον ἐξῆραι καὶ πέτεσθαι, κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ, καὶ διωκόμενον ὑπὸ τῶν ἰππέων τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς 25 διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

THE MAGPIE.

23. Κουρῆς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θανμαστόν τι χρῆμα

πολυφώνου κίττης ἔτρεφεν, ἢ ἀνθρώπου ῥήματα καὶ θηρείους
 φθόγγους ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγ-
 κάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμουμένη μηδὲν ἄρῶητον
 ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἔτυχε δὲ τις ἐκεῖ τῶν πλουσίων
 5 ἐκκομιζόμενος ὑπὸ σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ
 εἶωθε, κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλ-
 πιγκταὶ καὶ κελευόμενοι, πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ
 κίττα μετὰ τὴν ἡμέραν ἐκείνην ἀφθογγος ἦν καὶ ἀναυδος.
 Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα
 10 μεῖζον ἢ σιωπὴ παρεῖχεν· ὑποψαίαι δὲ φαρμάκων ἐπὶ τοὺς
 ὁμοτέχνους ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἴκαζον
 ἐκπληξῆσαι τὴν ἀκοὴν, τῇ δ' ἀκοῇ συγκατεσβέσθαι τὴν φωνήν.
 Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἄφνω γὰρ
 αὐθις ἀφῆκεν, οὐδὲν τῶν συνήθων καὶ παλαιῶν μιμημάτων
 15 ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπύγγων, αὐταῖς περιόδοις
 φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

THE CROCODILE.

24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἂν
 ὡὰ μὲν τοῦ ζώου τίκτοτος τοῖς χηρείοις παραπλήσια, τοῦ
 δὲ γεννηθέντος ἀυξομένου μέχρι πηγῶν ἑκκαίδεκα. Τὸ δὲ
 20 σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχρῶται. Τὸ μὲν γὰρ
 δέρμα αὐτοῦ πᾶν φολιδωτόν ἐστι καὶ τῇ σκληρότητι διαφέρων,
 ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο
 δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττον-
 τες. Σαρκοφαγεὶ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἐπὶ
 25 τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ ποταμῷ. Πλήθος δ'
 αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας
 λίμνας, ὡς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν
 ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγγχωρίων τοῖς
 πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον·
 30 τοῖς δ' ἄλλοφύλοις ἀλυσιτελής ἐστιν ἢ θήρα παντελῶς, οὐκ
 οὔσης ἰδωδίμου τῆς σαρκός. Ἄλλ' ὁμως τοῦ πλήθους τού-
 του φρομένον κατὰ τῶν ἀνθρώπων, ἢ φύσις κατεσκευάσε
 μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰγνεύμων παραπλήσιος
 ὢν μικρῷ κνή, περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρι-

βων, τίκτοντος τοῦ ζώου παρὰ τὸν ποταμόν.—25. Ὁ κροκό-
 δειλος ἔχει ὀφθαλμοὺς μὲν ὑὸς, ὀδόντας δὲ μεγάλους καὶ
 χαυλιόδοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον
 θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν
 ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ 5
 δέρμα λεπιδωτὸν ἀρρήκτον ἐπὶ τοῦ σώματος· τυφλὸν δὲ ἐν
 ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

THE EPHEMERON.

26. Περὶ τὸν Ὑπανν ποταμόν τὸν περὶ Βόσπορον τὸν
 Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῆ δὲ τοῦτο 10
 καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερομένου δὲ τοῦ
 ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένη ἀποθνήσκει, βιοῦν
 ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.

BEES. GESE.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ
 τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖται μὲν γὰρ ἀνεμῶδες τι μέλλου-
 σαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτὰς, ὑπὲρ τοῦ μὴ 15
 παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς ἀετοὺς
 δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα
 λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζοντες αὐτῶν καὶ
 χαλινοῦντες τὸ φιλόφρονον καὶ λάλον, ὅπως λάθωσι σιωπῆ
 παρελθόντες. 20

OF SOME MARINE ANIMALS.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς
 ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρύτητα ναρκῶδη ταῖς
 χερσὶ τῶν ἀντιλαμβανομένων ἐμποεῖ. Ἔτιοι δὲ ἱστοροῦσι,
 πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ ζῶσα, κατα-
 σκεδαρρύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τοῦ πάθους ἀνατρέ- 25
 χοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφῆν ἀμβλύνοντος, ὡς ἔοικε,
 διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονθότος.—29. Ὁ
 πινοτήρας ζῶον ἐστὶ καρκινῶδες, καὶ τῇ πίνῃ σύνεστι, καὶ
 πυλωρεῖ τὴν κόγχην προκαθήμενος, ἑὼν ἀνερωγμένην καὶ δια-
 κεχρηῖαν, ἄχρι προσπέσῃ τι τῶν ἀλωσίμων αὐτοῖς ἰχθυῶν· 30

τότε δὲ τὴν σάρκα τῆς πίνης δακῶν παρεισιῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

THE PILOT-FISH AND THE WHALE.

30. Ὁ καλούμενος ἡγεμὼν αἰὲς σύτεστιν ἐνὶ τῶν μεγάλων
 5 κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐν-
 σχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖ-
 ται δυσέξοδον. Ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι
 ταῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὅ τι ἂν
 παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος ἢ λίθον, εὐθὺς διέ-
 10 φθαρταὶ καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ἐκεῖνο δὲ γιγνώ-
 σκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγ-
 καθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπαυομένου καὶ
 ὀρμῆ· προελθόντος δὲ αὐτοῦ ἐπακολουθεῖ, μήτε ἡμέρας, μήτε
 νυκτὸς ἀπολειπόμενον, ἢ ὀρέβεται καὶ πλανᾶται· καὶ πολλὰ
 15 διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἔξενεχθέντα.

THE TORTOISE.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν
 τῶν γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐκβαίνουσα τῆς
 θαλάττης πλησίον· ἐπὼάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν
 πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον
 20 ἐπαμῶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ
 καταχώσῃ καὶ ἀποκρύψῃ βεβυῖως, οἱ μὲν λέγουσι τοῖς ποσὶν
 ἀμύττειν καὶ κατασιτίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιοῦσαν,
 οἱ δὲ, τὴν θήλειαν ὑπὸ τοῦ ἄρῆενος τρεπομένην, τύπους ἰδίους
 καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν
 25 ἔστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ
 ἐκπέττεται καὶ περιρῳήγγνται τὰ ὠὰ) πρόσσεισι, καὶ γνωρίσασα
 τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὡς οὐδεὶς χρυσοῦ θήκην ἄν-
 θρωπος, ἀσμένως ἀνοίγει καὶ προθύμως.

THE MAGNET. NITRE.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ
 30 πολλοὶ ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς

σιδηροῦς, ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασθαι ταῦτόν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐπίστε ὄρμαθὸς μακρὸς πάνν σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἦρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανία λίμνῃ οὕτω 5 νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ὀύμματος προσδεῖσθαι· κἂν πλείω χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει.

MYTHOLOGY.

MYTHOLOGICAL NOTICES.

1. Ὁ οὐρανὸς χαλκοῦς ἐστι τὰ ἔξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ νότου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ 10 ἥλιος καθαρώτερος, καὶ ἄστρα διανγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν οἰκοῦσιν αἱ Ὀρραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἐρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ 15 τοῦ Διὸς τὰ βασιλεια, ταῦτα πάντως περικαλλῆ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζητὴν καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτιῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖ- 20 νοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβρατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σίτον ἔδουσι, οὔτε πίνουσι οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἠδονται σιτούμενοι τὸν ἐκ τῶν θυσιῶν καπνὸν 25 αὐτῆ κνίσση ἀνηνεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμῆν, καὶ

αἶγα ὁ αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκειται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κναροχαίτην, τὴν Ἀθηναῖαν παρ-
5 θένον καλὴν, γλανκῶπιν, αἰγίδα ἀνεζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν γλαυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἐκαστος τῶν θεῶν τέγην τιὰ ἔχει ἢ θεοῖς ἢ ἀν-
10 θρώποις χρησίμην. Ὁ Ἀπόλλων μαρτεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκοροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐγγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδί-
15 την καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεια καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν εὐρεθέντων, ὑπ' αὐτοῦ καὶ
20 συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπορεῖμαι, βουλόμενον αἰώμιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πῦσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς, καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς
25 γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὄψεως κόσμησιν, καὶ τὸ κατὰρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.

6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν,
30 καὶ θεραπείαν τῶν ἐν τῷ τίκτειν κακοπαθουσῶν· διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δὲ φασιν εὐρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφὰς τινὰς ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κοροστρόφον αὐτὴν ὀνομά-
35 ζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπὶ τῷ μέγιστῳ

τῶν ἀνθρώπων ὠφελεία· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εὐρήνης.

7. Ἀθηναῖ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτεῖαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ 5
τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτορικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμας εἰσηγήσασθαι τοῖς ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν ἀυλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχρων 10
ἔργων, ἀφ' ὧν Ἐοργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἡφαιστον δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν 15
χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φρονέοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς. 20

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξευρεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστούοντας· εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ 25
τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπίου γεννηθέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευρεῖν τὴν τε χειρουργίαν καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιβάσαι τὴν τέχνην ἐπὶ τόσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι. 30

10. Τῷ δ' Ἐρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινόμενας ἐπικηρκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφαιτερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιίστρας γενέσθαι, καὶ τὴν 35
ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦ-

σιν εὔρετῆρ γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοῦ τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησανρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μημησοσύνης θυγατέρες εἶναι λέγονται. Ἡσιόδου τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,
Καλλιόπη θ', ἣ σφραων προφραεστιάτη ἐστὶν ἀπασέων.

* * * * *

12. Ὁ πολὺς ὄμιλος, οὗς ἰδιώτας οἱ σοφοὶ καλοῦσιν,
10 Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινα ὑπὸ τῆ γῆ πάνυ
βαθύν Ἄδην ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον
εἶναι, καὶ ζοφερόν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος
ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον. Περιθρόεσθαι δὲ
τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ
15 μόνων τῶν ὀνομάτων· Κωκυτοὶ γὰρ, καὶ Πυριφλεγέθοντες,
καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἢ Ἀχερουσία
λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ
ἐπι διαπλεῦσαι, ἢ παρελθεῖν, ἄνευ τοῦ πορθιμέως. Πρὸς δὲ
αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὖση ἀδαμαντίνῃ, ἀδελφιδούς τοῦ
20 βασιλέως Αἰακός ἐστι, τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ'
αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν
ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον. Αἰθήρης γοῦν
διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόρη
δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἐριννύες, καὶ Φόβοι,
25 καὶ Ἑρμῆς. Δικασταὶ δὲ κἀθῆνται δύο, Μίνως τε καὶ Ραδά-
μανθυς, Κρηῖτες ὄντες, καὶ υἱοὶ τοῦ Διὸς. Οὗτοι δὲ τοὺς μὲν
ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν ἐς τὸ Ἥλυσιον
πεδῖον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ πονηροὺς ταῖς
Ἐριννύσι παραδόντες, ἐς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.
30 13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρός, εἶχε τρεῖς μὲν κυνῶν
κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ ῥώτου παν-
τοίων ὄφρων κεφαλὰς.—15. Ὁ Τάρταρος τόπος ἐστὶν ἐρε-
βώδης ἐν ἄδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ'
35 οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. *Αητώ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἠλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.— Ἄρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἦκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.*

2. *Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ἠτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῆ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπερ αὐτοῦ θνήσκῃν ἔληται. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκῃν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς, ὑπὲρ αὐτοῦ θνήσκῃν θελόντων, Ἀλκηστis, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀπέπεμφεν ἡ Κόρη· ὡς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.*

3. *Ἀπόλλων καὶ Ποσειδῶν τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδον. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εὖν προθῆ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἶλεν.*

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, κατόκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγοίαν. Διὰ δὲ τὴν εὐγένειαν, ὡς φρασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν οὐ φέρων, καὶ
5 μετασχὼν κοινῆς τραπέζης καὶ πάσης παρόρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολιάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἠξιώθη, καταχθεὶς εἰς τοὺς ἄσεβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ,
10 καὶ θυγατέρας τὰς ἴσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρουαττομένη, πλεονάκεις ἐκαναχάτο, καὶ τῆς Αἰητοῦς ἐαυτὴν εὐτεκνοτέραν ἀπεφαινότο. Εἰθ' ἡ μὲν Αἰητὸν χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας.
15 Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἓνα καιρὸν ὀξείως ἅμα εὔτεκρον καὶ ἄτεκρον γενέσθαι.—
5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κακεῖ Διὶ εὐξαμένη, τὴν μορφήν
20 εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.
6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρώνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φρασί, τὴν
25 θεὸν παραχοῆμα αὐτοῦ τὴν μορφήν εἰς ἔλαφρον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πενήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγροισιν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωρος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρόντο, καὶ ζήτησιν ποιούμενοι, παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς
30 εἶδωλον κατεσκεύασεν Ἀκταίωρος, ὃ καὶ τὴν λύπην αὐτῶν ἔπασεν.
7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν
35 ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺν, οὐ

μόνον ἐκώλυέ τινας ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραυρὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε 5 ὀπίσκειν αὐτόν εἰς Τάρταρον· δεηθείσης δὲ Λητοῦς, ἐκέλευσεν αὐτόν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγερόμενος εἰς Φεραίς πρὸς Ἀδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμανε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Ἀνκοῦργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ 10 Στυρμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θοράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῶ συνεπόμενον Σατύρων πλήθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Ἀνκοῦργος δὲ μανίαν ἐνεποίησε 15 Διόνυσος. Ὁ δὲ μεμητρῶς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κληῖμα κόπτειν, πελέκει πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἐαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεός, καρποφορήσειν αὐτήν, ἂν θανατωθῇ Ἀνκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παργαῖον 20 αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κακεῖ κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεὶς ἀπέθανεν.

2. Διελθὼν δὲ Θοράκην, καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠγάγασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πεν- 25 θεὺς δὲ, Ἐχίονος υἱός, παρὰ Κάδμου εἰληφὼς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγερόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατὰσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελείσθη. Ἐνόμισε γὰρ αὐτὸν θερίον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισ- 30 θῆναι, Τυφόνων ληστρικὴν ἐμισθώσατο τριῆρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρέπλεον, ἠπειγόνοτο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσαντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς ἀνύων· οἱ

δὲ ἔμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκαρίος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλον. Καὶ τὰ
5 περὶ τὴν οἴνοποιῖαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλύσαντες, πεφαρμάχθαι τομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαιψαν αὐτόν. Ἡριγό
10 ρη δὲ τῇ θυγατρὶ, τὸν πατέρα μαστεύουση, κύων συνήθης, ὄνομα Μαίρα, ἣ τῷ Ἰκαρίῳ συνείπετο, τὸν νεκρὸν ἐμήνυσε· κάκεινῃ ὄδυσρομένη τὸν πατέρα, ἑαυτὴν ἀήρητησεν.

III. MERCURY.

Ἐρμῆς, Μαΐας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὄν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλ
15 λων. Ἵνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν, ὑποδήματα τοῖς ποσὶ περιέθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὄχητο, καὶ εὗρισκε πρὸ τοῦ ἄντρον νεμομένην χελώνην. Ταύτην ἐκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντέϊνας, λύραν εὔρε καὶ πλῆκτρον.—Ἀπόλλων δὲ τὰς
20 βόας ζητῶν, εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παιδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἠλάθησαν, διὰ τὸ μὴ εὔρεῖν ἴχνος δύνασθαι. Μαθῶν δὲ ἐκ τῆς μαντικῆς τὸν κελκοφότα, πρὸς Μαΐαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἐρμῆν ἠτιῶτο· ἣ
25 δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν τὸν παιδα πρὸς Δία κομίσας, τὰς βόας ἀπήγει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἤρνεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας ὁ Ἀπόλλων, ἀντιδίδωσι τὰς βόας. Ἐρμῆς δὲ
30 ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσῆν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθορίων τίθησιν.

IV. MINERVA.

1. Κέκρωψ ἀντοχθῶν, συμφυῆς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν πρότερον λεγομένην Ἀκτὴν, ἀφ' ἐαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίᾳς ἕκαστος. Ἦκεν οὖν πρῶτος 5 Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαινῇ, κατὰ μέσῃν τὴν ἀκρόπολιν ἀνέφηρε θάλασσαν, ἣν νῦν Ἐρεχθίδα καλοῦσι. Μετὰ δὲ τούτου ἦκεν Ἀθηναῖα καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δεῖκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, Ἀθηναῖν καὶ Ποσειδῶνα διαλύσας Ζεὺς, 10 κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηναῖς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηναῖα μὲν οὖν ἀφ' ἐαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδίον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλὸν ἐποίη- 15 σεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὗ περὶ τῆς πηρώσεως καὶ μαντικῆς, λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι 20 τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμίμνεν· ἄλλοι δὲ, ὑπὸ Ἀθηναῖς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλῆς τῇ Ἀθηναῖ ἢ Χαρικλῶ) ἀποκαταστήσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνί- 25 θων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκ' ἵστατο, ὃ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
- Δευτερον, ἐν Λέρνῃ πολυαύχενον ἔκτανεν ὕδραν.
- Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρμιάνθιον ἔκτανε κάπρον.
- Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον.
- Πέμπτον, δ' ὀρνίθας Στυμφαλίδας ἐξεδίωξεν.
- Ἑκτον, Ἀμαζονίδος κόμισε ζωστήρα φαιινόν.

- Ἐβδομον, Ἀυγείου πολλὴν κόπρον ἐξεκάθηρεν.
 Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.
 Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 Γηρόνου, δέκατον, βόας ἤλασεν ἐξ Ἐρυθείης.
 5 Ἐνδέκατον, κύνια Κέρβερον ἤγαγεν ἐξ Ἰδαο.
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.

2. Ἡρακλῆα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμη σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν
 10 περιποιήσας ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παιδὸς ὄντος ὀκταμηναίου, δύο δράκοντας ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρήναι τὸ βρέφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρύ-
 15 ωνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρουσιεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον.
 20 Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀποκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ, κατέσχευεν ἄγχων, ἕως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυ-
 25 κήνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηροφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἀπλετοί. Ἀμυχανοῦντος οὖν Ἡρακλῆος, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλη, χάλκεα κρόταλα
 30 δίδωσιν αὐτῷ Ἀθηναῖ, παρ' Ἐφαιστίου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους τῇ λίμνῃ παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι, μετὰ δέους ἀνίπταρτο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης βασιλεύειε παῖς Ποσειδῶτος, Ἀνταῖος, ὃς τοὺς

ξένους ἀναγκάζων παλαίειν ἀνήρει. Τούτῳ δὲ παλαίειν ἀναγκάζομενος Ἡρακλῆς, ἀράμενος ἅμμασι μετέωρον ἀπέκτεινε· φαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ Λιβύην Ἡρακλῆς Αἴγυπτον διεξήει. Ταύτης ἐβασίλευε Βούσιρις, 5 Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ ἐπὶ βωμῷ Διός, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἐὰν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκείνον πρῶτον σφάζας τὸν 10 μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαῤῃξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες αὐτοῦ, 15 φρυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέρτες ἐπὶ τὸν Ἐλέου βωμὸν, ἤξιον βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα 20 ἐφ' ἄροματος κτείνει διώξας Ὑλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρουξεν αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητροῦς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φρυγεῖν 25 ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, 30 κατὰ τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτη χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσομάλλον δέρας ἀπενέγκωσι,

Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὁμότητα κατα-
δεῖξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς
ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων
ἐπιβῆναι τολμήσαι τῆς χώρας.

- 5 2. Τῷ Πελῖα, τῆς Ἰώλχου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν
ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον
ἠγγόει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ
τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ,
καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς
10 χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ
ποταμὸν Ἄναρρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας
ἐν τῷ ῥεῖθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν
χρησμόν συμβαλὼν, ἠρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξου-
σίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινοσ φονευθῆσεσθαι τῶν
15 πολιτῶν; Ὁ δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προσέειπτον ἂν
φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθύς ἐπὶ τὸ δέρας
ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος
ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος
αὐπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε
20 τὸν Φοῖξον· κάκεινος, Ἀθῆνας ὑποθεμένης, πεντηκόντορον
καῦν κατασκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευά-
σαντος Ἀργῷ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηναῖ φωνῆν
φηγοῦ τῆς Δωδωνίδος ξύλον· ὡς δὲ ἡ καῦς κατασκευάσθη,
χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους
25 τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν
εἰς τὴν τῆς Θρακῆς Σαλμυδησὸν, ἐνθα ἔκει Φινεὺς μάντις,
τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήρορος εἶναι
λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναι φασὶν αὐτόν,
30 οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα,
οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὸς,
τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς
Ἀρπυίας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὐταί, καὶ ἐπειδὴ τῷ
Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν
35 πλείονα ἀνήραζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλευα κατέλειπον,
ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς

Ἄργοναῦται τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἄρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἄρπυιαι δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' ἀέρος ἐδίωκον. Ἦν τὲ ταῖς Ἄρπυιάς χρεῶν τεθνάναι ὑπὸ τῶν Βορέου παιδῶν· τοῖς δὲ Βορέου παισὶ, τότε τελευτήσῃν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἄρπυιῶν, ἡ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἡ δὲ ἕτερα μέχρις Ἐχινάδων ἤλθε νήσῳ, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γὰρ, ὡς ἤλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡῖονα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσῳ φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃν.

4. Ἀπυλλαγεῖς δὲ τῶν Ἄρπυιῶν Φινεύς, ἐμίγησε τὸν πλοῦν τοῖς Ἄργοναῦταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθει· αὐταί, συγκρονούμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίγη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιασιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἰπιταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνον, συλλαβομένης Ἦρας, διῆλθον, τὰ ἄκρα τῶν ἀφλάστον τῆς νηὸς περικοπίσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἄργοναῦται παραπλεύσαντες Θερμώδοντα καὶ Κανάκασον, ἐπὶ Φᾶσιν ποταμὸν ἤλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκό-

ποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῶ
 οὔτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οἱ
 χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Του-
 5 εἶχε γὰρ λαβῶν παρ' Ἀθηναῖς τοὺς ἡμίσεις ὧν Κάδμος ἔσπει-
 ρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύ-
 ρους καταζεύξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὕτη
 θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. Δεδοι-
 10 κνῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῆ, κρύφα τοῦ πατρὸς
 συνερρήσειν αὐτῶ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγεί-
 λατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξειν γυναικα,
 καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγηται. Ὁμόσαντος δὲ Ἰάσο-
 15 ρος, φάρμακον δίδωσιν, ᾧ καταζευγνύναι μέλλοντα τοὺς ταύ-
 ρους ἐκέλευσε χρῆσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα·
 τούτῳ γὰρ χρυσθέντι, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς
 ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῶ, σπει-
 20 ρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ'
 αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέ-
 20 ευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου
 μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρυσάμενος τῷ φαρμάκῳ,
 παραγενόμενος εἰς τὸ τοῦ νεῶ ἄλσος, ἐμάστευσε τοὺς ταύ-
 ρους, καὶ σὺν πολλῶ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε.
 25 Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς
 ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας εἶδεν, βάλλων ἐξ ἀφα-
 ροῦς λίθους πρὸς αὐτούς, μαχομένους πρὸς ἀλλήλους προσιῶν,
 ἀνήρει. Κατεζευγμένων δὲ τῶν ταύρων, οὐκ ἐδίδον τὸ δέρας
 Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτεῖναι
 30 τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς
 ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμί-
 σασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν
 Ἀργῶ παρεγένετο. Συνεΐπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρ-
 30 τος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν,
 Αἴσωνα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· ὁ δὲ, αἰτησά-

μενος ἑαυτὸν ἀρελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς τὰνρου αἷμα
 σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ ἐπαρασαμένη
 Πελία, ρήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτη-
 σε· Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν
 αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ 5
 ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε
 μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν
 ταῦν Ποσειδῶνι· αὐτῆς δὲ Μίδειαν παρακαλεῖ ζητεῖν, ὅπως
 Πελίας αὐτῷ δίκας ὑποσχῆ. Ἡ δὲ εἰς τὰ βασιλεία τοῦ
 Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέ- 10
 ρα κρεουργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγ-
 γελλομένη ποιήσειν νέον· καὶ τοῦ πιστεῦσαι χάριν, κριὸν
 μελίσασα καὶ καθεψῆσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύ-
 σασαι, τὸν πατέρα κρεοῦργοῦσι καὶ καθεψοῦσιν. Ἀκαστος
 δὲ μετὰ τῶν τῆν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν 15
 δὲ Ἰάσωνα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων
 ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυνδίκης,
 τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφραως, κατήλθεν εἰς ἄδου,
 καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο 20
 τοῦτο ποιήσειν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῆ, πρὶν
 εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστρα-
 φεῖς ἐθείασατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἥλιον μὲν
 νιὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πῆσαι τὸν πατέρα, μίαν 25
 ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ
 αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τεθριππον, μὴ
 δύνασθαι κρατεῖν τῶν ἡριῶν, τοὺς δὲ ἵππους καταφρονήσαν-
 τας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ
 μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦ- 30
 τον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ
 δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ
 καὶ τὸν Δία ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραννῶσαι
 μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνή-

θη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πιάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένου, θρηγῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι 5 τὴν φύσιν, γενομένης αἰγείρους. Ταύτας δὲ κατ' ἐπιαντὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

3. Προμηθεὺς, Ἰαπειοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς, 10 ἐν νάρθηκι κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἡραίστῳ τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλωῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, ἀύξανόμενον διὰ 15 νυκτός. Καὶ Προμηθεὺς μὲν πρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμῆ Πυρρόαν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα. 20 Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηράμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πυρρόας εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσε· ὥστε διαφθαρεῖναι πάντας ἀνθρώπους, 25 πρὸς, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ προσίσχει, κἀκεῖ τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσε Διὶ Φυξίῳ. Ζεὺς δὲ πέμψας Ἐρμῆν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὅ τι βούλ 30 λεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς ἐιπόντος, ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πυρρόα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶα, ὁ λίθος.

35 5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἔλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ

προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

5

6. Βῆλος ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῶ πενήκοντα. Στασιασάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηναῖς αὐτῷ, ταῦν κατεσκεύασε πεντηκόντορον, καὶ τὰς θυγατέρας ἐνθήμερος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες παρεκάλουν τὸν Δαναὸν, τῆς τε ἐχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἠξίουν. Δαναὸς, δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὁμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας, ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένοις τοὺς νυμφίους ἀπέκτειναν πλὴν Ὑπερμήστρας. Αὕτη δὲ Ἀνγκέα διέσωσε· διὸ καθείρξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Αἰόγῃ κατώρουξαν τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκήδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηναῖα τε καὶ Ἐρμιῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμήστραν Ἀνγκεῖ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

10

15

25

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθήνας, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίορος. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἧς ἀφαιρεθείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἔρασθεισα Μίνωος, ἐξείλε τὴν τρίχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης αἰῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

30

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνίγμα προτιθέναι τῷ δυναμένῳ λῦσαι, καὶ

35

πολλοὺς ὑπὸ αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προ-
τεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν,
καὶ τετράπουν·

ἀλλ' ὁπόταν βαίῃη πλείστοισι πόδεσσι,

5 Ἐνθα μένος γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

Ἀπορομένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφήρατο, ἄνθρω-
πον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα,
τετράπουν εἶναι· ἀνέστησαν δὲ, δίπουν· γηράσαντα δὲ, τρί-
πουν, βακτριὰ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν
10 μὲν Σφίγγα ἐάντην κατακορημίσει, τὸν δὲ Οἰδίπουν γῆμαι
τὴν ἀγροουμένην ὑπὸ ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον
προτιθεμένην.

9. Ἐλένη, Λήδας καὶ Τυνδάρω θυγάτηρ, ὡς δὲ ἄλλοι
λέγουσι, Διὸς, κάλλιε ἦν διαπρεπής. Παρεγένοντο δὲ εἰς
15 Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλ-
λάδος. Τούτων ὄρων τὸ πλῆθος Τυνδάρωος, ἔδεδοίκε μὴ,
κριθέντος ἑνὸς, στασιάζωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνη-
στῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς
ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μεγέλαον νυμφίον,
20 καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.
Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως εἰς τὸ
πῦρ ἐγκρυβοῦσα τῆς νυκτὸς, ἔφθειρεν ὃ ἦν αὐτῷ θνητὸν πα-
τρῶον· μεθ' ἡμέραν δὲ ἔχρειεν ἀμβροσίᾳ, Πηλεὺς δὲ ἐπιτηρή-
25 σας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐβόησε·
καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν
παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ᾤχετο. Κομίζει δὲ τὸν
παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεψε
σπλάγγροις λεόντων καὶ σῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

30 11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε
γενομένων ἀνχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων
διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν,
ἦλθον οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομί-
ζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχ-
35 ιστ' ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλ-

λαγῆν. Σωθέντες δὲ καὶ τυχόντες ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχὴν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι 5 καὶ Κόρη τιμὰς μεγίστας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, 10 Θέτιδι, τῇ Νηρέως, θνητὸς ὧν ἀθανάτω, συνόκησε· καὶ μόρου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῆναι. Τούτοις δ' ἑκατέρωιν, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΰς δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. 15 Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατοικοῦν· ἀλλὰ στρατείας τοῖς Ἑλλησιν ἐπὶ τοὺς Βαρβάρους γιγνομένης, καὶ πολλῶν μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων διήνεγκεν, Αἴας 20 δὲ μετ' ἐκεῖνον ἤριστευσε. Τεῦκρος δὲ τῆς τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξέειλεν, ἀφικόμενος εἰς Κύπρον Σαλαμίνα κατοίκησεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἳ καὶ τάχει 25 καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ἕβριν αὐτῶν ἔπαυσεν, οὐ πολλῶ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως 30 ἠγανάκτησεν, ὥσθ' ἠγήσατο κρεῖττον εἶναι τεθνάναι, ἢ ζῆν αἰσχυρῶς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δει- 35 νοῦ προστάγματος ἤλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

1. JUPITER AND MERCURY.

Ζεὺς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ὧ Ἐρμῆ;

Ἐρμῆς. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

5 *Ἐ.* Τεράσιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηγάνηται τῇ κακοδαίμονι· βουκόλον τινα πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὔπνος ὢν.

10 *Ἐ.* Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ξ. Καταπιάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἰσιν ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ· καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέ-
15 μους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γὰρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μίᾳ πληγῇ διατεμεῖν.

Ζ. Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ δῖέλέ μου τὴν κεφαλὴν ἐς
20 δύο κατενεγκῶν.

Ἥφ. Πειρᾶ μου, εἰ μέμνη; Πρόσταττε δ' οὖν τάληθές, ὅπερ θέλεις σοὶ γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένον πειράσῃ μου· ἀλλὰ χρὴ καθικνεῖσθαι
25 παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξύς γὰρ ὁ

πέλεκυς ἐστὶ, καὶ οὐκ ἀναιμωτὶ, οὔτε κατὰ τὴν Εἰλείθυϊαν
μαιώσεται σε.

Z. Κατένευγε μόνον, ὦ Ἥφαιστε, θαρρόων· οἶδα γὰρ ἐγὼ
τὸ συμφέρον.

Ἥφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ κελεύ- 5
οντος; (Ἥφαιστος διατέμνει τὸ τοῦ Διὸς κρανίον.) Τί τοῦτο;
κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκό-
τως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθέ-
ρον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἧ που στρατοπέδον, οὐ
κεφαλῇν ἐλελήθεις ἔχων· ἧ δὲ πηδᾶ, καὶ πυρὸρῆχίζει, καὶ τὴν 10
ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾶ· καὶ τὸ
μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ·
γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ESCULAPIUS, HERCULES.

Z. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς
ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῆ γὰρ ταῦτα, καὶ ἀλλό- 15
τρια τοῦ συμποσίου τῶν θεῶν.

Ἥρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῖ τὸν φαρμακέα προ-
κατακλίνεσθαί μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἥρ. Κατὰ τί, ὦ ἐμβρόντητε; ἧ διότι σε ὁ Ζεὺς ἐκεραύ- 20
νωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτίς ἀθανα-
σίας μετείληφας;

Ἀσκ. Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ
καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἥρ. Οὐκὸν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν 25
υἱὸς εἰμι, τосαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία
καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος.
Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώ-
ποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν
ἐπιδειγμένους. 30

Ἀσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ
σῶμα, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ
καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια

ἐν Ἀνδία, πορφυρίδα ἐνδεδνκῶς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλῃς χρυσῶ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναικα.

Ἡρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, ἀντίκα μάλα εἶση, 5 ὡς οὐ πολὺ σε ὀνήσει ἢ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφαλῇν ἐν τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἢ ἀμφοτέρους ἀποπέμφομαι ὑμᾶς τοῦ συμποσίου. Καί- 10 τοι εὐγνωμον, ὧ Ἡρακλῆς, προκατεκλίνεσθαί σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡρ. Καλὰ μὲν γὰρ, ὧ Ἀητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διῖ.

Ἀητ. Οὐ πᾶσαι, ὧ Ἡρα, τοιοῦτους τίττειν δυνάμεθα, οἷος 15 ὁ Ἡφαιστῖός ἐστιν.

Ἡρ. Ἀλλ' οὗτος μὲν ὁ χολὸς, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἢ μὲν αὐτῶν ἀρρήεικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθούσα, πάντες 20 ἴσασιν οἷα ἐσθίει, ξινοκτονοῦσι, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν καὶ κιθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, 25 ἕξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὡς ἀκίνδυνον εἶναι τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοιοῦτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνειτωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἠγγόει, ὅτι γονεύσει μὲν τὸν 30 ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύξεται αὐτὸν ἢ Δάφνῃ, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

Ἀητ. Ταῦτα μέντοι τὰ τέκνα, ἢ ξινοκτόνος, καὶ ὁ ψευδομαντις, οἶδα, ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ

μάλιστα, ὅταν ἢ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἡρ. Ἐγέλασα, ὦ Ἀητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἰ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν, αὐτὸς κρατήσας τῆ μουσικῆ; νῦν δὲ κατασοφισθεὶς ἀθλίος ἀπόλωλεν, ἀδίκως ἀλούς· ἢ δὲ καλὴ σου παρθένος οὕτω καλὴ ἔστιν, ὥστε ἐπεὶ ἔμαθεν ὄφθεισα ὑπὸ τοῦ Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφηκεν αὐτῷ τοὺς κύνας.

Ἀητ. Μέγα, ὦ Ἡρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ συμβασιλεύεις αὐτῷ καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαι σε μετ' ὀλίγον αὐθις διακρύουσαν, ὁπότεν σὲ καταλιπὼν ἐς τὴν γῆν κατίη, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἡρ. Ἐγὼ μὲν ἡσχυνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνῶν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ μᾶλλον ἰοικῶς, ἢ σοὶ τῷ πατρί.

Ζ. καὶ μὴν οὐτός γε ὁ θηλυμίτρας, ὁ ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἡρα, τὴν Ἀυδίαν ἐχειρώσατο, καὶ τοὺς κατοικοῦντας τὸν Γμῶλον ἔλαβε, καὶ τοὺς Θορέκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖῳ τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντες εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δὲ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὅρας ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσσεσιν αὐτοῖς, οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἐρμ. Ἔστι γάρ τις, ὃ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὃ Ἐρμῆ, τοιοῦτον μὴδέν.

Ἐρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος
 5 κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν
 μὲν γὰρ ἕξανασιάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώ-
 σαντα τὴν κλισίαν, εἶτα εὐθειήσαντα ἕκαστα, παρεστάναι τῷ
 Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ
 κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκοιμημένον
 10 παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον
 οἰνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐρέχεον. Τὸ δὲ πάντων
 δεινότατον, ὅτι μὴδὲ νεκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ
 δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν
 εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ
 15 τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ ταῖς ἐκκλησίαις
 κηρῦττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι νεκρικὰ συνδια-
 πράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Δήδας τέκνα παρ'
 ἡμέραν ἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν· ἐμοὶ δὲ καθ'
 ἐκάστην ἡμέραν καὶ ταῦτα κάκεινα ποιεῖν ἀναγκαῖον. Καὶ οἱ
 20 μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι,
 ἐνώχοῦνται ἀφρόντιδες· ὁ δὲ Μαΐας τῆς Ἀτλαντίδος, διακο-
 νοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤχοντά με ἀπὸ Σιδῶνος παρὰ
 τῆς Ἀγήρορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὅ τι
 πράττει ἢ παῖς, μὴδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ
 25 Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἶτ' ἐκεῖθεν ἐς Βοιωτίαν,
 φησὶν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως
 ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἠξίωσα
 πεπεῤῥασθαι, ὥσπερ οἱ ἐν γῆ κακῶς δουλεύοντες.

Μαῖ. Ἐὰ ταῦτα, ὃ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν
 30 τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει ἐς
 Ἄργος, εἶτα, ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων
 λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίτες οἱ πέμποντες ἦσαν; 5

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν· ἐπέπνευσα δὲ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παρὰ τὴν χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις. 10

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μὴν;

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην. 15

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἐαντόν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ 20 βλέμμα ἡμερός. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊότος, καὶ ἐμνηκάτο ἡδίστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν φέρον αὐτήν, καὶ ἐρήχτο ἐμπεσών· ἢ δὲ πᾶν ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιῷ μὲν εἶχετο τοῦ κέρα- 25 τος, ὡς μὴ ἀπολισθάνοι· τῇ ἐτέρῃ δὲ ἠνεμωμένον τὸ πέπλον συνεῖχεν.

Νότ. Ἡδὺν τοῦτο θεάμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδῖω παραπολὺ, ὦ Νότε· ἢ γὰρ θάλασσα εὐθύς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες 30 ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὡς ἐνίοτε ἄκροις τοῖς ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες, ἤδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίπενον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε 35

- τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερόν ἰδεῖν τῶν
 θαλασσίων, ἅπαντα περιεχόρουε τὴν παῖδα· ὁ μὲν γὰρ Ποσει-
 δῶν ἐπιβεβηκῶς ἄρματος, παροχομένην τε ταὶ τὴν Ἀμφιτρί-
 την ἔχων, προῆγε γεγηθῶς, προοδοιοπορῶν νηχομένῳ τῷ ἀδελφῷ.
 5 Ἐπὶ πῦσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης
 κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ τύμφῃ. Ταῦ-
 τα ἐκ Φοινίκης ἄχοι τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ
 νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ ἐμπεσόντες,
 ἄλλος ἄλλο τοῦ πελάγους μέρος διεκνυαίνομεν.
 10 Νότ. ὦ μακάριε Ζέφυρε τῆς θεάς! Ἐγὼ δὲ γρύπας,
 καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

- Κυκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου,
 ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.
 Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;
 15 Κυκ. Τὸ μὲν πρῶτον Οὔτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ
 διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.
 Ποσ. Οἶδα ὅν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέβλει.
 Ἄλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν;
 Κυκ. Κατέλαβον ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἑναστρέφας,
 20 πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ
 γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέ-
 θης) καὶ τὸ πῦρ ἀνέκαυσα, ἑνασάμενος ὃ ἔφερον δένδρον
 ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι·
 ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον,
 25 ληστῆς ὄντας. Ἐνταῦθα ὁ πυνουργότατος ἐκεῖνος, εἴτε
 Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν γάρμακόν τι ἐγ-
 χέας, ἡδὺ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέσ-
 τατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι περιφέρεισθαι πιόντι,
 καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκέτι ὄλως ἐν ἑμαντῷ
 30 ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθη. Ὁ δὲ, ἀποξύσας τὸν
 μοχλὸν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα·
 καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Ποσειδον.
- Ποσ. ὦ βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες
 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ

γάρ ἄν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτρην ἀπὸ τῆς θύρας.

Κυκ. Ἄλλ' ἐγὼ ἀφείλον, ὡς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρῆς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος 5 τῷ κριῶ, ὅποσα ἐχοῖν προύττειν αὐτὸν ὑπὲρ ἐμοῦ.

Πορ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελεθὼν σε. Ἄλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κυκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦγον· ἐπεὶ δὲ ἤροντο 10 τοῦ ἐπιβουλεύσαντος τοῦνομα, κἀγὼ ἔφηρν, ὅτι Οὔτις ἐστὶ, μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπίόντες. Οὔτω κατεσοφίσάτο με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠρίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ πατήρ, φησὶν, ὁ Ποσειδῶν ἰάσεταιί σε. 15

Πορ. Θάρσει, ὦ τέκνον, ἀμννοῦμαι γὰρ αὐτὸν ὡς μάθη, ὅτι, εἰ καὶ πήρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γούν τῶν πλεόντων ἐπ' ἐμοὶ ἐστὶ· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθὲς, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμ- 20 πόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύματον, ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. 25 Ἡ δ' Ἔρις ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ὀφθαλμοῖς, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι καθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν, ἐρέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ καλὴ λαβέτω. Κυλινδοῦ- 30 μενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἔνθα Ἥρα τε καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κατεκλίνοντο. Καπεὶδὲ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ

ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἤξιον. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν προῦχώρησε τὸ πρᾶγμα. Ἄλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ φησί, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιον), ἄπιτε δὲ

5 ἐς τὴν Ἰδην παρὰ τὸν Πριάμον παῖδα· ὃς οἶδέ τε διαγινῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γ α λ. Τί οὖν αἱ θεαί, ᾧ Πανόπη;

Π α ν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἤξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

10 Π α ν. Ἦδη σοι φημί, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ τι πάνυ ὁ δαιτητῆς ἀμβλυώττη.

X. XANTHUS AND THE SEA.

Ξά ν. Δέξαι με, ᾧ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰσβεσόν μου τὰ τραύματα.

Θά λ. Τί τοῦτο, ᾧ Ξάνθε; τίς σε κατέκασεν;

15 Ξά ν. Ἡφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θά λ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Χά λ. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φορεύοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,

20 ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλέησας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔτυχε γὰρ πλησίον που ὢν, πᾶν, οἶμαι, ὅσον ἐν τῇ Λίμνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρων ἐπῆλθέ μοι· καὶ κατέκασε

25 μὲν τὰς πτελέας καὶ μυρτίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγγέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασται. Ὅρῳ δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκυμμάτων.

Θά λ. Θολερὸς, ᾧ Ξάνθε, καὶ θερμοὺς, ὡς εἰκός· τὸ αἶμα

30 μὲν ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ᾧ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἴη.

Ξά ν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θά λ. Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, Ἐλένην προσπεσών;

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν. 5

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιοτέρον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ὄχθετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιός ἄγχεσθαι, τοσοῦτοις θανάτου 10
αἴτιος γεγενημένος.

Πρωτ. Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ 15
κατέσχημαι. Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἶθε οὖν μοι τὸν Ἐρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν. 20

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἐρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρῶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτὸν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημέ- 25
τως προεπήδησας τῶν ἄλλων, δόξης ἐρυσθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦμαι δικαιοτέρα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι. 30

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιῶ;

XII. A TRITON, AND IPHIANASSA AND DORIS

(Nereïds).

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ
5 δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιὼν, λοχίσσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ ἐμβληθὲν εἰς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος,
10 ἐσώσατε, οἰκτεῖρασαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα
15 ἐκτίειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἀθλὸν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο εἰς τὴν Λιβύην, ἔνθα ἦσαν. . .

Ἰφ. Πῶς, ὦ Τρίτων, μόνος, ἢ καὶ ἄλλους συμμάχους
20 ἦγεν; ἄλλως γὰρ δύσπορος ἢ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηναῖ ἐθήκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθηντο, οἶμαι, ὁ δὲ ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ὄχετ' ἀποπτάμενος.

25 Ἰφ. Πῶς ἰδῶν; ἀθάετοι γὰρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηναῖ τὴν ἀσπίδα προβαίνουσα (τοιαῦτα γὰρ ἦκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ἕστερον)· ἢ Ἀθηναῖ δὲ ἐπὶ τῆς ἀσπίδος ἀποστει-
30 βούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαίᾳ τῆς κόμης, ἐροῶν δὲ εἰς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρόσθαι τὰς ἀδελφάς, ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας

ἐγένετο, ἤδη πρόσγειος πετόμενος, ὄρα τὴν Ἀνδρομέδαν προ-
κειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαιταλευμένην
καλλίστην, ᾧ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ
τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν
αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἀλὸς ἔρωτι βοηθεῖν 5
διέγνω. Κάπειδὴ τὸ κῆτος ἐπῆει μάλα φοβερόν, ὡς καταπιό-
μενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ ρεανίσκος, πρόκωπον
ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν
Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ, καὶ πέπ-
ηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας 10
τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκρο-
ποδητὶ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν
γαμῆ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν εἰς Ἄργος· ὥστε
ἀντὶ θανάτου γάμον οὐ τὸν τυχόντι εὔρετο.

Ἰφ. Ἐγὼ μὲν οὐ πᾶν ἐπὶ τῷ γεγονότι ἄχθομαι· τι γὰρ 15
ἢ παῖς ἠδίκηκε ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλαύχει τότε, καὶ ἠξίου
καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε
οὔσα.

Ἰφ. Μηκέτι μεμνώμεθα, ᾧ Δωρὶ ἐκείνων, εἴ τι βάρβαρος 20
γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν
ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

MEMORABILIA OF SOCRATES.

THE CHOICE OF HERCULES.

— Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ
τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως
περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδε πως λέγων, ὅσα ἐγὼ μέμνη- 25
μαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἦβην ὠρῆται, ἐν
ἣ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι'
ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελ-

θόντα εἰς ἡσυχίαν καθῆσθαι ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται.

Καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἔλευθέριον φύσει, κεκοσμημένην 5 τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφοροσύνη, ἐσθῆτι δὲ λευκῇ, τὴν δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς 10 φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ εἷς ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπίσκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.

Ῥς δ' ἐγένοντο πλησιαιότερον τοῦ Ἡρακλέους, τὴν μὲν πρό- 15 σθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν, Ὅρω σε, ὦ Ἡράκλεις, ἀποροῦντα ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη. ἔαν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν 20 ἄπειρος διαβιώσῃ.

Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διοίσῃ τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὔροισ, ἢ τί ἂν ἰδῶν ἢ τί ἀκούσας τερραθείης, ἢ τίνων ὀσφρα- 25 νόμενος ἢ ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὀμιλῶν μάλιστα ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.

Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ' ὧν ἔσται ταῦτα, οὐ φόβος μὴ σε ἀγάγω ἐπὶ τὸ ποροῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι. ἀλλ' οἷς 30 ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἦ τι κερδαῖναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοῖς ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ῥ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν; ἢ δὲ, Οἱ μὲν ἐμοῖ φίλοι, ἔφη, καλοῦσί με Εὐδαι- 35 μονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν.

Καὶ ἐν τούτῳ ἡ ἐτέρα γυνὴ προσελθοῦσα εἶπε, Καὶ ἐγὼ

ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ ὧν ἐλπίζω, εἰ
 τὴν πρὸς ἐμὲ ὁδὸν τράποιω, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμ-
 νῶν ἐργάτην ἀγαθὸν γενέσθαι καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ ἔξαπατήσω δέ 5
 σοι προοιμίους ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα
 διηγήσομαι μετ' ἀληθείας.

Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόρου καὶ
 ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις, ἀλλ' εἴτε τοὺς θεοὺς
 ἴλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φί- 10
 λων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπό-
 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον, εἴτε
 ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν
 Ἑλλάδα πειρατέον εὖ ποιεῖν, εἴτε τὴν γῆν φέρειν σοι βούλει
 καρποὺς ἀφθόρους, τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημά- 15
 των οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε
 διὰ πολέμου ὀρμᾶς αὖξεσθαι καὶ βούλει δύνασθαι τοὺς τε φί-
 λους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς
 τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως
 αὐταῖς δεῖ χρῆσθαι ἀσκητέον, εἰ δὲ καὶ τῷ σώματι βούλει δυ- 20
 νατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμνα-
 στέον σὺν πόροις καὶ ἰδρωτί.

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὧς φησι Πρῶδικος, Ἐννο-
 εῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφρο-
 σύνας ἡ γυνή σοι αὕτη διηγῆται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν 25
 ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.

Καὶ ἡ Ἀρετὴ εἶπεν, ὦ τλήμων, τί δὲ σὺν ἀγαθὸν ἔχεις; ἢ τί
 ἡδὺ οἶσθα μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἤ τις οὐδὲ
 τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι
 πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν 30
 πίνουσα, ἵνα μὲν ἡδέως φάγης, ὄψοποιούς μηχανωμένη, ἵνα δὲ
 ἡδέως πίνης, οἶνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέ-
 ρους χιόνα περιθέουσα ζητεῖς, ἵνα δὲ καθυπνώσης ἡδέως, οὐ
 μόνον τὰς κλίνας μαλακὰς, ἀλλὰ καὶ τὰ ὑπόβαθρα ταῖς κλί-
 ναις παρασκευάζῃ. οὐ γὰρ διὰ τὸ ποιεῖν, ἀλλὰ διὰ τὸ μηδὲν 35
 ἔχειν ὃ τι ποιῆς ὑπνου ἐπιθυμεῖς.

Ἄθάνατος δ' οὔσα ἐκ θεῶν μὲν ἀπέρροιμαι, ὑπὸ δὲ ἀνθρώ-
 πῶν ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος,
 ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάμα-
 5 τος ἀθέατος· οὐδὲν γὰρ πρόποτε σεαυτῆς ἔργον καλὸν τεθέα-
 τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμή-
 σειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι,
 πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν
 λιπαροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ ἀνχηροὶ διὰ
 10 γήρωσ περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ
 πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι δια-
 δραμαίνοντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγα-
 15 θοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ
 γίγνεται. τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ
 παρὰ ἀνθρώποις οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνί-
 ταις, πιστὴ δὲ φύλαξ οἰκῶν δεσπόταις, εὐμενὴς δὲ παραστάτις
 οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόρων, βεβαία
 δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.
 20 Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σί-
 των καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμή-
 σωσιν αὐτῶν. ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμό-
 χθοῖς, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦ-
 25 τον μεθιᾶσι τὰ δέοντα πράττειν. καὶ οἱ μὲν νέοι τοῖς τῶν
 πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν
 νέων τιμαῖς ἀγάλλονται, καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων
 μέμνηται, εὖ δὲ τὰς παρούσας ἡδονταὶ πράττοντες, δι' ἐμὲ
 φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμοι δὲ πατρί-
 30 σιν. ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης
 ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι
 θάλλουσι. τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις,
 ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κε-
 κτῆσθαι. * * * *

A DISCOURSE ON PROVIDENCE.

Πρωτον μὲν δὴ περὶ θεοῦς ἐπειρᾶτο σώφρονας ποιεῖν τοὺς συνόντας. ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιαύδε διελέγετο, παρεγενόμην.

Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμη- 5
θῆναι ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευ-
άκασι; Καὶ ὁ, Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. Ἄλλ' οἷσθ' ἄ-
γ', ἔφη, ὅτι πρωτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέ-
χουσι; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς
ἂν ἦμεν, ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἄλλὰ μὴν καὶ 10
ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι, κάλλιστον
ἀναπαυτήριον. Πάνν γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον.

Οὐκ οὖν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας
τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ
σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηραν, 15
ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ διὰ τοῦτο πολλὰ
ὧν δεόμεθα πράττομεν. Ἔστι ταῦτα, ἔφη. Ἄλλὰ μὴν ἢ γε
σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη
φανερὰ ἡμῖν ποιεῖ. Πάνν μὲν οὖν, ἔφη.

Τὸ δ' ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀνα- 20
διδόναί, καὶ ὥρας ἀρμοιτούσας πρὸς τοῦτο παρέχειν, αἶ ἡμῖν
οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν,
ἀλλὰ καὶ οἷς εὐφραυνόμεθα; Πάνν, ἔφη, καὶ ταῦτα φιλάν-
θρωπα.

Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε 25
καὶ φύνει τε καὶ συναύζειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ
χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μινύμενον
πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώ-
τερα καὶ ἡδίω ποιεῖν αὐτὰ, καὶ ἐπειδὴ πλείστου δεόμεθα τού-
του, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, 30
προνοητικόν.

Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους,
ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ
πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὡς
γὰρ συνελόντι εἰπεῖν οὐδὲν ἄξιόλογον ἄνευ πυρὸς ἄνθρωποι 35

τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία.

Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν· καὶ
5 ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀπο-
τρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τοῦ δέοντος
θερμαίνων βλάβῃ· καὶ ὅταν αὖ πάλιν ἀπιὼν γένηται, ἔνθα
καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἄπεισιν, ἀποπαγησό-
μεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν,
10 καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι ἔνθα ἂν μάλιστα
ἡμᾶς ὠφελοίῃ; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν
ἔοικεν ἀνθρώπων ἕνεκα γιγνομένοις.

Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπερέγκαι-
μεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἔξαπίνης γίγνοιτο, οὕτω
15 μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν
ἀπιέναι ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα
καθισταμένους; Ἐγὼ μὲν, ἔφη, ὁ Εὐθύδημος, ἤδη τοῦτο
σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θερα-
πεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τᾶλλα ζῶα τού-
20 των μετέχει.

Οὐ γὰρ καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα
ἀνθρώπων ἕνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο
ζῶον αἰγῶν τε καὶ οἰῶν καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν
ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει ὅσα ὁ ἄνθρωπος;
25 ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ
χρηματίζονται οὐδὲν ἥττον ἀπὸ τούτων ἢ ἀπ' ἐκείων· πολὺ
δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φρομένοις εἰς τροφήν
οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῶν καὶ κρέασι
τροφεύμενοι ζῶσι· πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ
30 χρήσιμα τῶν ζώων, εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνερ-
γοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὄρω γὰρ
αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνό-
μενα τοῖς ἀνθρώποις ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται.

Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ
35 ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοτ-
τούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν·

τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ὅτι περὶ ὧν αἰσθανόμεθα
 λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάνομεν ὅπη
 ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα δι' ὧν τῶν τε ἀγα-
 θῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ ἐρμη- 5
 γείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλή-
 λους διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ
 πολιτεύομεθα; Παντάπασιν εἰκόασιν, ὧ Σώκρατες, οἱ θεοὶ
 πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι.

Τὸ δὲ καὶ ἡ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ
 τῶν μελλόντων, ταύτη αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς 10
 τοῖς πνυθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκον-
 τας ἢ ἂν ἄριστα γίγνοιτο; Σοὶ δ', ἔφη, ὧ Σώκρατες, εἰκόασιν
 ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, οἷ γε μηδὲ ἐπερωτώμε-
 ροι ὑπὸ σοῦ προσημαίνουσί σοι ἅ τε χρῆ ποιεῖν καὶ ἅ μὴ.

Ὅτι δέ γε ἀληθῆ λέγω καὶ σὺ, ὧ Εὐθύδημε, γνώσῃ, ἂν μὴ 15
 ἀναμένης ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἔξαρκῆ σοι
 τὰ ἔργα αὐτῶν ὁρῶντι σέβασθαι καὶ τιμᾶν τοὺς θεοὺς.

Ἐννόει δὲ ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἷ
 τε γὰρ ἄλλοι ἡμῖν τὰ ἀγαθὰ διδόντες, οὐδὲν τούτων εἰς τούμ-
 φανὲς ἰόντες δίδοασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε 20
 καὶ συνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγαθὰ ἐστί, καὶ ἀεὶ
 μὲν χρωμένοις ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατον παρέχων,
 θᾶπτον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ
 μέγιστα μὲν πρᾶττων ὁρᾶται, τάδε δὲ οἰκορομῶν ἀόρατος
 ἡμῖν ἐστίν. 25

Ἐννόει δὲ ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶναι ἥλιος οὐκ
 ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ' ἕαν τις
 αὐτὸν ἀναιδῶς ἐγχειρῆ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ
 τοὺς ὑπηρέτας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραννός
 τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται δῆλον καὶ ὅτι οἷς ἂν ἐντύχη 30
 πάντων κρατεῖ. Ὁρᾶται δ' οὕτ' ἐπιὼν οὔτε κατασιγήσας
 οὔτε ἀπιών. Καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἅ δὲ ποι-
 οῦσι φανερὰ ἡμῖν ἐστί, καὶ προσιόντων αὐτῶν αἰσθανόμεθα.
 Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῆ, εἴπερ τι καὶ ἄλλο τῶν
 ἀνθρωπίνων τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν 35
 φανερόν, ὁρᾶται οὐδ' αὐτῆ. Ἄ χρῆ κατανοοῦντα μὴ καταφρο-

νεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.

Ἐγὼ μὲν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου σαφῶς οἶδα· ἐκεῖνο δὲ ἀθυ-
5 μῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.

Ἄλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γὰρ ὅτι ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν ἐπερωτᾷ πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται Νόμῳ πόλεως. νόμος δὲ
10 δῆπου πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι. Πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῆν θεοῦ ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν;

Ἄλλὰ χρὴ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γὰρ τις τοῦτο ποιῆ, φανερὸς δῆπου ἐστὶ τότε οὐ τιμῶν θεοῦ.
15 χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαυροῦν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ. οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον ἢ εἰ τούτοις ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα
20 πείθοιτο αὐτοῖς; Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβέστερους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

THE CYROPÆDIA, OR INSTITUTION OF CYRUS.

EARLY YEARS OF CYRUS.

1. Κύρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγη πλεῖον ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλικίων διαφέρων
25 ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν, ἃ δέοι, καὶ εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουε καλὸν κἀγαθὸν αὐτὸν εἶναι. ἔρ-

χεται δ' αὐτὴ τε ἡ Μαρδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον
 τὸν υἱὸν ἔχουσα. 2. Ὡς δὲ ἀφίκετο τάχιστα, καὶ ἔγνω ὁ
 Κῦρος τὸν Ἀστυάγην τῆς μητρὸς πατέρα ὄντα, εὐθύς οἷα δὴ
 παῖς φιλόστοργος φύσει ἠσπάζετό τε αὐτὸν, ὥσπερ ἂν εἴ τις
 πάλαι συντεθραμμένος καὶ πάλαι φίλων ἀσπάζοιτο, καὶ ὄρων 5
 δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώμα-
 τος ἐντρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μή-
 δοις· ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροῖ χιτῶνες
 καὶ οἱ κἀνδρες καὶ οἱ στρεπτοὶ περὶ τῇ δέξη καὶ τὰ ψέλια περὶ
 ταῖς χερσίν, ἐν Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ 10
 ἐσθῆτες φαιλότεροι καὶ δίαται εὐτελέστεροι· ὄρων δὴ τὸν
 κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μῆτερ, ὡς καλός
 μοι ὁ πάππος. ἐρωτώσης δὲ τῆς μητρὸς αὐτὸν, πότερος δοκεῖ
 καλλίων αὐτῷ εἶναι, ὁ-πατήρ ἢ οὗτος, ἀπεκρίνατο ἄρα ὁ
 Κῦρος, ὦ μῆτερ, Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, 15
 Μήδων μὲντοι, ὕσων ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς
 θύραις, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος. 3. Ἀντασπα-
 ζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολῆν καλὴν ἐνέδυσσε καὶ
 στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμη, καὶ εἴ ποῦ ἐξελαύνοι,
 ἐφ' ἵππου χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει 20
 πορεύεσθαι. ὁ δὲ Κῦρος ἄτε παῖς ὢν φιλόκαλος καὶ φιλότιμος
 ἤδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέχαιρεν· ἐν Πέρ-
 σαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν
 ἐν ὄρειῳ οὐσῇ τῇ χώρῃ καὶ ἰδεῖν ἵππον σπάνιον. 4. Δειπνῶν
 δὲ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος 25
 τὸν παῖδα ὡς ἡδιστα δειπνεῖν, ἵνα ἦττον τὰ οἴκαδε ποθοίη,
 προσήγαγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα
 καὶ βρώματα. τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα
 πράγματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων 30
 τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν Ἀστυάγην,
 οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δείπνον εἶναι τοῦ ἐν
 Πέρσαις; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται,
 Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ'
 ἡμῖν ἢ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. ἡμᾶς μὲν 35
 γὰρ ἄρτος καὶ κρέα εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ

ἡμῶν σπεύδετε, πολλοὺς δέ τινας ἐλιγμοὺς ἄνω καὶ κάτω πλα-
 νώμενοι μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκομεν. 5. Ἄλλ',
 ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλα-
 νώμεθα· γενόμενος δ', ἔφη, καὶ σὺ γνώση, ὅτι ἡδέα ἐστίν.
 5 Ἄλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὄρω, ὦ πάππε, μυσαιτόμενον
 ταῦτα τὰ βρώματα. καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίτι
 δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; Ὅτι σε, φάναι, ὄρω,
 ὅταν μὲν τοῦ ἄρτου ἄψη, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον,
 ὅταν δὲ τούτων τιτὸς θίγῃς, εὐθὺς ἀποκαθαίρη τὴν χεῖρα εἰς
 10 τὰ χειρόμακτρα, ὡς πάνυ ἀχθόμενος, ὅτι πλέα σοι ἀπ' αὐτῶν
 ἐγένετο. 6. Πρὸς ταῦτα δὴ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν
 οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας
 οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέ-
 ρειν καὶ θήρεια καὶ τῶν ἡμέρων. καὶ τὸν Κῦρον, ἐπεὶ ἑώρα
 15 πολλὰ τὰ κρέα, εἰπεῖν, Ἥ καὶ δίδως, φάναι, ὦ πάππε, πάντα
 ταῦτά μοι τὰ κρέα, ὅ τι βούλομαι, αὐτοῖς χρῆσθαι; Νῆ Δία,
 φάναι, ὦ παῖ, ἔγωγέ σοι. 7. Ἐνταῦθα δὴ τὸν Κῦρον λαβόντα
 τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς,
 ἐπιλέγοντα ἐκάστῳ, Σοὶ μὲν τοῦτο, ὅτι προθύμως με ἰππεύειν
 20 διδάσκεις, σοὶ δέ, ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω·
 σοὶ δέ, ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δέ, ὅτι μου τὴν
 μητέρα τιμᾶς· ταῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα.
 8. Σάκας δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα
 τιμῶ, οὐδὲν δίδω; ὁ δὲ Σάκας ἄρα καλὸς τε ὢν ἐτύγγατε
 25 καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀπο-
 κωλύειν, οὓς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν. καὶ τὸν
 Κῦρον ἐπερέσθαι προπετῶς, ὡς ἂν παῖς μηδέπω ὑποπτήσων,
 Διὰ τί δὴ, ὦ πάππε, τοῦτον οὕτω τιμᾶς; καὶ τὸν Ἀστυάγην
 σκώψαντα εἰπεῖν, Οὐχ ὄρᾳς, φάναι, ὡς καλῶς οἰνοχοεῖ καὶ
 30 εὐσηχημότως; οἱ δὲ τῶν βασιλέων τούτων οἰνοχόοι κομφῶς τε
 οἰνοχοοῦσι καὶ καθαρείως ἐγγέουσι καὶ διδῶσι τοῖς τρισὶ
 δακτύλοις ὀχοῦντες τὴν φιάλην καὶ προσφέρουσι, ὡς ἂν ἐν-
 δοῖεν τὸ ἔκπωμα εὐληπτότατα τῷ μέλλοντι πίνειν. 9. Κέ-
 λευσον δὴ, φάναι, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ
 35 ἔκπωμα, ἵνα καὶ γὰρ καλῶς σοι πιεῖν ἐγγέας ἀνακτήσωμαί σε,
 ἣν δύνωμαι. καὶ τὸν κελεῦσαι δοῦναι. λαβόντα δὴ τὸν Κῦρον

οὕτω μὲν δὴ εὖ κλύσαι τὸ ἔκπωμα, ὥσπερ τὴν Σάκαν ἐώρα,
οὕτω δὲ στήσαντα τὸ πρόσωπον σπονδαίως καὶ εὐσχημόνως,
προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ, ὥστε τῇ
μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. καὶ αὐτὸν
δὲ τὸν Κῦρον ἐκγελάσαντα ἀναπηδῆσαι πρὸς τὸν πάππον καὶ 5
φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς
τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω καὶ
οὐκ ἐπίομαι αὐτὸς τὸν οἶνον. οἱ δ' ἄρα τῶν βασιλέων οἰνο-
χοοί, ἐπειδὴν διδῶσι τὴν φιάλην, ἀρῦσαντες ἀπ' αὐτῆς τῷ
κνάθῳ εἰς τὴν ἀριστερὰν χεῖρα ἐγγεάμενοι καταδόροφουσι, τοῦ 10
δὴ εἰ φάρμακα ἐγγέοιεν μὴ λυσιτελεῖν αὐτοῖς. 10. Ἐκ τούτου
δὴ ὁ Ἀστυάγης ἐπισκώπτων, Καὶ τί δή, ἔφη, ὦ Κῦρε, τἄλλα
μιμούμενος τὸν Σάκαν οὐκ ἀπεδόροφηςας τοῦ οἴνου; Ὅτι, ἔφη,
νῆ Δία ἐδεδοίκεν, μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα εἶη.
καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς γεγεθλίοις, σα- 15
φῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγγέαντα. Καὶ πῶς δὴ
σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνωσ; Ὅτι νῆ Δί' ὑμᾶς ἐώρων καὶ
ταῖς γρόμαις καὶ τοῖς σώμασι σφαλλομένους· πρῶτον μὲν γὰρ
ἂ οὐκ ἔατε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε.
πάντες μὲν γὰρ ἅμα ἐνεκράγετε, ἐμανθάτετε δὲ οὐδὲ ἐν ἀλλή- 20
λων, ἤδετε δὲ καὶ μάλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδον-
τος ὠμνύετε ἄριστα ἄδειν, λέγων δὲ ἕκαστος ὑμῶν τὴν ἐαυτοῦ
ρόμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν
ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. ἐπελέλησθε δὲ παν-
τάπασι σύ τε, ὅτι βασιλεὺς ἦσθα, οἱ τε ἄλλοι, ὅτι σὺ ἄρχων. 25
τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον, ὅτι τοῦτ' ἄρ' ἦν ἡ
ἰσηρογία, ἧ ὑμεῖς τότε ἐποιεῖτε. οὐδέποτε γοῦν ἐσιωπᾶτε.
11. Καὶ ὁ Ἀστυάγης λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πί-
νων οὐ μεθύσκειται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ;
Διψῶν πάνεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, 30
ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί
ποτε σὺ, ὦ παῖ, τῷ Σάκα οὕτω πολεμεῖς; τὸν δὲ Κῦρον εἰπεῖν,
Ὅτι νῆ Δία, φάναι, μισῶ αὐτόν· πολλάκις γὰρ με πρὸς τὸν
πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μαρῳάτατος ἀπο-
κωλύει. ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας 35
ἄρξαι αὐτοῦ. καὶ τὸν Ἀστυάγην εἰπεῖν, Καὶ πῶς ἂν ἄρξαις

αὐτοῦ; και τὸν Κῦρον φάσαι, Στάς ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιο παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ ἀρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρὸς τινὰς· εἶθ' ὁπότεν ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται·
 5 ἐπειδὴν δὲ πάνυ σπουδάζοι φαγεῖν, εἶποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἕως παρατεινάμαι τοῦτον, ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων. 12. Τοσαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν ἐπὶ τῷ δεῖπνῳ· τὰς δὲ ἡμέρας, εἴ τις αἰσθοῖτο δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν,
 10 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅ τι γὰρ δύναιτο ὁ Κῦρος, ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

13. Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον. ἡ δὲ ἀπεκρίνατο, ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ
 15 χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν καταλιπεῖν. 14. Ἐνθα δὲ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ' ὁπότεν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· και χάριν σοι εἶσομαι, ὅσῳ ἂν πλεονάκις εἰσῆς
 20 ὡς ἐμέ. ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ και ἄλλοις, ὁπόσοις ἂν βούλῃ, και ὅταν ἀπίης, ἔχων ἄπει, οὓς ἂν αὐτὸς ἐθέλῃς. ἔπειτα δὲ ἐν τῷ δεῖπνῳ ἐπὶ τὸ μετριῶς σοι δοκοῦν ἔχειν ὁποῖαν ἂν βούλῃ ὁδὸν πορεύσῃ. ἔπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι και ἄλλα παντοδαπά συλλέξω, ἃ σὺ
 25 ἐπειδὴν τάχιστα ἵππεύειν μάθῃς, διώξῃ, και τοξεύων και ἀκοντίζων καταβαλεῖς ὥσπερ οἱ μεγάλοι ἄνδρες. και παῖδας δέ σοι ἐγὼ συμπαικτορας παρέξω, και ἄλλα, ὁπόσα ἂν βούλῃ, λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις. 15. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα τὸν Κῦρον, πότερον βούλοιο
 30 μένειν ἢ ἀπιέναι. ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν, ὅτι μένειν βούλοιο. ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί, εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων και εἰμὶ και δοκῶ κράτιστος εἶναι, ὧ μῆτερ, και ἀκοντίζων και τοξεύων, ἐνταῦθα δὲ οἶδ' ὅτι ἵππεύειν ἤττων εἰμὶ τῶν ἡλίκων· και τοῦτο εὔ
 35 ἴσθι, ὧ μῆτερ, ἔφη, ὅτι ἐμὲ πάνυ ἀνιᾶ. ἦν δὲ με καταλίπῃς ἐνθάδε και μάθω ἵππεύειν, ὅταν μὲν ἐν Πέρσαις ὧ, οἴμαί σοι

ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥαδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειράσομαι τῷ πάππῳ ἀγαθῶν ἰππέων κράτιστος ὢν ἰππεὺς συμμαχεῖν αὐτῷ. 16. Τὴν δὲ μητέρα εἶπεῖν, Τὴν δὲ δικαιοσύνην, ὧ παῖ, πῶς μαθήσῃ ἐνθάδε, ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἄλλ', ὧ 5
μῆτερ, ἀκριβῶς ταῦτά γε οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδάνην εἶπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστηε δικάζειν. καὶ τοῖνον, φάναι, ἐπὶ μιᾷ ποτε δίκη πληγᾶς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. ἦν δὲ ἡ δίκη τοιαύτη. 17. Παῖς μέγας μικρὸν ἔχων 10
χιτῶνα ἕτερον παιδα μικρὸν μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδν. ἐγὼ οὖν τούτοις δικάζων ἔργων βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόζοντα ἐκάτερον χιτῶνα ἔχειν. ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας, ὅτι ὁπότε μὲν τοῦ ἀρμόττοντος 15
εἶην κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρίναι δέοι, ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι, τίς κτῆσις δικαία ἐστί, πότερα τὸν βίᾳ ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κερτῆσθαι. ἔπειτα δὲ ἔφη τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστήν τὴν ψῆφον τίθεσθαι. οὕτως ἐγὼ σοι, ὧ μῆτερ, τὰ γε δίκαια παντάπασιν ἤδη ἀκριβῶ· ἦν δὲ τι ἄρα προσδέωμαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. 18. Ἄλλ' οὐ ταῦτά, ἔφη, ὧ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. καὶ ὁ σὸς πρῶτος πατήρ τὰ τεταγμένα μὲν ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ, ἀλλ' ὁ νόμος ἐστίν. ὅπως οὖν μὴ ἀπολῆ μαστιγούμενος, ἐπειδὰν οἴκοι ἦς, ἀν παρὰ τούτου μαθῶν ἦκῃς ἀντὶ τοῦ βασιλικῆς τὸ τυραννικόν, 30
ἐν ᾧ ἐστί τὸ πλεῖον οἶσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὧ γε σὸς πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὧ μῆτερ, διδάσκειν μείον ἢ πλεῖον ἔχειν. ἢ οὐχ ὀρθῶς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μείον ἔχειν; ὥστε θάρσει, ὡς ὧ γε σὸς πατήρ οὗτ' ἄλλον οὐδένα οὗτ' ἐμὲ πλεονεκτεῖν μαθόντα 35
ἀποπέμψει.

FAREWELL ADDRESS OF CYRUS TO HIS CHILDREN.

13. — Οἴσθα μὲν οὖν καὶ σύ, ὦ Καμβύση, ὅτι οὐ τὸδε τὸ χρυσοῦν σκῆπτρον τὸ τὴν βασιλείαν διασωζόν ἐστιν, ἀλλ' οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. Πιστοὺς δὲ μὴ νόμιζε φύσει φύεσθαι ἀνθρώπους·
 5 πᾶσι γὰρ ἂν οἱ αὐτοὶ πιστοὶ φαίνονται, ὥσπερ καὶ τᾶλλα τὰ περὶ κότε πᾶσι τὰ αὐτὰ φαίνεται· ἀλλὰ τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ· ἡ δὲ κτῆσις αὐτῶν ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. 14. Εἰ οὖν καὶ ἄλλους τινὰς πειράσῃ συμφύλακας τῆς βασιλείας ποιῆσθαι,
 10 μηδαμόθεν πρότερον ἄρχου ἢ ἀπὸ τοῦ ὁμόθεν γενομένου. Καὶ πολῖταιί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων· οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ ἀύξηθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν
 15 μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι; 15. Μὴ οὖν ἂ οἱ θεοὶ ὑψηλῆται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθύς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα· καὶ οὕτως αἰεὶ ἀνυπέροβλητος [ἀλλήλοις] ἐστὶν ἡ ὑμέτερα φίλια. Ἐαυτοῦ
 20 τοι κήδεται ὁ προνοῶν ἀδελφοῦ· τίτι γὰρ ἄλλω ἀδελφὸς μέγας ὢν οὕτω καλὸν ὡς ἀδελφῷ; τίς δ' ἄλλος τιμῆσεται δι' ἄνδρα μέγα δυνάμενον οὕτως ὡς ἀδελφός; τίνα δὲ φοβήσεται τίς ἀδικεῖν ἀδελφοῦ μεγάλου ὄντος οὕτως, ὡς τὸν ἀδελφόν; 16. Μήτε οὖν θᾶπτον μηδεὶς σοῦ τούτω ὑπακουέτω μήτε
 25 προθυμότερον παρέστω· οὐδενὶ γὰρ οἰκειότερα τὰ τούτου οὔτε ἀγαθὰ οὔτε δεινὰ ἢ σοί. ἐννοεῖ δὲ καὶ τάδε· τίτι χαρισάμενος ἐλπίσαις ἂν μειζόνων τυχεῖν ἢ τούτω; τίτι δ' ἂν βοηθῆσας ἰσχυρότερον σύμμαχον ἀντιλάβοις; τίνα δ' αἰσχίον μὴ φιλεῖν ἢ τὸν ἀδελφόν; τίνα δὲ ἀπάντων κάλλιον προτιμᾶν
 30 ἢ τὸν ἀδελφόν; μόνου τοι, ὦ Καμβύση, πρωτεύοντος ἀδελφοῦ παρ' ἀδελφῷ οὐδὲ φθόνος παρὰ τῶν ἄλλων ἀφικνεῖται. 17. Ἀλλὰ πρὸς θεῶν πατρῶων, ὦ παῖδες, τιμᾶτε ἀλλήλους, εἴ τι καὶ τοῦ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν· οὐ γὰρ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι, ὡς οὐδὲν εἰμι ἐγὼ ἔτι, ἐπειδὰν τοῦ

ἀνθρωπίνου βίου τελευτήσω· οὐδὲ γὰρ νῦν τοι τὴν γ' ἐμὴν
 ψυχὴν ἐωρᾶτε, ἀλλ' οἷς διεπράττετο, τούτοις αὐτὴν ὡς οὖσαν
 κατεφωρᾶτε. 18. Τὰς δὲ τῶν ἄδικα παθόντων ψυχὰς οὕτω
 κατενόησατε οἷους μὲν φόβους τοῖς μαιφρόνοις ἐμβάλλουσιν,
 οἷους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσι; τοῖς δὲ 5
 φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε, εἰ μηδεὶς αὐ-
 τῶν αἰ ψυχὰι κύριαί ἦσαν; 19. Οὗτοι ἔγωγε, ὦ παῖδες, οὐδὲ
 τοῦτο πώποτε ἐπέισθην, ὡς ἡ ψυχὴ ἕως μὲν ἂν ἐν θνητῶ
 σώματι ἦ, ζῆ, ὅταν δὲ τούτου ἀπαλλαγῆ, τέθνηκεν. ὁρῶ γάρ,
 ὅτι καὶ τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον ἦ ἡ ψυ- 10
 χή, ζῶντα παρέχεται. 20. Οὐδέ γε ὅπως ἄφρων ἔσται ἡ
 ψυχὴ, ἐπειδὴν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦ-
 το πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκρι-
 θῆ, τότε καὶ φρονιμώτατον εἰκὸς αὐτὸν εἶναι. διαλυομένου δὲ
 ἀνθρώπου δῆλὰ ἔστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον 15
 πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παροῦσα οὔτε ἀπιούσα
 ὁρᾶται. 21. Ἐνόησατε δέ, ἔφη, ὅτι ἐγγύτερον μὲν τῷ ἀνθρω-
 πίνῳ θανάτῳ οὐδὲν ἔστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ
 τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόν-
 των προορᾷ· τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται. 20
 22. Εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἶμαι, καὶ ἡ
 ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδόμενοι
 ποιεῖτε ἅ ἐγὼ δεόμεαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ
 ἐν τῷ σώματι συναποθνήσκει, ἀλλὰ θεοὺς γε τοὺς αἰεὶ ὄντας
 καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν 25
 τῶν ὄλων τάξιν συνέχουσιν ἀτριβῆ καὶ ἀγήρατον καὶ ἀναμάρ-
 τητον καὶ ὑπὸ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φο-
 βούμενοι μήποτε ἀσεβῆς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε
 μήτε βουλεύσητε. 23. Μετὰ μέντοι θεοῦς καὶ ἀνθρώπων τὸ
 πᾶν γένος τὸ αἰεὶ ἐπιγιγνόμενον αἰδεῖσθε· οὐ γὰρ ἐν σκοτῶ 30
 ὑμᾶς οἱ θεοὶ ἀποκρύπτονται ἀλλ' ἐμφανῆ πᾶσιν ἀνάγκη
 αἰεὶ ζῆν τὰ ὑμέτερα ἔργα· ἅ ἦν μὲν καθαρὰ καὶ ἕξω τῶν
 ἀδίκων φαίνεται, δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀνα-
 δείξει· εἰ δὲ εἰς ἀλλήλους ἄδικόν τι φρονήσετε, ἐν πάντων
 ἀνθρώπων τὸ ἀξιόπιστοι εἶναι ἀποβαλεῖτε. οὐδεὶς γὰρ ἂν 35
 ἔτι πιστεῦσαι δύναιτο ὑμῖν, οὐδ' εἰ πάνυ προθυμοῖτο, ἰδὼν

ἀδικούμερον τὸν μάλιστα φίλιε προσήκοντα. 24. Εἰ μὲν
 οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω, οἷους χορὴ πρὸς ἀλλήλους
 εἶναι, εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε·
 αὕτη γὰρ ἀρίστη διδασκαλία. οἱ μὲν γὰρ πολλοὶ διαγεγένηνται
 5 φίλοι μὲν γονεῖς παισί, φίλοι δὲ ἀδελφοὶ ἀδελφοῖς· ἤδη δε
 τινες τούτων καὶ ἐναντία ἀλλήλοις ἔπραξαν· ὁποτέρους ἂν
 οὖν αἰσθάνησθε τὰ πραχθέντα συνενεγκόντα, ταῦτα δὴ αἰ-
 ρούμενοι ὀρθῶς ἂν βουλεύοισθε. 25. Καὶ τούτων μὲν ἴσως
 ἤδη ἄλις. τὸ δ' ἐμὸν σῶμα, ὧ παιδες, ὅταν τελευτήσω, μήτε ἐν
 10 χροσῶ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῆ
 ὡς τάχιστα ἀπόδοτε. τί γὰρ τούτου μακαριώτερον τοῦ γῆ μιχ-
 θῆναι, ἢ πάντα μὲν τὰ καλά, πάντα δὲ τὰ γαθὰ φέει τε καὶ
 τρέφει; ἐγὼ δὲ καὶ ἄλλως φιλόανθρωπος ἐγερόμην καὶ νῦν
 ἠδέως ἂν μοι δοκῶ κοιωνῆσαι τοῦ ἐνεργετοῦντος ἀνθρώπους.
 15 26. Ἄλλὰ γὰρ ἤδη, ἔφη, ἐκλιπεῖν μοι φαίνεται ἡ ψυχὴ ὅθεν-
 περ, ὡς ἔοικε, πᾶσιν ἄρχεται ἀπολείπουσα. εἴ τις οὖν ὑμῶν
 ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι ἢ ὄμμα τοῦμὸν ζῶντος
 ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι,
 αἰτοῦμαι ὑμᾶς, ὧ παιδες, μηδεὶς ἔτ' ἀνθρώπων τοῦμὸν σῶμα
 20 ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. 27. Πέρσας μέντοι πάντας καὶ
 τοὺς συμμαχούς ἐπὶ τὸ μῆμα τοῦμὸν παρακαλεῖτε συνησθη-
 σομένους ἐμοί, ὅτι ἐν τῷ ἄσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν
 ἔτι κακὸν μαθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι μήτε ἦν
 μηδὲν ἔτι ὧ· ὅπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες
 25 ὅποσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται ἀποπέμπετε. 28. Καὶ
 τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον, τοὺς φίλους ἐνεργε-
 τοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. καὶ χαίρετε,
 ὧ φίλοι παιδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ
 πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. ταῦτ'
 30 εἰπὼν καὶ πάντας δεξιωσάμενος συνεκαλύψατο καὶ οὕτως
 ἐτελεύτησεν.

EXPEDITION OF CYRUS.

ORIGIN OF THE EXPEDITION.

Δαρείου καὶ Παρουσιάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ δὲ ἤσθηνει Δαρεῖος καὶ ὑπόπτει τελευτήν τοῦ βίου, ἐβούλετο τῷ παιδί ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν 5
σατραπὴν ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπίστας ἀρέβη τριακοσίους, ἀρχόντα δὲ αὐτῶν Ξερίαν Παρόράσιον. 3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς 10
τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτείνων· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται ὅπως μήποτε 15
ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἦν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρούσῃ μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κῦρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντα οὕτω διατιθεὶς ἀπέπεμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. 20
καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν ὡς μάλιστα ἐδύνατο ἐπιζουπιτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλεία. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε 25
τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνης ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνης τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναί, τότε δ' ἀφελήθησαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισ- 30

σαφέρους προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους,
 ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ'
 ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας
 στρατεύματα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατ-
 5 ταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ
 ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζεω στρατεύματα. 8. Πρὸς
 δὲ βασιλεῦ πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύ-
 τας τὰς πόλεις μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν, καὶ ἡ
 μήτηρ συνέπραϊτεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς
 10 ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρην δὲ ἐνόμιζε πολε-
 μοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν
 ἤχθετο αὐτῶν πολεμοῦντων, καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς
 γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρους
 ἐτύγγαεν ἔχων. ἄλλο δὲ στρατεύματα αὐτῷ συνελέγετο ἐν Χερ-
 15 ῥονήσῳ τῇ καταρτιπέρας Ἀβύδου τόνδε τὸν τρόπον. 9. Κλέ-
 αρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος
 ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ
 λαβὼν τὸ χρυσίον στρατεύματα συνέλεξε ἀπὸ τούτων τῶν χρη-
 μάτων, καὶ ἐπολέμει ἐκ Χερρόνησον ὀρμώμενος τοῖς Θραξί-
 20 τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἑλληνας·
 ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν
 στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. τοῦτο δ' αὖ
 οὔτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύματα. 10. Ἀρίσ-
 τιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγγαεν αὐτῷ, καὶ πιεζόμε-
 25 νος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον,
 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν,
 ὡς οὔτω περιγερόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος
 δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ
 δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώ-
 30 τας, πρὶν ἂν αὐτῷ συμβουλευῆται. οὔτω δὲ αὖ τὸ ἐν Θετ-
 τάλιᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύματα. 11. Πρόξε-
 νον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄν-
 δρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος
 στρατεῦσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ
 35 ἑαυτοῦ χώρα. Σοφαίρετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην
 τὸν Ἀχαιοῦ, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας

λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει
σὺν τοῖς φρυγασί τῶν Μιλησίων, καὶ ἐποίουν οὕτως οὗτοι.

BATTLE OF CUNAXA, AND DEATH OF CYRUS.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν
ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἠρίκα Πατηγύας, ἀνὴρ
Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κρά- 5
τος ἰδροῦντι τῷ ἵππῳ, καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα
καὶ βαρβαρικῶς καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι
πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐν-
θα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλλη-
νες καὶ πάντες δὲ ἀτάκτοις σφίσι ἐπιπεσεῖσθαι· 3. Κῦρός 10
τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀνα-
βὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε
ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς
τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ
καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς 15
τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ
τοῦτον, Μένων δὲ καὶ τὸ στρατεῦμα τὸ εὐώνυμον κέρας ἔσχε
τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλα-
γόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ
Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε ὁ Κῦρον 20
ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἵππεῖς
τούτου ὅσον ἐξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ πα-
ραμηριδίσι καὶ κράνεσι πάντες πλὴν Κῦρον· Κῦρος δὲ ψιλὴν
ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· [λέγεται δὲ καὶ
τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ δια- 25
κινδυνεύειν]. 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κῦρον εἶχον καὶ
προμετωπίδια καὶ προστερονίδια· εἶχον δὲ καὶ μαχαίρας οἱ
ἵππεῖς Ἑλληνικάς. 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω
καταφανεῖς ἦσαν οἱ πολέμοι· ἠρίκα δὲ δειλὴ ἐγίγνετο, ἐφάνη
καριοτὸς ὥσπερ νεφέλη λευκὴ, χρόνον δὲ οὐ συχνῶ ἕσπερον 30
ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον
ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγλαι καὶ
αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς μὲν
λευκοθώρακες ἐπὶ τοῦ εὐώνυμου τῶν πολεμίων· Τισσαφέρνης

ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερόφοροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδῆρεσι ξυλίταις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ 5 ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συγχρὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτι ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα 10 καὶ διακόφοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῆ, ἀλλὰ σιγῆ ὡς ἀνύστην καὶ ἡσυχῆ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίρρητι τῷ ἐρμηγεῖ καὶ ἄλλοις 15 τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίω, ὅτι ἐκεῖ βασιλεὺς εἴη· κὰν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ ἐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς 20 ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου ἐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖν ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα 25 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεαῖτο ἑκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς 30 συναρτῆσαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πῦσιν ὅτι καὶ τὰ ἱερά καλὰ καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δευτέρον ἤδη. καὶ ὃς ἐθαύμασε, τίς παρ- 35 αγγέλλει καὶ ἤρετο ὅτι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο ὅτι Ζεὺς σῶτηρ καὶ ῥίγη. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέ-

χομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλανε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε, ἀπ' ἀλλήλων, ἠρίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἐξεκύναιέ τι τῆς φάλαγγος, τὸ ἐπιλειπό- 5 μενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἰονπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον 10 μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δ' ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἠριόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν 15 μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο. 21. Κῦρος δ' ὀρώων τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκνυόμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' 20 ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ τι ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες. τὸ αὐτῶν ἠγοῦνται, νομίζοντες οὕτω καὶ ἐν 25 ἀσφαλεστάτῳ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 30 τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κῦρος δείσας, μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλῶν σὺν τοῖς ἐξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς γυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ 35 χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπή

ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν
 ὀρμήσαντες, πλὴν πάντων ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν,
 σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν
 καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ
 5 ἠρέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὄρω, ἴετο ἐπ' αὐτὸν καὶ
 παίει κατὰ τὸ στέγον καὶ τιρώσκει διὰ τοῦ θώρακος, ὡς
 φησι Κτησίας ὁ ἰατρός καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.
 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλ-
 μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος
 10 καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βα-
 σιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος
 δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν
 ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῶ
 τῶν σκηπτοῦχων θεράπων λέγεται, ἐπειδὴ πεπιτωκότα εἶδε
 15 Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 29. Καὶ οἱ μὲν φησι βασιλέα κελεῦσαι τινα ἐπισφάζαι αὐτὸν
 Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάζασθαι σπυσάμενον τὸν ἀκινάκην·
 εἶχε γὰρ χρυσοῦν καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα
 ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐ-
 20 νοιᾶν τε καὶ πιστότητα.

EULOGY ON THE CHARACTER OF CYRUS.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ
 ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου
 δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς
 25 ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις
 παισὶ, πάντων πάντα κράτιστος ἐνομιζέτο. 3. Πάντες γὰρ
 οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις
 παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν-
 τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκοῦσαι οὐτ' ἰδεῖν ἔστι. 4. Θεῶν-
 30 ται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκού-
 ουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες
 μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰ-
 δημοθέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
 πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσ-

θαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·
 ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε
 καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.
 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς
 τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερ- 5
 ομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ
 ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλάς φανερὰς εἶχε,
 τέλος δὲ κατέκτανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολ-
 λοῖς μακαριστὸν ἐποίησεν. 7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ
 πατρὸς σατραπῆς Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ 10
 Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθ-
 ἕκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν
 αὐτὸν ὅτι περὶ πλείστον ποιοῖτο, εἴ τῳ σπείσαιο καὶ εἴ τῳ
 συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ
 γὰρ οὐκ ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπί- 15
 στευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον
 Κύρον ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοι-
 γαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι
 Κύρον εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων. οὗτοι δέ,
 ὅτι οὐκ ἤθελε τοὺς φεύγοντας προσέθαι, ἐφοβοῦντο αὐτόν. 20
 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε
 προοῖτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μεί-
 ους γένοιτο, ἔτι δὲ κάκιον πράξειαν. 11. Φανερός δ' ἦν καὶ
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος·
 καὶ εὐχλὴν δὲ τινας αὐτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρό- 25
 νον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας
 ἀλεξόμενος. 12. Καὶ γὰρ οὐκ πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρῶν
 τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ
 ἑαυτῶν σώματα προσέθαι. 13. Οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις
 εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελαῖν, ἀλλ' 30
 ἀφειδέστατα πάντων ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ
 τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν
 στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρον ἀρχῇ ἐγένετο καὶ
 Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι
 τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. 14. Τοὺς γε μέντοι ἀγα- 35
 θοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον

μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευό-
 μενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλ-
 οντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφ-
 ετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροισι ἐτίμα· 15. ὥστε
 5 φραίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κα-
 κοὺς δούλους τούτων ἀξιούσιν εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθο-
 νία αὐτῷ τῶν θελώντων κινδυνεύειν, ὅπου τις, οἷοιτο Κῦρον
 αἰσθήσεσθαι. 16. Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φα-
 νερός γένοιτο ἐπιδεικνύσθαι βουλόμενος, περὶ παντὸς ἐπιεικτο
 10 τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερ-
 δοῦντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ
 διεχειρίζετο καὶ στρατεύματι ἄληθινῷ ἐχρήσατο. καὶ γὰρ
 στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπ-
 λευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ κυλῶς
 15 πειθαρχεῖν ἢ τὸ κατὰ μῆρα κέρδος. 18. Ἀλλὰ μὲν εἴ τις γέ-
 τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε
 ἀχάριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ
 ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ
 δέ τινα ὁρῶν δεινὸν ὄντα οἰκοδόμον ἐκ τοῦ δικαίου καὶ κα-
 20 τασκευάζοντά τε ἥς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,
 οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου·
 ὥστε καὶ ἡδέως ἐπόρουν καὶ θαρῶσκέως ἐκτῶντο καὶ ὃ ἐπέ-
 πατο αὐτὸς τις, ἤμισθα Κῦρον ἐκρυπτεν· οὐ γὰρ φθογῶν τοῖς
 φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς
 25 τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους
 ποιήσαιτο καὶ εἴρους γροίη ὄντας καὶ ἱκανοὺς κρίνειε συνερ-
 γοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κυτεργάζεσθαι, ὁμολο-
 γεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21.
 Καὶ γὰρ αὐτὸ τοῦτο οὐπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι,
 30 ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις
 κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμῶν-
 τα. 22. Δῶρα δὲ πλείστα μὲν οἶμαι εἶς γε ὧν ἀνὴρ ἐλάμ-
 βανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις
 διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλισ-
 35 τα ὁρῶν ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ
 κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ

περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖ- 5
 ναι τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἶνον ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνω ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλισ- 10
 τα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑψηρέτας καὶ 15
 διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορευόιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὖς τιμῆ. ὥστε 20
 ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων περικλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπήι πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν φέτο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κῦρος φιλαίτερον ἢ ἑαυτῷ· 25
 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμοιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κῦρος ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γερόμενον, ὅτι καὶ αὐτὸς 30
 ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὔρους καὶ βεβαίους· 31. Ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντραπέζιοι ἀπέθανον μαχόμενοι ὑπὲρ Κῦρου πλὴν Ἀρσίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἦσθετο Κῦρον πεπτωκό- 35
 τα, ἔφυγεν, ἔχων καὶ τὸ σιράτευμα πᾶν οὐ ἤγεῖτο.

POETICAL EXTRACTS.

I. THE MEETING OF HECTOR AND ANDROMACHE.*

Ὡς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἔκτωρ.
 Αἴψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 Ἄλλ' ἤγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλω

- 5 Πύργῳ ἐφ'esτήκει γοόωσά τε, μυρομένη τε.
 Ἔκτωρ δ' ὡς οὐκ ἔειπεν ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστιν ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῶϊσιν ἔειπεν·

Εἰ δ', ἄγε μοι, δμῶαι, ρημερτέα μυθήσασθε·
 Πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;

- 10 Ἥέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλα
 Τρωαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται;

Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν·
 Ἔκτωρ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·

- 15 Οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλα
 Τρωαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 Ἄλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιου, οὔνεκ' ἄκουσεν
 Τείρεσθαι Τρωῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

- 20 Ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκνυῖα· φέρει δ' ἅμα παῖδα τιθήνη
 Ἥ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ,
 Τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμένας κατ' ἀγνιάς.
 Εὔτε πύλας ἴκανε, διερχόμενος μέγα ἄστυ,

- 25 Σχαιῆς—τῇ γὰρ ἔμελλε διεξιμέναι πεδίοιnde—
 Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔβαιεν ὑπὸ Πλάκῳ ὑλήεσση,

* Homer's Iliad, VI. 369.

- Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεςσιν ἀνάσσων·
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῆ.
 Ἡ οἱ ἔπειτ' ἦρτησ', ἅμα δ' ἀμφίπολος κίεν αὐτῆ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 5 Ἐκτορίδην ἀγυπητὸν, ἀλίγκιον ἀστέρι καλῶ·
 Τὸν ὃ Ἐκτωρ καλέεσκε Σκαμιάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῆ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 10 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Δαιμόνε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλείψει
 Παῖδά τε νηπίαχον, καὶ ἐμ' ἄμμορον, ἢ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
 Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κέρδιον εἶη,
 15 Σεῦ ἀφαιμαρτούσῃ, χθόνα δύμεται· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρῆ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
 Ἄλλ' ἄγε· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώσων,
 20 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῶ·
 Ἄλλ' ἄρα μιν κατέκηε σὸν ἔντεσι δαιδαλέοισιν,
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 25 Οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἡματι Ἄϊδος εἶσω·
 Πάντας γὰρ κατέπεφνε ποδάροχης δῖος Ἀχιλλεύς
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 Μητέρα δ', ἢ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση,
 30 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσι,
 Ἄψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἐκτορ, αὐτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 Ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 35 Ἄλλ' ἄγε νῦν ἐλείριε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὄρφανικὸν θείης, χήρην τε γυναικῆ·

- Λαὸν δὲ στῆσον παρ' ἔρινεον, ἔνθα μάλιστα
 Ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῦχος.
 Τρεῖς γὰρ τῆγ' ἔλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 Ἄμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἰδομενεῖα,
 5 Ἦδ' ἄμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν.
 Ἦ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδὼς,
 Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τῆν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 10 Αἰδέομαι Τρωῶας καὶ Τρωάδας ἔλκεσιπέπλους,
 Αἴ κε, κακὸς ὢς, νόσφιν ἄλυσκάζω πολέμοιο
 Οὐδέ με θυμὸς ἀνώγει, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι,
 Ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 15 Εὖ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἥλιος ἱρή,
 Καὶ Πριάμος καὶ λαὸς εὐμμελίω Πριάμοιο.
 Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 Οὔτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄρακτος,
 20 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κοιήσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσι,
 Ὅσσον σεῖ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Διακρούεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
 Καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 25 Καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
 Καὶ ποτέ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·
 Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἥλιον ἀμφεμάχοιτο.
 30 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 Ἄλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρὶν γ' ἔτι σῆς τε βοῆς, σοῦ θ' ἔλκηθμοῖο πυθέσθαι!
 Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαιδίμος Ἔκτωρ.
 35 Ἀψ δ' ὁ παῖς πρὸς κόλπον ἐνζῶνιο τιθήνης
 Ἐκλίνθη ἰάχων, πατρός γίλου ὄψιν ἀτυχθεὶς,

- Ταοβήσας χαλκόν τε, ἰδὲ λόφον ἵππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Ἀντίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαιδίμος Ἔκτωρ,
 5 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 Ἀντάρ ὄγ' ὄν φίλον υἷον ἐπεὶ κύσε, πῆλέ τε χερσίν,
 Εἶπεν ἐπενξάμενος Διὶ τ', ἄλλοισὶν τε θεοῖσιν·
 Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 10 ὦδε βίην τ' ἀγαθὸν, καὶ Ἰλίου ἴφι ἀνάσσειν·
 Καί ποτέ τις εἶπρσι· πατρὸς δ' ὄγε πολλὸν ἀμείνων!
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖή δὲ φρένα μήτηρ.
 Ὄς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 15 Παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδει δεξιάτο κόλπῳ
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τὲ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 Δαιμονίη, μή μοί τι λήν ἀκαχίζω θυμῷ!
 Οὐ γάρ τις μ' ὑπὲρ αἴσαν ἀγήρ' Αἴδι προϊάψει·
 20 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γέννηται.
 Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 Ἰστον τ', ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχασθαι· πόλεμος δ' ἄνδρεςσι μελήσει
 25 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγιάσιν.
 Ὄς ἄρα φωνήσας, κόρυθ' εἴλετο φαιδίμος Ἔκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει,
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιεταόοντας
 30 Ἐκτορος ἀνδροφόνιοι· κινήσατο δ' ἐἶδοθι πολλὰς
 Ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἰ μὲν ἔτι ζῶν γόον Ἐκτορα ᾧ ἐνὶ οἴκῳ.
 Οὐ γάρ μιν ἔτ' ἔφαρτο ὑπότροπον ἐκ πολέμοιο
 Ἰξεσθαι, προφυγόντα μένος καὶ χειῶρας Ἀχαιῶν.

II. PRIAM SUPPLICATES ACHILLES FOR THE DEAD BODY OF HECTOR.*

- Γέρων δ' ἰθὺς κίεν οἶκον,
 Τῆ ῥ' Ἀχιλεὺς ἕζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρ' ἔταροι δ' ἀπάνενθε καθείατο· τῷ δὲ δὴ οἶω,
 Ἦρωσ Ἀντομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,
 5 Ποίπνον παρῆόντε· νέον δ' ἀπέληγεν ἔδωδῆς,
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς,
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον νῆας.
 10 Ὡς δ' ὅτ' ἂν ἀνδρ' αἴτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 Ἀνδρὸς ἐς ἀφρευοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 15 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
 Μνηῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὀλοῦν ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν πον κείνον περιναίεται ἀμφὶς ἔοντες
 Τείρουσ', οὐδέ τίς ἐστιν ἄρῃν καὶ λοιγὸν ἀμῦναι·
 20 Ἀλλ' ἦτοι κεῖνός γε, σέθεν ζῶοντος ἀκούων,
 Χαίρει τ' ἐν θυμῶ, ἐπὶ τ' ἔλπεται ἤματα πάντα
 Ὀψεσθαι φίλον νιόν, ἀπὸ Τροίηθε μολόντα.
 Αὐτὰρ ἐγὼ παράποιμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖσθαι.
 25 Πεντήμοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν·
 Τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 Ὅς δέ μοι οἶος ἦν, εἴρηντο δὲ ἄστνυ καὶ αὐτοὺς,
 Τὸν σὺ πρῶην κτεῖνας, ἀμννόμενον περὶ πάτρης,
 Ἐκτορα· τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,
 30 Ἀνσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, XXIV. 471-675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἔλεεινότερός περ,
 Ἐτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἄνδρὸς παιδοφόροιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὑψ' ἡμερον ὦρσε γόοιο·

5 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἐκτορος ἀνδροφόνοιο,
 Κλαῖ' ἀδινὰ, προπάρουθε ποδῶν Ἀχιλλῆος ἐλυσθείς·
 Ἀντιὰρ Ἀχιλλεύς κλαῖεν ἐὼν πάτερ', ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ἰρώρει.

10 Ἀντιὰρ ἐπεὶ ἴα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 Ἀντίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτεῖρων πολιόν τε κάρη, πολιόν τε γένειον·
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δεῖλ', ἣ δὴ πολλὰ κακ' ἄνσχεο σὸν κατὰ θυμόν.

15 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὄφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 Υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
 Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.

20 Οὐ γάρ τις πρῆξις πέλεται κρονεοῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείνεται ἐν Διὸς οὔδει,
 Δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, εἰάων·

25 Ὅτι μὲν κ' ἀμμίξας δῶψ' Ζεὺς τερπικέραντος,
 Ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὅτι δέ κε τῶν λυγρῶν δῶψ' ἰσθμῶν ἔθρηκεν·
 Καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 Φοιτᾶ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.

30 Ὡς μὲν καὶ Πηλεΐδ' ἰθὺς δόσαν ἀγλαὰ δῶρα
 Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 Ὀλβῷ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
 Καὶ οἱ θνητῶ ἐόντι θεῶν ποίησαν ἄκοιτιν·

Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι

35 Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.

Ἄλλ' ἓνα παῖδα τέκεν παραώροιο· οὐδέ νυ τόν γε

- Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἴμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 Ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,
 5 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 Τῶν σε, γέρον, πλοῦτῳ τε καὶ νιάσῃ φασὶ κεκάσθαι.
 Ἄντάρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
 Ἀσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.
 10 Οὐ γάρ τι προήξεις ἀκαχήμενος νῖος ἔηος,
 Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθαι.
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πριάμος θεοειδής·
 Μὴ μέ πω ἐς θρόνον ἴξε, Διοτρεφές, ὄφρα κεν Ἐκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 15 Ἀῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δεξία ἄποινα
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὺν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 20 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δὲ σε γιγνώσκω, Πριάμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅτι θεῶν τίς σ' ἤγε θεοῦς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἠβῶν,
 25 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 Ῥεῖα μετοχλίσειε θυράων ἡμετεράων.
 Τῷ νῦν μὴ μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 Μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν εἰάσω,
 Καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.
 30 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπέειθετο μύθη.
 Πηλείδης δ' οἴκοιο, λέων ὧς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷγε δύο θεριάποντες ἔποντο,
 Ἦρωσ Ἀντομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
 Τί' Ἀχιλλεύς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 35 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·

- Κὰδ δ' ἐπὶ δίφρου εἶσαν· εὐξέστον δ' ἀπ' ἀπήνης
 Ἥροον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 Κὰδ δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 Ὅφρα νέκυν πυκιάσας δῶφ' οἰκόνδε φέρεσθαι.
 5 Δμωὰς δ' ἐκκαλέσας λούσαι κέλει', ἀμφί τ' ἀλειψαί,
 Νόσφιν ἀειράσας, ὡς μὴ Πριάμος ἴδοι υἱόν·
 Μὴ ὁ μὲν ἀχρυσμένη κραδίῃ χόλον οὐκ ἐρύσαιτο,
 Παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὄρινθείῃ φίλον ἦτορ,
 Καὶ ἐ κατακτείνεις, Διὸς δ' ἀλίηται ἐφετμάς.
 10 Τὸν δ' ἐπεὶ οἷν δμωαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
 Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
 Σὺν δ' ἔταροι ἦειραν εὐξέστην ἐπ' ἀπήνην.
 Ὁμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηρεν ἐταῖρον·
 15 Μὴ μοι, Πάτροκλε, σκυδμαινέμεν, αἴ' κε πύθῃαι
 Εἶν' Αἰδὸς περ ἔων, ὅτι Ἐκτορα δῖον ἔλυσα
 Πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα·
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσ' ἐπέοικεν.
 Ἥ ῥα, καὶ ἐς κλισίῃν πάλιν ἦϊε δῖος Ἀχιλλεύς.
 20 Ἔξετο δ' ἐν κλισίῳ πολυδαιδάλα, ἔνθεν ἀνέστη,
 Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πριάμον φάτο μῦθον.
 Τῖός μὲν δὴ τοι λέλυται, γέρον, ὡς ἐκέλευες,
 Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοὶ φαινομενηφιν
 Ὅφραι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 25 Καὶ γὰρ τ' ἠῦκομος Νιόβη ἐμνήσατο σίτου,
 Τῆπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 Ἐξ μὲν θνηγατέρες, ἔξ δ' υἱέες ἠβώοντες.
 Τοὺς μὲν Ἀπόλλων πέφρην ἀπ' ἀργυρέοιο βιοῦτο,
 Χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 30 Οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήφ·
 Φῆ δαιῶν τεκέειν, ἠ δ' αὐτῇ γείνατο πολλούς·
 Τῶ δ' ἄρα, καὶ δαιῶν περ ἔόντ', ἀπὸ πάντας ὄλεσαν.
 Οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 35 Τοὺς δ' ἄρα τῆ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἥ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

- Νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς
 Νυμφάων, αἵ τ' ἀμφ' Ἀχελώϊον ἐρόώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
- 5 Ἄλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 Σίτον, ἔπειτά κεν αὐτε φίλον παῖδα κλαίησθα,
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἥ, καὶ ἀναΐξας ὄϊν ἄργυρον ὠκὺς Ἀχιλλεύς
 Σφάξ· ἔταροι δ' ἕδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
- 10 Μίστυλλόν τ' ἄρ' ἐπισταμένως, πειρᾶν τ' ὀβελοῖσιν,
 Ὠπησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἐλὼν ἐπέειπε τραπέζῃ
 Καλοῖς ἐν καρείοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνειάθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
- 15 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο,
 Ἦτοι Δαρδανίδης Πριάμος θαύμαζ' Ἀχιλλῆα,
 Ὅσσοσ ἔην, οἴός τε· θεοῖσι γὰρ ἅντα ἐώκει.
 Αὐτὰρ ὁ Δαρδανίδην Πριάμον θαύμαζεν Ἀχιλλεύς,
 Εἰσορόων ὄψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
- 20 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 Τὸν πρότερος προσέειπε γέρον Πριάμος θεοειδής·
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἦδη
 Ὑπὸ γλυκερῶ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἑμοῖσιν,
- 25 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὄλεσε θυμόν·
 Ἄλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτον πασάμην, καὶ αἶθοπα οἶνον
 Λανκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.
- 30 Ἥ ῥ', Ἀχιλλεύς δ' ἐτάροισιν ἰδὲ δμωῆσι κέλευσεν,
 Δέμνι ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεια καλὰ
 Πορφύρε' ἐμβάλειν, στορέσαι τ' ἐφ' ὑπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὐλας καθ' ὑπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι·
- 35 Αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.
 Τὸν δ' ἐπιερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

- Ἐκτὸς μὲν δὴ λέξο, γέρον γίλε· μήτις Ἀχαιῶν
 Ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἷτε μοι αἰεὶ
 Βουλὰς βουλευούσιν παρήμενοι, ἧ θέμις ἐστίν·
 Τῶν εἴ τίς σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν,
 5 Ἀντίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 Ἄλλ' ἄγε μοι τόδε εἶπε, καὶ ἀτρεκέως καταλέξον,
 Ποσσημαρ μέμονας κτερεῖζέμεν Ἐκτορα δῖον,
 Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
- 10 Τὸν δ' ἠμείβετ' ἔπειτα γέρον Πριάμος θεοειδής·
 Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἐκτορι δῖῳ,
 Ὄδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὡς κατὰ ἄστρ' ἐέλμεθα, τηλόθι δ' ὕλη
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
- 15 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροισι γοάοιμεν,
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνντό τε λαός·
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 Τῇ δὲ δυνωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.
 Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
- 20 Ἔσται τοι καὶ ταῦτα, γέρον Πριάμ', ὡς σὺ κελεύεις.
 Σχήσω γὰρ τόσπον πόλεμον χρόνον, ὅσπον ἄνρωγας.
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 Ἐλλαβε δεξιτερὴν, μήπως δείσει ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 25 Κήρουξ καὶ Πριάμος, πνικνὰ φρεσὶ μήδε' ἔχοντες.
 Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτου.

ODES OF ANACREON.

I. ON HIS LYRE.

- Θέλω λέγειν Ἀτρείδας,
 Θέλω δὲ Κάδμον ᾄδειν·
 Ἄ βάρβιτος δὲ χορδαῖς
 Ἔρωτα μοῦνον ἤχεϊ.
- 5 Ἦμειψα νεῦρα πρῶην,
 Καὶ τὴν λύρην ἄπασαν·
 Κἀγὼ μὲν ἦδον ἄθλους
 Ἑρακλέους· λύρη δὲ
 Ἔρωτας ἀντεφώνει.
- 10 Χαίροιτε λοιπὸν ἡμῖν,
 Ἑρως· ἡ λύρη γὰρ
 Μόρους Ἔρωτας ᾄδει.

II. THE ROSE.

- Τὸ ῥόδον τὸ τῶν Ἑρώτων
 Μίξωμεν Διονύσῳ·
- 15 Τὸ ῥόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν ἀβρὰ γελῶντες·
 Ῥόδον, ὃ φέριστον ἄνθος,
 Ῥόδον εἶαρος μέλημα·
- 20 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθῆρης
 Στέφεται καλοῖς ἰούλοις,
 Χαρίτεσσι συγχορεύων.
 Στέφον οὖν με, καὶ λυγίζων
- 25 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπου
 Ῥοδίνοισι στεφανίσκοις
 Πεπνυασμένος, χορεύσω.

III. TO A DOVE.

- Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν πέτασαι ;
 Πόθεν μύρων τοσοῦτων,
 Ἐπ' ἡέρος θέουσα,
 5 Πνέεις τε καὶ ψεκάζεις ;
 Τίς εἷς ;—τί σοι μέλει δέ ;
 Ἀνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἀνακρέοντι
 Διακοῶ τσοῦντα.
 15 Καὶ νῦν, ὄρῃς, ἐκείνου
 Ἐπιστολὰς κομίζω·
 Καί φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δὲ, κῆν ἀφῆ με,
 20 Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἀγρούς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι ;
 25 Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίει.
 30 Πιοῦσα δ' ἂν χορεύω
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω·
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.
 35 Ἐχεις ἅπαντ'· ἄπελθε.

*Λαλιστιέραν μ' ἔθηκας,
"Ανθρωπε, καὶ κορώνης.*

IV. TO A SWALLOW.

- Σὺ μὲν, φίλη χελιδὼν,
Ἐτησίη μολοῦσα,
5 Θέρει πλέκεις καλιήν·
Χειμῶνι δ' εἰς ἄφαντος
Ἡ Νεῖλον ἢ πὶ Μέμφιν.
Ἔρως δ' ἀεὶ πλέκει μεν
Ἐν καρδίῃ καλιήν.
10 Πόθος δ' ὁ μὲν πτεροῦται,
Ὅ δ' ὄν ἐστιν ἀκμήν,
Ὅ δ' ἡμίλεπτος ἦδη.
Βοή δὲ γίνετ' αἰεὶ
Κεχηρότων νεοττῶν
15 Ἐρωτιδεῖς δὲ μικροῦς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθύς
Πάλιν κύνουσιν ἄλλους.
Τί μῆχος οὖν γένηται ;
20 Οὐ γὰρ σθένω τοσούτους
Ἐρωτας ἐκσοβῆσαι.*

V. RETURN OF SPRING.

- "Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρούουσιν·
"Ἴδε, πῶς κῆμα θαλάσσης
25 Ἀπαλύνεται γαλήνῃ·
"Ἴδε, πῶς ῥῆσσα κολυμβᾷ·
"Ἴδε, πῶς γέρανος ὀδεύει·
Ἄφελῶς δ' ἔλαμψε Τιτάν.
Νεφελῶν σκιαὶ δονοῦνται·
30 Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
Καρποῖσι γαῖα προκύπτει·
Καρπὸς ἐλαίας προκύπτει.*

Βρομίον στέφεται νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελὼν ἤνθησε καρπός.

VI. CUPID WOUNDED.

- Ἔρωσ ποτ' ἐν ῥόδοισι
 5 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
 Τὸν δάκτυλον δὲ δαχθεῖς
 Τᾶς χειρὸς ὠλόλυξε·
 Δραμῶν δὲ καὶ πετασθεῖς
 10 Πρὸς τὴν καλὴν Κυθήρην,
 "Ὀλωλα, μᾶτερ, εἶπεν,
 "Ὀλωλα, κάποθνήσκω.
 "Ὀφίς μ' ἔτυψε μικρὸς
 Πτερωτὸς, ὃν καλοῦσι
 15 Μελίτταν οἱ γεωργοί.
 'Α δ' εἶπεν, Εἰ τὸ κέντρον
 Ποιεῖ τὸ τᾶς μελίττας,
 Πόσον, δοκεῖς, ποροῦσιν,
 Ἔρωσ, ὅσους σὺ βάλλεις ;

VII. TO THE CICADA.

- 20 Μακαρίζομεν σε, τέττιξ,
 "Ὅτι δενδρέων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκώς,
 Βασιλεὺς ὄπως, αἰεῖδεις.
 Σὰ γὰρ ἔστι κεῖνα πάντα,
 25 Ὅποσα βλέπεις ἐν ἀγροῖς,
 Χ' ὅποσα φέρουσιν ὕλαι.
 Σὺ δὲ φίλιος γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων·
 Σὺ δὲ τιμιος βροτοῖσι,
 30 Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὲν σε Μοῦσαι·
 Φιλεῖ δὲ Φοῖβος αὐτὸς,

Λιγυρήν δ' ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλυμε,
 Ἀπαθῆς, ἀναιμόσαρκε·
 5 Σχεδὸν εἶ θεοῖς ὅμοιος.

VIII. YOUNG OLD-AGE.

Φιλῶ γέροντα τερπνόν,
 Φιλῶ νέον χορευτάν.
 Γέρων δ' ὅταν χορευή,
 Τρίχας γέρων μὲν ἔστι,
 10 Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. FROM THE EPITAPH ON ADONIS.

Αἰιάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἐρωτες.
 Κεῖται καλὸς Ἀδωνις ἐπ' ὄρεσι, μηρὸν ὀδόντι
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνῆ
 Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἴβεται αἷμα
 15 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκεῖ,
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήρῳ
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώοντος ἀρέσκει·
 Ἄλλ' οὐκ εἶδεν Ἀδωνις ὅ μιν θνάσκοντ' ἐφίλασεν.
 20 Αἰ αἰ τὰν Κυθήρειαν! Ἀπόλετο καλὸς Ἀδωνις.
 Ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
 Ὡς ἴδε φοῖνιον αἷμα μαραιομένῳ περὶ μηρῷ,
 Πάχεας ἀμπετάσασα κινύρετο, Μεῖνον, Ἀδωνι
 Δύσποτμε, μεῖνον Ἀδωνι, πανόστατον ὥς σε κιχείω,
 25 Ὡς σε περιπτύξω, καὶ χεῖλα χεῖλεσι μίξω.
 Φεύγεις μακρόν, Ἀδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

Καὶ στυγρὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμῆ, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσι γὰρ αὐτὰ
 Πολλὸν ἐμεῦ κρείσσαν· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρῶεϊ.

- 5 Θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι, ὡς ὄναρ, ἔπη.
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, ἰολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν τοσοῦτον ἔμηναις θηρσὶ παλαίειν;
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἔρωτες.

Αἰὶ αἰ τὰν Κυθέρειαν! Ἀπώλετο καλὸς Ἀδωνις.

- 10 Δάκρνον ἅ Παφίη τόσον ἐκχέει, ὅσπον Ἀδωνις
 Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
 Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰιάζω τὸν Ἀδωνιν! Ἀπώλετο καλὸς Ἀδωνις.

Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι·

- 15 Ἔστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοίμα·
 Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.
 Καὶ νέκυσ ὦν καλὸς ἐστι, καλὸς νέκυσ οἷα καθεύδων.
 Κέκλιται ἀβρὸς Ἀδωνις ἐν εἴμασι πορφυρέοισιν·

Ἄμφι δέ μιν κλαίοντες ἀναστενάχουσιν Ἔρωτες,

- 20 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὔπτερον ἄγε φαρέτηρην·
 Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·
 Ὃς δ' ὄπιθεν πτερύγεσσι ἀναψύχει τὸν Ἀδωνιν.

- 25 Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἔρωτες.

Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ἰμνέναιος,
 Καὶ στέφος ἐξεπέτασε γαμήλιον· οὐκέτι δ' Ἰμνάν,
 Ἰμνάν οὐκέτ' ἀειδόμενον μέλος, ἄδεται αἰ αἰ.

Αἰ Χάριτες κλαίοντι τὸν νιέα τῷ Κινύρω,

- 30 Καί μιν ἐπαείδουσιν· ὃ δὲ σφισιν οὐκ ἐπακούει,
 Οὐ μὰν οὐκ ἐθέλει, κῶρα δέ μιν οὐκ ἀπολύει.

II. THE FOWLER.

Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι

Ἄρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἔρωτα

Ἐσδόμενον πύξιοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

- Χαίρων, ὄνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῶ,
 Τῶς καλάμωσ ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων,
 Τᾶ καὶ τᾶ τὸν Ἔρωτα μετάλμενον ἀμφεδόκνευεν.
 Χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 5 Τῶς καλάμωσ ῥίψας, ποτ' ἀροτρεά πρέσβυν ἴκαθεν,
 Ὅς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῶ,
 Καὶ οἱ δεῖξεν Ἔρωτα καθήμενον. Ἄντάρ ὁ πρέσβυς
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδευ τᾶς θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχεν.
 10 Φεῦγε μακρὰν· κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἔσση,
 Εἰσόκα μή μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεῦγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῶ
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιζεῖ.

III. CLEODAMUS AND MYRSON.

- Κ. Εἶαρος, ὦ Μύρσων, ἢ χεῖματος, ἢ φθινοπώρου,
 15 Ἡ θέρος, τί τοι ἀδύ; τί δὲ πλέον εὐχεαι ἐλθεῖν;
 Ἡ θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἡ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρά;
 Ἡ καὶ χειμᾶ δύσεργον; ἐπεὶ καὶ χειμάτι πολλοὶ
 Θαλόπομενοι θέλγονται ἀεργεῖν τε καὶ ὄκνη·
 20 Ἡ τοι καλὸν ἔαρ πλέον εὐαδεν; εἰπέ τί τοι φρὴν
 Αἰρεῖται; λαλέειν γὰρ ἐπέτραπεν ἅ σχολὰ ἡμῖν.
 Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 25 Οὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῆ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὄρια τίττει·
 Οὐλον χειμᾶ φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἶαρ ἐμοὶ τριπόθατον ὄλω λυκάβαντι παρειή,
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἅμμε βαρύνει.
 30 Εἶαρι πάντα κύνει, πάντ' εἶαρος ἀδέα βλαστεῖ·
 Χ' ἅ νῦξ ἀνθρώποισιν ἴσα, καὶ ὁμοίως ἀώς.

IDYLS OF MOSCHUS.

I. CUPID A FUGITIVE.

- Ἄ Κύπρις τὸν Ἔρωτα τὸν νύεα μακρὸν ἐβώστρει·
 Εἴτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
 Δραπετίδας ἐμός ἐστιν· ὁ μαρντὰς γέρας ἐξεῖ.
 Μισθός τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγάγῃς νιν,
 5 Οὐ γυμνὸν τὸ φίλαμα, τὸ δ' ᾧ ξένε, καὶ πλέον ἐξεῖς
 Ἔστι δ' ὁ παῖς περίσῃμος· ἐν εἴκοσι πᾶσι μᾶθοις νιν.
 Χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτοῦ
 Δριμύλα καὶ φλογόντα· κακαὶ φρένες, ἀδὺν λάλημα.
 Οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὡς μέλι φωνά·
 10 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος, ἠπεροπεντὰς,
 Οὐδὲν ἀλαθεύων· δόλιον βρέφος, ἄγρια παῖσδε.
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμὸν τὸ πρόσωπον.
 Μικκύλα μὲν τήνω τὰ χερύδρια, μακρὰ δὲ βάλλει·
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἴδεω βασιλῆα.
 15 Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·
 Καὶ πτεροεῖς, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
 Ἀνέρας ἠδὲ γυναῖκας, ἐπὶ σπλάγγχοις δὲ κάθηται.
 Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξω δὲ βέλεμνον·
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
 20 Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.
 Πάντα μὲν ἄγρια, πάντα· πολὺν πλεῖον δέ οἱ αὐτῷ
 Βαῖά λαμπὰς ἐοῖσα τὸν ἄλιον αὐτὸν ἀναίθει,
 Ἦν τὴν γ' ἔλῃς τήνον, δάσας ἄγε, μηδ' ἐλεήσης.
 25 Κῆν ποτ' ἴδῃς κλαίοντα, φυλάσσειο μὴ σε πλανήσῃ.
 Κῆν γελᾶα, τὴν νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλάσαι,
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί.
 Ἦν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσά μοι ὄπλα,
 Μῆτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβαπται.*

II. FROM THE EPITAPH ON BION.

- Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Ἀδόνες, αἱ πυκνοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τὰς Ἀρεθούσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 5 Καὶ τὸ μέλος τέθνακε, καὶ ὄλετο Δωρὶς ἀοιδά.
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει·
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λήθαιον ἀείδει.
 10 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Τίς ποτὶ σῆ σύριγγι μελίζεται, ὃ τριπόθατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
 Εἴσετι γὰρ πνεῖει τὰ σὰ χεῖλα, καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκετ' ἀοιδάς.
 15 Παρὶ φέρω τὸ μέλισμα· τάχ' ἂν κἄκεῖνος ἐρεῖσαι
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.
 Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος·
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τῆρο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι
 20 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥέεθροις,
 Πᾶσαν δ' ἐπλησας φωνᾶς ἄλλα· νῦν πάλιν ἄλλον
 Γίεα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.
 Ἀμφότεροι παραῖς πεφιλαμένοι· ὅς μὲν ἔπειπε
 Παρασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 25 Χῶ μὲν Τυνδαρέοιο καλὰν ἔεισε θυγάτρα,
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μερέλαον·
 Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
 Καὶ βώτας ἐλίγαινε, καὶ ἀείδων ἐνόμηνε,
 Καὶ σύριγγας ἔτενχε, καὶ ἀδέα πόρτιν ἄμελγε,
 30 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.
 Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηρεῖ σε κλυτὴ πόλις, ἄστεα πάντα·
 Ἄσκρα μὲν γοᾷε σε πολὺν πλέον Ἡσιόδοιο·
 35 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες Ἔλαι·

Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τηϊὸν ἄστν·
 Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.

- 5 Αἰ, αἰ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται,
 Ἦ τὰ γλωρὰ σέλινα, τό τ' εὐθαλὲς οὐλον ἄνηθον,
 Ὑστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα
 10 Εὐδομες εὖ μάλα μακρὸν ἀτέρομονα νήγρετον ὕπνον.
 Καὶ σὺ μὲν ἐν σιγᾷ πεπνυκασμένος ἔσσει ἐν γᾷ.



NOTES.

EXERCISE I.

PAGE 13. LINE 1-5. οἱ φθονοῦντες, 'the envious.' See 12.—μισοῦνται, 3d plur. pres. pass. of μισέω.—τοὺς . . . εὐρόντας, 'the first discoverers or inventors.' εὐρόντας, aor. 2 part. of εὐρίσκω.—τραγωδίαν, 'tragedy.' It is said to have been invented by the Dorians, and was of a lyric character. 'The name is most probably derived from the goat-like appearance of the satyrs who sang or acted, with mimetic gesticulations (ὄρχησις), the old Bacchic songs, with Silenus, the constant companion of Dionysus, for their leader.' Cf. Anthon's Smith's Dictionary of Greek and Roman Antiquities, art. *Tragœdia*. τραγωδίαν comes from τράγος and αἰοῖδος, ᾠδός.—With ἄξιον, understand ἐστίν. See 49.—θανυμάζειν, pres. infin. of θανυμάζω, 'to admire;' it governs τοὺς . . . εὐρόντας in the accus. Order: αἱ φύσεις δοκοῦσιν (= which seem; literally seeming) εἶναι ἄρισται. ἄρισται, nom. pl. fem. from ἄριστος, superl. of ἀγαθός.—δέονται (δέομαι) governs παιδείας in the genit.—πᾶς, &c. 'let every one aid;' &c.—βοηθῆτω, imperat. of βοηθῆω, to aid, succor, &c.—τῷ ἀδικουμένῳ, 'the one who has been injured or unjustly treated.' On the article, see 12. Κῦρον, Cyrus, the younger, son of Darius Nothus, and brother of Artaxerxes. He rebelled against his brother, and was slain in the battle of Cunaxa, B. C. 401. Consult Anthon's Classical Dictionary.—ἀναβαίνει, 'goes up' to meet his brother and see his father who was on his death bed. Cyrus went up from the coast of Lydia into the interior. For the artic. before Κῦρος, see 13.—ἵππος, 'a mare;' the noun is both masculine and feminine.—ἔτεκε, 'brought forth.' ἔτεκε is the aor. 2 indic. act. from τίκω.

6-12. ἡ μέθη, see 29.—μικρὰ, fem. sing. from μικρός. Give the comparat. and superlat.—μανία, 'madness.'—συμπόσιον, nom. neut. sing. to ἔχει.—ὁμιλίας, 'social intercourse.'—οὐδὲν ἡδονῆς, 'no pleasure,' i. e. no real enjoyment. ἡδονῆς, genit. sing. governed by οὐδὲν, which is accus. neut. sing. from οὐδέεις, governed by ἔχει.—Νουμᾶς, Numa Pompilius, second king of Rome, according

to the common account, B. C. 716-673. See Arnold's *Hist. of Rome*, vol. i. p. 23; and Schmitz's *Hist. of Rome*, ch. iii.—Πίστις, 'Faith' or Fidelity.—Τέρμιονος, 'Terminus,' (the god of) boundaries.—ἱερόν, 'temple.'—ἰδρύσατο, 'built,' aor. 1 mid. from ἰδρύνω, *to sit down, to seat*. In the mid. *to erect, dedicate, &c.*—ὁ Θυμὸς. See 29.—ἐπί, 'upon,' i. e. *against*.—τὸν ἀδελφόν. See 19.—Ἀρταξέρξης, Artaxerxes, king of Persia and brother of Cyrus.—ἐστρατεύετο, imperf. of στρατεύομαι, *to wage war, to serve as a soldier, &c.*—Σωκράτης, Socrates, the most eminent of ancient philosophers, born at a village near Athens, B. C. 469. After serving his country in various capacities, he was unjustly put to death by the Athenians, in the seventieth year of his age.—λογισμοὺς, 'reflection,' governed by μανθάνειν.—ἔφησκεν, 'used to say.' See 8. OBS.—ὁ Θαλῆς. See 13. Thales was one of the seven wise men, born B. C. 640. The Ionic philosophy owes its origin to him.—χάριω ἔχειν=*se gratiam habere*. See 181.—πρῶτον, properly accus. neut. sing. of adjunct. πρῶτος, used as an adverb.—ὅτι, *quod*, used after verbs *sentiendi et declarandi*. See Appendix, on the Particles, 189.—εἶτα, 'upon this;' 'then' (marking the *sequence* of events in order of time); in enumerations, *then, next*. If it occurs *with* the second term of the enumeration=*secondly*.—ἀνὴρ, 'a man,' in the best sense of the word: ἀνθρώπος usually relates to the *human race* in general.—βάρβαρος, 'foreigner.' The Greeks styled all others βάρβαροι, which may generally be rendered *alien, foreigner, &c.*

14-18. ἠτιμάζον, imperf. of ἀτιμάζω. See 8. OBS.—τοὺς, scil. ἀποβαλόντας.—κράνη, acc. neut. pl. from κράνος.—οὐ, when the last word of a sentence is accented thus.—Βόρειας, Boreas, the North Wind, is fabled to have loved Orithyia, daughter of Erectheus, king of Athens and to have carried her off to Thrace.—ἄρπάσαι, aor. 1 infin. of ἄρπάζω, *rapio*.—Κῦρος, Cyrus the Great, son of Cambyses, and grandson of Astyages, king of Media. He was the founder of the Persian empire, B. C. 560.—τούτοις, 'by these' things or means.—ὁ Φίλιππος. See 13.—ἠύξθη, aor. 1 pass. from αὐξάνω, *to increase, &c.*—θάπτουσιν, 'perform the rites of sepulture.'—τοὺς νεκρούς, 'their dead.' See 19.

PAGE 14. LINE 19-22. Ῥωμαῖοι, supply θάπτουσι τοὺς νεκρούς, and with καίοντες the pron. αὐτοὺς, 'them.'—φεύγοντες, 'by fleeing from.'—διώκουσιν, '(in reality) pursue it.'—Φίλιππος, Philip, king of Macedon, and father of Alexander the Great.—εἰκάζει, imperf. of εἰκάζω. See 8. OBS.—τοῖς Ἑρμαῖς, 'to the Hermaῖς,' which were blocks or trunks of stone, surmounted by a head of Mercury.—ἔχουσιν agrees with Ἑρμαῖς, dat. plur. pres. part. The words were a biting

sneer of Philip's against the much-talking, but little-acting Athenians.—*νεανίας τις*. See 16.—*μισθώσαστο*, aor. 1 mid. from *μισθώω*.—*εἰς* is sometimes equivalent (as in modern Greek) to the indefinite article 'a,' &c.—*ὁ δεσπότης*. See 17.

EXERCISE II.

PAGE 14. LINE 1-6. *ἐκφανής*, fem. sing. agreeing with *ῥωμή* and *ἄρειή*.—*ἡ τῆς*. See 11.—*πόλεως*, 'city,' said in reference to the body of citizens; *ἄστυ* referring to their dwellings.—*τε καὶ*. See Append. on Partic. 138.—*ἔχει*, 'he has a very sharp axe.' See 26.—*ἔχομεν*, &c. from 2 Pet. i. 19.—*ἐπὶ πτωχοῖς*. See 20.—*χαρίζεται*, 'bestows favors on.' This verb governs the dat. of person.—*τὰ τέκνα*, 'their children.' See 19.—*πολεμίους*, *hostes*, 'the enemy,' said of open, public enemies: *ἐχθρός*, *inimicus*, a private enemy, who bears (or holds, *ἔχω*) lasting hatred.

7-11. *ἐνέδω*, 3d sing. aor. 2 of *ἐνδύω*, to put on.—*παλτά*, from *παλτόν* (*πάλλω*, to brandish) a light spear used by the Persian cavalry, either as a lance or javelin.—*ἔλαβε*, aor. 2 of *λαμβάνω*, to take, receive, &c.—*τῶν αὐτῶν*. See 33 (3).—*δέονται*, 'need, require,' &c., governing the genit.—*καὶ . . . καὶ*, both . . . and.—*δικαιοσύνης καὶ σωφροσύνης*, in apposition to *τῶν αὐτῶν*, governed by *δέονται*.—*Μίνως*, Minos, the son of Jupiter, king of Crete, and judge in Hades.—*ἐθέτην*, 3d dual aor. 2 act. of *τίθημι*. *θεῖναι νόμους*, to enact laws, of an absolute prince who does not make them for himself. *θέσθαι νόμους*, of the legislator of a free state, who makes them for himself as well as for his fellow-citizens.—*ὁμιλητά*, nom. dual from *ὁμιλητής*, a companion, friend, &c.—*γενομένω*, agrees with *ὁμιλητά*.

PAGE 15. LINE 12-20. *Κριτίας*, one of the thirty tyrants at Athens.—*Ἀλκιβιάδης*, Alcibiades, a very talented and able but licentious and corrupt Athenian general and statesman; died B. C. 404.—*πλεῖστα κατὰ τὴν πόλιν*, double acc. governed by *ἐποιησάτην*. See 107, Obs. 1.—*ἐποιησάτην*, 3d dual aor. 1 mid. of *ποιέω*.—*ἔμελλον ἀπολογήσασθαι*. See 230.—*ἔμελλον*, 3d plur. imperf. from *μέλλω*.—*ἀπολογήσασθαι*, aor. 1 infin. of *ἀπολογέομαι*, to make a defence, to vindicate oneself, &c. Hence the original sense of the English 'apologize;' that is, to speak in defence or vindication of one's conduct or sentiments.—*σπένδονται*, 3d plur. pres. mid. from *σπένδω*, *σπέισω*, to offer libations; hence in mid. to conclude a treaty, make a league, &c.—*Ἀλκιβιάδης μετὰ Μαντιθέου*, Alcibiades with Mantitheus, is equivalent to a plur.—*ἐνπορήσαντες*, aor. 1 part. from *ἐνπορέω*, which governs the genit. *ἵππων*.—*ἀπέδρασαν*, 3d plur. aor. 1 act. from *ἀποδιδράσκω*, to run away from, to escape.—*ἀνίστατο*, 3d sing. imperf.

mid. from ἀνίστημι.—ἀποκτενοῦντες. See 193. It is the fut. partic.—ἦλθε, 3d sing. aor. 2 of ἔρχομαι.—Χρυσάντας τε ὁ Πέρσης. See 14.

22-29. διώκων εἰσπίπτει, 'pursuing, break into the camp of Cyrus.' The singular is used in agreement with the king, the principal subject of the proposition.—Κυρεῖον, adjct. formed from Κύρος, agreeing with στρατόπεδον. This use of the adjct. instead of the genit. of the proper name from which it is derived, is more common in the poets than the prose writers.—ὁ τοῦ φίλου, scil. πατρός. When a noun which has just preceded is to be repeated again, the article belonging to it stands alone: thus, 'my father and my friend's (father).—εἶπε, aor. 2 ind. act. of εἶπω.—ἡ φύσις, scil. ἀπειλεῖ θάνατον.—ἀδελφῶν εἰς. See 119.—ἀπαντήσας, aor. 1 part. act. of ἀπαντώ, to meet.—τῷ ζῶντι, 'the survivor,' pres. part. of ζῶω, to live.—ἠρώτα, imperf. of ἐρωτώ.—σύ ἀπέθανες; 'is it you that died?' aor. 2 of ἀποθνήσκω.—τοῦτ' for τοῦτο.—ἀπολιποῦσα, 'having left,' aor. 2 part. act. of ἀπολείπω.—τοῦτο οὐκ ἔστι, &c., 'this is not acting wisely, or properly.'—σωφρονεῖν, pres. infin. act. of σωφρονέω.—οὐχ οὕτω, 'not on this condition, not on these terms.' Why οὐχ and not οὐκ?—σε, accus. from σύ, governed by παρέδωκεν, which is the aor. 1 indicat. act. of παραδίδωμι, to give, &c.

EXERCISE III.

PAGE 15. LINE 1-6. ὁ Σωφρονίσκου, 'the son of Sophroniscus,' i. e. Socrates, υἱός, understood. See 23.—ἦκει, 3d sing. pres. ind. act. of ἦκω, to come.—Γρύλλος, 'Gryllus, the son of Xenophon,' is said to have killed Epaminondas, and was himself slain at the battle of Mantinea, B. C. 363.—ἀγρονισμένος, aor. 1 mid. part. of ἀγρονίζω.—εἰτελεύτησεν, aor. 1 ind. act. of τελευτώ.—τί, 'how, or in what respect.'—ἀκρατής, 'unbridled, incontinent, licentious,' &c., from α priv. and κράτος.—σύνεστι, 3d sing. pres. indic. of σύνειμι, to be with.—δέ, 'moreover.' See Append. on the Particles, 75.—τὸ ἄριστον, &c., 'the best thing is, not that the laws be strong, but that the king be powerful by means of wisdom.'—ἄριστον, superl. of ἀγαθός.—ἄνδρα τὸν βασιλικόν, 'the king or ruler,' literally, 'the royal man.'

7-16. τὸ ἵππικόν, 'the cavalry.'—τὸ ὀπλιτικόν, 'the heavy-armed,' properly adjectives, used for the corresponding nouns.—τό γε. See Append. on Partic. 68, a (end).—οὐν. Ibid. 203.—ἐγὼ, nom. to φημί.—ἄνδρας, acc. plur. from ἀνής, before εἶναι. Construe οὐ μόνον with εἶναι, 'are not only,' &c.—πατέρας, acc. after εἶναι.—Οὐ οὐ μόνον.... ἀλλὰ καὶ, see App. on Partic. 198.—ξυμπάντων, genit. pl. of σύμπας, governed by ἐλευθερίας.—ἀπορῶν, 'being in great want,' pres. part. of ἀπορέω.—αὐτοῦ for ἐαυτοῦ.—ἐπίπρασκε, imperf.

of *πιπράσκω*.—*ἔλεγε*, 'said' in the letter he wrote to his father.—*σὺγχᾶιτε ἡμῖν*, 'rejoice with me, congratulate me,' *ἡμῖν*, plur. for sing.—*τὰ βιβλία*, 'my books,' nom. neut. plur. to *τρέφει*. See 10 (1).—*ἡδονάς*, acc. plur. governed by *παρέχονται*.—Begin with *ἡ περθῶ*, &c.—*παρέχονται*, 3d plur. pres. mid. of *παρέχω*.

17-27. *ἐν τῇ*, *χώρᾳ* understood. See 23.—*ἐαυτῶν*, governed by *χώρᾳ* understood.—*τολμῶντες ἀντιπάττεσθαι*, 'venturing to contend with.'—*τε καὶ*. See App. on Partic. 138.—*αὐτοὶ*. See 33 (1).—*καθ' ἑαυτοῦς*, 'by themselves' alone, without any help, on which heretofore they had relied.—*ἐμβαλεῖν*, aor. 2 inf. act. of *ἐμβάλλω*, to make an irruption into, &c.—*ἐκόλασαν*, 3d plur. aor. 1 act. of *κολάζω*.—*ὑβρον*, 'insolence.'—*ζάλλιον*, scil. *ἐστί*. See 49.—*κρατεῖν*, pres. infin. of *κρατέω*, to rule. It governs the genit.—*μυρσίοισι* for *μυρσίοις*, dat. pl. of *μυρσίος*.—*τὴ καλᾷ*. See 27. It is nom. to *γίγνεται*. See 10 (1).—*πόνοις*, dat. plur. governed by *σύν*.—*σὺν τῷ νόμῳ*, 'with (i. e. in accordance with) the law.'—*ἀεὶ . . . τίθεσθαι*, 'that the judge should always vote.'—*ψῆφον*, properly a pebble or small round worn stone found in brooks or river-beds. It was used for voting, being thrown or put into an urn for this purpose: hence *ψῆφον τίθεσθαι*, to vote.—*τίθεσθαι*, infin. of *τίθημι*.—*τοί*. In what kind of sentences is it often used? See App. on Partic. 227.—*σὺν τῷ δικαίῳ*, 'in connection with what is just.'—*μέγα φρονεῖν*, 'to be high-minded, to think highly of oneself, &c.'—*ἔξεστιν*, impersonal, 'it is allowed.'—*ἀπορήσομεν*, 1st pl. fut. ind. act. of *ἀπορέω*, which governs the genit.—*σὺν θεῷ*, 'in accordance with God's will.'—*εἰρήσεται*, impersonal, fut. 3d sing. See *ἔρομαι*.—*ταύτης* agrees with *ὄφθαλμίας*.—*ἀπαλλάξεν*, fut. infin. act. of *ἀπαλύσσω*, to free from; governs the genit. of that from which the person is freed. See 129.

EXERCISE IV.

PAGE 17. LINE 1-11. *πολεμίοις*. See note, Ex. II. line 6.—*ἀπέθανε*, 3d sing. aor. 2. ind. act. of *ἀποθνήσκω*.—*ὁ φθονῶν*, see 12, nom. to *ἡδεται*.—*ἐπὶ κακοῖς τοῖς*. See 20.—*τῶν πέλας*. See 25; *ἄνδρῶν*, underst.—*ἐγείρεσθε*, pres. imperat. mid. of *ἐγείρω*.—*τῆς ἕγαν* See 25.—*ταύτη*, scil. *χώρᾳ*. See 23.—*ἡπειρώται*, nom. plur. from *ἡπειρώτης*, an inhabitant of the mainland or continent, one living inland, as opposed to the coast.—*αὐτοῖς*. See 33 (2).—*σατράπαι*, 'the satraps,' or Persian viceroys or governors of provinces.—*μη διώκωμεν*, 'let us not pursue,' first pers. plur. pres. subj. of *διώκω*. It is used in exhortations. On *μή*, see 93 (1).—*τὰ αἰσχροῦ*, 'what is base.' See 27.—*τὰ καλᾷ*. See 27.—*οἱ καταλαμπόμενοι*, 'those who are shone upon,' i. e. the people who live in the torrid zone or near

the equator, where the sun's power is very great.—ὑπὸ τοῦ ἡλίου. The agent after a passive verb is governed by ὑπό in the genit.—μελάντερα, literally, 'blacker' (than those of others), i. e. 'black.' See Kühner, 323, Rem. 7. μελάντερα, acc. neut. plur. of μελάντερος, comparative of μέλας.—στρουθοκάμηλοι, 'ostriches,' so termed from their having camel-like necks.—παραπλήσιον, acc. neut. sing. agreeing with μέγεθος.—πεφρικυίας, acc. pl. fem. perf. part. act. of φρίσσω.—θριξί, dat. plur. of θρίξ, τριχός, 'hair.' The dative is often used similarly to the ablat. in Latin, to express the cause, manner, &c.—τὰς δέ... τοὺς δέ. See 26.—κατὰ τὴν χροῖαν, 'in color,' literally 'as to the color.'—ἄρχοντας, 'archons;' these were the highest magistrates at Athens.—ἀναζητεῖτε, 'examine.'—γονέας. See 107, OBS. 1.

PAGE 18. LINE 12-22. αἰχμαλώτους, mas. acc. pl. in agreement with all the nouns preceding, according to the rule, when the subjects differ in gender the masculine is preferred to the feminine, and the feminine to the neut.—γεγενημένους, perf. part. of γίγνομαι.—ἐπιτρέψατε, 'entrust or commit,' aor. 1 imperat. act. of ἐπιτρέπω.—ὑμεῖς παρόδοτε, 'do you deliver up,' aor. 2 imp. of παραδίδωμι.—ὁ ἐντὸς ἀνθρώπος, 'the inner man.'—ἔσται fut. of εἶμι, used for the imperat. as often: 'let the inner man be,' &c. See Matthiae, 511, 5.—Πλαταιάσιν, adverbial dat., 'at Plataeae,' from Πλαταιαί, ὤν, Plataeae, a city in Bœotia.—τῆς πάλιν ὁδοῦ, 'the way back again,' (see Eurip. Orest. 125).—μῆμνησο, perf. imperat. in sense of pres. from μιμνήσκω.—τῆμερον for σήμερον.—πράξει, aor. 1 infin. act. of πράσσω.—ἐν τῷ τέως χρόνῳ, 'during the intervening time.'—δωροδοκούντας, 'those taking bribes.'—τῷ νῦν γένει, 'the present race' of men.—πάντες... ποιῆσθε, 'you all esteem of greater value.'—τοῦ μετὰ ταῦτα χρόνου, 'than that of a subsequent time.' Genit. after the comparat.

23-35. ἤγαγον, aor. 2 of ἄγω.—ἀπῆλλαξε, aor. 1 ind. act. of ἀπαλλάσσω. Cf. note Ex. III. line 26.—ἡδονήν, governed by λαβοῦσα, aor. 2 part. of λαμβάνω.—λύπας governed by τίκειν, infin. pres. of τίκω.—ἡ ἄγαν ἔλευθέρια, 'excessive liberty, or excess of liberty.'—ὀρμήσατε, 'hasten or rush away from,' aor. 1 imperat. of ὀρμίσκω.—τῶν πάντων, 'of the illustrious,' &c.—διὰ λογισμοῦ, 'by (means of) reason.'—οὐσίαν, derived from ὄν, οὔσα, εἶμι, 'to be.'—κοινοῦμεν, 1st pl. pres. ind. act. of κοινώνω, 'to share, participate in,' &c., construe with πρὸς.—ἐκείνος. See 35.—ὡς ἀληθῶς. See App. on Partic. 237.—τὴν ἀντικρὺς δουλείαν, 'open or downright slavery.'—ἡξίου, 3d sing. imperf. ind. act. of ἕξιόω.—ἄλγῳ. See 19.—παροῦσα from πάρεμι.—ἡ γυνή. See 17.—ὁ παῖς, 'a boy,' literally 'the (class of persons who are) boys.'—δυσμεταχειριστότατον. See 45.

36-47. γίγναι ἄν. See 74.—μεθυσθεῖς, aor. 1 pass. part. of μεθύω.—τυγχάνει ἄν (partic. of εἶμι) frequently equivalent to ἐστί=*happens to be*, or simply *is*.—ἐμπορός τις. See 16.—τὸ καλῶς ἀποθανεῖν, *the dying well* or *to die well*=a substantive with an adjunct., 'an honorable (or noble) death.'—ἡ φύσις, nom. to ἀπένειμεν. Begin to translate with ἡ φύσις.—ἀπένειμεν, aor. 1 ind. act. of ἀποπέμνω.—μέγα ἁμάρτημα scil. ἐστί.—τὸ λέγειν, *the speaking*, i. e. 'speech.'—τοῦ φρονεῖν 'of wisdom,' genit. after σημεῖον.—μέγιστον, superlat. of μέγας.—εὖ ποιοῦμεθα, 'we well regard,' we do well to regard, &c.—οὐδὲν, scil. ἐστί.—τοὺς ἀτυχοῦντας, 'the unfortunate.'—φθονεῖν, governs the dative.—Ἀγχιλίκοις, nom. to ἐμεγαλύνετο, 'became great or renowned,' imperf. pass. of μεγαλύνω.—οὐχ οὕτως, 'not so much.'—ἐπὶ τῷ βασιλεύειν, 'by ruling over.'—ἢ ἐπὶ, 'as by governing himself.'—διὰ τὸ ἔχειν, 'on account of its having.'—λαμπρὰν φλόγα, 'brilliant flame,' governed by ἔχειν.—πωλῶν, 'offering for sale,' pres. part. of πωλέω.—εἰς δεῖγμα, 'for a specimen.'—περιφέρειν, 3d sing. imperf. ind. act. of περιφέρω.—ὡν, 'if or when you are,' pres. part. of εἶμι, *to be*.—ταῦτά for τὰ αὐτά.—ἀεὶ γίγνωσκε, 'always decide in the same manner respecting the same things.'—τῶν αὐτῶν, See 33 (3).—πρὸς χάριν, 'through favor or partiality.'—ἐπιμελοῦ, 'take care of, be careful of,' 2d sing. imperat. mid. of ἐπιμελέω. It governs the thing cared for in the genit.—διὰ, 'on account of or by reason of.'—πλεῖστα ἀγαθὰ πάσχουσιν, 'enjoy very many advantages,' literally, 'suffer very many good things.' In Greek, both persons and things are said to *suffer* (πάσχειν) whatever things may chance to happen to them, or however in any way they may be affected or influenced.

PAGE 19. LINE 48-56. τὸ ἐψεῦσθαι ἐαυτῶν, 'the being deceived in themselves' (or in their notions of themselves). So ἐψευσμένοι τῆς τῶν Ἀθηναίων δυνάμεως, 'being deceived in their notions of the Athenian power.' The usual sense of ψεύδασθαι with genit. is, *to miss a thing* (i. e. to be deceived in one's expectation of obtaining it).—πλεῖστα κακά, scil. πάσχουσιν ἄνθρωποι, 'meet with very many misfortunes or evils.'—πλεῖστα, superlat. of πολύς.—ἐτεκμαίρετο, imperf. of τεκμαίρομαι, *to judge, form an opinion of*, &c.—ἀγαθός, 'noble.'—τοῦ ταχῆ. See 28.—οἷς προσέχουεν, 'such things as they (at any time) turned their attention to.' προσέχουεν=*to turn one's attention* to any thing; the acc. τὸν νοῦν, *the mind*, being understood.—οἷς (quibus=*ea quibus*).—προσέχουεν, optative of indefinite frequency. See 82.—ἄρα=*nun* (see 258), expects the answer 'no.'—ἦδη, 'at once,' without going any further. ἄρ' ἦδη τοῦθ', 'is then this alone....?'—τοῦθ' for τοῦτ' and that for τοῦτο.—ποιῆσαι, aor. 1

infin. act. of ποιῶ.—κεκτῆσθαι, perf. infin. of κτάομαι.—τὰ ἀγαθὰ for τὰ ἄγαθὰ.—χρησθαι, pres. infin. of χράομαι. It governs the dat. αὐτοῖς. See 33 (2). πόλεμος, scil. ἐστίν. See 49.—νίκησον, aor. 1 imperat. act. of νικάω.—λογίσεσθαι, pres. infin. of λογίζομαι, to consider, reflect, &c.—ὁ φρονῶν. See 12.—αὐτῷ τῷ φρονεῖν, 'in wisdom or understanding itself;' for αὐτῷ, see 33 (1).—ἡ δικαιοσύνη. See 17, and 29.—ἡ ἀρετή, ἡ φυγή, ἡ εὐλάβεια. See 29.

57-65. ἡ πενία, 'poverty.'—βιάζεται, 'forces free men to do,' &c.—ὁ φθόνος, 'envy;' nom. to ἐστίν. See 29.—μὲν οὖν. See App. on Partic. 164.—ἀσκητὰ εἶναι, 'to be got or reached by exercise.'—οὐχ ἥκιστα δέ, 'and not least' (= et maxime quidem) = 'and especially.' This is an illustration of the figure *litotes* (λιτότης or μείωσις), the saying less than is meant.—ἐπιέ. See 120; οὖν, see 203 of Append. on Partic.—τὰ καλὰ. See 27.—τε...καὶ (καὶ....καί). See 138.—πράττεται, 'are accomplished.'—δῆλον. See 49.—ἡ ἄλλη πᾶσα ἀρετή, 'every other virtue.'—ἄρα. See 57, b.—ἐμμελήκει, pluperf. from impersonal verb μέλει, which governs dat. of person and gen. of thing.—νικᾷ...ἔχων, 'the inferior, having justice on his side, overcomes the powerful.'—μείων, comparat. of μικρός.

EXERCISE V.

PAGE 20. LINE 1-9. τὰ αὐτὰ, 'the same things.' See 33 (3).—τοὺς μὲν, τοὺς δέ. See 31.—ἄνδρας, acc. pl. governed by ἐγχειρῆσαι, aor. 1 inf. of ἐγχειρίζω.—σφίσιν, dat. pl. of the personal pronoun of 3d person, they (σφεῖς).—πεισθεῖς, aor. 1 pass. part. of πείθω.—ἐπηγάγετο, 'called to his aid, brought over to his side,' (as allies,) aor. 2 mid. of ἐπάγω.—ταυτί for ταῦτα from οὗτος. Demonstrative pronouns and adverbs are strengthened by what is called the *ι demonstrativum*, which is a long accented ι answering to -ce in Latin. Short vowels are thrown away before it. οὔτωσί, (this man here,) αὐτηῖ, τουτί, &c. So οὔτωσί.—χαλεπώτερον, comparat. of χαλεπός.—εὐρεῖν, aor. 2 inf. act. of εὐρίσκω.—τὰγαθὰ for τὰ ἄγαθὰ, 'prosperity,' governed by φέροντα.—ἢ, 'than.'—τὰ κακά, 'adversity.'—τὰ μὲν, 'the former' (i. e. prosperity).—ἕβρον, governed by ἐμποιεῖ.—τὰ δέ, 'the latter,' (i. e. adversity).—περὶ πλείονος ποιοῦ, 'esteem it of greater consequence.'—δόξαν, 'reputation,' the glory of a good name.—καταλιπεῖν, aor. 2 inf. act. of καταλείπω.—ὁ μὲν, ὁ δέ. See 31.

10-20. καὶ ὅς. See 32.—ἐξαπατηθεῖς, 'being deceived,' aor. 1 pass. particip. of ἐξαπατάω.—ἄνὰ κράτος, 'at full speed,' literally, 'at or with force or strength.'—αὐτός. See 33 (1).—τοῦτο, acc. neut. sing. from οὗτος, governed by φοβοῦμαι.—αὐτό. See 33 (1).—αὐτὸν γὰρ εἶδον, 'for I saw the man himself.' See 33 (4).—ἔδωκεν, 'he gave,' aor. 1

ind. act. of *δίδομι*.—*θεατέον*. See 98, 100; the verb omitted, see 49.—*πράγματα*, nom. neut. pl. See 48.—*χαλεπὸν*, nom. to ἦν.—*λεχθέντων*, aor. 1 pass. part. of *λέγω*, governed by *ἀκριβείαν*.—*διαμνημονεύσαι*, aor. 1 inf. act. of *διαμνημονεύω*.—*οἱ...λέγοντες*. See 12.—*αὐτοὺς...λόγους*, ‘*the same words*.’—*πιστότεροι*. Why not *πιστώτεροι*?—*τῶν διαφερομένων σφίσιν αὐτοῖς*, ‘*those who are at variance with, i. e. contradict, themselves*.’—*διαφερομένων*, genit. pl. governed by comparative *πιστότεροι*. See 138.—*τὴν Ἀτικὴν*. See 13.—*ἄκουν*, imperf. ind. act. of *οἰκέω*.—*οἱ αὐτοί*, ‘*the same*,’ agrees with *ἄνθρωποι*.—*ἀεὶ*, take with *ἄκουν*.—*οὐ...εὐθύς*, ‘*not necessarily*,’ i. e. ‘*not at once, without more ado*,’ equivalent to *non continuo* in Latin.—*ἀνέγραγεν*, 3d sing. aor. 1 ind. act. of *ἀναγράφω*.—*ἐδεῖτο*, imperf. of *δέομαι*, governing the gen.—*ποτε* (enclitic) ‘*once on a time; once*.’—*ἐαυτῆς*. See 38.—*ὅπως...ἔφάνη*, literally, ‘*how she would weave*,’ &c., may be rendered by the infin. ‘*asked her to weave*.’

21-28. *καὶ*. See Appendix on Particles, 146.—*ἔφηνω*, aorist 1 subj. of *ἔφαίνω*. See 85.—*αὐτοῦ*. See 33 (4).—*ἄν γένοισθε*. See 74, 75.—*ἔδιωκεν*, ‘*was pursuing*,’ imperf. ind. act. of *διώκω*.—*ὃ δέ*, ‘*and, or but it*,’ &c. *δέ* is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse, *unconnected* with what goes before. It is often, therefore, omitted in translating into English.—*κατέφυγε*, ‘*fled (for refuge)*,’ aor. 2 ind. act. of *καταφεύγω*.—*προσκαλουμένου*, gen. absol. ‘*having called out to*.’—*τοῦ λύκου*. See 13.—*ὅτι*. See App. on Partic. 189.—*θυσιάσει*, fut. of *θυσιάζω*.—*ἄλλ’*, see App. on Partic. 5 (h); elliptical expression, ‘*that may be, or no doubt, but yet*,’ &c.—*αἰρετώτερον*, comparative nom. neut. sing. of *αἰρετός*.—*διαφθαρήναι*, aor. 2 pass. inf. of *διαφθείρω*.

EXERCISE VI.

PAGE 21. LINE 1-10. *νήες*, nom. pl. of *ναῦς*.—*Ἀριστοκράτους*, ‘*of Aristocrates*,’ gen. sing. of *Ἀριστοκράτης*.—*τοιαῦτα*. See 36, OBS. 2.—*οἱ μὲν...οἱ δέ*. See 31.—*τοιούδε*. See 36, OBS. 2.—*ἀπεκρίναντο*, aor. 1 mid. of *ἀποκρίνω*.—*συνεπληρώθησαν*, aor. 1 pass. of *συμπληρόω*.—*δέκα μάλιστα καὶ ἑκατόν*, ‘*about a hundred and ten*.’ *μάλιστα* is often added in loose accounts of number, &c. to show that they are *not exact*, much like the Latin *admodum*.—*ἄρχειν*, governs the genit. See 130.—*τῶν ἄλλων*, ‘*the rest, the others*,’ &c.—*Πανσωνίας*, brother of Leonidas, the celebrated Spartan leader at the battle of Plataeæ. On a certain occasion, he offered to subjugate all Greece to the dominion of the king of Persia. He was put

to death B. C. 467.—ἐποιεῖτο, 'held or entertained.'—ὑποχείριον, agrees with Ἑλλάδα, in acc. fem. sing. ὑποχείριος is of two terminations.—δάκτυλοι, scil. νίζουσι.—ἄλλος, nom. to μέλει, *cura est*, 'is cared for, or is a care to.'—ἄλλος ἄλλον, ἄλλος ἄλλη, &c. = the Lat. *alius alium, alius aliā viā*, &c., 'one to one and another to another,' &c.—κατέθειον, imperf. ind. act. of καταθέω.—ἄλλοι ἄλλοθεν, 'some in one direction, others in another.'—ἡσύχαζεν, imperf. ind. of ἡσυχάζω, to be still or quiet: render, 'it was still or silent in the rest of the army.'—πελτασιῦς, 'targeteers,' a species of light-armed troops, so termed from carrying a πέλιη or light shield.

11-20. οὐδ' . . . οὐδέν, two negatives in Greek strengthen an affirmation.—καὶ τῶν ἄλλων ξένων, 'and the others (who were) strangers.' ἄλλος as here used may be rendered also; so ἅμα τῆγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with her came (her) servants also.'—μεθ' ἑτέρου νεανίου, 'with another (i. e. a) young man.'—κοινῆ, dat. fem. from κοινός, ἡ, ὅν, used adverbially; 'by common consent.'—τὴν πᾶσαν, See 36.—τοὺς πολλούς, 'the many, the multitude, most people,' &c.—ἐπεισαν 3d pl. aor. 1 ind. act. of πείθω.—πολλοί, 'many.'—ὀρέγονται, 'desire,' governs the genit. See 130.—ἡ ἑτέρα . . . τῆ ἑτέρα, 'the one . . . the other.'—χοῖσθαι governs the dative.—ἀρίστων, gen. pl. of ἀριστος, superl. from ἀγαθός.—ἐπεπτόκεσαν, 3d pl. pluperf. ind. act. of πίπτω.—περιῆσαν, imperf. ind. of περιέμι, to survive, remain over, exceed, &c.—τῶν ἑαυτοῦ . . . καὶ παιδῶν, &c., governed by ἄρχουσιν.—ἕκαστος, nom. sing., which from its collective signification is frequently joined with a plur. verb.

EXERCISE VII.

PAGE 22. LINE 1-11. πάντα, acc. pl. masc. before ἀγαπᾶν in agreement with ἀνθρώπους.—τά, See 43.—ἀγαπᾶν, pres. inf. act. of ἀγαπάω, render 'loved,' in accordance with an idiom of our language whereby we use a *past* tense in a sentence beginning with 'that' (and other dependent sentences) when the verb on which they depend is in a *past* tense.—στρατηγός (στρατός, ἀγω, to lead) 'general, commander,' &c.—πέμπτος αὐτός, literally, 'himself the fifth' (33,1) = 'with four others.'—ἀναγνώσεται, 'shall read,' fut. from ἀναγιγνώσκω, to know accurately, to discern (by reading), to read, &c.—ἔφυσεν, 3d sing. aor. 1 ind. act. of φύω.—τὴν σεαυτοῦ (scil. τύχην).—σκοπεῖ, imperat. pres. of σκοπέω.—εὐρήσεις, 2d sing. fut. ind. act. of εὐρίσκω.—βελτίω, acc. fem. sing. of βελτίων, contracted from βελτίονα: comparative of ἀγαθός.—τῆς σῆς (τύχης), genit. depending on the comparative preceding.—ἐπίδειξαν, aor. 1 of ἐπιδείκνυμι.—καί, 'even.'—μετεπέμψατο, 'sent for,' aor. 1 mid. of

μεταπέμπω.—ἐαυτοῦ. See 40.—αὐτῆς. See 33 (2).—φύλαττε, imperat. pres. of φυλάσσω, *to watch, observe, &c.*—σαντοῦ for σεαυτοῦ.—τρόπον, '*habit or mode of life.*'—ἐστι. Why without accent?—μὴ μόνον... ἀλλὰ καὶ, '*not only... but also.*'—τὸν ἐαυτοῦ. See 23.—τὸ σῶμα. See 19.

11-21. κόσμησον, aor. 1 imperat. act. of κοσμέω.—αὐτῆς for ἐαυτῆς, '*its own.*'—ἀνόμασε, aor. 1 of ὀνομάζω.—πρόνοιαν, '*foresight, prudence,*' &c.—δειλίαν, '*cowardice.*' For the two accus. see 107.—ὤς. See App. on Partic. 237.—παλαίσμαθ' for παλαίσματα with ἐστί understood; (see 48, 49:) '*our life is (full of) struggles.*'—οὔτε... οὔτε. See App. on Partic. 200.—ἀρμότιων, usually ἀρμόζων.—κατὰ φύσιν, '*naturally,*' i. e. according to nature and reason.—τὴν... σωτηρίαν, '*their present safety.*' See 25.—ἠγάπων, '*they were contented or pleased with,*' 3d pl. imperf. ind. act. of ἀγαπάω.—στέργειν, *to be contented with, or acquiesce in.*—στέρξω, fut. ind. act. of στέργω.—ἐαυτοῦς for σεαυτούς. It is a singular peculiarity of Attic Greek, that ἐαυτοῦ is sometimes used as a reflexive of the *second* and *third* persons (= ἐμαντοῦ, σαντοῦ): in the *singular* this occurs even in Attic prose.—ἐαυτῶ for σεαυτῶ.—πλουσίαν, understand γυναῖκα.—γήμες, aor. 1 part. act. of γαμέω.—ἔση, 2d sing. fut. of εἶμι.—σκέπαι, imperat. aor. 1 of σκέπτομαι.—καὶ ἐκέينو for καὶ ἐκέينو.—διέλθε, aor. 2 imperat. of διέρχομαι, *to go through*; also *to narrate*.

22-32. αὐτόν. See 40.—ἔξεστι, impersonal from ἔξιμι.—ζῆν, pres. inf. act. of ζάω, *to live.*—τὰ ἐαυτοῦ. See 43.—τὰ, accus. after καρπούμενον.—ἐαυτοῦ for σεαυτοῦ.—αὐτός. See 33 (1).—αὐτόν for ἐμαντόν.—ἀπόλλυον, imperf. ind. act. of ἀπολλύω, ἀπόλλυμι.—τὰ μὲν... τὰ δὲ. See 31.—ἐπισκοπεῖ, 3d sing. pres. ind. act. of ἐπισκοπέω.—τῶν τοῦ. See 11.—δεῖ, impersonal of δέω.—τὸν σοφόν, acc. before infin. εἶναι.—ἀγαθόν τι τὴν πατρίδα, double accus. depending on ποιεῖν. See 107.—τοιούτος. See 36, OBS. 2.—ἂν δύναίτο. See 74.—πρὸς τὰ ἀφιστάτα, '*against the revolted (cities or places),*' acc. neut. pl. perf. part. act. of ἀφίστημι.—τὸν (υἱὸν) Καλλιάρχου. See 23.—πέμπτον αὐτόν. See note above, line 2.—ζῆν. See note above, line 1.—ἴνα. See App. on Partic. 137.—ζώῃ, 3d sing. pres. optat. (Attic form) of ζάω.

EXERCISE VIII.

PAGE 24. LINE 1-13. ἤλλοντο, imperf. of ἄλλομαι.—ἀθάνατα, acc. neut. pl. (used adverbially) depending on φρονεῖ, 3d sing. pres. ind. act. of φρονέω.—τῶ... εἶναι, '*by being,*' &c. See 28.—ἀπολαύειν, governs the genit.—βραχέα, used adverbially, *in a little, or to a small extent.*—ἡσθῆισα, aor. 1 part. of ἡσθῆομαι, *to be inferior, to*

be worsted, &c.—πάντα, 'in all respects, or always.'—γυνή, nom. to πρωτεύει.—οὐκ ἔστιν, 'there is not.'—ὅστις. The indefinite relative sometimes takes the place of the definite. Cf. Crosby's Greek Gram. § 744.—πόποτε. See App. on Partic. 217.—ἀπόλετο, aor. 2 of ἀπόλλυμι.—ἱμῶν, gen. after δεῖσθαι, to request, &c.—βοηθῆσαι, aor. 1 inf. act. of βοηθῆω.—στρέφαντες, aor. 1 part. of στρέφω.—πονηρόν. See 45.—κινδύνων, gen. pl. of κίνδυνος, governed by superlat. σπανιώτατοι.—οἱ, relative pron. nom. pl. to ὠφελῶσιν.—ἄν... ὠφελῶσιν. See App. on Part. 26, c.—σφαλῆναι, aor. 2 pass. inf. of σφάλω, in the pass. to be balked or foiled, to fail, &c.—ἢ... ἢ, either...or.—φρονεῖν, infin. pres. after σε.—ελάσσονα, neut. pl. of ελάσσω, compar. of μικρός.—φρονεῖν ελάσσονα, 'think less' (of yourself), i. e. be more moderate in your claims or desires.—δύνασθαι, aor. 1 inf. of δύναμαι.—δύνασθαι μείζονα, be able to a greater degree, i. e. be more powerful (than you now are). See 44.—θάρσει, imperat. pres. of θαρσέω.—τοι. See App. on Partic. 227.—τὸ δίκαιον. See 27.—μέγα. See 44.

13-20. ὅτε, when.—μῆ. See 93.—φρόνει μέγα, 'think not much,' i. e. 'be not proud or high-minded.'—τῆ φωνῆ, 'with his voice.' See 19.—ἔλεγεν, imperf. ind. act. of λέγω.—μὴ μέγала λίαν λέγε, 'utter not too lofty (or proud) things.'—ὄρῶσιν, 3d plur. pres. ind. act. of ὄρω.—μαθόντες, aor. 2 part. act. of μαθάνω. See 12.—βλεπόντων, gen. plur., governed by πρότεροι (priors), which may be rendered by the adverb 'before,' or 'sooner (than).' Comparatives in Greek govern the genit.—ἀλειψόμενος, aor. 1 part. mid. of ἀλείφω.—ὅμοιον ὄξει. See 113.—ὥστε. See 173, 174.—μηδὲ μικρόν, 'not even in a little (thing).'—μηδένα, acc. depending on βλάπτειν.—μέγιστα, 'very greatly.—τοὺς χρομένους, 'those using his (aid).'

20-31. τὸ τῶν Ἐφόρων, &c. The articles τὸ and τὰ with the gen. are used in the way of indefinite reference to any thing connected with what the substantive in the gen. expresses: τὰ τῆς τύχης, 'the events of fortune,' or simply 'fortune.' τὰ τῶν βαρβάρων, 'the affairs of the barbarians,' i. e. the barbarians and their goings on, or simply 'the barbarians.' So here τὸ τῶν Ἐφόρων = 'the Ephori,' or the proceedings of the Ephori (the Spartan magistrates so called). Apply this to the phrases in the next examples.—θαυμαστὸν ὡς τυραν. γέγ., 'become surprisingly tyrannical.' ἐστίν is understood (49), ὡς is 'how,' so that literally, 'it is surprising, how tyrannical.'—ἔδοκει, impersonal, 3d sing. imperf. of δοκέω.—ἔσεσθαι, 'would be,' fut. infin. of εἶναι, after a past tense.—ἦσσω (for ἦσσονα), acc. neut. pl. of ἦσσω, comparat. of κακός.—εἶναι, 'were.'—ἄδηλα, scil. ἐστί.—τὰ τῶν πολέμων, 'things relating to wars, or wars

are,' &c.—περαίνονται ἄν. See 74.—καί, 'even.'—ἡδιστον, superl. of ἡδύς.—τὸ πρᾶταιν. See 23.—τὰ αὐτοῦ. See 43, and *conf.* note above, line 20.—οὐδέν, scil. ἐστί.—ἦν, 'if,' requires the subjunct.—τῆς γῆς ἢ ἀρίστη. See 46.—εἶχεν, imperf. ind. act. of ἔχω.—καλλίστη, &c. See 46.—δικαιοτάτα, 'most justly.'—ἄν λέγοιτο. See 74.—σοφία, nom. after the verb.—τὸ ἄρχεσθαι, 'the being ruled over,' the rule of, understand ἐστί.—τοὺς ἡμισεῖς. See 46.

31-37. εὐγένεια καλόν. See 45.—προγόνων, 'of our ancestors.'—εὐάλωτον (from εὖ and ἄλίσκομαι) 'easily taken (and subdued) by,' &c.—τῶν understand ὄντων. See 23.—ἐν ἡμῖν, 'in our power or relating to us.'—For all these, in the neut. gend., consult 45, as above.

EXERCISE IX.

PAGE 25. LINE 1-8. πάντα τὰ κακά, nom. to γίγνεται. See 48.—ἐνορημένα, neut. pl. perf. pass. part. of εὐρίσκω.—τῷ λόγῳ. See 29, 150.—καλά, noble, excellent, &c.—γὰρ refers to something preceding or understood. See App. on Partic. 60, &c.—δῶρα, 'the gifts of a bad man.'—τὰ μειράκια. See 29.—The reference is to boys of about fourteen years of age.—διαλεγόμενοι, nom. pl. masc. persons being meant, though μειράκια is neuter. See 48.—τὰ τέλη, 'the magistrates,' persons being meant, the verb is in the plural.—ἔξέπεμψαν, 3d pl. aor. 1 ind. act. of ἐκπέμπω.—εἰ δὴ, (si jam) 'if,' or 'if now,' the εἰ strengthened by δὴ.—δῆλον, scil. ἐστί, 'it is manifest.'—ὥς. See App. on Partic. 236.—πρὸς τὸ αἰδιον, 'for eternity, = eternally.'—ἔβλεπεν, 3d sing. imperf. ind. act. of βλέπω, to look upon, behold, &c.—εἰ δέ, 'but if,' here the opposite supposition is only implied: it must be rendered 'but if not,' i. e. 'but if this world is not,' &c.—ὃ, '(a thing) which.'—θέμις (ἐστί) = *fas est*. It takes dat. of pers. and infin. of thing.—θέμις relates to what is established by ancient usage: θεσμός, to whatever is fixed by statute.—ἄξιον, scil. ἐστί.

9-22. οὐ ἔτι ὦρα (ἐστί) 'it is no longer time.'—ἦδη, 'already.'—note the force of the perf. inf. βεβουλεύσθαι, from βουλεύω.—οἴνου γὰρ, &c. The following lines are iambic trimeters. γὰρ refers to something understood or expressed in what precedes the extract.—εὐροῖς ἄν τι, 'couldst thou find any thing.'—πρακτικώτερον, comparat. of πρακτικός, 'effective,' governing οἴνον in the genit.—πίνωσιν, 3d pl. subj. pres. of πίνω.—πλουτοῦσι, 'they are rich,' i. e. in their own opinion.—νικῶσιν, 3d pl. pres. ind. act. of νικάω.—νικῶσιν δίνας, 'they gain law suits.'—Such, according to the poet, are the effects of wine upon men.—ἄδην, adv. = *satis*, with genit.—ταῦτα. See 42.—μὲν οὖν, See App. on Part. 162.—πύθοιτο, aor. 2 opt. of πυνθάνομαι.—ἡδέως ἄν τι μάθοιμι. See 74.—εἰκεις,

2d sing. pres. ind. act. of εἶκω.—παρέχων. The participle may be resolved into a sentence with 'because,' or a relative sentence with 'who.'—οὐκ ἔχεις, literally 'have not = are not able.'—construe σεαυτόν as if it were σὺ αὐτός before ἰάσιμος (εἶ). See 268.—Αἴγισθε, vocat. of Αἴγισθος, son of Thyestes, murderer of Agamemnon. See Odyssey i. 35, &c.—ἔτοιμοι, scil. ἔσμεν.—κούν, for καὶ οὐκ.—ἅ '(the things) which,' = *what*.—ἔτοιμος, scil. εἰμι.—ἐπαρκεῖν governs the dative.—ὡς, 'as.'

EXERCISE X.

PAGE 28. LINE 1-10. ἀναγνώσεται, see note, Exercise VII. line 3.—ἴνα. See 59.—τὸν καλῶς τραφέντα, 'the well nurtured,' = the properly educated, &c. τραφέντα, aor. 2 pass. part. of τρέφω. It is the acc. before ἔσσεσθαι.—ἀπόντων, gen. pl. part. pres. of ἀπειμι.—μέμνησο, imperat. perf. of μιμνήσκειν, which governs the genit. μέμνημαι, like Latin *memini*, is perf. used with pres. signification. Hence ἴνα (δοκῆς) takes the subjunctive. See 58, 59.—πειρῶ (for πειράσων) 2d sing. imperat. pres. of πειράσκειν, *to attempt, endeavor*, &c.—τὸ μὲν . . . τὴν δέ. See 31.—σῶμα, accus. sing. See 115.—τῷ μὲν . . . τῇ δέ, 'by the one . . . by the other:' the articles do not belong to the infinitives.—δύνη, 2d sing. pres. subj. of δύναμαι.—τὰ δόξαντα, aor. 1 act. part. of δοκέω. See 27.—προορᾶν, pres. infin. act. of προοράω governed by ἐπίστη.—συμφέροντα, acc. neut. pl. pres. part. of συμφέρω, used in sense of a noun, *profit, advantage*, &c.—διοικεῖ, imperat. pres. of διοκέω, *to manage, govern*, &c.—ὁμοίως, ὡσπερ, 'in like manner, as,' = like.—ἅμα καὶ, 'at once, and,' or, *both, and*.'

10-18. δίδου παρρησίαν, 'give boldness (of speech),' 2d sing. imperat. pres. mid. of δίδωμι, contracted from δίδωσο.—τοῖς εὖ φρονοῦσιν, 'to those who entertain right views.' See 12.—ὣν ἄν. On ὅς ἄν, see App. on Partic. 18, c.—ἀμφιγνοῆς, pres. subj. of ἀμφιγνοέω (ἀμφι, νοέω).—διόρα, 'look well to,' pres. imperat. of διοράω.—καὶ . . . καὶ, 'both . . . and.'—τέχνη, dat. sing. of τέχνη, used adverbially, = 'artfully, cunningly, deceitfully,' &c.—μή. Why μή, not οὐ? See 93 (3).—πλέον, comparat. acc. neut. sing. (used as adverb) from πολὺς. It governs χρησιῶν in gen. pl.—ὡς ἐλαχίστοις. See 144.—περιπίπτῃς, pres. subj. of περιπίπτω, 'to fall into, to meet with,' &c.—ἐνίκησεν, aor. 1 of νικάω. See 8.—ἐκκρουσθεῖς τοὺς ὀδόντας. See 111.—καταπιῶν, aor. 2 part. of καταπίνω, *to swallow or gulp down*.—αἰσθῆται, aor. 2 subj. of αἰσθάνομαι. For μή, see 93 (3).

19-27. ὅποτε . . . ἀπόθανοι. See 82.—ἀνομίαν εἶναι, 'there should be a state of lawlessness.'—ἡμερῶν. See 135.—ἴνα, with. optat. See

57.—ἄξιός, governs genit.—δῆλος ἦν ἐπιθῦμῶν. See 194. δῆλός εἰμι, 'am evident = am evidently: δῆλός ἐστιν ἀνώμενος, 'he is evidently vexed.'—ὅπως. See App. on Part. 184. Cf. also 58.—πλείω (for πλείονα) acc. neut. pl. of πλείων, comparat. of πολὺς.—ἐβούλετο, imperf. ind. of βούλομαι, to wish or be inclined.—τοῖς μέγιστον δυναμένοις, 'to the most powerful.' See 25.—ἴνα μή. See 93 (3).—ἀδικῶν, nom. sing. pres. part. of ἀδικέω.—μή διδοίη δικήν, 'might not suffer punishment.'—διδοίη, 3d sing. pres. opt. act. of δίδωμι.—φύναί, pres. infin. of φημί, after τὸν Σωκράτην.—τοὺς ἄλλους ἀνθρώπους, cæteros homines = the rest of men, the others (except himself).—ὥς, conjunction, 'that.' See App. on Partic. 236. 'That,' after verbs of saying, hearing, &c. is expressed in Greek by ὅτι or ὥς, or acc. with infin.—τὰ φίλων. See 43.

PAGE 29. LINE 28-41. ὥς, 'as.'—ἀκήκουα, Attic perf. ind. act. of ἀκούω.—κοῦδὲ εἷς, 'and not even one (of them).?—εὗρηκέ πω, 'has yet found' or discovered.—ἔλεγον ὅτι. Cf. 61.—τέθνηκεν, 'is dead,' perf. ind. act. of θνήσκω. Properly the optat. τεθνήκοι should be used, being after a historical tense: the direct mode of speaking (*oratio directa*) expresses the importance of the announcement: the indirect (*oratio obliqua*) mode of speech is resumed in εἶη.—πεφευγώς, perf. part. act. of φεύγω.—εἶη, optat. of εἶμι. See 61.—τῇ προτεραίᾳ, scil. ἡμέρᾳ. See 151.—ᾤρηγητο, pluperf. pass. ind. of ὀρμάω. The common reading (Xenoph. Anab. ii. 1. 3) is ὀρμῶντο, the imperf. pass. of the same verb.—αὐτόχθεις (αὐτὸς and χθών), 'aborigines, indigenæ,' &c. The Athenians used particularly to boast in this manner.—οἰκοῖεν, 3d pl. pres. optat. of οἰκέω.—ἤκουον, imperf. ind. of ἀκούω.—Γοργίου, Gorgias, a celebrated sophist and orator of Leontini in Sicily. The genit. depends on ἤκουον, 'they heard of or from,' &c. See 126. OBS.—ἡ τοῦ πεῖθειν, scil. τέχνη. See 28.—γὰρ, illative, referring to what goes before.—δι' ἐκόντων, adverbial phrase, willingly, of their own accord, &c.—ποιῶτο, 3d sing. pres. optat. mid. of ποιέω.—Θηραμένης, Theramenes, a celebrated statesman and general of the Athenians, one of the thirty tyrants, and notorious for his frequent changes in politics.—ἀνάστας, aor. 2 part. of ἀνίστημι.—ὥστε, conjunc. goes with the infin. to express a result or effect caused by the action in the principal clause.—μηδέν. See 44.—οἷοιτο δέ, 'moreover, (he said that) he should imagine, &c. Note that the optat. is used after historical tenses. λέγει, above, is to be regarded as the historical present in this clause.—εὐρήσεσθαι, fut. inf. mid. of εὐρίσκω.—κακῆϊνον, for καὶ ἐκείνον.—ἄκῳρον, 'without κύρος, or authority.'—προβούλεμα, 'a preliminary decree.' It became a βούλεμα when passed by the Ecclesia.—

perf. ind. act. of παρίστημι.—²Ἀθηναίους. See 149.—ἤξουσιν, 3d plur. fut. ind. act. of ἤκω.—βροθήσοντες. See 191.

EXERCISE XI.

PAGE 31. LINE 1-10. ἔτι. See App. on Partic. 124.—ἐνδεῖσθαι, governs the genit.—λεξάτω, 3d sing. aor. 1 imperat. of λέγω.—ἄρα. See App. on Partic. 57, b.—ἐάν γένη... ἔσονται. See 69 (b).—εἰ προσεῖχον, scil. τὸν ροῦν.—εἰ... ἂν ἐγένοντο. See. 71 (d).—εἰ μὴ. See 93 (2).—διά, 'on account of.'—ἂν κατέστησεν, 'he would have reduced.' See 71.—καὶ. See App. on Partic. 152.—ἠπίστωσθε, 2d pl. imperf. ind. of ἐπίσταμαι.—φενκτέον ὁ πλοῦτος. See 45; § 20; and 29.—ἔδοξεν, aor. 1 ind. of δοκέω.

11-20. ἂν ἐκόλυον. See 71 (d).—εἰ μὴ, 'unless.' See 93 (2).—εἰτερος... ἔτερον, 'one... another.'—ὅστις ἂν, quicumque = 'whoever' = with βασιλείς, whatever king.—χρημάτων, 'money.'—δεσθῆ, aor. 1 subj. pass. of δέω.—διελόντα, acc. sing. aor. 2 act. of διαίρω, acc. before λαβεῖν.—(τόσα) ὅσα, such things as, = 'whatever.'—ἔγχε, aor. 2 act. of ἐγείσκω.—ἐντυχε, aor. 2 ind. act. of ἐντυγχάνω, to meet with, light upon, &c. governs the dative.—φράζουσιν, dat. pl. neut. agreeing with γράμμασι.—ἦσθα, 2d sing. imperf. of εἰμί. See last note on p. 30.—ἄπληστος. See 125.—ιδών, aor. 2 part. of εἶδω.—προσελθών, aor. 2 part. of προσέρχομαι.—ἔφη, 'exclaimed,' 3d sing. imperf. of φημί.—ἂν ἦν, 'there would be.'—ἐποίουν, 1st sing. imperf. of ποιεῖν.—εἰ χρεῖ... χρεῖ. See 68 (a).—δοῦναι, aor. 2 inf. of δίδωμι.

21-26. εἰ θεοί... εἰσίν. See 68 (a).—δρῶσιν, 3d pl. pres. ind. act. of δρῶω.—εἰ φιλεῖς, 'if you love,' (as undoubtedly you do).—μήτηρ, voc. sing. of μήτηρ.—ἐφ' ἐκάστω, 'to each (every) person.'—τὸ γένος, acc. sing. governed by λέγε.—πῶς... δύναιτο ἂν. See Append. on Partic. 34.—ἔστιν, used impersonally, 'it is allowed, one can,' &c.—πάντα ἐξερεῖν, 'search out (or into) every thing,' 2d aor. inf. act. of ἐξερεῖσκω.—ἐάν μὴ φεύγη τις, 'if one does not flee from = avoid.'—ὅς, relat. pron. agrees in number and gender with its antecedent πόνον. Note, that, as in this and the two following sentences, after ἂν (see 66) with the subjunctive, a present follows in the apodosis = the consequent clause.

