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A

GREEK READER,

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JACOBS' GREEK READER.

ADAPTED TO

BULLIONS' GREEK GRAMMAR,

WITH

AN INTRODUCTION ON THE IDIOMS OF THE GREEK
LANGUAGE—NOTES, CRITICAL AND EXPLANATORY—AND AN IMPROVED LEXICON.

BY

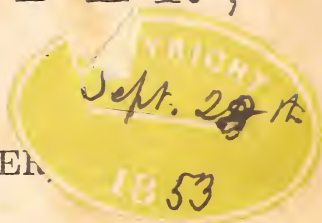
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THE SERIES OF GRAMMARS, GREEK, LATIN, AND ENGLISH,
ON THE SAME PLAN, ETC. ETC.

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P R E F A C E .

THIS work has been prepared especially for the convenience of those who use the author's Greek Grammar. The object aimed at is, to furnish to the attentive student the means of solving readily every difficulty he meets with in his preparations, by referring him to that part of the Grammar in which the necessary explanation is contained, and to supply him with that assistance at his desk or in his room, for which he might otherwise have to apply to his teacher. In this way the teacher is relieved from much labor and interruption while engaged in other duties, much time is saved to the student, and he is gradually led to a thorough and practical acquaintance with the grammatical structure and idioms of the language.

This work is on the plan of the Latin Reader, published two years ago, and which has been so favorably received by the public. It contains a similar Introduction on the leading idioms of the Greek language, so arranged that reference to any part is easy, and is constantly made in notes at the foot of each page. The Introductory course consists of two parts:—*First*, Exercises in Etymology, beginning with those of the most simple character, and, following the order of arrangement in the Grammar, supplying ample means of *drilling* on the various forms of inflection, contraction, and euphonic changes which words undergo;—*Secondly*, Exercises in Syntax, consisting of easy sentences, from Classic authors, intended to illustrate, and, by repetition, to render familiar the rules and leading principles of Greek Syntax in regular order. By due attention to this part of the work, pupils will soon become familiar with the forms of words, and the construction of the language, and be prepared to enter, with much greater advantage, on the reading course which follows.

The text, from page 91 to page 160, is the same as the corresponding part of Jacobs' Greek Reader, with the addition of a few Æsopic fables. Instead of the Compilation on Geography, and the Extracts from Plutarch, which occupy the remainder of that work, there have been substituted here, a few selections from the *Incredibilia* of Palæphatus,—“Counsels to the Young,” from the epistle of Isocrates to Demonicus—“Evidences of design in Creation and Providence,” and the “Choice of Hercules,” from the *Memorabilia* of Socrates,—and a few extracts from the First book of Xenophon's *Anabasis*, containing an account of the leading events in that expedition up to the death of Cyrus. In the poetical extracts, those from Homer have been omitted, as properly belonging to a more advanced stage of the student's course, and a few additional odes from Anacreon have been inserted. These extracts have been preferred to those for which they have been substituted, both on account of their being more simple, and consequently more suitable for students at an early stage of their studies, and also on account of their intrinsic excellence.

In the numerous references to the Grammar, and to the Introduction on Greek Idioms at the foot of each page, the diligent student will find more important and useful aid than could be furnished by many pages of “Notes.” With ordinary attention to these he can hardly fail to acquire a thorough knowledge of the principles of the language in a comparatively short time, and be prepared to prosecute his future course with more advantage and pleasure. In the references, at the foot of each page, those preceded by a section mark (§) refer to the Section in the Grammar and its subdivisions indicated. In those not preceded by such a mark the first number directs to the corresponding number in the Introduction, and the second to the example under that number. Thus for example, 29. 1, directs to the example, τὸ σὸν μόνου δῶρημα, page 16, and shows how the possessive pronoun is to be rendered in such phrases.

As a further assistance to the pupil, “Notes,” partly original and partly selected, have been prepared, explanatory of such difficulties as would be apt to impede his course, and to these reference is made in the text, by numbers corresponding to the numbers in the Notes on each page. In preparing these a proper medium has been aimed at, that they might not be, on the one hand, so meagre as to be of little use, nor, on the other, so copious as to supersede mental effort on the part of the student. They are designed, not to carry him passively through the difficulties in his way, but, to furnish such suggestions as will enable him, by a proper exercise of his own powers, to master these difficulties for himself.

In the Lexicon appended, the derivation and composition of words have been given so far as they could be ascertained with certainty. In simple verbs, the root or stem is specified. The quantity of doubtful

vowels before a simple consonant is marked where there appeared to be any danger of mistake ; but before a vowel they are to be considered short or doubtful, unless where marked otherwise. The primary and leading meaning of each word is given first, and after that, its secondary and more remote or figurative meanings, in their order, so far as the brevity required in such a compend would admit. In all these, Donnegan's Greek Lexicon, and Anthon's Lexicon to Jacobs' Greek Reader, have been chiefly relied on as authorities.

No pains have been spared to ensure accuracy as well as beauty in the typographical execution of the work. On this point it is only justice to say that much credit is due to A. H. Guernsey, A. M., who has, with great care, and a thorough knowledge of the subject, revised the proof-sheets as the work advanced.



GREEK IDIOMS.*

1. BEFORE translating, every sentence should be read over till it can be read correctly and with ease, special attention being paid to the quantity and pronunciation.

Quantity.

1. The short vowels ϵ , o , should always be pronounced short.

2. The long vowels η , ω , and the diphthongs, should always be pronounced long.

3. The doubtful vowels α , ι , υ , before a vowel or diphthong, or the consonants ν , ρ , ς , final, and in the end of a word are generally short.—In other positions they are sometimes long, and sometimes short.

4. A contracted or circumflected syllable is always long.

5. Any vowel before two consonants, not a mute and a liquid, is long.

Accents.

2. According to the mode of pronouncing Greek generally adopted, whether Erasmian or English, no attention is paid to the Greek accents. These, it is manifest, had nothing to do with the *quantity* or length of syllables, but only, as it is supposed, with the rising and falling of the tone—a use which could be properly learned only from the living voice. In pronouncing Greek, however, as well as Latin or English, we naturally lay a greater stress of voice on a particular syllable. In doing so, care should be taken, when it falls on a short syllable, that

* A Greek idiom, strictly speaking, is a mode of speech peculiar to the Greek language. The term is here used in a more extended sense, to denote a mode of speech different from the English, or which, if rendered word for word, and with the ordinary signs of cases, moods, tenses, &c., would not make a correct English sentence.

the proper quantity be not thereby altered. This stress of voice, or what we call *accent*, according to our usage, is regulated by the following

RULES.

1. In words of two syllables place the accent or stress of voice on the first; as, *τῆ'-μη, μᾶ'-νος*.

2. In polysyllables, if the penult is long, accent it; if short, accent the antepenult; thus, *ἀνθρῶ'-πος, λεγό'-μενον*, (with the Greek accents, written *ἄνθρωπος, λεγομένον*.)

Note.—The modern Greeks, and those who follow them in the pronunciation of the ancient Greek, make a short vowel equal in length to a long one, and the stress of voice is always laid on the accented syllable. For the Greek accents, see Gr. § 206.

3. Before translating, the words are to be arranged in the order of construction in the same manner as in Latin. See Lat. Gr. § 152. In order to arrange and translate with ease, it is necessary to be familiar with the different cases, genders, and numbers of nouns, adjectives, and pronouns, and the moods, tenses, numbers, and persons of verbs; and to be able to distinguish them readily and accurately; and also to have a thorough knowledge of the grammatical construction or dependence of words on one another, and of the method of rendering the idiomatic forms of speech into good English. All this can be acquired only by patient, persevering study, and constant *drilling* on the principles of grammar,—an exercise which should be kept up till the utmost readiness is attained.

4. The English prepositions used in translating the different cases, in Greek as well as Latin, may be called *signs* of those cases. The signs of the cases in Greek are as follows:

Nom. (No sign.)

Acc. (No sign.)

Gen. *Of, from*.

Voc. *O, or no sign*.

Dat. *To, for, with, by*.

In certain constructions the idiom of the English language requires the oblique cases to be translated in a way different from the above. The chief of these are the following:

The Genitive.

5. The genitive, in certain constructions, is translated as follows :

- 1 After the comparative, without a conjunction, § 143, R. XI., *than* ; as, *γλυκίων μέλιτος*, sweeter *than* honey.
- 2 After words signifying, *to be* or *belong to*, § 144, R. XII., *to* ; as, *τοῦ βασιλέως ἐστὶ*, it belongs *to the king*.
- 3 After verbs of filling, abounding, separating, &c., § 144, R. XVI., *with*, *in*, *from*, &c. ; as, *χρυσοῦ νηησάσθω νῆα*, let him fill his ship *with gold* ;— *εὐπορεῖ χρημάτων*, he abounds *in riches*.
- 4 Denoting *price*, R. XVIII.—*cause*, § 156, *for*, *on account of*, &c. ; as, *πέντε δραχμῶν*, *for five drachmæ*.
- 5 Denoting *source*, *origin*, or *point from which* a thing is or proceeds, *from* ; as, *ἤκουσα τοῦ ἀγγέλλου ταῦτα*, I heard these things *from the messenger*.
- 6 Denoting *respect wherein*, § 157, *with*, *with respect to*, *in respect of*.

The Dative.

6. The dative in certain constructions is translated as follows :

- 1 Denoting the doer, after passive verbs, and the verbals *τός* and *τός*, *by*, § 154, R. XXX., and § 147, R. I. & II. ; as, *πεποιήται μοι*, it has been done *by me*.
- 2 After nouns, § 146, and § 148, Obs. 1, *of*, as, *Τέλλω οἱ παῖδες*, the children *of Tellus*.
- 3 After verbs denoting companionship, § 148, R. XXIII., *with* ; as, *ὀμιλεῖ τοῖς ἀγαθοῖς*, associate *with the good*.
- 4 Denoting respect wherein, R. XXXIII. II., *with respect to*, *in respect of*.
- 5 Denoting manner, *in* ; instrument, *with*, § 158.
- 6 Denoting the place where, *at*, § 159 ; as, *Μαραθῶνι*, *at Marathon*.
- 7 Denoting the time when, *on*, § 160 ; as, *τρίτῃ ἡμέρᾳ*, *on the third day*.
- 8 Denoting the measure of excess, R. XXXIX., *by* ; as, *ἐννιὰ ντῷ πρεσβύτερος*, older *by a year*.

The Accusative.

7. The accusative is commonly translated without a sign ; but,

- 1 After verbs of *asking, concealing, depriving*, the accusative of the remote object is translated by *from*, R. XXIX. ;—of *clothing—with* ;—of *doing—to*.
- 2 Denoting *respect wherein*, § 157, Obs. 1 ; *in, of, as to, in respect of*

Genitive and Dative without Signs.

8. The genitive and dative are translated without a sign :

- 1 When the governing verb is translated by a transitive verb in English ; as,
 - 1st. Gen. ἀμέλει τῶν φίλων, he neglects *his friends*.
 - 2d. “ δεόμεθα χρημάτων, we need *money*.
 - 3d. Dat. βασιλεῖ πρόπει, it becomes *a king*.
 - 4th. “ ἀρῆξουσι τῇ πόλει, they will defend *the city*.
 - 5th. “ πείθου τοῖς νόμοις, obey *the laws*.
- 2 When governed by a preposition ; as, ἀπὸ τῆς πόλεως, from *the city* ; ἐν τῇ Ἀσίᾳ, in *Asia*.
- 3 Without a governing word, in the case absolute, § 178 ; as, Κύρου βασιλεύοντος, *Cyrus reigning* ; περιῖόντι ἐνιαυτῷ, *a year having elapsed*.

Nouns in Apposition.

9. Nouns in apposition (§ 129, R. I.) must be brought as near together as possible, and the sign of the case, when used, prefixed to the first only ; as,

- 1 Παῦλος ἀπόστολος, Paul, an apostle.
- 2 Σωκράτου τοῦ φιλοσόφου, Of Socrates, the philosopher.
- 3 Θεῷ κριτῇ, To God, the judge.

Obs. The noun in apposition is often in English connected with the preceding noun or pronoun by *as, being, &c.* ; as,

- 4 Πέμψαι τινὰ κατάσκοπον, To send some one as a spy.

10. Possessive pronouns and possessive adjectives having a substantive in apposition, (§ 129, Obs. 2, 3,) or an adjective limiting it, (§ 133, 17,) should be rendered as the genitive of the substantive noun or pronoun from which they are derived ; as,

- 1 Ἐμὸς τοῦ ἀθλίου βίος, The life of *me*, the wretched being.

- 2 Ἀθηναῖος (ἀνὴρ) πόλεως τῆς μεγίστης, A citizen of Athens, that very great city.
 3 Τὸ σὸν μόνου δῶρημα, The gift of thee alone.
 4 Τὰ ἡμέτερα αὐτῶν, The property of us ourselves, i. e. our own property.

Adjectives and Substantives.

11. In translating an adjective or adjective pronoun and a substantive together, the adjective is commonly placed first, and the sign of the case, if any, prefixed to the adjective, and not to the noun; as,

- 1 Πολλῶν ἀνθρώπων, Of many men.
 2 Μεγάλῃ δυνάμει, With great force.
 3 Τίσι ποτὲ λόγοις; By what arguments?
 4 Τῶν αὐτῶν πραγμάτων, Of the same things.

12. A nice distinction of the sense is often made by the position of the adjective. In order to express a quality of the noun simply, the adjective is placed either between the article and its substantive, or after the substantive, with the article repeated before it; as,

- 1 Ὁ ἀγαθὸς ἀνὴρ, or
 2 Ὁ ἀνὴρ ὁ ἀγαθός, } The good man.

13. But when placed either after the article and substantive; as, ὁ ἀνὴρ ἀγαθός, or before the article and substantive; as, ἀγαθὸς ὁ ἀνὴρ, it is rather a predicate, supposed or assumed, of the substantive, modifying it as the subject or object of a particular act; thus,

- 1 Ὁ ἀνὴρ ἀγαθὸς εὖ ποιεῖ φίλους, The man, since (or because, or if) he is good (or who is good), does good to his friends.
 2 Φιλοῦμεν ἀγαθὸν τὸν ἄνδρα, We love the man who is (or if, or since, or because he is) good.

Obs. The above distinction is particularly to be noticed in the use of the adjectives ἄκρος, μέσος, ἕσχατος, &c.; thus,

- 3 Τὸ ἄκρον ὄρος, } The high mountain.
 4 Τὸ ὄρος ἄκρον, } The top of the mountain.
 5 Ἐν τῇ μέσῃ πόλει, } In the middle city.
 6 Ἐν μέσῃ τῇ πόλει, } In the middle of the city.

- | | |
|---------------------|---------------------------|
| 7 Ἡ ἐσχάτη νῆσος, } | The most remote island. |
| 8 Ἡ νῆσος ἐσχάτη, } | The border of the island. |

14. When two or more adjectives belong to one substantive, they may be translated either before or after it; as,

- | | |
|----------------------------|--|
| 1 Ἀνὴρ ἀγαθὸς καὶ δίκαιος, | { A man good and just, or,
A good and just man. |
| | |

15. When the adjective has a negative joined with it, or another word in the sentence governed by it, or dependent upon it, it must be translated after its substantive; as,

- | | |
|----------------------------------|------------------------------|
| 1 Ἀνὴρ οὐδὲ ἀγαθὸς οὐδὲ δίκαιος, | A man neither good nor just. |
| 2 Ἀνὴρ ἀπαιδευτος μουσικῆς, | A man ignorant of music. |
| 3 Υἱὸς ὁμοῖος πατρί, | A son like his father. |

16. An adjective without a substantive usually has a substantive understood, but obvious from the connection. In reading and parsing this may be supplied; as,

- | | |
|---|---|
| 1 Οἱ πονηροὶ (ἄνθρωποι), | Wicked men. |
| 2 Δεινὸν ἐστὶ τοὺς χείρους (ἀνθρώπους) τῶν βελτιόνων (ἀνθρώπων) ἄρχειν, | It is hard that the worse men should rule the better. |
| 3 Στέργε μὲν τὰ παρόντα (χρήματα), ζήτηε δὲ τὰ βελτιώ (χρήματα), | Be content with the present (things), but seek after better (things). |

17. Adjectives commonly used without a substantive, (but still belonging to a substantive understood,) may be regarded as substantives, § 131, *Obs.* 2; as,

- | | |
|----------------|----------------|
| 1 Οἱ Ἀθηναῖοι, | The Athenians. |
| 2 Οἱ θνητοί, | Mortals. |
| 3 Οἱ δίκαιοι, | The righteous. |

18. Adjectives denoting *place, time, order, manner, &c.*, are often translated in English as adverbs (§ 131, *Obs.* 7); as,

- | | |
|----------------------|-----------------------------------|
| 1 Ἐπεσον ἀγχηστῖνοι, | They fell <i>near</i> each other. |
| 2 Ἦλθεν μεσονύκτιος, | He came <i>at midnight</i> . |
| 3 Ἦλθον βραδεῖς, | They came <i>slowly</i> . |

19. The adjectives *ἕκαστος* and *ἄλλος* are put, by a sort of apposition, with plural nouns and verbs, to indicate

that the objects are spoken of individually and distributively, § 131, *Exc.* 7. In this construction ἄλλος, like the Latin *alius*, is doubled in translating; as,

- 1 Οἱ δὲ ἕκαστος ἐδέχοντο δέκα, They *each* received ten.
 2 Ἠρώτων δὲ ἄλλος ἄλλο, They asked *one one thing, and another another.*

20. Adjective words, when partitives, or used partitively, take the gender of the noun expressing the whole, and govern it in the genitive plural, § 143, R. X. (if a collective noun, in the genitive singular, § 143, *Obs.* 6). In this case, verbs and adjectives agree with the partitive, as if it were a noun, and are translated accordingly; as,

- 1 Μόνος ἀνθρώπων ταῦτ' ἐποίει, He alone of all men *did* these things.
 2 Οἱ φρόνιμοι τῶν ἀνθρώπων εἰσὶ, ὀλίγοι, The wise among men (i. e. wise men) *are few.*
 3 Ὁ ἐχθιστος βασιλέων ἄρχει, The most hated of kings *rules.*

21. When two comparatives are used for the purpose of comparing one quality with another in the same object, (§ 132, 3,) the last is translated by the positive degree in English; as,

- 1 Πλουσιώτερος ἢ σοφώτερος, More rich than *wise.*

22. The superlative of eminence (§ 132, 5,) is usually translated by *most*, with *a* or *an* prefixed in the singular, and without an article in the plural; or in both, by the positive, with *very*, *eminently*, &c., prefixed; as,

- 1 Ἀνὴρ φιλοτιμότητος, A *very* (or *a most*) ambitious man.
 2 Πράγματα εὐηθέστατα, *Very* foolish things.

23. When the superlative is used for the comparative, (§ 143, *Obs.* 15,) it is translated as the comparative; as,

- 1 Σεῖο δ' οὔτις ἀνὴρ μακάριετος, No man is *happier* than you.

Reflexive Pronouns.

24. Reflexive pronouns, like the Latin *sui*, generally relate to the subject of the proposition in which they stand; as.

- 1 Γινῶθι σεαυτόν, Know *thyself*.
 2 Ὁ σοφὸς εαυτοῦ κρατεῖ, The *wise man* rules *himself*.

Obs. 1. Frequently, however, they refer to the object of the leading verb, or to the subject of a subordinate clause; as,

3 Ἀπὸ σαυτοῦ ἐγὼ σε διδάξω, I will show *you* this from *yourself*.

4 Ὁ κατήγορος ἔφη Σωκράτην διατιθέναι τοὺς ἐαυτῷ συνόντας, κ. τ. λ. The accuser said that *Socrates* made those following *him*, &c.

Obs. 2. In the genitive, reflexives governed by a noun are translated as possessives, generally with emphasis; as,

5 Περὶ τοῦ ἐμαυτοῦ πατρός, On account of *my own* father.

6 Τὴν ἐαυτοῦ ἀδελφὴν ἔδωκε, He gave *his own* sister.

7 Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, The boy insults *his own* father.

Obs. 3. Used as a reciprocal, the reflexive pronoun is translated like the reciprocal (§ 64); as,

8 Τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα, Then we will discourse *with each other*.

9 Φθονοῦσιν ἐαυτοῖς, They are jealous of *one another*.

Obs. 4. When ἐαυτοῦ (*αὐτοῦ*), is used for ἐμαντοῦ and σεαυτοῦ, (§ 63, 5,) it is translated in the first or second person accordingly; as,

10 Ἄλλ' (ἐγὼ) αὐτὸς αὐτοῦ But I shall myself, *on my own account*, wipe out this stain.

11 Σὺ δὲ αὐτὸν σφαισιτήν παραπαρέχων, κ. τ. λ. But you giving *yourself* out, &c.

ADJECTIVE PRONOUNS.

The Definite Pronoun αὐτός.

25. The pronoun αὐτός is variously translated, according to the manner in which it is used (§ 62); thus,

1 In the nominative case, like the Latin *ipse*, it gives emphasis to its noun, equivalent to the English *myself*, *thymself*, *himself*, &c.; as,

Ἐγὼ αὐτὸς ἐποίησα, I *myself* did it.

2 It has the same meaning in the oblique cases, when it begins a clause; as,

Αὐτὸν εἶδον, I saw the *man himself*.

- 3 In the oblique cases, after another word in the same clause, it is used for the third personal pronouns, *him, her, it, &c.*; as,
Ὀὐχ ἑώρακας αὐτόν; Have you not seen *him*?
- 4 After the article *ὁ, ἡ, τὸ*, it means, "*same*;" as,
Ὁ αὐτὸς ἄνθρωπος, The *same* man.
Ταὐτὰ (i. e. *τὰ αὐτὰ*) *πράγματα,* The *same* things.
- 5 In the genitive, added to a possessive pronoun in any case, § 133, 17, it renders it emphatic, and may be rendered by the English "*own*;" as,
Οἱ ἡμέτεροι αὐτῶν πατέρες, Our *own* fathers, 10, 4.

Demonstrative Pronouns.

26. When two persons or things are spoken of, *οὗτος, ὁ δέ* and *ὅς δέ* *this*, in a subsequent clause, usually refer to the last mentioned, and *ἐκεῖνος, ὁ μὲν, ὅς μὲν, that*, to the first (§ 133, 3); as,

- 1 *Συγνώμη τιμωρίας ἀμεινων, τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους.* Forgiveness is better than re-venge, for *the former* belongs to a gentle, *the latter* to a savage nature.

27. The Greek demonstrative, in apposition with a noun, or infinitive mood, or clause of a sentence, (§ 133, 5,) is generally omitted in the translation; as,

- 1 *Τί ποτ' ἐστὶν αὐτὸ, ἡ ἀρετή;* What is virtue?
- 2 *Τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι;* What is more blessed than (*this*) to be mingled with the earth?
- 3 *Οἶδε τοῦτο ὅτι ταῦτα, κ. τ. λ.,* He knew that these things, &c.
- 4 *Ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν,* We knew that they had wings.

The Indefinite Pronoun.

28. The indefinite pronoun *τις* corresponds to the Latin *quidam*, and is variously rendered, according to the connection; thus,

- 1 Alone it means *one, any one*; as
Ὀὐκ ἄν τις εὔροι, Would not *any one* find.
- 2 With a substantive, (§ 133, 10,) it means *a, an, certain, some*; as,
Μέγας τις παῖς, A *certain* large boy.
Ὀλίγοι τινὲς ἄνδρες, *Some* few men.

- 3 With adjectives, (§ 133, 10,) *somewhat, in some degree, rather, &c.*; as,
Ἡ γραφή τοιάδε τις ἦν, The accusation was *nearly this,*
—to this effect.
- 4 With adverbs and cardinal numbers, *nearly, almost, about*; as,
Οὕτω τι, *Nearly thus.*
Πόσαι τινές εἰσιν; *About how many are there?*
Τρεῖς τινες, *About three.*
- 5 In the accusative neuter, governed by *κατά* understood, it qualifies the expression with the force of the English phrases, *at all, in some degree, evidently, &c.*, and may be translated accordingly; as,
Οὔτε τι μάντις ὄν, Not being *at all* a prophet.

Possessive Pronouns.

29. The possessive pronouns are usually translated by the English possessives, *my, thy, his, her, &c.* But when a noun or an adjective in the genitive is joined with the possessive, it is translated by the genitive of the personal pronoun from which it is formed; as,

- 1 *Τὸ σὸν μόνον δῶρημα,* The gift of *thee* alone.
 2 *Διαρπάζουσι τὰ ἐμὰ, τοῦ κακοδαίμονος,* They plunder the things of *me,* unfortunate man.

THE ARTICLE.

The Article omitted in Translation.

30. The article *ὁ, ἡ, τό,* commonly rendered *the*, being used much more in Greek than the definite article in English, (§ 134, 1,) is, of course, often omitted in translating. The principal constructions in which this omission takes place, are the following :

- 1 Before proper names; as, *Ὁ Κῦρος, Cyrus.*
- 2 Before nouns, when they denote a class or species; as, *Ὁ ἄνθρωπος ἐστὶ θνητός, Man is mortal; τὸ γάλα ἡδύ ἐστιν, milk is sweet.*
- 3 Before abstract nouns not restricted; as, *ἡ σοφία, wisdom, ἡ φύσις, nature; ἡ ἀρετή, virtue.* But when restricted, the article is translated as, *ἡ σοφία τοῦ Σωκράτους, the wisdom of Socrates.*

- 4 Before nouns with a possessive pronoun; as, ὁ σὸς πατήρ, *thy father*.
- 5 Before a noun governing the genitive of a personal pronoun, translated as the possessive pronouns; as, τὰ ἑαυτοῦ πράγματα, *his own affairs*; ὁ πατήρ ἡμῶν, *our father*.
- 6 Before a noun, with the pronouns ἕκαστος, οὗτος, ὅδε, ἐκεῖνος; as, καθ' ἑκάστην τὴν ἡμέραν, *every single day*; οὗτος ὁ ἀνὴρ, *this man*.
- 7 Before nouns with the relative adjectives τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος; as, ὁ τοιοῦτος ἀνὴρ, *such a man*; τὰ τοιαῦτα πράγματα, *such things*.
- 8 When repeated before an adjective after its noun; as, ὁ ἀνθρωπος ὁ ἀγαθός, *the good man*.
- 9 When used before words quoted or designated in a sentence (§ 134, 15, 2); as, τὸ δ' ὑμεῖς ὅταν εἶπω, *when I say, "You."*

31. The article before a noun expressing what belongs to a person or thing, expressed in the sentence, is translated by the *possessive pronoun*; as,

- | | |
|-------------------------------|---|
| 1 Ἀλγέω τὴν κεφαλὴν, | I am pained in <i>my</i> head. |
| 2 Πρόσχε τὸν νοῦν, | Apply <i>your</i> mind. |
| 3 Ἄνὴρ τῆ πατρίδι γηγένηται, | A man is born for <i>his</i> country. |
| 4 Οὐδὲν γλύκιον τῆς πατρίδος, | Nothing is sweeter than <i>one's</i> country. |

32. An article before a participle may generally be translated as a relative pronoun, (having the antecedent understood,) and the participle as the indicative mood of its own tense (§ 134, 8); as,

- | | |
|---------------------|----------------------------------|
| 1 Εἶσι οἱ λεγόντες, | There are (men) <i>who</i> say. |
| 2 Ὁ ὢν, | (He) <i>who</i> is. |
| 3 Οἱ μὴ καμόντες, | (Those) <i>who</i> do not labor. |

Obs. 1. The participle of εἶμι is sometimes understood after the article; as,

- | | |
|-----------------------------|---|
| 4 Μίλων ὁ (ὢν) ἐκ Κρότωνος, | Milo who (was) from Crotona,
or Milo from Crotona. |
|-----------------------------|---|

33. An adjective or participle, with an article prefixed, and having a substantive understood, is used as a noun (§ 134, 11); as,

- | | |
|------------------------|--|
| 1 Οἱ ἀγαθοί, οἱ κακοί, | <i>The good, the bad.</i> |
| 2 Οἱ δικάζοντες. | <i>Those who judge, i. e. the judges.</i> |
| 3 Οἱ λέγοντες, | <i>Those who speak, i. e. the orators.</i> |

34. An adverb between the article and its noun has the force of an adjective, and is translated as such (§ 134, 10); as,

1 Ἡ ἄνω πόλις,	The <i>upper</i> city.
2 Ὁ νῦν ἀρχόμενος,	The <i>present</i> ruler.
3 Ὁ μεταξὺ τόπος,	The <i>intervening</i> space.

Literally, 1, "the city above;" 2, "he who now rules;" 3, "the space between."

The Relative Pronoun.

35. The relative, with its clause, is used further to describe or limit its antecedent word in another clause of the same sentence. That word may be the subject of a proposition, or belong to the predicate, or to some circumstance connected with either. But to whichever of these it belongs, the relative and its clause must always be translated together, and in immediate connection with its antecedent word. Hence the following

General Rule of Arrangement.

The relative, with its clause, should be placed immediately after, or as near as possible to the antecedent, and, unless unavoidable, another substantive should not come between them.

36. In the natural order of a sentence, the antecedent clause precedes the relative clause. But this order is sometimes inverted, and the antecedent, with its clause, follows the relative. In translating such sentences, the natural order must be restored by translating the antecedent word first; thus,

1 Ὁς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, οὗτος ἀπέθανε.

Arrange,

Οὗτος, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησε, ἀπέθανε.

He, who did us many good actions, is dead.

37. Instead of ὅς, a general or indefinite antecedent, expressed or understood, in the singular, is followed by ὅστις as a relative, and in the plural by ὅσοι (§ 135, 7); as,

1 Πᾶς τις ὅστις,

Every one *who*.

2 Οὐδεὶς ὅστις,

No one *who*.

3 Πάντες ὅσοι,

All *who*.

4 Πάντα ὅσα, All things *which*.

5 Ὅστις οἶδε, *Whoever* (i. e. every one who) knows.

38. When the antecedent noun is without a general or indefinite adjective, the use of ὅστις and ὅσοι as relatives, shows that such an adjective is understood, and in translating should be supplied; as,

1 Ἄνθρωπος ὅστις, (Any) man *who*.

2 Αἱ πόλεις ὅσαι, (All) the cities *which*.

3 Ὅσοι μὲν γράφουσι, (All those) *who* write.

39. When the antecedent word is understood, it is usually some demonstrative or indefinite term, or some noun or pronoun which will be obvious from the context, and should be supplied in translating; as,

1 λαβόντες ὧν δεήθησαν, Having received (*the things*) *which*, &c.

2 Μακάριος αἰὼν, ὅσοις γάμοι μὲν εὖ πίπτουσι, Life is happy (*to all those*) *to whom* marriages turn out well.

40. To this construction belongs the phrase made up of ἔστιν and the plural relative in all its cases (§ 135, 11). In this phrase, ἔστιν remains unchanged, either by the number of the relative, or by the time (past, present, or future) to which the discourse relates,—the whole assuming throughout the character of an indefinite substantive pronoun (ἐνιοι, *some*), as follows:

1 Nom. Ἔστιν οἱ (= ἐνιοι) There are who (= *some*) fled.
ἀπέφυγον,

2 Gen. Ἔστιν ὧν (= ἐνίων) There are from whom (= *from some*) he refrained.
ἀπέσχετο.

3 Dat. Ἔστιν οἷς (= ἐνίοις) There are to whom (= *to some*)
ἔδοξεν, it seemed fit.

4 Acc. Ἔστιν οὓς (= ἐνίους) There are whom (= *some*) he
ἀπέκτεινεν, slew.

Note 1. These phrases are generally best translated by the word *some*, and in many cases they cannot easily be translated otherwise; as,

5 Ἀπὸ τῶν πολέων ἔστιν ὧν From *some* cities.
(= ἐνίων),

6 Κλέπτειν δὲ, ἔφηκεν ἔστιν ἅ But he permitted to steal *some*
(= ἐνια), things.

Note 2. So also ἔστιν is used with the plural of ὅστις, especially in interrogative sentences; as,

7 Ἔστιν οὕτινας ἀνθρώπων
τεθαύμακας ἐπὶ σοφίᾳ; Hast thou admired certain men
for their wisdom?

41. In like manner the following phrases formed with ἔστιν are used like adverbs, to express circumstances of time, place, or manner; as,

- | | |
|---------------------------------|------------------------------------|
| 1 Ἔστιν ὅτε, (= ἐνίοτε), | Sometimes (lit. there is when). |
| 2 Ἔστιν ἴνα, or ὅπου, | Somewhere (lit. there is where). |
| 3 Ἔστιν οὕ, or ἐνθα, | Somewhere, in some place. |
| 4 Οὐκ ἔστιν ὅπου, | Nowhere (lit. there is not where). |
| 5 Ἔστιν ἤ, or ὅπη, | In some way, in whatever manner. |
| 6 Οὐκ ἔστιν ὅπως, | In no way. |
| 7 Οὐκ ἔστιν ὅπως οὐ, | Certainly. |
| 8 Ἔστιν ὅπως (interrogatively), | Is it possible that? |

The antecedent is commonly expressed in the antecedent clause and understood in the relative, and is so translated. But,

42. When the antecedent is understood in the antecedent clause and expressed in the relative (§ 135, 2, 2d), it is, in translating, to be supplied in the antecedent clause, and omitted in the relative; as,

1 Οὗτός ἐστιν ὃν εἶδες ἄνδρα, This is the man whom you saw.

43. When the antecedent word is expressed both in the antecedent and relative clause (§ 135, 2, 3d), it is translated in the former and understood in the latter; as,

1 Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες ἄνδρα, This is the man whom you saw.

44. The relative is often put by attraction in the case of the antecedent, and sometimes the antecedent is put by inverse attraction into the case of the relative (§ 135, 9 & 10). In translating, the ordinary construction is to be restored, i. e.,

First. The attracted relative must be translated in the case from which it was attracted; as,

1 Χαίρω ταῖς ἐπιστολαῖς αἷς I am delighted with the letters
(for αῖς) ἔγραψας, which you wrote.

2 Ἀπολαύω τῶν ἀγαθῶν ὧν (for αῖ) ἔχω, I enjoy the goods which I have.

Obs. When the antecedent from which the relative takes its case by attraction is understood, it must be supplied. This is commonly the case when the antecedent

is a demonstrative pronoun, or something of a general character, expressed by the English "thing," or "things;" as,

- 3 Μηδὲν (τούτων) ὧν οἱ πολλοὶ πράττουσι, None of the things (or of those things) which the multitude do.
 4 (Τούτοις) οἷς (for ἃ) εἶχε χρῶμενος, Using the things which he had.

45. *Second.* The attracted antecedent must be translated in the case from which it was attracted; as,

- 1 Ἐχεις οὖν εἰπεῖν ἄλλου ὅτου οὖν πράγματος, οὗ μὲν διδάσκαλοι;— Canst thou tell me any other thing whatever, of which the teachers? &c.

Obs. This construction is especially common with οὐδεὶς, and the relative ὅστις, through all the cases, as follows:

- 2 Nom. Οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν, There is no one who would not do these things.
 3 Gen. Οὐδενὸς ὅτου οὐ κατεγέλασεν, There is no one at whom he did not laugh.
 4 Dat. Οὐδενὶ ὅτω οὐκ ἀπεκρίνατο, There is no one to whom he did not reply.
 5 Acc. Οὐδένα ὄντινα οὐ κατέκλαυσεν, There is no one whom he did not bewail.

Related Adjective Words, § 136.

46. Certain words used in comparisons, are related to each other as antecedents and relatives, (§ 69,) both of which agree in gender and number with the same noun, and the latter of which may always be rendered "as." They are subject to nearly the same variety of construction as the relative and its antecedent, (Nos. 35 to 45.) These words are the following:

Antecedent.	Relative.
1 Τόσος, (tantus,) So much, so great, such—	ὅσος, (quantus,) as.
2 Τοσόσδε, } Just so much, so much—	ὀπόσος, and } as.
3 Τοσοῦτος, }	ὄσος, }
4 Τοῖος, (talis,) Such, of such a kind—	οἷος, (qualis,) as.
5 Τοιόσδε, } Of just such a kind—	οἷος, or ὀποῖος, as.
6 Τοιοῦτος, }	

- 7 Τηλίκος, *So great, of such an age, or size—* ἡλίκος, *as.*
 8 Τηλικόςδε, }
 9 Τηλικούτος, } *Just so great, &c.—* ὀπηλίκος, *as.*

47. When the antecedent word is used alone, the relative with its clause is to be supplied in translating; as,

- 1 Ὁ τοιοῦτος ἀνὴρ (οἷος οὗ- Such a man (*as this*) is to be
 τος), θαυμαστός ἐστιν, admired.
 2 Τοιοῦτον ἄνδρα (οἷος οὗτός ἐστιν) οὐκ ἂν ἐπαινοίης, Thou wouldst not praise such a man (*as this is*).

Note.—In the above, and in the following examples, the words in parentheses are supplied.

48. When the relative word is used alone, the antecedent, with its clause, is to be supplied in translating; as,

- 1 Οὐδὲν (sup. τοῖόν ἐστιν) οἷον ἀκούειν τοῦ νόμου, There is nothing *such* as to hear (i. e. There is nothing like hearing) the law.
 2 Χαρίζομαι ἀνδρὶ (τοιούτῳ) οἷος σὺ εἶ, I do a kindness to a man (*such*) as thou art.
 3 Εἰ τις ἀνὴρ ἐστι (τοιοῦτος) οἷος ἔμπειρος (εἶναι). If any man is skilful (lit. If any man is *such* as to be skilful, § 136, 7).
 4 (Τοιοῦτος) οἷός τ' εἶμι τοῦτο ποιεῖν, I am *such* as to do this, i. e. I am able to do (I can do) this (§ 136, 9, 10).
 5 (Τοιοῦτο) οἷόν τ' ἐστι τοῦτο ποιεῖν, There is *such* a thing as to do this, i. e. It is possible to do this.

49. When the form of expression is changed by the attraction of the relative clause into the case of the antecedent, and the whole is abridged by omitting the antecedent in the antecedent clause, and the verb εἶμι in the relative clause, as explained, § 136, 4, the omitted words must be supplied in translating, and the whole restored to the natural order. The following are examples in all the cases:

- 1 Gen. Ἐρῶ οἷον σοῦ ἀνδρός, by attraction and contraction for ἐρῶ τοιούτου ἀνδρός οἷος σὺ εἶ, I love such a man as thou art.
 2 Dat. Χαρίζομαι οἷῳ σοι ἀνδρὶ, for χαρίζομαι τοίῳ ἀνδρὶ οἷος σὺ εἶ, I gratify such a man as thou art.

3 Acc. Ἐπαινῶ οἷον σέ ἄνδρα, for ἐπαινῶ τοιοῦτον ἄνδρα οἷος σύ εἶ,
I praise such a man as thou art.

Note.—Such expressions as the above are sometimes still further abridged by omitting the substantive; thus,

Ἐγῶ οἷον σοῦ—χαρίζομαι οἷῳ σοῦ—ἐπαινῶ οἷον σέ.

The Verb and its Subject.

50. Every verb, except in the infinitive mood and participles, has its own subject, expressed or understood, in the nominative case; and every subject has its own verb.

The subject of a verb, i. e. the person or thing spoken of, may be a noun, a pronoun, an infinitive mood, a clause of a sentence, or any thing which, however expressed, is the subject or object of speech (§ 138, Rem.); thus,

- | | |
|---------------------------------------|--|
| 1 Τὸ ῥόδον θάλλει, | The rose blooms. |
| 2 Σὺ γράφεις, | Thou writest. |
| 3 Τὸ κελέυειν ῥάδιόν ἐστι, | To command (or commanding)
is easy. |
| 4 Τὸ γινῶθι σεαυτόν, κα-
λόν ἐστι. | “Know thyself;” is a good max-
im. |
| 5 Τὸ εἰ σύνδεσμός ἐστι. | Εἰ is a conjunction. |

Obs. 1. When the verb is understood, it is often to be supplied from the preceding context; as,

- | | |
|--|--|
| 6 Σὺ ἐποίησας; ἢ ὁ ἀδελφός
(ἐποίησε); | Did you do it? or did your bro-
ther do it? |
|--|--|

Obs. 2. When the verb understood cannot be supplied from the context, it is generally the present indicative of εἶμί or γίνομαι, and is to be supplied in the person and number of the subject; as,

- | | |
|--|--|
| 7 Ὁ πλοῦτος θνητός (sc. ἐστίν), | Wealth is perishable. |
| 8 Κέρδος αἰσχρὸν βαρὺν κειμήλιον
(ἐστίν), | Base gain is a grievous posses-
sion. |
| 9 Πόλεως ψυχὴ οἱ νόμοι (εἰσίν), | The laws are the life of the state |

51. The subject, and all the words agreeing with it, governed by it, connected with it, or dependent upon it,

must be arranged in the order of their connection and dependence, and translated before the verb; as,

Δαρείος, ὁ Ξέρξου πατήρ, ἑαυτὸν Darius, the father of Xerxes,
ἐγκομιάζων ἔλεγεν, κ. τ. λ., praising himself, said, &c.

52. When the subject of a verb is the infinitive, with, or without a subject, or a clause of a sentence, connected by *ὡς, ὅτι*, or some connective word, the pronoun *it* is put with the verb in English, referring to that infinitive or clause following it; as,

- 1 *Οὕτω δὲ καὶ Σωκράτην δίκαιον* But *it was* just to judge So-
ἦν κρίνειν, crates thus also.
2 *Καλῶς ἐλέγετο ὅτι ταῖς μὲν* *It was* well said that it is proper
δεῖ τῶν δοξῶν προσέχειν τὸν to consider some opinions,
νοῦν, κ. τ. λ., &c.

Note.—In this construction, the verb is sometimes said, though improperly, to be used impersonally. Its proper subject is the infinitive, or the connected clause.

Impersonal Verbs.

53. The impersonal verbs *πρέπει, μέλει, δοκεῖ, δεῖ, χρῆ,* &c. (§ 114), are usually translated by prefixing the English pronoun *it*; as, *πρέπει, it* is becoming; *δοκεῖ, it* seems, &c. But,

54. The Greek impersonals governing the dative or accusative may generally be translated in a personal form, by making the word in the dative or accusative the nominative to the verb in English, taking care always to express the same idea which is given by the literal rendering, though in different words (§ 149, *Obs.* 1, &c.); thus,

- 1 *Δεῖ σοι,* There is need to you, i. e. you have need.
2 *Ἐξεστί μοι,* It is lawful for me, i. e. I may.
3 *Ἐδοξε αὐτῷ,* It seemed proper to him, i. e. he determined.
4 *Μέτεστί μοι,* There is a share to me, i. e. I take part.
5 *Προσῆκει μοι,* It concerns me, i. e. I am concerned.
6 *Ἐλλείπει σοι,* There is wanting to you, i. e. you want.
7 *Χρῆ ἡμᾶς,* It is necessary that we, i. e. we must.
8 *Δεῖ ἀνθρώπους,* It behoves men, i. e. men ought.

55. In the use of certain verbs the Greeks often change an impersonal expression into a personal form, by con-

verting the object of the verb, or the subject of the infinitive following it, into the subject of the governing verb. This is the case particularly with such verbs as λέγεται ἀγγέλλεται, ὁμολογεῖται, *it is said, announced, acknowledged*, δοκεῖ, *it seems*, συμβαίνει, *it happens*. In either case, the verb may be rendered either in the personal or impersonal form (§ 175, *Obs.* 3), as the ordinary form of the English expression may require; as,

- | | | |
|---|--|--|
| 1 | Λέγεται τὸν βασιλέα ἀποφυγεῖν, or,
Ὁ βασιλεὺς λέγεται ἀποφυγεῖν, | It is said <i>that the king</i> escaped,
or,
The <i>king</i> is said to have escaped. |
| 2 | Λελύσθαι μοι δοκεῖ τὴν ἐκείνων ὑβρίν, or,
Λελύσθαι μοι δοκεῖ ἡ ἐκείνων ὑβρις, | It appears to me that their <i>insolence</i> has terminated, or,
Their <i>insolence</i> appears to me to have terminated. |
| 3 | Κάθαρσιν εἶναι συμβαίνει, or,
Κάθαρσις εἶναι συμβαίνει, | It happens that <i>the purification</i> is, &c., or,
<i>The purification</i> happens to be. |

Obs. This twofold construction is common also with the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπόν &c. ἐστίν (§ 175, *Obs.* 4). Both forms are best rendered by the impersonal form in English; as,

- | | | |
|---|--|---|
| 4 | Δίκαιόν ἐστὶ με τοῦτο πράττειν, or
Δίκαιός εἰμι τοῦτο πράττειν, | } It is <i>right</i> that I should do this. |
| 5 | Ἄξιόν ἐστι ἡμᾶς τοῦτο ποιεῖν, or
Ἄξιοί ἐσμεν τοῦτο ποιεῖν, | |

Note. In all these impersonal forms the proper subject of the verb is the clause or phrase following it. They of course come under No. 52.

56. The verbs δοκεῖν, εἰκέναι, λέγεσθαι, and the like, like the Latin *videor* (Lat. Idioms in Lat. Reader, No. 70), instead of the impersonal are used in a personal form with ὡς, and agreeing with the subject of the verb in the clause to which they refer. When so used it is generally best to translate them impersonally; as,

- | | | |
|---|---|---|
| 1 | Οἱ πολέμοιοι δὲ, ὡς γ' ἡμῶν ἐδόκουν, ἀπῆλθον, | The enemy, as <i>it appeared</i> to us, departed; lit. as <i>they appeared</i> to us. |
|---|---|---|

- 2 Οὐκ ἐπαιρέτης εἶ, ὡς ἔοικας, You are not, as *it seems* (lit. as
τῶν τοιούτων ἀνδρῶν, you seem), a panegyrist of
such men.
- 3 Ἦσαν δ' αὐταὶ, ὡς ἐλέγοντο There were, as *it was said* (lit.
τετρακόσαιο ἅμαξαι. as they were said), these
four hundred wagons.

Interrogative Sentences.

Interrogatory sentences are of two kinds, called *nominal* (57) and *Predicative* (61).

57. The *nominal* interrogatory is one in which the inquiry relates to a certain *person, thing, place, time, &c.*, and which is answered by a phrase or sentence giving or withholding the information required. Such questions are made by an interrogative pronoun, of a substantive, adjective, or adverbial kind; such as, *τίς, ποῖος, πόσος, πότερος, πῶς, πῆ, ποῦ, πόθι, πόθεν, πόσε, &c.* (§ 67); as,

- 1 Τίς ἦλθεν; τί ποιεῖς; Who came? What are you doing?
- 2 Ποῖόν σε ἔπος φύγεν; What sort of an expression escaped you?
- 3 Πῶς ἔπραξε; How did he do it?
- 4 Πόσε φεύγετε; Whither do you flee?
- 5 Πόθεν ἔρχεται; Whence does he come?
- 6 Πόσοι ἀπέθανον; How many died?
- 7 Πῆ, or ποῦ, or πόθι μένεις; Where dost thou stay?

Obs. 1. The indirect question, common in negative answers, and also in similar sentences, when no interrogatory precedes, is introduced by a responsive corresponding to the interrogative word in the direct question. Thus, to the above the negative answers would be as follows:

- 1 Οὐκ οἶδα ὅστις ἦλθε, I know not *who* came.
- 2 Οὐκ οἶδα ὁποῖον, κ. τ. λ., I know not *what* sort, &c.
- 3 Οὐκ οἶδα ὅπως ἔπραξε. I know not *how* he did it, &c.

Obs. 2. The article is sometimes prefixed to the interrogative word in order to fix attention directly on that which the question respects. Thus, "I wish to state what I conjecture concerning him." Τὸ ποῖον δῆ; Of what nature is *that*? or, What then is the nature of your conjecture?

58. Sometimes also, in order to make the object of a question more prominent, where antithesis, or a change of subject occurs, the words denoting the *object* are placed first, generally preceded by the interrogative *τί δέ*, and then the full question annexed in a second interrogatory ; as,

- 1 *Τί δέ κυβερνήτης; ὁ ὀρθῶς* But the pilot? is he properly the
κυβερνήτης ναυτῶν ἄρχων commander of sailors, or is he
ἔστιν, ἢ ναύτης; a sailor?
 2 "Ὄνομα δέ σοι, τί ἐστίν;" But your name? what is it?

59. An interrogation in which a *participle* agrees with the subject, requires often to be translated as a compound sentence ; thus,

- 1 *Καὶ τίνι δὴ σὺ τεκμαιρόμενος,* And by what was you convinced,
ὦ παῖ, ταῦτα λεγεις; O boy, that you say these things?
 2 *Τὴν δὲ ἐμὴν δύναμιν ἐν ποίῳ* By what work hast thou learned
ἔργῳ καταμαθὼν, ταῦτά μου my ability, so that thou pass-
καταγιγνώσκεις; est such a sentence about me?

Literally, 1. "And being convinced by what, O boy, do you say these things?" 2. "Having learned my ability by what work, dost thou pass such a sentence about me?"

60. The expressions, *τί μαθὼν; τί παθὼν; τί ἔχων;* *why?* introducing a question imply censure, and may generally be rendered as follows (see 117, 44):

- 1 *Τί μαθὼν, τοῦτο ἐποίησας;* What has come into your mind that you do this? lit. *Having learned what*—simply, *why*, &c.
 2 *Τί παθὼν, τοῦτο ἐποίησας;* What happened to you that you did this? lit. *Having suffered what*—or simply, *why*, &c.
 3 *Τί ἔχων τοῦτο ἐποίησας;* What is in you, that you do this? lit. *Having what*—or simply, *why* do you do this?

Note. In this construction, *ἔχων* is sometimes found without *τί* prefixed; when so used it has the same meaning as in Example 3.

61. The *predicative* interrogatory is one in which inquiry is made whether something expressed in the question is so or not, and is answered by a single affirmation or negation. This sort of question is sometimes indicated in Greek as well as in English, without any interrogative term, merely by the tone of the voice, or the position of the words ; as,

- 1 Λέγεται τι καινόν; Is there any thing new?
 2 Τέθνηκε Φίλιππος; Is Philip dead?

62. The predicative question, however, is generally introduced by some interrogative particle. Of these particles some indicate the expectation of an affirmative answer, others of a negative answer; and the question is called *affirmative* or *negative* accordingly. The chief of these particles are the following:

I. Ἦ, affirmative and emphatic, generally refers to something present; as,

- 1 Ἦ οὗτοι πολέμιοι εἰσι; Are these enemies?
 2 Ἦ γὰρ σὺ ταῖς χερσὶ τούτων
 τι ἐφύτευσας; Hast thou actually planted any
 of these with thine own hands?

II. Ἄρα, implying *consequence*, represents the question as arising out of, or suggested by, something said before, and is frequently accompanied by the particles ἄρα, οὖν. Ἄρ' οὖν; (*nonne?*) is affirmative,—ἄρα μή; expresses doubt or solicitude; as,

- 1 Ἄρα γραφικὴ ἐστὶν ἢ
 εἰκασία τῶν ὁραμένων; Is then painting the art of rep-
 resenting things seen?
 2 Ἄρ' οὖν οἶσθα τίνας κ. τ. λ. Do you then know any? &c.
 3 Ἄρ' ἄγε οὐ χροή; Is it not then at least necessary?
 4 Ἄρα μή διαβύλλεσθαι δό-
 ξεις ὑπ' ἐμοῦ; Do you then think that you have
 been slandered by me?

Obs. In the same manner οὖν is used interrogatively without ἄρα in affirmative questions, and μή in negative; as,

- 5 Οὐκ ἐθέλεις ἵεναι; Do you not wish to go? (Ans.
 Yes, certainly.)
 6 Ἀλλὰ μή ἀρχιτέκτων βού-
 λει γένεσθαι; Do you not wish to become a
 master-builder? (Ans. I
 do not.)

III. Μῶν (μὴ οὖν), *num*, *whether*, is negative, and sometimes has οὖν or μή annexed. Μῶν οὖν; *nonne?* is affirmative; as,

- 1 Μῶν δοῦλός ἐστιν; He is not a slave, is he?
 2 Μῶν οὖν δοκεῖς σοι φρόντισαι
 τίς ἀγγέλλων; Do you then suppose that any
 of your messengers cares for
 you?
 3 Μῶν οὐχ ἄπερ ἐποίουν; Did I then not do something?

IV. *Εἶτα* and *ἔπειτα* (more emphatically *καῖτα* and *κάπειτα*) introduce questions expressing astonishment, indignation, and irony; as,

- 1 Ἐπειτ' οὐκ οἶε φροντίζειν ἀνθρώπων; Do you then really think that they (the gods) do not care for men?
- 2 Κἀπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν; And seeing that he is such, is it possible that you do not love him?

V. *Πότερον* (*πότερα*)—*ἤ* (Homer, *ἤ*—*ἤ*), is used like the Latin *utrum*—*an*, in double questions (*πότερον* is sometimes omitted in the first member); as,

- 1 Πότερον δὲ οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Is Cherephon then able to please nobody? or are there some whom he pleases much?
- 2 Ἐὰς πλουτεῖν, ἢ πένητα ποιεῖς; i. e. πότερον ἐὰς, &c.; Whether do you suffer him to be rich?—or do you make him poor?

VI. *Ἄλλο τι ἢ* (for *ἄλλο τί ἐστι*, or *γίνεται*—*ἢ*), and *ἄλλο τι*, *Is there any thing else than?*—is equivalent to the Latin *nonne*; as,

- 1 Ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατραμμένος ἂν εἴη; Is there any thing else than that our life (i. e. would not then our life) be destroyed?
- 2 Ἄλλο τι (ἢ) γεωργὸς μὲν εἶς; Is not one a husbandman?

VII. *Εἰ*, *εἰάν*, *whether*; *εἴτε*—*εἴτε*, and *εἰ*—*ἢ*, *whether*—*or*, are used only in indirect questions. When the sense requires an affirmative answer, *εἰ* and *εἰάν* will be rendered *whether*—*not*; when a negative is expected, they will be rendered *whether*; as,

- 1 Σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει; Consider *whether* the law of the Greeks is *not* better.
- 2 Σκέψαι εἰάν τόδε σοὶ μᾶλλον ἀρέσκη; See *whether* this does *not* please you more.
- 3 Οὔτε τῷ στρατηγῷ δῆλον, εἰ συμφέρει στρατηγεῖν. Nor is it manifest to a general *whether* it is of advantage to lead out his army.

VIII. The answer to a predicative affirmative question, is commonly made by repeating the interrogative

word affirmatively, and the negative question, by repeating the interrogative word with *οὐ* prefixed; as,

Q. Ὅραῖς με, ὡς ἔχω, τὸν ἄθλιον ; Seest thou how wretched I am.

1 Ans. Ὅρα ὦ, I see, i. e. I do.

Q. Οἶσθ' οὖν, βροτοῖσιν ὅς καθέστηκεν νόμος ; Knowest thou then the law which has been established for mortals?

2 Ans. Οὐκ οἶδα, I do not know it.

IX. The affirmative answer *yes*, is often expressed by *ναί*, *νῆ* τὸν *Δία*, *πάνν*, *κάριτα*, *εὖ*, and the like; also by *φημί*, *φήμ' ἐγώ*, and *ἐγώ*:—and *no*, by *οὐ*, *οὐ μὰ τὸν Δία*, *οὐ φημί*, *οὐκ ἐγώ*, to all of which, such strengthening words as *γέ*, *γάρ*, *τοί*, *μέντοι*, *οὖν*, *μενοῦν*, &c., are frequently added; as,

Q. Φῆς σὺ ἄμεινω πολίτην εἰναί ; Do you think that he is a better citizen?

1 Ans. Φημὶ γὰρ οὖν, Yes, I certainly do.

Q. Ταῦτα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα εἶσιν ; Are you at a loss whether these are the effect of chance or design?

2 Ans. Οὐ μὰ τὸν Δί', ἔφη, No, certainly not, said he.

Q. Οὐκ οὖν ἀφεκτέον τούτου ; Must we not then avoid this one?

3 Ans. Ἀφεκτέον μέντοι, Yes, certainly.

Negative Sentences.

63. The simple negatives in Greek are *οὐ* (*οὐκ* before a vowel) and *μή*. *Οὐ* is direct and independent, *μή* is always dependent, § 166. The simple negatives are used generally as in Latin or English. But in Greek, two or more negatives joined with the same verb strengthen the negation. Hence, in translating, all but one must be rejected, and that one strengthened (§ 167); as,

1 Οὐκ ἐποίησε τοῦτ' οὐδαμοῦ οὐδεὶς, Certainly no one any where did this.

2 Φαῦλον μήτε λέξις μηδέν, Say nothing (or, do not say any thing) bad.

64. When two or more negatives are joined with different verbs, they destroy the negation, and being equiv-

alent to an affirmative, in translating, are either both to be translated or both omitted ; as,

- 1 Οὐδεὶς (ἔστιν) ὅστις οὐ γελάσεται, There is *nobody* who will *not* laugh, or, every body will laugh.

Obs. 1. Οὐ μὴ is only a more emphatic negation than οὐ, and μὴ οὐ than μή, § 167, *Obs.* 4. But,

Obs. 2. After verbs of fearing, warning, &c., μὴ like *ne* in Latin is not translated, and the expression is positive. But μὴ οὐ render the sentence negative (§ 167, *Obs.* 4); thus,

- 2 Δεδοίχω μὴ τι γένηται, I am afraid that something may happen.
3 Δεδοίχω μὴ οὐ τι γένηται, I am afraid lest something may not happen.

Obs. 3. The verbs φημί, ἐάω, and ὑπισχνέομαι, with a negative prefixed, are usually translated by such a verb in English as includes the meaning of both words ; as,

- 4 Οὐ φημί, I deny, I contradict.
5 Οὐκ ἐάω, I forbid.
6 Οὐχ ὑπισχνέομαι, I refuse.

The Object of the Verb.

65. The immediate object of a transitive verb may be a *noun*, a *pronoun*, an *infinitive mood*, or a *clause of a sentence*. In translating, the object (except when a relative or interrogative pronoun) should be arranged after the verb, and as near to it as possible ; as,

- 1 Τίμαε ἀγαθὸν ἄνδρα, Honor a good *man*.
2 Γινῶθι σεαυτόν, Know *thyself*.
3 Ἐπιθυμέω μανθάνειν, I desire *to learn*.
4 Σωκράτης ἔλεγεν τοὺς θεοὺς εἰδέναι πάντα, Socrates was accustomed to say, 'that the gods know all things.'
5 Δειξάτω ὡς οὐκ ἄληθῆ λέγω, Let him show that I do not speak the truth.
6 Πυθαγόρας παρηγγύησε τοῖς μαθηταῖς, τοὺς πρεσβυτέρους τιμᾶν, Pythagoras exhorted his disciples to honor their superiors in age.

66. The relative and interrogative, when the object of a verb, are translated before it; as,

- | | |
|--------------------------|---|
| 1 Ὁ ἄνθρωπος ὃν εἶδομεν, | The man <i>whom</i> we saw. |
| 2 Τίνα ἀποστελούμεθα; | <i>Whom</i> shall we send? |
| 3 Οἶδα οἷα πεπόνθασιν, | I know <i>what things</i> they have suffered. |

Obs. When the relative or the interrogative, in the accusative, is the subject of the infinitive, it is translated before it, and in the nominative case (see No. 93, Note); as,

- | | |
|---------------------------------------|--|
| 4 Τίνα με λέγετε εἶναι; | <i>Who</i> do ye say that I am? |
| 5 Οὗτός ἐστι ὃν λέγουσι ἀπεί-
ναι, | This is he <i>who</i> , they say, de-
parted. |

67. The verb ἔχω, with a reflexive pronoun expressed or understood, signifies "to be;"—with δύναμιν, expressed or understood, it means "to be able," and is often translated *can, could, &c.*; as,

- | | |
|--|---|
| 1 Λέγουσι ῥίψαι μιν ὡς εἶχε
(ἑαυτόν), | They say that he threw himself
as <i>he was</i> (lit. as he had him-
self). |
| 2 Λέγουσιν αὐτὸν οὐκ ἔχειν
(δύναμιν) εἶτι ἀρνέσθαι, | They say that <i>he could</i> no longer
deny it. |

Note—In these examples the words in parentheses are supplied.

68. When the immediate object of a verb is the neuter demonstrative pronoun, τοῦτο (pl. ταῦτα), referring to a clause of a sentence following it in the order of construction (§ 133, 6), the pronoun is omitted in translating, and the clause translated as the object of the verb; thus,

- | | |
|---|--|
| 1 Οἶδε τοῦτο ὅτι ταῦτα μὲν
ἐστι, κ. τ. λ., | He knew—that these things
are. |
| 2 Οὗτος οὐ τοῦτο ἐενόει ὅτι
πέσοιτο, | He did not consider—what he
might suffer. |

69. When the subject of an objective clause is also placed in the case required after the verb by which the objective clause is governed (§ 150, *Obs.* 4, and § 175, 2), it is omitted in translating, and the clause is translated as the direct object of the verb; as,

- 1 Οἶδα ἀνθρώπους—οἷα πε- Literally, I know *men* what they
πίνθασιν ἐπ' ἔρωτος, have suffered, i. e. I know what
men have suffered from love.
- 2 Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυ- They say that we live a life free
ρον βίον ζῶμεν, from danger.

Obs. Similar to this are those sentences in which the objective clause depends on a noun; thus,

- 3 Ἦλθε δὲ καὶ ἡ ἀγγελία τῶν And also intelligence *of the cities*,
πόλεων, ὅτι ἀφεστῶσι, that they revolted came, i. e.
intelligence came that the
cities revolted.

70. When a transitive verb governs two cases, the immediate object in the accusative, in the natural order of construction, is usually translated first, and after that the remote object in the genitive, dative, or accusative; as,

- 1 Διώκομαί σε δειλίας, I accuse *you* of cowardice.
- 2 Λοιγὸν ἀμῦναι τοῖς ἄλλοις, To avert *destruction* from others.
- 3 Θηβαίους χρήματα ἤτησαν, They sought *money* from the
Thebans.
- 4 Πυθαγόρας ἐαυτὸν φιλοσο- Pythagoras called *himself* a phi-
φον ὠνόμασεν, losopher.

71. But when the remote object is a relative or interrogative, or when the immediate object is an infinitive, or a clause of a sentence, or a noun further described by other words, or several nouns coupled by conjunctions, the remote object must be translated first; as,

- 1 Οὗτός ἐστιν ὃ τὴν γραφὴν This is he *to whom* we gave the
ἔδώκαμεν, writing.
- 2 Τίνος ἐδέχοντο τὰ χρήματα; *From whom* did they receive the
money?
- 3 Δέομαι σοῦ παραμένειν, I entreat *thee* to remain.
- 4 Ἐπεισα αὐτοὺς εἶναι θεός, I persuaded *them* that I was a
god.
- 5 Προσημαίνουσί σοι ἅτε χρῆ They signify *to you* what it
ποιεῖν, is necessary to do.
- 6 Τὸ πῦρ πορίσαι ἡμῖν ἐπίκου- The giving *to us* fire as a help.
ρον, κ. τ. λ.,

72. When a verb, which in the active and middle voices governs two cases, is used in a passive sense, that

which was the immediate object in the accusative, becomes the subject in the nominative, and the remote object in its own case, immediately follows the verb. Thus, the examples 1, 2, 3, No. 70, may be arranged and translated as follows (see § 154, R. XXXI):

- | | | |
|---|------------------------------|---|
| 1 | Σὺ διώκη δειλίας, | <i>Thou art</i> accused of cowardice. |
| 2 | Λοιγὸς ἀμύνεται τοῖς ἄλλοις, | <i>Destruction</i> is warded off from others. |
| 3 | Χρῆματα ἠτήθη Θεβαίους, | <i>Money</i> was sought from the Thebans. |

73. But verbs of naming, appointing, &c., followed in the active voice by two accusatives (§ 153, *Obs.* 5), have the nominative after them as well as before them in the passive (§ 139, *Obs.* 6). Thus, the example 4, No. 70, with the passive verb will be,

- | | | |
|---|-------------------------------|---|
| 1 | Πυθαγόρας ὠνομάσθη φιλόσοφος, | <i>Pythagoras</i> was called a <i>philosopher</i> . |
|---|-------------------------------|---|

Translation of the Verb.

74. The indicative mood in all the tenses of the Greek verb is rendered into English, nearly as in the corresponding tenses of the Latin verb. In the use of the subjunctive and optative, however, the Greek more closely resembles the English than the Latin does (§ 170). In their grammatical construction, the subjunctive and optative in Greek are but one mood, and differ from each other only as present and past (§ 75, 2), that is, the subjunctive mood, in dependent clauses, is used in connection with the *primary* tenses, and the optative in connection with the *secondary* tenses (§ 172, 1). Strictly speaking, then, when thus used, there is no optative in the present and perfect tenses, and no subjunctive in the imperfect and pluperfect.* The aorist, however, has both, because being indefinite in respect of time, it is often used to express what is usual, or what is always

* This is the view of the Greek verb in its moods and tenses, as given by Kühner, and agrees substantially with that given in the Gr. (§§ 75 and 76) In independent propositions, however, it is certain that the optative is used both in a present and perfect sense (§ 172, 2. & II.), and therefore may very properly have a place in those tenses.

true, and therefore present as well as past. The imperfect and pluperfect also have no imperative, infinitive, or participles, distinct from those of the present and perfect. A synopsis of the verb in all its parts in the active voice, according to this view, with the appropriate English rendering of each, is here subjoined ;

Indicative Mood.

1 Present,	<i>Βουλεύω,</i>	I advise, am advising
2 Imperfect,	<i>Ἐβούλευον,</i>	I was advising.
3 Future,	<i>Βουλεύσω,</i>	I shall or will advise.
4 Aorist,	<i>Ἐβούλευσα,</i>	I advised.
5 Perfect,	<i>Βεβούλευκα,</i>	I have advised.
6 Pluperfect,	<i>Ἐβεβουλεύκειν,</i>	I had advised.

Subjunctive Mood.

7 Present,	<i>Βουλεύω,</i>	I may advise.
8 Aorist,	<i>Βουλεύσω,</i>	I may advise.
9 Perfect,	<i>Βεβουλεύω,</i>	I may have advised.

Optative Mood.

10 Imperfect,	<i>Βουλεύοιμι,</i>	} I might, could, would, or should advise.
11 Future,	<i>Βουλεύσοιμι,</i>	
12 Aorist,	<i>Βουλεύσαιμι,</i>	I would, or should advise.
13 Pluperfect,	<i>Βεβουλεύκοιμι,</i>	I might, could, would, &c. advise.
		} I might, could, would, &c. have advised.

Imperative Mood.

14 Present,	<i>Βούλευε,</i>	Advise thou, or, be thou advising.
15 Aorist,	<i>Βούλευσον,</i>	Advise.
16 Perfect,	<i>Βεβούλευκε,</i>	Advise quickly, or, have advised.

Infinitive Mood.

17 Present,	<i>Βουλεύειν,</i>	To advise.
18 Future,	<i>Βουλεύσειν.</i>	To be about to advise.
19 Aorist,	<i>Βουλεύσαι,</i>	To advise.
20 Perfect,	<i>Βεβουλευκέναι,</i>	To have advised.

Participles.

21 Present,	<i>Βουλεύων,</i>	Advising.
22 Future,	<i>Βουλεύσων,</i>	About to advise.
23 Aorist,	<i>Βουλεύσας,</i>	Having advised.
24 Perfect,	<i>Βεβουλεύκως,</i>	Having advised.

Note 1.—The first and second aorist are translated in the same way; so also the first and second future passive. The existence of the second future, active and middle, is doubted, § 76, *Obs. 7*, N. B., and § 76, *Rem.*

Note 2.—The middle voice is translated as the corresponding tenses of the active voice, followed by the reflexive pronoun; as, *τύπτομαι, I strike myself*;—often simply as the active voice, though frequently with a change of meaning; thus, active, *βουλεύω, I advise*; middle, *βουλεύομαι, I advise myself*, i. e. *I deliberate*, or, *resolve*.

Note 3.—The passive voice is translated by the verb “to be,” varied in all its moods and tenses, as in the active voice, and followed by the perfect participle; as, *βουλεύομαι, I am advised*; *έβουλεύόμην, I was advised*, &c.

Indicative Mood.

75. The indicative mood in Greek is used to represent an action or event, as actually existing or taking place in the time indicated by the tense (§ 170), and is generally translated as No. 74, Examples 1 to 6. But,

76. The indicative, with *άν* in the apodosis (or conclusion), after the indicative with *εί* in the protasis (or supposition), is translated by *would*, like the optative (§ 170, *Obs. 1*); as,

1 <i>Εί τι είχεν, είδίδου άν,</i>	If he had any thing, <i>he would give it.</i>
2 <i>Εί τοϋτο έλεγες, ήμάρτανες άν,</i>	If you said this you erred; or, If you had said this, you <i>would have erred.</i>
3 <i>Εί άηδών ήμην, είποιουν άν τα τής άηδόνας,</i>	If I were a nightingale <i>I would do the acts of a nightingale.</i>

Note.—In this construction the existence or possibility of any thing supposed in the protasis is denied.

77. The future indicative, used in a subjunctive or imperative sense (§ 75, *Obs.* 3), is translated as the subjunctive or imperative (§ 171, 5, and § 172, *Obs.* 3); as,

- | | | |
|---|---|---|
| 1 | Σκοπεῖσθε ὅπως τι δεικνύειν
ἔξουσιν, | Take care that they <i>may have</i>
something to show. |
| 2 | Ἄγε δὴ ὅπως νικήσομεν, | Up, then, that we <i>may conquer</i> . |
| 3 | Γνώσεται Ἀτρείδην, | Recollect Atrides. |

78. The indicative, with its clause, after ὅτι or ὡς, is used substantively, i. e. as the subject or object of a preceding verb, and is translated as directed No. 75; as,

- | | | |
|---|--|---|
| 1 | Subject. Ἠγγέλθη ὅτι οἱ πο-
λέμιοι ἔφευγον, | It was announced <i>that the enemy</i>
<i>were fleeing</i> . |
| 2 | Object. Οὔτοι ἔλεγον ὅτι Κῦ-
ρος μὲν τέθνη-
κεν, | These said <i>that Cyrus was</i>
<i>dead</i> . |
| 3 | “ Δέγουσι Πέρσαι ὡς
Δαρεῖος ἦν κα-
πηλος, | The Persians say <i>that Darius</i>
<i>was deceitful</i> . |

Obs. When the substantive clause contains the exact words of another, as they were spoken by him (in the form of direct discourse), the connecting ὅτι, &c., when used, is omitted in the translation, and its place supplied in writing, by quotation marks. In this construction, ὅτι is sometimes used even before the imperative; as,

- | | | |
|---|---|---|
| 4 | Εἶπε δ', ὅτι εἰς καιρὸν ἦκεis, | And he said, “You have come
at the right time.” |
| 5 | Πρόξενος εἶπεν ὅτι αὐτός εἰμι
ὃν ζητεῖs, | Proxenus said, “I am he whom
you seek.” |
| 6 | Ἴσως ἂν εἴποιεν (οἱ νόμοι) ὅτι
Ὡ Σώκρατες μὴ θαύμαζε
τὰ λεγόμενα, | Perhaps the laws might say,
“O Socrates, do not wonder
at the things said.” |

The Subjunctive Mood.

79. The subjunctive mood after ἵνα, ὡς, ὅπως, ἵνα μὴ, ὡς μὴ, ὅπως μὴ, is used in subordinate clauses, in connection with the primary tenses, i. e. after the present, future, and perfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 7, 8, 9; thus.

1 Γράφω ταῦτα,	} ἵνα ἔλ- θῆς,	I write these things,	} In order that you may come.
2 Γράφω ταῦτα,		I shall write these things,	
3 Γέγραφα ταῦτα,		I have written these things,	

80. When the subjunctive mood is used imperatively (§ 172, *Obs.* 6, I. 1st & 2d), it is translated as the imperative; thus,

1 Ἴωμεν,	<i>Let us go.</i>
2 Μὴ γράψῃς,	<i>Do not write.</i>
3 Μηδεὶς θαυμάσῃ,	<i>Let no one wonder.</i>

Obs. When the subjunctive is used in the sense of the future (§ 172, *Obs.* 6, I. 3d), it is translated as the future; as,

4 Ποῦ τράπωμαι,	<i>Whither shall I turn?</i>
5 Ἐῴπωμεν ἢ σιγῶμεν;	<i>Shall we speak or be silent?</i>

Optative Mood.

81. The optative mood after ἵνα, ὡς, ὅπως, ἵνα μὴ, ὡς μὴ, ὅπως μὴ, is used in subordinate clauses in connection with the *secondary* tenses, i. e. after the imperfect, aorists, and pluperfect, to express the final end, intention, or aim, and is translated as in No. 74, Examples 10-13; as,

1 Ἐγραφον,	} ταῦτα ἵνα ἔλθοις,	} { I wrote, I wrote, I had written,	} these things in or- der that you <i>might come.</i>
2 Ἐγραψα,			
3 Ἐγεγράφειν,			

Obs. 1. The optative is used in oblique discourse, after ὅτι, ὡς, &c., to express what was said by another, but represents it only as the opinion or view of that person. Thus used it may be translated by the indicative; as,

4 Ἐλεξε ὅτι οἱ πολέμοι ἀποφύγοιεν,	<i>He said that the enemies fled.</i>
------------------------------------	---------------------------------------

Obs. 2. Intermediate clauses in oblique discourse, following a verb in the optative or infinitive, and particularly such as are connected by the conjunction γάρ, have the verb in the optative without ὅτι or ὡς. In translating such clauses, the conjunction *that* should be supplied; as,

- 5 Πολλοὶ ἔλεγον ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἶη, καὶ οὔτε ἀποπλεῖν δυνατὸν εἶη, Many said that Seuthes stated important considerations, for that the winter was at hand, and that it would be impossible to sail.

Obs. 3. The indicative and subjunctive of subordinate clauses, in direct discourse, are changed into the optative in oblique discourse, after the historical tenses in the principal clause, when the statements they contain are not represented as facts, but only as the opinion or sentiment of the person spoken of; as,

- 6 Direct, Ἐὰν τοῦτο λέγῃς ἁμαρτήσῃ, If you say this you will err.
 7 Oblique, Ἐλεξέ σε εἰ τοῦτο λέγοις ἁμαρτήσεσθαι, He said that if you should say this, you would (in his opinion) err.

82. The Optative with ἄν, in independent propositions (§ 172, *Obs. 6. II*), expresses what is merely possible or desirable, but still uncertain, and is rendered by the English *may, can, might, could, &c.*; as,

- 1 Ἴσως οὖν εἴποιεν ἄν, Perhaps they might say.
 2 Ἠδέως ἄν πύθοίμην, Fain would I ask.

But when the Opt. expresses a wish, ἄν is omitted; as,
 3 Σοὶ δὲ θεοὶ τοῦτο δοῖεν, May the gods grant thee this.

Obs. 1. A modest assertion, or command, expressed by the Optative may be translated by the indicative or imperative; as,

- 4 Οὐκ ἄν λειφθεῖσιν, I will not be left behind.
 5 Λέγοις ἄν, Speak (if you please).

Imperative Mood.

83. The imperative mood is used to express a command, exhortation, &c. (§ 75, 3), and is translated as in No. 4, Examples 14–16.

Obs. 1. After the phrases οἴσθ' ὅτι, οἴσθ' ὃ, οἴσθ' ὡς (§ 171, 4), the imperative is usually translated as the infinitive; as,

- 1 Οἴσθ' ὡς ποιήσον; Knowest thou how to do it?
 2 Οἴσθ' οὖν ὃ δράσον; Knowest thou what to do?

Obs. 2. The imperative, often in the third person, and sometimes in the second, is used to express a concession, and may be translated by the indicative, with the phrase "admit that," "grant that," "suppose that," &c., prefixed; as,

- 3 Οὕτως ἐχέτω ὡς σὺ λέγεις, *Admit that it is as you say.*
 4 Λεγέτω περὶ αὐτοῦ, κ. τ. λ., *Admit (grant, &c.) that it is said concerning him.*

Infinitive Mood.

84. The infinitive mood is used chiefly in the four following ways:—1. Simply, as the subject or object of a verb, or to limit an adjective word (§ 174). 2. As a verbal noun, either alone or with its adjuncts, with the neuter article prefixed (§ 173). 3. With a subject in subordinate clauses, forming one class of substantive sentences (§ 175). 4. Absolutely, to express some circumstance or relation connected with, or explanatory of the sentence, to which it belongs (§ 176).

I. The Infinitive simply as the subject or object of a Verb, &c.

85. The infinitive, with or without its regimen, used simply as the subject or object of a verb, or to limit a verb or an adjective word, is rendered simply, as in No. 74, Examples 17–20; as,

- 1 Ἄρχειν τοῦ εἰκοντος πέφυκε *To rule the yielding is natural*
 τὸ ἀνθρώπειον (subject.), *to man.*
 2 Βούλομαι γράφειν (object.), *I wish to write.*
 3 Δύναμαι ταῦτα ποιεῖν, *I am able to do these things.*
 4 Διδάσκω σε γράφειν, *I teach you to write:*
 5 Ἄξιος θαυμάσαι, *Worthy to be admired.*
 6 Ἰκανώτατος ποιῆσαι σο- *Most fit to make men wise.*
 φούς,
 7 Ἀνάχαρσις ἔλεγεν κρεῖττον εἶ- *Anacharsis said that to have*
 ναι ἓνα φίλον ἔχειν (sub- *one friend is better, &c.*
 ject of the infinitive).

86. When the infinitive is used after a verb or other word, to express the *end*, *design*, or *consequence* (§ 174,

Obs. 2, 3,) of that which precedes, it is translated by prefixing the phrase "in order," "so as," &c., to the usual rendering; as,

- | | |
|--|--|
| 1 Ἡκομεν μανθάνειν, | We came <i>in order to learn</i> . |
| 2 Ἐγὼν ὅδε πάντα παρα-
σχέειν, | I am here <i>so as to furnish</i> all things. |
| 3 Φιλοτιμώτατος ἦν, ὥστε πάντα
ὑπομεῖναι, | He was very ambitious <i>so as to endure</i> all things. |

87. When the infinitive active or middle is used in the sense of the Latin supine (§ 174, *Obs. 4, 5*), it is translated either in the active or passive form, as the English idiom may require; as,

- | | |
|--------------------------|--|
| 1 Ὡς ἰδεῖν ἐφαίνετο, | As it appeared <i>to see</i> (i. e. <i>to the sight</i>). |
| 2 Ῥάων φυλάσσειν, | More easy <i>to be guarded against</i> . |
| 3 Ῥάδια ποιεῖν, | (Things) easy <i>to do</i> , or, <i>to be done</i> . |
| 4 Παρέχω ἐμαντὸν ἐρωτᾶν, | I present myself <i>to be questioned</i> . |

II. *The Infinitive with the Article, as a Verbal Noun.*

88. The infinitive, with the neuter article prefixed, is used as a verbal noun in all cases; it is subject to the same government as the noun (§ 173), and is translated simply as the infinitive, or like the Latin gerund, as the English idiom may require; as,

- | | |
|--|---|
| 1 Nom. Τὸ λέγειν ῥᾶδιόν
ἔστι, | <i>Speaking</i> is easy. |
| 2 Gen. Ἔνεκα τοῦ λέγειν, | For the sake <i>of speaking</i> . |
| 3 Dat. Ἐν τῷ λέγειν, | In <i>speaking</i> . |
| 4 Acc. Πρὸς τὸ λέγειν, | <i>To speaking</i> , or, <i>to speak</i> . |
| 5 Τὸ καλῶς ἀποθανεῖν ἴδιον
τοῖς ἀγαθοῖς ἢ φύσις ἀπέ-
νευμεν, | <i>Dying</i> honorably, nature has al-
lotted to the good as their
own. |
| 6 Ἐκ τοῦ ὁρᾶν γίγνεται τὸ
ἐρᾶν, | <i>Loving</i> results from <i>seeing</i> . |
| 7 Τὸ φυλάξαι τὰγαθὰ τοῦ
κτησάσθαι χαλεπώτερον, | <i>To keep</i> wealth is more difficult
than <i>to acquire</i> it. |
| 8 Τὸ πλουτεῖν ἐστὶν ἐν τῷ
χρησθαι μᾶλλον, ἢ ἐν
τῷ κεκτηθῆσθαι, | <i>The being</i> rich lies more in
<i>using</i> (money) than in <i>having</i>
<i>acquired</i> it. |

89. The infinitive with the article, while subject to the same construction as the noun, may also have its own subject and adjuncts, the whole forming a substantive phrase or clause of a sentence (§ 173, *Obs.* 2); as,

- | | | |
|---|--|--|
| 1 | Τὸ ἀμαρτάνειν τοὺς ἀνθρώπους ὄντας, οὐδὲν θαυμαστόν, | That (those who are) <i>men should err</i> , is nothing wonderful. |
| 2 | Ἐπέω τοῦ μηδένα ἀποθνήσκειν, | That <i>no one might perish</i> . |
| 3 | Ἴνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι, | That they may <i>disbelieve my having been honored</i> . |
| 4 | Ἐκρίνα τὸ μὴ πάλιν εἰσεῖν, | I determined <i>not to come again</i> . |
| 5 | Διὰ τὸ ἐκεῖνον παρῆναι, | On account of his <i>being present</i> , or, Because he was <i>present</i> . |

III. *The Infinitive with a Subject* (§ 175).

90. The infinitive, with its subject, forms a substantive phrase, i. e. it is in construction regarded as a substantive, and stands as the subject or object of the verb on which it depends; as,

- | | | |
|------------|-----------------------------------|---|
| 1 Subject, | Ἐγγέλθη τοὺς πολεμίους ἀποφυγεῖν, | It was announced <i>that the enemies had fled</i> . |
| 2 Object, | Ἐγγεῖλε τοὺς πολεμίους ἀποφυγεῖν, | He announced <i>that the enemies had fled</i> . |

91. The subject of the infinitive, commonly in the accusative, is translated in the nominative, with the conjunction *that* prefixed, and the infinitive itself by the English indicative or potential, in that tense which the sense requires; as,

- | | | |
|---|---|---|
| 1 | Λέγει ἐμὲ (σὲ) τοῦτο ποιεῖν, | He says <i>that I (that you)</i> , do this. |
| 2 | Λέγομεν αὐτὸν τοῦτο ποιεῖν, | We say <i>that he</i> does this. |
| 3 | Λέγει ἡμᾶς (ὑμᾶς, αὐτοὺς) τοῦτο ποιεῖν, | He says <i>that we (that you, that they)</i> do this. |

Obs. 1. But the conjunctive *that* is not used when the subject is a relative; as,

- | | | |
|---|-----------------------------|--|
| 4 | Οἷς, λέγουσι, τοῦτο ποιεῖν, | <i>Who</i> , they say, <i>do</i> this. |
|---|-----------------------------|--|

92. As the infinitive expresses what is past, present, or future, not at the time of writing or speaking, but at the time of the action or state expressed by the leading verb, care must be taken to put the indicative or potential by which the infinitive is translated in English, in that tense which will correctly express the relative time of the action or state intended. This will be done by attending to the three following Rules, and the examples under them.

93. RULE I. The infinitive, after the leading verb in the present, or future, or perfect, is translated in its own tense; as,

	<i>Λέγω, λέξω, λέλοχα,</i>	I say, will say, have said,
1 Pres.	— <i>αὐτὸν γράφειν,</i>	— that he <i>writes</i> .
2 Imp.	— <i>αὐτὸν γράφειν,</i>	— that he <i>was writing</i> .
3 Fut.	— <i>αὐτὸν γράψειν,</i>	— that he <i>will write</i> .
4 Aor.	— <i>αὐτὸν γράψαι,</i>	— that he <i>wrote</i> .
5 Perf.	— <i>αὐτὸν γεγραφέ- ναι,</i>	— that he <i>has written</i> .
6 Plup.	— <i>αὐτὸν γεγραφέ- ναι,</i>	— that he <i>had written</i> .

94. RULE II. The present infinitive, after a verb in a past or historical tense, i. e. after the imperfect, aorist, or pluperfect, is translated in the past tense; as,

1 Imp.	<i>ἔλεγον,</i>	} <i>αὐτὸν γρά- φειν,</i>	} I said that he <i>was writing</i> .	
2 Aor.	<i>ἔλεξα,</i>			I said that he <i>wrote</i> .
3 Plup.	<i>ἐλελόχειν;</i>			I had said that he <i>wrote</i> .

95. RULE III. The infinitive of a past tense, after a leading verb in a past tense, is translated in the pluperfect; as,

1 Imp.	<i>ἔλεγον,</i>	} <i>αὐτὸν</i>	} <i>γράφαι, γεγραφέναι,</i>	} I said that he <i>had written</i> .	
2 Aor.	<i>ἔλεξα,</i>				I said that he <i>had written</i> .
3 Plup.	<i>ἐλελόχειν,</i>				I had said that he <i>had written</i> .

96. When the subject of the infinitive is the same with the subject of the preceding verb (§ 175, *Exc.*), it is usually omitted in Greek, or expressed in the same case. If omitted, it should be supplied in translating; as,

- | | |
|------------------------------|--|
| 1 Νομίζω σφαλῆναι, | I think <i>that I am mistaken.</i> |
| 2 Λέγουσι εἰδέναι ταῦτα, | They say <i>that they know</i> these things. |
| 3 Ἐφη αὐτὸς εἶναι στρατηγός, | He said <i>that he was</i> a general. |
| 4 Ἐφη φεύγειν, | He said <i>that he fled.</i> |

97. The infinitive, with an accusative before it, after verbs of *commanding, advising, exhorting,* and the like, may be translated by the same form in English; as,

- | | |
|--------------------------|-------------------------|
| 1 Κελεύω σε γράφειν, | I command you to write. |
| 2 Ἐποτρύνω σε μάχεσθαι, | I urge you to fight. |
| 3 Ἐβουλεύον σε ἔρχεσθαι, | I advised you to come. |

The Participle.

98. Participles, like adjectives, agree with substantive nouns or pronouns (§ 177), and are used chiefly in the four following ways. A participle is used—1st. To limit or further describe the substantive with which it agrees. 2d. To modify or further extend the meaning of the verb with whose subject it agrees. 3d. With a subject to stand substantively as the object of a verb (like the infinitive, No. 90, &c.) in a subordinate clause. 4th. Independently, to express some circumstance introduced into a sentence, for further modifying or explaining it.

I. *The Participle as an Attributive of a Noun or Pronoun.*

99. When a participle is used as an *adjective*, merely to qualify a substantive, and without the adjunct of time, it is translated before it, or in the predicate after the copulative verb; as,

- | | |
|----------------------------------|-----------------------------------|
| 1 Ὁ παῖς ὁ γράφων, | The <i>writing</i> boy. |
| 2 Τὸ ῥόδον ἀνθούον ἐστίν, | The rose is <i>blooming</i> . |
| 3 Ἀνθρώπου ἐγρηγορότος ἐνύπνιον, | The dream of a man <i>awake</i> . |

100. When the participle is used as a *participle*, expressing the relation of time, and either with or without the government of its verb, it is translated after its noun, sometimes simply by its own rendering as a participle,

and sometimes by the relative and the indicative of its own verb; as,

- 1 Ὁ Κῦρος δὲ βουλόμενός τινα πέμψαι, But Cyrus *wishing* to send some one.
- 2 Ὅρῳ ἄνθρωπον τρέχοντα, I see a man *running*.
- 3 Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὡδὸν τίκτουσαν, A certain woman had a hen *laying* (or, *which laid*) an egg every day.
- 4 Ἦκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου, I once heard Socrates *discour-*
ing concerning friends.

II. The Participle modifying or limiting a Verb.

The participle, agreeing with the subject of a verb, is used to modify and limit the action or state expressed by the verb in various ways; as,

101. FIRST. The participle is used simply to connect one action with another of the same subject (§ 177, 1, 1st). The participle and verb are then translated as two verbs in the same mood and tense, agreeing with the same subject, and connected by the conjunction *and*; as,

- 1 Τὴν οἰκίαν προιάμενος ἀπῆλθε, He *bought* the house and *de-*
parted.
- 2 Πᾶρ ἐλθῶν τις δεξιάτω, Let any one *come forward* and *show*.
- 3 Οἴκαδ' ἰὼν ἀνασσε, *Go home* and *rule*.

102. SECONDLY. The participle is used adverbially, to express a circumstance of *manner* or *time* (§ 177, 7); as,

- 1 Ὁ Κῦρος γελῶν εἶπε, Cyrus *laughing* said.
- 2 Τὸν Ἀστυάγην σκώψαντα, εἰπεῖν, That Astyages *in jest* said.
- 3 Τί ληρεῖς ἔχω, *Having* what (i. e. *why*) do you trifle?
- 4 Ἐρχεται ἡ Μανδάνη τὸν υἱὸν ἔχουσα, Mandane came *with* her son (lit. *having* her son.)
- 5 Ὁ Κῦρος ξίφος φέρων προσήλασεν, Cyrus rode up (*bearing*, i. e.) *with* a sword.
- 6 Ἀπερ καὶ ἀρχόμενος εἶπον, Which things also I said *in the beginning*.

- | | |
|---|--|
| 7 Τελευτῶν εἶπε, | Finally (in conclusion) he said. |
| 8 Διαλιπὼν χρόνον ἤκε, | After a while he came. |
| 9 Οἱ πολέμοι φυγόντες ἐδιώθησαν, | When the enemies fled they were pursued. |
| 10 Σόλων, Ἀθηναίους νόμους ποιήσας ἀπεδήμησε, | Solon, having made (or, when he had made) laws for the Athenians, went abroad. |

103. THIRDLY. After οἶχομαι, signifying *to go*, the participle expresses the manner of going, and the two may generally be rendered by one term in English (§ 177, *Obs.* 7); as,

- | | |
|----------------------|---|
| 1 Ὠχρεῖ ἀποπτάμενος, | He departed <i>flying</i> , i. e. he <i>flew away</i> . |
| 2 Ὠχοντο ἀποθέοντες, | They departed <i>running</i> , i. e. they <i>ran away</i> . |
| 3 Οἶχεται θανών, | He departs <i>dying</i> , i. e. he <i>dies</i> . |

104. FOURTHLY. When the participle is used to connect the accompanying with the main action, as the *cause*, or *means* of accomplishing it (§ 177, 1, 2d), or that *in respect to* which it is done, it is translated as the ablative gerund in Latin; as,

- | | |
|---|---|
| 1 Τί ποιήσας κατεγνώθη θάνατον; | For <i>having done</i> what, was he condemned to death? |
| 2 Αἰσχύνομαι ποιήσας, | I am ashamed <i>at having done</i> it. |
| 3 Αἰχιζόμενοι ζῶσιν, | They live <i>by plundering</i> . |
| 4 Ἄ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι διακρίνειν, | Which the gods have put into the power of men to find out <i>by study</i> . |
| 5 Ἄ ἔξεσιν ἀριθμήσαντας εἰδέναι, | Which we may know <i>by counting</i> . |
| 6 Καλῶς ἐποίησας προειπών, | You have done well <i>in telling beforehand</i> . |
| 7 Ἄδικεῖτε πολέμου ἄρχοντες, | You do wrong <i>in beginning</i> war. |
| 8 Οὐχ ἤτησόμεσθα εὖ ποιοῦντες, | We shall not be surpassed <i>in well doing</i> . |

Note.—In the above, Numbers, 1 and 2 are examples of *cause*; 3, 4, and 5, of *means*; 6, 7, and 8, of *respect wherein*.

105. FIFTHLY. When the participle expresses an accompanying action as a condition or concession, it may

be rendered by the indicative, with the conjunctions *when*, *if*, *though*, prefixed; as,

- 1 Τους φίλους εὐεργετοῦν- *If you confer benefits on your*
τες καὶ τοὺς ἐχθροὺς δυνή- *friends, you will be able to*
σεσθε κολάζειν, *punish your enemies.*
- 2 Ὡς ὀλίγα δυνάμενοι προ- *Though men are able to foresee*
ορᾶν ἄνθρωποι περὶ τοῦ *very little of the future, still*
μέλλοντος, πολλὰ ἐπιχει- *we attempt to do many things.*
ροῦμεν πρόττειν,
- 3 Μὴ γὰρ εἶην ἐξ Δαρείου γερον- *I would not be descended from*
ὼς μὴ τιμωρησάμενος *Darius, unless I punished (or*
Ἀθηναίους, *if I did not punish) the Athe-*
nians.
- 4 Οὐκ ἂν δύναιο μὴ καμῶν *You could not be happy, not*
εὐδαιμονεῖν, *having labored, i. e. without*
labor.

106. SIXTHLY. The future participle, after a verb of motion (§ 177, *Obs.* 5), and agreeing either with its subject or its object, is used to express the *motive*, *end*, or *design* of the action, and is rendered by the English infinitive, with *to*, *in order to*, *so as to*, &c. prefixed; as,

- 1 Σέ γε διδάξων ὤρμημαι, *I have hastened forward in order*
to teach thee.
- 2 Πέμπω σε λέξοντα, *I send thee to (in order to) say.*
- 3 Παρεσκευάζοντο ὡς πολεμή- *They prepared to make war.*
σοντες,
- 4 Κῦρος ἐπέμψε τὸν Γωβρύαν *Cyrus sent Gobryas to see, i. e.*
ἐποψόμενον, *in order to see.*

107. SEVENTHLY. The participle, with the verbs *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελέω*, &c., is usually translated as the leading verb, in the indicative, and the leading verb as an adverb (§ 177, 4); as,

- 1 Ἐλαθεν ὑπεκφυγών, *He escaped unperceived (secret-*
ly).
- 2 Τὸν φονεῖα λανθάνει βό- *He unconsciously feeds his mur-*
σκων, *derer.*
- 3 Ἴνα φθάνωμεν αὐτοὺς ἀ- *In order that we may arrive*
φικόμενοι, *before them.*
- 4 Ἐτυχεν ἀπιών, *He went away accidentally, or*
He happened to be going away.

- 5 Ἐτυχον παρόντες, They happened to be present.
 6 Διατελεῖ παρών, He is continually present.

Obs. When the participles of these verbs stand with another finite verb, they are usually translated adverbially, as in No. 102 (§ 177, *Obs.* 6); as,

- 7 Ἀπὸ τείχεος ἄλτο λαθών, He sprung unobserved from the wall.
 8 Ἦνπερ τυγχάνων ὑπεσχόμενῃ, Which I accidentally promised.

108. ΕΙΓΗΤΗΛΥ. The verbs ἔχω, εἶμί, γίνομαι, ὑπάρχω, and ἦκω or ἔρχομαι, followed by a participle, are often used as auxiliaries, and the two, only as a circumlocution for the verb to which the participle belongs (§ 177, 5); as,

- 1 Προεβηκότιες ἦσαν, for They had gone forward.
 προεβήκεισαν,
 2 Ἐχεις γήμας, for ἔγημας, You have married.
 3 Θαυμάσας ἔχω, for τεθαύμακα, I have wondered.
 4 Ἦκω, or ἔρχομαι φράσων for φράσω, I am going to say, i. e. I will say.

Obs. After the third person of εἶμί or γίνομαι, used impersonally (§ 148, *Obs.* 3), the dative, joined with certain participles and adjectives, is translated as the nominative—the verb in the number and person which this nominative requires—and the participle or adjective following it as a predicate; or the participle and verb are equivalent to the indicative of the verb to which the participle belongs; as,

- 5 Εἴ σοι βουλομένῳ ἐστί= }
 Εἰ σὺ βουλόμενος εἶς, or, } If you are willing.
 Εἰ βούλη, }
 6 Οὐδὲ αὐτῷ ἄκοντι ἦν= }
 Οὐδὲ αὐτὸς ἄκων ἦν, } Nor was he unwilling.

III. The Participle with a Subject, as the Infinitive.

109. Like the infinitive mood, No. 90, &c., the participle with its subject is used substantively in a subordinate clause, as the object of a preceding verb, and has for its subject, with which it agrees in gender, number, and

case, either the subject of that verb, or the noun or pronoun following it. It is translated usually into English by the indicative mood, and connected with the leading verb by the conjunction *that* (§ 177, 3).

1. *The Subject of the Participle the same as the Subject of the preceding Verb.*

110. When the subject of the participle is the same with the subject of the preceding verb, it is generally omitted, and the participle, by attraction, agrees in case with the subject before the verb; as,

- | | | |
|---|---|--|
| 1 | Οἶδα θνητὸς ὄν, by attraction
for Οἶδα ἐμὲ θνητὸν ὄν-
τα, | } I know <i>that I am</i> mortal. |
| 2 | Ἡμεῖς ἀδύνατοι δοῶμεν ὄν-
τες περιγενέσθαι, | |
| 3 | Λέγουσι αὐτὸν μέμνησθαι
ποιήσαντα, | They say <i>he remembers that</i>
<i>he did it.</i> |

So also, such passive forms as in No. 55; thus,

- | | | |
|---|---|--|
| 4 | Ἐξελέγηται ἡμᾶς ἀπατῶν, | } He is convicted of <i>having de-</i>
<i>ceived us, or, It was proved</i>
<i>that he deceived us.</i> |
| 5 | Ἀπηγγέλθη ὁ Φίλιππος
τὴν Ὀλυνθον πολιορ-
κῶν, | |
- It was announced that *Philip*
was besieging Olynthus.

2. *The Subject of the Participle the same as the Object of the preceding Verb.*

111. When the participle has for its subject the object of the preceding verb, it agrees with it in gender, number, and case, and is translated by the indicative with the conjunction *that* prefixed (§ 177, 3); as,

- | | | |
|---|---|--|
| 1 | Οἱ Πέρσαι διαμνημονεύουσι
τὸν Κῦρον ἔχοντα
φύσιν, κ. τ. λ., | The Persians relate <i>that Cyrus</i>
<i>had nature, &c.</i> |
| 2 | Ἐπήγγειλε τοὺς πολεμίους
ἀποφυγόντας, | He told <i>that the enemy had fled.</i> |
| 3 | Ἦσθόμην αὐτῶν οἰομέ-
νων εἶναι σοφωτάτων, | I perceived <i>that they thought</i>
<i>themselves very wise.</i> |

4 Οὐδέποτε μετεμέλησέ μοι σιγήσαντι, I have never repented that I have been silent.

Obs. When the subject of the preceding verb is repeated after the verb by the reflexive pronoun, in any case, the participle may agree either with the nominative before, or the reflexive after the verb; but the translation will be the same in either case (§ 177, 3, 4th); as,

5 Σύννοια ἐμαυτῷ σοφὸς ὢν, or I know that I am wise.
σοφῷ ὄντι,

6 Σαυτῷ συνήδεις ἀδικοῦντι, You know that you are doing wrong.

7 Ἐαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν, or, κακοῦργον ὄντα, Nobody owns that he is an evil doer.

IV. *The Participle and its Substantive in the Case Absolute.*

112. When the participle agrees neither with the subject nor the object of a preceding verb, nor with a noun or pronoun under regimen, but is used with a new subject in a case independent of other words in the sentence, it is called the *case absolute*. That case, in Greek, is usually the genitive, and is translated by the nominative absolute in English, or in any way that will best express the idea intended, in the connection in which it stands (§ 178, Rem.); as,

1 Κύρου βασιλεύοντος, Cyrus reigning—when Cyrus reigned.

2 Ἐμοῦ ζῶντος, I living—while I live.

3 Εἰρήνης οὔσης, Peace being—when peace comes—in time of peace.

4 Κύρου ἀποθανόντος, Cyrus having died—when Cyrus died.

5 Αὐτοῦ ὄντος, He being—when he was, &c.

6 Ἔργου πραχθέντος, The work being done—when the work was done.

Obs. The participles of verbs used impersonally, are put in the nominative or accusative neuter, and translated in the same way as the above examples (§ 178, *Obs.* 5); as,

- 7 Διὰ τί μένεις ἐξ ὄν ἀπιέναι, Why dost thou stay, *it being* (or *since it is*) in your power to depart.

113. When the participle, with its subject, in the case absolute, is preceded by the conjunctive particles ὡς, ὥστε, ἄτε (ἄτε δή), οἶα, οἷον, it usually expresses a *reason* or *cause* of something contained in the sentence, and may be rendered by a finite verb, preceded by *since*, *as*, *because*, *seeing that*, *inasmuch as*, &c. (§ 178, *Obs.* 6); as,

- 1 Ἄτε πυκνοῦ ἐόντος τοῦ ἄλσεος, οὐκ ὤρων οἱ ἐν- *Seeing that*, or, *because the grove*
 τὸς τοὺς ἐκτός, *was thick, those within did not*
 see those without.
 2 Ἐσιώπα, ὥς πάντα εἰδό- *He held his peace, because all*
 τας, or, πάντων εἰδόντων, *knew.*

Verbals in -τός and -τέος.

Verbal adjectives in -τός and -τέος resemble participles in meaning and construction, with some variety, as follows:

114. *Verbals in -τός are translated two ways:*

First, and generally in a passive sense, as the Latin perfect participle passive, denoting something done; but more commonly as the Latin verbal in *-bilis*, denoting a thing possible, or fit to be done. Thus used, it is generally followed by the dative of the doer, but sometimes not (§ 147, *Rule I*); as,

- 1 Πλεκτοῖς ἐν ταλάροισι, *In plaited baskets.*
 2 Οἱ δὲ τ' ἡθέων λεκτοί, *The chosen band of young men.*
 3 Ὅθεν οὐκέτι Νεῖλος ὄρατός, *Whence the Nile is no longer*
visible, can no longer be seen.
 4 Ἄλλ' ἐστὶ ἐκείνῳ πάντα λεκτά, *But by him every thing can be*
 πάντα δὲ τολμητά, *said, and every thing can be*
attempted.

Secondly. The verbal in -τός, not in a passive sense, governs the case of its verb, and is translated by the compound perfect participle; or (with the verb εἰμί) in the sense of its own verb, and in the mood and tense of εἰμί (§ 147, *Obs.* 3); as,

- 5 Ἀψαυστὸς ἔγχους, Not having touched the spear.
 6 Ἐὶ τῷ ἐμῷ τάνδρῳ μεμπτός If I blame my husband.
 εἰμι,

115. The verbal in *-τέος*, used in a passive sense, governs the dative of the doer. Like the Latin participle in *dus*, it implies necessity or obligation, and is usually translated by *must*, *ought*, or *should*.—Or the dative of the doer, in translating, may be converted into the subject, and the verbal into an active verb in the mood and tense which the sense requires; as,

- 1 Τιμητέα ἐστὶ σοὶ ἢ ἀρετή, Virtue should be honored by you,
 or, You should honor virtue.

116. The neuter *-τέον*, pl. *-τέα*, with *ἐστί*, is used impersonally, and, with the dative of the doer expressed or understood, governs also the case of its own verb. This construction is similar to that of the Latin gerund in *-dum*, with the verb *est*. Like the gerund, it implies necessity, and is translated in the same way (§ 147, Rule II); as,

- 1 Ἀσκητέον (or *-τέα*) ἐστί σοὶ τὴν ἀρετήν, Practising virtue is to you, i. e.
 You must practise virtue.
 2 Θεραπευτέον (ἐστί σοὶ) τοὺς θεοὺς, Worshipping the gods is to you,
 i. e. You must (should, ought to) worship the gods.
 3 Μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς, We should (must, ought to,) imitate the good.

Obs. When the doer has a participle agreeing with it, it is put in the accusative, and the clause is translated thus:

- 4 Τὸν βουλόμενον εὐδαιμονα εἶναι σοφροσύνην διωκτέον, He who wishes to be happy must pursue wisdom.

Particular Words and Phrases.

117. The use of particles in Greek is so various, and especially when combined together, or with other words and phrases, often present so much difficulty to the learner, that a selection of the most important of these,

translated according to their usual import, is here made for reference, taken chiefly from Buttmann's Gr. § 150. For the meaning and use of individual particles, see the Dictionary, or Gr. § 125.

- 1 Οὐ μὴν ἀλλά, or οὐ μέντοι ἀλλά, *Nevertheless, meanwhile.*
- 2 Οὐχ ὅτι, and οὐχ ὅπως, after verbs of announcing, and the like, for ὅτι or ὅπως οὐ μόνον, *That not only—ἀλλά, But.*
- 3 Μὴ ὅτι, or μὴ ὅπως (more emphatic and negative), *That not only not—ἀλλ' οὐδέ, But not even.*
- 4 Ὅτι μὴ, after negatives, *Except.*
- 5 Τὸ μὴ, and τὸ μὴ οὐ with the inf. = ὥστε μὴ, *So as not; that not.*
- 6 Τὲ, as a modifier, *In some measure, in something or other.*
- 7 Οὐτι, μήτι, *Not at all—μήτι γε, Not to say then, much less then.*
- 8 Οὐ περὶ for οὐ (λέγειν) περὶ, *Not to speak concerning.*
- 9 Ὅσον οὐ, or ὅσονοῦ, *Only not, i. e. almost: ὅσαι ἡμέραι, Daily.*
- 10 Ἐν ᾧ, for ἀντὶ ἐκείνων ᾧ—(§ 135, 9), *For that which, for what, on this account that, because.*
- 11 Ἐξ οὗ for ἐκ χρόνου οὗ, *From the time that, ever since.*
- 12 Ἐφ' ᾧ (for ἐπὶ τούτῳ, ὅ), *On condition that, for this purpose.*
- 13 Ἔστε (for ἐς ὅτε), *Till, so long as.*
- 14 Οἷός τε, οἷόσ τε. Of persons, *able*; of things, *possible*, § 136, 10.
- 15 Οἷον εἰκός, *As is natural, as one may suppose.*
- 16 Οὐδέν οἷον, *Nothing such as,—best, οὐδέν οἷον ἀκοῦσαι, It is best to hear; there is nothing like hearing.*
- 17 Τᾶλλα (for τὰ ἄλλα), *In other respects, otherwise.*
- 18 Τά τε ἄλλα, — καί, *As in other respects,—so also especially; hence τά τε ἄλλα καί, lit. Among other things, especially.*
- 19 Ἄλλως τε καί, *Especially.*
- 20 Καὶ ταῦτα, *And that too, and that indeed* (§ 133, 7).
- 21 Τοῦτο μὲν — τοῦτο δέ, *In the first place—in the next place; on the one hand—on the other.*
- 22 Τὰ μὲν—τὰ δέ, *Partly—partly.*
- 23 Ἀντὶ, ἀντὶ, &c., dative after nouns, and governed by σύν understood, *Together with*; as, αἱ νῆες αὐτοῖς ἀνδράσιν, *The ships, together with the men on board.*
- 24 Πρὸ τοῦ and προτοῦ (for πρὸ τούτου, or ἐκείνου τοῦ χρόνου), *Before now, sooner, already.*
- 25 Τοῦ λοιποῦ (sc. χρόνου), *In future* (§ 160, Obs. 1). So τὸ λοιπόν or λοιπόν, *Henceforth* (§ 160, R.).
- 26 Πολλοῦ δεῖ, impers., *It wants much, it is far from*; ὀλίγου or μικροῦ δεῖ, *It wants little, or, but little, almost.* So, person-

ally, πολλοῦ δέω, *I want much*, i. e. *I am far from*; μικροῦ δέω, *I want little*, i. e. *I am near*; as, πολλοῦ δέω λέγειν, *I am far from saying*; μικροῦ δέω λέγειν, *I could almost say*.—So absolutely with the infinitive, πολλοῦ δεῖν, *That it wants much*, i. e. *not by a great deal, assuredly not*; μικροῦ δεῖν, *That it wants little*, i. e. *almost*. In the same sense, πολλοῦ and μικροῦ stand alone, the governing δέω or δεῖν being understood.

- 27 *Περὶ πολλοῦ* (with ἔστι or ποιέω, signifying to prize or value), *much, highly*; *περὶ πλείονος*, *more*; *πλείστου*, *most, or very much*.—So *περὶ μικροῦ*, &c., *little*.
- 28 *Μᾶλλον δέ* (alone), *or rather*.
- 29 *Μάλιστα μὲν*, *Before all things, best of all, if possible, strictly indeed*. *Πόσοι μάλιστα*; *How many then strictly?*
- 30 *Ἀληθες*; *Really? is it then so?*
- 31 *Ἀμέλει* (be unconcerned, hence), *Without doubt, positively, certainly; and really*.
- 32 *Οὐκ ἔστιν ὅπως*, *It is impossible (or inconceivable) that*.
- 33 *Ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι*, with a dative of the person followed by the infinitive, *It is possible, it is lawful—permitted*; as, *ἔξεστί μοι*, *It is lawful for me*, i. e. *I may*, &c.
- 34 *Ὡς ἔνι* (for ὡς ἔνεστι), *As far as possible*; *ὡς ἔνι μάλιστα*, *In the highest degree*.
- 35 *Ὡς ἔπος εἰπεῖν*, *So to speak*.
- 36 *Συνελόντι* (sc. λόγῳ) *εἰπεῖν*, or *ὡς συνελόντι*, &c., *To speak concisely, to say in a word*.
- 37 *Εἰ μὴ διὰ*, with the acc., lit. *If not on account of*, i. e. *were it not for*.
- 38 *Μεταξύ*, *Between, in the midst of*, hence, *as, while*, &c.; *μεταξὺ περιπατῶν*, *As or while he was walking*.
- 39 *Ἔνεκα*, *On account of*. Often, *So far as it concerns, so far as it depends on*.
- 40 *Ἀμα—καί*, *So soon as—then; when—then*.
- 41 *Ἀρξάμενος*, e. g. *ἀπὸ σοῦ*, lit. *Beginning from or with you*; hence, *and you first of all, before all; chiefly you*.
- 42 *Μέλλειν*, followed by an infinitive, *To be about to; to be on the point of*. Hence, *τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε*, *Why shall he not? why should he not?* i. e. *most certainly, assuredly*. So *τί μέλλει*, having the same meaning.
- 43 *Ἐχειν*, with an adverb, means literally, *To have one's self, to find one's self*, &c.; and can generally be translated by the verb *to be*; as, *καλῶς ἔχει*, *It is well*; *ὡς εἶχε*, *As he was*.

Hence, ὡς τάχους εἶχον, *As they were in respect of swiftness, i. e. as swift as they could.*

- 44 *Τί ἔχων, Having what? hence, why? τί παθών; and τί μαθών, Having suffered what? having learned what? i. e. why, ποιεῖς ταῦτα; do you do these things? Hence, these participles without τί are sometimes used adverbially with the subject of a verb, apparently for the purpose of only rendering the expression emphatic, and so are incapable of any literal rendering; the participle φέρων is sometimes used in the same way.*
- 45 *Φρονεῖν μέγα, scil. φρόνημα (§ 150, Obs. 8), To be proud; Εὖ φρονεῖν, To be kindly disposed.*
- 46 *When μέν and δέ are used to distinguish the different members of a sentence (§ 125), μέν, with the first member, is generally omitted in translating, as having no corresponding English word, and δέ in the following member, expressing opposition or contrast, is translated but; expressing connection only, and.*
- 47 *Πρῶν—ἢ; πρῶν—πρῶν; πρότερον—πρῶν; πρόσθεν—πρῶν; πρότερον—πρῶν ἢ, are equivalent expressions, and mean, Sooner—than, before that, before.*
- 48 *Κατ' ὀλίγον, κατὰ μικρόν, By little and little, by degrees, gradually.*
- 49 *Εἰ δέ ποτε, If at any time, whenever, always when. Εἴ τι ἄλλο, If any other, i. e. every other.*
- 50 *Καί is—1. COPULATIVE, and;—καὶ—καί, or τε—καὶ, Both—and; not only—but also.—2. EMPHATIC, even.—3. HORTATIVE, in exhortations and commands, denoting urgency, Now, quickly; as, Καί μοι λέγε, Now read to me.—4. In comparisons it denotes ACCURACY and CLOSENESS, just, precisely; as, Οἷα καί, JUST as.—5. SUPERADDITORY, moreover, too, also; as, Καί μοι λέγε καὶ τοῦτο, Now read me this TOO.—6. ADVERSATIVE, but, although (often, καίπερ); as, Καί εἴ τις, BUT if any one;—when it couples things differing from, and opposed to each other, καί is rendered from, than, &c.*
- 51—1. *Οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδε), used to express emphasis or climax, is usually rendered, not only—but also, (but not even).—2. When the first member is intended to be negative, οὐ μόνον οὐκ, is used; but more commonly οὐκ is omitted, and οὐ μόνον, translated as the full expression would be, not only not; thus, Οὐ μόνον ἤρρεσκε, Not only did it not suffice.—3. Οὐ—ἀλλὰ καί (ἀλλ' οὐδε), not—but even (but not even), are used in the same way, μόνον being omitted.—4. In a*

similar manner are used the expressions, *Οὐ μόνον ὅτι*, (also *οὐχ ὅτι μόνον*),—*οὐχ ὅτι* (or *ὅπως*),—*μηδ' ὅτι*,—*μηδ' ὅπως*, in the first member; but where *ὅτι*, or *ὅπως* is introduced, the whole is regarded as a substantive clause, and is either the subject or the object of a verb; as, *Ἐώραν—μηδ' ὅπως ὀρχεῖσθαι ἐν ὀρθῷ, ἀλλ' οὐδὲ ὀρθοῦσθαι, εἰδύνασθε*, *I saw that you were able not only NOT to dance in measure, but not even to stand erect.* *Οὐχ ὅτι*, i. e. *εἶρω* (or *λέγω*) *οὐχ ὅτι—ἀλλὰ καὶ*, (*I say*) *not only—but also.*

I. EXERCISES IN ETYMOLOGY.

WORDS FOR PRACTICE ON THE INFLECTION OF NOUNS, ADJECTIVES,
AND VERBS.

Nouns of the First Declension (§§ 14, 15, 16).

Decline and accent the following, first without, and then with the Article.

ἡ μέθη, drunkenness.	ἡ μούσα, the muse.
ἡ μανία, madness.	ἡ βασιλεία, the kingdom.
ἡ ἡδονή, pleasure.	ἡ σελήνη, the moon.
ἡ λύπη, grief.	ἡ τύχη, fortune.
ἡ παιδεία, education.	Φειδίας, Phidias.
ἡ σωφροσύνη, prudence.	Αἰνείας, Aeneas.
ἡ ἀληθεία, truth.	Ἑρμῆς, Mercury.
ἡ κακία, wickedness.	Πυθαγόρας, Pythagoras.
ἡ πενία, poverty.	Νουμᾶς, Numa.
ἡ ὁμιλία, conversation.	Βάρκας, Barcas.
ἡ ἀρετή, virtue.	ὁ ποιητής, the poet.
ἡ εὐτυχία, good fortune.	ὁ πολίτης, the citizen.

Nouns of the Second Declension (§ 18).

Decline and accent the following, first without, and then with the Article :

ὁ λόγος, the speech.	ὁ οἶνος, wine.
ὁ θυμός, the mind.	ὁ ἄνθρωπος, the man.
ὁ πλοῦτος, wealth.	ὁ κόσμος, the world.
ὁ ἵππος, the horse.	τὸ μύρον, the ointment.
ἡ ὁδός, the way.	τὸ ἄντρον, the cave.
ὁ ἥλιος, the sun.	τὸ δένδρον, the tree.
ὁ γέρανος, the crane.	τὸ κέντρον, the sting.
ὁ νόος, the mind.	τὸ ρόδον, the rose.
ὁ θάνατος, death.	τὸ ὠόν, the egg.

Nouns of the Third Declension (§ 20).

Decline and accent the following, first without, and then with the Article; also give the Rule for forming the Genitive (§§ 21, 22), and point out the *root*, which is always found by taking -ος from the Genitive :

ὁ ἀγών, -ώνος, the combat.	ἡ θρίξ, τριχός, the hair.
ὁ ἀήρ, -έρος, the air.	ἡ λαίλαψ, -απος, the storm.
ὁ ἀναξ, -τος, the ruler.	ἡ λαμπάς, -άδος, the lamp.
ὁ γέρον, -οντος, the old man.	τὸ αἷμα, -ατος, the blood.
ὁ γύψ, -υπός, the vulture.	τὸ ἄστυ, -εος, the city.
ὁ λέων, -οντος, the lion.	τὸ ἄνθος, -εος, the flower.
ὁ πούς, ποδός, the foot.	τὸ βρέφος, -εος, the infant.
ἡ ἀλώπηξ, -εκος, the fox.	τὸ δόρυ, -ατος, the spear.
ἡ αἶξ, αἰγός, the goat.	τὸ ἔπος, -εος, the word.
ἡ ἠώς, ἠόος, the morning.	τὸ ἔτος, -εος, the year.
ἡ θυγάτηρ, -ερος, the daughter.	τὸ ὄνομα, -ατος, the name.

Nouns that take ν instead of α in the Accusative Singular (§ 24, R. 1), and lose σ in the Vocative (§ 25, R. 2).

Decline first without, and then with the Article. Give the rules for the genitive, accusative, and vocative; give the root as above. (A. denotes the Attic genitive, §§ 22, Obs. 1.)

ὁ βότρυς, -υος, the grape.	ἡ γραιῦς, -άος, the old woman.
ὁ, ἡ βοῦς, -όος, the ox or cow.	ἡ δρυς, -υός, the oak.
ὁ ἔχιδ, -ιος (A. εως), the viper.	ἡ κόνις, -ιος (A. εως), the dust.
ὁ ἰχθύς, -ύος, the fish.	ἡ ναῦς, -αός, the ship.
ὁ μῦς, -υός, the mouse.	ἡ οἶς, -ῖος, the sheep.
ὁ, ἡ σῦς, -υός, the sow.	ἡ ὀφρῦς, -ύος, the eyebrow.
ὁ πῆχυς, -εος (A. εως), the elbow.	ἡ πόλις, -ιος (A. εως), the city.

Nouns that take α or ν in the Accusative Singular (§ 24, R. 2 & 3), and lose σ in the Vocative (§ 25, R. 2).

Decline, and give the rules as above :

ὁ ὄρνις, -ιθος, the bird.	ἡ ἴρις, -ιδος, the rainbow.
ἡ ἄσπις, -ιδος, the shield.	ἡ κόρυς, -θος, the helmet.
ἡ ἔλπις, -ιδος, the hope.	ἡ ὀπις, -ιδος, the revenge.
ἡ ἔρις, -ιδος, the strife.	ἡ πῆχυς, -εος (A. εως), the elbow.
ἡ θέμις, -ιδος, the law.	

Adjectives of the First and Second Declension (§ 45, 1, 2).

Decline, compare, and give the rules for comparing :

ἀγαθός, ἡ, ὄν, good.	ἐλεύθερος, α, ον, free.
ἀγνός, ἡ, ὄν, chaste.	ἴδιος, ἰα, ἰον, one's own.
ἄξιος, ἰα, ἰον, worthy.	κενός, ἡ, ὄν, empty.
βέβαιος, α, ον, firm.	κοινός, ἡ, ὄν, common.
δειλός, ἡ, ὄν, timid.	εὐάδιος, ἰα, ἰον, easy.

Adjectives of the Second Declension, Common Gender (§ 45, 3).

Decline, compare, and give the rules for comparing :

ἀθάνατος, ος, ον, immortal.	ἔτυμος, ος, ον, true.
ἄθυμος, ος, ον, sad.	μετέωρος, ος, ον, high.
ἐρημος, ος, ον, desert.	πάμφιλος, ος, ον, beloved.

Adjectives of the Third and First Declensions, having three Terminations (§ 46).

Decline, compare, and give the rules for comparing (§ 52) :

μέλας, αινα, αν, black.	αἰπύς, εἶα, ύ, high.
τάλας, αινα, αν, wretched.	βαρύς, εἶα, ύ, heavy.
ἀνεμόεις, όεσσα, όεν, windy.	βραδύς, εἶα, ύ, slow.
ἰχθυόεις, όεσσα, όεν, fishy.	γλυκύς, εἶα, ύ, sweet.
ἐκών, οὔσα, όν, willing.	εὐθύς, εἶα, ύ, straight.
χαρίεις, ίεσσα, ίεν, graceful.	πᾶς, πᾶσα, πᾶν, all.

Adjectives of the Third Declension, Common Gender, in ων, ην, ης. (§ 48, 1).

Decline, compare, and give the rules for comparing (§ 52) :

ἀμύμων, ων, ον, blameless.	ἀληθής, ής, ές, true.
πίων, ων, ον, fat.	ἀκριβής, ής, ές, accurate.
σώφρων, ων, ον, wise.	έπιτηδής, ής, ές, fit.
ἄφρων, ων, ον, foolish.	ύγιής, ής, ές, sound.
ἄρσεν, ην, εν, male.	εὐσεβής, ής, ές, pious.

CONTRACTS.

Nouns and Adjectives of the First Declension (§ 35).

Decline, contract, and give the rules for each contraction :

γέα, the earth.	πορφυρέα, purple.	Ἀπελλής, Apelles.
χρυσέα, golden.	ἄπλόη, simple.	ἄργυρέα, of silver.
Ἐρμείας, Mercury.	Ἀθηνάα, Minerva.	διπλόη, double.

Nouns and Adjectives of the Second Declension (§ 36).

Decline, contract, accent before and after contraction, and give the rules for each contraction :

νόος, the mind.	ῥόος, a current.	πορφυρέος, purple.
ὀστέον, the bone.	πλόος, navigation.	διπλόος, double.

Note.—Contractions of the first and second declension seldom occur, and when they do, they may for the most part be contracted by the general rules for contraction (§ 38).

CONTRACTS OF THE THIRD DECLENSION (§ 38).

Nouns and Adjectives that contract concurrent Vowels in all cases,
(§ 40, 2).

Decline, contract, and give the rule for contraction in each case :

Ἄρης, -έος, Mars.	κρέας, -ατος, flesh.
αἰδώς, -όος, modesty.	γέρας, -ατος, a reward.
Λητώ, -όος, Latona.	τέρας, -ατος, a prodigy.
ἄγκος, -εος, a valley.	ὄρος, -εος, a mountain.
ἄλγος, -εος, grief.	φειδώ, -όος, parsimony.
βέλος, -εος, a dart.	σαφής, -έος, manifest.
πένθος, -εος, grief.	ἄληθής, -έος, true.

Nouns and Adjectives that contract two and three Cases (§ 40, 3 & 5).

Decline, contract the cases required, and give the rule for contraction in each case :

NOUNS.

βασιλεύς, -έος (-έως), a king.
λάτρις, -ιος, a slave.
μάντις, -εος (εως), a prophet.
ὄφις, -ιος (-εως), a serpent.
βραβεύς, -έος (-έως), an umpire.
πόλις, -ιος (εως), a city.
ἄστν, -εος, a city.

ADJECTIVES.

ἡδύς, -έος, sweet.
ὀξύς, -έος, sharp.
βαθύς, -έος, deep.
βελτίων, -ονος, better.
μειζων, -ονος, greater.
πλείων, -ονος, more.
χείρων, -ονος, worse.

Nouns that contract only one Case (§ 40, 4).

Decline, contract, and give the rules for contracting :

ἀρκύς, -ύος, a net.	ὄφρῦς, -ύος, the eyebrow.
δρῦς, -νός, an oak.	βοῦς, βοός, the ox.

VERBS OF THE FIRST CONJUGATION.

Verbs whose Characteristic is a π- mute or a κ- mute.

In the following lists state whether the verb is pure, mute, or liquid, and why. Give the first root of each (§ 82, 4), the second and the third (if it has them, § 85), and the rules for forming them, if different from the first, (§§ 83, 84). Form the tenses from each root; give a synopsis, *first*, of the tenses in each voice, and then of the moods in any tense required :

ἄγω, I lead.	θίγω, I touch.	μίγω, I mix.
ἄμειβω, I change.	ἰάπτω, I send.	νίπτω, I wish.
ἄπτω, I bind.	κόπτω, I beat.	πέμπω, I send.
βλάπτω, I hurt.	κρύπτω, I hide.	ράπτω, I sew.

γράφω, I write.	κύπτω, I stoop.	δίπτω, I throw.
δέρνω, I behold.	λείπω, I leave.	σκώπτω, I scoff.
θάλλω, I cherish.	λήγω, I cease.	τεύχω, I contrive.

Verbs whose Characteristic is a τ- mute (§ 94, R. 2):

αἶδω, I sing.	κλώθω, I spin.	σπένδω, I pour out.
βρίθω, I am heavy.	λήθω, I lie hid.	πρήθω, I burn.
δεῖδω, I dread.	πείθω, I persuade.	σπύδω, I haste.
ἐρείδω, I support.	πέρθω, I lay waste.	ᾠθω, I push.
κεύθω, I conceal.	πλήθω, I fill.	

Verbs in -σσω and -ζω (§ 82, Obs. 1).

Characteristic γ.	Characteristic δ.	Characteristic γ or δ.
αἶσσω, I rush.	ἄζω, I dry.	ἀρπάζω, I plunder.
ἄρασσω, I beat.	ἄλιζω, I assemble.	ἀτίζω, I underrate.
δράσσω, I catch.	δάζω, I divide.	βάζω, I speak.
νύσσω, I pierce.	ἐλπίζω, I hope.	διστάζω, I doubt.
πτύσσω, I fold.	ιμάσσω, I whip.	ἐμπάζω, I care for.
ῥέζω, I do.	κομίζω, I carry.	
στάζω, I distil.	φράζω, I tell.	

Pure Verbs (§ 96).

ἀνύω, I accomplish.	θραύω, I break.	μνάω, I remind.
ἀπειλέω, I threaten.	θύω, I sacrifice.	νέω, I spin.
ἀρτύω, I reason.	κελεύω, I order.	πατέω, I trample.
ἀρύω, I draw.	κινέω, I move.	παύω, I cause to
γνώω, I know.	κορέω, I sweep.	ποιέω, I do. [cease.
βοάω, I call.	λαύω, I enjoy.	στερέω, I deprive.
δαίω, I burn.	λούω, I wash.	τίω, I pay.
εἰλέω, I roll.	λύω, I loose.	φύω, I beget.
ἐχέω, I sound.	μειδάω, I smile.	χωρέω, I depart.

Liquid Verbs (§ 97).

ἀγείρω, I collect.	θέρω, I warm.	μείρω, I divide.
ἀείρω, I raise.	θύνω, I rush.	μένω, I stay.
αἶρω, I lift up.	ἱμείρω, I desire.	ὄρω, I rouse.
ἀμύνω, I defend.	καθαίρω, I purify.	πείρω, I pierce.
ἄρω, I fit.	κάμνω, I labor.	κλύνω, I wash.
βαθύνω, I deepen.	κλίνω, I recline.	σπείρω, I sow.
βάλλω, I throw.	κράνω, I accomplish.	τέμνω, I cut.
δέμω, I build.	κρίνω, I judge.	φαίνω, I show.
ἐγείρω, I awake.	κτείνω, I kill.	φθείρω, I corrupt.

Verbs of the Second Conjugation (§§ 103–106).

ἄγνυμι, I break.	δίδωμι, I give.	μίγνυμι, I mix.
βῆμι, I go.	ἵημι, I send.	ῥήγνυμι, I break.
γνώμι, I know.	ἵστημι, I set.	τίθημι, I place.
δείκνυμι, I show.	κλύμι, I hear.	φημί, I say.

Deponent Verbs (§ 113).

ἄζομαι, I venerate.	θεάομαι, I behold.	πρίαμαι, I purchase.
αἰδέομαι, I revere.	ἰάομαι, I cure.	φείδομαι, I spare.
δέχομαι, I receive.	κτάομαι, I acquire.	χράομαι, I use.
δύναμαι, I am able.	μαίνομαι, I rage.	ὠνέομαι, I buy.

Irregular Verbs (§§ 116, 117).

αἶρῶ, I take.	εἶδω, I know.	μάχομαι, I fight.
αἰσθάνομαι, I perceive.	εἶκω, I resemble.	μέλω, I care for.
ἄλίσκομαι, I take.	ἔπιπλω, εἶπα, I said.	οἶομαι, I think.
ἄμαρτάνω, I err.	ἐλαύνω, I drive.	ὀλλύνω, I destroy.
βαίνω, I go.	ἔρχομαι, I go.	ὅμνυμι, I swear.
βόσκω, I feed.	ἔχω, I have.	πάσχω, I suffer.
βούλομαι, I will.	θνήσκω, I die.	πίνω, I drink.
γαμέω, I marry.	ἰνέομαι, I come.	πιπράσκω, I sell.
γίγνομαι, I become.	ἴσημι, I know.	πίπτω, I fall.
γιγνώσκω, I know.	κεραυνύω, I mix.	πυνθάνομαι, I in-
δάκνω, I bite.	κλάζω, I cry.	τέμνω, I cut. [quire.
δείδω, I fear.	λαγχάνω, I receive by	τίκτω, I bear.
διδάσκω, I teach.	λαμβάνω, I take. [lot.	τρέχω, I run.
δοκέω, I think.	λανθάνω, I am hid.	τυγχάνω, I am.
ἔδω, ἔσθλω, I eat.	λανθάνομαι, I forget.	φέρω, I bear.
ἐθέλω, I wish.	μανθάνω, I learn.	φθίνω, I corrupt.

Directions how to find a Verb in the Dictionary.

The Greek verb is often so changed in its form by inflection, as to render it difficult for the beginner to know what to look for in his Dictionary, in order to find it. To aid him in this, the following general directions may be useful :

1. Separate the verb into its constituent parts. These are always the *root* and *termination*, and, in certain moods and tenses (§ 87), the *augment* prefixed to the root, and the *tense-sign* added to it. Compound verbs must be divided into their simples.

2. Remove from the end of the word, first, the *termination*, and then the *tense-sign* (§ 86, *Obs.* 1, 1, 2), if it has one; and from the beginning the *augment* (§ 88),* if present; this will leave the verb-root, which, in some instances, is still changed by the rules of euphony (§ 6), and the rules for the formation of tenses (§§ 94, 96, 97).

3. If the root thus found, happen to be the first root (which will commonly be the case,) then restore the letters altered by euphony; and to find the verb as it stands in the Dictionary, proceed as follows:

To the final letter of the root found as above,

If a π - mute, add ω , sometimes $\tau\omega$.

“ κ - mute, add ω , or change it into $\sigma\omega$, $\tau\omega$, or $\zeta\omega$.

“ τ - mute, add ω , or change it into $\sigma\omega$, $\tau\omega$, or $\zeta\omega$.

“ α , ϵ , ι , \omicron , υ , add ω , sometimes $\tau\omega$, $\delta\omega$, $\theta\omega$, $\zeta\omega$, or $\sigma\kappa\omega$.

“ η , change it into $\acute{\alpha}\omega$ or $\acute{\epsilon}\omega$; or add $\theta\omega$, or $\zeta\omega$.

“ ω , change it into $\acute{\omicron}\omega$, or add $\theta\omega$, $\zeta\omega$ or $\sigma\kappa\omega$.

“ $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$, $\omicron\upsilon$, add ω , sometimes $\tau\omega$, $\delta\omega$, $\theta\omega$, $\zeta\omega$.

“ λ , add ω or $\lambda\omega$.

“ μ , add ω , sometimes $\nu\omega$.

“ ν , ρ , add ω .

If the word end with ζ , $\sigma\sigma$, $\sigma\kappa$, $\pi\tau$, $\kappa\tau$, $\lambda\lambda$, $\mu\nu$, before the termination, add ω .

4. If the word sought cannot be found in the Dictionary, by following the above directions, it is probable the root found is the second or third, of a different form from the first. If the second, it differs from the first only in the *radical vowel*, and must be changed into the first root by changing the vowel of the second root into the vowel or diphthong of the first root, from which it sprung; thus,

Change α of the second root into η , ω , $\alpha\iota$, $\epsilon\iota$, ϵ , for the first.

“ ϵ , ι , “ “ into $\epsilon\iota$, “ “

“ υ , “ “ into $\epsilon\upsilon$, “ “

To the first root thus found, add ω or $\tau\omega$; or if a liquid, ω , $\lambda\omega$, or $\nu\omega$, which will give the word to be found in the Dictionary. Instead of the final ω , if the verb be deponent, $-\omicron\mu\alpha\iota$ will be found.

* In removing the augment, if the augmented tense begin with ϵ , take it away;—change initial η into α or ϵ ;— $\epsilon\iota$ into ϵ ;— ω into \omicron ;— η into $\alpha\iota$, and φ into $\omicron\iota$.

The third root occurs so seldom, that no directions need be given respecting it.

N. B. The above directions apply only to *regular verbs*. A knowledge of *irregular verbs* can be acquired only by becoming familiar with their leading parts, by studying, repeatedly § 117 of the Grammar.

Directions how to find out in what part of the Verb a word is found.

1. The *voice*, *person*, and *number*, are determined by the final letters of the termination (§ 91, 4).

2. The *mood* is determined by the mood-vowel (§ 91, 3), which in the indicative is generally *short* or *doubtful*, in the subjunctive always *long*, and in the optative always a *diphthong*. The imperative, the infinitive, and participles, are easily distinguished by the termination.

3. The tenses are determined by the *root*, *augment*, *tense-sign*, and *termination*, as follows :

1st. The *present* and *imperfect* of regular verbs have the first root—are without any tense-sign, and have the terminations indicated (§ 92).

Note.—In the present and imperfect, the first root is often strengthened by the addition of certain letters, which frequently alter its appearance. This is the case with all verbs that end in ζω, σσω, ττω, σκω, πτω, λλω, μνω, and many in άνω and ένω. The root, with these letters, is said to be *impure*, and is used only in these tenses; without them it is said to be *pure*, and is the proper verb root. (See § 82, *Obs.* 1 and 2.)

2d. The future active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and the terminations of the present. Liquid verbs have no tense-sign visible in the future, but have the circumflex on the first syllable of the termination, thus showing that the proper tense-sign ε disappears by contraction with the mood-vowel. The first future passive is always known by the tense-sign θησ before the termination.

3d. The first aorist active and middle, of mute and pure verbs, has the tense-sign σ annexed to the first root, and is distinguished from the future in all verbs by the termination in which α is the prevailing vowel (§ 92,

I and II). In the passive, it is always known by the tense-sign θ , and the terminations (§ 92, III).

4th. The second aorist has always the second root, between which and the termination no letter intervenes.

5th. The perfect and pluperfect, in all voices, have the augment and reduplication throughout, in all verbs that augment and reduplicate. These tenses, in the active voice, may be distinguished by having κ or an aspirate before the termination; the 2d perfect, by having the third root; and in the passive, by the terminations (§ 92, III), which uniformly want the connecting or mood-vowel.

Words for Practice on the foregoing Directions.

1. Separate each of the words in the following list into its constituent parts; tell the root as it stands in the word; and the word to be looked for in the Dictionary. Look for it, and tell its meaning.

2. State in what part of the verb the word is found, and its proper English rendering in that part. (See Idioms, No. 74.)

ἀπο-βλέπουσι	ἐπρώτευσεν	μάνωσι
κολάζει	σώσω	ἐφόρει
σώζεσθαι	ὄνειδίσῃς	αἰσχίνον
ἔλεγεν	ποιεῖν	ἠρξάμην
σχολάζοι	κλεῦσαι	ἐπεφύκει
στράτενοιτο	ἄψας	προς-αγγελθείσης
ἔρωτήθεις	ᾠκειλαν	ἐχαρίσατο
εὐδοκιμοίη	ἐπ-ενόησας	φυλάζαι
θάπτουσιν	ἄν-έτειλαν	τρέφομαι
φεύγοντες	σπαρέντων	ὄψοιτο
εἵκαζε	κρῖναι	ἐπι-γέγραπται
ἐσπούδασε	περι-σιτέλλαι	λελύσθαι
ἔτεμνε	ἔτρεφεν	τετριμμένος
κατ-έλιπε	ἀπο-κτενοῦσι	ἐχόρευσεν

Before analyzing compound words, they should be divided into their simple words. The preposition is distinguished by a hyphen (-) after it, in the compound words contained in the above list. All verbs in the following lessons, furnish exercises of this kind.

ADJECTIVE AND SUBSTANTIVE.

1. Decline the adjective and substantive, first separately, and then together.

2. Parse the adjective, by stating its declension, gender, number, and case, and the noun with which it agrees; compare it; thus *χρηστός*, an adjective, 1st and 2d declension, nom. sing. masc., and agrees with *ἄνθρωπος*, Rule II, compared, *χρηστώτερος*, *χρηστότατος*.

3. Parse the noun, by telling its gender and declension—number and case; thus, *ἄνθρωπος*, a noun, masc. or fem. 2d, in the nominative singular.

4. Translate the adjective and noun together, according to their number and case; thus, *χρηστὸς ἄνθρωπος*, a *worthy man*.

1.—*Adjective and Substantive, First and Second Declension.*

Χρηστὸς ἄνθρωπος. Καλὴ κεφαλή. Ἀγαθοὶ νόμοι. Σοφὸς λόγος. Ἴππος πτηνός. Μεγάλα δῶρα. Δόξα κλεινοτάτη. Κλίνη χρυσέα. Ἐπίσημος εὐτυχία. Ὁ κωμικὸς ποιητής. Μεγάλη λίμνη. Ἀγαθὸν ἔργον. Φίλων ἐταίρων. Ἐνδοξὸς πόλεμος. Εἰρήνης αἰσχροῖς.

2.—*Adjectives and Substantives of the Third Declension.*

Ἀσφαλὲς κτήμα. Τραχέα ὄρεα (ὄρη). Παιδὸς ἀμαθέος. Ἀφρονες παῖδες. Μελάνων κοράκων. Εὐσεβῆς μήτηρ. Πᾶσαι αἱ γυναῖκες. Ἔθνη πάντα.

3.—*Miscellaneous.*

Πονηρὰ κέρδη. Ἀγαθῶν ἀνδρῶν. Συνῶν ἀγρίων. Νῆσος εὐδαίμων. Κέρδος αἰσχρόν. Ὀλίγοι ἀγαθοὶ ἄνδρες. Ὁ μέλας οἶνος. Ἐν παντὶ χρόνῳ. Διὰ πάσης ἡμέρας. Εὐθεῖα ὁδός. Πάντες οἱ θεοί.

4.—*Adjectives, Pronouns, and Nouns.*

Οὗτος ἀνὴρ. Ἐκεῖνοι ἄνδρες. Τούτων ὁδῶν. Τέσσαρες μῆρες. Ὁ ἐμὸς^a πατήρ. Τὸ ἡμέτερον δῶμα. Μία ἡμέρα. Αὐτοὶ^b οἱ φιλόσοφοι. Οἱ αὐτοὶ^c φιλόσοφοι. Τίνων νόμων; Τὸν αὐτὸν^c μῆνα. Ἐγὼ αὐτός.^b Οἱ φίλοι ἐμοῦ.

THE VERB.

In parsing the verb in the following sentences, the pupil may proceed thus: Τύπτω, verb trans., 1st (conj.), first root τύπ, second τύπ, third τύπ: found in the pres. ind. active, 1st pers. sing. Then, if required, give a synopsis of tenses or moods: Φιλέωμεν, verb trans. 1st. first root φιλέ, no second, no third (§ 85). Found in the pres. ind. act., 1st pers. pl., agrees with— R.

Also, the pupil may analyze each verb, by pointing out its several parts, beginning at the end; thus, ἐκέλευσα, α the termination, σ the tense-sign, κελευ the root, ε the augment. Give the proper translation in each part.

INDICATIVE MOOD.

5.—PRESENT. Τύπτω. Λέγει. Λείπονσι. Φιλέωμεν. Ὁ παῖς γράφει. Οἱ ἄνθρωποι λέγουσι. Ῥόδον θάλλει. Τάσσομεν. Οἱ πολέμιοι φεύγουσι. Ὁ βασιλεὺς λέγει. Ὑμεῖς πίνετε. Αὐτοὶ πέμπουσι.—MID. Τύπτονται. Φιλέη. Τασσόμεθα.

6.—IMPERFECT. Ἔτυπτον. Ἐλεγον. Αἱ νᾶες ἔπλεον. Οἱ ἄγγελοι ἠρώταον. Ἐθανμάζομεν. Ὑμεῖς ἐβλέπετε. Οἱ λέοντες ἔβρυχον. Ὁφίς ἐσύρισε. Οἱ κύνες ὑλάκτεον.—MID. Ἐτυπιόμην. Ἐφιλέοντο. Ἐτάσσεσθε. Ἐλέγετο. Ἐρωτάοντο.

7.—FUTURE. Λέξομεν. Λείψει. Φιλήσω. Πώσω (πίνω). Καλήσομεν. Οἱ ἄνθρωποι γράψουσι. Ὁ βασιλεὺς πέμψει. Ποιήσετε. Θύσουσιν. Ὁ θεὸς ἄρξει. Πάντες λαλήσουσι.—MID. AND PASS. Λεξόμεθα. Γραφθήσεσθε. Τάξονται. Ταχθησόμεθα. Ὑμεῖς φιλήσεσθε. Αὐτὸς φιληθήσεται.

8.—1 AORIST. Ἐκέλευσα. Ἐλούσαμεν. Ἐμεινε. Ἐστειλαν. Οἱ βόες ἐμύκησαν. Οὗτος ἐκώλυσε. Οἱ παῖδες ἔγραψαν. Ἐσπεύ-

a § 61, 1.

b 25, 1.

c 25, 4.

ραμεν. Ἐτίμησε. Ἐποίησα.—MID. AND PASS. Ἐκελευσάμην. Ἐκελεύσθην. Ἐποίησαντο. Ἐμεινάμεθα. Ἐγράφθησαν.

9.—2 AORIST. Ἐλίπομεν. Ὁ παῖς ἔτυπε. Οὗτοι ἔμαθον. Αὐτὸς ἔβαλε. Ἐφυγέτην. Ὁ ἄνθρωπος ἤλυθε. Ὑμεῖς ἐλάβετε.—MID. AND PASS. Ἐλίπην. Ἐσπάροντο. Ἐσπάρη. Αἱ ἐπιστολαὶ ἐστάλησαν. Ἐτυπόμεθα.

10.—PERFECT AND PLUP. Γέγραφα. Λελόχασι. Περιλήκαμεν. Μεμενήκατε. Οὗτος ἔσταλκε. Περιλήκας. Τετύφατον. Ἐκεῖνοι δεδηλώκασι. Ἐγεγράφειν. Βασιλεῖς ἐκεκωλύκεισαν. Ἴππος ἔεδραμήκει.—MIDDLE AND PASSIVE. Ὑμεῖς λέλειφθε. Ταῦτα λελεγμένα εἰσὶ. Αὐτοὶ τετίμηται. Οὗτος ἐτέτακτο.

SUBJUNCTIVE AND OPTATIVE MOODS.

11.—PRESENT. Λέγωμεν. Φεύγοιμι. Βλέπη. Φιλέωμεν. Τρέφης. Ἄνθρωποι φεύγωσι. Παιδες γράφοιεν.—MID. AND PASS. Λέγομαι. Ἡμεῖς λειπόμεθα. Ἐκεῖνος φεύγεται. Ὑμεῖς φιλέησθε.

12.—FUTURE. (NO SUBJUNCTIVE.) Κελεύσοιεν. Αὐτὸς λείποι. Ἡμεῖς ποιήσοιμεν. Στελείσι. Σπεροῖεν. Ἀμνηοῖτε. Οἱ βασιλεῖς ἄρξοιεν.—MID. AND PASS. Ἐπιστολαὶ σταλθήσονται. Ποιησοίμεθα. Αὐτὸς φεύξοιτο. Οἱ ἄνδρες λειφθήσονται. Τίς ἐλεύσοιτο; Εἰ οἱ βασιλεῖς βουλεύσοιτο.

13.—1 AORIST. Τύψωσι. Στρέψη. Σὺ στρέψαις. Λέξαιτε. Αὐτὸς φιλήσῃ. Φίλησαι. Ἀγγεῖλωμεν. Ποιήσωμεν. Οἱ ναῦται δράσαιεν. Ποιηταὶ μυθολογήσωσι. Ἄνθρωποι πιστεύσαιεν. Ἄνεμος πνεῦσαι.—MID. AND PASS. Βουλευσαίμην. Ἐλευσαίμεθα. Φιληθείη. Λόγος γραφθείη.

14.—2 AORIST. Λίπωμεν. Γράφη. Αὐτὸς ἐλύθη. Σωκράτης ἀποθάνῃ. Φύγωμεν. Λάβητε.—MID. AND PASS. Ἐλύθοιτο. Λιπώμεθα. Πιθοίμεθα. Οἱ πολῖται πίθοιτο. Ἄγγελοι σταλείσαν. Ὁ μαθητὴς μάθοιτο.

15.—PERFECT AND PLUP. Αὐτὸς πεπόμφη. Ὁ βασιλεὺς κεκέλευκοι. Ἡμεῖς βεβήκωμεν. Γεγράφω. Ἡμεῖς λελείφωμεν. Οὗτοι πεφίλοιεν. Οἱ σοφοὶ βεβουλέκωσι. Πεφεύκοιμι.—PASSIVE. Λε-

λειμμένοι ὄσι. Οὗτος πεφίλητο. Πάντες τετίμωνται. Οὗτοι ἐσταλμένοι εἶησαν. Ἡ ἐπιστολὴ γεγραμμένη εἶη. Τοῦτο δεδήλωτο. Τοῦτο πεπραγμένον εἶη.

IMPERATIVE MOOD.

16.—PRESENT. Τύπτε. Μένετε. Λεγέτω.—MID. AND PASS. Λειπέσθω. Γραφέσθωσαν.—Aorist. Τύψον. Μεῖνον. Λεξάτω.—MID. AND PASS. Ἀμείψασθε. Φιλήθητι.—PERFECT. Μεμένηκε. Βεβληκέτω.—MID. AND PASS. Δελέχθω. Γεγράφθωσαν.

MISCELLANEOUS.

17.—Ἡμεῖς ἐδιώξαμεν. Κῦρος ἀπέθανεν. Σὺ ἤρξω. Ἡ ἡμέρα ἦλθε. Οἱ πολέμοι ἐφενγον. Αὐτοὶ μένουσι. Οὗτοι ἔμειναν. Ὑμεῖς ἐγράφατε. Ὁ κύων ὑλάκει. Οἱ λέοντες ἔβρουξαν. Πάντες οἱ ἄνθρωποι ἀποθανοῦνται. Γράφε. Ἀπόστειλον. Ὁ ἄνεμος ἔπνευσε.

Transitive Verbs, and their Object.

18.—Ὁ βασιλεὺς ἐπέμπε ἄγγελον. Ξενοφῶν περιῆγε τὴν στρατιάν. Οἱ φίλοι ἐφίλησαν ἀλλήλους. Ἐπεισαν Ἀθηναίους. Ποίησωμεν οὐδὲν κακόν. Ἐπαίνουμεν τοὺς ἀγαθοὺς.

Τίμαε τοῦτον ἄνδρα. Εὐδαιμονίζω σε. Σέβον τὸν νόμον. Τιμάετε τοὺς γονέας. Ὁ ἐλέφας ὀρόσωδεῖ τὸν χοῖρον. Ἐπραξαν ταῦτα. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἐύρηκα ἀγαθὸν μέγα. Ζητέω ἄνθρωπον. Πέμπωμεν ἄγγελον. Τοὺς μὲν θεοὺς φόβον, τοὺς δὲ γονεῖς τίμα.

Τὸ πᾶν γένος ἀνθρώπων αἰδεῖσθε. Μανθάνετε οὐδὲν κακόν. Ἀγάπα τοὺς ἐχθρούς.

Verbs modified by Adverbs.

19.—Ἐὖ ποιήσον τοὺς φίλους. Καλῶς λέγεις. Κορῶναι ἑαυτὰς πάνν σφόδρα ἀγαπῶσι.—Πολλοὶ ἑαυτοὺς οὐκ ἀληθῶς φιλέουσιν.—Φίλους μὴ ταχὺ κτῶ.—Ἡδέως ἔχε^a πρὸς ἅπαντας.^b

^a 117, 43.

^b 16, 1.

Prepositions and their Cases (§ 168).

20.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερον.—'Εν οἴκῳ.—'Ηλθομεν ἀπὸ τοῦ ποταμοῦ.—Γλαῦκος ὑφ' ἵππων κατεβρώθη.—'Ο Ἰκαρος τελευτᾷ ἐν τῷ πελάγει.

'Ο Ξέρξης ἐπλευσε^a διὰ τῆς ἠπείρου.—'Επὶ ῥώμης μὴ καυχῶ.— Προμηθεὺς λέγεται ἐξ ὕδατος^b καὶ γῆς ἀνθρώπους πλάσαι.— Λευκαλίῳ ὑπὲρ κεφαλῆς ἔβαλε λίθους.

Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη.—'Απέθανε ὁ Νῖσος διὰ θυγατρὸς προδοσίαν.—Κομίζει τὸν παῖδα πρὸς Χείρωνα Πηλεὺς.—Τοῦτο κατὰ τοὺς αὐτοὺς^c χρόνους ἐγένετο.

Νιόβη πρὸς τὸν πατέρα Τάνταλον ἤκεν εἰς Σίπυλον.—Πάντων ἐπὶ γῆς καλῶν^d ὁ ἥλιος ἀνθρώποις αἰτιός ἐστι.—'Ανακρέων δωρεὰν παρὰ Πολυκράτους ἔλαβε πέντε τάλαντα.

Αἰσχύλος ὁ τραγικὸς ἐκρίνετο ἀσεβείας^e ἐπὶ τινὶ δράματι.

II. EXERCISES IN SYNTAX.

SIMPLE SENTENCES.

The general remarks on simple sentences, the construction and modification of their parts, contained in the Latin Reader, p. 59, and also the "general directions" for aiding beginners in the arrangement of a sentence (Lat. Gr. § 152), are all equally applicable in Greek, but are omitted here, as the student is supposed to be familiar with them already.

1. *Subject and Predicate.*

The *subject* or thing spoken of, before a finite verb, is always in the nominative case, and has a verb agreeing with it by R. IV.

The *predicate*, or the thing affirmed or denied of the subject, is usually placed after it, and is expressed two ways, as follows:

1. The predicate consists of a *noun*, an *adjective*, or a *participle*, in the same case with the subject, and connected with it by an intransi-

^a πλέω.

^c 25, 4.

^e § 154, R. XXXI, and 72, 1.

^b ἕδωρ.

^d 16, 3.

tive verb, or passive verb of naming, appointing, &c., called the *copula*.^{*} In all such sentences, the predicate word, if a noun, comes under R. 6, § 139;—if an adjective or participle, it agrees with the subject, and comes under R. II; or,

2. The predicate consists of a verb, either alone or with its limiting or modifying words.

1. *The Predicate a Noun.*

3. When the verb is understood, *εἰμί* or *γίνομαι* is to be supplied in the person and number of the subject. The subject or nominative, if a noun, commonly has the article prefixed; the predicate is commonly without it (§ 134, 4).

Ἡ μέθη^a μικρὰ μανία ἐστίν.¹—Ἡ παιδεία κόσμος ἐστίν.—Ὁ Πήγασος ἵππος ἦν² πτηνός.—Οἱ ἀγαθοὶ ἄνδρες³ θεῶν εἰκόνας εἰσίν.

Πρόκνη ἐγένετο⁴ ἀηδὼν, Φιλομήλα χελιδών.—Τηρεὺς ἐγένετο ἔποψ.—Κέρδος αἰσχρὸν^b βαρὺν κειμήλιον.⁵—Ἐν Βοιωτίᾳ δύο εἰσίν⁶ ἐπίσημα ὄρη⁷ τὸ μὲν^c Ἐλικὼν καλεῖται, ἔτερον δὲ Κιθαίρων.

Πολλὰ γένη⁷ πλακούντων⁸ Ἀπίκια ὀνομάζεται.—Ποταμὸς ἐν Ἀργεὶ Ἰναχὸς καλεῖται.

2. *The Predicate an Adjective, &c.*

When the predicate is an adjective, adjective pronoun, or participle without a substantive, it commonly agrees with the subject of the verb, according to Rule II, § 130. But if used in a general or indefinite sense, it is put in the neuter gender (§ 131, *Obs.* 4).

Ὁ θυμὸς^d ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα ἀθάνατος.—Ἄπαντες οἱ λέοντές εἰσιν^e ἄλκιμοι.—Βραχὺς ὁ βίος· ἡ δὲ τέχνη μακρά.

Ὁ μέλας οἶνός ἐστι θρεπτικώτατος.—Τὰ ὄρη⁷ πόρρωθεν ἀεροειδῆ φαίνεται^e καὶ λεῖα, ἐγγύθεν δὲ τραχέα.—Τυφλὸν^f ὁ πλοῦτος.

Πιστὸν^f ἡ γῆ, ἄπιστον ἡ θαλάσσα.—Καλὸν ἡσυχία.—

^a § 134, 4.

^b 50, *Obs.* 2, 8.

^c § 135, 19.

^d 50, *Obs.* 2, 7.

^e § 139, R. 1.

^f § 131, *Obs.* 4.

Καλὸν ἡ ἀλήθεια καὶ μόνιμον.—Οὐκ ἀγαθὸν ἡ πολυκοιρανία.—Μεταβολαῖ εἰσι λυπηρόν.^a

3. *The Predicate a Verb, &c.—Active or Middle Voice.*

Ξέρξης ἐν Ἑλλάδι ἐπολέμει.¹—Τὸ ῥόδον θάλλει.—Κτησιβίος συγγραφεὺς^b ἐν περιπάτῳ ἐτελετύτησε.²—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο³ ἀπὸ Θαλοῦ.

Οἱ πονηροὶ^c εἰς τὸ κέρδος μόνον ἀποβλέπουσι.—Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν^d ἐσπούδασε.—Ἀταλάντη ἐπεφύκει⁴ ὠκίστη τοὺς πόδας.^e

Ἐπέπνεον⁵ οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρός τοῦ ὕδατος⁶ ἐξηνθήκει.⁷

4. *The Predicate a Verb, &c.—Passive Voice.*

Κολάζονται ἐν ἄδου^f πάντες οἱ κακοί,^g βασιλεῖς, δοῦλοι σατράπαι πένητες, πλούσιοι, πτωχοί.—Ἀκταίων ἐτράφη⁸ παρὰ Χείρωνι.

Ὁ Ἀλέξανδρος κατεπλάγη⁹ τὸν βίον^g καὶ τὸ ἀξίωμα Διογένεος.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ.

Γλαῦκος ὑφ' ἵππων κατεβρώθη.¹⁰—Κύνκος ὑπ' Ἀχιλλέως πληγείς¹¹ λίθῳ,^h οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγονέναι¹² λέγεται.

5. *The Predicate a Verb, &c.—Deponent.*

Γεγόναμεν¹² ἄπαξ, δις δ' οὐκ ἔστι γενέσθαι.—Οἱ Ἑρακλέους ἔκγονοι κατῆλθον¹³ εἰς τὴν Πελοπόννησον.

Ὁ Ἑλλήσποντος ἐκλήθη¹⁴ ἀπὸ τῆςⁱ Ἑλλης ἐν αὐτῷ θανούσης.¹⁵—Ἐαυτοῦ τοι κήδεταί ὁ προνοῶν^k ἀδελφοῦ.

Βούλομαι γράφειν. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους.—Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ· στέφανος δὲ ἐπίκειται¹⁶ οἱ^l τῇ κεφαλή.¹⁶

a § 131, Obs. 4.

b § 129, R.

c § 131, Obs. 2.

d § Sup. τέχνην.

e § 157, Obs. 1.

f § 142, Obs. 1.

g § 169, R.

h § 158, R.

i 30, 1.

k 32, 2.

l § 148, Obs. 1.

6. *The Accusative after Transitive Verbs.*

Ὁ Ἄρης μισεῖ τοὺς κακοὺς.^a—Ὁ ἑλέφας τὸν δράκοντα ὀρόρωδεῖ.—Ξίφος τιρώσκει σῶμα, τὸν δὲ νοῦν λόγος.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς¹ τίμα.²—Ἀλέξανδρος Δαρεῖον ἐνίκησεν.³—Ὁ αὐτὸς^b ἀπέστειλε⁴ τοῖς Ἑλλησι θεὸν αὐτὸν ψηφίσασθαι.⁵

Ἔθιξε σ' αὐτὸν εἶναι μὴ σκνθροπὸν, ἀλλὰ σύννοον.—Μᾶλλον εὐλαβοῦ⁶ ψόγον, ἢ κίνδυνον.—Εὐσέβει τὰ^c πρὸς τοὺς θεοὺς.

7. *Cases after Prepositions (§ 168).*

Ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.—Ἐκ νεφέλης φέρεται χιόνος μένος.—Ἡρακλῆς ἔλαβε⁷ παρὰ Ἐρμού μὲν⁸ ξίφος παρ' Ἀπόλλωνος δὲ τόξα.

Κακῆς ἀπ' ἀρχῆς γίνεται τέλος κακόν.—Γλαῦκος ὑφ' ἵππων κατεβρώθη.—Ἀπόλλων ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ.—Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται.

Ὁ Τίγρης ἐσβάλλει εἰς τὸν πόντον τὸν^d Περσικόν.—Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔρριψεν.⁹

Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν^e ἐσπούδασε.^f—Ὁ κόραξ λέγεται ὑπὲρ τὰ διακόσια ἔτη ζῆν.⁵—Τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι^h ὄνειδος.¹⁰

Αἱ καμηλοπαρδάλεις κατὰ τὴν ῥάχιν κύρτωμα ἔχουσι.—Μίλων ὁ ἐκ Κρότωνος ἀθλητῆς ταῦρον ἔφερε¹¹ διὰ τοῦ σταδίου μέσου.ⁱ—Ζήνων δούλον ἔμαστίγον¹² ἐπὶ κλοπῇ.

Οἱ Ἀθηναῖοι ἀντηγωνίζοντο τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας.—Ἡφαιστος ἔρριψε¹³ ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χλωρὸς ἐγένετο.

^a 17.

^b 25, 4.

^c § 134, 18.

^d § 134, 7.

^e Sup. τέχνην.

^f § 76, Obs. 6.

^g § 98, Obs. 2.

^h 88, 1.

ⁱ 13, 6.

THE GENITIVE.

The genitive is in extensive use in the Greek language. Its general use is to limit or restrict words with which it is connected, in respect of *separation, procession, origin, possession, cause, &c.*, as stated (§ 141).

It is governed,

1. By substantives (§ 142).

2. By adjectives (§ 143).

3. By verbs (§ 144).

4. By prepositions (§ 163, 169).

5. By adverbs (§ 165).

6. Without a governing word, it expresses certain circumstances of cause (§ 156), limitation (§ 157), place (159), time (§ 160), measure (§ 161), price (§ 162), and exclamation (§ 163).

8. *The Genitive governed by Nouns* (§ 142, Rule V).

The noun, in the genitive, limits the signification of the noun that governs it.

Πασῶν τῶν ἀρετῶν ἡγεμῶν ἐστὶν ἡ εὐσέβεια.—Ὁ λόγος τῆς ψυχῆς εἰδωλόν ἐστιν.—Ἡ Αἴγυπτος δῶρόν ἐστὶν τοῦ Νείλου.—Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.

Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—Πόλεως ψυχῆ οἱ νόμοι.^a—Αἰακὸς τὰς κλεῖς τοῦ ἄδου¹ φυλάττει.—Πόνος εὐκλείας πατήρ.^b

Ἀπόλλων ὁ Διὸς² καὶ Ἀθητοῦς³ παῖς ἦν.—Ὀκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος.

Ὄνος, δορὰν λέοντος ἐπενδυθεὶς,⁴ λέων^c ἐνομίζετο πᾶσι,^d καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων.—Τοῖς^e ὀλίγα λέγουσιν⁵ ὀλίγων καὶ νόμων ἐστὶ χρεία.

9. *The Genitive governed by Adjectives* (§ 143).

Σωκράτης μεγάλης ἀξίος ἦν τιμῆς^f τῆ πόλει.^g—Τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης.^f

Ἐν Ἑλλάδι πολλὰ θάυματος^f ἀξιά εἰσιν.—Πλείη^g μὲν γαῖα⁷ κακῶν,^f πλείη δὲ θάλασσα.—Πολλῶν μεστόν ἐστι τὸ

^a 50, 9.

^d § 154, R. XXX.

^f § 143, R. IX, 1.

^b 50, 8.

^e § 148, R. XXI, &

^g § 157, R. XXXIII. II.

^c § 139, R. 6.

§ 134, 8.

1.

ζῆν^a φροντίδων.^b—Θέλω δ' αἰδρῖς^c μᾶλλον ἢ σοφὸς κακῶν^c εἶναι.

Πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χροσὸς² ἀρετῆς^b οὐκ ἀντάξιος.²—Νομίζετε τῆς αὐτῆς^d εἶναι ζημίας^b ἀξίους τοὺς^e συγκρούποντας τοῖς^f ἔξαμαρτάνουσι.³

Μὴ ἀπειρος εἶναι τῶν ἐταίρων^c θέλε.—Ἄλβανοὶ ἀπειροὶ εἰσι καὶ μέτρων, καὶ σταθμῶν, καὶ πολέμων.

Πρεσβύτατον τῶν ὄντων^e θεός· ἀγέννητος γάρ.—Διδύμων ἀδελφῶν^e εἰς ἐτελεύτησε.⁴—Πλάτων πρὸς τινα τῶν παιδων,^e ἕμεμαστίγωσο^h ἄν, ἔφη, εἰ μὴ ὠργιζόμην.⁶

Οὐδεὶς ἀνθρώπων^e ἠξιώθη τοῖς θεοῖςⁱ ὀμιλεῖν.—Θαύματος ἄξια τὰ^k τῶν Κρητικῶν μελισσῶν, καὶ τὰ^k τῶν ἐν Κιλικίᾳ χηνῶν.

Ἡ Σικελία πασῶν τῶν νήσων κρατίστη ἐστί.—Μάτρις ὁ Ἀθηναῖος οὐδὲν ἐσιτεῖτο⁷ ἢ μυρῶν^g ὀλίγον.

10. The Genitive governed by the Comparative Degree (§ 143, Rule XI).

Οὐδὲν ὀργῆς^m ἀδικώτερον.—Πόλεμος ἔνδοξος εἰρήνης^m αἰσχροῦς αἰρετώτερος.—Οὐδὲν κτῆμα σοφίας^m τιμιώτερόν ἐστιν.

Σοφία πλούτου κτῆμα τιμιώτερον.—Ἀρετῆς^m οὐδὲν χρῆμα σεμνότερόν ἐστιν.—Οὐδὲν γλύκιον τῆςⁿ πατρίδος.—Κρείσσων οἰκτιρμοῦ^m φθόνος.⁸

Οἱ ἐλέφαντες ζῶσι⁹ ἔτη^o πλείω^p τῶν διακοσίων.—Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ^q μεῖζους^p τέ εἰσιν.

Συγγνώμη τιμωρίας ἀμείνων.—Ἀνὴρ σοφὸς τὰς ἐν βίᾳ συμφορὰς ῥᾶον¹⁰ οἴσει¹¹ τῶν ἄλλων.^q

^a 88, 1.

^b § 143, R. IX. 1.

^c § 143, R. VIII, or § 157, R. XXXIII.

^d 25, 4.

^e § 134, 8.

^f § 147, 1st.

^g § 143, R. X.

^h 76. & § 90. Obs. 1.ⁿ

ⁱ § 148, R. XXIII.

2, 1st.

^k § 134, 18, 2.

^l § 143, R. IX.

^m § 143, R. XI.

31, 4.

^o § 160, R. XXXV!

^p § 40, 5.

^q 16, 1 & 2.

11. *The Genitive governed by Verbs* (§ 144).

Οἱ τέτιγες σιοῦνται τῆς δροσου.^a—Ἄρχε σεαυτοῦ.^b—Ἀνάγκη κρατεῖ πάντων.^b—Ἐλευθέρου ἀνδρός^c ἐστίν, ἀεὶ τάληθῆ¹ λέγειν.

Ὁ ἐλεύθερος ἐαυτοῦ^b κρατεῖ.—Ψυχῆς^d ἐπιμελοῦ τῆς σεαυτοῦ.²—Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.^e—Μάτρης ὁ Ἀθηναῖος, οἴνου^e δὲ καὶ τῶν ἄλλων πάντων ἀπειχέτο,³ πλὴν ὕδατος.^f

Φίλων^d παρόντων⁴ καὶ ἀπόντων μέμνησο.⁵—Ἀπέχου κακίας.^e χρόνου^d φείδου.—Ἀφροσύνης^e ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.

Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν^e ἠξιώθησαν.⁶—Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας^h ἐπὶ τινι δράματι.

Συγγνώμη τιμορίας ἀμείνων, τὸ μὲνⁱ γὰρ ἡμέρου φύσεως^e ἐστὶ, τὸ δὲ θηριώδους.^c—Ἡ γλῶσσά σου μὴ προτιρεχέτω τοῦ νοῦ.^k Θυμοῦ^b κράτει.

Ἡρακλῆς ῥώμη σώματος πολὺ τῶν ἀπάντων^b διήνεγκε.⁷ διὰ τὰς εὐεργεσίας ἀθανάτου τιμῆς¹ ἔτυχε⁸ παρ' ἀνθρώποις.

Ὁ μὲν παρῶν⁴ καιρὸς πολλῆς φροντίδος^e καὶ βουλῆς δεῖται.

12. *The Genitive of Circumstances* (§ 156-163).

Πυθαγόρας τῆς αὐτῆς⁹ ἡμέρας,^m καὶ κατὰ τὴν αὐτὴν ὥραν, ὥφθη¹⁰ ἐν Μεταποντίῳ καὶ ἐν Κρότωνι.—Καλῶς ἔχωⁿ ποδῶν.—Οἱ Ἕλληνες οὕτως εἶχον ὁμοιοίας^o πρὸς ἀλλήλους.

Θαυμάζω Σωκράτους^p τῆς σοφίας^o—Κῦρος τὸν Εὐφράτην διέβαινον ἐπὶ σχεδίαις διφθερῶν.^q—Πολλοῦ αὐτοῦς οὐχ ἐώρακα¹¹ χρόνου.^m

^a § 144, R. XV.

^b 144, R. XVII.

^c 144, R. XII.

^d 144, R. XIV.

^e 144, R. XVI.

^f 165, R.

^g § 144, R. XVIII.

^h § 154, R. XXXI.

ⁱ 26, 1.

^k § 169, R. LIII.

^l § 144, R. XV. 2.

^m § 160, Obs. 2.

ⁿ 117, 43.

^o § 157, R. & I.

^p § 144, R. XIV.

^q § 156, Obs. 3.

Πολύκλειτος ἀνδριάντα δωδέκα πηγέων^a ἐποίησε.¹—Οἱ Θρήικες ὠνεύονται τὰς γυναικας² παρὰ τῶν γονέων χρημάτων μεγάλων.^b—Τῶν πόνων^b πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

13. Genitive governed by Adverbs (§ 165).

Ἡ φύσις³ ἄνευ μαθησεως^c τυφλὸν,⁴ ἢ δὲ μάθησις ἄνευ φύσεως^c ἔλλιπές.—Εὐκλειαν ἔλαβον⁵ οὐκ ἄνευ πολλῶν πόνων.^c

Ἐγγὺς Ἰταλίας^c κεῖται ἡ Σικελία.—Πάντων^d μάλιστα σαντὸν αἰσχύνεο.—Τὰ Τέμπη χῶρός ἐστι κείμενος μεταξὺ τοῦ Ὀλύμπου^c καὶ τῆς Ὀσσης.^c

Κολασθήτωσαν⁶ ἀξίως⁷ οἱ κακοὶ τῆς ἀδικίας.^d—Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως.^c—Ἀλβανοὶ οἰκοῦσι⁸ μεταξὺ τῶν Ἰβήρων,^c καὶ τῆς Κασπίας θαλάττης.

14. DATIVE.

The dative denotes the remote object to which any thing is done or given, or that to which any quality, action, or state, tends or refers, without directly acting upon it. It is governed chiefly,

1. By substantives (§ 146).

2. By adjectives (§ 147).

3. By verbs (§ 148, 149).

4. By prepositions (§ 163).

5. By adverbs (§ 165).

6. Without a governing word, to express certain circumstances of limitation (§ 157, II); of cause, manner, &c. (§ 158); of place (§ 159); of time (§ 160); of measure (§ 161).

15. Dative governed by Adjectives (§ 147).

Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις^e καὶ τοῖς βελτίστοις.—Κορῶναι ἀλλήλαις^e εἰσὶ πιστόταται, καὶ πάνν σφόδρα ἀγαπῶσι σφᾶς.

^a § 161, R. XXXVII.

^b § 162, R. XL.

^c § 165, R. XLIII.

^d § 164, R. XLII.

^e § 147, R. XX.

Ἄνδρὶ^α φυλαττομένῳ¹ οὐδέν ἐστι φοβερόν.—Οἱ ὀνομαζόμενοι² κυνοκέφαλοι ἀνθρώποις^α δυσειδέσι παρεμφερεῖς εἰσίν.

Ῥινόκερως ζῶν ἐστὶ ἀλκῆ^β δὲ καὶ βία^β παραπλήσιον ἐλέφαντι.^α—Ἡ Τουρδιτανία καὶ ἡ προσεχῆς αὐτῆ^α γῆ εὐκαρπὸς ἐστίν.

16. Dative governed by Verbs (§§ 148, 149, 152, 154).

Οἱ Πυγμαῖοι τοῖς γεράνοις^ο πολεμοῦσιν.—Θεὸς ἐκαστῷ^δ ὄπλον τι ἔνευμε,³ λέουσιν^δ ἀλκὴν καὶ ταχυτῆτα, ταύροις^δ κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.

Βούλου⁴ ἀρέσκειν πᾶσι,^ο μὴ σαντῷ μόνον.—Πᾶσα δύναμις ὑπέκειν⁵ τῇ ἀρετῇ.^ο—Δημήτριός τις εἶπε τῷ Νέρωνι.^δ σὺ μὲν ἀπειλεῖς ἐμοὶ^δ τὸν θάνατον, σοὶ δὲ ἡ φύσις.^ο

Ἔοικεν⁷ ὁ βίος θεάτρῳ.^ι—Ομίλεε ἀγαθοῖσιν.^ς—Μηδενὶ^ο φθόνει.—Σχολαστικὸς, ἰατρῷ^h συναντήσας, συγχώρησόν μοι,^h εἶπε, καὶ μή μοι^ι μέμψη, ὅτι οὐκ ἐνόσησα.⁸

Ταῖς Μούσαις^κ λέγουσι παρὰ Διὸς τὴν γραμμάτων εὕρεσιν δοθῆναι.⁹—Ὁ οἶνος πολλάκις τοῖς ποτοῖς^ι φαρμάκοις κεράννυται.—Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις^m πείθου.

17. Dative of Circumstances (§ 157-161).

Αἰροῦνται οἱ λαγοὶ ὑπὸ ἀλωπέκων, τοτὲ μὲν¹⁰ δρόμῳ,ⁿ τοτὲ δὲ τέχνῃ.—Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις,ⁿ ἀλλὰ ταῖς νυξίνⁿ ἀριθμοῦσι.

Δεῖ¹¹ τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν,ⁿ ἀλλὰ ταῖς τῶν οἰκούντων¹² ἀρεταῖς.ⁿ—Αἰ καμηλοπαρδάλεις τῷ χρώματι^ο καὶ τῇ τριχώσει^ο παρδάλεσιν^ι εἰοίκασι.

^a § 147, R. XX.

^b § 157, II. 1.

^c § 148, R. XXIII.

2, (2).

^d § 152, R. XXVIII.

^ο § 148, R. XXII. II. 1.

^f § 148, R. XXII. 4.

^g § 148, R. XXIII.

^h § 148, R. XXIII. 1.

ⁱ § 148, R. XXII. 6.

^κ § 154, R. XXXI.

¹ § 148, R. XXIII.

2, (1).

^m § 148, R. XXII. 3.

ⁿ § 158, R. XXXIV.

^ο § 157, R. XXXIII

II, 1.

Θάμνρις κάλλει^a διενεγκάν¹ καὶ κιθαρῳδίᾳ,^a περὶ μουσικῆς ἤρισε² Μούσαις.^b—Ὁ βοῦς ἐπίσταται³ κέρατι^a παίειν· ὁ ἵππος, ὁ πλῆ· ὁ κύων, στόματι· ὁ κάπρος, ὀδόντι.⁴

Ὡσπερ ἄλλος τις ἢ ἵππῳ^a ἀγαθῷ ἢ κυνὶ⁵ ἢ ὄρνιθι ἤδεται, οὕτως ἐγὼ καὶ ἔτι μᾶλλον ἤδομαι φίλοις ἀγαθοῖς.^a—Τάνταλος πλούτῳ^a καὶ δόξῃ^a διέφερε.

Τῇ δ' ὑστεραίᾳ^c προῦτὶ Κῦρος ἐθύετο.—Ὁ στρατὸς ἐξωπλίζετο πολλοῖς μὲν καὶ καλοῖς⁶ χιτῶσι,^a πολλοῖς δὲ καὶ καλοῖς θώραξι καὶ κράνεσιν· ὦπλιζον δὲ καὶ ἵππους⁷ προμετωπιδίοις,^a καὶ προστερνιδίοις.—Οἱ ἄνθρωποι κάλλει^d καὶ μεγέθει διαφέρουσι.

Ῥεῖς δὲ, ὅσῳ^e χειρόν ἢ προσῆκε⁸ κέρρησθε πράγμασι, τερσοῦτῳ^e πλείονα αἰσχύνῃν ὠφλήκατε.⁹

THE ACCUSATIVE.

The accusative is used chiefly to express the immediate object of a transitive verb, and is never governed by nouns or adjectives; and but seldom by adverbs, except those of swearing (§ 165, R. XLV). It is governed,

1. By verbs (§§ 150–154).

2. By prepositions (§ 168, 169).

3. It is used without a governing word, to express certain circumstances of relation (§ 157, *Obs.* 1); of time (§ 160); of measure (§ 161); of exclamation (§ 163).

18. *The Accusative governed by Verbs* (§§ 150–154).

Σταγόνες ὕδατος¹⁰ πέτρας^f κοιλαίνουσι.—Τὴν Ἴταλίαν^f ὄκησαν¹¹ πρῶτοι Ἀῦσονες αὐτόχθονες.—Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.^h—Ὁ Νεῖλος ἔχει παντοῖα γένη^f ἰχθύων.

Στέργε μὲν τὰ παρόντα,^g ζήτει δὲ τὰ βελτίω.^g—Θησεὺς

^a § 158, R.

^b § 148, R. XXIII,

2 (2).

^c § 160, R. XXXVI.

^d § 157, *Rem.*

^e § 161, R. XXXIX.

^f § 150, R. XXV.

^g 16, 3.

^h § 139, R. I.

τὴν Ἀριάδνην^a ἐν Νάξῳ κατέλιπε.¹—Ἡ γλῶσσα πολλοὺς^b εἰς ὄλεθρον^c ἤγαγεν.²

Κάδμος ἀποκτείνει τὸν δράκοντα.^a—Πυθαγόρας πρῶτον αὐτὸν^d φιλόσοφον^d ὠνόμασεν.³—Πλάτων τὴν φιλοσοφίαν^d θανάτου μελέτην ἐκάλεσεν.—Πόλλ' ἔχει σιγή καλὰ.^a

Θεοὺς τίμα· τὰ σπουδαῖα μελέτα.—Λυκοῦργος ὁ Λακεδαιμονίος ἐπηρώθη⁴ ὑπό τινος τῶν πολιτῶν ὀφθαλμῶν^e τὸν ἔτερον.^f

19. Accusative of Circumstances (§ 157, 160, 161).

Μὴ κατόικει⁵ μακρὰν ὁδὸν⁵ πορεύεσθαι.—Ἡφαιστος τὸ πόδε^h χωλὸς ἦν.—Πύρρος ἐν Ἰταλία ἐπολέμησεν ἔτηⁱ δύο καὶ μῆνας τέσσαρας.

Ἀταλάντη ἦν ὠκίστη τοὺς πόδας.^h—Πειρῶ⁶ τὸ μὲν⁷ σῶμα^h εἶναι φιλόπονος, τὴν δὲ ψυχὴν^h φιλόσοφος.—Οἱ ἐλέφαντες ζῶσιν⁸ ἔτηⁱ πλείω⁹ τῶν διακοσίων.^k

Σοφοκλῆς ὁ τραγωδοποιὸς¹ ἐπεδείκνυε διὰ τοῦ δράματος, ὅπως τὸν νοῦν^h ὑγίαιεν.

Καὶ ὄντων αὐτῶν^m οὐ πολλὰς πω ἡμέρας¹ ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο.¹⁰

Κῦρος μείνας ἡμέραν¹ ἐν τῷ πεδίῳ ἐντεῦθεν ἐξελαύνει σταθμοὺς⁵ τρεῖς.

20. The Article (§ 134).

Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντεςⁿ μακροβιώτατοι εἶναι λέγονται.—Φιλεῖ τῷ κάμνοντιⁿ συγκαμνεῖν θεός.—Οἱ πρὸς τὴν δόξαν¹¹ κεληρότεσινⁿ σπανίως ἐνδοξοὶ γίνονται.

Ὁ χρήσιμ^o ¹²εἰδῶς,ⁿ οὐχ ὁ πόλλ' εἰδῶς,ⁿ σοφός ἐστιν.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.

^a § 150, R. XXV.

^b 16, 2.

^c § 163, R. L.

^d § 153, Obs. 5.

^e § 143, R. X.

^f § 154, R. XXXI.

^g § 161, R. XXXVIII.

^h § 157, Obs. 1.

ⁱ § 160, R. XXXVI.

^k § 143, R. XI.

^l § 129, R. I.

^m § 178, R. LXII.

ⁿ 32, 3.

^o 16, 3.

Μέγα κακὸν τὸ ^a μὴ δύνασθαι φέρειν κακόν.—Τοῖς ὀλίγα ^b λέγουσιν, ^c ὀλίγων νόμων ^d ἐστὶ χρεία.

Οἱ μὲν νικῶντες ^e σώζονται, οἱ δὲ φεύγοντες ^e ἀποθνήσκουσιν.—Θεοὶ αἰεὶ ὄντες ¹ πάντα ἴσασι, ² τὰ ³ γεγενημένα, ^c καὶ τὰ ὄντα, καὶ ὃ τι ἐξ ἐκάστου αὐτῶν ^e ἀποβήσεται. ⁴

Συγγνώμη τιμωρίας ^f ἀμείνων· τὸ μὲν ⁵ γὰρ ἡμέρου φύσεως ἐστὶ, ⁵ τὸ δὲ ⁵ θηριώδους.—Τὸ ^h καλῶς ἀποθανεῖν ⁶ ἴδιον τοῖς ἀγαθοῖς ¹ ἢ φύσις ἀπένειμεν. ⁷

Ἀφροσύνης ^k ἐστὶ τὸ κρῖναι ² κακῶς τὰ πράγματα.—Οὐκ ἄμισθον ¹ τὸ εὖ ποιεῖν. ²

21. Nouns in Apposition (§ 129).

Ἡ ὕδραυλις ἐστὶν εὖρημα ^m Κτησιβίου, Ἀλεξανδρέως, ⁿ κουρέως ⁿ τὴν τέχνην. ^o—Χείρων ὁ Κένταυρος ⁿ τὸν Ἀχιλλέα ἔτρεφε.

Πτολεμαῖος, ὁ Μακεδονίης βασιλεὺς ⁿ ὑπὸ Γαλατῶν ἐσφάγη. ³—Γλαῦκος ὁ Σισύφου υἱός, ⁿ ὑφ' ἵππων κατεβρώθη. ⁹

Μίνως, ὁ Κρήτης βασιλεὺς, ⁿ Δαίδαλον καὶ Ἴκαρον καθεῖρξε.

22. Numerals (§ 57, 58).

Φιλήμων ὁ κωμικὸς ἔγραψε δράματα ἑπτὰ ^p καὶ ἑννενηκοντα, βιώσας ἔτη ^q ἑννέα ^p καὶ ἑννενηκοντα.

Ἄνων, ὁ πρεσβύτερος, ἐκ τῆς Αἰβύης ἐπέρασε ¹⁰ εἰς Σικελίαν, πεζῶν ^e μυριάδας πέντε, ἵππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.

Ἀργανθώνιος, ὁ Ταρτησιῶν βασιλεὺς πεντήκοντα ^p καὶ ἑκατὸν ἔτη ^q βιωσάτω λέγεται.

^a 88, 1.

^b 16, 3.

^c 32, 3.

^d § 142, R. V.

^e § 143, R. X.

^f § 143, R. XI.

^g 26, 1.

^h 89, 4.

ⁱ § 152, R. XXVIII.

^k § 144, R. XII.

^l § 131, Obs. 4.

^m § 139, R. 6.

ⁿ § 129, R. I.

^o § 157, Obs. 1.

^p § 57, Obs. 4.

^q § 160, R. XXXVI.

Ὁ Πλάτων ἐτελεύτησε ἑτὶ πρῶτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα.

Σιλοῦτον ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαντος, Αἰνεΐας, υἱὸς αὐτοῦ, ἐνὶ πλείω τριάκοντα ἐτῶν τὴν δυναστείαν εἶχεν.

Οἱ Λακεδαιμόνιοι τοῖς Ἀθηναίοις βοηθήσοντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια διήλθον.

23. Infinitive Mood, as a Verbal Noun (§ 173).

Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον.—Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις ἀπένευμεν.

Οὐκ ἄμισθον τὸ εὖ ποιεῖν.—Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος.—Ὁ Βάκχος καὶ Ἀθηναῖος καλεῖται ἀπὸ τοῦ πατῆσαι τὸς σταφυλὰς ἐν ληνῶ.

Δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δέδονται κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥᾶδιον, τὸ δὲ, ὅπως τὰ παρόντα βελτίω γένηται, συμβουλεῦσαι, τοῦτ' ἔμφορος συμβούλου ἔργον.

24. The Infinitive Mood without a Subject, as the Subject or Object of a Verb (§ 174).

Χρὴ σιγαῖν ἢ κρείσσονα σιγῆς λέγειν.—Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεωγραφῆσαι.—Οὐκ ἂν δύναιο μὴ καμῶν ἐυδαιμονεῖν.—Βούλου ἀρέσκειν πᾶσι.

^a § 160, R. XXXVI.

^b § 57, Obs. 4.

^c 16, Sup. ἔτσει.

^d § 178, R. LXII.

^e § 57, Obs. 5.

^f § 161, R. XXXIX

^g § 148, R. XXII. II.

2.

^h § 161, R. XXXVIII.

ⁱ 88, 1.

^k 88, 5.

^l § 131, Obs. 4.

^m § 139, R. 6. & Obs. 6.

ⁿ 88, 2.

^o § 154, R. XXXI.

^p 50, Obs. 2, 8.

^q § 174, R. LVI.

^r 16, 3.

^s § 174, R. LV.

^t 105, 4.

^u 85, 2.

Δημόναξ ἐρωτηθεὶς, πότε ἤρξατο¹ φιλοσοφεῖν,² ὅτε, ἔφη, καταγιγνώσκειν ἔμαντοῦ^b ἠρξάμην.—Πυθαγόρας λέγεται^c παρεγγυᾶν^d τοῖς μαθηταῖς,^e τοὺς πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι² θεοὺς, ἐν ὀργῇ μῆτε τι λέγειν μῆτε πράσσειν.

Οἱ Ταράντινοι ἐβουλεύοντο ποιεῖσθαι^d Πύρρον ἡγεμόνα,^f καὶ καλεῖν^d ἐπὶ τὸν πόλεμον.—Ἐδιδάχθη³ Ἡρακλῆς ἀρμα-
τηλατεῖν^a μὲν ὑπὸ Ἀμφιτρύωνος, παλαίειν δὲ ὑπὸ τοῦ
Αὐτολύκου, τοξεύειν δὲ ὑπὸ Εὐρύτου.

Θεὸν μὲν⁴ νοῆσαι⁵ χαλεπὸν,^h φράσαι δὲ ἀδύνατον.^h—
Οἱ πλεονεκτοῦντεςⁱ πολεμοῦσιν αἰεὶ τὸ ἐπιβουλεύειν^k καὶ
φθονεῖν ἔμφυτον^h ἔχοντες.

COMPOUND SENTENCES.

A compound sentence consists of two or more simple sentences connected together by *conjunctions*, relatives, and adverbial connectives (§§ 179, 135, 170, 172).

25. Of Conjunctions (§ 179).

Ἡ ὀργὴ καὶ¹ ἡ ἀσυνεσία πολλοὺς⁵ ἀπώλεσαν.^m—Διεσπά-
σαντο⁶ τὸν Πενθέα αἱ Μαινάδες, καὶ¹ αἱ Θραῖται τὸν Ὀρ-
φέα, καὶ τὸν Ἀκταίωνα αἱ κύνες.ⁿ

Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας φύλακα,^o καὶ¹
τοὺς ὀδόντας^p αὐτοῦ σπείρει.—Ἄρτι μοι τὴν ἄλω⁷ διακαθή-
ραντι ὁ^q δεσπότης ἐπέστη,⁸ καὶ^r ἐπήγει⁹ τὴν φιλεργίαν.

Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ¹ ἡ ὀδηγοῦσα^a
αὐτὸν Τύχη.—Δίκη μὲν νόμου τέλος ἐστὶ, νόμος δὲ ἄρχοντος
ἔργον, ἄρχων δὲ εἰκὼν θεοῦ τοῦ^s πάντα κοσμοῦντος.

^a § 174, R. LVI.

^b § 144, R. XIV.

^c 55, 1.

^d 65, 6.

^e § 152, R. XXVIII.

^f § 153, Obs. 5.

^g 85, 1.

^h § 131, Obs. 4.

ⁱ 33, 2.

^k 88, 5.

^l § 179, R. LXIII.

^m § 139, R. 2.

ⁿ 50, Obs. 1, 6.

^o § 129, R. I.

^p § 22, Obs. 2, ὀδοῦς.

^q 31, 1.

^r § 76, Obs. 3.

^s 32, 1.

26. Comparison with a Conjunction (§ 143, Obs. 9-14.)

Οὐκ ἔστιν οὐδὲν^a κρείσσον ἢ νόμοι^b πόλει.—Οὐ κρείττον,^c πενιχρὸν μὲν, ἀσφαλῆ¹ δὲ καὶ ἀδεᾶ βίον ἀσπάσασθαι,^d ἢ πλούσιον^b καὶ ἐπικίνδυνον;

Ἀναχάρσις κρείττον² ἔλεγεν, ἓνα φίλον ἔχειν^e πολλοῦ ἄξιον,³ ἢ πόλλους μηδενὸς ἀξίους.

Μᾶλλον εὐλαβοῦ⁴ ψόγον ἢ κίνδυνον.^b—Οὐκ ἔστιν οὐδὲν^a κρείσσον ἢ φίλος σαφῆς.^b

27. The Relative (§ 135).

Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ^f ἐφόρει, αὐτὸς^g ἔτεμεν⁵ ἐκ Νεμέας.—Ἐν Λάτμῳ τῆς Καρίας^h σκόρπιοι εἶναι λέγονται, οἵ^f τοὺς πολίτας σφίσιⁱ παίουσιν εἰς θάνατον.

Σόλων ἀνὴρ Ἀθηναῖος ἦν, ὃς,^f Ἀθηναίοισι νόμους ποιήσας,^k ἀπεδήμησε⁶ ἔτετα δέκα.—Πρᾶγμα ὃ^f ἂν σοι προσθῶ⁷ μηδαμῆ παραχρῆσῃ.¹—Πᾶν ὃ^m τι μὲν λέγειν, πρότερον ἐπισκόπει τῆⁿ γνώμη.

Οὗς^f δ' ἐν τῷ πολέμῳ συμάχους ἐκτησάμεθα, εἰρήνης^o οὔσης ἀπολωλέκασιν οὗτοι.^p—Ἐμᾶς^q αὐτοὺς^g ὑπὲρ ὑμῶν αὐτῶν^g ἀξιῶ⁸ πράττειν ταῦτα, ἐφ' οἷς^f ἑτέρους τιμᾶτε.

Πάντες εἰκόασιν⁹ ἀμαρτάνειν, ὅσοι^r τὰ τοιαῦτα ποιήματα πεποιήκασιν.—Ὅσοις^s περὶ τραγωδίας οἶδε,¹⁰ οἶδε καὶ περὶ ἐπῶν.

Ὅσοι^t γὰρ τοῦ βίου ταύτην τὴν ὁδὸν^u ἐπορεύθησαν, οὗτοι μόνοι τῆς ἀρετῆς^v ἐφικέσθαι¹¹ γνησίως ἠδυνήθησαν· ἧς^w οὐδὲν κτήμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

Ὅσοι^t μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτρεπτικούς λόγους συγγράφουσι, καλὸν μὲν ἔργον ἐπιχειροῦσι.

^a § 167, R. XLVI.

^b § 143, Obs. 9.

^c § 131, Obs. 4.

^d 85, 1.

^e 85, 7.

^f § 135, R. III. & 35.

^g 25, 1.

^h § 142, Obs. 1, Sup.

ἕρει.

ⁱ § 148, Obs. 1.

^k 102, 10.

^l § 172, Obs. 6, I.

2d.

^m 37, 1.

ⁿ 31, 2.

^o 112, 3.

^p § 135, 1 & 35.

^q § 175, R. LVIII.

& 97, 1.

^r 37, 3.

^s 37, 5.

^t 38, 3.

^u § 150, Obs. 8, R.

^v § 169, R. LIII.

^w § 143, R. XI.

Νεῖλος φέρεται στάδια^α πωσ¹ μύρια καὶ διςχίλια σὺν αἷς ποιεῖται καμπαῖς.^β—Ὁ Κῦρος ἠγαγκάζετο ὑπὸ τοῦ διδασκάλου διδόναι λόγον ὧν^γ ἐποίει.

28. Relative Adjectives (§ 136).

Λεδοίκασιν² αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον^δ τὸν ὄμβρον.—Τοιοῦτος γίννου περὶ τοὺς γονεῖς³ οἴους^ε ἀν εὔξαιο⁴ περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παιδας.^φ

Ὅσον^δ ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.

Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις ἐκένωσεν,⁵ ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν⁶ ἢ κατέδυσεν, ὅσα^δ ἢ τῶν βασιλέων φιλοτιμία;

Ὁ Γάρταρος τοσοῦτον ἀπὸ γῆς διάστημα, ὅσον¹ ἀπ' οὐρανοῦ γῆ.

29. The Indicative denoting a Subject or an Object after ὅτι, ὡς, THAT (§ 170, 3).

Ἀρίστιππος ἔφη⁷ πρὸς τὸν ἀδελφόν, Μέμνησο,⁸ ὅτι^ε τῆς μὲν διαστάσεως^η σὺν ἤρξω,⁹ τῆς δὲ διαλύσεως^η ἐγώ.^ι

Μηδέποτε ἐπὶ μηδενὸς εἴπης,^κ ὅτι^ε ἀπώλεσα¹⁰ αὐτὸ, ἀλλ' ὅτι^ε ἀπέδωκα.—Ὁ Διογένης ἔλεγεν, ὅτι^ε οἱ μὲν¹ ἄλλοι κύνες τοὺς ἐχθροὺς δάκνουσι, ἐγὼ δὲ¹ τοὺς φίλους, ἵνα σώσω.^μ

Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι^ε ἤστραπτεν, ἐβρόντα, ξυνεκύκα¹¹ τὴν Ἑλλάδα.—Δῆλον δ' ὅτι^ν ταῦτ' ἐστὶν ἀληθῆ.

Φανερόν ἐστιν ὅτι^ν ταῦτα οὐ δυνατόν ἐστιν^ο ἀνθρώποις εὔρειν.¹²—Κερανόσ^ν ὅτι ἄνωθεν ἀφίεται¹³ δῆλον.

^α § 161, R. XXXVIII.

^β 42, 1.

^γ 44, Obs. 3.

^δ 46, 3.

^ε 46, 6.

^φ § 175, R. LVIII.

^ε 78, 2.

^η § 144, R. XVII. 7.

^ι 50, Obs. 1-6.

^κ 80, 2.

¹ § 125, μέν—δέ.

^μ § 172, R. LIV.

^ν 78, 1.

^ο 52, 1.

30. *The Subjunctive and Optative denoting an Object after*
ὅτι, ὡς.

Κῦρος σχεδὸν ἐδόκει εἰδέναι¹ ὅτι^a τοῦ βίου ἢ τελευτῆ πα-
ρείη.²—Εὐ ἴσθι, ἔφη Ἀριστόδημος, ὅτι, εἰ νομίζοιμι^b θεοὺς
ἀνθρώπων^c τι^d φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν.^e

Σωκράτης ἐκ πολλῶν^e ἔφη ἀκούειν,^f ὡς^a πάντων κτημάτων^g
κράτιστον ἂν εἴη φίλος σαφῆς καὶ ἀγαθός.

Οὗτος ἔλεγεν, ὅτι^a Μήδοκος μὲν εἴη δώδεκα ἡμερῶν ἀπὸ
θαλάττης ὁδόν.^h Σεύθης δὲ, ἄρχων ἔσοιτο³ ἐπὶ θαλάττη.

Λέγεταιⁱ Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης ἐνά-
λασθαι,⁴ καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην
βεβαιῶσαι ὅτι^a γεγόνοι⁵ θεός.

31. *The Subjunctive and Optative denoting the end, intention,*
or design, after ἵνα, ὡς, ὅπως, &c.

Διὰ τοῦτο δύο ᾧτα^k ἔχομεν, στόμα δὲ ἐν, ἵνα¹ πλείω⁶ μὲν
ἀκούομεν, ἤττονα δὲ λέγωμεν.¹—Αἰ τιθῆναι ἐμπτύουσι
τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν.¹

Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῆ.¹ Σωκράτης
λέγει τῶν ἄλλων ἀνθρώπων^m διαφέρεινⁿ καθόσον οἱ μὲν ζῶσιν,
ἵνα ἐσθίωσιν,¹ αὐτὸς δὲ ἐσθίει, ἵνα ζῆ.¹

Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθί-
οιεν,^o αὐτὸν^p δὲ ἐσθίειν ἵνα ζῶη.

Ὁ αὐτὸς^q ἠξίου^r τοὺς νέους συνεχῶς κατοπτρίζεσθαι,^r ἵν'
εἰ μὲν καλοὶ εἶεν,^s ἀξιοὶ γίγνοιντο,^o εἰ δὲ αἰσχροὶ, παιδεία
τὴν δυσειδεῖαν ἐπικαλύπτειν.^o

Θεώρει^s ὥσπερ ἐν κατόπτρῳ τὰς^t σαντοῦ πράξεις, ἵνα τὰς^t
μὲν καλὰς ἐπικοσμήσῃ,¹ τὰς δὲ αἰσχροὰς καλύπτῃς.¹

^a 81, Obs. 1-4.