27-32. τὸ γαμεῖν. See 28.—ἂν. How is this distinguished from another ἂν? See 66.—ἦν. See 65.—εἰ φοβησόμεθα. Sometimes εἰ with fut. indic. precedes an apodosis (consequent clause) expressed by the future indic. Consult note *, p. 30.—ἡμᾶς αὐτούς. See 38.

EXERCISE XII.

PAGE 33. LINE 1-8. ὁμολογήσατε, 2d plur. aor. 1 optat. of ὁμο-

λογέω.—*ὁμόνοιαν*, 'concord,' acc. before inf. εἶναι.—*μέγιστον ἀγαθόν*, 'a very great advantage.'—*ἂν ἀποφεύγοις*. See 75.—*ἦδη*. See App. on Partic. 134, a.—*γεγεννημένα*, acc. neut. pl. perf. part. of *γίγνομαι*.—*δυνηθείμεν*, 1st plur. aor. 1 optat. of *δύναμαι*.—*οὔτε... οὔτε*. See App. on Partic. 200, c.—*δύναιο*, 2d sing. pres. optat. of *δύναμαι*.—*οὐδεὶς*, scil. *δύναιτο ἀντειπεῖν*.—*ὅ τι*, neut. sing. of *ὅστις*. It is sometimes written *ὅ,τι*: but the comma is now generally omitted.—*ὁμοίως ἐμοί*, in like manner with me = 'as well as I do.'—*διελεγόμεν*, imperf. mid. of *διαλέγω*. *διαλέγεσθαι*, with dat. = 'to converse with a person.'

9-15. *ῥήθη*, aor. 1 ind. of *οἶομαι*.—*ταῦτα*, acc. neut. pl. of *οὗτος*.—*γένεσθαι*, aor. 2 inf. of *γίγνομαι*.—*τί δή*. See App. on Partic. 106.—*ἅττα*, for *ἅτινα*, Attic neut. plur. of *ὅστις*.—*τοῦ θανάτου*, 'his death.' See 19.—*εἰτελεύτα*, imperf. ind. act. of *τελευτάω*.—*ἂν ἀκούσασαμι*. See 74.—*οὐδ' ἑνός*, 'no one.'—*ἦδιον*, acc. neut. sing. comparat. of *ἦδύς*. See 44.—*ἀκούσασαμι*. See 126.—*ὁ Σωκρατικός*, 'the Socratic,' a scholar of Socrates, so termed to distinguish him from Euclid, the famous mathematician of Alexandria.—*λέγοντος*. See 194.—*ἀπολοίμην*, 'let me die, may I perish,' &c. The optative is used in wishes. See 170.—*μή*. See 93 (2).—*τιμωρησαίμην*, 1st pl. aor. 1 optat. mid. of *τιμωρέω*. The aorists here used indicate quickness of action, suited to an excited state of feeling.—*δέ*. See App. on Partic. 75.—With *ἐγώ*, supply *ἀπολοίμην*, aor. 2 optat. of *ἀπόλλυμι*.—*ἡμᾶς*, used here for *ἐμέ*.—*τὸν τῆς*. See 11.—*ἐκβάλλοι*, aor. 2 optat. act. of *ἐκβάλλω*.—*τί ἂν ἔτι ἀγαθόν*, 'what good thing would there be any longer for us?'

PAGE 34. LINE 16-25. *τι λαμπρόν*, acc. sing. neut. governed by *ἐργάσασθαι*.—*ἐπιθυμήσειεν*, aor. 1 (Æolic) optat. act. of *ἐπιθυμέω*.—*ἀνακαύσειας ἂν*, 'you may kindle up,' i. e. if you wish or try. The optative here denotes possibility, depending on the will of the person concerned. See 70.—*ἐν βραχεῖ*, 'in a short space of time.'—*ἀποσβέσειας* (as above, for *ἀποσβέσαις*), aor. 1 optat. (Æolic) of *ἀποσβέννυμι*.—*ἄσμενος*, (from *ἠδομαι*, perf. part. *ἠσμένος*), is always used with a verb, in the sense of 'glad to,' &c. = *would be glad to receive*, &c.—*ἦρετο*, aor. 2 of *ἔρομαι*, to ask, inquire, &c.—*εἶ*. See 276.—*τὰς ἄρετάς*. See 29.—*τῶν ἄλλων*, 'than the rest (of men).'—*ἕλαττον*, 'less,' neut. sing. of comparat. *εἰλάσσων*, positive, *μικρός*.—*ὅπως ἂν*. See App. on Partic. 25, b.—*ὡς μετὰ πλείστων* = *μετὰ ὡς πλείστων*, *cum quam plurimis*. When a superlative is governed by a preposition, its strengthening *ὡς* or *ὅτι* (144) is prefixed to the preposition.—*τὸν βίον*. See 29.—*Ἔρωτα*, 'Eros' (= Cupid), the god of love.—*ὅπως ἂν καρπώσῃται*: with the conjunctions *ὅπως*, *ὡς*

(not ἵνα), denoting *purpose*, the subjunctive is found with ἄν, pointing to a *condition* on which the realization of the purpose depends. Thus, 'I do it that I may' (ὅπως, ὡς): 'I do it that *so* I may,' &c. (ὅπως ἄν, less commonly ὡς ἄν).—μάθης, aor. 2 subj. act. of μάθῃω.—ἀκουσον, 2d sing. imperat. aor. 1 act. of ἀκούω.

EXERCISE XIII.

PAGE 35. LINE 1-10. ἦν, see 65.—νέος, *while young, being a youth*.—ἄν. See 65.—ἕξις, fut. of ἔχω.—οὔτε πέφυκεν, &c. 'no one of us is either naturally immortal,' &c.—τω, enclitic = τινί.—ξυμβαίη, used impersonally like Latin *contingere*, &c.—πιστεύω, with dat. and infin. has the signification of *to trust*.—ἔπαν=ἐπὶ ἄν. See App. on Partic. 120, 17, e.—πάνθ' for πάντα.—αἰτιοί. See 33 (1).—συνεκπλευσεῖσθαι, fut. inf. of συμπλέω, which has both πλεύσομαι and πλευσοῦμαι in the future. This in -οῦμαι is called the *Doric future* (not to be confounded with the *Attic fut.* formed from -έσομαι). In the later writers πλέω has also πλείσω.—ἕως... κατασταίη. See 79 and 253 (2). With πρίν and ἤνικα, and (in *poetry*) μέχρι, ἄχρι, ἕως, the subjunctive is sometimes found with ἄν (Krüger).—βοηθήσατε, aor. 1 imperat. act. of βοηθέω, which is construed with the dative.—μῆλλον δύνασθαι, 'to be more powerful.'—μή. See 93 (1).—ἐντυχοίης. See 170.—ἐράς, 2d sing. pres. act. of ἐράω, which takes a genit.—παῦσαι, aor. 1 mid. imperat. of παύω.

10-17. νῦν, See App. on Partic. 172.—ἤδη, See Ibid. 134.—ἀποκάμης, aor. 2 subj. of ἀποκάμνω.—ἴσθι, imperat. of εἶμι.—δή. See 97, &c.—ἵνα, See App. on Partic. 137.—τύχης, aor. 2 subj. of τυγχάνω, *to meet with, to gain*, &c.—χωρίς, &c. The lines 13-17 are iambic trimeters. χωρίς, 'independently of.'—ἔτετρα, scil. κακά.—ἦν. See 65.—πτάσῃ, aor. 2 subj. act. of πταίρω. Sneezing was regarded as a good or bad omen according to circumstances. Hence it was a custom to call out when a person sneezed, Ζεῦ σῶσον, 'Jupiter preserve thee!'—ἦν εἶπη κακῶς, 'if one speak badly' = if one utter a word of evil omen.

18-30. ὑπέσχετο, aor. 2 of ὑπισχνέομαι, *to promise*, &c.—ἐδεήθησαν, aor. 1 of δέομαι, which governs the genitive. Cf. 184, REM. 2.—ἐφέντο, aor. 2 mid. of ἐφίημι. In the mid. it has the sense of *desiring, aiming after*, &c.—ἄρξεν. See 181.—τοῖς πολιτας, acc. bef. inf. ὀμνῆναι.—παρὰ, 'contrary to.'—τὸ δίκαιον, 'justice.' See 27.—ἡγεῖσθε, imperat. of ἡγέομαι.—πλοῦτον, acc. sing. masc. from πλοῦτος, governed by ποιήσεν.—ὅταν. See 65.—τοῦθ' for τοῦτο, from οὔτος.—ὅπως θησοίμεθα. Observe the *optative*, though after *principal* tenses (and subj. νομοθετῶμεν). The *optative* is used in

final sentences (denoting *intention*, *purpose*, &c.) after *principal* tenses, when the *effect* is *doubtful*; and when the *opt.* is *potential*, and may be rendered by a circumlocution with *posse*. ὅπως . . . νόμους θεσοίμεθα, quomodo leges ferre . . . possimus. Hermann's Rule is: 'Placuit Græcis de præsentī futuroque consilio fere tum optativo uti si effectus dubius esset.' 'Observandum est etiam antiquos et diligentes scriptores optativum præsentibus jungere, ubi finem indicant hunc esse, non ut *quid fiat*, sed ut *possit fieri*.' Note that θεῖναι νόμους is *to enact laws*,—of an *absolute* prince who does not make them *for himself*. θεῖσθαι νόμους, *to enact laws*,—of the legislator of a *free state*, who makes them for himself as well as for his fellow-citizens. This difference is not, however, strictly observed.—καλῶς ἔχοντας, literally, 'having (themselves) well' = *good, excellent*, &c.—ἐπειδάν. See App. on Partic. 120.—νομοθετήσωμεν. See 80 and foot note.—πέιθεσθαι with dat. *to obey*.—τούς μὴ πειθόμενους. μὴ is used with participles *hypothetically*, i. e. when it may be resolved by *si quis*. See 243.—τὰ τῆς πόλεως. See 43.—φόμεν, 1st pl. pres. ind. of φημί.—αὐτοί. See 33 (1).—ὠφελῆσαι, aor. 1 inf. act. of ὠφελέω.—The infin. of the aor. has often a *past* meaning. It may so be rendered here: e. g. 'we assert that we aided?' &c. but it is often without reference to *time* or the *completion* of the action.—τιχεῖν, aor. 2 inf. of τυγχάνω, which governs the genit.—τοῦ γίγνεσθαι. See 28.—ἀδύνατον, scil. ἐστί. See 49.—τοῦ λαβεῖν. See 178.—χαλεπόν, scil. ἐστί.—πέφνκεν, perf. ind. of φύω, used impersonally.

EXERCISE XIV.

PAGE 36. LINE 1-9. οὓς ἄν. See 83 (2).—ἐαντιῶν. See 138.—τούτῳ πείθονται, this verb with the dative signifies *to obey*.—σωφρονέστατος, superlat. of σώφρων.—κοσμιώτατα. See 44.—ἐνίκησε, aor. 1 ind. act. of νικάω. The aor. is often used in a *pluperf.* sense.—ἀπέστειλε, aor. 1 ind. act. of ἀποστέλλω.—θεὸν αὐτὸν ψηφίσασθαι, 'to decree him a god,' that is, to proclaim him a god by a public decree.—ἀναλώσοντιας, 1st fut. part. act. of ἀναλίσκω. See 193.—οὐ καταπλαγείς, 'not being stricken (with fear)' = 'not alarmed at this,' aor. 2 part. pass. of καταπλήσσω.—ἀπέπνιξε, aor. 1 ind. act. of ἀποπνίγω.—ὃ τι ἄν. See 83 (2).—μέλλης. See 230.—ὥσι, subjunc. of εἶμι.—μέχρι τοῦδε, &c. Construe, μέχρι τοῦδε οἱ ἔπαινοι λεγόμενοι περὶ ἐτέρων εἰσι ἀνεκτοί, &c.—ἐς ὅσον, 'inasmuch as.'—οὔηται. See 83 (1).—ικανὸς εἶναι, 'to be able or sufficient.'—τι ὄν = τι τούτων, ἄ. See 210.—ἵνα ἄν = *ubique*. See App. on Partic. 25, b.—ἵπερῶν, scil. οἴκημα.—ὅπότ', 'whenever'—ἐν ἄστει, 'in town.'

ἄστυ is used of *Athens* in the same manner as the English employ 'town,' meaning *London*.—διατριβεῖν, 'he stayed.' διατριβεῖν is to rub (or wear) away, χρόνον, βίον (*conterere tempus, terere vitam*), without acc. it means to linger, stay, &c.—ἅ δόξειεν, 'whatever, (in any case) seemed good to him.' See 82.—ἴδοι, See 82, aor. 2 optat. of εἶδω, to see.—ἰόντας, 'marching,' pres. part. of εἶμι, to go.

PAGE 37. LINE 17-26. ἐπῆρει, 'he used to praise,' the imperfect (ἐπαιρέω) of an habitual action. See 8, OBS.—πρὸς ἐσπέραν, 'to the west,' i. e. Western Armenia, which extended as far as the river Euphrates.—ὑπαρχος, 'lieutenant governor.'—ἦν, construe with γενόμενος.—ὅποτε παρῆν. See 82.—βασιλέα... ἀνέβαλλεν, 'lifted the king upon his horse.' Cf. Livy's 'regem in equum subjecit.'—ὑπερφρόνοι. See 130.—ἦδει, pluperf. of οἶδα (εἶδω) in imperf. signification.—χάριν εἰδέναι = 'to thank.'—ἀμελεῖν, takes the genit.—καταμαρθάνοι, aor. 2 optat. of καταμαρθάνω.—ἐστίν, in the sense of *it is possible*.—ἀπίοιεν, 3d pl. pres. optat. of ἄπειμι.—ταῦτά for τὰ αὐτά.

EXERCISE XV.

PAGE 37. LINE 1-14. βούλει, 2d sing. pres. ind. of βούλομαι.—σκοπῶμεν, 'that we should consider (the question).'—πόθεν βούλει ἄρξωμαι; 'what do you wish me to begin with?'—τρέπω, aor. 2 subj. of τρέπω.—ἀκούσω, aor. 1 subj. act. of ἀκούω. The subjunctive used in this way (subjunctivus dubitativus or deliberativus) must not be mistaken for the future.—εἶπομεν. See 85.—δή. See App. on Partic. 101.—πειραθῶ, 1st sing. aor. 1 pass. subj. of πειράω.—ἀνάβαντες, aor. 2 part. of ἀναβαίνω.—καταλαμβάνωσι, aor. 2 subj. of καταλαμβάνω, to seize upon, catch, come up with, &c.—προστιάτουσι τούτοις, 'they order these' (the tame ones).—ἄν. See 85, OBS.—ἐκλύσωσι, aor. 1 subj. of ἐκλύω, to give way, faint, yield, &c.—δρεπάνω. See 150.—ἐπιβεβηκότος... ἐλεφαντιστοῦ, genit. absol. See 202.—οἱ μὲν, scil. πραγῆς εἰσι.—ἵνα. See App. on Partic. 137.—φῶμεν, 1st pl. pres. subj. aor. 1 of φημί.—μή. See 92 (2).—θῶ, 'that I make or cause,' aor. 2 subj. of τίθημι.—φοβηθῆναι, aor. 1 infin. pass. of φοβέω.

15-27. ἀμφισβητῶμεν, 'that we dispute or quarrel with (πρὸς).—τὸ ὅλον πρᾶγμα, 'the whole affair.'—ἀφῶμεν, aor. 2 subj. of ἀφίημι.—εἰσοίσειν, fut. inf. of εἰσφέρω.—πότεμα... ἦ. See 272.—λέγω, pres. subj. act. of λέγω—note the difference between λέγω and φράζω. The former relates to *speaking* in general: the latter has the further sense of *telling, declaring, &c.*—σέ, acc. sing. before εἶναι.—Λισχίνη, Æschines, a famous orator, the rival of Demosthenes.—ἐμόν, scil. ἐχθρόν.—αἴ, 3d sing. pres. subj. of φημί. According to

Krüger, the third person is also found in the *subjunctivus deliberativus* more frequently than is commonly supposed, though there is usually some various reading.*—*παῖδας*, acc. pl. before *μανθάνειν*.—*μετά τινος μελωδίας*, 'with (in connection with) a certain melody' or musical cadence or rhythm.—*ἐνκολώτερον*, 'more easily.'—*παραλαμβάνωσιν*, 'they may receive.'—Before *ἵνα μὴ πληγῶ* supply *ποιῶ τοῦτο*. *πληγῶ*, 1st sing. aor. 2 subj. pass. of *πλήσσει*.—*τί ποτε*. See App. on Partic. 212.—*οἶν*. See Ibid. 203.—*ἄν λέγωμεν*. See 85, Obs. and App. on Partic. 25, a.—*γάργ*, in reference to something preceding.—*ἄμην*, imperf. ind. of *οἶμαι*, contr. of *οἴομαι*.—*οὐκ ἔχω* (*ὄπως*) *ποη habeo* = *non scio*.—*ἄν ἀπιστῶ*. See above on *ἄν λέγωμεν*. *ἀπιστέω* takes the dative.

EXERCISE XVI.

PAGE 39. LINE 1-11. *ὑπέσχετο . . . παύσασθαι*. See 76 (last paragraph). *ὑπέσχετο*, aor. 2 ind. of *ὑπισχνέομαι*.—*καταπράξειεν*, aor. 1 (Æolic) optat. of *καταπράσσω*.—*πρόσθεν . . . πρὶν* = Latin *priusquam*.—*καταγάγοι*. This is the *verbum proprium* of restoring an exile, who was said *κατελεθῆναι*, 'to be restored,' 'to return.'—*Ξενοφῶν*, the son of Gryllus, a distinguished statesman, philosopher, and historian. He was a scholar of Socrates, and an enthusiastic admirer and courageous defender of that great sage. His writings are among the most valuable remains of antiquity.—*Μεγαβύζω*, Megabyzus, was the warden (*νεωκόρος*) or principal person in charge of the temple of Diana at Ephesus. (See Xenoph. *Anab.* V. iii. 6.)—*ἐπέστειλεν*, 'enjoined upon him.' The verb governs the dative.—*αὐτός*. See 33 (1).—*σωθῆι*, 3d sing. aor. 1 pass. subj. of *σώζω*.—*ἀποδοῦναι χρήματα*, 'to restore the money.'—*εἰ δέ τι πάθοι*, (if he suffered any thing,) a euphemism, like our 'if any thing should happen to any one, = 'if he should die.'—*ἀναθεῖναι*, 'to dedicate it,' i. e. make a votive offering (*ἀνάθημα*) of it to the goddess.—*καὶ . . . καὶ*, 'both . . . and.'—*ἄν εἶναι τίμιος*. See 182.—*ὄπου ἄν ᾶ*. See 83 (1).—*οὔτε . . . οὔτε*, 'either . . . or.'—*φίλον*, 'a friend.'—*ἄν ὠφελῆσαι*. See 88 (a).—*ἐχθρόν*, 'an enemy.'—*ἑμᾶς*, acc. pl. (of *σύ*) before *ὀνήσαι*.—*ἀπολωλότων*, perf. 2 particip. of *ἀπόλλυμι*.—*ὥς τάχιστα*. See 144.—*ἀντικατασταθῶσιν*, 3d pl. aor. 1 subj. pass. of *ἀντικαθίστημι*.

* The following passages (from Arnold's 'Greek Construing') may be consulted to advantage:—*Τί εἶπη τις*; Dem. 21, 197; Plat. Soph. 225, *ποῖ τις φύγη*; Soph. Aj. 403; Ar. Plut. 438. Comp. Æsch. 3, 209, *ποῖ τις ἔλθῃ*; Soph. Œd. R. 170; Plat. Men. 92, *ποῖ ἐλθὼν εὖρη τὴν ἀλήθειαν*; Din. 1, 8, *τίνος εἵνεκα καταδειχθῆι τοιοῦτον ἔργον*; Dem. 20, 117. *τί ποιήσωσιν*; Dem. 20, 37.

12-25. *Πυθαγόρας*, 'Pythagoras,' a celebrated philosopher of Magna Græcia, flourished about B. C. 600.—*τοῦ μεθύειν*. See 28.—*θεωροῖη*, pres. optat. (Attic form for *θεωροῖ*) of *θεωρέω*.—*εἰ, ἔφη, ὀρώη*, &c. 'replied, if he could see what they do who are intoxicated.' This is a common Greek construction, by which, in place of the regular nom., the nom. is changed into an acc. and governed by the preceding verb, while in its place a nom. is understood. Regularly we should have, *εἰ ὀρώη οἷα ποιοῦσιν μεθύοντες*.—*τηροῖη*, pres. optat. (Attic form) of *τηρέω*.—*παρρησίας*, 'freedom, boldness (of speech).'—*ἄρχομένους*, 'those ruled over = his subjects.'—*ἄδικουμένους*, 'unjustly treated or injured.'—*πάντα ποιοῦντες*, 'though you do every thing.'—*δικην*, acc. sing. governed by *λαβεῖν*.—*πῶς οὐκ αἰσχρόν;* 'how is it not disgraceful? = how can it be otherwise than disgraceful?' or 'is it not disgraceful?' 'must it not be disgraceful?'—*καὶ ἡρτινοῦν*, 'even a single one,' acc. sing. fem. from *ὄστινοῦν*, respecting the force of which, see Kühner's *Greek Gram.* § 95. b.—*εἰ μή*. See 93 (2).—*ἀπολείς*, 2d sing. fut. (Attic) of *ἀπόλλυμι*.—*ὄτω* = *ὄτινι*, dat. of *ὄστις*.—*μή* is used with *relatives* (*ὄτω...μή*) when they are used *hypothetically*; so that *ὄς* = *εἰ τις*, *si quis*. *ἂ οὐκ ἔχει αὐτός* = *quæ ipse non habet*. *ἂ μή ἔχει, αὐτός* = *si ea ipse non habeat*, (or simply, *quæ ipse non habeat*.)—*προσεῖη*, optat. pres. of *πρόσειμι*.—*τελέως*, adv. from *τέλειος*, *τέλειος*.—Resolve the participle *γενόμενος* into sentence, 'although you are,' &c.—*ποτέ*. See App. on Partic. 212.—On the participle with *μή*, see 243.

EXERCISE XVII.

PAGE 40. LINE 1-13. *δήπου*. See App. on Partic. 111.—*μεστοί*, nom. pl. of *μεστός*, which governs the *genit.*—*μή βούλεται*, 'is not willing (to do injustice).'—*δήτι*. See App. on Partic. 113.—*ἀδικηθῶ*, 1st sing. aor. 1 pass. subj. of *ἀδικέω*.—*ἄν* = *ἂ ἄν*.—*δοκῶμεν, καταλίπομεν*. Note, that the *subj.* is used for the *imperat.* Its force is not so strong as that of the imperative.—*κατέθου*, 2d sing. aor. 2 mid. of *τίθημι*.—*μή ἀνέλη*, 'do not take up,' aor. 2 subj. act. of *ἄναιρέω*.—*μηδὲν πλέον*, 'let nothing more,' &c.—*ὅπως*. See Append. on Partic. 184 (2).—*διαβύλη*, aor. 2 subj. of *διαβύλλω*, to slander, calumniate, &c. The English word 'devil' (*διάβολος*, slanderer, accuser, &c.) has similar signif.—*οἰέσθω*, 3d sing. pres. imperat. of *οἶομαι*.—*με (ἐγώ)*, acc. bef. *λέγειν*.—On *ὡς* with *λέγειν*, cf. note, Exercise X. line 28; and App. on Partic. 244.—*διδασκίον*. See 45.—*μή ψεύσον*. This and the two following examples of *μή* with the aor. imperat. are very unusual. See 56; also Elmsley on Soph. Ajax. 1150. *ψεύδειν* takes *genit.* of *thing*, acc. of *person*.—*μή δότω*

δίκην (τούτων) ὦν. For ὦν, see 210.—τοῦμοῦ for τοῦ ἐμοῦ.—μετασχεῖν, aor. 2 inf. of μετέχω.—ἀλλά. See App. on Partic. 5.—θάνω, aor. 2 subj. of θνήσκω.

PAGE 41. LINE 14-30. ὄς, 'as.' The student will note that the female character was greatly undervalued in ancient times. Its elevation is owing entirely to the prevalence of Christian principles.—τὸ μονοειδές, 'uniformity.'—οὐδέποτε οὐδαμῇ οὐδαμῶς. The accumulation of negatives strengthens the assertion. See Kühner's *Greek Gram.* § 318. 6, &c.—ὄ, in the text written ὚, with *ι* adscribed because a capital letter is used. Render, 'upon whom.'—καταψηφισθῆ, 'has passed sentence (of condemnation).'—παροδοθεῖς, 'let him, being delivered over.'—ένδεκα. The *Eleven* were the board at Athens who had charge of the prisons, the police, and the punishment of criminals.—τεθνάτω, the language of *command*, being a sentence of death. On the proceedings of the Greek courts of justice, consult Smith's 'Dictionary of Greek and Roman Antiquities' (Anthon's Ed.) p. 358, &c.—μετά, 'after.'—είργθῆτω, aor. 1 imperat. pass. from εἶργω (ἔργω) to *confine*, &c. Buttman thinks that the Attics used εἶργω in sense of *to shut out*, but εἶργω in sense of *to shut in, confine, &c.*—τὰ οἰκετικὰ σώματα, 'the household servants or slaves.'—ἄν. See 66.—ἐχθρῶν, acc. bef. inf. εἶναι.—οὔτος, nom. to φησίν.—αὐτῷ, 'on his part.'—οὐ. See 96.—ἐάν μὴ προσποιῆται = ἐάν προσποιῆται μή, &c.; as with φημί. 'If any one pretends, or affects not,' &c.—ἀκούειν takes *genit.*—μὴ δ' ὑμεῖς, 'be unwilling yourselves,' &c.—αἰτιοί, construed with *genit.*—οὐ καλὸν εἶναι, 'that it is not honorable.' See 96.—εὖ λέγειν, 'to speak well of.'—εὖ ποιεῖν, 'to treat well.'—τοὺς φίλους, 'his friends.'—οὐκ ἐξῆν, 'it was not allowed' (any one) = no one was allowed.—εἰσελθεῖν παρὰ, 'to go into.'—ὅποτε μὴ σχολάζοι, 'when he was not at leisure.' Here a condition is implied: *if* he was not at leisure at that time.

EXERCISE XVIII.

PAGE 42. LINE 1-12. ἐπιθυμητόν ἐστὶ τῆς ἀρετῆς, 'we, you, &c. should desire virtue.' See 99, 100.—ἐπιχειρητόν, 'it should be set about,' i. e. *we, you, &c. should, &c.* See 99, 100.—ἀσκητόν . . . ἀσκητέα. See 101.—οὐκ ἀθυμητόν (ἡμῶν) τοῖς παροῦσι πράγμασιν, 'we must not despond at the present (state of) affairs.'—οὐδέ, *ne quidem* = 'not even.'—Before δοκεῖ understand τὰ πρόγματα.—ἔχεν (ἑαυτά) = εἶναι.—τὰ πρόγματα nom. pl. neut. See 48.—μέτριον = 'moderation.'—μᾶλλον ἢ, 'rather than.'—τοῖς νοῦν ἔχουσι, 'those who have understanding, should, &c.'—ἀπαλλακτέον, from ἀπαλλάσσειν (aor. pass. ἀπηλλάχθην or ἀπηλλάγην) to *get rid of*. The verb takes the *acc.* and *genit.*

13-23. *πειστέον*, 'we must persuade.'—*πειστέον* . . . νόμοις, 'we must obey the laws.' See 103.—*Ἵπανν*. The river Hypanis (hod. *Kuban*) rises in the chain of the Caucasus and falls into the *Sea of Azof*, a little above the Cimmerian Bosphorus, or *straits of Jenicali*. There is another Hypanis, now called the *Bog*.—*ἔξ ἑωθινοῦ*, scil. *ζρόνον*, 'from the morning.'—*ἅμα δυομένῳ*, scil. *ἡλίῳ* = *at sunset*.—*βιώσαν*, neut. sing. aor. 1 part. act. of *βιόω*.—*ἡμέραν μίαν*. See 117.—*Ἐφήμερον*, *Ephemeron*, so called from living only a part of a day. They are said to appear in immense numbers a short time before sunset, flying about in the most singular manner. They are rarely noticed in our country, though found in great abundance in Carniola, where they are used for manure.—*ἦν*. See 65.—*ἦν ἐθελήσω*. See 69.—*ἔφη* 'declared.'—*καθήσω*, fut. ind. act. of *καθίημι*.—*ἀποκρεμασθέντες*, 'having hung yourselves therefrom,' aor. 1 pass. part. of *κρεμάω*, used here in middle sense.—*βιάσθητέ με*, 'ye shall (strive to) force me (downward).' *μετεωριῶ* for *μετεωρίσω*, fut. ind. act. of *μετεωρίζω*.

EXERCISE XIX.

PAGE 43. LINE 1-8. *ταῦτα*. See 42.—*ἀπεστερήκαμεν*, 'we have deprived the enemy,' &c. *τὴν ναῦν*. See 19.—*ἔξέδυσσε*, 'he stripped,' aor. 1 ind. act. of *ἐκδύω*.—*ἐγραψόμεν*, aor. 1 mid. of *γράφω*. See 108.—*παιδείαν* . . . *ἐπαίδευσεν*. See 108.—*μιμήσεις* . . . *μιμῆσθαι*. See 108, 113.—*ὄρκωσαν*, 3d pl. aor. 1 ind. act. of *ὄρκόω*, to make one swear, bind by oath, &c.—*τὸν ἄνδρα*, acc. after *τύπτειν*.—*ὁμολογεῖ*, 'he confesses that he struck,' &c. See 181.

8-18. *χιτῶνα*, 'tunic,' an under-garment with sleeves, made of woolen or linen. Out of doors, a mantle was worn over the tunic. See 'Dictionary of Antiquities,' Art. *Tunica*.—*παῖδα*, acc. sing. governed by *ἐκδύσας* (*ἐκδύω*).—*ἔχοντα*, agreeing with *παῖδα μικρόν*.—*αὐτόν*, i. e. the small boy.—*ἡμφίεσε*, aor. 1 act. of *ἡμφιέννυμι*.—*ἐκείνον*, scil. *χιτῶνα*.—*αὐτός*. See 33 (1).—*μέλλετε*. See 230.—*τάγαθά*, for *τὰ ἀγαθά*.—*πράττετε*. With two accus. *πράττειν* has the sense as here to exact.—*ἐπιθυμοῦντας*, with genit. of person = *loving* or *desiring eagerly*, &c.—*ἠρώτων*, 3d pl. imperf. ind. act. of *ἔρωτάω*.—*τὰ δόξαντα* (aor. 1 part. of *δοκέω*) *τῇ στρατιᾷ*, *ea quæ placuerant exercitui*, 'what had been resolved upon by the army.'—*ὁ χρόνος καὶ ἡ ἐμπειρία* . . . *ἐκδιδάσκει*, on the use of the verb sing. with two or more nouns in the nom, see Kühner's *Greek Gram.* § 242, Rem. 3.—*τι δεῖ λέγειν (τοῖα) οἷα ὑβρίζει τοὺς ἀσθενοῦντας*, freely, 'what should be said of those outrages which he commits against the weak and defenceless?' See 107, at the end.

19-30. ἄριστα, neut. pl. of ἄριστος, used *adverbially*.—ἀγαθὰ ἀντιποιεῖ. See 107.—ὁ δροῶν. See 12.—καὶ, 'also.' ἔτερα, scil. κακά.—τοὺς ὄντας. See 12.—ἐγγυιᾶτω, superlat. of ἐγγίς, 'near,' governing the *genit.*—ταυτί. See note, Exer. V. line 4.—εἰργάσω, 2d sing. aor. 1 mid. of ἐργάζομαι.—τὴν θεόν, 'the goddess.'—ἀπεστέρησθε. Note, that besides the construction with *two accus.* verbs of depriving have the following constructions: (1.) στερεῖν, ἀποστειρεῖν, τινά τιος, *acc.* of *person*, *gen.* of *thing*, very often (seldom ἀφαιρεῖσθαί τινά τιος, and then in the sense of *restraining, preventing*). (2.) ἀφαιρεῖσθαι, ἀποστειρεῖν τινός τι (*gen.* of *person*, *acc.* of *thing*)=to withdraw something from somebody. This is more rare. (Kühner.) Φωκίας (Φωκίαί, ὤν) Phocææ, a fortress of the Leontini in Sicily.—Πύλας, *Pylæ*, the usual shorter name for *Thermopylæ*, the pass under the mountains from Thessaly to Locris, considered the *gates* of Greece.—τὰ στερεόμενα, neut. pl. nom. to ἐργάσεται.—τὸ ἔργον ἐργάσεται. See 108, 113.—ἀφηγήμεθα, 'we have deprived,' perf. pass. of ἀφαιρέω.—τῶν φίλων, *of your friends*; See 19.

30-40. νῦν δῆ. See App. on Partic. 173.—With the second πολλοὶ understand αἰτοῦσι.—ἂν ἐπαινέσειεν, 'would praise,' aor. 1 optat. (Æolic form) of ἐπαινέω.—εἰσπράξασα, compare note on πρᾶτιεν, line 12 above.—ἀκρόπολιν, the *Acropolis*, which at Athens served as the Treasury.—ἀνήγεγεν, aor. 1 of ἀναφέρω.—μαθὼν, 'having learned,' aor. 2 part. act. of μαθάνω.—τῷ κάμνοντι, 'with him that labors.'—θεός, 'the deity.'—οὐκ ἂν δύναιο, 'you would not (in my judgment) be able,' &c.—καμών, aor. 2 part. act. of κάμνω.—αὐτός. See 33 (1).—ἔτεμεν, aor. 2 ind. act. of τέμνω.—Δημοσθένους εἰπόντος, *genit. absol.* See 202.—ἀποκτενοῖσι, 3d pl. fut. ind. act. of ἀποκτείνω.—ἐὰν μανῶσι, 'if they become insane,' aor. 2 subj. of μαινόμεαι.—ἐὰν σωφρονῶσιν, 'if they become sane,' 3d pl. pres. subj. act. of σωφρονέω. Supply the verb ἀποκτενοῖσι before ἐμέ and σε. On the use of ἂν in this sentence. see 69.

EXERCISE XX.

PAGE 45. LINE 1-10. ἐνίκησε... τὴν μάθην. See 113. In this sentence the ordinary *accus.* of the object is found together with this limiting *accus.*—βαρβάρους, i. e. all who were not Greeks. It does not mean necessarily those who were deficient in cultivation or refinement.—ἐξόβῃ μέγας. With this verb the adj. is in the case and gender of its noun: hence μέγας or πολὺς ῥεῖ = 'flows with a full or strong stream.' ἐξόβῃ, aor. 1 pass. of ῥέω, always used in active

signification.—πλείων καὶ πλείων, 'more and more strongly.'—ἐπέθῳξει, imperf. ind. act. of ἐπιθῳξέω.—πολύς with ἔγκειμαι has the sense of *being forward* or *vehement* in attacking.—ἐκκοπεῖς τοὺς ὀφθαλμούς, 'having had his eyes knocked out.' See 111.—ὄν... ἀποθάνου. See 113.—ἐκδήμιους στρατίαιας, 'foreign service.'—ἀπὸ τῆς (χώρας) ἐαυτῶν. See 23.—ἐξήρουν, imperf. of ἔξειμι.—τὸν ἱερόν πόλεμον, 'the sacred war.' Respecting this war (which broke out B. C. 355), its origin, &c., consult Anthon's *Classical Dictionary*, article *Phocis*.—Κέρκυρα, 'Corcyra,' now *Corfu*, an island west of Greece, in the Ionian Sea.—θῆσιν ἔκειτο. See 113.—τὸν συμφέροντα τῇ πόλει, &c.

11-18. δεδιώς, perf. part. of δεῖδω.—δέξαιτο ἄν, 'would you (accept =) consent?'—ἡδόμενος, &c. 'enjoying the greatest pleasures.'—ἄν γένοιτο. See 70.—εἰ κάμοιεν. See 70.—αὐτοί. See 33 (1).—κάμοιεν, 3d pl. aor. 2 optat. of κάμω.—ἦ, 'than.'—χειμῶνος ὥρα, 'in time of a storm.'—οὐκ ἔστιν, 'it is not possible.'

19-33. τὴν φρόνησιν. See 29.—τἄλλα for τὰ ἄλλα.—τὰ καλά. See 27.—τὴν... ἄπασαν. See 36.—προῦθιμήθη, aor. 1 of προθυμέομαι.—τὴν σύμβασιν, 'the agreement or treaty.'—εἰ. See 67.—ἀποκρίνασθαι, aor. 1 inf. of ἀποκρίνομαι, used as a noun. See 28.—σκόπτει, 3d sing. pres. ind. act. of σκόπτω, 'to mock, jeer at, revile,' &c.—διδάσκειται. See 111.—Note the difference between ἐχθρός and πολέμιος.—περισυλάται πᾶσαν τὴν οὐσίαν, 'he was stripped of all his property.'—λόγος, 'tradition or report.'—νῆσον, acc. before inf. κρύπτεσθαι.—φανῆραι, 'appeared,' aor. 2 inf. pass. of φαίνω, in a middle sense.—φανέντος δὲ τοῦ θεοῦ, 'but that, the god having appeared,' genit. absol. See 202.—ἀναθραμῆν, 'it ran up,' aor. 2 inf. act. of ἀνατρέχω.—στῆναι, 'stood (firm and steadfast).'
—ἐν μέσοις τοῖς κύμασιν, 'in the midst of the waves.'—αὐτὸ. See 33 (1).—ἐκλήθησαν, aor. 1 pass. of καλέω.—εἰς δύναμιν, = 'as far as lies in one's power,' = *as far as possible*, or *practicable*.—νεμένηται, 3d sing. perf. pass. of νέμω.—κατὰ with numerals has a distributive sense, as καθ' ἓνα, 'one by one,' κατὰ δέκα, 'ten at a time, by tens,' &c.

EXERCISE XXI.

PAGE 46, 47. LINE 1-7. Θηβῶν, 'Thebes,' genit. of Θῆβαι.—Μέγαρα, 'Megara.' The one here spoken of was a city of Sicily near Syracuse, the earlier *Hybla*. Μέγαρα is nomin. plur. neut.—ψευδόμενος... λυθάνει. See 197.—παράμεινον, aor. 1 imperat. of παραμένω.—τὸν βίον. See 117.—ἡμέρα τρίτη. See 151.—εἰργάζοντο, imperf. of ἐργάζομαι.—ταύτην τε καὶ τὴν, &c. See 117.—πέμπτης, scil. ἡμέρας.—ἀρίστου. This was the morning or mid-day meal,

answering to Lat. *prandium*.—ἡδῆ. See Append. on Partic. 134.—ἐπιδημήκειν, perf. ind. act. of ἐπιδημέω.

8-15. τουτί. See note, Exercise V. line 4.—τὸ αὐτό. See 33 (3).—ἔπραττον, 1st or 3d pl. imperf. ind. act. of πράττω. Render either way here.—ἀτηγγέλιθη, aor. 1 pass. of ἀπαγγέλλω.—Πανάκτιον, '*Panactum*,' a fortress of Attica on the borders of Bœotia.—Διογένει δοῦλος ἦν, '*Diogenes had a slave*.'—ὄνομα. See 115.—τὸ γένος... τὴν πατριίδα. See 115.—πάντα. See 115.—οἶχ οἰόντε, '*it is not possible*.' See 228.—τί, governs ἀπάντων in gen. pl.—τί δή. See App. on Partic. 106.—τούτω, governed by χράομαι.—τῇ κρήνῃ. Construe with ἐρχῶντο.—τὰ πλείστον ἄξιον, *ad res maximi momenti*.

16-25. πρότερον. See 44.—τὸ δεύτερον, '*the second time*.'—ἔπεπες, aor. 2 indic. act. of ἐπιπίπτω.—παρέμεινε, aor. 1 indic. act. of παραιμένω.—ἐνιαυτοῦ, genit. governed by comparat. ἔλισσον (from μικρός).—ἀνυδοθῆναι, '*was produced*' (literally, *was given upward*).—φασι, 3d pl. pres. ind. of φημί.—ἀναφῆναι, '*sprang from the soil of Attica*,' aor. 2 inf. act. of ἀναφύω.—ἐξ ὄφews ὀδόντων, in reference to the story of Cadmus. See the *Classical Dictionary*.—ἀναβλαστηκέναι, '*arose*' (literally, '*budded*' or '*sprouted up*'), pluperf. inf. act. of ἀναβλαστάνω.—τὸ ξύμπαν, '*in all*.'—γεγενῆσθαι, perf. inf. of γίγνομαι.—γνώτε... ὄν. See 194. γνώτε, aor. 2 imperat. of γινώσκω. ὄν, neut. sing. accus. of ὄν participle of εἶμι.—τὸ μέγιστον, '*above all, what is most important*,' &c. Consult 117, OBS.

EXERCISE XXII.

PAGE 48, 49. LINE 1-13. διασπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος '*they are plundering my property, wretched man that I am!*' See 122, OBS. 2.—πόρρω τῆς ἡλικίας. See 120.—τῆς ἀναιδείας, '*what impudence!*' See 122, OBS. 2.—ἡ μεγίστη. See 119.—οἱ δύο. See 119. = '*the two kings*.'—αἱ φιλότιμοι (soil. φύσεις). See 119.—τοῦ ἐπαινω. See 150.—τῷ πύδε, see 115.—ἡ Μήδεια, '*Medea*,' i. e. the well known or distinguished person so called. See 13.—γράφεται, '*is painted*' by the artist.—τῷ παιδί, '*her two children*,' dual. acc. from παῖς.—δεινὸν ὑποβλέπουσα, '*sternly looking at*,' as it were from under the eyelids with a lowering or scowling expression.—δέ, '*moreover*.'—τῷ δὲ ἀθλίῳ, '*while the two wretched ones*.'—καθῆσθον, 3d dual pres. indic. of κάθημαι—γελῶντε, nom. dual pres. act. of γελᾶω.—εἰδότε, perf. part. act. of εἶδω, contracted from εἶδηκότε.—καὶ ταῦτα, '*and that too*' = Latin, *idque, et ea, et hæc*, &c.—With ἀθύνατον, understand ἐστί. See 49.—πολλοὶ τῶν ἀνθρώπων. See 119.—λογισμοῖς = '*reason or judgment*.'—εἶχον, 1st or 3d pl. imperf. of ἔχω.—τινές, nom. pl. to ἐπεκούρησαν.—Δημοσθένους, '*Demosthe-*

nes, the celebrated orator and statesman. He was born B. C. 385, and died at the age of above sixty years. The genit. here is *objective*; usually translated by prepositions, *with, to, for, towards, against, &c.*—φιλιᾶ. See 150.—Ἀθηναίων, objective genit. as above.—ἐπεκούρησαν, 3d pl. aor. 1 ind. act. of ἐπικουρέω.

13-18. οἱ ἥσσορες, 'the weaker party,' comparat. of κακός.—ὑπέμενον, imperf. of ὑπομένω.—τῶν κρείσσων, 'on account of or for better things.'—τῶν κακῶν συνουσίας, 'intercourse with the wicked.'—ἀλλήλων, objective genit. ἀμιξίαν ἀλλήλων, 'want of intercourse with one another.'—ἀθρόοι, 'in a body.'—ἔπραξαν, 3d pl. aor. 1 ind. act. of πράσσω.—λύσετε, (λύω) 'you will break.'—Λακεδαιμονίων, 'with the Lacedæmonians.'—ἑώρων... ἐσόμενον. See 194. ἐώρων, imperf. Att. of ὀρώω.—σφίσιν. When used? See 40.

19-32. ὁ λόγος, reason or good sense (or something equivalent).—παρακαλεῖ, urges, incites, encourages, &c.—βαρβάρων, 'against the barbarians.' All who were not Greeks, were so termed.—Πλαταιῶν, 'against Plataeæ,' a city in Bœotia.—Χαλκιδίας, 'the Chalcidians,' inhabitants of Chalcis, the most celebrated and important city of Eubœa, situated on the narrowest part of the Euripus.—Ἐπιπολῶν, 'Eripolæ,' a piece of ground near Syracuse, which it overlooked, flat on the side towards the sea, but precipitous on the other side.—ἡ Ῥόδος, 'Rhodes,' a celebrated island on the coast of Caria.—τῆς ἀρχῆς, objective genit. See above.—ἔνοχος, 'obnoxious.'—τῶν κακούργων, render the genit. in this and the seven following examples, by *on account of, about, concerning, &c.*—ἦν, 'there was.'—ἔστω, imperat. pres. of εἶμί.—ἑφθέντων, aor. 1 pass. part. of ἑίπτω.—τοῦ πράγματος, 'concerning the affair.'—ἀκουσίων (contracted for ἀεκουσίων) 'involuntary.'—τῆς προθυμίας, 'on account of their zeal or readiness.'—ἀποδώσω, fut. ind. act. of ἀποδίδωμι.—πέπεισμαι, perf. pass. of πείθω.—ἐκὼν εἶναι, a phrase, 'willingly at least.' It is confined to negative sentences.—μηδένα... ἀνθρώπων, 'no man.'—ὡς ἔπος εἰπῆν, 'so to say, to speak generally,' showing that a general assertion is not *absolutely* true.—δούλον, 'slavish.'—ἐστὶ is understood.

32-41. ἔτυχε, aor. 2 ind. act. of τυγχάνω, construe with ἐλθών.—κατὰ τοῦτο... εἰς τοῦτο, &c., in these sentences note that the neuters τοῦτο, τοσοῦτο, τόδε, with a preposition, often have the substantive in the accusative. See Matthiæ, *Greek Gram.* § 319 et 353. Hence κατὰ τοῦτο τοῦ καιροῦ is equivalent in sense to κατὰ τοῦτον τὸν καιρόν: εἰς τοῦτο τῆς ἡλικίας is equivalent to εἰς ταύτην τὴν ἡλικίαν, &c.—τοῦ καιροῦ. See 135.—ἀφίκται, perf. of ἀφικνέομαι.—χείρων, comparat. of κακός. The comparative degree governs

the genit.—τούτω τύχης. See above.—ἀφικέσθαι, aor. 2 infin. of ἀφικνέομαι.—τοσοῦτον ἀπαιδευσεως, same idiom as above.—εἶναι is construed with the genit. in the sense of *numbered among, accounted (one of) &c.* See Kühner's *Greek Gram.* § 273 (3).—οἱ μανθάνοντες. See 12.—εἰσίν, 'belong to those who,' &c., with the genit. λαμβανόντων.—νομοθετική, scil. τέχνη='the legislative art.'—ὁμολόγησας, aor. 1 ind. act. of ὁμολογέω.—εἶναι δικαιοσύνην, 'that justice is (one of), &c.'

41-51. ἡ Σπάρτη. See 13.—εἶναι, in the sense given above = *belong to*, with genit. τοῦ πολεμειν.—τό ἐθέλειν, 'the willingness.' See 28.—τοῖς ἄρχουσι, 'the archons,' the chief magistrates at Athens: dat. governed by πείθεσθαι.—τῶν λυσιτελούντων ἐστίν = λυσιτελοῦν ἐστίν. The phrase is founded on the construction of the genit. accompanied by εἰς.—ἐν τοῖς τελείοις (scil. ἀνδράσιν) 'among the men,' considered as a class, following the ἐφρηβοι, those who were just arrived at man's estate.—διαγέωνται, aor. 2 subj. of διαγιγνομαι.—τῶν ἐπτά, '(one) of the seven,' &c.—ἐκλήθη, aor. 1 pass. of καλέω.—Κάλλαρρον, 'Callarus,' name of a slave.—κληροῦσθαι, 'to be chosen by lot.'—ἐμὲ θές, *count me, consider me*, &c.—πεπεισμένων, perf. pass. part. of πείθω.—τὴν μαγειρικὴν, scil. τέχνην.

EXERCISE XXIII.

PAGE 50. 1-12. ἔγενσε, 'he allowed his slaves to taste of,' &c. See 126.—ἐγγύτατα αὐτῷ εἰμι γένους, literally, 'I am very near to him with respect to birth' = 'I am very nearly related to him.' See 127.—τοῦ τρόπου, 'in your disposition.'—τοῦ ἐπιμελεῖσθαι. See 127. OBS. 2.—ὄν, genit. pl. governed by ἐπιμελεῖσθαι, understood.—οἶε, 2d sing. of οἶομαι.—ἀκρασίας, 'intemperance,' genit. sing. governed by comparative κολυτικώτερον.—δεῖ. See 125.—δεῖ . . . τέχνης = 'one art is necessary to another.'—καγαθοῖς, for καὶ ἀγαθοῖς.—δείσει, fut. of δέω, used impersonally.—ὁ μηδὲν ἀδικῶν, = *si quis non injuste facit*. See 243.—τὰ ἐλλείποντα, 'the deficiencies.'—ἐστίν, 'are.'—ἦθους . . . ψαύει. See 126.—πυρὸς θιγγόντα, 'that he who touches,' aor. 2 part. of θιγγάνω, which means to touch lightly, less strong than ἅπτομαι.—ἔστι = 'it is possible.' In this sense it is not enclitic.—ἐξὼν εἶναι, 'willingly at least.'

14-24. ἐλάβετε, aor. 2 mid. of λαμβάνω.—ὑποτελεῖς φόρον, 'subject to tribute.'—φειδωλοὶ εἰσίν, 'they are sparing.'—τιφλόν. See 45.—μέλλοντος, 'the future.'—τίνας λέγεις; 'who do you say are?' &c.—φιλομαθῆ, acc. sing. masc. from φιλομαθής.—ἀπάντων. See 127.—Δήμητραν, 'Ceres,' acc. sing. fem. before ἐπελεθῆν.—εὐρεῖν, aor. 2 inf. act. of εὐρίσκω.—κατὰ τὴν Αἴτην, 'on Mount Ætna.'—

ἐπελθεῖν ἐπί, 'went over.'—τῆς οἰκουμένης, 'of the world,' i. e. referring to the habitable (οἰκέω) world. Supply γῆς.—τῶν δέ, &c. Construe εὐεργετήσαι δὲ τοὺς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, 'and that she benefitted those of mortals who received her with especial kindness.' More literally, those who especially received this goddess.—ἀντιδωροσηαμένην, 'bestowing in return,' (for their kindness and attention).

EXERCISE XXIV.


PAGE 51. LINE 1-10. ἔχει. With the genit. ἔχειν is to keep a person off from any thing; to withhold, restrain, &c.—τὸ πρόσθεν. See 25.—τῆς ἄγαν κολυκείας. See 25.—ἐπισχίσετε, 2d pl. fut. ind. act. of ἐπέχω.—ἔσχον, aor. 2 of ἔχω.—ἀνίης, 2d sing. pres. ind. act. of ἀνίημι.—μεθίενται, 3d pl. pres. mid. of μεθίημι, governing the genit.—συνέσει, dat. See 150.—τῶν ἄλλων, 'the rest.'—ἐμπειρία. See 150.—πολὺ προεἶχον, imperf. ind. act. of προέχω.—ναυτικά, 'naval matters.'—ὑπερφέρομεν, 'we surpass.' See 130.—θύων, 'though sacrificing.'—οὐδὲν ἡγεῖτο μειοῦσθαι, 'was counted in no respect inferior to those,' &c.

10-21. χειρωσάμενος, 'having subdued,' aor. 1 mid. part. of χειρόω.—τὸν λυμαينوμένον, 'who had been ravaging the country.'—οἰκοῦντας, pres. part. acc. pl. governs τὴν πόλιν.—ἀπὴλλάξεν, 'released, set free,' &c., aor. 1 ind. act. of ἀπαλλάσσω.—πανουργία, ἀλλ' οὐ σοφία. See App. on Partic. 5, e.—Αἰολίδων, referring to the cities in Æolis, a region of Asia Minor.—παρεσπᾶτο, imperf. mid. of παρασπᾶω.—ἐπειδάν. See 65; App. on Partic. 120. It goes with subjunct.—γυμνωθῆ, aor. 1 pass. of γυμνόω. It takes the genitive in the sense of to be stript of, &c.—ἐφιλοῦτο ὁ λόφος τῶν ἱπέων, the hill began to be cleared (to be left defenceless) by the cavalry.—βούλου, imperat. pres. of βούλομαι.—ἀμαρτημάτων, construe with καθαρεύειν.—ὡς δυνατὸν (scil. ἐστίν)= 'as far as possible.'—ἤμαρτε, aor. 2 ind. of ἀμαρτάνω, to miss.—διήνεγκε, 'surpassed' aor. 1 ind. act. of διαφέρω.—σοφία. See 150.—ἐκράτησαν, 3d pl. aor. 1 ind. act. of κρατέω.

EXERCISE XXV.

PAGE 52. LINE 1-7. συμφέροντος, particip. pres. of συμφέρω, used as a noun in sense of profit, advantage, &c.—μέμνησο, 'remember,' 'call to mind,' imperat. perf. of μνησκόμαι.—ἵνα δοκῆς... ὀλιγορεῖν = 'that it may seem (probable) that you,' &c.—ἐν πᾶσι τοῖς ἔργοις, 'in all our deeds.'—οὐχ οὕτω... μνημονεύομεν ὡς λαμβάνομεν, &c.—ἐπιλαθόμενον, aor. 2 mid. particip. of ἐπιλανθάνω. In

mid. it means *to let a thing escape one, to forget, &c.*—θανυμασιόν, scil. ἐστίν. See 49.

8-15. πάντων, 'all (things),' governed by ἐπιμελεῖται, 'takes care of, watches over,' &c.—τῶν τριάκοντα, 'the thirty (tyrants)' or rulers appointed on the taking of Athens by the Spartans, B. C. 404.—κατηγόρου. See § 27. OBS. 1.—ἐρήμη δίκη. The expression indicates a trial *in which one party does not appear*, and judgment goes against him by default, as contumacious.—κατέγνωσαν, aor. 1 of καταγιγνώσκω. See § 27. OBS. 2.—κίθεται. See 130.—ἤριζον, 'were contending,' imperf. ind. act. of ἐρίζω.—ἀνέμου... γενομένου, genit. absol. See 202.—ὁ μὲν... ἡ δέ. See 31. .—πνοαῖς, 'blasts.'—ἐξέφυγεν, aor. 2 ind. act. of ἐκφεύγω.—ἀντιστάσα, aor. 2 part. of ἀντιτίθημι.—ἔπεσεν, aor. 2 ind. of πίπτω.

EXERCISE XXVI.

PAGE 53. LINE 1-7. ἐπειμα, imperf. ind. act. of ἐπιτιμῶ. It takes the dative.—ἀμαρτάνοντι, 'when committing a mistake,' i. e. in military affairs.—τοῦ δέ. See 31.—φῆσαντος, 'having declared.'—μηκέτι τοῦτο ποιήσεν, 'that he will not do this again.' See 181.—οὐκ ἔστιν, 'it is not permitted.'—νυκτός. See 135.—χειμῶνος, 'in the winter.'—τῆς αὐτῆς ἡμέρας, 'the same day.' See 33 (3).—πνθίσθαι, aor. 2 inf. of πνθίζομαι.

7-15. ἀφίχεται, 3d sing. perf. ind. of ἀφικνέομαι.—χρόνου συγχροῦ. See 135.—ἠρώτηξε, 3d sing. perf. ind. act. of ἐρωτάω.—τριάκοντα ἡμερῶν, in answer to the question *within what time?* See 135.—ἀπίτω, 3d sing. pres. imperat. of ἄπειμι, *to go, depart, &c.*—ἐξαμαρτεῖν, aor. 2 inf. act. of ἐξαμαρτάνω, *to commit an offence, &c.*—ταὐτόν, (Attic) contracted for τὸ αὐτό, 'in just the same way,' used adverbially.—οὐκ ἄνδρός σοφοῦ, scil. ἐστίν, 'it is not the part of = it is not becoming to, a wise man.' Like the Latin, *sapientis non est, Christiani est, &c.* See Kühner's *Greek Gram.* § 273. Rem.* 2. (c.)—οὗ ἂν δέη, 'wherever it may be necessary.' See App. on Partic. 26.—ἀνδρός, scil. ἐστίν.—οὐ παντός, 'is not the part of every one,' = it is not every one who can endure, &c.—κακούργου μὲν ἐστι, 'it becomes a wretch (and coward).'—κρίθειντ' ἀποθανεῖν, 'having been sentenced to die' = *to die by the sentence of the law.*—στρατήγου, 'it becomes a general.'—μαχόμενον τοῖς πολέμοις, scil. ἀποθανεῖν, 'to die fighting with the enemies of his country.'

16-23. τεθνήξειται, 'will continue dead,' 3d sing. 3d fut. pass. of θνήσκω. See 161. Note the continued meaning implied in this tense.—ἀναπιᾶσα, 'having flown upward,' aor. 2 part. of ἀναπέτομαι.—ὡς αὔριον ἀποθανούμενοι, 'as if destined to die on the mor-

row ;' as if they had only to-day, and so were determined to make the most of it ; 2d fut. part. mid. of ἀποθνήσκω.--ὡς . . . βιωσόμενοι, 'as if destined to live for ever ;' as if they should never be compelled to leave them.--κοινὸν τύχη, scil. ἐστίν. See 45.--κεκτημένων, gen. pl. of perf. part. κτάομαι.--ταῦθ' for ταῦτα.

EXERCISE XXVII.

PAGE 55. LINE 1-13. ἀηδόνος, gen. sing. See 138.--σεμνότερον . . . βεβαιοτέρον. Why short vowel in antepenult? When is the long vowel used?--πῶς, indefin., *somehow*.--θηριώδειςτέρα, comparat. from θηριώδης.--ὁ ἐπαιῶν. See 12.--τοῦ ψέγοντος, genit. governed by comparative.--ἐπαχθέστερος, comparative from ἐπαχθής.--Δαρτείου καὶ Παρυσάτιδος, &c., the opening sentence of the Anabasis of Xenophon.--γίγνονται, the present for the past. It gives animation to a narrative, what is past being represented as present. It is called the historical present.--Ἀρταξέρξης, Artaxerxes *Mnemon*, so called because of his retentive memory (*Μνήμων*).--Κῦρος, Cyrus the Younger.--φιλοπενθέστεροι, nom. pl. fem. of φιλοπενθέστερος, comparat. of φιλοπενθής.--ἰδὼν, aor. 2 part. of εἶδω.--ἐκκειμένην, 'lying exposed.'--ὑπέσχετο σώσειν αὐτήν, 'promised that he will save her ;' 3d sing. aor. 2 ind. of ὑπισχνέομαι.--λήφεται, 3d sing. 1st fut. indic. mid. of λαμβάνω. On εἶ with indicative, see Kühner's *Greek Gram.* § 339.--μεῖζω contr. for μεῖζονα.--ἢ κατὰ. See 141.--ἐπεπόνθισαν, 3d pl. pluperf. of πάσχω.--βελτίους, contr. for βελτίονας, comparat. from ἀγαθός.--With βελτίους, understand εἶσιν.--κηλούμενοι, *beguiled, seduced, &c.*

14-23. ἢ ὡς with comparat. μεγαλοπρεπέστερον. See 141.--προσδεῖσθαι, takes the genitive.--δίηνεγεν, 'differed (from other men) ;' supply ἄλλων ; 3d sing. aor. 1 ind. act. of διαφέρω.--ὁπότε μὲν . . . βασιλεύοντες, 'whenever they who were then ruling directed their view toward the man himself.' On the use of the optat. here, in the place of a past tense of the indicative, to signify repetition, see 82.--τρόπος, 'his manners' = his moral character.--ἀποβλέψαιεν, 'looked (away from Evagoras himself to, &c.)'--τολμῶν for τολμῶ, optat. of τολμάω.--περὶ αὐτούς, 'against them.'--νομίζεν, 'they thought' (and with good reason) = they were confident.--εἰρήκασιν, perf. ind. of ἐρῶ (as if from ἐρέω).--οὐς οὐδεὶς ἄν, &c. 'as no one would have dared,' &c.

EXERCISE XXVIII.

PAGE 56. LINE 1-11. ὅσους ἠδύνατο πλείστους ἀθροίσας, 'having collected as many men as he possibly could.'--τούς ἀγωνιζομένους,

'the contending parties.'—πλεῖστα... ὠφελεῖν, 'being able to be of more service than any other individual.'—τὸ θεῖον, 'the Deity,' acc. bef. inf. εἶναι.—μηδενὸς δεῖσθαι, 'in want of nothing.'—ἐγγυτάτω, superlat. of ἐγγύς. It takes the genit.—ὄτι μάλιστα. See 144. The ὄτι added to the μάλιστα indicates that the youth ought in the highest degree to cultivate and improve their minds.—νέους... καλοῦς, acc. bef. inf. εἶναι.—μανικώτεροι ἢ. See 143. Why μανικώτερος and not μανικότερος?—φύονται, 'are naturally.'—συντομώτερον ἢ σαφέστερον, 'with more brevity than clearness.'—διαλεχθῆναι, aor. 1 inf. pass. of διαλέγω—ἐκόμηρ, aor. 2 mid. of ἐκείμαι.—προθύμως μᾶλλον ἢ φίλως. See 143.—παρέσχε, aor. 2 ind. act. of παρέχω, to furnish, supply, &c.—πέριττα, &c., see 146.—τούτοις, 'with these,' i. e. with the superfluous abundance of my wealth. See 150.—ἐξυκοῦμαι, 'I supply.'

12-18. ἡμῶν, gen. pl. governed by μυριοπλάσια. See 146.—ἡ πᾶσα πόλις. See 36.—πολλοστὸν μέρος, 'the smallest part.'—ᾧν, for ᾧ, the relat. being attracted; i. e. put in the case of the antecedent (τούτων, understood). See 210.—προσεδοκᾶτε, imperf. ind. act. of προσδοκάω.—διήνεγκε. See note, Exer. XXVII. line 16.—τῷ δωρεῖσθαι, 'in the being gifted.'—σῶμα, 'person.' Callias was noted for personal beauty, but his habits were dissolute.—τῆς πόλεως, genit. depending on the superlat. ἀξιοπρεπέστατον.—εἶχεν, imperf. of ἔχω.—πλεῖστοι γῆς, 'most abundant in the world.' πλεῖστος may be taken as referring to rank or worth as well as number.

19-29. πάντων τῶν δειῶν, 'of all terrors.'—διήρει, 3d sing. imperf. of διαίρει.—ἄριστα, 'the best,' superlat. of ἄγαθός.—ἔπλει, 3d sing. imperf. of πλέω.—παντὸς, &c., genit. depending on superlat. ἄριστα.—Παναθηναίων, 'Panathenæa:' there were two festivals of the Athenians so termed, the greater and the less, in honor of Minerva. The greater was celebrated in the third year of each Olympiad; the latter annually, or according to others in the same month in each of the other three years. Consult *Dictionary of Greek and Roman Antiquities*.—μόνον τῶν ἄλλων ποιητῶν. Here we should say (Homer) *only of all the poets*; if we were to say, *he only of all the other poets*, we should make *him* one of the other poets. But ἄλλος is often so used. Thus Od. 2, 412, μήτηρ οὔτι πέπυσται οὐδ' ἄλλαι δμῳαί, *neither my mother nor her maids*. So Plat. Gorg. (473, D.) ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, and (485) κατήγορον ὄντα καὶ αὐτοῦ καὶ τῶν ἄλλων οἰκείων. In a nearly similar way (as in the next example) the Greeks place the gen. after superlatives, though the gen. expresses a class to which the individual of whom the superlative is spoken *does not* belong. Milton imitates

this, when he says, 'The fairest of her daughters, *Eve*;' which to us makes *Eve* one of her own daughters.—*τὴν ἤδη*, &c. See 25.—*κέκτηνται*, 3d pl. perf. of *κτάομαι*.—*οἷα βέλτιστα*, &c. In this and the following example we have the superlative strengthened by *οἷος* or *ὅσος*, *quantus*. Instead of saying 'the very greatest,' this idiom says '[such] as the greatest,' '[so great] as the greatest;' there is of course an ellipsis: 'such as are the greatest;' but the grammatical structure is neglected, and the *οἷος* or *ὅσος* attracted into the case of the relative. See next example. In other examples, *δύνασθαι* or *οἷος τε (εἶναι)*, *δυνατόν* or *ἀνυστόν (εἶναι)*, &c. are introduced. Compare '*quantis maximis itineribus poterat . . . ducebat, quantam maximam vastitatem potest . . . ostendit.*'

EXERCISE XXIX.

PAGE 57. LINE 1-9. *Τὰ αὐτά*. See 33 (3).—*πάσχω σοί*, 'I suffer the same as you.' See 149, *identity* being implied.—*κατὰ τὸν αὐτὸν χρόνον*, 'about the same time as,' &c.—*γεγόμενος*, 'who lived.'—*αἰ*. See Append. on Partic. 2.—*ἐπιτάττειν*, 'to enjoin upon the youths.'—*ἀνειδίζουσιν*, with *dat.* of *person* and *accus.* of *thing*: 'they reproached the Thebans with,' &c.—*τί ἐγκαλῶν ἡμῶν*, 'reproaching or censuring us on what account,' &c.—*ἀπολλύναι*, pres. inf. of *ἀπόλλυμι*.—*ἀνθρώπῳ*. See 149.—*συγγιγνώσκουσα*, 'agreeing with,' See 149.

10-22. *παραινθούνται*, with *acc.* to *encourage, exhort*, &c.—*σπουδαιότερον*, construe with *θυμωθεῖς*.—*ᾧ*, *acc. neut. pl.* of *ὅς*, with antecedent *ταῦτα* or *τὰ* understood.—*ἔλοιθ'* optat. of a *wish*, *aor. 2 optat. mid.* of *ἐλλυμι*.—*ὁ φθινῶν*. See 12. It takes the *dative* of the *person*.—*σύ*, *scil. ἀρέσκεις*.—*ἡμέρων*. See 135.—*ἦεσαν*, 3d pl. imperf. ind. of *εἶμι*. It is followed by the *acc.* only in such phrases as *ὄδον ἰέναι*, to go on a road.—*τῇ ὁδῷ*. See 150.—*ἐλαυνε*, imperat. pres. of *ἐλαύνω*.—*δρομόν*. See 150.—*κατελλήφε*, 3d sing. perf. ind. act. of *καταλαμβάνω*.—*Ἐλαφηβολιῶνος*, the ninth month of the Attic year, answering to the last half of March and first of April.—*ἔκτην*, *scil. ἡμέρα*. See 151.—*φθίνοντος*. The *μὴν φθίνων* was the last half of the month. See Liddell and Scott's Greek Lexicon under *φθίω*.—*τοῖς ἐπινικίαις*, *scil. ἑσπέρας*, 'the *Epinicia*,' a thanksgiving sacrifice for a victory, or a feast in honor of it.—*ἐν νυκτί*, 'at night.' The preposition *ἐν* is often joined to the noun indicating *time*.—*βέλτιον*, comparat. of *ἀγαθός*.—*οἱ ἐν τῷ καιρῷ πόνοι*, 'labors in their season,' or *seasonable labors*.—*λάθοι . . . ὦν*. See 197, 198.

28-38. *νομίζετε*, imperat. pres. of *νομίζω*.—*τούς συγκρόπτοντας*,

'they who conceal,' acc. bef. inf. εἶναι.—ὁμοίαν, &c. There is an *abridged comparison*: her garment was not (of course) *like her slaves*; but *like those garments which her slaves wore*.—φόβῳ. See 150.—ἴσοι, 'makes equal,' 3d sing. pres. ind. act. of ἴσῶ.—δούλω ἕοικας. See 149. ἕοικας, perf. 2 with pres. signif. from root εἶκω, *to be like*.—ὁμοιοι. scil. εἰσίν.—ἴσον ἔχειν, 'to have or hold in equal esteem.'—δεῖ, 'there is need of,' with the genit.—πλησμονή, 'satiety.' See 29. On μὲν and δέ, see Append. on Particles.—οὐ μόνον τῷ ἔχοντι, 'not only to its possessor.'—φίλος 'is a friend,' ἐστί being understood.—ἔμοιγε. See App. on Partic. 69.—τύραννος ἅπας, scil. ἐστί. See 36.—προσιόντας, pres. part. of πρόσσειμι, *to approach*, &c.—οἷς (ἀντιπάλοις) μάχεσθαι, &c.

EXERCISE XXX.

PAGE 59. LINE 1-13. ἐλοίμην ἄν, 'I would choose for myself = I would prefer,' aor. 2 mid. optat. of αἰρέω.—ᾧν, attracted for ᾧ. See 210.—νόμους ἔθετο. See note, Exer. XIII. line 26.—κατεστήσατο πολιτείαν, compare the Latin *ordinare, constituere rempublicam*.—πορίζου, 'procure or get for.'—περιεβάλετο, aor. 2 mid. of περιβάλλω. In the mid. with the sense of *to aim at, to get possession of*, &c.—εὐρόμην, 'I found for myself = I procured or got'; aor. 2 mid. of εὐρίσκω.—μῶρος (= μῶρός ἐστι).—προσίσταται ἤσσαν = *draws defeat upon himself; courts defeat; literally, lets or makes it come near (him)*.—Θερσίτου, 'Thersites,' the ugliest and the most abusive of the Greeks before Troy. He reviled every body, from the prince and chieftain downward, but principally Achilles and Ulysses, until slain by the latter.—ἐνδνομένην πίθημον, having entered into (the body of) an *ape*. ἐνδύειν in the mid. takes acc. of the place.—ἀποτέμεσθαι, *to cut off for oneself*, with a view of appropriating.—ἀμύνεσθαι, 'to defend oneself against,' or *avenge oneself upon*, &c.—ὑρέτη, dative of *instrument*. See 150.—τοὺς ὁμοίους, these, in aristocratic states, were all citizens, who had equal right to hold state offices (as the whole people in a democracy) = *the peers*: so especially at Sparta.—τὸ λίαν, 'excess.'—φυλάσσεισθαι, 'to guard oneself from = to be on one's guard against.'—ἔστι, 'it is lawful,' impersonal.—παρέχοντα, acc. sing. masc. bef. παρέχειν; with πράγματα and the dat. of person, it means *to cause trouble or suffering to one*, &c.

15-24. ἑαυτὸν παρέχειν, with the accus. to *show or bear oneself so and so*.—θράσος, acc. neut. sing. governed by παρέχει. —ἡ ξύνεσις. See 29.—παρέχεται. In the mid. παρέχομαι is often used much like the act., the reflex. sense often disappearing.—χείρω, acc.

neut. pl. of *χείρων*, comparat. of *κακός*.—*παρέσχετο*, aor. 2 mid. of *παρέχω*.—*ἡ ψυχὴ*, construe *ἡ ψυχὴ παρέχεται τὰ θνητὰ σώματα ζῶντι, ὅσον χρόνον*, &c.—*ὀργώδειτω*, 3d sing. pres. imperat. of *ὀργώδew*.—*ποιούμενος*, *making for himself, causing*, &c.—*δεινὸν ἐποιούντο*, *took it ill, esteemed it a grievous thing*.—*εἰ μὴ εἴσονται*, ‘if they shall not know,’ 3d pl. fut. mid. of *εἶδω*.—*τῷ πλήθει*. See 150. *σφῶν*, gen. pl. of *οὗ*, of *himself*, &c.—*ποιῶν φίλον*, ‘make a friend of.’—*ὡς ἀντὶ . . .*, *as if instead of; we should say, ‘instead of.’*—*ἀπέθεσαν*, aor. 2 ind. act. of *ἀνατίθημι*.

EXERCISE XXXI.

PAGE 60. LINE 1-9. *Ἀντίοχος*, ‘Antiochus’ the Great, king of Syria and Asia, B. C. 233. He reigned thirty-six years.—*προσαγορευθέντι*, ‘surnamed,’ aor. 1 part. pass. of *προσαγορεύω*.—*πρὸς ὄπλα*, to ‘the clashing of arms.’—*ὄρχοῦντο*, ‘were accustomed to dance,’ imperf. of *ὀρχέομαι*. On force of imperf., see 8, OBS.—*ποιεῖσθαι*, to make for themselves = to make Pyrrhus their leader.—*καλεῖν*, supply *αὐτόν*.—*παρητήσατο*, ‘declined,’ literally asked away from himself, 3d sing. aor. 1 mid. of *παραίτω*.—*κτῶ* (for *κτίων*) 2d sing. pres. imp. of *κτιόμαι*.—*τὸν πλοῦτον*, ‘wealth.’ See 29.—*οὐ χαλεπῶς*, ‘without difficulty.’—*τὸν μέγαν*, scil. *πλοῦτον*, with *ἐκτησύμην* understood.

9-19. *πειρῶ* (*πειράου*), 2d sing. pres. imperat. of *πειράω*.—*ὡς βιωσόμενος*, ‘as if about to live.’—*καὶ . . . καὶ*, ‘both . . . and,’ i. e. live in such a way as to be always ready to die, whether death be near at hand or afar off.—*ἡδέως ἔχε*, scil. *σεαυτόν*, ‘have thyself pleasantly = be courteous.’—*χρῶ*, pres. imperat. of *χράομαι*, which takes the dative.—*ἐθέσω*, 2d sing. aor. 1 ind. mid. of *θεάομαι*.—*ἄπερ* neut. acc. pl. of *ὄσπερ*.—*ἐγώ*, scil. *ἐθεασάμην*.—*οὐκ ἂν ἐπᾶνσω*, ‘you would not have ceased.’—*ἐξέδοτο*, aor. 2 mid. of *ἐκδίδωμι*.—*οἱ μὲν . . . οἱ δέ*. See 31.—*ἄρχεσθαι*, ‘to be ruled or governed.’ After the passive verb the agent is expressed by *ὑπὸ* with the genit.; sometimes by *πρὸς* (with *gen.*) to denote the powerful and immediate influence of a person: by *παρὰ* (with *gen.*) when the person is to be denoted as one from whose neighborhood, sphere of action, external or internal means, the action has proceeded: now and then by *ἐκ*, to denote the source from which it flows, &c.—*σώφρονες*, &c. nominatives after *νομίζονται*.—*οἱ δέ*, scil. *ἐθέλοντες ἄρχεσθαι*. After *δοῦλοι* supply *νομίζονται*.—*κινῆσθαι*, perf. inf. pass. of *κινέω*.—*πάνν ὕκον*, ‘altogether swine-like.’—*ὡς*, ‘although.’—*οὐδεὶς πείθει αὐτόν*, ‘no one persuades himself.’—*τοῦτο*, ‘of this thing or fact.’

20-27. *ὁπότε . . . βούλοιο*. See 82.—*ἡμῶς αὐτούς*. See 38.—*καὶ*

τὸ λυποῦν, 'even grief.'—ὡς ἀνάξια, 'how unworthily.'—ταῦτα. See 115.—ἰδίᾳ, used adverbially, *by oneself, privately*, τί supply βλάπτομαι.—μέμνησαι, 2d sing. perf. mid. of μινῆσκω.—ἡρωτήθης, aor. 1 pass. of ἐρωτάω.—πεισθείη, aor. 1 optat. pass. of πείθω.

EXERCISE XXXII.

PAGE 61. LINE 1-7. πεπηγέναι, perf. 2 inf. of πήγνυμι.—ἐξημποιτέριε, perf. ind. act. of ἐξαμποιτερίζω, with τὸν λόγον to put a question so that two opposite answers can be given to it.—ἀνάγκη δὴ, scil. ἐστί. See App. on Partic. 98.—εἴμασται, 3d sing. perf. pass. of μέγρομαι. It is used impersonally.—καταυγόντων, perf. 2 part. of κατάγνυμι. τῶν...καταυγόντων = *qui aures contusas habent*; scil. pugnis, cæstibus.—αὐτῷ for ἐαυτῷ.—πεποιθέναι, perf. 2 infin. of πείθω.

8-15. τῇ βακτηρίᾳ, 'with his staff.' See 150.—ἀνέωξε, aor. 1 act. of ἀνοίγω. This verb prefixes the temporal to the syllabic augment; ἀνέωγον, ἀνέωξα, inf. ἀνοῖζαι. ἀνέωγα belongs to later Greek writers: ἀνέωγμαi was used by the older authors.—ἦει, imperf. of εἶμι.—τῇ φωνῇ. See 150.—ἔφη, 'he called out.'—ἐγρήγορας, 'are you awake?' perf. 2 of ἐγείρω.—ἡμῖν. See Kühner, § 284, 3. (9).—With τοιαύτη understand ἐστίν.—πεφρνυῖα, nom. fem. sing. perf. part. act. of φύω.—διαπεφύσηται, 3d sing. perf. pass. of διαφυσάω, in the pass. *to vanish*, &c.—εὐρών, aor. 2 part. act. of εὐρίσκω.—πεπηγότα, 'stiffened,' perf. 2 part. of πήγνυμι.—κατέθετο, 'placed or put it' (more literally, *put it down beneath*).—θερμανθείς, aor. 1 pass. part. of θερμαίνω, *to warm*.—ἀναλαβών, 'having resumed.'—ἔπληξε, aor. 1 ind. act. of πλήσσω.—τὸν εὐεργέτην. See 19.

EXERCISE XXXIII.

PAGE 63. LINE 1-8. ἐδεήθη, aor. 1 ind. pass. of δέω (δεήσω, &c.). δέομαι, as deponent, means *to beg a person to do*, &c.—ἀφείναι, aor. 2 inf. of ἀφίημι.—ὑπηρετήκοι, 3d sing. perf. optat. of ὑπηρετέω. See 166.—δὴ. See App. on Partic. 98.—οὐκουν. See App. on Partic. 204.—ἐξαπατώμενος, pres. pass. part. of ἐξαπατάω.—ναὶ μὰ. See App. on Partic. 159, d.—ἡσχυνόμην... εἰ... ἐξηπατήθην = 'I should be ashamed, if I had been deceived.' On the omission of ἄν, see App. on Partic. 21.—αἰσχίον, comparat. of αἰσχρός.—τυφλός, scil. ἐστί.

9-18. Κερασούντιοι, the people of Cerasus, a city of Pontus (Asia Minor) on the sea-coast, south-west of Trapezus.—καθ' ἑαυτούς, 'against them.'—ἔσθαι, pres. inf. mid. of εἶμι. Others read ἔσθαι from ἦμι, which is stronger.—δρόμῳ. See 150.—ἐπνίγετο, 'was

drowned.'—*μή ἐτύγχανεν ἐπιστάμενος νεῖν*, 'chanced not to know how to swim.'—*καὶ . . . δοκεῖτε*; 'and what do you think of these persons?' that of their conduct in thus fleeing.—*ἔδεισαν*, aor. 1 of *δεῖδω*.—*μή*, &c. 'lest some madness,' &c.—*ὥσπερ κυσίν*, 'as (is wont to do) upon dogs.'—*ἐμπεπτώκοι*, 3d sing. perf. optat. act. of *ἐμπίπτω*.—*μεμνήσομαι*. See 164, a.—*ἐν ᾧδου* scil. *οἴκῳ*, 'in the house (or dwelling) of Hades = Orcus, the god of the infernal regions.'—*προσεταιάζεται*, 3d sing. fut. perf. of *προστιάσσω*.—*τελευτήσωμεν*, 1st pl. aor. 1 subj. of *τελευτάω*.—*σεισιγήσονται*. See 162.—*ἀποκτείνας εἶη*. Note, that the circumlocution with the participle (as in the perf., *ἀπεγνωκότες εἶσι*, &c.) is also found in other tenses.

19-29. *ὦν*, gen. pl. of *ὄς*, governed by *δέονται*.—*κατεσκευάσασιν*, 3d pl. perf. ind. act. of *κατσκευάζω*. The perf. sometimes denotes an abiding effect. Compare the two examples following.—*ὑποθήκας*, 'counsels, advice,' &c. The ancients called didactic poems, such as Hesiod's, *ὑποθήκαι*.—*ὥς*, 'how.'—*καταλείπωσιν*, perf. 2 of *καταλείπω*.—*καὶ*, 'also.'—*διόλλυνται*, 'are perishing.'—*ἤδη*. Observe that when an adverb like *ἤδη* refers an aorist of such general truths to what has happened up to the present time, we use the perf. definite with 'have.' *ἤδη ἔπεσεν*, 'have before now been defeated.'—*γέ*.—See Append. on Partic. 68.—*μέλλων* is frequently used in Attic without an infinitive, where *εἶναι* or *γίγνεσθαι* may be supplied; as *ὁ μέλλων χρόνος*, 'the future time.'—*τεμών*, aor. 2 part. act. of *τέμνω*.—*θάτερον* for *τὸ ἕτερον*, 'the one' (of two).—*γάρ*. Construe, *γὰρ ἐξεργάσατο τὸν παρασχόντα τὴν δίκην ἢ βελτιονα*, &c.

30-41. *πεπόνθασιν*, 3d pl. perf. of *πάσχω*.—*κριθῆναι*, 'to have been tried' (and condemned), aor. 1 inf. pass. of *κρίνω*.—*ἀπολογησιμένου*, 'having spoken in defence of.'—*Περικλέους*, with *ἀπολογ.*, is the gen. absol. Pericles was a very celebrated Athenian statesman and general, and renowned for eloquence. He died during the prevalence of the plague at Athens, recorded by Thucydides.—*πέντε ταλάντοις*, 'five talents = about five thousand dollars.'—*ζημιωθῆναι*, 'he was fined.' The punishment for impiety was death. Pericles succeeded in having this penalty changed into one of fine and exile.—*τάλας*, 'I, wretched one.'—*ὄφελε*, 'would that Cyrus were alive.' *ὀφείλω* (debeo), *owe, ought*. *ὀφειλήσω*. Aor. *ὄφελον* (un-Attic *ὄφελον*) used only in wishes. *ὥς ὄφελε ζῆν Σωκράτης* (*how Socrates ought to be alive*), *would that Socrates were alive!* *εἶθε κλέος ἔλαβες*. *εἰ γὰρ ὄφελον* (sc. *πρότερος ἰδεῖν*) *Plat. de Legg.* 4, 432, C.; and *Crit.* 44, D. With *ὥς Xen. ἀκοντίσας ἡμαρτες*. *ὥς μήποτ' ὄφελον* (sc. *ἁμαρτεῖν*)! *II.* 4, 62. There is very frequently an ellipsis of *ἔν* in expressions which denote the idea of necessity, duty, rea-

sonableness, possibility, liberty, and inclination, e. g. *χοῖν, ἔδει, ὄφελον, &c.*—*καθιεῖν* for *καθίσσειν*, ‘that we will seat him on,’ &c.—*οὐκ ἔδει*. See note on previous example.—*τὸ εἶδος*. See 117 and OBS. Cf. Kühner’s *Greek Gram.* § 279, REM. 10.—*πραέων*, ‘tame.’—*θεοὺς ἐνόμιζον*, ‘held for gods’ (namely, as I then saw. Xen. Anab. i. 4. 9).—*ἄδικεῖν οὐκ εἶων*, ‘did not permit (any one) to injure them.’ *εἶων*, 3d pl. imperf. ind. act. of *εἶω*. The imperf. (*ἐνόμιζον, εἶων*) appears sometimes to stand instead of the pres., since an action which continues into the present time, is referred to a past time in which it occurred, or which was known to the speaker.—*πρὸς τὸ... τεῖχος*, ‘to what was called the wall of Media.’ This appears to have been a wall stretching across the narrow isthmus between the Tigris and Euphrates, and was about seventy miles in length. It was probably built to protect the lower and most fertile portion of Mesopotamia from the incursions of the Medes. It was wide enough for two persons to ride abreast, and is still in many places some thirty or forty feet in height.—*ἄπειχε*, imperf. ind. act. of *ἄπέχω*, in intrans. sense, *to be distant from*, &c. with gen. of the place.

EXERCISE XXXIV.

PAGE 66. LINE 1-8. *ὁ ἀνθρωπος, &c.* = ‘it is the nature of man to love.’—*οὕτως... ὥστε*. See 174.—*ἀντ’ εἰρήνης*, ‘in preference to peace.’—*ὥστε... αἰρεῖται*, ‘that he (actually) chooses,’ &c.—*φιλοτιμότητος*, *very ambitious*.—*ὥστε ὑπομεῖναι*, ‘so as to bear.’—*δυνατὴ γενέσθαι*. See 172.—*γεγηρακώς*, perf. part. act. of *γηράω* or *γηράσκω*.—*καταλιθθεῖς*, aor. 1 pass. part. of *καταλαμβάνω*.—*κατ’ ὀλίγον, &c.* ‘by little and little gently falling asleep.’

9-15. *τί πράττοι*. Cf. note on p. 116, line 20.—*τῷ ἀδελφῷ*, i. e. *death*, which was styled by the ancients the *brother* of sleep.—*τὰ ἐν τῷ βίῳ*, ‘the affairs of this life.’—*οὕτως... ὥστε*, ‘so... that we all,’ &c.—*τοσοῦτον*, ‘to such an extent or degree.’—*ἀπολειμμένοι εἰσὶ*, ‘have departed from,’ with gen.; perf. pass. 3d pl. of *ἀπολείπω*.—*ἐπὶ τοὺς Μένωνος*, ‘upon the soldiers of Menon.’—*ὥστε*, ‘so that,’ &c. See 174.—*ἐκπεπλήχθαι*, ‘were struck with astonishment,’ perf. pass. inf. of *ἐκπλήσσω*. In pass. *to be panic-struck, amazed*, &c.

16-23. *ὥστε*. See 175, OBS. 1.—*τὰ πολλὰ*, ‘for the most part.’—*ὥστε*. See 175, OBS. 1.—*μηδέποτε μηδέν, &c.* Two or more negatives in Greek strengthen the negation.—*λήσειν*, ‘that you will escape observation.’—*καὶ*, ‘even.’—*λάθης*, aor. 2 subj. of *λανθάνω*.—*γε*, ‘at least.’—*συνειδήσεις*, ‘you will be conscious of it.’—*μίαν μάχην*, ‘in one battle more.’ See 115.—*ἔφη*, ‘exclaimed.’—*νικήσωμεν*, 1st pl. aor. 1 subj. of *νικάω*.—*ἀπολώλαμεν*. See 159.

EXERCISE XXXV.

PAGE 68. LINE 1-9. προθύμον. See 182.—μοὶ... εὐδαίμονι. See 182.—οὐκ ὀρθῶς ἔχει, 'it is not right.'—τὸ κακῶς πάσχοντα ἀμύνησθαι, 'for one who suffers wrong to avenge himself.'—ἀποδράσασθαι, fut. inf. of ἀποδιδράσκω, to flee, shun, &c. See 181, and 76, last paragraph.—ἀνάγκη, scil. ἐστί. See 49.—εἶναι παιδῶν, 'to be (the father) of children.' See Kühner's *Greek Gram.* § 273, 2.—κεκράτηκε, takes the genit.; perf. act. of κρατέω.—τῷ with γίγνεσθαι, 'by becoming or being.'

10-20. τοῦ... ὀρᾶσθαι. See 178.—ἀγνή. See 182.—ἰσχὺς, πρὸς τὸ ἰσχὺς εἶναι, 'strength, with reference to its being strength' = strength, considered simply as strength = strength, as strength.—ἀντὶ τοῦ εἶναι, 'instead of being.'—κατέστη, aor. 2 of καθίστημι.—ὀλίγοι... ὡς εἶναι, 'few... to be' = too few to be, &c.—προθύμον, 'zealous.' See 182.—ὡς γένεσθαι = 'to be.'—ἔδοξε, 'it seemed good,' impersonal, from δοκέω.—συσκευασαμένους, 'having packed up,' aor. 1 part. mid. of συσκευάζω.

22-30. οὐκ ἔστιν, 'it is not possible.'—οὔτε... οὔτε, 'either... or.'—ιδιώτην, 'an individual;' usually a private person as opposed to a king, ruler, &c.—ἔστιν, as above.—ἐπιθοκοῦντα, 'a perjurer.'—τί δῆ. See Append. on Partic. 106.—ἐκπεσόν (literally, 'having fallen out from') = 'having been driven out from.'—ἀπολώμεθα ἂν, &c. 'we would have been ruined (in reality) if we had not been ruined (to all appearance).' The exile was the making of his fortune.—ἀπολώλειμεν, 1st pl. pluperf. ind. mid. of ἀπόλλυμι, with the reduplication.

EXERCISE XXXVI.

PAGE 69. LINE 1-13. οὔτε ῥᾶον, &c. 'it is not easy to restrain either,' &c.—μεθέντα, aor. 2 part. of μεθίημι.—πεπραγμένον, perf. pass. part. of πρῶσσω.—ἀνύγνωθι, 'read,' aor. 2 imperat. of ἀναγινώσκω, to know accurately, to discern (by reading), and hence to read.—ἐκ, render 'on,' not as having that meaning, but because the Greeks spoke as contemplating the objects differently as suspended from the pillar; as looking down fighting, &c. from the towers.—ἐκ τῶν πύργων, 'on the towers.' See previous note.—ἕστασαν, 3d pl. pluperf. ind. act. of ἵστημι.—ἐκ δεξιῶς, 'on the right' (a dextra).—τοῦ ἰσθμοῦ, 'the Isthmus' of Corinth.—ἐκ τῶν πόδων, &c. = 'from head to foot' generally in reference to measurement.—δήσον, aor. 1 imperat. of δέω, to bind.—ἤρτηται, 3d sing. perf. pass. of ἄρτάω. In pass. it usually signifies to depend upon, &c.—ὄρμιστέον, verbal from ὀρμίζω. See 100.

13-27. ἐκ πόσου. We should say, 'within what space.' The

reference to *the distance behind* the one of the point *from* which the other starts.—ἔλοι, aor. 2 optat. of αἰρέω.—ἐξ ἀνάγκης, of necessity, necessarily.—παρατιθέμεθα, 'we entrust or commit.'—ἐκρατεῖτε, 2d pl. imperf. ind. act. of κρατέω: ἐκ, spoken of cause = 'in consequence of.'—τὸν νοῦν, 'your mind.'—μηδέν (τούτων) ὦν, &c. attraction of the relative.—ἐχοῖν, 3d sing. imperf. from χοή, impersonal from χράω.—ἐξ ἅπαντος τοῦ νοῦ, 'in consequence of his whole disposition.'—τὰ ἥδιστα. See 27. Construe with ποιεῖν.—ἐκ παντός τρόπου, *by all means, in every or any way, &c.*—ἐκ τῶν ἔργων, 'in accordance with,' &c. ἐκ expresses any result.—ψηφον φέρειν, 'to cast one's vote.'—ἄρχικός, 'fitted to command.'—ὡς δυνατόν, 'as far as was possible.'—ἐκ τοῦ τοιούτου, &c. 'from such a disposition as he also had.' ἐκ has here the *causal* sense noted above.—τὴν πυρὸς τροφήν, 'aliment for the flame.'

EXERCISE XXXVII.

PAGE 70. LINE 1-7. ἐπὶ τῷ εἶναι, 'on condition of their being.' ἐπὶ with the *dat.* often marks a *condition*. ὅμοιοι, 'equal' = on an equal footing. See 187.—τηλικούτος, 'so powerful.'—ὥστε . . . μὴ δοῦναι δίκην, 'as not to be punished.' See 174.—παραβάς, nom. by attraction. See 187.—γέ, see App. on Partic. 68, &c.—ἦδύ (ἐστὶ) πατήρ. See 45.—ἀντί, 'instead of.'—τιμωρεῖν takes the dative. ἔοικεν, perf. 2 with pres. signif. of εἶκω, used impersonally.—ἔναϊ. inf. pres. of εἶμι, *to go, &c.*

8-20. A heathen's notion of a future judgment.—παρὰ τὸν δικαστήν, 'before the judge.' The δικαστής decides in a court of justice according to *right* and *law*: the κριτής in the other relations of life according to *equity* and his knowledge of human nature. (Passow).—ἐπιστήσας, aor. 1 part. act. of ἐπίστημι.—ὄτου, Attic for οὔτινος, gen. of ὅστις.—τοῦ μεγάλου βασιλέως. After the Persian war, the king of Persia was called βασιλεύς (without the article) or ὁ μέγας βασιλεύς, as afterwards the Roman emperor.—ἐπιλαβόμενος, aor. 2 part. mid. of ἐπιλαμβάνω.—ότουοῦν, gen. from ὅστισοῦν. See App. on Partic. 203.—κατεῖδεν, note the force of the aorist here to mark indefinite time.—οὐδὲν ψυχῆς, 'nothing belonging to or in the soul.' ἀλλὰ διαμεμαστιγομένην, &c. Compare Tacitus, *Annals*, vi. 6.—'Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando ut corpora verberibus, ita sævitia, libidine, malis consultis, animus dilaceretur.'—οὐλῶν, gen. pl. of οὐλή, *a scar, a healed wound, &c.* ἐξομόρξατο, aor. 1 mid. of ἐξομόρξνμι = ἀπομάττομαι, *to stamp or imprint upon.*—τεθράφθαι, perf. pass. inf. of τρέφω.—γέμουσαν,

pres. part. of γέμω, used only in pres. and imperf. *to be filled, loaded, to be full of* a thing.—εὐθύ, with a genit. = *straight to* (a place).—ἀνατλήναι, inf. of aor. 2 ἀνέτην, besides which only fut. ἀνατλήσομαι is used (ἀνά, τλήναι, τλάω), *to bear, suffer, undergo*, with body or mind (Liddell and Scott).

EXERCISE XXXVIII.

PAGE 71. LINE 1-9. παρὰ, 'from.'—καὶ οὗτοι μέντοι, 'and these too.'—αὐτοῦ, i. e. Cygus.—νομίζοντες.... ἄν.... τυγχάνειν. See 76 with note †.—ὄντιες ἀγαθοί, 'because they were brave men.' See 190.—παρὰ Κύρου, 'with Cygus.'—ἀξιώτερας τιμῆς, 'favor more in accordance with their merits.'—πῶς ἄν τις δύναίτο ἢ δικάσαι.... ἢ κρῖναι, &c.—δίκην δικάσαι, 'to give judgment,' in a legal question.—μὴ.... ἀκούσας, 'who has not heard.' See 243, 3d Example.—γυνή τις χήρα, 'a certain widow woman.'—τίκτουςαν, 'which laid.'—ἀναλώσας, 'when or after he had spent.'—ἀπήγξατο, aor. 1 mid. of ἀπάγω: in the mid. *to hang oneself*.—ὅτι οὐκ ἔχουσαν, 'because it has no ears.'

10-20. γινώσκοντες... ὅμως, 'though they know nevertheless,' &c.—κρατῶν, 'if he has gained the victory over,' &c.—ἄν σωφρονοῦ, 'he would be temperate.'—ῥίψας... κατέαξεν, 'threw (a stone) and broke, &c. See 191.—μεταξὺ, with participle, may be resolved by a clause with *whilst*, μεταξὺ περιπατῶν = *inter ambulandum* = 'as he was walking.'—εὐθὺς ἰδών, *quickly having seen* = 'the moment he saw.' εὐθὺς ἦκων, 'immediately on his arrival.' εὐθὺς γερόμενοι, 'as soon as we are born.'—καταλιπὼν, aor. 2 part. of καταλείπω.—οὕτως, after the partic. See App. on Partic. 207.—ἔχων, ἄγων δέ. These participles with φέρων and χρώμενος are often translated by 'with.'—φέροντες, see preceding note.

21-29. ἐδίδαξαν, 3d pl. aor. 1 ind. act. of διδάσκω.—ὃν τρόπον, 'in what way or manner.' See 115.—ποιήσεν, 3d pl. Æolic. aor. 1 of ποίω.—ἐσπλέοντι, 'as one sails into.' See 190.—ἐκβάντι, 'to one going from Syria.' On this construction see Kühner's *Greek Gram.* § 284, 10 (a). Xenophon means to say that Cyrus the Great subdued all those nations which dwell between the confines of Syria and the Red Sea.—ὡς συνελόντι εἰπεῖν, see App. on Partic. 250.—τῶν χρησίμων, gen. pl. depending on οὐδέν.—πολλὰ ἄλλα παραλιπόντι, see note above and reference to Kühner.—οὕτω σκοπομένῳ, 'to one who thus regards it.'—καλόν, scil. ἐστίν.

EXERCISE XXXIX.

PAGE 72. LINE 1-7. δίκην δώσοντα, 'to be punished.' See 193.

—σύνοιδα, &c. ‘*I am conscious of being wise,*’ or *that I am wise.*
 —οὐδέποτε, μηδέποτε are commonly employed only *generally* or
 with reference to the *future*; ‘but οὐδέποτε like *nunquam*, is oc-
 casionally found with *past tenses* even in the best writers.’—σιγή-
 σαντι, ‘*of having held my tongue.*’ See 194.—ἐκκλησιάζοντες, fut.
 part. of ἐκκλησιάζω. See 193.—βάρβαρος, i. e. the Persian king.
 Note that βάρβαρος refers to every one not a Greek, and suits our
 English term *foreigner* better than *barbarian*.—τῷ στόλῳ, the arti-
 cle denotes the *well-known* great armament.—ᾠρηταίαις, the Oritæ,
 the inhabitants of Oreus, a city of Eubæa.—πεπομφέναι Φίλιππος.
 See 181; perf. inf. act. of πέμπω.

8-19. λήξω with some other verbs takes the participle.—ἴσχω, *part.*
 from a form of ἔχω used only in pres. and imperf.—ἐπίσχες, 2d
 sing. imperf. of ἐπίσχω, *to leave off*, &c.—ὦν διατελῶ, ‘*I continue to*
be.’—διαγεγένημαι ποιῶν, ‘*I have continued to do.*’ See 194.—πάν-
 τα χρόνον. See 117.—Γρύλλος, &c. an account of how Xenophon
 received the news of his son’s death.—περὶ, ‘*at,*’ indicating the
 neighborhood of Mantinea.—τηρικυῦτα, ‘*at that time,*’ i. e. about
 the same time, for Xenophon was living at Corinth, some consider-
 able distance from Mantinea.—ἑστεμμένον, ‘*crowned with a garland*
 = having a garland round his brow. This was the ancient custom
 when sacrificing.—ἀπαγγελθέντος... θανάτου, gen. absol.—ὄτι,
 (scil. ἀπέθανε) γενναίως, ‘*that he died bravely.*’—ἀλλά. See App.
 on Partic. 5, h.—ἴδεν, &c. See 194; pluperf. ind. of εἶδω.

20-25. διαχειριζόμενον, ‘*was performing or managing.*’—ὦν,
 ‘*that I was.*’—ὄντα, ‘*to be.*’ οἶδα takes the participle. See 194.—
 διαβεβλημένος, ‘*that you have been deceived,*’ perf. pass. part. of δια-
 βάλλω.—ἴδὺν, scil. ἐπί.—πυνθάνεσθαι, *to learn, know*, &c.—ἄνδρα
 φίλον, ‘*a friend.*’—ξείνον, ‘*a guest.*’—εὖ πρόησοντα (for πρόσσοντα)
 ‘*has fared or come off well.*’—αἰσθόμενος, aor. 2 part. of αἰσθάνο-
 μαι, *to perceive.*—χαλεπαίνοντα, ‘*was ill tempered towards his mo-
 ther.*’

EXERCISE XL.

PAGE 74. LINE 1-9. ἔφθην αὐτοὺς ἀφικόμενος, ‘*I arrived be-
 fore them;*’ ἔφθην, aor. of φθάνω. This is the *older aorist*; but
 ἔφθασα is used once even by Thucydides, and from Xenophon
 downwards is the more common form (B.).—οὐκ ἂν φθάνοις ποιῶν
 τοῦτο, ‘*you cannot do this too soon.*’—λανθάνω τι ποιῶν. (1) am con-
 cealed from *myself* doing it = do it *without knowing it*; *unconscio-
 usly, unknown to myself.* (2) am concealed from *others* doing it = do
 it *without being observed*; *secretly*; *without being seen or discovered.*

—κτῶ, imperat. pres. of κτάρμαι.—ἄτε ἐμβάλων, see 196.—ἄπροσδοκίτως, ‘unexpectedly.’—Κριτίας, one of the thirty tyrants, a man of dissolute habits and bad character. He had been exiled by the people on a former occasion, which served not a little to enrage him when power came into his hands.—προπετής, ‘impetuous.’—ἄτε φυγόν, ‘since he had been (made to flee =) exiled.’—γεγεννημένης. . . συμφορᾶς, gen. absol.—ἐθανατώθη, ‘was condemned to death.’—τῶν τελῶν, ‘the magistrates’ termed the Ephori, who at Sparta were five in number, and had by degrees become virtually supreme.—γήμεαι ἔχεις, ‘you have married.’—ἔχω with past partic.=the Latin *perspectum habere*, &c. implying the *continued condition* (as it were). This (says Arnold) is the origin of the compound perfects of modern languages, ‘to have married,’ &c.

10-21. πλοῦτος ἄφανής, ‘hidden wealth,’ which you have, &c.—ῶκον, 3d pl. imperf. ind. act. of οἰκέω.—ἔχον ἀνακεκομισμένοι, ‘they had brought together or collected.’—τυγχάνει ὄν, ‘happens to be (or simply is).’—τὸ ἀδικεῖν, ‘injustice.’—οὐκ ἂν, &c. ‘would not be likely to become.’—τὰς φύσεις. See 115.—ἄνῃ πᾶς, scil. ἐστί.—ἦν, see 65.—τίχη, aor. 2 subj. of τυγχάνω.—λήσειν, fut. inf. of λανθάνω. See 197.—διὰ τέλους, *throughout, forever*, &c.—λέληθεν ὢν, ‘he has unawares been.’—συνουσίω, dat. pl. pres. part. of σύνειμι, *to be with, associated with*, &c.—τριηραρχήσαντες = ‘the trierarchs,’ commanders of triremes.—δέδρακας, perf. act. of δράω.—ποιήσας, ‘by making.’

EXERCISE XLI.

PAGE 74. LINE 1-14. ληστείαν, *robbery, piracy*, &c.—ἠκίσθησαν, 3d pl. aor. 1 pass. of οἰκίζω.—ἀπὸ σκοποῦ, ‘away from the mark.’—ἀφεστώτων, perf. part. act. of ἀφίστημι.—ταυτόν for τὸ αὐτό.—διώρυγες, ‘trenches or canals.’ It is an adjective properly.—ἀρχή, ‘the authority.’—ἐπὶ . . . καθήκουσα, ‘reaching to.’—ἀπὸ ἵππου, ‘on horseback.’ So also ἀφ’ ἵππων in the same sense.—ἀπὸ νεῶν, ‘from the ships.’ i. e. from the decks of the ships, as if engaged in a land battle.—ἐπεζομάχουν, 3d pl. imperf. ind. act. of πεζομαχέω.—Ἰμέρα, a city of Sicily, a colony of the Zancleans.—ἐσθλὰ τέκνα, acc. bef. inf. γίγνεσθαι.—τέ . . . καὶ, ‘both . . . and.’—λελειτούργησε, perf. ind. act. of λειτούργεω.—ἀπὸ, in assigning cause, means, and instrument, &c. has the sense of *by, by means of, with*, &c.—χρημάτων, ‘money.’

16-29. φέγειν ἀναγκαιῶς, ‘to endure of necessity.’—τὰ. See 43, and Kühner’s *Greek Gram.* § 263, a.—ἄξιον, scil. ἐστί.—ἀπὸ . . . ἐκ. On the precise difference between these prepositions, consult Kühner, § 288.—πολύ τι, ‘considerable.’—πρό, *instead of, on account of*

&c. See Kühner, § 287.—Πίνδαρον, governed by ἐτίμησαν.—οἱ πρό ἡμῶν γεγονότες = 'our ancestors.'—ῥήματος, 'saying.'—τὴν πόλιν, 'the city' (of Athens).—ἔρεισμα, support, pillar, &c.—ὀνόμασεν, aor. 1 ind. act. of ὀνομάζω.—πρό, for, in behalf of, &c.—εὐκλεέστατον, scil. ἐστί.—θανεῖν, aor. 2 inf. of θνήσκω.—τὸ φαίνεσθαι is construed with participle αἰρουμένους.—πρό, 'instead of.'—γονεῖς, acc. pl. governed by ἔχειν.—πρὸ παντός, 'before every one.'—ἀποστήσεσθαι γὰρ, &c. 'for (if they do so) they will refrain from,' &c.—ἀσχημοσύνης, gen. sing. depending on ἀπὸ in ἀποστήσεσθαι.

EXERCISE XLII.

PAGE 76. LINE 2-12. τελεῖται, 'is done or accomplished.'—ἡ ὄρμισθῆ, 3d sing. aor. 1 subj. pass. of ὀρμίζω, 'if any one of us is brought to a safe anchorage.'—ἐβάλετο. See 69.—Πομπηίου, &c. gen. absol. 'when Pompey and Cæsar were at variance.'—ὃν φύγω, 'whom I am to avoid, or flee from.'—πρὸς ὃν φύγω, 'which one I am to flee to.' One was too unworthy for him to join himself to, the other was not good enough for a patriot to follow.—κἂν, 'even though.' κἂν... πράττωσι, 'even though they be not unfortunate.'—εἰ ἔχομεν... ἂν ἦμεν. See 71.—ἕνεκά γε τῶν, &c. 'as far at least as our eyes are concerned.'—ἕζων, imperf. ind. act. of ζάω.—οἱ πλεῖστοι, 'most of persons.'—ἐνναιτηῖοι, 'on the ninth day.'—τοῦ ἐντὸς καύματος, 'the internal burning heat.' The extract is from Thucydides's graphic account of the plague at Athens.

14-24. τῶν σωματίων θηλυνομένων, 'when the bodies become weak.'—καὶ αἱ ψυχαὶ, 'the (animal) spirits also.'—τὸ πάλαι, 'anciently.'—ἐτρέποντο, aor. 2 mid. of τρέπω.—Κύρου βασιλείοντος, 'when Cyrus was king.' See Kühner, § 312, REM. 5.—πλοῖμωτέρον ὄντων, 'as navigation advanced' = as circumstances became favorable for navigation.'—ἄκριτον, 'undecided.'—διαλλαγῶμεν, aor. 2 subj. pass. of διαλλάσσω.—σημαθέντων, 'these things having been pointed out.' Understand τούτων or τῶν πραγμάτων before σημαθέντων: aor. 1 pass. part. of σημαίνω. The participle in the gen. sometimes stands alone when its subject can be readily supplied from what goes before, or is some indefinite word like πράγματα, ζητήματα, ἄνθρωποι, &c. which may be understood. See Kühner's Greek Gram. § 312, REM. 4.—ἄκοντος, 'though Gylippus was unwilling.'—ὥστε with infin. See 174.—οὐχ οἶόν τε, 'it is not possible.'—μὴ... ὑποδεικνύντος, genit. absol. See note above, respecting a frequent ellipsis.

25-35. οἱ μὲν... οἱ δέ. See 31.—ὡς, 'when.'—ἐπύθετο, 'he learned,' aor. 2 of πυνθάνομαι.—ἕζεῦχθαι, 'had been bridged over,'

i. e. the Asiatic and European sides had been joined by means of a bridge. See Anthon's *Class. Dict.*, art. *Xerxes*. ἐξῆνχθαι is the pluperf. inf. pass. of ζεύγνυμι.—προῖγεν, 'set forth.'—ὤς. See 205.—σημανθέντων. See note above, line 20.—ἐξεβοήθει 'he marched forth' to the borders where the enemy had made an incursion; imperf. ind. act. of ἐκβοηθέω.—ἀδήλου ὄντος εἶτε, &c. 'it being uncertain whether,' &c.—ἀπολήφονται, fut. of ἀπολαμβάνω.—ὤρμητο, 3d pl. pluperf. pass. of ὀρμάω.—πρόφασιν, used absolutely in acc. in sense of *pretendedly*, &c.—παντὰ τρόπον, acc. absol. used as πρόφασιν above, meaning, 'in every way, manner,' &c.

EXERCISE XLIII.

PAGE 78. LINE 1-13. τὸ διαλεκτικόν, *argument, reason*, &c.—τᾶληθῆ for τὰ ἀληθῆ.—ὦν by attraction for ἄ. See 210.—ὁ ἐρωτώμενος = *the inquirer*.—τυγχάνει οἷσα = ἐστί.—ὦν, as above.—οἷς for ἄ. See 210.—τὰς ἄλλας. ἄλλος with the article means, *the rest, the other, all besides* what has been mentioned, &c.—κρεῖττον, scil. ἐστί.—ἐμπεσεῖν, aor. 2 inf. of ἐμπίπτω.—οἱ μὲν... οἱ δέ, 'the former... the latter.'—ἡμῶν governed by ἀπέκειρεν, 'has shorn away,' that is, has stripped or deprived us of.—φάρμακον, 'remedy.'—οὐδέν, scil. ἐστί.—εἰτόντος, gen. absol.—ἐμπεπτώκαμεν, 1st pl. perf. ind. act. of ἐμπίπτω.—τί μᾶλλον ἢ; 'how, in what respect, more than they among us?' The ellipsis is τί μᾶλλον ἡμεῖς εἰς ἐκείνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ἔγρημε, aor. 1 of γαμέω.—παρεκλήφραμεν, perf. ind. act. of παραλαμβάνω, *to receive by hearsay, to learn, hear*, &c.—θαναμαστὸν ποιεῖς, 'you act strangely.'—ὄς... δίδως, 'in giving,' &c. See 208.—οἶων = ὅτι τοιούτων, 'in having such children.'—ἐκέρησε, aor. 1 ind. act. of κέρεω (κύρω).

14-25. πιστεύσομεν, 'we will confide in.'—ὧν ἄν... δῶ, 'whom Cyrus may give us.' ῶ is for ὦν by attraction. See 210. δῶ = dederit, aor. 2 subj. act. of δίδωμι.—ἀνάγκη, scil. ἐστί.—κάλλιστα, 'in the best manner.'—καταναλώσαντες, 'having wasted or squandered,' aor. 1 part. act. of καταναλίσκω.—ὦν... κερδῶν. See 209. κερδῶν properly belongs to the clause with τούτων.—νομίζοντες εἶναι, 'because they accounted them base.' See Kühner's *Greek Gram.* § 312, 4, b.—οὐκ ἔστιν, 'there is not.'—ἥσπερ ἐξουσίας. See 211.—μενεῖ, 3d sing. fut. ind. act. of μένω.—ἀκούω. See 126.—τί τὸ δίκαιον, 'what justice is.'—ἀπήγγειλε, aor. 1 ind. act. of ἀπαγγέλλω.—τὰναντία for τὰ ἐναντία.

EXERCISE XLIV.

PAGE 79. LINE 1-13. κρεῖττον, 'it is better than one,' &c.—κατ-

έφυγον, aor. 2 of καταφεύγω.—έξήεσαν, 3d pl. imperf. of έξειμι.—
 όχυροίς, scil. χωρίοις.—τά επιτήδεια, 'their provisions.'—ανακεκομισ-
 μένοι ήσαν, 'they had caused to be carried up' = they had collected
 together.—έν νέοις, 'among the young.'—διαφερόντως, especially,
 extremely, &c.—έν αϊτία έχειν τινά, 'to hold one guilty, to accuse,' &c.
 —έν όργη έχειν (ποιείσθαι) τινά, 'to get in a passion with, be angry
 at any one.'—έν σοι πάντα έστιν, 'it depends altogether on you.'—τά
 πράγματα. The meaning depends very much on the context. It
 may be referred here to the public property.—έλπίδες, scil. είσί.

14-24. έν τῷ ἄρχειν, 'in the ruling or governing,' &c.—τό ἄλλο.
 See note, Exercise XLIII. line 5.—οἰκεῖν ἀνά τὰ ὄρη, 'dwell in the
 mountains.'—ἀνά πᾶσαν γῆν, 'through the whole country.'—όρῶσιν,
 3d pl. pres. ind. act. of όρώω.—ἀνά πᾶσαν ἡμέραν, 'day by day, every
 day.'—ἀνά πέντε, 'at the rate of five,' &c. Note that with numer-
 als ἀνά has a distributive sense. It has also sometimes a causal
 sense, denoting manner.—παρουσάγγας, the parasang was a Persian
 measure of length, according to Herodotus (ii. 6) equal to thirty
 stadia. Modern English travellers estimate it variously at from
 three and a half to four miles.—ἡμέρας, See 135.—έχων ἀνά στό-
 μα, 'having on the tongue or in the mouth' merely.—βίον συλλέγειν,
 'to gather or collect means of subsistence.'—προφαίνεται, 'he appears
 in sight.'—ἀνά κράτος, 'at full speed.'—ίππῳ. see 150.—ἡγαγεν,
 'has led.' See 9, b.—ἀπέβησαν, aor. 2 ind. of ἄποβαίνω.—έκαλύπ-
 τῶν, disclosing, revealing, &c.

25-35. Σικελοί, Siceli (Siculi). They migrated from Italy into
 Sicily.—Δελφούς... Ἄμμων'. Apollo had his celebrated temple at
 Delphi, in Phocis, a province of Greece; Jupiter was worshipped
 under the name of Ammon and had a magnificent temple erected
 to him in Libya in Africa.—εις, 'towards.'—έξέλιπον, aor. 2 of
 εκλείπω.—εις, may be rendered 'for ;' it is an abridged construction
 for they left it (and entered) into = settled in. It may also be so ren-
 dered after notions of being fit, &c. for a purpose.—The next sen-
 tence is also an abridged construction.—κατέλυσε, aor. 1 ind. act. of
 καταλύω, to dissolve, break up, &c.—τά βουλευτήρια, 'the delibera-
 tive assemblies.'—ές τήν νῦν πόλιν, 'for (=in reference to the
 establishment of) the present city of Athens. Theseus consolidated
 the small and weak boroughs into one city, and had the admin-
 istration of justice dispensed from Athens to the people at large.
 —σιᾶς, aor. 2 part. of ίστημι.—κατέστην, 1st sing. aor. 2 ind. act
 of καθίστημι.—ἄρχεσθαι, 'to make a beginning.'

EXERCISE XLV.

PAGE 81. LINE 1-10. καταγεῶσιν, 3d pl. pres. ind. act. of καταγέλω.—εἰσὶν οἱ, see note * p. 80.—εἰσὶ τῶν, &c. ‘some of the islands are joined to the main land.’—ἠπειρῶνται, 3d pl. pres. ind. pass. of ἠπειρόω.—ἔστιν ὅστις. See 218.—ἔστιν ὅτι (ὅτινι) ἄλλω, ‘is there any other person to whom you,’ &c.—τῇ γυναικί, ‘to your wife.’—πεφενάκιε, perf. ind. act. of φενακίζω.—Construe οὐδέεις with χρησαμένων from χράομαι, ‘to have dealings with, intercourse with, &c.’—ἐφ’ ᾧ. See 219.—ἠρέθησαν, ‘they were chosen.’—συγγράψαι νόμους, ‘they should draw up laws.’

11-18. ἔσθ’ ὅποι; ‘whither?’—οὐκ ἦν ὅπου. See 217.—ἐνθα, somewhere, in some places. See 217.—ἔστιν ὅπως, ‘is it possible that a woman,’ &c.—κτίσει, 2d sing. fut. of κτάομαι. On the termination of 2d sing. in ει, see Kühner’s *Greek Grammar* § 116, 11.—οὐκ ἔσθ’ ὅπως, *nullo modo*. See 217.—μετείληφεν, perf. ind. act. of μεταλαμβάνω.

EXERCISE XLVI.

PAGE 82. LINE 1-9. διὰ Χαλύβων, ‘through the country of the Chalybes.’—διὰ βίου, ‘through (=throughout) life.’—ἄφεις, aor. 2 part. of ἀφίημι.—ἦς, 2d sing. pres. subj. of εἶμι.—τῶν (πραγμάτων) οἰδέν, &c.—διὰ τέλους, ‘completely.’—εἰδαιμοροῦν, neut. sing. part. pres. of εἰδαιμονέω.—εἰκός, scil. ἐστί.—διὰ δέκα, &c. Note that with *gen. of time* διὰ signifies either *after* such a time, or (distributively) *after every such interval*; where we use ‘every’ only (e. g. *every ten years*). It has also this meaning with *local relations*, as in the example above; διὰ δέκα, &c.—μέλλουσι. See 228.

10-20. διὰ πλείστου, ‘at the greatest distance.’—ἴσμεν, 1st pl. of οἶδα, 2d perf. from εἶδω.—δι’ ἐρμηνέως, ‘through = by means of an interpreter.’—τὸ πρῶτιεν. See 28.—ἡ ἀνθρόδεια, *self-will, perversity, vanity*, &c. See 20.—σύνοικος, scil. ἐστί.—διὰ τούς. With the accus. διὰ means ‘through,’ of a *cause*.—ἔστιασε, aor. 1 act. of ἐστίαω.—αὐτή. See 33 (1).—τῶν . . . ἠδονῶν, ‘the pleasures enjoyed through the senses.’

EXERCISE XLVII.

PAGE 83. LINE 1-13. χαρίζομαι, &c. ‘I gratify such a man as you.’—θανμασιώς ὡς ἄθλιος, ‘surprisingly miserable.’ See 224, OBS.—πάγου, gen. absol., ‘ice, frost,’ &c.—οἴου δεινοτάτου, on οἴος with the *superlat.*, see Exercise XXVIII. line 26.—ἐξίει, 3d sing. imperf. ind. of ἔξιμι.—οἱ δὲ οἱοί περ, &c. ‘such men as you are.’—

θαυμαστά ὄσα, instead of θαυμαστόν ἐστίν, ὄσα.—οὔρεσι Ionic for ὄρεσι.—ἔργον, scil. ἐστί.—ἀνδρὶ . . . πολεμιστῆ, 'with such a combatant as you.'—κατὰ χειρός ὕδωρ, 'water (to pour) upon the hands.'—κατὰ τῶν, &c. With the genit. κατὰ means, down from, down, under. Render by the second of these meanings.—κατὰ τῆς γῆς, 'down into (or under) the earth.'—τά, see 43.—καθ' ἱερῶν, 'by the sacred offerings or victims.'—κατ' Ἴσοκράτους, 'against Isocrates.'

15-24. πολίτην, acc. bef. inf. ἐσκέφθαι, perf. inf. of σκέπτομαι, to look at, examine, &c.—καθ' ὑμῶν, 'against you.'—ἀλλά. See App. on Partic. 5, e.—ὑπὲρ ὑμῶν, 'for (in behalf of) you.'—ἐνίκων, 3d pl. imperf. ind. act. of νικάω.—καθ' Ἑλλάδα, 'in (= throughout) Greece.'—τῶν . . . ἐπιθυμιῶν, 'sensual desires.'—κατὰ πόλεμον, 'during (or in time of) war.'—κατὰ γῆν, 'by land.'

EXERCISE XLVIII.

PAGE 84. LINE 1-12. ὥς. See App. on Partic. 237.—πῶς γάρ; 'for how can it be so?' = 'by no means.'—γνοίη, aor. 2 optat. of γινώσκω. See 226 (3).—κατέκλασε = κατέκλυνσε, from κατακλαίω.—κἂν θάνη τις, 'even though one die.'—ἧς τῷ ὕδατι, 'with whose water.'—δύναται, 'is able (to accomplish).'—λόγος, 'eloquence.'—οὐκ ἂν δύναιο, 'you could not (really and truly).'—μὴ καμών, 'without having labored.' Active labor and exertion are essential to real happiness.—κώπην ἐλάνειν, 'to pull (handle) an oar.'—Ἐπαμινώνδας, &c. An illustrative story of his poverty.—καὶ αὐτόν, 'and that too.'—ἔμπῶντα, pres. part. of ἐμπάω.—οἴκοι, 'at home.'

13-23. ἐφ' ἑμῶν αὐτῶν, 'by ourselves, of our own accord.'—οὔτισι. See note, Exercise V. line 4.—ἀπολωλέκηναι, perf. inf. act. of ἀπόλλυμι.—ἐκπλαγέντος . . . ἐμοῦ . . . συμπρέσβειων . . . πυνθανομένων, genitives absolute.—Ἀθήνησι, 'at Athens.'—ἐπιλέλησμαι, perf. pass. of ἐπιλανθάνω = to forget, &c.—ἦ μέγα, &c. See App. on Partic. 131.—πληρωθησομέναις, fut. pass. part. of πληρόω. When spoken of ships, the verb means to man, &c.—ἠρέθικας, perf. ind. act. of ἐρεθίζω.

EXERCISE XLIX.

PAGE 85. LINE 1-12. οἱ πρόσθεν, &c. 'our front teeth are adapted for cutting.'—οὐ ἦν οἷος, 'he was not a man to, of such a character to, do any thing (however mean) for the sake of gain.'—ἐνέτιχον, imperf. ind. act. of ἐντιγγάνω.—οἷος τε. See 228.—μνηθῆναι, aor. 1 pass. of μνέω.—ἐγὼ . . . οἷος, 'I am always such a man as,' &c.—τῷ λόγῳ, 'by reason.'—καλόν. See 45.—οἷον ἄρχειν. See 228.—ἄλλοτε ἀλλαχῆ, 'now here, now there.'—ἄρθροῦν τὴν φωνήν, 'to pro-

duce articulate sounds.'—*ἰκανῶς*, 'sufficiently.'—*οἶον ζητεῖν*, 'as (to be able) to seek.'—*ὄσον ἀποζῆν*, 'enough to live off.'—*ὥς ἔπος εἰπέιν*. See App. on Partic. 249.—*ὀλίγου ἀπαντες*. See 229.—*ἐπεποιήμασαν*, 3d pl. pluperf. ind. act. of *ποιέω*.

13-24. *τὴν ἀρχήν*, used adverbially, 'at first,' &c.—*ὅπως*. See 233. *ὅπως* is properly 'how,' and it cannot be used for 'that,' except when for 'that' we might substitute 'that by this means,' or 'that so.' With the *future indic.* it is always strictly 'how.'—*ἔσονται*. The *future* with *ὅπως* expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)—*πέφικεν οἴα*, 'is (naturally) able, or such as.'—*ὄς*. See App. on Partic. 236.—*δέοι*. The use of the optat. is here to denote the opinion of the individual. 'They reported that Clearchus said, that the soldier ought in his opinion,' &c.—*στρατιώτην*, acc. before infin. *φοβεῖσθαι*, to fear, dread, &c.—*μέλλοι*. See 230.—*φυλακᾶς φυλάξειν*, 'to keep guard (well or properly).'—*ἰέναι πρὸς*, 'advance against.'—*δεδιότες*, perf. part. of *δεῖδω*.—*μέλλω ἔπεσθαι*. See 230, REM.

EXERCISE L.

PAGE 86. LINE 1-14. *αὐτός*. See 33 (1).—*ἐφορᾷ*, 3d sing. pres. ind. act. of *ἐφορώω*.—*ἀπέδοτο*, aor. 2 mid. of *ἀποδίδωμι*.—*εἶχεν*, imperf. of *ἔχω*.—*τὰ ἀμφὶ τὸν πόλεμον* = *war and all that belongs to it*.—*τὰ αὐτῶν*. See 43.—*ἀμφὶ ἀγορὰν πλήθουσας*, 'about the time of full market.' This was the fore-part of the day, between the hours of nine and twelve, when the market-place was full, and business was actively carried on. *ἀμφὶ* is used as a loose definition of time; *about* such an hour, &c.—*ἰύσχειν*. See 181.—*τεθνεῶσι*, perf. part. of *θνήσκω*.—*ἔχειν*, used intrans. = *hold itself* = *be*.—*ἡ ἰατρικὴ*, scil. *τέχνη*.—*περὶ*, 'of.'—*σοφῶς νόμιζε*, 'consider as wise.'—*τοὺς λέγοντας*, 'those who reason.'

15-25. *ἡμῖν . . . μελήσει*, 'your affairs or circumstances will be our care.'—*ἐμνήσθη*, aor. 1 of *μιμνήσχομαι*, to call to mind, bethink oneself, &c.—*διηνεγκεν*, aor. 1 ind. act. of *διαφέρω*.—*περὶ πόλλου*, 'of great importance.'—*ποιητέον*. See 98-100.—*οὐ τὸ ζῆν*, 'not life (merely).'—*τὸ εὖ ζῆν*, 'a good life.'—*περὶ σμικροῦ ποιῆσθαι*, 'to esteem of little value or consequence.'—*φανῆναι*, aor. 1 of *φαίνομαι*.—*περὶ παντὸς ἐποιεῖτο*, 'deemed it all-important.'—*οἱ τριάκοντα*, 'the thirty tyrants.'

EXERCISE LI.

PAGE 87. LINE 1-8. *ὅπως*. See 234.—*προπίνω σοι*, 'I drink to you.' It was the custom on festal occasions to make a present to

a person when one drank his health.—*αἰρήσεις*, 'you will take him.'—*οὐ μὴ δεισῆς*. Dawes (*Mis. Crit.* p. 228) laid it down as a rule, that the subjunctive of the *aor.* 1 *act.* and *mid.* was never used with *ὅπως*, *οὐ μὴ*, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttman thinks that the *subj.* of the *aor.* 2 was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor.* 1. (Arnold.) The student will note the *violations* of Dawes's rule (*ὅπως μὴ ποιήσητε: οὐ μὴ δεισῆς*) by which its incorrectness is proved.—*οἱ ἐστιῶντες τῶν φίλων*, 'those of his friends who entertained.'—*τὸ μέλλον τῶν τραγημάτων*, 'the articles of confectionary which were about to be served up.'—*περιεχρῶσθον*, 'were accustomed to gild.' Alexander pretended and wished to be thought to be a god.—*τοῦ Καράνου*, *genit. absol.*—*ἐνθῆως*, 'at the beginning of the entertainment.'—*δωρεά*, 'as a gift or present.'

9-24. An extract from Æschines's oration against Ctesiphon, in opposition to Demosthenes, who delivered in reply his celebrated oration *De Corona*.—*εἰς τινὰς δυσχωρίας κατακεκλειμένον*, 'encamped in a dangerous position.'—*μὴ νικήσῃσι μόχρῃ*, 'except by our gaining a victory.'—*ἐκ γῆς*, 'by land.'—*δίναμιν προσμεταπεμφάμενος*, 'having obtained a reinforcement.'—*προσγελῶν*, 'smiling upon.'—*ξένους* = 'mercenaries.'—*ὡς ἀναιρήσοντες*. See 193.—*ἔπειτα* (*then*) in enumerations = *deinde*, in the next place; *secondly*, after *πρῶτον μὲν . . . &c.*—*ἀγαθοί*, 'brave.'—*παρά*, 'at.'—*ἐκ πυρατάξεως*, 'in regular battle.'—*ἄφεισαν*, 3d pl. *aor.* 2 *ind. act.* of *ἀφίημι*.—*ὑποσπόνδους*, referring to those allowed by a truce to remove their dead from the battle-field, hence equivalent to *defeated*.—*τὸ . . . πόλεμον* = 'a defeat.'—*ἀποτύχη*, 'is unfortunate' = meets with a defeat.—*εἰκός*, *scil. ἐστί*.—*συμφορὰν*, 'calamity.'

EXERCISE LII.

PAGE 88. LINE 1-11. *τυγχάνει ὄντια*, often, as here, = *ἐστί*.—*κἄν* (= *καὶ ὅν*); *καὶ* = *even*. A proverbial phrase, said to be taken from boys learning to swim with a bundle of rushes.—*ῥιπός*, *genit.* of *ῥίψ*.—*λεπτή*, 'slight.'—*ὀχοῦμεθα*, 'we stay ourselves.'—*ἐπὶ*, 'on (the borders of).'—*εἴωθα*, *perf.* 2 in *pres.* signif. of *ἔθω*, *to be wont, accustomed, &c.*—*ἐπ' οἶκον*, 'to or towards home.'—*ἐπ' οἶκου*, 'homewards.'—*ὀποτέρωσσε*, &c. 'in which direction he would incur (the least) danger by retreating.'—*ἐπὶ*, 'to.'—*Κύνος*, 'Cycnus.'—*ἐτρώθη*, *aor.* 1 *pass.* of *τιτρώσκω*.

13-27. *καθεῖρξε*, *aor.* 1 *ind. act.* of *καθείργνυμι* (*καθείργω*) *πέ-*

οὐγκας προσθεταίς, = *artificial wings*.—*ἐξέπτη*, aor. 2 ind. act. of *ἐξίπτημι*.—*τελευτᾷ*, 'ends his life = dies.'—*ἐκλήθη*, 'it was called.'—*αν* = *έάν*, with subj. in conditional and indic. in consequent clause. See 69.—*μαθών*, aor. 2 part. act. of *μανθάνω*.—*ἀναβάς*, 'having mounted.'—*ἐπί*, 'in (the time of, midst of) dangers,' &c.—*τῶν ἄλλων*, 'than the others' = *the rest of men*.—*ἐπί* with verbs of speaking means (occasionally) *of, concerning*, &c.—*δροστίον*. See 98-101.—*ἐν ἀφθόνοις τροφαίς*, 'having been reared in plenty.'—*ἐπὶ τούτῳ*, 'on that account.'—*ἔγωγε*, 'I for my part, I at least.'—*τεθαύμακα* perf. ind. act. of *θαυμάζω*. See 9.

EXERCISE LIII.

PAGE 90. LINE 1-11. *εἰ δὲ γενησόμεθα*, &c. 'if we shall fall into the power of the king.'—*μὴ οὐχί... ἀποθαρῆν*, 'our being put to death.' See 241.—*παθόντος*, 'after suffering,' &c.—*μὴ ἐλθεῖν*, 'from coming.'—*δειδοικα μὴ θάνω*, 'I fear that I shall die.'—*μὴ οὐ θάνω*, 'that I shall not die.'—*μὴ ἤμαρτήκαμεν*, 'that we have missed (lost) both.'—*ἀποσπάσαι*, 'to draw off.'—*κνκλωθειν*, aor. 1 optat. pass. of *κνκλώω*.—*ὄρα μὴ... εἶη*. See 233, OBS.—*μάτην*, 'to no purpose.'—*μὴ ἤμαρτήκαμεν*. See above on line 5.

12-26. *ἐσπέρας*. See 135.—*Σκίρωνι*, *Sciron*, the Attic name for the wind which blew from the Scironian rocks in the isthmus of Corinth; hence a *north-west wind*.—*Κέω*, gen. of *Κέως*, the island of Ceos, one of the Cyclades, opposite the promontory of Sunium.—*ἅμα τῇ ἑῳ*, 'at day-break.'—*ἐνόσουν*, imp. of *νοσέω*. For the accus. with this verb, see 108.—*τὰς τρίχας*. See 115.—*ἀνόδει*, 3d sing. imp. perf. of *ἀνοιδέω*.—*ταφέντος... τινός*, gen. absol.—*εἰωθός*, neut. sing. perf. 2 part. of *ἔθω*.—*ὑπελάμβανον*, 'they supposed.'—*τῇ ἕξω θαλάσῳ*, i. e. the ocean.—*οἴκοθεν*, 'from home.'

28-32. *μετὰ*, with acc. 'after.'—*θρεπτεῖοι*. See 101.—*μετὰ θεοῦς* = next after the gods, in order of worth, rank, &c.—*θειότατον*. See 45.—*μετὰ χειρῶς*, 'in hand.'—*μεθ' ἡμέραν*, 'during the day,' in the day-time.

EXERCISE LIV.

PAGE 92. LINE 1-9. *μὴ ὄντα*, 'not being so (in reality).' See 243.—*ῶν* by attraction for *ἄ*.—*δαρείς*, aor. 2 part. pass. of *δέρω*, to flog, &c.—*οὐ ζητούμενον*. See 243.—*πω*. See App. on Partic. 216.—*εἰωθεν*, 'is accustomed.'—*τὰ οὐκ ὄντα*, 'things that do not exist.'—*ὁ μὴ ἰατρός*. See 243, for the reason why *μὴ* and not *οὐ* is here used.—*ῶν* gen. pl. depending on *ἐπιστήμων*.—*οὔτοι*. See App. on Partic. 227.—*φίλα*, scil. *ἐστί*.

11-20. *τραφέντα*, aor. 2 part. pass. of *τρέφω*.—*εὐθύς*, used adverbially, *immediately*, &c.—*τουτοῦ*. See note, Exercise V. line 4.—*τὸν βίον*, acc. bef. inf. *εἶναι*.—*ὥστε*. See App. on Partic. 252; see 245.—*δόξαν*, 'reputation.'—*ἐμάντων πάρεσχον*, 'showed myself.'—*ὥστε*, construe with *μηδένα κερῶσθαι*, perf. inf. of *χράσμαι*.

22-28. *μὴ γυμνάζεσθαι*, 'is not to practice gymnastic exercises.'—*κελεύει μὴ*. See 244, REM.—*παράγεσθαι*, *be induced, led*, &c.—*μὴ δὲς . . . πταίειν*, proverbial.—*αὐτῆ*. See 33 (1).—*μὴ*. See 244, REM.—*ἄκοντας*, 'against our will.'

EXERCISE LV.

PAGE 93. LINE 1-11. *παρά* with the genit. signifies *from the side of* which something comes or issues, *from beside, from along side of*, &c. (Liddell and Scott).—*ὢν*, 'when you are.'—*ἔξουσιν*, 3d pl. fut. ind. act. of *ἔχω*.—*παρά*, after such verbs as *to receive, learn, bring, come*, means 'from.'—*εὐρήσετε* construed with participle *οὔσας*.—*διὰ*, 'for the sake of.'—*καὶ . . . καὶ*, 'both . . . and.'—*ἐπέδραμε*, aor. 2 of *ἐπιτρέχω*, *to overrun*, &c.—*λόγον ἄξια*, 'worthy of note.'—*ναυτικά* = *fleets or naval armaments*.—*τὸ παρ' ὑμῶν* = 'yours.'

12-21. *χρήματα*, 'money.'—*παρά*, 'with, among,' &c.—*γενομίσμεθα*, 'we have been esteemed.'—*γάμονς γαμῆν*. See 108, 113.—*παρ' ἑαυτοῦ*, *apud se* = in relation to himself.—*παρὰ τὴν θάλατταν*, 'towards the sea.'—*παρά*, *by* = *on the banks of the river*.—*παρ' ὅλον τὸν βίον*, during the entire course of life = *one's life long*.—*παρὰ τὸν πόλεμον*, 'in the course of the war.'—*παρ' ἡμέραν*, *day by day* = *daily*.—*τὰ τέκνα*, i. e. the Dioscuri, Castor and Pollux, who lived day and day alternately in heaven and under the earth.

EXERCISE LVI.

PAGE 94. LINE 1-12. *ἕως γε*. See 252.—*αὐτοῦ*, 'here.'—*ὧς*. See 144.—*ἀνεφίχθη*, aor. 1 pass. of *ἀνοίγω*—*πρὶν*. See 254.—*χῶ* contracted for *καὶ ὁ*.—*δυσχέρεια*, scil. *ἐστίν*.—*τὴ μὴ προσεικότα*, 'what is unseemly.'—*ἤνικ' ἄν*. With *πρὶν* and *ἤνικα*, and (in poetry) with *μέχρι*, *ἄχρι*, *ἕως*, the subj. is sometimes found with *ἄν*. (Krüger).—*οὐκ ἀνυσχειά*, 'insufferable things.'—*πρὶν ἄν*. See 254 = 'till.'—*τοῖς πρότερον φίλοις*, 'his former friends.'—*ἐὰν ἁμάρτη*, 'if he committed a fault,' while in this state of intoxication.

13-22. *ἦν* (for *εἰ ἄν*, See 65, 66) *πίνη . . . ὄνησε*. See 69.—*δέ* = 'and.'—*πρὸς ὑπερβολήν*, 'to excess.'—*ἤδη*, 'now.'—*αἰσχρὰ πάσχει* ('he suffers base things =) *he acts disgracefully*.' As before noted, both persons and things are said in Greek 'to suffer' (*πάσ-*

χειν) whatever of any kind happens to them, or in whatever way they may be influenced or affected (Anthon).—μέχρι ἄν. See 252.—εἶεν (εἶησαν) 3d pl. pres. optat. of εἶμι.—παρελαίνοι. The *iterative* optative (or optative of *indefinite frequency*. See 82) is now and then found after a (not historical) present or future (Krüger).—παραμένειν, construe with ἐκπονοῦντι ὀρθῶς.—δεόμενος... τυγχάνομι, 'if I chance to want' = if I should want to see, &c.—ἕως... εἴη. See 252.

EXERCISE LVII.

PAGE 96. LINE 1-14. ἄρ' εὐτυχεῖς; are you prosperous? See 258.—ἄρ' οὐκ ἔστιν ἀσθενής; 'is not he ill? = he is ill, isn't he?' [Yes].—ἄρα μή. See 260.—ἦ που τετόλμηκας ταῦτα, 'have you indeed dared to do this?' [No]. *τολμάω* is used of things requiring *courage*, here of a *wicked* courage, an *impious daring*. It has also the meaning of *sustinere*, *to bear* to do so and so.—ἦ γάρ, 'now, if,' &c.—ἀποκρινεῖ, 'you will answer him will you not?' [Yes].—ἀγροικίζομαι, 'I am not behaving rudely, am I?' [No].—τί, 'in any respect.'—ἀδικεῖ. The *pres.* of this word is used for the *perf.*, for a man *continues* to wrong us till he has made us reparation. (Heindorf, *Protag.* 463). Hence render, 'he has not injured,' &c.—νεώτερον for νέον (*a new thing; news*) and that *per euphemismum* for κακόν. (Heindorf.) Render 'bad news.'—Πλοῦτος ὢν, 'you Plutus.'—ἔπειτ' οὐκ οἶε, 'do you then really not think,' &c.—φροντίζειν, 'regard.'—ὡς βέλτιστοι. See 144.—ἄλλοτι οὐκ, 'what! do not the covetous,' &c.—ὑστατα, 'last.'—οὐ καλεῖς, 'do you not call,' &c. See 259.—ἂν ἔχη. See Append. on Partic. 25, a.—τί, scil. ἐστίν.—στέρεσθαι, *inf. pres.* of στέρομαι, collat. form of στερέομαι, στερίσκομαι, but with a notion of *state* or *condition*.—ἄρ' ὄφελός τι, scil. ἐστίν.—μῶν τί ἐστιν, 'is there not any one of the many,' &c. See 260, and above, line 4.—ἔχεις, scil. σεαυτόν.—ἔστι 'is it possible,' &c. with the *infin.*—ἄρα μή. See 260. = 'do you not wish?' &c.

15-25. ἦ γάρ, 'did you then,' &c. See 260, OBS. 2.—ἐφύτευσας, *aor. 1* of φυτεύω, *to plant*. Cyrus had just told him that he had planted, &c. The question is like our mode of expression, 'what! did you really (or actually, or indeed) plant?'—ἦ που, 'has he (Jason) indeed dared to do this most shameful thing?' See 260, OBS. 3. Ægeus (according to Klotz) is still pondering over the expected affirmative answer, with surprise and somewhat of doubt (*subdubitans*).—οὐ μέντοι. See 260. OBS. 1.—μή οὖν οὐ δύνωμαι, 'do you think then that I am unable, &c. See Kühner's *Greek Gram.* § 344, 5 (d).—γραφική, scil. τέχνη = 'the art of painting.'—τῶν

ὄρωμένων, 'of things visible' = all that is seen.—ἀνωφελεῖς ὄντες, 'though they are hurtful.'—ποιεῖσθαι, 'be rendered.'—λούμενοι. In the active λούειν is, to wash; in mid. to wash oneself, bathe.—μὰ τὸν Δι', ἔφη, profecto non ægre ferunt.

EXERCISE LVIII.

PAGE 97. LINE 1-14. τῷ τόπῳ, 'in the region (island) of Eubœa.'—πρός, by = near.—πρός πατρός, 'on the father's side.'—πρός ἀνδρός scil. ἐστίν, 'it is like, or characteristic of, a good man.'—εἶναι πρὸς τινος is (1) to be consistent with, like, or characteristic of; (2) to be on his side; (3) to make for him, to be for his interest; to be a good thing for him.—τίθεσθαι τὰ ὄπλα, 'to station (ourselves, yourselves, &c.) in battle array.'—πρός, 'in accordance with.' See above.—τὸ λογιστικόν = the reasoning faculty = reason or judgment.—πρὸς Πρωταγόρων, 'on the side of,' &c.—πρὸς παιδῶν, &c. πρὸς with the gen. is used in adjurations.—πρὸς θεῶν, &c., 'in the eyes of, &c.—αἱ . . . τέχναι, 'the mechanic arts.'—πρὸς 'by.'

15-26. πρὸς ταῖς πηγαῖς, 'at the fountains.'—χαλεπόν, scil. ἐστίν.—ζεῦξιαι, aor. 1 inf. of ζεύγνυμι.—λαθεῖν, aor. 2 inf. of λανθάνω. See 197.—καὶ, indeed or but.—πρὸς τὸ πεῖθεσθαι διδάσκειν, 'to the learning of obedience.'—πρὸς τί; 'wherefore, to what end?'—πρὸς βίαν, a periphrasis for the adverb, 'forcibly.'—πρὸς ἡδονήν, 'with pleasure.'—ἀκούειν. See 126, and OBS.—λέγει . . . διαφέρειν. See 181.

EXERCISE LIX.

PAGE 99. LINE 1-11. εἰ, 'whether.'—λέξας, 'by having said.'—ἐπυρθανόμεν, imperf. ind. of πυρθάνομαι.—μαθών, aor. 2 part. act. of μαθάνω.—μειννημένος, perf. part. of μιννήσκομαι. The perf. μιννῆμαι is both mid. and pass., in Attic always with pres. signif. like Lat. *memini*.—ἰρώτων, 1st sing. or 3d pl. imperf. of ἐρωτάω.—εἰ μηδὲν φροντίζει, 'whether he does not at all regard.'—σκεπτέον. See 98-100.—πότιε. See App. on Partic. 212.—τὸ . . . ἀκοῦσαι. See 126, OBS.—πόσα, nom. neut. pl. of πόσος, how much, how many, &c.—τυγχάνει ὄν = ἐστίν.—οἶδεν, perf. 2 of εἶδω, in a pres. sense.—ὤς. See App. on Partic. 238.—ὅπως. See App. on Partic. 184.—τίς ἀνδρῶν. τίς is construed with the gen. pl. of a noun.—ὅστις. See 266, 269. Consult Crosby's *Greek Gram.* § 762.

12-22. ὅπως. See 269.—ὄν ἔχω, non habeo = non scio.—φροντιστέον. See 99.—οἱ πολλοί, 'the mass, the multitude, &c.—ὅ τι. See 268.—ἐπαίων περὶ, 'he who understands respecting,' &c.—γελάγη, 1st sing. pres. (Attic) optative of γελᾶω.—φύσιν. See 115.—

ἄξεις, 2d sing. fut. ind. act. of ἄγω.—ὅς εἰμι ἐγώ. See 268.—ὅπως... ἔπραξεν, 'how he did the thing.'—ἀπόκριναι, 'answer,' aor. 1 mid. imperat. of ἀποκρίνω.—ὁπότερα σοι φαίνεται, 'which of the two is your opinion.'

EXERCISE LX.

PAGE 99. LINE 1-10. τέθεικεν, perf. ind. act. of τίθημι.—παρὰ, 'from.'—λαβέ, 'receive it' = obtain it by your own efforts in the path of virtue and rectitude, &c.—τοῖς ἀποθανοῦσιν, 'to or for, i. e. of the dead.'—ῥῥῆδιον, scil. ἐστί.—θεῖναι, to place (in view) = to produce, aor. 2 inf. act. of τίθημι.—ἦ. With ἦ supply μᾶλλον.—ἠδεται, 'he delighted,' construed with a dative.—ὄψει, 2d sing. fut. of ὄπτομαι.—ὑπὸ λύπης, 'from or through grief?'—οὔτε... τε, both does not... and.—μακροῦ, construe with ἀρίστη. It is often used like πολύ to strengthen the comparat. and superlat. = by far, Latin longe.—βασιλεια, 'palace,' &c. nom. pl. of βασιλειον.—ὑπό with dative means under, after verbs of rest only.

12-19. ἔφ' ἡμῖν. With dat. ὑπό expresses subjection or dependence.—τυράννοις, 'kings,' i. e. absolute sovereigns. The later and more common sense is that of tyrants, usurpers.—ὑπὸ τὸν ἥλιον, 'under the sun.' ὑπό with the accus. means under, after verbs of rest as well as verbs of motion.—Θυρέαν, 'Thyrea,' a city and district of Argolis on the borders of Laconia.—Αἰγινήταις ἐκπέσουσιν, 'to the exiled Æginetæ.'—διὰ τὰς εὐεργεσίας γενομένης σφίσι, 'on account of the services rendered to them.'—ὑπό (of time) = at the time of, about the time of, &c.—ἐπανάστασιν, 'insurrection.'

EXERCISE LXI.

PAGE 100. LINE 1-14. ἔφονται; 'will they follow?'—τούτῳ τὸν νοῦν, 'attend to this.'—εἰ, 'whether.'—σκοποῦμεν, 'let us consider.'—εἴτε εἰκὸς οὕτως ἔχειν, 'whether it is likely to be so.'—πότερος; 'whether of the two?'—τὸ παρόν, present circumstances, the present state or condition of things, &c.—ποτέρως; 'in which way (of two)?' ἀργοῦντες, 'by being indolent.'—ἦ, 'cr.'—φῶμεν, 1st pl. pres. subj. of φημί.—χορῆζετε, 'you desire,' usually with the infin. in this signification.—ἐν ἄδου. Supply οἴκῳ.—μή. See 260, OBS. 1.—παρὰ Λύσανδρον, 'to Lysander.'—εἰδὼς ἦξει, = 'he will return with information from' = he will inform them on his return.—βουλόμενοι, 'with the intention of enslaving,' &c.—ἀντέχουσι περὶ, &c. 'they held firm respecting' = 'they were firmly bent on destroying the walls,' &c.—πίστεως ἕνεκα, 'for the sake of (securing their) fidelity.'

15-27. An extract from Æschines's oration against Ctesiphon,

but really directed against Demosthenes; the latter answering, in that splendid effort of genius known as the oration *De Coroná*.—οἱ μὲν ἄλλοι ἀλαζόνες, 'other boasters.' The γὰρ refers to the preceding context.—ἄσαφῆ, 'obscure.'—ἔλεγχον, 'refutation, detection,' &c.—ἐξώλειαν ἐπαρόμενος, 'imprecating curses upon.'—εἰς ὅποτε, 'by (or at) what time.'—κλέπτων τὴν ἀκρόασιν, 'cheating you into hearing' = insinuating himself into your confidence.—τῶν χρηστῶν = 'of truth and uprightness.'—τῆς Ἰλιάδος, 'than the *Iliad*.'—τῶν λόγων, 'than the speeches.'—τοῦ βίου ὃν βεβίωκε, 'than the life which he has led.'—στρατοπέδων, 'armaments.'—οὐδέποτε συλλεγγομένων, 'never to be raised.'

EXERCISE LXII.

PAGE 102. LINE 1-9. σκέψαι ἕάν, 'see whether.'—ἄόρητον, 'unsaid.'—ἕάν, if I may by any means persuade you; i. e. that I may see whether I can, &c.—τὰ τῆς, &c. See 43.—οὐκ ἀγαθόν. See 45.—ἕάν ἧς . . . ἔσῃ. See 69.—εἶ. See 275.—οἴος τε. See 228.—εἶ. See 275.

10-18. οὐκ ἀγαπᾷ, εἶ, 'he is not well pleased that,' &c.—μὴ δίκην δέδωκεν, 'he did not suffer punishment.'—εἶ, 'whether.' See 276.—ἢ ἄλλως ἔχει; 'or whether the fact is otherwise.' See 273.—ἔάν = ἕάν. See 277.—πρὸς Διός, 'by Jupiter!'—φθόνῳ. See 150.—ἀκούσῃ. See 126, OBS.—ἔάν = ἕάν. See 277.—μή. See 92 (2).—ὀπόσοι. See 263.—ἱκανοί. Supply before ἱκανοί, ὅσοι (τόσοι) εἰσίν.—τοὺς κακούς, 'cowards.'

EXERCISE LXIII.

PAGE 103. ἦγον, imperf. of ἦκω.—ἐρησόμενοι. See 193.—τί ἄν, &c. 'what they must do,' &c.—τὰς ἡμέρους τροφάς, 'the cultivated means of sustenance.' Triptolemus instructed men in agriculture.—τις δε ὑμῶν ἰδρύσατο βωμόν τῷ, &c.—οἱ περιεστώτες (contr. from περιεστηκότες), 'they who stood around.'—τῷ τίνος ἔργῳ, 'whose work is it that the,' &c.—ποτέρου, refers to one of two.—ἔλοιθ' for ἔλοιτο, aor. 2 mid. of αἰρέω.—ῥητορικὴ τέχνη, the art of speaking, &c.—ἐκ ποίας πόλεως, 'from what city am I to look for . . . who will do,' &c.

EXERCISE LXIV.

PAGE 104. LINE 1-8. βελτίους, nom. pl. of βελτίων, compar. of ἀγαθός.—πέιθωμεν, 1st pl. pres. subj. of πέιθω, used imperatively.—ἀμφοτέρω. See 283.—ἔστιν (with infin.) = it is possible, one can, &c.—ᾤρκωσε, &c. 'caused all the soldiers to swear the most solemn oaths.'—ἧ μὴν. See 281.—δημοκρατίσεσθαι, that they would most

assuredly live under a democracy (alone).—*ἔάλωσαν*, 3d pl. aor. 2 of *ἄλλοκομαι* (the active being supplied by *αἰρέω*).—*αὐτοῖς ἀνδράσιν*. See 282.—*ἐνεπίμψασαν*, aor. 1 ind. act. of *ἐμπίμπρημι*.

9-17. *τυχῶν*, aor. 2 part. of *τυγχάνω*.—*διαλιπὼν*, 'having waited,' i. e. not having shown himself in his true character.—*χρόνον*. See 117.—*ἦκε φερόμενος*, 'returned with violence.' See 287.—*φύσιν*, 'natural disposition.'—*τῷ λόγῳ . . . ἔργῳ*, 'in pretence . . . in reality.'—*εἰς*, 'at.'—*ἐφ' ὑμᾶς*, 'against you.'—*δέ*, 'and.'—*ταύτης*, *this design or plan*.—*λήψεσθαι*, fut. infin. of *λαμβάνω*.—*περιίημι*, imperf. ind. of *περιίημι*.—*ὑπέβαλεν*. See 287.

EXERCISE LXV.

PAGE 106. LINE 1-10. *δικαιόσ' ἐστίν*. See 289.—*ἀνὴρ δοκεῖ εἶναι ἄξιός πλείστον*, &c.—*φθάρη*. See 197. = *the first to do*, &c.—*ἔφθασαν καί*. See 291, REM. (at the end) = *no sooner had the . . . than they*, &c.—*οὐκ ἄν*, &c. see 291, REM. According to Liddell and Scott, (*vid.* *φθάνω*, 5) in questions with *οὐ*, *φθάνω* denotes impatience to have the thing one asks about done, and so is mostly used to express a strong exhortation or urgent command. Hence the example = *make haste and speak* = *speak quickly*.—*οὐκ . . . περιαινῶν*; = *statim reliqua conclude*.—*διήγησαι*, aor. 1 imperat. of *διηγέομαι*.—*ὄ τι*. See 226.

11-26. On the origin and business of the Cicadæ: consult the Dictionary of Greek and Roman Antiquities, Art. *Cicada*.—*γεγονέναι*, 2d perf. inf. of *γίγνομαι*.—*ἔξεπλόγησαν*, 3d pl. aor. 2 pass. of *ἐκπλήσσω*.—*ἤμειλυσαν*, aor. 1 ind. act. of *ἄμελέω*. It takes the genit.—*ἔλυθον*. See 198.—*λαβόν*, neut. part. aor. 2 of *λαμβάνω*.—*ἐλθόν*, neut. part. aor. 2 of *ἔρχομαι*.—*Τερψιχόρη . . . Ἐρατοῖ*, &c. names of the Muses.—*ἴασι*, 3d pl. pres. ind. act. of *ἴημι*.

FABLES AND ANECDOTES.

The Fables are taken from the collection which goes under the name of Æsop, the distinguished fabulist, who flourished about B. C. 620. They were probably not written by him, but handed down by oral tradition, and committed to writing at a later period.

PAGE 109. LINE 1-15. For notes on Fable I., see Exercise XI. line, 8.—ἐπὶ τὸ . . . τίκειν, 'for bringing forth.' See 28.—διὰ παντός, scil. χρόνου = 'during her whole life.'—ἵνα, scil. σκύμονον.—ἀλλά. See App. on Partic. 5, h. With ἀλλά supply τίκτω.—ἐκαθέσθη, aor. 1 ind. pass. of καθέζομαι.—ἤυλει, imperf. ind. act. of ἀλλέω. See 7.—δέ, on the force of this particle, consult App. on Partic. 75, et seqq.—οὔτε . . . οὔτε, 'I neither knew . . . nor,' &c.—ἔγνω, aor. 2 ind. cf. γιγνώσκω.—ἔάν. See 69.—μελήσει, fut. of μέλει, impers.—χειμῶνος ὥρα, 'in the winter time.'—εὐρών, aor. 2 part. act. of εὐρίσκω.—πεπηγότα. See 158, 159.—λαβὼν . . . κατέθετο. See 191.—ἀναλαβὼν, aor. 2 part. act. of ἀναλαμβάνω, to take up again, resume, &c.—τὸν εὐεργέτην, his benefactor.—κρεμαμένους, perf. pass. part. of κρεμάννυμι. κρέμαμαι is the shortened form of the passive.—ἐπειροῦτο. Note the force of the middle, for himself, for his own advantage, &c.—καταφαγεῖν, aor. 2 inf. act. of κατεσθίω.—πολλά, 'much.'—ἔλεγεν, 'she exclaimed.'

PAGE 110. LINE 1-12. ἐστὼς (for ἐστηκός) perf. part. act. of ἵστημι.—ἐπειδῆ. See App. on Partic. 120.—ἐλοιδορεῖ, note force of the imperfect. See 7.—ὁ λύκος. See 13.—οὔτος, αὐτή, are used (instead of the vocat.) in exclamations: You there!—With τόπος supply λοιδορεῖ.—λουσάμενος, aor. 1 mid. part. of λούω, to wash: mid. wash myself, bathe.—ἐμέμφετο, imperf. of μέμφομαι, which is construed with dat. of pers. and acc. of thing, in the sense of to object a thing to another, to censure him for, &c.—ἀλλά, in reference to what is readily conceded by the boy, O yes, true, but, &c. See App. on Part. 5, h.—σωθέντι. Supply μοι.—εἰς τὰ ὀπίσω. See 25. Supply χόρια.—κακὴ κεφαλή, 'you cowardly fellow!'—κεφαλή (the head) as the noblest part is used by periphrasis for the whole person.—οὔτινος gen. sing. of ὅστις.—ὑπηρέγκας, 2d sing. aor. 1 ind. act. of ὑποφέρω.

13-25. λύκος ἁμνόν, &c. Compare Exer. V. line 24-28, and notes.—ἐπενδυθείς, aor. 1 pass. part. of ἐπενδύω, used in mid. sense, having clothed himself with, or put on.—ὡς, 'when.'—βιαιότερον. See 44 and Kühner's *Greek Gram.* § 323, REM. 7.—πνεύσας, aor.

1 part. act. of πνέω.—ἐγύμνον, Note the force of verb in -όω, *to strip naked*, &c.—ἐπιδραμόντες . . . ἔπαιον. See 191.—γυνή τις. See 16.—τίκτουσαν (lit. *laying*, pres. part.=) '*which laid*.'—δὶς τεξεται τῆς ἡμέρας, '*it will lay twice a day*.' Cf. 135.

PAGE 111. LINE 1-9. τῶν . . . βουλομένων, gen. absol.—ῥῆξιον, imperf. of ἀξιώω.—χειροτονεῖν. See 172.—ὑπολαβών, *taking up* (the discourse) *and answering* = *in reply*. It serves to point out an unexpected *interruption*.—ἀλλά, (all this is very well) '*but*,' &c. See App. on Part. 5, h.—σοῦ βασιλεύοντος, '*while you are our king*.'—κατὰ τινα συντυχίαν, '*by some chance* (or other).'
—τὸ μὲν πρῶτον, '*at first indeed*.'—μικροῦ ἀποθανεῖν. See 229.—ἐφοβήθη, '*was frightened* (merely).'
—ὡς καὶ, &c. '*as even to come up to and converse with him*.'

10-18. ὀρχησάμενος, aor. 1 part. of ὀρχέομαι.—φθορήσασα, construed with dat. of person.—ὡς, '*when*.'—αὐτή. See 33 (1).—τετήρηκε. See 9.—ἀτημελήτως, '*heedlessly*.'—συλληφθέντος, aor. 1 pass. part. of συλλαμβάνω.—ψυχήν, the Greeks often use ψυχή, as the organ of thought and judgment, in the sense of *mind*, *reason*, &c. The fox here exclaims against a stupid ape, as unfit to rule over the animals, since he cannot avoid falling into a snare himself.

19-26. ποτέ, equivalent to the colloquial *once on a time*.—ἐβάδιζε, '*walked along*' (slowly, deliberately &c., as opposed to τρέχω.)—ἔργης, aor. 1 subj. of αἶρω.—κατὰ τὸ εἰωθός, '*according to her usual practice*.'—ἴδεν, imperf. of εἶδω, cont. ἔδω.—ὑπορῶν, '*being in want of*,' with gen. of the thing.—συνείληφεν, perf. ind. act. of συλλαμβάνω.—ἐπιπτώς, aor. 2 part. of ἐπιπέτομαι.—συνείληφεν ἐπιπτώς. See 191.—μέλλουσα. See 230.

PAGE 112. LINE 1-12. βρωθῆναι. See 181.—ἰκανή (εἶναι) πληροῦν, '*to be sufficient or able to fill*.'—τραπέσθαι, aor. 2 inf. mid. of τρέπω.—ὑπολαβών, *interrupting* = *cutting him short*. See note p. 111, line 3.—ἀλλά (say you so?) *but*, &c.—ἄφρων, '*a fool*.'—ἄφεις, aor. 2 part. of ἀφίημι.—πω. See App. on Partic. 216.—ὑστρηήσασα. See 190.—πέπεισμαι, perf. pass. of πείθω.—μή. See 92 (2).—ἔδει, imperf. of δεῖ, impersonal. It takes the acc. and infin.

13-23. τὴν οὐρανὸν ἀποκοπέῖσα. See 115, and consult Kühner's *Greek Gram.* § 281.—ἀβιώτον, '*insupportable*.'—ἠγῆϊτο, she '*considered*.'—ἔχεν, had (itself=) '*was*.'—ἔγνω, '*she resolved*,' aor. 2 ind. act. Of γιγνώσκω.—εἰς τὸ αὐτό, '*to the same thing*,' i. e. to the state in which she was, with her tail cut off.—ἴνα with subj. See App. on Part. 137.—τὸ ἴδιον, '*her own peculiar*,' &c.—καὶ δὴ, '*and so*.' See App. on Part. 100. Here it has simply the force of mentioning a fact that was naturally consequent on a preceding statement

—παρήνει, imperf. of παραινέω.—ὑποτινχοῦσα. The verb ὑποτινχάνω means to *interrupt* (a speaker).—ὦ αὐτή. It is here an *angry, scornful* address (= *O you rogue!*)—συνέφερον, from συμφέρω, to be of *advantage*, &c.—οὐκ ἔν, &c., ‘you would not have advised.’—εἶλκον, imperf. of ἐλκύω.—ὦ οὗτος, *ho, you there!*—ἤμων... φερόντων, ‘while we are carrying.’—τί ‘what are you making a noise about?’

ANECDOTES OF PHILOSOPHERS.

The following Anecdotes of Philosophers, Poets, Princes, &c. are drawn from various authors, such as Diogenes Laertius (*flor.* A. D. 210), Stobæus (*flor.* A. D. 500), Plutarch (*flor.* A. D. 110), Ælian (*flor.* A. D. 120), &c.

PAGE 113. LINE 1-12. ἐμαστίγον, imperf. ind. act. of μαστιγώω.—τοῦ εἰπόντος, genit. absol.—εἴμαρτο, pluperf. pass. of μείρομαι, used impers. = ‘it was fated.’—καί. See App. on Partic. 144.—δαρῆναι. Supply εἴμαρτό σοι. The slave excused himself, on the principles of the Stoic sect, of which Zeno was the head, that he was *fated* to do so and so, and therefore was not guilty of any crime.—τό for τι, which is more common. It refers to some boy of whom there has been previous mention.—μειράκιον, a boy of about fourteen years of age.—πολλά, ‘much.’—συνεζώήθηκεν, perf. ind. act. of συζώέω.—κακείνων for καὶ ἐκείνων.—παρὰ πότον, like the Latin *inter pocula* = ‘during the entertainment or banquet.’—αὐτός. See 33 (1).—ἀπαγγείλωσι. The subjunctive is used where doubt is implied in the question.—τοῦτ’ αὐτό, ‘this very thing.’—ἐπιστάμενον, ‘who knows how.’

13-26. ποτε, ‘on a certain occasion.’—οὐ ἠλέησα. See 92.—τρόπον... ἄνθρωπον. There seems to be something of a play upon these words, from their sounding in a degree alike.—ἔφασκεν, aor. 2 of φάσκω = φημί. It means (according to Vömel), to *give out*, usually with a slight intimation that the thing is not exactly so.—μή. See 92 (2).—εἴη. The Greeks use the optative in indirect or oblique narrations = ‘he was.’—ἐάν... ἀναμένωσιν. See 69.—διώκοντες... ἀναμένωσιν. See 191.—ὡς ἔν. See App. on Partic. 25, b, and 243.—ἀδολέσχου, ‘babbling, chatterer.’—αὐτοῦ, scil. τοῦ ἀδολέσχου.—θαυμαστόν, scil. ἐστί.—ἀλλά, scil. τοῦτο ἐστί.—εἶ = ὅτι. The Attics use εἶ with the indic. not only of probable but actual events, to qualify the positive assertion; most frequently after θαυμάζω and expressions of strong feeling.—ἔχων, ‘who has.’

PAGE 114. LINE 1-10. ἰδών, aor. 2 part. act. of εἶδω.—παύση... καταφρονῶν. See 194, and Kühner, § 310, 4 (f).—ἐπιστάντος, gen. absol. See § 41.—λαβών, &c. See 191.—εἰπόντα, *who asserted*

that, &c.—ἀνεκτὴ, formed from ἀνέχω.—χηνῶν βοώντων, 'cackling geese.'—ἡ Ξανθίππη (see 13) was the wife of Socrates, and rendered notorious by her scolding propensities.—μυριῶν...κατασχοσῶν, gen. absol.—αὐτούς, in reference to herself, husband, and family.—κατασχοσῶν, gen. pl. fem. aor. 2 part. of κατέχω.—θείσασθαι. See 181.—καὶ...καὶ, both...and.—προϊόντος, in agreement with Σωκράτους.—ἐπαιόντος, part. of ἐπάειμι.

11-22. τὸ ζῆν = 'life.'—τὸ κακῶς ζῆν = *an evil life*, scil. κακὸν ἐστι.—Σινωπεύς, the Sinopian, from Sinope, a town of Paphlagonia, on the Black Sea. He was so styled to distinguish him from another of the same name.—ἐχρήτο. This verb takes the dat.—εἰς πάντα, 'for every purpose.'—ἐληρείσατο, aor. 1 mid. of ἐπερείδω.—ἔπειτα μέντοι, 'afterwards, however.'—ἐπιστείλας, 'having sent a letter.'—προνοήσασθαι, to provide or procure for him (of course for his advantage, mid. voice).—βραδύνοτας, gen. absol.—πίθον τινά. See 16.—οἰκίαν, 'for a house.'—ὄνομα. See 115.—ὅς, at the beginning of a clause = καὶ αὐτός, 'and he.'—ἀπέδρα, aor. 2 of ἀποδιδράσκω.—Διογένην, scil. δεῖσθαι.

23-31. πῖνον, neut. pres. particip. of πίνω.—ἐξέροψε, aor. 1 of ἐκρίπτω.—ἐντελεία, 'in economy or frugality.'—κατέαξε, aor. 1 ind. act. of κατόγνυμι.—μεθ' ἡμέραν, in the day-time.—άλούς, aor. 2 part. of ἀλίσκομαι.—ἄρχειν takes the gen.—κῆρυκα, 'the crier' at the public auction of slaves. Captives and prisoners of war were usually sold into slavery.—πέιθασθαι. With dat. πέιθω means 'to obey.'—εἰ καὶ...εἶη, 'even though he was.'—καὶ γὰρ, &c. 'for we ought to obey a physician or pilot, though he be a slave.' The order is γὰρ δεῖν πεισθῆναι (ιατροῦ ἢ κυβερνήτη) εἰ δούλος εἶη, or καίπερ δούλοις οὔσι.

PAGE 115. LINE 2-15. εἰδίτω, imperat. of εἴσειμι.—οὔν. See App. on Part. 203.—ἄν with the optat. See 74, 75.—λοῦνται, in the act. to wash; mid. wash oneself, bathe.—τῷ δέ, scil. πυθομένῳ.—τοὺς...μῦς, 'the mice.'—καὶ, 'even.'—ὅταν ἔχη, 'whenever you can,' i. e. when you have any breakfast to eat.—ὄρωσάμενον, 'when Plato gave as a definition.'—ἐνδοκιμοῦντος. 'when he was praised' (for this definition).—τίλας, aor. 1 particip. act. of τίλλω. Diogenes is meant.—ἦτι, with two accus. See 105.—παρὰ, 'from.'

16-32. ἀγωνιῶ, 'I am in great distress.'—μή, 'lest.'—εἰργασμαι, perf. of ἐργάζομαι.—τί, &c. 'what advantage he gained from,' &c.—τὸ δύνασθαι = the ability.—τί τῶν μυθιμάτων. See 121.—τοὺς ὄνους, 'their asses.'—ἡγουμένων, scil. αὐτῶν τοῦτο, gen. absol.—ἀλλὰ μὴν καί. See App. on Partic. 169.—γίγονται, 'are appointed.' Every year the Athenians chose ten generals, one from each tribe,

on whom devolved the affairs of war, and sometimes also state concerns.—μηδὲν μαθόντες, 'who have learned nothing' (of the duties of the office to which they have been elevated).—χειροτονηθέντες, in reference to the mode of voting by *stretching out the hand*.—τούς μὲν... λυμαίνεσθαι, 'the former prey upon the body,' &c.—τί πλέον, &c. 'what superiority philosophers possess.'—ὁμοίως βιώσομεν, 'we (philosophers) would live in like manner' as we now do while the laws are in force.—τίνι, 'in what respect.'—ὑπόστειλον, aor. 1 imper. act. of ὑποστέλλω.—εἴσῃ, fut. mid. of εἶδω.—ἔπερ, dat. of ὄσπερ. Supply διαφέρουσι.

PAGE 116. LINE 1-10. δεδαμασμένοι, perf. pass. part. of δαμάζω = δαμάω, to subdue.—οἷς, (the things) which; dat. pl. governed by χρῆσονται.—τί. Supply κατὰ, in what.—ἀμείνων, comparat. of ἀγαθός.—καὶ εἰ, 'even if.'—καθεδίσεται, fut. of καθέζομαι.—λίθος. In the ancient theatres the seats were of stone. One advantage at least, the philosopher says, your son will have gained, viz. in the theatre one stone will not be sitting on another. Without cultivation, he intimates that the young man would have been little better than a stone, or mass of matter.—ἦτησε, aor. 1 ind. of αἰτέω.—ιουσούτου, gen. of price = for that price.—πίω, pres. imperat. of πρίαμαι.—ἔξεις, fut. of ἔχω.—δύο, two (slaves), of which your son will be one. Without education, his son would not much, if any, differ from a slave.

11-22. ἔκλασεν, aor. 1 ind. act. of κλαίω.—οὐδὲν προὔργου, 'no good.' προὔργου for πρὸ ἔργου.—ποιῖ, 'he accomplished.'—κλαίων, 'by weeping.'—δι' αὐτὸ τοῦτο, 'for that very reason.'—δαιτη, 'mode of life.'—οὐδὲν οὐδέποτε, 'any thing, at any time.' Negatives in Greek add force to an affirmation.—πρὸς ἡδονήν, 'for pleasure (merely),' i. e. wicked pleasures or enjoyment.—εἰ with the optat. in indirect discourse (*oratio obliqua*).—ἀπαλλάττομαι, 'I am departing from.'—ὡν, 'when he was.' See 190.—καταληφθεῖς, aor. 1 part. pass. of καταλαμβάνω.—κατ' ὀλίγον, by degrees, by little and little.—τί πράττοι, 'what he (might be) was doing' = what was his condition at the time.—ἦδη. See App. on Part. 134, 135.—παρακατατίθεσθαι, 'to lay me by the side of.'—τῷ ἠδελφῷ, 'his brother,' i. e. death. The ancients represented sleep and death as brothers.

24-32. ἀφῆκεν, aor. 1 ind. act. of ἀφήμι.—συγγνώμη, scil. ἐστίν.—τιμωρίας, gen. governed by the comparative ἀμείνων.—τὸ μὲν, the former, i. e. forgiveness.—ἐστὶ takes the genit. as in Latin, of the duty, property, mark, &c. of a thing.—Γρύλλος, &c. See notes on the same passage, Exercise XXXIX. line 12-19.

ANECDOTES OF POETS AND ORATORS.

PAGE 117. LINE 1-16. Πολυκράτους, Polycrates, a tyrant of Samos, famed for his wealth and good fortune. Anacreon resided at his court.—*δυοῖν νυκτοῖν*. See 135.—*οὔτι*. See App. on Part. 189. *μετενόησε*, aor. 1 indic. act. of *μετανοέω*, *to repent*.—*ἐκρίνετο*, 'was condemned (to death) for impiety.' He was charged with having divulged the Eleusinian mysteries in one of his dramas.—*τὸν πῆχυν*, 'his arm,' properly *the fore-arm*, from the wrist to the elbow; Lat. *ulna*.—*ἔρῃμον*, takes the gen.—*ἔτιχε ἀριστεῖων* = *ἠρίστεισε*.—*πρωῶτος*, &c. 'he was the first who gained the prize for bravery.'—*δέ*, 'now.'—*τὸ πάθος*, in allusion to the loss of his arm in the service of his country.—*ὑπεμνήσθησαν*, aor. 1 pass. of *ὑπομινύσκω*.—*παραδοθείς*, aor. 1 pass. part. of *παραδίδωμι*.—*Διονυσίου*, Dionysius the elder, tyrant of Syracuse, B. C. 405-367. He aspired to be a poet, but had no qualifications to render him at all worthy of the name.—*ἀνακλήθεις*, aor. 1 pass. part. of *ἀνακαλέω*.—*ἔπειτα* adds force to the conclusion.—*αὐτῶν*, i. e. the verses of Dionysius.—*τινος*, scil. *χρόνου*.—*ποῦ δὴ σύ*; 'whither are you now going?'—*λατομίας*. The mines were preferable to the poetaster's inflictions.

17-32. *κρινόμενος*, 'having been accused.'—*ἀνέγνω*, aor. 2 indic. act. of *ἀναγιγνώσκω*, in the sense of *to read*.—*Οιδίπουν*. The *Œdipus Coloneus* is one of the tragedies of Sophocles which have been preserved.—*διά*, 'by means of.'—*ὅπως*. See App. on Partic. 184.—*τὸν νοῦν*. See 115.—*ὥς* = 'so that.'—*καταψηφίσασθαι*, they condemned (by a vote) his son as one who was insane to bring such a charge against such a father.—*βιούς*, aor. 2 part. of *βιόω*.—*αὐτῷ*, i. e. for Philemon.—*ὄρμησε εἰς γέλωτα*, 'he burst into laughter.'—*δέ*, and.—*ἀκράτου*, scil. *τοῦ οἴνου*. It was the practice of the ancients to drink wine undiluted after eating.—*ἀπέθανεν*, aor. 2 of *ἀποθνήσκω*.—*τὸ σῶμα*. See 115.—*ἀνατραπῆναι*, aor. 2 inf. pass. of *ἀνατρέπω*, after *ῥάδιος*.—*μολίβδου*. See 121.—*ἵνα* goes with the optative after tenses of past time.—*μή*. See 93 (3).—*φιλοφρονομένου*, gen. absol.—*τινος σοὶ τῶν ἐμῶν (πραγμάτων) μεταδῶ*; 'of which of my possessions shall I make you a partaker?'

PAGE 118. LINE 1-5. *οὔ βούλει*, 'of whatever one you please.'—*βούλομαι* (*οἶομαι* and *ὄψομαι*) always take *εἰ* in the 2d pers. singular.—*τῶν ἀποσφύγτων*, 'your secrets.'—*σχολάζειν αὐτῷ*, *to devote himself to him* = *to attend his lectures*. The term is used of scholars giving attendance at the school (*σχολή*) of a master in philosophy, rhetoric, &c.—*ἔνα*, supply *μισθὸν αἰτέω*.

ANECDOTES OF PRINCES AND STATESMEN.

PAGE 118. LINE 6-13. ἀποσκευῆς... διαρπαγείσης, gen. absol. ἀποσκευή = *baggage* of the king.—Μνήμονος, *Mnemon*, a surname given him on account of his very retentive memory.—ἦμην = *I have been*.—ἀμόλινον = *a barber's cloth or towel*.—σιωπῶν, 'in silence.'—ἔλεγε τρέφειν. See 181.

14-28 Φίλιππος, Philip of Macedon, father of Alexander the Great.—λέοντος στρατηγούντος, 'with a lion for their general.'—λέοντων, scil. στρατόπεδον.—ἔλεγε μακαρίζειν, as above, line 11.—εἶ = ὅτι. See note, p. 113, line 25.—στρατήγους, the ten generals elected every year to command the army and navy, and conduct the war department at home. They enjoyed the supreme command by days.—αὐτός. See 33 (1).—εὐσημέναι. See 182, 183. In this construction the nominative before the infin. is omitted, except when it is emphatic, as here.—οὔστινας, acc. pl. of ὅστις.—μέλλοντας προδιδόναι. See 230.—τούς προδεδωκότας, 'those who have already betrayed me.' Philip refers to those treacherous partisans of his, in those nations with which he was at war, and recognizes only two classes, the traitors in prospect, and the traitors in fact.—ὑποκριτήν = *the actor*.—τί τῶν, &c. See 121.—λεχθέντων, aor. 1 pass. part. of λέγω.—τρισηκαδέκατον. On this occasion the twelve Olympian gods were carried in procession; a thirteenth represented Philip himself.—τῇ ἑξῆς scil. ἡμέρᾳ. Consult Anthon's *Class. Dictionary*, article *Philippus*.—ἐξῴμμενον, perf. pass. part. of ὀίπω.

PAGE 119. LINE 1-11. ἕφ' ἓνα καιρόν, 'at one time.'—Ὀλύμπια, scil. ἀγωνίσματα, the Olympic games, respecting which, consult Anthon's *Smith's Dictionary of Greek and Roman Antiquities*, p. 680-685.—Δαρδανεῖς, a Thracian tribe.—ἀντίθεες, aor. 2 part. of ὀντιτίθημι.—ὅτι, after verbs *sentiendi et declarandi* = *quod* in Latin.—πέφνκεν 'is (naturally) envious,' &c. perf. ind. act. of φύω.—ἐπαρθεῖς, aor. 1 pass. part. of ἐπαίρω.—ᾔετο, imperf. of οἶομαι.—ὑπομνήσκεισθαι, 'to be reminded.'—τοῦτο ἔργον ἔχειν = *to discharge this duty*.—ἡμέρας. See 135.

12-23. Διόγενει, *Diogenes*, the Cynic philosopher. See p. 114, line 12.—κατεπλάγη, aor. 2 pass. of καταπλήσσω. On the use of the accus. with the passive, see Kühner § 281, 1.—ὥστε after οὕτως, &c., is used with the infin.—ἄν ἦμην = εἶναι ἠθέλον.—Λύσιππον, a sculptor.—συνεξέφερες, imperf. of συνεκφέρω, *to express with or together*.—αὐτοῦ... λεοντώδες, 'his manly and lion-like appearance.'—εἶ = ὅτι.—γεγόναμεν, we, in reference to himself.

24-31. τὸν Λάγου, supply υἱόν.—Ἀντίγονος, a king of Asia, and

one of the most celebrated of Alexander's generals, after that prince's death.—*τουτί*. Demonstrative pronouns and adverbs are strengthened by what is called the *ι demonstrativum*, which is a long accented *ι*, answering to *-ce* in Latin. Short vowels are thrown away before it. *ούτωσί* (*this man here*); *ούτηί*, *τουτί*, &c. So *ούτωσί*.—*δέδουκας, μή*. See App. on Part. 166.—*ἀκούσης*, the subjunctive after *δέδουκας* which has the sense of a present.—*σάλπιγγος*. See 126.

PAGE 120. LINE 1-13. *Φεραίων*, *Pheræ*, a city of Thessaly.—*ἐμπαθέστερον*, *more strongly or deeply* (than usual).—*διετέθη*, '*was disposed or moved*,' aor. 1 pass. of *διατίθημι*.—*οὖν*. See App. on Partic. 203.—*ἀπιὼν ὄχρετο*, '*he went away in haste*.' *ὄχομαι* is often construed with the part., and rendered by an adverb; the partic. connected with it being rendered by a finite verb. See Kühner's *Greek Gram.* § 310, 4 (1).—*εἶ* = *ὄτι*.—*πολίτας*, to complete the idea supply *without being moved to show any emotion*.—*ὀφθήσεται . . . ἐπιδακρύων*. See 194.—*ἤρχε*, imperf. of *ἄρχω*, which takes the genit.—*κατέστησεν*, '*he appointed or constituted*,' aor. 1 ind. act. of *καθίστημι*.—*μή τοῦ ἡλίου*, &c. = *εἰ ὁ ἡλῖος μή ἐπιλάμποι*. *μή* is the conditional negative.—*θέλουσι γένησθαι*. This verb is found like *μέλλω*, with infin., so as merely to give it a future signification. Hence = *shall* (or *should*) *be* or *exist*.—*κίνδυνος*, scil. *ἔστι*, '*there is or would be danger*.'—*διαφθαρήναι*, aor. 1 pass. inf. of *διαφθείρω*.—*ἀνάσχοιτο*. The optative is used as a milder expression for *ἀνέξονται*.

14-31. *ἔτι ὥν*, '*while he was yet*.'—*ἐκκλιנדεῖτο*, imperf. of *habitual action*.—*στρατηγῶν* = *who was the general* (in command on the day of the battle).—*βαρβάρους*, i. e. the Persians. The battle of Marathon was fought B. C. 490.—*οἶκ' ἔτι ἦν* (for *ἔστιν*) '*it was no longer possible*.'—*τὸ τρόπαιον* nom. to *ἔσθ*.—*πότιρον*. See 273.—*πάταξον*, aor. 1 imperat. of *πατάσσω*. See 56.—*ἦδει*, pluperf. of *εἶδω*, used in sense of an imperf.—*Σεριφίον*, a *Seriphian*, native of Seriphus, a small island, one of the Cyclades, and of no account.—*δι' αὐτόν*, '*through himself*, or *on his own account*.'—*τὴν πόλιν*, i. e. Athens.—*ἔνδοξος*, '*renowned*.'—*ὥν* = *if I were*.—*Ἀθηναῖος*, scil. *ὢν ἔνδοξος ἐγένου ἄν*. The answer is bitterly sarcastic. Seriphus was so despicable an island that it would be impossible for a native of it to become renowned; and he (the Seriphian) was so contemptible a character that not even Athens would be able to render him illustrious, if he had chanced to be born there.—*Σιμωνίδην*, *Simonides*, the celebrated lyric poet of Ceos. He flourished about B. C. 525, and lived to a very advanced age. He died B. C. 467.—*μήτ' ἄν*,

&c. = ὅτι μήτε ἐκεῖνος γένοιτο ποιητής ἀγαθός, εἰ ἄδοι παρὰ μέλος. The ancient lyric poets chanted their own verses, and accompanied themselves on the lyre or harp.—αὐτόν for ἑαυτόν.

PAGE 121. LINE 1-11. ὑποτρέχουσι, scil. ἄνθρωποι.—τίλλουσιν supply αὐτῶν τὰ φύλλα.—Ἐπιμινώνδας. See Exer. XLVIII. line 10 and notes.—οὐκ ἔχον (not having=) without.—ἔλεγε, he counselled or advised.—πρότερον . . . πρὶν ἢ = before that. πρὶν has of itself a comparat. force, especially after a negative, though ἢ is usually added. It is constructed with the infin. aor. as well as the subjunctive.—ἀγορᾶς, 'the market-place,' where the principal business of the day was usually transacted.—ἡμέρα, see 151.—φίλον νεώτερον, 'a new friend.'—μήτε, &c. See p. 120, line 30.—ἐντυχεῖν, to meet with.—ἑτέρω, take with γινώσκοντι.

12-22. διαβληθέντος, 'having been reported or accused,' aor. 1 pass. part. of διαβύλλω.—ἔφασκε, 'used to say.'—συντετύχθαι, perf. pass. inf. of συντάσσω. Θώρακα, as a breast-plate. This is the predicate.—ἔχον, agreeing with σῶμα. It governs τὴν φάλαγγα, τοὺς φίλους, &c. The parts of the body and of the army here mentioned correspond in importance.—ἀνδρειότατα, 'most manfully.'—μελλόντων. See 230.—Φωκίων, Phocion, one of the noblest and best of the Athenian generals. He was born about B. C. 400. He was put to death, with a number of others by a vote of a tumultuous and highly excited assemblage of the people.—εἶτα. See App. on Partic. 116.—ἀγαπᾶς ἀποθνήσκων. See 194.

ANECDOTES OF SPARTANS.

PAGE 121. LINE 23-28. Ἄγις. See Exer. LXII. line 16.—κόπτοντος, 'greatly troubling.'—ἀκαίροις, 'unseasonable.'—καὶ δὴ. See App. on Partic. 100.—τίς, supply ἐστίν.

PAGE 122. LINE 1-9. With ὁ supply υἱός.—ἀποκαλοῦντος, 'stigmatizing.'—ἀμαθεῖς, 'unlearned.'—μόνοι τῶν Ἑλλήνων. See 121.—μεμαθήκαμεν perf. ind. act. of μαθάνω.—μὰ τοὺς θεοὺς. See App. on Partic. 159.—εἶπεν, 'exclaimed.'—With τοιαύτην supply πάλιν.—νόμους ἔθηκεν, compare note, Exercise II. line 11.—ἔφη, 'replied.'—λέγουσιν, dat. pl. pres. part., ἀνθρώποις understand.—νόμων governed by χρεῖα. The Spartans were noted for using few words.

10-23. ἀλλὰ μὴν. See App. on Partic. 169.—Κηφίσσου . . . Ἐυρώτα. These, the Cephissus and the Eurotas, were the rivers respectively in the vicinity of Athens and Sparta. Antalcidas's retort was very pointed and severe.—With ἡμεῖς supply ἐδιώξαμεν.—We never drove you out of Laconia, because you were never

there to drive out.—ὁ αὐτός. See 33 (3).—σοφιστοῦ, &c. ‘when a certain sophist was about to, &c.—γάρ = why what’s he doing this for?—λῶστε, superlat. of ἀγαθός = ‘my good friend,’ said ironically.—ὄταν. See 65, and App. on Partic. 26, e.—Διονυσίου . . . πέμψαντος, gen. absol. The participle governs ἰμυτισμόν in the accus.—μή, ‘lest.’—περιθέμεναι, scil. αὐτόν.—αἰσχροί, i. e. because of the splendor of the Sicilian garment being entirely unlike every thing to which they had been accustomed.—ὁ Ἀγρησιλάου, supply υἱός, a common ellipsis.—καταπελτικόν, of or belonging to a catapult, which was used to project darts. On the various instruments used in ancient warfare consult Anthon’s Smith’s *Dictionary of Greek and Roman Antiquities*, pp. 988, 989.—κομισθέν, aor. 1 pass. part. of κομίζω.—ἀπόλωλεν, 2d perf. of ἀπόλλυμι.—ἀρετά, Doric for ἀρετή. This dialect was in common use in Sparta.

24-36. τοῦ = τίνος, governed in genit. by ἀκούσαι.—αὐτῆς, ‘(the nightingale) herself.’—ἀκήκοα, perf. (Attic) of ἀκούω.—κατηγοροῦσιν. See § 27.—ὡς κατασκευάσαντος. See App. on Partic. 233, (2).—ἐμβολαῖς, ‘irruptions.’—ἀντιπάλους, rivals.—κατασκευάσαντος, ‘having disposed or fitted.’—τετρωμένον, perf. pass. part. of τιτρώσκω.—διδασκάλια, acc. neut. pl. of διδασκάλιον in the plur. = δίδακτρα, the teacher’s fee.—διδάξας, ‘for having taught.’—τὰ μὲν ἄλλα = in other respects.—ἦδέϊτο = αἰδούμενος.—καὶ gives a certain degree of force to the relative, not easy to express in English.—ἀφίκετο, aor. 2 of ἀφικνέομαι.

PAGE 123. LINE 1-13. ἂν εἴποι, ‘could this (fellow) say?’—τρόπον, in reference to the terse and pointed mode of speech adopted by the Lacedæmonians.—εἶναι ‘was.’ Cf. note, Exer. VII. line 1.—λέγοντα ὡς χροί, &c. because he told how, &c.—Ἡσίοδον, Hesiod, a celebrated poet who wrote a poem on husbandry, entitled *Works and Days*.—Ἐιλωτών, the slaves of the Spartans. Consult Anthon’s *Classical Dictionary*.—τῶν ὀφθαλμῶν τὸν ἕτερον, ‘of one of his eyes.’ ἕτερος refers to one of two.—ὅπως, see App. on Partic. 184.—τοῦτου scil. τοῦ τιμωρήσασθαι.—ἀπέσχετο, aor. 2 mid. of ἀπέχω.—θείατρον, the usual place of assembling for the people of Sparta.—μὲν τοι. See App. on Partic. 165.

14-35. Πανσανίας. See note, Exer. VI. line 5.—ἔμελλε προδιδοῖναι = *proditurus erat*.—μεσολαβηθειῶν, ‘having been intercepted.’—περὶ τῶν, &c. ‘of these circumstances or matters.’—συμβεβηκότων, perf. part. act. of συμβαίρω.—Ἀθηνᾶς, Minerva, who had a temple of brass at Sparta which enjoyed the privilege of asylum. Hence the epithet applied to the goddess, χαλκίοικος.—ἀνείλεν, aor. 2 indic. act. of ἀναιρέω.—ἔθῳψεν. This was done because a traitor could

not be buried in his native land.—*διχθεις*, aor. 1 pass. particip. of *δάκνω*.—*εἶτα*. See App. on Partic. 116.—*ὡς* (= *ὅτι*) *οὐδέν ἐστιν*, ‘*there is nothing.*’—*τολμῶν*, *daring* = *by daring, being bold enough to*, &c.—*εἴλοντο*, aor. 2 mid. of *αἰρέω*.—*Πύλαις*, the usual shorter name for *Θερμοπύλαι*, *Thermopylæ*, the pass under the mountains from Thessaly to Locris, considered *the gates* of Greece. There were warm saline springs in the vicinity of *Pyliæ*, whence the name *Thermopylæ*. It was here that Leonidas and his Spartan band made their memorable stand against the Persian host.—*ἀπέλιπον*, aor. 2 ind. act. of *ἀπολείπω*.—*δι’ αἰῶνος* = *for ever*.—*ἀπὸ οἰστειμάτων* = *because of the arrows*.—*βαρβάρων*, i. e. the Persians.—*οὐδὲ ἔστιν*, ‘*it is not possible.*’—*οὐκοῦν*. See App. on Partic. 204.—*χαρίεν*, scil. *ἐστί*.—*εἰ* = *ὅτι*, after verbs expressive of strong feeling, &c.—*ἴδη*. See Append. on Partic. 134, 135.—*ἐπιτίθεσθαι* = *to fall upon, attack*, &c., with the dative.—*παρήγγειλεν*, aor. 1 ind. act. of *παράγγελλω*.—*ὡς*. See App. on Partic. 238, (2).—*ἐν ᾧδου*, scil. *οἴκῳ*.

PAGE 124. LINE 1-17. *ὄσαι*, nearly equivalent to *αἶ*. See Crosby’s *Greek Gram.* § 745.—*αὐταὶ ὑφικόμεναι*, ‘*coming themselves to the field of battle where the dead lie strewed around.*’—*ἐπεσκόπουν*, imperf. of *ἐπισκοπέω*, indicating close examination.—*τὰ ἐναντία* = *the wounds in front*.—*γαυρούμεναι*, ‘*exult.*’—*εἶχον*, ‘*they had*’ (themselves).—*τῶν τραυμάτων*. See 127. By this construction the predicate is transferred from the *thing* to the *person*. The ordinary Greek would be, *εἰ δὲ τὰ αὐτῶν τραύματα ἐτέρως εἶχεν*.—*ὡς ἐνὶ μάλιστα*, ‘*as much as possible.*’ *ἐν* for *ἐνεστι*.—*λαθεῖν*. See 197.—*θάψαι*. See 172.—*καθ’ ἕκαστον βῆμα*, ‘*at every step.*’—*ὑπομνησθήσῃ*, ‘*you will be reminded,*’ fut. 1 pass. of *ὑπομνησκω*.—*ταύτων . . . ταύτῃ*, Doric for *ταύτην . . . ταύτῃ*. A speech worthy of Spartan brevity: *this, or yourself upon this*, pointing to his shield. Come not back unless you bring this, or are brought upon this.—*ὡς* and *ὅτι* are used when another person’s words are quoted exactly. Omit it in translating.—*ξένης*, *stranger* or *foreigner*.—*μόναι*, ‘*we alone.*’—*γὰρ*, in reference to something understood; *as, and no wonder*; or, *very true, for*, &c.

18-35. *τινες τῶν ἐξ Ἀμφιπόλεως*, ‘*some of the Amphipolitans.*’ Brasidas lost his life at the taking of Amphipolis, during the Peloponnesian war. His character is highly praised by the ancient writers.—*τὸν ἄνδρα*, ‘*that hero.*’—*ὡς*. See above, line 15.—*τοιούτου ἄλλον*, ‘*such another.*’—*μή*. See 93.—With *λέγετε* supply *τοῦτο*.—*κείνου κρείττονας*, ‘*braver than he.*’—*εἰστίκει*, plup. in imperf. signif.—*ἀποβήσοιτο*. See 61.—*πυθομένης*, scil. *αὐτῆς*, gen. absol. = ‘*on her inquiring.*’—*ἀλλά*. See Append. on Partic. 5, *h.*—*κακὸν ἀνδρᾶ*

ποδον, 'miserable slave!'—φῆσαντος, scil. αὐτοῦ.—ὅτι. See above, line 15.—ἀσμένη = ἀσμένως.—καὶ, 'even.'—τῶν παιδῶν, 'of my children.' See 19.—τροφθεῖς, aor. 1 pass. part. of τιτρούσκω.—ὠδενεν, imperf. of ὀδέω.—γεγηθέναι, perf. infin. mid. of γηθεῖω.

PAGE 125. LINE 1-12. Ἴωνικῆς. The Ionians lived in Asia Minor, and were distinguished for effeminacy and love of display.—ὄντιας κοσμιωτάτους, 'who were very beautiful.'—δεῖν εἶναι. See Kühner, § 306, 1 (d).—αὐτόν, i. e. Cleomenes.—βασιλέα, the king of Persia, who usually went by this appellation among the Greeks.—ὅσῳ (with τόσῳ underst. in next clause), *the more . . . so much the more.*—τάχιον = *quickly or as quickly as possible.*—ὑποδύμενον, pres. part. of ὑποδέω, *to bind or tie under*, said of sandals or shoes.

MISCELLANEOUS ANECDOTES.

PAGE 125. LINE 13-33. ὁ Ζεῦξις. See 13.—ὁμολογῶ γράφειν. See 181.—καὶ γάρ, like the Latin *etenim* = *for*.—With πολὺν supply χρόνον γράφω.—ἔφοροι, the Ephori, the five Spartan magistrates who controlled all the rest, even the kings. Consult Anthon's Smith's *Dict. of Greek and Roman Antiq.* p. 408, article Ephori. ἔφοροι, nom. to κατήγαγον, aor. 2 ind. act. of κατάγω.—ἠπέιλησαν, 3d pl. aor. 1 ind. act. of ἀπειλέω. It takes *dat.* of pers. and *acc.* of thing.—ἐὰν μὴ, 'unless.'—τοῦ λοιποῦ = *for the future*, χρόνου understood.—φέρειν γάρ = *for they regarded*, &c.—αἰσχύνην, 'as a disgrace.'—καὶ . . . καὶ, 'both . . . and.'—ληφθεῖς, aor. 1 pass. part. of λαμβάνω.—συσταθεῖς, aor. 1 pass. part. of συνίστημι.—σεμννομένου, gen. absol.; to complete the sense understand καὶ λέγοντος, which words are indeed implied in the verb σεμνύνομαι, as here used.—ποῦ. Supply ἐστί.—ἔγνωσ, aor. 2 ind. act. of γινώσκω.—ἔφη. The nom. is Δημίδης.—Ἀθηναίων, gen. pl. governed by ἐστρατήγει.—Χάρης, Chares, an Athenian commander who was defeated at Chæronea.—βασιλέως. Pausanias was not properly 'king,' but governed as the cousin-german and guardian of Pleistarchus, who succeeded to the throne on the death of Leonidas.—κελεύοντος, construe with μετὰ χλευασμοῦ.—συνεῖς, aor. 2 part. of συνήμι.—μεμνήσθαι, perf. inf. of μνησκόμαι.—συμπεσοῦσης, gen. absol.; aor. 2 part. of συμπίτω.

PAGE 126. LINE 2-20. ἄρα. See App. on Partic. 55-57.—μετ' οὐ . . . χρόνον, 'after no long time' = not long after.—Μενεκράτους . . . χρομένου, &c. gen. absol.—ἀπεγνωσμέναις θεραπεῖαις, literally, *desperate cures*, i. e. the curing of maladies usually considered desperate.—ἐπεκλήθη, 'was surnamed.'—φορτικῶς, 'in a low, vulgar

manner.'—καὶ δὴ. See App. on Partic. 98, 99.—ἐπιστεῖλαι, 'to send a letter.'—χαίρειν. This infin. is used as a greeting, and when at the beginning of a letter commonly stands alone. εὐχομαι or some equivalent may here be understood.—ἀναγνούς, aor. 2 particip. of ἀναγιγνώσκω.—ὑγιάειν. See above, on χαίρειν.—εἰς... τύφου, 'to such a degree (or pitch) of conceit.'—Διῶ, 'Jupiter.'—εἰστία, imperf. of εἰστιάω.—τὰ πρῶτα, at first.—κατὰ μικρόν, by little and little = by degrees.—καὶ ταῦτα, and that too.—ἀπιὼν ὄχητο. See page 120, line 3.—ἔλεγεν ὑβρίσθαι. See 181.—τὴν ἄνοιαν αὐτοῦ, 'his folly and madness.'

21-36. ἐδόσησε μανίαν. See 113.—τὸ ἄστυ, the city of Athens. The Greeks called their own city Ἄστυ, as the Romans called theirs Urbs. The word usually denoted the upper town as opposed to the Piræus.—καταίχοντα, putting in = anchoring.—εἰσιούσιν, dat. pl. pres. part. of εἰσεῖμι.—συννοικῶν τῷ ἀρρώστῳ τούτῳ = suffering under this malady. The simpler construction would be ἔχων τὸ ἀρρώστημα or οὕτως ἀρρώστῳ.—ἀναχθείς, aor. 1 pass. part. of ἀνάγω.—ἐπλάσματο, i. e. Thrasyllus.—ἡσθῆναι, aor. 1 inf. of ἡδομαι.—μηδέν, in no respect or not at all.—προπεμπόμενον. 'escorted.'—οὐ... ἐξέκλινεν, 'did not pass by or avoid him.'—With ἄλλους supply παρελθεῖν καὶ ἐκκλίνειν.—εἰώθει, pluperf. of ἔθω, in imperf. sense. It takes the infin.—εὐ ποιεῖς ἀξίωμας. See 194, and Kühner, § 310, 4 (g).—ἅπασιν τούτοις, to all these, who are now conducting you forth from the public assemblage with so great honor and applause.

NATURAL HISTORY.

The passages on Natural History, are taken from Aristotle (*flor.* B. C. 356) Strabo (*flor.* B. C. 30), Plutarch, Diodorus Siculus (*flor.* B. C. 59), Herodotus (*flor.* B. C. 413), and Plato (*flor.* B. C. 395). Of course the student will not understand the statements made by these authors as always true, since their knowledge of natural history was very limited; and their observations neither very accurate nor discriminating.

PAGE 127. LINE 1-14. πρόβατα ἔχει, neut. pl. with sing. verb.—τὸ πλάτος. See 115.—πήχεως, σπιθαμῆς, &c. See 121.—τοῖνον, see App. on Partic. 229.—φασὶ, scil. ἄνθρωποι, as they say, as the story goes, &c.—Ἠπειρώτῃ, the Epirote, i. e. king of Epirus.—With τοὺς σὺν, &c. supply ὄντας.—ἐτρέψαντο, aor. 1 mid. of τρέπω.—χοῖται, takes the dative.—μόνον τῶν ζώων, 'alone of all animals.'—τοῖς ὁδοῦσι. See 150.—ἡττηθείς, aor. 1 part. of ἡττάομαι.—θανμυστὸν ὅσον, like Latin *mirum quantum* = 'to a surprising degree.'

15-28. ἔτη. See 117.—πλείω τῶν, &c. see 123.—Λιβυκῶν scil. ἐλεφάντων, gen. governed by comparat. μείζους.—γοῦν for γέ οὖν = indeed or in truth.—θνημόσοφοι, 'intelligent.'—λιθάξεν, 'to fling

stones at a mark.'—ἐλεφάντων, &c. gen. absol.—ἵστασθαι σιάσεις, &c. to place themselves in certain bold attitudes. See 113.—δυσελκτικούς 'involved, complicated,' &c.—ἀνακυκλεῖν (to turn round and round) = to perform, &c.—ἐκάστοτε = every time, on every occasion.—ᾧφθῆ, aor. 1 of ὀπτομαι.—νυκτός. See 135.—αὐτός. See 33 (1).—μελειῶν, 'practising,' pres. part. of μελετώ.—ἄλλος τις. See 16.—κεντούντων, gen. pl. agreeing with αὐτῶν, 'one of those who pricked,' &c.—ἐξύρας, aor. 1 part. act. of ἐξάιρω.—ἐπίδοξος, here = an adverb; likely, &c. see 289, and Kühner § 307, REM. 6.—ἦν = *videbatur* = it seemed.

PAGE 128. LINE 2-17. ἀπηρείσατο, aor. 1 mid. of ἀπερείδω.—διπην, 'satisfaction' for the offence.—τῷ τηλικούτῳ for (on account of) such an one, i. e. a child. It implies that a man would not have been let off so lightly.—τέ... καὶ. See App. on Partic. 138.—τὰ περὶ, 'those (things) which relate to, &c.—ἐπιδούς ἑαυτὸν (ποτάμῳ) 'giving himself to the river,' i. e. entering it for the purpose of trying its depth and his ability to ford it.—ἀποθεωροῦσιν, look at him (from the bank) with great attention.—ὥς, with the participle, see App. on Partic. 238, (2).—πολλὴν περιουσίαν τῆς ἀσφαλείας, a great abundance of security, i. e. entire or perfect security.—ἡ θήρη, &c. See Exer. XV. line 4-12, and notes.

18-32. ἔστι, when accented thus = there is, &c.—ἀπὸ τοῦ συμβεβηκότος, from its peculiarity about the head. τὸ συμβεβηκός (συμβαινῶ) = an accidental circumstance, a chance event, &c.—ἰσχυροτάτην. See 26.—παρεμφερές, 'somewhat like' = not unlike.—τοῦτο, this animal.—συμπέσον, aor. 2 part. of συμπέτω.—θηρίῳ, i. e. the elephant.—τῷ κέρατι, dat. of means, or instrument. See 150.—φθάσας, 'having anticipated.'—ὑπὸ with accus. to express motion towards and under an object.—προσκαταλάβηται, subjunc. after ὅταν. See 78.—ἵππος supply ποτάμιος = the hippopotamus, or river horse.—χανλιόδοτας, 'projecting tusks.'—τῶν ἀγρίων ἰῶν, 'than those of the wild boars.'

PAGE 129. LINE 1-13. ὦτα, scil. ἔχει.—ἵππῳ, i. e. like to the ears &c. of a horse. The datives here used are to be regarded as used elliptically, the whole being put for the particular parts to which the comparison refers.—τῷ ἐλέφαντι, to that of the elephant.—τὰς ἡμέρας... τὰς νύκτας. See 117.—εἰ... ἦν. See 67.—ἰδιον = a peculiarity.—παρὰ with the accus. = by the side of; compared with, &c.—αἱ μὲν... αἱ δέ, the former... the latter.—χρόνον. See 117.

14-29. κννοκέφαλοι, 'dog-headed.'—ταῖς δὲ φωναῖς, these words may be considered as used simply for antithesis to τοῖς μὲν σώμασιν.

—*μυγμούς*, ‘*moanings, mutterings,*’ &c.—*προίενται*, pres. mid. of *προίημι*.—*ὑπεράγει*, takes the genit.—*πάν ὄστων μέγεθος* = to the plainer Greek, *πάντα καὶ τὰ μέγιστα ὄστιά*.—*καταποθέν*, aor. 1 pass. part. of *καταπίνω*.—*όταν*. See 78.—*παγέντα*, aor. 2 pass. part. of *πήγνυμι*.—*ὑπάγουσα*, scil. *ἡ ἀλώπηξ*.—*κἂν* = *καὶ ἕάν*. See 65, and 78.—*ὑποφερομένου*. See 194.—*διὰ βιάθους* = *βαθείαν*.—*κἂν ἕῃ τις*, ‘*and if one permit her,*’ i. e. do not hinder or prevent her.—*τῷ δὲ μὴ ψοφεῖν*, referring to the river = if the river does not make the noise of running water beneath the ice, taking courage, she passes on.

PAGE 130. LINE 1-14. *ἐλάφων αἱ θήλειαι*. See 121.—*αἰσθονται . . . ὄντες*, See 194.—*τῷ λανθάνειν*. See 28, and 197.—*πειπίθασιν*, 2d perf. of *πέιθω*.—*μετοπώρου*. See 135.—*ἀναλαμβάνει*, scil. *τὰς δάγας*.—*ταμιευομένοις* = *καὶ* with infin. *ταμιεύσθαι*, to divide them with each other.—*δέ*, ‘*now.*’—*τὴν κατ’ ἀνεμον*, scil. *οὔσαν ὀπήν*.

15-32. *ἐντύχε*, aor. 2 of *ἐντυγχάνω*. It takes the dative.—*ἡμέραν*, See 117.—*παραμένειν*, ‘*that he (the dog) had remained,*’ &c.—*πάρουδος*, a parading, marching in review before the king sitting on a throne.—*ἡσυχίαν ἔχων* = *being tranquil or quiet*.—*ἔξεδραμε*, aor. 2 of *ἐκτρέχω*.—*ὥστε*, construe with *τοὺς ἀνθρώπους μὴ μόνον ἐκείνῳ (τῷ βασιλεῖ) ἀλλὰ καὶ πᾶσι τοῖς παροῦσι δι’ ὑποφίας (= ὑπόπτους) γένεσθαι*.—*συλληφθέντες*, aor. 1 pass. part. of *συλλάμβάνω*.—*ὁμολογήσαντες . . . ἐκολάσθησαν*. See 191.—*Λυσίμαχος*, *Lysimachus*, one of the officers and successors of Alexander the Great.—*ἐνδραμόν*, aor. 2 part. of *ἐντρέχω*.—*ἐπέρριψε*, scil. *τῇ πυρῷ*. On *τέ* and *καί* see App. on Partic. 133.—*Ἄστον*, name of a dog; acc. bef. infin. *δραῦσαι*.—*ἔθρεπεν*, aor. 1 of *τρέφω*.

PAGE 131. LINE 1-15. *ἐκφερομένου*, i. e. of his deceased master.—*τέλος*, used adverbially = *finally*.—*ἀφῆκεν*, aor. 1 of *ἀφίημι*.—*συγκατέκασε*, aor. 1 of *συγκατακαίω*.—*εἰσαχθέντα*, aor. 1 pass. part. of *εἰσάγω*.—*ἐλάφου*, &c. gen. absol.—*ἀφιεμένου*, pres. mid. part. of *ἀφίημι*.—*ἡσυχίαν ἔχοντα*. See above p. 130, line 20.—*φανερὸν εἶναι* = ‘*it was manifest.*’ On the construction of *φανερὸν εἶναι*, *δηλον εἶναι*, &c. See Kühner § 310, 4, (b).—*ἤδη*. See App. on Partic. 134, 135.—*όταν*. See 78.—*δέ*, ‘*and.*’ See App. on Partic. 75.—*λαβεῖν*, aor. 2 inf. of *λαμβάνω*.—*τὰς γενομένας*, ‘*which are.*’—*ὀρύττοντας κατεσθίειν*. See 191.—*ἔξεμειν*, pres. inf. of *ἔξεμείω*.—*όταν*. See 78.—On *εἶτα* and *ἔπειτα*, see App. on Partic. 116.—*κρέα*, acc. neut. pl. of *κρέας*.—*ἄπτεσθαι*, takes the genit. See Kühner, 273, 3, (b).

16-29. *στρουθοκάμηλοι*, ‘*ostriches,*’ so called from their camel-like necks.—*πεφοικνίας*, perf. part. act. of *φοῖσσω*.—*μέλανας*, acc. pl. masc. agreeing with *ὀφθαλμούς*.—*ὑπάρχον*, scil. *ζῶον*.—*θύγχος*.

usually a *snout* or *muzzle* (of swine, &c.): here a *bill* or *beak*.—εἰς ὄξυ συνηγμένον, (συνάγω) = 'gathered or collected to a point.'—ἐπτέρωται, perf. pass. of πτερόω. Why not with reduplication? See Kühner, § 123, 2, 3.—ἐξῆραι, aor. 1 infin. of ἐξαίρω, (spoken of a bird) = *to rise, take flight, &c.*—περιπίπτειν = *fall in with, meet with, &c.*—Θαυμαστόν . . . κίττης, a periphrasis for κίτταν θαυμαστίως πολύφωνον. Note that χρῆμα is used in periphrases to express something extraordinary of its kind; as μέγα σὺς χρῆμα, a huge monster of a boar; πολλόν τι χρῆμα τῶν ὀφίων, 'a vast deal of serpents;' &c. (See Liddell and Scott, in *voc.* χρῆμα.)

PAGE 132. LINE 2-16. ἀνταπεδίδου, imperf. ind. act. of ἀνταποδίδωμι.—ἔτιχε, aor. 2 of τυγχάνω.—ἔτιχε ἐκκομιζόμενος, 'chanced to be (or was) carried forth (to burial).' On the ceremonies connected with Greek and Roman funerals, consult Anthon's Smith's *Dict. of Gr. and Rom. Antiq.* p. 455-462.—ὑπὸ σάλπιγξι πολλαῖς = *with many trumpets playing.*—γενομένης . . . ἐπιστάσεως, gen. absol.—ὡσπερ εἰώθει, 'as was usual or customary.'—ἐνδιέτριψαν, aor. 1 indic. act. of ἐνδιατριβῶ, *to spend, consume, &c.*—χρόνον. See 117.—ὑποψία, 'suspicious' of evil practices on the part of other barbers.—εἵκαζον, 'conjectured,' imperf. of εἰκάζω.—ἐκπλήξαι, aor. 1 infinit. act. of ἐκπλήσσω, *to scare or frighten out of, &c.*—ἦν οὐδέτερον, 'it was neither of these things' = neither of these suppositions was correct.—ἀλλ' ἄσκησις, *but* (it was for) *practice* simply, that the magpie thus acted.—ἀφῆκεν. Some understand φωνήν: others take ἀφῆκεν as governing οὐδέν and τὰ μέλη, in which case αὐτά will be understood after φθειρομένη.—διεξιοῦσα, pres. part. of διεξιμι.

17-34. ὡς = *so that*.—ἄν, with participle. See App. on Partic. 48.—Construe τοῦ ζώου τίτινος ὡς παραπλήσια τοῖς χηρείοις, to which in the apodosis (= consequent clause) the words τοῦ δὲ γεννηθέντος ἀξομένου correspond.—ὀχύρωται, perf. pass. of ὀχυρόω.—διαφέρων, 'excelling.'—ἐξ ἀμφοτέρων τῶν μερῶν, *in either jaw*, i. e. the upper and lower.—τὰ τῶν ζώων. See 121.—ὡς = *so that*.—Respecting ἄν, see above, on line 17.—τέ . . . καί. See App. on Partic. 138.—ἐγχωρίων τοῖς πλείστοις. See 121.—νόμιμον, *established custom or regulation*.—On the difference between νόμοι and θεσμοί, see *Dict. of Antiq.* p. 662.—κατὰ, 'to the injury of.'—βοήθημα, *assistance, help*, to ward off so serious an evil.

PAGE 133. LINE 3-12. κατὰ λόγον = *in proportion*.—τὴν κάτω γνάθον. See 25.—The student will find it interesting and profitable to compare and contrast the limited knowledge of the ancients in natural history, with the more extended and careful researches which have characterized modern times.—γλῶσσαν, &c. 'it alone

of...has not,' &c. ἔφυνσε, aor. 1 of φύω = *cause to grow*.—ἄσφρηκτον (α priv., ὄρηγμα), *not to be broken, impenetrable*.—Respecting the *Ephemeron*, see Exercise XVIII. line 14-18, and notes.

13-30. τὰ τῶν μελίσσω. See 43.—κάμπτειν, *to bend round*; with ἄκρωτήριον = *to double a promontory or cape*.—ὑπὲρ τοῦ μή, *so as not to be*.—δεδοικότες, perf. pass. of δίδω, in pres. signif.—τὸν Ταῦρον, *Mount Taurus*, a celebrated range dividing Asia into two great divisions, ἡ Ἀσία ἡ ἐντός, and ἡ ἐκτός τοῦ Ταύρου.—οἶον, 'as it were.'—ὄπως. See App. on Partic. 184.—λάθωσι. See 197-199.—θιγόντας, aor. 2 part. act. of θιγγάνω.—ἄν = ἔαν. See 78, 66.—With ἐκπέση supply τοῦ ὕδατος.—τοῦ πάθους = *the numbness*.—ἄφην (from ἄπτομαι) = *the sense of touch*.—τρεπομένον, &c., *the water being changed* in its nature by the contact of the fish, and *assuming the property* of the animal. Plutarch, who makes this statement, was not aware of the *conducting* agency of the water in this phenomenon.—προπέπονθός, perf. mid. part. of προπάσχω.—πινοτήρας (better πινοτήρης), the *Pinoteras*, i. e. *Pinnaguard*, a small crab that lives in the Pinna's shell.—πυλωρεῖ, &c. 'keeps guard over the muscle, sitting before it.'—ἀνεωγμένην, perf. pass. part. of ἀνοίγω.—διακεχηρῦναν, perf. act. part. of διαχαίνω.—προσπέση, aor. 2 subj. of προσπίπτω.

PAGE 134. LINE 1-15. δακῶν, aor. 2 part. of δάκνω.—κητῶν, properly, *any sea-monster or huge fish*; later, especially of whales, sharks, &c.—ἐσχεθήσεται, fut. pass. of ἐνέχω.—ἐμπειεῖται, fut. of ἐμπίπτω.—ἔπεται, takes the dat.—παραγόμενον = καὶ παράγεται.—διέφθασται, perf. pass. of διαφθείρω.—ἐκείνο δέ, scil. τὸ ζῶον, τὸν ἡγεμόνα.—ἐντός, as the anchor, when it is weighed (in nautical phrase), is stowed in the ship.—ἀναπανομένον, scil. τοῦ ἡγεμόρος.—προελθόντος, scil. αὐτοῦ.—ἡμέρας... νυκτός. See 135.—ἢ, or else, otherwise, &c.—διεφθάρη, aor. 1 pass. ind. of διαφθείρω.—ἀκυβέρονητα, *like vessels without a pilot*.—ἔξενηθέντα, aor. 1 pass. part. of ἐκφέρω.—ἡ ἐπιμέλεια, scil. ἐστίν.—πλησίον, adv. *near, hard by*, with genit.—πολὺν χρόνον. See 117.—καταχώση, aor. 1 subjunc. of καταχώννυμι.—λέγουσι... ἀμύττειν. See 181.—τοσαύταις, scil. ἡμέραις.—γνωρίσασα, &c. 'having recognized each her own treasure.'—ὡς οὐδεὶς, &c. 'as no one does a deposit of gold.' The turtle is more accurate than even the man who has buried gold in the earth.

PAGE 135. LINE 2-8. ταυτόν = τὸ αὐτό.—ἤρηται, perf. pass. of ἄρτιά.—οὐδενός, &c. governed by προσδεῖσθαι.—κἄν = καὶ ἔαν, with the subjunc.—With διαπίπτει supply αὐτά.

MYTHOLOGY.

9-28. τὰ ἔξω = *outwardly, externally*. μέρη is to be supplied. See 115.—ὑπερβάντι, 'to one who has gone over and come upon the back,' i. e. its opposite side, meaning the convex part of the heaven, the concave part being represented as facing us on the earth's surface.—πάσης τέχνης, of every (species or sort of) art.—μετὰ δέ, *further on?*—οἱ δὲ θεοὶ εὐωχοῦνται καθήμενοι παρὰ, &c. The words are taken from Homer, whence the poetic form Ζηνί for Διί.—ρέκταρ and ἀμβροσία were the drink and food of the gods. They were withheld from mortals, as containing the principle of immortality.—παρατίθενται, pres. mid. of παρατίθημι. In the mid. = *to have set before one*, with accus. = *are served*, &c.—αὐτῇ κτίσση. See 282.—ἀνηγεμένον, perf. pass. particip. of ἀναφέρω.—ἄλλοι ἄλλας, 'some bring one and others other sacrifices.'

PAGE 136. LINE 1-13. ὁ δὲ τις (= *alius quis*), 'and some other.'—φιλήσας, 'having kissed.'—γλανκῶπιν. This epithet relates not so much to the color as to the expression of the goddess's eyes. It means hence *piercing-eyed, fierce-eyed*, &c. In works of art Minerva's eyes were represented by *light gleaming gems*. (Liddell and Scott.)—ἀνεζωσμένην, perf. pass. particip. of ἀναζώννυμι. See 115.—χλαμυδίω, dimin. of χλαμύς, a cloak or mantle, worn by youths, and laid aside as soon as they became men. See Anthon's Smith's *Dict. of Antiquities*.—διαβεβηκότι, perf. particip. act. of διαβαίνω.—μαντεύεται, 'delivers oracles or responses.'—σώζουσιν, 'preserve.' The Dioscuri were the tutelary deities of sailors.

14-28. ἐκγόνουσ, 'offspring.'—θεάς μὲν . . . θεοὺς δέ. See 31.—πρὸς δὲ ταύταις, 'and besides these.'—Λίλειθιαν, *Pliithya* (the one who comes to aid those who are bringing forth), the goddess of childbirth = Roman *Lucina*.—Δία, acc. bef. inf. ἀπονεῖμαι, *portioned out* to each one of these deities.—παραδοθῆναι, aor. 1 pass. inf. of παραδίδωμι.

29-36. With λαβεῖν supply μυθολογοῦσι.—κακοπαθουσῶν, scil. γυναικῶν.—ἐπικαλεῖσθαι, *to call upon, invoke*.—νηπίων παιδίων = *infants, young children*.—βρεφῶν = *new-born babes*.—τάξω. The employment corresponded with the name given to each, viz. Eunoia, Diké, and Eirené (*Right, Justice, and Peace*).

PAGE 137. LINE 2-20. τῆς Ἐννομίας, &c. gen. after compar. μᾶλλον δυνάμενον, &c.—πρὸς δὲ τούτοις, *besides, or in addition to these*.—τεκτονικὴν τέχνην = *the art of building, carpentry, &c.*—πολλὰ τῶν. See 23.—αὐλῶν = *flutes*. They were made of wood, reed, bone, ivory, or metal. Sometimes one person played two

αἰλοί at once.—ἀφ' ὧν = καὶ ἀπὸ τούτων.—ποιητικὴν, scil. τέχνην = the poetic art.—ὅσα is here put for πάντων ἅ.

21-36. κιθάρας, the lyre, one of the most ancient musical instruments of the stringed kind. It usually had seven strings, though sometimes less and sometimes more. It was held with the left hand and played with the right, and was first used in the recitations of epic poetry. See Anthon's Smith's *Dictionary of Greek and Roman Antiquities*, p. 605.—ἐξενεγκεῖν, aor. 1 inf. of ἐκφέρω.—γνομένην, i. e. in reference to diseases sent upon men by the gods, and for the cure of which it was necessary to consult them, and obtain answers through the prophetic art.—τὸ παλαιόν = anciently.—συνέβαινε τυχάνειν. The phrase here is equivalent to οἱ ἀφύστωντες ἐτύχχανον θεραπείας.—τά. See 23.—μαθόντα aor. 2 part. act. of μανθάνω.—προσεξευροεῖν, aor. 2 inf. of προσεξευροίσκω.—τὰ τῶν ἄλλων = τὰ ἄλλότρια. Mercury was, in addition to his other accomplishments, the prince and patron of thieves.—τὸ σφετερίζεσθαι, the appropriating to oneself.—παλαιστράς, the palaestra or wrestling school, wherein wrestlers were trained, usually by public officers.—λύραν. For the difference between the lyre and cithara consult under reference above, line 21.

PAGE 138. LINE 2-18. πολλοὺς τῶν καρπῶν. See 121.—ὀπώρας. The year being divided into seven seasons the ὀπώρα was the third, and so was not so much the Latin *autumnus*, autumn, as our *dog days*, or at most the end of summer. (See Liddell and Scott). Ἡσίοδος, Hesiod, a celebrated Grecian poet born at Ascra in Bœotia. The lines quoted are from a poem entitled the *Theogony* and are in the hexameter measure.—σφέων for αὐτῶν.—ἀπασέων for ἀπασῶν.—ὄμιλος, mass, throng, &c. nom. to ὑπειλίφουσι, perf. of ὑπολαμβάνω. See Kühner, § 241, 1.—ιδιώτας, ignorant, unlearned. The word relates properly to those not in public stations, private persons, &c.—ὑπειλίφουσι, have taken up (the notion) or supposed that Hades, &c.—τε καί. See App. on Partic. 138.—κεκλημένον. perf. pass. part. of καλέω.—τὴν χώραν αὐτοῦ, 'and that his country,' &c.—καὶ ἐκ, &c. 'even (fearful, terrible) from their names alone.'—With τοιαῦτα supply ὀνόματα.—τὸ δὲ μέγιστον, 'but what is the greatest = but above all.' It is used absolutely. See 117, and Kühner § 312, 5.—ἔνι = ἔνεστι, impersonal.—τοῦ πορθμέως, i. e. Charon. See 13.

19-35. οὗση = which is.—ἀδελφιδούς, nephew of Pluto, the king. Æacus was the son of Jupiter, Pluto's brother.—ἐπιτετραμμένος, being entrusted with the guard. On the accus with the passive voice, see 111, and Kühner, § 281.—περαιωθέντας, 'those who

have crossed over the lake.—πόλεμιον, hostile to, destructive of, &c. Λήθης, *Lethe*, the river of oblivion in the lower world. (λήθη, λήθομαι, collat. form. of λανθάνομαι.)—ἀγαθούς τῶν ἀνδρῶν. See 121.—συνεσομένους (σύνειμι) to lead the best mode of life. See 193.—ἐν ἄδου, see 23. Supply δόμω.

MYTHOLOGICAL NARRATIONS.

PAGE 139. LINE 2-16. μέγρις. See 252.—τὰ περὶ θήραν = the things appertaining to the chase, i. e. being a huntress.—μαντικῆν, supply τέχνην, the faculty of divination, prophecy.—χρησιμωδούσης, gen. absol.—ἐκώλυεν, imperf. of κωλύω. Note its force. See 7.—χάσμα, the chasm or vent. Over this aperture in the rock the sacred tripod stood, and from it ascended the gas or vapor which caused the agitations and convulsions of the Pythian priestess. In this state she was thought to be inspired.—ἀνελών (ἀραιρέω)... παραλαμβάνει. See 191.—The pres. is here put for the past.—ἐθήτευσε, 'served for hire.' It takes the dative. Apollo had been banished from heaven for having slain the Cyclops. He is said to have become much attached to Admetus.—ἄν = εἰς.—ἐληγεται, aor. 2 subj. of αἰρέω.—τοῦ θνήσκειν. See 28.—θελόντων, gen. absol. in the pl. referring to πατρός and μητρός.—Κόρη, i. e. *Proserpina*.—With Ἰφρακλῆς supply ὀνέπεμφεν.

17-30. πειράσαι, to make trial of, test.—ὑπέσχοντο, aor. 2 of ὑπισχνέομαι.—τειχιεῖν (for τεχίσειν) fut. of τεχίζω to inclose with walls, to wall, &c.—οὐκ ἀπεδίδου, 'did not pay,' imperf. ind. act. of ἀποδίδωμι.—κῆτος. See note p. 134, line 5.—προθῆ, 'expose,' aor. 2 subj. of προτίθημι. See 69.—προῦθιγε for προέθιγε.—ιδών, aor. 2 part. of εἶδω.—λήφεται, fut. of λαμβάνω.—ποινήν, as a satisfaction for, &c.—κτείνας (κτείνω)... ἔσωσε. See 191.—μὴ βουλομένου, i. e. *Laomedon*, not being willing = refusing.—εἶλεν, aor. 2 of αἰρέω.

PAGE 140. LINE 1-17. διαφέρων, 'excelling'—κατόκει, imperf. of κατοικέω. Supply χώραν, a region of Asia.—περὶ = near that which is now called, &c.—ἐπὶ πλεῖον, especially, to a higher degree (than others).—οὐ φέρων not bearing (as he ought to have done with modesty, &c.)—μετασχών, aor. 2 part. of μετέχω, to partake of, share in, &c.—παύρησις, 'freedom of speech.'—τὰ ἀπόρρητα = the secrets.—καὶ... καὶ, both... and.—ζῶν, while alive.—ἤξιωθη, aor. 1 pass. of ἀξιώω.—καταχθείς, aor. 1 pass. part. of κατόγω.—εἰς τοὺς ἄσβεῖς, i. e. into the abode of the impious.—τὰς ἴσας (οὐσας) an equal number of daughters. *Amphion*, the *Theban*, was

the husband of Niobe.—ἀπεφαίνετο, *proclaimed, declared, &c.*—εἶθ' for εἶτα.—συνέβη, *it happened*, aor. 2 of συμβαίνω, used impersonally.—ἅμα . . . καί. See App. on Partic. 15, e.

19-36. ἐνζαμένη, aor. 1 part. of ἐνζομαι.—κνηγὸς ἐδιδάχθη, '*was educated a hunter.*'—κατεβρώθη, aor. 1 pass. of καταβιβρώσκω.—τὸν τρόπον. See 115.—λοομένην, '*bathing.*'—εἰς ἔλαφον, i. e. '*into that of a stag.*'—ἐμβαλεῖν, '*infused.*'—κατωρόντο, '*kept howling,*' impf. ind. of κατωρόομαι. Note force of imperf. See 7.—ἤνεγκεν, aor. 1 of φέρω.—With ἰατρικὴν and κνηγετικὴν supply the usual ellipsis of τέχνην.—ἐπὶ πολὺ, '*very zealously.*'

PAGE 141. LINE 1-9. ἀνήγειρε, aor. 1 of ἀνεγείρω.—φοβηθεὶς μῆ. See 238.—βοηθῶσιν, pres. subj. of βοηθῶ.—τοὺς κατασκευάσαντας, '*who forged or prepared.*'—ἐνιαυτόν, '*for a year.*' See 117.—τὸν Φέροτος, scil. υἱόν, '*the son of Pheres.*'

10-22. βασιλεύων, '*while ruling over.*'—ἐλθόντα, '*on his having come.*'—τήν. Supply θυγατέρα. See 23.—κατέφυγε, aor. 2 ind. act. of καταφεύγω.—ἐγένοντο, '*were made captives.*'—ἐλύθησαν, aor. 1 pass. of λύω.—μεμηνώς, perf. part. of μαινομαι = *being insane, frantic, &c.*—ρομίζων κόπτειν. See 181.—ἀκρωτηριάσας, *having cut* (the ἀκρωτήρια, *the extremities*) or *mutilated.*—Θεός, i. e. Apollo, at Delphi.—αὐτήν, *that it* (the earth).—ἄν = ἑάν. See 66.—διαφθαρεῖς, aor. 2 part. pass. of διαφθείρω.

24-34. ἠνάγκασε, aor. 1 indic. act. of ἀναγκάζω.—ἐληφώς, perf. part. act. of λαμβάνω.—διεκόλυε = *endeavored to prevent.*—κατάσκοπος, '*as a spy upon,*' &c.—εμελείσθη, aor. 1 pass. of μελείζω, *to dismember, cut in pieces, &c.*—ἐνθήμενοι, '*having taken him on board.*'—ἠπείγοντο δέ, '*and they hastened.*'—ἀπεμπώλησοντες. See 193.

PAGE 142. LINE 1-12. κατὰ, *beneath, down into, &c.*—ἐλθόντα, '*when he came.*'—τὰ περὶ, '*the things relating to,*' &c.—ζήριτας = *favor of the god* (Bacchus), i. e. wine.—ἀφειδῶς, '*freely.*'—πεφάρμαχθαι, perf. inf. pass. of φαρμάσσω.—μεθ' ἡμέραν = *on the next day.*—κακείνη = καὶ ἐκείνη.

13-34. ἔτι . . . ὄν, '*while he was yet.*'—ἐκδύς, *having gone out* (of his cradle).—κλέπτει. Mercury was celebrated as the prince and patron of thieves.—τοῖς πόσι, *their feet*, i. e. the cows' feet.—ἐκκαθάρας, aor. 1 part. act. of ἐκκαθαίρω.—εἰς κῦτις, *into* (= *across*) *the cavity.*—πλήκτρον, *the plectrum*, an instrument for striking the lyre, usually made of gold or ivory. From some paintings discovered at Herculaneum, it appears that the plectrum was not (as is commonly supposed) always used in playing on the lyre.—ἀνέκρινεν, scil. εἰ τὰς βόους ἴδοιεν.—οὐκ ἔχεν δὲ εἰπεῖν, '*but that they could not tell.*'—ἠλάθησαν, aor. 1 pass. of ἐλαίνω.—διὰ τὸ μὴ . . . δύνασθαι, '*on account*

of not being able, &c.—τὸν κελιοφότα = *who was the thief*, perf. part. of κλέπτω.—ἤτιάτο, *complained of, blamed* Mercury for stealing his cows.—ἠρνέτο, *denied* (that he had them).—μὴ πείθων δέ, *but not persuading or convincing him* on this point.—πηξάμενος, *having fitted together or constructed* a pipe, by means of some reeds or cane. The Syrinx was usually attributed to Pan as the inventor. See *Dict. of Antiq.* p. 940.—ἐκέκτητο, pluperf. of κτάομαι.—βουκολῶν, ‘*while tending his flocks.*’—θεῶν ὑποχθονίων, ‘*of the gods under the earth.*’

PAGE 143. LINE 1-15. ἀντοχθῶν (ἀντὸς, χθῶν), *from the land itself*; not settlers, but of the native stock. The Athenians prided themselves much upon this conceit.—συμφυῆς σῶμα, ‘*a united body*’ of a man and a dragon, the two growing together.—ἐβασίλευσε. See 130.—τὴν γῆν, accus. governed by ἀνόμασεν.—ἐπὶ τούτου, i. e. *during his reign.*—ἔδοξε = *it seemed (good).*—καταλαβέσθαι, aor. 2 infin. mid. of καταλαμβάνω.—ἔμελλον ἔχειν = *habiture essent.* The verb in the plur. agrees with ἕκαστος in the sing. as a *collective.*—θάλασσαν, i. e. a salt spring or well.—διαλύσας... ἔδωκε. See 191.—ἐκρίθη, ‘*was decided (to belong properly) to Minerva.*’—ἐπέκλυσε, aor. 1 ind. act. of ἐπικλύζω. •

18-27. τοὺς ὀφθαλμοὺς. See 115.—ᾶ, neut. accus. plur. from ὄς, agreeing with its antecedent ταῦτα understood.—ἀποκαταστήσαι, ‘*to restore,*’ aor. 1 inf. of ἀποκαθίστημι. αὐτῷ is understood.—ἄκοῦς, i. e. of Tiresias.—πᾶσαν φωνήν, i. e. the notes of all birds.—ὁμοίως τοῖς βλέπουσιν, ‘*as well as those who see.*’

28-33. The twelve labors of Hercules, the heathen Samson. Consult Anthon’s *Class. Dict.*—κατέπεφνε, epic aor. 2 of φένω, *to kill.* See Kühner’s *Greek Gram.* § 219, 7; 230.—ἔκτανον, aor. 2 of κτείνω.—ἐπὶ τοῖς, i. e. ἐπὶ τούτοις τοῖς ἄθλοις.—χρυσόκερων, Attic for χρυσόκερωτα.—ἔξειδίωξεν, ‘*he chased away.*’—κόμισε, aor. 1 ind. act. of κομίζω, augment omitted.

PAGE 144. LINE 2-11. ἤλασε, aor. 1 ind. act. of ἐλαύνω.—ἤγαγεν, aor. 2 of ἄγω.—Αἶδαο = ἄδου.—ἤνεγκεν, aor. 1 ind. act. of φέρω.—οἰκουμένην, scil. γῆν.—ἀήττητος, ‘*invincible.*’—ἔτυχε, aor. 2 of τυγχάνω..

13-24. διαφθαῖναι, aor. 2 pass. inf. of διαφθείρω.—ἐπιβοωμένης, &c. ‘*while Alcmena (his mother) was crying out to Amphitryon (her husband).*’—ἄγχων, pres. part. act. of ἄγχω.—ἐκατέραις, i. e. one in each hand.—ἀφικόμενος, aor. 2 part. of ἀφικνέομαι.—ἔμαθεν, aor. 2 of μαθαίνω, *to learn, perceive,* &c.—ὄντα. See 194.—ἑτέραν... ἑτέρας, *the one... the other.*—κατέσχεν ἄγχων, ‘*he held on squeezing until,*’ &c.—ἔπνιξε, aor. 1 ind. act. of πνίγω.

LINE 1-34. ὄρνιθας. These birds were said to feed on human flesh.—χάλκεα κρόταλα, 'brazen rattles,' by the noise of which he frightened the birds, and as they flew up he shot them.—μετὰ δέος, 'through fear.'—ἀνίπταντο, imperf. ind. of ἀνίπταμαι = ἀναπέτομαι.—τοῦτον τὸν τρόπον. See 115.—ἐβασίλευσε. See 130.

PAGE 145. LINE 1-14. ἀνήρει, imperf. of ἀναιρέω.—ἀρόμενος, aor. 1 mid. part. of αἶρω. With ἀπέκτεινε, see 191.—ψαύοντα, 'that when he touched.'—συνέβη, aor. 2 of συμβαίνω, used impersonally.—μετὰ Λιβύην, after (leaving) Libya.—διεξίει, imperf. ind. of διεξιμι.—ἔθνευ, 'was in the habit of sacrificing.' See 8, OBS.—κατὰ τι λόγιον, 'according to (the directions of) a certain oracle.'—ἔτη. See 117.—τὴν ἐπιστήμην. See 115.—κατ' ἔτος, = yearly.—συλληφθεῖς, aor. 1 pass. part. of συλλαμβάνω.—προσεφέρετο, 'was brought,' i. e. Busiris was having him brought or carried to the altars, for the purpose of sacrificing him there.

15-23. μεταστάντος, aor. 2 part. act. of μεθίστημι.—καθισθέντες, 'having seated themselves,' aor. 1 pass. part. of καθέζομαι, in a mid. sense.—ἠξίουν = 'begged.'—ἐκιδίδουαι, 'should be given up.'—ὑπέστησαν, undertook, sustained, &c. Plainer Greek would be οἱ Ἀθηναῖοι οὐκ ἐξέδωσαν, ἀλλὰ πόλεμον ὑπέστησαν.—ἀποτεμών... δίδωσιν. See 191.—κερκίσι. See 150.—ἐξώρνευεν, aor. 1 ind. act. of ἐξορίσσω.

24-34. Respecting the Argonauts and their expedition, and the probable signification of the ancient legend, consult the interesting article *Argonautæ* in Anthon's *Classical Dictionary*.—τὸν, scil. νῆον.—ἀπὸ τῆς μητρῴας, 'of their stepmother.' The preposition here serves simply to strengthen the genit.—κατὰ τινα... πρόνοιαν, 'in accordance with a certain warning' (or divine intimation).—ἀποπεσεῖν, aor. 2 inf. of ἀποπίπτω.—κατενεχθῆναι, aor. 1 pass. inf. of καταφέρω.—θύσαντα... ἀναθεῖναι, 'sacrificed the ram and put (or laid) up,' &c. See 191.—χρησμὸν ἐκπεσεῖν = an oracle was sent or imparted.—ἀπενέγκωσι, aor. 1 subj. of ἀποφέρω.

PAGE 146. LINE 1-19. καταδεῖξαι, (it is said) that he published abroad that he sacrificed, &c.—τολμήσει, aor. 1 optat. act. of τολμάω. Note the difference between τολμήσει (optative) and τολμηῆσαι (infinitive).—φυλάξασθαι, 'to be on his guard against.'—ἔγνω, aor. 2 of γιγνώσκω.—τελῶν, pres. part. of τελέω.—τε.... καί. See App. on Partic. 138.—πόθῳ, 'through affection for.'—συμβαλὼν, 'recollecting.'—ἠρώτα, imperf. of ἐρωτιάω.—τί ἂν ἐποίησεν, 'what he would do.'—ἔχων, 'if he had,' &c. = εἰ... ἔχοι.—πρὸς, 'by.'—προσέταπτον ἄν, 'I would order.'—Κόλχοις, the Colchians, a people of Asia, dwelling at the east of the Euxine, around the Phasis.

20-36. τὸν, scil. υἱὸν.—ὑποθμεμένης, 'having suggested it.'—ἐνήρμοσεν, aor. 1 ind. act. of ἐναρμόζω.—φωνῆν, vocal, sounding, &c.—ξύλον, 'beam.'—ἐπέτρψε, 'directed.'—χρωμένω, 'having consulted the oracle.' With χρωμένω, understand Ἰάσονι.—ἀριστοὺς, 'bravest.'—ἰὺς ὄψεις. See 115.—πεπηρωμένος, perf. pass. part. of πηρώω, to lame, mutilate, &c. Render here, 'deprived of.'—οἱ μὲν . . . οἱ δέ, some . . . others.—προῦλεγε, for προέλεγε.—πεισθεῖς, 'being persuaded by their step-mother.'—ὀλίγα δέ, &c. 'and whatever little (they left) they left full of,' &c.—μὴ δύνασθαι, 'he was not able to take to himself' = he could not enjoy or partake of the food set before him.—προσενέγκασθαι, aor. 1 mid. inf. of προσφέρω.

PAGE 147. LINE 1-14. ὑποθήσασθαι, 'he would advise them as to their voyage.'—With τράπεζαν supply ἀνάπλεων (from ἀνάπλεως, ων, &c.)—καταπτάσαι, aor. 2 part. of καθίπτamai, καταπέτομαι.—ἦν χρεών, 'it was fated.'—With παισί understand ἦν χρεών.—κατάλάβωσι, scil. τὸ διωκόμενον.—Ἀπολλώνιος, Apollonius (of Rhodes) a Greek poet who flourished about B. C. 194. He wrote a poem respecting the expedition of the Argonauts. See Anthon's *Classical Dictionary*.—μηδὲν παθεῖν, 'suffered nothing or in no respect.' δούσας, aor. 2 part. of δίδωμι, agreeing with αὐτάς.

16-36. Συμπληγάδων, the Symplegades, (the jostling rocks, σὺν and πλῆσσω) also called *Cyaneæ insulæ*, two small islands at the entrance of the Euxine.—πετρῶν τῶν (scil. οὖρων).—ἀπέζλειον, imperf. of ἀποκλείω.—καὶ τοῖς πειτειοῖς (Attic for πετηνοῖς) 'even for the birds.'—δι' αὐτῶν ἐλθεῖν, 'to pass through (or between) them.' They were fabled to be floating about, and crushed vessels and whatever attempted to pass through the straits at the entrance of the sea. See Anthon's *Classical Dictionary*, Art. *Cyaneæ*.—ἀφίναί, 'to loose or let go.'—σωθεῖσαν = pass through in safety.—With ἀπολομένην, supply ἴδωσιν αὐτήν.—ἀνήγοντο, 'they set sail,' aor. 2 mid. of ἀνάγω.—τὰ ἄκρα . . . ἀπεθέρισεν, 'cut off the end of its tail.'—συλλαβομένης Ἥρας, 'with the assistance of Juno.'—ἀφλάστων, the curved stern of a ship, with its ornaments.—περικοπέσις with ἄκρα. See 111, and 115.—ἐκτοτε, 'since that time.' The old story was that so soon as any vessel succeeded in passing through them, they would lose their power of moving about and become settled and stable in their position.—ἔστι with the genit. See Kühner's *Greek Gram.* § 273, 2.—ἐπιταγέτω, aor. 2 part. pass. of ἐπιτάσσω.—δώσειν ὑπέσχετο, 'promised that he would give.'

PAGE 148. LINE 3-20. ἐφύσων, imperf. ind. act. of φουσάω.—ζεύξαντι, 'after he had yoked them.'—εἶχε λαβῶν = εἶληφε.—ῶν, by attraction for οὖς. See 210.—ἴσχει = ἔχει. The form ἴσχω for ἔχω

is only found in the pres. and imperf.—*κρούφα*, adv. construed with genit.—*ἐγχειριεῖν* for *ἐγχειρίσειν* fut. of *ἐγχειρίζω*.—*ἔξειν*, fut. of *ἔχω*.—*φάρμακον*, 'a drug or preparation.'—*μέλλοντα καταξυγγνύναι* = *jugum tauris impositurum*.—*χρίσκει*, to anoint. *χρίσασθαι*, to anoint oneself.—*μέλλειν*. See 230.—*ἄνδρες καθωπλισμένους*, armed men.—*ἐπειδὴν . . . ὅτιν*. See 78.

25-36. *ἀνέτελλον*, imperf. of *ἀνατέλλω*.—*ἑώρα* imperf. of *ὄρώω*.—*μαχομένους*. They immediately began to quarrel and fight with one another about the stones which were thrown, not knowing whence they came.—*ἐβούλετο*, 'he designed.'—*ρυκτός*. See 135.—*συνείπετο*, imperf. of *συνέπομαι*.—*ἀνήχθησαν* aor. 1 pass. of *ἀνάγω*.—*ἀπογνούς*, aor. 2 part. act. of *ἀπογιγνώσκω*.—*ἤθελεν* = *purposed*.

PAGE 149. LINE 1-16. *ἀνελεῖν*, aor. 2 inf. of *ἀναιρέω*.—*ταύρου αἷμα σπασάμενος*, 'having drunk bull's blood,' a common mode of self-destruction.—*ἀπολιποῦσα . . . ἀνήρτησε* (*ἀναστία*). See 191.—*ἡδίκηθη*, i. e. *περὶ τῶν ἀδικημάτων, ἃ ἡδίκηθη ὑπὸ τοῦ Ἡελίου*.—*καιρὸν ἐξεδέχετο*, 'he waited for an opportunity.'—*ἀνέθηκε*, 'consecrated or dedicated.'—*δίκας ὑπόσχη* = *might render an account* = might give him satisfaction.—*ὑπόσχη*, aor. 2 subj. of *ὑπέχω*.—*καθ-εψῆσαι*, aor. 1 inf. of *καθέψω*.—*χάριν*, acc. sing. of *χάρις*, used as a preposition with the genit.—*μελίσασα*, aor. 1 part. of *μελίζω*.—*Ἄκαστος*, *Acastus* was the son of *Pelias*.

19-34. *δηχθείσης*, aor. 1 part. of *δάκνω*.—*εἰς* (*οἶκον* or *δοῦμα*) *ἄδου*.—*ὑπέσχετο*, aor. 2 of *ὑπισχνέομαι*.—*ἄν* = *ἔάν*.—*ἐπιστραφῆ*, *should not turn* to look behind him.—*πρίν*. See 254.—*τὴν ἠλικίαν*. See 115.—*τεθρίππον* (scil. *ἄρματος*) = *four horse chariot*.—*κρατεῖν* governs the genit.—*ἐξενεχθῆναι*, aor. 1 pass. inf. of *ἐκφέρω*.—*τὸ πρῶτον*, *at first*. See 117, OBS. b.—*ἐπὶ τοῖς γεγενημένοις*, 'at what had taken place.'

PAGE 150. LINE 1-16. *πεσόντος*, aor. 2 part. of *πίπτω*.—*τὸς ἐκβολὰς* = *the mouths*.—*ἀδελφὰς αὐτοῦ*, these were the *Heliades*, who, as they lamented *Phaëthon's* fate, were turned into poplar trees on the banks of the *Po*.—*τὴν φύσιν*. See 115.—*ἀποτελεῖν*, 'made.'—*λάρθρη*, adv. takes the genit. = *without the knowledge of Jove*.—*νόσθηκι*, *ferula*, a tall umbelliferous plant, with a slight, knotted, pithy stalk in which *Prometheus* conveyed the sparks of fire from heaven to earth. The Greeks still use its tinder-like pith to carry lights about.—*ἦσθετο*, aor. 2 of *αἰσθάνομαι*.—*προσηλώσαι*, aor. 1 ind. act. of *προσηλόω*.—*κλαπέντος*, aor. 2 pass. part. of *κλέπτω*.—*δίκην ἔτινε ταύτην*, 'paid this penalty.'—*μέχρις*. See 252.

18-36. *τὴν* (*θυγατέρα*) *Ἐπιμηθείως*, &c.—*ἔπλασαν*, aor. 1 of *πλάσσω*.—*ὑποθεμένου*, 'at the suggestion of *Prometheus*.'—*εἰσέβη*, aor.

2 of εἰσβαίνω.—*χέως*, aor. 1 part. (Attic) of *χέω*.—*χωρίς*, as a prepos. takes the genit.—*τὰ πλείον*, scil. ὄντα. See 25.—*ἴσας*, as many, an equal number.—*Διὸς εἰπόντος*, 'at Jupiter's command.'—With ὠνομάσθησαν, supply οἱ οὕτως γεγενημένοι.—*ἀφελόμενος*, aor. 2 part. mid. of ἀφαιρέω.

PAGE 151. LINE 1-19. *ἐξηραμμένας*, perf. pass. part. of *ξηραίνω*.—*κεραυνώσας ἠφάνισε*. See 191.—*δεδοικώς*, perf. part. of *δείδω*.—*ὑποθεμένης*, 'at the suggestion (or advice) of Minerva.'—*αὐτοί* = in like manner, likewise.—*ἤξιον*, 'consider them worthy to marry,' &c.—*ἅμα μὲν . . . ἅμα δέ*. See 15, *d*.—*ὁμολόγει*, allows, grants, &c. *διεκλήρον*, 'allotted,' imperf. ind. act. of *διακλήρῳ*.—*ἀπέκτειναν*, aor. 1 ind. act. of ἀποκτείνω.

20-36. *καθείρξας*, aor. 1 particip. act. of *καθείρω*, *καθείρῳ*, *καθείρῳ*, Attic for *κατείρω*, *κατείρῳ*.—*ἄλλαι . . . θυγατέρον*. See 121.—*κατώρυσαν*, 'buried,' aor. 1 ind. act. of *κατορύσσω*.—*Διὸς κελεύσαντος*, 'by command of Jupiter.'—*ἔδωκεν*. Danaus appointed games, in which his daughters were assigned as prizes to the victors.—*εἶλε*, aor. 2 ind. act. of *αἰρέω*.—With *τοῦ* supply *εἰοῦ*.—*ἔχοντι γὰρ ἀντιῶ*, &c. 'for from him having a purple lock,' &c. depending on *ἐξεῖλε*.—*ἔρασθειῖσα*. See 130.—*κοιμωμένην*, 'as he slept.'—*τῶν ποδῶν*. See 136.—*ὑποβρύχιον ἐποίησεν* = 'drowned her.'—*λῦσαι*, 'to solve it.'

PAGE 152. LINE 1-20. *τὸ προτεθέν*, the (enigma or riddle) proposed by the Sphinx was as follows, &c.—*τί ἐστι*, 'what one and the same animal is?' &c. *τὸ αὐτό*, lit. what same animal.—*πλείστοισι πόδεσσι* = *πλείστοις πόσιν*.—*πέλει* = *ἐστί*.—*ἀπεφήνατο*, aor. 1 mid. of ἀποφαίνω.—*τὸ προβληθέν*, 'the thing meant' by the enigma.—*ἀγνοουμένην*, 'unknown to him.' On this shocking fable the ancient Greek poets found some of their most tragic productions.—*τῷ λύσαντι*, 'to him who should solve' the riddle.—*Τυνδάρεως*, Attic for *Τυνδάρεος*, *Tyndarus*.—*ἔδεδοίκε μή*, 'was afraid lest,' the pluperf. (of *δείδω*) in the sense of the imperf.—*ἐὰν ὁ προκριθεὶς νυμφίος*, 'if he who was preferred as the bridegroom.'

23-35. *ἐγκρυβοῦσα*, aor. 2 part. act. of *ἐγκρύπτω*.—*τῆς νυκτός*. See 135. *πατρῶον* = ἀπὸ τοῦ πατρός = derived from his father.—*ἔχειεν*, 'she appointed,' imperf. of *χρίω*.—*ἀμβροσίᾳ*. See 150.—*δίηγεκεν*, aor. 1 of *διαφέρω* = excelled or surpassed (all others) to such a degree, that, &c.—*διαφθαρῶντων*, aor. 2 pass. part. of *διαφθείρω*.—*ὑπερέβηλεν*, 'exceeded' (all endurance).—*οἱ προεστώτες*, 'the chief men or heads.' See Kühner, § 263.—*τάχιστ' ἂν εὐρέσθαι*, 'that he would most speedily obtain.'

PAGE 153. LINE 1-15. *τυχόντες*, aor. 2 part. of *τυγχάνω*.—*Ἑλλήνων*, i. e. for, in behalf of the Greeks.—*ἂν διετέλεσε*. See 194.—

μετήλλαξε τὸν βίον = 'he died.'—Κόρη, i. e. Proserpina.—ἔχων παρεδρεύειν. See 194. = *to sit (and) to have.*—τῶν ἀριστείων ἔτινχε = *obtained the prize of bravery.*—Θέτιδι . . . συνώκησε, *united himself (in marriage).*—μόνου, &c. 'at the nuptials of him alone, of all men that existed before,' &c.—οἱ (for οἷτοι), like *qui* in Latin, stands at the beginning of a clause, instead of the demonstrative pronoun.

18-36. ἐκατέρωθεν, i. e. on the side of the Greeks and barbarians.—ἀπολειφθέντος, aor. 1 pass. part. of ἀπολείπω.—ἠρίστεισε, aor. 1 ind. act. of ἀριστεύω.—χείρων, comparative of κακός. See 138.—συνεξέλεν, aor. 2 ind. act. of συνεξαίρω.—ἀφικόμενος, aor. 2 part. of ἀφικνέομαι.—ὁ Αἰγέως, scil. υἱός.—διέφερον, imperf. of διαφέρω.—τὸ γένος, scil. τῶν Κενταύρων.—οὓς ἰδὼν, instead of ὡς εἶδε τούτους.—ἄγομένους. See 194.—τεθνήναι, perf. inf. of θνήσκω.—ἄρχων, 'ruling over.' See 130.—τῆς . . . ἠναγκασμένης, 'who was compelled.'—τῆς φύσεως = *the monster or creature.*—ἦλευθέρωσεν. See 129.

MYTHOLOGICAL DIALOGUES.

LUCIAN the author of the following dialogues, was a native of Samosata, a city of Syria, near the Euphrates. His parents were in an humble position, and in his boyhood he was bound to the trade of a sculptor, under one of his uncles. Abandoning this for literature, he for some time devoted himself to the practice of the law; but, renouncing this also in disgust, he studied eloquence and philosophy. He travelled through various parts of Asia, Greece, and Italy, and was appointed by the emperor Marcus Aurelius Antoninus to the place of register or clerk under the prefect of Egypt. He is said to have lived to nearly the close of the second century, and died at an advanced age. His works are numerous, and chiefly in the form of dialogues. The keenness of his sarcasm, the fertility of his wit and pleasantry, the graphic power of his pen, are so great that he excels all the ancients in his particular sphere; and his writings were exceedingly powerful in hastening the downfall of paganism, by bringing into contempt the heathen gods and goddesses, and ancient mythology in general. His language is usually pure and simple, and frequently will compare favorably with the best days of the Attic style.

I. JUPITER AND MERCURY.

PAGE 154. LINE 1-15. οἶσθα, 'dost thou know?' by syncope for οἶδασθα, and this Æolic for οἶδας.—Respecting the fable of Io, see Anthon's *Class. Dict.*—ναί, used in strong affirmations = 'yes, indeed.'—τὴν Ἰώ. See 13.—λέγεις, 'you are speaking of = you mean.'—παῖς, *girl, maiden,* &c.—τῷ τρόπῳ = ἐν τίνι τρόπῳ. τῷ, Attic for τίνι.—ἐνηλλάγη, aor. 2 pass. of ἐναλλάσσω.—ἀλλὰ καὶ, in reference to οὐ μόνου, implied in what has been said; 'not only has Juno done this which I tell you, but she has also,' &c.—τοῖνομα = τὸ ὄνομα. See 115.—οὖν. See App. on Partic. 203.—καταπτάμενος . . . ἀπόκτεινον, = *fly down . . . and kill.* See 191.—που, 'somewhere.' See App. on Partic. 213.—τὴν Αἴγυπτον. See 13.—ἴσιν ποιήσον,

'make her Isis.' This was a celebrated Egyptian deity, respecting whom see Anthon's *Class. Dict.*—*τολοιπόν* = 'hereafter.'—*τοῖς ἐκεῖ* (*οὔσι* understood). See 23.—*ἀναγείτω*, 'let her raise' = cause the Nile to rise and overflow its banks. On the inundations of the Nile depended the whole fertility of Egypt.

II. VULCAN AND JUPITER.

LINE 16-27. *ἤγω γάρ*, 'for I am come.'—*τὸν ὀξύτατον*. See 26.—*εἰ καὶ*. See App. on Partic. 115, g: 'an axe so sharp, if it were necessary, as to cut through,' &c.—*διατεμεῖν*, fut. inf. of *διατέμνω*.—*ἀλλά*, in reference to something understood, q. d. 'pshaw! I don't want any such thing of you, but,' &c.—*δίελε*, aor. 2 imperat. of *διαίρω*.—*κατενεγκών*... *δίελε*, 'bring down (quickly) and divide,' &c.—*πειροῦ*, &c. 'are you trying me, if I am mad?'—*μέμνηρα*, perf. mid. of *μαίνομαι*.—*πρόστατε*, 'command the real thing which,' &c.—*δ' οὖν* = *nay, then*.—*τῷ ἄλγθῆς* = *τὸ ἄλγθῆς*.—With *διαίρεθῆραι*, supply *θῆλω* or *προστάσσω* = 'I wish or order this skull of mine to be divided.'—*οὐ ἔτι πρῶτον*, &c. 'you will not now for the first time make trial of me angry,' i. e. experience my anger; implying that he had before felt the effects of Jupiter's wrath.—*μηδὲ μέλλειν*, 'and to make no delay.'—*ὄρα*... *μή*, 'see that we do no mischief.' See 238, and compare note on Exercise LI. line 3 (*οὐ μὴ δείσῃς*).

PAGE 155. LINE 1-13. *κατὰ τὴν Ἰλίδιθυσιν*, 'after the manner of Ilithyia,' the goddess of childbirth. i. e. according to the rules of the science over which this goddess presided.—*θαρόσων* = *with good courage*.—*συμφέρον*, *what is expedient or advantageous for me*.—*ἄκων* (= *ἀέκων*), *unwilling* = *unwillingly then*.—*τί γάρ*, 'what can one do,' &c. Vulcan then strikes with all his force, and cleaves the skull of Jupiter. Immediately out springs Minerva, in a full suit of armor. The goddess of wisdom is thus made to emanate from the brain of the supreme. Vulcan, in his astonishment, cries out, *τί τοῦτο*;—*εὐλότως γοῦν*, 'with good reason, then, truly,' &c.—*ἦσθα*, 'you were,' by paragoge for *ἦς*, imperf. of *εἶμι*.—*καὶ ταῦτα*, 'and that too,' i. e. and stranger still.—*ἦ ποῦ*. See 260, OBS. 2 and 3.—*ἐλελήθεις*, plup. ind. mid. of *λανθάνω*. On the construction with the participle, see 198.—*πυρόχιζι*, 'she dances the *πυρόχιχη* (sc. *ὄρχησις*) or Pyrrhic dance,' a species of war dance. It was danced to the sound of the flute, and its time was very quick and light, as is shown by the quantities of the Pyrrhic foot (˘˘), which must be connected with this dance; and from the same source came the proceleusmaticus (˘˘˘˘), or 'challenging' foot.—*ἐνθουσιᾶ*, 'is as one inspired' (*ἐνθεος*, *ἔνθους*); possessed by a god; enthusiastic.—*τὸ μέγιστον*

(scil. ὄν or τοῦτό ἐστι), 'and what is greatest, most remarkable of all.'—γλαυκῶπις. See note, p. 136, line 5.—καὶ τοῦτο, 'even this.'

III. JUPITER, ÆSCULAPIUS, HERCULES.

LINE 14-34. παύσασθε . . . ἐρίζοντες, *cease contending, cease this contention.* See 194, and § 12.—παύσασθε, aor. 1 imperat. mid. of παύω.—ἀπρεπῆ, 'indecorous.'—ἀλλά. See App. on Partic. 5, h.—τουτοῦνι, 'this drug-dealer (or quack) here,' expressive of contempt. See note, Exerc. V. line 4.—προκατακλίεσθαι, 'to recline above (or before) me.' It is in allusion to the ancient mode of taking their meals. Two persons occupied each κλίνην or *couch*, resting their left elbows upon striped pillows, called ὑπαγκώνια. The quality of the guest was ranked according to his proximity to the central couch, on which the giver of the feast reclined.—νῆ Δία, 'yes, by Jove! and (well may I say so) for,' &c. See App. on Part. 156.—ἐμβρόντητε, 'thunder-stricken.' Jupiter punished Æsculapius in this way because he restored men to life.—ἦ. See App. on Part. 131.—ἦ διότι, *is it because, &c.*—μετέιληφας, perf. act. of μεταλαμβάνω.—γάρ ' (say you so, indeed: I am astonished at your impudence), for,' &c.—ἐπιλέλησαι, perf. pass. (in mid. sense) of λανθάνω, *to lie hid; mid. to lie hid from oneself = to forget.*—ἐπιλέλησαι . . . καταφλεγείς, 'have you forgotten that you were burnt.' Note the continued force of the perfect.—οὐκουν, &c. 'we have by no means lived upon an equal footing and after the same fashion.' For the force of οὐκουν, see App. on Part. 204.—ὅς = ἔγω ὅς.—πεπόνηκα, perf. ind. act. of πορεύω = *have performed so many labors.*—τιμωρούμενος, 'punishing.'—ἀγύρτης, 'a mountebank,' one who draws together crowds of people for the exhibition of feats of jugglery, &c.—ἴσως = *perhaps.*—χρησίσιμος ἐπιθήσειν. See 172, and Kühner, § 306, 1, c.—ἐπιδειγμένως, perf. part. pass. (in mid. sense) of ἐπιδείκνυμι.—ὅτι, 'seeing that.'—ἀνῆλθες, aor. 2 of ἀνέρχομαι.—ἐπ' ἄμφοῖν, &c. 'being destroyed as to your body = having your body wasted, by both, viz. by the (poisoned) tunic (sent to you by Dejanira) and, afterwards, by the fire (of the funeral pile on Mount Ceta: it was here Hercules burned himself).—διεφθαμένως, perf. pass. part. of διαφθείρω.—χιτῶνος and πυρός agree in the genit. with ἄμφοῖν.—εἰ καὶ μηδὲν ἄλλο, 'if (I have) nothing else (to boast of): elliptical; we may supply ἔχοιμι λέγειν, or the like.—ἕξαιρον, imperf. ind. act. of ξαίρω.

PAGE 156. LINE 1-11. πορφύριδα ἐνδεδυκώς, 'having put on a purple garment,' perf. part. act. of ἐνδύμι, ἐνδύω.—Ὀμφάλης, Omphale, queen of Lydia, to whom Hercules was a slave three years.—ἀλλά = *nay, more.*—οὐδέ, 'nor did I, in a fit of madness, slay,'

&c.—παύσῃ λουδοροῦμενος. See 194.—εἶσῃ, 2d sing. fut. 1 mid. of εἶδω.—ἀρόμενος, aor. 2 mid. part. of αἶρω.—ἐπὶ κεφαλῆν = *headlong*.—ὥστε. See App. on Partic. 252.—συντριβέντα, *bruised* (as you shall be) *in your skull*.—μή. See 92, 93.—ὑποπέμφομαι, &c. ‘*I will send you both away from,*’ &c.—καίτοι, ‘*and yet*.—αἶε. See 196.

IV. JUNO AND LATONA.

LINE 12-33. γὰρ, (well may you be proud) *for*, &c. Juno’s remark is bitterly ironical. Latona’s retort is still more bitter.—ὁ Ἥφαιστος, *Vulcan* (the beauty!). The article is emphatic, *the distinguished* Vulcan, who was the ugliest of all the gods.—παῖδες, *your children*, the nominat. instead of the genit. before distributive clauses.—προσποιεῖται, ‘*pretends*.’—ἐργαστήρια τῆς μαντικῆς = *oracle shops*, said in derision.—λοξό, ‘*ambiguous* (words).’—ὥς, ‘*so that the deception,*’ &c.—πολλαί, scil. εἶσι.—πλὴν, ‘*however, he is not unknown, i. e. he is well known by,*’ &c.—τὸν ἐρώμενον, i. e. *Hyalcinthus*. Apollo killed him by an unlucky cast of the discus.—καὶ ταῦτα = *quamvis, idque*.—τῆς Νιόβης, *the Niobe*, the unfortunate one; the article is emphatic.—μέντοι, ‘*and yet*.’—ἡ ξενοκτόνος, ‘*the slayer of strangers*.’—λυπεῖ, pres. indic. agreeing with τέκνα. The nomin. neut. plurals take verb in singular.

PAGE 157. LINE 1-13. ἡ μὲν, *the one*; ὁ δέ, *the other*.—ἐγέλασα, ‘*I must needs laugh*.’ Note the force of the aorist, which often expresses momentary action. See 8.—ἐκείνος, ‘*is that one admirable?*’ &c.—ἀπέδειξεν ἄν, ‘*would have flayed*.’—ἄλους, aor. 2 part. of ἀλίσομαι. It has a passive sense here = *having been conquered*.—ἔμαθεν ὀφθῆσα. See 194.—ἐπαγῆκεν, *she let loose upon him*. For the story of Actæon, see p. 140, line 21, &c.—ὅτι, ‘*because*.’—πλὴν ὅλλά, ‘*but nevertheless*.’—κατῆ, ‘*he* (Jupiter) *comes down,*’ aor. 2 subj. of κάτεμι.

V. JUNO AND JUPITER.

LINE 14-34. ἐγὼ μὲν, ‘*I for my part*.’ Juno refers to Bacchus.—τὴν κόμην. See 115.—τὰ πόλλα, ‘*for the most part*.’—ἔοικώς, &c. ‘*resembling any thing or every thing rather than you his father*.’—ἐχειρώσατο, and the other aorists. See 9 (b).—ἐλάσας, ‘*having gone*,’ aor. 1 part. act. of ἐλαίνω.—εἶλε, aor. 2 of αἶρέω.—πρὸς ὀλίγον, ‘*for a little*.’—ὑβρίσας, ‘*acting insultingly towards*,’ &c.—τὴν τελέτην, ‘*his mystery*.’—κλίμασιν, as in the case of Lycurgus in Thrace.—μητρός, in allusion to the story of Pentheus, king of Thebes, who was torn in pieces by his mother and sisters, inspired with bacchalian fury, because he had insulted Bacchus.—οὐδείς φθόνος, ‘*let*

it not be grudged him,' scil. ἔστω.—οἷος = 'how brave,' lit. *what sort of a person.*

VI. MERCURY AND MAIA.

PAGE 158. LINE 1-16. γόφ in reference to something understood: 'no wonder I complain, for,' &c.—τί for διὰ τί, or κατὰ τί = 'why should I not say so?'—δεῖ, scil. ἐμέ with ἔξανασιάντα.—διαστρώσαντα, 'after having arranged,' aor. 1 part. act. of διαστρώννμι.—τύς (οὔσας) παρ' αὐτῶ.—καὶ ἐπανελθόντα, &c. 'and after I have returned, all over dust.'—παρατιθέναι, 'serve up.'—νεώνητον, *this newly bought wine-bearer*, that is, Ganymede.—νεκροπομπόν = *an escort of the dead.*—μεμερισμένον, *disturbed as I am.*—τέκνα, i. e. Castor and Pollux. They were alternately by day, one in heaven and the other in hades.

19-32. οἱ μὲν, i. e. Hercules and Bacchus.—ὁ Μαίαιας, i. e. ἐγὼ ὁ υἱὸς Μαίαιας.—τῆς (θυγατρὸς) Ἀτλαντίδος. The origin of his mother, the daughter of Atlas, one of the oldest gods, is here proudly contrasted with that of those who sprung from common mortal women.—ὀψόμενον. See 193.—ἐν πυρόδῳ, 'by the way, pay a visit to,' &c.—ἀπηγόρευκα, perf. ind. act. of ἀπαγορεύω, *to fail, sink*, as strength; hence, *to be tired out.*—πεπρῶσθαι, perf. pass. of πιπρῶσκω, *to sell into slavery.*—ἔμ ταῦτα, 'cease these complaints' = never mind these things.—ἔα, pres. imperat. of ἐάω.—σώβει, 'make haste.'

VII. ZEPHYR AND NOTUS.

PAGE 159. LINE 2-15. ἀφ' οὗ, scil. χρόνον, 'from the time that I began to exist and breathe' = *since I was born.*—πομπήν, 'procession.'—πέμποντες, scil. πομπήν, the persons forming the procession.—ἀπελείφθης, 'you have missed,' aor. 1 pass. of ἀπολείπω.—οἷον, *such as you may not see another any more*, i. e. the like of which you may never see again.—γύφ, (yes, I have missed the sight, but it could not be helped,) for, &c.—ὅσα παράλια τῆς χώρας, 'whatever parts of the region are maritime.'—οὐδέν (τούτων) ὄν (for ἄ) λέγεις. ὄν is by attraction for ἄ. See 210.—τί μὲν; 'what then?'—αὐτῆς ἐκείνης, 'that maiden herself.'—διηγίσομαι, 'I am about to tell.'—μῶν. See 260.—ἐκ πολλοῦ, scil. χρόνον, 'for a long time.'—ἠπιστάμην, imperf. of ἐπίσταμαι.

16-35. οἶσθα (for οἶδασθα) = οἶδας.—τὰ μετὰ ταῦτα = *what happened afterwards* = *what followed.*—κατελιλύθει, pluperf. mid. Attic of κατέρχομαι.—τὰ κέρατα . . . τὸ βλέμμα. See 115.—ἐσκήριτα, 'therefore he too frisked about.'—δρομῆς = δρόμος.—φέρων. See 287.—ἐνήχeto ἐμπεσών, see 191 = 'plunged in and swam off.'—ἐκπλαγείσα,

'struck with terror,' aor. 2 pass. part. of ἐκπλήσσω.—λαϊᾶ, scil. χειρὶ.—εἴχeto, 'held fast,' aor. 2 mid. of ἔχω. See 136.—ἠνεμωμένον, 'blown about by the wind,' perf. pass. part. of ἀνεμώω.—ἠδὺ τοῦτο, 'this was a pleasant,' &c.—καὶ μῆν, 'and yet.'—ἠδίω παραπολύ, 'more lovely by far.'—ἠσιχίαν ἄγοντες, 'observing quietness' = in quiet.—Ἐρωτες, 'Cupids.'—ὡς ἐπιψάνειν, 'so as to touch.' It takes the genit. See 136.—ἠμμέναις, 'lighted,' perf. pass. part. of ἄπτω.—ἠδον, imperf. of αἰδῶ.—ἀναδῦσαι, 'emerging from the water.'—αἶ πολλὰι, 'the most of them.'

PAGE 160. LINE 1-11. εἴ τι ἄλλο, &c. 'and if there be any other, &c. . . not fearful to look upon.'—προῖγε γεγηθώς, 'led the way full of glee.'—ἐπὶ πᾶσι, 'in addition to all.'—ἄλλος ἄλλο, &c. 'one at one part of the sea, another at another.'—τις θεῶς. See 127.—ἑώρων, imperf. of ὁράω.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

12-34. οἶα, what dreadful things.—οἶος regards quality, ὅσος, quantity.—πέπονθα, perf. mid. or 2d perf. of πᾶσχω. Note the continued force of the perfect.—ὁ τοιμήσας. See 12.—διέφυγε. See 9 (b).—ἔξω, out of the reach of any missiles.—Ὀδυσσεύς. See 182.—πολλοὺς τινας, 'a crowd of fellows.'—ἀνέκασα, aor. 1 of ἀνακαίω.—ἐναυσάμενος, 'having lighted.'—ὁ δένδρον. See 209.—ἐφάνησαν . . . περιώμενοι, 'they manifestly tried.'—ὄντας, since they were.—πιεῖν. See 172.—ἐγγέας, aor. 1 part. act. of ἐγγέω.—περιφέρεσθαι, to whirl round and round.—ἐν ἑμυατῷ, in my senses, master of myself, Latin, potens mei.—ἠμην for ἠν, imperf. of εἰμί.—ἀπ' ἐκείνου, scil. χρόνου = from that time.—ὡς, 'how.'—With βαθύν supply ὕπνον. See 113.—ὄς οὐκ ἐξέθορες, 'that you did not leap up,' aor. 2 ind. of ἐκθόρῃς.

PAGE 161. LINE 1-18. οὐ γάρ ἄν, &c. 'for I well know that he never could have removed,' &c.—ἀφείλον, aor 2 ind. act. of ἀφαιρέω.—ἐξιόντα, 'as he went out,' aor. 2 part. of ἔξιμι.—ἐθήρων, 'I groped,' imperf. of θηράω.—παρεῖς, &c. 'letting the sheep alone (i. e. only) pass on to the pasture,' aor. 2 part. of παρῆμι.—ἐντελέμενος, aor. 1 part. mid. of ἐντέλλω.—μυθάνω, 'I perceive.'—ἐκείνοις, scil. προβάτοις.—ἔλαθεν. See 198.—σε ἔδει, 'you ought to have called,' &c.—ἠροντο, imperf. mid. of εἶρω.—ἐστί, præsens historicum.—μελαγχολῶν, 'that I was mad.'—ἔρχοντο ἀπιόντες, 'they went away quickly.' On this use of the participle, see Kühner, § 310, 4 (l).—ἠρίυσέ με, 'annoyed me.'—οὐδέ, 'not even.'—θάρσει = never mind.—ὡς, in order that.—τὰ . . . τῶν πλεόντων. See 43.

IX. PANOPE AND GALENE.

20-34. *διότι μὴ*, 'because (probably) she herself was not invited.' The nuptials of Thetis and Peleus are referred to.—*συνεσιτώμην*, imperf. mid. of *συνεσιτώω*.—*ἔγωγε*, = *as for me, indeed, I did not*, &c.—*ἐν τοσούτῳ* (scil. *χρόνῳ*), *for so long a time*.—*μὴ παροῦσα*, *since she was not present*, i. e. not allowed to be present.—*ἀπεληλύθεισαν*, *had gone away*, plup. ind. mid. of *ἀπέρχομαι*.—*λαθοῦσα πάντας*, *unknown to (or unperceived by) all*, threw in, (*ἐρέβαλεν*).—*τῶν . . . ἐνίων . . . κροτούντων*, &c. genitives absolute = *while some were*.—*ἐπεγέγραπτο*, plup. pass. of *ἐπιγράφω*.—*ἡ καλή*, &c. 'let the beautiful (i. e. the most beautiful) take it.'—*ὥσπερ ἐξέπιτηδες*, 'as if by design.'—*κατεκλίνοντο*, *were reclining on the couches*.—*ἀνελόμενος*, aor. 2 mid. part. of *ἀναιέω*.

PAGE 162. LINE 1-11. *αἱ δέ . . . ἐκάστη*, 'they each claimed it, and insisted that the apple was hers.'—*ἄχρι χειρῶν*, *to blows*.—*αὐτὸς*, &c. 'I myself will not decide, &c.'—*ἠξίουν* thought it right.—*ὅς* for *οὗτος*.—*διαγρῶναι*, aor. 2 inf. of *διαγινώσκω*, *to distinguish*, &c.—*θαυά*, scil. *ἐποίησαν*.—*ἀπαγγελῶν*. See 193.—*κρατοῖσαν*, *the successful candidate*, the one who carries off the prize.—*ἦν* = *ἔάν*.—*τι*, scil. *κατὰ*, *in some way, some how*.

X. XANTHUS AND THE SEA.

12-35. *πεπορθότα*, perf. part. of *πίσχω*.—*καίουσβesson*, aor. 1 imperat. of *καίουσβέννυμι*.—*ἀπηνθράκωμαι*, *I am burned to a cinder* (from *ἀπανθρακώ*).—*ἐπαύσατο*. See 129.—*ἀπέφραττε*, 'was damming up my current.'—*ἐπῆλθον*, *I went against him*.—*ὅς*, *in order that*.—*φοβηθεὶς ἀπόσχοιτο*. See 191.—*ἀπόσχοιτο*, aor. 2 optat. mid. of *ἀπέχω*.—*ἔτυχε . . . ὄν*, 'he chanced to be.'—*Αἴμων* . . . *Αἴτην*, the workshops of Vulcan.—*φέρων*. See 287.—*ᾤπησε*, aor. 1 of *ὀπιώω*.—*αὐτὸν δὲ ἐμέ*, 'even me myself.'—*δεῖν*. See 229.—*ἐργασται*, perf. of *ἐργάζομαι*.—*ὅπως*, 'how.'—*θολερός*, scil. *εἶς*.—*ὡς εἰκός*, 'as it seems.'—*καὶ εἰκότως*, 'and justly' (are you in your present condition).—*ὅς*, the relative expresses the ground or reason.—*ὄτι*, *because or seeing that*.—*οὐκ ἔδει*, 'ought I not,' &c.

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

PAGE 163. LINE 1-13. *τί ἄγχεις*, 'why are you strangling,' &c.—*προσπέσῳν*, 'having made an attack upon her.'—*ἡμιτελῆ δόμον*, 'my half-finished house.' Cf. *Iliad*. II. 701.—*γυνῶϊα*, i. e. *Laodomia*.—*αἰτιῶ*, pres. imperat. of *αἰτιόομαι*.—*τὸν Μενέλαον*, *this Menelaus here*.—*ἦγαγεν*, aor. 2 of *ἄγω*.—*αἰτιατέον*, see § 20.—*ὦ βέλτιστε*, 'my

very excellent friend.'—*ἐμοῦ τοῦ ξένου*, 'of me his host.'—*ἄξιος*, 'deserves.'—*γεγενημένος*, 'since he has been.'—*ἄμεινον*, scil. *ἐστί*.—*δύσπαστι*, 'ill-starred Paris.' See Iliad III. 39, and Clarke's note on the passage.—*ἀφήσω*, fut. ind. of *ἀφήμι*.—*τῶν χειρῶν*, 'my hands.' See 19.

14-31. *ἄδικα ποιῶν* = you will be doing injustice to me then.—*καὶ ταῦτα*, 'and that too.'—*ὄντα*, 'since I am.'—*θεῶ*, i. e. the god of love (*Ἔρως*).—*κατέσχημαι*, 'am held down' (in subjugation). *ἀκούσιον*, involuntary thing (it is).—*εἶθε*. See 170.—*τὸν Ἔρωτα*, 'that Eros,' the deity Paris had been speaking of.—*γεγενῆσθαι αἴτιος*. See 182.—*οὐδένα ἄλλον*, 'but that no other,' supply *γεγενῆσθαι αἴτιον*.—*ἐκλαθόμενος*, 'having forgotten,' aor. 2 mid. part. of *ἐκλανθάνω*.—*προεπήδησας τῶν ἄλλων*, 'you leaped forth before the others.'—*ἄλλων* governed by *πρό* in composition.—*ἐρασθεῖς*, 'enamored of.'—*τὸ ἐπικεκλῶσθαι*, 'its having been so ordained,' perf. pass. inf. of *ἐπικλώθω*.—*αἰτιᾷ*, 2d sing. pres. ind. of *αἰτιόμαι*.

XII. A TRITON, AND IPHIANASSA AND DORIS.

PAGE 164. LINE 1-15. *κῆτος* = sea-monster, any huge fish, usually spoken of whales, sharks, &c.—*ἐπέμψατε*. This monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, boasted that she was more beautiful than Juno and the Nereïds. By direction of the oracle Andromeda was exposed to this monster.—*ἀπέκτεινεν*, supply *αὐτό*.—*οὐκ* = no.—*τὸν Περσέα*. See 13.—*μητροπάτορος*, 'his maternal grandfather,' i. e. Acrisius.—*αὐτούς*, i. e. Danaë and her son.—*εἰκός* supply *ἐστί*.—*ἰδεῖν*. See 172.—*οὐ . . . ἐχρῆν*, 'it was not necessary.'

16-34. *ἐστάλη*, aor. 2 pass. of *στέλλω*.—*ἐπιτελῶν*. See 193, fut. part. of *ἐπιτελέω* (contracted from *ἐπιτελέσων*).—*ῆσαν*, scil. *αἱ Γοργόνες*, which he was about to utter when interrupted.—*ῆγεν*, imperf. of *ἄγω*.—*διητῶντο*, imperf. of *διατίομαι*.—*ἀποτεμών*, aor. 2 part. of *ἀποτέμνω*.—*ὄχρεῖ ἀποπιάμενος*. See Kühner's *Greek Gram.* § 310, 4 (1).—*ἀθέατοι* = *οὐ θέμις αὐτὰς θεῖσθαι*.—*ἢ*, or else.—*οὐκ ἂν ἴδοι*, 'will not probably see.' *ἂν* as here used has the effect of softening the positiveness of the future.—*αὐτοῦ*, i. e. Perseus.—*ἢ Ἀθηνᾶ δῆ*, 'Minerva, I say.' The sentence which had been broken off by the parenthesis is renewed by *δῆ*, with a change of construction.—*παρέσχεν αὐτῷ ἰδεῖν* 'afforded him (the opportunity of) seeing.'—*λαβόμενος*. See 136.—*τὴν ἄρπην*, 'his scimeter.' It was a short sickle shaped sword, often represented in connection with Saturn, Mercury, &c.—*πρίν*. See 254.—*ἀνεγρέσθαι*, aor. 2 inf. mid. of *ἀνεγείρω*.

PAGE 165. LINE 1-22. προκειμένην, 'lying exposed.'—καθαιμένην τας κόμας ('hanging down as to her hair') = *having her hair hanging down*. The participle is here made to agree not with the thing but the person, in accordance with a usual Greek idiom. The phrase is equivalent to καθαιμένας τὰς κόμας ἔχουσαν.—καταδίκης, 'condemnation' to this state of trial and suffering.—ἀλούς aor. 2 part. of ἀλλισκομαι.—διέγνω, 'he resolved.'—καταπιόμενον, fut. mid. part. of καταπίνω. See 193.—τῇ μὲν . . . τῇ δέ, scil. χειρί.—αὐτό, i. e. the sea-monster.—πέπηγεν, 2d perf. of πήγνυμι.—πολλά, supply μέγρη = *the greater part of it, as much as had seen, &c.*—ὑποσχών, aor. 2 part. of ὑπέχω, *to sustain, support, &c.*—ἐν τοῦ Κηφέως, supply οἴκω.—οὐ τὸν τυχόντα, 'no ordinary marriage,' i. e. a husband of no common rank and distinction.—ἑξῆς, 'thought herself.' With καλλίων supply ἡμῶν governed by the comparative.—ὄτι, in reference to something understood: (indeed you are mistaken, she ought to have perished) *because, &c.*—ἠλγησεν, i. e. Cassiope.—μήτηρ γε οὔσα, on the force of γε, see App. on Partic. 68.—εἴ τι, the indef. pron. instead of ἄτινα. So in Latin *si quid* instead of *quæ*.

MEMORABILIA OF SOCRATES.

XENOPHON, the author of the following extracts from the Memorabilia, Cyropædia, and Anabasis, was one of the most illustrious of the ancient authors. He was a disciple of Socrates, and together with his master, served in the Peloponnesian war. His character as an honorable and upright man, a brave soldier and consummate general, a wise statesman, an eloquent and attractive writer, deserves and has always commanded the respect and admiration of posterity, no less than the esteem and applause of his contemporaries. He was born B. C. 445, and died at the advanced age of 90 years. The Memorabilia (or "*Memoirs of Socrates*") gives a justification of Socrates against the charge of having introduced strange deities instead of worshipping the national ones, and of having corrupted the young by his example and maxims. It then goes on to adduce various conversations between Socrates and his disciples on topics of a moral and religious nature. It is written with singular grace and elegance, and divided into four books. The following extract is taken from Book II. Cap. i. 21, &c.—(Consult Anthon's *Classical Dictionary*, art. *Xenophon*).

THE CHOICE OF HERCULES.

PAGE 165. LINE 23-28. Προδίκος, Prodicus, a sophist and rhetorician of Iulis in the island of Ceos. He is said to have had Socrates, Isocrates, and others among his disciples. See Anthon's *Classical Dictionary*.—ἀρετῆς, 'virtue.'—ἀποφαίνεται, 'sets forth, declares his opinion.'—ἔνδε πως, 'something after this manner.'—ὅσα = 'as far as.'—ἄρῳ = 'now.'—ἡβην, the period just before manhood, from about 14 to 20 years of age. At Sparta it was fixed at 18.—αὐτοχράτορες, 'their own masters.'—δηλοῦσιν εἴτε . . . εἴτε, 'manifest whether . . . or.'—τρέφονται, *they will turn themselves*

along = they will pursue the path, &c.—κακίως, 'vice.'—ἐξελθόντα, agrees with Ἡρακλέα above.

PAGE 166. LINE 1-20. ἀποροῦντα, 'perplexed.'—ὀπιότερον. See 266. Supply κατὰ or εἰς.—τρέπηται, 'he should pursue.' See above.—φανῆναι, aor. 2 pass. (in mid. sense) of φαίνω.—μεγάλως = of more than usual size and stature.—ετίεον, spoken in reference to one of two.—κεκοσμημένην τὸ μὲν σῶμα. See note p. 165, line 3, where the same idiom occurs. κεκοσμημένην, perf. part. pass. of κοσμέω, to adorn.—σῶμα . . . ὄμματα . . . σχῆμα. See 115.—ετίεον, 'the other.'—τετραμμένην, perf. part. pass. of τρέφω = pampered.—πολυσαρκία, 'fleshiness' = too great fullness of body.—κεκλωτισμένην, perf. part. pass. of κλωπίζω.—τὸ μὲν χροῖμα, 'her complexion.' See 115.—ὥστε, see 173. Construe with δοκεῖν = so as plainly to appear to be.—τοῦ ὄντος = than was really the case.—ἀναπειταμένα, perf. part. pass. of ἀναπειάννυμι, with ὄμματι indicating a bold, somewhat staring look, the opposite of modesty, so lovely in females.—πλησιώτερον, adv. nearer; takes the genit.—τοῦ Ἡρακλέους. See 13.—ῥηθῆσαν, aor. 1 part. pass. of ῥέω (see under ἔρω).—ἴεναι, 'advances.'—τὸν αὐτὸν τρόπον, see 115, = in the same manner, in which she had been coming towards Hercules.—προσδραμεῖν, aor. 2 inf. act. of προστρέχω.—ποιῶν ὁδόν, supply διὰ, what way?—ὁδόν, course.—ποιήσῃ, aor. 1 subj. of ποιέω.—ἄγευστος, 'without taste of,' see 124.

21-36. φορητιεῖς, fut. of φορητίζω (for φορητίσεις). It takes the genit.—σκοπούμενος διοίσῃ, you shall live (or pass your time) considering, &c. διοίσῃ, 2d sing. fut. of διαφέρω, with βίον understood. Some editions read διάξεις.—εὔροις, aor. 2 optat. of εὔρισκω.—τερφθείης, aor. 1 optat. pass. of τέρω. With the Participle see 194, and Kühner's *Greek Gram.* § 310, 4 (a).—ἡσθείης aor. 1 optat. of ἡδομαι. See reference on preceding words.—ἀφ' ὧν, i. e. τούτων τῶν πραγμάτων, ἀφ' ὧν, &c.—With φόβος supply ἐστί.—ἀγάγω, aor. 2 subj. of ἄγω.—ἐπὶ τὸ, construe with πορίζεσθαι.—ποροῦντα, &c. 'you, toiling and wearied in body and mind.'—οἷς . . . τούτοις, 'those things for which the rest (of men,)' &c.—ἀπεχόμενος, 'abstaining from.'—κερδαῖναι, aor. 1 inf. act. of κερδαίνω.—τοῖς ἐμοὶ ξινοῦσιν, 'to my volaries.'—ὑποκοριζόμενοι, pres. part. of ὑποκορίζομαι, in the sense of to disparage, &c. With ὀνομάζουσι = nickname.—Κακίαν, 'Vice' = Misery, the very opposite of Happiness.—ἐν τούτῳ = thereupon.

PAGE 167. LINE 1-22. εἰδῶ, perf. part. act. of εἶδω.—φύσιν = disposition.—πρὸς ἐμέ = with me as your companion and guide.—ἂν σε . . . γενέσθαι = you will become.—καὶ ἐμέ . . . φανῆναι, 'and

I shall appear.—ἤπερ, scil. ὁδῶ.—διέθεσαν, 'ordain,' aor. 2 of διατίθημι.—τὰ ὄντα = *things as they really are.*—διδόασιν, pres. ind. act. of δίδωμι. It governs οὐδέν in the accus.—βούλει, 2d sing. pres. of βούλομαι.—θεραπευτέον. See § 20.—εἴτε . . . ἀξιῶς, 'if you think yourself worthy = if you claim.'—οἶε, 2d sing. pres. of οἶομαι.—ἀνῆσθαι, = *to advance your interests.*—χοῆσθαι, takes a dative.—ἐθιστέον formed from ἐθίζω. It like the others preceding takes the acc. and infinitive.

23-36. ὑπολαβούσα. See note p. 111, line 3.—ὡς with the accent thrown back from φησι which is enclitic.—ἡ γυνή αὐτή, with an air of affected contempt.—ὦ τλήμον, 'O miserable one.'—οἶσα for οἶδας, 2d sing. perf. of εἶδω in present signification. Construe with ἐθέλουσα (πράττειν μηδέν, &c.) See 194, and Kühner's *Greek Gram.* § 310, 4 (a).—οὐδὲ τὴν . . . ἀναμένεις, 'dost not wait for the desire.'—πρὶν. See 254.—πεινήν . . . διψῆν, pres. infinitives of πεινάω, διψάω.—ἵνα, 'in order that.' See App. on Partic. 137. θίρονς. See 135.—χιόνα, 'snow,' used in summer in tropical climates for the purpose of cooling the wines. See Anthon's *Smith's Dictionary of Greek and Roman Antiquities*, p. 658, article *Nix*.—ὑπόβαθρα = *carpets spread under foot.*—τὸ . . . ἔχειν, &c. 'the having nothing to do,' &c.

PAGE 168. LINE 1-19. ἀθάνατος οὐσα, 'though immortal.'—ἀπέρριψαι = 'an outcast from the gods.'—τοῦ . . . ἀκούσματος, 'that sweetest of all sounds.'—ἐπαίνου σεαυτῆς. Of course the commendation of self which is here meant is that which an approving conscience affords to every virtuous and upright man.—ἀνήκοος εἶ, 'thou hast never heard.'—With ἀθείατος supply εἶ.—τεθείασαι, perf. of θεάομαι.—πιστεύσειε, aor. 1 (Æolic) optat. of πιστεύω. With the dat. = *to trust.*—ἐπαρκέσειεν, aor. 1 optat. (Æolic) of ἐπαρκέω, which takes the dat. of person, in sense of *to aid, help, &c.*—τίς . . . εὖ φρονῶν, 'who that is right minded.'—νέοι ὄντες, 'although young.'—λιπαροὶ, sleek, anointed with oil, &c. according to the ancient custom at banquets. It is here spoken of the hair opposed to αἰχμηροὶ in the next clause, and indicates foppish indulgence, the wasting of youth in the mere adorning the person, &c.—περῶντες, pres. part. act. of περῶω. It is rarely, as here, spoken of time.—πεπραγμένοις . . . πραττομένοις, i. e. in reference to the *past* and the *present.*—διαδραμόντες, aor. 2 part. of διατρέχω.—ἀποθέμενοι, aor. 2 mid. part. of ἀποτίθημι, in the mid. *to put by for oneself, to reserve, &c.*—ἐγὼ δὲ σύνειμι μὲν θεῶς, &c. a noble sentiment and worthy of the illustrious sage who is reported to have uttered it. Compare with this the language of Holy Scripture, Prov. viii., especially from verse 22

onward.—*μάλιστα πάντων* = *in the highest degree*.—*οἷς προσήκει* (scil. *τιμᾶσθαι*).

20-33. *ἀπράγμων* (α priv. *πράσσω*, *πρᾶγμα*) lit. *free from business* = *easy, quiet, agreeable, &c.*—*ἕως*. See 252.—*ἄχθομαι ἀπολείποντες*. See 194.—*δέοντα πράττειν*. See 172.—*μείμηγμαι*, perf. (in pres. signif.) of *μιμνήσκομαι*.—*παρούσας* (scil. *πράξεις*) pres. part. of *πύρριμι*, *to be present, &c.*—*ἴδονται πράττοντες εὔ*. See 194.—*πεπωμένον*, 'allotted,' perf. part. pass. of *πέπωμαι*, usually referred to *πόρῳ*, assumed as a present.—*τὸν ἀεὶ χρόνον*. See 117.—*τὴν . . . εὐδαιμονίαν*, *the supremest felicity*.—*κεκτῆσθαι*, perf. infin. of *κτάομαι*.

A DISCOURSE ON PROVIDENCE.

This extract is also from the *Memorabilia* of Socrates, Book IV. Cap. iii. § 2-18. It may be regarded as a fair specimen of the sentiments of a wise and thoughtful heathen, respecting those dispensations of the supreme Ruler of the Universe, which to us Christians are rendered clear by the light of Divine Revelation.

PAGE 169. LINE 1-19. *δή*. See App. on Partic. 98, 103.—*συνόντας*, pres. part. of *σύνειμι*.—*οὕτως*, in reference to his constant endeavor to render his followers wiser and better.—*παρουγενόμενοι*, 'who were present or in company with him,' &c.—*ἐγώ*, i. e. Xenophon.—*τοιούδε* = *after this wise*.—*ἤδη*. See App. on Partic. 134.—*ἐπῆλθεν* = *has it come or happened*; used impersonally.—*ᾧν*, (the things) *which*, governed by *δέονται*.—*καί*. See App. on Partic. 138, &c.—*ὅς* = *οὗτος*.—*μὰ τὸν Δία*. See App. on Partic. 159. With *οὐκ ἔμοιγε*, understand *ἐπῆλθεν ἐνθυμηθῆναι*, &c.—*ἀλλὰ*. See App. on Partic. 5, h.—*νή*. See App. on Partic. 171.—*ὅ* = *τοῦτο*.—*εἰ εἴχομεν . . . ὄν ἤμεν*. See 71.—*ἐνεκά γε* = *as far at least as regards*.—*ἀλλὰ μὴν*. See App. on Partic. 169. It is Socrates who makes the remark.—*γε*. See App. on Partic. 68-73.—*πάνν*, in answers it affirms strongly, *yes, by all means; no doubt; certainly; you are right, &c.*—With *ἄξιον* supply *εἶστίν*.—*οὐκ οὐν*. See App. on Partic. 204.—*ἐπειδή*. See Ibid. 120.—*ἀνέφηραν*, aor. 1 ind. act. of *ἀναφαίρω*.—*ἔστι ταῦτα* = *it is true*.—*οὐ μόνον*, *not only of the night, &c.*

20-35. *τὸ . . . ἀναδιδόναι*, *the giving forth, supplying, &c.*—*δέ* = *and further*.—*ταύτην*, scil. *τροφήν*.—*ώρας*, 'seasons.' With *φιλήνθροπα* supply *εἶστίν*. The student will note that Socrates is putting his instructions in the form of questions. He asks Euthydemus whether he has ever seriously considered the various points which relate to Divine providence. Hence supply, to complete the sense in English, something like *do you observe? do you reflect or know?*

&c.—ὄστε. See 174. Construe ὄστε καὶ πάντα τὰ χρήσιμα ἡμῖν γίνεσθαι, &c.—αὐτοὺς ἡμᾶς. See 38.—μιγνύμενον, i. e. *the water, mingled or mixed with all, &c., renders these &c.*—πλείστου, *most of all.*—ἐπικούρον (with gen.) '*defending us against.*'—ὡς συνελόντι εἰπεῖν. See App. on Partic. 250.

PAGE 170. LINE 3-20. χειμῶνι, '*winter.*'—τρέπηται, aor. 2 pass. of τρέπω.—ἀδρίνοντα, agrees with ἥλιον.—τὰ μὲν . . . τὰ δέ, *some . . . others.*—ὦν καιρὸς, *whose season.*—διελέλυθεν, perf. of διέρχομαι.—φυλαττόμενον μὴ, *taking care lest*, pres. part. mid. of φυλάσσω. In this sense it is followed by the subjunc.—ἀπιῶν, pres. part. act. of ἀπειμι.—ἀποπαγησόμεθα, fut. pass. of ἀποπήγνυμι.—ἐνταῦθα, like all adverbs of place, often takes the genit., as ἐνταῦθα ἡλικίας = *ad hoc ætatis*; ἐνταῦθα τοῦ οὐρανοῦ = *to that part of the heavens.*—ὠφελοίη (for ὠφελοῖ), pres. optat. (Attic) of ὠφελέω.—ἔοικεν, perf. 2 with pres. signif. from root εἴκω, *to be or seem like, &c.*—ὑπενέγκαιμεν, aor. 1 optat. of ὑποφέρω.—κατὰ μικρόν, '*by degrees.*'—ὄστε. See 173.—λαωθάειν . . . καθισταμένους, *so that we are imperceptibly (un-awares) placed in either extreme.* See 197.—σκοπῶ = *I am reflecting upon this, whether, &c.*—On εἰ in this sense, see Kühner's *Greek Gram.* § 344, 5 (i).—ἄρα (with εἰ). See App. on Partic. 55, 56, 57 (d).—τί (ἄλλο) ἔργον.—ἦ. See App. on Partic. 127.—ἐκείνο δέ, '*this however.*'—ἐμπόδιζει, '*perplexes.*'—ἄλλα for τὰ ἄλλα.

21-36. γάρ, in reference to something not expressed; (as, be not disturbed by this consideration), '*for is it not,*' &c.—With φανερόν supply ἐστί.—καὶ ταῦτα, '*these too,*' i. e. the animals.—γίγνεται, '*are produced.*'—αἰγῶν, &c. See 121, and Kühner, § 273, 4 (c).—With δοκεῖ supply ἄνθρωπος = *men appear to derive greater advantage from animals than from plants.*—πλείω, i. e. the ἄγαθά.—ὑπὸ τούτων, i. e. τῶν ζώων, spoken of above.—ἐκείνων, scil. φυτῶν.—πολὸν γένος τῶν ἀνθρώπων = *a large portion of the human race.*—γένος, noun of multitude, takes the verb in the plural.—χρῶνται, takes the dative.—τὰ χρήσιμα τῶν ζώων, see 121, = *the useful animals.*—ἄλλα πόλλα = *many other purposes.*—αὐτῶν . . . ἡμῶν, '*that even those of them which are much stronger than we.*'—ὄστε. See 173.—διαφέροντα, '*differing from one another.*'—ἀπολαύομεν. This verb takes the genit. See 126, and Kühner's *Greek Gram.* 273, 5 (c).

PAGE 171. LINE 1-17. ἐμφῦσαι, *implanting in us*, aor. 1 inf. of ἐμφύω.—τὲ . . . καὶ, see App. on Partic. 138, = *we both enjoy . . . and.*—ἀλεξόμεθα, *ward off from ourselves.*—ἐξηγησίαν = *power of speech.*—δοῦναι, aor. 2 inf. of δίδωμι.—ρόμους τιθέμεθα. See note on Exercise II. line 11.—ἐπιμελείαν ποιῆσθαι, (with genit.) = *to pay attention to.*—τὸ . . . ταύτη αὐτοὺς ἡμῖν συνεργεῖν, '*their assisting*

us in this.' With *ταύτη* understand *μερίδι* or something equivalent. — *προνοεῖσθαι ὑπὲρ μελλόντων*, 'to provide for (or with respect to) the future.' — *φράζονται*, agreeing with *αὐτούς*, i. e. the gods. — *ἀποβησόμενα* = *future events*, fut. part. mid. of *ἀποβαίνω*. — *ἦ*, scil. *ὁδοῦ*. — *σοὶ δέ*. Euthydemus alludes to the familiar spirit (*τὸ δαιμόνιον*) which Socrates was said to have. Compare the language of Cicero (*De Divinatione*, I. 54): *esse divinum quiddam quod Socrates Daemonion appellat, cui semper ipse paruerit, nunquam impellenti, sæpe revocanti*. — *φιλικώτερον*, in a more friendly manner. — *οἱ*, i. e. the gods. — *ὅτι δέ*, 'but that I speak the truth.' — *καὶ σύ*, 'even you.' — *ἂν* = *ἕαν*. — *ἕως*. See 252.

18-36. *ἐνόει*, pres. imperat. of *ἐννοέω*. — *ὑποδεικνύουσιν*, supply *ἕαντούς*, i. e. through their works which we see and enjoy. — *εἰς τοῦμφανές ἰόντες* = *coming openly before us, or in sight*. — *ὁ συντάτων*. See 12. — *θᾶπτον νοήματος*, 'more speedily than thought.' — *πράττων*, 'in doing.' — *ἐπιτρέπει ἑαυτὸν ὁρᾶν*. See 172, and Kühner's *Greek Gram.* § 306, REM. 10. — *ἀκριβῶς* = *too closely or narrowly*. — *ἀναιδῶς*, *recklessly, rashly*, &c. — *εἰρήσεις*, fut. of *εἰρῴσκω*, construe with *ὄντας* = *εἶναι*. See 194. — *οἷς*, relative agreeing in gender and number with *πάντων*, which is governed by *κρατεῖ*. — *κατασκήψας*, *when it falls or strikes*. — *ἀισθανόμεθα*. See 126. — *ἀλλὰ μὴν*. See App. on Partic. 169. — *οὐδ' αὐτή*, 'but itself is not,' &c. — *ἄ* = *quapropter*; at the beginning of a clause, the relative in Attic Greek has this meaning. — *χρηί*. See Kühner's *Greek Grammar* § 279, REM. 4.

PAGE 172. LINE 1-22. *τῶν γιγνομένων*, *the things done* (by the gods). — *τιμᾶν τὸ δαιμόνιον*, *reverence the Deity*, a sentiment worthy of a Christian, though, alas, Socrates had not the light of the Gospel to know, or to know how to worship, the one, only true God. — *ἐγὼ οἶδα*, *I know well that* (*ὅτι*), &c. — *ἀμελήσω*, takes the genit. — *ὅτι μοι δοκεῖ*, &c. Construe, *ὅτι οὐδέποτε εἰς ἀνθρώπων δοκεῖ μοι ἂν ἀμείβεσθαι τὰς ἐνεργεσίας τῶν θεῶν ἀξίαις χάρισιν*. — *ἀλλὰ μὴ τοῦτο ἀθύμει*, 'nay, be not disheartened at this.' — *ὁ θεός* = *the oracle*. — *κατὰ δύναμιν*, *according to our ability*. — *ἀρεσκεσθαι*, 'that we propitiate,' with accus. of person and dat. of thing. — *τιμῶν*, pres. optat. (Attic) of *τιμᾶω*. — *ὑφείσθαι*, pres. inf. mid. (with genit.) of *ὑφίημι*, in the sense of *slacken, abate, come short of*, &c. — *φανερὸς ἐστὶ . . . τιμῶν*. See Kühner's *Greek Gram.* § 310, 4 (b). — *οὐ γὰρ παρ' ἄλλον*, &c. Construe *γὰρ τις γ' ἐλπίζων μείζω παρ' ἄλλον, ἢ παρὰ τῶν δυναμένων ὠφελεῖν τὰ μέγιστα, οὐκ ἂν σωφρονοίη*. — *ὡς* with superlat. See App. on Partic. 237. — *λέγων τε καὶ αὐτὸς ποιῶν*, *by both saying and himself doing* = by uttering such sentiments in his public and pri-

vate discourse, and by practising strictly according to his avowed principles, he, &c.—*τοὺς συνόντας*, *his associates, disciples, &c.*

THE CYROPÆDIA, OR INSTITUTION OF CYRUS.

In this work it is the author's intention to give an account, not only of the earlier years of Cyrus the Great, but also of his whole life, and of the laws, institutions, and government adopted by this monarch. The majority of critics are of opinion that Xenophon, in this treatise, is not to be regarded as giving us veracious history, but rather as presenting the model of a just, wise, and merciful ruler in the manifold relations of peace and war. So little is known with certainty in regard to Cyrus the Great, that it is impossible, at this day, to pronounce positively upon the question of how much truth is contained in this interesting and instructive work. (See Anthon's *Classical Dictionary*, p. 1398.) The extracts are taken from Book I. Cap. III. and Book VIII. Cap. VII. 13-28.

EARLY YEARS OF CYRUS.

PAGE 172. LINE 23-28. ἢ ὀλίγη πλεόν, *or a little more*, i. e. than twelve years of age.—*διαφέρων ἐφαίνετο*, 'appeared to excel.' See 194, and Kühner's *Greek Gram.* § 310, 4 (b).—*καὶ εἰς...καὶ*, *both in respect to...and*.—*τὸ μαθήσειν*. See 28.—*ἄ* = *ἐκείνα ἄ* = *the things which were proper*.—*ἀνδρείως*, 'manfully.'—*ἐκ τούτου τοῦ χρόνου* = *at that time*, viz. when he was about twelve years old.—*ἦκουε...εἶναι*. See Kühner's *Greek Gram.* § 311, 1.

PAGE 173. LINE 1-17. αὐτὴ τε...καὶ, *both herself...and*.—*ἔχουσα*. See Kühner, § 312, REM. 10 = *with*. So also *φέρων* and *λαβὼν* are used.—*ὡς τάχιστα*, 'as soon as.'—*ἔγνω...ὄντα*. See 194.—*οἷα δὴ*, 'inasmuch as.'—*συντεθρομμμένος*, 'if he had been bred or brought up with him.'—Construe, *ὥσπερ ἂν τις ἀσπάζοιτο*.—*ὑπογραφῆ*, *with a painting under*, said of the eyelids = *with painted eyelids and painted complexion*. This practice was common among the Medes, but not in vogue among the Persians.—*ἐν τρίψει*, *a rubbing in*, i. e. of paint.—*προσθέτοις*, *added to*, i. e. false hair.—*κάνδυες*, *cloaks* or *gowns*, with wide sleeves, worn over the tunics.—*καὶ νῦν ἔτι* = *even now*.—*μοι*. See Kühner's *Greek Gram.* § 284, 10 (d). It is termed the dative of confidential and pleasant intercourse.—*ἐρωτώσης*, pres. part. of *ἐρωτάω*.—*ἦ*, 'or.'—*ἄρα*, 'then.'—*πολύ* is used to strengthen the superlative *κάλλιστος*.—*ὅσων* = *τόσων ὅσους*.

20-36. ἐφ' ἵππων, *mounted upon a horse*.—*χρυσοχαλίνου*, *with a gold-studded bridle*. The bridles were magnificently adorned.—*περιῆγεν*, 'took him with him.'—*ἄτε παῖς ὦν*. See 196.—*ἱππεύειν μαθήσαν*, 'with learning to ride.'—*σπάνιον*, scil. *ἔστι*, 'it is a rare thing even to see,' &c.—*ὡς ἡδιστα*, 'as pleasantly as possible.' See App. on Part. 237.—*τὰ οἴκαδε*. See Kühner, § 300, REM. 8.—*παρο-*

ψίδας, 'dainty side-dishes.'—ὄσα πράγματα, 'what an amount of trouble.'—φάσαι, scil. φασί.—τοῦ ἐν Πέρισαις. See 138.—ἐπὶ τὸ ἐμ-
πλησθῆναι = for the satisfying our wants.—τοῦτο... αὐτό, i. e. for
satisfying their desires after food, &c.

PAGE 174. LINE 1-17. τινας. See Kühner, § 303, 4.—ἐλιγμοῖς,
'mazes,' the abstract accus. after πλανώμενοι.—ὅποι = ἐκεῖσε ὅποι.
—οὐκ ἀχθόμενοι, 'not with pain or trouble,' i. e. with great pleasure
and satisfaction.—καὶ σέ, 'even you.'—ἄψη. See 126.—ἀποψόμενον,
'that you wipe' (depending on ὄρω). See 194.—τούτων, in reference
to the meats, sauces, &c.—πλέα = bedaubed.—On εἰ with indic. see
68 and 276. Cf. also Kühner, § 344, 5 (i).—κρέα γε εὐωχοῦ = enjoy
your meat. See Kühner's *Greek Gram.* § 273, 5 (c), and REM. 15.
—ρεανίας, implying the possession of health and vigor.—πολλά, scil.
κρέα.—ἡμέρων, gen. pl. of ἡμερος, *tame*, &c. See 121.—δίδως, 2d
sing. pres. ind. of δίδομι.—χρησθαι, inf. denoting *purpose; to use*,
i. e. for the purpose of using.—ἔγωγε, 'I do indeed,' &c.—λαβόντα
... διαδιδόναι. See 191.

18-36. κρεῶν (depending on διαδιδόναι). See Kühner, § 273, 3,
(b).—σοι. See Crosby's *Greek Gram.* § 727, I.—ἕως. See 252.—
ἔλαβε, aor. 2 (in pluperf. sense) of λαμβάνω. See 9 (b).—Σάκα,
Sacas, name of the cup-bearer. The *Sacæ* were a people of Cen-
tral Asia, near the sources of the Araxes.—ᾧν ἐτύχχανε = ἦν.—ἔχων,
with the same verb, *chanced or happened to have*.—προσάγειν, *to*
bring in, introduce, &c.—οὓς = ἐκείνους οὓς.—ἂν παῖς. Supply ἐπή-
ρετο.—ὑποπίτσω, *shy, bashful*. The expression is strong, and
means properly, the *crouching, cowering down with fear*, like hares,
partridges, &c.—σκώψαντα, *jesting*, &c. aor. 1 part. of σκώπιω.—
καθαρείως, i. e. so as not to spill any of the wine or liquor.—τριὰ
δακτύλοις, that is, probably, the thumb and first two fingers of the
hand.—ἀνακίησομαι (ἀνακίόσομαι, with acc.) = *to gain favor*, &c.—
τὸν, i. e. *Astyages*.

PAGE 175. LINE 1-16. κλύσαι, 'washed out,' aor. 1 inf. of κλύ-
ζω.—φιάλην, synonymous with ἔκπομα.—ὥστε. See 173, 174.—ἐβα-
λῶ, 'I will turn you out of,' &c.—τά τε γὰρ ἄλλα, 'and for the rest,'
i. e. as to what appertains to the duties of the office.—αὐτός, 'myself.'
—κυνάθω, a *cup* for drawing wine out of the κρατῆρ or bowl. See
Anthon's *Smith's Dict. of Gr. and Rom. Antiq.* p. 334. It contained
about one-twelfth of a pint.—τοῦ... μὴ λυσιτελεῖν. See 178.—τᾶλλα
for τὰ ἄλλα = *in other respects*.—ἐδεδοίκεν, pluperf. of δείδω.—κατέ-
μαθον... ἐγχείαντα. See 194.

17-36. σφαλλομένους, 'disordered in mind and body.'—οὐκ ἔατε.
See 92.—ἡμας τοὺς παῖδας, 'us boys.'—αὐτοὶ ἐτοιεῖτε, 'you yourselves

did.—ἐκεκραγείτε, pluperf. 2 in imperf. sense.—ἦδετε, imperf. of αἶδω, ἔδω.—μὴ... ἐδύνασθε. The ellipsis may thus be supplied: *not* (to say) *that* (you could not) *dance in time* (i. e. to the time of the tune), *but you could not stand upright.* μὴ ὅπως is like the Latin *ne dicam.* (See Owen's *Cyropædia.*)—ὁ, relat., τοῦτο being its antecedent.—οὐ μὰ Δι'. See App. on Partic. 159. With παύεται, scil. πίνων.—προσδομεῖν, aor. 2 inf. of προστρέχω.—οὔτος ὁ μιαιώτατος = *this filthy, good-for-nothing fellow.*—ἀποκωλύει, historical pres. for aorist.—τρεῖς ἡμέρας. See 117.

PAGE 176. LINE 2-21. ὁπότε βούλοιο. See 82.—λέγοιμι ἄν, *I would say, keep saying.*—ἐντυχεῖν, *to meet with = to have.*—κωλύων, '*when he keeps me from,*' &c.—ἐνθυμίας = *subjects of amusement.*—ἐπὶ, '*at.*'—ἀδελφόν, i. e. *Cyaxares.*—χαλεπόν, &c. '*it was difficult for any one else to anticipate him in doing this.*'—ὑπερέχειεν... χαριζόμενος. See 194.—ὡς ἄπιοῖσα. See 193. Note that the ind. pres. of εἶμι and its compounds is used in fut. signif.—νομίζεν = *νομίζοι.*—ἦν = εἰ ἄν. See 65.—σοι = *as far as you are concerned.*—οὐ... ἄρξει, '*shall not have command.*'—ὡς ἔμε. See App. on Partic. 239.—ἐπὶ σοί, '*in your power.*'—χάριν σοι εἶσομαι, '*I shall feel thankful to you.*'—εἶσομαι, fut. mid. of εἶδω.—ἄπει, 2d sing. pres. (in fut. sense) of ἄπειμι.

22-36. πορεύσῃ, '*you shall proceed what way you please to that which seems to you to be moderate.*'—ἐπειδὴν τύχιστα, '*as soon as.*'—μεγάλοι = *grown up.*—λέγων πρὸς ἐμέ, '*if you should speak to me.*' See Kühner's *Greek Gram.* § 312, 4 (d).—διζώτια, imperf. of διεζωτιάω.—δοξῶ... εἶναι, '*I am acknowledged to be.*'—ἥτιων, '*inferior.*' It takes the genit. See 138.—ἴσθι, imperat. of οἶδα, perf. 2 of εἶδω. The student will take care not to confound it with ἴσθι pres. imperat. of εἶμι, *to be.*—σοί, dat. of endearment.

PAGE 177. LINE 1-14. τὰ πεζικὰ, '*in exercises on foot.*'—ἐνθάδε, '*here.*'—κράτιστος, &c. = *the best of good horsemen.*—αὐτῷ refers to πάμπῳ. It is added for the sake of perspicuity. See Kühner, § 304, 3.—ἐκεῖ, i. e. in Persia.—ὡς... δικαιοσύνην, '*inasmuch as I now thoroughly understand justice.*'—καί, '*even.*'—ἐπὶ = *on account of.*—ἐκδύσας, scil. *χιτῶνα*, the acc. of the thing.—αὐτόν. See above, line 2, on αὐτῷ. Omit it in translating.—τὸν μὲν, the larger boy's coat.—τὸν δέ, the smaller boy's coat.—ἔγνω = *decided or decreed.*—τὸν ἐκάτερον, '*that each one should have,*' &c.—ἐν τούτῳ, *on this occasion therefore.*

17-35. σκεπτέον. See § 20.—τίς κτήσις, &c. '*what is a just possession.*'—ἀφελόμενον, aor. 2 mid. part. of ἀφαιρέω.—ἔχειν, '*should have it.*'—δικαίον, predicate of εἶναι = *is just.*—σύν, *in accordance*

with.—ψῆφον τίθεσθαι, to give his opinion or decision. See Anthon's Smith's *Dict. of Gr. and Rom. Antiq.* p. 818, 819.—ταῦτά for τὰ αὐτά.—τὸ ἕσθον ἔχειν, subject of νομίζεται.—μέτρον . . . αὐτῶ, his measure (of right and wrong); his standard of action.—ὅπως, scil. ὅρα = see to it that, &c. See 234.—τούτου, i. e. Astyages.—With βασιλικού, supply ἡθους.—ἐν ᾧ, &c. The order is ἐν ᾧ τὸ οἶσθαι ἐστὶ χορῆσαι ἔχειν πλεῖον πάντων.—μεῖον ἔχειν = to be submissive.—ὥστε, so that, therefore, &c.

FAREWELL ADDRESS OF CYRUS TO HIS CHILDREN.

PAGE 178. LINE 1-16. Καμβύση, Cambyses the elder son of Cyrus, and his successor on the throne.—φύεσθαι = εἶναι.—πεφυκότα = natural endowments.—κτῆσις, 'acquisition.'—τοῦ ὁμοῦθεν γενομένου, 'of the same origin.'—ἄλλοδαπῶν, gen. pl. of ἄλλοδαπός, depending on comparat. οἰκειότεροι.—τραφέντες, aor. 2 pass. part. of τρέφω.

17-34. ἀγαθὰ, 'advantages.'—μάταια, vain, fruitless, &c.—ποιήσητε, construe with μή . . . ποτε.—ὁ προούων. See 12.—ἀδελφοῦ, gen. depending on κήδεταί.—οὕτως ὡς ἀδελφός, so much as a brother.—ἀδελφοῦ μεγάλου ὄντος = εἰ ἀδελφός αὐτοῦ μέγας ἐστὶ.—σοῦ, i. e. Tanaocharēs, Cambyses's brother.—ἀντιλάβοις, aor. 2 optat. of ἀντιλαμβάνω.—μόνον . . . ἀδελφοῦ.—πρωτεῦντος, holding the first place or when a brother alone holds the first place, &c.—μέλει = ἐστίν.—δήπου. See App. on Partic. 111.—ὡς . . . ἔτι, 'that I am no longer existing.'

PAGE 179. LINE 1-20. βίου τελευτήσω. The phraseology is according to the analogy of the words λήγειν and παύεσθαι. See Kühner's *Greek Gram.* § 271, 2; Crosby's *Greek Gram.* § 517.—τοι with γὰρ expresses a conclusion.—κατεροήσατε. Take with τὰς ψυχὰς, &c.—ἐμβάλλουσιν, 'they (the ψυχαί, &c.) inspire,' that is (more freely), 'have you never observed what terrors murderers are inspired with by those who have suffered violence from them?'—παλαμναίους = avenging deities.—φθιμένοις, 'to the dead,' syncope-participle, aor. 2 mid. with pass. signif.—ἕως ἄν ᾗ. See 252.—ἐπειδὴν . . . γένηται, 'when it is separated from the senseless body.'—τοῦτο, in reference to the previous proposition.—φρονημώτατον, more intelligent.—θανάτῳ . . . ὑπρῶν. See note p. 116, line 21.

21-36. οὕτως ἔχει = 'are so.'—ἄ = ἐκεῖνα ὧν, of which the relative depends on δέομαι.—ἀλλά. See App. on Partic. 5, i.—θεοῦς . . . αἰεὶ ὄντας, 'the eternal gods,' acc. pl. depending on φοβούμενοι below, line 27.—τούτους. See note p. 177, line 2.—μετὰ θεοῦς =

next to the gods.—ἢ (= εἶν) . . . φαίνηται. See 78.—οὐδ' εἰ = not even if.

PAGE 180. LINE 3-14. τῶν προγεγενημένων, those who have lived before.—αὕτη γὰρ ἀρίστη διδασκαλία. On this construction see Kühner's *Greek Gram.* § 240, 3. The pronoun here in English would be in the neuter, but as is usual in such cases in Greek it is put by means of attraction in the same gender as διδασκαλία to which it belongs.—πραχθέντα, aor. 1 pass. part. of πράσσω.—συνεγγρόντα, aor. 2 part. of συμφέρω, to be of advantage, &c. See 194, and Kühner, § 310, 4 (a).—ἀλλά . . . ἀπόδοτε. The Persians who worshipped fire, looked upon it as unlawful to burn the bodies of the dead.—τούτου in reference to τοῦ γῆ μυχθῆναι immediately afterwards.

15-31. ἀλλά . . . ἀπολειπούσα, 'but now my soul seems to be departing (from the parts of my body) whence, as it is likely, it first leaves all.' ἐκλιπεῖν is here used absolutely, τὸν βίον or some such word being understood. ὄθενπερ refers to the extremities of the body where the approach of death is first felt. (Owen).—ἐγκαλύψωμαι, 'shall cover myself up.'—μηδεῖς . . . ἰδέτω. See Kühner's *Greek Gram.* § 259, REM. 9.—μήτε . . . μήτε, whether . . . or.—ἔλθωσι, aor. 2 subj. of ἔρχομαι.—τοῦς φίλους εὐεργετοῦντες, 'if you confer benefits upon your friends.' The apodosis (= consequent clause) immediately follows.—The sentiments of the preceding address are in most respects admirable, as the student will have noticed. Compare with them what is said by Cicero, at the end of his *Cato Major*, seu *De Senectute*.

THE ANABASIS, OR EXPEDITION OF CYRUS.

In the present work, Xenophon gives an account of the expedition undertaken by Cyrus the Younger against his brother Artaxerxes Mnemon, king of Persia. The expedition was unsuccessful, and resulted in the defeat and death of Cyrus at Cunaxa, not far from Babylon. The first book is occupied with the detail of these events. The remaining six describe the retreat of the "Ten Thousand," as the Greek auxiliaries are often termed. *Anabasis* literally means "a going up," and applies to the march of Cyrus from the sea-coast up towards central Asia. Xenophon accompanied the expedition as a volunteer; but on the death of the chief officers, through the treachery of the Persians, he assumed command, and has rendered himself and the expedition illustrious in the annals of warfare. The whole distance travelled, both on the expedition and the retreat, is computed at about 3500 miles; and the time employed was a year and three months. The extracts which follow are from Book I. cap. I.; cap. VIII.; and cap. IX.

ORIGIN OF THE EXPEDITION.

PAGE 181. LINE 1-16. γίγνονται, historical present.—Κῦρος, Cyrus, commonly styled 'the Younger,' to distinguish him from

Cyrus the Great, the founder of the Persian empire.—*παρεῖναι*, *to be present with him*. The place was Babylon, where he is said to have died.—*παρῶν ἐτύγχανε*, *chanced to be present*.—*Κῦρον*. See 13.—*ἀρχῆς*, *satrapy or government*.—*ἐποίησε . . . ἀπέδειξε*, aorists in pluperf. signif. see 9, *b*, note *.—*Καστώλου*, *Castolus* in Lydia. It was usual in the provinces to have a large plain for the purpose of mustering the troops for reviews, &c. *Τισσαφέρνην*, *Tissaphernes* who was at this time satrap of Caria. His character is delineated by Xenophon as mean, perfidious, and cruel.—*κατέστη*, '*was established*.'—*διαβάλλει*, '*accuses*.'—ὁ δέ, i. e. the king. It is equivalent to the demonstrative pron.—ὡς ἀποκτενῶν. See 193.—*ἐξαιτησαμένη*, '*having begged him off*' (for herself, for her own sake). See Matthiæ's *Greek Gram.* § 492, *b*.—ὡς ἀπῆλθε, '*as he went away*,' or '*when he had departed*.'—ὅπως . . . ἀδελφῶ, '*how he shall never for the future be (dependent) upon his brother*.'—*ἀντὶ ἐκείνου*, '*in his stead*.'

17-30. *ὑπῆρχε*, (with dative) '*avored*.'—*τῶν*, '*of those (sent)*,' i. e. the messengers or courtiers, who passed from one court to the other.—*οὕτω διατιθεῖς*, '*thus (favorably) disposed*.'—*βαρβάρων*, i. e. all such persons as were not Greeks, meaning the Asiatics who were about his person.—*εὐνοϊκῶς ἔχοιεν αὐτῶ*, '*might be favorably disposed towards him*.' Adverbs with *ἔχειν* = the corresponding adjectives with *εἶναι*.—*δύναμιν*, *force, troops*, &c.—ὅτι as well as ὡς, is used to strengthen the superlatives, like the Latin *quam*.—*συλλογῆν*, '*levy*.'—ὀπόσως, &c. The order is, *παρήγγειλε ἐκάστοις τοῖς φρουράρχοις (τῶν φυλακῶν) ὀπόσας εἶχε*, &c.—*Πελοποννησίους*. The Lacedæmonians and Arcadians were the principal states of the Peloponnesus at this time, considered in a military point of view.—ὡς, as though *Tissaphernes* were plotting, &c. On this use of ὡς with the participle, see 205, and App. on Partic. 238.—*τὸ ἀρχαῖον*. See 117, OBS.—*Μιλῆτου*. See the *Classical Dict.* of Prof. Anthon.

PAGE 182. LINE 1-17. *βουλευομένους*, *that* '*(certain individuals) were planning*.'—*φεύγοντας*, '*exiles or fugitives*.'—*κατάγειν*, '*to restore*.'—*ἤξιον*, '*he desired*.'—*ἀδελφὸς ὢν*. See 206.—*δοθῆναι οἱ* '*might be given to him*,' put under his authority.—*συνέπραττεν*, '*co-operated with*.'—*ἐπιβουλῆς*, *plot or snare*.—*δαπανᾶν*, '*was incurring great expense*.'—*οὐδὲν ἤχθετο*, '*was not displeased = was very much pleased*,' an instance of the figure termed *litotes*.—ὢν by attraction for ὡς.—*τῇ*, supply *κειμένη* or *οὔση*. See 23.—*συγγενόμενος*, '*having become acquainted*.'—*μυρίους δαρεικούς*, '*ten thousand darics*' = \$35,000. It was a Persian coin of pure gold, and probably took its name from Darius I. king of Persia.

18-36. τὸ χρυσίον, 'the money.'—χρημάτων, 'resources.'—ὑπὲρ Ἑλλήσποντον, 'on the Hellespont,' others read Ἑλλησπόντιον, in the sense of 'above the Hellespont.'—συνεβύλλοντο, contributed (mid. for their own advantage).—τροφόμενον ἐλάνθενεν, 'was secretly maintained.' See 197.—ξένος. Aristippus was connected with Cyrus by ties of hospitality.—ξένους, 'mercenaries.' The sense (as given by Prof. Anthon) is that Aristippus asked Cyrus for pay for two thousand mercenaries and for the period of three months, since it is very unlikely that Cyrus would send away so many as four thousand troops in an affair in which he was not interested.—περιγενόμενος ἄν, 'he might subdue.' On ὡς with the participle as here, see 205.—πρόσθεν . . . πρὶν, 'before that,' like Latin prius . . . quam.—ὅτι strengthens the superlative.—ὡς . . . βουλούμενος. See 205.—ὡς . . . παρεχόντων, 'as though the Pisidians were affording trouble,' &c. by incursions into his satrapy.

BATTLE OF CUNAXA AND DEATH OF CYRUS.

PAGE 183. LINE 1-18. ὡς πολεμήσων. See 205.—καὶ connects the present with what was detailed in the chapter preceding.—ἀμφὶ ἀγορὰν πλήθουσιν, 'about the time of full market,' i. e. when the market or place of public concourse was full. The hour was between nine and twelve.—καταλύειν, 'to halt,' i. e. to unyoke or unbind the beasts of burden.—τῶν . . . πιστῶν, 'one of the faithful followers of Cyrus.'—ἀνὰ κράτος, 'at full speed.'—ὡς . . . παρασκευασμένος, 'prepared as if for battle.' i. e. apparently marching forward in order of battle.—τάραχος, 'tumult.'—καὶ πάντες δε, 'and in fact all.' With ἐπιπεσεῖσθαι, supply βασιλεία.—καταπηδήσας . . . ἐνέδυσεν . . . ἀναβάς . . . ἔλαβε. Note the force of these aorists, indicating rapid action; also observe the continuance of action expressed by the imperfect, παρήγγελλεν. (Anthon).—καθίστασθαι, to station themselves each in, &c. With δεξιὰ supply μέρη. The Grecian troops were on the right wing of Cyrus's combined force, and Clearchus was posted on the right of this same wing.—ἔχων, 'occupying.'—ἐχόμενος, 'being next (to him).'—καὶ τὸ σιγάτευμα. Many editors reject these words.

20-34. πελταστικόν, supply σιγάτευμα.—ὁ ὑπαρχος = the lieutenant-general.—παρμηριδίσις (scil. ὄπλοις) 'cuisses' (written cuishes by Johnson), i. e. armor for the thighs.—ψιλῆν, i. e. without a helmet: he had on a tiara instead of a helmet.—μαχαίρας, sabres.—δείλη, 'afternoon,' here the early part or the beginning of the afternoon.—χαλκός τις ('something brazen') = brazen armor.—κα-

ταφανείς, 'plainly visible.'—λευκοθώρακες, 'white corslets or cuirasses,' probably made of linen (see *Anab.* IV. 7. 15).

PAGE 184. LINE 1-17. γερόφοροι, 'wicker-shield bearers, large shields of wicker-work covered with ox-hide.—ποδήρεσι, 'reaching to the feet.'—κατὰ ἔθνη, 'by nations,' i. e. each nation marched by itself.—With πρὸ δὲ αὐτῶν supply ἐπορεύετο.—διαλείποντα... ἀλλήλων, 'at considerable distances from each other.'—ἀποτεταμένα, 'extended.'—βλέποντα = pointing downwards.—γνώμη, 'design.'—ἐλῶντα (Attic for ἐλασόντια), fut. part. of ἐλαίνω. See 193.—μέντοι, 'however.'—ἐψεύσθη τοῦτο, 'in this he was deceived.'—ὡς ἀνυστόν, 'as much as possible.'—ἴσθω, scil. βήματι.—κατὰ μέσον, 'opposite the centre.'—κἄν = καὶ ἐν.

18-36. τὸ μέσον στήθας, i. e. the central body of troops, drawn up around the king.—ἀκούων... ὄντα. See 194, and 126, OBS.—ἔχων, 'though occupying.'—αὐτῷ... ἔχοι, 'he would take care that all should go well.'—ὁμαλῶς, 'in even order.'—ἐκ... προσιόντων, 'from those that were still coming up.'—οὐ πᾶνν πρόσ, 'not very near to.'—ὑπελάσας, 'riding up.'—εἰ, 'whether.'—ἱερά... σφύγια, 'sacrifices... victims.'—θορύβου, 'noise.' It refers to the 'word' (τὸ σύνθημα, or *tessara militaris*) given out just before battle, and passed along from rank to rank.—Κλέαρχος, many read Ξενοφῶν.—καὶ ὅς, 'and he' = καὶ οὗτος.—ἀλλά = well, then, I both accept it, &c.

PAGE 185. LINE 3-18. διεχέτην, 'were apart.'—ἐπιαικίζον. The Greeks sung two pæans, one before and after battle, the former to Mars, the latter to Apollo.—ἐξεκίμαινε, 'swelled forth like a wave,' a graphic and beautiful expression.—τί, 'a certain part.'—φάλυγγος = *acies*.—With ἐπιλειπόμενον supply μέρος.—δρόμῳ, 'with speed.'—ἐλελίζουσι, 'they raise the battle-cry.'—*Lyualió*, probably one of the epithets applied to Mars.—ποιούντες, 'in order to cause,' the fut. part. contracted. See 193.—κατὰ κράτος, 'with all their might.'—ἐν τάξει = in their ranks, preserving order.—κενὰ ἡμιόχων, 'without charioteers.'—οἱ δέ, i. e. the Greeks.—ἔστι δ' ὅστις, 'there was one however,' &c. one person was run down as in a race-course.—ἐκπληγείς, aor. 2 part. pass. of ἐκπλήσσω.—οὐδέν... οὐδέ. The double negative increases the force of the negation. So οὐδ' ἄλλος... οὐδεὶς.—With ἐωνύμῳ supply κέφατι.

19-36. τὸ καθ' αὐτούς, 'the part opposed to themselves.' Supply μέρος.—ἠδόμενος, 'though greatly pleased.'—οὐδ' ὡς = οὐδ' οὕτως, 'not even thus,' i. e. with the victory thus apparently certain on his side, he was not induced, &c.—ἐξήχθη, aor. 1 pass. of ἐξάγω.—ἐπεμελεῖτο, 'he kept watching or observing.'—καὶ γὰρ, and (he acted thus with reason,) for, &c.—ἦδει αὐτὸν ὅτι = ἦδει ὅτι αὐτός, a com-

mon Attic idiom, by which the subject of the following verb is made to precede as an object in the accusative.—ἡγοῦνται. Others read ἡγοῦντο.—With ἀσφαλεσιτάτῳ supply τύπῳ.—καὶ δὴ τότε, ‘and indeed then.’—ἔχων, ‘though occurring.’—ὅμως, ‘yet.’—τεταγμένοις, in reference to the six thousand horse forming the king’s body-guard.—ὡς εἰς κύκλωσιν, ‘as if for the purpose of enclosing them.’ Prof. Anthon supposes that the king caused his whole right wing to wheel to the left for this purpose; a view which is opposed by Mr. Owen and others, who refer the wheeling to the six thousand men forming the body-guard: these, it is thought, Cyrus apprehended were about to fall upon the rear of the Greeks, and cut them to pieces.—δείσας . . . κατακόψη, (scil. βασιλεύς.) For this use of the subjunctive in place of the optative, consult Matthiæ’s *Gr. Gram.* § 518, 1.—ἐμβάλων, ‘having charged.’—ἐξακοσίους, i. e. his own immediate body-guard.—τροπή, ‘roul.’

PAGE 186. LINE 2-20. ὀρμίσαντες, ‘rushing on.’—σχεδόν, mostly. The reference is to the intimate friends and companions of Cyrus, who were accustomed to eat at the same table, &c.—ἡρέσχετο, aor. 2 mid. of ἀνέχω, to restrain.—ἔτετο. Some read ἔτετο.—κατὰ, ‘upon.’—παίοντα, ‘whilst striking’ (the king).—μαχόμενοι, &c. the nomin. absol. in place of the genit. absol.—Κτησίας. He was physician to the king.—ἔκειντο, ‘lay dead.’—περιπεσεῖν αὐτῷ = to have thrown himself upon and clasped the lifeless body in his arms.—ἐαντόν. On this use of the reflexive with the middle verb, see Kühner, § 363, 2, Dr. Jelf’s edition.

EULOGY ON THE CHARACTER OF CYRUS.

LINE 21-34. With ἐτελεύτησεν supply τὸν βίον.—Κῦρον, i. e. Cyrus the Great or Elder, the founder of the Persian monarchy.—ὡς, ‘as.’—τῶν δοκούντων, those who appear to have been on intimate terms with Cyrus.—πάντα, ‘in all respects.’—ἐπὶ, ‘at.’ The reference is to the court education of the young nobles.—ὥστε εὐθύς παῖδες ὄντες, ‘so that straightway while they are boys’ = from their very childhood.—ἡλικιωτῶν, ‘of his equals in age.’—καὶ, ‘even.’—μᾶλλον πείθεσθαι, ‘to obey more readily.’

PAGE 187. LINE 1-17. χρῆσθαι, ‘to manage.’—With ἔκρωον supply ἄνθρωποι.—ἔπρεπε, ‘it was becoming to,’ &c.—ποτέ, ‘on one occasion.’—ἐπιφερομένην, ‘rushing upon him.’—ἔτρεσεν, aor. 1 act. of τρέω.—τὰ μὲν ἔπαθεν, ‘he suffered some wounds,’ spoken of in next clause. Some make τὰ here = ταῦτα.—κατεπέμφθη, ‘was sent down,’ i. e. from Babylon to the sea-coast.—οἷς καθήκει = whose duty it is.—περὶ πλείστου ποιοῖτο, ‘he esteemed it of the highest im-

portance.'—*εἴ τῳ σπείσαιτο*, 'if he had made a treaty with any one,' aor. 1 mid. of *σπένδω*. *τῳ* for *τινί*.—*συνθῶϊτο*, Attic formation for *συνθῆϊτο*. Porro accents *σύνθουτο*.—*μηδὲν ψεύδεσθαι*, 'to prove in no respect false.'—*καὶ γὰρ οὖν* = *wherefore, then*.—*ἐπιτρεπόμεναι*, 'entrusted themselves to his care, put themselves under his government.'—With *ἄνδρες* supply *ἐπιτρεπόμενοι*.—*παρὰ*, 'contrary to.'

18-36. *πόλεις*, i. e. the Ionian cities spoken of cap. I. 6.—*εφοβούντο*. From Cyrus's character, they were afraid that he would punish them on account of the exiles mentioned cap. I. 7.—*προϋίτο*. Supply *αὐτούς*, and see above on *συνθῶϊτο*. It is the aor. 2 optat. mid. of *προΐημι*.—*οὐδ' εἰ ἔτι*, 'not even if.'—*ἔτι δὲ κάκιον πράξειαν*, 'and should be still more unfortunate.'—*φανερὸς ἦν . . . πειρούμενος*. Adjectives like *δῆλος*, *φανερὸς*, &c. by a species of attraction take the verb succeeding them as a participle. See Kühner's *Gr. Gram.* § 310, REM. 3.—*ἐξέφερον*, 'reported.'—*ἀλέξόμενος*. In the mid. the verb *ἀλέξω* (to ward or keep off) means to ward off from oneself, to retaliate, to give like for like, &c.—*τῶν ἐφ' ἡμῶν*, 'of those of our time.'—*προέσθαι*, to deliver up.—*καταγελαῶν*, to deride (his authority).—*ἦν ἰδεῖν* (lit. *there was to see* = one could see.—*ἐγένετο* = it was allowed.—*ἔχοντι . . . προχοροίῃ*, 'having with him whatever might suit his convenience.'—*μέντοι*, yet or however.

PAGE 188. LINE 2-18. *οὕς*, &c. The relative clause, being placed first, is emphatic.—*ἧς . . . χόρας* = *τῆς χόρας ἣν κατεστρέφετο*,—*ὥστε φαίνεσθαι*, 'so that it was evident.'—*ἄξιοῦν εἶναι*, 'that he thought . . . worthy (only) of being.'—*ἄφθονία* = *abundance*.—*εἰς δικαιοσύνην*, as regards justice, i. e. the practice of justice.—*γε μὴν* = *porro*, a general connective.—*φανερὸς . . . βουλόμενος*. See note above, p. 187, line 23.—*καὶ*, 'and especially.'—*ἀλλ' ἔπει*, 'but because.'—*τὸ κατὰ μῆνα*, 'the monthly.'—*ἀλλὰ μὴν* = *furthermore*.—*ἀχάριστοι*, 'unrewarded.'—*προθυμίαν*, 'alacrity.'—*ὑπηρεταί*, assistants.—*ἐλέχθησαν*, aor. 1 pass. of *λέγω*.

19-36. *δεινὸν*, active, clever, &c.—*οἰκονόμον*, here used generally for one discharging public duties.—*ἐκ τοῦ δικαίου* = *δικαίως*.—*ἧς . . . χόρας*. See note above, line 3.—*προσόδους*, 'revenues.'—*ἐπέπατο*, 'had become possessed of.'—*φθονῶν ἐφαίνετο*. With the infinitive *φαίνομαι* denotes *what appears* or *is likely*; with the participle, *what is manifest* or *apparent*. See Kühner's *Greek Gram.* § 311, 8.—*ἐικανός*, fit or suitable.—With *θεραπεύειν* supply *τόσους*, the omitted antecedent to *οὓσους* at the beginning of the clause.—*καὶ γὰρ*, and (he acted thus with good reason,) *for*.—With *ἀντὶ τοῦτο* supply *διὰ*.—*ὡς*, 'that.'—*καὶ αὐτός*, 'he himself also.'—*τούτου* = *in that*.—*εἰς γε ὃν ἀνὴρ*, 'of any one man, at least.'—*τρόπους*, in reference to the tastes or dispositions, &c.—*κόσμον*, 'ornament.'

PAGE 189. LINE 3-18. τὸ...νικᾶν, 'his greatly surpassing.' Supply ἐστὶ.—ταῦτα, these things, of which he has just spoken.—ἐπεμπε, 'was accustomed to send.'—χρόνον. See 135.—σὺν οἷς = σὺν τούτοις οὔς.—γεύσασθαι. See 126.—ἐδύνατο. The optat. and indicat. are often thus intermingled. See Matthiæ, § 529, 5.—τοῖς...ἄγουσιν, 'which carry.'—ὧς, 'that.'—πεινῶντες, while suffering from hunger. The change of mood from the optat. to the subjunc. adds force and beauty to the passage.

19-36. μέλλοιεν. See 230.—ἐσπουδαιολογεῖτο, 'he spoke seriously or earnestly to them.' This was to show the esteem in which he held them.—ἐξ ὧν ἀκούω, from what I hear (in every quarter). Krüger makes ἀκούω = ἀκήκου.—οὐδένα, i. e. οὔτε Ἑλλήνων, &c.—δούλου ὄντος, 'though a subject.'—ἐπεχείρησε, 'attempted it.'—οὔτος, referring to Orontes; nomina. to εὔρε.—οἶ, enclitic, accent thrown back upon πιστόν: dat. of reflexive pron. (nomin. wanting), gen. οὔ, dat. οἶ, acc. εἶ.—φιλαίτερον, 'more friendly.' This person showed to Cyrus Orontes's letter to the king.—αὐτοῦ, i. e. the king.—παρὰ...ἀγαθοί, 'if they were brave with Cyrus.'—μέγα τεκμήριον, 'a strong proof,' the predicate of this proposition, τὸ...γενόμενον, being the subject.—περὶ αὐτόν. The common reading is παρ' αὐτόν, which is decidedly inferior.—πεπτωκότα, perf. part. of πίπτω.—ἔχων... πᾶν, 'with the whole army also.'

POETICAL EXTRACTS.

HOMER, from whose Iliad the first two extracts are taken, was a celebrated Greek poet, whose life, and the period in which he lived, are involved in great obscurity. He flourished, perhaps, somewhere about a thousand years before Christ. The Iliad, as its name imports, relates to the expedition of the Greeks against Troy in Asia Minor, the wrath of Achilles, the calamities consequent upon his quarrel with Agamemnon, the protracted contest, and the death and funeral rites of Hector. For a full and interesting discussion respecting the poems of Homer, consult Anthon's *Classical Dictionary*, articles *Homerus*, *Ilias*, and *Odyssea*.—The metre or measure in which the Iliad is written is what is termed Hexameter. This was employed by the Greeks at an early period, for the epic or heroic poem, and hence is often called *heroic*. The fundamental foot of the hexameter is the *dactyl*, the verse being formed by five repetitions of the dactyl, with a dissyllabic catalectus.

┌┌┌ ┌┌┌ ┌┌┌ ┌┌┌ ┌┌┌ ┌┌

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as—

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἠλυθὼν ἀχμητάων.

- - - | - - - | - - - | - - - | - - -

The beauty of hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. Respecting the *arsis*, *thesis*, and *cæsura*, see Kühner's *Greek Grammar*, § 350, 351; Anthon's *Greek Prosody*, or any other accessible grammar or treatise on Greek prosody.

I. THE MEETING OF HECTOR AND ANDROMACHE.

PAGE 190. LINE 1-12. ὡς for οὕτως. Hector had been in Paris's house, conversing with Helen.—ἐπειθ', 'thereupon.'—ἐφεστήκει, pluperf. in imperf. sense.—γοόωσα, for γοῶσα from γοῶω.—τέτμεν, augment omitted, an aor. without any present, used by Homer in sense of to find, come up to, &c.—μετὰ, 'among.'—δμωῆσιν for δμωαῖς.—εὖ δ', ἄγε. This phrase is usually considered to be elliptical for εἰ δὲ βούλεσθε=if you will, if you please.—ἦέ, 'did she go?' &c.—ἐς (οἴκους) γαλόων.—ἐς (εἰρόν) Ἀθηναίης.—ἰλάσκονται, 'are striving to propitiate.'

13-28. τὸν, governed by πρὸς.—αὐτ', 'in turn.'—ἀνώγας, 'you charge.'—πύργον, a tower on the walls of the city, from which the field of battle could be seen.—ἀφικάνει, pres. for the aorist.—μαινομένη. This verb is used of any excessive passion; here, in reference to grief and anxiety.—ἅμα. See App. on Partic. 15.—ἦ=ἔφη.—ῥα, much the same as ἄρα, for which see App. on Partic. 55.—ὁ. Note that in Homer ὁ, ἦ, τό is very generally a demonstrative pronoun=he, thereupon, i. e. Hector, &c.—ἀπέσσυτο, syncopated aor. 2 mid. (=ἀπεσύνετο) from ἀποσεύω, with the poetic doubling of the σ.—κατ', 'along.'—εὐτε='then.'—τή for ταύτη, as just noted, with χώρα understood.—διεξίμεναι, poet. inf. for διεξιέναι.—πεδίονδε, to the plain.—Ἡετίων, the nom. for the gen. by strict construction; the license, however, is not unusual in this poet.—Πλάκω, 'Mount Placus,' in Mysia in Asia Minor, at the foot of which Thebe was situated, hence called Hypoplacian.

PAGE 191. LINE 2-16. ἔχεθ' Ἐκτορι = ἄλοχος ἦν Ἐκτορος.—ἔχεθ' for εἶχετο, the augment being omitted, as is common in Homer.—ἦ (=αὐτή), 'she.'—οἷ, dat. of the reflexive pron. οὗ, οἷ, ἐ, accent being thrown back upon ἦ.—κίεν for ἔκλειν, from κίω.—καλέεσκε, 'used to call.'—Ἀστυνόικτ', 'Astyanax,' i. e. king and defender of the city, a most appropriate term of honor, by the which the valor and consequence of his father was set forth.—ἐν... οἷ φῦ = ἐρέφν αὐτοῖς, 'she seized his hand,' clung to it as if growing to his very side. (ἐμφύω, to cause to grow into.)—δαιμόνιε, 'strange or wonderful man!'—σεῦ for σοῦ.—κε... εἶη = ὕν εἶη.—ἀφαιματισύη, 'deprived of.'—δίμεναι for δύναι.—ἐπίσπης, aor. 2 subj. of ἐπέπω, to follow after and hence meet with, &c.

19-36. ἐκ... πέρσεν, 'sacked.' This took place in the first year of the war.—οὐδέ, but he did not, &c.—μιν for αὐτόν.—σεβάσσαιτο for ἐσεβάσασατο.—κατέκηε for κατέκαυσε.—οἷ μὲν = οὗτοι μὲν, 'the seven brothers too, whom I had in the halls (of my father), they all, or all of these, in one day,' &c.—βουσὶν ἐπ', &c. i. e. while watching their flocks and herds.—μητέρα, acc. absol. = as to my mother.—τήν

for ἀντίη.—βαλ' for ἐβαλε, 'snatched,' i. e. she died suddenly. Sudden deaths of women were attributed to Diana; those of men to Apollo.—ἀλλ' ἄγε νῦν, 'come, therefore, now.'—μῖμν', lengthened form of μένω, for the purpose of procuring a long syllable in this place.—πύργῳ. This tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy. Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the Simois and Scamander. At a short distance from the Scæan gate, in the direction of the ships, was a little hillock or watch-tower, and near it the ἐρινεὸς or *fig-tree*, line 1, p. 192. (Trollope).—θείης, aor. 2 subj. for θέης and this for θῆς.

PAGE 192. LINE 2-14. ἀμβρατος, 'accessible.'—ἐπλετο = 'is,' imperf. of πέλομαι. With ἐπειρήσανθ' supply ἀναβαίνειν.—ἐνισπε, aor. 2 of ἐνέπω.—θεοπροπίων εὖ εἰδώς, 'skilled in auguries.'—ἦ, 'certainly.'—αἴ νε, for εἴ νε = εἴ ἄν, ἔαν.—κακὸς ὡς, 'coward-like.'—ἀλυσκάζω, 'I wander or seek to flee.'—πολέμοιο for πολέμου.—With ἄνωγεν (augment omitted) supply ἀλυσκάζειν.—ἔμμεναι φοι εἶναι.—ἦδ' ἐμὸν αὐτοῦ, 'and also my own.'

15-24. αὐτοῦ is in apposition with the gen. implied in ἐμὸν, as in Latin *meam ipsius gloriam*.—γὰρ = 'although.'—δλώλη, perf. subj. mid. with the reduplication from ὄλλυμι.—ἐῦμελίω for ἐῦμελίω. It is the contracted Ionic. genit.—οἱ κεν . . . πέσοιεν, *qui forte occubituri sunt*. The optat. is here expressive of what is not only possible but probable.—κεν for ἄν.—σεῖ' (σεῖο) for σοῦ.—ἄγεται, *shall lead thee away* (mid. 'for himself.').—ἀπούρας, epic part. aor. 1 act. of ἀπαυράω, *to take away*.—κεν, 'perhaps.'—πρὸς ἄλλης, 'at the command of another.'

27-36. καὶ ποτὲ τις εἶπῃσιν, 'then haply some one may say.'—κατὰ . . . χέουσιν = καταχέουσιν.—ὡς = οὕτως.—τοιοῦδε ἀνδρός, 'such a man as might,' &c.—καλύπτοι. See 170.—πρῖν. See 254.—ἔρξαστο, 'stretched out his arms for,' &c. with the genit.—πατρός φίλου, 'his father.' φίλος, in epic language is often = possessive pron.

PAGE 193. LINE 2-13. δεινόν, 'fearfully.'—ροήσας, supply αὐτόν, i. e. τὸν λόφον.—κράτος gen. of κραῖς.—πῆλε (for ἔπηλε) aor. 1 ind. act. of πάλλω, *to dandle*, &c.—δότε δῆ, &c. Construe δότε δῆ καὶ τόνδε παῖδα ἐμὸν γενέσθαι ἄριπρεπέα Τρώεσσιν, ὡσπερ καὶ ἐγὼ, (ἄριπρεπῆς εἰμι).—χαρείη, aor. 2 optat. pass. of χαίρω.

17-25. κατέρεξεν, 'caressed.'—δαιμονίη, 'O foolish one!' expressive of mingled chiding and affectionate solicitude.—μὴ ἀκαχίζεο (ἀκαχίζον), 'be not afflicted.'—ὑπὲρ αἴσαν, 'contrary to the decree of fate.'—προϊάψει, 'shall hurl.'—πεφυγμένον ἔμμεναι, 'has escaped.' pass. for mid.—ἐπὴν τὰ πρῶτα γένηται. The idea was very generally imbibed, in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter. (Trollope).—αὐτίς, gen. in apposition to that implied in σά.—ἐποίχεσθαι, to ply, be busy about, &c. (lit. 'approach, go unto.' &c.).—τοῖ for οὔ.—ἐγγεγάασιν, poetic for ἐγγεγόνασι.

28-34. ἐντροπαλιζομένη, 'repeatedly looking back.'—ἐνώρσεν, 'excited,' aor. 1 act. of ἐνόρνημι.—γόνον. Some regard it as a syn-copated form of ἐγόοον, ἐγάων, others make it more probably an irregular aor. 2 of γοάω for ἔγοον.—μῖν for αὐτόν.—ἔφαντο, 'they said (to themselves) = they thought.'

PRIAM SUPPLICATES ACHILLES FOR THE DEAD BODY OF HECTOR.

PAGE 194. LINE 1-9. κίεν for ἔκειν.—ἰθὺς οἴκου, 'straight into the tent.'—ἵ, for ἦ, where.—ἐν = 'within.'—καθειάτο for καθεῖντο, and this for καθῆντο.—νέον, 'recently, just now,' &c.—ἔλαθ' εἰσελθών. See 197, 193.—πολέας for πολλούς.

10-19. ἄτη, the calamity resulting from some evil action or crime.—ἐς ἀφνειοῦ, supply δῶμα.—μνησai, &c. This address of Priam is full of pathos and affecting simplicity.—που, 'perchance.'—περιναίεται, nom. pl. of περιναίειτης.

20-31. ἀλλ' ἤτοι, 'but yet.'—τέκον for ἔτεκον, aor. 2 of τίκτω.—τῶν for τούτων.—τῶν πόλλων, 'of the most of these.'—οἶος, alone, in the sense of being able to defend and protect the city and people.—κιεῖνας for ἐκτεῖνας.—Ἐκτορα, the position of the word shows its emphatic nature. The aged father sums up all in that one utterance, 'my Hector.'—λυσόμενος. See 193.—ἀλλ', 'O then,' &c. The person of a suppliant was held sacred, and regarded as under the protection of the gods.—αὐτόν = ἐμέ.

PAGE 195. LINE 2-13. ἔτην δ', 'for I have endured.'—ποτὶ στόμα χεῖρ' ὀρέγεσθαι, 'to move towards my lips the hands of,' &c. Compare p. 194, line 8, where Priam is said to have kissed the hand of Achilles.—ποτὶ for πρός.—πατρός, genit. of the cause.—ἀψάμενος.... χειρός. See 136 and Kühner's *Greek Gram.* § 273, 3,

(b).—*ἔλυσθεις*, pass. for middle.—*ἄλλοτε*. Usage requires another *ἄλλοτε* preceding *πατέρας*, as in line 26 below.—*ὄρωρει*, ‘arose,’ pluperf. in imperf. signif.—*τειάροπετο*, ‘was sated or had sated himself;’ with genit. ; aor. 2 ind. mid. with reduplication, for *ετίαροπετο*, from *τέρω*.—*ᾶροτο* for *ᾶροετο*, aor. 2 mid. of *ᾶρυνμι*.—*χειρός*. See 136 = taking him by the hand.

14-24. *ἦ δῆ*, ‘assuredly now.’—*ἄνσχεο* for *ἀνέσχου*.—*ἐλθέμεν* for *ἐλθέειν*.—*τε καὶ*. See App. on Partic. 138.—*ἐξενάριζα*. There is here a change from the third person to the first.—*σιδήρειον*, i. e. uninfluenced by fear in thus having ventured to come to me.—*κατακεῖσθαι*, ‘to remain’ (*quiescere*).—*προῆξις*, ‘avail or profit.’—*ἀχνημένοις*, ‘exposed, liable to sorrow.’—*κατακαίεται* for *κατακαῖνται*.—*οὔδει* from *οὔδας* = *ἐν οἴκῳ*.—*δώρων*, &c. ‘of gifts such as he bestows, the one of evil and the other of good.’—*ἑάων* (= *ἀγαθῶν*) gen. pl. neut. of *εὔς*. It is for *ἐήων*.

25-36. *ἀμμιζας* for *ἀναμιζας*.—*δώη* for *δῶ*.—*κύρεται*, ‘meets with.’—*λυγρῶν*, scil. *μόνον*.—*ἔθικεν*, scil. *τοῦτον*.—*βούβρωστις*, ‘excessive hunger,’ rendered by some, *consuming care*.—*ἐπ’ ἀνθρώπους* for *ἐν ἀνθρώποις*.—*ἐκέκαστο*, pluperf. of *καίννυμαι*.—*θιάν*, i. e. Thetis.—*παιδῶν γονὴ κριόντων*, ‘a race of sons that were princes = that were about to succeed him.’ (Anthon).—*πανυώγιον*, ‘to perish by a premature death.’

PAGE 196. LINE 1-11. *κομίζω*, ‘do I nourish or take care of;’ &c.—*ἀκούομεν*, pres. in sense of imperf.—*ὄσσον*, supply *γῆς* = ‘as much land.’—*Μάκαρος*, gen. of *Μάκαρος* who founded Lesbos, which bounded the realm of Troy on the south (*ἄνω*), as Phrygia did on the east, and the Hellespont on the north.—*τῶν*, referring to the inhabitants.—*ἔπει*, ‘ever since.’—*ἄνσχεο*, for *ἀνέσχου*, aor. 2 imperat. mid. of *ἀνεχω*.—*ἀκηχήμενος* for *ἀκηχήμενος*, perf. pass. part. (in mid. sense) of *ἀκηχίζω*.—*υἱός*, gen. of *υἱός*.—*εἶος*, gen. masc. of *εὔς*, good, excellent, &c. The word occurs five times in the Iliad, twice in the Odyssey. In four of these passages *εἶος* was formerly written, and taken for an irreg. gen. for the possessive; but Damm, Wolf, and Buttmann Lexil. in voc., with the best grammarians, have every where restored *εἶος* as the general epith. ; *παιδὸς εἶος* is as easily explained as *παιδὸς φίλου*. (Liddell and Scott, in voc. *εἶος*).—*πρὶν πάθῃσθαι*, ‘before thou sufferest.’—*πάθῃσθαι* for *πάθῃς*.

13-23. *μή μὲ πω* for *μήπω με*.—*τά τοι* for *ἦ σοι*.—*ἄποναιο*, aor. 2 optat. mid. of *ἀπονίημι*. With *ἔασας* (for *εἴσασας*) supply *σῶν εἶναι*. See *ἑάσω* below, line 28.—*ἐρέθιζε*, ‘irritate,’ i. e. by frequently urging your wishes in this matter.—*ροέω*, *I purpose*. Considerable surprise has been expressed by some of the commentators, at the

sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. (Trollope).—σε γιγνώσκω ὅτι. Properly σε belongs to following clause. Compare the Latin *novi te, qualis vir sis*.

24-36. ἐλθέμεν for ἐλθεῖν.—τιῷ, *wherefore*, since you have come under divine guidance.—ἄλγεσι, i. e. for the loss of Patroclus.—ἐάσω. See note above on line 17.—ἰκέτην. See note, p. 194, line 30.—δ', 'and lest,' &c.—ἀλιτωμαι (ἀλιταίνω) with acc. rei, *to transgress, sin against*, &c.—ἄλιτο, 3d sing. syncopated aor. 1 mid.—ἠλάμην from ἄλλομαι.—ἔποντο for εἶποντο.—τί for ἔτιε.—λύον for ἔλυον.—τοῖο for τοῦ.

PAGE 197. LINE 1-9. καὶδ for καὶτ (κατὰ) by epic license, τ being changed into δ before δ following.—ἦρεον for ἦρουν from αἰρέω.—Ἐκτορέης κεφαλῆς, i. e. Hector, simply.—πυκνάσας, 'having shrouded.' This verb means *to cover thickly or closely*, from adv. πύκα.—ἀειράσας, 'having raised or lifted' (the body of Hector from the ground)—οὐκ ἐρύσαιτο, 'might not restrain.'

12-21. αὐτός... ἀείρας, 'Achilles himself having raised, placed him on a bier, and his companions,' &c.—ἀπήνην, *wagon*, in which the presents to Achilles had been brought.—μή... σκιδμυινέμεν, 'be not angry.' The infin. is here for the imperat. See Matthiæ *Greek Gram.* § 546.—τῶνδ', Achilles promises to Patroclus a share of the ransom of Hector's body, intending to consecrate it at the tomb of his departed friend.—τοίχου, governed by κλισμῶ. —ἐτίρου = ἐναντίου = *against the opposite wall*.

22-36. τοι for σοι.—ἄμα ἡοῖ φαινομενηῶν, 'at the appearing of the dawn.'—ἔξ. In the extract from Diodorus Siculus, on p. 140, line 8, *et seqq.*, the number given is ἐπτά. The fabulists differed on this point.—ἀπ' ἀργυρέοιο βιοῖο, the preposition ἀπό denotes what proceeded from the silver bow, viz., the death-bringing arrows.—φῆ for ἔφη.—τεκέειν, referring to Latona.—ἡ δ' αὐτή, &c. The dependent clause is here changed into an independent one. More plainly it would be αὐτήν δὲ πολλούς, scil. τεκέειν.—κέατ' for ἔκειντο.—ἐν φόρῳ = *in the place where they had been slain*.—ἦεν for ἦν = 'nor was there,' &c.—λίθους. Prof. Anthon understands this metaphorically for unpitying and hard-hearted. The fable is obscure, and differs from the one of a later date.—κάμε for ἔκαμε, aor. 2 of κάμνω.

PAGE 198. LINE 2-11. Σιπύλω, 'Sipylyus,' a mountain of Lydia, inhabited by the nymphs, where they had their haunts.—Ἀχελώϊον,

(scil. ἕδωρ), the Achelous was a river of Phrygia.—ἐξόψωσαντο, aor. from ῥάομαι = ὠρχήσαντο.—θεῶν ἐκ ‘(sent) from the gods.’—δέ τοι = γὰρ σοι.—ἔδερον from δέρω.—ἐρύσαντο, ‘drew them all off,’ i. e. from the spits.

12-25. σῆτον, ‘bread.’—ἔντο, aor. 2 mid. of ἵημι.—ἄντα i. e. ἄντιος ἄν or ἄντα ἑαυτοῦ = as he sat opposite or facing him.—λέξων νῦν με, ‘let me now lie down.’—μύσαν ὄσσε, ‘have my eyes closed.’—ἔξ οὔ, scil. χρόνου.

29-36. καθέηκα, ‘have sent down.’—δέμνια, couches.’—αἰθούση, ‘portico.’—ῥήγεια, ‘coverlets.’—ἔσασθαι from ἔννυμι.—ἐγκονέουσαι. The verb ἐγκονεῖν means to serve diligently = making haste.—ἐπικερομέων = in laughing or jesting manner. The verb has generally a stronger sense.

PAGE 199. LINE 1-12. λέξο, for λέλεξο, perf. imperat. pass. of λέγω, to lie down for sleep, &c.—οὔτε μοι αἰεῖ. The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to him for advice; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom in use at this day; he gave him his hand upon it. (Trollope)—ἀνάβλησις, delay or impediment.—ποσσῆμαρ for πόσας ἡμέρας.—μέμονας, poet. and Ion. perf. used as present, to wish, yearn, &c. μέμονα is to μέμια (μάω) as γέγονα to γέγασα: it is akin also to μένος, μενεαίνω, as well as to μένω; but it has no proper present. (Liddell and Scott.)—κτερεῖζέμεν for κτερεῖζέειν.—τελέσαι τάφον = to perform funeral rites.—ᾧδε ῥέζων = εἰ ᾧδε (οὔτως) ῥέζοις.—θείης = ποιήσας.

13-26. ἐέλμεθα, perf. pass. of εἶλω, εἶλέω.—ἔλη, ‘wood,’ for the funeral pile. With ἀξέμεν (for ἄξειν) ὥστε may be supplied.—δαινντο for δαινύοιτο.—πολεμίζομεν, for πολεμίσομεν.—ἐπὶ καρπῶ, ‘by or near the wrist.’ This was the ancient way of giving a pledge.—προδόμω, front-hall or vestibule.—πυκνὰ μῆδεα, ‘many cares.’

ODES OF ANACREON.

ANACREON was born (most probably) at Teos in Ionia, and flourished in the early part of the sixth century before Christ. He was invited by Polyerates king of Samos, to his court, and continued there till that Prince’s death. Afterwards he went to Athens, by invitation of Hipparchus, son of Pisistratus, and subsequently he retired to his native country, where according to the popular tradition, he died from suffocation, in consequence of swallowing a grape-stone while in the act of drinking. He attained the age of eighty-five years. Prof Anthon (*Classical Dictionary*, article “Anacreon”) gives his character as that of

“an amusing voluptuary and an elegant profligate.” But the uncommon attractiveness and beauty of his poetry have been the admiration of every age and country, and the character of the man has been lost sight of in the splendor and elegance of his writings. His songs are mostly devoted to love and wine, and he stands *facile princeps* in the lighter kind of lyric poetry. Only a small portion of his works have come down to us, and of those which pass under his name it is uncertain which are and are not genuine.

Respecting the kind of verse termed *Anacreontic*, consult Anthon's *Greek Prosody*; Kühner's *Greek Gram.* § 367; Sophocles's *Greek Gram.* § 243, &c. The *first, third, fourth, sixth, and eighth* of the odes here given are written in the verse called *Iambic Dimeter Catalectic*, of which the first foot may be an iambus or spondee, the second must be an iambus, the third an iambus, and a syllable over closing the verse. Thus,

Θέλω | λέγειν | Ἀτρεΐδ' | ἄς
ἦμετ' | ψᾶ νεῦρ' | ἄ ποῶ | ἦν

The *second, fifth, and seventh* odes will require the examination of some treatise on prosody or the assistance of a teacher, to enable the student to master the difficulties in scanning them.

I. ON HIS LYRE.

PAGE 200. LINE 1-12. λέγειν, 'to tell of.'—Ἀτρεΐδας... Κάδμω, i. e. of the stirring scenes and events connected with the siege and destruction of Troy, and the inspiriting history of the founder of Thebes.—ἅ βάρβιτος, 'my lyre.' Some read ἡ βάρβιτος.—ἤμειψα, 'I changed.' The ancients used to change the strings of their instruments when they changed the subject of the song.—ἤδον, 'I began to sing.'—ἀντεφώνει, 'responded.'—χαίροιτε, 'farewell.' Compare Ovid, Am. II. 1.

— “heroum clara valete
Nomina: non apta est gratia vestra mihi.”

II. THE ROSE.

LINE 13-28. τὸ τῶν Ἐρώτων. Supply ὄν = *the rose of the Loves*.—μίξομεν. Prof. Anthon reads ἀναμίξομεν.—Διονύσω, Bacchus = *wine*.—κροτάφοισιν, Ionic for κροτάφοις.—ἄβρᾶ, used adverbially = *gaily*.—εἶαρος μέλημα, 'favorite of spring.'—ῥόδα... στέφεται, 'is crowned with roses on,' &c.—Χαρίτεσσι for Χάρισι.—παρὰ = 'near.'—βυθυκόλπον, 'deep-bosomed,' with the dress in deep, full folds, &c.—πεπυκασμένος, 'thickly covered,' i. e. adorned with rosy chaplets.

III. TO A DOVE.

PAGE 201. LINE 1-18. πέλεια, 'dove' or carrier-pigeon. The ancients, when they wished to send a message home speedily, used to take doves with them on their journeys, and to let them loose, when there was occasion to send home, with a letter, or something else, attached to their neck or feet. The doves, on account of their love of their young and their home, would return swiftly, and convey

the desired intelligence respecting the safety of the traveller. The knowledge of this custom illustrates this ode; which seems to be the production, not of man, but of the combined efforts of the Muses and Graces. (Faber.)—πόθεν πέτασαι; 'whence art thou flying?' Brunck reads πετᾶσαι (from πετάομαι); others ποτᾶσαι.—πόθεν μύρων, &c. The order is, πόθεν ἐπ' ἡέρος θέουσα, πνέεις τε καὶ ψεκάζεις (ἀπὸ) τοσοῦτων μύρων; 'whence, as thou movest swiftly on the air, dost thou waft and diffuse odors from such a profusion of odors?' The ancients, says Madame Dacier, used to perfume their doves as the moderns do their lap-dogs.—τί σοι μέλει δέ; 'what is thy errand?' There are a great variety of readings in this line; we have given that of Brunck.—The reply of the dove commences at line 7, and occupies the rest of the ode.—τὸν ἄρτι, &c., 'who now commands and is monarch over all,' i. e. is now the universal favorite.—πέπρακε, perf. of πιπράσκω.—λαβοῦσα, &c. Such a price did Venus, the goddess of love and beauty, pay for only a short poem of Anacreon!—τοσαῦτα, 'such important commissions as these.'—κομίζω. Compare note on line 1, above.

19-35. κῆν for καὶ ἄν.—ὄρητε, &c. 'over both mountains and fields.'—ἄφορπάσουσα χειρῶν = ἄρπάσουσα ἀπὸ χειρῶν.—ὄν προπίνει, 'which he pledges.'—ἄν χορεύω, 'I am accustomed to dance' (Brunck); 'I may perhaps dance,' i. e. sometimes dance (Anthon). The use of ἄν with the pres. indic. is extremely uncertain.—κοιμωμένη, 'going to rest.'—ἅπαντα, 'all' (I can tell you).

PAGE 202. LINE 2. καὶ κορώνης, 'than even the crow.'

IV. TO A SWALLOW.

LINE 6-21. εἶς, 'thou goest,' from εἶμι to go.—ἢ Νεῖλον ἢ πὶ Μέμφιν, i. e. ἢ ἐπι Νεῖλον ἢ ἐπὶ Μέμφιν.—δέ = on the contrary.—πόθος δ' ὁ μὲν, &c. 'one loveling is just fledging, and another is now an egg, and a third is already half hatched.'—κύνουσιν, 'bring forth.'—μῆχος, 'remedy.'—ἐκβοῆσαι, 'to scare away.' The common reading is ἐκβοῆσαι, which is certainly corrupt.

V. RETURN OF SPRING.

LINE 22-32. ἔαρος φανέντος, gen. absol.—ὄδεύει, 'goes away' to other climes. The verb means to come as well as go away, and so many render, in reference to the return of the crane. The fact, however, is, that the cranes leave the south about the beginning of spring, and spend the summer in northern regions.—ἔλαμψε. Note the force of the aorist, indicating what is customary, &c.—Τιτάν = the sun.—ἔλαμψεν, 'are conspicuous.'—καρποῖσι γαῖα προκίπτει.

This line is universally regarded as spurious.—καρπός, &c. 'the fruit of the olive buds forth.'

PAGE 203. LINE 1-3. βρομίον... νᾶμα, 'the liquor of Bacchus now is crowned' with flowers, the early flowers of spring. It was an ancient custom to crown the goblets with wreaths of flowers at a feast.—κατὰ φύλλον, &c. Critics are not agreed as to the meaning of these two lines. Prof. Dunbar renders, 'along the leaves, along the branches, the fruit bending them down, flourishes.' This is most probably the sense of the passage.

VI. CUPID WOUNDED.

LINE 6-19. ἀλλ' ἐτρώθη. This is the common reading. Brunck has emended the text thus: οὐκ εἶδεν, ἀλλ' ἐτρώθη τὸν δάκτυλον. πατάξας τὰς χεῖρας ὠλόλυξε. The text before us seems pleonastic. ἐτρώθη, 'was wounded, i. e. stung.'—τὸν δάκτυλον, &c. 'and having been bitten as to the finger of his hand, he screamed aloud.'—τῆς.—πετιασθείς, passive for middle.—καποθνήσκω for καὶ ἀποθνήσκω.—ἀ for ἤ.—πονεῖ = λυπεῖ, 'rains,' &c.—ὄσους σὺ βάλλεις, i. e. τοσοῦτοι ὄσους.

VII. TO THE CICADA.

LINE 20-32. μακαρίζομεν, 'we count thee happy.'—τέτιξ. See Exercise LXV. line 11-26. The cicada is found in some parts of the United States, and called the 'Harvest Fly,' and also simply, but very erroneously, the 'Locust.' It is very common in the south of Italy. Its note is exceedingly piercing, and, according to Dodwell, very tiresome and inharmonious. For a more full and accurate description of the Cicada, consult Anthon's Smith's *Dict. of Gr. and Rom. Antiq.* p. 250.—ὀλίγην... πεπωκώς, 'having sipped a little dew.' The tettix or cicada has a sucker instead of a mouth, by which it lives entirely on liquids, as dews and the juices of plants.—χ' ὀπόσα for καὶ ὀπόσα.—ῥῆλαι. The common reading is ὄραι.—ἀπὸ μηδενός = μηδενὶ ἔργῳ, 'by no act' (of thine). See Matthiæ's *Greek Gram.* § 573.

PAGE 204. LINE 2-5. τὸ δὲ γῆρας οὐ σε τείρει, 'old age, too, does not wear thee away.' The poet alludes to the fable of Tithonus, who, having obtained from Aurora the gift of immortality, without the privilege of perpetual youth, soon became so old and decrepid that life was a burden instead of a pleasure. He was then changed into a cicada, because, as the ancients thought, this insect lays aside its skin in old age and renews its youth. *Conf.* Lucretius, IV. 56: "Cum veteres ponunt tunicas æstate cicada."—σοφῆ, in allusion

to its shrill note in singing.—γηγενής, 'earth-born.' The poet alludes to the Athenian notion that they were the αὐτόχθενες, sprung from the soil of Attica. They wore golden cicadae as clasps for the hair behind.—ἀναιμόσυρα. Compare Iliad V. 342, ἀναιμόνες εἶσι, &c.

VIII. YOUNG OLD AGE.

LINE 7-10. χορυστιάν, others prefer χορυστήν.—With τρίχας supply κατὰ: also with φρένας.

IDYLS OF BION.

BION was born near Smyrna, in Asia Minor, and is hence often called the Smyrnanæan. The period at which he flourished is uncertain. Messrs. Liddell and Scott say about B. C. 272; others give the date as low as B. C. 177. He wrote in the Doric dialect, taking Theocritus as his model. He is, however, regarded as very inferior to that poet in simplicity and point, though displaying much elegance and graphic power. The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no special difficulty.

I. FROM THE EPITAPH ON ADONIS.

PAGE 204. LINE 11-19. Ἄδωνιν. Adonis was beloved by Venus. Having been slain by a wild boar in hunting, his death was commemorated in an annual festival called Ἀδόνια. See Anthon's Smith's *Dict. of Greek and Rom. Antiq.* p. 22.—ὄρεσι for ὄρεσι.—With μηρὸν λευκόν, supply κατὰ.—τυπεῖς, 'wounded.'—λεπτόν = lightly, feebly, as life is passing away.—εἴβεται, poetic for λείβεται, 'trickles.'—νυραεῖ, 'grow torpid.'—ζόδον = rosy hue or color.—τῶ, Doric for τοῦ.—τήνῳ, Doric for ἐκείνῳ, 'that lip.'—καί, 'also.'—τὸ μήποτε for ὃ μήποτε.—ζώοντος for ζῶντος.—ὃ μιν, by some taken for ὅτι μιν: by others for ὅς μιν.

20-26. τὰν Κυθέρειαν! See Kühner's *Greek Gram.* § 308, REM. 2.—ὡς, 'when.'—πάχεας ἀμπετύσασα κινύρετο, 'extending her arms, she exclaimed in a mournful tone.' πάχεας for πήχεας, and ἀμπετύσασα poetic for ἀναπειύσασα.—μείνον. On the force of the aorist, see 8 (top of p. 11).—κχεῖω for κχεῖω, pres. subj.—μίξω, 'blend.'—μακρον, 'afar off.'—ἔρχεται for ἔρχεται, common dialect ἔρχη.

PAGE 205. LINE 1-12. στυγνὸν βασιλῆα, i. e. Pluto.—ἃ δέ, i. e. ἐγὼ ἃ δέ, &c.—αὐτά, emphatic, 'thou thyself.'—πολλὸν for πολὺ.—ἐς σέ for πρὸς σέ. εἰς is frequently found with persons for πρὸς.—πόθος. Valcknaer proposed the reading πόσις.—νεστός, the mysterious and powerful girdle of Venus. Compare Homer, *Iliad* XIV. 244, et seqq.—κυνήγεις = ἐκνήγεις.—ἔμηννας. Brunck reads ἔμεινας, *sustinaisti*; others, as Jacobs, Anthon, &c. read ἐμήνυο.—τὰ δὲ πάντα, i. e. the tears of Venus and the blood of Adonis.—ἀνεμόναν,

'*anemone*' or *wind-rose*. See Anthon's Smith's *Dict. of Greek and Rom. Antiq.* p. 59. Consult also Ovid. *Metam.* lib. x. Fab. 12.