^b 81, Obs. 3, 6.

^c § 144, R. XIV.

^d § 133, 13 & 117, 6.

^e 16, 2.

^f 96, 2.

^g § 143, R. X.

^h § 161, R. XXXVIII.

ⁱ 55, 1.

^k § 31, 4, οὗς.

^l 79, 1.

^m § 144, R. XVI. 6.

ⁿ 96, 1

^o 81, 1.

^p § 175, Obs. 1.

^q 25, 4.

^r 97, 3.

^s § 179, R. LXV.

^t 31, 2.

32. *Subjunctive and Optative in independent Propositions*

(§ 172, II).

Φαῦλον μήτε λέξις,^a μήτε ἐργάση^a μηδέν.^b—Μηδενὶ συμφορὰν ὄνειδίσης.^a—Μηδέποτε φρονήσης^a ἐπὶ σεαυτῷ μέγα.^c

Οὐκ ἂν δύναιο¹ μὴ καμῶν^d εὐδαιμονεῖν.—Εὐ θνήσκεις,^e ὅταν σοι τὸ χρεῶν² ἔλθῃ.^f—Πολλὰ μὲν³ ἴδοις⁵ τις ἂν ἐν Ἑλλάδι, καὶ ἀκούσαι θαύματος ἄξια.

33. *Subjunctive and Optative in conditional Clauses* (§ 172, III).

Ἐὰν ᾗς^h φιλομαθής, ἔση⁴ πολυμαθής.—Γελᾷ ὁ μῶρος κἂν τι μὴ γελοῖον ᾗ.ⁱ—Ἀρετὴ, κἂν⁵ θάνῃⁱ τις, οὐκ ἀπόλλυται.

Εἰ ἅπαντες μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν ἀπολοίμεθα.^k εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι⁶ νομίμοις βουληθεῖημεν,^k εὐδαιμόνως ἂν τὸν βίον διατελοῖμεν.^k

Εὐκλείδης ὁ Σωκρατικός, ἀκούσας τοῦ ἀδελφοῦ¹ λέγοντος· ἀπολοίμην,^k εἰ μή σε τιμωρησαίμην, ἐγὼ^m δὲ, εἶπεν, εἰ μή σε φιλεῖν ἡμᾶς πείσαιμι.⁷

Εἰ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοιⁿ ἐκ τοῦ βίου, τί ἂν ἀγαθὸν ἡμῖν γένοιτο,^o ἢ τίς ἂν τι λαμπρὸν⁸ ἐπιθυμήσειεν.^o

Οἱ δραπεταί, κἂν μὴ διώκωνται,ⁿ φοβοῦνται, οἱ δὲ ἄφρονες, κἂν⁹ μὴ κακῶς πράττωσι,ⁿ ταράττονται.

34. *Infinitive with a Subject* (§ 175).

Οἱ Αἰγύπτιοι τὸν ἥλιον^p καὶ τὴν σελήνην θεοὺς^q εἶναι λέγουσιν.—Ἡ παροιμία λέγει, παλίμπαιδας^q τοὺς γέροντας^p γίγνεσθαι.

^a 80, 2.

^b 63, 2.

^c 117, 45.

^d 105, 4.

^e § 172, Obs. 6, II.
1st.

^f § 172, Obs. 4.

^g § 172, Obs. 6, II.

6th.

^h § 172, Obs. 7, 1st.

ⁱ § 172, Obs. 7, 2d.

^k § 172, Obs. 7, 3d.

^l § 144, R. XIII.

^m 50, Obs. 6.

ⁿ § 179, R. LXV.

^o § 172, Obs. 6, II.

6th.

^p § 175, R. & 91, 1.

^q § 139, R. 6, Note.

Παλαιῶς μῦθος λέγει, τοὺς Μυρμιδόνας,^a ἐκ μυρμίκων ἀνδρας^b γεγονέναι.¹—Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν^c ῥίζας^a εἶναι πικρὰς, γλυκεῖς² δὲ^c τοὺς καρπούς.

Δειῶν ἐστὶ τοὺς³ χεῖρους^a τῶν βελτιόνων ἄρχειν.^d—Εἰρήκασί⁴ τινες, τὸν ἥλιον^a λίθον εἶναι,^e καὶ μύδρον διάπυρον.

Οἱ Νάξιοι μυθολογοῦσι τὸν Διόνυσον^a παρ' αὐτοῖς⁵ τραφῆναι.^e—Λόγος ἐστὶ Δῆλον τὸν νῆσον, πρὶν μὲν ἀνθρώποις⁶ φανῆναι^f τὸν Ἀπόλλωνα,^a τῷ πελάγει⁵ κρύπτεσθαι.^d

Ξέρξης ὡς ἐπύθετο⁷ τὸν Ἑλλήσποντον ἐξεῦχθαι,^e καὶ τὸν Ἄθω⁸ διεσκάφθαι,⁹ προῆγεν ἐκ τῶν Σάρδεων.

Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις^h ἐπερχομένοις, οὐκ ἔφη, φεύγειν,ⁱ ἀλλὰ διώκεινⁱ τὸ συμφέρον ὀπίσω κείμενον.—Σωκράτης ἠγεῖτο πάντα μὲν θεοὺς^a εἰδέναι.^{e 10}

35. Participle expressing an Intermediate Circumstance (§ 177).

Γλαῦκος, ἔτι νήπιος ὑπάρχων,^k μῦν διώκων,^l εἰς μέλιτος πίθον¹¹ πεισὼν^m ἀπέθανεν.—Διογένης λύχρον μεθ' ἡμέραν ἄψας,^k ἀνθρώπων, ἔφη, ζητῶ.

Οἱ Λάκωνες, τὴν τῆς παλαιᾶς διαίτης σκληρότητα καταλύσαντες,ⁿ ἐξώκειλαν¹² εἰς τρυφήν.—Δαίδαλος, ἀρχιτέκτων ὢν,^o ἐν Κρήτῃ κατεσκεύασεν Λαβύρινθον.

Μίλων, ταῦρον¹³ ἀράμενος,^o ἔφερε διὰ τοῦ σταδίου μέσου.—Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων^o ἐποίει.

Σχολαστικὸς οἰκίαν πριάμενος,^o τῆς θυρίδος προκύψας,^m ἠρώτα¹⁴ τοὺς παριόντας,¹⁵ εἰ πρέπει αὐτῷ ἡ οἰκία.

^a § 175, R. & 91, 1.

^b § 139, R. 6, Note.

^c 117, 46.

^d 90, 1.

^e 90, 2.

^f § 176, R. LIX.

^g § 158, R. XXXIV.

^h § 148, Obs. 7, 1.

ⁱ 96, 4.

^k 102, 1.

^l 102, 9.

^m 101, 1.

ⁿ 102, 10.

^o 100, 1.

36. *Participle expressing an accompanying action, as the Cause, Manner, or Means of accomplishing the leading action (§ 177, 1, 2d).*

Θάπτουσι οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες,^a Ῥωμαῖοι δὲ καίοντες.^a—Ἀνθρώποι τὸν θάνατον φεύγοντες^a διώκουσιν.—Ὀρφεὺς ἄδων^b ἐκίνει¹ λίθους τὲ καὶ δένδρα.

Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος^c εἰς μακρὸν γῆρας ἦλθεν,² οὐδὲν οὐδέποτε, ἔφη, πρὸς ἰδονὴν φαγῶν,^b οὔτε δράσας.^b

Ὁ θεὸς πολλάκις χაίρει τοὺς μὲν μικροὺς³ μεγάλους ποιῶν,^c τοὺς δὲ μεγάλους μικροὺς.

Σωκράτης⁴ δαιμονῶν ἔφη τοὺς μαντευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ⁵ μαθοῦσι^b διακρίνειν· ἢ ἃ ἔξεστιν ἀριθμήσαντας,^d ἢ μετρήσαντας,^d ἢ στήσαντας^d εἰδέναι.

Τοιαῦτα μέντοι λέγων^d τε, καὶ αὐτὸς ποιῶν,^d εὐσεβεστέρους τε καὶ σωφρονεστέρους⁶ τοὺς συνόντας παρεσκεύαζεν.

37. *Participle as an attribute of a Noun.*

Ἐλπίς ἔγρηγορότος^c ἐνύπνιον ἐστι.—Τὴν Ἀχιλλέως ἀσπίδα Ὀμηρος ἐποίησε φέρουσαν^f ὄλον τὸν οὐρανὸν καὶ (ἀνθρώπους) γεωργοῦντας,^e καὶ γαμοῦντας, καὶ δικαζομένους, καὶ πολεμοῦντας.—Ὀδυσσεὺς τὸν Κλυππα μεθύσαντα^g ἐξετύφλωσεν.⁸

Γυνή τις ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὠὸν αὐτῆ^h τίκτουσαν.^f—Ἦκουσά ποτε Σωκράτουςⁱ περὶ φίλων διαλεγομένου.⁵

^a 104, 3.

^b 104, 4.

^c 104, 6.

^d 104, 5.

^e 99, 3.

^f 100, 3.

^g 100, 4.

^h § 152, R. XXVIII.

ⁱ § 144, R. XIII.

38. *The Case Absolute* (§ 178).

Πόνον^a μεταλλαχθέντος¹ οἱ πόνοι γλυκεῖς.—Κυβερνήτου νοσοῦντος,^b ὄλον συμπάσχει τὸ σκάφος.

Πομπηίου καὶ Καίσαρος² διαστάντων,^c ὁ Κικέρων ἔφη, γινώσκω ὃν φύγω,^d μὴ γινώσκων^e πρὸς ὃν φύγω.^d—Τῶν ὀρνίθων βουλομένων^b ποιῆσαι βασιλέα, τὰς ἑαυτὸν ἡξίου³ διὰ τὸ κάλλος χειροτονεῖν.⁴

Νεανίσκου πολλὰ λαλοῦντος,^b Ζήνων ἔφη, τὰ ὠτά σου εἰς τὴν^f γλῶσσαν συνερόύηκεν.⁵—Οἱ Γαλλικοὶ, τῶν δὲ⁶ πεσόντων^a πολεμίων, τὰς^f κεφαλὰς ἀφαιροῦντες περιάπτουσι τοῖς ἀνέσι⁷ τῶν ἵππων.

Τοῦ δὲ θέρους εὐθύς ἀρχομένου⁸ Πελοποννήσιοι ἐξέβαλον⁸ ἐς τὴν Ἀττικὴν.—Καὶ ὄντων^b αὐτῶν οὐ πολλὰς πω ἡμέρας^h ἐν τῇ Ἀττικῇ, ἡ νόσος πρῶτον ἤρξατο.

Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, λέοντος στρατηγοῦντος,^a ἢ λέοντων, ἐλάφου στρατηγοῦντος.^a

Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος,⁹ ὡς ἂν ὠὰ τοῦ ζώου τίκτοντοςⁱ τοῖς χηνεῖσι παραπλήσια,¹⁰ τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκκαίδεκα. Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον, ὡς ἂν πολυγόνων τε ὄντωνⁱ καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων.ⁱ

^a 112, 6.

^b 112, 1.

^c 112, 4.

^d § 172, R. LIV.

^e 105, 2.

^f 31, 2.

^g 112, 3.

^h § 160, R. XXXVI.

ⁱ § 178, Obs. 6, &

113, 2.

EXERCISES IN READING.

FABLES AND ANECDOTES.

I. ÆSOPIC FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, ¹ ἠλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

2. *The Lioness.*

Λέαινα, ὄνειδιζομένη ὑπὸ ἀλώπεκος, ² ἐπὶ τὸ^α διὰ παντὸς ἕνα τίκτειν, ἕνα, ἔφη, ἀλλὰ λέοντα.

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῦς ³ ἐκαθέσθη καὶ ἠΰλει· εἶπε δὲ πρὸς τὸν βοῦν, ^β εἰ βαρῶ^ς σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, ⁴ οὔτε ὅτε ἦλθες ἔγνω, οὔτε ἂν μὲνης, ^ς μελήσει μοι.^δ

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ^ε ὄφιν ^ς εὐρών ὑπὸ κρύους πεπηγότα, ⁶ τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. ⁷ Θερμανθεῖς^ς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ^β ἐπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

⁸ Βότρυας πεπεῖρους ἀλώπηξ κρεμαμένους ἰδοῦσα τούτους ⁹ ἐπειρᾶτο καταφαγεῖν. ¹⁰ Πολλὰ^ς δὲ καμοῦσα καὶ μὴ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, ὄμφακες ἔτι εἰσίν.

^α 88, 4.

^δ 54, 1.

^ι 102, 9.

^β § 24, R. 1.

^ε § 160, R.

^ς § 120, I. 1.

^ς § 172, Obs. 7, 1st.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἕστως, ἐπειδὴ λύκον παριόντα^a εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, ὡ^b οὔτος, οὐδὲν σὺ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος^b ἐν ποταμῷ, ἔκινδύνευσεν πνιγῆναι· καὶ ἰδὼν^c τινα παροδίτην, ἐπεφώνει, βοήθησον. Ὁ δὲ ἔμέμφετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον^d εἶπεν, ἄλλα νῦν μοι^e βοήθησον, ὕστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν,^c τοῦτον ἐδίωκεν· ὡς δὲ ἔπι-στραφεῖς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς ἑῖς τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασασμένη αὐτόν ἔφη, ὡ^b κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες,^f οὔτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ^e εἰς ναὸν κατέφυγε. Προσκαιλουμένου δὲ τοῦ λύκου^h τὸν ἄμνον, καὶ λέγοντος, ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνοςⁱ ἔφη πρὸς αὐτόν· ἄλλ' αἰρετώτερόν μοι^k ἔστι θεῷ^l θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος, δορὰν λέοντος¹¹ ἐπενδυθεὶς, λέων ἐνομιζέτο πᾶσι,^m καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος, βιαιότερονⁿ πνεύσας, ἐγύμνου αὐτόν τοῦ προκαλύμματος,^o τότε πάντες¹² ἐπιδραμόντες ξύλοις^p καὶ ῥοπάλοις αὐτόν ἔπαιον.

^a § 112, II.

^b 102, 9.

^c 74, 23.

^d § 10, 2, 3d.

^e § 148, R. XXII.

II. 2

^f 61, 2.

^g § 133, 3, "the latter."

^h 112, 1.

ⁱ § 133, 3, "the former."

^k § 147, R. XX.

^l § 146, R.

^m 154, R. XXX.

ⁿ 121, Note 1.

^o § 153, Obs. 7.

^p § 158, R.

11. *The Woman and the Hen.*

Γυνή τις χήρα ὄρνιν^a εἶχε, καθ^b ἐκάστην ἡμέραν ὠδὸν αὐτῆ^c τίκτουσαν. Νομίσασα δὲ, ὡς εἰ πλείους^c τῆ ὄρνιθι^d κριθὰς παραβάλοι, δις τέξεται τῆς ἡμέρας,^e τοῦτο πεποιήμεν. Ἡ δὲ ὄρνις πιμελῆς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας^e τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων^f βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν.^g Αἴρουμένων δὲ τοῦτον τῶν ἄλλων,^f ὁ κολοιδὸς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ^f βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει,^h πῶς ἡμῖν ἐπαρκέσεις;

13. *The Horse and the Groom.*

Κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων καὶ πωλῶν, τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας.^k Ἐφη δὲ ὁ ἵππος, εἰ θέλεις ἀληθῶς καλὸν εἶναί με,^l τὴν κριθὴν^l τὴν τρέφουσαν μὴ^m πῶλει.

14. *The Dog and the piece of Flesh.*

Κύων κρέας φέρων ποταμὸνⁿ διέβαινε· θεασάμενος δὲ τὴν ἑαυτοῦ σκιὰν ἐπὶ τοῦ ὕδατος, ὑπέλαβεν ἕτερον κύνα εἶναι κρέας κατέχοντα· καὶ ἀφείξας τὸ ἴδιον, ὄρμησε τὸ ἐκείνου^o λαβεῖν, ἀπώλεσε δὲ ἀμφοτέρω^p.^o τὸ μὲν^q οὖν οὐκ ἦν· ὁ δὲ^q κατεῖχεν ὑπὸ τοῦ ρεύματος κατεσύρετο.

15. *The Foxes.*

Ἀλώπηξ ἐν παγίδι ἠληφθεῖσα, καὶ ἀποκοπέισης τῆς οὐρᾶς^r διαδραῖσα, ἀβίωτον, ὑπ' αἰσχύνης, ἠγγεῖτο τὸν βίον.^o Ἐγνώ οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ ρουθετῆσαι,^s ὡς ἂν τῷ

^a § 24, R. 3.^b 6, 3, 1st & 2d.^c 40, 5.^d 152, R.^e 160, Obs. 1.^f 112, 1, & § 178,

R.

^g 87, 2.^h § 172, Obs. 3.ⁱ § 148, Obs. 7, 2.^k 160, R.^l § 175, R.^m § 166, 2, 2d.ⁿ § 134, 18, κρέας.^o § 142, R. V.^p 16, κρέατα.^q § 133, 3.^r § 178, R.^s § 153, R.

κοινῷ πάθει^a τὸ ἴδιον συγκαλύψειεν^b αἷσχος. Καὶ δὴ πάσας ἀθροίσασα, ¹παρήνει τὰς^c οὐράς ἀποκόπτειν, ²ὡς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρητημένον. Ὑπολαβοῦσα δέ τις αὐτῶν^d εἶπεν, ³ὦ αὐτή, ⁴ἀλλ' εἰ οὐ σοί^e τοῦτο συνέφερον,^f οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.^g

16. The Stag.

Ἐλαφος διαήσασε^h ἐπὶ πηγὴν ἦλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκιάν, τοὺς μὲν πόδας ἐμέμφετο ⁵ὡς λεπτοὺς δὲ ἀσθενεῖς ὄντας·^h τὰ δὲ κέρατα αὐτοῦ ἐπήνει, ⁶ὡς μέγιστα καὶ εὐμήκη. Μηδέπω πιῶν, κνηγοῦι καταλαβόντος, ἔφευγεν. ⁷Ἐπὶ πολὺν δὲ τόπον δραμῶν^k καὶ εἰς ὕλην ἐμβὰς, τοῖς κέρασιν^a ⁸ἐμπλακεῖς ἐθηρεύθη, ἔφη δὲ,^l ὦ μάταιος ἐγὼ! ὅς^m ἐκ μὲν τῶν ποδῶν ⁹ἐσώθη, οἷςⁿ ἐμεμφόμεν, ἐκ δὲ τῶν κερμάτων προεδόθη, οἷς^a ἐκαυχώμεν.

17. The Grasshopper and the Ants.

Χειμῶνος ὄρα,^o ¹⁰τῶν σίτων βραχέντων,^p οἱ μύρμηκες ἔψυχον· τέτιξ δὲ^q λιμώτιτων^s ἤτει^r αὐτοὺς τροφὴν· οἱ δὲ^q μύρμηκες εἶπον αὐτῷ,^s διατί ¹¹τὸ θέρος οὐ συνῆγες τροφὴν; Ὁ δὲ εἶπεν, οὐκ ἐσχόλαζον, ἀλλ' ¹²ἤδον μουσικῶς· οἱ δὲ γελάσαντες^t εἶπον, ἀλλ' εἰ θέρους ὄραις^o ἤυλεις, χειμῶνος ὀρχοῦ.

18. The Lion and the Ass.

Λέων καὶ ὄνος, ¹³κοινωνίαν θέμενοι,^u ἐξῆλθον ἐπὶ θήραν. Γενομένων δὲ αὐτῶν^v κατὰ τι σπήλαιον, ἐν ᾧ αἴγες ἄγριαι, ὁ μὲν^q λέων πρὸ τοῦ στομίου¹⁴ στας, ἐξιούσας^k τὰς αἴγας συνελάμβανεν· ὁ δὲ^q ὄνος ἐνδὸν εἰσελθὼν ¹⁵ἐνήλατο αὐταῖς,^w καὶ

^a § 158, R.

^b 81.

^c 31.

^d § 143, R. X.

^e § 148, R. XXII, II,

1.

^f § 170, Obs. 1.

^g 99.

^h 113, 2.

ⁱ 112, 4.

^k 102, 9.

^l 117, 46.

^m § 135, R.

ⁿ § 148, Obs. 7, 6.

^o § 160, R.

^p 112, 6.

^q 117, 46.

^r § 153, R.

^s 71, 5.

^t 102, 1.

^u § 131, Obs. 1.

^v 112, 5.

^w § 169, R.

ὠγκᾶτο ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος ¹τὰς πλείστας συλλαβόντος, ^a ἐξελθὼν ἐκεῖνος ^b ἐπνυθάνετο αὐτοῦ ^cεἰ γενναίως ἠγωνίσαστο, καὶ τὰς αἰγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, ἀλλ' ²εὐ' ἴσθι ὅτι καὶ γὰρ ἂν σε ἐφοβήθην, ^d εἰ μὴ ἤθδειν σε ὄνον ὄντα. ^e

19. The Hungry Dogs.

Κύνες λιμώττουσαι ^f ὡς ἐθεάσαντο ἔν τινι ποταμῷ ³βύρσας βρεχομένας, ^g μὴ δυνάμεναι αὐτῶν ^h ἐφικέσθαι, ⁴ συνέθεντο ἀλλήλαις ⁱ ὅπως πρῶτον τὸ ὕδωρ ἐκπίωσιν, ^k καὶ εἴθ' οὕτως ἐπὶ τὰς βύρσας παραγένωνται. ⁵ Συνέβη δὲ αὐταῖς ^l πιούσαις ⁶ πρὶν διαβῆρα γῆραι, ἢ τῶν βυρσῶν ^h ἐφικέσθαι.

20. The Old Man and Death.

Γέρον ποτὲ ξύλα ⁷ ταμῶν ἐξ ὄρους, ^m κατὰ τῶν ὤμων ἀράμενος, ἐπειδὴ πολλὴν ὁδὸν ⁿ ⁸ ἐπηχθισμένος ἐβιάδισεν, ἀπειρηκῶς, ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν ^o ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθύς ἐπιστάντος, ^p καὶ τὴν αἰτίαν πνυθανομένου ⁹ δι' ἣν αὐτὸν καλοίη, ^q ὁ γέρον ἔφη, ἵνα τὸν φόρτον τοῦτον ἄρας, ἐπιθῆς ^k μοι.

21. Mercury and the Statuary.

Ἐρμῆς, ¹⁰ γινῶναι βουλόμενος ἔν τινι τιμῇ παρ' ἀνθρώποις ἔστιν, ἦκεν ¹¹ εἰς ἀγαλματοποιοῦ, ^r ἐαυτὸν εἰκάσας ἀνθρώπου. ^s Καὶ θεασάμενος ἄγαλμα τοῦ Διὸς, ἠρώτα, πόσον ^t τις αὐτὸ πρίασθαι δύναται; ¹² Τοῦ δὲ εἰπόντος, ^p δραχμῆς, ^v γελάσας, πόσον τὸ ^u τῆς Ἥρας; ἔφη. Εἰπόντος ^p δὲ, πλείονος ^v ἰδὼν καὶ τὸ ἐαυτοῦ ἄγαλμα, καὶ νομίσας, ὡς ἐπειδὴ ἄγγελός ^v ἔστι θεῶν,

^a 112, 4.

^b § 133, 3.

^c § 153, Obs. 7.

^d § 170, Obs. 1.

^e 111, 1.

^f 99.

^g 100, 2.

^h § 144, R. XV. 3.

ⁱ § 148, R. XXIII. 1.

^k 79.

^l § 149, R.

^m § 40, 2.

ⁿ § 161, R. XXXVIII.

^o 97, 2.

^p 112, 4.

^q § 172, R. LIV.

^r § 142, Obs. 1.

^s § 152, R.

^t § 162, R.

^u § 134, 18, ἄγαλμα.

^v § 139, R. 6.

καὶ ¹κερδῶος, πολὺν αὐτοῦ παρὰ τοῖς ἀνθρώποις εἶναι τὸν λόγον,^a ἤρετο περὶ αὐτοῦ. Ὁ δ' ἀγαλαματοποιὸς ἔφη, ²ἐὰν τούτους ὠνήσῃ,^b καὶ τοῦτον προςθήκη^c σοὶ δίδωμι.

22. *The Ass and the Lap-dog.*

Ὅνον τις ³ἔτρεφε καὶ κυνίδιον ὠραῖον.
 Ὁ δ' ὄνος ἐν αὐλῇ παρὰ φάτναισι δεσμώτης
 ἔτρωγε κριθὰς, χόρτον, ⁴ὥσπερ εἰώθει.
 Ἦν δὲ χαρίεν κυνίδιον, ⁵εὐρύθμως παῖζον,
 Τὸν δεσπότην τε ποικίλως περισκαῖρον·
 Ἐκεῖνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις.
 Ὁ δ' ὄνος μὲν αἰεὶ νύκτα^d πᾶσαν ἤλθεν
 Πυρὸν φίλης Δήμητρος, ἡμέρας^d δ' ἤγεν
 Ἐλθὼν ἀφ' ὕψους, ⁷ἐξ ἀγροῦ θ' ὅσον^e χρεῖα.
 Δηχθεῖς δὲ θυμῶ^f καὶ περισσὸν^g οἰμώξας,
 Πάσῃ θεωρῶν ἐν ἀβρότῃ τὸν σκύμνον,
⁸Φάτνης ὀνειῆς δεσμὰ καὶ κάλους ῥήξας
 Ἔς μέσον ⁹αὐλῆς ἦλθεν, ἄμετρα^g λακτίζων.
¹⁰Σαίνων δ' ὅποια^g καὶ θέλων περισκαῖρειν
 Τὴν μὲν τράπεζαν ἔς μέσον βαλὼν^h θλάσσει,
 Ἄπαντα δ' εὐθύς ἠλοίησε τὰ σκευή.
 Δειπνοῦντα δ' εὐθύς ¹¹ἦλθε δεσπότην κρούσων.¹
 Νώτοις^k ἐπεμβάς. Ἐσχάτου δὲ κινδύνου¹
¹²Θεράποντες ἐν μέσοις ἔσωσαν, ὡς εἶδον,
 Κρανεῖαις δὲ κορύναις ἄλλος ἄλλοθεν κρούων^h
 Ἐκτεινον. Ὡς δὲ καὶ τὸς ὕστατ' ἐξέπνει,
¹³Ἐτλην, ἔλεξεν, οἶα^m χρή με, δυσδαίμων.
 Τί γὰρ παρ' ¹⁴οὔρεσιν οὐκ ἐπολενόμην,
¹⁵Βαιῶ δ' ὁ μέλεος κυνιδίωⁿ παρισούμην;

^a § 134, 4 & § 175, R. LVIII.

^b § 172, Obs. 7, 1st.

^c § 129, R. & 9, 4.

^d § 160, R.

^e 46, 1.

^f § 157, R. XXXIII.

^g § 120, I. 1.

^h 104, 3.

ⁱ § 177, Obs. 5.

^k § 169, R.

¹ § 144, R. XVI, 3 & Obs. 5.

^m 48, 1.

ⁿ § 148, Obs. 7, 4.

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγου.^a Τοῦ δὲ^b εἰπόντος, ^cεἴμαρτό μοι κλέψαι, καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, διὰ τοῦτο, εἶπε, δύο ^dᾧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω^e μὲν ἀκούωμεν,^d ἥττονα δὲ λέγωμεν.^d—3. Νεανίσκου^e πολλὰ λαλοῦντος, Ζήνων ἔφη, τὰ ᾧτά σου εἰς τήν^f γλῶσσαν συνερόύηκεν.—4. Ζήνων, Ἀντιγόνου πρέσβεις Ἀθήμαζε^g πέμψαντος, ^hκληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκεῖνων^e παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς εἶσα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι^h περὶ αὐτοῦ πρὸς Ἀντίγονον; ⁱτοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφοι εἶναι ἐν Ἀθήναις σιγᾶν ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπῳ ἔλεημοσύνην ἔδωκεν,^k ^lοὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρώπον ἠλέησα.—6. Τοὺς Ἀθηναίους ^mἔφρασκεν^l εὐρηκέναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις^m δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη,ⁿ ^oοὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν^h οἱ μαθηταί, ἔφη, ἐὰν, ^pτοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα,^h ἔφη, ὡς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσφέρεισθαι.—10. Ἀριστοτέλης ^qἑνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπιόμενος ¹⁰ἀτόποις τισὶ διηγῆμασι,^o πολλάκις αὐτοῦ λέγοντος, οὐ θαυμαστὸν^p ὅ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ¹¹ἀλλ' εἴ τις πόδας ἔχων^q σὲ ὑπομένει.

^a § 76, II.
^b § 133, 3 & 26.
^c § 40, 5.
^d 79, 1.
^e 112, 1.
^f 31, 2.

^g § 119, 1, 3d.
^h § 172, R. LIV.
ⁱ § 175, R. LVIII.
^k 110, 2.
^l § 116, I. 7.

^m § 148, Obs. 7, 4.
ⁿ 81, Obs. 1.
^o § 158, R.
^p Sup. ἐστίν.
^q 100, 3.

Plato.

11. Πλάτων ¹θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, οὐ παύσει, μειράκιον, εἶπε, τούτου^a καταφρονῶν, ²δι' ὃν μέγα φρονεῖν^b ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ,^c ἐπιστάντος Ξενοκράτους, λαβὼν,^d ἔφη, τοῦτον, ³μασιγῶσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα,⁴ οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα,^e οὐ καὶ σὺν, εἶπε, χηρῶν βοῶντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν^f τὴν πόλιν καὶ αὐτοὺς ⁵κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος^e ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.^e

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, ⁶κακὸν^e εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεύς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ^h ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. ⁷Βακτηρίαⁱ ἐπηρείσατο ἀσθενήσας^k ἔπειτα μέντοι καὶ διαπαντός ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἐνθα αὐτῷ^l τὰ σιτία ἦν. Ἐπιστείλας δέ τι,^m οἰκίδιον αὐτῷⁿ προνοήσασθαι, ⁸καὶ βραδύνοντος, πίθον τιὰ ἔσχεν οἰκίαν.^o—17. Διογένης ἠνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῶ τῶν οἰκετῶν^p ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ⁹ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, οὐκ αἰσχρὸν ἐστι,^q Μάνην μὲν μὴ δεῖσθαι Διογένης,^r ¹⁰Διογένην δὲ Μάνους;^r—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶⁱ πῖνον,^e ἐξέρόψε τῆς πήρας^s τὴν κοτύλην, εἰπὼν, ¹¹παιδίον με νενίκηκεν εὐτελεία.^t Ἐξέβαλε δὲ καὶ τὸ τρύβλιον, ὁμοίως

a § 144, R. XIV.

b 117, 45.

c § 148, R. XXII.
& Rem.

d 101, 3.

e 100, 1, or 2.

f 112, 4.

g § 131, Obs. 4.

h § 148, R. XXII. II.

4.

i § 158, R.

k 102, 9.

l § 148, R. XXI. Obs.

1.

m 71, 5.

n § 152, R. XXVIII.

o 9, 4. (Obs.)

p § 143, R. X.

61, 1.

r § 144, R. XVI.

s § 169, R. LIII.

t § 157, R. XXXIII.

παιδίον θεασάμενος, ἐπειδὴ κατέαξε ἰτὸ σκεῦος, τῷ κοίλῳ ἄρτω τὴν φακὴν ὑποδεχόμενον.—19. *Λύχνον μεθ' ἡμέραν ἄψας, ἀνθρωπον, ἔφη, ζητῶ.*—20. *Ὅτε ἀλοὺς καὶ πωλούμενος ἠρωτήθη, ὅτι οἶδε ποιεῖν, ἀπεκρίνατο, ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ^b πρίασθαι.*—21. *Ἐλεγε τῷ Ξενιάδῃ, τῷ^c πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ,^d εἰ καὶ δοῦλος εἴη·^e καὶ γὰρ ἰατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.^d*—22. *Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, μηδὲν εἰσίτω κακόν·^e ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν;—*23. *Ἐκ τοῦ βαλανείου ἐξιῶν, τῷ^e μὲν πνθόμενῳ, εἰ πολλοὶ ἄνθρωποι ἴλουνται, ἠρησάτο· τῷ^e δὲ, εἰ πολὺς ὄχλος, ὠμολόγησεν.*—24. *Πρὸς ὁσὺς ἐρπύσαντας^f ἐπὶ τὴν τράπεζαν μῦς, ἰδὸν, φησὶ, καὶ Διογένῃ παρασίτους τρέφει.*—25. *Πρὸς τὸν^e πνθόμενον, ποία ὄρα^g δεῖ ἀριστᾶν, εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ,^h εἰ δὲ πένης, ὅταν ἔχη.*—26. *Πλάτωνος ὁρίσασμένου, ἀνθρωπὸς ἐστὶ ζῶον δίπουν,ⁱ ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρούνα εἰσῆνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.*—27. *Διογένῃ ἄσωτον ἦται^k μνᾶν· τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριῶβολα, ἐμὲ δὲ μνᾶν αἰτεῖς;^k ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.*—28. *Ἀττικῷ τινος ἐγκαλοῦντος αὐτῷ,^l διότι Λακεδαιμονίους μᾶλλον^l ἐπαινωῶν, παρ' ἐκείνοις οὐ διατρίβει· οὐδὲ γὰρ ἰατρὸς, εἶπεν, ὑγείας ὦν ποιητικὸς, ἐν τοῖς ὑγαιίνουσι τὴν διατριβὴν ποιεῖται.*—29. *Διογένῃ τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν^m μεταβάσιν^m αὐτοῦ παρέβαλε ταῖς τοῦⁿ βασιλέως, ἔαρος^o μὲν ἐν Σούσοις, καὶ χειμῶνος^o ἐν Βαβυλῶνι, θέρους^o δ' ἐν Μηδίᾳ διατριβαῖς.^b*

^a § 144, R. XVII. 1.

^b § 152, R.

^c 32.

^d § 148, Obs. 7, 3.

^e 134, 18, ἀνθρώπων.

^f 100, 2.

^g § 160, R.

^h § 172, R. LIV.

ⁱ § 48, 3.

^k § 153, R.

^l § 148, Obs. 7, 6.

^m § 24, R. 1.

ⁿ § 134, 5.

^o § 142, Obs. 1, ὄρα.

Antisthenes

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, ἰαγωνιῶ, ἔφη, μή τι κακὸν εἴργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ^a περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι^b ἑαυτῷ^c ὀμιλεῖν.—32. Ἐρωτηθεὶς, τί τῶν μαθημάτων^d ἀναγκαιοτάτον, ἔφη, τὸ κακὰ ἀπομαθεῖν.^b—33. Συνεβούλευεν Ἀθηναίοις, τοὺς ὄνους ἵππους^e ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μαθόντες,^f μόνον δὲ χειροτονηθέντες.^g—34. Αἰρετώτερον^h εἶπεν εἶναι, εἰς κόρακας ἔμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷⁱ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι πᾶσι^k θαρρόντως ὀμιλεῖν.—36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, εἰς πάντες οἱ νόμοι ἄναιρεθῶσιν,^l ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς ποτε, τί^m διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ,ⁿ ἔφη, εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τί^o διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν,ⁿ ἔφη, ὥπερ^m οἱ δεδαμασμένοι ἵπποι τῶν ἀδαμάστων.ⁿ—39. Ἐρωτηθεὶς, τίνα ἐστίν,^o ἃ δεῖ τοὺς παῖδας μαθάνειν,^p ἔφη, οἷς^q ἰὸ ἄνδρες γενόμενοι χρήσονται.—40. Ἐρωτηθεὶς ὑπὸ τίνος, τί^r αὐτοῦ ὁ υἱὸς ἀμείνων ἐστὶν παιδευθεὶς,^s καὶ εἰ μηδὲν ἄλλο,^r εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Ἰστίαντος τίνος^s αὐτῷ υἱὸν, ἦρθε πεντακοσίας δραχμᾶς· τοῦ δὲ εἰπόντος, τοσοῦτου^t δύναμαι ἀνδράποδον ἀνήσασθαι, πρῶτον, ἔφη, καὶ ἕξεις δύο.—42. Τοῦ θεράποντος^s ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ

^a § 148, Obs. 7, 1.^b 88, 8.^c § 148, R. XXIII.^d § 143, R. X.^e § 153, Obs. 5.^f 105, 2.^g 104, 5.^h § 131, Obs. 4.ⁱ § 148, R. XXII. II. 1.^k § 148, R. XXIII.^l § 172, Obs. 7, 1st^m § 157, R. XXXIII.ⁿ § 144, R. XVI. 6.^o § 139, R. 1.^p § 149, Exc. II.^q 39, 1, and

§ 148, Obs. 7, 4.

^r § 157, Obs. 1.^s § 178, R. & 112,

1.

^t § 144, R. XVIII.

βαρυνομένου, ἀπόχεε, ἔφη, ¹τὸ πλέον, καὶ ὅσον^a δύνασαι βιάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς^b τῶν φιλοσόφων οὐκέτι, ἔφη, ὅτι ²οἱ μὲν^c ἴσασιν ὧν^d δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, ³εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράννων αὐλὰς ἐθεράπευες· ὁ δὲ, καὶ σὺν, εἶπεν, εἶπερ ἦδεις ἀνθρώποις^e ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.^f—45. Εἰς Κόρινθον αὐτῶν^g πλέοντι ποτε, καὶ χεμμαζομένῳ, συνέβη ταραχθῆναι· πρὸς οὗν τὸν εἰπόντα, ⁴ἡμεῖς μὲν οἱ ἰδιῶται^h οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· ⁵οὐ γὰρ περὶ ὁμοίας, ἔφη, ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν νῖον⁶ ἔκλαυσεν. Εἰπόντος δέ τινος πρὸς αὐτὸν, ὡς οὐδὲν προὔργουι ποιεῖ κλαίων,^k ἴδι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντίνος ἐρωτηθεὶς, ποία διαίτη^l χρώμενος^k εἰς μακρὸν γῆρας ἦλθεν, ⁸οὐδὲν οὐδέποτε,^m ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν,^k οὔτε δράσας.^k—48. Γοργίας, ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, ⁹εἰ ἠδέως ἀποθνήσκει, μάλιστα, εἶπεν· ¹⁰ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐτὸςⁿ ἐπὶ τέρατι ὧν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον^o εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων^p ἤρετο, ¹¹τί πράττοι; ὁ Γοργίας ἀπεκρίνατο·^q ἤδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῶ.^r

Pittacus. Xenophon.

50. Πιττακὸς, ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν

^a 48 & 46, 3.

^b § 134, 18, *θύρας*.

^c § 133, 3, & 26, 1.

^d 39, 1, and

§ 144, R. XVI.

§ 141, I. 4.

^e § 148, R. XXIII.

^f § 125, *ἄν*, 3, and

§ 170, Obs. 1, & 76,

1.

^g § 149, R.

^h § 129, R.

ⁱ § 142, R. VI.

^k 104, 3.

^l § 148, Obs. 7, 4.

^m 63, 1.

ⁿ 25, 4,

^o 117, 48.

^p § 143, R. X.

^q 65 & 78, Obs.

^r § 152, R. XXVIII.

κολάσαι, ἄφῆκεν, εἰπὼν, συγγνώμη τιμορίας^a ἀμείνων· τὸ μὲν^b γὰρ ἡμέρου κρίσεως^c ἐστὶ, τὸ δὲ θηριώδους.^c—51. Γρύλλος, ὁ Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαντίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα^d φασὶ θύειν^e ἔστεμμένον· ἀπαγγελθέντος δὲ αὐτῷ^e τοῦ θανάτου τοῦ παιδός, ἄποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι^f γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔτιοι δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν,^d ἄλλὰ γὰρ, εἰπεῖν, ἦδειν θνητὸν γεγεννηκώς.^g

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν^h παρὰ Πολυκράτους λαβὼν^h πέντε τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν,ⁱ ἄπέδωκεν^k αὐτὰ, εἰπὼν· μισῶ δωρεὰν^l ἣτις ἀναγκάζει ἀγρυπνεῖν.—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας^m μὲν πολλάκις μετενόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἔκρινετο ἀσεβείαςⁿ ἐπὶ τινὶ δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων^o βάλλιν αὐτὸν λίθοις, Ἀμεινίας ὁⁿ νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε^o τὸν πῆχυν ἔρημον τῆς χειρός.^o ¹⁰Ἐτυχε δὲ ἀριστεύων^p ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκῶς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων^q τῶν ἀριστείων^r ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ^s ¹¹τοῦ ἀνδρός τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων^s αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διονυσίου ποτὲ εἰς τὰς λατομίας,^t διὰ τὸ φανλίζειν^t τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασι-
σιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος^u ὑπομείνας, ἀνέστη. Πυθο-

^a § 143, R. XI.

^b § 133, 3.

^c § 144, R. XII. & 5, 2.

^d § 175, R. LVIII.

^e § 154, R. XXXI.

^f 78, 1, Sup. ἔπε-
σεν.

^g 110, 1.

^h 9, 4, Obs.

ⁱ § 160, R.

^k § 110, 2.

^l 38, 1, πᾶσαν, or τινά.

^m 102, 9.

ⁿ 31, 3.

^o § 143, R. IX.

^p 107, 4.

^q § 143, R. X.

^r § 144, R. XV. 2.

^s § 144, R. XIV. 2.

^t 89, 5.

^u § 165, R. XLIII.

μένον δὲ τοῦ Διονυσίου,^a ποῖ δὴ σύ; εἰς τὰς λατομίας, εἶπεν.—
 56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ Ἰοφῶντος τοῦ^b υἱέος^c
 ἐπὶ τέλει τοῦ βίου^d ἠπαρονοίας^d κρινόμενος, ἀνέγνω τοῖς δικασ-
 ταῖς^e Οἰδίπουν τὸν^f ἐπὶ Κολωνῶν, ἐπιδεικνύμενος, διὰ τοῦ δρά-
 ματος, ὅπως τὸν νοῦν^g ὑγιαίνειν· ὡς^h τοὺς δικαστὰς τὸν μὲν
 ὑπερθανμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μαρίαν.ⁱ—57.
 Φιλήμων, ὁ κωμικὸς, ἐπὶ πρὸς τοῖς ἐννεηήκοντα ἔτη^j βιοῦς,^k κατ-
 ἔκειτο μὲν ἐπὶ κλίνης ἡρεμῶν· θεασάμενος δὲ ὄνον τὰ παρεσκευ-
 ασμένα αὐτῶ^d σῦκα κατεσθίοντα, ὤρησε μὲν εἰς γέλωτα,
 καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῶν καὶ ἀθρόω γέλωτι εἰπὼν,
 προσδοῦναι τῷ ὄνῳ^e ἀκράτου^k ῥοφεῖν,^l ἀποπνιγείς ὑπὸ τοῦ
 γέλωτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶν λεπτότατον
 γενέσθαι τὸ σῶμα.^m Ἐπεὶ τοίνυνⁿ ἀνατραπῆναι^m ῥάδιος ἦν ἐκ
 πάσης προφάσεως, μολίβδου,ⁿ φασὶ, πεποιημένα εἶχεν ἐν τοῖς
 ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ-
 ποτε σκληροῖ^o κατέπνεον.—59. Φιλιππίδης ὁ κωμωδοποιὸς,
 φιλοφρονοῦμενος τοῦ βασιλέως αὐτὸν Λυσιμάχου,^a καὶ λέγον-
 τος, ὅτι^k σοὶ μεταδῶ^p τῶν ἐμῶν^q;^a οὐ^k βούλει, φησὶν, ὃ βασι-
 λεῦ, πλὴν τῶν ἀπορρήτων.^r—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου
 τινὸς^a λάλου^s σχολάζειν αὐτῶ^s βουλομένου, διττοὺς ἤτησε μι-
 σθοῦς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἔνα, ἔφη, μὲν, ἵνα λαλεῖν
 μάθης,^t τὸν δ' ἕτερον, ἵνα σιγᾷ.^u—61. Λυσίας τινὸς^v δίκην
 ἔχοντι λόγον συγγράφας ἔδωκεν^u ὁ δὲ πολλάκις^w ἀναγνούς, ἤμε-
 πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, ὅτι μὲν πρῶτον^v αὐτῶ
 διεξιόντι θαναταστὸν φανῆναι τὸν λόγον,^w αὐτίς δὲ καὶ τρίτον^v
 ἀναλαμβάνοντι παντελῶς ἀμβλὴν καὶ ἄπρακτον· ὁ δὲ Λυσίας
 γελάσας,^x ὅτι οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν
 δικαστῶν;

^a § 178, R.^b 31, 3.^c § 129, R.^d § 154, R. XXXI.^e § 152, R.^f 32, 4 (ἴντα).^g § 157, Obs. 1.^h § 176, Obs. 1 (so
that).ⁱ § 151, Obs. 2.^k § 144, R. XV. 1.^l 86, 1.^m 87, 2.ⁿ § 156, Obs. 3.^o § 131, Obs. 7.^p 80, Obs. 5.^q § 143, R. X.^r § 165, R. XLIII.^s § 148, R. XXII.^t 79, 1.^u § 110, 2.^v § 120, I. 1.^w § 175, R. LVIII.^x 102, 1.

IV. ANECDOTES OF KINGS AND STATESMEN.

62. Πύρρον τὸν Ἡπειρώτην οἱ^α υἱοὶ, παῖδες ὄντες, ἠρώτων, τίτι καταλείπει τὴν βασιλείαν; καὶ ὁ Πύρρος εἶπεν· ὅς ἂν ὑμῶν ὀξυτέραν ἔχη^β τὴν μάχαιραν.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχον^ο κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, ἅπως σε κείρω, βασιλεῦ; Σιωπῶν,^δ ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστάς, ὁὐ θαυμάζων^ο ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.^ο

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον^ι ἐλάφων, λέοντος^ο στρατηγούντος, ἢ^η λέόντων, ἐλάφου στρατηγούντος.—
66. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ,^ς ὁ Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐναντὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς^η γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.^ς—67. Φίλιππος ἐρωτώμενος, ὅσστινας μάλιστα φιλεῖ, καὶ ὅσστινας μάλιστα μισεῖ, τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον,^ι τὸν τῆς τραγωδίας ὑποκριτὴν,^ς ἤρετό τις, ὅτι θαυμάζοι^κ τῶν^ι ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὁ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα,^μ καὶ τρισκαιδέκατον θεῶν^ν ἐπικληθέντα, ὅτῃ ἐξῆς ἐπισφάγηντα ἐν τῷ θεάτρῳ, καὶ ἐρόμιμένον.—69. Τριῶν Φιλίππου^ο προσαγγελθέντων^ο εὐτυχημάτων^π ὑφ' ἕνα καιρὸν, πρώτου^α μὲν, ὅτι τεθρίππου^ρ νερίκηεν^ι Ὀλύμπια· δευτέρου^α δὲ, ὅτι Παρμενίων^ο ὁ στρατηγὸς μάχη^ς Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν

^a 31, 3.

^b § 172, Obs. 5.

^c 112, 1.

^d 102, 2.

^e 104, 1.

^f § 175, R. LVIII.

^g § 129, R.

^h § 175, R. Exc. & 3.

ⁱ § 153, R. &

§ 150, Obs. 3.

^k § 172, R. LIV.

^l § 143, R. X & 32.

^m 100, 2.

ⁿ § 153, Obs. 5, &

§ 154, R. XXXI.

^o § 154, R. XXXI.

^p 112, 6.

^q § 129, R.

^r § 158, R. XXXIV.

^s § 158, Obs. 4.

αὐτῶ^a παιδίον ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας εἰς οὐρανὸν τὰς χεῖρας, ὧ^b δαῖμον, εἶπε, μέτριόν τι τούτοις^a ἀντίθεσ ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι^b ἴφθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλην νίκη^c ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ,^c ὤτεο δεῖν αὐτὸν ὑπομιμνήσκεισθαι, ὅτι ἀνθρώπος^d ἐστίν,^e καὶ προσέταξέ τινα παιδί^f τοῦτο ἔργον ἔχειν. Τρεῖς δὲ ἐκάστης ἡμέρας^g ὁ παῖς ἔλεγεν αὐτῶ^a Φίλιππε, ἀνθρώπος εἶ.

Alexander.

71. Ὁ Ἀλέξανδρος Ἰδιογένει^h εἰς λόγους ἐλθὼν, οὕτω καταπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρὸς, ὥστε πολλάκις αὐτοῦⁱ μνημονεύων λέγειν,^k εἰ μὴ Ἀλέξανδρος ἦμην,^l Ἰδιογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον^l εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος^m κατεμήννε τῷ χαλκῷ^o τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ^m τὴν ἀρετήν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρήενωπὸν καὶ λεοντώδες.—73. Ἀλέξανδρος Ἀναξάρχουⁿ περὶ κόσμων ἀπειρίας ἀκούων^o ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, ἅ^pτι δακρύει, οὐκ ἄξιον, ἔφη, δακρύειν,^p εἰ, κόσμων^q ὄντων ἀπειρών, ἐνὸς οὐδέπω κύριοι^d γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα^r τοὺς φίλους αὐτοῦ^s ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι ἵπλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, εἰ ἦδεις,^t ἔφη, ὧ^u μήτερο, ὅσων κακῶν^u μεστόν ἐστι^s τουτὶ^u

a	§ 152, R. XXVIII.	h	§ 148, R. XXIII. 2.	p	§ 174, Obs. 4.
b	143, R. XXII. II. 1.	i	144, R. XIV. 2.	q	112, 5.
c	153, R. XXXIV.	k	176, R.	r	104, 8.
d	139, R. 6.	l	170, Obs. 1.	s	§ 142, R. V.
e	78, 2.	m	143, R. XXIII. 1.	t	§ 143, R. IX.
f	§ 175, Obs. 2.	n	144, R. XIII.	u	§ 65, 2.
g	§ 160, Obs. 2.	o	102, 10.		

τὸ ῥάκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηρία μέλλουσιν ἄναξει γνῆναι, τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;^b

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος ἑτραγωδὸν, ἐμπαθέστερον^c διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἅπιων ᾤχετο, δεινὸν^d εἶναι λέγων, εἰ τοσοῦτους ἀποσφάξας^e πολίτας ὀφθήσεται τοῖς Ἐκάβης καὶ Πολυξένης πάθεσιν^e ἐπιδακρύων.

Cæsus.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν,^h τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα.ⁱ Προσελθὼν δέ τις τῶν Λυδῶν,^k ὃ βασιλεὺς, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις^l κίτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν^m ἐπὶ γῆς, ἢ μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλονσι δύο ἥλιοι γενέσθαι, κίνδυνος πάνταⁿ συμφλεθθέντα διαφθαρεῖναι. Οὕτως ἕνα μὲν βασιλεῖα δέχονται Λυδοὶ, καὶ σωτήρα^o πιστεύουσιν εἶναι, δύο δὲ ἅμα^o οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν^s ἐν πότοις ἐκλυιδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν^p ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, ὅκ^q ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ.^q Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν^r ἔλεγεν, οὐκ ἔα με καθεῦδειν, οὐδὲ ῥαθυμεῖν, τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλει ἂν^s εἶναι ἢ Ὅμηρος; σὺ δὲ αὐτὸς, ἔφη, πότερον ἢ θηλες ὁ ρικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς

^a See i p. 104

^b § 144, R. XIII.

^c § 120, I. 1.

^d § 131, Obs. 4.

^e 102, 10.

^f § 172, Obs. 3.

^g § 169, R. LIII.

^h § 144, R. XVII. 1.

ⁱ 9, 4, Obs.

^k § 143, R. X.

^l § 148, R. XXI.

^m ^k and § 134, 18.

ⁿ § 175, R, LVIII.

^o § 175, Obs. 5 & Obs.

^p 100, I. [2.

^q § 148, R. XXII. II. 5.

^r § 177, R. LXI.

^s § 125, ἄν. 3.

νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, ἴπταξον μὲν, ἔφη, ἄκουσον δέ. Ἦιδει δὲ, ὅτι ἅ^a μέλλει^b λέγειν, τῷ κοινῷ^c λυσιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὡς οὐ³ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν,^b ἀληθῆ^d λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὦν^e ἐγενόμην^f ἔνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἔξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον^e γενέσθαι^h ποιητὴν ἀγαθόν, ἄδονταⁱ παρὰ μέλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζονταⁱ παρὰ τὸν νόμον.—84. Ἀπεικάζεν αὐτὸν ταῖς πλατάνοις,⁵ αἷς^k ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας^l τίλλουσιν οἱ^m παρερχόμενοι καὶ κολούουσιν.

Epaminondas.

85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτεⁿ αὐτὸν ἔδωκεν εἰς γραφεῖον, αὐτὸς^o ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον, ἠλίκον, ἔφη, θηρίον, ἔκαὶ κεφαλὴν οὐκ ἔχει!—87. Ἦελεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι^p τῆς ἀγορᾶς^q ἡμέρα, πρὶν ἢ^r φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι^s νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, ἢ^s μήτε πλείονα γινώσκοντι, μήτε ἐλάττονα φθεγγόμενα ῥαδίως ἐντυχεῖν ἑτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου^t διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω,

^a 39, 1.

^b 78, 2 & 3.

^c § 148, R. XXII. II. 1.

^d 17, *the truth*.

^e 105, 2.

^f § 125, ἄν, 3.

^g § 175, R. LVIII.

^h § 125, ἄν, 3 inf.

ⁱ 105, 1.

^k § 169, R.

^l 112, 3.

^m 32, 3.

ⁿ 117, 49.

^o § 62, 1.

^p 97.

^q § 144, R. XVI. 8.

^r 117, 47.

^s § 176, R. LIX.

^t 112, 6.

τῶν δὲ λόγων^a οὐκ ἤκουσα.—90. Ἰφικράτης ἰτὸ στρατεύμα^b οὕτως ἔφρασκε δεῖν συντετάχθαι,^c ὡς ἐν σῶμα· θώρακα^d μὲν ἔχον τὴν φάλαγγα,^d χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἰπέας, κεφαλὴν^d δὲ τὸν στρατηγόν.^d—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρειότατα^e τὸν θάνατον αὐτῶν ἠνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλιότατων θανάτους εὐθυμότερον^e φέρειν.^f—92. Ὀδυρομένων^g τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, εἶτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων ;

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους^b ἄμῃ ἐρωτᾶν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμοι ; καὶ ἐρωτῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι ; ὅσοι,^g ἔφη, ἱκανοὶ τοὺς κακοὺς ἀπερύκειν.^h—94. Δημάρατος, ἀνθρώπουⁱ τινὸς πονηροῦ^h κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν,^k ἔφη, ὁⁱ σοὶ^m ἀνομοιότατος.—95. Πλειστονάξ, ὁ Πανσανίου,ⁿ Ἀττικοῦ τινος ῥήτορος^o τοὺς Λακεδαιμονίους ἄμαθῆς ἀποκαλοῦντος, ὀρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων^k ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου,ⁿ εἰπόντος τινός,ⁱ ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυμπιον κατέσκαψε,^p μὰ τοὺς θεοὺς,^q εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, ὅτι, ἔφη, ἑτοῖς^r ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ^p χρεία.

^a § 144, R. XIII.

^b § 175, R. LVIII.

^c § 76, Obs. 8.

^d § 134, 4.

^e § 120, I. 1.

^f 97, 3.

^g 46, 1, τόσοι.

^h § 174, R. LVII.

ⁱ § 178, R. LXII.

^k § 143, R. X.

^l 32, Obs. 1, 4.

^m § 147, R. XX.

ⁿ § 142, Obs. 1.

^o 112, 1.

^p 78, 2.

^q § 165, R. XLV. &

Obs. 3.

^r § 148, R. XXI.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, ἄλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.^a—99. Ὁ αὐτὸς,^b σοφιστοῦ τινος^c μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν^d ἐπαινοῦντα κιθαροφδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν^e ἔσται, ὅταν κιθαροφδὸν οὕτως ἐπαινῆς.^f—101. Ταῖς θυγατράσιν^g αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου^c τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, φοβοῦμαι μὴ^h περιθέμεναιⁱ αἱ κόραι φανῶσίⁱ μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου,^g καταπελτικὸν βέλος ἰδὼν,^k τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ^l τὴν ἀηδὸνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς^l ἄκήκοα πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου^m τοῦ βασιλέως, ὡςⁿ ταῖς συνεγέσι καὶ πικναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς^o καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις^p κατασκευάσαντος.ⁿ Διὸ καὶ^r τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους^q αὐτούς, μὴδ' εἰδότας^q μάχεσθαι^s διδάξας.—105. Ἄνῆρ εἰς Λακεδαίμονα ἀφίκετο Κεῖτος, γέρον ἤδη ὢν,^g τὰ μὲν ἄλλα ἀλαζῶν, ἠδεδίτο δὲ ἐπὶ τῷ γήρα, καὶ διὰ ταῦτα, τὴν τρίχα, πολὴν οὔσαν, ἐπειρᾶτο βαφῆ^o ἀφανίζεῖν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς,^l τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι,^r ὅς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς,^l κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον^s Λακεδαιμονίων εἶναι

^a § 16, Obs. 1.

^b § 62, 3.

^c § 173, R. LXII.

^d 32, 1.

^e § 148, R. XXI.

^f § 172, Obs. 4.

^g § 152, R. XXVIII.

^h § 163, 2, 5th.

ⁱ § 172, R. LIV.

^k 102, 9.

^l § 144, R. XIII.

^m § 151, Obs. 2.

ⁿ § 173, Obs. 6.

^o § 153, R.

^p § 147, R. XX.

^q § 177, 2, and

105, 2.

^r § 172, Obs. 6, II. 6th.

^s § 175, R. LVIII.

ποιητήν,^a ὡς χρὴ πολεμεῖν λέγοντα,^b τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα,^b ὡς χρὴ γεωργεῖν.—107. *Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν^c ὀφθαλμῶν τὸν ἕτερον,^d καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαστο,^e ὅπως αὐτὸς βούληται,^f τούτους^g μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθὸν, παρήγαγεν εἰς τὸ θέατρον. Θαυμαζόντων δὲ τῶν Λακεδαιμονίων,^h τούτου μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὕβριστην καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικῆ καὶ δημοτικόν.—108. *Περσῶν^h τὴν Ἑλλάδα λεηλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν,^k ἔμελλε^l προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν^h μεσολαβηθεισῶν, Ἡγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ^m τῆς χαλκιοίκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοιςⁿ ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρουρήσε, καὶ λιμῶⁿ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἐξόριψεν.**

109. Ὁ Βρασίδης ὁ μὲν τινα^o συλλαβὼν ἐν ἰσχάσι, καὶ δηχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, ὃ Ἡράκλεις, ἔφη, ὡς οὐδὲν ἔστιν οὕτω μικρὸν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν^p ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν^q μαντευόμενον αὐτοῖςⁱ θάνατον εἶλοντο ἔν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι τέλους^r ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος.—111. *Λέγοντός τινος, ἀπὸ τῶν ὀϊστευμάτων τῶν βαρβάρων^s οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν· οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἤδη τοῖς πολεμίοις^s ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ἄδου^s δειπνοποιησομένους.^t*

^a § 175, Obs. 5.

^b 177, 2.

^c 143, R. X.

^d 153, R. and

§ 154, R. XXXI.

^e 81, 2.

^f § 172, Obs. 6, I. 3d.

^g § 169, R. LIII.

^h 178, R. LXII.

ⁱ 152, R. XXVIII.

^k 101, 1.

^l § 78, 2.

^m 165, R. XLIII.

ⁿ 158, R.

^o § 133, 10.

^p 105, 1.

^q 134, 8.

^r 144, R. XV. 2.

^s § 142, Obs. 1.

^t 113, 1.

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι^a ἐπυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κείσθαι, αὐταὶ^b ἀφικόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ ὀπισθεν. Καὶ, εἰ ἦν πλείω^c τὰ ἐναντία, αἶδε γανρούμεναι τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς·² εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι, καὶ, ὡς ἐν μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι,^d ἢ λάθρα εἰς τὰ οἰκεῖα ἤρῖα ἐκόμζον αὐτούς.—114. Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς⁴ ἐν παρατάξει

χωλωθέντος, καὶ δυσφοροῦντος ἐπὶ τούτῳ, μὴ λυποῦ,^e τέκνον, εἶπε· καθ' ἕναστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς^f ὑπομνησθήσει.—

115. Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν·⁵ ἢ ταύταν, ἢ ἐπὶ ταύτα.—116. Εἰπούσης τινός, ὡς εἶοικε, ξένης

πρὸς Γοργῶν,⁵ τὴν Λεωνίδου γυναῖκα, ὡς μόναι τῶν ἀνδρῶν^h ἄρχετε ὑμεῖς αἱ Λάκαιναι, μόναι γὰρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασιίδου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοί⁷ τινες εἰς Λακεδαίμονα τῶνⁱ ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασιίδας ἀπέθανε, καὶ τῆς Σπάρτης^k ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν^l ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτην,⁸ μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασιίδας, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνον^m κρείττονας.—118. Λάκαινά τις, ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰστήκει, ἠκαραδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσοιτοⁿ ὡς δὲ παραγενόμενός τις πνθομένης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελευτημέναι,¹⁰ ἀλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποdon, ἀλλὰ τί^o πράσσει ἡ πατρίς. Φήσαντος^p δὲ,

a 38, 2.

b 25, 1.

c § 40, 5.

d 87, 4.

e 83.

f § 154, R. XXXI.

g § 40, 2.

h § 144, R. XVII. 1.

i § 143, R. X. and 32, 4.

k § 164, R. and

§ 143, R. IX. 1.

l 31.

m § 143, R. XI.

n § 172, R. LIV.

o § 157, Obs. 1.

p 112, 4 (αὐτοῦ).

ὅτι νικᾷ, ἀσμένη,^a τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

119. Λακῶν ἱερῶθεις ἐν πολέμῳ καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὤδευεν· αἰσχυνομένῳ δ' αὐτῷ^b ἐπὶ τῷ γελοίῳ, ἢ μήτηρ, καὶ πόσῳ^c βέλτιον,^d ὃ τέκνον, εἶπε, ἢ μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνησθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. Ἡμενονομένης γυναικὸς τινος Ἰωνικῆς ἐπὶ τινι τῶν ἐαυτῆς ὑφασμάτων^e ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους, ἢ τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι^f καὶ μεγαλαυχεῖν.—121. Γοργῶ, ἢ βασιλέως Κλεομένους θυγάτηρ, Ἀρισταγόρου^g τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχυνομένον χρημάτων πλῆθος, ἢ καὶ ὄσῳ^c ἀντέλεγε, πλείονα προστιθέντος, καταφθερεῖ σε, ὃ πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλλης.^h—122. Τὸν δὲ Ἀρισταγόραν ὑπό τινος τῶν οἰκειῶν^e ἢ ὑποδόμενον θεασαμένη, πάτερ, ἔφη, ὁ ξένος χειρὸς οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,ⁱ καὶ γὰρ εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυβιάδου^k, ὑπερσαρκοῦντα τῷ σώματι,^l καὶ ὑπέρπαχυν διὰ τρυφὴν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλήσαν αὐτῷ^b φυγῆς προστίμησιν, ἐὰν μὴ τὸν βίον, ἢ ὄν ἐβίου τότε, τοῦ λοιποῦ^m μεθαρμόσῃται· ἢ φέρειν γὰρ αὐτοῦ τὸ εἶδος,ⁿ καὶ τὴν τοῦ σώματος διάθεσιν,ⁿ αἰσχύνην καὶ τῇ Λακεδαιμόνι^b καὶ τοῖς νόμοις.—125. Δη-

^a § 131, Obs. 7.

^b § 152, R. XXVIII.

^c § 161, R. XXXIX.

^d § 131, Obs. 4 (ἔστιν).

^e § 143, R. X.

^f § 175, R. LVIII.

Sup. αὐτῆν.

^g § 112, 1.

^h § 172, Obs. 7, 1st.

ⁱ § 175, Exc. & 3.

^k § 142, Obs. 1.

^l § 157, II. Rem.

^m § 117, 25.

ⁿ § 175, R. LVIII.

Sup. ἔφασαν.

μάδης, ὁ ῥήτωρ, ἠληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ,^a ἐκείνου^b παρὰ πότον^c ἔσμεννομένου, ποῦ ἢ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; ἔγνωσ^c ἄν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων^d μὲν Φίλιππος, Μακεδόνων^d δὲ Χάρης ἐστρατήγει.

126. Σμωονίδης, ὁ τῶν μελῶν ποιητῆς, Πανσανίου^b τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεις, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ^e σοφόν,^f μετὰ γλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι^e τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας,^b ἐν ἣ μετὰ πλείονων ἐδείπνει, μόνος σωθεὶς, καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ,ⁱ ὦ Τύχη, εἶπεν, ἑῖς τίνα με καιρὸν ἄρα φυλάττετε; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους^b τοῦ ἱατροῦ, ἐπεὶ ἑκατατυχῶν ἐν τισιν ἀπεγνωσμέναις θεραπείαις Ζεὺς^k ἐπεκλήθη, φορτικῶς ταύτη^l χρωμένον τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι ἰατρικῶς οὕτω, ὃ Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαο^o χαίρειν· οὐκ ἀναγνούς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει^e ὑγιαίνειν.—129. Μενεκράτης, ὁ ἱατρός, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν^m ὀνομάζειν Δία. Ἐίστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ^e ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι^e θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰστιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶταⁿ ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ^o· ἐπεὶ δὲ κατὰ μικρόν^p ὁ λιμὸς περιῆλθεν αὐτὸν,^q καὶ ἠλέγγετο, ὅτι ἦν ἄνθρωπος,^k καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπιὼν^r ὄχρετο,

^a § 154, R. XXXI. &

§ 148, R. XXIII. 1.

^b 112, 1.

^c § 170, Obs. 1.

^d § 144, Obs. 7.

^e § 152, R. XXVIII.

^f 16, ῥῆμα.

^g § 159, R. XXXV.

^h 112, 4.

ⁱ § 158, R. XXXIV.

^k § 139, R. 6.

^l § 148, II. 4.

^m § 153, Obs. 5.

ⁿ § 131, Obs. 6.

^o § 168, Obs. 7, ἐν.

^p 117, 48.

^q § 169, R. LIII.

^r 103.

καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάνν τοῦ Φιλίππου· τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἑνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα ἑαυτοῦ ἑνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ πάλιν ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικῶν τῷ ἀρρώστῳ τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι, καὶ ἐπαύσατο τῆς νόσου οὕτως. Ἐμμένητο δὲ πολλάκις τῆς ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἦσθῆναι τοσοῦτον, ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις νανσὶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐήμερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, οὐ παρήλθεν, οὐδ' ἐξέκλινεν, ὥσπερ εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, εὖ γ', ἔφη, ποιεῖς ἀξίωμα, ὃ παῖ· μέγα γὰρ αὖξει κακὸν ἅπασιν τούτοις.

132. Σώστρατος, ὁ ἀνληγῆς, ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ γονέων ἀσῆμων εἶναι, εἶπε, καὶ μὴν διὰ τοῦτο ὄφειλον μᾶλλον θαναμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται.—133. Ψάλτης Ἀντιγόνοῦ ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, τὴν νῆτην ἐπίσφιγξον, εἶτα πάλιν, τὴν μέσην, ὅδε ἀγαρακτῆσας, ἔφη· μὴ γένοιτό σοι οὕτω κακῶς, ὃ βασιλεῦ, ὡς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.

134. Ἡ Φωκίανος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, ὅτι ἀντάρκης κόσμος μοι ἐστὶν ἢ τοῦ ἀνδρὸς ἀρετῆ.—135. Θεανῶ, ἡ Πυθαγορικῆ

a 112, 4.

b § 144, R. XII.

c § 163, Obs. 7, ἐπί.

d § 143, R. XXIII. 1.

e 87, 4.

f § 144, R. XVI. 10.

g § 74, Obs. 5.

h § 144, R. XIV. 2.

i § 131, Obs. 6.

k § 157, Obs. 1.

l § 148, R. XXII, I.

m 104, 6.

n § 173, Obs. 2 &

§ 142, Obs. 1 νῆδος.

o § 143, R. XXII.

p § 172, 2, II. 1st.

q § 143, R. XI.

r § 176, R.

s § 143, R. X.

t § 148, R. XXI.

φιλόσοφος, ἐρωτηθεῖσα, τί πρόπον εἶη γυναικί,^a τὸ τῶ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.^b—136: Στρατονίκη, ἡ Σελεύκου γυνή, φαλακρὰ οὔσα, τοῖς ποιηταῖς ἀγῶνα προὔθηκε περὶ ταλάντων, ὅστις^c ἀν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει^d ἰτὸ πλάτος^e πῆχεως,^f τὰ δὲ ὦτα αἱ ἀγες σπιθαμῆς^g καὶ παλαιστῆς· καὶ ἐνταῦθα συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὀρήωδεῖ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοήν. Οὕτω τοίνυν,² φασί, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἠπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι³ ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ^h ὥσπερ χειρίⁱ λαμβάνει γὰρ τούτω,^k καὶ εἰς τὸ στόμα³ προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζῴων.¹—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι⁴ σφᾶς αὐτούς· ὁ δὲ ἠττηθεὶς^m δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος^m φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείαⁿ οἱ ἐλέφαντες⁵ θανμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν⁶ ἔτη^o πλείω τῶν διακοσίων.^p Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ἰταῖς γοῦν προβοσκίσι^k ἐπάλλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρρηζα, διανιστάμενοι εἰς τοὺς ὀπισθίους πόδας.⁸ Τοσοῦτον δὲ εἰσιν εὐτιθάσεντοι καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπι

^a § 147, R. XX.^b § 148, II. 1.^c 38, 1.^d § 139, R. 1.^e § 157, Obs. 1.^f § 161, R. XXXVII.^g § 146, Obs. 1.^h § 148, R. XXII. II. 4.ⁱ 9, 4.^k § 153, R.^l § 143, R. X.^m 32.ⁿ § 157, R.^o § 160, R. XXXVI.^p § 143, R. XI.

σκοπὸν μανθάνουσι, καὶ ὄπλοις^a χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων ἰστάσεις^b τινὰς ἴστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους^c ἀνακνυκλεῖν, ³εἰς ὃ δυσμαθέστατος αὐτῶν,^d ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς^e αὐτὸς ἀφ' ἐαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων^f προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις^g τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβῶν καὶ ⁵μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς^h δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρεΐσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἠγούμενος δίκην τῷ τηλικούτῳⁱ φοβηθῆναι.¹—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ⁷ἐπιδούς ἐαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ⁸ὡς,^k ἂν ἐκεῖνος ὑπεραίρη τῷ μεγέθει^l τὸ ῥεῦμα, πολλὴν τοῖς^m μείζουσι πρὸς τὸ θαρρόεινⁿ περιουσίαν^o τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. ⁹Ἀναβάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι,^o τύπτειν προστάττουσι τούτοις,^p ἕως ἂν ἐκλύσωσιν.^o Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατενθύνει τῷ δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. ¹⁰Ἐπιβεβηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ^q ἅπαντες πραεῖς εἰσιν· ὅταν δ' ἀποβῆ,^o οἱ μὲν,^r οἱ δ' οὐ· ἀλλὰ τῶν ¹¹ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.²

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ¹²ἀπὸ τοῦ συμβεβηκότος ῥινόκερω, ἀλκῆ^t δὲ καὶ βία παραπλήσιον ἐλέφαντι,^u τῷ δὲ ὕψει

a § 148, R. XXII. II. 4.	b § 150, Obs. 8. 1st.	c 32, 4.	d § 143, R. XI.	e § 160, Obs. 1.	f § 158, R.	g 112, 4.	h § 146, Obs. 2.	i 85, 7, Sup. εἶναι.	k 113, 2.	l § 148, R. XXI.	m 88, 4.	n § 178, Obs. 4.	o § 172, R. LIV.	p § 148, R. XXII. II.	q § 178, R.	r § 134, 19.	s 79.	t § 157, R.	u § 147, R. XX.
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ταπεινότερον. Τὴν μὲν^α δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροῖαν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρασ, τῷ τύπῳ^β σιμόν, τῇ δὲ στερεότητι σιδήρῳ^γ παρεμφερέσ. ¹Τοῦτο, περὶ τῆς νομῆς ἀεὶ διαφερόμενον ἐλέφαντι,^δ τὸ μὲν^α κέρασ πρὸς τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὸν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ,^ε καὶ ὑποδύνον ὑπὸ τὴν^ς κοιλίαν, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφασ, ²φθάσας τὴν ὑπὸ τὴν^ς κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερων,^ς περιγίγνεται ῥαδίως, τύπτων^η τοῖς ὀδοῦσι,^ι καὶ τῇ βίᾳ^β πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει^β μὲν ἐστὶν οὐκ ἐλάττων πηχῶν^κ πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βουσί,^ι τοὺς χαυλιόδοντας ἔχει μείζους^μ τῶν^κ ἀγρίων ὑῶν, τρεῖς ἕξ ἀμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ^ς παρεμφερῆ, ⁴τὸ δ' ὄλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι,^ς καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. ⁵Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν^α ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χάρσας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρτον· ὥστε εἰ ⁶πολύτεκνον ἦν^η τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ⁷ἐλμυαίμετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς^ο κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ⁸ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον^π ἐπὶ τῷ ῥώτῳ· διαφέρουσι δὲ αἱ Βάντριαι τῶν Αραβίων·^α αἱ μὲν^ς γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ

^a 117, 46.

^b § 157, R.

^c § 147, R. XX.

^d § 148, R. XXIII.

2, (2.)

^e § 148, R. XXIII.

1.

^f 31, *his.*

^ς § 19, *Attic Dec.*

^h 104, 3.

ⁱ § 158, R.

^κ § 143, R. XI.

^ι § 164, R. XLII.

^μ § 40, 5.

^ο § 170, Obs. 1.

^π 32, 4.

^ρ § 139, R. 6.

^σ § 144, R. XVI. 6.

^τ § 133, 3.

κάμηλος κύει μὲν δέκα μῆνας,^a τίκτει δὲ αἰεὶ ἐν μόνον. Ζῆ δὲ χρόνον^a πολὺν πλείω^b ἢ πενήκοντα ἔτη.^c

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κνροκέφαλοι^d τοῖς μὲν σώμασιν^e ἀνθρώποις^f δευσιδέσι παρεμφερεῖς εἰσὶ, ¹ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προίενται. ²Αγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν.^g

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι ²κροκόττας^d ¹μειγμένην ἔχει φύσιν κνρὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων.^b τοῖς δὲ ὀδοῦσι^c πάντωνⁱ ὑπεράγει. ³Πᾶν γὰρ ὀστέων μέγεθος συντριβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

The Fox.

15. Οἱ Θραῖκες, ὅταν ⁴παγέτια^k ποταμὸν διαβαίνειν ἐπιχειρῶσιν,^l ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερόρητος. ⁵Ἡσυχῆ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφου τοῦ ῥεύματος^m ἐγγὺς ὑποφερομένου,^o τεκμαιρομένη μὴ γεγενῆσθαι διὰ βάρους τὴν πῆξιν,^p ἀλλὰ λεπτήν καὶ ἀβέβαιον, ἴσταται, κἂν ἔᾶ τις, ἐπανέρχεται· ⁶τῷ^m δὲ μὴ ψοφεῖν^q θαρρόουσα, διῆλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοβόρα θηρία μὴ^r πρόσεισιν· οἱ δὲ ἄρσενες, ὅταν ⁷αἰσθῶνται^l βαρεῖς ὑπὸ πιμελῆς καὶ πολὺσαρκίας ὄντες, ἐκτο-

^a § 160, R. XXXVI.

^b § 40, 5.

^c § 143, Obs. 9.

^d § 139, R. 6.

^e § 157, R. XXXIII.

^f § 147, R. XX.

^g § 139, R. I.

^h § 143, R. XI.

ⁱ § 144, R. XVII. 6.

^j 99, 1.

^k § 172, R. LIV.

^l § 158, R. XXXIV.

^m § 144, R. XIV.

ⁿ 100, 2.

^o § 175, R. LVIII.

^p 88 & § 166, 2,

4th.

^q § 166, 2.

^r § 166, 2.

πίζουσι, σώζοντες αὐτοὺς ἰτῶ^a λανθάνειν, ὅτε τῶ^b φεύγειν οὐ πεποιῖθασιν.

The Hedgehog.

17. Ἡ τῶν ἑρσαιῶν ἐρίων περὶ τῶν σκυμνίων πρόνοια πάνυ γλαφυρά ἐστι. Μετοπώρου^c γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύμενος, καὶ τοῖς ποσὶ^a τὰς ῥάγας ἀποσεισας τοῦ βότρυος χαμᾶζε,^d καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις^e εἶτα καταδύς εἰς τὸν φωλεὸν, τοῖς σκύμοις^e χρῆσθαι,^f καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἔμφροσσοῦσι τὴν^g κατ' ἄνεμον, τὴν δὲ ἑτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρος, ὁ βασιλεὺς, ὀδεύων ἑνέτυχε κύνι^b φρουροῦντι σῶμα πεφονευμένον, καὶ πνθόμενος τρίτην ἡμέραν^c ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν^d νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμεραις^e ἑξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως,^f καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἑπεὶ δὲ τοὺς φονέας τοῦ δεσπότου παριόντας εἶδεν, ἔξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνῳ^g δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους^h γενέσθαι· διὸ συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τιῶν τεκμηρίωνⁱ ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Ἀσίσμαχος κύνα εἶχεν Ἰρκαρόν. Οὗτος νεκρῶ^j τε μόνος παρέμεινεν αὐτῶ,^k καὶ καιόμενον τοῦ σώματος^l ἔνδραμὸν^m αὐ-

^a § 158, R. XXXIV.

^f 87, 4.

^l 102, 1.

^b § 148, Obs. 7, 5.

^g § 134, 18 & 32, 4.

^m § 148, R. XXI.

^c § 160, Obs. 1.

^h 117, 46.

ⁿ § 175, R. LVIII.

^d § 119, 1, 3d.

ⁱ § 160, R. XXXVI.

^o § 169, R. LIII.

^e § 152, R. XXVIII.

^k 112, 1.

τὸς ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ^α καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ,^β περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένου, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ ²τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου^β καὶ κάπρου καὶ ἄρκτου, ³ἡσυχίαν ἔχοντα^γ κείσθαι, καὶ περιορᾶν· ὀφθέντος δὲ λέοντος εὐθύς ἐξαναστῆναι καὶ διακοιέσθαι, ⁴καὶ φανερὸν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστήν, τῶν δὲ ἄλλων^δ ὑπερρονοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ⁵ὁ ἥδη γέρον, ὅταν μὴ δύνηται τρέφειν τοὺς νεοιτοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν·^ε οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν^ε ἐντεῦθεν φασὶ ⁶τὴν^ε γένεσιν λαβεῖν, τὴν^η λέγουσαν· κακοῦ κόρακος κακὸν ὦόν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας^ε ⁷τὰς^η ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πληθὸς εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἰθ^ι οὕτως τὰ μὲν κρέα^κ ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων^ι μὴ ἄπτεσθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλων^μ παραπλήσιον, τὰς δὲ κεφαλὰς ⁸πεφρικνίας θριξί^ν λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χρῶαν μέλανας. Μακροτράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, ⁹καὶ εἰς ὄξυ συνηγμένον. Ἐπιτέρωται δὲ ταρσοῖς^ν μαλακοῖς καὶ τετριχωμέ-

^α § 62, 3.

^β 112, 4.

^γ 102, 1.

^δ § 144, R. XIV.

^ε § 129, R.

^ε § 175, R. LVIII.

^ς 31, *its*.

^η 32, 1.

^ι § 6, 3, 2d for εἴτα.

^κ § 40, 2.

^ι § 144, R. XIII.

^μ § 147, R. XX.

^ν § 158, R.

νοις, καὶ δυσι σκέλεσι^a στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἄμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος^b οὐ δυνάμενον ἐξ-
ἄραι καὶ πέτεσθαι, ¹κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ, καὶ, διωκό-
μενον ὑπὸ τῶν ἰππέων, ²τοῖς ποσὶ^c τοὺς ὑποπίπτοντας λίθους
οὕτως εὐτόνως ἀποσφειδονᾶ πρὸς τοὺς^c διώκοντας, ὥστε πολ-
λάκις καρτεραῖς πληγαῖς^a αὐτοὺς περιπίπτειν.^d

The Magpie.

23. Κουρεὺς τις^e ἐργαστήριον ἔχων ἐν Ῥώμῃ ³πρὸ τοῦ τεμέ-
νου, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν,^f ⁴θαυμαστόν τι χρῆμα πολυ-
φώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους
⁵ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς^g ἀναγκάζον-
τος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμουμένη μηδὲν ἄρῶντον ἀπολιπ-
εῖν, μηδὲ ἀμίμητον. ⁶Ἐτυχε δὲ τις ἐκεῖ τῶν πλουσίων^h ἐκκο-
μιζόμενος ὑπὸ σάλπιγξι πολλαῖς, ⁷καὶ γενομένης,^g ὥσπερ εἶωθε,
κατὰ τὸν τόπον ἐπιστάσεως, ⁸εὐδοκιμοῦντες οἱ σαλπικταὶ καὶ
κελευόμενοι, πολὺν χρόνονⁱ ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν
ἡμέραν ἐκείνην ⁹ἄφθογγος ἦν καὶ ἄναυδος. Τοῖς^k οὖν πρότερον
αὐτῆς^l θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπὴν παρ-
εἶχεν. ¹⁰ὑποψαίει δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους ἦσαν. οἱ δὲ
πλεῖστοι τὰς σάλπιγγας^m εἴκαζον ἐκπληῆξαι τὴν ἀκοήν, τῇ δ'
ἀκοῇⁿ συγκατεσβέσθαι τὴν φωνήν. Ἦν δὲ οὐδέτερα τούτων,^h
ἀλλ' ¹¹ἄσκησις, ὡς ἔοικεν. ἄφρων γὰρ αὐθις ἀφῆκεν, οὐδὲν τῶν
συνηθῶν καὶ παλαιῶν μιμημάτων ἐκείνων, ἀλλὰ τὰ μέλη^o τῶν
σαλπύγων, ¹²αὐταῖς περιόδοις φθεγγομένη, καὶ μεταβολὰς πάσας
διεξιούσα.

The Crocodile.

24. Ὁ κροκόδειλος ¹³ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς ἀν^p

^a § 158, R.

^b § 158, Obs. 6.

^c § 134, 11.

^d § 176, R. LIX.

^e § 133, 10

^f § 153, Obs. 5.

^g § 112, 1.

^h § 143, R. X & 17.

ⁱ § 160, R. XXXVI.

^k § 152, R. XXVIII.

^l § 144, R. XIV.

^m § 175, R. LVIII.

ⁿ § 169, R. LIII.

^o § 40, 2.

^p § 125, ἄν, 3.

ὡα μὲν τοῦ ζώου τίκτοτος^a ἰτοῖς χηρείοις^b παραπλήσια, τοῦ δὲ γεννηθέντος ἀξιομένον μέχρι πηχῶν^d ἑκκαίδεκα. Τὸ δὲ σῶμα θαυμασιῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ μὲν γὰρ δέρμα αὐτοῦ πᾶν φοιδατόν ἐστι καὶ ²τῇ σκληρότητι^c διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοί, δύο δὲ οἱ χανλιόδοι, πολὺ τῷ μεγέθει^e τῶν ἄλλων^f διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν^g ἐπὶ τῆς γῆς ζῶων^h τὰ προσπελάζοντα τῷ ποταμῷ.ⁱ Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ³ὡς ἂν πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρεομένων. Τοῖς μὲν^k ⁴γὰρ ἐγχωρίων τοῖς πλείστοις τόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ'^l ἄλλοφύλοις ἀλυσιτελής ἐστιν ἡ θήρα παντελῶς, οὐκ οὔσης ἐδοδύμου τῆς σαρκός.¹ Ἄλλ' ὁμως ⁵τοῦ πλήθους τούτου φηομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκευάσε μέγα βοήθημα. Ὁ γὰρ καλούμετος ἰχθύων^m παραπλήσιος ὢν μικρῷ κινῆ,ⁿ περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρίβων, τίκτοτος τοῦ ζώου^o παρὰ τὸν ποταμόν.—25. ⁶Ὁ κροκόδειλος ἔχει ὀφθαλμοὺς μὲν ἰὸς, ὀδόντας δὲ μεγάλους καὶ χανλιόδοιτας ⁷κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον θηρίων οὐκ ἔφρυσε· οὐδὲ τὴν κάτω^p κινεῖ γνάθον, ἀλλὰ τὴν ἄνω^q γνάθον προσάγει τῇ κάτω^r· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ δέρμα λεπιδωτὸν ἀρόρηκτον ἐπὶ τοῦ σώματος· ⁸τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὑπαν ποταμόν τὸν^s περὶ Βόσπορον τὸν^t Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῆ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης^v καταφερομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ⁹ἅμα δυομένῳ^w ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.^x

^a 112, 1.

^b § 147, R. XX.

^c § 134, 11, & 112, 4.

^d § 165, R. XLIII.

^e § 157, R. XXXIII.

^f § 144, R. XVI. 6.

^g 32, 4, Obs.

^h § 143, R. X.

ⁱ § 148, R. XXII. II.

^j 5.

^k § 134, 19, & ^b.

^l 112, 3.

^m § 139, R. 6.

ⁿ § 130, Obs. 1, 2d.

^o 12, 2.

^p § 165, R. XLIII.

^q § 165, R. XLIV.

Bees. Geese.

27. Θαύματος^a ἄξια ¹τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδές τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτάς, ²ὑπὲρ τοῦ^b μὴ παραφέρεσθαι, μικροῖς λιθιδίοις.^c Οἱ δὲ χῆνες τοὺς ἀετοὺς δεδοκότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, ³οἷον ἐπιστομίζοντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον, ⁴ὅπως λάθωσι σιωπῆ^c παρελθόντες.

Of some Marine Animals.

28. ⁵Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς^d ἐκπήγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρύτητα ναρκάδη ταῖς χερσὶ^e τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοὶ δὲ ἱστοροῦσι, ⁶πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέση^f ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι ⁷τοῦ πάθους^d ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἔοικε, ⁸διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονθότος.—29. Ὁ πιρνοτήρας ζῶν ἐστὶ καρκινῶδες, καὶ τῇ πίννῃ^g σύνεστι, καὶ ⁹πυλωρεῖ τὴν κόγχην προκαθήμενος, ἔων ἀνερωγμένην καὶ διακεχηνυῖαν, ἄχρι προσπέση^f τι τῶν ἀλωσίμων αὐτοῖς^h ἰχθυδίων· τότε δὲ τὴν σάρκα τῆς πίννης δακῶν ¹⁰παρειαῖ^gθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκουςⁱ γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἐν^k τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ¹¹ὅπως οὐκ ἐνσχεθήσεται^l βράχεσιν,^c οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσεξόδον. Ἐπεταὶ γὰρ αὐτῶ^m τὸ κῆτος, ὡς περ οἶακι^m ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλωνⁿ ὅ τι ἂν

^a § 143, R. IX.^f § 172, R. LIV.^k § 148, R. XXIII.^b 89, 2.^g § 148, R. XXIII. 1.

1.

^c § 158, R. XXXIV.^h § 148, R. XXII. II^l § 172, Obs. 3.^d § 144, R. XIII.

5.

^m § 148, R. XXIII.^e § 152, R. XXVIII.ⁱ § 165, R. XLIII.ⁿ § 143, R. X.

παραλάβη τῷ χάσματι ἰζῶον ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρ-
ται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ²ἐκεῖνο δὲ γιγνώσκον,
ἀναλαμβάνει τῷ στόματι^α καθάπερ ἄγκυραν ἐντός. Ἐγκαθ-
εὔδει γὰρ αὐτῷ,^β καὶ τὸ κῆτος ³ἔστηκεν ἀναπαυομένου καὶ
ὄρμει· προσελθόντος δὲ αὐθις ἐπακολουθεῖ, μήτε ἡμέρας,^γ μήτε
ρυκτὸς^δ ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ
διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν
τῶν^α γεννωμένων ἐπιμέλεια. Τίκει μὲν γὰρ ἐκβαίνουσα ⁴τῆς
θαλάττης^ε πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν
πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ^β τὰ ὠὰ, καὶ τὸ λειότατον
ἐπαμᾶται τῆς θινὸς^γ αὐτοῖς καὶ μαλακώτατον· ⁵ὅταν δὲ κατα-
χώσῃ^δ καὶ ἀποκρῦψη βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύτ-
τειν καὶ καταστιζεῖν τὸν τόπον, εὐσημον ἑαυτῇ^ε ποιοῦσαν, οἱ δὲ,
τὴν θήλειαν ὑπὸ τοῦ ἄρῆενος τρεπομένην, τύπους ἰδίους καὶ
σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου^ι θαυμασιώτερόν ἐστιν,
ἡμέραν^κ ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέτ-
τεται καὶ περιρῶρήγνυται τὰ ὠὰ) πρόσσεισι, καὶ ⁶γνωρίσασα τὸν
ἑαυτῆς ἐκάστη θησαυρὸν, ὡς οὐδεὶς χρυσοῦν θήκην ἄνθρωπος,
ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνητὴν ὠνόμασεν, οἱ δὲ
πολλοὶ ⁷Ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς
σιδηροῦς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις,¹ ὥστε δύ-
ρασθαι^μ ταῦτόν^ν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακ-
τυλίους· ὥστ' ἐρίοτε ὄρμαθὸς μακρὸς πᾶν σιδηρῶν δακτυλίων
⁸ἐξ ἀλλήλων ἤρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ

^a § 158, R. XXXIV.

^b § 169, R. LIII.

^c § 160, Obs. 1.

^d § 134, 11, "its
young."

^o § 165, R. XLIII.

^f § 142, R. VI.

^g § 172, R. LIV.

^h § 147, R. XX.

ⁱ § 143, R. XI.

^k § 160, R. XXXVI.

^l § 152, R. XXVIII.

^m § 176, R. LIX.

ⁿ § 62, 3, & Obs.

δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανία λίμνῃ οὕτω ἵντροῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥύμματος^a προσδεῖσθαι^b· κὰν πλείω^c χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει.

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς^d ἐστι^e τὰ ἔξω. Ὑπερβάντι^e δὲ καὶ ἐπὶ τοῦ νότου γενομένου φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διαυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Ἐἰσιόντι^e δὲ, πρῶτον μὲν^f οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης·^g μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῆ τοῦ Ἡφαίστου^h κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνειστιῶντο, καὶ συνέπινον αὐτοῖς,ⁱ ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλιοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει^k καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἄλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος^l μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι^m τὸν ἐκ τῶν θυσιῶν καπνὸν αὐτῇ κνίσσῃⁿ ἀνηνεγμένον, καὶ τὸ αἶμα τῶν ἱερείων, ὃ τοῖς βωμοῖς^o οἱ θύοντες περιχέουσι.—3. Ἐθνείας ἄλλοι^p ἄλλας τοῖς θεοῖς^o προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμῆν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπανον· ὃ δὲ πένης ἰλάσκεται τὸν θεὸν φιλήσας^q μόνον τὴν αὐτοῦ δεξιάν.

a § 144, R. XVI.

b § 176, R. LIX.

c § 40, 5.

d § 156, Obs. 3.

e § 148, R. XXII.

f § 117, 46.

g § 143, R. IX.

h § 112, 4.

i § 148, R. XXIII. 1.

k § 147, Obs. 2, R. I.

l § 144, R. XV. 1.

m § 104, 6.

n § 158, R. XXXIV.

o § 152, R. XXVIII.

p § 19, 2.

q § 104, 3.

4. ¹Οἱ πλάσται τὸν μὲν Δία^a ἀναπλάττουσι γενειήτην^a καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κναροχαίτην,^a τὴν Ἀθηνᾶν παρθένον^a καλήν, γλαυκῶπιν, αἰγίδα ἀνεξωσμένην, κόρην φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικήν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον^a γυμνὸν ἐν χλαμυδίῳ, τοξότην,^a ²διαβεβηκότα τοῖς ποσίν^b ὥσπερ θεόντα.—Ἐκαστος τῶν θεῶν^c τέχνην τινὰ ἔχει ἢ θεοῖς^d ἢ ἀνθρώποις χρησίμη. Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἄρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ³ἄλλοι^e δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους^f φασὶ γενέσθαι, θεᾶς^g μὲν, Ἀφροδίτην^h καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἄρτεμιν, ⁴καὶ τὰς προξαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς^g δὲ, Ἥφαιστον^h καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων^e δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία^f τῶν εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων ⁵τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπορεῖμαι, βουλόμενον αἰώνιον αὐτοῖςⁱ περιποιῆσαι μῆμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ^k τὴν τε τῶν παρθένων ἡλικίαν, ⁶ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς,^f καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεᾷ ταύτῃ.ⁱ Ταῖς δὲ Χάρισι^k δοθῆναι τὴν τῆς ὄψεως κόσμησιν, ⁷καὶ τὸ κατάρχειν εὐεργεσίας,^l καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι^m τοὺς εὐποιήσαντας.

6. ⁸Εἰλείθυιαν^f δὲ λαβεῖν τὴν περὶ τὰςⁿ τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶνⁿ ἐν τῷ^o τίκτειν κακοπαθουσῶν· ⁹διὸ καὶ τὰς ἐν τοῖς τοιοῦτοις κινδυνευούσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν^f δὲ φασιν εὐρεῖν τὴν τῶν

^a § 153, Obs. 5.

^b § 157, R. XXXIII.

^c § 143, R. X.

^d § 147, R. XX.

^e 19, 2.

^f § 175, R. LVIII.

^g § 175, Obs. 5.

^h § 129, R. I.

ⁱ § 152, R. XXVIII.

^k § 154, R. XXXI.

^l § 144, R. XVII. 7.

^m § 153, R. XXXIV.

ⁿ 32, 3.

^o 88, 3.

νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἀρμοζούσας τῇ φύσει^a τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον^b αὐτὴν^c ὀνομαζέσθαι. Τῶν δὲ ὀνομαζομένων Ὁρῶν ἐκάστη^d δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν^e γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι² τῆς Εὐνομίας,^e καὶ Δίκης, καὶ Εἰρήνης.

7. ³ Ἀθηνᾶ^f δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις,^f καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ⁴ ἔτι δὲ πολλὰ τῶν⁵ ἐν ταῖς ἄλλαις ἐπιστήμασι εἰσηγήσασθαι τοῖς ἀνθρώποις^f εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων,^h ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις^d δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὐρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, ⁵ τὴν προσαγορευομένην ποιητικὴν. Ἡφαιστον^c δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς ⁶ περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων^h 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.

9. Ἀπόλλωνα^c δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς ⁷ κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξενεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸνⁱ συνέβρινε θεραπείας τυγγάνειν τοὺς ἀρόφωστούντας· ⁸ εὐρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι^k ἐγχωρίους τὰ^l περὶ τὴν τοξείαν. Ἀπόλλωνος^m δὲ καὶ Κορωνίδος^m Ἀσκληπιὸν^c γεννηθέντα, ⁹ καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα,

^a § 143, R. XXII. II 4. ^f § 152, R. XXVIII. ⁱ § 131, Obs. 6.
^b 175, Obs. 5. ^g § 134, 18 (χορηγῶτων), ^k § 153, R. XXIX.
^c 175, R. LVIII. & § 143, R. X. ^l § 134, 12.
^d § 154, R. XXXI. ^h § 143, R. X. ^m § 168, Obs. 7, ἐκ.
^e § 143, R. XI.

προσεξευρεῖν τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευ-
ασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιάσαι τὴν τέχνην
ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἐρμῆ^a προσάπτουσι τὰς ἐν τοῖς πολέμοις γινο-
μένης ἐπικτητικίας καὶ διαλλαγᾶς καὶ σπονδᾶς. Φασὶ δ' αὐ-
τὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶ-
τον ἐπινοῆσαι, ¹καὶ τὸ λάθρα τὰ^b τῶν ἄλλων σφετερίζεσθαι.^c
Εἰσηγητὴν^d δ' αὐτὸν^e καὶ παλαιστρας γενέσθαι, ²καὶ τὴν ἀπὸ
τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον^e δὲ μυθολογοῦσιν
εὐρετὴν^d γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας,
ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν^f
ἀποθησαυρίζειν.^g

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες^h εἶναι
λέγονται. ³Ἡσιόδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως^h

Κλειώ τ', Εὐτέρπη τε, Θάλεια τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,
Καλλιόπη θ', ἣ σφρων προφερεστάτη ἔστιν ἀπασέων.

* * * * *

12. Ὁ πολὺς ὄμιλος, οὗς^h ⁴ἰδιώτας^h οἱ σοφοὶ καλοῦσιν,
Ὀμήρωⁱ τε καὶ Ἡσιόδω· πειθόμενοι, τόπον^d τινὰ ὑπὸ τῆ γῆ
πάνν βαθὺν Ἄιδην^e ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον^e
εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος^k
ἀδελφὸν^e τοῦ Διὸς, Πλούτωνα κεκλημένον. ⁵Περιόρῃσθαι δὲ
τὴν χώραν^e αὐτοῦ ποταμοῖς^l μέγαλοις τε καὶ φοβεροῖς, καὶ ἐκ
μόνων τῶν ὀνομάτων· Κωκυτοῖς^g γὰρ, καὶ Πυριφλεγέθοντες,
καὶ τὰ τοιαῦτα κέκληνται. ⁶Τὸ δὲ μέγιστον, ἣ Ἀχερουσία
λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἐνι
διαπλεῦσαι, ἢ παρελθεῖν, ἄνευ τοῦ πορθμέως.^m Πρὸς δὲ αὐτῇ
τῇ καθόδῳ καὶ πύλῃ, ⁷οὔσηⁿ ἀδαμαντίνη, ἀδελφιδοῦς τοῦ βασι-
λέως Αἰακός ἐστι, ⁸τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ

^a § 152, R. XXVIII.

^b § 134, 18 (χορήματα).

^c § 173, R. LV. &
Obs. 3.

^d § 175, Obs. 5.

^e § 175, R. LVIII.

^f § 143, R. X.

^g § 139, R. 6.

^h § 153, Obs. 5.

ⁱ § 148, R. XXII. II. 5.

^k § 144, R. XVII. 1.

^l § 154, R. XXX.

^m § 165, R. XLIII.

ⁿ 100, 3.

κύων τρικέφαλος. ἸΠεραιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτόν, μνήμης^a πολέμιον. Αἰθήρης^b γοῶν διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννῆες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρηῖτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς^c τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἅλυσιον πεδῖον, ²τῷ ἀρίστῳ βίῳ^d συνεσομένους·^e τοὺς δὲ πονηροὺς ταῖς Ἑριννῶσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ ἄδου φρουρός, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐράν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφρων κεφαλὰς.—14. Ὁ Τάρταρος ³τόπος ἐστὶν ἐρεβώδης ἐν ἄδου,^f τοσοῦτον ἀπὸ γῆς ἔχων διάστημα ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Αἰητῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἠλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.—Ἀρτεμις μὲν^g οὖν, ⁴τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ,^g τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανός, ἤκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος.^h Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις ⁵ἐκόλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμητῷ,ⁱ τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ⁶ἐθήτευσεν, καὶ ἠτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου,^k ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃν ἔλθῃται.^l Ὡς δὲ ἦλθεν ἡ τοῦ ^mθνήσκῃν ἡμέρα,

a § 147, Obs. 1.

b § 142, Obs. 1, τὸ ποτόν.^f

c § 131, Exc. 8.

d § 149, R. XXIII.

2.

e 106, 2.

f § 142, Obs. 1.

g 117, 46.

h 112, 4.

i § 148, Obs. 7, 3.

k § 154, R. XXXI. &

§ 151, R. XXVI.

l § 172, Obs. 7, 1st. &

§ 125, ἄν, 1.

m 83.

μήτε τοῦ πατρὸς,^a μήτε τῆς μητρὸς^a ὑπὲρ αὐτοῦ θνήσκειν ἰθε-
λόντων, Ἄλκηστις, ἢ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν
πάλιν ἀνέπεμφεν ἡ Κόρη· ὡς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχес-
άμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν² πειράσαι
θέλοντες, εἰκασθέντες ἀνθρώποις,^b ὑπέσχοντο ἐπὶ μισθῷ³
³τειχιεῖν τὸ Πέργαμον· τοῖς δὲ^c τειχίσασι τὸν μισθὸν οὐκ ἀπ-
εδίδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν
δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήραξεν ἀνθρώπους. Χρησ-
μῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσσεσθαι τῶν συμφορῶν, ἐὰν
προθῆ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν^d τῷ
κῆτει,^c οὗτος⁴ προὔθηκε, ταῖς πλησίον τῆς θαλάσσης^e πέτραις^c
προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέ-
σχετο σώσειν^f αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος⁵ λήψε-
ται,^e ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ·^o
δώσειν^f δὲ Λαομέδοντος εἰπόντος,^h κτείνας τὸ κῆτος Ἡσιόνην
ἔσωσε. ⁶Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς
αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἶλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ^k δὲ καὶ δόξῃ διαφέ-
ρων, ἠκατόκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλα-
γορίαν. Διὰ δὲ τὴν εὐγένειαν, ὡς φασι, φίλος ἐγένετο τῶν θεῶν
ἐπὶ πλείον.¹ Ὑστερον δὲ τὴν εὐτυχίαν⁸ οὐ φέρων, καὶ μετα-
σχὼν κοινῆς τραπέζης^m καὶ πάσης παρόρησίας, ἀπήγγελλε τοῖς
ἀνθρώποις^c τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι'
ἦν αἰτίαν⁹ καὶ ζῶνⁿ ἐκολάσθη, καὶ τελευτήσαςⁿ αἰωνίου
τιμωρίας ἠξιώθη, καταχθεὶς εἰς τοὺς ἀσεβεῖς.—Τούτου δ'
ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν
υἱοὺς ἑπτὰ, καὶ θυγατέρας¹⁰ τὰς Ἰσας, εὐπρεπεῖά^k διαφερούσας.
Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φροναττομένη, πλεονά-
κισ ἐκαυχᾶτο, καὶ τῆς Αἰητοῦς^o ἑαυτὴν εὐτεκνοτιέραν ἀπε-
φαίνετο. Εἴθ' ἢ μὲν Αἰητῶ, χολωσαμένη, προσέταξε τῷ

a 112.

b § 148, Obs. 7, 4.

c § 152, R. XXVIII.

d § 129, R. I.

e § 165, R. XLII.

f § 175, R. LVIII. 3.

g § 172, Obs. 3.

h 112, 4.

i § 166, 2, 3d.

k § 157, R. XXXIII.

l § 120, Obs. 1, 1st.

m § 144, R. XV. 1.

n 102.

o § 143, R. XI.

μὲν Ἀπόλλωνι,^a κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι,^a τὰς θυγατέρας. Τούτων^b δ' ὑπακουσάντων τῇ μητρὶ,^c καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξενσάντων τὰ τέκνα τῆς Νιόβης, ἑσυνέβη αὐτῆν^d ὑφ' ἓνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιποῦσα, πρὸς τὸν πατέρα Τάνταλον ἤκεν εἰς Σίπυλον τῆς Ἀσίας· κακεῖ Διὶ^e εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.^f

6. Ἀκταίων, Ἀυτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι,^g κνηγὸς^g ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κνηῶν. Καὶ τοῦτον^h ἔτελετύησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λονομένην^h εἶδε. Καὶ φασὶ, τὴν θεὸν παραχοῆμα αὐτοῦ τὴν μορφήνⁱ εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷⁱ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην,^j κατωρῶντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδῶλον κατεσκεύασεν Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπανσεν.

7. Ἀσκληπίδος Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος^k ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον^l ἤνεργεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κνηγητικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον^m ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς,ⁿ μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις,^m ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὄργισθεὶς Ἀπόλλων κτείνει Κύνκλωπας, τοὺςⁿ τὸν κεραννὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσεν αὐτὸν^o ἑμναυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φεράς πρὸς Ἀδμητον, τὸν^o Φέ-

^a § 152, R. XXVIII.

^b 112, 4.

^c § 148, Obs. 7, 3.

^d § 175, R. LVIII.

^e § 148, Obs. 7, 2.

^f § 120, Obs. 1, 1st.

^g § 139, R. 6.

^h 100, 2.

ⁱ § 148, R. XXIII.

2, 1st.

^k 112, 4.

^l 117, 51, 1.

^m § 148, R. XXII. II. 2.

ⁿ 32, 1.

^o § 134, 18, βασιλέα.

ρητος, τούτω^a λατρεύων ἐποίμαινε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, ¹Ἡδωνῶν βασιλεύων, οἱ Στρομόνα ποταμὸν^b παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, ²τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰγμάλωτοι,^c καὶ τὸ αὐτῶ^a συννεπόμενον Σατύρων πλήθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μαρίαν ἐνεποίησε Διόνυσος. Ὁ δὲ ³μεμηνῶς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτει,^d πελέκει^e πλήξας ἀπέκτεινε, καὶ ⁴ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς^f ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἂν^g θανατωθῆ Λυκούργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες^h ὄρος, ἔδησαν· κἀκεῖ κατὰ Διονύσου βούλησιν ὑφ' ἵππων διασφαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην,^b καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἤκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠράγκασε καταλιπούσαςⁱ τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὸς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου ⁵εἰληφὼς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, ⁶τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαυῆς κατὰ μαρίαν ἐμελεῖσθη. Ἐνόμισε γὰρ αὐτὸν θηρίον^k εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰακρίας εἰς Νάξον διακομισθῆναι, Τυρρῶνῶν ληστρικὴν ἐμισθώσατο τριήρη^l· οἱ δὲ ἑαυτὸν ἐνθήμενοι, Νάξον^b μὲν παρέπλεον, ⁸ἠπειρόντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις,^m τὸ δὲ σκάφος ἔπλησε κωσοῦⁿ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς^c γενόμενοι, ⁹κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.^c

^a § 148, R. XXIII.

2, 1st.

^b § 169, R. LIII.

^c § 139, R. 6.

^d § 175, R. LVIII.

Exc. & 3.

^e § 158, R. XXXIV.

^f 112, 1.

^g 1 p. 129.

^h § 90, 6.

ⁱ 100, 2.

^k § 175, Obs. 5.

^l § 40, 2, τριήρα.

^m § 153, Obs. 5.

ⁿ § 144, R. XVI.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλήμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἴνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γενεσάμενοι τοῦ ποτοῦ,^a καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι^b νομίζοντες, ἀπέκτειναν αὐτόν. ³Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡοιγόνη δὲ τῇ θυγατρὶ,^c τὸν πατέρα μαστιενούση, κύνων συνήθης, ὄνομα Μαίρα, ἢ τῶ Ἰκαρίῳ^d συνείπετο, τὸν νεκρὸν ἐμήνυσε· κἀκεῖνη ὄδρομένη τὸν πατέρα,^e ἑαυτὴν ἀνήρτησεν.

III. MERCURY.

Ἐρμῆς, Μαίας καὶ Διὸς υἱός, ⁴ἔτι ἐν σπαραγάνοις ὢν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἴνα δὲ μὴ φωραθῆι^f ὑπὸ τῶν ἰχνῶν, ὑποδήματα ⁵τοῖς ποσὶ περιέθηκε,^g καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὄχητο, καὶ εὗρισκει^h πρὸ τοῦ ἄντρου νεμομένηνⁱ χελώνην. Ταύτην ⁶ἐκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὔρεε καὶ πληκτρον.—Ἀπόλλων δὲ τὰς βόας ζητῶν,ⁱ εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν^k μὲν παῖδα ἐλαύνονταⁱ ἔφασκον, ὅνⁱ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἠλάθησαν, διὰ τὸ μὴ εὔρεῖν ἶχνος δύνασθαι.^l Μεθῶν δὲ ἐκ τῆς μαντικῆς ⁸τὸν^m κεκλοσκότα, πρὸς Μαίαν εἰς Κυλλήνην παραγίγνεται, ⁹καὶ τὸν Ἐρμῆν ἠτιᾶτο· ἢ δὲ ἀπέδειξεν αὐτόν ἐν τοῖς σπαραγάνοις. Ἀπόλλων δὲ αὐτόν τὸν παῖδα πρὸς Διὰ κομίσας, τὰς βόας ἀπήγει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ¹⁰ἤρνεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας,ⁿ ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. Ἐρμῆς δὲ, ¹¹ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν,

^a § 144, R. XV.

^b § 175, R. LVIII. Exc.

^c § 152, R. XXVIII.

^d § 148, R. XXIII. 2,

(1).

^e § 177, R. LXI.

^f § 81, 2.

^g § 110, 2.

^h § 76, Obs. 1.

ⁱ 100, 2.

^k § 175, 3.

^l 88.

^m 32 with ref.

ⁿ § 144, R. XIII.

¹τὴν χρυσοῦν ῥάβδον ἐδίδου αὐτῶ,^a ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν.^b Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν.

IV. MINERVA.

1. Κέκροψ αὐτόχθων, ²συμφυῆς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς^c ἐβασίλευσε πρῶτος,^d καὶ τὴν γῆν, πρότερον λεγομένην Ἀκτὴν, ἀφ' ἑαυτοῦ Κεκροπίαν^e ὠνόμασεν. ³Ἐπὶ τούτου, φασίν, ἔδοξε τοῖς θεοῖς^f πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος.^g Ἦκεν οὖν πρῶτος^d Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσην^h τὴν ἀκρόπολιν ⁴ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθίδα^e καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν Ἀθηναῖα, καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δεικνύται. Γενομένης δὲ ἔριδος ἀμφοῖνⁱ περὶ τῆς χώρας, Ἀθηναῖαν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε^k θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ⁵ἡ χώρα τῆς Ἀθηναῖας^l ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηναῖα μὲν οὖν ἀφ' ^mἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας.^e Ποσειδῶν δὲ, θυμῶνⁿ ὀργισθεὶς, ⁶τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλον^o ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους^p καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.^q Ὅτι περὶ τῆς πηρώσεως καὶ μαντικῆς λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν^r ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυεν· ἄλλοι δὲ, ὑπὸ Ἀθηναῖας αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς^s δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλῆς τῇ Ἀθηναῖα ἢ Χαρικλῶ)^t ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, ⁹πᾶσαν ὀρνίθων

^a § 152, R. XXVIII.

^b § 153, R. XXIX.

^c § 144, R. XVII. 1.

^d § 131, Obs. 7.

^e § 153, Obs. 5.

^f 54, 3.

^g § 131, Exc. 7.

^h 13, 6, Obs.

ⁱ § 148, R. XXI.

^k § 110, 2.

^l § 144, R. XII. Sup.

^m § 6, 3, 2d.

ⁿ § 158, R. XXXIV.

^o § 175, Obs. 5. Sup.

εἶναι.

^p § 142, Obs. 1, υἱός.

^q § 157, Obs. 1.

^r § 175, R. LVIII.

^s 112, 1.

^t § 147, R. XX.

φωγὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωρήσατο, ὃ φέρων^a
¹ὁμοίως τοῖς^b βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα^c μὲν ἐν Νεμέᾳ βριαρὸν ²κατέπεφνε λέοντα.

Δεύτερον,^c ἐν Λέρῃη πολυάχενον ἔκτανεν ὕδραν.

³Τὸ τρίτον^c αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κάπρον.

⁴Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσε τέταρτον.^c

Πέμπτον δ', ὄρνιθας Στυμφαλίδας ⁵ἐξεδίωξεν.

⁶Ἑκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαιρινόν.

⁷Ἑβδομον, Ἀυγείου πολλὴν κόπρον ἐξέκάθηρεν.

⁸Ὀγδοον, ⁶ἐκ Κρήτηθε^d πυρίπνοον ἤλασε ταῦρον.

Ἐνάτον, ἐκ Θορήκης Διομήδεος ἤγαγεν^e ἵππους.

Γηρύνου, δέκατον, βόας ἤλασεν ἐξ Ἑρυνθείης.

Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν^e ἐξ Ἰ⁷ Αἴδαο.

Δωδέκατον δ', ἤγεγεν ἐς Ἑλλάδα χρύσεια μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμη
 σώματος πολὺ τῶν ἀπάντων^f διενέγκας, ἐπῆλθε ⁸τὴν οἰκου-
 μένην,^g κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν
 ἀοίκητον^b ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποιςⁱ τὴν ἐλευθερίαν
 περιποιήσας, ⁹ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς
 εὐεργεσίας ἀθανάτου τιμῆς^k ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλέος παιδὸς ὄντος^l ὀκταμηναίου, δύο δράκοντας
 ὑπερμεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρήναι
 τὸ βρέφος θέλουσα.^m ¹⁰Ἐπιβοωμένηςⁿ δὲ Ἀλκμήνης Ἀμφι-
 τρώνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσὶν^o αὐ-
 τοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ^p τοῦ
 Νεμέου λέοντος τὴν δορὰν κομίζεῖν. Τοῦτο δὲ ζῶων ἦν ἄτρω-
 τον, ἐκ Τυφῶνος γεγεννημένον.^q Πορευόμενος οὖν ἐπὶ τὸν
 λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξενσε

a	104, 5.	ε	§ 169, R. LIII. Sup.	l	112, 5.
b	164, R. XLII.		γῆν.	m	100, 1
c	120, I. 1.	b	§ 175, Obs. 5. Sup.	n	112, 2.
d	119, 1, 2d.		εἶναι.	o	§ 153, R. XXXIV.
e	90, 6.	i	§ 152, R. XXVIII.	p	§ 143, Obs. 7, 3.
f	§ 144, R. XVII. 6.	k	§ 144, R. XV. 1.	q	100.

πρωτον.^a Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα,^b τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς ἑτέραν ἀποκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ,^c καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ κατέσχεν ἄγχων, ἕως ἐπνίξε, καὶ θέμενος^d ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυκήνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει^e τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συνηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλῆος,^f πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλλη, ἡγάλλεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖα, παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους^g τῇ λίμνῃ^h παρακειμένου, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένουσαι, μετὰ δέουςⁱ ἀνίπταντο, καὶ τοῦτον τὸν τρόπονⁱ Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Αἰβύης^k ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀναγκάζων παλαίειν ἀνήρει. ⁵Τούτῳ^l δὲ παλαίειν ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον,^m ἀπέκτεινε ψαύονταⁿ γὰρ γῆς^o ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. ⁶Μετὰ Αἰβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης^k ἐβασίλευε Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ⁷ἔθυεν ἐπὶ βωμῶν Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη^p ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις ⁵τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἔὰν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, ἐκείνον πρωτον^a σφάξας τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς ⁹τοῖς βωμοῖς^h προσεφέρετο· τὰ δὲ δεσμὰ διαδρόμης, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαρτα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους^a εἰς θεοὺς, οἱ παῖδες αὐτοῦ, φηγόντες Εὐρυσθεῖα, ἦλθον εἰς Ἀθήνας, ¹⁰καὶ καθεσθέντες ἐπὶ

^a § 120, I. 1.

^b § 177, 3. Sup.
αὐτόν.

^c § 148, Obs. 7, 5.

^d 102, 10.

^e § 129, R. I.

^f 112, 1.

^g § 40, 2.

^h § 169, R. LIH.

ⁱ § 168, Obs. 7, κατὰ.

^k § 144, R. XVII. 1.

^l § 148, R. XXIII. 2(2).

^m § 131, Obs. 7.

ⁿ 104, 3.

^o § 144, R. XIII.

^p § 160, R. XXXVI.

^q 112, 4.

τὸν Ἐλέου βωμὸν, ἠξίουσαν βοηθεῖσθαι.^a Εὐρυσθέως δὲ ἐκείνου ἐκδιδόναι λέγοντος,^b καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι ἴσῃ ἐκδιδόντες^c αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν^d παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ^d Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας· Ὑλλος, καὶ τὴν^e μὲν κεφαλὴν ἀποτεμών, Ἀλκμήνῃ δίδωσιν· ἡ δὲ^d κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυσεν αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φοῖξον, τὸν Ἀθάμαντος, μυθολογοῦσι, ²διὰ τὰς ἀπὸ τῆς μητροῦσ ἀναλαβόντα^c τὴν ἀδελφὴν Ἑλλην, φεγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων^b δὲ αὐτῶν ³κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλον, τὴν μὲν παρθένον ⁴ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· τὸν δὲ Φοῖξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος ⁵Αἰήτη^f χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσομάλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα ⁶καταδειξάμενοι θύειν^a τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, ⁷μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι^e τῆς χώρας.^h

2. Τῷ Πελλίᾳ,ⁱ τῆς Ἰώλκων ἐν Θεσσαλίᾳ βασιλεῦ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον ⁸φυλάξασθαι. Τὸ μὲν οὖν πρῶτον^k ἠγνόει τὸν χρησμὸν· ὕστερον δὲ αὐτὸν ἔγνω. ⁹Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ἰοσειδῶνⁱ θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ ¹⁰πόθῳ^l γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπενσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας

^a § 175, 3.

^b 112, 1.

^c 101, 1.

^d 117, 46.

^e 31, 3.

^f § 148, Obs. 7, 5.

^g 81, 2.

^h § 169, R. LIII.

¹ § 152, R. XXVIII

^k § 120, I. 1.

^l § 158, R. XXXIV.

ἐν τῷ ζειθρῷ πέδιλον. Θεασάμενος^a δὲ Πελίας αὐτὸν, καὶ τὸν χρησμόν συμβαλῶν,^a ἠρώτα προσελθὼν, 'τί ἂν ἐποίησεν, ἐξουσίαν ἔχων,^b εἰ λόγιον ἦν αὐτῷ,^c ²πρὸς τινος φονευθῆσεσθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, τὸ χρυσόμαλλον δέρας προσέταττον^d ἂν φέρειν αὐτῷ.^e Τοῦτο Πελίας ἀκούσας,^a εὐθύς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἄπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν Φρίξον·^f κάκεινος, ³Ἀθηναῖς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν^g προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργῶ·^h κατὰ δὲ τὴν πρόωραν ἐνήρμοσεν ⁴Ἀθηναῖ φωνῆεν φηγοῦⁱ τῆς Δωδωνίδος ξύλον· ὡς δὲ ἡ ναῦς κατεσκευάσθη, χρωμένῳ^o ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.^k

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ⁵ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θοράκης Σαλμυδησσόν, ἐνθα ὄκει Φινεὺς μάντις, ⁶τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν·^l καὶ πηρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ^m μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, ἴπισθεις μητριᾶ,^m 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 πλείονα ἀνήρπαζον, ⁸ὀλίγα δὲ ὅσαⁿ ὀσμῆς^o ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναυταῖς ⁹τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶνⁿ αὐτόν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ

^a 102, 9.

^b 105, 1.

^c § 148, R. XXI.

^d § 125, ἄν, 3.

^e § 148, Obs. 7, 3.

^f § 142, Obs. 1, *viés*.

^g 32.

^h § 139, R. 6. Note.

ⁱ § 156, Obs. 3.

^k § 142, Obs. 1.

^l § 175, Obs. 5.

^m § 154, R. XXX.

ⁿ 37 & 38. Sup.

πάντα.

^o § 143, R. IX.

^p § 144, R. XVI. 3,
& Obs. 5.

ξίφη, δι' αἴρος ἐδίωκον. ¹Ἦν δὲ ταῖς Ἀρπυιάς^α χρεῶν τεθνά-
ναι ὑπὸ τῶν Βορέου παίδων· ²τοῖς δὲ Βορέου παισὶ,^α τότε
τελευτήσῃεν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ
τῶν Ἀρπυιῶν, ἥ μὲν εἰς ποταμὸν τινα ἐμπίπτει, ἥ δὲ ἐτέρα
μέχρις Ἐχινάδων^β ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες^ο
καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, ³καὶ γενομένη
κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι.^δ Ἀπολ-
λώνιος δὲ ἕως Στροφάδων^β νήσων φησὶν αὐτὰς^ο διωχθῆναι,
⁴καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃεν.^ι

4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν,^ε Φινεὺς ἐμήνυσε τὸν πλοῦν
τοῖς Ἀργοναῦταις, ⁵καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν
τῶν^β κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις
αὐται, ⁶συγκρουόμεναι δὲ ἀλλήλαις,^ι ὑπὸ τῆς τῶν πνευμάτων
βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφέρετο δὲ πολλή
μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ
τοῖς πετεινοῖς^κ δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι
πελειάδα^λ διὰ τῶν πετρῶν, καὶ ταύτην εἰάν μὲν ἴδωσι σωθεῖσαν,
⁷διαπλεῖν καταφρονοῦντας· εἰάν δὲ ἀπολομένην, μὴ πλεῖν βιά-
ζεσθαι. Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν
τῶν πετρῶν,^β ἀφιάσιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἵπτα-
μένης,^μ τὰ ἄκρα τῆς οὐράς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρ-
ισεν. ⁸Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ'
εἰρεσίας ἐντόνου, συλλαβομένης Ἦρας,^μ διῆλθον, ⁹τὰ ἄκρα^α τῶν
ἀφλάσιων τῆς νηὸς περικοπέισης. Αἱ μὲν οὖν Συμπληγάδες
ἔκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς,^α νηὸς περαιωθείσης,
στῆναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα^ο καὶ
Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς
ἐστι γῆς.^ρ Καθορμισθείσης δὲ τῆς νηὸς, ἤκε πρὸς Αἰήτην
Ἰάσων, καὶ ¹⁰τὰ ἐπιταγένητα ὑπὸ Πελίου λέγων, παρεκάλει δοῦ-

^α § 148, R. XXI.

^β § 165, R. XLIII.

^γ § 139, R. 6.

^δ § 134, 11, his pur-
suer.

^ε § 175, R. LVIII.

^ι § 175, 3.

^κ § 154, R. XXXI.

^λ § 32, 4 (δύτων).

^μ § 148, R. XXIII. 1.

^ν § 147, R. XX.

^ξ § 150, R. XXV.

^ο 112, 1.

^π § 157, Obs. 1.

^ρ § 169, R. LIII.

^σ § 144, R. XII.

ναι τὸ δέρας αὐτῶ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῶ οὗτοι ταῦροι δύο, μεγέθει^α διαφέροντες, δῶρον^β Ἡφαίστου, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ^γ δὲ ἐκ στομάτων ἔφύσων. ²Τούτους^γ αὐτῶ ζεύξαντι ἐπειάσσετο σπείρειν δράκοντος ὀδόντας· εἶχε γὰρ λαβῶν^δ παρ' Ἀθηναῖς τοὺς ³ἡμίσεις ὦν^ε Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζεύξαι, Μήδεια αὐτοῦ^ε ἔρωτα ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. ⁴Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῇ, κρύφα τοῦ πατρὸς^ς συνεργήσειν αὐτῶ^η πρὸς τὴν κατάζευξιν τῶν ταύρων ⁵ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόση αὐτὴν ἔξειν^ι γυναικα,^κ καὶ εἰς Ἑλλάδα σύμπλουν^κ ἀγάγηται. Ὀμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ⁶ᾧ καταζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῆσαι τήν^ι τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῶ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας^μ μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθωπλισμένους, ⁷οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο^ν ἀκούσας, καὶ χρισάμενος^ο τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ^π ἄλσος, ἐμάστευσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ⁸ὀρμήσαντας αὐτούς κατέζευξε. Σπείροντος δὲ αὐτοῦ^α τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι ⁹ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ¹⁰ἐξ ἀφανοῦς^ρ λίθους πρὸς αὐτούς μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνήρει. Κατεζευγμένων δὲ τῶν ταύρων,^ς οὐκ ἐδίδον τὸ δέρας Αἰήτης· ἐβούλετο

^α § 157, R. XXXIII.

^β § 129, R. I.

^γ § 150, R. XXV.

^δ 108, 2.

^ε 44, 3, Obs.

^ε § 142, Obs. 2, Pass.

^ε § 165, R. XLIII.

^η § 148, R. XXIII. 1.

^ι § 175, 3.

^κ 9, 4, Obs.

^λ 31, 3.

^μ § 175, R. LVIII.

^ν § 144, R. XIII. Exc

^ο § 74, 2.

^π § 19, Attic Dec.

^ρ 112, 1.

^ρ § 120, Obs. 1, 1st.

^ς 112, 6.

δὲ τὴν τε Ἀργῶ^α καταφλέξει, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς^β ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ^α παρεγένετο. Συνείπετο δὲ αὐτῇ^γ καὶ ὁ ἀδελφὸς Ἄψυρτος. Οἱ δὲ νυκτὸς^β μετὰ τούτων ἀνήχθησαν.

Σ. Πελλίης δὲ, ἁπογρὸς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἠθέλεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ, ἑπαρασαμένη Πελλίᾳ,^δ νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτησε. Πελλίης δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτειεν αὐτῆς. Ὁ δὲ Ἰάσων^ε κατελθὼν, τὸ μὲν δέρας ἔδωκε· ἑπερὶ ᾧ^ζ δὲ ἡδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι·^ι αὐτὸς δὲ Μήδειαν παρακαλεῖ ζῆτειν,^κ ὅπως Πελλίης ἑαυτῷ δίκας ὑποσχῆ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελλίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι^λ καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελιομένη ἵποιήσειν νέον^μ καὶ, τοῦ^ν πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψῆσασα, ἐποίησεν ἄρνα.^ν Αἰ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἴωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς Ἴωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων^κ ἐκί-
νει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυνδίκης,^λ τῆς
γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν^μ εἰς ἄδου,^μ καὶ
Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν.^ν Ὁ δὲ ὑπέσχετο τοῦτο

^α § 40, 2.

^β § 160, Obs. 1.

^γ § 148, R. XXIII. 1.

^δ § 148, R. XXII. II.

^ε 44, 2.

^ζ § 152, R. XXVIII.

^η 97, 2.

^θ § 153, Obs. 5.

^ι § 165, Obs. 1 & 88, 2.

[6.

^κ 104, 5.

^λ 112, 4.

^μ § 142, Obs. 1.

ποιήσῃν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῆ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι.^a Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἣ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν^b φασί, Φαέθοντα τὸν Ἥλιον μὲν υἷον, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν^c παραχωρῆσαι τοῦ τέθριππου.^d Συγκωρηθέντος δὲ αὐτῷ^e τούτου, τὸν μὲν Φαέθοντα^f ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους, καταφρονησάντας τοῦ παιδὸς, ²ἐξενεχθῆναι τοῦ συνήθους δρόμου·^g καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι τοῦτον,^h καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία,ⁱ ἀγανακτήσαντα ³ἐπὶ τοῖς γεγεννημένοις, κεραυνῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστήσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος^h πεσόντος πρὸς ⁴τὰς ἐκβολὰς τοῦ νῦν Πάδουⁱ καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν^k Ἡριδανοῦⁱ προσαγορευόμενον, θρηῆσαι μὲν τὰς ἀδελφὰς^f αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν,^l γενομένας αἰγείρους.ⁱ Ταύτας^f δὲ ⁵κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν^m ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενοι ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.ⁱ

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς,ⁿ ⁶ἐν νάρθηκι κρύψας. Ὡς δὲ ⁷ἦσθετο Ζεὺς, ἐπέταξεν Ἡφαίστω^o τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλωσαι. Τοῦτο δὲ Σκυθικὸν ὄροςⁱ ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, ⁸αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς^p κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἡρακλῆς αὐτὸν ἔλυσεν.

^a § 176, R. LIX.

^b § 131, Exc. 8.

^c § 160, R. XXXVI.

^d § 144, R. XVI. 8.

^e § 154, R. XXXI.

^f § 175, R. LVIII.

^g § 169, R. LIII.

^h 112, 4.

ⁱ § 139, R. 6, Note.

^k § 120, I. 1.

^l § 157, Obs. 1.

^m 25, 4.

ⁿ § 165, R. XLIII.

^o § 148, Obs. 7, 3.

^p § 165, Obs. 1.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων,^a γαμει Πύρρῶν, τὴν^b Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα.^c Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως,^d Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθήμενος εἰς ταύτην μετὰ Πύρρῶς εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ^e ἔχευε, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσε· ὥστε διαφθαρεῖν πάντας ἀνθρώπους,^e ὀλίγων^f χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον^g ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ^h προσίσχει, κάκει, τῶν ὄμβρων^d παῦλαν λαβόντων, ἐκβὰς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμπας Ἐριμὴν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται ἀνθρώπους^e αὐτῷⁱ γενέσθαι. Καί, ³Διὸς εἰπόντος,^d ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες^k ἐγένοντο· οὓς δὲ Πύρρῶς, γυναῖκες.^k Ὅθεν καὶ λαοὶ^k μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λῶος, ὁ λίθος.

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ⁴ἐαντὸν εἶναι Δία, καὶ, τὰς ἐκείνου ἀφελόμενος θυσίας, ἐαντῷ προσέτασσε θύειν· καί, ⁵βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν^l βάλλων δὲ εἰς οὐρανὸν αἰθομένας^m λαμπάδας, ἔλεγεν ἀστράπτειν.^l Ζεὺς δὲ, αὐτὸν κεραννώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτωⁱ μὲν ἐγένοντο παῖδες πενήκοντα, θυγατέρες δὲ Δαναῶⁱ πενήκοντα. Στασιασάντων^d δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης^d Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πενηκόντορον, καὶ, τὰς θυγατέρας ἐνθήμενος, ἔφυγεν εἰς Ἄρογος. Οἱ δὲ Αἰγύπτου παῖδες, ⁶καὶ αὐτοὶ

^a § 144, R. XVII. 1.

^b § 134, 18.

^c § 153, Obs. 5.

^d 112, 4.

^e § 175, R. LVIII.

^f § 165, R. XLIII.

^g § 130, Obs. 1, 2d.

^h § 148, Obs. 7, 5.

ⁱ § 148, R. XXI.

^k § 139, R. 6.

^l § 175, 3.

^m 99.

εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν Δαναὸν, τῆς τε ἔχθρας^a παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξιῶν. Δαναὸς δὲ, ἅμα μὲν ἀπιστιῶν^b αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν^b περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρον τὰς κόρας. ²Ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι ταῖς θυγατράσιν^c αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ἑπερμνήστρας.^d Αὕτη δὲ Λυγκέα διέσωσε διὸ καθείρξας αὐτὴν Δαναὸς ἐφρουρεῖ. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων^e τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρονῃ κατώρουζαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκίδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνῶν τε καὶ Ἐρμῆς, Διὸς^f κελεύσαντος. Δαναὸς δὲ ὕστερον Ἑπερμνήστραν Λυγκεῖ^g συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα^h τοῖς νικῶσιν^h ἔδωκεν.^h

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳⁱ τὰς Ἀθήνας, καὶ Μέγαρα εἴλε, Νίσου^k βασιλεύοντος, τοῦ Πανδίωνος.^l Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. ⁴Ἔχοντι γὰρ αὐτῶ^m πορφυρέαν ἐν μέσῳ^m τῇ κεφαλῇ τρίχα (ἧς ἀφαιρεθείσης αὐτὸνⁿ μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως,^o ἐξείλε τὴν τρίχα κοιμωμένῳ^c. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης^p τῶν ποδῶν^q ἐκδήσας, ⁵ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον^r δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἶνιγμα προτιθέσθαι^s τῷ δυναμένῳ λύσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. ⁷Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· ⁸Τί ἐστι τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

ἀλλ' ὁπότεν βαίνη πλείστοισι πόδεσσι,ⁱ

⁹Ἐνθα μένος γυίοισιν^s ἀφανρότατον^t πέλει αὐτοῦ.

^a § 144, R. XVI, and 10.

^b 104.

^c § 152, R. XXVIII.

^d § 165, R. XLIII.

^e § 143, R. X. or

§ 131, Exc. 8.

^f 112, 4.

^g § 134, 11.

^h § 110, 2.

ⁱ § 158, R. XXXIV.

^k 112, 1.

^l § 142, Obs. 1, ^vνίοῦ.

^m 13, 6.

ⁿ § 175, R. LVIII.

^o § 144, R. XIV. 4.

^p § 163, Obs. 7, ^εεκ.

^q § 156, R. XXXII.

^r § 129, R. I.

^s § 146, Obs. 1.

^t § 139, Obs. 7.

Ἀπορομένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφήνατο, ἄνθρωποι^α εἶναι ἴτ'^β προβληθέν· νήπιον μὲν γὰρ αὐτὸν^β ὑπάρχοντα, τετράπουν^ο εἶναι· ἀυξήσαντα δὲ, δίπουν^ο γηράσαντα δὲ, τρίπουν^ο βακτηρία^δ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα^β ἑαυτὴν κατακρημνίσει, τὸν δὲ Οἰδίπουν^β γῆμαι² τὴν ἀγροουμένην ὑφ' ἑαυτοῦ μητέρα, τῷ^ο λύσαντι ἔπαθλον προτιθεμένην.

9. Ἐλένη, Αἴδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλιε^ι ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν^ε βασιλευόντων Ἑλλάδος. Τούτων ὄρων τὸ πλῆθος³ Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνός,^β στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, ⁴ἐὰν ὁ προκριθεὶς νυμφίος^α ὑπὸ ἄλλον τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαιον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ^ι παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.^κ Ἀθάνατον^ι δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλέως^μ εἰς τὸ πῦρ ⁵ἐγκρυβεῦσα τῆς νυκτός,^ν ἔφθειρεν ὃ ἦν αὐτῷ^ο θνητὸν^ο πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσία. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρεΐδας ᾤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήμεγεν, ὥστε γενομένων ἀνχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ⁶ὑπερέβαλεν, ἦλθον⁷ οἱ προσετῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, ⁸τάχιστ' ἂν εὐ-

^α § 139, R. 6.

^β § 175, R. LVIII.

^γ § 139, Obs. 7.

^δ § 148, Obs. 7, 4.

^ε § 154, R. XXXI.

^ε § 157, R. XXXIII.

^ς § 143, R. X.

^η 112, 6.

^ι § 152, R. XXVIII.

^κ § 129, R. I.

^λ § 153, Obs. 5.

^μ § 165, R. XLIII.

^ν § 160, Obs. 1.

^ο § 148, R. XXI.

^π 112, 4.

ρέσθαι,^a παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγῆν. Σωθέντες δὲ καὶ τυχόντες ἀπάντων^b ὧν^c ἔδεήθησαν, ἱερὸν ἐν Αἰγίῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων,^d οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχὴν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης^e ὧν^f διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίστας ἔχων^g παρεδρεῖν ἐκείνοις.^h—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεὺς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, ἰσχυρῶν ἀριστείων^b ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇⁱ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Ἐτίδι,^k τῇ Νηρέως, Θνητὸς ὧν ἀθανάτω,^l συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον^m ἄσθῆναι. Τούτοιςⁿ δ' ἑκατέρωθεν, ἑκατέρωθεν μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Ὁ μὲν μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωκε τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας^o τοῖς Ἑλλησιν^p ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν^q μὲν ἑκατέρωθεν ἀθροισθέντων, ὁὐδενὸς^r δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων^s διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας^t ἄξιός, καὶ τῶν ἄλλων ὁὐδενὸς^u χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξείλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα^v κατώκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίθαις¹ σύμμαχος γενόμενος, καὶ στρατευσάμενος ἐπὶ Κενταύρους¹⁰ τοὺς διφρεῖς, οἳ καὶ τάχει¹¹ καὶ ῥώμῃ¹² καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῶν¹³ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθη-

^a § 175, 3.

^b § 144, R. XV. 2.

^c § 148, Obs. 7, Exc.

^d § 147, Obs. 1.

^e § 168, R. LI.

^f § 177, 4.

^g § 177, 1, 1st.

^h § 169, R. LIII.

ⁱ 32. 4. Sup. οὔση.

^k § 148, R. XXIII. 1.

^l § 168, Obs. 7, σύν.

^m § 175, R. LVIII.

ⁿ § 168, Obs. 7, ἐκ.

^o 112, 4.

^p § 148, R. XXI.

^q § 144, R. XVII. 6.

^r § 143, R. IX.

^s § 143, R. XI.

^t § 146, R. XIX.

^u § 157, R. XXXIII.

^v § 161, R. XXXIX.

ναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, ¹ δασμὸν^α ἀπέστειλαν δις ἐπὶ τὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, ὡςθ' ἠγγήσατο κρεῖττον^β εἶναι τεθνάναι, ^γ ἢ ζῆν αἰσχρῶς, ἄρχων τῆς πόλεως ² τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς^δ φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως^ε ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν^δ ἀπέδωκε, τὴν δὲ πατρίδα ³ οὕτως δεινοῦ προστάγματος ἠλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα ⁴ οἶσθα, τὴν καλὴν, ὧ Ἐρμῆ; Ἐρμ. Ναί,^ε τὴν Ἰὼ λέγεις.

Z. Οὐκέτι παῖς^ε ἐκείνη ἐστίν, ἀλλὰ δάμαλις.^ε

Ε. Τεράστιον τοῦτο· τῷ τρόπῳ^η δ' ἐνηλλάγη;

Z. Ζηλοτυπήσασα^ι ἡ Ἥρα μετέβαλεν αὐτήν· ⁵ ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι^δ βουκόλον τινὰ πολυόμματον ⁶ Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, ἄνπνος ὢν.

Ε. Τί οὖν ἡμᾶς χρῆ^κ ποιεῖν;

Z. Καταπατάμενος ἐς τὴν Νεμέαν (ἐκεῖ δὲ που ὁ Ἄργος βουκολεῖ) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Ἀἴγυπτον ⁸ ἀπαγαγὼν, Ἰσιν^α ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς ⁹ τοῖς^ι ἐκεῖ, καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με,^κ ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὡς ἐκέλευσας,

^α § 153, Obs. 5.

^β § 131, Obs. 4.

^γ 85, 7.

^δ § 152, R. XXVIII.

^ε § 144, R. XVII. 6.

^ι 62, IX.

^ε § 139, R. 6.

^η § 158, R. XXXIV.

^ι 104, from being

jealous.

^κ § 149, Exc. II.

¹ § 146, Obs. 1 &

32, 4. Obs. οὔσι

ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν.

Z. Εὔγε, ὦ Ἥφαιστε. ² Ἀλλὰ διέλέ μου τὴν κεφαλὴν ἐς δύο κατενεγκών.^a

Ἥφ. ³ Πειρᾷ μου,^b εἰ μέμηνα; Πρόστατε δ' οὖν τάληθές, ὅπερ θέλεις σοι^c γενέσθαι.

Z. ⁴ Διαιρεθῆραί μοι^d τὸ κρανίον.^e εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένον πειράσει^f μου.^b ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μοι^g τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. ⁵ Οὔρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὄξυς γὰρ ὁ πέλεκυς ἐστι.

Z. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρόων.^h οἶδα γὰρ ἐγὼ τὸ συμφέρον.ⁱ

Ἥφ. ⁶ Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σου^k κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· ⁷ εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήμηγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ⁸ ἢ που στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἢ δὲ πηδᾶ, καὶ πυρὸ-ρίχιζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ⁹ ἐν-θουσιᾶ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ.^l ¹⁰ γλανκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἢ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Z. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες¹ πρὸς ἀλλήλους ὥσπερ ἄνθρωποι.^m Ἀπρεπῆ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίουⁿ τῶν θεῶν.

Ἥρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, ¹¹ τουτονί^o τὸν φαρμακέα προ-κατακλίνεσθαί μου;^p

Ἄσκ. ¹² Νῆ Δία,^q καὶ ἀμείνων γάρ εἰμι.

^a 101, 3.

^b § 144, R. XIV.

^c § 148, R. XXI.

^d § 145, 2.

^e § 175, R. LVIII.

^f § 172, Obs. 7, 1st.

^g § 146, Obs. 1.

^h 102, *boldly*.

ⁱ 32, 4. Sup. *ὄν*.

^k 112, 1.

^l § 177, 3, 1st.

^m 50, Obs. 1. *ἐρίζουσι*.

ⁿ § 143, R. IX. 2.

^o § 65, 2.

^p § 169, R. LIII.

^q 62, IX.

Ἡρ. Κατὰ τί, ὦ ¹ἐμβρόντητε ; ²ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἂ μὴ θέμις^α ποιοῦντα, ^β νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας^ο μετείληφας ;

Ἄσκ. ³Ἐπιέλησαι γὰρ καὶ σὺ, ὦ *Ἡρακλῆς*, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι^δ ὄνειδιζεις τὸ πῦρ ;

Ἡρ. ⁴Οὐκὼν ἴσα^ο καὶ ὅμοια^ο βεβίωται ἡμῖν^ε· ὃς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα^ς δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ἰβριστάς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος^h εἶ, καὶ ἀγύρτης,^h νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν ⁵τῶν φαρμάκων,^ι ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένως.

Ἄσκ. ⁶Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα,^κ τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἕξαινον ἔρια ἐν Λυδία, ⁷πορφυρίδα ἐνδεδυνκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῶ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας^ι ἀπέκτεινα τὰ^μ τέκνα, καὶ τῆν^μ γυναῖκα.

Ἡρ. Εἰ μὴ παύσῃ λοιδορούμενός^ν μοι, ⁸αὐτίκα μάλα εἴσει, ὡς^ο οὐ πολὺ σε ὀνήσει ἢ ἀθανασία, ἐπεὶ, ἀράμενός σε, ῥίψω ἐπὶ κεφαλῆν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα^ρ ἰάσασθαί σε, τὸ κρανίον^κ συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν^α τὴν συνουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου.^ε ⁹Καί-τοι εὐγνωμον, ὦ *Ἡρακλῆς*, προκατακλίνεσθαί σου^ε τὸν *Ἀσκληπιόν*,^ρ ἅτε καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡρα. ¹⁰Καλὰ μὲν γὰρ, ὦ *Λητοῖ*,^ο καὶ τὰ τέκνα ἔτεκες τῷ Διὶ.

^a Sup. ποιεῖν ἐστίν.

^b 104, 1.

^c § 144, R. XV. 2.

^d 152, R. XXVIII.

^e 131, Obs. 6.

^f § 154, R. XXX. &

54.

§ § 150, Obs. 8, R.

^h § 139, R. 6.

ⁱ § 144, R. XV.

^k § 157, Obs. 1.

^l 102.

^m 31, 1.

ⁿ § 177, 3, 1st.

^ο § 150, Obs. 3, R.

& 78, 2.

^ρ § 175, R. LVIII.

^σ § 146, Obs. 1.

^τ § 169, R. LIII.

^υ § 25, R. 3.

Αητ. Οὐ πᾶσαι, ὧ Ἥρα, τοιοῦτους τίκτειν δυνάμεθα, οἷος^α ὁ Ἥφαιστός ἐστιν.

Ἥρ. Ἄλλ' οὗτος μὲν ὁ χολὸς, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν^β ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν^γ τὸν οὐρανόν· ἰοὶ δὲ σοὶ^δ παῖδες, ἢ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἔς τὴν Σκυθίαν ἀπελθούσα, πάντες ἴσασιν οἷα ἐσθίει, ἕ ξενοκτονοῦσα, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων^ε ἔπιπροποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ καθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν^η ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ^ς τοὺς χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὡς ἀκίνδυνον εἶναι τὸ σφάλμα.^ι Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιοῦτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· ἵπλην οὐκ ἀγροεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατενόμενος· αὐτὸς γοῦν ὁ μάντις ἠγγόει, ὅτι φονεύσει μὲν ἕ τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύξεται αὐτὸν ἢ Δάφνη, καὶ ταῦτα^κ οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέραι^λ τῆς Νιόβης^μ ἔδοξας.

Αητ. Ταῦτα ἔμεντοι τὰ τέκνα,^ν ἢ ξενοκτόνος,^ο καὶ ὁ ψευδομαντις, οἶδα ὅπως λυπεῖ^π σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἢ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ καθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἥρ. Ἐγέλασα, ὧ Ἀητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἰ Μοῦσαι δικάσαι ἤθελον,^ρ ἀπέδειρεν ἄν,^σ αὐτὸς κρατήσας τῆ μουσικῆ;^ρ νῦν δὲ κατασοφισθεῖς ἕ ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἢ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἕ ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀχταίωτος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἰσχὸς αὐτῆς, ἐπαφῆκεν αὐτῷ^ς τοὺς κύνας.

^α 46, 6.

^β 104.

^γ § 148, R. XXII.

^δ § 146, Obs. 1.

^ε § 178, Obs. 4.

^ς § 131, Obs. 6.

^ε ° page 149.

^η § 134, 19.

^ι § 175, R. LVIII.

^κ § 133, 7 & 117, 20.

^λ § 175, Obs. 5.

^μ § 143, R. XI.

^ν § 178, Obs. 4.

^ο § 129, R. I.

^π 52.

^ρ § 170, Obs. 1.

^σ § 157, R. XXXIII.

^ς § 152, R. XXVIII.

Αητ. Μέγα, ὦ Ἥρα, φρονεῖς,^a ὅτι ἰξύνει τῷ Διὶ,^b καὶ συμβασιλεύεις αὐτῷ,^b καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαί σε μετ' ὀλίγον αὐθις δακρύνουσαν, ὅπότεν σέ καταλιπὼν ἐς τὴν γῆν κατή, ταῦρος^c ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἥρ. ²Ἐγὼ μὲν ἤσχυρόμην ἄν,^d ὦ Ζεῦ, εἴ μοι^e τοιοῦτος ἦν υἱός, θῆλος οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα^f μὲν ἀναδεδεμένος τὴν κόμην,^g τὰ πολλὰ^h δὲ μαινομέναις γυναιξὶ συνῶν, ἀβρότερος αὐτῶν ἐκείνων,ⁱ ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων· ³καὶ ὅλως παντὶ μᾶλλον ἔοικώς, ἢ σοι τῷ^k πατρί.

Ζ. ⁴Καὶ μὴν οὗτός γε ὁ θηλυμίτρας, ὁ^l ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἥρα, τὴν Λυδίαν ἐχειρώσατο, καὶ τοὺς^m κατοικοῦντας τὸν Τρωῶλον ἔλαβε, καὶ τοὺς Θοῤῃκας ⁵ὑπηγάγετο, ἀλλὰ καὶⁿ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικίῳ τούτῳ στρατιωτικῷ,^o τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα, πρὸς ὀλίγον ἀντιστήναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, ⁶ὄρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ,^p ὑβρίσας ἐς τὴν τελευτήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὡσπερ νεβρόν. Ὁρᾶς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφή πρόσεστιν αὐτοῖς,^q οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, ⁷οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

^a 117, 45.

^b § 148, R. XXIII. 1.

^c § 139, R. 6.

^d 170, Obs. 1.

^e 148, R. XXI.

^f § 158, R. XXXIV.

^g § 157, Obs. 1.

^h § 131, Obs. 6.

ⁱ § 143, R. XI.

^k 31, 3.

^l 32, 4, Obs.

^m 32, 3.

ⁿ 117, 51, 1.

^o § 168, Obs. 7, σύν.

^p § 148, Obs. 7, 6.

^q § 169, R. LIII.

VI. MERCURY AND MAIA.

Ἐρμ. ¹Ἔστι γάρ τις, ὃς μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ ;

Μαῖ. Μὴ λέγε, ὃς Ἐρμῆ, τοιοῦτον μηδέν.²

Ἐρμ. ²Τί μὴ λέγω, ὃς τοσαύτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον ³δειῖ^b καὶ, διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι^c τῷ Διῖ,^d καὶ διαφέρειν ⁴τὰς ἀγγελίας τὰς^e παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπαρελθόντα ἔτι κεκοιμημένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον^f ἤκειν,^g καὶ τὸ νέκταρ ἐγὼ ἐνέχεον.^h Τὸ δὲ πάντωνⁱ δεινότατον, ὅτι μηδὲ νυκτὸς^k καθεύδω μόνος τῶν ἄλλων,^l ἀλλὰ δεῖ^b με καὶ τότε τῷ Πλούτωνιⁱ ψυχαγωγεῖν, καὶ ⁵νεκροπομπὸν εἶναι, καὶ παρεστάναι^c τῷ δικαστηρίῳ.^a ⁶Οὐ γὰρ ἰκανά μοι^m τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ ταις ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιατράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Αἴδας τέκνα παρ' ἡμέραν ⁷ἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν, ἐμοῖ^m δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κάκεινα ποιεῖν ἀναγκαῖον. ⁸Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, ἐνώχουνται ἀφρόντιδες· ὁ δὲ Μαΐαςⁿ τῆς Ἀτλαντίδος, διακοροῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά^o με ἀπὸ Σιδῶνος παρὰ τῆς Ἀγήρορος θυγατρὸς, ἐφ' ἣν πέπομφέ^p με ⁹ὀφόμενον ὃ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν^p αὐτίς ἐς τὸ Ἄργος ἐπισκεψόμενον^q τὴν Δαρύην εἰτ' ἐκεῖθεν^r ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ¹⁰ἐν παρόδῳ τὴν Ἀντιόπην ιδέ. ¹¹Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ^s γοῦν μοι^t δυνατὸν ἦν, ἠδέως ἂν ἠξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῆ κακῶς δουλεύοντες.

^a § 167, R. XLVI.

^b § 149, Exc. II.

^c 110, 3.

^d § 169, R. LIII.

^e 32, 4, ὄσας.

^f § 175, R. LVIII.

^g § 176, R. LIX.

^h § 76, Obs. 2.

ⁱ § 143, R. X.

^k § 160, Obs. 1.

^l § 148, R. XXII.

^m § 147, R. XX.

ⁿ § 142, Obs. 1.

^o 105, 2.

^p § 93, Exc.

^q 106, 4.

^r § 119, 1, 2d.

^s § 170, Obs. 1.

^t § 147, 1st.

Μαϊ. ¹Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα^α ὑπερέτειν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων^β λάβης· ὀξύχοι γὰρ οἱ ἐρῶντες.^ο

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσῃ, ²ἀφ' οὗ γε εἰμί, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότῃ;

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

Ζέφ. ³Ἠδίστου θεάματος^δ ἀπελείφθης, οἶον^ε οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν ⁴γὰρ θάλασσαν εἰσγαζόμεν· ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας·^ι οὐδὲν οὖν οἶδα ὧν^ς λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

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

Ζέφ. ⁵Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.^η

Νότ. ⁶Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. ⁷Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσόν. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρω^ι εἰκάσας ἐαντόν, συνέπαιζεν αὐταῖς,^κ κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα^α εὐκαμπῆς, καὶ τὸ βλέμμα^α ἡμερος. Ἐσκήρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἠϊόνος, καὶ ἐμνκάτο ἠδίστον,^ι ὥστε τὴν Εὐρώπην τολμῆσαι^μ καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὄρμησεν ἐπὶ τὴν θάλασσαν, φέρον αὐτήν, καὶ ⁸ἐνήχετο ἐμπεσών· ἢ δὲ πάνυ ἐκπλαγεῖσα τῷ πρᾶγ-

^α § 157, Obs. 1.

^β 104, 1.

^ο § 134, 11, lovers.

^δ § 169, R. LIII.

^ε 48. Sup. τοιοῦτου.

^ι § 157, R. XXXIII.

^η § 135, 9.

^η § 152, R. XXVIII.

^ι § 152, R.

^κ § 148, R. XXIII. 1.

^ι § 131, Obs. 6.

^μ § 176, R. LIX.

ματι,^a τῇ λαιᾷ^a μὲν εἶχετο τοῦ κέρατος,^b ὡς μὴ ἀπολισθάνοι· τῇ ἐτέρῃ^a δὲ ἠγεωμένον τὸν πέπλον συνεῖχεν.

Νότ. ²Ἦδὺ τοῦτο θέαμα, ᾧ Ζέφυρε, εἶδες.

Ζέφ. ³Καὶ μὴν τὰ μετὰ ταῦτα ἠδίω παραπολὺν, ᾧ Νότε, ἣ γὰρ θάλασσα εὐθὺς ἀκύμων^c ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ ⁴παραπειτώμενοι μικρὸν^d ὑπὲρ τὴν θάλασσαν, ὡς ἐνίοτε^e ἄκροισι^f τοῖς ποσὶ ἐπιπράειν τοῦ ὕδατος,^g ⁵ἡμένας τὰς δαΐδας φέροντες, ἦδον ἅμα τὸν ἡμέαιον. Αἱ Νηρηίδες δὲ ἀναδύσαι παρίππεον ἐπὶ τῶν δελφίνων, ἐπιχροτοῦσαι, ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτώνων γένος, καὶ ⁶εἴ τι ἄλλο^b μὴ φοβερὸν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρουσι τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος,^k παροχομένην τε καὶ τὴν Ἀμφιτρίτην ἔχων,^l προῆγε γεγηθῶς,^m προοδοιοπορῶν νηχομένῳ τῷ ἀδελφῷ.ⁿ ⁷Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τριτώνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα ἐπιπίπτουσιν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης^o ἐγένετο.¹ Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ,^k ὁ μὲν ταῦρος οὐκέτι ἐφαίετο· ἡμεῖς δὲ, ἐμπροσθέντες,^s ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότ. ²Ὡ μακάριε Ζέφυρε ⁹τῆς θεᾶς!^p Ἐγὼ δὲ γρύπας, καὶ ἑλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII THE CYCLOPS POLYPHEMUS AND NEPTUNÉ.

Κύκ. ²Ὡ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς ¹⁰μεθύσας ἐξετύφλωσέ με, κοιμωμένον^k ἐπιχειρήσας.

Ποσ. Τίς^a δὲ ὁ ταῦτα τολμήσας, ᾧ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὔτιν^r ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, ¹¹καὶ ἔξω ἦν βέλους,^o Ὀδυσσεὺς^s ὀνομάζεσθαι ἔφη.

Ποσ. Οἶδα ὄν λέγεις, τὸν Ἴθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πᾶν εὐθαρσῆς ὦν;

^a § 158, R. XXXIV.

^b § 156, R. XXXII.

^c § 139, Obs. 7.

^d § 131, Obs. 6.

^e 41, 1.

^f 13, 4.

^g § 144, R. XIII.

^h 117, 49.

ⁱ § 139, R. 1.

^k § 169, R. LIII.

^l 102, 4.

^m 102, 1

ⁿ § 148, R. XXII.

^o § 165, R. XLIII.

^p § 157, R. XXXIII. 1.

^q § 50, 7, Obs. ἔστιν.

^r § 153, Obs. 5.

^s § 175, Obs. 5.

Κύκ. Κα. ἔλαβον ἐν τῷ ἄντρον, ἀπὸ τῆς νομῆς ¹ἀναστρέψας, πολλοὺς τινας, ²ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέβηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι^b παμμεγέθης), καὶ τὸ πῦρ ἀνέκαισα, ³ἐναυσάμενος ὃ ἔφερον δένδρον^c ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρούπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ⁴ὥσπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, ⁵δίδωσί μοι πιεῖν^d φάρμακόν τι ἐγγέας, ἥδὺ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι^e περιφέρεισθαι πiónτι, καὶ τὸ σπήλαιον αὐτὸ^f ἀνεστρέφετο, καὶ οὐκέτι ὄλωσ ἐν ἐμαυτῷ ἤμην· τέλος^g δὲ ἐς ὑπνον κατεσπᾶσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρώσας γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ^hἀπ' ἐκείνου τυφλὸς εἰμί σοι,^b ὦ Πόσειδον.

Ποσ. ⁶Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. ⁷Ἄλλ' ἐγὼ ἀφείλον, ὡς μᾶλλον αὐτὸν λάβοιμι^h ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, ⁸μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ,ⁱ ὅποσα^k ἐχρῆν^l πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. ⁹Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών^m σε. Ἄλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδειⁿ ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοῦνομα, καὶ γὰρ ἔφη, ὅτι Οὔτις ἐστὶ, ¹⁰μελαγχολᾶν οἰθηθέντες με, ᾤχοντο ἀπιόντες.ⁿ Οὕτω κατεσοφίσάτο με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὃ μάλιστα ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ^o τὴν συμφορὰν, οὐδ' ὁ πατήρ, φησὶν,^p ὁ Ποσειδῶν, ἰάσεταιί σε.

^a 28, 2 & § 133, 11.

^b § 145, 2.

^c 42, 1.

^d § 174, Obs. 2.

^e 56, 1.

^f 25, 1.

^g § 120, 2. Acc.

^h 81, 1.

ⁱ § 148, Obs. 7, 3.

^k 46, 2, & 48, τόσα.

^l § 149, Exc. II.

^m 107, 1.

ⁿ 103.

^o § 151, Obs. 3.

^p 65, 4.

Ποσ. ¹Θάρσει, ὦ τέκνον, ἀμνηνοῦμαι γὰρ αὐτὸν, ὡς μάθη, ὅτι, εἰ καὶ πῆρωςίν^α μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ^β γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, ²διότι μὴ καὶ αὐτὴ ἐκλήθη εἰς τὸ συμπόσιον;

Γαλ. Οὐ συνεισιτώμην ὑμῖν^ο ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον^δ ³ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ⁴ἀπεληλύθεσαν. Ἡ δ' Ἔρις, ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥαδίως, τῶν^ε μὲν πινόντων, ἐνίων^ο δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι^ι κιθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις ⁵προσεχόντων τὸν νοῦν, ἐνέβαλεν εἰς τὸ συμπόσιον μῆλόν τι^ς πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη· ⁶ἐπεγέγραπτο^η δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινοῦμενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἔνθα Ἡρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κατεκλίνοντο. Καπειδὴ ὁ Ἐρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες^ι ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει^κ ποιεῖν, ἐκείνων^ο παρουσῶν; ⁷αἱ δὲ ἀντεποιοῦντο ἐκάστη,¹ καὶ αὐτῆς^m εἶναι τὸ μῆλον ἤξιον. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησενⁿ αὐτάς, καὶ ἄχρι χειρῶν^ο ἂν προὐχώρησεⁿ τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, ⁸αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιον), ἅπιτε δὲ εἰς τὴν Ἰδην παρὰ τὸν Πριάμον παῖδα· ὃς οἶδέ τε διαγρῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί,^p ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἤξει μετὰ μικρὸν ⁹ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.^q

^a § 24, R. 1.

^b § 134, 18, 2.

^c § 148, R. XXIII. 1.

^d § 153, Obs. 5.

^e 112, 1.

^f § 152, R. XXVIII.

^g § 133, 10 & 28, 2.

^h 50, 4.

ⁱ § 129, R. I.

^k § 149, Exc. II. ἡμᾶς.

^l § 131, Exc. 7.

^m § 144, R. XII.

ⁿ § 170, Obs. 1.

^o § 165, R. XLIII.

^p 50. Obs. 1. ἐποιοῦν.

^q § 134, 11.

Γάλ. ¹⁷Ἦδη σοι φημι, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πάνυ ὁ δαιτητῆς ἀμβλυώτη.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, ²δεινὰ^b πεπονθότα, καὶ κατὰ-σβесόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκασεν;

Ξάν. Ἡφαιστος· ἀλλ' ἀπηνθράκωμαι ὅπως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι^c καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ³ταύτης υἱὸν τῆς Θετίδος· ἐπεὶ γὰρ φρονέοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,^d ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι^e τὸν ῥοῦν, ἐλεῆσας τοὺς ἀθλίους ⁴ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ⁵ἔτυχε γὰρ πλησίον πον ὦν, ⁶πᾶν, οἶμαι, ὅσον ἐν τῇ Δήμῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, ⁷καὶ εἶποθι ἄλλοθι, φέρων^f ἐπῆλθέ μοι^g καὶ κατέκασε μὲν τὰς πτελέας καὶ μυρτιάς· ὥπιησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγγέλεις· ⁸αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἴργασται.^h Ὅρῳς δ' οὖν, ὅπως διακίμαι ὑπὸ τῶν ἐγκανμάτων.

Θάλ. ⁹Θολερὸς, ὦ Ξάνθε, καὶ θερμοὺς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, ¹⁰οὐκ αἰδεσθεῖς^h ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. ¹¹Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. ¹²Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θετίδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS

(In the Lower World.)

Αἰ. ¹³Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

^a 112, 1.

^d § 144, R. XVI. 5.

^e § 169, R. LIII.

^b § 131, Obs. 6.

^e § 146, Obs. 1.

^h § 113, 1.

^c § 152, R. XXVIII.

^f 102, 5.

Πρωτ. Ὅτι διὰ ταύτην, ὧ Αἰακὲ, ἀπέθανον, ἡμιτελῆ^a μὲν τὸν δόμον καταλιπὼν, χήραν^b δὲ τὴν νεόγαμον γυναῖκα.

Αἰ. Ἐπιτίμω τοίνυν τὸν Μενέλαον, ὅστις^c ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἔκεῖτόν μοι αἰτιατέον.^d

Μεν. Οὐκ ἐμὲ,^d ὧ βέλτιστε, ἀλλὰ δικαιοτέρον τὸν Πάριον,^d ὅς ἐμοῦ^e τοῦ ξένου^f τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ὄχχετο ἀρπάσας.^g Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι,^h τοσοῦτοιςⁱ θανάτου^k αἴτιος γεγεννημένος.

Πρωτ. Ἄμεινον οὔτω. Σὲ τοιγαροῦν, ὧ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἄδικα ποιῶν, ὧ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι.^l Ἐρωτικὸς γὰρ καὶ αὐτὸς εἰμι, καὶ τῷ αὐτῷ θεῷ^m κατέσχημαι. Οἴσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστινⁿ ἀντιτάττεσθαι αὐτῷ.^o

Πρωτ. Εὖ λέγεις· εἴθε οὖν μοι^p τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Ἐφήσει γὰρ αὐτὸς^q μὲν τοῦ ἐρᾶν^r τῷ Πάριδι^s ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου^t δὲ σοί^s οὐδένα ἄλλον,ⁱ ὧ Πρωτεσίλαε, ἢ σεαυτόν· ὅς ἐκλαθόμενος τῆς νεογάμου γυναικὸς,^u ἐπεὶ προσεφέρεσθε τῇ Τρωάδι,^v οὔτω φιλοκινδύνως καὶ ἀπονεροημένως^o προεπήδησας τῶν ἄλλων,^v δόξης^u ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Ἦ οὐκ οὖν καὶ ὑπὲρ ἐμαντοῦ σοι, ὧ Αἰακὲ, ἀποκρινοῦ-

^a § 40, 2.

^b § 153, Obs. 5.

^c § 135, 7 for ὅς.

^d § 147, Obs. 3, R. II. & 116, 3.

^e § 142, R. V.

^f § 129, R. I.

^g § 177 Obs. 7.

^h § 85, 5.

ⁱ § 146, Obs. 2.

^k § 143, R. IX.

^l § 147, R. XX. 2d.

^m § 154, R. XXX.

ⁿ § 50, 3.

^o § 148, R. XXIII. 2.

(2.)

^p § 147, R. XX. 1st.

^q § 175, Exc.

^r § 88 & § 143, R. IX.

^s § 148, R. XXI.

^t § 175, R. LVIII.

^u § 144, R. XIV.

^v § 169, R. LIII.

μαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων^a αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.^b

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιᾷ;

XII. TRITON, IPHIANASSA, AND DORIS.

(The last two, Nereïds.)

Τρ. Ἐνὶ κῆτος ὑμῶν, ὧ Νηρηΐδες, ὃ ἐπὶ τὴν τοῦ Κηφείως θυγατέρα τὴν Ἀνδρομέδαν^c ἐπέμψατε, οὔτε τὴν παιδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνας, ὧ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιῶν,^d λοχήσας μετὰ πολλῆς δυνάμεως;

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

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

Τρ. Οὕτως ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὧ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν^h τοιαῦτα ἐκτίειν αὐτὸν ἐχοῖν.ⁱ

Τρ. Ἐγὼ ὑμῖν^h φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ^k ἐπιτελῶν.^l ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἔνθα ἦσαν...

Ἰφ. Πῶς, ὧ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμάχους ἦγεν; ἄλλως γὰρ δύσπορος ἢ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον^m γὰρ αὐτὸν ἢ Ἀθηναῖ ἔθηκεν.ⁿ Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν^o ἐκάθευδον, οἶμαι, ὃ δὲ^o ἀποτεμῶν τῆς Μεδούσης τὴν κεφαλὴν ὄχετ' ἀποπτάμενος.^p

^a 88 & § 143, R.

IX.

^b 88, 1.

^c § 129, R. I.

^d 101, 1.

^e § 129, R. 6. Note.

^f § 175, Obs. 5.

^g 87, 1.

^h § 152, R. XXVIII.

ⁱ § 149, Exc. II.

^k § 148, R. XXII.

^l 106, 1.

^m § 153, Obs. 5.

ⁿ § 110, 2.

^o § 133, 3.

^p 103, 1.

¹Ιφ. ¹Πῶς ἰδῶν; ἀθέατοι^α γάρ εἰσιν· ²ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηναῖα ³τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ^β πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἡ Ἀθηναῖα δὲ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης, ὡς περ ἐπὶ κατόπτρον, παρέσχεν αὐτῷ^γ ἰδεῖν^δ τὴν εἰκόνα τῆς Μεδούσης· εἶτα ⁴λαβόμενος τῇ λαιᾷ τῆς κόμης,^ε ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι^ς τὰς ἀδελφὰς^ς ἀνέπτατο. Ἐπεὶ δὲ ⁵κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρός-γειος^η πετόμενος, ὄρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαταλευμένην, καλλίστην, ᾧ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον,^ι οἰκτιέρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ⁶άλουδς ἔρωτι^κ βοηθεῖν διέγνω. ⁷Κάπειδ᾽ ἰδὼν τὸ κῆτος ἐπήει, μάλα φοβερόν, ὡς καταπίομενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, ⁸τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον^λ ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ⁹ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὶ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἄργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὔρετο.

¹Ιφ. Ἐγὼ μὲν οὐ πάνυ ¹⁰ἐπὶ τῷ^μ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἠδίκηε ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλάνχει τότε, καὶ ἡξίου καλλίων^ν εἶναι;

Δωρ. ¹¹Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὔσα.

¹Ιφ. Μηκέτι μεμνώμεθα, ᾧ Δωρὶ, ἐκείνων,^ο ¹²εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν^ο τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν^π οὖν τῷ γάμῳ.

^α § 139, Obs. 7.

^β § 144, R. XIII.

^γ § 152, R. XXVIII.

^δ 87, 4.

• § 156, R. XXXII.

^ε § 176, R. LIX.

^ς § 175, R. LVIII.

^ζ § 131, Obs. 7.

^η § 131, Obs. 6.

^θ § 158, R. XXXIV.

^ι § 153, Obs. 5.

^κ 32.

^λ § 175, Obs. 5.

^μ § 144, R. XIV.

^ν § 172, Obs. 6, I. 1st.

INCREDIBLE STORIES.

(FROM PALÆPHATUS.)

1. *The Centaurs.*

¹Φασὶν ὡς θηρία^a ἐγένοντο,^b καὶ ἵππων μὲν εἶχον ὅλην τὴν ἰδέαν, πλὴν τῆς κεφαλῆς^c ταύτην δὲ ἀνδρός. Εἴ τις οὖν πείθεται τοιοῦτον γενέσθαι θηρίον^d ²ἀδύνατον πεπίστευκεν· οὔτε γὰρ ἡ φύσις σύμφωνος^e ἵππου καὶ ἀνδρός, οὔτε ἡ τροφή ὁμοία,^e οὔτε διὰ στόματος καὶ φάρυγγος ἀνθρωπέου δυνατὸν ἵππου τροφήν^d διελθεῖν· ³εἰ δὲ τοιαύτη ἰδέα τότε ἦν,^f καὶ νῦν ἂν ὑπῆρχε.^f Τὸ δ' ἀληθές ἔχει ᾧδε. Ἰξίονος^g βασιλέως ὄντος Θεσσαλίας, ἐν τῷ Πηλῳ ὄρει ⁴ἀπηργιώθη ταύρων ἀγέλη, καὶ τὰ λοιπὰ τῶν ὀρῶν ἄβρατα^h ἐποίει· εἰς γὰρ τὰ οἰκούμενα κατιόντες οἱ ταῦροι, ἔσινον τὰ δένδρα, καὶ τοὺς καρπούς, καὶ τὰ ὑποζυγία συνδιέφθειραν. ⁵Ἐκήρυσεν οὖν ὁ Ἰξίων, ὡς, εἴ τις ἀνέλοι τοὺς ταύρους, τούτῳ δώσεινⁱ χρήματα πάμπολλα. Νεανίσκοι δέ τινες ἐκ τῆς ὑπωρείας, ἐκ κώμης τινὸς καλουμένης Νεφέλης, ⁶ἐπιρροῦσιν ἵππους κέλητας διδύξαι· πρότερον γὰρ οὐκ ἠπίσταντο ἐφ' ἵππων ὀχεῖσθαι, ἀλλὰ μόνον ἄρμασιν^k ἐχρῶντο. Οὕτω δὲ ⁷ἀναβάντες τοὺς κέλητας ἤλαννον, ἐφ' οὗ οἱ ταῦροι ἦσαν· καὶ ἐπεισβάλλοντες τῇ ἀγέλῃ, ἠκόντιζον. Καὶ ὅτε μὲν ἐδιώκοντο ὑπὸ τῶν ταύρων, ἀπέφενγον οἱ νεανίαι· ποδωκέστεροι γὰρ ἦσαν οἱ ἵπποι. ⁸Ὅτε δὲ ἔστησαν οἱ ταῦροι, ὑποστρέφοντες ἠκόντιζον. Καὶ τοῦτον τὸν τρόπον^l ἀνεῖλον αὐτούς· καὶ τὸ μὲν ὄνομα ⁹ἐντεῦθεν ἔλαβον οἱ Κένταυροι, ὅτι τοὺς ταύρους κατεκέντων· οὐδὲν γὰρ πρόσεστι ταύρου τοῖς Κενταύροις^m ἀλλ' ἵππου καὶ ἀνδρός ἰδέα ἐστίν, ἀπὸ τοῦ ἔργου. Λαβόντες γοῦν οἱ Κένταυροι παρὰ Ἰξίονος χρήματα, καὶ γαυριῶντες ἐπὶ τῇ πράξει, καὶ τῷ πλούτῳ, ¹⁰ὑβρισταὶ^a ὑπῆρχον καὶ ὑπερήφανοι,^e

^a § 139, R. 6.^b 78, 3.^c § 165, R. XLIII.^d § 175, R. LVIII.^e § 139, Obs. 7.^f § 170, Obs. 1.^g 112, 1.^h § 153, Obs. 5.ⁱ § 175, 3.^k § 148, Obs. 7, 4.^l § 158, Obs. 6, κατά.^m § 169, R. LIII.

καὶ πολλὰ κακὰ εἰργάζοντο, καὶ δὴ καὶ κατ' αὐτοῦ τοῦ Ἰξίονος, ὃς ᾔκει τὴν νῦν καλουμένην Λάρισσαν πόλιν. Οἱ δὲ τότε τοῦτο τὸ χωρίον οἰκοῦντες, Λαπίθαι^a ἐκαλοῦντο. ¹Κεκλημένοι δὲ οἱ Κένταυροι παρὰ τῶν Λαπίθων ἐπὶ θοίην, μεθυσθέντες ἀρπάζουσι τὰς γυναῖκας αὐτῶν, καὶ ἀναβιβάσαντες ἐπὶ τοὺς ἵππους αὐτὰς, ²ᾤχοντο φεύγοντες εἰς τὴν οἰκίαν, ὅθεν ὠρμῶντο. Επολέμουν οὖν τοῖς Λαπίθαις,^b καὶ καταβαίοντες διὰ νυκτὸς εἰς τὰ πεδία, ³ἐνέδρας ἐποίουν· ἡμέρας δὲ γενομένης,^c ἀρπάζοντες^d ἀπέτρεχον ἐπὶ τὰ ὄρη. Οὕτω δ' ἀπερχομένων αὐτῶν,^e ἵππων οὐραὶ, καὶ ἀνθρώπων κεφαλαὶ μόνον ἐφαίνοντο. ⁴Ξένην οὖν ὀρῶντες θεῶν, ἔλεγον, οἱ Κένταυροι ἡμᾶς,^f κατατρέχοντες ἐκ Νεφέλης, πολλὰ κακὰ^f ἐργάζονται. ⁵Ἀπὸ δὲ ταύτης τῆς ιδέας καὶ λόγου ὁ μῦθος ἀπίστως^g ἐπλάσθη, ὡς ἐκ τῆς νεφέλης ἵππος τε, καὶ ἀνὴρ, ἐγεννήθη ἐν τῷ ὄρει.

2. Actæon.

Φασὶν Ἀκταίωνα^h ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι. Τοῦτο δὲ ἐστὶ ψευδές· κύων γὰρ τὸν δεσπότην ⁶καὶ μάλιστα φιλεῖ· ἄλλως τε καὶ αἱ θηρευτικαὶ πάντας ἀνθρώπους σαίνουσιν. Ἔνιοι δὲ φασιν, ὅτι,ⁱ Ἀρτέμιδος αὐτὸν μεταβαλούσης^c εἰς ἔλαφον, ἀνεῖλον κύνας. Ἔμοι δὲ δοκεῖ, Ἀρτεμιν^h οὐ δύνασθαι ὁ θεῖναι ποιῆσαι· ⁷οὐ μέντοι δὲ ἀληθές, ἔλαφον^h ἐξ ἀνδρὸς γενέσθαι, ἢ ἐξ ἐλάφου ἀνδρα.^h ⁸Τοὺς δὲ μύθους τούτους συνέθεσαν οἱ ποιηταί, ἵνα οἱ ἀκροώμενοι μὴ ὑβρίζωσιν^k εἰς τὸ θεῖον. Τὸ δὲ ἀληθές οὕτως ἔχει.^l Ἀκταίων ἀνθρώπος ἦν ⁹τὸ γένος^m Ἀρχάδιος, φιλοκύνητος. Οὗτος ἔτρεφε κύνας πολλὰς καὶ ἐθήρευεν ἐν τοῖς ὄρεσι. ¹⁰Τῶν δὲ αὐτοῦ πραγμάτωνⁿ ἡμέλει· οἱ γὰρ τότε ἀνθρώποι αὐτουργοὶ πάντες ἦσαν· οἰκέτας δὲ εἶχον οὐδ' ὄλως, ἀλλ' αὐτοὶ^o ἐγεώργουν. Καὶ οὗτος ἦν πλουσιώτατος, ὃς ἐγεώργει, καὶ ἐργαστικώτατος ὑπῆρχε. ¹¹Τῷ δὲ Ἀκταίονι^p

^a § 139, R. 6.

^b § 148, R. XXIII.

2. (2.)

^c 112, 4.

^d 101, 1.

^e 112, 1.

^f § 153, R. XXIX.

^g § 19, Attic.

^h § 175, R. LVIII.

ⁱ 78, 3.

^k 79, 1

^l 117, 43.

^m § 157, Obs. 1.

ⁿ § 144, R. XIV. 1.

^o § 62, 1.

^p § 146, Obs. 1.

ἀμελοῦντι τῶν οἰκείων,^a μᾶλλον δὲ κνηγετοῦντι, διεφθάρη ὁ βίος. Ὅτε δὲ οὐκέτι εἶχεν οὐδὲν, ἔλεγον οἱ ἄνθρωποι, δειλίαιος Ἀκταίων ὑπὸ τῶν ἰδίων κνηῶν κατεβρώθη.

3. The Horses of Diomēdes.

Περὶ τῶν Διομήδους ἵππων φασίν, ὅτι ἀνθρώπους κατήσθιον. Τοῦτο^b δὲ γελοῖον· ἄτο γὰρ ζῶον τοῦτο κριθῆ^c καὶ χόρτω^c ἦδεται μᾶλλον ἢ κρέασιν^c ἀνθρωπίνοις. Ἡ δὲ ἀλήθεια ἦδε.^b Τῶν παλαιῶν ἀνθρώπων ὄντων^d αὐτουργῶν, καὶ τροφήν καὶ περιουσίαν πλείστην κεκτημένων, ἅτε τὴν γῆν ἐργαζομένων^e ἵπποτροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου^f ἵπποις^c ἦδετο, ἕως οὗ^f τὰ^g αὐτοῦ ἀπώλεσε, ³καὶ πάντα πωλῶν κατηνάλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους^h ὠνόμασαν· οὗ γενομένου, προήχθη ὁ μῦθος.

4. Niobe.

Φασίν, ὡς Νιόβη ⁴ζῶσα λίθος ἐγένετοⁱ ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Ὅστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἄνθρωπον, ἢ ἐξ ἀνθρώπου λίθον, εὐήθης ἐστί. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Νιόβη, ⁵ἀποθανόντων τῶν ἑαυτῆς παιδῶν,^k ποιήσασα ἑαυτῆ^l εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παιδῶν. Καὶ ἡμεῖς ἐθεασάμεθα αὐτήν, ⁶οἷα καὶ λέγεται.

5. Lynceus.

Λυγκέα^m λέγουσιν, ὡς τὰ ὑπὸ γῆν ἐώρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Λυγκεὺς πρῶτος ἤρξατο μεταλλεῖν χαλκὸν, καὶ ἄργυρον, ⁷καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει, λύχνους καταφέρων ὑπὸ τὴν γῆν, ⁸τοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου. Αὐτὸς δὲ ἀνέφερε τὸν χαλκὸν καὶ τὸν σίδηρον. Ἔλε-

^a § 144, R. XIV. 1.

^b 50, 7. Obs. 2.

^c § 158, R. XXXIV.

^d 112, 1.

^e 113, 1.

^f § 165, R. XLIII.

^g § 134, 18.

^h § 153, Obs. 5.

ⁱ 78, 3.

^k 112, 4.

^l § 146, R. XIX.

^m 69, 2.

γον οὖν οἱ ἄνθρωποι, ὅτι^α Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄρα, καὶ καταδύνων, ἀργύριον ἀναφέρει.

6. Cæneus.

¹Καινέα^β φασίν, ὅτι ἄτρωτος ἦν. Ὅς δ' ὑπολαμβάνει ἄτρωτον ἀπὸ σιδήρου ἄνθρωπον,^γ εὐήθης ἐστίν. Ἡ δὲ ἀλήθεια ἔχει οὕτως. Καινεὺς ἦν ἀνὴρ Θετταλὸς τῷ γένει,^δ ἀγαθὸς τὰ πολεμικὰ καὶ ἐπιστήμων τοῦ^ε μάχεσθαι. Γενόμενος δὲ ἐν πολλαῖς μάχαις, οὐδέποτε^ς ἐτρώθη, οὔτε Λαπίθαις, συμμαχῶν πρὸς τῶν Κενταύρων ἀπέθανεν, ἀλλὰ συλλαβόντες αὐτὸν μόνον κατέχωσαν, καὶ οὕτως ἐτελεύτησεν. Ἔλεγον οὖν οἱ Λαπίθαι, ἀνελόμενοι τὸν νεκρὸν αὐτοῦ, καὶ εὐρόντες μὴ τετρωμένον τὸ σῶμα, Καινεὺς⁴ τὸν γε ἄλλον βίον^ι ἄτρωτος ἦν, καὶ ἀπέθανεν ἄτρωτος.

7. Europa.

Φασίν, Εὐρώπην⁵ τὴν Φοίνικος ἐπὶ ταύρου ὀχουμένην διὰ τῆς θαλάττης ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι. Ἐμοῖς^ς δὲ δοκεῖ, οὔτε ταῦρον,^h οὔθ' ἵππον τοσοῦτον πέλαγος διανῦσαι δύνασθαι· οὔτε κόρην^h ἐπὶ ταῦρον ἄγριον ἀναβῆναι. Ὁ τε Ζεὺς, εἰ ἐβούλετο^ι Εὐρώπην^h εἰς Κρήτην ἐλθεῖν, εὔρεν ἀν^ι αὐτῇ^κ ἐτέραν πορείαν καλλίονα. Τὸ δὲ ἀληθὲς ἔχει ὧδε. Ἀνὴρ Κνώσσιος, ὀνόματι^δ Ταῦρος, ἐπολέμει τὴν Τυρίαν χώραν. Ἐτελευταῖον δὲ ἐκ Τύρου ἤρπασεν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως θυγατέρα,¹ Εὐρώπην. Ἔλεγον οὖν οἱ ἄνθρωποι, Ἐὐρώπην τὴν τοῦ βασιλέως Ταῦρος ἔχων ᾤχετο· τούτου δὲ γενομένου, προσανεπλάσθη ὁ μῦθος.

8. Æolus.

Λέγουσιν ὅτι Αἴολος⁸ ἦν κυριεύων τῶν πνευμάτων, ὅστις^m ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους ἐν ἀσκῷ. Περὶ δὲ τούτου, ὡςⁿ

^a 78, 2.

^b 69, 2.

^c § 175, R. LVIII.
εἶναι.

^d § 157, R. XXXIII.

^e § 143, R. VIII.

^f § 160, R. XXXVI.

^g 55, 2.

^h § 175, R. LVIII.

ⁱ § 170, Obs. 1.

^k § 148, R. XXII.

^l § 129, R. I.

^m § 135, 7, for δς.

ⁿ 78.

οὐχ οἶόν τε,^a δῆλον εἶναι πᾶσιν^b οἶμαι· εἰκὸς δὲ, ἀστρολόγον γενομενον Αἴολον^c φράσαι Ὀδυσσεῖ^d τοὺς χρόνους, ἵκαθ' οὓς ἐπιτολαί τινες ἀνέμων γενήσονται. Φασὶ δέ, ὅτι καὶ χαλκοῦν τεῖχος^e τῇ πόλει αὐτοῦ περιεβέβλητο· ὅπερ ἐστὶ ψευδές· ὀπλίτας γὰρ, ὡς οἶμαι, εἶχε, τὴν πόλιν αὐτοῦ φυλάττοντας.

9. The Hesperides.

Λέγουσιν, ὅτι γυναικίς^e τινες ἦσαν αἱ Ἑσπερίδες. Ταύταις^f δὲ ἦν^g μῆλα χρυσαῖ^h ἐπὶ μηλέας, ἣν ἐφύλασσε δράκων· ἐφ' ἃ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο. Ἔχει δὲ ἡ ἀλήθεια ὡδε. Ἑσπερος ἦν ἀνήρ^e Μιλήσιος, ὃς ᾤκει ἐν τῇ Καρίᾳ, καὶ εἶχε θυγατέρας δύο, αἱ ἐκαλοῦντο Ἑσπερίδες.^e Ἐτούτω^f δὲ ἦσαν οἷς^h καλαί, καὶ εὐκαρποι· ὁ οἶαιⁱ καὶ νῦν αἱ ἐν Μιλήτῳ· ἐπὶ τοῦτω δὲ ὀνομάζονται χρυσαῖ·^k κάλλιστον^l γὰρ ὁ χρυσοῦς, ἦσαν δὲ ἐκεῖναι κάλλισται.^k Ἐμῆλα δὲ καλεῖται τὰ πρόβατα· ἅπερ ἰδὼν ὁ Ἡρακλῆς βοσκομένα παρὰ τῇ θαλάττῃ,^g περιελάσας ἐνέθετο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν, ὀνόματι Δράκοντα,^m εἰσῆγαγεν εἰς οἶκον, οὐκέτι ζῶντος τοῦ Ἑσπέρου,ⁿ ἀλλὰ τῶν παίδων αὐτοῦ. Ἐλεγον οὖν οἱ ἀνθρώποι, ἐθεασάμεθα χρυσαῖ μῆλα, ἃ Ἡρακλῆς ἤγαγεν^o ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτείναντας δράκοντα. Καὶ ἐνθεν ὁ μῦθος προσανεπλάσθη.

10. Geryon.

ἘΓηρόνην^p φασὶν, ὅτι τρικέφαλος ἐγένετο. Ἀδύνατον δὲ σῶμα^c τρεῖς κεφαλὰς ἔχειν·^q ἦν δὲ τοιόνδε^a τοῦτο. Πόλις ἐστὶν ἐν τῷ Εὐξείνῳ πόντῳ, Τρικαρηνία^r καλουμένη. Ἦν δὲ Γερυόνης ἐν τοῖς τότε ἀνθρώποις ὀνομαστός, πλούτῳ^s τε καὶ ἄλλοις^s διαφέρων. Εἶχε δε καὶ βοῶν ἀγέλην θαυμαστήν, ἐφ' ἣν ἐλθὼν Ἡρακλῆς,^t ἀντιποιοῦμενον Γηρόνην ἔκτεινεν. Οἱ δὲ θεώμενοι

^a § 136, 10, 11.

^b 147, R. XX.

^c 175, R. LVIII.

^d 152, R. XXVIII.

^e 139, R. 6.

^f § 148, R. XXI.

^g § 139, R. 1.

^h § 40, 3. Nom. pl.

ⁱ 48, 1.

^k § 139, Obs. 7.

^l § 131, Obs. 4.

^m § 129, R. I.

ⁿ 112, 1.

^o § 90, 6.

^p 69, 2.

^q 47, 2.

^r § 139, R. 6, Note.

^s § 157, R. XXXIII.

περιελαννομένας τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς πυνθανομένους οὖν ἔλεγόν τινες, Ἡρακλῆς^a ταύτας περιήλασεν, ἴούσας Γηρύνου,^b τοῦ Τρικαρῆνου.^c τινὲς δὲ, ἐκ τοῦ^d λεγομένου, ὕπελαβον αὐτὸν τρεῖς ἔχειν κεφαλὰς.

11. Orpheus.

Ψευδῆς δὲ ὁ περὶ τοῦ Ὀρφέως μῦθος, ὅτι κιθαρίζοντι αὐτῷ^e ἐφείπετο^f τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. ^g Δοκεῖ^g δέ μοι ταῦτα εἶναι. Βάγκαι μανεῖσαι πρόβατα διέσπασαν ἐν τῇ Πιερίᾳ· πολλὰ δὲ καὶ ἄλλα βιαίως εἰργάζοντο. Τρεπόμεναί τε ^h εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας.^h Ὡς δὲ ἔμειναν οἱ πολῖται, δεδιότες περὶ τῶν γυναικῶν καὶ θυγατέρων, μεταπεμφάμενοι τὸν Ὀρφέα ἐδέοντο μηχανᾶσθαι, ⁱ ὄν τρόπον καταγάγοιⁱ αὐτὰς ἐκ τοῦ ὄρους. Ὁ δὲ συνταξάμενος τῷ Διονύσῳ Ὀργια, κατάγει αὐτὰς βακχενούσας ^k κιθαρίζων^k· αἱ δὲ νάρθηκας τότε πρῶτον ἔχουσαι κατέβαινον ἐκ τοῦ ὄρους, καὶ κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις^l ^m θαυμαστὰ τότε θεασαμένοις, ⁿ ἐνεφαινετοⁿ πρῶτον τὰ ξύλα καταγόμενα^m καὶ ἔφασαν ὅτι Ὀρφεὺς κιθαρίζων^k ἄγει τὴν ὕλην ἐκ τοῦ ὄρους· καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

12. Alcestis.

^o Λέγεται μῦθος τραγικῶδης, ὡς^o δὴ μέλλοντός ποτε τοῦ Ἀδμήτου θανεῖν, αὕτη εἴλετο ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακλῆς αὐτὴν διὰ τὴν εὐσέβειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ ἄδου, ἀπέδωκεν^o Ἀδμήτῳ.—¹⁰ Ἀλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ Πελίαν ἀπέκτειναν αἱ^p θυγατέρες, καὶ Ἀκαστος ὁ^q Πελίου ἐδίωκεν αὐτὰς, καὶ ^r τὰς μὲν ἄλλας λαμβάνει.^r Ἀλκηστis δὲ καταφεύγει εἰς Φεράς πρὸς Ἀδμητον, τὸν ἀνεψιὸν^c αὐτῆς· ¹² καὶ

^a 78, Obs.

^b § 144, R. XII.

^c § 129, R. I.

^d 32.

^e § 148, R. XXIII.

2. (1.)

^f § 139, R. I.

^g 55, 2.

^h § 160, R. XXXVI.

ⁱ § 90, 6, & 74, 10.

^k 104, 5.

^l § 148, R. XXII.

Rem. 4.

^m 100, 2.

ⁿ 113, 1.

^o § 110, 2.

^p 31, 3.

^q § 142, Obs. 1, *vios.*

^r § 76, Obs. 1.

καθεζομένην ἐπὶ τῆς ἐστίας, οὐκ ἐβούλετο Ἄδμητος Ἀκάστῳ ἐξαιτουμένῳ δοῦναι· ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ τὴν πόλιν, ἔπυρπόλει αὐτούς. Ἐπεξιών δὲ ὁ Ἄδμητος, ἔχων καὶ λοχαγούς, νύκτωρ συνελήφθη ζῶν· ἠπέιλει δὲ Ἀκαστος ἀποκτείνειν αὐτόν· πυθομένη δὲ ἡ Ἀλκηστις, ὅτι μέλλει ἀναιρεῖσθαι Ἄδμητος ἰδιῶς αὐτὴν, ἐξεληθούσα ἐαυτὴν παρέδωκε. Τὸν μὲν οὖν Ἄδμητον ἀφίησιν ὁ Ἀκαστος, ἐκείνην δὲ συλλαμβάνει. Ἔλεγον οὖν οἱ ἄνθρωποι· Ἄνδρεία γε Ἀλκηστις ἐκοῦσα ὑπεραπέθανεν Ἀδμήτου. Τοιοῦτο μέντοι οὐκ ἐγένετο, ὡς ὁ μῦθος φησί· κατὰ γοῦν τὸν καιρὸν τούτον Ἡρακλῆς ἦκεν ἄγων ἕκ τινων τόπων τὰς Διομήδους ἵππους. Τούτον ἐκείσε πορευόμενον ἐξένισεν Ἄδμητος. Ὀδυρομένου δὲ Ἀδμήτου τὴν συμφορὰν τῆς Ἀλκηστιδος, ἀγανακτησάμενος Ἡρακλῆς, ἐπιτίθεται τῷ Ἀκάστῳ, καὶ τὴν στρατιὰν αὐτοῦ διαφθειρεῖ, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει, τὴν δὲ Ἀλκηστιν τῷ Ἀδμήτῳ παραδίδωσιν. Ἔλεγον οὖν οἱ ἄνθρωποι, ὡς ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρύσαστο τὴν Ἀλκηστιν. Τούτων γενομένων, ὁ μῦθος προσανεπλάσθη.

ISOCRATES TO DEMONICUS.

Counsels to the Young.

⁹ Ἐν πολλοῖς μὲν, ὦ Δημόνικε, πολὺν διεστώσας εὐρήσομεν τὰς τε τῶν σπουδαίων γνάμια, καὶ τὰς τῶν φαύλων διανοίας· ¹⁰ πολὺν δὲ μεγίστην διαφορὰν εἰλήφασιν ἐν ταῖς πρὸς ἀλλήλους σννηθείαις· ¹¹ Οἱ μὲν γὰρ τοὺς φίλους, παρόντας μόνον, τιμῶσιν· οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι. Καὶ τὰς μὲν τῶν φαύλων σννηθείας ὀλίγος χρόνος ¹² διεῖλυνσε· τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν· Ἡγούμενος οὖν πρέπειν ¹³ τοὺς δόξης ὀρεγομένους, καὶ παιδείας ἂν αντιπιοιου-

^a 117, 46.

^b § 131, Obs. 7.

^c 112, 1.

^d § 148, R. XXIII. 2. (2.)

or § 169, R. LIII.

^e 16, 2.

^f § 76, Obs. 6.

^g § 101, 1.

^h § 144, R. XIV.

μένους, τῶν σπουδαίων, ἀλλὰ μὴ τῶν φαύλων, εἶναι μιμητὰς,^a ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον,^b τεκμήριον^b μὲν^c τῆς πρὸς ὑμᾶς φιλίας, ¹σημεῖον^b δὲ τῆς πρὸς Ἰππόνικον συνηθείας. Πρέπει^d γὰρ τοὺς παῖδας, ὥσπερ τῆς οὐσίας,^e οὕτω καὶ τῆς φιλίας^e τῆς πατρικῆς κληρονομεῖν.

Ὅρῶ δὲ καὶ τὴν τύχην ἡμῶν^f συλλαμβάνουσαν,^g καὶ τὸν παρόντα καιρὸν συναγωνιζόμενον· σὺ μὲν γὰρ παιδείας ἐπιθυμεῖς, ἐγὼ δὲ παιδεύειν ἄλλους ἐπιχειρῶ· καὶ σὺ μὲν^c ²ἀκμὴν φιλοσοφεῖς, ἐγὼ δὲ τοὺς^h φιλοσοφοῦντας ἐπανορθῶ.

Διόπερ ἡμεῖς, ³οὐ παράκλησιν εὐρόντες,ⁱ ἀλλὰ παραίνεσιν γράψαντες,ⁱ μέλλομέν^k σοι συμβουλευεῖν, ὧν¹ χρῆ^d τοὺς νεωτέρους ὀρέγεσθαι, καὶ τίνων ἔργων^m ἀπέχεσθαι, καὶ ⁴ποίοις τισὶν ἀνθρώποιςⁿ ὁμιλεῖν, καὶ πῶς τὸν ἑαυτῶν βίον οἰκονομεῖν * * * *^o ὥστε ἐπιτηδευμάτων^o πλεῖστον πρὸς ἀρετὴν ἐπιδοῦναι, καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἀνθρώποις εὐδοκιμῆσαι.

Πρῶτον μὲν οὖν, ⁶εὐσέβει τὰ πρὸς τοὺς θεοὺς, μὴ μόνον θύων,^p ἀλλὰ καὶ τοῖς ὄρκοις^q ἐμμένων. Ἐκεῖνο^r μὲν γὰρ, τῆς τῶν χρημάτων εὐπορίας σημεῖον^a τοῦτο^r δὲ, τῆς τῶν τρόπων καλοκαγαθίας τεκμήριον.^a Τίμα τὸ δαιμόνιον αἰεὶ μὲν,^c μάλιστα δὲ ⁷μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς^s θύειν, καὶ τοῖς νόμοις^q ἐμμένειν.

Τοιοῦτος γίνου περὶ τοὺς γονεῖς, οἴους^t ἂν εὖζαιο^u περὶ σεαυτὸν γενέσθαι τοὺς σαντοῦ παῖδας.

Μήτε γέλωτα προπετῆ στέργε, μήτε ⁸λόγον μετὰ θράσους ἀποδέχου. Τὸ μὲν γὰρ ἀνόητον^v τὸ δὲ μαρικόν.

⁹Ἄ ποιεῖν αἰσχρὸν,^v ταῦτα νόμιζε μηδὲ λέγειν^w εἶναι καλόν.^v

¹⁰Ἐθίζε σεαυτὸν εἶναι ⁹μὴ σκυθρωπὸν,^x ἀλλὰ σύννονν.^x Δι' ἐκεῖνο^r μὲν γὰρ, ἀνθάδης^x διὰ δὲ τοῦτο,^r φρόνιμος^x εἶναι δόξεις.

^a § 139, R. 6.

^b § 129, R. I.

^c 117, 46.

^d § 149, Exc. II.

^e § 144, R. XV. 2.

^f § 148, Obs. 7, 2.

^g 100, 2.

^h 33, 2.

ⁱ 104, 5.

^k § 78, 2.

^l § 144, R. XIV.

^m § 144, R. XVI. 6.

ⁿ § 148, R. XXIII. 2.

(1.)

^o § 142, R. VI.

^p 104, 5.

^q § 169, R. LIII.

^r § 133, 3, & 50, 7.

^s § 148, R. XXII.

^t 46, 4.

^u § 172, 2, II. 6th.

^v § 131, Obs. 4.

^w 85, 7.

^x § 175, Obs. 5.

Ἡγοῦ μάλιστα σεαυτῶ^a πρόπειν, κόσμον,^b αἰσχύνην, δικαιοσύνην, σωφροσύνην. Ἐτούτοις^c γὰρ ἅπανσι δοκεῖ κρατεῖσθαι τῶν νεωτέρων ἤθος.

Μηδέποτε μηδέν^d αἰσχρὸν ποιήσας ἔλπιζε λήσειν^e καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σεαυτῶ^f γε συνειδήσεις.

Τὸν μὲν θεὸν φοβοῦ, τοὺς δὲ γονεῖς τίμα.

Τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου.

Τὰς ἡδονὰς θήρσειε τὰς μετὰ δόξης.^g Τέρψις γὰρ, σὺν τῷ καλῷ μὲν, ἀριστον,^h ἄνευ δὲ τούτου, κἀμιστον.^h

Ἄπαντα δόκει ποιεῖνⁱ ὡς μηδένα λήσων· καὶ γὰρ ἂν παραντίκα κρύψῃς,ⁱ ὕστερον ὀφθήσῃ.

Ἄμάλιστα δ' ἂν εὐδοκιμοῖς,^k εἰ φαίνοιο ταῦτα μὴ πράττων, ἂ τοῖς ἄλλοις^l ἂν πράττουσιν ἐπιτιμώῃς.

Ἄμ μὲν ἐπίστασαι, διαφύλαττε ταῖς μελέταις· ἂ δὲ μὴ μεμάθηκας, ἄπροσλάμβανε ταῖς ἐπιστήμασι.^m

Κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληνοῖαν· οὕτω γὰρ τὰ τοῖς ἄλλοιςⁿ χαλεπῶς εὐρημμένα συμβήσεται^o σοι ῥαδίως μανθάνειν.

Ἡδέως μὲν ἔχε^p πρὸς ἅπαντας, ἡχρῶ δὲ τοῖς βελτίστοις·^q οὕτω γὰρ τοῖς μὲν^r οὐκ ἀπεχθὴς ἔσῃ, τοῖς δὲ^r φίλος γενήσῃ.

Ἄτὰς ἐντεύξεις μὴ πυκνὰς ποιοῦ τοῖς αὐτοῖς,^s μηδὲ μακρὰς περὶ τῶν αὐτῶν.^s Πλησμονὴ γὰρ ἀπάντων.

Γύμναζε σεαυτὸν πόνοις^t ἐκουσίοις, ὅπως ἂν δύναιο^u καὶ τοὺς ἀκουσίους ὑπομένειν.

Ἄτφ' ὧν κρατεῖσθαι τὴν ψυχὴν^v αἰσχρὸν, τούτων^u ἐγκράτειαν ἄσκει πάντων, κέρδους,^v ὀργῆς,^v ἡδονῆς, λύπης.

Ἄμἄλλον τήρει τὰς τῶν λόγων ἢ τὰς τῶν χρημάτων παρακαταθήκας. Δεῖ γὰρ τοὺς ἀγαθοὺς ἄνδρας τρόπον ὄρκου πιστότερον φαίνεσθαι παρεχομένους.

^a § 149, R. XXIV.

^b § 175, R. LVIII.

^c § 158, R. XXXIV.

^d 63, 2.

^e § 175, 3, & 107, 1.

^f § 148, R. XXIII. 1.

^g § 130, Obs. 2.

^h § 131, Obs. 4.

ⁱ § 172, Obs. 7, 1st.

^k § 172, Obs. 7, 3d.

^l § 148, Obs. 7, 6.

^m 39, 5, ταῦτα.

ⁿ § 154, R. XXX.

^o 52, 1.

^p 117, 43, σεαυτόν.

^q § 148, Obs. 7, 4.

^r § 147, R. XX.

^s 25, 4.

^t § 172, Obs. 1.

^u § 157, R. XXXIII.

^v § 129, R. I.

¹ Ὀρκον ἐπακτὸν προσδέχου διὰ δύο προφάσεις, ἢ σεαυτὸν^a αἰτίας^a αἰσχροῦς ἀπολύων,^b ἢ φίλους ἐκ κινδύνων διασώζων.^b Ἐνεκα δὲ χρημάτων μηδένα θεὸν ὁμόσης,^c μηδ' ἂν εὐορκεῖν μέλλης. Δόξεις γὰρ τοῖς μὲν ἐπιορκεῖν, τοῖς δὲ φιλοχρημάτων ἔχειν.^d

Μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσης, πῶς κέχρηται τοῖς πρότερον φίλοις.^e ² Ἐλπίζε γὰρ αὐτὸν^f καὶ περὶ σὲ γενήσεσθαι τοιοῦτον, οἷος καὶ περὶ ἐκείνους γέγονε.

Βραδέως μὲν φίλος γίνου, γενόμενος δὲ, πειρωῶ διαμένειν. Ὅμοίως γὰρ αἰσχροὺς,^g μηδένα φίλον ἔχειν,^h καὶ ³πολλοὺς ἐταίρους μεταλλάττειν.^h

Οὕτω δ' ἂν ἄριστα χρήσῃ τοῖς φίλοις, ⁴ἂν μὴ περιμένηςⁱ τὰς παρ' ἐκείνων δεήσεις, ἀλλ' αὐτεπάγγελτος, ἐν τοῖς καιροῖς, αὐτοῖς^k βοηθῆς.

Ἀποδέχου τῶν ἐταίρων^l μὴ μόνον ⁵τοὺς ἐπὶ τοῖς κακοῖς δυσχεραίνοντας, ἀλλὰ καὶ τοὺς ἐπὶ τοῖς ἀγαθοῖς μὴ φθονοῦντας. Πολλοὶ γὰρ ἀτυχοῦσι μὲν τοῖς φίλοις^m συνάχθονται, καλῶς δὲ πράττουσιⁿ φθονοῦσι.

Τῶν ἀπόντων φίλων^o μέμνησο πρὸς τοὺς παρόντας· ἵνα δοκῆς μηδὲ τούτων ἀπόντων^o ὀλιγορεῖν.

Εἶναι βούλου ⁶τὰ περὶ τὴν ἐσθῆτα φιλόκαλος,^p ἀλλὰ μὴ καλλωπιστής. Ἔστι δὲ φιλοκάλου^q μὲν ⁷τὸ μεγαλοπρεπές· καλλωπιστοῦ δὲ τὸ περιεργον.

Ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν^r μὴ τὴν ὑπερβάλλουσαν κτῆσι, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καταφρόνει τῶν^s περὶ τὸν πλοῦτον σπουδαζόντων, χρῆσθαι δὲ τοῖς^s ὑπάρχουσι μὴ δυναμένων. ⁸Παραπλήσιον γὰρ οἱ τοιοῦτοι πάσχουσι, ὥσπερ ἂν εἴ τις ἵππον κτήσαιο καλὸν, κακῶς ἵππεύειν ἐπιστάμενος.

^a § 151, R. XXVI.

^b 104, 1.

^c § 172, 2, I. 2d.

^d 117, 43, σεαυτὸν

^e § 148, Obs. 7, 4.

^f § 175, R. LVIII.

^g § 131, Obs. 4.

^h 85, 1, ἐστίν.

ⁱ § 172, Obs. 7, 1st.

^k § 148, Obs. 7, 2.

^l § 143, R. X.

^m § 148, R. XXIII. 1.

ⁿ § 148, Obs. 7, 6.

^o § 144, R. XIV.

^p § 175, Obs. 5.

^q § 144, R. XII.

^r § 142, R. V.

^s § 148, Obs. 7, 4.

Στέργε μὲν τὰ παρόντα, ζήτηί δὲ τὰ βελτίω.^a

Μηδενί^b συμφορὰν ὀνειδίσης. Κοινή γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.

Τοὺς ἀγαθοὺς εὖ ποιεῖ.^c ¹Καλὸς γὰρ θησαυρὸς, παρ' ἀνδρὶ σπονδαίῳ χάρις ὀφειλομένη. Τοὺς κακοὺς εὖ ποιῶν, ²ὅμοια πείση τοῖς^d τὰς ἀλλοτρίας κύνας σιτιζουσιν. Ἐκεῖναί τε γὰρ τοὺς δίδοντας,^e ὥσπερ τοὺς τυχόντας, ὑλακτοῦσιν· οἳ τε κακοὶ τοὺς^e ὠφελοῦντας, ὥσπερ τοὺς βλάπτοντας, ἀδικοῦσι.

Μίσει τοὺς κολακεύοντας,^f ὥσπερ τοὺς ἔξαπατῶντας.^f ³Ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύοντας ἀδικοῦσιν.

⁴Ἀθάνατα μὲν φροῖνει τῶ^g μεγαλόψυχος εἶναι· θνητὰ δὲ, τῶ^g συμμέτρως τῶν ὑπαρχόντων^h ἀπολαύειν.

⁵Βουλευόμενος παραδείγματα ποιοῦ τὰ παρεληλυθότα τῶν μελλόντων. Τὸ^k γὰρ ἀφανὲς ἐκ τοῦⁱ φανεροῦ ⁶ταχίστην ἔχει τὴν διάγνωσιν.

Βουλευόν μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα.

Ὅταν δὲ ⁷ὑπὲρ τῶν σεαυτοῦ μέλλης^m τινὶ συμβουλευέσθαι, σκόπει πρῶτον, πῶς ὑπὲρ τῶν αὐτοῦ διώκησεν.ⁿ ⁸Ὁ γὰρ κακῶς διανοηθεὶς περὶ τῶν ἰδίων, οὐδέποτε καλῶς βουλεύσεται περὶ τῶν ἀλλοτρίων.

Πείθου μὲν καὶ τοῖς νόμοις^o τοῖς ὑπὸ τῶν βασιλέων κειμένοις· ⁹ἰσχυρότατον μέντοι νόμον^p ἡγοῦ τὸν ἐκείνων τρόπον.^p Ὡσπερ γὰρ ¹⁰τὸν ἐν δημοκρατίᾳ πολιτευόμενον τὸ πλῆθος δεῖ^q θεραπεύειν, οὕτω καὶ τὸν ἐν μοναρχίᾳ κατοικοῦντα τὸν βασιλέα προσήκει^q θαναμάζειν.

¹¹Εἰς ἀρχὴν κατασταθεὶς, μηδενί^r χρῶν πονηρῶ πρὸς τὰς διοικήσεις· ὧν^s γὰρ ἂν ἐκεῖνος ἀμάρτοι,^r σοὶ τὰς αἰτίας ἀναθήσουσιν.

Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου, μὴ πλουσιώτερος,

^a § 40, 5.

^b § 151, Obs. 3.

^c § 153, Obs. 1.

^d § 147, R. XX. 1st.

^e 32, with ref.

^f § 134, 11.

^g § 173, R. LV. &

§ 158, R. XXXIV.

^h § 144, R. XV. 2.

ⁱ § 134, 8, & 32.

^k 32, 4, Obs. ὄν.

^l 32, 4, Obs. ὄντος.

^m § 78, 2.

ⁿ § 76, Obs. 6.

^o § 148, Obs. 7, 3.

^p § 153, Obs. 5.

^q § 149, Exc. II.

^r § 148, Obs. 7, 4.

^s § 144, R. XVI. 9

^t § 172, 2, II 2d.

ἀλλ' ἐνδοξότερος. Πολλῶν γὰρ χρημάτων^α κρείττων ὁ παρὰ τοῦ πλήθους ἔπαινος.

¹Μηδενὶ πονηρῷ πράγματι μήτε παρίστασο, μήτε συνηγόρει· δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν, οἷάπερ ἂν τοῖς ἄλλοις πράττουσι βοηθῆς.

Μᾶλλον ἀποδέχου δικαίαν πενίαν· ἢ πλοῦτον^β ἄδικον. Τοσοῦτῳ^γ γὰρ κρείττων δικαιοσύνη χρημάτων, ὅσῳ^δ τὰ μὲν^δ ζῶντας μόνον ὠφελεῖ, ἢ δὲ καὶ ²τελευτήσασι δόξαν παρασκευάζει. ³Κἀκείνων^ε μὲν τοῖς φαύλοις^ε μέτεστι, ταύτης^ε δὲ τοῖς μοχθηροῖς ἀδύνατον μεταλαβεῖν.

Πᾶν ὃ τις^ε ἂν μέλλῃς λέγειν, πρότερον ἐπισκόπει τῇ γνώμῃ.^β Πολλοῖς^ι γὰρ ἢ γλῶττα προτρέχει τῆς διανοίας.^κ

⁴Δύο ποιῶν καιροὺς τοῦ^ι λέγειν, ἢ περὶ ὧν^μ οἴσθα σαφῶς, ἢ περὶ ὧν^μ ἀναγκαῖον εἰπεῖν. Ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς σιγῆς^α κρείττων· ἐν δὲ τοῖς ἄλλοις ἄμεινον σιγᾶν ἢ λέγειν.

Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων^α βέβαιον. Οὕτω γὰρ οὔτ', ⁵εὐτυχῶν, ἔση περιχαρῆς· οὔτε, δυστυχῶν, περίλυπος.

Μᾶλλον εὐλαβοῦ φόγον, ἢ κίνδυνον.^ο ⁶Δεῖ γὰρ εἶναι φοβεράν τοῖς μὲν φαύλοις^ρ τὴν τοῦ βίου τελευτήν, τοῖς δὲ σπουδαίοις τὴν ἐν τῷ ζῆν ἀδοξίαν.

⁷Οἷς χρῆ^α παραδείγμασι χρωμένους ὀρέγεσθαι τῆς καλοκαγαθίας·^ρ καὶ μὴ μόνον τοῖς^κ ὑφ' ἡμῶν εἰρημένοις ἐμμένειν, ἀλλὰ καὶ τῶν ποιητῶν τὰ βέλτιστα μανθάνειν, καὶ τῶν ἄλλων σοφιστῶν, εἴ τι χρήσιμον εἰρήκασιν, ἀναγιγνώσκειν. Ὡςπερ γὰρ τὴν μέλιτταν ὀρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν,^σ ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσαν·^ς οὔτω χρῆ^α καὶ τοὺς παιδείας^ρ ὀρεγομένους ⁸μηδενὸς^ι μὲν ἀπείρως ἔχειν,^υ πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. ⁹Μόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσειεν.^ν

^α δ 143, R. XI.

^β 143, Obs. 9.

^γ 161, R. XXXIX.

^δ 133, 3, the latter.

^ε 149, Obs. 1.

^ε 144, R. XV.

^ε 37, 1.

^β δ 168, 7, ἐν.

^ι 146, Obs. 1.

^κ 169, R. LIII.

^λ 173, R. LV. & 88, 2.

^μ 168, R. LII.

^ν 143, R. X.

^ο 143, Obs. 9.

^ρ δ 147, R. XX. & 16.

^ρ δ 149, Exc. II.

^σ δ 144, R. XIV. 4.

^ς 100, 2.

^τ δ 164, R. XLII.

^υ 117, 43.

^ν δ 101, 1.

XENOPHON'S MEMORABILIA.

Evidences of Design in Creation and Providence.

(From Book I. Chap. IV.)

Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ^a ἤκουσα 'περὶ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστόδημον τὸν^b Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν^c οὔτε θύοντα τοῖς θεοῖς,^d οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν^e ποιούντων ταῦτα καταγελῶντα. Εἰπέ μοι, ἔφη, ὃ Ἀριστόδημε, ²ἔστιν^f οὓς τινας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; Ἔγωγ', ἔφη.

³Καὶ ὅς,^g Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. ⁴Ἐπὶ μὲν τοίνυν Ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ Διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ Τραγωδίᾳ Σοφοκλέα, ἐπὶ δὲ Ἀνδριαντοποιῆϊ Πολύκλειτον, ἐπὶ δὲ Ζωγραφίᾳ Ζεῦξιν.

⁵Πότερά^h σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθανμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονάⁱ τε καὶ ἐνεργά;ⁱ ⁶Πολὸν, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχη^k τινὶ, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται.^l ⁷Τῶν^m δὲ ἀτεκμάρτως ἐχόντων,ⁿ ὅτου^o ἕνεκά ἐστι, καὶ τῶν^m φανερώς ἐπ' ὠφελείᾳ ὄντων,^b πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ^b ἐπ' ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα.

⁸Οὐκοῦν δοκεῖ σοι ὁ^b ἐξ ἀρχῆς ποιῶν ἀνθρώπους, ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς,^p δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὡςθ' ὀρᾶν^q τὰ ὀρατὰ, ὧτα δὲ, ὡστ' ἀκούειν^r τὰ ἀκουστά; ⁹ὄσμων γε μὴν, εἰ μὴ ὄντες προσετέθησαν, τί ἂν ἡμῖν^r ὄφελος ἦν; ^sτίς δ' ἂν αἰσθησις ἦν^s γλυκέων, καὶ δριμέων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων ¹⁰γνώμων^t ἐνειργάσθη;

a § 144, R. XIII.

b § 134, 8, & 32.

c § 177, 3, 2d.

d § 148, R. XXII.

e § 169, R. LIII.

f § 40, 7, & Note 2.

g § 60, Obs. 3.

h § 62, V.

i § 153, Obs. 5.

k § 158, R. XXXIV.

l § 139, R. 1.

m § 143, R. X.

n § 117, 43.

o § 165, R. XLIII.

p § 152, R. XXVIII.

q § 176, R. LIX.

r § 148, R. XXI.

s § 125, ἄν 3 indic.

t § 129, R. 1.

Πρὸς δὲ τούτοις, ἴου δοκεῖ σοι καὶ τόδε προνοίας ἔργον^a εἰκέναι, τὸ,^b ἐπεὶ ἀσθενῆς μὲν ἐστὶν ἢ ὄψις, βλεφάρους αὐτὴν θυρῶσαι, ἅ, ὅταν μὲν αὐτῇ χρῆσθαι τι^c δέη, ἀναπετάννυται,^d ἐν δὲ τῷ ὕπνῳ συγκλείεται.^e ὡς δ' ἂν μὴδὲ ἄνεμοι βλάπτωσιν, ἠθμὸν^e βλεφαριδίδας ἐμφῦσαι, ὀφρύσι τε ἀπογοισσῶσαι τὰ^f ὑπὲρ τῶν ὀμμάτων, ὡς μὴδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῆ;^g ἢ τὸ^b δὲ τὴν ἀκοήν^h δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε.⁴ καὶ τοὺς μὲν πρόσθενⁱ ὀδόντας πᾶσι ζώοις^k οἴους^l τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους^l παρὰ τούτων δεξαμένους λεαίνειν.⁵ καὶ στόμα μὲν, δι' οὗ, ὧν ἐπιθυμεῖ τὰ ζῶα, εἰςπέμπεται, πλησίον ὀφθαλμῶν^m καὶ ῥινῶν καταθεῖναι.⁶ ἐπεὶ δὲ τὰⁿ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι^o τοὺς πούτων ὀχετοὺς, καὶ ἀπενεγκεῖν,^o ἢ δυνατὸν προσωτάτω,^p ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν;

⁷ Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπομένῳ πάνυ εἰοικε^d ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι.^a ⁸ Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖςⁿ γενναίαις ἔρωτα τοῦ^b ἐκτρέφειν, τοῖς^s δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ^b ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου;⁹ Ἀμέλει καὶ ταῦτα εἰοικε μηχανήμασι^a τινος ζῶα^h εἶναι βουλευσαμένου.

¹⁰ Σὺ δὲ σαντὸν φρόνιμόν τι δοκεῖς ἔχειν;^s—ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶε φρόνιμον εἶναι;—¹¹νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι;¹² Καὶ τὰδε τὰ ὑπερμεγέθη καὶ πλήθος^t ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶε εὐτάκτως ἔχειν;^u

¹³ Μὰ Δί', οὐ γὰρ ὀρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς.¹⁴ Οὐδὲ γὰρ τὴν σεαυτοῦ σύ γε ψυχὴν

^a § 148, Obs. 7, 4.

^b § 134, 14, with ref. c 23, 5.

^d § 139, R. 1.

^e § 129, R. I.

^f § 134, 18, μέρη.

^g 79.

^h § 175, R. LVIII.

ⁱ § 130, Obs. 1, 2d.

^k § 146, Obs. 1.

^l 48, 2.

^m § 165, R. XLIII.

ⁿ § 134, 11. See Note.

^o 50, 3.

^p § 132, 6.

^q § 134, 8.

^r 117, 31.

^s § 175, 3.

^t § 157, Obs. 1.

^u 117, 43.

ὄρας, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε, κατὰ γε τοῦτο, ἕξειστί σοι λέγειν, ὅτι οὐδὲν γνώμη,^a ἀλλὰ τύχη πάντα πράττεις.

Καὶ ὁ Ἀριστοῦδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι, ¹ἢ ὡς τῆς ἐμῆς θεραπείας^b προσδεῖσθαι· ²Οὐκοῦν, ἔφη, ὅσῳ^d μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσοῦτῳ^d μᾶλλον τιμητέον^e αὐτό.

Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι^f θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοίην^g αὐτῶν. ³Ἐπειτ' οὐκ οἶει φροντίζειν, οἷ προῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν, (ἢ δὲ ὀρθότης καὶ προορᾶν πλεῖον^h ποιεῖ δύνασθαι, καὶ τὰ ὑπερθεν μᾶλλον θεᾶσθαι, καὶ ἦττον κακοπαθεῖν,) καὶ ὄψιν, καὶ ἀκοήν, καὶ στόμα ἐνεποίησαν; ⁴ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, ⁵οἷ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ^k δὲ καὶ χεῖρας προσέθεσαν, αἷ⁶ τὰ πλεῖστα, οἷς^a εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται;

Καὶ μὴν γλωττίαν γε πάντων τῶν ζώων^l ἐχόντων, ⁷μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν, ἄλλοτε ἀλλαγῆ ψαύουσαν τοῦ στόματος,^m ἄρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοισ,^k ἃ βουλόμεθα. * * *

⁸Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷⁿ τοῦ σώματος ἐπιμεληθῆναι,^o ἀλλ' (ὅπερ μέγιστόν ἐστι) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ^k ἐνέφυσε. ⁹Τίνος γὰρ ἄλλου ζώου ψυχὴ προῶτα^h μὲν θεῶν,^p τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων, ἦσθηται, ὅτι εἰσί; τί δὲ φῦλον ἄλλο, ἢ ἄνθρωποι, θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης^a ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν, ἢ δίψος, ἢ ψύχη, ἢ θάλαπυ, ἢ νόσοις^r ἐπικουρῆσαι, ἢ ῥόμην ἀσκῆσαι, ἢ (τὰ) πρὸς μάθησιν ἐκπονησαι, ἢ ὅσα^s ἂν ἀκούσῃ, ἢ ἴδῃ, ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμῆσθαι;

^a § 158, R. XXXIV.

^b 144, R. XVI.

^c 176, R. LIX.

^d 161, R. XXXIX.

^e 147, Obs. 2, R. I.

σοί.

^f § 172, Obs. 7, 3d.

^g § 101, 1.

^h § 131, Obs. 6.

ⁱ § 134, 14, Acc.

^k 152, R. XXVIII.

^l 143, R. X.

^m § 144, R. XIII.

ⁿ § 149, R. XXIV.

^o § 74, Obs. 5.

^p 144, R. XIV. 3.

^q § 143, R. XI.

^r § 148, R. XXII.

Obs. 7, 1.

^s 37, 2, & 39.

Οὐ γὰρ πᾶν σοι^α κατάδηλον, ¹ὅτι παρὰ τὰ ἄλλα ζῶα, ὡςπερ θεοὶ, ἀνθρώποι βιοτεύουσι, φύσει^β καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; ²οὔτε γὰρ βοὸς ἂν ἔχων^ο σῶμα, ἀνθρώπου δὲ γνώμην, ἠδύνατ' ἂν^ο πράττειν, ἃ ἐβούλετο· οὔθ' ὅσα^δ χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλεόν οὐδὲν ἔχει.^ο Σὺ δὲ ἀμφοτέρων^ε τῶν πλείστου^ς ἀξίων τετυχηκῶς, οὐκ οἶει σου^η θεοὺς ἐπιμελεῖσθαι; * * *

³Ὡ γὰρ δὲ, ἔφη, κατάμαθε, ³ὅτι καὶ ὁ σὸς νοῦς ἐνῶν, τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἴεσθαι οὖν χορῆ,⁴ καὶ τὴν ἐν (τῷ) παντὶ φρόνησιν τὰ πάντα,¹ ὅπως ἂν αὐτῆ^α ἠδὺν ἦ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν^κ ἐνθάδε, καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι ἅμα πάντων^η ἐπιμελεῖσθαι.

⁵Ἦν μέντοι, ὡςπερ ἀνθρώπους θεραπεύων¹ γιγνώσκεις τοὺς^μ ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος¹ τοὺς ἀντιχαριζομένους, καὶ συμβουλευόμενος¹ καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης^ν θεραπεύων,¹—γνώση τὸ θεῖον,^ο ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὡςθ' ἅμα πάντα ὁρᾶν,^ρ καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων^η ἐπιμελεῖσθαι αὐτούς.^α

⁶Ἐμοὶ μὲν οὖν, ταῦτα λέγων,¹ οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῶντο, ἀπέχεσθαι τῶν^ε ἀνοσιῶν τε καὶ ἀδίκων καὶ αἰσχροῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν· ἐπεὶπερ ἠγῆσαιντο μηδὲν^α ἂν ποτε, ὧν^ς πράττειεν, θεοὺς διαλαθεῖν.

^a § 147, R. XX.

^b § 157, R. XXXIII.

^c § 125, ἄν. 3.

^d 48 & 46, 1.

^e § 139, R. 1.

^f § 144, R. XV. 2.

^g § 143, R. IX. 1.

^h § 144, R. XIV. 1.

ⁱ § 150, R. XXV.

^k § 134, 18.

^l 104, 5.

^m § 134, 8 & 32.

ⁿ § 172, Obs. 7, 1st.

^ο 69, 2.

^ρ § 176, R. LIX.

^α § 175, R. LVIII.

^ε § 144, R. XVI. 6, &

163.

^ς 44, 3, Obs.

THE CHOICE OF HERCULES.

(From Book II. Chap. 1.)

—Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ^a περὶ τοῦ Ἡρακλέους, (ὅπερ^b δὴ καὶ πλείστοις^c ἐπιδεικνυται,) ἴωσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὡδὲ πως λέγων, ὅσα^d ἐγὼ μέμνημαι. Φησὶ γάρ, Ἡρακλέα,^e ἐπεὶ^f ἐκ παιδῶν εἰς ἥβην ὠρμάτο, (ἐν ἣ οἱ νέοι, ἤδη αὐτοκράτορες^f γιγνόμενοι, δηλοῦσιν, ἢ εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν^g διὰ κακίας,) ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα, ὁποτέρων^h τῶν ὁδῶν τράπηται.

⁴ Καὶ φανῆναι αὐτῷ δύο γυναῖκας^e προιέναι μεγάλας, τὴν μὲν ἑτέραν⁵ εὐπρεπῆ τε ἰδεῖνⁱ καὶ ἑλευθέριον, φύσει^k κεκοσμημένην τὸ μὲν σῶμα^l καθαρότητι,^k τὰ δὲ ὄμματα^l αἰδοῦ,^k τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ· τὴν δὲ ἑτέραν⁶ τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, ⁷κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα,^l ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ^m ὄντος δοκεῖν φαίνεσθαι, ⁸τὸ δὲ σχῆμα,^l ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως^m εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἢ ὄρα διαλάμποι.ⁿ κατασκοπεῖσθαι δὲ θαμὰ ἐαυτήν, ἐπισκοπεῖν δὲ, καὶ εἴ τις ἄλλος αὐτὴν θεᾶται· πολλάκις δὲ καὶ εἰς τὴν ἐαυτῆς σκιὰν ἀποβλέπειν.

Ὡς δ' ἐγένοντο πλησιαιότερον^o τοῦ Ἡρακλέους,^p ⁹τὴν^o μὲν πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον^q τὴν δὲ ἑτέραν, ¹⁰φθάσαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ,^r καὶ εἰπεῖν· Ὅρῳ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν^h ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλην^s ποιήσῃ,^t ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπιῶν οὐδενόςⁿ ἄγρευτος^f ἔσῃ, τῶν δὲ χαλεπῶνⁿ ἄπειρος^f διαβιώσῃ.

a § 32, 4, ὄντι.

b § 66, 1.

c § 152, R. XXVIII.

d § 120, I. 1. Sup. ὅσα,
& § 131, Obs. 6.

e § 175, R. LVIII.

f § 139, R. 6.

g § 134, 18, ὁδόν.

h § 168, Obs. 7, δι'.

i § 87, 1.

k § 158, R. XXXIV.

l § 157, Obs. 1.

m § 143, R. XI.

n § 172, R. LIV.

o § 131, Obs. 6.

p § 165, R. XLIII.

q § 163, Obs. 7, κατά.

r § 169, R. LIII.

s § 153, Obs. 5.

t § 172, Obs. 7, 1.

u § 143, R. IX.

¹ Πρωτον μὲν γὰρ οὐ πολέμων,^a οὐδὲ πραγμάτων φροντιεῖς·
² ἀλλὰ σκοπούμενος διέση, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτόν
 εὔροις·^b ἢ τί ἂν ἰδῶν; ἢ τί ἀκούσας τερφθείης· ἢ τίνων^d
 ὁσφραϊνόμενος, ἢ ἀπτόμενος ἡσθείης·^b τίσι δὲ παιδικοῖς· ὁμι-
 λῶν μάλιστα ἂν εὐφρανθείης· καὶ πῶς ἂν μαλακώτατα καθεύ-
 δοις·^c καὶ πῶς ἂν ἀπονώτατα τούτων^f πάντων τυγχάνοις.

Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως, ἀφ' ὧν ἔσται
 ταῦτα, ⁴ οὐ φόβος, μὴ σε ἀγάγω ἐπὶ τὸ, πονοῦντα^c καὶ τάλαι-
 πωροῦντα τῷ σώματι καὶ τῇ ψυχῇ, ταῦτα πορίζεσθαι· ⁵ ἀλλ'
 οἷς^e ἂν οἱ ἄλλοι ἐργάζονται, τούτοις σὺ χρήση, οὐδενὸς ἀπεχό-
 μενος, ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι. ⁶ Πάνταχόθεν γὰρ
 ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, ⁷ Ω γύναι, ἔφη, ὄνομα^h δέ
 σοι τί ἐστίν; Ἡ δὲ, ⁷ Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐ-
 δαιμονίαν·^k οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσί με
 Κακίαν.^k

Καὶ ⁸ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθούσα εἶπεν· Καὶ ἐγὼ
 ἤκω πρὸς σέ, ὦ Ἡράκλειε, εἰδυῖα τοὺς^l γεννήσαντάς σε, καὶ τὴν
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ
 τὴν πρὸς ἐμέ ὁδὸν τράποις, ⁹ σφόδρ' ἂν σε^m τῶν καλῶν καὶ σεμ-
 νῶν ἐργάτηνⁿ ἀγαθὸν γενέσθαι, καὶ ἐμέ^m ἔτι πολὺ ἐντιμοτέραν,
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι. Οὐκ ἐξαπατήσω δέ
 σε προσιμίῳ ἡδονῆς, ἀλλ', ¹⁰ ἤπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα
 διηγῆσομαι μετ' ἀληθείας.

Τῶν^o γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου^p καὶ
 ἐπιμελείας θεοὶ ¹¹ διδόασιν ἀνθρώποις· ἀλλ', εἴτε τοὺς θεοὺς
 ἴλεως εἶναι σοι βούλει, θεραπευτέον^q τοὺς θεοὺς· εἴτε ὑπὸ
 φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον·^q εἴτε ὑπό
 τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον·^q εἴτε
 ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαναμάζεσθαι, ¹² τὴν

^a § 144, R. XIV. 1.

^b § 172, 2, II. 2d.

^c 104, 5.

^d § 144, R. XIII.

^e § 148, R. XXIII.

2, (1).

^f § 144, R. XV. 2.

^g 44, 1.

^h 58, 2.

ⁱ § 146, Obs. 1.

^k § 153, Obs. 5.

^l § 134, 11, parents.

^m § 175, R. LVIII.

ⁿ § 139, R. 6.

^o § 143, R. X.

^p § 165, R. XLIII.

^q 116, 2.

Ἑλλάδα πειρατέον^a εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι βούλει καρποὺς ἀφθόρους, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὀρμᾶς αὖξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν,^b καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον, ¹καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον·^a εἰ δὲ καὶ τῷ σώματι^d βούλει δυνατὸς εἶναι, τῇ γνώμῃ^e ὑπηρετεῖν ἐθιστέον^a τὸ σῶμα, καὶ γυμναστέον^a σὺν πόνοις καὶ ἰδρωτί.

Καὶ ἡ Κακία ²ὑπολαβοῦσα εἶπεν, (ὡς φησι Πρόδικος·) Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν^f ἐπὶ τὰς εὐφροσύνας ἡ γυνὴ σοι^f αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν^g ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.

Καὶ ἡ Ἀρετὴ εἶπεν· ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ³ἦτις^h οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι,ⁱ πάντων^k ἐμπίπλασαι· πρὶν μὲν πεινῆν,^l ἐσθίουσα,^m πρὶν δὲ διψῆν,^l πίνουσα.^m καὶ ἵνα μὲν ἡδέως φάγης, ὄψοποιοὺς μηχανωμένη^m ἵνα δὲ ἡδέως πίνης, οἴνους τε πολυτελεῖςⁿ παρασκευάζῃ,⁴ καὶ τοῦ θέρους χιόνα περιθέουσα^m ζητεῖς· ἵνα δὲ καθυπνώσης ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας,⁵ καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ^o πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν,^o ὃ τι ποιῆς, ὑπνου ἐπιθυμεῖς. ⁶Οὕτω γὰρ παιδεύεις τοὺς σταντῆς φίλους, τῆς μὲν νυκτὸς^p ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον^q κατακοιμίζουσα.

⁷Ἀθάνατος δὲ εὔσα, ἐκ θεῶν μὲν ἀπέρόηται, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων^r ἡδίστου ἀκούσματος,^s ἐπαίνου^t σεαντῆς, ⁸ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-

^a 116, 2.

^b 38, Exc. 3.

^c 134, 8 & 32.

^d 157, R. XXXIII.

^e 148, Obs. 7, 3.

^f 152, R. XXVIII.

^g 168, Obs. 7, διά.

^h § 135, 7, end.

ⁱ § 176, R. LIX.

^k § 144, R. XVI.

^l § 98, Obs. 2.

^m 100, 1.

ⁿ § 40, 1.

^o 88, 4.

^p § 144, R. XIV.

^q 16, μέρος.

^r § 143, R. X.

^s § 143, R. IX.

^t § 129, R. I.

ματος ἀθέατος· οὐδὲν γὰρ πώποτε σαυτῆς ἔργον καλὸν τεθέ-
ασαι. ¹Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν δεομένη
τινὸς^a ἐπαρκέσειεν;^b ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου^c τολ-
μήσειεν^b εἶναι; οἱ, νέοι μὲν ὄντες, τοῖς σώμασιν^d ἀδύνατοί εἰσι,
πρεσβύτεροι δὲ γενόμενοι, ²ταῖς ψυχαῖς^d ἀνόητοι· ἀπόνως μὲν
λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ ἀνχηροὶ διὰ
γήρους^e περῶντες· τοῖς^f μὲν πεπραγμένοις αἰσχνόμενοι, τοῖς^f δὲ
πραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδρα-
μόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

Ἐγὼ δὲ σύνειμι μὲν θεοῖς,^g σύνειμι δὲ ἀνθρώποις τοῖς ἀγα-
θοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ^h
γίγνεται. Τιμῶμαι δὲ μάλιστα πάντων^h καὶ παρὰ θεοῖς, καὶ
παρὰ ἀνθρώποις, ³οἷς προσήκει· ἀγαπητὴ μὲν συνεργὸς τεχνί-
ταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις,ⁱ εὐμενὴς δὲ παραστάτις
οἰκέταις, ἀγαθὴ δε συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία
δὲ τῶν^k ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.

⁴Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις^l ἡδεῖα μὲν καὶ ἀπράγμων
σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμή-
σωσιν αὐτῶν. ὕπνος δὲ αὐτοῖς^l πάρεστιν ἡδίων, ἢ τοῖς ἀμόχ-
θοις.^m ⁵καὶ οὔτε ἀπολιπόντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον
μεθιᾶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσ-
βυτέρων ἐπαίνοισιⁿ χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων
τιμαῖςⁿ ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμ-
νηνται,^o ⁶εὖ δὲ τὰς παρούσας ἴδονται πράττοντες,^p δι' ἐμὲ
φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις,^q τίμοι δὲ πατρίσιν.^q
⁷Όταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, ⁸οὐ μετὰ λήθης ἄτιμοι
κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον^r ὑμνούμενοι θάλλουσι.—⁹Τοιαῦτά σοι^s, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι
διαπονησαμένῳ, τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.

^a § 144, R. XVI.

^b 101, 1.

^c 144, R. XII.

^d 157, R. XXXIII.

^e 40, 2.

^f 153, R. XXXIV.

^g 134, 8.

^h § 148, R. XXIII. 1.

ⁱ § 165, R. XLIII.

^j § 146, Obs. 1.

^k 32. Obs. 1, 4. ὄντων.

^l § 148, R. XXI.

^m § 143, Obs. 9.

ⁿ § 158, R. XXXIV.

^o § 144, R. XIV. 2.

^p 104, 6.

^q § 147, Obs. 2, R. I.

^r § 160, R. XXXVI.

^s § 149, R. XXIV.

EXPEDITION OF CYRUS.

[FROM XENOPHON'S ANABASIS, BOOK I.]

CHAP. I.

The Cause of the Expedition, and the Assembling of the Army at Sardis.

¹Δαρείου^α καὶ Παρουσάτιδος γίνονται παῖδες δύο, πρεσβύτερος^β μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἠσθένει Δαρεῖος, καὶ ὑπώπτευε τελευτῆν τοῦ βίου, ἐβούλετο τῶ παῖδε ἀμφοτέρω παρεῖναι.^γ Ὁ μὲν οὖν πρεσβύτερος παρῶν^δ ἐτύγγανε· Κῦρον δὲ μετεπέμπετο ²ἀπὸ τῆς ἀρχῆς, ἧς^ε αὐτὸν σατραπήν^ς ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι^ς εἰς Καστωλοῦ πεδίου ἀθροίζονται. ³Ἀναβαίνει^η οὖν ὁ Κῦρος, λαβὼν Τισσαφέρην ὡς φίλον· καὶ, τῶν Ἑλλήνων δὲ ἔχων^ι ⁴ὀπλίτας, ἀνέβη, τριακοσίους, ἄρχοντα δὲ αὐτῶν ⁵Ξενίαν Παρῶσιον.

Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ ⁶κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης ⁷διαβάλλει^η τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται^η τε καὶ συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν^κ ἢ δὲ μήτηρ, ⁸ἐξαιτησαμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεῖς, ⁹βουλεύεται, ὅπως μήποτε ἔτι ἔσται^ι ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἢν δύνηται, βασιλεύσει^ι ἀντ' ἐκείνου. Παρούσαις μὲν δὴ ἡ μήτηρ ¹⁰ὑπῆρχε τῷ Κύρῳ,^μ φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ¹¹Ὅστις δ' ἀγικνεῖτο τῶν^ν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεῖς ἀνεπέμπετο, ὡς θ' ἑαυτῷ μᾶλλον φίλους εἶναι, ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων^ο ἐπεμελεῖτο, ὡς ¹²πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ ἐνδοικῶς ἔχοιεν αὐτῷ. Τὴν δὲ Ἑλληνικὴν

^a § 144, R. XII.^b § 132, 1.^c 97, 3.^d 107, 4.^o § 142, R. V.^f § 153, Obs. 5.^g § 135, 7.^h § 76, Obs. 1.ⁱ 102, 4.^k 106, 3.^l 77, 1, & ref.^m § 148, Obs. 7, 2.ⁿ 32, 4, ὄντων, &

§ 143, R. X.

^o § 144, R. XIV.

δύναμιν ἤθροιζεν, ¹ὡς μάλιστα ἐδάνατο ἐπικρουπτόμενος, ὅπως ὅτι ἀπαρασκεναστότατον λάβοι^α βασιλέα. — ⁴Ὅτε οὖν ἐποιεῖτο τὴν συλλογὴν, ²ὁπόσους εἶχε φύλακας^β ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις^γ ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους, ³ὅτι πλείστους καὶ βελτίστους, ⁴ὡς ἐπιβουλεύοντος Τισσαφέρνους^δ ταῖς πόλεσι.^ε Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον,^ι ἐκ βασιλέως δεδομένα· τότε δ' ἀπέστησαν πρὸς Κῦρον πᾶσαι, πλην Μιλήτου.^ς Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης, ⁵προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένων, [ἀποστήναι πρὸς Κῦρον,] τοὺς μὲν^η ἀπέκτεινε, τοὺς δ'^η ἐξέβαλεν. Ὁ δὲ Κῦρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο ⁶κατάγειν τοὺς ἐκπεπτωκότας. — ⁷Αὕτη οὖν ἄλλη πρόφασις ἦν αὐτῷ^ι τοῦ ἄθροίξειν^κ στράτευμα. Πρὸς δὲ βασιλέα πέμπων, ⁸ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναι οἱ^ι ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς^μ οὐκ ἠσθάνετο, ⁹Τισσαφέρνει^ε δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδεν ἤχθετο αὐτῶν^μ πολεμοῦντων· καὶ γὰρ ὁ Κῦρος ¹⁰ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν^ν ὁ Τισσαφέρνης ἐτύγγαεν ἔχων.^ο

Ἄλλο δὲ στράτευμα συνελέγετο αὐτῷ^π ἐν Χερρόνησῳ, ¹¹τῇ καταρτιπέρας Ἀβύδου, τόνδε τὸν τρόπον.^ρ — Κλέαρχος ἦν Λακεδαιμόνιος, ¹²φρυγᾶς· ¹³τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ ¹⁴μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὀρμώμενος, τοῖς Θραξί^ε τοῖς^ρ ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ¹⁵ὠφέλει τοὺς Ἑλληνας· ὥστε

^α 81, 1.

^β § 153, Obs. 5.

^γ 71, 5.

^δ 113, 2, & ref.

^ε § 148, R. XXIII.

2, (2).

^ι § 131, Obs. 6.

^ς § 165, R. XLIII.

^η § 134, 19.

^ι § 148, R. XXI.

^κ § 173, R. LV. &

Obs. 2.

^λ § 154, R. XXXI.

^μ § 144, R. XIV.

^ν 44, 2.

^ο 107, 5.

^π § 154, R. XXXI.

^ρ § 148, Obs. 7, κατά.

^σ § 134, 8, & 32.

καὶ χρήματα συνεβάλλοντο αὐτῶ,^a εἰς τὴν τροφὴν τῶν στρατιω-
τῶν, αἱ Ἑλλησποντικαὶ πόλεις ἐκοῦσαι.^b Ἐτοῦτο δ' αὖ οὔτω
τρεφόμενον ἐλάνθανεν^c αὐτῶ τὸ στράτευμα. Ἀριστίππος δὲ ὁ
Θετταλὸς² ἐτύγγανε ξένος ὢν αὐτῶ, καὶ πιεζόμενος ὑπὸ τῶν
οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖται^d
αὐτὸν εἰς^e διςχιλίους ξένους, καὶ τριῶν μηνῶν μισθόν, ὡς οὔτω
περιγενόμενος ἂν τῶν ἀντιστασιωτῶν.^f Ὁ δὲ Κῦρος δίδωσιν
αὐτῶ εἰς^g τετρακισχιλίους, καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται
αὐτοῦ,^h ἢ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶνⁱ
ἂν αὐτῶ συμβουλευσῆται. Οὔτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάν-
θανεν^c αὐτῶ τρεφόμενον στράτευμα. Πρόξενονⁱ δὲ τὸν Βοιω-
τιον, φίλον ὄντα αὐτῶ, ἐκέλευσε, λαβόντα ἄνδρας ὅτι πλείστους,
παραγενέσθαι, ἄς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὡς
πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνε-
τονⁱ δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιοῖον, ἕξένους
ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείσ-
τους, ὡς πολεμήσων Τισσαφέρη σὺν τοῖς φυγάσι τῶν Μιλη-
σίων. Καὶ ἐποίουν οὕτως οὗτοι.

CHAP. II.

The Army being collected, commences its march.

Ἐπεὶ δ' ἐδόκει αὐτῶ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρό-
φασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν
ἐκ τῆς χώρας· καὶ ἀθροίζει ἄς ἐπὶ τούτους τό τε βαρβαρικὸν
καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῶ τε
Κλεάρχῳ,^k ἢ λαβόντι, ἤκειν, ὅσον ἦν αὐτῶ στράτευμα· καὶ τῶ
Ἀριστίππῳ,⁹ συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς
ἑαυτὸν, ὃ^l εἶχε στράτευμα· καὶ Ξενίᾳ τῶ Ἀρκάδι, ὃς αὐτῶ
προειστήκει¹⁰ τοῦ ἐν ταῖς πόλεσι ξενικοῦ,^m ἤκειν παρήγγειλε, λα-

^a § 152, R. XXVIII.

^b 18, 3.

^c 107, 1.

^d § 153, R. XXIX.

^e § 124, 6, *about*.

^f § 144, R. XVII. 6.

^g § 148, Obs. 7. Exc.

^h 117, 47.

¹ § 175, R. LVIII.

^k § 175. Obs. 2.

^l 42, 1.

^m § 144, R. XVII. 4.

βόντα τοὺς ἄνδρας, πλὴν ὅποσοι ἱκανοὶ εἴησαν τὰς ἀκροπόλεις φυλάττειν.^a Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκουῦντας· καὶ τοὺς φρυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξαιεν,^b ἐφ' ἃ ἔστρατεύετο, μὴ πρόσθεν^c παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. ἼΟι δὲ ἠδέως ἐπέειθοντο· (ἐπίστενον γὰρ αὐτῷ·) καὶ λαβόντες τὰ ὄπλα, προσῆσαν εἰς Σάρδεις. Ξενίας μὲν δὴ, ²τοὺς ἐκ τῶν πόλεων λαβὼν, παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν, ἔχων^d ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων^d χιλίους· Σωκράτης δὲ ὁ Ἀχαιῶς, ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς, εἰς ἑπτακοσίους ἔχων ἄνδρας, παρεγένετο· ⁴ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν^e ἀμφὶ Μίλητον στρατενομένων. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ^f ἀφίκοντο. Τισσαφέρηνος δὲ, κατανοήσας ταῦτα, ⁵καὶ μείζονα ἠγησάμενος εἶναι, ἢ ὡς ἐπὶ Πεισίδας, τὴν παρασκευῆν, πορεύεται ὡς βασιλέα, ἢ ἐδύνατο τάχιστα, ἰππέας ἔχων^d ὡς πεντακοσίους. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρηνος τὸν Κύρον στόλον, ἀντιπαρεσκευάζετο.

⁶Κῦρος δὲ ἔχων, οὓς εἶπον, ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας, ⁷σταθμοὺς^g τρεῖς, ⁸παρασάγγας^g εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. ⁹Τούτου τὸ εὖρος δύο πλέθρα^g γέφυρα δὲ ἐπὴν ἔξενυμένη πλοίοις^h ἑπτὰ. Τοῦτον διαβάς, ἐξελαύνει διὰ Φρυγίας, σταθμὸν^g ἓνα παρασάγγας ὀκτώ, εἰς Κολοσσάς, ¹⁰πόλιν οἰκουμένην,ⁱ εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας^k ἑπτὰ· καὶ ἤκει Μένων ὁ Θεταλὸς, ^dἔχων ὀπλίτας χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. * * * *

^a 85, 6.^b § 101, 1.^c 117, 47.^d 102, 4.^e § 144, R. XII. & 32. Also § 134, 8.^f § 148, R. XXII.^g § 161, R. XXXVIII.^h § 158, R. XXXIV.ⁱ 99.^k § 160, R. XXXVI.

CHAP. VI.

The Trial and Death of Orontes.

¹Ἐντεῦθεν προϊόντων,^a ἐφαίνετο ἕγη ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι ²προϊόντες ἕκαιον καὶ χιλόν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει^b τε προσήκων βασιλεῖ,^c καὶ ³τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ,^d καὶ πρόσθεν πολεμήσας. Καταλλαγεῖς δὲ οὗτος Κύρῳ,^e εἶπεν, εἰ αὐτῷ δοίῃ ἵππέας χιλίους, ⁴ὅτι τοὺς προκατακαίοντας ἵππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσει^f τοῦ^g καίειν ἐπιόντας, καὶ ποιήσειεν,^f ὥστε μήποτε δύνασθαι αὐτοὺς,^h ἰδόντας τὸ Κύρου στρατεύμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳⁱ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.^k

Ὁ δὲ Ὁρόντης, νομίσας ἐτοιμοὺς αὐτῷ εἶναι τοὺς ἵππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι ⁵ἔχων ἵππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἵππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν^l φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν. ⁶Ἀναγρὸς δὲ αὐτὴν ὁ Κύρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν^m περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούςⁿ ἐκέλευεν ὀπλίτας ἀγαγεῖν, ⁷τούτουςⁿ δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνὴν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς^m τριςχιλίουσ ὀπλίτας. Κλέαρχον δὲ καὶ εἶσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ^o καὶ τοῖς ἄλλοις^o ἐδόκει ⁸προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ⁹Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν

^a 112, 4.^b § 157, R. XXXIII.^c 146, Obs. 1.^d 148, R. XXIII. 2, (2).^e 148, R. XXIII. 2, (1).^f § 101, 1.^g § 144, R. XVI. 5,

& § 173, R. LV.

^h § 175, R. LVIII.ⁱ 55, 2.^k § 143, R. X.^l § 130, Obs. 1, 2d.^m 32, 4, Obs. ὄν.ⁿ τῶν.^o § 125, ὡς, 9.^o § 54 & 55, &

§ 149, R. XXIV.

τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον^α ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε·

“Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, ἵ τοῦτο πράξω^β περὶ Ὀρόντου τουτουί.^γ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι· ἐπεὶ δὲ, ^δταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ^δ τοῦ πρὸς ἐμὲ πολέμου^ε παύσασθαι, —καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.” Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ^εἔστιν ὃ τι σε ἠδίκησα;—Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κῦρος ἠρώτα·—^ζΟὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν^ς ὑπὲρ ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσσοὺς, κακῶς^ς ἐποίησας τὴν ἐμὴν χώραν, ὃ τι^ς ἐδύω;—Ἐφη ὁ Ὀρόντης·—^ςΟὐκοῦν, ἔφη ὁ Κῦρος, ὁπότ’ αὖ ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα,^η καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ;—Καὶ ταῦθ’ ὁμολόγει ὁ Ὀρόντης·—Τί^ς οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπὲρ ἐμοῦ, ^θνῦν τοι τρίτον ἐπιβουλεύων μοι φανερός^ι γέγονας;—Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν^ς ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν·—Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος^κ εἶναι;—^ιἩ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης·—Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος·—^κἘτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ^ι πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός;—Ὁ δὲ ἀπεκρίνατο, ὅτι—οὐδ’, εἰ γε νοίμην,^μ ὦ Κῦρε, σοί γ’ ἂν ἔτι ποτὲ δόξαιμι.^μ

Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν·—Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν^ν δὲ σὺν πρῶτος, ὦ Κλέαρχε, ^οἀπόφηναι^ο γνώμην, ὃ τι σοὶ δοκεῖ·—Κλέαρχος δὲ εἶπε τάδε·—Συμβουλεύω ἐγὼ, ^πτὸν ἄνδρα τοῦτον^π ἐκποδῶν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δέοι^α τοῦτον φυλάττεσθαι, ἀλλὰ

^α § 131, Obs. 4.

^β 79.

^γ 65, 2.

^δ 149, R. XXIV.

^ε 144, R. XVI. 5.

^ς 157, Obs. 1.

^ζ § 153, Obs. 1.

^η § 102, Table.

^ι § 175, Obs. 4.

^κ § 175, Obs. 5.

^λ § 147, R. XX.

^μ § 172, Obs. 7, 3d.

^ν § 143, R. X.

^ο § 176, Obs. 2.

^π § 175, R. LVIII.

^α § 149, Exc. II. ἡμᾶς.

σχολή ἡμῶν,^a τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελόντας φίλους τούτους εὖ ποιεῖν.^b Ταύτη δὲ τῇ γνώμῃ^c ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελύοντος Κύρου, ἔλάβοντο τῆς ζώνης^d τὸν Ὀρόντην, ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν, οἷς^e προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν, οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα^f σκηρὴν εἰσῆχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων,^g μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶτα^h οὐδεὶςⁱ πώποτε εἶδεν, οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδώς^k ἔλεγεν· εἴκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAP. VII.

Approach of the Enemy—Preparation for Battle.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας, σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ, περὶ μέσας νύκτας·—ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἔω ἦξιν βασιλέα^a σὺν τῷ στρατεύματι μαχοῦμενον·^m—καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρωςⁿ ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου·ⁿ αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε. Μετὰ δὲ τὴν ἐξέτασιν, ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἀντόμολοι παρὰ μεγάλου βασιλέως ἦγοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, ἔσυνεβουλευέτο τε, πῶς ἂν τὴν μάχην ποιοῖτο,^o καὶ αὐτὸς παρήγει θαρσύνων τοιάδε· “ὦ ἄνδρες Ἑλληγες, οὐκ ἀνθρώπων^p ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων^q ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. ¹⁰Ὅπως οὖν ἔσεσθε ἄνδρες

^a § 148, R. XXI.^b § 153, Obs. 1.^c 152, R. XXVIII.^d 156, R. XXXII.^e 154, R. XXXI.^f § 16, Obs. 1.^g § 143, R. X.^h § 101, 7, Attic.ⁱ § 167, R. XLVI.^k 105, 1.^l § 175, R. LVIII.^m 106, 2.ⁿ § 144, R. XVII. 3.^o § 172, R. LIV.^p § 144, R. XVI.^q § 143, R. XI.

ἄξιοι τῆς ἐλευθερίας, ἤσ^b κέκτησθε, ἰκαί ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἂν² τὶ ὦν ἔχω πάντων καὶ ἄλλων πολλαπλασίον. Ὅπως δὲ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς διδάξω.—Τὸ μὲν πληθὺς πολὺν, καὶ πολλῇ κραυγῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.”

Ἐνταῦθα Γαυλίτης παρῶν, φυγὰς Σάμιος, πιστὸς δὲ Κύρω, εἶπε· “Καὶ μὴν, ὦ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῆ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου τοῦ προσιόντος ἂν δ' εὖ γένηται τι, οὐ μεμνήσθαι σε· ἔνιοι δὲ, οὐδ', εἰ μέμνηό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῆ.” Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· “Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα, πρὸς μὲν τὴν μεσημβρίαν, μέχρις οὐ^m διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρις ὅτου^m διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἦν δ' ἡμεῖς νικήσωμεν, ὑμᾶς δεῖⁿ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ^o οὐκ ἔχω, ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ^p οὐκ ἔχω ἰκανοὺς, οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.” Οἱ δὲ ταῦτα ἀκούσαντες, αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιούντες εἰδέναι, τί σφίσιⁿ ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἔμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. ¹⁰Παρεκελεύοντο δ' αὐτῷ πάντες, ὅσοιπερ^r διελέγοντο, μὴ μάχεσθαι,

a § 143, R. IX. 1.

b § 135, 9.

c § 112, IX.

d 42, 1, & 44.

e 112, 1.

f § 143, R. X.

g § 147, Obs. 2, R. I.

& 32, 4, Obs.

h 32, 4, Obs. ὄντα

& ὄντων.

i 89, 5. Sup. σέ.

k 38, πάντα.

l § 148, R. XXI.

m § 165, R. XLIII.

n § 149, Exc. II.

o 64, Obs. 2, 3.

p 64, Obs. 2, 3.

q § 112, II. Attic ἰm.

perf.

r 37, 3.

ἀλλ' ὀπισθεν ἑαυτῶν^α τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο Κῦρον· ¹Οἷε' γάρ σοι, ᾧ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; ²Νῆ Δί', ἔφη ὁ Κῦρος, εἶπερ γε Δαρείου καὶ Παρουσάτιδος ἐστὶ παῖς, καὶ ἐμὸς ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

Ἐνταῦθα δὴ, ³ἐν τῇ ἔξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ διςχίλιοι καὶ τετρακοσιοί· τῶν δὲ μετὰ Κῦρον βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. Τῶν δὲ πολεμίῳν ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. ⁴Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν^β Ἄρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως^ο τεταγμένοι ἦσαν. Τοῦ δὲ βασιλέως στρατεύματος ⁵ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννεμήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ⁶ὑστέρησε τῆς μάχης ἡμέρας^α πέντε, ἐκ Φοινίκης ἐλαύνων. Ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίῳν παρὰ μέγαλον βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίῳν,^ο ταῦτά ἠγγελλον. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι^ι παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧετο γὰρ ταύτῃ τῇ ἡμέρᾳ ⁷μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον^ς τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος^η ὀργυαῖ^ι πέντε, τὸ δὲ βάθος^η ὀργυαῖ^ι τρεῖς. ⁸Παρετέτατο δὲ ἡ τάφρος ἄνω, διὰ τοῦ πεδίου, ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους.^κ ⁹Ἐνθα δὴ εἰσὶν αἱ διώρυχες ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι,^ι βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα^ι πλεῖ ἐν αὐταῖς

^α § 165, R. XLIII.

^β § 144, R. XVII. 1.

^ο 25, 2.

^α § 160, R. XXXVI.

^ο § 143, R. X.

^ο § 158, R. XXXIV.

^ς 13, Obs. 6.

^η 50, Obs. 2, ἦν.

^ι § 139, R. 6.

^κ § 165, R. XLIII.

^ι § 139, R. 1.

σιταγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην· ¹διαλείπουσι δὲ ἐκάστη παρασάγγην· γέφυραι δὲ ἔπεισιν.

²Ἦν δὲ ²παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενή, μεταξὺ τοῦ ποταμοῦ² καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν^b τὸ εὖρος·^c Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ³ἀντὶ ἐρύματος, ἐπειδὴ πνυθάνεται Κῦρον προσελαύνοντα. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου.^a Ταύτη μὲν οὖν τῇ ἡμέρᾳ^d οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴκρη πολλά. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας, ⁴τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικούς τρισεχιλίους, ὅτι τῇ ἐνδεκάτῃ^d ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται^e δέκα ἡμερῶν.^f Κῦρος δ' εἶπεν,— Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἂν δ' ἀληθεύσης, ὑπισχυοῦμαί σοι δέκα τάλαντα.—Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκόλυε βασιλεὺς τὸ Κῦρου στρατεύμα διαβαίνειν, ἔδοξε καὶ Κῦρῳ^g καὶ τοῖς ἄλλοις ⁵ἀπεργωκέναι τοῦ^h μαχεῖσθαι· ὥστε τῇ ὑστεραίᾳ^d Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. Τῇ δὲ τρίτῃ^d ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, ⁶καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὀπλωνⁱ τοῖς στρατιώταις^k πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἤγετο.

CHAP. VIII.

The Battle—Death of Cyrus.

Καὶ ἤδη τε ἦν ⁷ἀμφὶ ἀγορὰν πλήθουσας, καὶ πλησίον ἦν ὁ σταθμὸς, ⁸ἐνθα ἔμελλε καταλύσειν, ἠνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν^l ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων κατὰ κράτος ἰδροῦντι τῷ ἵππῳ^m καὶ εὐθύς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα

^a § 165, XLIII.

^b § 142, R. VII.

^c § 157, Obs. 1.

^d § 160, R. XXXVI.

& 16, ἡμέρα.

^e § 101, Obs. 2, (1).

^f § 160, Obs. 2.

^g § 149, R. XXIV.

^h § 144, R. XVI. 8.

ⁱ § 143, R. X.

^k § 146, Obs. 1.

^l § 143, R. X. Obs. 4.

^m § 158, R. XXXIV.

καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες, καὶ πάντες δὲ, ἁτάκτοις σφίσιν^α ἐπιπεσεῖσθαι. Καὶ Κῦρος τε, καταπηδήσας ἐκ τοῦ ἄρματος, τὸν θώρακα ἐνέδνυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις^β πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἐαυτοῦ τάξιν ἕκαστον.^γ Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν^δ τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτη ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ, καὶ τὸ στράτευμα, τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. ^εΤοῦ δὲ βαρβαρικοῦ, ἵππεῖς μὲν Παφλαγόνες εἰς χιλιούς παρὰ Κλέαρχον ἕστασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐώνυμῳ, Ἀριαῖός τε ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ, καὶ ἵππεῖς μετ' αὐτοῦ ἐξακόσιοι, κατὰ τὸ μέσον, ὀπλισμένοι θώραξι^δ μεγάλοις, καὶ παραμηριδίοις, καὶ κράνεσι πάντες, πλὴν Κύρου· ^εΚῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς^δ ἐν τῷ πολέμῳ διακινδυνεύειν. Οἱ δ' ἵπποι ἅπαντες, οἱ^ε μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς^ε ἦσαν οἱ πολέμοι· ἠνίκα δὲ ^δδείλη ἐγένετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκὴ, χρόνῳ^ε δὲ οὐ συγχῶ ὕστερον, ὥσπερ μελανία τις^δ ἐν τῷ πεδίῳ ἐπιπολύ. Ὅτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ ^εχαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίνοντο. Καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐώνυμου τῶν πολεμίων· (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν)^ε ἐχόμενοι δὲ τούτων γερόφοροι· ἐχόμενοι δὲ ὀπλιται ^οσὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι)^ο ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη,

^α § 169, R. LIII.^δ § 158, R. XXXIV.^ε § 160, Obs. 2.^β § 152, Obs. 1.^ο 32, 4, ὄντες.^δ § 133, 10.^γ § 131, Exc. 7.^ε § 40, 2.^ι § 139, R. 6.

ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. Πρὸ δ' αὐτῶν, ἄρματα ¹διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ^a δρεπανηφόρα^b λεγόμενα· εἶχον δὲ τὰ δρέπανα ²ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς^c διακόπτειν, ὅτῳ^d ἐντύχοιεν. ³Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοψόντων. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ⁴ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῆ,^e ἀλλὰ σιγῆ ὡς ἀνυστὸν, καὶ ἡσυχῆ, ἐν ἴσῳ καὶ βραδέως προσήεσαν. Καὶ ἐν τούτῳ, Κῦρος παρελαύνων αὐτὸς σὺν Πίργητι τῷ ἐρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλέαρχῳ ἑβόα, ἄγειν^f τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη·^h καὶν τοῦτο, ἔφη, νικῶμεν, ⁵πάνθ' ἡμῖν πεποίηται. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, ⁶καὶ ἀκούων Κῦρον ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμουⁱ βασιλέα, (τοσοῦτω γὰρ πλήθει περιῆν βασιλεὺς, ⁷ὥστε, μέσον τὸ ἑαυτοῦ ἔχων, τοῦ Κῦρον εὐωνύμουⁱ ἔξω ἦν,) ἀλλ' ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ^k κυκλωθεῖη ἐκατέρωθεν· τῷ δὲ Κῦρῳ ἀπεκρίνατο, ὅτι αὐτῶ^l μέλοι, ὅπως καλῶς ἔχοι.^m

Καὶ, ἐν τούτῳ τῷ καιρῷ, τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆι· τὸ δ' Ἑλληνικόν, ⁸ἅτ' ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων ⁹οὐ πάνν πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἐκατέρους ἀποθῆν, τοὺς τε πολεμίους ἀποβλέπων, τοὺς τε φίλους. ¹⁰Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς^a συναντήσαι, ἤρετο, εἴ τι παραγγέλλοι.^o ¹¹Ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι^p τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἶη.^o Ταῦτα δὲ λέγων, θορόβου^q ἤκουσε διὰ τῶν τάξεων ἰόν-

^a § 134, 8 & 32.

^b § 139, R. 6.

^c § 176, R. LIX.

^d § 70, Obs. 2, Attic.

37, 1, &
§ 148, Obs. 7, 5.

^e § 157, Obs. 1.

^f § 158, R. XXXIV.

^g § 152, Obs. 1.

^h 81, 4.

ⁱ § 165, R. XLIII.

^k 64, Obs. 2, 2.

^l § 149, Obs. 1, Rem. 2.

^m 117, 43.

ⁿ § 174, Obs. 2, & 86.

^o § 172, R. LIV.

^p § 152, Obs. 1.

^q § 144, R. XIII.

τος, καὶ ἤρετο, τίς ὁ θόρυβος. Ὁ δὲ Ξενοφῶν εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. ²Καὶ ὅς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ τι^α καὶ εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι^α ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. Ὁ δὲ Κύρος ἀκούσας,—³Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.—Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυσε. Καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἤνικα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἵεναι τοῖς πολεμίοις.^β ⁴Ὡς δὲ πορευομένων^ο ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγξαντο πάντες, οἷόν περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. ⁵Πρὶν δὲ τόξευμα ἐξικνεῖσθαι,^α ἐκκλίνουσιν οἱ βάρβαροι τοῖς ἵπποις^ο καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις, μὴ θεῖν^ο δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. Τὰ δὲ ἄρματα ἐφέρετο, —τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡμιόχων. ⁶Οἱ δὲ, ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὡς περ ἐν ἵπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν,^ε πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Κύρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, ^οοὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἵππέων τάξιν, ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν,^η ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες ^ομέσον ἔχοντες τὸ^ι αὐτῶν ἡγοῦντο, νομίζοντες οὕτως ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στρατεύμα. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς ἑαυτοῦ

^α § 150, Obs. 3, R.^δ § 176, R. LIX.^ε 63, 2.^β § 147, R. XX.^ε § 163, Obs. 7, σύν.^η 69, 2.^ο 113.^φ § 152, Obs. 1.^ι § 134, 18, στρατεύμα.

στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.^a Ἐπεὶ δὲ οὐδείς αὐτῶ^b ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς^b αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπεν ὡς εἰς κύκλωσιν. Ἐνθα δὴ Κῦρος δείσας, μὴ^c ὀπίσθεν γενόμενος κατακόψη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος^d καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα^e αὐτῶν.

Ὡς δὲ ἡ τροπὴ ἐγένετο, ²διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, εἰς τὸ^f διώκειν ὀρμήσαντες· ³πλὴν πάνν ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὀμοτράπεζοι^g καλούμενοι. Σὺν τούτοις δὲ ὦν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν,—Ὀρῶ τὸν ἄνδρα,—ἔτεο ἐπ' αὐτόν, καὶ παίει κατὰ τὸ στέρον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς^h τὸ τραῦμά φησι. ⁴Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ, ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶνⁱ ἀμφὶ βασιλέα ἀπέθανον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν).—Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶνⁱ περὶ αὐτὸν ἔκειντο ἐπ' αὐτῶ. Ἀρταπάτης δὲ, ⁵ὁ πιστότατος αὐτῶ^k τῶν σκηπτούχωνⁱ θεράπων, λέγεται, ἐπειδὴ εἶδε πεπιτωκότα Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῶ.^l Καὶ οἱ μὲν φασι, βασιλέα κελεῦσαι τινα ⁶ἐπισφάζαι αὐτὸν Κύρῳ¹· οἱ δὲ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δὲ ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὥσπερ εἰ ἄριστοι τῶν Περσῶν,ⁱ ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.

^a § 165, R. XLIII.

^b § 148, R. XXIII.
2, (2).

^c 64, Obs. 2, 2.

^d § 131, Obs. 7.

^e § 129, R. I.

^f 88, 4.

^g § 139, R. 6, Note.

^h § 175, 3.

ⁱ § 143, R. X.

^k § 147, R. XX.

^l § 169, R. LIII.

CHAP. IX.

The Character of Cyrus.

Κῦρος μὲν οὖν οὕτως ¹ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν, τῶν ²μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἀρχεῖν³ ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται ³τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. Πρῶτον μὲν γὰρ παῖς ἔτι ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ τοῖς ἄλλοις παισὶ, ⁴πάντων^b πάντα^c κράτιστος ἐνομίζετο. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐν ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν^d οὔτε ἀκοῦσαι οὔτ' ἰδεῖν ἐστί.^e Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἀρχεῖν^f τε καὶ ἀρχεσθαι. Ἐνθα Κῦρος ⁵εὐμαθέστατος μὲν πρῶτον τῶν ἡλικῶν^b ἐδόκει εἶναι, ⁶τοῖς τε πρεσβυτέροις^g καὶ τῶν^h ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, ⁷καὶ τοῖς ἵπποις ἀρίσταⁱ χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ ⁸τῶν εἰς τὸν πόλεμον ἔργων,^k τοξικῆς^l τε καὶ ἀκοντίσεως,^l φιλομαθέστατον εἶναι καὶ μελετηρότατον. ⁹Ἐπεὶ δὲ τῇ ἡλικίᾳ^m ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. ¹⁰Καὶ ἀρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὢν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλοςⁿ δὲ κατέκτανε· ¹¹καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς^o μακαριστὸν εἶναι ἐποίησεν.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ^p πατρὸς σατραπίης^q Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγός^q δὲ καὶ πάντων ἀπεδείχθη, ¹²οἷς^r καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, ¹³πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστον ποιοῖτο,

^a § 174, R. LVII.^b § 143, R. X.^c § 157, Obs. 1.^d 63, 2.^e 117, 33.^f 85, 2.^g § 148, Obs. 7, 3.^h § 143, R. XI.ⁱ § 131, Obs. 6.^k 143, R. VIII.^l § 129, R. I.^m § 157, R. XXXIII.ⁿ § 120, I. 2.^o § 147, Obs. 2, R. I.^p 31, 3.^q § 139, R. 6.^r § 149, R. XXIV.

εἴ τω σπείσαιοτο, καὶ εἴ τω συνθεῖτο, καὶ εἴ τω ὑπόσχοιτό τι, μηδὲν^a φεύδουσαι. Καὶ γὰρ οὖν ἐπίστευον μὲν ¹αὐτῶ^b αἱ πόλεις ἐπιτροπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου,^c ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδάς παθεῖν. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι^d ²Κῦρον εἶλοντο ἀντὶ Τισσαφέρνου, πλὴν Μιλησίων· οὗτοι δὲ, ³ὅτι οὐκ ἤθελε τοὺς φεύγοντας προσέσθαι, ἐφοβοῦντο αὐτόν. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προεῖτο, ἐπεὶ ἄπαξ αὐτοῖς^e φίλος ἐγένετο, οὐδ' εἴ ἔτι μὲν μείους^f γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. ⁴Φατερός δ' ἦν,^g καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν^h αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὡς εὖχοιτο τοσοῦτον χρόνονⁱ ζῆν,^k ἕστε νικῶν καὶ τοὺς εὖ^l καὶ τοὺς κακῶς ποιῶντας ἀλεξόμενος. ⁵Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῶ,^m ἐνὶ γε ἀνδρῶ τῶνⁿ ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα, καὶ πόλεις, καὶ τὰ ἑαυτῶν σώματα προσέσθαι.

⁶Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα^o πάντων ἐτιμωρεῖτο. ⁷Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν^p καὶ χειρῶν καὶ ὀφθαλμῶν^p στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν^q ἀδικοῦντι ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ⁸ἔχοντι ὅ τι προχωροίη. Τοὺς μέντοι γε ἀγαθοὺς εἰς πόλεμον ⁹ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῶ^q πόλεμος πρὸς Πεισίδας καὶ Μυσούς· ¹⁰στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους^r καὶ ἄρχοντας ἐποίει, ἧς^s κατεστρέφετο χώρας, καὶ ἄλλοις δώροις ἐτίμα· ¹¹ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς, εὐδαιμονεστάτους, τοὺς δὲ κακοὺς, δούλους τούτων ἀξιοῦσθαι εἶναι. Τοιγαροῦν

^a § 157, Obs. 1.
^b § 148, Obs. 7, 5.
^c 112, 1.
^d § 131, Obs. 7.
^e § 146, Obs. 1.
^f § 40, 5, for μείονες.

^g § 177, Obs. 3.
^h § 101, 1.
ⁱ § 160, R. XXXVI.
^k § 98, Obs. 2.
^l § 153, Obs. 1.
^m § 152, R. XXVIII.

ⁿ § 143, R. X.
^o § 131, Obs. 6.
^p § 154, R. XXXI.
^q § 148, R. XXI.
^r 36, 1.
^s 42, 1.

πολλή ἦν ἀφθονία τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

¹Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῶ^α φανερός γένοιτο^β ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν^ο ἐκ τοῦ ἀδίκου φιλοκερδούντων. ²Καὶ γὰρ οὐν ἄλλα τε πολλὰ δικαίως αὐτῶ^δ διεχειρίζετο,^ο καὶ στρατεύματι ἀληθινῶ^ε ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκεῖνον ἐπλευσαν, ³ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κῦρον καλῶς πειθαρχεῖν,^ς ἢ τὸ κατὰ μῆνα κέρδος. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῶ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. ⁴Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κῦρον^η ἐλέχθησαν γενέσθαι. Εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον^ς ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς^ι ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, ⁶οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρρόαλέως ἐκτῶντο, καὶ ἂ πέπατο αὐτὸς τις, ἧκιστα Κῦρον^κ ἐκρυπτεν· ⁷οὐ γὰρ φθονῶν τοῖς^ι φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χορήμασι.^ε ⁸Φίλους γε μὴν, ὅσους ποιήσαιο, καὶ εὖνους γνοίη ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι τυγχάνει βουλόμενος^μ κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. ⁹Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων^ν ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς^ο τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου^π ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

¹⁰Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν, ἐλάμβανε διὰ πολλά· ταῦτα δὲ δὴ πάντα μάλιστα τοῖς φίλοις διεδίδου, πρὸς τὸν τρόπον ἕκαστον σκοπῶν, ¹¹καὶ ὅτου^π μάλιστα ὀρώη ἕκαστον δεόμενον. Καὶ ὅσα τῶ σώματι^ρ αὐτοῦ κόσμον πέμποι τις, ἢ

^a § 147, R. XX.

^b § 172, Obs. 7, 2d.

^c § 143, R. XI.

^d § 154, R. XXX.

^e § 139, R. 1.

^f § 148, Obs. 7, 4.

^g § 85, 7.

^h § 148, R. XXI.

ⁱ § 42, 1.

^k § 153, R. XXIX.

^l § 148, R. XXII.

^m § 177, 4.

ⁿ § 144, R. XVI.

^o § 175, Obs. 5.

^p § 70, Obs. 2, A. &

§ 144, R. XIV.

^q § 146, Obs. 3.

ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφρασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις^a πᾶσι κοσμηῆσαι, ¹ φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ^b νομίζοι. — ² Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ^c περιεῖναι τῶν φίλων,^d καὶ τῷ^e προθυμεῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε ³ βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου^e τούτου^f ἡδίωνι οἴνω ἐπιτύχοι.—τοῦτον οὖν σοι ἔπεμψε, καὶ δεῖταί σου^g τοῦτον ἐκπιεῖν τήμερον, σὺν οἷς^h μάλιστα φιλεῖς.—Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ⁴ ἐπιλέγειν κελεύων τὸν φέροντα.—Τούτοις^a ἤσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτωνⁱ γέυσασθαι.—⁵ Ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι, διὰ τὸ^k πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. Εἰ δὲ δὴ ποτε πορευόιτο, καὶ πλείστοι μέλλοιεν ὕψεσθαι, προσκαλῶν τοὺς φίλους ⁶ ἐσπονδαιολογεῖτο, ὡς δηλοίη, οὓς τιμᾶ. Ὡστε ἔγωγε, ἔξ ὧν ἀκούω, οὐδένα^l κρίνω ὑπὸ πλειόνων^m πεφιλησθαι, οὔτε Ἑλλήνων,ⁿ οὔτε βαρβάρων. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, ⁷ δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα· πλὴν Ὀρόντης ἐπεχειρήσε· (καὶ οὗτος δὲ, ὃν ὤρετο πιστόν οἱ^o εἶναι, ταχὺ αὐτὸν εὔρε Κῦρος^p φιλαίτερον, ἢ ἑαυτῶ·) παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπεὶ πολέμιοι ἀλλήλοις ἐγένοντο· ⁸ καὶ οὗτοι μέντοι, οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, ⁹ νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ, ἀξιωτέρας ἂν τιμῆς^p τυγχάνειν, ἢ παρὰ βασιλεῖ. ¹⁰ Μέγα δὲ τεκμήριον^q καὶ τὸ^r ἐν τῇ

^a § 158, R. XXXIV.^b § 146, Obs. 1.^c § 157, R. XXXIII.^d § 144, R. XVII. 6.^e § 160, Obs. 2.^f § 143, R. XI.^g § 148, R. XXII. Exc.^h § 44, 1.ⁱ § 144, R. XV.^k § 88, 4.^l § 175, R. LVIII.^m § 154, R. XXX. Note.ⁿ § 143, R. X.^o § 147, R. XX.^p § 144, R. XV. 2.^q § 139, R. 6.^r § 138, Rem.

τελευτῇ τοῦ βίου αὐτοῦ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς^a πιστοὺς καὶ εὐνοὺς καὶ βεβαίους. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος^b ἐτύγγανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ^c ἄρχων· ὡς δ' ἤσθετο Κύρον πεπτωκότα, ἔφυγεν, ἔχων^d καὶ τὸ στράτευμα πᾶν, οὗ^c ἡγεῖτο.

^a 32, 4, ὄντας.

^c § 144, R. XVII. 1.

^d 102, 4.

^b § 177, 4.

THE HISTORY OF THE

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CHAPTER I

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POETICAL EXTRACTS.

ODES OF ANACREON.

1. *To his Lyre.*

Θέλω λέγειν ¹ Ἀτρείδας,
 Θέλω δὲ ^a Κάδμον ᾄδειν·
 Ἄ βάροβιτος δὲ χορδαῖς ^b
 Ἔρωτα μῶνον ἤχει.
 5 ² Ἡμεῖφα νεῦρα προῶν,
 Καὶ τὴν λύρην ἄπασαν·
 Κἀγὼ μὲν ^c ἤδον ἀθλοῦς
 Ἡρακλέους· λύρη δὲ
 Ἔρωτας ἀντεφώνει.
 10 ³ Χαίροιτε λοιπὸν ἡμῖν,
 Ἡρωες· ἡ λύρη γὰρ
 Μόνοὺς ἔρωτας ᾄδει.

2. *To Woman.*

⁴ Φύσις κέρατα ταύροις, ^d
 Ὀπλὰς δ' ἔδωκεν ἵπποις, ^d
 Ποδωκίην λαγωῶς, ^d
 Λέουσι ⁵ χάσμ' ὀδόντων,
 5 Τοῖς ἰχθύσιν τὸ νηκτὸν,
 Τοῖς ὀρνέοις πέτασθαι, ^e

Τοῖς ἀνδράσι φρόνημα·
 Γυναιξίν—⁶ οὐκ ἔτ' εἶχεν.
 Τί οὖν δίδωσι;—κάλλος,
 Ἄντ' ἀσπίδων ἀπασῶν, 10
 Ἄντ' ἐγγέων ἀπάντων.
 Νικᾷ δὲ καὶ σιδήρον,
 Καὶ πῦρ, ⁷ καλή τις οὔσα.

3. *To Cupid.*

⁸ Μεσονυκτίοις ποθ' ὄραις, ^f
 Στρέφεται ὅτ' Ἄρκτος ἤδη
 Κατὰ χεῖρα τὴν ⁹ Βοώτου,
⁹ Μερόπων δὲ φῦλα πάντα
¹⁰ Κέαται κόπῳ ^b δαμέντα· 5
 Τότ' Ἔρωσ ἐπισταθείς μεν ^b
 Θυρέων ἔκοπτ' ὀχῆας.
 Τίς, ἔφη, θύρας ἀράσσει;
¹¹ Κατὰ μεῦ σχίσαις ὀνειρούς.
 Ὅ δ' Ἔρωσ, ἀνοιγε, φησὶ, 10
 Βρέφος εἰμὶ, ¹² μῆι φόβησαι·
 Βρέχομαι δὲ, κασέληνον

^a § 125, δέ.

^b § 158, R. XXXIV.

^c § 125, μέν.

^d § 152, R. XXVIII.

^e § 150, Obs. 3, R.

^f § 160, R. XXXVI.

^g 32,4 οὔσαν.

^h § 169, R. LIII.

ⁱ § 166, 2, 2d.

Κατὰ νύκτα πεπλάνημαι.
 Ἐλέησα ταῦτ' ἀκούσας,^a
 15 Ἄνὰ δ' εὐθὺ λύχρον ἄσπας,
 Ἀνέφξα, καὶ βρέφος μὲν
 Ἐσορῶ² φέροντα τόξον,
 Πτέρυγας τε, καὶ φαρέτην,
 Παρὰ δ' ἰστίην καθίσας,^a
 20 Παλάμαισι^b χεῖρας αὐτοῦ
 Ἀνέθαλπον, ἐκ δὲ χαίτης
 Ἀπέθλιβον ὑγρὸν ὕδωρ.
 Ὁ δ', ἐπεὶ³ κρύος μεθῆκε,^c
 Φέρε, φησὶ, πειράσωμεν
 25 Τόδε τόξον, ἕξ τί μοι νῦν
 Βλάβεται βραχεῖσα^d νευρή.
 Τανύει δὲ, καὶ με τύπτει
 Ἐμέσον ἤπαρ,^e ὡς περ οἷστρος,
 Ἄνὰ δ' ἄλλεται καχάζων,^f
 30 Ξένε, δ' εἶπε, ἑσυχάρηθι.
 Κέρας ἀβλαβὲς μὲν ἐστὶ,—
 Σὺ δὲ καρδίην^g πονήσεις.

4. On Himself.

⁸ Ἐπὶ μυρσίναις τερεΐναις,
 Ἐπὶ λωτίनαις τε ποίαις
 Στορέσας, θέλω προπίνειν.
 Ὁ δ' Ἔρωσ, χιτῶνα δήσας
 5 Ὑπὲρ ἀνχένος παπύρω,
 Μέθυ μοι διακονεῖτω.
 Τροχὸς ἄρματος γὰρ οἶα

¹⁰ Βίωτος τρέχει κυλισθεῖς^g
 Ὀλίγη δὲ κεισόμεσθα
 Κόνις,^h ὀστέωνⁱ λυθέντων. 10
 Ἄ Τί σε δεῖ^k λίθον μυρρίζειν;
 Τί δὲ γῆ^l χεῖν μάταια;
 Ἐμὲ μᾶλλον, ὡς ἔτι ζῶ,
 Μύρισον, ῥόδοις δὲ κρᾶτα
 Πύκασον, κάλει δ' ἑταίρην. 15
 Ἄ Πρὶν, Ἔρωσ, ἐκεῖ μ'^m ἀπελ-
 θεῖν.
 Ὑπὸ νερτερωῶν χορείας,
 Σκεδάσαι θέλω μερίμνας.

5. To the Rose.

¹³ Τὸ ῥόδον τὸⁿ τῶν ἐρώτων
 Μίξωμεν^o Διονύσῳ.
 Τὸ ῥόδον τὸ καλλίφυλλον^p
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν^q ἄβρᾶ γελῶντες.^f 5
 Ῥόδον, ὃ φέριστον ἄνθος,
 Ἄ Ῥόδον εἶαρος μέλημα.
 Ῥόδα καὶ θεοῖσι^a τερπνά.
 Ῥόδα¹⁵ παῖς ὁ τῆς Κυθῆρης
 Στέφεται καλοῖς ἰούλοις^r 10
 Χαρίτεσσι^s συγχορευῶν.
 Στέφον οὖν με, καὶ¹⁶ λυρίζων^t
 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπου,
 Ῥοδίνοισι στεφανίσκοις 15
 Πεπνκασμένος, χορευέσω.

a 102, 10.

b § 158, R. XXXIV.

c § 110, 2.

d 104, 5.

e § 157, Obs. 1.

f 102, 1.

g § 74, Obs. 5.

h § 129, R. I. ἡμεῖς.

i 112, 6.

k § 149, Exc. II.

l § 152, XXVIII.

m § 175, R. LVIII.

n 32, 4, ὄν.

o § 172, 2, I. 1st.

p 12, 2.

q § 146, Obs. 1.

r § 153, Obs. 7.

s § 148, R. XXIII. 1.

t 101.

6. *Anacreon's Dove.*

- Ἐρασμὴν ἰπέλεια,
 Πόθεν, πόθεν πέτασαι;
 Ἐπὶ ἡέρος θέουσα,
 5 Πνέεις τε καὶ ψεκάζεις;
 Ἔτις εἷς;—τί σοι^b μέλει δε;
 Ἀνακρέων μὲ ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλ-
 λον,
 Ἄρτι τῶν ἀπάντων^c
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μὲ ἡ Κνυθήρη
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἀνακρέοντι^d
 Διακονῶ τσοᾶντα.
 15 Καὶ νῦν, ὄρας, ἐκείνου
 Ἐπιστολὰς κομίζω·
 Καὶ φησιν εὐθέως με
 Ἐλευθέρην^e ποιήσειν^f
 Ἐγὼ δέ, ἡκῆν ἀφῆ με,
 20 Δούλη μενῶ παρ' αὐτῶ.
 Τί γάρ με δεῖ^g πέτασθαι
 Ὅρη^h τε καὶ κατ' ἀγρούς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 25 Ἐτανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶνⁱ

- Ἀνακρέοντος αὐτοῦ·
 Πιεῖν^k δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.
 Πιοῦσα δ' ἂν χορεύω, 30
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι^l συσκιάζω·
 Κοιμωμένη δ' ἐπ' αὐτῶ
 Τῶ^m βαρβρίτω καθεύδα.
 Ἐχεις ἅπαντ' ἀπελθε. 35
 Ἄλιστέρανⁿ μὲ ἔθηκας,
 Ἄνθρωπε, καὶ κορώνης.^o

7. *On Himself.*

- Ἄγουσιν αἱ γυναῖκες,
 Ἀνακρέων, γέρον εἶ·
 12 Λαβῶν ἔσοπτρον, ἄθρει
 Κόμας μὲν οὐκ ἔτ' οὔσας,
 Ψιλὸν^p δέ σευ μέτωπον. 5
 Ἐγὼ δὲ τὰς κόμας^q μὲν,
 Εἴτ' εἰσὶν, εἴτ' ἀπήλθον,
 Οὐκ οἶδα· τοῦτο δ' οἶδα,
 15 Ὡς τῶ γέροντι^r μᾶλλον
 Πρέπει τὰ τερπνά^s παίζειν, 10
 Ὅσφ' πέλας τὰ^t Μοίρης.

8. *To Cupid.*

- Θέλω, θέλω φιληῆσαι·
 Ἐπειθ' Ἐρως φιλεῖν με·

^a δ 168, Obs. 7, ἀπό.

^b δ 148, R. XXII.

^c δ 144, R. XVII. 1.

^d δ 148, Obs. 7, 3.

^e δ 153, Obs. 5.

^f δ 175, 3.

^g δ 149, Exc. II.

^h δ 168, Obs. 7, κατ'

ⁱ δ 169, R. LIII.

^k δ 86, 1.

^l δ 153, R. XXXIV.

^m δ 31, 3.

ⁿ δ 56, 1.

^o δ 143, R. XI.

^p δ 139, Obs. 7.

^q δ 157, Obs. 1.

^r δ 149, R. XXIV.

^s δ 150, Obs. 8, R.

^t δ 161, R. XXXIX.

^u δ 134, 18, 2.

- Ἐγὼ δ' ἔχων νόημα
 Ἄβουλον, οὐκ ἐπέισθην.
 5 Ὅ δ' εὐθὺ τόξον ἄρας^a
 Καὶ χρυσέην φαρέτρην,
 Μάχη με προὐκαλεῖτο.
 Κὰγὼ λαβὼν ἐπ' ὤμων
 2 Θώρηχ', ὅπως Ἀχιλλεύς,
 10 Καὶ δοῦρα, καὶ βοεῖην,
 Ἐμαρνάμην Ἐρωτι.^b
 3 Ἐβαλλ', ἐγὼ δ' ἔφρευγον,
 Ὡς δ' οὐκ ἐπ' εἶχ' οἷστους,
 4 Ἦσχαλλεν· εἶθ' ἑαυτὸν
 15 Ἀφῆκεν^c εἰς βέλεμνον·
 Μέσος δὲ καρδίας μεν
 4 Ἐδυσε, καὶ μ' ἔλυσε.
 Μάτην δ' ἔχω βοεῖην·
 5 Τί^d γὰρ βαλώμεθ' ἔξω,
 20 Μάχης^e ἔσω μ' ἐχούσης;

9. *To a Swallow.*

- Σὺ μὲν, φίλη χελιδῶν,
 6 Ἐτησίη^f μολοῦσα,
 Θέρει^g πλέκεις καλιήν·
 Χειμῶν^g δ' 7 εἰς ἄφαντος^f
 5 Ἡ Νεῖλον^h ἢ πὶ Μέμφιν.
 Ἐρως δ' αἰεὶ πλέκει μεν
 Ἐν καρδίῃ καλιήν.
 8 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὅ δ' ὄόν ἐστιν ἀκμήν,
 10 Ὅ δ' ἡμίλεπτος ἦδη.
 Βοή δὲ γίνετ' αἰεὶ

- Κεχηρότωνⁱ νεοτῶν.
 9 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μείζονες τρέφουσιν.
 Οἱ δὲ τραφέντες^k εὐθύς 15
 Πάλιν κύνουσι ἄλλους.
 10 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσοῦτους
 Ἐρωτας ἐκσοβῆσαι.

10. *To Spring.*

- Ἴδε, πῶς 11 ἔαρος φανέντος
 Χάριτες ῥόδα βρύνουσιν·
 Ἴδε, πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ·^l
 Ἴδε, πῶς νῆσσα κολυμβᾷ· 5
 Ἴδε, πῶς γέρανος 12 ὀδεύει·
 Ἀφελῶς δ' ἔλαμψε^m Τιτάν.
 Νεφελῶν σκιαὶ δονοῦνται·
 13 Τὰ βροτῶν δ' ἔλαμψεν^m
 ἔργα.
 Καρποῖσιⁱ 14 γαῖα προκύπ-
 τει· 10
 Καρπὸς ἐλαίας προκύπτει.
 Βρομίον στέφεται τὸ νᾶμα.
 15 Κατὰ φύλλον, κατὰ κλώνα,
 Καθελὼν ἦνθησε^m καρπός.
11. *Cupid stung by a Bee.*
 Ἐρως ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, 16 ἀλλ' ἐτρώθη.
 Τὸν δάκτυλον δὲ δαχθεῖς

^a 101, 1.^b § 148, R. XXIII.^c 110, (2).^d § 110, 2.^e § 157, Obs. 1.^e 112, 1.^f § 131, Obs. 7.^g § 160, R. XXXVI.^h § 168, Obs. 7, *επι*.ⁱ 100, 2.^k 102, 10.^l § 158, R. XXXIV.^m § 76, Obs. 6.

5 Τᾶς^a χειρὸς ὠλόλυξε·
¹ Δραμῶν δὲ καὶ πετασθεῖς^b
 Πρὸς τὴν καλὴν Κυθήρην,
 "Ὀλωλα, μάτερ, εἶπεν,
 "Ὀλωλα, κάποθνήσκω.

10 "Ὀφίς μ' ἔτυψε μικρὸς
 Πτερωτὸς, ὃν καλοῦσι
 Μελίτταν^c οἱ γεωργοί.
² Ἄ δ' εἶπεν, εἰ τὸ κέντρον
 Πονεῖ τὸ^d τᾶς^a μελίττας,^e
 15 ³ Πόσον, δοκεῖς, ποροῦσιν,
 "Ἐρως, ὅσους^f σὺ βάλλεις;

12. *To the Cicada.*

⁴ Μακαρίζομεν σε, τέττιξ,
 "Ὅτι δένδρεων ἐπ' ἄκρων,
 "Ὀλίγην δρόσον πεπωκῶς,
 Βασιλεὺς ὅπως, αἰεΐδεις·
 5 ⁵ Σὰ γὰρ ἔστι κεῖνα πάντα,
 "Ὅποσα^g βλέπεις ἐν ἀγροῖς,
 X' ὅποσα φέρουσι ὕλαι.
 Σὺ δὲ φίλιός^h γεωργῶν,
⁶ Ἀπὸ μηδενός τί βλάπτων·
 10 Σὺ δὲ τίμιος βροτοῖσι,ⁱ
⁷ Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὲν σε Μούσαι·
 Φιλεῖ δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν^k οἴμηρ·

Τὸ δὲ γῆρας οὐ σε τείρει, 15
⁸ Σοφὲ, γηγενῆς, φίλμυνε,
 Ἀπαθῆς, ἀναιμόσαρκε·
 Σχεδὸν εἶ θεοῖς^l ὅμοιος.

13. *To Cupid.*

Χαλεπὸν τὸ^m μὴ φιλῆσαι,
 Χαλεπὸνⁿ δὲ καὶ φιλῆσαι·
 Χαλεπώτερον δὲ πάντων;^o
⁹ Ἀποτυγχάνειν^p φιλοῦντα.^q
¹⁰ Γενεῖς οὐδὲνⁿ εἰς Ἐρωτα· 5
 Σοφίη, τρόπος πατεῖται·
 Μόνον ἄργυρον βλέπουσιν.
 Ἀπόλοιτο^r πρῶτος αὐτὸς,
 "Ὅ τὸν ἄργυρον φιλήσας.^s
 Διὰ τοῦτον οὐκ ἀδελφός,^t 10
 Διὰ τοῦτον οὐ τοκῆς·^u
 Πόλεμοι, φόνοι δι' αὐτόν.
¹¹ Τὸ δὲ χεῖρον, ἐλλύμεσθα
 Διὰ τοῦτον οἱ φιλοῦντες.^v

14. *Cheerful Old Age.*

Φιλῶ γέροντα τερπνόν,
 Φιλῶ^w ¹² νέον χορευτήν.
 Γέρων δ' ὅταν χορευῆ,
¹³ Τρίχας^w γέρων μὲν ἔστι,
 Τὰς δὲ φρένας^w νεάζει. 5

a § 43 for τῆς.

b § 74, Obs. 5.

c § 153, Obs. 5.

d 32, 4, ὄν.

e § 144, R. XII.

f 38, 3.

g 37, 4.

h § 139, R. 6.

i See p. 180, Note 6.

k § 110, 2.

l § 147, R. XX.

m 88, 1.

n § 131, Obs. 4.

o § 143, R. XI.

p 89, 1.

q § 175, R. LVIII.

r § 172, 2, II. 1st.

s § 134, 8.

t 50, Obs. 2, 7.

u 50, Obs. 2, 9.

v § 129, R. I. ἡμεῖς.

w § 157, Obs. 1.

IDYLS OF BION.

I. *The Dirge of Adonis.*

¹ Αἰιάζω τὸν Ἄδωνιν· ἐπαιιάζουσιν Ἐρωτες·
² Κεῖται καλὸς Ἄδωνις ἐπ' ὄρεσι, μηρὸν^α ὀδόντι^β
 Λευκῶ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ
³ Λεπτὸν ἀποψύχων· τὸ δέ οἱ^γ μέλαν εἴβεται αἷμα
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῆ,
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος·^δ ⁴ ἀμφὶ δὲ τήνω
 Θνάσκει καὶ τὸ φίλαμα, τὸ^ε μήποτε Κύπρις ἀφήσει.
 Κύπριδι^ς μὲν τὸ φίλαμα καὶ οὐ ζώοντος^ς ἀρέσκει,
⁵ Ἄλλ' οὐκ οἶδεν Ἄδωνις ⁵ ὅ μιν θνάσκοντ' ἐφίλασεν.
⁶ Αἰ αἰ τὰν Κυθέρειαν,^β ἀπώλετο καλὸς Ἄδωνις. 10
⁶ Ὡς ἴδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
⁶ Ὡς ἴδε φοῖνιον αἷμα μαραινομένῳ περὶ μηρῶ,
⁷ Πάχεας ἀμπετάσασα κινύρετο, — μεῖνον Ἄδωνι
 Δύσποτμε, μεῖνον Ἄδωνι, πανύστατον^ι ὥς σε κηκίω,
⁸ Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω. 15
 Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεται εἰς Ἀχέροντα
 Καὶ στυγρὸν βασιλῆα καὶ ἄγριον· ⁸ ἅ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν, ἐσσι γὰρ ἀντὰ^κ
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρρέει. 20
 Θνάσκεις, ᾧ τριπόθαστε· ⁹ πόθος δέ μοι,^γ ὡς ὄναρ, ἔπτῃ.
 Σοὶ^ι δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν ¹⁰ τοσσοῦτον ἔμῃναο θηρσὶ παλαίειν;
⁹ Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιιάζουσιν Ἐρωτες.
 Αἰ αἰ τὰν Κυθέρειαν,^μ ἀπώλετο καλὸς Ἄδωνις. 25
 Δάκρυον ¹¹ ἅ Παφρία τόσον ἐκχέει, ὅσον Ἄδωνις

^a § 157, Obs. 1.

^f § 148, Obs. 7, 1.

ⁱ § 131, Obs. 6.

^b 158, R. XXXIV.

^g § 142, R. V. Sup.

^k § 62, 1.

^c 146, Obs. 1.

αὐτοῦ.

^l § 165, R. XLIV.

^d 168, Obs. 7, ἀπό.

^h § 163, R. XLI.

^m § 163, R. XLI.

^e 134, 20.

Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα^a τὰν ἀνεμώναν.

Αἰάζω τὸν Ἄδωνιν· ἀπώλετο καλὸς Ἄδωνις.

Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30

Ἔστ' ἄγαθὰ στιβάς, ἔστιν Ἀδώνιδι^b φυλλὰς ἑτοίμα·

Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις.

Καὶ νέκυσ ὢν καλὸς ἔστι, καλὸς νέκυσ οἷα καθεύδων.

²Κέλνεται ἀβρὸς^c Ἄδωνις ἐν εἵμασι πορφυρέοισιν·

Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἐρωτες, 35

Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· ³χῶ^d μὲν οἷστως,^e

Ὅς δ'^d ἐπὶ τόξον ἔβαιν', ὅς δ'^d εὔπτερον ἄγε φαρέτρην·

Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὅς δὲ λέβησι

Χρυσείοις ⁴φορέησιν ὕδωρ, ὁ δὲ μηρία λούει·

Ὅς δ'^d ὄπιθεν πτερύγεσιν ἀναψύχει τὸν Ἄδωνιν. 40

⁵Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἐρωτες.

Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ὑμέναιος,

Καὶ στέφος ⁶ἔξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμᾶν,

Ὑμᾶν οὐκέτ' ἀειδόμενον μέλος, ἄδεται αἰ' αἰ'.

Αἰ Χάριτες ⁷κλαίοντι τὸν νιέα τῷ Κινύραο, 45

Καί μιν ἐπαίδουσιν· ⁸ὁ δὲ σφισιν οὐχ ὑπακούει·

Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

II. The young Bird-catcher.

⁹Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι

Ἄορνα θηρέων, ¹⁰τὸν ἀπότροπον εἶδεν Ἐρωτα

Ἐσδόμενον πύξιοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

Χαίρων, ¹¹ὄνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,^f

Τὼς καλάμω^c ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5

¹²Τᾶ καὶ τᾶ τὸν Ἐρωτα μετάλμενον ἀμφεδόκενεν.

Χῶ παῖς, ἀσχαλάων ¹³ἐνεχ' οἷς^g τέλος οὐδὲν ἀπάντη,

^a 50, Obs. 1, τίκτει.

^d 26.

^f § 148, Obs. 7, 1.

^b § 146, Obs. 3.

^e § 19, page 22.

^g § 148, Obs. 7, 5.

^c § 131, Obs. 7

Τὼς καλάμωσ ῥίψας, ποτ' ἀροτρεῖα πρέσβυν ἴκανεν,
 Ὅσ νιν^α τάνδε τέγχαν^α ἐδιδάξατο· καὶ λέγεν αὐτῶ,
 Καί οἱ^β δεῖξεν Ἔρωτα καθήμενον. Αὐτὰρ ὁ πρέσβυς 10
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φειδεδ ἰτᾶς θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχεν.
 Φεῦγε μακράν·^α κακὸν ἐντὶ τὸ θηρίον· ὄλβιος ἔσση,
 Εἰσόκα μή μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθης,
 Οὔτος ὁ νῦν φεύγων καὶ ἰάπάλμενος, αὐτὸς ἀφ' αὐτῶ^ε 15
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σεῖο καθιξεῖ.

III. Cleodamus and Myrson.

Κ. Ἐἶαρος,^ι ὦ Μύρσων, ἢ χεῖματος,^ι ἢ φθινοπόρου,
 Ἡ θέρος, τί τοι ἀδύ; τί^ε δὲ πλέον εὔχεται ἐλθεῖν;
 Ἡ θέρος,^ε ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἡ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι^η λιμὸς ἐλαφρά;
 Ἡ καὶ χεῖμα δύσεργον, ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι θέλγονται ἀεργεῖη^ι τε καὶ ὄκνω;
 Ἡ τοι καλὸν ἔαρ πλέον εὔαδεν; εἰπέ τί τοι^κ φρῆν
 Αἰρεῖται· ὀλαλέειν γὰρ ἐπέτραπεν ἅ σχολὰ ἄμμιν.

Μ. Κρίνειν οὐκ ἐπέοικε ὁ θεῖα ἔργα βροτοῖσι·
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι 10
 Ἐξερέω,^ι Κλεόδαμε, τό μοι^μ πέλεν ἄδιον ἄλλων.^ν
 Ὅνκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῆ.
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὄρια τίκτει.^ο
 Ὅνλον χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἶαρ ἐμοὶ τριπόθατον ὄλω λυκάβαντι παρειή, 15
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἄμμε βαρύνει.
 Εἶαρι πάντα κύει, πάντ' εἶαρος^ι ἀδέα βλαστεῖ,
 Ἢ Χὰ νῦξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ὄως.

a § 153, R. XXIX.

b § 148, Obs. 7.

c § 152, Obs. 2.

d § 161, R. XXXVIII.
(ιδέον.)

e § 19, p. 22, Dor. gen.

f § 142, Obs. 1, γρόνω.

g § 175, R. LVIII.

h § 148, R. XXI. (ἔστι).

i § 158, R. XXXIV.

k § 146, Obs. 1.

l § 101, Obs. 2, (1).

m § 147, R. XX.

n § 143, R. XI.

o § 139, R. I.

IDYLS OF MOSCHUS.

I. *The Runaway Cupid.*

Ἄ Κύπρις τὸν Ἔρωτα τὸν νιέα ἑμακρόν ἐβώστρει·—
Εἷτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
Δραπετίδας^a ἐμός ἐστιν· ὁ μανντὰς γέρας ἐξεῖ.
Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
Χρῶτα^b μὲν οὐ λευκός, πυρὶ^c δ' εἴκελος· ὄμματά δ' αὐτῶ^d 5
Δριμύλα^e καὶ φλογόεντα· κακαὶ^e φρένες, ἀδὺ λάλημα.
²Οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὡς μέλι φωνά.
³Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος·^o ἤπεροπεντὰς,
Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια^f παίσδει.
Εὐπλόκαμον^o τὸ κίρανον, ἔχει δ' ἰταμόν τὸ πρόσωπον. 10
⁴Μικκύλα μὲν τήνω^d τὰ χερύδρια, μακρὰ^f δὲ βάλλει.
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἴδεω βασιλῆα.
Γυμνός μὲν τόγε σῶμα^b νόος δὲ οἱ ἐμπεπύκασται·
Καὶ πτεροῖς, ὅσον ὄρις, ἐφίπταται⁵ ἄλλοτ' ἐπ' ἄλλους
Ἀνέρας ἠδὲ γυναικας, ἐπὶ σπλάγχθοις δὲ κάθηται. 15
Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξω δὲ βέλεμον·
⁶Τυτθὸν ἔοι τὸ βέλεμον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ
Τοῖ πικροὶ κάλαμοι, τοῖς πολλὰκι κῆμὲ τιτρώσκει.
Ταῦτα μὲν ἄγρια πάντα· ⁷πολὺν πλεῖον δὲ οἱ αὐτῶ 20
Βαῖα λαμπὰς ἔοῖσα, τᾶ ἄλιον αὐτὸν ἀναίθει·
Ἦν τὴ γ' ἔλῃς τήνον, ⁸δάσας ἄγε, μηδ' ἐλεήσης.⁸
Κῆν ποτ' ἴδης κλαίοντα, φυλάσσεο μὴ σε πλανήσῃ.
Κῆν γελᾷ, τὴ νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλάσαι,
Φεῦγε· κακὸν τὸ φίλαμα, ⁹τὰ χεῖλεα φάρμακον ἐντί. 25
Ἦν δὲ λέγῃ, λάβε ταῦτα, χαρίζομαι ὅσσα^b μοι ὄπλα,
Μῆτι θίγῃς, ¹⁰πλάνα δῶρα· τὰ γὰρ πυρὶⁱ πάντα βέβαπται.^k

a § 139, R. 6.

o § 139, Obs. 7.

h 38, & 37, 4.

b § 157, Obs. 1.

f § 131, Obs. 6.

i § 168, Obs. 7, ἐν.

c § 147, R. XX.

8 § 172, 2, I. 2d.

k § 139, R. 1.

d § 19, p. 22.

II. *From the Dirge on Bion.*

¹ Ἀρχετε, Σικελικαί, τῷ πένθεος^a ἄρχετε, Μοῖσαι.

Ἄδόνες, αἱ πυκνιοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελοῖς ἀγγείλατε τῆς Ἀρεθούσας,^b

Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς ἀοιδά. 5

Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι.

Κεῖνος ὁ ταῖς ἀγέλαισιν^c ἐράσμιος οὐκέτι μέλπει,
Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει,

Ἄλλὰ παρὰ Πλουτῆϊ μέλος λάθαιον ἀεΐδει.

Ἀρχετε, Σικελικαί, τῷ πένθεος ἄρχετε, Μοῖσαι. 10

² Τίς ποτὶ σῶ σύριγγι μελίξεται, ὦ τριπόθατε;

Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
Εἰςέτι γὰρ πνεΐει^d τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.

³ Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκει^e ἀοιδάς.

⁴ Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κἀκεῖνος ἐρεῖσαι
Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο^e φέρηται. 15

Τοῦτό τοι, ⁵ ὦ ποταμῶν^f λιγυρώτατε, δεύτερον ἄλγος

Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι^g Ὀμηρος,

Τῆνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ ⁶ λέγοντι

Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥέεθροις, 20

Πᾶσαν δ' ἐπλησας φωνᾶς^h ἄλα· νῦν πάλιν ἄλλον

Υἷεα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.

Ἀμφότεροι παραῖςⁱ περιλαμένοι· ⁷ ὅς μὲν ἔπινε

Παγασίδος κράνας,^k ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.

Χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα, 25

καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μεγέλαον·

Κεῖνος δ' οὐ πολέμω, οὐ δάκρυα, Πᾶνα δ' ἔμελλε,

καὶ βώτας ἐλίγαινε,⁸ καὶ ἀείδων ἐνόμει,

καὶ σύριγγας ἔτενχε, καὶ ἀδέα πόρτιν ἄμελγε,

^a § 144, R. XVII.

^b § 17, Dor. gen.

^c § 147, R. XX.

^d 50, Obs. 1, ἡ σύριγγξ.

^e § 143, Obs. 14, 1st.

^f § 143, R. X.

^g § 146, Obs. 1, or

§ 145, 2.

^h § 144, R. XVI.

ⁱ § 154, R. XXX.

^k § 144, R. XV.

Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἔρωτα 30
Ἔτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.

Πᾶσα, Βίων, θρηγεῖ σε κλυτὴ πόλις, ἄστεα πάντα·

¹ Ἀσκρα μὲν γοᾷει σε πολὺν πλέον Ἡσιόδοιο ²

Πίνδαρον οὐ ² ποθέοντι τόσον Βοιωτίδες ὕλαι· 35

Οὐδὲ τόσον ³ τὸν ἀοιδὸν ἐμύρατο Τῆϊον ἄστν·

Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ⁴ ἀντὶ δὲ Σαπφροῦς

Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος ἄρχετε, Μοῖσαι.

Αἰ, αἰ, ⁵ ταὶ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται, 40

Ἢ τὰ χλωρὰ σέλιννα, τό τ' εὐθαλὲς οὖλον ἀνηθον,

Ἦστερον αὖ ζώνοντι, καὶ εἰς ἔτος ἄλλο φύοντι·

Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,

⁶ Ὅπποτε πρῶτα θάνωμες, ἀνάσοι ἐν χθονὶ κοίλα

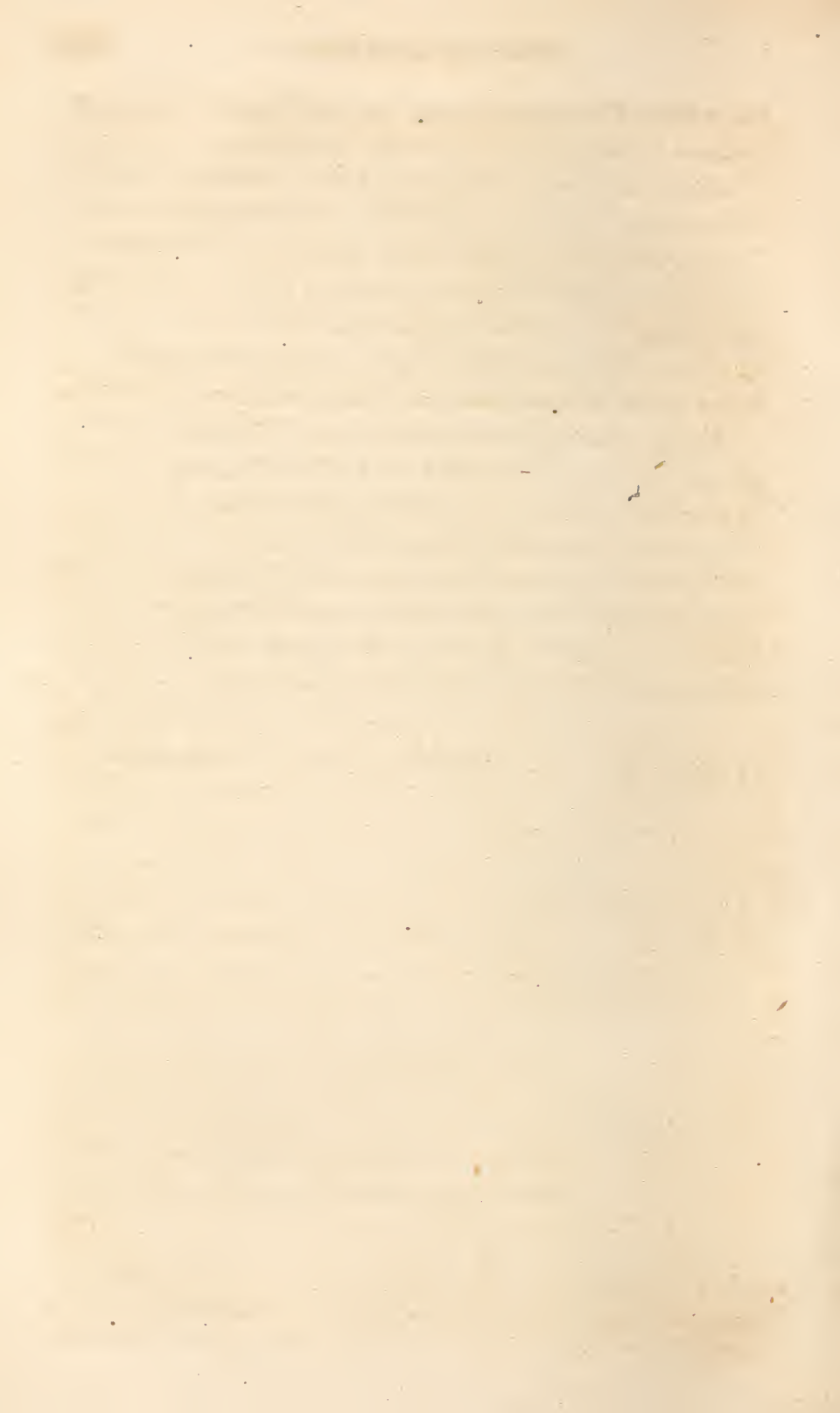
Εὐδομες εὖ μάλα μακρὸν ἀτέρομονα νήγροτον ὕπνον.^b 45

Καὶ σὺ μὲν ἐν σιγᾷ πεπνυκασμένος^c ἔσσειαι ἐν γᾷ.

^a § 143, R. XI.

^b § 150, Obs. 8, R. 1st.

^c § 78, 4, & 108.



NOTES.

MARKS AND ABBREVIATIONS.

<p>a. active. m. middle. p. passive. ind. indicative.</p>	<p>subj. subjunctive. opt. optative. imp. imperative. inf. infinitive.</p>	<p>pt. participle. lit. literally.</p>
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§, indicates the Section, &c. of the Grammar referred to.

“*Idioms*” refers to the Introduction on Greek Idioms at the beginning of the book, pp. 7—56.

PAGE 71.—1. *ἐστίν*, pres. ind. 3d sing. of *εἶμι*, with *ν* added § 6, 1.—2. *ἦν*, imperf. ind. 3d. sing. of *εἶμι*.—3. *ἄνδρες*, from *ἄνῆρ*.—4. *ἐγένετο*, 2 aor. of *γίνομαι*.—5. Supply *ἐστίν*.—6. *εἰσίν*, pres. ind. 3d pl. of *εἶμι*, § 6, 1.—7. *ὄρη*, from *ὄρος*,—*γένη*, from *γένος*,—*Ἄργει*, from *Ἄργος*, § 40, 2.—8. *πλακούντων*, gen. pl. of *πλακούς*, § 40, 7.

P. 72.—1. *ἐπολέμει*, imperf. ind. a. of *πολεμέω*.—2. *έτελεύτησε*, 1 aor. ind. a. of *τελευτάω*, sup. *βίον*.—3. *ἤρξατο*, 1 aor. ind. m. of *ἄρχω*.—4. *ἐπεφύκει*, plup. ind. a. of *φύω*.—5. *ἐπέπνεον*, imperf. ind. a. of *ἐπιπνέω*.—6. *ὔδατος*, gen. sing. of *ὔδωρ*.—7. *ἐξηνθήκει*, plup. ind. a. of *ἐξανθέω*.—8. *ἐτρώφη*, 2 aor. ind. p. of *τρέφω*.—9. *κατεπλάγη*, 2 aor. ind. p. of *καταπλήσσω*.—10. *κατεβρώθη*, 1 aor. ind. p. of *καταβιβρώσκω*.—11. *πληγείς*, 2 aor. pt. p. of *πλήσσω*.—*ἐτρώθη*, 1 aor. ind. p. of *τιτρώσκω*.—12. *γεγονέναι*, 2 perf. inf. of *γίνομαι*;—*γεγόναμεν*, 2 perf. ind. of the same.—13. *κατήλθον*, 2 aor. ind. a. of *κατέρχομαι*, *to go down*, from *κατά* and *ἔρχομαι*.—14. *ἐκλήθη*, 1 aor. ind. p. from *καλέω*.—15. *θανούσης*, 2 aor. pt. a. from *θνήσκω*.—16. *τῇ κεφαλῇ οἱ*, *on the head to him*; i. e. *on his head*, § 146, Obs. 1, with reference.

P. 73.—1. *γονεῖς*, acc. pl. of *γονεύς*, § 40, 1.—2. *τίμα*, pres. imp. a. of *τιμάω*, contr. for *τιμαε*.—3. *ἐνίκησεν*, 1 aor. ind. a. of *νικάω*.—4. *ἀπέστειλε*, 1 aor. ind. a. of *ἀποστέλλω*.—5. *ψηφίσασθαι*, 1 aor. inf. m. of *ψηφίζω*, followed by two accusatives, § 153, Obs. 5.—6. *εὐλαβοῦ*, pres. imp. m. of *εὐλαβέομαι*, contr. for *εὐλαβέου*.—7. *ἔλαβε*, 2 aor. ind. a. of *λαμβάνω*.—8. *μέν, δέ*, see *Idioms*, 117, 46.—9. *ἔρῳπεν*, 1 aor. ind. a. of *ῥίπτω*.—10. *ὄνειδος*, supply *ἐστίν*, *Idioms*, 50, Obs. 2, with examples.—11. *ἔφερε*, imperf. ind. a. of *φέρω*, § 117.—12. *ἔμαστιγου*, imperf. ind. a. of *μαστιγόω*.—13. *ἔρῳφη*, 2 aor. ind. p. of *ῥίπτω*.

P. 74.—1. ἄδου, gen. sing. of ἄδης, contr. for αἰδης.—2. Διός, gen. sing. of Ζεύς.—3. Λητοῦς, gen. sing. of Λητώ.—4. ἐπενδυθεῖς, 1 aor. pt. p. of ἐπενδύω, used in a middle sense, § 74, Obs. 5, *having put on*.—5. λέγουσιν, pres. pt. a. of λέγω, dat. pl. *to those saying*, or, *to those who say*, &c.—6. πλείη, Ionic for πλέα, from πλέος.—7. γαῖα, Ionic for γέα.

P. 75.—1. αἰδοῖς, nom. predicate after εἶναι (§ 175, Obs. 5). The order is, θέλω εἶναι αἰδοῖς, &c.—2. ἀρετῆς οὐκ ἀντάξιος, *is not an equivalent for virtue*.—3. ἐξαμαρτάνουσι, pres. pt. a. dat. pl. of ἐξαμαρτάνω, *arrange*, Νομίζετε τοὺς συγκρούποντας, &c., *consider those who conceal a crime, worthy of the same punishment with those who commit it*.—4. ἐτελεύτησε, sup. βίον, *died*, lit. “ended his life,” 1 aor. ind. a. of τελευτάω.—5. μεμαστιγωσο ἄν, *you would have been chastised*.—6. ὠργιζόμεν, imperf. ind. m. of ὀργίζομαι.—7. ἐσιτεῖτο, imperf. ind. m. of σιτέω, *ate from time to time*, i. e. *lived on*, § 76, Obs. 2.—8. κρείσσων οἰκτιρμοῦ φθόνος, *envy is better than compassion*, not a better feeling, but it is better to be envied on account of prosperity, than to be an object of pity, which implies suffering.—9. ζῶσι, pres. ind. a. of ζάω.—10. ὄζον, comp. of ὄζαδιος, § 53, 3.—11. οἴσει, fut. ind. a. of φέρω, § 117.

P. 76.—1. τὰ ληθῆ, for τὰ ἀληθῆ, contr. for ἀληθῆα, § 40, 2.—2. τῆς σεαυτοῦ, scil. οὔσης, *your own*, lit. “which is,” or, “belongs to yourself.”—3. ἀπέχετο, imperf. ind. m. of ἀπέχω, *kept himself from*, i. e. *refrained*.—4. παρόντων, pres. pt. of πάρεμι, *to be present*—ἀπόντων, from ἀπειμι.—5. μέμνησο, perf. imp. p. of μνάομαι.—6. ἠξιώθησαν, 1 aor. ind. p. of ἀξιόω.—7. διήνεγκε, 1 aor. ind. a. of διαφέρω, *was distinguished above, excelled*.—8. ἔτυχε, *obtained*, 2 aor. ind. a. of τυγχάνω.—9. τῆς αὐτῆς ἡμέρας, *on the same day*, § 62, 3.—10. ὤφθη, *was seen*, 1 aor. ind. p. of ὄπτομαι.—11. ἐώρακα, perf. ind. a. of ὁράω, *to see*, § 90, 5.

P. 77.—1. ἐποίησε, 1 aor. ind. a. of ποιέω.—2. γυναικας, acc. pl. of γυνή.—3. ἡ φύσις, lit. “nature;” here it means, *natural talents*.—4. τυφλόν, sup. ἐστίν, *is a blind thing*, § 131, Obs. 4.—5. ἔλαβον, 2 aor. ind. a. of λαμβάνω, *men usually obtain*, § 76, Obs. 6.—6. κολασθήτωσαν, 1 aor. imp. p. of κολάζω, *let the wicked be punished*.—7. ἀξίως, *in a manner worthy*.—8. οἰκοῦσι, pres. ind. a. of οἰκέω.

P. 78.—1. ἀνδρὶ (ἀνήρ) φυλαττομένο, *to a man on his guard*.—2. οἱ ὀνομαζόμενοι, *those who are called*, Idioms 32.—3. ἔνειμε, 1 aor. ind. a. of νέμω, *has imparted to, bestowed on*.—4. βούλου, pres.

imp. m. of βούλομαι, *be desirous, strive*.—5. ὑπείκει, *is inferior, yields to, ὑπείκω*.—6. φύσις, sup. ἀπειλεί.—7. ἔοικεν, 2 perf. ind. in the sense of the present, *resembles*, from εἶκω.—8. ἐνόησα, 1 aor. ind. a. of νοσέω.—9. δοθῆναι, 1 aor. inf. p. of δίδωμι, *was given*.—10. τοιῶν μὲν—τοιῶν δέ, *sometimes—at other times*.—11. δεῖ τὰς πόλεις κοσμεῖν, *it is proper to adorn cities, i. e. cities ought to be adorned, &c.*—12. τῶν οἰκούντων, *of those inhabiting them, i. e. of the inhabitants*.

P. 79.—1. διενεγκών, 2 aor. pt. a. of διαφέρω, *being distinguished*.—2. ἤρισε, 1 aor. ind. a. of ἐρίζω, *entered the lists, contended*.—3. ἐπίσταται, pres. ind. m. of ἐπίσταμαι, § 112, Obs. 5.—4. ὀδόντι, from ὀδοῦς, § 22, Obs. 2.—5. κνὴν, from κύνων, gen. κνός.—6. χιτῶσι, dat. pl. from χιτῶν.—7. προμετωπιδίοις, κ. τ. λ., *frontlets and breast-plates*.—8. κέχηρησθε, perf. ind. p. of χράομαι, in the middle sense; see χράω.—9. ἀφλήκατε, perf. ind. a. of ὀφείλω, *to owe*; see the word, § 117.—10. ὕδατος, from ὕδωρ.—11. ἔκησαν, 1 aor. ind. a. of οἰκέω.

P. 80.—1. κατέλιπε, 2 aor. ind. a. of καταλείπω.—2. ἤγαγεν, 2 aor. ind. a. of ἄγω, with a reduplication of the first syllable.—3. ὠνόμασεν, from ὀνομάζω.—4. ἐπηρώθη, from πηρώω.—5. κατοικνεῖ, pres. imp. a. of κατοικνέω.—6. πειρῶ, pres. imp. m. of πειράω, contr. for πειράου.—7. μὲν—δέ, Idioms 117, 46.—8. ζῶσιν, pres. ind. a. of ζάω, contr. for ζάουσιν.—9. πλείω, contr. for πλείονα, § 40, 5.—10. ἤρξατο, 1 aor. ind. m. of ἄρχω.—11. κερηρότες, perf. pt. m. of χαίρω, *to be eager for, earnestly to seek after*.—12. εἰδώς, pres. pt. of οἶδα, § 112, IX. *he who knows*.

P. 81.—1. θεοὶ αἰὲ ὄντες, *the immortal gods*, lit. “always existing.”—2. ἴσασι, pres. ind. a. 3d pl. of οἶδα, § 112, IX.—3. γεγενημένα, perf. pt. p. of γίνομαι, *the things that have been*.—4. ἀποβήσεται, from ἀποβαίνω, *will result*.—5. ἐστίν, (with the gen.) *belongs to, is the property of*, § 144, R. XII.—6. ἀποθνήσκω, 2 aor. inf. a. of ἀποθνήσκω.—7. ἡ φύσις ἀπένειμεν, *Nature (i. e. the God of nature) allots*, 1 aor. ind. a. of ἀπονέμω, § 76, Obs. 6.—8. ἐσφάγη, 2 aor. ind. p. of σφάττω, or σφάζω.—9. κατεβρώθη, from καταβιβρώσκω.—10. ἐπέρασε, from περάω.

P. 82.—1. ἐτελεύτησε, sc. βίον, *ended his life, died, τελευτάω*.—2. βιούς, 2 aor. pt. a. of βιώω, *having lived*.—3. ἐνὶ πλείω, contr. for πλείονα, § 40, 5, *more by one*.—4. διήλθον, 2 aor. from διέρχομαι.—5. δέδονται, perf. ind. p. of δίδωμι.—6. τὸ μὲν ἐγκαλέσαι, κ. τ. λ., *to cavil and find fault is easy*.—7. βελτίω, contr. for βελτίονα, § 40, 5.

—8. ἀδύνατον, sup. ἐστίν.—9. ἄνευ τῆς θεωρίας, *without the knowledge, the study*.—10. δύναιο, *you could*, from δύναμαι.—11. καμών, 2 aor. pt. a. of κάμνω.

P. 83.—1. ἤρξατο, from ἄρχω.—2. ὀμνύναι, pres. inf. a. of ὀμνυμι, *to swear by the gods*.—3. ἐδιδάχθη, 1 aor. ind. p. of διδάσκω, *was taught*.—4. νοῆσαι μὲν, *even to form a conception*.—5. ἀπόλλεσαν, 1 aor. ind. a. of ἀπόλλυμι, *usually destroy*, § 76, Obs. 6.—6. διεσπάρσαντο, *tore in pieces*, from διασπάω.—7. ἄλω, Attic Dec. § 19. acc. sing. of ἄλως.—διακαθήραντι, 1 aor. pt. a. Attic, of διακαθαίρω, § 97, 2. REM.—8. ἐπέστη, *stood by*, 2 aor. ind. a. of ἐπίστημι.—9. ἐπῆναι, *praised, commended*, imperf. ind. a. of ἐπαινέω, § 76, Obs. 3.

P. 84.—1. ἀσφαλῆ, contr. for ἀσφαλέα, acc. sing. of ἀσφαλής.—2. κρεῖττον, sup. εἶναι (of which ἓνα φίλον ἔχειν κ. τ. λ., is the subject), *is better*.—3. πολλοῦ ἄξιον, *of great worth*.—4. εὐλαβοῦ, pres. imp. m. of εὐλαβέομαι.—5. αὐτὸς ἔτεμεν 2 a. ind. a. § 117, *he himself cut*.—6. ἀπεδήμησε, *went abroad*.—7. προσθῶ, 2 aor. subj. a. of προστίθημι.—8. ἀξιῶ, κ. τ. λ., contr. for ἀξιόω, *I entreat, I beg that you yourselves would do for your own selves, &c.*—9. εἰόκασιν, 2 perf. ind. in the sense of the present, of εἰκοι, § 117.—10. οἶδε, pres. ind. a. of οἶδα, § 112. IX.—11. ἐφικέσθαι, 2 aor. inf. m. of ἐφικνέομαι, *reach, attain to*, § 76, Obs. 6. ἠδυνήθησαν, § 90. 4.

P. 85.—1. πῶς, *about*.—2. δεδοίκασιν,—δείδω, which see, § 117.—3. γονεῖς, acc. pl. contr. for γονέας, § 40, 1.—4. εὐξαιο, *you would wish*, from εὐχομαι.—5. ἐκένωσεν, *ever desolated*, from κενόω.—6. ἠφάνισεν, *annihilated*, 1 aor. ind. a. of ἀφανίζω.—7. ἔφη,—φημί.—8. μέμνησο, perf. imp. p. of μνάομαι, dep. § 113.—9. ἤρξω, 1 aor. ind. m. 2d sing. of ἄρχω.—10. ἀπόλλεσα,—ἀπόλλυμι, and ἀπέδωκα, 1 aor. ind. a. of ἀποδίδωμι, § 110, 2.—11. ξυνεκίκα, κ. τ. λ., imperf. ind. a. of ξυγκινάω, *shook Greece to its centre*.—12. εὐρεῖν, 2 aor. inf. a. of εὐρίσκω.—13. ἀφίεται, pres. ind. m. of ἀφήμι,—sup. ἐστίν.

P. 86.—εἰδέναι, pres. inf. a. and ἴσθι, pres. imp. a. of οἶδα, from εἶδω, § 112, IX. and § 117.—2. παρσίη, pres. opt. of πάρεμι.—3. ἔσοιτο, *would be*, fut. opt. of εἶμι.—4. ἐνάλασθαι, 1 aor. inf. m. of ἐνάλλομαι.—5. γεγόνοι, 2 perf. opt. of γίνομαι.—6. πλείω, contr. for πλείονα, § 40, 5.—7. ἤξιου, *requested*, contr. for ἤξιτοε, imperf. ind. a. of ἀξιόω.—8. θεώρει, *look at, examine*, pres. imp. a. of θεωρέω.

P. 87.—1. οὐκ ἂν δύναιο, *you could not*, δύναμαι.—2. ἔλθῃ,—ἔρχομαι.—3. ἴδοι, 2 aor. opt. of εἶδω, which see, § 117.—4. ἔσῃ, fut. ind. m. 2d sing. of εἶμι, *you will be*.—5. θάνῃ, 2 aor. subj. a. of

θνήσκω.—6. *χοῖσθαι*, pres. inf. m. of *χοράομαι*, § 98, Obs. 2.—7. *πίσαιμι*, κ. τ. λ., 1 aor. opt. a. of *πίθω*, if I do not persuade.—8. *ἐπιθυμήσειεν*, 1 aor. opt. a. of *ἐπιθυμέω*, Æolic form, § 101, 1.—9. *ἄν*, καὶ *ἄν*, combined, *ἄν* for *ἔάν*, § 125, *ἄν*, 1.

P. 88.—1. *γεγονέναι*, became, perf. inf. m. of *γίνομαι*.—2. *γλυκεῖς*, acc. pl. contr. for *γλυκέας*, § 40, 1, sup. *εἶναι*.—3. *χείρους*, acc. pl. contr. for *χείρονας*, § 40, 5, and 1, that the worse should rule the better.—4. *εἰρήκασσι*, perf. ind. a. from obsol. *ἔρω*, which see, § 117.—5. *τραφήναι*, 2 aor. inf. p. of *τρέφω*, was brought up.—6. *φανῆναι*, 2 aor. inf. p. of *φαίνω*, was shown—appeared—to men; i. e. was born.—7. *ἐπίθεται*, 2 aor. ind. m. of *πυνθάνομαι*, found out, learned.—8. *Ἄθω*, acc. sing. of *Ἄθως*, § 19, Examples of Attic Dec.—9. *διεσκάφθαι*, perf. inf. p. of *διασκάπτω*.—10. *εἰδέναι*, pres. inf. a. of *οἶδα*, from *εἶδω*, which see, § 112, IX. and § 117.—11. *πεσών*, 2 aor. pt. a. of *πίπτω*, see § 117.—12. *ἐξώκειλαν*, 1 aor. ind. a. of *ἐξοκέλλω*.—13. *ἄράμενος*, 1 aor. pt. m. of *αἴρω*, having taken up, having lifted.—14. *ἠρώτια*, imperf. ind. a. of *ἔρωτιάω*, contr. for *ἠρώτιαε*.—15. *παρίοντας*, pres. pt. a. of *πάριμι*, irreg. to pass by, § 112, II.

P. 89.—1. *ἐκίνει*, imperf. ind. a. contr. for *ἐκίνεε*, from *κινέω*.—2. *ἤλθεν*, from *ἔρχομαι*.—3. *τοὺς μὲν μικροὺς μεγάλους ποιῶν*, in making the little great; two accusatives after verbs of making, constituting, &c. § 153, Obs. 5.—4. Arrange, *Σωκράτης ἔφη δαιμονῶν τοὺς*, κ. τ. λ., *Socrates said that those were mad who consulted the oracle*.—*ἅ*,—i. e. *κατὰ ταῦτα ἅ*, respecting the things which.—5. *μαθοῦσι*, 2 aor. pt. a. dat. pl. by learning, *ἀριθμήσαντας*, by calculating, &c., Idioms, 104.—6. *τοὺς συνόντας*, those associating with him, i. e. his associates.—7. *ἐγρηγορότος* sc. *ἀνθρώπου*, of a man awake, 2 p. part. of *ἐγείρω*, 2 p. *ἐγρήγορα*, anomalous for *ἠγορα*.—8. *ἔξετύφλωσεν*,—*ἐκτυφλώω*.

P. 90.—1. *μεταλλαχθέντος*, 1 aor. pt. p. of *μεταλλάσσω*.—2. *διαστάντων*, 2 aor. pt. a. of *δίωστημι*, being at variance.—3. *ἤξιόν*, imperf. ind. a. of *ἄξιόω*, contr. for *ἠξιόε*, thought himself fit.—4. *χειροτόνειν*, to be elected, § 174, Obs. 5.—5. *συνεξόρῳηκεν*, perf. ind. a. of *συνόρῳω*, see *όρώ*, § 117.—6. *πεσόντων*, 2 aor. pt. a. of *πίπτω*, § 117.—7. *αὐχέσι*, dat. pl. of *αὐχὴν*, -ένος, dat. pl. *αὐχένσι*, by euphony *αὐχέσι*, § 6, 16.—8. *ἐξέβαλον*, 2 aor. ind. a. of *ἐσβάλλω*, sup. *ἐαυτοὺς*, threw themselves into,—made a descent upon,—invaded.—9. *ὡς ἂν ὠὰ τοῦ ζώου τίκτοντος*, since, or, because the animal lays eggs.—10. *τοῖς χηνείοις παραπλήσια*, very similar to those of a goose, i. e. to the eggs of a goose.

ÆSOPIC FABLES.

Respecting the life of Æsop, little is known with certainty. It is most probable he was a native of Phrygia, and was born a slave, about the middle of the sixth century before Christ. Having obtained his freedom from his last master, Iadmon of Samos, it is said he travelled through several countries, and became celebrated as a teacher of practical morality,—the precepts of which were embodied in those fables which he composed from time to time. The fables that have come down to us in his name, however, it is certain, were not written by him as they now appear, but are probably the substance of some of them, handed down by oral tradition, and collected by different individuals at a much later age, and when the Greek language had greatly degenerated from the purity of former times. Still, many of these fables are expressed with great simplicity, and convey to us important maxims of former days, in a pleasing and attractive manner.

P. 91.—1. ἡλικίος ἂν ἦν θόρυβος, *what an uproar there would be*. Here notice the effect of ἂν on the indicative: ἦν, *there was*, ἂν ἦν, *there would be*; see ἂν, § 125, and § 170, Obs. 1.—2. ἐπὶ τὸ διὰ παντός ἓνα τίκειν, κ. τ. λ., *for bringing forth only one young one during all her life*; with παντός supply χρόνον, and with ἓνα supply σκύμον.—ἓνα, ἀλλὰ λέοντα, sup. τίκτω, *one, it is true, but a lion*.—3. ἐκαθέσθη, 1 aor. ind. p. of καθέζομαι, in a middle sense, *seated himself*.—ἤυλει, imperf. ind. a. of αὐλέω, *and continued buzzing*, § 76, Obs. 3.—4. οὔτε ὅτε ἦλθες ἔγνων, κ. τ. λ., *I neither knew when you came, nor if you remain will I care*; lit. “will it be a care to me,” ἔρχομαι,—γινώσκω,—μέλει.—5. εὐρών, 2 aor. pt. a. of εὐρίσκω.—πεπηγότα, *stiffened, benumbed*, from πήγνυμι.—6. τοῦτον λαβὼν, κ. τ. λ., *took it up, and placed it in his bosom*, § 177, 1, Idioms, 101.—7. θερμοανθίς, κ. τ. λ., *when it became warm*, θερμαίνω.—καὶ ἀναλαβὼν, *and having recovered*—ἀναλαμβάνω.—8. βότρυας πεπειγούς, κ. τ. λ., *having seen clusters of grapes hanging ripe*, κρεμαμένους, perf. pt. p. of κρεμάννυμι, in an active intransitive sense, augment not used.—9. ἐπειράτο, imperf. ind. m. of πειράω, *he continued trying* (viz. for himself, for his own benefit, as indicated by the middle voice).—10. πολλὰ δὲ καμοῦσα, κ. τ. λ., *having laboured much, and not having been able to reach them*, κάμνω, δύναμαι.

P. 92.—1. ἐστώς, perf. pt. a. of ἵστημι, for ἐστηκώς, § 101, 7, *having taken his station; standing*.—2. ὦ οὔτος, *you silly creature*, or, *hark ye*,—with τόπος supply λοιδορεῖ.—3. ἐκινδύνευε πνιγῆναι, *was in danger of being drowned*, πνιγῆναι, 2 aor. inf. p. of πνίγω.—4. ἐμέμφετο τῷ παιδί, κ. τ. λ., *blamed the boy for his rashness*, § 151, Obs. 3.—5. ἀλλά, referring to a concession understood, such as “true,” *but, help me now*, σωθέντι (μοι), 1 aor. pt. p. of σώζω.—

6. ἐπιστραφεῖς, 2 aor. pt. p. of ἐπιστρέφω, *having turned upon him*.
 7. εἰς τὰ ὀπίσω ἔφυγεν, *fled back*, lit. "to the places behind," sup.
 χώρια.—8. ὁ κακὴ κεφαλὴ, *O cowardly fellow*.—9. οὐτινος τὸν βρο-
 χηθμόν, *whose roaring even*.—ὑπήνεγκας, 1 aor. ind. a. 2d sing. of
 ὑποφέρω.—10. ἀλλ', referring to a concession, such as, "it may be
 so," BUT still.—(ἐμὲ) θυσίαν εἶναι, *that I should be a sacrifice*, or
 simply, *to be a sacrifice*. *Θυσίαν* is the predicate after εἶναι in the
 same case with ἐμὲ understood; *Θυσία*, in the dative, to agree with
 μοί, would have been equally proper, § 175, Obs. 5, with ref.—
 11. ἐπενδυθεῖς, 1 aor. pt. p. of ἐπενδύω, in the middle sense, *having*
put on.—βιαιότερον, *more strongly*, viz. than usual.—12. ἐπιδραμα-
 ὄντες ἔπαιον, *ran upon and beat him*, § 177, 1, 1st.
 ἐπιδραμόντες, 2 aor. pt. of ἐπιτρέχω; see *τρέχω*, § 117.

P. 93.—1. τίκτουσαν, *which laid*, lit. "laying,"—δις τῆς ἡμέ-
 ρας, *twice a day*,—τέξεται, *would lay*, § 172, Obs. 3, Idioms, 77.
 τέξεται, fut. ind. m. of τίκτω.—2. ὑπολαβών, *interrupting, taking*
up speech, or more freely, *in reply* (addressing himself to the pea-
 cock).—ἀλλ', concessive, referring to a concession understood, such
 as, "this is very well for you," BUT, &c.—3. ἔτριβε καὶ ἐκένιξε,
kept rubbing and combing his horse, § 76, Obs. 2.—πάσας ἡμέρας,
for whole days.—4. τὴν τρέφουσαν, *which nourishes me*, § 134, 8.—
 5. διέβαινε ποταμὸν, *was crossing a river*, § 169, R. LIII., imperf.
 ind. a. of διαβαίνω,—ὑπέλαβεν ἕτερον, *z. t. l., he supposed it was*
another dog holding a piece of flesh, ὑπολαμβάνω.—καὶ ἀφείς τὸ
 ἴδιον, *z. t. l., and having let go his own* (piece of flesh, *κρέας*).—
 ὤρμησε τὸ ἐκείνου λαβεῖν, *he made an effort to seize his piece*; with
 τό sup. *κρέας*.—6. τὸ μὲν οὐκ οὐκ ἦν, ὃ δὲ κατεῖχεν, *the former, of*
course, was not (had no existence), *and that which he had*.—
 7. ληφθεῖσα, 1 aor. pt. p. of λαμβάνω, *having been caught*.—8. ἀπο-
 κοπέισις τῆς οὐρᾶς διαδράσσω, *running about with his tail cut off*,
 διαδιδράσκω.—9. ἠγείτο ἀβίωτον βίον, *thought his life wretched*.—
 10. ἔγνω οὖν, *accordingly he resolved*.—τοῦτ' αὐτό, *this same thing*
here; *ρουθεῖσθαι* is followed by two accusatives, § 153, R. XXIX.

P. 94.—1. παρήνει, imperf. ind. a. of παραινέω, *he began to*
exhort.—2. ὡς οὐκ ἀρκεπές, *z. t. l., since this member was not only*
unseemly, but even a useless weight appended to them; for the con-
 struction of the participle with ὡς, see § 173, Obs. 6.—3. ὦ αὐτή,
hark ye, sir! § 133, 9, "fox," fem. in Greek, is commonly masc.
 in English. This mode of address, ὦ οὗτος, is commonly expres-
 sive of anger, contempt, or irony.—4. ἀλλά, *but*, referring to some-
 thing not expressed, such as, "a fine advice, truly!" "but."—εἰ οὐ

σοὶ τοῦτο συνέφερον, if this did not profit yourself, you would not recommend it to us.—5. ὡς . . . ὄντας, because they were, § 178, Obs. 6.—6. ὡς, sup. ὄντα, because they were, lit. “as being.”—μηδέπω πιών, having not yet drunk, 2 aor. pt. a. of πίνω.—7. ἐπὶ πολὺν δὲ τόπον δραμών, when he had run a great distance, τρέχω, ἐμβαίνω.—8. ἐμπλακέις, 2 aor. pt. p. of ἐμπλέκω, being entangled,—ἐθηρεύθη, was taken.—9. ἐσώθη, was saved, σώζω.—προεδόθη, have been betrayed, προδίδωμι.—10. τῶν σίτων βραχέντων, when food was wet (covered with snow), 2 aor. pt. p. of βρέχω.—ἔψυχον, were dry.—11. τὸ θέρος, in summer, § 160, Obs. 2, συνήγες, from συνάγω.—12. ᾄδον, I was singing, imperf. ind. a. of ᾄδω.—εἰ θέρους ὥραις ἤβλεις, if you ripened in the time of summer; χειμῶνος (ὥραις) ὀρχοῦ, dance in the time of winter; αἰλέω, ὀρχέομαι.—13. κοινωνίαν θέμενοι, having formed a partnership, 2 aor. pt. m. of τίθημι.—14. στάς, having taken his stand, standing.—ἐξιούσας τὰς αἰγὰς συνελάμβανεν, caught the goats as they came out, ἔξιμι, συλλαμβάνω.—15. ἐνήλατο αὐταῖς, jumped, danced among them, 1 aor. ind. m. of ἐνάλλομαι.

P. 95.—1. τὰς πλείστας (αἰγὰς), the most of the goats, a very great number, πλείστας, Sup. of πολὺς.—ἐκεῖνος, the former (viz. the ass), αὐτοῦ, the latter (the lion), § 153, Obs. 7.—2. εὖ ἴσθι ὅτι κἀγὼ (καὶ ἐγώ), κ. τ. λ., be assured that even I would have been frightened, if I had not known that you were an ass.—3. βύρας βροχομένας, hides sleeping, pres. pt. p. of βρέχω.—4. συνέθετο ἀλλήλοις, κ. τ. λ., they enter into an agreement with each other, that first they should drink the water, 2 aor. in the sense of the present, and therefore followed by the subjunctive after ὅπως,—καὶ εἶθ' (for εἶτα) οὕτως, and then (afterwards) in this way.—συνέθεντο, 2 aor. ind. m. of συντίθημι, ἐκπίσω, 2 aor. subj. a. of ἐκπίνω.—5. συνέβη, it happened, 2 aor. ind. a. of συμβαίνω, used impersonally, i. e. translated as an impersonal verb. Its proper subject, however, is the following infinitive clause, § 138, Obs. 3, Idioms, 52.—6. πρὶν, κ. τ. λ., arrange διαδόσθηναι πρὶν ἢ, κ. τ. λ., to burst asunder; that they burst asunder, before they reached (got at) the hides, 2 aor. inf. p. of διαδόθηναι.—πρὶν—ἢ, πρὶν—πρὶν, πρότερον—πρὶν, are equivalent expressions, and mean, sooner than, before that, before, Idioms, 117, 47.—7. ταμών, having cut, 2 aor. pt. a. of τέμνω.—καπὶ for καὶ ἐπί.—ἀράμενος, 1 aor. pt. m. of αἰρώ.—8. ἐπηχθισμένος, perf. pt. p. of ἐπαχθίζω, weighed down, oppressed with the load.—ἀπειρηκώς, perf. pt. a. of ἀπεργέω. Obsol. in present, completely exhausted.—9. δι' ἣν (αἰτίαν), for what reason; why;—ἄρας, having

raised, lifted up, 1 aor. pt. a. of αἴρω.—ἐπιθήῃς, 2 aor. subj. a. of ἐπιτίθημι.—10. γνῶναι, 2 aor. inf. a. of γινώσκω.—ἐν τίνι τιμῇ, in what estimation.—11. εἰς ἀγαματοποιῶν, sup. ἐργαστήριον, in the acc. sing., governed by εἰς.—εἰκόσας ἑαυτὸν ἀνθρώπῳ, having assumed the appearance of a man; in human form.—12. τοῦ δὲ εἰπόντος, *z. t. l.*, and on his saying, for a drachma, with a laugh (he asked) for how much (can one buy) this (statue) of Juno? Supply the words in parentheses from the preceding sentence; thus, πόσου τις δύναται προΐσθαι τὸ ἄγαλμα τῆς Ἥρας.

P. 96.—1. κερδοῦς, the god of gain; arrange τὸν λόγον αὐτοῦ εἶναι πολὺν παρὰ τοῖς ἀνθρώποις, that his estimation was great among men.—ἦρετο, asked, ἔρομαι.—2. ἐν τούτοις ὠνήσῃ, *z. t. l.*, if you purchase these, I will give you this one into the bargain, lit. “as an addition.” δίδωμι, the present in the sense of the future.—3. τίς (ἄνθρωπος), a certain man; ἐν αὐλῇ, in the court-yard.—4. ὡσπερ εἰώθει, as was customary; 2 plur. ind. a. ἔθω.—5. εὐρόθμως παῖζον, played gracefully; παῖζον ἦν (the participle with the verb εἰμί) is equivalent to ἔπαιζε, § 177, 5; so the following περισαῖρον, and κατέχων, sup. ἦν = περιέσλαιρον, and κατεῖχεν.—6. ἤληθεν, *z. t. l.*, continued grinding (i. e. from time to time) the whole night; observe the force of the imperfect mentioned, § 76, Obs. 2.—πυρὸν φίλης Δήμητρος, lit. wheat, (the gift) of friendly Ceres, or simply, “wheat,” poetically expressed by the periphrasis in the text.—7. ἐξ ἀγροῦ θ’ ὅσον χρεῖα (i. e. τόσον ὅσον χρεῖα) ἐστὶν ἄγειν, and from the field whatever it was needful (to bring).—8. φάτνης ὄνειδος, of the ass’s crib.—9. αὐλῆς, of the hall (or, parlor).—ἄμετρα, violently.—10. σαίνων, *z. t. l.*, fawning as (the lapdog) and trying to frisk around.—11. ἦλθε κροῖσων δεσπότην, *z. t. l.*, lit. “he went to beat down,” i. e. he nearly threw down (or, he was about to throw down) his master, while at supper by mounting on his shoulder, § 177, Obs. 5, last part.—12. θεράποντες ἐν μέσοις, the servants interfering; ἄλλος ἄλλοθεν, one from one side, another from another (§ 131, Exc. 7), i. e. on all sides.—13. ἔτλην (τοῖα) οἷα χροῖ με (τλήναι), § 149, Exc. II., I have suffered what (lit. “such things as,”) I deserved (to suffer).—14. οὐρεσιν (for ὄρεσιν), in the mountains.—15. βαιῶ δ’ ὁ μέλεος, *z. t. l.*, but I, wretched creature, tried to put myself on a level with (to be like) a trifling dog, § 76, Obs. 4. Notice the force of the middle voice in παρισούμην.

II. ANECDOTES OF PHILOSOPHERS.

P. 97.—1. εἴμαρτο, κ. τ. λ., plup. ind. p. of μείρομαι, used impersonally, *it was fated to me—it was my destiny—to steal*. The slave thought to excuse his theft by pleading the doctrine of unavoidable destiny, taught by his master, who presented him with another view of the subject, by applying the same doctrine to his punishment: “*yes, and to be flogged for it too, replied the master.*”—δαρῆναι, 2 aor. inf. p. of δαίρω and δέρω.—2. ὄντα, acc. pl. of οὓς.—συνεξόρῳμεν, perf. ind. a. of συξόρω.—3. κληθεῖς, *having been invited*, 1 aor. pt. p. of καλέω.—ἐπιδείκνυσθαι, κ. τ. λ., *to show off (to make a display of) their great learning*; viz. for their own advantage, as indicated by the middle voice.—4. τοῦτ' αὐτὸ ἔφη ὃ βλέπετε, *this same thing, said he, which you see (namely)*.—σιγᾶν ἐπιστάμενον, *who knows how to be silent*.—σιγᾶν, pres. inf. a. of σιγᾶω.—5. οὐ τὸν τρόπον, κ. τ. λ., *I had compassion, he replied, not on the manners, but on the man*.—6. ἔφασκεν, imperf. ind. a. of φάσκω, frequentative from φάω, *was wont often to say*.—εὗρηκέναι from εὗρισκω, *had discovered*.—7. οὐ τοῦτο δεῖ σκοπεῖν, κ. τ. λ., lit. *it is proper to consider, not this, but if* (i. e. whether or not) *a person is worthy of a great state*.—8. τοὺς προέχοντας, *those who are before*; τοὺς ὑστεροῦντας, *those who lag behind*.—προσφεροίμεθα, *we should conduct ourselves*.—9. ἐνοχλούμενος, *being pestered, annoyed*; καὶ κοπτόμενος, *and tired out*.—10. τισὶ ἀτόποις διηγήμασι, *with certain out of place (ill-timed) stories*.—ὃ τι λέγω, *what I say*.—11. ἀλλ' εἴ τις, κ. τ. λ., *but (it is wonderful) if any one who has feet endures you*, i. e. does not run away from you.

P. 98.—1. θρασυνόμενον, *behaving insolently*.—2. δι' ὃν μέγα φρονεῖν ἀξιοῖς, lit. *through whom thou thinkest thyself entitled to be proud*, i. e. to whom thou owest all thy consequence, Idioms, 117, 45.—3. μασιγῶσον, ἐγὼ γὰρ ὀργίζομαι, *chastise him, for I am angry* (and therefore unfit to punish in a proper and reasonable manner). When a person punishes in anger, he is more likely to consult the gratification of his own feelings, than the good of the offender or of others.—4. οὐκ ἀνεκτὴ, *not to be endured, intolerable*, Idioms, 114, 4.—οὐ καὶ σὺ, εἶπε, κ. τ. λ., *and yet, said he, do you not bear geese cackling*.—ἀνέχει, pres. ind. m. 2d sing. of ἀνέχω, Attic for ἀνέχη, § 101, 8.—5. κατασχουσῶν, *having befallen*, 2 aor. pt. a. of κατέχω.—ἐν πάσαις (συμβολαῖς), θεασάσθαι, κ. τ. λ., *that in all these changes, she had beheld the countenance of Socrates the same*.—6. κακὸν εἶναι

τὸ ζῆν, κ. τ. λ., *that to live is an evil*, he replied, *not to live, but to live wickedly* (is an evil).—7. βακτηρίᾳ ἐπηρείστατο ἀσθενήσας, *when he was sick he supported himself on a staff*, ἐπερείδω.—ἔνθα, *in which*.—8. καὶ (ἐκείνου) βραδύνοντος, *and he* (viz. the person to whom he sent) *being dilatory*.—9. ἀπέδρα, *ran away*, 2 aor. ind. a. of ἀποδιδράσκω.—10. Διογένην δὲ (δεῖσθαι) Μάνους, *that Diogenes should want Manes*.—11. παιδίον με νενίηκε εὐτελείᾳ, *a boy has surpassed me in economy*.

P. 99.—1. τὸ σκεῦος, *his platter*.—τῷ κοίλῳ ἄρτω, *in a hollow piece of bread*.—2. ὅτε ἀλούς, κ. τ. λ., *when having been taken captive, and being exposed to sale*, 2 aor. pt. a. of ἀλίσκομαι, § 117.—3. τί οἶδε ποιεῖν, *what he could do*: lit. “*what he knew to do*.”—(εἶδω, or, ὅτι οἶδε) ἀνδρῶν ἀρχεῖν (*I know, or, that he knew*) *to govern men*.—4. εἰ καὶ δοῦλος εἶη, *even if he were a slave*.—5. καὶ γὰρ, *and* (it is proper) *for*, § 125. γὰρ, 2.—δεῖν πεισθῆναι αὐτῷ, *that it was necessary to obey him*, 1 aor. inf. p. in the middle sense.—6. ὁ οὖν κύριος τῆς οἰκίας, κ. τ. λ., *where then, said he, might the master of the house enter?* § 172, II. 3d.—7. λούνται, *are bathing*; ἠρησατο, *he said, no,—he answered in the negative*.—τῷ δὲ (sup. πυθομένῳ) εἰ πολὺς ὄχλος (λούται) ὁμολόγησεν, *but to one asking if a great crowd is bathing, he said, yes!*—*he answered in the affirmative*.—8. πρὸς, *with reference to*.—ἰδοὺ καὶ Διογένης, *lo! even Diogenes*.—9. ὀρισσάμενος, *having given as a definition, “Man is,” &c.*, ὀρίζω.—τίλας, 1 aor. pt. a. of τίλλω.—εἰσήνεγκεν, *see εἰσφέρω*.—10. ἐπαινῶν, *since he praised*, lit. “*praising*.”—ὑγίειας ὦν ποιητικός, *being a restorer of health, a promoter of health*.—11. μετὰβυσιν αὐτοῦ παρέβαλε, κ. τ. λ., *compared his change of residence, &c. to the sojournings of the king, viz. of Persia, called the king, by way of eminence*.

P. 100.—1. ἀγωνιῶ, *I fear greatly*.—μή τι κακὸν εἴργασμαι, *that I have done some evil*, perf. ind. p. in the middle sense, § 116, 2, 5th.—2. τί αὐτῷ περιγέγονεν, *what advantage had accrued to him*.—3. τοὺς ὄνους ἵππους ψηφίσασθαι, *to vote their asses* (to be) *horses*; i. e. by a public decree to convert their asses into horses—a proposition just as reasonable as to make a man a general of an army merely by a vote.—ὁλλά is elliptical, supply thus, “*you seem to think this proposal a foolish one;*” ἀλλά, *but, and yet, &c.*—4. ἐμπεσεῖν, 2 aor. inf. a. of ἐμπίπτω.—5. τοὺς μὲν, *the former*—τοὺς δέ, *the latter*, § 133, 3. Idioms, 26.—6. τί πλέον ἔχουσιν οἱ φιλόσοφοι, *what more philosophers have* (than others), i. e. what advantage philosophers have over others.—7. ἀναιρεθῶσιν, *should be abolished*.

—*ὁμοίως βιώσομεν*, *we (philosophers) would live in the same manner* (as we now do), Idioms, 77, with ref.—8. *εἰς ἄγνωτα τόπον*, *into a strange place*.—*καὶ εἴσει*, *and thou wilt know*, fut. ind. m. of *εἶδω*, Attic for *εἴση*.—9. *διαφέρουσιν*, *excel, are superior to*.—*ὥπερ οἱ δεδαμασμένοι, κ. τ. λ.*, *in the way in which* (i. e. just as) *tamed horses excel those that are untamed*.—10. *ἄνδρες γενόμενοι*, *when they become men*.—11. *τί* (i. e. *κατὰ τί*); *in what?*—*παιδευθεῖς*, *from (or, by) being educated, if he is educated*, § 177, 1, 2d.—*λίθος ἐπὶ λίθῳ*, *a stone upon a stone*; alluding to the seats of the theatre, which were of stone.—12. *συνίσταντός τις αὐτῷ υἱόν*, *a certain man placing his son with him* (as a pupil). Five hundred drachmæ are equal to about eighty-eight dollars.—*πρίῳ*, imp. of *πρίαιμαι*.—*δύο* (scil. *ἀνδράποδα*) *two* (slaves).

P. 101.—*τὸ πλεόν* (sup. *μέρος*), *the greater part*.—2. *οἱ μὲν*, *the former*, viz. philosophers.—*οἱ δέ*, *the latter*, namely, the rich.—3. *εἰ ταῦτα ἔμαθες, κ. τ. λ.*, *if you had learned to bring yourself to these things* (to put up with them, be satisfied with them).—*οὐκ ἂν ἐθεράπευες*, *you would not now be attending on*, § 170, Obs. 1.—4. *ἡμεῖς μὲν οἱ ἰδιῶται*, *we unlearned persons*.—5. *οὐ γὰρ περὶ ὁμοίας, κ. τ. λ.*, (and no wonder) *for we are not each of us* (i. e. you unlearned and we learned), *concerned about a life of the same kind*; here *γὰρ* refers to some such supplement as is here made, “no wonder,” “naturally enough,” § 125. *γὰρ*, 1.—6. *ἔκλαυσεν*, from *κλαίω*.—*οὐδὲν προὔργου ποιεῖ*, *he does no good*.—7. *δι’ αὐτὸ γὰρ τοι τοῦτο, ἔφη, κλαίω*, (it is true) *for on this very account indeed do I weep*; see No. 5, with ref.—8. *οὐδὲν οὐδέποτε*, *any thing at any time*, Idioms, 63.—9. *εἰ ἠδέως ἀποθνήσκει*, *whether he would die willingly*.—*μάλιστα, εἶπεν*, *certainly, said he*.—10. *ὥπερ γὰρ, κ. τ. λ.* In this sentence *γὰρ* introduces a reason for the affirmation expressed by *μάλιστα*, and *ὥπερ* introduces a *conclusion*, of which the *apodosis* may be supplied thus: *γὰρ ἀπαλλαττόμην ἂν τοῦ βίου οὕτως ἀμένως ὥπερ, κ. τ. λ.*, and the whole be rendered literally, “*certainly, for I would depart from life just as willingly, as I willingly depart from a decayed and falling hut*;” or without the *apodosis*, “*certainly; just as I willingly depart*,” &c.—11. *τί πράττει*, *what he was doing*.—*τῷ ἀδελφῷ*, *to his brother*, i. e. to death, beautifully represented as the brother of sleep.

P. 102.—1. *ἀφήκεν*, *let him go* (unpunished), 1 aor. ind. a. of *ἀφήμι*.—2. *ἐστεμμένον*, *crowned with garlands*, perf. pt. p. of *στέφω*.—3. *ἀποστεφανώσασθαι*, (they say) *that he put off his crown*.—*ὅτι γενναίως*, sc. *ἀπέθανεν*, *that he died bravely*.—4. *ἀλλὰ γὰρ εἶπεῖν*,

κ. τ. λ., here ἀλλά introduces an opposite sentiment to be supplied, and γὰρ with its clause assigns the reason of it; thus, *But*, "it is proper for me to do so," for *I knew that I had begotten him a mortal*;—for ἀλλὰ γὰρ, see § 125. ἀλλά, 1;—for the participle, as used here, see § 177, Obs. 4.

III. ANECDOTES OF POETS AND ORATORS.

5. πέντε τάλαντα, *five talents*—about two hundred and seventy-eight dollars.—ὡς ἐφρόντισεν ἐπ' αὐτοῖς, *when, or, after he thought upon them*.—6. ἀπέδωκεν αὐτά, *he gave them back, returned them*.—7. ἐκρίνετο ἀσεβείας, *was put on his trial for impiety*.—8. βάλλειν αὐτὸν λίθοις, *lit. to strike him with stones, i. e. to stone him*.—9. τὸν πῆχυν ἔρημον τῆς χειρός, *his arm deprived of the hand*.—10. ἔτυχε δὲ ἀριστείων, κ. τ. λ., *happened to have distinguished himself* (§ 177, 4), *and first of the Athenians*.—τῶν ἀριστείων ἔτυχεν, *obtained the prize of valor*.—11. τοῦ ἀνδρὸς τὸ πῦθος, *the misfortune of the man*.—ἀφῆκαν, *dismissed, sent away from the tribunal, discharged from custody*, ὑπομιμνήσκω, ἀφήμι, 1 aor. ind. a. § 110; 2.—12. διὰ τὸ φανλίξειν, *on account of his disparaging*.—ἀνακληθεῖς (ἀνακαλέω), *being recalled*.—μέχρι δέ τινος, *sc. χρόνου, for some time*, § 165, R. XLIII.—ποῦ δὴ σύ (ἔρχῃ), κ. τ. λ., *whither art thou going? he replied, "to the quarries."*

P. 103.—1. παρανοίας κρινόμενος, *being accused of dotage*.—ἀνέγνω, *read over*, 2 aor. ind. a. of ἀναγιγνώσκω.—ὅπως ὑγιαίνειν, *how sound he was*.—ὡς, *so that*, καταψηφίσουσθαι, κ. τ. λ., *adjudged insanity against his son*.—2. βιούς, κ. τ. λ., *having lived ninety-seven years, i. e. when he was ninety-seven years old*, 2 aor. pt. a. of βιόω.—3. κατέκειτο ἡμεῶν, *lay resting himself*.—προςδοῦναι, *to give also, to give in addition* (to the figs).—ἀκράτου (οἴνου) ῥοφεῖν, *some undiluted wine to drink* (to sup up), § 144, R. XV., ῥοφεῖν, *i. e. ὡστε ῥοφεῖν*, § 174, Obs. 2.—4. ἀνατραπῆναι, *to be turned over, overset*; ἀνατρέπω.—ἐκ πάσης προφάσεως, *from every cause*.—5. τινος σοὶ μεταδῶ τῶν ἐμῶν; *of what part of my possessions may I make a present to you? he replied*.—οὐ βούλει, κ. τ. λ., *of the part which* (i. e. of what part) *you please, &c.*—6. σχολάζειν, *to be a pupil, to go to school*.—διπτοὺς μισθοὺς, *two fees*.—7. ἀναγνοῦς, *having read it over*, 2 aor. pt. a. of ἀναγιγνώσκω.—8. τὸ μὲν πρῶτον αὐτῷ, κ. τ. λ., *that to him going over it* (reading it over) *the first time*.—αὐτῷ is here governed by φανῆναι, in a middle sense, *to seem, to appear*, and of course, like δοκέω, is followed by the dative,

as explained, § 149, Obs. 3, 2d.—ἀμβλύν καὶ ἄπρακτον, *dull* (without point), and *inefficient*.—9. τί οὖν, κ. τ. λ., *what then, art thou not going to read it once for all* (i. e. only once) *before the judges?*—ἐπί, *before*, § 124, 9.

IV. ANECDOTES OF KINGS AND STATESMEN.

P. 104.—1. ἠρώτων, imperf. ind. a. of ἐρωτάω, *asked, continued to ask, were in the habit of asking*, § 76, Obs. 2.—τίνι, κ. τ. λ., *to whom, i. e. to which of them he intends to leave the kingdom?* lit. “will leave.”—2. ὃς ἂν ὑμῶν, κ. τ. λ., (i. e. τούτῳ ὃς ἂν), *to him who* (i. e. to whomsoever) *of you may have the sharper sword*.—ὑμῶν is here governed by ὃς in a partitive sense; see Matthiæ, § 354, 5.—3. πῶς σε κείρω; *how shall I trim you?* pres. subj. a.—σιωπῶν, *in silence*; lit. “in being silent,” the participle expressing *manner*, § 177, 1, 2d.—4. οὐ θαυμάζω, *not because he admired them*; the participle expressing *cause*, see as above.—βουλόμενος, *because he wished*.—5. ἡ λέόντων, supply στρατόπεδον.—6. Ἀθηναίους μακαρίζειν, *that he considered the Athenians a happy people, a lucky race*.—εἰ, κ. τ. λ., *if they find ten generals to choose every year*. Observe the force of the middle αἰρεῖσθαι.—αὐτὸς γὰρ εὑρηκέναι, *for that he himself had found*; the subject of the infinitive αὐτός in the nominative, § 175, R. LVIII. Exc.—7. οὕστινας, sc. ἀνθρώπους, *whom, what men*.—τούς μέλλοντας, ἔφη, κ. τ. λ., *answered, I love most those who are going to betray me* (meaning, those now in his service, and whom he regarded as traitors, who would betray him when they thought it for their own advantage to do so), *and I hate most those who have betrayed me already*, (i. e. those formerly in his service who had proved traitors).—8. τί τῶν ὑπ’ Ἄισχύλου, κ. τ. λ.; *which of the events spoken of by Æschylus, &c. he admired?*—ὃ δ’ αὐτός, κ. τ. λ., *but* (he admired) *that which he himself had seen, &c.*—Φίλιππον, κ. τ. λ., namely, Philip, viz. as further described in this clause, the whole of which is in apposition with ὃ, or its antecedent, and sets forth the event to which Neoptolemus refers.—9. τῇ (sc. ἡμέρᾳ) ἔξῃς, *on the following day*;—ἐπισφαγέντα, *murdered*, 2 aor. pt. p. of ἐπισφάττω;—ἐρόημιμένον, *cast out as worthless*, perf. pt. p. of ῥίπτω.—10. εὐτυχημάτων, *fortunate events*; πρώτου, δευτέρου, and τρίτου, are all in apposition with εὐτυχημάτων.—11. Ὀλύμπια, i. e. κατὰ Ὀλύμπια (ἀγωνίσματα), *at the Olympic games*.

P. 105.—1. Ὡ δαῖμον, εἶπε, κ. τ. λ., *O fortune, said he, oppose: some moderate reverse to these fortunate events*.—2. φθονεῖν πέφυ-

κην, κ. τ. λ., *is wont to envy great success* (and of course to cause it to be followed by great reverses), lit. "is formed by nature," &c.—3. ἐπαρθεῖς, *being elated*, 1 aor. pt. p. of ἐπαίρω.—4. Διογένηι εἰς λόγους ἐλθών, *having come into conversation with Diogenes,—having an interview with him.*—κατεπλάγη, *was astonished*, 2 aor. ind. p. of καταπλήσσω.—τὸν βίον, i. e. κατὰ τὸν βίον, *at the life.*—5. κατεμήνυε τὸ ἦθος αὐτοῦ, *represented his character*; συνεξέφερε τῆ μορφῆ, κ. τ. λ., *brought out* (gave expression to) *his bravery in* (or, with) *his form.*—οὐ διεφύλαττον αὐτοῦ τὸ ἀόξενωπὸν καὶ λεοντῶδες, *did not preserve his manly, and lion-like expression of countenance.*—6. τί δακρύει (i. e. κατὰ τί), κ. τ. λ., *why he wept.*—εἰ γεγόναμεν, κ. τ. λ., *since we have not yet become masters of one.*—7. πλουτίζεν ἢ πλουτεῖν, *to enrich* (others) *than to become rich ourselves.*—8. τουτὶ τὸ ῥάκος (§ 65, 2), *this rag here.*

P. 106.—1. ἀναξενγνύνειν, *to break up the encampment*; μὴ μόνος, *that you only*, § 166, 2, 5th.—δέδοικας, perf. ind. a. of δεῖδω, § 117.—2. τραγῳδόν, *a tragic actor* (performing his part), ἐμπαθέστερον διετέθη, *was moved more tenderly than usual*, 1 aor. ind. p. of διατίθημι. The play was the Troades of Euripides.—3. ἀπιὼν ὄχετο, *departed*, § 177, Obs. 7.—δεινὸν εἶναι, *it would be dangerous, dreadful, ominous of evil.*—4. ἦρχε, *was king.*—5. μὴ τοῦ ἡλίου ἐπιλάμποντος, *if the sun did not shine*, § 166, 2, 3d.—6. εἰ θέλουσι δύο ἥλιοι γενέσθαι, *if there should be two suns*; θέλω with the infinitive, is sometimes used as an auxiliary, as in English, § 78, 2.—κίνδυνος, sup. ἂν εἴη.—συμφλεχθέντα διαφθαῖραι, *would be consumed and destroyed, or, of all things being consumed, &c.* § 177, 1, 1st.—7. οὐκ ἂν ἀνάσχοντο, *they will not likely endure*, 2 aor. opt. m. of ἀνέχω, the optative instead of the indicative ἀνέξουσι, § 172, II. 3d.—8. ἐν πότοις ἐκλυιδεῖτο, *indulged himself in a continual round of revellings, drinking bouts.* Observe here the force of the imperfect, the middle voice, and the verb itself, *to roll*, or, *to wallow about.*—9. οὐκ ἔτι ἦν, κ. τ. λ., *it was no longer possible to find Themistocles acting disorderly.*—ἦν is here used impersonally for ἐξῆν, Idioms, 117, 33, or some such nominative as δύναιμι, or ἐξουσία is understood.

P. 107.—1. ἔλεγέ τι ὑπεναντίον, κ. τ. λ., *gave an opinion contrary to* (that of) *Eurybiades.*—2. πάταξον μὲν, ἄκουσον δέ, *strike* (as quickly as thou wilt) *but hear* (first). Note the force of the imperative aorist denoting rapidity, § 75, Obs. 5.—ἦδει δέ, *for he knew.*—3. δι' αὐτόν, *through himself*, viz. Themistocles; or, *on his own account.*—ἀληθῆ λέγεις, ἔφη, *you are right, said he*, (Themis-

tocles,) &c. In this sarcastic answer, Themistocles states that the place of this person's birth was so contemptible, that nothing could raise him; and that he was himself so contemptible that the advantage of being an Athenian, if he had it, could not avail him.—4. ἐξαιτούμενον, *importuning him* (viz. for his own advantage, as the middle voice indicates).—ἄδοντα παρὰ μέλος, *by singing* (or, *if he sang*) *contrary to melody*.—5. αἷς ὑποτρέχουσι χειμαζόμενοι, *under which persons overtaken by a storm, run for shelter*.—6. καὶ κεφαλὴν οὐκ ἔχει, *and yet it has no head*.—7. ἔλεγε, *he recommended*.—τῆς ἀγορᾶς, *from the market-place, the mart, or place of public resort*.—πρότερον—πρὶν ἢ, *before that*, § 117, 47.—τινὰ νεώτερον (φίλον), *some new friend*, lit. "some more recent."—8. μῆτε ὁραδίως ἐντυχεῖν, κ. τ. λ., *that he had not easily met with another person, either, &c.*, 2 aor. inf. a. of ἐντυγχάνω.—9. διαβληθέντος, *having been accused*, 1 aor. pt. p. of διαβάλλω.—ὡς βλασφημήσαντος, *as having reviled him*.

P. 108.—1. τὸ στράτευμα, *that the army*, i. e. this class of bodies, or, *every army*, § 134, 2.—συντιεάχθαι, *to be marshalled*, (and to remain so, § 76, Obs. 8,) perf. inf. p. of συντάσσω.—θώρακα, *as a corslet*, the predicate, see § 134, 4.—2. ἤμηκε, *bore*, 1 aor. ind. a. of φέρω.—ἐνθυμότερον, *more courageously, more cheerfully, with more resignation*, § 121, 2, Notes.—3. τῶν μετὰ Φωκίωνος, κ. τ. λ., *those about to die with Phocion*.—εἶτα οὐκ ἀγαπᾶς, κ. τ. λ., *are you not then content (pleased) at dying, &c.*, Idioms, 62, IV. & § 177, 1, 2d.

V. ANECDOTES OF SPARTANS.

4. μὴ ἐρωτᾶν, *do not ask, never ask*, § 166, 2.—ὄσοι, i. e. τόσοι ὄσοι, *as many as*, Idioms, 48.—5. κόπτοντος, *teasing him*.—ἀκαίροις, *unseasonable*.—καὶ δὴ, *and in particular*.—6. ἀμαθεῖς, *unlearned*, acc. pl. contr. for ἀμαθείας, § 40, 1.—οὐδὲν κακόν, *nothing evil*, meaning, *no cowardice*.—μεμαθήκαμεν, perf. ind. a. of μαθαίνω.—7. ὁ Κλειομβρότου, sup. νόος, § 142, Obs. 1.—8. μὰ τοὺς θεούς, *by the gods*, § 165, Obs. 3.—9. τοῖς λέγουσι, *to those who say*, pres. pt. a. § 134, 8.

P. 109.—1. ἀλλὰ μὴν, (*but we certainly*), introduces an affirmative assertion abruptly, as an offset to something said or implied before, such as, "perhaps so," "but," &c. The Cephissus was a river near Athens—the Eurotas, a river near Sparta; the reply of

Antalcidas sarcastically intimated that the Athenians never had the courage to come near the Eurotas, so as to give an opportunity of driving them from it.—2. *τίς γάρ;* for *who?* referring to some such expression as, “what need of this?” “for *who finds fault with him?*—3. ὦ λῶστέ, *my good friend*, spoken ironically.—4. μὴ αἱ κόραι, *that my daughters*.—φανῶσι μοι, *would appear to me*, “in my sight,” 2 aor. subj. p. governing the dative, as p. 103, 8.—αἰσχροί, *ugly*, i. e. contrasted with the splendour of the garments, or, *ridiculous*, from their unsuitableness.—5. καταπελικὸν βέλος, *an arrow* (or javelin) *for the catapult*, lit. “a missile.”—ἀπόλωλεν ἀνδρὸς ἀρετά, *the bravery of man is ruined*, i. e. is no longer of any avail.—6. ἀκήκοα, κ. τ. λ., 2 perf. ind. of ἀκούω, *I have heard the bird itself*.—κατηγοροῦσι, *blame*; for the genitive Ἀγησιλάου, see § 151, Obs. 2.—συνεχέσι, *in close succession, continuous*.—πυκναῖς, *frequent*.—ἐμβολαῖς, *inroads, sudden attacks*; στρατείας, *expeditions*.—ἀντιπάλους, *a match*.—7. τετρωμένον, *wounded*, perf. pt. p. of τιτρώσκω.—καλὰ τὰ διδασκάλια, *a fine tuition fee*, lit. “a tuition fee which is fine,” or, “excellent.” See the force of the adjective before the article and its noun, Idioms, 13, 2.—8. διδάξας, *for having taught*.—9. τὰ μὲν, i. e. *κατὰ τὰ μὲν ἀλλὰ ἀλάζων, in other respects vain, conceited*.—ἦδεῖτο, *was ashamed*, αἰδέομαι.—ἀφανίζεῖν, *to conceal, to hide it*.—καί, *emphatic, not connective, and expressed in translating, simply by emphasis on the relative*.—10. τί δ’ οὔτος ὑγιὲς εἶποι; *but what could this man say worthy of confidence? that can be trusted*.—δέ, in this place is *adversative, and seems, like ἀλλά, to refer to something previously said, but not reported, such as, “these statements seem to be fair,” “but,” &c.*—11. κατὰ τὸν ἐπιχώριον τρόπον, *after the manner of his country*, i. e. with Laconic brevity.—λέγοντα, κ. τ. λ., *since he told how war should be carried on*.

P. 110.—1. τούτου μὲν ἀπέσχετο, *refrained indeed from this*, viz. from punishing him.—δέ, *but*, ἀπόφηνας, *having showed him*; i. e. *having made him*.—2. τούτον μέντοι λαβὼν, *having received this man from you, as you remember*—μέντοι is *emphatic*.—3. ἐμελλε προδιδόναι, *intended to betray; was on the point of betraying*.—τοῦ προειρημένου, *of the before mentioned*, viz. Pausanias.—4. περὶ τῶν συμβεβηκότων ἀκούσας, *having heard concerning these events—the things that had taken place*.—5. τῆς χαλκιοῖκου Ἀθηνᾶς, *of Chalciæcan Minerva*, lit. “of Minerva of the brazen house.”—ἐμφράξας, *having blocked up*, 1 aor. pt. a. of ἐμφράσσω.—ἀνεῖλεν, *destroyed*, 2 aor. ind. a. of ἀναίρω.—ἀείρουσα, 1 aor. pt. a. of ἀείρω, same as

αἶρω.—ὑπὲρ τοὺς ὄρους, *beyond the boundaries* (of his country);—
 a traitor was not suffered to be buried in his native country.—
 6. μῦν τινα, *a mouse*, § 133, 10.—δηχθεῖς, *being bitten*, 1 aor. pt. p.
 of δάκνω, § 117.—ὡς οὐδέν ἐστιν, κ. τ. λ., *there is nothing*.—τολμῶν
 ἀμύνασθαι, *by daring, by being bold enough to defend itself*.—7. ἐν
 Πύλαις, *at Thermopylæ*. The pass of Thermopylæ was, as it were,
 the gates (πύλαι) of Greece. It was called *Thermo* (θερμός,
warm), from the hot-baths or springs in the neighbourhood.—
 εἶλοντο, *seized*, 2 aor. ind. m. of αἰρέω.—8. οὐδὲ ἔστιν, *it is not
 ever possible*; ἔστιν for ἔξεστιν, Idioms, 117, 33.—οὐκοῦν χαριέν,
 κ. τ. λ., *then it is well, since we shall fight with them in the shade*.
 Observe οὐκοῦν means, *therefore*, and is affirmative, but οὐκουν
 means, *therefore not*, and is negative.—ἐπιτίθεσθαι, *to attack*.—
 ὡς ἐν ᾄδου, κ. τ. λ., *since they would sup in Hades*.—δειπνοποιησα-
 μένους, acc. agreeing with αὐτούς understood as the subject of the
 infinitive ἀρωτοποιεῖσθαι, instead of the dative agreeing with
 στρατιώταις, § 175, Obs. 2, and *Rem.*

P. 111.—1. (τόσαι) ὅσαι, *as many as*, i. e. *all who*.—αὐταὶ ἀφι-
 κόμεναι, *coming in person*.—τὰ ἐναντία, sup. τραύματα, *the wounds
 before*.—γανρούμεναι, *with a lofty air*.—2. εἰ δὲ ἐτέρως εἶχον, sc.
 ἑαυτούς (Idioms, 67, 1), *but if they (their sons) were* (lit. “had
 themselves”) *otherwise in respect of their wounds*, § 157, R.—3. ὡς
 ἔνι (i. e. ἔνεστι) μάλιστα (Idioms, 117, 34), *as much as possible*.—
 λαθεῖν σπεύδουσαι *anxious to escape observation*.—θαψαί, *to be
 buried* (§ 174, Obs. 5,) *by others*.—4. ἐν παρατάξει χωλωθέντος,
having been lamed in the battle.—ὑπομνησθήσει, *you will be re-
 minded*, 1 fut. ind. p. of ὑπομνήσκω.—5. ἢ ταύτων (Dor. for ταύ-
 την), ἢ ἐπὶ ταύτα (Dor. for ταύτη), *either this, or, upon it*; with the
 first clause supply φέρε, with the second φέρου. Nothing was
 esteemed a greater disgrace to a Lacedæmonian, than to leave his
 shield on the field of battle.—6. ὡς ἔοικε, *probably*.—ξένης, *a stranger,
 a foreigner, one of another country*.—μόναι γάρ, “very properly”
for we alone.—7. τινὲς τῶν (ὄντων) ἐξ Ἀμφιπόλεως, *some men of
 Amphipolis*.—8. μὴ λέγετε, *say not so*.—9. καροδοκοῦσα, κ. τ. λ.,
*waiting anxiously to see what would result from the battle; what
 the issue would be*.—πυθομένης, sc. αὐτῆς, *she inquiring; on her
 inquiry*, 2 aor. pt. m. of πυθάνομαι, gen. absol.—10. ἀλλ’ οὐ τοῦτο
 ἐπυθόμην, κ. τ. λ., “indeed!” *but, vile slave, this I did not ask; but
 how my country fares?* here ἀλλά refers to something understood,
 such as, “indeed!” “it may be so,” “possibly,” or the like.—φή-
 σαντος δέ, *but when he said*.

P. 112.—1. τρωθείς, *having been wounded*, 1 aor. pt. p. of τιτρώσκω.—2. μᾶλλον γεγηθέναι, *rather to rejoice*, 2 perf. inf. of γηθέω.—3. σεμννομένης, *being proud, valuing herself highly*.—ὄντας, κ. τ. λ., *who were most orderly in deportment*.—4. τοιαῦτα δεῖν, κ. τ. λ., *such, she replied, ought to be the occupations of a good and virtuous woman*.—5. καὶ ὅσῳ ἀντέλεγε, *and in proportion as he refused, or, spake against it (τόσῳ) πλείονα προστιθέντος, adding more*.—τὸ ξενύλλιον, *the naughty stranger, the words of a child*.—6. τὸν δὲ Ἀρισταγόραν ὑποδούμενον, *this same Aristagoras getting his sandals put on*.

VI. MISCELLANEOUS ANECDOTES.

7. ὁ Ζεῦξις, lit. *the Zeuxis*, i. e. *the celebrated Zeuxis*, § 134, 5.—ἐν πολλῷ χρόνῳ γράφειν, καὶ γάρ, κ. τ. λ., *that I paint in a long time, and (with reason) for (seeing that) I paint for a long time*. Sup. χρόνον.—8. ὃν ἐβίον τότε, *which he then lived*, § 150, Obs. 8.—τοῦ λοιποῦ (χρόνου), *for the future*, § 160, Obs. 2.—9. φέρειν γάρ, κ. τ. λ., *for (they said) that his form brought disgrace, both on Lacedæmon and its laws*.

P. 113.—1. ληφθείς, λαμβάνω.—συσταθείς αὐτῷ, *being brought before him*, 1 aor. pt. p. of συνίστημι.—2. σεμννομένου, *boasting arrogantly (and saying)*.—3. ἔγνως ἄν, *you would know*, 2 aor. ind. a. of γινώσκω.—ἔστρατήγει, *commanded, were the leader*.—4. ὁ τῶν μελῶν ποιητής, *the lyric poet*.—τὸ σοφόν, *something wise, witty, clever*.—μετὰ χλευασμοῦ, *with scornful derision*.—συνεῖς, *perceiving*, 2 aor. pt. a. of συνίημι.—5. ὁ γενόμενος, κ. τ. λ., *who was (one) of the thirty tyrants*, § 143, Obs. 4.—6. εἰς τίνα με χαιρὸν ἄρα, κ. τ. λ.; *for what occasion then dost thou now preserve me?* For the force of ἄρα, see Idioms, 62, II.—ἔτελεύτησε (τὸν βίον), *he died*, lit. “ended his life.”—7. κατατυχῶν ἐν τισι, κ. τ. λ., *having been successful in some desperate cures*.—8. Μενεκράτης Ζεὺς, βυσιλεῖ Ἀγησιλάῳ, (the ancient style of beginning a letter,) *Menecrates Jove, to Agesilaus the king, greeting*, i. e. *wishes happiness*; the infinitive for the imperative, § 176, Obs. 2, lit. “be happy.”—ὑγαίειν, *wishes a sound mind*.—9. εἰστία πότε, κ. τ. λ., *once gave a splendid entertainment*.—καὶ δὴ καὶ, *and especially, and in particular*.—ἰδίᾳ, *by itself, separately*.—καὶ ἐθυμᾶτο αὐτῷ, *and offered incense to him*; or, impersonally in the passive, “incense was offered to him.”—10. ἠλέγχετο, *he felt convinced*.—καὶ ταῦτα, *and that too*, § 133, 7.—ἐμμελῶς πάνυ, *very neatly*.

P. 114.—1. ἐνόησε, *was afflicted with, laboured under*; intransitive verb used transitively, § 150, Obs. 8, 1st.—Πειραιᾶ, *the Piræus*,—the largest of the three harbors of Athens.—2. τὰ κατὰγοντα, *coming into it*.—ἐαυτοῦ εἶναι, *were his own*.—τοῖς περισωζομένοις, *on account of those being saved* (from shipwreck).—3. συνοικῶν, κ. τ. λ., *dwelling with, i. e. labouring under*.—ἀναχθεῖς, *having sailed*, 1 aor. pt. p. of ἀνάγω, in a middle sense.—ἰάσασθαι, *to be cured*, Idioms, 87, 4.—4. ἐμέμνητο, *he remembered*, plup. ind. p. in a middle sense.—τῆς διατριβῆς, κ. τ. λ., lit. *his stay*, meaning the kind of life he led in his insanity.—μηδὲν αὐτῷ προσηκούσαις, *not at all belonging to him*, lit. “in nothing pertaining to him,” with μηδὲν supply κατὰ, § 157, Obs. 1.—5. εὐημερήσαντα, *having been successful, having gained his point*.—προπεμπόμενον, κ. τ. λ., *and being conducted home with great honour*.—6. οὐ παρήλθεν, κ. τ. λ., *did not pass by, nor get out of the way*.—(κατὰ) τοὺς ἄλλους, *with respect to others, to others*.—αὐξόμενος, *in becoming great*, lit. “in increasing thyself.”—μέγα γὰρ αὖξει, κ. τ. λ., *for you are increasing a great calamity to all these* (at a future day).—7. ἐπὶ τῷ εἶναι, κ. τ. λ., *for being* (the son) *of obscure parents*.—καὶ μὴν, *and indeed, why truly*.—τὸ γένος, *my family*.—8. μὴ γένοιτό σοι οὕτω κακῶς, *may it never turn out so badly to thee; mayest thou never be so unfortunate*.—9. ἐν συνόδῳ, *in company*.—10. ἡ Πυθαγορικὴ φιλοσόφος, *the female Pythagorean philosopher*.—οὔσα φαλακρά, *being bald*.—ἄγῶνα προὔθηκε, κ. τ. λ., *proposed a contest among the poets for a talent*.—ὅστις, (to any one) *who*.—ἄμεινον, *better* (than the others), i. e. best.

NATURAL HISTORY.

P. 115.—1. τὸ πλάτος πήχεως, *a cubit in breadth*, § 161, R. XXXVII.—συμβάλλουσι, κ. τ. λ., *strike their ears against each other below*, i. e. as they hang down.—2. φασί, *they* (people, men,) *say*, i. e. *it is said*.—σὺν Πύρρῳ τῷ Ἰππειρῷ, *with Pyrrhus the Epirot*, i. e. in the army of Pyrrhus, king of Epirus. This story is either a mere fiction, or an exaggerated statement of some trifling occurrence, as nothing of the kind is mentioned by any other writer, and probabilities are against it.—3. προσφέρειται τὴν τροφήν, κ. τ. λ., *conveys its food both wet and dry*. Observe the force of the middle voice, denoting for its own use or advantage.—4. σφᾶς αὐτούς, *each other*, the same as ἐαυτούς, and used in a reciprocal sense, § 63, 5.—τοῖς ὄδοῦσιν, *with their tusks*.—ὁ δὲ ἤτιθεῖς, κ. τ. λ.,

but the conquered elephant becomes subject to, and cannot endure.—5. θαυμασιόν ὅσον, to a surprising degree, i. e. τόσον ὅσον θαυμασιόν ἐστι.—6. ἔτη πλείω, κ. τ. λ., lit. more years than two hundred.—7. ταῖς προβοσσίαις, with their probosces, from πρό, before, and βόσκω, to feed, lit. “the forefeeders.”—διανιστάμενοι, standing upright.—8. τοσοῦτον, to such a degree, i. e. ἐπὶ τοσοῦτον.

P. 116.—1. στάσεις τινὰς ἵσταςθαι παραβόλους, to place themselves in certain bold attitudes; lit. “to stand certain bold standings,” § 150, Obs. 8.—2. ἀνακνυκτεῖν, to repeat, to go over and over, to practise.—3. εἷς ὁ δυνεμαθέστατος, one, the slowest in learning.—ἀκούων κακῶς ἐκάστοτε, being scolded on every occasion, lit. “hearing himself spoken ill of.”—αὐτὸς ἀφ’ ἑαυτοῦ, alone of his own accord; αὐτός is here equivalent to μόνος.—4. προπηλακισθεῖς, being insulted.—τοῖς γραφείοις, with their styluses. The stylus was a sort of iron pencil, sharp at one end, for the purpose of writing on waxen tablets, and flat at the other, so as to smooth or rub out what was intended to be erased.—5. μετέωρον ἐξάρας, κ. τ. λ., having lifted him high in the air, was thought to be about to dash him to pieces.—ἀπηρεύσατο, laid him down.—φοβηθῆναι, to have been frightened.—6. ἱστοροῦσι, they (that is, men, people,) relate.—καὶ τὰ, and especially those.—7. ἐπιδοῖς ἑαυτόν, having committed himself (i. e. τῷ ποταμῷ, to the stream).—ἀποθεωροῦσιν, look from (viz. the bank of the river).—8. Arrange, ὡς . . . πολλήν περιουσίαν τῆς ἀσφαλείας οὔσαν τοῖς μείζουσι, πρὸς τὸ θαρσύνειν, because, or, since great abundance of security is to the larger (ones) as to venturing boldly, if, &c.—9. ἀναβάντες (scil. θηραταί, the hunters,) having mounted.—τύπτειν (αὐτοὺς) προστάττουσι τούτοις, they cause (lit. “they command”) these (the tame ones) to strike them (the wild ones).—ἕως ἂν ἐκλύσωσιν, until they tire them out.—10. ἐπιβεβηκός, κ. τ. λ., when the elephant-driver mounts, perf. pt. a. of ἐπιβαίνω.—οἱ μὲν (scil. πρᾶεις εἶσιν) οἱ δ’ οὐ, some are gentle, others not.—11. ἐξαγοριουμένων, of the very fierce ones. 12 ἀπὸ τοῦ συμβεβηκός, from its peculiarity; lit. “from that which has happened to it,” namely, its having a horn on its nose; ῥινόκερω, rhinoceros, from ῥίς, ῥίνας, the nose, and κέρα, a horn.

P. 117.—1. τοῦτο, this (animal).—διαφερόμενον, differing, i. e. contending, being at war.—συμπεσόν εἰς μάχην, coming to an encounter, 2 aor. pt. a. of συμπίπτω.—ὑποδύνον, getting down.—2. φθάσας τὴν ὑπό, κ. τ. λ., anticipating, preventing this (act of) getting under his belly.—προκαταλάβηται, seizes him before hand, 2 aor. subj. a. of προκαταλαμβάνω, § 172, Obs. 4.—3. ἵππος, sup.

τοῦ ποταμοῦ, or, ποτάμιος, *the river horse*.—διχῆλός, *cloven footed*, this is not correct, the foot of the hippopotamus has four toes, terminated by little hoofs.—ἐξ ἀμφοτέρων, κ. τ. λ., *on both sides*, i. e. *on each side*.—4. τὸ δ' ὅλον κύτος τοῦ σώματος, *the whole trunk* (or, *cavity*) *of the body*.—5. ποτάμιον ὑπάρχον καὶ χερσαῖον, *as it lives in the river and on land*; lit. “being of the river and of the land,” i. e. “amphibious.”—6. πολύτεκνον, *prolific*.—κατ' ἐνιαυτόν, *every year, year by year, annually*.—7. ἐλυμαίνετο ἂν ὄλοσχερῶς, *he would utterly destroy*.—8. ἴδιον . . . τὸν καλούμενον ὕβον, *a peculiarity called a hump*; lit. “that which is called a hump, peculiar (to them).”—αἱ μὲν, *the former*; αἱ δέ, *the latter*.