15-24. ἀγαθά for ἀγαθή. The passage alludes to the custom at the celebration of the Adonia, of placing an image of the favorite of Venus as reclining in death on a bed of state. See Theocritus, *Idyl XV.* 125 *et seqq.*—νέκυσ ὄν, 'though dead.'—κέκλιται, pass. for mid. = 'lies.'—ἐπ' = *on account of*.'—χῶ for καὶ ὄ.—διῆστως for διῆστους.—ὄς δέ for ὄ δέ.—ὄ μὲν . . . ὄ δέ, &c., *one . . . another*, &c.—ἄγε, Doric for ἤγε imperf. of ἄγω = ἄγνυμι, *to break*.—φορέησιν = φορέει.—ἀναψύχει = *fans*.

25-31. αὐτίαν. Brunck reads αἶ, αἶ.—ἐξεπέτασσε (for ἐξεπέτασε), 'has opened' = untwined and thrown away from him.—κλαίοντι for κλαίουσι.—τῷ Κινύραο for τοῦ Κινύρου. Adonis was said to be the son of Cinyras, king of Cyprus.—κώρα, viz. *Proserpina*, whence her festivals were called κόρεια.—οὐκ ἐθέλει. The verb ἐθέλω sometimes has the sense of *to be able*. Other readings are adopted by various editors. Jacobs makes οὐκ ἐθέλει = ἀναίνεται = 'he does not indeed refuse (so to do),' like the Latin *non quid ipse nolit*.

II. THE FOWLER.

LINE 32-34. ἰξευτάς, for ἰξευτής.—κῶρος for κοῦρος.—τὸν ἀπότροπον, 'the one whom all should turn away from.'—ἔσδόμενον, Doric for ἐξόμενον.—πύξιοιο, for πύξιον.—ποτὶ = πρὸς.—ἐνόασε for ἐνόησε.

PAGE 206. LINE 1-13. ὄνεκα for οὐνεκα, 'because.'—ἀλλήλοισι, Doric for ἀλλήλοις.—τῆ . . . τῆ for τῆ . . . τῆ. Supply ὁδοῖ or χώρα.—ἀφεδόκευεν, &c. 'watched Cupid who was leaping, hither and thither.'—μετάλμενον, aor. 2 syncopated particip. mid. from μεθάλλομαι.—ἐνεχ' . . . ἀπάντη, 'because there was (or appeared) no end of this.'—ἀπάντη, Doric for ἀπάντηα, imperf. of ἀπαντιάω.—ποτ' (ποτὶ) = πρὸς.—λέγεν for ἔλεγεν.—φείδειο τᾶς = φείδου τῆς.—ἐς τόδε = πρὸς τόδε.—ἐντί, Doric for ἐστί.—ἀπάλμενος (like μετάλμενον, above) from ἀφάλλομαι.—καθιξεῖ, 'will alight.' καθιξεῖ, Doric for καθίσει.

III. CLEODAMUS AND MYRSON.

14-21. εἶαρος . . . χειμάτος, &c. genitives of part of time = *in spring . . . in winter*, &c.—φθινοπώρου, the last part of ὀπώρα, i. e. strictly, the time between the rising of Arcturus and that of the Pleiades, generally, *late autumn, the fall of the year*, &c. (Liddell and Scott).—ἀνίκα for ἠνίκα.—μογεῦμες for μογοῦμεν.—θαλπόμενοι, 'warming themselves,' by the fire.—εὔαδεν, 'wont to delight,' aor. 2 ind. act. of ἀνδάνω = ἔαδεν. It is used in the 3d sing. and plur. only.—αἰρεῖται, 'prefers.'—ἐπέτραπεν, 'has permitted = permits.'

22-31. *Θεήϊα* for *Θεῖα*.—*σεῦ δὲ ἕκατι*, 'for thy sake however.'—*πέλεν* for *ἔπελεν*, imperf. in pres. signif.—*ἤμεν*, Doric for *ἔμεν*, by apocope for *ἐμέναι* = *εἶναι*.—*τόκα* = *τότε*.—*νόσον*, i. e. if these fruits are immoderately indulged in.—*παρεῖη*. On the optative without *ἄν*, expressing a wish, see 170.—*ἄμμε* = *ἡμᾶς*.—*εἴαρος*. See note at beginning of this extract.—*χ' ἄ* for *καὶ ἤ*.—*ἄως* = *ἡώς* = *day*. Supply *ἔστιν*.

IDYLS OF MOSCHUS.

MOSCHUS was born at Syracuse, but at what date is uncertain. By some he is made contemporary with Theocritus (*flor.* B. C. 272); others suppose him to have flourished more than a century later, B. C. 154. (Liddell and Scott). There are only a few of his Idyls remaining; but these are characterized by great harmony, softness, and elegance of diction.

I. CUPID A FUGITIVE.

PAGE 207. LINE 1-11. *ἐβώστρει*, 'was calling aloud for,' i. e. made proclamation for Cupid, her son.—*εἴ τις . . . εἶδεν*, 'if any one has seen.'—*δραπειδάς*, for *δραπειδίδης*.—*μανντᾶς*, for *μηνντής*.—*ἐν εἴκοσι*, &c. 'you will know him among a whole score.'—*χρῶτα*. See 115.—*κακὰ φρένες*, 'evil disposition.'—*παίσσει*, Doric for *παίζει*.

13-21. *τήνω* Doric for *ἐκείνου*.—*μακρὰ*, used as an adverb.—*Ἰίδεω* for *Ἰίδου*.—*ἄλλοι' ἐπ' ἄλλους*, 'at one time on one, at another on another.'—*σπλάγγνοις* = *their vitals*.—*ὑπέρ* for *ἐπὶ* = *upon*.—*εἰς* for *οἷ*, dat. from *οὔ*, nom. wanting.—*ἐντί*, Doric for *εἰς*.—*τοί* = *οἱ* = *ἐκεῖνοι*.—*τοῖς*, poetic for *οἷς*.—*κῆμέ* = *καὶ ἐμέ*.

23-28. *εἰσα* for *εοῦσα* = *οὔσα*.—*ἄλιον* for *ἡλιον*.—*δάσας* for *δήσας*. With *ᾶγε*. See 191.—*νιν* for *αὐτόν*.—*ἐντί* Doric for *εἰς*.—*μήτι θίγης*, 'do not touch them at all.'

II. FROM THE EPITAPH ON BION.

PAGE 208. LINE 1-9. *Σικελικαὶ*, 'Sicilian,' so termed, because Theocritus, the great master in pastoral or bucolic verse, was a native of Syracuse, in Sicily.—*τῶ* for *τοῦ*.—*ἄδόνες*, Doric for *ἠηδόρες*.—*ποῦ*, for *πρός*.—*Δωρὶς ἄοιδά*, 'Doric song.'—*ἐρημαίαισιν*, '(now) desolate.'

11-22. *μελίξεται*, 'shall play upon,' Doric fut. for *μελίσεται*.—*ἄχώ*, for *ἡχώ*.—*δονάεσσι*, for *δόναξι*.—*τάχ' ἄν*, &c. 'perhaps even he,' &c.—*μή δεύτερα*, &c. i. e. lest he be deemed inferior to them. With *δεύτερα* supply *ἄθλα*.—*Μέλη*, 'Meles,' a river of Ionia which flowed near the walls of Smyrna. Some accounts make Homer to have been born on its banks, hence called *Melesigenes*.—*τήνο . . . στόμα*, 'that sweet mouth of Calliope,' a striking figure.—*λέγοντι* for *λέγουσι*.—*ἄλλον*, i. e. Bion.—*τάκη* for *τήκη* = *τήκει*, 2d sing. from *τήκομαι*.

23-35. ὃς μὲν . . . ὁ δέ, 'the one . . . the other.'—ἀείδων ἐνόμειε, 'as he sang, pastured' (his herds).—ἀδεία=ἡδεῖαν. It is more commonly used as a masculine for ἡδύν.—παίδων='of the young.'—πόλις, ἄστεια. On the difference between these, see note on Ex. II. line 1.—Πίνδαρον, Pindar was a native of Thebes in Bœotia.

PAGE 209. LINE 1-11. Τήϊον ἄστν, the Teian city, i. e. the birth place of Anacreon. Some read Κήϊον, in reference to Ceos of which island Simonides was a native.—ἀντὶ δέ, 'and instead of Sappho,' &c.—ταὶ for αἰ.—κᾶπον for κῆπον.—ζώνοντι Doric for ζώνουσι and this for ζῶσι.—ἄμμες=ἡμεῖς.—πρᾶτα for πρῶτα.—ἀνάκοι, &c. 'sleep unhearing in the hollow earth, the long, long, endless sleep, from which we never shall awake.' (Anthon). How full of despairing sorrow is this lament! how widely different from the grief of the Christian who knows that his loved ones are not lost, are not gone for ever, but only separated from him for a time, to be reunited hereafter, in the eternal world of joy and peace.—καὶ σύ, &c. This line is rejected by Valcknaer.—ἔσσει = ἔση or ἔσει.

APPENDIX

ON THE GREEK PARTICLES.

A.

[☞ Besides the *enclitics* γέ, τέ, τοί, the following are *postpositive* particles :
 ἄν, ἄρα, αὐ, γάρ, δαί, δέ, δή, δήπου, δήπουθεν, δήτα, μέν, μέντοι, μήν, οὐν,
 τοίνυν.]

1. (a) ἄγε δή, 'but come;' 'come now.' with reference to several persons, ἄγετε δή, or ἄγε δή.

2. (b) ἀεὶ (*Ion.* and *poet.* αἰεί, αἰέν), *always*. It often has the meaning of *quocumque tempore*, 'at any given time.' Thus

ὁ ἀεὶ ἄρχων, *the archon for the time being*; the person who at any time is archon. So with participles, τὰ ἀεὶ πάροντα δόγματα, *the doctrines which at any time were before him*, &c. = *whatever doctrines happened to be before him at the time*. So with *relatives* and ἄν: ὅς ἄν ἀεὶ ἁμαρτάνῃ, 'whoever at any time sins' [= *quicumque*; *si quis*; *quoties quis*].

3. ἄληθες (accented in this way), *ironically, indeed? itane?*

4. ἄλλο τι ἢ (or ἄλλοτι); used as an *interrogative* particle (262).

5. ἀλλά (from ἄλλος, *other*) is an *adversative* particle denoting principally *difference* and *separation* = *but* (in direct opposition: e. g. 'not A but B'), or, *but, yet, however* (in limitations and qualifying restrictions, e. g. 'a good man, but rather weak').

(c) In direct opposition it usually follows a *negative*, which however may be implied by a *question*.

(d) When ἀλλά [or δέ] follows an οὐδεὶς or μηδεὶς, it is necessary to supply an ἕκαστος as the *subject*.

(e) A sentence of the form 'A not B' is sometimes expressed in Greek by, 'A but not B' (ἀλλ' οὐ or μή): sometimes by 'A and not B.' ἀλλ' οὐ is also 'but not,' 'and not' after a question with οὐ.

(f) After another question or ὡς, ὥσπερ, it is equivalent to 'and not rather' (= *ac non*); and ἀλλ' οὐδέ to 'nay not even.'

(g) After οὐ μόνον, μὴ μόνον for ἀλλά καὶ we find ἀλλά alone

when the opposition is emphatic: just as in Latin we have *non solum . . . sed*, for *non solum . . . sed et i a m*.

(h) Ἄλλά may also begin a speech when it is *opposed* to that of another person. In this way it often introduces *answers* in a *quick, abrupt* manner, when they are of an *opposite character* to *what was just said*, or to some *previous thought* or *wish* of the speaker, or even to *some general view* from which the speaker declares for his own part that he *dissents* [= *nay but; well; why*]. It often in this way introduces *objections* [= *at*]: and is used in *exclamations, exhortations, &c.*, especially when the discourse is *suddenly interrupted*, and *something new introduced*. ἀλλ' ἀδύνατον, 'nay but it's impossible' (or 'why, it's impossible'): ἀλλὰ βούλομαι, 'well, I will!' or 'well then, I will.'

(i) Ἄλλά sometimes follows *conditional particles*, εἰ μή, &c., and may be construed by 'yet' or 'yet at least.' Just so 'at' in: *si mihi bonâ republicâ frui non licuerit, a t carebo malâ*. Sometimes ἀλλά in the middle of a sentence has this meaning of *at least* [*tamen, certe*]: but *the opposed notion* may always be readily supplied, with an 'if not;' e. g. ὡς ἂν ἀλλὰ παῖδ' ἐμὴν ὑψώμεθ' &c. (Eurip. Or. 1561) that we may *at least* save my daughter, i. e. may *at least* save her [*if we can do nothing more*]. In this sense ἀλλὰ . . . γε; ἀλλ' οὖν . . . γε are also found.

(k) In the combinations οὐ μὲν ἀλλά, οὐ μέντοι ἀλλά, οὐ γὰρ ἀλλά (which is far less common) there is always an *ellipsis*: the verb of the preceding sentence is to be supplied with οὐ μὴν, &c. to deny the *previous assertion*, the ἀλλά introducing an *opposite statement*. Thus ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη, *the horse fell on his knees, and very nearly threw Cyrus over his head: he did not however [throw him over his head], but Cyrus with great difficulty stuck on, and the horse got up again*. So μὴ σκώπτέ μ' ὠδέλφ' οὐ γὰρ ἀλλ' ἔχω κακῶς, i. e. οὐ γὰρ ὥστε σκώπτειν, *for it is no subject for jeering me, but I am indeed in a miserable situation*. In translating, we may, of course, proceed more simply, and translate οὐ μὴν (or μέντοι) ἀλλά, 'however' [*veruntāmen*]; οὐ γὰρ ἀλλὰ [*etenim*], 'for indeed,' 'for assuredly.'

(l) ἀλλ' ἢ in interrogations = *an (an ergo)*, when one asks a question with something of *surprise* or *perplexity*. The ἀλλά marks *departure* or *difference* from what the inquirer had expected. The force may usually be given by adding 'then.'

6. ἀλλ' ἦ. Sometimes ἀλλὰ introduces something not contrary, but merely different.

(1) After concessive prepositions (= *but, however*). In the first proposition μέν or δέ stands.

(2) The particles ἀλλ' ἢ refer to a *negative* and a word that expresses *separation*. Thus οὐδεὶς ἄλλος ἀλλ' ἢ¹ (*nemo alius, nisi* or *præter*: fully '*nobody else but than*'). Here properly the ἀλλά refers to the negative, the ἢ to οὐδεὶς.

(3) But very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἢ.

7. Very frequently again one of the two particles ἀλλ' ἢ is dropped; so that the form becomes (3) οὐδεὶς ἄλλος ἀλλά; or (4) οὐδεὶς ἄλλος ἢ.

8. Again the process of abridgement is carried on still further, and we have (5) οὐδεὶς ἀλλά or οὐδεὶς ἢ.

9. Hence the forms for *nemo alius nisi, or præter*, are:

- (1) οὐδεὶς ἄλλος, ἀλλ' ἢ².
- (2) οὐδεὶς, ἀλλ' ἢ.
- (3) οὐδεὶς ἄλλος, ἀλλά (*rare*³).
- (4) οὐδεὶς ἄλλος, ἢ.
- (5) οὐδεὶς, ἀλλά.
- (6) οὐδεὶς, ἢ.

10. Instead of οὐδεὶς ἄλλος, the first clause may contain a negative particle with some adverbial form derived from ἄλλος (e. g. ἄλλως, ἄλλοθι, &c.); or from ἕτερος.

11. The preceding sentence may be a '*rhetorical question*' or '*question of appeal*,' which (when it contains no negative) is *virtually negative*.

¹ Since the full form with οὐδέν would be οὐδέν ἄλλο, ἀλλ' ἢ, and this might be abridged to οὐδέν ἄλλο ἢ (= οὐδέν ἄλλ' ἢ) or οὐδέν ἀλλ' ἢ, it is obvious that it must be uncertain whether, in some passages, the correct reading should be οὐδέν ἄλλ' ἢ or οὐδέν ἀλλ' ἢ.

Kühner decides for οὐδέν ἄλλ' ἢ, where ποιῶ is to be supplied = '*I do nothing but*.' Krüger thinks that it is better to understand it always to be ἀλλά.

² Orta est hæc locutio ex confusione duarum loquendi formarum, quarum altera *oppositionem* [ἀλλὰ], altera *comparationem* [ἢ] indicat. Itaque quum recte dici posset ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλὰ τὸ σωματοειδές, et quum recte etiam diceretur ὥστε μηδ. ἄλλ. δοκ. εἶν. ἀληθὲς, ἢ τὸ σωματοειδές, utraque loquendi forma in unum conjuncta dici solitum ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές. Quæ quidem ratio quum ab initio in simplicibus enuntiatis usurparetur, postea etiam ad interrogantes sententias translata est. Eandem explicationem habet πλὴν ἢ, *præterquam*. Stallbaum *ad Plat. Phæd.* (C.)

³ Græci non inferunt nisi raro post οὐδέν in ejus modi locis ἀλλά particulam, [particulâ ἢ non adjunctâ] neque id faciunt nisi ubi jam omnem rei comparisonem omittunt et tantum modo aliquid, quod diversum sit ab eo, quod ante dictum sit, adjiciunt. (*Klotz.*)

12. Here, too, the ἄλλᾶ or the ἦ may disappear from the second clause; or the ἄλλος from the first.

13. Thus the forms are:

τίς ἄλλος (or ἄλλος τις) ἄλλ' ἦ.;
 τίς ἄλλος (or ἄλλος τις) ἄλλᾶ....;
 τίς ἄλλος (or ἄλλος τις) ἦ.....;
 τίς—ἦ;

OBS. τίς ἄλλος is; *Who else? What other person?*

ἄλλος τις is; *Does any one else? Does any other person?*

14. (a) Ἄλλως τε καί (both otherwise and also =) 'especially' (præsertim). The phrase relates to some condition or state of things the existence of which is assumed. Such condition is, however, not always fully expressed (by εἰ, ὅτε or ὅταν, ἐπειδή, &c.), but often implied by a participle or even an adjective or (rarely) substantive.

(b) Ἄλλως τε = 'alioque modo,' id est 'maioreque modo' (Herm.): that is, it states that the thing occurs in another way, and implies that it is a greater, a more important way. It may be construed, 'and besides this,' 'and more than this,' 'moreover.'

(c) Ἄλλως sometimes stands adjectively before a substantive, and has the force of 'useless,' 'worthless,' or 'mere.' It perhaps gets this meaning from that of 'otherwise than as it should be;' from which it obtained the meaning of μάτην, 'in vain,' 'to no purpose.'

15. Ἄμα is properly 'together' or 'at the same time,' 'at once.' Its principal use is to mark the occurrence of two events at the same time, either actually or virtually, the first being no sooner over than second commences.

(d) In ἄμα μὲν... ἄμα δέ (simul... simul) we have an instance of anaphōra (i. e. the emphatic repetition of a word, which, then, at least in the second and subsequent clauses, takes the first place). They are construed by at once... and, both... and, and sometimes partly... partly.

(e) Ἄμα... καί connects either single notions (like ὁμοῦ) or whole propositions; in the latter case it is equivalent to our 'no sooner... than;' or 'the moment,' followed by another proposition without a conjunction: or 'already... when;' 'when... at once,' &c., according to the view with which the coincidence is pointed out.

(f) Καὶ ἄμα sometimes introduces a second reason without ὅτι.

(g) Other combinations are, ἄμα τε καί or τὲ ἄμα καί: or τε... καὶ ἄμα: τὲ καὶ... ἄμα: also ἄμα... καί: ἄμα τε... καὶ ἄμα: ἄμα... δέ.

(h) Ἄμα μὲν is sometimes followed by ἔτι δὲ καί, which is an

instance of *anacolūthos* (i. e. a departure from the strict grammatical structure of the sentence).

(i) With a participle ἄμα may be resolved into a sentence with 'whilst,' 'as,' or (if it is a past participle) by 'when,' or 'as soon,' with the pluperfect. Ἄμα μὲν . . . ἄμα δὲ with participles introduce two reasons influencing the mind at the same time.

☞ Ἄμα is also = σύν, 'together with,' 'with:' it then takes the dative; and this dative has sometimes a participle with it: the phrase may then be resolved into an adverbial sentence of time, 'when,' 'as soon as,' &c. e. g. ἄμα τῷ ἡρὶ ἀρχομένῳ, 'as soon as the spring began:' = 'at the beginning of spring.'

16. (k) Ἀμείλει is properly the imperative of ἀμελέω = 'don't mind,' 'don't trouble yourself,' 'don't be afraid,' and, in threats, 'depend upon it.' It has sometimes the force of *nempe*, *nimirum*, *videlicet*, *scilicet*, *utique*; and sometimes = ἀλλὰ μὲν, καὶ μὲν [*atqui*].

17. Ἄν. (1) *With the Indicative.*] In this mood ἄν belongs to the imperfect, aorist, and pluperfect. It occurs in two principal cases: (A) As the consequence of a conditional proposition; to denote what would take place, or would have taken place, if a condition had been fulfilled which has really not been fulfilled: (B) to denote what takes place regularly under certain circumstances; i. e. repeated actions. Repeated actions are, however, expressed by the imperfect without ἄν.

18. (A) (a) In this class, the condition is expressed by εἰ with the imperfect or aorist indicative. In English we use 'would . . . ' for what would now occur if the condition were now realized; 'would have . . . ' for what would have occurred at a past time if the condition had then been realized. The Greeks do not confine the imperfect to present time, nor even the aorist to past time, but use either tense for either case, according as they wish the action to be considered in its progress (i. e. as having duration—ἄν with imperfect), or as quickly over, without any reference to its continuance (ἄν with aorist¹). (b) The condition is often only implied, e. g. ἐξάσῃς ἄν, you would have been delighted (i. e. if you had seen it). Here belong especially ᾔδουμην ἄν, ἔγνων ἄν, ἠσθόμην ἄν, &c. (like *crederes*, *putares*, *cerneres*, *videres*, &c. in Latin), where some such condition as 'if you were there,' 'if you had been there,' &c. is un-

¹ Hermann says: "Imperfectum plerumque refertur ad præsens: sæpe vero etiam ad præteritum, ejusmodi quidem quod diuturnitatem aliquam vel repetitionem facti continet. Aoristus plerumque de præterito tempore usurpatur. Quum vero ad præsens tempus refertur, est illud de eo, quod cito perficitur intelligendum."

derstood. ἐβουλόμην ἄν = *vellem*: βουλοίμην ἄν = *velim*. The indicative with ἄν still remains in dependent clauses with ὅτι, ὡς, &c., and dependent interrogative clauses. (c) The condition is often implied by an *adv.* e. g. ἐνθα δὴ (tum vero), then or there; γὰρ, for = 'for else,' 'for otherwise,' i. e. 'for if this were not so.' It is very commonly expressed by a *participle*. See below on ἄν with participle. (d) The *pluperfect* now and then occurs, but only when it is to be implied that the *completed state*, if it had ever been realized, would have *continued in its effects*.

19. (B) (e) The *imperfect* and *aorist* are the tenses here used; of which the *aorist* is the less common, being found *principally* (but not *only*) in the dramatic poets and Xenophon.¹ The *pluperfect* is not used here except when it has the meaning of the *imperfect*. The condition is either *actually stated*, with ὅτε, ὅπου, εἰ, &c., with optative, or *implied by a participle* or otherwise.

20. In both (A) and (B) the preterites of the indicative occur not only in independent clauses, but also in *relative* sentences and subordinate sentences that declare a *purpose* or *consequence*.

21. On the omission of ἄν with these tenses.] (f) This happens in the consequence of a conditional proposition, when the speaker takes no notice, as it were, of the *obstacle* that *prevents* or *prevented* the realization of his statement, but represents it emphatically as an *actual occurrence*. This is commonly the case with expressions of *necessity, duty, reasonableness, possibility, liberty, inclination*, e. g. with χοῖν, ἔδει, ὄφελον, verbals in τέος, προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, ἄξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχε, ἐμελλεν, ἐβουλόμην. And these words often appear without any antecedent sentence.

22. ☞ In all these expressions, however, ἄν *must* sometimes be used.²

23. (g) The omission of the ἄν is also naturally found with the imperf. or aor. of κινδυνεύειν, 'to be in danger of' = 'to seem likely;' for the *meaning* of the verb confines the positive assertion which belongs to the indicative to the positive assertion of a mere *being near* suffering something, which *was really not* suffered. So if in the apodosis ὀλίγου, μικροῦ, τάχα (= *nearly, almost*) are joined with the indicative of an historical tense.

24. (h) When there are two consequent clauses connected by

¹ Pape.

² "Ubi aliquid, quod *nonnisi certâ conditione verum est*, commemoratur, necessaria est particulæ adjectio." (Herm.)

'and,' the $\ddot{\alpha}\nu$ is sometimes, but comparatively *seldom*, omitted in the *second* of the two clauses. This applies both to (A) and (B).

25. $\ddot{\alpha}\nu$ with the subjunctive.] The subjunctive expresses things that *may happen under certain circumstances*, it being left to *experience* to determine whether those circumstances really exist or not. it always therefore refers to the *future*.

(a) $\ddot{\alpha}\nu$ with subj. in *direct* and *indirect questions*.] In direct questions $\ddot{\alpha}\nu$ with the *deliberative* subjunctive (85) is rare; but it is more commonly found in *indirect* questions, when there is some *condition* (*expressed* or *understood*) to which the question can be referred.

(b) $\ddot{\alpha}\nu$ with subj. after *final* conjunctions (i. e. in dependent clauses that express a *purpose*).] Here, too, $\ddot{\alpha}\nu$ refers to a suppressed condition; such as, *if it be* or *may be so*, &c.; i. e. it is implied that the *attainment of the purpose* is only to be expected *under favorable circumstances*. The addition of $\ddot{\alpha}\nu$ is *more common* with $\delta\pi\omega\varsigma$ than with $\acute{\omicron}\varsigma$, and never occurs with $\acute{\iota}\nu\alpha = ut$.

26. $\ddot{\alpha}\nu$ with the subjunctive in *relative* clauses, and with *relative* adverbs of *time*, &c.] (c) Here $\delta\varsigma \ddot{\alpha}\nu$, $\acute{\omicron}\sigma\tau\iota\varsigma \ddot{\alpha}\nu$ (seldom $\delta\varsigma \ddot{\alpha}\nu \tau\iota\varsigma$), are nearly = $\acute{\epsilon}\acute{\alpha}\nu \tau\iota\varsigma$, 'if any body.' They are to be construed 'whosoever,' and we have the case of *indefinite frequency*.¹ The $\ddot{\alpha}\nu$ is added after the *present* and *future*; but after the *historical* the *optative* is used without $\ddot{\alpha}\nu$. (See 83, 1, 2.)

(d) Instances however are found where $\ddot{\alpha}\nu$ with subj. follows an *historical* tense; and even sometimes, but only as a very rare exception, $\ddot{\alpha}\nu$ with the *optative*.

(e) With particles of *time*, &c.] Here, too, $\acute{\omicron}\sigma\tau\alpha\nu$, nearly = ($\acute{\epsilon}\acute{\iota} \ddot{\alpha}\nu$) $\acute{\epsilon}\acute{\alpha}\nu$: and the usual rule is, that the subj. with $\ddot{\alpha}\nu$ follows the *present* and *future*; the *optative* without $\ddot{\alpha}\nu$, the *historical* tenses. Both constructions denote either the *indefiniteness* of a single action, or the *repetition* of the same action.

(f) After an *historical* tense the subjunctive with $\ddot{\alpha}\nu$ may be retained, though the *optative* without $\ddot{\alpha}\nu$ is, of course, correct.

27. On $\pi\alpha\rho\acute{\iota}\nu \ddot{\alpha}\nu$ see 213, *infra*.²

(g) On $\ddot{\alpha}\nu$ in hypothetical sentences (where $\acute{\epsilon}\acute{\iota} \ddot{\alpha}\nu = \acute{\epsilon}\acute{\alpha}\nu, \eta\nu, \ddot{\alpha}\nu$) see 68-72; and for the moods and tenses that occur in the *consequent* clause, see remark on p. 30.

¹ Sometimes however $\delta\varsigma \ddot{\alpha}\nu$ (with subj.) = *qui forte*, &c. (H)

² Undoubted instances are found in the poets of relative pronouns and adverbs with the subjunctive without $\ddot{\alpha}\nu$. In prose writers the passages have usually been altered. (K.) "Ο π ο υ 'Απόλλων σκαίος ἦ, τίνες σοφοί; (Eur.) Compare the remark on *εἰ*, on p. 30.

28. *Ἄν with the optative.*] 1. The optative is sometimes used *independently*, and sometimes *vicariously*, that is, where, if the narration were *direct*, the *subjunctive* would be used.

29. (A) The *optative proper* with ἄν.

30. The optative by itself denotes, according to Hermann and his followers, a *mere conception*: when ἄν is added to it, it is implied that that *conception would be realized*, if a certain condition were previously realized. This condition may be either expressed or understood. ποιήην ἄν, *faciam*. ποιήσαιμι ἄν, *fecerim*. When *expressed*, we have the optative with ἄν in the consequent clause of a conditional proposition (70: see examples in Exercise XI. p. 31).

31. (a) If the condition is *understood*, it may usually be supplied with ease, either from the context, or from some generally prevalent notion or belief. Instances are found where the Greeks themselves *express* such condition: e. g. πείθοι' ἄν, εἰ πείθοιοι, 'you will (or may) perhaps obey.' This example may teach us how to supply the *suppressed condition* in other cases; thus, καὶ σὺ γὰρ πράξειαι ἄν κακῶς, 'for you too may suffer misfortune,' i. e. εἰ πράξειαι, or εἰ ξυμβαίῃ κακῶς πράττειν, 'if you should suffer any,' 'if it should so happen,' or the like.

32. (b) The Greeks, especially the Attics, frequently use the optative with ἄν as a *courteous form* of stating very positive opinions. Hence the optative with ἄν often *may*, and even *must* be construed by the *future* in English (75; and examples in Exercise XII. line 2-5, p. 33).

(c) It may sometimes also be rendered by the *imperative*.

The optative with ἄν *sometimes* relates to past time; e. g. εἴσαν δ' ἄν οὗτοι Κρήτες, 'these may have been Cretans.' (Herod. i. 2.)

33. (d) Ἄν is but seldom used with the optative in *wishes*, and then *only* in questions, a *wish* being turned into an *inquiry how the thing desired may be realized, if it can be realized at all*. The most common forms are τίς ἄν; πῶς ἄν, &c.

Hoc dicitur non ita quidem ut de eo, quod optamus, quærat, quomodo fieri possit, quem ad modum rem Hermannus explicavit, sed ut quærat, quo modo aliquid fiat, si quidem fiat. (Klotz.)

34. (e) In both direct and indirect questions, the ἄν refers the question to a *certain condition*, which is usually easily supplied, and thus adds to it an expression of *uncertainty* and *doubt*. Thus τί γὰρ ἄν ὠφελοῖμι σε; *for of what use could I be to you?* i. e. εἰ λέγοιμι, 'if I were to speak.'

35. The optative here answers not only to our *may, can* (or *might, could*), but also to *should*, or even *am to? is to?* in *deliberative* questions.

36. (f) Ἄν with optative in relative sentences.] ➤ (1) A 'proper or attributive relative sentence' is one that adds *attributively* some nearer specification to the object it refers to. Hence it is virtually an adjective; and, like an adjective, may sometimes become virtually a *substantive*. (2) A 'hypothetical relative sentence' is one where ὅς, ὅστις = εἴ τις; ὅς, ὅστις ἄν = εἰάν τις. (3) A 'co-ordinate relative sentence' is one in which the *relative* pronoun is equivalent to a *conjunction with a demonstrative* pronoun; e. g. ὅς = καὶ οὗτος, or οὗτος δέ.

37. (g) Relative clauses (whether *attributive* or *co-ordinate*) may take any of the forms of which independent propositions are susceptible. Hence the optative with ἄν will stand with the same meaning as in a principal sentence.

38. (h) When the verb both of the principal and of the relative would naturally take ἄν with the optative, ἄν may either be retained or rejected in the relative clause.

39. (i) In *hypothetical* relative clauses the *present* and *future* are followed by the *subjunctive* with ἄν; the *historical* tenses by the *optative* without ἄν: sometimes, however, especially in *oblique narration*, ὅς ἄν, &c. with *optative*, is found after an *historical* tense.

40. (j) Ἄν with optative in the *conditional clause* of a hypothetical proposition.] Here ἄν indicates that the condition itself is dependent on some other condition, either expressed in what preceded, or easy to be supplied: it mostly implies that the condition is considered by the speaker as *uncertain*.

41. (k) Ἄν with the optative in *substantive sentences* introduced by ὅτι, ὥς, 'that.'] With these sentences ἄν is added to the optative to indicate that the statement in the dependent sentence is considered dependent upon circumstances; i. e. just as it would be in a principal sentence.

42. (l) Ἄν with optative in *final sentences*, introduced by ὅπως, ὥς, 'ut,' or ὅτι ῥητόπως; and in sentences expressing a *consequence*, ὥστε, &c.] Here after verbs signifying *care*, *endeavor*, &c., the usual construction is ὅπως with the *future* [233] of the *indicative*; but the *optative* with ἄν is also found; and also the *future optative* alone with ἄν in an *oblique narration* after an *historical* tense.

43. (m) The *substitutive* optative, i. e. the *optative* in *oblique* discourse, and generally whenever a statement is to be referred to past time.] Here the *optative* in *oblique* takes the place of the *subjunctive* in *direct* narration; and where the *subjunctive* would take ἄν, it may be retained with the *optative*.—The optative is also

used when the statement is referred to *past* time, and also when *another optative* has preceded.

44. *ἄν* with the *infinitive* and *participle*.] Where, if the *infinitive* or *participle* were resolved into a *sentence*, *ἄν* would stand with the *indicative* or *optative*, there it is properly added to the infinitive or participle.

45. (a) The infinitive with *ἄν* is very common after verbs of *thinking*; also after verbs of *hoping*, *trusting*, *knowing*, *confessing*, *saying*, &c.

46. The infinitive is here usually the *present* or *aorist*, both of which, especially the *aorist*, may thus receive a *future* meaning. The *future infinitive* may probably take *ἄν*, though it is very rarely found.¹

47. (b) The infinitive with *ἄν* also occurs in propositions with *ὥστε*, and with the infinitive used substantively.

48. (c) With the participle it occurs where, if *resolved*, we should have a substantive sentence with '*that*,' a relative sentence of *time* or *cause*, or a conditional clause with *εἰ*, &c.

49. *Omission, repetition, and position of ἄν*.] (a) *ἄν* may be *omitted* in the *second* of two connected clauses, both of which should take *ἄν*.

50. *ἄν* is sometimes *repeated*. This happens (b) when it is used once at the beginning of a sentence to point out its conditional character, and then repeated with the verb. This is especially the case when the principal sentence contains several subordinate clauses, or when several words precede the verb to which *ἄν* belongs. (c) It is sometimes repeated because the speaker or writer wishes to give emphasis to a particular word, which he effects by appending the *ἄν* to it. He then adds it to the verb also. In this way, sometimes, even *three ἄν's* occur, *two* being added to emphatic words.

51. (d) *ἄν* is sometimes found without a verb. When it stands alone in this way, we may readily supply the verb that has already occurred, or such part of it as the sense requires, or some such general notion as *εἴη*, *ποιούης*, *εἴποις*.

52. (e) *ἄν* with the optative is sometimes removed from the dependent and placed in the principal clause, especially with *οἶδα* (*οὐκ οἶδ' ἄν εἶ*, &c.). (f) In some parenthetic sentences, *τοῦ*, *ἄν* stands *first* in its clause, a proof that the Greeks did not place a

¹ Hermann says: "quum recte diceretur *πικρῶς ἄν ἀγγελοῖμι* nihil est cur *ἀγγελεῖν ἄν* rejiciatur."

stop before such clauses, but considered them as *blended* into one sentence with the principal clause.

53. The *ἄν*, if placed after the verb, usually follows it immediately; but when it *precedes* the verb, it often stands at some distance from it. It attaches itself especially to words that affect the whole character of the sentence, such as *negatives, interrogatives, adverbs of time, place, manner, conjunctions, and hypothetical relatives.*

54. Ἄνθ' ὧν is either (1) *quare* (= ἀντὶ τούτων, ὧν); or (2) *propterea quod.*

55. Ἄγα is a particle whose origin and primary meaning is still undetermined.

56. The most probable derivation seems to be that from ἄγω, *to fit, to be adapted or suitable*: so that the particle properly denotes *conformity* to the nature of things. Hartung contends that it comes from the same root as ἀρ-πάζω, *ra-pio, re-pente*, and the German *rasch*, so that it originally denotes *suddenness*, and hence *surprise, &c.* This notion is now generally and properly rejected. Rost refers it (not, I think, with more probability) to ἀΐζειν, *to raise*, with reference to its power of *raising or exciting the attention.*

57. In Attic prose it is principally used in *questions and inferences.* (a) In *questions* it asks with something of *surprise or perplexity*, and with the desire of an immediate explanation or answer. (b) In *inferences* (where it may often be rendered 'then') it often (but by no means *always*, as Hartung would have it) relates to something *paradoxical*, and is therefore connected with surprise. (c) It often stands with an imperfect, to denote that now, from knowing better, one is *undeceived* with respect to an opinion hitherto entertained (= 'then,' or 'then after all,' or 'now'). (d) Ὡς ἄγα (not οὐτι ἄγα) = 'that forsooth;' εἰ ἄγα, ἐὰν ἄγα = 'if haply,' 'if perchance;' *si forte* (εἰ ἄγα also = *num forte*); εἰ μὴ ἄγα, *nisi forte* (ironically). (e) It is sometimes *explanatory* (= *scilicet*), and may be translated 'now.'

58. Ἄγα (post-Homeric) is the *illative ἄγα (igitur)* strengthened by the *tone* of interrogation, and properly therefore introduces a question *founded* on something *before said, perceived, &c.*—(a) According to Hartung, it does not of itself imply whether an *affirmative* or *negative* answer is expected, but that from the expression of *surprise, doubt, &c.* that often accompanies it, it may appear to do so. He adds, that it often implies *irony.* Hermann (who is followed by Krüger) says: "Est eadem particulæ ἄγα ratio quæ Latinæ *num*, ut ibi usurpetur, ubi responsio expectatur *negans* id, de quo erat interrogatum; sed præterea observandum . . . ἄγα interdum sic

poni ut *affirmans responsio sequi debeat.*" (b) It stands mostly at the beginning of its clause; but sometimes even prose writers place it after one of several emphatic words. (c) It is often strengthened by *γε*, which follows it either immediately, or after an emphatic word interposed. (d) If the answer *yes* or *no* is confidently expected, $\tilde{\alpha}\rho' \omicron\tilde{\nu}$ (*nonne*) is used to imply that the answer *yes* is expected, $\tilde{\alpha}\rho\alpha \mu\acute{\eta}$ (*numnam*) to imply the answer *no*, 'the latter mostly with some admixture of irony' (*Hartung*). (e) If the question is entirely founded on what preceded, $\tilde{\alpha}\rho\alpha$ has $\omicron\tilde{\nu}$ added to it: this $\tilde{\alpha}\rho' \omicron\tilde{\nu}$ is also used by Attic writers where *no answer* is expected, but the questioner passes rapidly on to a further examination of the subject. In this application the $\tilde{\alpha}\rho' \omicron\tilde{\nu}$ are still *interrogative*, not (as many think) *affirmative*; the particles are so used when the questioner leaves it undecided whether the person addressed will agree with him or no, and also suspends his own judgment: so that the question is equivalent to a *doubtfully expressed assertion*. $\tilde{\alpha}\rho\alpha \tau\omicron\iota\tilde{\nu}\nu$, $\tilde{\alpha}\rho\acute{\alpha} \gamma\epsilon$, and $\tilde{\alpha}\rho\alpha$ only, are also used in the same way. (f) $\tilde{\alpha}\rho\alpha$ is also used in *indirect* questions, but the construction is that of a *direct* question. (g) In dramatic and lyric poets $\tilde{\alpha}\rho\alpha$ has the *illative* force of $\tilde{\alpha}\rho\alpha = \textit{igitur}$.

59. $\tilde{\alpha}\tau\acute{\alpha}\omicron\gamma$, but [a weakened form of the Homeric $\alpha\tilde{\nu}\tau\acute{\alpha}\omicron\gamma = \alpha\tilde{\nu}\tau\epsilon \tilde{\alpha}\rho\omicron$, or $\tilde{\alpha}\rho\alpha$.] (a) It retains the *emphatic* power of $\tilde{\alpha}\rho\alpha$, and thus gives *additional weight* to the word or notion introduced by it. (b) In Attic Greek the particle occurs principally when the discourse is *suddenly broken off*, and the speaker passes on to something else. (c) Hence it is very common in questions when any thing is suddenly opposed to something before said. (d) It also follows and relates to $\mu\acute{\epsilon}\nu$, $\mu\acute{\epsilon}\nu\tau\omicron\iota$, but then always confers especial *emphasis* and *prominence* on the second clause. (e) It sometimes has an $\omicron\tilde{\nu}$ added to it when, after a *general* statement or notion, a *particular* one is added emphatically.

Γ.

60. $\Gamma\acute{\alpha}\gamma$ (*nam*: = $\gamma\epsilon \tilde{\alpha}\rho\alpha$) properly denotes an *explanatory affirmation*; the predominating notion being sometimes the *explanation*, sometimes the *affirmation*.

61. (a) As *explanatory* (= *nam*) it is used especially after *demonstratives*, and such sentences as $\sigma\eta\mu\epsilon\tilde{\iota}\omicron\nu$ (*τεκμήριον, μαρτύριον, δῆλον*) δέ [sc. *ἐστί*]; $\delta\epsilon\tilde{\iota}\nu\tilde{\nu}\mu\iota$ δέ, $\sigma\acute{\kappa}\acute{\epsilon}\phi\alpha\sigma\theta\epsilon$ δέ, and the like.

62. (b) The proposition with $\gamma\acute{\alpha}\gamma$ may relate to another that follows it.

63. (c) $\tilde{\alpha}\lambda\lambda\acute{\alpha} \dots \gamma\acute{\alpha}\gamma$, and also $\tilde{\alpha}\lambda\lambda\acute{\alpha} \gamma\acute{\alpha}\gamma$ without any word inter-

posed (which Hermann confines to 'familiar discourse'). This ἄλλὰ γάρ (= *at enim; attamen*) is often elliptic, referring to some other thought that must be supplied (= *but* something else happens: something else is to be considered, *for, &c.*).

64. (*d*) When γάρ occurs, as it often does, in oblique narration to convey the reasons any body gave for his opinion, the verb will be in the optative if an optative preceded, as it usually does if the verb of the principal sentence was in an historical tense.

65. (*e*) In γάρ ἄν (= 'for else,' 'for if so,' &c., followed by 'would') there is an ellipsis of some obvious condition. The particles are quite independent, i. e. do not in the least modify each other's meaning.

66. (*f*) In replies, γάρ is often used with an ellipsis of a 'yes' or 'no' (ναί or οὐ).

67. (*g*) "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper *nescio* vel *dic mihi*, vel simile quid. Unde et Latini *quisnam* vel *nam quis* dicunt." (Hermann.) Reisig and Krüger make it elliptical, referring to a preceding declaration, so that ὁλωλε γάρ; = ὁλωλεν; οὕτω γάρ λέγεις. (See Reisig *Eu.* ad *Æd.* Col. 1575.) Here belong οὐ γάρ; ἢ γάρ; 'is it not so?' πῶς γάρ; (for how can it be so?) = 'by no means.' πῶς γάρ οὐ; (for how can it be not so? = 'to be sure,') an emphatic affirmative answer. Τί γάρ; is sometimes used (like *quid?*) as a formula of transition to a new question; sometimes it has the force of *quid enim? quidni enim?* (why not? certainly; naturally), in reply to a preceding question; and sometimes introduces a question expressing emotion (*quid ergo?* Soph. *Æd.* Col. 539, 547).

68. (*a*) Γέ (quidem) is a restrictive particle that does not exclude the notion to which it is opposed, but gives that to which it is attached a degree of emphasis that distinguishes it from all others. Accordingly as it distinguishes its notion as being less than others, or greater than they, it may be construed by (at least) *quidem* (*certe, saltem*), or by *even, himself (itself), vel etiam*. The force of the γέ is often to be given in English by a mere elevation of the voice, adding emphasis to the word or notion to which the γέ belongs.

69. (*b*) It is frequently attached to pronouns, and from the emphasis they thus receive, the accent of ἐγώ, ἐμοῦ, ἐμοί, ἐμέ, is moved back to the first syllable. With relative pronouns it adds emphasis to the whole relative clause: ὅς γε (ὅστις γε), *quippe qui*.

70. (*c*) It is often used in appeals, wishes, commands, questions, and asseverations. ἄρα... γέ, and ἦ... γέ, are very common.

71. (*d*) Γέ is also used in replies and supplementary additions

that are *closely connected* with another person's speech, to *correct* or *complete* it.

72. (e) It introduces, especially after *relatives* and *conjunctions*, a thought, that *confirms* or *completes* a preceding one; e. g. by adding the necessary *limitation* or *restriction*. καὶ... γέ, *et quidem*; εἰ γέ, *siquidem* (which is εἰ... γέ when the γέ distinguishes the *interposed* word, εἰ γέ when its influence extends to the *whole clause*); ἔπει γέ, *quando quidem* (to which the remark just made also applies, as also to other combinations) are always to be understood in this sense. (f) Γέ is employed in the same way in *explanatory* and *completing appositions*.

73. (g) Common combinations are, ἀλλὰ μὴν... γέ· καὶ μὴν... γέ· οὐδὲ (οὐ) μὴν... γέ· γέ δὴ = *sane quidem, enimvero*; the δὴ simply adding an *asseveration* to the sentence restricted by γέ. γέ τοι = *certe quidem* ('yet at least,' 'yet at all events'), the τοι indicating a degree of *opposition* between *this* and the *preceding notion* or *notions*; γέ μὴν = *certe vero*.

4.

74. Διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that*.

75. Δέ (weakened from δὴ, as μὲν from μὴν) ranks, like the Latin *autem*, between the copulative connectives (τέ, καί) and the *adversative* (ἀλλά, &c.), and hence either *opposes* one thought to another (*adversative*), or merely *contrasts* it (*copulative*). Hence it is very frequently used in Greek, where in English we should use '*and*.'

76. (a) The mutual relation between the *concessive* and *adversative* clauses, is commonly expressed by the *concessive* μὲν, which points forward to the second member expressed by δέ. The δέ may denote either a *strong* or a *slight* contrast. The original signification of μὲν (from μὴν) is '*truly*,' '*indeed*,' yet its signification is not always so strong as this; being indeed often so slight, that it cannot be translated at all into English.

77. (b) Μέν... δέ are especially used in the following cases:

78. With divisions of *place*, *time*, *number*, *order*, and *persons*, e. g. Ἐνταῦθα μὲν... ἐκεῖ δέ, ἔνθα μὲν... ἔνθα δέ, τότε μὲν... τότε δέ, ποτὲ μὲν... ποτὲ δέ, *at one time... at another, sometimes... sometimes*; ἄλλοτε μὲν... ἄλλοτε δέ, *at one time... at another*; ἅμα μὲν... ἅμα δέ (*simul... simul*), πρῶτον μὲν... ἔπειτα δέ, τὸ μὲν... τὸ δέ, τὰ μὲν... τὰ δέ, and τοῦτο μὲν... τοῦτο δέ, *partly... partly, on the one side... on the other*; ὁ μὲν... ὁ δέ, *hic... ille*.

79. (c) When several predicates belong to the same object, and also when several actions refer to the same object.

80. (d) Where the same or an equivalent word is repeated in two different clauses. (*Anaphora*. See 15, d, *supra*.)

81. This principle is not, however, always observed. *Μέν* is regularly omitted, when *δέ* *καί* follow.

82. (e) When *μέν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of *emphasis*, in the corresponding demonstrative or concluding clause.

83. (f) So also, when, instead of the adjective clause, a participle with the article is used.

84. (g) In this way *μέν* twice preceding has *δέ* twice following; this always implies a strong emphasis.

85. This parallelism is, however, but seldom found so regularly carried out.

86. (h) The *μέν*... *δέ* are commonly placed *after* the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause.

87. (i) When a substantive or adjective is connected with the article or a preposition, *μέν* and *δέ* are very often placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μέν τοὺς φίλους... πρὸς δ' ἐχθρούς*: but uniformity in this respect is by no means always observed.

88. (k) The adversative particle which might be expected after *μέν*, is sometimes omitted, though there is a corresponding adversative member. This is the case, when the word expressing the contrast is such, as of itself without *δέ* to make this contrast sufficiently manifest, as e. g. with *ἐνταῦθα μέν... ἐκεῖ*, and almost always with *πρῶτον μέν... ἔπειτα*. Secondly, even the clause expressing the contrast may be wholly omitted, in which case it must be supplied by the mind (*μέν*, *solitarium*). *Ἐγὼ μὲν οὐκ οἶδα· ὡς μὲν λέγουσιν· ταῦτα μὲν ἡμῖν ἡγγελίαι· οἱμαί μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οἶκ' οἶδα μὲν*, and the like.

89. (l) On account of its *general* signification, *δέ*, like *autem*, frequently connects sentences, even when they stand in a *causal* relation to each other; then the hearer or reader is left to gather from the context the particular mode of connection. Thus *δέ* is very often *explanatory* (= *autem*), and is used instead of *γάρ*.

90. (m) In *questions*, *δέ* is sometimes used as an *adversative*, the interrogator giving vivacity to his question by omitting the concessive member; but sometimes it has a *copulative* force, and continues

a question which had been interrupted by the answer of the other. The same principle holds good in answers.

91. (n) *Καὶ*... *δέ* (in the epic writers *καὶ δέ* not separated), and, though more seldom, the negative *οὐδὲ*... *δέ*, in which connection *δέ* has the force of 'also,' 'even,' adding emphasis to the word *interposed*.

92. (o) Sometimes the proposition with *μέν*, or that with *δέ*, is virtually a subordinate clause, and may be construed by *whilst*, *whereas*.

93. (p) In the *apodōsis*, as in principal sentences, *δέ* has a double force, either *adversative*, or merely *contrasting*. Sometimes *μέν* stands in the first member.

94. (1) The *adversative* *δέ* in the concluding clause, expresses the *contrast* between that and the antecedent clause. It is used (α) after *hypothetical* antecedent clauses, where *ἀλλά* is often found instead of *δέ*; (β) after *relative* antecedent clauses, and such as denote *comparison*.

95. (2) After an antecedent clause denoting time, *δέ* commonly has a *contrasting* force, yet sometimes an *adversative* one also (very often in the Homeric language, and also in Herodotus, but seldom in the Attic writers).

96. (r) Sometimes *δέ* occurs after a *participle*, which may be considered as virtually the *protāsis*, to which the sentence introduced by *δέ* forms the *apodōsis*.

97. *Δί* (-*dum*, -*dem*, -*jam*, i. e. the *jam* in *quoniam*, *quispiam*).

98. *Δί* (probably a weakened form of *ἰδῆ*) *affirms* that the speaker knows that *the thing in question exists at the moment actually present*, or *present to his mind*. Hence it also denotes, in general, the being *ready*, or *at hand*; *certain existence as a fact*; *an appeal to what is evidently before one's eyes*, &c. Here we may note, (a) Its use with *adverbs of time*; denoting that the thing is limited to the time denoted by the adverb. *ἤν δί* = (*ἄρτι*) '*just now.*' *πρὶν δί*, *pridem*. *ἔτι δί*, *οὐκέτι δί*, *ἔτι δί*, *πάλαι δί*. (Compare *nunc dum*, *etiam dum*, *vix dum*.)

99. (b) *Καὶ δί* = *jamjam* ('*already*,' &c.). This combination is used in *replies*, and also in *suppositions* (= *fac ita esse*), the *supposed event* being stated to have actually *taken place*. With reference to a future moment it implies its *immediate* following, = (*continuo*) '*immediately*,' '*this moment*,' '*at once*.'

100. (c) *Καὶ δί*, *καὶ*... *δή* (*et vero*; *quoniam*) are also sometimes used in *explanatory* statements added to a previous one, the former giving emphasis to the whole *clause*, the latter to the *interposed*

word. So δὲ δὴ gives emphasis to an *opposed* notion. Δὴ is also used generally in *replies* and *clauses* added to preceding ones.

101. (d) This is especially the case with imperatives (with which we often use 'now,' 'then'). Compare *dic dum, cedo dum*.

102. (e) The particle is also used extensively with reference to *purposes of prevention, asseveration, &c.* It here denotes the thing as *settled, completed, certain, &c.* μὴ τι δὴ or μὴ τί γε δὴ (*not at all surely* =), *nedum, 'not to say.'* ἦ δὴ, '*assuredly.*'

103. (f) Its use in *explanations* to denote an *immediate judgment of the mind, formed upon the obvious appearance of the thing.* So in γὰρ δὴ, ὡς δὴ, οἶα δὴ (*utpote*). Here there is often an admixture of *irony*, as if the thing were so *obvious* that it *may be assumed* as a fact without hesitation.

104. (g) Its use after *demonstratives* to denote *limitation* to the thing in question, which it *distinguishes* as being the *very thing* meant, often as *remarkable, well known.* Here it may sometimes be construed '*precisely, 'just;*' but often cannot be construed, but must have its force given by *emphasis* added to the word. So τότε δὴ, οὕτως δὴ, σὺ δὴ, τὰ αὐτὰ δὴ ταῦτα. Compare *dumtaxat* and *denum*.

105. (h) Its use with *relative pronouns and adverbs*: here it either *distinguishes* the thing (as with *demonstratives*) or *explains* the particular thing meant. ὡς δὴ, οἷος δὴ, ἐπειδὴ (*quoniam* = *quum jam*), ἔρθα δὴ. (See *k.*)

106. (i) With *interrogatives* it implies (as in *commands*) *impatience*, as requiring an *immediate explanation.* Τίς δὴ; '*who ever?*' '*who in the world?*' πῶς δὴ; It has the same meaning in *exclamations*: ὅσος δὴ!

(Here the Attics in their *colloquial* language extended the particle to δαί, as νῆ to ναί, especially in τί δαί; *ain' tu?* '*how so?*'

107. (k) Its use with *indefinites.* Here, too, it denotes *haste and indifference*; *any one*, without going further to take in others: = (*-cunque, -vis, -libet*). ὅστις δὴ, *nescio quis.* ὅστις δὴ ποτε, *quicumque tandem*; ὅποῖος δὴ, ὅσοι δὴ, *quotquot*: ἄλλος δὴ, *alius nescio quis*: εἴτε δὴ, '*whether it be that,*' &c. (= *sive*). With τίς ποτέ, πού, the δὴ precedes; δὴ τις, *quispiam*, or *nescio quis*: δὴ ποτε, *uspiam*; δὴ πού, '*in any way,*' '*surely*' (as used in a *half-questioning* or *half-doubting* manner). With δὴ the relative ὅσος gets the *indefinite* meaning of '*any degree whatever,*' often of '*any degree however small*' (= *quantuluscunque*).

108. (l) After expressions of *number and degree* (e. g. *comparatives and superlatives*), it denotes *limitation* to the asserted magni-

tude or degree, which the thing *precisely* attains to. It may denote either that the number or degree is *not exceeded*, or that it is *fully reached*, i. e. is 'not fallen short of.' *μόνος δή*, 'quite alone;' *τρεις δή*, 'no more than three;' *πάντες δή*, 'all without exception;' *ἄσθενής δή*, 'very weak;' *βραχὺς δή*, *εὐθύς δή*, *πάνν δή*, *μέγα δή*, *πλεῖστα δή*, *μέγιστος δή* ('the very greatest').

109. (m) It may be added, that *δή* often appears in the *apodōsis* (with particles of *time*, &c. *τότε δή*, *ἐνταῦθα δή*) to denote the *exact coincidence* with the event or circumstances mentioned in the *protōsis*.

110. (a) *Δῆθεν* (from *δή* and *θέν*, a weakened form of *θήν*, *scilicet*) is properly an *affirmative* particle, but is mostly used either of a *false pretence* or *notion* (= *πρόφασιν*: 'in appearance;' 'as they &c. wished it to be thought'), or as an *ironical* affirmation (*scilicet*, *videlicet*; *quasi vero*). It is however, sometimes, though seldom, used as a *simple explanatory* particle.

111. (b) *Δήπου* (*opinor*), 'I imagine,' 'I suppose,' 'doubtless.'

112. (c) *Δήπουθεν* (from *δήπου* and *θέν*), 'I hope,' 'I suppose,' 'surely' (*nempe*, ironically).

113. (d) *Δῆτα* (from *δή*, and perhaps *εἶτα*,¹ 'then') serves like *δή*, only in a higher degree, to *render prominent*, and *more exactly define* the word which stands before it. It may be joined with all the parts of speech, in order to define them, whether by *extension* or *restriction* of their meaning. It is very often used after interrogatives, with which it is either *consecutive* (i. e. relates to a preceding statement), 'then,' or has the force of 'really,' 'indeed.' It is often used with *imperatives* (= 'do,' 'do pray,' &c.); and very often in *replies* (usually with repetition of the word assented to), where it denotes *unconditional emphatic assent*. It frequently has an *ironical* force (= 'forsooth'). Also, *ἦ δῆτα*, *yes, surely*; *οὐ δῆτα*, *minime vero*; *μὴ δῆτα*, 'nay do not,' &c.; *καὶ δῆτα*.

E.

114. *Εἰ, εἰάν.*] (a) In Attic writers, when two conditional clauses are placed in contrast by *εἰ* (*εἰάν*) *μὲν*... *εἰ* (*εἰάν*) *δὲ μή*; in the first the *apodosis* is omitted, as containing a thought which may be easily supplied, and the discourse hastens on to the following more important thought.—*Εἴ τις* does not express *doubt* of their being *any*; but is nearly = *ὅστις*, 'whoever.'

¹ So *Krätger*. *Klotz* thinks the *τά* is related to the old *indefinite* pronoun *τος*; so that *δῆτα* = 'jam aliquâ tēnus;' 'jam aliquâ ratiōne;' i. e. *jam sane*; *jam quidem*; *jam profecto*; *jam certe*.

115. (b) The verb is sometimes omitted after εἰ, &c. Thus in εἰ μὴ διὰ τὸν κύνα, 'if it were not for,' 'if it had not been for,' as in εἰ μὴ διὰ τὸν κύνα, 'but for the dog.' (c) Frequently, e. g. with εἶπερ (ποτε), a verb must be supplied from the principal clause. (d) So, too, εἰ μὴ receives the meaning of *nisi*. The form εἰ δὲ μὴ (*sin minus*), 'but if not,' often occurs without a verb; e. g. after μάλιστα μὲν (properly *potissimum quidem* =), 'if possible,' of the thing to be done by preference, if it can be done. (e) When εἰ μὴ has the meaning of 'except,' another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*; the predicate of εἰ μὴ is omitted. (f) This εἰ δὲ μὴ having become a *standing formula*, it was used after εἰ μὲν (where one should expect εἰ δὲ μὴ): and also after *negative* notions it is found introducing the *opposite* supposition (though this is here *affirmative*), the strict opposition being neglected from its having become the regular office of εἰ δὲ μὴ to express 'but on the contrary supposition,' 'otherwise.' [*Εἰ γὰρ, utinam*; see 170, note, p. 63. On the forms of conditional propositions, see remarks on p. 30.] (g) Καὶ εἰ = 'even if' (*etiam si*; *etiam tu m, si*); here the 'even' preceding the *supposition* marks it as an *improbable* and *extreme* condition, or, at all events, as the *most unfavorable* that can well be conceived; in spite of which the consequence is still believed by the speaker to be certain: εἰ καὶ, 'if even' (*etsi*), represents the condition as one of possible occurrence, which yet will not affect the consequence. (h) As implying its possible occurrence it may often (like *etsi*) be rendered 'although' (*quamquam*). In other cases the καὶ (as also μὴδέ after εἰ) often relates to some following notion. (i) In οὐδὲ εἰ (εἰ μὴ), μὴδὲ εἰ (εἰ μὴ), it is also the *connective* particle which the οὐδέ, μὴδέ involve, that belongs to the conditional particle; the *negative* belonging to the principal clause. So that, e. g. οὐδ' εἰ = καὶ εἰ... οὐ. In other words, the particles are to be construed 'even if' or 'although,' and a 'not' carried to the verb. (k) Εἴπερ (properly = *si omnino*, or *si quidem omnino*) states the condition as a *supposition*, often as one of which there is little doubt.

116. (l) Εἴτε and εἴτε, and more emphatically καὶ εἴτε, καὶ εἴτε, often introduce questions of *astonishment*, *indignation*, and *irony*. They express *antithesis* or *contrast*, '(and) yet,' '(and) notwithstanding,' implying that there is an *inconsistency* between the two notions, actions, &c.

117. (m) Εἴτε = *sive*: εἴτε τε (ἢ τε or ἢ τε) being used where εἴτε (ἢ τε, ἢ τε) would be used for εἰ. Εἴτε... εἴτε (εἴτε τε... εἴτε τε) = *sive... sive* (the *whether...or*; *either...or*, of *indifference*, the speaker leaving it undecided, which supposition he assumes to be

the true one). They are also used as dependent *interrogative* or *deliberative* particles; and that whether each clause has its verb, or the construction be elliptical.

118. The following forms, also, are sometimes used, viz. $\epsilon\dot{\iota}\dots\epsilon\dot{\iota}\tau\epsilon$ (*si...sive*); $\epsilon\dot{\iota}\tau\epsilon\dots\epsilon\dot{\iota}\delta\acute{\epsilon}$ (*sive...si vero*), when the second member contains something opposite to the first; $\epsilon\dot{\iota}\tau\epsilon\dots\eta$; $\eta\dots\epsilon\dot{\iota}\tau\epsilon$ (seldom and only poet.): when $\epsilon\dot{\iota}\tau\epsilon$ is used but once, it is poetic.

119. (n) By $\epsilon\dot{\iota}\tau\epsilon\dots\epsilon\dot{\iota}\tau\epsilon$ in indirect questions the *indecision* and *hesitation* of the speaker between two possibilities are made more prominent than by $\epsilon\dot{\iota}\dots\eta$.

120. (a) $\epsilon\pi\acute{\epsilon}\iota$, $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ [which become with $\alpha\acute{\nu}$, $\epsilon\pi\acute{\alpha}\nu$ or $\epsilon\pi\acute{\eta}\nu$ and $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$, of which the latter is far the more common, and $\epsilon\pi\acute{\alpha}\nu$ somewhat more common than $\epsilon\pi\acute{\eta}\nu$] are properly particles of *time* ('when,' 'after,' *postquam*); but, like most particles of time, also denote cause, 'since,' (*puisque*), *quoniam*. $\epsilon\pi\acute{\epsilon}\iota$ ($\epsilon\pi\epsilon\iota\delta\acute{\eta}$) $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ = 'as soon as,' 'as soon as ever.' (b) Both are also 'since' of *time*.

121. (c) Particula $\epsilon\pi\acute{\epsilon}\iota$ cum aliis conjuncta particulis has fere significationes habet: $\epsilon\pi\acute{\epsilon}\iota$ $\tau\omicron\iota$, *nam profecto*; $\epsilon\pi\acute{\epsilon}\iota$ $\gamma\epsilon$, *quandoquidem*; $\epsilon\pi\acute{\epsilon}\iota\pi\epsilon\rho$, *quum semel, quando semel*; $\epsilon\pi\acute{\epsilon}\iota\pi\epsilon\rho$ $\gamma\epsilon$, *quandoquidem semel*; $\epsilon\pi\acute{\epsilon}\iota$ $\tau\omicron\iota$ $\kappa\alpha\iota$, *nam certe quidem*. (Herm.)

122. (d) $\epsilon\pi\epsilon\iota$ (= 'for if not,' 'for otherwise,' 'for if so,' &c.) is sometimes used argumentatively, where $\epsilon\dot{\iota}\delta\acute{\epsilon}$ $\mu\acute{\eta}$, or after negative propositions $\epsilon\dot{\iota}\delta\acute{\epsilon}$, might be employed. The particle does not *really* change its meaning of *quando quidem*, but there is an *ellipsis* of a conditional sentence, such as 'if you doubt it,' 'if you think so,' &c.

123. (e) $\epsilon\sigma\tau\epsilon$ (= $\epsilon\varsigma$ $\omicron\tau\epsilon$ ¹), *until, as long as*.

124. $\epsilon\tau\iota$, *yet, still, further*.

$\omicron\acute{\upsilon}\kappa\acute{\epsilon}\tau\iota$, $\mu\eta\kappa\acute{\epsilon}\tau\iota$, *no more, no longer*.

125. $\epsilon\phi'$ $\tilde{\omega}$ ², *on condition that* (219): $\epsilon\phi'$ $\tilde{\omega}$ $\tau\epsilon$, the same, mostly with the infinitive (sometimes future infinitive); but also with future indicative.

H.

126. η , 'or,' in comparisons 'than.' $\eta\dots\eta$, *aut...aut; vel...vel*.

127. (a) The comparative η is sometimes used after $\mu\acute{\alpha}\lambda\lambda\omicron\nu$

¹ This derivation seems disproved by such passages as Xen. An. iv. 5, 6, $\xi\sigma\tau\epsilon$ $\epsilon\pi\acute{\iota}$ $\tau\omicron$ $\delta\acute{\alpha}\pi\epsilon\delta\omicron\nu$, *usque ad*. Arnold believes it to be $\epsilon\varsigma$ with the old connective $\tau\acute{\epsilon}$. See $\tau\acute{\epsilon}$.

² Here $\epsilon\phi'$ $\tilde{\omega}$ (properly = $\epsilon\pi\acute{\iota}$ $\tau\omicron\upsilon\tau\omicron\rho$ δ . . .) is equivalent to $\epsilon\pi\acute{\iota}$ $\tau\omicron\upsilon\tau\omicron\rho$ $\acute{\omega}\varsigma$. . .

omitted, or after a *positive*. This is the case after expressions of *willing, choosing*, and the like, because these contain the idea of *difference, separation*, or *preference*, e. g. βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἰρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιτελεῖν (= *potius esse*).

128. (b) So ἤ, 'than,' stands not only after *comparatives*, but after words that express a *difference* (e. g. ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, κ. τ. λ.), and after all words which have the force of a *comparative* (e. g. διπλόσιος, πρῖν, φθάνω, κ. τ. λ.).

129. (c) (*Comparatio compendiaria.*) In comparisons, the Greeks often compare not the attribute of one object with that of another, but *the attribute of one object with the other object itself* to which the attribute would belong. In this case the genitive is regularly used.

130. (d) The particle ἤ occasionally connects *different constructions* by which *similar notions* are expressed.

131. (e) In questions, ἤ, like the Latin *an*, is properly used only in the *second* member; often, however, the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. ἤ may then be translated by 'perchance.'

132. (f) Sometimes after a *general* and *quite indefinite* question, ἤ introduces one which, in the opinion of the speaker, is probably very near the truth: 'or... not.'

133. (g) ἤ (profecto) expresses *confirmation*. To strengthen it, μὴν is often added (= 'assuredly,' in asseverations, promises, &c. 281). [The Epic ἤτοι, like ἤ, strengthens the meaning.] ἤ (in questions); ἤ γάρ; ἤ ποῦ: See 260, *Obs.* 2, 3.

134. ἤδη (*jam.*) (a) With reference to *present* and *past* time = 'already,' 'just,' and in a negative proposition, 'hitherto' (*adhuc*), 'as yet.' (b) With reference to *future* time, 'at once,' 'immediately,' 'forthwith,' stronger than τάχα, and opposed to the indefinite ποτέ, 'at some time or other,' and ἐν ὑστέρω χρόνῳ. (c) With *commands* and *exhortations* it may be construed 'at once;' it is also used in *impatient* questions, like our 'now,' and like 'quid jam?' in the Latin comic writers. (d) With reference to *future* time *beginning* and *extending onwards* from the present, ἤδη = 'henceforth' (*posthac*); ἤδη οὐκ, = 'henceforth not,' or 'no more.' (e) It is also applied to *space*, and denotes *contiguity*. (f) Of unexpected or long expected events, ἤδη ποτέ = 'at last;' 'at length' (*jam tandem, tandem aliquando*). But this combination has also the indefinite meaning of 'several times already.'

135. (*g*) From this *temporal* meaning ἤδη passes by a natural transition to its other use, that of denoting *immediate, present existence*, i. e. *present reality, certainty, &c.* In this way it often serves, like our 'at once,' to mark a *consequence* that immediately follows from a preceding statement, &c., or a state that commences *at once*, or is at once discovered *without going any further.* (*h*) It frequently attaches itself to demonstratives: οὗτος ἤδη, τότι ἤδη, ἐνταῦθα ἤδη, &c. Ὁ ἤδη is often = 'present.' [Recent writers, Klotz, Rost, &c., maintain that the *temporal* meaning is not the primary one.]

Θ.

136. Θήν (*enclit.*), 'I should imagine;' 'surely;' in ironical sarcastic speeches. οὐ Θήν, ἤ Θήν. It is peculiar to Ionic and Doric poets.

I.

137. Ἰνα is properly a particle of *place*, 'where,' but in this sense is hardly found except in the poets. Its usual meaning is that of a *final* particle = (*ut*), 'in order that,' 'that.' As such, it does not (like ὅπως) go with the *future indicative*, nor with the *conditional* particle ἄν, which would express the purpose as *contemplated conditionally only*, i. e. *if haply it may (or might) be so*: whereas Ἰνα represents the plan as adopted in order that, *in that case*, the event may definitely follow. Hence though ὅπως ἄν, ὡς ἄν are found, Ἰν' ἄν never are, except where Ἰνα is a *local adverb* = 'where.' Ἰνα (ὅπως, ὡς) with the *indicative* of an *historical* tense, denotes a purpose *now unaccomplished* which *would be* or *have been* accomplished, if a certain condition had been realized.

K.

138. Καί (*et*) connects notions of which the second is either as important as the first, or even more important (= *ac, atque*). Καί . . . καί. τέ . . . καί = 'both . . . and:' the καί . . . καί connecting the notions more *independently*; the τέ . . . καί implying a *closer connexion*, and often an *ascent* to the more important: = *quum . . . tum*.

139. (*a*) When three or more notions are connected, the καί is placed, not like our 'and,' merely between the two last, but also between the others, and sometimes also before the first. (*b*) *Asyndeton* (i. e. the mere apposition of notions, without any conjunction) is also often found in enumerations of this kind.

140. (c) When *two* adjectives belong to one substantive, the Greeks usually connected them by *καί*, less commonly *τὲ καί*. Hence not ‘*the good old times*,’ but ‘*the good and old times*.’ This is especially the case after *πολύς*, but even here the conjunction is sometimes omitted.

141. (d) After *ὁ ἀντίος, ἕσος, ὅμοιος, παραπλήσιος*, and the corresponding adverbs *ὡσαύτως*, &c., *καί* = ‘*as*.’ (Compare *idem atque*, &c.)

142. (e) After *οὐ φθάνω ἅμα* [15, e, *supra*], *ἤδη*, and after sentences that denote the *passing of time*, *καί*, introduces the *following event*, where we should use ‘*when*.’ *οὐ φθάνω . . . καί*, ‘*no sooner . . . than*.’

143. (f) When a general remark is followed by a *particular instance* which illustrates its truth, *καί νῦν* = ‘*and so now*,’ ‘*and so in the present instance*,’ *καί τότε* = ‘*and so then*.’ And generally a simple connexion by *καί* is often found where we should use ‘*and so*,’ ‘*and thus*,’ ‘*and by so doing*,’ &c.

144. (g) *Καί* = ‘*and also*,’ when it introduces a clause in which the verb of the preceding clause is repeated, or a synonymous one used. The common form for ‘*and also*’ is *καί . . . δέ* (90, *supra*); often = ‘*and moreover*,’ ‘*and especially*.’ [In negative sentences *οὐδέ . . . δέ*.]

145. (h) The Attics, as a general rule, never employ *καὶ . . . τέ* except when the *τέ* has *another καί* (or *τέ*) answering to it, so that the first *καί* connects with the preceding sentence a *twofold* clause connected by *τέ . . . καί* or *τέ . . . τέ*.

146. (i) *Καί* = ‘*also*,’ ‘*too*,’ ‘*even*,’ not only adds a new notion to one *previously stated*, but also frequently refers to a notion *not expressed*, but more or less easily supplied; and in cases of this kind the Greeks reckoned upon more *quickness of comprehension* in seizing upon the intended notion than we do. *Καί ἀντίος*, ‘*even himself*,’ ‘*himself*,’ (i. e. ‘*as well as others*,’ or ‘*certain others*’). *Καὶ οὗτος* = *atque is, isque*; *καὶ ταῦτα*, *idque*, ‘*and that too*.’

147. (k) In sentences of *comparison* (‘*as . . . so*,’ *ὥσπερ . . . καί*), and in other sentences where notions are compared together (one being a *demonstrative*, the other a *relative clause*), the Greeks expressed *καί* in the *relative*, and most commonly in both clauses. The case is the same with *ἢ* (*ἢ . . . ἢ*), ‘*or*,’ and after *ἢ*, ‘*than*,’ when a notion implying *difference* precedes, *οὐδέ, μηδέ* being used instead of *καί* if the notion is *negative*.

148. (l) In the same way *καί* appears in *εἴ* (or *ὥς*) *τις ἄλλος*, where the *καί* often refers to a *καὶ ἐγώ, σύ, οὗτος* to be mentally supplied.

149. (*m*) In many connexions the *καί* does not belong to the single notion before which it stands, but to the whole proposition. So in *ὁ δὲ καί* . . .

150. (*n*) After an *interrogative* pronoun or adverb, *καί* denotes that the notion it precedes is the *particular* notion about which one requires full information. In English we should pronounce the following word with emphasis. [Hermann explains it differently: *qui, τί ζηρῆ καὶ λέγειν, interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat. Klotz says: si dico τί ζηρῆ καὶ λέγειν, proprie hoc quaero, quid sit dicendum, etiam si solum de dicendo cogitemus; i. e. the questioner passes over all the particulars about which he might inquire, and confines himself to this particular one.]*

151. (*o*) So, too, after *ἐπεὶ, ἐπειδὴ, ἵνα, καί* (unless it belongs merely to some one following notion) adds emphasis to *the precise cause alleged*, omitting all the other possible accessory causes.

152. (*p*) When the following notion is far more important than the preceding one, *καί* = 'even;' and often 'very,' 'indeed.' So *καὶ πάντες*, 'even all the rest,' i. e. all without exception; *καὶ μάλα*, 'very indeed;' *καὶ πάνν*, properly 'quite entirely;' often a negative, 'at all.' With superlatives = *vel*.

153. (*q*) With participles *καί* is used *adversatively* = 'even though.' This *καί* is often combined with *ὅμως* ('nevertheless'), and often appears as *καίπερ*, which in Attic writers is hardly ever found except with a participle or some virtually participial construction: whereas *καίτοι* (= 'although') is used only in independent sentences. Later writers use them even *vice versa*. To the passage from Theophrastus (145), where *καίπερ* is used with a finite verb, Krüger adds Plat. Symp. 219; Rep. 511; Lys. 31, 34?

154. (*r*) When *καί* (= 'even') limits the notion of a word, by making an assertion of 'that at least, if no more;' 'even that, if no more;' it may be construed 'if only;' 'though but,' &c. : sometimes before an infn. by 'mere' 'merely.' *τὸ καὶ λέγειν τοῦτο*, 'the merely saying this;' 'the mere fact of saying this.' *καὶ πάλαι* = 'not only now, but long ago,' but would be construed in English by an emphatic 'long.'

155. (*s*) This *καί* ('even') is often used to strengthen the *indefinites*: *ὅστισοῦν* ('any soever'); *ὅποιοστισοῦν* ('of any kind whatever'); *ὅποσοσοῦν* ('however much,' 'however little'); and the corresponding adverbs *ὅπωςοῦν, ὅπωςτιοῦν* ('in any manner,' 'in any way'). With *οὐ, μή*, we shall have, not *καὶ οὐ (μή)*, but *οὐδέ, μηδέ*.

156. (*t*) *Καί* = 'also, 'even,' may follow *καί* = 'and,' if a word

be interposed: *καὶ τις καὶ · καὶ ἔτι καὶ ῥῦν · καὶ δὴ καὶ*. On *καὶ εἰ* (*εἰάν*), *εἰ (εἰάν) καί*, See 115, *g. supra*. *Καὶ γάρ* has several meanings. (1) *Etenim*, so that the *καὶ* relates to the whole sentence. (2) *Nam, etiam*, so that the *καὶ* = *etiam*, relates to the nearest notion. (3) *Nam et*, so that *καὶ* answers to a following *καί*. Thus *καὶ γάρ συμμαχεῖν ἐθέλουσι* may mean: (1) *for they are also | resolved to form an alliance*; (2) *for they are resolved even | to form an alliance*; (3) *for they are resolved both to form an alliance (and also to do something else*; e. g. *προσέχειν τὸν ῥοῦν*). In the second meaning the opposed notion may be inserted between the *καὶ* and the *γάρ*. It is only in the first and second meanings that the form becomes *negatively οὐδὲ γάρ*. To the [first or] second belong also *καὶ γάρ εἰ (εἰάν)* and *οὐδὲ γάρ εἰ (εἰάν)*. We also meet with *καὶ γάρ καί*, *etenim etiam*, and *καὶ (οὐδὲ) γὰρ οὐδέ*.

157. *Καίπερ*, 'although.' See 153 *supra*.

158. *Καίτοι* ('although,' 'though,' 'but, however,' &c.) *quamquam* (especially the corrective *quamquam*); sometimes *verum, sed tamen*. *Καίτοι γε*, the same, with more emphasis on the following assertion (*quamquam quidem*). *Καίτοι τί φημι*;

M.

159. *μά*, 'by,' a particle of *swearing*, taking the acc. of the deity. (a) It is principally used in *negative* asseverations, with *οὐ* preceding or following, or both. [*οὐ μά τοὺς θεούς, εἰ ἐπαιδοποιησάμην, οὐκ οἶδα εἰ ἐκησάμην παῖδιά ποτ' ἄν, &c.*] (b) The negative is sometimes omitted. [*οὐκ ἐβύλλετο; Μά Δι', ἀλλ' ὁ δῆμος ἀνεβόα κρῖσιν ποιῆν.*] (c) In Attic prose the name of the deity is sometimes omitted. [*φημι ἔγωγε. Μά τὸν ... οὐ σύ γε.*] (d) *Ναὶ μὴ ...* is *affirmative*: and sometimes even *μὴ* itself occurs affirmatively, if the context sufficiently implies the affirmation. [*μὴ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίην, Æsch. Ag. 1407: so μὴ Δία, By Jupiter.*]

160. *μάλιστα μὲν ... εἰ δὲ μὴ, &c.* = *if possible ... but if not, &c.*—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.¹ [*καταγινώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μὴ, ἀειφγίαν.*]

161. *μᾶλλον δέ*, or *rather*.

162. * *μὲν*, shortened from *μὴν*, has properly the same assevera-

¹ With *numerals*, words of *time*, &c. *μάλιστα* (*about: ἐν τεσσαράκοντα μάλιστα ἡμέραις*) signifies that the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

tive power (= *certainly indeed*.) This it retains in some combinations, especially in μέν οὖν: properly *quidem, igitur, sane igitur, profecto igitur*: hence *sane quidem, immo*. Also with πάνν, παντάπασι, κομιδῆ, it strengthens the affirmation: so also with ἀλλὰ μέν δῆ, καὶ μέν δῆ, οὐ μέν δῆ. In these combinations μήν never appears.

163. In a similar way μέν stands with single notions (such as ἐγὼ μέν . . .) where one may *suppose* an opposed notion with δέ.

164. ☞ The notion opposed to or contrasted with that to which μέν belongs, is usually accompanied by δέ or μέντοι: less commonly by τοίνυν, ἀτάρ, ἀλλά, μήν, οὐ μήν ἄλλα. Compare δέ and εἶτα.—Μέν δῆ and μέν οὖν are often used (like our 'then,' 'thus then,' 'so') to terminate a subject, after which a new one is introduced by δέ. Also μέν οὖν "in *continuando sermone cum quadam conclusionis significatione usurpatur, ut apud Latinos et quidem. Πρῶτον μέν οὖν, ac primum quidem.*" Herm.

165. * μέντοι, (1) *sane, enimvero, 'certainly;* especially in affirmative answers; (2) *tamen, 'but,' 'however,'* in objections and other oppositions; (3) "in interrogationibus sic dicitur, ut videatur aliquis rem negare, quo certius ea ab respondente affirmetur." Herm. e. g. οὐκ ἀντιλέγουσι μέντοι; 'surely they oppose each other, don't they?' (4) ironically = *scilicet*.

166. μή, not (§ 49); (2) *lest, or that not;* (3) *that* (after verbs of *fearing, &c.* § 48). In questions it expects the answer 'no,' being somewhat stronger than μῶν; (*num?*) After some verbs (e. g. *restrain, prevent, forbid, deny, &c.*) it is used where it seems to be superfluous, from *our* using no negative particle. Οὐ μή, 235.

167. μή οὐ: see 240.

168. $\left. \begin{array}{l} \text{μηδέ,} \\ \text{μήτε,} \end{array} \right\} \text{See 200, } \textit{infra}.$

169. * μήν (= *vero*), partly *affirmative* and partly *adversative*; commonly the latter, but generally with other particles. The following are common combinations: καὶ μήν, *et vero, et sane* or *atqui*; ἀλλὰ μήν, *at vero* (and *atqui*). On οὐ μήν ἀλλά, see 5, *k, supra*. Καὶ μήν is also used in dialogues when the approach of a person is pointed out = 'and lo,' 'and see.' Καὶ μήν τὸ μειράκιον τοδὶ προσέρχεται.] Ἐ cannot follow μήν without the interposition of a word. Ἐ μήν, see γέ. In questions μήν = *quæso, obsecro*: e. g. πῶς μήν . . .; ποῖος μήν . . .; &c. τί μήν; = *quid, quæso, (aliud?)* 'why not?' 'what else?' &c. (i. e. 'certainly,' 'undoubtedly'). Nearly so πῶς μήν; Ἦ-μήν, 281.

170. μή τί γε (*nedum*), *much less*.

N.

171. *νή*, 'by,' in affirmative oaths (with *acc.*).

172. *νύν*, 'now,' 'then.' It is the same word as *νῦν*, the 'now' of *time*, but used quite unemphatically, so as not to refer the *whole sentence* to present time, but only the word which it follows as an *enclitic*. In this respect it corresponds exactly with our *unemphatic* 'now,' and like it, is often used with *imperatives*. It occurs chiefly in the *dramatic* poets. The *v* is *long* in Aristophanes, long or short in the *Tragic* poets. *Σῶσόν νυν αὐτόν· μηδ' ἔρα τοῦ πλησίον.* Ἴθι νυν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινόμεν. *Xen.*

173. *νῦν* δῆ, (1) *now*; (2) with a *past* tense, *just now*.

O.

174. ὁ μὲν . . . ὁ δέ,¹ *the one . . . the other*.

175. οἱ μὲν . . . οἱ δέ, *some . . . others*.

176. ὁ μὲν, ὁ δ' οὐ often stand alone in reference to a preceding proposition. *πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὐ, we must love every body; not (love) one and not another.* παρῆσαν οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες.

177. ὁ δέ (*quod vero est*), after which the *τοῦτό ἐστι* is omitted. [ὁ δέ πάντων δεινότατον (*but what is the most terrible thing of all, is this*)].

178. ὁδοῦνεα (= ὅτου ἔνεα), *because; that*, in the *Tragic* poets.

179. οἶος (*ποιεῖν*), *of a kind or character* (to do, &c., 223).

180. οἶος τε, *able; possible* (228).

181. οἶον εἰκός, *as is natural; as one may (or might) suppose*.

182. ὅποτε, (1) *when, whenever*; (2) *since*: as *quando, quandoquidem* are used for *quoniam*.

183. ὅπου, (1) *where*; (2) [*seldom*] *since* (*siquidem, quandoquidem*).

184. ὅπως, (1) properly adv., *how; quomodo*; (2) conjunct., *in order that, that* [with *subj.* or *fut. indicative*, which may stand even after the *historical* tenses, 233: though the *optative* is then the *regular* mood]. Sometimes too ὅπως and ὡς (not ἵνα) take ἄν with the *subjunctive*, which then refers to a *condition*: = *that so, or, that, if it may be so* (25, b, *supra*). ὅπως ἔσεσθε, *see that you be* = a strong *imperative* (234). ὅπως μή with *subj.*, *Exer. LI.* line 1. ὅπως with *indicative* of a *past* tense, 137, *supra*.

185. ὅσαι ἡμέραι or ὅσημέραι, *daily; properly, as many days as there are*.

¹ For ὁ μὲν . . . ὁ δέ we sometimes find ὁς μὲν . . . ὁς δέ.

186. ὅσος follows *θανυμαστός* and superlatives of quality. *πλεῖστα ὅσα* or *ὅσα πλεῖστα*, *quam plurima*: *θανυμαστὸν ὅσον*, *mirum quantum* (§ 44).

187. ὅσον οὐ (or ὁσονού), *all but*. [*τὸν μέλλοντα καὶ ὁσονοῦ παρόντα πόλεμον.*]

188. ὅτε, *when* (*quum, quando, sometimes quandoquidem*). Sometimes apparently = ὅτι (*that*), after *μεμνησθαι, λαθεῖν, ἀκούειν*. On ὅταν, see ἄν with subj., 26, *e, supra*. ὅτε μὲν... ὅτε δέ,¹ *sometimes... sometimes*.

189. ὅτι, (1) *that, quod*; after verbs *sentiendi et declarandi*. On the mood, see p. 28 (Exer. X.); and on the optat. with ἄν, 41, *k, supra*. (2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι*.

190. ὅτι also strengthens superlatives (144), and is used to introduce a quotation in the very words of the speaker, where we use no conjunction, (see 292.) On οὐχ ὅτι... ἀλλὰ καί, (see 198, *infra*). ὅτι μὴ, after negatives, (*nisi*) ‘*except*.’

191. οὐ, *not*, in questions it requires the answer ‘*yes*.’ (ἦ) οὐ διάλυσις = *the non-destruction*.

192. οὐ γὰρ ἀλλά is commonly used in the sense of ‘*for*,’ ‘*for indeed*’ (5, *k, supra*), with increase of emphasis, *q. d.* ‘*for it is no otherwise, but*.’ M.

193. οὐ μὴ: see 235.

194. οὐ μὴν, (1) *yet not, but not*; (2) as a *negative proposition*. See ἦ μὴν (281).

195. οὐ μὴν ἀλλά (or, far less commonly, οὐ μέντοι ἀλλά), see 5, *k, supra*.

196. οὐ πάνν, *by no means*.

197. οὐ φημι, *I say (that) not*; that is, the οὐ, though it attaches itself to the φημί, belongs to the infinitive. [*οὐ φησ' ἐάσειν &c., he says that he will not suffer &c.*]

198. (a) οὐ μόνον... ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, (also οὐχ ὅτι μόνον), or οὐχ ὅτι (ὅπως), or μὴ ὅτι, μὴ ὅπως (used elliptically for οὐκ ἐγώ, ὅτι or ὅπως· μὴ λέγε, ὅτι or ὅπως)... ἀλλὰ καί (ἀλλ' οὐδέ), *not only... but also* (*but not even*), when the less important member precedes the more important. (c) οὐχ ὅπως or μὴ ὅτι² (ὅπως)... ἀλλὰ καί

¹ Whenever the forms *τοτε, οτε* are used twice (sometimes only once) for *ποτε... ποτε, sometimes... sometimes*, they are accented *τοτέ... οτέ... B*.

² When *μη ὅτι, μη ὅπως* begin the sentence, *επολάβη τις* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

(ἀλλ' οὐδὲ), *not only not...but even* (*but not even*), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other. (d) οὐδὲ... ἀλλὰ καὶ, *not...but even*, οὐδὲ... ἀλλ' οὐδὲ, *not...not even*, ἀλλ' οὐδὲ being stronger than ἀλλὰ καὶ. (e) οὐ μόνον... ἀλλά without καὶ is used, when the second member is so much *stronger* than the first, or so much more *general* in its meaning, that it virtually *includes* it, making it quite unnecessary to mention the weaker notion.

199. οὐχ ὅσον and οὐχ οἶον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

200. { οὐτε, μήτε, } If the successive clauses are negative, they
 { οὐδέ, μηδέ, } are connected, (a) by οὐδέ (μηδέ), when a *negative* member precedes: (b) by καὶ οὐ (καὶ μή), when an *affirmative* member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or μηδέ can also be used here: (c) in a more emphatic and definite manner by οὐτε... οὐτε (μήτε... μήτε) *neque...neque* (*neve...neve*), 'neither...nor,' when the two or more successive members are negative: (d) by οὐτε... τε (seldom καὶ), *neque...et*, where *we* must use 'not...and;' or 'not...but;' 'not only not...but' (if the two notions are strongly opposed). (e) The following connective forms are more rare, and belong mostly to poetry, viz. οὐτε... οὐ, οὐ... οὐτε; τε οὐ... τε; οὐτε... τε οὐ; οὐτε... οὐδέ, 'neither...nor yet,' which is found also in prose. (f) Οὐδέ (= *ne...quidem*) always relates to some *preceding* notion (expressed or implied); and when οὐδέ... οὐδέ are repeated, they are not *correlative* particles (like *neque...neque*), but the first οὐδέ has its own proper force, and the second adds to it a second notion in the same independent way: = *ne...quidem...neque*.

201. οὐδέ before a single notion = *ne...quidem*.

202. οὐδ' ὡς (*ne sic quidem*), 'not even so.' See ὡς.

203. *οὐν, *therefore, then*.¹ It gives to relatives (ὅστισοῦν, &c.) the force of the Lat. *cunque* (*ever, soever*).

204. οὐκοῦν· οὐκουν. "Particula οὐκουν scribenda est οὐκοῦν ubi significat (1) *nonne ergo? nonne igitur?* (2) *ergo (scilicet, nempe*²);—(3) οὐκοῦν vel οὐκ οὐν, *non ergo*. (4) οὐκουν, ubi significat *non sane, non profecto, nequaquam*." (Kühner.)

¹ οὐν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*).

² οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. (*Bremi*, Dem. p. 238.)

205. οὐπω, *never yet*.

206. οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδέπω only of *past* time. (See πῶ.)

207. οὕτω, οὕτως, *thus; so*. (See 236, *infra*.) After a participle it sometimes introduces the (virtual) *apodosis*. [ἄποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἐπεδείχθη.]

II.

208. *πέρ (enclit., *utique*; often adversatively: = *quamvis*). It comes from the preposition περί, 'round,'¹ denoting the *whole compass* of the notion, so that the word to which it is attached, is to be taken in its *whole extent*, whatever that may be. In Attic Greek it is principally appended to *relatives*, and adverbs of *time, cause, and condition* (ὅσπερ, ὅσοσπερ· οὐπερ, ὅπουπερ· εἴπερ, καίπερ, &c.). With the relatives it often has the force of our 'ever,' 'soever.' [ἐθῆρα ὅπουπερ ἐπιτυγχάνοι, 'every where, where,' 'wherever.'] Its proper force is to indicate that the assertion belongs specially to the person or thing denoted by the relative.

209. πῆ μὲν... πῆ δέ, *partly... partly*. Hermann recommended πῆ μὲν... πῆ δέ· but the particle is invariably circumflexed in the MSS.

210. πλήν, *except*: as *conjunction*, or *preposition* with *gen.*: πλήν εἰ, *except if*. [Related to πλεῖν, πλεόν, 'more.' Klotz.]

211. πολλάκις, *often*, after εἰ, εἴν, μή, has sometimes the meaning of (*forte*), 'perchance;' i. e. it refers to the *possible* happening &c. of what often *does* happen.

212. *ποτέ (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*

213. *πού (enclit.), (1) *somewhere*; (2) *perchance, perhaps*; (3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

214. πρός σε θεῶν, I adjure you by the gods (ἱκετεύω is generally omitted in this form of adjuration).

215. πρὸ τοῦ (better προτοῦ), *before this or that time* (= πρὸ τούτου or ἐκείνου τοῦ χρόνου²). [ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγυροῦσιν οὐδαμόθεν ἐπῆλθεν. Thuc. iv. 120.]

¹ Or, from περί (as the word is then accented) = περισῶς, *very*. The same particle appears in *semper, parumper, &c.* Hermann's derivation of it from περί in the sense of 'circiter,' denoting objects of which we only *conjecture* the truth, or exact extent, is decidedly to be rejected.

² It answers exactly to our 'before this,' 'before that.'

“Quando in serie orationis *præteritum tempus* memoratur, tunc de eo, quod ante illud etiam fuerit, formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non, amplius ita esse.*” (Buttm. ad *Alcib.* I. 14.)

216. { *πώ (enclit.), } *till now, hitherto.* In this sense they prin-
 217. { *πώποτε, } cipally follow *negatives.* Without a *negati-*
ve πώ occurs only in *questions* that are *virtually negative* [*πόλις*
ἀφισταμένη τίς πω τούτω ἐπεχείρησε; Thuc.]: πώποτε occurs in
 such questions and after εἰ [ὅστε μηδ' εἰ πώποτε ὀκλήθησαν, &c.
Dem. εἴ τις ἀνθρώπων ἤδη πώποτε ἐπεσκέφατο. Plat.]

218. οὐπω, μήπω¹ (οὐδέπω, μηδέπω), *never, yet, not yet.* πώποτε
 is seldom annexed to the simple οὐ, μή, but to οὐδέ, μηδέ (οὐδέπω-
 ποτε, μηδέπωποτε). The form without πώ (οὐδέποτε, never) is com-
 monly employed only *generally* or with respect to the *future.* Both
 πώ and πώποτε may be separated from the negative particle by the
 interposition of other words.

219. πώμαλα,² properly, *how so? how then? hence, by no means.*

T.

220. τὰ μὲν...τα δέ, *partly...partly* (adverbially).

221. *τᾶρα (which some write τᾶρα, Dindorf); Attic contraction
 for τοι ἄρα.

222. *τέ (que). See καί.

(1) In the old language (as we find in the epic poets) τέ seems
 to *impart* to many pronouns and particles the *connecting* power,
 which they afterwards retained in themselves without the particle.

(2) Thus we find μὲν τε, δέ τε, γάρ τε, &c., and even καί τε.

(3) Especially the particle is found after all *relatives*, because
 these in the old language were merely forms of the *pronoun demon-*
strative, which through this τέ obtained the connecting power (*and*
this), and thus became the *relative* (*which*). As soon, however, as
 these forms were exclusively allotted to the relative signification,
 the particle τέ was dropped as superfluous. Hence we often find in
 Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles
 ὅστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the
 ancient usage.

¹ Not to be confounded with Homer's οὐπω, μήπω = οὐπως, μήπως, *in no way, by no means.*

² For πῶς μάλα; B. Others say for πῶ μάλα; πῶ being a rather uncommon Doric form for πῶθεν;

223. τῆ μὲν . . . τῆ δέ, *in one place and another ; here . . . there ; in one respect . . . but in another.*

224. τί, *in some respect, in any respect, at all.*¹ τί μὴν ; See μὴν.

225. τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*²) *whereas, but however, or sometimes, but rather.* See Heindorf, Theæt. 37.

226. τὸ δέ with the *superlat.* often stand alone, with the omission of τοῦτό ἐστιν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατεργάσατο, *but the greatest thing is (this), that, &c.* (See ὃ δέ . . ., 177, *supra.*)

227. *τοί (enclit., *certe*), probably an old *dat.* for τῷ (235, *infra*). It has *strengthening* force ;³ and is frequently used with *personal* pronouns, and in *maxims, proverbs,* and other general propositions [*Παυροὶ τοι πολλῶν πιστὸν ἔχουσι νόον*] ; also with verbs expressing *emotion* [ὡς ἠδομαί τοι, &c.] ; with *adversative* particles [e. g. καί τοι, *tamen, quamquam* ; μέν τοι, *tamen* ; ἀτάρ τοι, ἀλλὰ τοι, *at vero ; at sane*]. Also οὔ τοι (μῆ τοι), *certe non* ; γὰρ τοι, *nam omnino* ; ἦ τοι . . . ἦ, still stronger ἦ τοι γε . . . ἦ, *aut sane (profecto) . . . aut.*

228. ☞ τοί, γέ, πέ, all add emphasis to the word they are attached to: τοί adds this force *asseveratively* ; γέ, *intensively* ; πέ, *extensively.*

229. *τοίνυν, *igitur.*—*jam vero, porro ; therefore, then ;—now, so now.* It is also used when a person proceeds with an argument ; *now further, but now.* Besides this, it is frequently used in lively replies: *why, or why then ; well then,* “*quum quis alterius orationem celeriter et alacriter excipit, eique prompto animo respondet.*” (Küh.) [Very seldom as the first word of a clause. P.]

230. τοίγαρ (*ergo*), *therefore* [= *hac de causâ igitur.* Klotz.]

231. τοίγαρτοι, *quapropter sane.* τοίγαροῦν, *hac de causâ igitur ; quapropter ; quocirca* (more *sylogistical* from the addition of οὔν).

232. τοτέ μὲν . . . τοτέ δέ,⁴ *at one time . . . at another.*

¹ It is often added to πάνν, σχεδόν, οὐδέν.

² τὸ δ' οὐ δεῖ, ὡς, &c.—*quum tamen non oporteat.*

³ According to Hartung, τοί has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. ἔκτεινά τοι σ' ἄν, *I would have killed you,* and nothing more or less than that: = *I would assuredly have killed you.* Nägelsbach thinks it the old *dat.* of the *pron.* σύ (τῷ). Klotz considers one τοί (the *stronger*) to have been *demonstrative* (τοῖ, accented); another (the *weaker*) to have been unaccented, and = the *indefinite* τῷ τινί, *aliquo modo.*

⁴ See note on ὅτε.

233. τούνεκα (epic), *on that account ; therefore.*

234. τοῦτο μὲν . . . τοῦτο δέ, *on the one hand . . . on the other.*

235. τῷ (propterea), *therefore (poetical).*

Ω.

236. ὡς (*tam ; quasi, tamquam ; ut ;—quod*), ‘*how,*’ ‘*as*’ (both of manner and time), ‘*that,*’ ‘*in order that:*’ properly a *relative adverb* (from ὄς or from ὄ, which was originally both *demonstrative* and *relative*. Its original meaning therefore is *ut, quomodo, quam* (‘*how*’).

237. (a) It corresponds to *quam* (1) in *exclamations* [ὡς ἀστεῖος ὁ ἀνὴρ! ὡς οὐδὲν ἢ μάθῃσις, ἂν μὴ τοῦς παρῆ, *quam nihil est doctrina, nisi mens adsit*]; (2) with *superlatives* (especially *adverbs*) and some *positives* [ὡς τάχιστα, *quam celerrime ; ὡς λαμπρότατος, quam splendidissimus ; ὡς ἀληθῶς, quam vere or verissime* (properly *sic ut vere*, Klotz).

238. (b) It corresponds to *quasi* and *tamquam*; (1) with *substantives*: = ‘*as,*’ ‘*for*’ [φυλάττεσθαι ὡς πολεμίους ἡμῶς· ὡς φύλακα συνέπεμψεν αὐτόν]; (2) with *participles* (especially when used *absolutely*), to denote what *seems* or is *given out*. If what is given out is consistent with *truth*, ὡς may be construed by *feeling* or *acknowledging* that: if it is based on an *erroneous* notion, by *supposing* or *fancying* that: if *deception* is *intended*, by *pretending* that. (See 205, 206.) It has often the simple meaning of ‘*as,*’ ‘*as being,*’ &c. (= *quippe* or *quippe qui*).

239. (c) The meaning of ‘*as if*’ belongs also to ὡς with *prepositions* (e. g. εἰς, ἐπί). This occurs in statements where *less* is *said* than is *meant*; e. g. to prepare himself ὡς ἐπὶ μάχην, ‘*as if for battle,*’ where there is no doubt that the person really ‘*prepared himself for battle.*’—It is probably from this usage of ὡς that it obtained the force of a *preposition* (but only before *personal* names or pronouns): e. g. ἦκειν ὡς ἐμέ = ἦκειν ὡς [πρὸς] ἐμέ.

240. (d) From this notion of what *seems* to be the case may also be derived the meaning of ὡς with *numerals* or *indefinite numerals* = *fere, circiter*; and such combinations as ὡς τὰ πολλά, ὡς ἐπὶ τὸ πολὺ = ‘*nearly,*’ (or *as it were*) ‘*for the most part,*’ ‘*mostly,*’ ‘*generally,*’ ‘*usually.*’

241. (e) As corresponding with *ut, uti*, ὡς is used

(1) = *as*, ὡς οἶμαι, *ut opinor.*

(2) In *wishes*: ὡς ἔρις ἀπόλοιτο! *utinam* [uti-nam] *rixa pereat!*

Here we find also οὕτως (ὥς) . . . ὥς: the clause of comparison, introduced by ὥς, expressing the object of the protestation. Thus in Latin, 'ita me dii ament, ut ego nunc laetor.' Π. ν. 825, εἰ γὰρ ἐγὼν, οὕτω γε Διὸς παῖς αἰγιόχοιο Εἰην. . . , 'Ὡς νῦν ἡμέρη ἦδε κακὸν φέροι Ἀργεῖοισι Πᾶσι μάλα.

(3) To denote an *effect* or *consequence*: καὶ γὰρ . . . τὰ μὲν συν-εκίκει τῶν ζώων τοσαύτην τροφήν ὡς ἱανὴν εἶναι, &c. In this use of ὥς, it occurs [though less commonly than ὥστε] with ἢ after a *comparative*, where we should use 'too' and the *infin.*, the Romans the *comparative* with *quam ut*. [τὸ δαιμόνιον μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θρησκείας προσδεῖσθαι.] It has sometimes a similar force after the *positive*, or a *substantive* denoting a *character* or *quality*: here we can use the *infinitive*: e. g. 'I know they are but ordinary (or ignorant) persons to contend with us,' ἐπίσταμαι ἰδιώτας ὄντας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι.

(4) Like *ut*, and *as*, ὥς is also used of *time*; ὥς ἴδεν (*ut vidit*): it is also used *sometimes* (as other *temporal* particles are) of *cause*, 'Cræsus, *as it was summer*, did so and so,' ὡς θέρος ἦν. (*Xen.*)

242. (f) As a *final* conjunction, to denote a *purpose*: = *ut*, ἵνα. 'He killed him,' χρῦσον ὡς ἔχοι κτινῶν (*ut haberet*).

243. On ὡς ἄν (ὡς as *final* conjunction) with *subjunct.*, see 25, b, *supra*.

244. (g) Ὡς is also synonymous with *ὅτι* after *verba sentiendi et declarandi* [see p. 28]. Here the *infinitive* also occurs.—'Ὅτι, ὡς are very rare after οἶσθαι, δοκεῖν, ἐλπίζειν, φάναι; but not so after λέγειν, εἰπεῖν (which are more *objective* than φάναι). Πείθειν with *infin.* = to persuade to do any thing; with ὡς = to convince that any thing is so. As being properly *relative*, it also stands with reference to a preceding *demonstrative* or *τι*, or where any one may easily supply the *circumstance* (*that*).

245. (h) Ὡς (*ut*) in connection with a *substantive* (for which a *predicate* must be supplied from the principal clause) is used, like the Latin *ut*, in order to explain the *predicate* in the principal clause. It expresses either *compari-son* or *limitation*, and in the first case is to be translated by 'as,' in the latter by 'for.' the former occurs, when the object is assumed to possess in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is assumed to possess it only in a small degree. Soph. Œd. R. 1118. Λαῖον γὰρ ἦν, εἶπερ τις ἄλλος, πιστός, ὡς νομῆς ἀνήρ (as being a shepherd); but ἦν δὲ οὐκ ἀδύνατος ὡς Λακεδαιμόνιος εἰπεῖν (for a Lacedæmonian; it being known that they were no great orators).

246. (i) In clauses introduced by ὥς, ὥσπερ, ὥστε, an *attrac-tion* in regard to case sometimes occurs, particularly in the accus. (Lys. Accus. Agor. 492, 136): οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθη-ραῖον εἶναι ὥσπερ Θρασύβουλον. The *nom.*, however, often stands (for which a verb must be supplied from the context): Dem. Mid. 363. ἐρχῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρέεσθαι τὴν νίκην.

247. (*j*) In ὡς ἄν there is often an *ellipsis*: e. g. καὶ τὸν Κῦρον ἐπερέσθαι προπετιῶς ὡς ἄν παῖς μηδέπω ὑποπήσων (*Xen.*) = ὡς ἄν παῖς ἔροίτο.

248. ὡς ἔνι (= ὡς ἔνεστι, *as it is possible*) is used with superlatives: ὡς ἔνι μάλιστα, *as far as it is any way possible*.

249. ὡς ἔπος εἰπεῖν, *so to say*.

250. ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, *to be short; in a word*. [For which συνελόντι εἰπεῖν, and συνελόντι alone, are found.]

251. ὡς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὡς, καὶ ὡς.

252. ὥστε, *so that*. ἢ ὥστε, see 241, *e*, 3, *supra*, and 141.

Table of the Meanings of Prepositions in Composition
(omitting some of the most obvious).

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*: hence also *retaliation* (ἀντι-διδόναι).

ἀνά,¹ *up* (ἀνέχειν); *back* (ἀναχωρεῖν); *again* (ἀναμάχασθαι).

διά, *through* (διέρχομαι); *trans* (διαβαίνειν); then *through*, *all through* (marking *continuance through a space of time*, διαμένειν): = *dis*, marking *separation and distribution* (δίσσιασθαι, διαδιδόναι).

ἐκ, *out of; forth*: sometimes denotes *completeness* (ἐξοπλίζεσθαι, ἐκλογίζεσθαι, &c.).

ἐν, often *into*.

κατά, (1) *down*; it often implies *completion*,² and hence (2) *ruin, destruction* (answering in both to *per*; or *con*, in *comburare, consumere*).

μετά (*trans*) marks *transposition, change* (μετανοεῖν, *to repent*): sometimes *imparting, participating* (μετέχειν, μεταδιδόναι).

παρά sometimes signifies (like *præter*) *missing or doing amiss*. παρα-βαίνειν, *to transgress*, &c.

ὑπέρ, *above, over* (of excess), *excessively* (nimium; ὑπερμῦσεῖν · ὑπέροσφος); ὑπερορᾶν (literally *to overlook* =) *to disdain, to slight*.

¹ With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

² Hence κατά is sometimes equivalent to *up* in English, καταφαγεῖν, *to eat up*.

LEXICON.

A.

ἄ, used in composition. 1. *Privative*; for ἄνευ, without: 2. *Intensive*; for ἄγαν, much: 3. *Signifying union*; together, together with. Before a vowel, it becomes ἄν.

ἄ. The. Doric for ἦ. Nom. sing. fem. of ὄ, ἦ, τό.

ἄ, (interj.) Ah! Oh! Alas!

ἄβᾶτος, ον (adj. from ἄ, not, and βαίνω, to go). Inaccessible, unapproachable, not to be trodden.

Ἄβδηρα, ων, τᾶ. The city of Abdera in Thrace, the inhabitants of which were proverbial for stupidity.

ἄβεβαιοσ, ον (adj. fr. ἄ, not, and βέβαιος, firm). Insecure, unsure, unfaithful.

ἄβίωτος, ον (adj. fr. ἄ, not, and βιώω, to live). Lifeless, wretched, miserable.

ἄβλαβής, ἐς (adj. fr. ἄ, not, and βλάπτω, to harm). Unharmful, unhurt, uninjured.

ἄβρᾶ, acc. neut. pl. of ἄβρός: used as an adv. Gaily, luxuriously, &c.

ἄβρός, ἄ, ὄν (adj.). Splendid, delicate, luxurious.

ἄβρότης, ητος, ἦ. Luxury, splendor, delicacy.

Ἄβυδος, ου, ἦ. Abydos, a city of Asia Minor on the Hellespont.

ἄγαζομαι, see ἄγαμαι.

Ἄγαθοκλῆς, εους, ὄ. Agathocles, a tyrant of Syracuse.

ἄγαθός, ἦ, ὄν (adj.). Good, brave, excellent, advantageous. τὸ ἀγαθόν, the good (thing) = good. τὰ ἀγαθά, the good things, benefits, advantages, &c. Comparatives, βελτίων, ἀμείνων, κρείττων or κρείσσων, λωϊών; superlatives, βέλτιστος, ἀριστος, κράτιστος, λῶστος.

Ἄγάθων, ωνος, ὄ. Agatho, an Athenian tragic poet.

ἄγακλυτός, ὄν (adj. fr. ἄγαν, very, and κλυτός, famous). Far-famed, famous, illustrious, very renowned.

ἄγάλλω, fut. ἀγῶ, perf. ἤγυκα. To adorn, to make splendid. Mid. to adorn one's self; to rejoice in, to exult, to triumph.

ἄγαλμα, ἄτος, τό (fr. ἀγάλλω, in the sense of to honor). A statue, particularly of a deity, an image. Primarily: any thing beautiful; ornament.

ἄγαλμαῖοποιός, οὔ, ὄ (fr

ἄγαλμα, an image and ποιέω, to make). A statuary, sculptor.

ἄγᾶμαι, *dep. mid. fut. ἀγᾶσομαι, perf. ἠγάσμαι, aor. ἠγάσθην.* To wonder at, admire, revere, esteem; also in bad sense, to envy, be angry at.

Ἄγαμέμνων, *ονος, ὁ.* Agamemnon, king of Mycenæ, leader of the Greeks against Troy.

ἄγαν, (*adverb fr. same root as ἄγᾶμαι*). Very, too much, very much.

ἀγανακτέω, *ῶ, fut. ἀγανακτήσω, perf. ἠγανάκτηκα (fr. ἄγαν, very, and perhaps ἄχθος distress).* To be indignant, to grieve, to feel pain, to be angry, to complain.

ἀγανός, *ή, ὄν (adj. fr. γάννυμι, to make bright).* Mild, gentle, loving.

ἀγανός, *ον, (adj. fr. ἄγνυμι, to break).* Broken.

ἀγάομαι, same as ἄγᾶμαι, which see.

ἀγαπάω, *fut. -ήσω, perf. ἠγάπηκα.* To love, to meet with respectful kindness; to be satisfied with, to be content.

ἀγαπητός, *ή, ὄν (adj. fr. ἀγαπάω, to love).* Beloved, lovely, desirable, prized.

ἀγαστός, *ή, ὄν, (adj. fr. ἀγᾶσομαι, to admire.)* Admired, admirable, wonderful.

Ἄγανή, *ῖς, ἡ.* Agave, daughter of Cadmus and mother of Pentheus.

ἀγγελία, *ας, ἡ.* A message, intelligence, tidings, news.

ἀγγελιαφόρος, *ου, ὁ. (fr.*

ἀγγελία, a message, and φέρω, to bear). A messenger, one who brings tidings, an envoy.

ἀγγέλλω, (*fr. ἄγω, to bring*), *fut. -ελῶ, perf. ἠγγελλκα, aor. 1 ἠγγειλα.* To bring intelligence, to announce, to proclaim.

ἄγγελος, *ου, ὁ.* A messenger, one who brings intelligence.

ἄγε δή. See App. on Partic. 1.

ἄγε, *Dor. for ἠγε, imperf. of ἄγω, same as ἄγνυμι, to break.*

ἀγείρω, *fut. -ερω, perf. ἠγερωκ, (from ἄγω, to drive).* To gather, to gather together, to acquire.

ἀγέλη, *ης, ἡ.* A herd, flock, drove.

ἀγέννητος, *ον, (adj. fr. ἀ private, and γέννητος, begotten).* Unbegotten, unborn, uncreated.

ἀγευστος, *ον, (adj. fr. ἀ, not, and γευστός, tasted).* Untasted, unenjoyed, unexperienced.

Ἄγίτωρ, *ορος, ὁ.* Agenor, son of Neptune and father of Cadmus.

ἀγήρατος, *ον, (adj. fr. ἀ, not, and γηράω, to grow old).* Not subject to old age, undecaying, ever young, unimpaired by age.

ἀγήρως, *ων, (adj. fr. ἀ, not, and γήρας, old age).* Not growing old, not affected by age, ever young.

Ἀγησίλαος, *ου, ὁ.* Agesilaus, king of Sparta who led the Spartans against the Persians.

Ἀγησίπολις, *ως, ὁ.* Agesipolis, a Spartan.

ἄγιος, *α, ον, (adj.).* Sacred, venerable, holy, pious, pure.

"Αγίς, *ιδος, ὁ.* Agis, name of several kings of Sparta.

ἄγκῦρα, ας, ἡ. An anchor.
ἄγκῦριον, ου, τό. Diminutive
from ἄγκῦρα.

ἀγλαός, ἄ, ὄν, (adj. from ἀγάλλω, to make bright). Brilliant, splendid, illustrious.

ἀγνοέω, fut. -ήσω, perf. ἠγνόηκα, (from ἀ, not, and γινώσκω, to know). Not to be acquainted with, to be ignorant of, not to know. οὐκ ἀγνοῶ, 'I am well aware.'

ἀγνοια, ας, ἡ (from ἀγνοέω, not to know). Ignorance, inexperience, unskilfulness.

ἀγνός, ἡ, ὄν (adj. fr. ἄζομαι to stand in awe of). Impressed with religious awe, sacred, holy, undefiled, upright, pure.

ἀγνώς, ὠτος, ὅ, ἡ (adj. fr. ἀ, not, and γνωστός, known). Unknown, obscure, not known.

ἀγνωστος, ον (adj. fr. ἀ, not, and γινώσκω, to know). Unknown, unheard of, unexpected.

ἀγορά, ἄς, ἡ (from ἀγείρω, to collect). A forum, a public place, a market-place.

ἀγοράζω, fut. -ἄσω, perf. ἠγόραξα (from ἀγορά, a place of assemblage). To frequent the market, to buy, to traffic.

ἀγορεύω, fut. -εύσω, perf. ἠγόρευκα (from ἀγορά). To address an assembly, to speak in public, to harangue.

ἀγρεύω, fut. -εύσω, perf. ἠγρευκα (from ἄγρα, the chase). To hunt, to capture to take.

ἄγριος, α, ον (adj. from ἀγρός, country). Rustic, savage, wild.—ἄγρια, neuter plural, used ad-

verbially, cruelly, fiercely, savagely.

ἀγριότης, ητος, ἡ (from ἄγριος, untamed). Rusticity, wildness, cruelty.

ἀγροικίζομαι, fut. -ἴσομαι, perf. ἠγροικίσμαι (fr. ἀγρός, country, and οἰκίζομαι, to settle). To be boorish, rough, &c.

ἀγρός, οῦ, ὅ. A field, land, country, etc.

ἀγρότερος, α, ον, (adj. from ἀγρός, a region). Pertaining to the country, wild, rustic.

ἀγρουπνέω, fut. -ήσω, perf. ἠγρουπνηκα (from ἀγρουπνος, wakeful). To be without sleep, to watch carefully, to take no rest.

ἀγυιά, ἄς, ἡ (from ἄγω, to lead). A public way, a street, a road.

ἀγύρτης, ου, ὅ (fr. ἀγείρω, to collect). A beggar, a mountebank, a juggler, a quack.

ἄγχι, adverb. Near.

ἀγχίνουια, ας, ἡ (from ἀγχίνους, having presence of mind). Acuteness, intelligence, slyness, cunning.

ἀγγιστήνος, and ἀγκιστῖνος, η, ον (adj. fr. ἀγγιστος, very near). Close together, crowded.

ἄγγω, fut. ἄγξω, perf. ἠγχα. To choke, to strangle, to hang.

ἄγω, f. ἄξω, perf. ἠχα, with Attic reduplication ἀγήοχα, aor. 2 ἠγάγον, perfect passive ἠγμαι.

To lead, to bring, to drive; to go; to educate.—σχολῆν ἄγειν, to be at leisure; εἰσῆνην ἄγειν, to be at peace.—ἄγε, the imperative

as an *adverb*, bring thyself, *i. e.* come, come on.

ἄγών, ὄνος, ὅ (from ἄγω, to go or drive). A contest, a struggle, a game, a combat.

ἀγωνιάω, ᾧ, fut. -ἄσω, perf. ἡγωνιῶκα (from ἄγών). To strive earnestly, to contend;—To be solicitous, to fear.

ἀγωνίζομαι, fut. -ῖσομαι, perf. ἡγωνισμῆμι (from ἄγών, a trial). To contend, to strive earnestly, to struggle for a prize.

ἀγώνιος, ον, (adj. ἀγών, a contest). Of or pertaining to combats or contests. Hence, that causes struggle, anxiety; toilsome, dangerous, hazardous.

ἀγώνιος, ον, (adj., ἄ priv. γωνία, an angle). Not angular.

ἀγώνισμα, ἄτος, τό (from ἀγωνίζομαι). A contest, a struggle.

ἀγωνιστής, οὔ, ὅ (ἀγωνίζομαι). A combatant, an athlete, an opponent.

ἀδιμάντιτος, η, ον (adj. from ἄδιμας). Made of the hardest iron; hard, adamantine, firm, invincible.

ἀδάμαστος, ον (adj. from ἄ priv. and διμῖω, to subdue). Untamed, unsubdued, unbroken, (applied to horses), unconquerable.

ἀδεής, ἐς (adj. ἄ priv. and δέος, fear). Fearless.

ἀδελγή, ἦς, ἥ. A sister.

ἀδελφιδοῦς, ἀδελφιδέος, genitive -οῦ, ὅ (from ἀδελφός, brother). A nephew.

ἀδελφός, οὔ, ὅ (from ἄ, ἄμα,

together, and δελφός, a womb). A brother.

ἀδεῶς, *adverb* (fr. ἀδεής, fearless). Fearlessly, securely, calmly.

ἄδηλος, ον (adj. ἄ priv. and δηλος, manifest). Obscure, uncertain, unknown.

Ἔδης, ου, ὅ. Hades. See Ἄιδης.

ἀδιαλείπτως, *adv.* (fr. ἄ, not, διά, denoting separation, and λείπω, to leave). Incessantly.

ἀδιήγητος, ον (adj. ἄ, not, διηγέομαι, to describe). Indescribable, not related.

ἀδίκέω, f. -ήσω, perf. ἡδίκηκα (from ἄδικος, unjust). To treat unjustly, to act unjustly, to injure, to wrong.

ἀδίκημα, ἄτος, τό (fr. ἀδίκέω). An act of injustice, an injury, a wrong.

ἀδικία, ας, ἥ (fr. ἄδικος, unjust). Injustice.

ἄδικος, ον (adj. fr. ἄ, without, and δίκη, justice). Unjust.

ἀδίκως, (adv. fr. ἄδικος). Unjustly.

ἀδινός, ἥ, ὄν (adj. ἄδην, excessively). Dense, frequent, intense, abundant, thick.—ἄδινά, *neut. taken adverbially*, densely, in great numbers, loudly.

Ἄδμητος, ου, ὅ. Admetus, king of Pheræ in Thessaly.

ἀδόλεσχος, ου, ὅ (fr. ἄδος, satiety, and λέσχη, idle talk). One who wears with idle talk, loquacious, a prater, talkative person.

ἀδοξία, ας, ἥ (fr. ἄδοξος, in-

glorious). Disgrace, infamy, dishonor.

ἄδρυνω, *ful.* -ῦνῶ (ἄδρός). To make ripe, to ripen.

ἄδύνᾰτος, *ον* (*adj.* *fr.* ἄ, not, and δυνᾰτός, able). Unable, impossible, weak.

ἄδύς, *Doric* *for* ἠδύς.

ἄδω, *ful.* ἄσω, *perf.* ἤξα *perf. pass.* ἤσμαι (*contracted for* αἰδω). To sing.

ἄδων, *Doric for* ἀηδών. The nightingale.

Ἄδωνις, ἴδος, ὅ. Adonis, the favorite of Venus.

ἀεί, *poeticè*, αἰεί, (*adv.*) Always. See *App. on Partic. 2.*

ἀείδω, *ful.* αἰίσω, *perf.* ἤεικα, (*contracted form* ἄδω). To sing.

ἀεικής, ἔς, (*adj.* ἄ, not, εἰκός, becoming). Unbecoming, mean, unseemly.

ἀείμνηστος, *ον* (*adj.* *fr.* ἀεί, always, and μνηστω, to remember). Ever-memorable, always borne in mind, ever mentioned.

ἀείρω, *ful.* αἰεῶ, *perf.* ἤερα (*the poetic form of* αἶρω). To lift, to raise, to take up.

ἀεχάζομαι, *ful.* -σομαι, (ἄεχων, unwilling). To be reluctant, to be forced, &c.

ἀεχάζόμενος, η, *ον* (*pres. part. pass. of* ἀεχάζω). Reluctant, unwilling.

ἀεκάζω. To force.

ἀεργείη, ης, ἥ (*Ionic for* ἀεργία, *from* ἄ, not, and ἔργον, work). Idleness, want of employment, laziness.

ἄετός, *ον*, ὅ. An eagle; the Roman military ensign.

ἄζήμιος, *ον* (*adj.* *fr.* ἄ, without, and ζήμια, loss). Unpunished, unhurt, safe, whole, sound.

ἀηδία, ας, ἥ (*fr.* ἀηδής, displeasing). Displeasure, disgust.

ἀηδών, ὄνος, ἥ (*from* ἄδω, to sing). The nightingale.

ἀηδῶς, (*adverb from* ἀηδής, unpleasant). Unpleasantly, reluctantly, disagreeably, hardly.

ἀήθης, ες (*adj.*, ἄ *priv.* ἤθος, custom). Unaccustomed, strange, irregular, unusual.

ἄῆρ, ἄερος, ἥ (*Attic* ὄ, *from* ἄημι, to blow). The air.

ἀήττητος, *ον* (*adj.* *fr.* ἄ *priv.* and ἠτᾰώ, to vanquish). Unconquered, unsubdued, invincible.

ἀθάνασία, ας, ἥ (*fr.* ἀθάνᾰτος, immortal). Immortality.

ἀθάνᾰτος, *ον* (*adj.* *fr.* ἄ *priv.* and θᾰνᾰτος, death). Immortal.

ἄθαπτος, *ον* (*adj.* *fr.* ἄ *priv.* and θᾰπτω, to bury). Unburied.

ἀθέᾰτος, *ον* (*adj.* *fr.* ἄ *priv.* and θεᾰτός, seen). Invisible, unseen.

Ἀθηναῖα, Ἀθηναῖα, ἄς, ἥ. Minerva, the goddess of wisdom, war, and the arts. She was fabled to have sprung from the brain of Jupiter.

Ἀθήναζε, Ἀθήνασδε (*adv. acc. pl.*, with enclitic δέ, denoting motion towards, added). To, or towards Athens.

Ἀθηναί, ᾶν, αἰ (*fr.* Ἀθηναῖα, Minerva). Athens.

Ἀθηναῖος, α, *ον* (*adj.* *fr.* Ἀθηναί, Athens). Athenian.

Ἀθηναῖος, *ον*, ὅ (*fr.* Ἀθη-

ναι, Athens). An Athenian.—οἱ Ἀθηναῖοι, the Athenians.

Ἀθήνησι (ἐν Ἀθήναις), *ad-verb.* In Athens.

ἀθλητής, οὔ, ὁ (fr. ἄθλος, a contest, fr. ἀ priv. and θλάω, to bruise). A combatant at the games, an athlete, a wrestler.

ἄθλιος, ον and α, ον (*adj.* fr. ἄθλος, toil). Wretched, afflicted, unhappy, miserable.

ἄθλον, ου, τό (fr. ἄθλος, a contest). The prize, the reward, a recompense; *in plur.* = ἄθλος, contest, &c.

ἄθλος, ου, ὁ. A contest, a combat, toil, labor.

ἀθρόυβος, ον (*adj.* fr. ἀ, not, and θρόυβος, confusion). Without uproar, calm, undisturbed, tranquil.

ἀθροίζω, *fut.* -οίσω, *perf.* ἤθροικα (fr. ἀθρόος, dense). To gather together, to assemble, to collect.

ἀθρόος, α, ον, *contracted*, ἀθροῦς, ἦ, οὔν (fr. ἀ, for ἄγαν, very much, and θρόος, clamor). In a body, full, crowded, frequent, numerous, abundant; great, remarkable.

ἀθῦμέω, *fut.* -ήσω, *perf.* ἠθύμηκα (fr. ἄθῦμος, dispirited). To be dispirited, to be dejected, to despond.

ἀθυμία, ας, ἦ (fr. ἄθῦμος, dejected). Dejection of mind, heaviness of heart, despair, reluctance.

ἀθύμως, *adv.* (fr. ἄθῦμος, without heart). Faint-heartedly, dejectedly.

Ἄθως, ω, ὁ. Athos, a mountain in Macedonia.

αἶ (interj.). Ah! alas!—*Expressing a wish*, O that, would that. *In Homer*, followed by γάρ or γὰρ δή, with optative.

αἶα, ης, ἦ (Ionic and poetic for γαῖα). The earth.

αἰάζω, *fut.* -άξω, *perf.* ἠἶχα (fr. αἶ, alas!). To mourn, to lament.

αἶαἶ, equivalent to αἶ, αἶ.

Αἰᾶκος, οὔ, ὁ. Ææcus, son of Jupiter and Ægina. One of the judges in the lower world.

Αἴος, αἰτος, ὁ. Ajax. 1. A son of Telamon, and a native of Salamis; 2. A son of Oïleus, a Locrian; both Grecian chieftains, who distinguished themselves in the war against Troy.

αἴγειρος, ου, ἦ. The black poplar, or alder-tree.

Αἰγέυς, έως, ὁ. Ægeus, king of Athens, and father of Theseus.

αἰγυᾶλος, οὔ, ὁ (fr. ἄγνῦμι, to break, and ἄλς, the sea). A sea-shore, a strand, the coast.

Αἴγινα, ης, ἦ. Ægina, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.

Αἰγινήτης, ου, ὁ. A native of Ægina; an Æginetan.

αἰγίοχος, ου, ὁ (fr. αἰγίς, the ægis, and ἔχω, to bear). The ægis-bearer, an epithet of Jupiter and Minerva.

αἴγίς, ιδος, ἦ (fr. αἶξ, a goat, or αἰσσω, to rush). An ægis, part of the armor of Jupiter and Minerva. Originally a goat-

skin, sometimes wound about the arm as a shield, and sometimes drawn over the breast, as a breast-plate.—Figuratively, a storm, a tempest, etc.

Αἴγισθος, ου, ὁ. Ægisthus, son of Thyestes, murderer of Agamemnon.

Αἰγύπτιος, α, ον (adj.) Egyptian. Αἰγύπτιοι, οἱ. The Egyptians.

Αἰγυπτος, ου, ἡ. Egypt.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἤδεσμαι (fr. αἰδώς, respect). To respect, to reverence, to stand in awe of, to dread.

Ἄιδης, ου, ὁ, Attic (Ionic Ἄιδης, ᾠο, and εω, contracted into ἄιδης, ου). Likewise Ἄις, nominative obsolete, genitive Ἄιδος, etc. (fr. ἄ priv. and ἰδεῖν, to see). Pluto, the Shades, the Lower Regions, a god of the Lower Regions, the infernal world itself.—εἰς ἄδου (δῶμα understood), into Hades, or the Lower World, etc.

αἰδιος, α, ον (adj. fr. αἰεῖ, always). Perpetual, uninterrupted, everlasting.

αἰδοῖος, α, ον (adj. fr. αἰδώς, veneration). Reverend, revered, that inspires awe.

ἄιδρις, εως (adj. fr. ἄ, not, and ἴδρις, skilful). Unskilful, ignorant.

αἰδώς, ὄος, contracted into -οῦς, ἡ. Decorous behaviour, modesty, fear, shame, reverence.

αἰεῖ (adverb, poetic for αἰεῖ). Ever, always.

Αἰήτης, ου, ὁ. Æetes, king of Colchis.

αἰθήρ, ἔρος, ὁ, and ἡ (fr. αἰθω, to burn). The upper air, the sky, æther.

Αἰθιοπία, ας, and Αἰθιόπη, ης, ἡ. Æthiopia, a district of Africa.

Αἰθίοψ, -οπος, ὁ (fr. αἰθω, to burn, and ὤψ, the countenance). An Ethiopian.

αἰθουσα, ης, ἡ. Corridor, porch, portico.

αἰθουψ, -οπος, ὁ, ἡ (adj. from αἰθός, dark, and ὤψ, aspect). Black, burning, richly-colored, etc.

αἰθριος, ον (adj. fr. αἰθρία, pure air). Fair, clear, under a serene sky.

αἰθω. To set fire to, to kindle. Used only in the present and imperfect.

αἷμα, -ἄτος, τό. Blood, gore, slaughter.

Αἰρείας, ου, ὁ. Ænēas, a Trojan prince, son of Anchises and Venus.

αἰρέω, ᾶ, fut. -έσω, perf. ἤνικα (fr. αἶνος, praise). To praise, to commend, to approve.

Αἰνῖᾶνες, ον, οἱ. The Æniānes, a Greek tribe near Mount Ossa.

αἰνγμα, ἄτος, τό (fr. αἰνισσομαι, to hint). An enigma, a riddle, a dark saying.

αἰνός (δενός), ἡ, ὄν (adj.). Woful, dire, wretched.

αἶνος, ου, ὁ. Praise, approbation.

αἰνῶς (adv. fr. αἰνός, wretched). Extremely, fearfully.

αἴξ, αἰγός, ἡ (αἰσσω, to move rapidly). A goat, a she-goat.

Αἰολίς, -ίδος, ἡ. Æolian.

Αἴολος, ου, ὁ. Æolus, the god of the winds.

αἰπόλος, ου, ὁ (from αἶξ, a goat, and πωλέω, to tend). A goatherd.

αἶρεσις, εως, ἡ (from αἰρέομαι, to select). A choice, a selection, a mode of life, a sect of philosophy.

αἰρετός, ἡ, ὄν (adj. fr. αἰρέομαι, to select). Eligible, good, desirable, chosen, selected.

αἰρέω, fut. -ήσω, perf. ἤρηκα (εἶλον, aor. 2; εἰλόμην, aor. 2 mid. αἰρέομαι, -οῦμαι, to will, to undertake. μᾶλλον αἰρέομαι, to prefer). To catch, to take, to receive, to seize.

αἶρω, fut. ἄρῶ, perf. ἤρκα, aor. 1 ἤρα (contracted for ἀείρω, to take, to lift up). To raise, to take away, to depart.

"Αἶς, nominative obsolete; genitive Αἶδος. See Αἶδης.

αἶσα, ης, ἡ. Fate, destiny.

αἰσθάνομαι, future -ήσομαι, perf. ἤσθημαι (aor. 2 ἤσθόμην). To perceive, to observe, to hear, to understand.

αἰσθησις, εως, ἡ. Feeling, perception, sense.

Αἰσχίνης, ου, ὁ. Æschines, a famous orator, the rival of Demosthenes.

αἰσχίον, more base thing, neut. comparative of αἰσχροός, base, superlative αἰσχιστος, most base. αἰσχιστα, the adverb, most basely, most infamously.

αἰσχος, εος, τό. Deformity, disgrace, opprobrium, ugliness.

αἰσχροός, ἄ, ὄν (adj.). Base, deformed, ugly. See αἰσχίον.

αἰσχροῶς (adv. comparative, αἰσχίον). Basely, shamefully.

Αἰσχύλος, ου, ὁ. Æschylus, the celebrated Athenian tragic poet; flor. B. C. 484.

αἰσχύνη, ης, ἡ (fr. αἰσχος). Shame, disgrace, bashfulness, etc.

αἰσχύνω, future -ῶ, perfect ἤσχυγκα (fr. αἰσχος). To make ashamed, to disgrace. In the middle voice, to be ashamed of, to dread, to reverence.

αἰτέω, fut. -ήσω, perf. ἤτηκα. To ask, to request, to demand.

αἰτία, ας, ἡ. A cause, a motive, a fault, an accusation.

αἰτιάομαι, fut. -άσομαι, perf. ἠτίῃμαι (fr. αἰτία). To charge, to blame, to accuse.

αἰτιατέος, α, ον (adj.). To be blamed, or complained of. The neut. αἰτιατέον, denotes necessity.

αἰτιος, α, ον (adj.). In fault, culpable, chargeable with any thing, being the author or procurer of any thing.

Αἶτνη, ης, ἡ. Ætna, a volcano in Sicily.

αἰφνιδίως (adv. αἰφνίδιος, sudden). Suddenly.

αἰχμάλωτος, ον (adj. fr. αἰχμή, a spear, and ἄλσκομαι, to take). Taken at the point of the spear, a captive, a prisoner of war.

αἰψα (adv.). Quickly, speedily.

αἰών, ὄνος, ὁ, ἡ (from αἰ, always, and ὄν, being). Time, an age, eternity.

αἰωνίος, α, ον, and -ος, ον

(*adj.* αἰών). Durable, eternal, permanent.

αἰωρέω, *fut.* -ήσω, *perf.* ἤόρηκα (αἰείρω). To raise on high, to lift up. -ρέομαι, to be in expectation, in anxious movement.

ἄκαιρος, *ον* (*adj.* ἄ, out of, καιρός, season). Untimely, unseasonable.

ἄκαμπτος, *ον* (*adj.* *fr.* ἄ *priv.* and κάμπτω, to bend). Unmoved, inflexible.

ἄκανθα, *ης, ἡ* (*from* ἀκμή, a point). A thorn, a prickle:—a quill of a porcupine.

Ἀκαρνάν, -ἄνος, ὅ, ἡ (*plur.* Ἀκαρνᾶνες, -νάνων, οἶ). An Acarnanian, an inhabitant of the province of Acarnania, in Greece.

ἄκαρπος, *ον* (*adj.* ἄ, not, and καρπός, fruit). Unfruitful, unproductive.

Ἀκαστος, *ου, ὅ.* Acastus, son of Pelias, king of Thessaly.

ἀκάχω, ἀκαχέω, ἀκαχίζω. To grieve, to afflict. ἀκαχίζω, *perf.* ἠκάχικα. *Perf. pass.* of ἀκάχω, ἠκαχήμεαι.

ἀκέραιος, *ον* (*adj.* *fr.* ἄ, not, and κεράννυμι, to mix). Unmixt, unhurt.

ἀκηδής, έος, ὅ, ἡ (ἄ, not, and κηδος, care). Uncared for, unheeded, slighted:—in the sense of the Latin securus, without care,—heedless.

ἀκήν (*adv.*). Silently, still, quietly.

ἀκήρυκτος, *ον* (*adj.* *fr.* ἄ, not, and κηρύσσω, to proclaim). Unannounced, unproclaimed; unheard of; inglorious.

ἀκινάκης, *ου, ὅ.* A scimitar, a short sword.

ἀκινδύνος, *ον* (*adj.* ἄ, non, κίνδυνος, danger). Without danger, secure.

ἀκινδύνως, *adv.* Safely, securely.

ἀκίνητος, *ον* (*adj.* ἄ, not, and κινέω, to move). Unmoved, immovable.

ἀκμάζω, *fut.* -άσω, *perf.* ἠκμάκα (*fr.* ἀκμή). To be at the height, to bloom, to flourish.

ἀκμαῖος, *α, ον* (*adj.*). At the height, flourishing, youthful, ripe.

ἀκμή, ἡς, ἡ (ἀκμή, a point). A point, an edge:—the highest point; bloom; maturity.

ἀκμήν (*adv.*). As yet, still, instantly.

ἀκοή, ἡς, ἡ (*from* ἀκούω, to hear). The hearing, report, rumor.

ἄκοιτις, *ιος, ἡ* (ἄ, ἅμα, together, κοίτη, a couch). A spouse, a wife.

ἀκολᾶσία, *ας, ἡ.* Licentiousness, intemperance, any excess or extravagance.

ἀκολουθέω, *fut.* -ήσω, *perf.* ἠκολούθηκα (ἄ, ἅμα, together, κέλευθος, a path). To follow, to accompany, to imitate, to obey.

ἀκοντίζω, *fut.* -ίσω, *perf.* ἠκόντικα (*fr.* ἄκων, a javelin). To hurl the javelin, to shoot.

ἀκόντισις, *εως, ἡ* (*fr.* ἀκοντίζω). The casting a spear; a casting, a darting.

ἀκόρεστος, *ον* (*adj.* *fr.* ἄ, non, and κορέννυμι, to satiate). Insatiable, never-ending.

ἀκούσιος, ον (*adj. fr. ἀ, not, and ἐκούσιος, voluntary*). Involuntary, forced, reluctant.

ἀκουσμα, -ἄτος, τό (*fr. ἀκούω, to hear*). A thing heard, a sound, a rumor, a report, a narration.

ἀκουστός, ἦ, ὄν (*adj.*). Heard, audible.

ἀκούω, *fut. middle, ἀκούσομαι; perf. active, ἤκουκα; perf. pass. ἤκουσμαι*. To hear, to listen to, to attend to. *κακῶς ἀκούειν*, to be rebuked.

ἄκρα, ας, ἦ. A height, a summit.

Ἀκραγαντιῖνος, ου, ὅ. An inhabitant of Agrigentum, in Sicily.

ἀκροῦσία, ας, ἦ. Intemperance.

ἀκρατής, ἐς (*adj. ἀ priv. and κράτος, power*). Powerless, unbridled, licentious.

ἀκράτος, ον (*adj. ἀ priv. κεράννυμι*). Unmixed; pure.

ἀκρίβεια, ας, ἦ. Exactness, precision, frugality, etc.

ἀκριβής, ἐς (*adj. fr. ἄκρος, extreme*). Accurate, precise, exact, pure, strict, true.

ἀκριβῶς, *fut. -ώσω, perf. ἠκριβῶκα (fr. ἀκριβής)*. To examine accurately, to investigate, to know exactly.

ἀκριβῶς, *adv.* Accurately, &c.

Ἀκρίσιος, ου, ὅ. Acrisius, son of Abas, and father of Danaë, king of Argos.

ἀκρίτος, ον (*adj. from ἀ, not, and κρίτος, separated*). Confused, unjudged.

ἀκροάομαι, *fut. -άσομαι, perf. ἠκροάμαι*. To hear, to listen to, to obey.

ἀκροῦσις, εως, ἦ. The act of hearing, listening to, a lecture.

ἀκροβῦτέω, *fut. -ήσω, perf. ἠκροβύτηκα (fr. ἄκρος, and βάλνω, to go)*. To walk on tiptoe, to climb aloft.

ἀκροποδητί, *adv. (fr. ἄκρος, extreme, and πούς, a foot)*. On tiptoe.

ἀκρόπολις, εως, ἦ (*fr. ἄκρος, high, and πόλις, a city*). A citadel, a castle. The Acropolis of Athens.

ἄκρος, α, ον (*adj. from ἀκή, a point*). Lofty, on high, extreme; excelling, superior.—*ἄκροι δάκτυλοι*, the fingers' ends: *ἄκροις τοῖς ποσὶ*, with the toes. *ἄκρα, χωρία* understood, summit, height.

ἀκρωτηριάζω, *fut. -άσω, perf. ἠκρωτηριάκα (from ἀκρωτήριον)*. To cut off the extremities, to mutilate, to destroy.

ἀκρωτήριον, ου, τό (*fr. ἄκρος, extreme*). The extreme point, a promontory.

Ἀκταίων, ωρος, ὅ. Actæon, a famous hunter changed by Diana into a stag.

ἀκτή, ἦς, ἦ (*fr. ἄγω or ἄγνυμι, to break*). A shore, where the waves break,—the bank of a river.

Ἀκτή, ἦς, ἦ. Old name of Attica; also of several other coasts.

ἀκυβέρνητος, ον (*from ἀ, not, and κυβερνώω, to pilot*). Without a pilot, unguided.

ἀκῦμων, ον (*adj. ἀ, not, and κύμα, a wave*). Without waves, tranquil.

ἄκυρος, ον (*adj. ἀ, non, κύρος,*

authority). Without authority unenforced, &c.

ἄκων, οὔσα, ον (adj. ἄ, not, and ἔκων, willing). Unwilling, reluctant.

ἀλαζονεία, ας, ἡ (ἀλαζών). A boast, ostentation, pride, pomp, arrogance.

ἀλαζονεύομαι, -εὔσομαι, (ἀλαζών). To boast, brag, glory, vaunt.

ἀλαζών, ὄνος, ὁ (fr. ἀλάομαι, to wander). One who wanders, or roams about; a vain, vain-glorious, boasting person, a braggart.

ἀλαθεύω. See ἄληθεύω.

'Αλβανοί, ὦν, οἱ. The Albanians.

ἀλγέω, -ῶ, fut. -ήσω, perf. ἤλγηκα (fr. ἄλγος, grief). To grieve, to be sad, to smart.

ἀλγηδών, ὄνος ὁ (ἀλγέω, to grieve). Wo, sorrow, pain, grief, mourning, trouble.

ἄλγος, εος, τό. Pain, suffering, sorrow, grief.

ἀλέγω, used only in the present. To take care of, see to, to provide; to respect, to value, to esteem.

ἀλείφω, fut. ἀλείψω, perf. mid. ἤλοιφα, Attic perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι. To anoint, as for a contest; thence, to prepare.

ἄλεκτροών, ὄνος, ὁ, ἡ. A cock, a hen.

'Αλέξανδρος, ου, ὁ. Alexander, surnamed The Great. 2. A tyrant of Pheræ, in Thessaly.

ἀλέξω, fut. -ήσω, to ward off.

Mid. to ward off from one's self, to retaliate, give like for like, requite.

ἀληθεία, ας, ἡ (from ἀληθής, true). Truth, sincerity.

ἄληθες. See App. on Partic. 3.

ἀληθής, ἐς (adj. fr. ἄ, not, and λήθω, to lie concealed). True, sincere.

ἀληθινός, ἡ, ὄν (adj. fr. ἀληθής). True, certain.

ἀλήθω, fut. ἀλήσω for ἀλέω, -έσω, Attic perf. reduplicated, ἀλήλεκα. To grind.

ἀληθῶς, adverb. Truly, really, honestly. ὡς ἀληθῶς, in reality.

ἀλίγκιος, α, ον (adj.). Like, alike, similar, resembling.

άλίοιο, Ion. for ὀλλίου, gen. of ἄλιος.

ἄλιος, α, ον (adj. fr. ἄλς, the sea). Marine, pertaining, to the sea.

ἄλιος, Doric for ἡλιος. The Sun.

ἄλις, adv. In great numbers, endless.

ἀλίσκομαι, fut. ἀλώσομαι, perf. act. ἤλωκα, Attic ἐάλωκα, aor. 2 ἤλων, aor. 2 inf. ἀλῶναι, aor. 2 part. ἀλούς. To take, to capture. ἐάλων, I was taken, ἐάλωκα, I have been taken.

ἀλίσκω. Obsolete in present act.: αἰρέω, used instead. See ἀλίσκομαι.

ἀλιταίνω, -ήσω, ἡλίτηκα, aor. 2 ἤλιτον. To commit a fault, to err, offend against, violate.

ἀλκή, ἡς, ἡ. Strength, courage, power.

'Αλκηστις, ἰδος, ἦ. Alcestis, daughter of Pelias.

'Αλκιβιάδης, ου, ὁ. Alcibiades, a wicked Athenian general and statesman.

ἄλκιμος, ον (adj.). Strong, brave, courageous.

'Αλκμαιωνίδαι, ὦν, οἱ. The descendants of Alcmaeon, an illustrious Athenian family.

'Αλκμήνη, ης, ἦ. Alcmena, the mother of Hercules.

ἄλλά, (conj. from ἄλλος, other). But, notwithstanding, &c. ἀλλὰ μὲν, and yet. See App. on Partic. 5, et seqq.

ἄλλήλοισι, for. ἀλλήλοισι, dat. of ἀλλήλων.

ἄλλάσσω, fut. -ἄξω, perf. ἤλαξα, (fr. ἄλλος, another). To change, to alter.

ἄλλᾶχῆ, (adv. ἄλλος, other). In another way, otherwise, elsewhere; at another place, to another place.

ἄλλαχόθεν, (adv.). From another place.

ἀλλήλων, (gen.). Reciprocal pronoun. Of one another.

ἄλλο τι ἦ. See App. on Partic. 4.

ἄλλοδαπός, ἦ, ὄν, (adj. ἄλλος, other, δάπεδον, land).—Strange, foreign, belonging to another people or land.

ἄλλοθεν, adv. From another place, from abroad.

ἄλλοθι, adv. Elsewhere, in another place.

ἄλλοῖος, α, ον (adj.). Of another sort or kind; different.

ἄλλοτιώ, ὦ, fut. -ώσω, perf. ἤλ-

λοῖωκα. To change, to make different, to make worse.

ἄλλομαι, fut. ἀλοῦμαι. aor. 1 ἤλαμην, aor. 2 ἤλόμην. To leap, to spring.

ἄλλος, η, ο (adj.). Another, different, &c. Used adverbially in the neut., thus, τὸ ἄλλο, as to the rest.—τὰ ἄλλα, in other respects.

ἄλλοτε, adv. (fr. ἄλλος, other, and ὅτε, when). Sometimes, at another time.

ἄλλότριος, α, ον (adj. with a genitive). Not belonging to, unsuitable to, foreign from.

ἄλλοφῦλος, ον (adj. fr. ἄλλος, another, and φύλη, a tribe). Of another tribe, foreign, strange.

ἄλλως, adv. Otherwise. See App. on Partic. 14.

ἄλόγιστος, ον (adj. fr. ἄ, non, and λογίζομαι, to consider). Inconsiderate, thoughtless, foolish.

ἄλογος, ον (adj. ἄ, not, λόγος, reason). Without reason, absurd.

ἄλουργής, ἐς (adj. ἄλς, the sea, ἔργον, a work). Purple, a dye obtained from the murex, a species of shell-fish.

ἄλοχος, ου, ἦ. A wife, a spouse
ἄλς, ἄλος, ὁ. Salt, the sea. In the plural, like the Latin sales, witticisms, wit.

ἄλσος, εος, τό (fr. ἄλλομαι). A grove, a sacred place.

ἄλτο. 3d sing. aor. 2, ἄλλομαι.

ἄλυσιτελής, ἐς (adj. fr. ἄ, not, λυσιτελής, profitable). Unprofitable, disadvantageous, injurious.

ἄλυσκάζω, fut. -ἄσω, perf.

ἡλύσκακα. To avoid, to wander from, to shun, to escape from.

ἄλυσκω, fut. -ύξω. See ἄλυσκάζω, above.

ἄλώπηξ, εκος, ἦ. A fox.

ἄλώσιμος, ον (adj. fr. ἄλίσκομαι, to take). Easy to take, or capture.

ἄλωσις, εως, ἦ (fr. ἄλίσκομαι). A conquest, a capturing, a taking.

ἄμα, adv. At the same time, at once, as soon as; both; with; together with.—ἄμα μὲν... ἄμα δέ, as well... as. See App. on Partic. 15.

Ἀμαζονίς, -ίδος, ἦ. See Ἀμαζών.

Ἀμαζών, όνος, ἦ. (usually in plur.). The Amazons, a warlike nation of women, in Scythia.

ἀμαῦθής, ἐς (adj. fr. ἀ, not, and μαθηῖν, to learn). Unlearned, ignorant, uninstructed.

ἄμαξα, ης, ἦ. A wagon; the Wain or Great Bear (*Ursa Major*).

ἀμαρτάνω, future ἀμαρτίσομαι, perfect ἠμάρτηκα, uor. 2 ἠμαρτον. To miss, to err, to do wrong, to sin.

ἀμάσθημα, ατος, τό. A failure, a fault, an error, an offence, a sin.

ἀμαρτία, ας, ἦ. An error, a fault, a crime.

Ἀμᾶσις, ιος, ό. Amasis, a king of Egypt. 2. A Persian commander.

ἀμάχη, (adv. fr. ἀ, not, and μάχη, battle). Without a contest, or blow.

ἄμβῦτος, ον (adj.). Accessible. (ἀνάβῦτος—ἀναβαίνω).

ἀμβλύνω, fut. -ῦνῶ, perf. ἠμβλυγα. To blunt, to render dim of sight, to weaken.

ἀμβλῦς, εῖα, ῦ (adj.) Blunt, dull, weak, feeble, obtuse.

ἀμβλυώττω, fut. -ώξω (fr. ἀμβλῦς). To be weak of sight, to be blind.

Ἀμβρακιώτης, ον, ό. The Ambraciote, i. e. belonging to Ambracia.

ἀμβροσία, ας, ἦ. Ambrosia, the food of the gods.

ἀμβροσίος, α, ον (adj. fr. ἀμβροτος, immortal). Ambrosial, divine.

ἀμείβω, fut. -ψω, perf. ἠμειφα. To change, to exchange, to repay, to requite. In mid. voice, to answer.

Ἀμεινίας, ον, ό. Aminias, the brother of Æschylus.

ἀμείνων, ον (adj. comparative of ἀγῦθός, but irregular). Better, braver, superior to.

ἀμέλγω, -ξω, to milk, to press out.

ἀμέλει, (adv. fr. ἀμελέω, to be indifferent). Assuredly, truly, certainly. See App. on Partic. 16.

ἀμελεία, ας, ἦ (ἀμελέω, to neglect). Neglect, negligence, omission, oblivion.

ἀμελέω, fut. -ήσω, perf. ἠμέληκα (fr. ἀμελής, free from care). To be free from care, to be unconcerned, to neglect.

ἀμελῶς, (adv. fr. ἀμελής, careless). Negligently, carelessly.

ἄμεμπτος, ον (adj. fr. ἀ, not,

and μεμπτός, blamed). Blameless, not to be blamed.

ἀμεταστρεπτί, (*adv.* ἀ *priv.* μεταστρέφω, to change about). Without turning round about, without changing.

ἀμετρος, *ον* (*adj. fr.* ἀ, not, and μέτρον, measure). Without measure, immoderate, without metre, prosaic. ἀμέτρως, immoderately.

ἀμηχανέω, *fut.* -ήσω, *perf.* ἤμηχανῆκα (*fr.* ἀμύχανος, at a loss). To know not what to do, to be at a loss, to be helpless.

ἀμύχανος, *ον* (*adj. fr.* ἀ, not, and μηχανή, an expedient). At a loss, helpless:—invincible by any expedient, irresistible, wonderful.

ἀμίμητος, *ον* (*adj. fr.* ἀ, not, and μιμητός, imitated). Not imitated, inimitable.

ἀμιξία, *ας, ἡ* (ἀ *priv.* μίγνυμι, to mix). Distinction, separation, pureness, simplicity, retirement.

ἀμισθί, (*adv. fr.* ἀμισθος, unrewarded). Without recompense, or reward, for nothing.

ἀμισθος, *ον* (*adj. fr.* ἀ, not, and μισθός, reward). Unrewarded.

ἄμμα, ἄτος, τό (*fr.* ἄπτω, to fasten). A fastening, a band, a tie.

ἀμμίξιας, *Poet. for ἀναμίξιας. aor. 1 part. act. of ἀναμίγνυμι.*

ἄμορος, *ον*, (*adj. fr.* ἀ, not, and μέρος, a share). Having no share; without lot.

* Ἀμμων, *ωρος, ὁ*. Ammon, a name of Jupiter.

ἀμόνος, *οὔ, ὁ*. A lamb, (*the oblique cases are seldom found.*)

ἀμοιβή, *ἡς, ἡ* (*fr.* ἀμείβω, to exchange). A recompense, a return, exchange.

ἀμός, *ἡ, ὄν*. *Æolic and Epic for ἐμός.*

ἄμοχθος, *ον* (*adj. fr.* ἀ, not, and μόχθος, toil). Without trouble or effort, easy.

ἄμπελος, *ου, ἡ*. The vine, a vineyard.

ἀμπεζάννυμι, *by syncope for ἀναπειζάννυμι.*

ἀμπέχω, ἀμπίσχω, *fut.* ἀμφέξω *perf.* ἤμφιέσχηκα (*fr.* ἀμφί, around, and ἔχω, to hold). To surround, to inclose. *In the mid. voice, to cover one's self, to put on.*

ἀμύθητος, *ον* (*adj. fr.* ἀ, not, and μυθέομαι, to utter). Unutterable; immense, infinite.

ἀμύμων, *ον* (*adj. fr.* ἀ, not, and μῶμος, fault). Blameless, faultless; eminent, distinguished.

ἀμύνω, *fut.* -ῦνῶ, *perf.* ἤμυγκα. To ward off, to repel, to defend: ἀμύνομαι, to defend one's self, to revenge, to resist.

ἀμύσσω, and ἀμύττω, *fut.* -ύξω, *perf.* ἤμύχα. To scratch, to tear the surface.

ἀμφέπω. *See ἀμφιέπω.*

ἀμφί, *preposition. With the gen., about, near, of, concerning, on account of, for the sake of, &c. With the dat., about, with, concerning, on account of. With the acc. around, about, near by, to, towards. In composition, around.*

ἀμφίβολος, *ον* (*adj. fr.* ἀμφι-

βάλλω, to be in doubt). Doubtful, equivocal, fluctuating.

ἄμφιγροέω, fut. -ήσω, (fr. ἄμφι, around, and γροέω for νοέω, to know). To waver between two opinions, to feel doubtful.

Ἀμφιδάμας, -αντος, ὁ. Amphidamas, son of Busiris.

ἄμφιδοκέω, fut. -εύσω, perf. ἄμφιδεδόκευκα (fr. ἄμφι and δοκέω, obsolete). To spy or observe all around; to watch.

ἄμφιέννυμι, fut. ἄμφιέσω, perf. pass. ἠμφιέσμαι, and ἄμφιέμμαι, (fr. ἄμφι, around, and έννυμι, to clothe). To put on as clothes. Mid. to clothe one's self.

ἄμφιέπω, ἄμφέπω, aor. 2 ἄμφεπον, and ἄμφιέπον. Mid. ἄμφιεπόμην, the only forms in use, (fr. ἄμφι, around έπω, obsolete, to attend to). To be busy with, to prepare.

ἄμφικροτος, ον (adj. fr. ἄμφι, about, κροτός, bent). Bent at both ends, in form of a crescent, said of the moon, when more than half but not quite full.

ἄμφιμάχομαι, fut. -μαχοῦμαι (ἄμφι, around, and μάχομαι, to fight). To fight around, assail, attack; with gen. to fight for.

Ἀμφίπολις, εως, ἡ. Amphipolis, a city of Thrace.

ἄμφίπολος, ου, ἡ (ἄμφι, around, and πέλω, to be). A handmaid, a female attendant.

ἄμφίς, (adv. from ἄμφι). Around, round about, on both sides.

ἄμφισβητέω, fut. -ήσω, perf. ἠμφισβήτηκα (fr. ἄμφίς, around,

and βαίνω, to go). To dispute, contend, to differ in opinion.

ἄμφίστομος, ον (adj. fr. ἄμφίς around, and στόμα, a mouth). Having a mouth or outlet on both sides, or at both ends.

Ἀμφιτριτή, ης, ἡ. Amphitrite, wife of Neptune.

Ἀμφιτρύων, ωνος, ὁ. Amphitryon, a Theban prince.

Ἀμφίων, ονος, ὁ. Amphion, son of Jupiter and Antiope, renowned for his skill in music.

ἄμφοτερος, α, ον (adj. fr. ἄμφω, both). Both.

ἄμφω, nom. and acc. dual;—gen. and dat. ἄμφων, of all genders. Both.

ἄμωμος, ον (adj. fr. ἄ not, and μῶμος, a fault). Faultless, blameless.

ἄν, (conjunction, for εἴαν, or ἤν). If, whether, &c.

ἄν, is used to give to the phrase an expression of uncertainty, which sometimes cannot be exactly rendered in English, and sometimes is to be expressed by the auxiliary verbs; thus ἦλθον, I came, ἦλθον ἄν, I should have come; τί λέγω, what shall I say? τί λέγοιμι ἄν, what might I say? Joined with the relative pronoun, it indicates that the pronoun should be taken in a general sense, without regard to any certain person or thing. Among other meanings may be mentioned, in any way, in some way, ever, perhaps, rather, hardly. See App. on Partic. 17-53.

ἄν, for ἄ ἄν.

ἀνά, preposition, governing the acc.; in Epic and Lyric poets, the dat.: with accus. means, through, up, along, in, among, near, &c., with dat., on, upon, at the top of, with.—Numerals it makes distributive, thus, ἀνά δέκα, ten by ten.—In composition, up, aloud, thoroughly, again; back.

ἀναβαίνω, fut. -ήσω, perf. -βέβηκα (fr. ἀνά, up, and βαίνω, to go). To go up, to ascend, to mount, to embark.

ἀναβάλλω, fut. -βῶ, perf. -βέβληκα by syncope for βεβάληκα, aor. 2 ἀνέβῳλον, (fr. ἀνά up, and βάλλω, to cast). To cast up, to throw up, to heap up, to put off. Middle voice, to defer, to risk, to hazard.

ἀνάβῳσις, εως, ἤ (fr. ἀναβαίνω, to go up). A going up, an ascent, the act of ascending, an expedition.

ἀναβιβάζω, fut. -ἄσω, (fr. ἀνά, up, and βιβάζω, to cause to go). To raise or set up, to place on a seat, to put on horseback; intr. to go up.

ἀναβλαστάνω, fut. -ήσω, perf. -βεβλάστηκα, aor. 2 ἀνέβλαστον, (fr. ἀνά, up, and βλαστάνω, to grow). To grow up, to bud or sprout up, to arise, to germinate.

ἀναβλέπω, fut. -ψω, perf. -βέβλεφα, (fr. ἀνά, up, and βλέπω, to look). To look upwards, to behold, to recover one's eye sight.

ἀναβοάω, fut. -ήσω, perf. -βεβόηκα, (fr. ἀνά, aloud, and βοάω, to cry). To cry aloud, to shout, to crow.

ἀναγιγνώσκω, fut. ἀνα-γνώσομαι, aor. 2 ἀνέγνω, perf. ἀνέγνωκα, (fr. ἀνά, thoroughly, and γινώσκω, to know). To know thoroughly, to recognize;—to read, to discern accurately.

ἀναγκάζω, fut. -ἄσω, perf. ἠνάγκασα, (fr. ἀνάγκη, necessity). To compel, to oblige, to force.

ἀναγκαῖος, α, ον (adj.). Necessary, unavoidable.

ἀνάγκη, ης, ἡ. Necessity.

ἀναγορεύω, fut. -εύσω, perf. -ἠγόρευκα (ἀνά, aloud, and ἄγορεύω, to proclaim). To proclaim aloud, to declare, to announce.

ἀναγράφω, fut. -ψω, perf. -γέγραφα (ἀνά, up, and γράφω, to write). To write up, to make a list of, to assign.

ἀνάγω, fut. -ἄξω, perf. -ἤγα. ἀνήγαγον, aor. 2 for ἀνηγον (fr. ἀνά, up, and ἄγω, to bring). To bring up, to lead up, to raise, to elevate;—Middle, to set sail, to get under weigh.

ἀναδέω, fut. -ήσω, perf. -έδηκα (fr. ἀνά and δέω). To bind up, to tie, to encircle the head as with a crown, to crown.

ἀναδίδωμι, fut. -δώσω, perf. -δέδωκα, aor. 2 ἀνέδων (fr. ἀνά, up, and δίδωμι, to give). To give up, to yield, to produce, to distribute.

ἀναδοθῆναι, inf. aor. 1 pass. See ἀναδίδωμι.

ἀναδραμεῖν, inf. aor. 2 ἀνατρέχω, which see.

ἀναδύω, fut. -ὔσω, perf. -δέδυκα (from ἀνά, up, and δύω, to enter). To ascend from one

place to another, to emerge from, to shrink, to withdraw.

ἀναείρω, fut. -εῖω, perf. -ήερα (ἀνά, up, and εἶρω, to raise). To raise up, to lift up.

ἀναζεύγνυμι, or -νύω, fut. -ζεύξω, perf. ἀνέξειχα (fr. ἀνά, again, and ζεύγνυμι, to yoke). To yoke again, to break up an encampment, to march.

ἀναζώννυμι, fut. -ζώσω, perf. -έξωκα (fr. ἀνά, up, and ζώννυμι, to gird). To gird up or about.

ἀνάθημα, -ἄτος, τό (fr. ἀνατίθημι, to set up). A thing given up, a votive offering, an ornament.

ἀναιδεία, ας, ἡ (ἀναιδής, shameless). Impudence; indecency; importunity.

ἀναίθω. Used only in the present and imperfect. (Fr. ἀνά, up, and αἶθω, to kindle.) To kindle up.

ἄναιμος, ον (adj. from ἀ, not, and αἷμα, blood). Bloodless.

ἄναιμόσαρκος, ον (adj. fr. ἀ, not, αἷμα, blood, and σάρξ, flesh). Having flesh without blood.

ἀναίξας, aor. 1 partic. act. ἀναίσσω.

ἀναιρέω, fut. -ήσω, perf. -ήρηκα, aor. 2 ἀνείλον (from ἀνά, up, and αἶρέω, to take). To take up or away, to destroy, to put to death.

ἀναίσθητος, ον (adj. fr. ἀ, not, and αἰσθάνομαι, to perceive). Without perceiving, without feeling, insensible.

ἀναίσσω, fut. -ίξω; — Attic, ἀνάσσω, fut. -άξω, perf. -ῆχα (fr. ἀνά, up, and αἶσσω, to rush). To

rush up, to spring up hastily or suddenly.

ἀνακαίω, fut. -άσω, aor. 1 pass. ἀνεκαύθη (from ἀνά, up, and καίω, to burn). To kindle up, to excite again.

ἀνακαλέω, fut. -έσω, -κέκληκα (ἀνά, again, καλέω, to call). To call again, to call aloud.

ἀνακάμπω, fut. -ψω, perf. -κέκαμψα (from ἀνά, again, and κάμπω, to bend). To bend back, to turn back, to return.

ἀνακλώθω, -ώσω (ἀνά, κλώθω). To unravel, to change one's destiny.

ἀνακομίζω, fut. -ίσω, -κεκόμικα (fr. ἀνά, again, and κομίζω, to carry). To carry back or up, to repay.

ἀνάκοος, Doric for ἀνίκοος.

ἀνακράζω, fut. -άξω, perf. -κέκρακα (from ἀνά, aloud, and κράζω, to cry). To cry aloud, to shout. Aor. ἀνέκραγον.

Ἄνακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teos. See p. 325.

ἀνακρίνω, fut. -ῖνω, perf. -κέριχα (fr. ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

ἀνακτάομαι, fut. -ήσομαι (fr. ἀνά, once again, and κτάομαι, to possess). To repossess, to recover.

ἀνακνυλλέω, fut. -ήσω, perf. -εκύκληκα (from ἀνά, again, and κνυλλέω, to roll). To roll again and again, to intertwine, to repeat.

ἀναλαμβάνω, fut. -λήψομαι, perf. -είληψα (fr. ἀνά, up, and

λαμβάνω). To take up, to receive, to capture, to resume.

ἀναλίσκω, fut. -ώσω, perf. -ήλωκα (fr. ἀνά, up, and ἄλίσκω, obsolete, to take). To take up, to expend, to consume, to destroy, to squander.

ἀνάλλομαι, aor. 1 -ηλάμην, aor. 2 -ηλόμην (fr. ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

ἀναμάρτητος, ον (adj. from ἀ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless.

ἀναμένω, fut. -μενῶ, perf. -μεμείνηκα (from ἀνά, through, and μένω, to remain). To remain firm, to hold out, to wait for, to expect.

ἀνάμερος, for ἀνήμερος, which see.

ἀνάμεστος, ον (adj. from ἀνά, up, and μεστός, full). With the gen. Full up, filled with, replete.

ἀναμίγνυμι, -μιζῶ (ἀνά, μίγνυμι). To mix up, to mix together. ἀμιμίζας for ἀναμιζας.

ἄνανδρος, ον (adj. from ἀ, not, and ἀνής, a man). Unmanly, effeminate, cowardly.

ἄναξ, -ακτος, ὁ. A lord, a king, a ruler; a title applied to gods and men.

Ἀναξαγόρας, ον, ὁ. Anaxagoras, a philosopher of Clazomene.

Ἀνάξαρχος, ον, ὁ. Anaxarchus, a philosopher of Abdera.

ἀνάξιος, α, ον (adj. fr. ἀ, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπανσις, εως, ἡ (from ἀνα-

παύω, to still). Rest, repose, quiet.

ἀναπαντήριον, ον, τό (ἀναπαύω). Rest, refreshment; a stopping-place, an inn.

ἀναπαύω, fut. -σω from ἀνά, thoroughly, and παύω, to cause to cease). To put to rest, to still, to satisfy. Mid. to cease, to rest.

ἀναπείθω, fut. -είσω (fr. ἀνά, and πείθω, to persuade). To convince, to prevail upon, to gain over.

ἀναπέμπω, fut. -ψω (fr. ἀνά, and πέμπω, to send). To send up, to send forth, to send away, to release.

ἀναπειάννυμι, fut. -ῶσω, perf. wanting, perf. passive, ἀναπεπέτασμαι, by syncope, ἀναπεπιτάμαι, perf. participle pass. ἀναπεπιτάμενος (fr. ἀνά, completely, and πειάννυμι, to open). To open wide, to throw wide open, to force open.

ἀναπέτομαι, -πτήσομαι, aor. ἀνεπιτόμην ον ἀνεπιτάμην: also ἀνέπτην. To fly up, to fly up and away.

ἀναπηδάω, fut. -ήσω (ἀνά, up, and πεδάω, to leap). To leap up, to spring forth, to spring upon.

ἀναπίπτω, fut. -πεσοῦμαι, Attic for ἀναπεσέσομαι (ἀνά, and πίπτω, to fall). To fall back, to recline, to lie down.

ἀναπλάττω, and -σσω, fut. -ῶσω (ἀνά, again, πλάσσω, to make). To form anew, to shape, to represent.

ἀναπλέω, fut. -πλεύσομαι (ἀνά, and πλέω, to sail). To sail out,

to put to sea;—to sail from port to sea;—to sail back, to return.

ἀνάπλεως, *ων*, *adj.* Filled.

ἀναπνέω, *fut.* -πνεύσω (ἀνά, *up*, πνέω, *to breathe*). To breathe again, to breathe out, to expire.

ἀνάπτω, *fut.* -άψω (ἀνά, *up*, ἄπτω, *to tie*). To tie up, to bind up, to connect;—to kindle, to set on fire.

ἀναρπάζω, *fut.* -ἄσω (ἀνά, *up*, ἄρπάζω, *to seize*). To seize, to carry off or away, to plunder.

ἀναρῶήττω, *or* -ρήγνυμι, *fut.* -ρήξω (ἀνά, *up*, and ῶήττω and ῶήγνυμι, *to tear*). To tear, to split, to tear up, to tear asunder.

ἀναρῶίπτω, *fut.* -ψω (ἀνά, *up*, ῶίπτω, *to throw*). To throw up;—to risk, to incur.

ἀναρτάω, *fut.* -ήσω (ἀνά, *up*, ἄρτάω, *to hang*). To hang up, to suspend, to attach.

ἀνασπάω, *fut.* -ἄσω (ἀνά, *up*, σπάω, *to draw*). To draw up, to draw back, to draw out.

ἀνάσσω, *fut.* -άξω, *perf.* ἡνάχα (ἄναξ, *a ruler*). To reign, to rule.

ἀναστενάχω, *and* ἀναστενάζω, *fut.* -ξω (*fr.* ἀνά, *aloud*, and στενάχω, *to lament*). To groan aloud over, to bemoan, to bewail aloud.

ἀναστρέφω, *fut.* -έψω (ἀνά, *up*, στρέφω, *to turn*). To turn back, to overturn, to subvert.

ἀνασχετός, ἢ, ὄν (*adj.* ἀνέχω, *to uphold*). Tolerable, to be borne.

ἀναταράσσω, *or* -τιω, *fut.* -άξω (*fr.* ἀνά, *ταράσσω*, *to stir*).

To stir up, to put into confusion, to route.

ἀνατείνω, *fut.* -ενῶ, *perf.* -τέτακα (ἀνά, *up*, and τείνω, *to stretch*). To hold up, to stretch upward, to raise;—to stretch out, to extend.

ἀνατέλλω, *fut.* -τελοῶ, *perf.* -τέτακα (ἀνά, *up*, and τέλλω, *to cause to arise*). To come forth, to rise, to grow out of.

ἀνατίθημι, *fut.* -θήσω, *perf.* -τέθεικα (ἀνά, *up*, and τίθημι, *to place*). To place up or upon;—to dedicate. *Mid. voice*, to take upon oneself, to undertake.

ἀνάτλημι, -ήσω (ἀνά, *up*, τλάω, *τλημι*). To suffer, to endure, to undergo; to sustain, to support.

ἀνατολή, ἡς, ἡ (*fr.* ἀνατέλλω, *to raise*). The rising of the sun, the morning, the east.

ἀνατρέπω, *fut.* -τρέψω (*from* ἀνά, *up*, τρέπω, *to turn*). To overturn, to destroy. *Pass.* to be cast down or disheartened.

ἀνατρέφω, *fut.* -θρέψω (ἀνά, *up*, τρέφω, *to nourish*). To nurture, to educate.

ἀνατρέχω, *fut.* -θρέξω, *aur.* -έδραμον, *fut.* -δραμοῦμαι *perf.* -δεδράμηκα (*from* ἀνά, *up*, and τρέχω, *to run*). To run up, to hasten up, to lift oneself.

ἄναυδος, *ον* (*adj.* *fr.* ἀ, *without*, and αὐδή, *a voice*). Without voice, speechless.

Ἄναυρος, *ου*, ὁ. The Anaurus, a small river of Thessaly.

ἀναφαίνω, *fut.* -φάνῶ, *perf.* -πέφαγκα (*fr.* ἀνά, *thoroughly*, and φαίνω, *to show*). To show

forth clearly, to explain, to make known.

ἄναφάρω, fut. ἀνοίσω, aor. ἀνήνεγκα, ἀνήνεγκον, perf. ἀνενήνοχα, ἀνενήνεγμαi, ἀνηρέχθην (fr. ἀνά, up, and φέρω, to bear). To bear or bring up;—to raise up, to promote;—to endure.

ἀναφύω, fut. -ῦσω (ἀνά, φύω, to produce). To bring forth, to cause to grow;—to beget. Mid. To grow up, to grow again.

ἀναφωνέω, fut. -ήσω (ἀνά, aloud, φωνέω, to call). To call aloud.

Ἄναχαρσις, εως, ὁ. Anacharsis, a Scythian philosopher, B. C. 600.

ἀναχθείς, part. aor. 1 pass. ἀνάγω, which see.

ἀναχωρέω, future -ήσω (ἀνά, back, χωρέω, to proceed). To go, to go away.

ἀναχώρησις, εως, ἡ. Retreat, departure.

ἀναψαμένος. See ἀνάπτω.

ἀναψύχω, fut. -ύξω (ἀνά, ψύχω, to cool). To cool, to revive.

ἀνδάνω, fut. ἀδήσω, aor. 2 εὔδον, ἄδον, perf. mid. εὔδα, Ionic and poetic for ἡδομαι. To please, to gratify, to delight.

ἀνδραποδισμός, οῦ, ὁ (ἀνδραποδίζω, to enslave). An enslaving.

ἀνδρεία, ας, ἡ. Manliness, bravery.

ἀνδρεῖος, α, ον (adj. ἀνής). Manly, warlike, courageous.

ἀνδρεῖως, (adv. ἀνής, ἀνδρεῖος). Manfully, courageously, bravely.

ἀνδροκτασία, ας, ἡ (ἀνής, a

man, and κτείνω, to slay). A slaughter of men, carnage.

Ἄνδρομέδα, ης, ἡ. Andromeda, daughter of Cepheus.

Ἄνδρομάχη, ης, ἡ. Andromache, the wife of Hector.

ἀνδροφάγος, ον (adj. ἀνής, φάγω, to eat). That eats or feeds on men, a cannibal.

ἀνδροφόνος, gen. ἀνδροφόνος, ον (adj. ἀνής, φόνος, slaughter). Man-destroying, slaughtering.

ἀνδρώδης, ες, (adj. ἀνής, εἶδος, the look). Of manly appearance, manly, becoming to a man.

ἀνεγείρω, fut. ἀνεγερῶ, (ἀνά, ἐγείρω, to arouse). To awaken, to encourage.

ἀνειμι, (ἀνά, εἶμι, to go). To ascend; to return.

ἀνεκράγοι, aor. 2 ind. act. ἀνακράζω.

ἀνεκτός, ὄν (adj. ἀνέχομαι, to endure). Endurable.

ἀνελεύθερος, ον (adj. ἄ, not, ἐλεύθερος, free). Servile, base.

ἀνελόμην, poet. for ἀνελόμην, aor. 2 of ἀνέλω, obsol., assigned to ἀναιρέω.

ἄνεμος, ου, ὁ. Wind.

ἀνεμούω, fut. -ώσω, perf. ἠρέμωκα. To blow. Pass. To be swelled forth with wind.

ἀνεμώδης, ες, (adj. ἄνεμος, εἶδος, look). Windy.

ἀνεμώνη, ης, ἡ. The anemone, or wind-rose.

ἀνεπίληπτος, ον (adj. ἄ priv. ἐπιλαμβάνω, to check). Unblamable, blameless, irreprehensible, irreproachable.

ἀνεπιστήμων, ον (adj. ἄ priv

ἐπιστήμων, knowing). Ignorant, unskillful, illiterate, awkward.

ἀνέρομαι, fut. ἀνελεύσομαι, perf. ἀνελήλυθα, (ἀνά, ἐρομαι, to come). To mount, to arrive at, to embark.

ἀνερωτάω, fut. -ήσω, perf. ἀνηρώτηκα, (ἀνά, thoroughly, ἐρωτάω to inquire). To question repeatedly, to inquire after, &c.

ἄνευ (adv.). Without.

ἀνευρίσκω, fut. -ήσω (ἀνά, thoroughly, εἰρίσκω, to invent). To find out, to discover.

ἀνέχω, fut. ἀνέξω, ἀνωσχίσω, perf. ἀνέσχηκα, (ἀνά, and ἔχω, to hold). To restrain, to hold up. Mid. voice, to bear, to endure.

ἀνεώχθην, aor. 1 ind. pass. ἀνοίγω.

ἄνηθον, ου, τό. Anise.

ἀνήκεστος, ον, (adj. ἄ, not, ἀκέομαι, to heal). Incurable, irremediable, irreconcilable.

ἀνήκοος, ον (adj. ἄ, not, ἀκοή, hearing). That does not hear, inaudible.

ἀνίγω, fut. -ήξω, (ἀνά, ἵκω, to come). To come up, to extend to.

ἀνήλιος, ον (adj. ἄ, ἄνευ, ἥλιος the sun). sunless, not shone on by the sun.

ἀνήμερος, ον. (ἄ, ἄν, and ἡμερος). Savage, cruel, wild, harsh.

ἀνῆρ, ἄρως, δρος, ὄ. A man (as opposed to woman), Latin, vir.

ἀνθάπτομαι, -φομαι (ἀντί, against, ἄπτω, to touch). To attack in turn, to cling to, to undertake, to distress.

ἀνθέω, fut. -ήσω, perf. ἤνθηκα, perf. mid. ἀνήνοθα. To bloom, to flourish, to abound.

ἀνθίστημι, fut. -τιστήσω, perf. -θέστηκα, (ἀντί, against, and ἵστημι, to place). To place against, to compare, to resist; to place before, to exhibit.

ἄνθος, εος, τό. A flower; lit. that which buds or sprouts up.

ἀνθρωπίνος, η, ον (adj.). Human.

ἄνθρωπος, ου, ὄ, ἦ. A human being, (as opposed to beast) Latin, homo.

ἀνθρωποφάγος, ον (adj.). Man-eating.

ἀνθ' ὧν. See App. on Partic. 54.

ἀντάω, fut. -ύσω. To trouble, to vex.

ἀνίημι, fut. -ήσω, perf. -εικα, (ἀνά, ἵημι, to send). To let loose; to give up.

ἀνίστημι, fut. ἀναστήσω, (ἀνά, ἵστημι, to place). To set up, to raise, to establish; aor. 2 ἀνέστην, perf. ἀνέστηκα, both intrans. I stood up; aor. 2 partic. ἀναστάς.

ἀνέσχω, same as ἀνέχω. Used only in pres. and imperf.

ἀνοήτος, ον (adj. fr. ἄ, not, and νοέω, to think). Thoughtless; unintelligible.

ἄνοια, ας, ἦ (ἄνοος, foolish). Want of understanding, ignorance.

ἀνοίγω, fut. -ξω, perf. ἀνώγω, aor. 1 ἀνώξω. To open, to uncover, to reveal.

ἀνομία, ας, ἦ (ἄ, not, νόμος

law). Lawlessness, licentiousness.

ἄνόμοιος, *ον*, and *α*, *ον* (*adj.* ἄ, ἄν, not, ὅμοιος, like). Unlike.

ἄνόσιος, *ον* and *α*, *ον* (*adj.* fr. ἄ, ἄν, not, ὅσιος, holy). Unholy.

ἄνσθήσεις, *poet.* for ἄνασθήσεις.

ἄντα, (*adv.* from ἄντην, and that from ἀντί). Opposite.

ἀνταγωνίζομαι, *ful.* -ίσομαι, (ἀντί, ἀγωνίζομαι, to contend). To contend against, to fight with.

ἀνταγωνιστής, *οῦ*, ὁ. An antagonist, a competitor.

Ἄνταϊός, *ου*, ὁ. Antæus, a giant of Libya, killed by Hercules.

Ἄνταλκίδας, *α*, ὁ. Antalcidas, a Spartan.

ἀντάξιος, *ου* (*adj.* fr. ἀντί, equally, ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, *ful.* -αποδώσω, (ἀντί, in return, ἀποδίδωμι, to give). To give in return, to repay.

ἀντασπάζομαι, -άσομαι, (ἀντί, ἀσπάζομαι). To welcome, greet in turn.

ἀντειπεῖν, (ἀντί, in return, εἶπεῖν, from old obsolete verb εἶπω, to speak). To reply to, to contradict.

ἀντί, *prepos.* governs *gen.* and *acc.* In front of, against; for, instead of; in preference to. In composition, in return, in reply.

ἀντιβολέω, ᾧ, *ful.* -ήσω (ἀντί, βάλλω). To meet, present with, supplicate.

Ἀντίγονος, *ου*, ὁ. Antigonus, one of Alexander's generals.

ἀντιγράφω, *ful.* -ψω (ἀντί, γράφω). To write in reply, to answer in writing.

ἀντιδίδωμι, *ful.* -δώσω (ἀντί, δίδωμι, to give). To give in return, to exchange for, to compensate.

ἀντιδίκος, *ου*, ὁ (ἀντί, against, δίκη, a suit). An adversary, an opponent.

ἀντίδοσις, *εως*, ἡ. An exchange, a recompense.

ἀντιδράω, ᾧ, *f.* -άσω, (ἀντί, in turn, δράω, to do). To act for, or in return, to repay, to requite, to avenge.

ἀντιδωρέομαι, οὔμαι, *ful.* -ήσομαι (ἀντί, in return, δωρέομαι, to bestow). To give in recompense, to bestow in return.

ἀντιθεραπεία, *ful.* -εῖσω (ἀντί, θεραπεύω, to serve). To requite a kindness, to serve in return.

ἀντικάθημαι, *ful.* -ήσομαι. To sit opposite, or over against.

ἀντικαθίστημι, *f.* -καταστήσω (ἀντί, in the stead of, and καθιστήμι, to place). To lay down, or establish instead, to substitute, to oppose, to resist.

ἀντικρούω, *future* -σω (ἀντί, κρούω, to strike). To oppose, to clamor against.

ἀντικρός, (*adv.* ἀντί, against, κέρα, the head). In turn, over-against; expressly, manifestly, clearly.

ἀντιλαμβάνω, *ful.* -λήφομαι (ἀντί, λαμβάνω, to take). To take in exchange. *Mid.* to appropriate.

ἀντιλέγω, fut. -ξω. To contradict; to dispute.

Ἀντιόπη, ης, ἥ. Antiope, mother of Amphion and Zethus by Jupiter.

ἀντίος, α, ον (adj. fr. ἀντί, opposite). Coming towards, meeting, contrary:—ἀντίον, ἀντία, adverbs, against, face to face.

ἀντίπῦλος, ον (adj. fr. ἀντί, πάλῃ, wrestling). Contending with or against. Substantive, an enemy, an opponent.

ἀντιπαρασκευάζομαι. To prepare against, arm on both sides.

ἀντιποιέω, fut. -ήσω. To act in return, to repay a benefit. Mid. voice, to lay claim to, to oppose.

Ἀντισθένης, ον, ὁ. Antisthenes, an Athenian philosopher, founder of the Cynic sect.

ἀντιστάς, partic. aor. 2 ἀνθίστημι.

ἀντιστασιωτής, οὔ, ὁ (ἀντιστασιάω). One of an opposite party, or faction.

ἀντίσχω, poet. form of ἀντέχω (ἀντί, ἔχω, to hold). To resist.

ἀντιτάσσω, -τιω (ἀντί, τάσσω, to arrange). To marshal or draw up against:—Mid. to oppose, contend with.

ἀντιτίθημι, fut. -θήσω. To place against, to compare; to substitute.

ἀντιτίσις, εως, ἥ (ἀντί, against, τίω, to requite). Retribution, punishment by way of retaliation, vengeance, satisfaction.

ἀντιτίω, f. -ίσω (ἀντί, τίω). To retaliate, to punish or inflict, a

penalty, to avenge one's self; to pay a fine, to undergo punishment for a fault or offence.

ἀντιφωνέω, fut. -ήσω (ἀντί, φωνέω, to speak). To reply, to answer; to contradict.

ἀντιχαρίζομαι, fut. -σομαι (ἀντί, χαρίζομαι, to do a favor). To do a favor in return, to be grateful.

ἄντρον, ον, τό. A cave, a grotto.

ἄνυδρος, ον (adj. ἄ, ἄν, and ὕδωρ, water). Without water, dry, barren.

ἀνῦπέρβλητος, ον (adj. ἄ priv. ὑπέρ, beyond, βάλλω, to cast). Insurmountable, invincible, exceeding.

ἀνυπόδητος, ον (adj. ἄ, ἄν, ὑποδέω, to bind under). Without sandals, unshod.

ἀνυστός, ὄν (adj. ἀνύω, to effect). Completed, practicable.

ἄνω, (adv.). Above, on high.

ἄνωγα, Ionic for ἤνωγα, perf. mid. of ἀνώγω.

ἀνώγω, fut. -ώσω, perf. -ωγα. To order, to command; to encourage.

ἀνώδης, ες (adj. ἄ priv. ὀζω, to smell). Scentless, without smell.

ἀνωδος, ον (adj. ἄ priv. ὠδή, a song). Without song, not singing.

ἄνωθεν, (adv. of time and place). From above, from on high; from the time, from a former period.

ἄνωφελής, ἐς (adj. ἄ priv. ὄφελος, use). Useless, unprofitable, worthless.

ἄξις, see ἄγω.

ἄξια, ας, ἡ (fr. ἄξιος, worthy).

Worth, merit, desert.

ἄξιόλογος, ον (adj. fr. ἄξιος, worthy, and λέγω, to speak of).

Worthy of estimation, praise-worthy; important, remarkable.

ἄξιόπιστος, ον (adj. ἄξιος, worthy, πιστός, faithful). Trustworthy, plausible.

ἄξιοπρεπής, ἐς, (adj. ἄξιος, worthy, πρέπω, to become). Suitable to his rank or merits, dignified, decorous, seemly, becoming.

ἄξιος, α, ον. Worthy, sufficient for, good, deserving.

ἄξιόω, fut. -ώσω, perf. ἠξίωκα (fr. ἄξιος, worthy). To think, worthy of, to esteem, to desire, to request.

ἄξίωμα, ἄτος, τό (ἄξιόω, to esteem). Dignity, rank, importance.

ἄξίως, (adv. fr. ἄξιος, worthy). In a worthy manner, properly, suitably.

ἄξων, ονος, ὄ (ἄγω, to drive). An axle-tree, the wheels, the chariot.

ἄοιδά, ἄς, ἡ (ἄειδω, to sing). A song, a strain.