P. 118.—1. ταῖς δὲ φωναῖς, κ. τ. λ., *and in their cries they send forth human moanings*.—παντελῶς ἀντιθάσσειντα, *absolutely untameable*.—2. κροκότιας, *the crocottas*, supposed to be the hyæna.—τοῖς δὲ ὀδοῦσιν πάντων (ξώων) ὑπεράγει, *it surpasses all* (other animals) *in* (the strength of) *its teeth*.—3. πᾶν ὀστέων μέγεθος, *every size of bones*, i. e. *the largest bones*.—τὸ καταποθὲν, *that which is swallowed*, 1 aor. pt. p. of καταπίνω.—4. παγέντα, *frozen*, 2 aor. pt. p. of πηγνυμι.—γνώμονα, *the test*.—5. ἤσυχῃ γὰρ ὑπάγουσα, κ. τ. λ., *for proceeding softly he applies his ear*.—τεκμαιρομένη τὴν πῆξιν μὴ γεγονέναι διὰ βάθους, *conjecturing that the freezing has not taken place through* (much) *depth*, i. e. *that the ice is not sufficiently thick*.—6. τῷ δὲ μὴ ψοφεῖν θαρρόουσα, κ. τ. λ., *but taking courage from its not sounding* (near) *he passes over*.—7. αἰσθωνται, *they perceive themselves*, 2 aor. subj. m. of αἰσθάνομαι, § 172, Obs. 4.

P. 119.—1. τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποιθασιν, *by lying concealed, when they cannot trust to flight*.—2. χερσαίων ἐχίνων, *of the land echini*, viz. *hedgehogs*.—μετοπώρον, *in the autumn*.—3. καὶ περικυλισθεῖς, κ. τ. λ., *and by rolling himself round* (among the grapes) *he takes them up*.—4. καὶ λαμβάνειν, κ. τ. λ., *and to pick* (them) *from him, dividing them among themselves*.—5. ἐμφράσσουσι τὴν κατ' ἀνεμον, *they block up the* (opening) *opposite the wind*.—6. ἐνέτυχε, *fell in with, came upon*, 2 aor. ind. a. of ἐντυγχάνω.—πεφονευμένου, sup. ἀνθρώπου, *of a person murdered*.—πυθόμενος, *having been informed, learning on inquiry*, 2 aor. pt. m. of πυνθάνομαι.—τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν, *and to take the dog with him*.—7. ἐξέτασις, *inspection*.—πάροδος, *a parade*, or, *review*.—ἤσυχίαν ἔχων, *lying at rest*, lit. “keeping quiet.”—8. ἐξέδραμε μετὰ φωνῆς, κ. τ. λ., *he instantly rushed forth with noise and rage, and continued barking*.—ἐξέδραμε, 2 aor. ind. a. of ἐκτρέχω.—καθυ-

λάπτει, imperf. ind. a. Observe the force of the aorist to express *momentary* action, and the imperfect to express a *continued* action, § 76, Obs. 3.—μεταστρεφόμενος, *turning himself round*.—δι' ὑποψίας, *under suspicion, were suspected*.—9. αὐτὸς ἑαυτὸν ἐπέδηψε, *himself threw himself, i. e. of his own accord threw himself upon it*.

P. 120.—1. καὶ αἰωροῦμενος, κ. τ. λ., *and moving anxiously about the bier of him when they were carrying him out*.—τέλος, *at last*.—2. τὸν πρωτεύοντα κύνα, κ. τ. λ., *that the best of the Indian dogs, a dog of a superior breed*.—εἰσαχθέντα, *having been brought, εἰσάγω*.—3. ἤσυχίαν ἔχοντα κεῖσθαι, κ. τ. λ., *lay still and took no notice of them, lit. "looked around"*.—4. καὶ φανερόν εἶναι, κ. τ. λ., *and showed (§ 176, Obs. 4,) that he regarded (§ 177, Obs. 3,) him (the lion) as a (fit) antagonist of himself*.—5. ὁ ἡδὴ γέρον (sup. ὦν), *that is now old*.—6. τὴν γένεσιν λαβεῖν, τὴν λέγουσαν, κ. τ. λ., *took its origin, which says, "a bad egg of a bad bird"*.—7. κόγχας ὀρύττοντας κατεσθίειν τὰς ἐν τοῖς, κ. τ. λ., *dig up and devour (§ 177, 1, 1st,) the shell-fish which are found in the rivers*.—8. πεφριζυίας θριξτ λεπταῖς, *rough with thin hairs*.—9. καὶ εἰς ὄξυ συνηγμένον, *and brought (gathered) to a point, perf. pt. p. of συνάγω*;—with ὑπάρχον supply ζῶον, ἐπτέρωται, *it is winged*.

P. 121.—1. κατὰ τῆς γῆς ὠκείως ἀκροβατεῖ, *it moves on tiptoe swiftly along the ground*.—2. τοῖς ποσί, κ. τ. λ., *and with its feet, hurls, as if from a sling, the stones lying under it (in its course), with so skilful an aim*.—ὥστε αὐτούς, κ. τ. λ., *as that they (the pursuers) often meet with, &c.*—3. πρὸ τοῦ τεμένους, *in front of the public square*.—4. θαυμαστόν τι χοῦμα, κ. τ. λ., *a wonderful thing (creature) of a talkative magpie*.—5. ἀνταπεδίδου, *repeated, imitated*.—αὐτὴν ἐθίζουσα, *accustoming itself (to do this)*.—6. ἔτυχε δέ τις, κ. τ. λ., *a certain rich man (lit. "a certain one of the rich men") there, happened to be carried out (for burial), § 177, 4*.—7. καὶ ἐπιστάσεως γενομένης, *a halt having been made*.—ὥσπερ εἶωθε, *as was customary*. At the funerals of the more wealthy among the Romans numerous musicians were employed, and as the procession in its progress halted at particular places, they were accustomed to play mournful strains, as here mentioned.—8. εὐδοκιμοῦντες, *gaining applause*.—9. ἄφθογγος καὶ ἄνανδος, *voiceless and silent*.—10. ὑποψίαι δέ, κ. τ. λ., *and there were suspicions of magic (witchcraft) against those of the same trade*.—εἰκάζον, *supposed, conjectured*.—ἐκπληξῆσαι τὴν ἀκοήν, *had stunned or deafened it; lit. "had struck out its hearing"*.—συγκατεσβέσθαι, *was destroyed, perf. inf. p. of συγκατασβέννυμι*.—11. ἄσηκσις, *a silent practising,*

a rehearsal.—12. αὐταῖς περιόδοις φθεγγομένη, κ. τ. λ., uttering (them) with the very turns, and going through all the changes (variations).—13. ἐξ ἐλαχίστου (τῶν ζώων) γίνεται μέγιστος (τῶν ζώων), § 143, R. X.

P. 122.—1. τοῖς γηνείοις, to those of a goose, Sup. ὠοῖς.—τοῦ δὲ γεννηθέντος ἀύξομένου, and since it, when hatched. (lit. “when born”) increases.—2. τῇ σκληρότητι διαφέρων, surpassing in hardness.—ἐξ ἀμφοτέρων τῶν μερῶν, from (i. e. projecting from) both (each of the) parts, meaning, the upper and lower jaw.—3. ὡς ἂν πολυγόνων τε ὄντων, both because (or, since,) they are prolific, § 178, Obs. 6; ἂν with the participle here, as elsewhere, intimates that the statement here made is of a general character, and has no reference to specific cases (§ 125, ἂν, 3, with inf. and participles).—4. γάρ, for, assigning the reason why crocodiles are rarely destroyed by men.—τοῖς μὲν. . . . τοῖς πλείστοις, to some, and these the majority.—5. μέγα βοήθημα τοῦ πλήθους τούτου φνομένου, κ. τ. λ., a great aid of (i. e. against) this multitude increasing to the injury of men.—τίκτοντος τοῦ ζώου, as the animal usually lays (them); lit. “the animal laying.”—6. ὁ κροκόδειλος, the preceding part of this description is taken from Diodorus Siculus, what follows is from Herodotus.—7. κατὰ λόγον, κ. τ. λ., in proportion to its body.—γλώσσαν οὐκ ἔφυσε, has not a tongue; lit. “does not cause a tongue to grow.”—τὴν κάτω γνάθον, the lower jaw, § 130, Obs. 1, 2d. Both these statements in the text are incorrect, and the result of judging from appearance without close examination.—8. τυφλόν, blind, (only comparatively,) dim-sighted.—9. ἅμα (τῷ ἡλίῳ) δυομένῳ, just as the sun goes down; lit. “with (the sun) going down.”—βιοῦν, having lived, 2 aor. pt. a. of βιώω.

P. 123.—1. τὰ (πράγματα), κ. τ. λ., the actions, the doings, the practice, the habits.—ἐκεῖναι μὲν, the former, i. e. the bees.—2. ὑπὲρ τοῦ (αὐτῆς) μὴ παραφέρεισθαι, in order that they may not be carried out of their course.—3. οἷον, as it were.—4. ὅπως λάθωσι, κ. τ. λ., that they may escape observation by passing over in silence, λανθάνω.—These stories are incorrect, though something in the habits of these animals, not well understood, doubtless led to this belief.—5. τῆς νάρκης, of the torpedo.—ἐκπήγνυσιν, benumbs.—βαρύτητα ναρκάδη, a numbing heaviness, i. e. a numb and heavy sensation.—6. πείραν αὐτῆς, κ. τ. λ., making an experiment of it to a greater extent.—ἂν ἐκπέση ζῶσα, if it is, i. e. whenever it is thrown out (of the water) alive, ἐκπίπτω.—αὐτοὶ κατασκευδαννίντες, that (they) pouring out, &c.,—the subject of the infinitive in the nominative,

because the same with the subject of the preceding verb (ἔνιοι), § 175, Exc.—7. τοῦ πάθους, *the effect, the torpidity*.—8. διὰ τοῦ ὕδατος, κ. τ. λ., *on account of the water being changed, and having been previously acted upon*, viz. by the benumbing power of the fish, and so made to partake of its nature. This effect is produced by the water acting as a conductor of the electric power,—a cause not understood by the ancients.—9. πυλωρεῖ τὴν κόγχην, κ. τ. λ., *watches (at the mouth of) the shell-fish, sitting before it*.—ἔων (ἀντὴν εἶναι) ἀνεωγμένην, κ. τ. λ., *permitting it (to be, to remain) open and gaping*, perf. pt. p. of ἀνοίγω.—προσπέσῃ αὐτοῖς, *may come in contact with them*, προσπίπτω.—10. παρεῖληθεν, *passes to the inside*, § 76, Obs. 6.—ἐντὸς ἐγκοῦς, *within the enclosure (of the shell)*.—11. ὅπως οὐκ ἐνσχέθῃσεται βράχεσιν, *in order that it may not be held fast (run aground) in shallows*.—ὡςπερ ναῦς (ἔπεται) οὐάνι, κ. τ. λ., *being led along submissively, as a ship (follows) the rudder*.

P. 124.—1. ζῶον ἢ σκάφος ἢ λίθον, (whether) *living creature or boat or stone*.—πᾶν ἐμβεβυθισμένον, *being completely engulfed, swallowed up*.—2. ἐκείνο (ζῶον) γιγνώσκον, *but knowing that (namely, the pilot-fish)*.—καθάπερ ἄγκυραν ἐντὸς, *as (a ship takes) its anchor within*.—3. ἔστηκεν, *remains stationary*.—καὶ ὄρμει, *and lies at anchor*.—ἀναπαυομένου, *while it (the pilot-fish) is reposing*.—προελθόντος δέ, *but when it advances*.—ἢ ὀρέβεται, *or else it wanders*.—πολλὰ (scil. κήτεα) διαφθάρη, *many (whales) are destroyed*, 2 aor. ind. p. of διαφθείρω.—καθάπερ (sup. πλοῖα) ἀκυβέρνητα, *as ships without a pilot*.—4. τῆς θαλάττης πλησίον, *near the sea*.—5. ὅταν δὲ κατωχώσῃ, κ. τ. λ., *but when it has covered up, and concealed them carefully*.—οἱ μὲν λέγουσι, *some say*,—οἱ δέ, *others say*.—ὃ δέ, *but that which, but what*.—6. γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησουρόν, *and having recognized each her own treasure*.—7. Ἡρακλείων (λίθον), *the Heracleean stone*; so called from the city of Heraclea in Lydia, where it was found in great abundance.—ἄγει, *attracts*.—ὥστε (αὐτούς) δύνασθαι, *so that (they) are able*.—ταῦτόν (for τὸ αὐτόν = τὸ αὐτό) τοῦτο ποιεῖν, *to do this same (this very) thing*, § 62, 3, and Obs.—ἄλλους, κ. τ. λ., *namely, to attract other rings*.—8. ἐξ ἀλλήλων ἤρτηται, *is suspended from (or, connected with) one another*.—πᾶσι . . . ἀνήρτηται, *is connected with (or, imparted to) these throughout, from this stone*.

P. 125.—1. νιτροῦδες, *nitrous, saturated with nitre*.—θύμματος, *cleansing*.—πλείω (for πλείονα) χρόνον, *longer time (than is proper)*, too long.—διαπίπτει, *they fall in pieces*.

MYTHOLOGY.

2. τὰ ἔξω, i. e. κατὰ τὰ ἔξω μέρη, as to the external parts, externally.—ἐπὶ τοῦ ῥώτου, upon the back, i. e. on the upper or convex side of the arch. 3. εἰσιόντι, to one entering, or, as you enter.—πυλωροῦσι γάρ, for they keep the gates.—4. ἑξῆς δέ, next in order.—ἀπάσης τέχνης, of every work of art.—μετὰ δέ, next after this, further on.—5. ὁ Ἴξιων καὶ ὁ Τάνταλος, (such as) Ixion and Tantalus.—ἀβυτος καὶ ἀπόρρητος, inaccessible and forbidden.—6. ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, but they set ambrosia beside themselves, i. e. they cause ambrosia to be served up to them.—7. ἀννεγμένον, ascending, carried up, lit. “being made to ascend,” perf. pt. p. of ἀναφέρω.—8. θυσίας ἄλλοι ἄλλας, κ. τ. λ., different men offer different sacrifices; lit. “some men offer one sacrifice, others another.”—9. ὁ δέ τις, and another.—φιλήσας μόνον, by only kissing.

P. 126.—1. οἱ πλάσται, artists.—αἰγίδα ἀνεξωσμένην, girt with a breastplate, § 153, R. and § 154, R. XXXI., ἀναζώννυμι.—ἰδουμένην, seated, sitting.—2. διαβιβηκότα τοῖς ποσὶν ὡς περὶ θεόντα, stepping forth with his feet (having his legs extended), as if running.—3. ἄλλοι δὲ ἄλλα, κ. τ. λ., and other gods attend to other employments of a similar kind.—4. καὶ τὰς προσαγορευομένας Ὡρας, and the goddesses called Hours.—5. τὰς ἐπιστήμας καὶ τὰς τιμὰς κ. τ. λ., the knowledge and the honours of the invention of things invented and brought to perfection by himself.—6. ἐν οἷς χρόνοις, at what times.—καὶ τὴν ἄλλην ἐπιμελείαν τὴν, and the other care which.—7. καὶ τὸ κατάρχειν εὐεργεσίας, and the beginning (i. e. the being the first to do) a good act.—8. Ἐλλειθυίαν, sup. μυθολογοῦσιν.—9. διὸ καὶ (μυθολογοῦσι), wherefore also they (mythologists) say.—εὐρεῖν, invented, 2 aor. inf. a. of εὐρίσκω.—ἀφ’ ἧς αἰτίας, from (i. e. for) which cause.

P. 127.—1. τὴν ἐπόνυμον τάξιν, κ. τ. λ., the employment suitea to her name, as well as the regulation of life.—2. τῆς Εὐνομίας, κ. τ. λ., than Wisdom of legislation, Justice and Peace.—3. Ἀθηνᾶ δὲ προσάπτουσι, κ. τ. λ., to Minerva they assign (as her office) to communicate to men the improving and planting of olives, and the method of using (operating upon) the fruit (so as to extract the oil from it).—4. ἔτι δὲ . . . τοῖς ἀνθρώποις, and moreover also, the having made known (introduced) to men, many of the things belonging to other branches of knowledge.—τὴν κατασκευὴν, the construction.—καὶ τὸ σύνολον, and in a word.—Ἐργάνην, Ergané, an epithet of

Minerva.—5. τὴν προσαγορευομένην ποιητικὴν, called poetry.—6. περὶ τὸν σίδηρον, relating to iron, in iron.—καὶ (τόσα) τῶν ἄλλων ὄσα, κ. τ. λ., and as many of other things as, i. e. all (of) other things which, admit of being worked by fire.—ἐναγώνιον ἐνέργειαν, the energetic striving in battles.—7. κατ' αὐτήν, on it, belonging to it.—ἔτι δὲ τὴν ἰατρικὴν, κ. τ. λ., and also the knowledge of healing, which is by the art of divination, i. e. in all such cases as it was deemed necessary to consult the gods by divination. 8. “And they say,” (αὐτὸν) γενόμενον εὐρετὴν τοῦ τόξου, that he, being the inventor of the bow.—τὰ περὶ τὴν τοξείαν, the things concerning archery, i. e. archery, § 134, 12.—9. καὶ πολλὰ τῶν εἰς ἰατρικὴν, κ. τ. λ., many things relating to the healing art; supply τέχνην.

P. 128.—1. καὶ τὸ λάθρα, κ. τ. λ., and the appropriating secretly to one's self the things of others; in plain English, “stealing.”—2. καὶ τὴν ἀπὸ τῆς χελώνης, κ. τ. λ., and that he constructed (contrived) the lyre from (the shell of) the tortoise.—περὶ ταύτην, relating to it.—3. Ἡσίοδος, Hesiod. This quotation is from Hesiod's Theogony, v. 77, &c.—σφέων and ἀπασέων, Ionic for σφῶν and ἀπασῶν.—4. ἰδιώτας, unlearned.—οἱ σοφοί, the wise men, philosophers.—πειθόμενοι (agreeing with σοφοί), trusting, confiding in, following.—ὑπειλήφασι, have taken up (the notion), have supposed, perf. ind. a. of ὑπολαμβάνω.—κεκλημένον, perf. pt. p. of καλέω.—5. περιρρέϊσθαι δὲ τὴν χώραν αὐτοῦ, and that his territory is flowed around.—καὶ ἐκ μόνων τῶν ὀνομάτων, even from their names alone.—6. τὸ δὲ μέγιστον, but above all, lit. “and that which is the greatest thing.”—ἐνι for ἔνεστι (Idioms, 117, 33) impersonal, it is lawful, it is possible.—οὐκ ἐνι, it is not permitted, it is not possible.—7. οὐση ἀδαμαντίνῃ, which is of adamant.—ἄδελφιδοῦς, the nephew of the king (Pluto), being the son of Jupiter.—8. ἐπιτετραμμένος τὴν φρουράν, being entrusted with the guard. For this accusative after the passive voice, see § 154, Obs. 2, 3d.

P. 129.—1. περαιωθέντας, κ. τ. λ., a large meadow receives.—καὶ ποτὸν μνήμης πολέμιον, and a drink destructive of memory awaits those who have passed over the lake. Here ὑπόδεχεται properly applies only to its subject λειμών, but is also by a kind of Zeugma (Lat. Gr. § 150, 1, 2d), put also with ποτόν, with which, of course, it must be differently translated.—2. τῷ ἀρίστῳ βίῳ συνσομένους, to lead the best mode of life; lit. “to be present with.”—3. τόπος ἐρεβώδης ἐν (δόμῳ) Ἶδου, a gloomy region in Hades.—4. τὰ περὶ θήραν ἀσκήσασα, having practised the things pertaining to the chase, i. e. having lived as a huntress, § 134, 12.—τὴν μαντι-

κην (τέχνην), the art of divination.—χρησιμωδούσης, delivering oracles,—where Themis was then delivering oracles.—5. ἐκόλυεν, continued preventing, § 76, Obs. 2.—τὸ χάσμα, the chasm, or opening in the rock from which the gas ascended, that produced the agitations and convulsions in the Pythia, on the tripod placed over it, and which were regarded as the effects of the prophetic inspiration.—ἀνελών, having killed, 2 aor. pt. a. of ἀναιρέω.—παραλαμβάνει, the present for the past, § 76, Obs. 1.—6. ἐθήτευσε, served for hire. For having slain the Cyclopes, Apollo was deprived of his dignity, and banished from heaven. He hired himself as a servant to Admetus, to whom he was greatly attached, and procured for him from the Fates, the favour here mentioned.—7. ἐληται, should choose, undertake, 2 aor. subj. m. of αἰρέω.

P. 130.—1. θελόντων, being willing; in the plural, referring to πατρός and μητρός, § 131, Obs. 1.—ὡς δέ ἔνιοι λέγουσιν, but as some say—Ἰηρικλῆς ἀπέπεμψεν.—2. πειράσαι, to make trial of, to test.—εἰκασθέντες ἀνθρώποις, having assumed the appearance of men, 1 aor. pt. p. of εἰκάζω, in the middle sense.—3. τειχιεῖν, for τειχίσειν, § 101, 4, Obs. 1, (1) and (2), that they would inclose with walls; lit. "that they would wall."—οὐκ ἀπεδίδου, did not pay, imperf. ind. a. of ἀποδίδωμι, from the primitive, with the reduplication, § 109, 6.—4. προῦθῆκε, contr. for πρό ἔθῆκε (§ 89, Obs. 2), exposed her, 1 aor. ind. a. of προϊθήμι, § 110, 2.—5. εἰ λήπεται, if he should receive, λαμβάνω.—ποιήν Γανυμήδους ἀρπαγῆς, as a satisfaction for the abduction of Ganymede.—6. μὴ (αὐτοῦ) βουλομένου, but he, (namely, Laomedon,) not being willing, i. e. refusing.—ἔιλεν, 2 aor. ind. a. of αἰρέω.—7. κατοῖκει (τὴν χώραν) τῆς Ἀσίας, κ. τ. λ., inhabited a region of Asia.—περὶ, κ. τ. λ., near that which is now called.—ἐπὶ πλεῖον, to a greater degree (than others).—8. οὐ φέρων, not bearing (scil. with moderation), being too much exalted by.—μετασχών, having shared, i. e. having been admitted to.—τὰ παρὰ, κ. τ. λ., the secrets of the gods; lit. "the things kept secret among the immortals."—9. καὶ ζῶν ἐκολάσθη, he was both punished when alive.—καταχθείς, having been driven down, 1 aor. pt. p. of κατάγω.—10. τὰς ἴσας (οὐσας), being equal, viz. in number.—καὶ τῆς Ἀητοῦς, κ. τ. λ., and proclaimed herself more fortunate in respect of offspring than Latona.—εἶθ' for εἶτα.

P. 131.—1. συνέβη, it happened, 2 aor. ind. a. of συμβαίνω, used impersonally.—ἅμα εὐτεκνον καὶ ἄτεκνον, both (or, together) happy in respect of children, and childless, i. e. one moment happy in her children, and the next, childless.—2. κνηγὸς ἐδιδάχθη, was

educated, brought up a hunter.—3. ἐτελεύτησε (τὸν βίον, κατὰ τοῦτον τὸν τρόπον, and he ended his life in this manner.—4. εἰς ἔλαφον, into that of a stag, lit. “into a stag.”—ἐμβαλεῖν λύσσαν, infused a madness.—ἐβρώθη, he was devoured, 1 aor. ind. p. of βρωσάσκω.—5. κατορώνοντο, continued howling,—the imperf. expressing continued action, § 76, Obs. 3.—6. ἤνεγκεν, brought, 1 aor. ind. a. of φέρω.—τὴν ἰατρικὴν (τέχνην), the art of healing, §§ 153. and 154, R. XXXI.—7. μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν, that having received the art of healing, § 166, 2, 5th.—ἐνιαυτόν, for a year.

P. 132.—1. βασιλεύων Ἠδωνῶν, while ruling over the Edonians.—παροικοῦσιν, live near.—ἐλθόντα, on his coming, when he came, lit. “having come.”—2. τὴν (θυγατέρα) Νηρέως, the daughter of Nereus.—ἐγένοντο αἰχμάλωται, were made prisoners.—3. μεμηνός, being frantic, perf. ind. m. of μαινόμεαι.—νομίζων κόπτειν, supposing, thinking that he was cutting.—4. ἀκρωτηριάσας ἑαυτόν, and (afterwards) having cut himself.—ἔρχοσε ὁ θεός, the god (viz. Apollo at Delphi) declared by an oracle.—αὐτήν, that it (scil. τὴν γῆν, the earth).—ἔδησαν, they bound him.—διαφθαρεῖς, being torn to pieces, 2 aor. pt. p. of διαφθείρω.—5. εἰληφώς, having received, perf. pt. a. of λαμβάνω.—διεκόλυε, endeavoured to prevent, § 76, Obs. 4.—6. τῶν Βακχῶν κατὰσκοπος, as a spy on the Bacchanals.—7. αὐτὸν ἐνθήμενοι, having taken him on board, 2 aor. pt. m. of ἐντίθημι.—8. ἠπειγόnton, κ. τ. λ., and they made haste into Asia.—ἀπεμπωλήσαντες αὐτόν, in order to (or, intending to) sell him, § 177, Obs. 5.—9. κατὰ τῆς θαλάσσης, beneath the sea.

P. 133.—1. τὰ περὶ τὴν οἶνοποιΐαν, the things pertaining to the making of wine, i. e. the making of wine, § 134, 12.—2. τὰς τοῦ θεοῦ χάριτας, the favors of the god, viz. Bacchus, meaning “wine.”—3. μεθ’ ἡμέραν δὲ νοήσαντες, but on the next day, having thought of it, (having reflected upon what they had done).—μαστευούσῃ, seeking for.—κακείνῃ, for καὶ ἐκεῖνῃ.—4. ἔτι ἐν σπαραγάνοις ὄν, while yet in his swaddling clothes.—ἐκδύς, having come out (of his cradle).—ὑπὸ τῶν ἰχνῶν, by his tracks.—5. τοῖς ποσὶ (τῶν βοῶν), on the feet (of the cows).—6. ἐκκαθάρας, having eviscerated, ἐκκαθαίρω, 1 aor. pt. a.—εἰς τὸ κῦτος χορδὰς ἐντείνας, having stretched strings into (across) the cavity (of the shell).—7. οὐκ ἔχειν δὲ εἰπεῖν, but that they could not tell, Idioms, 67, 2.—ἠλάθησαν, they were driven, 1 aor. ind. p. of ἐλαίνω.—διὰ τὸ μὴ δύνασθαι εὑρεῖν ἕνος, on account of not being able to find a track.—8. τὸν κελιοφότα, him who had stolen them, perf. pt. a. of κλέπτω.—κέλοφα, Attic for the regular κέλεφα, not used, § 101, 5.—καὶ τὸν Ἑρμῆν ἠτιώτο, and complained of Mercury.

—*τας βόας ἀτήτει, demands (claims) his cows.*—10. ἡρνεῖτο, *he denied* (that he had them).—*μὴ πείθων δέ, but not convincing him* (that he did not have them).—11. ταύτας νέμων, *κ. τ. λ., while he was feeding them, having constructed a pipe* (by joining some reeds together), *he began to play upon it.*

P. 134.—1. τὴν χρυσοῦν ῥάβδον, *the golden rod* (or, caduceus).—*ἣν ἐκέκτητο βουκολῶν, which he had used while tending his flocks,* plur. ind. p. of κτάομαι.—*θεῶν ὑποχθονίων, of the gods under the earth.*—2. συμφυῆς σῶμα, *the united body,* i. e. a body of a man and a dragon growing together.—3. ἐπὶ τούτου, *in his time, under his reign.*—*ἔδοξε τοῖς θεοῖς, it seemed fit to the gods.*—*ἔμελλον ἔχειν . . . ἕκαστος, they were about (they intended) each to have,* § 131, Exc. 7.—4. ἀνέφηνε θάλασσαν, *caused the sea to appear.* This was only, however, a salt spring or well.—5. ἡ χώρα τῆς Ἀθηῶς (εἶναι) ἐκρίθη, *the country was decided, or adjudged (to belong) to Minerva.*—6. τὸ Θρῆασιον πεδῖον, *κ. τ. λ., inundated the Thracian plain,* (a plain of Attica extending northward from Eleusis to Bœotia,) *and laid Attica under water.*—7. οὗ περὶ τῆς, *κ. τ. λ., concerning whose privation* (of sight).—8. ἀποκαταστήσαι, *to restore, ἀποκαθίστημι.*—9. πᾶσαν ὀρνίθων φωνήν, *every note of birds, i. e. the notes of all birds.*

P. 135.—1. ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν, *he walked as well as those who see; lit. "in a manner similar to those who see."*—2. κατέφηνε, *he slew,* 2 aor. ind. a. by syncope and reduplication for κατέφανε from καταφένω.—*ἔκτανεν* from κτείνω.—3. τὸ τρίτον αὐτ' ἐπὶ τοῖς, *and thirdly (in the third place, § 120, I. 1), again in addition to these.*—4. χρυσοκέρων ἔλαφον, *κ. τ. λ., after these, fourthly, he captured the golden-horned stag; χρυσοκέρων, acc. sing. masc. Attic for χρυσοκέρωτα, see § 19, Obs.*—5. ἐξεδίωξεν, *he chased away.*—6. ἐκ Κρήτηθε, for ἐκ Κρήτης, with the adverbial θε denoting motion from, § 119, 1, 2d.—*ἦλασε, 1 aor. ind. a. of ἐλαίνω.*—7. Ἄϊδαο, poetic for ἄϊδου.—*ἦνεγκεν, 1 aor. ind. a. of φέρω.*—8. τὴν οἰκουμένην, scil. γῆν, *the habitable world.*—9. ἀήττητος καὶ ἄτρωτος, *invincible and invulnerable.*—10. ἐπιβουμένης δὲ Ἀλκμήνης, *κ. τ. λ., while Alcmena (the mother of Hercules) was crying out to Amphitryon* (his reputed father).—*ἄγχων ἐκατέραις, κ. τ. λ., by squeezing them with both his hands, i. e. one in each hand, as the word ἐκατέραις indicates.*

P. 136.—1. ἔμαθεν, *he perceived,* 2 aor. ind. a. of μανθάνω.—2. τὴν ἑτέραν, *the one.*—*τῆς ἑτέρας, the other.*—3. καὶ περιθεὶς τὴν χεῖρα, *κ. τ. λ., having put his hand around his neck, he held on*

squeezing until he choked him, περιτίθημι.—4. χάλκεα κρόταλα, brazen rattles.—οὐχ ὑπομένουσαι, not enduring, not being able to endure.—μετὰ δέους, through fear.—5. τούτῳ δὲ παλαίειν ἀναγκαζόμενος, being compelled to wrestle with him.—ψαύοντα γῆς, by touching the ground,—when he touched the earth.—6. μετὰ Λιβύην, from Lybia,—next after Lybia.—διέξιμι, went over, traversed, imperf. ind. a. Attic of διέξιμι.—7. ἔθνευ, was accustomed to sacrifice, i. e. from time to time, § 76, Obs. 2.—κατά τι λόγιον, according to, in compliance with, a certain oracle.—8. (κατὰ) τὴν ἐπιστήμην, as to, or, by his knowledge.—κατ' ἔτος, every year, yearly. In such phrases κατά has a distributive power; see § 57, Distributives.—9. τοῖς βωμοῖς προσεφέρετο, when they were carrying him to the altars. This imperfect passive cannot well be rendered passively for want of a proper passive progressive form of this verb in English. The expression, “was being carried,” which has lately become so common, is as novel as it is clumsy and improper (see Eng. Gr. § 31), and is unnecessary, as the same thing can be expressed by adopting the active form, as in the rendering here given.—10. καὶ καθέσθοντες, and having seated themselves, 1 aor. pt. p. of καθέξομαι, in the middle sense.—ἤξιον βοηθεῖσθαι, prayed to be assisted.

P. 137.—1. οὐκ ἐκδιδόντες, κ. τ. λ., not giving them up, sustained, Idioms, 101, 1.—ἀποτεμών, κ. τ. λ., cut off and gives; as in the preceding ref., 2 aor. pt. a., commonly ἀποταμών, see τέμνω, § 117.—2. διὰ τὰς ἀπὸ τῆς μητροῦς, through, i. e. on account of the plots of their step-mother; lit. “proceeding from,” &c.—3. κατὰ τινα πρόνοιαν θεῶν, in accordance with a certain warning (providential admonition) of the gods.—4. ἀποπσεῖν, fell off, ἀποπίπτω.—ἀναθεῖναι, consecrated, laid up, 2 aor. inf. a. of ἀνατίθημι.—5. Αἰήτη χρησμὸν ἐκπεσεῖν, that an oracle was imparted to Æetes.—καταπλείσαντες, sailing thither.—6. καταδείξαι θύειν τοὺς ξένους, (they say) that he gave out (published abroad), that he sacrificed strangers.—7. μηδεὶς τῶν ξένων τολμήσει, no stranger would venture, 1 aor. opt. a. of τολμάω,—the infinitive is τολῆσαι.—8. φυλάσασθαι, to beware of.—9. τελῶν—θυσίαν, offering sacrifice, sacrificing.—10. πόθῳ γεωργίας, κ. τ. λ., remaining some time in the country, through a fondness for agriculture, hastened, &c.—συμβάλων τὸν χρησμὸν, recollecting the oracle.

P. 138.—1. τί ἂν ἐποίησεν ἐξουσίαν ἔχων, what he would do if he had the power; lit. “having the power,” Idioms, 105, 1.—2. πρὸς τινος—τῶν πολιτῶν, by one (some one) of his countrymen.—προξέτατον ἂν αὐτῷ, I would order him.—3. Ἀθηναῖς ὑποθεμένης, Mi-

nerva suggesting it, at the suggestion of Minerva.—*Ἄργῶ*, acc. sing. of *Ἄργώ*, contr. for *Ἄργόα*.—4. *Ἀθηνᾶ ἐν ἤρμοσε φωνῆεν ξύλον*, *Minerva fitted a vocal beam.*—(αὐτῷ) *χρωμένῳ ὁ θεός*, κ. τ. λ., *the god directed him (Jason), on his consulting the oracle, to set sail, having collected together, &c.*—5. *ἀναχθέντες*, *having weighed anchor*, 1 aor. pt. p. in the middle sense.—6. *τὰς ὄψεις πεπηρωμένος*, *deprived of his sight*; lit. “being mutilated as to his sight,” § 157. Obs. 1.—*οἱ μὲν*, *some*,—*οἱ δέ*, *others*.—*προὔλεγε*, by contraction for *πρὸ ἔλεγε*, or combined *προέλεγε*, *foretold*.—7. *πεισθεὶς μητρὸς*, *persuaded by, yielding to, their stepmother*.—8. (*κατέλειπον*) *ὀλίγα ὅσα*, κ. τ. λ., *and (they left all) the little which they did leave, full of stench.*—*ὥστε μὴ (αὐτὸν) δύνασθαι*, κ. τ. λ., *so that he could not bring it to (his lips), i. e. “could not use it.”*—9. *τὰ περὶ τοῦ πλοῦ*, *the things concerning their voyage.*—*ὑποθήσασθαι τὸν πλοῦν*, *that he would direct their course, instruct them as to their voyage.*—*τράπεζαν (ἀνύπλων) ἐδεσμάτων*, *a table (full) of meats.*

P. 139.—1. *ἦν δὲ ταῖς Ἀρπυΐαις χρεῶν*, *it was fated to the Harpies.*—2. *τοῖς δὲ Βορέου παισὶ (χρεῶν)*, *and to the children of Boreas (it was fated).*—*διώκοντες μὴ καταλάβωσιν*, *pursuing, they should not overtake (the object pursued), sup. τὸ διωκόμενον.*—3. *καὶ γενομένη κατὰ τὴν ἡϊόνα*, *and having reached the shore.*—4. *καὶ μηδὲν παθεῖν*, *and suffered nothing.*—5. *καὶ . . . ὑπέθετο*, *and instructed them*, 2 aor. ind. m. of *ὑποτίθημι*.—*τῶν*, sup. *ὄντων*, *which are.* The Symplegades (from *σύν*, *together*, and *πλήσσω*, *to strike*), were two rocks at the entrance of the Euxine sea, so called because they were said to close, or “strike together.”—6 *συγκρουόμεναι δὲ ἀλλήλαις*, *and when they were dashed against each other*, Idioms, 102, 10.—*ἀπέκλειον*, *they blocked up, shut.*—7. *διαπλεῖν καταφρονοῦντας*, *to sail through boldly, fearlessly*; lit. “despising them.”—*ἐὰν δὲ (αὐτὴν) ἀπολομένην (ἴδωσι)*, *but if they saw it perish.*—*μὴ πλεῖν βιάζεσθαι*, *not to force a passage*; lit. “not to force sailing.”—8. *ἀναχωρούσας οὖν*, κ. τ. λ., *therefore watching the rocks receding, with vigorous rowing, Juno assisting.*—9. *τὰ ἄκρα*, κ. τ. λ., *the ship having lost the extremities of her stern ornaments*; lit. “being cut off as to the extremities,” &c., *ἔσθησαν.*—10. *τὰ ἐπιταγέντα*, *the things ordered*, 2 aor. pt. p. of *ἐπιτάσσω*.

P. 140.—1. *ἐφύσων*, *and breathed*, imperf. ind. a. of *φυσάω*.—2. *τούτους αὐτῷ ζεύξαντι*, κ. τ. λ., *he commanded him, after he had yoked them, to sow the dragon's teeth.*—3. *ἡμίσεις (τούτων) ὧν* (by attraction for *οὗς*), *the half of those which.*—4. *δεδοικῦα μὴ διαφθαροῦν*, *fearing that he would be destroyed*, § 166, 2, 5th.—5. *ἐπηγγεί-*

λατο, she sent him (Jason) word.—*ἐγχειριεῖν*, Attic future for *ἐγχειρίσειν*, § 101, 4, 1, (1 & 2), and would put into his hands.—*σύμπλον ἀγάγεται*, and would take her as the companion of his voyage.—6. *ᾧ, κ. τ. λ.*, with which she directed him, when about to yoke the bulls, to anoint his shield; before *μέλλοντα*, supply *αὐτόν*.—7. *οὓς ἐπεδὶν ἄθρόους θεάσεται*, whom when he should see in great numbers,—collected in a body.—*ὑπὲρ τούτου*, on this account, i. e. on account of the stones thrown.—8. *ὄρμήσαντας*, rushing at him.—*ἀνέτελλον*, continued springing up.—9. *ὁ δὲ ὄπου πλείονας, κ. τ. λ.*, but he, when he saw a great number (gathered together).—10. *ἐξ ἀφανοῦς (τόπου)*, privily,—without being observed; lit. “from an unseen place.”—*νυκτός*, by night.—*κατακοιμίσασα*, having lulled to sleep.

P. 141.—1. *ἀπογνοὺς τὴν ὑποστροφὴν*, having given up all idea of the return.—2. *αἰτησάμενος ἑαυτὸν ἀνελεῖν*, requesting (to be allowed) to put himself to death.—3. *ἐπαρασαμένη Πελία*, uttering curses against Pelias.—4. *κατελθών*, having returned (from Colchis).—5. *περὶ (τῶν ἀδικημάτων) ᾧν* (by attraction for *ᾧ*), *δὲ ἤδικήθη, κ. τ. λ.*, wishing to be revenged (on Pelias) for the things in which he had been injured by him.—*καιρὸν ἐξεδέχετο*, he waited his opportunity.—6. *αὐτῷ δίκας ὑποσχῆ*, should render satisfaction to to him, i. e. “be punished by him,” (so the Latin, *ei pœnas daret*), 2 aor. subj. a. of *ὑπέχω*.—7. *ποιήσειν νέον*, that she would make him young again.—*τοῦ πιστεῦσαι χάριν*, for the sake of gaining their confidence; lit. “of their trusting her.”—8. *εἰς (δόμον) Ἶδου*, into Hades.—*ἐπιστραφεῖς*, turning (himself) round, 2 aor. pt. p. of *ἐπιστρέφω* in the middle sense.

P. 142.—1. (*κατὰ*) *τὴν ἡλικίαν*, at the age of manhood.—*παρωχρηῆσαι τοῦ τεθρίππου*, to give up to him his four-horse chariot, lit. “to retire from.”—2. *ἐξενεχθῆναι, κ. τ. λ.*, were carried out of (i. e. departed from) the accustomed path, *ἐκφέρω*.—3. *ἐπὶ τοῖς γεγενημένοις*, on account of what had taken place, i. e. at these occurrences.—4. *τὰς ἐκβολάς*, the mouths.—(*φασὶ*) *τὰς ἀδελφάς*, (they say) that his sisters.—5. *κατ’ ἐνιαυτόν*, yearly.—*καὶ τοῦτο πηγνύμενον ἀποτελεῖν*, and this becoming hard makes, &c.—6. *ἐν νύμφῃ*, in a reed,—the reed here intended is the stalk of the giant ferula, the pith of which is used as tinder, which probably is the origin of the fable.—7. *ἤσθητο*, perceived, 2 aor. ind. m. of *αἰσθάνομαι*.—8. *αὐξανόμενον*, which grew again; lit. “increasing.”—*πυρὸς κλαπέντος δίκην ἔτινε ταύτην*, this punishment for (of) the stolen fire did Prometheus suffer.

P. 143.—1. τὸ χαλκοῦν γένος, *the brazen age*; meaning, “the men of the brazen age.”—2. χέας, *having poured out*, 1 aor. pt. a. of χέω.—εἰς τὰ πλεῖστον ὑψηλά ὄρη, *to the high mountains near at hand*, § 130, Obs. 1, 2d.—ἀκεῖ, for καὶ ἐκεῖ, *and there*.—Διὶ Φυξίῳ, *to Jupiter the god of escape*.—3. Διὸς εἰπόντος, *Jupiter ordering, at the command of Jupiter*.—αἴρων ἔβαλε, *he took up and threw*, Idioms, 101, 1.—ὅθεν καὶ λαοί, κ. τ. λ., *whence also they were metaphorically called λαοί from λάσας, a stone*,—a derivation about as near the truth as the story on which it is founded.—4. ἑαυτὸν εἶναι Δία, *that he himself was Jupiter*. Here the subject of the infinitive (ἑαυτόν), though the same with the subject of the preceding verb, is in the accusative, § 175, Obs. 1.—τάς ἐκείνου, κ. τ. λ., *having abolished, taken away, the sacrifices of that deity*.—5. βύρσαζ μὲν ἐξηραμμένας, *dried hides*, perf. pt. of ξηραίνω.—6. καὶ αὐτοί, *themselves also*, i. e. *in like manner*.

P. 144.—1. ἅμα μὲν . . . ἅμα δὲ καὶ, *both . . . and also*.—μνησικακῶν, *cherishing a desire for revenge*.—ὁμολόγει, κ. τ. λ., (apparently) *agrees to the marriages*.—2. ὡς δὲ ἐκλήρωσαντο τοὺς γάμους, *when they drew lots for the nuptials*, i. e. *for their brides*.—ἑστιάσας, (he) *having made a feast*.—3. τοῖς νικῶσι, *to those who conquered*, pres. pt. a. of νικάω, contr. for νικάουσι.—4. ἔχοντι γὰρ αὐτῷ, κ. τ. λ., *for from him having a purple lock, &c.*, *his daughter Scylla cut off this lock as he slept*. The dative αὐτῷ is properly governed by ἐξείλε, § 152, R. XXVIII., with which both ἔχοντι and κοιμομένῳ agree.—5. ὑποβρύχιον ἐποίησεν, *drowned her*.—6. τῷ δυναμένῳ λύσαι, *to him who was able to solve it*.—7. ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός, *and that which was proposed by the Sphinx was* (this), 1 aor. pt. p. of προτίθημι.—8. τί ἐστι τὸ αὐτὸ δίπουν, *what (animal) is at the same time two-footed*; lit. “*what same animal*,” &c.—9. ἐνθα μένος γυῖοισιν . . . αὐτοῦ, *then the strength of its limbs*, lit. “*to its limbs*”—*is*, &c., πέλει, same as ἐστί.

P. 145.—1. τὸ προβληθὲν, κ. τ. λ., *that the thing proposed was man*; with τό supply ῥήμα.—2. τὴν μητέρα ἀγνωσμένην ὑφ' ἑαυτοῦ, *his mother being unknown by him*.—τῷ λύσαντι, *to him who should solve it*.—3. Τυνδάρεως (nom. sing. Attic for Τυνδάρεος), *Tyndarus*.—ἐδεδολκεῖ μὴ, *was afraid that*, § 166, 2, 5th.—4. ἐὰν ὁ προκριθείς, κ. τ. λ., *if he who was preferred as bridegroom*, προκριώ.—5. ἐγκρυβοῖσα, κ. τ. λ., *by covering him with the fire by night*; lit. “*by concealing him in the fire*,” 2 aor. pt. a. of ἐγκρύπτω.—πατρῶον, *derived from his father*.—μεθ' ἡμέραν, *after day* (was come), i. e. *by day*.—6. ὑπερέβαλεν, *exceeded, was excessive*.—7. οἱ

προστώτες τῶν πόλεων, *the chief men of the cities*, 2 aor. pt. a. used as a noun, § 134, 11, προύστημι.—8. τάχιστ' ἂν εὐρέσθαι, *that they would quickly obtain*.

P. 146.—1. ἱερόν κοινόν τῶν Ἑλλήνων, *a temple in behalf of*; —lit. “common to”—*all the Greeks*, § 143, R. IX. 2.—2. ὦν διετέλεσε, *he continued to live*; lit. “he continued being.”—λέγεται παρὰ Πλούτωνι, κ. τ. λ., *he is said to have the greatest honours with Pluto and Proserpine, and to sit as an assessor with them in judgment*, ἔχων—παρεδρεύειν, *to have—and to sit*, § 177, 1, 1st.—3. τῶν ἀριστείων ἔτιχε, *obtained the prize of valor*.—4. Θέτιδι συνώκησε, *united himself with Thetis (in marriage)*.—καὶ μόνον τούτου, κ. τ. λ., *and they say that at the nuptials of him alone, of all men that ever existed before, a marriage song was sung by the gods*; lit. “of those that had previously been.”—5. Τελαμῶνος, viz. of *Telamon*.—6. οἱ, *and these*, like the Latin *qui* beginning a sentence, Lat. Idioms, 33.—7. ἐπὶ τοὺς Βαρβάρους, *against the Barbarians*, meaning, “the Trojans.”—8. οὐδενὸς δὲ τῶν, κ. τ. λ., *no one of distinguished name being absent*; lit. “left out,” or, “behind.”—9. οὐδενὸς χειρῶν γενόμενος, *and being inferior to no one*.—συνεξείλεν, *along with others overthrew*.—10. τοὺς διφνεῖς, *of twofold nature*.—ἔπανσεν, *caused to cease, put an end to*.—ἐξ ἀνθρώπων, *from among men*.

P. 147.—1. δασμὸν δις ἐπὶ παῖδες, *twice seven youths, as a tribute*.—οὓς ἰδὼν, *and when he saw these*.—2. τῆς ἠναγκασμένης ὑποτελεῖν, *which was compelled to pay*.—οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον, *to their enemies a tribute so deplorable*.—τῆς φυσέως, κ. τ. λ., *of the creature, partly man and partly bull*.—3. οὕτως δεινοῦ προστάγματος, *from so dreadful an imposition*.

MYTHOLOGICAL DIALOGUES.

FROM LUCIAN.

LUCIAN was born at Samosata, a city of Syria, in the beginning of the second century. He was of humble origin, and destined by his father to the profession of a sculptor; and with that view was placed under the instructions of his uncle. Not having a taste for this employment, he soon relinquished it, and devoted himself to literary pursuits, particularly to forensic eloquence, visited the most distinguished seats of learning, and made himself acquainted with the learning and philosophy of his time. He died at a very advanced age. As a writer he is distinguished among the authors of antiquity, for a genius eminently satirical, for brilliancy of thought and genuine humour. His style is pure and elegant, partaking but in a small degree of the faults of his age. His Dialogues are written in the true dramatic style, and have for their object, to ridicule “the absurdities of the pagan mythology, the impostures of pre-

tended philosophers, and the extravagancies of ancient times." A modern writer thus speaks of him—"The engaging variety of the subjects which he has selected, his humour and originality, his *bon mots*, the ease and gracefulness of his style, the tone of light and sportive irony which he preserves, even when treating of the gravest subjects, a tone so pleasing to superficial minds, procured for his works a most cordial and extensive circulation."

P. 147.—4. οἶσθα; *knowest thou?* § 112, IX.—λέγεις, *thou speakest of, thou meanest.*—τῷ τρόπῳ, *in what manner*, τῷ Attic form of τίνι.—ἐνηλλάγη, from ἐναλλάσσω.—5. ἀλλὰ καί, by ellipsis for οὐ μόνον δὲ τοῦτο . . . ἀλλὰ καί, *and not only (has she done) this, but also.*—6. Ἄργον τοῦνομα (i. e. τὸ ὄνομα), *Argus by name; lit. "as to name,"* § 157, Obs. 1.—7. καταπτύμενος, *having flown down, or, fly down,* § 177, 1, 1st, 2 aor. pt. m. of καθίπτμι, see πέτομαι, § 117.—8. ἀπαγαγών, *having brought,* 2 aor. pt. a. of ἀπάγω, with Attic reduplication for ἀπαγών. The second aorist participle is known from any other, having the same letters, by the accent on the final syllable.—9. τοῖς ἐκεῖ (οὓσι), *to those who are there.*—ἀναγέτω, *let her raise.*

P. 148.—1. ἔχων τὸν πέλεκυν, *κ. τ. λ., having this very sharp axe, or, with this, &c.,* Idioms, 102, 4.—εἰ καὶ λίθους, *κ. τ. λ.,* this clause is evidently elliptical and may be supplied thus, ἄλις ὄξιν ὄντα, *εἰ καί, κ. τ. λ., being sharp enough, even if it were necessary.*—2. ἀλλά refers to some such idea understood as, "delay not," "waste not words," *but.*—δίελε . . . κατενεγκών, *having brought it down, divide, i. e. bring it down quickly, and divide,* § 177, 1, 1st, διαίρω, καταφέρω.—3. πειρᾷ μου εἰ μέμηνα; *art thou making trial of me if I be mad?* pres. ind. m. 2 sing. of πειράομαι.—τάληθές, for κατὰ τὸ ἀληθές.—4. (προστίπτω) διαίρεθῆναι, *κ. τ. λ., I order that this skull be split for me.*—μηδὲ μέλλειν, *and not to delay.*—5. ὄρα μὴ κακόν τι ποιήσωμεν, *take care that we do not some mischief.*—θαῤῥῶν, *fearlessly, lit. "being bold."*—τὸ συμφέρον, *what is good for me.*—6. ἄκων μὲν, κατοίσω δέ, *though against my will, yet I will strike,*—Vulcan then, with a heavy blow of his sharp axe splits open the head of Jupiter, from which Minerva springs forth in a full suit of armour. Astonished at the sight, Vulcan exclaims, *τι τοῦτο!*—7. εἰκότως γοῦν, *with good reason then, indeed.*—ἦσθα, Æolic for ἦς, see Dialects, § 112.—ζωογονῶν, *engendering, nourishing alive.*—καὶ ταῦτα, *and that too,* § 133, 7.—8. ἦ που expresses strong probability, *spproaching to certainty, and may be rendered, it would seem indeed.*—ἐλελήθεις ἔχων, *without knowing it that thou hadst,* § 177, 4, Idioms 107, 2, 2 plup. ind. of λανθάνω.—πυρρῆξιζει, *dances the Pyrrhic dance, i. e. a dance performed in full armor, with*

the clashing and brandishing of weapons.—9. ἐνθουσιᾶ, *is filled with martial fury*.—10. γλαυκῶπις μὲν, κ. τ. λ., *she is, to be sure, azure-eyed, but the helmet sets off even this*.—11. τουτονὶ τον φαρμακεία, *that this drug-dealer, the emphasis imparted by ι annexed to τοῦτον here, renders it expressive of contempt, § 65, 2.—προκατακλίνεσθαι, should take precedence of me (at table), should sit down (recline) before me*.—12. νῆ Δία, καὶ γάρ, *yes indeed, and (with reason) for, &c.*

P. 149.—1. ἐμβρόντητε, *thunder-stricken wretch!* alluding to his having been struck with lightning by Jupiter for restoring men to life, and is introduced here to enlist the former displeasure of Jupiter against him.—2. ἢ διότι; *is it because?*—3. ἐπιέλησαι γάρ, κ. τ. λ., (how can you say so?) *FOR have even you forgotten? &c.*—γάρ, *for*, here refers to some such expression understood, as is here put in parenthesis, perf. ind. p. of λανθάνω.—ὅτι, *seeing that*.—4. οὐκ οὐκ ἴσα, κ. τ. λ., *we have by no means lived on an equal footing, and in the same way*.—ὅς, κ. τ. λ., i. e. ἐγὼ ὅς, *I who*.—τοσαῦτα δὲ πεπόνηκα, *have performed so many labours*.—5. τῶν φαρμάκων, *some of your drugs*, perf. pt. p. in a middle sense, ἐπιδείκνυμι.—6. εὖ λέγεις, ὅτι, *you are right, seeing that*.—ὑπ' ἁμφοῖν, *by both causes*, viz. ὑπὸ τοῦ χιτῶνος, *by the tunic*, the poisoned robe sent by Dejanira to Hercules.—εἰ μὴδὲν ἄλλο, scil. ἐποίησα, *if I did nothing else*.—7. πορφύριδα ἐνδεδυκώς, *having put on a purple garment, ἐνδύνω*.—παιόμενος, *being beaten*.—μελαγχολήσας, *in a fit of madness*, Idioms, 102, 2.—8. αὐτίκα μάλα εἴσει (Attic for εἴση), *you shall very soon know*, fut. ind. m. 2 sing. of εἶδω.—ἐπὶ κεφαλῇν, *headlong*.—9. καίτοι εὐγνωμον, *and yet it is reasonable*.—10. καλὰ μὲν γάρ, κ. τ. λ., (you may well be proud) *O Latona FOR, &c.*, with τέκνα in the next clause supply καλὰ. This is said by Juno with a feeling of bitter irony. The retort of Latona in the next sentence is still more pungent, none of the gods being so celebrated for their ugliness as Vulcan, who was Juno's son. An emphasis is put on Ἡφαιστος by the article, making the irony still keener.

P. 150.—1. οἱ δέ σοι παῖδες, ἢ μὲν αὐτῶν, *but your children, one of them*.—παῖδες, the nom. absol. pl. distributed by the following ἢ μὲν αὐτῶν and ὁ δ' Ἀπόλλων.—ἀδφενική, *like a virago*.—2. προσποιεῖται, *pretends*.—ἐργαστήρια τῆς μαντικῆς, *oracle-shops; lit. "workshops of divination"*.—τούς χρωμένους αὐτῷ, *those consulting him*.—λοζά, *ambiguous (words)*.—4. ὡς τὸ σφάλμα εἶναι ἀκίνδνον, *so that the deception may be in no danger (of being detected)*, § 176.—ἀπὸ τοῦ τοιούτου (ἔργου οἷον τοῦτό ἐστιν,) *from such (an employ-*

ment as this is). Supply some such words as those in parenthesis.—5. πλὴν οὐκ ἀγνοεῖται, κ. τ. λ., *however he is not unknown*, (i. e. he is well known) *by the more intelligent, as for the most part working wonders, i. e. deceiving*.—6. τὸν ἐρώμενον, *his loved friend* (Hyalanthus).—καὶ ταῦτα οὕτω καλόν, *although being*, (i. e. *although he was*) *so beautiful*.—καλλιτεκνοτέρα ἔδοξας, *thou shouldst think thyself having more beautiful children*.—τῆς Νιοβῆς, *than that unhappy Niobe*; the article with “Νιοβῆς” calls particular attention to her sufferings.—7. μὲν τοι, *and yet*.—ἡ ξινοκτόνος, *this slayer of strangers*, in apposition with τέκνα, the nom. to λυπεῖ.—8. ἐγέλασα, *I have to laugh*.—The sudden and irrepressible burst of merriment caused by the preceding remark is here expressed in the aorist, which is usually employed to express momentary action.—ἐκείνος θαυμαστός ἐστι; *is he an admirable person?* &c.—ἀπέδειρεν ἄν, *would have flayed*.—9. ἄθλιος ἀπόλωλεν, *the wretched man has perished*.—ἀδίκως ἄλους, *having been conquered unjustly*.—10. ἐπεὶ ἔμαθεν ὀφθῆῖσα, *when she learned (knew that) she was seen*, Idioms, 110, 1.—φοβηθεῖσα μὴ, κ. τ. λ., *fearing that*.—ἐπαφῆκεν αὐτῷ τοὺς κύνας, *she set his own dogs upon him*. See the story, p. 131, 1 aor. ind. a. of ἐπαφίημι.

P. 151.—1. ξύνει, *thou associatest with*.—πλὴν ἀλλ', *but nevertheless*.—κατή, *he (Jupiter) comes down*, pres. subj. a. of κάτειμι, § 112, II.—2. ἐγὼ μὲν, κ. τ. λ., *I for my part would be ashamed*,—referring to Bacchus.—τὰ πολλὰ δέ, *and for the most part*.—3. καὶ ὅλως παντὶ, κ. τ. λ., *and in a word, resembling every thing (or, any thing) rather than*, &c.—4. καὶ μὴν, *and yet*.—5. ὑπηγάγετο, *subdued, brought under his power*.—ἔλασας, *having gone*, ἐλαύνω,—πρὸς ὀλίγον, *for a little*.—6. ὀρχούμενος ἅμα καὶ χορεύων, *at the same time dancing, and leading choruses*.—ἐνθιάζων, *raving*.—7. ὑβρίσας ἐς τὴν τελετήν, *treating his mystery with insult*.—τοῖς κλήμασιν, *with vine branches*.—ὑπὸ τῆς μητρὸς, *by his mother*, alluding to the story of Pentheus, p. 132.—8. οὐδείς φθόνος (ἔστω), *no matter*, lit. “let there be no grudging.”—9. οἷος ἂν νήφων οὗτος ἦν, *what sort of a person he would be when sober*.

P. 152.—1. ἔστι γάρ τις,—γάρ here refers to something said before, or manifest in the looks of Mercury, such as, “Is there any wonder I complain,”—FOR *is there any one?* &c.—2. τί μὴ λέγω (subj.), i. e. κατὰ τί, κ. τ. λ., *why should I not say so?*—3. δεῖ (ἐμέ), *it is necessary that I*, i. e. *I must*.—4. τὰς ἀγγελίας τὰς παρ' αὐτοῦ (οὔσας), *the messages which are from him, or more briefly, his messages*.—παρατιθένναι, *to serve up*.—5. νεκροπομπόν, *an escort of*

the dead.—6. οὐ γὰρ ἱκανά μοι, κ. τ. λ., for, as if the labours of the day were not enough for me (supply οὐ μόνον δεῖ με) εἶναι, κ. τ. λ., (not only is necessary for me) to be, &c.—ἀλλ' ἔτι καί, but moreover also; supply again δεῖ με, before μεμερισμένον, (it is necessary that i), distracted as I am, &c.—7. ἐκάτερος ἐν οὐρανῷ, κ. τ. λ., are by day (alternately), the one in Heaven, and the other in Hades.—3. καὶ οἱ μὲν,—the reference is to Hercules and Bacchus.—ὁ δὲ Μαίας, but (I) the son of Maia; here ὁ Μαίας, is for ἐγώ, ὁ υἱός Μαίας, § 129, Obs. 1.—9. ὁπόμενον, κ. τ. λ., to see, i. e. in order to see, Idioms, 106, 4.—10. ἐν παρόδῳ ἰδέ, by the way, pay a visit to Antiope.—11. καὶ ὄλωσ, κ. τ. λ., and now I am completely tired out.—ἂν ἠξίωσα πεποῦσθαι, I would desire immediately to be sold into slavery.

P. 153.—1. ἕα ταῦτα, never mind these things; ἕα pres. imp. a. of ἕω, contr. for ἕε.—Arrange καὶ γὰρ χρῆ (σε) ὄντα νεανίαν ὑπηρέτειν τῷ πατρὶ κατὰ πάντα.—σόβει, make haste.—2. ἀφ' οὗ γε εἰμί, ever since I at least exist; supply thus, ἀπὸ τοῦ χρόνου ἀφ' οὗ, κ. τ. λ.—καὶ πνέω, and blow.—τίνα ταύτην τὴν πομπὴν λέγεις, what procession is this thou speakest of? lit. “what procession this thou speakest (of).”—3. ἠδίστου, κ. τ. λ., you have lost the most pleasing spectacle; “you have been left by,” “you have been away from,” &c.—4. γάρ, refers to the reply supposed, thus, “I have lost this sight FOR,” &c.—τῆς Ἰνδιῆς (τοσαῦτα μέρη) ὅσα (ἐστὶ) παράλια τῆς χώρας, of India, (so much) as lies along the sea-shore of that region.—ὣν λέγεις, by attraction for τούτων (§ 143, R. X.) ἃ λέγεις.—τί μὴν, why not? lit. “what indeed” (hinders me to know)?—5. περὶ αὐτῆς, κ. τ. λ., concerning that damsel herself I am about to tell thee.—6. μῶν ὅτι, ὁ Ζεὺς, is it that Jupiter? i. e. “are you going to tell me that Jupiter?” &c.—ἐκ πολλοῦ, scil. χρόνου, for a long time (if so you may save yourself the trouble), γάρ, FOR, &c.—7. οὐκοῦν, then.—τὰ μετὰ ταῦτα, what followed, lit. “the things after these things.”—παίζουσα, in playful mood, lit. “playing.”—8. ἐνήχето ἐμπεσών, having plunged in, swam off, or, plunged in, and swam off.

P. 154.—1. ὡς μὴ ἀπολισθαιοι, that she might not fall off.—ἠνεμημένον τὸν πέπλον συνῆχεν, held together her robe swelled out with the wind.—2. ἠδὺ τοῦτο, κ. τ. λ., this was a pleasing sight which you saw; lit. “you saw this a pleasing sight,” see N. 2. p. 153.—3. καὶ μὴν τὰ μετὰ ταῦτα, κ. τ. λ., yes indeed, and the things which followed these were still more pleasant, ἠδίω contr. for ἠδίονα, § 40, 5.—ἀκύμων, without a wave.—4. παραπετώμενοι, flying beside them,

along side of them; contr. for παραπεταόμενοι.—5. ἡμμένας τὰς δαΐδας, lighted torches, perf. pt. p. of ἄπτω.—ἦιδον, contr. for ἦειδον, imperf. of αἰδῶ.—ἀναδύσαι, rising or emerging (from the deep), 2 aor. pt. a. of ἀναδύω.—6. εἴ τι ἄλλο (γένος), and if there was any other (race).—προῖγε γεγηθώς, joyfully led the way.—7. ἐπὶ πᾶσι δέ, and last of all; lit. “after and close upon these things.”—8. ἄλλος ἄλλο τοῦ πελάγους μέρος, κ. τ. λ., one at one part of the sea, and another at another (§ 131, Exc. 7), caused a swell.—9. τῆς θεῆς, in respect of the sight (which thou sawest), § 157, I.—10. μεθύσας, having intoxicated.—11. καὶ ἔξω ἦν βέλους, and was beyond the reach of any missile, § 165, R. XLIII.

P. 155.—1. ἀναστρέψας, when I returned.—πολλοὺς τινας, a number of fellows; τινάς here is used to express a feeling of contempt.—2. ἐναυσάμενος, ὃ ἔφερον δένδρον, having lighted the tree which (tree) I brought from the mountain, § 135, 2, 2d, Idioms, 42, 1.—3. ὡςπερ εἰζὸς ἦν, as was proper.—4. δίδωσί μοι πιεῖν, κ. τ. λ., having poured into (a cup), gives me to drink a kind of poison.—περιφέρεσθαι, to whirl round; κατεσπιάσθην, I was overpowered with (lit. “I was dragged down into”) sleep.—5. ἀπ’ ἐκείνου (χρόνου), from that time.—τυφλὸς εἰμί σοι, I am blind as you see, for this usage of σοί, see § 145, 2.—6. ὡς βαθὺν (ὑπνον) ἐκοιμήθης, how deep a sleep you slept, § 150, Obs. 8.—μεταξὺ τυφλούμενος, whilst being blinded, i. e. “whilst he was blinding you.”—εὖ οἶδ’ ὅτι—is a parenthetic clause of the same import with δηλονότι, and by supplying the ellipsis would be, εὖ οἶδ’ ὅτι τοῦτο ἀληθές ἐστιν, I know well that this is true.—7. ἀλλ’ ἐγὼ ἀφεῖλον, (“true”) but I took it away,—ἀλλά refers to a concession understood.—8. μόνα παρ-εἰς τὰ πρόβια, sending out the sheep alone.—ὅποσα ἐχρῆν, κ. τ. λ., what he should do; lit. “as to all the things which,” &c.—9. μανθάνω, κ. τ. λ., I perceive that he escaped you by secretly getting out under them.—10. μελαγχολᾶν, κ. τ. λ., supposing that I was mad, that I had lost my wits, οἶμαι.—κατεσόφισατο με, overreached me.

P. 156.—1. θάρσει, never mind.—ὅτι—τὰ γοῦν (i. e. γέ οὔν) τῶν πλεόντων, κ. τ. λ., that at least, then, the fate of those who sail is in my power.—2. διότι μὴ καὶ αὐτῇ, κ. τ. λ., probably because she was not invited, viz. on the occasion of the nuptials of Peleus and Thetis.—3. ἐν τοσούτῳ (χρόνῳ), for so long (a time).—μὴ παροῦσα, not being present.—4. ἀπεληλύθεισαν, had departed, plup. ind. m. Attic for ἀπεληλύθεισαν (§ 102), ἀπέροχμαι.—λαθοῦσα πάντας, unperceived by all; lit. “escaping the notice of all.”—5. προσεχόντων τὸν νοῦν, listening, applying their mind, giving their attention.—

6. ἐπεγεγραπτο, κ. τ. λ., and there had been inscribed upon it—LET THE BEAUTIFUL ONE HAVE ME. The subject of ἐπεγέγραπτο is the inscription Ἡ ΚΑΛΗ, κ. τ. λ.—7. αἱ δὲ ἀντεποιοῦντο ἐκάστη, κ. τ. λ., they however each claimed it, and insisted that the apple belonged to her.—ἄχρη χειρῶν, to blows, lit. “to fists.”—8. αὐτὸς μὲν οὐ κρινῶ φησί, κ. τ. λ., I will not myself, said he, decide concerning this.—τὸ καλλίον, that which is more beautiful.—9. ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν, in order to announce to us the victor.

P. 157.—1. ἤδη σοι φημί, I tell you now (beforehand).—ἢν μή τι, unless in some way or other.—2. δεινὰ πεπονθότα, having suffered terribly, πάσχω.—τί τοῦτο; what is this (that I see)?—ἀπρηθράκωμαι, I am burned to a cinder.—καὶ ζέω, and I boil.—3. ταύτης τῆς Θετίδος, of this Thetis here, of this Thetis, spoken of as near, because a goddess of the sea.—4. ἐπῆλθον, I went against him.—ὡς, in order that.—φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν, he might be frightened and refrain from men, Idioms, 101, or, he being frightened might, &c.—5. ἐτυχε γὰρ πλησίον που ὄν, for he happened to be somewhere near, Idioms, 107, 4.—6. πᾶν οἶμαι—arrange φέρον πᾶν, οἶμαι, κ. τ. λ., with (or, bringing) all the fire, I very believe, which, &c.—7. καὶ εἰποθι ἄλλοθι, and if (he had any more) any where else, i. e. in other places than in Lemnos and Ætna, the two celebrated workshops of Vulcan.—8. αὐτὸν δὲ ἐμέ, even me myself.—μικροῦ δεῖν, κ. τ. λ., he has made me almost wholly dry, Idioms, 117, 26.—ὅπως διάκειμαι, how I am affected, i. e. in what situation I am.—9. θολερός, supply εἶς.—ὡς εἰκός, as it is natural.—τὸ αἶμα, supply ἐστίν.—καὶ εἰκότως, and justly (art thou in this condition).—ὅς ὤρμησας, since thou didst make an attack; lit. “who didst rush onward against.”—10. οὐκ αἰδισθεὶς ὅτι, not having respected (him) because, since or seeing that.—11. οὐκ ἔδει οὖν (ἐμέ) ἐλεῆσαι; ought I not then to have commiserated; lit. “was it not proper then that I should commiserate?”—12. τὸν Ἥφαιστον; κ. τ. λ., and was it not proper that Vulcan? &c.—13. τί ἄγχεις, κ. τ. λ., why having made an attack upon Helen art thou strangling her?—τί; i. e. κατὰ τί; for what? why?—ἡμιτελῆ, half finished.

P. 158.—1. αἰτιῶ τοίνυν τὸν Μενέλαον, blame then this Menelaus here. The article with Μενέλαον, renders it emphatic, as also with Ἑλένην as above.—αἰτιῶ, pres. imp. m. of αἰτιάομαι, contr. for αἰτιάου.—2. ἐκείνόν μοι, κ. τ. λ., I ought to blame him, Idioms, 116, 3.—οὐκ ἐμέ (σοι αἰτιατέον), κ. τ. λ., you ought not to blame me, good sir, but Paris more justly.—ἔρχετο ἄρπάζας, κ. τ. λ., carried off (§ 177, Obs. 7.) the wife of me his host.—3. ἔμεινον οὕτω, it is better

so, i. e. this is the best advice.—σὲ τοιγαροῦν, κ. τ. λ., *wherefore then, ill-fated Paris, I shall never let you go out of my hands.*—4. ἔδικά (με) ποιῶν, *you are acting unjustly towards me*, § 153, R. XXIX.—καὶ ταῦτα, *although, and that too.*—5. ἐρωτικός γὰρ καὶ αὐτός εἰμι, *for I myself also am a lover.*—κατέσχημαι, *am held in subjection.*—6. ὡς ἀκούσιόν ἐστι, *how involuntary a thing it is.*—7. εἴθε οὖν μοι δυνατὸν ἦν, *would therefore that it were possible for me, i. e. that I could*, § 172, 2, II. Rem.—8. φήσει γὰρ αὐτός, *for he will say that he*, the subject of the infinitive in the nominative, § 175, Exc.—οὐδένα, the subject of the infinitive in the accusative, because different from the subject of the preceding verb, § 175, R. LVIII.—9. ὃς ἐκλαθόμενος, *who having completely forgotten, ἐκλανθάνω.*—ἐπεὶ προσεφέρεσθε, *when you arrived at* (lit. “brought yourself to”) *Troy.*—10. προεπήδησας τῶν ἄλλων, *you leaped ashore before the rest.*—ἐν τῇ ἀποβάσει, *at the debarkation.*—11. οὐκοῦν καί, κ. τ. λ., *wherefore I will reply to you even more justly in my own behalf.*—καὶ τὸ ἐπι κεκλῶσθαι οὕτως, *and its having been so decreed.*—αἰτιᾶ; *do you blame?* pres. ind. m. 2 sing. of αἰτιάομαι.

P. 159.—1. τὸ κῆτος ὑμῶν, *that sea monster of yours.*—καθάπερ δέλεαρ, κ. τ. λ., *having exposed the maiden as a bait.*—(αὐτὸ) ἀπέκτεινεν ἐπιών; *did Cerpheus come upon and kill it?* viz. the monster.—2. ὃ (παιδίον) μετὰ τῆς μητρός, κ. τ. λ., *who, with his mother in a chest having been thrown into the sea.*—ἐμβληθέν from ἐμβάλλω.—3. εἰκὸς δέ, *but it is probable.*—καλὸν ἰδεῖν (Idioms, 87, 1), *beautiful to behold.*—4. οὐ γὰρ δὴ . . . ἐχρῆν, κ. τ. λ., *for surely it was not seemly that he, &c.*—5. ἐστάλη, *he was sent.*—ἐπιτελῶν τοῦτόν τινα ἄθλον, *in order to perform this as a certain service to the king*, (namely, Polydectes, king of Seriphus).—ἐπιτελῶν, 1 fut. pt. a. contr. for ἐπιτελέσων from ἐπιτελέω, § 101, Obs. 2, (1) Idioms, 106, 1.—ἐνθα ἦσαν, *where were*,—he was going to add αἱ Γοργόνες, *the Gorgons*, but was interrupted by the eager inquiry following.—ἄλλως γάρ, *for otherwise.*—6. ὅπου διητῶντο, *where they* (the Gorgons) *dwelt*; imperf. ind. m. of διαιτάομαι.—ἄχερ' ἀποπτάμενος, *flew away*, § 177, Obs. 7.

P. 160.—1. πῶς ἰδὼν; *in what manner having seen them, got a view of them?*—2. ἢ ὃς ἂν ἰδῆ, *or else he who beholds them would not likely see any thing else after these things* (i. e. afterwards).—3. τὴν ἀσπίδα προφαίνουσα, *displaying her shield before him.*—παρέσχεν αὐτῷ, *enabled him*, lit. “gave to him.”—4. λαβόμενος τῇ λαυᾷ κόμης, *having seized her by the hair with his left hand*, § 144, 3.—καὶ πρὶν ἀνεγρέσθαι, κ. τ. λ., *and before her sisters awoke*, 2 aor. inf. m. of

ἀνεγείρω.—5. κατὰ τὴν παραλλοὺν ταύτην (χώραν) κ. τ. λ., *but when he was come into this region of Æthiopia which lies along the sea.*—προκειμένην, *exposed.*—καθαιμένην τὰς κόμας, *lit. hanging down as to her hair, i. e. with her hair hanging down,* § 157, Obs. 1.—6. ἀλοὺς ἔρωτι, *having been captivated by love,* (viz. for her) ἀλίσκομαι.—διέγνω, *he resolved,* 2 aor. ind. a. of διαγιγνώσκω.—7. κἀπειδὴ (i. e. καὶ ἐπειδὴ) τὸ κῆτος, κ. τ. λ., *and when the sea monster came forth against her* (viz. from the sea), imperf. ind. a. of ἔπειμι, § 112, II.—καταπίομενον, *in order to devour,* 1 fut. pt. m. of καταπίνω, see πίνω, § 117.—8. τῇ μὲν (χειρὶ) καθικνεῖται, *with the one hand he smites* (the monster).—λίθον ἐποίησεν αὐτό, *he turned it* (the monster) *into a stone.*—πέπηγε, *became stiff, were petrified.* Here with πολλά supply μέση, and before ὅσα supply τοσαῦτα, *lit. and most parts of it, viz. so many as, &c.*—9. ὑποσχὼν τὴν χεῖρα, *supporting her with his hand; lit. "having had his hand under her for support."*—ἐν τοῦ Κηφείως (οἴκῳ), *in the* (house) *of Cepheus.*—γάμον οὐ τὸν τυχόντα, *a marriage of no ordinary character, i. e. an illustrious marriage.*—10. ἐπὶ τῷ γεγονότι, *at what has occurred, taken place.*—εἰ, *even if, although.*—καὶ ἑξίου, κ. τ. λ., *and thought herself fairer* (than we).—11. ὅτι οὕτως ἂν ἤλγησεν.—This reply is elliptical, and refers to some such expression to be supplied as, "But still it would have been well if she had perished," BECAUSE *in this way.*—12. εἴ τι βάρβαρος γυνή, κ. τ. λ., *if a barbarian has said any thing.*—ὑπὲρ τὴν ἀξίαν, *beyond her deserving, above her demerits.*

INCREDIBLE STORIES.

FROM PALÆPHATUS.

PALÆPHATUS, a grammarian of Alexandria, is supposed to have flourished about four hundred years before the Christian era. Of this writer a single book only, entitled Ἄπιστα, (*Incredible Things*), has come down to us, in which he endeavors to explain the origin of many of the Greek fables. Some of these explanations are plausible, others are far-fetched and unsatisfactory; but all of them show in what light, even in that age, the stories of mythologists were viewed by the learned. Most of these fables probably had their origin in facts, but these were so exaggerated and distorted by the fancy of their poets and fabulists, as to render it impossible often to say with certainty to what they refer. The explanations of Palæphatus are written in a plain and simple style; and even if we consider them fanciful, they show at least that the fables of the ancients, absurd as they now appear, are capable of a rational explanation. The following are only a few selections from this book.

P. 161.—1. φασὶν ὡς (οἱ Κένταυροι) θηρία, κ. τ. λ., *they* (i. e. mythologists) *say that the Centaurs were wild beasts, and that they*

had.—ὅλην τὴν ἰδέαν, *the entire form, or, appearance.*—ταυτην δὲ ἄνδρός, *and this (viz. the head) of a man.*—2. ἀδύνατον πεπίστευκεν, *he believes an impossibility*, for the perf. translated as the present, see § 76, Obs. 8.—οὔτε γὰρ ἔστι, κ. τ. λ., *for neither is there any congruity between the nature of a man and a horse; οὔτε, nor, &c.*—3. εἰ δὲ τοιαύτη ἰδέα τότε ἦν, κ. τ. λ., *and if such a form existed then, it would exist now.*—ἔχει ᾧδε, *is thus*, Idioms, 117, 43.—4. ἀπηρωώθη, *became wild, ferocious.*—ἄβατα, *impassable.*—εἰς τὰ οἰκούμενα (μέρη) κατιόντες, *going down into the inhabited parts.*—τὰ ὑποζυγία (θηρία), *their cattle, viz. working cattle.*—5. ἐκήρυσεν, *made proclamation.*—6. ἐπινοοῦσιν ἵππους κέλητας διδάξαι, *contrive to train riding horses.*—οὐκ ἠπίσταντο, κ. τ. λ., *they did not know how to ride on horseback.*—7. ἀναβάντες τοὺς κέλητας ἤλαυνον, *having mounted their horses, they rode; lit. "they drove," viz. themselves and horses.*—ἐφ' οὗ, i. e. ἐπὶ τὸ μέρος, ἐφ' οὗ, *to the place where.*—καὶ ἐπεισβάλλοντες (scil. ἑαυτούς) τῇ ἀγέλῃ, *and making an attack upon the herd.*—8. ὅτε δὲ ἔστησαν οἱ ταῦροι, *but when the bulls halted; lit. "stopped themselves."*—9. ἐντεῦθεν... ὅτι τοὺς ταύρους κατεκέντων, *from this that, (or, because) they transfixed the bulls (with their javelins).*—ἀπὸ τοῦ ἔργου, *from the work, or, manner of acting, viz. men riding on horses,*—the man and the horse appearing to those at a distance as one animal.—10. ὑβριστὰὶ ὑπῆρχον καὶ ὑπερήφανοι, *became insolent and haughty.*—καὶ δὲ καί, *and moreover also, &c.*

P. 162.—1. κεκλημένοι, *having been invited*, perf. pt. p. of καλέω.—μεθυσθέντες, *and having become intoxicated.*—καὶ ἀναβιβάσαντες... αὐτάς, κ. τ. λ., *and having set them (viz. the wives) upon the horses.*—2. ὄχοντο φεύγοντες, *fled quickly*, § 177, Obs. 7.—εἰς τὴν οἰκίαν (χώραν), *into their own country.*—3. ἐνέδρας ἐποίουν, *they laid snares, lay in ambush.*—4. ξένην θεῖαν, *a strange sight.*—οἱ Κένταυροι, κ. τ. λ., *the Centaurs.*—ἡμᾶς, κ. τ. λ., *the Centaurs, by making incursions from Nephelē, do us much evil.*—5. ἀπὸ δὲ ταύτης τῆς ἰδέας, κ. τ. λ., *undoubtedly from this appearance and rumour, the incredible story was framed.*—6. καὶ μάλιστα, *even in the greatest degree, i. e. very much.*—ἄλλως τε καί, *and especially.*—7. οὐ μέντοι δὲ ἀληθές, *but at all events it is not true.*—8. τοὺς δὲ μύθους τούτους συνέθεσαν, *framed these same fables.*—μὴ ὑβρίζωσιν εἰς τὸ θεῖον, *might not act insolently (or, in an arrogant manner) towards this divinity, viz. Diana.*—9. τὸ γένος, i. e. κατὰ τὸ γένος Ἀρκάδιος, *by birth an Arcadian.*—10. τῶν δὲ αὐτοῦ πραγμάτων ἡμέλει, *but he neglected his affairs, his business.*—οἱ γὰρ τότε, κ. τ. λ.,

for in these days men all laboured with their own hands.—11. τῷ δὲ Ἀκταίονι, κ. τ. λ., but the substance (ὁ βίος) of Actæon, while neglecting his own business, or rather, while engaged in hunting, wasted away,—was destroyed.

P. 163.—1 τὸ γὰρ ζῶον τοῦτο, for this animal (namely, the horse).—ὄντων αὐτουργῶν, being their own workmen.—τὴν τροφὴν καὶ, κ. τ. λ., possessing both food and great abundance.—ἄτε τὴν γῆν ἐργαζομένων, since, or, because they cultivated the ground.—2. ἵππο-τροφεῖν οὗτος ἐπελάβετο, he (namely, Diomēdes) betook himself to raising horses.—καὶ μέχρι τούτου (τοῦ χρόνου) . . . ἕως οὔ, κ. τ. λ., and up to the time when (i. e. simply until) he lost his property.—3. καὶ πάντα πωλῶν κατηνάλωσεν, and selling all, he consumed it, 1 aor. ind. a. of καταναλίσκω.—οὔ γενομένου (quo facto), and this having been done, i. e. from this fact, the story originated.—4. ζῶσα, while yet alive.—5. ἀποθανόντων τῶν ἐαυτῆς παιδῶν, when her children died.—ποιήσασα ἐαυτῆ, κ. τ. λ., made a stone statue of herself; lit. “made a likeness to herself of stone.”—6. οἴα, κ. τ. λ., i. e. τοιαύτην οἴα καὶ λέγεται εἶναι, just such as it is said to be.—7. καὶ τὰ λοιπά, the Greek form of the common expression, *et cetera*, etc. &c., abbreviated κ. τ. λ.—8. τοὺς μὲν κατέλιπε ἐπὶ τοῦ τόπου, he usually left them (the lamps) at their place.—αὐτὸς δέ, but he himself.

P. 164.—1. Καινέα, ὅτι ἀτρωτος ἦν, they say that Cæneus was invulnerable, Idioms, 69.—ὃς δέ, but (he) who, Idioms, 39, 1.—2. ἀγαθὸς τὰ πολεμικὰ (ἔργα), κ. τ. λ., brave in warlike deeds, and skilled in fighting.—3. ἐτρώθη, was wounded, 1 aor. ind. p. of τιτρώσκω.—οὔτε (ἐν) Λαπίθαις, συμμαχῶν πρὸς, κ. τ. λ., nor did he die among the Lapithæ, while fighting on the side of the Centaurs.—4. τὸν γε ἄλλον βίον, during his whole life, lit. “during the rest of his life,”—the end (i. e. the time of his death) is excepted.—5. τὴν Φοῖνικος (θύγατρα), the daughter of a Phœnician, viz. Agenor.—ἐπὶ ταύρου ὀχουμένην, being carried on a bull.—6. τελευταῖον δέ, and at last.—ἀλλὰ δὴ καὶ, but especially.—7. Εὐρώπην . . . Ταῦρος ἔχων ᾗχετο, Taurus went away having Europa, i. e. Taurus eloped with Europa, Idioms, 102, 4.—προςανεπλάσθη, was fabricated.—Another explanation of this fable is, that the ship in which she was carried over to Crete was called Taurus.—8. ἦν κυριεύων, was a ruler, one who ruled.—ἐν ἄσκῳ, in a bag, see Odyss. κ. 19.—9. ὡς οὐχ οἶόν τε (ἦν), κ. τ. λ., that it was not possible I think is manifest to all, § 136, 10. Here the substantive phrase ὡς οὐχ οἶόν τε ἦν, is to be regarded as the accusative and the subject of εἶναι.

P. 165.—1. καθ' οὓς, at which.—ἐπιτολαί τινες ἀνέμων, κ. τ. λ., certain rising of the winds would be; this was indicated by the rising or setting of certain stars, and of course came within the scope of the astronomer's art.—2. τῇ πόλει αὐτοῦ περιεβέβλητο, had been built (lit. "thrown") around his city, see *Odyss.* κ. 3, et seq.—3. ὅπερ, which (statement). The antecedent to ὅπερ here, is the preceding statement; for this construction, see § 135, 1.—ὄπλιτας, heavy armed foot-soldiers, a phalanx of which placed around, or guarding a city, might be called "a wall of brass."—4. ἐπὶ μηλέας, on an apple tree.—5. τούτῳ δὲ ἦσαν, and this man had, § 148, R. XXI.—6. οἶαι καί, i. e. τοιαῦται οἶαι καὶ αἱ (οἷς εἰσίν), just such as the sheep are, *Idioms*, 117, 50, 4.—7. μῆλα δὲ καλεῖται τὰ πρόβατα, and sheep are called μῆλα.—8. περιελάσας ἐνέθετο εἰς τὴν ναῦν, collected and put on board of his ship, *Idioms*, 101, 1.—περιελάνω—ἐντίθημι.—ἀλλὰ τῶν παιδῶν αὐτοῦ, but his daughters (scil. ζώντων) being alive.—9. φασὶ Γηρῦόνην, ὅτι, κ. τ. λ., they say that Geryon was three-headed, *Idioms*, 69, 2.—10. ἦν δὲ τοιόνδε τοῦτο, but this was after this manner.—11. ἦν δὲ Γηρῦόνης, κ. τ. λ., famous among the men of that time was Geryones, distinguished for wealth as well as on other accounts.—12. ἀντιποιούμενον, opposing him, resisting him.—οἱ δὲ θεώμενοι, κ. τ. λ., but those who saw the cattle collected together were astonished.—θεώμενοι contr. for θεαόμενοι.

P. 166.—1. οὓσας Γηρῦόνου τοῦ Τρικαρῆνον, belonging to Geryones of Tricarenia.—2. ὑπέλαβον αὐτόν, κ. τ. λ., they supposed that he had three heads,—the adjective τρικαρῆνος, which here means "of Tricarenia," signifying also, "having three heads." For another explanation of this fable, see Anthon's *Lemprière*, Geryon.—3. δοκεῖ δέ μοι ταῦτα εἶναι (τοιούδε), these things appear to be (thus).—μανεῖσαι, in their frenzy, 2 aor. pt. p. of μανίωμαι, deponent, *Idioms*, 102, 2.—4. εἰς τὸ ὄρος, to the mountain, viz. the Pierian mountain, sacred to the Muses.—δεδιότες, fearing, 2 perf. pt. of δεῖδω, which see, § 117.—5. (καθ') ὃν τρόπον, in what manner, i. e. τρόπον καθ' ὃν, a method by which, *Idioms*, 42, 1.—6. κιθαρίζων, by playing on the harp.—νάρθηκας, reeds, made of the stalks of the giant fennel.—7. θαυμαστά τότε θεασαμένοις, who then beheld these wonderful things, *Idioms*, 100, 3.—ἀνθρώποις is governed in the dative by ἐμφαίνετο, § 148, R. XXII.—8. ἐμφαίνετο πρῶτον τὰ ξύλα καταγόμενα, it appeared that the trees were, (or, the trees appeared to be) coming down, *Idioms*, 55, 2.—9. λέγεται μῦθος τραγικῶδης, a tragical story is related; a story fit for the tragic muse. On this story the *Alcestis* of Euripides is founded.—

ὡς δὴ μέλλοντος, κ. τ. λ., *inasmuch as*, (*seeing that*) Admetus was at one time certainly about to die.—εἴλετο, *chose*, 2 aor. ind. m. of αἰρέω.—10. ἀλλ' ἐγένετό τι τοιοῦτον, *but the fact was nearly thus*; lit. "somewhat such (οἶον τοῦτο) as this," for the effect of τί in such sentences, see § 133, 11.—11. τὰς μὲν ἄλλας, *the rest of them*, i. e. all the daughters of Pelias except Alcestis.—τὸν ἀνεπιὸν αὐτῆς, *her cousin*.—12. καὶ καθεζομένην ἐπὶ τῆς ἐστίας, κ. τ. λ., *and Admetus refused to give her up, while a suppliant at his hearth, to Acastus demanding her*.—ἔδοτον, *as surrendered*, agreeing with αὐτήν, referring to Alcestis. When persons in distress betook themselves as suppliants to the hearth of a friend, the place, like the altars of the gods, was considered as sacred, and the refugees could not be taken thence without being given up by the person under whose protection they were, as in the case of Adrastus and Cræsus, and of Medæa with Ægeus.

P. 167.—1. ἐπυρπόλει αὐτούς, scil. τοὺς πολίτας, *he ravaged them* (the citizens) *with fire*, i. e. he set fire to their possessions and thus drove them from them.—2. δι' αὐτήν, *on her account*.—ἔξελθοῦσα ἑαυτὴν παρέδωκε, *she came forth and delivered herself up*, Idioms, 101, 1.—Ἄδμητον ἀφήσιν, *lets Admetus go*.—3. ἀνδρεία γε Ἀλκηστis, *the heroic Alcestis*.—4. τοιοῦτο μέντοι οὐκ ἐγένετο, κ. τ. λ., *but the fact was not as the story says*; lit. "it was not such as," &c. i. e. Alcestis did not die, but only delivered herself up, whereupon Admetus was released.—5. κατὰ γοῦν τὸν καιρὸν τοῦτον, *accordingly about this time*.—6. ἐπιτίθεται, κ. τ. λ., *attacks Acastus*, lit. "puts himself against."—τὴν στρατιὰν αὐτοῦ, *his army*, i. e. the army of Acastus.—7. τῇ αὐτοῦ στρατιᾷ, *to his own army*, namely, the army of Hercules.—8. ἐντυχών, *having met with her*.

ISOCRATES'S DISCOURSE TO DEMONICUS.

ISOCRATES, a distinguished orator, or rather oratorical writer, was born at Athens, B. C. 436. He was distinguished as a rhetorical instructor, and some of the greatest orators of Greece were formed in his school. He was the companion of Plato in his childhood, and his friend through life, and died in his ninety-eighth year. As a writer he was distinguished for a polished style and a harmonious construction of his sentences. Twenty-one of his pieces only now remain, of which three are of the parenetic or moral kind. Of the latter, the discourse addressed to Demonicus, from which the few extracts here given are taken, consists of precepts for the conduct of life, and the regulation of the deportment of the young, and contains many valuable maxims and rules on this subject.

P. 167.—9. ἐν πολλοῖς, *in many things*.—πολὺν διεστῶσας, κ. τ. λ.,

we will find the judgment of the worthy, and the thoughts of the worthless differing much ; more strictly, the judgment of the worthy differing much from the opinions of the worthless, Idioms, 117, 50, 6. —σπουδαῖοι, means, the active, the diligent, the useful.—φαῦλοι, the frivolous, trifling, and foolish.—10. πολὺ δὲ μεγίστην, κ. τ. λ., but they differ most of all (lit. “they have assumed by far the greatest difference”) in their intimacies (or friendships) one with another.—11. οἱ μὲν here evidently refers to φαύλων, the latter word, and οἱ δέ, to σπουδαίων, the former word, contrary to the common usage, as stated, Idioms, 26, and Gr. § 133, 3, this departure from the general rule is still more common with the Latin *ille* and *hic*, but when this departure from the rule occurs, the reference is so clear in the sense as to prevent mistake.—12. διέλυσε, usually breaks up, § 76, Obs. 6.—τάς δὲ τῶν σπουδαίων, κ. τ. λ., but all time could never obliterate (or destroy) the friendship of the good.—13. τοὺς δόξης ὀρεγομένους, κ. τ. λ., those who seek (lit. “those seeking”) for glory, and strive after knowledge.

P. 168.—1. σημεῖον δέ, κ. τ. λ., and as a token of my friendship for Hipponicus (your father).—τῆς οὐσίας, the substance, the property.—2. ἀκμὴν φιλοσοφεῖς, i. e. κατ' ἀκμὴν, κ. τ. λ., diligently study philosophy.—ἐπανορθῶ, assist.—3. οὐ παρὰ κλησιν εὐρόντες, κ. τ. λ., not by finding an encouragement to learning, but by writing an exhortation to good conduct. Such seems to be the distinction between παρὰ κλησις and παραίνεσις, indicated in the preceding context.—ᾧν, i. e. κατὰ ταῦτα, ᾧν, as to those things which.—4. ποίοις τισὶν ἀνθρώποις, with what sort of men generally. τισὶν added to ποίοις gives an indefinite character to the expression, here indicated by the word “generally,” § 133, 11.—5. ὥστε ἐπιτηδεύματων πλεῖστον, κ. τ. λ., to devote the most of your attention to virtue.—6. εὐσέβει τὰ πρὸς τοὺς θεοὺς, worship the gods ; lit. “act religiously (be religious) in things belonging to the gods.” § 134, 12.—7. μετὰ τῆς πόλεως, together with the state, i. e. taking a part in public religious observances.—8. λόγον μετὰ θράσους ἀποδέχου, nor approve of (countenance) bold (or harsh) speech, § 130, Obs. 2.—9. μὴ σκυθρωπὸν, ἀλλὰ σύννον, not morose, but serious.

P. 169.—1. τούτοις γὰρ ἅπασι, κ. τ. λ., for by all these, the characters of the young (lit. “of the younger”) appear to be governed.—2. ὡς μηδένα λήσων, as if you were to be seen by all ; lit. “about to escape the observation of no one.”—κρύψης, scil. σεαυτόν, you should conceal yourself.—3. μάλιστα δ' ἂν εὐδοκιμοῖης, κ. τ. λ., you would acquire the highest praise if you should appear not doing (or

if it should appear that you do not do) those things, for the doing of which you would censure others.—4. προζλάμβανε ταῖς ἐπιστήμασι, acquire by study.—εἰς τὴν τῶν λόγων, φιληκοῦσαν, in listening to discourses.—5. χρῶ δὲ τοῖς βελτίστοις, but be intimate with the best.—6. τὰς ἐντείξεις μὴ πυκνὰς ποιοῦ, do not make frequent visits.—πλησμονή, an overdoing, an excess.—7. ὑφ' ὧν, κ. τ. λ., arrange ἄσκει ἐγκράτειαν πάντων τούτων, ὑφ' ὧν αἰσχρὸν (ἐστὶ) τὴν ψυχὴν κρατεῖσθαι, practise moderation in all those things, &c.—8. μᾶλλον τήρει τὰς παρακαταθήκας τῶν λόγων, guard more diligently the pledges of your words.—παρεχομένους τρόπον πιστότερον ὄρκου, showing that their character is more to be relied on than their oath.

P. 170.—1. ὄρκον ἐπακτὸν προσδέχου, take an oath required of thee (tendered to thee).—μηδὲνα θεὸν ὁμόσης, swear by no god.—2. ἔλπιδε γὰρ, for you may be sure, lit. “expect.”—3. πολλοὺς ἐταίρους μεταλλάττειν, to change your companions often; lit. “to change many companions (one for another),” i. e. to be always changing one’s friendships.—4. ἂν μὴ περιμένης τὰς παρ’ ἐκείνων δεήσεις, if you do not wait for requests from them,—ἂν for ἕαν, § 125, ἂν, 1.—ἀλλ’ αὐτεπάγγελτος, but of your own accord.—5. τοὺς δυσχεραίνοντας ἐπὶ τοῖς κακοῖς, κ. τ. λ., those who are distressed for their friends on account of misfortunes, but also those who do not envy them on account of prosperity.—συνάχθονται τοῖς φίλοις μὲν ἄτυχοῦσι, sympathize with their friends, when unfortunate.—6. Arrange φιλόκαλος τὰ περὶ τὴν ἐσθήτα, neat in your clothing; lit. “as to the things concerning your clothing.”—καλλωπιστής, a fop, a dandy.—7. μεγαλοπρεπές, dignity, propriety.—περιεργον, excess of effort.—8. παρὰπλήσιον πάσχουσιν, ὡς περ’ ἂν εἴ τις, are in the same situation as if a person, or, with a person who.

P. 171.—1. καλὸς γὰρ, arrange γὰρ χάρις ὀφειλομένη παρ’ ἀνδρὶ σπουδαίῳ (ἐστὶ) καλὸς θησαυρός, for favour due to you from (more closely, with) a worthy man is a good treasure.—2. πείση ὅμοια τοῖς, κ. τ. λ., you will be in the situation of those (lit. “you will suffer like things with those”) who feed another man’s dog.—πείση fut. ind. m. 2d. sing. of πάσχω.—ὡς περ’ τοὺς τυχόντας ἔλακτοῦσιν, as they bark at any body else.—3. ἀμφοτέροι γὰρ πιστευθέντες τοῖς πιστεύοντας ἀδικοῦσιν, for both (i. e. flatterers and deceivers) being trusted, injure those who trust them.—4. ἀθάνατα μὲν (φρονήματα) φρόνει, think as an immortal, aspire to immortality; lit. “think immortal thoughts.”—θνητὰ δέ, but think as a mortal, i. e. φρόνει θνητὰ δὲ φρονήματα.—5. βουλευόμενος, in forming resolutions, drawing conclusions, devising plans.—6. ταχίστην ἔχει τὴν διάγνωσιν, is

most speedily discerned (or, understood), lit. "has the quickest explanation," "illustration."—7. ὑπὲρ τῶν σεαυτοῦ, *about your own affairs*.—8. ὁ γὰρ κακῶς διανοηθεὶς, *for he who has managed badly*.—9. ἰσχυρότατον μέντοι νόμον ἡγοῦ τὸν ἐκείνων τρόπον, *nevertheless consider their character (or disposition) the strongest law*.—10. τὸν πολιτευόμενον, *the citizen*, lit. "him who takes part in public affairs."—θεραπεύειν τὸ πλῆθος, *to pay court to the multitude*.—οὕτω καὶ, κ. τ. λ., *just so it becomes him who lives under a monarchy*. 11. εἰς ἀρχὴν κατασταθεὶς, *having been appointed to office, having been placed in power*.—πρὸς τὰς διοικήσεις, *in the management of affairs*.—ὧν γὰρ ἂν ἐκείνος ἀμάρτοι, κ. τ. λ., *for of the things which he may have done wrong, men will impute the blame to thee*.

P. 172.—1. μηδενὶ πονηροῦ, κ. τ. λ., *neither countenance nor defend any base action*.—δόξεις γὰρ αὐτός, κ. τ. λ., *for you yourself will be thought*; lit. "will seem," or, "appear."—2. τελευτήσασιν (τὸν βίον), *to the dead*; lit. "to those who have ended their life."—3. κακείνων μὲν τοῖς φαύλοις μέτεστι, κ. τ. λ., *moreover, of those (viz. riches) it is possible for the worthless to participate, but it is impossible for the worthless to share in this, viz. rectitude of conduct*.—ἐκείνων, here refers to *χορημάτων*, the last mentioned, and *ταύτης* τοῦ δικαιουσύνῃ, the first mentioned, contrary to the general rule, § 133, 3, and Idioms, 26; but in this case there is no danger of a wrong reference, as not only the sense but the *number*—the one being plural and the other singular—is a sufficient guide. For another example, see τὰ μὲν and ἡ δέ in the preceding sentence.—4. δύο ποιοῦ καιροῦς τοῦ λέγειν, *avail yourself of two occasions for speaking*.—περὶ ὧν, i. e. λέγε ἢ ταῦτα περὶ ὧν, κ. τ. λ., *speaking either things concerning which you know well, or, &c.*—σιγαῖν ἄμειρόν (ἔστιν) ἢ λέγειν, *to be silent is better than to speak*.—5. εὐτυχῶν, *if you are fortunate*, Idioms, 105, 1.—δυστυχῶν, *if you are unfortunate*.—6. δεῖ γάρ, *for it must be*.—τοῖς δέ, κ. τ. λ., *arrange δὲ τὴν ἀδοξίαν ἐν τῷ ζῆν (εἶναι φοβεράν) τοῖς σπουδαίοις, but that dishonour in life is terrible to the good*.—7. οἷς παραδείγμασι χρωμένους, *making use of these as examples, namely, Hercules and Tantalus, mentioned in the preceding paragraph (here omitted), the one as an example of the excellence of virtue, and the other, of the consequences of vice*.—χορῆ (ἡμᾶς) ὀρέγεσθαι τῆς καλοκἀγαθίας, *it is proper for us to aspire after all that is fair and good*.—8. μηδενὸς μὲν ἀπειροῦς (ἑαυτοῦς) ἔχειν, *to be (lit. "to have themselves") ignorant of nothing*.—9. μόλις γὰρ ἂν τις, κ. τ. λ., *for scarcely with all his care would a person be able to subdue the corruption (the errors) of his nature*.

XENOPHON'S MEMOIRS OF SOCRATES.

XENOPHON, distinguished among the ancients as a historian, a philosopher, and military commander, was born at Athens about 456 years before Christ. In early youth he was the disciple of Socrates, whose maxims and precepts he cordially adopted, exemplified them in his own life and conduct, and recommended them to others in his writings. As a man, Xenophon was amiable, honourable, upright, and temperate; as a soldier and commander, brave, generous, and skilful; and as a writer, distinguished not more for the genius and talent displayed in the subjects of which he treats, than by the beauty, simplicity, and purity of his diction. "His language is remarkable for sweetness, variety, perspicuity, and elegance,—rich without superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, apposite, and do credit both to his heart and his understanding." The two following extracts are from his *Memorabilia* or *Memoirs of Socrates*, the best of his philosophical works, and written with singular taste and elegance. It seems to have been undertaken for the purpose of defending his master from the unjust charges brought against him, of introducing strange deities, and corrupting the minds of the young by his maxims and example. In refutation of this charge, he distinctly states what were the sentiments of Socrates on these subjects, and sets forth his doctrines and manner of teaching, by relating conversations supposed to be held with his disciples and others, on topics of a moral and religious nature. Of these discourses or conversations, the selections here made are favourable specimens. For further details respecting his history and writings, see *Anthon's Lempriere*.

DISCOURSE OF SOCRATES TO ARISTODEMUS.

On the proofs of Wisdom and Design in the formation of Man.

P. 173.—1. *περὶ τοῦ δαιμονίου, concerning the divinity.—αὐτὸν οὔτε θύοντα, that he (viz. Aristodemus) neither offered sacrifice.—ἀλλὰ καταγελῶντα, but ridiculed, § 173, 3, 2d.—2. ἔστιν οὓς τινὰς ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; dost thou admire any men on account of their wisdom? for the perf. rendered sometimes as the present, see § 76, V. and Obs. 8.—Ἐγὼγε, certainly I do, Idioms, 62, IX.—3. καὶ ὃς ἔφη, and he said.—ὃς is often used in the sense of αὐτός, § 60, Obs. 3.—4. ἐπὶ μὲν Ἐπῶν ποιήσει; for Epic poetry; lit. "for the making of epics."—ἔγωγε τεθαύμακα, I for my part have admired and do admire, i. e. "I admire."—μάλιστα, especially.—5. πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι; whether do you think that those who make; lit. "whether do those who make, &c. seem to you."—ἢ οἱ (ἐργαζόμενοι) ζῶα ἔμφρονά τε καὶ ἐνεργά, or those who make living beings endowed with intelligence and activity.—6. πολὺν νῆ Δία, κ. τ. λ., arrange and supply thus, νῆ Δία, οἱ (ἐργαζόμενοι) ζῶα (δοκοῦσι μοι εἶναι) πολὺν (ἀξιοθαυμαστότεροι,) most certainly those who make living beings appear to me to be much*

more worthy of admiration.—εἶπερ γε, κ. τ. λ., if at least these are not made by chance, but by design.—7. τῶν δὲ ἀτεκμήρως ἐχόντων, of those things which do not clearly indicate; lit. “which have themselves without clear indications.”—8. οὐκοῦν δοκεῖ σοι; κ. τ. λ., does not, then, he who made men at first seem to you to have given to them, for utility, every sense by which they perceive (viz. sensible objects)? &c.—9. ὁσμῶν γε μὴν—τί ἂν ἡμῖν ὄφελος ᾗν; and truly what benefit would we have had from odours?—εἰ μὴ, unless.—10. γνώμων, as the discerner or judge.

P. 174.—1. οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι; and does not this seem to you to resemble a work of design? viz.—τὸ, ἐπεὶ ἀσθενής, κ. τ. λ., since the sight is delicate, the defending it with eyelids, as doors, which open of their own accord, when there is any occasion to use it, and close in sleep. Here, τὸ θινῶσαι as a noun, is in apposition with τόδε.—2. ὡς δ’ ἂν μὴδὲ ἄνεμοι, κ. τ. λ., and that the winds may not hurt it.—τὸ ἐμφῦσαι, κ. τ. λ., the causing eyelashes to grow as a sieve.—ὄφρῦσι τε ἀπογεισῶσαι, κ. τ. λ., and by means of eyebrows defending, as with a penthouse, the parts above the eyes.—3. τὸ δὲ τὴν ἀκοίην, κ. τ. λ., and that the ear (lit. “the hearing,” “the organ of hearing,”) receives all kinds of sounds and yet is never filled.—4. καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις, and that the front teeth to all animals, εἶναι (τοιούτους) οἷους τέμνειν, are such as to cut, i. e. are adapted to cutting.—5. καὶ στόμα μὲν, κ. τ. λ., arrange καὶ τὸ καταθεῖναι στόμα μὲν, δι’ οὗ (τάδε) ἂν τὰ ζῶα ἐπιθυμεῖ, εἰσπέμπεται, πλησίον, κ. τ. λ., and the having placed the mouth through which those things which animals require, enter, near the eyes and nostrils.—6. ἐπεὶ δὲ τὰ, κ. τ. λ., and since the excrements are loathsome.—(τὸ) ἀποστρέψαι, κ. τ. λ., the having turned away the passages of these.—καὶ (τὸ) ἀπενεγκεῖν, κ. τ. λ., and the carrying them off as far as possible from the senses.—ὑπορεῖς; are you at a loss?—7. οὐ μὰ τὸν Δι’, certainly not.—ἀλλ’ οὕτω γε σκοπομένῳ, κ. τ. λ., but to me considering the subject thus, these things are very like the contrivance of some maker, wise and friendly to animals.—8. τὸ δὲ ἐμφῦσαι, moreover also the implanting.—9. ἀμέλει καί, κ. τ. λ., undoubtedly these also resemble the contrivance.—10. σὺ δὲ σαυτὸν; κ. τ. λ., but do you think that you are (lit. “that you have yourself”) in some degree intelligent,—endowed with intellect?—οἶσι δὲ οὐδὲν εἶναι φρόνιμον ἄλλοθι οὐδαμοῦ, and do you think that there is nothing intelligent anywhere else.—11. νοῦν δέ, arrange ἄρα δὲ δοκεῖς σὲ εὐτυχῶς πως συναρπάσαι νοῦν ὄντα οὐδαμοῦ; and you think that you, by some good fortune or other,

obtained intelligence, which however nowhere exists? (lit. "being nowhere.")—12. *καὶ τάδε τά, κ. τ. λ., and do you suppose that these things, of vast size and infinite in number, exist in such beautiful order by accident, without an intelligent cause?*—13. *μὰ Δι'*, they are not (the effect of design). *μὰ* of itself neither affirms nor denies; it is usually a negative, but takes its negative character from the clauses with which it is connected. Here it denies the existence of an intelligent cause, as is evident from the reason assigned—*οὐ γὰρ ὄρα*.—It is here therefore not a negative answer to the question, but a negation of the proposition which the question was designed to prove. An affirmative answer to the question itself would amount to the same thing; thus,—Do you suppose that these things are the work of chance? "Yes, truly," "for I do not see," &c.—*τοὺς κυρίους*, sup. *τοῦ κόσμου*, the rulers (of the world), *ὡςπερ (ὄρα) τοὺς δημιουργούς*, as I see, &c.—14. *οὐδὲ γὰρ*,—in this reply *γὰρ* refers to a denial of the correctness of the conclusion from the premises, and introduces a fact in opposition to it; thus, "Your not seeing the rulers of the world, is no evidence that such rulers do not exist."—*οὐδὲ γὰρ, κ. τ. λ., for you do not see your own soul, &c.*

P. 175.—1. *ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι*, than to require (stand in need of) my service, § 143, Obs. 10.—2. *οὐκοῦν, therefore*.—He takes advantage of the concession to lead to an opposite conclusion—*therefore, for that very reason, said he*.—*ὄσω μεγαλοπρεπέστερον, κ. τ. λ., the more glorious (he is who) condescends,—thinks fit,—to care for you, the more ought he to be honoured (by you)*.—3. *ἔπειτ' οὐκ οἶμι (τοὺς θεοὺς) φροντίζειν ἀνθρώπων οἷ, κ. τ. λ., do you not then think that the gods care for men who, or, since they (the gods)*.—*πρῶτον μὲν, first of all*.—4. *ἔπειτα, in the second place, and further*,—this word is generally used to introduce a further reason, argument, or statement.—5. *οὐ τὸ πορεύεσθαι μόνον παρέχουσιν, which furnish only the power of walking*.—6. *τὰ πλείστα (τῶν πραγμάτων, § 143, R. X.) οἷς, the most (of those things) by which*.—7. *μόνην τὴν (γλώττιαν) ἀνθρώπων ἐποίησαν (τοιαύτην) οἶαν, κ. τ. λ., they made the tongue of men only, such as, by touching the mouth at different places in succession, to articulate the voice*.—8. *οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ, wherefore now the deity was not content with caring only for the body*.—*ἀλλὰ καὶ*, but also, lit. "wherefore not only did it not suffice the deity to care for the body, but also," &c., Idioms, 117, 51, 2.—9. *τίνος γὰρ ἄλλου ζώου; κ. τ. λ., for of what other animal, first of all, does the soul*

perceive the existence of the gods? lit. “perceive the gods that they are,” Idioms, 69, 2.—*τῶν, who.*—*ἢ νόσοις ἐπικουρῆσαι, or provide for sickness.*

P. 176.—1. *ὅτι παρὰ τὰ ἄλλα ζῶα, κ. τ. λ., that in comparison with the other animals men live as gods.*—2. *οὔτε γὰρ βοὸς ἂν ἔχων, κ. τ. λ., for neither would a person having the body of an ox, i. e. if he had, &c.*—*οὔθ’ ὅσα χεῖρας ἔχει, κ. τ. λ., nor do (those animals) which have hands, but are without intelligence possess any more (advantage).*—*ἀμφοτέρων τῶν πλείστου ἀξίων, both (these) which are of the greatest importance,*—with *τῶν* supply *ὄντων*.—3. *ὅτι καὶ ὁ σὸς νοῦς ἐνὼν, τὸ σὸν σῶμα, κ. τ. λ., that even your mind while it is in your body manages it;* lit. “that even your mind being in (it) manages your body.”—4. *καὶ τὴν ἐν τῷ παντὶ φρόνησιν, κ. τ. λ., that the intelligence in the universe (the universal mind) so disposes, as it is pleasing to it, i. e. according to its pleasure.*—*καὶ μὴ, sup. οἴεσθαι χρή, and you ought not to think.*—5. *ἦν μέντοι, ὡςπερ ἀνθρώπους θεραπεύων γινώσκεις, if indeed as by serving men, you know, &c.*—*οὔτω καὶ τῶν θεῶν πείραν (ἐὰν) λαμβάνης θεραπεύων, if you in like manner make trial of the gods by serving them.*—*γνώσῃ τὸ θεῖον, ὅτι, you will know the divinity, that it is, i. e. you will know that the divinity is, or exists, Idioms, 69.*—*καὶ αὐτούς, and that they, the gods, the divinity;* *αὐτούς* here stands instead of *τούς θεούς*, equivalent to *τὸ θεῖον* in the preceding clause.—6. *ἐμοὶ μὲν οὖν, to me then, i. e. to Xenophon, who records the preceding discourse of Socrates with Aristodemus.*—*ταῦτα λέγων, he, (viz. Socrates,) by saying these things.*—*ἐπεὶπερ ἡγήσαιντο, κ. τ. λ., since they would consider that not one of these things which they might do, would ever escape the notice of the gods.*

THE CHOICE OF HERCULES.

SOCRATES, in a conversation with Aristippus, on the subject of temperance, relates to him the following allegory, on the choice of Hercules, as he heard it from Prodicus, a rhetorician of Cos, who taught at Athens, and of whom he was a pupil. The best instructions, however, often fail with men of corrupt minds. Notwithstanding all the pains taken by Socrates with Aristippus, he continued his profligate course, and became afterwards the founder of a sect of philosophers, whose leading tenet was, “that man was born for pleasure, and that virtue is laudable, only so far as it conduces thereto.”

P. 177.—1. *ὡσαύτως περὶ ἀρετῆς ἀποφαίνεται, in like manner, (as above, viz. in the preceding part of the discourse from which*

this extract is taken) shows his opinion concerning virtue.—ὡδέ πως λέγων, κ. τ. λ., speaking nearly thus, as far as I remember.—ὅσα, i. e. κατὰ τοσαῦτα ὅσα.—2. ἐκ παιδῶν εἰς ἡβην, from boyhood into youth; lit. “from the boys.”—3. εἴτε τὴν δι’ ἀρετῆς ὁδὸν τρέπονται ἐπὶ βίον, κ. τ. λ., whether they shall turn themselves to life (i. e. enter on life) by the way of virtue, or by the way of vice.—εἰς ἡσυχίαν, into a retired place, a solitude.—(εἰς) ὁποτέρων τῶν ὁδῶν, to which of the ways he should turn.—4. καὶ (φησὶ) φανῆναι αὐτῷ, and he said that there appeared to him. What follows is in the form of oblique discourse, and the leading verb in the infinitive depends on φησί, he (viz. Prodicus) said.—5. εὐπρεπῆ τε ἰδεῖν ἐλευθέριον, of a noble and dignified appearance; lit. “noble and dignified to behold.”—φύσει κεκοσμημένην, κ. τ. λ., adorned by nature as to her person with neatness.—6. τεθραμμένην μὲν εἰς πολυσαρκίαν, κ. τ. λ., pampered into corpulency and effeminacy, perf. pt. p. of τρέφω, § 93, Excep.—7. κεκαλλωπισμένην, set off, embellished, improved.—τοῦ ὄντος, than it was in reality; lit. “than that (colour) which was,” Idioms, 32.—8. τὸ δὲ σχῆμα, κ. τ. λ., and as to her figure, so as to appear to be more erect than nature, i. e. than she naturally was.—τὰ δὲ ὄμματα ἔχειν, κ. τ. λ., and to have her eyes glaring wide open, perf. pt. p. of ἀναπειάννυμι.—ἐσθῆτα δὲ ἐξ ἧς, κ. τ. λ., and her dress from which her beauty might show forth to advantage.—9. τὴν μὲν πρόσθεν ῥηθεῖσαν, (he said) that the woman first mentioned advanced in the same manner (as at first).—10. φθάσαι βουλομένην, wishing to get the start of her.—προσδραμεῖν, ran towards, 2 aor. inf. a. of προστρέχω.—(διὰ) ποῖαν ὁδόν, by what way.

P. 178.—1. πρῶτον μὲν γὰρ, κ. τ. λ., for in the first place you shall not concern yourself about wars, or business.—φροντιεῖς, Attic future for φροντίσεις, § 101, 4, (1 & 2).—2. ἀλλὰ σκοπούμενος διέση — but you shall be through (life) i. e. always — considering, fut. ind. m. of διέμι.—3. καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις, and how you might obtain all these things with the least trouble.—4. οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πορίζεσθαι ταῦτα, there is no fear that I should lead you to procure these things.—πονοῦντα, by labouring, &c.—ἀλλ’, κ. τ. λ., arrange thus: ἀλλ’ σὺν χρήσῃ τούτοις οἷς ἂν, κ. τ. λ., but you shall enjoy these things for which others labour.—6. πανταχόθεν γὰρ ὠφελεῖσθαι, κ. τ. λ., for I furnish power to those following me, (lit. “being with me,”) to derive advantage from every quarter.—7. οἱ μὲν φίλοι καλοῦσί με Εὐδαιμονίαν, my friends call me ΕΥΔΑΙΜΟΝΙΑ, (i. e. Happiness,) but those who hate me and misrepresent me call me

ΚΑΚΙΑ, i. e. *Misery* or *Wretchedness*,—a term which expresses the very opposite of *Εὐδαιμονία*, and which fitly represents the effect of a life spent in vice and sensuality.—8. ἐν τούτῳ (χρόνῳ), *at this time, at this point in the conversation*.—εἰδὺνα τοὺς γεννήσαντάς σε, *having known your parents*.—9. σφόδρ' ἄν σε, κ. τ. λ., *that you would certainly become an illustrious performer of honourable and glorious deeds*.—προοιμίους ἡδονῆς, *by promises of pleasure*. lit. “preludes.”—10. ἤπερ (scil. ὁδῶ) οἱ θεοὶ διέθεσαν, κ. τ. λ., *but I will relate with truth the things that are, in what way the gods have ordained (arranged) them*.—11. δίδoασιν, Ion. for δίδουσι, *give*, pres. ind. a.—εἴτε τοὺς θεοὺς ἴλωσ (Attic for ἰλάους, § 19,) εἶναι σοι βούλει, *if you wish the gods to be propitious to you*; βούλει, pres. ind. m. 2 sing. Attic for βούλη, § 101, 8. So also οἶε for οἶη.—θεραπευτέον τοὺς θεοὺς, sup. σοι, *you must worship the gods*, Idioms, 116, 2.—12. τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, *you must endeavour to benefit (to do well for) Greece*, § 153, Obs. 1.

P. 179.—1. καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον, *you must learn by practice, how it is necessary to use them*.—2. ὑπολαβοῦσα, *interrupting*.—ἡ γυνή σοι αὐτὴ διηγῆται, *this woman herself (i. e. by her own account) points out to you*.—3. ἦτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, κ. τ. λ., *who dost not wait for the desire of pleasant things, but satiatest thyself with all things before desiring them, eating before being hungry, &c.*—ἐμπίπλασαι, pres. ind. m. 2d sing. of ἐμπίπλημι.—4. καὶ τοῦ θέρους χιόνα, κ. τ. λ., *and in the summer time running about, thou seekest for snow, viz. for cooling your wines, περιθῆω*.—5. καὶ τὰ ὑπόβαθρα ταῖς κλίταις παρασκευάζῃ, *and thou providest carpets (or cushions) under thy couches*.—ἀλλὰ διὰ τὸ ἔχειν μηδὲν ὃ τι ποιεῖς, *but from having nothing to do*; lit. “which thou canst do.”—6. οὕτω γὰρ παιδεύεις τοὺς σαντιῆς φίλους, *for thus thou instructest (trainest up) thy friends*.—τῆς μὲν νυκτὸς ὑβριζουσα, κ. τ. λ., *polluting the night with revellings and debauchery* (lit. “insulting the night”), *and spending the most useful part of the day in sloth*.—7. ἀθάνατος δὲ οἶσα, κ. τ. λ., *and though an immortal, thou art an outcast from the gods*; lit. “thou hast been cast out,” &c.—8. ἀνήκοος εἶ, *thou hast never heard*; lit. “thou art without the hearing.”—ἀθίατος εἶ, *thou hast never seen*; lit. “thou art without the seeing.”—οὐδὲν γὰρ πάποτε σαντιῆς, κ. τ. λ., *for thou hast never seen a single good action of thy own*.—τεθέασαι, perf. ind. p. 2d sing. of θεάομαι.

P. 180.—1. τίς δ' ἄν σοι λεγούσῃ τι πιστεύσειε; *who would believe thee saying any thing?* i. e. “who would believe any thing

thou sayest?" for this form of the 1 aor. opt., see § 101, 1.—*ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν*; or *what prudent person would venture to belong to thy company*. The plural relative οἱ, *who*, having θιάσου for its antecedent, refers to the persons forming the company, § 135, 6, 3d.—2. *ταῖς ψυχαῖς ἀνόητοι*, *imbecile in mind, foolish, stupid*.—3. *οἷς προσήμει*, *as it is their duty*; lit. "whom it becomes."—4. *ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις, κ. τ. λ.*, *my friends also have* (lit. "there is to my friends") *a sweet and quiet enjoyment of their food and drink*.—*ἀνέχονται γὰρ, κ. τ. λ.*, *for they refrain from them until they have a desire for them*.—5. *καὶ οὔτε ἀπολιπόντες, κ. τ. λ.*, *and neither when they lose it are they distressed*.—6. *εὖ δέ, κ. τ. λ.*, *arrange, δὲ ἡδονται εὖ πράττοντες τὰς παρούσας (πράξεις)*, *and they take delight in doing well their present duties*.—*τίμιοι δὲ πατρίσιν*, *honoured by their country*.—*τίμιοι* here has a passive signification, equivalent to *τιμητοί*, and governs the dative on the same principle, § 147, Obs. 2, R. I.—7. *τὸ πεπρωμένον τέλος*, *the end decreed by fate*, perf. pt. p. of *πρώω*.—8. *οὐ μετὰ λήθης ἄτιμοι κῆνται, κ. τ. λ.*, *they do not sink unhonoured into oblivion, but flourish forever, celebrated in the memory (of posterity)*.—9. *τοι-αυτὰ σοι, κ. τ. λ.*, *by exerting thyself in such labours, O Hercules, son of illustrious parents, it is in thy power to enjoy the greatest possible happiness*.

THE EXPEDITION OF CYRUS.

THIS expedition was undertaken by Cyrus the Younger, with a view to be revenged on his elder brother Artaxerxes, king of Persia, who, at the instigation of Tissaphernes, a favourite officer, placed him under arrest, and would have put him to death but for the intercession of his mother. Cyrus assembled his forces to the number of 13,000 Greeks and 100,000 mercenaries at Sardis, whence he marched through Lydia, Phrygia, Lycaonia, Cappadocia, &c. to the Euphrates, which he crossed, and reached Babylonia after the space of about six months. He met the king's forces, led by the king in person, at Cunaxa; a battle ensued in which Cyrus was killed, while engaged in personal combat with the king, and his army defeated. The Greek forces were now without a leader, two thousand miles from home, and exposed to almost certain destruction, the greater part of their officers had been killed, or taken prisoners and afterwards treacherously put to death. By the advice of Xenophon, who had accompanied Cyrus, the ten thousand Greeks who survived the battle, rather than submit to the conquerors, resolved to return home, and Xenophon, with four others, was chosen to conduct their retreat, which he managed with the greatest skill and complete success, after surmounting almost incredible difficulties. The whole narration is given by Xenophon himself in his *Anabasis*, and is one of the finest specimens of military history. Of this work and its author, Gillies in his *history of Ancient Greece*, speaks as follows:—"His (Cyrus's) journey towards Babylon, his defeat and death in the plain of

Cunaxa, the retreat and dispersion of his followers, and the memorable return of the Greeks to their native country, have been related by the admired disciple of Socrates (whom the friendship of Proxenus the Bœotian recommended to the service and esteem of Cyrus), with such descriptive beauty, with such profound knowledge of war, and of human nature, and with such inimitable graces of native eloquence, as never were united in the work of any one man, but that of Xenophon the Athenian."—The extracts here given are from the First Book, and relate some of the most important particulars respecting the advance of this far-famed, but ill-fated expedition.

P. 181.—1. *Δαρείου καὶ Παρυσάτιδος, κ. τ. λ., Darius and Parysatis had two sons*; lit. "two sons belonged to Darius and Parysatis."—(ὧν) *πρεσβύτερος μὲν Ἀρταξέρξης, κ. τ. λ., of whom Artaxerxes was the elder—and Cyrus, the younger.* This Cyrus is commonly called "Cyrus the Younger," to distinguish him from Cyrus the Great, king of Persia, whose history is given by Xenophon in his *Cyropædia*.—2. *ἀπὸ τῆς ἀρχῆς ἧς, κ. τ. λ., from his government, of which he made him Satrap.*—Satrap is a Persian word, and means a prince or governor of a province.—*ἀπέδειξε, appointed (designated) him.*—*πάντων στρατιωτῶν, of all the troops.*—3. *ἀναβαίνει, goes up, viz. to Babylon, the capital of the empire, and the residence of the king.*—It seems to have been common with the Greeks, as well as many other nations, to speak of going from an inferior to a more eminent place, or from the coast to the interior, as a *going up*, and *vice versa*. Hence this expedition of Cyrus is called the *Ἀνάβασις (Anabasis)*, or the *Ascent*.—4. *ὀπλίτας, heavy armed soldiers.* The Grecian army consisted of *ὀπλίται, or heavy armed soldiers, ψιλοί, light armed soldiers, and the πελτασταί, or targeteers, so called from wearing the πέλιτη, a short buckler or target.*—5. *Ξενίαν Παρόύσιον, Xenias the Parrhasian.*—The Parrhasians were a people of Arcadia, in the Peloponnesus.—6. *κατέστη, sup. εαυτόν, established himself.*—7. *διαβάλλει, falsely accuses. ὡς ἐπιβουλεύει αὐτῷ, that he was conspiring.*—*ὡς ἀποκτενῶν, with a view to put him to death.*—8. *ἐξαίτησαμένη, having begged him off for herself.* Notice here the force of the middle voice, § 74, 2, and Obs. 3, 2d.—9. *βουλευέται ὅπως, κ. τ. λ., deliberates how he shall no longer, at any time, be dependent upon his brother*; *ἐπί, with the dative, here signifies, in the power of, dependent upon.*—*ἀντὶ ἐκείνου, in his stead.*—10. *ὑπήρχε Κύρῳ, favoured Cyrus.*—11. *ὅστις δ' ἀφικνεῖτο τῶν παρὰ βουσιλέως, and whoever of those (courtiers or delegates) came from the king to him.*—*πάντας οὕτω διατιθεὶς ἀνεπέμπετο, he sent them all back, treating them in such a manner as to be more friends to him than to the king.*—12. *πολεμεῖν ἱκανοί, fit to go to war, i. e. good soldiers.*—*καὶ ἔχοιεν εὐνοϊκῶς*

αὐτοῦ, *and might be friendly disposed to him*, sup. *ἑαυτοῦς*, see Idioms, 67, 1, & 117, 43.

P. 182.—1. ὡς μάλιστα ἐδύνατο ἐπιχρηπτόμενος, *as secretly as he could*; lit. “concealing himself,” i. e. his doings. Notice the force of the middle voice, viz. for his own advantage.—ὅτι ἀπροσσκευαστότατον, *as unprepared as possible*. For the force of ὡς, ὅτι, κ. τ. λ., with the superlative degree, see § 132, 6.—2. ὀπόσους, i. e. τοσοῦτων στρατιωτῶν ὀπόσους, *of so many soldiers as*.—3. ὅτι πλείστους καὶ βελτίστους, *as many and as good as possible*.—4. ὡς ἐπιβουλεύοντος, κ. τ. λ., *because (as he insinuated) Tissaphernes had a design upon these cities*, § 178, Obs. 6.—5. προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, *having perceived beforehand that they (the people of Miletus) were purposing the same things, namely, to revolt to Cyrus*.—6. κατὰγειν τοὺς ἐκπεπωκότας, *to lead back those who had been forced to flee*, i. e. the exiles, ἐκπίπτω.—7. αἴτη οὖν ἄλλη πρόφασις ἦν, κ. τ. λ., *this therefore was another pretext to him for collecting an army*.—8. ἡξίου ἀδελφὸς ὢν αὐτοῦ, *being his brother, he besought him*, nom. absol. § 178, Obs. 4.—9. Τισσαφέρνηι δὲ ἐνόμιζε, κ. τ. λ., *and he (the king) thought that he (Cyrus), by waging war with Tissaphernes, was expending his resources on his armies, so that he was not displeased at their waging war with each other*.—10. ἀπέπεμπε τοὺς γιγνομένους, κ. τ. λ., *sent to the king the tributes arising from the cities (ὦν, by attraction for ἔς) which Tissaphernes happened to have*, § 177, 4.—11. τῇ οὔσῃ κατ', κ. τ. λ., *which is over against Abydos*.—12. φυγὰς, *an exile*. Clearchus was banished from Lacedæmon for the crimes of tyranny, robbery; and murder. He had a violent passion for war.—13. τοῦτω συγγεγόμενος, κ. τ. λ., *having met with this man, he (Cyrus) admired him*.—14. μυθίους δαρικούς, *ten thousand Darics*. The Daric was a Persian gold coin, value about three dollars and a half. It had on one side a head of Darius, from which probably it took its name, and on the reverse was the figure of an archer.—Ten thousand Darics of course were equal to about thirty-five thousand dollars.—15. ὠφέλει τοὺς Ἕλληνας, *assisted the Greeks*.—ἐκοῦσαι, *willingly, cheerfully*.

P. 183.—1. τοῦτο δ' αὖ στρατεύμα, *and this army again was in this manner secretly supported for him*.—2. ἐτύγχανε ξένος ὢν αὐτοῦ, *happened to be a guest to him*. The term ξένος in Greek, like *hospes* in Latin, signifies both the entertainer and the entertained,—the host and the guest. It properly signifies *a stranger, one of a foreign land*. In the absence of inns or public places of

entertainment, the duty of showing hospitality to strangers, was anciently regarded as an important virtue, and from this practice often arose friendships which lasted through many generations. Those between whom such friendships existed were called *ξίνοι*, and *πρόξενοι*. The persons here spoken of were friends of Cyrus in this sense. As foreigners were hired as soldiers by the Athenians, the term also signifies *foreign troops* or *mercenaries*.—*ὑπὸ τῶν οἴκοι ἄντ.*, *by those of an opposite faction at home*.—*ὡς οὕτω περιγενόμενος ἄν.*, *κ. τ. λ.*, *because thus, (he thought) he would be superior*.—3. *μὴ πρόσθεν καταλῦσαι*, *not to put an end to the war, —not to come to a settlement with the insurgents—till he should consult with him*.—*οὕτω δέ*, see above, No. 1.—4. *ὡς βουλόμενος*, *as wishing, i. e. as he wished*.—*ὡς πράγματα παρεχόντων*, *κ. τ. λ.*, *because the Pisidians were giving trouble to his province*, § 178, Obs. 6.—5. *ξένους ὄντας καὶ τούτους*, *these also being friends*.—*ὡς πολεμήσων*, *as being about to wage war, i. e. because he (Cyrus, as indicated by the nominative case, Idioms, 110), was about to make war*.

CHAPTER II.

CYRUS having mustered his forces at Sardis, amounting, it is said, to 13,000 Greeks, and 100,000 barbarians, under the pretext of waging war against the Pisidians, sets out on his expedition against the king, about the end of March, or beginning of April, in the 3d year of the 94th Olympiad (about 400 years B. C.).

6. *ἐπεὶ δ' ἐδόκει αὐτῷ*, *κ. τ. λ.*, *since it seemed proper to him (i. e. since he resolved), now to set out on his expedition*, see Note 3, on p. 181.—7. *ὡς ἐπὶ τούτους*, *as if against these (viz. the Pisidians)*.—8. *λαβόντι ὅσον*, *i. e. τοσοῦτον στράτευμα ὅσον*, *κ. τ. λ.*, *having taken as large a force as was with him, i. e. all the army that he had*.—*ἦμεν*, *to come (to him)*.—9. *συναλλαγέντι πρὸς τοὺς οἴκοι*, *having made an agreement with his citizens at home*.—10. *τοῦ ξενικοῦ* (*sc. στρατεύματος*), *the mercenary army*.

P. 184.—1. *οἱ δὲ ἠδέως ἐπέθοντο (ἐπίστευον γὰρ αὐτῷ)*, *and they willingly obeyed, for they had confidence in him*.—2. *τοὺς ἐκ τῶν*, *κ. τ. λ.*, *arrange λαβὼν τοὺς ὀπλίτας, εἰς τετράκις χίλους, ἐκ τῶν πόλεων παρεγένετο*, *κ. τ. λ.*, *having taken the heavy armed soldiers, about four thousand, out of the cities, he came to Sardis*.—*εἰς*, with numerals, signifies *about*, § 124, 6.—3. *γυμνήτας*, *light armed soldiers*.—4. *ἦν δὲ καὶ οὗτος*, *κ. τ. λ.*, *and both he and Socrates were of those who had fought at Miletus*.—5. Arrange *καὶ ἠγησάμενος τὴν παρασκευὴν εἶναι μείζονα ἢ ὡς ἐπὶ Πεισίδας*, *and*

thinking that the preparation was greater than (was necessary) as if against the Pisidians.—*πορεύεται ὡς* (Attic for *πρός*) *βασιλεία*, sets out to the king.—*ἢ ἐδύνατο τάχιστα*, i. e. *ἐν τῇ ὁδῷ ἢ ἐδύνατο πορεύεσθαι*, by the way in which he could go quickest, i. e. as quickly as he could, § 132, 6.—6. *Κῦρος δὲ ἔχων* (τούτους) *οὓς εἶπον*, Cyrus, with those whom I have mentioned, Idioms, 102, 4.—7. *τρεῖς σταθμούς*, three stations, or, days' march. *Σταθμός* from *ἵστημι*, to stand, properly signifies the place where an army halted and encamped for the night, after the day's march. Hence three *σταθμοί*, or *stations*, means "three days' march."—8. *παρασάγγας εἴκοσι καὶ δύο*, twenty-two parasangs. The parasang was a Persian measure of length, equal to about three Roman, or two and three-fourths English miles.—9. *τούτου τὸ εὖρος δύο πλέθρα*, the breadth of this was two plethra. The "plethron" was a measure of a hundred feet.—10. *πόλιν οἰκοιμένην*, an inhabited city, i. e. well inhabited or populous.—*εὐδαίμονα καὶ μεγάλην*, opulent and large.—*ἔχων*, with, see above, Note 6.

From Sardis, the army of Cyrus, after eighty days' march, and halting at different places, in all about ninety-six days, arrived at Pylæ on the confines of Babylonia, a distance of 482 parasangs, equal to 1446 Roman, or about 1325 English miles, in 176 days after they started. They were now only about nineteen parasangs distant from Cunaxa, where the battle was fought, and from certain indications they considered themselves not far from the enemy. At this crisis, the event recorded in the next chapter took place.

CHAPTER VI.

ORONTES, a Persian nobleman, who had twice before been guilty of treachery, but had been restored to favour, is again detected in a design to desert Cyrus, and to carry with him to the king as many of his troops as he could. He is apprehended, tried condemned, and executed.

P. 185.—1. *ἐντεῦθεν προϊόντων*, as they were advancing from this place (Pylæ), the tracks and dung of horses were seen.—*εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων*, and the foot-print seemed to be (the foot-print) of about two thousand horse.—2. *προϊόντες ἔκαιον καὶ χιλόν*, as they advanced, burned up even the fodder, and every thing useful; lit. "and if any other thing was useful (they burned it)."—3. (*κατὰ*) *τὰ πολεμικὰ λεγόμενος*, κ. τ. λ., ranked in military affairs among the bravest of the Persians.—4. *ὅτι . . . ἢ κατακαίνοι ἂν ἐνεδρεύσας*, that by lying in ambush, he would either kill those horsemen that were burning up every thing in their course.

—τοῦ καίειν ἐπιόντας, *from going about and burning*, Idioms, 101.
 —5. ἔχων ἰππείας ὡς ἂν δύνηται πλείστους, *with as many cavalry as he could*, Idioms, 102, 4.—6. ἀναγνούς δὲ αὐτήν, ὁ Κῦρος, κ. τ. λ., *and Cyrus having read it, apprehends Orontes*.—7. τούτους δὲ θέσθαι τὰ ὄπλα, κ. τ. λ., *and that these should place themselves in arms around his tent*.—8. προτιμηθῆναι μάλιστα τῶν Ἑλλήνων, *to possess the highest honour of all the Greeks*.—9. ἐπεὶ δ' ἐξῆλθεν, κ. τ. λ., *and when he (Clearchus) came forth (viz. from the tent of Cyrus), he related to his friends the trial of Orontes as it was, for secrecy was not enjoined; lit. "for it was not a thing not to be spoken of."*

P. 186.—1. τοῦτο πράξω περὶ Ὀρόντιου τουτουύ, *I may do concerning this Orontes now before you, that, ὅ τι, which, &c.*—2. ταχθεὶς ὡς ἔφη αὐτὸς ὑπό, κ. τ. λ., *being commanded, as he says, by my brother*.—καὶ ἐγὼ αὐτὸν προσπολεμῶν, κ. τ. λ., *and I, by prosecuting the war against him, brought it about, so as that it seemed proper to him to cease from the war against me (i. e. compelled him to abandon the war against me), I both received and gave the pledge of friendship; lit. "the right hand."*—3. ἔστιν ὅ τι σε ἠδίκησα; *have I injured you in any thing? ὅτι οὐ, "No,"* Idioms 78, 4, Obs.—4. οὐκοῦν ὕστερον; κ. τ. λ., *did not you then afterwards, though injured by me in nothing, as you yourself acknowledge, having revolted to the Mysians, do all the injury you could to my province?*—ἔφη ὁ Ὀρόντης, *Orontes answered in the affirmative*, Idioms, 62, IX. 1.—5. οὐκοῦν . . . μεταμέλειν τέ σοι ἔφησθα; κ. τ. λ., *did you not even say that you repented (of what you had done)?*—πέισας ἐμέ; κ. τ. λ., *and having prevailed upon me, did you not give a pledge of fidelity again to me, and receive one from me?*—6. νῦν τοῖσιν ἐπιβουλεύων μοι; κ. τ. λ., *have you now been found, for the third time conspiring against me? Orontes having answered, "being injured in nothing,"* Idioms, 78, 4.—7. ἢ γὰρ ἀνάγκη, *(I confess it) for I cannot do otherwise; lit. "for there is necessity."*—γὰρ refers to the direct answer understood, and here supplied, "I confess it."—8. ἔτι οὖν ἂν γένοιο; κ. τ. λ., *could you then still (after all this) be an enemy to my brother, and a faithful friend to me? He answered, "if I could, I would never any more, O Cyrus, seem to you to be so,"* i. e. you could never think me so, Idioms, 78, 4, Obs.—9. ἀπόφηναι γνώμην, i. e. εὐχομαί σε ἀπόφηναι, κ. τ. λ., *I beg you to express your opinion*.—10. τὸν ἄνδρα τουτουύ, κ. τ. λ., *that this man be put to death, as soon as possible.*

P. 187.—1. τὸ κατὰ— arrange and supply thus: κατὰ τὸ εἶναι

ἡμῖν κατὰ τοῦτον, *as far as he is concerned*; lit. "as far as it is to us with respect to him." Here τὸ εἶναι ἡμῖν is a substantive phrase, and both this and τοῦτον are governed by κατὰ, according to § 157, Obs. 1.—2. ἔφη, *he (Clearchus) said*.—προσθέσθαι ταύτην, κ. τ. λ., *concurréd in* (lit. "added themselves, or (τὴν ψῆφον) their vote to,") *this opinion*.—3. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized Orontes by the girdle*, § 156, R.—ἐπὶ θανάτῳ, *in token of his being to be led to death*. It appears that it was customary with the Persians to seize the girdle of a person who was condemned to death, as if to drag him forth to execution.—4. ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ, κ. τ. λ., *and when those who formerly prostrated themselves before him, saw him, they even then did him the same honour, though seeing that he was leading to death*.—5. οὐδ' ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς ἔλεγεν, *nor did any one, from his own knowledge, tell how he died*.—ἐκάζον δ' ἄλλοι ἄλλως, *but some conjectured one thing, others another*.—τάφος δ' οὐδεὶς, *but no monument of him ever was erected*; lit. "was ever shown."

CHAPTER VII.

AFTER three days' march through the region of Babylonia, Cyrus, supposing that he should be attacked by the forces of the king next day, makes preparation for the contest, by a general review of his troops during the night. As, however, the attack was not made, and no enemy appeared, he concluded that the king shunned the contest, and afterwards he proceeds with less circumspection.

P. 187.—6. εἰς τὴν ἐπιούσαν ἔω (acc. sing. Attic of ἔως), *on the next morning*.—βασιλέα ἤξειν μαχοῦμενον (Attic fut. pt. m. by elision of σ, and contraction for μαχεσόμενον, § 101, 4 (1), *that the king would come to make an attack*, § 177, Obs. 5.—7. αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε, *while he, in person, drew up his own men*.—8. συνεβουλευέτό τε πῶς ἄν, *both advised with them concerning the order of battle*.—καὶ αὐτὸς παρήγει θαρσύνων (κατὰ) τοιάδε, *and at the same time he himself, encouraging them, addressed them thus*.—9. οὐκ ἀνθρώπων ἀπορῶν, κ. τ. λ., *not for want of foreign troops*.—ἄγω ὑμᾶς συμμάχους, *do I take you as my auxiliaries*,—my fellow combatants.—διὰ τοῦτο προσέλαβον, κ. τ. λ., *for this reason I have taken you into my service*.—10. ὅπως οὖν, i. e. ὁρᾶτε οὖν ὅπως ἔσεσθε ἄνδρες, *see then that ye be men*, § 172, Obs. 3.

P. 188.—1. καὶ ὑπέρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω, *and on account of which I deem you truly happy*.—2. ἀντὶ ὧν ἔχω πάντων καὶ, κ. τ. λ., i. e. ἀντὶ πάντων ὧν ἔχω, κ. τ. λ., *in preference to all things which I have, and others manifold*.—ῶν, by attraction for ἄ.—3. ἐπίσσω,

they advance to the attack.—*ἄν δὲ ταῦτα ἀνάσχησθε*, and if you withstand these.—4. (*κατὰ*) *τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ*, as to other things, methinks I am even ashamed.—*οἴους, κ. τ. λ.*, (that) you should know what sort of men they are in our country. Observe the difference between the term *ἀνθρώπους* in this sentence, as applied to the Persians, and *ἀνδρῶν* in the next, as applied to the Greeks.—5. *τοῖς οἴκοι ζηλωτόν*, an object of envy to those at home; lit. "to be envied by those," &c.—6. *διὰ τὸ εἶναι ἐν τοιούτῳ τοῦ*, κ. τ. λ., on account of being in such (a state) of approaching danger.—7. *ἄν δ' εὖ γένηται τι, οὐ σε μεμνήσθαι*, but if the event be successful, that you will not remember (your promises).—*εἰ μέμνηο*, if you should remember; an uncommon form of the perf. opt. p. for *μέμνηο* (§ 101, Obs. 4), for which see Buttman's Gr. § 98, Note 9.—8. *τὰ δ' ἐν μέσῳ τούτων ἄπαντα, κ. τ. λ.*, all the places between (these extremes) the friends of my brother govern.—9. *ἐμπιπλὺς ἀπόντων τὴν γνώμην*, having satisfied the minds of all.—10. *παρεκελεύοντο δ' αὐτῷ πάντες, κ. τ. λ.*, and all who conversed with him advised him not to fight (in person).

P. 189.—1. *οἶε γὰρ σοι;* for do you really think? *γὰρ* here gives emphasis to the question, § 125, *γὰρ*, 1; for the use of *σοί* in such expressions, see § 145, 2.—*μαχεῖσθαι*, contr. for *μαχέσεσθαι*, § 101, 4 (1).—2. *νῆ Δι'*, most certainly, Idioms, 62, IX.—3. *ἐν τῇ ἐξοπλισίᾳ*, in the review,—in the getting ready for action.—*ἄσπις μυρία, κ. τ. λ.*, ten thousand four hundred bearing shields, i. e. heavy armed soldiers; *ἄσπις* is here used by metonymy for *ἄσπιδοφόροι*.—4. *ἄλλοι δὲ ἦσαν*, and there were others, or, "and besides these there were."—5. *ἦσαν ἕρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέσσαρες*, there were four generals, commanders and leaders, each of thirty myriads (or 300,000), namely, &c.—6. *ὑστέρησε τῆς μάχης ἡμέρας πέντε*, came up five days after the battle; lit. "was later than the battle;" *μάχης* is here governed by the comparative, implied in *ὑστέρησε*, from *ὑστερος*, which governs the genitive, § 143, Obs. 14, 1, and of course the verb governs the same case on the principle, § 144, Obs. 7, or simply by § 157, R. XXXIII. I. 2.—7. *μαχεῖσθαι*, would fight, see above, Note 1.—8. *παρετέτατο δὲ ἡ τάφος ἄνω, κ. τ. λ.*, and the trench had been cut up through the plain, &c., plup. ind. p. of *παρᾶτεινω*.—9. *ἔνθα δὲ εἰσὶν αἱ διώρυχες*, there also there are canals flowing from the river Tigris, and they are four.—*πλοῖα σιταγωγὰ*, vessels laden with provisions.

P. 190.—1. *διαλείπουσι δὲ ἐκάστη, κ. τ. λ.*, and they are distant

(each from the other) *a parasang, and there are bridges over them.*
 —2. παρ' αὐτὸν τὸν Εὐφράτην, *along the Euphrates itself.*—3. ἀντὶ ἐρύματος, *instead of (i. e. by way of) a fortification.*—4. τὸν Ἀμβρακιώτην μάντιν, *the soothsayer of Ambracia.*—ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *that the king will not fight in ten days; for μαχεῖται, as above, n. p. 189, 7.*—οὐκ ἄρα ἔτι μαχεῖται, *then he will not fight at all.*—5. ἀπεγνωκέναι τοῦ μαχεῖσθαι, *that he had given up the idea of fighting.*—6. καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, *with a few before him in their ranks, lit. "in order."*—τὸ δὲ πολὺ αὐτοῦ, κ. τ. λ., *but a great part of his army.*

CHAPTER VIII.

AT the approach of the army of Artaxerxes, drawn up in order of battle, the troops of Cyrus are thrown into confusion, and hurry to their arms. The line of battle is quickly formed,—the Greeks, on the right wing, next to the Euphrates, route the barbarians opposed to them. Cyrus fights eagerly, attacks the king in person, and is himself slain.

P. 190.—7. ἀμφὶ ἄγορὰν πλήθουσιν, *about the time of full market, i. e. the third hour, corresponding to our nine o'clock, A. M.* It was customary with the Greeks to indicate the time of day by the employment of it, or by some circumstance regularly recurring at that time.—8. ἔνθα ἔμελλε καταλύσειν, *where he was about to encamp; lit. "to stop, or, to end his march," sup. τὴν πορείαν.*—κατὰ κράτος, *at full speed; lit. "with force."*—καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, *both in Persian and in Greek.*

P. 191.—1. ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι, *that he (the king) would fall upon them before they put themselves in order of battle.* ἐπιπεσεῖσθαι, fut. inf. m. of ἐπιπίπτω, see πίπτω, § 117. The form πεσέομαι or πεσοῦμαι, is sometimes called the 2 fut. m. Others think more correctly that the 2 fut. has no existence in the active and middle voices, but only in the passive; and that these are the Ionic and Doric forms instead of πέσομαι from ΠΕΤΩ. The Attic formation from ΠΕΣΣΩ, § 101, 4 (1), will give the same result.—2. καὶ καθίστασθαι, κ. τ. λ., *and each man to take his stand in his own rank, i. e. "to take his post."*—3. τὰ δεξιὰ (sc. μέρη) τοῦ κέφατος, *the right wing.*—Προξένος δὲ ἐχόμενος, *and Proxenus was next to him; lit. "adhering (or holding himself) to him."*—4. τοῦ δὲ βαρβαρικοῦ, κ. τ. λ., *of the barbarian army, Paphlagonian horsemen about a thousand, and the Grecian targeteers stood next to Clearchus on the right.*—5. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν, *but Cyrus with his head undefended (i. e. without a helmet, lit. "bare").*—καθίστατο εἰς τὴν μάχην, *took his station for the battle.*—6. δέλην,

mid-afternoon (about three o'clock).—7. ὡσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ, *like a darkness generally over the plain*, i. e. covering nearly the whole plain.—8. χαλκός τις ἤστραπτε, *brazen armour* (lit. “brass”) *began to gleam*. τίς with χαλκός here has a collective signification, § 133, 10, “all the armour,” “every piece of brazen armour.”—9. ἐχόμενοι δὲ τούτων γερόφοροι, *and next to these, soldiers armed with Persian bucklers*, see above, Note 3.—10. σὺν ποδήρεσι ξυλναῖς ἀσπίσιν, *with wooden shields reaching down to the feet*.—κατὰ ἔθνη, *by nations*.—ἐν πλασιῷ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο, *each nation marched in a solid square of men*.

P. 192.—1. διαλείποντα συχνὸν ἀπ’ ἀλλήλων, *leaving a considerable space from the one to the other*, i. e. at a considerable distance from each other.—τὰ δρεπανηφόρα λεγόμενα, *which are called Drepanephora*, or, *scythe-chariots*.—2. ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, *extended obliquely from the axles*, perf. part. p. of ἀποτείνω.—3. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων, (Attic fut. pt. a. for ἐλασόντων, from ἐλαύνω, § 101, 4 (1), &c.,) *but the design was in order to* (i. e. that they should) *drive in among the ranks of the Greeks, and cut them to pieces*, § 177, Obs. 5, and § 178, Obs. 6.—4. ἐμύσθη τοῦτο, *in this he was mistaken*.—ὡς ἀνυστόν, *as much as possible*.—ἐν ἴσῳ, *equally*, i. e. “at the same pace.”—κατὰ μέσον τὸ (ὄν) τῶν πολεμίων, *against the centre of the enemy*; lit. “the centre which is (the centre) of the enemy.”—5. πάνθ’ ἡμῖν πεποιήται, *our work is done*, meaning, will then be done, § 172, Obs. 7, 1st, lit. “every thing has been accomplished by us.”—6. καὶ ἀκούων (ἐκ) Κύρου, *and hearing from Cyrus*.—βασίλεα ὄντα ἔξω τοῦ, κ. τ. λ., *that the king was beyond the left wing of the Grecian army*.—7. ὥστε μέσον τὸ ἑαυτοῦ ἔχων, κ. τ. λ., *so that having* (or *being in*) *the centre of his own troops, he was*, &c.—ὅτι αὐτῷ μέλοι, κ. τ. λ., *that he would take care that it might be well*.—8. αἶ’ ἔτι ἐν τῷ αὐτῷ (τόπῳ), *since it still remained in the same place*.—συνειάττετο ἐκ τῶν, κ. τ. λ., *was formed in order of battle, of those still coming up*, i. e. “as they came up.”—9. οὐ πᾶνν πρὸς, *a little in front of*.—10. ἰδὼν δὲ αὐτὸν . . . Ξενοφῶν Ἀθηναῖος, *and when Xenophon an Athenian saw him*: the same who is the writer of this narrative, and who, as commander, afterwards conducted the ten thousand Greeks in their return home. The modesty with which he here speaks of himself, using the third person, is worthy of being noted.—ὑπελάσας (sc. τὸν ἵππον ἑαυτοῦ), *riding up to him*, or lit. “so as to be opposite him.”—11. ὁ δὲ ἐπιστήσας (sc. ἑαυτόν),

and he, having halted, said.—ὄτι τὰ ἱερά καὶ τὰ σφάγια καλὰ εἶη, that the omens and victims are favourable, i. e. give promise of success. These words mean the omens derived from inspecting the entrails of victims slain, and from other circumstances attending the sacrifices; see Potter's Gr. Antiq. B. III. chap. IX.

P. 193.—1. ὄτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη, that the word (or private signal) was now passing round the second time.—2. καὶ ὅς, and he, used sometimes by Attic writers, as well as by Homer and Herodotus, for καὶ οὗτος, § 60, Obs. 3.—3. ἀλλὰ δέχομαι, well then, I accept it, § 125, ἀλλά, 1.—4. ὡς δὲ πορευομένων ἐξενύμεινε τι τῆς φάλαγγος, κ. τ. λ., and as they were advancing, a part of the line began to fluctuate.—τὸ ἐπιλειπόμενον, that part which fell behind.—ἐφθέγγαντο, they shouted.—οἰόντες τῷ Ἐνναλίῳ ἐλελιζουσι, just as when they raise the battle-shout to the god of war.—5. πρὶν δὲ τόξευμα ἐξικνεῖσθαι (εἰς αὐτούς), but before the arrows could reach (them), i. e. before they came within bow-shot.—κατὰ κράτος, as fast as they could; with all their might.—ἐφέρετο, were borne along, rushed along.—κενὰ ἡνιόχων, empty, without drivers.—6. οἱ δὲ, ἐπεὶ προῖδοιεν διίσταντο, some, when they saw them beforehand, divided—made way for them.—ἔστι δ' ὅστις ἐκπλαγεῖς ὡςπερ, κ. τ. λ., while another (lit. "and there was one who"), amazed as in the Hippodrome (i. e. the chariot race-course), was taken unawares; ἔστι ὅστις, is equivalent to τίς, some one, § 136, 11.—7. τὸ (βαρβαρικὸν στρατεύμα ὃν) καθ' αὐτούς, that part of the barbarian army which was opposed to them.—ἠδόμενος καὶ προσκυνούμενος, κ. τ. λ., was delighted and was already saluted as king.—8. οὐδ' ὡς ἐξήχθη διώκειν, but he was not transported (excited) so as to join in the pursuit.—ἀλλὰ συνεσπειραμένην ἔχων, κ. τ. λ., but with the body of six hundred horsemen with him,—collected around him, perf. pt. p. of συσπειρώω.—9. μέσον ἔχοντες τὸ αὐτῶν (στρατεύμα) ἠγοῦντο, occupying the centre, led their own army.—ἐν ὑσφαλιστάτῳ (τόπῳ), in the safest place.

P. 194.—1. οὐδὲ τοῖς (στρατιώταις) αὐτοῦ τεταγμένοις, nor with the soldiers drawn up there in front of him.—ἐπέκαμπεν ὡς εἰς κύκλωσιν, wheeled round as if for surrounding the army (of Cyrus). μὴ ὀπισθεν γεγόμενος κατακόψη τὸ Ἑλληνικόν, that he might get behind him, and cut off the Grecian army.—2. διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι, κ. τ. λ., and the six hundred of Cyrus are scattered abroad, (observe the change of tense,) having hastened to the pursuit.—3. πλὴν πάνυ ὀλίγοι, κ. τ. λ., but still, a very few were left around him.—καθορᾷ βασιλέα, he sees the king.—καὶ εὐθύς οὐκ

ἠνέσχετο, and immediately could no longer contain himself.—4. παλόντα δ' αὐτὸν ἀκοντίζει τις παλιῶ, κ. τ. λ., and while in the act of striking, some one hits him (Cyrus) with great force under the eye, with a javelin.—καὶ ἐνταῦθα μαχόμενοι, καὶ βασιλεὺς καὶ Κῦρος, and thereupon they, having engaged in battle, both the king and Cyrus, and those who were with them, in behalf of each, Ctesias relates how many of those with the king fell.—5. Arrange, θεράπων ὁ πιστότατος αὐτῷ τῶν σκηπτούχων, a servant the most faithful to him of his sceptred attendants.—6. ἐπισφάζει αὐτὸν Κῦρος, to kill him (Artapates) upon Cyrus.

CHAPTER IX.

THE CHARACTER OF CYRUS.

P. 195.—1. ἐτελεύτησεν (τὸν βίον), ended his life.—2. μετὰ Κῦρον τὸν ἀρχαῖον, since the ancient Cyrus.—3. τῶν δοκούντων γενέσθαι ἐν πείρᾳ Κῦρου, of those appearing to be well acquainted with Cyrus.—ἐν πείρᾳ γίνεσθαι, signifies “to be on intimate terms with any one,” “to have made trial of one.”—4. πάντων πάντα κράτιστος, the best of them all in all things.—5. εὐμαθέσιματος, the most docile.—6. Arrange, μᾶλλον πείθεσθαι τοῖς τε πρεσβυτέροις, καὶ τῶν ἑαυτοῦ ὑποδεστέρων, and to be more submissive to his superiors in age, than those who were inferior to him.—7. καὶ (ἐδόκει) τοῖς ἵπποις ἄριστα χρῆσθαι, and he seemed to manage horses in the best manner.—8. τῶν ἔργων εἰς τὸν πόλεμον, of those exercises relating to (preparatory for) war.—9. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, and when he was in the flower of his age.—10. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, κ. τ. λ., and he did not fly with terror from a bear which once rushed upon him, but grappling with it (closing with it), &c.—11. καὶ τὸν πρῶτον, κ. τ. λ., and nevertheless he made the first man that came to his assistance to be (regarded) by many as a most happy man.—12. οἷς καθήκει, whom it behoves (i. e. whose duty it is, who are obliged), to assemble in the plain of Castolus.—13. πρῶτον μὲν ἐπέδειξεν αὐτόν, κ. τ. λ., he from the first made it manifest (lit. “showed himself”) that he considered it of the greatest importance to deceive in nothing, i. e. never to deceive.—εἰ τῷ σπείσαιοτο, if he entered into a league with any one; τῷ here for τινί.—σπείσαιοτο, 1 aor. opt. m. of σπένδω, properly, to pour out a libation; and, as such offerings were made at the ratification of treaties, hence this word means, “to make a treaty,” or; “to enter into a solemn compact.”

P. 196.—1. αὐτῷ ἐπιτροπέμεναι, *subject to him, under his government*; lit. “entrusted to him.”—2. Κῦρον εἶλοντο ἀντὶ Τισσαφέρνης, *took part with Cyrus against Tissaphernes*.—3. ὅτι οὐκ ἤθελε τοὺς φεύγοντας προσέσθαι, *because he would not desert (abandon) their exiles*.—4. φανερόν δ’ ἦν . . . νικᾶν πειρώμενος, *he showed (it was evident) that, if any person did him any good or evil, he endeavoured to exceed him*.—ἕστε νικῶν ἀλεξόμενος, *until he should surpass in requiting*.—5. καὶ γὰρ οὐκ ἄλλοσφι, *and accordingly to him the only man in our time*, (lit. “one man of those in our time,”) *very many have desired to give up, &c.*—6. οὐ μὲν δὴ οὐδὲ τοῦτ’ ἄν τις εἴποι, *nor, truly, could any one say this*.—καταγελαῶν, *to triumph, to escape with impunity*.—ἀφειδέστατα, *in the most unsparing manner*.—7. πολλάκις δ’ ἦν ἰδεῖν, *and it was no uncommon thing to see*; lit. “there was often to be seen,” “it was possible to see,” or, “one might see,” Idioms, 117, 33.—8. ἔχοντι ὅ τι προχωροίη, *having what might be of advantage to him, i. e. carrying with him whatever he wanted*.—9. ὡμολόγητο, *it was acknowledged*.—10. στρατεύμενος οὐκ ἄλλοσφι, *wherefore also as he led his army himself into these regions, those whom he observed willing to expose themselves to danger, he made rulers over the country which he conquered*.—11. ὥστε τοὺς μὲν ἀγαθοὺς φαίνεσθαι εὐδαιμονεστάτους, *so that brave men appeared to be the most fortunate*.—πολλὴ ἦν ἀφθονία, *there was a great abundance*.

P. 197.—1. εἰς γε μὴν δικαιοσύνην, *but particularly as to justice, if any one appeared to him disposed to show a regard for it*.—ἐποιεῖτο ποιεῖν, *he endeavored to make*.—2. καὶ γὰρ οὐκ ἄλλοσφι, *wherefore also many other things were managed by him justly, and he possessed an army deserving the name*; lit. “a true army.”—3. ἀλλ’ ἐπεὶ ἔγνωσαν, *but because they knew that to serve Cyrus faithfully, was of more advantage than, &c.*—Here πειθαρχεῖν with its clause, is the subject of εἶναι.—ἀχάριστον, *unrewarded*.—4. τοιγαροῦν κράτιστοι δὴ ὑπηρεταί, *accordingly Cyrus is said to have had the very best assistants in every enterprise*; lit. “the best assistants were said to have been to Cyrus.”—5. ἐκ τοῦ δικαίου, *justly, with justice*.—καὶ κατασκευάζοντά τε (τὴν χώραν) ἧς ἄρχοι χώρας, *and, moreover, improving the province which he governed*, Idioms, 42—here supplied as in 43.—καὶ προσόδους ποιοῦντα, *and increasing the revenue*.—6. οὐδέν (τούτων) ἄν πώποτε ἀφείλετο, *he took none (of these things) away (from him) at any time for his own advantage*. Observe here the force of the middle voice ἀφείλετο.—ἀλλὰ πλείω προσεδίδον, *but added more*.—7. οὐ γὰρ φθονῶν

τοῖς φανεροῦς πλουτοῦσιν ἐφαίνετο, ἄλλα (ἐφαίνετο), κ. τ. λ., for he never was known to envy (lit. "appeared envying") those who were rich openly, but to endeavour to use the riches of those who concealed them.—8. φίλους γε μὴν, κ. τ. λ., arrange, ὁμολογεῖται πρὸς πάντων γενέσθαι κράτιστος δὴ θεραπεύειν (τοσοῦτους) ὅσους φίλους γε μὴν ποιήσαιο, κ. τ. λ., and he is acknowledged by all to have been distinguished for treating well those, at least, whom he made his friends, and whom he knew to be well disposed to him.—καὶ κρίνειε, κ. τ. λ., and who he thought would be proper assistants to him, (πράγματός τινος) ὃ τι τυγχάνει βουλόμενος κατεργάζεσθαι, of any enterprise which he might wish to undertake.—9. καὶ γὰρ (κατὰ) αὐτὸ τοῦτο, κ. τ. λ., for, as it regards any particular thing on account of which he thought he would need friends, that he might have them as assistants.—10. δῶρα δὲ πλεῖστα μὲν, κ. τ. λ., and indeed in my opinion, for one man (i. e. being one man) he received on many accounts a greater number of gifts than any other; lit. "the most gifts."—11. καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον, and of which he saw each one most in need.

P. 198.—1. φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι, but he thought friends, richly adorned, were the greatest ornament to a man.—2. καὶ τὸ μὲν, κ. τ. λ., arrange, καὶ μὲν τὸ (αὐτὸν) νικᾶν τοὺς φίλους εὖ ποιοῦντα τὰ μεγάλα, and indeed that he should surpass his friends in conferring great favours.—τὸ δὲ (αὐτὸν) περιεῖναι τῶν φίλων, but that he should surpass his friends.—3. βίκους οἴνου ἡμιδεῖς, small vessels half full; lit. "half empty."—ὁπότε πάνυ ἡδὺν λάβοι, when he received (any) very good.—4. ἐπιλέγειν κελείων τὸν φέροντα, κ. τ. λ., directing the bearer to say.—5. ὅπου δὲ χιλός, κ. τ. λ., and where hay was very scarce.—ὡς μὴ πεινῶντες, κ. τ. λ., so that starving horses might not carry his friends.—6. ἐπουδαιολογεῖτο, ὡς δηλοῖη, οὓς τιμᾶ, he conversed earnestly with them, that he might show whom he honoured.—7. δούλου ὄντος, though a subject.—πλὴν Ὀρόντης ἐπεχείρησε, except that Orontes attempted it.—8. καὶ οὗτοι μέντοι, and these especially.—9. νομίζοντες παρὰ Κύρου, κ. τ. λ., thinking that if they were brave they would obtain a reward more worthy of (more becoming) their services, with Cyrus than with the king.—10. μέγα, κ. τ. λ., arrange, καὶ τὸ γεγόμενον αὐτῷ ἐν τῇ τελευτῇ τοῦ βίου (ἦν) μέγα τεκμήριον ὅτι, κ. τ. λ., and that which happened to him, (lit. "was to him,") at the close of his life, was, &c.

THE ODES OF ANACREON.

ANACREON was born at Teos in Ionia, about 530 years B. C. He was one of the most popular of the Greek lyric poets. The joys and pains of love and wine were his favourite themes. With him, as with others of the same cast of mind, the brevity of human life, the many deductions to be made from that by the interruptions of sickness and sorrow, and above all, the gloom and uncertainty that, according to his philosophy, rested on all beyond it, were only so many arguments to seize the few moments of health and leisure, and devote them to mirth and voluptuous enjoyment. There is in his poetry such gracefulness and simplicity, such a lively humour and easy playfulness, as render it inimitable, and have made him a universal favourite. He lived to the age of eighty-five, and was greatly honoured by the Athenians after his death. Of his writings only a few fragments remain, and some of these are so inferior, as to lead to a suspicion, not ill-founded, that they are spurious. For the measure of these odes, see p. 291.

P. 201.—1. *Ἀτρεΐδαις*, the sons of Atreus, viz. Agamemnon and Menelaus, the leaders of the Grecian forces at the siege of Troy.—*Κάδμων*, Cadmus, the founder of Thebes. The poet represents himself as desirous of writing an epic poem on these subjects, but failing,—his lyre sounded “only love.”—2. *ἤμειψα*, I changed.—*ἤδον*, I began to sing, I attempted to sing, § 76, Obs. 4.—3. *χαίροιτε λοιπὸν ἡμῖν*, *Ἡρώες*, farewell henceforth for us (viz. himself and his lyre), ye Heroes.—*λοιπὸν*, i. e. *κατὰ τὸν λοιπὸν χρόνον*, for the future. Finding his efforts vain, he thus bids adieu to epic poetry.

4. *Φύσις*, Nature, meaning the God of nature, the Creator.—*ποδωκίην*, swiftness of foot, Ion. for *ποδωκίαν*.—5. *χάσμι ὀδόντων*, fearful teeth, lit. “wide opening of the teeth.”—*τὸ νηκτόν*, the faculty of swimming.—6. *οὐκ ἔτ' εἶχεν*, she had nothing more.—*ἀντ' (for ἀντί) ὑπὲρ ἅπασων*, &c. &c. (which is) instead of every shield, instead of every spear, i. e. “equal to,” or even, “better than, either shield or spear.”—7. *καλή τις οὔσα*, any beautiful woman.

8. *μεσονυκτιοῖς ποθ' ὄραις*, on a certain time about the season of midnight.—*στρέφεται*, &c. &c., is turning (lit. “turns itself”) at the hand of Bootes.—9. *μερόπων*, of men,—“beings endowed with speech,” as the word signifies, from *μεῖρω*, to divide, and *ὄψ*, the voice.—10. *κέαται*, Ion. and Dor. for *κείνται*, § 101, 12, and Obs. 8.—*κόπω δαμέντα*, overpowered by weariness, 2 aor. pt. p. of *δαμάω*, as if from *δέμω*.—*ἐπισταθείς*, coming up, lit. “having placed himself near,” 1 aor. pt. p. (in a middle sense, § 74, Obs. 5,) of *ἐπίστημι*.—*μεῦ*, *θυρέων*, *ὀχέας*, Ionic forms of *μοῦ*, *θυρῶν* and *ὀχέας*, from *ὀχεύς*, see tables of dialects.—11. *κατὰ μεῦ σχίσεις*, by tmesis

for κατασχίσεις μεῦ, κ. τ. λ., § 5, 7, 7th, *you will interrupt my dreams*.—12. μὴ φόβησαι, *be not afraid*, 1 aor. imp. m. of φοβέω.—κἀσέληνον κατὰ νύκτα πεπλάνημαι, *and I have lost my way* (I wander) *in the moonless night*.

P. 202.—1. ἀνά, a prep. in composition with ἄψας, and separated from it by tmesis. See above, N. 11, p. 201.—ἀνέωξα, *I opened*, 1 aor. ind. a. of ἀνοίγω, for this augment, see § 90, 5.—2. φέροντα (masc.), agreeing in sense with βρέφος (neut.), but in form with ἔρωτα, § 131, Exc. 1.—ἰστίην, Ion. for ἔστιαν, *the hearth*, hence, *the fire*.—3. ἐπεὶ κρύος μεθῆκε (εαυτό), *and when the cold abated*, i. e. “when he grew warm,” 1 aor. ind. a. of μεθίημι.—φέρε, *come*.—4. ἐς τί μοι νῦν, κ. τ. λ., *how far the string by having been wet is now injured to me*.—5. μέσον ἤπαρ, *in the midst of my heart*.—6. ἀνά δ’ ἄλλεται, by tmesis for δὲ ἀνάλλεται καχάζων (for καγχάζων), *and bounds up with a loud laugh*.—7. συγχάσθητι, *congratulate me, rejoice with me*, 1 aor. imp. p. of συχαίρω.

8. This ode, like several others of this poet, and also some of Horace, is of a Bacchanalian or voluptuous character, and expresses the feelings of those who being “lovers of pleasure,” and having no correct views of the unseen future, adopt as their motto, “Let us eat and drink, for to-morrow we die.” How much wiser and better the counsels tendered to us, 2 Pet. i. 4-11.—8. ἐπὶ μυρσίαις, κ. τ. λ., arrange, στορέσας (ἐμαυτὸν) ἐπὶ τερεΐναις μυρσίαις, κ. τ. λ., *reclining upon tender myrtles and the leaves of the lotus tree, I wish to indulge in the social cup*.—προπίνω, signifies properly, “to drink first, and then hand the cup to another,” hence, “to drink.”—The myrtle was sacred to Venus, and of course dedicated to love and mirth; the leaves of the lotus were fragrant, and made a soft and pleasant couch.—9. ὃ δ’ Ἔρως χιτῶνα δήσας, κ. τ. λ., *let Cupid, having bound his tunic over his head with a rush, serve me with wine*.—10. βίότος τρέχει κυλισθεῖς, *life revolving runs* (its course).—11. τί σε δεῖ, i. e. διὰ τί, κ. τ. λ., *why should you anoint the stone*.—μάταια (δωρήματα), *useless offerings*.—12. πρὶν Ἔρως ἐκεῖ, κ. τ. λ., *I wish to dissipate my cares, O Cupid, before I go away there, to the choirs of the infernals*.

13. τὸ ῥόδον τὸ τῶν Ἐρώτων, κ. τ. λ., *let us mingle with wine the rose—the rose of the loves*.—Διονύσω, lit. “with Bacchus,”—the god of wine, put for wine itself.—κροτάφοισιν, Ion. for κροτάφοις, *to our temples*.—14. ῥόδον εἶαρος, μέλημα, *O rose, favourite of the spring*; lit. “the care of spring;” εἶαρος for ἔαρος.—15. παῖς ὁ (υἱός) Κυθήρης στέφεται ῥόδα καλοῖς ἰούλοις, κ. τ. λ., *the boy, the*

son of Venus, crowns with roses his beautiful curling locks, (lit. "places roses as a crown upon," &c.) when he dances with the Graces.—Χαρίτεσσι for Χάρισι.—16. λυγίζων παρὰ τοῖς . . . σηκοῖς, playing on the pipe . . . near thy shrine, or, I will play on the pipe, &c.—πεπνυκασμένος ῥοδίνοισι στεφανίσκοις, adorned profusely with rosy chaplets.

P. 203.—1. πέλεια. This ode is addressed to Anacreon's carrier pigeon. The poet represents himself as meeting with his dove—asks, whence it is, and what it is,—and the remainder of the ode is the reply of the dove to these inquiries.—πέλεια ἐρασμῆ, κ. τ. λ., lovely dove, whence, whence dost thou fly?—2. πόθεν μύρων, κ. τ. λ., whence, moving swiftly upon the air, dost thou breathe, and diffuse odours from so much ointment.—3. τίς εἶς, who art thou?—τί σοι μέλει δέ, and what is your employment? lit. "what is a care to you?"—4. τὸν ἄρτι κρατοῦντα καὶ τύραννον τῶν ἀπάντων, who now rules and is monarch over all, i. e. "who is now the universal favourite."—5. πέπρακέ με, κ. τ. λ., sold me (to Anacreon) for a small hymn; lit. "having received a small hymn."—τοσαῦτα, such services (as this).—6. κῆν (for κᾶν, i. e. καὶ ἄν) ἀφῆ με, and if he dismiss me, set me free.—τι ἄγριον, something wild.—7. τὰ νῦν, i. e. κατὰ τὰ νῦν ὄντα, at present, as things are now.—8. ὃν προπίνει, which he drinks first, before me.—πιοῦσα δ' ἂν χορεύω, and when I have drunk, perhaps I may dance, pres. subj. a. So also συσκιάζω, καθεύδω.—9. κοιμωμένη, betaking myself to repose.—10. λυλιστέρων μ' ἔθηκας, κ. τ. λ., you have made me more loquacious than even the crow.

11. λέγουσίν (μοι), say to me.—12. λαβὼν ἔσπυρον ἄθρει, take the mirror and examine carefully, Idioms, 101, 2.—σεῦ, Ion. for σοῦ.—13. ὡς τῷ γέροντι, κ. τ. λ., arrange, ὡς πρέπει τῷ γέροντι παιζειν τὰ τερπνά (τοσοῦτῳ) μᾶλλον ὅσοι τὰ μοίρης (ᾗ 134, 18,) ἐστὶ πέλας, that it becomes an old man to sport the more merrily, in proportion as death (lit. "the things of fate") is near.

P. 204.—1. νόημα ἄβουλον, a wayward, an unteachable disposition.—2. θώρηξ, Ion. and by euphony for θώρακα.—δοῦρα, Ion. for δόρυ, gen. δόρατος, a spear.—βοεῖην, Ion. for βοεῖαν or βοεάν, properly an adjective, but used as a substantive, a shield (made of an ox's hide—δορᾶν is understood).—3. ἔβαλλε, he began to shoot, and continued shooting. Notice the import of the imperf.—4. ἤσχαλλεν, κ. τ. λ., he flew into a passion, and threw himself at me as a dart.—ἔδυνε, penetrated.—5. τί γὰρ βυλώμεθ' ἔξω, κ. τ. λ., for what avails it if we be darting without, when the contest is within? lit. "the battle having itself within."

6. ἐτήσιη μολοῦσα, *coming every year*.—7. εἷς ἄφαντος, κ. τ. λ., *thou goest out of sight, i. e. thou disappearest either to the Nile, or to Memphis, i. e. to warmer climes*.—8. πόθος ὁ μὲν πτεροῦται, κ. τ. λ., *and one passion is just fledged, another is yet an egg, and another is just half hatched*.—9. ἐρωτιδεῖς μικρούς, *the little love-lings*.—κύνουσιν ἄλλους, *bring forth, hatch others*.—10. τί μῆχος οὖν γένηται; *what remedy then can there be?*—ἐκσοβῆσαι, *to drive away*.

11. ἔαρος φανέντος, *when the spring appears*; lit. “spring appearing.”—ρόδα βρύουσιν, *scatter roses in profusion*.—ἀπαλύνεται γαλήνη, *settles down into a calm*.—12. ὀδεύει, *proceeds on its way* (to the northern regions).—ἐλαμψε, *is wont to shine*, § 76, Obs. 6.—13. τὰ βροτῶν δ’ ἐλαμψεν ἔργα, *and the labours of men appear in their beauty*.—14. γαῖα προκύπτει, *the earth swells, is protuberant*.—γαῖα, poetic for γῆ.—καρπὸς ἐλαίας προκύπτει, *the fruit of the olive swells forth*.—15. κατὰ φύλλον, κ. τ. λ., *along the leaf, along the bough, the fruit bending them down, flourishes*.

16. ἀλλ’ ἐτρώθη, *but was stung* (by it), lit. “was wounded.”—τὸν δάκτυλον δὲ δαχθεῖς, κ. τ. λ., *thrusting the finger of his hand into his mouth, he screamed aloud*; lit. “having bit the finger,” 1 aor. pt. p. of δάκνω, in a middle sense. Of this passage there are various readings, and various conjectures as to its meaning; without troubling the reader with these, I have given that which seems the most natural.

P. 205.—1. δραμών δὲ καὶ πετασθεῖς (p. in a middle sense), *running and flying*.—2. ἃ δ’, *but she*, Dor. for ἡ δ’.—τᾶς μελίττας, *of the bee*, Dor. for τῆς μελίττης.—πονεῖ, *causes pain*, i. e. “causes pain,” an unusual application of the word for λύπει.—3. πόσον δοκεῖς (πάντες τοῦτοι) πονοῦσιν; *how much do you think they* (i. e. all they) *suffer?* (the proper meaning of the word.) When a word signifies the *causing* of that state which, as an intransitive, it expresses, it is called a *causative*, and becomes transitive, § 144, Obs. 3.

4. μακαρίζομέν σε τέτιξ, *we deem you happy*; O cicada. The cicada is larger than the grasshopper, and produces its song with its wings.—ἐπὶ δένδροις ἄκρων, *on the tops of trees*.—5. σὺ γὰρ ἐστὶ κεῖνα πάντα ὁπόσα, *for all those things are thine which thou seest, &c.*—6. ἀπὸ μηδενός (equivalent to ἐν μηδενί) βλάπτων, *in no respect injuring any thing*.—τίμιος βροτοῖσιν, *honoured by mortals*.—7. θέρους γλυκὺς προφήτης, *sweet harbinger of summer*.—8. σοφὴ γηγενής, κ. τ. λ., *O skilled insect, sprung of earth, exempt from*

suffering, with bloodless flesh, thou art almost like the gods themselves.

9. ἀποτυγχάνειν φιλοῦντα, that a lover should be unsuccessful; should fail of obtaining the object of his affection.—10. γένος οὐδὲν εἰς Ἔρωτα, birth is nothing to Cupid.—σοφίη (for σοφία), learning.—τρόπος, character.—πατεῖται, is trodden under foot, is despised.—11. τὸ δὲ χεῖρον, κ. τ. λ., and what is worse, we lovers perish by this means.

12. νέον χορευτήν, a youthful dancer.—13. τρίχας γέρον μὲν ἔστι κ. τ. λ., he is old indeed as to his locks, but in spirit is young.

IDYLS OF BION.

“BION and MOSCHUS, Greek pastoral poets, were cotemporary with Theocritus, who flourished about 270 years B. C. Bion was a native of Smyrna, and Moschus, of Syracuse. They were both elegant writers, inferior to Theocritus in simplicity, but more delicate and refined in their sentiments. Their elegies are tender and sentimental, but not entirely free from a kind of monotony, which diminishes their interest.”—Potter.

P. 206.—1. Αἰάζω τὸν Ἄδωνιν, I mourn for Adonis. Adonis was the favourite of Venus, and was slain by a wild boar in hunting. This dirge is a poetical lamentation for his death.—2. κεῖται ἐπ’ ὄρεσι, lies upon the mountains, Dor. for ὄρεσι.—3. λεπτόν ἀποψύχων, breathing faintly.—εἴβεται, poetic for λείβεται.—ναρκῆ, pres. ind. a. of ναρκάω, Dor. and contr. for ναρκάει.—τῷ, Dor. for τοῦ.—4. ἀμφὶ δὲ τήνῳ (Dor. for ἐκείνῳ), and around that (lip).—θνήσκει, Dor. for θνήσκει, dies.—5. ὃ μιν θνήσκοντι ἐφίλασεν, who kissed him when dying.—ὃ is sometimes used for ὅς, and that again for τίς, and ὅστις, who.—6. Αἶ, αἶ, τὴν Κυθήρειαν, alas! alas! for the goddess of Cythera.—7. πάχεας ἀμπετάσασα κινύρετο, extending her arms she mournfully exclaimed, Dor. for πήχεας ἀναπετάσασα.—κικίω, Dor. for κικέω, pres. subj. a.—8. ἃ δέ, for ἐγὼ ἃ δέ, κ. τ. λ.—ζῶω, poetic for ζῶ, contr. for ζάω.—ἐμιμὶ, Dor. for εἰμί, I, the wretched one, live, and am a goddess, and cannot follow thee, viz. to the lower world, being immortal.—πολλόν, poetic for πολύ, used adverbially, from the old form πολλός.—9. πόθος δέ μοι, my love, i. e. “the object of my love,” namely Adonis.—σοὶ δ’ ἅμα κεστός ὄλωλε, and the cestus, (the girdle of Venus, supposed to have great power in exciting emotions of love,) has perished with thee.—10. τοσσοῦτον ἔμηναο, why didst thou madly desire so much, 1 aor. ind. m. 2d sing. of μαίνομαι.—11. ἃ (for ἧ) Παφία, κ. τ. λ., the Paphian goddess, i. e.

Venus.—τὰ δὲ πάντα, *and all these*, namely, the blood of Adonis and the tears of Venus.—ποτί, Dor. for πρὸς.

P. 207.—1. ἀγαθὰ στιβάς, *a beautiful couch*.—φυλλάς, *a bed of leaves*.—2. κέκλιται, *has been laid down*, i. e. *reclines*, § 76, Obs. 9. —κειράμενοι χαίτας, *having shorn their locks*.—3. ᾧ μὲν (for καὶ ὁ μὲν), κ. τ. λ., *and one trampled on his arrows, another on his bow*. —ἄγε, (Dor. for ἤγε, imperf. ind. a. of ἄγω for ἄγνυμι), *broke*.—4. φορέσιν (for φόρησι from φόρημι, for φορέω), *brings*.—5. αὐτὰν τὰν for αὐτὴν τὴν.—ἐπὶ φλιαῖς, *upon the thresholds*.—6. ἐξεπέτασσε, *has untwined and thrown away*.—οὐκέτι δ' Ἑμῶν, κ. τ. λ., *the song of "Hymen, Hymen!" being no longer sung, "Alas, alas!" is chanted*.—7. κλαίοντι, Dor. for κλαίουσι, see table of dialects, § 102. —8. ὁ δὲ σφίσι οὐχ ὑπακούει, κ. τ. λ., *but he hears them not*.—οὐ μὲν, κ. τ. λ., *no indeed, even if he wished*.—Κῶρα, Dor. for Κόρα.

9. ἰξευτὰς κῶρος δεινδράεντι ἐσδόμενον, Dor. for ἰξευτῆς κούρος δεινδρήεντι ἐξόμενον.—10. τὸν ἀπότροπον, *who ought to be shunned*. ὡς δ' ἐνόασε (for ἐνόησε), *when therefore he (the bird-catcher) saw him (Cupid)*.—ἐσδόμενον for ἐξόμενον.—11. ὄνεκα, Dor. for οὐνεκα, *because*.—τῶς καλάμως, for τοὺς καλάμους, κ. τ. λ., *joining all his rods (viz. his birdlime twigs), together; lit. "to each other"*.—12. τᾶ καὶ τᾶ, for τῇ καὶ τῇ (scil. ὁδῶ), *this way and that way*, i. e. *"skipping about"*.—μετάλμενον, by syncope for μεταλόμενον, 2 aor. pt. m. of μεταλλομαι.—13. ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη, *because he effected nothing; lit. "because no end met him"*.—ἀπάντη, Dor. for ἀπήντια, imperf. ind. a. of ἀπαντιάω.—ποτ', Dor. for πρὸς.—τὰν τέχνην for τὴν τέχνην.—κίνησε, without the augment, for ἐκίνησε.

P. 208.—1. τᾶς for τῆς, τῶρνεον, for τὸ ὄρνεον.—ἐντί, Dor. for ἐστί.—2. ὄλβιος ἔσση (for ἔση) εἰσόκα μή, κ. τ. λ., *happy will you be, so long as you do not take him*.—3. ἀπάλμενος, by syncope for ἀπαλόμενος, *and springs from thee*, 2 aor. pt. m. of ἀπάλλομαι.—κεφαλὰν ἐπὶ σείῳ, for κεφαλὴν ἐπὶ σοῦ, κ. τ. λ., *will alight upon thy head*.

4. εἶαρος for ἔαρος, *in spring, &c.*—τί τοι ἀδύ; (ἡδύ) *what is pleasing to you?*—τί δέ, κ. τ. λ., *and which of these, &c.*—5. ἢ θέρος, κ. τ. λ., (do you wish) *that summer (should come)?*—ἢ καὶ χεῖμα δύσσερον, *or even winter difficult for labour*.—θαλπόμενοι, *while they warm themselves*.—7. ἢ τοι καλὸν ἔαρ πλέον εὐαδεν; (Dor. for ἔαδεν, 2 aor. ind. a. of ἀνδάνω,) *or does the beautiful spring please thee more?*—αἰρεῖται, *prefers*.—8. λαλέειν γάρ, κ. τ. λ., *for leisure has permitted us to converse*.—ἄμμιν for ἡμῖν.—9. θεήϊα ἔργα, *the*

works of the gods, for θεῶν.—σεῦ δὲ ἕκατι, but for your sake.—πέλεν, was, for ἔπελεν, imperf. ind. a. of πέλω.—10. οὐκ ἐθέλω θέρος ἦμεν (for εἶναι), I do not wish it to be summer.—11. οὐλον χεῖμα φέρειν, κ. τ. λ., I dread to endure destructive winter, its snows, and its colds.—εἶαθ' ἐμοί, κ. τ. λ., let thrice lovely spring be present to me the whole year.—ὄνικα for ἤνικα.—12. χᾶ (καὶ ἡ) νύξ, κ. τ. λ., and the night and day is equal; lit. "and the night is equal to men, and like it is the day."

IDYLS OF MOSCHUS.

P. 209.—1. μακρὸν ἐβώστρει (λέγουσα), made long proclamation (for Cupid her son), saying.—μαντιᾶς (Dor. for μαντιῆς), the informer.—περίσασμος, Dor. for περισημος, very remarkable.—αὐτῶ for αὐτοῦ.—2. οὐ γὰρ ἴσον νοέει καὶ φθέγγεται, for he does not think and speak alike, in the same way, i. e. he does not speak as he thinks.—3. ἦν (for ἔαν) δὲ χολᾷ, but if he is angry, pres. subj. a. contr. for χολάη.—οὐδὲν ἀλαθεύων, saying nothing with truth.—παίσδει, Dor. for παίζει.—4. μικύλλα μὲν τήρω (Dor. for ἐκείνου) τὰ χερύδρια, his little hands are very small.—ἴ' εἰς for καὶ εἰς.—Ἄιδεω for Ἄιδου.—5. ἄλλοτ' ἐπ' ἄλλους, κ. τ. λ., at one time to one person, at another time to another, of men and women.—6. τυτθὸν εἶτ' τὸ βέλεμνον, his arrow is small; εἶτ' for οἶ, to him.—έντι, Dor. for εἰσι.—κῆμέ for καὶ ἐμέ, even me.—7. πολὺ πλεῖον δὲ οἱ αὐτῷ βαιὰ λαμπὰς εἶσα (for οὔσα), but far more so is the little torch which he has; lit. "being to himself."—τᾷ, Dor. for τῇ, used as a relative, with which.—8. δάσας ἄγε (for δήσας), bind him and bring him, Idioms, 101.—κῆν (for καὶ ἔν) γελᾷ, and if he laugh, pres. subj. a.—9. τὰ χεῖλεα φάρμακον ἐντί, his lips are poison.—10. πλάνα δῶρα, they are deceitful gifts.—χαρίζομαι σοι πάντα ὅπλα ὅσσα ἐστί μοι, I make a present to you of all my weapons; lit. "weapons which are to me."

P. 210.—1. Ἀρχετὲ Σικελικαί, κ. τ. λ., begin ye Sicilian muses, begin (the song) of wo, "Sicilian muses," i. e. the muses of pastoral song.—ἁδόνες, Dor. for ἀηδόνες, ye nightingales.—ποτί, Dor. for πρόσ.—τέθνακεν for τέθνηκεν.—2. τίς ποτὶ σὺ σύφριγγι μελίξεται; (Dor. for μελίσεται,) who now will play upon thy pipe?—θάσει, Dor. for θήσει, 1 fut. ind. a. of τίθημι.—εἰσέτι γὰρ πνεῖσι τὰ σὰ χεῖλεα, for it still breathes of thy lips.—3. Ἀχὼ δ' ἐν δονάκτεσσι (for δόναξι), κ. τ. λ., and Echo among its reeds feeds on thy songs.—4. Πανὶ φέρω τὸ μέλισμα, I offer thy strain (meaning, "thy pipe")

to Pan.—*μὴ δεύτερα σεῖο φέρεται, lest he may bear the prize second to thee, i. e. lest he be, or, prove to be inferior to thee.*—5. ὦ ποταμῶν λιγυρώτατε, *O most tuneful of rivers*, referring to the river Meles, on the banks of which both Homer and Bion are said to have been born, from which circumstance the epithet “tuneful” is applied to it.—6. λέγοντί (Dor. for λέγουσι) σε μύρσθαι, *κ. τ. λ., they say that thou didst mourn for thy son, with thy much lamenting waters.*—τάκη, Dor. for τήκει, *thou art wasting away*, pres. ind. m. 2d sing. of τήκω.—7. ὃς μὲν, *the one*, namely, Homer; ὁ δ’, *the other*, viz. Bion.—χῶ μὲν for καὶ ὁ μὲν, *the one*, referring to Homer, κείνος δ’, *the other*, referring to Bion.—πολέμωσ, Dor. for πολέμουσ.—8. καὶ αἰδῶν ἐγόμει, *and pastured his flocks as he sang.*—ἤρσε, *κ. τ. λ., pleased* (i. e. was pleasing to) *Venus*.

P. 211.—1. Ἄσκρα, *Ascra* (a town of Bœotia) *laments for thee much more than for Hesiod.*—2. ποθέοντι, Dor. for ποθέουσι.—3. τὸν ἀοιδόν, *its bard*, viz. Anacreon.—4. ἀντὶ δὲ Σαρφῶσ εἰς ἔτι, *κ. τ. λ., and Myteline still mourns for thy song instead of Sappho’s.*—5. τὰ (for αἶ) μαλάχαι, *κ. τ. λ., when they perish in the garden, and the green parsley, and the blooming crisp-leaved anise.*—ζῶοντι, for ζῶουσι, poetic for ζάουσι, contr. ζῶσι.—φύοντι for φύουσι, ἡμεν, Dor. for ἡμεῖσ.—6. ὅπποτε πρῶτα θάνωμεσ, for ὅποτε πρῶτα θάνωμεν, *κ. τ. λ., whenever we are dead, we sleep unheard of (forgotten) in the hollow earth, the long, long, endless sleep, from which we never awake, and thou even, in silence, shalt be concealed in the earth.*—ἔσσει for ἔσθ, fut. ind. m. 2d sing. of εἶμι.—With this beautiful description, compare Job xiv. 7-12. The deep gloom of the picture is relieved in the description of the sacred poet by the certain prospect of a resurrection, “when the heavens shall be no more;” but here all is unmitigated endless darkness—the chilling horrors of an eternal sleep.

METRICAL KEY.

Selections from Anacreon.

ODE I. This ode is Iambic Dimeter Catalectic, (§ 193, and 204, I.) consisting of three iambic feet and a syllable; thus,

Θῆλ᾽ | λῆγέτῃ || Ἄτρει | δας.

In the same manner are scanned Odes 2, 6, 7, 8, 9, 11, and 14, of this selection.

ODE III. This ode is Anacreontic, and may be resolved into Trochaic Dimeter Brachycatalectic, (§ 194, and 204, II.) with a dissyllabic, sometimes a monosyllabic anacrusis prefixed; and consists of the anacrusis of two short, or one long syllable, followed by three trochaic feet; thus,

Μῆσθ | ρύκτι | οἶς πῶθ || ᾠραῖς.

In this metre the long syllable of the trochee is sometimes resolved into two short ones. In the same manner are scanned Odes 4, 5, 10, 12, and 13.

The ictus or stress of voice in the first kind of verse falls on the second syllable of the iambus, and in the second, on the first syllable of the trochee, as marked above by the acute (').

The selections from Bion and Moschus are the ordinary hexameters, and scanned as the lines in Homer or Virgil.

LEXICON.

MARKS AND ABBREVIATIONS.

δ, ἡ, τό. Masc., Fem., Neut., § 11, Obs. 1.	2 p.	2d Perfect.
dim. Diminutive.	pt.	Participle.
fr. From, i. e. derived from.	MID. or m.	Middle Voice.
a. Aorist.	pass.	Passive Voice.
f. Future.	tr.	Transitive.
p. Perfect.	intr.	Intransitive.

§ Refers to the Section of the Greek Grammar indicated.

"Idioms" refers to the Introduction on Idioms at the beginning of the book.

R. The Root, viz. of the verb, from which its tenses are formed, § 82.

- ἀ, 1. Privative (abbreviated for ἀνευ, *without*). *Not; un-; in-*. —2. Intensive (for ἄγαν, *much*). *Very; very much*. —3. Denoting union (for ἅμα, *together*). *Together with*.—Used only in composition, § 122, 1. —Before a vowel it becomes ἄν-.
- ἄ, fem. article, Dor. for, ἡ. *The*.
- ἄ, interj. *Ah! oh! alas!*
- ἄβατος, ον, adj. (ἀ, *not*, and βατός, *accessible*, fr. βᾶω, *obsol.*, *to go*). *Inaccessible, not to be trodden*.
- ἀβεβαιοσ, ον, adj. (ἀ, *not*, and βέβαιοσ, *firm*). *Insecure, unfaithful*.
- ἀβίωτος, ον, adj. (ἀ, *not*, and βιώτος, *vital*, fr. βιόω). *Lifeless, wretched, miserable*.
- ἀβλάβησ, ἐσ, adj. (fr. ἀ, *not*, and βλάπτω, *to hurt*). *Unhurt, uninjured*.
- ἄβουλοσ, ον, adj. (fr. ἀ, *not*, and βουλή, *counsel*). *Inconsiderate, imprudent, wayward*.
- Ἀβροκόμασ, ον, ὁ. *Abrocōmas*, a Persian general.
- ἄβροόσ, ἄ, ὄν, adj. *Splendid, delicate, luxurious; ἄβροά, neut. pl. as an adv., gaily, delicately; hence,*
- ἄβροότησ, ητοσ, ἡ. *Splendor, delicacy, luxury*.
- Ἀβυδοσ, ον, ἡ. *Abydos*, a city on the Hellespont, opposite to Sestos.
- ἀγάζομαι (R. ἀγαδ), f. ἀγάσομαι, p. ἡγασμαι. *To wonder at, to admire*.
- Ἀγαθοκλῆσ, εουσ, ὁ. *Agathōcles*, a Sicilian distinguished for his military talents.
- ἀγαθόσ, ἡ, ὄν, adj. (comp. irr. § 54). *Good, virtuous, brave, excellent*.
- Ἀγάθων, ωνοσ, ὁ, *Agātho*, an

Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλυτός, όν, adj. (fr. ἄγαν, *very*, and κλυτός, *famous*). *Very renowned, far-famed, illustrious*.

ἀγάλλω (R. ἀγαλ), f. ἀγᾶλῶ, p. ἡγαλκα, tr. *To make splendid*. MID. *To make one's self splendid, i. e. to exult, to triumph, to exult in*.

ἄγαλμα, ἄτος, τό (fr. ἀγάλλω, *to honor*). *A statue, an image*.

ἀγαλμαῖοποιός, οὔ, ό (fr. ἄγαλμα, and ποιέω, *to make*). *A staturary*.

ἄγαῖμαι (R. ἄγα), f. -ἄσομαι, p. ἡγασμαι. *To admire, to revere, to wonder at:—to honour, to esteem, to prize*.

Ἀγαμέμνων, ονος, ό. Agamemnon, king of Mycēnæ and Argos, and leader of the Grecian forces against Troy.

ἀγᾶνακτέω (R. ἀγᾶνακτς), f. -ήσω, p. ἡγᾶνάκτηκα (fr. ἄγαν, *very much*, and ἄχθος, *distress*). *To feel pain, to be indignant, to be displeased, to complain*.

ἀγάομαι, (R. ἄγα) f. -ἄσομαι, p. ἡγασμαι, (same as ἀγαῖμαι). *To admire, to revere, &c.*

ἀγαπάω (R. ἀγάπα), f. -ήσω, p. ἡγάπηκα (fr. ἀγάμαι, *to revere*). *To love, to treat with kindness, to be content*.

ἀγαπητός, ή, όν, adj. (fr. ἀγάπάω). *Beloved, lovely*.

ἀγαστός, ή, όν, adj. (fr. ἀγάζομαι,

to admire). *Admired, admirable, enviable*.

Ἀγανή, ης, ή. Agavē, daughter of Cadmus, and mother of Pentheus.

ἄγγεῖον, ου, τό (fr. ἄγγος, *a vessel*). *A vessel, a basket*.

ἄγγελία, ας, ή (fr. ἄγγελος, *a messenger*). *Intelligence, tidings, a message*.

ἄγγελιῶφόρος, ου, ό, (fr. ἄγγελία, and φέρω, *to carry*). *A messenger*.

ἄγγελλῶ (R. ἄγγελ), f. -ελλῶ, p. ἡγγεлка, (fr. ἄγω, *to bring*). *To bring intelligence, to announce, to declare; hence,*

ἄγγελος, ου, ό. *A messenger*.

ἄγγος, εος, τό. *A vessel, a bag*.

ἀγείρω (R. ἄγειρ, 2 ἄγερ, 3 ἄγορ), f. -ερω, p. ἡγερκα, (fr. ἄγω, *to drive*). *To gather together, to collect, to assemble*.

ἀγέλη, ης, ή (fr. ὄγω, *to drive*). *A herd*.

ἀγέννητος, ου, adj. (ἀ, *not*, and γέννητος, *begotten*). *Unbegotten, unborn, uncreated*.

ἄγευστος, ου, adj. (ἀ, *not*, and γευστός, *tasted*, fr. γεύω). *Untasted, unexperienced, unenjoyed*.

Ἀγήνωρ, ορος, ό. Agēnor, son of Neptune, and father of Cadmus and Eurōpa.

ἀγήρωσ, ων, adj. Att. Dec. § 19, (fr. ἀ, *not*, and γήρας, *old age*). *Not growing old, not affected by age, ever young*.

Ἀγησίλαος, ου, ό. Agesilāus, a celebrated king of Sparta.

- Ἀγησίπολις, ἴος, ὁ. *Agesipōlis*, a king of Sparta.
- ἅγιος, α, ον, adj. *Sacred, venerable, holy.*
- Ἄγισ, ἴδος, ὁ. *Agis*, a name of several Spartan kings.
- ἀγιστρῶδης, ες, adj. (fr. ἀγιστρον, a fish-hook, and εἶδος, the form). *Barbed, hooked.*
- ἄγκυρα, ας, ἡ. *An anchor.*
- ἀγλαός, ά, όν, adj. (probably by transposition for ἀγαλός, from ἀγάλλω, to make splendid). *Splendid, brilliant, illustrious.*
- ἀγνοέω (R. ἀγνοε), f. -ήσω, p. ἡγνόηκα (ἄ, not, and γνοέω, for νοέω, to know). *Not to know, to be ignorant of, to be unacquainted with.*
- ἄγνοια, ας, ἡ (fr. ἀγνοέω). *Ignorance, unskilfulness.*
- ἀγνώς, -ῶτος, ὁ, ἡ, adj. (fr. ἄ, not, and γνωστός, known). *Unknown.*
- ἄγνωστος, ον, adj. (fr. the same). *Unknown.*
- ἀγορά, ἄς, ἡ (fr. ἀγορ, 3d root of ἀγείρω, to assemble). *A market place, a public place, a forum.*
- ἀγοράζω (R. ἀγοραδ), f. -ἄσω, p. ἡγόρακα, (fr. ἀγορά). *To frequent the market, to buy, to traffic.*
- ἀγορεύω (R. ἀγορευ), f. -εύσω, p. ἡγόρευκα, (fr. ἀγορά). *To speak in public, to harangue, to announce.*
- ἄγρα, ας, ἡ. *The chase, hunting, game, prey.*
- ἀγρεύω, (R. ἀγρευ) f. -εύσω, p. ἡγρευκα (fr. ἄγρα). *To hunt, to catch, to capture, to take.*
- ἄγριος, α, ον, adj. (fr. ἄγρος, country). *Rustic, savage, wild, cruel, untamed.*—ἄγρια, neut. pl. adv., *cruelly, &c.*
- ἀγριότης, ητος, ἡ (fr. ἄγριος). *Rusticity, savageness, wildness, &c.*
- ἄγρός, οῦ, ὁ. *A field, land, country, region.*
- ἀγροτεία, ας, ἡ (fem. of ἀγροτηρ). *Rustic.*
- ἀγρότερος, α, ον, adj. (fr. ἄγρός). *Rustic, pertaining to the country, wild.*
- ἀγρυπνέω (R. ἀγρυπνε), f. -ήσω, p. ἡγρύπνηκα (fr. ἀγρυπνος, sleepless). *To be without sleep, to be restless, to watch carefully.*
- ἀγύρτης, ου, ὁ (fr. ἀγείρω, to collect, sc. a crowd). *A juggler, a mountebank, a quack.*
- ἄγγι, adv. *Near.*
- ἀγγίνοια, ας, ἡ (fr. ἀγγίνους, having presence of mind). *Acuteness, intelligence, cunning, wit.*
- ἀγγιστιῆνος, and ἀγγιστινος, η, ον, adj. (fr. ἄγγιστος, very near). *Close together, crowded.*
- ἄγγω (R. ἀγγ), f. ἄγγω, p. ἡγγα. *To choke, to strangle, to hang.*
- ἄγω (R. αγ), f. ἄξω, p. ἡγα, with Attic reduplication ἀγήοχα, 2 a. ἡγάγον, p. pass. ἡγμαί. *To lead, to drive, to bring.*—σχολήν ἄγειν, to be at leisure; εἰρήνην ἄγειν, to be at peace.—ἄγε, imp. as. an adv., *come, come on, &c.*

ἄγων, ἔνος, ὁ (fr. ἄγω). A contest, a combat, a game.

ἄγωνιάω, (R. ἀγωνία) f. ἄσω, p. ἠγωνιῶκα (fr. ἄγων). To contend, to strive earnestly:—to be anxious or troubled, to fear.

ἄγωνίζομαι (R. ἀγωνιδ), f. -ἴσομαι, p. ἠγωνίσομαι (fr. ἄγων). To contend, to strive (as it were) in agony, to combat for a prize.

ἄγωνισμα, ἄτος, τό (fr. ἀγωνίζομαι). A contest, a struggle, a single combat.

ἄγωνιστής, οὔ, ὁ (fr. the same). A combatant (at the games), an opponent.

ἀδαμάντινος, η, ον, (fr. ἀδάμας, hardest iron). Made of the hardest iron, hard, strong:—adamantine, invincible.

ἀδάμαστος, ον, adj. (ἀ, not, and δαμαστός, not used, fr. δαμάω, to subdue). Unsubdued, untamed, unconquerable.

ἀδείης, ἐς, adj. (fr. ἀ, not, and δέος, fear). Fearless.

ἀδελφή, ἦς, ἡ (fr. ἀδελφός). A sister.

ἀδελφιδοῦς, οὔ, ὁ (contr. for ἀδελφιδέος fr. ἀδελφός). A nephew.

ἀδελφός, οὔ, ὁ (fr. ἀ, for ἕμα, together, § 122, 1, 3d, and δελφύς, a womb). A brother.

ἀδεῶς, adv. (fr. ἀδείης). Fearlessly, securely, calmly.

ἄδηλος, ον, adj. (ἀ, not, and δηλος, manifest). Obscure, uncertain, unknown.

Ἄιδης, ου, ὁ, Attic (Ionic, Ἄϊδης, ἄο, and εἰω, contr. ἄϊδης, ου). Also, Ἄϊς, obsol. gen. Ἄϊδος, &c. (fr. ἀ, not, and ἰδεῖν, to see). Pluto, the Shades, the lower regions. εἰς (δόμον) ἄιδου, into Hades. ἐν (δόμῳ) ἄιδου, in Hades, &c.

ἀδιαλείπτως, adv. (fr. ἀδιάλειπτος, incessant). Incessantly.

ἀδίκέω, (R. ἀδικε) f. -ήσω, p. ἠδίκηκα (fr. ἀδικος). To act unjustly, to injure, to wrong.

ἀδίκημα, ἄτος, τό (fr. ἀδίκηω). An act of injustice, an injury, a wrong.

ἀδικία, ας, ἡ (fr. ἀδικος). Injustice.

ἀδικος, ἡ, ὄν, adj. (fr. ἀ, not, and δίκη, justice). Unjust.

ἀδικῶς, adv. (fr. ἀδικος). Unjustly.

ἀδινός, ἡ, ὄν, adj. (fr. ἄδην, excessively). Dense, abundant, frequent, vehement, intense.

ἄδινα, neut. pl. adv. Densely, in great numbers, &c., loudly.

Ἄδμητος, ου, ὁ. Admētus, king of Pheræ in Thessaly.

ἄδολεσχος, ου, ὁ (fr. ἄδος, satiety, and λέσχη, idle talk). One who wearies with idle talk, loquacious, talkative, a prater.

ἀδοξία, ας, ἡ (fr. ἄδοξος, inglorious). Disgrace, dishonour, infamy.

ἀδύνατος, ον, adj. (ἀ, not, and δυνάτος, able). Impossible, unable.

ἀδύς, Dor. for ἠδύς.

ἄδω (R. ἀδ), f. ἄσω, p. ἠκα.

(contr. for ἀείδω). *To sing*, p. pass. ᾄσμαι.

ἄδων, Dor. for ἀηδών.

*Ἀδώνις, ἴδος, ὄ. Adonis, a beautiful youth, beloved by Venus.

ἀεί, adv. *Always*, poet. αἰεί.

ἀείδω (R. ἀείδ), f. ἀείσω, p. ᾄσμαι. *To sing*.

ἀεικής, ἐς, adj. (ἀ, not, and εἰκός, becoming). *Unbecoming, unseemly, mean*.

ἀείρω (R. ἀείρω, 2 ἀείρω), f. ἀείρω, p. ᾄρωκα (poet. for αἶρω). *To raise, to take up, to lift*, 1 a. ᾄρωκα, without aug. ᾄρωκα.

ἀεργείη, ης, ἥ, Ion. and poet. for ἀεργία (fr. ἀ, not, and ἔργον, work). *Idleness, laziness, strictly, want of employment*.

ἀεροειδής, ἐς, adj. (fr. ἀήρ, and εἶδος, appearance). *Airy, dusky, dark*.

ἀετός, ου, ὄ. *An eagle*.

ἀηδία, ας, ἥ (fr. ἀηδής, displeasing). *Displeasure, disgust*.

ἀηδών, ὄνος, ἥ (fr. ἀείδω). *The nightingale*.

ἀήρ, ἐρος, ἥ, Att. ὄ (fr. ἀήμι, ἄω, to blow). *The air*.

ἀήττητος, ου, adj. (fr. ἀ, not, and ἠττώ, to vanquish). *Unconquered, invincible*.

*Ἀθάμας, αντος, ὄ. Athamas, king of Thebes in Bœotia.

ἀθανάσια, ας, ἥ. *Immortality, from*

ἀθάνατος, ου, adj. (ἀ, not, and θάνατος, death). *Immortal, everlasting*.

ἄθαπτος, ου, adj. (ἀ, not, and θάπτω, to bury). *Unburied*.

ἀθέατος, ου, adj. (ἀ, not, or un-, and θεατός, seen). *Unseen, invisible*.

*Ἀθηνᾶ, ᾄς, ἥ (contr. for Ἀθηνά). *Minerva*, the goddess of wisdom, war, and the arts; said to have been produced from the brain of Jupiter.

*Ἀθήναζε, adv. (= Ἀθήναςδε, § 119, 1, 3d). *To, or, towards Athens*.

*Ἀθῆναι, ὦν, αἰ (fr. Ἀθηνᾶ). *Athens*, the capital of Attica; hence,

*Ἀθηναῖος, α, ου, adj. *Athenian*.

*Ἀθηναῖος, ου, ὄ. *An Athenian*.

ἀθλητής, οῦ, ὄ (fr. ἄθλος, a contest). *A champion, a prizefighter, a wrestler*.

ἄθλιος, ου, and α, ου, adj. (fr. ἄθλος, toil). *Wretched, miserable*.

ἄθλον, ου, τό (fr. ἄθλος). *The prize, a reward, a recompense*.

ἄθλος, ου, ὄ. *A contest, combat; toil, labour*.

ἀθρόυβος, ου, adj. (ἀ, not, and θρόυβος, tumult). *Without tumult, calm, undisturbed*.

ἀθρόω (R. ἀθρε), f. -ήσω, p. ᾄθρησα. *To look at, to behold, to see*.

ἀθροίζω (R. ἀθροιδ), f. -οίσω, p. ᾄθροισα (fr. ἀθρόος). *To gather together, to assemble, to collect*.

ἀθρόος, α, ου, adj. contr. ἄθρους, ουν (fr. ἀ, i. e. ἄγαν, § 122, 1, 2d, and θρόος, clamour). *Numerous, dense, crowded, abundant*.

ἀθυμέω (R. ἀθυμέ), f. -ήσω, p. ἠθύμηκα (fr. ἄθυμος, *dispirited*). *To despond, to be dispirited, to be dejected.*

Ἄθως, ω, ὁ (Dor. Dec. § 19). *Athos*, a mountain in Macedonia.

αἰ', interj. *Ah! alas!* expressing a wish, *O that, would that.*

αἶα, ης, ἡ (Ion. and poet. for γαῖα). *The earth.*

αἰάζω (R. αἰαγ), f. -άσω, p. ἠῤαα (fr. αἰ'). *To mourn, to lament.*

Αἰᾶκός, οὔ, ὁ. *Æacus*, one of the judges in the lower world.

Αἴας, ατος, ὁ (§ 22, Obs. 2). *Ajax*, the name of two Grecian chieftains in the war against Troy; one, the son of Telamon, the other, of Oileus.

αἰγεῖρος, ου, ὁ. *A poplar.*

Αἰγεύς, έως, ὁ. *Ægeus*, king of Athens, and father of Theseus.

αἰγιαλός, οὔ, ὁ (fr. ἄγνυμι, *to break*, and ἅλς, *the sea*). *The shore, the coast.*

Αἰγίνα, ης, ἡ. *Ægina*, an island near the coast of Argolis; hence,

Αἰγινήτης, ου, ὁ. *A native of Ægina.*

αἰγίοχος, ου, ὁ (fr. Αἰγίς, *the ægis*, and ἔχω, *to bear*). *The ægis-bearer*, an epithet of Jupiter and Minerva.

αἶγυς, ἴδος, ἡ (from αἶξ, *a goat*). *A goat's skin, a shield*; originally a goat skin wound round the left arm—afterwards a frame covered with

goat's skin.—*The ægis*, or shield of Jupiter.

Αἰγύπτιος, α, ου, adj. *Egyptian*. Αἰγύπτιοι, οἱ, *the Egyptians*; from

Αἴγυπτος, ου, ἡ. *Egypt*.

αἰδέομαι (R. αἰδέ), f. -έσομαι, and -ήσομαι (fr. αἰδώς, *respect*). *To reverence, to respect, to dread: to be ashamed.*

αἰδιος, α, ου, adj. (fr. αἰεί, *ever*). *Lasting, uninterrupted, everlasting.*

αἰδοῖος, α, ου, adj. (fr. αἰδώς). *That inspires awe, revered, venerable.*

ἄιδρις, εως, adj. (ἄ, *not*, and ἴδρις, *skilful*). *Ignorant, unskilful.*

αἰδώς, όος, contr. οὔς, ἡ. *Shame, reverence, respect, modesty.*

αἰεί, adv. (poet. for αἰεί). *Always, ever.*

Αἰήτης, ου, ὁ. *Æētes*, king of Colchis.

αἰθήρ, έρος, ὁ and ἡ (fr. αἶθω, *to burn*). *The upper air, the sky, æther.*

Αἰθιοπία, ας, and Αἰθιοπη, ης, ἡ. *Æthiopia*.

Αἰθίοψ, οπος, ὁ (fr. αἶθω, *to burn*, and ὤψ, *the countenance*). *An Æthiopian.*

αἰθρία, ας, ἡ. *Clear weather.*

αἶθριος, ου, adj. (fr. αἰθρία, *clear weather*). *Fair, clear, under the open air.*

αἶθω, (R. αἶθ) used only in pres. and imperf. *To burn, to blaze, to set in a blaze.*

αἷμα, ἄτος, τό. *Blood.*

Αἰνείας, ου, ὁ. *Ænēas*, a Trojan prince, son of Anchises and Venus.

αἰνέω (R. αἶνε), f. -έσω, p. ἤνεκα (fr. αἶνος, praise). *To praise, to commend, to approve.*

Αἰνῖαναι, ὧν, οἱ. *The Æniānes*, a tribe of Thessalians.

αἰνίγμα, ἄτος, τό (fr. αἰνίσσομαι, *to speak enigmatically*, R. αἰνιγ). *An enigma, a riddle.*

αἰνός, ἤ, ὄν, adj. (Ion. and poet. for δεινός). *Dire, wretched, dreadful.*

αἶνος, ου, ὁ. *Approbation, praise.*

αἶξ, αἰγός, ἡ (fr. αἶσσω, *to move rapidly*). *A she goat, a goat.*

Αἰόλος, ου, ὁ. *Æolus*, the god of the winds.

αἰπόλος, ου, ὁ (fr. αἶξ, and πωλέω, *to tend*). *A goatherd.*

αἶρεσις, εως, ἡ (fr. αἶρέομαι, *to select*). *A choice, a selection, a sect.*

αἰρετός, ἤ, ὄν, adj. (from the same). *Chosen, selected, eligible, desirable.*

αἶρέω (R. αἶρε, 2 ἔλ), f. -ήσω, p. ἤρηκα, 2 a. εἶλον, 2 a. mid. εἰλόμην. *To take, to catch, to seize, to choose, to prefer.*

αἶρω (R. ἄρ), f. -ἄρω, p. ἤρηκα, 1 a. ἤρα (contr. fr. ἀείρω). *To lift, to raise, to pull up.*

Ἄϊς, nom. obsol. gen. Ἄιδος, &c. *Pluto, Hades*; see Ἄιδης.

αἶσα, ης, ἡ. *Destiny, fate.*

αἰσθάνομαι, (R. αἰσθε, 2 αἰσθ) f. -ήσομαι, p. ἤσθημαι, 2 a. ἤσθόμην. *To perceive, to feel, to observe, to understand*; hence,

αἰσθησις, εως, ἡ. *Perception, feeling, a sense.*

αἰσχιστα, adv. (αἰσχιστος, § 120, I. 1, superl. of αἰσχρός). *Most disgracefully, most shamefully.*

αἰσχος, εος, τό. *Baseness, disgrace, deformity*; hence,

αἰσχρός, ἄ, ὄν, adj. (αἰσχίων αἰσχιστος). *Base, disgraceful, shameful*:—*deformed, ugly*; hence,

αἰσχροῦς, adv. (comp. αἰσχιον, αἰσχιστα). *Basely, shamefully.*

Αἰσχύλος, ου, ὁ. *Æschylus*, a celebrated tragic poet of Eleusis in Attica, born 525, B. C.

αἰσχύνη, ης, ἡ (fr. αἰσχος). *Shame, disgrace, infamy.*

αἰσχύνω (R. αἰσχυν), f. -ύνω, p. ἤσχυγκα (fr. αἰσχος). *To make ashamed, to disgrace*.—*ΜΙD. αἰσχύνομαι. To feel ashamed, to dread*:—*to reverence, to respect.*

Αἴσων, ονος, ὁ. *Æson*, brother of Pelias, and father of Jason.

αἰτέω (R. αἶτε), f. -ήσω, p. ἤτηκα. *To ask, to request, to demand.*

αἰτία, ας, ἡ. *A cause, a motive, a fault*:—*a charge, a complaint.*

αἰτιάομαι (R. αἶτια), f. -άσομαι p. ἤτιᾶμαι (fr. αἶτια). *To charge, to blame, to accuse, &c.*; hence,

αἰτιατέος, α, ον, adj. *Deserving to be blamed*.—*μοὶ αἰτιατέον. I must blame*, Idioms, 116.

αἴτιος, α, ον, adj. (fr. αἶτια). *In fault, culpable, blamed*:—*that which causes, or produces.*

- Αἶτνη**, ης, ἡ. *Ætna*, a volcano in Sicily.
- αἰφνιδίως**, adv. (fr. αἰφνίδιος, sudden). *Suddenly, on a sudden.*
- αἰχμᾶλωτος**, ον, adj. (fr. αἰχμή, a spear, and ἄλωτός, taken). *Taken with the spear, a captive, a prisoner of war.*
- αἶψα**, adv. *Quickly, speedily.*
- αἰών**, ὄνος, ὅ, poet. ἡ (fr. αἰεί, always, and ὄν, being). *Time, an age, eternity.*
- αἰώνιος**, ον, and ος, α, ον (fr. αἰών). *Permanent, enduring, eternal.*
- αἰωρέω** (R. αἰωρεῖ), f. -ήσω, p. ἤωρηκα (poetic form of αἰείρω). *To raise, to lift up, &c.*—MID. αἰωρόμαι. *To expect anxiously, to be in anxiety, or suspense.*
- ἄκαιρος**, ον, adj. (ἄ, not, and καιρός, season). *Unseasonable, untimely.*
- ἄκαμπτος**, ον, adj. (ἄ, not, and κάμπτω, to bend). *Unmoved.*
- ἄκανθα**, ης, ἡ (fr. ἀκή, a point). *A thorn, a prickle:—a quill of a porcupine.*
- ἄκαρπος**, ον, adj. (ἄ, not, and καρπός, fruit). *Unfruitful, unproductive.*
- Ἄκαστος**, ου, ὅ. *Acastus*, son of Pelias, king of Thessaly.
- ἀκέραιος**, ον, adj. (ἄ, not, and κεράννυμι, to mix). *Unmixed, pure, unharmed, uninjured.*
- ἄκην**, adv. *Silently, still, quietly.*
- ἀκινᾶκης**, ου, ὅ (Persian). *A scimitar.*
- ἀκίνδυνος**, ον, adj. (fr. ἄ, not, and κινδύνος, danger). *Without danger, secure.*
- ἀκινδύνως**, adv. (ἀκίνδυνος). *Safely, securely.*
- ἀκίνητος**, ον, adj. (ἄ, not, and κινέω, to move). *Unmoved, unshaken, immoveable.*
- ἀκμάζω** (R. ἀκμαδ), f. -άσω, p. ἤκμακα (fr. ἀκμή). *To be at the height, to bloom, to flourish, to prevail, to be important.*
- ἀκμαῖος**, α, ον, adj. (fr. ἀκμή). *At the height:—ripe, blooming, seasonable.*
- ἀκμή**, ης, ἡ (fr. ἀκή, a point). *A point, an edge:—the highest degree or point, bloom, full vigour.*
- ἀκμήν**, adv. (ἀκμήν, i. e. κατὰ ἀκμήν). *Instantly, as yet, still.*
- ἀκοή**, ἧς, ἡ (fr. ἀκούω, to hear). *The hearing:—report, rumor.*
- ἀκολουθεῖω** (R. ἀκόλουθε), f. -ήσω, p. ἠκολούθημα (fr. α, i. e. ἅμα, together, and κέλευθος, a path). *To follow.*
- ἀκοντιζω** (R. ἀκοντιδ), f. -ῖσω, p. ἠκόντικα (fr. ἔκων, a javelin). *To hurl the javelin:—to hurl, to fling.*
- ἀκόντισις**, εως, ἡ (ἀκοντιζω). *The casting a spear:—a casting, a darting.*
- ἀκούσιος**, ον, adj. (fr. ἄ, not, and ἐκούσιος, voluntary). *Involuntary, unwilling, forced, reluctant.*
- ἄκουσμα**, ἄτος, τό (fr. ἀκούω). *Something heard, a rumor, a narrative.*

ἀκουστός, ἡ, ὄν, adj. (fr. ἀκούω).

Heard, audible.

ἀκούω (R. ἀκου, 3 ἀκο), f. mid.

ἀκούσομαι, p. act. ἤκουκα, 2

perf. ἤκοα, with Att. redup.

ἀκήκου, p. pass. ἤκουσμαι. To

hear.—εἰ ἀκούειν, to be well spoken of.—κακῶς ἀκούειν, to be ill spoken of.

ἄκρα, ας, ἡ (prop. fem. of ἄκρος, as if ἄκρα χώρα). A height, a

summit, a citadel.—Also, ἄκρα,

ων, neut. pl. of ἄκρος. Sum-

mits, heights.

ἄκρατος, ον, adj. (ἄ, not, and

κρατός, mixed). Unmixed,

pure, strong.

ἀκριβής, ἐς, adj. (fr. ἄκρος). Ac-

curate, exact, precise, pure.—

ἐπ' ἀκριβές. With precision.

ἀκριβῶ (R. ἀκριβῶ), f. -ώσω,

p. ἠκριβῶκα (fr. ἀκριβής). To

examine accurately, to know

exactly, to be well versed in.

ἀκριβῶς, adv. (fr. ἀκριβής). Ac-

curately.

Ἀκρίσιος, ον, ὁ. Acrisius, king

of Argos, father of Danaë.

ἀκροάομαι (R. ἀκροα), f. -άσο-

μαι. To hear, to listen or at-

tend to, viz. for instruction;

hence,

ἀκροῦσις, εως, ἡ. The act of

hearing, hearing, listening to.

ἀκροβάτιέω (R. ἀκροβάτε), f.

-ήσω p. ἠκροβάτηκα (fr. ἄκρος,

and βαίνω, to go). To walk on

the toes, to walk on tiptoe.

ἀκροποδητί, adv. (fr. ἄκρος, and

πούς, a foot). On tiptoe.

ἀκρόπολις, εως, ἡ (fr. ἄκρος, on

high, and πόλις, a city.) A citadel, an acropolis. The Acropolis of Athens.

ἄκρος, α, ον, adj. (fr. ἀκή, a point).

Lofty, on high, extreme; hence,

excelling, superior.—ἄκρα (sc.

χορῆα), summits, heights.

ἀκρωτηριάζω (R. ἀκρωτηριάδ),

f. -άσω, p. ἠκρωτηριάκα (fr.

ἀκρωτήριον). To cut off the

extremities, to mutilate.

ἀκρωτήριον, ον, τό (fr. ἄκρος).

The extreme point, a promon-

tory.

Ἀκταίων, ωνος, ὁ. Actæon, a

famous hunter, changed by

Diana into a stag.

ἀκτή, ἤς, ἡ (fr. ἄγω, or ἄγνυμι,

to break). A shore where the

waves break,—the bank of a

river; hence,

Ἀκτὴ, ἤς, ἡ. Attica.

ἀκυβέρνητος, ον (fr. ἄ, not, and

κυβερνώ, to pilot). Without a

pilot, unguided.

ἀκύμαντος, ον, adj. (fr. ἄ, not,

and κυμαίνω, to rise in waves).

Waveless, calm, smooth.

ἀκῦμων, ον, adj. (fr. ἄ, not, and

κύμα, a wave). Without waves,

still, tranquil.

ἄκων, ουσα, ον, adj. (ἄ, not, and

έκων, willing). Unwilling, re-

luctant.

ἀλαζών, ὄνος, ὁ (fr. ἀλάομαι, to

wander). One who roams a-

bout, a boaster, a vain person.

ἀλᾶθεύω, Dor. for ἀληθεύω.

Ἀλβᾶνοί, ὦν, οἱ. The Alba-

nians.

ἀλγέω (R. ἀλγε), f. -ήσω, p. ἤλ-

γηκα (fr. ἄλγος). *To suffer pain, to grieve, to be sad.*

ἄλγος, εος, τό. *Pain, suffering, sorrow, grief.*

ἀλέγω (R. ἀλεγ), f. -ξω, p. ἤλεχα (fr. ἄ, i. e. ἄγαν, *very much*, and λέγω, *to gather*). *To reckon, to compute, to care for, to recompense.*

ἀλείφω (R. ἀλειφ, 2 ἀλιφ, 3 ἀλοιφ), f. -λείφω, 2 p. ἤλοιφα. Attic p. ἀλήλιφα, p. pass. ἀλλήμιμαι. *To anoint, as for a contest; hence, to prepare.*

ἀλεκτροῦν, όνος, ό, ἥ. *A cock, a hen.*

Ἀλεξανδρεύς, έως, ό. *An Alexandrian.*

Ἀλέξανδρος, ου, ό. *Alexander, surnamed the great, also a tyrant of Pheræ in Thessaly.*

ἀληθεία, ας, ἥ (fr. ἀληθής). *Truth.*

ἀληθεύω. (R. ἀληθευ), f. -εύσω, p. ἤλήθευκα (fr. ἀληθής). *To speak truth, to be true, to be sincere.*

ἀληθής, ές, adj. (fr. ἄ, *not*, and λήθω, *to lie concealed*). *True, sincere.*

ἀληθινός, ἥ, όν, adj. (fr. ἀληθής). *True, certain: said of things.*

ἀλήθω (R. ἀληθ), f. ἀλήσω (same as ἀλέω). *To grind.*

ἀληθῶς, adv. (fr. ἀληθής). *Truly, really, honestly.—ώς ἀληθῶς, in reality.*

ἀλλημιμένος, p. pt. pass. of ἀλείφω.

ἄλιος, α, ου, adj. (fr. ἄλις, *the*

sea). *Marine, pertaining to the sea.*

ἄλιος, Dor. for. ἥλιος. *The sun.*
ἄλις, adv. *In great numbers enough.*

ἀλίσκω, obsol. in pres. act. for which αἰρέω, is used. See.

ἀλίσκομαι (R. ἄλο), f. ἀλώσομαι, p. act. ἤλωκα, Att. ἐάλωκα, 2 a. ἤλων (from ἄλωμι), inf. ἀλῶναι, pt. αλούς. *To take, to seize.* The 2 a. and p. act. are used in a passive sense, § 117.

ἀλκή, ἥς, ἥ. *Strength, courage, power.*

Ἀλκηστις, ἱδος, ἥ. *Alcestis, daughter of Pelias.*

Ἀλκιβιάδης, ου, ό. *Alcibiades, an illustrious Athenian general.*

ἄλκιμος, ου, adj. (fr. ἀλκή). *Strong, brave, courageous.*

Ἀλκμήνη, ης, ἥ. *Alcmēna, the mother of Hercules.*

ἀλλά, conj. (fr. ἄλλος, *other*). *But, notwithstanding, wherefore.—ἀλλὰ μὲν, and yet.—ἀλλά γε, but at least.—ἀλλὰ γάρ, but indeed.*

ἀλλάσσω (R. ἀλλαγ), f. -άξω, p. ἤλαχα (fr. ἄλλος, *another*). *To change, to alter.*

ἀλλᾶχῆ, adv. (ἄλλος). *In another way, otherwise:—elsewhere, at or in another place.*

ἀλλαχόθεν, adv. (fr. ἀλλαχοῦ and θεν, § 119, 1, 2d). *From another place.*

ἀλλαχοῦ, adv. (fr. ἄλλος). *Elsewhere, on a different side.—ἄλλος ἀλλαχοῦ, one in one*

place, another in another.
 ἄλλη, adv. (fr. ἄλλος). *Elsewhere, in another place.*—ἄλλος ἄλλη (scil. χώρα), *one in this quarter, another in that.*
 ἀλλήλων, recip. pron. § 64, from ἄλλος. *Of one another.*
 ἄλλοθεν, adv. (fr. ἄλλος). *From another place;* § 119, 1, 2d.
 ἄλλοθι, adv. (fr. ἄλλος). *Elsewhere, in another place.*
 ἄλλομαι (R. ἄλ), f. ἀλοῦμαι, p. wanting, 1 a. ἠλάμην, 2 a. ἠλόμην. *To leap, to spring.*
 ἄλλος, η, ο, adj. pron. *Another, other.*—τὸ ἄλλο, *as to the rest.*—τὰ ἄλλα, *in other respects, κατά* being understood.—οἱ ἄλλοι, *the rest.*
 ἄλλοτε, adv. (fr. ἄλλος, and ὅτε, *when*). *At another time, at one time, at times.*—ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*
 ἀλλότριος, α, ον, adj. (fr. ἄλλος). *Belonging to another, unsuitable to, alienated,* § 143, Obs. 14, 1.
 ἀλλόφυλος, ον, adj. (fr. ἄλλος, and φύλη, *a tribe*). *Of another tribe, race, or nation, strange, foreign.*
 ἄλλως, adv. (fr. ἄλλος). *Otherwise, besides.*—ἄλλως τε καί, *especially.*
 ἀλόγιστος, ον, adj. (fr. ἄ, *not*, and λογίζομαι, *to consider*). *Inconsiderate, thoughtless, foolish.*
 ἄλογος, ον, adj. (fr. ἄ, *no*, and λόγος, *reason*). *Without reason, irrational, senseless, absurd.*

ἀλοιάω, Att. ἀλοιῶω (R. ἀλοια), f. -ήσω, (poet. of ἀλοῶω, fr. ἄλως, *a threshing-floor*). *To thresh, to strike, or beat round.*
 ἀλουργής, ἐς, adj. (fr. ἄλς, *the sea*, and ἔργον, *a production*). *Purple, a dye obtained from the murex, a species of shell-fish.*
 ἀλοχος, ον, ἡ (fr. ἀ for ἄμα, *with*, and λέχος, *a couch*, § 122, 1, 3d). *A wife.*
 ἄλς, ἄλος, ὁ. *Salt, the sea.*—In pl. *witty sayings, repartees.*
 ἄλσος, εος, τό. *A grove, a sacred grove.*
 ἀλυσιτελής, ἐς, adj. (fr. ἄ, *not*, and λυσιτελής, *profitable*). *Unprofitable, disadvantageous, injurious.*
 Ἄλωεύς, ἑως, ὁ. *Alōeus, a giant, the son of Neptune and Canāce.*
 ἀλώπηξ, εκος, ἡ. *A fox.*
 ἄλως, ω (Att. Dec.) and ωος, ἡ. *A threshing floor.*
 ἀλώσιμος, ον, adj. (fr. ἀλίσκομαι, *to take*). *Easy to take or to capture.*
 ἄλωσις, εως, ἡ (fr. the same). *A conquest, a capturing, a taking.*
 ἄμα, adv. *At the same time, at once, as soon as.* Having the force of a preposition followed by the dative, § 165, R. XLIV., *with, together with.*—ἄμα μὲν... ἄμα δέ, *partly . . . partly.*
 Ἀμαζονίς, ἴδος, ἡ (fr. Ἀμαζών, *an Amazon*). *An Amazonian female, an Amazon.*

- ἀμαθής, ἐς, adj. (fr. ἀ, not, and μαθάνω, to learn). *Unlearned, ignorant.*
- ἄμαξα, and ἄμαξα, ης, ἦ. *A wagon, the Wain or Great Bear, (Ursa Major).*
- ἀμαρτάνω (R. ἄμαρτε, 2 ἄμαρτ), f. mid. ἀμαρτήσομαι, p. ἠμάσθηκα, 2 a. ἠμαρτον (as if from ἀμαρτέω, obsol.) *To miss, to err, to do wrong, to sin.*
- ἀμάρτημα, ἄτος, τό (fr. ἀμαρτάνω). *A failure, a fault, an error, a sin.*
- ἀμαρτία, ας, ἦ (from the same). *An error, a fault, a crime.*
- ἀμαχεί, adv. (fr. ἀ, not, and μάχη, a battle). *Without a contest, without a blow.*
- ἀμβλύνω (R. ἀμβλυν), f. -ύνω, p. ἠμβλυγα (fr. ἀμβλύς). *To blunt, to render dim of sight, to weaken.*
- ἀμβλύς, εἶα, ῥ, adj. *Blunt, dull, weak, feeble, obtuse.*
- ἀμβλυώτω (R. ἀμβλυωγ), f. -ώσω (fr. ἀμβλύς). *To be weak of sight, to be blind.*
- Ἀμβρακιώτης, ου, ὅ. *The Ambraciote, i. e. belonging to Ambracia.*
- ἀμβροσία, ας, ἦ (i. e. ἀμβροσία, τροφή, ambrosial food). *Ambrosia, the food of the gods.*
- ἀμβρόσιος, α, ου, adj. (fr. ἀμβροτος, immortal). *Ambrosial, divine.*
- ἀμείβω (R. ἀμειβ, 2 ἀμῖβ, 3 ἀμοιβ), f. -πω, p. ἠμειφα. *To change, to exchange, to repay, to requite.—MID. to answer.*
- Ἀμεινίας, ου, ὅ. *Aminias, the brother of Æschylus.*
- ἀμείνων, ου, adj. (irreg. comp. of ἀγαθός, § 54). *Better, braver, superior to.*
- ἀμέλω (R. ἀμελγ), f. -έλω, p. ἠμελχα. *To milk.*
- ἀμέλει, adv. (properly imp. of ἀμελέω, be not concerned). *Certainly, assuredly.*
- ἀμελέω (R. ἀμελε), f. -ήσω, p. ἠμέληκα (fr. ἀμελής, free from care). *To be free from care, to be unconcerned, to neglect.*
- ἀμελῶς, adv. (fr. ἀμελής, careless). *Carelessly, negligently.*
- ἄμεμπτος, ου, adj. (fr. ἀ, not, and μεμπτός, blamed). *Blameless, not to be blamed.*
- ἄμετρος, ου, adj. (fr. ἀ, not, and μέτρον, measure). *Without measure, immoderate.—ἀμετρα, adv. immeasurably, greatly.*
- ἀμηχάνεω (R. ἀμηχάνε), f. -ήσω, ἠμηχάνηκα (fr. ἀμήχανος, at a loss). *To be at a loss, to know not what to do, to be without means.*
- ἀμήχανος, ου, adj. (fr. ἀ, not, and μηχανή, an expedient). *At a loss, helpless:—invincible by any expedient, irresistible, wonderful.*
- ἀμίμητος, ου, adj. (fr. ἀ, not, and μιμητός, imitated). *Not imitated, inimitable.*
- ἀμισθί, adv. (fr. ἀμισθος). *Without recompense or reward, for nothing.*
- ἄμισθος, ου, adj. (fr. ἀ, not, and

μισθός, a reward). Unrewarded.

ἄμμα, ἄτος, τό (fr. ἄπτω, to fasten). A fastening, a band, a knot, a tie.

ἄμμε, Æol. and Dor. for ἡμᾶς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἄμνός, οὔ, ὄ. A lamb.

ἀμοιβή, ἦς, ἥ (fr. ἀμείβω, to exchange). A recompense, a return, exchange.

ἀμός, ἥ, ὄν, Æol. and epic. for ἐμός.

ἄμοχθος, ον, adj. (fr. ἄ, not, and μόχθος, toil). Without trouble or effort, easy.

ἄμπλος, ον, ἥ. The vine, a vineyard.

ἀμπετάννυμι, by syncope for ἀναπετάννυμι.

ἀμπέχω, and ἀμπίσχω, f. ἀμφέξω, p. ἡμπέσχηκα (ἀμφί and ἔχω, to hold). To surround, to in-
close, 2. a. ἡμπισχον.—MID. to cover one's self round, to put on.

ἀμύθητος, ον, adj. (fr. ἄ, not, and μυθέομαι, to utter). Unutterable; hence, immense, innumerable, infinite.

ἀμύμων, ον, adj. (fr. ἄ, not, and μῶμος, fault). Blameless, faultless:—eminent, distinguished.

ἀμύνω (R. ἀμνν), f. ὑνῶ, p. ἡμνυκα. To ward off, to repel, to defend, to assist, to avenge.

—MID. to defend one's self.

ἀμύσσω, and ἀμύττω (R. ἀμνν) f. -ύξω, p. ἡμύχα. To scratch, to abrade, to wound slightly, as with the nails.

ἀμφί, prep. with the gen. dat. and

acc., see § 124, 1.—With the gen. About, round about, of, concerning;—with the dat., round, about, near, close to;—with the acc., round, round about, with respect to, nearly; see § 134, 12 and 13.—In composition, around.

ἀμφίβολος, ον, adj. (fr. ἀμφιβάλλω, to be in doubt). Doubtful, questionable, fluctuating.

Ἀμφιδάμας, αντος, ὄ. Amphidāmas, son of Busiris.

ἀμφιδοκεῖω, f. -είσω, p. ἀμφιδεδόκευκα (ἀμφί and δοκεύω, obsol.) To watch, to spy all around, to look out on all sides.

ἀμφιέννυμι, f. ἀμφιέσω, p. pass. ἡμφιέσμαι and ἀμφιέμμαι, (ἀμφί and ἔννυμι, to clothe, § 117). To put on, as clothes.—MID. to clothe one's self, Att. f. ἀμφιῶ, § 101, 4 (1).

ἀμφιέπω, and ἀμφέπω, 2 a. ἄμφεπον and ἀμφιέπον.—MID. ἀμφειπόμεν, the only forms in use (fr. ἀμφί and ἔπω, obsol., to attend to). To be busy with, to attend to, to prepare.

Ἀμφίπολις, εως, ἥ. Amphipōlis, a city of Thrace.

ἀμφίπολος, ον, ἥ (fr. ἀμφί, around, and πέλω, to be). A handmaid, a female attendant.

ἀμφίς, adv. (fr. ἀμφί). Around, round about, on both sides.

ἀμφίστομος, ον, adj. (fr. ἀμφίς, and στόμα, a mouth). Having a mouth or outlet on both sides, or at both ends.

Ἀμφιτροίτη, ης, ἡ. *Amphitrite*, wife of Neptune.

Ἀμφιτρούων, ωνος, ὁ. *Amphitryon*, a Theban prince.

Ἀμφίων, ονος, ὁ. *Amphion*, famed for his skill in music.

ἄμφότερος, α, ον, adj. (fr. ἄμφω). *Both*.

ἄμφω, nom. and acc. dual,—gen. and dat. ἄμφοῖν, of all genders.

Both, § 57, Obs. 3.

ἄμωμος, ον, adj. (fr. ἄ, *not*, and μῶμος, *a fault*). *Blameless, faultless*.

ἄν, conj. (for εἰάν, Attic poets, ἦν). *If*; see § 125, ἄν, 1.

ἄν, particle expressing *contingency or doubt*, used with all moods and tenses. See § 125, ἄν, 2-6. With pronouns it adds the force of *soever*; as, ὅς ἄν, *whosoever*.

ἀνά, prep., governs the accusative, and in the epic and lyric poets, the dative also. With the dative it means, *on, upon, at the top of*.—With the accusative, *through, throughout, along, up along, in*.—It makes numerals distributive; as, ἀνά δέκα, *ten by ten*.—In composition generally, *up, aloud, thoroughly, again, back*. See § 124, 2.

ἀναβαίνω, f. ἀναβήσω, p. ἀναβέθηκα, 2 a. ἀνέβην, of the 2d conj. § 103, Obs. 4, (ἀνά and βαίνω, from βᾶω, *to go*). *To go up, to ascend, to mount*:—*to embark*.

ἀναβάλλω, f. ἀναβῶ, p. ἀνα-

βέβληκα (by syncope for ἀναβέβαλλον) 2 a. ἀνέβαλλον (ἀνά and βάλλω, *to cast*, § 117). *To throw up, to heap up*:—*to put off*.—Mid. *to defer*:—*to risk, to hazard*.

ἀνάβασις, εως, ἡ (fr. ἀναβαίνω). *An ascent, a going up*:—*a rising*.

ἀναβιβάζω, f. -ἔσω, (ἀνά and βιβάζω, from βᾶω, *to cause to go*).

To raise or set up, to place on a seat, to put on horseback; intr. *to go up, &c.* as ἀναβαίνω.

ἀναβλέπω, f. -ψω p. ἀναβέβλεφα, (ἀνά and βλέπω, *to look*). *To look up at*.

ἀναβοάω, f. -ήσω, ἀναβεβόηκα, (ἀνά, *aloud*, and βοάω, *to cry*).

To cry aloud, to shout, to crow.

ἀναγιγνώσκω, f. mid. ἀναγνώσομαι, 2. a. ἀνέγνω, of 2d conjugation (ἀνά, *through*, and γιγνώσκω, *to know*). *To know thoroughly, to know again, to recognize*:—*to read*.

ἀναγκάζω (R. ἀναγκαδ), f. ἀναγκάσω, p. ἠνάγκασα (fr. ἀνάγκη, *necessity*). *To compel, to force*.

ἀναγκαῖος, α, ον, adj. (fr. ἀνάγκη). *Necessary, unavoidable*.

ἀνάγκη, ης, ἡ. *Necessity*.—καὶ ἀνάγκην, *from necessity*.

ἀναγορεύω, f. -εύσω, p. ἀνηγόρευκα (ἀνά, *aloud*, and ἀγορεύω, *to proclaim*). *To proclaim aloud, to make known publicly, to announce*.

ἀναγράφω, f. -ψω, p. ἀναγέγραφα (ἀνά, *up*, and γράφω, *to*

write). *To write up, to make a list of, to enrol, to record.*

ἀνάγω, f. ἀνάξω, p. ἀνήξα, 2 a. ἀνήγον, Att. Red. ἀνήγῃγον (fr. ἀνά, up, and ἄγω, to bring). *To bring up, to bring back.—* MID. *to set sail.*

ἀναδέω, f. -δήσω, p. ἀναδέδηξα (ἀνά, up, and δέω, to bind). *To bind up, to tie, to surround, to wreath.*

ἀναδίδωμι, f. ἀναδώσω, &c. 2 a. ἀνέδων (ἀνά, up, and δίδωμι, to give). *To give up, to present:—to yield, to distribute.*

ἀναδύω, f. -δύσω, &c. 2 a. ἀνέδυν (ἀνά, up, and δύω, to enter). *Lit. to ascend from one place to another, to emerge from, to rise up out of (the sea).*

ἀναείρω, f. ἀναεῖρω, p. ἀνήρωξα (ἀνά, up, and εἶρω, to raise). *To raise, to lift up.*

ἀναξεύγνυμι, and ἀναξευγνύω, f. ἀναξεύξω, p. ἀνέξευξα, (ἀνά, again, and ξεύγνυμι, to yoke). *To yoke again, to break up an encampment, to decamp.*

ἀναζώννυμι, f. ἀναζώσω, &c. (ἀνά, up, and ζώννυμι, to gird). *To gird up, to gird.—ἀνεζωσμένη, p. pt. pass., girt with, arrayed in.*

ἀναθάλλω, f. -ψω, (ἀνά, again, and θάλλω, to warm). *To warm again, to warm thoroughly.*

ἀνάθημα, ἄτος, τό (fr. ἀνατιθῆμι, to set up). *A thing given up, a votive offering, an ornament.*

ἀναίθω, used only in pres. and imperf. (ἀνά, up, and αἶθω, to kindle). *To kindle up, to kindle.*

ἀναιμος, ον, adj. (fr. ἀ, without, and αἷμα, blood). *Bloodless.*

ἀναιμόσαρκος, ον, adj. (fr. ἀναιμος, and σάρξ, flesh). *Having flesh without blood.*

ἀναιρέω, f. -ήσω, &c. 2 a. ἀνεῖλον (ἀνά, up, and αἶρέω, to take). *To take or lift up, to remove, to destroy.*

ἀναισθητος, ον, adj. (fr. ἀ, not, and αἰσθάνομαι, to perceive). *Without perceiving, without feeling, insensible.*

ἀναίτσω, f. ἀναίξω (Att. ἀνάσσω, f. ἀνέξω, p. ἀνήξα), (fr. ἀνά, up, and αἶτσω, to rush). *To rush up, to start or spring up, to move rapidly.*

ἀνακαίω, f. ἀνακαύσω, 1 a. pass. ἀνεκαύθην (ἀνά, and καίω, to burn). *To kindle up, to rekindle, to excite again.*

ἀνακαλέω, f. -έσω, p. ἀνακέκλημα (ἀνά, again, and καλέω, to call). *To call again, to call back, to call aloud.*

ἀνακάμπτω, f. -ψω, &c. (ἀνά, again, and κάμπτω, to bend). *To bend back, to turn back, to return.*

ἀνάκτοος, Dor. for ἀνήκτοος.

ἀνακράζω, f. ἀνακράξω, &c. (ἀνά, aloud, and κραζέω, to cry). *To cry aloud, to cry out.*

Ἀνακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teos.

ἀνακρίνω, f. -ῖνω, p. ἀνακρίσκω (ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

ἀνακυκλέω, f. -ήσω, &c. (ἀνά, again, and κυκλέω, to roll). To roll again and again, to roll round, to roll in a circle:—to intertwine, to repeat.

ἀναλαμβάνω, f. ἀναλήψομαι, &c. (ἀνά, up, and λαμβάνω, to take). To take up, to receive, to capture:—to resume, to recover, to regain.

ἀναλίσκω, f. ἀναλώσω, p. ἀνήλωκα, (ἀνά, up, and ἄλίσκω, obsol. to take). To take up, to expend, to consume, to waste, to destroy.

ἀνάλλομαι, 1 a. ἀνηλάμην, 2 a. ἀνηλόμην (ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

ἀναμάρτητος, ον, adj. (fr. ἄ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless, not liable to err.

ἀναμένω, f. -μενῶ, p. ἀναμεμένηκα (ἀνά, through, and μένω, to remain). To remain firm, to hold out, to persist, to wait.

ἀνάμερος, Dor. for ἀνήμερος.

ἀνάμεστος, ον, adj. (ἀνά, up, and μεστός, full). Full up, full, filled with. With the gen.

ἄναξ, ακτος, ὁ. A king, a ruler. Ἀναξαγόρας, ον, ὁ. Anaxagoras, a philosopher of Clazomene.

Ἀνάξαρχος, ον, ὁ. Anaxarchus,

a philosopher of Abdēra, intimate with Alexander.

ἀνάξιος, α, ον, adj. (ἄ, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (fr. ἀναπαύω). Cessation, rest, repose, quiet.

ἀναπαύω, f. ἀναπαύσω, &c. (ἀνά, again, and παύω, to cause to cease). To cause to cease, to put to rest, to still, to pacify.—Mid. to cease, to rest.

ἀναπειθῶ, f. -πέισω, &c. (ἀνά, thoroughly, and πείθω, to persuade). To convince, to prevail upon, to gain over.

ἀναπέμπω, f. -πέμψω, &c. (ἀνά, up, and πέμπω, to send). To send up, to send forth, to send away, to release.

ἀναπεπιτῶμένος, p. pt. passive of

ἀναπετάννυμι, f. ἀναπετάσω, p. wanting, p. pass. ἀναπεπέτασμαι, by syncope, ἀναπεπιτῶμαι (ἀνά, thoroughly, and πετάννυμι, to open). To open wide, to throw upon, to spread, to extend.

ἀναπηδάω, f. -ήσω, &c. (ἀνά, up, and πηδάω, to leap). To leap up, to spring upon.

ἀναπίπτω, f. ἀναπεσοῦμαι, Att. for ἀναπεσέσομαι (§ 101, 4 (1), (ἀνά, back, and πίπτω, to fall). To fall back, to recline, to lie down.

ἀναπλάττω, and -σσω, f. ἀναπλάσω, &c. (ἀνά, again, and πλάσσω, to make). To form anew, to change the form, to

form carefully, to shape, to represent.

ἀναπλέω, f. ἀναπλεύσομαι, &c. (ἀνά, back, up, and πλέω, to sail). To sail back, to sail up, i. e. to sail out, to put to sea.

ἀνάπλευρος, ων, adj. (Dor. Dec.) (ἀνά, up to the top, and πλέω, full). Full up, full.

ἀναπνέω, f. ἀναπνεύσω, &c. (ἀνά, again, and πνέω, to breathe). To breathe again, to breathe forth, to recover breath.

ἀνάπτω, f. -άψω, &c. (ἀνά, up, and ἄπτω, to tie). To tie up, to bind up, to connect:—to kindle up, to set on fire.

ἀναρπάζω, f. ἀναρπάσω, &c. (ἀνά, up, and ἄρπάζω, to seize). To snatch up, to seize, to carry away, to plunder.

ἀναρρήπτω, and ἀναρρήγνυμι, f. ἀναρρήξω, &c. (ἀνά, up, and ῥήπτω and ῥήγνυμι, to tear). To tear up, to tear asunder, to burst open.

ἀναρρίπτω, f. -ρίψω, &c. (ἀνά, up, and ῥίπτω, to throw). To throw up, to fling up:—to risk, to incur.

ἀναρτάω, f. -ήσω, &c. (ἀνά, up, and ἄρτάω, to hang). To hang up, to suspend, to attach.

ἀνασκιρτάω, f. -ήσω, &c. (ἀνά, up, and σκιρτάω, to leap). To leap up, to jump, to frisk about.

ἀνασπάω, f. -άσω, &c. (ἀνά, up, back, and σπάω, to draw). To draw up, to draw, to draw back.

ἀνάσσω, (R. ἀναγ) f. ἀνάξω, p.

ἡνάχα (fr. ἄναξ, a ruler). To reign, to rule.

ἀναστενάχω, and ἀναστενάζω, f. -άζω, &c. (ἀνά, aloud, and στενάχω, to lament). To lament, aloud, to utter loud groans or lamentations.

ἀναστρέφω, f. -στρέψω, (ἀνά, up, back, and στρέφω, to turn). To turn back, to return, to turn about, to overturn, to subvert.

ἀναταράσσω, Att. -τιω, f. -άξω, &c. (ἀνά, up, and ταράσσω, to stir). To stir up, to harass, to put into confusion, to route.

ἀνατείνω, f. ἀνατενῶ, p. ἀνατέτινα (ἀνά, up, and τείνω, to hold). To hold up, to stretch upward, to raise:—to stretch out, to extend.

ἀνατέλλω, f. ἀνατελῶ, p. ἀνατέταλκα (ἀνά, up, and τέλλω, to produce). To cause to come forth, to come forth, to rise, to grow out of, 1 a. ἀνέτειλα.

ἀνατίθημι, f. ἀναθήσω, p. ἀνατέθεικα (ἀνά, up, and τίθημι, to place). To place up or on:—to consecrate:—to ascribe, to lay up, to deposit.

ἀνατόλη, ης, ἥ (fr. ἀνατέλλω). The rising of the sun, the morning, the east.

ἀνατρέπω, f. -τρέψω, &c. (ἀνά, up, and τρέπω, to turn). To turn up, to overturn, to destroy.

ἀνατρέφω, f. ἀναθρέψω, &c. (ἀνά, up, and τρέφω, to nourish). To rear up, to nurture, to educate.

ἀνατρέχω, f. ἀναθρέξω, &c. (ἀνά, up, and τρέχω, to run). To run up, to hasten up.

ἄναυδος, ον, adj. (fr. ἄ, without, and ἀυδή, a voice). Without voice, speechless.

Ἄναυρος, ον, ὁ. The Anauros, a small river of Thessaly.

ἀναφαίνω, f. ἀναφανῶ, p. ἀναπέφαγκα (ἀνά, thoroughly, and φαίνω, to show). To show forth clearly, to explain, to make known.—MID. to appear.

ἀναφέρω, f. ἀνοίσω, &c. (ἀνά, up, and φέρω, to bring). To bring or carry up:—to raise up, to raise, to advance, to promote:—to bear up against, to endure, to attribute.

ἀναγύω, f. -ύσω, &c. (ἀνά, up, and γύω, to produce). tr. To bring forth, to produce, to cause to grow, to beget.—MID. intr. to grow up, to grow again, to revive.

ἀναφωνέω, f. -ήσω, &c. (ἀνά, aloud, and φωνέω, to call). To call aloud, to call out.

Ἀνάχαρσις, εως, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600, B. C.

ἀναχωρέω, f. -ήσω, &c. (ἀνά, back, and χωρέω, to go). To go back, to retreat, to yield, to depart.

ἀναψύχω, f. -ψύξω, &c. (ἀνά, again, and ψύχω, to cool). To fan, to cool, to refresh, to revive.

ἀνδάνω, f. ἀδήσω, 2 a. ἔαδον, and ἄδον, 2 p. ἔαδα, Ion. and poet.

for ἡδομαι. To please, to gratify, to delight. (R. ἄδε, 2 ἄδ).

ἀνδραποδισμός, ου, ὁ (fr. ἀνδραποδίζω, to enslave). An enslaving.

ἀνδράποδον, ου, τό (fr. ἀνής, a man, and πεδή, a fetter). A slave, a captive, taken in battle.

ἀνδρεία, ας, ἡ (fr. ἀνδρεῖος). Bravery, manliness, valour.

ἀνδρεῖος, α, ον, adj. (fr. ἀνής, a man). Manly, brave, courageous.

ἀνδριαντοποιία, ας, ἡ (fr. ἀνδριάς, a statue, and ποιέω, to make). The making of statues, the art of statuary.

ἀνδριάς, άντος, ὁ (fr. ἀνής, a man). A statue, an image.

Ἀνδρομέδα, ας, ἡ. Andromēda, daughter of Cepheus, king of Æthiopia.

ἀνδροφάγος, ον, adj. (fr. ἀνής, a man, and φάγω, obsol. to eat). That eats or feeds on men, a cannibal.

ἀνδρώδης, ες, adj. (fr. ἀνής, a man, and εἶδος, the look). Of manly appearance, manly, noble.

ἀνεγείρω, f. ἀνεγερωῶ, &c. (ἀνά, up, and ἐγείρω, to arouse). To rouse up, to awaken, to excite, to encourage:—2 a. inf. m. ἀνέγροσθαι.

ἀνειμι, (ἀνά, up, &c. and εἶμι, to go). To go up, to ascend, to go back, to return.

ἀνεκτός, ὄν; and ἡ, ὄν, adj. (fr. ἀνέχομαι). Endurable, supportable, to be endured.

ἀνελεύθερος, ον, adj. (fr. ἀ, not, and ἐλεύθερος, free). Not free, servile, illiberal, base, ignoble.

ἀνελλιπής, ἐς, adj. (fr. ἀ, not, and ἐλλιπής, failing). Unfailing, continued, incessant.

ἄνεμος, ου, ὁ. Wind; hence, ἀνεμώω, (R. ἀνεμο) f. -ώσω, p. ἠνέμωκα. To blow, to inflate, to swell out with wind.—PASS. To be swelled forth with wind.

ἀνεμώδης, ἐς, adj. (fr. ἄνεμος, and εἶδος, appearance). Windy.

ἀνεμώνη, ης, ἡ (fr. ἄνεμος). The anemone or wind rose.

ἀνέρομαι, f. ἀνελεύσομαι, &c. (ἀνά, up, and ἔρχομαι, to come, &c.). To come up, to go up, to mount, to go on board, to embark.

ἀνερωτάω, f. -ήσω, p. ἀνηρώτηκα (ἀνά, thoroughly, and ἐρωτάω, to inquire). To inquire thoroughly, to question repeatedly, to ask, to inquire.

ἄνευ, adv. (gov. gen.). Without.

ἀνευρίσκω, f. ἀνευρήσω, &c. (ἀνά, thoroughly, and εὑρίσκω, to find). To find out, to discover.

ἀνέχω, f. ἀνέξω, or ἀνασχίσω, p. ἀνέσχηκα (ἀνά, back, and ἔχω, to hold). To hold back, to restrain, to hold up.—MID. lit. "to hold up one's self;" i. e. to endure, to bear.

ἀνεψιός, οὔ, ὁ. A cousin.

ἄνηθον, ου, τό. Anise.

ἀνήκεστος, ον, adj. (fr. ἀ, not, and ἀκέομαι, to heal). Incurable, irreconcilable, not to be remedied.

ἀνήκοος, ον, adj. (fr. ἀ, not, and ἀκοή, hearing). Not hearing, not listening, not attending to. Passively, not heard.

ἀνήκω, f. ἀνήξω, &c. (ἀνά, up, and ἴκω, to come). To come up to, to reach to, to extend to.—τὰ ἀνίκοντα, suitable for.

ἀνήλιος, ον, adj. (fr. ἀ, without, and ἥλιος, the sun). Sunless, not illumined by the sun.

ἀνήμερος, ον, adj. (fr. ἀν for ἀ, not, and ἡμερος, tame). Not tame, wild, savage, uncultivated, harsh, severe.

ἀνὴρ, ἀνέρος, contr. ἀνδρός, ὁ. A man.

ἀνθέω (R. ἀνθε), f. -ήσω, p. ἠνθηκα, 2 p. ἀνήρθα (as fr. ἀνέθω). To bloom, to flourish, to flower, to abound.

ἀνθίστημι, f. ἀντιστήσω, p. ἀνθέστηκα (ἀντί, against, and ἵστημι, to place). To place against, to oppose:—to compare, to resist; perf. and 2 a. act. intr., to withstand.

ἄνθος, εος, τό. A flower.

ἀνθρώπιος, εία, ειον, adj. (fr. ἄνθρωπος). Of man, human.

ἀνθρώπινος, η, ον, adj. Human, from

ἄνθρωπος, ου, ὁ and ἡ. A human being, a man.

ἀνθρωποφάγος, ον, adj. (fr. ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀντιάω (R. ἀντα), f. -άσω, Ion. -ήσω (fr. ἀντα, trouble). To trouble, to vex, to grieve.

ἀνίημι, f. ἀνήσω, p. ἀνεικα (ἀνα

up, and ἵημι, to send). To send up, to send forth, to let loose, to relax:—to yield, to give up:—ἀνεμμένος, loose, hanging down.

ἄνικα, Doric for ἠνικα.

ἀνίπταμαι (ἀνά, up, and ἵπταμαι, to fly). To fly up, to bound up.

ἀνίστημι, f. ἀναστήσω, &c. (ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish; 2 a. ἀνέστην, p. ἀνέστηκα, both intr., I stood up.—ἀναστάς, 2 a. pt., having arisen.

ἀνίσχω, same as ἀνέχω, used in the pres. and imperf. only.

Ἄννων, ὄρος, ὄ. Hanno, a Carthaginian.

ἀνόητος, ον, adj. (fr. ἄ, not, and νοέω, to think). Thoughtless, senseless, not understood, unintelligible.

ἄνοια, ας, ἡ (fr. ἄνοος, foolish). Foolishness, want of understanding, ignorance.

ἀνοίγω (R. ἀνοιγ), f. ἀνοίξω, p. ἀνέωγα, 1 a. ἀνέωξα, 1 a. inf. ἀνοίξαι, 2 p. ἀνέωγα. To open, to uncover, to reveal.

ἀνομία, ας, ἡ (ἄ, not, and νόμος, law). Lawlessness, licentiousness, injustice.

ἀνόμοιος, ον, adj. (fr. ἄν, for ἄ, not, and ὁμοιος, like). Unlike, different.

ἀνόσιος, ον, and α, ον, adj. (fr. ἄν for ἄ, not, and ὅσιος, holy). Unholy, wicked.

ἄντα, adv. (fr. ἀντί). Opposite.

ἀνταγωνίζομαι, f. -ισομαι, &c. (ἀντί and ἀγωνίζομαι, to con-

tend). To contend against, or with, to fight against; hence, ἀνταγωνιστής, οὔ, ὄ. An antagonist, an opponent, competitor.

Ἀνταῖος, ον, ὄ. Antæus, a giant of Lybia, killed by Hercules.

Ἀνταλκίδας, α (§ 16, Obs. 1), Antalcidas, a Spartan, who made a disadvantageous peace with the Greeks and Persians.

ἀντάξιος, ον, adj. (ἀντί, equally, and ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, f. ἀνταποδώσω, &c. (ἀντί, in return, and ἀποδίδωμι, to give). To give in return, to repay, to retaliate.

ἀντί, prep. governs the gen. and acc., § 124, 3. Primarily, in front of, against, contrary to; hence, for, instead of. In composition, instead of, against, in return, in reply, equally.

Ἀντίγονος, ον, ὄ. Antigonus, one of Alexander's generals.

ἀντιγράφω, f. -γράψω, &c. (ἀντί, in reply, and γράφω, to write). To write in reply, to answer in writing.

ἀντιδίδωμι, f. ἀντιδώσω, &c. (ἀντί, in return, and δίδωμι, to give). To give in return, to give in exchange, to repay.

ἀντιδοσις, εως, ἡ (fr. ἀντιδίδωμι). An exchange, a giving in return, a retribution.

ἀντιθεραπεία, f. -είσω, &c. (ἀντί, in return, and θεραπεύω, to serve). To requite a kindness, to serve in return.

ἀντικρούω, f. -κρούσω, &c. (ἀντί, against, and κρούω, to strike).

To oppose, to clamour against.

ἀντιλαμβάνω, f. ἀντιλήφωμαι, &c. (ἀντί, in exchange, and λαμβάνω, to take). To take, or receive in exchange.—MID. to take to one's self, to appropriate, to seize.

ἀντιλέγω, f. -λέξω, &c. (ἀντί, against, and λέγω, to speak).

To speak against, to contradict, to deny:—to oppose, to dispute.

Ἀντιόπη, ἥς, ἧ. Antiope, mother of Amphion and Zethus by Jupiter.

ἀντίος, α, ον, adj. (fr. ἀντί, opposite). Coming towards, coming against, meeting, contrary.

—ἀντίον and ἀντία, adv., against, face to face.—ἀντίον εἶμι, I go to meet.—ἀντίον εἰπεῖν, to contradict.—ἀντίον ἰδεῖν, to see before one.

ἀντίπαλος, ον, adj. (fr. ἀντί, against, and πάλη, wrestling).

Wrestling with, contending against.—Subst. an opponent, an antagonist, a rival, a match.

ἀντιπαρασκευάζομαι, f. -ἔσομαι, &c. (ἀντί, against, and παρασκευάζω, to prepare). To prepare against, to prepare for resistance.

ἀντιποιέω (R. ποιε), f. -ήσω, &c. (ἀντί, in turn, and ποιέω).

To act in turn, to repay a benefit.—MID. to strive in opposition to a rival, to oppose, to

appropriate to one's self, to claim, to aim at.

Ἀγισθένης, ου, ὁ. Antisthenes, an Athenian philosopher.

ἀντιστασιωτής, οὔ, ὁ (fr. ἀντίστασιάζω, to belong to an opposite party). One of an opposite party, or faction.

ἀντίσχω, poetic form of ἀντέχω (ἀντί, against, and ἔχω, to hold). To hold against, to resist, to endure.

ἀντιτασσω, Att. -τιτω, f. ἀντιτάξω, &c. (ἀντί, against, and τάσσω, to marshal). To marshal against, to draw up against.—MID. to oppose, to resist.—οἱ ἀντιτασθέντες, the enemy.

ἀντιτίθημι, f. ἀντιθήσω, &c. (ἀντί, against, in return, and τίθημι, to place). To place against, or opposite, to compare:—to substitute.

ἀντιφωνέω, f. -ήσω, &c. (ἀντί, in return, and φωνέω, to speak). To reply, to answer:—to contradict.

ἀντιφρονέω, f. -ήσω, &c. (ἀντί, in return, and φρονέω, to speak).

To reply, to answer:—to contradict.

ἀντιχαρίζομαι, f. -ἴσομαι, &c. (ἀντί, in return, and χαρίζομαι, to do a favour). To do a favour in return, to be grateful.

ἄντρον, ου, τό. A cave, a grotto.

ἄνυδρος, ον, adj. (fr. ἄν, for ἀ, not, and ὕδωρ, water). Without water, dry, barren.

ἀνυπόδητος, ον, adj. (fr. ἄν, for ἀ, not, and ὑποδέω, to fasten under). Without sandals, bare-foot.

ἄνυστός, ὄν, adj. (fr. ἀνώ, to effect). Effected, completed, to

- practicable.—ὡς ἀνυστόν ἐστι, *as much as possible.*
- ἄνω, adv. governs the gen. (fr. ἀνά, *up*). *Above, on high.*—*ἄνω καὶ κάτω, upward and downward.*
- ἀνώγω (R. ἀνωγ), f. -ώξω, p. ἀνωγα, § 117. *To order, to bid, to command.*
- ἄνωθεν, adv. (ἄνω, and *θεν, from*, § 119, 1, 2d). *From above.*
- ἄξια, ας, ἡ (fr. ἄξιος, *worthy*). *Worth, merit, desert.*—*παρ' ἄξιαν, undeservedly.*
- ἄξιοθαύμαστος, ον, adj. (fr. ἄξιος, *worthy*, and *θαυμάζω, to admire*). *Worthy of admiration, admirable.*
- ἄξιος, α, ον, adj. *Worthy, sufficient for, good, deserving.*—*ἄξιος πολλοῦ, worth much, valuable.*—*ἄξιος μηδενός, of no value, worthless.*
- ἄξιόω (R. ἄξιο), f. -ώσω, p. ἡξιώκα (fr. ἄξιος). *To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request:—to think right.*
- ἄξιώμα, ἄτος, τό (fr. ἄξιόω). *Dignity, rank, importance.*
- ἄξίως, adv. (fr. ἄξιος). *In a worthy manner, deservedly, suitably.*
- ἄξων, ονος, ὁ (fr. ἄγω, *to drive*). *An axle-tree, the wheels, the chariot.*
- ἄοιδά, ἄς, ἡ, Dor. for ἄοιδή (fr. ἀείδω, *to sing*). *A song, a strain.*
- ἄοιδός, οῦ, ὁ (fr. same). *A bard.*
- ἀοίκητος, ον, adj. (fr. ἀ, *not*, and οἰκέω, *to inhabit*). *Uninhabited, uninhabitable.*
- ἀόρατος, ον, adj. (fr. ἀ, *not*, and ὁράω, *to see*). *Not seen, invisible, not to be seen, i. e. forbidden (to be seen).*
- ἀπαγγέλλω, f. -ελῶ, p. ἀπήγγελκα (ἀπό, *from*, and ἀγγέλλω, *to announce*). *To bring tidings from, to announce, to declare.*
- ἀπαγορεύω, f. -εύσω, &c. (ἀπό, *from*, and ἀγορεύω, *to declare*). *To deny, to forbid, to prohibit:—to give up or over (through fatigue), to be discouraged.*
- ἀπαγριόω, f. -ώσω, &c. (ἀπό, *from*, and ἀγριόω, *to render wild*). *To render perfectly wild, to exasperate.*
- ἀπάγω, f. ἀπάξω, &c. (ἀπό, *from*, and ἄγω, *to lead*). *To lead away, to carry away, to drive off.*
- ἀπάθης, ἐς, adj. (fr. ἀ, *not*, and πάθος, *suffering*). *Free from suffering, unconcerned, uninjured, insensible, tranquil.*
- ἀπαιδέντος, ον, adj. (fr. ἀ, *not*, and παιδεύω, *to instruct*). *Not instructed, uneducated, ignorant, inexperienced.*
- ἀπαιτέω, f. -ήσω, p. ἀπήτηκα ἀπό, *from*, and αἰτέω, *to ask*). *To ask from, to demand back, to seek, to claim.*
- ἀπαλλάγή, ἡς, ἡ (fr. ἀπαλάττω). *Release, deliverance, discharge.*—*ἀπαλλάγή τοῦ βίου, death.*
- ἀπαλλάττω, and -σσω, f. -ξω, &c. (ἀπό, *from*, and ἀλλάττω, *to change*). *To deliver from, to*

Send away.—MID. to depart.

ἀπάλλομαι, f. -οὔμαι, &c. (ἀπό, and ἄλλομαι.) To spring from.

ἀπαῦλός, ἡ, ὄν, adj. Tender, soft.

ἀπαῦλότης, ητος, ἡ (fr. ἀπαῦλός).

Tenderness, delicacy, softness.

ἀπαλύνω (R. ἀπαλυν), f. -ύνω, p. ἠπάλυγκα (fr. ἀπαλός). To soften, to render mild, or calm.

MID. to grow calm, to become tranquil.

ἀπάνευθε, adv. (ἀπό, from, and ἄνευθε, apart). Far apart from, far away:—apart, away from.

ἀπανθρακόω, f. -ώσω, &c. (ἀπό, from, and ἀνθρακόω, to burn to coals). To burn completely to a coal, to reduce to a cinder.

ἀπαντιάω, f. -ήσω, &c. (ἀπό, from, and ἀντιάω, to meet). To go to meet, to meet, to encounter:—intr. to occur, to succeed.

ἄπαξ, adv. Once, for once, once for all.

ἀπαραίτητος, ον, adj. (fr. ἄ, not, and παραιτέω, to conciliate). That cannot be conciliated, inflexible, inexorable, inevitable.

ἀπαρασκευάστος, ον, adj. (fr. ἄ, not, and παρασκευάζω, to prepare). Unprepared, unprovided.

ἄπας, ἄσα, ἄν, adj. (fr. ἄ, for ἅμα, together, and πᾶς, all). All together, all, the whole, every one.

ἀπάτιάω (R. ἀπάτια), f. -ήσω, p. ἠπάτιακα. To lead aside, or astray, to deceive.

ἀπάτη, ης, ἡ. Deceit, deception, fraud, artifice.

ἀπειδον, (ἀπό, from, and εἶδον, 2 a. of εἶδω, obsol. to see). Primarily, to look from; hence, to look at attentively, to regard.

ἀπειθέω (R. ἀπειθε), f. -ήσω, p. ἠπειθήκα (fr. ἀπειθής, disobedient). To be disobedient, not to be persuaded.

ἀπεικάζω, f. -ἄσω, &c. (ἀπό, from, and εἰκάζω, to liken). To imitate, to liken, to compare.

ἀπειλέω (R. ἀπειλε), f. -ήσω, p. ἠπέιληκα. To threaten, to intimidate, to drive by threats.

ἄπειμι, irregular and def., imper. ἄπιθι, inf. ἀπιέναι, pt. ἀπιών (ἀπό, from, and εἶμι, to go, § 112, II). To depart, to go away.

ἄπειμι, irreg. f. ἀπέσομαι (ἀπό, from, and εἶμι, to be). To be away from, to be absent, to be away.

ἀπείπον, inf. ἀπειπέιν (ἀπό, from, and εἶπον, 2 a. of εἶπω, obsol. to say, used as 2 a. to ἀπαγορεύω.) To forbid, to disown, to abandon, to renounce.

ἀπειρία, ας, ἡ (fr. ἄπειρος, infinite). Infinity, immensity.

ἄπειρος, ον, adj. (fr. ἄ, not, and πῆρας, an end). Endless, infinite, boundless.

ἄπειρος, ον, adj. (fr. ἄ, not, and πῆρα, a trial). Not having made trial of, ignorant of, inexperienced, unskilled.

ἄπειρώς, adv. (fr. ἄπειρος). End-

- lessly, infinitely:—ignorantly, in an unskilful manner.
- ἀπελαύνω, f. ἀπελάσω, &c. (ἀπό, from, and ελαύνω, to drive). To drive away, to drive off.
- ἀπμπολάω, f. -ήσω, (ἀπό, from, and ἐμπολάω, to trade). To sell off, to sell.
- ἀπεργάζομαι, f. -ἄσομαι, &c. (ἀπό, from, and ἐργάζομαι, to work). To work off, to complete, to finish, to bring to perfection.
- ἀπερείδω, f. -είσω, &c. (ἀπό, from, and ἐρείδω, to fix on). To place down upon, to fix steadily.—Mid. to place one's self upon, to lean upon, to lie upon.
- ἀπερείσιος, α, ον, adj. (fr. ἄπειρος, infinite). Infinite, countless, immense.
- ἀπερέω, obsol. in pres. f. ἀπερῶ, contr. for ἀπερέσω, § 101, 4, (1.) Used as a future to ἀπόφημι, as 2 a. ἀπέειπον, (ἀπό, from, and ἐρῶ, to declare). To say forth, to relate, to forbid, to deny, &c.
- ἀπερύκω, f. ἀπερύξω, &c. (ἀπό, from, and ἐρύκω, to keep off). To keep off from, to drive off, to prevent.
- ἀπέροχομαι, f. ἀπελεύσομαι, p. ἀπήλυθα, (ἀπό, from, and ἔρχομαι, to go). To go away, to depart, to withdraw.
- ἀπερῶ, contracted future. See ἀπερέω.
- ἀπεχθάνομαι, f. ἀπεχθήσομαι p. ἀπήχθημαι (ἀπό, from, and ἔχθανομαι, same as ἔχθομαι, to be hated). To be bitterly hated, to be odious to.—Also, actively, to hate.
- ἀπεχθής, ἐς, adj. (fr. ἀπό, from, and ἔχθος, hatred). Odious, hateful, hostile.
- ἀπέχω, f. ἀφέξω, and ἀποσχίσω, p. ἀπέσχηκα (ἀπό, from, and ἔχω, to have or hold). To hold or keep off, to repel, to receive:—intr. to keep away from, to be distant.—Mid. to keep one's self from, to refrain.
- Ἀπίκιος, ον, ὁ. Apicius, a Roman noted for gluttony.
- ἀπιστέω (R. ἀπιστε), f. -ήσω, p. ἠπίστηκα (fr. ἄπιστος). To disbelieve, to mistrust, to disobey.
- ἄπιστος, ον, and Dor. ἀπίστως, ων, adj. (fr. ἄ, not, and πίστις, belief). Unbelieving.—Passively, unworthy of confidence, faithless, perfidious, incredible.
- ἄπλετος, ον, Ion. ἄπλῆτος, ον, adj. (by syncope for ἀπέλῆτος, fr. ἄ, not, and πελάω, to approach). Not to be approached; hence, immense, terrible, vast.
- ἄπλός, ὄη, ὄον, contr. οὖς, ἦ, οὔν, adj. (fr. ἄ, not, and πλέω, obsol. whence, πλέκω, to fold). Without a fold.—Hence, simple, upright, honest.
- ἀπό, prep. governs the genitive only, § 124, 4. From, away from, through, by, by means of, with. In composition, it denotes separation, negation, completion, origin.—Ἀπό μηδενός, in no respect.

ἀποβαίνω, f. -βήσομαι, &c. (ἀπό, and βαίνω, *tō go*). tr. *To cause to go down, to lead down*. Intr. *to descend, to come forth from, to disembark, to result, to happen*.

ἀποβάλλω, f. ἄλλω, &c. (ἀπό, and βάλλω, *to cast*). *To cast away, to cast off, to loose*.

ἀπόβῆσις, εως, ἡ (fr. ἀποβαίνω). *Descent, disembarkation, departure*.

ἀποβλέπω, f. -βλέψω, &c. (ἀπό, and βλέπω, *to look*). Primarily *to look away*, viz. from other objects to fix the attention on one. Hence, *to look at attentively, to regard, to observe, to look towards*.

ἀπογεισσόω, f. -ώσω, &c. (ἀπό, completely, and γεισσόω, *to furnish with eaves*). *To furnish completely with coping or eaves*.—Mid. *to jut out*.

ἀπογινώσκω, f. -γνώσομαι, p. ἀπέγνωκα (ἀπό, and γινώσκω, *to know*). *Not to acknowledge, to renounce, to relinquish, to despair of*.

ἀπογραΐφω, f. -γράψω, &c. (ἀπό, from, and γράφω, *to write*). *To write from* (one book into another), *to copy, to transcribe, to enter into a register*.

ἀποδείκνυμι, f. ἔποδειξω, &c. (ἀπό, from, and δείκνυμι, *to show*). *To show forth, to declare, to appoint, to assign*.

ἀπόδειξις, εως, ἡ (fr. ἀποδείκνυμι). *A showing forth, demonstration, proof*.

ἀποδέρω, f. ἀποδερωῶ, p. ἀποδεδάρακα (ἀπό, from, and δέρω, *to slay*). *To strip off the skin, to slay*.

ἀποδέχομαι, f. -δέξομαι, &c. (ἀπό, from, and δέχομαι, *to receive*). *To receive from, to admit, to assume*.

ἀποδημέω (R. ἀποδημιε), f. -ήσω, &c. (fr. ἀπόδημος, *absent from home*). *To be in a foreign country, to go abroad*.

ἀποδιδράσκω, f. ἀποδράσομαι, p. ἀποδέδρακα, 2 a. ἀπέδρανας, α, Ion. ἀπέδρανη, &c. (ἀπό, from, and διδράσκω, *to run away*). *To run away from, to escape, to avoid, to shun*.

ἀποδίδωμι, f. ἀποδώσω, &c. (ἀπό, from, and δίδωμι, *to give*). *To give back, to restore, to repay, to recompense, to assign, to render*.

ἄποθεν, adv. (fr. ἀπό). *From afar, far off, at a distance*.

ἀποθερίζω, f. -ίσω, &c. (ἀπό, from, and θερίζω, *to reap*). *To cut down, to reap, to mow*.

ἀποθέω, f. -θεύσομαι (ἀπό, from, and θέω, *to run*). *To run from, to run away*.

ἀποθεωρέω, f. -ήσω, &c. (ἀπό, from, and θεωρέω, *to behold*). *To behold from a distance, to contemplate, to watch closely, to observe*.

ἀποθησαυρίζω, f. -ίσω, &c. (ἀπό, from, and θησαυρίζω, *to treasure up*). *To treasure up, to preserve carefully*.

ἀποθλίβω, f. -θλίψω, &c. (ἀπό,

- from, and θλίβω, to press).
 To press out;— to bruise, to afflict.
- ἀποθνήσκω, f. -θναοῦμαι, &c. (ἀπό, from, and θνήσκω, to die). To die, to perish, to lose one's life.
- ἀποικία, ας, ἡ (fr. ἀποικος, away from home). Departure from home, emigration:—a colony.
- ἀποικοδομέω, f. -ήσω, &c. (ἀπό, from, and οἰκοδομέω, to build). To block up by a wall, to build up, to obstruct.
- ἀποκάθαρσις, εως, ἡ (fr. ἀποκαθαίρω, to purify). Cleansing, purification, expiation.
- ἀποκαθίστημι, f. ἀποκαταστήσω, &c. (ἀπό, κατά, down, and ἵστημι, to place). To replace, to restore.
- ἀποκαλέω, f. -έσω, &c. (ἀπό, from, and καλέω, to call). To call forth, to call, to name.
- ἀπόκειμαι, f. -κείσομαι, &c. (ἀπό, from, and κείμαι, to lie). To be laid away, or treasured up, to be thrown aside, to be neglected.
- ἀποκινέω, f. -ήσω, &c. (ἀπό, from, and κινέω, to move). To move from, to remove, to displace.
- ἀποκλείω, f. -κλείσω, &c. (ἀπό, from, and κλείω, to shut up). To shut up from, to confine.
- ἀποκομίζω, f. -ίσω, &c. (ἀπό, from, and κομίζω, to carry). To carry away, to transport.
- ἀποκόπτω, f. -κόψω, &c. (ἀπό, from, and κόπτω, to cut). To cut off, to mutilate, to shorten.
- ἀποκρεμάννυμι, f. -κρεμάσω, &c. (ἀπό, from, and κρεμάννυμι, to hang). To suspend from, to attach to.
- ἀποκρίνω, f. ἀποκρίνω, &c. (ἀπό, from, and κρίνω, to separate). To separate from, to select.—Mid. to answer, to reply, to adjudge.
- ἀποκρύπτω, f. -κρύψω, &c. (ἀπό, from, and κρύπτω, to hide). To hide from, to conceal.
- ἀποκτείνω, f. -κτενώ, &c. (ἀπό, from, and κτείνω, to kill). To kill, to slay, to destroy, to put to death.
- ἀποκνέω, f. -κνήσω, &c. (ἀπό, from, and κνέω, to be pregnant). To bring forth, to produce.
- ἀπολαμβάνω, f. -λήψομαι, &c. (ἀπό, from, and λαμβάνω, to take). To receive from, to obtain, to intercept, to seize upon.
- ἀπόλαυσις, εως, ἡ (fr. ἀπολαύω). Advantage, pleasure, enjoyment.
- ἀπολαύω, f. -λαύσω, &c. (ἀπό, from, and λαύω, obsol. to take). To partake of, to enjoy.
- ἀπολείπω, f. -λείψω, &c. (ἀπό, from, and λείπω, to leave). To leave behind, or remaining, to abandon, to leave out, to cease.—Mid. to remain behind, to quit, to fail of, to be absent from.
- ἄπολις, ι, gen. ἴδος, adj. (fr. ἄ, not, and πόλις a city). Without a city.

- ἀπολιθθαίνω, f. -ολιθθήσω, &c. (ἀπό, from, and ὀλισθαίνω, to slide). To slide away, to slip from, to escape.
- ἀπόλλυμι, f. -ολέσω, p. ἀπόλεκα, Att. red. ἀπολώλεκα (ἀπό, from, and ὀλλῦμι, to destroy). To destroy utterly, to ruin, to lose. —Mid. intr. to perish, to be undone, to be lost, to die.
- Ἀπόλλων, ωνος, ὁ. Apollo, son of Jupiter and Latona, the god of archery, poetry, music, and medicine.
- Ἀπολλώνιος, ου, ὁ. Apollonius, (Rhodius,) a poet of Alexandria.
- ἀπολύω, f. -λύσω, &c. (ἀπό, from, and λύω, to loose). To loose from, to set free, to acquit, to discharge.
- ἀπομανθάνω, f. -μαθήσομαι, &c. (ἀπό, from, and μανθάνω, to learn). To unlearn, to forget.
- ἀπομαῦραίνω, f. -μαρᾶνω, &c. (ἀπό, from, and μαῦραίνω, to wither). Tr. to dry up, to wither up, to cause to decay. —Mid. intr. to decay, to perish.
- ἀπονέμω, f. -νεμῶ, &c. (ἀπό, from, and νέμω, to divide). To share among, to allot, to assign, to distribute.
- ἀπονενοημένως, adv. (fr. p. pt. pass. of ἀπονοέομαι, to lose one's senses). Madly, foolishly, inconsiderately.
- ἀπονίπτω, f. -νίψω, &c. (ἀπό, from, and νίπτω, to wash). To wash off, to cleanse by washing.
- ἄπρονος, ου, adj. (fr. ἄ, not, and πόνος, toil). Not toiling, indolent, easy to be performed, not laborious; hence,
- ἄπρόνωσ, adverb. Without toil, easily.
- ἀποξύω, f. -ξύσω, &c. (ἀπό, from, and ξύω, to scrape). To scrape off, to polish, to sharpen.
- ἀποπαύω, f. -παύσω, &c. (ἀπό, from, and παύω, to cause to cease). To cause to cease, to hinder. —Mid. to cause one's self to cease, i. e. to cease, to desist, to refrain from.
- ἀποπέμπω, f. -πέμψω, &c. (ἀπό, from, and πέμπω, to send). To send away, to send back, to dismiss.
- ἀποπίπτω, f. -πεσοῦμαι, &c. (ἀπό, from, and πίπτω, to fall). To fall from, to fail.
- ἀποπλέω, f. -πλεύσομαι, &c. (ἀπό, from, and πλέω, to sail). To sail away, to set sail, to sail back.
- ἀποπνέω, f. -πνεύσω, &c. (ἀπό, from, and πνέω, to breathe). To breathe forth life, to expire.
- ἀποπνίγω, f. -πνίξω, &c. (ἀπό, intensive, and πνίγω, to strangle). To strangle, to suffocate.
- ἀποπτάμενος, pt. of ἀπόπτῶμαι, not used (ἀπό, from, and ἵπτῶμαι, to fly). Flying away, disappearing quickly.
- ἀπορέω (R. ἀπορε), f. -ήσω, p. ἠπόρηκα (fr. ἄπορος, at a loss). To be at a loss, to be perplexed, to be without means of, not to know how.

ἀπορία, ας, ἡ (fr. ἀ, not, and πόρος, a way through). *Perplexity, embarrassment, want, uncertainty.*

ἀπορρήγνυμι, f. -ρήξω, &c. (ἀπό, from, and ῥήγνυμι, to break).

To tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρητος, ον, adj. (fr. ἀπό, from, and ῥέω, to speak). *That cannot be spoken, secret, prohibited, forbidden.*—Pl. τὰ ἀπόρητα, secrets.

ἀπορρίπτω, f. -ρίψω, p. ἀπέρριψα (ἀπό, from, and ῥίπτω, to cast). *To cast away, to tear off, to reject with disdain.*

ἀποσβέννυμι, f. -σβέσω, &c. (ἀπό, intens., and σβέννυμι, to extinguish). *To extinguish, to suppress, to quench.*

ἀποσειώ, f. -σειώσω, &c. (ἀπό, from, and σείω, to shake). *To shake down from, to shake off.*

ἀποσιωπάω, f. -ήσω, &c. (ἀπό, from, and σιωπάω, to be silent.) *To become silent, to remain silent.*

ἀποσκεδάννυμι, f. -σκεδάσω, &c. (ἀπό, from, and σκεδάννυμι, to scatter). *To scatter, to disperse, to banish.*

ἀποσκευή, ἡς, ἡ (fr. ἀποσκευάζω, to pack up in order to send away). *A packing up for removal, baggage.*

ἀποσπάω, f. -ῶσω, &c. (ἀπό, from, and σπάω, to drag). *To tear off, to pull asunder, to drag away by force.*

ἀποστιάζω, f. -στιάσω, p. ἀπέστι-

ζα (ἀπό, from, and στιάζω, to drop). *To fall in drops, to exude, to distil from.*

ἀποστέλλω, f. -στελώ, p. ἀπέσταλα (ἀπό, from, and στέλλω, to send). *To send away to, or from, to dismiss:—to send on a mission, to invest with command abroad.*

ἀποστερέω, f. -ήσω, p. ἀπεστέρηκα (ἀπό, from, and στερέω, to deprive). *To deprive of, to spoil.*

ἀποστεφανόω, f. -ώσω, &c. (ἀπό, from, and στεφανόω, to crown). *To deprive of a crown.*—Mid. *to lay aside a crown, or garland.*

ἀποστιλβόω, f. -ώσω, &c. (ἀπό, from, and στιλβόω, to make shining). *To make brilliant, to glitter, to reflect.*

ἀπόστολος, ου, ὁ (fr. ἀποστέλλω). *One sent, an apostle:—an expedition, a commander of an expedition.*

ἀποστρέφω, f. -στρέψω, &c. (ἀπό, from, and στρέφω, to turn). Tr. *to turn from, to remove, to turn back.*—Mid. intr. *to turn back, to return.*

ἀποστροφή, ἡς, ἡ (fr. ἀποστρέφω). *A turning away from, aversion, a defection, a turning aside.*

ἀποστύγέω, f. -ήσω, and ὀποστίζω, p. ἀπεστύγηκα, and ἀπέστιχα, 2 a. ἀπέστιχον (ἀπό, from, and στυγέω, to hate). *To hate bitterly, to abhor; to detest.*

ἀποσφάζω, f. -σφάξω, &c. (ἀπό,

- from, and σφάζω, to slay). To kill, to butcher, to slaughter, to murder.
- ἀποσφενδονάω, f. -ήσω, &c. (ἀπό, from, and σφενδονάω, to sling). To cast, or hurl from a sling.
- ἀποσώζω, f. -σώσω, &c. (ἀπό, from, and σώζω, to save). To save from (danger), to preserve, to bring back in safety.
- ἀποτείνω, f. -τενῶ, p. ἀποτείνακα (ἀπό, from, and τείνω, to stretch). To stretch out, to extend, to lengthen.
- ἀποτελέω, f. -έσω, &c. (ἀπό, from, and τελέω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil.
- ἀποτέμνω, f. -τεμῶ, &c. (ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from;—2 a. ἀπέταμον and ἀπέτεμον.
- ἀποτίθημι, f. -θήσω, &c. (ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.
- ἀποτρέπω, f. -τρέψω, &c. (ἀπό, from, and τρέπω, to turn). To turn aside from, to dissuade.
- ἀποτρέχω, f. -θρέξω, &c. (ἀπο, and τρέχω, to run). To run away, to escape.
- ἀπότροπος, ον, adj. (fr. ἀποτρέπω). Averted, displeased: odious.
- ἀποτυγχάνω, f. -τεύξομαι, &c. (ἀπό, from, and τυγχάνω, to meet). Not to meet, to fail of obtaining, to miss, to lose.
- ἀποτυμπαρίζω, f. -ίσω, p. ἀποτυμπανίκα (ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating, to kill, to destroy.
- ἀπούρας, (1 aor. p. act. of ἀπουράω, obsol., to despoil). Having taken away, having deprived of.
- ἀποφαίνω, f. -φᾶνῶ, &c. (ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—Mid. to exhibit one's self, to announce, to proclaim:—to appear.
- ἀποφέρω, f. ἀποίσω, &c. (ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.
- ἀποφεύγω, f. -φεύξομαι, &c. (ἀπό, from, and φεύγω, to flee). To flee from, to escape, to save one's life.
- ἀποφράττω, and -σσω, f. -φράξω, p. ἀποπέφραχα (ἀπό, from, and φράττω, to stop up). To obstruct, to block up, to stop up.
- ἀποχέω, f. -χεύσω, &c. (ἀπό, from, and χέω, to pour). To pour out, to spill:—to cast away.
- ἀποχράομαι, f. -χρήσομαι, p. ἀποχρήσομαι, and -χρημμι (ἀπό, from, and χράομαι, to use). Not to use properly, to abuse: also, to make use of, to be contented with.
- ἀποχωρέω, f. -ήσω, &c. (ἀπό, from, and χωρέω, to depart).

To go away from, to withdraw, to retire.

ἀποψύχω, f. -ψύξω, &c. (ἀπό, *from*, and ψύχω, *to breathe*).

To breathe out, to breathe forth, to cool, to refresh.

ἀπράγμων, ον, adj. (fr. ἀ, *not*, and πράγμα, *business*). *Without occupation, averse to action, quiet, peaceable, indolent.*

ἄπρακτος, ον, adj. (fr. ἀ, *not*, and πράσσω, *to perform*). *Not capable of performing, weak. Passively, that cannot be performed, impracticable.*

ἀπρεπής, ἔς, adj. (fr. ἀ, *not*, and πρέπω, *to become*). *Unbecoming, unseemly, disgraceful.*

ἄπτερος, ον, adj. (fr. ἀ, *not*, and πτερόν, *a wing*). *Without wings, without feathers.*

ἄπτω (R. ἄφ), f. ἄψω, p. ἤφα, p. pass. ἤμμαι. *To bind to, to fasten to, to apply to, as fire, hence, to kindle.—MID. to lay hold of, to seize, to touch, to enjoy.*

ἀπωθέω, and ἀπόθω, f. ἀπόσω, &c. (ἀπό, *from*, and ώθέω, *to push*). *To drive away, to repel, to exclude.*

ἄρ, epic for ἄρα, and used before a vowel.

ἄρα, conj. *Then, therefore, yet.*

ἄρα, interrogative. *Is it that? is it so? whether?—Sometimes, forsooth, to wit.*

Ἀραβία, ας, ἡ. *Arabia, a large country of Asia.*

Ἀράβιος, ιᾶ, ιον, adj. *Arabian.*

Ἀραβικός, ἡ, ὄν, adj. *Arabian.*

ἀραιός, ἄ, ὄν, adj. *Thin, porous, fine.*

ἀράσσω (R. ἀραγ), f. -άξω, &c. *To strike, to knock, to dash.*

Ἀρβάκης, ου, ὁ. *Arbaces, a satrap of Media.*

Ἀργανθώνιος, ου, ὁ. *Argantho-nius, king of Tartessus in Spain.*

ἀργιᾶ, ας, ἡ (fr. ἀργέω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργιλεωνίς, ἴδος, ἡ. *Argileōnis, the mother of Brasidas.*

Ἀργοναῦται, ὤν, οἱ. *The Argonauts.*

Ἄργος, ου, ὁ. *Argus, celebrated for his hundred eyes.*

Ἄργος, εος (contr. ους), τό. *Argos, the capital of Argolis.*

ἀργός, ὄν, and ἀργός, ἡ, ὄν, adj. (contr. from ἀεργός, from ἀ, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.—Of land, waste, unproductive.*

ἀργυρείος, ον, and ἀργυρέος, ἑα, ἔον, contr. -οῦς, ἄ, οῦν, adj. (fr. ἄργυρος, *silver*). *Made of silver, silver.*

ἀργυρίον, ον, τό (dim. of ἄργυρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἄργυρος, ου, ὁ. *Silver.*

ἄργυρος, ον, adj. (fr. ἀργός, *shining*). *White.*

Ἄργώ, οος, contr. οῦς, ἡ. *The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.*

Ἀρέθουσα, ης, Dor. ας, ἡ. *Arcthusa, a nymph of Elis;—also a fountain in the island of Or-*

- tygia, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god Alphæus.
- Ἄρεια, ας, ἡ (fr. Ἄρης, Mars). *Ἄρια*, a fountain in Bœotia sacred to Mars.
- ἄρέσκω (R. ἄρε), f. ἄρέσω, p. ἡρέκα (fr. ἄρω, to fit). *To suit, to please, to gratify, to appease.*
- ἄρετή, ἡς, ἡ (fr. ἄρέσκω, to fit). Primarily, *fitness, ability*.—Hence, *virtue, merit, valor, bravery, excellence* of any kind.
- ἄρῆ, ἡς, Ion. for ἄρά, ἄς, ἡ. *A curse, an imprecation.*—Hence, *evil, injury, ruin*.
- ἄρήγω (R. ἄρηγ), f. ἄρήξω, p. ἡρήκα. *To ward off from, to lend aid to, to assist.*
- ἄρῆν (Nom. not in use), gen. ἄρῆός, dat. pl. ἄρῆῶσι, Homeric, ἄρῆεσι. *A ram, mostly a lamb.*
- Ἄρης, εος (contr. ους, Ion. ἡος), ὁ. *Mars, the son of Jupiter and Juno, and god of war.*
- ἄρθρῶω (R. ἄρθρο), f. ἄρθρῶσω, &c. (fr. ἄρθρον, a joint). *To fasten by joints, to articulate distinctly.*
- Ἄριάδην, ἡς, ἡ. *Ariadne*, daughter of Minos, king of Crete.
- Ἄριαῖος, ου, ὁ. *Ariæus*, an officer in the army of Cyrus the younger.
- ἀριθμέω (R. ἀριθμε), f. -ήσω, p. ἡρίθμηκα (fr. ἀριθμός). *To count, to number, to reckon.*
- ἀριθμός, οῦ, ὁ. (fr. ἀριθμός, union). *A regular order, a series of numbers, enumeration, number.*
- ἄριπρεπής, ἐς, adj. (fr. ἄρι, intens., and πρέπω, to be eminent). *Very eminent, very distinguished.*
- Ἄριστάγορας, ου, ὁ. *Aristagoras*, a nephew of Histæus, tyrant of Miletus.
- Ἄρισταῖος, ου, ὁ. *Aristæus*, son of Apollo, and father of Actæon.
- ἀριστιᾶω (R. ἀριστα), f. -ήσω, p. ἡρίστηκα (fr. ἄριστον, breakfast). *To breakfast.*
- ἄριστεῖον, ου, τό (fr. ἀριστεύω). *The palm of valour, the prize of bravery.*
- ἀριστερός, ἄ, ὄν, adj. *The left.*—ἡ ἀριστερά (χεῖρ), *the left hand.*—ἐν ἀριστερᾷ (χειρὶ), *on the left, to the left.*
- ἀριστεύς, ἐως, ὁ (fr. ἄριστος, the best). *The bravest warrior.*
- ἀριστεύω (R. ἀριστεν), f. ἀριστεύσω, p. ἡρίστηκα (fr. ἄριστος, best). *To be the best, to be eminent, to excel, to be distinguished for valour.*
- Ἄριστιππος, ου, ὁ. *Aristippus*, a disciple of Socrates, and founder of the Cyrenaic sect.
- Ἄριστόδημος, ου, ὁ. *Aristodēmus*, called the Less, a disciple of Socrates.
- ἀριστοποιέω (R. ἀριστοποιε), f. -ήσω, p. ἡριστοποίηκα (fr. ἄριστον, breakfast, and ποιέω, to prepare). *To prepare breakfast.*—ΜΙΔ. *to breakfast.*
- ἄριστος, η, ον, adj. (sup. of ἀγα-

- θός, good, § 54). *Best, most virtuous, bravest, most excellent.*—ἄριστα, adv. *best.*
- Ἀριστοτέλης, εὐς, ὁ. *Aristotle, a celebrated philosopher, born at Stagyra, 384 B. C.*
- Ἀριστοφάνης, εὐς, contr. οὐς, ὁ. *Aristophānes, a famous comic poet of Athens, born at the island of Ægina.*
- Ἀρκαδία, ας, ἡ. *Arcadia, a country in the centre of Peloponnesus.*
- Ἀρκαάδιος, ἰα, ἰον. *Belonging to Arcadia.*—ὁ, *An Arcadian.*
- Ἀρκάς, ἄδος, ὁ. *An Arcadian.*
- ἀρκέω, (R. ἄρκε), f. ἀρκέσω, p. ἔρκεκα. *To ward off, to keep off, to avert, to hinder, to restrain.*—With the dat. *to aid, to assist.*—Intr. *to suffice, to be sufficient for.*—Impersonal, ἀρκεῖ, *it is sufficient.*—Mid. *to be content with, to acquiesce in.*
- ἄρκτος, οὐ, ὁ and ἡ. *A bear.*
- Ἄρκτος, οὐ, ἡ. *The greater bear, the Ursa Major, the north.*
- ἄρμα, ἄτος, τό (fr. ἄρω, to join). *A chariot.*
- ἄρμάμαξα, ης, ἡ (fr. ἄρμα, and ἄμαξα, a wagon). *A covered chariot, for women and children, a coach, a travelling coach.*
- ἄρματηλατέω, (R. ἄρματηλατε), f. -ήσω, &c. (fr. ἄρμα, and ἐλαύνω, to drive). *To drive a chariot, to drive.*
- ἄρμόδιως, adv. (fr. ἄρμόδιος, fitting). *In a fitting manner, conveniently, suitably.*
- ἀρμόζω (R. ἄρμοδ), f. ἀρμόσω, p. ἤρμοκα (fr. ἄρω, to fit). *To fit, to adapt, to be fitted for, suited to.*—Mid. *to adapt one's self to, to construct for one's self.*
- Ἀρμονία, ας, ἡ. *Harmonia, more commonly called Hermione, the daughter of Mars and Venus, and wife of Cadmus.*
- ἀρρέομαι (R. ἄρρε), f. ἀρρήσομαι. *To refuse, to deny.*
- ἄρρῦμαι, Dep. Mid. from ἀρρῦμι, obsol. used only in the present and imperf. *To obtain, to acquire, to strive to gain:—to sustain, to maintain, to protect.*
- ἀροτός, οὐ, ἡ. *Arable land (properly an adj. from ἀρόω, to plough, with γῆ understood).*
- ἀροτρεύς, ἑως, ὁ (fr. ἀρόω, to plough). *A ploughman, a farmer.*
- ἄροτρα, ας, ἡ (fr. same). *Tilled or cultivated land, a field.*
- ἀρπᾶγή, ἧς, ἡ (fr. ἀρπάζω). *Robbery, rapine, pillage.*
- ἀρπάζω (R. ἀρπᾶγ), f. ἀρπάσω (Attic, ἀρπάσω), p. ἤρπαχα, and ἤρπάκα, 2 a. ἤρπαγον, p. pass. ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*
- ἄρπη, ης, ἡ. *A sickle.*
- Ἄρπυιαι, ὄν, αἶ (fr. ἄρπω, obsol. for ἀρπάζω). *The harpies, three winged monsters, having the faces of women and the bodies of vultures.*
- ἀρρένικος, ἡ, ὄν, adj. (fr. ἄρρην, male). *Masculine, male.*
- ἀρρένωπος, ὄν, adj. (fr. ἄρρην,

- male, and ὤψ, the aspect). Of a manly aspect, of a bold look.
- ἄρρηκτος, ον, adj. (fr. ἄ, not, and ῥήγνιμι, to break). Unbroken, not to be broken, impenetrable.
- ἄρρῆν, εν, adj. Male, manly.—οἱ ἄρρῆνες, the males.
- ἄρρητος, ον, adj. (fr. ἄ, not, and ῥητός, said). Unsaid, unuttered:—not to be said, not fit to be said, shameful.
- ἄρρώστέω (R. ἀρρώσῃτε), f. -ήσω, p. -ημα (fr. ἄρρώστος). To be feeble, to be sick, hence
- ἄρρώσθημα, ἄτος, τό. Sick-ness, a disorder.
- ἄρρώστος, ον, adj. (fr. ἄ, not, and ῥώννιμι, to be strong). Weak, sick, feeble.
- ἄρρην, εν, adj. (Attic form of ἄρρῆν). Male, masculine:—manly, brave, vigorous.
- Ἀρταγέρσης, ου, ὁ. Artagereses, an officer in the army of Artaxerxes.
- Ἀρταξέρξης, ου, ὁ. Artaxerxes, king of Persia, son of Darius, and brother of Cyrus the younger.
- Ἀρταπάτης, α (ῥ 16, Obs. 1), ὁ. Artapātes, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.
- ἄρτάω (R. ἄρτα), f. ἀρτήσω, p. ἤρτημα (fr. ἄρω, to join). To attach, to hang to, to connect.—PASS. to be connected, or attached.
- Ἄρτεμις, ἴδος, ἦ. Artēmis, a name of Diana.
- ἄρτι, adv. Lately, just now.—ἄρτι.... ἄρτι, now.... now.
- ἄρτος, ου, ὁ. Bread, wheaten bread.—Barley bread is μῆζα.
- ἀρούω, and ἀρούτω (R. ἀρου or ἀρουτ), f. ἀρούσω, p. ἤρουκα. To draw up.—MID. to draw up for one's self.
- ἀρχαῖος, α, ον, adj. (fr. ἀρχή). Ancient, old.—οἱ ἀρχαῖοι, the ancients.
- Ἀρχελαῖος, ου, ὁ. Archelāus, a king of Macedonia, and friend of Euripides.
- ἀρχή, ἦς, ἦ. The beginning, an origin:—the kingdom, the government.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the beginning, from the first.
- ἀρχηγός, οὔ, ὁ (fr. ἀρχή, and ἄγω, to lead). A chief, a leader:—an author, a founder, an inventor.
- Ἀρχιδάμος, ου, ὁ. Archidāmus, the son of Agesilāus.
- Ἀρχιλόχος, ου, ὁ. Archilōchus, a Greek poet, noted for his keen satire. He flourished 688, B. C.
- ἀρχιτέκτων, ονος, ὁ (fr. ἀρχω, and τέκτων, a builder). A head builder, an architect.
- ἀρχω (R. ἀρχ), f. ἀρξω, p. ἤρξα, p. pass. ἤρξμαι. To begin, to take the lead, to rule, to govern.—MID. to begin, for one's self.
- ἄρχων, οντος, ὁ (properly the pres. pt. of ἀρχω). A ruler:—an Archon.
- ἄσαφής, ἐς, adj. (fr. ἄ, not, and

- σᾶφής, clear). Not clear, obscure, uncertain.
- ἀσεβεία, ας, ἡ (fr. ἀσεβής). Impiety, irreverence towards the gods.
- ἀσεβής, ἐς, adj. (fr. ἀ, not, and σέβω, to worship). Impious, irreligious.
- ἀσέλγητος, ον, adj. (fr. ἀ, not, and σελήνη, the moon). Without the moon, dark.
- ἄσημος, ον, adj. (fr. ἀ, not, and σῆμα, a mark). Not marked, undistinguished, obscure, unimportant.
- ἀσθενεία, ας, ἡ (fr. ἀσθενής, weak). Weakness, feebleness, illness.
- ἀσθενέω (R. ἀσθενε), f. -ήσω, p. ἡσθένηκα (fr. ἀσθενής). To be weak, to be feeble, to be sick, &c.
- ἀσθενής, ἐς, adj. (fr. ἀ, not, and σθένος, strength). Without strength, weak, feeble, sick.
- ἄσθμα, ἄτος, τό (fr. ἄω, to blow). Breath, breathing, asthma, difficult breathing.
- Ἀσία, ας, ἡ. Asia, Asia Minor.
- ἄσπιτος, ον, adj. (fr. ἀ, not, and σπιτος, food). Without food, fasting.
- Ἀσκανία (ἄσκη), ἡ. The Ascanean lake, in Asia Minor.
- ἀσκέω (R. ἀσκε), f. ἀκήσω, p. ἡσκηκα. To exercise, to practise.
- ἄσκησις, εως, ἡ (fr. ἀσκέω). Exercising, practising, practice, exercise.
- ἀσκητέος, ἐά, εον (fr. ἀσκέω). To be practised, that ought to be practised.—ἀσκητέον (ἡμῖν), we must practise.
- Ἀσκληπιός, οὔ, ὁ. Æsculapius, son of Apollo, and the god of medicine.
- ἀσκός, οὔ, ὁ. A wine-skin, a bottle made of goat's skin.
- Ἄσκρα, ας, Ἰον. Ἄσκη, ἡς, ἡ. Ascra, a town of Bœotia, the residence of Hesiod.
- ἄσμενος, η, ον, adj. (fr. ἡσμένος, pleased, p. pt. pass. of ἡδομαι). Willing, glad, with pleasure.
- ἄσμένως, adv. (fr. ἄσμενος). Willingly, gladly, &c.
- ἀσπάζομαι (R. ἀσπαδ), f. ἀσπᾶσομαι, p. ἡσπασμαι (fr. ἀ, intens. and σπάω, to draw). To draw close to one, to embrace, to greet.—βίον ἀσπάσασθαι, to adopt a mode of living.
- ἀσπαίρω (R. ἀσπαιρ, 2 ἀσπαρ), f. ἀσπᾶρῶ, p. ἡσπαρκα (ἀ, intens. and σπαίρω, to pant). To pant heavily, to be convulsed, to struggle against.
- ἀσπίδοφόρος, ον, adj. (fr. ἀσπίς, a shield, and φέρω, to bear). bearing a shield:—Subst. a shield-bearer, a soldier.
- ἀσπίς, ἴδος, ἡ. A shield:—an asp.
- ἀστροπή, ἡς, ἡ (poetic for ἀστραπή). Lightning.
- Ἀστός, οὔ, ὁ. Astus, the name of a dog.
- ἀστράπτω (R. ἀστραπ), f. -ψω, p. ἡστραφα (fr. ἀ, intens. and στράπτω, for στρέφω, to whirl). To lighten, to flash forth lightning.

ἀστρολογέω (R. ἀστρολογε), f. -ήσω, p. ἡστρολόγημα (fr. ἄστρον and λέγω, to discourse).

To study astronomy; hence, ἀστρολόγος, ου, ὁ. 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, § 119, 1, 3d.

Ἀστυάγης, εος, contr. ους, ὁ, acc. Ἀστυάγην. Astyāges, son of Cyaxāres, and last king of Media.

ἀσυνεσιᾶ, ας, ἡ (fr. ἄ, not, and σύνεσις, understanding). Want of understanding, folly, stupidity.

ἀσφάλεια, ας, ἡ. Security, safety; from

ἀσφαλής, ἐς, adj. (fr. ἄ, not, and σφάλλομαι, to totter). Safe, secure, steadfast.

ἀσφαλῶς, adv. (fr. ἀσφαλής). Safely, securely, with safety.

ἀσχαλίω (R. ἀσχαλα), f. -ήσω, p. ἡσχήληκα;—and ἀσχάλλω (R. ἀσχαλ), f. ἀσχάλλω, p. ἡσχαλκα. To be indignant, or impatient at, to bear impatiently.

ἄσχετος, ον, adj. (ἄ, not, and σχέω, to hold). Intolerable.

ἀσχημοσύνη, ης, ἡ (ἀσχήμων, unseemly). Indecency, deformity.

ἄσωτος, ον, adj. (ἄ, not, and σωζω, to save). Not to be saved, abandoned, profligate.

ἀτακτέω (R. ἀτακτε), f. -ήσω, p. -ηκα (fr. ἀτακτος). To be in disorder, not to keep the ranks.

ἄτακτος, ον, adj. (fr. τάσσω, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ης, ἡ. Atalanta, daughter of Schœneus, famed for her speed in running.

ἀτάρ, conj. But.

ἄτε, conj. (fr. ὅστε, as if καθ' ἄτε). Since, inasmuch as, seeing that, because, whereas.

ἀτεκμάρτως, adv. (fr. ἀτέκμαρτος, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον, adj. (fr. ἄ, not, and τέκνον, a child). Childless.

ἀτέρμων, ον, adj. (fr. ἄ, not, and τέρμα, a limit). Unlimited, boundless.

ἄτη, ης, ἡ (fr. ἄω, to injure). Injury, harm, evil, wrong:—a curse, a calamity, a misfortune.

ἀτιθάσσειντος, ον, adj. (fr. ἄ, not, and τιθασσεύω, to tame). Untameable, untamed, fierce.

ἀτιμάζω (R. ἀτιμαδ), f. -ἄσω, p. ἡτιμάω (fr. ἄ, not, and τιμάω, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον, adj. (fr. ἄ, not, and τιμή, honor). Unhonoured, deprived of civil rights, infamous.

Ἀτλαντίς, ἴδος, ἡ (a patronymic from Ἄτλας). A daughter of Atlas.

ἄτοπος, ον, adj. (fr. ἄ, not, and τόπος, a place). Out of place, misplaced; hence, unbecoming, improper, silly:—uncommon, extraordinary.

Ἀτρείδης, ου, ὁ (a patronymic

- from Ἀτρεΐς). *Son of Atreus.*
 —Ἀτρεΐδαι, ὦν, οἱ, *the Atridae*,
 or, *sons of Atreus*, viz. Aga-
 memnon and Menelaus.
- ἀτρεκέως, adv. (fr. ἀτρεκής, *ex-*
act). *Truly, faithfully.*
- ἀτρέμα, before a vowel ἀτρέμας,
 adv. (fr. ἀ, *not*, and τρέμω, *to*
tremble), *Without emotion,*
quietly, gently, softly.
- ἄτρωτος, ον, adj. (fr. ἀ, *not*, and
 τιτρώσκω, *to wound*). *Not*
wounded, invulnerable.
- Ἀττικὴ, ἥς, ἡ (Ἀττική γῆ). *At-*
tica, a country of Greece.
- Ἀττικός, ἡ, ὄν, adj. *Attic, of*
Attica.
- ἀτυχέω (R. ἀτυχε), f. -ήσω, p.
 ἠτύχησα. *To be unfortunate;*
from,
- ἀτυχής, ἐς, adj. (fr. ἀ, *not*, and
 τύχη, *fortune*). *Unfortunate,*
unhappy.
- ἀτυχία, ας, ἡ (fr. ἀτυχέω). *Mis-*
fortune, adversity, failure.
- αὔ, adv. *Primarily back;* hence,
again, back again, anew:—
on the contrary.
- Ἀυγείας, ον, ὁ. *Augēas*, king of
 Elis, the cleansing of whose
 stables was effected by Her-
 cules in one day, by turning a
 river into them.
- Ἀυγεῖος, α, ον, adj. *Augēan, of*
Augēas.
- αὐθάδης, ἐς, adj. (fr. αὐτός, and
 ἡδομαι, *to please*). *Self-pleas-*
ing, self-sufficient, arrogant,
proud, stubborn:—rash, cruel.
- αὐθαδῶς, adv. (fr. αὐθάδης).
Arrogantly, obstinately, &c.
- αὔθις, adv. (another form of αὔ).
Again, anew, &c.
- αὐλέω (R. αὐλε), f. -ήσω, p. ἠύ-
 ληκα (fr. αὐλός, *a pipe*). *To*
play on a pipe:—to buzz, to
hum, as insects.
- αὐλή, ἥς, ἡ (fr. αὔω, *to blow*). - *A*
courtyard:—a porch, or hall,
a palace.
- αὐλητής, οὔ, ὁ (fr. αὐλέω). *A*
piper, a musician.
- αὐλός, οὔ, ὁ (fr. αὔω, *to blow*). *A*
pipe.
- αὐξάνω and αὔξω (R. αὐξε), f.
 αὐξήσω, p. ἠὔξηκα. *Tr. to in-*
crease, to cause to grow.—Mid.
intr. to increase in size, in po-
popularity, in power, &c.
- αὔξησις, εως, ἡ (fr. αὔξω). *In-*
crease, growth:—the act of
promoting growth.
- ἄπνος, ον, adj. (fr. ἀ, *not*, and
 ὕπνος, *sleep*). *Sleepless, wake-*
ful, watchful.
- αὔρα, ας, ἡ (fr. αὔω, *to blow*). *A*
breeze, a soft wind.
- αὔριον, adv. *To-morrow, on the*
morrow.
- Ἀὔσωνες, ον, οἱ. *The Ausōnes*,
 an ancient nation of Italy.
- αὐτάρ, conj. (Æol. for αὐτός).
But, also, besides, for, mean-
while.
- αὐτάρκης, ἐς, adj. (fr. αὐτός, *self*,
 and ἀρκέω, *to suffice*). *Satis-*
fied, contented:—sufficient,
competent to.
- αὔτε, adv. (αὔ, and τε). *Back*
again, again, thereupon:—in
turn, on the other hand, on the
contrary:—moreover, farther,

ἄυτεπάγγελτος, ου, ὁ (fr. αὐτός, self, and ἐπαγγέλλω, to promise). A voluntary undertaker, one who promises of his own accord.

αὐτίκα, adv. (fr. αὐτός, this). This instant, immediately, straightway.

αὐτίς (Ion. and Dor. for ἀθίς). Again.

αὐτοθι, adv. (poetic for αὐτοῦ, adv.) There, in that very place.

αὐτοκράτωρ, ορος, adj. (fr. αὐτός, self, and κρατέω, to rule). One who is his own master, acting from his own authority.—Subst. an autocrat.

Ἀυτολύκος, ου, ὁ. Autolycus, a son of Mercury. Also the name of an Athlete at Athens.

αὐτομολέω (R. αὐτομολε), f. -ήσω, &c. (fr. αὐτός, self, and μολέω, to go). To go of one's own accord, to desert to an enemy;—hence,

αὐτόμολος, ου, ὁ. A deserter.

Ἀυτονοή, ης, ἡ. Autonoe, daughter of Cadmus, and mother of Actæoni.

αὐτόνομος, ου, adj. (fr. αὐτός, self, and νόμος, a law). Self-lawed, independent.—Of animals, feeding at large.

αὐτός, ἡ, ὁ. Self, he himself, she herself, itself.—In the oblique cases without a substantive, him, her, it.—With the article prefixed, same:—ταυτό for τὸ αὐτό, the same thing.—ταυτά, for τὰ αὐτά, the same things.

αὐτοῦ, adv. (gen. of αὐτός, as if

ἐπ' αὐτοῦ τοῦ τόπου). On the very spot:—here, there.

αὐτοῦ, contr. for ἐαυτοῦ, § 63, 4.

αὐτουργός, ὄν, adj. (fr. αὐτός, self, and ἔργον, work). Doing one's own work, that lives by his own labour, not by that of servants, accustomed to labour.

αὐτόχθων, ου, adj. (fr. αὐτός, and χθών, the earth). Sprung from the earth, born in the land, native, indigenous.

αὐτως, and αὐτως, adv. (fr. αὐτός). Thus, so:—like, in vain.

αὐχίν, ἑνος, ὁ. The neck.

αὐχηρός, ἄ, ὄν, adj. (fr. αὐχμός). Dry, squalid, ill-looking, dirty, poor, rude, rough.

αὐχμός, οὔ, ὁ (fr. αὐχ). Dryness, drought, squalidness.

αὐχ (R. αὐ), f. αὐσω, p. ἤκα. To dry up, to parch.

ἀφαιρέω, f. ἀφαιρήσω, &c. (ἀπό, from, and αἰρέω, to take). To take away, to remove, to deprive, to rob, to abrogate.

ἀφάνης, ἐς, adj. (fr. ἀ, not, and φαίνομαι, to appear). Unseen, not visible, unknown, obscure.—ἐξ ἀφανούς, adv., unobserved.

ἀφανίζω (R. ἀφανιδ), f. -ίσω, p. ἠφάνηκα (fr. ἀφάνης). To render invisible, to conceal, to annihilate.—ΜΙD. to disappear, to vanish.

ἀφαντος, ου, adj. (fr. ἀ, not, and φαίνομαι, to appear). Not visible, out of sight.

ἀφαρπάζω, f. ἀφαρπάσω, &c. (ἀπό, from, and ἀρπάζω, to

seize). *To seize, or snatch from, to rob, to plunder.*

ἀφαιρός, ὁ, ὄν, adj. (fr. ἀφαίω, to dry up). *Weak, feeble, powerless.*

ἀφειδής, ἑς, adj. (fr. ἀ, not, and φειδομαι, to spare). *Unsparring, lavish, profuse, liberal, wasteful:—rigorous, harsh, cruel.*

ἀφειδώς, adv. (fr. ἀφειδής). *Unsparringly, profusely, &c., rigorously, &c.*

ἀφεικτός, ἕα, ἕον, adj. (fr. ἀπέχω, to keep from). *To be abstained from.—ἀφεικτέον (ἡμῖν), we must abstain from.*

ἀφέλεια, ας, ἡ (fr. ἀφελής, simple, clear). *Simplicity, candour, sincerity:—purity, brightness.*

ἀφελῶς, adv. (fr. same). *Simply, brightly, purely.*

ἀφή, ἡς, ἡ (fr. ἀπτω, to touch). *Touch, the sense of touch, feeling.*

ἄφθογγος, ον, adj. (fr. ἀ, not, and φθόγγος, sound). *Without sound, dumb, mute, silent.*

ἀφθονία, ας, ἡ (fr. ἄφθονος). *Abundance, opulence.*

ἄφθονος, ον, adj. (fr. ἀ, not, and φθόνος, envy). *Not penurious, abundant, opulent.*

ἀφίημι, f. ἀφίσω, p. ἀφεῖκα (ἀπό, from, and ἵημι, to send). *To send away, to dismiss, to let go, to throw away, to abandon, to omit, &c.—1 a. ἀφῆκα, § 110, 2.*

—2 a. ἀφῆκα, § 112, III.

ἀφικνέομαι, f. ἀφίξομαι, p. ἀφῖγ-

μαι, 2 aor. m. ἀφικόμην (ἀπό, from, and ἵκνέομαι, to come).

To come from, to come to, to reach.

ἀγίπτᾱμαι, f. ἀποπτήσομαι, 1 a. ἀπεπτάμην, pt. ἀποπτάμενος, 2 a. ἀπέπτην, from ἀφίπτημι, not used in the pres. (ἀπό, from, away, and ἵπτᾱμαι, 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 repel.—Mid. to give up, to withdraw, to retire.*

ἄφλαστον, ον, τό. *The bent part of the poop of a vessel, decorated with ornaments.—τὰ ἄφλαστα, the stern ornaments.*

ἄφρειός, ὄν, adj. (fr. ἄφρεος, wealth). *Rich, opulent.*

ἄφρῳ, adv. *Suddenly.*

ἀφοράω, f. ἀφοράσω, and ἀπόφομαι, &c. (ἀπό, from, and ὄρώω, to see). *To see far off, to look down, to look from.*

ἀφορία, ας, ἡ (fr. ἄφορος, unfruitful). *Unfruitfulness, unproductiveness.*

Ἀφροδίτη, ης, ἡ. *Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from the foam (ἀφρός) of the sea.*

ἄφροντις, ἴδος, adj. (fr. ἀ, not, and φροντίς, care). *Free from care.*

ἀφρός, οὔ, ὁ. *Foam.*

ἀφροσύνη, ης, ἡ (fr. ἄφρων). *Want of sense or reason, folly.*

ἄφρων, *ων*, adj. (fr. ἄ, *not*, and φρόν, *judgment*). *Without judgment or reason, foolish.*

ἀφύλακτος, *ων*, adj. (fr. ἄ, *not*, and φυλάσσω, *to watch*). *Not watched, unguarded, not on his guard.*

Ἀχαιία, *ας, ἡ*. *Achaia*, a country of the Peloponnesus; hence,

Ἀχαιῖος, *ά, όν*, adj. *Belonging to Achaia*.—οἱ, Ἀχαιοί, *the Achæans, or people of Achaia.*

ἀχαριστία, *ας, ἡ* (fr. ἀχάριστος). *Ingratitude, unthankfulness.*

ἀχάριστος, *ων*, adj. (fr. ἄ, *not*, and χαρίζομαι, *to thank*). *Ungrateful, thankless.*—Passively, *unrewarded.*

Ἀχερούσιος, *α, ον*, adj. *Acherusian.*

Ἀχέρων, *οντος, ό* (fr. ἄχος, *sorrow*, and ῥέω, *to flow*, as if “the river of sorrow”). *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 (R. ἀχθε), *φ. ἀχθέσομαι*, and ἀχθήσομαι, *π. ἠχθημαι*, 1 a. pass. ἠχθήσθην (fr. ἄχθος, *a burden*). *To be burdened with sorrow, to grieve: to be disgusted, to be displeased.*

Ἀχιλλεύς, *έως, ό* (and Ion. Ἀχιλλεῦς, ἦος, ό). *Achilles*, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war.

ἀχλύς, *ύος, ἡ*. *Gloom, darkness.*

ἄχνυμι (R. ἄχρν). *Active not used.*—ΜΙD. ἄχνυμαι, *φ. ἀχνύσομαι*, *π. ἠχνυσομαι* (fr. ἄχνυς, same as ἄχος). *To grieve, to be sad, to be distressed:—to be indignant, to be angry.*

ἄχος, *εος, τό*. *Grief, pain.*

ἄχρηστος, *ων*, adj. (ἄ, *not*, and χρηστικός, *useful*). *Useless, unprofitable, valueless.*

ἄχρι (before a vowel, ἄχρις), *adv.*

Up to, even to, as far as; ἄχρις οὔ, until; ἄχρι νῦν, until now.

ἄχώ, Dor. for ἠχώ.

ἄψ, *adv.* *Back, backward.*

ἄψανστος, *ων*, adj. (fr. ἄ, *not*, and ψαίω, *to touch*). *Not touched, not to be touched.*

Ἄψυρτος, *ων, ό*. *Absyrtus*, son of Æëtes, and brother of Medæa.

ἄψυχος, *ων*, adj. (fr. ἄ, *not*, and ψυχή, *life*). *Without life, lifeless, inanimate, senseless.*

ἄως, *ός, contr. οὔς, ἡ*, (Doric for ἠώς). *The dawn.*

B.

Βαβυλών, *ωνος, ἡ*. *Babylon*, capital of the Babylonian empire, situated on the Euphrates.

Βαβυλωνία, *ας, ἡ, (γῆ)*. *Babylonia*, the region of Babylon.

Βαβυλώνιος, *α, ον*, adj. *Babylonian.*

βαδίζω (R. βαδιδ), *φ. βαδισω*, *π. βεβύδινα*, (fr. βύδος, *a step*). *To go, to move along, to travel.*

- βάθος, εος, τό (fr. βαθύς). *Depth.*
 βαθύκολπος, ον, adj. (fr. βαθύς, and κόλπος, a bosom). *Deep-bosomed.*
- Βάθυλλος, ου, ὁ. *Bathyllus*, a favourite of Anacreon.
- βαθύς, εἶα, ὕ, adj. *Deep, dense.*—
 βαθὺν κοιμᾶσθαι, *to sleep soundly.*
- βαίνω (R. βα), f. βήσομαι, p. βέβηκα, 2 a. ἔβην. *To go.*
- βαίος, ἄ, ὄν, adj. *Small.*
- βακτηρία, ας, ἡ (fr. obsol. βάζω, to go). *A staff.*
- Βάκτριος, α, ον, adj. *Bactrian.*
 βάκτρον, ον, τό (fr. same as βακτηρία). *A staff.*
- βακχεύω (R. βακχευ), f. -εύσω, p. βεβάκχενκα (fr. Βάκχος). *To be inspired by Bacchus, to rave, to celebrate the orgies of Bacchus.*
- Βάκχη, ης, ἡ. *A female Bacchantian, a Bacchante, from*
- Βάκχος, ου, ὁ. *Bacchus, the god of wine. He was the son of Jupiter and Semele.*
- βαῦλάνειον, ου, τό. *A bath.*
- βάλλω (R. βαλ and βάλε, 2 βᾶλ, 3 βολ), f. βᾶλῶ, p. βέβληκα, 2 a. ἔβαλον. *To throw, to cast, to strike, to beat down, to lay down.*
- βάπτω (R. βᾶφ), f. βάψα, p. βέβαφα. *To dip, to plunge, to immerse:—hence, to dye.*
- βάραθρον, ου, τό. *A gulf, an abyss, a deep cavern.*
- βαρβαρικός, ἡ, ὄν, adj. (βάρβαρος). *Barbaric, foreign, -ικῶς, adv., in a foreign tongue.*
- βάρβαρος, ον, adj. *One who is not a Greek, foreign;—hence, uncultivated, rude, barbarous; hence,*
- βάρβαρος, ον, ὁ. *A foreigner, a barbarian, applied particularly to the Persians.—οἱ βάρβαροι, foreign troops, auxiliaries.*
- βάρβιτος, ου, ὁ, ἡ, & βάρβιτον, τό, *Allyre.*
- βαρέω (R. βᾶρε) f. βᾶρήσω, p. βεβάρηκα (fr. βάρος, a heavy burden). *To burden, to load heavily, to weigh down;—hence, to oppress, to afflict.*
- βαρέως, adv. (fr. βαρύς, heavy). *Heavily, grievously, hardly.*
- βᾶρος, εος, τό. *A weight, a load, a burden;—hence, affliction, distress.*
- βαρύνω (R. βαρυν), f. βαρύνῶ, p. βεβάρυνγα (fr. βαρύς). *To load heavily, to burden, to press down, to incommode:—hence, to grieve, to afflict, to distress.*
- βαρῦς, εἶα, ὕ, adj. (fr. βᾶρος). *Heavy, burdensome, grievous.*
- βαρῦτης, ητος, ἡ (fr. βαρῦς). *Weight, heaviness, distress, difficulty.*
- βάσανος, ου, ὁ. *A touchstone;—hence, a test, a trial, an inquiry.*
- βασιλεία, ας, ἡ (fr. βασιλεύω). *The sovereign power, royalty, a realm, a kingdom.*
- βασιλεία, ας, ἡ (fr. βασιλεύς). *A queen.*
- βασιλειον, ου, τό, pl. βασιλεια, ων, τά. *A royal mansion, a palace.*

(properly an adj. with δῶμα, or δῶμαῖα, understood; from βασιλειος, ον, adj. (fr. βασιλεύς).

Kingly, royal.

βασιλεύς, εὺς, ὅ. *A king, a monarch,—the king of Persia.*

βασιλεύω (R. βασιλευ), f. -εύσω, &c. (fr. βασιλεύς). *To reign.*

βασιλικός, ή, ὄν, adj. (fr. βασιλεύς). *Kingly, royal, regal.*

βασκαίνω (R. βασκαιν), f. βασκᾶνῶ, p. βεβάσκαγκα (fr. βάσχω, to speak). *To bind with a spell, to bewitch.*

βαστάζω (R. βασταδ), f. βαστιᾶσω, p. βεβάστιχα. *To lift up, to carry, to hold, to support.*

βαφή, ης, ή (fr. βάπτω, to dye). *Dyeing, dye, dyestuff.*

βέβαιος, α, ον, adj. *Secure, firm, steady, permanent, to be relied on.*

βεβαιόω (R. βεβαιο), f. -ώσω, p. βεβαιῶκα (fr. βέβαιος). *To render secure, to make firm, to strengthen, to confirm.*

βεβαιῶς, adv. (fr. βέβαιος). *Firmly, securely, permanently.*

βέλεμον, ου, τό (poetic for βέλος). *An arrow, a dart.*

βέλος, εος, τό (fr. βάλλω, to cast). *An arrow, a javelin, a dart.—Generally, any missile thrown at a distance.*

βελτίων, ον, adj. (comp. irreg. to ἀγαθός). *Better, braver, more virtuous, preferable.—Superl. βέλτιστος, η, ον. Best, bravest, &c. § 54.*

Βήλος, ου, ὅ. *Bēlus, a king of Egypt.*

βῆμα, ἄτος, τό (fr. βαίνω, to go). *A step, a pace, a step (to mount upon);—hence, a judgment seat, a tribunal.*

βία, ας, ή. *Strength, force, power, violence, constraint.*

βιάζω (R. βιαδ) f. βιάσω, p. βεβιάκα (fr. βία). *To force, to compel, to perform by violence.*

βίαιος, α, ον, adj. (fr. βία). *Violent, powerful, oppressive;—hence,*

βιαίως, adv. *Violently, powerfully, &c.*

βιβλίον, ου, τό. *A small book, a treatise, a tablet, a letter.—Dim. of*

βιβλος, ου, ή, *A book, properly, the inner bark of the papyrus.*

βιβρώσκω (R. βρω), f. βρώσω, p. βέβρωκα, 2 aor. ἔβρων, from βρώμι. *To eat, to devour, to consume.*

βίκος, ου, ὅ. *A wine vase (with two handles).*

βίος, ου, ὅ. *Life, a mode of life, means of supporting life, a livelihood.*

βιός, οῦ, ὅ. *A bow.*

βιοτεύω (R. βιοτευ), f. -εύσω, p. βεβιότευκα (fr. βίος). *To live, to procure a livelihood or subsistence.*

βίотος, ου, ὅ. *Life, means of subsistence, livelihood, condition of life.*

βιόω (R. βιο), f. βιώσω, p. βεβιῶκα (fr. βίος). *To live;—2 a. ἔβιω, pt. βιούς,*

Βίων, ωνος, ὅ. *Bion, a Greek*

- poet; see p. 287.—Also, a native of Borysthenes.
- βλάβη, ης, ἡ (fr. βλάπτω). *Injury, wrong, harm.*
- βλάβω, same as βλάπτω (R. βλαβ), f. βλάβω, p. βέβλαφα. *To injure, to harm, to wrong.*
- βλαστάνω, and βλαστέω (R. βλαστε, 2 βλαστι), f. βλαστήσω, p. βεβλάστηκα. *To bud, to sprout, to shoot forth, to grow; hence, βλάστημα, ἄτος, τό, and βλάστημος, ου, ὁ. A bud, shoot, sprig, branch:—leaf.*
- βλασφημέω (R. βλασφημε), f. -ήσω, p. βεβλασφήμηκα (fr. βλάβσημος, *defaming*). *To defame, to slander, to calumniate, to blaspheme.*
- βλέμμα, ἄτος, τό (fr. βλέπω). *An object seen, an aspect, a look, a glance.*
- βλέπω (R. βλεπ, 2 βλεπ, 3 βλοπ), f. βλέπω, p. βέβλεφα. *To see, to behold, to look at, or towards; hence,*
- βλεφαῖρις, ἴδος, ἡ, pl. βλεφαριδες, ων, αἱ. *The eye-lashes.*
- βλεφαῖρον, ου, τό (fr. βλέπω). *An eyelid.*
- βοάω (R. βοα), f. βοήσω, p. βεβόηκα (fr. βοή, *a loud cry*). *To cry aloud, to shout, to call upon for aid, to roar, to chirp, to cackle.*
- βοέα, ας, ἡ, Ion. βοέη, ης, contr. βοῆ, ἡς, ἡ (properly an adjective with δορά, *a skin, understood*). *An ox's hide, a shield (made of ox's hide).*
- βοεία, ας, ἡ, Ion. βοεῖη, ης, same as βοέα.
- βόεος, α, ον, adj. (fr. βούς, *an ox*). *Made of ox's hide, ox hide.*
- βοή, ἡς, ἡ. *A loud cry, a shout, a cry for help, a noise, a sound.*
- βοήθεια, ας, ἡ (fr. βοηθέω). *Assistance, succour, support.*
- βοηθέω (R. βοηθε), f. βοηθήσω, p. βεβοήθηκα (fr. βοη, and θέω, *to run*). *To run at one's cry for aid, to bring assistance, to aid, to help.*
- βοήθημα, ἄτος, τό (fr. βοηθέω). *Assistance, aid, a remedy.*
- Βοιωτία, ας, ἡ. *Bœotia, a country of Greece, N.W. of Attica.*
- Βοιωτίας, α, ον, adj. *Bœotian.*
- Βοιωτίς, ἴδος, ἡ. *A Bœotian woman;—adj. f. Bœotian*
- βορά, ἄς, ἡ (fr. βιβρώσκω, *to eat*). *Food, fodder, provisions.*
- Βορέας, ου, ὁ (Att. Βορῆας, ἄ, ὁ). *Boreas, the north wind, the north.*
- βόρειος, α, ον, and ος, ον, adj. (fr. βορέας). *Of the north, northern.*
- βόσκημα, ἄτος, τό (fr. βόσκω, *to feed*). *A herd.*
- βόσκω (R. βοσκει), f. βοσκήσω, p. βεβόσκηκα (fr. βόω, *obsol. or βοῦς, an ox*). *Tr. to cause to feed, to graze, to supply with fodder.—Mid. intr. to feed, to graze, &c.*
- Βόσπορος, ου, ὁ (fr. βοῦς, *an ox*, and πέρω, *a passage*). *Bosphorus, a narrow strait over which an ox may swim.*
- βόστρυχος, οὔ, ὁ. *A lock of hair, a tress.*

βότρους, vos, ὄ. *The grape, a cluster of grapes.*

βουκολέω (R. βουκολε), f. βουκολήσω, p. βεβουκόληκα. *To pasture oxen, to tend a herd, to be a herdsman; from*

βουκόλος, ου, ὄ (fr. βοῦς, an ox, and κόλον, food). *A herdsman.*

βούλευμα, ἄτος, τό (fr. βουλεύω). *The result of deliberation, a resolve, counsel.*

βουλεύω (R. βουλευ), f. βουλεύσω, p. βεβούλευκα (fr. βουλή, counsel, will). *To counsel, to deliberate, to advise, to plan.—*MID. *to deliberate with one's self, to determine.*

βουλή, ἥς, ἥ. *Will, counsel, intention, purpose, resolution.*

βούλησις, εως, ἥ (fr. βούλομαι, to wish). *Wish, desire, intention.*

βουληφόρος, ον, adj. (fr. βουλή, and φέρω, to bring). *Giving counsel, presiding in counsel.*

βούλομαι (R. βουλε), f. βουλήσομαι, p. βεβούλημαι (fr. βουλή, will). *To will, to wish, to desire, to resolve, to prefer.*

βοῦς, βοός, ὄ. *An ox, a bull.—ἡ βοῦς, a cow.—Also, cattle.*

Βούσιρις, ἴδος, ὄ. *Busiris, a king of Egypt.*

Βοώτης, ου, ὄ. *Bootes, a northern constellation.—Also, a ploughman.*

βραδέως, adv. (fr. βραδύς). *Slowly, heavily.*

βραδύνω (R. βραδυν), f. βραδύνω, p. βεβράδυνκα. *To render slow, to retard; intr. to delay, to wait, to loiter; from.*

βραδύς, εἶα, ὑ, adj. *Slow, tardy, heavy, dull, stupid.*

Βράσιδας, ου, ὄ. *Brasidas, a famous Lacedemonian general.*

βραχίων, ονος, ὄ. *The arm.*

βράχος, εος, τό (fr. βραχύς). *A shoal, a quicksand.—τὰ βράχεια, shoals, quicksands.*

βραχύς, εἶα, ὑ, adj. *Short, small, little, brief, scanty.—βραχύ, neut. as adv., briefly, shortly, &c.—ἐν βραχεί, in a short time.*

βρέφος, εος, τό. *An infant, a young child, a child.*

βρέχω (R. βρεχ, 2 βραχ, 3 βροχ), f. βρέξω, p. βέβρεχα, 2 p. βέβροχα, 2 a. ἔβραχον. *To wet, to moisten, to bedew, to shower upon, to soften.*

βριᾶρός, ἄ, ὄν, adj. (fr. βριάω, to strengthen). *Strong, powerful, violent.*

βροντάω (R. βροντα), f. βροντήσω, p. βεβρόντηκα (fr. βροντή, thunder). *To thunder.*

Βρόμιος, ου, ὄ. *Bromius, a name of Bacchus.*

βροντή, ἥς, ἥ. *Thunder, the noise of thunder, as opposed to κεραυνός, the thunderbolt, i. e. lightning.*

βροτός, οὔ, ὄ. *A mortal, a mortal being, a man.*

βροχάομαι (R. βροχα), f. βροχήσομαι, p. βεβρόχημαι (fr. βροχέω, to roar). *To roar, to bel- low, to low, to howl.*

βροχηθμός, οὔ, ὄ (fr. βροχέω, to roar loudly). *A roaring.*

βρόχω (R. βροχ), f. -ξω, &c. *To roar.*

βρούω (R. βρω), f. βρώσω, p. βε-

βοῦκα. *To bubble up:—to spring up, to bud forth, to be in full bloom.*

βυθός, οὔ, ὁ (Æolic for βῦθος).

Depth, the deep, the sea.

βύρσι, ης, ἡ. *A hide, a skin.*

βωκόλος, ου, ὁ, Dor. for βουκόλος, ου, ὁ. *A herdsman.*

βωμός, οὔ, ὁ (fr. βαίνω, *to go*).
A step, an elevation, an altar.

βωστρέω (R. βωστρε), f. βωστρήσω, p. βεβώστρηκα (fr. 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.

γα̃θέ, for ἀγα̃θέ, voc. of ἀγα̃θός.

γαῖα, ας, ἡ (poetic for γῆ). *The earth.*

γάλα, ακτος, τό (as if primarily γάλαξ). *Milk.*

γάλαξίας, ου, ὁ (fr. γάλα). *The milky way, the galaxy.*

Γαλάται, ὦν, οἱ. *The Galatians.—Also, the Gauls.*

γαλήνη, ης, ἡ. *A calm at sea, a calm.*

Γαλλῆκοί, ὦν, οἱ. *The Gauls, the people of Gaul.*

γαμέω (R. γαμε and γαμ), f. γαμήσω, and γαμέσω, p. γεγάμηκα, Att. f. γαμῶ, 1 a. ἐγάμησα, and ἐγημα. *To take to wife, to marry (said of the man).—Mid. To marry, to be given in marriage (said of the woman).*

γάμήλιος, ου, adj. (fr. γαμέω).
Of or belonging to marriage, nuptial.

γάμος, ου, ὁ (fr. γαμέω). *The marriage ceremony, marriage, nuptials.*

Γανυμήδης, εος, contr. ους, ὁ. *Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jupiter, and made cupbearer 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 often adds emphasis, and may be rendered, *then: as, τίς γάρ, who then?* § 125.

γαστήρ, τέρος, by syncope, γαστροός, ἡ. *The belly, the stomach:—hence, appetite, greediness.*

Γαυλίτης, ου, ὁ. *Gaulites, a Samian of great fidelity in the army of Cyrus.*

γαυριάω (R. γαυρια), f. -άσω, p. γεγαυρίακα (fr. γαῦρος, *proud*). *To be puffed up with pride, to exult.—Mid. to bound, to rear.*

γαυρόω (R. γαυρο), f. -ώσω, p. γεγαύρωκα (fr. same). *Tr. to make proud.—Mid. intr. to behave arrogantly, or proudly.*

γέ, enclitic particle, which limits or renders emphatic. *Indeed, truly, at least, yet, &c.—ἔγωγε, I for my part, I at least,* § 125.

γείνομαι (R. γειν), poetic form

- of *γένω*, *obsol.* Used only in pres. imperf. and 1 a. *To beget, to bring forth, to bear, to be born*, 1 a. *ἐγεινάμην*, always, tr.
- γείτων, ον*, adj. (fr. *γέα, γῆ*). *Neighbouring, contiguous.*—Subst. *a neighbour.*
- γελάω* (R. *γελα*), f. *-ᾶσω*, p. *γεγέλακα*. Intr. *To laugh, to smile.*—Tr. *to laugh at, to deride, to ridicule.*
- γελοῖος, α, ον*, adj. (fr. *γελάω*). *Laughable, ridiculous.*
- γέλως, ωτος, ὁ* (fr. *γελάω*). *Laughter, a laugh, a smile.*
- γέμω* (R. *γεμ*, 2 *γαμ*, 3 *γομ*), f. *γεμῶ*, p. *γεγέμηκα*, § 97, 3, *Exc.* *To be filled, to be loaded, to be full.*
- γενεά, ἄς, ἡ* (fr. *γένος*). *Generation, birth, a family, a race.*
- γενειήτης, ου, ὁ* (fr. *γενειάω*, *to have a beard*). *Bearded.*
- γένειον, ου, τό*. *A chin, a beard.*
- γένεσις, εως, ἡ* (fr. *γένω*, *obsol. to beget*). *Generation, origin, birth.*
- γενετή, ἦς, ἡ* (fr. *γένος*). *Birth, origin.*
- γενναῖος, α, ον*, adj. (fr. *γέννα*, poetic for *γένος*). *Of a noble race, noble, excellent, generous, brave.*—Subs. *γενναῖον, ου, τό*, *a noble disposition, a generous sentiment.*
- γενναίως*, adv. (fr. *γενναῖος*). *Generously, nobly, bravely.*
- γεννάω* (R. *γεννα*), f. *-ήσω*, p. *γεγέννηκα* (fr. *γένος*). *To beget, to bring forth, to produce.*
- γένος, εος, contr. ους, τό* (fr. *γένω*, *obsol. to beget*). *Birth, a race, descent, a family, a tribe, a species.*
- γεραιός, ἄ, ὄν*, adj. (fr. *γεραῖς*, *old age*). *Old, venerable.*—Subs. *An old man, an elder.*
- γεραίτερος*, comp.;—*γεραιῦτος*; superl. of *γεραιός*, § 56, 1.
- γέρανος, ου, ὁ*. *A crane.*
- γέρας, ἔτος* (by syncope, *γέραος*, *contr. γέρως*, § 38, *Obs.* 3), *τό*. *A reward (of merit), honour, dignity, rank, &c.*
- γέροον, ου, τό*. *A shield (made of osier twigs interwoven).*
- γέρροφόρος, ου, ὁ*. *A soldier wearing a shield (γέροον), a shield-bearer.*
- γέρων, ον*, adj. *Old, aged.*—Subs. *an old man*;—*οἱ γέροντες*, *the aged.*
- γεύω* (R. *γευ*), f. *γεύσω*, p. *γεγευκα*. *To give to taste.*—Mid. *to taste, to partake of, to enjoy.*
- γέφυρα, ας, ἡ*. *A mound, a bridge.*
- γεφυρώω* (R. *γεφυρο*), f. *-ώσω*; p. *γέγεφρωκα* (fr. *γέφυρα*). *To make a bridge, to connect by a bridge, to bridge.*
- γεωγραῖφω* (R. *γεωγραῖφε*), f. *-ήσω*, p. *γεγεωγραῖφηκα* (fr. *γέα, γῆ*, *the earth*, and *γραῖφω*, *to describe*). *To describe the earth, to be a geographer.*
- γεωργέω* (R. *γεωργε*), f. *-ήσω*, p. *γεγεώργηκα* (fr. *γεωργός*). *To cultivate land, to be a husbandman.*
- γεωργία, ας, ἡ* (fr. *γεωργέω*). *Cul-*

- tivation of the soil, husbandry.*
—Pl. *agricultural operations.*
- γεωργός, οὔ, ὁ (fr. γέα, γῆ, the earth, and ἔργον, work). A husbandman, a farmer.
- γῆ, γῆς (contr. for γέα, γέας, § 35, R. 1). ἡ, *The earth, the ground, land, soil*; —also a proper name, *Γαῖα*, a divinity.
- γηγενής, ἐς, adj. (fr. γῆ, and γένος, a race). *Earth-born, sprung from the earth, aboriginal.*
- γηθίω, and γήθω (R. γηθε), f. -ήσω, π. γεγήθηκα (fr. γαίω, to rejoice). *To rejoice, to be glad.*
—2 perf. γέγηθα (fr. γήθω), with a pres. signification.
- γηραιός, ἄ, ὄν, adj. (fr. γῆρας). *Old, aged, advanced in years.*
- γῆρας, ἄτος, (by syncope, γήραος, contr. γήρωσ, § 38, Obs. 3), τό. *Old age.*
- γηράσκω, and γηράω (R. γηρα), f. -ἄσω, π. γεγήρῃκα (fr. γῆρας). *To grow old, to be old.*
- Γηρόνης, ου, ὁ. *Geryon*, a monster having three bodies and three heads.
- γίγας, αντιος, ὁ (§ 22, Obs. 2). A giant.
- γίγνομαι, and γίνομαι (R. γενε, 2 γεν, 3 γον), f. γενήσομαι, π. γεγένημαι (fr. γένω, obsol. to beget). *To become, to exist, to be, to be born, to arise.*
- γιγνώσκω, and γινώσκω (R. γνο), f. γνώσομαι, π. ἔγνωκα, 2 α. ἔγνων (fr. γνῶμι), pt. γνούς (fr. γνοέω, same as 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, ἴδος, ἡ (fr. γλανκός, azure, and ὤψ, the eye). *Blue-eyed, or azure-eyed*, an epithet of Minerva.
- γλαφυρός, ἄ, ὄν, adj. (fr. γλάφω, to hollow out). *Hollowed out*, as if by a chisel, *finely wrought*; —hence, *polished, elegant.*
- γλυκερός, ἄ, ὄν, adj. (poet. form of γλυκός). *Sweet, agreeable, &c.*
- γλυκός, εἶα, ὕ, adj. *Sweet, agreeable, pleasant, kind, gentle.*
- γλῶσσα, ης, Att. γλῶττα, ης, ἡ. *The tongue.*
- γνάθος, ου, ἡ (fr. κνάω, to scrape). *The jaw, the cheek, the jaw-teeth.*
- γνάφειον, ου, τό (fr. γνάπτω, to card wool). *A fuller's shop.*
- γνήσιος, α, ον, adj. (contr. from γενέσιος, natal). *Of the same origin, or race.*
- γνησίως, adv. (fr. γνήσιος). *Purely descended, naturally, genuinely.*
- γνώμη, ης, ἡ (fr. γινώσκω, to know). *Judgment, reason, good sense, opinion, knowledge, counsel, deliberation.*
- γνώμων, ον, adj. (fr. same). *Discerning, discovering.* — Subs. a discoverer, an investigator, a judge, a gnomon, or index of a dial.
- γνωρίζω (R. γνωριδ), f. -ῖσω,

- p. ἐγνώριμα (fr. γνώω, to know).
To know, to recognize.
- γνώριμος, ου, adj. (fr. γνωρίζω).
Known, recognized, famous, distinguished.
- γοάω (R. γοά) f. γοήσω, p. γεγόηκα, 1 a. irreg. ἐγόημα; 2 a. ἔγοον. *To lament, to bewail, to deplore.*
- γομφίος, ου, ὁ (fr. γόμφος, a peg).
A back tooth, a grinder.
- γονεύς, ἑως, ὁ (fr. γένω, obsol. to beget). *A father.—Pl. parents.*
- γονύ, γόνυτος, poet. gen. γούνυτος, τό. *The knee.*
- γόος, ου, ὁ, and γόη, ης, ἡ (fr. γοάω). *Lamentation, wailing, mourning.*
- Γοργίας, ου, Dor. ᾱ, ὁ. *Gorgias, a celebrated rhetorician of Athens, called Leontinus, from Leontini, in Sicily, the place of his birth.*
- Γοργώ, ὄος, contr. οὔς, ἡ. *Gorgo, the daughter of Cleomenes.*
- Γοργώ, ὄος, contr. οὔς, and Γοργών, ὄνος, ἡ. *A Gorgon; οἱ Γοργόνες, the Gorgons, three sisters, Stheno, Euryale, and Medusa.*
- γοῦν, adv. (for γε, οὔν). *Then at least, therefore, certainly, then, for, at least, now, accordingly.*
- γοαῖα, ας, ἡ (properly fem. of γοαῖος, for γεγαῖός, old, with γυνή understood). *An old woman.*
- γράμμα, ἄτος, τό (fr. γράφω, to write). *A written character or figure, a letter of the alpha-*
- bet.—Pl. letters.—Hence, an epistle, literature, learning, &c.*
- γραῦς, αός, ἡ (fr. γεραός, old). *An old woman, an aged female attendant.*
- γραῦειον, ου, τό (fr. γράφω, to write). *A stylus or style, an instrument for writing.*
- γραῦφή, ἡς, ἡ (fr. γράφω). *A writing, a drawing, an indictment, or accusation.*
- γραῦφικός, ἡ, ὄν, adj. (fr. γραῦφή). *Pertaining to writing, graphic, γραῦφικὴ τέχνη, art of painting.*
- γράφω, (R. γραῦφ) f. γράψω, p. γέγραφα. *To scratch, to trace marks or lines;—hence, 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 Mantinea.*
- γρύψ, ὑπός, ὁ. *A griffon, a fabulous animal, partly lion and partly eagle.*
- γυῖον, ου, τό. *A limb, a member.*
- γυμνάζω (R. γυμναδ) f. γυμνάσω, p. γεγύμνακα (fr. γυμνός, naked). *To strip naked:—to exercise naked:—to exercise, to practise.*
- γυμνάσιον, ου, τό (fr. γυμνάζω). *A place for gymnastic exercises, a school for exercise, a gymnasium;—pl. gymnastic exercises.*
- γυμναστέος, α, ου, adj. (fr. γυμνάζω). *Exercised, to be exercised;—γυμναστέον, we must exercise.*

γυμνης, ἦτος, ὁ (fr. γυμνός). *Naked, poorly clad, bare.*

γυμνήτης, ου, ὁ, and γυμνήτις, ἴδος, ἡ (fr. γυμνός). *Naked, bare, destitute.*

γυμνικός, ἡ, ὄν, adj. (fr. γυμνός). *Pertaining to gymnastic exercises, gymnastic.*

γυμνός, ἡ, ὄν, adj. *Naked, bare, thinly clothed, without an outer garment:—destitute, poor;—hence,*

γυμνώω (R. γυμνο), f. -ώσω, p. γεγύμνωκα. *To make bare, to strip, to uncover, to expose to view.*

γυναικεῖος, α, ον, adj. (fr. γυνή). *Of, or pertaining to women, feminine, female, effeminate.*

γυνή, γυναικός (from old nom. γύναιξ), ἡ. *A woman, a female, a wife. Voc. γύναι.*

γύψ, γυπός, ὁ. *A vulture.*

Γωβρούας, ου, ὁ. *Gobryas, a Persian nobleman.*

γωνος, ου, ὁ, and γωνία, ας, ἡ. *An angle, a corner, a retired place.*

Δ.

δαιδάλεος, α, ον, adj. (fr. δαιδάλλω, *to work skilfully*). *Skilfully wrought, highly ornamented, variegated.*

Δαίδαλος, ου, ὁ. *Dædālus, a famous Athenian artist, who built the Cretan labyrinth for king Minos. Having been confined in it with his son Ica-*

rus, they made their escape by means of wings, formed of feathers and wax.

δαιμονιάω (R. δαιμονα), f. -ήσω, p. δεδαιμόνηκα (fr. δαίμων). *To be in a state of frenzy, to rave like one possessed with a demon, to act foolishly.*

δαιμότιον, ου, τό. *The Divinity, Providence:—a tutelary genius.*

δαιμότιος, α, ον, and ος, ον, adj. (fr. δαίμων). *Proceeding from the divinity, divine, godlike:—strange, infatuated.*

δαίμων, ονος, ὁ. *A divinity, a deity, a genius, or guardian spirit.—Also, fortune, chance, fate.*

δαίς, δαῖδος, contr. δάς, δαδός, ἡ. *A torch, see δάς.*

δαιτός, ύος, ἡ (Ion. for δαίς, *a feast, from δαίω, to divide*). *A feast, entertainment, a banquet.*

δάκνω (R. δηκ; 2 δακ) f. m. δήξομαι, p. δέδηχα, 2 a. ἔδᾰκον. *To bite, to sting, to wound.*

δάκρυ, υος, τό (poetic for δάκρυον). *A tear; pl. tears, lamentations, &c.*

δακρυόεις, εσσα, εν, adj. (fr. δάκρυον). *Shedding tears, weeping, tearful; neut. as adv., tearfully, amid tears.*

δάκρυον, ου, τό. *A tear, weeping, a drop (exuded from trees).*

δακρῦω (R. δακρυ), f. -ύσω, p. δεδάκρῦκα (fr. δάκρυον). *To weep, to shed tears, to lament.*

δακτυλήθρα, ας, ἡ (fr. δάκτυλος,

- the finger). A covering for the fingers, a glove, a ring.
- δακτύλιος, ου, ὁ (fr. δάκτυλος). A finger-ring, a ring.
- δάκτυλος, ου, ὁ. A finger.—ὁ μέγας δάκτυλος, the thumb.—δάκτυλος ποδός, a toe.
- δαμάζω, and δαμάω (R. δαμαδ, and δαμα), f. -ἄσω, p. δέδμηκα (fr. δέμω), 2 a. ἔδᾰμον. To tame, to subdue, to bring under the yoke, to break (as horses).
- δάμᾰλις, εως, ἡ. A heifer, a calf.
- δαμάω, see δαμάζω.
- Δανάη, ης, ἡ. Danae, mother of Perseus by Jupiter.
- Δανᾰός, ου, ὁ. Danāus, an Egyptian, who, with his fifty daughters, settled at Argos, and from whom the people were called Δαναοί.
- δαπάνᾰω (R. δαπάνᾰ), f. -ήσω, p. δεδαπάνηκα (fr. δαίω, to divide). To expend, to squander, to lavish.
- δαπάνη, ης, ἡ (fr. δαπάνᾰω). Expense, waste, prodigality, cost.
- δάπεδον, ου, τό (fr. δᾰ, Dor. for γῆ, earth, and πέδον, a basis). A floor, a pavement, a foundation, a piece of ground.
- Δαρδᾰναίεις, ων, οί. Dardanians, inhabitants of Dardania.
- Δαρειός, ου, ὁ. Darīus, the name of three kings of Persia.
- δαρειικός, ου, ὁ (fr. Δαρειός). A daric, a Persian gold coin, worth about three dollars and a half.
- δάς, δαδός, ἡ (contr. fr. δαίς, and that from δαίω, to burn). A torch, a firebrand.
- δασμός, ου, ὁ (fr. δαίω, to divide). Division, allotment:—tax, tribute.
- δᾰσύς, εἶα, ὅ, adj. Thick, close set:—covered with hair, bristly, shaggy.
- δάφνη, ης, ἡ. Laurel, bay:—laurel tree, a bay tree.
- Δάφνη, ης, ἡ. Daphnē, daughter of the river Penēus. 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 § 125, μέν and δέ.
- δε, an enclitic particle annexed to the accusative of nouns, and denotes motion, to or towards; as, ἀγρόνδε, to the field, § 119, 1.
- δεδοίω (poetic, formed from δείδω, perf. δέδοικα). I fear.
- δέησις, εως, ἡ (fr. δέω, to want). Want, need:—Also, prayer, supplication.
- δεῖ (impersonal), f. δεήσει, 1 a. ἐδέησε, &c. pres. inf. δεῖν, pt. δέον (fr. δέω, to want). It is necessary, it is fitting, or proper, it must.—Δεῖ τινα, one should, one must.—δεῖ τινος, there is want of something.—μικροῦ δεῖν, to want but little; used as an adverbial phrase, meaning, almost, nearly.
- δεῖγμα, ἄτος, τό (fr. δείκνυμι). A specimen, an example, a sample.

- δεῖδω (R. δειδ, 2 διδ, 3 δοιδ), f. δεῖσω, p. δέδεικα, 2 perf. δέδοικα (for δέδοικα), δέδια, and δεῖδια, imp. δεῖδιθι. *To fear, to dread, to stand in awe of:—to be anxious, see § 117.*
- δείκνυμι, and δεικνύω (R. δεικ), f. δεῖξω, p. δέδειχα. *To show, to point out, to represent.*
- δεῖλαιος, α, ον, adj. (fr. δειλός). *Fearful, timid, wretched, miserable.*
- δείλη, ης, ἡ. *The evening, the decline of day, the afternoon.*
- δειλία, ας, ἡ (fr. δειλός). *Timidity, cowardice.*
- δειλιάω (R. δειλια), f. -άσω, p. δεδειλιάω (fr. δειλός). *To be timid, to act in a cowardly manner.*
- δειλός, ἡ, όν, adj. (fr. δεῖδω). *Fearful, timorous, cowardly: wretched, miserable.—Subst. ό δειλός, the coward.*
- δειμαίνω (R. δειμαιν, 2 δειμῶν), f. δειμῶν, p. δεδειμαγκα (fr. δεῖμα, fear). *To fear, to stand in awe, to be terrified.*
- δεινός, ἡ, όν, adj. *Frightful, terrible, dreadful:—strong, powerful:—dire, vexatious:—wonderful.—Neut. pl. as subst. τὰ δεινά, evils, calamities.—Neut. sing. as adv. δεινόν, sternly, &c.*
- δεινότης, ητος, ἡ (fr. δεινός). *The power of causing terror:—power, force, skill, cunning:—difficulty, danger.*
- δεινώς, adv. (fr. δεινός). *Terribly, dreadfully, greatly, &c.*
- δειπνέω (R. δειπνε), f. -ήσω, p. δεδειπνηκα, Att. 2 p. δέδειπνα (fr. δεῖπνον). *To take supper, to dine.*
- δεῖπνον, ου, τό. *A supper, a meal, a feast, an entertainment.* The δεῖπνον was the principal meal among the Greeks, and was taken about 3, p. m.
- δειπνοποιέω (R. δειπνοποιε), f. -ήσω, p. δεδειπνοποίηκα (fr. δεῖπνον, and ποιέω, to make). *To prepare supper.—Mid. to sup.*
- δείρω, another form of δέρω, which see.
- δέκα, num. adj. indec. *Ten.*
- δεκάπηχυς, υ, adj. (fr. δέκα, and πῆχυς, a cubit). *Ten cubits long.*
- δέκατος, η, ον, num. adj. ordinal (fr. δέκα). *The tenth.—Neut. sing. as adv. tenthly.*
- δέλεαρ, ἄτος, τό, *A bait, a lure.*
- δελφίν, and δελφίς, ἴνος, ό. *A dolphin.*
- Δελφοί, ών, οί. *Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.*
- δενδράεις, εσσα, εν, adj. Doric for δενδρήεις (fr. δένδρον). *Abounding in trees, woody.*
- δένδρον, ου, and δένδρος, εος, τό. *A tree.*
- δεξία, ας, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.—ἐν δεξία, on the right.*
- δεξιόμοι (R. δεξιο), f. -ώσομαι, p. δεδεξιόμοι (fr. δεξιός). *To take by the right hand.*

- δεξιός, ἄ, ὄν, adj. (fr. δέχομαι, to take). *The right, on the right:—dexterous, auspicious.*—τὰ δεξιὰ (μέρη), *the right.*
- δεξιτερός, ἄ, ὄν, adj. (poetic for δεξιός). *On the right, &c.*
- δέομαι (R. δεε), f. δεήσομαι (mid. of δέω). *To need, to wish anxiously for, to solicit, to implore, to supplicate.*
- δέος, εος, τό (fr. δείδω, to fear). *Fear, dread.*
- δέρας, ἄτος, and δέρος, εος, τό (poetic for δέρμα). *A skin, a hide.*
- δέρμα, ἄτος, τό (fr. δέρω). *A hide, a skin.*
- δέρω (R. δερ, 2 δαρ, 3 δορ), f. δερῶ, p. δεδαρκα, 2 a. ἔδῳρον, 2 p. δέδορα. *To skin, to flay, to bare:—to flay by scourging, to scourge.*
- δέσμα, ἄτος, τό (fr. δέω, to bind). *A bond, a fastening.*—Pl. τὰ δέσματτα, *ornaments for the head.*
- δεσμεύω (R. δεσμεν), f. -εύσω, p. δεδέσμευκα (fr. δεσμός). *To fetter, to bind.*
- δεσμός, οὔ, ὁ (fr. δέω, to bind). *A fetter, a chain, a bond.*—Neuter in plur. τὰ δεσμά.
- δεσμοκτήριον, ου, τό (fr. δεσμούω, to bind). *A prison.*
- δεσμοκτήρ, ἦρος, and δεσμώτης, ου, ὁ (fr. same). *A prisoner, one in bonds.*
- δεσπότης, ου, ὁ (fr. δεσπόζω, to rule absolutely). *A lord, a master, a despot.*
- 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.*
- δέυω (R. δευε), f. δενήσω, p. δεδέυκα (poetic for δέω). *To want.*—Mid. *to be in want.*
- δέχομαι (R. δεχ), f. δέξομαι, p. δέδεγμα. *To receive, to take, to succeed to:—to receive an attack:—to lie in wait for.*
- δέω (R. δεε), f. δήσω, p. δέδεκα, p. pass. δέδεμαι. *To bind, to chain, to fetter.*
- δέω (R. δεε), f. δεήσω, p. δεδέηκα. *To want, to need.*—Usually impersonal in the active.—Mid. see δέομαι.
- δή, conj. *Now, certainly, truly, indeed:—yet, but then, in fine.*—Ironically, *forsooth*, § 125, δῆ.—*Ἄλλ' ἄγε δή, but come then.*—πῆ δή, *where then?*—καὶ δή, *and even.*—ἐνταῦθα δή, *thereupon, then.*
- δήμω, obsol., for which see δάνω.
- δηλονότι, adv. (for δῆλον ὅτι, it is evident that). *Evidently; without doubt, namely.*
- Δῆλος, ου, ἦ. *Delos,* one of the Cyclādes, the birth-place of Apollo and Diana.

- δῆλος, η, ον, adj. *Manifest, evident, clear, visible, known.*
- δηλόω (R. δηλο), f. -ώσω, p. δεδήλωκα (fr. δῆλος). *To make manifest, to show forth, to explain, to announce.*
- Δημᾶδης, ου, ὁ. *Demādes*, an Athenian orator.
- Δημάρᾱτος, ου, ὁ. *Demarātus*, the son and successor of Ariston on the throne of Sparta, B. C. 526.
- Δημήτηρ, τρος, contr. τρος, and Δημητρα, ας, ἡ. *Demeter*, same as *Ceres*, the goddess of corn.
- Δημήτριος, ου, ὁ. *Demetrius*, the name of several individuals, as *Demetrius Poliorcetes*, the destroyer of cities; *Demetrius Phalareus*, i. e. of Phalerum; and *Demetrius*, a cynic philosopher.
- δημιουργέω (R. δημιουργε), f. -ήσω, p. δεδημιούργηκα (fr. δῆμος, *public*, and ἔργον, *work*). *To exercise a trade, to make, to produce, to perform.*
- δημιουργός, οὔ, ὁ (fr. same.) *One who exercises a trade, an artisan.*
- δημοκρατία, ας, and δημοκρατεία, ας, ἡ (fr. δῆμος, and κρατέω, *to rule*). *A government in which the people rule, a democracy.*
- Δημόνικος, ου, ὁ. *Demonīcus*, the son of Hipponīcus, an Athenian, to whom Isocrates addressed his Discourse, containing "Counsels for the Young."
- δῆμος, ου, ὁ. *The people, the populace, a territory, a democracy.*
- Δημοσθένης, ου, ὁ. *Demosthenes*, a celebrated Grecian orator.
- δημόσιος, α, ον, adj. (fr. δῆμος). *Public, belonging to the people.*
- δημοσιτικός, ἡ, ὄν, adj. *Of the people:—well-disposed, affable.*
- Δημόναξ, ακτος, ὁ. *Demonax*, a philosopher of Crete.
- δῆτα, particle (for δή). *Then, now, in a word, without doubt, surely, very likely, probably.—Ironically, forsooth.*
- διά, prep. governing the gen. and acc. § 124, 5.—With the gen. *Through, by means of, in, by.*—With the accusative, *Through, on account of.*—Hence *διά τοῦτο, on this account.—διά τί; on what account? wherefore?*—In composition, *through, asunder, over;—intensive, thoroughly.*
- διαβαίνω, f. -βήσομαι, &c. (διά and βαίνω, *to go*). *To go through or over, to cross.*
- διαβάλλω, f. -βᾶλῶ, &c. (διά, and βάλλω, *to cast*). *To throw, or cast through, to pierce,—to slander.*
- διάβασις, εως, ἡ (fr. διαβαίνω). *A crossing, a passing over.*
- διαβατός, ἡ, ὄν, adj. (fr. same). *To be crossed, or passed, passable.*
- διαβιώω, f. -ώσω (διά, & βιωώ, *to live*). *To live through, to pass.*
- διαβλέπω, f. -ψω, &c. (διά, and βλέπω, *to look*). *To look earnestly, to see clearly.*

- διαβοάω, f. -ήσω, &c. (διά, thoroughly, and βοάω, to shout). To shout aloud, to noise abroad, to render famous, or infamous. —PASS. to be celebrated, to become famous.
- διαβοητός, όν, adj. (fr. διαβοάω). Noised abroad, celebrated, rendered famous:—notorious, infamous.
- διαβολή, ής, ή (fr. διαβάλλω, to slander). Slander, calumny, a slanderous accusation.
- διαγγέλλω, f. διαγγελῶ, &c. (διά, through, and ἄγγέλλω, to bring intelligence). To announce publicly, to spread a report.
- διαγίγνομαι, f. διαγενήσομαι, &c. (διά, through, and γίγνομαι, to exist). To hold out, to subsist, to continue:—to intervene, to elapse.
- διαγινώσκω, f. διαγνώσομαι, &c. (διά, thoroughly, and γινώσκω, to know). To know thoroughly, or accurately, to distinguish, to discriminate, to ascertain, to decide.
- διάγνωσις, εως, ή (fr. διαγιγνώσκω). The act of distinguishing, discernment, distinction, determination.
- διαγράφω, f. διαγράψω, &c. (διά, throughout, and γράφω, to write, to delineate). To delineate, to describe:—to draw up a list:—to distribute, to assign.
- διάγω, f. διάζω, &c. (διά, through, and ἄγω, to lead). To lead through, to transport:—to pass, to spend one's time, to continue.
- διαγωνίζομαι, f. διαγωνίσομαι, &c. (διά, thoroughly, and ἄγωνίζομαι, to contend). To contend earnestly, to fight vigorously, to strive resolutely.
- διάδημα, ἄτος, τό (fr. διαδέω, to bind round). A diadem, a band or fillet around the brow.
- διαδιδράσκω, f. διαδράσομαι, &c. (διά, through, and διδράσκω, to run). To run away, to escape, 2 a. pass. διέδρον.
- διαδίδωμι, f. διαδώσω, &c. (διά, through, and δίδωμι, to give). To transmit, to pass from one to another, to spread, to distribute.
- διαζώννυμι, f. διαζώσω, &c. (διά, thoroughly, and ζώννυμι, to encircle). To encircle, to gird about.
- διάθεσις, εως, ή (fr. διατίθημι, to arrange). Condition, state:—delivery, action, gesture.
- διαθήκη, ης, ή (fr. same). A will, a testament.
- διαίρέω, f. διαιρήσω, &c. (διά, through, and αἰρέω, to take). To cut through, to divide, to separate:—to distinguish, to determine.
- διαίρω, f. διαῖρῶ, &c. (διά, through, and αἶρω, to raise). To lift up, to raise, to encourage.
- δίαιτα, ης, ή. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.
- διαιτιάω (R. διαίτα), f. -ήσω, p. δεδιήτηκα (fr. διαίτα). To feed, to maintain:—to act as umpire, to settle differences.

διαιτητής, οὔ, ὅ (fr. διαιτάω). A judge, an umpire, an arbitrator.

διακαθαίρω, f. διακαθάρῳ, &c. (διά, thoroughly, and καθαίρω, to cleanse). To cleanse thoroughly, to purify.

διακαλύπτω, f. διακαλύψω, &c. (διά, asunder, and καλύπτω, to cover). To uncover.

διάκειμαι, f. διακεῖσθαι, &c. (διά, thoroughly, and κέιμαι, to lie). To be established, or fixed, to be disposed, or affected.—εὖ διακεῖσθαι, to be well in health, to be well disposed.—κακῶς, to be ill in health, to be ill disposed, or affected.

διακινδυνεύω, f. -εύσω, &c. (διά intens. and κινδυνεύω, to incur danger). To risk, to hazard, to expose greatly to danger.—Mid. to expose one's self to danger, to be in danger.

διακληρώω, f. -ώσω, &c. (διά, throughout, and κληρώω, to cast lots). To distribute by lot, to choose by lot.—Mid. to obtain by lot, to draw lots.

διακομίζω, f. -ῖσω, &c. (διά, through, and κομίζω, to carry). To convey through or over, to transport.—Mid. to pass over, to pass.

διακονέω (R. διακονε), f. -ήσω, p. δεδιακόνηκα (fr. διάκονος). To wait upon, to serve, to manage, to perform a service for another.

διακονίω, f. -ῖσω, &c. (διά, tho-

roughly, and κονίω, to cover with dust). To cover with dust.—Mid. to cover one's self with dust, as the Athletæ before combat.—Hence, to prepare for combat, to raise a dust.

διάκονος, ου, ὅ and ἦ. An attendant, a servant, one who acts for another.

διακόπτω, f. διακόψω, &c. (διά, asunder, and κόπτω, to cut). To cut asunder, to cut off, to cut in pieces.

διακόσιοι, αι, α, num. adj. Two hundred.

διακόσμησις, εως, ἡ (fr. διακοσμέω, to arrange). Arrangement, regulation, administration.

διακρίνω, f. διακρίνῳ, &c. (διά, between, and κρίνω, to judge). To judge between, to separate, to discern, to determine.

διακῆμαίνω, f. διακῆμῶ, p. διακῆμαγκα (διά, thoroughly, and κημαίνω, to raise in waves). To raise in waves, to render stormy.

διακωλύω, f. -ύσω, &c. (διά, thoroughly, and κωλύω, to restrain). To hinder, to restrain, to keep from.

διαλαμβάνω, f. διαλήφομαι, &c. (διά, asunder, and λαμβάνω, to take). To take a share, to participate in, to divide, to distinguish between:—to occupy, to keep.

διαλάμπω, f. διαλάμψω, &c. (διά, through, and, λάμπω, to shine). To shine through, to appear.

διαλανθάνω, f. διαλήσω, &c. (διά, thoroughly, and λανθάνω, to be concealed). To be completely concealed, or unknown, to escape.

διαλέγω, f. -λέξω, &c. (διά, between, and λέγω, to choose). To choose between, to select, to set apart.—MID. to discover, to converse.

διαλείπω, f. -λείψω, &c. (διά, asunder, and λείπω, to leave). To intermit, to omit, to leave off, to forbear.

διάλεκτος, ου, ὅ (fr. διαλέγω). A dialect, a language, discourse.

διαλλάγή, ἤς, ἥ (fr. διαλλάσσω). A reconciliation.

διαλλάσσω, Att. -τιω, f. διαλλάξω, &c. (διά, thoroughly, and ἀλλάσσω, to change). To change, to substitute, to depart from, to distinguish.—MID. to become reconciled, to exchange with one another.—PASS. to be reconciled.

διάλυσις, εως, ἥ (fr. διαλύω, to separate). A separation, of contending parties:—hence, a reconciliation, a pacification.

διαλύω, f. -ύσω, &c. (διά, thoroughly, and 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.

διαμένω, f. διαμενῶ, &c. (διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.

διαμνάομαι, f. διαμνήσομαι, &c. (διά, thoroughly, and μνάομαι, to remember). To remember distinctly, to continue to recollect.

διαμνημονεύω, f. -είσω, &c. (διά, intens. and μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.

διανέμω, f. διανεμῶ, &c. (διά, asunder, and νέμω, to assign). To divide, to distribute, to assign.

διανίστημι, f. διαναστήσω, &c. (διά, thoroughly, and ἀνίστημι, to place up). To make to stand up, to arouse, to erect:—to stand upright.

διανοέομαι, f. διανοήσομαι, &c. (διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to conceive in the mind, to design, to intend.

διάνοια, ας, ἥ (fr. διανοέομαι). Thought, reflection, consideration.

διανύω, f. -ύσω, &c. (διά, thoroughly, and ἀνύω, to perform). To do completely, to finish.—διανύειν ὁδόν, to perform a journey, to travel over.

διαπαντός, adv. (fr. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually:—every where (scil. παντός τόπου). Thoroughly, wholly.

διαπέμπω, f. διαπέμψω, &c. (διά, through, and πέμπω, to send). To send through, across, or over, to send away.—MID. to send for, to send to each other.

- διαπέτομαι, f. διαπετήσομαι, by syncope, διαπτήσομαι, &c. (διά, through, and πέτομαι, to fly). To fly through, to fly.
- διαπίπτω, f. διαπεσοῦμαι, &c. (διά, through, and πίπτω, to fall). To fall through, to fall to pieces, to decay, to fall away.
- διαπλέκω, f. -πλέξω, &c. (διά, through, and πλέκω, to weave). To interweave, to intertwine, to weave, to braid.
- διαπλέω, f. -πλεύσομαι, &c. (διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.
- διαπνέω, f. -πνεύσω, &c. (διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through, to recover breath, to revive.
- διαπονέω, f. -ήσω, &c. (διά, thoroughly, and πονέω, to labor). To labor diligently, to perfect, to toil, to procure by toil, &c.
- διαπορέω, f. -ήσω, &c. (διά, thoroughly, and ἄπορέω, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed, to be greatly at a loss.
- διαπράσσω, Att. -ττω, f. διαπράξω, &c. (διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to put an end to, to destroy.
- διαπρεπής, ἑς, adj. (διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, excellent.
- διαπυνθάνομαι, f. διαπεύσομαι, &c. (διά, thoroughly, and πυνθάνομαι, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.
- διάπυρος, ον, adj. (fr. διά, thoroughly, and πῦρ, fire). Glowing, red hot, fiery.
- διαρκής, ἑς, adj. (fr. διαρκέω, to suffice). Sufficient equal to, lasting, durable, constant.
- διαρπάζω, f. -ἄσω, and -άξω, &c. (διά, thoroughly, and ἄρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.
- διαρρέω, f. διαρρέύσω, &c. (διά, through, and ῥέω, to flow). To flow through, or away, to escape, to perish.
- διαρρήγνυμι, f. διαρρήξω, &c. (διά, thoroughly, and ῥήγνυμι, to break). To break in pieces, to tear, to burst asunder, to break through.
- διαρρόντος, ον, adj. (fr. διαρρέω). Well watered.
- διασκάπτω, f. -σκάψω, &c. (διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.
- διασπάω, f. -ἄσω, &c. (διά, asunder, and σπάω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.
- διασπείρω, f. διασπερῶ, &c. (διά, thoroughly, and σπείρω, to sow). To scatter widely, to disseminate, to disperse.
- διάστασις, εως, ἡ (fr. διά, apart, and ἵσταναι, to stand). Dis-

- tance, intermediate space, an interval:—disagreement, discord.
- διάστημα, ἄτος, τό (fr. same). Intermediate space, distance, &c.
- διαστρώννυμι, f. διαστρώσω, p. διέστρωκα (διά, thoroughly, and στρώννυμι, to spread). To spread out, to smooth down, to lay out, to prepare.
- διασώζω, f. -σώσω, &c. (διά, thoroughly, and σώζω, to save). To save (from danger), to carry through safely.
- διατάσσω, Att. -τιω, f. διατάξω, &c. (διά, thoroughly, and τάσσω, to arrange). To arrange in order, to regulate, to appoint:—to draw up an army in battle array.—MID. to ordain, to decree, to determine.
- διατείνω, f. διατεῖω, &c. (διά, through, and τείνω, to extend). To stretch out, to extend, to aim at, to tend to, &c.
- διατελέω, f. -έσω, &c. (διά, thoroughly, and τελέω, to complete). To finish completely:—to continue, to persevere, to remain.—διατελέω ποιῶν, I continue doing, § 177, 4.
- διατέμνω, f. διατεμῶ, &c. (διά, through, and τέμνω, to cut). To cut through, to split, to divide, to sever.
- διατί, adv. for διὰ τί, see διά.
- διατίθημι, f. διαθήσω, &c. (διά, and τίθημι, to place). To dispose, to arrange, to set in order.
- διατρέφω, f. διαθρέψω, &c. (διά, thoroughly, and τρέφω, to nourish). To nourish, to support, to bring up, to provide for.
- διατριβή, ἤς, ἡ (fr. διατριβῶ). Delay:—a mode of life, abode, sojourn, occupation:—a place of amusement.
- διατριβῶ, f. -τριψω, &c. (διά, thoroughly, and τριβῶ, to spend). To abide, to tarry, to live, to spend time.
- διανγής, ἐς, adj. (fr. διά, intens., and ἀγγή, splendor). Brilliant, splendid, bright.
- διαφανής, ἐς, adj. (fr. διά, thoroughly, and φαίνομαι, to appear). Transparent, clear, bright, manifest.
- διαφερόντως, adv. (fr. διαφέρω, to excel). Conspicuously, especially, eminently, remarkably.
- διαφέρω, f. διοίσω, &c. (διά, through, and φέρω, to bring). To bring through, to carry:—to differ (from another), to surpass, to excel, to be eminent.
- διαφεύγω, f. m. διαφεύξομαι, &c. (διά, through, and φεύγω, to flee). To flee through, to flee across, to escape.
- διαφθείρω, διαφθερῶ, &c. (διά, thoroughly, and φθείρω, to destroy). To ruin totally, to destroy, to corrupt.
- διαφορά, ἄς, ἡ (fr. διαφέρω). A difference, a change:—a controversy, a feud.
- διάφορος, ον, adj. (fr. same). Different, distinguished, eminent, excelling.
- διαφυλάσσω, Att. -τιω, f. -φυ-

- λάξω, &c. (διά, thoroughly, and φυλάσσω, to guard). To preserve, to watch over carefully, to watch, to observe narrowly.
- διαχάινω, f. -χάινω, &c. (διά, thoroughly, and χάινω, to gape). To gape widely, to gape.
- διαχειρίζω, f. -ίσω, &c. (διά, thoroughly, and χειρίζω, to handle). To handle, to manage, to take care of.
- διδασκᾶλειον, ου, τό (fr. διδάσκαλος). A school, a place of instruction.
- διδασκᾶλιον, ου, τό (fr. same). The fee of a teacher, tuition fee.
- διδάσκαλος, ου, ὁ (fr. διδάσκω). A teacher.
- διδάσκω (R. διδάξ, and διδάσκει), f. διδάξω, p. δεδιδάχα. To teach, to instruct.—Mid. to cause to be instructed.
- διδόω (R. διδο), f. διδώσω. To give, same as δίδωμι.
- διδυματόκος, ου, adj. (fr. δίδυμος, twin, and τικτω, to bring forth). Bringing forth twins, the mother of twins.
- Δίδυμοι, ων, οἱ. The Twins, the constellation Gemini.
- δίδυμος, ου, adj. (fr. δις, twice). Double, twin.—Subst. ὁ and ἡ. A twin child.
- δίδωμι (R. δο), f. δώσω, p. δέδωκα, 1 a. ἔδωκα, § 110, 2; 2 a. ἔδων. To give, to bestow, to grant; p. pass. δίδομαι, § 110.4.
- δίειμι, f. διείσομαι, &c. (διά, and εἶμι, to go). To go through, to penetrate:—to relate.
- δίειμι, f. διείσομαι, &c. (διά, and εἶμι, to be). To be always.
- διέξειμι, f. -είσομαι, &c. (διά, completely, and ἔξειμι, to go forth). To go altogether out of, to pass through, to go over:—to read over, to narrate.
- διεξέρομαι, f. διεξελεύσομαι, &c. (διά, through, and ἐξέρομαι, to go). To go completely out of, to go through, to pass over, to come forth.
- διεργάζομαι, f. διεργάσομαι, &c. (διά, thoroughly, and ἐργάζομαι, to achieve). To perfect, to accomplish:—to destroy.
- διέρχομαι, f. διελεύσομαι, &c. (διά, through, and ἔρχομαι, to go). To go through, to cross over:—to consider, to relate, to treat.
- διέχω, f. διέξω, &c. (διά, asunder, and ἔχω, to have, or hold). To divide, to open, to cleave.—Intr. To stand asunder, to be distant.
- διηγέομαι, f. -ήσομαι, &c. (διά, through, and ἡγέομαι, to lead). To lead through; hence, to relate, to recount, to declare.
- διήγημα, ἄτος, τό (fr. διηγέομαι). A narration, a recital.
- διήκω, f. -ήξω, &c. (διά, through, and ἡκω, to come). To come through, to traverse, to reach through, to extend to.
- διηνεκής, ἐς, adj. (fr. διά, through, and ἡνεκής, extended). Extended throughout, continuous, perpetual:—persevering.
- Διθύραμβος, ου, ὁ. Dithy-

- rambus*, a name of Bacchus. Hence odes in honour of Bacchus are called *Dithyrambics*.
- διῶστημα, f. διαστήσω, &c. (διά, *asunder*, and ἵστημι, *to place*). *To separate, or put asunder, to cause dissension.*—Intr. *to be distant, to be at variance.*
- δικάζω (R. δικαδ), f. δικᾶσω, p. δεδικᾶκα (fr. δίκη, *justice*). *To render justice, to judge, to decide.*—MID. *to go to law, so as to obtain justice for one's self.*
- δίκαιος, α, ον, adj. (fr. same). *Just, upright.*—ὁ δίκαιος, *the Just*, an epithet of Aristides.—παρὰ τὸ δίκαιον, *contrary to justice.*—ἐκ τοῦ δίκαιου, *justly.*
- δικαιοσύνη, ης, ἡ (fr. δίκαιος). *Justice.*
- δικαίως, adv. (fr. δίκαιος). *Justly, with reason.*
- δικαστήριον, ου, τό (fr. δικάζω). *A judgment-seat, a tribunal.*
- δικαστής, ου, ὁ (fr. same). *A judge.*
- δίκη, ης, ἡ. *Justice, right, a lawsuit:—penalty, atonement.*—Adverbially, κατὰ δίκην, or δίκην. *After the manner of, like.*
- Δίκη, ης, ἡ. *Dicē*, the goddess of justice.
- διμήνος, ον, adj. (fr. δὶς, *twice*, and μήν, *a month*). *Of two months, two months old.*
- διμορφος, ον, adj. (fr. δὶς, *twice*, and μορφή, *a form*). *Having a double form, of a mixed nature.*
- διό, conj. (for δι' ὃ, *on account of which*). *On which account,*
- wherefore:—therefore, on this account.*
- Διογένης, εος, contr. ους, ὁ. *Dio-gēnes*, a celebrated cynic philosopher.
- διοικέω, f. -ήσω, &c. (διά, *thoroughly*, and οἰκέω, *to manage*). *To manage carefully, to regulate, to direct, to govern.*
- διοίκησις, εως, ἡ (fr. διοικέω). *Management of a household, management, administration.*
- Διομήδης, εος, ὁ. *Diomēdes*, a king of Thrace, who fed his horses with human flesh.
- Διονύσιος, ου, ὁ. *Dionysius*, the tyrant of Syracuse.
- Διόνυσος, ου, ὁ. *Bacchus.*
- διόπερ, conj. (δι' ὅπερ, *on account of which*). *Wherefore, on which account, whence:—therefore.*
- διορθόω, f. -ώσω, &c. (διά, *thoroughly*, and ὀρθόω, *to straighten*). *To make straight, to rectify, to restore, to remedy.*
- διορίζω, f. -ίσω, &c. (διά, *between*, and ὀρίζω, *to limit*). *To set limits between, to bound, to separate, to divide.*
- διορύσσω, Att. -τιω, f. διορύξω, &c. (διά, *through*, and ὀρύσσω, *to dig*). *To dig through.*
- διῶς, α, ον, adj. contr. for διῶς (fr. Διός, gen. of Ζεύς, *Jupiter*). *Divine, godlike, illustrious, distinguished.*
- Διόσκουροι, ων, οἱ (fr. Διός, gen. and κοῦροι, *sons*). *Dioscūri*, Castor and Pollux, sons of Jupiter.

- διότι, conj. (for δι' ὅτι, on which account). *Wherefore, on this account, because, therefore, that.*—Interrogatively, *wherefore? why?*
- διπλάσιος, α, ον, adj. (fr. δίς, twice, and πῆσιος, equal). *Twice as much, double.*
- διπλός, ὄη, ὄον, contr. οὔς, ἦ, οὔν, adj. (fr. δίς, twice, and πλέω, for πλέω, to fold). *Twofold, double.*—Hence, *ample, spacious.*
- δίπους, ὄνν, gen. -ποδος, adj. (fr. δίς, and πούς, a foot). *Two-footed.*
- δίς, num. adv. *Twice, double, separately.*
- δίσκος, ου, ὄ (fr. δῖκεῖν, to fling). *A discus, a quoit, a disc.*
- δισσός, ἦ, ὄν, and Att. διττός, ἦ, ὄν, adj. (fr. δίς). *Double.*—Pl. two.
- δισχίλιοι, αι, α, num. adj. (fr. δίς, and χίλιοι, a thousand). *Two thousand.*
- διφθέρα, ας, ἦ (fr. δέφω, to moisten). *A skin, a hide, &c.*
- δίφρος, ου, ὄ, by syncope for διφρός (fr. δίς, double, and φέρω, to bear). *A chariot seat holding two persons, a double seat, a throne.*
- διφρής, ἐς, adj. (fr. δίς, double, and φύη, nature). *Of a two-fold nature.*
- δίχηνος, ον, adj. (fr. δίς, double, and χηλή, a cloven foot). *Cloven-footed, two-toed.*
- δίψα, ης, ἦ. *Thirst:—longing.*
- διψάω (R. διψα), f. -ήσω, p. δεδιψηκα (fr. δίψα). *To thirst, to be thirsty, to long for.*
- δίψος, εος τό. *Thirst.*
- δίω, imperf. ἔδιον, 2 p. in the sense of the present, δέδια (an old epic form for δέιδω). *Intr. to fear, to be afraid, to flee.*
- διωγμός, οὔ, ὄ (fr. διώκω). *Pursuit, prosecution, persecution.*
- διωκτέος, α, ον, adj. (fr. διώκω). *To be pursued, &c.*—διωκτέον, *we must pursue.*
- διώκω (R. διωκ), f. διώξω, p. δεδιώχα. *To pursue, to prosecute, to expel.*
- διώξις, εως, ἦ (fr. διώκω). *Pursuit, prosecution.*
- διώρξ, ἔχος, ἦ (fr. διορύσσω, to dig through). *A canal, a trench.*
- δοκέω (R. δοκε and δοκ), f. δοκήσω, and δόξω, p. δέδοχα, p. pass. δέδογμα. *To think, to be of opinion, to appear, to seem, to suppose, to pretend.*—Impers. δοκεῖ, &c. *it seems, it seems good, or proper, it pleases, it appears.*
- δόλιος, α, ον, adj. (fr. δόλος, a stratagem). *Cunning, artful, deceitful.*
- Δόλοπες, ων, οἱ. *Dolopians, a people of Thessaly.*
- δόμος, ου, ὄ (fr. δέμω, to construct). *A building, a house, a mansion.*
- δόναξ, ἄκος, ὄ (fr. δονέω, to shake). *A reed.*
- δονέω (R. δονε), f. -ήσω, p. δεδόνηκα. *To bend, to shake, to disturb.*
- δόξα, ης, ἦ (fr. δοκέω, to think). *Opinion, belief, fame, glory, esteem.*

- δορά, ἄς, ἡ (fr. δέρω, to flay). A skin, a hide.
- δορκάς, ἄδος, ἡ (fr. δέσκω, to see, p. m. δέδορκα). An antelope, an animal of quick sight.
- δόρπον, ου, τό. Supper.
- δόρυ, δόρυτος, Ion. δοῦρύτος, contr. δουρός, τό. A spear.—Pl. δοῦρα, ων, &c.
- δορυφόρος, ου, ὁ (fr. δόρυ, and φέρω, to carry). A spearman.
- δόσις, εως, ἡ (fr. δίδωμι, to give). A gift, a present.
- δουλεύω (R. δουλευ), f. -εύσω, p. δεδούλευκα (fr. δοῦλος). To be a slave, to serve.
- δούλη, ης, ἡ (fr. δοῦλος). A female slave.
- δοῦλος, ου, ὁ (fr. δέω, to bind). A slave.
- δουλόω (R. δουλο), f. -ώσω, p. δεδούλωκα (fr. δοῦλος). To enslave, to subjugate.
- δουπέω (R. δουπε, 3 δουπ), f. δουπήσω, 2 p. δέδουπα (fr. δοῦπος). To make a heavy noise (as in falling), to fall in battle.
- δοῦπος, ου, ὁ. A heavy sound, clash, noise.
- δουρός. See δόρυ.
- δράκων, οντος, ὁ (fr. δέσκω, to see, 2 R. δρακ, by Metath. δρακ). 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 (fr. δράω, to act). An action, a representation of an action, a play, a drama.
- δραπέτης, ου, ὁ (fr. διδράσκω, to run). A runaway slave, a fugitive.
- δραπετίδας, ου, Dor. for δραπετίδης, ου, ὁ (fr. same). A runaway slave, a runaway.
- δραχμή, ἤς, ἡ. A drachma, an Athenian coin, worth about 17 cents.
- δράω (R. δρα), f. δράσω, p. δέδραῶκα. To do, to be active, to deal with.
- δρεπᾶνηφόρος, ον, adj. (fr. δρεπᾶνη, a sickle, and φέρω, to carry). Bearing a sickle, or scythe.—δρεπᾶνηφόρον ἄγμα, a chariot armed with scythes.
- δρέπᾶνον, ου, τό (fr. δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.
- δριμύλος, ον, adj. (fr. δριμύς). Somewhat sharp, painful, pungent.
- δριμύς, εἶα, ὕ, adj. *Sharp, cutting, painful, pungent, fierce, severe.
- δρομαῖος, α, ον, and ος ον, adj. (fr. δρόμος). Of, or for running, running, on a run.
- δρόμος, ου, ὁ (fr. δρέμω, obsol. to run, 3 R. δρομ). Running, the course, a race course, a chase.—ἡππου δρόμος, a day's journey on horseback.
- δρόσος, ου, ἡ. Dew.
- Δρύας, αντος, ὁ. Dryas, the father of Lycurgus.
- δρυμός, οὔ, ὁ (fr. δρυς). A forest, a wood.—Pl. poetic, δρυμά.
- δρυς, ὕος, ἡ. An oak tree, a tree.
- δύναμαι (R. δυνᾶ), f. δυνήσομαι,

- p. δεδύνημαι. *To be able, to have power, can, to avail, to be worth, to mean.*
 δυνάμις, εως, ἡ (fr. δύνᾱμαι). *Power, ability, influence, force, efficacy, worth.*—Pl. *forces, troops.*
 δυναστεία, ας, ἡ (fr. δυναστεύω). *Authority, government, rule.*
 δυναστεύω (R. δυναστευ), f. -εύσω, p. δεδυνάστευκα (fr. δυνάστης, a sovereign). *To exercise sovereign power, to govern, to rule.*
 δυνάτος, ἡ, ὄν, adj. (fr. δύνᾱμαι). *Able, powerful, capable, influential.*—ὡς δυνάτῳ, *as far as possible, as much as possible.*
 δύο, num. adj. indecl. *Two.*
 δύς, An inseparable particle, denoting *difficulty, evil, misfortune*, and very often in a private sense, denoting *not, un-, in-, mis-, dis-, &c.*
 δυσδαίμων, ονος, adj. (fr. δύς, *not*, and δαίμων, *fortunate*). *Unfortunate.*
 δυσείδεια, ας, ἡ (fr. δυσειδής). *Deformity, ugliness.*
 δυσειδής, ές, adj. (fr. δύς, *ill*, and εἶδος, *appearance*). *Ill-favoured, deformed, ugly.*
 δυσέλικτος, ον, adj. (fr. δύς, *difficult*, and ἐλίσσω, *to roll*). *Difficult to unravel, involved, complicated.*
 δυσέξοδος, ον, adj. (fr. δύς, *with difficulty*, and ἔξοδος, *departure*). *From which departure is difficult, inextricable.*
 δυσέργος, ον, adj. (fr. δύς, *slow*, and ἔργον, *labor*). *Slow in working, inactive, sluggish, laborious, toilsome.*
 δύσις, εως, ἡ (fr. δύνω, *to go down*). *The setting of the sun, sunset, the west, descent.*
 δυσμάθής, ές, adj. (fr. δύς, *with difficulty*, and μαθηάω, *to learn*). *Learning with difficulty, slow to learn.*
 δυσμάχος, ον, adj. (fr. δύς, *with difficulty*, and μάχομαι, *to contend*). *Hard to contend with.*
 δυσμενής, ές, adj. (fr. δύς, *evil*, and μένος, *mind*). *Ill-disposed, hostile.*
 δυσμή, ἡς, ἡ (poetic for δύσις). *Sunset, the west, descent.*
 δύσμορος, ον, adj. (fr. δύς, *evil*, and μόρος, *fate*). *Ill-fated, unfortunate, wretched.*
 Δύσπαρις, ἴδος, ὁ. *Ill-fated Paris.*
 δύσπορος, ον, adj. (δύς, *difficult*, and πόρος, *a passage*). *Difficult to pass, difficult.*
 δύσποτμος, ον, adj. (δύς, *ill*, and πότμος, *fate*). *Ill-fated, unhappy.*
 δύστηνος, ον, adj. (fr. δύς, *with difficulty*, and στένω, *to groan*). *Wretched, miserable, unfortunate.*
 δυστυχέω (R. δυστυχε), f. -ήσω, p. δεδυστύχηκα (fr. δυστυχής, *unlucky*). *To be unhappy, to be unlucky.*
 δυσφορέω (R. δυσφορε), f. -ήσω, p. δεδυσφόρηκα (fr. δυσφόρος, *insupportable*). *To be greatly afflicted, to bear impatiently, to grieve.*

δυσχεραίνω (R. *δυσχεραίνω*, 2 *δυσχεραίνω*), f. *δυσχεραῖνῶ*, p. *δεδυσχεράρα* (fr. *δυσχερής*). *To be unable to endure, to be distressed, to grieve:—to abhor.*

δυσχερής, ἑς, adj. (fr. *δύς*, *with difficulty*, and *χείρ*, *the hand*). *Awkward in doing, clumsy:—offensive, vexatious, morose, disagreeable.*

δύω, dual *δυοῖν* and *δυεῖν*, pl. *δυῶν*, § 57, 2. *Τῶο*.