ἄοιδός, οὔ, ὄ. A bard.

ἄοίκητος, ον (adj. fr. ἄ, not, οἰκέω, to inhabit). Uninhabitable, uninhabited.

ἄορατος, ον (adj. ἄ, not, ὁράω, to see). Invisible; forbidden.

ἄοριστος, ον (adj. ἄ, without, ὄρος, bounds). Boundless, infinite, indefinite, undefined.

ἀπαγγέλλω, fut. -ελῶ, perf. ἀπήγγελα, (ἀπό, from, ἀγγέλλω,

to announce). To declare, to bring tidings from.

ἀπαγορεύω, fut. -εύσω (ἀπό, from, ἀγορεύω, to declare). To deny, to renounce, to grow weary.

ἀπάγγω, fut. -άγξω (ἀπό, ἄγγω, to hang). To strangle, to throttle, to hang. Mid. to hang one's self; to be ready to choke.

ἀπάγω, fut. -ξω (ἀπό, ἄγω). To lead off, to drive or carry away.

ἀπάθης, ἐς (adj. ἄ, non, πάθος, suffering). Free from suffering, insensible, un hurt.

ἀπαδεινσία, -ας, ἡ (ἄ, priv. and παιδεύω, to teach). Want of instruction, ignorance; grossness, coarseness.

ἀπαίδεντος, ον (adj. ἄ, παιδεύω, to instruct). Uninstructed, illiterate, inexperienced.

ἀπαιτέω, fut. -ήσω, perf. ἀπήτηκα, (ἀπό, αἰτέω, to ask). To ask from, to demand, to reclaim.

ἀπαλλάγῃ, ἡς, ἡ (ἀπαλλάττω, to deliver). Release, deliverance.

ἀπαλλάττω, -σσω, fut. -ξω (ἀπό, ἀλλάττω, to change). To free from, to get rid of, to remove. Mid. voice, to go off.

ἀπάλμενος, for ἀφάλμενος, fr. ἀφάλλομαι, which see.

ἀπαλύνω, fut. -ῦνῶ, perf. ἠπάλυγα, (fr. ἀπαλός, tender, delicate, &c.). To soften, to render mild. Mid. to grow calm.

ἀπάνευθε, (adv. ἀπό, ἄνευθε, apart). Asunder, afar off.

ἀπαντιάω, fut. -ήσω (ἀπό, from, and ἀντιάω, to meet). To go to meet, to encounter.

ἄπαντη, *Doric for ἀήνητα, impref. of ἀπαντιάω.*

ἄπαξ, (*adv.*). Once, once for all.

ἀπαραίτητος, *ον* (*adj.* ἄ, not, and παραιτέω, to conciliate). Inflexible, inexorable.

ἀπαρασκευάστος, *ον* (*adj.* ἄ, not, παρασκευάζω, to prepare). Unprepared, unprovided, not ready, unexpected, unawares.

ἀπαρασκευος, *ον* (*adj.* ἄ, not, παρασκευή, preparation). Unprepared, unfurnished.

ἀπαρνεόμαι, *f.* -ήσομαι, ἀπήρνημαι (ἀπό, ἀρνεόμαι, to deny). To refuse, to renounce; to resign, to abdicate.

ἄπας, ἅσα, *αν* (*adj.* ἅ, ἅμα, together, and πᾶς, all). All together, the whole, every one.

ἀπατάω, *ful.* -ήσω, *perf.* ἠπάτηκα. To lead aside, to lead into error, to deceive.

ἀπανθαδίζομαι (ἀπό, *intens.*, ἀνθαδίζομαι, to resist). To act or speak with boldness, loftiness, arrogance, or authority.

ἀπέδοτο, *3d sing. aor. 2 ind. mid.* ἀποδίδωμι.

ἀπέδρα, *aor. 1 act.* ἀποδιδράσκω.

ἀπέθᾶνον, *aor. 2 ind. act.* ἀποθνήσκω.

ἀπείδον (ἀπό, from, εἶδον, *aor.* 2 of εἶδω, *obsolete*, to see). To look attentively, to regard.

ἀπειθέω, *ful.* -ήσω, *perf.* ἠπειθήκα (ἀπειθής, disobedient). To be disobedient, not to be persuaded.

ἀπεικάζω, *ful.* -ἄσω (ἀπό,

from, εἰκάζω, to liken). To compare, to imitate.

ἀπειλέω, *ful.* -ήσω, *perf.* ἠπέληκα. To threaten, to menace.

ἄπειμι, *irreg. and def., imp. ἀπίθι, inf. ἀπιέναι, part. ἀπιών* (ἀπό, from, εἶμι, to go). To depart, to go away.

ἄπειμι, *irreg. ful.* -έσομαι (ἀπό, from, εἶμι, to be). To be away from, to be absent.

ἀπεῖπον, *inf.* ἀπειπεῖν. To forbid, to disown.

ἄπειρος, *ον* (*adj.* ἄ, and πείρα, πέρας). Endless, unbounded, unlimited.

ἄπειρος, *ον* (*adj.* ἄ, not, πείρα, a trial). Inexperienced, ignorant of.

ἀπείρως (*adv.*). Endlessly; ignorantly.

ἀπέκλειεν, *3d sing. aor. 1 ind. act.* ἀποκλείω.

ἀπέκλειον. *See* ἀποκλείω.

ἀπελάνω, *ful.* -ἄσω (ἀπό, ελαίνω, to drive). To drive away, to drive off.

ἀπεμπολάω, *ful.* -ήσω (ἀπό, *intens.*, ἐμπολάω, to sell). To sell off, to sell, to barter, to trade.

ἄπερ, *neut. pl. of ὅσπερ* (*used adverbially*). As, just as.

ἀπεργάζομαι, *ful.* -ἄσομαι. To work off, to complete, to bring to perfection.

ἀπερείδω, *ful.* -είσω (ἀπό, ἐρείδω, to fix on). To place down upon, to fix steadily. *Mid.* to lie upon.

ἀπερείσιος, *α, ον* (*adj.* ἄπειρος). Infinite.

ἀπερέω, *obsolete in pres., ful.*

-ῶ for -έσω (ἀπό, ἐρῶ, to declare).
To say forth, to deny.

ἀπερῦκω, fut. -ξω. To keep off, to drive off.

ἀπέροχομαι, f. -λείσομαι, perf. -ήλυθα. To go away, to withdraw.

ἀπέσσυτο, poet. for ἀπεσίσυτο. See ἀποσειύω.

ἀπεχθάνομαι, fut. -ήσομαι, perf. ἀπείχθημι (ἀπό, ἔχθανομαι, ἔχθομαι, to be hated). To be bitterly hated.

ἀπεχθής, ἐς (adj. ἀπό, ἔχθος, hatred). Odious, hateful.

ἀπέχω, fut. ἄφεξω, ἀποσχίσω, perf. ἀπέσχηκα (ἀπό, from, ἔχω, to hold). To hold off, to repel;—to be distant;—to refrain.

ἀπήρξατο, 3d sing. aor. 1 ind. mid. ἀπάγγω.

ἀπήρη, ης, ἡ. A car made of wicker-work, a chariot, a wagon.

ἀπίῳσι, Ion. for ἄπισι, see ἄπειμι, to go away.

Ἀπίκιος, ον, ὁ. Apīcius, a Roman noted for gluttony.

ἀπιστέω, fut. -ήσω, perf. ἠπίστηκα (ἄπιστος). To disbelieve, to disobey, to distrust.

ἄπιστος, ον, and Doric ἀπίστως, ον (adj. ἀ, not, πίστις, belief). Unbelieving;—unworthy of confidence, faithless, incredible.

ἄπλετος, ον, Ionic ἀπλάτος, ον (adj. for ἀπέλυτος, ἀ, not, πελάω, to approach). Unapproachable; immense, vast, &c.

ἄπληστος, ον (adj. ἀ, not, πλήθω, to fill). Not to be gratified, importunate, voracious.

ἀπλόος, ὄη, ὄον, contracted

οῦς, ἦ, οῦν (adj. ἀ, not, πλέω, πλέκω, to fold). Without a fold; simple, upright, honest.

ἀπλώς (ἀπλόος, single). Singly, sincerely, frankly; bountifully, liberally, kindly.

ἀπό, preposition. Indicates originating from; gov. gen. From, away from, out of, on account of, because of, by, through, &c. In compos. separation, negation;—completion, origin.

ἀποβαίνω, fut. -ήσομαι (ἀπό, βαίνω). To lead down;—to descend, to disembark;—to happen.

ἀποβάλλω, fut. -ἄλω (ἀπό, βάλλω). To cast away, to loose, to cast off, to reject, to relinquish.

ἀποβιβλικώς, perf. part. act.

ἀπόβυσις, εως, ἡ (ἀποβαίνω). Descent, disembarkation.

ἀποβλέπω, fut. -ψω (ἀπό, βλέπω). To regard, to direct attention to, to look toward.

ἀποβολή, ἡς, ἡ (ἀποβάλλω, to throw away). A casting off, rejection; the act of throwing away, rejecting; a loss.

ἀπογεύομαι, f. -εύσομαι (ἀπό, from, γεύομαι, to taste). To taste, share, partake of.

ἀπογιγνώσκω, fut. -γνώσομαι, perf. ἀπέγνωκα. To renounce, to relinquish, to give up.

ἀπογράφω, fut. -ψω. To copy, to transcribe.

ἀποδιάζομαι, fut. -ύσομαι, and poet. -ύσομαι (ἀπό, intens., and διάζομαι, to divide). To deal out, to share, to distribute; to impart, to communicate.

ἀποδείκνυμι, fut. -ξω. To

show forth, to display, to designate, &c.

ἀπόδειξις, εως, ἡ. A demonstration, a proof, &c.

ἀποδέρω, fut. -ῶ, perf. -δέρακα (ἀπό, from, δέρω, to flay). To cut off the skin, to flay.

ἀποδέχομαι, fut. -ξομαι. To receive from, to assume.

ἀποδιδράσκω, fut. -δράσομαι, perf. -δέδρακα, aor. 2 ἀπέδρα, ας, α, αμεν, &c. 3d plur. ἀπέδραν, Ionic ἀπέδρην. To run away from, to escape, to fly secretly.

ἀποδίδωμι, fut. -δώσω. To give back, to recompense, to repay, to assign, to restore. ἔποδος, aor. 2 imp.

ἀποζάω, fut. -ήσω, infin. ἀποζῆν, or ἀποζῆν (ἀπό, intens., ζάω). To live by any means; to live miserably.

ἀποθεν (adv. ἀπό), From afar, far off.

ἀποθερίζω, fut. -σω (θερίζω, to reap). To cut down, to reap, to mow.

ἀποθεωρέω, fut. -ήσω. To behold from a distance, to contemplate, to observe.

ἀποθησαυρίζω, fut. -ίσω. To treasure up, to preserve.

ἀποθνήσκω, fut. -θανοῦμαι. To die, to perish.

ἀποικία, ας, ἡ (from ἄποικος, away from home). Emigration; a settlement.

ἀποικοδομέω, fut. -ήσω (ἀπό, οικοδομέω, to build). To wall up.

ἄποινα, ων, τά. (Always in plur.) A ransom, redemption, fine, penalty, &c.

ἀποκάθαρσις, εως, ἡ (ἀποκάθαιρω, to purify). A purification.

ἀποκαθίστημι, fut. -καταστήσω (ἀπό, κατά, down, and ἵστηαι). To replace, to restore.

ἀποκαλέω, fut. -έσω. To summon, to name;—to stigmatize.

ἀποκάμνω, -αμῶ (ἀπό, intens., κάμνω, to toil). To become weary, to sink under fatigue, to despond, to lose courage.

ἀπόκειμαι, fut. -σόμεαι. To be laid away;—to be neglected.

ἀποκείρω, -ερῶ, Æol. -έρσω (ἀπό, from, κείρω, to clip). To cut off; to despoil.

ἀποκτίνω, fut. -ήσω (κτίνω, to move). To remove, to displace.

ἀποκλείω, fut. -σω, perf. -κέκλεικα. To shut up, to prevent, to exclude.

ἀποκόπτω, fut. -ψω (κόπτω, to cut). To cut off, to lessen.

ἀποκορμάννυμι, -κορμάω, fut. -μάσω (κορμάννυμι, to hang). To suspend from, to attach, to hang.

ἀποκορῖνω, fut. -κορῖνῶ (κορῖνω, to separate). To separate from, to select. Mid. to answer, to reply, to decide, to judge.

ἀποκρύπτω, fut. -ψω. To hide from, to conceal.

ἀποκτείνω, fut. -ῶ. To slay, to destroy.

ἀποκτινύναι, pres. inf. act. ἀποκτιννυμι, same as ἀποκτείνω.

ἀποκνέω, fut. -ήσω (κνέω, to be pregnant). To bring forth, to bear.

ἀπολαμβάνω, fut. -λήψομαι. To receive from, to lay violent hold of, to intercept, to recover.

ἀπόλαυσις, εως, ἡ. Advantage, pleasure.

ἀπολάω, fut. -σω (λάω, λάω).

To partake of, to enjoy.

ἀπολείπω, -ψω (λείπω, to leave). To leave behind. *Mid. voice*, to stay behind, to fail of. *Perf. pass.* ἀπολέλειμμαι.

ἄπολις, ι, ἴδος, (ωγ. ἄ, not, πόλις). Cityless, without a city.

ἀπολισθαίνω, fut. -ολισθήσω (ὀλισθαίνω, to slide). To slide away, to slip from.

Ἀπολλόδωρος, ου, ὁ. Apollodorus, one of the pupils of Socrates. 2. Names of several archons and other distinguished Athenians.

ἀπόλλῃμι, fut. -ολέσω, perf. ἀπόλωκα (ὄλλῃμι, to destroy). To destroy utterly. *Mid.* to perish, to be undone.

Ἀπόλλων, ωνος, ὁ. Apollo, son of Jupiter and Latona.

ἀπολογέομαι, fut. -ήσομαι, perf. -λελόγημαι. To vindicate oneself, to make a defence, &c.

ἀπολογία, ας, ἡ (ἀπολογέομαι). Justification, vindication, defence, apology.

ἀπολύω, fut. -σω (λύω, to loose). To acquit, to free.

ἀπομαρθάνω, fut. -μαθήσομαι. To unlearn, to forget.

ἀπομαρθαίρω, fut. -ῶνω (μαρθαίρω, to wither). To dry up, to cause to decay. *Mid.* to decay, to perish.

ἀπονέμω, fut. -ῶ (νέμω, to divide). To assign, to distribute.

ἀπονενοημένως (adv. fr. perf. part. pass. of ἀπονοέομαι, to lose one's senses). Madly, foolishly.

ἀποναίμην, optat. of ἀπονίημι.

To enjoy.

ἀπονίημι, -νήσω. To profit of, or enjoy any thing; to enjoy, derive advantage or profit, &c. *Aor.* 2 ἀπονήμεν, ἀπωνήμεν, opt. ἀποναίμην, 2d pers. ἀπόναιο.

ἀπονίπτω, fut. -ψω (νίπτω, to wash). To wash off, to cleanse by washing.

ἄπονος, ον (πόνος, toil). Indolent, not laborious.

ἀποξύω, fut. -ύσω (ξύω, to scrape). To scrape off, to polish.

ἀποπαύω, -σω. To cause to cease, to hinder. *Mid.* to cease, to desist.

ἀποπέμπω, fut. -ψω. To send away, to dismiss.

ἀποπήγνυμι, -πήξω (ἀπό, πήγνυμι). To make to freeze or curdle; of men (in pass.), to be frozen; of blood, to curdle.

ἀποπίπτω, fut. -πεσοῦμαι. To fall from, to fail.

ἀποπλέω, f. -πλεύσομαι (πλέω, to sail). To sail away, to set sail, to sail back.

ἀποπνέω, fut. -πνεύσω. To breathe forth life, to expire.

ἀποπνίγω, -πνίξω (πνίγω, to strangle). To strangle, to suffocate.

ἀποπόνως (adv.). Without toil, easily.

ἀποπτύμενος (partic. of ἀφίπταμαι = ἀποπέτομαι, to fly off or away). Flying away, &c.

ἀπορέω, fut. -ήσω, perf. ἠπόρηκα (ἄπορος, at a loss). To be at a loss, to be in want, not to know what to answer.

ἀπορία, ας, ἡ (ἀ, not, and πόρος, a way through). Perplexity, want, embarrassment.

ἄπορος, ον (adj. ἀ, not, πόρος, a way through). At a loss, difficult, inextricable.

ἀπορήγνῦμι, fut. -ρήξω (ρήγνῦμι, to break). To tear asunder, to tear away.

ἀπόρητος, ον (adj. ἀπό, from, ρέω, to speak). That cannot be spoken, secret, prohibited.

ἀπορήπτω, fut. -ψω, perf. ἀπέρῳψα (ρήπτω, to cast). To cast away, to reject with disdain.

ἀποσβέννῦμι, f. -σβέσω (σβέννῦμι, to extinguish). To extinguish, to suppress, to quench.

ἀποσείω, fut. -σείσω (σειώ, to shake). To shake down from, to shake off.

ἀποσέω, -εύσω (ἀπό, from, and σεύω, to drive). To chase or drive away. Mid. to run away, to flee.

ἀποσιωπάω, fut. -ήσω (σιωπάω, to be silent). To become silent, to remain silent.

ἀποσκεδάννῦμι, fut. -σκεδάσω (σκεδάννῦμι, to scatter). To scatter, to disperse, to banish.

ἀποσκευή, ἡς, ἡ (ἀποσκευάζω, to pack up in order to send away). A packing up for removal, baggage.

ἀποσπάω, fut. -ἄσω (σπάω, to drag). To pull asunder, to drag away by force.

ἀποστάζω, -ξω, perf. ἀπέσταχα (σταζέω, to drop). To fall in drops, to distil from.

ἀποστέλλω, f. -εἰλῶ, p. ἀπέσ-

ταλκα. To send away to, to dismiss; to send on a mission.

ἀποστερέω, f. -ήσω, p. ἀπεστέρηκα (στερέω, to deprive). To deprive of, to despoil.

ἀποστεφάνω, f. -ώσω (στεφανώω, to crown). To deprive of a crown; Mid. to lay down one's crown.

ἀποστιλβέω, f. -ωσώ (στιλβέω, to make shining). To make brilliant.

ἀποστόλος, ου, ὁ (ἀπό, στέλλω). An apostle; a commander of an expedition.

ἀποστρέφω, -ψω. To turn from, to turn back.

ἀποστροφή, ἡς, ἡ. A turning away from, a defection.

ἀποστιγέω, fut. -ήσω, and στύξω, perf. ἀπεστιγῆκα, and ἀπέστιοχα (στιγέω, to hate). To hate bitterly, to detest.

ἀποσφάζω, -ξω (σφάζω, to slay). To kill, to slaughter.

ἀποσφενδονάω, -ήσω (σφενδονάω, to sling). To cast, or hurl from a sling.

ἀποσώζω, -σώσω (σώζω, to save). To preserve, restore again, save.

ἀποτείνω, -τενῶ, perf. -τέτιχα, (τείνω, to stretch). To extend, to lengthen.

ἀποτολμάω, ὦ, fut. -ήσω (ἀπό, and τολμάω). To make a bold venture, to undertake resolutely,

ἀποτειγίζω, -ίσω, -τετειχικα (ἀπό, by, τεῖχος, a wall). To wall about, to fortify.

ἀποτελέω, -έσω (τελέω, to finish). To accomplish, to fulfil.

ἀποτέμνω, -τεμῶ (τέμνω, to cut). To cut off, to retrench.

ἀποτίθῃμι, -θήσω. To lay aside, to reject.

ἀποτίω, -ίσω, (ἀπό, back, τίω to honor). To compensate, to pay back, to exact satisfaction, to take vengeance.

ἀποτρέπω, -ψω. To turn aside from, to prevent.

ἀπότροπος, ον (adj. fr. ἀποτρέπω, to turn away). Turned away from, averted, displeased: averse, that ought to be avoided.

ἀποτυγχάνω, -τεύσομαι (τυγχάνω, to meet). To fail to meet, to miss, lose; be wrong, miss the truth.

ἀποτυμπανίζω, -ῖσω, perf. τετυμπώνικα (τυμπάνίζω, to strike with a club). To kill by beating, to destroy.

ἀπούρας, epic part. aor. 1 of ἀπανράω, to take away, deprive of.

ἀποφαίνω, -φάνῶ. To make appear, to display, to declare; Mid. to announce, to proclaim; to appear.

ἀποφέρω, ἀποιόσω. To carry away, to produce.

ἀποφεύγω, -φεύσομαι. To escape.

ἀποφράττω, σσω, -φράξω, perf. -πεφράχθαι, (φράττω, to stop up). To block up, to obstruct.

ἀποχέω, fut. -χέυσω. To pour out; to cast away.

ἀποχωρέω, f. -ήσω (χωρέω, to depart). To retire.

ἀποψάω, -ήσω (ἀπό, ψάω). To wipe off; mid. wipe oneself, wipe.

ἀποψύχω, f. -ξω (ἀπό, ψύχω, to breathe). To breathe out, to breathe forth.

ἀποψώμενον. See ἀποψάω. ἀπράγμων, ον (adj. ἀ, not, πράγμα, business). Without occupation, indolent.

ἀπρακτος, ον, (adj. ἀ, not, &c. πράσσω, to do). Not capable of performing, weak, powerless; in a passive sense, that cannot be performed.

ἀπρεπής, ἐς (adj. ἀ, πρέπω, to become). Unbecoming, disgraceful.

ἀπροσδόκητος, (adv. ἀ, not, προσδοκάω, to expect). Unexpectedly, suddenly.

ἀπροφασίστως, (adv. ἀ priv. πρόφασις, a pretence). Readily, promptly, sincerely.

ἄπτερος, ον (adj. ἀ, πτερόν, a wing). Without wings, without feathers.

ἄπτω, f. ἄψω, perf. ἤφα, perf. pass. ἤμμαι. To bind to; to set on fire, to kindle.

ἀπωθέω, and ἀπόθω, f. -σω (ἀπό, ὠθέω, to push). To drive from, to repel, to reject, to refuse. aor. 1 ind. mid. ἀπώσαμην.

ἀπώλετο, 3d pers. sing. aor. 2 ind. mid. See ἀπόλλυμι.

ἀπώσαμην, -ω, -αιτο, see ἀπωθέω.

ἄρα, (conj.). Then, therefore, yet. See App. on Partic. 55-57.

ἄρα (interrogative). Is it that? Is it so? Whether? See App. on Partic. 58.

ἀράσσω, f. -ξω. To strike, to beat, to knock, to dash.

Ἄργεῖος, α, ον (adj. Ἄργος, Argos). Argive, Grecian.

ἄργενρός, ἦ, ὄν (adj. Æol. and Dor. for ἀργός). White, shining.

ἀργέω, ᾧ, fut. -ήσω (ἀργός, idle). To have leisure, to be unemployed; to loiter, to cease, to stop.

Ἄργιλεωνίς, ἴδος, ἦ. Argileonis, the mother of Brasidas.

Ἄργοναῦται, ᾧν, οἱ. The Argonauts.

Ἄργος, ου, ὁ. Argos, celebrated for his hundred eyes.

Ἄργος, -εος (contr. ους), τό. Argos, the capital of Argolis, also a city of Thessaly.

ἀργός, ὄν, and, ὅς, ἦ, ὄν (adj. fr. ἀεργός, ἄ, not, ἔργον, a work). Doing no work, idle, inactive; unfruitful.

ἀργῦρειος, ον, and ἑός, ἑα, ἑόν, -οῦς, ᾧ or ἦ, οῦν (adj. ἄργῦρος, silver). Made of silver, silver, bright, shining, resplendent.

ἀργῦριον, ου, τό (dimin. of ἄργῦρος, silver). A small piece of silver, a silver coin, &c.

ἄργῦρος, ου, ὁ. Silver.

ἄργῦρος, ον (adj. fr. ἀργός, shining). White, glittering, glossy, sparkling.

Ἄργώ, ὄος, contr. οῦς, ἦ. The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.

Ἀρέθουσα, ης, Dor. ας, ἦ. Arethusa, name of several fountains, the earliest known in Ithaca; the most famous at Syracuse, in Sicily, the Nymph of which

became the muse of Bucolic poetry.

ἀρέσκω, f. ἀρέσω, perf. ἤρεκα (ἄρω, to fit). To please, to gratify, to suit.

ἀρετή, ἦς, ἦ (ἀρέσκω). Fitness, ability; hence, virtue, goodness, bravery.

ἀρή, ἦς, Ion. for ἀρά ᾧς, ἦ. A curse, an imprecation; an injury, a harm.

ἀρήγω, -ξω, perf. ἤρηκα. To ward off from; to assist.

ἀρήν, nom. not used, gen. ἀρόνος, dat. pl. ἀρονῦσι, Homeric, ἀρονεσσι. A ram; a lamb.

Ἄρης, εος, contr. ους, Ion. ἦος, ὁ. Mars, son of Jupiter and Juno, god of war.

ἀρθρόω, f. -άσω (ἄρθρον, a joint). To fasten by joints, to articulate distinctly.

Ἀριάδνη, ης, ἦ. Ariadne, daughter of Minos, king of Crete.

Ἄριαῖος, οῦ, ὁ. Ariæus, an officer in the army of Cyrus the Younger.

ἀριθμέω, -ήσω, perf. ἠρίθμηκα. To count, to number, to reckon.

ἀριθμός, οῦ, ὁ (ἀρθμός, union). A regular order, enumeration, number.

ἀριπρεπής, ἐς (adj. ἄρι, intens. πρέπω, to be distinguished). Very distinguished, very eminent.

Ἀριστᾶγόρας, ου, ὁ. Aristagoras, tyrant of Miletus.

Ἄρισταῖος, ου, ὁ. Aristæus, son of Apollo; father of Actæon. ἀρισταίω, -ήσω, perf. ἠρίστηκα

(ἄριστον, breakfast). To breakfast.

ἄριστεϊον, ον, τό (*fr.* ἄριστεύω, to be the best). The prize of bravery, the palm of valor.

ἄριστερός, ἄ, ὄν (*adj.*). The left.

ἄριστεύς, ἑως, ὁ (ἄριστος, the best). The bravest warrior.

ἄριστεύω, -σω, *p.* ἠρίστευκα (ἄριστος). To be the best, to excel, to be distinguished for valor.

Ἄριστιππος, ον, ὁ. Aristippus; *disciple of Socrates; founder of the Cyrenaic sect.*

ἄριστοκρατέομαι, (ἄριστος, κρατέω) *pass. with fut. mid.* To be governed by the best born or nobles, to have an aristocratic constitution.

Ἄριστοκρατής, ἑος, ὁ. Aristocrates.

ἄριστοποιέω, *f.* -ήσω (ἄριστον, breakfast, and ποιέω, to prepare) To prepare breakfast. *Mid.* to breakfast.

ἄριστος, η, ον (*adj. superlative of ἀγαθός, good*). Best, most excellent, most virtuous.

Ἄριστοτέλης, εος, ὁ. Aristotle; *born at Stagyrā; a celebrated Grecian philosopher; a pupil of Plato; instructor of Alexander the Great.*

Ἄριστοφάνης, εος, ὁ, *contr.* ον, ὁ. Aristophanes, a celebrated Greek comic poet of Athens; *born in the island of Ægina.*

Ἄρκαδία, ας, ἡ. Arcadia, a country in the centre of Peloponnesus.

Ἄρκαδιος, α, ον (*adj.*). Be-

longing to Arcadia: *Subst. an Arcadian.*

Ἄρκάς, ἄδος, ὁ. An Arcadian. ἄρκεώ, -έσω, ἠρκεκα. To ward off, to avert, to restrain. *With dat.*, to aid, to assist. *Intr.* to suffice, to be sufficient for. *Impers.* ἄρκεῖ, it is sufficient. *Mid.* to be content with.

ἄρκτος, ον, ὁ, ἡ. A bear.

Ἄρκτος, ον, ἡ. The Greater Bear, the Ursa Major, the north.

ἄρμα, ἄτος, τό (*from ἄρω, to join*). A chariot.

ἄρμάμαξα, ης, ἡ (ἄρμα, ἄμαξα, a wagon). A covered car; a coach, a travelling coach.

ἄρματηλατέω, -ήσω (ἄρμα, ἐλάυνω, to drive). To conduct a car, to drive, &c.

Ἄρμενία, ας, ἡ. Armenia in Asia; an Armenian woman.

ἄρμοδίως (*adv.* ἄρμόδιος, fitting). In a fitting manner, conveniently, suitably.

ἄρμόζω, -σω, ἠρμωκα (ἄρω, to fit). To adapt, to be fitted for. *Mid.* to construct for oneself.

Ἄρμονία, ας, ἡ. Harmōnia, Hermiōnē; *daughter of Mars and Vēnus; given in marriage to Cadmus.*

ἄρνα, *acc. of ἀρήν (obsol.)*, a lamb.

ἄρνεομαι, -ήσομαι. To refuse, to deny.

ἄρνημαι (*dep. mid. fr. ἄρνῃμι, obsolete, fr. αἶρω, ἄρῶ, to take up*). Used only in *pres. and imperf.* To obtain, to acquire, to strive to gain; to sustain, to protect.

ἄροτος, ου, ὁ. Tillage, ploughing, husbandry; also, corn-land, a field; season of tillage.

ἀροτός, ἡ, ὄν (ἀρόω, to plough). Tilled, that can be tilled.

ἀροτρεύς, -έως, ὁ (ἀρόω, to plough). A ploughman, a farmer.

ἀρπᾶγή, ἡς, ἡ (ἀρπάζω, to seize). Pillage, rapine.

ἀρπάζω, -ξω, Attic ἄσω, perf. ἤρπαξα, -κα, aor. 2 ἤρπᾶγον, perf. pass. ἤρπισμαι. To seize, to rob, to plunder.

ἄρπη, ἡς, ἡ. A sickle.

Ἄρπυιαι, ὄν, αἱ (ἄρπω, ἀρπάζω, to seize). The Harpies; three winged monsters, having the faces of women, and the bodies of vultures.

ἀρρενωπός, ὄν (adj. ἀρρήν, male, ὄψ, aspect). Of a manly aspect, of a bold look.

ἀρρήκτος, ὄν (adj. ἄ, not, ῥήγνυμι, to break). Unbroken, impenetrable.

ἄρρην, εν (adj.). Male, manly. οἱ ἄρρηνες, the males.

ἄρρητος, ὄν (adj. ἄ, not, ῥητός, said). Unsaid, unuttered; unutterable, shameful.

ἀρρώστεω, -ήσω, p. ἡρῶστηκα (ἄρῶστος, without strength). To be feeble, to be sick, to be infirm, to labor under ill health.

ἀρρώστημα, ἄτος, τό. A sickness, weakness.

ἄρῶστος, ὄν (adj. ἄ, not, ῥώννυμι, to be strong). Weak, sick, feeble.

ἄρσην, εν (adj.). Attic for ἄρρην, which see.

Ἄρταγέρσης, ου, ὁ. Artager-

ses; officer in the army of Artaxerxes.

Ἄρταξέρξης, ου, ὁ. Artaxerxes, king of Persia; son of Darius; brother of Cyrus the Younger.

Ἄρταπάτης, α. Artāpātes, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.

ἄρτάω, fut. -ήσω, perf. ἤρτηκα (ἄρω, to join). To connect, to hang to, to attach.

Ἄρτεμις, ἴδος, ἡ. Artēmis, a name of Diāna.

ἄρτι (adv.). Lately, just now.

ἄρτος, ου, ὁ. Bread, wheaten bread.

ἀρύω, ἀρῦτω, fut. -ύσω, perf. ἤρῦκα. To draw up.

ἀρχαῖος, α, ὄν (adj. fr. ἀρχή). Ancient, old. οἱ ἀρχαῖοι, the ancients.

Ἄρχελάος, ου, ὁ. Archelāus, a king of Macedonia, and friend of Euripides.

ἄρχεσθαι, pres. inf. pass. ἄρχω, which see.

ἀρχή, ἡς, ἡ. The beginning, an origin; the kingdom, the government. αἱ ἀρχαί, the magistrates. ἐξ ἀρχῆς, from the beginning.

ἀρχηγός, οὔ, ὁ (ἀρχή, the chief, ἄγω, to lead). A chief, a leader; an author, a founder, an inventor.

Ἄρχιδάμος, ου, ὁ. Archidāmus, the son of Agesilāus.

ἀρχιτέκτων, ὄνος, ὁ (ἄρχω, to begin, τέκτων, a builder). A head builder, an architect.

ἄρχω, -ξω, ἤρξα, perf. pass

ἤρχμαι. To begin, to take the lead; to rule, to govern.

ἄρχων, οντος, ὄ (*properly the pres. part. of ἄρχω*). A ruler;—an archon.

ἄσᾶφής, ἐς (*adj. from ἄ, not, σᾶφής, clear*). Obscure, uncertain.

ἄσεβεια, ας, ἡ (ἄσεβής). Impiety, irreverence towards the gods.

ἄσεβέω, -ῶ, fut. -ήσω (ἄσεβής, impious). To act irreligiously or impiously; to be ungodly, to sin.

ἄσεβής, ἐς (ἄ, not, σέβω, to worship). Impious, irreligious.

ἄσημος, ον (*adj. ἄ, not, σημα, a mark*). Unmarked, undistinguished, obscure, &c.

ἄσθενεια, ας, ἡ (ἄσθενής, weak). Weakness, feebleness, illness.

ἄσθενέω, -ήσω, ἡσθένημα (ἄσθενής, weak). To be weak, to be feeble, to be sick.

ἄσθενής, ἐς (ἄ, not, σθένος, strength). Without strength, weak, feeble, sick.

ἄσθμα, ἄτος, τό (ἄω, to blow). Breath, breathing, asthma, difficult breathing.

Ἀσία, ας, ἡ. Asia, Asia Minor.

ἄσπιτος, ον (*adj. ἄ, not, σπιτος, food*). Without food, fasting.

Ἀσκανία (λίμνη, understood), ἡ. The Ascanian lake.

ἀσκέω, -ήσω, ἡσκηκα. To exercise, to practise.

ἀσκησις, εως, ἡ (ἀσκέω, to practise). Exercising, practising, practice.

ἀσκητέος, ἑα, ἕον (ἀσκέω). To be practised, that ought to be practised.

Ἄσκληπιός, οὔ, ὄ. Æsculapius, son of Apollo; the god of medicine.

ἀσκός, οὔ, ὄ. A wine-skin, a bottle made of goat's skin.

Ἄσκρα, ας, Ion. Ἄσκη, ἡς, ἡ. Ascra, a town of Bœotia, where Hesiod was born.

ἄσμενος, η, ον (*adj. ἡσμένος, pleased, perf. part. pass. of ἡδομαι*). Willing, glad, with pleasure.

ἄσμένως, (*adv.*). Willingly, gladly.

ἀσπάζομαι, -σομαι, ἡσπασμαι (ἄ *intens.*, σπάω, to draw). To draw close to one, to embrace, to greet.

ἀσπαίρω, -ᾶρῶ, ἡσπασκα (ἄ *intens.*, σπαίρω, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπίς, ἴδος, ἡ. A shield;—an asp.

ἀστεροπή, ἡς, ἡ (*for ἀστραπή*). Lightning.

ἀστός, οὔ, ὄ (ἄστυ, a city). A citizen, a fellow citizen, a helpmate, comrade, friend.

ἀστράπτω, -ψω, ἡστραφα (ἄ, *intens.*, στράπτω, *for* στρέφω, to whirl). To lighten, to flash forth lightning.

ἀστρολογέω, -ήσω (ἄστρον, a star, λέγω, to discourse). To study astronomy.

ἀστρολόγος, ου, ὄ (ἄστρον, λέγω). An astronomer;—an astrologer.

ἄστρον, ου, τό. A star, a constellation.

ἄστυ, εος, τό. A city;—the city of Athens.—ἄστυδε, adv. to the city.

Ἀστυάγης, εος, contr. ους, ό. Astyāges, son of Cychæres; last king of Media.

Ἀστυάναξ, -ακτος, ό (ἄστυ, a city, ἄναξ, a defender). Astyānax, a name given by the Trojans to Scamandrius, son of Hector and Andromachē.

ἄσυμμετρία, ας (ἄ, not, συμμετρία, proportion). Disproportion, want of symmetry, unsuitableness.

ἄσυνεσίᾱ, ας, ἧ (ἄ, not, σύνεσις, understanding). Want of understanding, folly, stupidity.

ἄσφάλεια, ας, ἧ. Security, safety.

ἄσφαλῆς, ες (adj. ἄ, not, σφάλωμαι, to totter). Safe, secure, steadfast.

ἄσφαλῶς (adv. ἀσφαλῆς). Safely, securely, with safety.

ἄσχαλάω, f. -ήσω, perf. ἠσχάληκα; and ἄσχάλλω, fut. ἄσχαλῶ, perf. ἠσχαλκα. To be disturbed, to be vexed, to be grieved.

ἄσχετος, ον (adj. ἄ, not, σχέω, ἔχω, to hold). Not to be borne, intolerable.

ἄσχημοσύνη, ης, ἧ (ἄσχήμων, unseemly). Indecency.

Ἀσωπός, οὔ, ό. Asopus, son of Oceanus and Tethys. 2. A river of Bœotia, now Asopo.

ἄσωτος, ον (adj. ἄ, not, σώζω, to preserve). Not to be saved; profligate, prodigal, a spendthrift.

ἄτακτέω, -ήσω, ἠτάκτηκα (fr. ἄτακτος, in disorder). To be in disorder or confusion, not to keep the ranks.

ἄτακτος, ον (adj. ἄ, not, and τάσσω, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ἧς, ἧ. Atalanta, daughter of Schæneus; famed for her speed in running.

ἄταξία, ας, ἧ (ἄ, not, τάσσω, to arrange). Disorder, confusion, irregularity.

ἄτάρ, (conj.). But. See App. on Partic. 59.

ἄτε, (conj. from ὅστε, as if καθ' ἄτε). Since, inasmuch as, seeing that, because.

ἄτεκμάρτως, (adv. ἀτέκμαρτος, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον (adj. ἄ, not, τέκνον, a child). Children.

ἄτέρμων, ον (adj. from ἄ, not, τέρμα, a limit). Without bounds, or end, unlimited, boundless.

ἄτη, ἧς, ἧ (ἄάω, to injure). Injury, harm, evils, wrong; a curse, a calamity.

ἄτημελήτως (adv. ἀτημελέω, to neglect). Heedlessly, carelessly, slovenly.

ἄτιθάσσειντος, ον (adj. ἄ, not, τιθασσεύω, to tame). Untameable, untamed, fierce.

ἄτιμάζω, -ἄσω, ἠτίμᾱκα (ἄ, not, τιμάω, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον (adj. ἄ, not, τιμή, honor). Unhonored, deprived of civil rights, infamous.

ἄτίμως, (adv. ἄτιμως). Infa-

mously, dishonorably, disgracefully.

ἄτινα, *Attic neut. pl. of ὄστις, which see.*

Ἄτλαντίς, ἴδος, ἦ. A daughter of Atlas.

ἄτοπος, ον (*adj. ἄ, not, τόπος, a place*). Out of place, misplaced; unbecoming; extraordinary.

Ἄτρεΐδης, ου, ὁ. Son of Atreus.

ἀτρεκέως, (*adv. ἀτρεκής, exact*). Truly, faithfully, certainly or surely.

ἀτρέμα, or ἀτρέμας, (ἄ, not, τρέμω, to tremble). Without emotion, quietly, gently, softly.

ἀτρωτος, ον (*adj. ἄ, not, τρωώσκω, to wound*). Not wounded, invulnerable.

ἄττα, for ἄτινα, *neut. pl. of ὄστις.*

Ἄτυϊκή, ἦς, ἦ. Attica, a country of Greece.

Ἄτυϊκός, ἦ, ὄν (*adj.*). Attic, of Attica.

ἀτυχέω, -ήσω, ἠτύχηκα. To be unfortunate.

ἀτυχής, ἐς (*adj. ἄ, not, τύχη, fortune*). Unfortunate, unhappy.

ἀτυχία, ας, ἦ (ἀτυχέω). Misfortune, adversity, failure.

ἄτῃ, (*adv.*). Back; again, back again, anew; on the contrary.

Ἀυγείας, ου, ὁ. Augēas, king of Elis.

Ἀυγεῖος, α, ον (*adj.*). Augēan, of Augēas.

ἀυγή, ἦς, ἦ. Brightness, splendor, brilliancy.

ἀνθάδεια, ας, ἦ (ἀνθάδης).

Arrogance, haughtiness, pride, self-sufficiency.

ἀνθάδης, ες (*adj. ἀντός, ἠδομαι, to please*). Self-pleasing, self-sufficient; proud, arrogant; rash, cruel.

ἀνθάδῶς, (*adv. ἀνθάδης*). Arrogantly, obstinately.

ἀνθις, (*adv. another form of ἀν*). Again, anew, &c.

ἀνλή, ἦς, ἦ (ἄω, to blow). A court-yard; a porch, a hall, a palace.

ἀνλητής, οῦ, ὁ (ἀνλέω, to play on a pipe). A piper, a musician.

ἀνλός, οῦ, ὁ (ἄω, to blow). A pipe.

ἀνξάνω, and ἀνξω, *fut. -ήσω, ἠύξηκα*. To increase, to cause to grow. *Mid.* to increase in size, popularity or power.

ἀύξησις, εως, ἦ (ἀύξω). Increase, growth; the act of promoting growth.

ἄυπρος, ον (*adj. ἄ, not, ὑπνος, sleep*). Sleepless, watchful.

ἄυριον, (*adv.*). To-morrow, on the morrow.

Ἀύσονες, ων, οἱ. The Ausōnes, an ancient nation of Italy.

ἀυτιόρ, (*conj. Æolic for αυτιόρ*). But, also, besides, for.

ἀυτιόρκης, ες (ἀυτός, self, ἄρκέω, to suffice). Satisfied, contented; sufficient, competent to.

ἄυτε, (*adv. αὔ, and τε*). Back again, again; in turn, on the other hand; moreover, farther.

ἄυτῆς, for ἑαυτῆς.

ἄυτικα, (*adv. fr. αὐτός, this*). This instant, straightway, immediately.

αὐτίς, *Ionic and Doric for αὐ-
θίς.* Again.

αὐτοθίς (*adv. poetic for αὐτοῦ*).
There, &c.

αὐτοκράτωρ, -ορος (*adj. αὐτός,*
self, κρατέω, to rule). One who
is his own master. *Subst.* an
autocrat.

Ἀυτομέδων, οντος. *Autome-
don, charioteer of Achilles; name
of several other persons.*

αὐτομολέω, -ήσω (*αὐτός,* self,
μολέω, to go). To go of one's
own accord; to desert, to run
away.

αὐτόμολος, ου, ὅ. A deserter.

Ἀυτονόη, ης, ἧ. *Autonoë,
daughter of Cadmus, mother of
Actæon.*

αὐτόνομος, ον (*adj. fr. αὐτός,*
νόμος, a law). Independent;—
pasturing freely, &c.

αὐτός, ἡ, ὅ. Self, he himself,
she herself, itself. *In the oblique
cases without a substantive,* him,
her, it. *With the article prefixed,*
the same: ταῦτό, for τὸ αὐτό,
the same thing: ταῦτά, for τὰ
αὐτά, &c.

αὐτοῦ, (*adv.*). On the very
spot; here, there.

αὐτοῦ, for ἑαυτοῦ.

αὐτόχθων, ον (*adj. αὐτός,*
χθών, the earth). Sprung from
the earth, born in the land, na-
tive, indigenious.

αὐτως, and αὐτως (*adv. αὐτός*).
Thus, so; like, just so.

αὐχὴν, ἐνος, ὅ. The neck.

αὐχμηρός, ἄ, ὄν (*adj. αὐχμός,*
drought). Dry, squalid, poor,
rough.

αὐχμός, οὔ, ὅ (*αὐώ*). Dryness,
squalidness.

αὐώ, -σω, ἦναι. To dry up,
to parch.

ἀφαιρέω, -ήσω (*ἀπό, αἰρέω*). To
remove, to deprive, to abrogate,
to rob.

ἀφάλλομαι, *fut. ἀφαλοῦμαι*
(*from ἀπό, from, and ἄλλομαι, to
spring*). To spring off, to spring
down from.

ἀφαιμαρτέω, -άνω, *fut. -ήσω*
(*ἀμαρτάνω, to wander*). To lose,
to be deprived of, to be bereft.

ἀφᾶνής, ἐς (*adj. ἄ, not, φαίνο-
μαι, to appear*). Unseen, un-
known, obscure.

ἀφανίζω, -ῖσω, ἠφάνικα (*ἀφᾶ-
νής*). To render invisible, to
conceal, to annihilate. *Mid.* to
disappear, to vanish.

ἀφαντος, ον (*adj. ἄ, not, φαί-
νομαι, to appear*). Not visible,
out of sight.

ἀφαιράζω, -ἄσω (*ἀπό, ἀρπά-
ζω*). To seize, to rob, to plun-
der.

ἀφανερός, ἄ, ὄν (*adj. ἀφαίω, to
dry up*). Weak, feeble, power-
less.

ἀφειδής, ἐς (*adj. ἄ, φείδομαι,
to spare*). Unsparing, lavish,
profuse; rigorous, harsh, severe,
cruel.

ἀφειδώς, (*adv.*). Unsparing-
ly, &c.; rigorously, &c. *See*
ἀφειδής.

ἀφείλον, *aor. 2 ind. act. ἀφαι-
ρέω*.

ἀφείναι, *aor. 2 inf. act. of*
ἀφίημι.

ἀφρεκτέος, ἔα, ἔον (*adj. fr.*

ἀπέχω, to keep from). To be abstained from.

ἀφελεία, ας, ἡ (ἀφελής, simple, clear). Simplicity, sincerity;—purity, brightness.

ἀφελῶς, (adv.). Simply, brightly, purely.

ἀφή, ἡς, ἡ (ἄπτω, to touch). Touch, the sense of touch, feeling.

ἀφήσω, fut. act. from ἀφήμι, which see.

ἄφθογγος, ον (adj. ἄ, not, φθόγγος, sound). Dumb, mute, silent, &c.

ἄφθονία, ας, ἡ. Abundance, opulence.

ἄφθονος, ον (adj. ἄ, not, φθόνος, envy). Not penurious, abundant, opulent.

ἀφίημι, -ήσω, -εῖκα (ἀπό, from ἴημι, to send). To send away, to dismiss, to let go, to abandon.

ἀφικάνω, poetic form, for ἀφικνέομαι.

ἀφικνέομαι, -ξομαι, -γμαι, aor. 2 -κόμην (ἀπό, ἐκνέομαι, to come). To come from, to come to, to reach.

ἀφίπτᾶμαι, f. ἀποπήσομαι, aor. 1 ἀπεπιάμην, pt. ἀποπιήμενος, aor. 2 ἀπέπτην, from ἀφίπτημι, not used in the present, (ἀπό, away, ἵπταμαι, to fly). To fly away, to escape.

ἀφίστημι, f. ἀποστήσω, p. ἀφέστηκα, (ἀπό, from, and ἵστημι, to place). To put away from, to put aside, to remove, to revolt, to give up, to withdraw.

ἄφλαστον, ου, τό. The bent part of the poop of a vessel,

generally decorated with ornaments.

ἄφνειός, ὄν (adj. ἄφνεος, wealth). Rich, opulent.

ἄφνω, (adv.). Suddenly.

ἀφοράω, -ᾶσω, and ἀπόφομαι, &c. (ἀπό, from, ὄράω, to see). To see far off, to look down, to look from.

ἀφορία, ας, ἡ (ἄφορος, unfruitful). Unfruitfulness, unproductiveness.

Ἀφροδίτη, ης, ἡ. Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from (ἀφρός) the foam of the sea.

ἄφροντις, ιδος (adj. ἄ, not, φροντίς, care). Free from care.

ἀφρός, οὔ, ὄ. Foam.

ἄφροσύνη, ης, ἡ (ἄφρων, foolish). Want of sense, or reason, folly.

ἄφρων, ον (adj. ἄ, not, and φρόν, mind). Without judgment or reason, foolish.

ἀφῦής, ἐς (adj. ἄ, not, φυή, natural talent). Unskillful.

ἀφύλακτος, ον (adj. ἄ, not, φυλάσσω, to watch). Not watched, unguarded, not on his guard.

Ἀχαιία, ας, ἡ. Achaia, a country of the Peloponnesus.

Ἀχαιοίς, ἄ, ὄν (adj.). Belonging to Achaia,—οἱ Ἀχαιοί, the Achæans, or Greeks.

ἀχαριστία, ας, ἡ (ἄχαριστος). Ingratitude, unthankfulness.

ἀχάριστος, ον (adj. ἄ, not, and χαρίζομαι, to thank). Ungrateful, thankless;—unrewarded.

Ἀχελώϊος, ου, ὄ. Achelous; the name of two celebrated rivers,

one in Epirus, the other in Phrygia.

Ἀχεροῦσιος, α, ον (adj.). Acherusian.

Ἀχέρων, οντος, ὁ (ἄχος, sorrow, ῥέω, to flow). Acheron, a river of Epirus, flowing into the Ionian Sea. According to the mythologists, it is placed in the lower regions,—the river of Hades.

ἄχθομαι, -θέσομαι, -ήσομαι, perf. ἤχθημαι, aor. 1 pass. ἤχθησθην (ἄχθος, a burden). To be burdened with sorrow; to be disgusted, to be displeased.

Ἀχιλλεύς, εως, ὁ, Ion. Ἀχιλεῖς, ἦος, ὁ. Achilles, son of Peleus and Thetis; the bravest of the Greeks in the Trojan war.

ἄχλῦς, ὄος, ἦ. Gloom, darkness, sorrow.

ἄχνῦμι. Active not used. Middle, ἄχνυμαι, -ύσομαι, perf. ἤχνυσμαι (fr. ἄχνύς, grief). To grieve, to be distressed;—to be indignant, to be angry.

ἄχος, εος, τό. Grief, pain, sorrow.

ἄχρηστος, ον (adj. ἄ, not, and χρηστίος, useful). Useless, unprofitable, valueless.

ἄχρι (before a vowel, ἄχρῖς, adv.). Up to, even to, as far as; ἄχρις οὔ, until; ἄχρι νῦν, until now.

ἄχώ, Doric for ἤχω, which see.

ἄψ (adv.). Back, backward.

ἄψαυστος, ον (adj. ἄ, ψαύω, to touch). Not touched, not to be touched.

ἄψευδέω, ᾧ, fut. -ήσω (ἄψευ-

δής, veracious). To speak truly, to tell truth, to shun deceit.

Ἄψυρτος, ου, ὁ. Absyrtus, brother of Medea.

ἄψυχος, ον (adj. ἄ, not, ψυχή, life). Without life, lifeless, inanimate, senseless.

ἄως, ὄος, contracted, οὔς, ἦ. Doric for ἠώς, which see.

B.

Βαβυλών, ᾠνος, ἦ. Babylon, capital of the Babylonian empire, situated on the Euphrates.

Βαβυλώνιος, α, ον (adj.). Babylonian.

βαδίζω, ἴσω, perf. βεβάδικα (βάδος, a step). To go, to move along, to travel.

βάθος, εος, τό (from βαθύς, deep). Depth.

βαθύκολπος, ον. Deep-bosomed, with the dress in deep, full folds.

Βάθυλλος, ου, ὁ. Bathyllus, a favorite of Anacreon.

βαθύς, εἶα, ὕ (adj.). Deep, dense. βαθύν κοιμᾶσθαι, to sleep soundly.

βαίνω, βήσομαι, βέβηκα, aor. 2 ἔβην. To go.

βαιός, ἄ, ὄν (adj.). Small, insignificant, short, not far.

βακτηρία, ας, ἦ (from obsol. βάζω, to go). A staff.

βάκτρον, ου, τό. A staff.

βακχεύω, fut. -εύσω, perf. βεβάκχενκα (fr. Βάκχος, Bacchus). To be inspired by Bacchus; to rave, to celebrate the orgies of Bacchus.

Βάκχη, ης, ἡ. A female Bacchanalian, a Bacchante.

Βάκχος, ου, ὁ. Bacchus, the god of wine; son of Jupiter and Semele.

βάλανειον, ου, τό. A bath.

βάλλω, fut. βῦλω, perf. βέβληκα, aor. 2 ἔβαλον. To throw, to cast, to beat down, to lay down, to strike.

βᾶνανσικός, ἡ, ὄν (βᾶνανσος, a mechanic). Pertaining to the trade of smith, or other mechanical arts; hence, mean, low, servile.

βάπτω, βύψω, perf. βέβαψα. To dip, to plunge, to immerse; to dye.

βάραθρον, ου, τό. A gulf, an abyss, a deep cavern.

βαρβαρικός, ἡ, ὄν (βάρβαρος, a foreigner). Barbarous, foreign, barbarian.

βαρβαρικῶς (adv. βαρβαρικός, barbarous). Barbarously, strangely.

βάρβαρος, ον (adj.). One who is not a Greek, foreign;—uncultivated, barbarous, rude. *Subst.* a foreigner, a barbarian.

βάρβιτος, ου, ἡ, and *βάρβιτον*, τό. A many-stringed musical instrument, a lyre, a harp.

βᾶρέω, -ήσω, βεβάρηκα (βᾶρος, a heavy burden). To burden, to load heavily, to weigh down;—to oppress, to afflict.

βᾶρέως (adv. fr. βαρῦς, heavy). Heavily, grievously, hardly.

βάρος, εος, τό. A weight, a load, a burden;—affliction, distress.

βαρύνω, -ῦνῶ, βεβάρηκα (βᾶρῦς, heavy). To load heavily, to press down, to incommode;—to grieve, to afflict, to distress.

βᾶρῦς, εἶα, ὕ (adj. fr. βᾶρος, a load). Heavy, burdensome, grievous.

βᾶρῦτης, ητος, ἡ (βᾶρῦς, heavy). Weight, heaviness, distress, difficulty.

βᾶσᾶνίζω, -ίσω, perf. βεβᾶσᾶνικα. To examine carefully, to put to the test.

βᾶσᾶνος, ου, ὁ. A touchstone; a test, a trial, an inquiry, an examination.

βᾶσιλειᾶ, ας, ἡ (fr. βᾶσιλεύς, a king). A queen.

βασίλειον, ου, τό. A royal mansion, a palace. *Properly an adj. with δῶμα*, or, in the plural, δώματα, understood.

βᾶσιλειος, ον (adj. βασιλεύς). Kingly, royal.

βᾶσιλεύς, έως, Ion. ἦος, ὁ. A king, a monarch. *Used absolutely, it means, in Greek writers, the king of Persia.*

βᾶσιλεύω, -εύσω, βεβασίλευκα. To have the power of a king, to rule over, to govern, to prevail, to conquer.

βᾶσιλικός, ἡ, ὄν (adj. fr. βᾶσιλεύς). Kingly, royal, regal.

βασκαίνω, -κινῶ, βεβασκαυκα (βᾶσκαω, to speak). To bind with a spell, to bewitch.

βαστάζω, -ᾶσω, βεβᾶστάκα. To lift up, to carry, to build, to support.

βαφή, ης, ἡ (βάπτω, to dye) Dyeing, dye, dye-stuff.

βέβαιος, α, ον (adj.). Secure, firm, steady, permanent.

βεβαιώω, -ώσω, -ακα (βέβαιος, firm). To make firm, to strengthen, to confirm.

βεβαίως (adv. from βέβαιος, firm). Firmly, securely, permanently.

βέλεμον, ου, τό (poetic for βέλος). A dart, a javelin.

βέλος, εος, τό (βύλλω, to cast). An arrow, a javelin, a dart. Generally, any missile thrown at a distant object.

βέλτιστος, η, ον (adj. superlative of ἀγαθός). Best, bravest.

βελτίω, acc. sing. of βελτίων, contracted for βελτίονα.

βελτίων, ον (adj. irreg. compar. of ἀγαθός, good). Better, braver, more virtuous, preferable.

Βῆλος, ου, ὁ. Bêlus, a king of Egypt.

βῆμα, ἄτος, τό (βαίνω, to go). A step, a pace; a step to mount on, a judgment seat, a tribunal.

βία, ας, ἡ. Strength, force, violence, constraint.

βιάζω, -άσω, perf. βεβιάκα (βία, force). To force, to compel, to perform by violence.

βίαιος, α, ον (adj. βία, force). Violent, powerful, oppressive.

βιαίως, (adv.). Violently, powerfully.

βιβλίον, ου, τό. A small book, a treatise, a tablet, a letter.

βιβλος, ου, ἡ. A book, properly, the inner bark of the papyrus.

βιβρώσκω, βρώσω, βέβρωκα. To eat, to devour, to consume.

βίκος, ου, ὁ. A wine-vase.

βίος, ου, ὁ. Life, mode of life, the cares of supporting life, &c.

βιός, οὔ, ὁ. A bow.

βιοτεύω, -εύσω, βεβιότευκα, (βίος, life). To live, to procure a livelihood, or subsistence.

βίοτος, ου, ὁ. Life, means of subsistence, livelihood, condition of life.

βιώω, -ώσω, βεβιώκα, (βίος). To live. Aor. 2 ἐβίων, pt. βιούς.

Βίων, ωνος, ὁ. Bion, a Greek poet. Also a native of Borysthenes. See p. 329.

βλαβερός, ἄ, ὄν (adj. βλάπτω, to hurt). Hurtful, injurious, pernicious.

βλάβη, ης, ἡ, (βλάπτω, to harm). Injury, wrong, harm.

βλάπτω (βλάβω), -ψω, βέβλαφα. To injure, to harm, to wrong.

βλαστάνω (βλαστέω), -ήσω, &c. To bud, to sprout, to shoot forth, to grow.

βλάστημα, ἄτος, τό. A bud, shoot, sprig, branch, leaf.

βλάστημος, ου, ὁ. See βλάστημα.

βλασφημέω, -ήσω, βεβλασφημηκί, (fr. βλύσφημος, defaming). To defame, to slander, to calumniate, to blaspheme.

βλέμμα, ἄτος, τό (βλέπω, to see). An aspect, a look, a glance.

βλέπω, -ψω, βέβλεφα. To see, to look at, to look upon.

βλεφαρίς, ἴδος, ἡ. An eyelash.

βλέφαρον, ου, τό (βλέπω). An eye-lid.

βοάω, -ίσω, &c. (βοή, a loud cry). To cry aloud, to shout, to call upon, to roar, to chirp, to cackle.

βοέα, ας, ἡ, *Ionic*, βοέη, *contracted*, βοῆ, &c., *properly an adj. with δορά*, a skin, *understood*. An ox's hide, a shield made of ox's hide.

βοή, ἡς, ἡ. A cry, a shout.

βοεία, *and βοείη*, *see βοέα*.

βοήθεια, ας, ἡ (βοηθέω, to assist). Assistance, succor, support.

βοηθέω, -ήσω, *βεβοήθηκα* (βοή, a cry, *and θέω*, to run). To run at one's cry for aid, to bring assistance, to aid, &c.

βοήθημα, -ατος, τό (βοηθέω). Assistance, aid, a remedy.

Βοιωτία, ας, ἡ. Bœotia, a country of Greece, northwest from Attica.

Βοιωτίας, ἄ, ὄν (*adj.*). Bœotia.

Βοιωτός, οὔ, ὁ. A Bœotian.

βορά, ἄς, ἡ (βιβρώσκω, to eat). Food, fodder, provisions.

Βορέας, ου, ὁ. Boreas, the north wind, the north.

βόρειος, α, ον, *and* ος, ον (*adj. fr. Βορέας*). Of the north, northern.

βόσκημα, -ατος, τό (βόσκω, to feed). A herd.

βόσκω, -ήσω, *βεβόσκηκα* (*fr. βόω*, *obsolete*, or βοῦς, an ox). To cause to feed, to graze, to supply with fodder. *Mid.* to feed, to graze.

Βόσπορος, ου, ὁ (βοῦς, an ox, πόρος, a passage). Bosphorus, a narrow strait over which an ox may swim.

βότρυς, υος, ὁ. The grape, a cluster of grapes.

βούβρωστις, ιος, *and* εως, ἡ (βιβρώσκω, to devour). Hunger, famine, dearth.

βουκολέω, -ήσω, *βεβουκόληκα*. To pasture oxen, to tend a herd, to be a herdsman.

βουκόλος, ου, ὁ (βοῦς, an ox, κόλον, food.) A herdsman.

βούλευμα, ατος, τό (βουλεύω, to counsel). The result of deliberation, a resolve, counsel.

βουλευτήριον, ου, τό (βουλεύω, to consult). A court, a hall, a senate-house.

βουλεύω, -εύσω, *βεβούλευκα*, (βουλή, counsel, will). To counsel, to deliberate, to advise, to plan. *Mid.* to deliberate with one's self, to determine.

βουλή, ἡς, ἡ. Will, counsel, intention, purpose, resolution.

βούλησις, εως, ἡ (βούλομαι, to wish). Wish, desire, intention.

βουληφόρος, ου (*adj. fr. βουλή*, φέρω, to bring). Giving counsel, presiding in counsel.

βούλομαι, -ήσομαι, *βεβούλημαι* (βουλή, will). To will, to wish, to desire, to resolve, to prefer, to choose.

βοῦς, βοός, ὁ. An ox, a bull. ἡ βοῦς, a cow. *Also*, cattle.

Βούσιρις, ἴδος, ὁ. Busiris, a king of Egypt.

Βοώτης, ου, ὁ. Bootes, a northern constellation. *Also* a ploughman.

βραδέως, (*adv. βραδύς*, heavy). Slowly, heavily.

βραδύνω, -ύνω, *βεβραδυνκα*

To render slow, to retard; to delay, to wait, to loiter.

βραδύς, εἶα, ὑ (adj.). Slow, tardy, heavy, dull, stupid.

Βρασίδης, ου, ὁ. Brasidas, a famous Lacedæmonian general.

βραχίων, ονος, ὁ. The arm.

βράχος, εος, τό (βραχύς, brief, scanty). A shoal, a quicksand.

βραχύς, εἶα, ὑ (adj.). Short, small, little, brief, scanty. βραχύ, neut. as an adv., briefly, shortly. ἐν βραχεῖ, in a short time.

βρέφος, εος, τό. An infant, a young child, a child.

βρέχω, -ξω, βέβροχα, pf. 2. βέβροχα, aor. 2. ἔβραχον. To wet, to moisten, to bedew, to shower upon, to soften.

βριᾶρός, ἄ, ὄν (adj. βριάω, to strengthen). Strong, powerful, violent.

Βρόμιος, ου, ὁ. Bromius, a name of Bacchus. (The noisy boisterous god).

βροντιάω, -ήσω, βεβρόντηκα (βροντή, thunder). To thunder.

βροντή, ἦς, ἡ. Thunder, noise of thunder as opposed to κεραυνός, the thunderbolt, i. e. lightning.

βροτοίεις, ὅεσσα, ὅεν (adj. βρότος, clotted blood). Sprinkled with blood, covered with gore, bloody.

βροτός, οὔ, ὁ. A mortal, a mortal being, a man.

βροῦχάμαι, -χίσομαι, βεβροῦχημαι (βροῦχω, to roar). To roar, to bellow, to low, to howl.

βρύω, -ύσω, βέβρυκα. To bubble up; to spring up, to bud forth, to be in full bloom.

βρωθῆναι. *See βιβρώσκω.

βρωμα, ἄτος, τό (βιβρώσκω).

That which has been eaten or gnawed; food, victuals.

βυθός, οὔ, ὁ (Æolic for βύθος).

Depth, the deep, the sea.

βύσσα, ἡς, ἡ. A hide, a skin.

βωκόλος, ου, ὁ. Dor. for

βουκόλος, ου, ὁ. A herdsman.

βωμός, οὔ, ὁ (βαίνω, to go).

A step, an elevation, an altar.

βωστρέω, -ήσω, βεβώστρηκα (βοάω, to call out). To call aloud for, to make proclamation for.

βώτας, α, Dor. for βούτης, ου, ὁ. A herdsman.

Γ.

γα̃, Dor. for γῆ.

γαῖα, ας, ἡ, poetic for γῆ. The earth.

γάλα, ακτος, τό. Milk.

γάλαξις, ου, ὁ. The milky way, the galaxy.

Γαλάται, ὦν, οἱ. The Galatians. Also, the Gauls.

γαλήνη, ἡς, ἡ. A calm at sea, a calm.

Γαλλῆκοί, ὦν, οἱ. The Gauls.

γάλωος, ω, and Attic γάλως, ω, ἡ. A sister-in-law.

γάμειω, -ήσω, -έσω, γεμάμηκα. Attic future γάμω, aor. 1 ἐγάμησα, and ἐγημα. To take a wife, to marry. Mid. to marry, to be given in marriage.

γάμηλιος, ον adj. (γάμειω, which see). Of or belonging to marriage, nuptial.

γάμος, ου, ὁ. The marriage ceremony, marriage, nuptials.

Γαννῆμῆδης, εὐς, ους, ὁ. Gany-
mēdes, a beautiful youth, son of
Tros, king of Troy. He was car-
ried up to heaven by the eagle of
Jupiter, and made cup-bearer of
the gods, in the room of Hebe.

γάρ, conj. For. It introduces
a reason for something expressed
or understood before it. With
interrogative words, it adds em-
phasis, and may be rendered
then; thus τίς γάρ, who then?
See App. on Partic. 60-67.

γαστήρ, ἔρος, γαστρούς, ἦ. The
belly, stomach; appetite, greediness.

γαυρόω, ὠσω, γεγαύρωκα (γαῦ-
ρος, proud). To make proud.
Mid. intr. to behave arrogantly
or proudly.

γέ, enclitic partic.; limits or
renders emphatic. Indeed, truly,
at least, yet. ἔγωγε, I for my
part, I at least. See App. on
Partic. 68-73.

γείνομαι, poetic form of γένω,
obsolet. Used only in pres., imp.,
and aor. 1. To beget, to bring
forth, to bear, to be born.

γείτων, ον (adj. γεία, γή).
Neighboring, contiguous. Subst.
a neighbor.

γελᾶω, -ᾶσω, γεγέλακα. Intr.
to laugh, to smile. Trans. to
laugh at, to deride, to ridicule.

γελοῖος, α, ον (adj. γελᾶω,
which see). Laughable, ridicu-
lous.

γελοῖως (adv.). Ridiculously,
&c.

γέλως, ὠτος, ὁ (γελᾶω). Laugh-
ter, a laugh, a smile.

γελωτοποιός, ὁ and ἡ (γέλως,
laughter, ποιέω, to cause). One
that excites laughter, a jester, a
buffoon.

γέμω, ᾶ, γεγέμηκα. To be
filled, to be loaded, to be full.

γενεά, ᾶς, ἡ (γένος, a race).
Generation, birth, a family, race.

γενεθλίος, ον (adj. γενεά, a
generation). Natal, pertaining
to nativity.

γενειήτης, ου, ὁ (γενειάω, to
have a beard). Bearded.

γένειον, ου, τό. The chin, the
beard.

γένεσις, εως, ἡ (γένω, obsolet., to
beget). Generation, origin, birth.

γενετή, ἡς, ἡ (γένος, descent).
Birth, origin.

γενναῖος, α, ον (adj. γέννα, po-
etic for γένος, birth). Of a noble
race, noble, excellent, generous,
brave. Subst. γενναῖον, ου, τό,
a noble disposition, a generous
sentiment.

γενναῖως, (adv. γενναῖος, no-
ble). Nobly, generously, bravely.

γεννάω, -ᾶσω, γεγένηκα (γένος,
a family). To beget, to bring
forth, to produce.

γένος, εος, ους, τό (γένω, obsolet.,
to beget). Birth, a race, descent,
a family, a tribe, a species.

γεραιός, ἑ, ὄν (adj. γεραῖς, old
age). Old, venerable. Subst. an
old man, an elder.

γεραῖτερος, comp. of γεραῖός;
superlative γεραῖτατος. Older;
most venerable.

γέρανος, ου, ἦ, later ὁ. A
crane.

γέρας, ᾶτος (by syncope, γέραος,

γέρας), τό. A reward of merit, honor, dignity, rank.

γέρον, ου, τό. A shield, made of interwoven osier twigs.

γέροφόρος, ου, ὁ (γέρον, a shield, φέρω, to bear). A shield-bearer, a soldier wearing a shield.

γέρων, ον (adj.). Old, aged. *Subst.* an old man. οἱ γέροντες, the aged.

γεύω, γεύσω, γέγευκα. To give to taste. *Mid.* to taste, to partake of, to enjoy.

γέφυρα, ας, ἡ. A mound, a bridge.

γεφυρώω, -ώσω, γεγεφύρωκα (γέφυρα, a bridge). To make a bridge, to connect by a bridge, to bridge.

γεωγραφῶ, -ήσω, γεγεωγράφηκα (γέα, γῆ, the earth, γράφω, to describe). To describe the earth, to be a geographer.

γεωργέω, -ήσω, γεγεώργηκα (γεωργός, a husbandman). To cultivate land, to be a husbandman.

γεωργία, ας, ἡ (γεωργέω). Cultivation of the soil, husbandry. *Pl.* agricultural pursuits.

γεωργός, οὔ, ὁ (γέα, γῆ, the earth, ἔργον, work). A husbandman, a farmer.

γῆ, γῆς (contr. for γέα, &c.). The earth, the ground, land, soil. Also a proper name, Γαῖα, a divinity.

γηγενής, ἐς (adj. γῆ, earth, γένος). Earth-born, sprung from the earth, aboriginal.

γηθέω, -ήσω, perf. 2 γέγηθα, to rejoice, be glad.

γηραιός, ἄ, ὄν (adj. fr. γῆρας, old age). Old, aged, advanced in years.

γῆρας, ἄτος (γήραος, γήρως), τό. Old age.

γηράσκω, γηρεύω, fut. -άσω, γεγήρακα (γῆρας, old age). To grow old, to be old.

Γηρόνης, ου, ὁ. Geryon, a monster having three bodies and three heads.

γίγας, ατος, ὁ. A giant.

γίνομαι, γίνομαι, fut. γενήσομαι, perf. γεγένημαι (γένω, obsol., to beget). To become, to be, to exist, to be born, to arise.

γιγνώσκω, γινώσκω, fut. γνώσομαι, perf. ἔγνωνκα, aor. 2 ἔγνω (fr. γνῶμι), part. γνούς (fr. γνοέω, νοέω, to perceive). To know, to perceive, to understand, to decide.

Γλαῦκος, ου, ὁ. Glaucus. 1. a son of Minos, king of Crete; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλανκῶπις, ιδος, ἡ (γλανκός, azure, ὤψ, the eye). Blue-eyed, or azure-eyed, an epithet of Minerva. See note on p. 136, line 5.

γλαύξ, γλανκός, ἡ. The owl. γλαφύρος, ἄ, ὄν (adj. γλίφω, to hollow out). Hollowed out, as if by a chisel, finely wrought; polished; elegant.

γλυκερός, ἄ, ὄν. See γλυκός.

γλυκύς, εἶα, ὕ (adj.). Sweet, agreeable, pleasant, kind, gentle.

γλῶσσα, Att. γλῶττα, ης, ἡ. The tongue.

γνᾶθος, ου, ὁ (κνάω, to scrape).
The jaw, the teeth, the jaw-teeth.

γνάφειον, ου, τό (γνάπτω, to
card wool). A fuller's shop.

γνήσιος, α, ον (adj. γενέσιος,
natal). Of the same origin or
race.

γνησίως, (adv. γνήσιος). Purely
descended, genuinely, natu-
rally.

γνοίην, aor. 2 opt. act. γινώσκω.

γνώμη, ης, ἡ (γινώσκω, to
know). Judgment, reason, good
sense, opinion, knowledge, coun-
sel, deliberation.

γνώμων, ον (adj. fr. γινώσκω,
to know). Discerning, discover-
ing. *Subst.* a discerner, a judge,
an investigator; a gnomon, or
index of a dial.

γνωρίζω, -ίσω, ἐγνώρικα (γνώω,
to know). To make known, point
out; to know, to recognise.

γνώριμος, ον (adj. γνωρίζω, to
know). Known, recognised, fa-
mous, distinguished.

γοάω, -ήσω, γεγόηκα, aor. 1 ir-
reg. ἐγόηνα, aor. 2 ἔγουν. To
lament, to bewail, to deplore.

γορεύς, ἑως, ὁ (γέρω, *obsol.*, to
beget). A father. *Pl.* parents.

γορύ, ἄτος, *poet.* γοῦνᾶτος, τό.
The knee.

γόος, ου, ὁ, γόη, ης, ἡ (γοάω, to
deplore). Lamentation, wailing,
mourning.

γοόω, *Ion. and poet.* for γοάω.

Γοργίας, ου, *Dor.* ᾠ, ὁ. Gor-
gias, a celebrated rhetorician of
Athens, called Leontinus, from
Leontini, in Sicily, the place of
his birth.

Γοργώ, ὄος, οὔς, ἡ. Gorgo,
the daughter of Cleomenes.

Γοργώ, ὄος, οὔς, and Γοργών,
όνος, ἡ. A Gorgon. *The Gor-
gons, three sisters, Stheno, Eury-
ale, and Medūsa.*

γοῦν (adv. for γε οὔν). Then
at least, therefore, certainly, then,
for, at least, now, accordingly.

γοῦνατ'. See γονύ.

γραῖα, ας, ἡ. (*Properly femin.*
of γραῖος, for γεραῖός, old, with
γυνή understood.) An old woman.

γράμμα, ἄτος, τό (γράφω, to
write). A written character or
figure, a letter of the alphabet.
Pl. letters.—An epistle, literature,
learning.

γραμμᾶτεύς, ἑως, ὁ (γράφω, to
write). A writer, a secretary.

γραῦς, αός, ἡ (γεραός, old). An
old woman, an aged female at-
tendant.

γραφεῖον, ου, τό (γράφω, to
write). A stilus, or style, an in-
strument for writing.

γραφή, ἡς, ἡ (γράφω). A writ-
ing, a drawing, an indictment or
accusation.

γραῖφω, -ψω, γέγραφα. To
scratch, to trace marks or lines;
—to paint, to draw;—to write, to
write down, to prepare a law.
Mid. to accuse, to prosecute.

Γρύλλος, ου, ὁ. Gryllus, a
son of Xenophon, slain at the
battle of Mantinē.

γρύψ, ὑπός, ὁ. A griffin, a
fabulous animal, partly lion, and
partly eagle.

Γύλιππος, ου, ὁ. Gylippus, a
Spartan officer, sent to assist the

Syracusans against the Athenians.

γυμνάζω, -ᾶσω, γεγύμνακα (γυμνός, naked). To strip naked;—to exercise naked; to exercise, to practise.

γυμνάσιον, ου, τό (γυμνάζω). A place for gymnastic exercises, a school for exercise, a gymnasium: *pl.* gymnastic exercises.

γυμναστέος, ἄ, ὄν (*adj.* γυμνάζω). Exercised, to be exercised.

γυμναστικός, ἦ, ὄν (*adj.* γυμνάζω, to train). Of or pertaining to athletic exercises.

γυμνικός, ἦ, ὄν (*adj.*). Pertaining to gymnastic exercises, gymnastic.

γυμνός, ἦ, ὄν (*adj.*) Naked, bare, thinly clothed, without an outer garment; destitute, poor.

γυμνώω, -ώσω, γεγύμνωκα. To make bare, to strip, to uncover, to expose to view.

γυναικεῖος, α, ον (*adj.* γυνή, a wife). Of or pertaining to woman, feminine, female, effeminate.

γυνή, γυναικός (*from old nom.* γύναιξ), ἦ. A woman, a female, a wife.

Δ.

δαιδάλεος, α, ον (*adj.* δαιδάλλω, to work skilfully). Skilfully wrought, highly ornamented, variegated.

Δαίδαλος, ου, ὅ. Dædālus, a famous Athenian artist, who built the Cretan labyrinth for king Minos.

δαιμόνιον, ου, τό. The Divin-

ity, Providence;—a tutelary genius.

δαιμόνιος, α, ον and ος, ον (*adj.* *fr.* δαίμων). Proceeding from the divinity, divine, godlike;—strange, infatuated.

δαίμων, ονος, ὅ. A divinity, a deity, a genius; fortune, chance, fate.

δαίς, δαιτός, ἦ (δαίω, to share). A feast, an entertainment.

δαίς, δαΐδος *contr.* δᾶς, δαδός, ἦ. A torch. *See* δᾶς.

δάκνω, *f. m.* δίξομαι, *p.* δέδηχα, *aor.* 2 ἔδακον. To bite, to sting, to wound.

δάκρυ, υος, τό. *Poetic for* δάκρυον. A tear. *Pl.* tears, lamentations, &c.

δάκρυον, ου, τό. A tear, weeping, a drop.

δακρυχέω, ῶ, *f.* -εύσω (δάκρυ, a tear, χέω, to pour). To shed tears, to weep.

δακρῦω, -ῦσω, δεδάκρῦκα (δάκρυον). To weep, to shed tears, to lament.

δακτύλιος, ου, ὅ (δάκτυλος). A finger ring, a ring.

δάκτυλος, ου, ὅ. A finger. ὁ μέγας δάκτυλος, the thumb.—δάκτυλος ποδός, a toe.

δαμάζω, δαμάω, *fut.* -ᾶσω, *perf.* δέδηκα, *aor.* 2 ἔδαμον. To tame, to subdue, to bring under the yoke, to break (*as horses*).

δάμαλις, εως, ἦ. A heifer, a calf.

Δανάη, ης, ἦ. Danae, mother of Perseus by Jupiter.

Δανᾶός, οὔ, ὅ. Danaus, an Egyptian, who with his fifty

daughters, settled at Argos, and from whom the people were called Δαναοί.

δαπάνω, -ήσω, δεδανῆκα, (δαίω, to divide). To expend, to squander, to lavish.

δαπάνη, ης, ἡ. Expense, waste, prodigality, cost.

δάπεδον, ου, τό (δᾶ, γῆ, earth, πέδον, a basis). A floor, a pavement, a foundation, a piece of ground.

Δαρδάνεις, ὧν, οἱ. Dardani-ans.

Δαρδανίδης, ου, ὁ (patron. fr. Δάρδαρος). Priam, the son of Dardanus.

Δαρεῖος, ου, ὁ. Darius, the name of three kings of Persia.

δαρεικός, οὔ, ὁ. A daric, a Persian gold coin, worth about three dollars and a half.

δαῖς, δαδός, ἡ (δαΐς, from δαίω, to burn). A torch, a firebrand.

δάσας, for δήσας from δέω, which see.

Δάφνη, ης, ἡ. Daphne, daughter of the river Peneus. She was changed into a laurel, to avoid the pursuit of Apollo.

δέ (a particle). But, however, yet, moreover, therefore, while, now. Usually opposed to μέν, in the first clause of a sentence. See App. on Partic. 75-96.

δε, an enclitic partic. annexed to the accusative of nouns, and denotes motion, to or towards.

δεῖ, impers., f. δεήσει, aor. 1 ἐδέησε (δέω, to want). It is necessary, it is fitting, or proper, it must.—δεῖ τινα, one should, one

must. δεῖ τινας, there is want of something. μικροῦ δεῖν, to want but little; used adverbially thus, almost, nearly.

δείγμα, -ατος, τό (δείκνυμι, to show). A specimen, an example, a sample.

δεῖδω, f. -σω, δεδεικα, perf. 2 δεδοικα (for δεδοικα) δεδια, and δεidia, imp. δείδιθι. To fear, to dread, to stand in awe of; to be anxious.

δείκνυμι, -νύω, f. δείξω, p. δείξα. To show, to point out, to represent.

δείλαιος, α, ον (adj. δειλός). Fearful, timid, wretched, miserable.

δείλη, ης, ἡ. The evening, the decline of day, the afternoon.

δείλια, ας, ἡ (δειλός). Timidity, cowardice.

δειλιάω, -ῶσω, δεδειλιάωκα (δειλός). To be timid, to act in a cowardly manner.

δειλός, ἡ, ὄν (adj. δεῖδω, to fear). Fearful, timorous, cowardly, wretched, miserable. Subs. ὁ δειλός, the coward.

δειμαίνω, -ᾶνῶ, p. δεδειμαγκα, (δεῖμα, fear). To fear, to stand in awe, to be terrified.

δεινός, ἡ, ὄν (adj.). Frightful, terrible, dreadful;—strong, powerful; dire, vexatious; wonderful. Neut. pl. as subs., evils, calamities. Neut. sing. as adv. sternly.

δεινότης, ητος, ἡ (δεινός). The power of causing terror;—power, force, skill, cunning;—difficulty, danger.

δεινω̄ς (*adv.*). Terribly, dreadfully, greatly.

δείξεν, for ἔδειξεν, from δείκνυμι.

δειπνέω, -ήσω, δεδείπνηκα, *Att. perf.* 2 δέδειπνα (δείπνον). To take supper, to dine.

δείπνον, ου, τό. A supper, a meal, a feast, an entertainment. *The δείπνον was the principal meal among the Greeks, and was taken about three o'clock in the afternoon.*

δειπνοποιέω, -ήσω, δεδειπνοποίηκα (δείπνον, ποιέω). To prepare supper. *Mid.* to sup.

δέιρον. See δέρον.

δέκα, *num. adj. indec.* Ten.

δέκατος, η, ον *num. adj. ordinal.* The tenth. *Neut. sing. as adv.* tenthly.

δέλεαρ, ἄτος, τό. A bait, a lure.

δελφίν, δελφίς, ἴνος, ὄ. A dolphin.

Δελφοί, ὦν, αἶ. Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.

δέμας, τό. The body, &c.

δέμνιον, ου, τό (δέμω, to construct). A bedstead, a couch.

δενδράεις, εσσα, εν (*adj. Dor.* for δενδράεις, δένδρον). Abounding in trees, woody.

δένδρον, ου, ὄ, and δένδρος, -εος, τό. A tree.

δεξία, ας, ἡ (*fem. of δεξιός*, with χεῖρ, understood). The right hand.

δεξιόομαι, -ώσομαι, δεδεξίωμαι

(δεξιός). To take by the right hand, to accept.

δεξιός, á, ὄν (*adj. δέχομαι*, to take). The right, on the right; dexterous, auspicious.

δεξιτεριός, á, ὄν (*adj. poetic for δεξιός*). On the right, &c.

δέομαι, -ήσομαι. To need, to wish anxiously for, to solicit, to implore, to supplicate, request.

δέος, εος, τό (δείδω, to fear). Dread, fear.

δέρμα, ἄτος, τό (δέρω). A hide, a skin.

δέρω, δερῶ, δέδαρκα, *aor.* 2 ἔδαρον, *p.* 2. δέδορα. To skin, to flay, to bare;—to flay by scourging, to scourge.

δέσμα, ἄτος, τό (δέω, to bind). A bond, a fastening. *Pl.* τὰ δέσματτα, ornaments for the head.

δεσμεύω, -εύσω, δεδέσμευκα, (δεσμός, a chain). To fetter, to bind.

δεσμός, οὔ, ὄ (δέω, to bind) A fetter, a chain, a bond. *In the plural this noun is neuter, thus, τὰ δεσμά.*

δεσμοφόρος, δεσμοτής, ἦρος. See δεσμώτης.

δεσμοτήριον, ου, τό (δεσμός, to bind). A prison.

δεσμώτης, ου, ὄ (δεσμός). One in bonds, a prisoner.

δέσποινα, ας, ἡ (δεσπόζω, to govern) A mistress, a female sovereign.

δεσπότης, ου, ὄ (δεσπόζω, to rule absolutely). A lord, a master, a despot.

δεσπώτις, ιδος, ἡ. Same as δέσποινα, which see.

Δευκαλίων, -ωνος, ὁ. Deucalion, son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha, alone were saved.

δεῦρο (adv.). Hither, as a note of encouragement addressed to one.

δεῦτε (adv.) Hither, as a note of encouragement addressed to more than one.

δεύτερος, α, ον, (num. adj.) Second, neut. as adv. secondly.

δεύω, -ήσω, δεδέηκα, poetic for *δέω*. To want. Mid. to be in want.

δέχομαι, -ξομαι, δεδεγμαι. To receive, to take, to succeed in; to receive an attack; to lie in wait for.

δέω, δήσω, δέδεκα, p. pass. δέδεμαι. To bind, to chain, to fetter.

δέω, δείσω, δεδέηκα. To want, to need. Usually imperson. in active; mid. *δέομαι*, with genit.

δή (conj.). Now, certainly, truly, indeed;—yet, but then, in fine. Ironically, forsooth. *ἀλλ' ἄγε δή*, but come then. *πῆ δή*, where then? *καὶ δή*, and even. *ἐνταῦθα δή*, thereupon, then. See App. on Partic. 97, &c.

δηθεν. See App. on Part. 110.

δήμιος, α, ον, Ion. for *δάμιος*, α, ον (adj.). Inimical, hostile, warlike.

δήκω, *obsol.* See *δάκνω*.

Δήλιος, α, ον (adj. *Δήλος*, Delos). Delian, of Delos, an epithet of Apollo.

δηλόνοσι (adv. *δήλον ὅτι*, it is

evident that). Evidently, without doubt, namely.

Δήλος, ον, ἡ. Delos, one of the Cyclades, the birth-place of Apollo and Diana.

δηλός, η, ον (adj.). Manifest, evident, clear, visible, known.

δηλόω, -άσω, δεδήλωκα (*δήλος*, evident). To make manifest, to show forth, to explain, to announce.

Δημάδης, ον, ὁ. Demades, an Athenian orator.

Δημάρατος, ον, ὁ. Demaratus, the son and successor of Ariston on the throne of Sparta, B. C. 526.

δημηγορέω, ᾶ, fut. -ήσω (*δήμος*, the people, *ἄγορεύω*, to harangue). To harangue or flatter the people, to be a popular orator.

Δημήτηρ, τρος, τρος, and *Δήμητρα*, ας, ἡ. Demeter, same as Ceres; the goddess of corn.

Δημήτριος, ον, ὁ. Demetrius, the name of several individuals;—Demetrius Poliorcetes, the destroyer of cities;—Phalareus, i. e. of Phalerum, a Cynic philosopher.

δημιουργέω, -ήσω, δεδημιούργηκα (*δήμιος*, public, *ἔργον*, work). To exercise a trade, to make, to produce, to perform.

δημιουργός, οὔ, ὁ (*δήμιος*, public, *ἔργον*, work). One who exercises a trade, an artisan.

δημοκρατέομαι, οὔμαι, f. -ήσομαι (*δήμιος*, the people, *κρατέω*, to have power). Mid. to yield to popular sway. Pass. to have a democratical government.

δημοκρατία, ας, and *εἶα*, ας,

ἡ (δῆμος, people, κρατέω, to rule). A government in which the people rule, a democracy.

δῆμος, ου, ὅ. The people, the populace, a territory, a democracy.

Δημοσθένης, ου, ὅ. Demosthenes, the most celebrated of the Grecian orators and statesmen. Born B. C. 385, died B. C. 324.

δημόσιος, α, ον (adj. δῆμος, people). Public, belonging to the people.

δημοτικός, ἡ, ὄν (adj. δημότης, one of the people). Appertaining to the people, republican;—well-disposed, popular, affable.

δήπου (adv. δή, truly, ποῦ, where). Certainly, without doubt, to wit.

δήπουθεν. See App. on Partic. 112.

δηχθεῖς, aor. 1 part. pass. of δάκνω.

δῆτα (partic. for δή, certainly). Then, now, in a word, without doubt, surely, very likely, probably. See δή, and App. on Partic. 113.

διὰ (prep. gov. gen. and acc.) Gen. through, by means of, in, by. Acc. through, on account of. διὰ τι, wherefore? In composition it signifies, through, asunder, over. Intensively, it means, thoroughly.

διαβαίνω, fut. -βήσομαι (διὰ, over, βαίνω). To go through or over, to cross, to pass over.

διαβάλλω, -βῶ (διὰ, βάλλω, to cast). To throw or cast through, to pierce; to calumniate, to denounce; to pass over,

to cross. διάβολος, slanderer, accuser, &c. = the English word devil, &c.

διάβασις, εως, ἡ (διαβαίνω, to cross). A crossing, a passing over, a passage across.

διαβάτος, ἡ, ὄν (adj. fr. διαβαίνω). To be crossed or passed over, fordable, passable.

διαβεβλημένος, part. perf. pass. διαβάλλω.

διαβιβάζω, -άσω, -βεβίβακα (διά, βιβάζω, to cause to go). To cause to pass through or over, to transport, to help off.

διαβιώω, ᾧ, fut. -ώσω (διά, through, βιώω, to live). To pass through life; to pass one's life after a particular manner.

διαβοάω, -ήσω (διά, βοάω, to shout). To shout aloud, to render famous or infamous. Pass. to be celebrated, to become famous.

διαβολή, ἡς, ἡ (διαβάλλω, to slander). Slander, calumny, a slanderous accusation.

διαγγέλλω, -ελῶ (διά, ἀγγέλλω, to bring news). To announce publicly, to spread a report.

διαγίγνομαι, -γενήσομαι (διά, γίγνομαι, to exist). To hold out, to subsist, to continue; to intervene, to elapse.

διαγιγνώσκω, -γνώσομαι (διά, γιγνώσκω). To know thoroughly or accurately, to distinguish, to discriminate, to ascertain, to decide.

διάγνωσις, εως, ἡ (διαγιγνώσκω). The act of distinguishing, discernment, determination.

διαγράφω, -ψω. To delineate, to describe; to draw up a list;—to distribute, to assign.

διάγω, -ξω (διά, ἄγω, to lead). To lead through, to transport; to pass, to spend one's time, to continue.

διαγωνίζομαι, -σομαι (διά, ἀγωνίζομαι, to contend). To contend earnestly, to fight vigorously, to strive resolutely.

διάδημα, ατος, τό (διαδέω, to bind round). A diadem, a band or fillet around the brow.

διαδιδράσκω, διαδρόσομαι (διά, διδράσκω, to run). To run away, to escape. *Aor. 2 pass. διέδρη.*

διαδίδωμι, διαδώσω. To transmit, to pass from one to another, to spread, to distribute.

διάθεσις, εως, ἡ (διατίθημι, to arrange). Condition, state, disposal, arrangement; delivery, action, gesture.

διαθήκη, ης, ἡ (διατίθημι). A will, a testament.

διαίρέω, -ήσω (διά, αἰρέω, to take). To cut through, to divide, to separate; to distinguish, to determine.

διαίρω, διαρῶ (διά, αἶρω, to raise). To lift up, to raise, to encourage.

δίαιτα, ης, ἡ. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.

διαιτώ, ἤσω, *perf. δεδιήτηκα* (δίαιτα). To feed, to maintain; to act as umpire, to settle differences.

διαιτητής, οῦ, ὁ (διαιτώ). A judge, an umpire, an arbitrator.

διακαθαίρω, -αρῶ (διά, καθ-αίρω, to purify). To purify, to cleanse thoroughly.

διακαλύπτω, -ψω (διά, καλύπτω, to cover). To uncover.

διάκειμαι, -κεῖσομαι (διά, κείμαι, to lie). To be established or fixed, to be disposed, to be affected. εὖ διακεῖσθαι, to be well in health, to be well disposed; κακῶς διακεῖσθαι, to be ill in health, to be ill disposed.

διακελεύομαι, -εύσομαι, -κεκ-λευσομαι (διά, κελεύω, to order). To command, to encourage, to persuade.

διακινδυνεύω, -εύσω (διά, *in-tens.*, κινδυνεύω, to incur danger). To risk, to hazard, to expose greatly to danger. *Mid.* to expose oneself to danger, to be in danger.

διακληρώω, -ώσω (διά, κληρώω, to cast lots). To distribute by lot, to choose by lot. *Mid.* to obtain by lot, to draw lots.

διακομίζω, -ίσω (διά, κομίζω, to carry). To convey through or over, to transport. *Mid.* to pass over, to pass.

διακονέω, -ήσω, δεδιακόνηκα (διάκονος, one who acts for another). To wait upon, to serve, to manage, to perform a service for another.

διακονίω, -ίσω (διά, κονίω, to cover with dust). To cover with dust. *Mid. voice*, to cover oneself with dust, as the athletes before a combat; hence, to prepare for combat, to raise a dust.

διάκονος, ου, ὁ, and ἡ. An

attendant, a servant, one who acts for another.

διακόπτω, -ψω (διά, asunder, κόπτω, to cut). To cut asunder, to cut off, to cut in pieces.

διακόσιοι, αι, α, *num. adj.* Two hundred.

διακόσμησις, εως, ἡ (διακοσμέω, to arrange). Arrangement, regulation, administration.

διακρίνω, -ινῶ (διά, between, κρίνω, to judge). To judge between, to separate, to determine, to discern.

διακῆμαίνω, -μανῶ, -κεκίμαγκα (διά, κυμαίνω, to raise in waves). To raise in waves, to render stormy.

διακωλύω, -ῥσω (διά, κωλύω, to restrain). To hinder, to restrain, to keep from.

διαλαμβάνω, *f.* -λήφομαι, (διά, λαμβάνω). To take a share, to participate in, to divide, to distinguish between, to occupy, to keep.

διαλάμπω, -ψω, (διά, λάμπω). To shine through, to appear.

διαλανθάνω, *f.* -διαλήσω (διά, λανθάνω, to be concealed). To be completely concealed or unknown, to escape.

διαλέγω, -ξω (διά, λέγω, to choose). To choose between, to select, to set apart. *Mid. voice*, to discover, to converse.

διαλείπω, -ψω (διά, λείπω). To intermit, to omit, to leave off, to forbear.

διαλεκτικός, ἡ, ὄν (*adj.* διαλέγω, to discourse). Logical, acute, shrewd.

διάλεκτος, ου, ἡ (διαλέγομαι, to converse). A dialect, language, discourse.

διαλεχθῆναι, *inf. aor. 1 pass.* of διαλέγω.

διαλάσσω, *Attic.* -τιω, -ξω (διά, ἀλλάσσω, to change). To change, to depart from, to distinguish. *Mid. voice*, to become reconciled, to exchange with one another. *Pass.* to be reconciled.

διάλυσις, εως, ἡ (διαλύω). A separation, of contending parties; hence, a reconciliation, a pacification.

διαλύω, -ῥσω (διά, λύω, to loose). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile. *Mid.* to become reconciled, to enter into a treaty.

διαμαστιγῶω, ῶ, *fut.* -ώσω (διά, μαστιγῶω). To whip violently, to draw blood by whipping.

διαμένω, -ινῶ (διά, μένω, to remain). To remain, to continue, to last, to persevere.

διαμνάομαι, -ήσομαι, (διά, μνάομαι, to remember). To remember distinctly, to continue to recollect.

διαμνημονεύω, -εύσω (διά, μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.

διανέμω, -ῶ (διά, νέμω, to assign). To divide, to distribute, to assign.

διανίστημι, -ναστήσω (διά, ἀνίστημι, to place up). To make to stand up, to arouse, to erect; to stand upright.

διάνοια, ας, ἡ (διανοέομαι, to design). Thought, reflection, consideration.

διανύω, -ύσω (διά, ἄνύω, to perform). To do completely, to finish. διανύειν ὁδόν, to perform a journey, to travel over.

διαπαντός, (adv. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually; every where; thoroughly, wholly.

διαπέμπω, -ψω, (διά, πέμπω, to send). To send through, across, or over, to send away. *Mid.* to send for, to send to each other.

διαπέτομαι, -ήσομαι, διαπτήσομαι (διά, πέτομαι, to fly). To fly through, to fly.

διαπίπτω, -πεσοῦμαι (διά, πίπτω, to fall). To fall through, to fall to pieces, to decay, to fall away.

διαπλέκω, -ξω (διά, πλέκω, to weave). To interweave, to intertwine, to weave, to braid.

διαπλέω, *f.* -πλεύσομαι (διά, πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, -εύσω (διά, πνέω, to breathe). To breathe through, to blow through, to recover breath, to revive.

διαπονέω, -ήσω (διά, πονέω, to labor). To labor diligently, to perfect, to toil, to procure by toil.

διαπορέω, -ήσω (διά, ἄπορέω, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed.

διαπράσσω, *Attic.* -τιω, -ξω (διά, πράσσω, to do). To finish,

to complete, to effect, to put an end to, to destroy.

διαπρεπής, ἐς (*adj.* διά, πρέπω, to become). Very becoming, distinguished, conspicuous remarkable, excellent.

διαπυνθάνομαι, *f.* -πέυσομαι (διά, πυνθάνομαι, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.

διάπυρος, ον (*adj.* διά, πῦρ, fire). Glowing, red hot, fiery.

διαρκής, ἐς (*adj.* διαρκέω, to suffice). Sufficient, equal to, lasting, durable, constant.

διαρπάζω, -ἄσω, and -ξω (διά, ἄρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, -εύσω (διά, ῥέω, to flow). To flow through or away, to escape, to perish.

διαρρήγνυμι, -ήξω (διά, ῥήγνυμι, to break). To break in pieces, to tear, to burst asunder, to break through.

διασκάπτω, -ψω, (διά, σκάπτω, to dig). To dig through, to dig into, to undermine.

διασπάω, -ἄσω (διά, σπάω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.

διασπείρω, -ερω (διά, σπείρω, to sow). To scatter widely, to disseminate, to disperse.

διάστασις, -εως, ἡ (διά, apart, ἵσταμαι, to stand). Distance, intermediate space; disagreement, discord.

διάστημα, ἄτος, τό (διά, apart, ἵσταμαι, to stand). Intermedi-

ate space, distance; an interval, a pause.

διαστρώννυμι, διαστρώσω, διέστρωκα (διά, thoroughly, στρώννυμι, to spread). To spread out, to smooth down, to lay out, to prepare.

διασώζω, -σώσω, (διά, σώζω, to save). To save from danger, to carry through safely.

διατάσσω, -τιω, f. -άξω (διά, τάσσω, to arrange). To arrange in order, to regulate, to appoint: to draw up an army in battle array. *Mid. voice*, to ordain, to decree, to determine.

διατείνω, -ενῶ (διά, τείνω, to extend). To stretch out, to extend, to aim at, to tend to.

διατελέω, -έσω (διά, τελέω, to complete). To finish completely, to persevere, to remain. διατελέω ποιῶν, I continue doing.

διατέμνω, διατεμῶ, (διά, τέμνω). To cut through, to split, to divide, to sever.

διατίθημι, διαθήσω (διά, τίθημι, to place). To dispose, to arrange, to set in order.

διατρέφω, -τρέψω (διά, τρέφω, to nourish). To nourish, to support, to bring up, to provide for.

διατρίβη, ἥς, ἥ (διατρίβω, to live). Delay:—a mode of life, abode, sojourn, occupation:—a place of amusement.

διατρίβω, -ψω (διά, τρίβω, to spend). To rub or wear away, to stay, to live, to spend time.

διανγής, ἐς (adj. διά, intens. αὐγή, splendor). Brilliant, splendid, bright.

διαφανής, ἐς (adj. διά, φαίνομαι, to appear). Transparent, clear, bright, manifest.

διαφερόντως, (adv. διαφέρω, to excel). Conspicuously, eminently, remarkably, especially.

διαφέρω, f. διοίσω (διά, φέρω, to bring). To bring through, to carry, to differ from another, to surpass, to be eminent, to excel.

διαφεύγω, -ξομαι (διά, φεύγω, to flee). To flee through, to flee across, to escape.

διαφθείρω, -θειῶ (διά, φθείρω, to destroy). To ruin totally, to destroy, to corrupt.

διαφορά, ἄς, ἥ (διαφέρω, to differ). A difference, a change; a controversy, a feud.

διάφορος, ον (adj. διαφέρω, to excel). Different, distinguished, eminent, excelling.

διαφυλάσσω, -τιω, -λάξω (διά, φυλάττω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.

διαφύσσω, -ξω (διά, ὑφύσσω). To empty quite, or drain, to tear or cut through.

διαφύω, f. -ύσω, perf. -πέφυκα, aor. 2 διέφυν (διά, through, φύω, to grow). To grow through, to shoot up, or between; to intervene, to occur, to happen, to grow out of.

διαχαίνω, -χᾶνῶ (διά, χαίνω, to gape). To gape widely, to gape.

διαχειρίζω, -ῖσω (διά, χειρίζω, to handle). To handle, to manage, to take care of.

διαχέω, fut. -χεύσω (διά, χέω, to pour). To pour, to scatter dif-

ferent ways; to disperse. *Pass.* to fall to pieces.

διδακτός, ἡ, ὄν (*adj.* διδάσκω, to teach). Taught, learned, that may be taught.

διδασκαλεῖον, οὐ, τό, (διδάσκω, a teacher). A school, a place of instruction.

διδασκᾶλιον, οὐ, τό (διδάσκω, λος). The fee of a teacher, tuition fee.

διδάσκω, οὐ, ὅ (διδάσκω, to teach). A teacher.

διδάσκω, -ξω, δεδιδᾶχα. To teach, to instruct. *Mid.* to cause to be instructed.

διδόω, διδώσω. *See* δίδωμι.

διδυματούχος, οὐ (*adj.* διδυμος, twin, τίκω, to bring forth). Bringing forth twins, the mother of twins.

Διδῦμοι, οὐ, οἱ. The Twins, the constellation Gemini.

δίδυμος, οὐ (*adj.* δις, twice). Double, twin. *Subst.* ὁ and ἡ. A twin-child.

δίδωμι, δώσω, δέδωκα, *aor.* 1 ἔδωκα, *aor.* 2 ἔδων. To give, to bestow, to grant, to assign.

δίε, *vocal.* of δῖος, godlike.

δίειμι, -είσομαι (διά, εἶμι, to go). To pass through, to traverse, to penetrate; to relate; to continue.

διέξειμι, -είσομαι, (διά, ξειμι, to go forth). To go altogether out of, to pass through, to go over; to read over, to narrate.

διεξέρχομαι, -εξελεύσομαι (διά, ἐκ, from, ἔρχομαι, to go). To go completely out of, to go through, to pass over, to come forth.

διεργάζομαι, -γᾶσομαι, (διά, ἐργάζομαι, to achieve). To perfect, to accomplish; to destroy.

διέρχομαι, -ελεύσομαι (διά, ἔρχομαι, to go). To go through, to cross over, to consider, to narrate.

διερωτάω, ἦσω, -ηρώτηκα, to cross-question, to ask.

διέχω, -ξω (διά, ἔχω). To divide, to open. *Intrans.* to stand asunder, to be distant.

διηγέομαι, -ήσομαι, (διά, ἡγέομαι, to lead). To lead through to relate, to recount, to declare.

διήγημα, -ᾶτος, τό (διηγέομαι). A narrative, a recital.

διήκω, -ξω (διά, through, ἦκω, to come). To come through, to traverse, to reach through, to extend to.

διήνεκον, *aor.* 2 *act.* of διαφέρω.

διήνεκός, ἐς (*adj.* διά, ἡνεκής, extended). Extended throughout, continuous, perpetual; persevering.

δίιστημι, διαστήσω (διά, asunder, ἴστημι, to place). To separate, to put asunder to cause dissension. *Intr.* to be distant, to be at variance.

δικάζω, δικᾶσω, δεδικᾶκα (δικη, justice). To render justice, to judge, to decide. *Mid.* to go to law, to obtain justice for one's self.

Δικαιογένης, οὐς, ὁ. Dicæogenes.

δίκαιος, α, οὐ (*adj.* δίκη, justice). Just, upright.

δικαιοσύνη, ης, ἡ (δίκαιος, just). Justice, uprightness, piety

δικαίως (*adv.* δικαίως). Justly, with reason.

δικαστήριον, ον, τό (δικάζω, to judge). A judgment seat, a tribunal.

δικαστής, οὔ, ὁ (δικάζω). A judge.

Δίκη, ης, ἡ. *Dicē, the goddess of justice.*

διμορφος, ον (*adj.* δις, twice, μορφή, a form). Having a double form, of a mixed nature.

Διογείτων, ονος, ὁ *Diogiton, an Athenian against whom Lysias delivered an oration.*

διό (*conj.* for δι' ὅ, on account of which). Wherefore; therefore.

Διογένης, εος, *contr.* ους, ὁ. *Diogenēs, a celebrated Cynic philosopher of Sinope.*

διοικέω, ἴσω (διά, thoroughly, οἰκέω, to manage). To manage carefully, to regulate, to direct, to govern.

διοίκησις, εως, ἡ (διοικέω). Management of a household; management, administration, jurisdiction.

διόλλυμι, -ολέσω, *Attic* -ολῶ (διά, thoroughly, ἄλλυμι, to destroy). To destroy utterly, to put out of mind. *Mid.* to perish utterly, to come to naught. *διόλωλα, perf. ind. mid.*

Διομήδης, εος, ὁ. *Diomedes, a king of Thrace, who fed his horses with human flesh.*

Διονύσιος, ου, ὁ, *Dionysius, a tyrant of Syracuse.*

Διόνυσος, ου, ὁ. A name of Bacchus.

διόπερ (*conj.* δι' ὅπερ, on account of which). Wherefore, on which account, whence, therefore.

διοράω, ᾶ (διά, through, ὄράω, to see). To look through, to understand, to discern.

διορθόω, -άσω (διά, thoroughly, ὀρθόω, to straighten). To make straight, to rectify, to restore, to remedy.

διορίζω, -ίσω (διά, between, ὀρίζω, to limit). To set limits between, to bound, to separate, to divide.

διορύσσω, -τιω, *fut.* διορύξω (διά, ὀρύσσω, to dig). To dig through.

δίος, α, ον (*adj. contr.* from δῖος; from Διός, *gen.* of Ζεύς, Jupiter). Divine, godlike, illustrious, distinguished.

Διόσκουροι, ων, οἱ (*fr.* Διός, *gen.* of Ζεύς, and κοῦροι, sons). *Dioscuri, Castor and Pollux, sons of Jupiter.*

διότι (*conj.* δι' ὅτι, on which account). Wherefore, for what reason? because that, therefore, why?

Διοτρεφής, ἐς (*adj.* Διός, of Jupiter, τρέφω, to rear). Instructed or reared by Jupiter; heaven-protected; noble, renowned.

Διοτρέφης, ους, ὁ. *Diotrephes, an Athenian archon.*

διπλάσιος, α, ον (*adj.* δις, twice, πλήσιος, equal). Twice as much, double.

διπλόος, ὄη, ὄον, *contr.* οὔς, ἡ, οὔν (*adj.* δις, πλέω, πλέω, to fold). Twofold, double; ample, spacious.

δίπους, ουν, *gen.* δίποδος (*adj.* *fr.* δίς, ποῦς, a foot). Two-footed.

δίς (*num. adv.*). Twice, double, separately.

δίσκος, ου, ὄ (δικεῖν, to fling). A discus, a quoit, a disc.

δισσός, ἡ, ὄν, *Att.* διπτός, ἡ, ὄν (*adj. fr.* δίς). Double. *Pl.* two.

δισχίλιοι, αι, α (*num. adj.* δίς, χίλιοι, a thousand). Two thousand.

διφθέρα, ας, ἡ (δέφω, to moisten). A skin, a hide.

δίφρος, ου, ὄ (*by syncope for* διφόρος, δίς, double, φέρω, to bear). A chariot seat holding two persons, a double seat, a throne.

διφνής, ἐς (*adj.* δίς, double, φνή, nature). Of a twofold nature.

δίχηλος, ον (*adj.* δίς, χηλή, a cloven foot). Cloven-footed, two-toed.

δίψα, ης, ἡ. Thirst; longing.

διψάω, ἤσω, δεδίψηκα (δίψα). To thirst, to be thirsty, to long for.

δίψος, εος, τό. Thirst.

διωκτέος, α, ον (*adj.* διώκω, to pursue). To be pursued.

διώκω, -ξω, δεδίωχα. To pursue, to prosecute, to expel.

δίωξις, εως, ἡ. Pursuit, prosecution.

διόρυξ, ὕχος, ἡ (διορύσσω, to dig through). A canal, a trench.

δμωή, ἡς, ἡ (*fr.* δαμάω, to subdue, enslave). A female slave, attendant, *Lat.* ancilla.

δοιοί, αί, ά, *epic.* Two, both. *δοιά, adv.* doubly, in two ways.

δοκέω, -ήσω, *and* -ξω, δεδοχα,

perf. pass. δέδογμαi. To think, to be of opinion, to appear, to resolve, to pretend, to seem.

δόλιος, α, ον (*adj.* δόλος, a stratagem). Cunning, artful, deceitful.

δόμος, ου, ὄ (δέμω, to construct). A building, a house, a mansion.

δόναξ, ακος, ὄ. A reed, any thing made of reed, a flute, a shepherd's pipe.

δορέω, ᾶ, -ήσω. To shake, to shake to and fro, *especially of winds*; to excite, to arouse.

δόξα, ης, ἡ (δοκέω). Opinion, belief, fame, glory, esteem.

δορά, ᾶς, ἡ (δέρω, to flay). A skin, a hide.

δόρπον, ου, τό. Supper, the evening meal; *generally*, a meal, *or* the principal meal.

δόρυ, ᾶτος, *Ionic* δούρᾶτος, *contr.* δουρός, τό. A spear. *Pl.* δοῦρα, ων.

δορυφόρος, ου, ὄ (δόρυ, φέρω). A spearman.

δόσις, εως, ἡ (δίδωμι). A gift, a present.

δουλεία, ας, ἡ. Servitude, slavery; the body of slaves, servile class.

δούλειος, α, ον (*adj.*). Slavish, servile.

δουλεύω, -είσω, δεδούλευκα (δοῦλος). To be a slave, to serve.

δούλη, ης, ἡ (δοῦλος). A female slave.

δουλικός, ἡ, ὄν (*adj.*). Slavish.

δούλιος, α, ον (*adj.*). Slavish, servile.

δοῦλος, ου, ὁ (δέω, to bind). A slave.

δοῦλος, α, ον (*adj.*). Slavish, enslaved, subject.

δοῦλώω, -άσω, δεδούλωκα (δοῦλος, a slave). To enslave, to subjugate.

δοῦναι, *aor.* 2 *inf. act.* δίδωμι.

δουπέω, -ήσω, *p.* 2 δίδουπα (δοῦπος, a heavy sound). To make a heavy noise as in falling, to fall in battle.

δοῦπος, ου, ὁ. A heavy sound, clash, noise.

δράκων, οντος, ὁ (δέκω, to see). A dragon, said to be of piercing sight, a serpent.

Δράκων, οντος, ὁ. Draco, an Athenian lawgiver, noted for the extreme severity of his laws.

δράμα, ἄτος, τό (δράω, to act). A representation of an action, a play, a drama, an acting.

δραπέτης, ου, ὁ (διδράσκω, to run). A runaway slave, a fugitive.

δραπετίδας, ου; *for* ης, ου, ὁ (διδράσκω). See δραπέτης.

δραστήος, α, ον (*verbal adjective* from δράω, to do). To be done.

δραχμή, ης, ἡ. A drachma, an Athenian coin, worth about seven-tenths of a cent.

δράω, -άσω, δέδρανα. To do, to be active, to deal with.

δρεπᾶνηφόρος, ον (*adj.* δρεπᾶνη, a sickle, φέρω, to carry). Bearing a sickle or scythe.

δρέπανον, ου, τό (δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.

δριμύλος, ον (*adj.*) δριμύς, sharp). Sharp, painful, pungent.

δριμύς, εἶα, ὕ (*adj.*). Sharp, cutting, pungent, fierce, severe.

δρῶμαῖος, α, ον, *and* ος, ον (*adj.* δρόμος, running). Of or for running, running, on a run.

δρόμος, ου, ὁ (δρέμω, *obsol.*, to run). Running, the course, a race course, a chase.—ἵππου δρόμος, a day's journey on horseback.

δρόσος, ου, ἡ. Dew.

Δρύας, ατος, ὁ. Dryas, the father of Lycurgus.

δρυμός, οὔ, ὁ (δρῦς, an oak tree). A forest, a wood. *Pl. poet.* δρυμά.

δρῦς, ὕος, ἡ. An oak tree, a tree.

δύμεναι, *inf. aor.* 2 *act.* of δύω, *epic for* δύναι.

δύνᾶμαι, -ήσομαι, δεδύνημαι. To be able, capable, strong enough, to have power, can, to avail, to mean, &c. &c.

δύνᾶμις, εως, ἡ (δύνᾶμαι). Power, ability, influence, force. *Pl.* forces, troops.

δυναστεία, ας, ἡ (δυναστεύω). Authority, government, rule.

δυναστεύω, -έσω, δεδυνάστευκα (δυνάστης, a sovereign). To exercise sovereign power, to govern, to rule.

δυνάτος, ἡ, ὄν (*adj.* δύνᾶμαι). Able, powerful, influential.

δυνηθείην, *aor.* 1 *opt. pass.* of δύνᾶμαι.

δύο, *num. adj. indec.* Two.

δύς. An inseparable particle, denoting difficulty, evil, misfor-

tune, and very often in a privative sense, denoting not, un-, in-, mis-, &c.

δυσδαίμων, ονος (adj. *δύς*, not, *δαίμων*, fortunate). Unfortunate, wretched.

δυσσευδής, ἐς (adj. *δύς*, ill, *εὖδος*, appearance). Ill-favored, deformed, ugly.

δυσέλικτος, ον (adj. *δύς*, difficult, *ἐλίσσω*, to roll). Difficult to unravel, involved, complicated.

δυσέξοδος, ον (adj. *δύς*, with difficulty, *ἔξοδος*, departure). From which departure is difficult, inextricable.

δύσεργος, ον (adj. *δύς*, slow, *ἔργον*, labor). Slow in working, inactive, sluggish, laborious, toilsome.

δύσις, εως, ἧ (δύνω, to go down). The setting of the sun, sunset, the west, descent.

δυσμαῦθής, ἐς (adj. *δύς*, with difficulty, *μανθάνω*, to learn). Learning with difficulty, slow to learn.

δυσμανθάνω, -μαῦθήσω (*δύς*, *μανθάνω*). To learn with difficulty.

δύσμαχος, ον (adj. *δύς*, μάχομαι, to contend). Hard to contend with.

δυσμενέων, ουσα, ον (adj. *δύς*, μένος). Ill-affected, bearing ill will, hostile.

δυσμενής, ἐς (adj. *δύς*, evil, μένος, mind). Ill-disposed, hostile.

δυσμεταχειρίστος, ον (*δύς*, μεταχειρίζω, to manage). Hard to handle or manage; hard to attack or conquer.

δυσμή, ἦς, ἧ (poetic for *δύσις*). Sunset, the west, descent.

δύσμορος, ον (adj. *δύς*, evil, *μόρος*, fate). Ill-fated, unfortunate, wretched.

Δύσπαρις, ἰδος, ὀ (*δύς*, *Πάρις*). Unhappy, ill-fated Paris.

δύσπορος, ον (adj. *δύς*, πόρος, a passage). Difficult to pass, difficult.

δύσποτμος, ον (adj. *δύς*, ill *πότμος*, fate). Ill-fated, unhappy.

δύστηρος, ον (adj. *δύς*, with difficulty, *στένω*, to groan). Wretched, miserable, unfortunate.

δυστυχέω, -ήσω, δεδυστύχηκα (*δυστυχής*, unlucky). To be unhappy, to be unlucky.

δυστυχία, ας, ἧ (*δύς*, ill, *τύχη*, fortune). Ill-fortune, ill-luck, failure.

δυσφορέω, -ήσω, δεδυσφόρηκα (*δυσφόρος*, insupportable). To be greatly afflicted, to bear impatiently, to grieve.

δυσφύλακτος, ον (adj. *δύς*, φυλάσσω, to guard). Hard to watch, keep, or guard, hard to keep off or prevent.

δυσχεραίνω, -ῶν, δεδυσχεράνηκα (*δυσχερής*). To be unable to endure, to be distressed, to grieve; to abhor.

δυσχέρεια, ας, ἧ. A difficulty, annoyance, ill-temper; enmity.

δυσχερής, ἐς (adj. *δύς*, with difficulty, *χείρ*, the hand). Awkward in doing, clumsy; offensive, vexatious, morose, disagreeable.

δύω, dual δυοῖν and δυεῖν, pl. δυῶν. Two.

δύω, and δύνω, δύσω, δεδύκα,

aor. 2 ἔδυν. To go into or under, to enter, to go beneath, to set, to go down.

δωδέκατος, and δωδέκατος, η, ον, (num. adj. ordin. δώδεκα, twelve). The twelfth.

Δωδωνίς, ἶδος (adj.). Dodonian, of Dodona, a town of Epirus, famous for the oracle of Jupiter.

δῶμα, ἄτος, τό (δέμω, to build). An edifice, a house, an abode.

δωρεά, ὤς, ἡ (δῶρον, a gift). A gift, a present.

δωρέομαι, -ήσομαι, δεδώρημαι (δῶρον). To bestow as a gift, to give.

δώρημα, ἄτος, τό (δωρέομαι). A gift, a present.

Δώρις, ἶδος (adj. only in the fem.). Dorian. Subst. Doris, a goddess of the sea.

δωροδοκέω, ὦ, -ήσω, &c. (δῶρον, a present, δέχομαι, to receive). To accept as a present, to take as a bribe.

δῶρον, ου, τό (δῶω, δίδωμι, to give). A gift, a present.

E.

ἑ, acc. of οὔ, nom. wanting, himself, herself, itself. See οὔ.

ἐάλωσαν, see ἀλίσκομαι.

ἐάν, Att. ἤν (conj. contr. for εἰ ἂν, used mostly with subjunctive mood). If, in case, whether,—εἰ μὴ, if not, unless, except.

ἔαρ, ἔαρος, τό. The spring.

ἑαυτοῦ, ἧς, οὔ. His own, her own, its own: of himself, of herself, of itself. Attic for ἑμαυτοῦ, and σεαυτοῦ.

ἔαω, ἐάσω, εἴωκα, impf. εἶων. To permit, to allow, to suffer, to give up, to let go, to forbear.

ἑβδομαῖος, α, ον (adj. ἑβδομος, seventh). On the seventh day.

ἑβδομήκοντα (num. adj. fr. ἑβδομος). Seventy.

ἑβδομος, η, ον (num. adj. ind. ἐπτά, seven). Seventh.

ἐγγεῖα, Ep. perf. ἐγγίνομαι, which see.

ἐγγίνομαι, ἐγγενήσομαι, (ἐν, γίνομαι). To be produced in, to grow in, to take place, to happen, to intervene.

ἐγγυάω, -ήσω, ἐγγεγύηκα (ἐγγύη, surety). To give as security, to pledge one's self, to promise, to deliver.

ἐγγυθεν, (adv. ἐγγύς, near, at hand,θεν, from). From near, close by, near.

ἐγγύς (adv.). Near, at hand. Comparative, ἐγγυτέω, and ἐγγυιον, nearer.—Superlative, ἐγγυτάτω, and ἐγγιστα, nearest or next.

ἐγείρω, ἐγερω, ἤγρηκα, Att. ἐγήρηκα, perf. 2 ἐγρήγορα. To awaken, to excite, to arouse, to animate.

ἐγέλασσα, poet. for ἐγέλασα, aor. 1 ind. act. γελάω.

Ἐγεσταῖος, α, ον (adj. Ἐγεστα, Eggesta). Of Eggesta, Eggestian, οἱ Ἐγεσταῖοι, the Eggesteans.

ἐγχεμα, aor. 1 act. of γαμέω.

ἐγκαθεύδω, -δήσω (ἐν, in, καθεύδω, to sleep). To sleep in, to lie down upon.

ἐγκυλίω, -έσω (ἐν, upon, καλέω, to call). To call upon; to sum-

mon, to prosecute, to accuse, to reproach.

ἐγκαρτερέω, -ήσω (ἐν, in καρτερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκανμα, ἄτος, τό (ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκεφάλος, ου, ὅ (ἐν, in, κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (ἐγκαλέω, to call upon). An accusation, a charge, a reproach.

ἐγκλῖνω, -ινῶ (ἐν, on, κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκονέω, ᾶ, -ήσω, (ἐν, in, κονέω to hasten). To hasten, to be quick and active in service, &c.

ἐγκραΐα, ας, ἡ (ἐγκραΐης, having power over). Self-control, moderation, abstinence.

ἐγκραΐης, ἐς (adj. ἐν, in, κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, -ψω (ἐν, κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω, -ἄσω, ἐγκεκωμιάκα (ἐγκώμιος, pertaining to eulogy). To praise.

ἐγκώμιος, ον (adj. ἐν, κῶμος, a festive assembly). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, panegyrical. ἐγκώμιον, ου, τό, an encomium, praise, an eulogy.

ἐγρήγορα, ας, ε (perf. 2 of ἐγείρω, in sense of present). I am awake; I watch.

ἐγχειρίδιον, ου, τό (ἐγχειρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vade-mecum.

ἐγχειρίζω, -ίσω, ἐγκεχείρικα (ἐν, χεῖρ, the hand). To place in the hand; to deliver, to consign, to intrust.

ἐγγέω, ἐγγεύσω, aor. 1 ἐνέχεια (ἐν, into, χέω, to pour). To pour into, to pour out, to fill up.

ἐγχώριος, ον (adj. ἐν, in, χώρα, a country). Born in a country, native, indigenous. οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ. I. ἔγωγε, I at least, I for my part. ἐγών, poetic for ἐγώ, before a vowel.

ἔδᾰφος, εος, τό (ἔδος, a basis). A foundation, the ground.

ἔδδαισεν, 3d sing. aor. 1 of δεῖδω, which see.

ἔδεσμα, ἄτος, τό (ἔδω, to eat). Food, victuals.

ἔδητύς, ύος, ἡ (ἔδω, to eat). Food, victuals, eatables, meat.

ἔδος, εος, τό (ἔζω, to seat). A sitting, a session, a seat; an abode; a temple, a shrine.

ἔδω, f. ἐδέσω, ἔδομαι, and ἔδουμαι, p. ἐδίδοκα, aor. 2 ἔφαγον, p. pass. ἐδίδησμαι. To eat, to devour, to consume.

ἔδώδιμος, ον (adj. ἐδωδή, food). Edible, good for food.

ἔλμεθα, see εἶλω.

ἔργει, 3 sing. pres. ind. act. of ἔργω, poet. for εἶργω.

ἔζομαι, f. ἐδοῦμαι, p. wanting, aor. 1 ἐξέσθην. To seat one's self, to sit down, to sit.

ἔηος, gen. masc. of εὔς, good,

excellent, &c. See note on p. 196, line 10.

ἐθέλω, -λήσω, ἤθελκα. To will, to wish, to feel inclined.

ἐθίζω, -σω, ἐθίκα (ἔθος, custom). To accustom. *Intr.* to be wont, to be accustomed. *P. pass.* εἴθισμαι, I am wont.

ἐθιστέος, α, ον (*adj.* ἐθίζω). To be accustomed, accustomed.

ἔθνος, εος, τό. A nation, a people.

ἔθος, εος, τό (ἔθω). Habit, custom, usage.

ἔθω, *Pres. used in part. only, thus, ἔθων*, to be wont. *Perf. Mid.* εἴωθα, I am wont. *κατὰ τό εἰωθός*, according to custom. *ὡσπερ εἴωθε*, as is customary.

εἰ, *conditional particle.* If, whether. *With indic.* Since. *εἰ γάρ*, oh that! would that! *εἰ δέ* but if. *εἰ καί*, although. *εἰ μή*, unless.

εἰ, *ἐάν*, see *App. on Partic.* 114, 115.

εἶαρ, εἶαρος, τό (*contr.* ἦρ, ἦρος) = ἔαρ, ἔαρος, τό. Spring.

εἶβω, *Epic form of* λείβω, to drop, let fall in drops; *δάκρυον*, εἶβειν, to shed tears.

εἶδος, εος, *contr.* ους, τό (εἶδω). The look, aspect, form, appearance.

εἶδω. To see. *Mid.* εἶδομαι, *aor.* 1 εἰσάμην. To be seen, to appear, to seem.

εἶδω, *fut.* εἰδήσω, εἶσομαι, *perf.* ἔγνωκα, *perf.* 2 οἶδα; *perf. imp.* ἴσθι, *opt.* εἰδείην. *Present used in the sense of to see; the others in the sense of to know.*

εἶδωλον, ου, τό (*dim. fr.* εἶδος, a form). An image, a statue, a representation.

εἰδώς, νῆα, ός, *part.* See εἶδω. *εἶθε*, *partic. of wishing (εἶ).* Oh that! would that! *Joined with the optative mood.*

εἴθισμαι. See ἐθίζω (*poetic* εἰθίζω).

εἰκάζω, -ἄσω, *perf.* εἰκᾶκα, *Att.* ἦκᾶκα (εἰκός). To make like, to liken;—to compare, to conjecture, to represent. *Mid.* to liken oneself to, to assume a form.

εἰκασία, ας, ἡ (εἰκάζω). Comparison, the art of representation, conjecture.

εἰκελος, ον (*adj.* εἰκός). Like, resembling.

εἰκος, ότος, τό (*neut. of* εἰκός, *plur. of* ἔοικα, *perf.* 2 of εἶκω, *obsol.*). That which is like, what is right, the natural, the reasonable. *ὡς εἶκος*, as is natural, as is customary.

εἴκοσι, *num. adj.* Twenty.

εἰκότως (*adv. fr.* εἰκότος, *gen. of* εἶκος). Justly, properly, rightly.

εἶκω, -ξω, εἶχα. To yield, to give away.

εἶκω, *pres. obsol., f.* εἶξω, *p.* 2 *with a pres. sense* ἔοικα, *plur.* ἐώκειν. To be like, to resemble, to appear, to seem.

εἰκών, όνος, ἡ (εἶκω). A likeness, an image, a statue.

εἰκός, νῆα, ός (*part. adj. from* ἔοικός, *perf. part. of* εἶκω, to resemble). Likely, probable.

Εἰλεΐθνια, ας, ἡ. Ilithyia, called also Lucina, the goddess who presides over childbirth.

εἰληφώς, ἴα, ὅς (*adj. Att. for λεληφώς, perf. act. part. of λαμβάνω, to receive.*

εἰλιπόδεσσι, *Ionic for εἰλιποσι, dat. pl. of εἰλίπους.*

εἰλίπους, ον (*adj. εἰλω, to roll, πούς, the foot.*) Bent-footed.

εἰλω, *or ειλέω, ειλήσω, and ἔλωσω, perf. pass. ἔελμαι, to roll up, press together, enclose, confine, shut up.*

Εἰλώτης, ου, ὅ. *A Helot. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.*

εἶμα, -ἄτος, τό (*εἶμαι, p. pass. ἔννυμι, to clothe.*) Clothing, a garment.

εἶμαρμένον, ου, τό (*εἶμαρμαι, Attic for μέμαρμαι, perf. part. pass. of μείρομαι, to obtain by lot.*) A decree of destiny, destiny, fate, death.

εἶμαρται, *impers. perf. pass. εἶμαρμαι fr. μείρομαι, to receive by lot.* It is ordained, it is fated.

εἶμι, ἔσομαι, *imperf. ἦν, imperf. mid. ἦμην (very rare), irreg. To be, to exist, to live. ἔσθ' ὅτε, sometimes, at times.*

εἶμι, εἶσομαι, *imperf. ἦεν. To go, to go on a journey, to travel, to march. εἰς χεῖρας ἰέναι, to join battle.*

εἴνατος, η, ον (*adj. poetic for ἔννατος.*) The ninth.

εἶνεκα, *poetic for ἔνεκα. On account of.*

εἶπα, εἶπον, *the first and second aorists of εἶπω (obsol.), to say, used as aorists to φημί. To say, to speak, to utter.*

εἶπερ (*conj. εἰ, περ*). If however, although, even though.

εἶποθι (*adv. εἰ, πόθι, any where.*) If any where.

εἶργω, -ξω, εἶρχα. *To shut in, to inclose.*

εἶργω, -ξω, εἶρχα. *To shut out, to keep off from, to forbid, to prevent, to restrain.*

εἶρεσία, ας, ἦ (*ἐρέσσω, to row.*) Rowing.

εἰρήνη, ης, ἦ. *Peace.*

Εἰρήνη, ης, ἦ. *Irene, the goddess of peace, daughter of Jupiter and Themis.*

εἰρύω, *poet. for ἐρύω, which see.*

εἶρω, ἐρῶ, *fut. pass. εἰρήσομαι, perf. εἶρημαι. To say, speak, talk, tell.*

εἰς, *or ἐς (prep. gov. acc).* To, into, with respect to, on account of, for, against. *With numerals, about, as many as, to the number of. Relating to time, towards, for, during, at. Before a gen. it governs the acc. understood; thus, εἰς Ἄιδου, δῶματα understood, to the abodes of Hades.*

εἷς, μία, ἓν (*adj.*) One.

εἰσάγω, -ξω (*εἰς, to, ἄγω, to lead.*) To lead into, to introduce, to bring forward.

εἰσβαίνω, -ήσομαι (*εἰς, βαίνω.*) To go into, to enter, to go on board.

εἰσβάλλω, -βᾶλῶ (*εἰς, βάλλω.*) To throw into, to rush upon, to invade. *Of a river, to discharge itself, to empty.*

εἰσδύω, *and εἰσδύνω, -σω (εἰς, δύνω, to go down).* To go down into, to creep into, to descend into.

εἰσεῖδον, aor. 2 of εἰσεῖδω, ob-
sol., used as aor. to εἰσοράω. To
look into, to gaze at, to behold.

εἴσειμι, -σομαι (εἰς, εἶμι). To
go into, to come into, to enter.

εἰσελάυνω, -ελάσω (εἰς, ἐλαύ-
νω). To drive in, over, or to,
especially of a ship to land; to
land, to go, ride, sail, march into.

εἰσενέγκωσιν, 3d pl. aor. 2 subj.
act. of εἰσφέρω, which see.

εἰσέρχομαι, -ελεύσομαι (εἰς, ἔρ-
χομαι). To come into, to enter,
to go into, to visit.

εἰσέτι (adv. εἰς, to, ἔτι, still).
To a still longer time, still far-
ther, besides.

εἰσηγέομαι, -ήσομαι (εἰς, ἡγέο-
μαι). To lead forth into, to pro-
pose, to introduce, to induce.

εἰσηγητής, οὔ, ὁ (εἰσηγέομαι).
One who brings forward or intro-
duces, an author, an inventor.

εἰσήνεγκεν. See εἰσφέρω.

εἴσοδος, ον, ἡ (εἰς, ὁδός). A
way, an entrance.

εἰσοίσειν, fut. inf. of εἰσφέρω.

εἰσόκα, Dor. for εἰσόκε (εἰς
ὄκε). Till, until, as long as, so
long as.

εἴσοπτρον, ον, τό (εἰσόπτομαι,
to look into). A mirror.

εἰσοράω, -όσομαι (εἰς, ὁράω).
To look into, to see into, to be-
hold, to gaze upon.

εἰσπέμπω, -ψω (εἰς, πέμπω, to
send). To send into, to introduce.

εἰσπίπτω, fut. -πεσοῦμαι (εἰς,
πίπτω, to fall). To fall, rush in
or into, to fall upon, to attack.

εἴστε. Even to, up to.

εἰστήκει. See ἴστημι.

εἰστία, 3d sing. imp. contr. of
ἔστιάω.

εἰσφέρω, -οίσω; aor. 1 εἰσή-
νεγκα (εἰς, φέρω). To carry into,
to bring upon, to contribute, to
introduce.

εἰσφορέω, -ήσω (εἰς, φορέω, to
bring). To bring into, to store
up, to collect.

εἰσχέω, -χέισω (εἰς, into, χέω,
to pour). To pour into, to pour
out. Mid. to flow into, to empty.

εἴσω, ἔσω (adv. εἰς). Within,
into, to.

εἶτα (adv.). So then, there-
upon, thus then, therefore, next.
See App. on Partic. 116.

εἴτε (conj.). Whether. εἴτε...
εἴτε, ... sive ... sive, ... either ...
or, ... whether ... or ... See App.
on Partic. 117-119.

εἴ τις, εἴτε (εἰ, τίς, any one). If
any one.

ἐκ (before a vowel ἐξ). Prep.
gov. gen. Out, out of, from, away,
beyond. In relations of place,
out of, from the interior of; of
time, from, since, after; of cause,
through, by means of, by. In
compos. out, away, forth, utterly,
&c.

Ἐκάβη, ης, ἡ. Hecuba, wife
of Priam, king of Troy.

ἐκαστος, η, ον (adj.). Each,
every, every one.

ἐκάστοτε (adv. ἐκαστος). Each
time, every time, continually.

ἐκάτερος, α, ον (adj. ἐκός, sep-
arate). Either of two, each, one
or other, both.

ἐκατέρωθεν (adv. ἐκάτερος).
From either side, on both sides.

ἐκατέρωσε (*adv.*). To both sides, both ways, to either side.

ἐκᾶτι, *Dor.* for ἐκῆτι. By the pleasure of, on account of.

ἐκατόμβη, ἡς, ἡ (ἐκατόν, and βούς). A hecatomb, *literally*, the offering of a hundred oxen; any large sacrifice publicly offered.

ἐκατόν, *num. adj. indec.* A hundred; *in comp., generally* for very many.

ἐκατοστός, ἡ, ὄν (*num. adj.*). The hundredth.

ἐκβαίνω, *f.* -βήσομαι (ἐκ, βαίρω). To go, or come out from, to disembark, to descend from; to turn out or happen.

ἐκβάλλω, -ἄλω (ἐκ, βύλλω, to cast). To cast out of, to discharge from; to drive forth, to expel, to banish.

ἐκβιβρώσκω, ἐκβρώσω (ἐκ, βιβρώσκω). To eat up completely, to devour to consume.

ἐκβοάω, -ήσω (ἐκ, βοάω). To cry out aloud, to proclaim, to call aloud for.

ἐκβολή, ἡς, ἡ (ἐκβάλλω). A discharge, the mouth of a river.

ἐκγελάω, -ἄσω (ἐκ, γελάω). To laugh out, to laugh aloud, to burst out laughing.

ἐκγονος, ου, ὅ (ἐκγίνομαι, to be born of). Offspring, a descendant.

ἐκδέχομαι, -ξομαι (ἐκ, δέχομαι). To receive from, to succeed to, to expect.

ἐκδέω, -ήσω (ἐκ, δέω, to fasten). To fasten to, to bind to.

ἐκδημος, ον (*adj.* ἐκ, δημος).

From home, abroad, gone on a journey, foreign.

ἐκδιδάσκω, -ξω (ἐκ, διδάσκω). To teach thoroughly to inform fully.

ἐκδίδωμι, -δώσω (ἐκ, δίδωμι). To give away, to yield up, to publish.

ἐκδιώκω, -ξω (ἐκ, διώκω). To drive out, to put to flight, to pursue.

ἐκδύω, *and* ἐκδύνω, *f.* -ύσω (ἐκ, δύω, to come). To come out of, to appear; to put off, *as armor*, to strip, to undress.

ἐκεῖ (*adv.*). There, in that place.

ἐκεῖθεν (*adv.*). From that place, thence, thenceforward.

ἐκεῖσε (*adv.*). To that place, thither.

ἐκεῖνος, η, ο (*dem. pron.,* ἐκεῖ, in that place). That, this: he, she, it.

ἐκέκαστο, *plur. of* καίνυμαι.

ἐκεκράγειτε, *plur. of* κραζέω.

ἐκθορέω, -ήσω (ἐκ, *from*, θορέω, θρώσκω, to leap). To leap from, to spring up from.

ἐκκαθαίρω, -αρώ (ἐκ, καθαίρω). To cleanse thoroughly, to purify.

ἐκκαίδεκα, (*num. adj.* ἕξ, six, καί, δέκα). Sixteen.

ἐκκαλέω, -έσω (ἐκ, καλέω). To call out, to summon forth.

ἐκκαλύπτω, -ψω (ἐκ, καλύπτω). To uncover, to expose, to disclose, to reveal.

ἐκκειμαι, -κείσομαι (ἐκ, κείμαι). To be exposed, to lie open, to be public.

ἔκκλησία, ας, ἡ (ἐκκαλέω, to call out). An assembly of the people, a public assembly.

ἐκκλησιάζω, -άσω, to hold an ἐκκλησία. To convene, to call together.

ἐκκλίνω, -ινῶ (ἐκ, κλίνω). To bend from a straight course, to go out of the way, to give way, to incline.

ἐκκομίζω, -ίσω (ἐκ, κομίζω). To carry out for burial.

ἐκκοπέυς, ἑώς, ὅ (ἐκκόπτω). A knife or instrument for cutting.

ἐκκοπέω, -ήσω. To knock out.

ἐκκόπτω, -ψω (ἐκ, κόπτω). To cut out or off, to slay, to hew down, to beat off.

ἐκκρούω, -σω (ἐκ, κρούω). To beat, knock, or dash out, to repulse, to elude.

ἐκκῦμαίνω, -μῶνῶ (ἐκ, κῦμαίνω, to fluctuate). To overflow; to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, -ψω (ἐκ, λάμπω). To shine forth, to shine brilliantly.

ἐκλανθάνω, -λήσω (ἐκ, λανθάνω, to cause to forget). To cause total oblivion. *Mid.* to forget completely.

ἐκλείπω, -ψω (ἐκ, λείπω). To leave out, to omit, to leave behind, to forsake. *Intr.* to disappear, to die. *Mid.* to be inferior to, to cease.

ἐκληρέω, ᾧ, *fut.* -ήσω (ἐκ, κληρέω). To be very foolish. *Trans.* to make a fool of.

ἐκλύω, -ύσω (ἐκ, from, λύω, to loose). To loose from, to set

free, to dissolve; to wear out, to exhaust; to give way, to faint, to yield.

ἐκούσιος, α, ον and ος, ον (*adj.* ἐκών, willing). Voluntary, of one's own accord, spontaneous, ἐκουσίως (*adv.*). Voluntarily, willingly, spontaneously.

ἐκπέμπω, -ψω (ἐκ, πέμπω). To send out or away, to send forth, to dismiss.

ἐκπέρθω, -πέρσω (ἐκ, πέρθω). To destroy totally, to sack.

ἐκπετάννυμι, -πειτάσω, ἐκπεπέτῳκα, by *syncope*, ἐκπέπτῳκα, *p. pass.* ἐκπέπτῳμαι, *aor. 1 pass.* ἐξπετέασθην, (ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.

ἐκπέτομαι, -πετήσομαι, (ἐκ, πέτομαι, to fly). To fly away, *aor.* 2 ἐξεπιτόμην.

ἐκπήγνυμι, -πήξω (ἐκ, πήγνυμι, to fasten). To fasten or join firmly, to freeze, to benumb. *Pass.* to become firm or hard, to be frost-bitten.

ἐκπηδάω, -ήσω (ἐκ, out, πηδάω, to spring). To spring forth, to rush out, to sally forth.

ἐκπίνω, -πώσω (ἐκ, wholly, and πίνω, to drink). To drink up, to empty, to drain, to absorb, to exhaust.

ἐκπίπτω, -πεσοῦμαι, *aor. 1 ἐξέπεσον, p. ἐκπέπιτωκα* (ἐκ, out of, and πίπτω, to fall). To fall out of, or down from, to lose, to be banished from, to escape, come forth, to be made known, to spread.

ἐκπλαγείς, *part. aor. 2 pass.*
ἐκπλίσσω.

ἐκπλέω, -πλεύσομαι (ἐκ, πλέω).
To sail out of, to sail away.

ἐκπλήσσω, -ξω, (ἐκ, complete-
ly, πλήσσω, to strike). To strike
with alarm, to terrify, to stun.

ἐκπνέω, -πνεύσω (ἐκ, forth,
πνέω, to breathe). To breathe
forth, to expire, to die.

ἐκποδών (*adv. ἐκ, from, ποδῶν,*
of feet). From before the feet,
away, out of the way. ἐκποδών
ποιῆσθαι, to put out of the way,
to dispatch, to remove.

ἐκπολιορκέω, -ήσω (ἐκ, πολιο-
ρκέω, to besiege). To take by
siege; to storm, to carry by as-
sault.

ἐκπονέω, -ήσω (ἐκ, out, πονέω,
to work). To work out, to pro-
duce by labor; to adorn.

ἐκπρεπής, ἐς (*adj. ἐκπρέπω, to*
excel). Excelling, illustrious.

ἐκπύρῳω, -ώσω (ἐκ, complete-
ly, πύρῳω, to set on fire). To
destroy by fire, to burn to ashes,
to consume utterly.

ἐκπωμα, ἄτος, τό (ἐκπίνω, to
drink up). A drinking cup, a
beaker.

ἐκρίζω, ὦ, -ώσω (ἐκ, from, ῥίζα,
a root). To root out, to up-
root; to produce from the root.

ἐκρίζωσις, εως, ἥ (ἐκρίζω).
Extirpation.

ἐκρίπτω, -ψω (ἐκ, ῥίπτω). To
cast off, to throw away.

ἐκστᾶσις, εως, ἥ (ἐξίστημι, to
displace). A displacing, disorder;
mental distraction, insanity.

ἐκσοβέω, -ήσω, -σεσόβηκα (ἐκ,

σοβέω, to drive). To drive away,
to frighten away.

ἐκτείω, -τενω (ἐκ, out, τείνω).
To stretch out to extend.

ἐκταράσσω, -τιω, *ful. -ξω, p.*
ἐκτεύραχα (ἐκ, intens., τaráσσω,
to disturb). To confuse, to dis-
order, to confound, to distract, to
perplex.

ἐκτίθημι, *ful. -θήσω* (ἐκ, out,
τίθημι, to place). To put out,
to expose, to exhibit, to declare.

ἐκτίνω, -ισω (ἐκ, off, τίνω, to
pay). To pay off, to repay, to
atone for, to pay.

ἐκτοθι (*adv. ἐκτός, outside*).
On the outside, out of, without.

ἐκτοπίζω, -ίσω, ἐκτετόπικα (ἐκ,
away from, τόπος, a place). To
remove from a place, to change
one's dwelling, to migrate, to de-
part.

Ἐκτόρεος, α, ον, *Ion. ος, η, ον*
(*adj. fr. Ἐκτωρ, Hector*). Of or
belonging to Hector.

Ἐκτοριδης, ου, ὄ, *patronymic*
from Ἐκτωρ. Son of Hector,
i. e. Astyanax.

ἐκτός (*adv. ἐκ, out*). Outside,
without, away from.

ἐκτοτε (*adv. ἐκ, from, τότε,*
then). From that time, since
then, thence.

ἐκτρέπω, -ψω (ἐκ, τρέπω). To
turn away from, to avert. *Mid.*
to turn aside, to deviate, to
change one's form.

ἐκτρέφω, -θρέψω (ἐκ, com-
pletely, τρέφω, to nourish). To
bring up from childhood, to rear
up, to nurture, to support.

ἐκτρέχω, -θρέξομαι, *and δρα-*

μοῦμαι (έκ, τρέχω). To run from, to rush forth, to spring forth.

έκτυφλόω, -ώσω (έκ, τυφλόω). To make completely blind, to deprive wholly of sight.

Ἐκτωρ, ορος, ό. Hector, son of Priam and Hecuba, commander of the Trojan forces, and their main support against the Greeks; slain in single combat by Achilles.

έκφαίνω, -φανῶ (έκ, φαίνω). To show forth, to bring to light, to reveal, to declare.

έκφάνης, ές (adj. εκφαίνομαι). Shining forth; plain, manifest.

έκφέρω, έξοίσω (έκ, φέρω). To carry forth, to bring forward, to produce, to publish, to discover. *Pass.* to be carried forth, to be driven from the right course.

έκφεύγω, -ξω (έκ, φεύγω). To flee from, to avoid, to escape.

έκφοβέω, -ήσω (έκ, greatly, φοβέω, to frighten greatly, to terrify. *Mid.* to fear to dread.

έκφυλάσσω, -τιτω, -ξω (έκ, strictly, φυλάσσω, to guard). To watch carefully, to wait for.

έκχέω, fut. -χεύσω, to pour out, empty out, lavish.

έκών, οὔσα, όν (adj.). Voluntary, willing, of one's own accord.

έλαιά, ας, ή. An olive tree, an olive.

έλαιον, ου, τό (έλαιά). Olive oil, oil.

έλαιόω, ῶ, fut. -ώσω (έλαιά, the olive tree). To anoint with oil, to gather the olive harvest.

έλασσόω, -τιτώ, -ώσω (έλάσσω, less). To make less, or worse, to diminish; *Pass.* to

come short, to be behindhand, to be inferior to.

έλάττωμα, ἄτος, τό (έλάττω, to reduce). Reduction, diminution, loss.

έλάττων, or -σσω, ον (adj. comparative of έλάχύνς, small) Smaller, less, worse, inferior.

έλάνω, έλάσω, Att. έλῶ, ρ ήλῶκα, Att. redup. έλήλῶκα (έλάω nearly obsol. to urge onward) To drive, to press hard on, to put to flight. *Intr.* to advance, to ride, to proceed.

Ἐλάφηβολιών, ὠνος, ό (έλάφη βόλος, έλαφος, and βύλλω, to shout, to hunt). The Elaphebolion, the ninth month of the Attic year, in which the Elaphebolia were held (at Elis έλάφιος), answering to the last half of March, and first of April.

έλάφος, ου, ό, ή. A stag, deer, hart.

έλαφρός, ά, όν (adj.). Light, nimble, easy to be borne.

έλαφρώς (adv. έλαφρός). Lightly, nimbly, gently, &c.

έλάχιστος, η, ον (adj. superlative of έλάχύνς, small). Smallest, least.

έλειόω, -ᾶρώ, έλειόωκα (έλειος, pity). To pity, to feel compassion.

έλεγεία, ας, ή, and έλεγείον, ου, τό (έλεγος, an elegy). A poem in elegiac measure, an elegy, a poem.

έλέγχος, ου, ό (έλέγχω). A proof, conviction.

έλέγγω, -γξω, ήλεγχα. To refute, to convict, to convince.

ἑλεεινός, ἡ, ὄν (*adj.* ἔλεος, pity). Pitable, exciting pity, affecting, sad.

ἑλεέω, -εήσω, ἠλέηκα (ἔλεος, pity). To pity, to commiserate.

ἑλεημοσύνη, ης, ἡ (ἐλεήμων, compassionate). Compassion, alms, bounty.

ἑλελίζω, -ίξω, ἐλέλιχα (*poet.* for ἐλίσσω, to turn round or about). To brandish, to cause to thrill, to quiver.

Ἑλένη, ης, ἡ. *Helena, daughter of Jupiter and Leda the wife of Tyndareus, and wife of Menelaus; her abduction, from Sparta by Paris, and the refusal of the Trojans to restore her, were the causes of the Trojan war; honored subsequently as a divinity in Sparta.*

ἔλεος, ου, ὄ. Pity, compassion, mercy.

ἑλευθερία, ας, ἡ. Freedom, liberty.

ἑλεύθερος, α, ον (*adj.* ἐλεύθω, *obsol.* from which are formed ἐλεύσομαι, ἠλυθον, ἐλήλυθα, the *fut. aor. 1* and *perf.* of ἔρχομαι, to go). Free from a thing, free-spirited, gentle.

ἑλευθερώω, -ώσω, ἠλευθέρωκα (ἐλεύθερος, free). To free, emancipate, to release, to deliver.

Ἑλευσίνιος, α, ον (*adj.* Ἑλευσις). Eleusinian.

Ἑλευσις, ἴνος, ἡ. *Eleusis, a city of Attica, sacred to Ceres, and Proserpina; it contained a famous temple of Ceres, and in it were celebrated the Eleusinian mysteries.*

ἑλεφαντιστής, οὔ, ὄ (ἐλέφας). An elephant-hunter.

ἐλέφας, αντος, ὄ, ἡ. The elephant; ivory.

ἔλγης, *aor. subj.* of αἶρω.

ἐλιγμός, οὔ, ὄ. A rolling winding, twisting, turning, *as of a winding road or passage.*

ἐλκεσίπεπλος, ον (*adj.* ἔλκω, to draw, πέπλος, full robe). Trailing the robe, with a long train.

ἐλκηθμός, οὔ, ὄ (ἔλκω, to draw). A dragging, or pulling roughly; a being carried off, misused.

ἔλκος, εος, τό. A wound, sore, ulcer.

ἐλκύνω, -ύσω, εἴλκῃκα. To drag, &c. *Vid.* ἔλκω.

ἔλκω, ἔλξω, εἴλχα. To draw, to pull along, to trail on the ground; to drink.

ἔλλᾶβε. *Poet.* for ἔλαβε, *aor. 2* of λαμβάνω.

Ἑλλάς, ἄδος, ἡ. *Hellas, a city of Thessaly said to have been founded by Hellen; next applied to all Thessaly; finally to the whole of Greece, with the exception of Thessaly; hence it is translated Greece.*

ἑλλείπω, -ψω (ἐν, λείπω, to leave). To leave behind, to forsake, to omit, to neglect, to leave undone.

Ἑλλη, ης, ἡ. *Helle, sister of Phrixus, with whom she fled from her father's house, on the back of a golden ram. Having become giddy, she fell into the sea, afterwards from her called the 'Hellespont.'*

Ἑλληνας, ἡσος, ὁ. Hellen, son of Deucalion; his descendants, Ἑλληνες, at first dwellers in the Thessalian Hellas, later the common name for all the Greeks; hence, a Greek.

Ἑλληνικός, ἡ, ὄν (adj. Ἑλλην, a Greek). Grecian, Greek.

Ἑλληνικῶς (adv.). After the manner of the Greeks.

Ἑλλησποντικός, ἡ, ὄν (adj. Ἑλλήσποντος). Of or belonging to the Hellespont.

Ἑλλήσποντος, ον, ὁ (Ἑλλης, of Helle, and πόντος, the sea). The Hellespont.

ἔλλειψις, ἐς (adj. ἐλλείπω, to leave behind). Defective, imperfect, wanting.

ἔλλω, ἔλω. See εἶλω.

ἔλοιμι, ελοίμην, opt. aor. 2 act. and mid. of αἰρέω.

ἐλπίζω, -ίσω, ἤλπικα (ἐλπίς). To hope, to trust in, to expect, to believe.

ἐλπίς, ἴδος, ἡ. Hope, expectation, desire, confidence.

ἔλπω, mid. ἔλπομαι, epic ἐέλπομαι, perf. ἔολπα. In general to have any thought about the future, hence, to hope, to believe, to expect.

ἐμαντοῦ, ἡς, reflex. pron. (ἐμοῦ, of me, αὐτοῦ, self). Of me myself, my own, mine.

ἐμβαίνω, -ήσομαι, -βέβηκα, aor. 2 ἐνέβην (ἐν, βαίνω, to go). To go into, to enter, to ascend; to embark, to advance.

ἐμβάλλω, -ἄλω (ἐν, βάλλω, to throw). To throw in, to lay upon, to inflict on; to suggest, to excite;

to empty, to attack, to make an irruption into.

ἐμβάμμα, ατος, τό (ἐν, βάπτω, to dip). Any thing dipped in sauce; sauce, a savory dish.

ἐμβιβάζω, -ἄσω (ἐν, into, βιβάζω, to cause to go). To cause to enter, to put on board, to lead into.

ἐμβολή, ἡς, ἡ (ἐμβάλλω, to rush into). An irruption, an invasion, an attack.

ἐμβρόντητος, ον (adj. ἐμβροντάω, to strike with thunder). Thunder-stricken.

ἐμβυθίζω, -ίσω (ἐν, βυθίζω, to plunge). To plunge in the deep, to submerge, to engulf.

ἐμεῦ, Doric for ἐμοῦ.

ἐμᾶνής, ἐς (adj. ἐν, intens., μαίνομαι, to rave). Raving, frantic, furious.

ἐμμελῶς (adv. ἐμμελής, in time). Harmoniously, neatly, wittily, in a becoming manner.

ἐμένω, -ῶ (ἐν, μένω). To remain in, to persevere, to continue.

ἐμί, Aeolic for εἶμι.

ἐμοί, dative of ἐγώ, enclitic μοί.

ἐμός, ἡ, ὄν (adj. pron. ἐμοῦ, of me, gen. of ἐγώ). My, mine.

ἐμπαθής, ἐς (adj. ἐν, in, πάθος, strong feeling). With strong feelings, deeply moved or affected, impassioned.

ἐμπάλιν (adv. ἐν, intens., πάλιν, back again). Back again, anew, contrary.

ἐμπάσσω, -ἄσω (ἐν, οπ, πάσσω, to scatter). To scatter upon, to sprinkle over.

Ἐμπεδοκλῆς, εἶος, δ. Empedocles, a philosopher, poet, and historian of Sicily, who flourished B. C. 444.

ἐμπειρία, ας, ἡ. Experience, knowledge acquired by experience or practice, practical skill.

ἐμπειρος, ον (ἐν, πείρα, a trial). Experienced or practised in, having tried, versed or skilled in.

ἐμπης, Ion. for ἐμπας (ἐν, ον, πᾶς, the whole). On the whole, however.

ἐμπίμπλημι, -πλήσω (ἐν, πίμπλημι, to fill). To fill up, to fill.

ἐμπίμπρημι, fut. -ήσω, perf. ἐμπέπηρα (ἐν, in, πίμπρημι, to burn). To set on fire, to influence, to irritate, to provoke, to excite. ἐμπίμπραμαι, to burn with anger, to rage, to be violent.

ἐμπίπτω, ἐμπεσοῦμαι, ἐμπέπτωκα, aor. 1 ἐνέπεσα, aor. 2 ἐνέπεσον (ἐν, πίπτω, to fall). To fall in or upon, to meet with, to plunge into.

ἐμπλέκω, -ξω (ἐν, in, πλέκω, to twine). To entwine, to entangle, to perplex.

ἐμπλέω, -πλεύσομαι (ἐν, πλέω, to sail). To sail in, to float in or upon.

ἐμπλήθω, -πλήσω (ἐν, πλήθω, to fill). To fill in, to fill.

ἐμποδίζω, -ποδίσω, ἐμπεπόδινα (ἐν, ον, ποδίζω, to fetter). To secure with fetters, to shackle, to entangle, to impede.

ἐμποδών (adv. ἐν, among, πούς, a foot). Literally, before the feet, i. e. in the way. τὰ ἐμποδών, present circumstances.

ἐμποιέω, -ήσω, -πεποιήμα (ἐν, ποιέω, to work). To work in, to insert, to produce in.

ἐμπορεύομαι, -εύσομαι (ἐν, πορεύομαι, to travel). To travel about in a place, to trade, to traffic.

ἐμπορία, ας, ἡ (ἐμπορος). Commerce, trade, traffic.

ἐμπορος, ον, ὁ (ἐν, in or upon, πόρος, passage to and fro). One who passes to and fro as a trader, a merchant.

ἐμπροσθεν (adv. ἐν, in, πρόσθεν, before). In the fore part, before, in the presence of.

ἐμπτύω, -ύσω (ἐν, upon, πτύω, to spit). To spit upon, to spit into.

ἐμπυκάζω, -ἄσω (ἐν, in, πυκάζω, to cover over). To cover over in a thing, to hide, to cover, to conceal.

ἐμφαίνω, -ἄνω, ἐμπέφαγκα (ἐν, in, φαίνω, to show). To show or make appear in, to manifest; to make known. Mid. to appear.

ἐμφανής, ἐς (adj. ἐμφαίνω). Apparent, exposed to view, visible, manifest.

ἐμφράσσω, -τιτω, -ξω, -πέφρακα (ἐν, φράσσω, to shut up). To stop, to obstruct, to fill up, to shut in, &c.

ἐμφρων, ον (adj. ἐν, φρήν, mind). In his right mind, rational, intelligent.

ἐμφύτος, ον (adj. ἐμφύω, to produce in). Implanted in, innate, natural, ingrafted.

ἐμφύω, -ύσω (ἐν, in, φύω, to produce). To produce, to infuse

into. *Intr. in the perf. and aor.* 2, to grow upon, to cling to.

ἐν (*prep. gov. dat. only*). In, on, upon, at, among. *Whenever ἐν is used before the gen. a dat. is understood. Thus, ἐν ἄδον, δώματα understood. With adjec. in compos. it has sense of furnished with, within it, having, containing. Sometimes it is intensive, and sometimes limits or diminishes.*

ἐναγώνιος, ον (*adj. ἐν, in, ἄγων, a combat*). Engaged in combat, warlike, vigorous.

ἐνάλιος, α, ον, and ος, ον (*adj. fr. ἐν, and ἄλις, the sea*). Maritime, naval, marine.

ἐνάλλομαι, -αλοῦμαι (*ἐν, ἄλλομαι, to leap*). To leap upon, to leap in.

ἐνάντιος, α, ον (*adj. ἐν, in, ἄντιος, in front of*). In the part opposite, over against, hostile. *As a subst. an enemy.*

ἐναντίως (*adv. ἐνάντιος, over against*). In an opposite direction, adversely, on the other side. *ἐναντίως ἔχειν, to be opposed to.*

ἐναπολείπω, -ψω (*ἐν, ὑπολείπω, to leave behind*). To leave behind in, to abandon in, to leave on the spot.

ἐνάπτω, -ψω (*ἐν, ον, ἄπτω, to fasten*). To fasten on, to fit to, to attach to.

ἐνάρα, ων, τά (*ἐναίρω, to kill*). Spoils taken from the slain; spoils.

ἐναρμόζω, -όσω (*ἐν, ἀρμόζω, to fit*). To fit in, to fit into, to adjust, to arrange.

ἐνάτος, η, ον, and ἔννατος, η, ον (*adj. ἐννέα, nine*). The ninth.

ἐναύω, -αύσω (*ἐν, αὔω, to kindle*). To kindle, to set fire to, to set on fire, to excite.

ἐνδεής, ἐς (*adj. ἐν, intens., and δέω, to want*). In great need, needy, destitute, wanting, insufficient.

ἐνδεια, ας, ἡ (*ἐνδεής*). Want, indigence, poverty.

ἐνδείκνυμι, -δείξω, -δέδειχα (*ἐν, intens., δείκνυμι, to show*). To show clearly, to point out, to prove.

ἐνδεκα. The Eleven were the board at Athens who had charge of the prisons, the police, and the punishment of criminals.

ἐνδέκατος, η, ον (*adj. ἐνδεκα, eleven*). The eleventh.

ἐνδέχομαι, -ξομαι (*ἐν, δέχομαι, to receive*). To take in, to hold in, to receive, to accept, to admit. *Impers. it is practicable, it is lawful.*

ἐνδέω, -δέησω (*ἐν, δέω*). To want, to be in need of. *Mid. to suffer want.*

ἐνδέω, -δήσω (*ἐν, δέω*). To bind on, to fasten to, to enclose, to fetter.

ἐνδηλος, ον (*adj. ἐν, δηλος*). Manifest, evident.

ἐνδιατρίβω, -τρίψω (*ἐν, διατρίβω, to abide*). To abide in, to live in, to continue, to stay.

ἐνδίδωμι, -δώσω (*ἐν, δίδωμι*). To give up to, to yield, to permit, to submit.

ἐνδοθι (*adv.*). Within.

ἐνδον (*adv. ἐν*). In, within.

ἐνδοξος, ον (*adv. ἐν, δόξα, renown*). Renowned, famous, illustrious.

ἐνδύω, and ἐνδύνω, -δύσω (ἐν, δύω, to enter). To enter into, to go into, to put on. *Mid.* to dress oneself.

ἐνεδρεύω, -εύσω (ἐνέδρα, a sitting or lying in wait). To place in, to place in ambush. *Mid.* To lie in wait.

ἔνεκα (*adv. gov. gen.*). On account of, for the sake of.

ἐνεργεῖα, ας, ἡ (ἐν, ἔργον, work). Activity, energy, striving.

ἐνεργός, όν (*adj. ἐν, ἔργον*). Working, effective, productive; performed, effected, done.

ἐνερθε, (*adv.*). From below, beneath, under, below.

ἐνέχεια, *aor.* 1 *act.* of ἐγγέω, which see.

ἐνέχω, -ξω, or ἐνσχέσω (ἐν, in, ἔχω, to hold). To hold or keep in, to hold fast to, to retain by, to detain upon.

ἐνθα (*adv. denoting place*). Here, there, where, whither. *Denoting time*, then, when.

ἐνθεάζω, -άζω (ἐν, θεάζω, to inspire). To inspire. *Mid.* to be enthusiastic or frantic.

ἐνθέμεν, ἐνθέμεναι for ἐνθεῖναι, *aor.* 2 of ἐντίθημι, which see.

ἐνθεν (*adv.*). Hence, thence, whence, hereupon.

ἐνθουσιάζω, and ἐνθουσιάω, *fut.* -άζω, *perf.* ἐντεθουσιάζω (*fr.* ἐνθους, divinely inspired). To be divinely inspired, to be enthusiastic, to be filled with martial fury.

ἐνθύμιος, ον (*adj. ἐν, θυμός*, the mind). Taken into the mind, reflected on, considered.

ἔνι, for ἔνεστι, *impers.* *Vid.* ἔνεμι.

ἐνί, poetic for ἐν. *In.* See ἐν. ἐνιαυτός, οὔ, ό. A year. ἐπ' ἐνιαυτόν, κατ' ἐνιαυτόν, every year, yearly.

ἐνίημι, -ήσω (ἐν, ἵημι, to send). To cast into, to fling upon.

ἐνικός, ἡ, όν (*adj. ἐν, neut. of εἷς*). Pertaining to unity, sole, single, alone.

ἐνιοι, υι, α (*adj. ἐνι for ἔνεστιν, and οἱ*, there are those who). Some people, certain persons; some, certain.

ἐνίοτε (*adv. ἐνι, ἔστιν*, there is, ὅτε, when). Sometimes, at times, occasionally.

ἐνίσπω, *fut.* -ψω, -πήσω, *aor.* 2 ἔνισπον, reduplicated ἐνένισπον (ἐν, ἔπω, to speak). To tell, to relate, to declare, to say, to speak.

ἐννάταϊς, α, ον (*adj. ἐννέα*, nine). Occurring or falling on the ninth day.

ἐννάτος. See ἔνατος.

ἐννέα, *num. adj. indec.* Nine. ἐννεήχοντα, *num. adj. indec.* Ninety.

ἐννέπω, and ἐνέπω, *fut.* ἐνίψω, rarely ἐνισπήσω, *aor.* 2 ἔνισπον. To say, to speak, to tell.

ἐννήμαρ (*adv. ἐννέα*, nine, ἡμαρ, a day). During or for the space of nine days.

ἐννοέω, -ήσω (ἐν, νοέω, to think). To conceive in the mind, to think upon, to consider, think, perceive, comprehend.

ἐννοία, ας, ἡ (ἐν, in, νοῦς, the mind). Thought, reflection, conjecture.

ἔνοικέω, -ήσω (ἐν, in, οἰκέω, to dwell). To dwell in, to inhabit.

ἔνοπλος, ον (adj. ἐν, with, ὄπλον, a weapon). In arms, armed, equipped.

ἐνοράω, -όσομαι (ἐν, in, ὄραω, to see). To see in or on, to perceive.

ἐνόρνυμι, -όρω, -ῶρα (ἐν, ὄρνυμι). To excite in, arouse in.

ἐνοχλέω, -ήσω, ἐνώχληα (ἐν, in, ὀχλέω, to disturb by a crowd). To crowd close upon, to trouble, to disturb, to vex.

ἐνοχος, ον (adj. ἐν, in, ἔχω, to hold). Bound by a law or vow, retained in, under an obligation, indebted, subject; exposed or liable to.

ἐνταῦθα (adv.). Here, hither, thither; then, thereupon.

ἐντείνω, -ενῶ (ἐν, τείνω, to stretch). To stretch across, to extend). ἐντείνειν πληγὰς, to inflict blows upon.

ἐντελής, ἐς (ἐν, τέλος). Complete, full, full-grown.

ἐντέλλω, -τελῶ (ἐν, τέλλω, to join). To enjoin upon, to commission, to command, to instruct.

ἐντεῦθεν (adv. ἐνθα, there,θεν, from). From that place, thence, hence, therefore.

ἐντευξίς, εως, ἦ (ἐντυγχάνω, to meet with). A meeting, an interview, a greeting.

ἐντί, for ἐστί, εἰσί (εἰμί).

ἐντίθημι, fut. ἐνθήσω (ἐν, τίθημι, to place). To place in, to introduce into, to deposit, to impart, to communicate.

ἐντίμος, ον (adj. ἐν, in, τίμη,

honor). Honored, prized, esteemed, illustrious, precious.

ἐντολή, ἦς, ἦ (ἐντέλλω, to order). An order, a command, a charge.

ἐντονος, ον (adj. ἐντείνω, to extend). Extended, stretched, strained;—strong, powerful, firm.

ἐντός (adv. ἐν, in). Within.

ἐντρέχω, -θρέξομαι, and ἐνδραμοῦμαι (ἐν, τρέχω, to run). To run in, to rush in.

ἐντριβῶ, -ψω (ἐν, τρίβω, to rub). To rub in or upon, to anoint.

ἐντριψίς, εως, ἦ. A rubbing in or on, especially of cosmetics.

ἐντροπαλίζομαι (used only in pres.). To turn round, look back often.

ἐντυγχάνω, -τεύσομαι (ἐν, upon, τυγχάνω, to meet). To meet by chance, to meet, to fall in with, to accost.

Ἐνυάλιος, ου, ὁ. Enyalios, the Warlike, an epithet of Mars.

ἐνύπνιον, ου, τό (ἐν, in, ὕπνος, sleep). A vision, a dream.

ἕξ. Num. adj. indec. Six.

ἐξ. Preposition, used for ἐκ before a vowel.

ἐξαγγέλλω, -ελῶ (ἐξ, abroad, ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, -εύσω (ἐξ, abroad, ἀγορεύω, to publish). To publish abroad, to proclaim, to make known.

ἐξαγριόω, -ώσω (ἐξ, completely, ἀγριόω, to render wild). To make completely wild or savage. Mid. to be wild, to be ferocious.

ἔξι ἄγω, -ξω (έξ, out of, ἄγω, to lead). To lead out of, to bring forth from, to fetch out.

ἔξαιρέτος, ον. Taken out, picked, chosen, *Lat.* *eximius*; exempt, free from; *also*, to be taken out, expelled, rejected.

ἔξαιρέω, -ήσω (έξ, out of, αἰρέω, to take). To take out, to take away, to deprive of, to destroy.

ἔξαιρώ, -ἄρω (έξ, out of, and αἴρω, to raise). To raise up out of, to lift up, to raise on high. *Intr.* to raise oneself, to rise.

ἔξαιτέω, -ήσω (έξ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.

ἔξαιφνης (*adv.* έξ, *intens.*, and αἴφνης, suddenly). Suddenly, rapidly, quickly.

ἔξάκóσιοι, αι, α. (*Num. adj.*). Six hundred.

ἔξάκούω, -σω (έξ, from, ἀκούω, to hear). To hear from, to learn from hearsay, to hear.

ἔξάλειψω, -ψω (έξ, out, ἀλείψω, to efface). To wipe out, to erase, to efface completely, to expunge.

ἔξἄμαρτάνω, -τήσομαι (έξ, completely, ἄμαρτάνω, to miss). To miss completely, to fail; to commit an offence, to err, to injure.

ἔξαμφοτερίζω, -ίσω (έξ, ἀμφότερος). To render ambiguous, or doubtful, or susceptible of two contradictory solutions.

ἔξανδροῦποδίζομαι, -σομαι (έξ, completely, ἀνδροποδίζομαι, to be made a slave). To reduce to total slavery, to treat as a slave, to sell into slavery.

ἔξανθέω, -ήσω (έξ, forth, ἀνθέω, to bloom). To bloom forth.

ἔξανίστημι, -ναστήσω (έξ, completely, ἀνά, up, ἵστημι, to set). To set up completely, to place erect, to arouse. *Mid.* to rise up from, to go forth, to depart.

ἔξἄπᾶτάω, -ήσω (έξ, *intens.*, and ἀπᾶτάω, to deceive). To deceive completely, to betray.

ἔξαπινάίως (*adv.*) ἔξἄπινᾶως, sudden). Suddenly, unawares.

ἔξαρχῆς (*adv.* έξ, from, ἀρχή, the beginning). From the first, anew.

ἔξάρχω, -ξω (έξ, from, ἀρχω, to begin). To begin, to commence, to originate.

ἔξεγείρω, -ερω (έξ, out of, ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.

ἔξιμι, -είσομαι (έξ, out of, εἶμι, to go). To go out of, to go out, to depart.

ἔξιπον, *aor.* 2 of ἐξέπω. To pronounce, to declare, to divulge, to make known.

ἔξελάυνω, -ελάσω (έξ, out, and ἐλαύνω, to drive). To drive out, to expel; to lead forth an army, to advance.

ἔξελέγχω, -γξω (έξ, completely, ἐλέγχω, to refute). To convince completely, to refute, to inquire closely into.

ἔξεραντίως (*adv.*). From an opposite quarter, opposite.

ἔξενῶρίζω, -ξω (έξ, completely, ἐνωρίζω, to kill). To kill in battle, to strip of his armor the person who has been slain, to despoil.

ἔξενεργεῖν. See ἐκφέρω.

ἔξερευχθῆναι, *Ionic* ἐξερευχθῆναι, *inf. aor. 1 passive.* See ἐκφέρω.

ἔξεπίτηδες (*adv.* ἐξ, from, ἐπίτηδες, purposely). On purpose, intentionally.

ἔξεπλάγηρ, *aor. 2 pass. ἐκπλήσσω, which see.*

ἔξέπτηρ, *aor. 2 ἐξίπτῃμαι, ἐκπέτομαι.*

ἔξεργάζομαι -σομαι (ἐξ, out, ἐργάζομαι, to work). To work out, to effect, to accomplish, to study out.

ἔξερέω, -ερεῶ (ἐξ, out, ἐρέω, I will say). I will say openly, I will tell or declare.

ἔξέρχομαι, -ελεύσομαι (ἐξ, out, ἔρχομαι, to come). To come out of, to go out of, to go forth, to depart.

ἔξεστι, *impers.* (ἔξειμι). It is lawful, it is permitted or allowed, it is possible).

ἔξετάζω, -ἄσω, *Att.* ἐξετιῶ (ἐξ, thoroughly, ἐτάζω, to examine into). To examine thoroughly into, to put to the proof, to test, to try. *Mid.* to give proof of oneself, to appear.

ἔξεταράχθηρ, *aor. 1 pass. of ἐπιτάρασσω, which see.*

ἔξήεσα, *aor. 1 Att. of ἔξειμι.*

ἔξήκοντα. *Num. adj. indec.* Sixty.

ἔξῃρ. *Impers. 3 pers. sing. impf.* ἔξεστι. It was allowable, &c.

ἔξῆς (*adv.*). Next in order, in order, successively, in a row.

ἔξηχέω, ᾠ, *fut.* -ήσω (ἐξ, completely, ἡχέω, to sound). To sound forth, to emit sound, &c.

ἔξίημι, -ήσω (ἐξ, out, ἴημι, to send). To send out of, to dismiss, to expel; to take away.

ἔξικνέομαι, ἐξίξομαι (ἐξ, from, ἰκνέομαι, to arrive.) To arrive from, to come from, to attain.

ἔξίπταμαι, ἐκπτήσομαι (ἐξ, away, ἰπταμαι, to fly). To fly away.

ἔξίσώω, -ώσω (ἐξ, completely, ἰσώω, to make equal). To make exactly equal, to equal. *Mid.* be equal.

ἔξοίχομαι, -χίσομαι (ἐξ, out, οἶχομαι, to go). To go out, to depart.

ἔξοκέλλω, -οκελῶ (ἐξ, out of, and οκέλλω, same as κέλλω, to move). To move out of, to remove, to drive out. *Intr.* to run aground, to decay.

ἔξομόρηνυμι, -μόρξω, -ώμορξα (ἐξ, ὁμόρηνυμι, to wipe out). To impress, to imprint, to wipe out or cleanse. *Mid. voice,* to wipe out from one's self, to clear one's self from; to represent exactly, to impress itself.

ἔξοπίσω (*adv.* ἐξ, from, ὀπίσω, backward). Backward, henceforth.

ἔξοπλίζω, -ἴσω (ἐξ, completely, ὀπλίζω, to arm). To arm completely, to equip thoroughly. *Mid.* to march out in arms.

ἔξοπλισία, ας, ἡ (ἐξοπλίζω). The act of arming, a military review.

ἔξορκίζω, -ἴσω (ἐξ, *intens.*, ὀρκίζω, to cause to swear). To bind by an oath, to put under oath.

ἔξορμάω, -ήσω (ἐξ, out, ὀρμάω,

to urge forward). To urge on, to send forth, to encourage, to instigate.

ἔξορύσσω, -ξω, -ώρυχα (ἔξ, out, ορύσσω, to dig). To dig out, to excavate.

ἔξουσία, ας, ἡ (ἔξῃστι, it is possible). Power, right, privilege.

ἔξυβρίζω, -ῖσω (ἔξ, *intens.*, and ὑβρίζω, to be insolent). To be very insolent, to act insolently, to outrage.

ἔξυμνέω, -ήσω (ἔξ, aloud, ὑμνέω, to hymn). To hymn aloud, to celebrate in song, to praise, to extol.

ἔξω (adv. ἔξ, out of). Without, outside, away from, externally.

ἔξωθεν (adv. ἔξω, θεν, from). From without, outside, abroad.

ἔξώλεια, ας, ἡ (ἔξόλλυμι, to wholly ruin). Complete ruin, total destruction, extermination.

ἔοικα, perf. 2 of εἶκα.

ἔοικε. Used *impers.* It is like, it resembles, it seems, it is right. See εἶκα.

ἐορτάζω, -ᾶσω, ἐώρτακα (ἐορτή). To celebrate a feast, to keep as a festival.

ἐορτή, ἡς, ἡ. A feast, a festival.

ἑός, ἐή, ἐόν. His, her, its.

ἐπαγγέλλω, -ελῶ (ἐπί, to, ἀγγέλλω, to announce). To announce, to proclaim. *Mid.* to promise.

ἐπάγγελμα, ἄτος, τό (ἐπαγγέλλω). A declaration, a promise, a profession.

ἐπάγγω, -ξω (ἐπί, towards, ἄγω,

to lead). To lead towards, to bring on, to introduce.

ἐπάγωγός, ἡ, ὄν (*adj.* ἐπάγω). Attractive, seductive.

ἐπαιίδω, *contr.* ἐπάδω, *fut.* ἐπαιίσω, *contr.* ἐπάσω (ἐπί, to, αἰίδω, to sing). To sing to or for or in the presence of.

ἐπαθλον, ου, τό (ἐπί, for, ἄθλον, a combat). A prize of victory at the public games, a premium, a reward.

ἐπαιιάζω, -ξω (ἐπί, for, αἰιάζω, to weep). To weep for, to mourn over, to bewail.

ἐπαιέτης, ου, ὁ (ἐπαιέω). One who praises, a panegyrist.

ἐπαινέω, -έσω, -ήσω (ἐπί, *intens.* αἰνέω, to praise). To praise greatly, to admire, to commend.

ἐπαινος, ου, ὁ (ἐπί, *intens.* αἶνος, praise). Praise, approbation, an eulogy.

ἐπαιρω, -αρω (ἐπί, upon, αἶρω, to raise). To raise on high, to lift up, to elate; to raise against.

ἐπαίω, -ίσω (ἐπί, αἰώ, to hear). To hear of, to understand, to perceive.

ἐπακολουθέω, -ήσω (ἐπί, after, ἀκολουθέω, to follow). To follow after, to pursue.

ἐπακούω, -ούσω, -ήκουκα. To listen, attend to, to hear.

ἐπακτός, ὄν (*adj.* ἐπάγω). Foreign.

ἐπαλξίς, εως, ἡ (ἐπαλέξω, to ward off). A battlement, protection, defence.

ἐπαμύομαι, -ήσομαι, ἐπήμημαι (ἐπί, ἀμύομαι, to heap up). To heap up upon, to cover up with.

Ἐπαμινώνδας, ου, ὁ. Epaminondas, a celebrated Theban commander.

ἐπαράστυσις, -εως, ἡ (ἐπαρίσ-τημι, to excite to revolt). The act of rising, insurrection, revolt, elevation, loftiness or sublimity of style, etc.

ἐπάνειμι, -εἴσομαι (ἐπί, again, ἄνειμι, to return). To return again, to come back, to resume.

ἐπανέρχομαι, -ελεύσομαι (ἐπί, again, ἀνέρχομαι, to come back). To come back again, to return.

ἐπανθέω, -ήσω (ἐπί, upon, ἀν-θέω, to bloom). To bloom upon, to bloom forth on.

ἐπανορθόω, -ώσω (ἐπί, again, ἀνορθόω, to erect). To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπαράομαι, -ήσομαι, -ύσομαι (ἐπί, upon, ἀράομαι, to curse). To imprecate curses upon, to curse, to execrate.

ἐπαρκέω, -έσω (ἐπί, intens. ἀρ-κέω, to ward off). To ward off from, to aid, to relieve.

ἐπάσχω, -άσσω (ἐπί, over, ἄσ-χω, to rule). To rule over, to be governor of.

ἐπαύσω, 2d sing. aor. 1 indic. mid. παύω, which see.

ἐπαφίημι, -φήσω (ἐπί, upon, ἀφίημι, to let loose). To let loose upon, to send into or against.

ἐπαχθής, ἐς (adj. ἐπί, intens., and ἄχθος, a load). Heavy, weighty, grievous, troublesome, offensive, uneasy.

ἐπαχθίζω, -ίζω (ἐπί, intens.,

ἄχθος a burthen). To burthen, to oppress, to distress, to pain, to molest.

ἐπέδραμον, aor. 2 ind. act. ἐπιτρέχω, which see.

ἐπέθηκα, aor. 1 ind. act. ἐπι-τίθημι.

ἐπεῖ (conj. and adv.). Since, when, after that, after, because. See App. on Partic. 121-122.

ἐπέγγω, -ξω, perf. ἤπειχα. To push on, to urge on, to thrust or drive forward, to enforce, to impress, to hasten.

ἐπειδή (conj.). Since, when, as, as soon as.

ἐπειμι, -εἴσομαι (ἐπί, to, εἶμι, to go). To go to, or approach, to arrive at, to go against, to attack; to occur to.

ἐπεισβάλλω, -ἄλω (ἐπί, against, εἰσβάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπεισέρχομαι, -ελεύσομαι (ἐπί, upon, εἰσέρχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἐπειτα (adv.). Thereupon, then, next, afterwards.

ἐπερδύω, -δύνω, f. -δύσω (ἐπί, over, ἐρδύω, to put on). To put on over, or in addition to.

ἐπέξιμι, -εἴσομαι (ἐπί, against, ἔξιμι, to go out). To go out against, to attack.

ἐπέοικε, impers. (ἐπί, intens. ἔοικε, it is fitting). It is becoming, it is proper or fit.

ἐπέπεσον, aor. 2 ind. act. ἐπι-πίπτω, which see.

ἐπεπόνθεσαν. See πάσχω.

ἐπεπτόχεσαυ. See πίτω.

ἐπέρομαι, -ήσομαι, *aor.* 2 ἐπηρόμην (ἐπί, *intens.* and ἔρομαι, to ask). To inquire, to demand, to solicit, to canvass, to put to the vote.

ἐπέροψε. See ἐπιρόπτω.

ἐπέρχομαι, -ελεύσομαι (ἐπί, to, ἔρχομαι, to come). To come to, to arrive at.

ἔπεσθαι, *pres. inf. mid.* ἔπομαι *which see.*

ἐπετίμα, 3d *sing. imp. act.* of ἐπιτιμάω, *which see.*

ἐπευθύνω, -ύνῶ, ἐπηύθυγα (ἐπί, *intens.* εὐθύνω, to direct). To direct, to guide, to steer.

ἐπέυχομαι, -εύξομαι (ἐπί, to, εὐχομαι, to pray). To pray to, to invoke; to boast, to profess.

ἐπέχω, ἐφέξω, and ἐπισχίσω (ἐπί, to, and, ἔχω, to hold). To hold to, to apply to. *Intr.* to stop, to restrain one's self.

ἐπήκοος, ον (*adj.* ἐλακούω, to listen). Audible, attentive, favorable, propitious, kind.

ἐπήγει, 3d *sing. contr. imp. act.* ἔπαιέω, *which see.*

ἐπί (*prep. gov. gen. dat. and accusat.*). Primarily, on, upon. Hence, 1. *With the gen.* on, upon, at, near, during, through, under, in the time of; after, with, by. 2. *With dat.* close upon, resting upon, under, on condition, besides, among, for, over. 3. *With acc.* on, upon, against, towards, after, for, at. *In composition, it denotes* opposition, addition, increase, reciprocity, succession, repetition.

ἐπιβαίνω, -ήσομαι (ἐπί, upon,

βαίνω, to mount). To mount upon, to ascend; to go on shore, to disembark.

ἐπιβάλλω, -άλλῶ (ἐπί, upon, βάλλω, to cast). To cast upon.

ἐπιβόάω, -ήσω (ἐπί, to or upon, βόάω, to call). To call upon for aid, to call aloud to.

ἐπιβόσκω, -ήσω (ἐπί, upon, βόσκω, to pasture upon or put out to pasture upon. *Intr.* to feed upon, to graze, to revel.

ἐπιβουλεύω, -είσω (ἐπί, against, βουλεύω, to plan). To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἥς, ἡ (ἐπί, against, βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπίβουλος, ον, ὁ (ἐπιβουλή). Plotting, insidious, treacherous, deceitful.

ἐπιγινώσκω, -γνώσω (ἐπί, again, γινώσκω, to know). To know again, to recognize, to observe.

ἐπιγραφή, ἥς, ἡ (ἐπιγράφω). An inscription, a tax-roll, a contribution.

ἐπιγράφω, -ψω (ἐπί, upon, γράφω, to mark). To mark on; to inscribe, to describe, to value.

ἐπιδακρῶν, -ύσω (ἐπί, for, δακρῶν, to weep). To weep for, to lament. *Intr.* to weep.

Ἐπίδαμος, ον, ἡ. Epidamnus, now Durazzo, a flourishing and powerful city of Illyria.

ἐπιδείκνυμι, and -νύω, *fut.* -ξω (ἐπί, *intensive,* and δείκνυμι, to show). To exhibit, to bring forward, to display, to show. *Mid*

to show one's self, to show for one's own benefit or pleasure.

ἐπιδέχομαι, -ξομαι (ἐπί, upon, δέχομαι, to take). To take upon one's self, to undertake, to assume, to admit.

ἐπιδημέω, -ήσω (ἐπί, among, δήμος, people). To dwell among, to sojourn with, to arrive among, to settle in.

ἐπιδίδωμι, -δώσω (ἐπί, in addition to, δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.

ἐπιδιώκω, -ξω (ἐπί, farther, διώκω, to pursue). To pursue still farther.

ἐπίδοξος, ον (adj. ἐπί, intens. and δόξα, opinion). Celebrated, renowned, famous.

ἐπίδοσις, εως, ἡ (ἐπιδίδωμι). Addition, increase, a donation, a gift.

ἐπιδραμών, part. aor. 2 act. of ἐπιτρέχω.

ἐπιείκεια, ας, ἡ (ἐπιεικής, proper, just). Equity, propriety, clemency, moderation.

ἐπιείκελος, ον (adj. ἐπί, intens. εἶκελος, like). Very like.

ἐπιεικής, ἐς (adj. ἐπί, intens. εἰκός, proper). Seemly, proper, just; moderate, humane, reasonable.

ἐπιεικῶς (adv. ἐπιεικής). Properly, fitly; sufficiently, usually; willingly, contentedly.

ἐπιζητέω, -ήσω (ἐπί, intens. and ζητέω, to seek). To seek again, to seek earnestly, to search for.

ἐπιθυμέω, -ήσω (ἐπί, intens. θυμέω, to desire). To love or

desire eagerly or earnestly, to desire repeatedly, to long for.

ἐπιθυμητός, ἡ, όν. To be desired, desired.

ἐπιθυμία, ας, ἡ (ἐπιθυμέω). Ardent desire, longing; cupidity, avarice.

ἐπικαλέω, -έσω (ἐπί, upon, καλέω, to call). To call to or upon, to give a name, to surname, to name. *Mid.* to implore aid or succor.