δύω and *δύνω* (R. *δυ*), f. *δύσω*, p. *δέδυνα*, 2 a. *ἔδυν*. *To go into, or under, to enter, to go beneath, to set, to go down.*

δωδέκατος, η, ον, num. adj. ord. (fr. *δώδεκα*). *The twelfth.*

δώδεκα, adj. (*δύο*, *δέκα*). *Twelve.*

δωδέκατος, same as *δωδέκατος*.

Δωδωνίς, ἴδος, adj. *Dodonean.*

δῶμα, ἄτος, τό (fr. *δέμω*, *to build*). *An edifice, a house, an abode.*

δωρεά, ἄς, ἡ (fr. *δώρον*). *A gift, adv. δωρεάν, as a gift, gratis.*

δωρέομαι (R. *δωρε*), f. *ἤσομαι*, p. *δεδώρημαι* (fr. the same). *To bestow as a gift, to give.*

δώρημα, ἄτος, τό (fr. *δωρέομαι*). *A gift, a present.*

Δώρις, ἴδος, adj. Only in the feminine, *Dorian*.—Subst. *Doris*, a goddess of the sea.

δῶρον, ου, τό (fr. *δῶν*, fr. which *δίδωμι*, *to give*). *A gift, a present.*

E.

εἰάν, Att. ἦν, conj. (contr. for *εἰ ἄν*, used mostly with the sub-

conjunctive mood, § 172, Obs. 7). *If, in case, whether.—εἰάν μή, if not, unless, except.*

ἔαρ, ἔαρος, τό (contr. ἦρ, ἦρος). *The Spring.*

ἑαυτοῦ, ἦς, οὔ, reflex. pron. § 63. *His own, her own, its own:—of himself, of herself, of itself.*

—Also used by the Attics for *ἑμαυτοῦ* and *σεαυτοῦ*, § 63, 5.

εἰάω (R. *εἰα*), f. *εἰάσω*, p. *εἰάκα*, imperf. *εἰών*. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*

ἑβδομήκοντα, num. adj. (fr. *ἑβδομος*). *Seventy.*

ἑβδομος, η, ον, num. adj. ord. (fr. *ἑπτὰ*, *seven*). *Seventh.*

ἕγγονος, ου, ὁ. *A grandson, a descendant.*

ἕγγυάω (R. *ἕγγυα*), f. *ἕγγυω*, p. *ἕγγυήκα* (fr. *ἕγγυη*, *surety*). *To give as security, to pledge one's self, to promise, to deliver.*

ἕγγυθεν, adv. (fr. *ἕγγύς*, *near*, and *θεν*, *from*). *From near, close by, near.*

ἕγγύς, adv. *Near, at hand.*—Comp. *ἕγγυτέρω*, and *ἕγγιον*, *nearer*.—Superl. *ἕγγυτάτω* and *ἕγγιστα*, *nearest, or next*.

ἐγείρω (R. *ἐγειρῶ*, 2 *ἐγειρῶ*, 3 *ἐγορῶ*), f. *ἐγειρῶ*, p. *ἤγειρα*, Att. *ἐγήγερα*, 2 p. *ἐγήγορα*. *To awaken, to excite, to arouse, to animate.*

ἐγκαθέδω, f. *ἐγκαθευδήσω*, &c. (*ἐν*, *in*, and *καθεύδω*, *to sleep*) *To sleep in, to lie down upon.*

ἐγκαλέω, f. *ἔσω*, &c. (*ἐν*, *upon*, and *καλέω*, *to call*). *To call*

upon:—to summon, to prosecute, to accuse, to reproach.

ἐγκαρτερέω, f. -ήσω, &c. (ἐν, in, and καρτερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκανμα, ἄτος, τό (fr. ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκέφαλος, ου, ὁ (fr. ἐν, in, and κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (fr. ἐγκαλέω). An accusation, a charge, a reproach.

ἐγκλίνω, f. -ίνω, &c. (ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκράτεια, ας, ἡ (fr. ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ἐς, adj. (fr. ἐν, in, and κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, f. -κρύψω, &c. (fr. ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω (R. ἐγκωμιαδ), f. -ᾶσω, p. ἐγκεκωμιάξα (fr. ἐγκώμιος, pertaining to eulogy). To praise.

ἐγκώμιος, ου, adj. (fr. ἐν, in, and κῶμος, a festive assembly). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, &c., panegyric. —Subst. ἐγκώμιον, ου, τό, a song in praise of any one, an encomium, praise, a eulogy.

ἐγγήγορα, ας, ε, 2 perf. of ἐγείρω,

in the sense of the present, I am awake, I watch.

ἐγχειρίδιον, ου, τό (fr. ἐγχειρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vademecum. —a handle, a dagger.

ἐγχειρίζω (R. ἐγχειριδ), f. -ίσω, ἐγκεχειρίξα (fr. ἐν, in, and χεῖρ, the hand). To place in the hands:—to deliver, to consign, to intrust.

ἐγγέλυσ, vos, Att. εως, ἡ. An eel. ἐγγέω, f. ἐγγεύσω, &c. (fr. ἐν, into, and χέω, to pour). To pour into, to pour out, to fill up, 1 a. ἐνέχεια.

ἐγγος, εος, τό. A spear.

ἐγχώριος, ου, adj. (fr. ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ, &c. 1st pers. pron. § 60, I.—ἐγώγε, I at least, I for my part.

ἐγών, poetic for ἐγώ, before a vowel.

ἐδάφος, εος, τό (fr. ἔδος, a basis). A foundation:—the ground.

ἐδεσμα, ἄτος, τό (fr. ἔδω, to eat). Food, victuals.

ἐδητύς, ύος, ἡ (fr. same). Food, feasting.

ἔδω (R. ἔδε, 2 ἔδ, also, 2 φαγ, 3 ἔδ), f. ἐδέσω, ἔδομαι, and ἔδουμαι, p. ἐδήδοκα, 2 a. ἔφαγον, p. pass. ἐδήδεσμαι; see § 117, ἔδω. To eat, to devour, to consume.

ἔδώδιμος, ου, adj. (fr. ἔδωδη, food). Edible, good for food.

ἐπιπεῖν, poetic for εἰπεῖν, see εἰ-
πον.

ἔζομαι (R. ἐδε), f. ἐδοῦμαι, p.
wanting, 1 a. ἐζέσθην. *To seat
one's self, to sit down, to sit.*

ἐθέλω (R. ἐθελε), f. ἐθελήσω, p.
ἤθελημα. *To will, to wish, to
feel inclined.*

ἐθίζω (R. ἐθιδ), f. ἐθίσω, p. ἐ-
θίκα (fr. ἔθος, custom). *To
accustom; intr. to be wont, to
be accustomed; p. pass. ἐθισ-
μαι, with a pres. sense, I am
wont.*

ἐθιστέος, ἑα, ἑον, adj. (fr. ἐθίζω).
To be accustomed, accustomed.
—ἐθιστέον, *we must accustom.*

ἔθνος, εος, τό. *A nation, a people.*
ἔθος, εος, τό (fr. ἔθω). *Habit,
custom, usage.*

ἔθω, pres. used in pt. only, viz.
ἔθων. *To be wont;—2 p. εἶ-
ωθα, I am wont.—κατὰ τὸ
ἔωθός, according to custom.—
ὡς περ εἶωθε, as is customary.*

ἐ, conditional particle. *If, whe-
ther.—With the indic., since.*
εἰ γάρ, *Oh that! would that!*
—εἰ καί, *although.*—εἰ μὴ, *un-
less.*—εἴ τις, *if any one.*

εἶαρ, ἄρος, τό (poet. for ἔαρ).
Spring.

εἶβω, poet. for λείβω. *To pour.—
δάκρυον εἶβειν, to shed tears.*

εἶδος, εος, contr. ονς, τό (fr. εἶδω).
*The look, aspect, form, appear-
ance.*

εἶδω (R. εἶδ, 2 ἶδ, 3 οἶδ). *To see.*
—MID. *to be seen, to appear,
to seem,* § 117, εἶδω.

εἶδω (R. εἶδε), f. εἶδήσω, and εἶ-

σομαι, p. ἔγνωκα (fr. γιγνώσκω),
2 perf. οἶδα, pres. tense. *To
see:—other tenses, to know,*
§ 112, IX. and § 117.

εἶδωλον, ου, τό (Dim. fr. εἶδος,
a form). *An image, a statue,
a representation.*

εἶθε, particle of wishing (fr. εἶ).
Oh that! would that! com-
monly joined with the optative.

εἰκάζω (R. εἰκαδ), f. εἰκάσω, p.
εἰκάνα, Att. ἤκακα (fr. εἰκός).
*To make like, to liken:—to
compare, to conjecture, to re-
present.—MID. to liken one's
self to, to assume a form.*

εἰκασία, ας, ἡ (fr. εἰκάζω). *Com-
parison, the art of representa-
tion, conjecture.*

εἰκελός, ου, adj. (fr. εἰκός). *Like,
resembling.*

εἰκός, ότος, τό (Neut. of εἰκός,
pt. of ἔοικα, 2 perf. of εἶκω, ob-
sol.) *That which is like, what
is right, the natural, the rea-
sonable.—ὡς εἰκός, as is natu-
ral, as is customary.*

εἰκοσι, num. adj. *Twenty.*
εἰκότως, adv. (fr. εἰκότος, gen. of
εἰκός). *Justly, rightly, properly.*

εἶκω (R. εἶκ), f. εἶξω, p. εἶχα. *To
yield, to give way.*

εἶκω (R. εἶκ, 2 ἶκ, 3 οἶκ), pres.
obsol. f. εἶξω, 2 p. with a pres.
sense ἔοικα, plup. ἐώκειν. *To
be like, to resemble, to appear,
to seem.—ἔοικε, impers., it
seems, it is fit.—ἔοικώς, Att.
εἰκώς, resembling, like.*

εἰκῶν, όνος, ἡ (fr. εἶκω). *A like-
ness, an image, a statue.*

Εἰλείθυια, ας, ἡ. *Ilithyia*, or *Lutina*, the goddess of childbirth.

εἶλω. *To roll up*, see Gram. § 117.

Εἰλώτης, ου, ὁ. *A Helot*. The Helots were inhabitants of Helos, reduced to slavery by the Spartans.

εἶμα, ἄτος, τό (fr. εἶμαι, p. pass. of ἐννῦμι, *to clothe*). *Clothing, a garment*.

εἶμαρμένον, ου, τό (fr. εἶμαρμαι, Attic for μέμαρμαι, p. pt. pass. of μείρομαι, *to obtain by lot*). *A decree of destiny, destiny, fate, death*.

εἶμι, f. ἔσομαι, imperf. ἦν, imperf. m. ἦμην, irreg., § 112, I. *To be, to exist, to live*;—impers. ἐστί, for ἔξεστι, *it is permitted, it is lawful, it is possible*.—οὐκ ἔστι, *it is not possible*.—ἐσθ' ὅτε, *sometimes, at times*.

εἶμι, f. εἶσομαι, imperf. ἦειν, § 112, II. *To go, to go on a journey, to travel*.—εἰς χεῖρας ἰέναι, *to join battle*.

εἶν, poet. for ἐν, prep. *In, &c.*

εἶνεκα, poet. for ἐνεκα. *On account of, &c.*

εἶπα, εἶπον (R. ἐπ), the first and second aorists of εἶπω, *to say*, obsol., used as aorists to φημί. *To say, to speak, to utter*.

εἶπερ, conj. (fr. εἶ, and περ). *If however, although, even though*.

εἶποθι, adv. (fr. εἶ, and πόθι, *any where*). *If any where*.

εἶρω (R. εἶργ), f. εἶρω, p. εἶρα. *To shut in, to inclose*.

εἶρω (R. εἶργ), f. εἶρω, p. εἶρα. *To shut out, to keep off from,*

to forbid, to prevent, to restrain.

εἶρεσία, ας, ἡ (fr. ἐρέσσω, *to row*). *Rowing*.

εἶρήνη, ης, ἡ. *Peace*.

Εἶρήνη, ης, ἡ. *Irēne*, the goddess of peace.

εἰς, or ἐς, prep. (governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—Relating to time, *towards, for, during, at*.—With numerals, *about, as many as, to the number of*. Before a genitive it governs an acc. understood; as, εἰς (δῶμα) Αἰδου.—εἰς τὰ ὀπίσω, *backward*.—εἰς τοῦτο, *to such a degree*, § 124, 6.

εἷς, μία, ἓν, num. adj. *One*.

εἰσάγω, f. -άσω, &c. (εἰς, *to*, and ἄγω, *to lead*). *To lead into, to introduce, to bring forward*.

εἰσβαίνω, f. εἰσβήσομαι, &c. (εἰς, *into*, and βαίνω, *to go*). *To go into, to enter, to go on board*.

εἰσβάλλω, f. εἰσβάλλω, &c. (εἰς, *into*, and βάλλω, *to throw*). *To throw into, to rush upon, to invade*.—Of a river, *to discharge itself, to empty*.

εἰσδύω, and εἰσδύνω, f. εἰσδύσω, &c. (εἰς, *into*, and δύω, *to go down*). *To go down into, to creep into, to descend into*.

εἰσεῖδον, 2 a. of εἰσεῖδω, obsol., used as aorist to εἰσοράω. *To look into, to gaze at, to behold*.

εἶσιμι, f. εἰσεισομαι, &c. (εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into*

εἰσέροχουμαι, f. εἰσελεύσομαι, &c. (εἰς, into, and ἔροχουμαι, to come).

To come into, to enter, to go into, to visit.

εἰςέτι, adv. (fr. εἰς, to, and ἔτι, still). To a still longer time, still farther, yet longer, still, besides.

εἰσηγέομαι, f. εἰσηγήσομαι, &c. (εἰς, into, and ἡγέομαι, to lead).

To lead forth into, to bring forward, to introduce, to propose, to induce.

εἰσηγητής, οὔ, ὁ (fr. εἰσηγέομαι).

One who brings forward, or introduces another, an inventor.

εἰσόδος, ου, ὁ (fr. εἰς, into, and ὁδός, a way). A way into, an entrance.

εἰσόκα, Dor. for εἰσόκε (poet. for εἰς ὃ κε). Till, until, as long as, so long as.

εἰσόπτρον, ου, τό (fr. εἰσόπτομαι, to look into). A mirror.

εἰσοράω, f. εἰσόφομαι, &c. (εἰς, into, and ὁράω, to look). To look into, to see into, to behold, to gaze upon.

εἰσπέμπω, f. εἰσπέμψω, &c. (εἰς, into, and πέμπω, to send). To send into, to introduce.

εἰςτε, for εἰς, to, and τε, particle of emphasis. Even to, up to.

εἰσφέρω, f. εἰσοίσω, &c. (εἰς, into, and φέρω, to bring). To bring into, to bring in:—to introduce, to propose.

εἰσφορέω, f. -ήσω, &c. (εἰς, into, and φορέω, to bring). To bring into, to store up, to collect.

εἰσχέω, f. εἰσχεύσω, &c. (εἰς, into,

and χέω, to pour). To pour into, to pour out (of one vessel into another).—Μῖδ. to flow into, to empty.

εἴσω, and ἔσω, adv. (fr. εἰς, into).

Within, into, to.

εἴτα, adv. So then, thereupon, thus then, therefore, next.

εἴτε, conj. (fr. εἶ and τε). Whether.—εἴτε... εἴτε, Whether... or, as... as, either... or.

εἴτις, εἴτι (fr. εἶ, and τίς, any one). If any one.

ἐκ (before a vowel ἐς), prep. governs the genitive only. Out, out of, from, away, beyond.—

In relations OF PLACE it means, out of, from the interior of.—

OF TIME, from, since, after; as, ἐξ οὗ, from the time that.—

ἐκ πολλοῦ, long since.—OF CAUSE, through, by means of, by.—

In composition, out, away, forth, utterly, completely, &c.

Ἐκάβη, ης, ἡ. Hecuba, wife of Priam, king of Troy.

ἕκαστος, η, ον, adj. Each, every, every one.

ἐκάστοτε, adv. (fr. ἕκαστος). Each time, every time, continually.

ἐκάτερος, α, ον, adj. (fr. ἐκάς, separate). Either of two, each, one or other, both.

ἐκατέρωθεν, adv. (fr. ἐκάτερος). From either side, on both sides.

ἐκᾶτι, Dor. for ἐκῆτι. By the pleasure of, by the favour of, on account of.

ἐκατόν, num. adj. indecl. A hundred.

ἐκατοστός, ἡ, ὄν, num. adj. ord. (fr. ἐκατόν). *The hundredth.*

ἐκβαίνω, f. ἐκβήσομαι, &c. (ἐκ, out, and βαίνω, to go). *To go out from, to disembark, to descend from.*

ἐκβάλλω, f. -βῶ, &c. (ἐκ, out of, and βάλλω, to cast). *To cast out of, to discharge from:—to drive forth, to expel, to banish.*

ἐκβιβρώσκω, f. ἐκβρώσω, &c. (ἐκ, completely, and βιβρώσκω, to eat up). *To eat up completely, to devour, to consume.*

ἐκβοάω, f. -ήσω, &c. (ἐκ, out, aloud, and βοάω, to cry). *To cry out aloud, to proclaim, to call aloud for.*

ἐκβολή, ἡς, ἡ (fr. ἐκβάλλω). *A discharge, the mouth of a river.*

ἐκγελάω, f. -ᾶσω, &c. (ἐκ, out, aloud, and γελάω, to laugh). *To laugh out, or aloud.*

ἐκγονος, ου, ὅ (fr. ἐκγίγνομαι, to be born of). *Offspring, a descendant.*

ἐκδέχομαι, f. ἐκδέσομαι, &c. (ἐκ, from, and δέχομαι, to receive). *To receive from, to succeed to, to expect.*

ἐκδέω, f. -δήσω, &c. (ἐκ, from, and δέω, to fasten). *To fasten from, to bind to.*

ἐκδιδάσκω, f.- διδάξω, &c. (ἐκ, thoroughly, and διδάσκω, to teach). *To teach thoroughly, to inform fully.*

ἐκδίδωμι, f. ἐκδώσω, &c. (ἐκ, away, and δίδωμι, to give). *To give away, to yield up, to publish.*

ἐκδιώκω, f. -διώξω, &c. (ἐκ, out,

and διώκω, to drive). *To drive out, to put to flight, to pursue.* ἐκδύω, and ἐκδύνω, f. -δύσω, &c. (ἐκ, out, and δύω, to come). *To come out of, to appear:—to put off (armour), to undress.*

ἐκεῖ, adv. *There, in that place.* ἐκεῖθεν, adv. (fr. ἐκεῖ, and θεν, from). *From that place, thence, thenceforward.*

ἐκεῖσε, adv. (fr. ἐκεῖ, and σε, to). *To that place, thither.*

ἐκεῖνος, η, ο, dem. pron. (fr. ἐκεῖ) *That, this:—he, she, it.*

ἐκθορέω, f. -ήσω, &c. (ἐκ, from, and θορέω, same as θρώσκω, to leap). *To leap from, to spring up from.*

ἐκκαθαίρω, f. -ᾶρῶ, &c. (ἐκ, thoroughly, and καθαίρω, to cleanse). *To cleanse thoroughly, to eviscerate, to purify.*

ἐκκαίδεκα, num. adj. (ἕξ, six, καί, and, and δέκα, ten). *Sixteen.*

ἐκκαλέω, f. -έσω, &c. (ἐκ, out, and καλέω, to call). *To call out, to summon forth.*

ἐκκαλύπτω, f. -ύψω, &c. (ἐκ, out, from, and καλύπτω, to cover). *To uncover, to expose, to reveal.*

ἐκκειμαι, f. -κεισομαι, &c. (ἐκ, out, and κειμαι, to lie). *To lie exposed, to lie open, to be public.*

ἐκκλησία, ας, ἡ (fr. ἐκκαλέω, to call out). *An assembly of the people (called out by heralds), a public assembly.*

ἐκκλίνω, f.- κλίνῶ, &c. (ἐκ, from, and κλίνω, to bend). *To bend*

- from, sc. a straight course, to go out of the way, to give way, to incline.
- ἐκκομίζω, f. -κομίσῳ, &c. (ἐκ, out, and κομίζω, to carry). To carry out for burial.
- ἐκκῦμαίνω, f. -κῦμαίνῳ, &c. (ἐκ, from, and κῦμαίνω, to fluctuate). To overflow:—to depart from a straight line, to waver, to be thrown into confusion.
- ἐκλάμπω, f. -λάμπω, &c. (ἐκ, out, and λάμπω, to shine). To shine forth, to shine brilliantly.
- ἐκλανθάνω, f. -λήσω, &c. (ἐκ, completely, and λανθάνω, to cause to forget). To cause total oblivion.—MID. to forget completely.
- ἐκλείπω, f. -λείπω, &c. (ἐκ, out, and λείπω, to leave). To leave out, to omit, to leave behind, to forsake.—INTR. to disappear, to die.—MID. to be inferior to, to cease.
- ἐκλύω, f. -ῦσω, &c. (ἐκ, from, and λύω, to loose). To loose from, to set free, to dissolve:—to wear out, to exhaust.
- ἐκούσιος, α, ον, and ος, ον, adj. (fr. ἐκὼν, willing). Voluntary, of one's own accord, spontaneous.
- ἐκουσίως, adv. (fr. ἐκούσιος). Voluntarily, willingly, spontaneously.
- ἐκπέμπω, f. -πέμπω, &c. (ἐκ, out, and πέμπω, to send). To send out, or away, to send forth to battle, to dismiss.
- ἐκπέρθω, f. -πέρθω, &c. (ἐκ, ut-
- terly, and πέρθω, to destroy). To destroy totally, to sack.
- ἐκπετάννυμι, f. -πετάσω, p. ἐκπεπέτακα, by syncope, ἐκπέπτακα, p. pass. ἐκπέπταμαι, 1 a. pass. ἐξεπετάσθη (ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.
- ἐπέτομαι, f. -πετήσομαι, &c. (ἐκ, away, and πέτομαι, to fly). To fly away.
- ἐκπήγνυμι, f. -πήξω, &c. (ἐκ, firmly, and πήγνυμι, to fasten). To join firmly, to congeal:—to freeze, to benumb.
- ἐκπηδάω, f. -ήσω, &c. (ἐκ, out, and πηδάω, to spring). To spring forth, to rush out, to sally forth.
- ἐκπίνω, f. -πώσω, &c. (ἐκ, totally, and πίνω, to drink). To drink up, to empty, to exhaust, to absorb.
- ἐκπίπτω, f. -πεσοῦμαι, &c. (ἐκ, out of, and πίπτω, to fall). To fall out of, to be banished from, to rush forth, to proceed from, to spread abroad.
- ἐκπλέω, f. -πλεύσομαι, &c. (ἐκ, out of, and πλέω, to sail). To sail out of, to sail away.
- ἐκπλήσσω, f. -πλήξω, &c. (ἐκ, completely, and πλήσσω, to strike). To strike with alarm, to terrify, to stun.
- ἐκπνέω, f. -πνεύσω, &c. (ἐκ, forth, and πνέω, to breathe). To breathe forth, to expire, to die.
- ἐκποδών, adv. (fr. ἐκ, from, and ποδῶν, gen. pl. of ποῦς, the

foot). From before the feet, away, out of the way.—ἐκποδῶν ποιῆσθαι, to put out of the way, to despatch, to remove,

ἐκπονέω, f. -ήσω, &c. (ἐκ, out, and πορεύω, to work). To work out, to produce by labour:—to adorn.

ἐκπρεπής, ἐς, adj. (fr. ἐκπρέπω, to excel). Excelling, illustrious.

ἐκπύρῳω, f. -ώσω, &c. (ἐκ, completely, and πύρῳω, to set on fire). To set completely on fire, to destroy by fire.

ἐκρίπτω, f. -ρίψω, &c. (ἐκ, off, and ῥίπτω, to throw). To cast off, to throw away.

ἐκσοβέω, f. -ήσω, &c. (ἐκ, away, and σοβέω, to drive). To drive away, to frighten away.

ἔκστασις, εως, ἡ (fr. ἐξίστημι, to displace). A displacing, disorder:—mental distraction, alienation, insanity.

ἐκτείνω, f. -τενῶ, &c. (ἐκ, out, and τείνω, to stretch). To stretch out, to extend.

ἐκτίθημι, f. ἐκθήσω, &c. (ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, f. -τίσω, &c. (ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοθι, adv. (fr. ἐκτός, outside). On the outside, out of, without.

ἐκτοπίζω (R. ἐκτοπιῖδ), f. -τοπίσω, p. ἐκτετόπικα (fr. ἐκ, away from, and τόπος, a place). To remove, viz., from one's usual abode, to retire, to depart.

Ἐκτόρεος, α, ον, Ion. ος, η, ον,

adj. Of, or belonging to Hector.

ἐκτός, adv. (fr. ἐκ, out). Without.

ἕκτος, η, ον, num. adj. (fr. ἕξ, six).

The sixth, adv. ἕκτον, sixthly. ἕκτοτε, adv. (ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, f. -τρέψω, &c. (ἐκ, from, andτρέπω, to turn). To turn away from, to avert.—MID. to turn aside, to deviate, to change one's form.

ἐκτρέφω, f. -θρέψω, &c. (ἐκ, completely, andτρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτρέχω, f. -θρέξομαι, and -δραμοῦμαι, &c. (ἐκ, from, andτρέχω, to run). To run from, to rush forth, to spring forth.

ἐκτυφλόω, f. -ώσω, &c. (ἐκ, completely, and τυφλόω, to blind). To make completely blind, to deprive wholly of sight.

Ἐκτωρ, ορος, ὁ. Hector, son of Priam, and the most valiant of the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκφέρω, f. ἐξοίσω, &c. (ἐκ, forth, andφέρω, to carry). To carry forth, to bring forward, to produce, to publish, to discover.—PASS. to be carried forth, to be driven from the right course.

ἐκφεύγω, f. -φεύξω, &c. (ἐκ, from, andφεύγω, to flee). To flee from, to avoid, to escape.

ἐκφοβέω, f. -ήσω, &c. (ἐκ, greatly, andφοβέω, to frighten). To

- frighten greatly, to terrify.—
 MID. to fear, to dread.
- ἐκφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.
- ἐκῶν, οὔσα, ὄν, adj. Voluntary, willing, of one's own accord.
- ἐλαία, ας, ἡ. An olive tree, an olive.
- ἐλαιον, ου, τό (fr. ἐλαία). Olive oil, oil.
- ἐλάττη, ης, ἡ. The pine-tree, the fir tree.
- ἐλάττωμα, ἄτος, τό (fr. ἐλάττω, to reduce). Reduction, diminution, loss.
- ἐλάττων, ου, Att. for ἐλάσσων, ου, adj. (comp. of ἐλάχης, small). Smaller, less, worse, inferior.
- ἐλαίνω (R. ἐλα), f. ἐλάσω, Att. ἐλῶ, p. ἡλάνα, Att. Red. ἐλήλανα (fr. ἐλάω, nearly obsol., to urge onward). To drive, to press hard on, to put to flight.—Intr. to advance, to ride, to proceed.
- ἐλάφος, ου, ὁ. A stag.
- ἐλαφρός, ἄ, ὄν, adj. Light, nimble, easy to be borne.
- ἐλαφρῶς, adv. (fr. ἐλαφρός). Lightly, nimbly, gently, &c.
- ἐλάχιστος, η, ου, adj. (superl. of ἐλάχης, small). Smallest, least.
- ἐλάχης, εἴη, ὅ, adj. (old poet. form of μικρός). Small, little, short, worthless.—Compared, ἐλάχης, ἐλάσσων, ἐλάχιστος.
- ἐλάω (R. ἐλα), rarely used, but furnishes the tenses to ἐλαίνω.
- ἐλαίρω (R. ἐλαιρω, 2 ἐλεῖρω), f. ἄρω, p. ἡέαρα (fr. ἔλεος). To pity.
- ἐλεγεῖα, ας, ἡ, and ἐλεγεῖον, ου, τό (fr. ἔλεγος, an elegy). A poem in elegiac measure, an elegy, a poem.
- ἐλεγχος, ου, ὁ (fr. ἐλέγχω). A proof, conviction.
- ἐλέγχω (R. ἐλεγχ), f. ἐλέξω, p. ἡλεγγα. To refute, to convict, to convince.
- ἐλεινός, ἡ, ὄν, adj. (fr. ἔλεος, pity). Pityable, exciting pity, affecting, sad, meriting compassion.
- ἐλεέω (R. ἐλεε), f. -εήσω, p. ἡλήμα (fr. ἔλεος, pity). To pity, to commiserate.
- ἐλεημοσύνη, ης, ἡ (fr. ἐλεήμων, compassionate). Compassion, alms, bounty.
- ἐλελίττω (R. ἐλελιγ), f. ἐλελίξω, p. εἰλέλιχα (poet. for ἐλίσσω). To brandish, to cause to thrill, to quiver.
- Ἐλένη, ης, ἡ. Helena, daughter of Leda by Jupiter, distinguished for her beauty, and being abducted from her husband Menelaus, by Paris, was the cause of the Trojan war.
- ἔλεος, ου, ὁ. Pity, compassion, mercy.
- Ἐλεος, ου, ὁ. Eleus, the god of mercy.
- ἐλευθερία, ας, ἡ. Freedom, liberty; and
- ἐλευθέριος, ου, and α, ου, adj. Free spirited, frank; from
- ἐλεύθερος, α, ου, adj. (fr. ἐλεύθω). Free, i. e. going at liberty.
- ἐλευθερώω (R. ἐλευθερο) fr. -ώσω, p. ἡλευθέρωκα (fr. ἐλεύθερος).

- To free, to emancipate, to release, to deliver.*
- Ἐλευσίνιος, α, ον, adj. *Eleusinian, from,*
- Ἐλευσίς, ἴνος, ἡ. *Eleusis, a city of Attica, famed for the mysteries of Ceres; hence called "Eleusinian."*
- ἐλεφαντιστής, οὔ, ὁ. *An elephant hunter; from,*
- ἐλέφας, αντος, ὁ and ἡ. *The elephant:—ivory.*
- Ἐλικόν, ὠνος, ὁ. *Helicon, a famous mountain in Bœotia, sacred to Apollo and the Muses.*
- ἔλκος, εος, τό. *A wound.*
- ἐλκύνω (R. ἐλκυ), f. -ῦσω, p. εἰλκύνω (same as ἐλκω). *To drag, &c.*
- ἔλκω (R. ἐλκ), f. ἔλξω, p. εἴλχα. *To draw, to drag, to pull along, to trail on the ground:—to drink.*
- Ἐλλάς, ἄδος, ἡ. *Hellas.—Originally a city in Thessaly; finally the name was applied to all Greece, and is to be translated, Greece.*
- ἐλλείπω, f. -λείπω, &c. (ἐν, in, and λείπω, to leave). *To leave behind, to forsake, to omit, to neglect.*
- Ἐλλη, 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."*
- Ἐλλην, ηνος, ὁ. 1. *Hellen, son of Deucalion.* 2. *A Greek.—οἱ Ἕλληνες, the Greeks, be-*
- cause supposed to be descended from Hellen.
- Ἐλληνικός, ἡ, ὄν, adj. (fr. Ἕλλην, a Greek). *Grecian, Greek; hence,*
- Ἐλληνικῶς, adv. *After the manner of the Greeks; in Greek.*
- Ἐλλησποντικός, ἡ, ὄν, adj. *Of, or belonging to the Hellespont; from,*
- Ἐλλήσποντος, ου, ὁ (fr. Ἕλλης, of Helle, and πόντος, the sea). *The Hellespont.*
- ἐλλῆπής, ἐς, adj. (fr. ἐλλείπω). *Defective, imperfect, wanting.*
- ἔλλω, Th. of ἔλσαι. See εἴλω.
- ἐλπίζω (R. ἐλπιδ), f. -ῖσω, p. ἤλπικα. *To hope, to expect; from,*
- ἐλπίς, ἴδος, ἡ. *Hope, expectation.*
- ἐλύω (R. ἐλυ), f. -ῦσω, p. εἰλῶκα, p. pass. εἰλῶμαι, 1 a. pt. pass. ἐλυσθεῖς. *To roll up, to wrap up.*
- ἐμαντοῦ, ἡς, reflexive pron. (fr. ἐμοῦ, of me, and αὐτοῦ, self). *Of me myself, my own, mine, § 63.*
- ἐμβαίνω, f. -βήσομαι, &c. (ἐν, in, and βαίνω, to go). *To go into, to enter, to ascend:—to embark, to advance.*
- ἐμβάλλω, f. -βάλλω, &c. (ἐν, into, and βάλλω, to throw). *To throw in, to lay upon, to inflict on:—to suggest, to excite:—to empty (said of rivers), to attack.*
- ἐμβιβάζω, f. -ἄσω (ἐν, into, and βιβάζω, to cause to go). *To cause to enter, to put on board, to lead into.*
- ἐμβολή, ἡς, ἡ (fr. ἐμβάλλω, to

- rush into). An irruption, an invasion, an attack.
- ἔμβρόντητος, ον, adj. (fr. ἔμβρον-τάω, to strike with thunder). Thunder-stricken.
- ἔμβυθίζω, f. -ΐσω, &c. (ἐν, in, and βυθίζω, to plunge). To plunge in the deep, to submerge, to ingulf.
- ἔμμῶνής, ἐς, adj. (ἐν, intens. and μαινομαι, to rave). Raving, frantic, furious.
- ἔμμελῶς, adv. (fr. ἔμμελής, in tune). Harmoniously, neatly, wittily, in a becoming manner.
- ἔμμένω, f. -μενῶ, &c. (ἐν, in, and μένω, to remain). To remain in, to persevere, or continue in.
- ἔμμί, Dor. for εἰμί.
- ἔμός, ἡ, ὄν, adj. pron. (fr. ἐγώ, gen. ἐμοῦ, of me). My, mine.
- ἔμπᾶθής, ἐς, adj. (fr. ἐν, in, and πάθος, strong feeling). With strong feelings, deeply moved, or affected, impassioned.
- ἔμπᾶλιν, adv. (ἐν, intens. and πάλιν, back again). Back again, anew, contrary.
- ἔμπάσσω, f. -πάσσω, &c. (ἐν, on, and πάσσω, to scatter). To scatter upon, to sprinkle over.
- Ἐμπεδοκλῆς, ἑόνος, ὁ. Empedocles, a philosopher, poet, and historian of Sicily, B. C. 444.
- ἔμπειρος, ον, adj. (fr. ἐν, in, and πείρα, a trial). Experienced or practised in, having tried, versed or skilled in.
- ἔμπης, Ion. for ἔμπας (fr. ἐν, on, and πᾶς, the whole). On the whole, however.
- ἐμπίπλημι, f. -πλήσω, &c. (ἐν in, and πίπλημι, to fill). To fill up, to fill.
- ἐμπίπτω, f. ἐμπεσοῦμαι, contr. for ἐμπεσέσομαι, &c. (ἐν, in, and πίπτω, to fall). To fall in or upon, to meet with, to plunge into.
- ἐμπλᾶκείς, 2 a. p. of
- ἐμπλέκω, f. -πλέξω, &c. (ἐν, in, and πλέκω, to twine). To entwine, to entangle, to involve, to perplex.
- ἐμπλέω, f. -πλεύσομαι, &c. (ἐν, in, and πλέω, to sail). To sail in.
- ἐμπλήθω, f. -πλήσω, &c. (ἐν, in, and πλήθω, to fill). To fill in, to fill.
- ἐμποδίζω, f. -ποδίσω, p. ἐμπεπόδινα (ἐν, on, and ποδίζω, to fetter). To secure with fetters, to shackle, to entangle, to impede.
- ἐμποδών, adv. (fr. ἐν, among, and πούς, a foot). Literally, among the feet, before the feet, in the way.—τά ἐμποδών, present circumstances.
- ἐμποιέω, f. -ήσω, &c. (ἐν, in, and ποιέω, to work). To work in, to insert, to produce in.
- ἐμπορεύομαι, f. -εύσομαι, &c. (ἐν, in, and πορεύομαι, to travel). To travel about in a place, to trade, to traffic.
- ἐμπορία, ας, ἡ (fr. ἔμπορος.) Commerce, trade, traffic.
- ἔμπορος, ον, ὁ (fr. ἐν, in, or upon, and πόρος, passage to and fro). One who passes to and fro as a trader, a merchant.

ἔμπροσθεν, adv. (fr. ἐν, *in*, and πρόσθεν, *before*). *In the fore part, before, in the presence of.*

ἐμπτύω, f. -ῦσω, &c. (ἐν, *upon*, and πτύω, *to spit*). *To spit upon, to spit into.*

ἐμπνύκάζω, f. -ἄσω, &c. (ἐν, *in*, and πνύκάζω, *to cover over*). *To cover over in a thing, to cover, to conceal.*

ἐμφαίνω, f. -φᾶνῶ, &c. (ἐν, *in*, and φαίνω, *to show*). *To show or make appear in, to manifest, to make known.*—MID. *to appear.*—Impers. *it appears, there appears.*

ἐμφράσσω, Att. -ττω, f. -φράξω, &c. (ἐν, *in*, and φράσσω, *to shut up*). *To shut up in, to in-close, to stop up.*

ἐμφρων, ον, adj. (ἐν, *in*, and φρήν, *mind*). *In his right mind, rational, intelligent.*

ἐμφυτός, ον, adj. (fr. ἐμφύω). *Implanted in, innate, natural, ingrafted.*

ἐμφύω, f. -φύσω, &c. (ἐν, *in*, and φύω, *to produce*). *To produce in, to infuse into.*—Intr. in the p. and 2 a. *to grow upon, to cling to.*

ἐν, prep. (governs the dat. only). *In, on, upon, at, among.* Before the genitive, a word in the dative is to be supplied; as, ἐν ἄδου (δώματι), *in Hades.*—ἐν λόγοις εἶναι, *to be in repute.* In composition it has its usual signification. With adjectives it denotes, *in, furnished with, having, containing.*—

Also *intensive* and *diminutive.*

ἐναγώνιος, ον, adj. (fr. ἐν, and ἄγων). *Warlike, vigorous.*

ἐναλλάσσω, f. -ξω, &c. (ἐν, *intens.* and ἀλλάσσω, *to change*). *To exchange, to trade, to alter.*

ἐναλίγκιος, ον, adj. (ἐν, *intens.* and ἀλίγκιος, *like*). *Very like.*

ἐνάλιος, α, ον, and ος, ον, adj. (fr. ἐν, *in*, and ἄλις, *the sea*). *Maritime, naval, marine.*

ἐνάλλομαι, f. -αλοῦμαι, &c. (ἐν, *on*, and ἄλλομαι, *to leap*). *To leap on, to leap in.*

ἐναντίος, α, ον, adj. (fr. ἐν, *in*, and ἄντιος, *in front of*). *In the part opposite, over against: hostile.*—As a subst. *an enemy.*

ἐναντίως, adv. (fr. ἐναντίος). *In an opposite direction, adversely, on the other side.*—ἐναντίως ἔχειν, *to be opposed to.*

ἐναπολείπω, f. -λείπω, &c. (ἐν, *in*, and ἀπολείπω, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*

ἐνάπτω, f. -άπω, &c. (ἐν, *on*, and ἄπτω, *to fasten*). *To fasten on, to fit to, to attach to.*

ἐνάρα, ον, τά, pl. only (fr. ἐναίρω, *to kill*). *Spoils taken from the slain, spoils.*

ἐναρμόζω, f. -μόςω, &c. (ἐν, *in*, and ἄρμόζω, *to fit*). *To fit in, to join into, to adjust, to arrange.*

ἐνάτος, η, ον, and ἐννάτος, η, ον, num. adj. ord. (fr. ἐννέα, *nine*).

The ninth.

ἐναύω, f. -αύσω, &c. (ἐν, *in*, and

αῖω, to kindle). *To kindle, to set fire to, to set on fire, to excite.*

ἐνδεής, ἐς, adj. (fr. ἐν, intens. and δέω, to want). *In great need, needy, destitute, wanting, insufficient.*

ἐνδεια, ας, ἡ (fr. ἐνδεής). *Want, indigence, poverty.*

ἐνδείκνυμι, f. -δείξω, &c. (ἐν, intens. and δείκνυμι, to show). *To show clearly, to point out, to prove.*

ἐνδέκατος, η, ον, num. adj. ord. (fr. ἐνδεκα, eleven). *The eleventh.*

ἐνδέχομαι, f. -δέξομαι, &c. (ἐν, in, and δέχομαι, to take). *To take in, to hold in, to receive, to accept, to admit.—Impers. it is practicable, it is lawful.*

ἐνδέω, f. -δέησω, &c. (ἐν, in, and δέω, to want). *To want, to be in need of.—Mid. to suffer want.*

ἐνδέω, f. -δήσω, &c. (ἐν, on, and δέω, to bind). *To bind on, to fasten to, to enclose, to fetter.*

ἐνδιατρίβω, f. -τρίψω, &c. (ἐν, in, and διατρίβω,) *to abide in, to live in, to continue, to stay.*

ἐνδίδωμι, f. ἐνδώσω, &c. (ἐν, into, and δίδωμι, to give). *To give up to, to yield, to permit, to submit:—to begin.*

ἐνδοθι, adv. (fr. ἐνδον). *Within.*

ἐνδον, adv. (fr. ἐν, in). *In, within.*

ἐνδοξος, ον, adj. (fr. ἐν, in, and δόξα, renown). *Renowned, famous, illustrious.*

ἐνδύω, and ἐνδύνω, f. -δύσω, &c.

(ἐν, into, and δύω, to enter). *To enter into, to go into, to put on.—Mid. to dress one's self.*

ἐνέδρα, ας, ἡ (fr. ἐν, in, and ἔδρα, a sitting). *A sitting, or lying in wait, an ambuscade, a reserve.*

ἐνεδρεύω, (R. ἐνεδρεν), f. ἐνεδρεύσω (fr. ἐνέδρα). *To place in, to place in ambuscade.—Mid. to lie in wait.*

ἔνιμι, f. -ἔσομαι, &c. (ἐν, in, and εἶμι, to be) *To be in.—Impersonally, ἔνεστι, and ἔνι, it is permitted, it is possible.*

ἔνεκα, adv. (governs the gen.)

On account of, for the sake of. ἐνεργάζομαι, f. -άσομαι, &c. (ἐν, & ἐργάζομαι). *To form in, make.*

ἐνέργεια, ας, ἡ (ἐν, in, and ἔργον, work). *Energy, activity.*

ἐνεργέω (R. ἐνεργε), f. -ήσω, p. ἐνήργηκα (fr. same). *To labour in, to be active, to perform.*

ἐνεργός, όν, adj. (fr. same). *Working, effective, productive:—performed, effected, done.*

ἐνερθε, adv. *From below, beneath, under, below.*

ἐνέχω, f. ἐνέξω, or ἐνσχήσω, &c. (ἐν, on, and ἔχω, to hold). *To hold or keep on, to hold fast to, to retain by, to detain upon.*

ἐνθα, adv. denoting place. *Here, there, where, whither.—Denoting time, then, when.*

ἐνθαῦδε, adv. (fr. ἐνθα, and δε, to, § 119, 1, 3d). *To this place, hither:—thither, there.*

ἐνθεάζω, f. -άσω, &c. (ἐν, in, and θεάζω, to inspire). *To in-*

spire (with a divine spirit).—
MID. *To be filled with a divine
spirit, to be enthusiastic, or
frantic.*

ἐνθεν. *Hence, thence, whence,
hereupon.*

ἐνθουσιάζω, and ἐνθουσιάζω (R.
ἐνθουσιάζω, or ἐνθουσιάζω), f.
-άζω, p. ἐντεθουσιάζω (fr. ἐν-
θους, divinely inspired). *To
be divinely inspired, to be en-
thusiastic, to be filled with
martial fury.*

ἐνθῦμιος, ον, adj. (fr. ἐν, in, and
θυμός, the mind). *Taken into
the mind, reflected on, con-
sidered.*

ἐνθῦμότερος, α, ον, adj. (comp.
of ἐνθῦμιος, courageous). *More
courageous, bolder, &c.—ἐν-
θυμότερον, adv. more boldly,
with more courage.*

ἐνι, for ἐνεστι, impers. See ἐνεμι.
ἐνί, poetic for ἐν. *In, &c.* See ἐν.
ἐνιαυτός, οὔ, ὁ. *A year.—ἐπὶ
ἐνιαυτόν, and κατ' ἐνιαυτόν.
Every year, yearly.*

ἐνίημι, f. ἐνήσω, &c. (ἐν, into, and
ίημι, to send). *To cast into, to
fling upon.*

ἐνιοι, αι, α, adj. (fr. ἐνι, and οἱ,
there are those who. Idioms,
40). *Some, certain.*

ἐνίοτε, adv. (fr. ἐνι, there is, and
ότε, when. Idioms, 41). *Some-
times, at times, occasionally.*

ἐννάτος. See ἐνάτος.

ἐννέα, num. adj. indecl. *Nine.*

ἐννεήκοντα, num. adj. indecl.

Ninety.

ἐννέπω, and ἐνέπω (R. ἐνισπ, and

ἐνισπε, 2 ἐνισπ), f. ἐνίπω, rarely,
ἐνισπήσω, 2 a. ἐνισπον (irreg. fr.
ἐνισπω, obsol.) *To say, to
speak, to tell.*

ἐννῆμαρ, adv. (fr. ἐννέα, nine, and
ἡμαρ, a day). *During, or for
the space of nine days.*

ἐννοέω, f. -ήσω, &c. (ἐν, in, and
νοέω, to think). *To conceive
in the mind, to think upon, to
consider, to think, perceive, or
comprehend.*

ἐννοία, ας, ἡ (fr. ἐν, in, and νοῦς,
the mind). *Thought, reflec-
tion, conjecture.*

ἐννῦμι (R. ἐ), f. ἔσω, and ἔσω, p.
εἶμαι, 1 a. active, ἔσσα, mid. ἐσά-
μην. *To put on, to clothe one's self
in, to cover one's self with.* § 117.

ἐνοικέω, f. -ήσω, &c. (ἐν, in, and
οικέω, to dwell). *To dwell in,
to inhabit.*

ἐνοπλος, ον, adj. (fr. ἐν, with, and
ὄπλον, a weapon). *In arms,
armed, equipped.*

ἐνοράω, f. ἐνόσομαι, &c. (ἐν, in,
and ὁράω, to see). *To see in,
or on, to perceive.*

ἐνοχλέω, f. -ήσω, p. ἐνώχληκα
(ἐν, on, and ὀχλέω, to disturb
by a crowd). *To crowd close
upon, to trouble, to disturb,
to vex.*

ἐνταῦθα, adv. *Here, hither,
there, thither:—then, thereupon.*

ἐντείνω, f. ἐντενῶ, &c. (ἐν, in, and
τείνω, to stretch). *To stretch
across, to extend.—ἐντείνειν
πληγὰς, to inflict blows upon.*

ἐντέλλω, f. -τελλῶ, &c. (ἐν, on, and
τέλλω, to enjoin). *To enjoin*

- upon, to commission, to command, to instruct.—1 a. ἐνέτειλα, p. ἐντέταλκα, 2 p. ἐντέτολα, &c.
- ἐντεῦθεν, adv. (fr. ἐνθα, there, and θεν, from). From that place, thence, hence, therefore.
- ἐντευξίς, εως, ἦ (fr. ἐντυγχάνω, to meet with). A meeting, an interview, a greeting.
- ἐντί, Dor. for ἐστί, and εἰσί, 3d sing. and 3d pl. of εἶμι, to be.
- ἐντίθημι, f. ἐνθήσω, &c. (ἐν, in, and τίθημι, to place). To place in, to introduce into, to deposite, to impart, to communicate.
- ἐντίμος, ον, adj. (fr. ἐν, in, and τιμή, honor). Honored, prized, esteemed, illustrious, precious.
- ἐντολή, ἦς, ἦ (fr. ἐντέλλω, to order). An order, a command, a charge.
- ἐντονος, ον, adj. (fr. ἐντείνω, to extend). Extended, stretched, strained:—strong, powerful, firm.
- ἐντός, adv. (fr. ἐν, in). Within.
- ἐντρέχω, f. ἐνθρέξομαι, and ἐνδραμοῦμαι, &c. (ἐν, in, and τρέχω, to run). To run in, to rush in.
- ἐντριβω, f. ἐντριψω, &c. (ἐν, in, and τριβω, to rub). To rub in, or upon, to anoint.
- ἐντυγχάνω, f. ἐντεύξομαι, &c. (ἐν, upon, and τυγχάνω, to meet). To meet by chance, to meet, to fall in with, to accost.
- Ἐνυάλιος, ον, adj. (fr. Ἐνυῶ, Bellona, the sister of Mars). War-
- like. Subs. a warrior:—a war song to Mars, sung on entering into battle.
- ἐνύπτιον, ου, τό (fr. ἐν, in, and ὕπνος, sleep). A vision, a dream.
- ἕξ, num. adj. indecl. Six.
- ἐξ, prep. used for ἐκ before a vowel.
- ἐξαγγέλλω, f. -ελαῶ, &c. (ἐξ, a-broad, and ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.
- ἐξαγορεύω, f. -εύσω, &c. (ἐξ, a-broad, and ἀγορεύω, to publish). To publish abroad, to proclaim, to make known.
- ἐξαγριόω, f. -ώσω, &c. (ἐξ, completely, and ἀγριόω, to render wild). To make completely wild, or savage.—MID. to be wild, to be ferocious.
- ἐξάγω, f. -άξω, &c. (ἐξ, out of, and ἄγω, to lead). To lead out of, to bring forth from, to fetch out.
- ἐξαιρέω, f. -αιρήσω, &c. (ἐξ, out, and αἰρέω, to take). To take out, to take away, to deprive of, to destroy.
- ἐξαιρώ, f. ἐξᾶρῶ, &c. (ἐξ, out, of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high.—Intr. to raise one's self, to rise.
- ἐξαιτέω, f. -ήσω, &c. (ἐξ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.
- ἐξαιφνης, adv. (fr. ἐξ, intens. and

- αἰφνης suddenly). Suddenly, rapidly, quickly.
- ἕξᾶκισχίλιοι, αι, α, num. adj. (fr. ἕξᾶκισ, six times, and χίλιοι, a thousand). Six thousand.
- ἕξᾶκόσιοι, αι, α, num. adj. Six hundred.
- ἕξᾶκούω, f. -ακούσω, &c. (ἕξ, from, and ἀκούω, to hear). To hear from, to learn from hearsay, to hear.
- ἕξᾶλείφω, f. -ἄλειψω, &c. (ἕξ, out, and ἀλείφω, to efface). To wipe out, to erase, to efface completely, to expunge, &c.
- ἕξᾶμαρτάνω, f. -τήσομαι, &c. (ἕξ, completely, and ἄμαρτάνω, to miss). To miss completely, to fail:—to commit an offence, to err, to injure.
- ἕξανθέω, f. -ανθήσω, &c. (ἕξ, forth, and ἀνθέω, to bloom). To bloom forth.
- ἕξανίστημι, f. ἕξαναστήσω, &c. (ἕξ, completely, ἀνά, up, and ἵστημι, to set). To set up completely, to place erect, to arouse. —Mid. to rise up from, to go forth, to depart.
- ἕξᾶπατάω, f. -ήσω, &c. (ἕξ, intens. and ἀπατάω, to deceive). To deceive completely, to betray.
- ἕξᾶπιναίως, adv. (fr. ἕξᾶπιναῖος, sudden). Suddenly, unawares.
- ἕξᾶπίνας, Dor. for ἕξᾶπίνης, Ion. for ἕξαίφνης. Suddenly.
- ἕξᾶπους, ουν, adj. (fr. ἕξ, six, and πούς, a foot). Six-footed.
- ἕξαρχῆς, adv. (for ἕξ ἀρχῆς, from the beginning). From the first, anew.
- ἕξάρχω, f. -ἀρξω, &c. (ἕξ, from, and ἀρχω, to begin). To begin, to commence, to originate.
- ἕξεγείρω, f. -ερωῶ, &c. (fr. ἕξ, out of, and ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.
- ἕξειμι, f. -είσομαι, &c. (ἕξ, out, and εἶμι, to go). To go out of, to go out, to depart.
- ἕξελαύνω, f. -ελάσω, &c. (ἕξ, out, and ἐλαύνω, to drive). To drive out, to expel:—to lead forth an army, to advance.
- ἕξελέγχομαι, f. -έγξω, &c. (ἕξ, completely, and ἐλέγχομαι, to refute). To convince completely, to refute, to inquire closely into.
- ἕξεμέω, f. -έσω, and -ήσω, &c. (ἕξ, out, and ἐμέω, to throw up). To vomit, to disgorge, to throw up.
- ἕξεναντίας, adv. (for ἕξ ἐναντίας χώρας). From an opposite quarter, opposite.
- ἕξεπίτηδες, adv. (fr. ἕξ, from, and ἐπίτηδες, purposely). On purpose, intentionally.
- ἕξεργάζομαι, f. -ἄσομαι, &c. (ἕξ, out, and ἐργάζομαι, to work). To work out, to effect, to accomplish, to study out.
- ἕξερέω, contr. ἕξερωῶ, fut. from ἐξείρω, obsol. (ἕξ, out, and ἐρέω, I will say). I will say openly, I will tell or declare.
- ἕξέρχομαι, f. ἐξελεύσομαι, &c. (ἕξ, out of, and ἔρχομαι, to come). To come out of, to go out of, to go forth, to depart.
- ἕξεσσι, impers. (fr. ἕξειμι, not in

- use). *It is lawful, it is permitted, it is possible.*
- ἐξετάζω, f. ἐξετάσω, Att. ἐξετάω, § 101, 4, (1), (ἐξ, thoroughly, and ἐτάζω, to examine into). *To examine thoroughly into, to put to the proof, to test, to try.*—MID. to give proof of one's self, to appear.
- ἐξετάσις, εως, ἡ (fr. ἐξετάζω). *An examination, proof:—a review (of an army).*
- ἐξευρίσκω, f. ἐξευρήσω, &c. (ἐξ, out, and εὑρίσκω, to find). *To find out, to invent, to discover, to contrive.*
- ἐξηγέομαι, f. -ήσομαι, &c. (ἐξ, out, and ἡγέομαι, to lead). *To lead out of, to lead the way:—to relate, to explain.*
- ἐξήκοντα, num. adj. indecl. *Sixty.*
- ἐξῆς, adv. *Next in order, in order, successively, in a row:—ἡ ἐξῆς ἡμέρα, the following day.*
- ἐξίημι, f. ἐξήσω, &c. (ἐξ, out, and ἵημι, to send). *To send out of, to dismiss, to expel:—to take away, to allay.*
- ἐξιχνέομαι, f. ἐξιζομαι, &c. (ἐξ, from, and ἰχνέομαι, to arrive). *To arrive from, to come from, to attain.*
- ἐξίπταμαι, f. ἐκπιήσομαι, &c. (ἐξ, away, and ἵπταμαι, to fly). *To fly away.*
- ἐξίσόω, f. -ώσω, &c. (ἐξ, completely, and ἰσόω, to make equal). *To make exactly equal, to equal.*—MID. to be equal.
- ἐξοίχομαι, f. -οιχέομαι, &c. (ἐξ, out, and οἶχομαι, to go). *To go out, to depart.*
- ἐξοκέλλω, f. -οκελάω, &c. (ἐξ, out of, and ὀκέλλω, same as κέλλω, to move). *To move out of, to remove, to drive out.*—Intr. to run aground, to decay.
- ἐξοπῖσω, adv. (ἐξ, from, and ὀπίσω, backward). *Backward, henceforth.*
- ἐξοπλίζω, f. -ίσω, &c. (ἐξ, completely, and ὀπλίζω, to arm). *To arm completely, to equip thoroughly.*—MID. to march out in arms.
- ἐξοπλισία, ας, ἡ (fr. ἐξοπλίζω). *The act of arming, a military review.*
- ἐξορκίζω, f. -ίσω, &c. (ἐξ, intens. and ὀρκίζω, to cause to swear). *To bind by an oath, to put under oath.*
- ἐξορμάω, f. -ήσω, &c. (ἐξ, out, and ὀρμάω, to urge forward). *To urge on, to send forth, to encourage, to instigate.*
- ἐξορύσσω, Att. -τιω, f. -ορύξω, &c. (ἐξ, out, and ὀρύσσω, to dig). *To dig out, to excavate.*
- ἐξουσία, ας, ἡ (fr. ἔξεισι, it is possible). *Power, right, privilege.*
- ἐξυβρίζω, f. -ίσω, &c. (ἐξ, intens. and ὑβρίζω, to be insolent). *To be very insolent, to act insolently, to outrage.*
- ἐξυμνέω, f. -ήσω, &c. (ἐξ, aloud, and ὑμνέω, to hymn). *To hymn aloud, to celebrate in song, to praise, to extol.*
- ἔξω, adv. (fr. ἐξ, out of). *With-*

out, outside, away from, without the reach of, externally.

ἔξωθεν, adv. (fr. ἔξω, and θεν, from). From without, outside, abroad.

ἔοικε (3d sing. 2 p. of εἶκω, used impersonally). It is like, it resembles, it seems, it is right.

ἐοῖσα, Dor. for ἐοῦσα, Ion. for οὔσα, fem. of pres. pt. of εἶμι, to be.

ἐορτάζω (R. ἐορταδ), f. -ᾶσω, p. ἐορτάσκα (fr. ἐορτή). To celebrate a feast, to keep as a festival.

ἐορτή, ἥς, ἡ. A feast, a festival.

ἐός, ἐή, ἐόν, adj. pron. (fr. εἶ, acc. of οὐ). His, her, its.—Lat. suus, sua, suum.

ἐπαγγέλλω, f. -ελάω, &c. (ἐπί, to, and ἀγγέλλω, to announce). To announce to, to proclaim.—Mid. to promise.

ἐπάγγελμα, ἄτος, τό (fr. ἐπαγγέλλω). A promise, a profession.

ἐπάγω, f. -άσω, &c. (ἐπί, towards, and ἄγω, to lead). To lead towards, to bring on, to introduce, to add to.

ἐπαιίδω, contr. ἐπάρδω, f. ἐπαιίσω, contr. ἐπάσω, &c. (ἐπί, to and αἰίδω, to sing). To sing to or for, or in the presence of.

ἐπαθλον, ου, τό (fr. ἐπί, for, and ἄθλον, a combat). A prize, viz. of victory at the public games.

ἐπαιάζω, f. -αιάσω, &c. (ἐπί, for, and αιάζω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέτης, ου, ό (fr. ἐπαινέω).

One who praises, a panegyrist. ἐπαινέω, f. -έσω, and -ήσω, &c. (ἐπί, intens. & αἰνέω, to praise).

To praise greatly, to admire. ἐπαινίω, f. -ίσω, &c. Same.

ἔπαινος, ου, ό (fr. ἐπί, intens. and αἶνος, praise). Praise, approbation, an eulogy.

ἐπαίρω, f. -ᾶρῶ, &c. (ἐπί, upon, and αἶρω, to raise). To raise on high, to lift up, to elate:—to raise against.

ἐπακολουθέω, f. -ήσω, &c. (ἐπί, after, and ἀκολουθέω, to follow). To follow after, to pursue, to follow.

ἐπακτός, όν, adj. (fr. ἐπάγω, to introduce). Introduced from abroad, foreign.

ἐπαλξίς, εως, ἡ (fr. ἐπαλέξω, to ward off). A battlement, protection, defence.

ἐπαμύομαι, f. -ήσομαι, p. ἐπήμηναι (ἐπί, upon, and ἀμύομαι, to hear up). To hear up upon, to cover up with.

Ἐπαμινώνδας, ου, ό. Epaminondas, a celebrated Theban commander.

ἐπάν, conj. (fr. ἐπει, and ἄν). After, when, as soon as.—Ion. ἐπήν.

ἐπάνειμι, f. -είσομαι, &c. (ἐπί, again, and ἄνειμι, to return). To return again, to come back, to resume.

ἐπανέρομαι, f. ἐπανελεύσομαι, &c. (ἐπί, again, and ἀνέρομαι, to come back). To come back again, to return.

ἐπανθέω, f. -ήσω, &c. (ἐπί, upon, and ἀνθέω, to bloom). To bloom upon, to bloom forth on.

ἐπανορθόω, f. -ώσω, &c. (ἐπί, again, and ἀνορθόω, to erect).

To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπαράομαι, f. -ήσομαι, and -άσσομαι, &c. (ἐπί, upon, and ἀράομαι, to curse). To imprecate curses upon, to curse, to excrete.

ἐπαρκέω, f. -έσω, &c. (ἐπί, intens. and ἀρκέω, to ward off). To ward off from, to aid, to assist, to relieve.

ἐπάροχω, f. -άροξω, &c. (ἐπί, over, and ἄροχω, to rule). To rule over, to be governor of.

ἐπαφίημι, f. -αφήσω, &c. (ἐπί, upon, and ἀφίημι, to let loose). To let loose upon, to send into, or against.

ἐπαχθίζω, f. -ίσω, &c. (ἐπί, upon, and ἀχθος, a burthen). To burthen, to oppress, to distress.

ἐπεί, conj. and adv., emphatic ἐπειπερ. Since, when, after that, seeing that, because.

ἐπέιγω (R. ἐπειγ), f. ἐπέιξω, p. ἤπειχα. To push on, to urge on.—MID. to hasten.

ἐπειδάν, conj. (fr. ἐπειδή, and ἄν). When, since, as, because.

ἐπειδή, conj. (fr. ἐπεί and δή). Since, when, as, as soon as.

ἔπειμι, f. -είσομαι, &c. (ἐπί, to, and εἶμι, to go). To go to, to approach, to arrive at, to go against, to attack :—to occur to.

ἔπειμι, f. -είσομαι (ἐπί, & εἶμι, to be). To be near, upon or over.

ἐπεισβάλλω, f. -ἄλω, &c. (ἐπί, against, and εἰσβάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπεισέρομαι, f. -ελεύσομαι, &c. (ἐπί, upon, and εἰσέρομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἔπειτα, adv. (fr. ἐπί and εἶτα). Thereupon, then, next, afterward.

ἐπεμβαίνω, f. -βήσομαι, &c. (ἐπί, upon, and ἐμβαίνω, to mount). To mount upon, to ascend, to attack, to assail.

ἐπενδύω, and -δύνω, .-δύσω, &c. (ἐπί, over, and ἐνδύω, to put on). To put on over, or in addition to.

ἐπέξειμι, f. -είσομαι, &c. (ἐπί, against, and ἔξειμι, to go out). To go out against, to attack.

ἐπέοικε, impers. (fr. ἐπί, intens. and ἔοικε, it is fitting). It is becoming, it is proper, or fit.

ἐπερείδω, f. -είσω, &c. (ἐπί, upon, and ἐρείδω, to support). To support upon, to prop up upon.

ἐπέρομαι, f. -ελεύσομαι, &c. (ἐπί, to, and ἔρομαι, to come). To come to, to arrive at.

ἐπευθύνω, f. -ύνω, p. ἐπηύθυνε (ἐπί, intens. and εὐθύνω, to direct). To direct, to guide, to steer.

ἐπεύχομαι, f. -εύσομαι, &c. (ἐπί, to, and εὐχομαι, to pray). To

pray to, to invoke:—to boast, to profess.

ἐπέχω, f. ἐπέξω, and ἐπισχίσω, &c. (ἐπί, to, and ἔχω, to hold).

To hold to, to apply to.—Intr. to stop, to restrain one's self.

ἐπήν, Ion. for ἐπάν, which see.

ἐπί, prep. (governing the gen., dat., and acc.) Primarily on, or upon.—Hence, 1. With the genitive:—On, upon, at, near:—during, through, under, in the time of, after, with, by.—2.

With the dative:—close upon, resting upon, under, on condition, during, besides, i. e. in addition to, among, for, over.—ἐπ'. ἐμοί ἐστι, it depends upon me.—3. With the accusative:—

on, upon, against, towards, after, for, at.—With numerals, about.—ἐπί πόλυ, for the most part:—especially.—ἐπὶ τί, wherefore? In composition it denotes opposition, addition, increase, reciprocity, succession, repetition, &c. § 124, 9.

ἐπιβαίνω, f. -βήσομαι, &c. (ἐπί, upon, and βαίνω, to mount). To mount upon, to ascend:—to go on shore, to disembark.

ἐπιβάλλω, f. -βῶλω, &c. (ἐπί, upon, and βάλλω, to cast). To cast upon.

ἐπιβοάω, f. -ήσω, &c. (ἐπί, to, or upon, and βοάω, to call). To call upon for aid, to call aloud to.

ἐπιβόσκω, f. -βοσκήσω, &c. (ἐπί, upon, and, βόσκω, to pasture).

To pasture upon, to put out to pasture upon.—Intr. to feed upon, to graze, to revel.

ἐπιβουλεύω, f. -εύσω, &c. (ἐπί, against, and βουλεύω, to plan).

To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἥς, ἥ (fr. ἐπί, against, and βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπίβουλος, ου, ὁ (fr. ἐπιβουλή). Plotting, insidious, treacherous.

ἐπιγελῶ, f. -ᾶσω, &c. (ἐπί, at, and γελῶ, to laugh). To laugh at, to deride.

ἐπιγινώσκω, f. -γνώσω, &c. (ἐπί, again, and γινώσκω, to know). To know again, to recognize, to observe.

ἐπιγραφή, ἥς, ἥ (fr. ἐπιγράφω). An inscription, a tax roll, a contribution.

ἐπιγράφω, f. -γράψω, &c. (ἐπί, upon, and γράφω, to mark). To mark on:—hence, to inscribe, to describe, to value.

ἐπιδακρῶ, f. -ύσω, &c. (ἐπί, for, and δακρῶ, to weep). To weep for, to lament.—Intr. to weep.

ἐπιδείκνυμι, and -δεικνύω, f. -δείξω, &c. (ἐπί, intens. and δεικνύμι, 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, f. -δέξομαι, &c. (ἐπί, upon, and δέχομαι, to take).

To take upon one's self, to undertake, to assume, to admit.

ἐπιδημέω, f. -ήσω, &c. (ἐπί, among, and δῆμος, the people).

To dwell among, to sojourn with, to arrive among, to settle in.

ἐπιδίδωμι, f. -δώσω, &c. (ἐπί, in addition to, and δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.

ἐπιδιώκω, f. -ώξω, &c. (ἐπί, farther, and διώκω, to pursue).

To pursue still farther.

ἐπίδοξος, ον, adj. (fr. ἐπί, intens. and δόξα, opinion). Celebrated, renowned, famous.

ἐπίδοσις, εως, ἡ (fr. ἐπιδίδωμι). Addition, increase, a donation.

ἐπιείκεια, ας, ἡ (fr. ἐπιεικής). Equity, propriety, clemency, moderation.

ἐπιείκελος, ον, adj. (fr. ἐπί, intens. and εἶκελος, like). Very like.

ἐπιεικής, ἐς, adj. (fr. ἐπί, intens. and εἶκος, proper). Seemly, proper, just:—moderate, humane, reasonable.

ἐπιεικῶς, adv. (fr. ἐπιεικής). Properly, fitly:—sufficiently, usually:—willingly, contentedly.

ἐπιζητέω, f. -ήσω, &c. (ἐπί, intens. and ζητέω, to seek). To seek again, to seek earnestly, to search for.

ἐπιθυμέω, f. -ήσω, &c. (ἐπί, intens. and θυμέω, to desire). To desire earnestly, to desire repeatedly, to long for.

ἐπιθυμία, ας, ἡ (fr. ἐπιθυμέω). Ardent desire, longing:—cupidity, avarice.

ἐπικαλέω, f. -κάλεσω, &c. (ἐπί, upon, and καλέω, to call). To call to or upon, to give a name, to surname, to name.—MID. to implore aid.

ἐπικαλύπτω, f. -καλύψω, &c. (ἐπί, over, and καλύπτω, to cover). To cover over, to conceal.

ἐπικάμπτω, f. -κάμψω, &c. (ἐπί, intens. and κάμπτω, to bend). To bend, to twist:—to influence, to dissuade from, to persuade to.

ἐπικαταβαίνω, f. -βήσομαι, &c. (ἐπί, upon, κατὰ, down, and βαίνω, to go). To go down upon, to descend to.

ἐπικείμει, f. -κείσομαι, &c. (ἐπί, upon, and κείμαι, to lie). To lie upon, to be situated upon, to border on, to hang over.

ἐπικηρυκία, ας, ἡ. A negotiation; hence,

ἐπικηρυκεύομαι, f. -εύσομαι, (ἐπί, upon, and κηρυκεύω, to send as a herald). To propose by means of a herald, to send a herald.

ἐπικίνδυνος, ον, adj. (ἐπί, intens. and κίνδυνος, danger). Dangerous, hazardous.

ἐπικλύζω, f. -κλύσω, &c. (ἐπί, upon, and κλύζω, to flow). To flow upon, to overflow, to inundate.

ἐπικλυστος, ον, adj. (fr. ἐπικλύζω). Inundated, submerged; washed.

ἐπικλώθω, f. -κλώσω, &c. (ἐπί,

- intens. and κλώθω, *to spin*.
To spin out, to spin (as by the Fates).—Hence, *to destine, to allot, to decree*.
- ἐπικοσμέω, f. -ήσω, &c. (ἐπί, intens. and κοσμέω, *to adorn*).
To adorn greatly, to embellish.
- ἐπικουρέω (R. ἐπικουρε), f. -ήσω, p. ἐπικειούρηκα (fr. ἐπικουρος, *an assistant*). *To assist, to aid in war, to serve as a soldier, to protect, to relieve*.
- ἐπίκουρος, ου, ὁ. *An assistant, auxiliary (in war), a mercenary soldier*.
- Ἐπίκουρος, ου, ὁ. *Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue*.
- ἐπικρατέω, f. -ήσω, &c. (ἐπί, over, and κρατέω, *to have power over*). *To subdue, to rule over*.—Intr. *to prevail*.
- ἐπικροτέω, f. -ήσω, &c. (ἐπί, intens. and κροτέω, *to make a noise*). *To make a great noise, to shout, to applaud loudly*.
- ἐπικρύπτω, f. -κρύψω, &c. (ἐπί, intens. and κρύπτω, *to hide*).
To conceal, to keep secret.
- ἐπιλαμβάνω, f. -λήψομαι, &c. (ἐπί, *in addition*, and λαμβάνω, *to take*). *To take in addition to, to lay hold upon, to seize, to hold*.
- ἐπιλάμπω, f. -λάμψω, &c. (ἐπί, intens. and λάμπω, *to shine*).
To shine brightly, to shine forth.
- ἐπιλανθάνω, f. -λήσω, &c. (ἐπί, intens. and λανθάνω, *to cause to forget*). *To cause to forget utterly*.—MID. *to forget*.
- ἐπιλέγω, f. -λέξω, &c. (ἐπί, *in addition to*, and λέγω, *to speak*).
To say further, to add.—MID. *to read over*.
- ἐπιλείπω, f. -λείψω, &c. (ἐπί, for, and λείπω, *to leave*). *To leave, viz. one place for another, to desert:—to fail, to be wanting*.
- ἐπιμελεία, ας, ἡ (fr. ἐπιμελής).
Care, an object of care, attention.
- ἐπιμελέομαι, f. -μελήσομαι, &c. (ἐπί, for, and μέλομαι, *to care*).
To be careful for, to take care of, to tend.
- ἐπιμελής, ἐς, adj. (fr. same).
Careful, solicitous, concerned about.
- ἐπιμελητέος, α, ον, adj. (fr. ἐπιμελέομαι). *To be cared for*.—ἐπιμελητέον, *we must take care of, we must care for*.
- ἐπιμελῶς, adv. (fr. ἐπιμελής).
Carefully.
- ἐπιμέμφομαι, f. -μέψομαι, &c. (ἐπί, for, and μέμφομαι, *to reprove*). *To reprove for, to reproach with*.
- Ἐπιμηθεύς, εως, ὁ. *Epmētheus, son of Japētus, and brother of Prometheus*.
- ἐπιμηχάνόμαι, f. -ήσομαι, &c. (ἐπί, against, and μηχανάω, *to plot*). *To plot against, to contrive against*.
- ἐπινέμω, f. -νεμῶ, &c. (ἐπί, among, and νέμω, *to share*). *To*

- share among, to divide, to distribute.
- ἐπινοέω, f. -ήσω, &c. (ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent, to devise.
- ἐπιορκέω (R. ἐπιορκε), f. -ήσω, p. ἐπιώρκηκα (fr. ἐπιορκος). To swear a false oath, to violate an oath.
- ἐπιόρκος, ον, adj. (fr. ἐπί, over, and ὄρκος, an oath). Going beyond or over one's oath, perjured.
- ἐπιπάσσω, Att. -ττω, f. -πάσω, &c. (ἐπί, upon, and πάσσω, to strew). To strew upon.
- ἐπιπέμπω, f. -πέμψω, &c. (ἐπί, intens. and πέμπω, to send). To send in addition to, to send forth, to send against.
- ἐπιπηδάω, f. -ήσω, &c. (ἐπί, upon, and πηδάω, to spring). To spring upon, to leap upon.
- ἐπιπίπτω, f. -πεσοῦμαι, &c. (ἐπί, upon, and πίπτω, to fall). To fall upon, to attack.
- ἐπιπλέον, adv. (fr. ἐπί, in addition to, and πλέον, more). Still more, in a still greater degree, yet farther, moreover.
- ἐπιπνέω, f. -πνεύσω, &c. (ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.
- ἐπιπολύ, adv. (for ἐπὶ πολύ). Much, for the most part, a long time.
- ἐπίπονος, ον, adj. (fr. ἐπί, intens. and πόνος, toil). Toilsome, laborious, painful, weary; hence,
- ἐπιπόνως, adv. Laboriously, with difficulty, wearisomely.
- ἐπιρρέω, f. -ρέυσομαι, &c. (fr. ἐπί, upon, and ρέω, to flow). To flow upon or over, to overflow:—to flow into or towards.
- ἐπιρρίπτω, f. -ρίψω, &c. (ἐπί, upon, and ρίπτω, to throw). To throw or cast upon.
- ἐπίσημος, ον, adj. (fr. ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious. Subst. τὸ ἐπίσημον, the standard.
- ἐπίσης, adv. (fr. ἐπί, upon, and ἴσος, equal). In equal shares, equally, alike, just as if.
- ἐπισκέπτομαι, f. -σκέφομαι, p. ἐπέσκεμμαι (ἐπί, intens. and σκέπτομαι, to consider). To consider attentively, to inquire into.
- ἐπισκιάζω, f. -ῶσω, &c. (ἐπί, upon, and σκιάζω, to shade). To overshadow, to darken, to obscure.
- ἐπισκοπέω, f. -ήσω, &c. (ἐπί, intens. and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.
- ἐπισκοτέω, f. -ήσω, &c. (ἐπί, upon, and σκοτέω, to darken). To spread darkness over, to darken.
- ἐπισκώπτω, f. -σκώψω, &c. (ἐπί, intens. and σκώπτω, to deride). To deride.
- ἐπίσπω, ης, η, 2 a. subj. active of ἐφέπω. To follow.
- ἐπίστᾶμαι, f. -στήσομαι, 1 a.

- pass. ἠπιστήθην. *To know, to be skilled in, to understand, to know how.*
- ἐπίσιᾶσις, εως, ἦ (fr. ἐπίστημι, *to detain*). *Detention, a halt, a tarrying.*
- ἐπιστάτης, ου, ὅ (fr. ἐπίσιᾶμαι, *to be placed over*). *An overseer, a superintendent.*
- ἐπιστέλλω, f. -σιτεῶ, &c. (ἐπί, *to*, and στέλλω, *to send*). *To send to, to send a letter or message, to commission.*
- ἐπιστήμη, ης, ἥ (fr. ἐπίσιᾶμαι). *Knowledge, acquaintance with.*
- ἐπιστήμων, ου, adj. (fr. same). *Knowing, learned, expert, intelligent.*
- ἐπιστολή, ῆς, ἥ (fr. ἐπιστέλλω). *A letter, a message, a mandate.*
- ἐπιστομίζω, (R. ἐπιστομιδ), f. -ῖσω, p. ἐπεσιτόμικα (f. ἐπί, *upon*, and στόμα, *the mouth*). *To place over the mouth, to stop up the mouth.—Hence, to check with a bit, to muzzle, to tame, to obstruct.*
- ἐπιστρέφω, f. -στρέψω, &c. (ἐπί, *to*, and στρέφω, *to turn*). *To turn round to or towards.—MID. to turn back, to return.*
- ἐπισφάζω, Att. -σφάτιω, f. -σφάξω, &c. (ἐπί, *upon*, and σφάζω, *to slay*). *To slay upon, to immolate upon, to kill.*
- ἐπισφίγγω, f. -σφίγξω, &c. (ἐπί, *intens.* and σφίγγω, *to press together*). *To press more closely:—to tighten.*
- ἐπισφραγίζω, f. -ῖσω, &c. (ἐπί, *upon*, and σφραγίζω, *to seal*). *To stamp with a seal, to seal, to confirm, to ratify.*
- ἐπίσχω, same as ἐπέχω, (ἐπί, and ἴσχω). *To refrain, &c.*
- ἐπιτᾶράσσω, Att. -τιω, f. -ταράξω, &c. (ἐπί, *intens.* and ταραράσσω, *to disturb*). *To disturb greatly, to harass, to annoy.*
- ἐπιτάσσω, Att. -τιω, f. -τάξω, &c. (ἐπί, *to*, and τάσσω, *to order*). *To give orders to, to command.*
- ἐπιτελέω, f. -έσω, &c. (ἐπί, *intens.* and τελέω, *to finish*). *To perfect, to finish completely, to perform.*
- ἐπιτεροής, ές, adj. (fr. ἐπιτέρω, *to delight*). *Delightful, pleasing.*
- ἐπιτολή, ῆς, ἥ (fr. ἐπιτέλλω, *intr. to rise*). *The rising of the stars.*
- ἐπιτηδεις, α, ου, and -ος, ου, adj. (fr. ἐπιτηδής, *obsol. in masc. and fem., sufficiently, &c.*) *Fitting, adapted for, necessary, convenient.—Subst. a friend, an acquaintance.—τὰ ἐπιτηδεια, the necessaries of life.*
- ἐπιτηδευμα, ὕτος, τό (fr. ἐπιτηδεύω). *An occupation, a mode of life.*
- ἐπιτηδένω (R. ἐπιτηδεν), f. -εύσω, &c. (fr. ἐπιτήδειος). *To pursue diligently, to attend to, to practise.*
- ἐπιτηρέω, f. -ήσω, &c. (ἐπί, *intens.* and τηρέω, *to observe*). *To observe carefully, to watch over diligently.*
- ἐπιτίθημι, f. -θήσω, &c. (ἐπί, *upon*, and τίθημι, *to place*). *To place upon, to set before, to*

administer.—MID. to put on one's self, to resume:—to fall upon, to attack.

ἐπιτιμῶ, f. -ήσω, &c. (ἐπί, against, and τιμῶ, to estimate).

To reproach, censure, blame.

ἐπίτιμος, ον, adj. (fr. ἐπί, in, and τιμή, honour). Honoured, respected, honourable.

ἐπιτολή, ἡς, ἡ (fr. ἐπιτέλλω, intr. to rise). The rising of the stars.

ἐπιτρέπω, f. -ψω, &c. (ἐπί, to, and τρέπω, to turn). To turn to, to commit, or intrust to, to permit.

ἐπιτρέχω, f. -θρέξομαι, &c. (ἐπί, to, and τρέχω, to run). To run to, to attack, to run over, to invade.

ἐπιτριβῶ, f. -τριψω, &c. (ἐπί, upon, and τρίβω, to rub). To rub upon, to wear out by rubbing, to destroy, to ruin.

ἐπιτυγχάνω, f. -τεύξομαι, &c. (ἐπί, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφάνης, ἐς, adj. (fr. ἐπιφαίνομαι, to appear). Apparent, evident:—distinguished, famous.

ἐπιφάνως, adv. (fr. ἐπιφάνης). Apparently:—gloriously, nobly.

ἐπιφέρω, f. ἐποίησω, &c. (ἐπί, upon, and φέρω, to bring). To bring upon or against, to inflict on, to accuse.—MID. to advance.

ἐπιφλέγω, f. -έξω, &c. (ἐπί, intens. and φλέγω, to burn). To burn up, to destroy by fire.

ἐπιφορέω, f. -ήσω, &c. (ἐπί, upon,

and φορέω, same as φέρω, to bring). To bring upon, &c.

ἐπιφύω, f. -ύσω, &c. (ἐπί, upon, and φύω, to cause to grow).

To cause to grow upon, to produce.—2 a. and p. intr. to grow to or upon, to cling to.—MID. to hang on to, to attack.

ἐπιφωνέω, f. -ήσω, &c. (ἐπί, to, and φωνέω, to call). To call to, to call aloud upon, to exclaim.

ἐπιχειρέω (R. ἐπιχειρε), f. -ήσω, p. ἐπιχειρήματα (fr. ἐπί, upon, and χεῖρ, the hand). To lay hands on, to undertake, to attempt, to attack.

ἐπιχέω, f. -χεύσω, &c. (ἐπί, upon, and χέω, to pour). To pour upon, to heap upon, to erect.

ἐπιχθόνιος, ον, adj. (fr. ἐπί, upon, and χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, α, ον, and ος, ον, adj. (fr. ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάύω, f. -αύσω, &c. (ἐπί, upon, and ψάύω, to touch). To touch gently or lightly.

ἐποίκιον, ου, τό (fr. ἐπί, upon, and οἶκος, a house). A dwelling upon a farm, a farm-house.—Pl. τὰ ἐποίκια, villages.

ἐποίχομαι, f. -οιχήσομαι, &c. (ἐπί, unto, and οἶχομαι, to go). To go unto, to ply, to be occupied at.

ἔπομαι (R. ἐπ, 2 σπ), f. ἔπομαι, imperf. εἰπόμην, 2 a. ἐσπόμην (Mid. from ἔπω, to be actively

employed). *To follow, to accompany.*

ἐπόμνυμι, f. -ομόσω, &c. (ἐπί, *to*, and ὀμνῦμι, *to swear*). *To swear to, to ratify by an oath.*

ἐπόπτομαι, f. -όπομαι, &c. (ἐπί, *at*, and ὀπτομαι, *to look*, mid. of ὀπτω, *obsol.*) *To look at, to view attentively, to survey.*

ἔπος, ἔπειος, τό (fr. εἶπω, *obsol. to say*). *A word, a speech, a verse.*—τὰ ἔπη, *an epic poem.*

ἐποτρύνω, f. -ῦνῶ, &c. (ἐπί, *intens.* and ὀτρύνω, *to urge*). *To urge often or diligently, to incite, to encourage.*

ἔπος; ὄπος, ὄ. *A bird called the hoopoe.*

ἑπτὰ, num. adj. indecl. *Seven.*

ἑπτακαίδεκα, num. adj. indecl. (fr. ἑπτὰ, *καί*, and δέκα, *ten*). *Seventeen.*

ἑπτακόσιοι, αἱ, α, num. adj. (fr. ἑπτὰ). *Seven hundred.*

ἐπιάζω (R. ἐπιαδ), f. -ἄσω, p. ἐπιάκα (fr. ἐπί, *upon*, and ᾠον, *an egg*). *To sit upon eggs, to hatch, to brood.*

ἐπώνυμος, ον, adj. (fr. ἐπί, *in addition*, and ὄνομα, *Æol. ὄνυμα*, *a name*). *A surname, deriving its name from.*

ἐράσμιος, η, ον, and ος, ον, adj. (fr. ἐράω, *to love*). *Lovely, amiable, loved.*

ἔραστής, οὔ, ὄ (fr. same). *A lover.*
Ἐράτω, ὄος, *contr.* οὔς, ὄ. *Erato*, the muse of lyric poetry.

ἐράω (R. ἐρα), f. -ἄσω, p. ἤρακα (also in poetry pres. ἔραμαι, *2d conj.*) *To love, to desire, to*

seek after.—Pass. used in a middle sense except the pres.

ἐργάζομαι (R. ἐργαδ), f. -ἄσομαι, p. ἐργασμαι (fr. ἔργον, *work*). *To work, to effect, to make, to practise, to cause, to labour upon.*

Ἐργάνη, ης, ἡ (fr. same). *Ergānē*, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἡ (fr. ἐργάζομαι). *Labour, employment, a working, workmanship, mode of working, mode of culture.*

ἐργαστήριον, ον, τό (fr. same). *A place of working, a workshop.*

ἐργαστικός, ἡ, ὄν, adj. (fr. same). *Laborious, assiduous, active.*

ἐργάτης, ον, ὄ (fr. same). *A labourer, an artist.*

ἔργον, ον, τό (fr. ἔργω, *obsol. for which ἔρδω, to work*). *An action, a work, a deed, an occupation, employment.*—ἔργω, used adverbially, *in reality.*

ἔρεα, ας, *contr.* ἐρεᾶ, ᾤς, ἡ. *Wool.*
ἔρεβωδής, ἐς, adj. (fr. Ἐρεβος, *Erēbus*, and εἶδος, *appearance*). *Gloomy, dark.*

ἔρεθίζω (R. ἐρεθιδ), f. -ῖσω, p. ἠρέθικα. *To provoke, to excite.*

ἔρειδω (R. ἐρειδ), f. -είσω, p. ἤρεικα, p. pass. ἤρεισμαι. *To fix on, to fasten to, to prop up, to support.*—Mid. *to lean upon.*

ἔρετμός, οὔ, ὄ (fr. ἐρέσσω, *to row*). *An oar.*

ἔρευνάω (R. ἐρευνα), f. -ήσω, p. ἠρευνήκα (fr. ἐρῶμαι, *to inquire*).

To search, to investigate, to undertake.

Ἐρεχθίδης, ἴδος, ἦ. *Erechthēis*, a salt spring in the Erechtheum, said to have been produced by Neptune's trident.

ἔρεώ, Ion. for ἔρω, *I will say*; see ἔρω.

ἔρημαῖος, α, ον, adj. (poet. for ἔρημος).

ἔρημία, ας, ἦ. *A lonely place, solitude*; from

ἔρημος, η, ον, Att. ος, ον, adj. *Lonely, solitary, waste, deserted*.—Subst. fem. *a desert, a solitude*.

ἔρημώω (R. ἔρημο), f. -ώσω, p. ἠρήμωκα (fr. ἔρημος). *To lay waste, to deprive of, to free from*.

ἔριζω (R. ἐριδ), f. -ῖσω, p. ἠρίκα. *To contend, to quarrel*.

Ἐριννύς, ὕος, ἦ. *Erinnys*, one of the Furies. They were three in number, whose office it was to punish men for their crimes by the secret stings of conscience.

ἔριον, ου, τό (dim. of ἔρος). *Wool, a fleece*.

ἔρις, ἴδος, ἦ. *Strife, contention, a quarrel, a contest*.

Ἐρίς, ἴδος, ἦ. *Eris*, the goddess of discord.

ἔριφος, ου, ὄ. *A kid*.

Ἐριχθόνιος, ου, ὄ. *Erichthonius*, the fourth king of Athens, died B. C. 1437.

ἔρκος, εος, τό (fr. εἶργω, to inclose). *A hedge, a fence, an inclosure*:—*a net*.

ἔρματίζω (R. ἔρματιδ), f. -ῖσω, p. ἠρμάιικα (fr. ἔρμα, a prop).

To prop up, to support, to secure:—*to ballast, to load*.

ἔρμηνεύς, ἑως, ὄ (fr. Ἐρμῆς). *An interpreter, a messenger*.

Ἐρμῆς, οὔ (contr. for Ἐρμείας), ὄ. *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 (R. ἔρε, 2 ἔρ), f. ἐρήσομαι, 2 a. ἠρόμην. *To ask, to inquire for*.

ἔρος, acc. ἔρον, ὄ, rest wanting (same as ἔρως). *Love, desire*.

ἔρπετός, ἦ, ὄν, adj. (fr. ἔρπω, to creep). *Creeping*.—Subst. τό ἐρπετόν, *a creeping thing, a reptile*.

ἔρπύζω (R. ἐρπυδ), f. -ῦσω, p. εἶρπύκα. *To creep, to glide along*.

ἔρῶω (R. ἐρῶε), f. ἐρῶήσω, p. ἠῶήκα (akin to ῥέω, to flow). *To go to ruin, to be ruined*.

Ἐρυθείη, ης, ἦ. *Erythēa*, a fertile island in the bay of Cadiz.

ἔρυθρός, ά, ὄν, adj. *Red*.

ἔρῦκω (R. ἐρυκ), f. -ῦξω, p. ἠρῦκα, 2 a. ἠρῦκῶν (fr. ἐρῦω, to draw). *To draw back, to restrain*.

ἔρῦμα, ἄτος, τό (fr. ἐρύομαι, to protect). *A protection, a rampart, a fortification, a defence*.

Ἐρυμάνθιος, α, ον, adj. *Erymanthian, of Erymanthus, a*

mountain in Arcadia, haunted by the wild boar killed by Hercules.

Ἔρουξ, ὄρος, ἡ. *Eryx*, a mountain and city in Sicily, where there was a famous temple of Venus.

ἐρύω (R. ἐρυ), f. ἐρύσω, p. εἰρύκα, (poet. εἰρύω). *To draw, to pull, to draw off.*—MID. *to rescue, to protect, to restrain.*

ἔρχομαι (R. ἐλευθ, 2. ἐλύθ, 3. ἐλύθ). f. ἐλεύσομαι, 2 perf. ἤλυθα, Attic redupl. ἐλήλυθα, 2 a. ἤλυθον, by syncope, ἤλυθον. *To go, to come, to arrive, to proceed.*

ἐρῶ, a future from εἶρω, used only in poetry; the other tenses are from ῥέω (R. ρε), p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἐρήθη, and ἐρήθη. *To speak, to say, to tell, to relate.*—In Attic, φημί is used as a pres. and εἶπον, as 2 a.

ἔρως, ὠτος, ὁ (fr. ἐρώω, *to love*). *Love, desire.*

Ἔρως, ὠτος, ὁ. *Eros*, or *Cupid*, the god of love, and son of Venus.

ἐρωτάω (R. ἐρωτα), f. -ήσω, p. ἠρώτηκα. *To ask, to question, to inquire.*

ἐρώτημα, ἄτος, τό (fr. ἐρωτάω). *A question, an inquiry.*

Ἐρωτιδεύς, ἔως, ὁ (dim. of ἔρως). *A loveling, a young love.*

ἐρωτικός, ἡ, ὄν, adj. (fr. ἔρως). *Amorous, enamoured.*

εἰς (Ion. and poet. for εἰς). *Into, &c.*—ἐς τε, *till, even to, until.*

ἐσβάλλω, Ion. for εἰσβάλλω.

ἐσδόμενον, Dor. for ἐζόμενον, from ἔζομαι.

ἐσδέχομαι, f. -δέξομαι, &c. (ἐς, and δέχομαι, *to take*). *To take or receive into, to admit.*—Ion. for εἰσδέχομαι.

ἐσθής, ἡτος, ἡ (fr. ἐνῦμι, *to clothe*, 1 a. pass. ἐσθην). *Clothing, raiment, a dress.*

ἐσθίω (poet. ἔσθω), used only in pres. and imperf.; the other tenses are from ἔδω, § 117. *To eat.*

ἐσθλός, ἡ, ὄν, adj. *Good, brave, noble, excellent, honourable.*

ἐσῖδεῖν, poet. for εἰσῖδεῖν, fr. εἰς-εἶδω.

ἔσπτρον, Ion. for εἰσπτρον, ου, τό. *A mirror.*

ἔσοράω, Ion. for εἰσοράω, which see.

ἔσπερα, ας, ἡ. *Evening.*

Ἐσπερίδες, ὠν, αἱ. *The Hesperides*, daughters of Hesperus.

ἔσπεριος, α, ὠν, adj. (fr. ἔσπερος, *evening*). *Of evening, of the west, western.*—Subst. ἡ ἔσπερία, *the evening, the west.*

Ἐσπερος, ὠν, ὁ. *Hesperus*, the evening star; also, *the evening.*

ἔστε, for ἐς or εἰς τέ. *Until, as long as.*

ἔστία, ας, ἡ. *A hearth.*

ἐστιάω (R. ἐστια), f. -άσω, p. εἰστιῶκα (fr. ἐστία). *To receive into a house, to entertain, to give a feast.*—MID. *to feast, to banquet.*

ἔσχατιά, ἄς, ἡ (fr. ἔσχατος). *The*

- farthest portion, the extreme limit.
- ἔσχατος, η, ον, adj. At the farthest extremity, last, extreme, most remote.
- ἔσω, poet. for εἶσω, adv. Within, inner.
- ἑταίρα, ας, ἡ (fem. of ἑταῖρος). A mistress, a courtesan.
- ἑταῖρος, ου, ὁ (Ion. ἑταῖρος). A companion, an associate, a friend.
- ἕτερος, α, ον, adj. pron. The other (of two), the one, the other:—hence,
- ἕτερός, adv. Otherwise, differently.
- ἐτήσιος, η (Ion. for ᾱ), ον, and ος, ον, adj. (fr. ἔτος, a year). Yearly, annual.
- ἐτήτυμος, ον, and ος, η, ον, adj. fr. ἐτύμος). Genuine, tried:—faithful, trustworthy.
- ἔτι, adv. As yet, still, even now, further, moreover, besides.—οὐκ ἔτι, no longer.
- ἔτοιμος, ον, adj. Ready, prepared.
- ἔτοιμώς, adv. (fr. ἔτοιμος). Readily, promptly.
- ἔτος, εος, τό. The year.—καὶ ἔτος, yearly.
- ἔτυμος, η, ον, and ος, ον, adj. Actual, true, real.
- εὖ, adv. (fr. εἶς, good). Well, rightly, happily.—εὖ μάλα, very, extremely.
- εὐᾶδε, for εἶᾶδε, 2 aor. ind., 3d sing. of ἀνδάνω, to please. Only person in use.
- εὖγε, adv. (for εὖ γε). Well done! very well!
- εὐγένεια, ας, ἡ (fr. εὐγενής). Noble birth, excellence of character, valour.
- εὐγενής, ἐς, adj. (fr. εὖ and γένος, birth). Of noble birth, noble, honourable.
- εὐγνώμων, ον, adj. (fr. εὖ and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.
- εὐδαιμονέω (R. εὐδαιμονε), f. -ήσω, p. ηὔδαιμόνηκα (fr. εὐδαιμων). To be happy, to be wealthy.
- εὐδαιμονία, ας, ἡ (fr. same). Happiness, felicity, prosperity:—Also, a proper name.
- εὐδαιμονίζω (R. εὐδαιμονιδ), f. -ῖσω, p. ηὔδαιμόνικα (fr. εὐδαιμων). To deem happy, to felicitate.
- εὐδαιμόνως, adv. (fr. same). Happily, prosperously.
- εὐδαίμων, ον, adj. (fr. εὖ, well, and δαίμων, a tutelary genius). Fortunate, happy, wealthy.
- εὐδία, ας, ἡ (fr. εὖ, well, and Δις, obsol. Jupiter, god of the air). Clear weather, calm at sea:—quiet, rest.
- εὐδοκίμew (R. εὐδοκίμε), f. -ήσω, p. ηὔδοκίμηκα (fr. εὐδόκιμος). To enjoy public esteem, to gain applause, to be praised.
- εὐδόκιμος, ον, adj. (fr. εὖ, well, and δόκιμος, tried). Approved, renowned, esteemed, praised.
- εὐδομες, Dor. for εὐδομεν, from εὐδω (R. εὐδε, 2 εὐδ) f. εὐδήσω, p. ηὔδηκα, 2 a. ηὔδον, poet. εὔδον. To sleep.

ευείμων, ον, adj. (fr. εὖ, well, and εἶμα, a dress). *Well dressed, richly clad.*

εὐέλπις, ι, gen. ἰδος, adj. (fr. εὖ, well, and ἐλπίς, hope). *Having bright hopes, confident, hopeful.*

εὐεργεσία, ας, ἡ (fr. εὐεργής, well done). *Beneficence, an act of kindness, kindness.*

εὐεργετέω (R. εὐεργετε), f. -ήσω, p. ἠεργέτηκα (fr. εὐεργέτης). *To do good, to confer a benefit, to be kind.*

εὐεργέτης, ου, ὁ (fr. εὖ, well, and ἔργον, a work). *One who does good, a benefactor.*

εὐεργετητέος, α, ον, adj. (fr. εὐεργετέω). *To be kindly treated. —εὐεργετητέον (ἡμῖν), we must treat kindly.*

εὐήθης, ες, adj. (fr. εὖ, well, and ἦθος, habit). *Honest, frank, sincere:—also, simple, foolish.*

εὐημερέω (R. εὐημερε) f. -ήσω, p. ἠημέρηκα (fr. εὐήμερος, successful). *To have a fortunate day, to be successful.*

Εὐήρης, εος, contr. ους, ὁ. *Evēres, the father of Tiresias.*

εὐθαλής, ες, adj. (fr. εὖ, well, and θάλλω, to bloom). *Blooming, verdant,—flourishing.*

εὐθαρσής, ες, adj. (fr. εὖ, and θάρσος, daring). *Bold, daring.*

εὐθειᾶ, ας, ἡ (fr. εὐθύς,—εὐθειᾶ, scil. ὁδός). *A straight, or direct road, a straight line.*

εὐθετέω (R. εὐθετε), f. -ήσω, &c.

To arrange properly, from εὐθετος, ον, adj. (fr. εὖ, well, and

τίθημι, to place). Placed properly, well arranged, suitable, adapted to.

εὐθέως, adv. (fr. εὐθύς). *Straight forward, directly, quickly.*

εὐθυμός, ον, adj. (fr. εὖ, well, and θυμός, mind). *Well-disposed, cheerful, generous, steadfast.*

εὐθύμως, adv. (fr. 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. (fr. εὖ, well, and καιρός, a season). *In good season, suitable, convenient, opportune:—εὐκαιρότατα, adv. most seasonably.*

εὐκαιρως, adv. (fr. εὐκαιρος). *Seasonably, in good time, timely.*

εὐκαμπής, ες, adj. (fr. εὖ, well, and κάμπω, to bend). *Well-bent, gracefully curved.*

εὐκαρπος, ον, adj. (fr. εὖ, well, and καρπός, fruit). *Abounding in fruit, fruitful.*

εὐκλής, ες, adj. (fr. εὖ, well, and κλέος, fame). *Famous, renowned, illustrious, honourable.*

εὐκλία, ας, ἡ (fr. εὐκλής). *Fame, glory, renown.*

Εὐκλείδης, ου, ὁ. *Euclides, a pupil of Socrates.*

εὐκτίμενος, η, ον, adj. (fr. εὖ, well, and κτίζω, to build). *Well-built, well-arranged.*

εὐλάβέομαι (R. εὐλάβε), f. -ήσομαι, p. ἠελάβημαι (fr. εὐλάβής, circumspect). *To be circum-*

- spect, to avoid, to shun, to beware of.
- εὐμαθής, ἑς, adj. (fr. εὖ, well, and μαθάνω, to learn). *Easily learned, docile.*
- εὐμεγεθής, ἑς, adj. (fr. εὖ, well, and μεγέθος, size). *Of large size, tall, great.*
- εὐμενής, ἑς, adj. (fr. εὖ, well, and μένος, disposition). *Of a kind disposition, benevolent, affectionate, kind, propitious.*
- εὐμήκης, ἑς, adj. (fr. εὖ, well, and μήκος, length). *Very long, tall.*
- εὐμορφία, ας, ἡ (fr. εὖ, well, and μόρφη, a form). *Beauty of form, symmetry.*
- εὐναιετάων, ωσα, ον, adj. (fr. pt. of εὐναιεῖται, obsol. to be well inhabited). *Pleasant to dwell in, well situated.*
- εὐνή, ἡς, ἡ. *A bed, a couch.*
- εὐνοια, ας, ἡ (fr. εὐνοος, well-disposed). *Kindness, affection, regard.*
- εὐνοικῶς, adv. (fr. εὐνοϊκός, kind). *Kindly, affectionately.*
- εὐνομία, ας, ἡ (fr. εὖ, well, and νόμος, a law). *A good constitution.*
- Εὐνομία, ας, ἡ. *Eunomia, the goddess of good order.*
- εὐνοος, οον, contr. εὐνοος, οον, adj. (fr. εὖ, well, and νόος, νοῦς, the mind). *Well-disposed, kind, affectionate, friendly.*—Subst. τὸ εὐνοῦν, a kind disposition.
- Εὐξείνιος (πόντος), ον, ὁ. *The Euxine sea.*
- εὐορκέω (R. εὐορκε), f. -ήσω, p. ἡὐορκεῖα (fr. εὖ, well, and ὀρ-
κος, an oath). *To swear honestly, to keep an oath sacredly, to be honest.*
- εὐοσμος, ον, adj. (fr. εὖ, and ὀσμή, smell). *Odoriferous, sweet-smelling.*
- εὐπειθής, ἑς, adj. (εὖ, easily, and πείθομαι, to be persuaded). *Easily persuaded, obedient.*
- εὐπειθῶς, adv. (fr. εὐπειθής). *Submissively, obediently.*
- εὐπεπλος, ον, adj. (fr. εὖ, well, and πέπλος, a garment). *Well-dressed, in beautiful garments.*
- εὐπλόκαμος, ον, adj. (fr. εὖ, well, and πλόκαμος, a lock of hair). *Having beautiful locks, fair-haired.*
- εὐποιέω (R. εὐποιε), f. -ήσω, p. ἡὐποίηκα (εὖ, well, and ποιέω, to do). *To do good, to render a kindness.*
- εὐπορέω (R. εὐπορε), f. -ήσω, p. ἡὐπόρηκα (fr. εὐπορος, wealthy). *To abound in, to possess abundant means.*
- εὐπορία, ας, ἡ (fr. εὐπορέω). *Abundance, abundant means, wealth.*
- εὐπραγία, ας, ἡ (fr. εὐπραγέω, to be successful). *Success, prosperity, good fortune.*
- εὐπροπεία, ας, ἡ (fr. εὐπροπής). *Decorum, dignity, beauty, propriety:—a specious pretext.*
- εὐπροπής, ἑς, adj. (fr. εὖ, well, and πρόπω, to be becoming). *Becoming, of noble appearance, decorous:—spacious.*
- εὐπτερος, ον, adj. (fr. εὖ, well,

and πτερόν, a wing). *Well-winged, swift.*

εὐρεσις, εως, ἡ (fr. εὐρίσκω, to invent). *An invention, a discovery.*

εὐρέτης, ου, ὁ (fr. same). *An inventor, a discoverer.*

εὐρημα, ἄτος, τό (fr. same). *An invention, a discovery, a prize.*

Εὐριπίδης, ου, ὁ. *Euripides*, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω (R. εὔρε, 2 εὔρο), f. εὐρήσω, p. εὔρηκα, 2 a. εὔρον. *To find, to light upon, to invent, to discover.*

εὔρος, εος, τό (fr. εὐρύς, broad). *Breadth.*

Εὐρυβιάδης, ου, ὁ. *Eurybiades*, a Spartan, general of the Grecian fleet, at the battles of Artemisium and Salamis.

Εὐρυδική, ης, ἡ. *Eurydicē*, the wife of the poet Orpheus.

εὔρυθμος, ου, adj. (fr. εὔ, well, and ῥυθμός, rhythm). *Harmonious, well-adjusted, well-proportioned.*

εὔρυθμως, adv. (fr. εὔρυθμος). *Harmoniously, in exact proportion, agreeably.*

εὐρύς, εἶα, ὕ, adj. *Broad, wide.*

Εὐρυσθεύς, εἰως, ὁ. *Eurystheus*, the king of Argos and Mycēne, who imposed on Hercules his twelve labours.

Εὐρύτος, 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.

εὔσαρκος, ου, adj. (fr. εὔ, well, and σᾶξ, flesh). *Fleshy, corpulent, plump.*

εὐσέβεια, ας, ἡ (fr. εὐσεβής). *Piety, devotion.*

εὐσεβέω (R. εὔσεβε), f. -ήσω, p. ἠϋσεβημα (fr. εὐσεβής). *To be pious, to act with filial affection, to respect.*

εὐσεβής, ἐς, adj. (fr. εὔ, well, and σέβω, to worship). *Pious, religious.*

εὔσημος, ου, adj. (fr. εὔ, well, and σῆμα, a mark). *Well-marked, remarkable, easily recognized, evident.*

εὐστόχως, adv. (fr. εὔστοχος, aiming accurately). *Skilfully, accurately, properly.*

εὐτάκτως, adv. (fr. εὔτακτος, well regulated). *In due order, correctly.*

εὔτε, Ion. ἤτε, adv. (poet. for ὅτε). *When, as.*

εὔτεκνος, ου, adj. (fr. εὔ, well, and τέκνον, a child). *Having illustrious children, having a numerous offspring, fruitful.*

εὐτέλεια, ας, ἡ (fr. εὐτελής). *Frugality, cheapness, economy:—poverty.*

εὐτελής, ἐς, adj. (fr. εὔ, well, and τέλος, expense). *Not costly, frugal, poor.*

Εὐτέρπη, ης, ἡ. *Euterpe*, one of the Muses, the goddess of music.

εὐτιθάσσειτος, ον, adj. (fr. εὖ, *well*, and τιθασσεύω, *to tame*).

Easy to tame.

εὐτολμος, ον, adj. (fr. εὖ, *well*, and τόλμα, *boldness*). *Bold, nobly daring, resolute.*

εὐτόνωος, adv. (fr. εὐτονος, *strong*). *Vigorously, powerfully, with good aim.*

εὐτυχέω (R. εὐτυχε), f. -ήσω, p. ητύχηκα (fr. εὐτυχής). *To succeed in obtaining.*—Intr. *to be fortunate, to prosper.*

εὐτύχημα, ἄτος, τό (fr. εὐτυχέω). *Good fortune, success.*

εὐτυχής, ἐς, adj. (fr. εὖ, *well*, and τυγχάνω (R. τυχε), *to succeed*). *Succeeding well, successful, fortunate.*

εὐτυχία, ας, ἡ (fr. εὐτυχέω). *Success, good fortune, prosperity.*

εὐτυχῶς, adv. (fr. εὐτυχής). *Successfully, fortunately, prosperously.*

εὐφορία, ας, ἡ (fr. εὐφορος). *Fertility, abundance.*

εὐφορος, ον, adj. (fr. εὖ, *well*, and φορέω, for φέρω, *to bear*). *Bearing well, fertile, productive.*

εὐφραίνω (R. εὐφραίνω, 2 εὐφραν), f. -άνω, p. εὐφραγκα, 1 aor. εὐφρηνα, and -άνα (fr. εὐφρων, *cheering*). *To gladden, to delight, to cheer.*—MID. *to be gay, to be delighted.*

Εὐφράτης, ον, ὁ. *Euphrātes*, a large river of Asia.

εὐφροσύνη, ης, ἡ (fr. εὐφρων, *cheering*). *Cheerfulness, gaiety, joy.*

εὐφρῆς, ἐς, adj. (fr. εὖ, *well*, and φύνω, *to grow*). *Growing well, thriving, fertile.*

εὐφωνος, ον, adj. (fr. εὖ, *well*, and φωνή, *a voice*). *Having a clear voice, clear-toned, tuneful.*

εὐχετάομαι (poet. for εὐχομαι), used only in the pres. and imp. perf. *To intreat, &c.*

εὐχή, ἡς, ἡ (fr. εὐχομαι). *A supplication, a prayer, a vow.*

εὐχομαι (R. εὐχ), f. εὐξομαι, p. ηύγμαι, and εὐγμαι, 2 a. ηύχόμην (fr. εὐχω, *obsol. to long for*). *To pray, to supplicate, to vow: to boast, to profess, to declare one's self proudly.*

εὐχρηστία, ας, ἡ (fr. εὐχρηστος, *useful*). *Usefulness, convenience, ease, advantage.*

εὐώδης, ἐς, adj. (fr. εὖ, *well*, and ὀίω, *to smell*). *Sweet-scented, fragrant, odoriferous.*

εὐωδία, ας, ἡ (fr. εὐώδης). *Sweet odours, fragrance.*

εὐώνυμος, ον, adj. (fr. εὖ, *well*, and ὄνυμα, *Æol. for ὄνομα, a name*). *Having a good name, distinguished, famous:—on the left hand, the place of good omens.*

εὐωπῖς, γεν. -ῖδος, adj. (fr. εὖ, *fair*, and ὤψ, *the eye*). *Having beautiful eyes, fair eyed, lovely to behold.*

εὐωχέω (R. εὐωχε), f. -ήσω, p. ηύωχηκα (fr. εὖ, *well*, and ὀχί, *food*). *To feed well, to satiate.*

- MID. to satisfy one's self; to feast.
 εὐωχία, ας, ἡ (fr. εὐωχέω). A feast, a banquet.
 ἔφαγον, 2 a. of φάγω, obsol. to eat, used as 2 a. to ἐσθίω.
 ἐφεξῆς, adv. (fr. ἐπί, in addition to, and ἐξῆς, in order). In order, one after another, in due order, next, farther on.
 ἐφείπω, f. -έπω, &c. 2 a. ἔπειπον, inf. ἐπισπεῖν (ἐπί, upon, and ἔπω, to follow). To follow closely, to pursue, to press hard upon.—MID. to follow, to yield to, to obey.
 ἔφηβος, ου, ὁ, and ἡ, adj. (fr. ἐπί, at, and ἦβη, puberty). Having arrived at the age of puberty; i. e. in Athens, for males, 18; females, 14.—Subst. a young man, a young woman.—Pl. οἱ ἔφηβοι, young men, youths.
 ἐφήμερον, ου, τό (fr. ἐφήμερος). The Ephemeron, an insect which lives only a few hours.
 ἐφήμερος, ου, adj. (fr. ἐπί, for, and ἡμέρα, a day). Lasting for a day, ephemeral.
 ἐφίημι, f. ἐφίσω, &c. (ἐπί, to, against, and ἵημι, to send). To send to, to send against, to let loose, to urge against, to seize, to attack.
 ἐφικνέομαι, f. ἐφίξομαι, &c. (ἐπί, to, and ἰκνέομαι, to come). To come to, to reach, to succeed, to attain.
 ἐφιππος, ου, adj. (fr. ἐπί, upon, and ἵππος, a horse). On horseback, mounted, riding.
- ἐρίπταμαι, f. ἐπιπτήσομαι, &c. (ἐπί, upon, and ἵπταμαι, to fly). To fly down upon, to fly towards.
 ἐρίστημι, f. ἐπιστήσω, &c. (ἐπί, upon, and ἵστημι, to placē). To place upon, to set over, to appoint, to add to.—2 aor. and perf. intr. I stood upon, or with, I aided.
 ἐφόδιος, ου, adj. (fr. ἐπί, for, and ὁδός, a journey). Necessary for a journey, necessary.—Subst. τὰ ἐφόδια, the perquisites.
 ἐφοράω, f. -άσω, and ἐπόψομαι, &c. (ἐπί, over, and ὄράω, to look). To look over, to survey, to inspect, to look down upon.
 ἐφορμάω, f. -ήσω, &c. (ἐπί, upon, and ὀρμάω, to urge). To urge upon.—Intr. to rush upon, to assail, to attack.
 ἔφορος, ου, ὁ (fr. ἐφοράω). An inspector.
 Ἐφορος, ου, 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.
 ἔχθρα, ας, ἡ (fem. of ἐχθρός). Hatred, enmity, hostility.
 ἐχθρός, ἄ, ὄν, adj. (fr. ἔχθος, hatred). Hated:—hostile, inimical.—Subst. a private enemy; Lat. inimicus.—πολέμιος, a (public) enemy; Lat. hostis

Ἐχιδνα, ης, ἡ. *A viper.*

Ἐχίνᾳδες, ὠν, αἶ. *Echinādes*, a group of small islands at the mouth of the Achelōus.

Ἐχῖνος, οὐ, ὄ. *The Echīnus.*—*χερσαῖος ἔχινος*, a hedgehog.

Ἐχίων, ονος, ὄ. *Echion*, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχω (R. ἔχ, and σχε, 2 σχ), f. ἔξω, or σχήσω, p. ἔσχηκα, 2 a. ἔσχον, imp. σχές. *To have, to hold, to keep, to contain, to stay.*—*MID.* *to contain, or keep one's self, 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 inf., to have power, to be able, to know how:—with an adverb, to be. Idioms, 117, 43.

ἔωθεν, adv. (fr. ἔως, dawn). *From the dawn, in the morning.*

ἔωθινός, ἡ, ὄν, adj. (fr. same). *Of, or belonging to dawn, morning, early.*

ἔως (Ion. ἡώς, Dor. ἰώς), gen. ἔω, ἡ. § 19. *The dawn, day-break, morning:—the east.*

ἕως, adv. *Until, till, up to, as far as, as long as, while, when.*

Z.

ζάω (R. ζα) f. ζήσω, p. ἔζηκα. *To breathe, to live, to exist.*—οἱ ζῶντες, *the living.*—For the contraction of this verb, see § 98, Obs. 2.

ζεύγνυμι (R. ζευγ), f. ζεύξω, p. ἔζευχα. *To join, to yoke, to harness, to unite together:—to bridge*, i. e. *to join the opposite sides of a river by a bridge.*

ζεύγος, εος, τό (fr. ζεύγνυμι). *A team, a pair, a couple, a yoke.*

Ζεῦξις, ἴδος, ὄ. *Zeuxis*, a celebrated painter, B. C. 468.

Ζεύς, gen. Διός (fr. Δις), and Ζήνος, ὄ. *Jupiter*, the son of Saturn and Ops, the most powerful of all the gods of the ancients.

Ζέφυρος, οὐ, ὄ (fr. ζόφος, darkness). *Zephyrus*, the name of one of the winds; also, *the west wind, a zephyr, a gentle breeze.*

ζέω (R. ζε), f. ζέσω, p. ἔζηκα. *To boil.*

ζηλοτυπέω (R. ζηλοτυπε), f. -ήσω, p. ἐζηλοτύπηκα (fr. ζηλότυπος, jealous). *To be jealous.*

ζηλόω (R. ζηλο), f. -ώσω, p. ἐζήλωκα (fr. 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. (fr. ζηλόω). *Admired, envied, imitated, admirable.*

ζημία, ας, ἡ. *Injury, harm, loss, punishment.*

ζημιόω (R. ζημιω), f. -ώσω, p. ἐζημιώωκα (fr. ζημία). *To cause loss to, to injure, to fine, to punish.*

Ζήνων, ωνος, ὄ. *Zeno*, the founder of the sect of the Stoics.

ζητέω (R. ζητε), f. -ήσω, p. ἐζή-
τηκα. *To seek, to search for,*
to long for, to desire.

Ζήτης, ου, ὁ. *Zetes, son of Bo-*
reas. With his brother, Ca-
lais, he delivered Phineus from
the Harpies.

ζήτησις, εως, ἡ (fr. ζητέω). *A*
seeking, a search, asking.

ζοφερός, ά, όν, adj. (fr. ζόφος,
darkness). *Dark, obscure,*
gloomy.

ζυγός, ου, ὁ (fr. ζεύγνυμι, *to yoke*).
A yoke.

ζυγώω (R. ζυγο), f. -ώσω, p.
ἐζύγωκα (fr. ζυγός). *To yoke,*
to join together.

ζωγραφέω (R. ζωγραφε), f. -ήσω,
p. ἐζωγράφηκα (fr. ζῶον, *an*
animal, and γράφω, to deli-
neate). *To draw or paint*
animals from life.

ζωγραφία, ας, ἡ (fr. ζωγραφέω).
Painting, the art or act of
painting animals.

ζωή, ἡς, ἡ (fr. ζῶω, epic for ζάω,
to live). *Life, a mode of life,*
a living.

ζώνη, ης, ἡ (fr. ζώννυμι, *to gird*).
A girdle, a waistband.

ζωογονέω (R. ζωογονε), f. -ήσω,
p. ἐζωογόνηκα (fr. ζῶος, *living,*
and γένω, *to produce*). *To*
produce living animals, to
bring forth young alive, to
bring forth, to nourish.

ζῶον, ου, τό (fr. ζῶος, *alive*). *A*
living creature, an animal.

ζῶός, ἡ, όν, adj. (fr. ζῶω, epic for
ζάω, *to live*). *Living, alive.*

ζωστήρ, ἡρος, ὁ (fr. ζώννυμι, *to*

gird). *A waist belt, a girth,*
a girdle.

ζῶω, imperf. ἔζωον (Ion. and
epic for ζάω). *To breathe, to*
live, &c.

H.

ἢ, conj. *Or, or else.*—ἢ, ἢ,
either or.—After a com-
parative, *than.*—In interroga-
tions, *whether?* or indicated
merely by the tone of voice,
without a corresponding word.

ἣ, adv. (dat. of ὅς, with ὁδῶ
understood). *In which way, by*
which, whereby, whence, where.
—Att. *as, because.*

ἤ, adv. *Surely, truly, without*
doubt, certainly.—Interroga-
tively, *whether? is it not so?*

ἦ, for ἔφη, 3d sing. imperf. ind. of
ἦμι. *He said.* § 112, VIII.

ἦβάω (R. ἦβα), f. ἦβήσω, p. ἦβηκα
(fr. ἦβη). *To be at the age of*
puberty, to possess full strength.
—*to arrive at manhood, to be*
young.

ἦβη, ης, ἡ. *Youth, the bloom of*
youth, puberty.

Ἥβη, ης, ἡ. *Hebe, daughter of*
Jupiter and Juno, and goddess
of youth.

ἡγεμονία, ας, ἡ (fr. ἡγεμονέω, *to*
have the command). *The*
supremacy, the chief command.

ἡγεμών, όνος, ὁ (fr. ἡγέομαι). *A*
leader, a chief, a guide:—the
pilot fish.

ἡγέομαι (R. ἡγε), f. -ήσομαι, p.

ἡγεῖσθαι (fr. 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, ὁ. *Hegesilāus*. ἡγήτωρ, ερος, ὁ (fr. ἡγέομαι). A leader, a conductor, a guide.

ἡδέ, conj. And, also.

ἡδέως, adv. (fr. ἡδύς, sweet). Sweetly, pleasantly, willingly, cheerfully.—Comp. ἡδιον, ἡδιστα, more agreeably, most agreeably.

ἡδη, adv. Already, now, directly, presently, at this moment.

ἡδιστα, adv. superl. of ἡδέως.

ἡδομαι (R. ἡδ), f. ἡσομαι, p. ἡσμαι (fr. ἄδω, from which ἀνδάνω, to please). To please one's self, to delight in, to take pleasure in.

ἡδονή, ἡς, ἡ (fr. ἡδομαι). Pleasure, gratification, enjoyment.

ἡδύς, εἶα, ὕ, adj. Sweet, pleasing, agreeable, delightful, lovely, dear.—Comp. ἡδύων, ἡδιστος.

—ἡδιστον, adv. most sweetly.

ἡδύφωνος, ου, adj. (fr. ἡδύς, and φωνή, a voice). Sweet-toned, melodious, tuneful.

Ἡδωνοί, ὧν, οἶ. *The Edōni* or *Edonians*, a people of Thrace.

ἡέ (poetic for ἡ). Or:—whether.

ἡερόεις, ὄεσσα, ὄεν, adj. (Ion. for ἀερόεις, fr. ἀήρ, dusky air).

Dark, dusky, hazy, cloudy, obscure.

ἡήρ, ἡἄρος, ὁ and ἡ (Ion. for ἀήρ), Air, &c.

ἡθεος, ου, ὁ and ἡ (Att. for ἡί-

θεος, derivation uncertain). A young man, a young woman, a person unmarried.

ἡθμός, or ἡθμός, οὔ, ὁ (fr. ἡθω, to sift). A sieve, a strainer.

ἡθος, εος, contr. ους, τό (Ion. for ἕθος). Custom, habit, a mode of acting, behaviour, manner, temper, character:—a customary abode.

ἡιών, ὄνος, ἡ. A shore, a bank.

ἡκα, adv. Gently, softly:—little.

Comp. ἡσσον, or ἡτιτον, sup. ἡκιστα.

ἡκιστος, η, ου, adj. (fr. ἡκα), superl. of μικρός. Weakest, smallest, least.—ἡκιστα, adv. least, in the smallest degree, by no means.—οὐχ ἡκιστα, especially.

ἡκω (R. ἡκ), f. ἡξω, p. ἡκα. 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.*

ἡλεκτρον, ου, τό. Amber.

ἡλικία, ας, ἡ (fr. ἡλιξ, of full growth). Maturity, manhood, age, puberty.

ἡλικιωτής, ἕδος, ἡ (fem. of ἡλικιώτης, a companion). A companion, a playmate.

ἡλίκος, η, ου, adj. (fr. ἡλιξ, of full growth). How large, how great, of so great size.—Lat. *quantus*.

ἡλιος, ου, ὁ. The sun, day, a day.

ἡλος, ου, ὁ. A nail, a peg.

Ἡλύσιον, ου, τό. *Elysium*, the

place of the virtuous after death.—*Ἠλύσιον πεδίον*, the *Elysian plain*.

ἤμαι, imperf. ἤμην. The other tenses from ἕζομαι, *to be seated, to sit*, § 112, VI.

ἡμαρ, ἄτος, τό (poetic for ἡμέρα). *A day*.

ἡμελημένως, adv. (fr. ἡμελημένος, p. pt. pass. of ἀμελέομαι, *to be negligent*). *Negligently, carelessly*.

ἦμεν, Doric for εἶναι, pres. inf. of εἶμι. *To be*.

ἡμέρα, ας, ἡ. *A day*.—καθ' ἡμέραν, *day by day, daily*.—μεθ' ἡμέραν, *by day, in the day time*.—ἀπὸ ἡμέρα, *at day break*; lit. “with the day.”

ἡμεροδρομέω (R. ἡμεροδρομε), f. -ήσω, p. ἡμεροδρομήμα (fr. ἡμέρα, *a day*, and δρέμω, *obsol. to run*, 3 R. δρομ, see τρέχω). *To run the whole day, to act as a day courier*.

ἡμερος, ον, adj. *Mild, gentle, tame*:—*cultivated, domestic*.

ἡμερώω (R. ἡμερο), f. -ώσω, p. ἡμερώωκα (fr. ἡμερος). *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*.

ἡμί (a form of φημί). *I say*, § 112, VIII.

ἡμιβρωτος, ον, adj. (fr. ἡμισυς, *half*, and βιβρώσκω, *to eat*).

Half-eaten, gnawed.

ἡμιγυμνος, ον, adj. (fr. ἡμι, for

ἡμισυς, *half*, and γυμνός, *naked*). *Half-naked, ill clad*.

ἡμιδεής, ἐς, adj. (fr. ἡμι, for ἡμισυς, *half*, and δέω, *to want*). *Wanting half, half empty*.

ἡμίλεπτος, ον, adj. (fr. ἡμι, for ἡμισυς, *half*, and λέπω, *to peel off*). *Half peeled or shelled, half hatched*.

ἡμίονος, ον, ὄ (fr. ἡμισυς, *half*, and ὄνος, *an ass*). *A mule*.

ἡμισυς, εια, υ, adj. *Half*.—Neut. τὸ ἡμισυ, *the half*.

ἡμιτελής, ἐς, adj. (fr. ἡμι, for ἡμισυς, *half*, and τελέω, *to finish*). *Half finished, unfinished, incomplete*.

ἡμιφλεκτος, ον, adj. (fr. ἡμι, for ἡμισυς, *half*, and φλέγω, *to burn*) *Half burned, half consumed by fire*.

ἦν, conj. (Att. for ἔν or εἰν). *If when*.—ἦν μὴ, *if not, unless*.—ἦν περ, *even if, although*.

ἡνία, ας, ἡ. *A bridle, a rein*.

ἦνίκα, adv. *When, at which time*.

ἡνιοχέω (R. ἡνιοχε), f. -ήσω, p. ἡνιοχῆμα (fr. ἡνίοχος). *To hold the reins, to drive, to guide*.

ἡνίοχος, ον, ὄ (fr. ἡνία, *a rein*, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver*.

ἦπαρ, ἦπατος, τό. *The liver*.

ἦπειρος, ον, ὄ. *A continent, the main land*.

Ἡπειρος, ον, ἡ. *Epirus*, a country of Greece, west of Thessaly.

Ἡπειρώτης, ον, ὄ. *An Epirot, an inhabitant of Epirus*.

ἥπερ, conj. *Or.*—In comparisons, *as, than.*

ἥπεροπεντήης, οὔ, ὅ (fr. ἥπεροπείω, *to deceive*). *A deceiver, a seducer, a cheat.*

Ἥρα, ας, ἡ. *Juno*, daughter of Saturn and Ops, and wife of Jupiter.

Ἡρακλήης, εἶος, contr. Ἡρακλῆς, εἶος, ὅ. *Hercules*, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

Ἡρακλείος, α, ον, adj. (fr. Ἡρακλήης). 1. *Of Hercules, Herculean.*—τὸ Ἡρακλείον, scil. ἱερόν, *the temple of Hercules.* 2. (fr. Ἡρακλῆα, *Heraclēa*), *Heraclēan.*—Ἡρακλῆα λίθος, *the Heraclēan stone, i. e. the magnet.*

ἡρεμέω (R. ἡρεμε), f. -ήσω, p. ἡρέμηκα (fr. ἡρέμα, *quietly*). *To be quiet, to be calm, to repose.*

Ἡριγόνη, ης, ἡ. *Erigōnē*, a daughter of Icarus.

Ἡριδᾶνός, οὔ, ὅ. *Eridānus*, the Greek name of the largest river in Italy, now called the *Po*.

Ἡρίον, ου, τό (fr. ἔρα, *the earth*). *A tomb, a sepulchre.*

ἥρωος, ωος, ὅ. *A hero.*

Ἡσιόδος, ου, ὅ. *Hesiod*, a Greek poet, cotemporary with Homer.

Ἡσιόνη, ης, ἡ. *Hesiōnē*, a daughter of Laomedon, king of Troy. Having been exposed to be devoured by a sea monster, she was delivered by Hercules.

ἥσσω, ον, adj. (comp. of μικρός). *Weaker, less.*

less.—ἥσσω νόσον, *exposed to disease.*

ἡσυχάζω (R. ἡσυχᾶδ), f. -ἄσω, p. ἡσυχᾶκα (fr. ἡσυχός). *To be quiet, to be at rest, to live quietly.*

ἡσυχῆ, adv. (fr. ἡσυχός). *Quietly, leisurely, softly, gently.*

ἡσυχία, ας, ἡ (fr. same). *Quietness, tranquillity, repose.*—ἡσυχίαν ἔχειν, *to remain quiet.*—καθ' ἡσυχίαν, *quietly.*

ἡσυχος, ον, adj. *At rest, quiet, tranquil, at leisure.*

ἦτοι, conj. *Indeed, certainly, truly, doubtless.*

ἦτορ, ορος, τό. *The heart.*

ἦττα, ης, Att. for ἥσσα, ης, ἡ (fr. ἥσσόμαι). *A defeat.*

ἡττώω (R. ἡττα), Att. for ἥσσώω, f. -ήσω, p. ἡττηκα (fr. ἥσσω). *To make inferior, to conquer.*—PASS. *to be inferior, to be conquered, to yield to.*

ἡττων, ον, Att. for ἥσσω, ον, adj. (comp. of μικρός). *Less, smaller, inferior, weaker, subject to.*—οὐχ ἡττον, and οὐδὲν ἡττον, *nevertheless, in like manner.*

ἡύκομος, ον, adj. (Ion. and poet. for εὐκομος, fr. εὖ, *well*, and κόμη, *hair*). *Having beautiful hair, fair haired.*

Ἡφαιστος, ου, ὅ. *Vulcan*, son of Jupiter and Juno, the god of fire, and the patron of such as work in metals.

ἡχέω (R. ἡχε), f. -ήσω, p. ἡχηκα (fr. ἡχή, *a sound*). *To sound, to resound, to sing.*

ἤχι, adv. (poetic for ἦ). *Where.*

ἤχος, ου, ὄ (same as ἠχή). *A sound, a noise.*

ἠχώ, ὄος, contr. οὔς, ἦ. *A sound, an echo.*

ἠώς, ἠόος, contr. ἠοῦς, ἦ. *Dawn, day.*

Θ.

θάλαμος, ου, ὄ. *A room, a chamber, the women's apartment.*

θάλασσα, Att. θάλαττα, ης, ἦ (fr. ἄλς, salt, θ taking the place of the spiritus asper (°)). *The sea.*

θαλάσσιος, ου, and θαλάττιος, ου, adj. (fr. θάλασσα). *Of or belonging to the sea, maritime, lying near the sea.*

θαλασσοκρατέω (R. θαλασσοκρατε), f. -ήσω, p. -ηκα (fr. θάλασσα, and κρατέω, to rule). *To rule the sea.*

Θάλεια, ας, ἦ. *Thalīa, the muse of comedy.*

θαλερός, ἄ, ὄν, adj. (fr. θάλλω, to bloom). *Blooming, vigorous, strong, youthful, abundant.*

Θαλῆς, οὔ, and ἦτος, ὄ. *Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.*

θάλλω (R. θαλ), f. θάλλω, p. τέθαλκα, 2 a. ἐθάλλον. *To flourish, to bloom, to shoot forth, to be verdant, to abound in.*

θάλλπος, εος, τό (fr. θάλλω). *Warmth, heat, glow.*

θάλλπω (R. θαλπ), f. θάλλπω, p. τέθαλφα. *To warm, to cheer, to encourage.*

θαλπωρή, ἦς, ἦ (fr. θάλλω). *A*

warming:—comfort, consolation, hope, joy.

θαμά, adv. (fr. ἄμα, θ being used for (°)). *Thickly, closely, frequently, often.*

θαμβέω (R. θαμβε), f. -ήσω, p. τεθάμβηκα (fr. θάμβος, wonder). *To wonder, to be amazed or astonished at.*

θαμιζέω (R. θαμιδ), f. -ίσω, p. τεθάμιξα (fr. θαμά). *To go or come often, to frequent.*

Θάμυρις, ἴδος, ὄ. *Thamyris, a celebrated musician of Thrace who challenged the Muses to a trial of skill. Being conquered, he was deprived by them of his eyes, his lyre, and his voice.*

θάνατος, ου, ὄ (fr. θνήσκω, to die, 2 R. θαν). *Death, capital punishment.*

Θάνατος, ου, ὄ (fr. the same). *Death, one of the deities of the lower world, who conducts the souls of the dead to the lower regions.*

θανάτω (R. θανατο), f. -ώσω, p. τεθάνατωκα (fr. θάνατος). *To put to death, to condemn to death.*

θάπτω (R. θαφ), f. θάψω, p. τέταφα, 2 a. ἐτάφον. *To bury, to inter, to commit to the grave or to the funeral pile.*

θαυρόαλέως, Attic for θαρσαλέως, adv. (fr. θαυράλεος, bold). *Boldly, resolutely, audaciously.*

θαυρόρεω (R. θαυρέ), f. -ήσω, p. τεθαυρέηκα (a later form of θαρσέω). *To be bold, to be*

confident, or courageous.—*θάρο-*
ῥει, imp. *take courage, fear not.*
θαρόδούντως, adv. (fr. *θαρόρῳ*).
Boldly, resolutely, confidently.
θαρόρῳνω, & *θαροσύνω* (*θαρόρῳνος*,
bold). *To encourage, to cheer.*
θαροσέω (R. *θαροσε*), f. *-ήσω*, p.
τεθάροσηκα (fr. *θάροσος*). *To*
be bold; to be courageous, to be
of good cheer.—*θάροσει*, imp.
pres., be of good cheer, fear not.
θάροσος, εος, τό, also *θάρόδος*, εος,
 τό. *Boldness, courage, con-*
fidence.
θάροσων, ον, and Att. *θάριτων*, ον,
 adj. (comp. of *ταχύς*, *swift*).
Swifter, more rapid.—Superl.
τάχιστος.
θάτερον (contr. for τὸ ἕτερον, fr.
ἕτερος). *The one (of two).*
θαῦμα, ἄτος, τό (fr. *θάομαι*, *to*
wonder). *A wonder, a prodigy:*
—admiration, astonishment.
θαυμάζω (R. *θαυμαδ*). f. *-ἄσω*,
 p. *τεθαύμακα* (fr. *θαῦμα*). *To*
wonder at, to be astonished at,
to admire, to revere.
θαυμαστός, α, ον, adj. (fr. *θαυ-*
μάζω). *Wonderful, astonish-*
ing, admirable.
θαυμαστός, ἡ, ὄν, adj. (fr. same).
Wonderful, surprising.—*θαυ-*
μαστόν (ἔστι) οἶον, *it is won-*
derful how.—*θαυμαστόν* (ἔστι)
 ὅσον, *it is wonderful how much,*
to a wonderful degree.
θαυμαστῶς, adv. (fr. *θαυμασ-*
τός). *Wonderfully, surprising-*
ly, admirably.
θε, *θεν*, an enclitic inseparable
 particle annexed to the gen.,

and denoting, *motion from* ;
 as, *ἀγρόθεν*, *from the field*,
 § 119, 1, 2d.
θεά, ἄς, ἡ (fem. of *θεός*). *A god-*
dess.
θεά, ας, ἡ (fr. *θεάομαι*, *to see*).
A sight, a view.
θεάινα, ης, ἡ (poet. for *θεά*). *A*
goddess.
θεᾶμα, ἄτος, τό (fr. *θεάομαι*).
A sight, a spectacle.
Θεᾶνώ, ὄος, contr. οὔς, ἡ. *Thea-*
no, a female Pythagorean phi-
 losopher.
θεάομαι (R. *θεα*), f. *θεᾶσομαι*,
 p. *τεθεᾶμαι*. *To see, to view,*
to behold, to contemplate.
θεᾶτρον, ον, τό (fr. *θεάομαι*).
A theatre, a place of exhibition.
θεῖος, α, ον, adj. (fr. *θεός*). *Di-*
vine.—τὸ *θεῖον*, *the divinity.*
θεήιος, for *θεῖος*, same as *θεῖος*.
θεῖος, ον, ὁ. *An uncle.*
θέλω (R. *θελγ*), f. *θέλω*, p.
τέθειχα. *To soothe, to charm,*
to delight.
θέλω (R. *θελε*), f. *θελήσω*, p.
τεθέληκα (same as *ἐθέλω*). *To*
wish, to will, to be wont.
θεμέλιον, ον, τό (neut. of *θεμέ-*
λιος, *fundamental*, fr. *τιθημι*,
to place). *A foundation, a basis.*
θέμις, ἴδος, and *ιτος*, ἡ. *Jus-*
tice, right, equity.—ἡ *θέμις*
ἔστι, *as is proper* ; lit. (*τῇ ὁδῷ*)
 ἡ, *in the way in which*, &c.
Θέμις, *ιτος*, ἡ. *Themis*, daugh-
 ter of *Cælus* and *Terra*, and
 wife of *Jupiter*. She is re-
 garded as the goddess of jus-
 tice. Att. *Θέμις*, ἴδος, acc. *ιν*.

Θεμιστοκλῆς, ἕως, contr. εἰως, ὁ.
Themistocles, a celebrated Athenian general.

Θεοπροπία, ας, ἡ (fr. θεοπροπέω, to foretell future events).
A prediction, a prophecy.

Θεοπρόπιον, ου, τό (fr. same).
A prophecy.

Θεός, οὔ, ὁ. A god, a divinity.—
ἡ, a goddess.

Θεράπαινα, ης, ἡ (fem. of θεράπων).
A maid servant, a female slave.

Θεράπεια, ας, ἡ (fr. θεραπεύω).
Service, care:—means of healing, cure.

Θεράπεντός, α, ον, adj. (fr. θεραπεύω).
To be waited on.—θεραπευτέον (ἐστὶν ἡμῖν), we must serve.

Θεράπείω (R. θεραπευ), f. -εύσω, p. τεθεράπηνκα (fr. θέρω, to cherish).
To wait upon, to serve, to court, to please, to honour.

Θεράπων, οντος, ὁ (fr. θέρω, to cherish).
A servant (not a slave), an attendant, a follower.

Θερινός, ἡ, ὄν, adj. (fr. θέρος, summer).
Of summer, summer.

Θερμαίνω (R. θερμαιν, 2 θερμαῖν), f. -ἄνω, p. τεθερμαίνα (fr. θερμός, warm).
To warm:—to rouse, to influence.

Θέρμη, ης, ἡ (fr. θέρμω, to warm).
Warmth, heat.

Θερμός, ἡ, ὄν, adj. (fr. θέρω, to warm, p. pass. τέθερμαι).
Warm, heated: violent, ardent.

Θερμότης, ητος, ἡ (fr. θερμός).

Warmth, heat: violence, ardor.

Θερμῶδων, οντος, ὁ. Thermōdon, a river of Pontus, on the banks of which the Amazons dwelt.

θέρος, εος, contr. ους, τό (fr. θέρω, to warm).
Summer.—τοῦ θέρους, in summer.

Θεσπίζω (R. Θεσπιδ), f. -ῖσω, p. τεθέσπινα (fr. θέσπισ, prophetic).
To predict, to give an oracle, to warn by an oracle.

Θεσσαλία, and Att. Θετταλία, ας, ἡ. Thessaly, an extensive country of Greece, east of Epirus.

Θέτις, ιδος, ἡ. Thetis, one of the sea deities, daughter of Nereus, wife of Peleus, and mother of Achilles.

Θεττᾶλός, Att. for Θεσσᾶλός, οὔ, ὁ. A Thessalian.

θέω (R. θευ), f. θεύσομαι (other tenses as in τρέχω).
To run, to hasten:—to sail rapidly, to fly.

θεωρέω (R. θεωρε), f. -ήσω, p. τεθεώρηκα (fr. θεωρός, a beholder).
To behold, to see, to contemplate, to observe.

θεωρία, ας, ἡ (fr. θεωρέω).
A beholding, a survey, a contemplation, view.

Θῆβαι, ὦν, αἶ. Thebes, the capital of Bœotia, founded by Cadmus.

Θηβαῖος, α, ον, adj. Theban.—οἱ Θηβαῖοι, the Thebans.

θήγω (R. θηγ), f. θήξω, p. τέθηγα.
To sharpen, to whet, to rouse.

- θήκη, ης, ἡ (fr. τίθημι, to deposit). A depository, a chest, a receptacle, a coffer.—αἱ θῆκαι, the tombs.
- θηλυμίτης, ου, ὁ (fr. θῆλυς, and μίτρα, a head-band). One who wears the head-band of females, an effeminate person.
- θηλυς, εια, υ, adj. Female, feminine, effeminate.—τὸ θῆλυ (γένος), the female sex.—αἱ θήλειαι, females.
- θήρ, θηρός, ὁ: A wild beast.
- θήρα, ας, ἡ (fr. θήρ). The chase, hunting, a hunt.
- Θηραμένης, ου, ὁ. Theramēnes, an Athenian general and philosopher in the time of Alcibiades.
- θηράω (R. θηρα), f. -άσω, p. τεθήραμαι (fr. θήρα). To hunt, to chase, to strive after.
- θήρειος, ου, adj. (fr. θήρ). Of, or pertaining to wild beasts.
- θηρευτικός, ἡ, ὄν, adj. (fr. θηρευτής, a hunter). Of, or belonging to the chase, adapted to hunting.—θηρευτικός κύων, a hunting dog.
- θηρεύω (R. θηρευ), f. -εύσω, p. τεθήρευκα (fr. θήρα). To hunt, to chase, to pursue, to seek.
- θηρίον, ου, τό (fr. θήρ). A wild beast.
- θηριώδης, ες, adj. (fr. θηρίον, and εἶδος, appearance). Having a wild appearance, savage, bestial, animal:—full of animals.
- θηρόβρωτος, ου, adj. (fr. θήρ, a wild beast, and βιβρώσκω, to eat). Devoured by wild beasts.
- θησανρίζω (R. θησανριδ), f. -ίσω, p. τεθησαύριζα (fr. θησανρός). To lay up, to store away, to treasure up.
- θησανρός, οὔ, ὁ (derivation uncertain, probably fr. τίθημι, to place or lay up). A place for laying up in store, a treasury:—a treasure.
- Θησεύς, ἑως, ὁ. Theseus, a king of Athens, and one of the most celebrated heroes of antiquity.
- θητεύω (R. θητευ), f. -εύσω, p. τεθήτευκα (fr. θής, a hired servant). To serve for hire, to be a hired servant.
- θίασος, ου, ὁ (fr. θειάζω, to act as inspired). A company of dancers, a band of bacchanalian revellers, any festive band or company.
- θιγγάνω (R. θιγ), f. θίξω, and θίξομαι, p. wanting. To touch, to attain, to enjoy.
- θίς, θινός, ὁ; also, θιν, θινός, ὁ and ἡ (fr. τίθημι, to place). A heap, a pile of sand:—hence, the sea-beach, the shore.
- θλάω (R. θλα), f. θλάσω, p. τέθλακα (another form of κλάω). To bruise, to crush, to break in pieces.
- θνήσκω (R. θνα, θᾶν, 2 θᾶν), f. θανοῦμαι, p. τέθνηκα, 2 a. ἔθᾶνον. To die, to perish.—For the syncopated forms, τέθναα, τέθναμεν, τεθνᾶναι, &c. see § 101, 5.
- θνητός, ἡ, ὄν, adj. (fr. θνήσκω).

- Mortal, perishable, transitory.*
—οἱ θνητοί, mortals.
- θοῖνη, ης, ἡ (fr. θάω, to nourish).
A repast, a feast, food.
- θολερός, ά, όν, adj. (fr. θολός, mud). *Muddy, turbid, impure.*
- θοός, ἡ, όν, adj. (fr. θέω, to run).
Swift, rapid.
- θορυβέω (R. θορυβε), f. -ήσω, p. τεθορυβήκα (fr. θόρυβος).
To make a loud noise, to disturb by noise, to throw into confusion, to be in commotion.
- θόρυβος, ου, ό. *Loud noise, tumult, uproar, confusion.*
- Θούδιππος, ου, ό. *Thudippus, a friend of Phocion, condemned to die with him.*
- Θράκη, ης, ἡ. *Thrace, a country of Europe, between Macedonia and the Euxine Sea.*
- Θραξ, άκός, ό. *A Thracian.*
- θρασέω (R. θρασε), f. ήσω, p. τεθράσηκα (for θαρσέω). *To be bold, &c.*
- Θράσιος, ου, ό. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*
- θράσος, εος, τό (same as θάσος). *Boldness, rashness.*
- Θράσυλλος, ου, ό. *Thrasyllus, a man of Attica, who, under the influence of a certain monomania, supposed all the ships that entered the harbour to be his own.*
- θρασύνω (R. θρασύν, 2 θρασύν), f. -ύνω, p. τεθράσυγκα (fr. θρασύς, bold). *To make bold, to inspire courage.*—Mid. to
- be bold, to act or speak boldly, confidently, or arrogantly.*
- θρασύς, εἶα, ύ, adj. (fr. θράσος), *Bold, resolute, brave, daring, arrogant.*
- Θραύτη, ης, ἡ. *A Thracian female.*
- θρεπτικός, ἡ, όν, adj. (fr. τρέφω, to nourish. Root, θρεφ). *Nourishing, nutritious.*
- Θρηΐξ, ἱκος, ό. *A Thracian.*
- Θρήκη, and Θρηίκη, ης, ἡ, Ion. for Θράκη. *Thrace.*
- θρηνέω (R. θρηνε), f. -ήσω, p. τεθρήνηκα (fr. θρηνος, wailing). *To wail, to lament, to deplore, to bemoan.*
- Θριάσιον (πεδῖον), τό. *The Thriasian plain, a large plain of Attica, extending from Eleusis northward to Bœotia.*
- θρίξ, τριχός (ῥ6,4), ἡ. *The hair.*
- θρόνος, ου, ό. *A seat, a stool, a chair of state, a throne.*
- θυγάτηρ, τέρος, by syncope, τρος, ἡ. *A daughter.*
- θυμῖαμα, ἄτος, τό (fr. θυμιάω). *Incense, perfume.*
- θυμιατήριον, ου, τό (fr. θυμιάω). *An instrument for burning incense, a censer.*
- θυμιάω (R. θυμια), f. -άσω, p. τεθυμιάκα (fr. θυμα, incense). *To burn incense to.*
- θυμός, ου, ό (fr.θύω, to rage). *Passion, anger, ardor, courage:—the soul, or mind, as the seat of feeling and passion.—νόος, the soul, or mind, as the seat of thought and reflection.*
- θυμόσοφος, ου, adj. (fr. θυμός,

and σοφός, wise). *Endowed with natural talents, naturally intelligent, talented, intelligent.*

θύρα, ας, ἡ. *A door, a gate, an entrance.*

θύραζε, adv. (for θύρασδε). *Towards the door, out of doors, abroad.*

θυρίς, ἴδος, ἡ (dim. of θύρα). *A small door or gate, a window.*

θυρόω (R. θυρο), f. -ώσω, &c. (fr. θύρα). *To close with a door, to protect.*

θύρσος, ου, ὁ. *The thyrsus, the Bacchanalian rod or staff.*

θυρσώω (R. θυρσο), f. θυρσώσω, &c. *To make a thyrsus, to form like a thyrsus.*

θυσία, ας, ἡ (fr.θύω). *A sacrifice.*

θυσιάζω (R. θυσιαδ), f. -άσω, p. τεθυσιάνα (fr. θυσία). *To sacrifice.*

θύω (R. θυ), f. θύσω, p. τέθυκα. *To sacrifice.*—Also, intr. *to move rapidly, to rush impetuously.*—Mid. *to inspect the entrails of victims for the purpose of divination.*

θύωμα, ἄτος, τό (fr. θυώω, to burn incense). *The fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὁ. *A coat of mail:—a corslet, a cuirass.*

I.

Ἰάλλω (R. ἰαλ), f. ἰάλλω, 1 a. ἰήλα. *To throw forth, to send out, to stretch forth.*

ἰάομαι (R. ἰα), f. ἰάσομαι, p. ἰῶμαι. *To heal, to cure, to remedy.*

Ἰαπετός, οὔ, ὁ. *Japetus, 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.*

Ἰάσων, ονος, ὁ. *Jason, the celebrated leader of the Argonautic expedition.*

ἰατρικός, ἡ, ὄν, adj. (fr. ἰατρός). *Of or pertaining to medicine, medical, healing.*—Subst. ἰατρική, ἡς, ἡ (scil. τέχνη), *the healing art, the science of medicine.*

ἰατρός, οὔ, ὁ (fr. ἰάομαι). *A physician.*

ἰάχω (R. ἰαχ), f. ἰάξω, p. ἰῶχα, and ἰαχέω (R. ἰαχε), f. -ήσω, p. -ήκα. *To shout, to cry aloud.*

Ἰβηρ, ηρος, ὁ. 1. *An Iberian.*—2. *A Spaniard:—οἱ Ἰβηρες, the Iberi, the Spaniards.*—Also, *a people of Asia.*

ἰβίς, ἴδος (Ion. ἰος), ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying the serpents, &c.*

ἰδέ, epic for ἡδέ, conj. *And.*

ἰδέα, ας, ἡ (fr. εἶδω, to see, 2 R. ἰδ). *Form, external appearance, figure,—a model formed in the mind, an idea.*

Ἰδη, ης, ἡ, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain in Troas, near the site of ancient Troy.*

ἴδιος, α, ον, adj. *Proper, peculiar, private, distinct, one's own.*—Adv. ἰδίᾳ, *by itself, separately.*—Subst. ὁ ἴδιος, *a private citizen.*

ἰδιότης, ητος, ἡ (fr. ἴδιος). *A peculiarity:—propriety.*

ἰδιώτης, ου, ὁ (fr. ἴδιος). *A private citizen, one of the lower class, an unlearned man, a simpleton.*—οἱ ἰδιῶται, *the unlearned.*

ἰδοῦ, adv. *Lo, behold.*—ἰδοῦ is properly the 2 a. imp. m. of εἶδω, *to see.*

ἰδρώω (R. ἰδρω), f. -ώσω, p. ἰδρωκα (fr. ἰδρώς). *To sweat, to toil.*

ἰδρύω (R. ἰδρυ), f. -ύσω, p. pass. ἰδρῶμαι, 1 a. pass. ἰδρύνθην (fr. ἴζω, *to seat*). *To sit down, to seat:—to erect, to build, to consecrate.*—MID. *to erect, to dedicate.*—PASS. *to lie, to be seated, to be built.*

ἰδρώς, ὠτος, ὁ. *Sweat.*

Ἰδυια, ας, ἡ. *Idyia, wife of Æētes, king of Colchis, and mother of Medēa.*

ἰσρεία, ας, ἡ (fem. of ἰσρεύς). *A priestess.*

ἰσρεῖον, ου, τό (fr. ἰσρός). *A victim.*

ἰσρεύς, ἑως, ὁ (fr. same). *A priest.*

ἰσρόν, οῦ, τό (fr. same). *A temple.*—τὰ ἰσρά, ὦν, *victims, sacrifices, omens.*

ἰσρός, ἄ, ὄν, adj. *Sacred, holy, consecrated.*

ἰσρόσυλος, ου, ὁ (fr. ἰσρόν, and συλάω, *to plunder*). *A robber of temples, a sacrilegious person.*

ἴζω (R. ἰδ, and ἰζε), imperf. ἴζον, f. ἰζήσω, Att. ἰῶ. In Attic writers, καθἴζω is more common.—Tr. *To cause to sit, to seat, to place.*—Intr. *to seat one's self, to sit down.*

ἴημι (R. ἔ), f. ἡσω, p. εἶκα, 1 a. ἡκα, § 110, 2. *To put in motion, to send, to cast, to throw.*—MID. *to hasten.*

Ἰθάκήσιος, α, ον, adj. (fr. Ἰθάκη). *Of or belonging to Ithaca.*

ἰθύς, εἶα, ὄν, adj. *Straight, direct.*—Adv. ἰθύς, *straight forward, directly onward.*

ἰκάνος, ἡ, ὄν, adj. *Fit, befitting, suitable, proper, sufficient, equal to.*

ἰκάνω, epic form of ἰκνέομαι (fr. ἴκω). *To come to, to arrive at.*

ἰκάνως, adv. (fr. ἰκάνός). *Suitably, fitly, properly, sufficiently, &c.*

Ἰκαρία, ας, ἡ. *Icaria, an island in the Ægēan sea, near Samos.*

Ἰκάριος, α, ον, adj. *Icarian, of or pertaining to Icārus, or Icarius, of Icaria.*—τὸ Ἰκάριον πέλαγος, *the Icarian sea.*

Ἰκάρος, ου, ὁ. *Icārus, son of Dædalus, who in his flight from Crete, fell into that part of the Ægēan sea, which from him was called the Icarian sea.*

ἰκετεύω (R. ἰκετεν), f. -εύσω, p. ἰκέτευκα (fr. ἰκέτης). *To supplicate, to intreat, to pray to, to implore.*

ἰκέτης, ου, ὁ (fr. ἴκω, *to come*). *One who comes for aid, a suppliant.*

ἰκνέομαι (R. ἰκ), f. ἰξομαι, p. ἰγμαι, 2 a. ἰκόμην (fr. ἰκω, to come). To come to, to arrive, to reach, to go to.—Also, to supplicate.

ἰκω (R. ἰκ), imperf. ἰκον, 2 a. ἰξον, poetic, irreg. To come, to go, to reach.

ἰλάσκομαι, and ἰλάομαι (R. ἰλα), f. ἰάσομαι (fr. ἰλαος, mild). To render mild, to appease, to propitiate.

ἰλεως, ω, ὁ, ἦ, adj. (Attic decl. for ἰλαος, mild). Mild, gentle, clement, propitious.

Ἴλιον, ου, τό, also Ἴλιος, ου, ἦ. Ilium, Troy.

ἱμάς, ἱμάντος, ὁ. A thong.

ἱμάτιον, ου, τό (fr. εἶμα, clothing). A garment, a cloak, a mantle.

ἱματισμός, οὔ, ὁ (fr. ἱματίζω, to clothe). Clothing, dress.

ἱμερος, ου, ὁ. Desire, longing.

ἵνα, conj. That, in order that; used with the subj. and opt.

ἵνα, adv. Where; used with the indic.

Ἰνάχος, ου, ὁ. Inachus.—1. The father of Io.—2. A river of Argolis.

Ἰνδῆκος, ἦ, ὄν, adj. Indian.—Subst. Ἰνδῆκή, ἦς, scil. χώρα, India.

Ἰνδός, οὔ, ὁ. 1. An Indian, an inhabitant of India.—2. the Indus.

Ἰνώ, ὄος, contr. οὔς, ἦ. Ino, daughter of Cadmus and Hermione.

ἰξεντάς, ᾶ, Dor. for ἰξεντής, οὔ, ὁ (fr. ἰξέω, to catch birds with birdlime). A bird-catcher.

Ἰξίτων, ονος, ὁ. Ixion, a king of Thessaly.

ἶον, ἶου, τό. The violet.

ἶος, ἶα, ἶον (epic for εἶς, &c). One.

ἰός, ἰοῦ, ὁ. Poison, venom.

ἰοῦ, adv. (expressing sorrow). Alas!

ἰούλος, ου, ὁ (fr. οὔλος, downy). The first down on the cheek, hair, down.

Ἰορῶν, ᾶντος, ὁ. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ἵππειος, α, ου, adj. (fr. ἵππος, a horse). Of or pertaining to horses, equestrian.

ἵππεύς, ἑως, ὁ (fr. same). A horseman, a rider, a knight.—Pl. οἱ ἵππεῖς, cavalry.

ἵππεύω (R. ἵππεν), f. -εὔσω, p. ἵππενκα (fr. ἵππεύς). To ride.

ἵππικός, ἦ, ὄν, adj. (fr. ἵππος, a horse). Pertaining to horses, equestrian.—Subst. τὸ ἵππικόν, cavalry.

ἵππόδαμος, ου, adj. (fr. ἵππος, a horse, and δαμάω, to tame). Steed-taming.

ἵππόδρομος, and ἵπποδρόμος, ου, ὁ (fr. ἵππος, a horse, and δρόμος, a course, from δρέμω, to run). A race-rider, horse-riding, the race-course.

ἵπποκένταυρος, ου, ὁ and ἦ (fr. ἵππος, and κένταυρος, a centaur). A centaur, a fabulous animal, half man, half horse.

ἵπποκόμος, ου, ὁ (fr. ἵππος, and κομέω, to tend). A groom.

Ἱππόλυτος, ου, ὁ. *Hippolytus*, a son of Theseus, famous for his virtues and misfortunes.

Ἱππόδικος, ου, ὁ. *Hippodicus*, the father of Demonicus.

Ἱππος, ου, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος ποτάμιος, *a hippopotāmus*, or river horse.

ἵπποτροφέω (R. ἵπποτροφε), f. -ήσω, &c (fr. ἵππος, and τρέφω, *to feed*). *To feed, breed, or keep horses, to train horses.*

ἵπταμαι, pres. not used (R. πτα), f. πτήσομαι, 1 a. ἐπιτάμην, pt. πτάμενος, 2 a. act. (fr. ἵπτημι, obsol.), ἕπτην, inf. πτήναι, pt. πτάς. *To fly.*

Ἴρις, ἴδος, ἡ. *Iris*, goddess of the rainbow, and messenger of Juno.

ἱρός, ἡ, ὄν, adj. (Ion. for ἱερός, ἄ, ὄν). *Sacred, holy.*

ἱσθμός, ου, ὁ. *An isthmus*.—Often, the *Isthmus of Corinth*.

Ἴσις, ἴδος, Ion. -ιος, ἡ. *Isis*, an Egyptian goddess.

Ἰσοκράτης, εος, contr. ους, ὁ. *Isocrates*, a distinguished rhetorical writer, born at Athens, B. C. 436. See p. 259.

ἴσος, η, ου, Attic ἴσος, η, ου, adj. *Equal, like, resembling, equal in numbers*:—*just, reasonable*.—ἴσον, and ἴσα, adv. *equally, in the same way*.—ἐν ἴσῳ, *steadily*.

ἴστημι (R. στα), f. στήσω, p. ἔστηκα, and ἔστακα (for synco-pated forms ἔστώς, see § 101, 7), 2 a. ἔστην. Tr. *To cause to stand, to place, to set up, to*

erect, to arrange, to weigh, to establish.—Intr. in the p., plur., and 2 aor.—ἔστηκα, in the pres. sense, *I stand, I stop*.—Plur. and 2 a. *I stood*.—MID. *to stop, to stand*. See § 110, 3.

ἰστίη, ης, ἡ (Ion. for ἔστια). *A hearth, a house, a household*:—*an altar*.

ἰστορέω (R. ἰστορε), f. -ήσω, p. ἰστόρηκα (fr. ἴστωρ, *one who knows*). *To relate* (from one's own knowledge), *to narrate*.

ἰστός, οὔ, ὁ (fr. ἴστημι). *A mast, the beam* (of a loom).—Hence commonly, *a loom, a web, a woof*.

ἰσχάς, ἰσχάδος, ἡ (fr. ἰσχνός, *thin*). *A dried fig*.

ἰσχνόφωνος, ου, adj. (fr. ἰσχνός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἰσχυρός, ἄ, ὄν, adj. (fr. ἰσχύς, *strength*). *Strong, vigorous, firm, brave*.

ἰσχυρῶς, adv. (fr. ἰσχυρός). *Strongly, vigorously, powerfully, impetuously*.

ἰσχύς, ἴος, ἡ. *Strength*.

ἰσχύω (R. ἰσχυ), f. -ύσω, p. ἰσχύκα (fr. ἰσχύς). *To be strong, to be powerful, to have the power of, to be able*.

ἴσχω, a form of ἔχω, used only in the pres. and imperf. *To have, to hold, to restrain*.

ἴσως, adv. (fr. ἴσος, *equal*). *Equally, in like manner, perhaps, probably, nearly, about*.

Ἱταλία, ας, ἡ. *Italy*.

ἰταμός, ἡ, ὄν, adj. (fr. ἴτης, bold).

Bold, rash, shameless.

ἴφι, adv. *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, εος, contr. ους, ὁ. *Iphicrates*, a celebrated Athenian general, who rose from a low condition to the highest offices in the state.

ἰχθύδιον, ου, τό, (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὄς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind.

ἴχνος, εος, τό (fr. ἰχρέομαι, to go). *A footstep, a track, a vestige, a trace.*

Ἰώ, Ἰόος, contr. Ἰοῦς, ἡ. *Io*, daughter of Inachus, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οὔ, ἡ. *Iolcos*, a town of Thessaly, the birth place of Jason.

Ἰωνες, ων, οἱ. *The Ionians*, one of the three original races of Greece:—the others are the Æolians and the Dorians.

Ἰωνικός, ἡ, ὄν, adj. *Ionic, Ionian.*

Ἰωνοί, ων, οἱ (same as Ἰωνες). *The Ionians.*

K.

κἀγώ, 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.

καθαιρέω, f. -ήσω, &c. (κατά, down, and αἰρέω, to draw). *To draw or pull down, to overthrow, to reduce, to deprive.*—Mid. to lose. 2 a.pt. καθελών.

καθαίρω (R. καθαιρῶ, 2 καθαρῶ), f. -αῖρῶ, p. κεκάθαρα (fr. καθᾶρός, pure). *To purify, to cleanse, to purge, to expiate.* 1 a. act. ἐκάθηρα.

καθᾶπαξ, adv. (fr. κατά, intens. and ἅπαξ, once). *For once, once for all, in general, entirely.*

καθᾶπερ, adv. (fr. καθά, as, and περ). *As, just as.*

καθᾶρός, ἄ, ὄν, adj. *Pure, clean, clear, bright, innocent.*

καθᾶρότης, ητος, ἡ (fr. καθᾶρός). *Purity, cleanliness, neatness.*

κάθαρσις, εως, ἡ (fr. καθαιρέω). *Purification, cleansing, expiation.*

καθᾶρῶς, adv. (fr. καθᾶρός). *Purely, innocently.*

καθᾶρα, ας, ἡ (fr. καθέζομαι). *A chair, a seat.*

καθέζομαι, f. καθεδοῦμαι, and καθεδήσομαι, p. wanting 1 a. pass. ἐκαθέσθην (κατά, down, and ἕζομαι, to sit). *To sit down, to seat one's self.*

καθειρόγω, f. -είρω, p. καθείρωχα (κατά, intens. and εἴρω, to shut in). *To shut up closely, to confine, to restrain, to imprison.*

καθελκύνω, f. -ῦσω, &c. (κατά, down, and ἔλκύνω, to draw).

To draw or drag down, to extend.

καθεύδω, f. -ευδήσω, &c. (κατά, down, and εὔδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθεψέω, f. -ήσω, p. καθέψηκα (κατά, down, and ἐψέω, to boil). To boil down, to melt down.

καθήκω, f. -ήξω, &c. (κατά, down, and ἦκω, to come). To come down to, to extend to, to reach.

—Impers. καθήκει, it behooves; καθήκων, proper, suitable.

κάθημαι, imperf. ἐκαθήμην (κατά, down, and ἦμαι, to sit). To sit down, to sit.

καθιζάνω, and καθιζάω, same as καθίζω, f. -ιζήσω, Att. καθιῶ, Dor. καθίξω, p. not used, 1 a. ἐκάθισα (κατά, down, and ἴζω, to cause to sit). To cause to sit down, to set down, to seat. Mid. to seat one's self, to sit.

καθήμι, f. καθήσω, &c. (κατά, down, and ἴημι, to send). To send down, to let down, to send against.

καθικνέομαι, f. καθίζομαι, &c. (κατά, down, and ἰκνέομαι, to come). To come down, to come down with a blow, i. e. to strike:—to extend to, to reach.

καθίπτᾶμαι, f. καταπτώσομαι, &c. (κατά, down, and ἵπτᾶμαι, to fly). To fly down.

καθίστημι, f. καταστήσω, &c. (κατά, down, and ἵστημι, to place). To set down, to estab-

lish, to constitute, to reduce to order, to erect.

κάθοδος, ου, ἡ (fr. κατά, down, and ὁδός, a way). A way down, a descent.

καθόλον, adv. (fr. κάθολος, -the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, f. -ῖσω, &c. (κατά, completely, and ὀπλίζω, to arm). To arm completely, to fit out, to equip.

καθοράω, f. κατόφομαι, &c. (κατά, down, and ὀράω, to look). To look down into, to examine closely, to inspect, to perceive.

καθορμίζω, f. -ῖσω, &c. (κατά, down, and ὀρμίζω) to come into harbor, to moor.

καθόσον, adv. (for καθ' ὅσον). So far, thus far, as far as, inasmuch as.

καθότι, adv. (for καθ' ὃ τι). In which respect, on which account, because.—Interrog. in what manner? how?

καθυλακτέω, f. -ήσω, &c. (κατά, against, and ὑλακτέω, to bark). To bark at.

καθύπερθε, adv. (fr. κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

καθυπνώω, f. -ώσω, &c. (κατά, intens. and ὑπνώω, to sleep). To sleep soundly, to fall asleep.

καί, conj. And, even, also, than, but.—καί καί, both and, as well as:—καί μὴν, but still, and truly:—καὶ δὴ καί, and even, and in par-

- ticular*:—καὶ ταῦτα, *and that too, although.* § 133, 7.
- Καινεύς, ἑὸς, ὄ. Cæneus, one of the Argonauts.
- καινός, ἦ, ὄν, adj. *New, strange, unusual, unaccustomed.*
- καίπερ, conj. (καὶ, and περ, though). *Although, 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.*
- Καῖσαρ, ἄρος, ὄ. Cæsar (Caius Julius), the most celebrated and skilful of all the Roman commanders. He was assassinated on the 15th March, 44, B.C. in the 56th year of his age.
- καίτοι, conj. (from καί and τοι). *Although.*
- καίω (R. καν), f. καύσω, p. κέκανα, 1 a. ἔκηα, 1 a. pass. ἐκαύθη, 2 a. pass. ἐκάην. *To burn, to set on fire.*
- κάκει, adv. (contr. for καὶ ἐκεῖ). *And there.*
- κάκειθεν, adv. contr. for καὶ ἐκεῖθεν). *And thence, and from that place.*
- κάκεινος, η, ο (contr. for καὶ ἐκεῖνος, &c.) *And he, and she, and it, &c., and that.*
- κακία, ας, ἦ (fr. κακός, bad). *Badness, wickedness, vice:—cowardice, incapacity, evil:—Κακία, Vice, personified.*
- κακίων, ον, adj. (comp. of κακός, § 54). *Worse, inferior.*
- κακοδαίμων, ον, adj. (fr. κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky:—as if under an evil genius.*
- κακολογέω (R. κακολογε), f. -ήσω, p. -ηκα (fr. κακός, evil, and λέγω, to speak). *To speak evil, to revile, to slander, to abuse.*
- κακοπαθέω (R. κακοπαθε), f. -ήσω, p. -ηκα (fr. κακοπαθής, suffering evil). *To suffer, to be afflicted, to be unfortunate, to be sick.*
- κακός, ἦ, ὄν, adj. *Bad, wicked, evil, defective:—cowardly, mean, comp. § 54.—Subst. τὸ κακόν, an evil, a misfortune.*
- κακοουργέω (R. κακοურγε), f. -ήσω, p. κεκακούργηκα (fr. κακοῦργος, an evil doer). *To do evil, to be wicked, to injure.*
- κακοурγία, ας, ἦ (fr. κακοურγέω). *Evil doing, wickedness, crime, fraud.*
- κακοῦργος, ον, adj. (fr. κακός, evil, and ἔργον, work). *Wicked, mischievous, hurtful.—Subst. an evil doer, a wicked man, an artful villain.*
- κακῶς, adv. (fr. κακός, evil). *Badly, wickedly, ill.—κακῶς λέγειν, to revile.—κακῶς ποιεῖν, to injure, to treat badly.*
- Κάλαις, ἴδος, ὄ. Calais, a son of Boreas, king of Thrace, and brother of Zetes. See Ζήτης.
- κάλαμος, ον, ὄ. *A reed, a pipe, a rod, an arrow.*
- καλέω, (R. καλε), f. καλέσω, p. κέκληκα, by syncope for κεκάληκα. *To call, to invite, to summon, to invoke, to name.*

- καλιὰ, ᾶς, Ion. καλή, ἥς, ἥ. *A bird's nest.*
- Καλλιόπη, ἥς, Dor. Καλλιόπᾱ, ᾶς, ἥ (fr. καλός, *beautiful*, and ὄψ, *the voice*). *Calliope, the muse who presided over epic poetry.*
- καλλίτεκνος, ον, adj. (fr. καλός, *beautiful*, and τέκνον, *a child*). *Having beautiful children, happy in children.*
- καλλίφυλλος, ον, adj. (fr. καλός, *beautiful*, and φύλλον, *a leaf*). *Beautiful leaved, adorned with leaves.*
- κάλλος, εος, τό (fr. καλός). *Beauty.*
- καλλωπίζω (R. καλλωπιθ), f. -ίζω, p. κεκαλλώπιχα (fr. κάλλος, *beauty*, and ὤψ, *the countenance*). *To beautify the face, to give a good appearance, to set off to advantage.*
- καλλωπισμός, οῦ, ὁ (fr. καλλωπίζω). *The act of adorning or setting off to advantage, ornament.*
- καλλωπιστής, οῦ, ὁ (fr. same). *One fond of adorning his person, a fop:—one employed to dress others.*
- καλοκάγαθία, ᾶς, ἥ (fr. καλοκάγαθος = καλός καὶ ἀγαθός, *good and beautiful*). *Goodness, probity, honesty, respectability.*
- κάλωσ, ου, ὁ (Att. κάλωσ, ωσ, ὄρω). *A cable, a rope.*
- καλός, ἥ, ὄν, adj. *Beautiful, handsome, good, beloved, honourable, illustrious.*—Comp. καλλίων, κάλλιστος.—Subst. τό
- καλόν, an *advantage*.—τὰ καλὰ, *noble actions, honourable pursuits.*
- κάλυβη, ἥς, ἥ (fr. κάλυπτο, *to conceal*, R. καλυβ). *A hut, a tent.*
- κάλυπτρα, ᾶς, Ion. καλύπτρη, ἥς, ἥ (fr. same). *A veil, a covering.*
- κάλυπτο (R. κάλυβ), f. κάλυψω, p. κεκάλυφα, 2 a. ἐκάλυβον. *To cover, to veil, to conceal.*
- καλῶς, adv. (fr. καλός, *beautiful*). *Beautifully, well, nobly, honourably, &c. as in καλός.*
- κάματος, ου, ὁ (fr. κάμνω, *to labour*). *Labour, toil, pain, fatigue.*
- Καμβύσης, ου, ὁ. *Cambyses, king of Persia, and son of Cyrus the Great.*
- κάμέ, contr. for καὶ ἐμέ.
- καμηλοπάραδᾶλις, εως, ἥ (fr. κάμηλος, and παράδᾶλις, *the panther*). *The camelopard.*
- κάμηλος, ου, ὁ and ἥ. *The camel.*
- κάμνω (R. καμ, 2 καμ), f. κάμῶ, p. κεκάμηκα, 2 a. ἐκάμω. *To labour, to toil, to work laboriously.*—Intr. *to be fatigued, to be exhausted with toil, to be sick, to be in danger.*
- καμπή, ἥς, ἥ (fr. κάμπτο). *A curvature, a bend, a curving.*
- κάμπτο (R. καμπ), f. κάμψω, p. κέκαμψα. *To bend, to turn.*—ἀκρωτήριον κάμπτειν, *to double a cape.*
- καῖν, contr. for καὶ εἰν. *And if even if, although.*—Also for καὶ ἐν, *and in, &c.*
- κάνεον, ου, τό (fr. κάνα, *a reed*).

A reed basket, a vessel, a bowl,
or dish, a basket.

κάπειδή, contr. for και ἐπειδή.

κάπηλος, ου, adj. Adulterated,
mixed, fraudulent, deceitful.

—Subst. a low tavern-keeper.

κάπι, contr. for και ἐπι.

καπνός, ου, ὄ. Smoke.

κᾶπος, ου, Dor. for κῆπος, ου, ὄ.

A garden.

Καππαδοκία, ας, ἡ. Cappa-
docia, a country of Asia Minor.

κάπρος, ου, ὄ. A wild boar.

καρῶδοκίω (R. καρῶδοκιε), f.

—ἦσω, p. κεκαραδόκημα (fr. κά-
ρα, the head, and δοκίω, to
watch). Lit. To watch with the
head erect.—Hence, to expect,
or await anxiously.

κάρᾶνον, ου, Dor. for κάρηνον,
ου, τό (fr. κάρη, the head). The
head.

κάρδαμον, ου, τό. Water-cress.

καρδία, ας, Ion. καρδίη, ης, ἡ.
The heart.

κάρη, Ion. for. κᾶρα, τό, indecl.
The head.

Καρία, ας, ἡ. Caria, a country of
Asia Minor on the Ægean sea.

καρκινώδης, ες, adj. (fr. καρκί-
νος, a crab, and εἶδος, appear-
ance). Of the crab species,
resembling a crab.

καρπύομαι (R. καρπο), f. -πύ-
σομαι, p. κεκάρπωμαι (fr. καρ-
πός, fruit). To gather fruit, to
enjoy the fruit of, to make use
of, to reap.

καρπός, ου, ὄ. 1. Fruit:—ad-
vantage, profit.—2. The wrist.

καρποφορέω (R. καρποφορε), f.

—ἦσω, p. -ημα (fr. καρποφόρος).
To bear fruit.

καρποφόρος, ου, adj. (fr. καρπός,
and φέρω, to bear). Fruit-
bearing, fruitful.—καρποφόρα
δένδρα, fruit-trees.

καρτερός, ἄ, ὄν, adj. (fr. κάρτος,
epic for κράτος, strength).
Strong, courageous, powerful,
severe:—moderate, i. e. having
control over one's feelings.

Καρχηδών, ὄνος, ἡ. Carthage, a
celebrated city of Africa, being
the rival of Rome, founded by
a colony from Tyre, B. C. 878,
and destroyed by Scipio Afri-
canus the younger, B. C. 146.

κασιγνήτη, ης, ἡ (fem. of κασί-
γνητος). A sister.

κασίγνητος, ου, ὄ (fr. κάσις, a
brother or sister, and γεννάω,
to beget). A brother.

Κασπία, ας, ἡ (θάλασσα), and
Κάσπιον, ου, τό (πέλαγος).
The Caspian (sea).

Καστωλός, ου, ὄ. Castolus, a
plain in Lydia where the
troops of Cyrus were accus-
tomed to assemble.

Κάστωρ, ορος, ὄ. Castor, twin
brother of Pollux, and famed
for his skill in equestrian exer-
cises.

κατά, prep. (governing the geni-
tive and accusative, § 124, 10).
With the gen. down from, un-
der, towards, for, against, in,
upon, by.—With the acc. at,
in, by, according to, as to, du-
ring, near, over, throughout,
on, opposite, in regard to.—

- καθ' ὑπερβολήν, *excessively*.—
καθ' ἐκάστην ἡμέραν, *every day, day by day*.—οἱ καθ' ἡμᾶς, *men of our rank, our cotemporaries*.—κατὰ τὸ πλεῖστον, *for the most part*.—κατ' εἰρήνην, *in time of peace*.—With numerals it makes them distributive; as, καθ' ἓνα, *one by one, singly*; κατὰ δέκα, *ten by ten, by tens*; κατὰ μῆνα, *month by month, monthly*.—In composition it means, *down*, or denotes *opposition, intensity, thoroughness, completion, &c.*
- καταβαίνω, f. καταβήσομαι, &c. (κατά, *down*, and βαίω, *to go*). *To go down, to descend, to alight:—to condescend.*
- καταβάλλω, f. -βάλλω, &c. (κατό, *down*, and βάλλω, *to cast*). *To cast down, to strike down, to overthrow, to destroy.*
- καταβάσσις, εως, ἡ (fr. καταβαίνω). *A descent, a downward path.*
- καταβιβάζω, f. -βάσω, &c. (κατά, *down*, and βιβάζω, *to lead*). *To lead down, to bring down.*
- καταβιβρώσκω, f. -βρώσω, &c. (κατά, *intens.* and βιβρώσκω, *to eat*). *To eat up, to devour, to consume.*
- καταβιώω, f. -ώσω, &c. (κατά, *completely*, and βιώω, *to live*). *To pass one's life, to pass through life.*
- καταβοάω, f. -βοήσω, &c. (κατά, *against*, and βοάω, *to cry*.) *To cry out against, to clamour against, to revile.*
- καταγελάω, f. -γελᾶσω, &c. (κατά, *at*, and γελάω, *to laugh*). *To laugh at, to deride.*
- καταγιγνώσκω, f. -γνώσομαι, &c. (κατά, *thoroughly*, and γιγνώσκω, *to know*). *To know thoroughly, to discern, to decide.*
- κατάγνυμι, f. κατάξω, &c. 1 a. κατέαξα, 2 perf. κατέαγα (κατά, *down*, and ἄγνυμι, *to break*). *To break down, to break in pieces.*
- καταγοητεύω, f. -εύσω, &c. (κατά, *intens.* and γοητεύω, *to deceive*). *To deceive completely (by magical illusions), to play the juggler, to make a fool of.*
- κατάγω, f. -άξω, &c. (κατά, *down*, and ἄγω, *to lead*). *To lead down, to bring back, to bring in, to summon, to conduct.*
- καταγωνίζομαι, f. -ίσομαι, &c. (κατά, *against*, and ἀγωνίζομαι, *to contend*). *To contend against:—to vanquish, to subdue.*
- καταδείκνυμι, f. -δείξω, &c. (κατά, *intens.* and δείκνυμι, *to show*). *To show clearly, to declare, to make known:—to introduce, to teach.*
- καταδέω, f. -δήσω, &c. (κατά, *down*, and δέω, *to bind*). *To bind down, to fasten together, to join.*
- κατάδηλος, ον, adj. (fr. κατά, *intens.* and δῆλος, *manifest*). *Clearly manifest, quite evident.*
- καταδικάζω, f. -άζω, &c. (κατά, *against*, and δικάζω, *to decide*). *To decide against, to condemn.*

καταδίκη, ης, ἡ (κατά, against, and δίκη, a decision). A condemnation.

καταδιώκω, f. -ώσω, &c. (κατά, against, after, and διώκω, to pursue). To pursue after, to prosecute.

καταδουλόω, f. -ώσω, &c. (κατά, completely, and δουλόω, to enslave). To reduce completely to slavery, to bring into complete subjection.

καταδύω, and καταδύνω, f. -δύσω, &c. (κατά, down, and δύω, to sink). To sink down, to dip under, to set, as the sun:—to immerse, to overwhelm.

καταξέγγυμι, f. -ξέζω, &c. (κατά, thoroughly, and ζεύγνυμι, to yoke or join). To yoke together, to join firmly:—hence, κατάξενξις, εως, ἡ. A yoking together, a joining firmly.

καταθάπτω, f. -θάψω, &c. (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter.

καταθέαομαι, f. -άσομαι, &c. (κατά, down, and θεάομαι, to look). To look down upon, so as to examine, to contemplate, to survey.

καταίρω, f. -ἄρω, &c. (κατά, down, and αἶρω, to take). To take or carry down, to lead down, to enter, as ships into a harbour.

καταισχύνω, f. -ύνω, &c. (κατά, intens. and αἰσχύνω, to shame). To disgrace, to dishonour, to insult.—MID. to be ashamed of.

κατακαίνω, f. -ἄνω, &c. (κατά, intens. and καίνω, same as κτείνω, to kill). To slay utterly, to kill.

κατακαίω, f. -καύσω, &c. (κατά, completely, and καίω, to burn). To burn up, to consume, to burn severely.—1 a. κατέκαυσα, and κατέκηα, 2 a. pass. κατεκάην.

κατακάμπτω, f. -κάμψω, &c. (κατά down, and κάμπτω, to bend). To bend down, to weigh down.

κατάκειμαι, f. -κείσομαι, &c. (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit, at table, to lie at hand, or near.

κατακερτέω, f. -ήσω, &c. (κατά, through, and κεντέω, to pierce). To pierce through, to transfix, to shoot down.

κατακλαίω, f. -κλαύσω, &c. (κατά, intens. and κλαίω, to weep). To weep much, to deplore, to lament, to bewail.

κατακλείω, f. -κλείσω, &c. (κατά, intens. and κλείω, to shut in). To shut up securely, to confine closely.

κατακλίνω, f. -κλίνω, &c. (κατά, down, and κλίνω, to bend). To bend down.—MID. To bend one's self down, to recline at table, to sit down.

κατακλύζω, f. -κλύσω, &c. (κατά, completely, and κλύζω, to cover with water). To cover completely with water, to overflow, to inundate, to submerge.

κατακοιμίζω, f. -ίσω, &c. (κατά, down, and κοιμίζω, to put to

- sleep). To put down to sleep, to put to sleep, to lull to repose.
- κατακόπτω, f. -κόψω, &c. (κατά, intens. and κόπτω, to cut). To cut in pieces, to mangle, to cut off.
- κατακοσμέω, f. -ήσω, &c. (κατά, intens. and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.
- κατακρημνίζω, f. -ῖσω, &c. (κατά, down, and κρημνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.
- κατακρίνω, f. -κρίνω, &c. (κατά, against, and κρίνω, to pass sentence). To pass sentence against, to condemn.
- κατακρύπτω, f. -κρύψω, &c. (κατά, completely, and κρύπτω, to hide). To hide completely, to conceal, to screen.
- κατακτάομαι, f. -κτῆσομαι, &c. (κατά, intens. and κτάομαι, to acquire). To acquire for one's own, to get possession of, to procure.
- κατακτείνω, f. -κτείνω, &c. (κατά, intens. and κτείνω, to kill). To kill outright, to murder, to kill, to slay.—Ion. f. κατακτανέω.
- καταλαμβάνω, f. -λήψομαι, &c. (κατά, down upon, and λαμβάνω, to seize). To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—Mid. to take to one's self, to select.
- καταλέγω, f. -λέξω, &c. (κατά, completely, and λέγω, to tell). To describe fully, to relate at length, to recount, to tell.
- καταλείπω, f. -λείψω, &c. (κατά, down, and λείπω, to leave). To leave down in, to leave behind, to abandon, to forsake, to quit.
- κατάληψις, εως, ἡ (fr. καταλαμβάνω, to seize upon). Seizure, capture.
- καταλλάσσω, Att. -τιω, f. -άξω, &c. (κατά, opposite, and ἀλλάσσω, to change). To exchange, to barter, to change the disposition, to reconcile.—Mid. to conciliate for one's self, to appease.
- κατάλυσις, εως, ἡ (fr. καταλύω). Dissolution:—a place of repose, or of entertainment, an abode, a harbour.
- καταλύω, f. -λύσω, &c. (κατά, completely, and λύω, to loosen). To dissolve, to break up, to destroy, to abolish, to give up:—to stop, or rest, at a place.
- καταμανθάνω, f. -μαθήσομαι, &c. (κατά, intens. and μανθάνω, to learn). To learn thoroughly, to perceive, to know, to examine.
- καταμηνύω, f. -νύσω, &c. (κατά, intens. and μηνύω, to indicate). To point out clearly, to indicate, to announce.
- καταναγκάζω, f. -άξω, &c. (κατά, intens. and ἀναγκάζω, to constrain). To constrain by violence, to compel.

- καταναλίσκω, f. -αναλώσω, &c. (κατά, completely, and ἀναλίσκω, to consume). To consume entirely, to waste, to expend.
- κατανέμω, f. -νεμῶ, &c. (κατά, intens. and νέμω, to allot). To distribute in shares, to assign a portion.—MID. to partition among themselves, to possess:—to graze upon, to feed on, to devour.
- κατανοέω, f. -ήσω, &c. (κατά, down upon, and νοέω, to think). To fix the mind upon, to think, to perceive, to comprehend.
- καταντάω, f. -ήσω, &c. (κατά, at, and ἀντάω, to meet). To come up to, to arrive at, to reach.
- καταντικρύ, adv. (κατά, intens. and ἀντικρύ, opposite). Directly opposite, over against.
- καταντιπέρας, adv. (κατά, intens. and ἀντιπέρας, opposite). Directly opposite.
- κατάξηρος, ον, adj. (κατά, completely, and ξηρός, dry). Completely dry, arid, barren.
- καταπαύω, f. -παύσω, &c. (κατά, completely, and παύω, to cause to cease). To cause entirely to cease, to put an end to.—MID. to cease, to desist from.
- καταπελτικός, ή, όν, adj. (fr. καταπέλτης, a catapult). Of or belonging to the catapult. —βέλος καταπελικόν, a weapon thrown by the catapult.
- καταπέμπω, f. -πέμψω, &c. (κατά, down, and πέμπω, to
- send). To send down, to send away, to dismiss.
- καταπέφνον, 2 a. for κατέπεφνον, and that by syncope for κατέπέφᾶνον, from καταφένω, obsol. (κατά, intens. and πέφνον, I slew). I slew.
- καταπηδάω, f. -ήσω, &c. (κατά, down, and πηδάω, to leap). To leap down.
- καταπίνω, f. -πώσω, and -πτόμαι, &c. (κατά, down, and πίνω, to drink.) To swallow down, to drink off.—τό καταποθέν (1 a. pt. pass.) that which is swallowed.
- καταπλέω, f. -πλεύσομαι, &c. (κατά, down, and πλέω, to sail). To sail down, to sail back, to return:—opposite of ἀναπλέω, to sail up, or out of the harbour, to depart.
- καταπλήσσω, Att. -τιω, f. -πλήξω, &c. (κατά, down, and πλήσσω, to strike). To strike down:—hence, to strike with terror, to alarm, to frighten.—MID. to be amazed, to be astonished.
- καταπλουτίζω, f. -ΐσω, &c. (κατά intens. and πλουτίζω, to enrich). To render very rich, to enrich greatly.
- καταπνέω, f. -πνεύσω, &c. (κατά, against, and πνέω, to blow). To blow on, or against, to breathe on, to blow.
- καταπονέω, f. -ήσω, &c. (κατά, intens. and πονέω, to labour). To harass with labour, to wear out:—to labour, to toil, to effect by labour.

καταπράσσω, Att. -τιω, f. -πρά-
ξω, &c. (κατά, thoroughly, and
πράσσω, to do). To do tho-
roughly, to execute, to effect.—
Mid. to gain a point, to gain.

κατάρατος, ον, adj. (fr. κατα-
ράομαι, to curse). Accursed,
abominable, detested.

καταρέζω, poetic for καταρρέζω,
f. -ρέξω, &c. (κατά, down, and
ρέζω, to act, to move). To
stroke with the hand, to caress.

καταρρέω, f. -ρέύσω, &c. (κατά,
down from, and ρέω, to flow).
To flow down from, to trickle
down, to descend, to devolve
upon.

κατάρχω, f. -άρξω, &c. (κατά,
intens. and αρχω, to begin).
To commence, to do first, to set
the example.

κατασβέννυμι, f. -σβίσσω, &c.
(κατά, completely, and σβέν-
νυμι, to extinguish). To extin-
guish completely, to put out
entirely, to quench: to appease.

κατασειώ, f. -σεισω, &c. (κατά,
down, and σειώ, to shake). To
shake down.

κατασκάπτω, f. -σκάψω, &c. (κα-
τά, down, and σκάπτω, to dig).
To dig down, to undermine,
to demolish, to destroy.

κατασκεδάννυμι, f. -σκεδάσω, &c.
(κατά, down, and σκεδάννυμι,
to scatter). To scatter about
or down on, to pour down on,
to disperse.

κατασκευάζω, f. -ἄσω, &c. (κα-
τά, completely, and σκευάζω,
to arrange). To put in com-

plete order, to arrange, to pre-
pare, to build, to construct.—
Mid. to fit out for one's self.

κατασκευή, ἥς, ἡ (fr. κατά, com-
plete, and σκευή, arrangement).
Studied arrangement, a struc-
ture, equipment, preparation,
a device, implements, utensils,
furniture.

κατασκήπτω, f. -σκήψω, &c.
(κατά, down upon, and σκήπ-
τω, 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 bear-
ing all before it.

κατάσκιος, ον, adj. (fr. κατά,
over, and σκία, a shadow).
Shaded, shady.

κατασκοπέω, f. -ήσω, &c. (κατά,
at, and σκοπέω, to look). To
look at, to observe narrowly, to
act as a spy, to watch, to exa-
mine.

κατάσκοπος, ον, ὁ (fr. κατά, tho-
roughly, and σκοπέω, to ob-
serve). An observer, a scout,
a spy, an examiner.

κατασοφίζω, f. -ῖσω, &c. (κατά,
completely, and σοφίζω, to de-
ceive). To deceive by sophistry,
to overreach, to foil completely,
to elude.

κατασπάω, f. -σπάσω, &c. (κα-
τά, down, and σπάω, to draw).
To draw down, to tear down,
to draw upon.

καταστίζω, f. -στιζω, &c. (κατά,
completely, and στιζω, to punc-

- ture). To puncture completely, to mark with points.
- καταστρεβλώω, f. -ώσω, &c. (κατά, intens. and στρεβλώω, to torture). To torture severely, to put to the rack.
- καταστρέφω, f. -στρέψω, &c. (κατά, down, and στρέφω, to turn). To overthrow, to overturn, to subjugate, to finish, to return.—MID. to bring into subjection, to subdue to one's self.
- κατασύρω, f. -σύρω, &c. (κατά, down, and σύρω, to draw). To drag or pull down: to plunder.
- κατασχίζω, f. -ΐσω, &c. (κατά, intens. and σχίζω, to split). To split to pieces, to shiver, to rend, to break.
- κατατείνω, f. -τενῶ, &c. (κατά, intens. and τείνω, to stretch). To stretch out, to extend, to draw tight, to strain:—to exert every effort, to continue.
- κατατίθημι, f. καταθήσω, &c. (κατά, down, and τίθημι, to place). To put down, to deposit, to place firmly, to lay up, to reserve.
- κατατοξενέω, f. -εύσω, &c. (κατά, against, and τοξενέω, to shoot). To shoot at or against with a bow, to shoot arrows at.
- κατατρέχω, f. -τρέξομαι, &c. (κατά, down, and τρέχω, to run). To run down, to overrun, to ravage by hostile inroads, to go through.
- κατατριβώ, f. -τριψω, &c. (κατά, down, and τριβώ, to rub). To rub or grind down, to rub to pieces, to wear out, to destroy.
- κατατυγχάνω, f. -τεύσομαι, &c. (κατά, intens. and τυγχάνω, to attain). To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.
- καταφάγω, obsol. 2 a. κατέφαγον (κατά, down, and φάγω, obsol. to eat). To eat greedily, to devour, &c., used as 2 a. to κατεσθίω.
- καταφάνης, ἐς, adj. (fr. καταφαίνομαι, to appear). Apparent, visible.
- καταφέρω, f. κατοίσω, &c. (κατά, down, and φέρω, to bring). To bring down, to bear down, to drive down (as in digging), to remove, to strike.—MID. to sink down gradually, to go down (as the sun), to decline, to be brought to land:—to go to ruin.
- καταφεύγω, f. -φεύξω, &c. (κατά, down, and φεύγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to take to flight.
- καταφθείρω, f. -φθειρώ, &c. (κατά, completely, and φθείρω, to destroy). To destroy utterly, to ruin, to corrupt.
- καταφλέγω, f. -φλέξω, &c. (κατά, completely, and φλέγω, to burn). To burn up, to consume, to destroy by fire.
- καταφρονέω, f. -ήσω, &c. (κατά, down upon, and φρονέω, to think). To look down upon (as

- inferior), to despise, to treat with contempt, to contemn.
- καταφυγή, ἡς, ἡ (fr. καταφεύγω, to take refuge in). A place of shelter, a refuge, an asylum, a covert.
- καταχέω, f. -χέω, &c. (κατά, down on, and χέω, to pour). To pour down on, to pour forth, to spill, to shed.
- καταχράομαι, f. -χρήσομαι, &c. (κατά, intens. and χράομαι, to use). To make use of, to dispose of, to employ, to use.
- καταχώννυμι, f. -χάσω, &c. (κατά, intens. χώννυμι, to heap up). To heap up earth upon, to cover with earth, to bury up, to raise obstructions.
- καταψάω, f. -ψάσω, &c. (κατά, upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.
- καταψηφίζομαι, f. -ἴσομαι, &c. (κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against.
- καταψύχω, f. -ψύξω, &c. (κατά, down, and ψύχω, to cool). To cool down, to cool by degrees, to refresh.
- κατέδω, f. -έδω, and -έδομαι, &c. (κατά, down, and ἔδω, to eat). To eat greedily, to devour, to consume.
- κατείδω, &c. (κατά, intens. and εἶδω, to see). To see clearly, to discern, to survey.
- κάτεμι, f. -είσομαι, &c. (κατά, down, and εἶμι, to go). To go
- down, to descend, to come down —to come back, to return.
- κατεργάζομαι, f. -εργάσομαι, &c. (κατά, intens. and ἐργάζομαι, to labour). To labour diligently, to effect, to accomplish by labour, to finish.—MID. to procure for one's self, to gain (by labour).
- κατεργασία, ας, ἡ (fr. κατεργάζομαι). An effecting, a process, performance, treatment, cultivation.
- κατέρχομαι, f. -ελεύσομαι, &c. (κατά, down, and ἔρχομαι, to go). To go down, to come down, to come back, to return.
- κατεσθίω, f. -έδομαι, and -έδέσω, fr. κατέδω, &c. (κατά, down, and ἐσθίω, to eat). To eat greedily, to devour, to swallow down.
- κατευθύνω, f. -ευθύνω, p. κατηθύγκα (κατά, intens. and ἐνθύνω, to direct). To direct aright, to order, to regulate, to guide.
- κατέχω, f. καθέξω, and κατασχέσω, &c. (κατά, down, and ἔχω, to hold). To hold down, to restrain, to keep back, to seize or take possession of, to possess, to continue, to sustain (as a hostile attack.)
- κατηγορέω, f. -ήσω, &c. (κατά, against, and ἀγορέω, same as ἀγορεύω, to speak publicly). To speak against, to accuse (publicly), to charge with.
- κατηγορία, ας, ἡ (fr. κατηγορέω). An accusation, a charge.

κατήγορος, ου, ὁ (fr. same). An accuser, one who informs against another.

κατοικέω, f. -ήσω, &c. (κατά, down in, and οἰκέω, to dwell). To settle down in, to dwell in, to inhabit.

κατοικία, ας, ἡ (fr. κατοικέω). A dwelling, a place of residence, a settlement, a colony, a farm.

κατοικίζω, f. -ίσω, &c. (κατά, down in, and οἰκίζω, to settle a colony). To establish a colony, to settle down in, to cultivate.

κατοκνέω, f. -ήσω, &c. (κατά, intens. and ὀκνέω,) to be slow. To be slothful, to omit, or neglect through fear or sloth, to shrink from, to be reluctant.

κατοπτρίζω (R. κατοπτριδ), f. -ίσω, &c. (fr. κάτοπτρις, a mirror). To show in a mirror, to reflect.—Mid. to view one's self in a mirror, to see as in a mirror.

κάτοπτρον, ου, τό (fr. κατά, opposite, and ὀπτομαι, to look). A mirror.

κατορθόω, f. -ώσω, &c. (κατά, completely, and ὀρθόω, to erect). To set erect, to raise up, to rectify, to restore, to regulate.

κατορύσσω, Att. -τιω, f. -ορύξω, &c. (κατά, down, and ὀρύσσω, to dig). To dig down, to inter, to bury, to conceal.

κάτω, adv. (fr. κατά, down). Down, below, underneath.

κατωρύομαι, f. -ορύσομαι, &c.

(κατά, intens. and ὠρόμαι, to howl). To howl aloud, to roar.

Κανκᾶσος, ου, ὁ. Caucāsus, a high range of mountains, extending from the Euxine to the Caspian sea.

καῦμα, ἄτος, τό (fr. καίω, to burn). Heat, fire.

καυχάομαι (R. καυχα), f. -ήσομαι, p. κεκαύχημαι. To boast, to vaunt one's self.

καχάζω, and καγχάζω (R. καχαδ), f. -ἄσω, &c. (fr. χάω, to be open, to gape). To laugh aloud, to break into bursts of laughter, to rejoice.

κε, before a vowel κεν, in poetry equivalent to ἄν, § 125, ἄν.

κέαρ, κέαρρος, contr. κῆρ, κῆρρος, τό. The heart.

κέᾶτο, Ion. for ἐκείντο. § 101, 12.

κεδνός, ἡ, ὄν, adj. (fr. κῆδος, care). Careful, prudent:—worthy, venerable.

κέδρος, ου, ἡ. The cedar tree.

κεῖθι, Ion. for ἐκεῖθι. There, &c.

κειμαι (R. κει, contr. κει), f. κείσομαι, p. wanting § 112, VII. To lie down, to lie, to fall in battle, to lie dead:—to be situated.

κειμήλιον, ου, τό (fr. κειμαι). Something laid up, a possession, a treasure.

κεῖνος, η, ο, Ion. for ἐκεῖνος, η, ο, Dem. pron. He, she, it:—that, this.

Κεῖος, α, ου, adj. Cēan, of or belonging to Cēos, an island in the Ægean Sea.—Subst. Κεῖος, ου, ὁ, an inhabitant of Cēos.

κείρω (R. κειρ, 2, καρ), f. κερῶ, Æol. κέρσω, p. κέκαρκα. *To cut off, to shear, to shave:—to take away, to tear, to plunder.*

Κεκροπία, ας, ἡ. Cecropia, the original name of Athens; from, Κέκροψ, οπος, ὁ. Cecrops, an Egyptian, who colonized Attica and founded Athens, 1556 B. C.

Κελαιναί, ὦν, αἰ. Celænē, a considerable city of Phrygia.

κελεύω (R. κελει), f. -εύσω, p. κέκελευκα (fr. κελλω, to move). *To put in motion, to impel, to command, to request.*

κέλης, ητος, ὅ (fr. same). *A saddle horse, a riding horse.*

κέλομαι (R. κελει, 2, κελ), f. κελήσομαι, 2 a. with redup. ἐκεκλόμην, by syncope for ἐκεκελόμην (fr. same). *To command, to call.*

κενός, ἡ, ὄν, adj. *Empty, vain, useless, frivolous.*

κενώω (R. κενω), f. -ώσω, p. κενώνωκα (fr. κενός). *To empty, to exhaust, to render void, or vain, to despoil.*

Κένταυρος, ου, ὅ. *A Centaur, a fabulous being, half human, half horse.*

κεντέω (R. κεντε), f. -ήσω, p. κεντήκα. *To prick, to sting, to pierce, to goad.*

κέντρον, ου, τό (fr. κεντέω). *A goad, a sting.*

κεράμειος, and κεράμιος, α, ου, adj. (fr. κέραμος, potter's earth). *Made of earth, earthen.*

κεράννυμι (R. κεραι), f. κερῶσω,

p. κειρέωκα, and κέρωκα, p. pass. κειρέασμαι and κέρωμαι, 1 a. ἐκράθην (fr. κέρω, obsol. to mix). *To mix, to mingle.*

κέρως, ἄτος, by elision κέρωτος, contr. κέρως, τό. *A horn, a bow, a drinking cup, a promontory:—a wing of an army.*

κέρῳσος, ου, ὅ. *The cherry-tree.* κεράστης, ου, ὅ (fr. κέρως). *One that has horns:—adj. horned.*

κεραυνός, οὔ, ὅ. *The thunderbolt, i. e. lightning.*

κεραυνόω (R. κεραυνο), f. -ώσω, p. κεικεραύνωκα (fr. κεραυνός). *To strike with lightning, to strike dead with lightning.*

Κέρβερος, ου, ὅ. Cerberus, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the entrance of the living.

κερδαίνω (R. κερδαιν and κερδα, 2, κερδᾶν), f. -δᾶνω and -δήσω, p. κεικέρδαγα, and κεικέρδηκα (fr. κερδαία, to gain). *To gain, to obtain from.*

κερδαίλος, α, ου, adj. (fr. κέρδος). *Eager for gain, prudent, profitable.*

κέρδος, εος, τό. *Gain, profit, prudence, cunning.*

κερδαῖος, ου, adj. (fr. κέρδος). *That procures gain, an epithet of Mercury.*

κερκίς, ἴδος, ἡ (fr. κέρκω, to strike). *A shuttle, a bodkin.*

κέρκος, ου, ὅ. *The tail.*

κεστός, ἡ, ὄν, adj. (fr. κεντέω, to prick). *Stitched, embroi-*

dered.—Subst. a girdle, the *Cestus* of Venus.

κεφαλαῖος, α, ον, adj. (fr. κεφαλή). Chief, principal.

κεφαλή, ἦς, ἡ. The head.—κακή κεφαλή, a cowardly fellow.

κηδεύω (R. κηδευ), f. -εύσω, p. κηκήδευκα (fr. κῆδος). To take care of, to attend to, to perform funeral obsequies.

κῆδομαι (R. καδε), f. κηκαδήσομαι (fr. κῆδος). To be distressed, or troubled about any thing:—to take care of.—κηδόμενος, pt. affected with care, sad, troubled.

κῆδος, εος, contr. ους, τό. Care, anxiety, sadness, funeral obsequies.

κῆμέ, Dor. for καὶ ἐμέ.

κῆν, Dor. for κᾶν, for καὶ ἐν.

κῆν, Dor. for κᾶν, for καὶ ἄν.

κῆπος, ου, ὁ. An enclosed place, a garden, an orchard.

κῆρ, κῆρος, contr. for κέαρ, κέαρ, τό. The heart.

κηρός, οὔ, ὁ. Wax.

κῆρυξ, ὄκος, ὁ. A herald, a deputy, a crier.

κηρύσσω, Att. -τιω (R. κηρυκ), f. -ύξω, p. κηκήρυχα (fr. κῆρυξ). To act as a herald, to proclaim, to announce, to preach.

κῆτος, εος, τό. A sea-monster, A whale.

Κηφεύς, ἑως, ὁ. Cephæus, a king of Ethiopia, and father of Andromeda.

Κηφισός, οὔ, ὁ. The Cephissus, or Cephisus, a river of

Attica, on which Athens is situated.

κῆβωτός, οὔ, ἡ. A coffer, a chest, an ark.

Κιθαιρῶν, ὄνος, ὁ. Cithæron, a range of mountains between Attica and Bœotia, on which the orgies of Bacchus were celebrated.

κίθαρα, ας, ἡ. A harp, a lyre.

κίθαρίζω (R. κιθαριδ), f. -ίσω, p. κικιθάρικα (fr. κίθαρις, a form of κίθαρα). To play on the harp or lyre.

κίθαρωδέω (R. κιθαρωδε), f. -ήσω, &c. (fr. κίθαρα, and αἰδω, to sing). To sing to the harp, or lyre.

κίθαρωδία, ας, ἡ (fr. κίθαρωδέω). A singing to the harp, or lyre.

κίθαρωδός, οὔ, ὁ (fr. κίθαρα, and αἰδός, a singer). One who sings to the harp, a minstrel.

Κικέρων, ὄνος, ὁ. Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107.

Κιλίκες, ὄν, οἱ. The Cilicians, a people of Troas in Asia Minor.

Κιλικία, ας, ἡ. 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 (R. κινδυνευ), f. -εύσω, &c. (fr. κινδυνος). To incur danger, to be exposed to danger, to run a risk.

- κίνδυνος, ου, ὁ. *Danger, risk, hazard, trial.*
- κίττω (R. κίττε), f. -ήσω, p. κειτήκα. *To move, to excite, to arouse, to change.*
- κίττησις, εως, ἡ (fr. κίττώ). *A moving, motion, excitement, change.*
- Κινύρας, ου, ὁ. *Cinyras, a king of Cyprus.*
- κινύρομαι (fr. κινυρός, *wailing*). *To utter wailing, to lament, to bemoan.*
- Κίρκη, ης, ἡ. *Circe, a famous enchantress, sister to Æetes, king of Colchis.*
- κίσσα, ης, Att. κίττα, ης, ἡ. *A magpie.*
- κίσσινος, and Att. κίττινος, η, ου, adj. (fr. κίσσος). *Of ivy, adorned with ivy, ivy.*
- κισσός, and Att. κιττός, οὔ, ὁ. *Ivy.*
- κῆχανω, κίχημι, and κίχέω (R. κίχε, 2 κίχ), f. κίχῆσω, p. κεικίχηκα, 2 a. ἐκίχον. *To overtake, to meet with, to find.*
- κίω, opt. κίοιμι, pt. κῆών, imperf. ἐκίον, other tenses not used. *To go.*
- κῆων, ονος, ὁ and ἡ. *A pillar.*
- κλάδος, ου, ὁ (fr. κλάζω, *to break off*). *The young shoot of trees, a branch.*
- κλαίω (R. κλαν, 2 κλα), f. κλαύσω, p. κέκλαυκα, 2 a. ἔκλαον. *To weep, to lament.* [Ionia.]
- Κλάρος, ου, ἡ. *Clarus, a city of Κλεάνθης, ου, ὁ. Cleanthes, a Stoic philosopher, pupil of Zeno.*
- Κλέαρχος, ου, ὁ. *Clearchus, a Lacedemonian general in the army of Cyrus.*
- κλεινός, ἡ, ὄν, adj. (κλείω, *to celebrate*). *Illustrious, famous.*
- κλείς, κλείδος, ἡ, ἡ 24. R. 3. (κλείω, *to shut*). *A key, a bar, a bolt, Nom. and acc. pl. by Syn. κλειῖς.*
- Κλειώ, ὄος, contr. οὔς, ἡ. *Clio, the Muse of history.*
- Κλεοδάμος, ου, ὁ. *Cleodāmus.*
- Κλεόμβροτος, ου, ὁ. *Cleombrōtus, a king of Sparta.*
- Κλεομένης, εος, contr. ους, ὁ. *Cleoménes, the name of several Spartan kings.*
- Κλεοπάτρα, ας, ἡ. *Cleopatra, sister of Alexander the Great.*
- κλέος, ἔεος, contr. εους, τό (fr. κλέω, *to make publicly known*). *Rumour, report:—fame, renown, glory.*
- κλέπτης, ου, ὁ (fr. κλέπτω). *A thief.*
- κλέπτω (R. κλεπ, 2 κλαπ, 3 κλοπ), f. κλέψω, p. κέκλεφα and κέκλοφα, ἡ 101, 5. *To steal, to conceal, to do secretly.*
- κληρίζω (R. κληριδ), f. κληρίσω, Ion. for κληρίζω (R. κληριδ), f. κλήσω (fr. κλέος, *fame*). *To make known, to name, to celebrate.*
- κλήμα, ἄτος, τό (fr. κλάω, *to break off*). *A shoot (of the vine), a vine.*
- κληρονομέω (R. κληρονομε), f. -ήσω, p. -ήκα (fr. κλήρος, *a lot, and νέμω, to distribute*). *To receive a portion, by lot or as a share, to receive by inheritance, to inherit.*
- κλήρος, ου, ὁ. *A lot, a portion.*
- κληρόω (R. κληρο), f. -άσω, p. κελήρωκα (fr. κλήρος). *To*

- cast lots, to choose by casting lots.—MID. to obtain by lot.
- κλίνη, ης, ἡ (fr. κλίνω). A couch, a bed.
- κλινίδιον, ου, τό (dim. of κλίνη). A small couch, a bier.
- κλίνω (R. κλιν), f. κλινῶ, p. κέκλικα (§ 97, 4). To bend, to bend down, to lay down, to incline, to cause to give way.—Intr. to give way, to incline, to decay.
- κλισία, ας, Ion. κλισίη, ης, ἡ (fr. κλίνω). A place for reclining, a tent, a couch, a seat.
- κλοπή, ἥς, ἡ (fr. κλέπτω, to steal, 3 R. κλοπ). Theft.
- κλύζω (R. κλυδ), f. κλύσω, p. κέκλυκα. To besprinkle, to wash, to moisten, to inundate.
- κλυτός, ἡ, ὄν, adj. (fr. κλύω). Heard of, renowned, famous.
- κλύω, and κλυμι (R. κλυ), f. κλύσω, imp. κλυθι, pl. κλυτε. To hear, to learn by report, to listen to.
- κλών, ὠνος, ὅ (fr. κλάω, to break off). A shoot, a scion, a branch.
- κνίσσα, ης, ἡ. The smoke and odour of fat (burned in sacrifices), savour.
- Κνώσσιος, α, ον, adj. Cnossian, or Gnossian, Cretan, of or belonging to Cnossus, a city of Crete.
- κόγχη, ης, ἡ. A shell, a muscle, a shell-fish.
- κοιλαίνω (R. κοιλαιν, 2 κοιλαν), f. -λαῖνῶ, p. κεκοίλαγα (fr. κοῖλος). To hollow out, to excavate.
- κοιλία, ας, ἡ (fr. κοῖλος). The belly, the stomach.
- κοῖλος, η, ον, adj. Hollow, deep, excavated, hollowed:—Subst. κοῖλον, ου, τό, a cavity, a valley.
- κοιμάω (R. κοιμα), f. -ήσω, p. κεκοίμηκα. To put to bed, to lull to sleep.—MID. to lie down to rest, to take repose, to sleep.
- κοιῖ, adv. (dat. sing. fem. of κοινός). In common, at common expense.
- κοινός, ἡ, ὄν, adj. Common, general, public, popular, civil.—ἐν κοινῷ, in common, in public.—τὸ κοινόν, the commonwealth.
- κοινωνέω (R. κοινωνε), f. -ήσω, p. κεκοινωνήκα (fr. κοινωνός, a partaker). To participate in, to partake of, to have intercourse with.
- κοινωνία, ας, ἡ (fr. κοινωνέω). Mutual participation, companionship, society, social intercourse.
- κοινωνός, οὔ, ὅ (fr. κοινός). A participator, a companion, a comrade.
- κοιναῖς, adv. (fr. κοινός). Commonly, generally, publicly, in common.
- Κοῖος, ου, ὅ. Cæus, one of the Titans.
- κοίρανος, ου, ὅ (fr. κῦρος, power). A commander, a sovereign, a lord, a master.
- κοιταῖος, α, ον, adj. (fr. κοιτη). Lying in bed, sleeping.—Subst. κοιταῖον, ου, τό, a lair or den (of a wild animal), a bed, a couch.

κοίτη, ης, ἡ (fr. κείω, Th. of κείμαι, to lie down). A couch, a bed.

κολάζω (R. κολαδ), f. -ἄσω, and -ἄσομαι, p. κεκόλυκα (fr. κόλος, mutilated). To cut off, to mutilate:—to punish, to chastise.

κολακεία, ας, ἡ (fr. κολακεύω, to flatter). Flattery, adulation.

κολακεύω (R. κολακευ), f. -εύσω, p. κεκολάκευκα (fr. κόλαξ). To flatter, to deceive.

κόλαξ, ἄκος, ὅ. A flatterer, a parasite.

κόλασις, εως, ἡ (fr. κολάζω). Punishment, chastisement.

κολοίος, οὔ, ὅ. The jackdaw.

Κολοσσαί, ὦν, αἰ. Colossē, a city of Phrygia in Asia Minor.

κολούω (R. κολου), f. κολουύσω, p. κεκόλουκα (fr. κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

κόλπος, ου, ὅ. The bosom:—a bay, a gulf, a recess.

κολυμβάω (R. κολυμβα), f. -ήσω, p. κεκολύμβηκα. To swim, to dive.

Κολχικός, ἡ, ὄν, adj. Colchian, of Colchis.—Subst. Κολχική, ἡς, ἡ (supply γῆ). Colchis.

Κολχίς, ἴδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Κόλχοι, ὦν, οἰ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὅ. A hill, an elevation, an eminence.

Κολωνός, οὔ, ὅ. Colōnus, a borough of Attica, near Athens,

famous as the scene of the last adventures of Œdipus.

κομέω (R. κομε), f. -ήσω, p. κεκόμηκα. To take care of, to nourish, to cherish, to adorn, fr.

κόμη, ης, ἡ. The hair of the head, hair.

κομήτης, ου, ὅ (fr. κομάω, to have long hair). One who has long hair:—a comet.

κομιδή, ἡς, ἡ (fr. κομίζω). Care, attention:—conveyance.

κομιδῆ, adv. (dat. of κομιδή). Carefully:—very, entirely, wholly.

κομίζω (R. κομιδ), f. -ἴσω, p. κεκόμηκα (fr. κομέω). To attend to, to adorn:—to carry, to convey, to bring.

κονία, ας, ἡ Ion. for κονίη, ης, ἡ. Dust.

κονιορτός, οὔ, ὅ (fr. κονία, and ὄρνυμι, to move). A cloud of dust.

κόνις, ιος, and εως, ἡ. Dust.

κονίω (R. κονι), f. κονίτω, p. κεκόνιχα (fr. κόνις). To cover with dust, to defile with dust.

κοπίς, ἴδος, ἡ (fr. κόπτω, to cut). A short curved sword, a pruning knife, a knife, a razor.

κόπος, ου, ὅ. Labour, toil, fatigue.

κόπρια, ας, ἡ. Adunghill, dung, fr.

κόπρος, ου, ἡ. Dung, mire, filth.

κόπτω (R. κοπ), f. κόψω, p. κέκοφα. To cut, to split, to cut down, to strike, to abuse (with cutting words), to harass, to distress.

κόρα, ας, ἁ (Dor. for κόρη). A maiden, &c.

κόραξ, ἄκος ὁ. A raven.

κόρη, ης, ἡ. A maiden, a virgin.

Κόρη, ης, ἡ (proper name). Proserpine.

Κόρινθος, ου, ἡ. Corinth, a famous city of Greece.

κόρος, ου, ὁ (fr. κορέω, to satiate). Satiety, loathing, weariness.

κόρος, ου, Ionic, κοῦρος, ου, ὁ. A boy, a youth, a son.

κορύνη, ης, ἡ. A club, a stick.

κόρυς, ὕθος, ἡ. A helmet, a crest.

κορυφή, ἡς, ἡ (fr. κόρυς). The crown of the head, the head, the summit.

κορώνη, ης, ἡ (fr. κορωνός, crooked). The crow:—a ring, or handle of a door:—a crown.

Κορωνίς, ἴδος, ἡ. Corōnis, the mother of Æsculapius by Apollo.

κοσμέω (R. κοσμε), f. -ήσω, p. κεκόσμηκα (fr. κόσμος). To arrange, to regulate, to reduce to order, to adorn, to honour.

κόσμησις, εως, ἡ (fr. κοσμέω). The act of arranging, an adorning, an ornament.

κόσμιος, α, ον, adj. (fr. κόσμος). Well arranged, orderly, courteous.

κοσμιότης, ητος, ἡ (fr. κόσμιος). Propriety, good order.

κόσμος, ου, ὁ. Order, arrangement, regulation, ornament, dress:—the world, the universe.

κοτύλη, ης, ἡ. A cavity, a small cup, a goblet, a vessel, a basin.

κουρεύς, εως, ὁ (fr. κείρω, to cut, or shave). A barber.

κούρη, ης, ἡ (Ion. for κόρη). A maiden, a virgin, a daughter.

Κουρότροφος, ου, ἡ (fr. κουργότροφος, rearing children, fr. κοῦρος and τρέφω, to nourish). The child-nurturer.

κοῦφος, η, ον, adj. Light, fleet, active, easy, gentle.

κούφως, adv. (fr. κοῦφος). Lightly, easily, swiftly.

κράδια, ας, Dor. and κραδίη, ης, ἡ, Ion. for καρδία. The heart.

κράζω (R. κραγ), f. κράξω, p. κέκραγα. To croak, to cry like a raven.

κράνα, ας, Dor. for κρήνη, ης, ἡ. A fountain.

κράνειος, εια, ον, adj. (fr. κραιεία, the cornel tree). Made of the cornel tree wood.

κράνιον, ου, τό (fr. κῆνον, the scull). The scull.

κράνος, εος, τό (fr. same). A helmet.

κράς, κῆτος, ὁ, also ἡ. The head, the summit.

κράτερός, ά, όν, adj. (fr. κρατέω). Strong, powerful, robust, firm, violent, brave, valiant.

κράτερός, adv. (fr. κρατερός). Strongly, powerfully, firmly, &c.

κράτέω (R. κρατε), f. -ήσω, p. κερῶτηκα (fr. κῆτος, power). To have power over, to rule, to excel, to surpass, to be superior to, to conquer, to command.

κράτήρ, ἦρος, ὁ (fr. κερῶννῆμι, to mix). A vessel in which wine is mixed with water, a mixer,

- a goblet:—the crater of a volcano.
- κρατιστεύω (R. κρατιστευ), f. -εύσω, p. κεκρατίστευκα (fr. κράτιστος). *To be superior to, to surpass, to excel.*
- κράτιστος, η, ον, adj. the irreg. superl. of ἀγᾶθος (fr. κράτος). *Bravest, best, strongest, most excellent.*
- κράτος, εος, τό. *Strength, force, power, rule, command.*
- κραυγή, ἤς, ἦ. *A cry, a shout, an outcry.*
- κρέας, ἄτος, Att. κρέως, τό (fr. κρέω, for γράω, to gnaw). *Flesh, a piece of flesh.*
- κρείσσων, ον, Att. -τιων, adj. used as an irreg. comparative of ἀγᾶθος (fr. κράτος). *Stronger, braver, better, more excellent.*
- κρείων, οντος, ὁ (fr. κρείω, same as κρέω and κραινω, to rule). *A ruler, a commander, a leader, a chief.*
- κρεμάννυμι (R. κρεμα), f. κρεμάσω, Att. κρεμῶ, § 101, 4 (1), p. not used, 1 a. pass. ἐκρεμάσθην. *To hang, to suspend.*
- κρεουργέω (R. κρεουργε), f. -ήσω, p. κεκρεούργηκα (fr. κρέας, flesh, and ἔργον, work). *To cut up flesh, to cut in pieces, to tear to pieces.*
- κρήνη, ης, ἦ. *A fountain, a spring.*
- Κρής, ἦτος, ὁ. *A Cretan.*
- Κρήτη, ης, ἦ. *Crete, a celebrated island in the Mediterranean.*
- Κρήτηθε, adverb, § 119, 1, 2d. *From Crete.*
- Κρητικός, ἦ, ὄν, adj. *Of, or belonging to Crete, Cretan.*
- κρήνη, ἤς, ἦ. *Barley;—hence, κρήθινος, ης, ον, adj. Made of barley, barley.*
- κρίνω (R. κριν), f. κρίνω, p. κέκρικα. *To separate, to discriminate, to judge, to decide a difference, to choose, to resolve, to accuse, or charge.—Mid. to choose for one's self, to select, &c.*
- κρός, οῦ, ὁ (fr. κρέας, a horn). *A ram.*
- κρίσις, εως, ἦ (fr. κρίνω). *Separation, discrimination, judgment, choice, final issue.*
- κρίτης, οῦ, ὁ (fr. same). *A judge, an umpire.*
- Κροῖσος, ου, ὁ. *Cræsus, a rich king of Lydia, dethroned by Cyrus.*
- κροκόδειλος, ου, ὁ. *The crocodile.*
- κροκόττας, ου, ὁ. *The crocotas, the hyena.*
- κρόταλον, ου, τό (fr. κροτέω). *A rattle.*
- κρόταφος, ου, ὁ (fr. κροτέω). *The temple of the head, from the pulsation there felt.*
- κροτέω (R. κροτε), f. -ήσω, p. κεκρότηκα (fr. κρότος, a noise, a clap). *To strike, to clap with the hands, to make a clattering noise, to beat:—to applaud.*
- Κρότων, ωνος, ἦ. *Crotōna, a powerful city of Lower Italy,*

- founded by the Achæans, B. C. 715.
- κρούω (R. κρου), f. κρούσω, p. κέκρουκα. *To strike together, or upon, to dash against.*
- κρῦμός, οὔ, and κρυμνός, οὔ, ὄ (fr. κρύος). *Icy coldness, frost.*
- κρύος, εος, τό. *Frost, ice, cold.*
- κρυπτός, ή, όν, adj. (fr. κρύπτω). *Concealed, secret:—to be concealed.*
- κρύπτω (R. κρυβ, 2 κρυβ), f. κρύψω, p. κέκρυφα. 2 a. ἐκρύβον. *To hide, to conceal.—MID. to conceal one's self, to do secretly.*
- κρύφα, adv. (fr. κρύπτω). *Secretly, without the knowledge of.—With the gen. § 165, Obs. 1.*
- κτάομαι (R. κτα), f. κτήσομαι, p. κέκτημαι, and ἔκτημαι. *To acquire, to procure for one's self, to obtain.—The perf. has a present signification:—I possess, i. e. I have acquired for myself and retain.*
- κτέαρ, ἄτος, τό (fr. κτάομαι). *A possession, a property:—pl. τὰ κτέατα, possessions.*
- κτείνω (R. κτειν, 2 κταν, 3 κτον), f. κτένω, p. ἔκτακα, sometimes ἔκταγκα, 2 a. ἐκτιάνον. *To kill, to slay, to put to death.*
- κτενίζω (R. κτεινιδ), f. -ίσω, &c. (fr. κτεῖς, a comb). *To comb, to curry.*
- κτῆμα, ἄτος, τό (fr. κτάομαι). *Possession, property, wealth.—Pl. one's entire possessions.*
- Κτησίαις, ου, ό. *Ctesias, the physician of Artaxerxes, king of Persia.*
- Κτησίβιος, ου, ό. *Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water clocks and other hydraulic instruments is ascribed.*
- κτῆσις, εως, ή (fr. κτάομαι, to acquire). *Acquisition, gain, possession, property.*
- κτιζω (R. κτιδ), f. κτίσω, p. ἔκτικα, p. pass. ἔκτισμαι. *To build, to erect, to found.*
- κτίσμα, ἄτος, τό (fr. κτιζω). *A building, a settlement, a colony.*
- κτίστης, ου, ό (fr. same). *A founder, a creator, a builder, an author.*
- κυάνεος, α, ου, adj. (fr. κυανός, dark blue). *Dark blue, dark.*
- κυανοχαίτης, ου, ό (fr. κυανός, dark, and χ αίτη, hair). *One who has dark hair, dark haired.*
- κυβερνάω (R. κυβερνα), f. -ήσω, p. κεκυβέρνηκα. *To steer a vessel, to pilot, to direct.*
- κυβερνήτης, ου, ό (fr. κυβερνάω). *A pilot.*
- κῦδος, εος, τό. *Honour, praise, glory.*
- κυνέω (R. κυε), f. -ήσω, p. κέκυνηκα. *To be pregnant, to conceive.*
- Κυθήρεια, ας, ή. *Cytherēa, a surname of Venus, from her rising out of the sea near the island Cythēra.*
- Κυθήρη, ης, ή. *Cythēra, an island on the coast of Laconia.*
- κύκλος, ου, ό. *A circle, a circuit.—Dat. κύκλω, as adv. round about.*
- κυκλόω (R. κυκλο), f. -ώσω, p.

- κεκύκλωκα (fr. κύκλος). *To make into a circle, to encircle, to surround.*—MID. *to go round, to form a circle around.*
- κύκλωσις, εως, ἡ (fr. κυκλώω). *The act of encircling or inclosing.*
- 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 their 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 (R. κυλινδε), f. -ήσω, p. κεκυλίνδηκα. *To roll, to turn round.*—MID. *to turn one's self round, to wander about, to stray, to revolve, to indulge in.*
- κυλίω (R. κυλι), f. -ίτω, p. κεκύλιχα (poetic form of κυλίνδω). *To turn, to roll, to wind.*
- Κυλλήνη, ης, ἡ. *Cyllēne, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.*
- κῦμα, ἄτος, τό (fr. κύω, to swell forth). *A wave, a surge, a billow.*
- κύμβαλλον, ου, τό (fr. κύμβος, a hollow vessel). *A basin:—a cymbal.*
- κῦνέω (R. κῦ), f. κῦσω, 1 a. ἐκῦσα, epic κῦσα, and κύσσα. *To kiss, to venerate.*
- κῦνηγετέω (R. κῦνηγετε), f. -ήσω, &c. (fr. κῦνηγέτης). *To hunt.*
- κῦνηγέτης, ου, ὁ (κύων, a dog, and ἡγέτης, a leader). *A hunter.*
- κῦνηγετικός, ἡ, ὄν, adj. (κῦνηγετέω). *Belonging to the chase, hunting, fond of hunting.*—Subst. κῦνηγετική (scil. τέχνη), *the art of hunting.*
- κῦνηγέω (R. κῦνηγε), f. -ήσω, &c. (fr. κῦνηγός). *To hunt.*
- κῦνηγός, ου, ὁ (fr. κύων, a dog, and ἄγω, to lead). *A hunter.*
- κῦνίδιον, ου, τό (dim. of κύων, a dog). *A little dog.*
- κῦνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή). *The cynocephalus, a baboon of the dog-headed species.*
- Κύπρις, ἴδος, ἡ. *Cypris, a surname of Venus, from being the chief deity of Cyprus.*
- Κύπρος, ου, ὁ. *Cyprus, a large island in the Mediterranean sea, west of Syria.*
- κύπτω (R. κυπ), f. κύψω, p. κέκυφα. *To bend the head, to stoop, to bow, to hold down the head, to bend, intr.*
- κῦρέω (R. κυρε, and κυρ), f. κῦρήσω, and κύρω, 1 a. ἐκῦρησα, and ἔκυρσα. *To be.*—With a genitive, *to meet with, to attain.*
- κυρία, ας, ἡ, also κυρεία (fr. κῦρος, authority). *The mistress of a family.*
- κυριεύω (κυριευ), f. -εύσω, &c. (fr. κύριος). *To be master or possessor of a thing, to possess, to have power over, to obtain, to reduce under authority.*
- κύριος, ου, ὁ (fr. κῦρος, authority). *A master, one who has*

- authority over, a lord, a sovereign.*
- Κῦρος, ου, ὁ. *Cyrus*.—1. A king of Persia, son of Cambyses and Mandane.—2. Cyrus the Younger, brother of Artaxerxes.
- κύρτωμα, ἄτος, τό (fr. κυρτόω, *to curve*). *Any thing curved, a hump, an arch, a lump, an inequality.*
- κῦρω, same as κῦρέω.—MID. κῦρομαι, deponent, *to meet with.*
- κῦτος, εος, τό (fr. κῦω, *to contain*). *A cavity, a hollow body, an inclosure.*
- κῦω, and κνέω (R. κνε), f. κνήσω, p. κενήκα. *To contain, to conceive, to be pregnant, to go with young, to bring forth.*
- κῦων, gen. κύνος, ὁ and ἡ. *A dog, a hound*.—Κύνων, a Cynic.
- κώθων, ωνος, ὁ. *A Spartan drinking cup, a goblet.*
- κωκῦτός, οὔ, ὁ (fr. κωκῦω, *to wail*). *Wailing, lamentation.*
- Κωκῦτός, οὔ, ὁ (fr. same). *Cocytus*, a river in the infernal regions.
- κωλῖω (R. κωλυ), f. -ῦσω, p. κενώλῦκα (a form of κολούω). *To weaken, to retrench, to check, to hinder, to prevent, to suppress.*
- κωμάζω (R. κωμαδ), f. -ἄσω, p. κενώμακα (fr. κῶμος, *a jovial assembly*). *To go in a riotous procession through villages singing, &c., to revel, to celebrate a joyous festival.*
- κώμη, ης, ἡ. *A village, a small town.*
- κωμηδόν, adv. (fr. κώμη). *By villages, in villages.*
- κωμῖκός, ἡ, ὄν, adj. (fr. κῶμος, *a festive assembly*). *Pertaining to comic poetry, comic, comical.*—Subst. ὁ κωμῖκός, *a comic poet.*
- κωμωδοποιός, οὔ, ὁ (fr. κωμωδία, *a comedy*, and ποιέω, *to make*). *A writer of comedy, a comic poet.*
- κώνωψ, ωπος, ὁ. *A gnat.*
- Κῶος, α, ον, adj. (fr. Κῶς, *Cos*). *Coan, of Cos*.—ὁ Κῶος, *a Coan*, an inhabitant of Cos, an island in the Ægæan sea.
- κώπη, ης, ἡ (fr. κάπω, *obsol. to seize*). *The handle of an oar, or of a mill, an oar.*
- κῶρος, ω, Dor. for κοῦρος, ου, ὁ, *A youth, &c.*
- κώρα, ας, Dor. for κούρη, ης, ἡ, *A maiden, &c.*

Λ.

- λαῖα, λάϊος, contr. λαῖς, λαῖος, ὁ. *A stone.*
- λαβή, ἡς, ἡ (fr. λαβ, 2 R. of λαμβάνω, *to seize*). *Seizure, a grasping, a hold.*
- λαβύρινθος, ου, ὁ. *A labyrinth.*
- Λάγος, ου, ὁ. *Lagus*, a Macedonian of mean extraction who married Arsinoë daughter of Meleager. He was the reputed father of *Ptolemy Lagus*, who was named king of Egypt after the death of Alexander.
- λαγχάνω (R. ληχ, 2 λαχ), f. λή-

- ξομαι, p. Att. εἶληχα, Ion. and Dor. λέλογχα, 2 a. ἔλαχον. *To draw lots, to receive by lot, to obtain.*
- λαγώς, ὁ, ὄ, Att. decl. § 19. *A hare.* Epic λαγώς, οὔ.
- λάθρα, adv. (fr. λανθάνω, *to lie concealed*, 2 R. λάθ). *Secretly, without the knowledge of.*
- λαθραῖος, α, ον, adj. (fr. λάθρα). *Furtive, clandestine, secret.*
- λαῖός, ἄ, ὄν, adj. *Left, on the left hand.*—Subst. ἡ λαία (scil. χεῖρ), *the left hand.*
- Λάκαινα, ης, ἡ. *A Spartan female.*
- Λακεδαιμόνιος, α, ον, adj. *Lacedæmonian.*—Subst. ὁ Λακεδαιμόνιος (sc. ἀνήρ), *a Lacedæmonian.*
- Λακεδαίμων, ονος, ἡ. *Lacedæmon* or *Sparta*, the capital of *Laconia*, situated in a plain near the *Eurotas*.
- λακτιζῶ (R. λακτιδ), f. -ῖσω, &c. (fr. λάξ, *with the heel*, whence λάκω). *To kick, to spring, or jump.*
- Λάκων, ωνος, ὁ. *A Lacedæmonian.*
- Λακωνικός, ἡ, ὄν, adj. *Laconian.*
- λακωνικῶς, adv. *Like the Lacedæmonians, laconically.*
- λαλέω (R. λάλε), f. -ήσω, p. λελάληκα. *To talk, to speak, to prattle, to converse.*
- λάλημα, ἄτος, τό (fr. λαλέω). *Talk, prattling, speech, way of talking.*
- λαλίστερος, λαλίστατος, § 56, Att. compar. and superl. of
- λάλος, ον, adj. *Talkative, loquacious, prattling.*
- λαμβάνω (R. ληβ, 2 λάβ, 3 ληβ), f. λήψομαι, p. λέληφα, Att. εἶληφα, § 90, 3.—2 a. ἔλαβον. *To take, to receive, to admit, to procure, to obtain, to acquire.*—With the gen. *to take hold of, to seize by.*
- λαμπάς, ἄδος, ἡ (fr. λάμπω, *to shine*). *A torch, a light.*
- λαμπρός, ἄ, ὄν, adj. (fr. same). *Shining, brilliant, bright, illustrious, manifest, splendid.*
- λαμπρῶς, adv. (fr. λαμπρός). *Brilliantly, brightly, clearly, manifestly.*
- λάμπω (R. λαμπ), f. λάμψω, p. λέλαμφα. *To shine, to be brilliant.*
- λανθάνω (R. ληθ, 2 λάθ, 3 ληθ), f. λήσω, 2 p. λέληθα, 2 a. ἔλαθον (fr. λήθω, not in use). *To lie hid, to remain concealed, to escape observation, to act unconsciously; see § 177, 4.*—Mid. *to forget, to omit, to conceal.*
- Λαομέδων, οντος, ὁ. *Laomedon*, a king of *Troy* and father of *Priam*.
- λαῖός, οὔ, Att. λεός, ὁ (§ 19), ὁ. *The people, a crowd, a nation.*
- λαῖος, ου, ὁ. *A stone.*
- Λαπίθαι, ὦν, οἶ. *The Lapithæ*, a people of *Thessaly* who nearly exterminated the *Centaurs* in a quarrel which arose at the nuptials of *Pirithöus*.

Λάρισσα, ης, ἡ. *Larissa*, a town of Syria, on the western side of the Orontes.

λάραξ, ἄκος, ἡ. *A coffer, a box, a chest, an ark.*

λάσιος, ἰα, ἰον, adj. *Hairy, shaggy, rough, bushy.*

Λάτμος, ου, ὄ. *Latmus*, a mountain of Caria, in Asia Minor.

λατομία, ας, ἡ (fr. *λατομέω*, to cut out stone). *A quarry.*—Pl. αἱ *λατόμαι*, the quarries, a prison of Dionysius in a rock near Syracuse.

λατρεύω (R. *λατρευ*), f. -εύσω, p. *λελάτρευκα* (fr. *λάτρις*, a hired servant). *To serve for hire, to serve, to worship.*

λάφυρον, ου, τό. *Booty, plunder.*

λάχᾶνον, ου, τό (fr. *λαχαίνω*, to dig). *Plants raised by cultivation, pot-herbs, garden-vegetables.*

λέαινα, ης, ἡ (fem. of *λέων*, the lion). *The lioness.*

λααίνω (R. *λαιν*, 2 *λεαν*), f. -ᾶνω, &c. (fr. *λεῖος*, smooth). *To render smooth, to polish, to wear away, to reduce in size, to crush, to destroy.*

λέβης, ητος, ὄ (fr. *λαμβάνω*, to hold, 2 R. *λάβ*). *A caldron, a kettle, a large basin.*

λέγοντι, Dor. for λέγουσι (§ 102), 3d pl. of λέγω.

λέγω (R. *λεγ*, 2 *λεγ*, 3 *λογ*), f. λέξω, p. *λέλεχα*, Att. *λέλοχα* and *εἴλοχα*, § 101, 5:—2 a. *έλεγον*. *To gather, to collect, to choose:—to say, to speak, to tell, to*

relate, to command.—λέγονται, they are said.—λέγειν κακῶς τινά, to speak ill of a person.—εὖ λέγειν τινά, to speak well of a person.—§ 153, Obs. 1.—Mid. to lie down to rest.

λεηλατέω (R. *λεηλάτε*), f. -ήσω, p. *λεηληλάτηκα* (fr. *λεία*, booty, and *ελαύνω*, to drive off). *To drive off as booty, to plunder, to pil-lage.*

λείβω (R. *λειβ*), f. *λείψω*, p. *λέ-λειφα*. *To pour, to drop, to let flow.*—Mid. intr. to flow, to drop.

λειμών, ὄνος, ὄ (fr. *λείβω*). *A grassy plain, a meadow.*

λεῖος, α, ον, adj. *Smooth, po-lished, even, soft, light.*

λείπω (R. *λειπ*, 2 *λιπ*, 3 *λοιπ*), f. *λείψω*, p. *λείψα*, 2 a. *έλιπον*. 2 p. *λέλοιπα*. *To leave, to abandon, to desert.*—Mid. *λείπομαι*, *λείβομαι*, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτονογία, ας, ἡ (fr. *λειτονογέω*, to perform public duties). *Pub-lic service, or employment, labour.*

λεχάνη, ης, ἡ (fr. *λέκος*, a dish). *A dish, a bowl.*

λεκτός, ἡ, ὄν, adj. (fr. λέγω). *Cho-sen, selected:—said, spoken, that can be said.*

λέκτρον, ου, τό (fr. λέγομαι, to lie down). *A couch, a bed.*

λέξις, εως, ἡ (fr. λέγω, to speak). *Speech, expression, language, a saying, a manner of speech.*

Λεοντῖνος, ου, ὄ. *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, ή, όν, adj. (fr. λεπιδώω, to render scaly,) covered with scales.

λεπτός, ή, όν, adj. (fr. λέπω, to peel off). *Peeled off, thin, small, slender.*

Λερναῖος, α, ον, adj. *Lernæan, of or belonging to Lerna.*

Λέρνη, ης, ή. *Lerna*, a district of Argolis, in which is the lake and grove where Hercules killed the hydra.

λευκοθώραξ, ἄκος, adj. (fr. λευκός, and θώραξ, a coat of mail). *Having a white breast-plate, white-breasted.*

λευκός, ή, όν, adj. (fr. λέω, to shine). *Bright, clear, white, serene, calm.*

λευκώλενος, ον, adj. (fr. λευκός, and ὤλενη, an arm). *White-armed.*

λέχος, εος, τό (fr. λέγομαι, to lie down). *A couch, a bed.*—Pl. λέχεια, ων, τά, a bier.

λέων, οντος, ό. *A lion.*

Λεωνίδαας, and Λεωνίδης, ον, ό. *Leonidas*, a celebrated king of Sparta, who, with 300 Spartans, defended the pass of Thermopylæ for three days against the whole Persian army.

λήγω (R. ληγ), f. λήξω, p. λέληχα. *To cease, to desist, to abstain from.*

Λήδα, ας, ή. *Leda*, wife of Tyndarus, king of Sparta.

Λήθαιος, α, ον, adj. (fr. Λήθη). *Of or pertaining to Lethe, Lethæan.*

λήθη, ης, ή (fr. λήθομαι, to forget). *Forgetfulness, oblivion.*

Λήθη, ης, ή (fr. same). *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 for animating other bodies into which they were destined to enter.

λήθω, not used.—MID. λήθομαι, to forget, chiefly used to supply certain tenses of *λανθάνω, which see.

ληίζω (R. ληιδ), f. -ίσω, p. λελήικα (fr. λήϊς, booty). *To devastate, to plunder, to pillage, to rob, to share as booty.*

λήϊον, ον, τό. *A crop, a standing crop, a field.*

Λήμνος, ου, ή. *Lemnos*, an island in the Ægæan Sea, which was said to contain one of the forges of Vulcan.

Ληναῖος, ου, ό. *Lenæus*, a surname of Bacchus, the god of wine, from

ληνός, οὔ, ό. *The wine press.*

ληρέω (R. ληρε), f. -ήσω, p. λελήρηκα (fr. λήρος, idle talk.) *To talk foolishly, to act in a silly manner.*

ληστεύω (R. ληστευ), f. -εύσω, p. λελήστευκα (fr. ληστής). *To*

rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ὄ (fr. λής, plunder).

A plunderer, a robber, a pirate.

ληστροῦχος, ἡ, ὄν, adj. (fr. ληστής).

Plundering, robbing, adapted to robbery.—ληστροῦκή τριήρης, a piratical galley.

Λητώ, ὄος, contr. οὔς, ἡ. Latōna, mother of Diana and Apollo, by Jupiter.

λίαν, adv. Very, strongly, very much, extremely.

λίβανωτός, οὔ, ὄ (fr. λίβανος, the frankincense tree). Frankincense, incense.

Λίβυες, ων, οἱ. The Lybians, inhabitants of Lybia.

Λιβύη, ης, ἡ. Libya, a country on the northern coast of Africa.

Λιβυκός, ἡ, ὄν, adj. Libyan, of Libya.

λιγαίνω (R. λιγαίν, 2 λιγαῖν), f. -αῖνῶ, p. λελίγαγκα (fr. λιγύς). To sing in a tuneful voice, to tell or chant in a loud shrill voice.

λιγυρός, ἄ, ὄν, and λιγύς, εἶα, ὕ, adj. Shrill, sharp, piercing, tuneful.

λίην, adv. Ion. for λίαν. Very, &c.

λιθάζω (R. λιθαδ), f. -άσω, p. λελιθάκα (fr. λίθος, a stone). To throw stones at, to stone.

λιθίδιον, ου, τό (dim. of λίθος). A small stone, a pebble.

λιθίνος, υ, ον, adj. (fr. λίθος). Of stone, stony, stone.

λίθος, ου, ὄ, and ἡ. A stone, a rock:—a precious stone.

λίμην, ἑνος, ὄ. A harbour, a haven.

λιμνάζω (R. λιμναδ), f. -άσω, p. λελιμνάκα (fr. λίμνη). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἡ. A lake, a swamp.

λιμός, οὔ, ὄ. Want of food, hunger, famine.

λιμώσσω, Att. -τιω (fr. λιμός). To be hungry.

λίνον, ου, τό. Flax, thread made of flax:—linen, a net.—ἔξω λίνων, out of the nets, i. e. not confined, at large.

λιπαρός, ἄ, ὄν, adj. (fr. λιπας, fat). Fat, anointed with oil:—rich, fruitful, (of soils):—shining, brilliant, splendid.

λίσσομαι, and λίτομαι (R. λιτ, 2 λιτ), f. λίσσομαι, 1 a. ἐλισάμην, 2 a. ἐλιτόμην. To pray, to beseech, to supplicate, to entreat.

λιτανεύω (R. λιτανευ), f. -εύσω, p. λελιτάνευκα (fr. λίτομαι). To pray, to supplicate, to entreat.

λογίζομαι (R. λογιδ), f. -ίσομαι, p. λελόγισμαι (fr. λόγος). To reckon, to enumerate, to estimate, to consider, to conclude.

λογικός, ἡ, ὄν, adj. (fr. λόγος). Reasonable, rational, logical, intelligent, eloquent.—Subst. ἡ, λογική (scil. τέχνη). The art of reasoning, logic.

λόγιον, ου, τό (Neut. of λόγιος, intelligent). A saying, an oracle.

λογισμός, οὔ, ὄ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.

λόγος, ου, ὁ (fr. λέγω, to speak).

A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding:—estimation, respect, value.—λόγῳ ἐνί, in one word.—λόγῳ, in word, ostensibly.—κατὰ λόγον, in proportion to.—εἰς λόγους ἔρχεσθαι, to engage in conversation with.

λόγχη, ης, ἥ. The head of a javelin, a javelin, a spear.

λοιγός, οὔ, ὁ. Destruction, calamity, death, wo.

λοιδορέω (R. λοιδορεῖ), f. -ήσω, p. λειλοιδόρηκα (fr. λοιδορος, slanderous). To rail at, to revile, to reproach, followed by the accusative.—MID. same, followed by the dative.

λοιμός, οὔ, ὁ. A contagious disease, a pestilence, a plague.

λοιπός, ἥ, ὄν, adj. (fr. λείπω, to leave). Remaining, that is left.—Subst. τὸ λοιπόν (scil. μέρος), the remainder.—τὰ λοιπά, the rest.—καὶ τὰ λοιπά (et cetera), and so forth, abbreviated κ.τ.λ. τοῦ λοιποῦ (scil. χρόνου), in time to come.

Λοκροί, ὦν, οἱ. The Locri, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημιδιοί, Ὀπύντιοι.

λοξός, ἥ, ὄν, adj. Oblique, slanting, crooked.—Of oracles, ambiguous.

λουτρόν, οὔ, τό (fr. λούω). A bath. λούω (R. λου), f. λούσω, p. λέλουκα (by contr. from λοέω, whence

f. sometimes λοέσω, and 1 aor. ἐλόεσα). To wash.—MID. to wash one's self, to bathe.

λόφος, ου, ὁ. The crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὁ (fr. λόχος, and ἡγέομαι, to lead). A leader of a cohort, a commander of a company of infantry.

λοχάω (R. λοχα), f. -ήσω, p. λελόχηκα (fr. λόχος). To place in ambuscade, to lie in wait for.

λόχος, ου, ὁ (fr. λέγω, to cause to lie down). Soldiers placed in ambuscade, a company of infantry, commonly of one hundred.—Childbirth.

Λυγκεύς, ἑως, ὁ. Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter Danaus. His life was spared by the affection of his wife, when his brothers were slain.

λυγρός, ἄ, ὄν, adj. (fr. λύζω, to sob). Melancholy, mournful, piteous, distressing, calamitous.

Λυδία, ας, ἥ. Lydia, a rich country of Asia Minor.

Λυδός, οὔ, ὁ. A Lydian.

λυκάβας, αντος, ὁ. The year.

λύκος, ου, ὁ. A wolf.

Λουκοῦργος, ου, ὁ. Lycurgus, 1. A king of Thrace, on whom Bacchus inflicted madness because he had cut down his vines.—2. The celebrated Spartan lawgiver.

λυμαίνω (R. λυμαίνω, 2 λυμαίνω), f. -ῶν, p. κελύμαγκα (fr. λῦμα, filth). To defile, to injure, to

destroy, to devastate.—MID. same;—and also, to purify one's self.

λυπέω (R. λυπε), f. -ήσω, p. λελύπηκα (fr. λύπη). To grieve to harass, to distress, to afflict, to injure.

λύπη, ης, ἡ. Sadness, grief, distress, pain, sorrow.

λυπηρός, ά, όν (fr. λυπέω). Afflicting, painful, sorrowful, sad, wearisome.

λύπρος, ά, όν, adj. (fr. same). Distressed, poor, wretched.—Of soil, barren, unproductive.

λύρα, ας, Ion. λύρη, ης, ἡ. The lyre.

λυρίζω (R. λυριδ), f. -ίσω, p. λελύρικα (fr. λύρα). To play on the lyre.

Λυσίας, ου, ό. Lysias, a celebrated Athenian orator, B. C. 458.

Λυσίμαχος, ου, ό. Lysimachus, one of the generals of Alexander.

Λύσιππος, ου, ό. Lysippus, a celebrated statuary and sculptor, 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, liberation.

λυσίτελέω (R. λυσίτελε), f. -ήσω, λελυσιτέληκα (fr. λυσίτελης). To be useful, to profit.

λυσίτελης, ές, adj. (fr. λύω, to pay, and τέλος, cost). That which pays cost; hence, profitable, advantageous, valuable, costly.

λύσσα, ης, ἡ. Madness, insanity.

λύχνος, ου, ό. A light, a lamp, a torch.

λύω (R. λυ), f. λύσω, p. λέλυκα. To loose, to slacken, to deliver up, to release, to solve (a question), to abrogate (a law), to discharge (a debt).—MID. to ransom one's self.

λωβητός, ἡ, όν, adj. (fr. λωβάομαι, to injure). Injured, abused, reviled, ruined, unfortunate.

λωίων, ου, adj. (fr. λάω, to wish), irreg. compar. of αγαθος, § 54. Better, richer, more advantageous, more useful, preferable.

λωϊστος, η, ου, contr. for λωϊστος, &c. (fr. same), superl. of αγαθος, § 54. Best.

λωτινος, η, ου, adj. (fr. λωτός). Made of the lotus-tree.

λωτός, ου, ό. The lotus.—1. A species of water lily.—2. A tree whose fruit resembles dates.

M.

μά, a particle of swearing, followed by the accusative of the object sworn by, and is either affirmative or negative, as the words in connection require, as μά Δία, I swear by Jupiter.

μαγνήτις, ιδος, ἡ, and μαγνήτης, ου, ό. A magnet or loadstone.

μάζα, ης, ἡ (fr. μάσσω, to knead). A barley cake, bread.—Wheaten bread is properly ἄρτος.

μαζός, ου, ό. A breast.

μάθημα, ἄτος, τό (fr. μαθηάω,

- to learn). A lesson, knowledge, instruction.
- μάθησις, εως, ἡ (fr. same). Learning, a lesson.
- μαθητέος, α, ον, adj. (fr. same). To be learned, fit to be learned.
- μαθητέον, we must learn, Idioms, 116.
- μᾶθητής, οῦ, ὁ (fr. same). A learner, a scholar, a disciple.
- Μαῖα, ας, ἡ. Maia, daughter of Atlas and mother of Mercury by Jupiter.
- Μαίανδρος, ου, ὁ. The Meander, a river of Asia, remarkable for its winding course.
- μαιεύομαι (R. μαιευ), f. -εὔσομαι, p. μεμαίεσθαι (fr. μαῖα, a midwife). To deliver (as a midwife), to preside over childbirth.
- Μαινάς, ἄδος, ἡ (fr. μαινομαι). A Bacchante, a female votary of Bacchus, a frenzied female, a fury.
- μαίνομαι (R. μαιν, 2 μᾶν, 3 μην), f. μανοῦμαι, 2 p. μέμνηα, act. f. μᾶνῶ, 1 a. ἔμνηα, 2 a. pass. ἐμᾶνην (fr. μάω, to be greatly excited). To become frenzied, to be mad, to be furious, to rave.—Act. to make mad.
- μαιοῶ (R. μαιο), f. -ώσω, p. μεμαίωκα (fr. μαῖα, a midwife). same as μαιεύομαι.—Mid. same.—Pass. to be aided in delivery, to be assisted in birth.
- Μαῖρα, ας, ἡ. Mæra, the faithful dog of Icærus.
- μάκαρ, αρος, ὁ and ἡ, (fr. χαίρω, to rejoice). Happy, blessed:—
- opulent.—οἱ μάκαρες, the gods, the blessed, in Elysium.
- μαῖκᾶρίζω (R. μακαριδ), f. -ῖσω, Att. -ῖῶ, p. μεμακάρηκα (fr. μάκαρ). To deem happy, to bless, to pronounce happy.
- μακάριος, α, ον, adj. (same as μάκαρ). Happy, &c
- μακᾶριστός, ἡ, ὄν, adj. (fr. μακαρίζω). Esteemed happy, to be esteemed happy.
- μακᾶρότατος, η, ον, adj. (superl. of μάκαρ, §52). Most happy, &c.
- Μακεδονία, ας, ἡ. Macedonia, a country of Europe, north-east of Thessaly.
- Μακεδών, ὄνος, ὁ. A Macedonian.
- μακράν, adv. (acc. fem. of μακρός, with ὁδόν, understood). At a great distance, far away.
- μακρόβιος, ον, adj. (fr. μακρός, and βίος, life). Long-lived.
- μακρός, ἄ, ὄν, adj. (comp. μηκίων, μήκιστος, and μακρότερος, -τάτος). Long, large, of great extent.—Neut. as adv. μακρόν, μακρά, far, distant.
- μακροτραχήλος, ον, adj. (fr. μακρός, and τραχήλος, the neck). Long-necked.
- μάλα, adv. (comp. μᾶλλον, superl. μάλιστα). Very, much, very much, assuredly, certainly.
- μᾶλᾶκός, ἡ, ὄν, adj. Soft, feeble, timid, effeminate.
- μαλάχη, ης, ἡ (fr. μαλάσσω, to soften). Mallows.
- μάλιστα, adv. superl. of μάλα. Most, chiefly, especially, most certainly.

μᾶλλον, adv. compar. of μάλα.

More, rather.

μᾶν, Dor. for μῆν.

Μανδάνη, ης, ἡ. *Mandanē*, mother of Cyrus, king of Persia.

Μάνης, εος, contr. ους, ὁ. *Manēs*, a servant of Diogenes.

μανθάνω (R. μαθε, 2 μᾶθ), f. μᾶθῶ, p. μεμᾶθηα, 2 a. ἐμᾶθον.

To learn, to comprehend, to understand, to perceive, to know.

μᾶνία, ας, ἡ (fr. μαίνομαι, to rave). *Madness, a mania, frenzy.*

μᾶνικός, ἡ, ὄν, adj. (fr. μᾶνία). *Raving, furious.*

μαντεία, ας, ἡ (fr. μαντεύομαι). *Prophecy, prediction.*

μαντεῖον, ου, τό, neut. of μαντεῖος, pertaining to prophecy). *An oracle, meaning the place where oracles are delivered.*

μαντεύομαι (R. μαντευ), f. -εὔσομαι, p. μεμάντευμαι (Dep. mid. fr. μάντις, a prophet). *To prophesy, to utter oracles, to predict.*

μαντιχός, ἡ, ὄν, adj. (fr. μάντις). *Of or pertaining to divination, divining, prophetic.*—Subst. ἡ μαντικῆ (sc. τέχνη). *The art of divination, the prophetic art.*

Μαντινεία, ας, ἡ. *Mantinēa*, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, B. C. 363.

μάντις, εως, Ion. ιος, ὁ (fr. μαίνομαι, to be inspired). *A prophet, a soothsayer, a diviner.*

μᾶνυτάς, ᾶ, Dor. for. μᾶνυτής, οὔ, ὁ (fr. μᾶνύω, to inform). *An informer, an accuser.*

Μᾶραθῶν, ὄνος, 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.

μαραίνω (R. μαραιν, 2 μαρᾶν), f. -ᾶνῶ, p. μεμάραγμα, 1 a. ἐμάρῶνα, Att. ἐμάρηνα. *To consume by fire:—hence, to dry up, to parch, to wither (tr.), to blast.*—Mid. *to become withered, to decay, to waste.*

Μαρδόνιος, ου, ὁ. *Mardonius*, a general of Artaxerxes, defeated and slain in the battle of Plataea, B. C. 479.

μάρμαρος, ου, ἡ (fr. μαρμαίρω, to shine). *Marble, hard white stone.*

μάραμαι, 2nd conj. (R. μαρνα), 1 a. p. ἐμαρνάσθην. *To fight, to wrangle, to toil.*

Μαρσύας, ου, ὁ. *Marsyas*, a satyr of Celænæ, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive as a punishment for his temerity.

μαρτυρέω (R. μαρτυρε), f. -ήσω, p. μεμαρτύρηα (fr. μάρτυρ, a witness). *To be a witness, to testify, to attest.*

μαρτυρία, ας, ἡ (fr. μαρτυρέω). *Testimony, evidence.*

μαστεύω (R. μαστευ), f. -εὔσω, p. μεμᾶστευα (fr. μᾶσσω, to feel). *To search, to seek, to strive after.*

μαστιγῶ (R. μαστιγο), f. ὠσω,

- ρ. μεμαστίγωκα (fr. μῶστιξ, a lash). To scourge, to whip, to punish.
- μάταιος, α, ον, adj. (fr. μάτην). 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.
- Μάτρις, ἴδος, ὄ. *Matris*.
- μάχαιρα, ας, ἡ (fr. μάχη). A curved sword, a sabre, a knife.
- μάχη, ης, ἡ. A battle, a fight, an engagement, a conflict.
- μαχητικός, ή, όν, adj. (fr. μάχη). Pertaining to a fight, warlike, fond of strife, pugnacious.
- μάχομαι (R. μαχε, 2 μάχ), f. -έσομαι, and -ήσομαι, p. μεμάχεσμαι and μεμάχημαι (fr. μάχη, a combat). To combat, to fight, to contend, to quarrel.
- μεγαλαυχέω (R. μεγαλαυχε), f. -ήσω, p. -ηκα (fr. μέγας, great, and αὐχέω, to boast). To vaunt one's self, to speak boastfully, to boast:—to be proud.
- μεγαλήτωρ, ορ, adj. (fr. μέγας, great, and ἦτορ, heart). Magnanimous, courageous, noble-hearted.
- μεγαλοπρεπής, ές, adj. (fr. μέγας, great, and πρέπω, to become). Magnificent, noble, sumptuous, splendid.
- μεγαλοπρεπῶς, adv. (fr. μεγαλοπρεπής). Magnificently, nobly, with great splendour.
- μεγαλόψυχος, ον, adj. (fr. μέγας, great, and ψυχή, soul). Possessing a great soul, noble-minded.
- μεγαλύνω (R. μεγαλυν), f. -ῦνῶ, p. μεμεγάλυνκα (fr. μέγας, great). To make great or powerful, to magnify, to extol.
- Μεγάρρα, ων, τά. *Megāra*, the capital of Megaris.
- Μεγάρεις, έως, ὄ. An inhabitant of Megāra.—οἱ Μεγάρεις, the Megarians.
- μέγας, μεγάλη, μέγα, adj. (comp. irreg. μείζων, μέγιστος). Great, large, powerful.—καί τὸ μέγιστον, and above all.—adv. μέγα, and μεγάλα, greatly.—μέγα ἄριστος, by far the bravest.
- μέγεθος, εος, τό (fr. μέγας). Greatness, magnitude, size.
- μέδομαι (R. μεδε), f. μεδήσομαι (Dep. mid. of μέδω, rarely used). To take care of, to concern one's self about, to attend to.
- 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. Whosoever looked upon it was turned into stone.
- μεθάλλομαι, f. -ἄλλομαι, &c. (μετά, about, and ἄλλομαι, to leap). To leap about, to dart from one side to another.—2. a. μεθηλόμην, pt. μεταλμένος, by syncope for μεταλόμενος.
- μεθαρμόζω, f. -όσω, &c. (μετά denoting change, and αρμόζω,

- to adjust). To adjust in a different manner, to change, to amend.
- μέθη, ης, ἡ (fr. μέθυ, wine). Intoxication, drunkenness.
- μεθίημι, f. μεθήσω, &c. (μετά, from, and ἵημι, to send). To dismiss, to let go, to release.—Intr. to desert from, to cease, to be careless.
- μεθίστημι, f. μεταστήσω, &c. (μετά, denoting change, and ἵστημι, to place). To put in a different place, to transfer, to change.—Intr. in the p. plup. and 2 a., to change sides, to go away, to go over to.
- μέθυ, νος, τό. Wine, unmixed wine.
- μεθύσκω, and μεθύω (R. μεθύ), f. -ύσω, p. μεμέθυκα (fr. μέθυ). To intoxicate with wine.—Mid. to drink to intoxication, to get drunk.
- μειδάω (R. μειδα), f. -ήσω, p. μεμειδήκα. To smile.
- μειδιάω (R. μειδια), f. -ιάσω, p. μεμειδιᾶκα, poetic for μειδάω.
- μειζων, ον, adj. (irreg. comp. of μέγας, which see). Greater, &c.
- μειράκιον, ου, τό (dim. of μείραξ, a youth). A boy, a mere youth, a young man.
- μείρομαι (R. μειρ, 2 μῦρ, 3 μορ), f. μεροῦμαι, 2p. ἔμμορα, p. pass. εἶμαρμαι (Mid. of μείρω, to divide). To obtain a share, to get by lot, to receive.—Impers. p. pass. εἶμαρται, it is fated, it is destined.—τὸ εἶμαρμένον, the allotment of fate, fate, death.
- μειῶν, ον, adj. (irreg. comp. of μικρός, small). Smaller, &c.
- μελαγχολάω (R. μελαγχολα), f. -ήσω, &c. (fr. μέλας, and χολή, bile). To be melancholy, to be insane, supposed to result from black bile.
- μελανία, ας, ἡ (fr. μέλας, black). Blackness, a black spot, a black cloud.
- Μελανιπίδης, ου, ό. Melaniprides, a poet who flourished B. C. 500.
- μέλας, μέλαινα, μέλαν, adj. Black, dark, obscure.
- μέλει, f. μελήσει, p. μεμέληκε, impers. (fr. μέλω, to be a care). It concerns, it is a care, it interests.
- μελεῖζω, and μελίζω (R. μελίγ and μελιδ), f. -ίξω, and -ίσω, &c. (fr. μέλος, a limb). To cut into pieces, to dismember, to mutilate.
- μέλεος, α, ον, adj. Vain, ineffectual, void, useless:—wretched, miserable.
- μελετάω (R. μελετα), f. -ήσω, p. μεμελέτηκα (fr. μέλω, to be a care). To bestow diligent care upon, to take care of, to apply, to practise.
- μελέτη, ης, ἡ (fr. μελετάω). Care, close application, study, practice, training, exercise.
- μελετηρός, ό, όν, adj. (fr. same). That practises diligently:—practised, exercised.
- μέλημα, ἄτος, τό (fr. μέλω, to be a care). An object of care, care.
- Μέλης, ου, and ητος, ό. Meles,

a river of Ionia in Asia Minor, on the banks of which some of the ancients supposed Homer was born.

μέλι, ἴτος, τό. *Honey.*

μελίζω (R. μελιδ), f. -ῖσω, p. μεμελίκα (fr. μέλος, a song). *To sing, to play on an instrument, to modulate.*—See also μελεῖζω.

Μελικέρτης, ου, ὁ. *Melicertes*, or *Melicerta*, a son of Athamas and Ino, saved by his mother from the fury of his father.

μελίσδω, Dor. for μελίζω.

μέλισμα, αῖτος, τό (fr. μελίζω, to sing). *A song, a melody, a strain.*

μέλισσα, ης, and Att. μέλιττα, ης, ἡ (from μέλι, honey). *A bee.*

μελλησμός, οὔ, ὁ (fr. μέλλω). *Deferring, delaying, hesitating.*

μέλλω (R. μελλε); f. μελλήσω, p. 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.

Μελπομένη, ης, ἡ. *Melpomene*, the muse of tragedy; from μέλπω (R. μελπ), f. μέλψω, &c. also Μῖδ. μέλομαι (fr. μέλος, a song). *To sing, to play, to dance.*

μέλω (R. μελε), f. -ήσω, p. μεμέ-

ληκα. *To be a concern or care to, to be a source of care.*

μεμπτός, ἡ, ὄν, adj. (fr. μέμφομαι). *Blamed, censured, faulty, blamable.*

Μέμφις, ἴδος, ἡ. *Memphis*, a famous city of Egypt.

μέμφομαι (R. μεμφ), f. μέμφομαι, p. μεμέμμαι. *To rebuke, to censure, to blame, to reproach with.*

μέν (a particle of connexion). *Indeed*; it is opposed to δέ in the following clause. Its import is sometimes expressed by merely giving emphasis to the word with which it is connected.—See § 125, μέν and δέ.

Μενεκράτης, εος, ὁ. *Menecrātes*, a physician of Syracuse, who in his excessive vanity assumed the title of Jupiter.

Μενέλᾶος, ου, ὁ. *Menelāus*, a king of Sparta, brother of Agamemnon, and the husband of Helen. She being carried off by Paris gave rise to the Trojan war.

μένος, εος, τό. *Bodily strength, might, vigour, impetuosity, inclination,*—*a vast quantity.*

μέντοι, a particle (fr. μήν, epic μέν, and τοί). *Indeed, truly, but indeed, nevertheless.*

μένω (R. μεν, 2 μῶν, 3 μον), f. μενῶ, p. μεμένηκα, § 97, 3 Exc. (akin to μένος). *To remain, to persist, to remain firm, to await.*—1 a. ἔμεινα, 2 perf. μέμονα, with a present significa-

tion, to intend, to purpose, to desire.

Μένων, ωνος, ὁ. *Menon*, a Thesalian, an officer in the army of Cyrus.

μερίζω (R. μεριδ), f. -ῖσω, p. μεμέριξα (fr. μέρος). *To divide, to parcel out, to give part.*—MID. *to share, to partake, to appropriate to one's self.*

μέριμνα, ης, ἡ (fr. μερίζω). *Care, anxiety, anxious thought.*

μέρος, εος, τό. *A part, a share, a portion, a side* (in a controversy).—παρὰ μέρος, *by turns.*

μέρουσ, οπος, ὁ (fr. μέρω, *to divide*, and ὄψ, *the voice*). Literally, *one that has an articulate utterance.*—Hence, *man*, pl. οἱ μέροπες, *men*.

μεσημβρία, ας, ἡ (fr. μέσος, and ἡμέρα, *a day*). *Mid-day, noon*:—*the south.*

μεσογαῖα, ας, ἡ (fem. of μεσογαῖος, *midland*, sc. χώρα). *The interior* (of a country).

μεσολαβέω (R. μεσολαβε), f. -ήσω, p. μεμεσολάβηκα (fr. μέσος, and λαμβάνω, *to take*, 2 R. λαβ). *To seize by the middle, to catch up, to intercept.*

μεσονύκτιος, ον, adj. (fr. μέσος, and νύξ, *night*). *Pertaining to midnight, at midnight.*

μέσος, η, ον, adj. *Middle, in the middle, in the midst, intermediate, lying between.*—ἐν μέσῳ, *in the middle* i. e. publicly.

μέσσοι, adv. (fr. μέσος). *In the middle, publicly.*

μεστός, ἡ, ὄν, adj. *Full, satiated,*

sated, satisfied, § 143, R. IX.

μετά, prep. (governs the genitive, dative, and accusative, § 124, 11).—With the gen., *with, together with, by means of.*—With the dat. (only in poetry), *among, between, in.*—With the acc., *after, next after, to, towards, &c.*—As an adverb, without a case, *besides, moreover, together, afterward.*—μετὰ δέ, *and after this.*—μεθ' ἡσυχίας, *with repose, indolently.*—μεθ' ἡμέρας, *by day.*—In composition it denotes *change, participation, reciprocity.*

μεταβάλλω, f. μεταβαῶ, &c. (μετά, *across*, and βάλλω, *to throw*). *To throw across, to remove, to transfer, to change, to transform.*

μετάβασις, εως, ἡ (fr. μεταβαίνω, *to go away*). *A going from one place to another, a transition, departure, change of abode.*

μεταβολή, ης, ἡ (fr. μεταβάλλω). *Change, transposition, exchange, a revolution, a variation* (in music).

μεταδίδωμι, f. -δώσω, &c. (μετά, denoting *participation*, and δίδωμι, *to give*). *To share, to impart unto, to participate with*, § 152.

μεταλαμβάνω, f. -λήψομαι, &c. (μετά, denoting *participation*, and λαμβάνω, *to take*). *To take a part of, to share in, to partake of, to take or receive after another.*

μεταλλάσσω, Att. -τιω, f. -λλάξω, &c. (μετά, denoting *change*, and ἀλλάσσω, *to barter*). *To change one thing for another, to exchange, to barter.*—MID. *to pass by.*

μεταλλάω (R. μεταλλα), f. -ήσω, &c. (fr. μετά, *after or for*, and ἄλλα, *other things*). *To inquire after other things, to search after, to be inquisitive.*

μετάλλευσις, εως, ἡ (fr. μεταλλεύω). *The search after metals, mining:—a mine.*

μεταλλεύω (R. μεταλλευ), f. -εύσω, p. μεμετάλλευκα (fr. μέταλλον). *To work mines, to dig for metals, to dig.*

μέταλλον, ου, τό (probably from μεταλλάω). *A metal, ore.*

μετάλμενος, by syncope for μεθ' ἄλόμενος, 2 a. pt. of μεθ' ἄλλομαι, which see.

μεταμέλει, f. -ήσει, 1 a. μετεμέλησε, impers. (fr. μετά, *after*, μέλω, *to care*). *It repents.*—μεταμέλει μοι, *it repents me*, i. e. *I repent*, Idioms, 54.

μεταμέλομαι, f. -μελήσομαι, p. μεταμεμέλημαι (μετά, denoting *change*, and μέλομαι, *to be concerned*). *To repent and alter one's purpose, to regret, to repent.*

μεταμορφόω, f. -ώσω, p. μεταμομόρφωκα (μετά, denoting *change*, and μορφόω, *to form*). *To transform, to metamorphose, to change.*

μετανίστημι, f. -αναστήσω, &c. (μετά, denoting *change*, and

ἀνίστημι, *to cause to rise*). *To transport from one place to another.*—MID. *to remove to another habitation, to emigrate, to change one's mode of life.*

μετανοέω, f. -νοήσω, &c. (μετά, denoting *change*, and 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, f. -πέμψω, &c. (μετά, *after*, and πέμπω, *to send*). *To send after, to send in quest of, to depute.*—MID. *to send for, to go after.*

Μεταπόντιον, ου, τό. *Metapontum, a city of Lucania in Italy.*

μεταστρέφω, f. -στρέψω, &c. (μετά, denoting *change*, and στρέφω, *to turn*). *Tr. to turn aside, to turn back, to avert, to pervert.*—MID. *Intr. to turn.*

μετασχηματίζω, f. -ΐσω, &c. (μετά, denoting *change*, and σχηματίζω, *to form*). *To change the form, to transform, to alter.*

μετατίθημι, f. μεταθήσω, &c. (μετά, denoting *change*, and τίθημι, *to place*). *To change the place of, to transpose, to misplace, to transfer, to change.*

μεταυδάω, f. -ήσω, p. μετηύδηκα (μετά, *with*, and αἰδάω, *to speak*). *To speak with, to address, to converse with.*

μεταφέρω, f. μετοίσω, &c. (μετά, denoting *change*, and φέρω, *to bear*). *To transport, to trans-*

- fer, to bear away:—to use in a figurative sense.*
- μεταφορικῶς, adv. (fr. μεταφορικός, figurative, fr. μεταφέρω), *Figuratively, by metaphor.*
- μεταχειρίζω, f. -ῖσω, &c. (μετά, to, and χειρίζω, to have in hands). *To give into the hands, to take in hand, to manage, to take care of.*
- μέτειμι, f. -έσομαι, &c. (μετά, with, and εἶμι, to be). *To be with or among, to be present.*—With a genitive of the thing, *to participate in.*
- μέτειμι, f. -είσομαι, &c. (μετά, after, and εἶμι, to go). *To go after or for, to go in search of, to pursue, to revenge, to punish.*
- μετέρομαι, f. μετελεύσομαι, &c. (μετά, after, and ἔρχομαι, to go). *To go after, or in search of, to pursue, to take revenge, to punish.*
- μετέχω, f. μεθεῖσω, and μετασχῆσω, &c. (μετά, denoting participation, and ἔχω, to have). *To participate in, to partake of, to have in common with, to have a share in.*
- μετεωρίζω (R. μετεωριδ), f. -ῖσω, Att. ἰῶ, p. μεμετεώριζα (fr. μετέωρος). *To lift on high, to raise aloft, to keep in suspense, to excite.*
- μετέωρος, ον, adj. (fr. μετά, denoting change, and ἔωρα, same as αἰώρα, the act of suspending). *Raised on high, raised aloft, on high, suspended in the air:—in suspense, anxious.*
- μετόπισθεν, adv. (fr. μετά, next after, and ὀπισθε, behind). *Directly behind, next in order, afterward, behind, after.*
- μετόπωρον, ου, τό (fr. μετά, after, and ὀπώρα, autumn). *The end of autumn, the end of the harvest season.*
- μετρέω (R. μετρε), f. -ήσω, p. μεμέτηκα (fr. μέτρον, a measure). *To measure, to count, to estimate.*—Mid. *to receive by measure.*
- μέτριος, α, ον, adj. (fr. μέτρον). *In due measure, sufficient, moderate.*—τό μέτριον, *proportion.*
- μετρίως, adv. (fr. μέτριος). *Moderately, suitably, slightly.*
- μέτρον, ου, τό. *Measure, stature, size.*
- μέτωπον, ου, τό (fr. μετά, after, and ὤψ, the eye). *The forehead, the front.*
- μέχρι, and μέχρις, adv. *Until, as far as, as long as.*—μέχρι τινός, *for some time, a while.*—μέχρις ὅτου, *until, so long as.*—μέχρι πολλοῦ, *a long time.*
- μή, a negative particle and conjunction, § 166. *Not, lest.*—μή is conditional, οὐ is absolute; μηδαμῆ, *by no means.*
- μηδέ, conj. (fr. μή and δέ). *Nor; in the middle of a sentence, not even, not at all, and not.*—μηδέ...μηδέ, *neither...nor.*
- Μήδεια, ας, ἡ. *Medæa, a celebrated sorceress, daughter of Æëtes, king of Colchis. After aiding Jason to obtain the*

- golden fleece, she married him and fled with him to Greece.
- μηδεῖς, μηδεμία, μηδέν, adj. (fr. μηδέ, and εἷς, one). *Not even one, no one, none.*—μηδέν, *nothing, in no respect.*
- μηδέποτε, adv. (fr. μηδέ, *not even*, and ποτέ, *ever*). *Never at any time, never.*
- μηδέπω, adv. (fr. μηδέ, *not even*, and πω, *at some time*). *Not yet, not at all.*
- Μηδία, ας, ἡ. *Media*, an extensive country of Asia, south of the Caspian sea.
- Μήδοκος, ου, ὁ. *Medocus*, a king of Thrace.
- μήδομαι (R. μηδ), f. μήσομαι, 1 a. ἐμησάμην, dep. mid. (fr. μῆδος). *To concern one's self about, to plan, to devise.*
- μηκέτι, adv. (fr. μή, *not*, and ἔτι, *farther*). *Not farther, no more, no longer.*
- μήκιστος, η, ον, adj. (superl. of μακρός, fr. μήκος, § 53). *Longest, very long, highest.*
- μῆκος, εος, τό. *Length, height.*
- μηλέα, ας, ἡ (fr. μήλον). *An apple-tree.*
- μῆλον, ου, τό. *A quince, an apple:—a sheep.*
- μήν, conj. *Truly, in truth, indeed, certainly, but yet.*—οὐ μήν, *certainly not.*—ἤ μήν, *yes certainly.*
- μήν, μηνός, ὁ. *A month.*
- μῆνιγξ, ιγγος, ἡ. *The membrane of the brain.*
- μηνύω (R. μηνῦ), f. μηνύσω, p. μεμῆνῦκα. *To point out, to indicate, to show, to discover, to make known.*
- μήποτε, adv. (fr. μή, *not*, and ποτέ, *ever*). *Not at any time, never.*
- μήπως, adv. and conj. (fr. μή, *lest*, and πως, *in some way or other*). *Lest in some way, lest perhaps, that not perhaps.*
- μηρίον, ου, τό, same as μηρός. Used only in pl. τὰ μηρία. *The thighs.*
- μηρός, οῦ, ὁ. *The thigh.*
- μήτε, conj. (fr. μή, *not*, and τέ, *and*). *And not.*—μήτε . . . μήτε, *Neither . . . nor.*
- μήτηρ, μητέρος, by syncope μητρος, ἡ. *A mother.*
- μήτις, μήτι, adj. pron. (fr. μή, *lest*, and τις, *any one*). *Lest any one.*—μήτι, as adv. *not at all.*
- μητροπάτωρ, ορος, ὁ (fr. μήτηρ, *a mother*, and πατήρ, *a father*). *A mother's father, a maternal grandfather.*
- μητρόπολις, εως, ἡ (fr. μήτηρ, *a mother*, and πόλις, *a city*). *A mother city, a metropolis, a capital.*
- μητρειά, ᾶς, ἡ (fr. μήτηρ, *a mother*). *A stepmother.*
- μηχάνω (R. μηχανά), f. -ήσω, p. μεμηχάνηκα (fr. μηχανή, *a device*). *To machinate, to contrive, to plan, to invent, to procure by management.*
- μηχάνημα, ἄτος, τό (fr. μηχανάω). *A machine, an expedient.*
- μῆχος, εος, τό. *An expedient, a device, a remedy.*

- μιαρός, ἄ, ὄν, adj. (fr. *μιαίνω*, to stain). *Stained, contaminated, defiled:—impious.*
- μίγνυμι (R. *μιγ*), f. *μίξω*, p. *μέμικχα*, 2 a. pass. *ἐμίγην*. *To mix, to mingle.*
- μικκύλος, η, ον, adj. (dim. fr. *μικρός*, Dor. for *μικρός*). *Very small.*
- μικρός, ἄ, ὄν, adj. (comp. irreg. § 54). *Small, short, little.—μικροῦ δεῖν, nearly, almost.—κατὰ μικρόν, by degrees, gradually.—παρὰ μικρόν, nearly.*
- Μιλήσιος, α, ον, adj. *Milesian.*—Subst. ὁ *Μιλήσιος*, a *Milesian.*
- Μιλήτος, ου, ἡ. *Milētus*, the capital of Ionia in Asia Minor.
- Μιλτιάδης, ου, ὁ. *Miltiādes*, the Athenian commander in the battle of Marathon.
- Μίλων, ωνος, ὁ. *Milo*, a celebrated athlete of Crotōna in Italy.
- μιμέομαι (R. *μιμε*), f. *-ήσομαι*, p. *μεμίμημαι* (fr. *μῖμος*, an imitator). *To imitate, to mimic.*
- μίμημα, ἄτος, τό (fr. *μιμέομαι*). *An imitation, a copy.*
- μιμητέος, α, ον, adj. (fr. same). *To be (or that ought to be) imitated.—μιμητέον (ἡμῖν), we must imitate.*
- μιμητής, οὔ, ὁ (fr. same). *An imitator.*
- μυμήσκω (R. *μνα*), f. *μνήσω*, p. *μέμνηκα* (fr. *μνάω*, obsol.) *To remind, to remember, to recollect, to mention.*
- μυμνω, poetic for *μένω*, which see.
- μῖν, Dor. and Att. *νῖν* (Ion. acc. of the third personal pron. for all genders and numbers, and always enclitic). *Him, her, it, them.*
- Μίνως, ωος, 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 (fr. *Μίνως*, and *ταῦρος*, a bull). *Minotaur*, a celebrated monster, half man half bull.
- μισάνθρωπος, ον, adj. (fr. *μισέω*, and *ἄνθρωπος*, a man). *Misanthropic.*—Subst. ὁ *μισάνθρωπος*, a *misanthrope*, one who hates mankind.
- μισέω (R. *μισε*), f. *-ήσω*, p. *μεμίσηκα* (fr. *μῖσος*, hatred). *To hate, to dislike, to detest.*
- μισθός οὔ, ὁ. *The reward of labour or service, hire, pay, wages, a reward, retribution.*
- μισθοφόρος, ου, ὁ (fr. *μισθός*, hire, and *φέρω*, to bear off). *A hired person, a mercenary, a hireling.*
- μισθόω (R. *μισθο*), f. *-ώσω*, p. *μεμίσθωκα* (fr. *μισθός*). *To let.—ΜΙΘ. to hire for one's self.*
- μίτρα, ας, Ion. *μίτρη*, ης, ἡ. *A belt, a girdle, a headband.*
- Μιτυλλᾶνᾶ, ας, Dor. for
- Μιτυλλήνη, ης, ἡ. *Mitylenē*, the capital of Lesbos, an island in the Ægean Sea.
- μνα̃, μνα̃ς, ἡ (contr. from *μνάα*, *μνάας*). *A mina*, a sum (not

- a coin) equal to one hundred drachmæ, or to seventeen dollars fifty-nine cents.
- μνάομαι (R. *μνα*), f. μνήσομαι, p. μέμνημαι, 1 a. ἐμνήσθην (used as a middle to μιμνήσκω, fr. μνάω, obsol.) *To remember, to recollect, to be mindful.* The perf. μέμνημαι has often a present sense, *I remember.* § 76, Obs. 9.
- μνήμα, ἄτος, τό (fr. μνάομαι). *A memorial, a monument, a tombstone.*
- μνήμη, ης, ἡ (fr. same). *Memory, remembrance.*
- μνημονεύω (R. *μνημονευ*), f. -εύσω, p. μεμνημόνευκα (fr. μνήμων). *To remember, to keep in mind:—to remind, to make mention of.*
- Μνημοσύνη, ης, ἡ. *Mnemosynē, the mother of the nine Muses, by Jupiter.*
- μνήμων, ον, adj. (fr. μνάομαι). *That remembers, mindful.*
- μνησικακία (R. *μνησικακε*), f. -ήσω, &c. (fr. μνάομαι, *to remember*, and κακίον, *an evil or injury*). *To remember injuries, to be revengeful, to resent.*
- μνηστήρ, ἦρος, ὁ (fr. μνάομαι, *to seek in marriage*). *A suitor, a lover.*
- μογέω (R. *μογε*), f. -ήσω, p. μολόγηκα (fr. μόγος, *labour*). *To labour, to bestow labour upon:—μογεῦμες, Dor. for μογέουμεν.*
- μόγισ, adv. (fr. same). *With difficulty, hardly, scarcely.*
- μοῖρα, ας, ἡ (fr. μείρω, *to divide*). *A part, a portion, a lot, fate.*
- Μοῖρά, ας, ἡ, the same used as a proper name. *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, Dor. for Μοῦσαι. *The Muses.*
- μόλιβδος, ον, ὁ. *Lead.*
- μόλις, adv. (fr. μόλος, *toil*). *With difficulty, hardly, scarcely.*
- μόλω, obsol. in pres. 2 a. ἔμολον, inf. μολεῖν, *to go, to come, to arrive.*
- μοναρχία, ας, ἡ (fr. μοναρχέω, *to rule alone*, fr. μόνος and ἀρχή). *The government of one, monarchy.*
- μόνιμος, ον, adj. (fr. μένω, *to stay*, 3 R. *μον*). *Lasting, permanent, abiding, firm, immoveable.*
- μονομαχία, ας, ἡ (fr. μόνος, and μάχη, *a combat*). *A single combat.*
- μόνος, η, ον, adj. *Alone, sole, solitary.*—Neut. as adv. *μόνον, only.*—οὐ μόνον, *not only.*
- μονοσάνδαλος, ον, adj. (fr. μόνος, and σάνδαλον, *a sandal*). *Having but one sandal.*
- μονόφθαλμος, ον, adj. (fr. μόνος and ὀφθαλμός, *an eye*). *Having but one eye, one-eyed.*
- μορφή, ἦς, ἡ. *The form, figure, shape.*
- μόσχος, ον, ὁ. *A calf.*—In poetry, *any young animal.*

- μοῦνος, η, ον, adj. Ionic for μόνος, &c.
- μοῦσα, ης, ἡ. *The muse, the goddess who presides over music, &c.*
- Μοῦσα, ης, ἡ (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 (R. μοχθε), f. -ήσω, p. μεμόθηκα (fr. μόθος). *To labour, to toil:—to be in distress.*
- μοχθηρία, ας, ἡ (fr. μοχθηρός). *Distress, trouble:—worthlessness, wickedness, vice.*
- μοχθηρός, ά, όν, adj. (fr. μοχθέω). *Miserable, wretched, bad, wicked.*
- μόθος, ον, ό. *Toil, trouble, labour, fatigue:—distress.*
- μοχλός, οὔ, ό (fr. όχος, whence όχέω, and όχλεύω, and μοχλεύω, to lift). *A lever, an engine for lifting, a bolt, a bar, a stake.*
- μυγμός, οὔ, ό (fr. μύζω, to groan). *A groaning, a muttering.*
- μύδρος, ον, ό. *A fiery mass of iron, or stone.*
- μυελός, οὔ, ό. *Marrow.*
- μῦθεύω (R. μῦθευ), f. -εύσω, p. μεμῦθενκα (fr. μῦθος). *To say, to relate:—to invent, to feign.*
- μῦθέω (R. μῦθε), f. -ήσω, p. μεμῦθηκα (fr. μῦθος). Same as μῦθεύω.
- μῦθολογέω (R. μῦθολογε), f. -ήσω, p. μεμῦθολόγηκα (fr. μῦθος, and λέγω, to say). *To relate, to recount, to invent or relate fables.*
- μῦθος, ον, ό. *A word, a speech, a fable, a tale, a narrative.*
- μυῖα, ας, ἡ. *A fly.*
- μυκάομαι (R. μυκα, 2 μυκ), f. -ήσομαι, p. μεμῦκα, 2 a. έμῦκον. *To roar, to bellow, to low, to bray:—μυκάω, obsol.*
- Μυκῆναι, ών, αί. *Mycēnæ, an ancient city of Argolis.*
- μυκτήρ, ἡρος, ό. *The nose:—the trunk (of an elephant).*
- μύλος, ον, ό. (fr. μύω, μύλλω, to grind). *A millstone.*
- μυριάς, άδος, ἡ (fr. μυρίος). *A myriad:—ten thousand.*
- μυρίζω (R. μυριδ), f. -ίτω, p. μεμύρικα (fr. μύρον, ointment). *To anoint, to perfume.*
- μυρτίκη, ης, ἡ. *The tamarisk.*
- μυρτίνη, ης, ἡ. *The myrtle.*
- μυρίος, α, ον, adj. *Manifold, numberless, infinite:—pl. οί μυριοι, αι, α, ten thousand.*
- μύρμηξ, ηκος, ἡ. *The ant.*
- Μυρμιδόνες, ων, οί. *The Myrmidons, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war.*

μύρουαι, imperf. ἐμυρόμην (rest wanting). *To mourn, to lament.*

μύρον, ου, τό. *Perfume, perfumed ointment, odour.*

μυρόϊνη, ης, ἡ. *The myrtle.*

μυροῖνη, ης, ἡ. *Myrtle, a branch of myrtle.*

Μύρσων, ωνος, ὁ. *Myrson.*

μῦς, μύος, ὁ. *A mouse.*

Μυσοί, ὧν, οἱ. *The Mysians, inhabitants of Mysia, in Asia Minor.*

μυσταγωγέω (R. μυσταγωγε), f. -ήσω, &c. (fr. μύστης, one initiated in sacred mysteries, and ἄγω, to lead). *To initiate in mysteries.*

μυστικός, ἡ, ὄν, adj. (fr. μύστης, one initiated in sacred mysteries). *Mystical, sacred to the initiated, mysterious, secret.*

μύχος, οὔ, ὁ (fr. μύω). *A recess, a retired place, a corner.*

μύω (R. μυ), f. μύσω, p. μέμυκα. *To close, to shut.*

μῶν; interrog. adv. (fr. μή οὐν). *Is it not then? is it? whether?* Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μωρός, ἄ, ὄν, adj. *Foolish, silly:—Subst. ὁ μωρός, a fool.*

N.

ναί, adv. *Yes, truly, ay, indeed.*

ναιετάω, used only in pres. and imperf. same as

ναίω, (R. να), f. mid. νᾶσομαι, 1 a. act. ἐνάσα. *To dwell, to inhabit.—Pass. to be inhabited, to be situated.*

νάμα, ἄτος, τό (fr. νάω, to flow). *A stream, a fountain, water.*

Νάξιοι, ὧν, οἱ. *The Naxians, the inhabitants of Naxos.*

Νάξος, ου, ἡ. *Naxos, the largest of the Cyclādes, in the Ægēan Sea.*

ναός, οὔ, ὁ (fr. ναίω). *A dwelling:—commonly a temple.*

νάρθηξ, ηκος, ὁ. *The ferula, or giant fennel, a large plant containing a fungous pith, used for tinder.*

ναρκάω (R. ναρκα), f. -ήσω, p. νενάρκηκα (fr. νάρκη). *To grow heavy, to grow torpid.*

νάρκη, ης, ἡ. *Torpidity, numbness:—also, a torpedo.*

ναρκώδης, ες, adj. (fr. νάρκη, and εἶδος, appearance). *Stiffened, benumbed:—benumbing.*

ναυαγέω (R. ναυαγε), f. -ήσω, p. νεναυάγηκα (fr. ναῦς, a ship, and ἄγνυμι, to break). *To suffer shipwreck, to be shipwrecked.*

ναυαρχέω (R. ναυαρχε), f. -ήσω, p. νεναυάρχηκα (fr. ναῦς, a ship, and ἄρχω, to rule). *To command a ship.*

Ναυκλείδης, ου, ὁ. *Naucleides, a Spartan remarkable for his corpulence.*

ναύκληρος, ου, ὁ (fr. ναῦς, a ship, and κληρός, a lot). *A ship-master.*

ναυμάχέω (R. ναυμάχε), f. -ήσω, &c. (fr. ναυμάχος, fighting at

sea). *To fight a naval battle, to fight.*

ναυμάχια, ας, ἡ (fr. ναυμάχῳ). *A sea fight, a naval battle.*

ναῦς, νέος, Ion. νηός and νεός (Dor. νᾶς, νᾶός), ἡ. *A ship, a vessel.*

ναύτης, ου, ὁ (fr. ναῦς). *A sailor, a mariner.*

ναυτικός, ἡ, ὄν, adj. (fr. ναύτης). *Nautical, naval, marine.*

Νέα Καρχηδών, ἡ. *New Carthage.*

νεάζω (R. νεαδ), f. -ᾶσω, p. νεεᾶκα (fr. νέος, new). *Tr. to make new.—Intr. to become a youth, to be young.*

νεανίας, ου, ὁ (fr. νέος, young). *A young man, a youth.*

νεανίσκος, ου, ὁ, same as νεανίας.

νεᾶρός, ἄ, ὄν, adj. (fr. νέος, new). *New, fresh:—youthful.*

νεβρός, οὔ, ὁ. *A young stag.*

Νεῖλος, ου, ὁ. *The Nile, the great river of Egypt.*

νεκρικός, ἡ, ὄν, adj. (fr. νεκρός). *Pertaining to the dead, referring to the dead.*

νεκροπομπός, οὔ, ὁ (fr. νεκρός, and πέμπω, to send). *A conductor of the dead (to the lower world).*

νεκρός, οὔ, ὁ. *A dead body, a corpse.—οἱ νεκροί, the dead.*

νεκρός, ἄ, ὄν, adj. *Dead.*

νέκταρ, ἄρος, τό. *Nectar, the drink of the gods.*

νέκυς, vos, ὁ. *A dead body.*

νέκυς, vos, ὁ and ἡ, adj. *Dead, deceased.*

Νεμέα, ας, ἡ. *Nemēa, a city of*

Argolis, near which Hercules killed the Nemean lion.

Νέμεος, α, ον, adj. *Nemēan, of Nemēa.*

νέμω (R. νεμ, 2 ναμ, 3 νομ), f. νεμῶ, p. νενέμηκα, 1 a. ἔνειμα. *To distribute by lot, to allot, to bestow, to assign:—to pasture.—MID. to allot to one's self:—to feed upon, to graze, to consume:—to inhabit.*

νεόγαμος, ου, ὁ and ἡ, adj. (fr. νέος, new, and γαμέω, to marry). *Newly married.—Subst. ὁ, a bridegroom:—ἡ, a bride.*

νεογενής, ἐς, adj. (fr. νέος, new, and γένος, birth). *Newly-born, tender.*

Νεοπτόλεμος, ου, ὁ. *Neoptolēmus, son of Achilles.*

νέος, α, ον, adj. *New, young, recent, fresh:—unusual.—Subst. ὁ νέος, the youth.—Adv. νέον, newly, recently, just now.*

νεότης, ητιος, ἡ (fr. νέος). *Novelty, newness, the youth.*

νεοττεία, ας, ἡ (fr. νεοττεύω, to nestle). *The act of nestling, brooding.*

νεοττός, οὔ, Att. for νεοσσός, οὔ, ὁ. (fr. νέος). *A newly born animal, the young (of animals, especially of birds).*

νέρθε, adv. (for ἔνερθε), before a vowel νέρθεν. *Below, beneath.*

νέρτερος, α, ον, adj. (for ἐνέρτερος, comp. of ἔνερος, obsol.) *Lower down, farther below, inferior.*

Νέρων, ωνος, ὁ. *Nero, a Roman*

emperor; infamous for his vices and cruelty.

Νέστωρ, ογος, ὁ. *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 (fr. νεύω). *A nod*.
νεῦρα, ἄς, and Ion. νευρή, ἦς, ἦ, same as

νεῦρον, ου, τό. *A sinew, a nerve*:—*a bow-string, a string* (of a musical instrument).

νεύω (R. νευ), f. νεύσω, p. νένευκα. *To nod, to assent by a nod, to tend or incline to*.

νεφέλη, ης, ἡ (fr. νέφος). *A cloud, a fine net* (used by bird-catchers).

Νεφέλη, ης, ἡ. *Nephēlē*.—1. The mother of Phrixus and Helle.
—2. A mountain in Thessaly, formerly the residence of the Centaurs.

νέφος, εος, τό. *A cloud, a swarm*.

νέω (R. νευ), f. νεύσομαι, and νευσοῦμαι, 1 a. ἐνευσα (akin to νάω). *To swim*.

νεώνητος, ου, adj. (fr. νέος, *new*, and ὠνόμααι, *to buy*). *Newly bought*.

νεώς, ὠ, Att. for νᾶός, οῦ, ὁ. *A temple*.

νεωστί, adv. (fr. νέος, *new*). *Newly, lately, recently*.

νή. An affirmative particle of swearing, followed by the accusative of the object sworn by; as, νή Δία, *by Jupiter*:—also, *assuredly, in truth*.

νήγρετος, ου, adj. (fr. νή, *private, not*, and ἐγείρω, *to awaken*). *From which one cannot be awakened, eternal*.

νηέω and νηέομαι (R. νηε), f. νηήσω (fr. νέω, *to heap*). *To heap up, to collect into a heap, to accumulate*.

νηκτός, ἡ, ὄν (fr. νήχω, *to swim*). *That swims, that has the faculty of swimming*.—Subst. τὸ νηκτόν, *the faculty of swimming*.

νημετρής, ἔς, adj. (fr. νή, *not*, and ἀμαρτάνω, *to miss*). *Without fail, unerring, faithful, true*.

νήπιος, ου, adj. (fr. νή, *not*, and ἔπος, *a word*). *In infancy or childhood, tender, small*:—*simple, foolish*.

Νηρεύς, ἑως, ὁ. *Nereus*, a sea god, the father of the Nereides.

Νηρηΐς, ἴδος, ἡ (fem. patronymic of Νηρεύς). *A daughter of Nereus, a Nereid*.

νηστόν, ου, τό (dim. of νῆσος). *A small island, an islet*.

νῆσος, ου, ἴ (probably from νέω, *to swim*). *An island*.

νῆσσα, ης, ἡ (fr. νέω, *to swim*). *A duck*.

νήτη, ης, ἡ (fem. of νήτος, *lowest*, with χόρδη, understood). *The lowest string* (of a musical instrument).

νηῦς, gen. νηός, Ion. for ναῦς, ἡ. *A ship*.

νήφω (R. νηφ), f. νήψω, p. νενήφα. *To abstain from wine*.

νήχω (R. νηχ), f. νήξω.—MID. νή-

- χομαι, f. νήξομαι (fr. νέω, to swim). To swim.
- νικάτωρ, ορος, Dor. for νικήτωρ, ορος, ὄ (fr. νικάω). A conqueror.—Prop. N., Nicator, a surname of Seleucus.
- νικάω (R. νικα), f. νικήσω, p. νενίκηκα (fr. νίκη). To conquer, to be victorious, to excel, to gain, to surpass.
- νίκη, ης, ἥ. Victory.—Prop. N., Νίκη, Nicē, the goddess of victory.
- νίη, Doric for μίη.
- Νιόβη, ης, ἥ. Niobe, the daughter of Tantalus, whose seven sons and seven daughters were slain by Apollo and Diana.
- Νίσος, ου, ὄ. Nisus, king of Megara, who lost his life through the perfidy of his daughter Scylla.
- νιτροῦδος, ες, adj. (fr. νίτρον, nitre, and εἶδος, appearance). Nitrous, saturated with nitre.
- νιφετός, οὔ, ὄ (fr. νίφω). A snow storm, during snow.
- νοέω (R. νοε), f. νοήσω, p. νενόηκα (fr. νόος, thought). To think, to reflect, to see, to perceive, to observe, to consider, to know, to come to one's senses.
- νόημα, ατος, τό (fr. νοέω). A thought, a purpose, a resolution.
- νομάς, ἄδος, ὄ (fr. νομή, pasture). One who pastures cattle, who leads a pastoral life.—οἱ Νομάδες, Nomades, wandering tribes, pastoral communities.
- νομεύς, έως, ὄ (fr. νομός, pasture). A pasturer, a grazier, a shepherd.
- νομεύω (R. νομευ), f. -εύσω, p. νενόμευκα (fr. νομεύς). To pasture.
- νομή, ης, ἥ (fr. νέμω, to feed). Pasture.
- νομίζω (R. νομιδ), f. -ῖσω, p. νενόμικα (fr. νόμος, law). To establish by law or usage, to adopt:—to suppose, to think, to believe.
- νόμιμος, η, ον, adj. (from same). Conformable to law or usage, customary, lawful.—τὰ νομίμα, established usages, privileges, laws.
- νόμισμα, ἄτος, τό (fr. νομίζω). A thing established by law, a received custom:—coin, a piece of money.
- νόμος, ου, ὄ (fr. νέμω, to allot, 3 R. νομ). Partition, allotment, a law, usage, or custom.
- νομός, οὔ, ὄ (fr. νέμω, to pasture). Pasture ground, pasture, a district, a pasturage.
- νόος, νόου, contr. νοῦς, νοῦ, ὄ. Thought, purpose, opinion, the mind, reason, understanding, the intellect.
- νοσέω (R. νοσε), f. -ήσω, νενόσηκα (fr. νόσος). To be sick, to be afflicted.
- νόσος, ου, ἥ. A disease, sickness, suffering.
- νοστέω (R. νοστε), f. -ήσω, p. νενόστηκα (fr. νόστιος, a return). To return, to arrive.
- νόσφι (before a vowel νόσφιν),

adv. *A part, removed from, away from.*

νότιος, α, ου, adj. (fr. νότος). *Southern.*

νότος, ου, ὁ. *The south, the south wind.*

Νότος, ου, ὁ. *Notus, the south wind personified.*

νουθετέω (R. νουθετε), f. -ήσω, &c. (fr. νοῦς, *the mind*, and τίθημι, *to put*). *To put in mind, to remind, to admonish.*

Νουμᾶς, ᾶ (§ 16, Obs. 1), ὁ. *Numa (Pompilius), the second king of Rome.*

νύ, or νύν (an enclitic particle). *Now, then, indeed, thereupon.*

νύκτωρ, adv. (fr. νύξ). *By night.*

νύμφη, ης, ἡ. *A bride:—a nymph.*

νύμφιος, ου, ὁ (fr. νύμφη). *A bridegroom.*

νῦν, and νῦνι, adv. *Now, at the present moment:—τὰ νῦν, at present:—οἱ νῦν ἄνθρωποι, the present race of men.*

νύξ, νυκτός, ἡ. *Night.*—Gen. sing. as an adverb, νυκτός, *by night.*

νώτος, ου, ὁ. *The back.*—Pl. τὰ νῶτα.

Ξ.

ξαίνω (R. ξαν, 2 ξαν), f. ξανῶ, p. ἔξαγκα (fr. obsol. ξάω,) *to scrape, to card or comb wool.*

Ξανθίππη, ης, ἡ. *Xanthippe, the wife of Socrates.*

ξανθός, ἡ, ὄν, adj. *Yellow, fair,*—τὸ ξανθόν, *the ruddy colour.*

Ξάνθος, ου, ὁ. *Xanthus, a river of Troas, in Asia Minor.*

ξένη, ης, ἡ (fem. of ξένος, *strange*, ξένη, sc. γυνή). *A female stranger, a foreign woman.*—ξένη, sc. γῆ, *a strange land, a foreign country.*

ξενία, ας, ἡ (fr. ξένος, *a guest*). *The relation of a guest, hospitality.*

Ξενιάδης, ου, ὁ. *Xeniades, 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 (R. ξενιδ), f. -ίσω, &c. (fr. ξένος, *a guest*). *To receive as a guest, to treat hospitably.*

ξενικός, ἡ, ὄν, also ὄς, ὄν, adj. (fr. ξένος). *Foreign, hired, mercenary.*

Ξενοκράτης, εος, contr. ους, ὁ. *Xenocrates, a philosopher of the School of Plato.*

ξενουκτονέω (R. ξενουκτονε), f. -ήσω (fr. ξένος, and κτείνω, *to slay*). *To slay strangers, to offer strangers in sacrifice.*

ξενουκτόνος, ου, ὁ and ἡ (fr. same). *A person that slays strangers.*

ξένος, Ion. ξεῖνος, ου, ὁ. *A guest (with whom bonds of mutual hospitality have been formed), a foreigner, a stranger.*—Adj. *foreign, new, strange, uncommon.*

Ξενοφῶν, ὄντος, ὁ. *Xenophon,*

an Athenian, son of Gryllus, pupil of Socrates, and distinguished as a historian, philosopher, and commander. See p. 263.

Ξενύλλιον, ου, τό (dim. of ξένος).
Naughty stranger.

Ξέρξης, ου, ὁ. *Xerxes*, king of Persia, signally defeated in his attempts to invade Greece.

ξηραίνω (R. ξηραίνω, 2 ξηραίνω),
f. -ραίνω, p. ξηραίνω (fr. ξηρός).
To dry up, to parch, to dry.

ξηρός, ἄ, ὄν, adj. *Dry, parched, withered.*

ξίφος, εος, τό. *A sword.*

ξυγκυκιάω, f. -ήσω, p. ξυγκυκιάω,
A. for συγκυκιάω (σύν, together, and κυκιάω, to mix up).
To mix up together, to throw into confusion, to agitate greatly.

ξύλινος, η, ον, adj. (fr. ξύλον).
Made of wood, wooden.

ξύλον, ου, τό. *Wood, a piece of wood, a log, a board.*

ξυμβαίνω, f. ξυμβήσομαι, &c. Att. for συμβαίνω (σύν, together, and βαίνω, to walk).
To walk together, to walk with, to come together.—Impers. ξυμβαίνει, and συμβαίνει, it happens.

ξύν, Attic for σύν. *With, &c.*

ξύνειμι, Attic for σύνειμι. *To be with:—to come together.*

ξύω (R. ξυ), f. ξύσω, ξύσω. *To scrape, to scratch, to rasp, to polish, to plane, to carve, &c.*

O

ὁ, ἡ, τό. The article, *the*.—In Homer and other early writers the article is used only as a demonstrative pronoun, *this, that*.—ὁ μὲν ὁ δέ, *the one the other, the former, the latter, &c.* § 134, 19.

ὀβελός, οῦ, ὁ (fr. βέλος, an arrow). *A spit.*

ὀβολός, οῦ, ὁ. *An obolus*, an Athenian bronze coin, value between two and three cents.

ὀγδοήκοντα, num. adj. ind. (fr. ὀγδοός). *Eighty.*

ὀγδοός, η, ον, num. adj. ord. (fr. ὀκτώ, eight). *The eighth*.—Neut. ὀγδοόν, adv. *eighthly.*

ὄγε, ἤγε, 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.*

ὄγκομαι (R. ὄγκα), f. -ήσομαι, p. ὄγκημαι. *To bray* (like an ass), *to bellow, to roar.*

ὄγκος, ου, ὁ (fr. ἔγκω, obsol. whence ἐνεγκεῖν, 2 a. inf. of φέρω, to bear). *Prominence, bulk:—hence, pride, self-conceit, arrogance.*

ὄδε, ἤδε, τόδε, pron. (fr. ὁ, ἡ, τό, and δε. § 65, 1). *This.*

ὄδεύω (R. ὄδευ), f. -εύσω, p. ὄδευκα (fr. ὁδός). *To go forth, to travel, to journey.*

ὀδηγέω (R. ὀδηγε), f. -ήσω, p. ὀδήγημα (fr. ὁδός, and ἡγέομαι, to lead). *To point out the way, to lead, to direct.*

ὀδοιπορέω (R. ὀδοιπορε), f. -ήσω, (fr. ὀδός, and πόρος, a passage).

To go on a journey, to travel, to wander.

ὀδός, οὐ, ἡ. A road, a way, a journey:—a means.—ἐν ὁδῷ, on a journey.

ὀδούς, ὄντος, ὅ. A tooth, a fang.

ὀδύνη, ης, ἡ. Pain, grief.

ὀδύρομαι, used in pres. imperf. and aor. pt. ὀδύζαμενος.—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.

Ὀζόλαι, ὦν, οἱ (Λοκροί). Ozolian Locrians, one of the three tribes of the Locri. See Λοκροί.

ὄζος, ου, ὅ. A shoot, a branch:—a descendant, offspring.

ὅθεν, adv. (fr. ὅς). Whence:—why, wherefore.

ὅθι, adv. (poetic for οὐ). Where.

Οἶαγρος, ου, ὅ. Œāgrus, a king of Thrace, and father of Orpheus by Calliope.

οἶαξ, ἄκος, ὅ. The handle of a rudder, a rudder, the helm.

οἶδα (perf. mid. of εἶδω, used as a present). I know. See εἶδω and § 112, IX.

Οἰδίπους, οδος, ὅ. Œdipus, son of Laius, king of Thebes, and Jocasta.

οἶκαδε, adv. (fr. οἶκος, and δε), same as οἶκονδε.

οἶκεία, ας, ἡ (fem. of οἶκεῖος,—οἶ-

κεία, scil. γῆ). One's native land, home.

οἶκεῖος, α, ον, adj. (fr. οἶκος, a house). Domestic, private, proper, suitable, peculiar.—Subst. pl. οἱ οἶκεῖοι, the members of a family, relations, domestics.

οἶκέτης, ου, ὅ (fr. οἶκέω). A member of a family:—commonly a domestic, a slave.

οἶκέω (R. οἶκε), f. -ήσω, p. ὤκημα (fr. οἶκος). To inhabit, to live, to dwell, to manage (household affairs), to govern.—Mid. to inhabit.—ἡ οἰκουμένη, the habitable world, an inhabited country.—οἱ οἰκοῦντες, the inhabitants.

οἰκήτωρ, ορος, ὅ (fr. οἶκέω). An inhabitant.

οἶκία, ας, ἡ (fr. οἶκος). An abode, a house.

οἰκίδιον, ου, τό (dim. of οἶκος). A little house, a hut, a cabin.

οἰκίζω (R. οἰκιδ), f. -ῖσω, p. ὤκηκα (fr. οἶκος). To build a house, to render habitable, to people, to found (a colony).—Mid. to dwell.

οἰκοδομέω (R. οἰκοδομε), f. -ήσω, p. ὤκοδόμηκα (fr. οἶκος, and δέμω, to build). To build a house, to build.

οἶκοθεν, adv. (fr. οἶκος, and θεν, from, § 119, 1, 2d). From home.

οἶκοι, adv. (an old dative of οἶκος, for οἶκω). At home.

οἶκονδε, adv. (fr. οἶκος, and δε, towards, § 119, 1, 3d). Towards home, homeward.

οἰκονομέω (R. οἰκονομε), f. -ήσω, &c. (fr. οἶκος, and νέμω, to allot). *To manage a household, to manage, to regulate, to govern.*

οἰκονομία, ας, ἡ (fr. οἰκονομέω). *The management of household affairs, economy, management.*

οἰκονόμος, ου, ὁ (fr. οἶκος, and νέμω, to manage). *A manager of a household, a steward.*

οἶκος, ου, ὁ. *A house, a family, a household.*—κατ' οἶκον, at home.

οἰκονυμένη, see οἰκέω.

οἰκτείρω (R. οἰκτειρο, and οἰκτειρε, 2 οἰκτειρο), f. -τεροῶ, and -τειρήσω, p. ὤκτειρα, and ὤκτειρηκα (fr. οἶκος). *To pity, to commiserate.*

οἰκτιρμός, οὔ, ὁ (fr. οἰκτείρω). *Pity, compassion.*

οἶκος, ου, ὁ (fr. οἶ, alas). *Lamentation, pity, compassion.*

οἰκτός, ἄ, ὄν, adj. (fr. οἶκος). *Piteous, lamentable, pitiable.*

οἶμαι, contr. for οἶομαι. *To think, &c.*

οἶμη, ης, ὁ (fr. οἶω, obsol. whence οἶσω, f. of φέρω, to bear). *A way, a path, a journey:—melody, a song, a voice.*

οἶμωγή, ἡς, ἡ (fr. οἶμώζω). *Wailing, lamentation.*

οἶμώζω (R. οἶμωγ), f. -μώζω, p. ὤμωχα (fr. οἶμοι, alas). *To wail, to lament, to deplore.*

οἶνοποιία, ας, ἡ (fr. οἶνος, and ποιέω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἶνόφλυξ, gen. -ῦγος, adj. (fr. οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνοχόος, ου, ὁ (fr. οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶομαι (R. οἶε), f. οἶήσομαι, p. ὤημαι. *To think, to suppose, to conjecture, to believe.*

οἶον, adv. (neut. of οἶος). *Just as, as, as if.*

οἶος, οἶη, οἶον, adj. *Alone.*

οἶος, οἶα, οἶον, rel. adj. answering to τοῖος, τοιοῦτος, such, expressed or understood, § 136, Idioms, 46, 47, 48.—With the antecedent word expressed, as.—With the antecedent word understood, such as, just as, of such a kind as.—As a responsive in the indirect question, what, of what sort.—Before the infinitive, able, capable of.—οἶός εἰμι, and οἶός τ' εἰμι, I am able, Idioms, 48, 4, 5.—οἶόν τέ ἐστι, it is possible, § 136, 10.—In exclamations, how.—οἶος μέγας, how great! § 136, 8.

οἶς, οἶος, ἡ. *A sheep.*

οἶσθα, by syncope for οἶδασθα, 2 perf. 2 sing. of εἶδω, § 112, IX. *Thou knowest.*

οἶστευμα, ἄτος, τό (fr. οἶστεύω, obsol. to shoot arrows). *The arrow shot from the bow, a discharge of arrows.*

οἶστός, οὔ, ὁ. *An arrow, a dart.*

οἶστρος, ου, ὁ (fr. οἶω, obsol. to bear or carry). *Violent excite-*

- ment, rage, frenzy:—the gad-fly.
- Οἴτη, ης, ἥ. *Αἶτα*, a lofty chain of mountains in Thessaly, on the top of which Hercules burned himself.
- οἴχομαι (R. οἴχε), f. οἴχσομαι, p. ὄχημαι. *To go away, to depart.*—ὄχετο ἀπιών, *he departed quickly*, § 177, Obs. 7.
- ὀκέλλω (R. ὀκελ), f. ὀκελῶ, 1 a. ὀκέιλα. *Tr. to move, to put in motion.*—Intr. *to go, to arrive at* (in a voyage).
- ὀκνος, ου, ὄ. *Sloth, inactivity, timidity, dulness.*
- ὀκταῖμηναιῖος, α, ου, adj. (fr. ὀκτώ, and μῆν, a month). *Of eight months, eight months old.*
- ὀκτώ, num. adj. indecl. *Eight.*
- ὀκτωκαίδεκα, num. adj. (fr. ὀκτώ, και, and δέκα, ten). *Eighteen.*
- ὀλβιος, α, ου, adj. (fr. ὀλβος). *Happy, prosperous, wealthy.*
- ὀλβος, ου, ὄ. *Good fortune, prosperity, wealth.*
- ὀλέθριος, ου, adj. (fr. ὀλεθρος). *Destructive, fatal, deadly.*
- ὀλεθρος, ου, ὄ (fr. ὀλλῦμι, to destroy). *Ruin, destruction, perdition.*
- ὀλιγαρχία, ας, ἥ (fr. ὀλιγάρχης, an oligarch, fr. ὀλίγος, and ἄρχω, to rule). *An oligarchy, a government in the hands of a few.*
- ὀλίγος, η, ου, adj. *Few, little, small, slender.*—μετ' ὀλίγον, *shortly.*—κατ' ὀλίγον, *by little and little, gradually, by degrees.*
- ὀλιγωρέω (R. ὀλιγορε), f. -ήσω, &c. (ὀλίγος, and ὄρα, care). *To be careless about, to neglect, to despise.*
- ὀλιγωρία, ας, ἥ (fr. ὀλιγωρέω). *Carelessness, indifference, neglect.*
- ὀλισθαίνω (R. ὀλισθαιν, and ὀλισθε, 2 ὀλισθαν, and ὀλισθ), f. -ἄνω, or -ήσω, p. ὀλισθηκα, 2 a. ὀλισθον. *To slip, to slide, to fall, to decay, to decline.*
- ὀλισθηρός, ά, όν, adj. (fr. ὀλισθαίνω). *Slippery, smooth.*
- ὀλλῦμι (R. ὀλε, 2 ὀλ), f. ὀλέσω, Att. ὀλῶ, § 101, 4 (1), p. ὀλεκα, Att. Red. ὀλώλεκα, 2 perf. ὤλα, Att. Red. ὀλωλα, 2 a. ὀλόμην, § 117. *To destroy, to ruin.*—Pass. *to perish, to be destroyed.*
- ὀλολύζω (R. ὀλολυγ), f. -ύζω, p. ὀλόλυχα. *To utter loud cries of joy, or grief, to wail, to lament:—to shout for joy.*
- ὀλοός, ή, όν, adj. (fr. ὀλλῦμι). *Destructive, ruinous, wretched, sad, wicked.*
- ὄλος, η, ου, adj. *The whole, all, entire.*—τὸ δ' ὄλον, *in a word then.*
- ὄλοσχερῶς, adv. (fr. ὄλοσχερής, entire). *Entirely, wholly.*
- ὄλοφύρομαι (R. ὄλοφῦρ), 1 a. ὄλοφῦράμην. *To lament, to deplore, to weep over.*
- Ὀλυμπία, ας, ἥ. *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, τά* (neut. of Ὀλύμπιος, scil. Ὀλύμπια ἀγωνίσματα). *The Olympic games.*

Ὀλυμπιάς, *ἄδος, ἡ*. *A contest or victory in the Olympic games: an Olympiad, or period of four years.*

Ὀλυμπιάς, *ἄδος, ἡ*. *Olympias, mother of Alexander the Great.*

Ὀλυμπος, *ου, ὁ*. *Olympus, a mountain of Thessaly, the fabled seat of the Grecian gods.*

Ὀλυνθίος, *α, ου, adj.* *Olynthian.*
—οἱ Ὀλυνθιοί, *the Olynthians.*

Ὀλυνθος, *ου, ἡ*. *Olynthus, a powerful city of Macedonia.*

ὅλως, *adv.* (fr. ὅλος, *whole*).
Wholly, entirely, altogether, in general.

ὀμᾶλός, *ἡ, ὄν, adj.* (fr. ὅμος, *united*). *Even, level, smooth, like.*

ὀμᾶλῶς, *adv.* (fr. ὀμᾶλός). *Uniformly, evenly, equally, alike.*

ὄμβρος, *ου, ὁ*. *Rain, a shower.*

Ὀμηρος, *ου, ὁ*. *Homer, the most distinguished of the Greek epic poets. He is supposed to have been born near Smyrna. His principal works are the Iliad and Odyssey, each in twenty-four books.*

ὀμιλέω (R. ὀμίλει), *f. -ήσω, p. -ηκα* (fr. ὀμίλος). *To associate with, to converse with, to be intimate with, hence*

ὀμιλητής, *ου, ὁ*. *A companion.*

ὀμιλία, *ας, ἡ* (fr. ὀμίλος). *Inter-course, social converse:—an assembly.*

ὀμίλος, *ου, ὁ* (fr. ὀμοῦ, *together,*

and ἵλη, *a throng*). *A gathering, a crowd, a throng.*

ὀμίχλη, *ης, Ion.* for ὀμίχλη, *ης, ἡ*. *Mist, vapour.*

ὄμμα, *ἄτος, τό* (fr. ὄπτομαι, *to see*). *The eye.*

ὄμνῦμι (R. ὄμο, 2 ὄμι), *f. ὄμῶσω, p. ὄμοκα, Att. Red. ὄμῶμοκα, f. mid. ὄμοῦμαι, contr. for ὄμῶσομαι, ῥ -101, 4 (1).* *To swear.*

ὄμοιος, *α, ου, adj.* poetic ὄμοῖτος, *adj.* (fr. ὄμος, *united*). *Like, resembling, the same, equal.*—
Neut. as adv. ὄμοια and ὄμοιον, *similarly, in like manner.*

ὀμοιότης, *ητος, ἡ* (fr. ὄμοιος).
Resemblance, similarity.

ὀμοιώω (R. ὄμοιο), *f. -ώσω, p. ὀμοίωκα* (fr. ὄμοιος). *To assimilate, to make similar.*

ὀμοίως, *adv.* (fr. ὄμοιος). *In like manner.*

ὀμολογέω (R. ὀμολογε), *f. -ήσω, p. ὀμολόγηκα* (fr. ὀμοῦ, *together, and λέγω, to say*). *To agree in opinion, to acknowledge, to confess, to grant.*

ὀμολογία, *ας, ἡ* (fr. ὀμολογέω).
Consent, agreement:—an engagement.

ὀμονοέω (R. ὀμονοε), *f. -ήσω, p. ὀμονόηκα* (fr. ὀμοῦ, *together, and νοέω, to think*). *To be of the same mind, to agree in opinion, to be concordant.*

ὀμονοία, *ας, ἡ* (fr. ὀμονοεω).
Similarity of sentiment, concord.

ὄμορος, *ου, adj.* (from ὄμός, and ὄρος, *a boundary*). *Bordering*

- upon, neighbouring.—Subst. a neighbour.
- ὀμός, ἢ, ὄν, adj. United:—like, equal, resembling.
- ὀμόσε, adv. (fr. ὀμός). Together with, at the same place, together.
- ὀμότεχνος, ον, adj. (fr. ὀμός, and τέχνη, trade). Of the same trade, or calling.
- ὀμοτράπεζος, ον, adj. (fr. ὀμός, and τράπεζα, a table). That eats at the same table.
- ὀμοῦ, adv. (fr. ὀμός). Together, in the same place, at the same time, at once.—ὀμοῦ τι, almost, nearly.
- Ὀμφάλη, ης, ἥ. Omphālē, a queen of Lydia, who bought Hercules when he was sold as a slave.
- ὀμφαλός, οὔ, ὄ. The navel.
- ὀμφαξ, gen. ἄκος, adj. Unripe.
- ὀμῶς, adv. (fr. ὀμός). Together, together with, equally, in like manner:—with a dat., like, just as, same as ὀμοίως.
- ὀμως, conj. (fr. same). However, yet, nevertheless, although.
- ὄναρ, τό, indecl. A dream.
- ὄνειαρ, ἄτος, τό (fr. ὄνημι, to profit). Profit, advantage, utility, aid.—Pl. ὄνειᾶτα, agreeable things, viands.
- ὄνειδεις, ον, and ος, α, ον, adj. (fr. ὄνειδος). Reproachful, shameful, disgraceful, opprobrious.
- ὄνειδίζω (R. ὄνειδιδ), f. -ίσω, p. ὄνειδικα (fr. ὄνειδος). To find fault with, to reproach, to upbraid.
- ὄνειδος, εος, τό (fr. ὄνομαι, to abuse). Blame, reproach, ignominy, disgrace.
- ὄνειος, ον, and ὄνιος, ον, adj. Ion. ὄνήϊος (fr. ὄνημι, to profit). Profitable,—of the ass, fr. ὄνος.
- ὄνειροπολέω (R. ὄνειροπολε), f. -ήσω, p. ὄνειροπόληκα (fr. ὄνειρος and πολέω, to turn over). To be versed in the interpretation of dreams, to dream, to imagine.
- ὄνειρος, ον, ὄ. A dream.
- ὄνινημι, and ὄνημι (R. ὄνε), f. ὄνήσω, p. ὄνηκα. To aid, to profit, to delight.
- ὄνομα, ἄτος, τό. A name.
- ὄνομάζω (R. ὄνομαδ), f. -άσω, p. ὄνόμακα (fr. ὄνομα). To name, to call:—to celebrate.
- ὄνομαστός, ἢ, ὄν, adj. (fr. ὄνομάζω). Famous, of distinguished name, renowned.
- ὄνος, ον, ὄ. The ass.
- ὄνυξ, ὕχος, ὄ (fr. νύσσω, to pierce). A nail, a claw, a talon.
- ὄξέως, adv. (fr. ὄξύς). Sharply, quickly, rapidly, actively.
- ὄξυδερκής, ἐς, adj. (fr. ὄξύς, and δέркоμαι, to see). Sharp-sighted.
- ὄξύθυμος, ον, adj. (fr. ὄξύς, and θυμός, spirit). Quick-tempered, irascible, rash, passionate.
- ὄξύς, εἶα, ὕ, adj. Sharp, keen, pointed, piercing:—rapid, fleet.—εἰς ὄξύ, to a point.
- ὄξύχολος, ον, adj. (fr. ὄξύς, and χολή, anger). Irascible, passionate.

ὀπάζω (R. ὀπαδ), f. -ἄσω, p. ὀπάκα (fr. ἔπομαι, to follow).

To follow, to adjoin, to add to, to confer upon, to bestow, to communicate.

ὀπή, ἦς, ἦ. A hole, an opening.

ὀπη, adv. Where:—how, as, in such a manner as, howsoever, whither, wheresoever.

ὀπισθε, and ὀπισθεν, poet. ὀπιθε, ὀπίθεν, adv. From behind, behind, backward.

ὀπίσθιος, α, ον, adj. (fr. ὀπισθε). That is behind, the hinder.

ὀπίσω, adv. poetic for

ὀπίσω, adv. Backward, behind, back, again, for the future.—εἰς τὰ ὀπίσω, backward, lit. to the things behind.

ὀπλή, ἦς, ἦ (fr. ὄπλον, a weapon). A solid hoof, like that of a horse, a hoof.

ὀπλίζω (R. ὀπλιδ), f. -ἴσω, p. ὀπλίκα (fr. ὄπλον). To furnish with arms, to arm, to equip.

ὀπλισμός, οὔ, ὄ (fr. ὀπλίζω). Armour, equipment.

ὀπλίτης, ου, ὄ (fr. ὄπλον). A heavy-armed soldier.

ὄπλον, ου, τό. A weapon, pl. arms.

ὄποι, adv. Where, to what place.

ὀποῖος, α, ον, adj. (correl. of τοῖος, or τοίοςδε, § 69). As:—with the correlative understood, such as:—as a responsive, § 67, 4, of what kind.

ὀπόσος, η, ον, adj. (correlative of τόσος, § 69). As:—with cor. understood, as much as, as great as:—as a responsive, § 67, 4, how great, how much, what.

ὀπότε, and ὀπότε, adv. (fr. ὀπότε). When, since, as often as, because, whenever.

ὀπότερος, α, ον, adj. (responsive to πότερος, § 67, 4). Which of the two:—either of the two, the one or the other.

ὀποτέρως, adv. (fr. ὀπότερος). In which way of the two.

ὀπότε, adv., poetic for ὀπότε.

ὄπου, adv., (fr. ποῦ, where). Wherever, where, since.

ὀπτιάω (R. ὀπτα), f. -τήσω, p. ὀπτικα. To roast, to bake, to boil, to cook.

ὄπτομαι (R. ὄπ), f. ὄψομαι, p. ὄμμα, 1 a. pass. ὄφθην (this verb supplies some of the tenses to ὄρώ). To see, to behold.

ὀπώρα, ας, ἦ. Autumn, the beginning of autumn, harvest.

ὄπως, adv. How, when, after.

ὄπως, conj. That, in order that, as that, as.—ἐσθ' ὄπως, it is possible that.

ὄρατός, ἦ, ὄν, adj. (fr. ὄρώ). To be seen, seen, visible.

ὄράω (R. ὄρα, and ὄπ), f. ὄψομαι, p. ἑώρακα:—2 a. εἶδον (fr. εἶδω). To see, to behold, to perceive.

ὄργᾶνον, ου, τό. An instrument, an engine, a machine:—an organ.

ὄργή, ἦς, ἦ. Anger, rage, passion, hatred.

*Ὀργια, ων, τά (fr. ὄργή, phrenzy). Sacrifices and rites in honour of Bacchus:—secret rites, orgies, mysteries.

ὄργίζω (R. ὄργιδ), f. -ἴσω, p. ὄργικα (fr. ὄργή). To ren-

der angry, to exasperate, to provoke.—MID. to grow angry, to be angry.

ὀργυιά, ἄς, or ὀργυια, ας, ἡ (fr. ὀρέγω). *The space between the hands with the arms extended, a fathom.*

ὀρέγω, and ὀρέγνυμι (R. ὀρεγ), f. ὀρέξω, p. ὠρεξα. *To stretch forth, to extend.*—MID. to stretch forth the hands after, i. e. to strain after, to desire earnestly, to reach for.

ὀρειός, ἡ, ὄν, adj. (fr. ὄρος, a mountain). *Mountainous, on mountains, wild.*

ὄρειος, ον, adj. (fr. same). *Dwelling on mountains, mountainous.*

ὄρθιος, α, ον, adj. (fr. ὄρθός). *Erect, steep, upright, straight.*

ὄρθός, ἡ, ὄν, adj. *Erect, upright, straight, steep:—encouraged.*

ὄρθότης, ητος, ἡ (fr. ὄρθός). *An upright position, straightness:—uprightness, rectitude.*

ὄρθώω (R. ὄρθω), f. -ώσω, p. ὠρθωκα (fr. ὄρθός). *To set upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper:—MID. to arise, to succeed.*

ὄρθῶς, adv. (fr. same). *Rightly, fitly, suitably, correctly.*

ὀρίζω (R. ὀριδ), f. -ίσω, p. ὠρίκα (fr. ὄρος, a limit). *To limit, to bound, to define, to appoint.*—MID. to establish, to enact, to define.

ὄρκος, ον, ὁ. *An oath.*

ὀρμαῖθος, οὔ, ὁ (fr. ὄρμος, a necklace). *A row, a series, a*

collection (of things hanging together.)

ὀρμάω (R. ὄρμα), f. -ήσω, p. ὠρμηκα (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.

ὀρμέω (R. ὄρμε), f. -ήσω, p. ὠρμηκα (fr. ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or secure.*

ὄρρεον, ον, τό. Same as ὄρρις.

ὄρρις, ἴθος, ὁ and ἡ (fr. ὄρνυμι, to excite). *A bird, a hen, a winged creature, applied to the cicāda.*—Att. nom. and acc. pl. ὄρρις, and ὄρρις, for ὄρνιθες, ὄρνιθας.

ὄρνυμι, see ὄρω.

Ὄρόντης, ον, ὁ. *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.*

ὄρος, ον, ὁ. *A limit, a boundary, a landmark.*

ὀρρόωδέω (R. ὀρρόωδε), f. -ήσω, p. ὠρρόωδηκα (fr. ὀρρός, 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.*

ὄρνυξ, ὕγος, ὁ. *A quail.*

ὀργυκτός, ἡ, ὄν, adj. (fr. ὀρύσσω). *Dug up, excavated.*

ὀρύσσω, Att. -τιω (R. ὀρυγ), f. -ύξω, p. ὠρύχχα, Att. ὀρώγχα, 2 a. ὠρύγον. *To dig, to dig up, to excavate.*

Ὀρφεύς, ἑως, ὁ. *Orpheus*, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ὀρχέομαι (R. ὀρχε), f. -ήσομαι, p. ὠρχημαι (fr. ὀρω). *To bound, to spring, to dance.*

ὀρω, obsol. for which ὀρνῦμι (R. ὀρ), f. ὀρω, p. ὠρκα, 2 perf. ὠρα, Att. ὀρωρα. *To excite, to raise, to awaken, to move.*

ὄς, ἡ, ὄν, Homeric for ἑός, ἐή, ἐόν, poss. pron. *His, her, its*; pl. *their.*

ὄς, ἡ, ὄ, rel. pron. *Who, which, that.*

ὀσμή, ἡς, ἡ (fr. ὄζω, *to emit a smell*). *A smell, a perfume, odour.*

ὄσος, η, ον, adj. pron. correlative of τόσος, § 69, with the correlative expressed, *as*.—With the correlative understood, *as much as, as great as, as many as*.—As a responsive in the indirect question, *how great, how much*.—In the plural it is often used as a relative, to which the antecedent is an indefinite word, § 66, 3.—When the antecedent is understood, ὄσοι, &c. may be rendered, *as many as, how many, those who, whosoever*.—ἐφ' ὄσον, *as great as*.—ὄσῳ, with the comp., *by as much as, the*:—as, ἔσῳ πλείονα, *the more*.—With a

numeral, *about*.—Neut. ὄσον, as adv., *like*.

ὄσπερ, ἡπερ, ὅπερ, pron. (fr. ὄς, and περ). *Whoever, whichever, whatsoever.*

Ὀσσα, ης, ἡ. *Ossa*, a mountain of Thessaly, near Olympus.

ὄσσοις, η, ον, poetic for ὄσος.

ὄσσοις, ον, ὄ; and ὄσσοις, εος, τό. *The eye.*

ὄστε, ἡτε, ὅτε, rel. pr. (ὄς, and τε). *Who, which, that, what.*

ὄστέον, ἔου, -οῦν, -οῦ, τό. *A bone.*

ὄστις, ἡτις, ὅ τι pron. (fr. ὄς and τίς, § 67, 2). *Whoever, whosoever, whatever*; also as a relative, § 66, 3.

ὀστράκιζω (R. ὀστράκιδ), f. -ίσω, p. ὠστράκιχα (fr. ὀστράκον). *To vote with shells, to banish by ostracism.*

ὀστράκον, ου, τό. *Baked clay, a tile*:—*a shell of a fish, a shell (used in voting)*:—*ostracism.*

ὀσφραίνω (R. ὀσφραίν, 2 ὀσφραῖν), f. -ἄνω, p. ὠσφραγκα (fr. ὄζω, *to smell of any thing*). *To yield an odour*.—Mid. f. ὀσφρανοῦμαι, and ὀσφρήσομαι, 2 a. ὠσφρόμην, *to inhale an odour, to scent, to smell.*

ὄταν, conj. (fr. ὅτε and ἄν). *When, whenever.*

ὄτε, conj. *When, since*.—ἐςθ' ὄτε, *sometimes.*

ὄτι, poetic ὅτι, conj. (properly neut. of ὄστις). *That, as, because.*

ὄτου, Att. for οὔτινος, gen. of ὄστις.—ὄτω for οὔτιν.

ὀτρηρός, ἄ, ὄν, adj. (fr. ὀτρύνω, *to urge*). *Active, quick, busy.*

οὐ (οὐκ before a vowel, οὐχ before an aspirated vowel), neg. adv. *Not*; § 166. Idioms, 63, and 64, and 117.

οὐ̄, adv. (properly gen. of ὄς). *Where.*

οὐ̄, reflexive pers. pron.,—nom. wanting, gen. οὐ̄, dat. οὐ̄, acc. ἑ, § 60, I. *Of himself, of herself, of itself.*

οὐ̄ας, ἄτιος, τό, Ion. for οὐ̄ς. *The ear.*

οὐδᾶμοῦ, adv. (fr. οὐδέ, and ἄ-μός, *any one*). *Nowhere.*—οὐδᾶμοῦ γῆς, *nowhere on earth.*

οὐδας, τό, in the nom. and acc. only. *A floor, the ground, a hall.* The other cases are from οὐδος, obsol. in nom.,—gen. οὐδος, dat. οὐδεῖ, contr. οὐδους, οὐδεῖ.

οὐδέ, conj. (fr. οὐ and δε). *And not, not even, neither, nor, not.*

—οὐδέ... οὐδέ, *neither... nor.*

οὐδείς, οὐδεμία, οὐδέν, adj. (fr. οὐδέ and εἷς, *one*). *No one, none, nobody.*—οὐδέν, *nothing.* οὐδέν ἧτιον, *nothing the less, nevertheless.*

οὐδέποτε, adv. (fr. οὐδέ, and ποτέ, *ever*). *Never.*

οὐδέπω, adv. (fr. οὐδέ, and πω, *at some time*). *Not even yet, not at all.*

οὐδέτερος, α, ον, adj. (fr. οὐδέ, and ἕτερος, *the other*). *Neither of the two.*

οὐδός, οὔ, ὄ. *A threshold.*

οὐδος, εος. See οὐδας

οὐκέτι, adv. (fr. οὐκ, and ἔτι, *still farther*). *No farther, no longer.*

οὐκουν, adv. (fr. οὐκ, and οὐν, *then*). *Therefore not, not then, surely not.*

οὐκοῦν, interrog. adv. (fr. same). *Is it not so? is it not then?*

—Not interrogative, *therefore, then.*—οὐκουν and οὐκοῦν, are sometimes interchanged.

οὐλος, η, ον, adj. (fr. εἴλω, or εἰλέω, *to roll up*). *Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.*

οὐλος, η, ον, adj. (fr. ὀλέω, Th. of ὀλλῶμι, *to destroy*). *Destructive, dire.*

οὐν, conj. *Therefore, then, now:—namely.*

οὐνεκα, adv. (for οὐ ἔνεκα). *On which account, since, because.*

οὐπερ, adv. (prop. gen. of ὄσπερ). *Where.*

οὐποτε, adv. (fr. οὐ, *not*, and ποτέ, *ever*) *Never.*

οὐπω, adv. (fr. οὐ, *not*, and πω, *at some time*). *Not as yet, never, not at all.*

οὐπόποτε, adv. (fr. οὐπω, and ποτέ, *ever*). *Never as yet, never.*

οὐρά, ἄς, ἦ. *The tail.*

Οὐρανία, ας, poet. Οὐρανίη, ης, ἦ. *Urania, the muse who presided over astronomy (fr. οὐρανός, heaven).*

οὐράνιος, α, ον, adj. (fr. οὐρανός). *Heavenly, celestial.*—τὰ οὐράνια, *the heavenly bodies.*

οὐρανόθεν, adv. (fr. οὐρανός and

θεν, § 119, 1, 2d. *From heaven.*

οὐρανός, οὐ, ὁ. *Heaven.*

οὔρος, εος, Ion. for ὄρος, εός, τό.

A mountain.

οὖς, gen. ὠτός, τό. *An ear.*

οὐσία, ας, ἡ (fr. οὔσα, pt. of εἶμι, to be). *A being, substance, property.*

οὔτε, conj. (fr. οὐ, not, and τε).

And not, nor.—οὔτε.... οὔτε, neither.... nor.

οὔτις, οὔτι, gen. οὔτινος, adj. (fr. οὐ, not, and τίς, any one). *No one, none, nobody.—οὔτι, as adv., not at all.*

Οὔτις, acc. Οὔτιν. *Outis, i. e. Nobody, a name assumed by Ulysses, to deceive the Cyclops.*

οὔτοι, adv. (οὐ & τοί). *No indeed.*

οὔτος, αὐτή, τοῦτο, and τοῦτον, adj. pron. § 65. *This, that.—καὶ ταῦτα, and that too, although.—ὦ οὔτος, you silly creature! hark ye! expressive of contempt, § 133, 9.*

οὔτω, and οὔτως, adv. (fr. οὔτος).

Thus, in this manner, so, so far, as follows.

οὔχ, see οὐ.

οὔχι, adv. (a form of οὐ). *Not.*

ὀφείλω (R. ὀφείλε, and ὀφλε, 2 ὀφελ), f. ὀφειλήσω, p. ὀφείληκα, 2 a. ὀφελον (fr. ὀφείλω, to owe). *To owe, to be indebted, to be under obligation.—With the infinitive it is rendered by, must, would, ought.—With ὡς and the infinitive, it expresses a wish, and is rendered, would that I had; lit. how I ought.—*

Also in the 2 a. with εἶθε, αἶθε; § 172, 2 Rem.

ὄφελος, εος, τό (fr. ὀφείλω, to succour). *Advantage, profit, succour.*

ὀφθαλμός, οὔ, ὁ (fr. ὀπτομαι, to see). *An eye.*

ὄφις, εως, ὁ. *A serpent.*

ὄφλω (R. ὀφλε), f. ὀφλήσω, p. ὀφληκα (fr. ὀφείλω, to owe).

Generally the same signification as ὀφείλω.—With δίκη, to be liable to pay, to be exposed, to incur, to merit, or deserve.

ὄφρα, conj. *That, in order that, until, while, as long as.*

ὄφρως, ὕος, ἡ. *The eyebrow.—Hence, pride, superciliousness.*

Also, a hill, an elevation, a ridge, or brow of a hill.

ὄχετός, οὔ, ὁ (fr. ὀχέω, to carry). *A trench, a channel, a canal, drain.*

ὀχεύς, εως, ὁ (fr. same). *A fastening, a bolt, a clasp.*

ὀχέω (R. ὀχε), f. -ήσω, p. ὀχηκα (fr. ὄχος, a vehicle). *To carry, to convey, to bear, to suffer, to practise.—Mid. ὀχεύομαι, to be carried, to cause one's self to be conveyed.—Hence, to ride, &c.*

ὄχθη, ης, ἡ. *A bank, a shore, an eminence.*

ὄχλος, ου, ὁ. *A crowd, the populace, the people.*

ὀχυρόω (R. ὀχυρο), f. -ώσω, p. ὀχύρωκα (fr. ὀχυρός, tenable). *To render tenable, to fortify, to strengthen.*

ὄψ, ὀπός, ἡ (fr. εἶπω, obsol. in pres., to speak). *The voice.*

ὄψέ, adv. *Late, after.*

ὄψιος, α, ον, adj. (fr. ὄψέ). *Late.*

—Compared as § 56, ὄψιαί-
τερος, &c.

ὄψις, εως, ἡ (fr. ὄπτομαι, to see).

*Sight, seeing, an external ap-
pearance, the countenance.—*
αἱ ὄψεις, the eyes.

ὄψον, ον, τό (fr. ἔψω, to boil).

*Cooked victuals, any thing
eaten with bread, a relish.*

ὄψοποιός, οῦ, ὁ (fr. ὄψον, and

ποιέω, to prepare). *One who
prepares victuals, a cook.*

II.

Πᾶγᾶσις, -ἴδος, Dor. for Πη-
γᾶσις, ἴδος, ἡ, adj. *Of or be-
longing to Pegāsus, Pegasean.*

—Subst. Πηγᾶσις (scil. κρήνη).

The Pegasean fountain, i. e.

Hippocrēnē.

Παγγαῖον, ον, τό (ὄρος). *Pan-
gæum, a range of mountains
in Thrace.*

πάγη, ης, ἡ (fr. πήγνυμι, to fix
together). *A snare, a noose, a
trap.*

πᾶγίς, ἴδος, ἡ (fr. same). *A
snare, a trap, a net:—cunning.*

πάγκαλος, ον, adj. (fr. πᾶς, all,
and καλός, beautiful). *Very
beautiful.*

πάγος, ον, ὁ (fr. πήγνυμι, to fix
together). *A concrete mass,
ice, a freezing:—a hill, a
mound.*

Πᾶδος, ον, ὁ. *The Po, the
largest river of Italy. It falls*

into the Adriatic sea, south of
Venice.

πάθος, εος, τό (fr. πάσχω, to suf-
fer). *Suffering, misfortune:—
a passion, affection, feeling,
emotion, sensation.*

Παῖάν, ἄνος, ὁ. *Pæan, the god
of medicine.—Hence also a
surname of Apollo and Æscu-
lapius, being gods of medicine.*

παιάν, ἄνος, ὁ. *A pæan, a
triumphal hymn, a hymn (in
honour of Apollo), a song of
victory.*

παιανίζω (R. παιανιδ), f. -ἴσω,
p. πεπαιάνηκα (fr. παιάν). *To
sing a pæan, or song of victory.*

παιδάγωγός, οῦ, ὁ (fr. παῖς, a
boy, and ἄγω, to conduct). *One
who conducts boys (to school),
an attendant:—a preceptor, a
tutor.*

παιδάριον, ον, τό (dim. of παῖς).
A little boy.

παιδεία, ας, ἡ (fr. παιδεύω). *In-
struction, education, learning,
discipline.*

παιδεύω (R. παιδευ), f. -εύσω, p.
πεπαιδευκα (fr. παῖς). *To edu-
cate, to bring up.*

παιδία, ας, ἡ (fr. παίζω). *Amuse-
ment, play, sport, sportive tri-
fling.*

παιδικός, ἡ, ὄν, adj. (fr. παῖς).
*Boyish, like a boy, puerile,
juvenile.—τὰ παιδικά, a be-
loved object, a playmate.*

παιδίον, ον, τό (dim. of παῖς).
A child, a young child.

παίζω (R. παιδ), f. παίσω, Dor.
παίξω, p. πέπαικα, Dor. πέ-

- παιχα (fr. παῖς). *To sport, to play, to frolic, to be merry, to jest.*
- Παιήων, ονος, ὁ, Ionic for Παιάν.
—So παιήων, for παιάν, which see.
- παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.*
- παῖσδω Dor. for παίζω.
- παίω (R. παι), f. παῖσω, Att. παιήσω, p. πέπαικα. *To strike, to wound, to sting.*
- πάλαι, adv. *Formerly, in ancient times, long ago.—οἱ παλαι, the ancients.*
- Παλαίμων, ονος, ὁ. *Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity.—See Μελικέρτης.*
- παλαιός, ὁ, ὄν, adj. (fr. πάλαι). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*
- παλαιότης, ητος, ἡ (fr. παλαιός). *Age, antiquity.*
- παλαιστή, ἡς, ἡ (fr. πάλλω). *The palm (of the hand), a measure of four fingers' breadth.*
- παλαίστρα, ας, ἡ (fr. παλαιώ). *A place for wrestling, a palæstra.*
- παλαίω (R. παλαι), f. -αῖσω, p. πεπάλαικα (fr. πάλη, wrestling). *To contend, to wrestle, to struggle.*
- παλάμη, ης, ἡ. *The palm of the hand, a contrivance, a device.*
- παλίμπαις, αιδος, ὁ and ἡ, adj. (fr. πάλιν, and παῖς, a child). *In a state of second childhood, superannuated.*
- πάλιν, adv. *Again, anew, back, back again, on the contrary.*
- πάλλω (R. παλ), f. πᾶλῶ, p. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to dandle.*
- παλτόν, οῦ, τό (neut. of παλτός [adj. fr. πάλλω], thrown). *A javelin, a missile weapon.*
- παμμεγέθης, ες, adj. (fr. πᾶς, all, and μέγεθος, size). *Of very large size, immense.*
- πάμπολυς, παμπόλλη, πάμπουλυ, adj. (fr. πᾶς, all, and πολύς, many). *Very many, very much.*
- παμφάγος, ον, adj. (fr. πᾶς, all, and φαγεῖν, to eat). *That devours every thing, voracious, gluttonous.*
- Πάν, Πανός, ὁ. *Pan, the son of Mercury, and the god of shepherds.*
- Πανδίτων, ονος, ὁ. *Pandion, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.*
- Πανδρόσιον, ον, τό. *The Pandrosium, a small chapel, part of the Erectheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.*
- Πανδώρα, ας, ἡ. *Pandōra, the first woman according to mythologists, made by Vulcan, and presented with gifts by all the gods, whence her name (fr. πᾶν, every, and δῶρον, a gift).*
- πανήγυρις, εως, ἡ (fr. πᾶς, all, and ἄγυρις, for ἄγορά, an assembly). *A public assembly, a festive meeting, a festival.*

Πανόπη, ης, ἡ. *Panōpē*, one of the Nereids.

πανοπλία, ας, ἡ (fr. πᾶς, complete, and ὄπλον, armour). A complete suit of armour, a ranoorly.

πανόπτῆς, ου, ὁ (fr. πᾶς, all, and ὄπτομαι, to see). One that seeth all, the all-seer.

πανουργία, ας, ἡ (fr. πανούργος). Craft, cunning, villany, mischief.

πανούργος, ου, adj. (fr. πᾶς, all, and ἔργον, a deed). Capable of doing every thing, artful, dexterous, wicked.

παντάπᾳσι, adv. (fr. πᾶς, all, and ἅπας, altogether). Totally, wholly, utterly, altogether.

παντάχόθεν, adv. (fr. παντάχοῦ, and θεν, from). From every quarter, from all sides.

πανταχοῦ, adv. (fr. πᾶς, every). Everywhere.

παντελῶς, adv. (fr. παντελής, complete). Entirely, completely, wholly, very.

παντοδαπός, ἡ, ὄν, adj. (fr. πᾶς, all). Of every kind, manifold, various.

παντοῖος, α, ου, adj. (fr. πᾶς, all). Of all kinds, various.

πάντως, adv. (fr. πᾶς, all.) Altogether.

πάνν, adv. Very much, very, altogether.—πάνν τι, by all means.

πανύστατος, η, ου, adj. (fr. πᾶς, all, and ὑστάτος, the last). The last of all.

πάουαι (R. πα), 1 a. ἐπασάμην,

perf. πέπαμαι, the other tenses wanting. To acquire.—Perf. with a pres. sense, I possess.

πάπυρος, ου, ὁ and ἡ. The papyrus, an Egyptian aquatic plant, from which paper and cordage were made.

παρά, prep., governs the gen., dat., and acc. § 124, 12.—Primary signification, motion from, close to or towards.—

With the genitive, from, of, on the part of, from among, above.—With the dative, at, near, among, by, by the side of.

—With the accusative, to, towards, by, beyond, beside, through, against, in comparison with.—παρά μέρος, by turns.—παρά τὴν ὁδόν, along the road.—παρ' ὀλίγον, nearly.

—παρ' ἡμέραν, every other day.—In composition, besides, in addition, beyond, contrary;

also it denotes, defect.

παραβάλλω, f. -ἄλλω, &c. (fr. παρά, to, and βάλλω, to throw).

To throw to, to hold out to, to object to, to hold out against, to apply, to compare.

παράβολος, ου, adj. (fr. παραβάλλω). Daring, rash, hazardous, dangerous.

παραγγέλλω, f. -γελῶ, &c. (παρά, to, and ἀγγέλλω, to announce). To announce, to proclaim.

παραγίγνομαι, f. -γενήσομαι, &c. (παρά, near, and γίγνομαι, to be). To be near, to be present

at, to arrive at, to approach.

παράγω, f. -άξω, &c. (παρά, near, and ἄγω, to bring). To bring near, to lead forth, to introduce, to lead.

παράδειγμα, ἄτος, τό (fr. παραδεικνῦμι, to show forth). A proof, a model, an example.

παραδίδωμι, f. παραδώσω, &c. (παρά, to, and δίδωμι, to give). To give to, to deliver up, to relate, to commit.

παράδοξος, ον, adj. (fr. παρά, contrary to, and δόξα, opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

παραδόξως, adv. (fr. παράδοξος). Unexpectedly, strangely, &c.

παραίνεσις, εως, ἡ (fr. παραινέω). Exhortation, encouragement, counsel, instruction.

παραινέω, f. -έσω, &c. (παρά, to, and αἰνέω, to exhort). To exhort to, to encourage, to advise, to admonish.

παραιρέω, f. -ήσω, &c. (παρά, from, and αἰρέω, to take). To take away from, to diminish, to procure from.

παραιτέομαι, f. -ήσομαι, &c. (παρά from, and αἰτέομαι, to obtain by request). To obtain by request, to prevail by entreaty, to pacify:—to refuse, to reject.

παρακαθίζω, f. -ῖσω, and -ιζήσω, &c. (παρά, near, and καθίζω, to set down). To set down, or place near.—Intr. to sit down near, or next to.—Mid. to place one's self next to.

παρακαλέω, f. -έσω, &c. (παρά, to, and καλέω, to call). To call to, to call upon, to call for aid, to invite, to summon, to challenge.

παρακαταθήκη, ης, ἡ (fr. παρακατατίθημι). A deposit committed to one's care.

παρακατατίθημι, f. -καταθήσω, &c. (παρά, with, and κατατίθημι, to deposit). To deposit with.—Mid. to confide, to intrust.

παρακεῖμαι, f. -κείσομαι, &c. (παρά, near, and κείμαι, to lie). To lie near, to be contiguous, to stand before.

παρακελεύω, f. -εύσω, &c. (παρά, to, and κελεύω, to urge). To urge on, to encourage, to animate.

παρακλήσις, εως, ἡ (fr. παρακαλέω) Entreaty, supplication.

παρακοίτης, ον, ὁ (fr. παρά, with, and κοίτη, a couch). A husband.

παρακολουθέω, f. -ήσω, &c. (παρά, with, and ἀκολουθέω, to follow). To follow closely, to accompany.

παραλαμβάνω, f. -λήψομαι, &c. (παρά, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

παράλια, ας, ἡ (properly fem. of παράλιος, scil. παραλία χώρα). The sea-coast.

παράλιος, ον and ος, α, ον, adj. (fr. παρά, along, and ἅλις, the sea). Bordering on the sea, maritime.

παραλλάσσω, f. -αλλάξω, &c.

(παρά, *by*, and ἀλλάσσω, *to move*). *To move along near, to pass by, to alternate.*

παραμένω, *f.* -μενῶ, &c. (παρά, *near*, and μένω, *to remain*). *To remain by, to persist.*

παραμηρίδιος, *ον*, *adj.* (fr. παρά, *along*, and μηρός, *the thigh*). *Along (or covering) the sides of the thighs.*—*Subst. neut. παραμηρίδιον, a defence for the thighs, cuishes.*

παραμυθέομαι, *f.* -ήσομαι, &c. (παρά, *with*, and μυθέομαι, *to speak*). *To encourage, to console, to advise, to remedy.*

παραμυθία, *ας*, ἡ (fr. παραμυθέομαι). *Encouragement, consolation, soothing.*

παρανήχομαι, *f.* -νήξομαι, &c. (παρά, *near*, and νήχομαι, *to swim*). *To swim by the side of.*

παράνοια, *ας*, ἡ (fr. παρανοέω, *to misconceive*). *Folly, silliness, insanity.*

παρανοίγω, *f.* -οίξω, &c. (παρά, *denoting diminution*, and ανοίγω, *to open*). *To open a little or partly, to open gradually.*

παραπέμπω, *f.* -πέμπω, &c. (παρά, *with*, and πέμπω, *to send*). *To send along with, to convey to.*—*Mid. to convoy.*

παραπετάομαι, *Ionic for παραπέτομαι*, *f.* -πετήσομαι and -πιτήσομαι, &c. (παρά, *near*, and πέτομαι, *to fly*). *To fly about near, or by.*

παραπλέω, *f.* -πλεύσομαι, &c. (παρά, *by*, and πλέω, *to sail*). *To sail by or along, to sail beyond.*

παραπλήσιος, *ον*, *adj.* (fr. παρά, *nearly*, and πλήσιος, *alike*). *Nearly alike, very similar, equal, like.*

παραπλησίως, *adv.* (fr. παραπλήσιος). *Like, equally with.*

παραπόλλυμι, *f.* -πολέσω, &c. (παρά, *intens.* and ἀπόλλυμι, *to destroy*). *To destroy utterly, to ruin.*—*Mid. to perish, to be lost.*

παραπολύ, *adv.* (for παρὰ πολύ). *By far, by much.*

παρασάγγηξ, *ου*, ὁ. *A parasang, or Persian mile, consisting of thirty stadia, equal to four English miles.*

παράσημον, *ου*, τό (*neut. of παράσημος*). *An ensign, a standard.*

παράσημος, *ον*, *adj.* (fr. παρά, *by*, and σῆμα, *a mark*). *Marked, distinguished, famous.*

παράσιτος, *ου*, ὁ (fr. παρά, *with*, and σίτος, *food*). *A parasite, a flatterer (one who flatters another to live at his expense).*

παρασκευάζω, *f.* -ἄσω, &c. (παρά, *with*, and σκενάζω, *to provide*). *To provide with, to furnish, to fit out, to arrange, to prepare.*

παρασκευή, ἡς, ἡ (fr. παρά, *intens.* and σκενή, *preparation*). *Preparation, previous design, intention.*

παρασταῖτης, *ου*, ὁ (fr. παρίσταμαι, *to stand by the side of*). *A defender, a fellow-combatant.*

παρασταῖτις, *ιδος*, ἡ (fr. same). *A female assistant, a helper.*

παράταξις, *εως*, ἡ (fr. παρα-

- τάσσω). *Order of battle, an army in battle array, a battle.*
- παρατάσσω, f. -τάξω, &c. (παρά, by the side of, and τάσσω, to arrange). *To arrange side by side, to draw up in battle array.*
- παρατείνω, f. -τενῶ, &c. (παρά, along, to, and τείνω, to stretch). *To stretch along, to stretch out, to reach to.*
- παρατίθημι, f. -θήσω, &c. (παρά, by the side of, and τίθημι, to place). *To place near, to set before, to serve up to.*
- παρατρέχω, f. -τρέξομαι, and -δραμοῦμαι, &c. (παρά, by the side of, and τρέχω, to run). *To run by the side of, to outstrip.*
- παρατυγχάνω, f. -τεύξομαι, &c. (παρά, with, and τυγχάνω, to meet). *To meet with, to fall in with, to occur.*
- παραντίκα, adv. (fr. παρά, at, and αντίκα, now). *At present, immediately, for the moment.*
- παραφέρω, f. παροίσω, &c. (παρά, from, and φέρω, to bring). *To bring away from.—Pass. To be carried out of, to be driven away from.*
- παραφυλάσσω, Att. -τιω, f. -φυλάξω, &c. (παρά, near, and φυλάσσω, to watch). *To watch near, to guard, to garrison.*
- παραχράομαι, f. -χρήσομαι, &c. (παρά, from, and χράομαι, to use). *To misuse, to abuse, to use improperly.*
- παραχρόημα, adv. (properly παρά τὸ χροῆμα). *At the very instant, immediately.*
- παραχωρέω, f. -χωρήσω, &c. (παρά, towards, and χωρέω, to go). *To go towards, to approach, to give way to, to yield, to deliver up.*
- πάρδαλις, εως, ἤ. *The panther.*
- παρεγγυάω, f. -εγγυήσω, &c. (παρά, to, and ἐγγυάω, to hand over). *To hand over to, to consign to, to deliver up, to command, to enjoin, to exhort.*
- παρεδρεύω (R. παρεδρευ), f. -εύσω (fr. παρά, by the side of, and ἔδρα, a seat). *To sit by the side of, to be an assessor.*
- παρειά, ἄς, ἤ. *The cheek.*
- παρεῖμι, f. -έσομαι (παρά, by, and εἶμι, to be). *To be present.—οἱ παρόντες, those present.—τα παρόντα, present circumstances, the present.*
- πάρειμι, f. -έσομαι, &c. (παρά, to, and εἶμι, to go). *To go to, to approach, to pass by or beyond.—οἱ παριόντες, the passers by.*
- παρεῖσομαι, f. -ελεύσομαι, &c. (παρά, by the side of, and εἰσέρχομαι, to enter). *To enter by the side of, to enter on one side.*
- παρελαύνω, f. -ελάσω, &c. (παρά, by, beyond, and ἐλάνω, to drive). *To drive or ride by, or beyond, to pass by:—to ride up to or against.*
- παρεμμερής, ἐς, adj. (fr. παρά, nearly, and ἔμμερής, like). *Nearly alike, similar, resembling.*
- παρέξιμι, f. -εξεῖσομαι (παρά,

- by the side of, and ἔξιμι, to go out). To go out on one side, to pass out by.
- παρέρχομαι, f. -ελεύσομαι, &c. (παρά, by, and ἔρχομαι, to go). To pass by, to go beyond, to come before (the people), to appear publicly, to approach. —τὰ παρεληλυθότα, the past.
- παρέχω, f. παρέξω, and παρασχίσω, &c. (παρά, near, and ἔχω, to hold). To hold near, to offer, to bestow, to furnish, to procure, to occasion.
- παρηγορία, ας, ἡ (fr. παραγορέω, to exhort). Exhortation, consolation, relief.
- πάρημαι, &c. (παρά, by, and ἵμαι, to sit). To sit by or near.
- παρθένος, ου, ἡ. A virgin, a maiden.
- παρήμι, f. παρήσω, &c. (παρά, by, and ἵμι, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeeble. —Perf. pt. pass. παρειμένος, η, ου, benumbed.
- παριπνεύω, f. -εύσω, &c. (παρά, by the side of, and ἵπνεύω, to ride). To ride by the side of, or near, to ride beyond, to outstrip.
- Πάρις, ἴδος, ὁ. Paris, the son of Priam and Hecuba. He carried off Helen the wife of Menelaus, and thereby caused the Trojan war.
- παριῶω, f. -ώσω, &c. (παρά, intens. and ἴσώω, to make equal). To render alike, to put on an equal footing.
- παρίστημι, f. παρᾶστήσω, &c. (παρά, near, and ἵστημι, to place). To place near, to compare.—Perf. plup. and 2 a. intr., to stand near, to be present, to assert.—MID. to place one's self near, to approach, to appear.
- Παρμενίων, ωνος, ὁ. Parmenio, a celebrated general in the army of Alexander.
- Παρνασσός, οὔ, and Παρναῖός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two tops, one of which was sacred to the muses, the other to Bacchus.
- παροδίτης, ου, ὁ (fr. πάροδος). A passer by, a traveller.
- πάροδος, ου, ἡ (παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.
- παροικέω, f. -ήσω, &c. (παρά, near, and οἰκέω, to dwell). To dwell near, to be in the neighbourhood of.
- παροιμία, ας, ἡ (fr. παρά, by, and οἶμος, the way). A proverb, a common saying.
- παροίχομαι, f. -οιχίσομαι, &c. (παρά, by, and οἴχομαι, to go). To go beyond, to pass by, to elapse.
- παροξύνω, f. -ῦσῶ, p. παρώξυνκα (παρά, intens. and ὀξύνω, to sharpen). To urge on, to stimulate, to excite, to exasperate.
- παροράω, f. -όρομαι, &c. (παρά, aside, and ὀράω, to look). To look aside, to overlook, to neglect.

παρορμάω, f. -ήσω, &c. (παρά, intens. and ὀρμάω, to drive). To urge onward, to stimulate.

πάρως, adv. Before, previously. —Poet. for πρό, before, in the presence of.

Πάρος, ου, ὁ. Paros, one of the Cyclādes, famous for its marble.

παρουσία, ας, ἡ (fr. παρουσία, pres. pt. of πάριμι, to be present). Presence, arrival.

παροχέω, f. -ήσω, &c. (παρά, by the side of, and ὀχέω, to convey). To convey by the side of. —Mid. to ride side by side.

παρόρησία, ας, ἡ (fr. πᾶς, and ῥῆσις, speech). Freedom of speech, frankness, boldness.

Παρόρασιος, ου, ὁ. The Parrhasian. The Parrhasians were a people of Arcadia.

Παρύσατις, ἴδος, ἡ. Parysatis, the wife of Darius, and mother of Cyrus the Younger.

πᾶς, πᾶσα, πᾶν, adj. Every, each, all, the whole.—τὸ πᾶν, the whole, every thing.

Πασίων, ωνος, ὁ. Pasion, a Megarean, one of the leaders in the army of Cyrus.

πάσχω (R. πενθ, παθε, 2 παθ, 3 πονθ), f. πείσομαι, 2 p. πέπονθα, 2 a. ἔπᾶθον. To suffer, to endure, to feel, to be affected in any way.

πάταγος, ου, ὁ (fr. πατάσσω). A loud noise, a crash, roaring, tumult.

Παταγύας, ου, ὁ. Patagyas, a

faithful officer in the army of Cyrus.

πατάσσω (R. παταγ), f. -άξω, p. πεπάταχα. To strike, to beat, to dash.

πατέομαι (R. πατ), 1 a. ἐπάσᾶμην, p. pass. in mid. sense πέπασμαι. To eat, to taste of, to partake of.

πατέω (R. πατε), f. -ήσω, p. πεπάτηκα. To trample, to tread out, to crush.

πατήρ, πατέρος, by syncope πατήρ, ὁ. A father, a parent.

πάτρα, ας, ἡ, Ion. πάτηρ, ης, ἡ (fr. πατήρ). One's father-land, a native country.

πατρικός, ἡ, ὄν, adj. (fr. same). Like a father, fatherly, paternal, hereditary.

πάτριος, ου, adj. (fr. same). Inherited from a father, paternal, peculiar to one's native country.

πατρίς, -ἴδος, ἡ (fr. same). One's father-land, one's native country.—Adj. native.

πατρῶος, ου, and ος, α, ου, adj. (fr. πατήρ). Of a father, fatherly, paternal.—Subst. a stepfather.

παῦλα, ης, ἡ (fr. παύω). Cessation, rest, the end.

Παῦλος, ου, ὁ. Paulus or Paul, a Roman name,—the name of the apostle of the Gentiles.

Πανσανίας, ου, ὁ. Pausanias, a Spartan general who offered to betray his country to the Persians.

παύω (R. παυ), f. παύσω, p. πέ-

- πανκα. *To cause to cease, to restrain, to suppress, to finish.*
 ΜΙD. *to cease, to desist.*
- Παφία, ας, Ion. Παφίη, ης, ἡ. *Paphia, a name of Venus, because worshipped at Paphos, a city of Cyprus.*
- Παφλαγονία, ας, ἡ. *Paphlagonia, a country of Asia Minor.*
- Παφλαγών, όνος, ό. *A Paphlagonian, one belonging to Paphlagonia.*
- παχύνω (R. παχυν), f. -ύνω, p. πεπάχυνγα (fr. πάχυνς). *To swell, to make firm, to fasten.*
- πάχυνς, εἶα, ύ, adj. (fr. πάγω, obsol. whence πήγνυμι). *Thick, fat, stout, solid.*
- πάω, obsol. (R. πα). *To take care of.—ΜΙD. to feed or keep (cattle), to acquire, to possess.*
- πεδάω, (R. πεδα), f. -ήσω, p. -ηκα (fr. πέδη). *To fetter, to bind.*
- πέδη, ης, ἡ. *A fetter, a shackle.*
- πέδιλον, ου, τό (fr. πέδη). *A shoe, a sandal, a buskin.*
- πεδίον, ου, τό (from πέδον, the ground). *A plain, a field.*
- πεζῆ, adv. (prop. dat. sing. fem. of πεζός, scil. πεζῆ ὁδῶ). *On foot, by land.*
- πεζικός, ή, όν, adj. (fr. πεζός). *On foot, of or pertaining to land.*
- πεζός, ή, όν, adj. (fr. πέζα, Dor. for πούς, a foot). *On foot, land, by land.—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, infantry, land forces.*
- πειθαρχέω (R. πειθαρχε), f. -ήσω, p. πεπειθάρχηκα (fr. πεί-
- θομαι, and ἀρχή, authority.) *To obey authority, to obey.*
- πείθω (R. πειθ, 2 πιθ, 3 ποιθ), f. πείσω, p. πέπεικα, 2 a. ἐπίθον, 2 p. πέποιθα. *To persuade, to induce.—ΜΙD. to persuade one's self, i. e. to obey, to yield to persuasion, to acquiesce in, to believe, to follow.—2 Perf. πέποιθα in a present sense, I confide in, I trust.*
- πεινάω (R. πεινα), f. -ήσω, p. πεπεινήκα (fr. πείνα, hunger). *To be hungry, to starve:—to hunger or long for.*
- πείρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*
- Πειραιεύς, έως, ό. *The Piræus, the largest of the three harbours of Athens.*
- πειρατέος, α, ον, adj. (fr. πειράω). *To be tried, that ought to be tried.—πειρατέον σοι, you must try, Idioms, 116.*
- πειράω (R. πειρα), f. -άσω, p. πεπειράκα. *To try, to make trial of, to prove, to attempt, to practise.*
- Πειρίθοος, όου, contr. Πειρίθους, ου, ό. *Peirithoüs, son of Ixion, king of the Lapithæ.*
- Πεισίδαι, ών, οἱ. *The Pisidians, the inhabitants of Pisidia, a country of Asia Minor.*
- Πεισίστρατος, ου, ό. *Pisistratus, an Athenian, who made himself master of his native country, and held the sovereign power for thirty-three years.*

πέλαγος, εος, τό. *A sea.*
πέλας, adv. *Near.*—ὁ πέλας, a
neighbour.

πελειάς, ἄδος, and πέλεια, ας, ἡ
(fr. πέλος, for πελλός, *dark*
coloured). *A dove, a wood-*
pigeon.

πελεκάν, ἄνος, ὁ (fr. πελεκάω, *to*
cut with an axe). *The wood-*
pecker, the pelican.

πέλεκυς, εως, ὁ. *An axe.*

πέλεν, for ἔπελεν, 3 sing. imperf.
ind. a. of πέλω, *to be.*

Πελλίας, ου, ὁ. *Pelias, a king*
of Thessaly, who usurped the
dominion, and sent his nephew
Jason, to whom it belonged, to
Colchis, in search of the gold-
en fleece, in the hope that he
would perish in the attempt.

πέλημα, ἄτιος, τό. *The sole (of*
a foot or sandal).

Πελοπίδας, ου, ὁ. *Pelopidas,*
a celebrated Theban general.

Πελοποννήσιοι, ων, οἱ. *The*
Peloponnesians.

Πελοπόννησος, ου, ἡ (fr. Πέλο-
πος, *of Pelops*, and νήσος, *the*
island). *Peloponnesus, a pe-*
ninsula in the southern part
of Greece, now called the
Morea.

Πέλοψ, οπος, ὁ. *Pelops, son of*
Tantalus, king of Phrygia.

πελταστής, οῦ, ὁ (fr. πέλτη). *A*
targeteer, one who wears the
πέλτη.

πελτασιτικός, ἡ, ὄν, adj. (fr. πελ-
ταστής). *Belonging to a tar-*
geteer.—τὸ πελταστικόν, *a body*
of targeteers.

πέλτη, ης, ἡ (fr. πάλλω, *to bran-*
dish). *A light shield.*

πέλω, oftener πέλομαι, used only
in pres. and imperf. *To be,*
to become.—ἔπλε and ἔπετο,
by syncope for ἔπελε and
ἐπέετο.

πέμπτος, η, ον, num. adj. (fr
πέντε, *five*). *The fifth.*—Neut.
as adv. *fifthly.*

πέμπω (R. πεμπ, 2 παμπ, 3
πομπ), f. πέμψω, p. πέπεμφα,
Att. πέτομφα, § 101, 5. *To*
send, to send away, to throw.

πένης, ητος, ὁ, and ἡ, adj. (fr.
πένομαι). *Poor.*—Subst. ὁ
πένης, *a poor man.*

Πενθεύς, έως, ὁ. *Pentheus, a*
king of Thebes, torn in pieces
by the Bacchantes.

πενθέω (R. πενθε), f. -ήσω, p.
πεπένθημα (fr. πένθος). *To*
mourn, to lament, to grieve.

πένθος, εος, τό. *Grief, sorrow,*
misfortune:—a strain of woe.

πενία, ας, ἡ (fr. πένομαι). *Po-*
verty.

πενιχρός, ἄ, ὄν, adj. (fr. same).
Poor, needy.

πένομαι (fr. πένω, obsol.) *To*
work:—hence, to be poor, to
subsist by labour.

πεντᾶκισχίλιοι, αι, α, num. adj.
(fr. πεντᾶκις, *five times*, and
χίλιοι, *a thousand*). *Five*
thousand.

πεντᾶκόσιοι, αι, α, num. adj.
(fr. πέντε). *Five hundred.*

πέντε, num. adj. indecl. *Five.*

πεντήκοντα, num. adj. indecl.
(fr. πέντε). *Fifty.*

πεντηκόντορος, ου, ὁ (fr. πενήκοντια and ἐρέσσω, to row). A fifty-oared galley.

πέπειρος, ου, adj. (fr. πέπτω, to cook). Mature, ripe.

πέπλος, ου, ὁ. A robe, a garment.

πέρ, an enclitic particle, rendering emphatic the word with which it is joined. Wholly, entirely, although, truly.—Joined with pronouns and some other words it is equivalent to soever:—as, ὅσπερ, whosoever:—ἐνθαπερ, wheresoever, &c.

πέρα, before a vowel, πέραν, adv. (It has the sense of a preposition and governs the gen. § 164 and 165). On the farther side of, beyond.

περαία, ας, ἡ (properly fem. of περαῖος, scil. περαία γῆ). The country opposite, the country across or beyond.

περαῖος, α, ου, adj. (fr. πέρα). Situated on the farther side or beyond.

περαιῶν (R. περαιῶ), f. -ῶσα, p. πεπεραιῶκα (fr. περαῖος). To carry beyond or over.—MID. to pass over.

πέρας, ἄτος, τό (fr. πέρα). The end, a term, a limit, a boundary.

περάω (R. περα), f. -ᾶσα, Ion. -ήσω, p. πεπεράωκα (fr. πέρα). To transport, to convey across. Intr. to pass over, to cross.

Πέργαμος, ου, ἡ, and Πέργαμον, ου, τό. Pergāmus, the citadel of Troy.

πέρδιξ, ἴκος, ὁ and ἡ. The partridge.

πέρθω (R. περθ, 2 προθ, by metath. for παρθ, 3 πορθ), f. πέρσω, p. πέπερκα, 2 a. ἐπέρθον, 2 p. πέπορθα. To lay waste, to sack, to destroy.

περί, prep. (governs the gen. dat. and acc. § 124, 13). Primary signification, about or round.—With a gen. about, concerning, of, for, with respect to.—With the dat. about, around, on.—With the acc. round about, near, on, upon, towards, against, with regard to, about, in.—In composition, about, around, over, above, greatly, superior to, greater than, entirely, i. e. all round.

περιᾶγω, f. -ᾶξω, &c. (περί, about, and ἄγω, to lead). To lead about, to turn round, to convert.—INTR. to go round, to visit.—MID. to take with one's self, to have by one's side.

περιαιρέω, f. -ήσω, &c. (περί, entirely, and αἰρέω, to take). To remove, to deprive of, to strip.

Περιάνδρος, ου, ὁ. Periander, tyrant of Corinth.

περιάπτω, f. -άψω, &c. (περί, about, and ἄπτω, to fasten). To fasten about, to attach to, to suspend from.

περιβάλλω, f. -βάλλω, &c. (περί, around, and βάλλω, to cast). To throw around, to surround, to embrace.—MID. to throw around one's self, to put on.

περιβλεπτος, ον, adj. (fr. περιβλέπω). *Conspicuous, renowned.*

περιβόητος, ον, adj. (fr. περιβόω, to proclaim round about). *Published abroad, celebrated, famous.*

περιβολή, ἥς, ἡ (fr. περιβάλλω). *A placing around, a cloak, dress, ornaments: an embrace.*

περιβολος, ου, ὄ (fr. same). *An enclosure, a circuit, a wall.*

περιγίγνομαι, f. -γενήσομαι, &c. (περί, above, and γίγνομαι, to be). *To be over or above, to remain over, to survive:—to be superior to, to conquer, to excel.*

περιείδω, f. -ειδήσω, or -είσομαι, (περί, round about, and εἶδω, to look). *To look round about, to survey.—With a pt. to overlook, to disregard.—2 a. περιεῖδον, principal part in use, and used as 2 a. to ὀράω.*

περίεμι, f. -έσομαι, &c. (περί, above, and εἶμι, to be). *To be over and above, to survive, to be superior to, to excel.*

περίεμι, f. -είσομαι, &c. (περί, around, and εἶμι, to go). *To go round about, to encompass.*

περιελαύνω, f. -ελάσω, &c. (περί, round about, and ἐλαύνω, to drive). *To drive round about, to collect and drive away (as booty), to ride round.*

περιελίσσω, f. -ελίξω, &c. (περί, around, and ἐλίσσω, to roll). *To roll round about, to wind or wrap around.*

περιέρχος, ον, adj. (fr. περί, su-

perior, and ἔργον, work). *Acting with great care or diligence, over-scrupulous or careful.—Passively, highly wrought, of superior finish.*

περιέρχομαι, f. -ελεύσομαι, &c. (περί, around, and ἔρχομαι, to go). *To go round about, to wander, to surround.*

περιέχω, f. -έξω, and -σχήσω, &c. (περί, around, and ἔχω, to hold). *To hold around, to encompass, to contain, to require.—MID. to attach one's self to, to cleave to, to defend.*

περιθέω, f. -θείσομαι, &c. (περί, round about, and θέω, to run). *To run around or about.*

περιζώννυμι, and -ζώννύω, f. -ζώσω, &c. (περί, around, and ζώννυμι, to gird). *To gird around, to gird, to bind around.*

περιῖστημι, f. περιστήσω, &c. (περί, around, and ἵστημι, to place). *To place around, to surround.—Intr. in p. plup. and 2 a. to stand around.—οἱ περιεστῶτες, the by-standers § 134, 11.*

περικαθήμαι, &c. (fr. περί, around, and κάθημαι, to sit). *To sit round about, to encamp around, to besiege.*

περικαλλής, ἑς, adj. (fr. περί, superior, and κάλλος, beauty). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, f. -καλύψω, &c. (περί, around, and καλύπτω, to cover). *To cover round about, to wrap up, to conceal.*

περίκειμαι, f. -κείσομαι, &c. (περί, around, and κείμαι, to lie).
To lie around.

Περικλῆς, έους, ό. Pericles, a popular and able Athenian orator.

περικόπτω, f. -κόψω, &c. (περί, around, and κόπτω, to cut).
To cut round about, to cut down, to cut off, to reduce.

περικυλίτω, f. -κυλίσω, &c. (περί, around, and κυλίτω, to turn).
To turn round.—MID. to roll one's self into a ball.

περιλαμβάνω, f. -λήψομαι, &c. (περί, around, and λαμβάνω, to take).
To embrace, to encompass:—to comprehend.

περιλάμπω, f. -λάμπω, &c. (περί, around, and λάμπω, to shine).
To shine around, to shine brilliantly, to gleam.

περιλείπω, f. -λείψω, &c. (περί, over, and λείπω, to leave).
To leave remaining.—PASS. to be left over, to survive.

περίλυπος, ον, adj. (περί, intens. and λύπη).
Very sorrowful.

περιμένω, f. -μενάω, &c. (περί, and μένω, to remain).
To remain around, to wait for:—to stop.

περιναιέτης, ου, ό (fr. περί and ναιετάω).
A neighbour.

περίοδος, ου, ή (fr. περί, around, and όδος, a way).
A passage round, a circuit, a compass:—a period (in rhetoric), a turn (in music):

περιοικέω, f. -οικήσω, &c. (περί, around, and οικήω, to dwell).
To dwell around, to settle around.

περίοικος, ον, adj. (fr. περί, around, and οίκος, a dwelling).
Dwelling around, neighbouring.

περιόπτομαι, f. -όψομαι, &c. (περί, around, and όπτομαι, to look).
To look around, to overlook, not to notice, to neglect.

περιοράω, f. -όρομαι, &c. (περί, around, and όράω, to look).
Same signification as περιόπτομαι.

περιουσία, ας, ή (fr. περιέμι, to be over).
Superfluity, abundance, gain, property, excess.

περιπατέω, f. -ήσω, &c. (περί, around, and πατέω, to walk).
To walk around or about.

περίπατος, ον, ό (fr. περιπατέω).
A walk, a promenade.

περιπέμπω, f. -πέμψω, &c. (περί, around, and πέμπω, to send).
To send round about.

περιπέτομαι, f. -πήσομαι, &c. (περί, around, and πέτομαι, to fly).
To fly around.

περιπίπτω, f. -πεσοῦμαι, &c. (περί, around, and πίπτω, to fall).
To fall around, to fall upon, to meet with.

περιπλέκω, f. -πλέξω, &c. (περί, around, and πλέκω, to fold).
To fold about or around, to involve.

περιπλέω, f. -πλεύσομαι, &c. (περί, around, and πλέω, to sail).
To sail around, to sail about, i. e. up and down.

περιποιέω, f. -ποιήσω, &c. (περί, about, and ποιέω, to make).
To bring about, to produce, to

procure.—*Mid.* to procure for one's self, to acquire.

περιπτύσσω, f. -πτύξω, &c. (*περί*, around, and *πτύσσω*, to fold). To fold around, to wrap up, to embrace.

περιρρέω, f. -ρέυσομαι, &c. (*περί*, around, and *ρέω*, to flow). To flow all around, to melt away, to overflow, to slide down.

περιρρήγνυμι, f. -ρήξω, &c. (*περί*, around, and *ρήγνυμι*, to tear). To tear all around, to burst open, to break in pieces.

περίσᾱμος, ον, *Dor.* for *περίσημος*, ον, adj. (fr. *περί*, intens. and *σημα*, a mark). Very remarkable, easily distinguished.

περισκαίρω, f. -σκαῖρῶ, &c. (*περί*, about, and *σκαίρω*, to leap). To jump or frisk about, to bound.

περισκοπέω, f. -ήσω, &c. (*περί*, around, and *σκοπέω*, to look). To look around, to survey.

περισσός, *Att.* *περιτός*, ή, όν (fr. *περί*, over). Remaining over, abundant, superfluous, excessive.—*Adv.* *περισσόν*, eminently, excellently.

περιστέλλω, f. -στελῶ, &c. (*περί*, around, and *στέλλω*, to fit out). To adorn around, to decorate :—to cover, to conceal.

περιστερά, ᾱς, ή. A dove.

περισυλάω, f. -ήσω, &c. (*περί*, around, and *συλάω*, to strip off). To strip off completely, to spoil totally, to plunder on all sides.

περισώζω, f. -σώσω, &c. (*περί*, above, and *σώζω*, to save). To rescue, to save (so as to survive).

περιτείνω, f. -τενῶ, &c. (*περί*, around, and *τείνω*, to stretch). To stretch around, to draw out, to strain.

περιτέμνω, f. -τεμῶ, &c. (*περί*, around, and *τέμνω*, to cut). To cut around, to lop off.

περιτίθημι, f. -θήσω, &c. (*περί*, around, and *τίθημι*, to place). To place around, to put on, to invest, to surround.—*Mid.* to put on one's self.

περιτός, see *περισσός*.

περιφερής, ές, adj. (fr. *περιφέρω*). Turned round, circular :—surrounded.

περιφέρω, f. *περιοίσω*, &c. (*περί*, around, and *φέρω*, to carry). To carry around, to turn around.—*Mid.* to return.

περιφραδέως, adv. (fr. *περιφραδής*, circumspect). Prudently, skilfully, carefully.

περιχαρής, ές, adj. (fr. *περιχαίρω*, to rejoice greatly). Highly delighted, overjoyed.

περιχέω, f. -χέσω, &c. (*περί*, around, and *χέω*, to pour). To pour around or upon, to pour out into.—*Mid.* to bathe.

περιχορεύω, f. -εύσω, &c. (*περί*, around, and *χορεύω*, to dance). To dance around.

Περσεύς, εως, ό. *Perseus*, son of Jupiter and Danaë, who cut off the head of the Gorgon Medusa.

- Περσεφόνη, ης, ἡ (Dor. α, ας). *Proserpina*, daughter of Ceres and Jupiter, and wife of Pluto.
- Πέρσης, ου, ὅ. *A Persian*.—οἱ Πέρσαι, *the Persians*.
- Περσικός, ἡ, ὄν, adj. *Persian*.
- Περσίς, ἴδος, ἡ. *Persis*, a province of Persia on the Persian gulf.
- πέσσω, Att. πέτω (R. πεπ), f. πέψω, p. pass. πέπεμμαι (older forms of πέπτω). *To boil or cook, to ripen, to digest:—to keep down*.
- πέτᾶμαι, pres. mid. of πέτημι (fr. πετάω), same as πέτομαι.
- πετεινόν, οὔ, τό (neut. of πετεινός). *A winged animal, a bird*.
- πετεινός, ἡ, ὄν, adj. (fr. πέτομαι). *Winged*.
- πέτομαι (R. πετα), f. πετήσομαι, oftener πτήσομαι, p. πέπιτηκα, 2 a. m. ἐπτόμην, 2 a. pass. ἔπτην. *To fly*.
- πέτρα, ας, ἡ. *A rock, a stone*.
- πετραῖος, α, ον, adj. (fr. πέτρα). *Rocky, stony, growing among rocks*.
- πετροῦδης, ες, adj. (fr. πέτρα, a rock, and εἶδος, appearance). *Rocky, stony*.
- πέττω, see πέσσω.
- πέυκη, ης, ἡ. *A pine tree*.
- πέφνον, without aug. for ἔπεφνον, 2 a. with Att. redupl. of φένω, *to slay*; obsol. by syncope for ἔφᾶνον. *I slew, I killed*.
- πῆ, interrog. particle (fr. πός, obsol.) *Whither?—As enclitic, anywhere, somewhere*.
- Πήγᾶσος, ου, ὅ. *Pegāsus*, a winged horse, the favourite of the muses.
- πηγή, ἡς, ἡ. *A fountain, a spring, a source*.
- πήγνυμι (R. πηγ, 2 παγ, 3 πηγ), f. πήξω, 2 a. ἐπᾶγον, 2 p. πέπηγα. *To fix together, to make fast, to construct, to stiffen, to freeze.—MID. to become stiffened or torpid, to freeze*.
- πηδάω (R. πηδα), f. -ήσω, p. πεπήδηκα. *To jump, to bound, to spring*.
- πηκίς, ἴδος, ἡ (fr. πήγνυμι). *A lyre*.
- Πηλεύς, έως, ὅ. *Peleus*, son of Æacus, and father of Achilles.
- Πηλίον, ου, τό. *Pelion*, a mountain in Thessaly, the resort of the Centaurs.
- πῆμα, ἄτος, τό (fr. πάσχω, *to suffer*). *An injury, damage, misfortune, suffering*.
- πηνίκα, adv. *At what time, when*.
- πῆξις, εως, ἡ (fr. πήγνυμι). *A congealing, ice, a freezing*.
- πήρα, ας, ἡ. *A wallet, a bag, a sack*.
- πηρόω (R. πηρο), f. -ώσω, p. πεπήρωκα (fr. πηρός, *maimed*). *To maim, to mutilate, to injure, to deprive of*.
- πήρωσις, εως, ἡ (fr. πηρόω). *A maiming, a mutilation, a deprivation, blindness*.
- πῆχυς, εως, ὅ. *The elbow, the arm:—(as a measure) a cubit*. The Grecian cubit was a little over eighteen inches,—the Roman, a little under

Πίγρης, ητος, ὁ. *Pigres*, the interpreter of Cyrus in his expedition.

πιέζω, and πιέζω (R. πιεδ), f. πιέσω, p. πεπίεκα, &c. *To press, to squeeze, to press hard, to force.*

Πιερία, ας, ἡ. *Pieria*, a region of Macedonia, celebrated as the seat of the Muses.

πίθανός, ἡ, ὄν, adj. (fr. πείθω, *to persuade*). *Persuasive, plausible, courteous.*

πίθηκος, ου, ὁ. *An ape.*

πίθος, ου, ὁ. *A large vessel, a cask, a jar, a tub.*

πικρός, ἄ, ὄν, adj. *Bitter, sharp, piercing, painful.*

πῖμελή, ἡς, ἡ (fr. πῖα, *fat*). *Fat.*

πῖμελής, ἐς, adj. (fr. πῖμελή). *Fat.*

πῖνᾶξίς, ἴδος, ἡ (dim. fr. πῖναξ, *a board*). *A small board, a tablet (for writing), a painting.*

Πίνδαρος, ου, ὁ. *Pindar*, the prince of the Grecian lyric poets, born at Thebes, B. C. 518.

πίνα, ης, ἡ. *The pinna or pearl-muscle.*

πιννοτήρας, ου, ὁ (fr. πίννα, and τηρέω, *to preserve, to keep*). *The pinnotēras*, a small species of crab found in the shell of the pinna, to which it is supposed to act as a guard.

πίνω (R. πο, 2 πι), f. πίομαι, and πιοῦμαι, p. πέπωκα, 2. a. ἐπιον. *To drink, to quaff, to sip.*

πιπράσκω, Ion. πιπρήσκω (R. πρᾶ), f. and a. wanting, p. πέ-

πρᾶκα, 3d f. as f. pass. πεπρᾶσομαι. *To sell.*

πίπτω (R. πετ, πεσε, and πτω, 2 πεσ), f. πεσοῦμαι, p. πέπτωκα, 2 a. ἔπεσον. *To fall, to fall in battle, to perish.*

πιστεύω (R. πιστευ), f. -εύσω, p. πεπίστευκα (fr. πίστις). *To believe, to confide in, to trust, to rely on.*

πίστις, εως, ἡ. *Belief, trust, good faith, persuasion.*—As a proper name, *Faith*, worshipped by the Romans under the name of *Fides*.

πιστός, ἡ, ὄν, adj. *Faithful, trustworthy*:—*credible, true.*

πιστότης, ητος, ἡ (fr. πιστός). *Fidelity, integrity.*

πίτνημι, poetic for πετιόνῃμι (R. πετα), f. πετάσω, 1 a. ἐπέτασσα, p. pass. πέπιτᾶμαι. *To spread out.*—Mid. πίτνᾶμαι, imperf. πιτνᾶμην, *to stream.*

Πιττάκος, οῦ, ὁ. *Pittacus*, of Mytelēnē, one of the seven wise men of Greece.

πίων, ον, adj. *Fat, rich.*

πλάγιος, α, ον, and ος, ον, adj. *Oblique, equivocal, ambiguous.* εἰς πλάγιον, *obliquely sloping down.*

πλαίσιον, ου, τό (fr. πλάσσω, *to form*). *A square figure, an army drawn up in a square.*

πλάκεις, ὄντος, contr. πλακοῦς, οὔντος, ὁ (fr. πλάξ, *a flat body*). *A cake.*

πλάνάω (R. πλᾶνα), f. -ήσω, p. πεπλάνηκα (fr. πλᾶνη, *a wandering about*). *To cause to*

wander, to lead astray.—ΜΙΔ.
to wander about, to go astray.
πλάνοσ, η, ον, adj. Wandering,
deceitful.

πλάσσω, Att. -τιω (R. πλαδ), f.
πλάσω, p. πέπλασα. To form,
to fashion, to figure, to mould.
πλάστης, ου, ό (fr. πλάσσω). An
artist, a sculptor.

πλαστικός, ή, όν, adj. (fr. same).
Plastic, capable of being form-
ed.—ή πλαστική (τέχνη). The
plastic art, i. e. the art of mak-
ing images in clay or plaster.
πλάτανος, ου, ή. The plane
tree.

Πλάτεια, ας, ή, and Πλαταιαί,
ων, αι. Platea and Plateæ, a
city of Bœotia, near which the
Persians were routed by the
Athenians.

πλάτος, εος, τό (fr. πλατύς).
Breadth, width.

πλάττω, see πλάσσω.

πλατύς, εΐα, ύ, adj. Broad, wide,
spacious, flat.

Πλάτων, ωνος, ό. Plato, a dis-
tinguished Athenian philoso-
pher, a disciple of Socrates,
and founder of the Academy.

πλεθριαίος, α, ον, adj. (fr. πλέ-
θρον). Of the size of a ple-
thron.

πλέθρον, ου, τό. A plethron, a
measure of a hundred feet, the
sixth part of a stadium.

πλεῖος, α, ον, adj. poet. for πλέος.
Full.

πλεῖστος, η, ον, adj. superl. of
πολύς. Most, &c.

Πλειστοῶναξ, ακτος, ό. Pleistō-

ναξ, son of Pausanias, and
general of the Lacedæmonians
in the Peloponnesian war.

πλείων, ον, adj. (compar. of πο-
λύς, § 54, neut. also πλέον.—
For construction, see § 40, 5).
More, greater.—ἐπὶ πλείον, to
a greater degree.

πλεκτάνη, ης, ή (fr. πλέκω). A
tress, a braid.—Pl. the arms
of the polypus.

πλεκτός, ή, όν, adj. (fr. πλέκω).
Twisted, braided, plaited.

πλέκω (R. πλέκ, 2 πλάκ, 3 πλοκ),
f. πλέξω, p.πέπλεξα. To plait,
to knit, to weave, to entwine, to
fold, to arrange.

πλεονάκεις, adv. (fr. πλέον).
Often.

πλεονασμός, οὔ, ό (fr. πλεονάζω,
to be more). Superfluity, abun-
dant, excess, greatness.

πλεονεκτέω (R. πλεονεκτε), f.
-ήσω, p. πεπλεονέκτημα (from
πλέον and ἔχω, to have). To
have more, to strive after more,
to be avaricious.

πλεονεξία, ας, ή (fr. πλεονεκτέω).
The desire of having more,
avarice, cupidity.

πλέος, α, ον, adj. (fr. πλέω, ob-
sol. to be full). Full.

πλευρά, ας, ή, also πλευρόν, οὔ, τό.
The side.