ἐπικαλύπτω, -ψω (ἐπί, over, καλύπτω, to cover). To cover over, to conceal.

ἐπικάμπω, -ψω (ἐπί, intens. and κάμπω, to bend, to twist; to influence, to dissuade from, to persuade to.

ἐπικαταβαίνω, -ήσομαι (ἐπί, upon, κατά, down, βαίνω, to go). To go down upon, to descend to.

ἐπίκειμαι, -σομαι (ἐπί, upon, κέϊμαι, to lie). To lie upon, to be situated upon, to border on, to hang over.

ἐπικεκτομέω, ᾧ, f. -ήσω (ἐπί, intens. κής, the heart, and τέμνω, to cut). To taunt, to revile, to scoff, reproach, insult.

ἐπικηρυκία, ας, ἡ (ἐπί, upon, κηρυκεύω, to send as a herald). A negotiation.

ἐπικηρυκεύομαι, -εύσομαι (ἐπί, κηρυκεύω). To propose by means of a herald, to send a herald.

ἐπικίνδυνος, ον (adj. ἐπί, intens. κίνδυνος, danger). Dangerous, hazardous.

ἐπικλύζω, -σω (ἐπί, upon, κλύζω, to flow). To flow upon, to overflow, to inundate.

ἐπίκλυστος, ον (*adj.* ἐπικλύζω). Inundated, submerged, washed.

ἐπικλώθω, -σω (*ἐπί, intens.* κλώθω, to spin). To spin out, to spin *as by the Fates*. Hence, to destine, to allot, to decree.

ἐπικοσμέω, -ήσω (*ἐπί, intens.* κοσμέω, to adorn). To adorn greatly, to embellish.

ἐπικουρέω, -ήσω (*ἐπικουρος, an assistant*). To assist, to aid *in war*, to serve as a soldier, to protect, to relieve.

ἐπικουρος, ον, ὁ. An assistant, auxiliary *in war*, a mercenary soldier.

Ἐπίκουρος, ον, ὁ. Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue. His followers very much perverted his sentiments.

ἐπικρατέω, -ήσω (*ἐπί, intens., κρατέω, to have power over*). To subdue, to rule over. *Intr.* to prevail.

ἐπικροτέω, -ήσω (*ἐπί, intens., κροτέω, to make a noise*). To make a great noise, to shout, to applaud loudly.

ἐπικρύπτω, -ψω (*ἐπί, intens., κρύπτω, to hide*). To conceal, to keep secret.

ἐπιλαμβάνω, -λήψομαι (*ἐπί, in addition, λαμβάνω, to take*). To take in addition to, to lay hold upon, to seize, to take possession of, to hold.

ἐπιλάμπω, -ψω (*ἐπί, intens., λάμπω, to shine*). To shine brightly, to shine forth.

ἐπιλανθάνω, -λήσω (*ἐπί, intens., and λανθάνω, to cause to forget*). To cause to forget utterly. *Mid.* to forget.

ἐπιλέγω, -ξω (*ἐπί, in addition to, λέγω, to speak*). To say further, to add. *Mid.* to read over.

ἐπιλείπω, -ψω (*ἐπί, for, λείπω, to leave*). To leave *one place for another*, to desert; to fail, to be wanting.

ἐπιμελεία, ας, ἡ (*ἐπιμελής, careful*). Care, an object of care, attention.

ἐπιμελέομαι, -ήσομαι (*ἐπί, for, μέλομαι, to care*). To be careful for, to take care of, to tend.

ἐπιμελής, ἐς (*adj.* ἐπί, μέλομαι). Careful, solicitous, concerned about.

ἐπιμελητέος, α, ον (*adj.* ἐπιμελέομαι). To be cared for.—ἐπιμελητέον, we must take care of, we must care for.

ἐπιμελῶς (*adv.* ἐπιμελής, careful). Carefully, solicitously.

ἐπιμέμφομαι, -ψομαι (*ἐπί, for, μέμφομαι, to reprove*). To reprove for, to reproach with.

Ἐπιμηθεύς, ἑως, ὁ. Epimētheus, son of Japētus, and brother of Prometheus.

ἐπιμηχάνάομαι, -ήσομαι (*ἐπί, against, μηχανάω, to plot*). To plot against, to contrive against.

ἐπιμνάομαι, -ήσομαι, -μέμνημαι (*ἐπί, intens., μνάομαι, to remember*). To remember, to recollect, to bear *or* keep in mind; to mention, make mention of, to record, to notice; *aor.* 1 *ind. pass.* ἐπεμνήσθην.

ἐπίμπλαντο, 3d pl. *imp. pass.* of *πίμπλημι*, which see.

ἐπινέμω, -ῶ (ἐπί, among, νέμω, to share). To share among, to divide, to distribute.

ἐπινίκιος, ον (*adj.* ἐπινικάω, to subdue completely). Relating to victory, triumphal, victorious.

ἐπινοέω, -ήσω (ἐπί, upon, νοέω, to reflect). To reflect upon, to think over, to invent, to devise.

ἐπιορκέω, -ήσω, ἐπιώρκηκα (ἐπίορκος, perjured). To swear a false oath, to violate an oath.

ἐπιορκία, ας, ἡ (from ἐπί, against, and ὄρκος, an oath) Perjury, a false oath, the breach of an oath.

ἐπίορκος, ον (*adj.* ἐπί, ὄρκος). Going beyond or over one's oath, perjured.

ἐπιπάσσω, -τιω, *f.* -πάσω (ἐπί, upon, πάσσω, to strew). To strew upon.

ἐπιπέμπω, -ψω (ἐπί, *intens.*, πέμπω, to send). To send in addition to, to send forth, to send against.

ἐπιπηδάω, -ήσω (ἐπί, upon, πηδάω, to spring). To spring upon, to leap upon.

ἐπιπίπτω, -πεσοῦμαι (ἐπί, upon, πίπτω, to fall). To fall upon, to attack.

ἐπιπλέον (*adv.* ἐπί, in addition to, πλέον, more). Still more, in a still greater degree, moreover.

ἐπιπλέω, ὦ, *f.* -εύσω (ἐπί, upon, πλέω, to sail). To swim or sail in or upon; to sail against, or attack by sea.

ἐπιπνέω, -εύσω (ἐπί, upon,

πνέω, to breathe). To breathe upon, to blow upon.

Ἐπιπολαί, ὦν, αἰ. Eripolæ, a piece of ground near Syracuse, which it overlooked, flat on the side towards the sea, but precipitous on the other.

ἐπιπολύ (*adv.* ἐπί, πολύ). Much, for the most part, a long time.

ἐπίπονος, ον (*adj.* ἐπί, *intens.*, and πόνος, toil). Toilsome, laborious, painful, weary.

ἐπιπόνως (*adv.*). Laboriously, with difficulty, wearisomely.

ἐπιρρέω, -ρέυσομαι (ἐπί, upon, ρέω, to flow). To flow upon or over, to overflow;—to flow into or towards.

ἐπιρρίπτω, -ψω (ἐπί, upon, ρίπτω, to throw). To throw or cast upon.

ἐπίσημος, ον (*adj.* ἐπί, upon, σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious. *Subst.* τὸ ἐπίσημον, the standard.

ἐπισκέπτομαι, -ψομαι, ἐπέσκεμμαι (ἐπί, *intens.*, and σκέπτομαι, to consider). To consider attentively, to inquire into.

ἐπισκιάζω, -άζω (ἐπί, upon, σκιάζω, to shade). To overshadow, to darken, to obscure.

ἐπισκοπέω, -ήσω (ἐπί, *intens.*, and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, -ήσω ἐπί, upon, σκοτέω, to darken). To spread darkness over, to darken.

ἐπίσταμαι, -ήσομαι, *a. 1 pass.* ἠπιστήθην. To know, to be skilled

in, to have knowledge of, to understand, to know how.

ἐπίστασις, εὐς, ἥ (ἐφίστημι, to detain). Detention, a halt, a tarrying.

ἐπιστάτης, ου, ὁ (ἐφίσταμαι, to be placed over). An overseer, a superintendent.

ἐπιστέλλω, -εἰλῶ (ἐπί, to, στέλλω, to send). To send to, to send a letter or message, to commission, to enjoin upon.

ἐπιστήμη, ης, ἥ (ἐπίσταμαι). Knowledge, acquaintance with.

ἐπιστήμων, ον (adj. ἐπίσταμαι). Knowing, learned, expert, intelligent.

ἐπιστολή, ἡς, ἥ (ἐπιστέλλω). A letter, a message, a mandate.

ἐπιστομίζω, -ίσω, ἐπεστόμικα (ἐπί, upon, στόμα, the mouth). To place over the mouth, to stop up the mouth; to check with a bit, to muzzle, to tame, to obstruct.

ἐπιστρατεία, ας, ἥ (ἐπιστρατεύω, to march against). An expedition, inroad, invasion.

ἐπιστρέφω, -ψω (ἐπί, to, and στρέφω, to turn). To turn round to or towards. *Mid.* to turn back, to return.

ἐπισφάζω, *Att.* -τιω, *fut.* -ξω (ἐπί, upon, σφάζω, to slay). To slay upon, to immolate upon, to kill.

ἐπισφίγγω, -γξω (ἐπί, *intens.*, σφίγγω, to press together). To press more closely; to tighten.

ἐπισφραγίζω, -ίσω (ἐπί, upon, σφραγίζω, to seal). To stamp with a seal, to seal, to confirm, to ratify.

ἐπιταράσσω, -τιώ, *fut.* -ξω (ἐπί, *intens.*, ταράσσω, to disturb). To disturb greatly, to harass, to annoy.

ἐπιτάσσω, *Att.* -τιω, *fut.* -ξω (ἐπί, to, and τάσσω, to order). To give orders to, to direct, to command.

ἐπιτείχισμα, -ἄτος, τό (ἐπιτεχνίζω, to surround with a wall). A rampart, fortress, castle, a mound or circumvallation raised against.

ἐπιτελέω, *fut.* -έσω (ἐπί, *intens.*, and τελέω, to finish). To perfect, to finish completely, to perform.

ἐπιτερπής, ἐς (adj. ἐπιτέρπω, to delight). Delightful, pleasing.

ἐπιτήδειος, α, ον, and ος, ον (adj. *fr.* ἐπιτηδής, *obsol. in masc. and fem.*, sufficiently). Fitting, adapted for, necessary, &c. *Subs.* a friend, an acquaintance.

ἐπιτηδεύμα, -ἄτος, τό (ἐπιτηδεύω). An occupation, a mode of life.

ἐπιτηδεύω, -εύσω (ἐπιτήδειος, necessary). To pursue diligently, to attend to, to practise.

ἐπιτηρέω, -ήσω (ἐπί, *intens.*, τηρέω, to observe). To observe carefully, to watch over diligently.

ἐπιτίθημι, -θήσω (ἐπί, upon, and τίθημι, to place). To place upon, to set before, to administer. *Mid.* to put on oneself, to resume; to fall upon, to attack.

ἐπιτιμάω, -ήσω (ἐπί, against, τιμάω, to estimate). To reproach, to censure, to blame.

ἐπίτιμος, ον (adj. ἐπί, in, and

τιμῇ, honor). Honored, respected, honorable.

ἐπιτολή, ἦς, ἡ (ἐπιτέλλω, *intr.* to rise). The rising of the stars.

ἐπιτρέπω, -ψω (ἐπί, to, τρέπω, to turn). To turn to, to commit, to entrust, to permit.

ἐπιτρέχω, -θρέξομαι (ἐπί, to, and τρέχω, to run). To run to, to run after, to attack, to run over, to invade.

ἐπιτυγχάνω, -τεύξομαι (ἐπί, upon, τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφαίρω, -ἄνω (ἐπί, *intens.*, φαίρω, to appear). To show, make appear, to give light to, to illumine. *Mid.* to appear, &c.

ἐπιφανής, ἐς (adj. ἐπιφαίνομαι. *Mid. voice*, to appear). Apparent, evident; distinguished, famous.

ἐπιφανῶς (adv. ἐπιφανής). Apparently, gloriously, nobly.

ἐπιφέρω, f. ἐποίησω (ἐπί, upon, φέρω, to bring). To bring upon or against, to inflict on, to accuse. *Mid.* to advance.

ἐπιφύω, -ίσω (ἐπί, upon, φύω, to cause to grow). To cause to grow upon, to produce. *Aor.* 2 and *p. intr.* to grow to or upon, to cling to. *Mid.* to hang on to, to attack.

ἐπιφωνέω, -ήσω (ἐπί, to, φωνέω, to call). To call to, to call aloud upon, to exclaim.

ἐπιχειρέω, -ήσω, ἐπιχειρήσασθαι (ἐπί, upon, χεῖρ, the hand). To lay hands on, to undertake, to attempt, to attack, to set about.

ἐπιχειρητέος, α, ον (*p. adj.*). It

must be undertaken, attempted, or attacked.

ἐπιχέω, -χεύσω (ἐπί, upon, χέω, to pour). To pour upon, to heap upon, to erect.

ἐπιχθόνιος, ον (adj. ἐπί, upon, χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, α, ον, and ος, ον (adj. ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάω, -αύσω (ἐπί, upon, ψάω, to touch). To touch gently or lightly.

ἐποίκιον, ου, τό (ἐπί, upon, οἶκος, a house). A dwelling upon a farm, a farm-house. τὰ ἐποίκια, villages.

ἐπιόχομαι, -χόσομαι (ἐπί, unto, οἴχομαι, to go). To go unto, to ply, to be occupied at.

ἔπομαι, *ful.* ἔφομαι, *imp.* ἐπόμην, *aor.* 2 ἐπέμην (*Mid.* from ἔπω, to be actively employed). To follow, to accompany.

ἐπόμνυμι, -ομόσω (ἐπί, to, and ὄμνυμι, to swear). To swear to, to ratify by an oath.

ἐπόπτομαι, -όφομαι (ἐπί, at, ὀπτομαι, to look, *Mid.* of ὀπτο, *obsol.*). To look at, to view attentively, to survey.

ἔπος, εος, τό (*fr.* εἶπω, *obsol.*, to say). A word, a speech, a verse. τὰ ἔπη, an epic poem.

ἐποτρύνω, -ῦνω (ἐπί, *intens.*, and ὀτρύνω, to urge). To urge often or diligently, to incite, to encourage.

ἑπτα. *Num. adj. indec.* Seven. ἑπτακαίδεκα. (*Num. adj. in-*

dec. fr. ἑπτα, seven, καί, and, and δέκα, ten.) Seventeen.

ἑπτακόσιοι, αι, α (*Num. adj.*). Seven hundred.

ἕπτῃ, *aor. act. of πέτομαι from ἵπτῃμι.*

ἐπώαζω, -άσω, ἐπώακα (ἐπί, upon, ὄον, an egg). To sit upon eggs, to hatch, to brood.

ἐπώνυμος, ον (*adj. ἐπί, in addition, ὄνομα, Æol. ὄνυμα, a name.*) A surname, deriving the name from.

ἐράσμιος, η, ον, and ος, ον (*adj. fr. ἐράω, to love.*) Lovely, amiable, loved.

ἐραστής, οῦ, ὁ (*fr. ἐράω, to love.*) A lover.

Ἐραῦτω, ὄος, *contr. οὔς, ἤ.* Erato, the muse of lyric poetry.

ἐράω, -άσω, ἤρακα. To love, to desire, to seek after. *Passive used as if Middle voice, except in the present tense.*

ἐργάζομαι, -άσομαι, εἰργασμαι (*ἔργον, work.*) To work, to effect, to make, to practise, to cause, to labor upon.

Ἐργάνη, ης, ἥ (*ἔργον, work.*) Ergānē, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἥ (*ἐργάζομαι.*) Labor, employment, a working, workmanship, mode of working, mode of culture.

ἐργαστήριον, ον, τό (*ἐργάζομαι.*) A place of working, a workshop.

ἐργαστικός, ἥ, ὄν (*adj. fr. ἐργάζομαι.*) Laborious, assiduous, active.

ἐργάτης, ου, ὁ (*ἐργάζομαι.*) A laborer, an artist.

ἔργον, ου, τό (*fr. ἔργω, obsol. from which ἔρδω, to work.*) An action, a work, a deed, an occupation, employment. ἔργω, *used adverbially, in reality.*

ἔρεβωδής, ἐς (*adj. fr. Ἐρεβος, Erebus, and εἶδος, appearance.*) Gloomy, dark.

ἐρεθίζω, -ίσω, ἠρέθισκα. To provoke, to excite.

ἐρείδω, -είσω, ἠρέικα, *p. pass. ἠρέισμαι.* To fix on, to fasten, to prop up. *Mid. to lean upon.*

ἔρεισμα, -άτος, τό (*ἐρείδω, to support.*) A prop, buttress; foundation, stay, confirmation, proof, authenticity.

Ἐρεχθίης, ἴδος, ἥ. Erechtheis, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἐρέω, *Ion. for ἐρῶ, I will say. See ἐρῶ. Fut. mid. ἐρήσομαι.*

ἐρημαῖος, α, ον (*adj.*). *Poet. for ἐρημος, which see.*

ἐρημία, ας, ἥ (*ἐρημος, deserted.*) A lonely place, solitude.

ἐρημος, η, ον *Att. ος, ον (adj.).* Lonely, solitary, waste, deserted. *Subst. fem. a desert, a solitude.*

ἐρημόω, -ώσω, *p. ἠρήμωκα (ἐρημος, lonely).* To lay waste, to free from.

ἐρίζω, -ίσω, ἠρικα. To contend, to quarrel.

ἔρινεός, οῦ, ὁ. A wild fig-tree. ἔριον, ου, τό (*dim. of ἔρος.*)

Wool, a fleece.

ἔρις, ιδος, ἥ. Strife, contention, a quarrel, a contest.

ἔριθρος, ου, ὁ. A kid.

Ἐριχθόνιος, ου, ὁ. Erichthonius, the fourth king of Athens, who died B. C. 1437.

ἔρματιζω, -ῖσω, ἔρματικά (ἔρμα, a prop). To prop up, to support, to secure, to ballast, to load.

ἔρμηρεια, ας, ἡ. Interpretation, power of speech.

ἔρμηρεις, ἑως, ὁ (Ἐρμῆς, οὔ, contr. for Ἐρμείας). An interpreter, a messenger.

Ἐρμῆς, οὔ, ὁ. Hermes, or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world. Also, a statue of Mercury.

ἔρομαι, fut. ἐρήσομαι, aor. 2 ἠρόμην. To ask, to inquire for.

ἔρπητός, ἡ, ὄν (adj. ἔρπω). Creeping. Subst. τό ἐρπειόν, a creeping thing, a reptile.

ἔρπω, -ψω, aor. 1 ind. act. εἶρψα. To creep, to climb, to go, to move, to proceed.

ἔρπύζω, ῥσω, p. εἶρπύκα. To creep, to glide along.

ἔρριμένος, part. perf. pass. of ἔριπτο, which see.

ἔρρω, f. ἐρρήσω, ἠρρήκα (akin to ῥέω, to flow). To go to ruin, to be ruined.

ἔρρώσαντο, 3 pl. aor. 1 ind. Mid. ῥώννυμι.

Ἐρυθείη, ης, ἡ. Erythia, a fertile island in the bay of Cadiz.

ἔρυθρός, ἄ, ὄν (adj.). Red.

ἔρύκω, -ξω, ἠρυχα (ἔρύω, to draw). To draw back to restrain.

Ἐρυμάνθιος, α, ον (adj.).

Erymanthian, of Erymanthus, a mountain in Arcadia, haunted by the wild boar killed by Hercules.

ἔρύσαιοτο, 3 sing. aor. 1 opt. mid. See ἔρύω.

ἔρύω, -ῥσω, εἶρύκα (poet. εἶρύω). To draw, to pull, to draw off. Mid. to rescue, to protect, to restrain.

ἔρχεαι, for ἔρχη = ἔρχει.

ἔρχομαι, ἐλεύσομαι, perf. ἠλύθα, Attic. redup. ἐλήλυθα, aor. 2 ἠλύθον, by syncope, ἦλθον. To go, to come), to arrive, to proceed.

ἔρῶ, a future from εἶρω, used only in poetry; the others tenses are from ῥέω, p. εἶρηκα, p. pass. εἶρημαι, aor. 1 pass. ἐρῶθήτην, ἐρῶέτην. To speak, to say, to tell, to relate. In Attic φημί, is used as a pres. and εἶπον, as aor. 2.

ἔρωσ, ωτος, ὁ (ἔράω, to love). Love, desire.

Ἐρωσ, ωτος, ὁ. Eros or Cupid, the god of love, and son of Venus.

ἔρωτάω, -ήσω, ἠρώτηκα. To ask, to question, to inquire, to interrogate.

ἔρωτήμα, -ἄτος, τό (ἔρωτιάω). A question, an inquiry.

Ἐρωτιδής, ἑως, ὁ. A young Eros, Cupid, from Ἐρωσ.

ἔρωτικός, ἡ, ὄν (adj. from ἔρωσ). Amorous, enamored, fond, loving.

ἔς (Ionic and poet. for εἰς). Till, even to, until. See εἰς, ἔς τε.

ἔσβάλλω, Ionic for εἰσβάλλω, which see.

ἔσδέχομαι, -ξομαι (ἔς, to, δέχομαι, to take). To take or receive

into, to admit. *Ionic* for εἰσδέχομαι.

ἔσθῃ, and *Attic* ἔσει, 2 *sing.* of ἔσομαι, *fut.* of εἶμι, to be.

ἔσθῆς, ἦτος, ἦ (*fr.* ἐννῦμι, to clothe, *aor.* 1 *pass.* ἔσθην). Clothing, raiment, a dress.

ἔσθίω (*poet.* ἔσθω). *Used only in the pres. and imp.* The other tenses are from ἔδω. To eat.

ἔσθλός, ἦ, ὄν (*adj.*). Good, brave, noble, excellent, honorable.

ἔσθδειν, *poet.* for εἰσθδειν, from εἰσθίδω.

ἔσπυρον, *Ion.* for εἰσπυρον, ου, τό. A mirror.

ἔσπερα, ας, ἦ. The evening.

ἔσπεριος, α, ον (*adj.* ἔσπερος, evening). Of evening, of the west, western. *Subst.* ἡ ἔσπερία, the evening, the west.

ἔσπλέω, ᾧ, *f.* -εύσω (ἔς, to, and πλέω, to sail). To sail to or into, to arrive at.

ἔσί, for εἶς or εἷ, from εἶμι.

ἔστε, for ἔς or εἶς τε. Until, as long as. *See App. on Partic.* 123.

ἔστία, ας, ἦ. A hearth.

ἔστιάω, -ἴσω, *p.* εἰστιάω (ἔσ-τία). To receive into a house, to entertain, to give a feast. *Mid.* to feast, &c.

ἔσχατος, η, ον (*adj.*). At the farthest extremity, last, extreme, most remote.

ἔσω, *poet.* for εἶσω (*adv.*). Within, inner.

ἑταιρά, ας, ἦ (*fem.* of ἑταῖρος). Amistress, a courtesan.

ἑταῖρος, ου, ὅ (*Ion.* εἰταῖρος). A companion, an associate, a friend.

ἕτερος, α, ον (*adj. pron.*). The other of two, the one, the other.

ἕτέρως (*adv.*). Otherwise, differently.

Ἐτησίαι, ων, οἱ (ἔτιος). *Sub.* ἄνεμοι, Etesian winds, which blew periodically.

ἐτήσιος, η (*Ion.* for ᾱ), ον and ος, ον (*adj. fr.* ἔτος, a year). Yearly, annual.

ἔτι (*adv.*). As yet, still, even now, further, moreover, besides. οὐκ ἔτι, no longer.

ἔτην, *aor.* 2 *ind. act.* of τλήμι.

ἔτοιμος, ον (*adj.*). Ready, prepared.

ἐτόμως (*adv.* ἐτοιμός). Readily, promptly.

ἔτος, εος, τό. The year. κατ' ἔτος, yearly.

ἐτρόθη. *See* τιτρόσκω.

εὖ (*adv. fr.* εὔς, good). Well, rightly, happily.

Εὐαγόρας, ου, *Ion.* εω, ὅ. Evagoras, a king of Salamis, in Cyprus.

εὐαδεν=εαδεν, *aor.* 2 *ind. act.* of ἀνδάνω.

εὐάλωτος, ον (*adj.* εὔ, well, ἀλίσκω, to take). Easily caught, seized or made captive.

Εὐβοϊκός, ἦ, ὄν. Of Euboea. Euboean.

εὖγε (*adv. from* εὔ and γε). Well done! Very well!

εὐγένεια, ας, ἦ (εὐγενής, noble). Noble birth, excellence of character, valor.

εὐγενής, ἔς (*adj. fr.* εὔ, well, and γένος, birth). Of noble birth, noble, honorable.

εὐγνώμων, ον (*adj. fr.* εὔ, well,

and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

εὐδαιμονέω, -ήσω, ηὐδαιμόνηκα (εὐδαίμων, fortunate, happy). To be happy, to be wealthy.

εὐδαιμονία, ας, ἡ (εὐδαίμων). Happiness, felicity, prosperity.

εὐδαιμονίζω, -ίσω, ηὐδαιμόνικα (εὐδαίμων). To deem happy, to felicitate.

εὐδαιμόνως (adv. εὐδαίμων). Happily, prosperously.

εὐδαίμων, ον (adj. εὖ, well, δαίμων, a tutelary genius). Fortunate, happy; wealthy.

εὐδία, ας, ἡ (fr. εὖ, well, Δίς, *obsol.* Jupiter). Clear weather, calm at sea; quiet, rest.

εὐδοκίμέω, -ήσω, ηὐδοκίμηκα (εὐδόκιμος). To enjoy public esteem, to gain applause, to be praised.

εὐδοκῆμος, ον (adj. εὖ, well, δόκημος, tried). Approved, renowned, esteemed, praised.

εὐδοξος, ον (adj. εὐδοξέω, to enjoy a good reputation). Well reputed, honored, or renowned.

εὐδω, -δήσω, ηὐδηκα, aor. 2 ηὐδον. To sleep.

εὐείμων, ον (adj. εὖ, εἶμα, a dress). Well dressed, richly clad.

εὐέλπις, ιδος (adj. εὖ, well, ἐλπίς, hope). Having bright hopes, confident, hopeful.

εὐεργεσία, ας, ἡ (εὐεργής, well done). Beneficence, an act of kindness, kindness.

εὐεργετέω, -ήσω, ηὐεργέτηκα (εὐεργέτης). To do good, to confer a benefit, to be kind.

εὐεργέτης, ου, ὁ (εὖ, well, ἔργον, a work). One who does good, a benefactor.

εὐεργετητέος, α, ον (adj. εὐεργετιέω). To be kindly treated.—εὐεργετητέον (ἡμῖν), we must treat kindly.

εὐζώνοιο, Ion. for εὐζώνου, gen. of εὐζωνος.

εὐζωνος, ον (adj. εὖ, well, ζώννυμι, to gird). Well-girt, armed or equipped, light-armed; expeditious; ready; prepared.

εὐήθης, ες (adj. εὖ, well, ἤθος, habit). Earnest, frank, sincere; also, simple, fervent.

εὐήλιος, ον (adj. εὖ, well, ἥλιος, the sun). Sunny, open to the sun.

εὐημερέω, -ήσω, ηὐμέρηκα (εὐήμερος, successful). To have a fortunate day, to be successful.

Εὐήρης, -εος, *contr.* ους, ὁ. Everes, the father of Tiresias.

εὐθαλής, ἐς (adj. εὖ, well, θάλλω, to bloom). Blooming luxuriantly, verdant; flourishing.

εὐθαρσής, ἐς (adj. εὖ, well, θάρσος, daring). Intrepid, bold, daring.

εὐθεῖα, ας, ἡ (fem. of εὐθύς, εὐθεῖα, *scil.* ὁδός). A straight or direct road, a straight line.

εὐθετέω, ᾧ, fut. -ήσω (εὖ, well, τίθημι, to place). To be well-placed, ordered or arranged; act. to lay out, to dispose or arrange well.

εὐθετος, ον (adj. εὖ, well, τίθημι, to place). Placed properly, well arranged, adapted to.

εὐθέως (adv. εὐθύς, straight).

Straight forward, directly, quickly.

Εὐθύδημος. Euthydemus, son of Diocles, a pupil of Socrates; also a name of others.

εὐθυμία, ας, ἡ. Cheerfulness, joy, festivity.

εὐθυμός, ον (*adj.* εὖ, well, *θυμός*, mind). Well-disposed, cheerful, generous, steadfast.

εὐθύμως (*adv.* εὐθυμός). Willingly, cheerfully, resolutely.

εὐθύς, εἶα, ὕ (*adj.*). Straight, in a line, erect, sincere. *εὐθύς* and *εὐθύ*, as an *adv.* straight forward, immediately.

εὐκαιρος, ον (*adj.* εὖ, well, *καιρός*, a season). In good season, suitable, convenient, opportune. *εὐκαιρότατα*, *adv.* most seasonably.

εὐκαιρως (*adv.* εὐκαιρος). Seasonably, in good time, timely.

εὐκαμπής, ἐς (*adj.* εὖ, well, *κάμπω*, to bend). Well-bent, gracefully curved.

εὐκαρπος, ον (*adj.* εὖ, well, *καρπός*, fruit). Abounding in fruit, fruitful.

εὐκατέργαστος, ον (*adj.* εὖ, well, *κατεργάζομαι*, to accomplish). Easy to perform, effect, or finish; easy to achieve or conquer, &c.

εὐκλής, ἐς (*adj.* εὖ, well, *κλῆος*, fame). Famous, renowned, illustrious, honorable.

εὐκλεια, ας, ἡ (*εὐκλής*). Fame, glory, renown.

Εὐκλείδης, ου, ὁ. Euclides, a pupil of Socrates.

εὐκολος, ον (*adj.* εὖ, well, *κό-*

λον, food). Indifferent about food; simple, plain, honest, sincere; affable, courteous, easy, ready.

εὐκόλως, the *adv.* formed from *εὐκολος*. Plainly, simply, actively, readily, quickly.

εὐκτίμενος, η, ον (*adj.* εὖ, well, *κτιζω*, to build). Well built, well-arranged.

εὐλάβεια, ας, ἡ (*εὖ*, well, *λαμβάνω*, to take). Fear, dread, awe, respect, reverence; anxiety for; watchfulness, wariness, prudence.

εὐλάβεομαι, -ήσομαι, ηὐλάβημαι (*εὐλάβής*, circumspect). To be circumspect, to avoid, to be-ware of.

εὐληπτότατα, neut. pl. of *εὐληπιος* (*εὖ*, easy, and *λαμβάνω*, to take, easy to be taken or held, &c.). Most readily, most easily, most conveniently.

εὐμάθής, ἐς (*adj.* εὖ, well, *μανθάνω*, to learn). Easily learned, docile.

εὐμεγεθής, ἐς (*adj.* εὖ, well, *μεγέθος*, size). Of large size, tall, great.

εὐμενής, ἐς (*adj.* εὖ, well, and *μένος*, disposition). Of a kind disposition, benevolent, affectionate, kind, propitious.

εὐμετάσταντος, ον (*adj.* εὖ, *μετά*, and *ἵστημι*). Easily changing place, changeable, unsteady.

εὐμήκης, ἐς (*adj.* εὖ, well, *μήκος*, length). Very long, tall.

εὐμμελίω, poetic for *εὐμελίω*, which Ion. for *εὐμελίον*, gen. of *εὐμελίας* or *εὐμελῆς, ον* (*adj.* fr.

εὖ, well, *μελία*, an ash tree). Handling the ash, *literally*; skilled in the spear, warlike. *The epithet of a brave warrior, which persons of distinction in remote antiquity, always bore as a mark of dignity. The best spear shafts were made of ash.*

εὐμορφία, *ας, ἡ* (εὖ, well, *μόρφη*, a form). Beauty of form, symmetry.

εὐναιετάων, *ωσα, ον* (*adj.* εὐναιετώ, *obsol.* to be well inhabited). Pleasant to dwell in, well situated.

εὐνή, *ἡς, ἡ*. A bed, a couch, the marriage-bed; the grave, *the last bed*; a stone used instead of an anchor, *in this sense plur. εἶναι used.*

εὐνήτος, *poetic for εὐνητος* (*adj.* εὐ, and *ρέω*, to spin). Well-woven, well-spun.

εὐνοια, *ας, ἡ* (εὐνοος, well-disposed). Kindness, affection, regard.

εὐνοϊκῶς (*adv.* εὐνοϊκός, kind). Kindly, affectionately.

εὐνομία, *ας, ἡ* (εὖ, well, νόμος, a law). A good constitution.

Εὐνομία, *ας, ἡ*. Eunomia, *the goddess of good order.*

εὐνοος, *οον, contr. εὐνοος, οον* (*adj.* εὖ, well, νόος, νοῦς, the mind). Well-disposed, kind, affectionate, friendly. *Subst. τὸ εὐνοῦν*, a kind disposition.

εὐξαίμην, *aor. 1 opt. mid. of εὐχομαι, which see.*

Εὐξείνιος (πόντος), *ου, ὁ*. The Euxine Sea.

εὐορκέω, *-ήσω, ηὐόρηκα* (εὖ,

well, ὄρκος, an oath). To swear honestly, to keep an oath sacredly, to be honest.

εὐοσμος, *ον* (*adj.* εὖ, well, ὀσμή, smell). Odoriferous, sweet-smelling.

εὐπειθής, *ές* (*adj.* εὖ, easily, *πείθωμαι*, to be persuaded). Easily persuaded, obedient.

εὐπειθῶς (*adv.* εὐπειθής). Submissively, obediently.

εὐπεπλος, *ον* (*adj.* εὖ, well, πέπλος, a garment). Well-dressed, in beautiful garments.

εὐπηκτος, *ον* (*adj.* εὖ, πήγνυμι, to join). Well-framed, firm.

εὐπλόκᾶμος, *ον* (*adj.* εὖ, well, πλόκᾶμος, a lock of hair). Having beautiful locks, fair-haired.

εὐποιέω, *-ήσω, ηὐποίηκα* (εὖ, well, ποιέω, to do). To do good, to render a kindness.

εὐπορέω, *-ήσω, ηὐπόρηκα* (εὐπορος, wealthy). To abound in, to possess abundant means.

εὐπορία, *ας, ἡ* (εὐπορέω). Abundance, abundant means, wealth.

εὐπραγία, *ας, ἡ* (εὐπραγέω, to be successful). Success, prosperity, good fortune.

εὐπρεπεία, *ας, ἡ* (εὐπρεπής). Decorum, dignity, propriety. A specious pretext.

εὐπρεπής, *ές* (*adj.* εὖ, well, *πρέπω*, to be becoming). Becoming, of noble appearance, decorous; spacious.

εὐπτερος, *ον* (*adj.* εὖ, well, *πτερόν*, a wing). Well-winged, swift.

εὐρεσις, *εως, ἡ* (εὐρίσκω, to invent). An invention, a discovery.

εὐρέτης, ου, ὁ. An inventor, a discoverer.

εὔρημα, ἄτος, τό (εὐρίσκω). An invention, a discovery, a prize.

Εὐριπίδης, ου, ὁ. Euripides, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω, -ρήσω, π. -ρηκα, αορ. 1 ind. act. εὔρησα, αορ. 2 ind. act. εὔρον. To find, to light upon, to invent, to discover.

εὔρος, εος, τό (εὐρός, broad). breadth.

Εὐρυβιάδης, ου, ὁ. Eurybides, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis.

Εὐρυδάμας, ου, ὁ. Eurydamas.

Εὐρυδίκη, ης, ἡ. Eurydicē, the wife of the poet Orpheus.

εὔρυθμος, ον (adj. εὔ, well, ῥυθμός, rhythm). Harmonious, well-adjusted, well-proportioned.

εὐρύς, εἶα, ὅ (adj.). Broad, wide.

Εὐρυσθεύς, εἰως, ὁ. Eurystheus, the king of Argos and Mycene, who imposed on Hercules his twelve labors.

Εὐρύπτος, ου, ὁ. Eurytus, a son of Mercury, and one of the Argonauts.

Εὐρώπη, ης, ἡ. 1. Europe. 2. Europa, daughter of Agēnor, king of Phœnicia, carried off by Jupiter in the form of a white bull.

Εὐρώτας, α, ὁ. Eurotas, a large river in Peloponnesus. It passes by Sparta, and falls into the sea at Helos.

εὐσέβεια, ας, ἡ (εὐσεβής). Piety, devotion.

εὐσεβέω, -ήσω, ἡδὲσέβηκα (εὐσεβής). To be pious, to act with filial affection, to respect.

εὐσεβής, ἐς (adj. εὔ, well, σέβω, to worship). Pious, religious.

εὔσκιος, ον (adj. εὔ, much, σκία, shade). Shady, dusky, overshadowing, &c.

εὐσχημότως (adv. εὐσχημῶν, becoming). Gracefully, excellently, honorably.

εὐτάκτως (adv. εὐτακτος, well-regulated). In due order, correctly.

εὔτεκνος, ον (adj. εὔ, well τέκνον, a child). Having illustrious children, having a numerous offspring, fruitful.

εὐτέλεια, ας, ἡ (εὐτελής). Frugality, cheapness, economy; poverty.

εὐτελής, ἐς (adj. εὔ, well, τέλος, expense). Not costly, frugal, poor; of little value.

Εὐτέρπη, ης, ἡ. Euterpe, one of the Muses, the goddess of music.

εὐτιθάσσευτος, ον (adj. εὔ, well, τιθαστεύω, to tame). Easy to tame.

εὐτόνως (adv. εὔτονος, strong). Vigorously, powerfully, with good aim.

εὐτυχέω, -ήσω (εὐτύχηκα (εὐτυχής). To succeed in obtaining. Intr. to be fortunate, to prosper.

εὐτύχημα, -ἄτος, τό (εὐτυχέω). Good fortune, success.

εὐτυχής, ἐς (adj. εὔ, well, τυγχάω, to succeed). Succeeding well, successful, fortunate.

εὐτυχία, ας, ἡ (εὐτυχέω). Success, good fortune, prosperity.

εὐτυχεῖς (*adv.* εὐτυχίης). Successfully, fortunately, prosperously.

εὐφορία, *ας, ἡ* (εὐφορος). Fertility, abundance.

εὐφορος, *ον* (*adj.* εὖ, well, φορέω, for φέρω, to bear). Bearing well, fertile, productive.

εὐφραίνω, -ἄνω, -αγκα, *aor.* 1 -φρηνα, and -ἄνα (εὐφρων, cheering). To gladden, to delight, to cheer. *Mid.* to be gay, to be delighted.

Εὐφράτης, *ου, ὁ*. Euphrātes, a large river of Asia.

εὐφροσύνη, *ης, ἡ* (εὐφρων). Cheerfulness, gayety, joy.

εὐφρής, *ές* (*adj.* εὖ, well, φύω, to grow). Growing well, thriving, fertile.

εὐφωνος, *ον* (*adj.* εὖ, well, φωνή, voice). Having a clear voice, clear-toned, tuneful.

εὐχή, *ῆς, ἡ* (εὐχομαι). A supplication, a prayer, a vow.

εὐχομαι, εὐξομαι, *perf.* ἠύγμαι, and εὐγμαι, *aor.* 2 ἠύχομαι (εὐχω, *obsol.*, to long for). To pray, to supplicate, vow; to boast, profess, declare oneself proudly.

εὐχρηστία, *ας, ἡ* (εὐχρηστος, useful). Usefulness, convenience, ease, advantage.

εὐώδης, *ές* (*adj.* εὖ, well, ὀζω, to smell). Sweet-scented, odoriferous, fragrant.

εὐωδία, *ας, ἡ* (εὐώδης). Sweet odors, fragrance.

εὐώνυμος, *ον* (*adj.* εὖ, well, ὄνυμα, ὄνομα, a name). Having a good name, distinguished, famous on the left hand. *The*

left was the unlucky side among the Greeks; but, through superstitious fear, they gave good names to omens coming from that quarter.

εὐώπης, -ῖδος (*adj.* εὖ, fair, ὤψ, the eye). Having beautiful eyes, fair-eyed, lovely to behold.

εὐώχέω, -ήσω, εὐώχηκα (εὖ, well, ὄχη, food). To feed well, to satiate. *Mid.* to satisfy oneself, to feast.

ἔφαγον, *aor.* 2 of φάγω, *obsol.*, to eat, *used as aor.* 2 to ἐσθίω.

ἐφάπτω, -ψω, -ῖφα (ἐπί, upon, ἄπτω, to tie). To join, attach to; to inflict, bring upon. To touch upon, to treat of, to undertake; to befall.

ἔφατ', for ἔφατο, *3d sing. of ἐφάμην, aor.* 2 *ind. mid. of φημί, which see.*

ἐφεξῆς (*adv.* ἐπί, in addition to, ἐξῆς, in order). In order, one after another, in due order, next, farther on.

ἐφέπω, -ψω, *aor.* 2 ἔπεσπον, *inf.* ἐπεσπεῖν (ἐπί, upon, ἔπω, to follow). To follow closely, to pursue, to press hard upon. *Mid.* to follow, to yield to, to obey.

ἐφετεμή, *ῆς, ἡ* (ἐπί, to, ἴημι, to send). A command, order, injunction.

ἐφήμερον, *ου, τό* (ἐφήμερος). The Ephemeron, *an insect which lives only a few hours.*

ἐφήμερος, *ον* (*adj.* ἐπί, for, ἡμέρα, a day). Of a day, temporary, but for a time; daily, sufficient for a day; periodical.

ἐφθασαν, *3d pl. aor.* 1 *ind. act. φθάνω, which see.*

Ἐφθέρξατο, 3d pl. aor. 1 mid. of φθέγγομαι, which see.

ἐφίεμαι. Mid. To desire, to aim after.

ἐφίημι, f. ἐφήσω (ἐπί, against, ἦμι, to send). To send to, to send against, to let loose, to urge against, to seize, to attack.

ἐφικνέομαι, f. ἐφίζομαι (ἐπί, to, ἰκνέομαι, to come). To come to, to arrive at, to reach, to succeed, to attain.

ἔφιππος, ον (adj. ἐπί, upon, ἵππος, a horse). On horseback, mounted, riding.

ἐπίπταμαι, fut. ἐπιπτήσομαι (ἐπί, upon, ἵπταμαι, to fly). To fly down upon, to fly towards.

ἐπίστημι, fut. ἐπιστήσω (ἐπί, upon, ἵστημι, to place). To place upon, to set over, to appoint, to add to. Aor. 2, and perf. intr., I stood upon or with, I aided.

ἐπόδιος, ον (adj. ἐπί, for, ὁδός, a journey). Necessary for a journey, necessary. Subs. τὰ ἐφόδια, the perquisites.

ἐφορᾶω, -ᾶσω, and ἐπόφομαι (ἐπί, over, ὄρᾶω, to look). To look over, to survey, to inspect, to look down upon.

ἐφορμάω, -ήσω (ἐπί, upon, ὀρμάω, to urge). To urge upon. Intr. to rush upon, to assail, to attack.

ἔφορος, ον, ὁ (ἐφορᾶω). An inspector.

Ἐφορος, ον, ὁ. An Ephorus, a Spartan magistrate.—οἱ Ἐφοροί, the Ephori, five Spartan magistrates, elected annually, whose duty it was to watch over the rights

of the people, and to check the power of the kings.

ἔφωπερθε, or -θεν (adv. ἐπί, upon, ὑπέρ, over, and θε or θεν, from a place). From above, from on high.

ἔχθρα, ας, ἡ (ἐχθρός). Hatred, enmity, hostility.

ἐχθρός, ἄ, ὄν (adj. ἔχθος, hatred). Hated; hostile, inimical. Subst. a private enemy; Lat. inimicus. πολέμιος, a public enemy; Lat. hostis.

ἔχιδνα, ης, ἡ. A viper.

Ἐχίνᾶδες, ον, αἶ. Echinades, a group of small islands at the mouth of the Achelous.

ἐχίνος, ον, ὁ. The Echīnus. χειραῖος ἐχίνος, a hedgehog.

Ἐχίων, ονος, ὁ. Echīon, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχρην (imperf. of impers. χρή). It was necessary. Often Att. to be rendered, should, ought.

ἐχρός, ἄ, ὄν (ἔχω, to hold). Fortified, defended, strong, safe, secure.

ἐχρῶω, ᾶ, fut. -ώσω (ἔχω). To render firm or secure, to strengthen, to fasten, to fortify, to guard.

ἔχω, fut. ἔξω, or σχήσω, perf. ἔσχηκα, aor. 2 ἔσχον. To have, to hold, to keep, to contain, to stay. Mid. to contain or keep oneself, to prevail, to obtain; to hold by, to be next in order to, to depend on. λόγος ἔχει, a report prevails. ἔχειν βίον, to lead a life; with an infin., to have power, to be able, to know how;—with an adv., to be.

ἔωθεν (*adv.* ἔως, dawn). From the dawn, in the morning.

ἔωθινός, ἡ, ὄν (*adj.* ἔως, dawn). Of or pertaining to dawn, morning, early.

ἔωρων, *Att.* for ὠρων, *imp. act. contr.* of ὄρω, which see.

ἔως, ἡ. The dawn, day-break, morning;—the east.

ἔως (*adv.*). Until, till, up to, as far as, as long as, during, while, when. ▶

Z.

Ζάγκλη, ης, ἡ. Zanelē, earlier name of Messana in Sicily.

ζάω, ζήσω, ἔζηκα. To breathe, to live, to exist, to survive. οἱ ζῶντες, the living.

ζεύγνυμι, ζεύξω, ἔξευχα. To join, to unite, to yoke, to pair, to couple.

ζεύγος, εος, τό (ζεύγνυμι). A yoke, a team, a pair, couple; a carriage, vehicle.

Ζεύς, Διός (*fr. old form Δις*), Ζήνος, ὁ (ζάω, to animate). Jupiter, the son of Saturn and Ops, the supreme divinity of the Greeks and Romans.

Ζέφυρος, ου, ὁ (ζόφος, darkness). Zephyrus, the name of one of the winds; also the west wind, a zephyr, a gentle breeze.

ζέω, ζέσω, ἔξεκα. To boil.

ζηλοτυπέω, -ήσω, ἐζηλοτύπηκα (ζηλότυπος, jealous). To be jealous.

ζηλώω, -ώσω, ἐζήλωκα (ζήλος, zeal). To be zealous for, to seek after eagerly, to admire, to be

emulous, to deem happy, to envy, to be jealous.

ζηλωτός, ἡ, ὄν (*adj.* ζηλώω). Admired, envied, imitated, admirable.

ζημία, ας, ἡ. Injury, harm, loss, punishment.

ζημιόω, -ώσω, ἐζημιόωκα (ζημία). To cause loss to, to injure, to fine, to punish.

ζητέω, -ήσω, ἐζήτηκα. To seek, to search for, to long for, to desire.

Ζήτης, ου, ὁ. Zetes, son of Boreas, who with his brother Calais, delivered Phineus from the Harpies.

ζήτησις, εως, ἡ (ζητέω). A seeking, a search, asking.

ζοφερός, ἄ, ὄν (*adj.* ζόφος, darkness). Dark, obscure, gloomy.

ζυγόν, ου, τό. Yoke or crossbar. *Latin* jugum.

ζυγός, οὔ, ὁ (ζεύγνυμι, to yoke). A yoke.

ζυγόντιν, *epic gen. sing. from* ζυγόν.

ζυγώω, -ώσω, ἐζύγωκα (ζυγός). To yoke, to join together.

ζωγραφέω, -ήσω, ἐζωγράφηκα (ζῷον, an animal, γράφω, to delineate). To draw or paint animals from life.

ζωγραφία, ας, ἡ. Painting, the art or act of painting animals.

ζωή, ἡς, ἡ (ζάω, to live). Life, a mode of life, a living.

ζώνη, ης, ἡ (ζώννυμι, to gird). A girdle, a waistband.

ζωογονέω, -ήσω, ἐζωογόνηκα (ζῷός, living, γένω, to produce).

To produce living animals to bring forth young alive, to bring forth, to nourish.

ζῶον, ου, τό (ζωός, alive). A living creature, an animal.

ζωός, ἦ, ὄν (ζάω, to live). Living, alive.

ζωστήρ, ἦρος, ὄ (ζώννυμι, to gird). A waist-belt, a girth, a girdle.

ζώω, *imp.* ζῶων (*Ion. and epic for ζάω*). To breathe, to live.

H.

ἢ (*conj.*). Or, or else. ἢ. . . . ἢ, either. . . . or, *After a comparative than. In interrogations, whether? See App. on Partic.* 126–132.

ἣ (*adv. dat. of ὅς, with ὁδῶ, understood*). In which way, by which, whereby, whence, where. *Att.* as, because.

ἤ (*adv.*). Surely, certainly, indeed, truly, really, verily. Why? whether? what?

ἦ, *for ἔφη, 3 sing. aor. 2 ind. act. φημί.*

ἦβάω, -ήσω, ἦβησα (ἦβη). To be at the age of puberty; to possess full strength: to grow up, to arrive at maturity; to flourish, to bloom.

ἦβη, ης, ἦ. Youth the bloom of youth, puberty.

Ἥβη, ης, ἦ. Hebe, daughter of Jupiter and Juno, goddess of youth. She was made cup-bearer to the gods.

ἦβῶω, poetic for ἦβάω, which see.

ἡγάπων, see ἀγαπάω.

ἡγεμονία, ας, ἡ (ἡγεμονέω, to have the command). The supremacy, the chief command.

ἡγεμών, ὄρος, ὄ (ἡγέομαι). A leader, a chief, a guide, a director.

ἡγέομαι, -ήσομαι, ἡγημαί (ἄγω, to lead). To go before, to lead the way, to conduct, to be the first or chief; to think, to deem, to regard as, to consider.

Ἡγησίλαος, ου, ὄ. Hegesilaus.

ἡγήτωρ, ορος, ὄ (ἡγέομαι). A leader, a conductor, a guide, a director.

ἦδει, *for εἶδει, see εἶδω.*

ἡδέως (*adv.* ἡδύς, sweet). Sweetly, pleasantly, willingly, cheerfully. *Comp.* ἡδιον, more agreeably; *superl.* ἡδιστα, most agreeably.

ἦδη (*adv.*). Already, at once, now, directly, presently, at this moment. *See App. on Partic.* 134, 135.

ἡδομαι, ἡσομαι, ἡσμαι (ἄδω, ἀνδάνω, to please). To enjoy pleasure, to please one's self, to delight in, to be glad to, &c.

ἡδονή, ης, ἡ (ἡδομαι). Pleasure, gratification, enjoyment.

ἡδύς, εἶα, ὕ (*adj.*). Sweet, pleasing, agreeable, delightful, lovely, dear. *Comp.* ἡδίω, *Sup.* ἡδιστος. ἡδιστον (*adv.*). Most sweetly.

ἡδύφωνος, ον (*adj. from ἡδύς, φωνή, a voice*). Sweet-toned, melodious, tuneful.

Ἡδωνοί, ὠν, οί. The Edoni or Edonians, a people of Thrace.

ἥειρεν, see αἰρώ.

ἥεν, before a vowel for ἦε, 3d sing. of ἦα, poetic imp. of εἶμι, to go.

ἡρόεις, όεσσα, όεν (Ion. for αἰρόεις, from αἶρ, dusky air). Dark, dusky, hazy, cloudy, obscure.

Ἡετίων, ωνος, ό. Eetion.

ἡήρ, ἡέρος, ό and ἦ (for αἶρ). Air.

ἡθεος, ου, ό and ἦ (Att. for ἡίθεος). A young man, a young woman, a person unmarried.

ἡθος, εος, contr. ους, τό (Ionic for ἔθος). Custom, habit, a mode of acting, behavior, manner, temper, character; a customary abode.

ἡών, όνος, ἦ. A shore, a bank.

ἦκα (adv.). Gently, softly:—little. Comp. ἦσον or ἦτιον. Sup. ἦμιστα.

ἦμιστος, η, ον (adj. fr. ἦκα). Superl. of μικρός. Weakest, smallest, least.—ἦμιστα, adv. least, in the smallest degree, by no means.—οὐκ ἦμιστα, especially.

ἦκω, fut. ἦξω, p. ἦκα. To come, to be present. In the latter sense the pres. has the force of a perf., and the imperf. of a pluperf.; thus, I am present, I have come, —I was present, I had come.

ἡλάθην, aor. 1 ind. pass. of ελαύνω.

ἡλακάτη, ης, ἦ (ἡλάσκω). A distaff, a spindle: a dart, a fishing rod, reed; a rod used in ships to which a ribbon was

hung, now called the dog-vane staff.

Ἡλειός, α, epic, and Ion. η, ον (Ἡλιος). Of Elis, Elean.

ἡλεκτρον, ου, τό. Amber.

ἡλίθιος, α, ον (adj.). Idle, trifling, vain, random, foolish, silly, &c.

ἡλικία, ας, ἦ (ἦλιξ, of full growth). Maturity, manhood, age.

ἡλικιωτής, ου, ό. An equal in age, companion, friend.

ἡλικιωτής, ιδος, ἦ, (fem. of ἡλικιωτής, a companion). A companion, a playmate.

ἡλίκος, η, ον (adj. ἦλιξ, of full growth; Lat. quantus). How large, how great, of so great size.

ἡλιος, ου, ό. The sun, day, a day.

ἡλόμην, imperf. of ἄλλομαι.

ἡλος, ου, ό. A nail, a peg.

Ἡλύσιον, ου, τό. Elysium, the place of the virtuous after death.

ἦμαι, imperf. ἦμην. The other tenses from ἕζομαι, to be seated, to sit.

ἦμαρ, -ἄτος, τό (poetic for ἡμέρα). A day.

ἡμελημένως, adv. (fr. ἡμελημένος, part. p. pass. of ἀμελέομαι, to be negligent). Negligently, carelessly.

ἡμέρα, ας, ἦ. A day. καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in the day time —ἄμ' ἡμέρα, at day break; literally, with the day.

ἡμεροδρομέω, f. -ήσω, p. -μηκα

fr. ἡμέρα, a day, and τρέχω, to run). To run the whole day, to act as a day courier.

ἡμερος, *ον* (*adj.*). Mild, gentle, tame; cultivated, domestic.

ἡμερώω, *f.* -ώσω, *p.* -ωκα (ἡμερος, tame). To tame, to render gentle, to improve.

ἡμέρωσις, *εως, ἡ* (*fr.* ἡμερώω). The act of taming, improvement by culture.

ἡμέτερος, *α, ον*, *poss. pron.* (*fr.* ἡμεῖς, we). Our, ours.

ἡμιβρωτος, *ον* (*adj.* ἡμισυς, half, βιβρώσκω, to eat). Half eaten, gnawed.

ἡμιγυμνος, *ον* (*adj.* ἡμισυς, half, γυμνός, naked). Half-naked, ill-clad.

ἡμιδής, *ές* (*adj.* ἡμισυς, half, δέω, to want). Wanting half, half empty.

ἡμιλεπτος, *ον* (*adj.* ἡμισυς, half, λέπω, to peel off). Half-peeled or shelled, half-hatched.

ἡμίονος, *ον, ὄ* (ἡμισυς, half, ὄνος, an ass). A mule; literally 'a half-ass.'

ἡμισυς, *εια, υ* (*adj.*). Half.

ἡμιτελής, *ές* (*adj.* ἡμισυς, half, τελέω, to finish). Half-finished, unfinished, incomplete.

ἡμιφλεκτος, *ον* (*adj.* ἡμισυς, half, φλέγω, to burn). Half-burned, half-consumed by fire.

ἡμμένας, *perf. part. pass. of* ἄπτω.

ἡμφίεσε, *aor. 1 of* ἀμφιέννυμι.

ἡν, (*conj. Att. for* ἄν, ἔάν). If, when. ἡν μή, if not, unless. ἡν περ, even if, although.

ἡνία, *ας, ἡ*. A bridle, a rein.

ἡνία (*adv.*). When, at which time.

ἡνιοχέω, *f.* -ήσω, *p.* ἡνιοχῆκα (ἡνιοχος, a charioteer). One who holds the reins, a charioteer, a driver.

ἡπειρος, *ου, ἡ*. A continent, the main land.

ἡπειρος, *ου, ἡ*. Epirus, a country of Greece, west of Thessaly.

ἡπειρώω, -ώσω (ἡπειρος). To make into main land; *pass.* to become mainland opposed to θαλαττώω.

ἡπειρώτης, *ου, ὄ*. An Epirot, an inhabitant of Epirus.

ἡπερ (*conj.*). Or. In compar. ἄς, than, than even, than at all.

Ἥρα, *ας, ἡ*. Juno, daughter of Saturn and Ops, wife of Jupiter.

Ἡραῖος, *αἶα, αἶον* (Ἥρα). Of or belonging to Juno.

Ἡρακλῆς, *ῆς, gen. -εος, εους ὄ*. Hercules, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

Ἡράκλειος, *α, ον* (*adj. fr.* Ἡρακλῆς). Of Hercules, Herculean.

ἡρέθησαν. See αἰρέω.

ἡρεθικώς, *perf. part. act. of* ἡρεθίζω.

ἡρεμέω, *fut. -ήσω, perf. ἡρέμηκα* (ἡρέμα, quietly). To be quiet, to be calm, to repose.

ἡρεον, *imp. act. of* αἰρέω.

ἡρεσε, *aor. 1 of* ἡρέσκω.

Ἡριγόνη, *ης, ἡ*. Erigone, a daughter of Icarus.

Ἡριδᾶνός, *ου, ὄ*. Eridanus,

the Greek name of the largest river in Italy, now called the Po.

Ἡρόιον, ου, τό (fr. ἔρα, the earth). A tomb, a sepulchre, a mound.

Ἡρώως, ωος, ὅ. A hero, applied to those celebrated for skill in any pursuit, especially war.

Ἡρώα, contr. 3 sing. imp. act. ἐρωάω, which see.

Ἡσθεῖην, aor. 1 optat. pass. of ἦδομαι, which see.

Ἡσθεῖς, εῖσα, ἐν, part. aor. 1 pass. of ἦδομαι. Joyful, glad.

Ἡσίοδος, ου, ὅ. Hesiod, a Greek poet, contemporary with Homer.

Ἡσιόνη, ης, ἦ. Hesiōne, a daughter of Laomedon, king of Troy.

Ἡσσω, ον (adj. comp. of κακός). Weaker, less.

Ἡσυχάζω, ἄσω, Ἡσυχάα (fr. Ἡσυχος, quiet). To be quiet, to be at rest, to live quietly.

Ἡσυχῆ (adv. Ἡσυχος). Quietly, calmly, peacefully, silently.

Ἡσυχος, ον (adj.). Quiet, calm, peaceful, at ease, still.

ἦται, see αἰτέω.

ἦτοι (conj.). Indeed, certainly, truly, doubtless.

ἦτρο, ορος, τό. The heart.

ἦττώ, -σάω, fut. -ήσω, p. ἦττηα (ἦσσω, less). To overcome, to defeat, to conquer. Pass. to be inferior, to yield.

ἦττων, -σων, ον (adj. comp. of μικρός). Less, smaller, inferior, weaker, subject to.

ἦύκομος, ον (adj. Ion. and poet. for εὐκομος, from εὖ, well,

κόμη, hair). Having fine hair, fair-haired.

ἦύλει, 3 sing. imp. ind. act. of ἀυλέω, which see.

ἦύξηθη, 3 sing. aor. 1 ind. pass. of ἀυξάνω, which see.

Ἡφαιστος, ου, ὅ. Vulcan, son of Jupiter and Juno, god of fire.

ἦχέω, -ήσω, ἦχημα (ἦχη, a sound). To sound, to resound, to sing.

ἦχι (adv. poet. for ἦ). How, in what manner, where.

ἦχώ, ὄος, contr. οὖς, ἦ. A sound, an echo.

ἦώς, ἦός, contr. ἦοῦς, ἦ. Dawn, day.

Θ.

θάλαμος, ου, ὅ. A room, a chamber, the women's apartment, a house, an abode.

θάλασσα, τια, g. ης, ἦ. The sea, a sea or lake.

θαλάσσιος, -τιος, ον (adj.). Of or belonging to the sea, maritime.

θαλασσοκρατέω, ᾶ, f. -ήσω, p. -ηκα (fr. θάλασσα, the sea and κρατέω, to rule). To rule the sea, to have the empire or command of the sea.

Θάλεια, ας, ἦ. Thalia, one of the muses; the muse of Comedy.

θαλερός, ἄ, ὄν (adj. θάλλω, to bloom). Green, fresh, blooming, flourishing, youthful, abundant.

Θάλλης, οῦ, and ἦτος, ὅ. Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.

θάλλω, fut. θᾶλῶ, p. τέθαλλα. To bloom, to flourish, to abound, to exuberate. Aor. 2 ἔθᾶλον.

θάλλω, -ψω, p. τέθαλφα. To make warm, to cherish, to nourish, to maintain.

θαλπωρή, ἤς, ἥ (θάλλω, to foster). A warming, comfort, consolation.

θαμά (adv. ἅμα, together). Frequently, oftentimes, thickly, closely, numerously, in a crowded manner.

θαμβέω, ᾧ, fut. -ήσω, perf. τεθάμβηκα (fr. θάμβος, amazement). To astonish, to confound, to amaze, to terrify. Θαμβέομαι, -οῦμαι, to dread, to fear greatly, to wonder, to be amazed or perplexed.

θάμβος, gen. εος, ους, τό. Astonishment, fear, surprise, wonder, admiration.

θαμίζω, fut. -ίσω, perf. τεθάμικα (fr. θαμί, adv., frequently). To do often, to frequent, to haunt, to recur.

θάνᾳτος, ου, ὅ (θήσκω, to die). Death, imminent danger, capital punishment.

θᾶνάτω, fut. -άσω (θάνᾳτος, death). To put to death, to kill, to slay.

θάπτω, fut. θάψω, perf. τέθαφα. To bury, to inter, to perform obsequies, to celebrate a funeral. Aor. 1 ἔθαψα, aor. 2 ind. ἔταφον.

θαρῶαλέως, Attic for θαρσαλέως (adv. fr. θαρῶαλέος, bold). Boldly, courageously, daringly, intrepidly.

θαρῶέω, fut. -ήσω, perf. τεθάρῶ-

ήκα. To be bold, to be courageous.

θαρῶόντως, adv. Boldly, resolutely.

θαρσέω, fut. -ήσω, perf. τεθάρσηκα (θάρσος, fortitude). To be bold, to take courage, to be of good cheer.

θάρσος, -ρός, gen. εος, τό. Boldness, courage, confidence.

θάσσω, or θάπτω, ον (adj. comp. of ταχύς, swift). Swifter, more rapid.—Superl. τάχιστος, most swiftly.

θαῦμα, ᾶτος, τό (θαύομαι, to wonder). Astonishment, admiration, a wonder, a prodigy.

θαυμάζω, fut. -ᾶσω, perf. τεθαύμακα (θαῦμα, wonder). To wonder, to admire, to revere, to respect, to honor.

θαυμάσιος, α, ον (adj. θαυμάζω, to marvel at). Wonderful, astonishing, admirable.

θαυμασίως (adv. θαυμάσιος, wonderful). Wonderfully, admirably.

θαυμαστός, ἥ, ὄν (adj. θαυμάζω, to admire). Wonderful, marvellous.

θαυμαστῶς (adv. θαυμαστός, wonderful). Wonderfully, surprisingly.

θεά, ᾶς, ἥ. A goddess.

θεά, ας, ἥ (θεάομαι). A sight, a view.

θεᾶμα, ᾶτος, τό (θεάομαι). A sight, a spectacle.

θεάομαι, fut. θεᾶσομαι, perf. τεθέᾶμαι. To behold, to look upon, to view, to contemplate.

θεᾶτός, ἥ, ὄν (adj. fr. θεάομαι,

to see). Visible, clear, conspicuous, eminent, wonderful, surprising.

Θέῳτρον, ον, τό (θεῳομαι). A building for the exhibition of public games, a place of assembly, a theatre, an exhibition, a show, a spectacle.

Θεῳος, α, ον (adj. θεός, a god). Divine, sacred, heavenly. *Comp.* θεῳότιμος, *superl.* θεῳότατος.

Θέλγω, fut. θέλξω, perf. τέθειλα. To soothe, to charm, to delight.

Θέλω, fut. θελήσω, perf. τεθέληκα (same as ἐθέλω). To wish, to will, to be wont.

Θεμέλιον, ον, τό (τίθημι, to place). A foundation, a groundwork, a basis.

Θέμις, ιωτος, and ιδος, ἡ. Justice, equity, law, right. See note on *Exerc. IX. line 8.*

Θεμιστοκλῆς, ές, contr. έους, ό. Themistocles, a celebrated Athenian general.

Θεοειδής, ές, οῦς, ό, ἡ (θεός, a god, and εἶδος, appearance). Like a god, godlike, divine.

Θεόπομπος, ον. Theopompus, name of several persons.

Θεοπροπία, ας, ἡ (θεοπροπέω, to prophesy). A prophesying, prophetic inspiration, divination, soothsaying.

Θεός, οῦ, ό. A god, a divinity. —ἡ, a goddess.

Θεράπεία, ας, ἡ (θεραπεύω, to serve). Service, attendance; healing, cure.

Θεράπενύω, -εύσω, τεθεράπενυκα (θέρω, to cherish). To serve, to

wait upon, to court, to conciliate to honor.

Θεραῖπων, οντος, ό (θέρω, to cherish). A servant, an attendant, a follower.

Θερινός, ἡ, όν (adj. θέρος, summer). Of summer, in summer or harvest, summer.

Θερμαίνω, fut. -ἄνω, perf. τεθερμαγκα (θερμός, warm). To warm, to rouse, to influence.

Θέρμη, ης, ἡ (θερμω, to warm). Warmth, heat; eagerness, violence.

Θερμός, ἡ, όν (adj. θέρω, to warm). Warm, fervid; eager, precipitate.

Θερμότης, ητος, ἡ (θερμός, warmth). Warmth, heat; violence, ardor.

Θερμώδων, οντος, ό. Thermōdon, a river of Pontus, on the banks of which the Amazons dwell.

Θέρος, σος, contr. ους, τό (θέρω, to warm). Summer, heat, &c.

Θερσίτης, ον, ό. Thersites, the ugliest and most abusive of the Greeks before Troy.

Θεσμός, οῦ, ό. That which is established, a law, ordinance; rite, form. See note on *Exercise IX. line 8.*

Θεσμογόρια, ων, τά. The Thesmophoria, an ancient Athenian festival, held by the women, in honor of Ceres. It lasted three days.

Θεσπίζω, fut. -ίσω, perf. τεθέσπικα (θέσπις, prophetic). To prophesy, to foretell, to presage, to divine.

Θεσσαλία, -ταλία, ας, ἡ. Thessaly, an extensive country of Greece, east of Epirus.

Θέτις, ἰδος, ἡ. Thetis, one of the sea deities, daughter of Ne-reus and mother of Achilles.

Θετταῖλος, -σσῆλος, ου, ὁ. A Thessalian.

θέω, *f.* θεύσομαι (*other tenses as in τρέχω*). To run, to race, to follow in order.

θεωρέω, *fut.* -ήσω, *perf.* τεθε-
ώρηκα (θεωρός, a spectator). To behold, to gaze, to contemplate, to weigh, to consider.

θεωρία, ας, ἡ (θεωρέω, to view). A beholding, a survey.

Θῆβαι, ὦν, αἶ. Thebes, name of several cities, the most famous of which were the Egyptian Thebes, and the city founded by Cadmus in Bœotia.

Θηβαῖος, α, ον (*adj.* Θῆβαι). Theban. οἱ Θηβαῖοι, the Thebans.

θήγω, *fut.* θήξω. To sharpen, whet; to provoke.

θήκη, ης, ἡ (τίθημι, to place). A chest, a repository, a receptacle, a tomb.

θηλυμίτρης, ου, ὁ (θηλυς, female, μίτρα, a head-band). One who wears the head-band of females, an effeminate person.

θηλύνω, *f.* -ῶ (θηλυς, female). To grow effeminate, to be delicate.

θηλυς, εια, υ (*adj.*). Female, effeminate, delicate.

θήρ, θηρός, ὁ. A wild beast.

θήρα, ας, ἡ (θήρ, a wild beast). The chase, hunting, sport.

Θηραμένης, ου, ὁ. Therame-
nes, an Athenian general and philosopher.

θηράω, -ᾶσω, τεθήρακα (θήρα, the chase). To hunt, to chase, to pursue, to ensnare.

θήρειος, ον (*adj.* θήρ). Per-
taining to wild beasts.

θηρευτικός, ἡ, ὄν (*adj.* θηρευ-
τής, a hunter). Belonging to the chase, hunting, sporting.

θηρεύω, -εύσω, τεθήρευκα (θή-
ρα, the chase). To hunt, to chase, to run after.

θηρίον, ου, τό (θήρ, a wild
beast). A wild beast.

θηριώδης, ες (θηρίον, a wild
beast, and εἶδος, appearance). Having a wild appearance, sav-
age, fierce.

θησαυρίζω, -ίσω, τεθησαύρι-
κα (θησαυρός, a treasury). To lay
up treasures, to treasure, to col-
lect, to accumulate.

θησαυρός, ου, ὁ (*perhaps fr.*
τίθημι, to place). A treasury, a
repository; a store.

Θησεύς, έως, ὁ. Theseus, a
king of Athens, one of the most
celebrated heroes of antiquity.

θητεύω, -εύσω, τεθήτευκα
(θής, a hired servant). To work
or serve for hire.

θιγγάνω, *fut.* θίξομαι, *aor.* 2
ind. act. ἔθιγον. To touch, to
arrive at, to hurt.

θίγης *from* θιγγάνω.

θίς, θινός, ὁ, also θίν, θινός,
ὁ and ἡ (τίθημι, to place). A
pile, a heap, shore, beach, strand.

θνάσκει *for* θνήσκει, *from* θνή-
σκω.

Θνήσκω, *ful.* θανοῖμαι, *perf.* τέθνηκα, *aor.* 2 ἔθῤυον. To die, to perish, to expire.

Θνητός, ἢ, ὄν (*Θνήσκω*, to die). Mortal, perishable, subject to death.

Θοίνη, ης, ἡ (θάω, to nourish). A repast, feast, food.

Θολερός, ά, ὄν (*adj.* θολός, mud). Muddy, turbid, impure.

Θοός, ἢ, ὄν (*adj.* from θέω, to run). Swift, rapid, nimble, quick.

Θορυβέω, *ful.* -ήσω, *perf.* τεθορυβήκα (*θύρουβος*, confusion). To make a loud noise, to confuse, to disturb, to vociferate, to distract.

Θόρυβος, ου, ὁ. Uproar, noise, tumult, confusion, disturbance.

Θουδίππος, ου, ὁ. Thudippus, a friend of Phocion, and condemned to die with him.

Θοῦρος, ον (*adj.* from θόρω, to leap). Impetuous, violent, fierce, courageous.

Θοράκη, ης, ἡ. Thrace, a country of Europe, between Macedonia and the Euxine Sea.

Θορᾶξ, ᾶκος, ὁ. A Thracian.

Θρασεύω, -ήσω, *τεθράσηκα* (*for θαρσέω*). To be bold, to be courageous.

Θραύσιος, ου, ὁ. Thrasius, a prophet of Cyprus.

Θράσος, εος, τό (*for θάρσος*). Boldness, rashness.

Θρασύβουλος. Thrasybūlus, an Athenian, who delivered Athens from the thirty tyrants; also, name of several others.

Θρασύλλος, ου, ὁ. Thrasyllus, an insane man, cured by his bro-

ther. (See the account of him, p. 126.)

Θρασύτω, *f.* -ῦνω, *perf.* τεθράσυγκα (*θρασύς*, bold). To embolden, to encourage, to incite. *Mid.* to encourage oneself; to be confident, to speak boldly.

Θρασύς, εἶα, ὕ (*adj.*). Bold, resolute, confident, presumptuous, daring, courageous.

Θρεπτέον, *verb. adj. fr.* τρέφω. One must feed; one must live, &c.

Θρεπτικός, ἢ, ὄν (*adj. fr.* τρέφω, to nourish). Nourishing, nutritious.

Θρηῖξ, ἶκος, ὁ. A Thracian.

Θρηνέω, -ήσω, *perf.* τεθρήνηκα (*fr.* θρηῖνος, wailing). To wail, to bewail, to lament, to deplore, to bemoan.

Θρησκεία, ας, ἡ (*fr.* θρησκέω, to worship). Religion, worship, divine service, religious ceremonies.

Θρίασιον (πεδίον), τό. The Thriacian plain, a large plain of Attica, extending from Eleusis northward to Boeotia.

Θρίξ, τριχός, ἡ. The hair.

Θρόνος, ου, ὁ. A stool, a seat, a chair of state, a seat of judgment, dignity, &c.

Θυγάτηρ, τέκος, *by syncope* τρος, ἡ. A daughter.

Θυμῖαμα, ἄτιος, τό (*θυμιάω*). Incense, perfume.

Θυμιατήριον, ου, τό (*θυμιάω*). An instrument for burning incense, a censer.

Θυμιάω, *ful.* -ἄσω, *perf.* τεθυμιάκα (*θύμα*, incense). To burn incense to.

θυμός, ου, ὁ (θύω, to rage).
Passion, anger, ardor, courage.

θυμόσοφος, ον (adj. θυμός, σοφός, wise). Endowed with natural talents, talented, intelligent.

θυμώω, ὦ, fut. -ώσω, perf. τεθύμωκα (fr. θυμός). To provoke to anger, to irritate, to arouse, to excite. Aor. 1 ind. ἐθύμωθην.

θυμωθείς, part. aor. 1 pass. of θυμώω.

θύρα, ας, ἡ. A door, a gate, an entrance.

θύραζε (adv.). Towards the door, out of doors, abroad.

θυράων, Æol. for θυρῶν, gen. pl. of θύρα, a door.

Θυρέα, ας, Ion. ρέη, ης, ἡ. Thyrea, a city and district of Argolis.

θυρέος, ου, ὁ (θύρα, a door). A shield, oblong like a door; a great stone, serving as a cover for a cave.

θυρίς, ιδος, ἡ (dim. of θύρα). A small door or gate, a window.

θύρσος, ου, ὁ. A thyrsus, a staff wound round with ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.

θυρσώω, fut. θυρσώσω (θύρσος). To make a thyrsus, to twine or encircle with leaves.

θυσία, ας, ἡ (fr. θύω, to sacrifice). A sacrifice.

θυσιάζω, fut. -άσω, perf. τεθυσιάκα (θυσία). To sacrifice.

θύω, fut. θύσω, perf. τέθυκα. To sacrifice. Intr. to move rapidly, to rush impetuously. Mid.

to inspect the entrails of victims for the purpose of divination.

θύωμα, ἄτος, τό (fr. θύω, to burn incense). The fume of incense, perfume, frankincense.

θύραξ, ἄκος, ὁ. A coat of mail, a cuirass, a breastplate.

I.

ἰάλλω, fut. ἰάλλῶ, aor. 1 ἴηλα. To send, to send forth, to discharge.

ἰάομαι, fut. ἰάσομαι, perf. ἰᾶμαι. To heal, to cure, to remedy, to amend.

Ἰαπετός, οὔ, ὁ. Japētus, one of the giants, son of Cælus and Terra, regarded by the Greeks as the father of all mankind:—probably the mythological account of Japhet, the son of Noah, from whom the European nations are descended.

ἰάσιμος, ον (adj. from ἰάομαι, to heal). Curable, that can be healed.

Ἰάσων, ονος, ὁ. Jason, the celebrated leader of the Argonautic expedition.

ἰατρικός, ἡ, ὄν (adj. fr. ἰατρός, a physician). Medicinal, healing, able to cure. Subs. ἰατρική, ἡς, ἡ (scil. τέχνη). The healing art, the science of medicine.

ἰατρός, οὔ, ὁ (ἰάομαι, to heal). A physician, a doctor.

ἰάχω, fut. ἰάξω, perf. ἰᾶχα, and ἰαχέω, fut. -ήσω, perf. ἰάχηκα. To shout, to cry aloud.

Ἰβηρ, ηρος, ὁ. 1. An Iberian.

2. A Spaniard.—οἱ Ἰβήρες, the Ibēri, the Spaniards.

ἰδέ, *epic for ἰδέ, conj.* And.

ἰδέα, ας, ἡ (εἶδω, to see). Form, external appearance, figure;—a model formed in the mind, an idea.

Ἰδῆ, ης, ἡ, *Ionic for Ἰδα, ας, ἡ.* Ida, a celebrated mountain in Troas, near the site of ancient Troy.

ἰδιος, α, ον (*adj.*). Proper, peculiar, private, distinct, one's own.—ἰδίᾳ (*adv.*). By itself, separately.—*Subs.* ὁ ἰδιος, a private citizen.

ἰδιότης, ητος, ἡ (ἰδιος, one's own). A peculiarity:—propriety.

ἰδιώτης, ου, ὁ (ἰδιος). A private person, a plebeian, an unlearned man, a simpleton.—οἱ ἰδιῶται, the unlearned, the lower classes.

Ἰδομενεύς, έως, ὁ, *Ion.* ἦος, ὁ. Idomeneus, son of Deucalion, and distinguished for bravery.

Ἰδομένη, ης, ἡ. Idomene, two high hills in Acarnania.

ἰδοῦν (*adv.* 2 *sing.* aor. 2 *imp. mid.* of εἶδω, to see). Lo, behold, look, observe.

ἰδρώω, *fut.* ὠσω, *perf.* ἰδρωκα (*fr.* ἰδρώς, sweat). To sweat, to perspire, to toil.

ἰδρῶω, *fut.* ἔσω, *p. pass.* ἰδρῶμαι, aor 1 *pass.* ἰδρύνθην (ἰζω, to seat). To seat, to place: to erect, to build, to consecrate. *Mid.* to erect, to dedicate. *Pass.* to lie, to be seated, to be built.

ἰδρώς, ᾠτος, ὁ. Sweat.

ἰέραξ, ακος, ὁ (ἰέμαι, to rush). A hawk, a falcon.

ἰέρεια, ας, ἡ (*fem.* of ἱερός, a priest). A priestess.

ἰερεῖον, ου, τό (ἱερός, sacred). A victim, a sacrifice, an offering.

ἱερεύς, εως, ὁ (*fr.* ἱερός, sacred). A priest.

ἱερόν, οὔ, τό (*fr.* ἱερός, sacred). A temple, a sacred structure. τὰ ἱερά, ᾠν, the entrails of the victim from which omens were conjectured; or the victims, the sacrifices, the omens themselves.

ἱεροπρεπής, ές (ἱερός, sacred and πρέπω, to become). Becoming sacred persons or things, venerable, respectable. *Sup.* ἱεροπρεπέστατος.

ἱερός, ά, ὄν (*adj.*). Sacred, holy, consecrated; very good, excellent, dedicated.

ἱερόσῦλος, ου, ὁ (ἱερόν, a temple, συλλάω, to plunder). A sacrilegious person, a robber of holy things.

ἰζω, *imp.* ἰζον, *fut.* ἰζήσω, *Att.* ἰῶ. In Attic writers, καθιζω is more common. *Irr.* to cause to sit, to seat, to place. *Intr.* to seat oneself, to sit down.

ἰήμι, *fut.* ἦσω, *perf.* εἶκα, aor. 1 ἦκα, aor. 2 ἦν. To put in motion, to send, to discharge, to throw, to fling. *Mid.* to hasten.

Ἰθακήσιος, α, ον (*adj. fr.* Ἰθακή). Oī or belonging to Ithaca.

ἰθύς, -εῖα, ύ (*adj.*). Straight, direct. (*Adv.*). Straight forward, directly onward.

ἰκᾶνός, ἡ, ὄν (*adj.*). Fit, befitting, suitable, proper, sufficient.

ἰκᾶνῶς (*adv. fr.* ἰκᾶνός, fit).

Suitably, fitly, properly, sufficiently.

Ἰκαρία, ας, ἡ. Icaria, an island in the Ægean sea, near to Samos.

Ἰκάριος, α, ον (adj. fr. Ἰκᾶρος). Icarian, of or pertaining to Icarus. —τό Ἰκάριον πέλαγος, the Icarian sea.

Ἰκᾶρος, ου, ὁ. Icarus, son of Dædalus, who in his flight from Crete, fell into that part of the Ægean sea, which, from him, was called the Icarian sea.

ἰκετεύω, fut. -εύσω, perf. ἰκέτευκα (fr. ἰκέτης, a suppliant). To supplicate, to entreat, to pray to, to implore.

ἰκέτης, ου, ὁ (fr. ἴκω, to come). One who comes for aid, a suppliant.

ἰκνέομαι, fut. ἴξομαι, perf. ἴγμαι, aor. 2 ἰκόμην (fr. ἴκω, to come). To come to, to arrive, to reach, to go to: to supplicate. aor. 2 ind. mid. ἰκόμην.

ἴκω, imp. ἴκον, aor. 2 ἴξον, poetic irreg. To go or come to, to reach, to arrive at, to approach humbly, to supplicate.

ἰλάσκομαι, and ἰλύομαι, fut. ἰύσομαι (from ἴλαος, mild). To render mild, to propitiate, to appease.

ἴλεως, ω, ὁ, ἡ (adj. Attic decl. for ἴλαος, mild). Mild, gentle, kind, favorable.

Ἰλιάς, ἄδος, ἡ (sub. ποιήσις). The Iliad of Homer.

Ἴλιον, ου, τό, also Ἴλιος, ου, ἡ. Ilium, Troy.

Ἰλισσός, οὔ, ὁ. The Ilissus, a

river of Attica, flowing from Hy-mettus.

ἰμάς, ἰμάντος, ὁ. A string, a strap, a cord.

ἰμάτιον, ου, τό (εἶμα, clothing).

A cloak, a garment, a mantle.

ἰματισμός, οὔ, ὁ (ἰματίζω, to clothe). Clothing, dress.

Ἰμέρα, ας, ἡ. A city of Sicily.

ἴμερος, ου, ὁ. Desire, longing, love, affection.

ἴνα (conj.). That, in order that; used with the subj. and opt.

ἴνα (adv.). Where; used with the indic.

Ἰνάρωσ, ω, ὁ. Inarus, son of Psammetichus, a king of Egypt.

Ἰνᾶχος, ου, ὁ. Inachus. 1. The father of Io. 2. a river of Argolis.

Ἰνδιχός, ἡ, ὄν (adj.). Indian. Subst. Ἰνδική, ἡς (χώρα, understood), India.

Ἰξίων, ονος, ὁ. Ixion, a king of Thessaly.

Ἰόνιον (πέλαγος). The Ionian sea.

ἴος, ἴα, ἴον (epic for εἷς, μία, ἓν, num. adj.). One.

ἰοῦν (adv. expressing sorrow). Alas!

Ἰοφῶν, ὤντιος, ὁ. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ἰοχέαιρα, ας, ἡ (fr. ἴος, an arrow and χαίρω, to rejoice). Delighting in archery, an epithet of Diana.

ἰππεύς, ἑως, ὁ (fr. ἵππος, a horse). A horseman, a rider, a knight. Pl. οἱ ἰππεῖς, cavalry.

ἵππεύω, fut. -εύσω, perf. ἵππευ-
κα (ἵππεύς, a horseman). To
ride, to go on horseback.

ἵππικός, ἦ, ὄν (adj. fr. ἵππος,
a horse). Pertaining to horses,
equestrian. Subst. τό ἵππικόν,
cavalry.

ἵπποχαίτης, ες (adj. ἵππος, a
horse, and χαίτη, hair). Horse-
haired, adorned with horse-hair.

ἵπποδάμος, ον (adj. ἵππος, a
horse, and δαμάω, to tame).
Horse-breaking, horse-taming,
horse-managing.

ἵπποδρομος, and ἵπποδόμος, ὁ
(ἵππος, a horse, δρόμος, a course,
from δρέμω, to run).—A race-
rider, horse-riding, the race
course for horse or chariot races.

ἵπποκόμος, ου, ὁ (ἵππος, a
horse, κομέω, to tend). A groom.

Ἴπποκράτης, ου, ὁ. Hippo-
crates the celebrated physician,
born at Cos.

ἵππος, ου, ὁ. A horse.—ἡ ἵπ-
πος, a mare.

ἵππουρις, ἴδος, ἦ (ἵππος, οὐρά).
A horse tail.

Ἴππουρίς, ἴδος, ἦ. Hippuris,
one of the Sporades near Thera.

ἵπτάμαι, pres. not used, fut.
πτήσομαι, aor. 1 ἐπτάμην, pl. πτάμ-
ενος, aor. 2 act. (fr. ἵπτημι, obsol.)
ἔπτην, inf. πτήναι, pl. πτάς. To
fly or go through the air.

Ἴρις, ἴδος, ἦ. Iris, goddess of
the rainbow, and messenger of
Juno. The rainbow.

ἱρός, ἦ, ὄν (adj. Ionic for ἱερός,
ἅ, ὄν). Sacred, holy.

ἰσάζω. To make equal; mid.
to make or hold equal to another.

ἰσάσκετο, for ἰσάζετο, imperf.
mid. from ἰσάζω.

ἴσθι, 1. imperat. of οἶδα, perf.
2 of εἶδω. 2. ἴσθι, pres. imperat.
of εἶμι, to be.

ἰσθμός, ου, ὁ. An isthmus.—
Often the Isthmus of Corinth.

Ἴσις, ἴδος, Ionic ἰος, ἦ. Isis,
an Egyptian divinity.

ἴσμεν, by syn. for ἴσαμεν, 1 pl.
pres. ind. act. ἴσθμι, to know, to
understand, to perceive.

Ἴσοκράτης, εος, contr. ους, ὁ.
Isocrates, a distinguished rhetor-
ical writer born at Athens, B. C.
436.

ἴσος, η, ον, Attic ἴσος, η, ον
(adj.). Equal, like, resembling,
equal in numbers;—just, reason-
able.—ἴσον and ἴσα, adv. equally,
in the same way. ἐν ἴσῳ, steadily.

ἴστημι, fut. στήσω, perf. ἔστη-
κα, and ἔστακα, aor. 2 ἔστην. Irr.
to cause to stand, to place, to
set up, to erect, to arrange, to
weigh, to establish. Intr. in the
p. plur. and aor. 2.—ἔστηκα, in
the pres. sense, I stand, I stop.—
Plur. and aor. 2 I stood.—Mid.
to stop, to stand.

ἰστίη, ης, ἦ (Ionic for ἐστία). A
hearth, a house, a household; an
altar.

ἰστορέω, fut. -ήσω, perf. ἰστό-
ρηκα (ἴστωρ, one who knows).
To relate from one's own know-
ledge, to narrate.

ἰστός, οὔ, ὁ (ἴστημι). A mast,
a weaver's beam, a loom, a web,
a wool.

ἰσχάς, ἰσχάδος, ἦ (ἰσχνός, thin).
A dried fig.

ἰσχυρός, ἄ, ὄν (*adj.* ἰσχύς, strength). Strong, vigorous, firm, brave.

ἰσχυρῶς (*adv.* ἰσχυρός, strong). Strongly, powerfully, violently, vigorously, impetuously.

ἰσχύς, ἕως, ἦ. Strength, might, power, ability.

ἰσχύω, *fut.* -ῦσω, *perf.* ἰσχύκα (*ισχύς*, strength). To be strong, to be powerful, to be useful or good for, to be able.

ἰσχω, a form of ἔχω, used only in the *pres.* and *imperf.* To have, to hold, to restrain, to govern.

ἴσως (*adv.* from ἴσος, equal). Equally, in like manner, perhaps, probably, nearly, about.

Ἰταλία, ας, ἦ. Italy.

ἰταμός, ἦ, ὄν (*adj.* fr. ἴτης, rash). Bold, rash, inconsiderate, shameless.

ἴφι (*adv.*). With might, powerfully, courageously, resolutely, resolutely, bravely.

Ἰφιάνασσα, ης, ἦ. Iphianassa, one of the Nereids.

Ἰφικράτης, εος, *contr.* ους, ὁ. Iphicrates, a celebrated Athenian general.

ἰχθύδιον, ου, τό (*diminutive* of ἰχθύς, a fish). A small or little fish, fry.

ἰχθύς, ἕως, ὁ. A fish.

ἰχνεύμων, ονος, ὁ. An ichneumon, an animal of the weasel kind.

ἴχνος, εος, τό (*ικνεόμαι*, to go). A footstep, a vestige, a track, a trace.

Ἰώ, *genitive* Ἰόος, *contr.* Ἰοῦς,

ἦ. Io, daughter of Inachus, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ἦ. Iolcos, a city of Thessaly, the birth-place of Jason.

Ἴωνες, ων, οἱ. The Ionians, one of the three original races of Greece:—the others are the Æolians and the Dorians.

Ἰωνικός, ἦ, ὄν (*adj.*). Ionic, Ionian.

Ἰωνικῶς (*adv.* Ἰωνικός). Ionic, like an Ionian; softly, delicately.

Ἴωνοι, ων, οἱ (same as Ἴωνες). The Ionians.

K.

καὶ γώ, for καὶ ἐγώ. And I.

κάδ', *epic* for κατά, used before δ.

Κάδμος, ου, ὁ. Cadmus, son of Agēnor, king of Phœnicia, founder of Thebes in Bœotia. He is said to have been the first who introduced letters into Greece.

καθαίρειω, *fut.* -ήσω, *perf.* καθήρηκα (*κατά*, *intens.*, and *αίρειω*, to take). To draw or pull down, to overthrow, to remove totally, to raze, to deprive. *Mid.* to lose. *Aor.* 2 *ind. act.* καθείλον, *part.* καθελών.

καθαίρω, *fut.* -ήρω, *perf.* κεκάθαρα (*καθ' ἅρως*, pure). To purify, to cleanse, to purge, to expiate. *Aor.* 1 *act.* ἐκάθηρα, *perf. ind. pass.* κεκάθαμαι.

καθ' ἅπαξ (*adv.* *κατά*, *intens.*, ἅπαξ, once). For once, once for all, in general, entirely.

καθ' ἄπερ (*adv.* καθά, *as, and* περ). *As, just as.*

καθάπτω, *ful.* -ψω, *perf.* καθήφα (*κατά, against, ἄπιω, to tie*). To bind, to lay hands upon, to seize, to lay hold of.

καθαρείωσ (*adv.* καθαίρω, *to purify*). Cleanly, neatly, decently.

καθαρεύω, -είσω (*καθαίρω, to purify*). To cleanse, to clean, to purify.

καθ' ἄρως, ἄ, ὄν (*adj.* καθαίρω, *to purify*). Pure, simple, uncontaminated. *Compar.* καθαρώτερος, *superl.* -ώτατος.

καθ' ἄρότης, ητος, ἦ (*καθ' ἄρως, pure*). Purity, cleanliness, neatness.

κάθαρσις, εως, ἦ (*καθαίρω, to purify*). Purification, cleansing, expiation.

καθ' ἄρως (*adv.* from καθ' ἄρως, *pure*). Purely, innocently; evidently, plainly.

καθέδρα, ας, ἦ (*καθέζομαι, to sit down*). A chair, a seat.

καθέζομαι, *ful.* καθεδουμαι, *and* καθεδήσομαι, *perf.* wanting, *Aor.* 1 *pass.* ἐκαθέσθην (*κατά, down, ἕζομαι, to sit*). To sit down, to seat oneself.

καθείρω, *ful.* -ξω, *perf.* -χα (*κατά, intens., εἶρω, to shut in*). To shut up closely, to restrain, to confine, to imprison.

καθελκύνω, *ful.* -ῦσω (*κατά, downwards, ἔλκύνω, to draw*). To pull down, to drag away, to draw from.

καθελών, *aor.* 2 *part.* of καθαιρέω.

καθεύδω, *ful.* -δήσω (*κατά,*

intens., εὔδω, to sleep). To sink into sleep, to lie down to sleep; to be fast asleep.

καθεψέω, *ful.* -ήσω, *perf.* -ηκα (*κατά, down, ἐψέω, to boil*). To boil down, to melt down, to boil thoroughly, to soften.

καθήκω, *ful.* -ξω (*κατά, down, ἦκω, to come*). To come down to, to extend to, to reach. *Impers.* καθήκει, *it behooves*; καθήκων, *proper, suitable*.

κάθημαι, *imperf.* ἐκαθήμην (*κατά, down, ἦμαι, to sit*). To sit down, to sit on the ground.

Imperf. mid. ἐκαθήμην.

καθιεῖν. *See* καθίημι.

καθίζω, *ful.* -ζήσω, *Att.* καθιῶ, *Dor.* καθίζω, *perf.* not used, *aor.* 1 ἐκάθισα (*κατά, down, ἴζω, to cause to sit*). To cause to sit down, to set down, to seat. *Mid.* to seat oneself, to sit.

καθίημι, *ful.* καθήσω (*κατά, down, ἦμι, to send*). To send down, to let down, to send against.

καθιζρέομαι, *ful.* καθίζομαι (*κατά, down, ἰκρέομαι, to come*). To come down, to strike, to hit; to extend to, to reach.

καθίπτᾶμαι, καταπτίσομαι (*κατά, down, and ἵπτᾶμαι, to fly*). To fly down, to fly away or off.

καθίστημι, *ful.* καταστήσω (*κατά, down, ἵστημι, to place*). To set down, to constitute, to establish, to set up, to ordain, to appoint.

κάθοδος, ου, ἦ (*κατά, down, ὁδός, a way*). A return, a coming back, a descent.

καθόλου (*adv.* from κάθολος,

the whole). Altogether, on the whole, in general, throughout.

καθοπλίζω, fut. ἴσω (κατά, completely, ὀπλίζω, to arm). To arm completely, to equip thoroughly. Perf. ind. pass. καθώπλισμαι.

καθοράω, fut. κατόψομαι (κατά, down, ὀράω, to look). To look down into, to see clearly, to perceive, to descry).

καθορμίζω, fut. -ίσω (κατά, down, ὀρμίζω, to anchor). To arrive at port, to anchor, to moor.

καθόσον (adv. καθ' ὅσον). Inasmuch as, as far as, according as, so far, thus far.

καθότι (adv. καθ' ὅτι). In which respect, on which account, because. Interrogative, in what manner? how?

καθυλακτέω, fut. -ήσω (κατά, against, ὑλακτέω, to bark). To bark at.

καθύπερθε (adv. κατά, down, ὑπερθε, from above). Down from above, from on high, below.

καθυπνύω, fut. -ώσω (κατά, intens., ὑπνύω, to sleep). To fall asleep, to sleep, to sleep soundly.

καί (conj.) And, even, also, than, but. καί...καί, both... and;—καὶ μὴν, but still, and truly; καὶ γέ, at least however; καὶ δέ, moreover; καὶ δὴ καί, and even, and in particular; καὶ ταῦτα, and that too, although.

καινός, ἡ, ὄν (adj.). New, strange, unusual, unaccustomed.

καίννμαι, perf. (from obsol. κάζω) in pres. signif. κέκασμαι, pluperf. in imperf. signif. ἐκεκασ-

μην. To be distinguished, surpass, be adorned.

καίπερ (conj. καὶ and περ, though). Although, however, even if.

καιρός, οὔ, ὄ. A particular season, a fit or proper occasion, an opportunity. ἐκ καιροῦ, on the occasion, on the spur of the moment; ἐν καιροῦ, in time, seasonably.

Καῖσαρ, ὄρος, ὄ. Cæsar (Caius Julius), the most celebrated of all the Roman commanders; assassinated in the fifty-sixth year of his age, March, B. C. 44.

καίτοι (conj. fr. καὶ and τοι). Although.

καίω, fut. καύσω, perf. κέκαινα, aor. 1 ἔκηα, aor. 1 pass. ἐκαύθην, aor. 2 pass. ἐκάην. To burn, to set on fire, to kindle or light up.

κακεῖ (adv. contr. for καὶ ἐκεῖ). And there, there also, even there.

κακεῖθεν (adv. contr. for καὶ ἐκεῖθεν). And thence, from thence, and from that place.

κακεῖνος, η, ο (contr. for καὶ ἐκεῖνος). And he, and she, and it.

κακία, ας, ἡ (κακός, bad). Badness, wickedness, vice;—cowardice, incapacity, timidity, evil; Κακία, Vice, personified.

κακίων, ον (adj. comp. of κακός). Worse, inferior.

κακοδαίμων, ον (adj. κακός, evil, δαίμων, a genius). Unfortunate, unlucky; as if under an evil genius.

κακολογέω, fut. -ήσω, perf. -ηκα (κακός, evil, λέγω, to speak). To speak evil of, to revile, to

slander, to calumniate, to reproach, to abuse.

κακοπαθέω, fut. -ήσω, perf. -ήκα (κακοπαθήης, suffering evil). To suffer evil, to be afflicted, to undergo misfortune, to meet calamity.

κακός, ή, όν (adj.). Bad, wicked, evil, defective; timid, cowardly, mean; *in fine*, bad *in every sense*. τό κακόν, an evil, a misfortune.

κακουργέω, fut. -ήσω, perf. κακουργήκα (from κακούργος, a wicked person, evil-doer). To work evil, to injure, to hurt, to be wicked, to corrupt, to seduce.

κακουργία, ας, ή (κακουργέω, to work evil). Evil-doing, wickedness, dishonesty, fraud.

κακούργος, ον (adj. κακός, evil, ξργον, work). Wicked, mischievous, malicious. *As a noun*, an evil-doer, a wicked man, an artful villain.

κακῶς (adv. from κακός, evil). Ill, badly, wickedly; wrongfully, injuriously, rudely; with difficulty; unhappily, miserably. κακῶς εἰδέναι, not to know, be not aware. κακῶς λέγειν, to revile. κακῶς ποιῆν, to injure, to treat ill.

Κάλαις, ἴδος, ό. Calais, a son of Boreas, king of Thrace, and brother of Zetes.

κάλαμος, ου, ό. A reed, a pipe, a rod, an arrow.

καλέεσκε, 3d sing. poet. for ἐκάλεσκε fr. ἐκάλεσκον, imperf. of καλέσκω, Ion. for καλέω, which see.

καλέω, fut. καλέσω, perf. κέκληκα, by syncope for κενύληκα; perf.

ind. pass. κέκλημαι; aor. 1 ind. pass. ἐκλήθη. To call, to summon, to invite; to name; to invoke; to proclaim, to declare.

καλήτωρ, ορος, ό (fr. καλέω, to call). One who calls, a crier *As an adjective*, clear, loud, sonorous.

Κάλλαρος, ου, ό. Callarus, name of a slave.

Καλλία, ας, ή. Callia.

Καλλίας, ου, ό. Callias, a cousin to Aristides, and the most wealthy man of Athens.

Καλλικράτης, ου, ό. Callicrates, name of several persons.

κάλλιον (neut. of καλλίων, compar. of καλός, fair). Better, well enough, very well.

Καλλιόπη, ης, Dor. Καλλιόπᾶ, ας ή (καλός, beautiful, and ὄψ, the voice). Calliope, the muse who presided over epic poetry.

καλλιπάρης, Ἔolic for καλλιπάρειος, ον (adj. fr. καλός, fair, and παρεία, the cheek). Rosy-cheeked, blooming, beautiful.

κάλλιστος, η, ον (adj. superl. of καλός, fair). Most fair, most beautiful.

καλλιτέκνος, ον (adj. fr. καλός, fair, and τέκνον, a child). Having beautiful children, happy in children.

κάλλος, εος, τό (fr. καλός, fair). Beauty, comeliness, elegance, grace.

καλλωπίζω, fut. -ίσω, perf. κεκαλλώπικα (κάλλος, beauty, ὄψ, the countenance). To beautify the face, to give a good appearance, to set off to advantage.

καλλωπισμός, οὔ, ὁ (καλλωπί-
ζω, to beautify the face). The
act of adorning or setting off to
advantage, ornament.

καλλωπιστής, οὔ, ὁ (fr. καλλω-
πίζω). One fond of appearance,
one addicted to dress, a fop; one
employed to dress others.

καλοκάγαθία, ας, ἡ (καλοκαγα-
θός, as if καλός καὶ ἀγαθός, beau-
tiful and good). Honor, honesty,
probity, integrity, uprightness,
virtue, rectitude.

κάλος, ου, ὁ, Att. κάλωσ, ωος, or
ω. A cable, a rope.

καλός, ἡ, ὄν (adj.). Beautiful,
handsome, good, beloved, honor-
able, illustrious. Compar. καλλί-
ων. Superl. κάλλιστος. τὸ καλόν,
an advantage. τὰ καλά, noble,
excellent actions, honorable pur-
suits.

καλύπτρα, ας, Ion. καλύπτρη,
ης, ἡ (fr. καλύπτω, to conceal).
A veil, a covering, a covering
for the head.

καλύπτω, fut. καλύψω, perf.
κεκάλυφα, aor. 2 ind. ἐκάλυβον,
perf. pass. ind. κεκαλυμμαι, part.
κεκαλυμμένος. To hide, to con-
ceal, to cover up, to cloak, to veil,
to cover.

καλῶς (adv. fr. καλός, beauti-
ful). Beautifully, well, nobly,
honorably.

κῆματος, ου, ὁ (κάμνω, to la-
bor). Labor, toil, pain, fatigue,
suffering, distress.

Καμβύσης, ου, ὁ. Cambyses,
king of Persia, and son of Cyrus
the Great.

κάμέ, contr. for καὶ ἐμέ.

κάμηλος, ου, ὁ, and ἡ. The
camel.

κάμνω, fut. κῆμῶ, perf. κεκά-
μηκα, aor. 2 ind. act. ἐκῆμον. To
labor, to toil, to work laboriously.
Intr. to be fatigued, to be ex-
hausted with toil, to be sick.

καμπή, ἡς, ἡ (fr. κάμπτω, to
bend). A curvature, a bend, a
curving.

κάμπτω, fut. κάμψω, perf. κέ-
καμφα. To bend, to curve, to
turn, to wind round.

καὶ, contr. for καὶ ἐάν. And
if, even if, although. And for καὶ
ἐν, and in.

κάνδυς, υος, ὁ. A Persian
dress, robe, caftan.

κανέον, οὔν, gen. εἰου, οὔ, Ionic
κανέοιο, and κανεῖον, gen. κανεῖον,
τό (fr. κάνης, a basket). A can-
ister, a basket, a hamper.

κάπειδή, contr. for καὶ ἐπειδή.

κάπηλος, ον (adj.). Adulter-
ated, mixed, fraudulent, deceitful.
Noun, a low tavern-keeper, a dis-
honest wine-seller.

καπνός, οὔ, ὁ. Smoke, vapor,
exhalation.

Καππαδοκία, ας, ἡ. Cappa-
docia, a country of Asia Minor.

κάπρος, ου, ὁ. A wild boar, a
boar-pig.

καῖραδοκέω, fut. -ήσω, perf.
κεκαυδοκέηκα (fr. κάρα, the head,
and δοκέω, to watch). Literally,
to watch with the head erect.
Hence, to expect, to look out or
wait for.

κάραρον, ου, Dor. for κάρηρον,
ου, τό (κάρη, the head). The
head, the top, the summit.

καρδία, ας, *Ionic καρδίη, ης, ἥ*.
The heart.

Καρδιανός, ἦ, ὄν. Of or be-
longing to Cardia, Cardian.

Κάρδουχοι, ων, οἶ. The Car-
duchians.

κάρη, *Ionic for κάρα, τό (indeclinable)*. The head.

καρκινώδης, ες (*adj. καρκίνος, a crab, and εἶδος, appearance*).
Of the crab species, resembling
a crab.

καρπύομαι, *ful. -ώσομαι, perf. κεκάρπωμαι (fr. καρπός, fruit)*.
To gather fruit, to enjoy the fruit
of, to make use of, to reap.

καρπός, οὔ, ὅ. 1. Fruit; ad-
vantage, profit. 2. The wrist.

καρποφορέω, *ful. -ήσω, perf. -ηκα (καρποφόρος, fruit-bearing)*.
To bear fruit.

καρποφόρος, ον (*adj. καρπός, fruit, φέρω, to bear*). Fruit-bearing,
fruitful.—καρποφόρα δένδρα,
fruit-trees.

καρτερία, ας, ἥ (*καρτερός, fr. κράτος, epic for κράτος, strength*).
Endurance, patience, fortitude.

καρτερός, ἄ, ὄν (*adj. κράτος, epic for κράτος, strength*). Strong,
courageous, powerful, severe;
moderate, *i. e. having control*
over one's feelings.

Καρχηδόσιος, α, ον (*adj. from Καρχηδών, Carthage*). Cartha-
ginian. *Noun, a Carthaginian*.

Καρχηδών, ὄνος, ἥ. Carthage,
a celebrated city of Africa, being
the rival of Rome, founded by a
colony from Tyre, 878 B. C., and
destroyed by Scipio Africanus the
Younger, B. C. 146.

κασιγνήτη, ης, ἥ (*fem. of κασί-
γνητος, a brother*). A sister.

κασίγνητος, ου, ὅ (*κασίς, a
brother or sister, and γεννῶω, to
beget*). A brother.

Κασπία, ας, ἥ (*θάλασσα, un-
derstood*), and Κάσπιον, ου, τό
(πέλαγος, understood). The Cas-
pian sea.

Καστωλός, οὔ, ὅ. Castölus, a
plain in Lydia, where the troops
of Cyrus were accustomed to as-
semble.

Κάστωρ, ορος, ὅ. Castor, twin
brother of Pollux, and famed
for his skill in equestrian exer-
cises.

κατά (*preposit. gov. genit. and
accus.*). With *gen.* down from,
under, towards, for, against, in,
upon, by. With *acc.* at, in, by,
according to, as to, during, near,
over, throughout, on, opposite, in
regard to. (*Rarely with dat. and
only among the poets.*) καθ' ἑκά-
στην ἡμέραν, every day, day by
day. κατὰ τὸ πλεῖστον, for the
most part. With numerals, it
makes them distributive; as καθ'
ένα, one by one, singly. In com-
pos. down, downwards, against;
it denotes also intensity, thorough-
ness, completion, &c.

καταβαίνω, καταβήσομαι (*κα-
τά, down, βαίνω, to go*). To go
down, to descend, to alight; to
condescend.

καταβάλλω, *ful. -βῶλω (κατά,
down, βάλλω, to cast)*. To throw,
cast, or put down, to subvert, to
overthrow, to destroy.

κατ' ἄβασις, εως, ἥ (*καταβαίνω,*

to go down). A descent, a downward path, a slope, a declivity.

καταβιβάζω, fut. -βέσω (κατά, down, βιβάζω, to lead). To lead down, to force or drive down, to humble, to oppress, to destroy.

καταβιβρώσκω, fut. -βρώσω (κατά, intens., and βιβρώσκω, to eat). To eat up, to devour, to consume.

καταγιγνώσκω, fut. -γνώσομαι (κατά, thoroughly, γιγνώσκω, to know). To know thoroughly, to discern, to decide.

κατάγνυμι, fut. κατάξω, aor. 1 κατέαξα, perf. 2 κατέαγα (κατά, down, and ἄγνυμι, to break). To break or dash in pieces; to bruise, to crush.

καταγοητεύω, fut. -εύσω (κατά, intens., and γοητεύω, to deceive). To delude, to cheat, to beguile, to impose upon, to deceive with false pretences.

κατάγω, fut. -ξω (κατά, down, and ἄγω, to lead). To lead or bring down, to conduct; to lead along, to recall, to restore, to bring back, to reinstate.

καταδείκνυμι, fut. -δείξω (κατά, intens., δείκνυμι, to show). To show clearly, to declare, to make known;—to introduce, to teach.

καταδέω, fut. -δήσω (κατά, down, and δέω, to bind). To fasten to, to secure, to bind up, to join.

κατάδηλος, ον (adj. from κατά, intens., and δηλος, manifest). Very plain, clearly manifest, quite apparent.

καταδίκη, ης, ἡ (κατά, against, δίκη, a decision). A condemnation.

καταδιώκω, fut. -ώξω (κατά, against, after, and διώκω, to pursue). To follow clearly, to pursue after, to prosecute.

καταδουλώω, fut. -ώσω (κατά, completely, and δουλώω, to enslave). To enslave completely, to bring into thorough bondage, to reduce to utter slavery.

καταδύω, and καταδύνω, fut. -δυσω (κατά, down, and δύω, to sink). To sink down, to descend into, to set as the sun; to plunge under, to overwhelm.

καταξέγγνυμι, fut. -ξω (κατά, thoroughly, and ξέγγνυμι, to yoke or join). To yoke together, to join firmly, to unite.

κατάξενξις, εως, ἡ. A yoking together, a joining firmly.

καταθάπτω, fut. -ψω (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter, &c.

καταθαρόρέω, ᾧ, fut. ἠώσω (κατά, intens., θαρόρέω, to be bold). To be very bold or courageous against.

καταθέαομαι, fut. -ήσομαι (κατά, down, and θεάομαι, to look). To look down upon, to contemplate, to survey.

καταιδέομαι, οὔμαι, fut. -έσομαι (κατά, intens., and αἰδέομαι, to revere, to reverence, to respect, to revere, to stand in awe of).

καταίρω, fut. -ἄρῶ (κατά, down, αἴρω, to take). To take

or carry down, to arrive, to gain the port, to lead down.

καταισχύνω, fut. -ῦνῶ (κατά, *intens.*, and αἰσχύνω, to shame). To make ashamed, to disgrace, to dishonor, to insult. *Mid. voice*, to be ashamed of, to blush.

κατακαίω, fut. -ἄνῶ (κατά, *intens.*, and καίνω, κτείνω, to kill). To slay utterly, to kill, to murder outright.

κατακαίω, fut. -καύσω (κατά, completely, καίω, to burn). To burn up, to consume entirely, to burn severely, *aor. 1 ind. act. κατέκαυσα*, and κατέκηα, *inf. κατακαῦσαι*, and κατακῆαι, *aor. 2 ind. act. κατέκῆον*, *aor. 1 ind. pass. κατεκαύθη*, *aor. 2 ind. pass. κατεκάην*.

κατακάμπτω, fut. -ψω (κατά, down, and κάμπτω, to bend). To bend down, to weigh down.

κατάκειμαι, fut. κείσομαι (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit at table, to lie at hand or near.

κατακεντέω, fut. -ήσω (κατά, through, κεντέω, to pierce). To pierce through, to transfix, to shoot down.

κατακλαίω, fut. -κλαύσω (κατά, *intens.*, κλαίω, to weep). To weep much, to deplore, to lament, to bewail.

κατακλάω, ᾧ, fut. ἄσω (κατά, *intens.*, κλάω, to break). To break in pieces, to smash, to crush; *metaph.* to break, move, of sorrow, &c.

κατακλείω, fut. -κλείσω (κατά, *intens.* κλείω, to shut in). To

shut up securely, to confine closely, to enclose.

κατακλίνω, fut. -κλίνῶ (κατά, down, κλίνω, to bend). To bend down. *Mid.* to bend one's self down, to recline at table, to sit down.

κατακλύζω, fut. -κλύσω (κατά, completely, κλύζω, to cover with water). To cover completely, with water, to overflow, to inundate, to submerge.

κατακοιμίζω, fut. -ΐσω (κατά, down, κοιμίζω, to put to sleep). To put down to sleep, to put to sleep, to lull to repose.

κατακόπτω, fut. -ψω (κατά, *intens.*, κόπτω, to cut). To cut in pieces, to mangle, to cut off.

κατακοσμέω, fut. -ήσω (κατά, *intens.*, and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.

κατακορημνίζω, fut. -ΐσω (κατά, down, κορημνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.

κατακορῖνω, fut. -κορῖνῶ (κατά, against, κορῖνω, to pass sentence). To pass sentence against, to condemn, to decide against, to punish.

κατακρύπτω, fut. -ψω (κατά, completely, κρύπτω, to hide). To hide completely, to conceal, to screen.

κατακτείνω, fut. -κτενῶ (κατά, *intens.*, κτείνω, to kill). To kill outright, to murder, to slay.

καταλαμβάνω, fut. -λήψομαι (κατά, down upon, λαμβάνω, to seize). To come suddenly upon,

to seize upon, to catch, to come up with, to meet with, to overtake, to occupy. *Mid.* to take to ones's self, to select.

καταλάμπω, *fut.* -ψω (*κατά*, down, and *λάμπω*, to shine). To shine down upon, to throw light upon, to enlighten, to make clear.

καταλέγω, *fut.* -λέξω (*κατά*, completely, *λέγω*, to tell). To describe fully, to relate at length, to recount, to tell.

καταλείπω, *fut.* -ψω (*κατά*, down, *λείπω*, to leave). To leave down in, to leave behind, to abandon; *perf.* 2 *καταέλοιπα*.

κατάληψις, *εως*, ἢ (*καταλαμβάνω*, to seize upon). Seizure, a capture, a taking or laying hold of.

καταλλάσσω, *Att.* -τιω, *fut.* -ξω (*κατά*, opposite, *ἀλλάσσω*, to change). To change, to exchange, to barter, to substitute, to reconcile, to make up. *Mid.* to conciliate for one's self, to appease.

κατάλυσις, -εως, ἢ (*καταλύω*, to dissolve). A breaking up, dissolution;—a place of repose or of entertainment, an abode, a harbor.

καταλύω, *fut.* -λύσω (*κατά*, completely, *λύω*, to loosen). To dissolve, to break up, to destroy, to abolish, to give up;—to stop or rest at a place.

καταμανθάνω, *fut.* μαθήσομαι (*κατά*, *intens.*, *μανθάνω*, to learn). To learn thoroughly, to perceive, to know, to examine.

καταμηγνύω, *fut.* -νύσω (*κατά*,

intens., *μηγνύω*, to indicate). To point out clearly, to indicate, to announce.

καταμίγνυμι, *fut.* -μίξω. To mix, to mix up.

καταναγκάζω, *fut.* -ἄσω (*κατά*, *intens.* *ἀναγκάζω*, to constrain). To constrain by violence, to compel.

καταναλίσκω, *fut.* -αναλώσω (*κατά*, completely, *ἀναλίσκω*, to consume). To consume entirely, to waste, to expend.

καταρέμω, *fut.* -νεμῶ (*κατά* *intens.*, *ρέμω*, to allot). To distribute in shares, to assign a portion. *Mid.* to partition among themselves, to possess;—to gaze upon, to feed on, to devour.

κατανοέω, *fut.* -ήσω (*κατά*, down upon, and *νοέω*, to think). To fix the mind upon, to think, to perceive, to distinguish, to comprehend.

καταντάω, *fut.* -ήσω (*κατά*, at, *ἀντίω*, to meet). To come up to, to arrive at, to meet with; to obtain, to reach.

καταντικρόν (*adv.*) *κατό*, *intens.*, *ἀντικρόν*, opposite). Directly opposite, over against.

καταντιπέρας (*adv.* *κατό*, *intens.*, *ἀντιπέρας*, opposite). Directly opposite, on the farther side.

κατάξηρος, *ον* (*adj.* *κατά*, completely, and *ξηρός*, dry). Completely dry, very dry, arid, parched, barren.

καταπαύω, *fut.* *παύσω* (*κατά*, completely, *παύω*, to cause to cease). To cause entirely to

cease, to put an end to. *Mid.* to cease, to desist from.

καταπελιτικός, ἤ, ὄν (*adj.* καταπέλιτης, a catapulta). Of or belonging to the catapulta. βέλος καταπελικόν, a weapon thrown by the catapulta.

καταπέμπω, *ful.* -πέμπω (κατά, down, πέμπω, to send). To send down, to send away, to dismiss.

καταπέφρον, *aor.* 2 *for* κατεπέφρον, and that by syncope for καταπέφρων, *from* καταφέρω, *ob-*sol. (κατά, *intens.*, and πέφρον, I slew). I slew.

καταπηδάω, *ful.* -ήσω (κατά, down, πηδάω, to leap). To leap down.

καταπίνω, *ful.* -πώσω, and -πίομαι (κατά, down, and πίνω, to drink). To swallow or gulp down, to drink off. τό καταποθέν, *aor.* 1 *pt. pass.* that which is swallowed.

καταπλαγείς, *aor.* 2 *part. pass.* καταπλήσσω, which see.

καταπλέω, *ful.* -πλεύσομαι (κατά, down, πλέω, to sail). To sail down, to sail back, to return: opposite to ἀναπλέω, to sail up or out of the harbor, to depart.

καταπλήσσω, *Att.* -τιω, *ful.* -ξω (κατά, down, πλήσσω, to strike). To strike down: hence, to strike with terror, to alarm, to frighten. *Mid.* to be amazed, to be astonished.

καταπλουτίζω, *ful.* -ϊσω (κατά, *intens.*, πλουτίζω, to enrich). To render very rich, to enrich greatly.

καταπνέω, *ful.* -πνεύσω (κατά, against, πνέω, to blow). To blow on or against, to breathe on, to blow.

καταπονέω, *ful.* -ήσω (κατά, *intens.*, πονέω, to labor). To harass, with labor, to wear out; to labor, to toil, to effect by labor.

καταπραΰσσω, *Att.* -τιω, *ful.* -ξω (κατά, thoroughly, πράσσω, to do). To do thoroughly, to execute, to effect. *Mid.* to gain a point.

κατάρᾱτος, ὄν (*adj.* καταράομαι, to curse). Accursed, abominable.

καταρᾳέζω, *poetic for* καταρᾳέξω, *ful.* -ρᾳέξω (κατά, down, ρᾳέζω, to act, to move). To stroke with the hand, to soothe, to caress.

καταρᾳήεω, *ful.* -ρᾳεύσω (κατά, down from, ρᾳέω, to flow). To flow down from, to trickle down, to descend, to devolve.

κατάρᾳχω, *ful.* -ξω (κατά, *intens.* ᾳρχω, to begin). To commence, to do first, to take the lead, to set the example.

κατασβέννυμι, *ful.* -σβέσω (κατά, completely, σβέννυμι, to extinguish). To extinguish completely, to put out entirely, to quench, to appease.

κατασειώ, *ful.* -σειώσω (κατά, down, σειώ, to shake). To shake down.

κατασκάπτω, *ful.* -ψω (κατά, down, σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy.

κατασκευδάννυμι, *ful.* -σκευδᾳσω (κατά, down, σκεδᾳννυμι, to scat-

ter). To scatter about or down on, to pour down on, to disperse.

κατασκευάζω, fut. -άσω (κατά, completely, σκευάζω, to arrange).

To put in complete order, to arrange, to prepare, to build, to construct,—*Mid.* to fit out for one's self.

κατασκευή, ἤς, ἥ (κατά, completely, σκευή, arrangement). Studied arrangement, a structure, equipment, preparation, a device, implements, utensils, furniture.

κατασκήπτω, fut. -ψω (κατά, down upon, σκήπτω, to lean, to fall heavily). To lean down upon, to rely upon, to incline towards,—to fall heavily upon, to break forth, to strike forcibly against, as thunder, or a tempest bearing all before it.

κατάσκιος, ον (adj. κατά, over, σκία, a shadow). Shaded, shady.

κατασκοπέω, fut. -ήσω (κατά, at, σκοπέω, to look). To look at, to observe narrowly, to act as a spy, to watch, to examine.

κατάσκοπος, ου, ό (κατά, thoroughly, σκοπέω, to observe). An observer, a scout, a spy, an examiner.

κατασοφίζω, fut. -ΐσω (κατά, completely, σοφίζω, to deceive). To deceive by sophistry, to overreach, to foil completely, to elude.

κατασπάω, fut. -σπάσω (κατά, down, σπάω, to draw). To draw down, to tear down, to draw upon.

καταστήσομεν, 1 pl. 1 fut. ind. act. of καθίστημι, which see.

καταστίζω, fut. -ίξω (κατά,

completely, στίζω, to puncture). To puncture completely, to mark with points.

καταστρεβλόω, fut. -ώσω (κατά, intens., στρεβλόω, to torture)

To torture severely, to put to the rack.

καταστρέφω, fut. -ψω (κατά, down, στρέφω, to turn). To overthrow, to overturn, to subjugate, to finish, to return. *Mid.* to bring into subjection, to subdue to one's self.

κατασῶρω, fut. -σῶρῶ (κατά, down, σῶρω, to draw). To drag or pull down; to plunder.

κατασχίζω, fut. -ΐσω (κατά, intens. σχίζω, to split). To split to pieces, to shiver, to rend, to break.

κατατείνω, fut. -τενῶ (κατά, intens., τείνω, to stretch). To stretch out, to extend, to draw tight, to strain: to exert every effort, to continue.

κατατίθημι, fut. καταθήσω (κατά, down, τίθημι, to place). To put down, to deposit, to place firmly, to lay up, to reserve.

κατατοξεύω, fut. -εύσω (κατά, against, and τοξεύω, to shoot). To shoot at or against with a bow, to shoot arrows at.

κατατρέχω, fut. -θρέξομαι (κατά, down, τρέχω, to run). To overrun, to invade, to run down, to ravage by hostile inroads, to go through.

κατατριβώ, fut. -ψω (κατά, down, τριβώ, to rub). To rub away, to wear out, to grind down, to rub to pieces, to destroy.

κατατυγχάνω, fut. -τεύξομαι (κατά, intens., τυγχάνω, to attain). To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.

καταφαῖγω, *obsol.* aor. 2 κατέφαγον (κατά, down, φάγω, *obsol.* to eat). To eat greedily, to devour, &c.; used as aor. 2 of κατेशίω.

καταφανής, ἐς (adj. καταφαίνομαι, to appear). Apparent, visible, clear, manifest, open, plain.

καταφέρω, fut. κατοίσω (κατά, down, φέρω, to bring). To bring or drive down, as in digging, to strike down, to remove. *Mid.* to sink down gradually, to go down as the sun, to decline, to be brought to land; to go to ruin.

καταφεύγω, fut. -ξω (κατά, down, φεύγω, to flee). To flee down or under, to take refuge in, to flee for succor, to escape, to take to flight.

καταφθείρω, -ερω (κατά, completely, φθείρω, to destroy). To destroy utterly, to ruin, to corrupt.

καταφλέγω, -ξω (κατά, completely, φλέγω, to burn). To burn up, to consume, to destroy by fire.

καταφρονέω, fut. -ήσω (κατά, down upon, φρονέω, to think). To look down upon, as inferior, to form an opinion or think against, to despise, to contemn, to disregard to treat with contempt.

καταφνήγῃ, ἦς, ἦ (καταφεύγω,

to take refuge in). A refuge, a retreat, a shelter, an asylum.

καταφωράω, -άσω. To catch in a theft, detect, discover.

καταχέω, fut. -χέσω (κατά, down on, χέω, to pour). To pour out or down, to cast, to shed, to shower down, to spill.

καταψάω, fut. -σω (κατά, upon, ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, fut. -ῖσομαι (κατά, against, ψηφίζομαι, to vote). To vote against, to negative, to condemn, to pass a decree against.

καταψύχω, -ξω, p. κατέψυχα (κατά, down, ψύχω, to cool). To cool down, to cool by degrees, to refresh, to revive.

καταχώννυμι, also -νύω, fut. -χώσω. To cover with a heap or mound, to bury.

κατεαγώς, part. perf. mid. of κατάγω or κατάγνυμι, which see.

κατέδω, fut. -εδέσω, and -έδομαι (κατά, down, ἔδω, to eat). To eat greedily, to devour to consume.

κατεθάροῦσα, aor. 1 ind. act. of καταθαρόω.

κατέθετο, 3 sing. aor. 2 ind. mid. of κατατίθημι, which see.

κατέθηκα, aor. 1 ind. act. of κατατίθημι, which see.

κατείδω, f. -είσω (κατά, intens., εἶδω, to see). To see clearly; to discern, to survey.

κατείληφα, perf. ind. act. of καταλαμβάνω, which see.

κάττειμι, fut. -είσομαι (κατά,

down, εἶμι, to go). To go down, to descend, to come down;—to come back, to return.

κατέκλασα, aor. 1 ind. act. κατακλάω, which see.

κατελήφθην, aor. 1 ind. pass. of καταλαμβάνω, which see.

κατενεχθείς, part. aor. 1 pass. of καταφέρω, which see.

κατέπεφνε, epic aor. 2 of καταφένω, to kill.

κατεργάζομαι, fut. -εργάσομαι (κατά, intens., ἐργάζομαι, to labor). To labor diligently, to effect, to accomplish by labor, to finish, to make an end of, to dispatch, to perform, to execute. *Mid.* to procure for one's self, to gain by labor.

κατεργασία, ας, ἡ (κατεργάζομαι, to finish). An effecting a completion, a process, performance, treatment, &c.

κατέρεξα, aor. 1 ind. act. of καταρέζω, which see.

κατέρχομαι, fut. -ελεύσομαι (κατά, down, ἔρχομαι, to go). To go down, to come down, to come back, to return, to restore.

κατεσθίω, fut. -έδομαι, and -εδέσω, fr. κατέδω (κατά, down, ἐσθίω, to eat). To eat up, to devour greedily, to swallow down, to consume.

κατευθύνω, fut. -θῦνῶ, perf. κατηύθυνκα (κατά, intens., εὐθύνω, to direct). To direct aright, to order, to govern, to regulate, to guide.

κατέχω, fut. καθέξω, and κατασχέτω (κατά, down, ἔχω, to hold). To hold fast, to keep

back, to restrain, to seize, to possess, to enjoy, to continue, to withstand, to resist, &c.

κατηγορέω, fut. -ήσω (κατά, against, and ἀγορεύω, same as ἀγορεύω, to speak publicly). To speak against, to accuse publicly, to charge with.

κατηγορία, ας, ἡ (κατηγορέω, to speak against). An accusation, a charge.

κατίζημεν, 1 pers. pl. aor. 1 ind. pass. of κατίζω, which see.

καθάψαι, for καταθάψαι, aor. 1 inf. of καταθάπτω.

κατή, for καθή from καθήμι.

κατοικέω, fut. -ήσω (κατά, down in, οἰκέω, to dwell). To dwell or live in, to lodge, to inhabit, to reside.

κατοικία, ας, ἡ (κατοικέω, to sojourn). A dwelling, abode, lodging, residence.

κατοικίζω, fut. -ΐσω (κατά, down in, and οἰκίζω, to settle a colony). To establish a colony, to settle down in, to plant, to cultivate.

κάτοπτος, ον (adj. fr. κατόπτομαι, to see clearly). Conspicuous, apparent, plain to the view, manifest. *Subst.* a witness, a spy.

κατοπτρίζω, fut. -ΐσω (κάτοπτος, a mirror). To represent or reflect in a mirror. *Mid.* to view one's self in a mirror, to see as in a mirror.

κάτοπτρον, ον, τό (κατά, opposite, and ὀπτομαι, to look). A mirror, reflector.

κατορθόω, *ful.* -ώσω (κατά, completely, and ὀρθόω, to erect). To raise or set up, to erect, to correct, to amend, to arrange.

κατορύσσω, *Att.* -τιω, *ful.* -ξω (κατά, down, ὀρύσσω, to dig). To dig down, to bury, to inter, to hide in the ground, to treasure, to hoard.

κάτω (*adv.* κατά, down). Down, below, underneath, beneath.

κατωρούμαι, *ful.* -ωρούμαι (κατά, intens., and ὠρούμαι, to howl). To howl aloud, to roar.

Καυκάσος, *ου, ὁ*, Caucāsus, a high range of mountains, extending from the Euxine to the Caspian sea.

καῦμα, ἄτος, τό (καίω, to burn). Heat, fire, a burning, a scorching flame.

καυχάομαι, *ful.* -ήσομαι, *perf.* κεκαύχημαι. To boast, to glory, to exaggerate vainly, to vaunt oneself, to speak proudly.

καχάζω, and καγχάζω, *ful.* -ἄσω (from χύω, to be open, to gape). To laugh immoderately, to laugh at, to break into bursts of laughter, to rejoice.

κέ, before a vowel κέν (a poetic partic. equivalent to ἔν in prose). Truly, indeed, however, yet, notwithstanding.

κέαρ, κῆρος, *contr.* κῆρ, κῆρος, τό. The heart.

κέᾶτο, *Ionic* for ἔκειντο, *3d pl. imp. mid. of* κείμαι, *which see.*

κεδνός, ἡ, ὄν (*adj.* from κηδος, care). Careful, prudent; honored, respected.

κέδρος, *ου, ἡ*. The cedar tree.

κείμαι, *ful.* -σόμαι. To lie down, to lie, to fall in battle, to lie dead; to be situated.

κείμενος, *η, ον, part. of* κείμαι. κειμήλιον, *ου, τό* (κείμαι, to lie). A treasure, something laid up, a possession.

κεῖνος, *η, ο, Ionic* for ἐκεῖνος, *η, ο, dem. pron.* He, she, it;—that, this.

Κεῖος, *α, ον* (*adj.*). Cēan, of or belonging to Cēos, an island in the Ægean sea. *Subst.* Κεῖος, *ου, ὁ*, an inhabitant of Cēos.

κείρω, *ful.* κερῶ, *Æol.* κέρσω, *perf.* κέικωκα. To shear, to cut off, to shave; to deprive; to despoil, to pillage, to strip, to rob.

κέκληνται, *3d pl. perf. pass. of* καλέω, *which see.*

κεκλοφώς, *Attic* for κεκλεφώς, *ῥια, ὅς, perf. part. of* κλέπτω, *which see.*

Κέκροψ, *οπος, ὁ*. Cecrops, an Egyptian, who colonized Attica and founded Athens, *B. C.* 1556.

Κελαιναί, *ων, αἱ*. Celænæ, a considerable city of Phrygia.

κελεύω, *ful.* -εύσω, *perf.* κεκέλευκα (κέλλω, to move). To put in motion, to impel, to command, to request.

κέλομαι, *ful.* -ήσομαι, *aor. 2 with redup.* ἐκεκλόμην, *by syncope for* ἐκεκελόμην (from κέλλω, to move). To order, to command, to call.

κέν. *See* κέ.

κενός, ἡ, ὄν (*adj.*). Empty, vain, foolish, frivolous, fruitless, unprofitable.

κενόω, *ful.* -ώσω, *perf.* κενέω-

κα (*fr.* κενός, vain). To empty, to exhaust, to make void, to render vain, to despoil.

Κένταυρος, ου, ὁ. A Centaur, a fabulous being, half human, half horse.

κεντέω, fut. -ήσω, perf. κενέτηκα. To prick, to sting, to goad, to spur.

κέντρον, ου, τό (κεντέω, to goad). A goad, a sting, a spur, a puncture, &c.

κεράννυμι, fut. κερᾶσω, perf. κερῆρακα, and κέρρακα, perf. pass. κερῆρασμαι, and κέρραμαι, aor. 1 ἐκρᾶθην (*fr.* κέρω, *obsol.*, to mix). To mix, to mingle; to dilute, to compound, to blend.

κέρας, ἄτος, αος, ως, τό. A horn; a bow; a drinking-cup; a promontory; a wing or flank of an army; a turn, meandering or winding course.

Κερασούρτιοι, ων, οἱ. A people of Cerasus, in Pontus.

κεράστῆς, ου, ὁ (κέρας, a horn). One that has horns;—horned.

κεραυνός, οὔ, ὁ. The thunderbolt, lightning.

κεραυνόω, fut. -ώσω, perf. κεραινύωκα (κεραυνός, a thunderbolt). To strike with lightning, to strike dead with lightning.

Κέρβερος, ου, ὁ. Cerberus, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the ingress of the living.

κερδαίρω, fut. -δύω, and -δήσω, perf. κερῆδαγκα, and κερῆδηκα (*fr.* κερδαίω, to gain). To gain, to win, to get, to obtain from.

κερδαλέος, α, ον (*adj. fr.* κέρδος, gain). Eager for gain, covetous, avaricious, gainful, lucrative, profitable.

κερδίων, ιων, gen. ωνος (*adj. comp. deg. fr.* κέρδος, gain; superlative, κέρδιστος, η, ον). More gainful; more profitable.

κέρδος, εος, τό. Gain, profit, prudence, cunning.

κερδοῦρος, ον (*adj.* κέρδος, gain). That procures gain, an epithet of Mercury.

κερκίς, ἴδος, ἥ (*from* κέρκω, to strike). A shuttle; a bodkin.

κέρκος, ου, ὁ. The tail.

Κέρκυρα, ας, ἥ. Corcyra, now Corfu.

κεστός, ἥ, ὄν (*adj. fr.* κεντέω, to puncture). Stitched, embroidered, worked, variegated. *Subst.* the cestus, the girdle or zone of Venus.

κεφαλαῖος, α, ον (*adj. fr.* κεφαλή, the head). Chief, head, principal.

κεφαλή, ἥς, ἥ. The head, the top, the summit. κακή κεφαλή, a cowardly fellow.

κεχηρότων, perf. part. of χυίρω.

Κέως, ω, ἥ, Ion. Κέος. Ceos, one of the Cyclades.

κηδεύω, fut. -εύσω, perf. κηῆδεικα (*fr.* κηδος, care). To take care of, to attend to, to conduct; to perform funeral obsequies, to mourn over.

κήδομαι, fut. κηκαδήσομαι (κηδος, care). To be distressed or troubled about any thing; to take care of. κηδόμενος, part. affected with care, sad, troubled.

κῆδος, εος, *contr. ους, τό.* Care, anxiety, solicitude, grief, funeral obsequies.

κῆλέω, ᾧ, *fut. -ήσω.* To soothe, to calm, to delight.

κῆμέ, *Dor. for καὶ ἐμέ.*

κῆν *for καὶ ἔν.*

κῆπος, ου, ὄ. A garden, an orchard, an enclosed place.

κῆρ, κῆρος, *for κέαρ, κέῤῥος, τό.* The heart.

κηρός, οὔ, ὄ. Wax, bees'-wax.

κῆρυξ, ὕκος, ὄ. A herald, an envoy, a crier.

κηρύσσω, *Att. τιω, fut. -ξω, perf. κηρύσχα (fr. κῆρυξ).* To act as a herald or crier, to proclaim, to declare, to announce; to preach, to teach.

κῆτος, εος, τό. A whale, a sea-monster, the grampus, a great fish.

Κηφεύς, ἑως, ὄ. Cepheus, a king of Ethiopia, and father of Andromēda.

Κηφισός, οὔ, ὄ. Cephissus, or Cephisus, a river of Attica, on which Athens is situated.

κηώδης, ες (*adj. fr. καίω, to burn*). Burning, exhaling, odorous, fragrant.

κῆρωτός, οὔ, ἦ. A vessel; an ark, a chest, &c.

Κιθαιρῶν, ὄρος, ὄ. Cithæron, a range of mountains between Attica and Bœotia, on which the orgies of Bacchus were celebrated.

κίθαρα, ας, ἦ. A harp, a lyre, a lute.

κίθαρίζω, -ίσω, *perf. κειθάρικα (fr. κίθαρις, κίθαρα, a lyre).*

To play on the harp, lute, or lyre; to sing to the harp, lute, or lyre.

κίθαροδέω, *fut. -ήσω (κίθαρα, a lyre, and αἰείδω, to sing).* To sing to the harp, lute, or lyre.

κίθαροδία, ας, ἦ (*κίθαροδέω, to sing to the lyre*). A singing to the harp, lute, or lyre.

κίθαροδός, οὔ, ὄ (*fr. κίθαρα, a lyre, and αἰείδος, a singer*). One who sings to the harp, a harper, a minstrel.

Κικέρων, ωνος, ὄ. Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107.

Κίλικες, ων, οἱ. The Cilicians, a people of Troas in Asia Minor.

Κιλικία, ας, ἦ. Cilicia, a country of Asia Minor, on the sea-coast.

Κιμμέριος, α, ον (*adj.*). Cimmerian, of the Cimmerii, a people near the Palus Mæotis.

κινδυνεύω, *fut. -εύσω (κινδῦνος, danger).* To incur danger, to be exposed to danger, to run a risk.

κίνδυνος, ου, ὄ. Danger, risk, adventure, enterprise.

κινέω, *fut. -ήσω, perf. κεινήκα.* To move, to agitate; to excite, to rouse; to transfer.

κίνησις, εως, ἦ (*κινέω, to move*). A moving, motion; excitement, change.

Κίρκη, ης, ἦ. Circe, a famous enchantress, sister to Æetes, king of Colchis.

κίσσα, *Att. -ττα, ης, ἦ.* A magpie.

κίσσος, *Att. -τος, ου, ὄ.* Ivy, Latin hederā.

κῖχάτω, κίχημι, and κίχῶ, fut. κίχῶ, perf. κέκχηκα, aor. 2 ἐκίχον. To overtake, to come up with; to find, to meet with; to arrive at, to obtain.

κίχῶ for κίχῶ, which see.

κίω, opt. κίοιμι, pt. κίων, imp. ἔκιοι, other tenses not used. To go. κίων, ονος, ὅ, and ἦ. A column, a pillar.

κλάδος, ου, ὅ (from κλάζω, to break off). The young shoot of trees, a branch, a twig.

κλάζω, fut. κλάξω, perf. κέκλαγα and κέκληγα, aor. 2 ἔκλαγον. To clash, clang, make a loud noise or din, shout aloud, ring forth.

κλαῖ', for κλαῖε, Ion. for ἔκλαιε, 3d pers. sing. imp. act. of κλαίω, which see.

κλαίω, fut. κλαύσομαι, perf. κέκλαυμαι, aor. 2 ἔκλαον. To weep, to lament, to bewail, to to bemoan, to deplore, mourn over, to condole.

κλαπέντος, gen. sing. part. aor. 2 pass. of κλέπτω, which see.

Κλάρος, ου, ἦ. Clarus, a city of Ionia.

Κλεάνθης, ου, ὅ. Cleanthes, a Stoic philosopher, the disciple and successor of Zeno.

Κλέαρχος, ου, ὅ. Clearchus, a Lacedemonian commander in the expedition of Cyrus.

κλεινός, ἦ, ὄν (adj. fr. κλείω, to celebrate). Renowned, famous, celebrated; noble, illustrious.

κλειῖς, κλειδός, ἦ (fr. κλείω, to shut up). A key, a bar, a bolt; a lock.

Κλειώ, ὄος, contr. οὔς, ἦ. Clio, one of the Muses, who presided over history.

Κλεόδωμος, ου, ὅ. Cleodāmus.

Κλεόμβροτος, ου, ὅ. Cleombrotus, a king of Sparta.

Κλεομένης, εος, contr. ους, ὅ. Cleomēnes, the name of several Spartan kings.

Κλεοπάτρα, ας, ἦ. Cleopatra, sister of Alexander the Great.

κλέος, ἔος, contr. ἔους, τό (fr. κλέω, to make publicly known). Rumor, report; glory, renown, fame, reputation.

κλέπτῆς, ου, ὅ (κλέπτω, to steal). A thief, a robber.

κλέπτω, fut. -ψω, perf. κέκλεφα, κέκλοφα. To steal, to conceal, to act clandestinely, to mislead, to cheat.

κληῖζω, fut. κληῖσω, Ionic for κληῖζω, fut. κληῖσω (from κλέος, fame). To make known, to name, to celebrate.

κλήμα, ἄτος, τό (κλάω, to break off). A vine-shoot, a tendril, a twig; a vine.

κληρονομέω, fut. -ήσω, perf. -ήκα (fr. κληρος, a lot, and νέμω, to distribute). To receive a portion by lot, or as a share, to inherit, to possess.

κληῖρος, ου, ὅ. A lot, a portion, a share, an inheritance.

κληρώω, fut. -ώσω, perf. κελήρωκα (κληρος, a lot). To cast lots, to choose by lot. Mid. to obtain by lot.

κλίμαξ, ακος, ἦ (κλίνω, to lean). A ladder, staircase, flight of steps, ascent; a climax.

κλίτη, ης, ἡ (fr. κλίνω, to incline). A couch, a bed.

κλινίδιον, ου, τό (dim. of κλίτη, a couch). A small couch, a bier.

κλίνω, fut. κλινῶ, perf. κέκλικα. To bend, to bow down, to incline, to lean, to recline, to cause to give way, to give ground, to decline.

κλισία, ας, Ion. κλισίη, ης, ἡ (κλίνω, to recline). A place for reclining, a tent, a pavilion, a couch, a seat.

κλισμός, οὔ, ὁ (κλίνω, to recline). A couch, a seat.

κλοπή, ης, ἡ (from κλέπτω, to steal). Stealing, thieving, theft; stealth; artifice.

κλύζω, fut. κλύσω, perf. κέκλυκα. To besprinkle, to wash, to rinse, to inundate.

κλυτός, ἡ, ὄν (adj. fr. κλύω, to hear). Heard of, renowned, famed, illustrious.

κλύω, κλυμι, fut. κλύσω, imp. κλυθι, pl. κλυτε. To hear, to learn by report, to listen to.

Κνίδος, ου, ἡ. Cnidus, a city of Caria, near the Triopium promontorium.

κνίσα, ης, ἡ. The smoke or fume of fat burning; the savor, scent, or smell arising from it; an odor, perfume, fat.

κόγχη, ης, ἡ. A shell, a muscle, a shell-fish.

κοιλαινῶ, fut. -λαῖνῶ, perf. κοιλαγκα (from κοῖλος, hollow, deep). To hollow out, to scoop, to excavate.

κοιλία, ας, ἡ (from κοῖλος, hollow). The belly, the paunch, the stomach.

κοῖλος, η, ον (adj.). Hollow, excavated, deep, capacious. Subst. a cavity, a valley.

κοιμάω, fut. -ήσω, perf. κεκοίμηκα. To put to bed, to lull to sleep, to compose, to mitigate. Mid. voice, to lie down to rest, to compose oneself to sleep, to fall asleep.

κοιμηθέντες, nom. pl. part. aor. 1 mid. pass. κοιμάω.

κοινή (adv. dat. sing. fem. κοινός). In common, at common expense.

κοινός, ἡ, ὄν (adj.). Common, general, public, popular, civil. ἐν κοινῶ, in common, in public. τὸ κοινόν, the commonwealth.

κοινωνέω, fut. -ήσω, perf. κεκοινωνήκα (κοινωνός, a partaker). To participate in, to share, to partake of, to have intercourse with.

κοινωνία, ας, ἡ (κοινωνέω, to share). Mutual participation, intercourse, companionship, society.

κοινωνός, οὔ, ὁ (κοινός, common). A partner, a sharer, a partaker.

κοινῶς (adv. fr. κοινός, common). In common, together, unanimously, publicly, generally, commonly.

Κοῖος, ου, ὁ. Cæus, one of the Titans.

κοίραρος, ου, ὁ (from κῆρος, power). A ruler, a lord, a governor, a commander.

κοιταῖος, α, ον (adj. κοίτη, a couch). Lying in bed, sleeping. Subst. κοιταῖον, ου, τό, a lair or den of a wild animal, a bed, a couch.

κοίτη, ης, ἡ (κεῖμαι, to lie down). A couch, a bed.

κολάζω, fut. -ἄσω, and -ἄσομαι, perf. κεκόλυκα (from κόλος, mutilated). To cut off, to mutilate; to punish, to chastise; to rebuke.

κολακεία, ας, ἡ (fr. κολακεύω, to flatter). Flattery, adulation, servility.

κολακεύω, fut. -εύσω, perf. κεκολάκευκα (κόλαξ, a flatterer). To flatter, to humor, to fawn, to cringe.

κόλαξ, ἄκος, ὁ. A flatterer, a parasite.

κόλασις, εως, ἡ (fr. κολάζω, to mutilate). Punishment, chastisement; the torture, the rack.

κολοιός, οὔ, ὁ. The jackdaw.

κολούω, -ούσω, perf. κεκόλουκα (κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

κόλπος, ου, ὁ. The bosom;—a bay, a gulf, a recess.

κολυμβάω, fut. -ήσω, perf. κεκόλυμβηκα. To swim, to dive, to float.

Κολχικός, ἡ, ὄν (adj.). Colchian, of Colchis. κολχική, ἡς, ἡ, γῆ, understood, Colchis.

Κολχίς, ἴδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Κόλχοι, ων, οἱ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ. A hill, a mount, a rising ground, an elevation.

Κολωνός, οὔ, ὁ. Colonus, a borough of Attica, near Athens,

famous as the scene of the last adventures of *Œdipus*.

κομέω, fut. -ήσω, perf. κεκόμηκα. To take care of, to nurture, to cherish, to bring up, to educate, to adorn.

κόμη, ης, ἡ. The hair of the head, tresses, locks, the hair.

κομήτης, ου, ὁ (κομάω, to have long hair). One who wears long hair; a comet.

κομιδή, ἡς, ἡ (κομίζω, to attend to). Care, attention, diligence; conveyance.

κομιδῆ (adv. dat. of κομιδή). Carefully, very much, greatly, entirely.

κομίζω, fut. -ίσω, perf. κεκόμικα (κομέω, to take care of). To regard, to cherish, to adorn; to carry, to convey, to bring to or into.

κόμπος, ου, ὁ. A grating, creaking sound, echo, din.

κόμψως (adv. fr. κομψός, neat). Neatly, finely, handsomely, elegantly, becomingly.

κοιλία, ας, ἡ, Ion. for κοινή, ης, ἡ. Dust, fine powder.

κοιήσι, Ion. for κοιλίας, dat. pl. of κοιλία.

κοινορός, οὔ, ὁ (fr. κοιλία, dust, ὄρνυμι, to move). Raised dust, a cloud of dust.

κόνης, ιος, and εως, ἡ. Dust, ashes.

κονίω, fut. -ίσω, perf. κεκόνικα (fr. κόνης, dust). To cover with dust, to soil with dust, to raise a dust.

Κόνων, ωνος, ὁ. Conon.

κοπίς, ἴδος, ἡ (κόπτω, to cut).

A short curved sword, a pruning knife, a knife, a razor.

κοπρία, ας, ἡ (κόπρος, dung).

A dung-hill, dung, manure.

κόπρος, ου, ὁ. Dung, ordure, filth, mire.

κόπτω, fut. κόψω, perf. κέκοφα. To cut, to split, to cut down, to hack, to hew, to abuse, to harass, to distress.

κόρα, ας, ἡ. See κόρη.

κόραξ, ἄκος, ὁ. A raven.

κόρη, ης, ἡ. A maiden, a fair maid, a virgin, a damsel.

Κορίνθιος, α, ον (adj. Κόρινθος, Corinth). Corinthian, of Corinth.

Κόρινθος, ου, ἡ. Corinth, a famous city of Greece.

κόρος, ου, ὁ (κορέω, to satiate). Satiety, abundance, sufficiency.

κόρος, ου, Ionic, κοῦρος, ου, ὁ. A boy, a youth, a young man.

κορυθαίολος, ου (adj. fr. κόρυς, a helmet, and αἰόλλω). With plumes of many colors or with nodding plumes, crest-shaking.

κορύννη, ης, ἡ. A club, a stick.

κόρυς, ὕθος, ἡ. A helmet, a casque, a head piece.

κορυφή, ἡς, ἡ (κόρυς, a helmet). The head, the height, the top, the summit.

κορώνη, ης, ἡ (κορωνός, crooked). The crow; a ring, a handle or knob to hold by; a crown.

Κορωνίς, ἴδος, ἡ. Coronis, the mother of Æsculapius by Apollo.

κοσμέω, -ήσω, κεικόσμηκα (fr. κόσμος, order). To order, to arrange, to regulate, to reduce to order, to adorn, to honor.

κόσμησις, εως, ἡ (κοσμέω, to order). The act of arranging, an adorning, an ornament.

κόσμιος, α, ον (adj. κόσμος, order). Well-arranged, orderly, courteous.

κοσμιότης, ητος, ἡ (κόσμιος, orderly). Sobriety, order, propriety.

κοσμίως (adv. κόσμιος, well-regulated). Orderly, decently, becomingly, properly.

κόσμος, ου, ὁ. Order, distribution, arrangement, regularity; dress, ornament; the world, the universe.

κοτύλη, ης, ἡ. A cavity, a small cup, a goblet, a vessel, a basin.

κορευές, εος, ὁ. A shearer, one who cuts hair, a tonsor, a barber.

κούρη, ης, ἡ (Ion. for κόρη). A maiden, a virgin, a daughter.

κοιρότροφος, ου, ἡ (fr. κοῦρος, a boy, and τρέφω, to nourish). That rears or brings up male children.

κοῦφος, η, ον (adj.). Light, fleet, active, unstable, gentle.

κούφως (adv. fr. κοῦφος, light). Lightly, easily, gently.

κορδία, ας, Dor. and καρδίη, ης, ἡ, Ionic for καρδία. The heart.

κράζω, fut. κρᾶζω, perf. κέκραγα, aor. 2 ἐκράγον. To croak, to cry like a raven; hence to vociferate.

erate. *κράζειν τι*, to demand something with clamor and importunity.

κράνα, *ας*, *Dor.* for *κρήνη*, *ης*, *ῆ*. A fountain, a spring, a well.

κράνιον, *ου*, *τό* (*fr.* *κράνον*, the skull). The skull; a sort of cap.

κράνος, *εος*, *τό* (*fr.* *κράνον*, the skull). A helmet.

κράς, *κράτος*, *ὁ*, and *ῆ*. The head or summit.

κράς, *τό*, *Doric* for *κρής*, *contr.* from *κρέας*. Flesh, meat.

κράτερός, *ά*, *όν* (*adj.* *fr.* *κρατέω*, to be powerful). Strong, robust, vigorous, powerful, firm, brave, valiant.

κράτερῶς (*adv.* *fr.* *κράτερός*, firm). Strongly, firmly, stoutly, bravely.

κράτέω, *fut.* *-ήσω*, *perf.* *κεκράτηκα* (*κράτος*, power). To have power over, to exercise force or power over, to rule, to command, to conquer, to surpass, to excel; to be better.

κράτηρ, *ῆρος*, *ὁ* (*fr.* *κεράννυμι*, to mix). A vessel in which wine and water are mixed, a mixer, a goblet;—the basin of a fountain; the crater of a volcano.

κράτιστενύω, *fut.* *-εύσω*, *perf.* *κεκρατίστενυκα* (*fr.* *κράτιστος*, best). To be superior, to prove one's self superior to another, to surpass.

κράτιστος, *η*, *ον* (*adj.* the irreg. superl. of *ἀγᾶθός*, from *κράτος*). The strongest, the most powerful, the bravest, the firmest.

κράτος, *εος*, *τό*. Strength,

force, power, rule, sovereignty, command.

κραυγή, *ῆς*, *ῆ*. A cry, a shout, an outcry.

κρέας, *ἄτος*, *Att.* *κρέως*, *τό* (*fr.* *κράω*, for *γράω*, to gnaw). Flesh, a piece of flesh.

κρείσσω, *Att.* *-πτων*, *ον* (*adj.* an irreg. comp. of *ἀγᾶθός*, from *κράτος*, strength). Stronger, more powerful, braver, better, superior.

κρείων, *οντος*, *ὁ* (*κρείω*, same as *κράω*, and *κράϊνω*, to rule). A sovereign, a ruler, a commander, a leader, a chief.

κρεμάννυμι, *fut.* *κρεμάσω*, *Att.* *κρεμῶ*, *perf.* not used, *aor.* 1 *pass.* *ἐκρεμάσθην*. To suspend, to hang, to fasten up, to keep in suspense.

κρεουργέω, *fut.* *-ήσω*, *perf.* *κεκρεούργηκα* (*κρέας*, flesh, and *ἔργον*, work). To cut up or chop flesh like a butcher, to tear to pieces.

κρεώδης, *ες* (*adj.* from *κρέας*, flesh, and *εἶδος*, appearance). Fleshy.

κρήνη, *ης*, *ῆ*. A well, a fountain, a spring.

Κρής, *ῆτος*, *ὁ*. A Cretan.

Κρήτη, *ης*, *ῆ*. The celebrated island of Crete, in the Mediterranean sea.

Κρήτηθς (*adv.*). From Crete.

Κρητικός, *ῆ*, *όν* (*adj.*). Of or belonging to Crete, Cretan.

κρίθῆ, *ῆς*, *ῆ*. Barley.

κρίθινος, *η*, *ον* (*adj.*). Prepared or made of barley, barley.

κρίνω, *fut.* *κρινῶ*, *perf.* *κέκρικα*, *aor.* 1 *ἐκρινα*, *perf. pass.* *κέκριμαι*. To separate, to put asunder,

to discriminate, to cull, to select, to choose, to decide a difference, to resolve, to accuse or charge. *Mid.* to choose for oneself, to select, to determine.

κροτός, οὔ, ὄ (*fr.* κέρασ, a horn). A ram; a battering-ram.

κροῖσις, εως, ἦ (*from* κροίνω, to judge). Separation, discrimination, judgment, choice, final issue.

κροῖτής, οὔ, ὄ (*from* κροίνω, to judge). A judge, an arbiter, one who decides.

Κροτίας, ου, ὄ. Critias, one of the thirty tyrants.

Κροτιόβουλος, ου, ὄ. Critobulus.

Κροῖσος, ου, ὄ. Cræsus, a rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, ου, ὄ. The crocodile.

κροκόττας, ου, ὄ. The crocottas, the hyena.

Κρονίωνος, and ονος, ὄ (*same as* Κρονίδης). Jove, the son of Saturn.

κροτάλον, ου, τό (*κροτέω*, to strike). A rattle, a clapper, a kind of bell; a prater.

κρόταφος, ου, ὄ. The temple (*of the head*).

κροτέω, *fut.* -ήσω, *perf.* κεκρότηκα (*fr.* κρότος, a noise produced by clapping). To strike, to play on a musical instrument with chords, to clap with the hands, to applaud, to make a clattering noise, to talk loud, to sound forth.

Κρότων, ωνος, ἦ. Crotona, a powerful city of Lower Italy, founded by the Achæans, B. C.

715.

κρούω, *fut.* κρούσω, *perf.* κέκρουκα. To strike upon any thing, to strike or knock together, to dash against.

κρουροῖός, α, ον, *Ion.* for κρουερός, ά, όν (*fr.* κρός, cold). Cold, producing cold, chilling; freezing with terror, &c.

κροῦμός, οὔ, and κρουμός, οὔ, ὄ (*κρός*, cold). Icy coldness, frost, ice.

κρός, εος, τό. Frost, ice, cold.

κρυπτός, ή, όν (*adj. fr.* κρύπτω, to conceal). Concealed, hidden, clandestine; to be concealed.

κρύπτω, *fut.* κρύψω, *perf.* κέκρυφα, *aor.* 2 ἔκρυβον. To hide, to conceal. *Mid.* with *acc.* to conceal oneself from another, &c.

κρύσταλλος more correctly κρύσταλος, ον, (*adj. fr.* κρυστάω, κρύω, to congeal). Frozen, congealed, and then transparent like ice, crystal, or glass.

κρύφα (*adv. fr.* κρύπτω, to conceal). Secretly, without the knowledge of, *i. e.* clandestinely.

κτάομαι, *fut.* κτήσομαι, *perf.* κέκτημαι, and ἔκτημαι. To acquire for one's self, to purchase, to obtain. *The perf. with a pres. sense, thus, to possess, i. e. to have acquired for oneself, and to retain.* ὁ κειτημένος, an owner, &c.

κτέαρο, ἄτος, τό (*fr.* κτάομαι, to possess). A possession, a property.

κτεάτεσσι, *Ion. and poet.* for κτέασι, with *v* suffix, *dat. pl.* of κτέαρο.

κτείνω, *fut.* κτενῶ, *perf.* ἔκτακα, sometimes ἔκταγκα, *aor.* 2 ἔκτανον.

To kill, to slay, to put to death, to destroy. *Pass.* to be put to death, slain, &c.

πτενίζω, fut. -ίσω (fr. πτεῖς, a comb). To comb, to curry.

πτήμα, ἄτος, τό (fr. πτάομαι, to acquire). A possession, a property. *In the pl.* πτήματα, one's entire property, the whole of one's wealth.

Κτησίας, ου, ὁ. Ctesias, the physician of Artaxerxes, king of Persia.

Κτησίβιος, ου, ὁ. Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water-clocks and other hydraulic instruments is ascribed.

κτιῆσις, εως, ἡ (fr. κτάομαι, to acquire). Acquisition, gain; property acquired, property, possession.

κτίζω, fut. κτίσω, perf. ἐκτίκα, perf. pass. ἐκτισμαι. To build, to erect, to found, to establish, to institute.

κτίσμα, ἄτος, τό (fr. κτίζω, to build). A building, a settlement, a colony.

κτίστης, ου, ὁ (fr. κτίζω, to build). A creator, a builder, a founder, an author.

κῦαθος, ου, ὁ. A cup for drawing wine out of the bowl (κρατήρ). It held about one-twelfth of a pint.

κυανοχαίτης, ου, ὁ (fr. κυανός, dark, and χαιτή, hair). One that has dark hair, dark-haired.

κυβερνάω, fut. -ήσω, perf. κενυβέροννα. To pilot, to steer, to direct, to guide.

κυβερνήτης, ου, ὁ (κυβερνάω, to pilot). A pilot; a guide.

Κυθήρη, ης, ἡ. Cythera, an island on the coast of Laconia, the modern Cerigo.

κύκλος, ου, ὁ. A circle, a circumference, a circuit. *Dat.* κύκλῳ, as *adv.* round about.

κυκλόω, fut. ὠσω, perf. κενύκλωκα (fr. κύκλος, a circle). To bring into a circular form, to encircle, to surround, to encompass. *Mid.* to go round about, to form a circle around.

κύκλωσις, εως, ἡ (κυκλόω, to surround). The act of surrounding or encircling; the state of being surrounded.

Κύκλωψ, ωπος, ὁ (fr. κύκλος, a circle, and ὤψ, the eye). A Cyclops, a fabled race of gigantic stature. They had but one eye, in the middle of the forehead, whence the name.

κύκνος, ου, ὁ. A swan.

Κύκνος, ου, ὁ. Cycnus. 1. A son of Mars, slain by Hercules. 2. A son of Neptune, changed into a swan.

κυλίνδω, and κυλινδέω, f. -ήσω, perf. κενυλίνδηκα. To roll, to turn round. *Mid.* to turn oneself round, to wander about, to stray, to revolve, to indulge in.

κυλίω, fut. -ίσω, perf. κενύλικα (proet. for κυλίνδω). To turn, to roll, to wind.

Κυλλήνη, ης, ἡ. Cyllene, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.

κῦμα, ἄτος, τό (κύω, to swell

forth). A wave, a surge, a billow.

κύμβλλον, ου, τό (fr. κύμβος, a hollow vessel). A basin; a cymbal.

κυνάγεις, for ἐκυνήγεις, from κυνηγέω, later form of κυνηγετέω.

κυνέω, fut. κύσω, aor. 1 ἔκυσσα, epic κύσσα, κύσσα. To kiss, to venerate.

κυνηγετέω, fut. -ήσω (κυνηγέτης, a hunter). To hunt, properly with hounds.

κυνηγέτης, ου, ὁ (fr. κύων, a dog, and ἡγέτης, a leader). A hunter, a sportsman.

κυνηγετικός, ἡ, ὄν (adj. κύνηγετέω, to hunt). Of or belonging to the chase, hunting, fond of hunting. Subst. κυνηγετική (τέχνη, understood), the art of hunting, the chase.

κύνηγός, οὔ, ὁ (κύων, a dog, and ἄγω, to lead). A hunter, &c.

κύνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή, a head). The cynocephalus, a baboon of the dog-headed species.

Κύπρος, ου, ὁ. Cyprus, a large island in the Mediterranean sea, west of Syria.

κύνπτω, fut. κύψω, perf. κέκυφα. To bend the head, to stoop, to hold the head down from shame, to bend, to bow.

κυνρέω, fut. -ήσω, and κύρω, aor. 1 ἐκύρησα, and ἔκωρησα (same as τυγχάνω, so construed). To be. With a genitive, to touch, to attain, to meet with, to find. Sometimes with a dative in the sense, to happen, to occur.

κυρία, ας, ἡ, also κυρεία, ας, ἡ (fr. κύρος, authority). The mistress of a family.

κυριεύω, fut. -εύσω (fr. κύριος, a master). To be master or possessor of any thing, to possess, to have in his power, to obtain, to reduce under authority.

κύριος, ου, ὁ (fr. κύρος, authority). A master, one who has power or authority over others, a lord, a sovereign.

κύριος, α, ον (adj.). Principal, important, considerable.

Κῦρος, ου, ὁ. Cyrus. 1. A king of Persia, son of Cambyses and Mandane. 2. Cyrus the Younger, brother of Artaxerxes.

κύρτωμα, ἄτος, τό (κυρτώω, to curve). Any thing curved, a hump, a bend, an arch, an inequality.

κύτος, εος, τό (fr. κύω, to contain). A cavity, a hollow body, a vessel.

κύω, κύνω, fut. κύνω, perf. κέκύνηκα. To contain, to conceive, to be pregnant, to be with child, to bring forth.

κύων, gen. κύνος, ὁ, ἡ. A dog, a hound. Κύων, a Cynic.

κωκῦτός, οὔ, ὁ (κωκύνω, to wail). Wailing, lamentation.

Κωκῦτός, οὔ, ὁ (κωκύνω, to wail). Cocytus, a river in the infernal regions.

κωλυτικός, ἡ, ὄν. Capable of hindering, able to restrain or hinder.

κωλύω, fut. -ίσω, perf. κέκωλύκα (a form of κολούω). To weaken, to retrench, to check, to

hinder, to impede, to interrupt, to suppress.

κωμάζω, fut. -ἄσω, perf. κειώμῃκα (κῶμος, a jovial assembly). To go in procession riotously through villages, to celebrate a joyous festival.

κώμη, ης, ἡ. A village, a small town.

κωμικός, ἡ, ὄν (adj. fr. κῶμος, a festive assembly). Pertaining to comic poetry, after the manner of comic poets, comical. *Subst.* ὁ κωμικός, a comic poet.

κωμοδοποιός, οὔ, ὁ (fr. κωμοδοία, a comedy, ποιέω, to make). A writer of comedy, a comic poet.

κώνωψ, ωπος, ὁ. A gnat.

Κῶος, α, ον (adj. Κῶς, Cos). Coan, of Cos. ὁ Κῶος, a Coan, an inhabitant of Cos, an island in the Ægean sea.

κόπη, ης, ἡ (fr. κάπω, *obsol.*, κάπτω, to seize). The handle of an oar or of a mill, an oar.

κόρη, ας, Dor. for κούρη, ης, ἡ. A maiden, &c.

κῶρος, ω, Dor. for κοῦρος, ου, ὁ. A youth, &c.

A.

λάος, λάϋος, *contr.* λάς, λάος, ὁ. A stone.

λαβή, ης, ἡ (fr. λαμβάνω, to seize). The act of grasping or taking hold of, a seizure, a hold.

Λάγος, ου, ὁ. Lagus, a Macedonian of mean extraction who married Arsinoë daughter of Melæger. He was the reputed

father of Ptolemy Lagus, who was named king of Egypt after the death of Alexander.

λαγχάνω, fut. λήξομαι, p. Attic εἴληχα, Ion. and Dor. λείλογχα, aor. 2 ἔλαχον. To draw lots, to receive by drawing lots, to obtain, to get possession of, to have, to possess.

λαγός, ὄ, ὁ. A hare.

λάθρα (adv. fr. λανθάνω, to lie concealed). Secretly, without the knowledge of, clandestinely, by stealth.

λαθραῖος, α, ον (adj. fr. λάθρα, secretly). Furtive, clandestine, secret.

λαίος, ἄ, ὄν (adj.). Left, on the left hand. *Subst.* ἡ λαία (χείρ, understood), the left hand.

Λάκαινα, ης, ἡ. A Spartan female.

Λακεδαιμόνιος, α, ον (adj. Λακεδαίμων, Lacedæmon). Lacedæmonian. *Nom.* ὁ Λακεδαιμόνιος (ἀνήρ, understood) a Lacedæmonian.

Λακεδαίμων, ονος, ἡ. Lacedæmon or Sparta, the capital of Laconia, situated in a plain near the Eurotas.

λακτίζω, fut. -ίσω (fr. λάξ, with the heel, whence λάκω). To kick, to spring, to jump.

Λάκων, ωνος, ὁ. A Lacedæmonian.

Λακωνικός, ἡ, ὄν (adj.). Laconian.

λακωνικῶς (adv.). Like the Lacedæmonians, laconically, in few words.

λάλέω, fut. -ήσω, perf. λειλάη-

κα. To talk, to speak, to prate, to prattle.

λάλημα, ἄτος, τό (*fr.* λάλέω, to speak). A talk, a prattling, prattle, loquacity, way of talking, speech.

λάλος, ον (*adj. comp.* λαλιστερος, *superl.* λαλίστιτος). Talkative, loquacious, prattling.

λάμαχος, ον, ὁ (*λα, intens., and μάχομαι, to fight*). A valiant warrior.

λαμβάνω, *fut.* λήψομαι, *perf.* λέληφα, *Att.* εἴληφα, *aor.* 2 ἔλαβον. To take, to receive, to admit, to procure, to obtain, to acquire. *With a gen.* to take hold of, to seize by.

λαμπάς, ἄδος, ἡ (*from λάμπω, to shine*). A torch, a light, a flambeau.

λαμπρός, ἄ, ὄν (*adj. fr.* λάμπω, to shine). Shining, brilliant, bright, illustrious, manifest, visible, famous, splendid.

λαμπρῶς (*adv. fr.* λαμπρός, bright). Brilliantly, brightly, clearly, manifestly.

λάμπω, *fut.* λάμψω, *perf.* λέλαμφα. To shine, to be brilliant, to emit light, to blaze.

λανθάνω, *fut.* λήσω, *perf.* 2 λέληθα, *aor.* 2 ἔλαθον, *perf. pass.* λέλησμαι (*λήθω, Ion.* λάθω, *obso.*). To be unknown, to remain, unknown, to escape observation, to act unconsciously. *Mid.* to forget, to omit, to conceal, to hide.

Λαομέδων, οντος, ὁ. Laomedon, a king of Troy and father of Priam.

λαός, οὔ, *Att.* λεός, ὡ, ὅ. The people, a crowd, a nation.

λάος, ον, ὁ. A stone.

Λαπίθαι, ὦν, οἱ. The Lapithæ, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel which arose at the nuptials of Pirithoüs.

Λάρισσα, ης, ἡ. Larissa, a town of Syria, on the western side of the Orontes.

λάριναξ, ἄκος, ἡ. A coffer, a box, an urn, an ark.

Λάτμος, ον, ὁ. Latmus, a mountain of Caria, in Asia Minor.

λατομία, ας, ἡ (*fr.* λατομέω, λαός, and τέμνω, to quarry). A quarry. *Pl.* αἱ λατόμιαι, the quarries, a prison of Dionysius, in a rock near Syracuse.

λατρεύω, *fut.* -εύσω, *perf.* λελάτρευκα (*fr.* λάτρις, a hired servant). To serve for hire; to serve the gods, to worship.

λανθανία, ας, λανθανίη, ης, ἡ. (*fr.* λάω, λαίω). The throat, the swallow.

λάφῦρον, ου, τό (*fr.* λαπάζω, to empty). Booty, plunder.

λάχανον, ου, τό (*fr.* λαχαίνω, to dig). Plants from cultivated ground, pulse, vegetables or pot herbs.

λέαινα, ης, ἡ (*fem. of* λέων, the lion). The lioness.

λεαίνω, *fut.* -ἄνω (*fr.* λεῖος, smooth, even). To render smooth, to smooth, to polish, to wear away, to reduce in size, to reduce, to crush, to destroy.

λέβης, ητος, ὁ (*λαμβάνω, to*

hold). A caldron, a large basin, a copper boiler, a vessel.

λέγοντι, *Dor.* for λέγουσι, 3 *pl.* *pres.* of λέγω.

λέγω, *fut.* λέξω, *perf.* λέλεχα, *Att.* λέλοχα, and εἴλοχα, *aor.* 2 ἔλεγον. To gather, to collect, to choose; to speak, to say, to tell, to relate. λέγονται, they are said; λέγειν κακῶς τινά, to speak ill of a person; εὖ λέγειν τινά, to speak well of a person; τὸ λεγόμενον (κατά, understood) according to that which is said, as they say, &c. *Mid. voice*, to lie down to rest.

ληγῶν, *fut.* -ήσω, *perf.* ληληγῶν (fr. λεία, booty, and ἐλαύνω, to drive off). To carry or drive away booty, to plunder, to ravage, to depopulate, to lay waste.

λείβω, *fut.* λείψω, *perf.* λέλειψα. To run down, to drop, to flow, to trickle, to pour out, to shed.

λειμῶν, ὤρος, ὅ (fr. λείβω, to pour). A meadow, a mead.

λεῖος, α, ον (*adj.*). Smooth, polished, even, soft, light.

λείπω, *fut.* λείψω, *perf.* λέλειψα, *aor.* 2 ἔλιπον. To leave, to leave behind, to forsake. *Mid.* λείπομαι, *fut.* λείπομαι, *perf.* λέλοιπα, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτουργέω, ὦ, *fut.* -ήσω (fr. λῆϊτος, λῆϊτος, public and ἔργον, work). To perform the functions of a public office, to serve the state.

λειτουργία, ας, ἡ (fr. λειτουργέω, to perform the functions of a public office). Public service or employment, labor.

λεκάνη, ης, ἡ (fr. λέκος, a dish). A dish, a bowl.

λεκάνιον, ου, τό (*dim.* of λεκάνη, a dish, &c.). A small dish or bowl.

λέκτος, η, ον (fr. λέγω, to choose). Chosen, selected; said, spoken, that can be said.

λέξις, εως, ἡ (fr. λέγω, to speak). Speech, expression, language, a saying, a manner of speech.

Λεοντῖνος, ου, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντώδης, ες (*adj.* fr. λέων, a lion, and εἶδος, aspect). Of a lion-like aspect, fierce, bold, courageous.

λεπιδωτός, ἡ, ὄν (*adj.* fr. λεπιδώω, to render scaly). Scaly, covered with scales.

λεπρός, ἄ, ὄν. Leprous, scaly, rough. *Nom.* ὁ λεπρός, a leper. τὸ λεπρόν, the leprosy.

λεπτός, ἡ, ὄν (*adj.* fr. λέπω, to peel off). Peeled off, thin, small, slender.

Λερναῖος, α, ον (*adj.*). Lernaean, of or belonging to Lerna.

Λέρνη, ης, ἡ. Lerna, a district of Argolis, in which are the lake and grove where Hercules killed the Hydra.

λευκοθώραξ, ἄκος (*adj.* fr. λευκός, white, and θώραξ, a coat of mail). Having a white breastplate, white breasted.

λευκός, ἡ, ὄν (*adj. fr. λείω, to shine*). Bright, clear, white, serene, calm.

λευκώλερος, ον (*adj. fr. λευκός, white, and ὠλένη, an arm*). White-armed.

λέχεα, εων, τά (*plural of λέχος, a bed*). A bier.

λεχέεσσι, *Ionic dat. plur. of λέχος*.

λεχθέωντων, *gen. pl. of λεχθείς, aor. 1 pass. pt. of λέγω, which see*.

λέχος, εος, τό (*fr. λέγομαι, to lie down*). A bed, a couch.

λέων, οντος, ὁ. A lion.

Λεωνίδας, and Λεωνίδης, ου, ὁ. Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, defended the pass of Thermopylae for three days against the whole Persian army.

Λεοτυχίδης, ου, ὁ. Leotychidas, a king of Sparta.

λήγω, *fut. λήξω, perf. κέληχα*. To cease, to desist, to abstain from.

Λήδα, ας, ἡ, *epic, and*

Λήδη, ης, ἡ. Lēda, wife of Tyndarus king of Sparta, and mother of Helen.

λήθεις, 2d *sing. pres. ind. act. of λήθω*.

Λήθη, ης, ἡ (*from λήθομαι, to forget*). Lethe, a river in the lower world, the waters of which caused those who drank of them to forget their former existence, by which they were prepared, by the doctrine of transmigration of souls, for animating other bodies into which they were destined to enter.

λήθη, ης, ἡ (*from λήθομαι, to forget*). Forgetfulness, oblivion.

λήθω, *Dor. λάθω, fut. λήσω, perf. mid. κέληθα, same as λανθάνω, which see. Mid. λήθομαι, to forget*.

λήσιον, ου, τό. A crop, a standing crop, a field with its crop.

Λήμνος, ου, ἡ. Lemnos, an island in the Ægean sea, which was said to contain one of the forges of Vulcan.

ληρέω, *fut. -ήσω, perf. κελήρηκα (ληρος, idle talk)*. To talk foolishly, to act in a silly manner.

ληστεία, ας, ἡ (*from ληστεύω, ληστής, a robber*). Robbery, the business of a plunderer or robber.

ληστεύω, *fut. -εύσω, perf. κελήστευκα (ληστής, a robber)*. To rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ὁ (*fr. ληΐς, plunder*). A plunderer, a robber, a pirate.

ληστροικός, ἡ, ὄν (*adj. from ληστής, a robber*). Plundering, robbing, adapted to robbery.—ληστροική τριήρης, a piratical galley.

Λητώ, ὄος, οὔς, ἡ. Latōna, mother of Diana and Apollo, by Jupiter.

λίαν (*adv.*). Very, strongly, much, vehemently.

λίβανωτός, οὔ, ὁ (*fr. λίβανος, the tree which produces frankincense*). Frankincense, incense.

Λιβύη, ης, ἡ. Libya, a country on the northern coast of Africa.

Λιβυκός, ἡ, ὄν (*adj.*). Libyan, of Libya.

λιγαίνω, -ἄνω (λιγύς). To cry out with a clear, loud voice, of heralds; also, of musical sounds; to shriek, scream.

λίγυρός, ἄ, ὄν, and λιγύς, εἶα, ὕ (adj.). Shrill, sharp, piercing, tuneful.

λίην (adv. Ion. for λίαν). Very, strangely, much, vehemently.

λίθάζω, fut. -ἄσω, perf. κελί-θᾶκα (fr. λίθος, a stone). To fling stones at, to stone.

λίθιδιον, ου, τό (dim. of λίθος, a stone). A small stone, a pebble.

λίθινος, η, ον (adj. fr. λίθος, a stone). Of stone, stony, stone.

λίθος, ου, ὅ, ἦ. A stone, a rock, a precious stone.

λίμην, ἑνος, ὅ. A harbor, a sea-coast, a haven.

λιμνάζω, fut. -ἄσω, perf. κελιμνάχα (from λίμνη, a lake or swamp). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἦ. A swamp or lake.

λίμός, οὔ, ὅ. Want of food, hunger, famine.

λίνον, ου, τό. Flax, that which is made of flax, linen thread, linen cloth. ἔξω λίνων, out of the nets, i. e. not confined, at large.

λιπαρός, ἄ, ὄν (adj. λίπας, fat). Fat, anointed with oil; applied to solids, rich, fruitful; of a shining appearance, brilliant, splendid.

λιτανεύω, fut. -εύσω, perf. κελιτάνευκα (fr. λίτομαι, to pray). To ask as a suppliant, to beseech, to supplicate earnestly, to pray for.

λίτοτης, ητος, ἦ (λιτός, simple,

small). Plainness, simplicity; thickness, smallness.

λογίζομαι, fut. -ίσομαι, perf. κελόγισμαι (from λόγος, speech).

To reckon, to compute, to cast up an account, to sum up, to enumerate, to consider, to conclude.

λογικός, ἦ, ὄν (adj. from λόγος, speech). Reasonable, rational, logical, eloquent, intelligent, &c. ἡ λογική (τέχνη understood), the art of reasoning, logic.

λόγιον, ου, τό (neuter of λόγιος, intelligent). A saying, an oracular saying, an oracle.

λογισμός, οὔ, ὅ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.

λογιστικός, ἦ, ὄν (adj. fr. λογίζομαι, to compute). Pertaining to calculations or reasoning; expert in calculating; capable of reflection. ἡ λογιστική (τέχνη understood), arithmetic. Neut. sing. τὸ λογιστικόν, the power of reasoning.

λογοποιέω, ᾶ, fut. -ήσω (from λόγος, a word, and ποιέω, to make). To speak, to relate; to fabricate and report false intelligence; to compose fables; to report, to affirm.

λόγος, ου, ὅ (from λέγω, to speak). A word, a saying, a speech, a report, a narrative, a tradition, an account, an argument, reason, good sense, understanding; estimation, respect, value. λόγῳ ἐνί, in one word. λόγῳ, in word, ostensibly (as an adv.). κατὰ λόγον, in proportion

to. εἰς λόγους ἔρχεσθαι, to engage in conversation with.

λόγγη, ης, ἥ. The head of a javelin, a javelin, a spear.

λοιγός, οὔ, ὄ. Destruction, calamity, death, woe.

λοιδορέω, fut. -ήσω, perf. λειδορήκα (fr. λοιδορος, slanderous). To rail at, to revile, to reproach, to abuse: the Middle voice, in the same sense. Construe Active with the accusative, and the Middle with the dative.

λοιμός, ου, ὄ. A contagious disease, a pestilence, a plague, a scourge.

λοιμώδης, ες (adj. fr. λοιμός, the plague, and εἶδος, appearance). Like the plague; contagious.

λοιπός, ἥ, ὄν (adj. fr. λείπω, to leave). Remaining, that is left. Subst. τὸ λοιπόν (μέρος, understood), the remainder. τὰ λοιπά, the rest; καὶ τὰ λοιπά, and the rest, et cætera, etc., and so forth, &c., thus Greek abbreviated, κ.τ.λ. τοῦ λοιποῦ (χρόνου, understood), for the remaining time, for the future, henceforth.

Λοκροί, ᾶν, οἶ. The Locri or Locrians, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημιδιοί, Ὀλύντιοι.

λοξός, ἥ, ὄν (adj.). Oblique, slanting, crooked. Of oracles, ambiguous, doubtful.

Λουσιτανοί. See Λυσσιτανοί.

λουτρόν, οὔ, τό (from λούω, to bathe). A bath, a laver.

λούω, fut. λούσω, perf. λέλουκα

(by contr. from λοέω, whence fut. sometimes λοέσω, contr. λούσω, aor. 1 ἐλόεσα, and ἐλόεσσα, contr. ἔλουσα). To wash, to bathe. Middle voice, to wash or bathe oneself.

λόφος, ου, ὄ. The crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὄ (from λόχος, a division, and ἡγέομαι, to lead; Dor. and Att. for λοχηγός). The leader of a cohort, the commander of a company of infantry.

λοχάω, fut. -ήσω, perf. κελόχηκα (λόχος, soldiers, &c.). To place in ambuscade, to lie in wait for.

λόχος, ου, ὄ (fr. λέγω, to cause to lie down). Soldiers placed in ambuscade, a certain division of troops, always infantry, a company of one hundred men, the Roman centuria; child-birth, birth.

Λυγκεύς, ἴως, ὄ. Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter of Danaus. His life was spared by the affection of his wife, when his brothers were slain.

λυγρός, ἦ, ὄν (adj. from λύζω, to sob). Miserable, wretched, gloomy, sad, mournful, piteous, distressing, calamitous.

Λυδία, ας, ἥ. Lydia, a rich country of Asia Minor.

Λυδός, οὔ, ὄ. A Lydian.

Λυκομήδης, gen. εος, contracted ους, ὄ. Lycomedes, an Athenian commander in the battle of Salamis.

Λυκοῦργος, ου, ὄ. Lycurgus,

1. A king of Thrace on whom Bacchus inflicted madness because he had cut down his vines.
2. The celebrated Spartan law-giver.

λυμαίνω, fut. -ῶν, perf. κελύμαγα, aor. 1 incl. mid. ἐλυμηάμην, (from λῦμα, filth). To be foul, to injure, to abase, to destroy, to devastate, to ruin. Mid. voice, same as the active, and also, to cleanse one's self from impurities, to clean.

λυπέω, fut. -ήσω, perf. κελύπηνα (from λύπη, grief). To grieve, to harass, to distress, to afflict, to sadden, to injure.

λύπη, ης, ἡ. Sadness, grief, trouble, distress, affliction.

λυπηρός, ὁ, ὄν (λυπέω, to grieve). Afflicting, distressing, painful, injurious.

λυπρός, ὁ, ὄν (adj. from λυπέω, to grieve). Afflicting, distressed, poor, wretched, miserable: barren, unproductive.

λύρα, ας, Ion. λύρη, ης, ἡ. The lyre.

λύριζω, fut. -ῖσω, perf. κελύριξα (from λύρα, the lyre). To sound or play upon the lyre.

Λύσανδρος, ου, ὁ. Lysander, the celebrated Spartan commander

Λυσίας, ου, ὁ. Lysias, a celebrated Athenian orator B. C. 458.

Λυσίμαχος, ου, ὁ. Lysimachus, one of the generals of Alexander.

Λύσιππος, ου, ὁ. Lysippus, a celebrated statuary and sculp-

tor, the only one allowed by Alexander to make his statue.

λύσις, εως, ἡ (fr. λύω, to loose). The act of loosing, setting at liberty, deliverance, redemption.

Λυσιτανοί, ὄν, οἱ. The Lusitani, inhabitants of Lusitania, now a part of Portugal.

λυσιτέλειω, fut. -ήσω, perf. κελυσίτελεκα (fr. λυσιτελής, profitable). To be useful, to be advantageous, to profit.

λυσιτελής, ἐς (adj. fr. λύω, to pay, and τέλος, cost). That which pays cost; hence, profitable, advantageous, valuable, costly.

λύσσα, ης, ἡ. Madness, insanity.

λύττα, ης, ἡ. Madness, insanity.

λύχνος, ου, ὁ. A light, a lamp, a torch, a flambeau.

λύω, fut. λῦσω, perf. κελύκα. To loose, to untie, to slacken, to set at liberty, to deliver up, to release, to abrogate a law, to discharge a debt. Mid. to ransom one's self.

λωβητός, ἡ, ὄν (adj. λωβόομαι, to injure). Injured, abused, reviled, ruined, unfortunate.

λώτων, ον (adj. fr. λάω, to wish; irreg. comp. of ἀγαθός). Better, richer, more advantageous, more useful, desirable, preferable.

λώστος, η, ον, contr. for λώιστος, η, ον (from λάω, to wish; superlative of ἀγαθός, good). Best, excellent.

λώπιος, η, ον (adj. from λω-

τός, the lotus). Made of the lotus tree.

λωτός, οὔ, ὁ. The lotus. 1. A species of water lily. 2. A tree whose fruit resembles dates.

M.

μάγειρός, ἡ, ὄν (adj.). Pertaining to cooks or cookery, &c. μαγειρική (τέχνη, understood), the art of cookery.

μάγειρος, ου, ὁ (from μάσσω, to knead). A baker, a cook.

μάζα, ης, ἡ (from μάσσω, to knead). A barley cake, bread. Wheaten bread is properly, ἄρτος.

μάθημα, ἄτος, τό (from μανθάνω, to learn). A lesson, knowledge, instruction.

μάθησις, εως, ἡ (from μανθάνω, to learn). Learning, a lesson.

μαθητέος, α, ον (adj. from μανθάνω, to learn). To be learned, fit to be learned. μαθητέον, we must learn.

μαθητής, οὔ, ὁ (from μανθάνω, to learn). A learner, a scholar, a disciple.

Μαῖα, ας, ἡ. Maia, daughter of Atlas, and mother of Mercury by Jupiter.

μαιεύομαι, fut. -εύσομαι, perf. μαιεύμαι (from μαῖα, a midwife). To deliver, as a midwife, to preside over childbirth.

μαίνομαι, fut. μαοῦμαι, perf. mid. μέμνηα, fut. active μᾶνῶ, aor. 1 ἔμνηα, aor. 2 pass. ἐμάνην (from μάω, to be greatly excited).

To become frenzied or insane, to be mad, to be furious, to rave. Act. to make mad.

μαιώω, fut. -ώσω, perf. μμαιώωκα (from μαῖα, a midwife). To act as midwife, to deliver, to nurse. Middle voice same as active. Pass. to be aided in delivery, to be assisted in birth.

Μαῖρα, ας, ἡ. Mæra, the faithful dog of Icarus.

Μάκαρ, αρος, ὁ. Macar, the founder of Lesbos.

μάκαρ, αρος, ὁ, ἡ (χαίρω, to rejoice). Happy, blessed; opulent, rich. Οἱ μάκαρες, the gods, the blessed, in Elysium. Compar. μακάστερος. Superlative, μακάριστος.

μαῖκαρῖζω, fut. ἴσω, Attic -ιῶ, perf. μεμακάρικα (from μάκαρ, happy). To deem happy, to bless.

μακάριος, α, ον (adj. same as μάκαρ, blessed). Happy, &c.

μακαριστός, ἡ, ὄν (adj. from μακαρίζω, to pronounce happy). Esteemed happy, to be esteemed happy.

μακάριῦτος, η, ον (adj. superl. of μάκαρ, happy). Most happy, most blessed.

Μακεδονία, ας, ἡ. Macedonia, a country of Europe, north-east of Thessaly.

Μακεδών, ὄνος, ὁ. A Macedonian.

μακρός, ὅ, ὄν (adj.). Long, large, of great extent. Neut. as adv. μακρόν, μακρά, far, distant. Comp. μηκίων, and μακρότερος, sup. μήκιστος, and μακρότατος.

μακροτρόχηλος, *ον* (*adj.* from μακρός, long, and *τρόχηλος*, the neck). Long-necked.

μάλα, (*adv.*) Very, much, very much, assuredly, certainly.

Comp. μᾶλλον, *superl.* μάλιστα.

μαλᾶκός, ἢ, ὄν (*adj.*). Soft, feeble, timid, effeminate.

μαλθακός, ἢ, ὄν (*adj.* from μαλίσσω, μαλθάσσω, to soften). Soft, effeminate, weak, tender, languid, faint, melting.

μάλιστα (*adv. superl.* of μάλα). Most, chiefly, especially, most certainly.

μᾶλλον (*adv. compar.* of μάλα). More, rather. μᾶλλον ἢ, rather than. μᾶλλον, μᾶλλον, more and more. μᾶλλον μὲν, in truth, verily. τί μᾶλλον, why so? wherefore?

μᾶν, *Dor.* for μῆν.

Μανδάνη, ης, ἡ. Mandanē, mother of Cyrus, king of Persia.

Μάνης, εος, *contr.* ους, ὁ. Manēs, a servant of Diogenes.

μαίθησκω, *fut.* μαθήσω, *perf.* μεμάθηκα, *aor.* 2 ἔμαθον. *Ion.* without *ang.* μάθον, poetic ἔμμαθον. To learn, to receive information, to comprehend, to understand, to know.

μαῖνία, ας, ἡ (*fr.* μαίνομαι, to rave). Madness, a mania, frenzy.

μαῖνικός, ἢ, ὄν (*adj.* from μαῖνία, madness). Raving, furious, mad.

μαῖνώω, *fut.* -ώσω (*from* μαῖνός, thin). To render thin, to render slack, to make rare, to make unfrequent.

μαντεία, ας, ἡ (μαντεύομαι, to prophesy). Prophecy, prediction.

μαντεῖον, *ον*, τό (*neut.* of μαντεῖος, prophetic). An oracle or the place from whence the oracles were delivered, as the temple, the tripod, &c.

μαντεύομαι, *fut.* -εύσομαι, *perf.* μεμάντευμαι (*dep. mid.* from μάντις, a prophet). To prophesy, to utter oracles, to predict.

Μαντίθεος, *ου*, ὁ. Mantitheus, an Athenian.

μαντιτικός, ἢ, ὄν (*adj.* from μάντις, a prophet). Pertaining to, qualified for or inclined to the art of divination, prophetic. *Nom.* ἡ μαντική (τέχνη), the art of divination, the prophetic art.

Μαντίνεια, ας, ἡ. Mantinea, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, *B. C.* 363.

Μαντινεῖς, ὤν, οἱ. The Mantineans, living in Arcadia.

μάντις, εως, *Ion.* ιος, ὁ (*fr.* μαίνομαι, to be inspired). A prophet, a diviner, a soothsayer.

μᾶνωσις, εως, ἡ (*from* μαῖνός, to make thin). Thinness, fineness, rareness, softness.

Μᾶρᾶθών, ὠρος, ἡ. Marathon, a borough of Attica where the Persians, under Datis and Artaphernes, were defeated by the Athenians, under the command of Miltiades, *B. C.* 490.

μαράϊνω, *fut.* -ᾶνῶ, *perf.* μεμάραγκα, *aor.* 1 ἐμάρανα, *Att.* ἐμάρανα. Properly, to consume by fire and heat. Generally, to dry up, to parch, to wither, to blast. Middle, to become withered, to decay, to waste.

μαρμαίρω, fut. -ᾶρῶ. To flash, sparkle, glisten, gleam: used of any darting quivering, light, especially of that from metals.

μάρμαρος, ου, ἡ (from μαρμαίρω, to shine). Marble, hard white stone.

Μαρσύας, ου, ὁ. Marsyas, a satyr of Celæna, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive, as a punishment for his temerity.

μαρτυρέω, fut. -ήσω, perf. μεμαρτύρηκα (from μάρτυρ, a witness). To be a witness, to testify, to attest.

μαρτυρία, ας, ἡ (fr. μαρτυρέω, to testify). Testimony, witness, evidence.

μαστεύω, fut. -εύσω, perf. μεμάστιενκα, (from μίσσω, to feel). To seek, to search, to desire earnestly.

μαστιγώω, fut. ὠσω, perf. μεμαστιγώωκα (fr. μάστιξ, a lash). To whip, to scourge, to chastise, to punish.

μάταιος, α, ον (adj. fr. μάτην, in vain). Vain, useless, foolish, unprofitable. μάταια, neut. pl. as adv. in vain, uselessly, &c.

μάτην (adv.). In vain, uselessly, unprofitably, without reason, to no purpose.

μάτηρ (Dor. for μήτηρ). Mother.

μάχαιρα, ας, ἡ. A curved sword, sabre, knife.

μάχη, ης, ἡ. A battle, a fight, an engagement, a conflict.

μαχητικός, ἡ, ὄν (adj. from

μάχη, fight). Pertaining to a fight, warlike, fond of strife, pugnacious.

μάχομαι, fut. -έσομαι, and -ήσομαι, perf. μεμάχεσμαι, and μεμάχημαι (fr. μάχη, a fight). To combat, to fight, to contend, to quarrel, to dispute, to wrangle.

Μεγάβυζος, ου, ὁ. Megabyzus, the principal person in charge of the temple of Diana at Ephesus.

μεγαλανχέω, fut. -ήσω, perf. -ηκα (fr. μέγας, great, and ἀνχέω, to boast). To vaunt oneself, to speak or act boastfully, to boast; to be proud.

μεγαλήτωρ, ορ (adj. from μέγας, great, ἦτορ, heart). Magnanimous, high-minded, spirited, manly.

μεγαλοπρεπής, ἐς (adj. from μέγας, great, πρέπω, to become). Magnificent, noble, sumptuous, splendid.

μεγαλοπρεπῶς (adv. fr. μεγαλοπρεπής, magnificent). Magnificently, nobly, gloriously, with great splendor.

μεγαλόψυχος, ον (adj. from μέγας, great, ψυχή, soul). Possessing a great soul, magnanimous, high-minded, noble, generous.

μεγαλύνω, fut. -ῦνῶ, perf. μεμεγάλυνκα (fr. μέγας, great). To make great or powerful, to magnify, to extol. Pass. voice, to become great or renowned.

Μεγάρα, ων, τά. 1. Megara, the capital of Megaris. 2. A city of Sicily.

Μεγαρεύς, ἐως, ὁ. An inhabit-

ant of Megāra. οἱ Μεγαῤῥοῖς, the Megarians.

μεγάροισιν, dat. plur. Ionic of μέγαρον. A mansion.

μέγαρον, ου, τό (from μέγας, great). A large house, a mansion, a spacious apartment.

μέγας, μεγάλη, μέγα (adj.). Great, large, powerful. καὶ τὸ μέγιστον, and above all. Adv. μέγα, and μέγιστα, greatly. μέγα ἄριστος, by far the bravest. Irreg. comparative, μείζων, greater; superlative, μέγιστος, the greatest.

μέγεθος, εος, τό (from μέγας, great). Greatness, magnitude, size.

Μέδουσα, ης, ἡ. Medusa, daughter of Phorcys and Ceto. Of the three Gorgons she alone was subject to mortality. She was slain by Perseus, and her head placed in the Ægis of Minerva. Whoever looked upon it was turned to stone.

μέδω, and μεδέω. To rule, to govern, to superintend. In the participle, with a gen. case. μέδομαι, Ion. μίδομαι, to plan, to devise.

μεθάλλομαι, f. -ἄλοῦμαι (μετά, about, ἄλλομαι, to leap). To leap about, to spring from one side to another. Aor. 2 μεθηλόμην, part. μεταάλμενος, by syncope for μεταλόμενος.

μεθαρμόζω, fut. -όσω (μετά, denoting change, and ἄρμόζω, to adjust). To adjust in a different manner, to change, to amend.

μεθέντα, acc. aor. 2 part. act. (μεθεῖς) of μεθίημι, to dismiss.

μέθη, ης, ἡ (fr. μέθυ, wine). Intoxication, drunkenness.

μεθίημι, fut. μεθήσω (μετά, from, ἴημι, to send). To let go, to dismiss, to release. Intr. to desert from, to cease, to be careless.

μεθίστημι, f. μεταστήσω (μετά, change, ἴστημι, to place). To put in a different place, to transfer, to change. Intr. in the perf., plur., and aor. 2, to change sides, to go away, to go over to.

μέθυ, υος, τό. Wine, unmixed wine. (Originally, any intoxicating drink.)

μεθύσκω, and μεθύω, f. -ύσω, perf. μεμέθυκα (fr. μέθυ, wine). To intoxicate with wine, to intoxicate. Mid. to drink to intoxication, to get drunk. Aor. 1 pass. ind. ἐμεθύσθην, subj. μεθυσθῶ, fut. 1 μεθυσθήσομαι.

μειδάω, fut. -ήσω, perf. μεμείδηκα. To smile, to laugh.

μειδιάω, fut. -ύσω, perf. μεμειδιάκα, poetic for μειδάω, which see.

μείζων, ου (adj. and irregular comparat. of μέγας). Greater, larger.

μειόω, ᾶ, fut. -ώσω (fr. μείω, comparat. of μικρός, smaller). To lessen, to diminish, to deteriorate, to render inferior. μειόμαι, μειοῦμαι (pass.), to be less, worse, or inferior.

μειράκιον, ου, τό (dim. of μῆραξ, a youth). A boy, a mere youth, a young man.

μείρομαι, fut. μεροῦμαι, perf. ἔμμορα, perf. pass. εἴασμαι (mid.

of *μεῖωσις*, to divide). To obtain a share, to get by lot, to receive. *Impers. perf. pass. εἵμασται*, it is fated, it is destined. τὸ εἵμασμένον, the allotment of fate, fate, death.

μείωσις, *ον* (*adj. compar. irreg. of μικρός*, smaller). Smaller, less.

μελαγχολάω, *fut. -ήσω* (*μέλας*, black, and *χολή*, bile). To be melancholy, to be insane, supposed to result from black bile.

μελανία, *ας*, ἡ (*from μέλας*, black). Blackness, darkness; dark clouds.

μέλας, *μέλαινα*, *μέλαν* (*adj.*). Black, gloomy, dismal, dark, obscure.

μέλει, *fut. μελήσει*, *perf. μεμέληκε* (*impersonal, from μέλω*, to be a care). It concerns, it is a care, it interests.

μελεῖζω, and *μελιζω*, *fut. -έζω*, and *-ίσω* (*fr. μέλος*, a limb). To cut in pieces, to dismember, to mutilate.

μέλειος, *α, ον* (*adj.*). Vain, ineffectual, void, idle, unprofitable; foolish, wretched, miserable.

μελετάω, *fut. -ήσω*, *perf. μεμελέτηκα* (*fr. μέλω*, to be a care). To take care of, to bestow diligent care upon, to apply to, to practise.

μελέτη, *ης*, ἡ (*fr. μελετάω*, to take care of). Care, close application, study, practice, training, exercise.

μελετηρός, *ά, όν* (*adj. fr. μελετάω*, to take care of). That practises diligently, practised, exercised.

μέλημα, *ατος*, τό (*fr. μέλω*, to be a care). An object of care, care.

μελήσει, *3d pers. sing. 1st fut. act. of μέλει*.

μέλι, *ιτος*, τό. Honey.

μελίζω, *fut. -ίσω*, *perf. μεμέλινα* (*fr. μέλις*, a song). To sing, to play on an instrument, to modulate. See also *μελεῖζω*, in the sense of which it is also used.

μέλισμα, *ατος*, τό (*fr. μελίζω*, to sing). A song, a tune, an air.

μέλισσα, *Att. -ιτα*, *gen. ης*, ἡ (*μέλι*, honey). A bee.

μέλλω, *fut. -ήσω*, *perf. μεμέλληκα*. To be about, to intend, to purpose, to delay, to linger. *μέλλω ἵεναι*, I am about to go; τὸ μέλλον, the future; τὰ μέλλοντα, things about to happen, the future.

μέλος, *εος*, τό. A member, a limb, a part; a verse, a lyric poem, a song, a tune. *μελῶν ποιητής*, a lyric poet.

μέλω, *fut. -ψω* (*fr. μέλος*, a song). To sing, to play, to dance. *Mid. used in the same sense*.

μέλω, *fut. -ήσω*, *perf. μεμέληκα*. To be a concern or care to any one, to be a source of care.

μελωδία, *ας*, ἡ (*μελωδέω*, to sing melodiously). Melodious song, a song, a melody.

μέμονας, *2d pers. sing. μέμονα*, poetic and Ionic *perf. used as a pres.* To wish, yearn, &c. It is akin to μένω, but has no proper present.

μεμπτός, *ή, όν* (*adj. fr. μέμφομαι*, to censure). Blamed, censured, rebuked, faulty, blamable.

μέμφομαι, *fut.* μέμφομαι, *perf.* μεμέμμαι. To rebuke, to censure, to blame; to reproach, to abuse.

μέμψις, εως, ἡ. Censure, blame.

μέν (*partic. of connect.*). In truth, truly, indeed, certainly, surely. ἐγὼ μὲν, I at least; I for my part. ὁ μὲν, the one, this; ὁ δέ, the other.

Μενεκράτης, εος, ὁ. Menecrātes, a physician of Syracuse, who, in his excessive vanity, assumed the title of Jupiter.

μένος, εος, τό. Bodily strength, might, force, vigor, impetuosity, inclination.

μέντοι (*a partic. fr. μὴν, epic μὲν, and τοί*). Indeed, truly, but indeed, nevertheless. See *App. on Partic.* 165.

μένω, *fut.* μενῶ, *perf.* μεμένηκα (*from μένος, might*). To remain, to abide, to remain firm, to persist, to wait for, to await. *Aor.* 1 ἔμεινα, *perf.* 2 μέμονα (*with a pres. signif. thus*), to intend, to purpose, to desire.

Μένων, ωνος, ὁ. Menon, a Thessalian, an officer in the army of Cyrus.

μερίζω, *fut.* -ῖσω, *perf.* μεμέριζα (*fr. μέρος, a part*). To divide among, to distribute, to parcel out, to separate. *Mid. voice*, to share, to partake, to appropriate to one's self.

μέριμνα, ης, ἡ (*μερίζω, in pass.* to differ). Care, disquietude, anxiety, anxious thought, solicitude.

μέρος, εος, τό (*μερίζω, to divide*). A part, a portion, a share; a

party, a faction. παρὰ μέρος, by turns.

μέροψ, οπος, ὁ (*fr. μείρω, to divide, ὄψ, the voice*). One that has an articulate utterance; hence man. *Pl.* οἱ μέροπες, men.

μεσημβρία, ας, ἡ (*μέσος, middle, ἡμέρα, a day*). Mid-day, noon:—the south.

μεσολάβειω, *fut.* -ήσω, *perf.* μεμεσολάβηκα (*fr. μέσος, middle, λαμβάνω, to take*). To seize by the middle, to catch up, to intercept.

μεσονύκτιος, ον (*adj. fr. μέσος, middle, and νύξ, night*). Pertaining to midnight, at midnight.

μέσος, ης, ον (*adj.*). Middle, in the middle, in the midst, intermediate. ἐν μέσῳ, in the middle, publicly.

Μεσσηΐς, ιδος, ἡ. Messēis, a fountain of Thessaly, in the city Pheræ.

Μεσσήνη, ης, ἡ. Messēnē, capital of Messenia. 2. A city of Sicily.

Μεσσηνίος, α, ον (*adj.*). Messenian. As a noun, οἱ Μεσσηνιοί, the Messenians.

μέσσοι (*adv. fr. μέσος, middle*). In the middle, publicly.

μεστός, ἡ, ὄν (*adj.*). Full, satiated, sated, satisfied.

μετὰ (*prep. governing genit., dat. and accus.*). With the gen.; with, together with, by means of: with dat. (*used only in poetry*), among, between, in: with the acc. after, next after, to, towards. As an adv. without a case, besides, moreover, together, afterwards.

μετὰ δέ, and after this.—μεθ' ἡσυχίας, with repose, indolently.—μεθ' ἡμέρας, by day. *In compos. it denotes change, participation, reciprocity.*

μεταβάλλω, -βῶ (fr. μετά, across, βάλλω, to throw). To throw across, to change from one place to another, to transpose, to transfer, to transform, to change. *Mid. voice, to become changed, to alter one's party, views or mode of life.*

μετάβασις, εως, ἡ (fr. μεταβαίνω, to go away). A passing from one place to another, departure, emigration, transition.

μεταβολή, ἡς, ἡ (fr. μεταβάλλω, to change). Change, transposition, exchange, a revolution, a variation *in music.*

μεταδίδωμι, fut. -δώσω (μετά, signifying participation, δίδωμι, to give). To impart, to participate with, to give a share of.

μεταλαμβάνω, fut. -λήψομαι (μετά, signifying participation, and λαμβάνω, to take). To participate in, to partake of, to take or receive after another.

μεταλλάσσω, -τιω, fut. -λλάξω (μετά, signifying change, ἀλλάσσω, to barter). To change one thing for another to exchange, to barter. *Mid. to pass by.*

μεταλλάω, fut. -ήσω (μετά, after or for, ἄλλα, other things). To seek, to inquire after, to search after, to scrutinize, to be inquisitive.

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (μέταλλον, a metal).

To work mines, to dig for metals, to dig.

μεταμέλει, fut. -ήσει, aor. 1 μετεμέλησε (*impers. fr. μετά, after, μέλω, to care*). It repents. μεταμέλει μοι, it repents me, *i. e. I repent.*

μεταμέλομαι, fut. -ήσομαι, perf. μεταμεμέλημαι (μετά, signifying change, μέλομαι, to be concerned). To repent and alter one's purpose, to regret, to repent.

μεταμορφώω, fut. -ώσω, perf. μεταμεμόρφωκα (μετά, signifying change, and μορφώω, to form). To transform, to metamorphose, to change.

μετανίστημι, fut. -ναστήσω (μετά, signifying change, ἀνίστημι, to cause to rise). To transport from one place to another. *Mid. voice, to remove to another habitation, to emigrate, to change one's mode of life.*

μετανοέω, fut. -νοήσω (μετά, signifying change, νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ (adv.). Between, among, during, in:—in the meantime.

μεταπέμπω, fut. -ψω (μετά, after, πέμπω, to send). To send after, to send in quest of, to depute. *Mid. voice, to send for, to go after.*

μεταστρέφω, fut. -ψω (μετά, signifying change, and στρέφω, to turn). To turn back, to turn aside, to turn, to pervert.

μετασχηματίζω, fut. -ίσω (μετά, signifying change, σχηματίζω,

to form). To change the form, to transform, to alter.

μετατίθημι, fut. μεταθήσω (μετά, signifying change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μεταφέρω, fut. μετοίσω (μετά, signifying change, and φέρω, to bear). To transport, to transfer, to carry away, to remove, to alter; to use in a figurative sense by way of metaphor.

μεταφορικῶς (adv. μεταφορικός, figurative, from μεταφέρω, to change). Metaphorically, figuratively.

μεταχειρίζω, fut. -ίσω (μετά, to, χειρίζω, to have in hand). To give into the hands, to take in hand, to manage, to take of.

μετείληφεν, 3 sing. perf. ind. act. of μεταλαμβάνω, to partake of; which see.

μέτειμι, fut. -έσομαι (μετά, with and εἶμι, to be). To be with or among, to be present. With a gen. of the thing, to participate in. Pres. mid. 3 pl. μετέασι, Ion. for μετείσι, inf. μεῖναι, poet. μετέμμεναι, part. μετών, Ion. μετέών.

μέτειμι, fut. -είσομαι (μετά, after, εἶμι, to go). To go for, to go after, to follow, to pursue, to revenge, to punish.

μετέρομαι, fut. μετελεύσομαι (μετά, after, ἔρομαι, to go). To go after, to go in search of, to to pursue, take revenge, to punish.

μετέχω, fut. μεθήξω, and μετασχίσω (μετά, signifying participation, ἔχω, to have). To par-

ticipate in, to partake of, to share in, to possess or enjoy in common with, to be an accomplice in.

μετεωρίζω, fut. -ίσω, Att. -ιῶ, perf. μεμετεώρισκα (from μετέωρος, raised on high). To lift on high, to raise aloft, to keep in suspense.

μετέωρος, ον (adj. from μετά, signifying change, and ἔωρα, αἰώωρα, the act of suspending). Raised aloft, raised on high, suspended in the air:—in suspense, anxious.

μετόπισθεν (adv. from μετά, next after, ὀπισθε, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, ου, τό (from, μετά, after, ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίζω, fut. -ίσω (μετά, signifying change, and ὀχλίζω, to lift). To wrench or force open, to burst asunder, to move aside.

μετρέω, fut. -ήσω, perf. μεμέτρηκα (from μέτρον, a measure). To measure, to count, to estimate. Mid. to receive by measure.

μέτριος, α, ον (adj. μέτρον, a measure). In due measure, sufficient, moderate. τὸ μέτριον, proportion, moderation.

μετρίως (adv. from μέτριος, moderate). Moderately, suitably, slightly.

μέτρον, ου, τό. Measure, stature, size, limit.

μετών, part. of μέτειμι, which see.

μέτωπον, ου, τό (μετά, after, ὤψ, the eye). The forehead, the front, the face.

μέχρι, μέχρις (adv.). Until, till, as far as, as long as, while whilst, &c. μέχρι τινός, for some time, a while. μέχρις ὅτου, until, so long as. μέχρι πολλοῦ, a long time.

μή, a negative particle and conjunction. Not, lest, whether. μή is conditional, οὐ is absolute. See App. on Partic. 166.

μηδαμόθεν (adv. fr. μιδαμός, none, and θεν, from a place). Not from any place, from no where.

μηδ᾽ αὐῶς (adv. from μηδέ, not at all, and αὐμα, at the same time). By no means, not at all.

μηδ', μηδέ (conj. from μή, not, and δέ, indeed). In the middle of a proposition, not once, not at all, not even, and not. μηδέ... μηδέ, neither... nor.

Μήδεια, ας, ἡ. Medēa, a celebrated sorceress, daughter of Æetes, king of Colchis. After aiding Jason to obtain the golden fleece, she married him, and fled with him to Greece.

μηδεῖς, μηδεμίᾱ, μηδέν (adj. μηδέ, not even, εἷς, one). Not even one, no one, none. μηδέν, nothing, in no respect.

μηδέποτε (adv. μηδέ, not even, ποτέ, ever). Never, not at any time.

μηδέπω (adv. from μηδέ, not even, πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Media, an ex-

tensive country of Asia, south of the Caspian sea.

Μηδικός, ἡ, ὄν (Μηδία, Media). Of or belonging to the Medes, Median.

μήδομαι, fut. μήσομαι, aor. 1 ἐμησάμην (dep. mid. from μήδος, care). To concern one's self about, to plan, to devise.

Μήδος, ου, ὁ. A Mede or Median.

μηκέτι (adv. fr. μή, not, ἔτι, farther). Not farther, no more, no longer.

μήκιστος, η, ου (adj. superlative of μακρός, long, from μήκος, length). Largest, very long, highest.

μήκυνς, εος, ους, τό. Length, height, extent.

μήλον, ου, τό. A quince, an apple (any round fruit); a sheep.

μήν (conj.). Truly, in truth, indeed, certainly, but yet. Οὐ μήν, certainly not; ἦ μήν, yes, certainly. See App. on Partic. 169.

μήν, μηνός, ὁ. A month.

μηνίγξ, ιγγος, ἡ. The membrane of the brain.

μηροειδής, γεν. ἰός, contr. οῦς, ὁ, ἡ (from μήνη, the moon, and εἶδος, form, appearance). Formed like the moon, lunated, shaped like a half-moon or crescent.

μηνύω, fut. μηνύσω, perf. μεμήνυκα. To indicate, to make known, to announce, to discover to declare.

μήποτε (adv. fr. μή, not, ποτέ, ever). Not at any time, never.

μήπως (*adv. and conj.* μή, lest, πως, in some way or other). Lest in some way, lest perhaps, that not perhaps.

μηρίον, ου, τό, same as μηρός (used only in the plural). τὰ μηρία, the thighs.

μήτε (*conj.* μή, not, τέ, and). And not. μήτε...μήτε, neither...nor.

μήτηρ, μητέρος, *syn.* μηρός, ἡ. A mother.

μήτις, μήτι (*adj. pron.* μή, lest, τίς, any one). Lest any one; μήτι (*adv.*), not at all.

μητροπάτωρ, ορος (*fr.* μήτηρ, a mother, πάτηρ, a father). A mother's father, a maternal grandfather.

μητρόπολις, *gen.* εως, ἡ (μήτηρ, a mother, πόλις, a city). A mother city, a metropolis, a capital, a chief town.

μητρυνία, ἄς, ἡ (μήτηρ, a mother). A stepmother.

μηχανάω, *fut.* -ήσω, *perf.* μεμηχανῆκα (*μηχανή*, a device). To machinate, to contrive, to plan, to invent, to procure by management.

μηχανήμα, ἄτος, τό (*μηχανάω*, to machinate). A machine, an expedient.

μῆχος, εος, τό. An expedient, a device, a remedy.

μιασφόρος, ου, ὁ, ἡ (*μιαίνω*, to stain, φόρος, murder). One who becomes polluted by committing murder, a murderer.

μῆσός, ἄ, ὄν (*adj. fr.* μιαίνω, to stain). Stained, contaminated, defiled, impious.

μῆσος, ὄτος, τό (*fr.* μιαίνω, to stain). A stain, a pollution, a defilement; the guilt of a murderer.

μίγνῦμι, *fut.* μίξω, *perf.* μέμιξα, *aor.* 2 *pass.* ἐμίγην. To mix, to mingle.

μικρός, ἄ, ὄν (*adj.*). Small, short, little; unimportant, trivial. μικροῦ δεῖν, nearly, almost; κατὰ μικρόν, by degrees, gradually; παρὰ μικρόν, nearly.

Μιλῆσιος, α, ον (*adj.*). Milesian. *Subst.* ὁ Μιλήσιος, a Milesian.

Μιλῆτος, ου, ἡ. Milētus, the capital of Ionia in Asia Minor.

Μιλτιάδης, ου, ὁ. Miltiades, the Athenian commander in the battle of Marathon.

Μίλων, ωνος, ὁ. Milo, a celebrated athlete of Crotona in Italy.

μιμῆομαι, *fut.* -ήσομαι, *perf.* μεμίμημαι (*from* μῖμος, an imitator). To imitate, to mimic, to copy after.

μίμημα, ἄτος, τό (*μιμῆομαι*, to mimic). An imitation, an image, a copy.

μιμητέος, α, ον (*adj. fr.* μιμῆομαι, to mimic). To be or that ought to be imitated; μιμητέον (*supply* ἡμῖν), we must imitate.

μιμητής, ου, ὁ (*fr.* μιμῆομαι, to imitate). An imitator.

μυνησκω, *fut.* μνήσω, *perf.* μέμνηκα (*fr.* μνάω, *obsol.*, to put in mind). To remind, to remember, to recollect, to mention.

μῖμνω, *poet. for* μένω, which see. μῖν, *Dor. and Att. ῖν* (*Ion. and poetic, pron. indec. for* αὐτόν, αὐ-

τήν, αὐτό; also for acc. plural; more rarely for gen. sing.). Him, her, it; them.

Μίνως, ως, Att. ω, ὁ. Minos, a king of Crete, son of Jupiter and Europa, so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μινώταυρος, ου, ὁ (Μίνως, Minos, ταῦρος, a bull). Minotaur, a celebrated monster, half man, half bull.

μισανθρωπία, ας, ἡ (μισέω, to hate, ἄνθρωπος, man). Hatred of mankind.

μισάνθρωπος, ου (adj. from μισέω, to hate, ἄνθρωπος, man). Misanthropic. Subst. ὁ μισάνθρωπος, a misanthrope, one who hates mankind.

μισέω, fut. -ήσω, perf. μεμίσηκα (fr. μῖσος, hatred). To hate, to dislike, to detest, to be averse to, to despise.

μισθαρέω, ᾶ, fut. -ήσω (μισθός, reward, and ἄρνυμαι, to gain). To labor for hire, to earn, to receive wages.

μισθός, οῦ, ὁ. The reward of labor or service, hire, pay, wages, salary, reward, retribution, punishment.

μισθοφόρος, ου, ὁ (μισθός, hire, φέρω, to carry off). One who works or performs any service for hire, a mercenary, a hired servant.

μισθόω, fut. -ώσω, perf. μεμισθώκα (μισθός, hire). To let for hire to another, to rent. Mid. to hire for oneself.

μισολογία, ας, ἡ (fr. μισολο-

γέω, to dislike learning). Dislike of learning or knowledge.

μιστυλλον, Ion. for ἐμιστυλλον, imperf. of μιστύλλω.

μιστύλλω, -υλῶ (fr. μίω, to diminish). To cut up into small pieces, to mince, to hash.

μίτρα, ας, Ionic μίτρον, ης, ἡ (μίω, to wear by motion). A belt, a girdle, zone; a head-band, turban; a mitre.

Μιτυλήνη, ης, ἡ. Mitylenē, the capital of Lesbos, an island in the Ægean sea.

μνᾶ, μνᾶς, ἡ (contracted from μνάα, μνάας). A mina, a sum equal to one hundred drachmæ, i. e. to \$17 59.

μνάομαι, fut. μνήσομαι, perf. μέμνημαι, aor. 1 ἐμνήσθην (used as middle voice to μμνήσκω, to remind, from μνάω, obsol.). To remember, to recollect, to be mindful of, to bethink oneself of. The perf. has often a pres. sense, thus μέμνημαι ποιήσας, I remember having done it; μέμνημαί σου λέγοντος, I remember your saying, &c.

μνήμα, ἄτος, τό (μνάομαι, to call to mind). A memorial, a monument, a tomb-stone.

μνημεῖον, ου, τό (fr. μνάομαι, to remember). A memorial, token of memory, a monument, a tomb-stone.

μνήμη, ης, ἡ (fr. μνάομαι, to remember). Memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (fr. μνήμων, mindful). To remember, to keep in

mind; to remind, to make mention of.

Μνημοσύνη, ης, ἥ. *Mnemosynē*, the mother of the nine muses, by *Jupiter*.

μνήμων, γεν. ονος, ὁ, ἥ (from *μνάομαι*, to remember). That remembers, mindful; that reminds, that conducts or guides.

μνησιζήειω, fut. -ήσω (from *μνάομαι*, to remember, *ζῆλον*, an evil or injury). To remember an injury, to bear a grudge, to be revengeful, to resent.

μνηστήρ, ἦρος, ὁ (*μνάομαι*, to solicit, to woo). A suitor, a lover.

μογέω, fut. -ήσω, perf. *μεμόγηκα* (*μόγος*, labor). To labor, to work, to take pains; to suffer from toil, to be in pain or distress.

μόγισ (adv. fr. *μόγος*, labor). With difficulty, hardly, scarcely.

μοῖρα, ας, ἥ (*μείρω*, to divide). A part, a portion, a division, an allotted portion, a share; a lot, destiny, fate.

Μοῖρα, ας, ἥ (fr. *μείρω*, to divide). Fate. αἱ *Μοῖραι*, the Fates, three powerful goddesses who presided over the birth and life of mankind. Their names were *Clōtho*, *Lachēsis*, and *Atrōpos*.

Μοῖσαι, for *Μοῦσαι*. The Muses.

μόλιβδος, ου, ὁ. Lead.

μόλις (adv. fr. *μόλις*, toil; as *μόγισ*). With difficulty, hardly, scarcely.

μόλω, obsol. in pres.; aor. 2 *ἔμολον*, inf. *μολεῖν*. To go, to come, to arrive.

μοναρχία, ας, ἥ (*μοναρχέω*, *μόρος*, alone, *ἀρχή*, government). The government of one, monarchy, sovereignty.

μόνιμος, ον (adj. fr. *μένω*, to remain). Lasting, permanent, abiding, firm, immovable, stationary, steady.

μοροειδής, ἐς (adj. fr. *μόνος*, sole, and *εἶδος*, shape, appearance). Of the same appearance or shape, uniform.

μονομαχέω, ᾶ, fut. -ήσω (*μόνος*, alone, *μάχομαι*, to fight). To fight in single combat.

μονομαχία, ας, ἥ (*μόνος*, sole, *μάχη*, a combat). A single combat.

μόνος, η, ον (adj.). Alone, sole, solitary.

μονοσάνδαλος, ον (adj. *μόνος*, alone, *σάνδαλον*, a sandal). Having but one sandal.

μονόφθαλμος, ον (adj. *μονός*, sole, and *ὄφθαλμός*, an eye). Having but one eye, one-eyed.

μόριον, ου, τό (*μείρω*, to divide). A part, a member.

μόριος, ια, ον (adj. *μείρω*, to divide). Allotted.

μορφή, ἥς, ἥ. The form, the figure, the shape.

μόσχος, ου, ὁ. A calf.—In poetry, any young animal.

Μουνυχία, ας, ἥ. *Munychia*, the port of Athens, where there was a temple in honor of *Diana*.

μοῦσα, ης, ἥ. The muse, the goddess who presides over music, poetry, eloquence, science, &c.

Μοῦσα, ης, ἥ (as a proper name). A Muse. The muses

were nine sisters, the daughters of Jupiter and Mnemosyne. They presided over different departments of literature and the fine arts.

μουσική, ἡς, ἡ (fem. of μουσικός, musical, with τέχνη, understood). The art of music, music.

μουσικῶς (adv. fr. μουσικός, musical). Musically, learnedly, politely.

μοχθέω, fut. -ήσω, perf. μεμόχθηκα (fr. μόχθος, toil, fatigue). To labor, to toil; to be in distress or trouble.

μοχθηρία, ας, ἡ (fr. μοχθηρός, miserable). Distress, trouble: worthlessness, wickedness, vice.

μοχθηρός, ἄ, ὄν (adj. fr. μοχθέω, to toil). Miserable, wretched, bad, wicked.

μόχθος, ου, ὄ. Toil, trouble, labor, fatigue;—distress.

μοχλός, οῦ, ὄ (ὄχος, whence ὀρέω, and ὀχλεύω, and μοχλεύω, to lift). A lever, an engine for lifting, an engine for moving; a bolt, a bar, a stake.

μυγμός, οῦ, ὄ (μύζω, to groan). A groaning, a muttering.

μύδος, ου, ὄ. A fiery mass of iron or stone.

μελός, οῦ, ὄ. Marrow.

μνέω, fut. -ήσω (μύω, to shut up). To initiate into mysteries, to instruct in any doctrine, to teach.

μῦθεύω, fut. -εύσω, perf. μεμύθηνα (fr. μῦθος, a word, a speech). To say, to relate;—to invent, to feign.

μῦθέω, fut. -ήσω, perf. μεμύθηκα (μῦθος, a word, a speech).

To say, to relate; to invent, to feign.

μῦθολογέω, fut. -ήσω, perf. μεμῦθολόγηκα (μῦθος, a word, and λέγω, to say). To relate, to recount, to invent or relate fables; to imagine, to represent.

μῦθος, ου, ὄ. A word, a speech, a fable, a tale, narrative.

μύια, ας, ἡ. A fly.

μυκάομαι, fut. -ήσομαι, perf. μέμικα, aor. 2 ἔμυζον. To roar, to bellow, to low, to bray: μυκάω, obsol.

Μυκάλη, ης, ἡ. Mycalē, a mountain and promontory on the Ionian coast of Asia Minor, opposite Samos.

Μυκῆναι, ὧν, αἰ. Mycenæ, an ancient city of Argolis.

μυκίηρ, ἦρος, ὄ. The nose:—the trunk of an elephant.

μυριάς, -άδος, ἡ (μυρίος, manifold). A myriad, ten thousand.

μυρίζω, fut. -ίσω, perf. μεμύριζα (μύρον, ointment). To anoint, to perfume.

μυρίκη, ης, ἡ. The tamarisk, the tamarind-tree.

μυρίνη, and μυρόννη, ης, ἡ. The myrtle.

μυριοπλάσιος, ου, (adj. fr. μυρίος, manifold, πλησίος, near). Ten thousand-fold, infinitely more, greatly multiplied.

μυρίος, α, ου (adj.). Manifold, numberless, infinite, immense. Pl. οἱ μυριοί, αι, α, ten thousand.

μύρμηξ, ηκος, ἡ. The ant.

Μυρμιδόνες, ων, οἰ. The Myrmidons, a people on the southern borders of Thessaly, who accom-

panied Achilles to the Trojan war.

μῦρομαι, imperf. ἐμῦρόμην (rest wanting). To mourn, to lament.

μύρον, ου, τό. Perfume, perfumed ointment, odor.

μῦς, μῦός, ὁ. A mouse.

μισαίτομαι, fut. -ξομαι, perf. μεμίσαμαι (fr. μῖσος, wickedness). To abhor any thing, to abominate, to detest, to loathe.

μυστικός, ή, όν (adj. μύστης, one initiated in sacred mysteries). Mystical, sacred to the initiated, mysterious, secret.

μῦχος, οὔ, ὁ (μύω, to close). A recess, a retired place, a corner.

μύω, fut. μύσω, perf. μέμῦκα. To close, to shut, to shut up.

μῶν (interrog. adv. from μή οἶν). Is it not then? Is it? whether? Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μωρία, ας, ή (μωρός, foolish). Simplicity, silliness, folly.

μωρός, ά, όν (adj.). Foolish, silly, stupid, simple, dull, sluggish. Nom. ὁ μωρός, a fool.

N.

ναί (adv.). Yes, truly, verily, indeed.

ναίω, fut. mid. νάσομαι, aor. 1 act. ἔνασα. To dwell, to inhabit. Pass. to be inhabited, to lie, to be situated.

νάμα, -ἄτος, τό (νάω, to flow). A river, a stream, a fountain.

Νάξιοι, ων, οἱ. The Naxians, the inhabitants of Naxos.

Νάξος, ου, ή. Naxos, the largest of the Cyclades, in the Ægean sea.

νάος, οὔ, ὁ (ναίω, to dwell). A dwelling a temple.

νάρθηξ, ηκος, ὁ. The ferula or giant fennel, a large plant containing a fungous pith, used for tinder.

ναρκάω, fut. -ήσω, perf. νεράκηκα (fr. νάρκη, torpidity). To grow heavy, to grow torpid.

νάρκη, ης, ή. Numbness, torpidity; stiffness, stupor; a species of fish called the torpedo, which has the power of benumbing the hand that touches it.

ναρκώδης, ες (adj. from νάρκη, numbness, εἶδος, appearance). Stiffened, benumbed: benumbing.

ναυᾶγέω, fut. -ήσω, perf. νεναᾶγηκα (ναῦς, a ship, ἄγνῦμι, to break). To suffer shipwreck, to be wrecked or ruined.

ναυαρχέω, fut. -ήσω, perf. νεναύορχηκα (ναῦς, a ship, ἄρχω, to rule). To command a ship.

Ναυκλείδης, ου, ὁ. Naucledes, a Spartan remarkable for his corpulence.

ναύκληρος, ου, ὁ (ναῦς, a ship, κλῆρος, a lot). A ship-master.

ναυμάχέω, fut. -ήσω (ναῦς, a ship, μαχή, fight). To fight a naval battle; to fight.

ναυμάχία, ας, ή (ναυμάχέω, to fight a naval battle). A sea-fight, a naval engagement.

ναῦς, gen. νέως, Ion. νηός, and

ρέος (*Dor.* *ναῦς*, *gen.* *ναῦός*), ἡ. A ship, a vessel, a barque, a boat.

ναύτης, *ου*, ὁ (*fr.* *ναῦς*, a ship). A sailor, a navigator, a mariner. *ναυτικός*, ἡ, ὄν (*adj. fr.* *ναύτης*, a mariner). Nautical, naval, marine.

νεάζω, *fut.* -ἄσω, *perf.* *νεεῖα* (*fr.* *ρέος*, new). *Tr.* to make new. *Intr.* to become a youth, to be young.

νεανίας, *ου*, ὁ (*ρέος*, young). A young man, a youth. As an *adj.* bold, daring, valiant, courageous, strong.

νεανίσκος, *ου*, ὁ. The same as *νεανίας*.

νεῆρος, ἄ, ὄν (*adj. fr.* *ρέος*, new). New, fresh, youthful. ὁ *νεῆρός*, a youth.

νεβρός, οὔ, ὁ. The young of a stag, a young stag. ἡ *νεβρός*, a hind.

Νεῖλος, *ου*, ὁ. The Nile, the great river of Egypt.

νεῖμεν, and *νεῖμε*, *Ion.* for *ἐνειμε*, 3 *sing. aor. 1 ind. act. of* *νέμω*, to partition.

νεκρικός, ἡ, ὄν (*adj. fr.* *νεκρός*, dead). Pertaining to the dead, relating to the dead.

νεκροπομπός, οὔ, ὁ (*νεκρός*, dead, *πέμπω*, to send). A conductor for, or attendant on the dead.

νεκρός, οὔ, ὁ. A dead body, a corpse. *οἱ νεκροί*, the dead.

νεκρός, ἄ, ὄν (*adj.*). Dead. *νεκταρ*, ἄρος, τό. Nectar, the drink of the gods.

νέκυσ, *νος*, ὁ. A dead person, a corpse, a dead body.

Νεμέα, *ας*, ἡ. Nemea, a city of Argolis, near which Hercules killed the Nemean lion.

νέμω, *fut.* *νεμῶ*, *perf.* *νεπέμηκα* *aor. 1* *ἐνειμα*. To partition, to distribute, to assign, to allot, to bestow; to pasture; to possess. *Mid. voice*, to allot to one's self; to feed or graze upon, to consume; to inhabit.

νεόγαμος, οὔ, ὁ and ἡ (*adj. fr.* *ρέος*, new, *γαμέω*, to marry). Lately married. *Noun* ὁ *νεόγαμος*, a bridegroom. ἡ *νεόγαμος*, a bride.

νεογενής, *ές* (*adv. fr.* *ρέος*, new, *γένος*, birth). Newly-born, young, tender.

Νεοπτόλεμος, *ου*, ὁ. Neoptolemus, son of Achilles.

νέος, *α*, *ον* (*adj.*). New, fresh, recent, unusual, unexpected. *Subst.* ὁ *νέος*, a young man; *adv.* *νέον*, newly, recently, just now.

νεότης, *ητος*, ἡ (*fr.* *νέος*, new). Novelty, newness, youth; the youth, the young people.

νεοττεία, *ας*, ἡ (*fr.* *νεοττεύω*, to nestle). The act of nestling, incubation, the breeding young.

νεοττός, and *-σός*, οὔ ὁ (*νέος*, new). A new-born animal, the young of animals especially of birds.

νέροθε (*adv. for* *ἐνέροθε*, before a vowel *νέροθεν*). Below, beneath; under, from below.

νέροτρος, *α*, *ον* (*adj. for* *ἐνέροτρος*, *comp. of* *ἐνέρος*, *obsol.*). Lower down, farther below, inferior.

Νέρων, *ωνος*, ὁ. Nero, a Ro-

man emperor, infamous for his vices and cruelty.

Νέστωρ, ὄρος, ὅ. Nestor, king of Pylos. Though living with the third generation, he went to the Trojan war, and was distinguished for his eloquence, wisdom, and prudence.

νεῦμα, ἄτος, τό (νεύω, to nod). A nod, a nod by way of sign.

νεῦρον, ου, τό. A sinew, a nerve;—a bow-string, a string of a musical instrument.

νεύω, fut. νεύσω, perf. νένευκα. To nod, to incline the head, to beckon, to make a sign, to assent.

νεφέλη, ης, ἡ (νέφος, a cloud). A cloud, a fine net used by bird-catchers.

νέφος, εος, τό. A cloud, a mist; any thing resembling a crowd; a crowd.

νέω, fut. νεύσομαι, and νευσοῦμαι, aor. 1 ἔνευσα. To swim.

νεώνητος, ον (adj. νέος, new, ὀνέομαι, to buy). Lately bought, newly purchased.

νέως, ὡ, Att. for νεός, οὔ, ὅ. A temple.

νεωστί (adv. from νέος, new). Lately, newly; now, at present.

νή. An affirmative particle of swearing, followed by the acc. of the object sworn by; as, νή Δία, by Jupiter;—yes, in truth, assuredly.

νηέω, νηέομαι, fut. νηήσω (fr. νέω, to heap). To heap up, to collect into a heap, to accumulate.

νηκτός, ἡ, ὄν (νήγω, to swim). That swims, that has the faculty

of swimming. Subst. τὸ νηκτόν, the faculty of swimming.

νημέρτης, ες (adj. fr. νή, priv., and ἁμαρτάνω, to err). Unerring, true.

νηπίᾱχος, ον (adj. Poetic for νήπιος). In a state of infancy or childhood, young, tender, simple, inexperienced; silly, foolish.

νήπιος, ον (adj. fr. νή, not, and ἔπος, a word). In infancy or childhood; childish, young; foolish, silly.

Νηρεΰς, gen. ἑως, ὅ, Nereus, a sea god, the father of the Nereides.

Νηρηΐς, gen. ἰδος, ἡ (fem. patronymic of Νηρεΰς). A daughter of Nereus, a Nereid.

νήσος, ου, ὅ (fr. νέω, to swim). An island; poet. a peninsula.

νηστεύω, fut. -εύσω (fr. νήστις, one that is fasting). To fast, to abstain from food; meton. to abstain.

νηῦς, gen. νηός (Ion. for ναῦς), ἡ. A ship.

νήγω, fut. νήψω. To live abstemiously, to abstain from wine; met. to be sober, to be discreet, &c.

νήγω, fut. νήξω (νέω, to swim). To swim, to float; to sail, to sail upon. Mid. voice, νήχομαι, fut. νήξομαι. (This form generally used.)

νίζω, νίζομαι (Dor. for νίπτω, νίπτομαι, the tenses from νίπτω). To wet, to dash with water; to wash. Mid. voice, to wash, particularly, one's hands or feet. Tenses from νίπτω, aor. 1 ἔνιψα, perf. νένιψα, &c.

νῆκ ἄτωρ, ογος, ὁ (Dor. for νική-
τωρ, gen. ογος, fr. νικάω, to con-
quer). A conqueror.—*Proper*
name, name, Nicator, a surname
of Seleucus.

νικάω, ὦ, fut. -ήσω, perf. νει-
κηκα (fr. νίκη, victory). To con-
quer, to subdue, to overcome, to
vanquish, to be victorious, to gain.

νίκη, ης, ἥ. Victory.

Νίκη, ης, ἥ. Nicē, the goddess
of victory.

Νικίας, ου, ὁ. Nicias, an Athe-
nian general in the Peloponne-
sian war.

νίν, Dor. and Att. enclit. acc.
of 3d pers. pron., for αὐτόν, αὐτήν,
αὐτό. Him, her, it.

Νῆνος, ου, ὁ. Ninus, founder
of Nineveh, son of Belus and hus-
band of Semiramis.

Νιόβη, ης, ἥ. Niobe, the daugh-
ter of Tantalus; her seven daugh-
ters and seven sons were slain by
Apollo and Diana.

νιτρώδης, ες (adj. from νίτρον,
nitre, εἶδος, appearance). Nitrous,
saturated with nitre.

νοέω, fut. -ήσω, perf. νενόηκα
(fr. νόος, thought). To mind, to
consider, to understand, to know,
to comprehend, to conceive; to
think, to intend, to mean, to de-
vise; to see, to perceive, to ob-
serve, to recognize; to be pru-
dent, to be wise. *Perf. ind. pass.*
νενόημαι.

νόημα, gen. ἄτος, τό (fr. νοέω,
to mind). Thought, intellect; a
thought, a purpose, a resolution;
the mind or disposition.

νομάς, gen. ἄδος, ὁ (fr. νομή,

pasture). One who pastures cat-
tle, who leads a pastoral life. οἱ
Νομάδες, Nomades, wandering
tribes, pastoral communities.

ρομέύς, έως, ὁ (ρομός, pasture).
A shepherd, a grazier, a distri-
butor.

ρομεύω, fut. -εύσω, perf. νενό-
μευκα (ρομέύς, a pasturer). To
pasture, to graze, to tend, to feed.

ρομή, gen. ἥς, ἥ (ρέμω, to feed).
Pasture; division, share.

ρομίζω, fut. -ίσω, perf. νενό-
μικα (ρόμος, law). To establish
by law or usage, to introduce, or
adopt as a custom;—to suppose,
to think, to believe; to judge; to
observe.

ρόμιμος, η, ον (fr. νόμος, law).
Conformable to law or usage,
customary, lawful. τὰ ρομίμα,
established usages, privileges,
laws.

ρόμισμα, ἄτος, τό (fr. ρομίζω,
to establish by law). A thing
established by law, a received
custom; a coin, a piece of money.

ρομοθετέω, ὦ, fut. -ήσω, perf.
νενομοθέτηκα (from ρομοθέτης, a
legislator). To enact laws, to
legislate; to promulgate or pub-
lish a law; to ordain or sanction
by law.

ρομοθέτης, ου, ὁ (ρόμος, a
law, τίθημι, to place). A legis-
lator, a lawgiver, a senator.

ρομοθετικός, ἥ, ὄν (adj. νόμος,
a law, τίθημι, to place). That
pertains to law or legislation,
relating to law, skilled in legis-
lation.

ρόμος, ου, ὁ (ρέμω, to distri-

bute). Partition, distribution, allotment, arrangement; an established law, usage, or custom.

ρομός, οὔ, ὄ (ρέμω, to pasture). Pasture ground, pasture, a district.

ρόος, ρόου, *contr.* ροῦς, *gen.* ροῦ, ὄ. Thought, purpose, resolution, sentiment, opinion; the manner of thinking, or disposition of mind; the mind, intelligence, understanding, prudence.

ροσέω, *ful.* ἤσω, *perf.* ρενόσηκα (ρόσος, sickness). To be sick.

ρόσος, ου, ἤ. Sickness, affliction, disease, suffering.

ροσιτέω, *ful.* -ἤσω, *perf.* ρενόστηκα (ρόστος, a return). To return, to arrive.

ρόσφι, ρόσφιν (*adv.*). Apart, removed from, away from.

ρότιος, α, ον (*adj.* fr. νότος, the south). Southern.

ρότος, ου, ὄ. The south, the south wind.

Νότος, ου, ὄ. Notus, the south wind personified.

ρουθειέω, *ful.* -ἤσω (ροῦς, the mind). To put in mind, to remind, to admonish, to correct, to amend.

ρουθειτικός, ἤ, ὄν (ρουθειέω, to remind). Admonitory, instructive.

Νουμῆς, ἄ, ὄ. Numa (*Pompius*), the second king of Rome.

νύ or νύν (*an enclitic partic. equiv. to δή and οὖν, in use chiefly in Ionian writers*). Now, then, indeed, thereupon.

νύκτωρ (*adv.* fr. νύξ). By night.

νυμφάων, *Æol.* for νυμφῶν *gen. pl. of νύμφη.*

νύμφη, ης, ἤ. A bride, a newly married woman, a daughter-in-law; a nymph.

νῦν, and νῦν (*adv.*). Now, at the present moment:—τὰ νῦν, at present. οἱ νῦν ἄνθρωποι, the present race of men. *See App. on Partic.* 172.

νύξ, *gen.* νυκτός, ἤ. Night: *gen. sing. as an adv.* by night.

ρῶτος, ου, ὄ. The back; a rising ground, a ridge: *pl.* τὰ ρῶτα.

Ξ.

ξαίνω, *ful.* ξἰνῶ, *perf.* ξῆαγκα (*fr.* ξάω, *obsol.* to scrape). To card or comb wool; to spin, to weave.

Ξανθίππη, ης, ἤ, Xanthippe, the wife of Socrates.

ξάνθος, ἤ, ὄν (*adj.*). Yellow, fair.—τὸ ξανθόν, the ruddy color.

Ξανθός, ου, ὄ. Xanthus, a river of Troas, in Asia Minor.

ξένη, ης, ἤ (*fem. of ξένος*, strange). A female stranger, a foreign woman. *With γῆ understood*, a strange land, a foreign country.

ξερία, ας, ἤ, *Ionic* ξενίη, ης, ἤ (ξένος, a guest). The state or condition of a stranger, the right or claim of friendly hospitality, hospitality.

Ξενιάδης, ου, ὄ. Xenias, a Corinthian who bought Diogenes the Cynic, when sold as a slave.

Ξενίας, ου, ὁ. Xenias, an Arcadian, an officer in the army of Cyrus.

Ξενίζω, -ίσω. To receive as a guest.

Ξενοκλείδης, ου, ὁ. Xenocles, an admiral of the Corinthians. 2. an Athenian poet.

Ξενοκράτης, εος, contr. ους, ὁ. Xenocrates, a philosopher born at Chalcedon, and educated in the school of Plato.

Ξενοκτονέω, fut. -ήσω (ξένος, a stranger, κτείνω, to slay). To slay strangers, to offer strangers in sacrifice.

Ξενοκτόνος, ου, ὁ, ἦ. A person that slays strangers.

Ξένος, poet. ξένος, η, ον (adj.). Foreign, strange; novel, wonderful; hospitable, kind to strangers. Subst. a stranger, a foreigner, a guest; a host, an entertainer. οἱ ξένοι, mercenary troops.

Ξενοφῶν, ὄντος, ὁ. Xenophon. (See p. 303).

Ξενύλλιον, ου, τό (dim. of ξένος). Naughty stranger.

Ξέρξης, ου, ὁ. Xerxes, king of Persia, signally defeated in his attempt to invade Greece.

Ξηραίνω, fut. -ἄνω, perf. ἐξήραγκα (ξηρός, dry). To dry up, to parch, to dry.

Ξηρός, ἄ, ὄν (adj.). Dry, arid, parched, withered.

Ξίφος, εος, τό. A sword, a dagger.

Ξυγγνώμων, ον, gen. ονος (adj. for συγγνώμων). Forgiving, indulgent, merciful.

Ξυγκυνάω, fut. -ήσω, perf. ξυγ-

κεκύκημα (Attic for συγκυνάω, fr. σύν, together, and κυκίω, to mix up). To mix up together, to throw into confusion.

Ξυγχωρέω, ᾶ, fut. -ήσω (for συγχωρέω, from σύν, together, and χωρέω, to come). To go with, to come together; to assemble; to contract; to resign; to grant, to consent to, to pardon.

Ξύλινος, η, ον (adj. fr. ξύλον, wood). Made of wood, wooden.

Ξυλλαμβάνω, fut. -λήψομαι, aor. 2 ξυνέλαβον (Attic for συλλαμβάνω, from σύν, together, and λαμβάνω, to take). To take together, to comprehend, to include, to grasp; to succor, to aid.

Ξύλον, ου, τό. Wood, a piece of wood, a log, a board.

Ξυμβαίνω, fut. -βήσομαι (Attic for συμβαίνω, fr. σύν, together, βαίνω, to walk). To walk together, to walk with, to come together. Imper. ξυμβαίνει, and συμβαίνει, it happens.

Ξύμβασις, gen. εως, ἡ (Attic for σύμβασις, from συμβαίνω, to walk together). A reconciliation, an agreement; an occurrence.

Ξύμβουλος, ον (adj. fr. ξυμβουλή for συμβουλή, counsel). That gives counsel, that is consulted.

Ξύμμαχος, ον (adj. Attic for σύμμαχος, from σύν, together with, and μάχομαι, to fight). That aids another in war, an ally, a confederate in war.

Ξύμπας, ᾶσα, αν (adj. Attic for σύμπας, from σύν, together, and πᾶς, all). All together, the whole, all.

Ξυμπροπέμπω, fut. -ψω (*Attic* for συμπροπέμπω, from σύν, together, προπέμπω, to send before). To send before with, to accompany or escort along with.

Ξυμφωνία, ας, ἡ (*Attic* for συμφωνία, fr. σύν, together, and φωνή, a sound). The regular accord of sounds in music, symphony.

Ξύν (*Attic* for σύν). With, together, with, &c.

Ξύνειμι (*Attic* for σύνειμι). To be with;—to come together.

Ξύνεσις, gen. εως, ἡ (*Attic* for σύνεσις, fr. συνίημι, to understand). The power or faculty of judging, judgment, understanding; a meeting or junction.

Ξύνοικος, ον (*adj. Attic* for σύνοικος, fr. σύν, with, οἶκος, house). That lives in the same house with another, that lives with others.

Ξυστρατήγέω, ᾧ, -ήσω (*Attic* συστρατήγέω, from σύν, together with, and στρατηγέω, to lead an army). To be the general of an army with another, to be the colleague of a general.

Ξυστρατήγος, οὔ, ὁ (*Attic* for συστρατήγος, from σύν, with, and στρατηγός, a leader). The colleague of a general.

Ξύω, fut. ξύσω, perf. ἐξῦκα. To scrape, to scratch, to rasp, to polish.

O.

ὁ, ἡ, τό. The article, the, signifying that the noun with which

it stands indicates a determinate object among several, or the whole species. Homer, Hesiod, and other old poets, for the most part use it in the sense of a demonstrative pron., and even without a noun, this, that.—ὁ μὲν... ὁ δέ, the one,... the other, the former,... the latter.

ὄβολός, οὔ, ὁ. An obolus, an Athenian bronze coin, value between two and three cents.

ὀγδοήκοντα (num. adj. ind. fr. ὀγδοος, the eighth). Eighty.

ὀγδοος, η, ον (*adj. fr. ὀκτώ, eight*). The eighth. ὀγδοον (*adv.*). Eighthly.

ὄγε, ἴγε, τόγε (*pron. fr. ὁ, ἡ, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun*). This, this same.

ὄγκος, ον, ὁ (ἔγκω, *obsol., whence ἐνεγκεῖν, aor. 2 inf. of φέρω, to bear*). Prominence, bulk; pride, self-conceit, arrogance.

ὄδε, ἴδε, τόδε (*pron. fr. ὁ, ἡ, τό, and δε*). This.

ὀδεύω, fut. -εύσω, perf. ᾠδεύκα (ὀδός, a way). To go forth, to travel, to journey.

ὀδηγέω, fut. -ήσω, perf. ᾠδήγηκα (ὀδός, a way, ἡγέομαι, to lead). To lead the way, to guide, to conduct, to instruct, to teach.

ὀδοιπορέω, fut. -ήσω (ὀδός, a way, and πόρος, a passage). To pass over or through; to travel, to journey.

ὀδός, οὔ, ἡ. A road, a way, a path, a route, a journey; an in-

stitution; a method. ἐν ὁδῷ, on a journey.

ὀδοὺς, ὄντος, ὅ. A tooth, a fang.

Ὀδρύσαι, ων, οἱ. The Odrysæ, a Thracian tribe around the Hebrus.

ὀδῶνη, ης, ἡ (ὀδύω, *obsol.* to cause pain). Pain, anguish, grief, trouble, sadness.

ὀδύροο, *Ion.* for ὀδύρου, *pres. imperat.* of ὀδύρομαι.

ὀδύρομαι, *used in pres, impf., and aor. 1, pt. ὀδῶράμενος. Intr.* to be distressed, to lament, to grieve. *Tr.* to bewail, to deplore.

Ὀδυσσεύς, ἑως, ὅ. Ulysses, son of Laertes, and king of Ithaca, the most crafty and eloquent of the Grecian chiefs in the Trojan war.

ὄζος, ου, ὅ. A shoot, a branch, a sprout;—a child, a descendant.

ὄθεν (*adj. fr. ὄς*). From whence; whence; why, wherefore.

ὄθενπερ (*adv. ὄθεν*, whence, *πέρ*, *emphatic*). Whence.

ὄθι (*adv. poetic for οὔ*). Where.

Οἶαγρος, ου, ὅ. Æagrus, a king of Thrace, and father of Orpheus by Calliope.

οἶδα (*perf. mid. of εἶδω, used as a present*), I know.

Οἰδίπους, οδος, ὅ. Œdipus, son of Laius king of Thebes, and Jocasta. His sufferings and death form the subject of two of the plays of Sophocles.

οἶεσσι, and οἶεσσι, *dat. pl. of*

οἶς, ὅ, and ἡ, a sheep; a ram; an ewe.

οἶκᾶδε, and *Dor. οἶκαδες* (*adv. fr. οἶκος*, house). Homewards, toward the house.

οἰκεία, ας, ἡ (*fem. of οἰκεῖος*). One's native land or home.

οἰκεῖος, α, ον (*adj. fr. οἶκος*, a house). Domestic, one's own; intimate, familiar; related, connected, attached. *Subst. ὁ οἰκεῖος*, an intimate, a relation.

οἰκέτης, ου, ὅ (*fr. οἰκέω*, to dwell). A member of a family. *generally*, a slave, a servant; *sometimes in plur.* a wife and children.

οἰκετικός, ἡ, ὄν (*οἰκέω*, to inhabit). That pertains to the servants of a family.—τὸ οἰκετικόν, *same sense as οἰκέται*, the servants or slaves belonging to a family.

οἰκέω, *fut. -ήσω, perf. ὤκηκα* (*fr. οἶκος*, a house). To inhabit, to live, to dwell, to manage household affairs, to govern. *Mid. voice*, to inhabit.—ἡ οἰκουμένη, the habitable world, an inhabited country. οἱ οἰκοῦντες, the inhabitants.

οἰκησις, εως, ἡ (*fr. οἰκέω*, to inhabit). Habitation; a house, a dwelling.

οἰκήτωρ, ορος, ὅ (*οἰκέω*, to dwell). An inhabitant.

οἰκία, ας, ἡ (*οἶκος*, house). A house, an abode.

οἰκίδιον, ου, τό (*dim. of οἶκος*, a house). A little house, a hut, a cabin.

οἰκίζω, *fut. -ίσω, perf. ὤκηκα*

(οἶκος, a house). To build a house, to render habitable, to people, to found a colony. *Mid.* to dwell.

οἰκοδομέω, *fut.* -ήσω, *perf.* ὠκοδόμηκα (οἶκος, a house, δέμω, to build). To build a house, to build, to construct.

οἰκοθεν (*adv. fr.* οἶκος, house,θεν, from). From home.

οἶκοι (*adv. an old dat. of* οἶκος, for οἶκω). At home.

οἶκονδε (*adv.* οἶκος, a house, δε, towards). Towards home, homeward.

οἰκονομέω, *fut.* -ήσω (οἶκος, a house, réμω, to allot). To manage a household, to manage, to regulate, to govern.

οἰκονομία, ας, ἡ (*fr.* οἰκονομέω, to manage). The management and arrangement of a household, economy, arrangement, management.

οἰκονόμος, ου, ὁ (οἶκος, a house, νέμω, to manage). The head of a family; a steward, a manager, a distributor, &c.

οἶκος, ου, ὁ. A house, a chamber, a tent; a household, a family, a race. κατ' οἴκου, at home.

οἰκονμένη, ης, ἡ (*fr.* οἰκέω, to inhabit, with γῆ understood). The habitable globe.

οἰκτείρω, *fut.* -εῶ, and -τε-ρήσω, *perf.* ὠκτηρηκα, and ὠκτείρηκα (*from* οἶκος, pity). To commiserate, to pity.

οἰκτιρμός, οὔ, ὁ (*fr.* οἰκτείρω, to commiserate). Pity, compassion.

οἶκος, ου, ὁ (*from* οἶ, alas).

Commiseration, compassion, lamentation, pity.

οἰκτρός, ἄ, ὄν (*adj. fr.* οἶκος, pity). Piteous, lamentable, pitiable.

οἶμαι, for οἶομαι. To think.

οἶμη, ης, ἡ (οἶω, *obsol.*, from which is derived οἶσω, the *fut.* of φέρω, to bear). A way, a path, a journey;—melody, a song, a voice.

οἶμωγή, ἡς, ἡ (*from* οἶμώζω, to lament). Lamentation, wailing, mourning.

οἶμώζω, *fut.* -ξω, *perf.* ὤμωχα (*fr.* οἶμοι, alas). To wail, to shriek, to cry, to lament; to bewail, to deplore.

οἶν, *acc. sing. of* οἶς, a sheep.

οἶνοποιία, ας, ἡ (οἶνος, wine, ποίεω, to make). The making of wine.

οἶνος, ου, ὁ. Wine.

οἶνόφλυξις, *gen.* ὕγος (*adj. from* οἶνος, wine, and φλύω, to overflow). Intoxicated with wine, addicted to wine, drunken.

οἶνοχοέω, *fut.* -ήσω (*fr.* οἶνος, wine, χέω, to pour). To pour out wine, to hand wine, to be a cup-bearer; to quaff, to drink or pledge.

οἶνοχόος, ου, ὁ (οἶνος, wine, χέω, to pour out). A cup-bearer, a butler.

οἶομαι, *fut.* οἶήσομαι, *perf.* ὤημαι. To think, to suppose, to conjecture, to believe.

οἶον (*adv. neut. of* οἶος). Just as, as, as if.

οἶόνπερ, *acc. of* οἶόσπερ, just as.

οἰοπόλος, ου, ὁ, ἡ. One who leads a solitary life, or is alone; a shepherd, a shepherdess.

οἶος, οἶη, οἶον (adj.). Alone.

οἶος, οἶα, οἶον (adj., a relative answering to τοῖος, and τοιοῦτος, expressed or understood). When the antecedent word is expressed, it signifies, as; when the antecedent word is understood, it is translated by, such as, just as, of such a kind as. In compar. resembling; with an *infn.* capable of doing, wont to do, inclined to do, willing to do.—οἶός εἰμι, οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible. In exclamations, how.—οἶος μέγας, how great!

οἷς, and οἶος, gen. οἷος, and οἶός, ὁ and ἡ. The sheep; a ram, an ewe.

οἶσθα, for οἶδασθα, perf. mid. 2d pers. sing. of εἶδω. Thou knowest.

οἶστέυμα, ἄτος, τό (οἶστέιω, *obsol.*, to shoot with arrows). The arrow shot from a bow, a discharge of arrows.

οἶστός, οὔ, ὁ. An arrow, a dart.

οἶχομαι, fut. οἰχήσομαι, perf. οἶχημαι. To go away, to depart. οἶχετο ἀπιών, he departed quickly.

ὀκέλλω, fut. ὀκειῶ, aor. 1 ὀκει-λα. *Tr.* to move, to put in motion. *Intr.* to go, to arrive at in a voyage.

ὀκνος, ου, ὁ. Sloth, inactivity, timidity, dulness.

ὀκτομηναῖος, α, ον (adj. fr. ὀκτώ, eight, μήν, a month). Of eight months, eight months old.

ὀκτώ (adj. *indec.*). Eight.

ὀκτωκαίδεκα (adj. ὀκτώ, καί, δεκά). Eighteen.

ὀλβιος, α, ον (adj. ὀλβος, good fortune). Happy, prosperous, wealthy.

ὀλβος, ου, ὁ. Good fortune, prosperity, wealth.

ὀλέθριος, ον (adj. ὀλεθρος, ruin). Destructive, fatal, deadly.

ὀλεθρος, ου, ὁ (ὄλλυμι, to destroy). Ruin, perdition; a scourge, a plague.

ὄλεσσα, *Ionic and poetic for ὄλεσα*, aor. 1 *ind. act.* of ὄλλυμι, to destroy.

ὀλιγάνθρωπος, ου, ὁ, ἡ (from ὀλιγος, few, and ἄνθρωπος, man). Scarce of men, thinly inhabited.

ὀλιγαρχία, ας, ἡ (from ὀλιγος, few, ἄρχω, to rule). An oligarchy, a government in the hands of a few.

ὀλίγος, η, ον (adj.). Few, little, small, slender. μετ' ὀλιγον, shortly. κατ' ὀλιγον, by little and little, gradually, by degrees.

ὀλιγορέω, fut. -ήσω (ὀλίγος, few, ἄρα, care). To be careless about, to neglect, to despise.

ὀλιγορία, ας, ἡ (ὀλιγορέω, to neglect). Carelessness, indifference, neglect.

ὀλισθαίνω, f. -ἄνω, and -ήσω, perf. ὀλισθηκα, aor. 2 ὄλισθον. To slip, to slide, to fall, to decay, to decline.

ὀλισθηρός, ά, όν (adj. fr. ὀλισθαίνω, to slip). Slippery, smooth.

ὄλλῦμι, fut. ὄλεσω, *Att.* ὄλω, perf. ὄλεκα, *Att. redup.* ὄλώλεκα, perf. 2 ὄλω, *Att. redup.* ὄλωλω,

aor. 2 *mid.* ὠλόμην. To destroy, to ruin.—*Pass.* to perish, to be destroyed.

ὀλολύζω, *fut.* -ύξω, *perf.* ὠλόλυχα. To utter loud cries of joy or grief, to wail, to lament;—to shout for joy.

ὅλος, η, ον (*adj.*). The whole, all, entire.—τὸ δ' ὅλον, in a word then.

ὀλοσχερῶς (*adv. fr.* ὀλοσχερής, entire). Entirely, wholly.

Ὀλυμπία, ας, ἡ. Olympia, a name given to the sacred grove, &c. on the banks of the Alpheus in Elis, near which the Olympic games were celebrated.

Ὀλύμπια, ων, τὰ (*neut. of* Ὀλύμπιος, *scil.* ἱερά). The Olympic games.

Ὀλυμπιάς, ἄδος, ἡ. A contest in the Olympic games, a victory in the Olympic games;—an Olympiad, or period of four years.

Ὀλυμπιάς, ἄδος, ἡ. Olympia, the wife of Philip king of Macedonia, and mother of Alexander the Great.

Ὀλύνθιος, α, ον (*adj.*). Olynthian. οἱ Ὀλύνθιοι, the Olynthians.

Ὀλυνθος, ου, ἡ. Olynthus, a powerful city of Macedonia.

ὀλώλω, ης, η, *perf. subj. mid.* of ὄλλνμι, to ruin, to destroy.

ὅλως (*adv. fr.* ὅλος, whole). Wholly, entirely, altogether, in general.

ὀμαῶλος, ἡ, ὄν (*adj. from* ὅμος, united). Even, level, smooth, like.

ὀμαῶως (*adv. fr.* ὀμαῶλος, like).

Uniformly, evenly, equally, alike, resembling.

Ὀμηρος, ου, ὁ. Homer, the earliest of the Greek poets. (See p. 319.)

ὀμιλέω, *fut.* -ήσω, *perf.* ὠμιληκα (ὄμιλος, a gathering). To associate with, to hold intercourse with, to be among, to converse with.

ὀμιλία, ας, ἡ (ὄμιλος, a gathering). Intercourse, social converse, an assembly.

ὀμίλος, οὔ, ὁ (ὄμοῦ, together, ἴλη, a throng). A gathering, a crowd, a throng.

ὀμίχλη, ης, Ἴον. for ὀμίχλη, ης, ἡ. Mist, vapor, smoke, steam.

ὄμμα, ἄτος, τό (ὄπτομαι, to see). The eye.

ὀμνῆμι, *fut.* ὀμόσω, *perf.* ὄμωνα, *Att. redup.* ὀμόμοκα, *f. mid.* ὀμοῦμαι, *contr. for* ὀμόσομαι. To swear.

ὀμογνωμονέω, ὦ, *fut.* -ήσω (*from* ὀμός, like, and γνώμη, an opinion). To be of the same opinion or sentiments; to assent; to agree with.

ὀμοιος, α, ον (*adj. poetic* ὀμοίος, *fr.* ὅμος, united). Like, resembling, the same, equal. *Neut.* as *adv.* ὀμοια, and ὀμοιον, similarly, in like manner.

ὀμοιότης, ητος, ἡ (ὀμοιος, like). Resemblance, similarity.

ὀμοιόω, *fut.* -ώσω, *perf.* ὠμοίωκα (ὀμοιος, like). To assimilate, to make similar.

ὀμοίως (*adv.* ὀμοιος, like). In like manner; as well as.

ὀμολογέω, *fut.* -ήσω, *perf.* ὠμο-

λόγηκα (ὁμοῦ, together, λέγω, to say). To agree in opinion, to acknowledge, to confess, to grant.

ὁμολογία, ας, ἡ (ὁμολογέω, to agree in opinion). Consent, agreement;—an engagement.

ὁμονοέω, fut. -ήσω, perf. ὠμονόηκα (ὁμοῦ, together, νοέω, to think). To be of the same mind, to agree in opinion, to be concordant.

ὁμονοία, ας, ἡ (ὁμονοέω, to be of the same mind). Similarity of sentiment and manner of thinking, concord.

ὁμορος, ον (adj. fr. ὁμός, like, ὄρος, boundary). Bordering upon, neighboring. Subst. a neighbor.

ὁμός, ἡ, ὄν (adj.). United;—like, equal, resembling.

ὁμόσας, gen. αντος, aor. 1 part. of ὁμῶμι, to swear.

ὁμόσε (adv. ὁμός, like). Together with, at the same place, together.

ὁμότεχνος, ον (adj. from ὁμός, like, τέχνη, art, trade). Of the same trade or calling.

ὁμότιμος, ον (adj. ὁμός, like, τιμή, honor). Of equal honor or rank, on a level with. Subst. a peer.

ὁμοτρᾶπεζος, ον (adj. ὁμός, τραπέζα, a table). That eats at the same table.

ὁμοῦ (adv. ὁμός, united). Together, in the same place, at the same time, at once.—ὁμοῦ τί, almost, nearly.

ὁμόφυλος, ου, ὅ, ἡ (ὁμός, same, φυλή, a tribe). Of the same tribe, class, or kind.

Ὁμφάλλη, ης, ἡ. Omphalē, a queen of Lydia, who bought Hercules when he was sold as a slave.

ὁμφᾶλος, οῦ, ὅ. The navel. ὁμφαξ, gen. ἄκος (adj.). Unripe.

ὁμῶς (adv. fr. ὁμός, like). Together, together with, equally, in like manner; with a dat. like, just as, same as ὁμοίως.

ὁμῶς (conj. from ὁμός, like). However, yet, nevertheless, although.

ὄναρ, τό (indec.). A dream. ὀνειᾶθ' for ὀνειᾶτα, nom. pl. of ὄνειαρ, profit, advantage, &c.

ὄνειαρ, ἄτος, τό (fr. ὄνημι, to profit). Profit, advantage, utility, aid. ὀνειᾶτα (nom. pl.), agreeable things, viands.

ὀνειδεις, ον, and ος, α, ον (adj. fr. ὀνειδος, reproach). Reproachful, shameful, disgraceful, opprobrious.

ὀνειδίζω, fut. -ίσω, perf. ὀνειδικα (ὀνειδος, reproach). To find fault with, to reproach, to upbraid.

ὀνειδος, εος, τό (ὄνομαι, to abuse). Blame, reproach, ignominy, disgrace.

ὄνειος, ον, and ὄνιος, ον (adj. Ion. ὀνήϊος, from ὄνημι, to profit). Profitable, advantageous; assisting, helping.

ὄνειρος, ου, ὅ. A dream. ὄνησις, gen. εως, ἡ. Profit, benefit, utility, advantage.

ὀνίημι, and ὄνημι, fut. ὀνήσω, perf. ὀνήμα. To aid, to profit, to delight.

ὄνομα, ἄτος, τό. A name, a title. fame, renown.

ὀνομάζω, fut. -ῶσω, perf. ὀνόμακα (ὄνομα, a name). To name, to call; to celebrate.

ὀνομαίνω, fut. -ανῶ (Dor. and Æol. for ὀνομάζω, from ὄνομα, name). To name, to call; to nominate, to appoint; to create, to promise.

ὀνομαστός, ἢ, ὄν (adj. fr. ὀνομάζω, to name). Famous, of distinguished name, renowned.

ὀνόμηνα, Ion. ὀνόμηνα, aor. 1 ind. ὀνομαίνω for ὀνομάζω.

ὄνος, ου, ὄ. The ass.

ὄντως (adv. fr. ὄντος, gen. of ὄν, part. of εἶμί, to be). Truly, really, verily, in truth.

ὄξέως (adv. from ὄξύς, sharp). Sharply, quickly, rapidly, actively.

ὄξυδερκής, ἐς (adj. from ὄξύς, sharp, and δέρομαι, to see). Sharp-sighted.

ὄξύθυμος, ον (adj. ὄξύς, sharp, θυμός, spirit). Quick-tempered, irascible, rash, passionate.

ὄξύς, εἷα, ὕ (adj.). Sharp, keen, pointed, piercing;—rapid, fleet.—εἰς ὄξύ, to a point.

ὄξύχολος, ον (adj. from ὄξύς, quick, and χολή, anger). Irascible, passionate, choleric, hasty.

ὄπη (adv.). Where;—how, as, in such a manner as, in whatsoever manner, whither, wheresoever.

ὀπισθε, and ὀπισθεν, poetic ὀπιθε, and ὀπιθεν (adv.). From behind, behind, backward.

ὀπίσθιος, α, ον (adj. fr. ὀπισθε, from behind). That is behind, the hinder.

ὀπίσσω (adv. poetic for ὀπίσω, backward, behind).

ὀπίσω (adv.). Backward, behind, back, again, for the future. εἰς τὰ ὀπίσω, backward, lit. to the things behind.

ὀπλή, ῆς, ἦ (ὄπλον, a weapon). A solid hoof, like that of a horse, a hoof.

ὀπλίζω, fut. -ίσω, perf. ὀπλιπα (fr. ὄπλον, a weapon). To furnish with arms, to arm, to equip.

ὀπλισμός, οὔ, ὄ (ὀπλίζω, to arm). Armor, equipment.

ὀπλίτης, ου, ὄ (ὄπλον, a weapon). A heavy-armed soldier.

ὀπλιτικός, ἢ, ὄν (adj. fr. ὀπλίτης, a heavy-armed foot-soldier). That pertains to or concerns heavy-armed soldiers. ὀπλιτικὴ τέχνη, the art of using arms.

ὄπλον, ου, τό. A weapon. τὰ ὄπλα, arms, accoutrements.

ἐποῖος, α, ον (adj.). Such, of what kind, nature, sort, or manner. Used often as a relative answering to τοῖος. ὁποῖος, the same as ποῖος.

ὀπόσος, η, ον (adj. poet. ὀπόσος). Much, as great, as numerous, how great, how much, how many. Answering to τόσος. It is another form of πόσος.

ὀπόταν, and ὀπότε (adv. from πότε, when). When, since, as often as, because, whenever.

ὀπότε (adv. poetic ὀπότε). When, since, forasmuch as. Another form of πότε.

ὀπότερος, α, ον (adj.). Which of the two, either of the two,

whichever of the two, the one or the other.

ὀποτέρως (*adv.*). In which way soever of the two. *Same as ποτέρως*, how?

ὀποτέρωσσε (*adv.*). Towards which part, side, or place of two.

ὀπότε (*adv. poetic for ὀπίτε*). When, since, as often as.

ὅπου (*adv. from ποῦ*, where). Wherever, where, since.

ὀπτιάω, *fut.* -ήσω, *perf.* ὤπιτηκα. To roast, to bake, to boil, to cook.

ὄπτομαι, *fut.* ὄψομαι, *perf.* ὄμμαι, *aor.* 1 *pass.* ὤφθην. To see, to behold. *It supplies some of the tenses of ὄραω*.

ὀπώρα, *ας*, ἡ. Autumn, the beginning of autumn, harvest.

ὄπως (*adv.*). How, when, after.

ὄπως (*conj.*). That, in order that, as that, as. ἔσθ' ὄπως, it is possible that. *See App. on Partic.* 184.

ὄρατός, ἡ, ὄν (*adj.* ὄραω, to see). To be seen, seen, visible.

ὄραω, *fut.* ὄψομαι, *perf.* ἐώρακα; *aor.* 2 εἶδον. To see, to behold, to perceive.

ὄργανον, *ου*, τό. An instrument, an engine, a machine;—an organ.

ὄρη, ἡς, ἡ. Anger, rage, passion, hatred.

ὄργίζω, *fut.* -ίσω, *perf.* ὄργισα (*ὄργη*, hatred). To render angry, to exasperate, to provoke. *Mid. voice*, to grow angry, to be angry.

ὄργινά, ᾶς, or ὄργυια, *ας*, ἡ (*fr.* ὀρέγω, to extend). The space

between the hands with the arms extended, a fathom.

ὀρέγω, and ὀρέγνυμι, *fut.* ὀρέξω, *perf.* ὤρηξα. To stretch forth, to extend. *Mid. voice*, to stretch forth the hands after, *i. e.* to strain after, to desire earnestly, to reach for.

ὄρεινός, ἡ, ὄν (*adj. fr.* ὄρος, a mountain). Mountainous, on mountains, wild.

ὄρειος, *ον* (*adj. fr.* ὄρος, a mountain). Dwelling on mountains, mountainous.

Ὀρέστης, *ου*, ὁ. Orestes, son of Agamemnon and Clytemnestra, king of Mycenæ and Sparta. *He was tormented by the Furies, for having slain his mother.*

ὄρεστιάς, *γεν.* ἄδος, ἡ (ὄρος, a mountain, ἐστία, a home). A mountain girl, an inhabitant of the mountains.

ὄρθιος, *α*, *ον* (*adj. fr.* ὄρθός, straight). Erect, steep, upright, straight.

ὄρθός, ἡ, ὄν (*adj.*). Erect, upright, straight, steep;—encouraged.

ὄρθότης, *ητος*, ἡ (ὄρθός, straight). An upright position, straightness; : uprightness, rectitude.

ὄρθόω, *fut.* -ώσω, *perf.* ὄρθωκα (ὄρθός, straight). To sit upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper. *Mid.* to arise, to succeed.

ὄρθῶς (*adv.* ὄρθός, straight). Rightly, fitly, suitably, correctly.

ὀρίζω, *fut.* -ίσω, *perf.* ὤρηκα

ὄρος, a limit). To limit, to bound, to define, to appoint. *Mid.* to establish, to enact, to define.

ὄρῖνω, *fut.* -ινῶ (*fr.* ὄρω, to excite). To move, to awaken, to excite. *Mid.* to become roused. 3 *pers. aor.* 1 *opt. pass.* ὄρῖν-θειή.

ὄρκος, ου, ὄ. An oath. Also ὄρκιον, ου, τό.

ὄρμᾶω, *fut.* -ήσω, *perf.* ὄρμηκα (*fr.* ὄρμη, an impulse). To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain. *Mid.* to rise, said of rivers.

ὄρμέω, *fut.* -ήσω, *perf.* ὄρμηκα (ὄρμος, a harbor). To be in harbor, to lie at anchor, to lie still or secure.

ὄρμιζω, *f.* -ίσω, *Att.* -ιῶ (ὄρμος, a roadstead, haven). To bring to a safe anchorage, bring into harbor, to moor, anchor; to moor a ship in the open sea, let her ride at anchor. *Mid.* to come to an anchor, to anchor.

ὄρνις, ἰθος, ὄ, ἡ (ὄρνυμι, to excite). A bird, a hen, a winged creature, applied to the cicada. *Attic nominative and acc. pl.* ὄρνις and ὄρνεις, for ὄρνιθες, ὄρνιθας.

Ὀρόντης, ου, ὄ. Orontes, a Persian nobleman in the army of Cyrus. He had twice acted a treacherous part, but on the third attempt, being detected, he was tried, condemned, and executed.

ὄρος, εος, τό. A mountain, a hill, an elevation.

ὄρος, ου, ὄ. A limit, a boundary, a landmark.

ὄρῳδέω, *fut.* -ήσω, *perf.* ὄρ-ῳδήκα (ὄρῳός, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail). To be terrified, to dread, to shudder at.

ὄρυκτός, ἡ, ὄν (ὄρύσσω, to dig). Dug up, excavated.

ὄρύσσω, *Att.* -τιω, *fut.* -ξω, *perf.* ὄρυχα, *aor.* 2 ὄρυγον, *perf. pass.* ὄρυγμαι. To dig, to make a hole, to excavate.

ὄρφαντικός, ἡ, ὄν (*adj. fr.* ὄρφανός, an orphan). Of or pertaining to orphans; destitute.

Ὀρφεύς, εώς, ὄ. Orpheus, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ὄρχεομαι, *fut.* -ήσομαι, *perf.* ὄρχημαι (*fr.* ὄρω, to excite). To bound, to spring, to dance.

ὄρω, *obsol.* for which we now have ὄρνυμι, *fut.* ὄρσω, *perf.* ὄρκα *perf.* 2 ὄρα. To excite, to raise, to awaken, to move.

ὄς, ἡ, ὄν, Homeric for ἐός, ἐή, ἐόν (*poss. pron.*). His, hers, its; *pl.* their.

ὄς, ἡ, ὄ (*pron.*). Who, which, that.

ὄσμή, ἡς, ἡ (*fr.* ὄζω, to yield an odor). Smell, whether good or bad; an agreeable odor; a stench.

ὄσος, η, ον (*relative pronoun, often answering to τοσοῦτος*). As much as, as great as, as many as, how much. ὄσοι, how many soever; whosoever, as many as. ὄσοιπερ, how many soever, same as ὄσοι. ὄσοι μῆρες, every mouth;

ὄσαι ἡμέραι, daily. ἐν ὄσῳ, in the mean time, whilst. ἐς ὅσον, καθ' ὅσον, ἐφ' ὅσον, in as far as, in as much as. ὅσον, and ὄσα, are used adverbially.

ὄσπερ, ἤπερ, ὅπερ (pron. i. e. ὅς and περ). Whoever, whichever, whatsoever.

ὄσσοις, poetic for ὄσος, which see.

ὄσσοις, ου, ὄ, and ὄσσοις, εος, τό. The eye.

ὄστε, ἦτε, ὅτε (pron. fr. ὅς, who, and τε). Who, which, that, what.

ὄστειον, ἔου, contr. ὄστοῦν, οὔ, τό. A bone.

ὄστις, ἦτις, ὅτι (pron. ὅς, and τίς). Whoever, whosoever, whatever.

ὄστράκισσι, fut. -ῖσω, perf. ὠστράκισσα (ὄστράκων, a shell used in voting). To vote with shells, to banish by ostracism.

ὄστράκων, ου, τό. Baked clay, a tile:—a shell of a fish, a shell used in voting:—ostracism.

ὄσφραίνω, fut. -ῶν, perf. ὠσφραγνα (ὄζω, to yield an odor). To smell. Mid. fut. ὀσφρανοῦμαι, ὀσφρήσομαι, aor. 2 ὠσφρόμην, to inhale an odor, to scent, to smell.

ὄταν (conj. ὅτε, when, and ἄν, if). When, whenever.

ὄτε (conj.). When, since. ἔσθ' ὅτε, sometimes. See App. on Partic. 188.

ὄτι (poet. ὅτι, conj. properly neut. of ὄστις). That, as, because. See App. on Partic. 189, 190.

ὄτου, Att. for οὔτινος, gen. of ὄστις. ὄτω, for ὠτινι.

ὄτουοῦν. See App. on Partic. 203.

ὄτρηρός, ἄ, ὄν (adj. ὄτρήνω, to urge). Active, quick, busy.

ὄττε, for ὅτε. When; as, since.

ὄττι, poet. for ὅτι. That, as, because, why.

οὐ (οὐκ before a vowel, οὐχ before an aspirate vowel; negative particle). Not, no. See App. on Partic. 191–198.

οὐ (adv. properly the genitive of ὄς). Where.

οὐ, or ἑο (the reflexive pronoun, dat. οἶ, acc. εἶ). Of himself, of herself, of itself.

οὐας, ἄτος, τό (Ionic for οὐ̄ς). The ear.

οὐδαμῆ, οὐδαμῆ (adv.). Not in any place, nowhere, not in any way.

οὐδαμῶ (adv. οὐδέ, not, ἑμός, any one). Nowhere; οὐδαμῶ γῆς, nowhere on earth.

οὐδαμῶς (adv.). Not in any way, not at all, by no means.

οὐδας, τό (in nom. and acc. only; the other cases are formed from οὐδος, obsol. in nominative; gen. οὐδεος οὐδους; dat. οὐδεῖ, οὐδει). A floor, the ground, a hall.

οὐδέ (conj. οὐ, not, δέ, and, even). And not, not even, neither, nor, not. οὐδέ... οὐδέ, neither... nor.

οὐδεῖς, οὐδεμία, οὐδέν (οὐδέ, not, εἶς, one). No one, none, nobody.—οὐδέν, nothing. οὐδέν

ἤτιω, nothing the less, nevertheless.

οὐδέποτε (*adv.* οὐδέ, and not, ποτέ, ever). Never.

οὐδέπω (*adv.* οὐδέ, not, πω, at some time). Not even yet, not at all.

οὐδέτερος, α, ον (*adj.* οὐδέ, nor, ἕτερος, the other). Neither of the two.

οὐδός, οὔ, ὄ. A threshold.

οὐκέτι (*adv.* οὐκ, not, ἔτι, still farther). No farther, no longer.

οὐκουν (*adv.* οὐκ, not, οὐν, then). Therefore not, not then, surely not.

οὐκοῦν (*interrog. adv.* οὐκ, not, οὐν, then). Is it not so? Is it not then? *The interrogative* therefore, then.

οὐλος, η, ον (*adj.* εἰλέω, εἴλω, to roll up). Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.

οὐλος, η, ον (*adj.* ὀλέω, ὀλλῶμι, to destroy). Destructive, dire.

οὐν (*conj.*). Therefore, then, now:—namely.

οὐνεκα (*adv.* οὐ ἔνεκα). On which account, since, because.

οὐπερ (*adv. properly gen. of ὄσπερ*). Where.

οὐποτε (*adv.* οὐ, not, ποτέ, ever). Never.

οὐπω (*adv.* οὐ, not, πω, at some time). Not as yet, never, not at all.

οὐπόποτε (*adv.* οὐπω, not as yet, ποτέ, ever). Never as yet, never.

οὐρά, ἄς, ἦ. The tail.

Οὐρανία, ας, poet. Οὐρανίη, ης,

ἦ (*fr.* οὐρανός, heaven). Urania, the muse who presided over astronomy.

οὐράνιος, α, ον (*adj.* οὐρανός, heaven). Heavenly, celestial. τὰ οὐράνια, the heavenly bodies.

οὐρανίων, gen. ωνος, ὄ. An inhabitant of heaven. οὐρανίωνες, the Titans.

οὐρανόθεν (*adv.* οὐρανός, heaven, and θεν, from a place). From heaven.

οὐρανός, οὔ, ὄ. Heaven.

οὐρος, gen. εος, Ion. for ὄρος, εος, τό. A mountain.

οὐς, gen. ὠτός, τό. An ear.

οὐς, acc. pl. of ὄς, ἦ, ὄ.

οὐσία, ας, ἦ (οὐσα, pt. of εἰμί, to be). An essence, a being, a thing, a body; property.

οὐτε (*conj.* οὐ, not, τε). And not, nor. οὐτε, ... οὐτε, either... or, neither... nor.

οὐτις, οὐτι, gen. οὐτινος (*adj. fr.* οὐ, not, τίς, any one). No one, none, nobody. οὐτε, as *an adv.* not at all.

Οὐτις, acc. Οὐτιν. Outis, *i. e.* Nobody, a name assumed by Ulysses, to deceive the Cyclops Polyphemus.

οὗτος, αὐτη, τοῦτο, and τοῦτον (*adj. pron.*). This, that.—καὶ ταῦτα, and that too, although, especially. ὦ οὗτος, ho! you there, &c.

οὕτω, with a vowel following οὕτως, and οὕτωσι (*adv. fr.* οὗτος, this). Thus, in this manner, in these circumstances; on these conditions, in this case. See *App. on Partic.* 207.

οὐχ, before an aspirated vowel for οὐ. Not, no.

οὐχί (adv. a form of οὐ). Not.

ὀφείλω, fut. -λήσω, perf. ὠφείληκα, aor. 2 ὄφελον (ὀφέλλω, to owe). To owe, to be indebted, to be under obligation. With an infinitive it is rendered by, must, would, ought. With ὡς and the infinitive it expresses a wish, and is rendered, would that I had; literally, how I ought.

ὄφελος, εος, τό (ὀφέλλω, to swear). Advantage, profit, succor.

ὀφθαλμία, ας, ἡ (ὀφθαλμός, the eye). The ophthalmia, a disease of the eyes.

ὀφθαλμός, οὔ, ὁ (ὀπτομαι, to see). An eye.

ὄφης, εως, ὁ. A serpent.

ὀφλω, fut. ὀπλήσω, perf. ὠπληκα (ὀφέλλω, to owe). Generally in the same sense as ὀφείλω. With δίκη, expressed or understood, in sense of, to be liable to pay a fine, to incur, to bring upon, to merit.

ὄφρα (conj.). That, in order that, until, while, as long as.

ὄφρως, ὄως, ἡ. The eye-brow. Hence, pride, superciliousness. Likewise, a hill, an elevation, a ridge, or brow of a hill.

ὄχεός, οὔ, ὁ (ὀχέω, to carry). A trench, a channel, a canal, a drain.

ὀχέω, ὦ, fut. -ήσω. To carry, to convey; to bear, to endure, to suffer, to sustain. ὀχεύομαι, to be carried, to have oneself conveyed, to ride.

ὀχληρός, ἄ, ὄν (adj. ὀχλέω, to

molest). Troublesome, distressing, turbulent, riotous, seditious.

ὄχλος, ου, ὁ. A crowd, the populace, the people.

ὀχυρός, ἄ, ὄν (ἔχω, to hold). Tenable, capable of defence, strong by nature, impregnable.

ὀχυρόω, fut. -ώσω, perf. ὠχυρώκα (ὀχυρός, tenable). To render tenable, to fortify, to strengthen.

ὄψ, gen. ὀπός, ἡ (εἶπω, obsol. in pres., to speak). The voice.

ὄψεται, Ion. for ὄψη, 2d pers. fut. of ὀπτομαι, act. sense.

ὄψιος, α, ον (adj. fr. ὀψέ, adv. late, after). Late, after. Compar. ὀψιαίτερος, ὀψιέστερος. Superl. ὀψιαίτατος, ὀψιέστατος.

ὄψις, εως, ἡ (ὀπτομαι, to see). Sight, seeing, an external appearance, the countenance. αἰ' ὄψει, the eyes.

ὄψον, ου, τό (ἔψω, to boil). Any thing eaten with bread, and previously cooked; vegetables, a relish.

ὄψοποιός, οὔ, ὁ (ὄψον, and ποιέω, to prepare). One who dresses victuals, a cook.

Π.

Παγαῖσις, gen. ἰδος, Doric for Πηγαῖσις, gen. ἰδος, ἡ (adj.). Of or belonging to Pegäsus, Pega-sean.

Παγγαῖον, ου, τό. Pangæon, a range of mountains in Thrace.

πάγη, ης, ἡ (fr. πήγνυμι, to fix together). A snare, a noose, a trap.

πάγίς, *gen. ἴδος, ἡ* (πήγνυμι, to fix together). A snare, a trap, a net; cunning.

πάγκαλος, *ον* (*adj. πᾶς*, all, καλός, beautiful). Very beautiful.

πάγος, *ου, ὄ* (πήγνυμι, to fix together). A concrete mass, ice, a freezing;—a hill, a mound.

Πᾶδος, *ου, ὄ*. The Po, the largest river of Italy. It falls into the Adriatic sea, south of Venice.

παθήω, *obsol. in pres., fut. παθήσω, perf. πεπάθηκα*. See πάσχω.

πάθος, *gen. ἑός, τό* (πύσχω, to suffer). Passion, feeling; suffering, affection, ecstasy, affliction, trouble, &c.

παιάν, ᾄνος, ὄ. A ræan, a triumphal hymn, a hymn in honor of Apollo, a song of victory.

παιανίζω, *fut. -ίσω, perf. παιανίκα* (from παιάν, a ræan). To sing a ræan, or song of victory.

παιδαγωγός, *οὔ, ὄ* (παῖς, a boy, ἄγω, to conduct). One who conducts boys to school, an attendant; a preceptor.

παιδάριον, *ου, τό* (*dimin. of παῖς*). A little boy.

παιδεία, *ας, ἡ* (παιδεύω, to educate). Instruction, education, learning, discipline.

παιδεύω, *fut. -εύσω, perf. παιδεύκα* (παῖς, a boy). To educate, to bring up.

παιδία, *ας, ἡ* (παίζω, to play). Amusement, play, sport, sportive trifling.

παιδικός, ἡ, ὄν (*adj. fr. παῖς*,

a boy). Boyish, like a boy, puerile, juvenile. τὰ παιδικά, a beloved object.

παιδίον, *ου, τό* (*dim. of παῖς*). A child, a young child.

παιδοφονέω, *fut. -ήσω* (from παῖς, a boy, φένω, to slay). To murder boys, to murder children.

παιδοσόρος, *ον* (*adj. παῖς*, a boy, φένω, to murder). That murders boys or children.

παίζω, *fut. παίσω, Dor. παίζω, perf. πέπαικα, Dor. πέπαικα* (*fr. παῖς*, a child). To sport, to frolic, to play, to joke, to be merry. *Aor. 1 ind. act. ἐπαίξα, perf. ind. pass. πέπαιγμα, aor. 1 ind. pass. ἐπαίχθην*.

παῖς, *gen. παιδός, poet. παῖς, παῖδος, ὄ, ἡ*. A child, whether son or daughter, a young slave, either male or female.

παίω, *fut. παίσω, Att. παήσω, perf. πέπαικα, perf. pass. πέπαισμαι*. To strike, to wound, to dispatch, to perform quickly, to dash.

πάλαι (*adv.*). Formerly, in ancient times, long ago.

Παλαίμων, *ονος, ὄ*. Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity. Melicertes, or Melicerta, a son of Athamas and Ino, saved by his mother from the fury of his father.

παλαιός, ἡ, ὄν (*adj. fr. πύλαι*, formerly). Old, ancient, former. τὸ παλαιόν, *as an adv.*, formerly. οἱ παλαιοί, the ancients.

παλαιότης, *ητος, ἡ* (*fr. παλαιός*, old). Age, antiquity.

πάλαισμα, *gen.* ατος, τό (*fr.* πάλη, a wrestling). The art of wrestling, a stratagem, a cunning trick, a contest, an effort, a struggle.

παλαιστή, ἥς, ἡ (*fr.* πάλλω, to brandish). A measure of four fingers' breadth, a palm.

παλαίστρα, ας, ἡ (*fr.* παλαίω, to contend). A place for wrestling, a palaestra.

παλαίω, *ful.* -αίσω, *perf.* πέ-
πάλαικα (*fr.* πάλη, a wrestling). To wrestle, to contend, to struggle with.

πῦλαμναῖος, ου, ὁ. A murderer: an epithet of Jupiter as the avenger of murder. τὸ παλαμναῖον, the pollution contracted by the guilt of murder.

παλίμπαις, αιδος, ὁ, ἡ (*adj.* πάλιν, again, παῖς, a child). In a state of second childhood, superannuated. *Subst.* one who is superannuated.

πάλιν (*adv.*). Back, back again, backwards; again, anew; on the contrary, in an opposite sense. αὐ̄ is often joined with πάλιν.

πάλλω, *ful.* πᾶλλῶ, *perf.* πέπαλκα. To hurl, to brandish, to shake, to agitate, to wield, to dandle.

παλτόν, ου, τό (*fr.* πάλλω, to brandish). A javelin, a missile weapon.

παμμεγέθης, ες (*adj.* *fr.* πᾶς, all, and μέγεθος, size). Of very large size, immense.

πάμπολυς, -πόλλη, -πολυ (*adj.*

fr. πᾶς, all, and πολὺς, many). Very many, very much.

παμφαίνω, and παμφανᾶω (*πᾶς*, the whole, φαίνω, to shine). To show brightly, to shine out, to glitter all over.

παμφανόωσαν, *for* παμφανῶσαν, *acc. sing. fem. part. pres. act. contracted of* παμφανᾶω.

Πάν, Πανός, ὁ. Pan, the son of Mercury, and the god of shepherds.

Πᾶνᾶθήναια, ων, τὰ (*πᾶς*, all, and Ἀθηναῖος, Athenian). A festival of Minerva, at Athens—the Panathenæan festival, at which all the nation assembled.

πᾶνάποτμος, ον (*fr.* πᾶς, all, and ἄποτμος, ill-fated). Very unfortunate, most unlucky, miserable.

πᾶνᾶόριος, ου, ὁ, ἡ (*fr.* πᾶς, all, ἄ πρῖν., ὥρα, time). Wholly unseasonable, perishing by an untimely death, unsuitable.

Πανδῖων, *gen.* ονος, ὁ. Pandῖον, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.

Πανδρόσιον, ου, τό. The Pandrosium, a small chapel, part of the Erechtheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.

Πανδώρα, ας, ἡ. Pandōra, according to the mythologists, the first woman, made by Vulcan, presented with gifts by all the gods. Hence her name, from πᾶν, every, δῶρον, gift:—All-gifts.

πανήγυρις, εως, ἡ (*πᾶς*, all, and ἄγυρις, ἄγορά, an assembly). A

public assembly, a festive meeting, a festival.

Πανόπη, ης, ἡ. Panōpē, one of the Nereids.

πανοπλία, ας, ἡ (fr. πᾶς, all, ὄπλον, armor). Complete equipment, complete armor, the full complement of the arms of an ὀπλίτης; panoply.

πανόπτῃς, ου, ὁ (fr. πᾶς, all, and ὀπτομαι, to see). One that seeth all, the all-seer.

πανουργία, ας, ἡ (πανουργος, ingenious). Craft, cunning, villainy, mischief.

πανοῦργος, ον (adj. πᾶς, all, ἔργον, deed). Able to do any thing, artful, dexterous, cunning, wicked.

πανσέληνος, ου, ἡ (πᾶς, all, σελήνη, the moon). The full moon, the time of full moon.

παντάπῃσι (adv. πᾶς, all, and ἅπας, altogether). Totally, wholly, entirely, thoroughly.

πανταχοῦθεν (adv. παντοῦχοῦ, every where,θεν, from). From every quarter, from all sides, from all around.

πανταχοῦ (adv. πᾶς, every). Every where, all over, in every manner.

παντελῶς (adv. fr. παντελής, complete). Entirely, wholly, completely.

παντοδαπός, ἡ, ὄν (adj. πᾶς, all). Of every kind, manifold, various.

παντοῖος, α, ον (adj. πᾶς, all). Of all sorts, of all kinds, mixed, complete, various, changeable, in every way.

πάντοτε (adv. fr. πᾶς, all). At all times, always, continually.

πάντως (adv. fr. πᾶς, all). Altogether, in every way, entirely, absolutely, universally, totally.

πάνν (adv. πᾶς). Very much, very well, entirely, totally. With an adj. or adv. it gives a superlative sense. *πάνν μικρός*, exceedingly small.

πανύστατος, η, ον (adj. πᾶς, all, ὑστάτος, the last). The last of all.

πάππος, ου, ὁ (πάπας, a papa). A grandfather; a downy flower; the down on the cheek; the down on the seeds of certain plants.

πάπυρος, ου, ὁ, ἡ. The papyrus; an Egyptian aquatic plant (*Cyperus papyrus*), from the inner rind, and concentric laminae of the stalk of which, paper and cordage were made.

παρά (prep.). Governs gen. dat. and acc.; signifies, motion from, close to or towards. With gen. from, of, on the part of, from among, above. Dat. at, near, among, by the side of. Acc. to, towards, by; beyond, beside, through, against, in comparison with. *παρά τοῦτο*, because; *παρά τί*, on what account; *παρά ὀλίγον*, by little, nearly; *παρ' ἡμέραν*, on every other day. In composition, besides, in addition, beyond, contrary; it denotes also defect.

παραβαίνω, fut. -βήσομαι, perf. -βέβηκα, aor. 2 παρεβην (αρά, beyond, and βαίνω, to

go). To pass by, to pass over, to overlook; to omit; to pass beyond, to transgress, to violate.

παράβαλλω, fut. -βῶ (fr. *παρά*, to, *βάλλω*, to throw). To throw before, to throw to, to display; to compare; to give in trust.

παράβολος, *ον* (adj. fr. *παράβαλλω*, to expose). Daring, venturesome, rash, hazardous.

παραγγέλλω, fut. -γελῶ (fr. *παρά*, to, and *ἄγγελλω*, to announce). To announce, to make known, to forbid, to admonish.

παραγίγνομαι, fut. -γενήσομαι (fr. *παρά*, near, and *γίγνομαι*, to be). To be present, to arrive, to approach, to come unexpectedly.

παράγω, fut. -άξω (fr. *παρά*, near, and *ἄγω*, to bring). To bring forward, to produce, to lead into, to turn aside, to pervert, to seduce, to promote.

παραδίδωμι, fut. -δώσω (*παρά*, to, and *δίδωμι*, to give). To deliver, to hand over, to consign, to transmit, to relate.

παράδοξος, *ον* (adj. fr. *παρά*, contrary to, and *δόξα*, an opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

παραδόξως (adv. fr. *παράδοξος*, unexpected). Unexpectedly, strangely.

παραίνεσις, *εως*, ἡ (fr. *παραίνεω*, to encourage). Exhortation, encouragement, admonition, instruction, counsel.

παραινέω, fut. -έσω (fr. *παρά*,

to, and *αἰνέω*, to exhort; this word has same sense as *παρηγορέω*). To encourage, to advise, to admonish, to instruct.

παραιρέω, fut. -ήσω (fr. *παρά*, from, and *αίρέω*, to take). To take away from, to diminish.

παραιτέομαι, fut. -ήσομαι (*παρά*, from, and *αἰτέομαι*, to obtain by request). To prevail by entreaty, to conciliate, to pacify; to deprecate, to avert, to refuse, to reject; to petition.

παρακαλέω, fut. -έσω (fr. *παρά*, to, and *καλέω*, to call). To call to any one to approach, to call for assistance, to beseech, to implore, to console, to comfort, to call forth.

παρακαταθήκη, *ης*, ἡ (*παρακατατίθημι*, to deposit with). A deposit committed to one's care.

παρακατατίθημι, *ς*, -καταθήσω (fr. *παρά*, with, and *κατατίθημι*, to deposit). To deposit something in the hands of any one for another. *Mid.* to deposit for one's self, to give in charge, to deposit in trust, to entrust.

παρακείμει, fut. -κείσομαι (fr. *παρά*, near, and *κείμαι*, to lie). To lie near, the next to or at the side of, to be contiguous, to recline next to, as at table.

παρακελεύω, fut. -εύσω (fr. *παρά*, to, and *κελεύω*, to urge). To urge on, to encourage, to animate.

πράκλισις, *γεν.* *εως*, ἡ (from *παρακαλέω*, to call to). Entreaty, supplication.

παρακοίτης, *ου*, ὁ (*παρά*, with,

κοίτη, a couch). A husband; *prim. meaning*, a bed-fellow.

παρακολουθέω, *fut.* -ήσω (*fr.* παρά, with, and ἀκολουθέω, to follow). To follow closely, to accompany.

παραλαμβάνω, *fut.* -λήφωμαι (*παρά*, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

παραλείπω, *fut.* -ψω (*fr.* παρά, by, and λείπω, to leave). To pass by, to pass over, to neglect; to overlook, to omit.

παράλεια, *ας, ἡ* (πάραλος, παρά, near, and ἄλς, the sea). The sea coast; the land on the sea-coast *in Attica*.

παράλιος, *ον, and* παρᾶλιος, *α, ον* (*adj. fr.* παρά, along, and ἄλς, the sea). Bordering on the sea, maritime.

παραλλάσσω, *Att.* -τιω, *fut.* -ξω (*παρά intens., and* ἀλλάσσω, to change). To change, alternate, to go through, to go over, to pass, to avoid, to surpass, to excel.

παραμένω, *fut.* -νῶ, *perf.* -μεμένηκα, *part. aor. 1* -μείνας (*παρά*, beside, and μένω, to stay). To remain near, to last, to persist, to remain in vigor, to remain unchanged.

παραμηρίδιος, *ον* (*adj. fr.* παρά, along, and μηρός, the thigh). Along or covering the sides of the thighs. *Subst.* τὸ παραμηρίδιον, a defence for the thighs, cuisses.

παραμῦθέομαι, *fut.* -ήσομαι (*παρά*, with, μῦθέομαι, to speak).

To encourage, to console, to advise, to remedy.

παραμῦθία, *ας, ἡ* (*παραμῦθέομαι*, to encourage). Encouragement, consolation, soothing.

παράνοια, *ας, ἡ* (*fr.* παρανοέω, to misconceive). Folly, silliness, insanity.

παρανοίγω, *fut.* -οίξω (*same as* παροίγω; παρά, signifying diminution, and ἀνοίγω, to open). To open a little or partly, to open gradually.

παραπέμπω, *fut.* -πέμψω (*from* παρά, with, and πέμπω, to send). To send to, near or among; to import, to pass over or by; to omit, to neglect, to disregard, to despise. *Mid.* to send away from one's self.

παραπετάομαι, *see* παραπέτομαι.

παραπέτομαι, *fut.* -ήσομαι, and -πήσομαι (*fr.* παρά, near, and πέτομαι, to fly). To fly to, to fly near, to fly by.

παραπλέω, *fut.* -πλεύσομαι (*fr.* παρά, by, and πλέω, to sail). To sail by the side of, to sail beyond, to sail along.

παραπλήσιος, *ον and* ος, *α, ον* (*adj. fr.* παρά, nearly, and πλησιος, alike). Near, approaching to, like, equal. *Neut. used adverbially*.

παραπλησίως (*adv. fr.* παραπλήσιος, equal). Very, closely, side by side, nearly, equally.

παραπόλλῦμι, *fut.* -απολέσω (*παρά, intens.,* ἀπόλλῦμι, to destroy). To destroy utterly, to ruin. *Mid.* to perish, to be lost.

παραπολύ (*adv.* παρά, πολύ).
By much, by far; very much.

παρασάγγης, ου, ὅ. A Parasang, a Persian mile, equal to four English miles.

παράσημον, ου, τό (*fr.* παράσημος, marked). An ensign, a standard.

παράσημος, ον (*adj.* παρά *intens.*, and σῆμα, a mark). Noted, marked, remarkable, distinguished, famous.

παράσιτος, ου, ὅ, ἡ (*fr.* παρά, with, and σῖτος, food). One who eats with another, one who flatters another in order to live at his expense, *i. e.* a parasite.

παρασκευάζω, *ful.* -ἄσω (*παρά*, with, and *σκευάζω*, to provide). To prepare, to get ready, to equip; to provide, to furnish, to acquire.

παρασκευή, ἡς, ἡ (*παρά*, *intens.*, and *σκευή*, preparation). Preparation, an equipment, a premeditated purpose, a plan, an intrigue.

παρασπείρω, *ful.* -περῶ, *perf.* παρέσπαρκα, *perf. pass.* παρέσπαρμι (*fr.* παρά, by, and σπείρω, to sow). To sow, to strew near, among or on, to sow along with, to plant by the side of.

παραστάτης, ου, ὅ (*fr.* παρίστανται, to stand by the side of). An assistant, a defender: *lit.* one who stands by the side of another.

παραστάτις, ἰδος, ἡ (*fr.* παρίστανται, to stand by the side of). An assistant, a helper.

παρατάσσω, *ful.* -ἄσω (*fr.*

παρά, by the side of, and τάσσω, to arrange). To range beside, to range near, to range opposite or in battle order. *In the mid. voice*, to contend against.

παρατείνω, *ful.* -ενῶ (*fr.* παρά, along, and τείνω, to stretch). To extend by the side of, to extend, to stretch out, to prolong, to continue, to lengthen, to weary, to delay.

παρατίθημι, *ful.* -θήσω (*fr.* παρά, by the side, and τίθημι, to place). To put near to, to propose, to compare, to deposit. *Mid. voice*, to take to one's aid, to cite, to stake.

παρατυγχάνω, *ful.* -τεύσομαι (*fr.* παρά, with, and τυγχάνω, to meet). To be present, to come up, to arrive, to occur.

παραντίκα (*adv.* *fr.* παρά, at, and αντίκα, now). Immediately, presently, for the present, momentarily.

παραφέρω, *ful.* παροίσω (*παρά*, from, φέρω, to bring). To bring away from. *Pass.* to be carried out of, to be driven away from.

παραφυλάσσω, *Att.* -τιω, *ful.* -λάξω (*παρά*, near, φυλάσσω, to watch). To watch, to observe standing near, to guard.

παραχράομαι, *ful.* -χρήσομαι (*παρά*, from, χράομαι, to use). To misuse, to abuse, to overstrain, to use improperly.

παραχρηῖμα, (*adv.* παρά, by *χρηῖμα*, the matter). At the very instant, on the spot, instantly.

παραχωρέω, *ful.* -χωρήσω (*πα-*

ρά, towards, χωρέω, to go). To approach, to advance to, to give way to, to yield, to depart from.

παρεδρεύω, fut. -εύσω (fr. παρά, by the side of, and ἔδρα, a seat). To sit beside, to sit near-to be an assessor, of an archon.

παρείληφα, perf. ind. of παραλαμβάνω, which see.

πάρειμι, fut. -είσομαι (fr. παρά, by, and εἶμι, to be). To be present. πόρσιτι, impers. it is permitted, one may or can; ἔc. there is. τὰ παρόντα, present circumstances, the present, the actual state.

πάρειμι, fut. -είσομαι (fr. παρά, to, and εἶμι, to go). To go to, to approach, to pass by or beyond, to come near, to excel. οἱ παριόντες, those who come forward, the public orators.

παρεισέρομαι, fut. -ελεύσομαι (παρά, at, εἰς, into, ἔρχομαι, to go). To enter by the side of, to enter on one side, to come, go or enter privily, to steal in, to come in along with.

παρειστήκει, see παρίστημι.

παρελάνω, fut. -ελεύσω (fr. παρά, by, beyond, and ἐλάνω, to drive). To drive or ride by or beyond, to pass by; to ride up to.

παρεμφερές, ἐς (adj. fr. παρά, nearly, and ἐμφερές, like). Nearly alike, somewhat alike, similar, resembling.

παρέξιμι, fut. -εξείσομαι (παρά, by the side of, and ἔξιμι, to go out). To go out on one side, to pass out by.

παρέρχομαι, fut. -ελεύσομαι (παρά, by, ἔρχομαι, to go). To pass by, to pass beyond, to draw near, to outstrip, to excel, to overreach, to omit. Perf. παρελήλυθα; aor. 2 παρήλθον.

παρέχω, fut. -ξω, and -σχίσω (fr. παρά, near, and ἔχω, to hold). To place near, to hold near, to offer, to present, to bestow, to afford, to furnish, to make.

παρηγορία, ας, ἡ (fr. παρηγορέω, to exhort). Exhortation, consolation, relief.

πάρημαι (παρά, beside, and ἦμαι, to sit). To sit beside, to sit down by.

παρθένος, ου, ἡ. A virgin, a maiden. As an adj. virgin, new, pure.

παρίημι, fut. -ήσω (fr. παρά, by, and ἵημι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeeble: perf. part. pass. παρειμένος, η, ου, benumbed.

παριπτεύω, fut. -εύσω (παρά, by the side of, and ἵπτεύω, to ride). To ride by the side of or near, to ride beyond, to outstrip.

Πάρις, γεν. ἴδος, ὁ. Paris, the son of Priam and Hecuba. By carrying off Helen, the wife of Menelaus, he caused the Trojan war.

παριῶώ, fut. -ώσω (fr. παρά, intens., and ἰσώω, to make equal). To render alike, to put on an equal footing.

παρίστημι, fut. -αστήσω (fr. παρά, near, and ἵστημι, to place). To place near, to compare:

perf. plur. and aor. 2, intr. to stand near, to be present, to assert. *Mid. voice*, to place one's self near, to approach, to appear.

Παρμενίων, ωνος, ὁ. Parmenio, a famous general of the army of Alexander.

παρμένω, for παρμιένω.

Παρνασσός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two summits, one consecrated to the Muses, the other to Bacchus.

παροδίτης, ου, ὁ (fr. πάροδος, a passage). A passer by, a traveller.

πάροδος, ου, ἡ (fr. παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.

παροικέω, fut. -ήσω (fr. παρά, near, and οἰκέω, to dwell). To dwell near or at, to reside by.

παροιμία, ας, ἡ (fr. παρά, by, and οἶμος, a path). A proverb, an adage, a common saying, a parable.

παροίχομαι, fut. -χήσομαι (fr. παρά, by, and οἴχομαι, to go). To go by, to go beyond, to depart, to pass by, to avoid.

παροξύνω, fut. -ῦσῶ, perf. παρώξυνχα (fr. παρά, intens., and ὀξύνω, to sharpen). To sharpen for, to excite, to encourage, to irritate, to exasperate.

παροράω fut. -όψομαι (παρά, intens., and ὁράω, to look). To look aside, to overlook, to observe, to remark.

παρορμιάω, fut. -ήσω (fr. παρά, intens., and ὀρμιάω, to drive). To impel, to excite, to urge, to en-

courage. *Mid.* to rush swiftly or rapidly.

πάρως (adv. poet. for πρό, before, in the presence of). Before, previously.

Πάρος, ου, ὁ. Paros, famous for its marble.

παρουσία, ας, ἡ (fr. πάρεμι, to be present). Arrival, approach, presence.

παροχέω, fut. -ήσω (παρά, by the side of, and ὀχέω, to convey). To convey by the side of another, to convey beyond. *Mid.* to ride in a vehicle by the side of another.

παροψίς, γεν. ἰδος, ἡ (παρά, ὄψον, food). A side-dish of sweetmeats or delicacies; also, the dish itself.

παρόρησία, ας, ἡ (πᾶς, all, and ῥῆσις, speech). Freedom of speech, frankness.

Παρύσατις, γεν. ἰδος, ἡ. Parysatis, wife of Darius; mother of Cyrus the Younger.

πᾶς, πᾶσα, πᾶν (adj. in the sing. with or without τις). Every, each, all; with art. expressed or understood, the greater number, most. *τὸ πᾶν,* the whole, the totality; *πάντα,* adverbially, in the sense of πάντως.

πάσχω, fut. πείσομαι (for πήσομαι, fr. πήθω, Ion. for πάθω), aor. 2 ἐπάθον, perf. 2 πέπονθα. To suffer, to bear, to endure, to sustain, to feel, to be disposed.

πάταγος, ου, ὁ (fr. πατάσσω, to strike). A loud noise, a crash, a roaring.

πατάσσω, fut. -άξω, perf. πεπάταχα. To strike, to dash.

πατέομαι, aor. 1 ἐπῴσῃμην, perf. pass. in mid. sense, πέπαυμαί. To eat, to taste of, to partake of.

πατέω, fut. -ήσω, perf. πεπάτηκα. To trample, to tread out, to crush.

Πατηγύας, and Παταγύας, ου, ὁ. Patagyas.

πατήρ, πατέρος, συμ. πατρός, ὁ. A father, a parent.

πάτρα, ας, πάτρι, ης, ἡ (πατήρ, a father). One's father-land, a native country.

πατριῶκος, ἡ, ὄν (adj. fr. πατήρ, a father). Like a father, fatherly, paternal, hereditary.

πατριος, ου (adj. fr. πατήρ, a father). Pertaining to a father, inherited from ancestors, paternal, hereditary.

πατρις, γεν. ἰδος, ἡ (fr. πατήρ, a father). One's father-land, one's native country. Adj. native.

πατριῶος, ου, and ος, α, ου (adj. fr. πατήρ, a father). Of a father, paternal, descending from a father, hereditary. Subst. a step-father.

Πανσανίας, ου, ὁ. Pausanias, the Spartan general who offered to betray his country to the Persians.

παύω, fut. παύσω, perf. πέπαυκα. To make to desist, to restrain, to suppress, to cause to cease. Mid. to leave off, to cease, to desist.

Ραφία, ας, and η, ης, ἡ. Raphia, a surname of Venus, derived from Paphos, a city where she was worshipped.

Ραφλαγονία, ας, ἡ. Raphla-gonia, a country of Asia Minor.

Ραφλαγών, ὄνος, ὁ. A Raphla-gonian.

πάχος, γεν. εος, contr. ους, τό (fr. παχύς, thick). Thickness, bigness, grossness; fatness, plumpness.

παχύνω, fut. -ῦνῶ, perf. πεπάχυνκα (from παχύς, thick). To thicken, to fatten, to stuff, to swell.

παχύς, εἷα, ὅ (adj. fr. πήγνυμι, to thicken). Thick, fat, stout, robust, rich, stupid.

πάω (obsolete in active form). To take care of, to feed, to pasture; to have, to acquire, to eat, to enjoy.

πεδάω, fut. -ήσω, perf. πεπέδηκα (from πέδη, a fetter). To fetter, to bind.

πέδη, ης, ἡ. A fetter, a shackle.

πέδιλον, ου, τό (from πέδη, a shackle). A shoe, a sandal, a buskin.

πεδίονδε (adv. dimin. of πέδιον, the earth). In a plain or field.

πεζῆ (adv.). On foot, by land.

πεζικός, ἡ, ὄν (adj. fr. πεζός, on foot). On foot, of or pertaining to land.

πεζός, ἡ, ὄν (adj. from πέζα, a foot). On foot, land, by land. τὸ πεζόν, infantry, a land force; τὰ πεζία, animals living entirely on land; οἱ πεζοί, soldiers serving on foot, land troops.

πειθαρχέω, fut. -ήσω, perf. πεπειθάρχηκα (fr. πείθομαι, to persuade oneself, and ἀρχή, authority). To obey, to yield to authority.

πέιθω, *fut.* πείσω, *perf.* πέπεικα, *aor.* 2 ἔπιθον, *perf.* 2 πέποιθα. To persuade, to induce. *Mid.* to persuade oneself, to obey, to acquiesce in, to believe, to follow; *perf.* 2 *in pres. sense*, I confide in, I trust.

πεινάω, *fut.* -ήσω, *perf.* πεπεινηκα (πέϊνα, hunger). To be hungry, to starve, to hunger or long for.

πείρα, *ας, ἡ*. An attempt, an undertaking, a trial, an experiment.

Πειραιεύς, *gen.* έως, *δ*. The Piræus; the largest of the three ports of Athens.

πειραῖτέος, *α, ον* (*adj. fr.* πειράω, to try). To be tried, that ought to be tried, that must be tried.

πειράω, *fut.* -άσω, *perf.* πεπειράωκα. To try, to make trial of, to prove, to attempt, to endeavor, to practise.

Πεισιδίαι, *ων, οί*. The Pisidians. *Psidia*, a country of Asia Minor.

Πεισιστράτος, *ου, δ*. Pisistratus, an Athenian. He made himself master of his native country, and held the chief power over it for thirty-three years.

πιστέον (*verbal neut. of* πείθω). It is necessary to obey.

πέλαγος, *εος, τό*. The sea, the open sea, the midst of the sea.

πέλας (*adv.*). Near. *δ* πέλας, a neighbor.

πέλεια, *ας, ἡ* (*fr.* πέλος, dark-colored). A dove of a blueish color.

πελειάς, *άδος, ἡ* (*from* πέλος). Same as πέλεια.

πελεκάν, *ανος, δ* (*fr.* πελεκάω, to cut with an axe). The woodpecker, the pelican; according to some a species of Bittern.

πέλεκυς, *εως, δ*. An axe, a battle-axe.

πέλεν, *for* ἔπελεν, *imp. of* πέλω, to be.

Πελίας, *ου, δ*. Pelias, king of Thessaly. He was an usurper, and sent his nephew, Jason, the rightful heir, to Colchis, in the hope that he would perish, in the search of the golden fleece.

πέλημα, *ατος, τό*. The sole of the foot, or of a shoe.

Πελοπίδας, *ου, δ*. Pelopidas. He was a famous Theban general.

Πελοποννήσιοι, *ων, οί*. The Peloponnesians.

Πελοπόννησος, *ου, ἡ* (*from* Πέλοπος, of Pelops, νήσος, the island). Peloponnesus. This was a peninsula situated in the southern part of Greece, now called the Morea.

Πέλωψ, *οπος, δ*. Pelops. He was the son of Tantalus, a king of Phrygia.

πελταστής, *ου, δ* (*fr.* πέλιτη, a small shield). A light-armed soldier, properly, one that uses the πέλιτη.

πελταστικός, *ή, όν* (*adj. from* πελταστής). Belonging to a targeteer. τό πελταστικόν, a body of targeteers.

πέλιτη, *ης, ἡ* (*from* πάλλω, to brandish). A buckler, a target,

a small shield, generally in the shape of a crescent.

πέλω, oftener πέλομαι, used only in pres. and imperf. ἔπλε, for ἔπελε; ἔπλετο for ἐπέλετο. To be, to become.

πέμπτος, η, ον (adj. πέντε, five). The fifth. *Neut. adv.* fifty.

πέμπω, fut. -ψω, perf. πέπεμφα, *Att.* πέπομφα. To send, to send to, to send away, to dismiss, to cast, as weapons; to send forward or conduct a procession. *Mid. with acc.* to send for any one.

πένης, ητος, ό, ή (adj. fr. πένομαι, to be poor). Poor. As a *Subst.* a poor person.

Πενθεύς, έως, ό. Pentheus. *He was a king of Thebes, torn in pieces by the Bacchantes.*

πενθέω, fut. -ήσω. To mourn, to grieve, to lament.

πένθος, εος, τό. Grief, sorrow, misfortune; sadness.

περία, ας, ή (πένομαι, to be poor). Poverty, want.

πέρομαι. To work; to be poor, to subsist by labor.

πενταετηρίς, ιδος, ή. A space of five years, five years.

πεντακόσιοι, αι, α (adj.). Five hundred.

πέντε. Five.

πεντήκοντα (adj.). Fifty.

πεντηκόντορος, ου, ό (fr. πεντήκοντι, fifty, and έρέσσω, to row). A fifty-oared galley.

πέπεισμαι, perf. ind. pass. of πείθω.

πεπηγώς, part. perf. 2 πήγνυμι.

πέπλος, ου, ό. A garment, a robe; a carpet, a covering.

πέπονθα, perf. 2 of πάσχω, part. πεπονθώς.

πέπτωκα, perf. of πίπτω.

πεπνκασμένος, η, ον (part. p. pass. πυκάζω, to thicken). Close, secret, reserved; sensible, prudent, judicious.

πέπωκα, perf. of πίνω, which see.

πέρ (an enclit. partic. formed by abbrev. from περι, πέρι, same as περισσώς). Much, very; even, though, although; yet, at least, however. ὅθενπερ, whencesoever; ἔνθαπερ, wheresoever. See *App. on Partic.* 208.

πέρα, πέραν (adv.). Besides, further, far beyond, excessively, &c. (prep. with gen.); on the farther side of, beyond, above.

περαία, ας, also η, ης, ή (γῆ or χώρα understood). Land at the farther side of a sea or river; the horizon.

περαίνω, fut. -ανῶ, perf. πεπεραγκι (fr. πέρας, the end). To go through or traverse, to carry through, to terminate, to achieve.

περαῖος, α, ον (adj. from πέρα, beyond). Farther, on the farther side, opposite; more distant, remote.

περαιόω, fut. -ώσω, pf. πεπεραιώκα (from περαῖος, beyond). To convey to the other side, to convey beyond the sea. *Mid.* to pass beyond, to traverse.

πέρας, ἄτος, τό (from πέρα, beyond). The end, a term, a limit, a boundary.

περάω, fut. -άσω, and Ionic -ήσω, perf. πεπεράωκα (from πέρα,

beyond). To transport, to convey, to cause to pass; to pass through, to pass over, to traverse, to convey *beyond seas*.

Πέργαμον, ου, τό, Πέργαμος, ου, ἡ. Pergamus; citadel of Troy.

πέρθω, fut. -σω, perf. πέπερκα. To lay waste, to sack, to destroy. Aor. 2 ἔπρῳθον, perf. 2 πέπορθα.

περί (prep. with gen. dat. and acc., fundamental meaning, about, around). With gen. about, of or on account of, above. With dat. about, around, round about, near, because of, through. With acc. about, near by, on; in respect to, in reference to, in relation to. In composit. it signifies generally, about or above; it is often intensive, and sometimes redundant.

περιᾶγω, fut. -ᾶξω (περί, about, ἄγω, to lead). To lead about, to turn round, to convert; to go round, to visit. Mid. to take with oneself, to have by one's side.

περιαιρέω, fut. -ήσω (fr. περί, entirely αἶρέω, to take). To remove, to deprive of, to strip.

περιᾶπτω fut. -ψω (fr. περί, about, and ἄπτω, to fasten). To fasten about, to attach to, to suspend from.

περιβάλλω, fut. -βάλλω (from περί, around, and βάλλω, to cast). To throw around, to surround, to embrace. Mid. to throw around oneself, to put on.

περίβλεπτος, ον (adj. fr. περιβλέπω, to look around). Conspicuous, renowned.

περιβολή, ἡς, ἡ (fr. περιβάλλω, to throw around). A placing around, a cloak, dress, ornaments; an embrace.

περίβολος, ου, ὁ (fr. περιβάλλω, to throw around). A circuit, an enclosure, an enclosed piece of ground.

περιγίνομαι, fut. -γενήσομαι (περί, above, γίνομαι, to be). To be over and above, to remain over and above, to be profitable, to survive, to escape, to conquer, to excel.

περιεῖδω, fut. -εἰδήσω, -είσομαι (περί, round about, and εἶδω, to look). To look round about, to survey, to contemplate; with a part. to overlook, to neglect, to connive at. Aor. 2 περιεῖδον, which is the principal part of the verb, in use; employed as aor. 2 to ὀράω.

περίεμι, fut. -έσομαι (fr. περί, above, εἶμι, to be). To remain over and above, to survive, to escape danger, to recover, to remain alive, to accrue, to conquer, to excel.

περίεμι, fut. -είσομαι (περί, around, and εἶμι, to go). To go round about, to go about, to come back in turn.

περιελάυνω, fut. -ελάσω (περί, round about, and ελάυνω, to drive). To drive round about, to collect and drive away, to circulate the bowl, to treat with violence, to force; to ride round, or go round in a chariot.

περίεργος, ον (adj. fr. περι, superior, and ἔργον, work). Act-

ing with great care or diligence; over scrupulous or careful. *Passively*, highly wrought, of superior finish.

περιέρχομαι, fut. -ελεύσομαι. (*fr. περί*, around, *ἔρχομαι*, to go). To go round about, to wander, to relate, to circumvent.

περιέχω, fut. -έξω, -σχήσω (*περί*, around, and *ἔχω*, to hold) To surround, to embrace, to encompass, to besiege, to surpass. *Mid.* to attach one's self to, to conceive an affection for, to defend.

περιῖσθημι, fut. *περιστήσω* (*περί*, around, and *ἵσθημι*, to place). To place round about, to surround, to invest, to reduce, to alter; to stand around, to surround one's self with, to change one's views, &c.

περικᾶθημαι (*περί*, around, and *κάθημαι*, to sit). To sit round about, to invest, to besiege.

περικαλλής, *ἔς* (*adj. περί*, above, and *κάλλος*, beauty). Very beautiful, exceedingly beautiful.

περικάλυπτω, fut. -ψω (*περί*, around, *καλύπτω*, to cover). To enwrap, to veil, to encompass, to surround, to contain.

περίκειμαι, fut. -κείσομαι (*περί*, around, and *κείμεναι*, to lie). To lie round about; to be surrounded by.

Περικλῆς, *ἔους*, *ῶ*. Pericles; an Athenian orator, both able and popular.

περικόπτω, fut. -ψω (*περί*, around, *κόπτω*, to cut). To cut round about, to cut down, to cut off, to reduce.

περικυλίω, fut. -ῥω (*περί*, around, *κυλίω*, to turn). To turn round. *Mid.* to roll one's self into a ball.

περιλαμβάνω, fut. -λήφομαι (*fr. περί*, around, and *λαμβάνω*, to take). To embrace, to encompass; to comprehend.

περιλάμπω, fut. -ψω (*περί*, around, *λάμπω*, to shine). To shine around, to shine brilliantly, to gleam.

περιλείπω, fut. -ψω (*περί*, over, and *λείπω*, to leave). To leave remaining; *Pass.* to be left over, to survive.

περιμένω, fut. -ῶ (*περί*, around, and *μένω*, to remain). To remain around, to wait for; to stop.

περιναίετης, *ου*, *ῶ* (*fr. περιναίετός*, to dwell round about). A neighbor.

περίοδος, *ου*, *ῆ* (*περί*, around, *ὁδός*, a way). A passage round, a circuit, a compass, a period, *in time*, *in rhetoric*.

περιοικέω, fut. -ήσω (*περί*, around, *οἰκέω*, to dwell). To dwell around, to settle around.

περίοικος, *ον* (*adj. fr. περί*, around, *οἶκος*, a dwelling). Dwelling around, neighboring.

περιόπτομαι, fut. -ψομαι (*περί*, around, *ὀπτομαι*, to look). To look around, to overlook, not to notice, to neglect.

περιοράω, fut. -όψομαι (*περί*, around, *οράω*, to look). Take the same meanings as under the head of *περιόπτομαι*.

περιουσία, *ας*, *ῆ* (*fr. περιέμι*,

to be over). Superfluity, abundance, gain, property, excess.

περιπατέω, fut. -ήσω (περί, around, πατέω, to walk). To walk round about, to walk about.

περίπατος, ου, ὁ (περιπατέω). A walk, a promenade.

περιπέμπω, fut. -ψω (περί, around, πέμπω, to send). To send round about.

περιπίπτω, fut. -πεσοῦμαι (περί, around, πίπτω, to fall). To fall around, to fall upon or into, to meet with.

περιπλέκω, fut. -πλέξω (περί, around, and πλέκω, to fold). To fold about or around, to involve.

περιπλέω, fut. -πλεύσομαι (περί, around, πλέω, to sail). To sail around, to sail about, to sail up and down.

περιποιέω, fut. -ποιήσω (περί, about, ποιέω, to make). To bring about, to produce, to procure. Mid. to acquire.

περιπτύσσω, fut. -ύξω (περί, around, and πτύσσω, to fold). To fold around, to wrap up, to embrace.

περιρρέεω, fut. -ρέύσομαι (περί, around, ρέω, to flow). To flow all around, to melt away, to overflow, to slide down.

περιρρήγνυμι, fut. -ρήξω (περί, around, ρήγνυμι, to tear). To tear all around, to burst open, to break in pieces.

περισᾶμος, ου, Dor. for περισημος, ου (adj. fr. περί, intens., and σῆμα, a mark). Very remarkable, easily distinguished.

περισκαίρω, fut. -καρῶ (περί,

about, σκαίρω, to leap). To jump or frisk about, to bound.

περισκοπέω, fut. -ήσω (περί, around, σκοπέω, to look). To look around, to survey.

περισσός, Att. -τιός, ἢ, ὄν (fr. περί, over). Remaining over, abundant, superfluous, excessive. The neut. as an adv. eminently, excellently.

περιστέλλω, fut. -στελῶ (fr. περί, around, and στέλλω, to equip). To dress, to decorate; to cover, to cover up.

περισυλάω, fut. -ήσω (περί, around, and συλάω, to carry away). To despoil totally, to carry away forcibly from all sides.

περισώζω, fut. -ώσω (fr. περί, around, and σώζω, to save). To save and protect (so that he may survive); to secure, to fence around, to preserve.

περιτείνω, fut. -ενῶ (fr. περί, around, and τείνω, to stretch). To stretch round about, to stretch all over, to draw out, to strain.

περιτέμνω, fut. -τεμῶ, (fr. περί, around, and τέμνω, to cut). To cut round about, to prune all around, to cut short, to intercept.

περιτίθημι, fut. -θήσω (fr. περί, around, and τίθημι, to place). To surround, to put on, to invest, to bestow, to attribute to. Mid. to appropriate to one's own use.

περιττός, the Attic form of περισσός.

περιφερέης, ἐς (*adj. fr. περιφέρω*, to carry around). Turned around, round; that attend upon or accompany.

περιφέρω, *ful. περιοίσω* (*fr. περί*, around, and *φέρω*, to carry). To carry round about, to expose, to make known, to remind, to wander. *Mid. voice*, to return to the same point.

περιφραδέως (*adv. fr. περιφραδής*, *περί*, *φρήν*, the mind). Exactly, strictly, carefully; sensibly, skillfully, prudently.

περιχαίρης, ἐς (*adj. περιχαίρω*, to rejoice greatly). Extraordinarily gay or delighted, overjoyed.

περιχέω, *ful. -χέσω* (*περί*, around, and *χέω*, to pour). To pour round about or upon. *Mid.* to bathe.

περιχορεύω, *ful. -εύσω* (*fr. περί*, around, and *χορεύω*, to dance). To dance round about.

Περσεύς, ἐώς, ὁ. Perseus. He was the son of Jupiter and Danaë, and cut off the head of the Gorgon Medusa.

Περσεφόνη, ης, *Dor. ἄ, ας, ἥ* (*πέρθω*, φόνος). Proserpina. She was the daughter of Ceres and Jupiter, and wife of Pluto.

Πέρσης, ου, ὁ. A Persian. οἱ Πέρσαι, the Persians.

Περσικός, ἥ, ὄν (*adj.*). Persian.

Περσίς, *gen. ἰδος, ἥ*. Persis, a province of Persia, on the Persian gulf.

πέσσω, *Attic -ττω, ful. -ψω, perf. pass. πέπεμαι, aor. 1 ἐπέ-*

φθην. To boil, to cook, to ripen, to concoct, to digest, to keep down.

πέτῃμαι, *pres. mid. of πέτημι* (*fr. πετάω*), same as πέτομαι.

πετεινόν, οὔ, τό. A winged animal, a bird.

πετεινός, ἥ, ὄν (*adj. fr. πέτομαι*, to fly). That flies, winged.

πέτομαι, *ful. πετήσομαι, πτήσομαι, perf. πέπηκα, aor. 2 ἐπέτομην, ἐπτόμην*. To fly, to spread itself, to expand the wings for flight, to spread.

πέτρα, ας, ἥ. A rock, a stone, a mass of stone, a large stone.

πετραῖος, α, ον (*adj. fr. πέτρα*, a rock). Rocky, stony, that is among or that grows among the rocks.

πετρούω, *ful. -ώσω*. To turn into stone, to petrify.

πετρούδης, ες (*adj. fr. πέτρα*, a rock, and *εἶδος*, appearance). Rocky, stony.

πετρών, ὠρος, ὁ. A rocky place.

πέττω, *Attic for πέσσω*.

πεφιλμένος, *Dor. for πεφιλμένος, part. perf. pass. φιλέω*.

πέφνον, *without augment, Ion. for ἔπεφνον, aor. 2 with Att. redup. of φένω, to slay, obsol., by syncope for ἔφῆνον*. I slew, I killed.

πεφνικός, νῖα, ὅς (*part. perf. act. φύω, to grow*). Inbred, innate, natural, native.

πῆ, *interrogatively*, How, in what manner, whither? *Without an accent, πη*, somehow, in some way, somewhere.

Πήγασος, ου, ὁ. Pegasus, a

winged horse, the favorite of the Muses.

πηγή, ἤς, ἡ. A fountain, a spring, a source.

πήγνυμι, fut. πήξω, aor. 2 ἔπαγον, perf. 2 πέπηγα. To fix together, to make fast, to constrict, to stiffen, to freeze. *Mid.* to become stiffened or torpid, to freeze.

πηδάω, fut. -ήσω, perf. πεπήδηκα. To jump, to bound, to spring.

πήλε, *Ion.* for ἔπηλε, 3d sing. aor. 1 ind. of πάλλω.

Πηλείδης, ου, ὁ (Πηλεύς). The son of Peleus.

Πηλεύς, ἑως, ὁ, Peleus. He was the son of *Æacus*, and father of *Achilles*.

πήμα, ἄτος, τό (*fr.* πάσχω, to suffer). An injury, damage, prejudice, misfortune, suffering.

πηνῆα (*adv.*). At what time, when, at what hour, &c.

πήξις, εως, ἡ (πήγνυμι). The act of fastening or rendering compact; condensation, congelation, ice, a freezing.

πήρα, ας, ἡ (*fr.* πάω, to feed). A travelling sack, a wallet, a pouch for provisions, a bag.

πηρόω, fut. -ώσω, perf. πεπήρωκα (*fr.* πηρός, maimed). To deprive of the use of a limb, to maim, to mutilate, to injure, to blind.

πήρωσις, εως, ἡ (πηρόω, to maim). A maiming, a mutilation, a deprivation, blindness.

πήχυς, εως, ὁ. The elbow, the arm, a cubit; a measure from the elbow to the end of the fingers.

Πίγρης, ητος, ὁ. *Pigres*, interpreter of *Cyrus* in his expedition.

πιέξω, πιέζω, fut. πιίσω, perf. πεπίκα. To press, to squeeze, to press down firmly, to keep fast, to urge, to persecute.

πίθᾶρός, ἡ, ὄν (*adj. fr.* πείθω, to persuade). Persuasive, probable, natural, insinuating, yielding, docile.

πίθηκος, ου, ὁ. An ape, a baboon.

πίθος, ου, ὁ. A large vessel, a cask, a jar, a tub.

πιρρός, ἄ, ὄν (*adj.*). Bitter, sharp, piercing, painful.

πιμελή, ἤς, ἡ (*from* πῖαρος, fatness). Fat, fatness, corpulency, obesity.

πιμελής, ἑς (*adj. from* πιμελή, fat). Fat, corpulent, gross, fleshy.

πίμπλημι, fut. πλήσω. To fill. Same as πλήθω, which see.

πίναξίς, ἰδος, ἡ (*dim. of* πίναξ, a board). A small board, a small or bad writing tablet, a small picture, a small dish.

Πίνδαρος, ου, ὁ. *Pindar*. His native place was *Thebes*. He was the prince of the *Grecian lyric poets*.

πίνα, ης, ἡ. A species of shell-fish, the *pinna*, or pearl-muscle.

πιννοτήρας, ου, ὁ (*fr.* πίνα, the pearl muscle, and τηρέω, to keep). The *pinnoteras*, a small species of crab, found in the shell of the *pinna*.

πίνω, *f.* πίομαι, πιοῦμαι, perf. πέπωκα, aor. 2 ἔπιον. To drink, to quaff, to sip, to imbibe.

πιπράσκω, *Ion.* πιπρήσκω, fut.

wanting, *perf.* πέπρακα. To sell, to transport for sale.

πίπτω, *fut.* πεσοῦμαι, *aur.* 2 ἔπεσον. To fall, to fall in battle, to perish.

πιστεύω, *fut.* -είσω, *perf.* πεπίστευκα (*from* πίστις, faith). To believe, to confide in, to trust, to rely on.

πίστις, *εως, ἦ.* Belief, trust, good faith, persuasion.

Πίστις, *εως, ἦ.* Faith, worshipped by the Romans under the name Fides.

πιστός, ἦ, ὄν (*adj.*). Faithful, trustworthy; credible, true.

πιστότης, ητος, ἦ (*fr.* πιστός, faithful). Fidelity, integrity.

πίτνημι, *poetic for* πειάννυμι, *fut.* πειῶσω, *aur.* 1 ἐπέτῳσα, *perf. pass.* πέπιῳμαι. To spread out. *Mid.* πινῶμαι, *imperf.* πινύμην, to stream.

Πιττᾶκος, οὔ, ὁ. Pittacus, of Mitylene, one of the seven wise men of Greece.

πίον, ον (*adj.*). Fat, rich.

πλάγιος, α, ον, and ος, ον (*adj.*). Oblique, equivocal, ambiguous. εἰς πλάγιον, obliquely, sloping down.

πλαίσιον, ον, τό (*fr.* πλάσσω, to form). A square figure, an army drawn up in a square.

πλᾶνάω, *fut.* -ήσω, *perf.* πεπλάνηκα (*fr.* πλᾶνη, a wandering about). To cause to wander, to lead astray. *Mid.* to wander about, to go astray.

πλάγος, η, ον (*adj.*). Wandering, erratic, deceitful. *As a Subst.*, ὁ, a vagabond, a juggler, a cheat.

πλάσσω, *fut.* πλάσω, *perf.* πέπλωκα. To form, to fashion, to figure, to mould. *Mid.* to disguise, to feign.

πλάστης, ου, ὁ (*fr.* πλάσσω, to form). An artist, a sculptor.

πλαστικός, ἦ, ὄν (*adj. fr.* πλάσσω, to mould). Plastic, adapted for forming; well-formed.

πλάτανος, ου, ἦ. The plane tree.

Πλάταια, ας, ἦ, and Πλαταιαί, ὤν, αἶ. Plataea, and Plataeæ, a city of Bœotia, near which the Persians were routed by the Athenians.

πλάτος, εος, τό (*from* πλάις, broad). Breadth, width.

πλάττω, *see* πλάσσω.

πλάις, εἶα, ὕ (*adj.*). Broad, wide, spacious, flat.

Πλάτων, ωνος, ὁ. Plato, a distinguished Athenian philosopher, a disciple of Socrates, and founder of the Academy.

πλέθρον, ου, τό. A plethrum, a measure of a hundred feet, the sixth part of a stadium.

πλεῖος, α, ον (*adj. for* πλείος). Full, replete, brimming.

πλεῖστος, η, ον (*adj. superl. of* πολύς, much). Very much, most. *Neut. sing. and neut. pl. used adverbially.*

Πλειστῶνας, ακτος, ὁ. Pleistῶναξ, son of Pausanias, and general of the Lacedæmonians in the Peloponnesian war.

πλείων, ον (*adj. a comparative degree, assigned to* πολύς). More, greater; οἱ πλείονες, the greater number, the dead; ἐπὶ πλείον,

more and more; τί πλέον, what good is it?

πλεκτός, ή, όν (*adj. fr. πλέω*, to plait). Twisted, braided, plaited.

πλέω, *fut. πλέξω, perf. πέπλεχα*. To plait, to knit, to weave, to entwine, to fold, to arrange, to dispose cunningly.

πλεονάκεις (*adv.*). Oftener.

πλεονασμός, οὔ, ό (*fr. πλεονάζω*, to be more). Superfluity, abundance, excess, greatness.

πλεονεκτέω, *fid. -ήσω, perf. πεπλεονέκτηκα* (*fr. πλέον* more, ἔχω, to have). To have more, to strive after more, to be avaricious.

πλεονεξία, ας, ή (*πλεονεκτέω*, to have more). The desire of having more, avarice, cupidity.

πλέος, α, ον (*adj. fr. πλέω*, *obsol.* to be full). Full.

πλευρά, ας, ή, πλευρόν, οὔ, τό. A rib, the side.

πλέω, *fut. πλείσομαι, perf. πέπλευκα*. To navigate, to sail, to be at sea.

πληγή, ης, ή (*πλήσσω*, to strike). A blow, a wound.

πλήθος, έος, τό (*fr. πίμπλημι*, to fill). A great number, a crowd, a multitude, abundance, the greater number.

πλήθω, *fut. πλήσω, perf. mid. πέπληθα*, with *pass. sense. Tr.* to fill. *Intr.* to be full, to abound, to be crowded.

πληκτρον, ου, τό (*fr. πλήσσω*, to strike). Any thing used to strike with, a quill or any thing for touching the strings of a

musical instrument, a plectrum, a weapon.

πλημμυρίς, ίδος, ή (*πλήμη*, the tide, and *μύρω*, to flow). A flood, a torrent, an inundation.

πλήν (*as a prep. with a gen.*). Above or besides, except. *Adv. or conj.* over and above, besides, except, unless, yet, however, notwithstanding. *πλήν έών*, only that.

πληρής, ές (*adj. fr. πλέω*, to fill). Full, complete, entire, perfect.

πληρώω, *fut. -ώσω, perf. πεπλήρωκα* (*fr. πληρής*, full). To make full, to fill, to supply, to fulfil, to fit out.

πλησιαιτερος, α, ον (*adj. comparative of πλήσιος*, near). Nearer, more contiguous.

πλήσιος, α, ον (*adj. fr. πέλας*, near). Near, contiguous, neighboring. *Subst. ό*, a neighbor. *Neut. as an adv.* near.

πλησμονή, ης, ή (*fr. πίμπλημι*, to fill). A filling up, a satisfying, a surfeit, a repletion, satiety, abundance.

πλήσσω, *Att. -τιω, fut. πλήξω, perf. πέπληχα, aor. 2 έπλήγον, perf. mid. πέπληγα*. To strike, to wound, to hit.

πλίνθος, ου, ή. A brick, a tile; a plinth.

πλοϊον, ου, τό (*fr. πλέω*, to sail). A ship, especially, a round-built vessel fit for transport service.

πλόζαμος, ου, ό. A tress, braided hair.

πλόος, όον *contr. πλοῦς, πλοῦ*,

ὄ (*fr.* πλέω, to sail). Navigation, a sailing, a voyage.

πλούσιος, α, ον (*adj.*). Rich, wealthy, opulent.

Πλουτέϊς, ἑως, *Ion.* ἦος, ὄ (*poet. for Πλουτων*). Pluto.

πλουτέω, *fut.* -ήσω, *perf.* πεπλούτηκα (*fr.* πλοῦτος, riches). To be rich, to have in abundance, to abound in.

πλουτίζω, *fut.* -ίσω, *perf.* πεπλούτικα (*fr.* πλοῦτος, abundance). To make rich, to enrich, to gladden, to delight, to make wealthy.

πλοῦτος, ου, ὄ (*fr.* πολύ, much, ἔτος, a year: *lit.* an abundant year). Abundance, - wealth, riches, opulence.

Πλοῦτος, ου, ὄ. Plutus, the god of riches represented as blind and with wings.

Πλούτων, ωνος, ὄ. Pluto, son of Saturn, who had dominion over the lower world.

πλύνω, *fut.* πλύνῶ. To wash, to moisten.

πνέω, *poetic for* πνέω, to breathe, to exhale.

πνεῦμα, ἄτος, τό (*fr.* πνέω, to breathe). Breath, wind, the air, a breeze; the spirit.

πνέω, *fut.* πνεύσω, *perf.* πέπνευκα. To blow, to breathe, to exhale.

πνίγω, *fut.* πνίξω, *perf.* πέπνιχα, *aor.* 2 *pass.* ἐπνίγην. To strangle, to suffocate, to drown.

πνοή, ἦς, ἥ (*fr.* πνέω, to breathe). A blast, wind, breath, exhalation, a sound, the voice.

ποδάρακης, ες (*adj. fr.* πούς, a

foot, and ἄρακίω, to suffice). Having strong feet, swift of foot, fleet, active.

ποδήρης, ες (*adj. fr.* πούς, the foot, and ἄρω, to join). Descending to the feet, long.

ποδώκεια, ας, ἥ (*fr.* ποδώκης, rapid). Swiftness, of foot, speed in running.

ποδώκης, ες (*adj. fr.* πούς, a foot, and ὠκίς, swift). Swift of foot, running swiftly, moving rapidly.

πόθεν (*adv. fr.* ποῦ, where,θεν, from). From what place, whence.

ποθέω, *fut.* -έσω, -ήσω, *perf.* πεπόθηκα (*fr.* πόθος, desire). To desire earnestly, to long for, to regret, to feel the want of, to mourn for.

πόθος, ου, ὄ. Desire, a passionate longing for, love, regret.

ποῖ (*adv. interrog.*). Where? whither?

ποιά, ἄς, ποία, ας, ποιή, ης, ἥ (*poetic for* πόα). A plant, an herb, herbage, grass, foliage.

ποιέω, *fut.* -ήσω, *perf.* πεποίηκα. To make, to do, to perform, to effect, to cause, to prepare. κακῶς ποιεῖν, to treat ill, to injure. Μιδ. to make for one's self, to regard as.

ποίημα, ἄτος, τό (*fr.* ποιέω, to make). Any thing made, a work; a poem.

ποιητέος, α, ον (*fr.* ποιέω, to make). Must be done, &c.

ποιητής, ου, ὄ (*fr.* ποιέω, to make). A maker, a composer, an inventor, an author, a poet.

ποιητικὸς, ἡ, ὄν (*adj. fr. ποιέω*, to make). Capable of making, efficient, poetical, adapted to poetry.

ποικιλία, ας, ἡ (*fr. ποικίλλω*, to variegate). Variety, diversity, embroidery.

ποικίλος, η, ον (*adj. fr. ποικίλλω*, to variegate). Variegated, diversified, varied, adorned.

ποικίλως (*adv. fr. ποικίλος*, varied). In a diversified manner, variously.

ποιμαίνω, *fut. -ῶν, perf. ποιμαίνα* (*fr. ποιμήν*, shepherd). To pasture cattle, to tend herds.

ποιμήν, ἐός, ὁ. A shepherd; a sovereign, a ruler.

ποίμνη, ης, ἡ. A flock of sheep, a herd of cattle at pasture.

ποίμνιον, ου, τό (*fr. ποιμένιον*). A flock, a herd.

ποινή, ἡς, ἡ. Satisfaction, a penalty, a retaliation, a punishment, a chastisement; (*properly*, compensation for a homicide, *made to the relations of the deceased; hence,*) vengeance, *taken for a homicide or other injury.*

ποῖος, α, ον (*adj. from πός, obsol.*). What? Which? Of what sort or kind. *Adverbially*, in what manner? How?

ποιπνύω, *fut. -ύσω (fr. ποιέω*, to do, *and πνύω, obsol., πνέω*, to breathe). To be busy, to be sedulously occupied about any thing, to perform any office with diligence or activity, to pant, to put oneself out of breath.

πολέες, *Ion. or poet. for πολλοί*, *neut. pl. of πολύς.*

πολεμέω, *fut. -ήσω, perf. πεπολέμηκα (fr. πόλεμος*, war). To make war, to wage or carry on war, to fight, to oppose, to invade.

πολεμίζω, *fut. -ίσω, perf. πεπολέμικα (fr. πόλεμος*, war). To wage war, to contend, to fight, to assault.

πολέμιος, α, ον (*adj. fr. πόλεμος*, war). Pertaining to an enemy, hostile, inimical, warlike.

πόλεμος, ου, ὁ. War, battle, a combat; an armament, troops.

πολενύω, *fut. -εύσω, perf. πεπόλευκα (fr. πέλω, πάλλω*, to throw). To turn round, to turn the soil, to plough. *Mid.* to go about.

πολιορκέω, *fut. -ήσομαι (fr. πόλις*, a city, *and εἶργνῦμι*, to shut in). To encamp round, to invest, to besiege a city; to torment.

πολιορκητής, οὔ, ὁ. A besieger or taker of cities.

πόλις, εως, ἡ (*poetic ηος, Ionic ιος*). A city, a town; the state, the commonwealth.

πολιτεία, ας, ἡ (*fr. πολιτεύω*, to manage public affairs). The management of public affairs, a political constitution, a form of government, a mode of life.

πολίτευμα, ἄτος, τό (*fr. πολιτεύω*, to manage public affairs). Management of public affairs, a constitution.

πολιτεύω, *fut. -εύσω (fr. πολιτης*, a citizen). To be or to act as a citizen, to take part in politics, to discharge the duties of an office.

πολίτης, ου, ὁ (*from πόλις*, a city). A citizen.

πολιτικός, ἡ, ὄν (*adj. fr. πολι-*

της, a citizen). Suitable for or belonging to a citizen, of a city or state, citizen-like, skilled in politics, municipal. τὰ πολιτικῆ, state affairs, politics.

πολιτικῶς (*adv. fr. πολιτικός*, political). Under a regular form of government, in organized society, patriotically, politically.

πολλάκις (*adv. from πολὺς*, many). Often, frequently.

πολλαπλάσιος, α, ον, and ος (*fr. πολὺς*). Manifol, manifold more, more numerous, larger, greater, more ample.

πολλαπλάσιων, ον (*adj.*). Manifol, more numerous.

πολλάχοῦ (*adv. from πολὺς*, many). In many places, in many ways.

πολλοστός, ἡ, ὄν (*adj. fr. πολὺς*). One of many, exceedingly small, trifling, insignificant, the very least, the smallest number.

πολύανδριον, ον, τό (*fr. πολὺς*, many, ἀνὴρ, a man). A place where many people assemble; a burial-place where many are interred.

πολύανθρωπος, ον (*adj. from πολὺς*, many, ἄνθρωπος, man). Containing many men, crowded, well-inhabited, populous.

πολυάχενος, ον, and -αχίην, ἑνος (*adj. fr. πολὺς*, large, ἀχίην, neck). Large-necked, strong-necked.

Πολυβιάδης, ον, ὁ. Polybiades, father of Naucleides.

πολύγονος, ον (*adj. fr. πολὺς*, many, γόνος, offspring). Very fruitful, productive, prolific.

πολύδαίδαλος, ον (*adj. fr. πολὺς*, much, δαίδαλος, curiously wrought). Elaborated with much art and ingenuity, most ingenious.

πολύδαρκυς, υ, πολυδάκρυτος, ον (*adj. fr. πολὺς*, many, δάκρυ, a tear). Weeping much. *Pass.* much-wept, deeply deplored, much-lamented.

πολύδωρος, ον (*adj. fr. πολὺς*, much, δῶρον, a gift). That gives rich presents, munificent, bountiful. *Pass.* that has received rich gifts.

πολύκλαιστος, ον (*adj. fr. πολὺς*, much, κλαίω, to weep). Lamenting much. *Pass.* much-lamented, deeply deplored.

πολυκοιρανία, ας, ἡ, πολυκοιρανίη, ης, ἡ (*fr. πολὺς*, many, κοίρανος, a ruler). A plurality of rulers, mob government.

Πολυκράτης, εος, ὁ. Polycrates, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμᾶθής, ἑς (*adj. fr. πολὺς*, much, μανθάνω, to learn). Well or extensively instructed, very learned, erudite.

πολυμᾶθία, ας, ἡ (πολυμᾶθής, very learned). Extensive learning.

Πολυμνία, ας, ἡ (πολὺς, many, ὕμνος, a song). Polymnia, or Polyhymnia, one of the nine Muses, who presided over eloquence.

Πολυξένη, ης, ἡ. Polyxena, daughter of Priam.

πολύμομος, ον (*adj. πολὺς*,

many, ὄμμα, the eye. Having many eyes, many-eyed.

πολύπους, ποδος, ὁ (fr. πολίς, much, πούς, a foot). One that has many feet, the eight-armed polyopus.

πολύς, πολλή, πολύ (adj.). Much, many, numerous, frequent, great, extensive, vast. οἱ πολλοί, the greater number, the multitude; πολύ, neut. adverbially, much, very, by far, considerably; πολὺ μᾶλλον, much more; πολὺ μάλιστα, to the utmost; πολλά, neut. pl. adverbially, very much, mostly, for the most part; τὰ πολλά, and ὡς τὰ πολλά, frequently, commonly, generally; compar. πλείων, and πλείων, superl. πλείστος, assigned to πολίς, but from πλείος.

πολυσαρχία, ας, ἡ (fr. πολύς, much, and σάρξ, flesh). Abundance of flesh, fleshiness, corpulency, plumpness.

πολύτεκνος, ον (adj. fr. πολύς, and τέκνον, child). Having young children, prolific.

πολυτέλεια, ας, ἡ (fr. πολυτελής, expensive). Great expense, magnificence, sumptuousness, pomp.

πολυτελής, ἐς (adj. fr. πολύς, much, τέλος, expense). Costly, precious, valuable, sumptuous.

πολύφωνος, ον (adj. fr. πολύς, much, φωνή, voice). Of or in many voices or tones, many-toned, loud-sounding, talkative.

πολύχωρος, ον (adj. fr. πολύς, much, χώρα, space). Very capacious, very spacious.

πόμα, ἄτος, τό (fr. πίνω, to drink). Drink, a draught, a potation.

πομπεύω, fut. -εύσω, perf. πεπόμπενκα (fr. πομπή, a sending). To make a solemn procession, to march in procession.

πομπή, ἡς, ἡ (from πέμπω, to send). A sending; a solemn procession, a pomp, a pageant, a show.

Πομπήϊος, ου, ὁ. Pompey, a famous Roman commander, the rival and opponent of Caesar. He was defeated at the battle of Pharsalia.

πονέω, fut. -ήσω, perf. πεπόνηκα (fr. πόνος, toil). To work out, to earn by labor; Neut. to work at, to toil at, to perform, to become weary, to be ashamed.

πονηρία, ας, ἡ (from πονηρός, troublesome). Badness, wickedness, a bad condition.

πονηρός, ἄ, ὄν (from πονέω, to be distressed). Troublesome, causing distress. Pass. wretched, evil, wicked, miserable, useless.

πονηρῶς (adv. from πονηρός, wicked). In bad circumstances, wretchedly, badly.

πόνος, ου, ὁ (from πένομαι, to labor). Work, toil, fatigue, labor, distress.

πόντος, ου, ὁ. The sea, the deep.

Πόντος, ου, ὁ (Εὐξείνιος understood). The Black or Euxine sea.

πόπῆνον, ου, τό (fr. πέπτω, to cook). A sort of cake offered in sacrifices.

πορεία, ας, ἡ (from πορεύω, to

cause to go). A departure, a passage, a journey, a way.

πορεύω, fut. -εύσω, perf. πεπόρευκα (fr. πόρος, a passage). To bring, to convey, to transport, to send, to provide, to furnish. *Mid.* to set out, to go forth, to travel, to encounter.

πορθέω, fut. -ήσω, perf. πεπόρθηκα (fr. πέρθω, to destroy). To lay waste, to devastate, to plunder, to sack, to besiege.

πορθμός, οὔ, ὄ. A strait, *over which there is a passage or ferry*, a passage, a frith.

πορίζω, fut. -ίσω, perf. πεπόρικα (fr. πόρος, a way). To open or find a way, to bring to pass, to carry through prosperously; to provide means for, to manage. *Mid.* to obtain, to acquire, to procure for oneself, to invent, to contrive, to devise.

πόρος, ου, ὄ (from πείρω, to pass). A passage, a ford, a bridge, a way, a means.

πόρῳ (adv. fr. πρό). Towards, farther on, far, afar off, beyond.

πόρῳθεν (adv. fr. πόρῳ, and θεν). From far, far off, at a distance.

πόρτις, ιος, ἦ. A calf, a young ox, a heifer, a stag.

πορφύρεος, έα, έον, contr. οὔς, ἄ, οὔν (fr. πορφύρα, a shell-fish yielding a purple color). Of a purple color, dark red, scarlet, dark-colored.

πορφύρις, ίδος, ἦ (fr. πορφύρα). A purple garment or robe.

πόρω, *obso.* in pres., aor. 2 έπορον, inf. πορεΐν (fr. πόρος, a

way). To give, to furnish, to provide, to present with.

Ποσειδών, ώνος, ὄ. Neptune, *god of the sea, the son of Saturn and Ops.*

πόσις, εως, Ion. ιος, ὄ. A husband, a bridegroom, one who is betrothed.

πόσις, εως, ἦ (from πίρω, to drink). The act of drinking, a drink, a draught.

πόσος, η, ον (adj.). How much? How large? Of what value? *Pl.* how many? πόσῳ, *adverb*, by how much?

ποσσημαρ (adv. fr. πόσος, how many? and ἡμαρ, a day). In or within how many days?

ποτάμιος, α, ον (adj. fr. ποταμός, a river). Of, from or belonging to a river, dwelling in rivers.

ποταμός, οὔ, ὄ. A river, river-water, *properly*, drinkable water.

πότε (adv. fr. πός, *obso.*). *Interrogative*, when? at what time? *Note*, thus, ποτέ, on a certain time, once, ever, sometimes, formerly; hereafter.

πότερος, α, ον (adj. pron. fr. πός, *obso.* and έτερος, the other of two). Which? either; *in this latter case written thus*, ποτερός. *Neut. sing. and pl. are used adverbially*, thus, whether?

ποτί, *Dor.* for πρόσ.

Ποτιδαία, ας, ἦ Potidæa, a city of Macedonia.

πότμος, ου, ὄ (fr. πίπτω, to fall). What befalls one, fate, destiny, death, lot.

πότνια, ας, ἡ (*adj. in the fem. only*;—a title of respect, given to women). Revered, honored. As a *Subst.* a sovereign, a mistress.

ποτόν, οὔ, τό (*fr. πίνω, to drink*). The act of drinking, drink.

πότος, ου, ὁ (*fr. πίνω, to drink*). A drink, a potation, a Bacchanalian festival.

ποτός, ἡ, ὄν (*adj. fr. πίνω, to drink*). Drinkable, fit to drink.

ποῦ (*adv. fr. πός, obsol.*). *Interrog.* In what place? *Indef. and enclit.* somewhere, any where, almost, about, nearly; ποῦ γῆς, in what part of the world? See *App. on Partic.* 213.

πούς, ποδός, ὁ. The foot; hence, the lower part; hence, a foot in measure, a foot in poetry, the rudder; ἄνὰ πίδα, backwards; ἐκ πόδος, and κατὰ πόδα, on the footsteps, immediately, at hand; ἐν ποσί, present, common, vulgar; ἐπί πόδα, retreating by steps, slowly; περὶ πόδα, fitly, properly.

πραῖγμα, αῖτος, τό (*fr. πρόσσω, to do*). A thing done, a deed, an act, an affair, a business, a trouble, a difficulty.

πρακτικός, ἡ, ὄν (*adj. fr. πρόσσω, to do*). Pertaining to action, business or affairs, capable of action, qualified for action, practical, efficient, active, diligent, vigorous, bold, enterprising.

πράν (*Dor. for πρὶν, adv.*). Lately, recently, before, formerly.

πραῖξις, εως, ἡ (*fr. πρόσσω, to*

do). An action, an act, a deed, an occupation, an affair, a business, a performance, an exploit.

πραῖος, ον, and προῖος, ον (*adj.*). Mild, gentle, meek.

πράσσω, *Ionic* πρήσσω. *Att.* πράττω, *fut.* -ξω, *perf.* πέπραχα (*in an act. sense*), *perf.* 2 πέπραγα (*generally in a neut. sense*) To do, to act, to transact, to manage, to accomplish. to exact, to effect, to perform. εὖ πράσσειν, to be fortunate, to do well.

πράτα, *Dor. for* πρώτα, *neut. pl. of* πρώτος.

πραῦς, εἶα, ὕ (*adj.*). Soft, mild, gentle, meek.

πράως, and πρώως (*adv. fr. πραῖος*). Softly, gently, mildly, politely, humanely.

πρέπω. To be distinguished, to be eminent or conspicuous, to excel, to announce clearly. *Impers.* πρέπει, it becomes, it is fitting.

πρεσβευτής, οὔ, ὁ (*fr. πρεσβεύω, to go as ambassador*). An ambassador, a deputy, a lieutenant.

πρέσβυς, υος, and εος, ὁ. An old man, a senior, an ambassador, a legate, a deputy. As an *adj.* old, ancient; revered, venerable, esteemed.

πρεσβύτης, ου, ὁ (*fr. πρέσβυς, old*). An aged, old man.

προῖξις, εως, ἡ. *Ionic for* προῖξις.

πρήσσω, *Ionic for* πρόσσω.

προίματι (*fr. προίμη, not in use*). To buy, to purchase, to procure, to earn, to hire, to re-

deem. Used as aor. 1 to ὠνόμαυ, thus ἐπριᾶμην, πριᾶμαι, &c.

Πριᾶμος, ου, ὁ. Priam, the last king of Troy, slain by Pyrrhus, at the siege of that city.

πρίν (adv.). Before, sooner, previously, before that; τὸ πρίν, previously.

πρό (prep. with the gen.). Said of place, before, in front of; of time, before; of occasion or cause, because of, from, on account of; in regard to comparison, more than, rather than, in preference to, in place of; as used in composition, before, for, instead of, forth, forward.

προαγορεύω, fut. -είσω (fr. πρό, beforehand, and ἀγορεύω, to announce). To foretell, to prophesy, to announce, to make known.

προάγω, fut. προάξω (fr. πρό, before, ἄγω, to lead). To lead before, to carry forward, to carry towards, to further, to advance, to stimulate; to precede.

προαίρεσις, εως, ἡ (fr. προαίρεω, to take beforehand). A deliberate purpose, a resolve, a design, an intention, disposition.

προαιρετέος, α, ον (fr. προαίρεω, to select). To be preferred, &c.

προαίρέω, fut. -ήσω (fr. πρό, forth, αἰρέω, to take). To take out, to choose, to select; Mid. to make choice of for one's self, to prefer one thing to another, to resolve upon, to do by deliberate purpose, or advisedly.

προαισθάνομαι, f. -αισθήσο-

μαι (fr. πρό, before, and αἰσθάνομαι, to perceive). To perceive beforehand, to foresee.

προάστειον, ου, τό (πρό, before, ἄστυ, a city). A house or property in a suburb.

προβαίνω, fut. -βήσομαι (fr. πρό, before, βαίνω, to go). To move forward, to advance, to proceed, to surpass, to excel.

προβάλλω, fut. -βῶ (fr. πρό, before, and βάλλω, to cast). To throw before, to cast away, to produce, to raise, to propose.

πρόβατον, ου, τό (fr. προβαίνω, to go forward). Sheep, cattle.

προβιβάζω, fut. -ἄσω (fr. πρό, before, and βιβάζω, to carry). To advance, to carry farther, to push forward, to promote, to impel.

προβλήξ, γεν. ἤτος (adj. fr. προβαλλῶ, to cast before). Cast forward, projecting, jutting forward as a rock.

προβοσκίς, -ίδος, ἡ (fr. πρό, before, βόσκω, to feed). The proboscis of an elephant, a similar organ in insects; the arm of a cuttle-fish.

προβούλημα, ατος, τό (fr. προβουλεύω, to deliberate and frame a decree). An ordinance, a decree, of the senate; a senatus-consultum, requiring the approbation of the people to render it valid.

προγίγνομαι, fut. -γενήσομαι (fr. πρό, before, and γίγνομαι, to be). To exist before, to go before, to advance, to precede,

to issue, to go forth. οἱ προγεγεννημένοι, the men of former days, forefathers, ancestors.

προγόνορος, ου, ὁ (fr. προγιγνομαι, to precede). An ancestor, a progenitor.

προδείκνυμι, fut. -δείξω (fr. πρό, before, and δεικνυμι, to show). To show, to announce, to represent beforehand.

προδήλωσ (adv. fr. πρόδηλος, manifest). Manifestly, evidently, publicly.

προδιαβαίνω, fut. -βήσομαι (fr. πρό, before, and διαβαίνω, to cross). To pass through, to pass over previously.

προδιδάσκω, fut. -δάξω, (fr. πρό, before, and διδάσκω, to teach). To teach before, to instruct previously, to forewarn.

προδίδωμι, fut. -δώσω (fr. πρό, before, and δίδωμι, to give). To give before, to give first, to give in advance; to give up to an enemy, to betray, to abandon, to surrender, to cease, to desist.

Πρόδικος, ου, ὁ. Prodicus, a rhetorician of Cos. He was the author of the beautiful episode on the choice of Hercules, related by Xenophon, in his Memorabilia of Socrates.

προδοτής, ου, ὁ. A traitor, a betrayer.

προείδω, and προειδέω, fut. -ειδήσω (fr. πρό, before, and εἶδω, to know). To know beforehand, to look to, to provide for; perf. inf. προειδέναι, part. προειδώς, aor. 2 προῖδον.

προέμι, fut. -είσομαι (fr. πρό,

before, and εἶμι, to go). To go before, to precede, to go beforehand, to go out, to go forth, to go forward.

προεῖπα, aor. 1, and προεῖπον, aor. 2 (fr. πρό, before, and εἶπα, &c. to tell, fr. ἔπω, obsol. in pres.). To tell beforehand, to predict, to enjoin, to command, to proclaim, to announce.

προερέω, Ion. and προερέω, Att. future,—the pres. not in use (fr. πρό, before, and ἐρέω, and ἐρέω, I will say). I will foretell, I will relate beforehand, I will announce openly, I will proclaim.

προέρχομαι, fut. -ελεύσομαι (fr. πρό, before, and ἔρχομαι, to go). To go forward, to advance, to go before, to precede, to appear in public.

προέχω, fut. -έξω, and -σχήσω (from πρό, before, and ἔχω, to have). To have the precedency or advantage over another, to hold before any object, to defend, to pretend, to project, to surpass, to excel. Mid. to defend oneself.

προήκω, fut. -ήξω (from πρό, before, and ἵκω, to go). To precede, to go before, to proceed, to advance, to excel, to surpass.

προθίέω, fut. -θειύσομαι (from πρό, before, and θέω, to run). To run before, to outrun, to outstrip in running.

προθυμία, ας, ἡ (from πρόθυμος, willing). Willingness, readiness, activity, zeal.

πρόθυμος, ον (adj. from πρό, before, and θυμός, spirit). Possessing a ready will, well-inclined,

zealous, ardent, intrepid, affectionate, kind.

προθύμως (*adv. fr. πρόθυμος*, willing). Willingly, eagerly, readily.

προιάπτω, *fut. -ψω* (*fr. πρό*, before, and *ιάπτω*, to hurl). To send away, to send afar off, to send before the due time, to drive away.

προΐημι, *fut. προήσω* (*fr. πρό*, before, *ΐημι*, to send). To throw before, to throw beforehand, to fling, to release, to let fall, to permit, to send on before, to send to. *Mid.* to dismiss, to give up, to betray.

προΐα (*adv. fr. προΐξ*, a gift). Without pay or reward, gratuitously.

προΐστημι, *fut. προστήσω* (*fr. πρό*, before, and *ΐστημι*, to place). To place before, to set before, to propose, to set over. *Mid.* to stand before, to excel, to preside, to defend, to protect.

προκάθημαι (*fr. πρό*, before, and *κάθημαι*, to sit). To sit before, to lie before, to stand before as a guard.

προκᾶλέω, *fut. -έσω* (*fr. πρό*, forth, and *κᾶλέω*, to call). To call forward, to summon). *Mid.* to provoke, to challenge, to instigate, to excite.

προκάλυμμα, *αὐτοσ, τό* (*from πρό*, before, and *κάλυπτο*, to conceal). Any thing placed before for concealment or protection, that is to say, a screen, a curtain; *met.* a pretext, an excuse.

προκατακαίω, *fut. -καύσω* (*fr.*

πρό, before, and *κατακαίω*, to burn). To burn before, to burn beforehand.

προκατακλίνω, *fut. -ινῶ* (*fr. πρό*, before, and *κατακλίνω*, to cause to recline). To cause to recline at table in a higher place; to seat before others. *Mid.* to recline, or sit down before, or to be seated above others.

προκαταλαμβάνω, *fut. -λήψομαι* (*fr. πρό*, before, and *καταλαμβάνω*, to seize upon). To seize by anticipation, to seize before another, to pre-occupy, to anticipate, to prevent.

προκειμαι, *fut. -κείσομαι* (*fr. πρό*, before, and *κειμαι*, to lie). To lie or be situated before, to be placed before, to be proposed or offered, to be displayed.

προκόπτω, *fut. -ψω* (*fr. πρό*, before, and *κόπτω*, to cut). To cut a way forward as through a forest, to proceed, to advance.

προκρίνω, *fut. -κρινῶ* (*fr. πρό*, before, and *κρίνω*, to judge). To determine beforehand, to decide previously, to prefer, to select, to choose.

προκύπτω, *fut. -ψω* (*fr. πρό*, before, and *κύπτω*, to bend down). To bend forward, to project, to look out, as of a window, to put forth the head from, to creep out.

πρόκοπος, *ον* (*adj. fr. πρό*, in front of, and *κόπη*, a handle). Held by the handle, held ready for the onset.

προλέγω, *fut. -ξω* (*fr. πρό*, before, and *λέγω*, to speak). To say, to relate or announce before-

hand, to choose in preference, to predict, to foretell. τὰ προλεγόμενα, preliminary observations.

προμαντεύομαι, fut. -εύσομαι (fr. πρό, before, and μαντεύομαι, to prophesy). To prophesy, to predict, to foretell.

Πρόμαχος, ου, ὁ. Promāchus, brother of Jason.

προμετωπίδιον, ου, τό (from πρό, before, and μέτωπον, the forehead). An ornament or defence for the forehead, a frontal or frontlet, the upper part of the forehead, the skin of the forehead.

Προμηθεύς, εως, ὁ. Promētheus, son of Japetus, who stole fire from the chariot of the sun, and brought it to the earth in a reed.

προνήχομαι, fut. -ήξομαι (fr. πρό, before, and νήχομαι, to swim). To swim before.

προνοέω, fut. -ήσω (from πρό, before, and νοέω, to consider). To consider beforehand. Mid. to provide for, to take care of.

προνοητικῶς (adv. fr. προνοητικός, using or exercising forethought). Providentially, carefully, circumspectly, with forethought.

πρόνοια, ας, ἡ (fr. προνοέω, to consider beforehand). Previous consideration, forethought, foresight, prudence.

Πρόξενος, ου, ὁ. Proxēnus, of Bœotia, one of the commanders in the expedition of Cyrus. His place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοιπορέω, fut. -ήσω (fr. πρό, before, and ὀδοιπορέω, to travel). To travel before, to precede, to wander.

πρόοδος, ου, ἡ (fr. πρό, before, and ὁδός, a way). A march, a departure, a going forward, progress. As adj. that goes before.

προοίμιον, ου, τό (fr. πρό, before, and οἶμος, a song). A prelude, an exordium, an introduction, a promise, a foretaste.

προοράω, fut. -όψομαι (from πρό, before, and ὄραω, to look). To look beforehand, to provide against. Mid. to suspect.

προπάρσιθε (adv. fr. πρό intens., and πάρσιθε, before). Before, forward, in front of, conspicuously.

προπάσχω, f. -πέισομαι (πρό, before, and πάσχω, to suffer). To suffer before, to be previously affected.

προπέμπω, fut. -ψω (fr. πρό, before, and πέμπω, to send). To send before, to send forward, to convey, to escort, to accompany.

προπετής, ές, adj. fr. πρό, forward, and πέτω, same as πίπτω, to fall). Hanging forwards; precipitate, rash, foolish.

προπετώς (adv. fr. προπετής, precipitate). Precipitately, rashly, hastily.

προπηδάω, fut. -ήσω (fr. πρό, before, and πηδάω, to bound). To spring, bound, or leap forward or before.

προπηλακίζω, fut. -ίσω (from πρό intens., and πηλακίζω, to trample in the mud). Properly,

to fling into and trample on in the mire; to treat with the utmost indignity, to abuse grossly, to insult.

προπίνω, fut. -πίομαι (fr. πρό, before, and πίνω, to drink). To drink before, to drink to one, *i. e.* to his health, to quaff, to pledge.

προρρίζος, ον (adj. from πρό, forth, and ρίζα, a root). From the roots, from the foundation.

πρός (prep. governs gen. dat. and acc.; the primary meaning, passage or transition). With gen. of, by, for the benefit of, on the side of, for the sake of, in respect to, before, against, towards. With dat. at, with, in addition to, besides, before or in presence of. With acc. to, towards, after, with regard to, on account of, with respect to, in comparison with, in opposition to. In composition it generally signifies, in addition to, over and above, besides.

προσαγγέλλω, fut. -αγγελῶ (fr. πρός, to, and ἀγγέλλω, to announce). To carry intelligence to, to announce to, to inform any one.

προσαγορεύω, fut. -εύσω (fr. πρός, to, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to call.

προσάγω, fut. -ξω (from πρός, to, and ἄγω, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

προσάπτω, fut. -ψω (fr. πρός, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute, to confer upon, to bestow.

προσαρτάω, fut. -ήσω (from πρός, into, and ἄρτάω, to join). To attach to, to bind to, to unite, to cement.

προσανδᾶω, fut. -ήσω (from πρός, to, and ἀνδᾶω, to speak). To speak to, to accost, to address.

προσβάλλω, fut. -βάλλω (from πρός, to, and βάλλω, to cast). To cast to, to put to, to contribute to, to direct the attention to; to assault, to assail, to resemble.

πρόσγειος, ον (adj. πρός, towards, and γέα, the earth). Near the ground, at the ground, low, near land.

προσγελᾶω, fut. -άσω (from πρός, at, γελᾶω, to laugh). To laugh at, to smile on.

προσγίγνομαι, fut. -γενήσομαι (from πρός, in addition to, and γίγνομαι, to be). To go to, to approach, to come up to, to arrive at, to grow, to increase, to grow upon, to grow to.

προσδεόμεναι, fut. -δείσομαι (fr. πρός, in addition, and δεόμεναι, to need). To need besides, to feel additional want, to be in great want.

προσδέχομαι, fut. -ξόμαι (fr. πρός, in addition, and δέχομαι, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, fut. -δώσω (fr. πρός, in addition, δίδωμι, to give). To give besides, to give in addition, to impart, to add.

προσδοκᾶω, fut. -ήσω (from πρός intens., and δοκᾶω, to look

for). To expect, to await, to hope for, to dread.

προσείκω, fut. -ξω (fr. *πρός* intens., and *εἶκω*, to be like). To be like, to be similar, to resemble; to seem, to appear to be.

πρόσειμι, fut. -έσομαι (fr. *πρός*, at, and *εἶμι*, to be). To be present at, to be there, to be added to.

πρόσειμι, fut. -έσομαι (fr. *πρός*, towards, and *εἶμι*, to go). To go towards, to approach, to come near.

προσεῖπον (fr. *πρός*, to, and *εἶπον*, I spoke), used *as aor. 2* to *προσαγορεύω*. I spoke to, I accosted, I addressed.

προσελάνω, fut. -ελάσω (fr. *πρός*, towards, and *ελάνω*, to drive). To move, push or drive, to, towards or against; to march against, to rush towards, to as-sail.

προσεξευρίσκω, fut. -ευρήσω (fr. *πρός*, in addition, and *εξευρίσκω*, to invent). To make farther discoveries, to invent something new.

προσερχομαι, fut. -ελεύσομαι (fr. *πρός*, towards, and *έρχομαι*, to come or go). To come up to, to approach, to go to, to supplicate, to accrue to, *aor. 2* *προσῆλθον*.

προσέτι (adv. fr. *πρός*, in addition, and *έτι*, still). Still farther, besides, moreover.

προσένχομαι, fut. -εύξομαι (fr. *πρός*, to, and *εύχομαι*, to pray). To pray to, to supplicate, to entreat, to pray for, to intercede.

προσέχω, fut. -ξω, or -σχήσω (fr. *πρός*, to, and *έχω*, to hold). To hold to, to bring towards, (with *ναῦν*, expressed or understood), to put in to shore; (with *νοῦν* expressed or understood), to direct the thoughts to, to fix the attention steadily on; to associate with.

προσηγορία, ας, ἡ (fr. *προσαγορεύω*, to accost). A name, a salutation, an epithet, an appellation.

προσήκω, fut. -ξω (fr. *πρός*, to, and *ήκω*, to come). To belong to, to pertain to, to become, to besit. *Impers.* it is meet, it is fitting, it behoves. *Adj.* *προσήκων*, ονσα, ον, suitable, proper. *Subst.* *ὁ προσήκων*, a relation.

προσηλώω, fut. -ώσω (fr. *πρός* to, *ήλώω*, to nail). To nail to, to nail upon; to crucify; to cancel.

προσημαίνω, fut. -μαῖνω (fr. *πρό*, before, *σημαίνω*, to signify). To forebode, to betoken, to presage, to foretell.

προσηύδα, 3 *sing. contr. impf. act. of προσαιδάω*.

πρόσθε (adv. before a vowel *πρόσθεν*, fr. *πρό*, before). Before, in the presence of, formerly, in the front.

πρόσθετος, ον (adj. fr. *προστίθημι*, to add to). Adjoined, put to, near or on, affixed, adjudged, appropriated, artificial.

προσθήκη, ης, ἡ (fr. *προστίθημι*, to add to). An addition, an augmentation, a surplus, supplementary, a thing given gratis.

πρόσθιος, α, ον (*adj. fr. πρόσ-θι*, before). Anterior, fore, in front.

προσίσχω, *same as προσέχω*.

προσκαλέω, *fut. -καλέσω* (*fr. πρόσ, to, and καλέω, to call*). To call upon, to call by name, to call out. *Mid.* to invite.