πλέω (R. πλεν), f. πλεύσομαι, p.
πέπλενα. To navigate, to sail,
to be at sea.

πληγή, ης, ή (fr. πλήσσω, to strike).
A blow, a wound.

πληθος, εος, τό (fr. πίμπλημι, to
fill, R. πλε). A great number,

- a crowd, a multitude, abundance.
- εὐλήθω (R. πληθ, 2πλαθ, 3πληθ), f. πλήσω, 2 p. πέπληθα, with pres. sense. Tr. to fill.—Intr. to be full, to abound.
- πληκτρον, ου, τό (fr. πλήσσω, to strike). A plectrum or quill for striking the lyre, usually of ivory or metal.
- πλημμυρίς, ἴδος, ἦ. A flood, an inundation.
- πλήν, adv. with the sense of a prep. with the gen. Above, besides, except.—As an adv. or conj., moreover, besides, unless, but, yet.
- πληρής, ἐς, adj. (fr. πλέος). Full, complete, abounding in.
- πληρώω (R. πληρο), f. -ώσω, p. πεπλήρωκα (fr. πληρής). To make full, to fill, to supply, to fulfil, to fit out.
- πλησιαίτερος, α, ον, adj. comp. of πλήσιος, § 56, 1.
- πλήσιος, α, ον, adj. (fr. πέλας, near). Near, contiguous, neighbouring.—Subst. ὁ πλήσιος, a neighbour.—Neut. as adv. πλήσιον, near.
- πλησμονή, ἦς, ἦ (fr. πίμπλημι, to fill). A filling up, satisfying, a satiating:—satiety.
- πλήσσω, Att. -τιω (R. πληγ, 2πλαγ and πληγ, 3πληγ), f. πλήξω, p. πέπληχα, 2 a. ἐπλήγον, 2 p. πέπληγα. To strike, to wound, to hit.
- πλίνθος, ου, ἦ. A brick, a tile.
- πλοῖον, ου, τό (fr. πλέω, to sail). A ship.
- πλόκαμος, ου, ὁ (fr. πλέω, to plait). A tress, braided hair:—the arms of the polyprus.
- πλόος, ὄου, contr. πλοῦς, πλοῦ, ὁ (fr. πλέω, to sail). Navigation, a sailing, a voyage.
- πλούσιος, α, ον, adj. Rich, wealthy.
- Πλουτεύς, ἔως, Ion. ἦος, ὁ (poet. for Πλούτων). Pluto.
- πλουτέω (R. πλουτε), f. -ήσω, p. πεπλούτηκα (fr. πλοῦτος). To be rich, to become rich.
- πλουτίζω (R. πλουτιδ) f. -ίσω, p. πεπλούτικα (fr. same). To enrich, to make wealthy.
- πλοῦτος, ου, ὁ (fr. πολύ, much, and ἔτος, a year: lit. an abundant year). Abundance, wealth, riches.
- Πλοῦτος, ου, ὁ. Plutus, the god of riches, represented as blind, and with wings.
- Πλούτων, ωνος, ὁ. Pluto, a son of Saturn, he has dominion over the lower world.
- πλύνω (R. πλυν), f. πλύνῶ, p. πέπλυνα. To wash, to rinse, to moisten.
- πνεῖω, poetic for πνέω.
- πνεῦμα, ἄτος, τό (fr. πνέω). Breath, wind, the air, a breeze:—the spirit.
- πνέω (R. πνευ), f. πνεύσω, p. πέπνευκα. To blow, to breathe, to exhale.
- πνίγω (R. πνιγ), f. πνίξω, p. πέπνιχα, 2 a. pass. ἐπνίγην. To strangle, to suffocate, to drown.
- ποδάρκης, ες, adj. (fr. πούς, a foot, and ἀρκέω, to suffice). Lit.

Sufficing with the feet:—hence, *strong of foot, swift-footed*.

ποδῆρης, ες, adj. (fr. ποῦς, the foot, and ἄρω, to join). *Reaching down to the foot, long*.

ποδώκεια, ας, ἡ (fr. ποδώκης). *Swiftness of foot, speed in running*.

ποδώκης, ες, adj. (fr. ποῦς, a foot, and ὠκίς, swift). *Swift of foot, fleet, rapid*.

ποδωκία, ας, ἡ. Same as ποδώκεια.

πόθεν, adv. (fr. ποῦ, where, andθεν, from). *From what place? whence?*

ποθέω (R. ποθε), f. -έσω, oftener -ήσω, p. πεπόθηκα (fr. πόθος). *To desire earnestly, to long for, to regret, to feel the want of, to mourn for*.

πόθος, ου, ὁ. *Desire, a passionate longing for, love, regret*.

ποῦ, adv. interrog. *Where? whither?*

ποιά, ἄς, or ποία, ας, and ποίη, ης, ἡ (poetic for πόα). *A plant, an herb, herbage, grass, foliage*.

ποιέω (R. ποιε), f. -ήσω, p. ποποίηκα. *To make, to do, to perform, to effect, to cause, to prepare*.—κακῶς ποιεῖν, to treat ill, to injure.—ΜΙD. to make for one's self, to regard as.

ποίημα, ἄτος, τό (fr. ποιέω). *A thing made, a work; a poem*.

ποίησις, εως, ἡ, a making, a composing.

ποιητής, οῦ, ὁ (fr. ποιέω). *A poet*.

ποιητικός, ἡ, ὄν, adj. (fr. ποιέω).

Capable of making, efficient, poetical, adapted to poetry.—ἡ ποιητική (scil. τέχνη), the poetic art.

ποικιλία, ας, ἡ (fr. ποικίλλω, to variegate). *Variety, diversity, embroidery*.

ποικίλος, η, ον, adj. *Variegated, diversified, varied, adorned*.

ποικίλως, adv. (fr. ποικίλος). *In a diversified manner, variously*.

ποιμαίνω (R. ποιμαιν, 2 ποιμαῖν), f. -ἄνω, p. πεποίμαγα (fr. ποιμήν). *To pasture cattle, to tend herds*.

ποιμήν, ἑνός ὁ. *A shepherd*.

ποίμνη, ης, ἡ. *A flock, a herd*.

ποίμνιον, ου, τό (by syncope for ποιμένιον). *A flock*.

ποινή, ἡς, ἡ (fr. φένω, obsol. to kill). *Properly compensation for homicide, made to the relations of the deceased*:—hence, *satisfaction, retaliation, punishment, a penalty*.

ποῖος, α, ον, adj. *Of what kind? what? of what size?*

πολεμέω (R. πολεμε), f. -ήσω, p. -ηκα (fr. πόλεμος), and

πολεμίζω (R. πολεμιδ), f. -ίσω, p. -ικα (fr. same). *To make war, to attack, to contend with*.

πολεμικός, ἡ, ὄν, adj. (fr. πόλεμος). *Warlike, fitted for war*.

πολέμιος, α, ον, adj. *Warlike, hostile, οἱ πολέμιοι, enemies*, fr.

πόλεμος, ου, ὁ. *War, battle*.

πολεύω (R. πολεν), f. -εύσω, p. πεπόλευκα (another form of πέλω, same as πάλλω, to throw).

- To turn round, to turn (the soil), to spend one's life.
- πολιορκέω (R. πολιορκε), f. -ήσομαι (fr. πόλις and εἰργνῦμι, to shut in). To invest, to besiege a city.
- πολιορκητής, οὔ, ὁ (fr. πολιορκέω). A besieger of cities, a taker of cities.—Proper name, *Poliorcētes*, a surname of Demetrius.
- πολιός, ἄ, ὄν, adj. Gray, hoary.
- πόλις, εως, ἡ (Ion. ἶος, epic, ηος). A city, a state, a community.
- πολιτεία, ας, ἡ (fr. πολιτεύω). The management of public affairs, a political constitution, a form of government, a mode of life.
- πολίτευμα, ἄτος, τό (fr. πολιτεύω). Management of public affairs, a constitution.
- πολιτεύω (R. πολιτευ), f. -εύσω, &c. (fr. πολιτής). To be a citizen, to manage public affairs.—Mid. to be a politician.
- πολίτης, ου, ὁ (fr. πόλις). A citizen.
- πολιτικός, ἡ, ὄν, adj. (fr. πολιτής). Suitable for, or belonging to a citizen or statesman:—of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.
- πολιτικῶς, adv. (fr. πολιτικός). Under a regular form of government, in organized society.
- πολλάκις, adv. poetic πολλάκι (fr. πολύς, many). Often, frequently.
- πολλαπλάσιος, α, ον, and ος, ον, (fr. same). *Manifold, much greater, much more, many more.*
- πολλαπλάσιων, ον, adj. Same as preceding.
- πολλάχού, adv. (fr. πολύς, many). In many places, in many ways.
- πολύανδριον, ου, τό (fr. πολύς, many, and ἄνθρωπος, a man). A place where many assemble:—hence, a public cemetery.
- πολυανθρωπία, ας, ἡ (fr. πολυανθρωπος). A great concourse of people, population, a crowd.
- πολύανθρωπος, ον, adj. (fr. πολύς, many, and ἄνθρωπος, a man). Thronged with men, very populous.
- πολυάχηνος, ον, and -αυχῆν, ἑνος, adj. (fr. πολύς, large, and αὐχῆν, a neck). Large-necked, strong-necked.
- Πολυβιάδης, ου, ὁ. *Polybiādes*, father of Naucīdes.
- πολύγονος, ον, adj. (fr. πολύς, many, and γόνος, offspring). Very fruitful, productive, prolific.
- πολύδακρυς, υ, and πολυδάκρυτος, ον, adj. (fr. πολύς, many, and δάκρυ, a tear). Weeping much.—Pass. much-weep, deeply lamented.
- πολύδωρος, ον, adj. (fr. πολύς, much, and δῶρον, a gift). That has received rich gifts, having a rich dowry.
- πολύκλαυστος, ον, adj. (fr. πολύς, much, and κλαίω, to weep). Lamenting much.—Pass. much lamented, deeply deplored.

Πολύκλειτος, ου, ὁ. *Polyclētus*, a celebrated statuary of Sicyon.
πολυκοιρᾶνία, ας, ἡ. Ion. πολυκοιρᾶνίη, ης (fr. *πολύς*, many, and *κοιρᾶνος*, a ruler). A plurality of rulers, the government of the many.

Πολυκράτης, εος, ὁ. *Polycrātes*, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμάθης, ἐς, adj. (fr. *πολύς*, much, and *μανθάνω*, to learn) *Very learned.*

πολυμάθια, ας, ἡ (fr. *πολυμάθης*). *Extensive learning.*

Πολυμνία, ας, ἡ (fr. *πολύς* and *ὑμνος*, a song). *Polymnīa*, or *Polyhymnia*, one of the nine muses. She presided over eloquence.

Πολυξένη, ης, ἡ. *Polyxena*, a daughter of Priam.

πολινόμματος, ου, adj. (fr. *πολύς*, and *ὄμμα*, the eye). *Having many eyes.*

πολύπους, -ποδος, ὁ (fr. *πολύς*, and *πούς*, a foot). *A polypus.*

πολύς, πολλή, πολύ, adj. *Much, many, large, abundant.*—(Comp. irreg. *πλείων*, *πλείστος*, § 54).—Pl. οἱ πολλοί, *the many, the multitude.*—Neut. as adv. *πολύ*, much, very, by far.—Also, τὰ πολλά, and τὸ πολύ, *mostly, for the most part.*—*πολὺ μᾶλλον*, much more, rather.

πολυσαρκία, ας, ἡ (fr. *πολύς*, and *σάρξ*, flesh). *Abundance of flesh, corpulency.*

πολύτεκνος, ου, adj. (fr. *πολύς*,

and *τέκνον*, a child). *Having many children, prolific.*

πολυτέλεια, ας, ἡ (fr. *πολυτελής*). *Great expense, pomp, magnificence.*

πολυτελής, ἐς, adj. (fr. *πολύς*, much, and *τέλος*, expense). *Costly, precious, valuable.*

Πολύφημος, ου, ὁ. *Polyphēmus*, one of the Cyclopēs, whose eye Ulysses bored out with a fiery stake.

πολύφωνος, ου, adj. (fr. *πολύς*, and *φωνή*, a voice). *Many-voiced, loquacious.*

πολύχωρος, ου, adj. (fr. *πολύς*, and *χώρα*, space). *Very capacious, spacious.*

πόμα, ἄτος, τό (fr. *πίνω*, to drink, R. πο.) *Drink.*

πομπεύω (R. *πομπευ*), f. -εύσω, p. *πεπόμπευκα* (fr. *πομπή*). *To make a solemn procession, to march in procession.*

πομπή, ἡς, ἡ (fr. *πέμπω*, to send). *A sending:—a solemn procession, a procession.*

Πομπηΐος, ου, ὁ. *Pompey*, a famous Roman commander, The rival and opponent of Cæsar. He was defeated at the battle of Pharsalia.

πονέω (R. *πον*), f. -ήσω, p. *πεπόνηκα* (fr. *πόνος*) Tr. *to work out, to earn.*—Intr. *to labour, to toil, to be weary, to be exhausted, to be troubled or distressed.*

πονηρία, ας, ἡ (fr. *πονηρός*). *Badness, wickedness, a bad condition.*

πονηρός, ἄ, ὄν (fr. πονέω). Trou-
blesome, causing distress.—
Pass. wretched, evil, wicked,
miserable, useless.

πονηρῶς, adv. (fr. πονηρός). In
bad circumstances, wretchedly,
badly.

πόνος, ου, ὄ (fr. πένομαι, to work).
Work, labour, toil, fatigue, dis-
tress.

πόντος, ου, ὄ. The sea.

Πόντος, ου, ὄ (Εὐξείνιος). The
Euxine or Black Sea.

πόπᾶνον, ου, τό (fr. πέπτω, to
cook). A sacrificial cake.

πορεία, ας, ἡ (fr. πορεύω). A de-
parture, a passage, a journey,
a way.

πορεύω (R. πορευ), f. -εύσω, p.
πεπόρευκα (fr. πόρος). To
cause to go, to convey, to trans-
port.—MID. to go, to set out, to
travel.

πορθέω (R. πορθε), f. -ήσω, p.
πεπόρθηκα (fr. πέρθω, to lay
waste). To lay waste, to devas-
tate, to plunder.

πορθμεύς, ἑως, ὄ (fr. πορθμεύω,
to ferry over). A ferryman.

πορθμός, οὔ, ὄ. A strait (over
which is a passage or ferry).

πορίζω (R. ποριδ), f. -ίσω, p.
πεπόριξα (fr. πόρος). To open
or find a way, to effect, to pro-
vide for (another), to devise.—
MID. to provide for one's self,
to earn, to acquire, to contrive.

πόρος, ου, ὄ (fr. πείρω, to pass,
3 R. πορ). A passage.

πόρῳ, adv. (fr. πρό). Towards,
farther on, far, afar off, be-
yond.

πόρῳθεν, adv. (fr. πόρῳ, and
θεν, from). From afar, from
a distance.

πόρτις, ιος, ἡ. A calf, a heifer.

πορφύρεος, ἑα, ἑόν, contr. οὔς, ἄ,
οὔν (fr. πορφύρα, the shell-fish
from which the purple colour-
ing matter is obtained). Pur-
ple, crimson.

πορφύρις, -ίδος, ἡ (fr. same).
A purple garment or robe.

πόρω, obsol. in pres.—2a. ἔπορον,
inf. πορεῖν, &c. (fr. πόρος). To
give, to furnish, to provide, to
present with.

Ποσειδῶν, ὄνος, ὄ. Neptune
(called by the Greeks Posi-
don), the son of Saturn and
Ops, and the god of the sea.

πόσις, εως, Ion. ιος, ὄ. A husband.

πόσις, εως, ἡ (fr. πίνω, to drink,
R. πο). A drinking, drink.

πόσος, η, ον, adj. How much?
how large? of what value?—Pl.
πόσοι; how many?—Adv. πό-
σῳ; by how much?

ποτάμιος, α, ον, adj. (fr. ποτα-
μός). Dwelling in rivers, river.

ποτάμιός, οὔ, ὄ. A river

πότε, adv. interrog. (fr. πός ob-
sol.) When? at what time?—
Indef. ποτέ, not πότε, once,
ever, some time or other, some-
times, perhaps.—πότε... πότε,
now... now,—at one time... at
another.

πότερος, α, ον, adj. pron. (fr. πός,
obsol. and ἕτερος, the other of
the two). Which of the two?
—neut. as adv. πότερον, whe-
ther?

ποτί, Dor. for πρόσ.

πότιμος, ου, ὁ (fr. πίπτω, to fall).

What befalls one, fate, destiny, death, lot.

πότινα, ας, ἡ, adj. (in the fem. only,—a title of respect given to women). *Revered, honoured.*

—Subst. a sovereign, a mistress.

ποτόν, οὔ, τό (fr. πίνω, to drink, R. πο). *Drink.*

πότος, ου, ὁ (fr. same). A drinking, a drink, a Bacchalian festival.

ποτός, ἡ, ὄν, adj. (fr. same). *Fit to drink, potable.*—φάρμακον ποτόν, medicinal drink, a potion.

ποῦ, adv. interrog. (fr. πός, obsol.) *Where? in what place?*—Indef. and enclitic, *some-where, anywhere, almost, about, nearly.*—ποῦ γῆς; *in what part of the world?*—ἦ που, *it would seem indeed.*

πούς, ποδός, ὁ. *The foot.*—ἐν ποδός, *on his very footsteps, closely.*

πράγμα, ἄτος, τό (fr. πράσσω, to do). *A thing done, a deed, an act, an affair, a business, a thing.*

πράν, Dor. for πρην, adv. *Formerly, in former times.*

πράξις, εως, ἡ (fr. πράσσω). *A doing, a deed, an action, a performance, an exploit.*

πρᾶος, ου, and πρᾶος, ου, adj. *Mild, gentle, soft, tame.*

πράσσω, Att. πράττω (R. πραγ), f. πράξω, p. πέπραχα, 2 a. ἔ-

πράγον, 2 p. πέπραχα. *To do, to act, to perform, to manage, to effect.*—ἐν πράσσειν, *to be fortunate, to do well.*—τί πράσσει; *how fares?*

πρᾶτα, Dor. for πρῶτα, n. pl. of πρῶτος.

πρᾶύς, εἶα, ὕ, adj. *Soft, mild, gentle, tame.*

πρᾶώς, and πρᾶως, adv. (fr. πρᾶος). *Softly, gently, mildly, politely, humanely.*

πρέπω. *To be distinguished:—to become, to suit.*—Impers. πρέπει, *it becomes, it is fitting, it relates.*—τὸ πρέπον, *what is becoming.*

πρεσβευτής, οὔ, ὁ (fr. πρεσβείω, to go on an embassy). *An ambassador, a deputy.*

πρέσβυς, υος, and εως, ὁ, as an adj. *Old, ancient:—hence, venerable, revered, esteemed.*—Subst. *an old man; an elder:—an ambassador, a deputy;—hence*

πρεσβύτης, ου, ὁ. *An old man, an elder.*

πρήξις, εως, ἡ, Ion. for πρᾶξις.

πρήσσω, Ion. for πράσσω.

πρίᾶμαι (fr. πρίημι, not in use).

Used only as a first aorist to ἄνέομαι, viz. ἐπρίᾶμην, πρίωμαι, &c. *To buy, to purchase.*

Πρίᾶμος, ου, ὁ. *Priam, the last king of Troy, slain by Pyrrhus at the siege of that city.*

πρην, adv. *Before, sooner, previously, before that.*—πρὶν ἢ, πρὶν . . . πρην, *before that, sooner than, Idioms, 117, 47.*

πρό, prep. governs the genitive only, § 124, 14.—In relation to place, *before, in front of*.—To time, *before, prior to*.—To cause, *for, on account of, because of*.—To comparison, *more than, rather than, in preference to, in place of*.—In composition, *before, for, instead of, forth, forward, &c.*

προαγορεύω, f. -εύσω, &c. (πρό, *beforehand*, and ἀγορεύω, *to announce*). *To announce beforehand, to foretell.*

προάγω, f. προάξω, &c. (πρό, *before*, and ἄγω, *to lead*). *To lead onward, to go before, to convey to, to urge on.*

προαίρεσις, εως, ἡ (fr. προαιρέω). *A deliberate purpose, a resolve, a design, an intention, disposition.*

προαιρέω, f. -ήσω, &c. (πρό, *forth*, and αἰρέω, *to take*). *To take forth from, to take beforehand, to select, to undertake.*—ΜΙD. *to prefer, to resolve upon, to determine.*

προαισθάνομαι, f. -αισθήσομαι, &c. (πρό, *before*, and αἰσθάνομαι, *to perceive*). *To perceive beforehand, to foresee.*

προάστειον, ου, ὄ (fr. πρό, *before*, and ἄστυ, *a city*). *A house in the suburbs. pl. the suburbs.*

προβαίνω, f. -βήσομαι, &c. (πρό, *before*, and βαίνω, *to go*). *To go forward, to advance, to go before, to excel.*

προβάλλω, f. -βάλλω, &c. (πρό, *before*, and βάλλω, *to cast*). *To*

cast before, to place before, to bring forward, to propose:—τὸ προβληθέν, *the subject proposed.*

πρόβατον, ου, τό (fr. προβαίνω). *A sheep.*

προβιβάζω, f. -ἄσω, &c. (πρό, *before*, and βιβάζω, *to carry*). *To carry forward, to advance, to push forward.*

προβλής, γεν. ἤτος, adj. (fr. προβάλλω). *Cast forward, projecting.*

προβοσκίς, ἴδος, ἡ (fr. πρό, *before*, and βόσκω, *to feed*). *Lit. A fore-feeder;—hence, the proboscis or trunk (of an elephant).*

προγίγνομαι, f. -γενήσομαι, &c. (πρό, *before*, and γίγνομαι, *to be*). *To exist before, to precede, to go before.*—οἱ προγεγενημένοι, *the men of former days, ancestors.*

προγόνος, ου, ὄ (fr. προγίγνομαι). *An ancestor, a progenitor.*

προδείκνυμι, f. -δείξω, &c. (πρό, *before*, and δείκνυμι, *to show*). *To hold up to view, to exhibit, to show beforehand.*

προδήλως, adv. (fr. πρόδηλος, *manifest*). *Manifestly, evidently, publicly.*

προδιαβαίνω, f. -βήσομαι, &c. (πρό, *before*, and διαβαίνω, *to cross*). *To cross before, to pass over first.*

προδιδάσκω, f. -δάξω, &c. (fr. πρό, *before*, and διδάσκω, *to teach*). *To teach before or previously.*

προδίδωμι, f. -δώσω, &c. (πρό, before, and δίδωμι, to give).

To give before, to give first, to give to an enemy, to betray, to give up.

Προδῖκος, ου, ὁ. Prodicus, a rhetorician of Cos, the author of the beautiful episode on the choice of Hercules, related by Xenophon in his Memorabilia of Socrates.

προδοσία, ας, ἡ (fr. προδίδωμι). Treachery, a betrayal.

προδοτής, ου, ὁ (fr. same). A traitor, a betrayer.

προεῖδω, and προειδέω, f. -ειδήσω, &c. (πρό, before, and εἶδω, to know). To know beforehand, to look to, to provide for.

πρόεμι, f. -είσομαι, &c. (πρό, before, and εἶμι, to go). To go before, to lead the way, to advance.

προεῖπα, 1 a. and προεῖπον, 2 a. (πρό, before, and εἶπα, &c. to tell, fr. ἔπω, obsol. in pres.) To tell beforehand, to predict, to enjoin, to command.

προερέω, Ion. and προερεῶ, Attic future—pres. not in use (πρό, before, and ἐρέω, and ἐρεῶ, I will say). I will foretell, I will relate beforehand. See ἐρεῶ.

προέρχομαι, f. -ελεύσομαι, &c. (πρό, before, and ἔρχομαι, to go). To go forward, to move onward, to proceed, to come forth, to appear in public.

προέχω, f. -έξω, and -σχῆσω, &c. (πρό, before, and ἔχω, to have).

To have or hold before, to sur-

pass, to excel.

προήκω, f. -ήξω, &c. (πρό, and ἦκω). To go before, to advance.

προθρέω, f. -θρεύσομαι, &c. (πρό, and θρέω, to run). To run before, to run forward, to outrun.

προθυμέομαι, f. -ήσομαι, &c. (πρόθυμος). To be zealous, prompt, to desire earnestly.

προθυμία, ας, ἡ (fr. πρόθυμος). Willingness, activity, zeal.

πρόθυμος, ου, adj. (fr. πρό, before, and θυμός, spirit). Of a forward spirit, willing, eager, prepared, ready, disposed.

προθύμως, adv. (fr. πρόθυμος). Willingly, eagerly, readily.

προιάπτω, f. -άψω, &c. (πρό, before, and ἵαπτω, to hurl). To hurl or throw forward, to send away, to send beforehand.

προΐημι, f. προήσω, &c. (πρό, before, and ἵημι, to send). To send forward, to yield or give up, to abandon.—MID. to emit.

προῖκα, adv. (fr. προϊῶ, a gift). Gratis, without pay.

προίστημι, f. προστήσω, &c. (πρό, before, and ἵστημι, to place).

To place before, to propose:—Intr. in the p. and 2 a. to stand in front of, to defend.—ὁ προεστῶς, an overseer.

προκάθηναι, &c. (πρό, before, and κάθηναι, to sit). To sit down before.

προκἄλέω, f. -κἄλέσω, &c. (πρό, forth, and κἄλέω, to call). To call forth, to summon.—MID. to challenge.

προκάλυμμα, ἄτος, τό (fr. προ-

- καλύπτω, to conceal, viz. by placing something before). A screen, a covering, a veil.
- προκατακαίω, f. -καύσω, &c. (πρό, before, and κατακαίω, to burn). To burn before or beforehand.
- προκατακλίνω, f. -κλινῶ, &c. (πρό, before, and κατακλίνω, to set or cause to lie down, viz. at table). To cause to recline at table in a higher place.—ΜΙD. to recline at table in a higher place, or before others.
- προκαταλαμβάνω, f. -λήψομαι, &c. (πρό, before, and καταλαμβάνω, to seize upon). To seize beforehand, to anticipate, to seize before.
- προκειμαι, f. -κείσομαι, &c. (πρό, before, and κείμαι, to lie). To lie before, to be exposed.
- Πρόκνη, ης, ἥ. Procne, a daughter of Pandion, king of Athens. She was changed into a nightingale.
- προκόπτω, f. -κόψω, &c. (πρό, before, and κόπτω, to cut). Properly, to cut a way forward (as through a forest), to proceed, to advance.
- προκρίνω, f. -κρίνῶ, &c. (πρό, before, and κρίνω, to choose). To choose in preference, to prefer.
- προκύπτω, f. -κύψω, &c. (πρό, before, and κύπτω, to bend down). To bend forward, to project, to look out of (a window), to put forth the head from.
- πρόκωπος, ον, adj. (fr. πρό, in front of, and κόπη, a handle). Held by the handle, held ready (for the onset).
- προλέγω, f. -λέξω, &c. (πρό, before, and λέγω, to say). To say beforehand, to predict, to foretell, to divulge.
- προμαντεύομαι, f. -εύσομαι, &c. (πρό, before, andμαντεύομαι, to prophesy). To prophesy beforehand, to predict, to foretell.
- Πρόμαχος, ον, ὁ. Promachus, a brother of Jason.
- προμετωπίδιον, ον, τό (fr. πρό, before, and μέτωπον, the forehead). The upper part of the forehead, a forehead-band or ornament, a frontlet.
- Προμηθεύς, ἔως, ὁ. Prometheus, a son of Japetus. He stole fire from the chariot of the sun, and brought it to the earth in a reed.
- προνήχομαι, f. -νήξομαι, &c. (πρό, before, and νίχομαι, to swim). To swim before.
- προνοέω, f. -ήσω, &c. (πρό, before, and νοέω, to consider). To consider beforehand.—ΜΙD. to provide for, to take care of.
- προνοητικῶς, adv. (fr. προνοητικός, exercising forethought). With forethought, providently, carefully, circumspectly.
- πρόνοια, ας, ἡ (fr. προνοέω). Previous consideration, forethought, foresight, prudence.
- Πρόξενος, ον, ὁ. Proxenus, a Bœotian, one of the commanders in the expedition of Cyrus,

whose place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοιπορέω, f. -ήσω, &c. (πρό, before, and ὁδοιπορέω, to travel). To travel before, to precede.

προοίμιον, ον, τό (fr. πρό, before, and ὄϊμος, a song). A prelude, an exordium, an introduction:—a promise, a foretaste.

προοράω, f. προόψομαι, &c. (πρό, before, and ὄράω, to look). To look beforehand, to provide against.—Mid. to suspect.

προπάροιθε, adv. (fr. πρό, intens. and πάροιθε, before). Before.

προπάσχω, f. -πείσομαι, &c. (πρό, before, and πάσχω, to suffer). To suffer before, to be previously affected.

προπέμπω, f. -πέμψω, &c. (πρό, before, and πέμπω, to send). To send before, to send forward, to convey, to escort, to conduct on its way, to accompany.

προπετής, ἐς, adj. (fr. πρό, forward, and πέτω, same as πίπτω, to fall). Hanging forwards:—precipitate, rash, foolish.

προπηδάω, f. -ήσω, &c. (πρό, before, and πηδάω, to bound). To bound forward.

προπηλακίζω, f. -ῖσω, &c. (πρό, intens. and πηλακίζω, to trample in the mud). Lit. "To throw into, and trample on, in

the mire."—Hence, to insult, to abuse, to slight.

προπίνω, f. -πίομαι, &c. (πρό, before, and πίνω, to drink). To drink before, to drink to one—to his health, to quaff.

πρόρριζος, ον, adj. (fr. πρό, forth, and ῥίζα, a root). From the roots, from the foundation.

πρός, prep. (governs the genitive, dative and accusative, § 124, 15, primary meaning, passage or transition). With the gen. transition from:—of, for the sake of, on account of, in respect to, by.—With the dative, close to, to, in addition to, besides, with, before, at, upon.—With the acc. towards, to, at, against, with reference to, in comparison with, by, with, &c.—πρός πολὺν χρόνον, for a long time.—πρός καιρὸν, for a time, for the moment.—In composition generally, in addition to, over and above, besides, against, unto:—and often intensive.

προσαγγέλλω, f. -αγγελῶ, &c. (πρός, to, and ἀγγέλλω, to announce). To announce to, to carry intelligence to.

προσαγορεύω, f. -εύσω, &c. (πρός, to, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to call.

προσάγω, f. -άξω, &c. (πρός, to, and ἄγω, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

προσαναπλάσσω, Att. -τιω, f.

- πλάξω, &c. (πρός, *over and above*, and ἀναπλάσσω, *to form anew*). *To form anew upon, or construct besides, to form new inventions still.*
- προσάπτω, f. -άψω, &c. (πρός, *to*, and ἄπτω, *to fasten*). *To fasten to, to apply, to attribute.*
- προσαρτάω, f. -ήσω, &c. (πρός, *unto*, and ἄρτάω, *to join*). *To attach to, to bind to, to unite, to cement.*
- προσανδάω, f. -ήσω, &c. (πρός, *to*, and ἀνδάω, *to speak*). *To speak to, to address.*
- προσβάλλω, f. -βάλλω, &c. (πρός, *to*, and βάλλω, *to cast*). *To cast to, to put to, to contribute to, to run into (port).*
- πρόςγειος, ον, adj. (fr. πρόσ, *towards*, and γέα, *the earth*). *Near the earth, towards the land.*
- προσγίγνομαι, f. -γενήσομαι, &c. (πρός, *in addition*, and γίγνομαι, *to be*). *To be added, to be besides, or in addition.*
- προσδέομαι, f. -δεήσομαι, &c. (πρός, *in addition*, and δέομαι, *to need*). *To need besides, to feel additional want, to be in great want.*
- προσδέχομαι, f. -δέξομαι, &c. (πρός, *in addition*, and δέχομαι, *to receive*). *To receive in addition, to take up, to admit farther, to await.*
- προσδίδωμι, f. -δώσω, &c. (πρός, *in addition*, and δίδωμι, *to give*). *To give in addition, to impart.*
- προσδοκάω, f. -ήσω, &c. (πρός, *intens.* and δοκάω, *to look for*). *To look earnestly for, to expect, to await, to hope.*
- πρόρσειμι, f. -έσομαι, &c. (πρός, *at*, and εἶμι, *to be*). *To be present at, to be there, to be added to.*
- πρόρσειμι, f. -είσομαι, &c. (πρός, *towards*, and εἶμι, *to go*). *To go towards, to approach, to come near.*
- προσεῖπον (πρός, *to*, and εἶπον, *I spoke*), used as 2 a. to προσ-αγορεύω. *I spoke to, I addressed.*
- προσελαύνω, f. -ελάσω, &c. (πρός, *towards*, and ἐλαύνω, *to drive*). *To drive towards, to, or against, to ride up to or against, to attack.*
- προσεξευρίσκω, f. -ευρήσω, &c. (πρός, *in addition*, and ἐξευρίσκω, *to invent*). *To invent in addition, to make additional discoveries.*
- προσέρχομαι, f. -ελεύσομαι, &c. (πρός, *towards*, and ἔρχομαι, *to come or go*). *To come towards, to approach, to go to.*
- προσέτι, adv. (fr. πρόσ, *in addition*, and ἔτι, *still*). *Still farther, besides, moreover.*
- προσεύχομαι, f. -εύξομαι, &c. (πρός, *to*, and εὐχομαι, *to pray*). *To pray to.*
- προσεχής, ἔς, adj. (fr. προσέχω). *Connected with, contiguous, bordering on, neighbouring.*
- προσέχω, f. -έξω, or -σχήσω, &c. (πρός, *to*, and ἔχω, *to hold*). *To*

- hold to, to bring towards.—*προσέχειν νοῦν*, to direct the thoughts to, to observe attentively, to mark.—Intr. to follow, to associate with.
- προσηγορία*, ας, ἡ (fr. *προσαγορεύω*, to salute). A salutation, a name, an epithet.
- προσήκω*, f. -ήσω, &c. (πρός, to, and ἦκω, to come). To come to, to belong to, to be applicable to, to besit, to concern.—Impers. it is fitting, it becomes, it behooves.—Adj. *προσήκων*, ουσια, ον, suitable, proper.—Subst. ὁ *προσήκων*, a relation.
- προσηλώω*, f. -ώσω, &c. (πρός, to, and ἤλώω, to nail). To nail to.
- προσημαίνω*, f. -σημαίνῶ, &c. (πρό, before, and σημαίνω, to signify). To show beforehand, to forebode, to foretell.
- πρόσθε*, adv. before a vowel *πρόσθεν* (fr. πρό, before). Before, in front of, formerly.
- πρόσθετος*, ον, adj. (fr. *προστίθῃμι*, to add to). Additional, adjoined, put on, artificial.
- προσθήκη*, ης, ἡ (fr. same). An addition, something supplementary, a thing given to the bargain or gratis.
- πρόσθιος*, α, ον, adj. (fr. *πρόσθε*). Anterior, fore, in front.—τὰ *πρόσθια σκέλη*, the fore legs.
- προσίσχω*, same as *προσέχω*.
- προσκαλέω*, f. -καλέσω, &c. (πρός, to, and καλέω, to call). To call to, to call upon.—Mid. to invite.
- πρόσκειμαι*, f. -κείσομαι, &c. (πρός, near, and κείμαι, to lie). To lie near, to press upon, to beset.
- προσκομιζέω*, f. -ῖσω, &c. (πρός, to, and κομιζέω, to bring). To bring to.
- προσκυνέω*, f. -ήσω, &c. (πρός, intens. and κυνέω, to kiss). To adore, to salute reverently.
- προσλαμβάνω*, f. -λήψομαι, &c. (πρός, in addition, and λαμβάνω, to take). To take in addition, to acquire besides, to appropriate, to comprehend.
- πρόσοδος*, ου, ἡ (fr. πρόσ, unto, and ὁδός, a way). A way to, an approach, an entrance:—revenue, income.
- προσπασσαλεύω*, and *-παταλεύω*, f. -εύσω, &c. (πρός, to, and πασσαλεύω, to peg). To fasten to with a peg, to nail to or on.
- προσπελάζω*, f. -πελάσω, &c. (πρός, to, and πελάζω, to draw near). To draw near unto, to approach.
- προσπίπτω*, f. -πεσοῦμαι, &c. (πρός, unto, and πίπτω, to fall). To fall out to, to happen to, to light upon, to come in contact with, to meet, to attack.
- προσπλάσσω*, Att. -πλάττω, f. -πλάσω, &c. (πρός, to, and πλάσσω, to form). To form upon, to paste on, to fix to.
- προσποιέω*, f. -ήσω, &c. (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, f. -ήσω, &c. (πρός, against, and πολεμέω, to wage war). To wage war against.

προσπορίζω, f. -ίσω, &c. (πρός, in addition to, and πορίζω, to procure). To procure in addition, to acquire, to provide, to add to, to occasion.

πρόσταγμα, ἄτος, τό (fr. πρόσ-τάσσω). An order, a command.

προστάσσω, Att. -τάττω, f. -τάξω, &c. (πρός, in addition, and τάσσω, to order). To order in addition, to enjoin further, to ordain, to command strictly, to place in command.

προστερνίδιον, ου, τό (fr. πρό, before, and στήνον, the breast). A breast-plate.

προστίθημι, f. προσθήσω, &c. (πρός, in addition, and τίθημι, to place). To put or place to, to add to, to annex, to attribute, to impute.

προστίμησις, εως, ἡ (fr. προστιμύω, to decree a punishment). The assigning a punishment, a sentence, a punishment.

προσφέρω, f. προσοίσω, &c. (πρός, to, and φέρω, to bring). To bring to, to offer, to apply.—Mid. to bring one's self to, i. e. to come to, to arrive at, to assault, to conduct one's self towards, to treat.

πρόσφημι, &c. (πρός, to, and φημί, to speak). To speak to, to address, to accost.

προσφιλής, ές, adj. (πρός, to, and φίλος, dear). Dear to, beloved, acceptable, cherished.

πρόσω, adv. (fr. πρό, forward). Forward, farther on, afar, far.—Comp. προσωτέρω, προσωτάτω.

προσωνυμία, ας, ἡ (fr. πρόσ, in addition, and ὄνομα, a name). A surname, an epithet.

πρόσωπον, ου, τό (fr. πρόσ, to or towards, and ὤψ, the eye). The countenance, the mien, the appearance.

προτείνω, f. -τενῶ, &c. (πρό, before, and τείνω, to stretch). To stretch before, to extend, to hold out to, to present.

προτερέω (R. προτερε), f. -ήσω, p. πεπροτέρημα (fr. πρότερος). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ου, adj. (comp. fr. πρό, before). Anterior, prior, preceding, earlier.—Adv. πρότερον, before, previously.

προτιθήμι, f. -θήσω, &c. (πρό, before, and τίθημι, to place). To place before, to bring forward, to propose, to publish.

προτιμάω, f. -ήσω, &c. (πρό, before, τιμάω, to prize). To prize more highly, to esteem more, to prefer.

προτρέπω, f. -τρέψω, &c. (πρό, forward, and τρέπω, to turn). To push forward, to urge on, to impel, to incite, to warn.

προτρεπτικός, ή, όν, adj. (fr. προτρέπω). Tending to urge forward, exciting, stimulating, encouraging.

προτρέχω, f. -δραμοῦμαι, &c. (πρό, before, and τρέχω, to

- run). *To run before, to outstrip.*
- προῦργον, adv. (for πρὸ ἔργου). *Useful, expedient, of advantage.*
- προφαίνω, f. -φᾶνω, &c. (πρό, before, and φαίνω, to show). *To hold out to view, to exhibit, to foreshow.*
- πρόφᾶσις, εἰς, ἡ (fr. προφαίνω). *A pretext, a pretence, an excuse, a cause, or occasion.*
- προφερέης, ἐς, adj. (fr. προφέρω). *Preferable, superior, distinguished, excellent.*
- προφέρω, f. προοίσω, &c. (πρό, before, and φέρω, to bring). *To bring forward, to bring before, to bring to view, to make evident.—Mid. to bring one's self forward, to boast.*
- προφεύγω, f. -φεύξομαι, &c. (πρό, before, and φεύγω, to flee). *To flee before, to escape.*
- προφήτης, ου, ὁ (fr. πρό, before, and φημί, to tell). *A prophet, a soothsayer, a diviner.*
- πρόφρων, ου, adj. (fr. πρό, before, and φρήν, mind). *With a forward mind, ready, willing, cordial:—prudent, circumspect.*
- προφυλάσσω, and Att. -τιῶ, f. -φυλάξω, &c. (πρό, before, and φυλάσσω, to watch). *To watch before, to guard, to protect.—Mid. to guard against.*
- προχέω, f. -χεύσω, &c. (πρό, forth, and χέω, to pour). *To pour forth, to pour out.—Mid. to flow out.*
- προχωρέω, f. -ήσω, &c. (πρό, forward, and χωρέω, to go). *To go forward, to proceed, to advance, to increase, to grow.*
- πρώω (R. προ), f. πρώσω, p. πέπρωκα (by Metath. for πόρω). *To allot.—Perf. pass. πέπρωμαι, plur. πεπρώμην.*
- πρύμνα, Ion. πρύμνη, ης, ἡ (fem. of πρύμνος, the extreme). *The poop of a vessel, the stern.*
- Πρυτανεῖον, ου, τό. *The Prytanēum, a large public building at Athens, in which the Prytanes, or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.*
- πρώην, adv. *Lately, recently, formerly, previously.*
- πρωί, adv. *Early, in the morning.*
- πρωῖος, α, ου, adj. (fr. πρωί). *Early.—Comp. πρωιαίτερος, πρωιαίτατος, § 56.*
- πρωῶν, ας, ἡ (fr. πρό, before). *The prow, the forepart of a ship.*
- πρῶτα, adv. (neut. pl. of πρῶτος). *In the first place, first.*
- πρωτεῖον, ου, τό (fr. πρωτεύω). *The first place, the palm, the highest rank.*
- Πρωτεσίλαος, ου, ὁ. *Protesilāus, a Grecian chief, first landed and first killed, at the siege of Troy.*
- πρωτεύω (R. πρωτευ), f. -εύσω, p. πεπρώτευνα (fr. πρῶτος). *To be the first or best, to bear the palm, to excel.*

πρῶτος, η, ον, adj. (superl. fr. πρό, before, as if πρότατος, πρό-ατος). *First*.—Adv. πρῶτον, and πρώτως, *first, in the first place*.—τὸ μὲν πρῶτον, *at first*.
πταίρω (R. πταιρ, 2 πτῆρ), f. πτῆρῶ, 1 a. ἐπταῖρα, 2 a. ἐπταῖρον. *To sneeze*.

πιτελέᾱ, ας, ἦ. *The elm tree*.
πτερόεις, όεσσα, οεν, adj. (fr. πτέρον). *Winged, having wings*.

πτέρον, ου, τό (fr. πέτομαι, *to fly*). *A wing, a pinion*.

πτερόω (R. πτερο), f. -ώσω, p. ἐπιτέρωκα (fr. πτέρον). *To furnish with wings, to fledge*.

πτέρυξ, ὕγος ἦ (fr. πτέρον). *A wing, a plume, a pinion*.

πτερωτός, ἦ, όν, adj. (fr. πτερόω). *Winged, furnished with pinions*.

πτηνός, ἦ, όν, adj. (fr. πτῆμι, ob- sol. 2 a. ἔπτην, *to fly*). *Having wings, winged*.

πιτόεω (R. πιοε), f. πιοήσω, p. ἐπιτόηκα. *To cause terror, to strike with dread, to cause to fly away, to frighten away*.

Πτολεμαίος, 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.

πτωχός, ἦ, όν, adj. (fr. πτώσσω, *to crouch*). *That begs from door to door, poor, wretched*.—Subst. ό πτωχός, *a beggar*.

Πυγμαῖοι, ων, οί. *The Pigmies, a fabled nation of dwarfs*.

Πυθαγόρας, ου, ό. *Pythagoras, a celebrated Grecian philosopher of Samos*. He flourished about 500 B. C.

Πυθαγορικός, ἦ, όν, adj. *Pythagorean*.—Subst. *a disciple of Pythagoras*.

Πύθων, ωνος, ό. *Python, a celebrated serpent killed by Apollo*.

πυκάζω (R. πυκαδ), f. -ἄσω, p. πεπύκῃκα (fr. πύκα, *closely*). *To compress, to cover, to surround, to deck profusely*.

πυκῆνός, ἦ, όν, adj. *poetic for*

πυκνός, ἦ, όν, adj. (fr. πύκα, *closely*). *Thick, close, compact, crowded, frequent, numerous, firm:—intelligent, prudent*.

πύλη, ης, ἦ. *A gate, a pass*.

Πύλαι, ᾶν, αἰ (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 the whole Persian army, B. C. 480*.

πυλωρέω (R. πυλωρε), f. -ήσω, &c. (fr. πυλωρός, *a gatekeeper*). *To keep watch at the gate, to be a gatekeeper, to watch*.

πυνθάνομαι (R. πευθ, 2 πῦθ), f. πεύσομαι, p. πέπνσομαι, 2 a. ἐπῦθόμην. *To inquire, to question, to learn by inquiry, to ascertain, to perceive*.

πυξοειδής, ές, adj. (fr. πύξος, and εἶδος, *appearance*). *Resembling the box tree*.

πύξος, ου, ἡ. *The box tree.*
 πῦρ, πῦρός, τό. *Fire.*
 πῦρά, ἄς, ἡ (fr. πῦρ). *A pile of wood for burning, a funeral pile.*
 πύργος, ου, ὁ. *A tower.*
 πυρίπνοος, ον, adj. (fr. πῦρ, and πνέω, to breathe). *Fire-breathing.*
 Πυριφλεγέθων, οντιος, ὁ (fr. πῦρ, fire, and φλέγω, to burn). *Pyriphlegethon, a river in the lower world which rolled waves of fire.*
 πῦρός, οὔ, ὁ. *Wheat.*
 πῦρόω (R. πῦρο), f. -ώσω, p. πεπύρωκα (fr. πῦρ, fire). *To set on fire, to burn, to heat.*
 πυρπολέω (R. πυρπολεῖ), f. -ήσω, &c. (fr. πῦρ, fire, and πολέω, to turn round). *To light up a fire, to set on fire, to lay waste with fire.*
 Πύρρα, ας, ἡ. *Pyrrha, the wife of Deucalion.*
 πύρραξιζω (R. πύρραξις), f. -ίσω (fr. πύρραξις, the Pyrrhic dance, a dance performed in full armour). *To dance the Pyrrhic dance.*
 Πύρρος, ου, ὁ. *Pyrrhus, a celebrated king of Epirus.*
 πω, Enclitic particle (fr. πός, absol.) *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, (R. πωλεῖ), f. -ήσω, p. πεπώληκα (fr. πολέω, to turn round). *To go about and*

barter, or sell goods, to trade, to sell, to exchange.
 πῶμα, ἄτος, τό. *A cover, a lid.*
 πώποτε, adv. (fr. πω, and ποτέ, ever). *Ever, at any time, at some time.*
 πῶς, adv. With the circumflex, interrogative, *how? in what way?*—Without the accent, as enclitic, indefinite, *anyhow, in some way or other, in any way somehow.*

P.

ῥα, enclitic particle (epic for ἄρα). *Then, thereupon, indeed, &c.*
 ῥάβδος, ου, ἡ. *A staff, a rod, a wand.*
 Ῥαδάμανθυς, υος, ὁ. *Radamanthus, a son of Jupiter and Eurōpa, who, for his justice upon earth, was made one of the judges of the lower world.*
 ῥάδιος, α, ον, adj. *Easy, light, complaisant.*—Comp. ῥάων, ῥᾶσιος, § 53, 3.
 ῥαδίως, adv. (fr. ῥάδιος). *Easily.*
 ῥαθυμίω (R. ῥαθυμίε), f. -ήσω, p. ἐῤῥαθυμῆκα (fr. ῥαθυμός, easy-minded). *To be easy-minded, to be careless, negligent, or free from care.*
 ῥαθυμία, ας, ἡ (fr. ῥαθυμίω). *Carelessness, indolence, negligence, ease, leisure.*
 ῥάκος, εος, τό (fr. ῥήγνυμι, to rend). *A piece torn of:—a rag, a shred, a tattered garment.*

ῤάξ, ῤάγος, ἦ. *A grape, a grape stone.*

ῤῶστος, superl. of ῤάδιος, which see.

ῤάχις, εως, and ιος, ἦ. *The backbone, the back.*

ῤάων, comp. of ῤάδιος, which see.
Ῥέα, ας, ἦ. *Rhea, wife of Saturn, and mother of the gods.*

ῤέεθρον, Ion. and poetic for ῤεῖθρον.

ῤέζω (R. ῤεγ, and ἐργ, 3 ὀργ), f. ῤέξω, and ἔργω, 2 p. ἔοργα (fr. ἔργω, obsol.) *To do, to perform, especially, to sacrifice.*

ῤεῖα, adv. (fr. ῤάδιος). *Easily.*

ῤεῖθρον, ου, τό (fr. ῤέω; to flow). *A stream.*

ῤέμβω (R. ῤεμβ). *To turn round.*
MID. *to turn one's self round, to go astray, to wander.*

ῤεῦμα, ἄτος, τό (fr. ῤέω). *A stream.*

ῤέω (R. ῤεῦ and ῤυε, 2 ῤυ), f. ῤεύσομαι, p. ἔρῤύηκα, 1 a. ἔρῤέεσσα, f. pass. ῤυήσομαι, 2 a. pass. ἔρῤύην. *To flow, to run, to flow down.*

ῤέω (R. ῤε), obsol. in pres., for which φημί is used. Tenses used are, p. εἶρηκα, p. pass. εἶρημαι, 1 a. pass. ἔρῤύθη and ἔρῤέθη, 3d f. εἰρήσομαι. *To say, to tell, to speak.*

ῤῆγμα, ἄτος, τό (fr. ῤῆγνυμι). *A rent, a strain, a fracture.*

ῤῆγνυμι (R. ῤηγ, 2 ῤαγ, 3 ῤωγ), f. ῤῆξω, 2 a. pass. ἔρῤάγην. *To rend, to tear, to break.*— 2d perf. intr. ἔρῤάγα, *to be torn in pieces, to break loose.*

ῤῆμα, ἄτος, τό (fr. ῤέω, obsol. to speak). *A word, a saying.*

ῤῆτωρ, ορος, ὁ (fr. same). *A public speaker, an orator, a rhetorician.*

ῤητῶς, adv. (fr. same). *Expressly said, literally, accurately defined.*

ῤιγέω (R. ῤιγε, 3 ῤιγ), f. -ῤίσω, p. m. ἔρῤίγα, with a pres. sense (fr. ῤιγος, cold). *To stiffen with cold, to freeze, to shiver with cold:—to become stiff with dread.*

ῤίζα, ης, ἦ. *A root.*

ῤιζοτόμος, ου, ὁ (fr. ῤίζα, and τέμνω, to cut). *A root-gatherer, one that cuts and gathers roots, a sort of nickname for physicians.*

ῤιζόω (R. ῤίζω), f. -ώσω, p. ἔρῤίζωκα (fr. ῤίζα). *To cause to take root.*—MID. *to take root, to strike root.*

ῤίν, ῤίνος, and ῤίς, ῤίνος, ἦ. *The nose.*—αἱ ῤίνες, *the nostrils.*

ῤινόκερως, ωτος, ὁ (fr. ῤίς, and κέρας, a horn). *The rhinoceros.*

ῤίον, ου, τό. *The summit of a mountain, a peak, a promontory.*

ῤιπτέω, same as

ῤίπτω (R. ῤίφ), f. ῤίπω, p. ἔρῤίφα, 2 a. ἔρῤίφον. *To throw, to hurl, to cast, to beat down, to cast away.*

ῤοδίνος, ἦ, ὄν, adj. (fr. ῤόδον). *Made of roses.*

ῤόδον, ου, τό. *The rose.*

ῤόος, ῤόου, contr. ῤοῦς, ῤοῦ, ὁ (fr. ῤέω, to flow). *A stream, a current.*

ρόπαλον, ου, τό (fr. ῥέπω, to bend upon). A club, a staff.

ρόφω (R. ῥοφε), f. -ήσω, p. ἐφ-όφωκα. To sip, to sup up, to drink, to taste.

ῥύγχος, εος, τό (fr. ῥύζω, to snarl like an angry dog). Properly, the distorted visage of an angry dog:—commonly, a snout, a bill, a beak.

ῥυθμός, οὔ, ὁ. Rhythm, measured movement, cadence, the beat, music, measure.

ῥύμμα, ἄτος, τό (fr. ῥύπτω, to cleanse). That which is used for cleansing, a cleansing process.

ῥύομαι (R. ῥυ), f. ῥύσομαι, &c. See ἐρύω. To rescue, to preserve, to deliver, to restrain.

Ῥωμαῖος, ου, ὁ. A Roman.

ῥωμαῖός, α, ον, adj. (fr. ῥώμη). Robust, strong.

ῥώμη, ης, ἡ (fr. ῥώννυμι). Strength, vigour, might.

Ῥώμη, ης, ἡ. Rome.

ῥώννυμι, and ῥωννύω (R. ῥω), f. ῥώσω, p. ἐῤῥώκα. To strengthen, to fortify, to confirm.

Σ.

σᾶγήνη, ης, ἡ. A net.

σαίνω (R. σαιν, 2 σαν), f. σαῖνῶ, p. σέσαγκα (akin to σείω). To shake, to move or wag the tail (as a fawning dog);—hence, to fawn, to flatter, to fawn upon.

σαίρω (R. σαιρ, 2 σαρ, 3 σηρ),

f. σαῖρῶ, 2 p. σέσηρα. To grin.—to sweep, to brush, to clean.

Σαλαμίς, ἴνος, ἡ. Salamis.—1. An island off the coast of Attica, celebrated for the great victory obtained by the Greeks over the Persians in its vicinity.—2. A city on the eastern shore of Cyprus.

Σαλμυδησσός, οὔ, ἡ. Salmysesus, a city of Thrace on the Euxine.

Σαλμωνεύς, έως, ὁ. Salmones, a king of Elis who styled himself Jupiter, and sought to imitate thunder and lightning.

σαλπικτής, οὔ, ὁ (fr. σαλπίζω, to sound a trumpet). A trumpeter.

σάλπιγξ, ιγγος, ἡ. A trumpet.

Σάμιος, ου, ὁ. A Samian, an inhabitant of Samos.

σάνδαλον, ου, τό. A sandal.

σαπρός, ά, όν, adj. (fr. σήπω, to corrupt). Decayed, corrupted, spoiled, useless.

Σαπφώ, όος, contr. οὔς, ἡ. Sappho, a celebrated poetess of Lesbos, flourished B. C. 610.

Σάρδεις, ων, αἰ. Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.

σαρκοβόρος, ον, adj. (fr. σάρξ, and βορά, food). Carnivorous, using flesh as food.

σαρκοφάγος (R. σαρκοφάγε), f. -ήσω (fr. σάρξ and φάγειν, to eat). To eat flesh, to be carnivorous.

σάρξ, σαρκός, ἡ. Flesh.

σατραπεύω (R. σατραπεύ), f. -είσω (fr. σατραπής). *To be a satrap, to rule as a satrap.*
 σατραπής, ου, ὁ. *A satrap, a Persian governor.*
 σάτυρος, ου, ὁ. *A satyr.*
 σαντοῦ, ἦς, contr. for σαυτοῦ, ἦς.
 σαφής, ἐς, adj. *Manifest, clear, evident, plain.*
 σαφῶς, adv. (fr. σαφής). *Manifestly, clearly, evidently, &c.*
 σβέννυμι (R. σβε), f. σβέσω, p. ἔσβηκα, p. pass. ἔσβεσμαι. Tr. *To extinguish, to quench.*—
 —Perf. ἔσβηκα, and 2 a. ἔσβην, intr. *to go out, to become extinguished.*
 σεαντοῦ, ἦς, reflex. pron. § 63 (fr. σοῦ, of thee, and αὐτοῦ, self). *Of thyself, thine.*
 σέβομαι (R. σεβ), f. σέβομαι, p. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of.*
 σέθεν, poet. for σοῦ, § 70
 σεῖο, Ion. for σοῦ, § 70.
 σειρά, ἄς, ἥ (fr. εἶρω, to tie). *A cord, a rope, a chain.*
 σεισμός, οὔ, ὁ (fr. σείω, to shake). *A shaking, an earthquake.*
 Σέλευκος, ου, ὁ. *Seleucus, one of Alexander's generals, surnamed Nicator, or the victorious.*
 σελήνη, ἦς, ἥ. *The moon.*
 σέλινον, ου, τό. *Parsley.*
 Σεμέλη, ἦς, ἥ. *Semele, daughter of Cadmus, and mother of Bacchus.*
 σεμνός, ἥ, ὄν, adj. (fr. σέβομαι, to revere). *Venerable, revered, holy, solemn, honourable.*—σεμ-

νός τις, a grave sort of person.
 σεμνῆνω (R. σεμνν), f. -ῆνῶ (fr. σεμνός). *To make venerable.*—
 MID. *to be proud of, to boast of, to be arrogant.*
 Σερίφιος, ου, ὁ. *A Seriphian, an inhabitant of Seriphus, one of the Cyclades.*
 σεῦ, Æolic for σοῦ, gen. of σύ, § 70.
 Σεύθης, ου, ἦ. *Seuthes, a name common to several of the Thracian kings.*
 σηκός, οὔ, ὁ. *An inclosed place:—a fold, a pen, a stable:—a sepulchre, a temple, a shrine.*
 σῆμα, ἄτος, τό. *A sign, a mark:—a gravestone, a tomb.*
 σημαίνω (R. σημαίν, 2 σημάιν), f. -ἄνῶ, p. σεσήμαγκα (fr. σῆμα, a mark). *To point out, to show, to signify, to command.*
 σημεῖον, ου, τό (fr. σῆμα). *A sign, a proof, an indication.*
 σθένω (R. σθεν), f. σθενῶ (fr. σθένος, strength). *To be strong, to be able, to have power.*
 σιγᾶω (R. σιγα), f. -ήσω, p. σεσίγηκα (fr. σιγή). *To be silent, to keep silence.*
 σιγή, ἦς, ἥ. *Silence.*
 σιδήρεος, ἐα, ἐον, contr. οὔς, ἄ, οὔν, adj. (fr. σίδηρος). *Of iron, iron.*
 σίδηρος, ου, ὁ. *Iron:—a sword.*
 Σιδών, ὄρος, ἥ. *Sidon, an ancient and wealthy city of Phœnicia.*
 Σιδώνιος, α, ον, adj. *Sidonian.*
 Subst. a Sidonian.

Σικελία, ας, ἡ. *Sicily*, the largest island in the Mediterranean, south of Italy.

Σικελικός, ἡ, ὄν, adj., same as.

Σικελός, ἡ, ὄν, adj. *Sicilian*.—Subst. οἱ Σικελοί, *the Sicilians*.

Σιλανός, οὔ, ὁ. *Silanus*, an officer of Cyrus, belonging to Ambracia.

Σιλοῦῖος, ου, ὁ. *Silvius*, son of Æneās, and third king of Alba.

σιμός, ἡ, ὄν, adj. *Flat-nosed*:—bent, turned up, oblique, steep.

Σιμωνίδης, ου, ὁ. *Simonides*, a celebrated poet of Ceos, B. C. 566.

σίνω (R. σιν), act. not used.—Mid. σίνομαι, used only in pres. and imperf. *To hurt, to injure, to destroy, to plunder*.

Σινωπέυς, έως, ὁ. A *Sinopian*, a citizen of *Sinope* on the Euxine.

Σίπυλος, ου, ὁ. *Sipylus*, a mountain of Lydia in Asia Minor.

Σίσυφος, ου, ὁ. *Sisyphus*, a son of Ædōlus, distinguished for his craftiness.

σιτᾶγωγός, ὄν, adj. (fr. σῖτος, *corn*, and ἄγω, *to convey*). *Conveying corn or provisions*.

σιτέω (R. σῖτε), f. -ήσω, p. σεσῖτηκα (fr. σῖτος). Tr. *to feed, to nourish*.—Mid. *to help one's self to food, to feed upon, to eat, to feast upon*.

σιτίζω (R. σιτιδ), f. -ίσω, p. σεσῖτικα (fr. σῖτος). *To feed abundantly, to fatten*.—Mid. *to fatten one's self, to eat*.

σιτίον, ου, τό (fr. σῖτος). *Food, provisions, nourishment*.

σίτος, ου, ὁ. *Wheat, corn, bread, food, provision*.—Pl. τὰ σῖτα.

σιωπάω (R. σιωπα), f. -ήσω, p. σεσιώπηκα (fr. σιωπή). *To remain silent, to refrain from speaking*.—σιγάω, properly signifies *taceo, to cease from speaking*.—σιωπάω, *sileo, not to speak*.

σιωπή, ἡς, ἡ. *Silence*.

σκαίος, ά, ὄν, adj. *Left, on the left side*:—*unlucky, awkward*:—*western, towards the west*.

σκάπτω (R. σκαφ), f. σκάψω, p. ἔσκαφα. *To dig*.

σκάφος, εος, τό (fr. σκάπτω). *Something hollowed or dug out, a boat, a skiff, a vessel, a raft*.

σκεδάζω (R. σκεδαδ), f. -άσω, p. pass. ἐσκεδασμαι (fr. κείζω, Th. κέω, *to cleave*). *To scatter, to put to flight*.

σκεδάννυμι, and σκεδαννίω, same as σκεδάζω.

σκέλος, εος, τό. *The leg*.

σκέπτομαι (R. σκεπ), f. σκέφομαι, p. ἔσκεμμαι (fr. σκέπω, *to cover*). *To look from afar* (shading the sight with the hand), *to look forward or around, to contemplate, to examine closely*.

σκενάζω (R. σκεναδ), f. -άσω, p. ἐσκεύακα (fr. σκενή). *To prepare, to arrange, to get ready, to fit out, to put on*.

σκενασία, ας, ἡ (fr. σκενάζω). *Preparation, equipment*.

σκευή, ἦς, ἦ. *Equipment, armour, dress, attire.*

σκεῦος, εος, τό. *A vase, a vessel:—a tool, an implement, a weapon:—an article of dress:—a piece of furniture:—baggage.*

κηνή, ἦς, ἦ. *A tent, a hut, a stage, a scene.*

σκῆπτρον, ου, τό (fr. σκῆπτω). *A staff, a sceptre.*

σκηπτούχος, ου, ὁ (fr. σκῆπτρον, and ἔχω, to hold). *A sceptre-bearer, a sovereign, a satrap, or governor of a province.*

σκήπτω (R. σκηπ), f. σκίψω, p. ἔσκηφα. *To place on the ground, to fix (a staff) for the purpose of supporting.—MID. to lean or rest upon for support:—to dissemble, to pretend.*

σκιά, ἄς, ἦ. *A shadow, a shade.*

σκιρτάω (R. σκιρτα), f. -ήσω, p. ἐσκίρτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ἄ, ὄν, adj. *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἦ (fr. σκληρός). *Hardness, roughness, &c.*

σκόπελος, ου, ὁ (fr. σκόπος). *A height, an eminence, a lofty rock (commanding an extensive view).*

σκοπέω (R. σκοπε), f. -ήσω, p. ἐσκόπηκα (fr. σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, οῦ, ὁ (fr. σκέπτομαι, to

look around). *A watch, a scout:—an aim, an object, a mark.*

σκορπίος, ου, ὁ. *The scorpion.*

Σκύθης, ου, ὁ. *A Scythian.*

Σκῦθία, ας, ἦ. *Scythia, a country embracing a large portion of Northern Asia.*

Σκυθικός, ἦ, ὄν. *Scythian.*

σκυθρωπός, ἦ, ὄν, adj. (fr. σκυθρός, morose, and ὤψ, the countenance). *Having a morose look, a gloomy aspect.*

σκύλαξ, ἄκος, ὁ. *A young animal, commonly, a young dog, a whelp.*

Σκύλλα, ης, ἦ. *Scylla, a daughter of Nisus, king of Megāra.*

σκύμνιον, ου, τό (dim. of σκύμνος). *A young animal, the young, a cub.*

σκύμνος, ου, ὁ. *A young animal.*

σκυτάλη, ης, ἦ (fr. σκυτός, a skin).

A scytāle, a small roller, round which a strip of skin was wound, edge to edge, on which secret communications were written lengthwise, and which being unwound, could be read only by rewinding it on a roller of the same size. This was a Spartan mode of secret writing.

σκώπτω (R. σκωπ), f. σκώψω, p. ἔσκωφα. *To scoff, to deride, to banter, to mock, to jest.*

σμηνοργός, οῦ, ὁ (fr. σμῆνος, a swarm of bees, and ἔργον, work). *A bee-master, one who has a swarm of bees.*

σμύχω (R. σμῦχ, § 82, Obs. 2), f. σμύζω, p. ἔσμυχα. *To smoulder.*

σοβέω (R. σοβε), f. -ήσω, p. σε-
σόβηκα. *To move, to drive off,*
to urge forward.—Intr. *to*
hasten.

Σόλων, ωνος, ὁ. *Solon*, one of
the seven wise men of Greece,
B. C. 594.

σός, σή, σόν, poss. pron. (fr. σύ,
thou). *Thy, thine.*

Σοννιάς, ἄδος, ἡ, adj. *Sunian.*

Σούνιον, ου, τό. *Sunium*, a pro-
montory on the southern ex-
tremity of Attica, on which
was a temple of Minerva, from
which she was called *Sunias*.

Σοῦσα, ων, τά. *Susa*, a city of
Susiana in Persis.

Σοφαίνετος, ου, ὁ. *Sophænētus*,
an officer in the army of Cy-
rus. He was from Stymphla-
lus, a small town in Arcadia.

σοφία, ας, ἡ (fr. σοφός). *Wisdom.*

σοφιστής, ου, ὁ (fr. σοφίζω, to
render wise). *A teacher of*
wisdom:—a sophist.

Σοφοκλῆς, έους, ὁ. *Sophocles*, a
celebrated Greek tragic poet,
born at Colōnus, B. C. 495.

σοφός, ή, όν, adj. *Wise.*

σπανίζω (R. σπανιδ), f. -ῖσω,
p. ἐσπάνηκα (fr. σπάνις). *To*
want, to be destitute.

σπάνιος, α, ον, adj. *Rare, scarce.*

σπάνις, εως, ἡ (fr. σπανός, scarce).
Want, scarcity, indigence.

σπανίως, adv. (fr. σπάνιος,
scarce). *Scarcely, rarely, sel-*
dom.

σπαργάνον, ου, τό (fr. σπάργω,
to swathe). *A swathing cloth,*
or band.

Σπάρτη, ης, ἡ. *Sparta*, a cele-
brated city of Greece, the
capital of Laconia.

Σπαρτιάτης, ου, ὁ. *A Spartan.*

σπᾶω (R. σπα), f. σπᾶσω, p.
ἔσπᾶκα. *To draw, to drag,*
to draw up, to drink.

σπείρω (R. σπειρ, 2 σπᾶρ, 3
σπορ), f. σπερῶ, p. ἔσπαρκα,
2 a. ἔσπᾶρον. *To sow, to scat-*
ter seed.

σπένδω (R. σπενδ), f. σπέισω.
To pour out a liquid, to offer
a libation, to ratify a treaty
(by solemn rites).—MID. *to*
conclude a treaty, to make a
league or covenant.

σπέρμα, ἄτος, τό (fr. σπείρω).
Seed.

σπεύδω (R. σπευδ), f. σπέύσω,
p. ἔσπευκα. Tr. *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 ex-
tend). *A span.*

Σπινθᾶρος, ου, ὁ. *Spinthārus*,
a Corinthian architect.

σπλαγχνεύω (R. σπλαγχνευ), f.
-εύσω, p. ἐσπλάγχνευκα (fr.
σπλάγγνον). *To inspect the*
entrails of a victim, to pre-
dict from inspecting the en-
trails.

σπλάγγνον, ου, τό, pl. τὰ σπλάγγ-
να. *The entrails.*

σπόγγος, ου, ὁ. *A sponge.*

σπονδή, ης, ἡ (fr. σπένδω). *A*
libation.—Pl. *a treaty, a truce,*

because commonly ratified by libations.

σπουδάζω (R. σπουδαδ), f. -ἄσω, p. ἐσπούδακα (fr. σπουδή). *To be earnest, to be zealous, to apply earnestly, to hasten.*

σπουδή, ἤς, ἥ (fr. σπεύδω). *Earnestness, zeal, activity, diligence.*

σπουδαιολογέω (R. σπουδαιολογε), f. -ήσω, &c. (fr. σπουδαῖος, earnest, and λέγω, to speak). *To speak on serious matters.*

σπουδαῖος, α, ον, adj. (fr. σπουδή). *Zealous, active, upright, honest, excellent, worthy.*

σταγών, όνος, ἥ (fr. στάζω, to fall in drops). *A drop.*

στάδιον, ου, τό, and στάδιος, ου, ό. *A stadium, a Grecian measure of length, containing 606 feet 10 inches.*

σταθμός, οὔ, ό (fr. ἵσταμαι, to stand). *A halting or resting-place on a journey, a station, an inn, a stable, a pen:—a balance, a weight.—Pl. τὰ σταθμά, door posts.*

στασιάζω (R. στασιαδ), f. -ἄσω, p. ἐστασίακα (fr. στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*

στάσις, εως, ἥ (fr. ἵσταμαι, to stand, to rise up). *A rising against lawful authority, sedition, discord, faction, revolt, a party:—position, posture.*

σταφυλή, ἤς, ἥ. *A grape, a bunch of grapes.*

στέγη, ης, ἥ (fr. στέγω, to cover).

A covering, a roof, a ceiling.
 στείβω (R. στειβ, 2 στιβ, 3 στοβ, from original form, στέβω), f. στειψω, p. ἔσטיפα, 2 a. ἔστιβον, 2 p. ἔστοβα. *To tread, to trample, to full cloths:—to follow, to track.*

στέλλω (R. στελ, 2 σιἄλ, 3 στολ), f. στελῶ, p. ἔσταλκα, 2 a. pass. ἐσιἄλην. *To send, to fit out, to equip, to array, to get ready.*

στενάζω, and στενάχω (R. σιενἄχ), f. -ἄζω, p. ἐστέναχα (forms of στένω, to groan). *To groan, to lament, to bewail, to sigh.*

στενἄχίζω (R. σιιεναχιδ), f. -ἴσω, same as preceding.

στενός, ἥ, όν, adj. *Strait, close, crowded:—pinched by want, in straitened circumstances.—Subst. τὰ στενά, the straits.*

στέργω (R. σιιεργ, 3 σιοργ), f. σιιέρξω, p. ἔσιιτερχα. *To love, to cherish, to be content with.*

σιιερρότης, ητος, ἥ (fr. σιιερρός, firm). *Firmness, strength, hardness.*

σιιερρέω (R. σιιερρε), f. -ήσω, and -έσω (fr. σιιερρέω, same). *To deprive, to despoil, to rob, to plunder.*

στέρνον, ου, τό (fr. ἵσταμαι, to stand). *The breast, the heart.*

σιιερρόός, ά, όν, adj. (fr. same). *Firm, compact, hard, solid.*

σιιερρόότης, ητος, ἥ (fr. σιιερρόός). *Firmness, hardness, solidity.*

σιιεφανίσκος, ου, ό (dim. of σιιεφανος). *A small crown, a wreath, a garland.*

- στειφάνος, ου, ὁ (fr. στέφω). A crown.
- στειφάνω (R. στειφάνο), f. -ώσω, p. ἔστειφάνωκα (fr. στέφω). To crown.
- στειφός, εος, τό, poetic for στέφανος.
- στειφώ (R. στειφ), f. στέψω, p. ἔστειφα. To crown.
- στειθός, εος, τό (fr. ἵστημι, to erect). The breast.
- στειλή, ης, ἡ (fr. same). A column.—αἱ στειλαι, the pillars of Hercules.
- στειρίζω (R. στειριγ), f. -ίξω, p. ἔστειρίχα. To prop, to support.
- στειβάς, ἄδος, ἡ (fr. στειβω, to tread). A bed, or couch of straw or leaves.
- στειβός, ου, ὁ (fr. στειβω, 2 R. στείβ, to tread). A beaten path, a footway, a track.
- στειφός, εος, τό (fr. same). A troop, a crowd, a multitude.
- στειχος, ου, ὁ (fr. στειχω, to march in a row). A rank, a row, a line.
- στολή, ἡς, ἡ (fr. στέλλω, to fit out). Attire, dress, a robe, a garment.
- στόλος, ου, ὁ (fr. same). A fleet, an expedition.
- στόμα, ἄτος, τό. The mouth, an opening.
- στόμιον, ου, τό. Same as στόμα.
- στοναχή, ἡς, ἡ (fr. στεινάχω, to groan). A groan, lamentation.
- στοργή, ἡς, ἡ (fr. στείρω, to love). Love, natural affection.
- στορέννυμι, and στρώννυμι (R. στορε and στρω), f. στορέσω and στρώσω, p. ἔστρωκα, 1 a. pass. ἔστορέσθην and ἔστρώθην. To strew, to spread, to smooth down.
- στρατεία, ας, ἡ (fr. στρατεύω). A military expedition, a campaign.
- στράτευμα, ἄτος, τό (fr. same). An army.
- στρατεύω (R. στρατευ), f. -εύσω, p. ἔστράτευκα (fr. στρατός, a camp). To make a military expedition, to go on a military expedition, to serve in war.
- στρατήγέω (R. στρατηγε), f. -ήσω, p. ἔστρατήγηκα (fr. στρατηγός). To lead an army, to be a general, to have the command of, to command.
- στρατηγός, οὔ, ὁ (fr. στρατός, an army, and ἄγω, to lead). A commander.
- στρατιά, ἄς, ἡ (fr. στρατός). An army.
- στρατιώτης, ου, ὁ (fr. στρατιά). A soldier.
- στρατιωτικός, ἡ, ὄν (fr. στρατιώτης). Of or pertaining to soldiers, military, warlike.—τό στρατιωτικόν, the army.
- Στρατονίκη, ης, ἡ. Stratonice, wife of Seleucus, king of Syria.
- στρατόπεδον, ου, τό (fr. στρατός, and πέδον, a foundation). An encampment, an encamped army, an army.
- στρατός, οὔ, ὁ (fr. στορέννυμι). A camp, an encampment, commonly an army.
- στρεβλόω (στρεβλο), f. -ώσω, p. ἔστρεβλωκα (fr. στρεβλός, twist-

ed). To wind or twist with a screw or roller:—to torture, to put to the rack.

στρεπτός, οὔ, ὄ (fr. στρέφω). A twisted chain, a necklace.

στρέφω (R. στρεφ, 2 στράφ, 3 στροφ), f. στρέψω, p. ἔστροφα, § 101. 5.—2 a. ἔστράφον, p. pass. ἔστραμμαι, § 93, 3, Exc. To turn, to twist, to turn round.—Mid. to turn one's self round, to return.

στρουθιον, ου, τό (dim. of στρουθός, a sparrow). A small sparrow.

στρουθοκάμηλος, ου, ὄ (fr. στρουθός, a sparrow, and κάμηλος, a camel). An ostrich.

Στροφαδες, ων, αἱ (νῆσοι). Strophades, two small islands in the Ionian sea, near the coast of Elis.

Στροῦμών, ὄνος, ὄ. Strymon, a river of Thrace.

στρώμα, ἄτος, τό (fr. στρώννυμι, to spread). Any thing spread out (to lie on), a bed, a couch, a coverlet.

στρωμνή, ἦς, ἡ (fr. same). A couch, a mattress, a bed.

στυγερός, ἄ, ὄν, adj. (fr. στυγέω, to hate). Hatelul, odious, dreadful, dismal.

στυγρός, ἦ, ὄν (by syncope for στυγῶρός), adj. (fr. same). Hatelul, dismal, harsh, cruel.

Στυμφαλίς, ἴδος, ἡ, adj. Stymphalian. — Στυμφαλίς λίμνη, Lake Stymphalis, in Arcadia. — Στυμφαλίδες ὄρνιθες, the Stymphalian birds.

Στυμφάλιος, ου, ὄ. A Stymphalian, an inhabitant of Stymphalus.

Στύμφαλος, ου, ὄ. Stymphalus, a town in the north-east part of Arcadia.

Στύξ, Στυγός, ἡ. The Styx, a river in the lower world.

σύ, gen. σοῦ, &c. pers. pron. § 60. Thou.

συγγένεια, ας, ἡ (fr. συγγενής). Affinity, relationship, kindred.

συγγενής, ἐς, adj. (fr. σύν, with, and γένος, birth). Having a common origin, of the same family, related:—Subst. a relation.

συγγηράσκω, f. -γηράσω, &c. (σύν, with, and γηράσκω, to grow old). To grow old with.

συγγίγνομαι and συγγίνομαι, f. -γενήσομαι, &c. (σύν, with, and γίνομαι, to be). To be with, to associate with, to be together.

συγγιγνώσκω, f. -γνώσομαι, &c. (σύν, with, and γιγνώσκω, to be of opinion). To agree in opinion with:—to pardon, to forgive.

συγγνώμη, ης, ἡ (fr. συγγιγνώσκω). Pardon, forgiveness, indulgence.

σύγγραμμα, ἄτος τό (fr. συγγράφω). A writing, a treatise, a history.

συγγράφεύς, ἑως, ὄ (fr. same). A writer, an author, a historian.

συγγράφω, f. -γράψω, &c. (σύν, together, and γράφω, to write). To put together in writing,

- to compose, to write, to prepare.
- σύγε (σύ and γε emphatic). *Thou for thy part, thou at least, thou even.*
- συγκάλέω, f. -κάλέσω, &c. (σύν, together, and κάλέω, to call). *To call together, to convoke.—*
MID. to invite.
- συγκάλυπτο, f. -κάλυψω, &c. (σύν, with, and κάλυπτο, to cover). *To cover with, to cover up, to hide.*
- συγκάμνω, f. -κάμω, &c. (σύν, with, and κάμνω, to labour). *To labour with, to assist, to help.*
- συγκαταβαίνω, f. -βήσομαι, &c. (σύν, with, and καταβαίνω, to descend). *To descend with, to go down together, to engage in, to submit to.*
- συγκαταδύνω, f. -δύσω, &c. (σύν, with, and καταδύνω, or -δύω, to sink). *To sink with, to go down along with.*
- συγκατακαίω, f. -καύσω, &c. (σύν, with, and κατακαίω, to consume). *To burn up along with, to consume together with.*
- συγκατασβέννυμι, f. -σβέσω, &c. (σύν, with, and κατασβέννυμι, to quench). *To extinguish together with, to destroy utterly.*
- συγκλείω, f. -κλείσω, &c. (σύν, together, and κλείω, to shut). *To shut together, to shut in, to shut up.*
- συγκρίνω, f. -κρίνω, &c. (σύν, together, and κρίνω, to judge). *To judge (things) together, to compare, to interpret.*
- συγκροτέω, f. -ήσω, &c. (σύν, together, and κροτέω, to strike). *To strike together, to clap (hands), to unite, to collect.*
- συγκρούω, f. -κρούσω, &c. (σύν, together, and κρούω, to strike or dash). *To strike or dash together, to bring into collision, to join:—to cause variance.*
- συγκρύπτω, f. -κρύψω, &c. (σύν, with, and κρύπτω, to hide). *To cover up, to hide, to conceal.*
- συγχαίρω, f. -χαῖρω, &c. (σύν, with, and χαίρω, to rejoice). *To rejoice with.*
- συγχορεύω, f. -χορεύσω, &c. (σύν, with, and χορεύω, to dance). *To dance with.*
- συγχωρέω, f. -χωρήσω, &c. (σύν, with, and χωρέω, to go). *To go with, commonly, to yield, to grant, to pardon.*
- σῦκον, ου, τό. *A fig.*
- συκοφαντέω (R. συκοφαντε), f. -ήσω (fr. συκοφάντης, an informer). *To inform against, to calumniate, to slander.*
- συλλαμβάνω, f. -λήψομαι, p. συνείληφα (σύν, with, and λαμβάνω, to seize). *To seize together, to lay hold of, to grasp, to assist, to comprehend.*
- συλλέγω, f. -λέξω, &c. (σύν, together, and λέγω, to gather). *To bring together, to collect, to unite.*
- συλληπτρία, ας, ἡ (fr. συλλαμβάνω, to assist). *A female assistant, a helper.*
- συλλογή, ἡς, ἡ (fr. συλλέγω). *A*

- gathering, a collection, a muster:—acquisition.
- συμβαίνω, f. -βήσομαι, &c. (σύν, together, and βαίνω, to go). To go together, to come together, to meet, to agree.—Impers. συμβαίνει, it happens, it is fit.—τὸ συμβεβηκός, that which has occurred to, a peculiarity.—Pl. τὰ συμβεβηκότα, occurrences, events.
- συμβάλλω, f. -βάλλω, &c. (σύν, together, and βάλλω, to cast). To cast together, to unite, to compare:—to strike together, to contend, to engage (in battle) with.—Mid. to meet with, to contribute to.
- συμβασιλεύω, f. -εύσω, &c. (σύν, with, and βασιλεύω, to reign). To reign with.
- συμβίωσις, εως, ἡ (fr. συμβίωω, to live together). A living together, a community, a union.
- σύμβολον, ου, τό (fr. συμβάλλω). A sign, a token, a symbol.
- συμβουλεύω, f. -εύσω, &c. (σύν, together, and βουλεύω, to counsel). To counsel, to advise.—Mid. to consult with, to deliberate.
- σύμβουλος, ου, ὁ and ἡ (fr. σύν, with, and βουλή, counsel). An adviser, a counsellor.
- συμμαχία, ας, ἡ (fr. συμμαχέω, to be an ally in war). An alliance (in war), a confederacy, assistance.
- σύμμαχος, ου, ὁ (fr. σύν, with, and μάχομαι, to fight). An ally, a fellow combatant.
- σύμμαχος, ου, adj. (fr. same). Allied with, friendly.
- συμμέτρως, adv. (fr. σύμμετρος, proportionate). Proportionally, suitably.
- συμπαίζω, f. -παίζομαι (σύν, with, and παίζω, to play). To play with, to sport together.
- συμπάρεμι, f. -έσομαι, &c. (σύν, with, and πάρεμι, to be present). To be present with.
- σύμπας, -πᾶσα, -παν, adj. (fr. σύν, together, and πᾶς, all). All together, the whole.
- συμπάσχω, f. -πέσομαι, &c. (σύν, with, and πάσχω, to suffer). To suffer along with, to sympathize.
- συμπείθω, f. -πέισω, &c. (σύν, with, and πείθω, to persuade). To persuade along with, to prevail upon, to influence.—Mid. to be persuaded, to consent.
- συμπίνω, f. -πίομαι, &c. (σύν, with, and πίνω, to drink). To drink with, to drink together.
- συμπίπτω, f. -πεσοῦμαι, &c. (σύν, together, and πίπτω, to fall). To fall together, to meet, to fall down.
- συμπλέκω, f. -πλέξω, &c. (σύν, together, and πλέκω, to weave). To weave together, to entwine to plait together, to interweave.—Mid. to join battle with, to grapple with.
- συμπλέω, f. -πλεύσομαι, &c. (σύν, with, and πλέω, to sail). To sail with.
- Συμπληγάδες, ων, αἱ (scil. πέ-

- τραί). *The Symplegādes*, two rocks at the entrance of the Euxine, so called from their supposed collision or dashing together when ships attempted to pass between them.—(σύν, together, and πλήσσω, to dash.)
- σύμπλοος, οον, contr. -πλους, πλουν, adj. (fr. συμπλέω). *Sailing with*.—Subst. *the companion of a voyage, a companion*.
- συμπόσιον, ον, τό (fr. συμπίνω). *A drinking together, a banquet*:—*a banqueting-hall*.
- συμπράσσω, and -τιω, f. -πράξω, &c. (σύν, with, and πράσσω, to do). *To do along with, to aid another in doing, to assist*.
- σύμπωσις, εως, ἡ (fr. συμπίπτω, to meet). *A meeting, a concurrence*.
- συμφέρω, f. συνοίσω, &c. (σύν, together, and φέρω, to bring). *To bring together, to collect, to contribute, to be profitable, or useful, to assent to*.—MID. *to come together, to flow*.—*τὸ συμφέρον, what is profitable*.
- συμφεύγω, f. -φεύξω, &c. (σύν, and φεύγω, to flee). *To flee together with, to escape to*.
- συμφλέγω, f. -ξω, &c. (σύν, and φλέγω, to burn). *To burn together, to burn with*.
- συμφορά, ἄς, ἡ (fr. συμφέρω). *An event, hap, chance, calamity*.
- συμφυής, ἐς, adj. (fr. συμφύω, to grow together). *Grown together, united, placed together*.
- σύμφωνος, ον, adj. (σύν, and φωνή). *Concordant, harmonious*.
- σύν, prep., governs the dative only, § 124, 16. *With, together with, in company with*:—*by means of, &c.*—In composition, the same, denoting, *concurrence in action, association, combination, union, &c.*, and sometimes intensity only.
- συνἄγω, f. -ἄξω, &c. (σύν, together, and ἄγω, to lead). *To lead, to draw together, to collect, to gather, to unite*.
- συναγωνίζομαι, f. -ἴσομαι, &c. (σύν, together with, and ἄγωνίζομαι, to contend). *To contend jointly with others, to aid in combat, to succour, to defend*.
- συνᾶδω, f. -ᾶσω, &c. (σύν, with, and ᾶδω, to sing). *To sing with*.
- συναθροίζω, f. -θροίσω, &c. (σύν, together, and ἀθροίζω, to assemble). *To assemble together*.
- συναείρω, poetic for συναίρω.
- συναίρῳ, f. -ήσω, &c. (σύν, together, and αἰρέω, to take). *To take together, to collect, to capture, to destroy*.
- συναίρω, f. -ἄρῳ, &c. (σύν, together, and αἶρω, to raise). *To raise together, to assist in raising, to lift with*:—*to take away, to seize*.
- συναισθᾶνομαι, f. -αισθήσομαι, &c. (σύν, with, and αἰσθάνομαι, to perceive). *To perceive along with, to feel or sympathize with, to be conscious of, to feel certain of*.
- συναλλάσσω, Att. -τιω, f. -αλ-

λάξω, &c. (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, f. -ήσω, &c. (σύν, with, and ἀντάω, to meet). To meet with, to light upon, to go to meet.

συναπόλλυμι, f. -ολέσω, &c. (σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—MID. to perish with.

συνάπτω, f. -άψω, &c. (σύν, together, and ἄπτω, to fasten).—To fasten together, to unite, to hang together, to meet.

συναρπάξω, f. -ἄσω, &c. (σύν, together, and ἀρπάξω, to carry off). To carry off together, to carry off, to seize, to plunder.

συναρτάω, f. -ήσω, &c. (σύν, together, and ἀρτάω, to hang up). To hang up together with, to join together, to fit to, to unite with.

συνάχθομαι, f. -θέσομαι, Att. -θήσομαι, &c. (σύν, together, and ἄχθομαι, to be distressed). To be distressed, grieved, or afflicted together, to grieve with, to be displeased at.

σύνδεσμος, ου, ὃ (fr. συνδέω). A bond, a connexion.—In grammar, a conjunction.

συνδέω, f. -δήσω, &c. (σύν, together, and δέω, to bind). To bind together, to fasten with, or chain to.

συνδιαπράσσω, and -τιω, f. -πρά-

ξω, &c. (σύν, with, and διαπραάσσω, to accomplish). To effect jointly, to bring about by means of, to manage with.

συνδιαφθείρω, f. -φθειρῶ, &c. (σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, f. -διώξω, &c. (σύν, with, and διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.

συνέδριον, ου, τό (fr. σύν, with, and ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.

συνείδω, f. -είσομαι, &c. (σύν, intens. and εἶδω, to know). To know thoroughly, to be conscious of, to feel certain of, to perceive.

σύνειμι, f. -έσομαι (σύν, together, and εἶμι, to be). To be with, to associate with, to be intimate with.

σύνειμι, f. -είσομαι (σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.

συνεισφέρω, f. -εισοίσω, &c. (σύν, together, and εισφέρω, to contribute). To unite in contributing, to contribute with others.

συνεκβάλλω, f. -βάλλω, &c. (σύν, together, and ἐκβάλλω, to cast out). To cast out, or banish at the same time, or together.

συνεκπέμπω, f. -πέμπω, &c. (σύν, with, and ἐκπέμπω, to send forth). To send forth together.

συνεκφέρω, f. -εξοίσω, &c. (σύν,

- with, and ἐκφέρω, to bear forth). To bring forth together with, to show at the same time.
- συνελαύνω, f. -ελάσω, &c. (σύν, together, and ελαύνω, to drive). To drive together, to collect, to drive.
- συνελόντι, adv. (properly 2 a. pt. of συναίρειν). In a word, briefly. Idioms, 117, 36.
- συνεξαίρειν, f. -αιρήσω, &c. (σύν, together, and εξαίρειν, to take out). To take out together, to remove together with, to assist in removing.
- συνεξανίστημι, f. -αναστήσω, &c. (σύν, together, and εξανίστημι, to cause to arise). To cause to arise together, or at the same time.—In p. and 2 a. intr. to arise in a body, or as one man.
- συνέπομαι, f. -έπομαι, &c. (σύν, with, and έπομαι, to follow). To follow with, to accompany, to attend.
- συνεργέω (R. συνεργε), f. -ήσω, p. συνήργημα (fr. συνεργός). To work with, to aid a person in his work, to co-operate, to assist.
- συνεργός, οὔ, ὅ (fr. σύν, with, and έργον, a work). An assistant.
- συνέρχομαι, f. -ελεύσομαι, &c. (σύν, with, and έρχομαι, to come, or go). To come, or go with, to come together, to meet.
- σύνεσις, εως, ἥ (fr. συνίημι, to perceive). Intelligence, judgment, understanding.
- συνεσιάω, f. -άσω, &c. (σύν, to-
gether, and εστιάω, to receive into one's house). To entertain a guest.—MID. to feast with.
- συνετός, ή, όν, adj. (fr. συνίημι, to understand). Intelligent, prudent, wise.
- συνευνέτης, ου, ὅ (fr. σύν, with, and ευνή, a couch). A spouse.
- συνεχής, ές, adj. (fr. συνέχω). Connected with, joined together, continuous:—frequent, habitual, constant.—Neut. as adv. συνεχές, continually, frequently.
- συνέχω, f. -έξω, or συσχίσω, &c. (σύν, together, and έχω, to have). To hold together, to hold fast, to fasten.
- συνεχώς, adv. (fr. συνεχής). Continually, constantly, frequently.
- συνηγορέω, f. -ήσω, &c. (σύν, in aid of, and ήγορέω, same as άγορεύω, to plead). To plead for, to defend.
- συνήθεια, ας, ἥ (fr. συνηθής). Familiar intercourse, habit, familiarity, custom, a practice.
- συνήθης, ες, adj. (fr. σύν, together, and ήθος, an abode). Dwelling together:—hence, familiar, intimate, accustomed, trusty.
- συνηρεφής, ές, adj. (fr. συνηρεφω, to overshadow). Overshadowed, covered, shaded.
- σύνθεσις, εως, ἥ (fr. συντιθημι, to place together). A putting together, a composition, a combining.
- σύνθημα, ἄτος, τό (fr. same) A sign or word (previously

- agreed upon), a signal, a countersign.
- συνθηράω, f. -θηράσω, &c. (σύν, together, and θηράω, to hunt). To hunt in company, to aid in hunting or pursuing.
- συνίημι, f. συνήσω, &c. (σύν, together, and ἵημι, to send). To send or bring together:—to comprehend, to perceive, to understand, to know.
- συνίστημι, f. συστήσω, &c. (σύν, together, and ἵστημι, to place). To place together, to establish, to plan, to effect, to collect.
- σύννομος, ον, adj. (fr. σύν, together, and νέμω, to pasture). Pasturing or grazing together, feeding in company.
- σύννοος, οον, contr. σύννοος, οον, adj. (fr. σύν, intens. and νόος, νοῦς, the mind). Absorbed in thought, pensive, thoughtful.
- σύννοδος, ου, ἡ (fr. σύν, together, and ὁδός, a way). A meeting, an assembly, a synod, a company.
- συννοικέω, f. -οικήσω, &c. (σύν, together, and οἰκέω, to dwell). To dwell together, to inhabit the same house or country, to cohabit (as man and wife), to labour under.
- συννοικίζω, f. -ἴσω, &c. (σύν, with, and οἰκίζω, to cause to dwell). To cause to dwell with, to give in marriage, to plant a colony.
- σύνολος, ον, adj. (fr. σύν, together, and ὅλος, the whole). All together.—Subst. τὸ σύνολον, the whole.—Also, as an adv. τὸ σύνολον, in fine, on the whole in general.
- συνουσία, ας, ἡ (fr. σύνων, pres. pt. of σύνειμι, to be together). An assembly, a meeting, a festival.
- σύνταξις, εως, ἡ (fr. συντάσσω, to arrange). A collection, an array, an arrangement.—In grammar, Syntax.
- συντάσσω, Att. -τάτιω, f. -τάξω, &c. (σύν, together, and τάσσω, to arrange). To put together in proper order, to arrange, to draw up in battle array.
- συντελέω, f. -έσω, &c. (σύν, together, and τελέω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to fulfil.
- συντίθημι, f. συνθήσω, &c. (σύν, together, and τίθημι, to place). To place together, to compose, to prepare, to invent.
- συντράπεζος, ον, adj. (fr. σύν, together, and τράπεζα, a table). That sits at the same table, living with.
- συντρέχω, f. -δραμοῦμαι, &c. (σύν, together, and τρέχω, to run). To run together, to assemble speedily, to collect, to concur.
- συντριβω, f. -τριψω, &c. (σύν, together, and τριβω, to rub). To rub together, to grind, to crush.
- σύντροφος, ον, adj. (fr. συντρέφω, to bring up with). Brought up with, familiar, domestic.
- συντυγχάνω, f. -τείξομαι, &c. (σύν, with, and τυγχάνω, to meet). To meet with, to fall

- in with, to have an interview, to happen.*
- συντύραννος, ου, ὁ (fr. σύν, *with*, and τύραννος, *a tyrant*). *A fellow-tyrant.*
- Συρία, ας, ἡ. *Syria, a country of Asia Minor, on the Mediterranean.*
- σῦριγξ, ιγγος, ἡ. *The syrinx, the shepherd's pipe or reed.*
- συρίζω (R. συριγ, and συριδ), f. συρίζω, p. σεσύριξα (fr. σῦριγξ). *To play on the pipe.*
- συρίσσω, Att. -τιω (R. συριγ), f. συρίζω, &c. same as συρίζω. *Also, to hiss or whistle (as a snake), to hiss.*
- συρόέω, f. -ρεύσομαι, &c. (σύν, *together*, and ῥέω, *to flow*). *To flow together, to run into.*
- σῦρω (R. συρ), f. σῦρῶ, p. σέσυρκα. *To draw, to drag, to tear, to agitate, to sweep, to collect.*
- σῦς, σῦός, ὁ and ἡ. *A swine, a boar, a hog, a sow.*
- σύσκηνος, ου, ὁ (fr. σύν, *with*, and σκηνή, *a tent*). *A tent-mate, a comrade, a fellow-soldier.*
- συσκιάζω, f. -ἄσω, &c. (σύν, *with*, and σκιάζω, *to shade*). *To overshadow, to overcast, to shade.*
- σύσκιος, ου, adj. (fr. σύν, *with*, and σκία, *a shadow*). *Covered with shade, shady, affording shade.*
- συσπειράω, f. -ἄσω, &c. (σύν, *together*, and σπειράω, *to wind*). *To wind or roll together, to collect together, to keep in a body.*
- συσσίτιον, ου, τό (fr. σύν, *together*, and σῖτος, *food*). *A common meal (i. e. a meal eaten in common). A common eating hall.*
- συστάσις, εως, ἡ (fr. συνίστημι, *to place together*). *A structure, a constitution, form, make, condition.*
- συστέλλω, f. -στελῶ, &c. (σύν, *together*, and στέλλω, *to send*). *To send together, to draw together, to contract, to reduce.*
- συστρατεύω, f. -εύσω, &c. (σύν, *together*, and στρατεύω, *to go on an expedition*). *To make a campaign together, to perform military service with, to serve (in the army) with.*
- συχνός, ἡ, ὄν, adj. *Crowded, frequent, numerous, connected, abundant.*
- σφαγή, ἡς, ἡ (fr. σφάζω). *Slaughter, immolation, an execution.*
- σφάγιον, ου, τό (fr. same). *A victim offered in sacrifice.—σφάγια καλά, victims presenting favourable auspices.*
- σφάζω, Att. σφάτιω (R. σφαγ), f. σφάζω, p. ἐσφᾶχα, 2 a. pass. ἐσφᾶγην. *To slaughter, to slay in sacrifice, to put to death, to kill.*
- σφαιροειδής, ἑς, adj. (fr. σφαῖρα, *a globe*, and εἶδος, *form*). *Spherical, resembling a sphere.*
- σφαλέρός, ἄ, ὄν, adj. (fr. σφάλλω). *Insecure, tottering, ready to fall:—deceitful, treacherous, not to be depended on.*
- σφάλλω (R. σφαλ), f. σφᾶλῶ, p.

- ἔσφαλα. 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, ἄτος, τό (fr. σφάλλω). A slip, a fall, an error.
- σφάττω, see σφάζω.
- σφέ, gen. dual. of οὔ, also epic acc. pl. for σφέας, σφᾶς, of the same.
- σφεῖς, neut. σφέα, pl. of οὔ, § 60.
- σφειτερίζω (R. σφειτεριδ), f. -ῖσω, (fr. σφέτερος, your, his own). To make your own, to appropriate to one's self.
- Σφίγξ, γγός, ἡ. The Sphinx, a fabulous monster, having the head and breast of a woman, the body of a lion, and the tail of a serpent.
- σφοδρά, adv. (fr. σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, excessively, greatly.
- σφοδρῶς, adv. same as σφοδρά.
- σφραγίς, ἴδος, ἡ. A seal, an impression.
- σχεδία, ας, ἡ (properly an adj. σχεδίος, hastily done,—σχεδία, sc. ναῦς). A vessel hastily made, a raft, a float.
- σχεδόν, adv. Near, nearly, almost.—In Attic with τι, as, σχεδόν τι, nearly, almost:—perhaps.
- σχεῖλιος, α, ον, adj. Harsh, cruel, indefatigable, wretched.
- σχήμα, ἄτος, τό (fr. ἔχω, to have, to hold). Form, figure, posture, attitude, attire, dignity.
- σχίζω (R. σχιδ), f. σχίσω, p. ἔσχικα. To split, to cleave, to divide.
- σχοῖνος, ου, ὁ. A rush.
- σκολάζω (R. σκολαδ), f. -ᾶσω, p. ἐσχόλακα (fr. σχολή). To be at leisure, to be at rest, to apply to, to be a pupil of.
- σκολαστικός, ἡ, ὄν, adj. (fr. same). Enjoying leisure, studious.—Subst. a student:—by later writers, a pedant, a sim-pleton.
- σχολή, ἡς, ἡ, Dor. σχόλα, ας, ὁ. Leisure, rest:—a school.
- σώζω (R. σωδ), f. σώσω, p. σέσωκα. To save, to preserve, to keep safe, to liberate, to rescue.
- Σωκράτης, εος, contr. ους, ὁ. Socrates.—1. The most illustrious of the Grecian philosophers.—2. A leader of the Achæans at the battle of Cunaxa.
- Σωκρατικός, οὔ, ὁ. A disciple of Socrates, a Socratic philosopher.
- σῶμα, ἄτος, τό. The body.
- Σώστρατος, ου, ὁ. Sostratus.
- σῶστρον, ου, τό (fr. σώζω). A reward given for saving, salvage.
- σωτήρ, ἦρος, ὁ (fr. same). A saviour, a preserver, a deliverer.
- σωτηρία, ας, ἡ (fr. σωτήρ). Salvation, preservation, safety.
- σωφρονέω (R. σωφρονε), f. -ήσω, p. σεσωφρόνηκα (fr. σώφρων). To be of sound mind, to be wise or prudent, to be discreet, to be chaste.

σωφροσύνη, ης, ἡ (fr. σώφρων).

Soundness of mind, discretion, prudence, probity, chastity.

σώφρων, ον, adj. (fr. σόος or σῶς, *sound*, and φρήν, *mind*).

Sound of mind, discreet, prudent, wise, moderate, chaste.

T.

τᾶ, Dor. for τῆ, adv. (properly, dat. of ὁ with ὁδοῦ understood).

There, in this way, where.—τᾶ καὶ τᾶ, in this direction and in that.

Ταυάριος, α, ον, adj. *Tænarian, of Tænarus.*

τακτός, ἡ, ὄν, adj. (fr. τάσσω, *to arrange*). *Arranged, in proper order.*

ταλαιπωρέω (R. *ταλαιπωρε*), f. -ήσω, &c. (fr. *τᾶλαός*, *oppressed*, and *πῶρός*, *grief*). *To endure toil or grief, to drudge, to be wretched, poor, or unhappy.*

τάλαντον, ου, τό. *A talent, not a coin, but a sum of money. The Attic silver talent was worth \$1055, 59, the gold talent \$10555, 93.*

τάλαρος, ου, ὁ. *A basket.*

τάλας, αινα, αν, adj. (fr. *ταλάω*, *to suffer*). *Wretched, miserable, unfortunate.*

ταλάω (R. *ταλα*), f. -ᾶσω, &c. (same as contracted forms *τλάω* and *τλημι*). *To bear, to endure, to suffer.*

τάλλα, contr. for τὰ ἀλλά, adv.

As for the rest, finally, besides.

ταμιεῖον, and ταμιεῖον, ου, τό. *A magazine, a storehouse, a granary.*

ταμιεύω (R. *ταμιευ*), f. -εύσω (fr. *ταμίαις*, *a steward*). *To manage, to provide.—MID. to provide for one's self, to divide among one another.*

ταμίη, ης, ἡ (Ion. for *ταμία*, *ας*, ἡ). *A female housekeeper.*

τᾶν, see ᾶ τᾶν.

τάν, and τάνδε, Dor. for τήν, and τήνδε.

Τάναϊς, ἴδος, ὁ. *The river Tanaïs, now the Don.*

Τάνταλος, ου, ὁ. *Tantalus, a king of Phrygia, who, for having divulged the secrets of the gods, was tormented with insatiable thirst, though placed up to the chin in water, which he could never taste.*

τᾶνῶν, for τὰ νῦν, adv. *Now, at the present time.*

τᾶνῶ (R. *τᾶνῶ*), f. -ῶσω (akin to *τείνω*, from *τάω*, *obsol.*) *To stretch, to extend.*

τάξις, εως, ἡ (fr. *τάσσω*). *An arrangement, an office, an employment, an order of battle, a battalion, a battle.*

ταπεινός, ἡ, ὄν, adj. *Humble, low, mean, submissive, lowly.*

ταπεινώ (R. *ταπεινο*), f. -ώσω, p. *τεταπεινώκα* (fr. *ταπεινός*). *To depress, to reduce, to humble.*

ταπεινῶς, adv. (fr. same). *In a lowly manner, humbly, meanly.*

Ταράντινοι, ων, οἱ. *The Ta-*

rentines, inhabitants of Tarentum.

ταράσσω, Att. -τιω (R. ταραχ), f. ταράξω, p. τετάραχα. To stir up, to disturb, to throw into confusion, to terrify, to agitate.

τάραχος, ου, ὁ (fr. τάρασσω). Commotion, tumult, uproar.

ταραχώδης, ες, adj. (fr. τάραχος, and εἶδος, appearance). Having the appearance of disorder, tumultuous, stormy.

ταρβέω (R. ταρβε), f. -ήσω, p. τετάρβηκα (fr. τάρβος, fear). To be terrified at, to fear.

ταρῖχυνώ (R. ταρῖχεν), f. -εύσω, p. τεταρῖχενκα (fr. τάρῖχος, preserved by salt or spices). To preserve flesh, to salt, to pickle:—to embalm.

ταρσός, ου, ὁ (fr. τέρω, to dry up). A pinion, a wing.

Τάρταρος, ου, ὁ. Tartarus, one of the regions of the lower world, where the wicked are punished.

Ταρτήσιος, ου, ὁ. A Tartessian, an inhabitant of Tartessus.

τάσσω, Att. τάττω (R. ταγ), f. τάξω, p. τέταχα, 2 a. ἔταγον. To arrange, to dispose, to assign, to place in order, to draw up (in battle array).

ταῦρος, ου, ὁ. A bull.

Ταῦρος, ου, ὁ. Mount Taurus, a chain of mountains in Asia, reaching from the Ægean Sea towards India.

τάφῆ, ἦς, ἡ (fr. θάπτω, to bury).

A grave, a sepulchre, a coffin, burial.

τάφος, ου, ὁ (fr. same). A grave, a sepulchre, a tomb, a burial.

τάφρος, ου, ἡ (fr. same). A trench, a ditch, a pit.

τάχα, adv. (fr. ταχύς). Quickly, rapidly, soon, easily, perhaps.

τάχως, adv. Same as τάχα.

τάχος, εος, τό. Speed, swiftness.

ταχύς, εἶα, ύ, adj. Swift, rapid, fleet, prompt, quick.—Compared, ταχίων and θάσσω, τάχιστος.—Neut. adv. ταχύ, quickly, &c.—τάχιστα, ὡς τάχιστα, as quickly as possible.

ταχύτης, ητος, ἡ (fr. ταχύς). Swiftness, speed.

ταώς, γεν. ταώ, ὁ, ὅ 19. The peacock.

τε, conj. And. τε.....τε, or τε.....καί, both.....and, as well.....as.

τέθριππος, ου, adj. (fr. τέτρα, for τέσσαρα, four, and ἵππος, a horse). Harnessed with four horses.—τέθριππον, ου, τό, a four-horse chariot.

τείνω (R. τειν, 2 τάν, 3 τον), f. τενῶ, p. τέτακα. To stretch, to strain, to draw out, to extend.

Τειρεσίας, ου, ὁ. Tiresias, a prophet of Thebes, deprived of sight by Minerva.

τείρω (R. τειρ, 2 τάρ, 3 τωρ), f. τερωῶ, p. τέταγκα. To rub, to wear (by rubbing), to wear out, to consume, to distress, to press hard.

τειγίζω (R. τειγιδ), f. -ῖσω, p. τετείγικα (fr. τεῖχος). To en-

- close with walls, to build the walls of.
- τεῖχος, εος, τό. A wall.
- τεκμαίρω (R. τεκμαιρ, 2 τεκμῶρ), f. τεκμῶρῶ, &c. (fr. τέμαρ, a limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—MID. to judge by, to infer, to conjecture from.
- τεκμήριον, ου, τό (fr. τεκμαιρομαι). A mark, a sign, an indication, 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 (R. τεκνο), f. -ώσω, p. τετέκνωκα (fr. τέκνον). To beget children, to be a parent.
- τέκος, εος, τό (fr. τίκτω). A child, offspring.
- τεκταίνω (R. τεκταιν), f. τεκτῶνῶ, &c. (fr. τέκτων). To construct, to make, to build.
- τεκτονική, ἡς, ἡ (fem. of τεκτονικός, with τέχνη understood). The art of building, architecture.
- τέκτων, ονος, ὁ (akin to τέχνη). A builder, a carpenter, an artificer.
- Τελαμών, ὄνος, ὁ. Telamon, the son of Æacus, and father of Ajax and Teucer.
- τέλειος, ον, adj. (fr. τέλος). Finished, perfected, complete, entire.
- τελειόω (R. τελειο), f. -ώσω, p. τετελείωκα (fr. τέλειος). To bring to an end, to finish, to perfect, to complete.
- τελείω, poetic for τελέω.
- τελετή, ἡς, ἡ (fr. τελέω). A completion, a termination, an initiation, mysteries, rites.
- τελευταῖος, α, ον, adj. (fr. τελευτή). Last, final, at the end, concluding.—τὸ τελευταῖον, finally, lastly.
- τελευταῖω (R. τελευτα), f. -ήσω, p. τετελεύτηκα (fr. same). To end, to complete, to finish.—τελευτάειν (βίον), to end life, i. e. to die.
- τελευτή, ἡς, ἡ (fr. τελέω). An end, a term, death.
- τελέω (R. τελε), f. -έσω, p. τετέλεκα (fr. τέλος). To complete, to finish, to perform, to pay.
- τέλος, εος, τό. The end, the issue, the purpose or design (aimed at), a magistracy or command, tribute, expense.—Adv. τέλος, finally.
- τέμενος εος, τό (fr. τέμνω). A grove, a consecrated place, a temple, a public place.
- τέμνω (R. τεμ, 2 τῶμ, 3 τομ), f. τεμῶ, p. τέμμηκα (by syncope for τετέμμηκα), 2 a. ἔτῶμον. To cut asunder, to cleave, to cut off, to divide, to desolate.
- Τέμπεα, ἑών, τά, contr. -η, -ῶν. Tempe, a valley of Thessaly.
- τένῆγος, εος, τό. A shallow, shoal water, a swamp.
- τένων, οντος, ὁ (fr. τείνω). A sinew, a tendon:—the neck.
- τεός, ἡ, ὄν, Ep. for σός. Thine.

τεράστιος, ον, adj. (fr. τέρας, a prodigy). *Portentous, wonderful, prodigious.*

τερατεύομαι (R. τερατευ), f. -εύσομαι (fr. same). *To relate wonderful events, to invent extravagant fictions, to deceive, to boast.*

τέρην, εἶνα, εν, adj. (fr. τέρω). *Properly rubbed, made smooth:—commonly tender, soft, delicate.*

τέρμα, ἄτος, τό. *A limit, a bound, a term, an end.*

τέρων, ονος, ὁ. *Same as τέρμα.*

Τέρμων, ονος, ὁ. *Terminus, a god who presided over landmarks.*

τερπικέρανος, ον, adj. (fr. τέρω and κερανός, the thunderbolt). *That delights in wielding the thunderbolt, the thunderer, an epithet of Jove.*

τερπνός, ἡ, ὄν, adj. (fr. τέρω). *Pleasing, delightful, agreeable.*

τέρω (R. τερω, 2 τρω), f. τέρω, 2 a. m. ἐταρόμη, pass. ἐταρόπη. *To fill, to satiate, to satisfy, to delight, to please.*

τέρω, εως, ἡ (fr. τέρω). *Delight, pleasure, enjoyment.*

Τερψιχόρη, ης, ἡ (fr. τέρω, and χορός, the dance). *Terpsichore, the muse that presided over dancing.*

τεσσαράκοντα, num. adj. indecl. *Forty.*

τεσσαράκοστος, ἡ, ὄν, num. adj. (fr. τεσσαράκοντα). *The fortieth.*

τέσσαρες, α (Attic, τέτταρες), § 57, 3, num. adj. *Four.*

τέταρτος, η, ον, num. adj. (fr. τέτταρες). *The fourth.—Adv. τέταρτον, fourthly.*

τέτμον (epic for ἔτετμον), defective, 2 aor. only. *To meet with, to find.*

τετράκρω, ον, adj. Att. decl. § 19 (fr. τέτρα for τέσσαρα, and κέρας, a horn). *Four-horned.*

τετρακισχίλιοι, αι, α num. adj. (fr. τέτρακις, four times, and χίλιοι, a thousand). *Four thousand.*

τετρακόσιοι, αι, α, num. adj. (fr. τέτρα for τέσσαρα). *Four hundred.*

τετραποδιστί, adv. (fr. τετραποδος, four-footed). *On all fours.*

τετραπόδες, ον, gen. οδος, adj. (fr. τέτρα, for τέσσαρα, and πούς, a foot). *Four-footed.*

τέττιξ, ἴγος, ὁ. *The cicada, an insect common in the south of Italy, and formed like a large fly. It makes a loud shrill noise with its wings.*

Τεύκρος, ον, ὁ. *Teucer, son of Telamon and brother of Ajax.*

τεύχος, εος, τό (fr. τεύχω). *A vessel, an implement, a weapon.—Pl. arms, armour.*

τεύχω (R. τευχ), f. τεύξω, p. τέτευχα. *To prepare, to complete, to construct, to make, to do.—PASS. to be made, to be.*

τέχνη, ης, ἡ (akin to τεύχω). *Art, a trade, profession, an art, artifice, cunning, a work of art, a stratagem, a fraud.*

τέχνημα, ἄτος, τό (fr. τεχνάω, to make). *A work of art.*

an invention, a device, a stratagem.

τεχνίτης, ου, ὁ (fr. τέχνη). An artist.

τέως, adv. (correl. to ἕως). Until then, until, as long as, while.

τῆ, epic for ἧ. Where.

τῆγε, adv. (dat. sing. fem. of ὄγε). In this quarter.

τῆδε, adv. (dat. sing. fem. of ὄδε). Here, in this place, in this way.

Τηθύς, ύος, ἦ. Tethys, a sea deity, wife of Oceanus:—the sea.

Τηϊός, α, ον, adj. Teian, of or belonging to Teios, a city in Ionia, the birthplace of Anacreon.

τήκω (R. τηκ, 2 τῆκ), f. τήξω, p. τέτηκα, 2 a. ἔτῆκον. To melt, to soften, to dissolve:—to consume. —Mid. to decay, to pine away.

τῆλε, adv. Afar, at a distance. τηλικός, η, ον, adj., antecedent correlative to ἡλικός, §§ 69, and 136. Of such a size, of such age, as old, of the same age.—ἡλικός, αs.

τηλικούτος, αύτη, οὔτο, adj. (fr. τηλικός, and οὔτος), same as τηλικός, —antecedent correlative to ὀπηλικός. Of such size, of such an age, so large, so old, so young, &c.—ὀπηλικός, (expressed or understood), αs.

τηλόθι, adv. (fr. τηλοῦ, afar). Away from, far away, far from.

τῆμερον, and τήμερα, Att. for σήμερον, adv. To-day.

τηνικαῦτα, adv. Then, at that time.

τῆνος, ᾰ, ὁ, Dor. for ἐκείνος, η, ο. That:—he, she, it, &c.

τῆπερ, adv. (epic for ἦπερ). Though.

Τηρεύς, έως, ὁ. Tereus, son of Mars, and king of Thracē. He was changed into a hoopoe.

τηρέω (R. τηρε), f. -ήσω, p. τετήρηκα (fr. τηρός, one who watches). To attend to, to observe, to watch, to guard, to preserve, to keep.

τί, adv. (i. e. κατὰ τί). Why? wherefore? see τίς.

Τιγράνης, ου, ὁ. Tigranes, king of Armenia.

Τίγρης, ητος, ὁ. The Tigris, a large river of Asia, falling into the Euphrates.

τιθασσεύω (R. τιθασσειν), f. -εύσω, p. τετιθάσσεικα (fr. τιθασσός). To tame, to conciliate, to cajole.

τιθασσός, ὄν, and τιθασός, ὄν, adj. (fr. τιθή, a nurse). Tamed, tame, domesticated.

τίθηνι (R. θε), f. θήσω, τέθεικα, 2 a. ἔθην. To place, to set, to put, to lay down, to propose, to enact, to deposit, to inflict.—θέσθαι νόμον, to enact a law.

τιθήνη, ηs, ἦ (fr. τιθή, a nurse). A nurse.

τίκτω (R. τεκ, 2 τεκ, 3 τοκ), f. τέξω, and τέξομαι, p. τέτοκα, 2. a. ἔτεκον. To beget, to bring forth, to bear, to produce.—τίκτειν ᾠά, to lay eggs.

τίλλω (R. τιλ.), f. τῖλλῶ, p. τέτιλκα. To pick out, to pluck, to strip off.

τιμάω (R. τιμα), f. -ησω, p. τε-
τίμηκα (fr. τιμή). *To esti-
mate, to value, to honour, to
deem worthy, to esteem.*

τιμή, ἤς, ἥ (fr. τίω, to estimate).
*Estimation, value, honour, es-
teem, reward, dignity.*

τιμητέος, α, ον, adj. (fr. τιμάω).
*To be honoured, that ought to
be honoured.—τιμητέον (ἡμῖν),
we must honour.*

τίμιος, α, ον, adj. (fr. τιμή).
*Estimated, highly prized, ho-
noured, valuable, dear.*

Τίμων, ωνος, ὁ. *Timon*, a misan-
thrope of Athens.

τιμωρέω (R. τιμωρε), f. -ήσω,
p. τετιμώρηκα (fr. τιμωρός,
that succours, that avenges).
*To succour, to aid, to help:—
to avenge, to punish.—ΜΙD. to
avenge one's self, to take re-
venge or satisfaction.*

τιμωρία, ας, ἥ (fr. τιμωρέω).
Vengeance, punishment.

τινάσσω (R. τιναγ), f. τινάξω.
*To brandish, to agitate, to
shake, to cast away.*

τίνω (R. τι), f. τίσω, p. τέτιχα.
*To pay.—τίνειν δίκην, to suffer
punishment. See τίω.*

τίς, τί, gen. τίνος, interrog. pron.
§ 67. *Who? what?—(κατά)
τί, adverbially, why?*

τίς, τι, gen. τινός, indef. pron.,
§ 68. *Any, any one, a certain
one, some one, something.—τι,
adverbially for κατά τι, at all,
in some degree, in any degree,
§ 133, 10-13.*

Τισσαφέρνης, εος, acc. ην, § 31,

2 (3). *Tissaphernes*, a satrap
of Persia, and commander
of the forces of Artaxerxes
against Cyrus in the battle of
Cunaxa.

Τιτάν, ἄνος, ὁ. *A Titan: the sun.*
τιτράω, τίτρημι, and τιτράινω
(R. τρα), f. τρήσω, p. τέτρηκα.
To bore, to pierce through.

τιτρώσκω (R. τρω), f. τρώσω, p.
τέτρωκα. *To wound.*

τίω (R. τι), f. τίσω, p. τέτιχα.
*To estimate, to value, to esteem,
to reverence, to honour, to pay
the price, to expiate a crime
(by paying the penalty), to
atone.—τίειν δίκην, or δίκας,
to suffer punishment.*

τλάω, and τλήμι, pres. not used
(R. τλα), f. τλήσω, 2 a. ἔτλην,
with a present sense. *To bear,
to endure, to suffer, to under-
take, to dare.*

τλήμων, ον, adj. (fr. τλάω). *En-
during, patient, wretched, poor.*

Τμῶλος, ου, ὁ. *Tmolus*, a moun-
tain of Lydia, in which the
Pactölus rises.

τοί, Dor. for σοί, dat. sing. of σύ.

τοί, enclitic particle. *Indeed, tru-
ly, at least, therefore, forsooth.*

τοιγαροῦν, adv. (fr. τοί, γάρ, and
οὔν). *Therefore, hence, on this
account.*

τοιόνν, adv. (fr. τοί, and νύν for
οὔν). *Therefore, wherefore, on
this account, then.*

τοῖος, τοία, τοῖον, and τοιόσδε,
τοιάδε, τοιόνδε, adj., antecedent
correl. to οἷος, §§ 69 and 136.
Such.

τοιοῦτος, τοιαύτη, τοιοῦτο, adj. (fr. τοῖος, *such*, and οὔτος, *this*), antecedent correlative to οἷος, §§ 69 & 136. *Such a one, such.*
 τοῖχος, ου, ὁ (akin to τεῖχος). *A wall, the side of a house.*

τόκα, adv. (Dor. for τότε). *Then.*
 τοκεύς, ἑως, ὁ (fr. τίκτω, *to beget*).
A father.

τόλμα, ης, ἦ. *Boldness, daring.*
 τολμᾶω (R. τολμα), f. -ήσω, p. τετόλμηκα (fr. τόλμα). *To bear, to endure, to venture.*

τολμηρία, ας, ἦ. *Boldness, rashness; from*

τολμηρός, ἄ, ὄν, adj. (fr. τολμᾶω). *Bold, daring, resolute, rash.*

τολμητός, ἦ, ὄν, adj. (fr. same). *That has been hazarded, or boldly undertaken, to be hazarded, &c.*

τολοιπόν, adv. (for τὸ λοιπὸν μέρος). *As for the rest, besides, for the future, henceforth.*

τοξεία, ας, ἦ (fr. τοξεύω). *Archery.*

τόξευμα, ἄτος, τό (fr. same). *An arrow (shot from a bow), an arrow-shot, an arrow.*

τοξεύω (R. τοξεν), f. -εύσω, p. τετόξευκα (fr. τόξον). *To shoot with an arrow.*

τοξικός, ἦ, ὄν, adj. (fr. τόξον). *Of or pertaining to bows and arrows, or archery:—fond of archery.—ἡ τοξική, archery.*

τόξον, ου, τό. *A bow, an arrow.*

τοξότης, ου, ὁ (fr. τόξον). *A bowman, an archer.*

τόπος, ου, ὁ. *A place, a space, a tract of country, a region.*

τόσος, η, ον, adj., antecedent correl. of ὅσος, §§ 69 and 136. *So large, so much, such.—ὅσος, as.—τόσον . . . ὅσον, so far . . . as, &c.*

τοσοῦτος, τοσαύτη, τοσοῦτον, adj. (fr. τόσος, and οὔτος, *this*), antecedent correlative to ὅσος, §§ 69 and 136. *So large, so great, so much, so many.—ὅσος, as.—τοσοῦτον . . . ὅσον, so much . . . as.—ἐπὶ τοσοῦτον, so far, to such a degree.—τοσοῦτω, by so much, as much.*

τόσσοσ, η, ον, poetic for τόσος, &c.

τότε, adv. *Then, at that time, formerly.—τότε μὲν . . . τότε δέ, at one time . . . at another.*

τοτρίτον, adv. (fr. τό, and τρίτον, neut. of τρίτος). *For the third time.*

τοῦνομα, contr. for τὸ ὄνομα.

Τουρδιτανία, ας, ἦ. *Turditania, a rich province of Bætica in Spain.*

τουτί, Attic for τοῦτο, § 65, 2. *This here.*

τραγικώδης, ες, adj. τραγικός, *tragical*, and εἶδος, *appearance*). *Tragical, having a tragical appearance, lofty, dignified.*

τράγος, ου, ὁ. *A goat.*

τραγωδέω (R. τραγωδε), f. -ήσω, &c. (fr. τραγικός). *To speak in tragic strain.*

τραγωδία, ας, ἦ (fr. τραγικός). *A tragedy, a tragic poem.*

τραγωδοποιός, ου, ὁ (fr. τραγωδία, and ποιέω, *to make*). *A tragic poet.*

τραγωδός, οὔ, ὄ (fr. τράγος, a goat, and ᾠδή, a song). A tragic poet, an actor of tragedy—it is supposed because the actor, in rude times, was dressed in goat's skin, or because a goat was the prize awarded to the best performer.

τραπέζα, ης, ἥ (fr. τέτρας, four, and πῆξα, a foot). A table.

τραῦμα, ἄτος, τό (fr. τιτρώσκω, to wound). A wound.

τραχέως, adv. (fr. τραχύς). Roughly, rudely, harshly, sternly.

τραχῆλος, ου, ὄ. The neck.

τραχύς, εἶα, ὕ, adj. Rough, uneven:—harsh, stern, angry.

τραχύτης, ητος, ἥ (fr. τραχύς). Roughness, unevenness, harshness, &c.

τρεῖς, τρία, num. adj. § 57, 3. Three.

τρέμω (R. τρεμ, and τρομε, fr. τρομέω), f. τρεμοῖ, p. τετρόμημα. To tremble.

τρέπω (R. τρεπ, 2 τρᾶπ, 3 τροπ), f. τρέψω, p. τέτροφα, § 93 Exc. 2 a. ἔτροπον. To turn, to turn over, to turn about, to put to flight, to rout, to change.—Mid. to turn one's self about, to take to flight, to put to flight.

τρέφω (R. θρεφ, 2 θρᾶφ, 3 θροφ), f. θρέψω, p. τέτροφα, § 93 Exc. and τέτροφα, 2 a. ἔτροφον, p. pass. τέθραμμαι (akin to τέρω). To nourish, to nurture, to rear, to bring up, to support, to maintain.

τρέχω (R. θρεχ, and δραμε, 2

δραμ), f. θρέξομαι, and δραμοῦμαι, p. δεδραμῆμα, 2 a. ἔδραμον. To run.

τρέω (R. τρε), f. τρέσω, p. τέτροκα (same as τρέμω). To tremble.

τρίαίνα, ης, ἥ (fr. τρία neut. of τρεῖς). A three-pronged spear, a trident.

τριᾶκοντα, num. adj. indecl. (fr. τρία). Thirty.

τριᾶκόσιοι, αι, α, num. adj. (fr. τρία). Three hundred.

τρίβω (R. τριβ), f. τρίβω, p. τρίβω (same as τρίβω and τιτρώω). To rub, to wear by rubbing, to grind, &c.

τρίβων, ωνος, ὄ (fr. τρίβω). A worn-out garment, an old cloak.

τριήρης, εος, contr. ους, ἥ (fr. τρίς, thrice, and ἐρέσσω, to row). A trireme, a galley, a vessel with three banks of oars.

Τρικάρηνια, ας, ἥ. Tricarenia, a city on the coast of the Euxine.

Τρικάρηνος, ου, ὄ. A Tricarenian, a citizen of Tricarenia.

τρίκερως, ων, adj. Attic decl. § 19 (fr. τρίς, thrice, and κέρας, a horn). Having three horns, three-horned.

τρικέφαλος, ον, adj. (fr. τρίς, thrice, and κεφαλή, a head). Three-headed.

τριόδος, ου, ἥ (fr. τρίς, thrice, and ὁδός, a way). A place where three roads meet.

τριπόδατος, ον, Dor. for τριπόδητος, ον, adj. (fr. τρίς, thrice,

- and ποθέω, to love). *Thrice beloved.*
- τρίπους, ου, gen. τρίποδος, adj. (fr. τρίς, thrice, and πούς, a foot). *Three-footed.*—Subst. a tripod.
- τρεις, num. adv. (fr. τρεῖς). *Three times, thrice.*
- τρικαιδέκατος, η, ου, num. adj. (fr. τρικαιδεκα, thirteen). *Thirteenth.*
- τριχίλιοι, αι, α, num. adj. (fr. τρίς, and χίλιοι, a thousand). *Three thousand.*
- τρίτος, η, ου, num. adj. (fr. τρεῖς). *The third.*—Neut. as adv. τρίτον, *thirdly, in the third place.*
- Τρίτων, ωνος, ό. *Triton, a sea deity, Neptune's trumpeter.*
- τριχός, gen. of θριξ, the hair.
- τριχώω (R. τριχο), f. -ώσω, p. τετριχώκα (fr. θριξ, the hair). *To cover with hair or down.*
- τριχώσις, εως, η (fr. τριχώω). *A covering with hair, growth of the hair, hair.*
- τριώβολον, ου, τό (fr. τρίς, thrice, and όβολός, an obolus). *A coin, the value of three oboli.*
- Τροία, ας, Ion. Τροίη, ης, η. *Troy, a celebrated city of Asia Minor.*
- τρόπαιον, ου, τό (fr. τρέπω, to put to flight). *A trophy, consisting of the spoils of the enemy set up in celebration of a victory.*
- τροπή, ης, η (fr. same). *The act of turning, a change, a rout, a flight.*
- τρόπος, ου, ό (fr. τρέπω, to turn). *A turn, a manner, a usage, character, mode of life, disposition.*
- τροφή, ης, η (fr. τρέφω, to nourish). *Nourishment, food, support.*
- τροφός, ού, η (fr. same). *A nurse, a supporter.*
- τροχός, ού, ό (fr. τρέχω, to run). *A wheel, a rack.*
- τρύβλιον, ου, τό (dim. of τρύψ, τρυβός, a drinking cup). *A small bowl, a small cup, a dish.*
- τρυφάω (R. τρυφα), f. -ήσω, p. τετρυφήκα (fr. τρυφή). *To riot in luxury, to live in pleasure, to be effeminate.*
- τρυφή, ης, η. *Luxury, effeminacy, revelry, luxurious pleasure.*
- Τρωάς, άδος, η (fr. Τρώς, a Trojan). 1. *A Trojan lady.*—2. *Troas, a district of Mysia, of which Troy was the capital.*
- τρώγω (R. τρωγ, 2 τρώγ), f. τρώξομαι, 2 a. έτρώγον.—2 a. pass. έτρώγην (fr. τέγω, to grind). *To grind with the teeth, to chew, to eat.*
- τύ, Dor. for σύ. *Thou.*
- τυγχάνω (R. τευχ, and τυχς, 2 τύχ), f. τεύξομαι, τετύχηκα, and τέτευχα, 2 a. έτύχον. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle, *by chance, &c.* §. 177, 4.—ό τυχών, *the first person one meets, any body.*—οί τυχόντες, *ordinary persons.*
- τύμβος, ου, ό. *A tomb, a sepul-*

chre, a sepulchral mound, a grave.

τύμπανον, ου, τό (fr. τύπτω).

A drum.

Τυνδάρεος, ου, Att. Τυνδάρεως, ω, δ. Tyndārus, a king of Lacedæmon.

τύπος, ου, δ (fr. τύπτω). A mark, a form, a type, a print.

τύπτω (R. τυπ, 2 τυπ, 3 τυπ), f. τύπω, p. τέτυφα, 2 a. ἔτυπον.

To strike, to beat, to wound, (to wound with the teeth, i. e.) to bite.

τυραννικός, ή, όν, adj. (fr. τύραννος). Tyrannical.

τυραννίς, ίδος, ή (fr. same). Arbitrary power, dominion, tyranny.

τύρανος, ου, δ (perhaps fr. κοιρανός). A sovereign, an arbitrary ruler, a tyrant.

Τυρίος, α, ον, adj. Tyrian.

Τύρος, ου, ή. Tyre, an ancient Phœnician city, famous for its commerce.

Τυρόηνοί, ών, οί. The Etrurians.

Τυρώ, όος, contr. οῦς, ή. Tyro, a beautiful nymph, daughter of Salmoneus and mother of Pelias.

τυτθός, όν, and ός, ή, όν, adj. Small, young.—Neut. as adv. τυτθόν, a little.

τυφλός, ή, όν, adj. Blind.

τυφλόω (R. τυφλο), f. -ώσω, p. τετύφλωκα (fr. τυφλός). To make blind, to blind.

τῦφος, ου, δ (fr. τύφω, to raise a smoke). Smoke, steam:—

pride, conceitedness, haughtiness.

Τῦφών, ώνος, δ. Typhon, a terrible giant, sprung from the earth.

τύχη, ης, ή (fr. τυγχάνω). Chance, fortune, an occurrence, a calamity.

Τύχη, ης, ή. Fortune, personified.

τῶ, adv. (dat. sing. of ό) For this reason, therefore.

τῶ, Dor. for τοῦ, gen. sing. of ό.

τῶρρον, contr. for τὸ ὄρρον.

τῶς, Dor. for τοῦς.

Υ.

ὑβος, ου, δ (fr. ὑβός, convex). A

protuberance, a hump, a bunch.

ὑβρίζω (R. ὑβριδ), f. -ίσω, p. ὑβρίξα (fr. ὑβρις). To act insolently, to insult, to deride, to abuse.

ὑβρις, εως, ή. Abuse of power, insolence, arrogance, pride, insult.

ὑβριστής, οῦ, δ (fr. ὑβρίζω). An insolent man, an insulter, an abuser.—As an adj. abusive, insolent, arrogant.

ὑγιαίνω (R. ὑγιαίν, 2 ὑγιαίν), f. -ἄνω (fr. ὑγιής). To be in good health, to be well, to be sound.—ὑγιαίνειν νοῦν, to be sound in mind.

ὑγίεια, ας, ή (fr. ὑγιής). Health. ὑγιής, ές, adj. Healthy, vigorous, sound, rational.

ὑγρός, ά, όν, adj. (fr. ὑω, to rain). Moist, wet, fluid.—τὰ ὑγρά, the fluid particles.

ὕγροτης, ητος, ἡ (fr. ὑγρός). *Humidity, moisture:—flexibility, softness.*

ὔδρα, ας, ἡ (fr. ὕδωρ). *A hydra, a water-serpent.*

ὔδραυλις, εως, ἡ (fr. ὕδωρ, water, and αἰλέω, to play on a musical instrument). *The water-organ.*

ὑδρεύω (R. ὕδρευ), f. -εύσω, p. ὕδρευκα (fr. ὕδωρ). *To draw water, to water, to irrigate.—MID. to draw water for one's self.*

ὔδωρ, gen. ὕδατος, τό (fr. ὕω, to rain). *Water.*

ὑετός, οὔ, ὁ (fr. same). *Rain.*

υἱεύς, gen. υἱέος, and υἱς, υἱός, obsol. in nom. *A son.*

υἱός, οὔ, ὁ. *A son.*

υἱωνός, οὔ, ὁ (fr. υἱός). *A grandson.*

ὕλακτέω (ὕλακτε), f. -ήσω, &c. (fr. ὑλάω, to bark). *To bark, to yelp, to howl:—to rail at, to revile.*

ὔλη, ης, ἡ. *A wood, a forest:—timber, wood, the material.*

ὕληεις, ἡεσσα, ἦεν, adj. (fr. ὕλη). *Woody.*

ὔλλος, ου, ὁ. *Hyllus, son of Hercules and Dejanira.*

ὔμάν, Dor. for Ὑμήν.

ὑμεῖς. *Ye or you, pl. of σύ.*

ὑμέναιος, ου, ὁ. *A marriage song.*

Ὑμέναιος, ου, ὁ. *Hymen.*

Ὑμήν, ἔνος, ὁ. *Hymen, the god of marriage.*

ὑμνέω (R. ὑμνε), f. -ήσω, p. ὑμνηκα (fr. ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*

ὔμνος, ου, ὁ. *A hymn, a song, an encomium.*

ὑπάγω, f. -άξω, &c. (ὑπό, under, and ἄγω, to lead). *To lead or bring under, to subdue, to induce, to decoy.—INTR. to proceed, to approach.*

ὑπακούω, f. -ακούσω, &c. (ὑπό, secretly, and ἀκούω, to hear). *To listen by stealth or secretly:—to listen willingly, to assent to, to obey.*

ὑπανθέω, f. -ήσω, &c. (ὑπό, gradually, and ἀνθέω, to bloom). *To begin to bloom, to come into bloom, to shoot up.*

ὔπᾶνις, ἴδος, ὁ. *Hypanis, a river of Scythia, now called the Bog.*

ὑπανίστημι, f. -αναστήσω, &c. (ὑπό, beneath, and ἀνίστημι, to place on high). *To raise up from beneath.—MID. to rise from one's place, to stand up before.*

ὔπαρ, τό, indecl. *A waking vision (not a dream, ὄναρ).—Adv. when awake, on waking.*

ὔπαρχος, ου, ὁ (fr. ὑπάρχω). *A governor, a prefect, a subordinate chief.*

ὑπάρχω, f. -άροω, &c. (ὑπό, intens. and ἄρχω, to begin). *To be first, to begin, to rule over:—to be, to exist.—IMPERS. ὑπάρχει, it is permitted, it is lawful.*

ὑπάτος, η, ον, adj. abbreviated for ἱερότατος (fr. ὑπέρο, above). *The highest, the greatest.*

ὑπεῖκω, f. -εἶξω, &c. (ὑπό, under,

and εἶκω, to yield). To yield to, to submit, to be inferior.

ὕπεκφεύγω, f. -ξω, &c. (ὕπό, secretly, and ἐκφεύγω, to escape).

To escape secretly, to steal away.

ὕπελαύνω, f. -ελάσω, &c. (ὕπό, up, and ἐλαύνω, to ride). To ride up to.

ὕπεναντίος, α, ον, adj. (ὕπό, nearly, and ἐναντίος). Nearly opposite;—opposed to, hostile to.

ὕπεξέρχομαι, f. -εξελεύσομαι, &c. (ὕπό, secretly, and ἐξέρχομαι, to go out). To go out by stealth, to escape unperceived, to pass out secretly.

ὕπέρ, prep. governing the gen. and acc. § 124, 17.—Primarily, over, above.—With the genitive, above, beyond, for, on account of, in behalf of, for the sake of, concerning, in order to.—With the accusative, above, over, beyond, against, more than.—In composition, it has its ordinary signification, and also is frequently intensive.

ὕπερᾶγαν, adv. (fr. ὕπέρ, intens. and ἄγαν, very much). Excessively, inordinately.

ὕπεράγω, f. -άξω, &c. (ὕπέρ, above, and ἄγω, to lead). To surpass, to excel.

ὕπεραίρω, f. -ἄρῶ, (ὕπέρ, above, and αἴρω, to raise). To raise above, to elevate.—Intr. to rise above, to surpass, to go over.

ὕπεραιωρέω, f. -ήσω, &c. (ὕπέρ, above, and αἰρέω, to raise on high). To raise up over, to raise on high.

ὕπεραποθνήσκω, f. -θανοῦμαι, &c. (ὕπέρ, for, instead of, and ἀποθνήσκω, to die). To die for, or in the place of.

ὕπερβαίνω, f. -βήσομαι, &c. (ὕπέρ, above, and βαίνω, to walk). To walk over, to pass over, to mount upon, to go beyond.

ὕπερβάλλω, f. -βάλλῶ, &c. (ὕπέρ, over, and βάλλω, to cast). To cast over, to throw beyond, to pass over, to go beyond, to surpass, to be very great, to excel.—Pt. ὕπερβάλλον, excessive.

ὕπερβολή, ἡς, ἡ (fr. ὕπερβάλλω). The act of passing over, excess.

ὕπερέχω, f. -έξω, and -σχήσω, &c. (ὕπέρ, above, and ἔχω, to have). To be above, to have the superiority.

ὕπερηφάνια, ας, ἡ (fr. ὕπερηφάνειω, to act haughtily). Arrogance, haughtiness.

ὕπερήφανος, ον, adj. (fr. ὕπέρ, above, and φαίνω, to show). Appearing above, elevated above (others), pre-eminent:—proud, haughty.

ὕπερθαυμάζω, f. -ἄσω, &c. (ὕπέρ, excessively, and θαυμάζω, to admire). To admire very much, to be exceedingly amazed.

ὕπερθε, and ὕπερθεν, adv. (fr. ὕπέρ, and θε, from). From above, overhead, above.

ὕπερκαχλάζω, f. -ἄσω (ὕπέρ, over, and καχλάζω, to gush forth). To boil over.

ὑπερμεγέθης, ες, adj. (fr. ὑπέρ, *excessive*, and μέγεθος, *greatness*). *Of enormous size, very large.*

Ὑπερμνήστρα, ας, ἡ. *Hypermnestra*, the wife of Lynceus, the only one of the daughters of Danaüs who did not slay her husband on the bridal night.

ὑπεροράω, f. -όρομαι, &c. (ὑπέρ, *over*, and ὄραω, *to look*). *To overlook, to neglect:—to look down upon, to despise.*

ὑπερος, ου, ὄ, and ὑπερον, ου, τό. *A pestle.*

ὑπεροχή, ῆς, ἡ (fr. ὑπερέχω). *Eminence, superiority, excellence.*

ὑπέροπᾶχυς, υ, adj. (fr. ὑπέρ, *excessively*, and πᾶχύς, *thick*). *Extremely corpulent.*

ὑπερπετής, ἐς, adj. (fr. ὑπεπέτομαι, *to fly over*). *That flies over:—greatly elevated, lofty, situated on high, suspended above.*

ὑπερσαρκέω (R. ὑπερσαρκε), f. -ήσω (fr. ὑπέρ, *excessive*, and σάρξ, *flesh*). *To be very fleshy, to be very corpulent.*

ὑπερτείνω, f. -τενῶ, &c. (ὑπέρ, *over*, and τείνω, *to stretch*). *To stretch over.—Intr. to extend one's self over, to reach over.*

ὑπερφέρω, f. ὑπεροίσω, &c. (ὑπέρ, *over*, and φέρω, *to carry*). *To carry over, to transport.—Intr. to excel.*

ὑπερφρονέω, f. -ήσω, &c. (ὑπέρ, *above*, and φρονέω, *to think*).

To think loftily, to think one's self above others:—hence, to despise, to regard as inferior.

ὑπερχαίρω, f. -χαῖρῶ, &c. (ὑπέρ, *intens.* and χαίρω, *to rejoice*). *To rejoice greatly.*

ὑπέχω, f. ὑφέξω, and ὑποσχίσω, &c. (ὑπό, *under*, and ἔχω, *to hold*). *To hold under, to sustain, to present to, to furnish.—ὑπέχειν δίκας, to suffer punishment.*

ὑπήκοος, ον, adj. (fr. ὑπό, *under*, and ἀκοή, *hearing*). *Listening to, attentive, obedient, submissive.*

ὑπηρεσία, ας, ἡ (fr. ὑπηρετέω). *Service, assistance.*

ὑπηρετέω (R. ὑπηρετε), f. -ήσω, p. ὑπηρετήκα (fr. ὑπηρετής). *Lit. to perform the service of a rower:—hence, to serve, to obey.*

ὑπηρετής, ου, ὄ. Properly, a galley-rower:—a servant, an assistant, an attendant, a deputy.

ὑπισχνέομαι, f. ὑποσχίσομαι (ὑπό, *under*, and ἴσχομαι, *for ἔχομαι, to hold one's self*). *To bind one's self, to promise, to engage.*

ὕπνος, ου, ὄ. *Sleep.*

ὑπνώω (R. ὑπνο), f. -ώσω, p. ὑπνώκα (fr. ὕπνος). *To sleep.*

ὑπό, prep., governing the gen. dat. and acc., § 124, 18.—Primarily, *under*.—With the genitive, *under, from under, by, by means of, through, from*.—With the dative, *by, with, to*

gether with, under.—With the accusative, at, about, near, under, beneath.—In composition, besides its ordinary meaning, secretly, gradually, back, forward, and sometimes denotes diminution.

ὑπόβαθρον, ου, τό (fr. ὑποβαίνω, lit. to go under). A prop, a basis, a seat, a cushion, a carpet. ὑποβάλλω, f. -βάλλω (fr. ὑπό, under, and βάλλω, to cast). To cast under, to subject.

ὑπόβᾶσις, εως, ἡ (fr. ὑποβαίνω, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, f. -βλέπω, &c. (ὑπό, under, and βλέπω, to look). To look from under, to look angrily at, to eye.

ὑποβρύχιος, α, ον (fr. ὑπό, under, and βρύχιος, submerged). Under water, completely submerged, deep under water.

ὑποδεής, ἐς, adj. (fr. ὑπό, diminutive, and δέω, to want). Wanting something, somewhat defective, inferior, rather timid.

ὑποδείκνυμι, f. -δείξω, &c. (ὑπό, intens., and δείκνυμι, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, f. -δέχομαι, &c. (ὑπό, intens., and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, f. -δήσω, &c. (ὑπό, under, and δέω, to bind). To bind under, to fasten under.—Mid. to put on sandals.

ὑπόδημα, ἄτος, τό (fr. ὑποδέω). A shoe, a sandal.

ὑπόδρα, adv. (fr. ὑποδέχομαι, to cast an under look). With an angry look, sternly.

ὑποδύνω, and -δύω, f. -δύσω, &c. (ὑπό, under, and δύνω, to go). To go under, to creep under. Mid. to put one's self under.

ὑπόδυσσις, εως, ἡ (fr. ὑποδύω). A going under, a creeping under.

ὑποζύγιος, α, ον, adj. (fr. ὑπό, under, and ζυγόν, a yoke). That is under the yoke.—Subst. ὑποζύγιον, ου, τό, a beast of burthen.

ὑπόθεσις, εως, ἡ (fr. ὑποτίθημι, to lay down, to propose). A proposition, a condition, or hypothesis, a plan, a principle, a supposition.

ὑπόκειμαι, f. -κείσομαι, &c. (ὑπό, under, and κείμαι, to lie). To lie under, to be placed under, to be situated beneath, or at the foot of (a hill).

ὑποκορίζομαι, f. -ἴσομαι, &c. (ὑπό, diminutive, and κορίζομαι, to act like a child). To disguise by softened words, to misrepresent, to disparage, to call by derogatory names.

ὑποκρινομαι, f. -κρινούμαι, &c. To answer:—to feign.—τραγηδίας ὑποκρίνεσθαι, to act in tragedies.

ὑποκριτής, οὔ, ὁ (fr. ὑποκρίνομαι). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, f. -κρούσω, &c. (ὑπό,

diminutive, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑποκρύπτω, f. -κρύψω, &c. (ὑπό, under, and κρύπτω, to conceal). To conceal under.—MID. to hide one's self, to dissemble.

ὑπολαμβάνω, f. -λήψομαι, &c. (ὑπό, under, and λαμβάνω, to take). To take up, to assume, to receive, to take up (an opinion), i. e. to suppose, to believe, to take up (a word in reply), to answer, to reply.

ὑπολανθάνω, f. -λήσω, &c. (ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, f. -λείψω, &c. (ὑπό, back, and λείπω, to leave). To leave behind, to permit to remain.—MID. to remain behind.

ὑπολισθαίνω, f. -ολισθήσω, &c. (ὑπό, diminutive, and ὀλισθαίνω, to slip): To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, f. -λύσω, &c. (ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, f. -μενῶ, &c. (ὑπό, back, and μένω, to remain). To remain back or behind, to wait, to await, to persist, to endure.

ὑπομιμνήσκω, f. ὑπομνήσκω, &c. (ὑπό, intens. and μιμνήσκω, to remind). To remind, to suggest.—MID. to remember.

ὑπόμνημα, ἄτος, τό (fr. ὑπομνάω,

to put in mind). A memorial, a monument, a memoir.

ὑπόνομος, ου, ὄ (fr. ὑπονέμομαι, to undermine). A passage under ground, a drain, a mine.

ὑπονοστέω, f. -ήσω, &c. (ὑπό, back, and νοστέω, to return). To go back, to retreat, to return, to decay.

ὑποπίπτω, f. -πεσοῦμαι, &c. (ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ὑπόπτερος, ου, adj. (fr. ὑπό, diminutive, and πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.

ὑποπτεύω, f. -εύσω, &c. (ὑπό, from under, and ὀπτεύω, same as ὀπτομαι, to look). To be suspicious of, to suspect, to mistrust.

ὑπόπτῆς, ου, ὄ and ἦ (fr. same). One who is suspicious, a suspicious person, a timorous person.

ὑπορρέω, f. -ρέυσομαι, &c. (ὑπό, beneath, and ῥέω, to flow). To flow beneath, to glide away.

ὑπόρρω, and ὑπόρρῦμι, f. -όρρω, &c. (ὑπό, secretly, and ὄρω or ὄρρῦμι, to excite). To excite secretly, to instigate, to provoke, to stir up.

ὑποσπάω, f. -σπάσω, &c. (ὑπό, under, and σπάω, to draw). To draw from under, to extricate.

ὑποστρέφω, f. -στρέψω, &c. (ὑπό, back, and στρέφω, to turn). To

- turn back, to return.—MID. same.
- ὑποστροφή, ἥς, ἡ (fr. ὑποστρέφω).
A return, a turning round.
- ὑποτάσσω, Att. -τιῶ, f. -τάξω, &c. (ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to subdue.
- ὑποτελέω, f. -τελέσω, &c. (ὑπό, gradually, and τελέω, to complete). To complete gradually, to accomplish by degrees:—to pay off (a tax or debt), to discharge.
- ὑποτίθηναι, f. -θήσω, &c. (ὑπό, under, and τίθηναι, to place). To place under, to hold forth to, to suggest, to advise, to instruct, to lay down, to establish.
- ὑποτρέφω, f. -θρέψω, &c. (ὑπό, under, and τρέφω, to nourish). To rear under or secretly, to bring up privately, to let grow.
- ὑποτρέχω, f. -δράμωμαι, &c. (ὑπό, under, and τρέχω, to run). To run under, to take shelter beneath.
- ὑποφέρω, f. ὑποίσω, &c. (ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—MID. to flow under.
- ὑποχθόνιος, ον, adj. (fr. ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.
- ὑποχωρέω, f. -ήσω, &c. (ὑπό, under, back, and χωρέω, to go). To recede, to give way, to retreat:—to pass away, to pass off.
- ὑποψία, ας, ἡ (fr. ὑπόπτωμαι, obsol. in pres. to suspect). Suspicion.
- ὑπόρεια, ας, ἡ (fr. ὑπό, under, and ὄρος, a mountain, properly, ὑπόρεια γῆ). The country at the foot of the mountains.
- Ἑρκᾶνός, ἡ, ὄν, adj. Hyrcanian, belonging to Hyrcania, a country south of the Caspian Sea.—ὁ Ἑρκᾶνός, a Hyrcanian.
- ὑς, ὑός, ὄ and ἡ. A boar, a sow, a swine.
- ὑστάτος, η, ον, adj. (superl. of ὑστερος, which see). The last.—Neut. pl. ὑστάτια, adv. lastly.
- ὑστεραῖος, α, ον, adj. (fr. ὑστερος). Belonging to the next day, next day.—τῇ ὑστεραίᾳ (ἡμέρᾳ), on the next day.
- ὑστερέω (R. -ὑστερε), f. -ήσω, p. ὑστέρημα (fr. ὑστερος). To be later, to be or remain behind.
- ὑστερος, α, ον, adj. Later, succeeding, next in order.—Neut. as adv. ὑστερον, afterward.—ἐν τοῖς ὑστερον χρόνοις, in after times.
- ὑστριξ, ἕχος, ὄ and ἡ (fr. ὕς, and θριξ, hair). A hedge-hog.
- ὑφαίνω (R. ὑφαίν, 2 ὑφᾶν), f. -ἄνω, p. ὑφαγκα. To weave.
- ὑφάλος, ον, adj. (fr. ὑπό, under, and ἄλς, the sea). Under water.—ὑφαλον ποιεῖν, to submerge.
- ὑφασμα, ἄτος, τό (fr. ὑφαίνω). A tissue, a garment, a robe.
- ὑφίστημι, f. ὑποστήσω, p. ὑφέστηκα (ὑπό, under, and ἵστημι, to place). To place under, to

lay before, to arrange, to produce.—Intr. in 2 a. and p., also, MID. to oppose, to withstand, to undertake, to admit, to endure. ὑψηλός, ἦ, ὄν, adj. (fr. ὕψος).

High, lofty.

ὑψος, εος, τό (fr. ὕψι, high). A height, elevation.

ὑῶ (R. ὕ), f. ὕσω, p. ὕκα. To make wet, to let rain fall, to rain.—PASS. to be rained upon, to be wet.

Φ.

φᾶγω, obsol. except in 2 a. ἐφαγον, used as 2 a. to ἐσθίω. To eat.

Φαέθων, οντος, ὁ. Phaëthon, son of Phæbus and Clymene. Being unable to guide the chariot of the Sun, the management of which he obtained by request from his father for one day, he was struck by Jupiter with a thunderbolt, and hurled into the Po.

φαινός, ἦ, ὄν, and φαεινός, ἦ, ὄν, adj. (fr. φάος). Shining, bright, brilliant, resplendent.

φαιδίμος, η, ον, adj. (fr. φαίνω). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἦ, ὄν, adj. (fr. φαίνω). Bright, clear, cheerful, joyous.

φαίνω (R. φαιν, 2 φᾶν, 3 φην), f. φᾶνῶ, p. πέφαγκα, 2 a. ἐφᾶνον. To bring to light, to show, to display.—MID. to come to light, to appear, to seem.

φᾶκή, ἦς, ἦ. Lentils, lentil pottage.

φάλαγξ, αγγος, ἦ. A phalanx.

φαλακρός, ἦ, ὄν, adj. Bald.

φᾶνερός, ἦ, ὄν, adj. (fr. φαίνω).

Apparent, evident, manifest, clear.

φᾶνερῶς, adv. (fr. φᾶνερός).

Evidently, clearly, in public, openly.

φάος, contr. φῶς, τό. See φῶς.

φαρέτρα, ας, Ion. φαρέτρη, ης, ἦ (fr. φέρω, to bear). A quiver.

φαρέτριον, ου, τό (dim. of φαρέτρα). A small quiver.

φαρμακεύς, ἑως, ὁ (fr. φάρμακον).

One who prepares drugs, a drug-dealer.

φαρμακίς, ἴδος, ἦ (fem. to φάρμακεύς). A sorceress, an enchantress.

φάρμακον, ου, τό. A medicine, an antidote, a remedy, a drug, poison:—a magic art.

φαρμάσσω, Att. -τιω (R. φαρμακ), f. -άξω, p. πεφάρμαχα.

To produce an effect by means of drugs.—Hence, to cure, to poison, to enchant.

φᾶρος, εος, τό. A garment, a cloak.

φάρυγξ, υγγος, ἦ (fr. φάω, to divide). The gullet, the throat.

Φᾶσις, ἴδος, ὁ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάσκω, poetic imperf. φάσκον, same as φημί. To say.

φάτνη, ης, ἦ. A manger, a crib, a trough.

φαυλίζω (R. φαυλιδ), f. -ῖσω, p. πεφαυλίκα (fr. φάυλος). *To regard as of no value, to despise, to undervalue, to condemn.*

φαῦλος, η, ον, adj. *Bad, small, trifling, mean, cheap, worthless, unjust.*—Subst. a worthless person.

φαύλως, adv. (fr. φαῦλος). *Meanly, basely, badly, simply, with difficulty.*

φάγος, εος, τό. *Light, splendour, brightness, day.*

Φειδίας, ου, ό. *Phidias, a famous statuary at Athens.*

φειδομαι (R. φειδ and φειδε, 2 φιδ), f. φεισομαι, and φειδήσομαι, 2 a. with redupl. πεφιδόμην. *To spare, to pardon, to save, to refrain, to avoid.*

Φεραί, ων, αί. *Pheræ, an ancient city of Thessaly.*

Φεραῖοι, ων, οί. *The inhabitants of Pheræ.*

Φέρης, ου, and ητος, ό. *Pheres, king of Pheræ in Thessaly.*

φέριστος, η, ον, adj. irreg. superl. to ἀγαθός, § 54, (fr. φέρω). *Most able to bear:—hence, best, bravest, most excellent.*

φέρω (R. οί, ένεκ, and ένεγκ, 2 ένεγκ, 3 ένοχ), f. οῖσω, p. ἤροχα, Att. ενήροχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον, § 117. *To bear, to bring, to carry, to produce, to carry off:—βαρέως φέρειν, to bear impatiently.*—Mid. *to bear one's self, or for one's self, to hurry along, to rush forward, to fly:—τὰ πρῶτα φέρεσθαι, to*

bear off the palm:—φέρων, adverbially, with. Idioms, 102, 5.

φεύγω (R. φευγ, 2 φῦγ), f. φεύξομαι, 2 p. πέφευγα, or πέφυγα, 2 a. έφῦγον. *To flee, to flee away, to escape.*

φηγός, οῦ, ἡ. *An oak.*

φήμη, ης, ἡ (fr. φημι). *A saying, a rumour, a report, fame, reputation, an oracle.*

φημί (R. φα), f. φήσω, p. πέφηκα, 1 a. έφησα, 2 a. ειπον, 2 a. m. έφάμην, § 112, VIII. *To say, to utter, to remark:—οὐκ έφη, he refused.*

φθάνω (R. φθα), f. φθάσω, and φθήσομαι, p. έφθάκα, 2. a. έφθην. *To be beforehand, to anticipate, to get the start of, to be sooner.*—With a participle, rendered adverbially, § 177, 4, and Idioms, 107.

φθέγγομαι (R. φθεγγ), f. φθέγξομαι. *To utter, to speak.*

φθείρω (R. φθειρ, 2 φθῦρ, 3 φθορ), f. φθειρώ, p. έφθορακα, 2 a. έφθῦρον, 2 p. έφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ἡ. *Phthia, a district of Thessaly, where Peleus, the father of Achilles, reigned.*

φθινόπωρον, ου, τό (fr. φθίνω, and όπώρα, autumn). *The end of autumn, the harvest season, autumn.*

φθίνω, and φθίω (R. φθι) f. φθίσω, p. έφθίκα. *Tr. to destroy, to cause to waste away, to kill.*—Intr. *to waste away, to perish.*

φθογγός, οὔ, ὅ (fr. φθέγγομαι).

A sound, a cry.

φθονερός, ἄ, ὄν, adj. (fr. φθόνος).

Envious, jealous.

φθονέω (R. φθονε), f. -ήσω, p.

ἐφθόνηκα (fr. same). *To envy, to be jealous of.*

φθόνος, ον, ὅ. *Envy, jealousy, detraction, blame.*

φθορά, ἄς, ἦ (fr. φθείρω). *De-*

struction, corruption, ruin, loss.

φιᾶλλη, ης, ἦ (fr. πίνω, to drink).

A cup, a bowl, a goblet.

φιλαίτερος, α, ον, adj. Att. comp.

of φίλος, § 56, 1. *More friend-*

ly, &c.

φιλᾶμα, ἄτος, Dor. for φίλημα,

ἄτος, τό (fr. φιλέω). *A kiss.*

φιλάνθρωπος, ον, adj. (fr. φίλος,

loving, and ἄνθρωπος, man). *Loving mankind, philanthropic, humane, friendly.*

φιλαργυρία, ας, ἦ (fr. φιλαργυρέω,

to love money). *The love of money, avarice.*

φιλαντία, ας, ἦ (fr. φιλαυτέω, to

have self-love). *Self-love, selfishness.*

φιλεργία, ας, ἦ (fr. φίλος, loving, and

ἔργον, labour). *Love of labour, diligence, industry, activity.*

φιλέω (R. φιλε), f. -ήσω, p. πε-

φίλημα, Dor. -ᾶσω, p. πεφί-

λᾶκα (fr. φίλος, loving). *To love, to be fond of, to kiss.—With an infinitive, to be wont.*

φιληκοῖα, ας, ἦ (fr. φιληκοέω, to

listen eagerly to instruction). *Readiness in listening to instruction, love of learning.*

Φιλήμων, ονος, ὅ. *Philémon, a*

comic poet, the rival of Menander.

Φιλητάς, ἄ, ὅ. *Philētas, a gram-*

marian, and poet of Cos.

φιλία, ας, ἦ (fr. φιλέω). *Love, friendship.*

φίλιος, α, ον, and ος, ον, adj. (fr.

φίλος, loving). *Friendly, kindly disposed.—Subst. a friend.*

Φιλιππίδης, ον, ὅ. *Philippides.*

φίλιππος, ον, adj. (fr. φίλος, and

ἵππος, a horse). *Delighting in horses, fond of riding.*

Φίλιππος, ον, ὅ. *Philip, king*

of Macedon, and father of Alexander the Great.

φιλόζωος, ον, adj. (fr. φίλος, lov-

ing, and ζωή, life). *Loving life, tenacious of life, cowardly.*

—Also (fr. φίλος, loving, and

ζῶον, a living creature), *fond of, or friendly to animals.*

φιλόθηρος, ον, adj. (fr. φίλος,

loving, and θήρα, hunting). *Fond of hunting.*

φιλόκαλος, ον, adj. (fr. φίλος,

loving, and κάλος, beautiful). *That loves the beautiful, virtuous, honourable.*

φιλοκερδέω (R. φιλοκερδε), f.

-ήσω, &c. (fr. φίλος, loving, and

κέρδος, gain). *To love gain, to seek gain, to be avaricious.*

φιλοκινδύνος, ον, adj. (fr. φίλος,

loving, and κινδύνος, danger). *That loves danger, daring, rash:—hence,*

φιλοκινδύνως, adv. *Rashly.*

φιλόκοσμος, ον, adj. (fr. φίλος,

loving, and κόσμος, ornament). *Fond of ornament.*

φιλοκύνηγος, ον, adj. (fr. φίλος, loving, and κυνηγέω, to hunt).

Fond of hunting.

φιλομαθήης, ές, adj. (fr. φίλος, loving, and μαθηώνω, to learn, 2 R. μαθ). Fond of learning, studious.

Φιλομήλα, ας, ή. Philomēla, a daughter of Pandion, king of Athens; she was changed into a swallow.

φιλονεικία, ας, ή (fr. φιλόνεικος). A love of strife, emulation, ambition.

φιλόνεικος, ον, adj. (fr. φίλος, loving, and νεϊκος, strife). Loving strife, quarrelsome, ambitious.—Subst. τὸ φιλόνεικον, ambition.

φιλόξενος, ον, adj. (fr. φίλος, loving, and ξένος, a stranger). Hospitable.

Φιλόξενος, ου, ό. Philoxēnus.—
1. A poet of Cythera, who was imprisoned by Dionysius, in the quarries at Syracuse.—
2. A celebrated epicure.

Φιλοπάτωρ, ορος, ό. Philopātor, an epithet of one of the Ptolemies.

φιλοπονία, ας, ή (fr. φιλόπoνος). Love of labour, diligence, industry.

φιλόπoνος, ον, adj. (fr. φίλος, loving, and πόνος, labour). That loves labour, laborious, industrious.

φίλος, η, ον, adj. Loving, fond of, dear to, friendly, compared as § 56, 1.—Subst. ό φίλος, a friend.—In Homer it often

has the force of a possessive pronoun, my, thy, his, &c.

φιλοσοφέω (R. φιλοσοφε), f. -ήσω, p. πεφιλοσόφημα (fr. φιλόσοφος). To be a philosopher, to study philosophy; hence

φιλοσοφία, ας, ή. Philosophy.

φιλόσοφος, ον, adj. (fr. φίλος, loving, and σοφία, wisdom). Loving wisdom, eager for knowledge, philosophical.

φιλόσοφος, ου, ό and ή (same as preceding). A philosopher.

φιλότεχνος, ον, adj. (fr. φίλος, and τέχνη, an art). That loves the arts, skilled in works of art, favouring the arts.

φιλοτιμέομαι (R. φιλοτιμε), f. -ήσομαι, &c. (fr. φιλότιμος). To love or to seek honour, to be ambitious, to labour for, hence

φιλοτιμία, ας, ή. A love of honour, ambition, ardour.

φιλότιμος, ον, adj. (φίλος, and τιμή, honour). Ambitious. Subst. τὸ φιλότιμον, ambition.

φιλοφρονέομαι, f. -ήσομαι, &c. To receive or treat kindly, from φιλόφρων, ον, adj. (φίλος, & φρήν, the mind). Friendly, affectionate.

φιλόφωνος, ον, adj. (φίλος, and φωνή, speech). Talkative, loquacious.—τὸ φιλόφωνον, loquacity.

φιλοχρημάτος, ον, adj. (fr. φίλος, loving, and χρῆμα, money). That loves money, avaricious.

φιλοχρημάτως, adv. (fr. φιλοχρημάτος). Avariciously.

φιλόψυχος, ον, adj. (fr. φίλος, loving, and ψυχή, life). Loving

- life, fond of life:—timid, cowardly.
- φίλυμος, ον, adj. (fr. φίλος, loving, and ἄμνος, a song). Loving songs, delighting in song.
- Φινεύς, ἕως, ὁ. Phineus, a king of Thrace, who was freed from the harpies by the Argonauts.
- φλιά, ἄς, ὁ. A door post.
- φλόγιμος, η, ον, adj. (fr. φλόξ). Flame-coloured.
- φλογόεις, ὅεσσα, ὅεν, adj. (from same). Flaming, blazing, shining brightly.
- φλόξ, φλογός, ἡ (fr. φλέγω, to burn). Flame, a blaze.
- φλυᾶρέω (R. φλυᾶρε). f. -ήσω, p. πεφλυᾶρηκα (fr. φλύᾶρος, fond of silly jests). To talk idly, to trifle, to prate.
- φοβερός, ἄ, ὄν, adj. (fr. φοβέω). Fearful, dreadful, formidable.
- φοβεῦμαι, Dor. for φοβοῦμαι.
- φοβέω (R. φοβε), f. -ήσω, p. πεφόβηκα (fr. φόβος). To terrify, to frighten, to alarm.—PASS. To flee through dread, to be afraid.
- φόβος, ου, ὁ (fr. φέβομαι, to be terrified). Fear, dismay.
- Φόβος, ου, ὁ (proper name). Fear (personified).
- Φοῖβος, ου, ὁ. Phæbus, a surname of Apollo.
- Φοινίκη, ης, ἡ. Phœnicia, a country of Asia on the coast of Syria.
- Φοίνιξ, ἴκος, ὁ. A Phœnician.
- φοίνιξ, ἴκος, ὁ. The palm-tree, a date.
- φοίνιος, α, ον and ος, ον, adj. (fr. φόνος, blood). Bloody, of the colour of blood, defiled with gore.
- φοιτάω (R. φοιτα), f. -ήσω, p. πεφοίτηκα (fr. φοῖτος, a roaming about). To come or go, to wander about, to frequent, to traverse, to go frequently.
- φολιδοτός, ἡ, ὄν, adj. (fr. φύλις, a scale). Covered with scales, scaly.
- φονεύς, ἕως, ὁ (fr. φονεύω). A murderer.
- φονεύω (R. φονευ), f. -εύσω, p. πεφόνευκα (fr. φόνος). To murder, to kill, to slay.
- φόνος, ου, ὁ (fr. φένω, to slay). Murder, assassination, blood, gore.
- φορέω (R. φορε), f. -ήσω, p. πεφόρηκα (a form of φέρω). To carry forward, to convey, to carry, to possess:—to wear (clothing).
- Φόρκος, ου, ὁ. Phorcys, the father of the Gorgons.
- φόρος, ου, ὁ (fr. φέρω, to bring). Tribute, tax.
- φορτικῶς, adv. (fr. φορτικός, tiresome). In a troublesome or burdensome manner.
- φορτίον, ου, τό (dim. of φόρτος). A small load, a burden.—τὰ φορτία, wares.
- φόρτος, ου, ὁ (fr. φέρω, to carry). A load, a burden, a cargo.
- φραγμός, οὔ, ὁ (fr. φράσσω). The act of inclosing, inclosure, a fort.
- φράγγνυμι, same as φράσσω.
- φράζω (R. φραδ), f. φράσω, p.

- πέφραδα, 2 a. ἔφραδον, with redup. πέφραδον. To say, to indicate, to explain, to tell.
- φράσσω, Att. φράττω (R. φραγ), f. φράξω, p. πέφραξα. To shut up, to obstruct, to keep or preserve (by shutting up), to secure (by inclosing).
- φρέαρ, φρεῖτος, τό. A well.
- φρήν, φρενός, ἡ. The mind, the intellect, the understanding, thought.
- Φρίξος, ου, ὁ. Phryxus, the son of Athamas, and brother of Helle.
- φρίσσω, Att. φρίττω (R. φρικ), f. φρίζω, p. πέφριξα. To have the surface ruffled, to be rough.
- φρονέω (R. φρονε), f. -ήσω, p. πεφρόνηκα (fr. φρήν). To think, to reflect, to deliberate.—μέγα φρονεῖν, to be proud.—εὖ φρονεῖν, to be kindly disposed, to intend well.
- φρόνημα, ἄτος, τό (fr. φρονέω). Reflection, thought:—haughtiness, pride, boasting.
- φρόνησις, εως, ἡ (fr. same). Intelligence, reflection, prudence.
- φρόνιμος, ου, adj. (fr. same). Intelligent, discerning, prudent:—skilful.
- φροντίζω (R. φροντιδ), f. -ῖσω, p. πεφρόντικα (fr. φροντίς). To think of, to care, to be anxious.
- φροντίς, ἴδος, ἡ (fr. φρονέω). Anxiety, thought, care.
- φρουρά, ἄς, ἡ (fr. προοράω, to watch before). A watch, a guard, a garrison.
- φρουράρχος, ου, ὁ (fr. φρουρά, to rule). A captain of the guard.
- φρουρέω (R. φρουρε), f. -ήσω, p. πεφρούρηκα (fr. φρουρός). To watch, to be on guard.
- φρουρός, οὔ, ὁ (contr. for προορός). A watcher, one who guards, a sentinel.
- φρονάσσομαι, Att. φρονάτιομαι (R. φρουαγ), f. -άξομαι. To be proud, haughty or insolent, to conduct one's self proudly.
- Φρυγία, ας, ἡ. Phrygia, a country of Asia Minor.
- Φρύξ, Φρυγός, ὁ. A Phrygian.
- φύγας, ἄδος, ὁ and ἡ (fr. φεύγω, to flee). A fugitive, a deserter, an exile.
- φύγή, ἡς, ἡ (fr. same). Flight, banishment, exile.
- φυλάκη, ἡς, ἡ (fr. φυλάσσω). A guard or watch, a garrison:—imprisonment, a prison, vigilance.
- φύλακος, ου, ὁ, poetic for φύλαξ, ἄκος, ὁ (fr. φυλάσσω). A guard, a guardian, a keeper.
- φυλάσσω, Att. -άτιω (R. φυλαγ), f. -άξω, p. πεφύλαξα. To watch, to guard, to preserve, to keep watch.—MID. To be on one's guard, to beware.
- φῦλή, ἡς, ἡ. A race, a tribe, a class.
- φυλλάς, ἄδος, ἡ (fr. φύλλον). A green bough, foliage, a bed of leaves.
- φύλλον, ου, τό (fr. φύω). A leaf, a flower, foliage.
- φῦλον, ου, τό (from φύω). A

race, a tribe, a kind, a nation.

Φύξιος, ου, ὁ (fr. φύξις, poet. for φυγή). *The god of escape, an epithet of Jupiter, who aids in escaping from dangers.*

φυσάω (R. φυσα), f. -ήσω, p. πεφύσηκα (fr. φῦσα, wind). *To blow, to breathe, to swell with the wind, to puff, to snort.*

φῦσικός, ἡ, ὄν, adj. (fr. φύσις). *Natural.*

φύσις, εως, ἡ (fr. φύω). *Birth, nature, character, natural talents.*

φύτεία, ας, ἡ (fr. φυτεύω). *A planting, a plantation, a plant.*

φύτεύω (R. φύτευ), f. -εύσω, p. πεφύτευκα (fr. φῦτόν). *To plant, to produce, to bring about.*

φῦτόν, οὔ, τό (fr. φύω). *A plant.*
 φύω (R. φυ), f. φύσω, p. πέφυκα, 2 a. ἔφυν. *To beget, to produce, to bring forth, to cause to grow, to have naturally.—2 aor. and p. intr. to be, to exist.—Mid. to grow, to increase.*

Φωκίων, ωνος, ὁ. *Phocion, a celebrated Athenian statesman.*

φωλεός, οὔ, ὁ. *A den, a hole, the lair of a wild beast.—Pl. neut. τὰ φωλεά.*

φωνά, ἄς, Dor. for φωνή, ἧς, ἡ.
 φωνέω (R. φωνε), f. -ήσω, p. πεφώνηκα (fr. φωνή). *To speak, to say.*

φωνή, ἧς, ἡ. *A sound, a voice, a note, the voice or cry (of an animal), a saying.*

φωνήεις, ἦεσσα, ἦεν (fr. φωνή).

That utters a sound, that has voice, endowed with speech, vocal, speaking.

φωράω (R. φωρα), f. -άσω, πεφώρακα (fr. φώρ, a thief). *To search after a thief, or for stolen goods, to detect.*

φώς, φωτός, ὁ, poetic. *A man.*
 φῶς, φωτός, τό (contr. fr. φάος). *Light.*

X.

χαῖ, contr. for καὶ ἄ.

χαίρω (R. χαιν, 2 χαν, 3 χην), f. χαινῶ, p. κέχαγκα, 2 a. ἔχωνον, 2 p. κέχηνα. *To open, to gape, to stand open:—to be eager for, to listen attentively.*

Χαιρεφῶν, ὄντος, ὁ. *Chærephon, a tragic poet of Athens.*

χαίρω (R. χαιρ and χαιρε, 2 χᾶρ, 3 χηρ), f. χαρῶ, and χαιρήσω, p. κέχαρκα and κεχάρηκα, 1 a. m. ἐχηράμην, 2 a. pass. ἐχάρην. *To rejoice, to exult.—In the imperative, used as a salutation:—χαῖρε, hail, farewell, adieu.—Also, in the infinitive, at the beginning of an epistle, with λέγει understood, greeting, wishes health, &c.*

Χαιρωνεία, ας, ἡ. *Chæronēa, a city of Bœotia, where Philip defeated the Athenians.*

χαίτη, ης, ἡ. *The hair, a lock of hair.*

χάλαζα, ης, ἡ (fr. χαλαίω). *Hail.*
 χαλαίω (R. χαλα), f. -άσω, p. κεχάλακα (fr. χάλω, obsol. to stand

- open). *To loose, to unbind, to relax.*
- χαλεπαίνω (χαλεπαιν, 2 χαλεπαν), f. -ἄνω, &c. (fr. χαλεπός). *To irritate, to enrage, intr. to be displeased, to be angry with.*
- χαλεπός, ἤ, ὄν, adj. *Hard, difficult, harsh, morose, painful.*
- χαλεπότης, ητος, ἡ (fr. χαλεπός). *Hardness, roughness, harshness, sternness.*
- χαλεπῶς, adv. (fr. χαλεπός). *With difficulty, harshly, roughly, &c.*
- χαλῆνός, οὔ, ὅ (fr. χαλάω). *A bridle, a bit, a curb:—hence, χαλῆνώω (R. χαλινο), f. -ώσω, p. κεχαλῆνωκα. To bridle, to rein in, to restrain.*
- χαλκεῖον, ου, τό (fr. χαλκεύω, to be a smith). *A smith's shop, a forge.*
- χάλκεος, α, ον, adj. (fr. χαλκός). *Brazen, of brass.*
- χαλκεύς, έως, ὅ (fr. χαλκεύω). *A smith, one who works in brass or iron.*
- χαλκίοικος, ον, adj. (fr. χαλκός, and οἶκος, a house). *Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.*
- χαλκόπους, ουν, gen. ποδος, adj. (fr. χαλκός, and πούς, a foot). *Brass-footed.*
- χαλκός, οὔ, ὅ. *Copper, brass, bronze, sometimes iron.*
- χαλκοχίτων, ον, adj. (fr. χαλκός, and χιτών, a garment). *Armed with brass, in brazen armour.*
- χαμαῖζε, and χαμαί, adv. *On the ground.*
- χαρά, ἄς, ἡ (fr. χαίρω). *Joy.*
- Χάρης, ητος, ὅ. *Chares, an Athenian general, noted for incapacity.*
- χαρίεις, εσσα, εν, adj. (fr. χάρις). *Graceful, peaceful, beautiful.*
- χαριέντως, adv. (fr. χαρίεις). *Gracefully, pleasantly, &c.*
- χαρίζομαι (R. χαριδ), f. -ῖσομαι, p. κεχάρισμαι (fr. χάρις). *To give delight to, to please, to gratify, to favour, to bestow.*
- Χαρικλής, εους, ὅ. *Charicles, one of the thirty Athenian tyrants.*
- Χαρικλώ, ὅος, contr. οὔς, ἡ. *Chariclo, the mother of Tiresias.*
- Χαριλάωσ, ου, ὅ. *Charilāus, a son of Polydectes, king of Sparta.*
- χάρις, ἴτος, ἡ (fr. χαίρω, to rejoice). *Joy, grace, favour, loveliness, elegance:—kindness:—a gift, &c.—χάριν ἔχειν, to be grateful, to thank.—χάριν ὑποδιδόναι, to return a favour, to show gratitude.—χάριν, acc. sing. used as adverb (scil. πρὸς χάριν, or διὰ χάριν). On account of, for the sake of.*
- Χάριτες, ον, αἱ. *The Graces, viz. Aglaia, Thalia, and Euphrosynē, daughters of Venus and Jupiter.*
- χάρτιον, ου, τό (dim. of χάρτης, paper). *Paper.*
- χάσμα, ἄτος, τό (fr. χαίνω, p. pass. κέχασμαι, to open). *A cavity, a chasm, an abyss, a gulf, the aperture of the mouth.*

χαυλιόδους, δοντος, ὁ (fr. χαύλιος, prominent, and ὀδούς, a tooth).
A tusk.

χαῦνος, η, ον, adj. (fr. χαίνω, to open). Porous, loose, soft, bloated, empty, useless.

χεῖλος, εος τό. The lip, a margin, a rim, a border.

Χεῖλων, ωνος, ὁ. Chilo, a Spartan, one of the seven wise men of Greece.

χεῖμα, ἄτος τό (fr. χεῖω). Winter, cold:—hence,

χειμάζω (R. χειμαδ), f. -ἄσω, p. κειμήμα. To render cold, or frozen.—MID. to pass the winter.—PASS. to be overtaken by a storm.

χειμαρρός, ου, ὁ (fr. χεῖμα, and ῥός, a torrent). A mountain torrent (swelled with melted snow).

χειμερῖνος, ἡ, ὄν, adj. (fr. χεῖμα). Same as

χειμέριος, α, ον, and ος, ον, adj. (fr. χεῖμα). Wintry, cold, stormy, rough.

χειμών, ὠνος, ὁ (fr. χεῖμα). Winter, the cold of winter, a storm.

χείρ, χειρός, ἡ (fr. χεῖω, to grasp). The hand.—ἄχρι χειρῶν, to blows, to violence.—ἵεναι, or ἐλθεῖν εἰς χεῖρας, to come to an engagement.

Χειρίστροφος, ου, ὁ. Chirisōphus, a Spartan commander in the expedition of Cyrus.

χείριστος, η, ον, adj. (irreg. superl. to κακός, bad, § 54). Worst, basest, &c.

χειροθήης, ες, adj. (fr. χεῖρ, and

ἥθος, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροτονέω (R. χειροτονε), f. -ήσω, p. κειροτόνηκα (fr. χεῖρ, and τείνω, to extend). To extend or hold out the hand (as in voting), to vote, to choose by vote, to elect.

χειροτονία, ας, ἡ (fr. χειροτονέω). A voting by holding up the hand, a vote, a choice, an election.

χειροουργία, ας, ἡ (fr. χεῖρ, and ἔργον, operation). A manual operation, a surgical operation, surgery.

χειροουργικός, ἡ, ὄν, adj. (fr. χειροουργία). Expert in surgical operations, pertaining to surgical operations.—Subst. ὁ, a surgeon.

χειρώω (R. χειρο), f. -ώσω, p. κειρώωκα (fr. χεῖρ). To treat with violence.—MID. to vanquish, to subdue.

Χείρων, ωνος, ὁ. Chiron, one of the Centaurs, famous for his knowledge of medicine.

χείρων, ον, adj. (irreg. comp. to κακός, bad, § 54). Worse, weaker, baser.

χελιδών, ὄνος, ἡ. A swallow.

χελώνη, ης, ἡ. A tortoise, a turtle.

Χερρόνησος, ου, and Χερσονήσος, ου, ὁ. The Chersonese.

χερσαῖος, α, ον, and ος, ον, adj. (fr. χέρσος). Living on land, pertaining to land, land.

χερσεύω (R. χερσευ), f. -εύσω, p. κειρσευκα (fr. χέρσος). To live on land.

χέρσος, ου, ὁ. *A continent, land, the main land.*

χερῦδριον, ου, τό (dim. of χεῖρ). *A little hand.*

χέω (R. χευ), f. χεύσω, p. κέχϋκα, 1 a. ἔχαια and ἔχευα, pt. χέας. *To pour out, to shed, to diffuse, to spread around, to melt, to throw or heap up.—MID. to make libations.*

χηλή, ἦς, ἡ (fr. χαίνω, to open). *A cloven foot, the claw (of a bird), a hoof.*

χῆν, χηρός, ἡ. *A goose.*

χῆνειος, α, ον, adj. (fr. χῆν). *Of a goose.*

χῆρος, α, ον, adj. *Bereft, separated from, deprived of, abandoned, deserted.—Subst. ὁ χῆρος, a widower:—ἡ χῆρα, a widow.*

χθές, adv. *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χιλιῆς, ἄδος, ἡ (fr. χίλιοι). *The number one thousand, a thousand, § 59, Obs. 4th.*

χίλιοι, αι, α, num. adj. *A thousand.*

χιλός, οὔ, 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, a dragon. It had three heads, and breathed out flames of fire.*

χιόνεος, α, ον, adj. (fr. χιών). *Of snow, snowy, like snow.*

χιτών, ὄνος, ὁ. *An under garment, a tunic, a robe.*

χιών, χιόνος, ἡ (fr. χέω, to pour out). *Snow.*

χλαῖνα, Ion. χλαινη, ἦς, ἡ. *An outer garment, a cloak.*

χλαμῦδιον, ου, τό (dim. of χλαμύς). *A military cloak, a small cloak.*

χλαμύς, ὕδος, ἡ. *A cloak.*

χλευασμός, οὔ, ὁ (fr. χλευάζω, to be insolent). *Insolence, derision.*

χλωρός, ἄ, ὄν, adj. (fr. χλόος, verdure). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ου, ὁ. *A hog.*

χολάω (fr. χολή). *To rage, to be angry.*

χολή, ἦς, ἡ, Dor. χολᾶ, ᾶς, ἄ. *Bile, gall:—hence, anger.*

χόλος, ου, ὁ. *Bile, anger, wrath.*

χολόω (R. χολο), f. -ώσω, p. κελώκα (fr. χόλος). *To excite the bile, to excite, to enrage.—MID. to be angry.*

χορδή, ἦς, ἡ. *A gut, a chord, the string (of a musical instrument).*

χορεία, ας, ἡ (fr. χορεύω). *Dancing.*

χορευτής, οὔ, ὁ (fr. same). *A dancer.*

χορεύω (R. χορευ), f. -εύσω, p. κελόρευκα (fr. χορός, a dance, a choir). *To dance a solemn dance with singing, &c. to celebrate with dances and music, to lead choruses, to dance.*

χορηγέω (R. χορηγε), f. -ήσω, p. κελορήγηκα (fr. χορηγός, one

- who leads or furnishes a chorus). To lead a chorus, to fit out, provide with, or furnish a chorus.
- χόρτος, ου, ὄ. Properly, an inclosed place, an inclosure, a yard, a court-yard:—grass, fodder.
- χόω (R. χο), inf. χοῦν, § 38, Exc. 3. To heap up.—See χώννυμι.
- χράω (R. χρα), f. χρήσω, p. κέχρηκα. To give the use of, to lend, to give an oracle.—MID. To use, to make use of, to receive, to make trial of, to exercise, to be intimate with:—to receive an oracle.
- χρεία, ας, ἡ (fr. χρεός, need). Want, privation, use, value, exercise.—χρεία ἐστὶ, there is need, it is necessary.
- χρεών, τό, indecl. (fr. χρή). Necessity:—fate, destiny, death.—χρεών ἐστι, it is fated.
- χρή, imperf. ἐχρήν, and χρεῖν, f. χρήσει, impersonal, § 114, 5 (fr. χράω). It is necessary, it behooves, Idioms, 54, 7.
- χρήζω (R. χρήδ), f. χρήσω, &c. (fr. χρηῖα, want). To want, to need, to wish for, to deliver an oracle.
- χρηῖμα, ἄτος, τό (fr. χράομαι, to use). A thing.—Pl. χρηῖματα, ων, riches, treasures, effects, property, wealth.—οὐδὲν χρηῖμα, nothing.
- χρηματίζω (R. χρηματιδ), f. -ῖσω (fr. χρηῖμα). To transact business.—MID. to pursue a business for gain, to acquire property, to become rich, to deal in money.
- χρησίμος, η, ον, adj. (fr. χράομαι). Useful, profitable.
- χρηῖσις, εως, ἡ (fr. same). A using, enjoyment, use.
- χρησμός, οὔ, ὄ (fr. χράω, to deliver an oracle). An oracular response, an oracle.
- χρησμοῦδέω (R. χρησμοῦδε), f. -ήσω (fr. χρησμός, an oracle, and ᾠδή, a song). To deliver an oracle in verse, to impart oracles.
- χρηστός, ἡ, ὄν, adj. (fr. χράομαι, to use). Useful, valuable, worthy, honourable, good, noble.
- χρῖω (R. χρῖ), f. χρίσω, p. κέχρηκα. To touch the surface:—to anoint, to smear, to rub over with.
- χρόα, ας, Attic χροιά, ἄς, ἡ (fr. χρώω, to touch). Lit. a surface, commonly, colour, the surface of the body, skin.
- χρόνος, ου, ὄ. Time, a period of time.—χρόνους πολλούς, for a long time.
- χρύσεος, έα, εον, contr. χρυσοῦς, ἡ, οῦν (fr. χρυσός). Made of gold, golden, gilded.—Poetic, χρύσειος, η, ον.
- χρυσίον, ου, τό (dim. of χρυσός). A piece of gold, gold.
- χρυσίτης, ου, ὄ, and χρυσῖτις, ἴδος, ἡ, adj. (fr. χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.
- χρυσοκέρωσ, ωτος, adj. (fr. χρυ-

- σός, and κέρασ, a horn). *Having golden horns.*
- χρυσόμαλλος, ον, adj. (fr. χρυσός, and μαλλός, wool). *Having a golden fleece, golden-fleeced.*
- χρυσός, οὔ, ὁ. *Gold.*
- χρῶμα, ἄτος, τό (fr. χρώννυμι, to colour). *Colour, a paint.*
- χρῶς, χρωτός, ὁ. *A surface, the skin:—a colour.*
- χυτός, ή, όν, adj. (fr. χέω, to pour out). *Poured out, fluid, melted, heaped up.*
- χῶ, contr. for καί ὁ. *And the.*
- χωλός, ή, όν, adj. (fr. χαλάω, to relax). *Lame, defective.*
- χωλόω (R. χωλο), f. -ώσω, p. κεχώλωκα (fr. χωλός). *To lame.*
- χῶμα, ἄτος, τό. *A mound, a heap, a dam; from*
- χώννυμι, and χωννύω (R. χο), f. χώσω, p. κέχωσμαι. *To heap up, to erect, to rear a mound, to raise.*
- χόομαι (R. χο), f. χόσομαι. *To be angry, to be displeased.*
- χῶποσα, contr. for καί ὄποσα.
- χώρα, ας, ή. *Space, a region, a tract of country, a place, land.*
- χωρέω (R. χωρε), f. -ήσω, p. κεχώρηκα (fr. χῶρα). *To have room:—hence, to contain, to embrace, to receive:—to go or come, to proceed, to retire, to yield, &c.*
- χωρίζω (R. χωριδ), f. -ίσω, p. κέχωριξα (fr. χωρίς). *To separate, to divide, to remove.—MID. to remove one's self, to depart from.*
- χωρίον, ου, τό (dim. of χῶρος).
- A district, a small place, a spot of ground, a farm, an estate.*
- χωρίς, adv. *Separately, far from, apart from, without, except.*
- χῶρος, ου, ὁ. *Room, space, a country.*

Ψ.

- ψάλτης, ου, ὁ (fr. ψάλλω, to cause vibration). *A musician, a harper.*
- ψάμμιος, ου, ή (fr. ψάω, to rub into fragments). *Sand.*
- ψαύω (R. ψαυ), f. ψαύσω, p. ἔψαυκα. *To touch, to feel, to handle, to reach.*
- ψέγω (R. ψεγ), f. ψέξω, p. ἔψεχα. *to blame, to rebuke.*
- ψεκάζω (R. ψεκαδ), f. -ἄσω, p. ἐπέκῆκα (fr. ψεκάς, for ψακάς, a drop). *To drop, to trickle, to fall by drops, to distil fragrance.*
- ψέλλιον, ου, τό. *An armlet, a ring, a bracelet, a buckle.*
- ψευδής, ές, adj. (fr. ψεύδομαι). *False, lying, deceitful.*
- ψευδόμαντις, εως, ὁ (fr. ψεύδος, and μάντις, a prophet). *A false prophet.*
- ψεῦδος, εος, τό. *A falsehood, an untruth.*
- ψεύδω (R. ψευδ), f. ψεύσω, p. pass. ἔψευσμαι (fr. ψεῦδος). *To deceive, to slander.—MID. to tell a falsehood, to lie.*
- ψηγμα, ἄτος, τό (fr. ψήχω, to re-

duce by rubbing). A fragment, a small piece, a particle.—Pl. τὰ ψήγματα, small grains.

ψηφίζω (R. ψηφιδ), f. -ῖσω, p. ἐψηφίκα, (fr. ψηφός). To calculate by means of pebbles.—MID. to vote with pebbles:—hence, to vote, to decree by vote, to determine.

ψηφίς, ἴδος, ἡ (dim. fr. ψηφός). A small pebble.

ψηφισμα, ἄτος, τό (fr. ψηφίζομαι). A decree, a vote, a resolve.

ψηφός, ου, ὁ. A small stone, a pebble (used in voting):—hence, a ballot, a decision, a decree.

ψιλός, ἡ, ὄν, adj. (fr. ψίω, for ψάω, to rub). That has been rubbed bare; bald:—Unarmed, light-armed, uncovered.

ψόγος, ου, ὁ (fr. ψέγω, to blame). Blame, rebuke, censure.

ψοφέω (R. ψοφε), f. -ήσω, p. ἐψόφηκα (fr. ψόφος). To make a hollow noise, to sound, to roar.

ψόφος, ου, ὁ. A noise, a roaring, a sound.

ψυχαγωγέω (R. ψυχαγωγε), f. -ήσω, &c. (ψυχή, and ἄγω, to lead). To conduct the souls of the dead;—to delight, refresh.

ψυχάω (R. ψυχα), f. -ήσω (fr. ψύχος). To cool, to refresh, to delight.

ψυχή, ἡς, ἡ (fr. ψύχω). The breath, the soul, the spirit, the life.

ψύχος, εος, τό (fr. same). Cold, frost.

ψυχρός, ἄ, ὄν, adj. (fr. ψύχος). Cold, cool.

ψύχω (R. ψυγ), f. ψύζω, p. ἐψύχα, 2 a. pass. ἐψύγην. To cool, to refresh (by air).

Ω.

ὦ, adv. expressing wonder, surprise, grief, &c. Oh! oh, alas!

ὦδε, adv. (fr. ὅδε, this). Here:—thus, in this manner.

ὦδή, ἡς, ἡ (contr. fr. ἀοιδή, a song). A song, an ode.

ὦδικός, ἡ, ὄν, adj. (fr. ὦδή). Musical.

ὦδίν, and ὠδῖς, ἴνος, ἡ (fr. ὀδύνω, to cause pain or anguish). The pains of travail, anguish, acute pain.

ὠθέω (R. ὠθ, and ὠθε), f. ὠσω, rarely ὠθήσω, p. ἔωκα, 1 a. ἔωσα. To move forward, to push, to drive, to impel.

ὠκεᾶνός, οὔ, ὁ. The ocean.

ὠκεᾶνός, οὔ, ὁ. Oceanus, a sea deity, son of Caelus and Terra.

ὠκέως, adv. (fr. ὠκύς). Swiftly, rapidly.

ὠκύς, εἶα, ὄν, adj. Rapid, swift, fleet, active.

ὠμόλινον, ου, τό (fr. ὠμός, and λίνον, flax). Undressed flax:—hence, a coarse towel.

ὠμοπλάτη, ἡς, ἡ (fr. ὠμος, the shoulder, and πλάτη, a flat body). The shoulder blade.

ὠμός, ἡ, ὄν, adj. Raw, not cooked, unripe:—uncivilized, ferocious, rude, brutal.

ὠμος, ου, ὁ (probably fr. οἶω, to bear, obsol.). The shoulder.

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ὠμότης, ητος, ἦ (fr. ὠμός, *cruel*).

Cruelty, ferocity.

ὠμοφάγος, ον, adj. (fr. ὠμός, *raw*, and φαγεῖν, *to eat*). *Devouring raw flesh, that eats food raw.*

ὠνεκα, Dor. for οὔνεκα. *Because, &c.*

ὠνέομαι (R. ὠνε), f. -ήσομαι, p. ἐώνημαι. *To buy, to purchase.*

ὠόν, οὔ, τό. *An egg.*

ὠρα, ας, ἦ. *A space of time, a season, an hour:—maturity, beauty, loveliness.*

Ὠραι, ὠν, αἰ. *The Hours or Seasons, the daughters of Jupiter and Themis. They presided over the seasons.*

ὠραῖος, α, ον, adj. (fr. ὠρα). *Ripe, mature, seasonable, beautiful.*

ὠριος, α, ον, adj. (fr. ὠρα). *That is in season, ripe, seasonable.—Neut. pl. τὰ ὠρια, the fruits of the season.*

ὠρος, εος, Dor. for ὄρος. *A mountain.*

ὠρυγή, ἦς, ἦ (fr. ὠρούομαι, *to howl*). *A howling, a roaring, a braying.*

ὥς, adv. *As, when, how, after, since, as soon as, as if.—Conj. that, in order that, so that, § 125, ὥς.—With numerals, about.—With superlatives intensive, as, ὥς τάχιστα, as quickly as possible, § 132, 6.—Before the infinitive, so as, in order, § 176, Obs. 1.—Used by the Attics as a prep. for ἐπί and πρός, and sometimes with them.*

ὥς, adv. same as οὔτως (fr. ὄς, *obsol. same as οὔτος, this*).

Thus, so, in this way.

ὥσαύτως, adv. (fr. ὥς, and αὐτως). *In the same way, just so, just as, exactly thus, in like manner.*

ὥσπερ, adv. (fr. ὥς, and περ). *Just as, even as, the same as, as if.*

ὥσπεροῦν, adv. (fr. ὥς, περ, and οὔν). *As in fact, as in truth, as is really the case.*

ὥστε, adv. and conj. (fr. ὥς and τε). *As, just as, so as:—that, so that, in order that.*

ὦ τᾶν, indecl., used as a vocative, in familiar address. *My good friend, friend, O thou, O ye.*

ὠτειλά, ἄς, ἄ, Dor. for ὠτειλή, ἦς, ἦ (fr. οὔτάζω, *to hit*). *A wound.*

ὠφέλεια, ας, ἦ (fr. ὠφελίω). *Utility, advantage, gain, profit.*

ὠφελέω (R. ὠφελει), f. -ήσω, p. ὠφέλῃα (fr. ὠφέλλω, *to aid*).

To help, to succour, to be useful, to assist, to be profitable.

ὠφελητέος, α, ον, adj. (fr. ὠφελίω). *To be, or that ought to be helped.—ὠφελητέον, one ought to help, we must help.*

ὠφελίμως, ον, adj. (fr. ὠφελίω). *Useful, profitable, advantageous.*

ὠφελίμως, adv. (fr. ὠφελίμως). *Usefully, profitably, advantageously.—Compared, ὠφελιμώτερον, ὠφελιμώτατα.*

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