πρόσκειμαι, *fut. -κείσομαι* (*fr. πρόσ, near, and κείμαι, to lie*). To lie near, to be placed at, to be near, to urge, to press, to beset.

προσκομίζω, *fut. -ἴσω* (*fr. πρόσ, to, and κομίζω, to bring*). To convey, to carry to a place. *Mid.* to betake one's self, to hasten.

προσκυνέω, *fut. -ήσω* (*fr. πρόσ, intens., and κυνέω, to kiss*). To adore, to salute reverently and humbly, *after the manner of Persians to their sovereign, by prostration, &c.*

προσλαμβάνω, *fut. -λήψομαι* (*fr. πρόσ, in addition, and λαμβάνω, to take*). To take in addition, to receive, to take as an associate, to assist, to forward.

προσμεταπέμπομαι, *fut. -ψομαι*. To send for any one, in addition to or besides others.

πρόσδοδος, ου, ἡ (*fr. πρόσ, unto, ὁδός, a way*). A going to, an access, an approach, emolument, gain, profit.

προσομολογέω, *fut. -ήσω* (*fr. πρόσ, to, ὁμολογέω, to confess*). To confess to, to promise to, to undertake with.

προσπασσαλεύω, *and -παταλεύω, fut. -εύσω* (*fr. πρόσ, to,*

and πασσαλεύω, to peg). To fasten with pegs, to peg or pin to, to nail on.

προσπελάζω, *fut. -πελάσω* (*fr. πρόσ, to, and πελάζω, to draw near*). To bring near, to bring near to, to cause to approach. *Intr.* to draw near, to approach, to come near to.

προσπίπτω, *fut. -πεσοῦμαι* (*fr. πρόσ, unto, and πίπτω, to fall*). To happen to, to reach, to meet unexpectedly, to fall upon, to attack, to fall prostrate before.

προσπλάσσω, *Att. -τιω, fut. -πλάσω* (*fr. πρόσ, to, and πλάσσω, to form*). To form upon, to paste on, to fix to.

προσποιέω, *fut. -ήσω* (*πρός, to, and ποιέω, to make*). To make over to, to add to, to assign to. *Mid.* to acquire, to lay claim to, to pretend, to profess, to feign.

προσπολεμέω, *fut. -ήσω* (*fr. πρόσ, against, and πολεμέω, to wage war*). To wage war against any one, to attack.

προσπορίζω, *fut. -ἴσω* (*fr. πρόσ, in addition to, and πορίζω, to procure*). To provide over and above, to procure besides, to provide anew.

πρόσταγμα, ἄϊος, τό (*fr. προστίσσω, to order in addition*). An ordinance, an order, a command.

προστάσσω, *Att. -τιω, fut. -ξω* (*fr. πρόσ, in addition, and τίσσω, to order*). To ordain farther, to place over, to give command to another over, to command, to order, to enjoin.

προστερνίδιον, ου, τό (*fr.* πρό, before, and στήνον, the breast). A breast plate; any thing placed on the breast as an ornament.

προστίθημι, *fut.* προσθήσω (*fr.* πρόσ, in addition, and τίθημι, to place). To place to, to apply against, to join with, to contribute, to ascribe, to teach. *Mid.* to join with, to support.

προστίμησις, εως, ἡ (*fr.* προστιμάω, to decree a punishment). The act of judging and assigning a punishment or fine.

προσφέρω, *fut.* προσοίσω (*fr.* πρόσ, to, and φέρω, to bring). To bring to, to lay on, to offer to, to produce. *Mid.* To assault any one, to join another, to take part with, to approach, to hold conversation with.

πρόσφημι, *fut.* -φήσω (*fr.* πρόσ, to, and φημί, to speak). To accost, to speak to, to address.

προσφιλής, ἐς (*adj. fr.* πρόσ, to, and φίλος, dear). Dear, loved, cherished, amiable, lovely, agreeable, friendly.

προσφορέω, ᾧ, same as *προσφέρω*, which see.

πρόσφορος, ον (*adj. fr.* προσφέρω, to bring to). Advantageous, useful, becoming, acceptable, agreeable, resembling.

πρόσω (*adv. fr.* πρό, forward). Forward, farther on, afar, far. *Comp.* προσωτιέρω, προσωτιῶτω.

προσωνῦμία, ας, ἡ (*fr.* πρόσ, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, ου, τό (*fr.* πρόσ, to or towards, and ὄψ, the eye).

The countenance, the mien, the appearance.

προτείνω, *fut.* -τενῶ (*fr.* πρό, before, and τείνω, to stretch). To stretch, to extend, to hold out to, to present, to propose.

προτεραιός, α, ον (*adj. fr.* πρότερος, πρώτος, πρό). Former, prior.

προτερέω, *fut.* -ήσω, *perf.* πεπρωτέρηκα (*fr.* πρότερος, prior). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ον (*adj. comp. fr.* πρό, before). Anterior, prior, preceding. earlier. *πρότερον*, *adv.* before, previously.

προτίθημι, *fut.* -θήσω (*fr.* πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτιμῶ, *fut.* -ήσω, (*fr.* πρό, before, and τιμάω, to prize). To prize more highly, to esteem more, to prefer, to choose.

προτρέπω, *fut.* -έψω (*fr.* πρό, before, and τρέπω, to turn). To urge forward, to force, to pursue, to impel, to excite, to encourage.

προτρέχω, *fut.* -δραμοῦμαι (*fr.* πρό, before, and τρέχω, to run). To run before, to precede, to get the start of another, to outstrip.

προῦθηκε, for *προέθηκε*, 3*sing.* *aor.* 1 *ind. act.* of *προτίθημι*.

προὔργον (*adv. for* πρό ἔργον). Useful, expedient, of advantage.

προφαίνω, *fut.* -φᾶνῶ (*fr.* πρό, before, and φαίνω, to show). To hold out to view, to foreshow; to shine before, to appear before-hand.

πρόφ᾽ ἄσις, εως, ἦ (fr. προφαίνω, to hold out to view). A pretext, a pretence, an excuse, a cause, an occasion.

προφερής, ἐς (adj. fr. προσφέρω, to bring forward). Preferable, superior, distinguished, excellent, eminent.

προφέρω, fut. προοίσω (fr. πρό, before, and φέρω, to bring). To bring before, to bring forward, to present, to exhibit, to give proof of. Mid. to bring one's self forward, to boast, to vaunt.

προφεύγω, fut. -φεύξομαι (fr. πρό, before, and φεύγω, to flee). To flee before, to flee forwards, to escape, to avoid.

προφήτης, ου, ὁ (fr. πρό, before, and φημί, to tell). A prophet, a soothsayer, a diviner, a forerunner, a herald.

προφητικός, ἦ, ὄν (adj. fr. προφήτης, a prophet). Prophetic, inspired.

προφυλάσσω, Att. -τιω, fut. -λάξω (πρό, before, and φυλάσσω, to guard). To keep guard over, to keep watch for, to guard in front of and against, to keep, to be cautious.

προχέω, fut. -χέω (fr. πρό, forth, and χέω, to pour). To pour before, to pour out, to pour forth, to let flow.

προχωρέω, fut. -ήσω (fr. πρό, forward, and χωρέω, to go). To go forward, to proceed, to advance, to increase, to grow.

πρόω, fut. πρώσω, perf. πέπωμαι (by metathesis for πόρω). To

allot. Perf. pass. πέπωμαι, plwp. πεπρώμην.

πρύμνα, Ion. πρύμνη, ης, ἦ (fem. of πρύμνος, the extreme). The poop of a vessel, the stern.

πρώην (adv.). Lately, recently, formerly, previously.

πρωί (adv.). Early in the morning.

πρωίως, α, ον (fr. πρωί). Early. Comp. πρωϊώτερος, πρωϊώτατος.

πρώρᾳ, ας, ἦ (fr. πρό, before). The prow, the forepart of a ship.

πρῶτα (adv. neut. pl. of πρῶτος). In the first place, first.

Πρωτάγορας, ου, ὁ. Protagoras, a famous sophist.

πρωτεῖον, ου, τό (fr. πρωτεύω, to be the first or best). The first place, the palm, the highest rank.

Πρωτησίλαος, ου, ὁ. Protesilaus, a Grecian chief, first armed and first killed at the siege of Troy.

πρωτεύω, fut. -εύσω, perf. πεπρωίτευκα (fr. πρῶτος, first). To be the first or best, to bear the palm, to excel.

πρώτος, η, ον (adj. superl. fr. πρό, before, as ἴφ for πρόϊατος, πρώτατος). First. πρῶτον, adv. first, in the first place.

πταιρω, fut. πταῖρω, aor. 1 ἔπταῖρα, aor. 2 ἔπταρον. To sneeze.

πταίω, fut. πταίσω (πέτω, ob-sol.). To stumble, to slip, to fall, to miscarry; to deceive, to balk.

πιτελεᾶ, ας, ἦ. The elm tree.

πτερνίζω, -ίσω. To strike with the heel.

πτερόεις, όεσσα, οεν (*adj. fr. πτέρον*, a wing). Having wings, winged.

πτέρον, ου, τό (*fr. πέτομαι*, to fly). A wing, a pinion.

πτερώω, *fut.* -ώσω, *perf.* επέρωμι (*fr. πτέρον*, a wing). To furnish with wings, to fledge.

πτέρυξ, ὕγος, ἦ (*fr. πτέρον*). A wing, a plume, a pinion.

πτερωτός, ἦ, όν (*fr. πτερώω*). Winged, furnished with pinions.

πιηρός, ἦ, όν (*fr. πιῆμι*, *obsol. aor.* 2 ἔπιην, to fly). Having wings, winged.

πιόέω, *fut.* -ήσω, *perf.* ἐπιόηκα. To cause dread, to strike with awe, to put to flight.

Πτολεμαῖος, ου, ό. Ptolemy, surnamed Lagus. On the division of Alexander's conquests, he received Egypt, and from him his successors assumed the title of Ptolemy.

πιτωρός, ἦ, όν (*adj. fr. πτώσσω*, to crouch). That begs from door to door, poor, wretched. *Subst.* ό, a beggar.

Πυγμαῖοι, -ων, οί. The Pygmies, a fabled nation of dwarfs.

πυγμή, ἦς, ἦ (*fr. πύξ*). The fist, boxing, pugilism; a measure of 20 fingers breadth, between the elbow and the clenched fist. *πυγμῆ*, used adverbially often, frequently, earnestly, zealously, tenaciously.

Πυθαγόρας, ου, ό. Pythagoras, a celebrated Grecian philosopher of Samos. He flourished about 500 B. C.

Πυθαγορίζος, ἦ, όν (*adj.*).

Pythagorian. *Subst.* a disciple of Pythagoras.

Πύθων, ωνος, ό. Python, a famous serpent killed by Apollo.

πυκάζω, *fut.* -άσω, *perf.* πεπύκωμι (*fr. πύκω*, closely). To compress, to cover, to surround, to deck profusely.

πυκινός, ἦ, όν, *adj.* poetic for *πυκνός*.

πυκνός, ἦ, όν (*adj. fr. πύκω*, closely). Thick, dense, close, compact, firm, closely pressed, crowded, collected; (*applied to the mind*), intelligent, prudent; heavy (*applied to grief*).

πύλη, ης, ἦ. A gate, a pass.

Πύλαι, ών, αἱ (*an abbreviation for Θερμοπύλαι*). Thermopylae, a famous pass which receives its name from the hot baths near it, where Leonidas with 300 Spartans for three days withstood, and defended it against the whole Persian army, B. C. 480.

Πύλος, ου, ἦ. The name of the city Pylos.

πύλος, ου, ό. A gate, a pass, a door, an entrance.

πυλωρέω, *fut.* -ήσω (*fr. πυλωρός*, a gate-keeper). To guard doors, gates or passages, to act as porter.

πυνθάνομαι, *fut.* πεύσομαι, *perf.* πέπυσμαι, *aor.* 2 ἐπύθόμην. To inquire, to question, to learn by inquiry, to ascertain, to perceive, to understand, to be informed.

πυξοειδής, ές (*adj. fr. πύξος*, the box-tree, and *είδος*, appearance). Resembling the box-tree.

πύξος, ου, ἥ. The box-tree.
 πῦρ, πῦρός, τό. Fire.
 πῦρά, ἄς, ἥ (πῦρ). A pile of
 wood for burning, a funeral pile.
 πῦρετός, ου, ὅ (fr. πῦρ). The
 heat of a burning fever, fever.
 πύργος, ου, ὅ. A tower, a tur-
 ret, a city.

πυρίπνοος, ον (adj. fr. πῦρ,
 fire, and πνέω, to breathe). That
 breathes fire, that emits fire from
 the mouth and nostrils; ardent,
 fiery.

Πυριφλεγέθων, οντος, ὅ (fr.
 πῦρ, fire, and φλέγω, to burn).
 Pyriphlegethon, a river in the
 lower world, which rolled waves
 of fire.

πῦρός, οὔ, ὅ. Wheat, grain,
 corn.

πῦρόω, fut. -ώσω, perf. πεπύ-
 ρωκα (fr. πῦρ, fire). To set on
 fire, to burn, to refine by heat, to
 roast, to heat.

πυρπολέω, fut. -ήσω (fr. πῦρ,
 fire, and πολέω, to turn round).
 To light up a fire, to set on fire,
 to lay waste with fire.

Πύρρα, ας, ἥ. Pyrrha, the wife
 of Deucalion.

πυρόχιζω, fut. -ίσω (fr. πυρό-
 χιζη, the Pyrrhic dance, a dance
 performed clad in full armor).
 To dance the Pyrrhic dance.

Πύρρος, ου, ὅ. Pyrrhus, a
 celebrated king of Epirus.

πω (enclitic partic. from πός,
 obsol.). Yet, in some way, some-
 how, ever. It is commonly joined
 with negatives, as, μήπω, not yet,
 by no means; οὐδέπω, not yet,
 not at all.

πωλέω, fut. -ήσω, perf. πεπώ-
 ληκα (fr. πολέω, to turn round).
 To go about and barter, to offer
 for sale, to sell goods, to trade, to
 sell, to exchange.

πῶμα, ἄτος, τό. A cover, a
 lid, a stopper.

πῶποτε (adv. fr. πω, and ποτέ,
 ever). Ever, at any time, at
 some time.

πῶς (adv.), with circumflex,
 interrog. How? In what way?
 Without accent, as enclitic, indef.
 any how, in some way or other,
 somehow.

P.

ῥα, for ῥα. Indeed, then,
 thereupon.

ῥάβδος, ου, ἥ. A staff, a rod,
 a wand, a sceptre, a verse.

Ῥαδάμανθυς, υος, ὅ. Rhada-
 manthus, son of Jupiter and Eu-
 rōpa, and for his justice upon
 earth, he was made one of the
 judges of the lower world.

ῥάδιος, α, ον (adj.). Easy, light,
 yielding, complaisant. Compar.
 ῥάδιον, superl. ῥάδιος.

ῥαδίως (adv. fr. ῥάδιος). Ea-
 sily, lightly, &c.

ῥαθυμέω, fut. -ήσω, perf. ἐῤ-
 ῥαθυμέηκα (from ῥαθυμός, easy-
 minded). To be easy-minded,
 to be negligent, to be careless.

ῥαθυμία, ας, ἥ (fr. ῥαθυμέω,
 to be easy-minded). Careless-
 ness, indolence, negligence, ease,
 leisure.

ῥάκος, εος, τό (fr. ῥήγνυμι, to
 rend). A torn garment, a piece

torn off, a rag, a shred, a fragment, a wrinkle on the face.

ῥάξ, ῥᾶγός, ἦ. A stone of a grape, a kernel, a grape.

ῥᾶρον (*neut. of ῥάων*, easier). More easily.

ῥᾶστος, *superl. of ῥάδιος*.

ῥαψωδέω, ᾧ, *fut. -ήσω* (*from ῥάπτω*, to sew, and ᾠδή, a song).

To join poems or verses together, to rhapsodize, to recite verses, to sing, to chant, to repeat by rote.

ῥάων, *compar. of ῥάδιος*.

Ῥέα, ας, ἦ. Rhea, wife of Saturn, and mother of the gods.

ῥέεθρον, *Ionic and poetic for ῥεῖθρον*.

ῥέζω, *fut. ῥέξω*, and ἔρζω, *perf. mid. ἔρζα*. To perform, to sacrifice.

ῥεῖα (*adv. fr. ῥάδιος*, easy). Easily, smoothly, readily, promptly.

ῥεῖθρον, ου, τό (*from ῥέω*, to flow). A current, a stream, a river.

ῥέμβω. To turn round, to cause to move in a circle. *Mid.* to turn about, to wander, to be distracted, to act in a thoughtless manner.

ῥεῦμα, ἄτος, τό (*from ῥέω*, to flow). A current, a stream, the bed of a river.

ῥέω, *fut. ῥεύσομαι*, *perf. ἔρῥύκηα*, *aor. 1 ἔρῥεσσα*, *fut. pass. ῥυήσομαι*, *aor. 2 pass. ἔρῥύνην*. To flow, to drop, to fall off, to be transient, to pass away, to depart, to vanish. *Pass.* to flow, to be dripping with.

ῥέω (*obsol. in pres., for which ῥημι is used*). *Tenses used are*

perf. εἶρηκα, *perf. pass. εἶρημαι*, *aor. 1 pass. ἐρῥήθην* and *ἐρῥέθην*, *fut. 3 εἶρησομαι*. To speak, to say, to utter, to tell.

ῥηγέυς, ἔως, ὄ. A dyer.

ῥήγμα, ἄτος, τό (*fr. ῥήγνυμι*, to break). A rupture, a fracture, a breach, a rent, a chink, a crack.

ῥήγνυμι, *fut. ῥήξω*, *aor. 2 ἐρῥάγην*. To rend, to tear, to break.

Perf. mid. intr. ἔρῥωγα, to be torn in pieces, to break loose.

ῥῆμα, ἄτος, τό (*fr. ῥέω*, *obsol.*, to speak). A word, an expression, a saying, a sentence, a speech.

ῥητορικὸς, ἦ, ὄν (*adj.*). That pertains to oratory, rhetorical, eloquent. *ρητορικὴ* (*τέχνη understood*), rhetoric.

ῥήτωρ, ορος, ὄ (*fr. ῥέω*, *obsol.*, to speak). A public speaker, an orator, a rhetorician, a teacher of oratory.

ῥητῶς (*adv. fr. ῥέω*, *obsol.*, to speak). Expressly said, literally, accurately defined.

ῥιγέω, *fut. -ήσω*, *perf. mid. ἔρῥίγα*, with a *pres. sense* (*fr. ῥιγος*, cold). To stiffen with cold, to freeze, to shiver with cold.

ῥίζα, ης, ἦ. A root, a stock, a stem.

ῥιζοτόμος, ου, ὄ (*fr. ῥίζα*, a root, and τέμνω, to cut). A cutter or gatherer of roots.

ῥιζόω, *fut. -ώσω*, *perf. ἔρῥίζωνα* (*fr. ῥίζα*, a root). To cause to take root. *Mid.* to take root, to strike root.

ῥίον, ῥίνος, and ῥίς, ῥίνος, ἦ. The nose. αἱ ῥίνες, the nostrils. ῥινόκρωσις, ωτος, ὄ (*fr. ῥίς*, the

nose, and κέρασ, a horn). The rhinoceros.

ῤίον, ου, τό. The summit of a mountain, a peak, a promontory.

ῤίπτω, fut. -ψω, perf. ἔῤίψα, aor. 2 ἔῤίψον. To throw, to hurl, to cast, to beat down, to cast away, to precipitate, to scatter.

ῤιφθείς, εἶσα, ἐν, aor. 1 part. pass. of ῤίπτω.

ῤίψ, ῤίπος, ὄ. A twig, a rod; a basket made of twigs, a crate, a hurdle.

ῤοδινός, ἡ, ὄν (adj. fr. ῤόδον, the rose). Made of roses.

ῤόδον, ου, τό. The rose.

ῤόος, ῤόου, contr. ῤοῦ, ὄ (from ῤέω, to flow). A current, a stream, a river.

ῤόπαλον, ου, τό (fr. ῤέπω, to bend upon). A club, a stick, a staff, a rod.

ῤοφέω, fut. -ήσω, perf. ἔῤόφησα. To sip, to sup up, to drink, to taste.

ῤύγχος, εος, τό (from ῤύζω, to snarl like an angry dog). The snout (of a hog), the muzzle (of an ox), the beak (of a bird); properly, the distorted visage of an angry dog.

ῤυθμός, οῦ, ὄ. Rhythm, measure, movement, cadence, the beat, the music, the measure.

ῤύμμα, ατος, τό (fr. ῤύπτω, to cleanse). That which is used for cleansing, a saponaceous substance, that which is removed in cleaning.

ῤύομαι, fut. ῤύσομαι, aor. 1 mid. ἔῤύσαμην. To save, to protect, to preserve, to defend, to

govern, to deliver from danger, to hinder, to redeem, to watch over.

ῤυπόω, ὤ, fut. -ώσω, perf. ἐῤυπόω (from ῤύπος, filth). To befoul, to soil. ῤυποόμαι, -οῦμαι, to become filthy or impure.

Ῥωμαῖος, ου, ὄ. A Roman.

ῤωμάλειος, α, ον (adj. fr. ῤώμη, vigor). Robust, vigorous, strong.

ῤώμη, ης, ἡ (from ῤώννυμι, to strengthen). Strength, vigor, might.

Ῥώμη, ης, ἡ. Rome.

ῤώννυμι, or -νύω, fut. ῤώσω. To strengthen.

Σ.

σαγήνη, ης, ἡ. A fishing net, a net, a seine.

Σαδοκός. Sadocus, son of a king of Thrace.

σαίρω, fut. σαῶ. To wag the tail, to fawn upon.

σαίρω, fut. σαῶ, perf. 2 σέσηρα. To grin: to sweep, to brush, to clean.

σάκος, εος, contr. ους, τό (fr. σάτιω, to equip). A shield, made of osier twigs plaited, or of wood, and covered with raw hides or leather; a buckler, a target.

Σαλαμίς, ἴρος, ἡ. Salamis. 1. An island off the coast of Attica, celebrated for the great victory in its vicinity, obtained over the Persians by the Greeks. 2. A city on the eastern shore of Cyprus.

Σαλμυδησσός, οῦ, ἡ. Salmydessus, a city of Thrace, on the Euxine.

Σαλμωρεύς, εἶς, ὁ. Salmoneus, king of Elis. He styled himself Jupiter, and endeavored to imitate thunder and lightning.

σαλπικτής, οὐ, ὁ (fr. σαλπίζω, to sound a trumpet). A trumpeter.

σάλπιγξ, ἰγγος, ἡ. A trumpet, a clarion.

Σάμιος, ου, ὁ. An inhabitant of Samos, a Samian.

σάνδαλον, ου, τό. A sandal (consisting originally of a wooden sole bound to the foot by a strap).

σαπρός, ἄ, ὄν (adj. fr. σήπω, to corrupt). Decayed, corrupted, spoiled, useless, rotten, rancid, filthy.

Σαπφώ, ὄος, contr. οὐς, ἡ. Sappho, a celebrated poetess of Lesbos, who flourished B. C. 610.

Σάρδεϊς, ων, αἱ. Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.

Σαρδών, ὄνος, ἡ. The island Sardinia.

σαρκοβόρος, ον (adj. fr. σάρξ, flesh, and βορά, food). Using flesh as food, carnivorous.

σαρκοφάγέω, fut. -ήσω (from σάρξ, flesh, and φαγεῖν, to eat). To be carnivorous, to eat flesh.

σάρξ, σαρκός, ἡ. Flesh.

σατραπέυω, fut. -εύσω (from σατράπης, a satrap). To be a satrap, to rule as a satrap.

σατραπής, ου, ὁ. A satrap, a Persian governor.

σάτυρος, ου, ὁ. A satyr.

σαντοῦ, ἡς, cont. for σεαντοῦ, ἡς.

σᾶφηνίζω, fut. -ίσω. To make

manifest, to make plain, to clear, to explain, to elucidate.

σᾶφής, ἐς (adj.). Manifest, clear, evident, plain.

σᾶφῶς (adv. fr. σᾶφής, clear). Clearly, evidently, manifestly, plainly.

σβέννυμι, fut. σβέσω, pf. ἔσβηκα, perf. pass. ἔσβεσμαι. To extinguish, to quench. Perf. ἔσβηκα, and aor. 2 ἔσβην, intr. to go out, to become extinguished.

σεαντοῦ, ἡς (fr. σέο = σοῦ, and αὐτοῦ). Of thyself, thine.

σεβάζομαι, -άσομαι (fr. σέβω, to venerate). To apprehend, to stand in awe, to reverence, to worship, to fear, to adore.

σεβάσασατο, Ion. and poet. for ἐσεβάσατο, 3d sing. aor. 1 ind. mid. σεβάζομαι.

σέβομαι, fut. -ψομαι, perf. σέσεμμαι. To revere, to adore, to worship, to stand in awe of.

σέθεν, poet. for σοῦ.

σεῖο, Ion. for σοῦ.

σειρά, ἄς, ἡ (fr. εἶρω, to tie). A chain, a rope, a cord, a string.

σεισμός, οὔ, ὁ (from σείω, to shake). A shaking, espec. an earthquake.

Σέλευκος, ου, ὁ. Seleucus, surnamed Nicanor, or the Victorious, one of Alexander's generals.

σελήνη, ἡς, ἡ. The moon, the full moon.

σέλινον, ου, τό. Parsley.

Σεμίραμις, ἰδος, ἡ. Semiramis.

σεμνός, ἡ, ὄν (adj. fr. σέβομαι, to revere). Venerable, revered, holy, solemn, honorable, dignified.

σεμνύνω, fut. -ύνῶ (fr. σεμνός,

honorable). To render venerable. *Mid.* to be proud of, to boast of, to value oneself for.

Σερῖφιος, ου, ὁ. An inhabitant of Serīphus, *one of the Cyclades*. σεῦ, *Æol.* for σοῦ.

Σεύθης, ου, ἡ. Seuthes. *This was the name of some of the kings of Thrace.*

σηκός, ου, ὁ. An enclosed place, a fold, a pen, a stable, a sepulchre, a temple, a shrine.

σημα, ἄτιος, τό. A sign, a mark, a grave-stone, a tomb.

σημαίνω, *fut.* -ἄνω, *perf.* σεσήμαγκα (*fr.* σημα, a sign). To give a sign, to point out, to show, to declare, to command, to seal, to signify, to give a signal.

σημεῖον, ου, τό (*from* σημα, a mark). A proof, a symptom, an indication.

σθένω, *fut.* σθενῶ (*fr.* σθενός, strength). To be strong, to be able, to have power, to rule.

σιγᾶω, *fut.* -ήσω, *perf.* σεσίγηκα (*from* σιγή, silence). To be silent, to keep silence.

σιγή, ἡς, ἡ. Silence, stillness.

σίδηρεῖον, ου, τό. A forge, a smith's workshop.

σίδηρειος, α, ον (*adj.*). Of or pertaining to iron or steel, iron.

σιδήρεος, α, ον, *contr.* οὔς, ἄ, οὔν (*adj. fr.* σίδηρος, iron). Of iron, iron.

σίδηρος, ου, ὁ. Iron:—a sword.

Σιδών, ὄρος, ὁ. Sidon, *an ancient and wealthy city of Phœnicia.*

Σιδώνιος, α, ον (*adj.* Σιδών). Sidonian. *Subst.* ὁ. A Sidonian.

Σικελία, ας, ἡ. Sicily, *an island in the Mediterranean sea.*

Σικελικός, ἡ, ὄν (*adj.* Σικελία). Sicilian.

Σικελός, ἡ, ὄν (*adj.*). Sicilian. οἱ Σικελοί, the Sicilians.

Σιλανός, ου, ὁ. Silanus, *an officer of Cyrus, belonging to Ambracia.*

Σιλοῦτιος, ου, ὁ. Silvius.

σιμός, ἡ, ὄν (*adj.*). Flat-nosed; bent, turned up, oblique, steep.

Σιμωνίδης, ου, ὁ. Simonides, *a poet of Ceos, B. C. 566.*

σίνω (*act.* not used. *Mid.* σινομαι, *used only in pres. and imperf.*). To hurt, to injure, to destroy, to plunder, to ravage, to lay waste.

Σινοπέυς, έως, ὁ. A citizen of Sinope on the Euxine; a Siнопian.

Σίπυλος, ου, ὁ. Sipylos, *a mountain of Lydia in Asia Minor.*

Σίσυφος, ου, ὁ. Sisyphus, *son of Æolus, distinguished for his craftiness.*

σίτᾶγωγός, ὄν (*adj. fr.* σῖτος, food, and ἔγω, to conduct). Conveying corn or provisions.

σίτέω, *fut.* -ήσω, *perf.* σεσίτηκα (*fr.* σῖτος, food). To feed, to nourish. *Mid.* to help oneself to food, to feed upon, to eat, to feast upon.

σίτιζω, *fut.* -ίσω, *perf.* σεσίτικα (*fr.* σῖτος, food). To feed abundantly, to nourish, to fatten. *Mid.* to fatten oneself, to eat.

σίτιον, ου, τό (*fr.* σῖτος, corn). Food, provisions, nourishment.

σῖτος, ου, ὄ. Wheat, corn, bread, food, provision.

σιωπάω, fut. -ήσω, perf. σεσιώπηκα (fr. σιωπή, silence). To keep silence, to be silent, to pass over in silence.

σιωπή, ῆς, ἡ. Silence, reserve.

σκαιός, ἄ, ὄν (adj.). Left, on the left side, unlucky, inauspicious, awkward; western, towards the west.

Σκαμάνδριος, ου, ὄ (fr. Σκάμανδρος, the river Scamander). Scamandrian.

σκάπτω, fut. -ψω, perf. ἔσκαψα. To dig, to dig out, to excavate, to scoop.

σκάφος, εος, τό (fr. σκάπτω, to dig). The act of digging; a pit, a trench, a cistern, a hollow, a boat, a ship, the hold of a vessel.

σκεδάζω, fut. -άσω, perf. pass. ἐσκεδάσμαι (from κιάζω, κέω, to cleanse). To scatter, to dissipate, to dispel, to disperse, to sprinkle.

σκεδάννυμι, σκεδαννύω. Same as σκεδάζω.

σκέλος, εος, τό. The leg, the shin, the leg and thigh, the shank-bone, the foot.

σκεπτεόν, neut. verbal of σκέπτομαι. We must attentively consider, &c.

σκέπτομαι, fut. σκέψομαι, perf. ἔσκεμμαι (fr. σέπω, to cover). To look from afar off, to look out forward or around, to contemplate, to weigh or consider.

σκευάζω, fut. -άσω, perf. ἐσκεύακα (fr. σκευή, equipment). To prepare, to arrange, to get ready, to fit out, to put on.

σκευασία, ας, ἡ (fr. σκευάζω, to prepare). Preparation, equipment.

σκευή, ῆς, ἡ. Equipment, armor, dress, attire.

σκεῦος, εος, τό. A vase, a vessel, a tool, an implement, a weapon, an article of dress, a piece of furniture, baggage.

σκέψις, ιος, Att. εως, ἡ (fr. σκέπτομαι, to consider). Inspection, contemplation, examination, observation, reflection, deliberation.

σκηνή, ῆς, ἡ. A tent, a hut, a stage, a scene.

σκήπτρον, ου, τό (fr. σκήπτω). A staff, a sceptre, a mace borne by a herald, &c.; regal dignity, rule, sway.

σκηπτουῖχος, ου, ὄ (fr. σκήπτρον, a sceptre, and ἔχω, to hold). A sceptre-bearer, a sovereign, a satrap or governor of a province.

σκήπτω, fut. σκήψω, perf. ἔσκηψα. To place on the ground, to fix a staff, for the purpose of supporting something. Mid. to lean or rest upon for support, to dissemble, to pretend.

στιά, ᾶς, ἡ. A shadow, a shade, a shady place; an uninvited guest who accompanies another.

Σκίρων, ωνος, ὄ. Attic name for the wind which blew from the Scironian rocks in the isthmus of Corinth; hence, a north-west wind.

σκιρτάω, fut. -ήσω, perf. ἐσκιρίτηκα. To bound, to spring, to gambol, to skip.

σκληρός, ἄ, ὄν (*adj.*). Dry, hard, brittle, rough, difficult, harsh, rude.

σκληρότης, ητος, ἦ (*fr.* σκληρός, hard). Harshness, roughness, brittleness.

σκολιός, ἄ, ὄν (*adj. fr.* σκίλλω, to dry up and thus distort). Crooked, bent, tortuous, distorted; artful, perverse.

σκόπελος, ου, ὅ (*fr.* σκόπος, a watch). A height, an eminence, a lofty rock.

σκοπέω, *fut.* -ήσω, *perf.* ἐσκόπημα (*fr.* σκόπος, a watch). To observe narrowly, to examine, to survey, to consider, to aim at, to look at.

σκοπός, οὔ, ὅ (*fr.* σκέπτομαι, to look around). A watch, a scout, an aim, an object, a mark.

σκότος, ου, ὅ, and εος, τό. Darkness, obscurity.

σκηδαίνω, *fut.* -ανῶ (*fr.* σκύζω, to murmur). To be angry, to be enraged, to murmur, to fret.

Σκύθης, ου, ὅ. A Scythian.

Σκῦθία, ας, ἦ. Scythia.

Σκυθικός, ἦ, ὄν. A Scythian.

σκυθρωπάζω, *fut.* -άσω (*fr.* σκυθρός, morose, and ὤψ, countenance). To have a perturbed, vexed, morose, angry or melancholy aspect.

σκυθρωπός, ἦ, ὄν (*adj. fr.* σκυθρός, morose, and ὤψ, the countenance). Having a morose look, a gloomy aspect.

σκύλαξ, ἄκος, ὅ. A young animal; a pup, a whelp, a cub, &c.

Σκύλλα, ης, ἦ. Scylla, daughter of Nisus king of Megara.

σκύμνοον, ου, τό (*dimin. of* σκύμνος). A small or very young animal.

σκύμνος, ου, ὅ. A young animal; a lion's whelp, a young lion.

σκόπτω, *fut.* -ψω, *perf.* ἔσκηφα. To jeer at, to revile, to scoff, to deride, to banter, to mock, to jest.

σμικρός, ἄ, ὄν. *Att. for* μικρός, which see.

σοβέω, *fut.* -ήσω, *perf.* σεσόβηκα. To move, to drive off, to urge forward; to hasten.

σοῖο, *Ionic for* σοῦ.

Σόλων, ωνος, ὅ. Solon, one of the seven wise men of Greece, *B. C.* 594.

σός, σή, σόν (*fr.* σύ, thou). Thy, thine.

Σονριάς, ἄδος, ἦ (*adj.*). Sunian.

Σούνιον, ου, τό. Sunium, a promontory on the southern extremity of Attica, on which was a temple of Minerva.

Σοῦσα, ων, τά. Susa.

Σοφαίνετος, ου, ὅ. Sophænetus, an officer in the army of Cyrus.

σοφία, ας, ἦ. Wisdom, science, knowledge.

σοφιστής, οὔ, ὅ (*fr.* σοφίζω, to render wise). A teacher of wisdom, a sophist.

Σοφοκλῆς, εος, ὅ. Sophocles, a celebrated Greek tragic poet, *B. C.* 495.

σοφός, ἦ, ὄν (*adj.*). Wise,

learned, skilful, sage, prudent, discreet.

σπανίζω, *ful.* -ῖσω, *ἐσπάνικα* (*fr.* σπάνις, want). To want, to be in want, to be destitute; *with an acc.* to render rare or scarce.

σπάνιος, α, ον (*adj.*). Scarce, rare, scanty, deficient.

σπανίς, εως, ἡ (*fr.* σπανός, rare). Want, scarcity, indigence.

σπανίως (*adv. fr.* σπάνιος, scarce). Scarcely, rarely, seldom.

σπαράγον, ου, τό (*fr.* σπάρω, to swathe). A swathing cloth, a bandage.

Σπάρτη, ης, ἡ. Sparta.

Σαρτιάτης, ου, ὁ. A Spartan.

σπάω, *ful.* σπάσω, *perf.* ἔσπῳκα. To draw, to drag, to draw up.

σπείρω, *ful.* σπερῶ, *perf.* ἔσπαρκα, *aor.* 2 ἔσπαρον. To sow, to scatter seed.

σπένδω, *ful.* σπείσω. To pour out a liquid, to offer a libation, to ratify a treaty. *Mid.* to conclude a treaty, to make a covenant.

σπέρμα, ἄτος, τό (*fr.* σπείρω, to sow). Seed.

σπεύδω, *ful.* σπεύσω, *perf.* ἔσπευκα. To propel, to urge forward. *Intr.* to press forward, to hasten, to strive after.

σπήλαιον, ου, τό (*fr.* σπέος, a cave). A cave, a grotto.

σπιθαμή, ης, ἡ (*fr.* σπίζω, to extend). A span: *met.* a short duration.

Σπινθάρος, ου, ὁ. Spintharus, a Corinthian architect.

σπλαγγνεύω, *ful.* -νεύσω, *perf.* ἐσπλάγγνευκα (*fr.* σπλάγγνον, the entrails). To inspect the entrails of a victim, to predict by inspecting the entrails.

σπλάγγνον, ου, τό; usually τὰ σπλάγγνα, *in the plural.* The entrails; *met.* compassion, pity: also remains of a sacrifice.

σπόγγος, ου ὁ. A sponge.

σπονδή, ης, ἡ (*fr.* σπένδω, to offer a libation). A libation. *In the pl.* solemn treaties, truces, covenants.

σπονδάζω, *ful.* -ἄσω, *perf.* ἐσποίδῳκα (*fr.* σπουδή, zeal). To be zealous, to be earnest, to strive earnestly. *Pass.* to be heeded, to be performed diligently.

σπουδαιολογέω, *ful.* ἴσω (*fr.* σπουδαῖος, earnest, and λέγω, to speak). To discourse on serious matters.

σπουδαῖος, α, ον (*fr.* σπουδή, zeal). Upright, honest, zealous, active; worthy, excellent.

σπουδή, ης, ἡ (*fr.* σπεύδω, to urge forward). Earnestness, zeal, activity, diligence, pains or trouble, haste.

σταγών, ὄνος, ἡ (*fr.* στάζω, to fall in drops). A drop; a spot, a stain.

σταδίον, ου, τό, and στάδιος, ου, ὁ. A stadium, a Grecian measure of length, being 606 feet and 10 inches.

σταθμός, οὔ, ὁ (*fr.* ἰσθῳμαι, to stand). A stable, a stall, a pen for cattle, a halting place or station for travelers, an inn, a

weight. *Plu.* τὰ σταθμά, door-posts.

στασιάζω, *fut.* -ἄσω, *perf.* ἐστασίακα (*fr.* σιάσις, sedition). To excite dissension, to stir up revolt, to revolt, to dispute, to disagree, to quarrel.

στάσις, εως, ἥ (*fr.* ἵσταμαι, to rise up), A rising against lawful authority, discord, faction, sedition, position, posture.

σταφυλή, ἥς, ἥ. A grape, a bunch of grapes: a vine, the plummet of a mason's level.

στέγη, ης, ἥ (*fr.* στέγω, to cover). A covering, a roof, a ceiling.

στειβω, *fut.* ψω, *perf.* ἔστειφα, *aor.* 2 ἔστιβον, *perf. mid.* ἔστοβα. To tread, to trample, to full cloth, to press down, to make close or compact, to follow, to track.

στέλλω, *fut.* στελῶ, *perf.* ἔσταλκα, *aor.* 2 *pass.* ἐσιτάλην. To send, to fit out, to equip, to array, to get ready.

σενάζω, *fut.* -άζω. To groan.

σενός, ἥ, ὄν (*adj.*). Strait, close, crowded, pinched by want, in straitened circumstances.—*Subst.* τὰ σενά, the straits.

στέργω, *fut.* -ξω, *perf.* ἔστεργα. To love, to cherish, to acquiesce in, to be content with, to wish earnestly for.

στερέω, *fut.* -ήσω, *and* -έσω. Firm). Firmness, hardness, strength.

στερέω, *fut.* -ήσω, *and* -έσω. To rob, to plunder, to despoil, to deprive.

στέρνον, ου, τό. The breast;

the mind, the heart. *It is used in Homer only of males.*

στερρός, ἄ, ὄν (*adj. fr.* ἵσταμαι). Firm, hard, solid, compact.

στεφάνισκος, ου, ὁ (*dim. of* στέφανος, a crown). A small crown, a wreath, a garland.

στέφανος, ου, ὁ (*fr.* στέφω, to crown). A crown.

στεφάνω, *fut.* -ώσω, *perf.* ἐστεφάνωκα (*fr.* στέφανος, a crown). To crown.

στέφος, εως, τό (*poetic for* στέφανος). A crown.

στέφω, *fut.* στέψω, *perf.* ἔστεφα. To crown, to decorate, to encircle.

στῆθος, εως, τό (*fr.* ἵστημι, to erect). The breast; the ball of the foot.

στήλη, ης, ἥ (*fr.* ἵστημι, to erect). A column. αἱ στήλαι, the pillars of Hercules.

στηρίζω, *fut.* -ξω, *perf.* ἐστήριξα. To prop, to support, to make firm, to fix.

στῆβας, ἄδος, ἥ (*fr.* στείβω, to tread). A bed, couch, pillow or layer of rushes, straw or leaves.

στίβος, ου, ὁ (*fr.* στείβω, to tread). A beaten path, a footway, a track; a couch.

στῖφος, εως, τό (*fr.* στείβω, to tread). A troop, a crowd, a multitude.

στῖχος, ου, ὁ (*fr.* στείχω, to march in a row). A rank a row a line.

στολή, ἥς, ἥ (*fr.* στέλλω, to fit out). Attire, dress, a robe, a garment.

στόλος, ου, ὁ (*fr.* σιέλλω, to fit out). A departure, a journey, a voyage; an army, a fleet; an expedition, accoutrement, equipment, attire, dress.

στόμα, ἄτος, τό. A mouth, an aperture, an opening.

στονάχῃ, ἦς, ἥ (*fr.* σιενάχω, to groan). A groan, a lamentation a sigh.

στοργή, ἦς, ἥ (*fr.* σιέργω, to love). Love, tender affection, attachment.

στορέννυμι, στρώννυμι, *ful.* στορέσω, στρώσω, *perf.* ἔστρωκα, *aor.* 1 *pass.* ἐστορέσθην, ἐστρώθην. To strew, to spread, to lay down any thing flat; to lay prostrate, to humble.

στρατεία, ας, ἥ (*fr.* στρατεύω, to serve in war). A military expedition, a campaign, a military service.

στρατεύμα, ἄτος, τό (*fr.* στρατεύω, to serve in war). An army.

στρατεύω, *ful.* -εύσω, *perf.* ἐστράτευκα (*fr.* στραῖτός, a camp). To serve in war, to make a military expedition, to go on a military expedition.

στρατήγέω, *ful.* -ήσω, *perf.* ἐστράτηγικα (*fr.* στρατήγός, a commander). To lead an army, to be a general, to use stratagem in war. *Pass.* to be under the orders of a general, to be out-generalled.

στρατήγός, οὔ, ὁ (*fr.* στραῖτός, an army, and ἄγω, to lead). A commander.

στρατιά, ἄς, ἥ. An army, an army in campaign.

στρατιώτης, ου, ὁ (*fr.* στρατιά, an army). A soldier, a citizen-soldier.

στρατιωτικός, ἥ, ὄν (*fr.* στρατιώτης). Of or pertaining to soldiers, military, warlike. τὸ στρατιωτικόν, the army.

Στρατονίκη, ης, ἥ. Stratonice, wife of Seleucus king of Syria.

στραῖτόπεδον, ου, τό (στραῖτός, πέδον). An encampment, an encamped army, an army: a fleet.

στραῖτός, οὔ, ὁ (*fr.* στορέννυμι, to spread). A camp, an encampment, an army.

στρεπτός, οὔ, ὁ (*fr.* στρέφω, to turn). A twisted chain, a neck-lace.

στρέφω, *ful.* -ψω, *perf.* ἔστροφα, *aor.* 2 ἔστράφον, *perf. pass.* ἔστραμμαι. To turn, to twist, to turn round; to torment, to revolve in mind. *Mid.* to stay in, to frequent a place, to be busily engaged about any thing, to turn one's self round, to return.

στρουθίον, ου, τό (*dimin.* of στρουθός, a sparrow). A small sparrow.

στρουθοκάμηλος, ου, ὁ (στρουθός, κάμηλος). An ostrich.

Στροφαῖδες, ων, αἱ (*νησοι, understood*). Strophades, two small islands near the coast of Elis, in the Ionian sea.

Στρωμών, ὄνος, ὁ. Strymon, a river of Thrace.

στρωῖμα, ἄτος, τό (στρώννυμι, to spread). A mattress, a bed, a couch, a coverlet, a loose robe.

στρωμνή, ἦς, ἥ (*fr.* στρώννυμι,

to spread). A pallet, bed-clothes, a carpet.

στιγερός, ἄ, ὄν. See *στιγνός*.

στιγνός, ἦ, ὄν (= *στιγερός*).

Hated, hateful, sad, gloomy, sorrowful.

Στυμφάλιος, ου, ὄ. A Stymphalian. See *Στύμφαλος*.

Στυμφαλῆς, ἴδος, ἦ (adj.). Stymphalian.

Στύμφαλος, ου, ὄ. Stymphalus, a town in the north-east part of Arcadia.

Στύξ, Στύγος ὄ. The Styx, a river in the lower world.

Στωϊκός, ἦ, ὄν. Stoic. Subst. a Stoic.

σύ, γεν. σοῦ. Thou.

συγγένεια, ας, ἦ (fr. *συγγενής*, related). Relationship, kindred, affinity, consanguinity, like origin.

συγγενής, ἐς (adj. fr. *σύν*, with, γένος, birth). Related, connected, of the same parents). Subst. a kinsman, a kinswoman, a relation.

συγγίγνομαι, συγγίνομαι, fut. -γενήσομαι (*σύν*, with, γίγνομαι, to be). To be with, to associate with, to be together.

συγγιγνώσκω, fut. -γνώσομαι (*σύν*, with, γιγνώσκω, to be of opinion). To agree in opinion, to be conscious of, to pardon.

συγγνώμη, ης, ἦ. Pardon, forgiveness, indulgence, leave.

σύγγραμμα, ἄτος, τό (*σύγγραφο*). A writing, a treatise, a history.

συγγράφω, fut. -γράψω (*σύν*, together, γράφω, to write). To compose, to describe, to commit to paper, to prepare.

σύγε. Thou for thy part, thou even, thou at least.

συγκάλλω, fut. -έσω (*σύν*, καλέω). To call together, to convoke. Mid. to assemble round oneself, to call to oneself.

συγκάλλωπτω, fut. -ψω (*σύν*, καλύπτω, to cover). To cover with, to cover up, to conceal totally, to overwhelm, to bury.

συγκάμνω, fut. -κᾶμῶ (*σύν*, κάμνω, to labor). To labor with, to toil with, to partake of one's trouble, to commiserate any one.

συγκαταβαίνω, fut. -βήσομαι (*σύν*, καταβαίνω, to descend). To descend with, to descend together, or at the same time, or to the same place, to condescend, to yield, to consent to.

συγκαταδύνω, fut. -δύσω (*σύν*, καταδύνω, δύω, to sink). To sink with, to go down along with.

συγκατακαίω, fut. -καύσω (*σύν*, κατακαίω, to consume). To burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβέσω (*σύν*, κατασβέννυμι, to quench). To quench with or together, to destroy utterly.

συγκλείω, fut. -σω (*σύν*, κλείω, to shut). To enclose, to shut up together, to confine, to involve, to engage in.

συγκρίνω, fut. -κρινῶ (*σύν*, κρίνω, to judge). To judge by comparison, to compare, to interpret, to unfold, to explain.

συγκρούω, fut. -σω (*σύν*, κρούω, to strike or dash). To strike together, to dash together. Intr.

to come into sudden or violent collision.

συγκρούπω, fut. -ψω (σύν, κρύπτω, to hide). To cover up, to hide, to conceal.

συγχαίρω, fut. -χᾶρῶ (σύν, χαίρω, to rejoice). To rejoice with.

συγχορεύω, fut. -σω (σύν, χορεύω, to dance). To dance with.

συγχωρέω, fut. -ήσω (σύν, χωρέω, to go). To go with, to go together, to assemble, to resign, to grant, to forgive.

σῦκον, ου, τό. A fig.

συκοφαντέω, fut. -ήσω (from συκοφάντης, an informer). To inform against, to calumniate, to slander.

συκοφάντης, ου, ὁ. An informer, a slanderous accuser, a calumniator.

συλλάω, fut. -ήσω. To pillage, to plunder, to strip, to despoil.

συλλαμβάνω, fut. -λήψομαι, perf. συνείληφα (σύν, λαμβάνω, to seize). To take possession, to comprehend, to embrace; to seize, to hold firmly, to succor, to aid.

συλλέγω, fut. -ξω (σύν, λέγω, to collect). To bring together, to unite, to gather together.

συλληπτριά, ας, ἡ (συλλαμβάνω, to help). A helper, a female assistant.

συλλογή, ἡς, ἡ (συλλέγω, to collect). A gathering, a collection, a muster, an acquisition.

συμβαίνω, fut. -βήσομαι (σύν, βαίνω, to go). To go together, to come together, to meet, to agree. συμβαίνει, impers. it hap-

pens, it is fit. τὰ συμβεβηκότα, occurrences, events.

συμβάλλω, fut. -βᾶλῶ (σύν, βάλλω, to cast). To cast together, to excite against each other, to join, to discourse, to agree upon, to compare, to contend, to engage with. Mid. to contribute to.

συμβίωσις, εως, ἡ (συμβιόω, to live together). A community, a living together.

σύμβολον, ου, τό (συμβάλλω). A sign, a token, a symbol.

συμβουλευέω, fut. -εύσω (σύν, βουλεύω). To counsel, to exhort earnestly, to advise, to recommend. Mid. to consult with.

σύμβουλος, ου, ὁ, ἡ (σύν, βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ἡ (συμμαχέω, to fight in alliance with). An alliance in war, a confederacy, assistance.

σύμμαχος, ου, ὁ (σύν, μάχομαι, to fight). A fellow-soldier, an ally.

σύμμαχος, ον (adj. from σύν, μάχομαι). Allied with, friendly.

συμμέτρως, (adv. from σύμμετρος, proportionate). Proportionally, suitably.

συμπαίζω, fut. -ξομαι (σύν, παίζω, to play). To play with.

συμπαίκτηρ, ορος, ὁ (from συμπαίζω, to play together). A play-fellow.

συμπάρεμι, fut. -έσομαι (σύν, with, and πάρεμι, to be present). To be present with or together.

σύμπασι, ἅσα, αὐ (adj. fr. σύν, πᾶσι). All together, the whole.

συμπάσχω, fut. -πέισομαι (σύν, πάσχω). To sympathize.

συμπείθω, fut. -πέισω (σύν, πείθω, to persuade). To persuade along with, to prevail upon, to influence. *Mid.* to be persuaded, to consent.

συμπίνω, fut. -πίομαι (σύν, πίνω, to drink). To drink with or together.

συμπίπτω, fut. -πεσοῖμαι (σύν, πίπτω, to fall). To fall together, to meet, to concur; to grapple with, to attack, to happen.

συμπλέκω, fut. -ξω (σύν, πλέκω, to weave). To interweave, to entwine. *Mid.* to join battle with, to grapple with.

συμπλέω, fut. -πλεύσομαι (σύν, πλέω, to sail). To sail with or together.

συμπληρόω, ᾶ, fut. -ώσω (σύν, πληρόω). To fill up, to complete.

σύμπλοος, οον, contr. πλους, πλοον (*adj. fr.* συμπλέω, to sail with). Sailing with. *Subst.* the companion of a voyage.

συμπόσιον, ου, τό (*συνπίνω*, to drink with). A feast, a banquet, a drinking together, a company, a banqueting hall.

συμπράσσω, -τιω, fut. -ξω (σύν, πράσσω, to do). To act with, to co-operate, to help, to assist.

σύμπρεσβυς, εως, ὁ. A fellow-ambassador or deputy.

σύμπρωσις, εως, ἡ (*συνπίπτω*, to meet). A concurrence, a meeting.

συμφέρω, fut. συνοίσω (σύν, φέρω). To bring together, to collect, to be profitable, to assent

to. *Mid.* to come together, to flow. *Pass.* to be borne together. τὸ συμφέρον, that which is of advantage or profitable.

συμφεύω, fut. -ξω (σύν, φεύω, to flee). To flee away, to flee together with, to escape to.

συμφλέγω, fut. -ξω (σύν, φλέγω, to burn). To burn together, to burn up, to consume.

συμφορά, ἄς, ἡ (*fr.* συμφέρω). An event, an accident, a misfortune.

συμφυής, ἐς (*adj. fr.* συμφύω, to grow together). Grown together, united by nature.

συμφύλαξ, ακος, ὁ (*fr.* συμφυλάσσω, to watch with another). One who keeps watch or guard with another.

συμφωνία, ας, ἡ. Harmony of sounds, symphony, concert of music.

σύν, prep. with a *dat.* With, in company with, together with, accompanied by. *In composit.* denoting concurrence in action, association, combination.

συνᾶγείρω. To collect together, to assemble, to amass.

συνάγω, fut. -άξω (σύν, ἄγω, to lead). To bring together, to collect together, to unite, to conciliate, to contract.

συναγωνίζομαι, fut. -ίσομαι (σύν, ἀγωνίζομαι, to contend). To fight in company with others, to work with, to co-operate.

συναγωνιστής, οῦ, ὁ (*συναγωνίζομαι*). A fellow champion, an auxiliary.

συνᾶδω, fut. -άσω (σύν, ἄδω,

to sing). To sing with, to be in unison with.

συναθροίζω, fut. -θροίσω (σύν, ἀθροίζω, to assemble). To collect, to bring together. *Mid.* to assemble, to flock together, to meet.

συναιρέω, fut. -ήσω (fr. σύν, together, and αἰρέω, to take). To collect, to take together, to press close, to destroy utterly.

συναιίρω, fut. -ἄρῶ (σύν, αἰίρω, to raise). To raise together, to assist in raising, to lift with; to take away, to seize.

συναισθάνομαι, fut. -θήσομαι (σύν, αἰσθάνομαι, to perceive). To perceive with or at the same time with another, to feel with, to sympathize with, to be conscious of, to feel certain of.

συναλλάσσω, Att. -τιω, fut. -άξω (σύν, with, and ἀλλάσσω, to change). To exchange with, to contract with, to associate to, to reconcile persons at variance. *Mid.* to have intercourse with, to share with.

συναντάω, fut. -ήσω (σύν, ἀντάω, to meet). To meet with, to light upon, to go to meet, to come to pass, to happen.

συναποθνήσκω, fut. -θῆνοῦμαι (σύν, ἀποθνήσκω). To die together with, to expire along with.

συναπόλλυμι, fut. -ολέσω (σύν, with, ἀπόλλυμι, to destroy). To destroy together with, to consume altogether. *Mid.* to perish together.

συνάπτω, fut. -ψω (σύν, ἄπτω, to fasten). To fasten together,

to unite, to hang together, to meet, to draw near, to approach.

συναρμόζω, fut. -σω (fr. σύν, and ἁρμόζω, to fit). To fit together, to make ready, to adjust, to arrange, to adapt, to suit.

συναρπάζω, fut. -ἄσω (σύν, together, ἄρπάζω, to carry off). To snatch or carry away together, to comprehend promptly, to seize forcibly.

συναρτάω, fut. -ήσω (σύν, together, ἀρτιάω, to hang up). To hang up together with, to join together, to fit to, to unite with.

συναύξω, fut. -ήσω (σύν, αὐξω). To augment, to produce, increase in size, to grow up together. *Mid.* to grow up with another, to grow together.

συνάχθομαι, fut. -θήσομαι, Att. -θήσομαι (σύν, together, ἄχθομαι, to be distressed). To grieve with, to condole, to lament, to be distressed or afflicted together, to be displeased at.

συνδέω, fut. -δήσω (σύν, δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαφθείρω, fut. -φθειροῦ (σύν, διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, fut. -ξω (from σύν, with, διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.

συνδοκιμάζω, fut. -άσω (fr. σύν, δοκιμάζω, to examine). To try, to put to the proof, or examine together.

συνέδριον, ου, τό (σύν, with, ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.

συνεῖδew, συνεῖδημι, συνεῖδω, fut. (of συνειδέω) -δήσω, fut. mid. Att. -είσομαι, perf. Att. -εἶδα, part. -ειδώς, -ειδηκώς, perf. 2 -οῖδα (fr. σύν intens., and εἶδω, to know). To feel within oneself, to be conscious, to know thoroughly.

συνείληφα, perf. act. Att. of συλλαμβάνω.

σύνειμι, fut. -είσομαι (σύν, εἰμί, to be). To be with, to associate with, to be intimate with.

σύνειμι, fut. -είσομαι (σύν, εἶμι, to go). To go along with, to accompany.

συνεισφέρω, fut. -οῖσω (from σύν, together, εἰσφέρω, to contribute). To unite in contributing, to contribute with others.

συνεκβάλλω, fut. -βῶ (σύν, ἐκβάλλω, to cast out). To cast out, to banish at the same time or together.

συνεκπέμπω, fut. -ψω (σύν, ἐκπέμπω, to send forth). To send forth together.

συνεκπλέω, fut. -πλεύσομαι (σύν, ἐκπλέω). To sail out in company with, &c.

συνεκφέρω, fut. -ξοῖσω (from σύν, with, ἐκφέρω, to bear forth). To bring forth together with, to show at the same time.

συνελαύνω, fut. -ελάσω (from σύν, together, ἐλαύνω, to drive). To drive together, to collect, to drive.

συνελόντι (adv., prop. aor. 2 part. of συναῖρέω). In a word, briefly.

συνεξαιρέω, fut. -ήσω (σύν, together, ἐξαιρέω, to take out). To take out together, to remove together with, to assist in removing.

συνεξανίστημι, fut. -ἀναστήσω (σύν, ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. In perf. and aor. 2 intr. to arise in a body, or as one man.

συνέπομαι, fut. -ψομαι (σύν, ἔπομαι, to follow). To follow with, to accompany, to attend.

συνεραστής, οὔ, ὁ (συνεράω, to love together with another). One who loves or woos with another, a rival in love.

συνεργέω, fut. -ήσω, perf. -ήσγηκα (fr. συνεργός, an assistant). To work with, to aid a person in his work, to co-operate, to assist.

συνεργός, οὔ, ὁ (σύν, ἔργον). An assistant, one that co-operates.

συνέρχομαι, fut. -ελεύσομαι (σύν, with, ἔρχομαι, to come or go). To go with another, to go or come together, to meet, to meet in conflict.

σύνεσις, εως, ἡ (fr. συνίημι, to perceive). Intelligence, judgment, understanding.

συνεστιάω, fut. -ἔσω (σύν, together, and ἐστιάω, to receive into one's house). To entertain a guest at one's house.

συνετός, ἡ, ὅν (adj. fr. συνίημι, to understand). Intelligent, sagacious, wise.

συνεχής, ἐς (*adj.* from *συνέχω*, to hold together). Connected with, joined together, continuous, frequent, habitual, constant. *Neut.* as *adv.* frequently, continually.

συνέχω, *fut.* -ξω, συσχήσω (*σύν*, together, ἔχω). To hold together, to hold fast, to fasten.

συνεχῶς (*adv.* fr. *συνεχής*, frequent). Frequently, constantly.

συνηγορέω, *fut.* -ήσω (*σύν*, ἡγορέω, to plead). To plead for, to defend.

συνήθεια, ας, ἡ (*συνηθής*, familiar). Familiar intercourse, custom, habit, intimacy, familiarity, a practice.

συνηθής, ἐς (*adj.* (*σύν*, ἥθος, an abode). Dwelling together, familiar, intimate, accustomed, usual, customary, trusty.

συνηρεφής, ἐς (*adj.* *συνηρεφω*, to overshadow). Overshadowed, covered.

σύνθεσις, ἐως, ἡ (*fr.* *συντίθημι*, to place together). A putting together, a composition, a combining, an arrangement, synthesis.

σύνθημα, ἄτος, τό (*fr.* *συντίθημι*, to place together). An agreement, a contract, a watchword, a sign, a password.

συνθηράω, *fut.* -θηράσω (*σύν*, θηράω, to hunt). To hunt in company.

συνίημι, *fut.* -ήσω (*σύν*, ἵημι, to send). To send or bring together, to comprehend, to perceive, to understand, to know.

συνίστημι, *fut.* συστήσω (*fr.* *σύν*, together, and ἵστημι, to

place). To place together, to assemble, to unite, to bring together, to establish, to regulate. *Mid.* to conspire, to support.

σύννομος, ον (*adj.* fr. *σύν*, together, νέμω, to pasture). Pasturing or grazing together, living together, associated.

σύννοος, οον, *contr.* νοος, νοον (*adj.* from *σύν* *intens.*, νόος, νοῦς, the mind). Musing, pensive, grave, melancholy, sad, thoughtful.

σύννοδος, ου, ἡ (*fr.* *σύν*, together, ὁδός, a way). A meeting, an assembly, a synod, a convention.

συννοικέω, *fut.* -ήσω (*fr.* *σύν*, together, and οἰκέω, to dwell). To dwell in the same house with another, to cohabit, to live together as man and wife; to people a country.

συννοικίζω, *fut.* -ίσω (*σύν*, with, οἰκίζω, to cause to dwell). To cause to live together, to give in marriage, to plant a colony.

σύνολος, ον (*adj.* *σύν*, together, ὅλος, the whole). All together: generally in *neut.* τὸ σύνολον, the whole, &c.; the *neut.* also adverbially, in fine, to sum up all in one word.

συνουσία, ας, ἡ (*from* *σύνων*, *pres. part.* of *σύνειμι*, to be together). Intercourse, an assembly, a meeting, a festival.

σύνταξις, εως, ἡ (*συντάσσω*, to arrange). The act of placing or arranging together, a collection, an array; syntax.

συντάσσω, *Att.* -τιω, *fut.* -ξω

(*fr.* σύν, together, τάσσω, to arrange). To place, order, arrange together, to draw up in battle array. *Mid.* to make an agreement with.

συντεθραμμένος, *perf. pass. part. of συντρέφω.*

συντελέω, *fut. -έσω* (σύν, together, τελέω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to finish.

συντέμνω, *fut. -τεμοῖ.* To cut in pieces, to part, to divide, to curtail, to abridge.

συντίθημι, *fut. συνθήσω* (σύν, together, τίθημι, to place). To place together, to compose, to arrange.

σύντομος, *ον* (*adj.* συντέμνω). Cut short, abridged.

συντραπέζος, *ον* (*adj.* σύν, together, τραπέζα, a table). That sits at the same table, that lives with.

συντρέφω, *fut. -θρέψω* (*from* σύν, with, *and* τρέφω, to feed). To feed, nourish, *or* bring up with; to coagulate, to give consistence to.

συντρέχω, *fut. -δραμοῦμαι* (σύν, together, τρέχω, to run). To run together, to concur, to agree, to collect.

συντριβω, *fut. -τριψω* (σύν, τριβω, to rub). To rub together, to bruise, to grind.

σύντροφος, *ον* (*adj.* συντρέφω, to bring up with). Brought up with, familiar, domestic.

συντυγχάνω, *fut. -τεύσομαι* (*fr.* σύν, with, τυγχάνω, to meet). To

meet with, to have an interview, to happen.

συντύρανος, *ου, ὁ* (σύν, with, τύρανος, a tyrant). A fellow-tyrant.

συντυχία, *ας, ἡ* (σύν, τυγχάνω, to meet with). A coming together, a casual meeting, an event, an assemblage, a conference.

Συρακοῦσαι, Συράκουσαι, *ων, αἱ.* The city Syracuse.

Συρία, *ας, ἡ.* Syria, a country of Asia Minor, on the Mediterranean sea.

σύριγξ, *ιγγος, ἡ.* The syrinx, the shepherd's pipe *or* reed.

συνρίζω, *fut. -ξω, perf. σεσύρικα* (σύριγξ). To play on the pipe.

συνῥέω, *fut. -ρέύσομαι* (σύν, together, ῥέω, to flow). To flow together, to run into.

σύρω, *fut. σύρω, perf. σέσυρα*). To draw, to draw forth, to draw out, to draw along, to sweep, to collect.

σῦς, σὺός, *ὁ, ἡ.* A boar *or* sow; a pig, a hog.

συσκενάζω, *fut. -ύσω* (σύν, together, *and* σκενάζω, to prepare). To place together, to make preparations, to invent beforehand. *Mid.* to prepare oneself; to seize by stratagem.

σύσκηρος, *ου, ὁ* (σύν, with, σκηνή, a tent). One living in the same tent, a companion, a comrade.

συσκιάζω, *fut. -ᾶσω* (σύν, with, σκιάζω, to shade). To overshadow, to overcast, to shade, to cover, to hide.

σύσκιος, *ον* (*adj.* *fr.* σύν, with,

σκία, a shadow). Overshadowed, shady, affording shade.

συσπειράω, *ful.* -ἄσω (σύν, together, σπειράω, to wind). To wind or twist together, to press together, to keep in a body.

συσπείρω, *ful.* -ερῶ (σύν, together, σπείρω, to sow). To sow together, to sow with.

συσσίτιον, *ου, τό* (σύν, together, σῖτος, food). A meal eaten in common, the place of common meals.

σύσσιτος, *ον* (*adj.* σύν, σῖτος). That eats with.

σύστυσις, *εως, ἡ* (*fr.* συνίστημι, to place together). A structure, a constitution, form, make, condition.

συστέλλω, *ful.* -ελῶ (*fr.* σύν, together, and στέλλω, to send). To draw together, to contract, to restrain, to retrench.

συστρατεύω, *ful.* -εύω (*fr.* σύν, together, and στρατεύω, to go on an expedition). To make a campaign together, to perform military service with any one, to take the field together.

συχνός, *ἡ, ὄν* (*adj.*). Crowded, frequent, numerous, connected.

σφαγή, *ἡς, ἡ* (*from* σφάζω, to slaughter). Immolation, an execution.

σφάγιον, *ου, τό* (*fr.* σφάζω, to slaughter). A victim offered in sacrifice, a vessel for receiving blood of victims. *καλά σφάγια, same as* ἱερά *καλά, victims presenting auspicious appearances.*

σφάζω, *All.* σφάττω, *ful.* σφάξω, *perf.* ἔσφαξα, *aor.* 2 *pass.*

ἔσφαγγην. *Properly,* to kill by cutting the throat, to slaughter, to slay, to immolate.

σφαλερός, *ἄ, ὄν* (*adj.* *fr.* σφάλω, to render unsteady). Insecure, tottering, ready to fall, deceitful, treacherous, not to be depended on.

σφάλλω, *ful.* σφῶλω, *perf.* ἔσφαλκω. *Tr.* to move or shake from its place, to cause to totter, to deceive. *Intr.* to totter, to be ready to fall, to be insecure.

σφάλμα, ἄτιος, τό (σφάλω). A slip, a fall, an error.

σφάττω, *Attic* for σφάζω.

σφέ, *gen. dual* of οὔ; *epic acc. plur.* for σφέας, σφᾶς.

σφεῖς, *neut.* σφεά, *pl.* of οὔ.

σφετερίζω, *ful.* -ίσω (*fr.* σφέτερος, your, his own). To make one's own, to appropriate to our own use, to speculate.

σφέτερος, *α, ον* (*formed from* σφεῖς, σφέ). One's own, his own, her own, its own.

σφί and σφίν, *poet.* for σφίσι, *dat. pl.* of οὔ.

σφίγγω, *ful.* -ιγξω. To draw, to squeeze, to press together, to grasp, to hold fast, to embrace.

Σφίγξ, *ιγγός, ἡ*. The Sphinx, which had the head and breast of a woman, body of a lion, and tail of a serpent.

σφίσιν, *dat. pl.* of οὔ.

σφοδρά (*adv.* *fr.* σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, excessively, greatly.

σφοδρός, *ἄ, ὄν*. Vehement, violent, impetuous, ardent.

σφοδρῶς (*adv.*). For meanings, see σφοδρά.

σχεδία, ας, ἦ. A vessel hastily made, a raft, a float.

σχεδόν (*adv.*). Near, nearly, almost.

σχέω, a form of the verb ἔχω, *ful.* σχήσω. See ἔχω.

σχῆμα, ἄτος, τό (*fr.* ἔχω, to have, to hold). Form, figure, posture, attitude, attire, dignity.

σχίζω, *ful.* σχίσσω, *perf.* ἔσχικα. To split, to cleave, to divide, to slit.

σχολάζω, *ful.* -ἄσω, *perf.* ἐσχόλακα (*fr.* σχολή, leisure). To be unemployed, to have leisure, to be disengaged, to attend as a scholar.

σχολαστικὸς, ἦ, ὄν (*adj. fr.* σχολή, leisure). Studious, scholastic. *Subst.* a student; a pedant.

σχολή, ἦς, ἦ, *Dor.* σχόλα, ας, ἄ. Leisure, ease; study, a school.

σῶζω, *ful.* σώσω, *perf.* σέσωκα. To preserve, to keep safe, to save.

Σωκράτης, εος, *contr.* ους, ὁ. Socrates, the most illustrious of Greek philosophers; and again Socrates, a leader of the Achæans at the battle of Cunaxa.

Σωκρατικὸς, οὔ, ὁ. A disciple of Socrates, a Socratic philosopher.

σῶμα, ἄτος, τό. The body.

Σώστρατος, ου, ὁ. Sostratus. σῶσιρον, ου, τό (σῶζω, to save). A reward given for saving, salvage, a physician's fee, a ransom.

σωτήρ, ἦρος, ὁ (σῶζω, to save).

A saviour, a deliverer, a preserver.

σωτηρία, ας, ἦ (σωτήρ, a preserver). Salvation, preservation.

σωφρονέω, *ful.* -ήσω, *perf.* σεσωφρόνησα (*fr.* σώφρων, wise). To be of sound mind, to act wisely or prudently, to be sane, to be chaste, to be discreet.

σωφρονικός, ἦ, ὄν (*adj.*). Naturally wise, prudent, moderate, discreet, temperate.

Σωφρόνισκος, ου, ὁ. Sophroniscus.

σωφροσύνη, ης, ἦ (σώφρων, wise). Soundness of mind, discretion, wisdom, prudence, temperance, continence.

σώφρων, ον (*adj. fr.* σῶος or σῶς, sound, φρήν, mind). Sound of mind, discreet, prudent, wise, temperate, chaste.

T.

τακτός, ἦ, ὄν (*adj. fr.* τάσσω, to arrange). Arranged, fixed in proper order.

τάκω, *Dor.* for τήκω, *fr.* which ἔταγον, *aor.* 2 *act.*, and ἐτάγην, *aor.* 2 *pass.*

ταλαιπωρέω, *ful.* -ήσω, (*fr.* τῆλαιός, oppressed, and πωρός, grief). To suffer, to be wretched, to endure hardships. *Act.* to fatigue, to harass, to distress.

τάλαντον, ου, τό. A talent.

τάλας, αινα, αν (*adj. fr.* ταλῶω, to suffer). Wretched, miserable, unfortunate.

ταλάω, *ful.* -ἄσω (same as contracted forms τλάω, and τλήμι).

To bear, to endure, to suffer ; to brave, to hazard.

τᾶλλα, contracted for τὰ ἅλλα (adv.). As for the rest, finally.

ταμείον, and ταμεῖον, ον, τό. A magazine, a storehouse, a granary, a treasury.

ταμειύω, fut. -εύσω (fr. ταμία, a steward). To manage, to distribute, to lay up.

ταμίη, ης, ἡ (Ion. for ταμία, ας, ἡ). A female housekeeper, a stewardess.

Ταμύναι, ὤν, Ion. ἕων, αἶ. Ταμυναῖ, a city of Eubœa.

τάν, Dor. for τίν.

τάνδε, Dor. for τήρδε.

Τάνταλος, ον, ὁ. Tantalus, king of Phrygia. Having divulged the secrets of the gods, he was tormented with insatiable thirst.

τᾶνν, for τὰ νῦν (adv.). Now, at the present time.

τάξις, εως, ἡ (fr. τάσσω, to arrange). An arrangement, order, regulation, office, task, employment, order of battle, battle, battalion, a battle.

Τάοχοι, ων, οἶ. The Taochi, a people between Armenia and the Euxine, near the Phasis.

ταπεινός, ἡ, ὄν (adj.). Low, humble, submissive, modest, abject, base, mean, trivial, trifling, small.

ταπεινῶω, fut. -ώσω, perf. τεταπεινώκα (fr. ταπεινός, mean). To lower, to humble, to depress, to debase.

ταπεινῶς, (adv. fr. ταπεινός). Humbly, with humility, abjectly.

τάπης, ητος, ὁ. A carpet, a coverlet, a housing.

Ταράντινοι, ων, οἶ. The Tarentini, the people of Tarentum.

ταράσσω, Att. -τιω, fut. -ξω. To stir up, to distrust, to throw into confusion, to terrify, to agitate.

τᾶρᾶχή, ἡς, ἡ (fr. ταράσσω, to disturb). Commotion, disorder, disturbance, tumult, uproar, terror.

τᾶρᾶχος, ον, ὁ. Meanings same as τᾶρᾶχή, which see.

τᾶρᾶχῶδης, ες (adj. fr. τᾶρᾶχος, tumult, and εἶδος, appearance). Having the appearance of disorder, tumultuous, disorderly.

ταρβέω, fut. -ήσω (τάρβος, fear). To be terrified at, to fear.

ταρῖχένω, fut. -εύσω (τάρῖχος, preserved by salt or spices). To preserve flesh, to salt, to pickle ; to embalm.

τάρπησαν, Ion. for εἰτάρπησαν, see τέρω.

ταρσός, οὔ, ὁ (fr. τέρω, to dry up). A hurdle ; a wing, a pinion.

Τάρταρος, ον, ὁ. Tartarus, a region of the lower world.

Ταρτηήσσιος, ον, ὁ. An inhabitant of Tartessus, a Tartessian.

τάσσω, Att. τάτιω, fut. -ξω, perf. τέταξα, aor. 2 εἶταγον. To arrange, to order, to dispose, to draw up in array, to station, to appoint, to settle.

ταῦρος, ον, ὁ. A bull.

Ταῦρος, ον, ὁ. Mount Taurus, in Asia.

Ταυροσθένης, ου, ὁ. Taurosthenes, an Æginetan.

ταφείς, αορ. 1 part. pass. from θάπτω.

τάφῆ, ἦς, ἡ (fr. θάπτω, to bury). A grave, a sepulchre, a coffin, burial.

τάφρος, ου, ὁ (θάπτω). A trench, a ditch, a pit.

τάχαι (adv. fr. ταχύς, quick). Quickly, soon, easily, perhaps.

τάχεως, (adv.). Same meanings as τάχαι.

τάχιον (neut. of ταχίων, comp. of ταχίς, quick). More speedily more quickly.

τάχος, εος, τό. Speed, swiftness, velocity, fleetness.

ταχύς, εἶα, ύ (adj.). Swift, rapid, fleet, prompt, quick. Neut. sing. used adverbially. Comparative, ταχίων, and θύσσων; superlative τάχιστος, τάχιστι, and ὡς τάχιστα, as soon as possible, most quickly, &c.

ταχύτης, ητος, ἡ (fr. ταχύς, swift). Speed, swiftness.

ταώς, γεν. ταώ, ὁ. The peacock.

τε (conj.). And, also.

τέθεικα, perf. act. of τίθημι, which see.

τεθνεώς, for τεθνώς, for τεθνηκώς, perf. part. θνήσκω.

τεθνηώς, for τεθνηκώς.

τεθραμμένος, perf. part. pass. τρέφω.

τέθριππος, ου (adj. fr. τέτρα for τέσσαρα, four, and ἵππος, a horse). Harnessed with four horses. τὸ τέθριππον, a four-horse chariot.

τείρω, fut. τερω̄, perf. τέτακα. To stretch, to strain, to extend.

Τειρεσίας, ου, ὁ. Tiresias, a prophet of Thebes, deprived of sight by Minerva.

τείρω, fut. τερω̄, perf. τέτακα. To rub, to wear by rubbing, to wear down, to oppress, to molest, to afflict.

τειρίζω, fut. -ίσω, pf. τετελιμα (fr. τεῖχος, a wall). To surround with a wall, to wall, to fortify, &c.

τείχισις, εως, ἡ (fr. τερίζω). The erection of a wall, fort, or fortification.

τειχος, εος, τό. A wall, a fortification, a citadel.

τεκέειν, τεκεῖν. See τίκτω.

τεκμαίρω, fut. τεκμαῶ̄ (from τέμαρ, a limit). To fix a limit, to determine, to bring to a conclusion, to demonstrate. Mid. to judge by, to infer, to conjecture from.

τεκμήριον, ου, τό (τεκμαίρομαι). A mark, a sign, a proof.

τέκνον, ου, τό (fr. τίκτω, to bring forth). A child.

τεκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.

τεκνόω, fut. -ώσω, pf. τετέκνωκα (τέκνον). To beget children, to be a parent.

τέκος, εος, τό (τίκτω). A child, offspring.

τεκταίρω, fut. -άνω̄ (fr. τέκτων, a builder). To construct, to make, to build.

τεκτονική, ἦς, ἡ. The art of building, architecture.

τέκτων, ονος, ὁ. A workman, artificer, carpenter.

Τελαμών, ὄνος, ὁ. Telamon, son of Æacus, father of Ajax and Teucer.

τέλειος, ον (adj. fr. τέλος, the end). Complete, perfect, entire, finished.

τελειόω, fut. -ώσω, perf. τετελείωκα (fr. τέλειος, finished). To perfect, to finish, to complete, to accomplish.

τελείω, poetic for τελέω.

τελετή, ἤς, ἥ (τελέω). Completion, accomplishment, initiation, consecration, solemn rites.

τελευταῖος, α, ον (adj. fr. τελευτή, a termination). Last, final, at the end, concluding. τὸ τελευταῖον, finally, lastly.

τελευταῖα, fut. -ήσω, perf. τετελεύτηκα (fr. τελευτή, an end). To end, to finish, to terminate, to complete.

τελευτή, ἤς, ἥ (τελέω, to complete). An end, a consummation, death.

τελέω, fut. -έσω (τέλος, the end). To complete, to finish, to perform, to pay.

τέλος, εος, τό. The end, the purpose or design; tribute; expense; magistracy; power, a troop.

τέλος (adv.). Finally, at length.

τέμενος, εος, τό (fr. τέμνω, to cut). A grove, a temple, a consecrated place.

τέμνω, fut. τεμῶ, perf. τέτμηκα. To cut asunder, to cleave, to cut off, to divide, to desolate.

τενᾶγος, εος, τό. A shallow, shoal water, a swamp.

τένων, οντος, ὁ (fr. τείνω, to stretch). A tendon, a sinew of the neck, the neck.

τέος, ἦ, ὄν, epic and Doric for σός, σή, σόν. Thine.

τέρας, ἄτος, τό. A sign, a miracle, a prodigy.

τεράστιος, ον (adj. fr. τέρας). Portentous, wonderful, prodigious.

τέρατεύομαι, fut. -εύσομαι (fr. τέρας). To relate wonderful events, to invent extravagant fictions, to deceive.

τέρην, ευνα, εν (adj. fr. τείρω). Rubbed; tender, delicate.

τέρμα, ἄτος, τό. A limit, a bound, a term, an end.

τέρμων, ονος, ὁ. Meanings same as τέρμα.

Τέρμων, ονος, ὁ. Terminus, the god who presides over boundaries.

τερπικέρανος, ον (adj. from τέρω, to delight, and κεραυνός, the thunderbolt). That delights in wielding the thunderbolt, the thunderer, an appellation of Jove.

τερπνός, ἦ, ὄν (adj. fr. τέρω, to delight). Pleasing, agreeable.

τέρω, fut. τέρω. To fill, to satiate, to satisfy, to delight, to please. Aor. 2 mid. ἐταρπόμεην, pass. ἐτάρπην.

τέρψις, εως, ἥ (from τέρω, to delight). Delight, joy, pleasure, gratification.

Τερψιχόρη, ἤς, ἥ (τέρω, χορός, the dance). Terpsichōre.

τεσσαράκοντα (adj. indec.). Forty.

τεσσαράκιστος, ἦ, ὄν (adj.). The fortieth.

τέσσαρες, α (*adj.*). Four.
 τέταρτος, η, ον (*adj.* τέταρτες).
 The fourth. *Neut.* as an *adv.*
 fourthly.

τέτμον (*epic for* ἔτεμον), *de-*
fect., *aor.* 2 *only.* To meet with.
 τετράκερως, ων (*adj.* τέτρα,
 τέσσαρα, κέρασ, a horn). Four-
 horned.

τετρακισχίλιοι, αι, α (*adj.* τέ-
 τρακις, four times, χίλιοι, a thou-
 sand). Four thousand.

τετρακόσιοι, αι, α (*adj.* τέτρα,
 τέσσαρα). Four hundred.

τετραπόδιςτί (*adv.* τετραπό-
 δος, four-footed). On all-fours.

τετράπους, ουν, *gen.* οδος (*adj.*
 τέτρα, τέσσαρα, πούς, a foot).
 Four-footed.

τετρωμένος, *part. perf. pass.*
 τιτρώσκω.

τέττιξ, ιγος, ό. The cicada,
 an insect common to the south of
 Italy.

Τεῦκρος, ου, τό. Teucer, son
 of Telamon, brother of Ajax.

τεῦχος, εος, τό (τεύχω, to pre-
 pare). A vessel, an instrument,
 an implement. *Pl.* arms, armor.

τεύχω, *ful.* -ξω, *perf.* τέτευχα.
 To form, to make, to construct, to
 prepare. *Pass.* to be made, to be.

τέχνη, ης, ή. Art, profession, a
 trade, an art, cunning, artifice, a
 work of art, stratagem, a fraud.

τέχνημα, ἄτος, τό. A work of
 art, artifice, stratagem, device.

τεχνίτης, ου, ό (τέχνη, art). An
 artist, an artizan.

τέως (*adv.*). Until then, until,
 while, as long as.

τή, *epic for* ή, where.

τήγε (*adv. dat. sing. of* ὄγε).
 In this quarter.

τήδε (*adv. dat. sing. of* ὅδε).
 Here, in this way, in this place.

Τηθύς, ύος, ή. Tethys.

Τήϊος, α, ον (*adj.*). Teïan,
 of or belonging to Teïos, a city
 in Ionia.

τήκω, *ful.* -ξω, *perf.* τέτηχα,
aor. 2 ἔτακον. To dissolve, to
 melt, to thaw, to waste, to con-
 sume. *Mid.* to decay, to pine
 away.

τήλε (*adv.*). Afar, at a distance.

τηλικός, η, ον (*adj.*, a relative
 answering to ἡλικός). Of such a
 size, of such an age, of the same
 age, as old.

τηλικούτος, αύτη, οὔτο (*adj.*
fr. τηλικός, οὔτιος). Of such size,
 of such age, so young, so old.

τηλόθι (*adv. fr.* τηλοῦ, afar).
 From afar, far, at a distance.

τήμερον, τήμερα, *Att. for* σήμε-
 ρον (*adv.*). To-day.

τηρικαῦτα (*adv.*). Then, at
 that time.

τήνος, α, ο, *Dor. for* ἐκείνος.

τήπερ (*adv.*, *epic for* ἦπερ).
 Though.

τηρέω, *ful.* -ήσω, *perf.* τετήρη-
 κα (τηρός, one who watches). To
 attend to, to observe, to watch, to
 guard; to keep, to preserve, to
 protect.

Τηρίβαζος, ου, ό. Teribazus,
 a Persian governor in Armenia.

τί (*adv.*, *neut. of* τίς). Why?
 what? for what?

Τίγρης, ητος, ό. The Tigris,
 a large river of Asia, which falls
 into the Euphrates.

τιθασσένω, *ful.* -ένω, *perf.* *τειθασσενκα* (from *τιθασσός*, tamed). To tame, to make gentle, to appease, to conciliate one's friendship.

τιθασσός, *όν*, and *τιθασός*, *όν* (*adj.* *τιθή*, a nurse). Tame, gentle, domesticated, mild, cultivated.

τίθημι, *ful.* *θήσω*, *τέθεικα*, *aor.* 2 *ἔθην*. To put, to lay, to place, to set, to lay by, to impute, to propose, to consider, to appoint, to deposit, to enact, to regulate.

τιθήνη, *ης*, *ἡ* (*τιθή*, a nurse). A nurse.

τίκτω, *ful.* *τέξω*, *τέξομαι*, *perf.* *τέτοκα*, *aor.* 2 *ἔτεκον*. To produce, to bring forth, to beget.

τίλλω, *ful.* *τιλῶ*, *perf.* *τέτιλκα*. To pull, to pick out, to pluck, to strip.

Τιμάνωρ, *ορος*, *ὁ*. Timanor.

Τίμαρχος, *ου*, *ὁ*. Timarchus.

τιμάω, *ful.* -ήσω, *τειμήκα* (*fr.* *τιμή*, honor). To rate, to estimate, to value, to esteem, to honor, to deem worthy.

τιμή, *ἡς*, *ἡ* (*τιώ*, to estimate). Honor, reverence, respect, esteem, command, authority, reward, punishment.

τιμητέος, *α*, *ον* (*adj.* *τιμάω*, to honor). To be honored, that ought to be honored, that must be honored.

τίμιος, *α*, *ον* (*adj.* *τιμή*, honor). Honorable, dear, precious, valuable, honored, esteemed.

Τίμων, *ωνος*, *ὁ*. Timon, a misanthrope of Athens.

τιμωρέω, *ful.* -ήσω, *perf.* *τειμώρηκα* (*fr.* *τιμωρός*, that aids,

that avenges). To succor, to aid, to avenge, to punish. *Mid.* to avenge one's self, to take revenge or satisfaction.

τιμωρία, *ας*, *ἡ* (*τιμωρέω*). Succor, vengeance, punishment.

τινάσσω, *ful.* *τινάξω*. To brandish, to agitate, to shake, to cast away.

τίνω, *ful.* *τίσω*, *perf.* *τέτικα*. To pay, to expiate, to atone, to discharge, to punish, to revenge, to avenge.

τίς, *τί*, *gen.* *τίνος*. Who? what?

τις, *τι*, *gen.* *τινός*. Any, any one, some one, something. *τι* (*adverbially*, for *κατά τι*. At all, in any degree.

Τισσαφέρνης, *εος*, *acc.* *ην*. Tissaphernes, satrap of Persia, commander of the forces of Artaxerxes against Cyrus.

Τιτάν, *ἄνος*, *ὁ*. A Titan; the sun.

τιτράω, *τίτρημι*, and *τιτραίνω*, *ful.* *τήσω*, *perf.* *τέτηρηκα*. To bore, to pierce through, to perforate.

τιτρώσκω, *τίτρημι*, and *τετραίρω*, *ful.* *τρώσω*, *τέτρωκα*. To wound, to damage.

τίω, *ful.* -τίσω, *τέτικα*. To esteem, to prize, to value, to reverence, to pay the price, to expiate a crime.

τλάω, *τλήμι*, *pres.* not used, *ful.* *τλήσω*, *aor.* 2 *ἔτην*, with a *pres. sense*. To bear, to endure, to suffer, to encounter, to hazard, to undertake, to have fortitude, to dare.

τλήμων, ον, (*adj. fr. τλάω*). Enduring, patient, wretched, poor.

Τμῶλος, ον, ὁ. Tmolus, a mountain of Lydia, in which the Pactolus rises.

τοί, Dor. for σοί, *dat. sing. of σὺ*.

τοί (*enclitic partic.*). Indeed, truly, wherefore, though.

τοιγάρουν (*adv. τοί, γάρ, οἶν*). Therefore, hence, on this account.

τοίνυν (*adv. τοί, νῦν for οἶν*). Therefore, wherefore, on this account.

τοιῶς, τοία, τοῖον, and τοιόσδε, τοιάδε, τοιόνδε (*adj.*). Such, such like, of this sort, &c.

τοιούτος, τιαύτη, τοιούτο (*adj. τοῖος, such, οὔτος, this*). Such, of such sort or kind, of this kind, &c.

τοιῶχος, ον, ὁ. A wall, the side of a house, the side.

τόκα (*adv. Dor. for τότε*). Then, at that time, formerly.

τοκεύς, ἑως, ὁ (*τίκτω, to beget*). A father, a parent.

τόλμα, ης, ἡ. Boldness, intrepidity, courage, confidence.

τολμάω, *fut. -ήσω, τετόλμηκα* (τόλμα). To dare, to venture, to attempt, to brave, to bear, to endure, to will.

τολμηρία, ας, ἡ. Boldness, audacity.

τολμηρός, ἄ, ὄν (*adj. τολμάω*). Bold, audacious, enterprising, ambitious.

τολμητός, ἡ, ὄν (*adj. τολμάω*). Bold, daring, audacious, pre-

sumptuous, boldly undertaken; to be hazarded.

τολοιπόν (*adv. τὸ λοιπὸν μέρος*). As for the rest, besides, henceforth, for the future, hence, therefore, thus.

τοξεία, ας, ἡ (*τοξέω*). Archery, the art of archery.

τόξευμα, ἄτος, τό (*τοξέω*). An arrow, an arrow-shot.

τοξένω, *fut. εἴσω, τετόξευκα* (τόξον). To shoot with an arrow.

τοξικός, ἡ, ὄν (*adj. τόξον*). Of or pertaining to bows and arrows or archery: fond of archery.

τόξον, ον, τό. A bow, an arrow, skill in archery.

τοξότης, ον, ὁ (τόξον). An archer, a Bowman.

τόπος, ον, ὁ. A place, a space, a tract of country, a region.

τόσος, η, ον (*adj.*). So large, so much, such. τόσον, *used adverbially, only*.

τοσοῦτος, τισαύτη, τοσοῦτον (*adj. fr. τόσος and οὔτος*). So large, so much, such. τοσοῦτω, *dat. adverbially, by so much*.

τόσσος, η, ον, *poetic for τόσος*. τότε (*adv.*). Then, at that time.

τουτί, *Attic for τοῦτο*. This here.

τράγημα, ατος, τό (*τρώγω, to eat*). A second course, a desert, sweetmeats.

τραῖγος, ον, ὁ. A goat.

τραγωδέω, *fut. -ήσω* (τραγωδός, a tragic actor). To speak in tragic strain.

τραγωδία, *ας, ἡ* (τραγωδός). A tragedy, a tragic poem.

τραγωδοποιός, *οῦ, ὁ* (τραγωδία, ποιέω). A tragic poet.

τραγωδός, *ου, ὁ* (τράγος, a goat, ᾠδή, a song). A tragic poet, an actor of tragedy.

τραπέζα, *ης, ἡ* (τέτρας, four, πῆξ, a foot). A table.

τράπεζω, *fut. -ώσω*. To place upon a table.

τραπῶμαι, *aor. 2 sub. mid. of* τρέπω.

τραῦμα, *ἄτος, τό* (ιτιρώσκω, to wound). A wound, a bruise, slaughter.

τραφεῖς, *aor. 2 part. pass.* τρέφω.

τραχέως *adv. fr. τραχύς*, rough). Roughly, rudely, harshly, sternly.

τραῦχλος, *ου, ὁ*. The neck, the throat.

τραχύς, *εἶα, ὅ* (*adj.*). Rough, uneven, harsh, violent.

τραχύτης, *ητος, ἡ* (τραχύς). Unevenness, roughness, harshness.

τριεῖς, *τρια*. Three.

τρέμω, *fut. τρεμῶ, perf. τε* τρόμηκα. To tremble, to fear.

τρέπω, *fut. τρέψω, perf. τέτρο* φα. To turn, to turn about, to put to flight, to rout, to defeat. *Mid.* to turn one's self about, to take to flight.

τρέφω, *fut. -θρέψω, perf. τέ* τρωφα, *perf. pass. τέθραμμαι*. To nourish, to nurture, to educate, to rear, to bring up, to support, to maintain.

τρέχω, *fut. -θρέξομαι and*

δραμοῦμαι, perf. δεδράμηκα, aor. 2 ἔδραμον. To run, to hurry, to hasten.

τρέω, *fut. τρέσω, perf. τέτρη* κα. To tremble, to be afraid.

τριᾶκοντα (*adj.*). Thirty.

τριᾶκόσιοι, *αι, α* (*adj.*). Three hundred.

τριβῶ, *fut. τρίψω, perf. τέτρι* φα. To rub, to wear by friction, to grind or triturate; to exhaust.

τριβῶν, *ωνος, ὁ* (τριβῶ, to rub). A worn and threadbare garment, an old cloak.

τριηραρχέω, *-ήσω* (*fr. τριήρης*, a trireme and ἄρχω, to rule). To equip or command a trireme.

τριήρης, *εος, contr. ους, ἡ* (τρις, thrice, ἐρέσσω, to row). A ship having three benches of rowers, one above the other at each side, the upper and larger oars having the greater number of men to work them, and thus in proportion; a trireme, a galley.

τρικέφαλος, *ον* (*adj. τρίς*, thrice, κεφαλή, a head). Three-headed.

Τρινακρία, *ας, ἡ*. Trinacria. τριόδος, *ου, ἡ* (τρις, thrice, ὁδός, a way). A place where three roads meet.

τριπόθητος, *ον, Dor. for* τριπόθητος, *ον* (*adj. fr. τρίς*, thrice, ποθέω, to love). Thrice-beloved.

τρίπους, *ον, gen. τρίποδος* (*adj. τρίς*, thrice, πούς, a foot). Three-footed. *Subst.* a tripod.

Τριποτόλεμος, *ου, ὁ*. Triptolemus.

τρίς (adv. fr. τρεῖς, three).
Thrice, three times.

τρισκαιδέκατος, η, ον (adj.
τρισκαιδεκα, thirteen). Thir-
teenth.

τρισχίλιοι, αι, α (adj. τρίς,
three, χίλιοι, a thousand). Three
thousand.

τρίτος, η, ον (adj. τρεῖς, three).
The third. Neut. as adv. thirdly.

Τρίτων, ωνος, ὁ. Triton, a
sea deity.

τριχός, gen. of θριξ, the hair.

τριχώσεις, εως, ἡ (τριχώω, to
cover with hair or down). A
covering with hair, the growth
of hair.

τριώβολον, ου, τό (τρεις, thrice,
ὀβολός, an obolus). A coin, the
value of three oboli.

Τροία, ας, Ιον. Τροίη, ης, ἡ.
Troy.

Τροίηθε. From Troy.

τρόπαιον, ου, τό (τρέπω, to
put to flight). A trophy, consist-
ing of arms hung, or piled up
in commemoration of a victory,
often on the spot where (ἡ τροπή)
the flight of the enemy took place.

τροπή, ἡς, ἡ (τρέπω, to put to
flight). The act of turning, a
turn, a change, a rout, a flight.

τρόπος, ου, ὁ (τρέπω). A turn,
a mode, a manner, an usage, a
habit, the disposition or mode of
life; a trope.

τροφή, ἡς, ἡ (τρέφω, to nour-
ish). Nourishment, food, sup-
port.

τροφός, οὔ, ὁ (τρέφω, to nour-
ish). A nurse, a supporter. τὸ
τροφόν, nourishment.

τροχός, οὔ, ὁ (τρέχω, to run).
A wheel; a wheel for torture, a
rack.

τρούβλιον, ου, τό (dim. of τρύψ,
τρύβος, a drinking-cup). A small
bowl, a small dish.

τροφάω, fut. -ήσω, perf. τετρώ-
φηκα (τροφή, luxury). To riot
in luxury, to lead an effeminate
life, to live in pleasure.

τροφή, ἡς, ἡ. Delicacy, ten-
derness, effeminacy, luxury, a
luxurious life, luxurious habits,
pride.

Τρωάς, ἄδος, ἡ (Τρώς, a Tro-
jan). A Trojan lady; Troas, a
district of Mysia, of which Troy
was the capital.

τρώω, fut. τρώσομαι, aor. 2
ἔτρωγον (τέρω, to grind). To
grind with the teeth, to chew, to
eat.

Τρωϊκός, ἡ, ὄν (Τρώς, a Tro-
jan). Trojan, of Troy.

σύ, Dor. for σύ, thou.

τυγχάνω, fut. τεύσομαι, τετύχη-
κα, and τέτευχα, aor. 2 ἔτυχον.
To be, to attain, to meet with, to
reach, to obtain, to happen. ἄν
τύχοι, perhaps. ὁ τυχών, mostly,
the first person one meets, any
body. τὰ τυχόντια, common or
ordinary things. τὸ τυχόν, neut.
part. taken adverbially, accident-
ally, perchance.

Τυδεός, εως, ὁ. Tydeus, a
name of several persons.

τύμβος, ου, ὁ. A tomb, a se-
pulchre, a grave.

τύμπανον, ου, τό (τύπτω, to
strike). A drum.

Τυρδάρεος, ου, Att. Τυρδάρεως,

ω, ὁ. Tyndarus, king of Lacedæmon.

τύπος, ου, ὁ (τύπτω, to strike).

An impression made by striking, a form, a figure, a mark, a stamp.

τύπτω, fut. τύψω, perf. τέτυφα.

To strike, to beat, to wound.

τυραννικός, ἤ, ὄν (adj. from τυράννος, a sovereign). Tyrannical.

τυραννίς, ἰδος, ἡ (τύραννος, tyrant). Arbitrary power or government, sovereignty, dominion, tyranny.

τύραννος, ου, ὁ. A sovereign, an arbitrary monarch, a tyrant.

Τυρός, α, ον (adj.). Tyrian.

Τύρος, ου, ἡ. Tyre, an ancient Phœnician city, famous for its commerce.

Τυρόηγοί, ὄν, οἱ. The Tyrrhenians or Etrurians.

Τυρώ, ὄος, contr. οὔς, ἡ. Tyro.

τυτθός, ὄν, and ὄς, ἡ, ὄν (adj.).

Small, young. Neut. adverbially, a little, somewhat.

τυφλός, ἡ, ὄν (adj.). Blind; dark, obscure.

τυφλόω, fut. -ώσω, perf. τετύφλωκα (τυφλός, blind). To deprive of sight, to render blind, to blind.

τῦφος, ου, ὁ (τίφω, to raise a smoke). Smoke, steam; pride, self-conceit, arrogance, folly blended with pride.

τύχη, ης, ἡ (τυγχάνω, to meet). Chance, fortune, an occurrence.

Τύχη, ης, ἡ. Fortune, personified.

τῷ, Dor. for τοῦ, gen. sing. of ὁ.

τῶρονον, contr. for τὸ ὄρονον. τῶς, Dor. for τοῦς.

Υ.

ὑβος, ου, ὁ (fr. ὑβός, convex) A convexity, a bunch, a protuberance.

ὑβρίζω, fut. -ίσω, perf. ὑβρικα (fr. ὑβρις, abuse of power). To act insolently, to insult, to deride, to abuse.

ὑβρις, εως, ἡ. Abuse of power, violence, insult, outrage, arrogance, pride, luxury; dishonor.

ὑβριστής, οὔ, ὁ (ὑβρίζω, to act insolently). An insolent man, one who insults or abuses. Adj. arrogant, abusive.

ὑγαίνω, fut. -ἄνω (ὑγίης, healthy). To be in good health, to be well, to be sound. ὑγίαινε, farewell.

ὑγίεια, ας, ἡ (ὑγίης, healthy). Health.

ὑγίης, ἐς (adj.). Healthy, vigorous, sound, perfect, pure, right.

ὑγρός, ἅ, ὄν (adj. ὑῶ, to rain). Moist, wet, liquid, watery; changeable. τὸ ὑγρόν and τὰ ὑγρά, moisture.

ὑγρότης, ητος, ἡ (ὑγρός, moist). Moisture, humidity, fluidity; tenderness, weakness; flexibility, inconstancy.

ὑδρα, ας, ἡ (ὑδωρ, water). A hydra, a water-serpent.

ὑδραυλις, εως, ἡ (ὑδωρ, water, and ἀνέλω, to play on a musical instrument). The water-organ.

ὑδρεύω, fut. -έσω, perf. ὑδρευ-

κα (ὔδωρ, water). To draw or fetch water, to water, to irrigate.

ὔδωρ, *gen.* ὕδατος, τό (*fr.* ὕω, to rain). Water.

ὑετός, οὔ, ό (ὔω, to rain). Rain.

υἱεύς, *gen.* υἱέος, and υἱς, υἱός, *absol. in nom.* A son.

ὑϊκός, ή, όν (*adj. from* ὕς, a swine). Of or pertaining to swine, like swine, hoggish.

υἱός, οὔ, ό. A son.

ὕλακτέω, *fut.* -ήσω (*fr.* ὑλάω, to bark). To bark, to yelp; to rail at, to revile; to crave, to desire earnestly.

ὔλη, ης, ή. A wood, a forest; timber, wood, the material.

ὕληεις, ήεσσα, ήεν (*adj. from* ὕλη, wood). Woody, wooded; shady.

Ὑλλος, ου, ό. Hyllus, son of Hercules and Dejanira.

Ὑμάν, Dor. for Ὑμήν.

ὑμεῖς. Ye or you, *pl. of* σύ.

ὑμέναιος, ου, ό. A marriage song, nuptial rites, marriage.

Ὑμέναιος, ου, ό. Hymen, the god of marriage.

ὑμέτερος, α, ον. Yours, your.

Ὑμήν, ένος, ό. Hymen, the god of marriage.

ὑμνέω, *fut.* -ήσω, *perf.* ὕμνηκα (ὑμνος, a hymn). To sing, to hymn, to celebrate in song, to praise.

ὑμνος, ου, ό. A song, a hymn, an encomiastic ode.

ὑπάγω, *fut.* -άξω (ὑπό, under, ἔγω, to lead). To lead, to bring down, to bring under, to induce, to seduce. *Intr.* to withdraw pri-

vately, to retire; to proceed, to go forward, to approach.

ὑπακούω, *fut.* -κούσω (ὑπό, secretly, ἀκούω, to hear). To lend an ear to, to listen, to obey, to follow, to assent to.

ὑπανθέω, -ήσω (ὑπό, gradually, ἀνθέω, to bloom). To begin to bloom, to come into bloom, to shoot up.

Ὑπάνις, ιδος, ό. Hypanis, a river of Scythia.

ὑπανίστημι, *fut.* -αναστήσω (ὑπό, beneath, ἀνίστημι, to place on high). To raise up from beneath. *Mid.* to rise from one's place, to stand up before.

ὑπαντῶ, *fut.* -ήσω. To meet with, to encounter.

ὑπαρχος, ου, ό (*fr.* ὑπάρχω, to be first). A governor, a prefect, a lieutenant-governor, a subordinate chief.

ὑπάρχω, *fut.* -ξω (ὑπό *intens.*, and ἔρχω, to begin). To begin, to do any thing first; to be, to exist. ὑπάρχει, *impers.*, it is lawful, it is permitted.

ὑπᾶτος, η, ον (*adj. for* ὑπερῆτος, *fr.* ὑπέρ, above). The greatest, the highest.

ὑπέικω, *fut.* -ξω (ὑπό, under, εἶκω, to yield). To yield to, to give way to, to be inferior, to submit.

ὑπεκφεύγω, *fut.* -ξω (ὑπό, secretly, ἐκφεύγω, to escape). To escape secretly, to flee away from.

ὑπελαύνω, *fut.* ὑπελάσω (ὑπό, under, ἐλαύνω, to drive). To drive under.

ὑπεναντίος, α, ον (*adj. from*

ὑπό, nearly, ἐναντίος, opposite). Nearly opposite, slightly opposed; opposite, hostile to.

ὑπέρο, *prep. governing gen. and acc.* Primarily, over, above. With *gen.* only, beyond, for, on account of, in defence, on the behalf or for the sake of, instead of, about, concerning. With *acc.* only, above, beyond, upwards of, more than, besides. In *compos. intens.*; with the meanings before given.

ὑπεράγω, *ful.* -ξω (ὑπέρο, above, ἄγω, to lead). To surpass, to excel.

ὑπεραίρω, *ful.* -ῶ (ὑπέρο, above, αἴρω, to raise). To raise above, to elevate). *Intr.* to rise above, to go over.

ὑπεραιωρέω, *ful.* -ήσω (ὑπέρο, above, αἰρέω, to raise on high). To raise on high, to raise up, to suspend over.

ὑπεραποθνήσκω, *ful.* -θανοῦμαι (ὑπέρο, for, instead of, ἀποθνήσκω, to die). To die for or in the place of.

ὑπερβαίνω, *f.* -βήσομαι (ὑπέρο, above, βαίνω, to walk). To pass over, to walk over, to mount upon, to go beyond.

ὑπερβάλλω, *ful.* -βάλλω (ὑπέρο, over, βάλλω, to cast). To cast over, to throw beyond, to surpass, to go over, to outbid, to exact.

ὑπερβολή, ἡς, ἡ (ὑπερβάλλω, to cast over). The act of throwing or passing over, excess, exaggeration.

ὑπέρομι. To go over, to move above.

ὑπερέχω, *ful.* -ξω and -σχίσω (ὑπέρο, above, ἔχω, to have). To overtop, to have the superiority to surpass, to excel.

ὑπεριδέω (adv. ὑπέρο, above, ἰδής, sweet). With exceeding pleasure, most cheerfully, most willingly.

ὑπερηφάνια, ας, ἡ (ὑπερηφάνέω, to act haughtily). Haughtiness, arrogance.

ὑπερίψαιος, ον (adj. ὑπέρο, above, φαίνω, to show). Appearing above, elevated above, pre-eminent, proud, haughty, arrogant.

ὑπερθαυμάζω, *ful.* -ῶ (ὑπέρο, excessively, θαυμάζω, to admire). To be exceedingly amazed, to admire very much.

ὑπερθε, (adv. ὑπέρο and θε). From above, overhead, above.

ὑπερκαχλάζω, *ful.* -ῶ (ὑπέρο, over, and καχλάζω, to gush forth). To spirt, to boil or run over.

ὑπερμεγέθης, ες (adj. ὑπέρο, excessive, μέγθος, greatness). Immensely large, enormous, very great.

ὑπερμνήστρα, ας, ἡ. Hypermnestra, the wife of Lynceus.

ὑπεροράω, *ful.* -όσομαι (ὑπέρο, over, ὀράω, to look). To look with contempt upon, to despise, to overlook, to neglect.

ὑπεροχή, ἡς, ἡ (ὑπερέχω, to be above). Eminence, superiority, excellence, exaggeration.

ὑπέροπαχης, υ (adj. ὑπέρο, excessively, πάχης, thick). Extremely corpulent.

ὑπεροπειτής, ἐς (adj. ὑπεροπέτο-

μαι, to fly over). That flies over or beyond, that flies high; extremely elevated, lofty.

Ἵπερσαρκέω, *ful.* -ήσω (ἕπερ, excessive, σάρξ, flesh). To be very corpulent, to be very fleshy.

Ἵπερτείνω, *ful.* -τινῶ (ἕπερ, over, τείνω, to stretch). To stretch over, to surpass, to excel.

Ἵπερφέρω, *ful.* ἕπεροῖσω (ἕπερ, over, φέρω, to carry). To carry over, to transport; to surpass, to excel.

Ἵπερφρονέω, *ful.* -ήσω (ἕπερ, above, φρονέω, to think). To have lofty sentiments, to think one's self above others; to arrogate, to despise, to scorn.

Ἵπερχαίρω, *ful.* χαρῶ (ἕπερ, *intens.* χαίρω, to rejoice). To rejoice greatly, to be overjoyed.

Ἵπερῶρον, *ου, τό* (*fr.* ἕπερ). An upper apartment.

Ἵπέχω, *ful.* -ὑφέξω, and ἕποσχίσσω (ἕπό, under, ἔχω, to hold). To hold under, to sustain, to endure, to proffer, to expose, to furnish, to afford.

Ἵπήκοος, *ον* (*adj.* ὑπό, under, ἀκοή, hearing). Listening, to, attentive, obedient, submissive.

Ἵπήνεργα, *aor.* 1 *ind. act.* ὑποφέρω.

Ἵπηρεσία, *ας, ἡ* (ὑπηρετέω). Service, assistance.

Ἵπηρετέω, *f.* -ήσω (ὑπηρετής). To perform the service of a rower; to serve, to aid, to assist, to obey.

Ἵπηρετής, *ου, ὁ*. A rower, a servant, an attendant.

Ἵπισχνέομαι, *ful.* ἕποσχίσσομαι (ἕπό, under, ἵσχομαι, for ἔχομαι, to hold one's self). To promise, to engage, to profess, to undertake.

Ἵπνος, *ου, ὁ*. Sleep.

Ἵπνώω, *ful.* -ώσω, *perf.* ἕπνωκα (ἕπνος, sleep). To sleep; to put to sleep.

Ἵπό, *prep. gov. gen. dat. and acc.* *With gen.* by, from, on account of, through, by means of, by reason of, accompanied by, during, under, below. *With dat.* under the power of, under the influence, on account of, with, by, under. *With acc.* under, beneath, at, against, towards, near. *In compos.* besides its ordinary meaning, secretly, gradually, back, forward; sometimes denotes diminutive.

Ἵποβάθρον, *ου, τό* (ὑποβαίνω, to go under). A prop, seat, basis, a cushion, a carpet.

Ἵποβάλλω, *ful.* -βάλλω (ἕπό, under, βύλλω, to cast). To throw or lay under, to suggest, to dictate.

Ἵποβάσις, *εως, ἡ* (ὑποβαίνω, to descend). Descent, retreat, decrease, diminution, a basis or foundation.

Ἵποβλέπω, *ful.* -ψω (ἕπό, under, βλέπω, to look). To look under, to look at from under the brow, to view sternly.

Ἵποβρύχιος, *α, ον* (ἕπό, under, βρύχιος, submerged). Under water, completely submerged, deep under water.

Ἵποδεής, *ές* (*adj.* ὑπό, *dimin.*

δέω, to want). Wanting something, somewhat defective, inferior, rather timid.

Ἵποδείκνυμι, fut. -δείξω (ἕπό, *intens.* δείκνυμι, to show). To set under the eyes, to point out, to indicate, to show plainly, to produce, to exhibit.

Ἵποδέχομαι, fut. -ξομαι (ἕπό, *intens.* δέχομαι, to receive). To receive, to admit, to accept, to assume.

Ἵποδέω, fut. -ήσω (ἕπό, under, δέω, to bind). To bind below, to fasten under. *Mid.* to bind under the foot.

Ἵπόδημα, ἄτος, τό (ἕποδέω, to bind under). A shoe, a sandal.

Ἵπόδρα (*adv.* ἕποδέχομαι, to cast an under look). Sternly, with an angry look.

Ἵποδύνω, *and* -δύω, fut. -δύσω (ἕπό, under, δύνω, to go). To go under, to creep under, to enter secretly. *Mid.* to put one's self under.

Ἵπόδῦσις, εως, ἡ (ἕποδύνω, to go under). A going under, a creeping under.

Ἵποζύγιος, α, ον (*adj.* ἕπό, under, ζυγόν, a yoke). Subject to the yoke, yoked. *Subst.* ἕποζύγιον, ου, τό, an animal for draught.

Ἵποθεσις, εως, ἡ (ἕποτίθημι, to lay down, to propose). A proposition, a condition, an hypothesis, a supposition, a principle.

Ἵποθήκα, ας, ορ η, ης, ἡ (ἕπό, under, τίθημι, to place). A ba-

sis, a foundation, a supposition, an hypothesis.

Ἵπόκειμαι, fut. -κείσομαι (ἕπό, under, κείμαι, to lie). To lie under, to be placed under, to be placed instead of, to be subject.

Ἵποκορίζομαι, fut. -ίσομαι (ἕπό, *dimin.*, κορίζομαι, to act like a child). To call by a pet name, to flatter, to fondle, to give a kind name in ridicule, to abuse, to scold, to vilify with opprobrious language.

Ἵποκρίνομαι, fut. -κρινούμαι (ἕπό, κρίνω). To play a part on the stage, to feign, to answer, to esteem.

Ἵποκρίτης, οῦ, ὁ (ἕποκρίνομαι). One who assumes a feigned character, an actor, a hypocrite.

Ἵποκρούω, fut. -κρούσω (ἕπό, *dim.*, κρούω, to strike). To strike gently, to drive away by noise, to disturb, to answer.

Ἵποκρύπτω, fut. -ψω (ἕπό, under, κρύπτω, to conceal). To conceal, to hide underneath. *Mid.* to dissemble.

Ἵπολαμβάνω, fut. -λήψομαι (ἕπό, under, λαμβάνω, to take). To take up, to seize, to reply, to interrupt, to restrain, to understand, to apprehend, to suppose, to conjecture, to think.

Ἵπολανθάνω, fut. -λήσω (ἕπό, under, λανθάνω, to conceal). To conceal under.

Ἵπολείπω, fut. -ψω (ἕπό, back, λείπω, to leave). To leave, to cause to remain, to leave behind. *Mid.* to remain behind.

ἔπολισθαίνω, *ful.* -θήσω (ἔπό, *dimin.*, ὀλισθαίνω, to slip). To slip or fall away gradually, to decay by degrees, to slip down.

ἔπολύω, *ful.* -λύσω (ἔπό, beneath, λύω, to loose). To loose, to weaken, to disband, to extricate.

ἔπομένω, *ful.* -μεῖω (ἔπό, back, μένω, to remain). To remain privately, to endure, to await, to to bear patiently.

ἔπομιμνήσκω, *ful.* ἔπομνήσκω (ἔπό, *intens.*, μιμνήσκω, to remind). To remind, to suggest, to advise.

ἔπομνημα, ἄτος, τό (ἔπομνάω, to put in mind). A monument, a remembrance, an admonition.

ἔπονόμος, ου, ὄ (ἔπονόμομαι, to undermine). A passage under ground, a drain, a mine.

ἔπονοστίω, *ful.* -ήσω (ἔπό, back, νοστέω, to return). To go back, to retreat, to return, to decay.

ἔποπίπτω, *ful.* πεσοῖμι (ἔπό, beneath, πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ἔποπλάκιος, α, ον (*adj.* ἔπό, πλάξ). That is situated on a plain.

ἔπόπτερος, ον (*adj.* ἔπό, *dimin.*, πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.

ἔποπτεύω, *ful.* -εύσω (ἔπό, from under, ὀπτεύω, ὀπτομαι, to look). To be suspicious of, to suspect, to mistrust.

ἔπόπτης, ου, ὄ, ἦ (ἔπό, ὀπτεύω,

ὀπτομαι). One who is suspicious, one that is sly or timorous.

ἔποπτήσσω, *ful.* -ξω (ἔπό, *intens.*, πτήσσω, to fear). To shrink or hide through fear, to dread, to tremble, to sink under, to yield.

ἔποπόρεύω, *ful.* -ρέυσομαι (ἔπό, beneath, ρέω, to flow). To flow beneath, to glide away.

ἔπόρω, ἔπορνῦμι, *ful.* -όρωσω (ἔπό, secretly, ὄρω, ὄρνῦμι, to excite). To excite secretly, to instigate, to provoke, to stir up.

ἔποσσάω, *ful.* -πύσω (ἔπό, under, σπύω, to draw). To withdraw, to tear, to take away privately.

ἔπόσπονδος, ον (*adj.* ἔπό, σπένδω). That acts in virtue of or under the sanction of a solemn treaty.

ἔποστρέφω, *ful.* -ψω (ἔπό, back, στρέφω, to turn). To turn back, to convert, to torture; to return, to forsake.

ἔποτάσσω, *Att.* -τιω, *ful.* -ξω (ἔπό, under, τάσσω, to arrange). To arrange, to place under. *Mid.* to yield obedience.

ἔποτελέω, *ful.* -ήσω (ἔπό, gradually, τελείω, to complete). To complete gradually, to pay off a tribute or tax.

ἔποσίθημι, *ful.* -θήσω (ἔπό, under, τίθημι, to place). To put under, to lay down, to propose. *Mid.* to admit, to adopt.

ἔποτρέφω, *ful.* -θρέψω (ἔπό, under, τρέφω, to nourish). To rear under or secretly, to bring up privately. *Pass.* to be nourished.

Ἵποτρέχω, *f.* -δροῦμαι (ὑπό, under, τρέχω, to run). To run under, to seize, to steal away, to insinuate into.

Ἵποτυγχάνω, *ful.* -τεύσομαι. To meet, to answer, to retort.

Ἵποφέρω, *ful.* Ἵποίσω (ὑπό, under, φέρω, to bear). To suffer, to bear, to withdraw, to provide.

Ἵποχείριος, *ον, and ος, υ, ον* (ὑπό, under, χεῖρ, the hand). That is under the hand, that is in hand (*as a piece of work*).

Ἵποχθόνιος, *ον* (*adj.* ὑπό, beneath, χθών, the earth). Subterranean, below the earth, infernal.

Ἵποχωρέω, *ful.* -ήσω (ὑπό, under, back, χωρέω, to go). To recede, to give way, to retreat;—to pass away, to pass off.

Ἵποψία, *ας, ἡ* (ὑπόπτωμα, *obsol. in pres.*, to suspect). Suspicion, surmise, conjecture, opinion.

Ἵρκωνός, *ἡ, ὄν* (*adj.*). Hyrcanian, belonging to Hyrcania, a country beyond the Caspian sea. ὁ Ἵρκωνός, a Hyrcanian.

Ἵς, ἰός, ὄ, ἡ. A boar, a sow, a swine.

Ἵστᾶτος, *η, ον* (*adj. superl. of ἕσπερος*). The last. *Neut. pl. ἕσπῆτα, adv.* lastly.

Ἵστραῖος, *α, ον* (*adj. ἕσπερος*). Belonging to the next day, next day. τῇ ἱστραίᾳ (ἡμέρᾳ), on the next day.

Ἵστερέω, *ful.* -ήσω, *perf.* ἕστέρημα (ἕσπερος). To be later, to be or remain behind, to be inferior to another.

Ἵστερος, *α, ον* (*adj.*). Later, succeeding, next in order, infe-

rior, subordinate. *Neut. as adv.* afterwards.

Ἵφαίνω, *ful.* -ῶ, *perf.* ἕφαγμα. To weave, to plan, to devise, to deliberate.

Ἵφᾶλος, *ον* (*adj.* ὑπό, under, ἄλς, the sea). Lying under the sea, hidden with the waves, hidden, deceitful.

Ἵφάντης, *ου, ὁ* (ἕφαίνω). A weaver.

Ἵφαντός, *ἡ, ὄν* (ἕφαίνω). Woven.

Ἵφασμα, ἄτος, τό (ἕφαίνω). A tissue, a garment, a robe.

Ἵφηγέομαι, *ful.* -ήσομαι (ὑπό, ἄγω). To go before, to lead the way for any one, to instruct, to guide.

Ἵπίσθημι, *ful.* ἕποστήσω, *perf.* ἕπέσθηκα (ὑπό, under, ἵσθημι, to place). To lay under, to place before, to substitute, to produce, to promise, to approach.

Ἵψηλός, *ἡ, ὄν* (*adj.* ἕψος). High, lofty.

Ἵψίπυλος, *ον* (*adj.* ἕψι, πύλη). That has lofty portals.

Ἵψος, *εος, τό* (ἕψι, high). A height, elevation.

Ἵω, *ful.* ἕσω, *perf.* ἕνα. To make wet, to let rain fall, to rain. *Pass.* to be rained upon, to be wet.

Φ.

Φάγω, *obsol. except in aor. 2 ἕφαγον, used as aor. 2 to ἐσθίω.* To eat.

Φαέθων, *οντος, ὁ.* Phaëthon, son of Phæbus and Clymene.

φαινός, ἡ, ὄν, and φαενός, ἡ, ὄν (*adj. fr. φάος*, light). Shining, bright, brilliant, resplendent.

φαιδίμος, η, ον (*adj.*, φαίνω). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἄ, ὄν (φαίνω). Bright, clear, cheerful, joyous.

φαινομένῃσι, *poet. for φαινομένη, dat. fem. part. pres. φαίνω*.

φαίνω, *fut. φᾶνω, perf. πέφαγκα*, *aor. 2 ἔφᾶνον*. To bring to light, to display, to exhibit, to shine, to brighten. *Mid.* to appear, to become visible.

φᾶκή, ἡς, ἡ. Lentils, lentil pottage.

φάλαγξ, ἀγγος, ἡ. A phalanx.

φαλακρός, ἄ, ὄν (*adj.*). Bald.

φᾶρεός, ἄ, ὄν (*adj. φαίνω*).

Clear, evident, manifest, famous.

φᾶρεῶς (*adv. φᾶρεός*). Manifestly, clearly, openly, plainly.

φάος, *contr. φῶς, τό*.

Φαρναβάζος, ου, ὁ. Pharnabazus.

φάρος, or φᾶρος, εος, τό. A cloak, a garment, a mantle.

Φάρος, ου, ὁ, ἡ. Pharos, name of a light-house and island in the bay of Alexandria; a light-house, a beacon.

φάρυγξ, υγγος, ἡ (φάρω, to divide). The throat, the gullet, the windpipe.

Φᾶσις, ιδος, ὁ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάσχω, *poetic imp. φάσκον*, same as φημί. To say.

φάτνη, ης, ἡ. A manger, a crib, a stall, a trough.

φάτο, *Ion. for ἔφατο*, 3d *sing. aor. 2 ind. mid. φημί*.

φαιλίζω, *fut. -ίσω, perf. πεφαίλικα* (φαύλος, bad). To regard as of no value, to undervalue, to condemn.

φαῦλος, η, ον (*adj.*). Bad, small, trifling, mean, cheap, worthless, unjust. *Subst.* a worthless person.

φαύλωσ, (*adv. φαῦλος*). Meanly, basely, simply, with difficulty.

φῆγος, εος, τό. Light, splendor, brightness, brilliancy, day.

φείδεο, *Ion. for φείδου, pres. imp. mid. φείδομαι*.

φείδομαι, *fut. φείσομαι, φειδήσομαι, aor. 2 redup. πεφιδόμην*. To spare, to pardon, to be sparing, to forbear, to avoid.

φειδωλός, ἡ, ὄν (φείδομαι, to be sparing). Parsimonious, thrifty, sparing, niggardly.

φειναίζω, *fut. -ίσω* (φέναξ, an impostor). To deceive, to cheat, to impose upon, to mock.

Φεραί, ὠν, αἶ. Pheræ, an ancient city of Thessaly.

Φεραῖοι, ων, οἶ. The Pheræans, the people of Pheræ.

Φέρης, ου, and ἡτος, ὁ. Pheres, king of Pheræ in Thessaly.

φέριστος, η, ὄν (*adj. irreg. superlat. to ἄγαθός, from φέρω, to bring*). Most able to bear; best, bravest, most excellent.

φέρω, *fut. οἴσω, perf. ἤροχα, Att. ἐνήροχα, aor. 1 ἤνεγχα, aor. 2 ἤνεγκον*. To bear, to bring, to carry, to produce. *Mid.* to bear away, to receive for oneself, to run towards.

φεύγω, *fut.* φεύξομαι, *perf.* πέφυγα, *πέφυγα*, *aor.* 2 ἔφυγον.

To flee; to flee away, to escape.

φηγός, οὔ, ἦ. An oak.

φήμη, ης, ἦ (φημί, to say). A saying, a rumor, a report, fame, reputation, an oracle.

φημί, *fut.* φήσω, *perf.* πέφηκα, *aor.* 1 ἔφησα, *aor.* 2 εἶπον, *aor.* 2 *mid.* ἐφάμην. To say, to declare, to utter, to remark.

φθαίνω, *fut.* φθαίσω, φθήσομαι, *perf.* ἔφθακα, *aor.* 2 ἔφθην. To be beforehand with, to do a thing before another, to anticipate, to preclude, to engage, to come upon.

φθέγγομαι, *fut.* φθέξομαι. To utter, to speak.

φθείρω, φθερῶ, *perf.* ἔφθαρα, *aor.* 2 ἔφθῆρον, *perf.* 2 ἔφθορα. To corrupt, to ruin, to lay waste, to destroy.

Φθία, ας, ἦ. Phthia, a district of Thessaly.

φθίμενος, ον (*Ion.* for ἐφθιμένος). Corrupted, ruined, destroyed.

φθινόπωρον, ου, τό (φθίνω, ὀπώρα, autumn). The close of the year, the autumn.

φθίνω, φθίω, *fut.* φθίσω, *p.* ἔφθικα. To destroy, to cause to decay, to decline. *Intr.* to waste away, to perish.

φθόγγος, ου, ὅ (φθέγγομαι, to speak). A voice, a sound, a cry.

φθονερός, ἄ, ὄν (*adj.* φθόνος, envy). Envious, jealous, malicious.

φθονέω, *fut.* -ήσω, *perf.* ἐφθόνηκα (φθόνος, envy). To envy,

to grudge, to refuse, to be jealous of.

φθόνος, ου, ὅ. Envy, jealousy, detraction, blame.

φθορά, ἄς, ἦ (φθείρω, to destroy). Destruction, corruption, ruin, loss.

φιάλη, ης, ἦ (πίνω, to drink). A bowl, a basin, a cup, a goblet, an urn.

φιλαίτερος, α, ον (*adj.* *Att.* *Comp.* of φίλος). More loving, more friendly.

φιλῆμα, ἄτος, *Dor.* for φίλημα, ἄτος, τό (φιλέω, to love). A kiss, an embrace, a salute.

φιλιανάλωτης, ου, ὅ (φιλέω, ἀναλίσκω). One that loves expense, a prodigal, a spendthrift.

φιλόανθρωπος, ον (*adj.* φίλος, loving, ἄνθρωπος, man). Humane, gentle, courteous, benevolent, kind.

φιλαργυρία, ας, ἦ (φιλαργυρέω, to love money). Love of money, covetousness, avarice.

φιλεργία, ας, ἦ (φίλος, loving, ἔργον, labor). Diligence, carefulness, attention.

φιλέω, *fut.* -ήσω, *perf.* πεφίληκα *Dor.* -άσω, *perf.* πεφιλῆκα (φίλος, loving). To love, to cherish, to be fond of.

φιληκοῖα, ας, ἦ (φιληκοέω, to listen eagerly to instruction). Readiness in listening to instruction, fondness for learning, attentiveness.

φιλήκοος, ον (*adj.*). Fond of study, attentive.

Φιλήμων, ονος, ὅ. Philemon, a poet, rival of Menander.

Φιλητᾶς, ᾶ, ὁ. Philetus, a
grammarian and poet of Cos.

φιλία, ας, ἡ (φιλέω, to love).
Friendship, esteem, love, regard,
affection.

φίλιος, α, ον and ος, ον (adj.
fr. φίλος, loving). Friendly,
peaceable. Subst. a friend.

Φιλιππίδης, ου, ὁ. Philippi-
des.

φίλιππος, ον (adj. φίλος, fond
of, ἵππος, a horse). Fond of
horses, that delights in riding.

Φίλιππος, ου, ὁ. Philip, king
of Macedon, father of Alexander
the Great.

φιλόζωος, ον (adj. φίλος, lov-
ing, ζωή, life). Desirous of life,
tenacious of life (φίλος, ζῶον, a
living creature). Fond of ani-
mals.

φιλοθεάμων, ονος (φίλος, θε-
άομαι). Fond of sight-seeing.

φιλόθηρος, ον (adj. φίλος,
θήρα, hunting). Fond of hunting.

φιλόκαλος, ον (adj. φίλος, κά-
λος, beautiful). Loving beauty,
admiring nobleness, honorable.

φιλοκερδέω, ful. -ήσω (φίλος,
κέρδος, gain). To be fond of
gain, to be covetous, to be avari-
cious.

φιλοκίνδυνος, ον (adj. φίλος,
κίνδυνος, danger). Ready to
encounter danger, daring, bold,
venturous.

φιλοκινδύνως (adv.). Daring-
ly, boldly, courageously.

φιλόκοσμος, ον (adj. φίλος,
κόσμος, ornament). Loving or-
der or ornament, fond of dress,
adorned.

φιλομαθήης, ἐς (adj. φίλος, μα-
θᾶνω). Fond of learning, studi-
ous.

φιλόξερος, ον (adj. φίλος, ξείρος,
a stranger). Hospitable, friend-
ly to strangers.

Φιλόξενος, ου, ὁ. Philoxenus.

Φιλοπάτωρ, ορος, ὁ. Philopa-
tor: an epithet of one of the Ptol-
emies.

φιλοπενθήης, ες (adj. φίλος,
πένθος). Prone to grief or lam-
entation, given to melancholy.

φιλοπονία, ας, ἡ (φιλόπονος).
Love of labor, diligence, industry.

φιλόπονος, ον (adj. φίλος,
πόρος, labor). Industrious, labo-
rious, diligent.

φίλος, η, ον (adj.). Dear, be-
loved, kind, friendly, benevolent,
loving, agreeable, pleasing,
grateful. ὁ φίλος, a friend. In
Homer it often has the force of a
poss. pron. my, thy, &c.

φιλοσοφῶ, ful. -ήσω, p. πεφι-
λοσόφηκα (φιλόσοφος, loving wis-
dom). To be devoted to wis-
dom, to profess philosophy, to
teach philosophy, to philosophize,
to examine, to discuss.

φιλοσοφία, ας, ἡ. Philosophy.

φιλόσοφος, ον (adj. φίλος, σο-
φία, wisdom). Loving wisdom,
eager for knowledge, philosophic,
wise, learned.

φιλόσοφος, ου, ὁ, ἡ (φίλος, σο-
φία), A wise man, a philoso-
pher.

φιλόστοργος, ον (adj. φίλος,
στέργω, to love). Loving, affec-
tionate, tender, attached.

φιλότεχνος, ον (adj. φίλος, τέχ-

νη, art). Skilful, ingenious, that loves the arts.

φιλοτιμέομαι, fut. -ήσομαι (φιλότιμος, ambitious). To love honor, to seek honor, to be ambitious.

φιλοτιμία, ας, ἡ (φιλοτιμέομαι). A love of honor, ambition, emulation, ardor.

φιλότιμος, ον (adj. φίλος, τιμή, honor). Desirous of honor, ambitious, emulous, zealous, earnest. Subst. τὸ φιλοτιμον, ambition.

φιλόφρων, ον (adj. φίλος, φρήν, the mind). Friendly, kind, benevolent.

φιλόφρονέω, fut. -ήσω (φίλος, φρονέω). To think friendly, to be kind, to treat kindly.

φιλόφωνος, ον (φίλος, φωνή, a voice). Talkative, garrulous.

φιλόψυχος, ον (adj. φίλος, ψυχή, life). Loving life, fond of life, timid, cowardly.

φίλυμνος, ον (adj. φίλος, ὕμνος, a song). Loving songs, delighting in songs.

Φινεύς, ἕως, ὁ. Phineus, king of Thrace, who was freed from the harpies by the Argonauts.

φλιά, ἄς, ἡ. The post or frame of a door.

φλόγινος, η, ον (adj. φλόξ, flame). Flame-colored.

φλογόεις, ὅεσσα, ὅεν (adj. φλόξ). Flaming, blazing.

φλόξ, φλογός, ἡ (φλέγω, to burn). Flame, a bright blaze.

φλυᾶρέω, fut. -ήσω (φλύᾶρος, a trifler). To prate, to talk idly, to trifle, to mock, to deride.

φοβερός, ἄ, ὄν (adj. φοβέω, to

frighten). Fearful, dreadful, formidable, timid.

φοβεῦμαι, Dor. for φοβοῦμαι.

φοβέω, f. -ήσω, p. πεφόβηκα (φόβος, fear). To affright, to terrify, to intimidate. Pass. to fear, to flee through dread.

φόβος, ου, ὁ (φέβομαι, to be terrified). Fear, dismay.

Φόβος, ου, ὁ (personified). Fear.

Φοῖβος, ου, ὁ. Phæbus, surname of Apollo.

Φοινίκη, ης, ἡ. Phœnicia.

Φοίνιξ, ἱκος, ὁ. A Phœnician.

φοίνιξ, ἱκος, ὁ. The palm tree, a date.

φοίνιος, α, ον and ος, ου (adj. φόνος, blood). Murderous, sanguinary, bloody, cruel, savage, deadly.

φοιτάω, f. -ήσω, p. πεφοίτηκα (φοῖτος, raving). To haunt, to resort, to come or visit frequently, to wander.

φολιδωτός, ἡ, ὄν (adv. φόλις, a scale). Covered with scales, scaly.

φονεύς, ἕως, ὁ (φονεύω, to kill). A murderer.

φονεύω, f. -εύσω, p. πεφονεύκα (φόνος, slaughter). To murder, to kill, to slay.

φόνος, ου, ὁ (φένω, to slay). Slaughter, carnage, murder, gore.

φορέω, f. -ήσω. To carry forward, to convey, to bring, to sustain, to wear, to put on.

φόρος, ου, ὁ (φέρω, to bring). Tribute, tax, revenue.

φορτίον, ου, τό (dim. of φόρ-

τος). A small load, a burden. τὰ φορτία, wares.

φόρτος, ου, ὁ (φέρω, to carry). A load, a burden, a cargo.

φραγμός, οὔ, ὁ (φράσσω, to shut up). A fence, hedge, partition, a rampart, fortification.

φράζω, *f.* φράσω, *p.* πέφραδα, *aor.* 2 ἔφραδον. To say, to rehearse, to make known, to expound.

φράσσω, *Att.* -τιω, *f.* -ξω, *p.* πέφραξα. To stop or block up, to fortify, to obstruct, to silence.

φρέαρ, *gen.* φρέατος, τό. A well, a spring, a fountain.

φρήν, *gen.* φρενός, ἡ. The mind, thought, intellect, sense, prudence, the heart.

Φριξός, ου, ὁ. Phrixus, son of Athamas, and brother of Helle.

φρίσσω, *Att.* -τιω, *f.* φρίζω, *p.* πέφρικα. To grow rough, to be ruffled, to be embossed, to shudder.

φρονέω, *f.* -ήσω, *p.* πεφρόνηκα (φρήν). To think, to reflect, to deliberate. μέγα φρονεῖν, to be proud. εὖ φρονεῖν, to be kindly disposed, to intend well.

φρόνημα, ἄτος, τό (φρονέω). Thought, understanding, will, intention, pride, impetuosity.

φρόνησις, εως, ἡ (φρονέω). Intelligence, reflection, prudence.

φρόνιμος, ον (*adj.* φρονέω). Wise, prudent, discreet, skillful.

φροντίζω, *f.* -ῖσω, *p.* πεφρόντικα (φροντίς, anxiety). To think, to care, to be anxious.

φροντίς, ἴδος, ἡ (φρονέω). Anxiety thought, care, &c

φροντιστέος, έα, έον (φροντίζω, to think). To be taken care of, &c.

φρουρά, ἄς, ἡ. A watch, a guard, a garrison.

φρουράρχος, ου, ὁ (φρουρά). A captain of the guard.

φρουρέω, *f.* -ήσω. To watch, to be on guard.

φρουρία, ας, ἡ. φρουρίος, ου, ὁ. For meanings, see φρουρά.

φρουρός, οὔ, ὁ (*contr.* for προρός). A watcher, one who guards, a sentinel.

φρονιάσσομαι, *Att.* -τιομαι, *f.* -ξομαι. To be insolent, to be proud, to be haughty.

Φρυγία, ας, ἡ. Phrygia.

φῦ, *Ion.* for ἔφυ, 3 *sing.* *aor.* 2 *ind.* *acl.* φῦμι, φύω.

φυγαδεύω, *f.* -εύσω (φεύγω). To fly, to put to flight, to banish.

φυγίς, ἄδος, ὁ, ἡ, (φεύγω, to flee). A fugitive, a deserter.

φυγή, ἡς, ἡ. Flight, banishment, exile.

φυλάκη, ἡς, ἡ (φυλάσσω). A guard, a watch, protection, custody, a prison, vigilance.

φύλακος, ου, ὁ *poetic* for φύλαξ.

φύλαξ, ἄκος, ὁ (φυλάσσω). A guard, guardian, a keeper.

φυλάσσω, *Att.* -τιω, *f.* -ξω, *p.* πεφύλαχα. To keep safe, to defend, to preserve, to guard. *Mid.* to be on one's guard, to beware.

φυλή, ἡς, ἡ. A race, a tribe, a class.

φυλλάς, ἄδος, ἡ (φύλλον, a leaf). A heap of leaves, a green branch.

φύλλον, ου, τό (φύω). A leaf, a flower, foliage.

φῦλον, ου, τό (φύω). A race, a tribe, a kind, a nation.

φυσάω, fut. -ήσω, perf. πεφύσηκα (φύσα, wind). To blow, to puff up, to inflate, to breathe, to pant, to blow, to blow upon.

φύσημα, ατος, τό (φυσάω, to inflate). A blast, breath, a puff, a panting, a breeze, inflation, insolence.

φῦσικός, ἦ, ὄν (adj. φύσις, birth). Natural.

φύσις, εως, ἦ (φύω). Birth, nature, character, natural talent.

φυτεία, ας, ἦ (φυτεύω). A planting, a plantation, a plant.

φυτεύω, fut. -εύσω (φῦτόν). To plan, to produce, to contrive.

φῦτόν, οὔ, τό (φύω). A plant, a stock.

φύω, fut. -ύσω, perf. πέφυκα, aor. 2 ἔφυν. To produce, to bring forth, to beget; to grow, to flourish.

Φωκέαι, ὄν, αἰ. Phocæa, a fortress of the Leontini in Sicily.

Φωκικός, ἦ, ὄν. Of Phocis, Phocian.

Φωκείων, ωνος, ὁ. Phocion, a celebrated Athenian statesman.

φωλός, οὔ, ὁ. A den, a hole, the lair of a wild beast. Pl. neut. τὰ φωλεά.

φωνά, ἄς, Dor. for φωνή, ἦς, ἦ.

φωνέω, fut. -ήσω, perf. πεφώνηκα (φωνή). To utter a sound, to sing, to call.

φωνή, ἦς, ἦ. A voice, a sound, noise, clamor, speech.

φωνήεις, ἦεσσα, ἦεν (φωνή). That utters a sound, that has voice, endowed with speech, vocal.

φωράω, fut. -άσω, πεφώρηκα (φώρ, a thief). To detect, to discover theft, to search or hunt after.

φῶς, φωτός, ὁ, poetic. A man.

φῶς, φωτός, τό (contr. φῶος). Light, joy, a torch.

X.

χαίρω, fut. χῶνῶ, perf. κέχαγα, aor. 2 ἔχῶνον, and κέχηνα. To gape, to yawn, to open the mouth, to wonder at, to admire.

χαίρω, fut. χαῖρῶ, χαιρήσω, perf. κέχυρα, κεχῶρηκα, aor. 1 mid. ἐχρηῶμην, aor. 2 pass. ἐχῶρην.

To rejoice, to be pleased with, to delight in. χαῖρε, hail, farewell, adieu. χαιρεῖν, inf., a form of salutation, health, happiness, greeting, compliments.

Χαιρωνεία, ας, ἦ. Chæronæa, a city of Bœotia.

χαίτη, ἦς, ἦ, and ἄ. The hair, a lock of hair.

χάλαζα, ἦς, ἦ. Hail, a shower, a storm.

χαλάω, fut. -άσω, perf. κεχάλακα. To loose, to untie, to undo.

χαλεπαίνω, fut. -ἄνω (χαλεπός, hard). To irritate, to treat harshly, to assail, to be angry, to be displeased or indignant.

χαλεπός, ἦ, ὄν (adj.). Hard, difficult, harsh, morose, painful.

χαλεπότης, ητος, ἦ (χαλεπός). Hardness, roughness, sternness.

χαλεπῶς (*adv.* χαλεπός). With difficulty, harshly.

χαλῖνος, οὐ, ὁ (χαλῖω). A bridle, a rein, a bit.

χαλῖνώω, *ful.* -ώσω. To bridle, to rein in, to curb, to restrain.

χαλκεῖον, οὐ τό (χαλκεύω, to be a smith). A smith's workshop, a forge, a caldron, a copper tablet.

χαλκεος, α, ον (*adj.* χαλκός, brass). Of brass, brazen.

χαλκεύς, έως, ὁ (χαλκεύω). A worker in brass, a smith.

Χαλκιδένεος, έως, ὁ. A Chalcidian, of Chalcis (*in Eubœa*).

χαλκίσικος, ον (*adj.* χαλκός, οἶκος). Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.

χαλκοχορυστής, οὐ, ὁ (χαλκός, brass, κόρυς, a helmet). Brazen-helmeted, brazen-mailed or armed.

χαλκόπους, ον, *gen.* πόδος (*adj.* χαλκός, πούς). Brazen-booted.

χαλκός, οὐ, ὁ. Brass, copper, bronze, sometimes iron.

χαλκοχίτων, ον (*adj.* χαλκός, χιτών). Armed with brass, in brazen armor.

Χάλος, οὐ, ὁ. The Chalus, a river of Syria.

Χάλυβες (Χάλυψ, υβος, ὁ). A people of Pontus, through whom the Greeks became acquainted with the use of steel.

χάλυβος, οὐ, ὁ, *poet.* for χάλυψ.

χάλυψ, υβος, ὁ. Steel.

χαμᾶζε, *and* χομαί (*adv.*). On the ground.

χαρά, ᾶς, ἡ (χαίρω, to rejoice). Joy, gladness, pleasure.

χαρίεις, εσσα, εν (*adj.* χάρις). Graceful, peaceful, beautiful.

χαριέντως (*adverb*, χαρίεις). Gracefully, pleasingly.

χαρίζομαι, *ful.* -ίσσομαι (χάρις). To give delight to, to please, to gratify, to favor, to bestow.

Χαρικλέης, εους, ὁ. Charicles, one of the thirty tyrants.

Χαριλάος, ον, ὁ. Charilæus.

χάρις, ιος, ἡ (χαίρω, to rejoice). Joy, delight, gracefulness, attraction, elegance, grace, a gift, a reward. χάριν ἔχειν, to be grateful, to thank. χάριν ἀποδιδόναι, to return a favor. χάριν, *acc. sing. used adverbially*, on account of.

Χαρίτες, ων, αἱ. The Graces; Aglaia, Thalia, Euphrosynê, daughters of Venus and Jupiter.

χάρτιον, ον, τό (*dimin.* of χάρτης, paper). Paper.

χάσμα, ᾶτος, τό (χαίνω, *p. pass.* κέχασμαι, to open). A cavity, a chasin, an opening, an abyss, the aperture of the mouth.

χαυλιόδους, δόντος, ὁ, ἡ (χαύλιος, prominent, ἄδους, a tooth). That has prominent teeth. *Subst.* a tusk.

χεῖλος, εος, τό. The lip, a margin, a border, a rim, an edge.

χειμα, ᾶτος, τό (χέω, to pour out). Winter, cold, frost.

χειμάζω, *ful.* -άσω. To render cold, to render frozen. *Mid.* to pass the winter. *Pass.* to be agitated by storms.

χειμαρῶος, ον, ὁ (χειμα, win-

ter, ῥοός, a torrent). A winter torrent.

χειμερῖνος, ἡ, ὄν (adj. χεῖμα). Wintry, cold, stormy.

χειμέριος, α, ον, and ος, ον (adj. χεῖμα). Wintry, stormy, rough.

χειμών, ὄνος, ὁ (χεῖμα). Winter, the cold of winter, a tempest.

χείρ, χειρός, ἡ (χέω, to grasp). The hand, force, power. εἰς χεῖρας ἔλθειν, to come to an engagement.

χειριστος, η, ον (adj. irreg. superl. to κατός, bad). Basest, worst.

χειρομακτρον, ου, τό (χείρ, the hand, μᾶσσω, to wipe). A napkin.

χειροτορέω, fut. -ήσω (χείρ, τείνω, to extend). To stretch forth the hand, to vote, elect, to choose, to nominate.

χειροτορία, ας, ἡ (χειροτορέω). A suffrage, vote, an enactment, an election, appointment, nomination.

χειροουργία, ας, ἡ (χείρ, ἔργον). A manual operation, a surgical operation, surgery.

χειροουργικός, ἡ, ὄν (adj. χειροουργία). Expert in manual operation, pertaining to surgical operation). Subst. a surgeon.

χειρώω, fut. -ώσω (χείρ). To treat with violence. Mid. to vanquish, to subdue, to bring into subjection.

Χείρων, ὄνος, ὁ. Chiron, one of the Centaurs.

χειρόων, ον (adj. irreg. comp. to κατός, bad). Worse, weaker, baser.

χελιδών, ὄνος, ἡ. A swallow, a flying-fish.

χελώνη, ης, ἡ. A tortoise, a turtle.

χερσαῖος, α, ον, and ος, ον (adj. χέρσος, land). Living on land, pertaining to land, land.

χερσεύω, fut. -εύσω (χερσός, land). To live on land.

Χερσόνησος, ου, ὁ. Chersonesus.

χέρσος, ου, ὁ. A continent, land, the main land.

χερῦδριον, ου, τό (dimin. of χεῖρ). A little hand.

χέω, fut. χεύσω, perf. κέχῃκα, aor. 1 ἔχεα, ἔχευα, part. χέας. To pour, to pour out, to diffuse, to spread, to melt. Mid. to make libations.

χῆλή, ἡς, ἡ (χαίνω, to open). A cloven foot, the claw of a bird, a hoof, a notch.

χῆν, χηνός, ὁ et ἡ. A goose.

χῆνιος, α, ον (adj. χῆν). Of a goose.

χῆρος, α, ον (adj.). Bereft, separated from, widowed, destitute, solitary, lonely.

χῆρος, ου, ὁ. A widower:— ἡ χήρα, a widow.

χῆτος, εος, τό. Want, a longing: want, indigence, penury, poverty.

χθές (adv.). Yesterday.

χθών, χθονός, ἡ. The earth, the ground, land, the soil.

χιλιάς, ἄδος, ἡ (χίλιοι). A thousand, the number one thousand.

χίλιοι, αι, α (num. adj.). A thousand.

χιλός, ου, ὁ. Hay, provender for cattle, grass.

Χίλων, ωνος, ὁ. Chilo.

Χίμαιρα, ας, ἡ. The Chimæra, a fabulous monster, having the upper part of the body a lion, the middle a goat, and the hinder part a dragon. It had three heads, and breathed out flames of fire.

χιόνεος, α, ον (adj. χιών). Of snow, snowy, like snow.

χιτών, ὄνος, ὁ. An under garment with sleeves, made of woolen or linen, a tunic, a robe.

χιτώνιον, ου, τό (dimin. of χιτών). A small tunic.

χιών, χιόνος, ἡ (χέω, to pour out). Snow.

χλαῖνα, Ion. χλαῖνη, ης, ἡ. An outer garment, a cloak.

χλαμύδιον, ου, τό (χλαμύς). A military cloak, a small cloak.

χλαμύς, ἔδος, ἡ. A cloak.

χλευασμός, οὔ, ὁ (χλευάζω, to be insolent). Insolence, derision, mockery.

χλωρός, ἄ, ὄν (adj. χλόος, verdure). Verdant, green, blooming, youthful, vigorous, gay, lively, tender.

χολάω, f. -άσω (χολή, anger). To rage, to be angry.

χολή, ἡς, ἡ, Dor. χολᾶ, ἄς, ἄ. Bile, anger, hatred, disgust, dislike.

χόλος, ου, ὁ. Bile, anger, wrath, cholera, rage.

χολόω, f. -ώσω, p. κexόλωκα (χόλος, anger). To rouse the bile, to exasperate, to render angry. Mid. to be angry.

χορδή, ἡς, ἡ. A gut, a string, a chord.

χορεία, ας, ἡ (χορεύω, to dance). A dancing, a springing.

χορευτάς, see χορευτής.

χορευτής, οὔ, ὁ (χορεύω). A dancer.

χορεύω, f. -εύσω (χορός, a dance, a choir). To dance a solemn dance, to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, f. -ήσω, p. κexορήγηκα (χορηγός, one who leads or furnishes a chorus). To lead, fit out, furnish or provide a chorus.

χορός, οὔ, ὁ. A dance, a choir, a chorus.

χόρτος, ου, ὁ. An inclosed place, an inclosure, a yard, a court-yard; grass, fodder, provender.

χόω, inf. χοῦν. To heap up. See χώννυμι, χωννύω.

χράω, f. χρήσω, p. κέχρηκα. To supply for use, to lend, to utter oracles, to endeavor, to pollute. Mid. To receive for use, to behave towards, to exercise, to keep company, to consult oracles.

χρεία, ας, ἡ (χρέος, need). Want, privation, use, value, exercise. χρεία ἐστὶ, there is need, it is necessary.

χρεών, τό (indec. fr. χρή). Necessity; fate, destiny, death. χρεών ἐστὶ, it is fated.

χρή, imp. ἐχρήν, and χρήν, fut. χρήσει (impers. χράω). It is necessary, it behooves.

χρηζώ, f. χρήσω (χρηζία, want).

To want, to need, to require, to wish for, to deliver an oracle.

χρῆμα, ἄτος, τό (χράομαι, to use). A thing. χρῆμαῖα, money, riches, treasures, effects, property, wealth. οὐδὲν χρῆμα, nothing.

χρηματίζω, *f.* -ῖσω (χρῆμα). To transact business, to give audience. *Mid.* to pursue a business for gain, to acquire property, to become rich, to deal in money.

χρηματισμός, οὔ, ὅ (χρηματίζω). The transaction of public business, consultation, deliberation.

χρησίμους, η, ον (*adj.* χράομαι). Useful, profitable, serviceable.

χρησις, εως, ἡ (χράομαι). A using, enjoyment, use.

χρησιμός, οὔ, ὅ (χράω, to deliver an oracle). The response of an oracle, an oracle.

χρησιμωδέω, *f.* -ήσω (χρησιμός, an oracle, ᾠδή, a song). To deliver an oracle in verse, to impart oracles.

χρηστός, ἡ, ὄν (*adj.* χράομαι, to use). Useful, valuable, worthy, honorable, good, noble.

χρίτω, *f.* χρίτω. To anoint, to bedaub, to besmear.

χρόα, ας, *Att.* χροιά, ἄς, ἡ (χρόω, to touch). Color, complexion, bloom, the face, surface, outside, the skin.

χρόνος, ον, ὅ. Time, continuance, duration, length of time, an age. χρόνους πολλούς, for a long time.

χρύσεος, α, ον, *contr.* οὔς, ἦ, οὔν (χρυσός, gold). Made of

gold, golden, gilded. *Poetic* χρύσειος, ἔς.

χρυσίτης, ον, ὅ, and χρυσίτις, ἴδος, ἡ (*adj.* χρυσός). That is of the nature of gold, that resembles gold, that contains gold.

χρυσοκέρωσ, ωτος (*adj.* χρυσός κέρας, a horn). That has golden or gilt horns.

χρυσόμαλλος, ον (*adj.* χρυσός, μαλλός, wool). Having a golden fleece, golden-fleeced.

χρυσός, οὔ, ὅ. Gold.

χρῦσοχάλινος, ον (*adj.* χρυσός, χαλινός, a bridle or rein). Having a golden bridle or rein, golden-bitted.

χρῶμα, ἄτος, τό (χρώννυμι, to color). Color, paint, skin.

χρῶς, χρωτός, ὅ. Color, complexion, skin, surface.

χυτός, ἡ, ὄν (*adj.* χέω, to pour out). Poured out, fluid, melted, heaped up.

χῶ, (*contr.* for καὶ ὅ). And the.

χῶλός, ἡ, ὄν (*adj.* χαλίω, to relax). Lame, maimed, halt, deficient.

χολόω, *f.* -ώσω (χολός, lame). To make lame, to maim.

χῶμα, ἄτος, τό (χώννυμι, to heap up). A heap of earth, an embankment, a mound.

χώννυμι, -νύω, *ful.* χῶσω, *pf.* pass. κέχωσμαι. To throw or heap up, especially of earth.

χῶμαι, *f.* χῶσομαι. To be displeased, to be angry.

χώρα, ας, ἡ. Space, a place, a situation, a tract of country, a region, a state or condition, an office or post.

χωρέω, *f.* -ήσω (*χώρα*, a space). To have space, to receive, to retire, to go forward, to succeed, to prosper.

χωρίζω, *f.* -ίσω (*χωρίς*). To separate, to remove. *Mid.* to depart from.

χωρίον, *ου, τό* (*dimin. of χώρος*). A district, a small place, a spot of ground, a farm, landed property.

χωρίς (*adv.*). Separately, apart from, without, except.

χώρος, *ου, ό*. Room, space, a country, a cultivated field.

Ψ.

ψάλτης, *ου, ό* (*ψάλλω*, to cause vibration). A singer, a musician, a harper, a minstrel.

ψάμμος, *ου, ή* (*ψάω*, to rub into fragments). Sand, crumbling earth, dust.

ψαύω, *f.* ψαύσω, *p.* ψαυκα. To touch, to feel, to handle, to reach, to attain to.

ψέγω, *f.* ψέξω, *p.* ψεξα. To blame, to rebuke, to censure.

ψεκάζω, *f.* -άσω, *p.* ψεκάκα (*ψεκάς, ψακάς*, a drop). To drop, to fall by drops, to trickle, to moisten.

ψέλλιον, *ου, τό*. An armlet, a ring, a bracelet, a buckle.

ψενδής, *ές* (*adj.* ψεύδομαι). False, lying, deceitful.

ψενδόμαντις, *εις, ό* (*ψευδος, μάντις*, a prophet). A false prophet.

ψεῦδος, *εος, τό*. A falsehood, an untruth.

ψεύδω, *f.* -ψεύσω, *p.* *pass.* ψευσμαι (*ψευδος*, an untruth). To deceive, to belie, to slander.

ψηφίζω, *f.* -ίσω, *p.* ἐψηφικα (*ψηφος*, a pebble). To calculate by using pebbles, to calculate, to reckon, to compute. *Mid.* to vote with pebbles, to vote, to decree, to determine.

ψηφίς, *ιδος, ή* (*dim. fr.* ψηφος). A small pebble.

ψηφισμα, *ατος, τό* (*ψηφίζομαι*). A decree, a vote, a resolve.

ψηφος, *ου, ό*. A small stone, a pebble *for voting*, a ballot, a decision, a decree.

ψιλός, *ή, όν* (*adj.* ψίω, ψάω, to rub). That has been rubbed, bare, bald, unarmed, unencumbered.

ψιλόω, *f.* -ώσω. To diminish, to lessen, to bare, to strip, to deprive, to uncover, to make bald.

ψόγος, *ου, ό* (*πέγω*, to blame). Blame, rebuke, censure.

ψοφέω, *f.* -ήσω, *p.* ἐψόφηκα (*ψόφος*, a noise). To make a hollow noise, to resound, to sound.

ψόφοσιον, *ό*. A noise, a crash, a report.

ψυχαγωγέω, *f.* -ήσω (*ψυχή*, the soul, ἄγω, to conduct). To conduct the souls of the dead, to delight, to refresh, to charm.

ψυχάω, *f.* -ήσω (*f.* ψυχος, cold). To cool, to refresh, to delight.

ψυχή, *ής, ή* (*ψύχω*, to cool). The breath, the soul, the spirit, the life.

ψῦχος, εος, τό (ψύχω, to cool).
Frost, cold.

ψυχρός, ἄ, ὄν (adj. ψῦχος).
Cold, cool, ungracious.

ψύχω, f. ψύξω, p. ἔψυχα, aor.
2 pass. ἐψύγην. To breathe, to
blow, to cool, to refresh.

Ω,

ὦ (adv. expressing wonder,
amazement, surprise). Oh! Oh
alas!

ὦδε (adv. fr. ὅδε, this). Here;
thus, in this manner.

ὠδή, ῆς, ἥ. A song, an echo,
an ode.

ὠδίζος, ἥ, ὄν (adj. ὠδή). Mu-
sical, harmonious.

ὠδίν, ὠδίς, ἴνος, ἥ (ὀδύρω, to
cause pain or anguish). The
pains of childbirth, acute pain.

ὠετο. See οἶομαι.

ὠθέω, fut. -ήσω, sometimes
ὠθέσω, perf. ἔωκα, aor. 1 ἔωσα.
To move or push, to impel, to
thrust out of the way.

ὠκεῖνός, οὔ, ὄ. The ocean.

ᾠκεῖνός, οὔ, ὄ. Oceanus, son
of Caelus and Terra.

ὠκέως (adv. ὠχύς, swift). Ra-
pidly, swiftly.

ὠχύς, εἶα, ὕ (adj.). Rapid,
swift, fleet, active.

ὠμόλινον, ου, τό (ὠμός, raw),
λίνον, flax). Undressed flax.

ὠμότης, ητος, ἥ (ὠμός, cruel).
Ferocity, cruelty.

ὠνεκα, Dor. for οὔνεκα. Be-
cause.

ὠνέομαι, fut. -ήσομαι, perf.

ἐώνημαι. To purchase, to re-
deem, to ransom, to farm.

ᾠόν, οὔ, τό. An egg.

ᾠρα, ας, ἥ. A space of time,
a season, an hour;—maturity,
beauty, loveliness.

ᾠραι, ὠν, αἶ. The Hours or
Seasons, the daughters of Jupiter
and Themis.

ᾠραῖος, α, ον (adj. ᾠρα). Ripe,
mature, seasonable.

ᾠρεΐθνια, ας, ἥ. Orithyia,
queen of the Amazons.

ᾠροτος, α, ον (adj. ᾠρα, a sea-
son). That is in season, ripe,
mature, seasonable.

ᾠρος, εος, Dor. for ὄρος. A
mountain.

ᾠρῶγή, ῆς, ἥ (ὠρούομαι, to howl).
A howling, a braying, a bellow-
ing, a roaring.

ὠς (adv.). As, when, now,
after, since, as soon as. Conj.
that, in order that, so that. With
numer. about; with superl. intens.
ὠς τάχιστα, as quickly as possible.
See App. on Partic. 236-247.

ὠς (adv.), same as οὔτως, fr.
ὄς, obsol., same as οὔτος). Thus,
so, in this way.

ὠσαύτως (adv. ὠς, αὐτως). In
the same way, just so, just as,
exactly thus, equally.

ὠσπερ (adv. ὠς, περ). Just as,
the same as, as if.

ὠσπεροῦν (adv. ὠς, περ, and
οὔν). As in fact, as is really the
case.

ὠστε (adv. and conj. ὠς, τε).
As, just as, so as that, so that, in
order that.

ὦ τᾶν (indec. used as vocative,

in familiar address). My good friend, O thou, O ye.

ὠτειλά, ᾶς, ᾶ, *Dor. for ὠτειλή, ῆς, ῆ* (οὐτάζω, to hit). A wound.

ὠφέλεια, ας ἡ (ὠφέλιω, to help). Advantage, gain, utility, profit.

ὠφελέω, *fut. -ήσω* (ὠφέλλω, to aid). To aid, to succor, to as-

sist, to serve any one, to be useful to.

ὠφελήτεος, α, ον (*adj.* (ὠφελέω). To be helped, that ought to be helped.

ὠφέλιμος, ον (*adj.* ὠφελέω). Advantageous, useful.

ὠφελίμως (*adv.* ὠφέλιμος). Profitably, advantageously.

THE END.

CLASSICAL & SCHOOL BOOKS.

ARNOLD.—A FIRST AND SECOND LATIN BOOK

And Practical Grammar. By Thomas K. Arnold, A.M. Revised and carefully Corrected, by J. A. Spencer, A.M. One volume, 12mo., neatly bound, 75 cents.

☞ If preferred, the First Latin Book, or the Second Latin Book and Grammar can be had separately. Price 50 cents each.

The chief object of this work (which is founded on the principles of imitation and frequent repetition) is to enable the pupil to do exercises from the first day of his beginning his accidence

ARNOLD.—LATIN PROSE COMPOSITION :

A Practical Introduction to Latin Prose Composition. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. One volume, 12mo., neatly bound, \$1.00.

This work is also founded on the principles of imitation and frequent repetition. It is at once a Syntax, a Vocabulary, and an Exercise Book ; and considerable attention has been paid to the subject of Synonymes.

ARNOLD.—A FIRST GREEK BOOK ;

With Easy Exercises and Vocabulary. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. 12mo. 62½ cts.

ARNOLD.—GREEK PROSE COMPOSITION :

A Practical introduction to Greek Prose Composition. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. One volume, 12mo. 75c.

This work consists of a Greek Syntax, founded on Buttman's, and Easy Sentences translated into Greek, after given Examples, and with given Words.

ARNOLD.—A GREEK READING BOOK ;

Including a Complete Treatise on the Greek Particles. By Thomas K. Arnold, A.M. Revised by J. A. Spencer, A.M. One volume, 12mo. (In Press.)

ARNOLD.—CORNELIUS NEPOS ;

With Practical Questions and Answers, and an Imitative Exercise on each Chapter. By Thomas K. Arnold, A.M. Revised, with Additional Notes, by Prof. Johnson, Professor of the Latin Language in the University of the City of New-York One neat volume, 12mo. 62½ cts.

"ARNOLD'S GREEK AND LATIN SERIES.—The publication of this valuable collection of classical school books may be regarded as the presage of better things in respect to the mode of teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of going over Latin and Greek Grammar without the remotest conception of the value of what they were learning, and every day becoming more and more disgusted with the dry and unmeaning task ; but now, by Mr. Arnold's admirable method—substantially the same with that of Ollendorff—the moment they take up the study of Latin or Greek, they begin to learn sentences, to acquire ideas to see how the Romans and Greeks expressed themselves, how their mode of expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly astonishing to those who have dragged on month after month in the old-fashioned, dry, and tedious way of learning languages.

"Mr. Arnold, in fact, has had the good sense to adopt the system of nature. A child learns his own language by *imitating* what he hears, and constantly *repeating* it till it is fastened in the memory ; in the same way Mr. A. puts the pupil immediately to work at Exercises in Latin and Greek, involving the elementary principles of the language—words are supplied—the mode of putting them together is told the pupil—he is shown how the ancients expressed their ideas ; and then, by repeating these things again and again—*iterum iterumque*—the docile pupil has them indelibly impressed upon his memory and rooted in his understanding.

"The American editor is a thorough classical scholar, and has been a practical teacher for years in this city. He has devoted the utmost care to a complete revision of Mr. Arnold's works has corrected several errors of inadvertence or otherwise, has rearranged and improved various matters in the early volumes of the series, and has attended most diligently to the accurate printing and mechanical execution of the whole. We anticipate most confidently the speedy adoption of these works in our schools and colleges."—*Cour. & Eng.*

☞ Arnold's Series of Classical Works has attained a circulation almost unparalleled in England, being introduced into nearly all the great Public Schools and leading Educational Institutions. They are also very highly recommended by some of the best American Scholars, for introduction into the Classical Schools of the United States. They are already used in the University of the City of New-York, Rutgers' Female Institute, N. Y. ; Union College, Schenectady ; Mt. St. Mary's College, Md. ; Yale College, New-Haven ; and numerous large schools throughout the Union.

CLASSICAL & SCHOOL BOOKS—CONTINUED

ARNOLD.—LECTURES ON MODERN HISTORY.

By Thomas Arnold, D.D. With an Introduction and Notes, by Prof. Henry Reec
One volume 12mo., \$1.25

☞ This volume has already been adopted as a text-book in the University of Pennsylvania and Union College, Schenectady.

ADLER.—A NEW GERMAN READER ;

With Reference to Ollendorff's German Grammar. By G. J. Adler, Prof. of the German Language and Lit. in the University of the City of New-York. (In Press.)

GRAHAM.—ENGLISH SYNONYMES ;

Classified and Explained, with Practical Exercises. By G. T. Graham, author of "Helps to English Grammar," etc. Edited, with illustrative authorities, by Henry Reed, Prof. of Eng. Lit. in the University of Pennsylvania. One volume, 12mo.

"It is impossible not to praise both the design and execution of this work. It fills a chasm in our scholastic literature. Previous to this publication, we had but three works of the kind, whether for young or old students, (Trussler, Taylor, Crabb,) and not one of them is practical enough for elementary purposes."—*London Athenæum*.

GESENIUS.—HEBREW GRAMMAR, BY RODIGER.

Gesenius's Hebrew Grammar. Enlarged and Improved by E. Rödiger, Prof. of Oriental Literature in the University of Halle. Translated by Benj. Davies, Doct. in Philosophy of the University of Leipsic ; with a Hebrew Reading Book, prepared by the translator, carefully reprinted from the fourteenth edition, (just published in London, by Bagster.) Complete in one handsome 8vo. volume.

"The excellence of Gesenius's Grammar is universally acknowledged. Its adaptation, both in matter and method, to meet the wants of Hebrew students, is triumphantly established by the fact that no fewer than thirteen editions have been sold. The new edition, from which this translation has been made, was prepared by Prof. Rödiger, and appeared in 1845. Among living Philologists, there are but few names in higher repute than Rödiger's. His edition of this Grammar may therefore be supposed to contain some real improvements, as well as changes and additions and this presumption is fully borne out by a comparison with the thirteenth edition, which was itself improved by the author's last revision. The addition of the Reading Book, as an introduction to the translating of Hebrew, will prove (the compiler hopes) of material service to the student in mastering the Grammar and acquiring the language."—*Ext. from Translator's Pref*

GUIZOT.—GENERAL HISTORY OF CIVILIZATION

in Europe, from the fall of the Roman Empire to the French Revolution. Translated from the French of M. Guizot, Professor of History to la Faculte des Lettres of Paris, and Minister of Public Instruction. Third American edition, with Notes by C. S. Henry, D. D. One volume, 12mo., \$1.00.

"M. Guizot, in his instructive Lectures, has given us an epitome of modern history, distinguished by all the merit which, in another department, renders Blackstone a subject of such peculiar and unbounded praise—a work closely condensed, including nothing useless, omitting nothing essential ; written with grace, and conceived and arranged with consummate ability."—*Boston Tran.*

KEIGHTLEY.—THE MYTHOLOGY OF GREECE

And Italy ; designed for the use of Schools. By Thomas Keightley. Numerous wood-cut illustrations. One volume, 18mo., half bound, 44 cents.

"This is a neat little volume, and well adapted to the purpose for which it was prepared. It presents, in a very compendious and convenient form, every thing relating to the subject, of importance to the young student."—*L. I. Star*.

MICHELET.—HISTORY OF THE ROMAN REPUBLIC.

By M. Michelet, Professor of History in the College of France, author of "The History of France," etc. One vol., 12mo.

"I have looked over Michelet's Roman History in the original, with the admiration which all the works of that great master must inspire. It is in many respects admirably adapted to the purposes of instruction in our higher seminaries of learning, &c. "ALONZO POTTER.

"Union College."

MANDEVILLE.—NEW ENGLISH READER :


A Course of Reading for Common Schools and the Lower Classes of Academies, on a Scientific plan ; being in part an abridgement of the author's "Elements of Reading and Oratory." By H. Mandeville, Prof. of Moral Philosophy and *Belles Lettres* in Hamilton College, N. Y. One volume, 12mo.

CLASSICAL & SCHOOL BOOKS—CONTINUED.

OLLENDORFF.—NEW GERMAN GRAMMAR.

A New Method of Learning to Read, Write, and Speak the German Language. By H. G. Ollendorff. Reprinted from the Frankfort edition; to which is added a Systematic Outline of the different Parts of Speech, their Inflection and Use, with full Paradigms, and a complete list of the Irregular Verbs. By G. J. Adler, Prof. of the German Language in the University of the City of New-York. 12mo, \$1,50.

“Ollendorff's New Method of Learning to Read, Write, and Speak the German Language, has had an extensive circulation in England, and its demand in this country also has constantly been increasing of late. Nor is its popularity undeserved; for it supplies a deficiency which has been long and deeply felt by all those who have engaged in either teaching or learning the German.


“The German has hitherto been treated too much like a dead language; and hence many, disgusted with the cumbrous terminology and crabbed rules which in the very outset met their eye, have given up the acquisition of the language in despair. Ollendorff has completely remedied this evil. Beginning with the simplest phrases, he gradually introduces every principle of Grammar; and he does it by interblending the rules with such copious exercises and idiomatic expressions, that, by a few months' diligent application, and under the guidance of a skilful instructor, *any one* may acquire every thing that is essential to enable him to read, to write, and to converse in the language.  A Key to the above, in a separate volume, uniform; price 75 cents.

OLLENDORFF.—NEW FRENCH GRAMMAR.

A New Method of Learning to Read, Write, and Speak the French Language. By H. G. Ollendorff. With an Appendix, containing the Cardinal and Ordinal Numbers, and full Paradigms of the Regular and Irregular, Auxiliary, Reflective, and Impersonal Verbs, by J. L. Jewett. One volume, 12mo., \$1,50.

“The plan pursued in teaching the French is substantially the same with that developed in the German Method. Avoiding the exclusively didactic character of the older treatises on the one hand, and the tedious prolixity of detail which encumbers modern systems on the other, Ollendorff combines and thoroughly teaches at once both the theory and practice of the language. The student who pursues his method will therefore be relieved from the apprehension of either for getting his rules before practice has grounded him in their principles, or of learning sentences by rote which he cannot analyze. Speaking and writing French, which in other systems is delayed until the learner is presumed to be master of Etymology and Syntax, and consequently is seldom acquired, by this method is commenced with the first lesson, continued throughout, and made the efficient means of acquiring, almost imperceptibly, a thorough knowledge of grammar; and this without diverting the learner's attention for a moment from the language itself, with which he is naturally most desirous of becoming familiar.


The text of Ollendorff, carefully revised and corrected, is given in the present edition without abridgment. To this the American editor has added an Appendix, containing the cardinal and Ordinal Numbers, and full conjugation of all the Verbs. The work is thus rendered complete, and the necessity of consulting other treatises is wholly obviated.”

 A Key to the above, in a separate volume, uniform; 75 cents.

OLLENDORFF.—NEW ITALIAN GRAMMAR.

A New Method of Learning to Read, Write, and Speak the Italian Language. By H. G. Ollendorff. With Additions and Corrections, by Felix Foresti, Prof. of the Italian Language in the University of the City of N. Y. One vol., 12mo. (In Press.)

M. Ollendorff's System, applied to the study of the Italian Language, possesses all the advantages of his method of learning the German and French, and will undoubtedly, as its merits become known, take the place of all other Grammars.

 A Key to the above, in a separate volume, uniform.

REID.—A DICTIONARY OF THE ENGLISH LANGUAGE

Containing the Pronunciation, Etymology, and Explanation of all Words authorized by eminent writers; to which are added a Vocabulary of the Roots of English Words, and an accented list of Greek, Latin, and Scripture Proper Names. By Alexander Reid, A. M., Rector of the Circus School, Edinburgh. With a Critical Preface by Henry Reed, Prof. of Eng. Lit. in the Univ. of Pa. 12mo., near 600 p., \$1

The attention of Professors, Students, Tutors, and Heads of Families is solicited to this volume. Notwithstanding its compact size and distinctness of type, it comprises *forty thousand* words. In addition to the correct orthoepy, this manual of words contains four valuable improvements:—

I. The primitive word is given, and then follow the immediate derivatives in alphabetical order, with the part of speech appended.

II. After the primitive word is inserted the original term whence it is formed, with the name of the language from which it is derived.

III. There is subjoined a Vocabulary of the Roots of English words, by which the accurate purport of them is instantly discoverable.

IV. An accented List, to the number of fifteen thousand, of Greek, Latin, and Scripture proper Names, is added.

CLASSICAL & SCHOOL BOOKS—CONTINUED

SURRENNE.—THE STANDARD PRONOUNCING DICTIONARY OF THE FRENCH AND ENGLISH LANGUAGES, in two parts Part one, French and English; part two, English and French; the first part comprehending words in common use—terms connected with Science—terms belonging to the Fine Arts—4000 Historical names—4000 Geographical names—11,000 terms, lately published, with the pronunciation of every word according to the French Academy, and the most eminent Lexicographers and Grammarians; together with 750 Critical Remarks, in which the various methods of pronouncing employed by different authors are investigated and compared with each other. The second part, containing a copious Vocabulary of English words and expressions, with the pronunciations according to Walker. The whole preceded by a practical and comprehensive system of French pronunciation. By Gabriel Surrenne, F.A.S.E., French Teacher in Edinburgh, Corresponding Member of the French Grammatical Society of Paris. One volume, 12mo., nearly 900 pages, neatly bound—\$1.50.

"This work must have been one of very great labor, as it is evidently of deep research. We have given it a careful examination, and are perfectly safe in saying, we have never before seen any thing of the kind at all to compare with it. Our space will not permit us give more than this general testimony to its value. Long as the title is, and much as it promises, our examination of the work proves that all the promises are fulfilled, and we think that no student of the French language should, for a moment, hesitate to possess himself of it. Nor, indeed, will it be found less useful to the accomplished French scholar, who will find in it a fund of information which can no where be met with in any one book. Such a work has for a long time been greatly needed and Mr. Surrenne has supplied the deficiency in a masterly style. We repeat, therefore, our well digested opinion, that no one in search of a knowledge of the niceties of the French language should be without it."—*National Magazine for May, 1846.*

TAYLOR.—A MANUAL OF ANCIENT AND MODERN HISTORY; comprising, I. ANCIENT HISTORY, containing the Political History Geographical Position, and Social State of the Principal Nations of Antiquity, carefully digested from the Ancient Writers, and illustrated by the discoveries of Modern Scholars and Travellers.

II. MODERN HISTORY, containing the Rise and Progress of the principal European Nations, their Political History, and the Changes in their Social Condition, with a History of the Colonies founded by Europeans. By W. Cooke Taylor LL. D., of Trinity College, Dublin. Revised, with additions on American History by C. S. Henry, D.D., Professor of History in the University of N. Y. One hand some vol., 8vo., of 800 pages, \$2.25. For convenience as a class-book, the Ancient or Modern portion can be had in separate volumes.

This Manual of History is fast superseding all other compends, and is already adopted as a text-book in Harvard, Columbia, Yale, New-York, Pennsylvania, and Brown Universities, and several leading Academies.

WARNER.—RUDIMENTAL LESSONS IN MUSIC.

Containing the Primary Instruction requisite for all Beginners in the Art, whether Vocal or Instrumental. By James F. Warner, translator of "Weber's Theory of Musical Composition," "Kübler's Anleitung zum Gesang-Unterrichte," [Boston Academy's Manual,] &c., &c. One vol., 18mo., cloth, 50 cents.

"We do not know how we can do a more substantial service to teachers and scholars in music vocal or instrumental, than by urging them to adopt this volume as a class book. It is full and complete on every topic connected with the subject, clear in its arrangement, and concise in expression. The illustrations are numerous and ingenious, and must prove very valuable aids to the learner, in comprehending the subject, as well as to the teacher in imparting instruction."—*Tribune*

WARNER.—FIRST STEPS IN SINGING.

The Primary Note Reader, or First Steps in Singing at Sight. By James F. Warner. 12mo., 25 cents.

This volume of musical exercises is designed as a supplement to the author's "Rudimental Lessons in Music." The two works, taken together, are intended to furnish the beginner in vocal music, with a complete set of books adapted to his purpose.

WRIGHT.—PRIMARY LESSONS:

In which a Single Letter is first Taught, with its power; then another Letter is Taught in the same manner, and the two combined into a Word—an application of the letters being made in words as fast as they are learned. The words thus learned are arranged into easy sentences, so that the learner is immediately initiated into Reading Lessons. By Albert D. Wright, author of "Analytical Orthography," "Phonological Chart, &c."

NEW CLASSICAL WORKS

Preparing for Publication by D. Appleton & Company.

I.

LIVY,

WITH ENGLISH NOTES, GRAMMATICAL AND EXPLANATORY.

TOGETHER WITH A

GEOGRAPHICAL AND HISTORICAL INDEX.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

One Volume, 12mo.

The publishers believe that, in the edition of Livy herewith announced, a want will be supplied which is now universally felt; there being at present no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

The extracts selected for this edition will secure the material for an amount of reading in Livy equal to that which is accomplished in any of our colleges, and will comprise the finest as well as the most useful and interesting passages in the writings of the great Latin historian. They will be taken chiefly from the first five books (the first nearly entire,) the twenty-first, twenty-second, and the subsequent books on the Second Punic War, with such other portions as can be introduced without increasing the volume beyond the size suited to its intended purpose.

The text will be based upon that of Drakenborsch, with some changes from subsequent editors, and especially, in the earlier books, from the recent valuable work of Dr. Alschevski, of Berlin, of which the first volume was published in 1841, the second in 1843, and the third has just appeared.

The notes will consist of selections from the best commentators, as Drakenborsch, Crevier, &c., and smaller school editions; and, to a considerable extent, of original matter, embodying the results of the editor's own labors and experience in reading Livy with his classes in college. They will be partly *grammatical*, aiming at the solution of difficulties, and the illustration of the language, with constant references to the grammars and other helps most in use in this country, as Andrews and Stoddard's Grammar, Zumpt's Grammar by Schmidt, T. K. Arnold's Latin Prose Composition, Krebs' Guide for writing Latin, &c., and partly *explanatory*, giving the necessary information on all obscure matters, and especially in regard to the early history of Rome, furnishing so far as practicable and useful, the results of the researches of Niebuhr, Arnold, and other modern writers, together with references to Smith's Dictionary of Greek and Roman Antiquities.

The Notes will be fullest on the first two books and the beginning of the third; on the fifth and sixth, and on the twenty-first and twenty-second books.

The proposed edition will be furnished with a sufficiently copious Geographical and Historical Index, and accompanied by a Plan of the City of Rome, (from the recent German work of Becker on Roman antiquities,) together with some other useful illustrations.

II.

HORATII OPERA,

WITH

CRITICAL AND PHILOLOGICAL NOTES, INDEX, &c.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

One Volume, 12mo.

III.

CÆSAR'S COMMENTARIES,

WITH

NOTES, CRITICAL AND PHILOLOGICAL, INDEXES LEXICON, &c.

BY REV. J. A. SPENCER, A. M.

One Volume, 12mo.

Cæsar being one of the earliest authors read in the course preparatory to College, the notes and helps afforded in this new edition are especially suited to the wants of younger students, with constant reference to their wants in a more advanced stage of their progress.

IV.

SALLUST'S CATILINE AND JUGURTHA,

WITH

CRITICAL, PHILOLOGICAL, AND EXEGETICAL NOTES, INDEXES, LEXICON, ETC.

BY REV. J. A. SPENCER, A. M.

One Volume, 12mo.

In this new edition the peculiarities of Sallust's style and diction are pointed out, and the notes are full and carefully prepared, especially with reference to History, Geography, Antiquities, &c.

CLASSICAL WORKS IN PREPARATION.

V.
TACITUS'S HISTORY, GERMANY AND AGRICOLA,
WITH
COPIOUS NOTES, INDEXES, &c.
FOR THE USE OF SCHOOLS AND COLLEGES.
BY REV. J. A. SPENCER, A. M.

An edition of Tacitus's noble historical productions, suitable to the wants of students, has been a desideratum. The present edition is based on the latest and best German and English editions, and the notes are sufficiently full, and of such a character as to give the student clear insight into the style of the author, and the multiplied historical, geographical, and biographical allusions in which this author abounds.

VI.
SELECT ORATIONS OF CICERO,
WITH
CRITICAL AND PHILOLOGICAL NOTES INDEXES, &c.
BY E. A. JOHNSON,
Professor of Latin in the University of the City of New-York.
One Volume, 12mo.

VII.
CICERO DE SENECTUTE ET DE AMICITIA,
WITH
CRITICAL NOTES, INDEXES, &c.
BY E. A. JOHNSON,
Professor of Latin in the University of the City of New-York.
One Volume, 12mo.

VIII.
A GREEK READING BOOK,
INCLUDING
A COMPLETE TREATISE ON THE GREEK PARTICLES,
BY THOMAS K. ARNOLD, M. A.
EDITED BY
REV. J. A. SPENCER, A. M.
One Volume, 12mo.

IX.
A SPEAKER;
FOR THE USE OF SCHOOLS.
Selected from Classical Greek, Latin, Italian, French, and English Writers: Demosthenes, Thucydides, Homer, Sophocles, Cicero, Livy, Virgil, Lucretius, Shakspeare, Milton, Burke, Bacon, &c.
BY REV. W. SEWELL, B. D.,
Author of "Christian Morals," "Christian Politics," etc. etc.
With additions by HENRY REED, Prof. of English Literature in the University of Pennsylvania.
Several other Classical Works are in preparation, due notice of which will be given.

KEYS TO ARNOLD'S LATIN AND GREEK PROSE
COMPOSITION.

D. Appleton & Co. respectfully notify Teachers that they have recently published
A KEY TO ARNOLD'S LATIN PROSE COMPOSITION,
" " " GREEK " "

Teachers only can be supplied with the above. Application for them to be either personally or by letter to the Publishers.

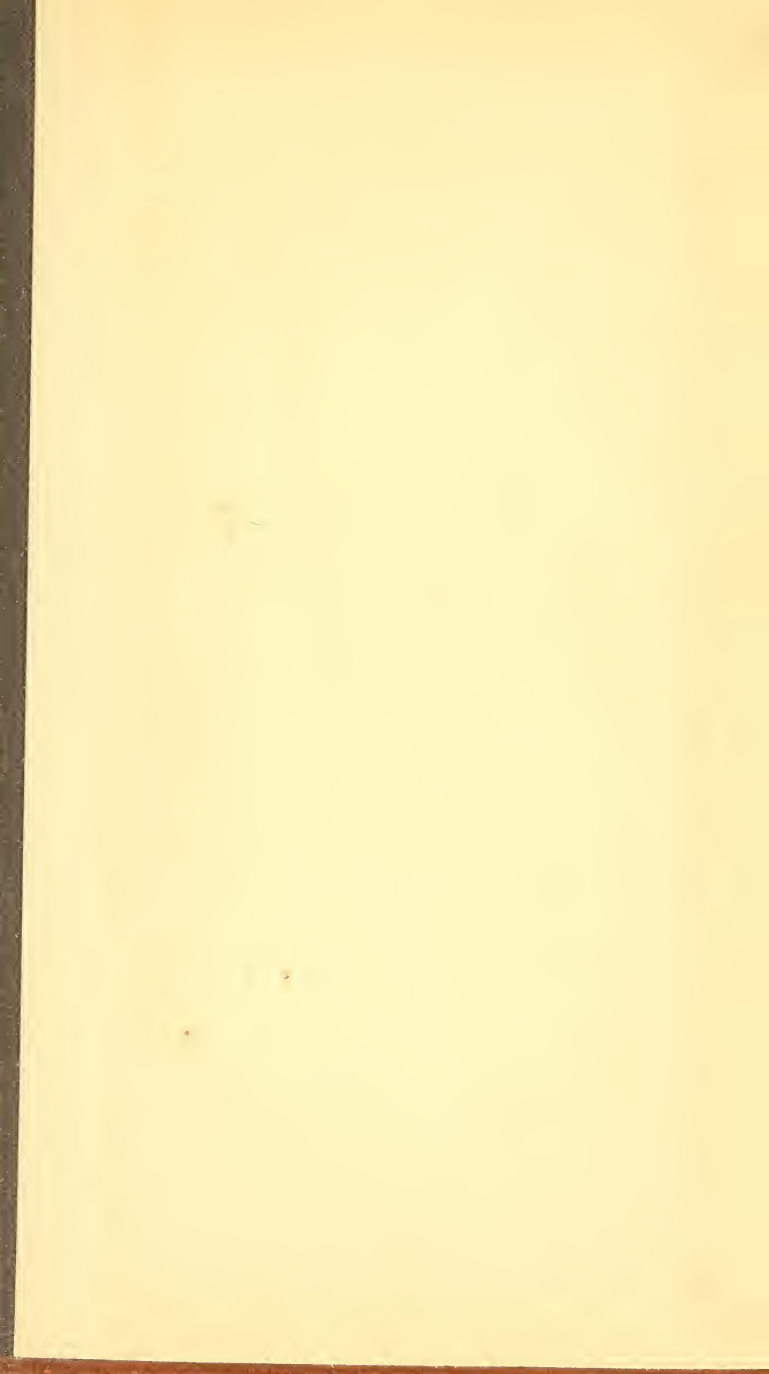


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2006

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 003 036 358 9

